PROSPECTUS

OF THE

LATTER-DAY SAINTS MILLENNIAL STAR.

THE long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them "the faith which was once delivered to the saints," and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

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As an Ancient Record has lately been discovered in America, unfolding the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetical, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

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CONDITIONS.

The "MILLENNIAL STAR" will be published monthly, at Manchester, by P. P. PRATT, in numbers suitable for binding at the end of the year. It will be neatly executed on good paper, each No. containing 24 demy 8vo. pages, double columns, with a neat cover. It will be forwarded to subscribers throughout the kingdom with as little delay as possible, price 6d. each No. Subscriptions are to be paid quarterly or yearly in advance, as may best suit the circumstances of the subscribers. Our elders and other church officers throughout the kingdom, are respectfully invited to act as agents. They can take the names of those who wish the paper, together with the advance-money, and forward the same to us, with orders for as many papers as they wish. The first No. to be issued as soon as a sufficient number of subscribers are obtained. All letters and orders should be addressed to the Editor, P. P. PRATT, 4, Chapel Court, Jersey-st., Gt. Ancoats, Manchester.

Manchester, April, 1840. P. P. PRATT.

W. R. Thomas, Printer, 61, Spring Gardens, Manchester.

THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

VOLUME I.

Containing a great variety of useful information in regard to the Doctrine, Principles, Rise, Progress, Success, Opposition, Persecution, &c. of the church of Jesus Christ of

LATTER-DAY SAINTS,

And of the great work of God in these last days; with a faithful record of the signs and judgments which are beginning to be shown forth in the heavens and in the earth.

"HOW GREAT ARE HIS SIGNS, AND HOW MIGHTY ARE HIS WONDERS!"—
DANIEL iv. iii.

MANCHESTER:
PRINTED BY W. SHACKLETON & SON DUCIE-PLACE
EDITED AND PUBLISHED BY PARLEY P. PRATT, AT No. 47, OXFORD-STREET, MANCHESTER, ENGLAND.
MDCCCXLI.

PREFACE.

"TRUTHS would you teach, to save a sinking land,
All fear,—few aid you, and few understand."

Pope.

THE above is strictly true in regard to our experience as Editors; yet we have been enabled by the help of God, and by the aid of those few, to send the following volume to the world, as a flaming arrow of truth through the startling nations. It has penetrated the thick darkness, and the mists of error have fled before it. But we aim not only to benefit the present age, but to hand down to posterity a journal, which shall stand when wickedness is overthrown, and shine forth as a monument of truth, amid the wreck of error, and the crush of thrones, that ages to come may read with astonishment and admiration the history and progress of that mighty revolution which has now commenced, and which will then have been consummated, to the joy and satisfaction of the whole earth.

The nations of them which are saved will then look back through these pages and contemplate the acts, the scenes, and the events of other and different times. And what will they behold? They will see in 1830 "a cloud like a man's hand", or in other words, a church of six members rising from obscurity, and coming forth from the wilderness. The curtain falls, and opens upon 1838, and what is then beheld? Ten thousand people disinherited, robbed, plundered, driven, and all fleeing before their enemies; while many are imprisoned and martyred! And who are these? They are the church which 8 years before consisted of six members. Again the curtain falls and opens upon 1840, and what is then seen? People of many nations and kindreds; multitudes, in Europe and America, and the islands of the sea. And who are these? They are the church, who two years before were scattered, driven, and broken up. The scene again closes, and opens upon the 20th century. And what is then beheld? A great multitude which no man can number—peace smiles around them, and truth is shiningin their midst. They are the church, which 70 years before consisted of six members. Such then is the interest with which posterity will peruse these pages.

Manchester, April 17th, 1841.

No 3

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THE

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MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 1. Vol. 1. **MAY, 1840.** **Price 6d.**

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EDITOR'S ADDRESS TO HIS PATRONS.

Friends and fellow-travellers to eternity,

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the Millennial Star—that luminary, which rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition, which have darkened the understanding, and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful, so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes, their sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our own inability, we shall carefully give heed to the sure word

of prophecy, as to a light which shines in a dark place, and seek for the inspiration of that Spirit which guides into all truth, and which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's-breadth to the right or left from the principles of truth, to court a smile, or shun a frown. We shall not be careful to enquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If at any time we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall "contend earnestly for the faith which was once delivered to the saints;' but at the same time, hold sacred the characters, regard the rights, and respect the feelings of those who do not see with us. "The servant of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as belonging to the people of God but that of saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ, of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfilment, according to the common usage of the language,—according to to the most plain, easy, and simple meaning of words and sentences.

As to "Calvinism," "Arminianism," "Trinitarianism," "Unitarianism," "Total Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the *laws*, and all who are in authority, until he (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840.

THE MILLENNIUM.

"For if Jesus had given them rest, then he would not afterward have spoken of another day. There remaineth therefore a rest to the people of God."

The word *Millennium* signifies a thousand years, and in this sense of the word may be applied to any thousand years, whether under the reign of wickedness or righteousness. But the term, *the Millennium*, is generally understood to apply to the particular thousand years which is mentioned in the Scriptures as the reign of peace—the great sabbath of creation, of which all other sabbaths or jubilees seem to be but types. It is written that "a thousand years is as one day, and one day as a thousand years with the Lord." This being the case, then seven thousand years are seven days with the Lord, and the seventh, or last thousand years, would of course be a sabbath or jubilee; a rest, a grand release from servitude and wo.

The first sabbath appointed unto man, was the seventh day. It was sanctified and set apart by the Creator, and was to be observed by man as a day of rest for himself, his household, his servants, and even his cattle, because the Lord had rested from all his work.

Another sabbath was appointed to the Children of Israel. (see Levit. 25) This consisted of every seventh year. It was a sabbath for the earth to rest from being cultivated; and even that which grew spontaneously was not to be gathered in, but was free for all to partake of, in the place where it grew.

This seventh year was not only for the land to rest, but it was a kind of jubilee in which the creditor forgave the debtor—the servant went free from his master, &c. A third sabbath or jubilee, consisted of the fiftieth year, numbering seven times seven years, after which came the grand jubilee of jubilees, or sabbath of sabbaths. (Levit. c. 25, v. 10.) "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his family."

But, notwithstanding all these sabbaths were appointed by God, and enjoyed by his people in former times; yet says our text, "If Jesus had given them rest, he would not afterward have spoken of another day."

It seems evident then, that a future rest was anticipated, of which all these sabbaths or jubilees were but a foretaste. This rest was to be enjoyed by the people of God one thousand years, during which time, Satan was to remain confined in the bottomless pit, (fathomless abyss) and deceive the nations no more till the time was fulfilled. The dead in Christ were to rise from the dead at the begining of this thousand years, and were to live and reign with Christ as priests and kings until the thousand years were ended. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Whoever will read the 20th chapter of Revelations, will read the particulars of this millennial reign, in all the plainness which would be necessary to establish any fact.

If any enquiry should be made in relation to the place where these resurrected saints will reign during that millennium, the 5th chapter of Revelations will settle the point: verse 10th records the closing words of the heavenly song thus: "WE SHALL REIGN ON THE EARTH."

Having ascertained *two* important facts in relation to our great subject, viz., the *time* and *place*, (the time a

thousand years, the place on the earth) we shall now proceed to an examination of other facts connected with this thousand years reign on the earth.

The prophet Zechariah, c. 14th, has informed us that there should be ONE LORD, AND HIS NAME ONE, AND HE SHOULD BE KING OVER ALL THE EARTH.

John, in his Revelations, informs us of a time when THE KINGDOMS OF THIS WORLD WOULD BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST.

Daniel informs us of a time when "THE KINGDOM, AND THE GREATNESS OF THE KINGDOM, UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH." And again, "the time came that the saints possessed the kingdom."

And again, "THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM AND POSSESS THE KINGDOM FOR EVER AND EVER."

I might quote many other prophets to prove the same points, but if my readers will not believe the positive testimony of three of the prophets, it would be in vain to bring more.

From the above quotations, it appears evident that in the Millennium, all the political, and all the religious organizations that may previously exist, will be swallowed up in one entire union—one universal empire—having no laws but God's laws, and saints to administer them; while the very priests of that happy period will be those who are raised from the dead.

Astonishment seizes on my soul! I gaze!! I wonder!!! I admire!!!! I pause—I am overwhelmed. What! the monarchies of Europe—the republics of the two Americas—the despotic governments of the Indias—the vast empire of China—the mingled kingdoms of Asia and of Africa—the thousand tribes of the wilderness—the unnumbered inhabitants of the islands. All—all these dissolved—destroyed—or mingled into *one*—*one* body politic—*one* peaceful empire—*one* Lord—*one* King—one interest all?

Yea, and stranger still—more wondrous to behold! The thousand party sects, and names, and creeds, and faiths of men, that now distract the world all gone, all fled before the brighter rays of truth divine, which overwhelm the earth.

The thousand pagan rites and superstitions, all overcome and swept away. The very names of their unnumbered deities lost in oblivion, no more are heard.

Earth has *one* King, *one* Lord, and his name *one*.

Can any one acquainted with human nature, and with the present political and religious state of the world, believe that such vast changes will be effected? Man would almost be led to exclaim: *Impossible*. And still there is no alternative but to believe it all, or disbelieve the prophets.

The mind is naturally led to enquire by what means such wonderful changes—such astonishing revolutions will be effected.

We shall now enter upon the investigation of this part of the subject; and when our readers have heard and understood the means employed to accomplish this great work, they will be convinced that the means are adequate to the end.

The first important consideration which presents itself while examining the prophets on this subject, is, that God will set his hand the second time to restore the house of Israel and the house of Judah to their national rights, to the favour of God, and to their own

land. They will gather out from every nation under heaven, with their silver and gold, &c., employing the ships, steam-boats, railroad carriages, canal-boats, litters, horses, mules, camels, and swift beasts, and every kind of conveyance which the nations can furnish. This gathering will be by a mighty hand, with a stretched-out arm, and with fury poured out; and in short, Jehovah's arm will be made bare in the eyes of all the nations, in signs, in wonders, in miracles, in revelations, in judgments, and in mercies.

The very waters will be divided, and his people led through dry-shod, as in days of old. The mountains shall feel his power, and melt like wax; and the boundaries of the everlasting hills shall tremble at his presence; for he will rend the heavens, and come down, and do terrible things—things we look not for. He will say to the north, give up, and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth. His hand will be lifted to the Gentiles, and his standard to the nations. The power displayed in bringing them out of Egypt under Moses, will bear no comparison, it will scarce be remembered or come into mind, when contrasted with the mighty restoration which now awaits that people. The destiny of the nations hangs upon that point as on a pivot. Their political and religious blessings or cursings, in fact, their very existence depends upon the course they pursue in relation to the work of God in the gathering of his people Israel. They may oppose, and be hurled down like a Pharoah; or they may assist, and be blessed like a Cyrus or a Ruth: They may come into the covenant, and be partakers of the blessings in common with his chosen people; or they may cling to their own superstitions, and sectarian traditions, and be found fighting against God, till the thrones are cast down, and judgment is given to the saints.

For Scripture illustrations on these great subjects, we refer the reader to a general and careful reading of the prophets; particularly Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah. Some of the most important facts in relation to these things will be found in Is. c. 11, 60, and last; Ezek. c 20, 36, and 37; Jer. c. 16; Zech. c. 14; A careful reading of the prophets will demonstrate, beyond any room for doubt, all we have said on this subject, and much more than we can say.

The Second Coming of Messiah is intimately connected with the great restoration of which we have been speaking. This will be *personal* and *visible;* as much so as his first coming.

Enoch, the seventh from Adam, speaks of his coming, with ten thousand of his saints.

Job speaks of his standing on the earth in the latter day, and says, "in my flesh I shall see God."

Isaiah represents him as coming with vengeance and recompence; as coming with dyed garments from Bozrah, treading the people in his anger, and trampling them in his fury; as coming with fire and with his chariots to the destruction of his enemies, and for the joy and deliverance of his saints, even they who tremble at his word.

Daniel viewed him coming in the clouds of heaven.

Zechariah foretells that his feet will stand upon the Mount of Olives, for the deliverance of the Jews, and the destruction of their enemies; that the mount would rend beneath his feet, and be removed, leaving a great

valley in its stead; and that all the saints will come with him; and that Jerusalem and the Jews will be holy from that day forward; and all the nations of the surrounding countries will go up to Jerusalem once a year, "to worship the King, the Lord of Hosts; and to keep the feast of tabernacles.

Malachi testifies of his coming, and enquires who can abide it: and also of his sending Elijah the prophet before him, to perform a certain mission, which would prevent the curse from smiting the earth entire.

Peter foretels of his coming in flaming fire, to take vengeance; also, that he shall be sent to the Jews, after the Heavens have received him till the *times of restitution.*

Jesus himself has foretold his second coming, with its attendant signs; and that it would bring destruction comparable to the days of Noah; and to the days of Lot.

The Angels also predicted it at the time he ascended, and even told the manner of it, viz. "This same Jesus shall so come, in like manner as he went up:" that is, personally, bodily, visibly, in the clouds of heaven.

The Revelation of John often confirms the second advent: and even declares that his enemies shall see him, and all the kindreds of the earth shall wail because of him: and finally closes the volume by saying, even so come, Lord Jesus. Now it is evident that all these testimonies had direct allusion to his second coming, and not to his first; for many of them were spoken after his first coming, and all of them describe circumstances entirely different from those connected with his first coming; and therefore, cannot possibly apply to it.

Having abundantly established the fact, that the millennium will be ushered in by the restoration of Israel—the rebuilding of Jerusalem—the second advent of Messiah— the destruction of the wicked, and the establishment of his universal kingdom. We shall now proceed to describe something of the nature of that millennium, and of the blessings of that happy reign.

It is evident that those who are raised from the dead are immortal, therefore they do not enter into the duties and enjoyments which are peculiar to a state of mortality; but their dwelling is the holy city, and they are kings and priests, to administer the affairs of government, and to instruct the people. But those who have not yet put on immortality, but are spared alive at the second coming of Messiah, become possessed of the earth with all its riches and blessings, like Noah and his family when they came forth out of the ark. "They plant gardens and eat the fruit of them; they plant vineyards and drink the wine of them; they build houses and cities and inhabit them;" "The ploughman overtakes the reaper; the treader of grapes him that soweth seed;" in short, they "beat their swords into ploughshares, and their spears into pruning hooks, and the nations learn war no more." The lion, the wolf, the leopard, and the bear become as harmless as the lamb and the kid,—the little child plays in safety among the beasts of prey as they are now called; and the poisonous reptiles and serpents become equally harmless. The curse will be taken from off the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face: thus peace, and joy, and truth, and love, and knowledge, and plenty, and glory, will cover the face

of the earth as the waters do the sea. The tabernacle of God, and his sanctuary will be with man, in the midst of the holy cities; and joy and gladness will fill the measure of their cup. SUCH THEN, IS THE GREAT MILLENNIUM OF WHICH OUR LITTLE "STAR" WOULD FAIN ANNOUNCE THE DAWN.

To be continued.

REVELATIONS.

According to promise in our prospectus, we now proceed to give some extracts from certain Revelations which were given for the organization of the Church; and for the establishment and regulation of all the offices and ordinances pertaining to the gospel of salvation.

The Church of Jesus Christ of Latter-Day Saints had its origin in 1830, in New York, North America.

We wish it to be understood distinctly, that the organization of this Church came by express commandment and revelation from the Almighty—that all its offices, ordinances, and principles, were given by Inspiration of the Holy Ghost, by the voice of God, or by the ministering of angels.

We are aware that some will startle at such ideas, and be surprised that men should believe in revelation in these days. But they cannot be more surprised at our principles on this point than we are at theirs.

We are astonished above measure, that men, with the Bible in their hands, should ever believe in any Church organization which was not by revelation; for there is neither precept nor example in the word of God for any other Church than that whose apostles, prophets, evangelists, pastors, teachers, and members are inspired by that spirit which leads into truth, and which makes manifest things past, present, and future, and searches all things, yea the deep things of God. Indeed such a thing as an uninspired Saint (or Christian) was never found among men.

The following is extracted from the book of Doctrine and Covenants, Section 2 & 3, commencing page 77.

1. "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith, jun. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and for ever. Amen.

2. After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world: but after repenting, and humbling himself sincerely, through faith God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which con-

tains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever.—Amen.

3 Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it, and we, the elders of the Church, have heard and bear witness to the words of the glorious Majesty on high to whom be glory for ever and ever. Amen.

4 By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

5. Wherefore, the Almighty God gave his only-begotten Son, as it is written in those Scriptures which have been given of him; he suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father; that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son and Holy Ghost are one God, infinite and eternal, without end. Amen.

6. And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their might, mind, and strength: but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed

also.—And we know that these things are true, and according to the Revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honour, power, and glory, be rendered to his holy name, both now and ever. Amen.

7. *And again by way of commandment to the church concerning the manner of baptism.*

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

8. *The duty of the elders, priests, teachers, deacons, and members of the church of Christ.*

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands, for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

9. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

10. The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

11. The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking: and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

12. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

13. The several elders composing this church of Christ, are to meet in conference once in three months, or from time

to time, as the said conferences shall direct or appoint: and the said conferences are to do whatever church business is necessary to be done at the time.

14. The elders are to receive their licences from other elders, by vote of the church to which they belong, or from the conferences.

15. Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a licence, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

16. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

17. Every president of the high priesthood (or presiding elder) bishop, high counsellor, and high priest, is to be ordained by the direction of a high council, or general conference.

18. *The duty of the members after they are received by baptism.*

19. The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

20. Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

21. No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

22. Baptism is to be administered in the following manner unto all those who repent. The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

23. It is expedient that the church meet together often, to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church, and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

24. The manner of administering

the wine: he shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal father, that they do always remember him, that they may have his spirit to be with them. Amen.

25. Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the Scriptures direct.

26. It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time:—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

27. All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members, and in good standing: which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest; or it may be signed by the teachers or deacons of the church.

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1. There are, in the church, two priesthoods, namely: the Melchizedek, and the Aaronic including the Levitical priesthood. Why the first is called the Melchizedek priesthood, is because Melchizedek was such a great high priest: before his day it was called *the holy priesthood, after the order of the son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood.

2. All other authorities or offices in the church, are appendages, to this priesthood; but there are two divisions, or grand heads—one is the Melchizedek priesthood, and the other is the Aaronic, or Levitical priesthood.

3. The office of an elder comes under the priesthood of Melchizedek. The Melchizedek priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world to administer in spiritual things.

4. The presidency of the high priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

5. High priests, after the order of the Melchizedek priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest, (of the Levitical order,) teacher, deacon, and member.

6. An elder has a right to officiate in his stead when the high priest is not present.

7. The high priest, and elder, are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

8. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater, or the Melchisedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys, or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But, as a high priest, of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power, by the hands of the presidency of the Melchizedek priesthood.

9. The power and authority of the higher or Melchizedek priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn, and to enjoy the communion and presence of God the father, and Jesus the Mediator of the new covenant.

10. The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

11. Of necessity there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, upheld by the confidence faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles, and in all the world, thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same: that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men. The decisions of these quorums or either of them, are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith, and virtue, and knowledge; temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things

abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church, and regulating all the affairs of the same, in all nations: first unto the Gentiles, and then to the Jews—the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, first unto the Gentiles, and then unto the Jews.

14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

16. It is the duty of the travelling high council to call upon the seventy when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

17. It is the duty of the twelve in all large branches of the church to ordain evangelical ministers, as they shall be designated unto them by revelation.

18. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

19. From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he [Seth] was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age.

20. Enos was ordained at the age of 134 years, and four months, by the hand of Adam.

21. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak: he was eighty seven years old when he received his ordination.

22. Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

23. Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

24. Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him—and he saw the Lord: and he walked with him, and was before his face continually: and he walked with God 365 years: making him 430 years old when he was translated.

25. Methusalah was 100 years old when he was ordained under the hand of Adam.

26. Lamech was 32 years old when he was ordained under the hand of Seth.

27. Noah was 10 years old when he was ordained under the hand of Methuselah.

28. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him; I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them for ever.

29. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generations. These things were all written in the book of Enoch, and are to be testified of in due time.

30. It is the duty of the twelve, also to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

31. To the church of Christ in the land of Zion, in addition to the church laws, respecting church business:—Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers, to preside over those who are of the office of a teacher, in like manner; and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church: then comes the high priesthood, which is the greatest of all. Wherefore it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called the president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

32. Wherefore the office of a bishop is not equal unto it: for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchizedek.

33. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion,

or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.

34. But a literal descendant of Aaron, has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchizedek, is tried: to sit as a judge in Israel.—And the decision of either of these councils, agreeably to the commandment which says:

35. Again, verily, I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood: and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood, and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

36. There is not any person belonging to the church, who is exempt from this council of the church.

37. And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice and the laws of God; that all things may be done in order and in solemnity, before him, according to truth and righteousness.

38. And again, verily I say unto you, the duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.

39. And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants.

40. Also, the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

41. Again the duty of the president over the office of elders is to preside over ninety six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

42. And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.

43. And it is according to the

vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labour in the vineyard of necessity requires it. And these seventy are to be travelling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church who belong not to the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

44. Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so. Amen.

CHURCH OF ENGLAND.

A printed circular was lately put into our hands, signed "ISAAC WOOD, Pastor of the Parish of Middlewich," holding out a warm invitation to men to become members of the Church of England, from which we extract the following; with some remarks and enquiries, which, until satisfactorily answered, will prevent us from availing ourselves of the reverend gentleman's generous offer.

He says, "In religion we cannot be too cautious—I do not say *in the choice of our religion*, for there is but *one true religion*, and therefore NO CHOICE. But in those doctrines which we receive and embrace as the truths of the religion of Jesus Christ, we cannot be too careful, since the everlasting salvation of our souls depends upon them. Here then, if anywhere, we are called upon to 'prove all things, and to hold fast that which is good.'"

"The Bible, *the inspired word of God*, is the rule of faith; and there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn from that fountain and well of truth: and I most fully believe the Church of England to be *the best* because the most *plain* and *sound* expounder of that word. "To the law and to the testimony, and if they speak not according to this word, it is because there is no light in them." Is. c. viii. v. 20.

He further says, "In the services of the Church of England, there is more of the word of God read to the congregation than in the public worship of any other denomination of Christians whatever."

I would here remark, that it is not the *hearer* of the word, but the *doer* who is justified: The question is not how much is read, but how much is practised by the Church of England: indeed how much do they teach men to practise?

If the bible is a rule of faith and practice, then men should pattern after it in their doctrine and practice.

Does the church of England have inspired apostles and prophets for their ministers?

Do they baptize penitent believers and none others, for the remission of sins?

Do they go down into the water, and "bury them by baptism?"

Do they teach them to expect the baptism of the Holy Ghost after the baptism of water?

Do they teach them to believe in, and pray for the gifts of the Spirit, such as revelations, visions, prophesyings, miracles, tongues, interpretations, healings, ministering of angels, &c.?

Do they teach the sick to send for the elders of the church, to pray for, and anoint them with oil in the name of the Lord, and that "the prayer of faith shall save the sick, and God shall raise them up?"

Do they teach the believer to lay hands on the sick in the name of the Lord, that they may be healed?

Do they "visit the widow and the fatherless in their affliction, and keep themselves unspotted from the world?"

Does he that has two coats give to him that has none, and he that has meat likewise?

Do they take heed not to pray and give alms to be seen of men?

Do their ministers go forth like the ancient servants of God, taking no thought for the morrow, as to food and clothing? or, do they take thought a year at a time, by having a certain stipulated salary?

Do they teach men that if they have this world's goods, and do not impart to the needy, they have no love of God in them?

In short, do they teach men to practise and observe all those things which Jesus commanded?

Now all these things are according to the Bible, which they say is a rule of faith. All these things are according to the "law and testimony." I have made these enquiries in order to "prove all things, and hold fast that which is good." I am sure to give no offence, either to the Church of England or to Mr. Wood by these enquiries, because himself has observed that the Church of England "courts enquiry."

If all the above questions can be answered in the affirmative, I, for one, will be a Churchman. But if, on the other hand, after careful investigation, the reverend gentleman should find his favourite church weighed in his own balances (the law and the testimony) and found wanting; we earnestly invite him to become a member of the Church of Latter-Day Saints, for they hold and teach all these things; and "eternal salvation depends on our embracing the truth." Ed.

RESTORATION OF THE JEWS.

"Sir Moses Mentefiore has covenanted with Mehemet Ali for a tribute equal to present receipts, on the condition of re-colonizing the whole of Palestine with Jews.

Memorials have been sent to all the Protestant Princes, soliciting their interference in the present dispute between the Sultan and Mehemet Ali, about Palestine, to secure that country for the speedy return of the Jews.

A Hamburgh paper, *The Dorfeitzung*, says, that the Jews of Constantinople have, with their Rabbi, declared that they will not wait any longer than another year for their Messiah. If, within that time, he does not appear, they will conclude that he has already come, and then they will try to discover by what religion he is already recognized. The Rabbi is entirely of this opinion; and has even proposed to his congregation to profess Christianity forthwith."—*Sacred Album.*

Thus is fulfilling a prediction of Nephi; "And the Jews also shall begin to believe in Christ, and they shall begin to gather in upon the face

of the land. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."—*Book of Mormon, p.* 125.

PERSECUTION OF THE JEWS.

[FROM THE SUN.]

The horrible persecution now raging against the Jews in the East is not confined to the city of Damascus. The following extract from a letter, addressed by the Hebrew community at Rhodes to the Grand Rabbi of Constantinople, satisfies us that the persecution, unless vigorous steps be taken to prevent it by the enlightened governments of England aud France, is intended to be general. The object of this persecution is plunder. As we have again and again stated, in their wealth consists the only crime of the innocent Israelites. No less clumsy mode of plundering them of their property could be devised by the semi-barbarous government of Egypt, because by no other could the prejudices of the ignorant and superstitious oriental Christian be enlisted against them. We pity the Christian capable of believing that the Jews were ever guilty of the horrible crime which the Pacha of Damascus has laid to their charge; and when we bear in mind, that this highly-favoured land has yet to atone for setting an example of the persecution of the Israelites, we feel surprised that no Christian meetings have been held to denounce the revival of an exploded fable of the monks, for the fiendish purpose of shedding the blood and confiscating the property of an innocent community. The *Journal des Debats* gives the details of the cruelties to which the Damascus Jews have been subjected, but want of space prevents us from inserting them in our columns. The following is the extract from the letter from Rhodes above alluded to:—

"We hasten to inform you of the sad position in which our community has been placed. The facts are as follows:—A Greek child, ten years of age, the son of a peasant, hanged himself, it is said, some days ago, and the Christians accused us of having sacrificed him. The European consuls assembled to demand an investigation of the affair, and went in a body, with the exception of the Austrian consul, to the Pacha, to demand that the proceeding should be left to them, which was granted. They then called before them two Greek women from the environs of the town, who declared that some Jews had gone on Tuesday from the villages to the town, and that one of them had been followed by a Greek child. The consuls immediately called this Jew before them, and questioned him. He replied that he would prove by witnesses that he had spent Tuesday in his own village, and had not come into town till Wednesday. He added, that even if the child had come into town at the same time as the Jews, this fact could not testify against them, as they were on the public road. These reasons, however, were not admitted by the consuls. The accused was thrown in chains, and unheard-of torments inflicted upon him. The bastinado was given him; his nostrils were pierced with iron wire, heated bones were placed on his head, and a very heavy stone, on his heart—tortures which reduced the victim to the last extremity, At the same time, they sought to extort confession from him, and said to him, 'If you only stole the Greek boy to deliver him to the chief rabbi, say so plainly, if you

wish to save your life.' Their intention was to involve our rabbi and the whole community in the accusation. However, the unhappy Jew, in the midst of his torments, implored death, and was always answered by exhortations to confess his pretended crime. Overcome by torments which a human body cannot support, the victim suffered calumnies to be extorted from him against several Jews, most of whom had for some time been absent from Rhodes. Those who could be found were arrested, and also tortured to make them confess that they had delivered the child to the chief rabbi, or head of the Jewish community. Seven persons are in a dangerous state in consequence of these tortures, To crown our misery, the Ghetto has been closed and surrounded with guards, in such a manner that no one can go in and learn the fate of the prisoners. A fact, which I think it my duty to tell you, is, that during this time, as no Christian, that is no Greek, can enter the Jewish street, they walk continually round the Ghetto in order to find means of throwing a Turkish, or Greek dead body into some court, and then getting it taken from thence to the government, to form a basis of their calumny."

The *Lucca Gazette* quotes advices from Egypt, stating that the assassin of Father Thomaso and his servant at Damacus has, been discovered to be a Druse, and that the innocence of the unfortunate Jews has been clearly proved.

AT A GENERAL CONFERENCE Of the Church of Jesus Christ of Latter-Day Saints held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840:

The following Churches were represented;

Places.	Members	Elders.	Priests.	Teachers	Deacons.
Preston	300	7	8	6	2
Penworthen	73	3	1	2	1
Longton	51	2	4	2	0
Southport	20	0	1	1	0
Daubers Lane, &c.	54	1	2	3	0
Hunters Hill, &c.	17	1	1	1	0
Heskin	3	1	0	0	0
Bolton	60	1	2	2	0
Ratcliffe	10	0	0	0	0
Whittle	18	1	4	0	0
Ribchester	25	2	0	1	0
Burnley	24	0	1	1	0
Blackburn	15	0	1	0	0
Keighley &c.	29	2	1	1	0
Waddington	50	0	2	2	1
Clitheroe	27	1	3	0	0
Chatburn	84	1	2	2	1
Dunham	20	0	0	1	1
Grindleton	5	0	0	0	0
Manchester	240	2	5	4	0
Stockport	40	0	1	2	1
Duttonfield	30	0	1	0	0
Altrincham	8	0	1	1	0
Perver & Macclesfield	30	0	3	0	0
Middlewich	6	0	0	0	0
Bury & Elton	12	0	0	0	0
Potteries	101	1	2	4	1
Herefordshire	160	1	2	0	0
Liverpool	28	0	0	0	0
Alston	4[illegible]	2	2	2	0
Brampton	30	1	1	0	0
Bedford	40	1	1	0	0
Scotland	21	3	0	0	0

Since the Conference, and up to the present time, many are being added by baptism in almost every place where the fulness of the gospel is preached. In Scotland the work of the Lord is going on, and souls are coming into the church. In Herefordshire and the adjoining country,

some forty preachers of other orders have lately submitted to the ordinances, and united themselves to the Church of the Latter-Day Saints; by which means upwards of forty preaching places have been opened for our elders. May God Almighty bless the people of that region abundantly, because with all readiness they received the word, and were willing to be taught in the way of the Lord more perfectly. In Manchester our meetings are well attended, people seem desirous to hear, and some are baptised and added to the church every week. We very much need a larger place to meet; indeed the largest place in the town would be to small if the public could have general notice. Numbers are being baptised and added to the church in the towns and country around.

In short, on all sides we turn our eyes, we behold the field all white ready to harvest. Calls for preaching are more than we can fill at present. May the Lord send more labourers into his harvest. There are thousands of people in England, if they once knew our principles would embrace them, and even lay down their lives for them if required.

We shall probably give the minutes of the Conference in our next.—Ed.

TEMPERANCE.

Landing in a certain Town in England, from a distant country, not long since, I felt my heart pained for the multitude of beggars, and of other persons apparently in distress, who almost thronged the streets.

From feelings of deep sympathy I was led to enquire the reason of so much want; and why human beings, the noblest work of God, should exist in such multitudes without the means of comfortable subsistence, while even the sparrows and ravens are remembered by the Great Author of their existence; and even the grass of the field is decked in beauteous robes by his beneficence.

Surely, thought I, there is something radically wrong. Either God has been unwise in creating people, without creating means sufficient for their subsistence; or there is some terrible mismanagement in the Government under which they live; or else, the people have by some means greatly erred from the ways of wisdom and prudence, and brought this misery upon themselves.

But passing onward through the different streets, still pondering the subject in my heart, with no ordinary feelings, hardly decided whether to charge this fact upon Providence, Government, or people; I was often interrupted in my train of thought by signs, and advertisements something like the following: "Spirit Vaults," "Wine and Liquor Store," "Importer of Foreign Spirits," "First-rate Brandy," "Best of Spirits," "Rum, Gin, Wine, Brandy, Irish Whiskey, Beer, and Spirituous liquors of every description sold here, &c." Seeing such things at almost every step, I enquired what all this could mean? What strange inconsistency! The people wanting bread and clothing—the country unable to support its poor, and yet all these spirit-shops supported! It cannot be, unless the people have lost their reason, and gone mad.

But it must be these shops are supported, or they would not be here. The mystery was now solved—Providence was not in the blame; he had provided enough and to spare. But the people are perishing by their own folly.

Now, people of England, I ask you,

would not the cash you pay for spirits and tobacco, be a sum sufficient to relieve all the suffering poor, the lame, the blind, the sick, the widow, and the fatherless? Then why not dispense with these needless things altogether? and tax yourselves with the same money to give to those in distress? and thus dry the tear of sorrow from the disconsolate widow and the helpless orphan, while they rise up and call you blessed.—Ed.

LATTER DAY SAINTS IN AMERICA.

It is generally known throughout the civilized world that the Saints in America have lately suffered a storm of persecution, which has no parallel in the annals of modern history. We have only room in this No. to say that they have again become established in peace: and that the subject of their persecution has been before Congress during its present session, with an application for redress and protection.

Since the persecution the Church has spread more rapidly than ever before, in almost every part of that wide-spread republic. Hundreds are embracing the truth in different states, and calls for our books and for preaching cannot the tenth-part be supplied at present. We have sometimes been offered £2 for a book worth one crown, but could not supply them until reprinted: the scarcity is owing to the rapid spread of the work, and the destruction of our printing establishments in the persecution. In New York, Philadelphia, and the adjoining country, hundreds have been baptized during the past winter and spring. The power of God is with his people, and he confirms the word with signs following.

For a particular account of the persecution, we refer our readers to our history of the same, which is a book of 216 pages, for sale at our Office, No. 149, Oldham Road, Manchester.

The following particulars of their present settlements we extract from their monthly periodical, published at Commerce, Illinois, entitled, "The Times and Seasons."

"Keokuk.—This is a situation on the west bank of the Mississippi River, about forty miles above Quincy, Illinois, at the foot of the Rapids, which is the first obstruction to the navigation for the largest class of steam boats.—At this place all steam boats, in ascending the Mississippi at low water, are compelled to discharge their cargoes, which are transported over the Rapids in lighters, and on descending, the boats receive their cargoes from the lighters at this place. The landing is equal to any on the River. And no part of the town is ever overflowed.

A part of this place has recently been purchased by the Bishop of the Church of Latter Day Saints. Bishop Knight has also purchased another town six miles above Keokuk, which is called Nashville, it being at the head of the Rapids, the place has advantages equal to any town on the Mississippi; it has a large body of valuable timber attached to it, and the surrounding country is beautifully interspersed with prairies which will admit of a dense population; these advantages together with the advantage of landing, renders the country valuable.

Montrose.—This place is four miles above Nashville, it is situated on a bottom prairie, and a handsome place for a town, it has equal advantages with other towns on the Mississippi. Bishop Knight has also purchased a part of

this town, together with about thirty thousand acres of the surrounding country, on the point of land between the Mississippi and the Desmoine, generally denominated the Half Breed tract; this tract has actually superior advantages, having the Desmoine on the West, and the Mississippi on the East, both navigable streams; and the soil is generally acknowledged to be nearly equal to that of the State of Missouri. The Half Breed tract contains 119,000 acres, and the whole tract can be purchased by a united effort of the saints.

NAUVOO.—This is a newly located Town, and is situated on the East bank of the Mississippi, opposite Montrose, it derived its name from the Hebrew, which signifies fair, very beautiful, and it actually fills the definition of the word, for nature has not formed a parallel on the banks of the Mississippi from New Orleans to Galena, for the beauty of the ground on which it stands; there is a good landing, and it has equal privileges with other towns. This is also owned by the saints, and is rapidly increasing. The surrounding country is fertile, and the crops, this present year, are good, therefore there is no fear existing that emigration will be too extensive."

TO THE EDITOR OF THE MIL. STAR.

Ledbury, Herefordshire, May 15, 1840.

Beloved Broth er,

Two weeks ago, this day, I parted with Brothers Young and Woodroffe in this place, taking different locations in this part of the vineyard, originally opened by Brother Woodroffe; and after visiting various places in Herefordshire, Worcestershire, and Gloucestershire, preaching daily, talking night and day, and administering the ordinances of the gospel as directed by the Spirit; we have again this day found ourselves together, and Elder Kingston in our midst; (he is devoted wholly to the ministry) and by comparing minutes, we find there has been in these two weeks about 112 baptized; 200 confirmed; 2 elders, about 20 priests, and 1 teacher ordained—and the Church in these regions now numbers about 320.

The branches are small, the brethren much scattered, consequently the field is so large that the reapers cannot call to each other from side to side; neither can they often see each other without a telescope. There are many doors open which we cannot fill; calls for preaching on almost every hand which we cannot answer. Oh! that the saints would pray to the Lord of the harvest to send forth labourers. I have this day received a letter from my sister in Massachusetts (North America), giving me the intelligence of the death of my aged father; and also that the work of the Lord is rolling forth in that part of the land. Such intelligence from our native land, makes our hearts rejoice even in affliction.

Your brother in the E. Cov.

WILLARD RICHARDS.

HYMNS.

INVITATION.

When time shall be no more
  Its joys and sorrows fled—
When all its cares are o'er
  And numbered with the dead,
Unveiled eternal truth will shine
In its own image all divine.

The Saints in robes of light
  Shall walk the golden street—
Shall bow before his throne,
  Or worship at his feet—
Shall sit on thrones, exalted high,
Enthroned in might and majesty.

O! sinner would'st thou stand
In that bless'd company?
Obey the Lord's command,
And from thy sins be free.
I shall be there, and look for thee—
Farewell! till then, remember me.

BAPTISM.

Repent ye Gentiles all,
And come and be baptiz'd;
It is the Saviour's call,
He's spoken from the skies,
And sent the message we declare,
His second coming to prepare.

Be buried with your Lord,
And rise divinely new,
'Tis his eternal word—
The ancient path pursue,
The promised blessing now secure,
The Spirit's seal, for ever sure.

Ye souls with sin distress'd,
Who fain would find relief;
Come, on his promise rest,
He will assuage your grief,
He'll send the Spirit from on high,
When with the gospel you comply.

Come be adopted in,
With Israel's chosen race,
And wash away your sins,
The promised blessing taste;
The covenant stands for ever sure,
To all who to the end endure.

MORNING HYMN.

Wak'd from my bed of slumber sweet,
Refreshed in body and in mind,
The morning light with joy I greet,
And offer up a song divine.

Thy praise, O God! shall be my theme,
While day and night their course pursue,
Till time shall end its transient dream—
Eternity the theme renew.

Thy mercy has preserved my soul
Through toils and dangers, griefs and fears,
And still upon this earthly ball
Thou lengthenest out my days and years.

O! grant me, then, thy spirit's power
To guide my feet in ways of peace—
Preserve me thine each day and hour,
Till from a world of sin release'd.

Then, when my mortal life is closed,
Eternal glory mine shall be,
And all array'd in spotless white,
I shall the King of Glory see.

SECOND ADVENT.

Come, O! thou King of Kings!
We've waited long for thee,
With healing in thy wings,
To set thy people free;
Come thou desire of nations, come,
Let Israel now be gathered home.

Come, make an end of sin,
And cleanse the earth by fire,
And righteousness bring in,
That saints may tune the lyre
With songs of joy in happier strains,
To welcome in thy peaceful reign.

Hosannahs now shall sound
From all the ransomed throng,
And glory echo round
A new triumphal song;
The wide expanse of heav'n fill
With anthems sweet from Zion's hill.

Hail! Prince of Life and peace,
Thrice welcome to thy throne,
While all the chosen race,
Their Lord and Saviour own;—
The heathen nations bow the knee,
And every tongue confess to thee.

CONFERENCE NOTICE.

At the suggestion of Elders Young, Richards, Woodroffe, and others, we give notice that the General Conference which was appointed at Preston, on the 6th of July next, will be withdrawn from Preston, and held in Manchester. This is on account of being more central, and because the publishing office is here.—Ed.

MANCHESTER:
Printed by W. R. Thomas, Spring Gardens.

THE

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 2, Vol. 1. JUNE, 1840. Price Sixpence

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 149, Oldham Road, and by Agents throughout the Kingdom.

MANCHESTER:

PRINTED BY W. R. THOMAS, 61, SPRING GARDENS.

THE NEPHITE RECORDS.

An Angel from on high,
The long, long silence broke,
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill
A sacred record lies concealed.

Seal'd by Moroni's hand,
It has for ages slept,
To wait the Lords command
From dust again to speak;
It shall come forth to light again,
To usher in Messiah's reign.

It speaks of Joseph's seed,
And makes the remnant known,
Of nations long since dead,
Who once had dwelt alone:
The fulness of the gospel too
Its pages will reveal to view.

The time is now fulfilled,—
The long expected day,—
Let Earth obedient yield,
And darkness flee away:—
Open the seals and wide unfurl
Its light and glory to the world.

Lo! Israel, filled with joy,
Shall now be gathered home;—
Their wealth and means employ
To build Jerusalem:
While Zion shall arise and shine,
And fill the earth with truth divine.

THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

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THE GOSPEL.

ILLUSTRATED IN QUESTIONS AND ANSWERS.

Question.—What is the Gospel?

Answer.—There is one only and true system of doctrine that can properly be called the Gospel; and that one system is so definite in every point, and so exactly adapted to the situation of sinners, that every person may immediately embrace it wherever it is preached, and by so doing they become saints, or Christians.

The first principle of action required in the Gospel is belief in the name of Jesus Christ, the once crucified and now risen Redeemer.

The second is repentance; which signifies nothing more nor less than the putting away of sins, with humility and meekness before God—feeling sorry for our sins, and a determination to forsake them.

The third is baptism, by immersion in water, in the name of the Lord, for remission of sins.

The fourth is the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost. All who do these things in a proper manner, and under proper authority, are saints; and if they endure to the end they will be saved in the kingdom of God.

Q.—Are there any conditions in this system which the sinner cannot immediately fulfil, as soon as he understands them?

A.—The sinner can believe that Jesus is the Christ on good testimony. He can turn from his sins, and put them away. He can go forth, and be immersed in water, in the name of the Lord.

God will not believe for us; he will not repent for us; he will not be baptized for us: but these things are for us to do; and if we do them, then God has promised to forgive us our sins, and to baptize us with the Holy Ghost; then, certainly, we should be the children of God, in the enjoyment of religion.

Q.—Is it of any use for men to pray to the Lord to convert them and give them religion, while they neglect to obey the Gospel?

A.—No. In *vain* they call him Lord, Lord, and do not perform the things which he has commanded them. In *vain* they worship him, teaching for *doctrines* the commandments of men. The Lord is pray-

ing us to be converted, and we will not, while at the same time we are praying him to convert us.

Q.—But must not the Lord perform some special work, on his part, more than he has done, in order to convert our souls and make us Christians?

A.—No. The Lord has died for us; he has risen again for us; he has sent his word to us, with servants to administer it; and now he requires us to obey it, and then he has promised to forgive our sins, and to grant us the gift of the Holy Ghost.

Q.—But what! Can every sinner come immediately forward and obey the Gospel when it is preached, and thus become a child of God?

A.—Yes.

Q.—What! all the sinners in Manchester?

A.—Yes; and all the sinners in England, nay, in all the world. The very moment they obey the Gospel they are free from sin, and are made partakers of the Holy Ghost. If this is not the case, then the word of God is of none effect, and the Gospel never saved a man since the world began, nor ever will; for, if God has sent a message or Gospel into the world which is insufficient to save sinners, and is under the necessity of saving them some other way, independent of that Gospel, then surely he has sent it in vain. But, on the other hand, if he has sent a Gospel which would save one man by obeying its precepts, then surely it would be the power of God unto salvation to all who would believe and obey it.

Q.—If these things are so, what would a minister of the Gospel say if he were to be present at some of the religious excitements which are got up in modern times, and were to see persons bowed down at the penitent forms, trying to "get religion" in that way?

A.—He would say, as Ananias said to Saul of Tarsus, "Why tarryest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."

Q.—But what would he say if they should refuse to comply with the requisition, and should continue praying?

A.—He would say, "Why do you call Lord, Lord, and do not perform the things he has said?" "In vain yôu worship him, teaching for doctrines the commandments of men."

Q.—But would they not "get religion in that way?"

A.—No. They might pray as long and as loud as the four hundred prophets of Baal did, and with as little effect.

Q.—But did not the Apostle say to the jailor and his household, that they should be saved if they would believe on the Lord Jesus Christ, without obeying the Gospel?

A.—No. He spake unto them the word of the Lord.

Q.—What word of the Lord did he speak unto them?

A.—The word of repentance and baptism for remission of sins; as is evident from the fact of their attending to baptism the same hour.

Q.—What would have been the situation of the jailor and his household if they had believed on the Lord Jesus Christ, and had not obeyed the Gospel?

A.—They would have been under much more condemnation than they were before.

Q.—But was not Saul of Tarsus, while on his way to Damascus, converted and made a Christian by a special work of God?

A.—No. He was only convinced or convicted that Jesus was the Christ; but his being a saint (or Christian)

depended on his going to Damascus, and obeying the Gospel by baptism.

Q.—What would have been his situation if he had continued to believe in Christ, and had not gone to Damascus and obeyed the Gospel?

A.—He would never have "got religion" to this day, but would have been worse than he was before.

Q.—Did not the Apostle say to the people of old, that, if they would confess with their mouth the Lord Jesus Christ, and would believe in their hearts that God had raised him from the dead, they should be saved?

A.—Yes. But he was writing to the church of God, whose members had already obeyed the Gospel, and had been planted together in the likeness of his death; being buried with him by baptism, and having risen again to newness of life, he was encouraging them to continue in the belief and confession of his name.

Q.—But did not the Apostle thank God that he had not baptized many of the Corinthians?

A.—Yes. But the reason was, lest they should say he had baptized in his own name.

Q.—But did he not say, that he was not sent to baptize, but to preach the Gospel?

A.—Yes. But others were sent to water those whom he planted. He as a wise master builder, laid the foundation by preaching the word, and others attended to the other part of the work, and thus builded thereon.

Q.—Did not Cornelius and his friends receive the Holy Ghost before they were baptized?

A.—Yes. But it was to convince the Jews that they (the Gentiles) had part in the Gospel as well as the Israelites.

Q.—Would Cornelius and his friends have been saved, after all they had received, if they had refused baptism?

A.—No. For Peter was sent to tell them words whereby they should be saved, and part of these words were, that they should be baptized; and, if they had refused to comply with this message, they would have been worse than those who had never known the way of truth.

Q.—Was not the thief on the cross saved without baptism?

A.—If he was, it was because he had no opportunity to obey; and, therefore, was not saved through a Gospel ministration, but was included in the same mercy as the heathens, who have never had the offer of the Gospel, and therefore, are under no condemnation for not obeying it.

Q.—Would the thief on the cross have been saved if he had lived to hear the Gospel, and had opportunity to obey it, and refused?

A.—No. The Gospel condemns all who do not obey it. It is a savour of life unto life, or of death unto death, to all who are privileged to hear it.

Q.—Is there, then, no other Gospel but faith in Jesus Christ, repentance towards God, and immersion in water in the name of the Lord, FOR REMISSION OF SINS, with the laying on of hands in the name of Jesus for the baptism of the Holy Ghost?

A.—No. The people who are without this order of things are strangers to the GOSPEL, notwithstanding all the morality, sincerity, and piety they may possess.

Q.—What! Are all the professed ministers of the Gospel, who have not obeyed and taught that particular form of doctrine without the Gospel, the same as the heathen? and all their hearers too?

A.—Yes. Unless we make this difference, that, having the Bible and

some idea of Jesus Christ, they have been benefited in a moral point of view, although they have not understood the Gospel.

Q.—Are all the ministers and professors of religion, in this age of the world, under obligation to obey that Gospel, in order to be saved in the kingdom of God?

A.—Yes. "Except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God." How, then, can he be saved in it?

Q.—What has Christ said of those who would come into the sheep-fold by climbing up some other way besides the door?

A.—He has pronounced them thieves and robbers.

Q.—At Christ's second coming, what will become of all those ministers and professors, and others who do not obey this Gospel?

A.—"He will come in flaming fire, taking vengeance on all those who know not God AND OBEY NOT THE GOSPEL."

Q.—How comes it that the Christian world (so called) have been so long without the Gospel in its fulness?

A.—In fulfilment of the word of prophecy, spoken by the prophet Daniel and by the revelator John, "THEY HAVE MADE WAR WITH THE SAINTS, AND OVERCOME THEM;" and in fulfilment of Paul to Timothy, "They have HEAPED TO THEMSELVES TEACHERS, having ITCHING ears; and these have turned their ears from the TRUTH, and they are turned unto fables, and they will not endure SOUND DOCTRINE."

Q.—How came the Latter-day Saints to understand this Gospel, and to be instruments in restoring it among mankind?

A.—Not for any worth or wisdom that was in them more than others; but because the time had come for this Gospel of the kingdom to be again restored to the inhabitants of the earth, and to be preached to all nations preparatory to the second coming of Messiah. Therefore the Lord sent forth an Holy Angel to commit the authority of this ministry again unto man, and this in fulfilment of the promises recorded by the ancient prophets and apostles.

Q.—Is it not uncharitable to consider the Christian world all wrong, except such as obey the fulness of the Gospel? and still more so to tell them of it?

A.—No. The man who tells his generation the truth, according to the "law and the testimony," is more charitable to them than ten thousand men who cry, Peace and safety, and prophecy smooth things, when sudden destruction is near at hand.

Q.—But what will become of all the people who have lived and died since the Gospel was perverted and before it was restored again?

A.—They will be judged according to their works, and according to the light which they enjoyed in their day: and, no doubt many of them will rise up in judgment against this generation, and condemn it; for, had they enjoyed the privileges which we enjoy, they would, no doubt, have gladly embraced the truth in all its fulness. They desired to see the latter-day glory, but died without the sight. —ED.

NEGLECT OF THE OLD TESTAMENT.

It is a prevailing doctrine, in this age of the world, that people, since the coming of Christ, have little or nothing to do with the Old Testament. The reason they render is, that Christ

came to fulfil the Old Testament, and, therefore, it is all fulfilled and done away. This is one of the greatest errors of the age; and except mankind can be brought to understanding on this point, and this error done away, it will plunge them into irretrievable ruin, insomuch that they will not understand the day of their visitation and the things that belong to their peace.

Christ did indeed come to fulfil the LAW, and a part of the prophets; but the far greater portion of the prophecies of the Old Testament are yet future as to their fulfilment; and many of them never can be fulfilled until Christ comes again to fulfil them. Hence Peter predicted, in the third chapter of Acts, that "He SHALL send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of ALL THINGS which God hath spoken by the mouth of ALL HIS HOLY PROPHETS since the world began." Christ's first coming fulfilled a few of the prophecies, but his second coming will fulfil a far greater number of predictions than his first.

He will come with dyed garments from Bozrah, staining his raiment with the blood of sinners, while he treads them in his anger, and tramples them in his fury. (See Isaiah.)

He will come with fire, and with his chariots, to plead with all flesh, and the slain of the Lord shall be many. (See Isaiah.)

He will suddenly come to his temple; while the day cometh that shall burn as an oven, and all the proud and they that do wickedly shall be as stubble, and be burned up. (See Malachi.)

He will come to smite the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. (See Isaiah.)

He will come to stand on the Mount of Olives, and deliver his people, the Jews, and destroy their enemies; while the mountain rends beneath his feet, and moves north and south, forming a great valley in the place of the mountain. (See Zechariah.)

He will come, and all the saints with him.

He will come to reign as king over all the earth. (See Zechariah.)

He will come with the clouds of heaven. (See Daniel.)

Now, we would inquire of those who think that Christ fulfilled all at his first coming, what all these predictions mean, and hundreds of others equally important which never had a shadow of fulfilment at his first coming?

We are apt to censure the Jews because they were blind in relation to the prophets referring to his first coming; but are we not, many of us, equally blind in relation to the predictions yet future, which the Jews understand far better than most Christians (so called)?

Will not this blindness upon the Gentiles prevent them from understanding the things that now belong to their peace, and plunge them into as great a destruction as came upon the Jews when they failed to understand the prophets?

Jesus Christ and his Apostles often exhorted the people to search the Scriptures. Now, we would inquire what Scriptures they referred to in these exhortations? We reply, the Old Testament Scriptures, as is evident from the fact, that there was no New Testament written till after Christ had gone to the Father. Indeed the New Testament writings were not all given till some time after the death of Paul and Peter, and most of the Apostles; and they were not compiled into a book called the New Testament

until the second or third century of the Christian era. We would not be understood as doing away the necessity of searching the New Testament, for we consider them both of equal importance now they are given. In fact, the New Testament is as much prophetic as the Old, and they both predict the same things in many instances.

It is for us, then, to give heed to the words of the prophets and apostles, "as to a light that shines in a dark place, until the day dawn, and the day star arise in our hearts."

"Whatsoever was written beforetime was written for our profit and learning, that we, through patience and comfort of the Scriptures, might have hope."

DISCOVERY OF AN ANCIENT RECORD IN AMERICA.

According to promise in our prospectus, we shall now proceed to give some information of this important discovery.

Mr. Joseph Smith, jun., a resident of Ontario County, state of New York, North America, was, at the age of about 17 years, visited by a Holy Angel, who informed him that the ancient inhabitants of that continent had written a sacred record of their history, and of the dealings of God with them; and that, being overthrown and destroyed in a terrible war, they had, by the commandment of the Lord, deposited a copy of their records, where they had been preserved for ages; and that the time was now about fulfilled for them to be made known to Gentile and Jew, preparatory to the great restitution of Israel.

The Angel told him where these records were, and when and how he should obtain them. Accordingly, on the 22d day of September, 1827, Mr. Smith went to a certain hill in Manchester, Ontario County, New York, and there, according to the direction of the Angel, he found the record in the earth, where it had lain for about 1400 years, being deposited there about A. D. 420. The record consisted of a large volume, in the Egyptian language, engraven on plates of gold. The plates were each about 7 by 8 inches in width and length, being about the thickness of common tin. These were filled with engravings on both sides, and a volume of them were bound together like the leaves of a book, and fastened at one edge with three rings running through the whole. The volume was something near six inches in thickness. With this record was found a large breastplate, apparently of copper, such as had been worn for defence; and also a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as chrystal, set in the rims of a bow of silver. This was in use, in ancient times, by persons called seers; it was an instrument by the use of which they received revelation of things distant, or of things past or future. By this means, and by the gift of the Almighty, Mr. Smith was enabled to translate the record into the English language, and it was first printed and published in 1830. From that time to the present it has excited much interest in America. Tens of thousands have come to the knowledge of its truth, by angels, by visions, by revelations, by the Holy Ghost, and by the power of God made manifest wherever it is taught and received. Many of these have sealed their testimony with their blood, and thousands more have already suffered for their testimony more than to die, and would not deny its truth if they were now to be burned at

the stake. This record contains a sketch of the history of two nations or colonies, who peopled America in early times. The first was a colony who came from the Tower of Babel at the time the language was confounded. The second was a colony from Jerusalem, in the days of Jeremiah the prophet, being about 600 years before Christ. These were Israelites, mostly of the tribe of Joseph.

The present American Indians are their descendants, but the principal nation of them were destroyed in the fourth century of the Christian era, soon after which their records were deposited by their last prophet, whose name was Moroni; there they have lain concealed until brought to light, in 1827, as before described.

From these records we learn, that the remnant of Israel who dwelt in America had a knowledge of the law of Moses and the Jewish prophecies, a copy of which they brought with them when they first emigrated from Jerusalem. They also had prophets among them from age to age, and the ministering of angels; and by this means they had a knowledge of the truth, and were acquainted with the coming of Messiah. They knew of his birth, and also of his death and resurrection. They saw the rocks rend, the earth shake, and the heavens veiled in darkness, while Jesus was crucified; and they knew that these things were a sign of his death, for their prophets had foretold these things as a sign of that event.

But the most glorious and important fact contained in the record is, that Christ visited America after his resurrection, and ministered the Gospel in person to that remnant of Israel, in fulfilment of the words which he spake, as recorded in John's Gospel, "*Other sheep I have which are not of this fold; them also* I *must bring, and they shall hear* MY VOICE, *and there shall be one fold and one Shepherd.*"

We shall here extract from this ancient record an account of his personal appearing and ministry to that branch of his chosen Israel, commencing at page 502:—

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marvelling and wondering one with another, and were shewing one to another the great and marvellous change which had taken place; and they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there were no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and, behold, the third time they did understand the voice which they heard; and it said unto them, Behold my be-

loved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.

And it came to pass as they understood, they cast their eyes up again towards heaven; and, behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even to one another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold, I am Jesus Christ, of whom the prophets testified shall come into the world; and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them, saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets should come.

And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

And it came to pass that he spake unto Nephi, (for Nephi was among the multitude) and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again, the Lord called others, and said unto them likewise! and he gave unto them power to baptize. And he said unto them, on this wise shall ye baptize: and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in

the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for, behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one: and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one. And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth. And it came to pass, that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye, if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore, blessed are ye, if ye shall believe in me, and be baptized, after that ye have seen me, and know that

I am. And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted; and blessed are the meek, for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy. And blessed are all the pure in heart, for they shall see God. And blessed are all the peace-makers, for they shall be called the children of God. And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. And blessed are ye when men shall revile you, and persecute, and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you. Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Verily, verily I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house; therefore, let your light so shine before this people, that they may see your good works, and glorify your Father who is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil; for verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore, come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire; therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath ought against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. Agree with thine adversary quickly, while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison. Verily, verily I

say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, nay. Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery. And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But, verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black or white; but let your communication be yea, yea, nay, nay, for whatsoever cometh of more than these is evil. And, behold, it is written, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee turn thou not away. And behold, it is written also, that thou shalt love thy neighbour, and hate thine enemy: but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; therefore, those things which were of old time, which were under the law in me, are all fulfilled. Old things are done away, and all things have become new; therefore, I would that ye should be perfect, even as I, or your Father who is in heaven, is perfect. Verily, verily I say, that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not do as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen, for they think

that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye: Our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

And now it came to pass, that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them, remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them? Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

And now it came to pass, that, when Jesus had spoken these words, he turned again to the multitude, and did open his mouth unto them again,

saying, verily, verily, I say unto you, judge not, that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye workers of iniquity.

Therefore, whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

To be continued.

CORRESPONDENCE.

To the Editor of the Star.

Preston, June 6, 1840.

Dear Brother,

After Conference, on the 15th of April, myself and Elder Richards visited the branch of the Church in Wakefield, which, though small, was

the first branch of the Church of Latter-Day Saints, except Preston, in England; and perhaps, in proportion to its numbers, it has suffered more persecution than any other. But yet its members, with scarce an exception, have stood fast in the faith, and almost without a note of discord.

We found sister Richards in a very low state of health, and agreeably to the gospel, we anointed her with oil in the name of the Lord, and laid our hands on her, and prayed for her, and she immediately began to amend.

From thence we returned to Preston, where I left Brother Richards to prepare for his mission to Herefordshire, and proceeded from thence to Daubers Lane and Eccleston. We found there two branches rejoicing in the Lord. After a short visit with them, I returned to Preston; and after two days I started on a visit to the North. I started alone, by the way of Walkerford on my way to Clithero, where I held meetings on the Sabbath, and administered the Sacrament to near 200 Saints. It was a time of refreshing to them and to myself, as I had not seen them for more then two years. It had been said there, as in other places, that I would never return to them again; but they now saw me again, and knew that myself and many of my fellow-labourers had come; and that our message and our zeal were the same as formerly, and therefore I was received with greater joy than ever, I stayed at Elder T. Smiths', where on Monday I was joined by Elder Fielding from Preston.

On Wednesday we went to Chatburn, held meeting at evening—there was great joy in the place. The next day we went to Downham, held meeting at eve—many came to hear—we bore testimony to the gospel, and of the work of the Lord in these last days. The people were very attentive. When we had closed, a certain man wished to ask a few questions, he appeared much agitated; in fact we were reminded of the prediction in the Book of Mormon, that "men would anger and tremble because of the truth." He demanded some evidence of the truth of the gospel, or message, of which we testified; but would not tell us what evidence would satisfy him, so we could only repeat our testimony to him, and let him go, with no other evidence than ourselves and tens of thousands of others had believed and were satisfied with. The saints had a time of rejoicing. On Saturday we returned to Chadburn, held meeting at eve, after which three persons were baptized and added to the Church.

On Sabbath the meeting was held in a large barn, no house being sufficiently large to convene the people. There were many to hear who were very attentive. We ordained two Priests. In the eve four others were baptized. Some who had left the society, wished they had been faithful, and some of them returned to the society by humble repentance and being re-baptized. There appears to be something peculiar in the people of this place; others had tried in vain to enlist them into their folds; but on hearing the first preaching of the fulness of the gospel they were overwhelmed in tears of repentance, and more than twenty were immediately baptized. It is a small village, but the number of members soon increased to about ninety. They have mostly stood fast. We have never received any thing like an insult all the time we visited the place, and we feel bound to bless them.

On Monday we returned to Cli-

there; after meeting five more were baptized. On Tuesday eve, two were baptized in Waddington,—since then we have heard that eight more have been baptized, and others ready.

The next day we started for Ribchester, called at Walkerford on our way; found sister Richards in good health. We reached Ribchester on Friday, and held meeting at eve; the Saints were comforted. The next day we returned to Preston. I consider that I have never seen the Saints in better spirits. They say it seems like old times; they can receive their patriarchal blessings under the hand of brother Mellin, as he is ordained to the office of an evangelist. Some speak in tongues and prophecy, and others have visions, &c., as was foretold by the prophet Joel, concerning the last days. We can truly say the Lord has begun to restore all things, as spoken by the prophets.

After this we went to Longton, and held meeting, and the next day started for Southport, many of the brethren accompanied us as far as the river Astlan. There was no bridge, and to save us the trouble of going round, a brother carried us over on his shoulders. We held one meeting in Southport, and one in Churchtown. We ordained one Elder and one Teacher, and on our way back, we preached to the Saints in Longton, exhorting them to have their lamps trimmed and burning, ready to go forth to meet the bridegroom. We then returned to Preston. On Saturday we met the officers in council, and on Sabbath met with the Church as usual.

On Monday eve a number of the Saints met at brother T. Moon's, in Penworthen, to receive their patriarchal blessings. We were with them, and gave them such instruction as was necessary.

Wednesday, I accompanied Elder Clayton to Manchester; found Elders Young, P. P. Pratt, and J. Taylor there; tarried there with them till Saturday, the 30th, when Elders Young, Taylor, and myself took the trains for Liverpool; met with the Church there on the Sabbath, and had a good time, the Saints rejoiced, and others believed.

A number of the Saints had taken their passage for America, on board the ship Britannia. We spent some time with them for some days. June 5th, we took leave of them. They were in good spirits, expecting to move from the dock at 2 P. M.; we blessed them, and commended them to the Lord. I then took leave of Elders Young and Taylor, and returned by train to Preston. I found brother Fielding and the Saints rejoicing in the Lord. At this time I can truly say, that I never felt more to rejoice than I have done in my late visits to the Churches. The Saints, in general, as they have been baptized into one body are partakers of the same spirit, whether they be Jew or Gentile, bond or free. I also take this opportunity to say, that I have lately received a letter from my wife, giving us good tidings from America. The work is moving steadily, but not slowly through that land, bearing on its way through the states and cities of that vast continent. The Saints there are getting over their pains and sufferings, at least in a great measure, and are enjoying health. I would say to my brethren in the ministry, that their families are well, and I feel to congratulate them on the hope and glorious prospect of one day not far remote when we shall rest from our labours in the Kingdom of God. It is evident our labour is not in vain in the Lord. In almost every branch I have visited the numbers are

increasing. The stone is actually already growing into a mountain, and we know that it must soon fill the whole earth. May the Lord hasten the time.—Amen.

Yours, as ever,

H. C. KIMBALL.

To the Editor of the Star.

May 20, 1840.

Dear Sir,

If you judge the following extract of a letter from my sister, Mary Smith, to contain such testimony to the truth, and especially among our numerous friends and acquaintances in this our native land, as to be worthy of a place in the Star, it is at your disposal, and it will gratify your brother in the Gospel,

Joseph Fielding.

Commerce, Illinois, N. America, June, 1839.

"My very dear Brother,—As the elders are expecting shortly to take their leave of us again to preach the Gospel in my native land, I feel as though I would not let the opportunity of writing you pass by unimproved. I believe it will give you pleasure to hear from us by our own hand; notwithstanding, you will see the brethren face to face, and have an opportunity of hearing all particulars respecting us and our families, from their mouths.

As it respects myself, it is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions &c., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still the living to praise Him, as I do this day. I have, to be sure, been called to drink deep of the bitter cup; but you know, my beloved brother, this makes the sweet the sweeter. I feel at this moment, while reflecting on the events of the past seven months, so full of matter, that I am ready to wish I could convey myself into your presence for a short time, so that I might communicate verbally more than I can possibly do by the pen.

You have, I suppose, heard of the imprisonment of my dear husband, with his brother Joseph, elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and, in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever: this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both, so as to have them do well and grow fast.

You will also have heard of our being driven, as a people, from the state, and from our homes, but you will hear all particulars from the elders, so as to render it not necessary for me to write them; this happened during my sickness, and I had to be

removed more than 200 miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got into Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in his marvellous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi river. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am, if I can but keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.

I greatly desire to see you, and I think you would be pleased to see our little ones: will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to us and the world. I have a hope that our brothers and sisters will also embrace the fulness of the Gospel, and come into the new and everlasting covenant; I trust that their prejudices will give way to the power of truth. I would gladly have them with us here, even though they might have to endure all kind of tribulation and affliction with us and the rest of the children of God, in these last days, so that they might share in the glories of the celestial kingdom. As to myself, I can truly say, that I would not give up the prospect of the latter-day glory for all that glitters in this world. O! my dear brother, I must tell you, for your comfort, that my hope is full, and it is a glorious hope; and though I have been left, for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake, (for the judge himself declared, that he was kept in prison for no other reason than because he was a friend to his brother,) yet I do not feel the least discouraged: no, though my sister and I are here together in a strange land, we have been enabled to rejoice, in the midst of our privations and persecutions, that we were counted worthy to suffer these things, so that we may, with the ancient saints who suffered in like manner inherit the same glorious reward. If it had not been for this hope, I should have sunk before this; but, blessed be the God and Rock of my salvation, here I am, and am perfectly satisfied and happy, having not the smallest desire to go one step backward.

Your last letter to Elder Kimball gave us great pleasure: we thank you for your expression of kindness, and pray God to bless you according to your desires for us.

The more I see of the dealings of our heavenly Father with us as a people, the more I am constrained to rejoice that I was ever made acquainted with the everlasting covenant. O may the Lord keep me faithful till my change come! I desire that you would write us, and let us know all particulars that would be interesting to us. O, my dear brother, why is it that our friends should stand out against the truth, and look on those that would show it to them as their enemies? The work here is prospering much; several men of respectability and intelligence, who have

been acquainted with all our difficulties, are coming into the work.

Sister Mary will also write to you. My husband joins me in love to you. I remain, my dear brother and sister, your affectionate sister,

MARY SMITH.

A REMARKABLE VISION.

The following is an extract from the February number of the Latter-Day Saints Messenger and Advocate, published in Ohio, North America, 1835, being an extract of a letter written by Elder Oliver Cowdery, giving an account of the ministering of an ANGEL to Mr. Joseph Smith, jun. :—

"On the evening of the 21st September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth to him had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace," but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavouring to exercise faith in the Scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay who is capable to do this work. To be sure, the Lord appeared to his Apostles after his resurrection, and we do not learn as they were in the least diffieultied to look upon him; but

from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the Sacred Scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less, when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the Scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the Gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold, under one Shepherd."

"This cannot be brought about until first, certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people.

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal discendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the Gospel, and the plan of restoration and redemption. He said their history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the Scripture must be fulfilled before it is translated,

which says, that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John, upon the Isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterise all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself, as ever, your brother in Christ."

To be continued.

NEWS FROM THE ELDERS.

We have received letters from various sources, giving intelligence of the progress of the work of the Lord.

Elder Wright writes from Paisley, (Scotland) informing us that a conference had been held in that place, on the 9th of May.

Elder Orson Pratt was called to the chair, and Elder Samuel Mullener appointed secretary. After proper instructions from the chair, the following ordinations took place:—

Robert M'Carter, Andrew Robertson, and Alexander Hay, were ordained elders. Daniel Wilkie, John Welch, and Gibson Ellwood, were ordained to the office of priests; and John Sawden, George M'Kenzie, and Francis Sprowel, were ordained teachers; and George Ritchie was ordained a deacon. The church in that place now numbers 60 members.

Elder Orson Pratt is now preaching in Edinburgh, and Elder Hadlock is expecting to commence in Glasgow.

Elder Alfred Cordon writes from the Potteries, under date of 14th May. He informs us, that the gift of healing the sick has been, in several instances made manifest in a powerful manner in that region of late, and that the kingdom of God is rolling forth in majesty and power.

A Council had been held at Burslem, in which ten officers were present. Elder George A. Smith was chairman, and A. Cordon secretary. H. Glover and George Simpson were ordained elders; William Bradbury and Edward Parker were ordained teachers; and Daniel Powers, deacon.

He informs us there is a great call for our work entitled the Voice of Warning, and also for the Star. We send him one hundred of the Star. He says there is a great spirit of inquiry in that region, and that nine persons obeyed the Gospel during that week. Elder George A. Smith writes, under date of June 1, that he has preached several times in the town of Leek, during which he had confirmed fifteen, and ordained one priest and

one deacon. The Church there now numbers 33 members, and there is among the people great inquiry after truth.

Elder W. Richards writes, under date of June 2, from Ledbury, Herefordshire, that the work is still rolling on in that place. He sends for 250 more of the Star: we had already sent 250 numbers to that place.

We hear verbally from Stockport that the Church is increasing, several being baptized of late. We hear similar news from several of the towns around Manchester. We can also say, that the work rolls on steadily in Manchester. Some are baptized and added to the church every week, and sometimes eight or ten persons are confirmed on a Sabbath. May the Lord bless his servants with the gift and power of the Spirit, and confirm the word with signs following.

DESTRUCTION OF THE TOWN OF BAJA.

[FROM THE MANCHESTER GUARDIAN.]

PESTH, May, 4th.—The populous, industrious, and rich market town of Baja, in the County of Baes, on the Danube, with about 16,000 inhabitants, was almost totally destroyed on the 1st instant. It is said that about 2,000 houses were burned, with the palace, several churches, and all the great corn magazines. The value of corn consumed is about half a million of florins.

PLAGUE IN THE EAST.

Letters from Constantinople, of the 22d and 23d ult., in the Leipsic and Augsburg journals, state, that, in consequence of the arrival of accounts from Silistria, Broussa, Samsoun, Alexandria, and Aleppo, where the plague has broken out, very severe sanitary regulations had been adopted by the Medical Council.

EARTHQUAKES IN SCOTLAND.

[FROM THE CHRONICLE.]

At the recent meeting of the Royal Society of Edinburgh, amongst other interesting papers read, was one by David Milne, Esq., on earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the *Scottish Standard*. Mr. Milne stated that the shocks were first perceiwed on the 2nd of October, and had continued, with hardly a week's intermittance, down to the present date. The total number of shocks, from that date down to the 13th of April, 1840, was 145. From the 2nd of October to the 2nd of November, no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th of April there was a shock only exceeded in severity by the great one of the 23rd October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. P. M. It was perceived in all the central and southern parts of Scotland, and extended to the north as far as Dingwall on the east coast and Appin on the west. This shock, as well as all the others, emenated from one central point, situate about two miles northwest of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which werecuriousand interesting, Mr. Milne proceeded to describe the undulation of the earth's surface which produced them. He showed that the natural

levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense, as it occurred throughout the whole of the country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats.

DESTRUCTION OF THE TOWN OF SALANCHE.

[FROM THE KENDAL MERCURY.]

The town of Salanche in Savoy has been utterly destroyed by a fire, in which many human beings have perished. On the morning of the 21st, forty persons were dead or dying of their wounds, upwards of fifty were mutilated by the flames, and there were about a hundred individuals missing, of whom, as yet, no positive account could be made. Women were found stifled by the smoke, in cellars to which they had fled for shelter. With the exception of four or five houses at one extremity of the town, all its edifices, amounting to about 260 in number, have been consumed. The church and the Hotel de Belle Vue, well known to Alpine travellers, have shared the common fate. It is remarkable that Salanche had once already been destroyed by fire, 321 years ago, and that time, as well as this, on the festival of Easter Day, during a season of drought which had exhausted the springs.

RESTORATION OF THE JEWS.

A letter from Jerusalem says, "The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Pient. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer Book is to be published. The English Consul endeavours to engage the Jews to cultivate the land of their fathers, under the favour of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said there is somewhere a Talmudic saying, that, when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavouring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine. —*Hamburg Correspondent, May* 14.

WARS AND RUMOURS OF WARS.

The civil war in Spain yet continues.

The Mexican and South American Governments have been overwhelmed in wars and revolutions for some time past.

The French and Arabs in Africa

are at active war, and have been for some length of time.

Russia and Circassia have been engaged in hostile array during the past season. Much blood has been shed, and, from all appearances, the war is likely to continue.

Egypt is making very active preparations of a warlike character, and is threatened by the powers of Europe, who aim to maintain an equilibrium of power in the East.

These, together with the late war between the English and the East Indies, the Canada revolution, and the present war with China, all go to show, that the signs of the times are not of the most peaceful aspect, although we have reason to believe that it is now a time of greater peace and tranquillity than will be enjoyed a few years hence. Let us, then, improve the precious time which we now enjoy in preparing for the worst.

From the foregoing accounts, and many other things which have transpired within the last few years, we can all see the fulfilment of a prediction of Moroni, recorded in the Book of Mormon, page 563. Speaking of the time when that record should be published to the Gentiles, he says: "It," the record, "shall come in a day when there shall be heard of fires, and tempests, and vapours of smoke in foreign lands; and there shall also be heard of wars and rumours of wars, and earthquakes in divers places." When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were dictated by the spirit of truth.—Ed.

VAIN REPETITIONS.

"When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking: be not ye therefore like unto them."

We were present at one of their meetings lately, and among the most dreadful scenes of confusion, we distinguished the following repetitions in some of their prayers, with this difference, that we do not repeat them so many times over as they did:—

"O Lord, save sinners—save sinners—save sinners—save sinners—save sinners—save sinners—save sinners. By thy blood—by thy blood—by thy blood—by thy blood—by thy blood—by thy blood. Just now—just now—just now—just now—just now—just now. Send the power—send the power—send the power—send the power—send the power—send the power. Right on him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him."

Now, whether their God was asleep, or whether he was talking with some one, or whether he had gone a journey, was not for us to determine. But suffice it to say, they had as hard a time as the 400 prophets of Baal had in the days of Elijah.—Ed.

ATROCIOUS ATTEMPT TO ASSASSINATE THE QUEEN AND PRINCE ALBERT.

[FROM THE MANCHESTER CHRONICLE.]

On Wednesday evening the metropolis was electrified by a report that a fiendish attempt had been made to assassinate the illustrious Sovereign of these realms, her Majesty the Queen, and her royal consort, his Royal Highness Prince Albert, while proceeding up Constitution-hill, in St. James's-

park, for the purpose of enjoying their usual evening drive in Hyde-park.

The report was circulated with the speed of lightening from one end of the town to the other, and almost every avenue leading towards the royal palace was thronged with persons of every class, hastening to ascertain the truth of the statement.

HYMNS.

FAREWELL SONG,

Sung at the General Conference of the Latter-Day Saints, in the City of New York, as six of their Elders, viz: B. Young, H. C. Kimball, O. Pratt, G. A. Smith, R. Hadlock, and P. P. Pratt, were about to sail for Europe. They took passage on board the ship Patrick Henry, for Liverpool, and sailed on the 9th March, 1840.

When shall we all meet again?
When shall we our rest obtain?
When our pilgrimage be o'er—
Parting sighs be known no more?
When mount Zion we regain,
There may we all meet again.

We to foreign climes repair,
Truth, the message which we bear;
Truth, which Angels oft have borne,
Truth to comfort those who mourn.
Truth eternal will remain;
On its rock we'll meet again.

Now the bright and Morning Star
Spreads its glorious light afar,—
Kindles up the rising dawn
Of that bright Millenial morn,
When the Saints shall rise and reign,
Then may we all meet again.

When the sons of Israel come,
When they build Jerusalem,
When the house of God is rear'd,
And Messiah's way prepared;
When from Heaven he comes to reign,
In the clouds we'll meet again.

When the Earth is cleansed by fire,
When the wicked's hopes expire;
When in cold oblivion's shade,
Proud oppressors all are laid,
Long will Zion's Mount remain,
There may we all meet again.

PARTING HYMN.

To leave my dear friends, and from neighbours to part,
And go from my home, it afflicts my poor heart—
With the thoughts of absenting myself far away,
From the house of my God where I've chosen to pray.

But Jesus doth call me a message to bear,
To kingdoms, and countries, and islands afar;
His presence will bless me and be with me there,
His Spirit inspire me, in answer to prayer.

Then why should I linger with fondest desire
O'er home and the raptures its comforts inspire?
For sweeter, O sweeter, the message I bear
To comfort the mourner in answer to prayer.

Dear friends, I must leave you, and bid you adieu,
And pay my devotions in parts that are new;
But still I'll remember in pilgrimage there
The joys that we tasted in answer to prayer.

How oft, when the day's busy bustle has clos'd,
And nature lies sleeping in silent repose,
To some lone retreat I will fondly repair,
Remember my kindred, and pray for them there.

MANCHESTER:
Printed by W. R. Thomas, Spring Gardens.

NOTICE TO AGENTS.

Our Elders and others, who wish to act as Agents for the Star will please send us their orders, addressed to the Editor of the MILLENNIAL STAR, (post paid), No. 149, OLDHAM ROAD, MANCHESTER; with particular directions how and where they wish them directed. The number called for will be then forwarded monthly without delay

☞ The expence of conveyance to be paid out of the avails, and Agents entitled to every 10th No. gratis. It will be seen that our terms are more liberal than in the first No.—Our reasons for this are first, a wish to conform to the customary way of doing business in this Country, and secondly, our success in the sale of the Star is such as to enable us to be more liberal than we at first expected.

HYMN BOOKS.

Very many are desirous of having a Hymn Book suited to the principles of the Everlasting Covenant; it is now Printing, and we hope to have them ready against the July conference.

VOICE OF WARNING.

This valuable work is all sold which we had on hand, and we have calls daily which we hope soon to be able to supply, as we have sent to America for a few hundred until we can reprint them in England.

HISTORY OF THE LATE PERSECUTION OF THE LATTER-DAY SAINTS IN AMERICA.

We have a few copies of this on hand, and we have sent to America for a new supply.

POEMS AND TREATISE ON THE REGENERATION, AND ETERNAL DURATION OF MATTER.

We have a plenty of these on hand at present, and we have sent for a new supply.

BOOK OF MORMON.

This valuable work is out of print, both in America and England. Thousands are wanted in both countries, which cannot at present be supplied; but they are printing a large edition in America, and we are now preparing to publish them in this country.

N. B.—Our general book establishment for England will be at the STAR OFFICE, No. 149, OLDHAM ROAD, MANCHESTER, where our Agents and the Public can procure such works as we may have on hand.

STRANGER AND HIS FRIEND.

I.

A poor wayfaring man of grief
Hath often cross'd me on my way,
Who sued so humbly for relief
That I could never answer *Nay:*
I had not power to ask his name,
Whither he went or whence he came;
Yet there was something in his eye
That won my love, I know not why.

II.

Once when my scanty meal was spread,
He enter'd; not a word he spake;
Just perishing for want of bread;
I gave him all: he bless'd it, brake;
And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

III.

I spied him where a fountain burst
Clear from the rock;—his strength was gone;
The heedless water mock'd his thirst,
He heard it, saw it, hurrying on:
I ran and raised the sufferer up,
Thrice from the stream he drain'd my cup,
Dip't and return'd it running o'er;
I drank, and never thirst more.

IV.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof:
I warm'd, I clothed, I cheered my guest,
I laid him on my couch to rest,
Then made the earth my bed, and seem'd
In Eden's garden while I dream'd.

V.

Stript, wounded beaten, nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was heal'd;
I had, myself, a wound conceal'd,
But from that hour forget the smart,
And peace bound up my broken heart,

VI.

In prison I saw him next—condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honor'd him mid'st shame and scorn:
My friendship's utmost zeal to try,
He ask'd— if I for him would die;
The flesh was weak, my blood ran chill,
But the free Spirit cried, "I will."

VII.

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew,
My saviour stood before mine eyes;
He spake—and my poor name he named,—
"Of me thou hast not been ashamed,
"These deeds shall thy memorial be;
"Fear not, thou didst them unto me."

THE

LATTER-DAY SAINTS' MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 3, Vol. 1. JULY, 1840. Price Sixpence.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 149, Oldham Road, and by Agents throughout the Kingdom.

MANCHESTER:

PRINTED BY W. R. THOMAS, 61, SPRING GARDENS.

HYMNS,

COMPOSED BY A JEW.

O weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn!—where their God hath dwelt the Godless dwell.

And where shall Israel lave her bleeding feet?
And where shall Zion's songs again seem sweet,
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

Tribes of the wand'ring foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave.

Let the thick veil of darkness be roll'd from before thee,
O Lord, and descend on the wing of the storm;
Dispers'd and enslav'd are the sons that adore thee,
And the rude hands of strangers thy temple deform;

And Salem, lov'd Salem, lies low and degraded,
While far from her ruins in exile we pine:
Yet still is the hope of thy remnant unfaded,—
The word that inspir'd it, Jehovah, is thine.

Alas! we were warned, but reck'd not the warning,
Till our warriors grew weak in the day of despair,
And our glory was fled as the light of the morning,
That gleams for a moment, and melts into air.

As trampled the heathen o'er Zion's sad daughter,
She wept tears of shame o'er her guilt and her woe;
For the voice of her God had commission'd the slaughter,
The rod of his vengeance had pointed the blow.

Tho' foul are the sins, O thou lost one, which stain thee,
The blood of the Lamb yet can wash them away;
Tho' galling and base are the bonds that enchain thee,
The God that impos'd them can lighten their sway.

For a Star yet shall rise o'er the darkness of Judah,
A Branch yet shall flourish on Jesse's proud stem,
And Zion shall triumph o'er those who subdued her—
[illegible]

THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 3. Vol. 1. JULY, 1840. Price 6d.

SKETCH OF TRAVELS IN AMERICA,

AND

VOYAGE TO ENGLAND.

Commerce is a small town on the east bank of the Mississippi River, in the state of Illinois. It is mostly owned and settled by the Latter-Day Saints; being one of the principal places where they took refuge, when driven from Missouri in the late persecution.

In this town, myself and a number of the elders resided, until we entered upon our late Mission to England.

From this place I started on a mission, on the 29th of August last; accompanied by my wife, three children, and Elders Orson Pratt, and Hyram Clark. We journeyed in our own private carriage, drawn by two horses. Our route lay through the wild and but partially inhabited Countries of Illinois, Indiana, and Michigan, for about 580 miles to Detroit, the capital of the state of Michigan, situated at the head of Lake Erie.

The first day we rode 17 miles through a beautiful plain, or prairie as the French would say, which signifies meadow. Our route was a most delightful one. On all sides we turned our eyes, we beheld a boundless field of grass and flowers, with here and there a small grove of timber: the landscape was level, or gently rolling; the surface smooth as a garden; the soil extremely rich; and although there was no road worked by art, yet our carriage rolled as smooth and easy as if it had been on a railway. Most of this delightful prairie was without inhabitants, and could probably be purchased for less than £1 per acre. It is well calculated for the purposes of agriculture, producing in richest effusion, when cultivated, almost every kind of corn and grass, and every vegetable suited to the climate. After 17 miles through this delightful scenery, we arrived at Carthage, a flourishing village; stopped for the night with a member of our society, who received us kindly; and at evening preached in a large Court Room to an attentive audience.

Next day we rode some 25 miles through a similar country, and at eve, arrived at a fine village called Macomb. Here we were kindly enter-

tained over Sabbath by a brother Miller. We preached in the Court House, while brothers Pratt and Clark went still ahead about 30 miles, where they preached on Sunday. On Monday morn we started, and rode 30 miles through a delightful country; sometimes we were in the midst of flourishing farms, and sometimes the wild deer would startle from their grazing at our approach, and go bounding over the wide expanse, till lost in the distance. We arrived at evening at the house of my brother Wm. Pratt, where we found brothers Pratt and Clark. We preached at a neighbouring house, to a crowded and attentive congregation. Next morn, we rode 8 miles to Canton, and found some saints, who persuaded us to stay till morning, we consented, and at eve preached to the people who crowded the house and yard, and who seemed very anxious to hear more: they urged us hard to stay a month, but we consented not.

Continuing our journey, we came next day to Peoria, 30 miles, a flourishing town on the Illinois River. Here we tarried with a saint, and were kindly entertained.

Next day, rode 30 miles, and providentially stopped for the night at the house of the only member of our society in that region. When he learned who we were, he welcomed us, and finally prevailed on us to stay two or three days; after which, we blessed him and his household, and departed. We then journeyed about 33 miles every day for two weeks, and at length found ourselves within part of a day's journey of Detroit. Here we found several small branches of the church, and being worn down with our journey, we tarried with them six days, during which we ministered the gospel. Brother O. Pratt, in particular, preached in several towns to large and attentive audiences. Taking leave of the brethren we rode to Detroit, where I found my brother Anson Pratt and family, whom I had not seen for many years. With them we tarried two weeks, during which I preached in the City Hall at Detroit, and superintended some printing and publishing matters.

While here, we sold our horses and carriage, and at length, took steamer down Lake Erie to Buffalo, distance 300 miles.

Previous to our departure from Detroit, brothers O. Pratt and Clark took leave of us, and passed down the lake into Ohio, intending to meet us again at New York.

After landing safe in Buffalo, we took the Erie canal and railroad to Albany, distance 350 miles; thence to New York, by steam down the Hudson river, distance 150 miles.

Here we arrived in safety after a journey of about 1,400 miles. We were received by the Saints in New York, almost as one of the old prophets risen from the dead, for I had been an instrument in the hands of God of first planting the Church in that city, two years before: and had now been absent from them nearly two years, during which, myself, family, and the Church in the West, had been persecuted nigh unto death; and we had barely escaped with our lives, while many of our brethren had been slain.

We found the Church in New York strong in the faith, and rejoicing in the truth. They had become numerous in the city, and in several parts of the country around.

In this city I resided with my family some six months; during which, I preached most of the time in

the city, and superintended the printing and publishing of several of our books. I also performed occasional missions in the country. I visited Long Island once—the State of New Jersey twice—Sing Sing once—Philadelphia three times, and the city of Washington once, where I published an Address to the Houses of Congress, and to the President of the United States, setting forth our principles; while at the same time, our question of the persecution was before them; with an appeal for redress.

Multitudes were baptized into the Church in Philadelphia and in the regions round, during the winter. This was mostly under the administration of Elder B. Winchester; but several others assisted from time to time. Several branches of the Church were springing up in the State of Pennsylvania, and in the state of New Jersey, and in various directions around Philadelphia.

While in Philadelphia, I had the happiness of meeting with Elders J. Smith, Jun., and S. Rigdon, who had come from the west on a mission to the seat of government, to lay before Congress and the President of the United States, the facts of the Missouri persecution.

From them I received much precious instruction, in which I shall always rejoice.

Soon after my arrival in New York, Elders O. Pratt and Clark, who left us at Detroit, arrived also, having performed a mission through some parts of Ohio and New York.

Elders Turley, Taylor, and Woodruff, had also arrived in that city from the west, on their way to Europe.

Brother Clark and two other Elders soon sailed for Liverpool. Brothers Taylor, Woodruff, and Turley, sailed a few weeks afterwards. Brother O. Pratt laboured in the country around New York with good success. Elders G. A. Smith, R. Hedlock, B. Young, and H. C. Kimball, also arrived in New York late in the winter; after performing a long and important journey and mission through the states of Illinois, Indiana, Ohio, and New York.

Finding ourselves together once more, after all our toils and sufferings, we rejoiced exceedingly, and praised God for all his mercies to us. During the few days we were together in New York, we held many precious meetings, in which the saints were filled with joy, and the people more and more convinced of the truth of our message. Near forty persons were baptized and added to the church in that city during the few days of our brethren's stay there. We now began to make every preparation for our voyage, and on the 9th of March we set sail on board the ship Patrick Henry, for Liverpool, England. We were accompanied to the water by my family, and by scores of the congregation, both brethren and sisters. We bade them farewell amid many tears, and took the little boat, and were soon on the deck of our gallant ship, which lay at anchor at some distance from the shore. From thence we could still see the crowd of our friends on the shore, while a wave of their hats and kerchiefs in the air bade us a last token of adieu. At twelve o'clock we were under way, being towed by a steamer for some distance, until the sails were all unfurled before a fair breeze. The steamer now bade us farewell with three cheers, and we found ourselves fairly under way on the broad expanse of ocean. The sun was soon setting behind a distant island, which looked like a dark cloud on the bosom of the

ocean, while on the other hand the distant shores of Long Island were still in view. Next morning we arose and found ourselves tossing upon a rough sea before the wind, no land in sight. We had a rough passage of twenty-eight days, and on the 6th of April we landed in Liverpool. Brother Kimball had been there before, but it was the first time that the others of us had set our feet on the shores of the old world. We soon found brother Taylor, who had raised the standard of truth in Liverpool, and had already baptized about thirty. From him we learned that all those who had sailed before us had arrived in safety, and had commenced their mission in various parts, with good success. We soon called a general conference in Preston, where we were enabled to rejoice together with most of our brethren in the ministry.

Thus, through the mercy of God, we have been enabled to fulfil his commands thus far, and have accomplished a journey of five thousand miles, under circumstances which would have discouraged any, except such as were upheld by the arm of Jehovah.

When we take into consideration the persecution, imprisonment, and banishment, together with the robbing and plundering, which had been inflicted upon our people in the west, and the consequent sickness, poverty, and distress to which ourselves, families, and friends were reduced, previous to our undertaking this mission,—when we consider that it had been opposed by persecution, sword, flame, dungeons, chains, and sickness, and hunger, and thirst, and poverty, and death, and hell, and men, and devils, and all the combined powers of darkness,—it would have been no marvel, if, like Paul, we had failed to accomplish the mission at present, and had addressed an epistle to the church in England, saying, "We would have come unto you once and again, but Satan hindered us;" but this could not take place with us, as it did with Paul, because our mission to Europe was by express command of the Almighty, and therefore it had to be accomplished in spite of men or devils.

One might suppose, from the opposition it met with, that Satan was aware that if once accomplished, it would result in the ultimate overthrow of his kingdom, and the enlargement of the kingdom of God, which may God grant for Christ's sake. ED.

THE SAINTS OF THE LAST DAYS.

From the L. D. Saints 'Messenger and Advocate,' published in Ohio, U. S.

Nothing can be more pleasing and delightful than to contemplate the situation of the Latter-Day Saints; placed as it were on an eminence and bringing within the compass of their observation, all the kingdoms of the world, not only those which now are, but those which are past as well as those to come; favored with the light of heaven by which they can contemplate the history of the world in its true light, understanding the situation of all who have preceded them: the light in which the great Jehovah viewed them, and their relation to the salvation of Jesus Christ.

Having before them the history of nearly six thousand years, where is written the names, the mighty works, and great faith of the former day saints, their God-like nobility of soul, their splendid achievements among the nations in their day and generation, their undaunted courage in the cause of truth, their holy boldness in defence of their master's honor; their toils, their perils, their sacrifices, their indefatiga-

ble zeal, their firmness, and their stedfastness in the truth, not regarding their life unto death, their abiding testimony by which they condemned the generation which then lived, and will be had amongst men until time is no more: their great faith by which they ascended into the heights, and descended into the depths, and searched out all things, yea, even the deep things of God, seeing the end from the beginning, and the beginning from the end.

Being diligent and faithful, while the world was stumbling in darkness and the nations were strangers to the knowledge of God, and knew not him who created them nor him who saved them: they in the midst of darkness burst forth into light, and among those who sat in the valley and shadow of death they caused light to spring up; their voices were heard among nations afar off, and their power was felt in the islands of the sea. The messengers of heaven watched them by the way and rejoiced over them in righteousness.

Wide is the field of contemplation which opens to the view of the saints of the latter-days, while they read the history and meditate upon the events peculiar to the saints, as set forth in the account which we have of those of former days; not only the knowledge they had of the things which then existed; but also of the things which should take place until time should end. It might be said of them in truth, that in them there was light and no darkness at all; for their knowledge extended down the stream of time until they beheld the winding-up scene of this world, and reached forth into eternity to gaze upon things eternal, immortal and invisible.

Truly their religion was a religion of intelligence, and their minds in consequence of their religion was richly laden with wisdom from on high. When we contemplate the height of their devotion, the depth of their humility, the extent of their knowledge, the greatness of their sufferings, the fervor of their zeal, the boldness of their enterprizes, the dexterity of their stratagems, the splendor of their works, the grandeur of their conceptions, the richness of their communications, the purity of their affections, the holiness of their desires, the brilliance of their course, the nobleness of their minds, the benevolence of their hearts, the sincerity of their intentions, the correctness of their motives, the power of their faith, and their incessant communion with the heavens and the heavenly hosts, being full of the Holy Spirit, and abounding in love and good works, while visions, dreams, revelations and prophecyings enlarged their minds, and prepared them for the society of the blessed.

In meditating upon these things the mind of the latter-day saint struggles with the powers of darkness like Jacob with the angel, until he prevails, bursts the vail which conceals futurity from his view, and launches forth into the light of heaven to contemplate the scenes of unborn time, and to mingle his lays with the heavenly hosts and shout hosanna in the midst of the throng which surrounds the throne of God.

Again, the mind of the latter-day saint rolls over the face of the prophetic vision which inspired the hearts of the prophets, and caused them to sing their sweetest notes, gathers up the history of all generations, by which he can compare the present with the past, and the past with the future, and bring the two ends of men's earthly existence together. Inspired by the same spirit which inspired the prophets, he can behold glories lying over the face of revelation that the eye of an uninspired man never saw nor can see; by

this spirit he discovers the iniquities, and apostacy of his own days, his mind being strengthened by the spirit of inspiration so as to enable him to understand the religion of Jesus Christ and believe it, he looks over the world with feelings peculiar to the saints, and through the light of revelation gazes upon the follies and wickedness of this generation: his ears are saluted with the Lo! heres, and the Lo! theres, attended with ceremonies and forms not only without power, but without the belief in it, so that indeed he sees a form of Godliness, while those who have the form, deny the power thereof.—What a great contrast he beholds between the new testament church and the churches of modern times. He views the former with its apostles, its prophets, its evangelists, its pastors and teachers, all of them men inspired of God, men full of the Holy Spirit and wisdom, as well as its gifts, its power of healing, its miracles, tongues, its interpreters of tongues, with the power of getting revelations, the ministering of angels, the power of God which attended it;—the latter without apostles, or prophets, or evangelists, or inspiration, or gifts, or healings, or miracles, or tongues, or interpreters of tongues;—and yet the religious world will contend that they are both the same church, equally partakers of eternal life and the blessings of the Most High.

Such is the great contrast between the saints of the last days, and those who are strangers both to God and his ways,—one sees, understands, and rejoices in the glory and order of the new testament church, while the other tries to evade the force of the plainest facts set forth in it, defaces the glory of the church of Christ, neither understanding its nature, nor its beauty, nor yet comprehending its glory; but contents himself with a form of godliness, denying the power thereof.

In reviewing the history of his own times, as written by the prophets, the saint of the latter days sees fulfilling on the heads of this generation all that God has spoken by the mouth of the holy prophets, while they are insensible of it; and, in consequence of their great apostacy, he beholds the day of the Lord so coming upon them as a thief in the night, and sudden destruction coming upon them, and they know it not, because they know not God.—He sees them eating and drinking, marrying and giving in marriage, crying, All is well in Zion—Fear not, all things are continuing as they were since the creation of the world—truly he sees that the generation among whom he lives are just such a people as there were in the days of Noah;—while he beholds the heavens and the earth big with events of an awful character, every nation preparing itself for the day of battle and the sacrifice of the great God.

He often fancies to himself that he is like one of the ancient prophets, who incessantly lifted his voice to backsliding Israel, warning them of the judgments of Almighty God which were coming upon them, but they would not hear; he saw them haste to destruction, and no power could prevent it. So the saint of the latter days sees this generation hastening to destruction, "while their judgment of a long time sleepeth not, and their damnation slumbereth not;" but their eyes are closed in sleep, and their eyelids in slumber, and they see not, neither do they know. Therefore he does know that all that God has spoken by the mouth of the holy prophets concerning them will be fulfilled; for the day of the Lord will most assuredly overtake them as a thief in the

night; and at the time when they are crying peace and safety, sudden destruction will come upon them, and they shall not escape.

Whose feelings can be like the latter day saint's? I answer, None; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it; neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for fear, looking after those things which are coming upon the earth, while the uninspired, in the midst of these things understand them not, neither do they know them, but, like the ox, fatted for the slaughter, they haste to destruction and know it not, neither will they know till they lift up their eyes in hell, being in torment; for, in the midst of the calamities which will come upon them, they will curse their King and their God and die. And yet, with all their abomination, they have a form of godliness, but it is only a form, for they deny and will deny the power thereof, in consequence of which they will go down to hell, and their eyes will be shut until they are opened in torment.

"How marvellous," cries the saint of God, "it is, that men have a bible, and read it, and preach about it day after day and night after night, and yet not believe one item of it, reject the entire religion thereof, and go down to hell holding the light of God in their hands,—run from neighbourhood to neighbourhood, preach, proclaim, admonish, and warn, make proselytes in hundreds and thousands, and, when they have made them, only make their damnation more certain than it was before." Such is the light in which the latter day saint beholds all the works of the men of this generation, knowing by the Spirit of inspiration that their religion is nothing more than a cunningly devised fable, a device of Satan to hold the world more firm in his chains, until he drags them down to perdition, and through this means obtains to himself a rich harvest of souls, who shall suffer the vengeance of eternal fire.

But there is something in the midst of this scene of darkness which cheers the heart of the saints exceedingly, it is that the truth has once more made its appearance, and light has began to shine in darkness, and the Spirit of inspiration is returning to the earth, the voice of the prophets is heard again in the land, and communion is again opened with the heavens, and babes begin to understand that which is hid from the eyes of the wise and the prudent, and the weak things of the earth begin to confound the mighty, and the foolish things of the earth put to shame those who are wise, and men are beginning again to follow after God, and multitudes are finding him to the everlasting joy and gratitude of their hearts, and God is again saying to men, Build me places as I shall direct you, where I can manifest myself to you, and send my angels to minister to you as in days of old. Judges are returning as at the first, and counsellors as at the beginning; and the saints may well look for the time when the "wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose."

EXTRACT FROM THE BOOK OF MORMON.

Continued from our last.

"And now it came to pass that when Jesus had ended these sayings, he cast his eyes round about on the multitude, and said unto them, Be-

hold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it came to pass that when Jesus had said these words, he perceived that there were some among them who marvelled, and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away, and that all things had become new. And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold I am he that gave the law, and I am he who covenanted with my people Israel: therefore the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me. Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments, therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance, and the Father hath given it to you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of whom I said other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not

manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about, whither I have been to minister; for they of whom I speak are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it be so that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth, and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them. And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my

covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people who are of the house of Israel to go through among them and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savour, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, thus hath the Father commanded me that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which say, thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God.

Behold, now it came to pass that when Jesus had spoken these words, he looked round about again on the multitude, and he said unto them, Behold, my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time; therefore go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look stedfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, Behold, my bowels are filled with compassion towards you; have ye any that are sick among you, bring them hither; have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you, my bowels are filled with mercy, for I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient, that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner, and he did heal them every one as they were brought forth unto him; and they did all, both they who had been healed and they who were whole, bow down at his feet and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought. So they brought their

little children and set them down upon the ground round about him, and Jesus stood in the midst, and the multitude gave way till they had all been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth, and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: The eye hath never seen, neither hath the ear heard before so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And it came to pass that Jesus spake unto them and bade them arise. And they arose from the earth, and he said unto them, Blessed are ye because of your faith. And now behold, my joy is full. And when he had said these words he wept, and the multitude bear record of it. And he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again; and he spake unto the multitude, and saith unto them, Behold your little ones. And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven, as it were, in the midst of fire; and they came down and encircled those little ones about; and they were encircled about with fire; and the angels did minister unto them; and the multitude did see, and hear, and bear record, and they know that their record is true, for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.

And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread and brake and blessed it, and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, that ye

do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you.

And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled. And when the disciples had done this, Jesus said unto them, Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me; and if ye do always remember me, ye shall have my Spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock. But whoso among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them; therefore, blessed are ye if you shall keep my commandments, which the father hath commanded me that I should give unto you. Verily, verily I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him. And as I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude, and said unto them, behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation; for satan desireth to have you; that he may sift you as wheat; therefore, ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not; but ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father, in my name: therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation.

And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the dis-

ciples whom he had chosen, and said unto them, Behold, verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfil other commandments which he hath given me. And now, behold, this is the commandment which I give unto you, that ye shall not suffer any one, knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore, if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless, ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for wo unto him whom the Father condemneth. And I give you these commandments, because of the disputations which have been among you. And blessed are ye if ye have no disputations among you. And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude, that they could not see Jesus. And while they were overshadowed, he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven."

THE APOCRYPHAL BOOK OF ENOCH.

We have now in our possession a book, the title page of which reads as follows:—"The Book of Enoch the Prophet; an Apocryphal Production, supposed for ages to have been lost, but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the Bodleian Library, by Richard Laurence, LL.D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford."

This book carries with it indisputable evidence of being an ancient production. It steers clear of modern sectarianism, and savours much of the doctrine of the ancients, especially in regard to the things of the latter day. Notwithstanding it was translated and published in England, and that, too, by an English Bishop, who stands entirely unconnected with the church of Latter-Day Saints, yet it seems plainly to predict the coming forth of the

Book of Mormon, and the mission of our Elders, which they are now performing among the nations, together with the late persecution which has befallen our people in America, with the conduct of the rulers of that Republic, in refusing to give us redress; yes, in fact, it predicts the final result of that matter, and the complete triumph of the saints.

We give the following extract, commencing at page 156, without further comment, and leave our readers to form their own judgment in regard to this *remarkable Book*:—

"But now I swear to you, ye righteous, by the greatness of his splendour and his glory; by his illustrious kingdom, and by his majesty, to you I swear that I comprehend this mystery; that I have read the tablet of Heaven, have seen the writing of the holy ones, and have discovered what is written and impressed on it concerning you."

He then proceeds to pronounce certain blessings on the righteous, and curses on the wicked; after which he describes the complaints of the saints of the last days as follows:

"We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.

We have not expected to live day after day.

We hoped indeed to have been the head; but we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.

Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shewn no compassion toward us.

We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry has not been regarded, nor have they been disposed to hear our voice;

But rather to assist those who would plunder and devour us; those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us.

I swear to you, ye righteous, that in heaven the angels record your goodness before the glory of the Mighty One. Wait with patient hope; for formerly you have been disgraced with exile and affliction; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be open to you. Your cries have cried for judgment; and it has appeared to you: for an account of all your suffering shall be required from the princes, and from every one who has assisted your plunderers. Wait with patient hope; nor relinquish your confidence; for great joy shall be yours, like unto that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, as long as the world exists.

And now fear not, ye righteous, when you see sinners flourishing and prosperous in their ways. Be not associates with them; but keep yourselves at a distance from their oppression; be you associated with the host of heaven. You, ye sinners say, all

our transgressions shall not be taken account of, and be recorded; but all your transgressions shall be recorded daily.

And be assured by me, that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the Holy and the Mighty one; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime.

Now will I point out a mystery; many sinners shall turn and transgress against the word of uprightness.

They shall speak evil things; they shall utter falsehood; execute great undertakings; and compose books in their own words. But when they shall write all my words correctly in their own languages, they shall neither change nor diminish them; but shall write them all correctly; all which from the first I have uttered concerning them.

Another mystery also I point out.

To the righteous and the wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given, in which they shall believe; and in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path.

In those days, saith the Lord, they shall call to the children of the earth, and make them listen to their wisdom. Shew them that you are their leaders; and that remuneration *shall take place* over the whole earth; for I and my Son will for ever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, Children of integrity, in the truth."

GOOD NEWS FROM AMERICA.

Liverpool, June 22nd, 1840.

Dear Brother Pratt,

I have just received a letter from Mrs. Taylor; I forward you a few extracts; if you think them sufficiently interesting to the readers of the STAR, they are at your disposal.

Yours, in the bonds of the E. C.

JOHN TAYLOR.

Montrose, Iowa Teritory, N. America, April 12th, 1840.

My Dear Husband,

Sisters Woodruff and Turley have received letters from England of late, and I am looking for one every day. I feel more thankful than I can express for your good passage, and that you all enjoy good health. I have written to you by mail once, and I gave another letter to Elder Orson Hyde some weeks ago; who, at that time, purposed going to England; but he has been detained in consequence of sickness, and subsequently has had a vision, from which it would appear, that he is to go to Jerusalem; Elder John Page, as I understand, is to accompany him.

We have had a Conference, I suppose the best that the church has ever had. It commenced with preaching, on Sunday the 5th April, and continued until Thursday evening. There was more than seventy baptized during Conference; amongst them was Mr. and Mrs. Davis, merchant, in Commerce. It is said there were 3,000 persons present. We had fine weather, and a beautiful situation for the meeting; it was a small valley surrounded with hillocks. * * Elder Joseph Smith, Jun., preached on the first principles. * * We had all the Congress business pertaining to our persecution and banishment from

the state of Missouri, before the Conference for consideration.

It would seem that the general government will do nothing for us, but have recommended us to seek for redress in Missouri. THE CHURCH DECLARED THEIR DETERMINATION TO APPEAL TO A HIGHER TRIBUNAL. I CANNOT DESCRIBE THE SENSATION CAUSED BY THREE THOUSAND VOICES CRYING AMEN TO THIS DECISION—IT SEEMED TO REND THE HEAVENS.

On Thursday Elder H. Smith spoke on the subject of the word of wisdom, temperance, &c., at some length; he was followed by Elder J. Smith, on the same subject. Elder Page preached an excellent discourse on the parable of the "prodigal son," showing the folly of comparing him to a returning sinner; for the "elder brother was angry." When are sectarian saints angry at the return of a sinner or backslider? Never. He spoke of Easau, and the gentile nations who were to live by the sword. The description he gave of them was true and laughable; for instance, when England and America were at war, they each had their chaplains praying for victory; saying, "Lord, give us the victory over our neighbour Christians." Then began the battle: cannons roaring, guns firing, swords clashing, &c. If the Lord answered their prayers, they would be like the story he had heard of the two cats which eat each other up. He next touched upon the Lord's dealings with Jacob. He described the return of the ten tribes, and spoke of the way that the eagle's eye had not seen, nor the lion's whelp walked therein, Job 28, the reason was, it was in the bottom of the deep; but would be cast up as a highway for the great northern army to return! His discourse was excellent.

Elder Hyde preached on the gathering; his discourse was beautiful; but I had to leave before he had done, to be in time for the boat.

April 14th: Dear Husband, I went over the river yesterday, and I got a letter from you, dated 15th Feb.; I never received a letter that gave me so much real comfort as it has done. I do rejoice, and praise God for what he has done in bringing my dear brother George, and sister Ann, into the church, (the only church with which the Lord is well pleased.) I do hope that the rest of our dear scattered ones may yet be gathered into the fold, and yet live and reign with our blessed Lord and Saviour.

Give my kindest love to all my dear friends; I hope to see many of them yet in time, and also spend a glorious eternity with them.

I feel my heart bowed down before the Lord, and filled with thanksgiving and praise for his providential care of you and your companions in crossing the waters, and in supplying your wants; and, above all, that he condescends to bless and crown your labours with success.

I do pray that his work may roll on, and that hundreds of the sincere in heart out of every church and people may be added to it, such as shall be eternally saved.

It will not be long before the church of Christ will arise, "bright as the sun, fair as the moon, and terrible as an army with banners." I saw sisters Pratt, Kimball, Young, Woodruff, Turley, Smith, Thomson, Clark, and Hadlock; also, Dr. Richards, and Father John Smith. They and their families are well. * * * It is said that the Indians are breaking out, and committing many outrages in Upper Missouri. Several families have left in consequence, and

came here. They are calling out the Militia. * * * My love to all my dear friends, as if I mentioned them by names. Believe me, as ever, your affectionate wife.

LEONORA TAYLOR.

PROCEEDINGS OF THE CONGRESS

OF THE

UNITED STATES,

In relation to the late Persecution of the Saints, the judgments of God beginning to be poured upon that Nation on account of innocent blood which cries to heaven unavenged—and thus beginning to fulfil a remarkable Prophecy, published by the Saints Seven years ago.

The persecution of the Saints, by the State of Missouri, commenced in 1833, and in 1834 the Lord gave a Revelation, commanding the Church to appeal to the Judge for redress; and if he refused to hear them, they were to importune at the feet of the Governor of the State; and if he refused to hear them, they were to importune at the feet of the President of the United States; and if he refused, THEN, THE LORD PROMISED "TO COME OUT OF HIS HIDING-PLACE, AND VEX THAT NATION IN HIS FURY, AND IN HIS HOT DISPLEASURE." The Revelation was printed at the time, and a copy of it sent to the Governor of Missouri, and another to Prisident Jackson. Since that time we have appealed tc all the different authorities both of the State and General Government for redress; but in vain. Our blood yet cries to to the ground unavenged.

The following is the decison of Congress on the subject:—

[SENATE.]

TWENTY-SIXTH CONGRESS—FIRST SESSION.

In Senate of the United States, March 4, 1840. Submitted, laid on the table, and ordered to be printed.

Mr. WALL made the following Report:—

The Committee on the Judiciary, to whom was referred the memorial of a delegation of the Latter-Day Saints, report—

The petition of the memorialists sets forth, in substance, that a portion of their sect commenced a settlement in the county of Jackson, in the state of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that county in 1833 by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of 120,000 dollars; that the society thus expelled amounted to about 1,200 souls; that no compensation was ever made for the destruction of their property in Jackson; that, after their expulsion from Jackson county, they settled in Clay county, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office, where they resided peaceably for three years, engaged in cultivation, and other useful and active employments, when the mob again threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay county, that they should purchase their lands, and the Saints should remove, which was complied with on their part, and the Saints removed to the county of Caldwell, where they took up their abode, and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay county never paid them

for their lands, except for a small part. They remained in Caldwell from 1836 until the fall of 1838, and, during that time, had acquired, by purchase from the government, the settlers, and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of the lands in Davies and Carroll counties—the former county being almost entirely settled by the Saints, and they were rapidly filling up the two latter counties. Those counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well-improved farms, well stocked. Lands had risen in value to ten, and even twenty-five dollars per acre, and those counties were rapidly advancing in cultivation and wealth. That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement and the perpetration of many scenes of lawless outrage, which are set forth in the petition. That they were finally compelled to fly from those counties, and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vafn.

They allege that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and, finally, a force was organised, under the authority of the Governor of the state of Missouri, with orders to drive the Saints from the state, or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the state. Several of the Saints were arrested and imprisoned on a charge of treason against the state, and the rest, amounting to about 15,000 souls, fled into other states, principally in Illinois, where they now reside.

The petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravates that of those whom they call their persecutors; and concludes by saying that they see no redress, unless it be obtained of the congress of the United States, to whom they make their solemn, last appeal, as American citizens, as Christians, and as men;—to which decicision they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and, after full examination and consideration, unanimously concur in the opinion, that the case presented for their investigation is not such a one as will justify or authorise any interposition by this government. The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its government, in any manner whatever.

The allegations in the petition relate to the acts of the citizens, and inhabitants, and authorities of the state of Missouri, of which state the petitioners were, at the time, citizens or inhabitants. The grievances complained of in the petition are alleged to have been done within the territory of the state of Missouri. The committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in the courts of judicature of the state of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or the petitioners may, if they see proper, apply to the justice and magnanimity of the state of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed. It can never be

presumed that a state either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of her officers or any other persons.

The committee therefore report that they recommend the passage of the following resolution :—

Resolved, that the committee on the judiciary be discharged from the further consideration of the memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their memorial.

Since this decision was given, the Lord has begun to vex that Nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery, and plunder, as a nation, because they have refused to protect their citizens and to execute justice according to their own constitution.

The late news from that country brings details of destructions by floods, whirlwinds, tempests, &c. to a remarkable extent.

The city of Natchez has been nearly destroyed in a moment by whirlwind, storm, and tempest. 60 boats were sunk—houses and churches blown to atoms—and more than 300 persons killed.

The destruction of property was estimated at five million of dollars.

The Mississipi River was overflowing cities and farms within its reach, for the distance of 1100 miles up and down its banks. Fears were entertained for the safety of New Orleans.

A hail-storm had visited a section of Carolina, such as had never been witnessed before. Some of the stones were said to measure 9 inches in circumference. This swept their growing crops, killed some of their cattle, broke their windows, &c.

The floods were rising in some of the Southern States. Whole cities were under water, and the destruction of life and property was immense, the property amounting to several millions.

The insects were devouring their crops on the high grounds which the flood could not reach; and great commercial distress prevailed everywhere in their towns.

MINUTES OF THE GENERAL CONFERENCE.

A general conference of the church of Jesus Christ of Latter-day Saints, was held in the Carpenters' Hall, Manchester, on the 6th day of July, 1840, it being the 1st day of the 4th month of the 11th year of the church, when the following officers of the travelling high council were present, viz., Elders B. Young, P. P. Pratt, Wd. Woodruff, J. Taylor, Wd. Richards, H. C. Kimball, and G. A. Smith; other officers, viz., high priests, 5; elders, 19; priests, 15; teachers, 11; and deacons, 3.

The meeting being called to order, a little after ten o'clock, by Elder W. Clayton, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Pratt be chosen president of the conference, which was carried unanimously.

Elder W. Clayton was chosen clerk.

The meeting was opened by singing and prayer by the president.

Elder B. Young then proceeded to prefer charges against Elder T. Green, viz., first, for giving way to a false spirit; secondly, for abusing a young female, by accusing her, in a public meeting, of things which he could not

prove; and thirdly, for abuse to the house and congregation at Dukinfield, June 28th, 1840.

The president then proceeded to ask Elder Green whether he was guilty of these charges or not. He immediately pleaded guilty, and acknowledged.

After Elder Young had made considerable remarks to the meeting present, touching the conduct of Elder Green, he proposed that Elder Green go to those characters whom he had abused and insulted, and make confession to them as far as the offence extended, and then to be suspended from office for a season.

The president then made remarks to the same effect, and put it to the vote of the meeting, viz., that he shall make confession, as stated above, and be suspended from office for a season.—Carried.

The president asked Elder Green if he was willing to make confession, who immediately agreed to do it the first opportunity.

The meeting adjourned a little after twelve o'clock.

At two o'clock business commenced by singing and prayer, when the president called upon the officers to represent the different branches of the church, which was done in the following order, viz.:—

	Members.	Elders.	Priests.	Teachers.	Deacons.
The Branch at Manchester, represented by Elder W. Clayton..	280..	3..	5..	5..	1
Ditto Preston, ditto Elder Jos. Fielding.	354..	6..	8..	4..	2
Elders Kington and Browett presented the Minutes of the Conferences held in Herefordshire, which were read by Elder Willford Woodruff, representing 33 Branches of the Church..	534..	10..	52..	13..	0
Elder Alfred Cordon read the Minutes of the Conference held at Hanley, Staffordshire, representing 7 branches of the Church.	168..	4..	13..	6..	2
The Branch at Liverpool, represented by Elder John Taylor ..	78..	1..	3..	2..	0
Elder Jos. Fielding read the Minutes of the Thornley Conference.					
The Branches at Chaighley and Thornley, represented by Elder William Kay	30..	3..	2..	1..	1
The Branch at Ribchester, represented by Elder Francis Clark.	22..	2..	0..	1..	0
Ditto Waddington, ditto John Ellison	58..	0..	2..	2..	1
Ditto Clithero, ditto Brother Lofthouse..	35..	1..	3..	1..	0
Ditto Chatburn, ditto Elder John Bond...	91..	2..	2..	2..	0
Ditto Downham, ditto J. Spencer	25..	0..	1..	0..	0
Ditto Grindleton, ditto Elder Joseph Fielding	5..	0..	1..	0..	0
Ditto Whitemore, ditto J. Spencer	3..	0..	0..	0..	0
Ditto Burnley, ditto Elder H. C. Kimball	27..	1..	1..	1..	0
Ditto Blackburn, ditto Elder H. C. Kimball	17..	0..	1..	0..	0
Elder Reuben Hadlock read the Minutes of the Conference held at Paisley, Scotland, representing 5 Branches of the Church..	106..	6..	5..	3..	2
The Branch at Alston, represented by Elder John Sanders..	36..	2..	2..	2..	0
Ditto Brampton, ditto John Sanders..	36..	1..	1..	0..	0
Ditto Longton, ditto Elder Bradshaw	54..	2..	4..	2..	0

Ditto	Penwortham,	ditto	Elder P. Melling	77..	4..	1..	1..1
Ditto	Whittle,	ditto	Elder Rd. Withnall..	16..	1..	4..	0..0
Ditto	Southport,	ditto	R. M'Bride	19..	1..	0..	2..0
Branches at Daubers-Lane and Eccleston, by Eld. Rd. Withnall				42..	0..	1..	3..0
The Branch at Hunters-Hill, represented by Richard Benson..				18..	1..	1..	1..0
			Odd Members.....	8..	0..	0..	0..0
Ditto	Bolton,	ditto	Elder D. Wilding....	61..	1..	2..	2..0
Ditto	Bury & Elton,	ditto	Elder D. Wilding....	12..	0..	0..	0..0
Ditto	Ratcliff,	ditto	Elder Amos Fielding.	11..	0..	0..	0..0
Ditto	Bedford, &c.	ditto	Elder Willard Richards	40..	1..	1..	0..0
Ditto	Stockport,	ditto	Elder M. Littlewood..	85..	2..	1..	2..1
Ditto	Dukinfield,	ditto	Elder Henry Royle ..	41..	1..	1..	0..0
Ditto	Macclesfield,	ditto	Samuel Heath	14..	0..	2..	0..0
Ditto	Middlewich,	ditto	ditto	20..	0..	1..	1..1
Ditto	Peover,	ditto	ditto	24..	0..	1..	1..1
Ditto	Northwich,	ditto	William Berry	14..	0..	1..	0..0
Ditto	Altrincham,	ditto	ditto	4..	0..	0..	1..0
Ditto	Whitefield,	ditto	Walker Johnson	14..	0..	1..	0..0
Ditto	Pendlebury,	ditto	Elder W. Clayton....	13..	0..	1..	1..0
Ditto	Eccles,	ditto	ditto	5..	0..	0..	0..0
Ditto	West Bromwich,	ditto	Elder Theodore Turley	16..	0..	1..	1..0

After the officers had got through with the representations, the president introduced the new hymn book; and, after suitable remarks had been made by him and Elders Young and Kington, the president asked the conference if they were satisfied with the labours of those who had made the selection, and if they received the book. The unanimous approbation of the meeting was immediately manifested.

ORDINATIONS.

Moved by Elder Young, seconded by Elder Woodruff; that T. Kington be ordained High Priest—carried. Moved by Elder Young, seconded by Elder G. A. Smith; that Alfred Cordon be ordained High Priest—carried. Moved by Elder Young, seconded by Elder H. C. Kimball; that Thomas Smith be ordained High Priest—carried. Moved by Elder Richards, seconded by Elder B. Young; that John Albiston be ordained Elder—carried. Also, by the same, that John Blezard be ordained Elder—carried: and that William Berry be ordained Elder—carried. Moved by Elder Woodruff, seconded by Elder Richards; that Joseph Slinger be ordained Priest—carried. Moved by Elder Woodruff, seconded by Elder Kimball; that George Walker be ordained Priest—carried. Moved by Elder Woodruff, seconded by Elder Young; that John Smith be ordained Priest—carried: also, by the same, that Robert Williams be ordained Priest—carried; and that William Black be ordained Priest—carried. Moved by Elder Woodruff, seconded by Elder Kimball; that John Melling be ordained Priest—carried. Moved by Elder Young, seconded by Elder Richards; that John Sanders be ordained Elder—carried. Moved by Elder Kimball, seconded by Elder Young; that John Parkinson be ordained Elder—carried. Moved by Elder Richards, seconded by Elder Kimball; that James Worsley be ordained Elder—carried: also, by the same, that John Allan be ordained Elder—carried; and that John Swindlehurst be ordained Priest—carried.

Elder B. Young then called upon those officers, whose circumstances would permit them to devote themselves entirely to the work of the ministry, and would volunteer so to do, to stand up, when the following names were taken, viz., of the travelling high council, B. Young, H. C. Kimball, John Taylor, Willford Woodruff, Willard Richards, and Geo. A. Smith; other officers, viz., Wm. Clayton, Reuben Hadlock, H. Clark, Theodore Turley, Joseph Fielding, Thos. Richardson, Amos Fielding, John Parkinson, John Wytch, John Needham, H. Royle, John Blezard, D. Wilding, Charles Price, Joseph Knowles, William Kay, Samuel Heath, William Parr, R. McBride, and James Morgan.

Moved by Elder Richards, seconded by Elder Kimball, that Elder P. Melling be appointed to preside over the following branches of the church, viz., Preston, Longton, Penwortham, North Meols, and Southport.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Richard Withnall be appointed to preside over the branches of the church at Whittle, Dauber's Lane, Chorley, Hunter's Hill, and Euxtonburgh.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Thos. Smith be appointed to preside over the branches of the church at Clithero, Chatburn, Downham, Chaighley, Grindleton, Whitemore, Burnley, Blackburn, Ribchester, and Thornley.—Carried.

Moved and seconded, that President Fielding and his councillors be set at liberty from the charge which they have sustained as a presidency, that they may have the privilege of more fully entering into the field of labour; and that their labours were accepted.—Carried.

Elders Young and Richards then proceeded to ordain those who had been nominated to their respective offices, after which the president called upon the clerk to read over the minutes, which being done, they were accepted by the unanimous voice of the conference.

Moved by Elder Kimball, seconded by Elder Young, that this conference be adjourned to the 6th day of October next, to be held in the Carpenters's Hall, Manchester, at ten o'clock, a.m.—Carried.

Pursuant to previous notice, a General Council of the Church Officers was held in the Council-room, at the Star Office, Manchester, on the 7th day of July 1840. The Meeting being opened by prayer by Elder Kimball, Elder Young began to speak concerning those Officers who had volunteered to devote themselves wholly to the ministry, when:—

It was moved and seconded, that Brothers Wm. Kay and T. Richardson go to Herefordshire to labour in that region, with Eld. Kington.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Brother Clark go with Elder Hadlock to Scotland.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Brother Fielding go to Bedford.—Carried.

Moved by Elder Richards, seconded by Elder Kimball that Brother Amos Fielding go to Newcastle-upon-Tyne.—Carried.

Moved by Elder Kimball, seconded by Elder Woodruff, that Brother D. Wilding go to Garway, Herefordshire.—Carried.

Moved by Elder Young, seconded by Elder Woodruff, that Brother W. Clayton go to Birmingham.—Carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother John Needham go with Brother Clayton to Birmingham.—Carried.

Moved by Elder Richards, seconded by Elder Young, that Brother H. Royle, go to Sheffield.—Carried.

Moved by Elder Clayton, seconded by Elder Young, that Brother John Albiston take charge of the following branches of the church, viz., Dukinfield, Hyde, Woolley Hill, Ashton, and Staley Bridge.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Brother Joseph Knowles accompany Elder Hadlock to Scotland.—Carried.

Moved by Elder Richards, seconded by Elder Young, that Brother John Wytch go with Elder Amos Fielding to Newcastle-upon-Tyne,—Carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that Brother Wm. Parr go to Sandbach and Congleton.—Carried.

Moved by Elder Richards, seconded by Elder Pratt, that Brother Heath continue his labours in Macclesfield.—Carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother John Blezard go to Cornshaw.—Carried.

Moved by Elder Kimball, seconded by Elder Richards, that Brother Robert McBride go to Lancaster.—Carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother James Morgan abide in his own neighbourhood, to labour with Elder D. Wilding.—Carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that Brother Price give up his business, and labour under the advice of Elder Kington, as the way opens.—Carried.

Moved by Elder Richards, seconded by Elder Kimball, that Brother William Black go to Lisbourne, Ireland, as the way opens.—Carried.

Moved by Elder Richards, seconded by Elder Smith, that Brother John Parkinson have a roving commission, so long as he keeps busy, and doing good.—Carried.

After Elder Young had addressed the meeting upon several important items, it was moved by Elder Young, seconded by Elder Kimball, that this meeting be adjourned to the next conference.

The meeting then dismissed by blessing from Elder Young.

P. P. PRATT, President.
W. CLAYTON, Clerk.

CORRESPONDENCE.

To the Editor of the Mil. Star.

Beloved Brother,

Feeling that a history of the rise and progress of the work of the Lord in Herefordshire and the regions round about would be interesting to the Saints, I proceed to lay before you a brief sketch of the same, and of my labours and those of my brethren in that region.

I arrived at Frooms-Hill, Castle Froom, Herefordshire, on the 4th of March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for meeting; and

on the evening following, the 5th of March, for the first time I preached the fulness of the gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a still larger number at Mr. Benbow's, and preached unto them the first principles of the gospel, viz., faith in Christ, repentance and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday, the 8th, and baptized seven, and confirmed thirteen, and broke bread unto them.

Several of those who were baptized were preachers of an order called the United Brethren. On inquiry I found that the United Brethren were a people who had formerly belonged to the body of the Primitive Methodists, but had separated themselves from that body, and chosen the name of United Brethren. They had from forty to fifty preachers, and about the same number of established places of meeting, including one or two chapels. Mr. Thomas Kington was the superintendent of the church of the United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 15 to 20 miles. This people almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.

I continued preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the superintendent of the United Brethren, before whom I gave an account of the rise and progress of the church of the Latter-day Saints, and bore testimony of the truth of the great work which God had set his hand to accomplish in these last days. Mr. Kington received my testimony and sayings with candour, and carried the case before the Lord, made it a subject of prayer, and asked the Father, in the name of Jesus Christ, if these things were true, and the Lord manifested the truth of it unto him, and he went forth and was baptized, he and all his household. I ordained him an elder, and he went forth and began to preach the fulness of the gospel. I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about 120 members of the United Brethren, which opened about forty doors or preaching places, where the fulness of the gospel would meet a welcome reception,—and all this during the term of one month and five days.—*Continued in next.*

ERRATA.

37 page, last line, for "Wakefield," read *Chaighley.*

39 page, 7th line from top, for "Walkerford," read *Chaighley*; and, next line, for "good," read *feeble.*

MANCHESTER:
W. R. Thomas, Printer, 61, Spring Gardens.

NOTICE TO AGENTS.

Our Elders and others, who wish to act as Agents for the Star will please send us their orders, addressed to the Editor of the MILLENNIAL STAR, (post paid), No. 149, OLDHAM ROAD, MANCHESTER; with particular directions how and where they wish them directed. The number called for will be then forwarded monthly without delay.

☞ The expense of conveyance to be paid out of the avails, and Agents entitled to every 10th Number gratis.

HYMN BOOKS.

We have just completed the Hymn Books. It is a neat little volume of 336 pages, handsomely bound; and contains a choice selection from various authors: also, quite a variety of New hymns suited to the worship of the saints. Price Two Shillings.

VOICE OF WARNING.

A supply of this valuable work is expected from America in about two weeks. They will be afforded at 18d. each.

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These are all sold which we had on hand. A new supply will be had with the Voice of Warning. Price 18d.

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We have a supply of these Books, which we now afford for Two Shillings.

The Treatise is highly interesting to the lovers of truth. It opens and illustrates the doctrine of the redemption of our bodies, and of the earth and all the animal creation, showing clearly from the Scriptures, that the whole physical world will be redeemed from the fall, from death, and from the effects of sin, and be sanctified, purified, and glorified, and that it will eternally exist.

Those who read this Treatise will find, that the modern Christian world have scarcely had one correct view in regard to the nature of the world to come.

BOOK OF MORMON.

This work is now in press in this country: 5,000 copies are in progress, and will probably be completed in about three or four months. It will be printed with new type, on good paper, and well bound, making a volume of 600 pages, 18mo. It will be afforded as cheap as possible, so that the poor as well as rich may enjoy the pleasure and benefit to be derived from its perusal.

N. B.—Our general book establishment for England will be at the STAR OFFICE, No. 149, OLDHAM ROAD, MANCHESTER, where our Agents and the Public can procure such works as we may have on hand.

Several communications are left out this Number, to make room for the Minutes of the Conference.

THE

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 4, Vol. 1. AUGUST, 1840. Price Sixpence.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 149, Oldham Road, and by Agents throughout the Kingdom.

MANCHESTER:

PRINTED BY W. R. THOMAS, 61, SPRING GARDENS.

HYMN 452. S.M.

FROM THE REV. JOHN WESLEY'S COLLECTION.

Almighty God of Love,
Set up th' attracting sign,
And summon whom thou dost approve
For messengers divine.

From favour'd Abraham's seed
The new Apostles choose,
In isles and continents to spread
The dead-reviving news.

Them, snatched out of the flame,
Through every nation send,
The true Messiah to proclaim,
The universal Friend:

That all, the God unknown,
May learn of Jews to adore,
And see thy glory in thy Son
Till time shall be no more.

O that the chosen band
Might now their brethren bring,
And, gather'd out of every land,
Present to Sion's King:

Of all the ancient race,
Not one be left behind;
But each, impell'd by secret grace,
His way to Canaan find.

We know it must be done,
For God hath spoke the word;
All Israel shall the Saviour own,
To their first state restor'd.

Rebuilt by his command,
Jerusalem shall rise;
Her temple on Moriah stand
Again, and touch the skies.

Send, then, thy servants forth,
To call the Hebrews home;
From east & west, from south & north,
Let all the wanderers come:

Where'er in lands unknown
The fugitives remain,
Bid every creature help them on,
Thy holy Mount to gain.

An offering to their Lord,
There let them all be seen,
Sprinkled with water and with blood,
In soul and body clean:

With Israel's myriads seal'd,
Let all the nations meet,
And show the mystery fulfilled,
Thy family complete.

THE

LATTER-DAY SAINTS
MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 4. Vol. I. AUGUST, 1840. Price 6d.

THE MILLENNIUM.

Continued from No. 1, Page 8.

Having shown something of the nature of the Millennium, and of the manner and means of its introduction, we now proceed to an enquiry into the signs of the times; in order to discover when these mighty revolutions will take place.

In the first place, we would observe in regard to the age of the world, that the Bible Chronology varies, so as to leave room for difference of opinion. But even if all could agree as to the Bible Chronology, still it is not sufficiently definite as to the fractions of time, or parts of years, between each birth and death; but gives the genealogy in round numbers. This gives room for a number of years variation: but still it is very generally believed in Christendom, that we live somewhere in the latter end of the sixth millennium or thousand years.

Our aim is at certainty and demonstration in all our teachings; therefore, we shall not attempt to found a theory upon the genealogy or age of the world, as a means of arriving at a knowledge of the times of the fulfilment of these glorious events. But, we shall contrast the present state of the world and the passing events, with the prophecies and their fulfilment. In this way Jesus has told us in his word that we might KNOW WHEN HIS COMING WAS NIGH, EVEN AT THE DOORS.

Modern inventions and discoveries, for instance, the mariner's compass,—the art of printing,—the discovery of America,—steam navigation and railway travelling, &c. are all so many preparatory steps to open the way for a short work on the earth; both as it regards the spread of intelligence, the speed of news, or the expeditous conveyance of those who are to be gathered, with their substance. For instance, how could Israel be brought from the four quarters of the earth, and from the islands of the sea, by the means or assistance of the Gentiles, unless America and the islands of the sea had first been discovered by the Gentiles, and brought into familiar intercourse with other parts of the earth?

How could the ships of Tarshish bring them home without the aid of the mariner's art? How could they fly as a cloud, or as the doves to their windows, without something like steam-boats and railroads to convey them as swift as the cloud, or as swift

as the dove. While at the same time a cloud of steam is seen accompanying them in their passage.

How can "fishers and hunters, fish and hunt them from every mountain, from every hill, and out of the holes of the rocks," unless these messengers first know of every mountain, hill, and rock where they are scattered? And unless they have means to convey themselves there with the news, and to bring home those who hearken to the message?

From all these considerations we say, that whatever motives men have been actuated with, in bringing about these modern events and inventions, still the hand of God and his own peculiar providence is in all these things—they all came about by the inspiration of his Spirit. He rules and moves all these things, after the council of his will; and he will fulfil in their times and their seasons.

The God who said to Cyrus "I girded thee, thou hast known me,"—The God who raised a Nebuchadnezzar to the most exalted station, and set him on a throne of power, to rule and reign over the nations;—this same God has inspired a Columbus, and gave him the keys of the ocean, that he might bring together the ends of the earth. This same God has inspired men (who did not know him, and who did not acknowledge that they were aided and inspired by his Spirit) to invent all these useful arts and improvements; and all this to fulfil the words of the prophets. Thus, it seems, that all things are prepared for the great gathering and restoration of Israel, so far as it regards the temporal means.

While mankind have been advancing with such rapid strides in regard to a knowledge of the earth, and of the arts and sciences, let us enquire into the political movements of the latter times, and see if all things have not been preparing in a political point of view, for the gathering of Israel, and for the great restoration of all things.

In the first place, civil and religious liberty had need to be established upon a firm basis among men, without which, the messengers who should be commissioned to bear this message would bring themselves and their adherents into immediate contact with the laws of every nation where they ministered, and thus be liable to destruction at every step.

The great nations of the earth have been rapidly advancing in civil and religious liberty, from the days of the "Reformation" until now, and especially since the bright constellation displayed its glory in the West.*

In the United States, in England, in France, and in many other countries, mankind have liberty to think, to speak, and to act, in religious matters, according to the dictates of their consciences.

But there still remained one grand impediment in the way of the gathering of Israel, viz., the Turkish Empire. This despotic principality had for centuries held the land of Israel in bondage, had trodden under foot the Holy City, and almost made a desert of that land which once "flowed with milk and honey;" while, at the same time, the civilized nations of the earth were made to tremble at its power, or to stand afar off from its oppressive rod.

This power must, of necessity, be broken or diminished, if not destroyed, before the restitution could commence.

* Establishment of the American Republic.

But look at the revolutions of the last fifteen years in that country! Rent by internal commotions, her provinces have become dismembered. The Greeks and the Egyptians, in turn, have revolted, and become separate independent Governments. The victorious army of Mehemet Ali has twice shaken the empire to its foundation; while the plague has wasted its inhabitants, and the Christian powers destroyed its fleets. Russia, at one time, had opened wide its mighty grasp, and was about to swallow it up, but was prevented by the timely intervention of other nations. Thus, with many symptoms of approaching dissolution, it still survives —the mere shadow of what it once was.

All the Protestant powers are already contemplating the establishment of the Jews in Palestine. This very season the Sultan has granted a constitution for the government of the Turkish Empire, giving equal protection to Jew, Christian, and Mahometan. The English have appointed a Consul in Jerusalem for all Palestine, and the Jews are actually beginning to return, and to enjoy civil and religious liberty in their own land.

Thus, all things seem preparing, in a political point of view, for the great restitution of Israel; and it is a matter of certainty, that, when the Jews gather home and rebuild Jerusalem, the second coming of Christ and the Millennium are just at the door.

Add to these considerations the signs of the times, in regard to the fulfilment of the latter part of the 21st chapter of Luke and other corresponding Scriptures, and we shall have reason to feel assured that the Second Advent is near, with the same assurance which we feel in regard to the near approach of summer when we see the trees put forth their leaves and blossom.

Contemplate the signs in the heavens which have been shown forth during the last ten years, together with the signs in the earth. "Distress of the nations with perplexity," &c.; "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," &c. All these things will convince the careful observer that the Second Advent is near, with all its attendant revolutions and events.

But, after all we have said on these subjects, the Latter-Day Saints have other assurances as it regards the time of the fulfilment of these things. The Lord has not left them in uncertainty: they KNOW THE SIGNS OF THE TIMES.

The whole tenor of the "Book of Mormon" goes to show, in definite terms not to be misunderstood, that, when that record should come forth in the latter day, and be published to the Gentiles, and come from them to the house of Israel, it should be A SIGN, A STANDARD, AN ENSIGN, by which they might KNOW THAT THE TIME HAD ACTUALLY ARRIVED FOR THE WORK TO COMMENCE AMONG ALL NATIONS, IN PREPARING THE WAY FOR THE RETURN OF ISRAEL TO THEIR OWN LAND. This work was first published among the Gentiles in 1830, and the fulfilment of its predictions have rolled on, from that time to the present, in so manifest a manner, that the most sceptical have only to be acquainted with its contents, and be a careful observer of passing events, to place the matter beyond a doubt in their minds as to the truth of the record.

The "Latter-Day Saints" are in possession of revelations and prophecies, both in that record and in their other books, which make known, in

plainness, that all these great events are near at hand,—indeed, this is the very message they have borne for ten years to the world. They have been sent for the express purpose of preparing the way of the Lord, and to make his path straight, that a Church or Bride might be prepared to meet him, and to inherit the blessings promised to the fathers, to be fulfilled in the last days.

BOOK OF MORMON.

(EXTRACT FROM PAGE 612.)

"An epistle of my father Mormon, written to me Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying, my beloved son Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work. I am mindful of you always in my prayers, continually praying unto God the Father in the name of his holy child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

And now my son I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labour diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptise little children. Behold I say unto you that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptised, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to

suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love: and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ.—For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works. Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the curse of a broken law. And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and loliness of heart, cometh the visitation of the Holy Ghost, which comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God. Behold, my son, I will write unto you again, if I go not out soon against the Laamanites.—Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction, except they should repent. Pray for them, my son, that repentance may come unto them. But behold I fear lest the spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority, which cometh from God; and they are denying the Holy Ghost. And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Saviour himself. Farewell, my son, until I shall write unto you, or shall meet you again. —Amen.

REVELATION.

(Extract from the Doctrine and Covenants, Page 90, Sec. 4, Par. 5.)

5. And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

6. Therefore, as I said concerning the Sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctifyed by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receive me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father, receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present, this day, by my own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

7. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me: and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

8. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former com-

mandments which I have given them not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

9. Verily, verily, I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain stedfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

10. Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's highpriests: ye are they whom my Father hath given me: ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:

11. In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

12. Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion for their rebellion against you at the time I sent you.

13. And again, I say unto you my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

14. Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow,

they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who is in heaven knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour, that portion that shall be meted unto every man.

15. Therefore, let no man among you, (for this commandment is unto all the faithful who are called of God in the church unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.—And whoso receiveth you, there I will be also; for I will go before your face, I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

16. Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness, until all shall know me who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying,

17. The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honour, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

18. And again, verily, verily I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families and receive moneys by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop

in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

19. And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

20. Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold this is the way that mine apostles, in ancient days, built up my church unto me.

21. Therefore, let every man stand in his own office, and labour in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

22. And, behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

23. And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh; and their house shall be left unto them desolate. Let him trust in me, and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed.

24. And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble; for I the Lord have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen.

CORRESPONDENCE.

(Continued from No. 3, Page 72.)

While in the midst of my labours, I received a letter from Liverpool, informing me of the arrival of Elders Young, Kimball, P. P. and O. Pratt, G. A. Smith, and R. Hadlock; who had sailed direct from New York. I was requested to meet them in council at Preston, which called me from this field of labour for a season.

On the 10th of April, I took my departure from the Saints in Here-

fordshire and adjoining country, numbering about 160; whom I left rejoicing in the fulness of the gospel, and hundreds of others who were ready to be baptised as soon as a proper time and opportunity offered. I arrived in Preston on the 13th, *via* Worcester, Wolverhampton, Burslem, and Manchester, a distance of about 170 miles, visiting the churches by the way. On my arrival in Preston I was blessed with the happy privilege of once more greeting my Brethren of the Travelling Council and other Elders, and of sitting with them on the 14th, 15th, and 16th of April, in the first Council and General Conference, which they have ever held as a quorum, in a foreign nation.

After spending several days together, (during which time much business of importance was transacted for the church,) it became necessary for us again to separate, in order to labour in different parts of the vineyard, which were now open before us. I left Preston on the 17th, accompanied by Elder Brigham Young, and visited the churches by the way until we arrived among the Saints in Herefordshire, who were anxiously looking for my return. In a few days we were joined in our labours by Elder Willard Richards. We took locations in different parts of this new field of labour, which extended through various places in Herefordshire, Worcestershire, and Gloucestershire. We continued preaching, and baptising, and administering in the ordinances of the gospel daily unto such as would receive our testimony, and obey the gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered and multiplied on every hand, until several hundreds, including more than fifty preachers of the various sects, were rejoicing in the fulness of the everlasting gospel; and felt to praise God that they had lived to behold the day when the Lord had set his hand to prune his vineyard once more with a mighty pruning, and to establish the gospel in its ancient purity again upon the face of the earth; and in many instances, signs followed the believer, according to the promise of the Saviour. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households, on hearing the word, have received it into good and honest hearts, and gone forth and received the ordinances of the gospel, and frequently we have baptised from eight to twelve the first time of meeting with the people in new places, and preaching the word of God unto them. Elder Young laboured with us about one month, during which time many were baptised, confirmed, and numbers ordained to preach the gospel, and while the saints were much edified, and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction, and sharing in his council.

As it became necessary for Elder Young to return to Manchester, to assist in preparing a Collection of Hymns and other matters, he took the parting hand with us on the 20th day of May; and Elder Richards and myself continued our labours in the vineyard, in connexion with Elder Kington, who had given himself wholly to the work of the ministry. The Lord still continued to bless our labours, and added daily unto the church; new doors were opening on every hand—a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of laborers. Notwithstanding there were about fifty ordained elders

and priests in this part of the vineyard, yet there was equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labours in this region until the time drew near for the General Conference in Manchester on the 6th of July. But before leaving the Saints, we considered it wisdom to set in order the Church, and organize them into Branches, and Conferences, that they might be properly represented before the General Conference. Therefore, we held two Conferences with the Saints before we took our departure from them. The first was held at the Gadfield Elm Chapel, Worcestershire, on the 14th of June, at which time we organised twelve branches, and transacted such business as the occasion required. The second Conference we held at Stanley Hill, Herefordshire, on the 21st of June, and organized twenty branches of the church. The minutes of the above-named Conferences I present you for publication, if you think proper. On the day following, Elder Richards and myself took our leave of the Saints at Froome Hill, Herefordshire; but, before leaving, we repaired to a pool three times to baptize and confirm numbers that came to us and requested these ordinances at our hands. Elder Richards laboured in this part of the vineyard about two months, during which time he travelled extensively, preached night and day, gave much instruction to the Saints generally, and had many souls as seals of his ministry. I received much benefit from the counsel which he gave in the organization of the Churches, and it was manifest that he had passed through a profitable school of experience during the three years of his travels in England; and the interesting seasons we have enjoyed together during these two months will not be easily erased from my memory. It was with no ordinary feelings that we took our departure from the Saints in Herefordshire, on this occasion; for, less than four months since, I proclaimed the fulness of the gospel in this region for the first time; but now, we were leaving between five and six hundred Saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were wishing to hear and obey. We felt constrained to offer up the gratitude of our hearts unto our heavenly Father for so abundantly blessing our labours in the vineyard of the Lord.

Thus having finished our labours in this region, for a season, we took coach at Ledbury, to return to Manchester to attend the General Conference, to be held on the 6th of July. I parted with Elder Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small branch of the Church which had been raised up in that place by Elder Turley, who baptized several while I was there. I also attended a Conference on the 29th of June, in Hanley, at the Staffordshire Potteries, in company with Elder G. A. Smith and others, after which I arrived in Manchester, and was once more blessed with the privilege of sitting in a General Conference with the Travelling Council, and many Elders and Saints, where much business of interest was transacted. Notwithstanding we have been under the necessity of leaving the vineyard in Herefordshire and the surrounding country, in order to visit other places, yet the work continues to increase daily. Never at any time had it been more prosperous than when we left;

and I now take the liberty, through the channel of the press, to invite all in that region of country, and in all other places, into whose hands these lines may fall, that have not already obeyed the fulness of the gospel of Jesus Christ, to repent of all their sins, and be baptized in water for the remission of their sins, that they may receive the gift of the Holy Ghost by the laying on of hands,—that they may have upon them the wedding garment, that their lamps may be trimmed and burning, and be prepared to go forth and meet the Bridegroom, who is at the door—for the day when the Lord Jesus shall cleanse the earth, by the spirit of judgment and the spirit of burning, from sin, wickedness, and pollution, until it becomes a fit abode for the Saviour to dwell upon, and reign one thousand years with his Saints.

W. WOODRUFF.

Manchester, July 9th, 1840.

MINUTES OF THE CONFERENCE

HELD AT THE

GADFIELD ELM CHAPEL, IN WORCESTERSHIRE, ENGLAND,

JUNE 14TH, 1840.

The Preachers and Members of the Bran Green and Gadfield Elm Branch of the Froome Hill Circuit of the United Brethren met at the Gadfield Elm Chapel, Worcestershire, June 14th, 1840, pursuant to previous notice, when the meeting was called to order by Elder Thomas Kington. Elder Willard Richards was chosen President, and Elder Daniel Browett, Clerk, for the meeting. The meeting opened by prayer by Elder W. Woodruff. Remarks were then made by the President, respecting the business of the day, and the necessary changes which must take place.

It was moved by Elder T. Kington, seconded by Elder Daniel Browett, that this meeting be hereafter known by the name of the "Bran Green and Gadfield Elm Conference of the Church of Jesus Christ of Latter-Day Saints," organised and established by the will and commandment of God, in the United States of America, on the 6th day of April, A. D. 1830, this being the eighth day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder W. Woodruff, seconded by Elder T. Kington, that William Jenkins be ordained an Elder, and William Coleman, Joseph Finkins, William Pitt, and Robert Harris, be ordained to the office of priest; and that George Burton, James Palmer, and William Loveridge, be ordained Teachers. Carried unanimously. Ordained under the hands of Elders Richards and Woodruff.

Moved by Elder Kington, seconded by Elder Woodruff, that

Robert Clift, Priest,	have the care of the Church at	Dymock.
James Palmer, Priest,	ditto	Kilcott.
John Hill, Priest,	ditto	Twigworth.
William Coleman, Priest,	ditto	Bran Green.
Thomas Brooks, Priest,	ditto	Ryton.
John Smith, Priest,	ditto	Lime Street.

Charles Hayes, Priest,	ditto	Deerhurst.
Thomas Smith, Priest, Assistant,	ditto	ditto.
John Vernon, Priest,	ditto	Apperly.
William Baylies, Priest, Assistant,	ditto	ditto.
John Arlick, Priest,	ditto	Norton.
John Spires, Priest,	ditto	Leigh.
John Davis, Priest, Assistant,	ditto	ditto.
Thomas Oakey, Priest,	ditto	Gadfield Elm.

And that Elder Daniel Browett take charge of the Churches on the south side of the river Severn, and Elder William Jenkins take charge of the Churches on the north side of the river Severn. Carried unanimously.

Moved by Elder Woodruff, and seconded by Elder Richards, that Elder Thomas Kington be the presiding Elder over all the Churches composing this Conference. Carried.

Meeting adjourned to two o'clock.

Met at two o'clock, according to adjournment, and administered the sacrament to a large congregation of Saints, accompanied by many observations on various subjects by the President. Ten Members were confirmed under the hands of Elders Woodruff and Kington. Remarks were made by the President respecting the *blessing of children:* seven children were then blessed under the hands of Elders Woodruff and Kington.

Moved by Elder Kington, seconded by Elder Woodruff, that Elder Daniel Browett represent this Conference to the General Conference, at Manchester, on the 6th day of July next. Carried.

Moved and carried, that the Clerk present to the presiding Elder, T. Kington, for safe keeping, a copy of the Minutes of this Conference, and also to the General Conference. The above Minutes were then read and adopted, article by article, when it was moved by the President, and seconded by Elder Woodruff, that this Conference be adjourned to the 13th day of September next, at this place. Carried unanimously. Conference closed by prayer.

After which, the Elders and Officers present met in Council, and voted unanimously to establish a weekly Council of the Officers of said Conference, to be held alternately on the south and north sides of the river Severn, to commence at Leigh on the 26th instant; and organised the same by appointing Elder Daniel Browett President, and John Hill, Priest, Standing Clerk, on the south side of the river; and also, on the north side, by appointing Elder William Jenkins President, and John Smith, Priest, Standing Clerk; to assemble on the 3d of July next, at Turkey Hall. After passing many other votes of minor importance, accompanied by much instruction from Elders Richards and Woodruff, touching the duties of the several officers in their relations to each other and the Church, the Council adjourned; and it is worthy of remark, that no dissenting vote or voice was seen or heard during the day, either in Conference or Council.

WILLARD RICHARDS, President.
DANIEL BROWETT, Clerk.

MINUTES OF THE CONFERENCE
HELD AT STANLEY HILL, CASTLE FROOME, HEREFORDSHIRE, JUNE 21ST, 1840.

The Preachers and Members of the Froome Hill Circuit of the United Brethren met at the house of Elder John Cheese, on Stanley Hill, Herefordshire, England, June 21st, A. D. 1840, at ten a. m., according to previous notice, when the meeting was called to order by Elder Thomas Kington, and Elder Willford Woodruff was chosen President, and Elder John Benbow, Clerk of the meeting. After prayer by Elder Richards, and remarks by the President concerning the business of the day, it was

Moved by Elder T. Kington, and seconded by Elder J. Benbow, that this meeting be hereafter known by the name of the "Froome's Hill Conference of the Church of Jesus Christ of Latter-Day Saints," organised and established by the will and commandment of God in the United States of America, on the 6th day of April, A. D. 1830, this being the 15th day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, that

Thomas Clark, Charles Price,	James Hill, and Samuel Jones, be ordained Elders;
Also that John James, Joseph Shinn, Henry Jones, James Baldwin,	John Morgan, Samuel Badham, and John Dyer, be ordained Priests;
Also that Robert Hill, George Brooks,	James Skinn, and James Watkins, be ordained Teachers.

Carried unanimously; and ordained under the hands of Elders Woodruff and Richards.

Moved by Elder Kington, and seconded by Elder Richards, that

John James,	Priest,	have the care of the Church at Froome's Hill.		
John Morgan,	ditto,	Assistant,	ditto	ditto.
John Parry,	ditto,		ditto	Stanley Hill.
Joseph Pullen,	ditto,	Assistant,	ditto	ditto.
Robert Hill,		Teacher,	ditto	ditto.
James Burns,	ditto,		ditto	Ridgeway Cross.
Wm. Possons,	ditto,		ditto	Moorend Cross.
Wm. Jenkings,	ditto,	Assistant,	ditto	ditto.
Thos. Jenkings,		Teacher,	ditto	ditto.
Jonathan Lucy,	ditto,		ditto	Colwall.
Thomas Jones,	ditto,		ditto	Pale House.
Wm. Williams,		Teacher,	ditto	ditto.
John Preece,	ditto,		ditto	Ledbury.
Joseph Firkins,	ditto,	Assistant,	ditto	ditto.
Samuel Warren,	ditto,		ditto	Keysend Street.
Joseph Shinn,	ditto,	Assistant,	ditto	ditto.

James Shinn,	Teacher,	ditto	Keysend Street.
James Baldwin,	ditto,	ditto	Wind Point.
John Allard,	Teacher,	ditto	ditto.
George Allen,	ditto,	ditto	Woferwood Common.

Rough Leasowe, Birchwood, Tunbridge, and Dunsclose, will all be united in one Branch, called Dunsclose.

Samuel Badham, Priest, to have the care of the Church at Dunsclose.

James Williams,	ditto, Assistant,	ditto	ditto.
Edward Phillips,	ditto,	ditto	Ashfield & Crowcutt.
George Brooks,	Teacher,	ditto	ditto.
John Meeks,	ditto,	ditto	Old Starridge.
Henry Jones,	ditto, Assistant,	ditto	ditto.
John Gailey,	ditto,	ditto	Hope Rough.
Benj. Williams,	ditto,	ditto	Shucknell Hill.
Ishmael Phillips,	ditto, Assistant,	ditto	ditto.
John Powell,	ditto,	ditto	Lugwardine.
John White,	ditto, Assistant,	ditto	ditto.
John Dyer,	ditto,	ditto	Marden.
Francis Burnett,	ditto, Assistant,	ditto	ditto.
James Watkins,	Teacher,	ditto	ditto.
William Evans,	ditto,	ditto	Stokes Lane.
William Davis,	ditto, Assistant,	ditto	ditto.
John Sanders,	ditto, ditto,	ditto	ditto.
Thomas Vernon,	Teacher,	ditto	ditto.
John Fidoe,	ditto,	ditto	Bishop Froome.

Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington,

That Elder Thomas Clark have charge of the Churches at Dunsclose, Old Starridge, Ashfield, and Crowcutt; that Elder Samuel Jones have charge of the Churches at Keysend Street, Wind Point, Colwell, Pale House, and Malvern Hill; that Elder Philip Green have charge of the Churches at Shucknell Hill, Lugwardine, and Marden; that Elder John Cheese have charge of the Churches at Stokes Lane, Woferwood Common, and Bishop Froome; that Elder Charles Price have charge of the Churches at Ledbury, Moorend Cross, and Ridgeway Cross; that Elder James Hill have charge of the Churches at Hope Rough and Stanley Hill; that Elder John Benbow have charge of the Church at Froome Hill. Carried unanimously.

Moved by the President, and seconded by Elder Richards, that Elder Thomas Kington be the presiding Elder over all the Churches composing this Conference. Carried unanimously.

After remarks by the President, the meeting adjourned till two o'clock, P.M. During the recess ten persons were baptised.

Assembled at two o'clock, according to adjournment, and administered the sacrament to several hundred saints; after which twenty were confirmed, and twenty children blessed under the hands of Elders Woodruff and Richards, accompanied with observations by the President, explanatory of the ordinance.

Moved by Elder Richards, and seconded by the President, that Elder Thomas Kington represent this Conference to the General Conference at Manchester, on the 6th of July next.—Carried unanimously.

Moved and carried, that the Clerk of the Conference present to the presiding Elder, T. Kington, a copy of the minutes of this Conference for safe keeping; also, a copy to present to the General Conference at Manchester.

These minutes were then read, article by article, and accepted by the Conference.

The President, followed by Elder Richards, then proceeded to give such instruction to the Saints concerning the order of the Church, and the several duties of the members, as the Spirit directed; and bore testimony to the multitude, of the truth of the work, followed by Elder Kington, when it was

Moved by Elder Richards, and seconded by the President, that this Conference adjourn to the 21st of September next, ten o'clock, A.M., at this place. —Carried unanimously.

After prayer and singing, the assembly dispersed, and the Elders and Officers went into Council, when it was moved by Elder Richards, and seconded by Elder Kington, that we proceed to establish and organise monthly Councils of the Officers of the Froome Hill Conference, to commence on Friday, the 3d day of July next, at half-past seven o'clock, in the several divisions respectively assigned to the different Elders, viz.:—

Elder Thomas Clark, President, & James Meeks, Standing Clerk, Dunsclose.

...	Samuel Jones,	ditto	William Williams,	ditto	Windpoint.
...	Philip Green,	ditto	Francis Burnett,	ditto	Lugwardine.
...	John Cheese,	ditto	George Allen,	ditto	Stokes Lane.
...	Charles Price,	ditto	Thomas Jenkings,	ditto	MoorendCross.
...	James Hill,	ditto	Joseph Pullen,	ditto	Stanley Hill.
...	John Benbow,	ditto	John Morgan,	ditto	Froome Hill.

Carried.

Moved by Elder Richards and seconded by Elder Kington, that a Monthly General Council of the Officers of this Conference, be holden at Stanley Hill, to commence on Friday, the 17th of July next, at Half-past 7 o'clock, P. M. Elder Thomas Kington, President, and Elder John Benbow, Standing Clerk.—Carried unanimously.

The President then proceeded to explain the nature of the priesthood, and the duties and privileges of the several offices—and gave such instruction as their situation required; followed by Elder Richards, who explained many important principles connected with the building up the of kingdom.

The Minutes of the Council were then read, item by item, and accepted, when the Council adjourned; and after singing "the Spirit of God," &c. the brethren separated, with feelings of gratitude and thanksgiving that God had been with his people, and that the spirit of union and love had prevailed in all the deliberations of the day.

WILLFORD WOODRUFF, *President.*
JOHN BENBOW, *Clerk.*

REMARKS.—The different Branches in this region are so scattered, that it has not been possible to ascertain the number of members connected with

each individual Church, but the whole number of the Churches connected with the Bran Green and Gadfield Elm, and the Froome Hill Conferences, together with a small Branch of 12 Members, 1 Priest, and 1 Teacher at Little Garway, is 33 Churches; 534 Members; 75 Officers, viz.—10 Elders, 52 Priests, and 13 Teachers; and for the comforting of the Saints, and with heartfelt gratitude to our Heavenly Father, we would say, that it is less than four months since the fulness of the gospel was first preached in this region, which is a proof that God is beginning to make a short work in these last days.

W. WOODRUFF.

LATE FROM AMERICA.

Manchester, July 13, 1840.

To the Editor of the Star.

Dear Brother,

Having just received a letter from Mrs. Woodruff, I make a few extracts, to be inserted in the Star, if you think proper.—W. Woodruff.

Montrose, Iowa Territory, North America, May 4, 1840.

My dear Companion,

The Conference held in Commerce on the 6th of April, was attended with much interest. More than 70 were baptised, many elders ordained, and much business transacted. Elder O. Hyde and John E. Page, started on their mission, soon after the Conference, to visit the Jews. They go first to the Jews in New York, and then on to Palestine. They will call upon you in England, as it will be on the way.

The work is rolling on in this country with a greater rapidity than ever before since the foundation of the Church. There was an Indian, his wife, and daughter, baptised in Commerce a few days since; they came some hundreds of miles to become acquainted with the work; they believed and embraced it joyfully. They said every word of the Book of Mormon was true. He was an interpreter to six tribes, and he said every one of his brethren would receive it; he knew it would be so. Two Elders, with their families, have gone out among the Indians on a mission. Doctor Galland has just returned from his mission, (I think he started just before you left Montrose,) and has brought 60 families with him, and expects, it is said, 200 families more soon.

Commerce is building up surprisingly; the emigration there is said to be much greater than it ever was in Caldwell County.

I trust that you obtain the "Times and Seasons," as the Editors said they were forwarding them to each of the Travelling Council. From those papers you will learn of our Brethren's success in this country, and many things more correctly than I can inform you by writing. There has been much destruction of shipping in this country during the past season. Since the destruction of Natchez by a whirlwind, news has reached us that New Orleans was covered with ten feet of water, and that it was still rising. It is said that the Indians have been into two counties in Missouri, and demanded and obtained money, as a kind of tax for the land; and that there are many fears entertained by the Missourians concerning the Indians.

The Rev. Mr. Bogart, the Methodist preacher, who was the leader of the Missouri mob in the late perse-

cution of the Saints, shot a man on their election day, who died in a few hours. Mr. Bogart has had his trial, and is to be hung on the 4th of July, which closes his career in this life.

May 24th: Our family is in comfortable health, and on the morrow I am expecting to visit Commerce to hear a discourse delivered by Elder Joseph Smith, jun. upon the subject of the Resurrection. Elder S. Rigdon has not yet returned from Washington, but we understand he is on his way. Bishop Partridge has lately lost a daughter eighteen years of age. Brother Jerh. Murphy, of Tenessee, is also dead. Sisters Young, Taylor, and O. Pratt's families are well. Sister Kimball is troubled with the ague and fever, and I have it sometimes. A number of Elders are about starting out on a mission from this region. Elder J. H. Hale is thinking of visiting Fox Islands, and Elder A. O. Smoot, and Brother Dwight Webster start for the South in a few days. I have received two letters from you since your arrival in England, and hear that there is another in the office for me; Sister Taylor has just received a letter from her husband; we rejoice to hear of the progress of the work in England. I have written you three letters previous to this, since you left this continent, and it has not been for the want of feeling or anxiety about you, that I have not written oftener. I know that it is the will of God that you should labour in his vineyard; therefore, I feel reconciled to his will in these things. I have not been left to murmer or complain since you left me, but am looking forward to the day when you shall return home once more to the bosom of your family, having fulfilled your mission in the love and fear of God. You are always present with me when I go before the throne of grace, and when I am asking for protection and blessings upon myself and children, I claim the same for my dear companion, who has gone far from me, even to a foreign nation, to preach the fulness of the gospel of Jesus Christ. O may the spirit of humility, wisdom, grace, peace, and truth, ever rest upon you and your fellow labourers in the vineyard of the Lord, for which I will ever pray. Please give my respects to all those with whom I am acquainted, and all those who love our Lord Jesus Christ.

From your Companion,
PHEBE W. WOODRUFF.

Willford Woodruff.

Elder Kimball's wife writes him under date, Nauvoo, June 8th, "it is not as sickly here yet as it was last season, although many are complaining, and some deaths; *one* that will grieve you, Bishop Partridge, he died on the 27th of May. The families of the brethren in England are generally well."

NEWS FROM THE ELDERS.

Elders Woodruff and Smith write from Herefordshire, July 30th:—"On our way hither we had an interview with the Saints in West Bromwich: the people there, and also in Birmingham, are anxious to have Elder Clayton come as soon as possible."

Elder A. Cordon writes us from the Potteries, August 3d:—"I have just received a letter from Brother Needham. He is doing well, and has sent to me for twenty *Stars*, of the first number."—[We have forwarded them.—ED.]

August 2nd.—Brother Samuel

Heath states to us verbally, that there have been nineteen baptisms at Macclesfield since the Conference, and the prospect is now very flattering.

In Manchester several are baptized weekly. The meetings at the Carpenters' Hall, on the Sabbath, are on the increase, and several ordinations have been attended since Conference.

Elder Jacob Peart writes, Alston, July 27th:—"Since last Conference we have had much glorious intelligence from our brethren respecting the things of the kingdom, which has made us more united in love and affection, even that love and affection which will ever adorn the true saints of the most High God; and this makes our hearts to rejoice when we meet together, for we have more of the power of God in our midst, and I trust we shall soon have those gifts and graces of his Holy Spirit poured out upon us, which Jesus Christ said *should follow them that believe.*"

Verbal reports from Preston are, that the work is in a more prosperous state than it has been for a considerable time. We also hear good reports from many other places.

Elder George A. Smith writes, Burslem, July 20th:—"I have had the pleasure of ordaining an Elder (William Barratt) a day after my return from Conference, who is now on his way for South Australia. On Sunday, Elder Woodruff and myself ordained a Teacher and Priest in the Church at Leek, which is prospering much."

Extract from Elder William Barratt to Elder Cordon, dated Deptford, July 15th, 1840:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey, in the midst of much profaneness and swearing, such as I never heard in my life before. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore, I desire your prayers in my behalf. I have witnessed much of the spirit of Revelation since Sunday; in fact, I only thought it *a mere thought*, when the Elders testified that they were called by Revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that *none* ought, without they are *called* by *Revelation*. Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Elder William Donaldson, member of the army bound for the East Indies, writes us from Chatham, 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Elders Woodruff and Smith write from Herefordshire, August 3d:—"Things are more favourable in Garway. New doors are opening in that country, and they want a laborer there. We wish Elder Wilding would go into that region soon, if he is going."

Elders John Taylor, M'Guffe, and Priest Black, sailed from Liverpool for Ireland; and Elder H. Clark, for Scotland, on the 27th ult.

Elder Kimball left Manchester on the 4th instant, purposing to join Elders Woodruff and Smith at Here-

fordshire, and proceed immediately to London.

Elder William Donaldson writes Brother Mahon, July 3d:—"I am at present lying at anchor near Portsmouth. We sailed on the 25th from Gravesend, and arrived here this morning; and we shall sail from this on the 2nd of August. I have not been sick yet, but I have felt very much on account of leaving the dear brethren behind, and going alone amongst such a wicked crew. The tumult and noise that there is here is equal to the raging of the sea; such cursing and foul expressions only to be equalled by demons. The Sunday is only kept by cursing and singing wicked songs. I am trying to get some of the soldiers to listen to my reading each day; and I have dropped some of our circulars where none but the officers of the morning watch could get them; it may lead them to inquire after truth. I hope you, and the dear brothers and sisters will pray for me in faith, that I may be upheld by the God of the Latter-Day Saints, and that he will open my understanding, and enlarge my mind to comprehend more of the mysteries of the kingdom yet future. I understand that some of the casts where I am going worship fire, and some the water; some the sun, and others the moon. May the eternal Father direct me how to speak to this people, and grant they may receive the word of life. I understand the poor afflicted people hate the English very much; but may the Almighty grant that I may gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the Gospel. Give my love to Brothers Young, and Richards, and Clayton, and all the Saints. The brethren sent me the Book of Mormon, Hymn Book, and third number of the *Star*; and they were so very kind as to pay the postage; and I pray God to reward them for their great kindness."

[We feel assured that the Saints will take a lively interest in the mission of Elders Donaldson, and Barratt, (as it is the first mission of the fulness of the Gospel in these latter-days to the nations where they are going,) and unceasingly uphold them by their faith and prayers.—Ed.]

Elder Reuben Hadlock writes from Bishopton, Scotland, August 4th:—"When I returned to Glasgow I found Brother Wright had baptized two while I was away, and I have baptized six since I returned, making twelve now in Glasgow. Brother Robert Hamilton, who was at Conference, baptized six in Bridge of Wier Branch next Sabbath after Conference. By letter from Elder O. Pratt, last week, I learn, there are eighteen Saints in Edinburgh: he says, he 'has not given up all hopes of that place yet.' Elder H. Clark has, also, arrived, and we held a Conference in Paisley last Saturday, when five volunteered to go out to labour in the vineyard. We ordained two Elders, two Priests, and one Teacher. Elders Wright and Hamilton leave to-day to go to the county of Banff, in the North of Scotland; and Brother Robertson, in going west of us twenty or thirty miles, to commence in a new place; and we are looking for Elder J. Taylor here this week from Ireland. After meeting, last eve, in Bridge of Wier Branch, there were four more baptized.

A letter from Elder Joseph Fielding, Bedford, August 4th, says:—"The work here has not run so fast as in other places; it has not had a fair

chance. Elder Lavender has been alone ever since the work was established, not having so much as one to council with, having no advantage of getting instruction himself, but by his own industry, &c. The church here is in the wilderness scattered abroad, their number is even less than I expected, instead of forty, there are but thirty-five. They have not been visited for more than two years by any one of the travelling Elders. The temporal state of the country here is better than in the north, which makes it more difficult to bring the people into the covenant. The Saints have been but little known in this part, and the people supposed our cause was gone down; yet I am told there is great dissatisfaction about religion; that the people are tired of their old ways, and are looking for something new."

10th inst: Elder Charles Miller states to us verbally, that there were twelve baptized at Dukinfield last week, and the prospect is very encouraging in that region.

CORRESPONDENCE.

Froom's Hill, Herefordshire, August 5th, 1840.

To the Editor of the Star.

Beloved Brother,

Since Elder G. A. Smith and myself left Manchester for the purpose of going to the South of England, we have visited the churches which lay on our route, and found them universally prospering and receiving additions. We preached in Leek on Sunday, July 10th, and Elder Smith baptized six persons after meeting; and numbers were also baptized in the churches at the Staffordshire Potteries while we were there. We passed through West Bromwick and Birmingham, and found numbers who were anxiously wishing for some of the Elders to visit that region and labour among them. We arrived in Ledbury, Herefordshire, July 22nd, and we have spent about two weeks in visiting the churches through this region, and I am happy to inform to you that we have found the Saints universally rejoicing in the truth, and the work progressing upon every hand. Elder Richardson has baptized about forty since he came, and Elder Kay about twenty; they are both much blessed in their labours. Elder Kington is labouring constantly in this wide field which is under his care; and he, with the Elders and Priests generally through this region, are blessed with many souls as seals of their ministry. We baptized forty on Sunday last in this region, making 250 baptized since the Conference. The churches now number in this region about 800, and appear in a very prosperous state, and I pray the Lord of the harvest to thrust forth more laborers into the vineyard, and to roll on his work with mighty power until all the honest in heart and meek of the earth from among men, embrace the everlasting gospel of the lamb of God, and partake of those blessings which God has in store for his Saints. We are expecting Elder Kimball every hour, and soon after his arrival we shall leave the Saints in this region, for the purpose of visiting the city of London, and warning the inhabitants thereof, and of preaching the gospel unto them. May the Lord go before us and prepare the way and give us access to the hearts of the people, that good may be done and the kingdom of God roll forth: to his end we ask an interest in the prayers of all Saints.

Your brother in the everlasting gospel,

W. WOODRUFF.

To the Editor of the Star.

Bedford, Aug. 6th, 1840.

Dear Brother,—It has been my purpose, for some time, partly on my own account, and partly on account of the Saints, for general information, to ask certain questions of you, as Editor of the Star, with the request that you would give the answers in that channel.

There are many, as we may say, little, though not trifling or non-essential things, which I have observed in the exercise of the office which I have been called to hold in the church of God, that I would wish myself to know, and my brethren; that we might do all things according to the commandments of God; and as the cause is so rapidly and widely spreading, many, even of the officers, will not have an opportunity of receiving instruction from the High Council, I take the liberty, at this time, to make good my purpose.

Answers to the following will oblige your's in the gospel of the kingdom, and I think some others in the Church.

Joseph Fielding.

QUESTIONS AND ANSWERS.

Question 1st.—If a brother in the Church be in debt to another brother, and does not appear to aim at paying him, what is to be done? the creditor does not wish to go to law at any rate, before the unjust; but is he to have no way of obtaining his due? or, should he lay his case before some of the officers of the Church, for them to decide whether the debtor be a transgressor or no, and deal with him accordingly?

Answer.—If he does not aim at paying, he is a transgressor; for the law requires him to pay his *brethren their due*, as well as all other men; and if, after following the instructions of Matthew xviii., 15 and 16, he will not offer satisfaction, tell it to the Church (Officers or Council,) and if the Church decide that he is a transgressor, they will, of course, cut him off, and then the brother can have restitution through the laws of the land.

Question 2nd.—In baptizing, suppose I should fail to cover the person, say his hands or his face were not covered, would this neglect be censurable on my part? and how far might I go in such neglect, and yet the ordinance be accepted of God, and the design of it be answered?

Anwer.—If neglect arose through carelessness, you would be highly censurable; but if, from scarcity of water, as is sometimes the case, or from some exertion or unusual action of the candidate, or a slipping of your own foot, &c., &c., you might not be censurable. God acts upon reasonable principles; and as the ordinance is "not the putting away the filth of the flesh, but the answer of a good conscience," God would accept the offering, should such a casualty occur; but we say to all Elders and Priests, see to it that you *bury* those who offer themselves for baptism, and thus cut off all occasion for observations on this point.

Question 3d.—If one, who is not a member of the Church, be sick, and requests me to pray for him, if he *be not willing to obey* the Gospel, should I lay my hands on him, or anoint him with oil?

Answer.—If you cannot consistently administer in the name of Jesus to one who does not believe in Jesus, why should you administer to such an one? for "in vain do ye call me Lord, Lord, and do not the things which I say."

Question 4th.—As it is lawful to

administer the sacrament to one who wishes to be baptized, and cannot, because of her husband or father; is it lawful to confirm the person into the Church?

Answer.—No: Baptism always precedes confirmation: but it is the privilege of the Elders to lay their hands on such, and bless them in the name of the Lord, as the spirit directs.

Question 5th.—May a Teacher break the bread or pour out the wine at sacrament, or carry it to the Saints; and may he preach in the congregation of the Saints?

Answer.—See 1st No. of the STAR, 10 page, 11 par.: "but neither Teacher nor Deacon have authority to baptize, administer the sacrament, or lay on hands," yet they may pass the bread and wine; and as they are standing ministers unto the church, it is especially the Teacher's duty to preach to the Saints in their assemblies, or at home, or whenever they have the opportunity, and teach them the things of the kingdom, according to the revelations.

Question 6th.—Ought the Elders and Priests, when their testimony is rejected, to wash their feet, &c.; and is there no hope of those against whom they wash their feet? An idea has gone out that we consider such sealed up for destruction. Is the washing of feet, in this way, anything more than a testimony that we are clear of their blood, when we bear testimony of it before God?

Answer.—Certainly; see the STAR, page 80, par. 16: and when the Elders and Priests have borne a faithful testimony to any city, town, village or person, and that testimony is rejected, and they have fulfilled the revelation, and borne testimony unto the father in the name of Jesus, that city, town, village, or person is in the hands of a righteous God, who will do with them according to his own pleasure; we are clear from their blood.

Question 7th.—Is it right for the Elders, in their preaching, to talk of the conduct and characters of the sects? Does the church at all sanction it? Is the church at war with them, or false principles?

Answer.—It is the duty of the Elders to preach the Gospel of life and salvation to all men, sects, denominations and parties so far as they can get opportunity, and show all how they may come back again to the presence of God; and, if this come in contact with party feelings, we cannot help it; but by all means avoid calling any man or set of men, as it only tends to irritate and drive men from the truth.

Question 8th.—Is it expedient to call out our opponents to discussion?

Answer.—No: but if we are opposed in the principles we teach, we will defend the truth with the sword of the Spirit, and, in meekness, instruct those who oppose themselves.

Question 9th.—Are we required to go from house to house to preach?

Answer.—Yes: and this is sometimes very profitable, and should be practised when no more extensive field presents itself. The ancient servants accomplished much in this way, and so may we.

Question 10th.—Would it be well to establish Sunday Schools in the Church?

Answer.—Certainly: let the Elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz.:—faith, repentance, and baptism for the remission of sins, for the first lesson; eating and drinking at the table of the

Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment, for the second lesson; and, for the third lesson, let parents teach their children obedience, and train them in the way they should go; and, finally, let the Elders, Brothers and Sisters, all with one accord, teach their friends, neighbours, and all within their reach, those principles which will make them virtuous and wise unto salvation, and practise what they preach on the Sabbath and six other days in each week, even unto the end, and they will find it a very profitable school, and receive a glorious reward for their labours.

Question 11th.—Should a woman be subject to her husband, and not be baptized, though he be ever so wicked and profligate, and the same in the case of a child and parent.

Answer.—Even as the Holy Scriptures direct, so let wives and children be subject unto their own husbands and parents, *as unto the Lord*, and *not* as unto the *spirit of the Evil One.*

Question 12th.—Why cannot an officer in the Church retain his standing as a member, if he gives up his office?

Answer.—No officer in the Church of Christ will resign his office without cause; and, when the cause is searched out, it will be found, that sloth, covetousness, or some such like principle of sin or transgression, is at the foundation of his resignation, and the Church of Jesus Christ is no place for sloth, covetousness, or trangression of any kind. He that receiveth the priesthood receiveth the Lord Jesus, and he that putteth away the priesthood putteth away the Lord, and the only means by which he could enter into covenant with him; and, consequently, is not a fit companion for the children of the kingdom. Where there is no law there is no transgression; and where a law has not been understood, for want of information on the principles thereof, there is no guilt.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION AND EARTHQUAKE IN THE ISLAND OF TERNATE.—(Sketch from the Dutch Avonbode.) The morning of the second of February, the air appeared dark, which, with a strong wind, heavy rain, and impetuous flight of the clouds, indicated some extraordinay phenomenon. A thick smoke and subterraneous noise like thunder, were soon followed by boiling lava and hot ashes, destroying every thing on which they fell. Stones projected from the crater could be seen at a great height. This eruption continued twenty-four hours, and ended with a frightful noise, so loud, that persons near could not hear each other speak. On the 14th of February, 1840, at half-past twelve at night, a loud noise and trembling of the earth awoke the inhabitants, who fled from their habitations. At half-past three the rain fell in torrents, a shock succeeded, and most of the buildings fell. In many places the earth opened and immediately closed again; nothing was left undamaged. On the 15th, a violent shock was felt, and men and animals hasted to the water side; the boats were filled without distinction of rank, to escape the opening earth, which threatened to bury them. When the fury of the storm was past, the poor inhabitants perceived how complete their ruin was: their possessions were laid waste; the most costly spices were spoiled and buried under ruins; not a piece of furniture was saved; not one store house in all Ternate remains

standing. Even Fort Orange, which has withstood several earthquakes for these two hundred years, has given way on this occasion, and truly the welfare and importance of Ternate, to our government, is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Rideri. Most of the people will leave the island and settle elsewhere.

Hail, &c.—A water-spout was recently exhibited a little westward of the farm offices at Crailing Tofts; the water carried the earth along with it, to the injury of the grain, and the hail-stones covered the road, at one part to the depth of eighteen inches.—*Kelso Chronicle.*

The Flood in the Mississippi, North America.—The *Cincinnati Gazette* of the 12th says:—"We have the most distressing accounts from a gentleman who left New Orleans on the 1st of May, in the steamboat General Brown, of the flood in the Mississippi. Nearly the whole country, from the mouth of the Ohio to New Orleans, is under water. The town-plot of Cairo is completely submerged, and great fears are entertained of the destruction of New Orleans." The Vicksburg papers also contain alarming accounts.

(From the Natchez Free Trader Extra.)

Friday Evening, May 8, Six o'clock.—About one o'clock on Thursday, the 7th instant, the attention of the citizens of Natchez was attracted by an unusual and continuous roaring of thunder to the southward, at which point hung masses of black clouds, some of them stationary, and others whirling along with under currents, but all driving a little east of north. As there was evidently much lightning, the continual roar of growling thunder, although noticed and spoken of by many, created no particular alarm. The dinner bells in the large hotels had rung, a little before two o'clock; and most of our citizens were sitting at their tables, when suddenly the atmosphere was darkened, so as to require the lighting of candles, and, in a few moments afterwards, the rain was precipitated in tremendous cataracts rather than in drops. In another moment the tornado, in all its wrath, was upon us. The strongest buildings shook as if tossed with an earthquake; the air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air as if thrown from a mighty catapult. The atmosphere soon became lighter; and then an awful scene of ruin, as perhaps never met the eye of man, became manifest. The greater part of the ruin was effected in the short space of from three to five minutes, although the heavy sweeping tornado lasted nearly half an hour. For about five minutes it was more like the explosive force of gunpowder than any thing else it could have been compared to. Hundreds of rooms were burst open as sudden as if barrels of gunpowder had been ignited in each. As far as glasses or the naked eye can reach, the first traces of the tornado are to be seen from the Natchez bluff down the river about ten miles, bearing considerably west of south. Sweeping across the Natchez island, it crossed the point below the plantation of David Barland, Esq., opposite the plantation of P. M. Lapice, Esq., in the parish of Concordia. It then struck the Natchez bluff about a mile and a half below the city, near the mansion called the Briers, which it but slightly injured, but swept the mansion late of Charles B. Greene, Esq., called the Bellevue, and the ancient forest in which it was embo-

somed, into a mass of ruins. It then struck the city through its whole width of one mile, and included the entire river and the village of Vidalia on the Louisiana shore, making the path of the tornado more than two miles in width. At the Natchez landing on the river, the ruin of dwellings, stores, steam-boats, flat-boats, was almost entire, from the Vidalia ferry to the Mississippi cotton press. A few torn fragments of dwellings still remain, but they can scarcely be called shelters. In the upper city, or Natchez on the hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist churches have their towers thrown down, their roofs broken, and walls shattered. The Episcopal church is much injured in its roof. Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Manchester House, both being unroofed, and the upper stories broken in. The house of Sheriff Izod has not a timber standing, and hundreds of other dwellings are nearly in the same situation. The Court House at Vidalia, parish of Concordia, is utterly torn down; and the dwelling-houses of Dr. M'Whorter and of Messrs. Dunlap and Stacey. The parish gaol is partly torn down. But now the worst remains to be told. Parish Judge Keeton, of Concordia, was instantly killed while at dinner at the house of Mr. Stacey. He was a noble and esteemed man. No other person was killed in Vidalia, although some others were hurt. At the Natchez landing, out of fifty or sixty flat-boats, only six are now afloat. Those best acquainted suppose as many as 100 flat boatmen were drowned in the river, which swelled instantly to the height of six or eight feet. The steam-boats Hinds, Prairie, and the St. Lawrence, were destroyed and sunk at the landing, and the Vidalia ferry-boat on the river, more or less persons being lost in the two first-named boats. From the ruins of the Steam-boat Hotel, Mr. Alexander, the landlord, his lady, and bar-keeper, were dug out alive, as also Timothy Flint, the historian and geographer, and his son, from Natchitoches, La., besides Dr. Taliofero, and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine dead bodies have been dug from the Steam-boat Hotel. The number of burials which have taken place to-day is about fifty, and many are still in a dangerous and dying condition. As soon as possible, we shall publish a list of the names of the killed, wounded, and those missing whose bodies have not been found.

THE TORNADO.—LATEST FROM NATCHEZ.—The *Natchez Free Trader* of the 14th ult. is filled with detailed reports from committees appointed to ascertain the extent of destruction of life and property by the great tornado of the 7th. The amount of damage to buildings alone is upwards of a million of dollars. The aggregate loss of goods, boats, &c. is not yet ascertained. Sixty flat boats were lost, with vast quantities of produce. Forty-one bodies had already been recovered from the rains, and it was feared that many more might be buried under the vast piles of rubbish and building materials that had not yet been explored. From the most correct information that the committee had been able to obtain, they were of opinion, that 255 persons were lost, from the different flat and steam-boats. This makes an aggregate of about 300 lives lost by this appalling calamity.

Flood in the Savannah.—From the Charleston Papers it appears that the flood on the Savannah has been equally appalling with that of Mississippi. The towns and country around—Hamburg, Augusta, and Columbia were laid under water; the bridges and several houses on the river's bank were carried away by the current, and several portions of the canal and railroad either destroyed or injured. The heavy rains, early in May, saturated the earth and filled the river. On Sunday the 24th, the rain raised the river several feet, and the deluge from the clouds continued until Monday. The Savannah continued to rise till Wednesday, when the waters rushed over the embankments into the Low Country. Hamburg and Augusta were soon completely submerged The floods rushed into Augusta with such force as to tear up the streets, and on Wednesday night the water was five feet deep in the highest parts of the town, and the currents in the street so rapid that it was difficult for boats to pass. In Hamburg, the water was still higher, in some instances above the second stories. All the boats were put in requisition, to save the people and their property. Many were found standing up to their necks in water, and several small wooden houses were completely carried away. On Thursday morning the waters began to subside, and on Friday it had cleared the town of Augusta, and was rapidly leaving Hamburg.—some of the wooden houses were left in the middle of the streets; innumerable cattle were drowned; brick buildings undermined; and gullies, 10 or 15 feet deep, washed up in the thoroughfares; houses, barns and mills rolled down the river; and it was said that many persons were taken from the trees by a steamer. The wharfs have sustained great damage, and much property has been destroyed: indeed, many have lost all that they possessed. At least one-third of the cotton stores in town were washed away; and it is feared that some individuals have fallen victims to the flood. The accounts from Granville and Camden, up to May 30th, speak of the injury to the grain, &c.—"The damage is immense, and there is no knowing when we can plant corn on the low lands; the season is too far advanced to plant cotton." In the middle districts, it is said, the growing crops are ravaged by several destructive tribes of insects.

Distress of the People of Ireland.—It would be impossible to find words to describe to you the state of the people throughout the provinces, for want of food. Potatoes have mounted up to 8d. per 14lbs. generally; in some places they are 10d. to 1s., and the contrast of employment, or, rather, of no employment, is distressing in the extreme. You are long aware from official tables laid before the House of Commons, that the average price of labour in Ireland, for thirty or forty weeks in the year, is 8d. per day for an able-bodied man; for the remainder of the season, principally during the summer months, one-fourth of the entire population are black idle. Now, observe, a stone (14lbs) of potatoes will hardly give a man, his wife, four or five children (many of them have ten children) *one meal in the day*. A stone of potatoes is 8d. to 1s. at present; where, then, are this vast population to be fed from? Nothing short of the miraculous interference of Heaven can save them. Hunger has driven them already to attack the flour and provision stores

in Limerick, Ennis, Galway, Nenagh, Killaloe, and at several other places on the Banks of the Shannon. Upon one occasion, they attacked a boat taking in oats, intended for the English market; this they instantly seized, and distributed its contents, 600 sacks, in small parcels, amongst the vast multitude. In every case, there was no appearance of drunkenness, but every appearance of hunger. Yet, while all this is going on, we perceive your bishops and princes, your lords and ladies, squandering away thousands upon thousands in idle luxury in London, that enormous wen. Dare we contemplate the end? —*Dublin Correspondent of the Manchester Advertiser.*

O ye inhabitants of the earth, when will ye learn wisdom? Now that the judgments of the Most High are going forth in the midst of the nations, and by earthquake, and volcano, and tornado, and whirlwind, and floods, and hail, and devouring fire, and plague, and pestilence, and famine, God is pleading with all flesh, will you not awake from your long night of sleep, and put your sins far from you by repenting of your iniquities, and seeking forgiveness for your multiplied transgressions at the hands of Jacob's God—through the blood of Jesus, and by *obedience* to *all* his *commandments.*

DUTIES OF WOMEN.

A certain Elder writes us, 22nd of June, "If you would set forth the duty and standing of women in the church, in one of your numbers, it would be of some use to us, as some of our sisters feel a little disposed to get out of order."

It is clearly implied in the above statement that the *sisters* referred to *know* what their *duty* and *standing is*; (for how could they *feel disposed to get away* from a *thing* they were *ignorant of?*) and the *Elder also* must have *known* their *duty and standing*; (or else, how could he have been qualified to *bring* such a *charge against them?*) and knowing these things, why does he ask *us* to *set forth* their duty?

Leaving this question for the Elder to answer, we would refer him, and all Saints, to the sacred writers for further information on this subject. Paul gave his opinion on this matter, when writing his first Epistle to Timothy, v. 14; and if the sisters follow that counsel, they will be very likely to escape the errors mentioned in the 13th verse of the same chapter.

Ephes. v. 22—29; Titus ii. 2—6; and 1 Peter iii. 1—7; and a score of other similar passages, contain much good instruction on the subject before us; and while the brethren are watching the sisters very closely to see that they do not get out of order, we hope they will notice some of the gentle admonitions to themselves in the quotations referred to, and see that they shew the sisters that respect which is their due, and not lay upon them any heavier burdens than they are able to bear, or the Lord requires. 1 Cor. xiv. 34, is explained by 1 Tim. ii. 11 and 12; so that while it is not the privilege of the sisters to teach the brethren, or usurp authority over them, and especially over the priesthood; or govern the church of Christ; or dictate her discipline; or control the Elders and Officers in any manner: it is their privilege and duty to warn all, both men and women, of what God is doing in these last days, so far as they have opportunity,—and invite all to come

and submit themselves to the gospel of Christ. It is a very different thing to warn the world, professors or non-professors, to repent, and invite them to the ordinances of God's house, from what it is to teach the Church, (or those who have obeyed the gospel,) and to usurp authority over those to whom they should be in subjection. Women may pray, testify, speak in tongues, and prophesy in the Church, when liberty is given by the Elders, but *not* for the *instruction* of the Elders in their duties. The spirit of the prophets must be subject unto the prophets. Women may vote in the Church, and yet keep silence.—It is their privilege to make and mend, and wash, and cook for the Saints; and lodge strangers; and wash the Saints' feet; and this is surely a most acceptable treat to the servants of God when they are weary, and their feet are sore with long travels: and we rejoice that the sisters esteem it a privilege thus to minister to our necessities; and it is their privilege, in all such things, to labour with us in the gospel, like the holy women in the days of Paul; and inasmuch as they do these things, and live by every word of the Lord, they shall in no wise lose their reward.

INTERESTING DISCOVERIES.

Scandinavian Relics in America.—A highly interesting discovery has been announced by the Danish geologist, Dr. Lund, to the Northern Archæological Society, as made by him, while excavating in the neighbourhood of Bahia, in Brazil. This discovery began with the fragment of a flag-stone covered with engraved Runic characters, but greatly injured. Having succeeded in deciphering several words, which he recognised as belonging to the Icelandish tongue, he extended his researches, and soon came upon the foundations of houses in hewn stone, bearing a strong architectural resemblance to the ruins existing in the northern parts of Norway, in Iceland, and in Greenland. Thus encouraged, he went resolutely on, and at length, after several days digging, found the Scandinavian god of thunder, Thor, with all his attributes —the hammer, gauntlets, and magic girdle. The Society has commissioned Professor Rafu (who first established, in an authentic manner, the existence of ancient relations between Iceland and Northern America, anterior to the discovery of that part of the world by Columbus), to report on the subject of Dr. Lund's letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove, that the ancients of the North had not only extended their maritime voyages to Southern America, but even formed permanent establishments in that country.—*Athenæum.*

Coins Found in Charnwood Forest.—On the 2nd of June last, an urn or vase, such as is frequently found in Roman sepulchres, of very plain workmanship, and totally unornamented, was found in Charnwood Forest, in that part of it which is at present in the occupation of the monks of the Cistertian convent, which has lately been established in that neighbourhood. Charnwood is not far from Loughborough, in Leicestershire, and the spot in which the vase was found is in the highest part of the forest, and in a place which has probably never been used as arable land until the present time. The vase, which will contain about two quarts, was filled with coins of the Roman empire, varying in time from the year of our Lord 40 to the year 68. The

coins that have been taken indiscriminately from the mass in the vase are of a base metal; they are white when cleaned from the incrustation of rust and corrosion, and in good preservation. On the obverse they bear the heads of various emperors and sons of emperors, with the legends, Marius, Probus, Philip, Quintillius, Gallienus, Saloniona, Claudius Gothicus, Victorinus, &c.; and on the reverse are figures of Venus, Fortuna, &c. The vase has probably been in the ground since the year 426, in which the Romans left England, or perhaps longer. It was discovered by a lay brother of the convent, John M'Donell, and two labourers, W. Hickey and C. Lott, as they were ploughing. The vase was not more than a foot below the surface. The vase and its contents are now on view at Mr. Abraham's, No. 8, Burton-street, where they have been inspected by several antiquaries.—*Manchester Guardian.*

All such discoveries are hailed with interest, and readily believed by the world generally, although the testimony thereof be nothing more than a common newspaper report. To none is the discovery of the relics of the ancients more interesting than the Saints of the Last Days, and the remnants of scattered Israel; and we are led to inquire why it is, that while the people can receive the testimony of an anonymous paper alone, that an ancient city has been discovered under ground, and coins have been resuscitated from the bowels of the earth, which have been buried 1400 years, bearing the impress of Roman emperors and statesmen, in perfect form, — why is it that they cannot believe the testimony of living witnesses that an ancient record of the truth of God has come forth from the bowels of the earth to enlighten the inhabitants thereof?

Is it any more wonderful that the golden records which were hid in the earth by Moroni, according to the commandment of God, should be preserved entire, and come forth in the 19th century, than that the base metalic coins of Charnwood Forest should remain in good preservation, and come forth in the same period of time; or that a city should be discovered under ground in South America, which is but another proof of Mormon's history? We think not; and especially when we reflect that the golden records of Mormon were hid by express Revelation from on high; while the coins referred to, were deposited by the will of man alone, so far as we have any knowledge, or mere accident, and the city, as appears evident from its location, was buried by judgments.

Is it any thing more wonderful, curious, or incredible, that God should command Moroni to hide up the records of the house of Joseph, in the land of America, in a *stone box* or *cave*, prepared expressly for that purpose, so that the remnants of that house might know of the promises made unto their fathers, and their right of inheritance in that land, when they should repent and turn again from their captivity, from being trod down by little and little by the feet of their Gentile oppressors, than it is that He should command Jeremiah to put or hide the sealed and unsealed evidence of the purchase of a piece of land in Asia " into an *earthen vessel*, that they might continue many days," so that the house of Judah might know their own lands, even those which they had received of their fathers or bought with their money, when they

should return from their captivity at Babylon, whither they had been driven for their wickedness, (see Jer. xxxii. chap, &c.) just as the descendants of Joseph have been driven and trodden down for their iniquities in the land of America? No, it is not: and, as the God of Abraham, and of Isaac, and of Jacob, was a God of Revelation to Judah, so he was a God of Revelation to Joseph, and to the whole house of Israel, for he is no respecter of persons to his covenant people; and when Judah shall return to his pleasant pastures, to his inheritance in Palestine, Joseph also shall return to his land, which was promised him by his father Jacob, (Gen. xlix. 22—26,) and dwell in peace, sitting under his own vine, and eating his own precious fruits promised him by Moses, (Deut. xxxiii. 13—17,) and which was confirmed by the mouth of the Lord unto Lehi, (1st chap.); and we testify unto the world that the *Book of Mormon is true*, and *the Bible also*, although few believe and less practice it.

LAY HANDS SUDDENLY ON NO MAN.—PAUL.

We would recommend the above to the notice of a certain preacher of the gospel, (professedly so,) who seized one of the Priests in the Church of Latter-Day Saints by the collar, a few days since, suddenly and in great anger, and shook him severely, because he would not pay a few shillings rent for a pew which he had never had, in a certain chapel not three miles from Manchester; and we would inform the preacher, that "the servant of the Lord should not strive, but be gentle unto all men; apt to teach, not given to anger, patient," and by so doing he will be much more likely to win souls to the truth, than by taking a man by the collar to shake money out of his pocket for chapel rent which was never due.

We will also be obliged to the Rev. Gentleman, if he will be so kind as to inform us where we can find a revelation from God requiring him to *make merchandise of the Lord's house*, by *selling* or *renting* the pews, slips, or sittings therein, for *any stipulated sum of money;* and if this is the process by which the *poor* are to have the *gospel preached* to them without money or price.

FAREWELL OF ELDER KIMBALL AS HE WAS ABOUT TO SAIL FOR AMERICA.

Liverpool, April 15, 1840.

To the Church of Latter-Day Saints in Chatburn and Downham, —Greeting:

Beloved Brethren,—Having given all diligence to make known unto you the common salvation of our Lord Jesus Christ, which ye have so joyfully received from my lips,—I feel now to write you a few words for your consolation, and the confirming of that hope which is possessed by you, that ye may be stedfast, immoveable, always abounding in the work of the Lord, that it may be made manifest unto all men that our labours have not been in vain.

Be kind and affectionate one towards the other, manifesting your faith by your works—doing as well as saying. If there is any one among you destitute of daily food, feed him; if any be naked, clothe him; if any one be cast down, raise him up; if any among you are sick, send for the Elders, or Priests, that they may come and pray for you, and lay their hands upon you, and the prayer of

faith shall save the sick;—Therefore, brethren, let your faith be centred in God, for he is able to do all things, to forgive sins, and heal the sick, for you know this, that God has said that *these signs shall follow them that believe.*

Now, brethren, I exhort you, in the name of my master, for once to contend for that faith which was once delivered to the Saints; for the same faith will produce the same effect: for God has not changed, neither has his word changed; heaven and earth shall pass away, but there shall not one jot or tittle of his word fail; all shall be fulfilled, whether it be by his own voice or the voice of his servants, it is all the same; therefore, brethren, do not live by bread alone, but by every word that proceedeth forth from the mouth of God.

Dear brethren and sisters, be patient, be humble, be prayerful, visit your secret places. Pray in your families morning and evening, ye who are heads of families, and neglect not the assembling of yourselves together, but speak often one to another concerning the things of the kingdom, and diligently follow after every good thing, remembering that the diligent hand maketh rich.

Now, dear brethren and sisters, let these things be and abound in you, and ye shall be neither barren nor unfruitful in the knowledge of God. Let your eyes be single, and your bodies shall be filled with light.

Now, to you, brethren, who have been ordained to watch over the flock, I would say, Stand in your places, and magnify the office which ye have received of the Lord Jesus to feed his sheep. Feed the lambs, watch over the flock in all things, be not partial to any one: remember these things, brethren, and the blessing of God shall attend you in all things.

Dear brethren and sisters, I give you the gratitude of my heart for the kindness which you have bestowed upon me and my brethren; for when I was hungry you fed me, when I was naked ye clothed me, when my clothes were ragged ye mended them, when dirty ye washed them, when I was destitute ye gave me money, when I was a stranger ye took me in and lodged me; and, as ye have done these things to me and my brethren in our necessities, my heavenly Father shall minister unto you in your necessities; for I am not forgetful of these things, and I do ever remember you in my prayers, praying my heavenly Father to sustain you, and enable you to walk worthy of the holy vocation unto which ye have been called unto the end. Amen.

Finally, brethren and sisters, farewell. Pray for me and my brethren; and may the God of all grace sanctify you wholly, and bring you into my Father's kingdom.

Adieu. This from your beloved brother in Christ,

HEBER C. KIMBALL.

I, Willard, wrote this Epistle.

EXTRA.—On account of a press of matter we were induced to issue an extra of eight pages with this number, which we hope will prove acceptable to our patrons and friends.

August 14th. We learn that one of our Elders has just arrived in Liverpool, direct from New York, bringing a large number of the Voice of Warning, Persecution, and Poems, which we expect hourly.

MANCHESTER:
W. R. Thomas, Printer, Spring Gardens.

NOTICE TO AGENTS.

Our Elders and others, who wish to act as Agents for the Star will please send us their orders, addressed to the Editor of the MILLENNIAL STAR, (post paid), No. 149, OLDHAM ROAD, MANCHESTER; with particular directions how and where they wish them directed. The number called for will be then forwarded monthly without delay.

☞ The expense of conveyance to be paid out of the avails, and Agents entitled to every 10th Number gratis.

HYMN BOOK.

We have just completed the Hymn Book. It is a neat little volume of 336 pages, handsomely bound; and contains a choice selection from various authors: also, quite a variety of New Hymns suited to the worship of the saints. Price Two Shillings.

VOICE OF WARNING.

A supply of this valuable work has arrived at Liverpool. They will be afforded at 18d. each.

HISTORY OF THE LATE PERSECUTION OF THE LATTER-DAY SAINTS IN AMERICA.

These are all sold which we had on hand. A new supply will be had with the Voice of Warning. Price 18d.

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We have a supply of these Books, which we now afford for Two Shillings.

The Treatise is highly interesting to the lovers of truth. It opens and illustrates the doctrine of the redemption of our bodies, and of the earth and all the animal creation, showing clearly from the Scriptures, that the whole physical world will be redeemed from the fall, from death, and from the effects of sin, and be sanctified, purified, and glorified, and that it will eternally exist.

Those who read this Treatise will find, that the modern Christian world have scarcely had one correct view in regard to the nature of the world to come.

BOOK OF MORMON.

This work is now in press in this country; 5,000 copies are in progress, and will probably be completed in about three or four months. It will be printed with new type, on good paper, and well bound, making a volume of 600 pages, 18mo. It will be afforded as cheap as possible so that the poor as well as rich may enjoy the pleasure and benefit to be derived from its perusal.

PLAIN FACTS, (A PAMPHLET,)

Showing the Falsehood and Folly of the Rev. C. S. BUSH, a Church Minister of the parish of Peover, being a Reply to his Tract against the Latter-Day Saints, is ready for delivery. Price One Penny wholesale, Three Half-pence single.

TEN THOUSAND COPIES OF AN ADDRESS,

By a minister of the Church of Jesus Christ of Latter-Day Saints, to the People of England, are just received from the press.

POSTAGE.

Our friends will please notice the term POST-PAID in our advertisement, and save themselves the trouble of writing letters they cannot pay for. A penny to each writer is trifling, but when they come to us at double postage, and scores per day, it COUNTS UP. We are compelled to say, that after the present No. of the STAR, UNPAID *Letters will not be received at our office.*

N. B.—Our general book establishment for England will be at the STAR OFFICE, No. 149, OLDHAM ROAD, MANCHESTER, where our Agents and the Public can procure such works as we may have on hand.

The Church of Latter-Day Saints, in Manchester, meet for Public Worship in the Carpenters' Hall, Garratt Road, every Sabbath, at half-past Ten, half-past Two, and half-past Six o'clock.

THE

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 5, Vol. 1. SEPTEMBER, 1840. Price Sixpence.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 149, Oldham Road, and by Agents throughout the Kingdom.

MANCHESTER:

PRINTED BY W. R. THOMAS, 61, SPRING GARDENS.

GENERAL CONFERENCE, &c.

1.—We would remind the Churches of their General Conference, which was adjourned to the 6th October next, 10 o'clock, A. M., at the Carpenter's Hall, in Manchester, so that they may be prepared to present, on that occasion, a short and explicit statement of the numbers and standing of the several Branches, either by Delegate or Letter; and also, bring such business before the Conference as circumstances may require.

2.—The Bran-green and Gadfield Elm Conference will meet at the Gadfield Elm Chapel, (or such other place as Elder Kington may appoint) on the 13th, September inst., at 10 o'clock, A.M.

3.—The Froome's Hill Conference will meet, according to adjournment, at the house of Elder John Cheese, Stanley Hill, on the 20th September, at 10 o'clock, A. M.

4.—We understand that the Conference which was held at the Staffordshire Potteries, on the 21st June last, was adjourned for three months.

5.—The Clithero Conference will meet on the 27th September, at 10 o'clock, A. M., at Clithero.

6.—The Churches in care of Elders Peter Melling and Richard Withnall will meet in Conference, on the 20th September, at 10 o'clock, A. M., at Preston.—We sincerely hope that some one, at least, of the Travelling High Council, will be able to attend each of the above Conferences.

NOTICE TO AGENTS.

Our Elders and others, who wish to act as Agents for the Star, will please send us their orders, addressed to the Editor of the MILLENNIAL STAR, (post paid), No. 149, OLDHAM ROAD, MANCHESTER; with particular directions how and where they wish them directed. The number called for will be then forwarded monthly without delay.

☞ The expense of conveyance to be paid out of the avails, and Agents entitled to every 10th Number gratis.

Our Agents, and all others who are indebted to us for books or papers of any description, will please forward their *Cash* by the next General Conference, as it is *impossible* for the press to *work* without *means*: also, report to us what books and papers they may have on hand.

THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 5. VOL. I. **SEPTEMBER, 1840. Price 6d.**

A REMARKABLE VISION.

(CONTINUED FROM PAGE 44.)

[*Extract from Elder Cowdery's Letter, contained in the April Number of the* MESSENGER AND ADVOCATE, *page* 109.]

"I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, as a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the Saints, I have thought best to give a farther detail of the heavenly message; and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. c.) 'Make a joyful noise unto the Lord, all ye lands,' that is, all the earth. 'Serve the Lord with gladness: come before his presence with singing.' This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, (Ps. cvii.) 'O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy, and gathered out of the lands from the east, and from the west; from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and led them in the right way that they might go to the city of habitation.'

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth. He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert; but he farther knew, that they were not gathered from the east, the west, the

north, and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, (see Ps. cxliv.) when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says:—'The Lord shall reign for ever, even thy God, O Zion, unto all generations—Praise ye the Lord!'

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, 'Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people, 'Thy princes are rebellious, and companions of thieves; every one loves gifts, and follows after rewards. They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of Hosts, the mighty One of Israel, ah! I will ease me of my adversaries, and avenge me of my enemies.' But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses, 'I will heap mischiefs upon them; I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth.' He will also fulfil this further prediction, uttered by the mouth of Isaiah:—'I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called the city of righteousness, the faithful city.' Then will be fulfilled, also, the saying of David—'And he led them forth by the right way, that they might go to a city of habitation.'

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written:—'The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into

ploughshares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling-place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence, or above shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land for ever, even the land which was promised to their fathers for an everlasting inheritance.' For, behold, says the Lord by the mouth of the prophet, 'The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.'

For this happy situation and blessed state of Israel did the prophets look, and obtained a promise, that, though the house of Israel and Judah should violate the covenant, the Lord, in the last days, would make with them a new one; not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt, which, said the Lord, my covenant they broke, although I was a husband and a father unto them; but this shall be the covenant that I will make with the house of Israel: 'After those days, says the Lord, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.'

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palaces shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people. I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, give up, and, to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God, for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished may be pre-

pared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river, and smite it in its seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people which shall be left from Assyria, like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers, and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that, though the house of Israel has forsaken the Lord, and bowed down and worshipped other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to harken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel; for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith, for God is no respecter of persons. This was shown to Moses, when he wrote, 'Rejoice, O ye nations, with his people.'

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience are to be favoured with the gospel in its fulness first, in the last days; for it is written, 'The first shall be last, and the last first.' Therefore, when the fulness of the gospel, as was preached by the righteous upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit, they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day; for so great are to be the calamities which are to come upon

the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people, and caught up to meet the Lord in the cloud, and so shall they inherit eternal life."—*(To be continued.)*

PROPHECY OF ENOCH.

The following is an extract from the prophecy of Enoch, published in the *Evening and Morning Star*, printed at Kirtland, Ohio, (page 44,) referred to by Jude in his Epistle, 14th and 15th verses—"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly," &c.:—

"And it came to pass that Enoch continued his speech, saying, Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye, and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount; and, as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, Look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy; and I prophesied, saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for, behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth for ever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look; and I looked, and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of

Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people: and the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even Zion. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety for ever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo! Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode for ever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo! all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and, were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your crea-

tions; and your curtains are stretched out still; and yet you are there, and your bosom is there, and also you are just, you are merciful and kind for ever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face, and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge in the day I created them, and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another, and that they should choose me their Father; but, behold, they are without affection, and they hate their own blood; and the fire of my indignation is kindled against them, and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Council is my name; and Endless and Eternal is my name also. Wherefore, I can stretch forth my hands, and hold all the creations which I have made; and my eye can pierce them also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but, behold, their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which your eyes are upon shall perish in the floods; and behold I will shut them up—a prison have I prepared for them: and that which I have chosen has plead before my face: wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment: wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness and their misery, and wept, and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook. And Enoch saw Noah also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation; wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods, and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and, from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb

is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold Zion is with me. And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me, the mother of men! I am pained; I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come; for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whoso comes in at the gate, and climbs up by me, shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of Man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look; and he looked, and beheld the Son of Man lifted upon the cross, after the manner of men; and he heard a loud voice, and the heavens were veiled, and all the creation of God mourned, and the earth groaned, and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept, and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of Man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth; for, inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah; and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven,

and truth will I send forth out of the earth to bear testimony of my Only Begotten, his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare—a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made, and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years; but before that day he saw great tribulations among the wicked, and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy; and all the days of Zion in the days of Enoch were three hundred and sixty-five years; and Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

BOOK OF MORMON.

(*Extract commencing p. 496—4th c. of Nephi.*)

"And now it came to pass that, according to our record, and we know our record to be true, for, behold, it was a just man who did keep the record; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite—yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the

place of the city therof there became a great mountain; and there was a great and terrible destruction in the land southward. But, behold, there was a more great and terrible destruction in the land northward; for, behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain, and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And, behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for, behold, they did last for about the space of three hours, and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then, behold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapour of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

And it came to pass that it did last for the space of three days that there was no light seen, and there was great mourning, and howling, and weeping, among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them. And in one place they were heard to cry, saying, O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city, Zarahemla. And in another place they were heard to cry and mourn, saying, O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers, and our fair daughters, and our children, have been spared, and not have been buried up in that great city Moronihah; and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto

this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof, to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth: yea, and the city Onihah, and the inhabitants thereof; and the city of Mocum, and the inhabitants thereof; and the city of Jerusalem, and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold I am Jesus Christ, the Son of God.

I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures, concerning my coming are fulfilled. And as many as have received me, to them have I given to become the Sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood: yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart, and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again: therefore repent, and come unto me ye ends of the earth, and be saved.

And now behold, it came to pass that all the people of the land did hear these sayings; and did witness of it. And after these sayings there was silence in the land for the space of many hours: for so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain: therefore, there was silence in all the land for the space of many hours.

And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob; yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you. And again, how oft would I have gathered you, as a hen gathereth her chickens under her wings; yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel; ye that dwell at Jerusalem, as ye that have fallen: yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. But if not O house of Israel, the places of your dwellings shall become desolate, until the time of the fulfilling of the covenant to your fathers.

And now it came to pass that after the people had heard these words, behold they began to weep and howl again, because of the loss of their kindred and friends. And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the

tumultuous noises did pass away, and the earth did cleave together again, that it stood, and the mourning, and the weeping, and the wailing of the people who were spared alive, did cease; and their mourning was turned into joy, and their lamentations into praise and thanksgiving unto the Lord Jesus Christ, their Redeemer. And thus far were the scriptures fulfilled, which had been spoken by the prophets. And it was the more righteous part of the people who were saved, and it was they who received the prophets, and stoned them not: and it was they who had not shed the blood of the saints, who were spared; and they were spared; and were not sunk and buried in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapour of smoke and of darkness. And now whoso readeth, let him understand; he that hath the scriptures let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets. Behold I say unto you, yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things; yea the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem? And it came to pass that in the ending of the thirty and fourth year, behold I will shew unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven, he did truly manifest himself unto them, showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

If any further proof of the truth of the Book of Mormon were wanting than the spirit of inspiration and truth which is breathed into the soul of every honest man as he reads the blessed volume, he might easily find it in the ruins of cities, towns, military roads, forts, fortifications, mounds, artificial caves, temples, statues, monuments, obelisks, hieroglyphics, sculptured altars, aqueducts, and an endless variety of articles of husbandry, cooking utensils, &c. &c. which are the product of some ancient race, who inhabited that land, and who had risen to a high state of refinement in the arts and sciences, as the relics of their labours prove—as they now lie scattered over a vast extent of North and South America, either on the surface, or buried beneath by the convulsions of nature, or the visitations of the Most High, as recorded in the fore-going extract; and which are frequently discovered and brought to light by antiquarian travellers.

ANTIQUITIES OF AMERICA.

We learn from the *New York Express*, that Mr. Stephens, United States Charge to Guatemala, and Mr. Catherwood, of the Panorama, have met with most encouraging success at the outset of their researches for antiquities in Central America. At Quiragua they made the following discoveries:

"One statue 10 feet high, lying upon the ground. One ditto 10½ feet high, lying upon the ground, face looking toward the heavens. One ditto 26 feet high, inclining similar to the steeple or tower at Pisa. A monument 23 feet high, perpendicular, in the form of an obelisk, full of hieroglyphics, with a human statue cut upon its top, and has some figures in its hands. Another statue 9 feet high representing a woman. One other statue 19 feet high, representing on one side the figure of a woman, on the other a man, in good preservation. Another, the head of a giant, 6 feet in diameter. Two altars most elegantly sculptured. One obelisk, 12 feet in height. Four other monuments in distinct places, one of which is of a circular form, and upon a small eminence formed of stones, apparently brought from the river. In the centre between these four monuments, there is a huge round stone, which is wholly covered with hieroglyphics and inscriptions; beneath the stone are two heads covered nearly with vegetation, upon which the stone rests.

The above monuments are found about 3,000 feet from the river Montagua. The time of Messrs. Catherwood and Stephens being short, they were unable to make more discoveries in that place, but they are satisfied that these monuments, &c. can be removed, and taken to the United states of America, which is their intention; while those of Palenque are so far in the interior, it would be impossible to remove them. We also learn that the human figures, and the ornaments which appear about them, are all similar to those of Palenque. In fact, this we consider only as a prelude to what we shall expect from these distinguished, persevering, and scientific travellers.

We learn these gentlemen will continue their journey, and after their visit to Palenque, will proceed to Mexico."

For further testimony and proof positive of the Book of Mormon, we copy the following

TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not by man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon: and we know that it is by the grace of God the Father, and our Lord Jesus Christ that we beheld, and bear

record that these things are true; and it is marvellous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

TIMES AND SEASONS.

We would gladly peruse a regular file of the above paper, which is published monthly by our brethren at Nauvoo, Illinois, (North America,) but from miscarriage, or some other cause, we seldom see it. The May number is before us containing an 'Extract of the History of the late Persecution,' 'Copy of a Letter from Elder J. Smith, Jun., and others, while in Prison in Missouri,' 'Destruction of Natchez,' and various other items, including Letters, &c., from the Elders concerning the progress of the work of the Lord, from which we gather the following brief synopsis:—

Elder J. Wood states, Nov. 18th, that a church of twelve members had been organized ten miles west of Burlington, Iowa Territory.

Elder Duncan M'Arthur writes from Bethel, Oxford County, Maine, March 25th, giving an account of his travels in several counties, before he left Vershire, in company with Elder Sessions, on the 10th of September; and when he arrived at Bethel on the 19th found Elders York and Carter sick with fever and ague, to whom they administered, and baptized five in that place; afterwards visited New Hampshire, baptized some and organized a church. These Elders then visited Farmington, Portland, Saco, Buckston, Scarborough, Remond, and were together at Dixfield from the 14th to the 20th of January, when they separated, and visited Solon, Wilton, Strong, Philip, and other places, having many calls to preach, baptizing some and breaking the prejudice of others.

Elder Samuel Phelps writes from Kirtland, Ohio, March 9th, that the work of the Lord was going on in that section of country; that there was a Conference then in Session in the town of Nelson, where there is a branch of the church of 13 members.

"In the section of country where Elder Phelps is labouring, only a few years since, Brothers J. Smith, Jun., and Sidney Rigdon were dragged from their beds, in the dead hour of night, by a ruthless banditti, (in the town of Hyram,) and most unmercifully beaten, tarred and feathered, and left on the ground as dead. The mob had supposed this would put an end to the cause of truth, but on the contrary, it has spread far and wide, and they now begin to pant for the word of life (the gospel); and we hope the truth will continue to be proclaimed in their ears, until those who have been engaged in dragging innocent men from their peaceful abodes, and mutilating their flesh, &c., with intent to kill, will repent before God and "preach him whom they once persecuted."

Elder Zachariah Wilson was labouring from July to January in

Johnson County, Illinois, and the adjoining counties, organized a church on the Ohio River, of eighteen members; and one in Union County, of eight members.

The cause of truth is spreading in South Carolina, as it appears by a letter from Elder Lysander M. Davies, Newbery, March 30th.

Elder Landers was labouring in Henderson grove, Knox County, Illinois, about four weeks, held a Conference on the 14th of February, and organized a church of fourteen members, with great calls for preaching.

Elder George P. Dykes, in company with Brother Morse, visited nine counties passing from Millville to the grand chain on the Ohio River, and visited Union and Pope counties, organized a small church in Pope County, and returned to Nauvoo about the 10th of April; much enquiry after truth in those regions.

Elder Winchester has been labouring very successfully at Philadelphia, and also Elder Babbit, has been there a season, and we learn personally from Elder Winchester, that the church in Philadelphia number about two hundred, and that of New York about one hundred and fifty.

Elder H. Kellog writes in April, that Kirtland, Ohio, is reviving, more or less baptized every week. Many of the old inhabitants have been standing and looking on until they are convinced that the work is of God, and are willing to embrace it.

Elder Charles Thompson has raised up a church of about forty members, a little east of Buffalo, New York.

"There never has been a time in which the cause of truth has spread more rapidly than at the present. In almost every place where the Elders are labouring, they have good success; they are continually baptizing and organizing new branches of the church; and it is one general complaint, they have more calls than they can possibly fill. More labourers! more labourers! we want help. The earth is in commotion, and God is beginning to manifest to the world, not only by his own voice from the heavens, but in the whirlwind, fire, tempest, and floods, that he is a God of revelation; and from the signs of the times, every true believer in the scriptures must acknowledge that the coming of the Lord is nigh at hand; watch, therefore, for ye know not what hour your Lord doth come."

We have recently seen letters from Mrs. Woodruff and Mrs. Young to their husbands in this country, the last of which was dated at Nauvoo, July 10th, stating that the families of the Elders in England were well, that it had not been as sickly in that region as it was the past year, and the church generally is in a very prosperous situation; which is our latest intelligence from that region.

CAN I NOT BE SAVED WITHOUT BAPTISM?

Question.—Can you be saved with baptism?

Answer.—Yes, I may be saved if I am baptized; for Jesus Christ has said, that he that *believeth* and is baptized shall be saved.

Question.—But can you not be saved without believing?

Answer.—"Without faith it is impossible to please him;" therefore, if I do not please him, how can I expect to be saved by him?

Question.—True! but suppose it were *possible* for you to *exercise faith* in Jesus, and yet neglect to do the things which he and his apostles commanded; would he be

pleased with that neglect any more than with a want of faith?

Answer.—The commandments of Christ are a law to to his children; and if I break his commandments, I break the law of God, and that would be sin, for "sin is the transgression of the law;"—and sin is the thing which God hates.

Question.—And is it reasonable to expect that you can be saved by displeasing God?

Answer.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, "he that believeth and is baptized, shall be saved;" but does the scripture any where say, that he that is *not* baptized shall be lost?

Question.—Has God more than one method of saving sinners?

Answer.—I think not, for that would imply that He was changeable, and had respect to persons if he would save one on one condition, and another on other terms.

Question.—And did not Christ say to Nicodemus, that except a man be born of water, he cannot enter into the kingdom of God?

Answer.—Yes, but did he not mean spirit, when he said water?

Question.—Do you believe that the Bible is true?

Answer.—Most assuredly I do.

Question.—Then how can you suppose he meant spirit when he said water,—for he said "*of water and of the spirit*," putting the *water first*, and the *spirit after*; for if he meant spirit when he said water, he should have said of *water* and of *water*, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

Answer.—Yes, I do,—and I perceive that there would be an inconsistency in the phrase *spirit and spirit*, although I had always supposed that the *water* meant *spirit* in this place.

Question,—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfil *all righteousness* as Christ himself said.

Answer.—Yes.

Question.—And that Peter who held the keys of the kingdom of heaven, commanded those who enquired on the day of pentecost, what they should do to be saved, to be baptized every one of them for the *remission* of their sins?

Answer.—O, yes!

Question.—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says; and what would be more likely to produce a good or peaceful conscience, than obedience to the requirements of the Saviour?

Answer.—True, we read thus, but I had supposed that baptism was done away now, and that spinkling answered the same purpose.

Question.—If, in the days of the apostles, God required men to be *buried* in, or *born* of the water, and now will save them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respecter of persons?

Answer.—To be honest, it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person; but how is it that Jesus said "these signs shall follow them that believe,—they shall speak with new tongues; cast out devils; heal the sick; take up serpents, &c." and we see none of these things in these days?

Question.—I hope you do not doubt the declaration of Christ, do you?

Answer.—Certainly not, I believe those signs did follow the apostles, just as the Scriptures state; but we see none of these things now.

Question.—Can it be possible that Christ designed the promise of these signs for his apostles, when he said "*them that believe,*" addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or, was the promise to be confined to *that people* only, or *that age,* when Peter said concerning this matter, "this promise is unto you, and to *your children,* and to *all that are afar off,* even as many as the Lord our God shall call?

Answer.—No, it cannot.

Question.—Then if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

Answer.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in days of old, these signs would be made visible again on the earth, or would follow the believer as in days of old?

Question.—Will not the same cause produce the same effects in all ages?

Answer.—Without doubt it will.

Question.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

Answer.—What! and receive the Holy Ghost too, by the laying on of hands?

Question.—If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

Answer.—But why have I not seen and believed these things before!

Question.—How shall they believe in him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent?

Answer.—I have heard a great many preachers before, but they never taught me such doctrine.

Question.—Do you not remember that Paul said that "the day of Christ should not come except there came a falling away first," a falling from the truth, and "men should be given unto fables?"

Answer.—Yes, and I begin to suspect it has been so, but do you really think that sins are forgiven when men are baptized?

Question.—Does not the scriptures say so? Did not Peter say, be baptized every one of you for the *remission* of your *sins*; and did not Ananias say to Saul, arise and be *baptized,* and *wash* away thy *sins*?

Answer.—Yes, the Bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Question.—Can there be a transgression where there is no law? and you say you never had this law before, therefore you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from scripture to erect penitent forms, or to make use of them?

Answer.—I see your propositions appear quite scriptural.

Question.—Inasmuch as you say you see, does not your sin remain?

Answer.—And may I be baptized for the remission of my sins?

Question.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them; determined in the strength of the Lord, to keep his commandments to the end? *Thou mayest.*

ELDER PATTEN'S LETTER.

From the Elder's Journal of July, 1838, p. 39.

To the Saints scattered abroad:

Dear Brethren,

Whereas, many have taken in hand to set forth the order of the kingdom of God on earth, and have testified of the grace of God, as given unto them, to publish unto you.

I also feel it my duty to write unto you, touching the grace of God given unto me, to youward; concerning the dispensation we have received; which is the greatest of all dispensations.—And has been spoken of by the mouth of all the holy prophets since the world began.

In this my communication to you, I design to notice some of these prophecies.

Now the apostle Paul says on this wise, "For I would not brethren, that you should be ignorant of this mystery, (lest you should be wise in your own conceit) that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written. There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob."

What is that he says! "For I would not have you ignorant," ignorant of what? why of this mystery, that blindness in part had happened unto Israel. And to what end? why, that salvation might come unto the Gentiles.—See the 12th and 13th verses of this 11th chapter to the Romans.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office."

Now we are to understand the apostle as speaking of the return of Israel, when he said, "how much more their fulness in their return. "For I would not have you ignorant concerning this matter." that blindness will depart from them in the day that the fulness of the Gentiles is come in. And the reason is very obvious, because it is said, that out of Zion shall come the deliverer; and for what cause? why, that the word of God might be fulfilled. This deliverer might through the mercy of God, turn away ungodliness from Jacob.

This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob. "For this is my covenant with them, when I shall take away their sins."

Now then, we can see that this deliverer is a kind of harbinger or forerunner, that is, one that is sent to prepare the way for another. And this deliverer is such an one, for he comes to turn away ungodliness from Jacob. Consequently he must receive a dispensation and authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfil the scriptures.

But the words of the prophets must be fulfilled. And in order to do this, to this messenger must be given the

dispensation of the fulness of times, according to the prophets. For Paul says again, in speaking of the dispensation of the fulness of times; Ephesians 1: 9. "Having made known unto us the mystery of his will according to his good pleasure, which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

And Isaiah says in the 11th chapter and 11th verse, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

Now, this is the time that the deliverer shall come out of Zion, and turn away ungodliness from the house of Israel. Now, the Lord has said that he would set his hand the second time, and we ask for what? but to recover the house of Jacob. From what have they fallen? most assuredly they had broken the covenant, that God had made with their fathers, and through their fathers with them.

For Paul says, Romans 11: 19,20. "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear." Now it is evident, that the Jews did forsake the Lord, and by that means they broke the covenant And now we see the need of the Lord's setting his hand the second time to gather his people, according to Ephesians 1: 10. "That the dispensation of the fulness of times" &c. Now I ask, what is a dispensation? I answer, it is power and authority to dispense the work of God, and to adminisiter in all the ordinances thereof.

This is what we are to understand by it, for no man ever had the Holy Ghost to deliver the gospel, or to prophecy of things to come, but had liberty to fulfil his mission; consequently, the argument is clear, for it proves itself; nevertheless, I will call on the scriptures to prove the assertion. Ephesians 3; 2. "If ye have heard of the dispensation of the grace of God, which is given me to youward. How that by revelation he made known unto me the mystery; as I wrote in a few words." And also Collossians 1: 25. "Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God."

It is evident then, that the dispensation given to the apostle, came to him by revelation from God. Then by this we may understand in some degree the power by which he spake. And also the dispensation of the fulness of times.

Now, this at first thought would appear very small to some, who are not acquainted with the order of God from the beginning: but when we take into consideration the plan of God for the salvation of the world, we can readily see that plan carried out most faithfully in all its bearings.

See after the fall of Adam, the plan of salvation was made known to him of God himself; who in like manner, in the meridian of time revealed the same, in sending his only begotten son Jesus Christ: who also revealed the same to the apostles, and God raised him from the dead to perfect that plan. And the apostles were made special witnesses of that plan; and testified, "That in the dispensation of the fulness of times, God would gather together in one all things in Christ, whether they be things in heaven, or things on the earth."

Now the thing to be known is, what

the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever have been given since the world began until this time.

Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given. For Jesus said, "As it was in the days of Noah, so shall it be at the coming of the Son of Man. And as the righteous were saved then, and the wicked destroyed, so it will be now.

And from Noah to Abraham; and from Abraham to Moses; and from Moses to Elias; and from Elias to John the Baptist; and from John to Jesus Christ; and from Jesus Christ to Peter, James and John. The apostles all having received in their time, a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began. The end of which is the dispensation of the fulness of times. In the which, all things shall be fulfilled, that has been spoken of since the earth was made.

Now, the question is, unto whom is this dispensation to be given! or by whom to be revealed? The answer is to the deliverer that was to come out of Zion, and given to him by the angel of God. Rev. 14: 6, 7. "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. And to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him for the hour of his judgment is come; worship him that made heaven, and earth, and the sea, and the fountains of waters."

Now observe, this angel delivers the everlasting gospel to man on the earth, and that too when the hour of the judgments of God had come on the generation, in the which, the Lord should set his hand the second time, as stated above.

Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fulness of times.—For this is what it means, that all things shall be revealed, both in heaven and on earth. For the Lord said, there was nothing secret that should not be revealed, or hid that should not come abroad, and be proclaimed upon the house top. And this may, with propriety, be called the fulness of times.

The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials and afflictions. To such an one, through the grace of God, we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? we answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father Joseph: "A seer shall the Lord raise up of the fruit of thy loins, and he shall be a choice seer, unto the fruit of thy loins; yea, he truly said: Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly; and unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a

commandment that he shall do none other work, save the work which I shall command him; and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses; and out of weakness he shall be made strong, in that day when my work shall commence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophesied Joseph—saying, Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded. Behold I am sure of the fulfilment of this promise, and his name shall be called after me; and it shall be after the name of his father; and he shall be like unto me, for the thing which the Lord shall bring forth by his hand by the power of the Father, shall bring my people unto salvation.

Thus prophesied Joseph—I am sure of this thing, even as I am sure of the promise of Moses. 2nd Book of Nephi, 2nd chapter.

And again, Jesus says, as recorded in the book of Mormon, 526 page, 2nd edition, 'Behold my servant shall deal prudently; he shall be exalted, and shall be esteemed, and be very high. As many as were astonished at thee, so shall he sprinkle many nations. Kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider.'

Upon this servant is bestowed the keys of the dispensation of the fulness of times.—That from him, the priesthood of God, through our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth. And to the church he has said by commandment, —(See book of Commandments, 46th section, 2nd paragraph.) "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you as he receiveth them, walking in all holiness, before me: for his word ye shall receive as from mine own mouth, in all patience and faith, for by doing these things the gates of hell shall not prevail against you.

Now my readers, you can see, in some degree, the grace given to this man of God to us-ward. That we by the great mercy of God, should receive from under his hand, the gospel of Jesus Christ, and having the promise of partaking of the fruit of the vine, on the earth with him, and with the holy prophets and patriarchs our fathers. For these holy men are angels now. And these are they, who make the fulness of times complete with us. And they who sin against this authority given to him—(the before-mentioned man of God)—sins not against him only, but against Moroni, who holds the keys of the stick of Ephraim. And also, with Elias, who holds the keys of bringing to pass the restitution of all things, or the restoration of all things. And also John, the son of Zecharias, which Zecharias Elias visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you my servants Joseph Smith, Jun. and Oliver Cowdery, to ordain you to this first priesthood, even as Aaron, and also Elijah, who holds the keys of committing the power, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse.

And also Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain. And

also Michael, or Adam, the father of all, the prince of all, the Ancient of Days. And also Peter, and James, and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last time, and for the fulness of times. In the which I will gather together in one all things, both which are in heaven, and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has counted worthy for so great a calling, and for whose sake he hath made them servants unto you, that you might be made the heirs of God, to inherit so great a blessing and be prepared for the grand assembly, and sit there with the ancient of days, even Adam, our father, who shall come to prepare you for the coming of Jesus Christ, our Lord; for the time is at hand, therefore, gather up your effects, and gather together upon the land which the Lord has appointed for your safety.

D. W. PATTEN.

"GRIEVE NOT THE HOLY SPIRIT."

PAUL.

The beloved disciple has written, that "God is love, and he that dwelleth in love dwelleth in God, and God in him. * * There is no fear in love: perfect love casteth out fear:" and every soul, who is in covenant with God, and keeping his commandments, feels this, and is ready to testify to this truth, that, as the love of God increases, the love of the world, its riches, honours, and pleasures diminish, and its fear also: so that one principle of fear alone remains with the Saints when they have arrived at that degree of love which it is their privilege to possess, and that is, the fear of displeasing their heavenly Father, and of grieving his Holy Spirit.

When the spirit of prophecy, reveation, visions, tongues, interpretation, healing, &c., is made manifest among the brethren, and especially on the first reception of these gifts by an individual, or any particular branch of the Church, and the souls of the Saints are expanded by the spirit of these gifts, and their hearts almost ready to burst with gratitude for the blessings they enjoy, and they are anxiously desiring that all should become partakers of the same blessings which they possess: it is very easy for them to give way to their feelings in the extacy of their joy, and attempt to give some sign or token of the power of God to those around them; and they feel that it is the Spirit of God moving them thus to act, and if they *keep silence*, they *fear* they *grieve the Spirit*.

When Satan can no longer prevent the Saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind, and push them beyond the mark, thus causing them to err in spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth. He tries to persuade the honest in heart not to believe the Gospel, to refrain from repentance and baptism for the remission of sins, so that they may not receive the Holy Ghost by the laying on of hands, knowing that the office

of the Spirit is to expose his subtle devices, and guide those who possess it into all truth; and when he can prevent them no longer from obedience to those requirements of the Most High, he turns into a preacher of righteousness, and tries to persuade them that they cannot do enough for God. If any one has been healed by the power of faith, in the name of Jesus Christ, this counterfeit preacher will try to persuade them to publish it to every one they see, and tell what great things God has wrought; and they set themselves at work to do it with all possible speed for fear they should *grieve the Spirit*, forgetting that when Jesus healed the sick, he told them to *hold* their *peace* and tell no man.

When the spirit of prophecy rests upon the inexperienced Saints, the adversary would gladly prompt them to cry aloud, and declare all they know, and tell what judgments, &c., are coming on the nations or individuals; and, fearing lest they should *grieve the Spirit*, they cry aloud, and tell of the fire that is going to devour the city, or of a neighbour who is to be murdered, forgetting that the spirits of the prophets must be subject to the prophets,—not understanding that the spirit which prompted them to prophesy such things was seeking their destruction, by making them answerable to the laws of the land for the burning and the murder of which they had prophesied, when the same shall be fulfilled.

In no one thing, perhaps, are the Saints more afraid of *grieving* the *Spirit* than in keeping silence when the spirit of *tongues* is upon them, and especially when they have recently received this gift; and, as this gift is now becoming common in the church in England; and, as the Saints, many times, are so fearful of grieving the Spirit by refraining from speaking, we would recommend them to give heed to the admonitions written by Paul concerning this matter, so that their understandings may become enlightened, and thus, acting in wisdom, they may be delivered from this fear. 1 Cor. 14 c. 14 v. "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." 19 v. "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." 27 v. "If any man speak in an unknown tongue, let one interpret;" 28 v. "And if there be no interpreter, let him keep silence in the church; and let him speak unto himself, and unto God." 23 v. "If the church be come together, and all speak with tongues, will not the unlearned, or unbelievers say ye are mad." 27 v. "Tongues are for a sign to them that believe not." True, but to whom is the sign; to those of their own tongue or nation, or of some other nation? In the 21st v. of the same chapter the law is quoted; "with men of *other tongues* and *other lips* will I speak unto this people," by foreigners or those of other languages; and this is the great and important use of tongues, that the Elders of Israel may preach the gospel to the nations of the earth, so that all men may hear in their own tongue or language of the wonderful works of God, as some few did on the day of Pentecost. But will all believe the sign? Let the Lord answer, for he saith, in the same verse, "for all that, they will not hear me;" and this agrees with what Abraham told the rich man in torment, "If they believe not Moses and the prophets, neither will they be persuaded though

one rose from the dead;" and no one will suppose the speaking in tongues a greater miracle, or more likely to convince the unbeliever, than the resurrection of a dead man.

With these few hints, we council the Saints to strive earnestly for the best gifts—the gifts of charity, wisdom, and knowledge—and seek to edify and comfort each other in your own tongue generally; and if you speak at all in an unknown tongue, pray for the interpretation thereof, that all things may be done to edification; but never give out appointments for speaking in tongues, for the purpose of calling the people together; neither speak in tongues to an assembly who have come together for the purpose of hearing you thus speak; neither speak to *any one* for a *sign*, on *any occasion*, for this is not pleasing in the sight of heaven. But let the sign remain with those to whom it belongs—to yourselves alone before God, and to the nations of other languages; and by so doing, whatever may be your feelings, *you will not quench the Spirit of the Lord*, but the *spirit* of the *Devil*; and in this we will rejoice, and God will bless you.

LECTURES ON THEOLOGY.

We purpose to present our readers with a brief Course of Lectures on the first principles of Theology, or the Doctrine of the Church of Jesus Christ of Latter-day Saints; and commence our quotation from the Book of Doctrines & Covenants, p. 5.

SECTION 1.

LECTURE I.—ON FAITH.

1. Faith being the first principle in revealed religion, and the foundation of of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2. In presenting the subject of faith, we shall observe the following order:

3. First, Faith itself—what it it is:

4. Secondly, The object on which it rests; and

5. Thirdly, The effects which flow from it.

6. Agreeably to this order we have first to show what faith is.

7. The author of the epistle to the Hebrews, in the 11th chapter of that epistle, and 1st verse, gives the following definition of the word faith:

8. "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11. Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet?—Was it not the hope which you had in consequence

of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there any thing that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind, dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves, if these things are not so? Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12. And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Saviour has said, and that truly, that he that *believeth* and is baptized shall be saved. Mark xvi. 16.

13. As we receive by faith all temporal blessings that we do receive, so we, in like manner, receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the Epistle to the Hebrews, xi. 3.

14. Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which do appear.

15. By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power, existing in the Deity, that all created things exist—so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in HIM.

16. Had it not been for the principle of faith, the worlds would never have been framed, neither would man have been formed of the dust—it is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute (for it is an attribute) from the Deity, and he would cease to exist.

17. Who cannot see, that, if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? and that, if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man.

18. The Saviour says, Matthew xvii. 19, 20, in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: "For verily I say unto you," said he, "if ye have faith as a grain

of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

19. Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith, as the principle of power. He says, page 563, "That it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 264th page; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 421st page, and that it was by faith that the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord. See also 565th page.

20. In addition to this, we are told in Hebrews, xi. 32, 33, 34, 35, that Gideon, Barak, Sampson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, &c. &c.

21. Also, Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Josh. x. 12.

22. We here understand, that the sacred writers say, that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order, by reason of the faith there was in HIM. So with man also. He spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in them.

23. Had it not been for the faith which was in man, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain.

24. Faith, then, is the great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it, there is no power, and without power there could be no creation, nor existence.

OF THEOLOGY.

QUESTION.—What is theology?

ANSWER.—It is that revealed science which treats of the being and attributes of God—his relations to us—the dispensations of his providence—his will with respect to our actions—and his purposes with respect to our end.—(*Buck's Theological Dictionary*, page 582.)

Q.—What is the first principle in this revealed science?

A.—Faith. (§ 1. ¶ 1.)

Q.—Why is faith the first principle in this revealed science?

A.—Because it is the foundation of all righteousness. Heb. xi. 6: Without faith it is impossible to please God. 1st John iii. 7: Little children, let no man deceive you; he that doeth righteousness is righteous, even as he [God] is righteous. (§ 1. ¶ 1.)

Q.—What arrangement should be followed in presenting the subject of faith?

A.—First should be shown, what faith is. (§ 1. ¶ 3.)

Secondly, The object upon which it rests. (§ 1. ¶ 4) and

Thirdly, The effects which flow from it. (§ 1. ¶ 5.)

Q.—What is faith?

A.—It is the assurance of things hoped for; the evidence of things not seen. Heb. xi. 1. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Heb. xi. 3: Through faith we understand the worlds were framed by the word of God. (§ 1. ¶ 8, 9.)

Q.—How do you prove that faith is the principle of action in all intelligent beings?

A.—First, By duly considering the operations of my own mind; and, secondly, by the direct declaration of Scripture. Heb. xi. 7. By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. Heb. xi. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb. xi. 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. xi. 27. By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. (§ 1. ¶ 10, 11.)

Q.—Is not faith the principle of action in spiritual things as well as in temporal?

A.—It is.

Q.—How do you prove it?

A.—Heb. xi. 6. Without faith it is impossible to please God. Mark xvi. 6. He that believeth and is baptized shall be saved. Rom. iv. 16. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (§ 1. ¶ 12, 13.)

Q.—Is faith any thing else beside the principle of action?

A.—It is.

Q.—What is it?

A.—It is the principle of power also. (§ 1. ¶ 13.)

Q.—How do you prove it?

A.—First, It is the principle of power in the Deity, as well as in man. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (§ 1. ¶ 14, 15, 16.)

Secondly, It is the principle of power in man also. Book of Mormon, page 264: Alma and Amulek are delivered from prison. Ditto, page 421: Nephi and Lehi, with the Lamanites, are immersed with the Spirit. Ditto, page 565: The mountain Zerin, by the faith of the brother of Jared, is removed. Josh. x. 12: Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. Josh. x. 13: And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Mat. xvii. 19: Then came the disciples to Jesus apart, and said, Why could not we cast him out? Mat. xvii. 20: And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Heb. xi. 32: And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of

Sampson, and of Jephthah, of David also, and Samuel, and of the prophets. Heb. xi. 33: Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Heb. xi. 34: Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Heb. xi. 35: Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. (§ 1. ¶ 16, 17, 18, 19, 20, 21, 22.)

Q.—How would you define faith in its most unlimited sense?

A.—It is the first great governing principle, which has power, dominion, and authority over all things. (§ 1. ¶ 24.)

Q.—How do you convey to the understanding more clearly, that faith is the first great governing principle, which has power, dominion, and authority over all things?

A.—By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God; and without it there is no power; and without power there could be no creation, nor existence. (§ 1. ¶ 24.)

A DREAM.

There was much opposition, and only about a dozen Saints in the place. One evening, when I had done preaching, a minister of the gospel, (professedly so) with one or two others, followed me to the house of a friend, for the purpose, as they said, of "learning something more of the matter." What saints there were, gathered round to listen; and as the minister and his associates were very talkative, and would seldom give me an opportunity to answer their many questions, the Saints became impatient, and abruptly broke in upon them, and thus took what little opportunity I might have had for replies unto themselves. As it grew late, and I discovered that those who had come to learn, were more given to teaching than learning, I begged to be excused, and, retiring to rest, I fell asleep, and dreamed that I was rowing and guiding a boat across a large body of water, with no other oar or helm than a walking stick. There were twelve or fifteen passengers with me in the boat, who kept continually moving from side to side and were many times near causing the boat to upset. I talked to them, and tried to persuade them to sit still, and keep a balance on the boat, so that it might not ship water, as that was all they could do, having no oars with which they might help me to row the boat. Many times the top of the boat was about even with the surface of the water, which made it very difficult for one to manage, to keep the boat erect, without moving forward, but after much persuasion, (though the passengers seemed not be aware of the danger they were in) they were more quiet, and I succeeded in bringing them all safe ashore, with the aid of my little stick.

When I arose, I related my dream to a brother and sister present, and one said, "I think I can interpret that dream;" "I think I can too" said the other; "as you was conversing with those gentlemen last evening, we took the conversation away from you: we thought they were crowding upon you, and we wanted to help you: and that was the rocking of the boat by the moving from side to side of the passengers; and I now see if we had been still, and kept a balance on the boat, you might have brought the boat to shore much easier, as we had no paddles to help you with: I shall remem-

ber the rocking boat next time, and be still." "Yes," said the other present, "that is the interpretation, is it not?" "Interpretations belong unto the Lord," said I.—The saints in the neighbourhood came in one by one, in the course of the day; and to oblige them, I was compelled to repeat the dream as many times as there were saints, and each one gave the same interpretatation, though unknown to each other, saying, I will remember the *rocking* of the *boat* next time, *and be still*;" which has prevented the necessity of my inquiry of the Lord for an interpretation even to this day. Those that have ears to *hear*, let them hear what the *Spirit saith* unto the *Saints*.

SIGNS OF THE TIMES.

TREMENDOUS STORM—DESTRUCTION OF PROPERTY, AND LOSS OF LIFE!—We have been favoured with the perusal of a letter written at Shrewsbury, York county, Pensylvania, on the evening of the 8th instant, to a gentleman of this city, from which we learn that a most tremendous storm occurred there on that evening, causing a great destruction of property, personal injury, and loss of life. It commenced about half-past eight o'clock, with rain and a high wind, blowing with the force of a hurricane from the southwest. In a few minutes the whole town was thrown into confusion and uproar, and horror and consternation took possession of every breast. Nearly every house in the place was submerged, and a number entirely destroyed. The roofs of many of the houses were blown off, and the street presented a most deplorable scene of ruin. On the main street the houses were unroofed. The Methodist meeting-house has been destroyed. In one of the back streets, a dwelling house was entirely thrown down, burying two families under the ruins—those of Mr. B. Grevell and of Mr. Nellon. Mrs. Grevell was killed, Mr. G. dangerously hurt and several of his children so severely injured that it was not expected that they could survive. All the buildings on an alley, with the exception of two, to the extent of two squares, have been prostrated. The barn and stable of the writer of the letter, Isaac Collins, Esq. were blown down and scattered about the lot; his carriage was broken in pieces, and his colleague, name not given, had a horse killed. The account is but partial, as at the time, and under the circumstances, it was impossible for Mr. C. to ascertain the full extent and all the particulars of the devastation, which the next morning would reveal. Even while he was yet writing, he could hear the groans and shrieks of his neighbours, mingled with the roar of the elements that were sweeping their property to destruction, and putting their lives in peril. This visitation, which, had it come in the daytime, would have been sufficiently disastrous, must have been eminently horrible and heart-rending, occurring as it did in the night, the darkness increasing the confusion and rendering the preservation of person and property the more difficult. It is to be feared that the full revelation of the morning will show a great addition to to the amount of damage given above. —*Baltimore Star*.

FLOOD IN THE RIBBLE.—We learn from the *Blackburn Standard*, of the 19th instant, that the bridge over the Ribble, (though not at Walton) was destroyed by the flood on the Monday night previous. The body of water which flowed down the channel was immense. So large a

flood is not within the memory of man; and the damage is proportionably great. We have heard of cattle and large trees in considerabe numbers, being washed down the stream, and the destruction of crops on the river's banks, but have not learned the details. The greatest injury which we have learned, is the carrying away of Brockholes Bridge, on the Blackburn and Preston new Turnpike Road. The bridge was of wooden structure, and it was taken away about 3 o'clock on Tuesday Morning, at which time the river was at its highest point; it rose upwards of a foot above the path over the bridge,—and the long level on the Blackburn side, was covered nearly half-a-mile, and three of the arches on the Blackburn side, and all the wood work were carried off by the current. Some of it has taken a voyage to sea, and other parts are entangled in the fences and ditches. Three of the buoys have made their way to Cuerdale Hall, and we understand have been floated into the farm-yard there, having passed through several gateways in their course.

We learn by the papers that there were two large fires in London, on the 27 ult. and much damage done.

NEWS FROM THE ELDERS.

Elders Kimball, Woodruff, and Smith write from "No. 19, King-street, Borough, London, August 20th; We held a Camp Meeting at the Leigh, Gloucestershire, on the 16th, which was the last meeting we held with the Saints in that region. We had a good time with the Saints at the Leigh, baptized fifteen, and ordained one Elder, and two Priests. The two Priests came twelve miles to hear; we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham, five miles, and spent the night. There are two or three Saints in that place, which we baptized. On the 18th we took coach and rode forty miles through a level farming country, something like the Illinois prairies; we then took the railroad, and travelled seventy miles, landing about four o'clock at the London depot; from thence we took coach and rode a few miles into the city, and after walking over London-bridge, called at this place, where we were kindly received by Mrs. Allgood, who gave us such refreshment as we needed, and directed us to lodgings in the neighbourhood. We are well, in good spirits, and are going to see the people in different parts, and see what we can do in this small world, for London looks like a world. Give us your prayers, and direct your letters as above."

Elder B. Winchester with his wife, (who is on a visit to her friends) arrived in Manchester on the 11th inst., from New York, and has proceeded on his way to Staffordshire.

Elder Curtiss arrived in Liverpool from New York a few days before Elder Winchester, and proceeded from thence to Ireland.

By letter recently received from Mrs. Kington, Dymock, we learn that the work is prospering as usual in Herefordshire, and the region round about; and also at Garway, and that Elder D. Wilding has gone to that place.

Elder Samuel Heath stated to us verbally, on the 25th instant, that the Church in Macclesfield numbered more than 50, and that baptisms were then very frequent.

From observation and verbal report, we conclude that the work is

prospering in Preston, and more or less are confirmed every sabbath.

All the reports we have received from Liverpool are cheering.

By a recent letter from Elder O. Pratt, Edinburgh, we learn that the number of Saints is steadily increasing in that place.

The prospect is brightening in Manchester and the region around, more than 20 were confirmed at the Carpenters' Hall, on the last Sabbath, (Aug. 30th) and ten the Sabbath previous, and the assembly is enlarging daily.

From many other places, we have no particular and direct information; but so far as we hear, the work is prospering more and more, and the spirit of inquiry is continually gaining ground among the people.

Since the foregoing was in type, we have received a letter from Elders Richardson and Kay, 24th August, Herefordshire. Brother Kay is baptizing nearly every time of preaching, and Brother Richardson has baptized 86 since he went there.

Elder Cordon writes, Sept. 1st, "There is a better prospect in the Potteries than there ever was since the work commenced here."

By a letter from Elder Kimball, of August 29th, we learn that the brethren are beginning to excite attention in some of the public grounds in London; had preached some, met with some opposition: an interesting spirit of inquiry was beginning to prevail, and it was expected they would begin to baptize that day.

EMIGRATION.

While thousands and tens of thousands are emigrating from this land to America, New Holland, &c. hoping by their industry to get a morsel of bread cheaper and easier than they now do, and thus escape the miseries of hunger which some are already enduring, we rejoice that a few poor Saints find it in their hearts, and can get the means, to do likewise.

Elder John Moon, and others who sailed from Liverpool on the 6th of June, arrived in New York on the 20th of July, in tolerable health and good spirits, as we learn by Brother Moon's letter of the 22nd July.

Mrs. Pratt writes from New York, August 14th, that Brother Garner arrived there on the 9th of August. Mrs. Pratt and children have been very sick, but we rejoice to hear they are better.

Elder Theodore Turley, who is on his return to his family, sailed from Liverpool for New York, in company with several others, on the 7th of August, on board the packet ship, "North America.' We bid them God speed.

NEW INVENTION.

Electric Telegraph.—This extraordinary machine is now being worked on the Great Western Railroad, between Drayton and Paddington; and though no distinct idea of the apparatus can be imparted without plans and draughts of the dial, pipes, rods, &c. of which it is composed, yet the principle will excite unqualified admiration when our readers learn, that intelligence is conveyed at the rate of 200,000 miles per second, or 8,000 times quicker than light travels during the same period, by means of electrical currents passing through coils of copper wire, placed immediately behind some fine magnetic needles, made to operate upon a circular series of twenty letters, which indicate such terms, either separately or collectively, as they have been arranged to represent. This telegraph will act both day and night, in all states of the weather, and with a rapidity so superior to the common process, that one minute only is required for the communication of thirty signals.—*Manchester Guardian.*

MANCHESTER:
W. R. Thomas, Printer, Spring Gardens

HYMN BOOK.

We have just completed the Hymn Book. It is a neat little volume of 336 pages, handsomely bound; and contains a choice selection from various authors: also, quite a variety of New Hymns suited to the worship of the Saints. Price Two Shillings.

BOOK OF MORMON.

This work is now in press in this country; 5,000 copies are in progress, and will probably be completed in about three or four months. It will be printed with new type, on good paper, and well bound, making a volume of 600 pages, 18mo. It will be afforded as cheap as possible, so that the poor as well as rich may enjoy the pleasure and benefit to be derived from its perusal.

"PLAIN FACTS," (A PAMPHLET),

"*Shewing the Falsehood and Folly of the Latter-Day Saints; being an Exposition of the Imposture, and a proof of the wickedness and impiety of following or hearing them;* by the Rev. C. S. BUSH, B. A." a Church Minister of the Parish of Peover.

We have a few thousand copies of a pamphlet at our office, entitled,

PLAIN FACTS, &c.,

It being a REPLY to the Rev. Mr. Bush's pamphlet quoted above, which will be read with interest by all who love to have Truth follow close after "Falsehood and Folly." Price One Penny wholesale, Three Half-pence single.

TEN THOUSAND COPIES OF AN ADDRESS,

By a Minister of the Church of Jesus Christ of Latter-Day Saints. to the People of England, are just received from the press.

HISTORY OF THE LATE PERSECUTION OF THE LATTER-DAY SAINTS IN AMERICA.

These are all sold which we had on hand. A new supply will be had with the Voice of Warning. Price 18d.

POEM AND TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER.

We have a supply of these Books, which we now afford for Two Shillings.

The Treatise is highly interesting to the lovers of truth. It opens and illustrates the doctrine of the redemption of our bodies, and of the earth and all the animal creation, showing clearly from the Scriptures, that the whole physical world will be redeemed from the fall, from death, and from the effects of sin, and be sanctified, purified, and glorified, and that it will eternally exist.

Those who read this Treatise will find, that the modern Christian world have scarcely had one correct view in regard to the nature of the world to come.

POSTAGE.

Our friends will please notice the term POST-PAID in our advertisement, and save themselves the trouble of writing letters they cannot pay for. A penny to each writer is trifling, but when they come to us at double postage, and scores per day, it COUNTS UP. We are compelled to say, that after the present No. of the STAR, UNPAID *Letters will not be received at our office.*

N. B.—Our general book establishment for England will be at the STAR OFFICE, No. 149, OLDHAM ROAD, MANCHESTER, where our Agents and the Public can procure such works as we may have on hand.

REMOVAL.

We would hint to our correspondents, that we expect to remove our Office before long, so that they may recollect the change of Address, when we have given them the *time when,* and *place where,* as we will seasonably do before it takes place.

ERRATA.—STAR, No. 4, page 93, fourth line from the bottom, for 'his,' read *this;* page 86, middle line, for 'Skinn,' read *Shinn;* page 103, for '1840,' read 1838. Also in a few copies, page 82, 2nd line, for 'some,' read *whom;* and page 85, last line, for 'William,' read *Willard.*

The Church of Latter-Day Saints, in Manchester, meet for Public Worship in the Carpenters' Hall, Garratt Road, every Sabbath, at half-past [illegible]

THE

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 6, Vol. 1. OCTOBER, 1840. Price Sixpence.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 149, Oldham Road, and by Agents throughout the Kingdom.

MANCHESTER:

PRINTED BY W. R. THOMAS, 61, SPRING GARDENS.

HYMN.

BY M. POWELL.

Tis thou, my Lord, that fully know'st
  The pantings of my soul,
Waiting for all thy fulness, Lord,
  To swallow up the whole.

For this, I every moment cast
  My humbled soul on thee;
Waiting for all thy righteous will,
  To be complete in me.

The way to Zion now I see,
  And feel encouraged too;
Although, through much distress and pain,
  I have the land in view.

Jesus, thyself, the way has gone,
  The holiest of holy is,
And we, through grace will travel on,
  Clothed in thy righteousness.

NOTICE TO AGENTS.

Our Elders and others, who wish to act as Agents for the Star, will please send us their orders, addressed to the Editor of the MILLENNIAL STAR, (post paid), No. 149, OLDHAM ROAD, MANCHESTER; with particular directions how and where they wish them directed. The number called for will be then forwarded monthly without delay.

☞ The expense of conveyance to be paid out of the avails, and Agents entitled to every 10th Number gratis.

TO CORRESPONDENTS.

If our numerous Correspondents will always give us their address, in connection with the dates of their letters, it will save us much trouble.

CORRECTION.—In our last No., page 126, the printer changed our copy from 'inst.' to, *of August*, which makes it to appear that Elder Turley sailed in August, instead of September.

THE

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 6. Vol. I. OCTOBER, 1840. Price 6d.

LECTURES ON THEOLOGY.

Continued from Page 133.

SECTION II.

LECTURE 2.—ON FAITH.

1. Having shown in our previous lecture "faith itself—what it is," we shall proceed to show secondly, the object on which it rests.

2. We here observe, that God is the only supreme governor, and independent being, in whom all fulness and perfection dwells; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift, and every good principle dwells; and that he is the Father of lights: in him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based since the creation, to believe in the existence of a God.

4. We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes: we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and godhead. Romans i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation:

6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness: and it was done.

7. And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the

earth, and over every creeping thing that creeps upon the earth.

8. So God created man in his own image, in the image of the Only Begotten created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9. And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10. Again, Genesis ii. 15, 16, 17, 19, 20: And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it is given unto you; but remember that I forbid it: for in the day that you eat thereof you shall surely die.

11. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. * * * And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12. From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a vail to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13. Moses proceeds: And they (Adam and Eve) heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

16. And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17. And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which

I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfilment of what we previously said: Man was driven, or sent out of Eden.

18. Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which effected his happiness,—as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19. Secondly, we have seen, that, though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator, for no sooner did he hear his voice, than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation:

22. After Adam had been driven out of the garden, he began to till the the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence: but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the the commandment.

23 And after many days an angel of the Lord appeared unto Adam, saying, why do you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices.

24. And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name for ever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25. This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a vail, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says; In process of time Cain brought of the fruit of the ground, an offering unto the Lord.—And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and his offering he had not respect. Now satan knew this and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted?—And if you do not well, sin lies at the door, and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

27. And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will now fall into my hands.

28. But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29. And Cain said unto the Lord, Satan tempted me because of my brothers flocks. And I was also angry; for his offering was accepted, and mine was not: My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me, because of my oath; for these things are not hid from the Lord. And the Lord said unto him, therefore, whoever slays Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

30. The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31. Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this

means that the thought was first suggested to their minds that there was a God. Which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless, his posterity became acquainted with the fact that such a being existed.

33. From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith, in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34. The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they become extensively acquainted with him; and not only commune with him, and behold his glory, but be partakers of his power, and stand in his presence.

35. Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God, and of his eternal power and Godhead.

36. For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God, to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born. Gen v. 3. And the days of Adam after he had begotten Seth, were 800 years, making him 930 years old when he died. Gen. v. 4, 5. Seth was 105 when Enos was born. v. 6. Enos was 90 when Cainaan was born. v. 9. Cainaan was 70 when Mahalaleel was born. v. 12. Mahalaleel was 65 when Jared was born. v. 15. Jared was 162 when Enoch was born. v. 18. Enoch was 65 when Methusaleh was born. v. 21. Methusaleh was 187 when Lamech was born. v. 25. Lamech was 182 when Noah was born. v. 28.

38. From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years

old when Adam died; Methusaleh 243: Enoch, 308; Jared, 470; Mahalaleel, 535; Cainaan, 605; Enos, 695; and Seth, 800.

39. So that Lamech, the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainaan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy were all preachers of righteousness.

40. Moses further informs us, that Seth lived, after he begat Enos, 807 years; making him 912 years old at his death. Gen. v. 7, 8. And Enos lived, after he begat Cainan, 815 years: making him 905 years old when he died. v. 10, 11. And Cainan lived, after he begat Mahalaleel, 840 years: making him 910 years old at his death. v. 13, 14. And Mahalaleel lived, after he begat Jared, 830 years: making him 895 years old when he died. v. 16, 17. And Jared lived, after he begat Enoch 800 years: making him 962 years old at his death. v. 19, 20. And Enoch walked with God, after he begat Methusaleh 300 years: making him 365 years old when he was translated. v. 22, 23. And Methuselah lived, after he begat Lamech, 782 years: making him 969 years old when he died. v. 26, 27. Lamech lived, after he begat Noah, 595 years: making him 777 years old when he died. v. 30, 31.

41. Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd, Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42. So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43. We can see from this that Enos, Cainan, Mehalaleel, Jared, Methuseleh, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainaan, Mahalaleel, Jared Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved: that from the time it was first communicated, it was retained in the minds of righteous men, who taught, not only their own posterity, but the world; so that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God: and not only of a God, but of the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood, 350 years: making him 950 years old when he died. Gen. ix. 28, 29.

46. Shem was 100 years old when Arphaxed was born. Gen xi. 10. Arphaxed was 35 when Salah was born, xi. 12. Salah was 30 when Eber was born. xi. 14. Eber was 34 when Peleg was born: in whose days the earth was divided. xi. 16. Peleg was 30 when Reu was born. xi. 18. Reu was 32 when Serug was born. xi. 20. Serug was 30 when Nahor was born. xi. 22. Nahor was

29 when Terah was born. 11. 24. Terah was 70 when Haran and Abraham were born. xi. 26.

47. There is some difficulty in the account given by Moses, of Abraham's birth. Some have supposed, that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period: that is, when Terah was 130 years old. It appears from this account, that from the flood to the birth of Abraham was 352 years.

48. Moses informs us that Shem lived, after he begat Arphaxed, 500 years. Gen. xi. 11. This added to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived, after he begat Salah, 403 years. xi. 13. This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived, after he begat Eber, 403 years. xi. 15. This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived, after he begat Peleg, 430 years. xi. 17. This added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived, after he begat Reu, 209 years. xi. 19. This added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived, after he begat Serug, 207 years. xi. 21. This added to 32 years, which was his age when Serug was born, makes 239 years old when he died. Serug lived, after he begat Nahor, 200 years. xi. 23. This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived, after he begat Terah, 119 years. xi. 25. This added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth; making him 205 years old when he died.

49. Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah: the former being 239 years old, and the latter 148. And who cannot but see, that they must have had a long and intimate acquaintance with Noah.

50. Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxed in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th: which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 448.

52. It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time. And that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died,

75 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time.—And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class, need not have any dubiety resting on their minds, on this subject; for they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition at least. For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55. Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

Question.—Is there a being who has faith in himself independently?

Answer.—There is.

Q. Who is it?

A. It is God.

Q. How do you prove that God has faith in himself independently?

A. Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells. Eph. i. 23. Which is his body, the fulness of him that filleth all in all. Col. i. 19. For it pleased the Father, that in him should all fulness dwell. [§ ii. ¶ 2.]

Q. Is he the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

A. He is.

Q. How do you prove it?

A. Isa. 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Rom. 11:34, 35,36. For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Isa. 40: from the 8th to the 18th. O Zion, that bringest good tidings, (or, O thou that tellest good tidings to Zion,) get thee up into the high mountain: O Jerusalem, that bringest good tidings, (or, O thou that tellest good tidings to Jerusalem,) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand, (or, against the strong,) and his arm shall rule for him: behold, his reward is with him, and his work before him, (or, recompense for his work.) He shall feed his flock like a shepherd: he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing; and they are counted to him less than nothing, and vanity, Jer. 51: 15, 16. He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1st Cor. 8:6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (§ ii. ¶ 2.)

Q. How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

A. In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. (§ ii. ¶ 3,4,5,6.7,8, 9,10,11.)

First, When man was created he stood in the presence of God. Gen. 1:27,28. From this we learn that man, at his creation, stood in the presence of his God. and had most perfect knowledge of his existence.

Secondly, God conversed with him after his transgression. Gen. 3: from the 8th to the 22nd. (§ ii. ¶ 13,14,15,16,17.)

From this we learn, that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. (§ ii. ¶ 19.)

Thirdly, God conversed with man after he cast him out of the garden. (§ ii. ¶ 22, 23, 24, 25.)

Fourthly, God also conversed with Cain after he had slain Abel. Gen. 4: from the 4th to the 6th. (§ ii. ¶ 26, 27, 28, 29.)

Q. What is the object of the foregoing quotation?

A. It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. (§ ii. ¶ 30, 31, 32, 33.)

Q. What testimony had the immediate descendants of Adam in proof of the existence of a God?

A. The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependant upon the exercise of their own faith, for a knowledge of his character, perfections and attributes. (§ ii. ¶ 23, 24, 25, 26.)

Q. Had any others of the human family, beside Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A. They had not. For, previous to the time that they could have power to obtain a manifestation for themselves, the all important fact had been communicated to them by their common father: and so, from father to child, the knowledge was communicated as extensively, as the know-

ledge of his existence was known: for it was by this means, in the first instance, that man had a knowledge of his existence. (§ ii. ¶ 35, 36.)

Q. How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world?

A. By the chronology obtained through the revelations of God.

Q. How would you divide that chronology in order to convey it to the understanding clearly?

A. Into two parts: First, by embracing that period of the world from Adam to Noah: and, secondly, from Noah to Abraham; from which period the knowledge of the existence of God has been so general, that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

Q. How many noted righteous men lived from Adam to Noah?

A. Nine; which includes Abel, who was slain by his brother.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, and Lamech.

Q. How old was Adam when Seth was born?

A. One hundred and thirty years.—Gen. 5:3.

Q. How many years did Adam live after Seth was born?

A. Eight hundred.—Gen. 5:4.

Q. How old was Adam when he died?

A. Nine hundred and thirty years.—Gen. 5:5.

Q. How old was Seth when Enos was born?

A. One hundred and five years.—Gen. 5:6.

Q. How old was Enos when Cainan was born?

A. Ninety years.—Gen. 5:9.

Q. How old was Cainan when Mahalaleel was born?

A. Seventy years.—Gen. 5:12.

Q. How old was Mahalaleel when Jared was born?

A. Sixty-five years.—Gen. 5:15.

Q. How old was Jared when Enoch was born?

A. One hundred and sixty-two years.—Gen. 5:18.

Q. How old was Enoch when Methusaleh was born?

A. Sixty-five.—Gen. 5:21.

Q. How old was Methusaleh when Lamech was born?

A. One hundred and eighty-seven years. Gen. 5:25.

Q. How old was Lamech when Noah was born?

A. One hundred and eighty-two years. Gen. 5:28.

For this chronology see § ii. ¶ 37.

Q. How many years, according to this account, was it from Adam to Noah?

A. One thousand and fifty-six years.

Q. How old was Lamech when Adam died?

A. Lamech, the ninth from Adam, (including Abel,) and father of Noah, was fifty-six years old when Adam died.

Q. How old was Methusaleh?

A. Two hundred and forty-three years.

Q. How old was Enoch?

A. Three hundred and eight years.

Q. How old was Jared?

A. Four hundred and seventy years.

Q. How old was Mahalaleel?

A. Five hundred and thirty-five.

Q. How old was Cainan?

A. Six hundred and five years.

Q. How old was Enos?

A. Six hundred and ninety-five years.

Q. How old was Seth?

A. Eight hundred.

For this item of the account see section second, paragraph 36.

Q. How many of these noted men were cotemporary with Adam?

A. Nine.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel Jared, Enoch, Methusaleh, and Lamech. (§ ii. ¶ 39.)

Q. How long did Seth live after Enos was born?

A. Eight hundred and seven years.—Gen. 5:7.

Q. What was Seth's age when he died?

A. Nine hundred and twelve years.—Gen. 5:8.

Q. How long did Enos live after Cainan was born?

A. Eight hundred and fifteen years.—Gen. 5:10.

Q. What was Enos's age when he died?

A. Nine hundred and five years.—Gen. 5:11.

Q. How long did Cainan live after Mahalaleel was born.

A. Eight hundred and forty years. Gen. 5:13.

Q. What was Cainan's age when he died?

A. Nine hundred and ten years.—Gen. 5:14.

Q. How long did Mahalaleel live after Jared was born?

A. Eight hundred and thirty years. Gen. 5:16.

Q. What was Mahalaleel's age when he died?

A. Eight hundred and ninety-five years. Gen. 5:17.

Q. How long did Jared live after Enoch was born?

A. Eight hundred years. Gen 5:19.

Q. What was Jared's age when he died?

A. Nine hundred and sixty-two years. Gen. 5:20

Q. How long did Enoch walk with God after Methusaleh was born?

A. Three hundred years. Gen. 5:22.

Q. What was Enoch's age when he was translated?

A. Three hundred and sixty-five years. Gen. 5:23.

Q. How long did Methusaleh live after Lamech was born?

A. Seven hundred and eighty-two years. Gen. 5:26.

Q. What was Methusaleh's age when he died.

A. Nine hundred and sixty-nine years. Gen. 5:27.

Q. How long did Lamech live after Noah was born?

A. Five hundred and ninety-five years. Gen. 5:30.

Q. What was Lamech's age when he died?

A. Seven hundred and seventy-seven years.—Gen. 5:31.

For the account of the last item see § ii. ¶ 40.

Q. In what year of the world did Adam die?

A. In the nine hundred and thirtieth.

Q. In what year was Enoch translated?

A. In the nine hundred and eighty-seventh.

Q. In what year did Seth die?

A. In the one thousand and forty-second.

Q. In what year did Enos die?

A. In the eleven hundred and fortieth.

Q. In what year did Cainan die?

A. In the twelve hundred and thirty-fifth.

Q. In what year did Mahalaleel die?

A. In the twelve hundred and ninetieth.

Q. In what year did Jared die?

A. In the fourteen hundred and twenty-second.

Q. In what year did Lamech die?

A. In the sixteen hundred and fifty-first.

Q. In what year did Methusaleh die?

A. In the sixteen hundred and fifty-sixth.

For this account see § ii. ¶ 41.

Q. How old was Noah when Enos died?

A. Eighty-four years.

Q. How old when Cainan died?

A. One hundred and seventy-nine years.

Q. How old when Mahalaleel died?

A. Two hundred and thirty-four years.

Q. How old when Jared died?

A. Three hundred and sixty-six years.

Q. How old when Lamech died?

A. Five hundred and ninety-five years.

Q. How old when Methusaleh died?

A. Six hundred years.

See § ii. ¶ 43. for the last item.

Q. How many of those men lived in the days of Noah?

A. Six.

Q. What are their names?

A. Seth, Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. (§ ii. ¶ 43.)

Q. How many of those men were cotemporary with Adam and Noah both?—A. Six. Q. What are their names?

A. Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. (§ ii. ¶ 43)

Q. According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?

A. By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. (§ ii. ¶ 44)

Q. How was the knowledge of the existence of God disseminated among the inhabitants of the world?

A. By tradition from father to son. (§ ii. ¶ 44)

Q. How old was Noah when Shem was born?

A. Five hundred and two years.—Gen. 5:32. 11:10.

Q. What was the term of years from the birth of Shem to the flood?

A. Ninety-eight.

Q. What was the term of years that Noah lived after the flood?

A. Three hundred and fifty.—Gen. 9:28.

Q. What was Noah's age when he died?

A. Nine hundred and fifty years.—Gen. 9:29. (§ ii. ¶ 45)

Q. What was Shem's age when Arphaxed was born?

A. One hundred years.—Gen. 11:10.

Q. What was Arphaxed's age when Salah was born?

A. Thirty-five years.—Gen. 11:12.

Q. What was Salah's age when Eber was born?

A. Thirty.—Gen. 11:14.

Q. What was Eber's age when Peleg was born?

A.—Thirty-four years.—Gen. 11:16.

Q. What was Peleg's age when Reu was born?

A. Thirty years.—Gen. 11:18.

Q. What was Reu's age when Serug was born?

A. Thirty-two years.—Gen. 11:20.

Q. What was Serug's age when Nahor was born?

A. Thirty years.—Gen. 11:22.

Q. What was Nahor's age when Terah was born?

A. Twenty-nine.—Gen. 11:24.

Q. What was Terah's age when Nahor, the father of Abraham, was born?

A. Seventy years.—Gen. 11:26.

Q. What was Terah's age when Abraham was born?

A. Some suppose one hundred and thirty years, and others seventy.—Gen. 12:14. 11:26. (§ ii. ¶ 46)

Q. What was the number of years from the flood to the birth of Abraham?

A. Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty-two years; but if he were born when Terah was seventy years old, it was two hundred and ninety-two years. (§ ii. ¶ 47)

Q. How long did Shem live after Arphaxed was born?

A. Five hundred years.—Gen. 11:11.

Q. What was Shem's age when he died?

A. Six hundred years.—Gen. 11.11.

Q. What number of years did Arphaxed live after Salah was born?

A. Four hundred and three years.—Gen. 21:13.

Q. What was Arphaxed's age when he died?

A. Four hundred and thirty-eight years.

Q. What number of years did Salah live after Eber was born?

A. Four hundred and three years.—Gen. 11:15.

Q. What was Salah's age when he died?

A. Four hundred and thirty-three years.

Q. What number of years did Eber live after Peleg was born?

A. Four hundred and thirty years.—Gen. 11:17.

Q. What was Eber's age when he died?

A. Four hundred and sixty-four years.

Q. What number of years did Peleg live after Reu was born?

A. Two hundred and nine years.—Gen. 11:19.

Q. What was Peleg's age when he died?

A. Two hundred and thirty-nine years.

Q. What number of years did Reu live after Serug was born?

A. Two hundred and seven years.—Gen. 11:21.

Q. What was Reu's age when he died?

A. Two hundred and thirty-nine years.

Q. What number of years did Serug live after Nahor was born?

A. Two hundred years.—Gen. 11:23.

Q. What was Serug's age when he died?

A. Two hundred and thirty years.

Q. What number of years did Nahor live after Terah was born?

A. One hundred and nineteen years.—Gen. 11:25.

Q. What was Nahor's age when he died?

A. One hundred and forty-eight years.

Q. What number of years did Terah live after Abraham was born?

A. Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy-five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty-five.

Q. What was Terah's age when he died?

A. Two hundred and five years.—Gen. 11:32.

For this account, from the birth of Arphaxed to the death of Terah, see § ii. ¶ 48.

Q. In what year of the world did Peleg die?

A. Agreeably to the foregoing chronology, he died in the nineteen hundred and ninety-sixth year of the world.

Q. In what year of the world did Nahor die?

A. In the nineteen hundred and ninety-seventh.

Q. In what year of the world did Noah die?

A. In the two thousand and sixth.

Q. In what year of the world did Reu die?

A. In the two thousand and twenty-sixth.

Q. In what year of the world did Serug die?

A. In the two thousand and forty-ninth.

Q. In what year of the world did Terah die?

A. In the two thousand and eighty-third.

Q. In what year of the world did Arphaxed die?

A. In the two thousand and ninety-sixth.

Q. In what year of the world did Salah die?

A. In the twenty-one hundred and twenty-sixth.

Q. In what year of the world did Abraham die?

A. In the twenty-one hundred and eighty-third.

Q. In what year of the world did Eber die?

A. In the twenty-one hundred and eighty-seventh.

For this account of the year of the world in which those men died, see § ii. ¶ 49, 50.

Q. How old was Nahor, Abraham's brother, when Noah died?

A. Fifty-eight years.

Q. How old was Terah?

A. One hundred and twenty-eight.

Q. How old was Serug?

A. One hundred and eighty-seven.

Q. How old was Reu?

A. Two hundred and nineteen.

Q. How old was Eber?

A. Two hundred and eighty-three.

Q. How old was Salah?

A. Three hundred and thirteen.

Q. How old was Arphaxed?

A. Three hundred and forty-eight.

Q. How old was Shem?

A. Four hundred and forty-eight.

For the last account see § ii. ¶ 51.

Q. How old was Abraham when Reu died?

A. Eighteen years, if he were born when Terah was one hundred and thirty years old. Q. What was his age when Serug, and Nahor, Abraham's brother, died?

A. Forty-one years.

Q. What was his age when Terah died?

A. Seventy-five years.

Q. What was his age when Arphaxed died?

A. Eighty-eight.

Q. What was his age when Salah died?

A. One hundred and eighteen years.

Q. What was his age when Shem died?

A. One hundred and fifty years.

For this see § ii. ¶ 52.

Q. How many noted characters lived from Noah to Abraham?

A. Ten.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor, Abraham's brother. (§ ii. ¶ 52.)

Q. How many of these were cotemporary with Noah?

A. The whole.

Q. How many with Abraham?

A. Eight.

Q. What are their names?

A. Nahor, Abraham's brother, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem. (§ ii. ¶ 52.)

Q. How many were cotemporary with both Noah and Abraham?

A. Eight.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, Abraham's brother. (§ ii. ¶ 52.)

Q. Did any of these men die before Noah?

A. They did.

Q. Who were they?

A. Peleg, in whose days the earth was divided, and Nahor, Abraham's grandfather. (§ ii. ¶ 49.)

Q. Did any one of them live longer than Abraham?

A. There was one. (§ ii. ¶ 50)

Q. Who was it?

A. Eber, the fourth from Noah. (§ ii. ¶ 50)

Q. In whose days was the earth divided?

A. In the days of Peleg.

Q. Where have we the account given that the earth was divided in the days of Peleg?

A. Gen. 10:25.

Q. Can you repeat the sentence?

A. Unto Eber were born two sons; the name of one was Peleg, for in his days the earth was divided.

Q. What testimony have men, in the first instance, that there is a God?

A. Human testimony, and human testimony only. (§ ii. ¶ 56)

Q. What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes?

A. The credence they gave to the testimony of their fathers. (§ ii. ¶ 56)

Q. How do men obtain a knowledge of the glory of God, his perfections and attributes?

A. By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until, like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. (§ ii. ¶ 55)

Q. Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?

A. It is.

Q. How do you prove it?

A. From the whole of the first lecture of the second section.

A REMARKABLE VISION,

(Continued from Page 109.)

Extract from Elder Cowdery's Letter, contained in the July No. of the Messenger and Advocate, p. 156.

You will remember that in my last I brought my subject down to the evening or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises, and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient times the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the WISE men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful, in dreams, and in them the Lord fulfilled his purposes: but the one of which I have been speaking is what would have been called an open vision; and though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint.—Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the

directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember, that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth, must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favoured. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart, nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction, and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one, in all *human* probability, sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness, they were placed.

It is very natural to suppose, that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger, "Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described; this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain and accomplish his desire in relieving himself and his friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develope the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations, might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history.

Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say, that such were his reflections during his walk of from two to three miles, the distance from his fathers house to the place pointed out. And, to use his own words, it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection, that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other, with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page, " Pray always," which was expressly impressed upon him, was, at length, entirely forgotten, and, as I previously remarked, a fixed determination to obtain and aggrandize himself occupied his mind when he arrived at the place where the record was found.

I must now give you some decription of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co., to Canandaigua, Ontario Co., N. Y., and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large, perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest, and rises the highest of any on that route The north end rises quite sudden, until it assumes a level with the more southerly extremity, and, I think I may say, an elevation higher than at the south a short distance, say half, or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying, that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon, you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley

fell the remaining strength and pride of a once powerful people, the Nephites —once so highly favoured of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Saviour and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster, it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favour and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled in a measure, by a rude, wild, revengeful, and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow men. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be

esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

IT IS FOR YOU.

A hearer of a certain practical sermon, whispered to his neighbour who sat behind him, "'How do you like the sermon? I think it will fit your case exactly." "O," replied the neighbour, "*It is for you*, as well as me."

We are often reminded of this simple and honest reply, when we see people striving to apply that wholly to others, which belongs equally to themselves: or neglecting to apply that to their own case, which is expressly designed for them; and we were particularly reminded of this, recently, on reading a letter from one of the Elders, informing us that the gift of tongues had been received by the Church where he resides, and that they had spoken in Meeting, several at a time, &c.; and the Elder desired that we would give him some "counsel how to act with them that are speaking in tongues," &c.; and in reply, we would refer the Elder to the 5th No. of the Star, page 127, and say *it is for you*. And whenever we write any particular communication for the Saints, we do it in anticipation

that it will be received joyfully, by those for whose good it is intended; and whenever the Saints shall forget, from any undue excitement, or any other cause, as in the case referred to by the elder—it is very desirable the Elders should ever bear it in mind, and be ready to say to the Brethren and Sisters—*it is for you.*

And we would say to all the Brethren, that we are ever ready to communicate all possible information concerning the things of the kingdom, but our correspondents are so numerous, that, when we have written and published upon any particular subject, we seldom have time to re-write the same thing to particular individuals, and therefore would request every Saint to read what is written, and *remember it is for you.*

TIMES AND SEASONS.

The July No. of the "Times and Seasons" is before us, containing a continuation of the history of the persecution of the saints in Missouri; a continuation of the Letter of President Joseph Smith, jun. and others, while in prison; Letter of President Rigdon, concerning a pretended challenge for discussion from John Rigdon, a Campbellite preacher; an Address from Bishop Ripley, concerning ways and means for rolling on the work; Letter from H. C. Kimball to the Editors; Notices concerning the printing of the New Translation of the Scriptures; Affidavits of Alanson Brown and James Allred, testifying how they, and Benjamin Boyce and Noah Rogers were kidnapped on the 7th of July last, by Wm. Allensworth and other citizens of Missouri, and carried from Hancock, Illinois, to Wells, Missouri, town of Tully; taken into the woods in the night, and some of them hanged by the neck on a tree till nearly dead, and some whipped with ropes on their necks, stripped naked and otherwise abused for some days, when some made their escape, and others received a passport from the citizens of Tully, signed by H. M. Woodward, to return home to Illinois.

The citizens of Nauvoo, Hancock county, Illinois, assembled on the 13th July, 1840, and appointed Elias Higbee chairman, and R. B. Thompson secretary. A committee of four was appointed, who presented the following Preamble and Resolutions, which were unanimously adopted:—

"1st, That the people of Missouri, not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the same scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them.

2ndly, That, notwithstanding they have already robbed us of our homes, murdered our families, stolen and carried away our property, and, to complete the measure of their infamy as a state, their Executive caused unoffending thousands to be banished from the state, without even the form of a trial, or the slightest evidence of crime, they are now sending their gangs of murdering banditti, and thieving brigands, to wreak further vengeance and satisfy their insatiable cupidity in the state of Illinois, and that, too, before we have even had time to erect shelters for our families.

3rdly, That for the purpose of giving a semblance of justification to their most unhallowed conduct, the people of Missouri, have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order

to raise a charge of stealing against our citizens; and under this guise they have, within a few days, kidnapped and carried away several honest and worthy citizens of this county.

4thly, Under these circumstances, the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage unoffending citizens.

Therefore,

Resolved, first—That we view, with no ordinary feelings, the approaching danger, as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri, in setting at defiance the laws of this, as well as all other states of this Union; by forcing from their homes and from the state, civil citizens of Illinois; and taking them into the state of Missouri without any legal process whatever, and there inflicting upon them base cruelties, in order to extort false confessions from them, to give a colouring to their (the Missourians) iniquities, and screen themselves from the just indignation of an incensed public.

Resolved, secondly—That while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this state, as set forth in the above preamble, and strongest indignation at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved, thirdly—That, inasmuch as we are conscious of our honest and upright intentions, and are, at all times, ready and willing to submit to the just requirements of the laws, we claim of the citizens and authorities of this state protection from such unjust, and before unheard-of oppressions.

Resolved, fourthly—That the forcible abduction of our citizens by the citizens of Missouri is a violation of the laws regulating the federal compact, subversive of the rights of freemen, and contrary to our free institutions and republican principles.

Resolved, fifthly—That the cruelties practised upon our citizens, since their abduction, is disgraceful to humanity, the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient or modern times, and can only find its parallel in the "*Auto da Fa*," the inquisitions in Spain.

Resolved, sixthly—That such unconstitutional and unhallowed proceedings, on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence, to put a stop to such procedure, and use all constitutional means to bring the offenders to justice.

Resolved, seventhly—That we memorialize the Executive of this state of the gross outrage which has been committed on our citizens, and pledge ourselves to aid him in such measures as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.
R. B. THOMPSON, Secretary."

LOOK AT BOTH SIDES OF THE QUESTION.

Almost every thing has two sides. The world has two sides—else how

could the Lord turn it upside down? Man, beast, bird, fish, insect, and vegetable have two sides each, and all things throughout the natural and artificial world; and before we can become perfectly acquainted with any of these things, we have to examine both sides thereof, and every side, for most of these things have a multitude of sides. Not so with truth—

Look at it when and where you will,
Truth was, and is, and will be still

a principle that has but one side to it, and that side is truth.

Falsehood is another principle which has but one side; and examine it in whatever form you please, all its properties are false: its nature is congenial to itself, it cannot be altered—its name and nature is falsehood.

The word of God is truth, as saith the Saviour, "Father, sanctify them through thy truth, thy word is truth," and yet, when the truth is preached, many are ready to cry out, "look at both sides of the question," just as though truth had as many sides to it as any thing which is naturally constituted with sides, or is continually changing or varying its form.

The Saints are for truth, the whole truth, and nothing but the truth; and wherever a principle of truth can be found, there is a principle which helps to constitute the great sum and substance of the faith of the Saints of the Last Days; no matter what that truth particularly refers to, whether it be God, angels, men, or devils, things seen or unseen, above or below, heaven or hell, celestial, terrestrial, or telestial, believed or disbelieved by men generally; show us a truth and we will believe it.

This was the reason why the world hated the Lord Jesus, because he was possessed of that charity, that love of truth, which prompted him to believe all things, and rejoice in the truth; and, to be his Saints, we must be willing to suffer for the truth's sake, as he did, even to be called devils, and accounted as mad by this generation—for the servant is not above his master; and if they hated and called the master of the house Beelzebub, because he told them the truth, how much more they of his household, for believing what he said.

Charity never faileth; neither do we profess to be infallible; therefore, we are ever ready to examine all things which are brought against us, as well as those which present themselves apparently in our favour; so that by the Holy Ghost, whose office it is to guide those who possess it into all truth, we may be enabled to discern the right ways of the Lord, even the way of truth, the old paths, that we may stand and walk therein, until we shall be enabled, by the grace of God, to arrive at the celestial city, the new Jerusalem coming down from God out of heaven, and there refresh ourselves in the presence of the Most High, and of his son Jesus; having been cleansed by the blood of Christ, through sanctification of the spirit, and belief of the truth; and having been baptized with water, with the Holy Ghost, and with fire, that we might be made co-heirs with him to all the glories of his father's kingdom.

With all these glorious prospects before us, we are determined to make sure of the promised inheritance; and although truth has but one side to it, yet there are many in the world who suppose, or pretend to believe, that we have not found that side, and that we are groping in darkness at noon-day, and are following falsehood instead of truth; and would fain convince us of our error by printing or publishing what they call truth, either that they

may turn us away from our belief, or prevent those who would join themselves unto the Lord in the New and Everlasting covenant.

Concerning this matter, we would say to the *Elders and all Saints* every where, whenever and wherever you have or may see any thing printed in any book, pamphlet, paper, tract, or card, concerning us, or the religion we profess; whether it be for or against, in any part of Europe, read it carefully, and examine it candidly by the Spirit of the Lord, for truth will never loose by investigation; compare it with the word of God, by the assistance of the Holy Spirit, which giveth light; and whatever you find to be true, believe and practice—whatever you find to be false, reject; and when you have thus examined, *we particularly desire* that you would *loose no time* in forwarding the same to *us* at our office, or to some one of the twelve; and what you know not now, be faithful, and you shall know hereafter; by thus doing, you will give *us*, also, the opportunity of *Looking at both sides of the Question.*

SIGNS OF THE TIMES.

DREADFUL EARTHQUAKE.—*(St. Petersburg, Sept.* 11.)—The *Abeille du Nord* of yesterday published the following letter from Tiflis, August 13:—" You have, doubtless, heard of the terrible earthquake of Mount Ararat, which has totally destroyed the town of Makitchevan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmate, in Armenia. All the villages in those districts have been destroyed. The earth is rent in such a manner that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighbourhood of Mount Ararat. A considerable mass was loosened from the mountain, and destroyed every thing in its way for the distance of seven wersts, (nearly five English miles). Among others, the great village of Akhouli has had the fate of Herculaneum and Pompeii. Above 1,000 inhabitants were buried under heaps of rocks. A thick fluid, which afterwards became a river, run from the interior of the mountain, which was opened, and, following the same direction, swept over the ruins, and carried with it the corpses of the unfortunate inhabitants of Akhouli, the dead animals, &c. The shock continued to be felt every day in the above-mentioned districts, and entirely laid them waste; then the shocks became less frequent. Ararat is not yet quiet; the day before yesterday I was awakened by two violent subterranean commotions.—*Journal de St. Petersburg, Sept.* 12.

HURRICANE, &c.—From the *John O'Groat Journal* we learn, that, on Wednesday, the 9th of September, a severe storm was experienced in that quarter, which compelled the herring-boats to return as speedily as possible, although some could not get in, and were struggling with the elements all night; some were lost, with all hands on board; six or seven have not been accounted for. A fearful gloom has been cast over all by the loss of life and property.—At Kirkwall the storm was still more severe. At Papa Stronsay, North Isles, six boats were driven to sea; three others, at Cara, South Isles, not expected to be heard of again; others found on shore, or sunk, and destroyed; five or six vessels at Widewall drifted from their moorings, and went on shore. Many of the fishermen will be ruined by their losses.

A Dover paper of the 16th Septem-

ber says:—This day we have been visited with one of the heaviest storms of thunder, lightning, and rain, accompanied with boisterous wind, which we have experienced for some time, which will, in all probability, choke up the mouth of our harbor so as to prevent the ingress or egress of vessels, and also all the harbors along the coast will be rendered useless.

Earthquake, &c.—The town of New Ross was lately visited with a gale of wind, which, about 7 o'clock, turned into a hurricane; a few minutes after, there was felt the shock of an earthquake, which caused the candlestick to reel on the table, and this was followed by a gust of wind, which blew in windows and prostrated chimneys: two doors with iron bars were rent asunder, in the timber-yard of Messrs. James Galavan & Co., while sheds were stripped of slates, and piles of timber were displaced.—*Freeman's Journal.*

At New Orleans some extensive wharfs have been carried away by the river; lesser floods are common in the States; while in Florida, the Indians continue their scalpings and assassinations with undiminished vigor and success.—*American Papers.*

The papers abound with notices of the destruction of ships in different parts of the world, and the loss of many lives; such as a Spanish packet wrecked at the entrance of the old canal, at Bahama, with sixty passengers, also a Spanish three-masted vessel, and the Rossini from Hamburgh, at the same time and place.

Thunder Storm at Liverpool.—On Thursday afternoon, about three o'clock, Liverpool and its neighbourhood were visited by a thunder storm, accompanied with torrents of rain, and a darkness so palpable that shopkeepers and others had to light their gas.—*Liverpool Mercury.*

Fires.—We learn from the *Manchester Chronicle*, &c., that on the 27th of Sep. the 74 gun ship, Talavera, and Imogene frigate, were destroyed by fire, in the Plymouth dock-yard; and at the same time, the Adelaide Gallery, the repository of the figure-heads and carved ornaments of various prizes taken during the war, and preserved as trophies of British valour, is entirely destroyed; together with a part of the Minden, the large shed on the south of the gallery, and a large amount of tools, timber, &c.—[Thus while the trophies of the victories of the mighty of the earth are consumed by the devouring element, the event itself is but another token of the near approach of that day, when the Saints shall obtain a final victory over all their foes; and be ready to hail their Lord and master with acclamations of joy, as he shall descend in the clouds of heaven to take unto himself his kingdom, which is now preparing for him on the earth.]

DO YOU KEEP A JOURNAL?

There is no believer in divine revelation but who feels a lively interest in the history of the ancient Apostles and Elders in the Christian church; and as it is through their writings, and the histories of their lives and travels that we become acquainted with the church in the days of Christ; and through the writings of the Prophets that we learn of the things of God, and the movements of his children in times before the Apostles, it has been enjoined on the Elders and officers in the church of Christ in these Last Days, to keep a record of their proceedings, or write a history of their travels and labours, so that all the passing events of moment may be gathered in from time to time, so that the generations to come may learn of

our doings, and of the work of God in our day, as we have learned concerning those who have gone before us.

We have lived to see the commencement of the dispensation of the fulness of times; the dispensation in which all things shall be gathered in one; the dispensation in which all things, which have been spoken by the mouths of all the holy Prophets since the world began, will be fulfilled, and the secrets of all hearts shall be made manifest; the Lord Jesus be revealed from heaven, with all the host thereof; and the judgments of the Most High desolate the nations, while Zion and Jerusalem shall again flourish upon the mountains; consequently, we have abundant reason to believe that a history of our day, of the dispensation in which we live, will be one of the most interesting that ever was, or ever will be penned. In this, the latest generations may learn of the fulfilment of the prophecies of the ancient Prophets, even as we learn of their prophecies by their histories; and if the prophecy itself be glorious, how much more the fulfilment thereof.

No one need suppose that after the work is completed, the dispensation ended, (if it were possible to have an end), that God will give a special revelation and history of what has passed, to some particular one of his many servants; so that all may remain idle in this matter, and thus leave all the work to God, for this is not his method of doing business; but God gives special revelations to man, by which he makes known to us those things which we otherwise have not the means of knowing; and he will no more give a special revelation of those things which are daily passing before us, and which we can write at our leisure, than he will cause the corn of that sluggard to grow who is too lazy to plant it. How, then, shall our posterity procure our history?

Let all the Elders remember the preface to Luke's gospel, and inasmuch as they also have "a perfect understanding" of those things which are daily occurring in their midst, let them write them as he did, and then, bye and bye, when the Lord will, there will be very little difficulty in collecting the histories of the different Elders, and of compiling them in one, thus forming a more full and explicit history of the Church in the last days than we have of the days of Christ and the Apostles. The gospels by Matthew, Mark, Luke, and John are the histories of their lives, and of the things which they saw and heard, and of events which they were familiar with in their day; also, the Acts of the Apostles is a history of the Apostles; and this is the kind of history that we desire should be preparing concerning the servants and the work of God, at the present time.

We are aware there are many now in England, who find little time to write, and for this reason, we have enjoined it upon them from time to time, as we have had opportunity, to keep a journal, or daily write a word or two, by which they may refresh their memories, until the Holy Ghost shall bring all things to their remembrance, or they may find leisure to pen their histories in full; and of such we would enquire, *Do you keep a Journal?* If so, well—and you will have your reward; and if not, we would again enjoin it upon you, and upon all who have not before heard the admonition, to commence forthwith to keep a Journal, or write a history; and see to it, that what you write is strictly true and unexaggerated; so that in the end, all may know of all things concerning this last work, and all knowledge may flow together from the four

quarters of the earth, when the Lord shall make his appearing, and we all may be ready to give a full account of our mission, our ministry and stewardship, and receive the welcome tidings, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

PERSECUTION OF THE JEWS.

Under this head we published, in the first No. of the "Star," page 19, an account of the sufferings of the Jews, for the alledged murder of a Greek child, and we now have the joy to present the entire acquittance of the ancient people of God in relation to the murder; also, the honourable course of Mehemet Ali, and the interesting proceedings of the English Government, as recorded in the newspapers—

Persecution of the Jews in the East.—It appears by a despatch, dated the 21st of July, received from the English ambassador at Constantinople, that the inquiry instituted by the Porte respecting the accusations brought against the Jews of Rhodes, who were accused of having murdered a Greek child has terminated in the acquittal of the Jews of the crime laid to their charge, and in the dismissal from the office of the Pacha of Rhodes for his misconduct with reference to that matter. Such is the substance of a communication from the Foreign Office to the Baron Rothschild.

The Jews of Damascus.—The following is the text of the firman to the Governor of Damascus, issued by Mehemet Ali, for liberating the Jews of that city:—"A memorial from Messrs. Moses Montefiore and Cremieux has been laid before our eyes, containing their hopes and wishes. They have been sent to us as delegates from the whole of that part of the people of Europe who profess the religion of Moses. They entreat us to order the liberation of such members of their religion as have been arrested, and to ensure tranquillity to such of them as have taken flight, in consequence of the inquiries into the disappearance of Father Thomas and his servant Ibrahim, in the month Dzy'l Idge, 1255. We have considered, that it will be worthy of us to accede to the hopes and desires from a people so numerous. In consequence, we order that all those Jews who have been imprisoned shall be set at liberty; and, as to those who have been driven from their homes, I command that they be permitted to return in perfect safety. Each may resume his trade or commerce, and apply himself to his usual occupations. We command that you take such measures that no one of them may become the object of any ill-treatment from whomsoever. I intend that they shall be in full and entire security from all consequences whatsoever, as before the above mentioned matter. Such is our will."

Judea Rediviva.—A letter from Jerusalem says:—"The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew and printed, and the missionary, Nikoloyson, sees daily, at the divine service performed by him and his assistant, Pient, 400 Jews, of whom 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer Book is to be published. The English Consul endeavours to engage the Jews to cultivate the land of their fathers under the favour of Mehemet Ali, and considerable quantity of land have been purchased for foreign im-

migrants. It is said that there is somewhere a Talmudic saying that when there shall be twenty-five thousand the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavouring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and in Italy intend to establish factories and manufactories in Jerusalem, and some other considerable towns, under the protection of England. The English Government has appointed a vice-consul at Jerusalem for all Palestine."

RESTORATION OF THE JEWS.

(From the London Times, July 26.)

[The annexed documents have just appeared in a periodical publication, entitled "*Memorials concerning God's ancient people of Israel,*" and are probably as yet but little known to the world at large]:—

"MEMORANDUM, &c.

"*To the Protestant Powers of the North of Europe and America.—Victoria, by the grace of God Queen of Great Britain and Ireland; Frederick (William) III., King of Prussia; William (Frederick), King of the Netherlands; Charles (John) XIV., King of Sweden and Norway; Frederick VI., King of Denmark; Ernest Augustus, King of Hanover; William, King of Wurtemberg; the Sovereign Princes and Electors of Germany; the Cantons of the Swiss Confederation professing the Reformed Religion; and the States of North America, zealous for the glory of God; grace, mercy, and peace from God the Father, and the Lord Jesus Christ.*

"High and Mighty Ones,

"The Most High God, who ruleth in the kingdoms of men (Dan.iv.32), by whom kings reign, and princes decree justice (Prov. viii. 15), having in these days granted a season of repose to his witnessing church (Acts ix. 31; Rev. xii. 16), planted in the lands whereof ye are kings and governors (Isaiah xlix. 23); the vine of his planting among the Gentiles (Acts xxiii. 28) hath extended her boughs unto the seas, and her branches unto the rivers (Isaiah xlix. 6), that now in nearly all the world the gospel of the kingdom is being lifted up as a witness unto all nations (Matt. xxv. 14.) and in the isles afar off. The days are drawing near (Rev. xxii. 20.) when the dominion, and the glory, and the kingdom, with all people, nations, and languages, shall serve him who cometh in the clouds of heaven (Dan. vii. 14; Rev. i. 7), whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed (Psalm xiv. 6). Blessed be he! He hath given his waiting people to hear the sound of his approaching footsteps, and to mark the signs of his drawing near (1 Thess. v. 4). The fig-tree putteth forth her leaves again (Matt. xxiv. 32). Israel's sons are asking the way to Zion, by which we know that summer is at hand. Blessed are all they that wait (2 Thess. iii. 5), and hold fast (Rev. iii. 11), for quickly he cometh. Amen.

"In the prospect of the Christian Church, of the speedy appearing of her glorified head, the zeal of the Lord's servants hath been stirred up (Rev. iii. 2,) to a multiplied diligence in those labours of faith and love which were devolved upon her (Matt.

xxviii. 19,) when the Son of God, as a man taking a journey into a far country, bade his servants occupy until he returned again, (Luke xix. 13.) With other responsibilities, the circumstances of one peculiar people, whom the Most High hath separated (Gen. xii. 1,) and taken into covenant with him, (Gen. xvii. 7, Exod. xxxiv. 7,) and which covenant no act of theirs, however iniquitous and rebellious, can repeal or destroy, (Mal. iii. 6,) whom he hath scattered in all lands as witnesses of his unity and power, (Isa. xliii. 19,) connected with whom the welfare of mankind is bound up, and in the lifting up of whose head the most stupendous consequences are made to depend (Rom. xi. 15,) are presented at this eleventh hour for the repentance and faith of Christendom, that the blood of our brethren of the circumcision which has been unjustly shed, may be atoned for in the blood of the Lamb, (Isa. i. 18,) and the fruits of forgiveness be manifested (Matt. iii. 8,) in presenting the children of this people continually at the throne of grace (1, Pet. ii. 5—Ps. cxxii, 6,) for the atoning sacrifice of Christ to cover them (Joel, ii. 16;) and as the Almighty, in his providential appointments, shall make the way plain to present the children of Israel who may be willing to go up (Ps. cx. 3) as an offering to the Lord of Hosts in Mount Zion (Isa. xviii, 7.)

"For three hundred years the testimony of the churches, planted in the lands over which Almighty God hath made you rulers, hath been lifted up against that Apostacy which hath usurped the authority of the Lord Jesus Christ in the earth (Rev. xvii. 5, and xviii. 5,) daring presumptuously to assert power over nations (Rev. xviii. 7,) and over kingdoms, to root up and to pull down, to build, to plant, and to destroy (Dan vii. 20—Rev. xiii. 2, 7. The mill-stone which shall sink the Great Babylon in the abyss of an unfathomable perdition (Rev. xviii. 21,) when her hour arrives (and it may be soon!) with the judgment under which she hath long lain, for being drunken with the blood of the saints, and of the martyrs of Jesus (Rev. xvii. 6,) shall include the avenging of the wrongs of God's ancient people (Isa. li. 22, 23,) and a terrible account it is; and the issue shall be joy and gladness to the whole earth, for it is written, "Rejoice, O ye nations, with his people; for he avengeth the blood of his servants, and shall render vengeance unto his adversaries, and will be merciful to his land and to his people." (Deut. xxxii. 43.) "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help and the sword of thy excellency? and their enemies shall be found, liars unto thee, and thou shall tread on their high places," (Deut. xxxiii. 29.)

"In the events, on which the eyes of nations are fixed, taking place around, whilst the continuance and stability of your thrones and sway, O kings, is the earnest prayer of the Christian church (1 Tim. ii. 2), she cannot but uphold the witness that the days draw nigh, when, under the hallowed sway of Messiah the Prince, the now despised nation of the Jews shall possess the kingdom (Dan. vii. 27), and she directs, with reverential awe, your eye to that mighty empire in the east which is crumbling to the dust, and drying up in all her streams (Rev. xvi. 12.) to make way for the event. Palestine hath been a burdensome stone (Zech. xii. 2,) unto the followers of the false Prophet (Rev. xvi. 13.) as it was to the ancestors of many of

you, O Princes, when, under the banners of the Popish Antichrist, their mistaken zeal sought to recover the Holy City from the Saracen's grasp. But the fulness of the Gentiles is at hand (Romans xi. 21), and unto Israel the dominion shall return (Micah iv. 8).

"The apostate Julian sought to plant the children of this people in the seats of their fathers, in despite of that holy faith, one of the external evidences of whose truth was, that their house was left unto them desolate, until they should say, 'Blessed is he that cometh in the name of the Lord, (Matt. xxxiii. 38, 9). But is it any where declared in the word of our God, that the children of Israel, scattered and peeled, humbled and dispirited, impoverished and broken down, should not be presented as an offering in faith to Jehovah of Hosts in Mount Zion? that there they may be pleaded with face to face by the God of their fathers (Ezekiel xx. 13). that there the veil may be rent (Is. xxv. 7), which is over their hearts (2 Cor. iii. 15), that there they may look on him whom they have pierced? (Zech, xii, 10). Your attention, high and mighty ones, is directed to the recorded fact that such an offering is expected. And before that full and final gathering which follows the judgments poured out on all the earth (Isaiah lxiii. 15, 16, 20), a power, and that power a northern one (Jer. iii. 12, xxxi. 6, 9, xxiii. 7, 8—Isaiah, xliii. 6 xlix. 12), shall be employed to lead a people wonderful from their beginning hitherto—a nation expecting and trampled under foot—whose land rivers have spoiled, unto the name of the Lord of Hosts in Mount Zion. (Isaiah xviii.) These designs and purposes of the Lord God of Israel, King of Kings and Lord of Lords, are declared unto you, high and mighty ones, his servants (Dan. v. 23) that you may ponder them, and know his will, from the voice with which he is about to speak unto nations and unto men (Haggai ii. 6; Isaiah i. 10), for the time is at hand (Rev. i. 3.)

"Your wisdom hath been exercised to mark the boundaries of kingdoms, and to define the limits of empires! and has not the aggressor overleaped all barriers, and the strength of treaties broken snapped assunder as tow? And why! Because when the Almighty awarded to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel, (Deut. xxxii. 7, 8.) By an unrepealed covenant, the Lord God declared unto Abram, concerning the land of Palestine, "unto thy seed have I given this land, from the river of Egypt to the great river, the Euphrates." (Gen. xv. 18.) This gift was ratified unto him for an everlasting possession, and to his seed after him, when the Almighty gave him his covenant, and changed his name to Abraham. (Gen. xvii. 4, 8.) For the purposes of infinite wisdom fast hastening to maturity, the Lord God hath scattered his inheritance to the four winds of heaven. But hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him, and keep him as a shepherd doth his flock. (Jer. xxxi. 10.)

"As the spirit of Cyrus, king of Persia, was stirred up to build the Lord a temple, which was in Jerusalem (2, Chron. xxxvi. 22, 23;) who is there among you, high and mighty ones of all the nations, do fulfil the good pleasure of the holy will of the Lord of heaven, saying to Jerusalem, "Thou shalt be built," and to the temple, "Thy foundation

shall be laid ?" (Isa. xliv. 28.) The Lord God of Israel be with such. Great grace, mercy and peace shall descend upon the people who offer themselves willingly ; and the free offerings of their hearts and hands shall be those of a sweet smelling savour unto him who hath said, "I will bless them that bless thee (Gen. xii. 3,) and contend with him who contendeth with thee. (Isa. xlix. 25.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

"Signed and sealed in London, 8th of January, in the year of our Lord 1839, in the name of the God of Abraham, of Isaac, and of Jacob, on behalf of many who wait for the redemption of Israel."

[The foregoing appeal clearly indicates that the Holy Spirit of Inspiration is resting upon the writer, and that he feels a deep and lively interest in the welfare of scattered Israel, and evidently longs for that time when Zion and Jerusalem shall be re-built, and David's Son shall sit on David's throne, and rule over his people, as predicted by the prophet; and yet had the writer the priesthood, and the blessings of the renewed covenant, he would see many things which are now hidden from his view ; and understand much, which is now veiled in mystery. (Acts. xxii. 16).]

MINUTES OF THE GENERAL CONFERENCE.

A General Conference of the Church of Jesus Christ of Latter-Day Saints, was held at the Carpenter's Hall, Manchester, on Tuesday, the 6th day of Oct,. 1840, it being the 1st day of the 7th month of the 11th year of the Church, when the following officers of the travelling High Council were present, viz., Elders B. Young, Orson Pratt, W. Woodruff, Willard Richards, H. C. Kimball, and G. A. Smith ; other officers, viz., High Priests, 5 ; Elders, 19 ; Priests, 28 ; Teachers 4, and Deacons 2.

The Meeting being called to order a little after ten o'clock, by Elder B. Young, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Orson Pratt, be President of the Conference, which was carried unanimously.

Elder George Walker was chosen clerk. After singing and prayer by the President—

				Members.	Elders.	Priests.	Teachers.	Deacons.
The Conference at Preston, including the Churches in the care of Elders Melling and Withnall, was represented by Elder Melling				665	18	23	11	2
Ditto	Potteries,	ditto	Elder A. Cordon	248	9	32	9	9
Branch	Birmingham,	ditto	ditto	4	0	0	0	0
Ditto	West Bromwich,	ditto	ditto	21	0	3	1	0

Conference,	Clitheroe,	ditto	Elder T. Smith	295..	10..	11..	9..3
Ditto	Herefordshire, Gloucestershire, &c. was represented by.....		Elder Woodruff....	1007..	19..	78..	15..1
Conference,	Glasgow and region round about, represented by		Elder Mulliner....	193..	8..	7..	5..3
Branch,	Hilsborough, Ireland,	ditto	Elder E. Curtis ..	5..	0..	0..	0..0
Ditto	Isle of Man,	ditto	Elder H. Clark ..	6..	0..	0..	0..0
Conference,	Liverpool,	ditto	Priest W. Mitchell	100..	3..	4..	2..1
Branch	London	ditto	Elder H. C. Kimball	11..	0..	2..	0..0
Ditto	Macclesfield	ditto	Priest I. Brown....	71..	0..	6..	2..2
Conference,	Altrincham, including Middlewich, Northwich, and Peover, was represented by		Elder W. Berry	82..	1..	3..	3..3
Branch	Bedford	ditto	Elder Young ..	36..	1..	1	
Ditto	Stockport	ditto	Elder Littlewood..	140..	2..	5..	2..1
Ditto	Bolton	ditto	Priest Barrows....	61..	0..	2..	1 0
Ditto	Duckinfield,	ditto	Elder Albistone ..	76..	1..	3..	1 0
Conference,	Edinburgh,	ditto	Elder Orson Pratt	43..	0..	2..	0..0
Branch,	Pendlebury,	ditto	Elder H. Royle ..	36..	0..	2..	0..0
Ditto	Eccles,	ditto	Brother E. Leather	13..	0..	3..	0..0
Ditto	Whitefield	ditto	El. Walker Johnson	39..	1..	2..	3..0
Ditto	Ratcliffe	ditto	Elder John Allen	16..	1..	2..	0..0
Ditto	Brampton	ditto	Elder T. Tweddle..	40..	1..	1..	1..0
Ditto	Alston	ditto	Elder J. Sanders..	39..	2..	1..	2..0
Ditto	Newcastle-upon-Tyne	ditto	Elder Amos Fielding	6..	0..	2..	1..0
Ditto	Manchester	ditto	Elder B. Young ..	364..	4..	27..	6..1
Ditto	Ancrum,	ditto	Elder Orson Pratt	9			

The President brought before the Conference the subject of Ordinations, and after various observations thereon :—

It was proposed by Elder G. A. Smith, that for the future, Ordinations be not attended to, except by the travelling High Council, or under such restrictions as they may adopt in reference thereto.

Elder Young spoke on the subject of Conferences, and also with respect to restricting Ordinations; and suggested that, for the future, General Conferences should, in a great measure, be done away with, or restricted to the travelling High Council for to hold Conferences at such places, and at such times as they may think proper; after taking into consideration the great expense attendant upon holding General Conferences, and the inconvenience experienced by members attending them.—The meeting adjourned at a little after 12 o'clock.

At 2 o'clock, the meeting opened with prayer, after which Elder Kimball spoke on the subject of Elders taking upon themselves the responsibilty of ordaining Officers in this church ; after pointing out the evils that might result therefrom, he proceeded to treat upon the duty of members towards those who preside over them in the Lord, and respecting the members administering to the temporal necessities of those whose calling it is to labour amongst them in spiritual things.

It was moved by Elder Richards, seconded by Elder T. Smith, and car-

ried unanimously, That all Ordinations for the time being be confined to, or under the regulations of the travelling High Council.

Elder Young called the attention of the Conference to the case of Emma Bolton, a female from the Potteries, who had conducted herself disorderly; Elder Johnson, and others, spoke to several cases of improper conduct on her part; after which it was moved by Elder Young, seconded by Elder Kimball, and carried unanimously, that Emma Bolton be cut off from the church.

The President then called the attention of the Conference, to a letter from Isaac Brown and other officers of the church at Macclesfield, concerning Elder Heath, and also to some half-a-dozen charges preferred by the said Isaac Brown, James Galley, Edward Horrocks, and John Horrocks, and Deacon Hampson against the said Elder Samuel Heath, for several items of misconduct, and neglecting the duties of his office, to all of which charges Elder Heath pleaded not guilty. The complainants then entered into proof of the several items, to which Elder Heath replied by stating that the charges against him, were in consequence of a misunderstanding, &c.; the proceedings opened a wide field for instruction from Elder Young, followed by the President, who recommended the parties to become reconciled to each other, stating that he did not consider the charges preferred against Elder Heath sufficiently substantiated; to withdraw fellowship from him; when it was moved and seconded, that no further proceedings be taken on this subject, which was carried unanimously. After which the Conference adjourned till seven o'clock.

At seven o'clock, the meeting was opened with prayer.

The President having made such preliminary remarks as the importance of the subject called forth, proceeded to call upon those who were willing to volunteer their services to labour in the vineyard of the Lord, when the Officers gave their names as follows:—

High Priests.	Elders.	Priests.
H. Clark,	George Watt,	William Snailam,
Thomas Smith,	John Parkinson,	William Speakman,
A. Cordon,	David Moss,	John Needham,
Thomas Kington,	Martin Littlewood,	James Mahon,
Orson Pratt,	William Parr,	Frederick Cooke,
Brigham Young,	Samuel Heath,	Robert Crooks,
H. C. Kimball,	John Sanders,	William Mitchell,
Willard Richards	Theodore Curtis	William Black,
Willford Woodruff,	Henry Royle,	Robert Williams
George A. Smith.	Thomas Tweddle,	William Jones,
	John Leigh,	Thomas Pollitt,
	Amos Fielding,	Richard Steel,
	Thomas Richardson.	John Burns,
		Jos. Knowles,
		Richard Benson,
		John Wyche,
		William Roylance,
		Jos. Street,
		Jos. White.

Moved, seconded, and voted—

That Elder George Watt, go to Edinburgh.—Elder Alfred Cordon, go to Birmingham, also take charge of the Staffordshire Potteries Conference, and John Burns, Priest, go with him.—Elder Thomas Kington takes charge of Herefordshire Conferences, as heretofore, also Garway, &c.—William Snailam, Priest, go along with Elder Kington.—Joseph Knowles, Priest, to accompany Elder Kington.—Brother Robert Crooks, Priest, to go to Bolton.—Thomas Richardson, Elder, go to Herefordshire.—John Needham, Priest, to go with him.—H. Clark, Elder, go to the Isle of Man. Elder Thomas Tweddle, go to Glasgow.—John Sanders, Elder, labour at Alston and go to Carlisle as soon as practicable.—Amos Fielding, Elder, Newcastle-upon-Tyne.—Elder John Parkinson, to go to Greenock.—Elder Henry Royle, go to Cly, in Flintshire.—William Mitchell, Priest, go to Leeds.—Elder Thomas Smith, remain at Clitheroe.—Elder John Leigh, and James Mahon, Priest, go to Arden, Cheshire.—Joseph White, and Richard Steele, Priests, to labour under the direction of Elder Cordon. Frederick Cooke, Priest, labour with Elder Henry Royle, in Flintshire.—Elder John Smith, to be ordained High Priest, to take charge of the Church in Manchester, and the regions round about.—Elder Peter Melling, to take charge of the Church as heretofore, in connection with Elder H. Withnall.—John Wych, Priest, to go into Staffordshire, and labour under the direction of A. Cordon.

Moved and seconded, that the remainder of the Officers who have volunteered, be left to the Travelling High Council, to dispose of, and appoint to such places as they may judge expedient.—Carried.

Moved and seconded, that in consequence of there not being time to transact all the business of this Conference, the Ordination of Officers be left to the Travelling High Council, to ordain, from time to time, such Members as they may consider requisite. Carried.

Elder Young then adressed the Meeting on the propriety of establishing a Fund for the support and clothing of such Members as may from time to time be called out to labour in the vineyard, and whose circumstances may require that their necessities be administered unto.

The President afterwards addressed the Meeting on the same subject, and pointed out the difference between preaching for money, and the Elders having their necsssities ministered unto, while they are called to labour, "without taking thought for the morrow."

Elder Richards followed on the same subject, also Elder Kimball; after which, Elder Young moved, that wherever a branch of the Church is established, two Members be appointed to receive the weekly voluntary contributions of the Members, for promoting the spread of the gospel, and the same to be disposed of by the vote of the Church, in council with the travelling High Council. Seconded by Elder G. A. Smith, and carried.

The Minutes of the Conference were then read and accepted,—when the Conference adjourned sine die.

ORSON PRATT, President.
GEORGE WALKER, Secretary.

W. R. Thomas, Printer, Spring Gardens, Manchester.

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REMOVAL.

We would hint to our correspondents, that we expect to remove our Office before long, so that they may recollect the change of Address, when we have given them the *time when*, and place where, as we will seasonably do before it takes place.

The Church of Latter-Day Saints, in Manchester, meet for Public Worship in the Carpenters' Hall, Garratt Road, every Sabbath, at half-past Ten, half-past Two, and half-past Six o'clock.

THE

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 7, Vol. 1. NOVEMBER, 1840. Price 6d.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 149, Oldham Road, and by Agents throughout the Kingdom.

MANCHESTER:

PRINTED BY W. R. THOMAS, 61, SPRING GARDENS.

HYMN.

(From the Times and Seasons.)

THE WORD OF WISDOM,

BY MISS ELIZA K. SNOW.

"For to one is given by the spirit, the word of wisdom."
1*st* Cor. xii. 8.

The Lord imparted from above
  The word of wisdom for our blessing!
But shall it unto many prove
  A gift that is not worth possessing?

Have we not been divinely taught,
  To heed its voice and highly prize it?
Then who shall once indulge the thought
  It can be better to dispise it?

Has self-denial grown a task?
  Or has that word been vainly spoken?
Or why, I fain would humbly ask,
  Why is that word, so often broken?

It is the straight and narrow way,
  That leads to the Celestial City;
That high taught saints should go astray,
  Thro' gentile customs, is a pity.

O that the saints would all regard
  Each gracious word that God has given,
And prize the favor of the Lord
  Above all things beneath the heaven.

TO CORRESPONDENTS.

If our numerous Correspondents will always give us their address, in connection with the dates of their letters, it will save us much trouble.

CONFERENCE NOTICES.

The Churches are reminded that the Quarterly Conference at the Gadfield Elm Chapel will be on Sunday the 13th of December; at Stanley Hill on the 20th of December; at the Staffordshire Potteries on the 27th of December; at Preston on the 3rd of January, and at Clitherhoe on the 10th of January next; at Half-past Ten, A. M.: and it may be expected that one or more of the Travelling High Council will attend each of the above Meetings.

NOTICE.

Mr. Wm. Hewitt's Tract against the Latter-Day Saints will be fully replied to in our next No.

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LECTURES ON THEOLOGY.

(Continued from Page 150.)

SECTION III.

LECTURE 3.—ON FAITH.

1. In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men, that such a being did actually exist: and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could centre for life and salvation. For faith could not centre in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. x. 14. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? (or one sent to tell them?") So then faith comes by hearing the word of God. [New Translation.]

2. Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3. First, The idea that he actually exists.

4. Secondly, A *correct* idea of his character, perfections and attributes.

5. Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will.—For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6. Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7. As we have been indebted to a revelation which God made of himself

to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi. 7,8,9. 1st Cor. ii. 9, 10, 11. "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the Spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8. Having said so much, we proceed to examine the character which the revelations have given of God.

9. Moses gives us the following account in Exodus, xxxiv. 6, "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Psalm ciii. 6, 7, 8. "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm ciii. 17,18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc. 2. Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God." Heb. i. 10, 11, 12. "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands: they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail." James i. 17. "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi iii. 6. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10. Book of Commandments, chap. 2nd, commencing in the third line of the first paragraph: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round:" Book of Commandments, c. xxxvii. 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round the same yesterday, to-day, and for ever."

11. Numb. xxiii. 19. "God is not a man, that he should lie; neither the son of man that he should repent." 1st John iv. 8. "He that loves not, knows not God; for God is love." Acts x. 34. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12. From the foregoing testimonies we learn the following things respecting the character of God.

13. First, That he was God before the world was created, and the same

God that he was, after it was created.

14. Secondly, That he is merciful, and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15, Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, to-day, and for ever; and that his course is one eternal round, without variation.

16, Fourthly, That he is a God of truth and cannot lie.

17. Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18. Sixthly, That he is love.

19. An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can centre in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not *centre* his faith in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20. But, Secondly, Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21. But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering. For without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day, and for ever, and that his course is one eternal round.

22. And again, the idea that he is a God of truth, and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth, and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not man that he can lie, it gives power to the minds of men to exercise faith in him.

23. But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their pri-

vileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24. And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God, so as to obtain eternal life?

25. From the above description of the character of the Deity, which is given him in the revelations, to men there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

26. Let us here observe, that the foregoing is the character, which is given of God in his revelations to the Former-Day Saints, and it is also the character which is given of him in his revelations to the Latter-Day Saints, so that the Saints of former days, and those of latter days are both alike in this respect; the "Latter-Day Saints" having as good grounds to exercise faith in God, as the former-day saints had, because the same character is given of him to both.

Question.—What was shown in the second lecture?

Answer.—It was shown how the knowledge of the existence of God came into the world. (§ III. ¶. 1.)

Q. What is the effect of the idea of his existence among men?

A. It lays the foundation for the exercise of faith in him. (§ III. ¶ 1.)

Q. Is the idea of his existence, in the first instance, necessary, in order for the exercise of faith in him.

A. It is. (§ III. ¶ 1.)

Q. How do you prove it?

A. By the 16 chapter to Romans, and 14 verse. (§ III. ¶ 1.)

Q. How many things are necessary for us to understand respecting the Deity, and our relation to him, in order that we may exercise faith in him for life and salvation?

A. Three. (§ III. ¶ 2.)

Q. What are they?

A. First, that God does actually exist: Secondly, correct ideas of his character, his perfections and attributes: and, Thirdly, that the course which we pursue is according to his mind and will. (§ III. ¶ 3, 4, 5.)

Q. Would the idea of any one or two of the above mentioned things enable a person to exercise faith in God?

A. It would not, for without the idea of them all, faith would be imperfect and unproductive. (§ III. ¶ 5.)

Q. Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation?

A. It would: for by the idea of these three things, faith could become perfect, and fruitful, abounding in righteousness unto the praise and glory of God (§ III. ¶ 5.)

Q. How are we to be made acquainted with the before mentioned things respecting the Deity, and respecting ourselves?

A. By revelation. (§ III. ¶ 6.)

Q. Could these things be found out by any other means than by revelation?

A. They could not.

Q. How do you prove it?

A. By the scriptures: Job xi. 7, 8, 9. 1 Corinthians ii. 9, 10, 11. (§ III. ¶ 7.)

Q. What things do we learn in the revelations of God, repecting his character?

A. We learn the six following things:—First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons; and Sixthly, that he is love. (§ III. ¶ 12, 13, 14, 15, 16, 17, 18.)

Q. Where do you find the revelations which give us this idea of the character of the Deity?

A. In the bible and book of commandments, and they are quoted in the third lecture. (§ III. ¶ 9, 10, 11.)

Q. What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A. It would prevent him from exercising faith in him unto life and salvation.

Q. Why would it prevent him from exercising faith in God?

A. Because he would be as the heathen, not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. (§ III. ¶ 19.)

Q. Does this idea prevent this doubt?

A. It does; for persons having this idea are enabled thereby to exercise faith without this doubt. (§ III. ¶ 19.)

Q. Is it not also necessary to have the idea that God is merciful and gracious, long suffering, and full of goodness?

A. It is. (§ III. ¶ 20.)

Q. Why is it necessary?

A. Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long suffering, and full of compassion, gracious and merciful, and of a forgiving disposition, man would be cut of from before him, in consequence of which he would be in continual doubt, and could not exercise faith: for where doubt is, there faith has no power, but by man's believing that God is full of compassion and forgiveness, long suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. (§ III. ¶ 20.)

Q. Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A. It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long suffering into rashness, his love into hatred, and in consequence of which doubt, man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday, he is to-day, and will be for ever. (§ III. ¶ 21.)

Q. Is it not necessary also, for man to have an idea that God is a being of truth before they can have perfect faith in him?

A. It is: for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him, but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. [§ III. ¶ 22.]

Q. Could man exercise faith in God so as to obtain eternal life, unless he believed that God was no respecter of persons?

A. He could not: because without this

idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. [§ III. ¶ 23.]

Q. Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love?

A. He could not: because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. [§III. ¶24.]

Q. What is the description which the sacred writers give of the character of the Deity calculated to do?

A. It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds and nations and that from age to age, and from generation to generation. [§ III. ¶ 25.]

Q. Is the character which God has given of himself uniform?

A. It is, in all his revelations whether to the Former-Day Saints, or to the Latter-Day Saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. [§ III. ¶ 26.]

A REMARKABLE VISION.

(Concluded from p. 154)

Extracts from Elder Cowdery's Letter, contained in the October No. of the 'Messenger & Advocate,' p. 195.

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited;" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattered timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plough of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top, down its side; and when myself visited the place in the year 1830, there were several trees standing; enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

The manner in which the plates were deposited:

First, a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture without was prevented from entering. It is to be observed also that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small

pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never-failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forgot to say that this box, containing the record, was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surfaee while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by.

You will have wondered perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, (see Star, p. 131-2) after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating opon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection, that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favoured with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record, a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of

his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there* was the pure unsullied record, as had been described—he had heard of the power of enchantment and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditation he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence, could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake, he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the com-

mandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands, the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvellous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, nothwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge, till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long sea-

son; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, nothwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands, shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvellous work which shall follow the coming forth of this fulness of the gospel. Now go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil and obtain these precious things."

PUBLIC DISCUSSION

ON THE ISLE OF MAN.

(From the "Manx Liberal" of Oct. 4th, 1840.)

On Friday evening last, while Mr. Taylor, who professes to be a missionary from the Latter-Day Saints, was lecturing in the Wellington Market Hall, in this town, he was interrupted in a very indecorous manner by a party of Primitive Methodist preachers, and a young man of the name of Gill, who is both an itinerant bookseller and a Wesleyan Methodist local preacher, who ever and anon, kept annoying him, until at last they so far confused the meeting as to stop the lecturer. There and then, in the fury of their zeal, they appeared ready for combat, but certain individuals possessing more discretion than religious intolerance, quelled the rage of the "disorderlies," and showed the impropriety of such a proceeding, by stating that the room was Mr. Taylor's—that they had met for the purpose of religious worship, and ought not to be disturbed—but if they conceived that the speaker had advanced any thing contrary to the word of God, they had no doubt but that Mr. Taylor would meet them if they appointed a time and place for public discussion. To this the lecturer consented, but at the same time gave them to understand that he was not favourable to disputation. Next day Mr. Taylor received a letter from Mr. Hamilton, charging him with having "misquoted the word of God; with having mutilated it, added to it, and taken from it; with having uttered blasphemy; and with endeavouring to decoy souls to perdition;" all of which Mr. H. declared himself ready to prove if Mr. T. would meet him at 7 o'clock on Monday evening, in the Wellington Market Hall. Mr. Taylor accepted of the challenge on condition that each party should be allowed to choose his own chairman—that Mr. Hamilton should speak first, and be allowed one hour, and that he (Mr. T.) should have one hour to repudiate the supposed charges, and that each should have an additional half-hour to reply. Mr. Hamilton having approved of the conditions, on Sunday Mr. Taylor announced the intended discussion to his congregation, and on Monday evening, at the time appointed, the large room was completely filled by persons anxious to

witness the coming conflict betwixt the two champions.

All preliminaries being over and chairman chosen, Mr. H. was called to defend his charges. He instantly rose and commenced his harangue by shewing what a clever fellow he had been, what he had done, and by inference, what he was still able to do. He said that he once took part in a similar discussion, and so effectual were the weapons of his oratory that his antagonist died within three days, and that on a subsequent occasion he was equally successful. This, as might be expected, raised some excitement in the meeting, and created some alarm for the safety of his opponent, who seemed domed to fall beneath the fatal influence of his death-striking logic.—But as he proceeded it soon became apparent that he was a mere braggadocia, possessing no qualifications save ignorance and presumption. His countenance void of every trace of intelligence—his common-place expressions abounding with tautology—the stiffness of his attitude—the inaccuracy of his language and the monotony of his tone—all indicated his utter inability to effect his purpose, so that the missionary had nothing to fear from the inoffensive weapons of the harmless Hamilton. However, he managed to occupy his hour in the delivery of one of his favourite sermons on the origin, nature, and design of the gospel, but made not even the most distant allusion in reference to the gross and unfounded charges he had pledged himself to prove.

Mr. T. being called, rose, and expressed his surprise that no proof of the charges laid against him had been attempted; but as he was allowed an hour, he would have to imitate the example of his friend, and preach too. His opponent had said much about the gospel; he too believed it to be the "power of God unto salvation to every one that believeth;" but it was the gospel of Jesus Christ, and not a part but the whole of the gospel. Mention had been made of different sections of the church; he did not believe that the church of Christ was divided into sections. The Holy Spirit did not inspire one party with one opinion and another party with another opinion; God was not the author of confusion; there was one God, one faith, and one baptism. All the different sections of the church, as they were called, originated in the observance of the opinions of men rather than the Word of Eternal Truth. As the gospel was unchangeable, and its Author no respecter of persons, the church at the present day ought to be the same, with regard to its offices, gifts, and privileges, as in the apostolic age. Mr. T. having strenuously defended the above sentiments, then turned to Mr. H. and contended that the section to which he (Mr. H.) belonged was not established on apostolic principles, and that its ministers were not called according to the ordinance of God.

Mr. Hamilton again rose, but utterly failed in his attempt to grapple with the arguments of his opponent.—Although a perfect stranger to the syntax of his mother tongue, he most pedantically boasted of his acquaintance with Greek! He said he had with him a Greek Testment, and that in it he could find a word called Bapto—that it signified to overwhelm, and that to overwhelm, as every body knew, signified to sprinkle with the hand!! He said that baptism was performed in different ways under different circumstances,—that in countries where there was little water they dipped their fingers in a little cup,

and that in countries where there was *no water* they baptised with *oil!!!* All this he said he was able to state on account of his great intimacy with history, a knowledge of which, he considered as necessary to a christian as a knowledge of the gospel itself!!!!

Mr. Taylor again rose, not to defend his principles, for they had not been attacked, but, as soon appeared, to inflict deserved chastisement on the arrogant simpleton, who had given the challenge without being able to utter a single sentence against his opponent; and this he did right well, for while poor Mr. Hamilton writhed beneath his heavy flagellation, it was truly heart-rending to witness his (Mr. H.'s) agony. There he sat biting his lips, and shaking his head, and every muscle of his distorted countenance seemed to implore the mercy of the meeting. Mr. T. concluded his speech by affectionately exhorting Mr. H. to repent and be baptised for the remission of sins, and them to enter by the door into the sheep-fold.

The time agreed to for the discussion having expired, the following motion was about to be put to the meeting—"Resolved—That as Mr. Hamilton has neither proved, nor attempted to prove, any of the charges made by him against Mr. Taylor, this meeting believes that they are all utterly false, and consequently indefensible." This motion, had it been put, would have been carried by an overwhelming majority. But this was not permitted, for at that moment Mr. Gill, the chairman for Mr. H., sprang on his feet, and dancing mad, "half sung, have screamed," to the following effect:—"As I have been implicated as one of the offenders on Friday evening last, I have a right to vindicate my conduct. We met here to discuss certain topics, but precious little has been said. It was I who wrote the letter charging him with having mutilated the word of God, with having added to it and taken from it, with having uttered blasphemy, and with having laboured to decoy souls to perdition, and I can prove it! and I can prove it! and I can prove it!" Here his voice was drowned by cries from all parts of the room of "shame, shame"—"put him down"—"put him out," mingled with hisses and groans. The tumult having subsided, he made an attempt to give out the doxology, when "no! no!" from a hundred voices assailed his ears. Then Mr. Taylor, who had conducted himself during the meeting both as a gentleman and a christian, gave out the doxology, and concluded with prayer, after which the meeting quietly dispersed.

ELDER JOHN TAYLOR'S REPLY

To Mr. J. Curran.

(From the "Manx Liberal" of Oct. 17th, Isle of Man.)

Sir—Having perused in your journal of last week a letter headed "Mormonism, or the Latter-Day Saints," signed "J. Curran," in which my principles are attacked, you will oblige me by inserting the following.

The writer commences by stating "that to give publicity to the doctrines of the above sect, (as he is pleased to term it) cannot fail to prove acceptable to many of the readers of your journal." I would remark that nothing can prove more "acceptable" to me, if the portrait be correctly drawn, and the principles truly developed. As publicity is what I have been courting ever since my arrival in Douglas, light and truth, "the law and the testimony," are what I want

to have my principles tried by, and not by the creeds and opinions of men. If Dr. C. will do this fairly, he will only accelerate the advancement of truth, which is already progressing with rapid strides. The public have been apprised of my anxiety for this, for when the Rev. Robert Heys, Wesleyan Minister of this town, published certain falsehoods, I published a reply in pamphlet form, in which I challenged him to an investigation of those principles before the public, and stated that the "Book of Mormon" should be the subject of discussion, and that the doctrines contained *in it* should be tested by the *Word of God*. This reply, through the favour of the proprietors, will be found in this week's *Liberal*.

The preparatory remarks of my latter antagonist I shall just touch upon. He introduces the Koran as an example of the Book of Mormon, and states that there are in it "the grandest and most sublime truths respecting God and his attributes; and this, he adds, "is exactly the character of the Book of Mormon, which is put forth by the Latter-Day Saints as given by inspiration: it is written apparently in imitation of the Scriptures where the historic is combined with what is strictly doctrinal and didactic." The great evil then is, that it is *like the Scriptures*—that it is *strictly* doctrinal &c. "If they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. But he says that they are "mixed up with all sorts of fictions." Perhaps we shall be favoured with some of them in his next communication. I perceive that the terms "delusion" and "error," are favourite terms with him, as well as with some of the rev. gentlemen of this town with whom I have had to do. He complains that "never at any period has pure religion been revived, or anything God-like made its appearance upon the earth, but Satan has opposed it." I would here ask has anything God-like recently made its appearance on the earth? or has pure religion lately been revived? Let the Doctor himself reply; these are his own words—"Now when we consider the *unhealthy state* of the professed Church, &c.;"—and in a communication to me, he observes in reference to the present state of the Church, that it is "UNHEALTHY, CORRUPT, and IGNORANT." It appears to me no other inference can be drawn from his reasoning than this—pure religion has been revived, something God-like has made its appearance upon the earth, but this God-like pure religion is *corrupt, unhealthy,* and *ignorant!* Is this consistency?—this the reasoning of a man who has come forth as the champion of truth, *alias* sectarianism? However incorrect the Doctor's reasoning may appear, I certainly must admit the accuracy of his first statement, "That never at any period has pure religion been revived, or anything God-like made its appearance on the earth, but Satan has opposed it through the many instruments under his controul," or "the god of this world" would not have found so many to assist the Doctor at this time. He refers his readers to 1st Tim. iv. 1. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith;" but the Doctor has not said what faith. Is it to the faith of the Methodists, the Universalists, the Presbyterians, the Roman Catholics, the Quakers, or to the faith of the Doctor himself, that Paul refers? The Apostle says, "Though we, or an Angel from heaven, preach any other gospel to you than that which we have

preached unto you, let him be accursed."—Gal. i. 8. But the apostle never says anything about Methodism, Presbyterianism, &c. If the Doctor alludes to the faith which Paul preached, I most unequivocally state that I believe the whole of it, and "contend earnestly for the faith that was once delivered to the saints," and that is the reason why I meet with so much opposition. In looking over his letter, however, I find that it is not to the apostle's faith he refers, for one great crime among the many that he has to lay to our charge is, that we have got a new apostolate; from which I infer that he does not believe in the order that God left in the Church, viz.,—apostles, prophets, pastors, teachers, all of whom were inspired men. I shall esteem it as a great favour, if he will undertake to show in his next, when the Lord altered the religion of the New Testament, and where it is mentioned in the Word of God that these offices are to be dispensed with.

The Doctor goes on to state that "these men pretended to have received from an angel of God the Book of Mormon." "These men" never pretended to have received any such thing from an "angel of God." "These men" had a revelation from an "angel of God," but never pretended to have received the Book of Mormon from that source. If all communications from heaven are only "pretended" revelations, then Gideon *pretended* to have had a revelation from an angel of God, Manoah made the same pretension, Moses was guilty of the same thing; as also Abraham, Jacob, Daniel, Zachariah, Mary, Peter, Paul, John, and many others. It is rather surprising the Doctor does not call them all impostors for making such pretensions; but I suppose that if he had been cotemporary with them they would have shared the same fate, for all the prophets and apostles were persecuted—"they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." And why? Because they were considered impostors. Why was our Saviour crucified? Because the priests and pharisees said he blasphemed and had a devil; and they thought they were performing a very pious act in crucifying him. Why was Stephen stoned and Paul imprisoned and scourged? Because some thought they were deceivers, testifying to things which were false.

One crooked piece of work he thinks is manifested in the Lord giving a revelation to frustrate the designs of wicked men, who had stolen some of Joseph Smith's writings, and had it in their hearts to alter the words which were written. I suppose he thinks it was impossible for a man who was a *thief* to alter the writing, or tell a *lie!* If he had the thief's document, he would doubtless think it quite sufficient to refute the other if it did not agree with it. But perhaps he had a *pious intention* in stealing it, and it might palliate his crime if he turned thief, in order to detect imposture; but if he was a *pious thief* he might also be a *pious liar*, and I would at any time rather have to do with a *wicked* liar than with a *pious* one. I cannot perceive anything like evil in the circumstance alluded to by the Doctor; if he perceives anything of the kind, it must have originated in his own breast. I would, therefore, remind him of the old motto—"Evil be to him that evil thinks." That men have wickedly and designedly altered the writings of others I am fully prepared to show;—that Mr. Heys has introduced into his pamphlet words which he cannot substantiate

is evident, and perhaps I shall be able to point out other alterations before we get through.

Hanover-street,
Oct. 13, 1840.

EXTRAORDINARY MISSION TO THE JEWS.

From the April No. of the "*Times and Seasons*," published at Nauvoo, Il. U. S., we learn that the Saints in America, have appointed our beloved brethren and fellow labourers, Elders Orson Hyde and John E. Page, on a Mission to the Jews, in various parts of the world, and to Jerusalem. The following document sets forth the object of the Mission, and will not fail to make a deep impression in the minds of the public in this country and in America, especially that portion of them who look for redemption in Israel. We give them our heart and hand to fellowship and aid them in this enterprise, and sincerely recommend them to the confidence of all who may feel to lend a helping hand in a cause of such deep interest to the human family.

"*To all people unto whom these presents may come*—GREETING.

Be it known that we, the constituted authorities of the Church of Jesus Christ of Latter-Day Saints, assembled in Conference, at Nauvoo, Hancock county and State of Illinois, on this sixth day of April, in the year of our Lord, one thousand eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world. From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation have been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy land, has already arrived.

As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah; and also, of the overthrow of the present kingdoms and governments of the earth, by the potency of his Almighty arm in scattering famine and pestilence like the frost and snows of winter, and sending the sword, with nation against nation, to bathe it in each other's blood. It is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people for their consideration, their profit, and their learning; and feeling it to be our duty to employ the most efficient means in our power to save the children of men from "abomination which maketh desolate"—we have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople, and Jerusalem; and also other places that he may deem expedient, and converse with the priests, rulers, and Elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant, and the servant of the public in distant and foreign countries for Christ's sake, we do confidently recommend him to all re-

ligious and christian people, and to gentlemen and ladies, making no profession, as a worthy member, of society, possessing much zeal to promote the happiness of mankind, fully believing that they will be forward to render him all the pecuniary aid he needs, to accomplish this laborious and hazardous mission for the general good of the human family. Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands and aid him by their influence, with an assurance that such as do this, shall have the prayers and blessings of a poor and an afflicted people whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedom's soil with MARTYR'S BLOOD.

Mr. Hyde is instructed by this Conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned,

JOSEPH SMITH, JUN., Chairman.
ROBERT B. THOMPSON, Clerk.

Brothers Smith and Robinson will discover by the Conference minutes, that our worthy brother, Elder John E. Page, was duly appointed by said Conference to accompany me in this mission; and to receive the same credentials as my own.

Yours sincerely,
ORSON HYDE."

SPREAD OF THE GOSPEL.

Since Elders Hyde and Page started on their mission, we notice the following communication from them, which we extract from the "*Times and Seasons*" of April last:—

Quincy, Ill., April 28th, 1840.

Brothers Smith & Robinson,

I left Commerce on the 15th inst. on my journey to the Holy land in Asia. I stopped in Lima and preached there on the 16th, to an attentive congregation. While speaking, Brother Page rode up in a carriage, came in and spoke to the people at the close of my discourse. On Friday, the 17th inst., Brother Miles brought us to this place; and on Saturday evening, we commenced preaching, and then gave our appointments for preaching on Sunday, Sunday night, and every night during the week, with the exception of one. Last Sunday we closed our public labours in this place, after administering the sacrament to the brethren and sisters.

There have been fifteen persons added to the church by baptism. during our meeting; and I think there are eight more that will be baptized to-morrow. Bro. Page has gone into the country to preach and baptise some to day. The Lord is truly with us, and enables us to speak with a power that finds way to the hearts of the people. The priests begin to be a little uneasy, because their members will believe the truth, and go down into Jordan: no, Mississippi. The people have treated us kindly, and have been very attentive to hear the word. The seed sown has taken deep root. Many will slip up to Commerce to be baptized, who will be the fruits of our labour here. Most to much of a cross to come forward and own their Lord here. We expect to leave this place for Columbus day after to-morrow.

Our motto and prayer is this, Roll

on thy kingdom thou king of saints, and preserve thy servants from pride and vanity, and from the snares of wicked men, and from the cunning craftiness of the devil. Pray for us, brethren, that we may have grace and power to stand, and not faint, or fall out by the way. Our health is getting good, prospects are fair, and by the grace of God we will slay Goliah, capture the enemies' forces, and bring them into the camp of Israel.—So farewell for the present, in the bonds of the new covenant,

ORSON HYDE,
JOHN E. PAGE.

P. S.—29th April, baptized eight, making in all twenty-three.

From the same No. we extract the following:—

Philadelphia, Pa., May 5th, 1840.

Brothers Smith & Robinson,

I am happy in stating to you, that the work of the Lord is prosperous, and the kingdom of our God rolls on gloriously, in these eastern lands.

A little more than one year ago, when first I visited these parts, there were no more than thirty or forty members of the church of Latter-Day Saints within sixty miles of this place; but so mighty has truth flourished, and the word of God prevailed, that at present I suppose not less than four hundred might be found within that distance, who have obeyed the everlasting gospel, and are now rejoicing in the new and everlasting covenant; and believing that God assuredly has spoken from the heavens in the last days.

In Chester county, where I have spent the greater part of my time, the past year, the church I believe now numbers eighty members, and the work of the Lord in that region is in a very prosperous condition. Multitudes are believing the truth, and doors are open for preaching on the right hand and on the left: and I must say with feelings of gratitude and respect to the brethren and friends in Chester county, that they have manifested a spirit of generosity and liberality worthy of imitation, in assisting the brethren in their mission to Europe, and also in the late mission to Washington city. The last I heard from Elders Davis and Dean, they had baptized thirty-three in Lancaster county.

The work of God is prospering exceedingly in this city, and also in Jersey, eight or ten are baptized almost every week: peace reigns in our midst, although some of the priests rage without, and the people imagine many vain things. The harvest truly is great, and the labourers are few. There is a great call for faithful labourers in these eastern lands.

Yours in haste,
LORENZO BARNES.

OPPOSITION TO THE BOOK OF MORMON.

It is really wonderful, and fills the mind of the Saints with a mixture of astonishment and pity, to witness the extreme absurdity and utter weakness of the objections which are generally urged against this book.

The learned doctors and well educated priests frequently bring forward objections like the following, which are from the pen of J. Curran, and published in the "*Manx Liberal*" of Oct. 24th.

After various quotations from the Book of Mormon, he quotes the following texts from the Bible, in order

to prove that there can be no other revelation: "Paul says *he kept back nothing that was profitable,*" and that he "*did not shun to declare the whole counsel of God.*"—Acts xx. And again, that "*All scripture was profitable, &c., and able to make the* word *of God perfect.*"—Tim. iii. 16.

This last text of his is not in the Bible; it is some scripture of his own making. The passage reads "MAN of God perfect," instead of the "WORD of God perfect." This makes a world of difference. Thus he has added to, and diminished from the book, while in the effort to charge others with doing so.

We shall now proceed to notice each of these texts in their proper bearing, and see whether they answer the purpose for which Mr. Curran has brought them forward; viz., to prevent the possibility of more revelation being given.

Will Mr. Curran do away with all scripture which has been given since Paul declared to the elders of the church of Ephesus, Acts xx., "that he had declared the whole counsel of God, and that he had kept back nothing that was profitable?"!!!

He must do so, in order to make the text bear against the Book of Mormon, or any further revelation.

We will here record a catalogue of the books which are to be set aside by Mr. Curran's application of these texts.

John's gospel, his three epistles, his revelations on the island of Patmos, for all these were written not only after Paul had made the above declaration, but after he was dead. Now if Paul had made the scriptures complete, as Mr. Curran infers, then why should John write four books of scripsure after Paul was dead?!!!

But we do not stop with the loss of these four books, but we must give up the very book from which Mr. C. quotes, viz., the Acts of the Apostles; for Luke wrote that book after Paul had declared the whole counsel of God to the Ephesians. So that poor Luke and John have fallen into the same blunder as Mormon; viz., to write a book after Paul had declared the whole counsel of God!!! But we do not stop here; we must, by the same logic, lose the Epistles of Paul himself, for he wrote his epistles mostly from Rome, while a prisoner there, and this was long after he had declared the whole counsel of God to the Ephesians, as recorded in Acts xx.; yes, in fact he wrote to the Ephesians themselves after the transactions recorded in the above text.

What a pity, O, Paul! that you should fall into the same delusion as Mormon, and the "despised deceivers and foolish impostors," as the Latter-Day Saints are called!

So much for the first text brought forward by Mr. Curran against the Book of Mormon.

I now proceed to his second, viz., Tim. iii. 16.; which, in connection with the xv. and xvii. verses, reads as follows:—

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the MAN of God may be perfect, thoroughly furnished unto all good works."

This text, if it proves anything against the Book of Mormon, proves equally as much against the whole of the New Testament; for the New Testament writings were not in existence when Timothy was a child. It

was the Old Testament, and not the New, that Timothy had known from a child, and which "were able to make him wise unto salvation, through faith in Christ Jesus." Still the New Testament was necessary when it was given; and so is all scripture, whether in the Book of Mormon or any where else.

Mormon had just as good a right to write that which God revealed to him, as Paul had; and the Latter-Day Saints have as good a privilege as either of them—one has as good testimony as the other.

Another text is made use of by Mr. Curran, and by most of our opposers, viz., Rev. xxii. 18: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

This text is brought forward by many, to prove that God will never reveal any more, and that man must never record any more of his word. It is really pitiable, and a source of sorrow and mourning to those who do understand the Word of God, to see even learned men so utterly devoid of all reason and intelligence on these subjects. John had not the whole of the Bible before him, compiled as it now is, and then put his Revelation in the back end for a finish, and then seal up the heavens and the mouth of God from ever revealing more. The book mentioned in the text, refers to his revelation on the Isle of Patmos, which he was then in the act of finishing. See Rev. i. 11. "What thou seest, write in a book." Now if any man were to add words or sentences to the revelation of John, so that it would read different from that which he wrote, then they incur the penalty there spoken of. Now we simply ask whether the Book of Mormon is published by us as part of the words of the book which John wrote or received on the Island of Patmos? If so, then that text applies to it; but if not, then that text has not the most distant allusion to it whatever. Neither does that text at all prohibit God from revealing what he pleases, to whom he pleases, and commanding them to write it.

FALSEHOOD REFUTED.

Mr. Thomas Newton, in his preface to Mr. Livesey's pamphlet against the Latter-Day Saints, has charged our principles of separating husband and wife, parents and children. In reply to this wicked accusation, we quote the following from our Book of "Doctrine and Covenants." Section ci. Verse 4th.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow beings, and prevent them from embracing the truth, will have to answer for that sin."

THE "LONDON DISPATCH" AND THE LATTER-DAY SAINTS.

(From the "London Dispatch" of Nov. 8th.)

"A new religious sect, from the United States, calling themselves Latter-Day Saints, or Mormonites, have just pitched their tents in Gloucestershire, for the purpose of plundering the ignorant people in the neighbourhood of the palaces and cathedral of the Bishop of that diocese. These Mormonites are twelve in number, like the Apostles. They have a new bible of their own, in which it is declared that they are the apostles and prophets of the Church of Latter-Days, the only true and living church on the face of the earth; and as such, they tell the flocks of the learned clergy of the diocese of Gloucester and Bristol, that God has not revealed in the bible all that is sufficient to salvation, and that they are commissioned to declare to them a new revelation, wherein is the fulness of the gospel. This tale has been eagerly swallowed by the ignorant multitude.

Captain D. L. St. Clair, a gentleman of the neighbourhood, who has for some time been performing the work which ought to be done by the clergy, and attempting to reclaim them from the most degraded condition of human beings, gives this account of the success of the Mormonites:—From my own knowledge, says he, in a little tract addressed to these deluded people, they have plundered three families in Herefordshire, and left them in a state of the most abject poverty; one, a respectable farmer, has paid to them two hundred pounds; and two families in the parish of Basley have given them every shilling they possessed, and will probably be obliged to go into the union house, having nothing left but the clothes on their backs. In corroboration of this statement, have they not obtained money from you, and what becomes of the money, sometimes amounting to £10 a night, collected at their gatherings? We thought the followers of Southcote, and Irving, and mad Thom of Canterbury, were the most deluded of human beings; but it appears, they are surpassed in ignorance and folly by the men of Gloucester, who believe in this new bible, who give away their property to these false apostles, who are baptised anew in the hope that they shall live with Christ on the banks of the Mississippi, in glory and happiness for a thousand years!

We learn, in addition, that so late as the 29th of last month, ten poor persons were baptised in the parish of Boddington; and that upwards of 500 in the neighbouring parishes have joined these humbug saints, and this too, within from two to eight miles of the cathedral of Gloucester, whose Bishop has now two palaces to reside in, besides a prebendal house at Westminster, in Pear's Yard, and two rectorages, in all about £9000 a year. Has this Bishop, so well paid for attending to the flock, done any thing to abate this ignorance? Is it not the fact that there are not fewer than eighty non-resident clergymen under him—that there are eighty-six in the commission of the peace—that, until lately, the Chairman of the Quarter Sessions was a reverend doctor—that at the Quarter Sessions there are frequently more clergy than laity at the dinner table; and that ignorance is so great, that not one adult in fifty of the rural population can read? Can we wonder that these unfortunate creatures are led away by 'every wind of doctrine,' and that the gaols and madhouses are filled with the victims of ignorance and superstition? The

Mormonites were wise in their generation in squatting upon this diocese, and in all probability their next remove will be to the diocese of Canterbury—the land of mad Thomites—celebrated for the number of its clergy, the vast income of its prelate, and the ignorance of its christian population."

We have published the foregoing entire, in order to give our readers a specimen of the wickedness, ignorance and folly of the Editor of the "*London Dispatch.*"

Can any man in his senses believe that in Gloucestershire there are twelve men living in tents, who have come all the way from America for the sake of £200 from one man, and a few shillings from two or three others!!

Their passage-money will cost	£60
Their time as day-labourers for six months exclusive of board would be worth	£288
Their clothing on such a mission	£120
Total	£468

All this, besides the toils, fatigues, self-denial, and hardships of such a journey, and the trouble and expense of returning again to America; and all this for the paltry sum of 200 or 300 pounds, and this plundered from poor people!!!

Query. Why do not the laws put a stop to these twelve men's wicked proceedings? Is there no law against plundering in England?

Again, "these twelve men have a new bible!" I have been a member of the Church of Latter-Day Saints for upwards of ten years, and never before learned of their having a new bible. The only bible I have ever seen or heard of in use among them is the translation commonly called King James's.

As to twelve men of the Latter-Day Saints from America being in Gloucestershire, it is utterly false, without shadow of truth.

As to this sect being a new one just started in England, commencing first in the region of Gloucester, it is utterly false.

The Latter-Day Saints have more than 200 native preachers, and perhaps nearer 500, in England, Ireland, Scotland, and Wales.

They have been established in many parts of England for years.

As to their plundering any body in Gloucestershire or any where else, it is utterly false.

Neither do their preachers have one half the support that the Methodists or other orders do; they do not indulge in half the extravagance that ministers in general do, and therefore do not need so much.*

As to money which Mr. St. Clair charges them of plundering or even of receiving in that region, it is utterly false, and could only have grown out of misrepresentation in regard to some funds which were obtained there from men who had it to loan without distressing themselves in the least. And this by a fair business transaction to raise a printing fund for the purpose of printing hymn books and other religious works. The greater part of this sum has been paid again, and the residue will be punctually paid according to agreement.

As to £10 collected at a meeting, there has been no such collection, to my knowledge, or if there has, it has been on some special occasion for missionary purposes.

As to the Latter-Day Saints preaching a new doctrine, it is a false charge. Every body that has heard them knows that they preach faith in Christ, repentance towards God, and obedience to all the commandments of the gospel.

* The Latter-Day Saints have no salary, but go without p[illegible], trusting [illegible] voluntary contributions.

As to re-baptism, I will venture to say the people there were never baptised until lately; but only christened in their infancy, which every reader of the bible ought to know is not according to the gospel.

But again to this plundering business. The Bishop with two or three palaces and £9000 a year, is a humble shepherd of the true fold, is he not? His scores of non-resident clergy and others, all supported by a salary, are not plunderers, are they? The Methodists, with an extra fund of between two and three hundred thousand pounds raised at the Centenary of Methodism, are no robbers or plunderers, are they? No,—no,—it is this two or three hundred pounds, divided to twelve penurious missionaries (and this a falsehood) that is the only plundering known in England, is it not?

Now for education, perhaps if the people of Gloucester and the neighbourhood were taught a few lessons in reading and arithmetic, they could be made to believe that the bishop and priests who are alluded to by the "*Dispatch*," are going in the old way of Christ and his apostles; and that they should not suffer themselves to be led away from such true folds and such faithful shepherds, to follow after these men who are so extravagant as to live in tents, and require £200 to support them after a journey of 5000 miles. But after all, the people of that region are not so universally ignorant, for we circulate several thousand tracts, and four or five hundred of our periodicals among them. And besides this, we hold to a system of universal education among all classes, and we intend to bring it into operation among the saints as soon as possible; and when properly taught, and enabled to read the bible, if the Editor of the *Dispatch* and Captain St. Clair can reclaim them back to the £9000 a year system, and make them think it is the Church of Christ, they are at liberty to do so.

But I am inclined to think after all, that it is the Captain and the Editor who are led away and plundered by a set of false apostles and deceivers. I believe the people of the said parishes have too much common sense to be deluded by wolves in sheep's clothing.

I must now close, after giving the story of Alexander the Great and the pirate.

After Alexander had conquered the world, and robbed the treasury of all nations, a pirate was brought before him to be judged. Alexander enquired by what right he infested the seas?—By the same right, replied he, that Alexander conquers the world,—I am styled a robber because I command a small vessel, and you are styled a conqueror, because you command great fleets and armies. The monarch, struck with the justness of the comparison, dismissed his prisoner without further ceremony. This would be like the case of the hireling priests and the Latter-Day Saints, if the charge of their plundering the £200 were true, but it happens to be false. May God judge between us and our accusers.

LATEST NEWS FROM AMERICA.

[We stop the press to insert the following items, which we trust will be highly interesting to our friends in this country]:—

By the arrival of several Elders from America, bringing letters from Nauvoo, as late as the 6th Sept., we learn that the work of the Lord is prospering far beyond any former period. Elders Hyde and Page were still on their way for the Jewish mission, but their progress was slow, on account of hundreds

who were repenting, and seeking baptism at their hands; the people seem to hang to their skirts in Philadelphia, Cincennatti, and various other places, so that it seemed almost impossible for them to proceed any faster.

In Illinois and other Western States, scores and hundreds were embracing the truth, and even the red men of the forest, (the Lamanites) are beginning to believe the gospel, and are coming forward for baptism. Whole tribes are beginning to rejoice in the glad tidings of the fullness of the gospel.

Elder Blakesley, who has just arrived from the state of New York, informs us that he left churches in the western part of that state to the amount of about 400 Members, besides upwards of 100 who had emigrated westward. These were mostly the fruit of his own labours for the last year.

In the city of New York, in New Jersey, and on Long Island, the truth is also rapidly spreading. In Nauvoo and all that region, the saints are fast increasing their settlements; emigration is immense. Quite large villages are springing up in a single season, It is more healthy than last season; although there has been quite a number of deaths. Among others, we learn the death of the venerable Joseph Smith, sen,., in which a numerous circle of relatives have been called to mourn, and the Church to sympathise with them in the loss of a father indeed.

We learn also of the death of Bishop Partridge, the first Bishop of the Church of Latter-Day Saints. He died in the triumphs of faith.

Elder Semour Bronson is also dead. The following interesting account of his death is from Mrs. Kimball's letter, dated Sept. 6. She says, "A short time before his death, he told Brother J. Smith not to hold him any longer; for said he, I have seen Elder David Patten, and he wants me, and the Lord wants me, and I want to go. They then gave him up. At one time, as Elder Joseph Smith entered the room, he told him there was a light encircling him above the brightness of the sun; he exclaimed, the room is full of angels, they have come to waft my spirit home. He then bade his family and friends farewell, and sweetly fell asleep in Jesus. He requested Elder Smith to preach his funeral sermon, which he did. It was attended by thousands of people. The procession that marched to the grave was judged to be a mile in length. A more solemn sight I never witnessed; and yet the day was joyful, because of the light and glory which Elder Smith set forth. I can truly say my soul was lifted up."

We have also read a letter from Elder Clayton, from New York, bringing news of the safe arrival of the "North America," with the colony of Saints which went over in her: she was thirty-three days from Liverpool to New York; the Saints were principally well; some few children had died on the passage, and one man after she came to anchor. We have not the letter before us now, and cannot give the names of those who died. The colony were in good spirits, preparing to take passage further west.

"AWFUL DELUSIONS!" 'SHOCKING BLASPHEMY!' 'DREADFUL FANATICISM!' 'TERRIBLE DECEPTION!' 'DAMNABLE HERESY!'

These are some of the mild and gentle breathings uttered and published by some of the pious, loving editors and priests of this Christian country, in their opposition to the Latter-Day Saints.

We have been looking on for some time, and reading their publications, in hopes some of them would at length do us the extreme kindness to point out some of the particular points wherein we are deluded. After a careful search, we have at length been able to discern from various newspapers and pamphlets, the following catalogue of HORRIBLE charges against us:—

1. The Latter-Day Saints have purchased land in America!

2. The Latter-Day Saints are about to cultivate that land!!

3. The Latter-Day Saints emigrate to America!!!

4. The Latter-Day Saints are so deluded that they even pay their own passage to America!!!!

All the above charges are set down in the "*North Wales Chronicle*," together with many expressions of surprise that men can be so far gone in delusion.

Mr. Thomas Newton of Manchester, in his preface to Mr. Livesey's pamphlet, makes similar charges; and so does Mr. Simons of Dymock, (church minister.)

That emigrating to America is a delusion, or a new doctrine, must be a new discovery! We had supposed that all denominations of Christians were in the habit of emigrating there more or less.

If this emigration plan had been discovered to be a delusion two hundred years ago, America would still have been an unsettled wilderness.

We see men out of employ—they come to us for advice, our pity is moved—we tell them to emigrate to a country where there is plenty of labour, and provisions cheap; we advise the rich to impart to the poor, &c., and while we do this, we are said to be deluding the people. The Lord be judge between us.

PROGRESS OF REFORMATION IN ENGLAND.

Brother Henry Royle writes from Ourton, Flintshire, Wales, under date of October 30th, informing us of the establishment of a church there, consisting of thirty-two members. He says the work of the Lord is still progressing in that country.

Several letters from Edinburgh, Scotland, written by Elder O. Pratt state, that the cause is still rolling on in that place; several had put away their sins and embraced the gospel of late; which increases the church there to sixty-one members.

We learn that many are still embracing the truth in Preston and its vicinity, as that is the place where this work first started in England, we rejoice to hear that after several years have elapsed, it still rolls on, winning souls to salvation.

Letters from the Potteries and Birmingham inform us of the prosperity of the cause there; and that the churches are increasing in faith and in numbers beyond any former period.

We still receive cheering accounts from different parts of Herefordshire —it seems a great work is being accomplished there.

Our readers will see that the truth is completely triumphant on the Isle of Man; and that the gainsayers are confounded. Some have been already baptised there under Elder Taylor's labours, and we trust many more will follow.

Brother Kimball has just returned from a short mission to the churches in Clithero, Waddington, Chadburn, and Downham; they had overflowing congregations in all these places; the excitement is as great, or greater than at any former period, many are repenting and coming forward for baptism almost daily. In the last four weeks there have been between thirty and forty persons added to the church there, many of whom had been long opposed: They now see that the work which they thought was of the devil is really of God.

Much more news of importance, both from America and from various parts of England, is left out of this No. for want of room.

OBITUARY.

Died, in Lee County, Iowa Territory, North America, July 17th, after thirty hours illness, Sarah Emma, daughter of Wilford and Phebe Woodruff, aged 2 years and 3 days.

MANCHESTER:
Printed by W. R. Thomas, Spring Gardens.

BOOK OF MORMON.

This work will probably be out of Press in the course of two months. We have many very urgent calls for it, but we hope the public will be patient a little longer.

We have 5,000 Copies in press, which will probably supply the present demand.

HYMN BOOKS.

We have plenty of these on hand for present demand; but they will not last long if the work rolls on as it has done.

PLAIN FACTS,

In reply to the Rev. Mr. Bush. Price Three half-pence, or One Shilling per dozen.

This work is a good reply to most of the objections which are brought against us, especially in regard to new Revelations, and the old lie concerning Spaulding's Romance.

ADDRESS TO THE PEOPLE OF ENGLAND,

Price Two Shillings per hundred. A supply on hand.

NOTICE TO AGENTS.

We have heretofore supplied our Agents with all our works on credit, but we shall be compelled to alter our course, and only supply those who pay us money in hand; none need expect after this date, that orders will be attended to, unless they forward money to the amount, with the exception of the STAR which will be forwarded monthly as usual, but we shall expect them to forward the money for the last No. before we send the next, each month.

All those who are indebted to us for the STAR, or any of our works, will please forward us the pay immediately; and remember that we pay cash in hand for all our printing and binding, and cannot continue in business, unless the works are paid for.

VOICE OF WARNING.

500 Copies of this valuable work are just imported from America, and will partially supply the numerous calls. Those who wish for them will do well to apply soon. Price 1s. 6d.

N. B.—Our general Book Establishment for England will be at the "STAR" OFFICE, No. 149, OLDHAM ROAD, MANCHESTER, where our Agents and the public can procure such works as we may have on hand.

Lately received at our Office, new from Edinburgh, 2000 copies of a Pamphlet, entitled

"AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, AND OF THE LATE DISCOVERY OF ANCIENT AMERICAN RECORDS,

Which unfold the History of that Continent from the earliest ages after the Flood, to the beginning of the fifth century of the Christian era; with a sketch of the Rise, Faith and Doctrine of the Church of Jesus Christ of Latter-Day Saints;" by O. PRATT. Price Three Shillings per dozen, or Four-pence single.

HISTORY OF THE LATE PERSECUTION OF THE LATTER-DAY SAINTS IN AMERICA.

500 of these are received with the voice of Warning. Those who desire to read an impartial account of a persecution more dreadful than any thing on record in modern history, will do well to obtain a copy. It is a bound book of 216 pages, and price only 1s. 6d., notwithstanding the heavy duties on imported books.

POEM AND TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER.

A new supply of these have also arrived, and will be offered at 2s., or at 1s. 6d. to those who purchase the three kinds together. These works are all offered very low, considering the duties.

TIMELY WARNING.

A new edition of this valuable little sheet is published and for sale. Price One Halfpenny, as usual.

ELDER JOHN TAYLOR'S ANSWER TO REV. MR. HEYS.

A pamphlet of 12 pages, is on hand. Price 1s. per dozen.

JUST PUBLISHED, A REPLY TO MR. THOMAS TAYLOR AND MR. RICHARD LIVESEY.

Price 1s. per dozen, or Three Halfpence single.

POSTAGE.

All letters addressed to our Office, must be POST-PAID in order to insure attention.

The Church of Latter-Day Saints, in Manchester, meet for Public Worship in the Carpenters' Hall, Garratt Road, every Sabbath, at half-past Ten, half-past Two, and half-past Six o'clock.

THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 8. Vol. I. **DECEMBER, 1840. Price 6d.**

LETTER FROM ELDER JOS. SMITH.

[The following Letter was originally published in the "Times and Seasons" of July last. It was written by Mr. Joseph Smith from prison, during his confinement, in the persecution of 1838-9. We publish it in order to exhibit the spirit of courage, boldness, faith, assurance, charity, wisdom, and virtue with which it pleased God to endow him and his fellow-sufferers under the most trying circumstances which it is possible for human nature to endure. Those who have heard the character of this man of God slandered and vilified by those who know nothing of him, will be able to form some idea of him from this Letter.]:—

Liberty Prison, Clay County, Mo.

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter-Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It still seems to bear heavily in our minds, that the Church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; we think his letters breath a kind and generous spirit. We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States surveyor, Isaac Van Allen, Esq., the attorney-general, and Governor Lucas, of the Iowa Teritory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds, that the Saints aught to lay hold of every opening, in order to obtain a foothold on the earth, and be making all preparation that is within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess, and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days; and who have taken council together, and among the affairs transacted by that honourable council, they have taken cognizance of the murder of our beloved brethren at Hauns Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favour of the Saiuts, these dceisions will be made known in

their time. We are desirous, that in your general conferences, everything should be discussed with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and labouring under sore trials and temptations, they cannot be benefitted by the intercessions of the Holy Spirit: we ought at all times to be very careful that such highmindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honours of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax stong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing constantly under thy hand: thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever. If thou

art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword, thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say my father, my father, why cannot you stay with us.—"Oh my father what are the men going to do with you," and then he shall be thrust from thee by the sword, and thou be dragged to prison, and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou should be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all, and art thou greater than he? therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee for ever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again we would suggest to the brethren that there be no organization of large bodies upon common stock principles, until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt-hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large. However the time is coming, when God will signify many things, which are expected for the well-being of the saints. We would likewise suggest for your consideration, the propriety of the saints gathering up a knowledge of all the sufferings and abuses put upon them by the people of this state, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libelous publications which are about in the world, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been

trampled on, and set at nought—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow and anguish under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly rivetted the creeds of the Father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice; which has been growing stronger and stronger, and has become a source of corruption, until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherlesss, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder and stand aghast, and the hands of satan to tremble and palsy.

These things ought then to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the saints, which depend upon our present action. You are aware brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further caution our brethren against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies, but let the time past of our experience and suffering by the wickedness of Doctor Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprobate every thing that is not in accordance with the fulness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration, because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature) against our neighbours friends, and brethren of the world, who choose to differ with us in opinion, and in matters of faith: our religion is between us and our God: their religion is between them and their God: there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is God-like. There is a duty, which we in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested; and they make our responsibilities one towards another

in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it it is a heavenly banner, and is to all who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches, men from every clime, can be shielded from the burning rays of an inclement sun; we are deprived of the protection of this glorious principle, by the cruelties of those who only look at the time being for pasturage; and who forget that the L.D. Saints, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand upon them as it has on us. We ask, what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ,

JOSEPH SMITH, JUN.,
HYRUM SMITH,
LYMAN WRIGHT,
CALEB BALDWIN,
ALEXANDER MC REA.

ELDER J. TAYLOR'S CLOSING REPLY TO MR. CURRAN.

(From the "Manx Sun" of October 30th.)

TO THE EDITOR OF THE MANX SUN.

SIR—As Mr. Curran has published his last and concluding article, I hope that I shall not be under the necessity of troubling you with any more of my communications on this subject. I hope, Sir, that you will bear with me if I am a little tedious in this.

Several subjects have been referred to by Mr. C. in his three communications—subjects which he considers to be at variance with divine truth, some of which I have briefly referred to in my former communications, but which I wish now more fully to enter into, and shall take them up in order as they present themselves before me. One of these is, that we have got apostles; another that we believe in new revelation; the next is, that we have prophets; the following, that we believe in the Melchisedek and in the Aaronic priesthood; a fifth is in a quotation from the book of Mormon, where it speaks of many plain and precious parts having been taken from the word of God. These, Sir, as far as I am able to understand his reasonings, are the principal objections that he has to this doctrine—these are the "heresies, blasphemies, false

doctrines, delusions, and impositions," &c., &c., which he says that these fanatics, &c., have palmed upon the public, &c. We do not profess to be able to do justice to a subject of such magnitude in the limited space that can be allowed in the columns of a newspaper, but shall bring these grave charges in as concise a manner as possible to the light of truth, and see what the blasphemies, &c. are.

Blasphemy 1.—"They have got a new apostolate," and he quotes a revelation to show that God has chosen "twelve apostles: that an apostle is an elder, and that it is his calling to confirm the church by laying on of hands, for the baptism of fire, and of the Holy Ghost, *according to the Scriptures.*" Where, then, is the blasphemy here? In what respect is this unscriptural? Is it in an apostle being an elder? Surely not; for in 1 Peter, v. 1, Peter, who is an apostle, says "The elders which are among you I exhort, who am also an elder." Is it that it is wrong, incompatible with that calling, or unscriptural, for an apostle to lay on hands for the gift of the Holy Ghost? surely not; for Paul laid his hands upon twelve disciples that had been baptised unto John's baptism, and "they received the Holy Ghost, and spake with tongues and prophesied." Acts xix. 6. And again, when the inhabitants of Samaria had received the word of God, through the preaching of Philip, and were baptized by him, the Holy Ghost had not fallen upon any of them; "and when the apostles which were at Jerusalem, heard that Samaria had received the word, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost, then laid their hands on them, and they received the Holy Ghost.—Ibid viii. 17. Where, then is this difficulty? I suppose from the Doctor's remarks it is that there should be any apostles at all. I would here ask, as I did in one of my former communications, when did the Lord abrogate, do away with, or alter the religion of the New Testament? Where do we find it on record, that a new set of officers should be introduced; and that those whom God hath appointed should be taken away? Surely not in the Scriptures; and Mr. C. does not believe in any new revelation. I wish I could persuade him that the old revelation was true, and get him to abide by that teaching, to believe in the doctrines of the Old and New Testament, and obey the ordinances that are therein pointed out; but he tells us that these are things that the Church of Rome have contended for, and I should say correctly, too, if they could make good their claim to apostolic succession, and point out an unbroken, uncorrupted chain, together with the pure doctrines and ordinances as they emanated from our Saviour, and were taught by his apostles; but if they cannot do this, does this alter the principle?—does this make the word of God untrue? Surely not. As this apostleship, &c., has become corrupted, hence arises the necessity of the Lord's revealing himself from heaven, and restoring it; which brings me to the second of Mr. C.'s supposed blasphemies, &c.

Blasphemy, &c. 2.—"Yet of all professed churches, that which pretends to additional revelations, has the very worst claims to such a distinction, and clearly displays its anti-Christian character. But why so? Did not God's people in every age of the world pretend to additional revelations? hence Adam, Abel, Cain, Enoch, Noah, Abraham, Isaac, Jacob,

Moses, Joshua, Isaiah, Jeremiah, Daniel, Ezekiel, Joel, Malachi, &c., in the Old Testament, and Zachariah, Mary, Elizabeth, Joseph, Simeon, the wise men, the shepherds, Peter, Paul, Matthew, Mark, Luke, John? And not only did they enjoy this unspeakable privilege, but it was given to all the churches in the apostles' days, for a *manifestation* of the spirit was given to every one to profit withal, and no man could say that Jesus was the Lord but by the *Holy Ghost;* and if the Holy Ghost made it manifest, he had *new revelations.* I should reason very different to the Dr., and should say, that of all churches in the world, that which did not pretend to additional revelations had the least claims to be the church of God, for God has always dealt with his people upon this principle: in every age, whenever and wherever he has had a people, he has revealed himself to his prophets, and to his people, in every dispensation, not only to Jews, but to heathens, as to Pharaoh, to Nebuchadnezzer, to Cornelius, and on one occasion he gave revelation to an ass.

Blasphemy, &c. 3.—We believe in prophets, as well as apostles and new revelation; but I ask wherein is this blasphemy or superstition? Were not most of the before-mentioned individuals to whom God revealed himself, prophets? Surely they were; the spirit of prophecy existed both in the Old and New Testament churches. Paul saw the apostacy of the Gentile churches, and said, "the mystery of iniquity doth already work and will work," &c. And again, "in the last days perilous times shall come," &c. John on the isle of Patmos, had the curtains of heaven withdrawn, and the purposes of God developed; the glories of the eternal world burst upon his view, and whilst wrapped in prophetic vision, he beheld, and prophesied of things that should transpire throughout every subsequent period of time, until the final winding up scene of things. Peter, James, Jude, Matthew, Mark, and Luke were all in possession of this principle, and the church as well as the apostles, for Agoleus and Philip's daughters *prophesied,* and Paul tells the Corinthian church to "follow after charity, and desire spiritual gifts, but rather that they may *prophecy*;" and further remarks, ye may all *prophecy* one by one; and again "to another *prophecy* by the same spirit." Peter, in quoting from Joel, Acts ii., says, "upon my servants and handmaidens will I pour out of my spirit and they shall prophecy." But it may be said that these things are not necessary now. The Lord never says so. Peter says "the promise is unto you, and unto your children, and to all that are afar off, even to as many as the Lord our God shall call;" and if I can be shown a person whom the Lord our God does not call, I will shew a person to whom this promise does not apply. Men tell us that apostles, prophets, &c. were placed in the church for the establishment of the gospel in the primitive days. Paul in Ephes. iv., says that they were placed in the church "for the perfecting of the saints, for the work of the ministry, and that we may not be carried about with divers winds of doctrines," &c.; and as the apostle says that they were placed in for that purpose, I believe him, and if we ask how long they were to continue, he answers, "until we all come in the unity of the faith, and of the knowledge of the Son of God into a perfect man," &c. I would here ask who is so likely to perfect the saints as the men whom God appointed? Let God once

speak from the heavens, let the spirit of prophecy be restored, and men be governed by it, and creeds would tumble to the ground, party spirit would cease, and sectarianism would hide its hoary head for ever. And what is the reason that we have so much sectarianism, and are carried about with divers winds of doctrines? —because we have not the means to perfect the church that God gave for that purpose: viz., apostles, prophets, pastors, teachers, and evangelists; and because men have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood, there is a necessity for God again revealing himself from the heavens, and restoring them, for among other things that the apostles, &c., were placed in the church for was, that of the work of the ministry, which brings me to Mr. C.'s next blasphemy.

Blasphemy, &c. 4.—"There are in the Church two priesthoods, namely, the Melchezidec and the Aaronic." I mentioned in my last, that Christ had the Melchizedec priesthood; and that as a necessary consequence Melchizedec had Christ's priesthood; that the Melchezidec priesthood was greater than, and distinct from, the Aaronic; that it existed before the Mosaic economy: and I would further remark, that it was the priesthood which Christ had, when the *ceremonial law*, the law of *carnal commandments and ordinances*, was done away with, and which the apostles had, and the elders of the church also;—hence the apostles were chosen by Jesus Christ—were set apart to deliver his testimony, —they were his witnesses,—they were ordained and sent by him, twelve in number, and one fell; another was chosen in his place. Where was the necessity of this if there was no priesthood? How was Paul called? The Lord Jesus Christ spoke to him from the heavens, and told him that he was a chosen vessel unto him; and then Annanias baptized and laid hands upon him. Timothy had a gift, for "Christ ascended into heaven, and gave gifts to men, and he gave some apostles, and some prophets," &c. How did Timothy obtain his gift? By "prophecy, and the laying on of hands," and we are told that the apostles ordained elders in all the churches; and moreover Paul says, "no man taketh this honour upon himself, but he that is called of God, as was Aaron." And yet Mr. C. thinks that it is "blasphemy," &c., for us to believe in priesthood. But he seems to be more puzzled with the Aaronic priesthood. As I should be tresspassing too much upon the columns of your journal, were I to enter fully into it, I shall briefly touch upon it. Mr. C. expresses his surprise, that the backwoodsmen of America should profess to be the literal descendants of Aaron. Who said they were? The revelation referred to, says, that he that holds the *keys* of this priesthood, must be a literal descendant of Aaron; but as Mr. C. has shown himself entirely ignorant of priesthood, it is not likely that he would know the difference between one that held the keys of that priesthood, and one that did not. Christ gave unto Peter "the *keys* of the kingdom of heaven," Matt. xvi. 18; and further tells his disciples, that "whatsoever they should bind on earth should be bound in heaven," Matt. xviii. 18. Peter held the *keys* of the Melchezedec priesthood. I need not ask the Doctor what these keys were; for he does not know. That there was two distinct authorities in the primitive church, in regard to the administration of ordinances, is

evident,—hence John the Baptist baptized, but did not lay on hands for the gift of the Holy Ghost; he said that Christ should baptize them with fire and with the Holy Ghost. What priesthood had John? The Aaronic. From whence was his baptism? From heaven: he administered to our Saviour. Why did he continue to baptize at the same time that our Lord's disciples did? Because, with regard to the administering in the ordinance of baptism, this lesser priesthood shall continue good. Why was it that Philip baptized, and could not lay on hands for the gift of the Holy Ghost? Because he possessed the less, and not the greater priesthood. But some say, that the apostles alone possessed power to lay on hands for the gift of the Holy Ghost; this, however, arises from ignorance. Annanias laid hands on Saul for the gift, and was not an apostle; and others might be mentioned. I must now leave this, and go to the apostles,—they were told to tarry at Jerusalem until they were endued with power from on high; and why so? Because God had called them to an important calling, even that of the priesthood. He had laid on them an onerous duty,—they were the messengers of the nations—the legates of the skies; their testimony was going to seal the doom of the nations; the belief in, and obedience unto it, would save men in the celestial kingdom of God, and the rejection of, and unbelief in it, would damn men; it would either prove "the savour of life unto life, or the savour of death unto death;" and it was "woe unto them if they preached not the gospel." Not like something that the Doctor commended in Douglas a while ago—a heterogeneous mass of conflicting *opinions*, concocted by the frightful imagination of his own bewildered fancy, priestless and powerless, and godless—a wild chimera of the brain started on speculation, and ended, because it did not answer. Had he possessed the apostle's calling, the world might all have been damned for anything he cared; but the Lord did not tell him to go, nor did he ever bid him stop; and yet he is the man that is going to set the world right about these things.

Blasphemy 5th.—"Behold they have taken away from the book of the Lamb, many parts that are plain, and most precious, &c." Where, I ask, is this blasphemy?—where the rest of them are, in the bewildered imagination of Mr. C.; for no person that had ever read his bible, and believed in it, would assert any thing to the contrary. But he remaks, that Paul says, that he kept nothing back; but if Paul did not, somebody else has for him. He has quoted "all scripture is profitable," &c. So I should say; but we have not got it all. The scripture in the Book of Mormon that Mr. C. has quoted, is profitable for one thing, if for nothing else, and that is, to show he is most egregiously ignorant of his bible. I will mention a few books, which the bible says we have not got. Book of Jasher, Joshua x, 13. Book of the acts of Solomon, 1 Kings, xi, 41. Book of Nathan the Prophet, and the book of Gad the Seer, 1 Chronicles, xxix, 28. Book of the prophecy of Ahijah, and book of the visions of Iddo the Seer, 2 Chron. ix, 25. Book of Shemaiah the prophet, 2 Chron. xii, 15. Jude's epistle concerning the common salvation, and many others, both in the old and new testament, might be mentioned. But perhaps the Doctor will tell us that these are untrue as well as the Book of Mormon.

I did think of touching upon some other things referred to by Mr. C.; but as I have already trespassed too

far upon your columns, Sir. I shall forbear; for to follow him through all his meandrings and nonsense would be fruitless; but I would just remark, that the same blindness, darkness, and ignorance of the subject that he has taken upon him to condemn, runs through the whole of it; and as it is with what I have noticed, so with what I have not,—he "understands not what he says, nor whereof he affirms."

Mr. C. has stated, that I have made an undue use of some remarks made by him to me, in a private communication. The remarks referred to are of a public, not of a private nature, and are made use of by him to elucidate the same subject; and are also in the same connection with the subject referred to in his first communication to the *Sun* and *Liberal*, and were the Doctor all that was concerned in these statements made by him; and had not the subject been dragged before the public, I should have treated him and his communication with the contempt such productions deserve; for his private communication referred to was one of the most virulent, dogmatical, abusive, and ungentlemanly productions that I ever received, and I should have considered it altogether beneath my notice, but for the beforementioned reason. Respectfully, &c.

JOHN TAYLOR.

Hanover-street, Oct, 28, 1840.

EXTRACT OF A REVELATION

Given to the Church of Latter-Day Saints, on the 7th of March, 1831, *in relation to the Restoration of the Jews, and the Second Advent of Messiah.*—From the book of Doctrine and Covenants, sec. 14.

Hearken O ye people of my church, to whom the kingdom has been given: hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the host thereof, and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, least death shall overtake you: in an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the Advocate with the Father, who is pleading your cause before him: saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily I say into you that I am alpha and omega, the beginning and the end, the light and the life of the world: a light that shineth in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world: to be a light to the world, and to be a standard to my people and for the Gentiles to seek to it: and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show

unto you my strong reasoning: wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abomination: and confessed that they were strangers and pilgrims on the earth: but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass. Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass, until they see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples. they were troubled; and I said unto them, be not troubled, for when all

these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place: and then they shall look for me, and behold I will come: and they shall see me in the clouds of heaven clothed with power and great glory, with all holy angels: and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, and an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord: for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them: and satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance: and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their

midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the new testament be translated, and in it all these things shall be made kown: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands.

Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God: and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it: and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible. Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

"A NEW SECT."

(From the Leeds Times.)

[The following article appeared in a few copies of last month's STAR, but was taken out to make room for American News.]

"One of the most recent developments of fanaticism is the appearance of a new sect in different parts of England, entitled "Latter-Day Saints." We believe that it made its first appearance in Hertfordshire and Leicestershire, from which counties great numbers of its members have lately emigrated to the United States. The sect has also extended into Lancashire and Yorkshire, and by the labours of its preachers, it is now travelling northward into Durham and Northumberland. The "Latter-Day Saints" assume to do many extraordinary things. Among other accomplishments peculiar to those who believe in the new doctrines, they are declared to possess the power of casting out devils, of curing the sick by laying hands on them, of resisting the operation of the deadliest poisons, of speaking with new tongues, and of working miracles of various kinds. They state that no ministers now upon the earth preach the gospel but themselves, and that only to them have the supernatural gifts of the church been vouchsafed. The kingdom of God, they say, is open only to those who have been baptized by immersion. In addition to the Bible, they state that thay are

in possession of another work of equal authority, entitled "The Book of Mormon," the original of which was found engraved in brass plates in the central land of America. Finally, they consider this is the last generation of mankind, and that they have been sent into the world expressly on purpose to prepare the way for the Son of Man."

I see nothing of the appearance of fanaticism in the doctrines described in the foregoing article, except that part of it which is not true.

The statement concerning no minister preaching the gospel but the Latter-Day Saints, is incorrect. The Latter-Day Saints judge no man, they simply state what the gospel is, as taught by the apostles, and then declare that those who teach differently from the Apostle do not preach the gospel, and then leave the world to judge for themselves how far to make the application.

A record found on "*brass*" plates is incorrect, it was '*gold*,' not '*brass*.'

Neither do the Saints hold "that this is the last generation of mankind." So far from this we consider that men will multiply during the Millennium, and after Christ comes.

It is true, the Latter-Day Saints have a mission to prepare the way for the second advent of Messiah, by preaching the baptism of repentance for remission of sins.

THE FLOOD IN FRANCE.

AWFUL DESOLATIONS.

The accounts from the south and east of France of the extent of the inundations and of the dreadful ravages they have occasioned are quite appalling, and it is to be feared that the total damage occasioned must have been very great indeed. The *Moniteur* says:—

"Telegraphic despatches from Lyons, dated on Friday, and from Nismes, on Thursday, reached the government on Saturday, announcing that the country is still in a deplorable state. When the first despatch was sent off, the Saone was pouring its waters into the Rhone through the middle of Lyons. A telegraphic despatch from Marseilles of the 4th, makes known that the Rhone has broken through its banks, and covered 60,000 acres in the arrondissement of Arles with its waters, causing losses estimated at several millions of francs. The Marseilles mails, which ought to have arrived in Paris on Tuesday and Wednesday, did not reach the post-office till between 3 and 4 o'clock on Saturday afternoon. They were unable to get into Avignon, which was completely inundated on the 31st ult., and after losing a considerable time at Tain and Valence, were only able to make their way through the bye-roads. The last of those mails was able to get on only by sending a man on horseback before it to sound the roads, which were three feet deep in water. It is probable that the mails still due, and of which no accounts have been received, have been stopped at the same point. Measures have been taken to establish a communication between Paris and Marseilles, through Lyons, Grenoble and Gap.

A Lyons letter of the 7th inst., states—

"The flood of the Saone appears to have reached its utmost height. To this moment the consequent disasters have been the fall of four bridges, over one of which—the Mulatere, the St. Etienne railroad and Vaize is entirely depopulated, and the the streets are so choked up with the

ruins of the houses thrown down, that it is impossible to make way into them. The veterinary school is threatened, and it has been necessary to make use of escape and flying bridges to get the students out. Such of the inhabitants as have been driven from their houses, have found asylums and sustenance either on the heights above the town or in the surrounding communes. Provisions have not been wanting in Lyons, and have been distributed in such streets as are inundated."

Extract of a letter from Lyons of the same date:—

"At least 100 houses have fallen in Lyons, and among them several four and five stories high. There is a general desolation, numbers are reduced to the uttermost misery, being left without bread, or the means of earning any, at the very commencement of the winter. The waters have begun to retire to-day; but a new scourge has come to visit those whose houses remain standing though flooded. Thieves are so numerous that all those of the neighbouring towns, must have made this their rendevous, in order to take advantage of the general confusion. During the whole of last night musket shots were heard — they were fired against these marauders, who making use of boats, were attacking houses surrounded by the water. The Saone is more violent than ever. It passes over the Serin-bridge, has carried away the whole of that of St. Vincent, and one half of that of the Feuillee. The stone bridge is shaken, and the residents of the houses adjoining it are removing. The Seguin-bridge is partly carried away, but it is hoped that the main pier will resist, although it is entirely covered. The bridge of Tilsit forms a species of dam, the water being higher than the arches. The Chazourne-bridge is gone, and that of the Mulatiere gave way this morning. The Saone has made a passage to the Rhone through the Rues Port Charlet and Port des Cordeliers. There is a strong current through the Place de l'Herberie, the Saone having reached it by the Rue Tetede-Mert. Nearly all the flat fishing-boats and charcoal-barges are sunk under the stone bridge. All the forts and barracks have been opened as places of refuge. Upwards of a hundred houses have fallen at Vaize, which is completely deserted, and a great number at Serin. We went out this morning to the Tapis to take a general survey, and we heard constant sound resembling the noises of the avalanches in the Alps. Last night this scene of destruction and terror was heightened by a large fire. The Fabrique d'Orseille opposite the Serin-bridge, four stories high was entirely consumed.

"Half-past 2 o'clock.—The Saone is still rising, and the Seguin-bridge is gone."

A courier, who arrived yesterday from Marseilles, gives a most alarming account of the effect of the inundation along the Rhone. In several of the towns and villages through which he passed, the water was several feet deep in the houses. On approaching Avignon, he found it quite impossible to get through the town, and was obliged to make a detour of several miles over the mountains in order to get again into the main road. At a place called Attin, the water was in one street even with the first-floor windows, and all communication with the houses on one side of the street cut off. Their only means of getting provisions was from the neighbours passing a basket across by means of a rope, they being able to get out of

their houses by a back entrance, which fortunately was open. The accounts from all parts of the country through which he passed of the damage done were terrific, and there seemed no present prospect of the waters subsiding; indeed, in most localities they were on the increase.

The following is from the *Valence Journal* of the 31st inst.—"The rain has been incessant, and the Rhone, with the addition of the floods it receives from the Saone and Isere, has become higher than it was either in 1802 or 1812. The whole of the valley, at the foot of which the lower part of our town is built, is under water; fields and villages are submerged in one vast lake, above the surface of which nothing is to be seen but the tops of the poplar trees, and here and there the roof of a house. Above we have a dark atmosphere overcharged with dense clouds, through which are flying flocks of wild geese and ducks, hurrying in terror from the rain and thunder which is heard in the distance. The lower town resounds with cries and lamentations. The Prefect has been this morning, with the chief engineer, the commandant of the district, and the colonel of the 14th regiment, and given orders for the first measures of relief. Sailors have since been traversing the Rhone with boats, saving from imminent danger of drowning, men, women, and children. One of these seamen, at the risk of his own life, made his way into a room already invaded by the water, in which was a woman who had been delivered only in the morning, and saved her and her infant. Artillery-waggons are also busily employed in carrying away the wretched inhabitants and their furniture, while other soldiers of the same corps are exerting themselves in strengthening the embankment on the right shore of the river with facines, trees, rocks and other materials. According to accounts from the environs, the Doux has inundated the town of Tournon, and so completely covered the bridge that it is feared it cannot stand. The toscin has been sounded to warn the people. The whole of the students at the college have departed. The entire population of Tain, with very few exceptions, have left their dwellings, and gone up to the hills above the town. The Paris and Lyons road, both above and below the town, is lined with ruined buildings undermined by the flood. The bridge at Crest has been washed away. We are told that not a house remains standing at Caderouse."

CAPTURE OF ST. JEAN D'ACRE.

(From the Manchester Chronicle.)

The following letter was written by an officer on board the *Thunderer*, immediately after the bombardment of St. Jean d'Acre:—

Nore, Thunderer, Nov. 4, 1840.

"Before this arrives you will probably hear of the besieging of Acre. We attacked it yesterday; and the *Admiral*, and six other line-of-battle ships, besides five or six frigates, four steamers, and the Turkish *Admiral*, were engaged. We formed into two divisions, and attacked on both sides of the sea batteries. The *Commodore* led in, followed by the *Admiral*, *Thunderer*, *Bellerophon*, and *Revenge*, and anchored in line opposite the front battery. We went in line in two divisions, as above stated, and each ship opened fire as it took up its position, the batteries returning our fire very briskly. The sight of the ships going in to engage and taking up their po-

sitions under the heavy fire of the batteries, was the most magnificent sight I ever witnessed. One line of fortifications mounted eighty 24 and 32 pounders, besides twenty or thirty 13 and 18 inch mortars. The ships poured in their broadsides in the most terrific manner. It was one continued roar of guns, and the smoke darkened the atmosphere. The shot from the batteries was flying about the *Thunderer* in every direction; but, strange to say, only one shot struck us, and not a man was either killed or wounded. Some two or three guns kept continually firing on the *Thunderer*, but nearly every shot went between our foremast and mainmast, without taking effect.

"We commenced the action about two o'clock, and about four the most terrific explosion that could be imagined took place on shore. One of their magazines, containing 500 barrels of power, blew up, over which were stationed 2,000 soldiers, the whole of whom were buried in the ruins, which covered a space of one acre. Many women and children were also killed by the explosion. By six o'clock we drove them from all their guns except two or three. At sunset we ceased firing, and the batteries also stopped their fire. We then hauled off into deep water for the night, At twelve o'clock a boat came off from the shore to say that the troops were evacuating the town, and a force was immediately sent ashore and possession taken, scarcely a shot having been fired on landing.

"November 6.—I went on shore yesterday to see the effects of our shot, and I could hardly believe that such destruction could have been made in so short a period. I walked along the ramparts, and observed the dead bodies lying by the guns, some with their heads off, and others with part of their bodies shot away. Some of the guns were dismounted, and others were rendered useless by the breastwork falling upon them. I saw one 84-pounder burst, and lying in two halves. Every place seems to have experienced the effects of our shot; but the ruins of the magazine were the most dreadful sight the mind could imagine. The Turks, and the Egyptians in the Turkish service, were busy pulling the dead bodies from the rubbish, and possessing themselves of every article of clothing which better suited their taste than their own. One cannot walk here without treading upon the dead bodies, and everywhere amongst the rubbish you observe hands and feet exposed, the rest of the body being hid by the ruins. The cattle has shared the same fate as their owners, and are to be seen lying dead in every street. We found in the town 200 or 300 brass pieces of cannon, 50 or 60 mortars, and I do not know how many iron ones; but there were 120 mounted on the sea batteries, from 24 to 84 pounders. The town is filled with stores and amunition. The largest magazine contains 8,000 barrels of powder, and a very large quantity of shot and shells. The mountaineers have brought in 3,000 prisoners, and three Frenchmen amongst them.

"FALSE DOCTRINE."

"Your preacher preaches false doctrine," exclaimed a sectarian in Manchester, to one of the Saints. "Ah!" enquired the other, "Wherein does he preach false doctrine?" "Why, in telling the people to go to America, to be sure," said the sectarian; "and," continued he, "there is nothing in the Bible that commands people to go to

America." "Ah!" replied the other, "and there is nothing in the bible which commands people to stop in Manchester; so I wonder how you dare stay in so unscriptural a place another night; for certainly no one ought to live in England unless they can find scripture for it, any more than in America." This, of course, ended the dialogue.

Now, really it would seem, that when millions are either starving or slaving for a precarious subsistence in this country, it would not need much teaching or scripture to persuade them to go where provisions and land are cheap and plenty, and employment in abundance for millions of people. We think a little common sense, or even instinct, would teach them the propriety of emigrating to a new and a better country. But, however, the Latter-Day Saints must use their own judgement about such matters: those who chuse to emigrate, and those who chuse to stay in this country, both have our fellowship. We have no control of such matters: our mission is to preach the gospel, and persuade men to seek and enjoy the Spirit of the Lord, and the Spirit will lead them aright in all their calculations.

GLORIOUS TIDINGS IN RELATION TO THE JEWS.

The following is from the *Manchester Chronicle*, and goes to shew that the Lord is indeed preparing the way for the return of the Israelites to the land of their fathers. Indeed the way seems already prepared, so far as civil and religious liberty is concerned. The Turkish empire, after holding that people and their country in the most abject oppression for centuries, has at length come out and granted the most perfect civil and religious liberty to all the Jews, not of Palestine only, but of the whole empire:—

A firman addressed to the Chief Judges at Constantinople, at the head of which His Imperial Majesty the Sultan, has written, with his own hand, the following words: "Let that be executed which is prescribed in this firman."

An ancient prejudice prevailed against the Jews; the ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached our Imperial throne.

But a short time has elapsed since some Jews dwelling in the Isle of Rhodes have been brought thence to Constantinople, where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required has been done in their behalf.

Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood, but even that of animals. It therefore follows that charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love we

bear our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity with the Hatti Scherif which had been proclaimed at Gulhane, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them whatever (except for a just cause), neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present firman, which is ornamented at the head with our "Hoomaioon" (sign manual), and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

Thus you, the above-mentioned judge, when you know the contents of this firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this sovereign will.

Given at Constantinople, the 12th Ramasan, 1256 (6th November, 1840).

THE LATTER-DAY SAINTS.

"This sect have, in ten years, increased from six individuals to nearly twenty thousand. In Hancock, M'Donough, and Adams counties, Illinois, they have increased rapidly since last fall, several influential families having joined them. They have purchased a tract of land on the Mississippi, at the head of the Des Moines Rapids, comprising about 20,000 acres. They have commenced the publication of a paper called "*The Times and Seasons.*" They call their town Nauvoo. They denominate their church, the 'Church of Christ of Latter-Day Saints.' Their twelve apostles have recently gone on a mission to England. They appear to have mingled much evangelical truth with their daring imposture and extravagant delusion. It is by this amount of truth that many are deluded to join them. Their error does not consist so much in the doctrines they teach, for these are taken from the Bible; but in their audacious claim that their book is a revelation from God. Of this they have no proof: they work no miracles; they make no prophecies. They afford none of the evidences which we have required of men bringing revelation from God; yet many are deluded, and become full believers without evidence. How important is thorough instruction in the churches, especially in seasons of awakening!"—*N. Y. Evangelist.*

It would seem from the foregoing remarks of the *Evangelist*, that, after the Latter-Days Saints have spread mostly throughout the United States, Canadas, and England, Ireland, Scotland, and Wales, numbering hundreds of thousands; and after having published no less than five different peri-

odicals, viz.: "Evening and Morning Star," "Latter-Day Saints' Messenger and Advocate," "The Elders' Journal," "The Times and Seasons," and "The Millennial Star;" and after having built up nine towns, viz.: Kirtland, (Ohio,) Independence, Far West, Dewitt and Divahman, (of Missouri,) and Nauvoo, Montrose, Nashville, and Keokuk, of Illinois and Ioway, and after having spread their settlements for scores of miles around these towns; I say it would seem after all this, that the editor of the *Evangelist* has just awaked from a long lethargy, and found that the sect exists—that it has built a town, and commenced to publish a paper! What wonderful discoveries the learned Editor has made!!!

Having given the world this important information, he then informs them that our doctries are according to the Bible, but still we are awfully deluded, and that we work no miracles, and make no prophesies,—consequently, that we give no proof of the truth of our system.

All this is very strange indeed: in acknowledging our doctrines to be according to the Bible, he destroys all other modern religious systems; for our doctrines are as widely different from the doctrines of all modern Christendom, as the heavens are higher than the earth, or as noonday differs from midnight.

If the *Evangelist* cannot believe a system which is according to the Bible, without a miracle to prove it, how then can we believe his system, which is contrary to the bible, and still he works no miracles to prove it?

Surely his words are true, in relation to the importance of thorough instruction. It would take much instruction indeed to cause the human mind to reject a Bible doctrine for want of miracles, and to embrace an unscriptural system like that which the *Evangelist* supports, while at the same time the Editor and his followers work no miracles and give no evidence either from scripture, or from any other source.

NEWS FROM THE ELDERS.

Brother Snow writes from Birmingham, under date of Dec. 6th. He says, "The church there now numbers sixteen," and that "many more are on the eve of being baptised." He also informs us that the church at Greet's Green now numbers about 40 members; and that "several more in that place will soon become citizens of the kingdom of Zion." One of the methodist preachers of that place had become obedient to the faith.

Bro. Burnham writes from Wrexham, Wales, under date of Dec. 23rd, as follows:—

"Dear Brother,—We are labouring in this country with some considerable success. The brethren at Overton have baptised 56 converts, and some more are ready to go forward. There is great opposition in this place and Overton. The priests have raised in opposition to the truth, and they slander and falsefy men's characters; one of them gave out public notice, that he was going to preach upon the doctrine of the Latter-Day Saints, to show their delusion, and invited the people to attend. I attended, and heard them. They commenced with their own assertions, and continued with newspaper stories, and with letters from the apostates; never mentioning but one passage in the bible; nor did they mention anything of our belief, excepting the "Book of Mormon," and the book of "Doctrine and Covenants." When he had ended, he gave the Saints an invitation to reply. I rose,

and observed, that the gentleman had not mentioned our doctrine. I then commenced to lay before them our principles from the Bible, but was interrupted. One of the priests said he could prove that we did not believe the bible, and that he could prove it from the bible. He then gave me a challenge for discussion upon the subject. The Bible is to be the test, without any man's commentaries, opinions, or newspaper stories.

"The discussion commences on Thursday evening, at six o'clock, at Overton, and continues three hours each night, for three nights. I have found a people in this place who come nearer the principles of the Latter-Day Saints than any other people I have ever seen in any other part of the world. * * * * It must be there are many of the seed of Abraham in this place, or the devil and his emissaries would not fight so hard: for certainly some of them act more like demons than they do like men. My love to all the faithful in Christ Jesus.

"Yours, in the gospel covenant,

"JAMES BURNHAM."

Brother Joseph White writes from Cheshire, near Audlum, under date Nov. 9th, as follows: —

"Dear brother Pratt, — The last time I wrote to you it was rather a melancholy story; but I thank the Lord that he has blessed us abundantly of late. When we first set off upon our mission we had to lodge in fields, but now the Lord is blessing us with the blessings of heaven and of earth. There is a very large field for the gospel in this region of country.

"We have baptised five persons this last week, and two more are coming forward in another neighbourhood this evening. There are many more who believe in the truth, in this region of country. The work has but just commenced here, but it is making rapid progress."

Brother Blakslee writes from the Isle of Man, under date of Dec. 4th, as follows:—

"Dear brother Pratt,—I am in Douglas, preaching in public and private. Prejudice is fast removing, and there is quite a spirit of enquiry among the inhabitants of the town and country round about. I have large congregations, and good attention. There have been four persons baptised in town this week, and four more in the country, since I arrived. Several more are ready to come forward."

Brother Kington writes from Dymock, Herefordshire, under date of Nov. 14th, as follows:—

"Dear Brother,—I write to inform you how the work of God is prospering in this region. I have been through some of the churches in this region of late, and I find that the fishers have fished till the little pools are full. We want to send them to some larger place, if providence should open the way. This is not the case in one place only; but nearly all places in this region. I cannot tell the increase of the numbers since Conference; for the work continues rolling forward. Some of our worst enemies are falling in with it. I ordained one man an elder, who has been like a persecuting Saul; and one priest, who opposed elder Woodruff, and some of the others, time after time. The power of healing is with us, and we have great persecution in some places. The field is widening, and labourers are increasing. Our lives are threatened; but no one killed as yet. Our greatest persecutors are the scribes and pharasees."

Brother Orson Pratt writes from Edinburgh, Scotland, under date of October 17th, as follows:—

"Dear Brother,—I received both of your letters some time since, and was glad to hear of the news. I am enjoying good health, and in good spirits. The work progresses slowly in Edinburgh. Some baptised every week.

The church here numbers 74 members. There are some to be added by baptism this week. * * * We preach about seven times on every Sabbath, and we also preach every night, in the streets. When the weather will permit, large congregations gather round us eager to hear. During our last three meetings in the streets we disposed of something like eighty printed addresses, The people here will get waked up after awhile, and begin to oppose. The work will go ahead, however, opposition or no opposition."

Brother Joseph White writes again under date of December 4th, as follows:—

"Dear Brother in the Lord, I take the liberty of informing you of the progress of the work of the Lord, since I wrote to you before. We have more preaching places than we are able to fill at present, both in Shropshire, and in Cheshire. We have baptized 18 in all, 9 in Rees, and 9 in Audlum, Cheshire."

A letter from Brother Jacob Peart, under date of Dec. 5th, informs us that "the church at Alston is growing at present far beyond anything that we before witnessed, since we embraced the everlasting gospel, for which we feel thankful to God. Pray for us, dear brother, that we may improve the gifts we have received, that the Lord may impart more of them unto us."

Elder Blakslee writes from Douglass, (Isle of Man) under date of Dec. 11th, as follows:—"Dear Brother Pratt—The priests of the island are in trouble at present; they know not what to do, or which way to turn; they are complaining bitterly. They have few or no hearers at present. One of them went to the high bailiff with a bitter complaint, saying that he had no hearers on Sunday, and he knew not what it meant; but after his meeting was concluded, on going to the New Market, where the Saints were, he could not get in, the room was so full; for, said he, "My whole congregation was there." He insisted that something must be done to drive them (the Saints) out of town; for continued he, "They must be put down in some way or other; and we want you to let the belman go round, and notify the people that there will be a meeting at the New Market Room, of the philanthropists of the town of Douglas, to put the Latter-Day Saints down." But the bailiff replied, that "the Saints did not send the belman, neither shall he go for you." When they applied for the room for so vile a purpose, the manager demanded fourteen shillings in advance, which they refused to give at first, but finally concluded to do so, when on applying a second time, one pound in advance was demanded, or they could not have the room at all; so they have not yet succeeded in getting up the meeting.

"News came likewise from the country where Bro. Clark was preaching last Sabbath, that the priests had no congregations, but that Bro. Clark was preaching to hundreds. So, you see that they are in trouble in the country as well as here. Many are believing, and we expect some more will come forward in baptism next Sunday."

SPREAD OF THE GOSPEL.

We are pleased to hear the cheering news from so many of our elders in different parts, in relation to the progress of the great work of God. We would also say that the work is progressing in Bolton and in Stockport, with a rapid progress, far exceeding any former period. Elder Crooks is labouring in Bolton with much success. In Stockport, houses are filled to overflowing, and many are coming forward for baptism every week. We were informed that ten persons would probably be confirmed there last Sabbath. The work has also commenced in Oldham. Meetings there are well attended; six persons were baptised there on the Sunday before last—one of these was a preacher of the Methodist Connection, if we are correctly informed. The work in Manchester is moving forward with steady progress; we confirmed ten persons on Sunday last; and three at the water's edge, where they were baptised, on Tuesday the 8th instant.

May the Almighty speed his work, and bless the believers with signs following, and with grace and wisdom to escape all the judgments which await the wicked, and to stand before the Son of Man for Christ's sake. *Amen.*

SIGNS IN THE HEAVENS.

The following Account is taken from a printed sheet which has been lately published, and is supposed to be authentic; but we cannot now readily ascertain the exact date of this singular occurrence.

"A most wonderful phenomenon was observed last week by the inhabitants of Hull and the neighbourhood. A perfectly blood-red flag was seen flying in the elements, which illuminated the horizon for many miles around. At intervals it changed its form, assuming that of a cross, sword, and many other shapes At one o'clock on Friday morning the town was nearly as light as noonday; the inhabitants were parading the streets, fear and dismay pictured in their countenances. This wonder continued until three o'clock, when it gradually went to the westward, illuminating the Humber, as it seemed to sink in her waters. Then for a few seconds all became total darkness, when from the north-west by north, arose the most beautiful light, which shot away towards the western hemisphere, leaving in its train the most beautiful and variegated colours, and which the eye might readily form into armies drawn up in the order of battle, charging and retreating alternately, and then again all was wrapped in the sable curtains of night.

It appears that many signs were seen on the same night, in different parts of the kingdom."

BROTHER JAMES MAHON'S

Statement in regard to the accusations alleged against him in Mr. Taylor's pamphlet.

Brother Mahon has written for publication, and put into our hands, a statement in regard to this matter, shewing wherein Mr. Taylor has falsified and misrepresented the whole matter; together with an acknowledgement of his fault, in having any thing to do with that affair: he humbly asks the forgiveness of his brethren and sisters. We trust they will be satisfied with this brother, and forgive him for the unintentional error into which he was dragged by the influence of mistaken men.

NEWS FROM AMERICA.

Letters have been received from Nauvoo, Illinois, as late as the middle of Oct. It was far more healthy than last season. The church had held a Conference in Oct., at Nauvoo, at which near 5,000 people were present. Much important instruction was given in relation to the myteries of the kingdom of God, and the plan of salvation.

The work is prospering still in that country. They have began to build a house of worship in Nauvoo, which will be built of stone, 110 feet by 120 in breadth and length.

A committee was appointed to select several new locations for the Saints, between the state of Ohio, and the Mississippi country, where they now are.

The emigration of the Saints was still rolling onward. Elder Turley and his company who sailed from England in the ship North America, were within a few days journey of Nauvoo.—May the Lord bless and prosper the Saints in that land, is our daily prayer.

AWFUL STATE OF THINGS IN AMERICA.

THE WAR CLOUDS GATHERING.

(From the New York Herald.)

"We begin to fear that this unhappy country is on the eve of a bloody civil war, a final dismemberment of the Union—the destruction of the present Government, and the ruin of all free institutions. Do you want our reasons? Here they are.

"The revelations recently made, and daily making, of the gross frauds upon the ballot-box, committed by both parties, gives a picture of demoralization that makes the honest heart sick—sick—sick of human life. It really appears to us, that whichever party succeeds at the next election, it will be by fraud on the ballot-box; and if so, the defeated faction will not submit, but resort to physical force to revenge themselves. The frauds at Baltimore, the frauds at Philadelphia, the frauds in Ohio, the frauds in New York, are revealed and revealing; and in spite of explanations, disclosures, oaths, and affidavits by the hogshead, we must believe that the political leaders of both parties are guilty—guilty—guilty of gross and terrible corruption.

POETRY.

The following Hymn was composed by a Jew, and was sent to us for publication, by Br. Neibaur, of Preston, who is himself a Jew.

Come thou glorious day of promise,
  Come and spread thy cheerful ray;
When the scattered sheep of Israel
  Shall no longer go astray;
    When Hosannas
  With united voice they cry.

Lord, how long wilt thou be angry?
  Shall thy wrath for ever burn?
Rise, redeem thine ancient people,
  Their transgressions from them turn.
    King of Israel
  Come and set thy people free.

O that soon thou would'st to Jacob
  Thine enliv'ring spirit send;
Of their unbelief and misery
  Make, O Lord, a speedy end.
    Lord, Messiah,
  Prince of peace, o'er Israel reign.

Glory, honour, praise and power,
  Be unto the Lamb for ever;
Jesus Christ is our Redeemer,
  Hallelujah! Hallelujah!
    Praise ye the Lord!
  Hallelujah! Praise the Lord.

MANCHESTER:
Printed by W. R. Thomas, Spring Gardens.

THE

LATTER DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 9. Vol. 1. JANUARY, 1841. Price 6d.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 149, Oldham Road, and by Agents throughout the Kingdom.

Manchester:

PRINTED BY W. SHACKLETON AND SON, DUCIE-PLACE.

REPLY TO MR. HEWITT.

This tract is a work well worthy the perusal of those who wish to contrast truth with error. It is the same size as our other replies, and sells for Three Half-pence, or 1s. per dozen.

THE TRAVELLING HIGH COUNCIL.

By order of President Young, a council of the twelve will be held in England, on the 6th day of April next, at Manchester, or at such other place in its vicinity, as may be fixed upon. All the members of that quorum are earnestly requested to attend.

TO CORRESPONDENTS.

If our numerous correspondents will always give us their address, in connection with the dates of their letters, it will save us much trouble.

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ELECTION & REPROBATION.

"*Do you believe in Election and Reprobation?*" To prevent the necessity of repeating a thousand times what may be be said at once, we purpose to answer this oft asked question in writing; so that the Saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness; and we ask this favour of all, into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i. 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant of the people, (Isa. xlii, 6) for a light of the Gentiles, and the glory of his people Israel; having ordained him to be the judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16, 17).

Every high priest must be ordained (Heb. v, 1,) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honour unto himself but he that is called of God as was Aaron (v. 5.) So also Christ *glorified not himself* to be *made* an *high priest*, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to

investigate the principles of election, reprobation, &c., without touching upon the priesthood also; and, although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxviii, 18) all *power* is *given* unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he that said unto him, (i.e.) his father glorified him *to be made* an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and that are in the earth, &c., and of redeeming the same from the fall; and to the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath *committed* all judgment unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa. xlv, 4) for Jacob my servant's sake, and Israel mine elect, I have called thee (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the Land of Canaan, which God had before promised to Abraham and his seed; (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii, 19) for I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i.e.) that God chose, elected, or ordained, Jesus Christ, his son, to be the Creator, governor, Saviour, and judge of the world; and Abraham to be the father of the faithful, on account of his foreknowledge of their obedience to his will and commandments; which agrees with the saying in the 2d Timothy ii, 21, if a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the order of election, we proceed to quote the sacred writers.

Rom. viii, 29, 30, For whom he did foreknow, he also did predesti-

nate to be conformed to the image of his son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved him, as we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that *love God*, to them who are the *called* according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew that those, who loved him, would do his will and work righteousness, and it is vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv, 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (I John ii, 5) or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv, 18;) but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii, 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unto God are all his works; so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) if ye believe not that I am he, ye shall die in your sins; also, (Mat. xxv, 41) depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the Saints, (Rom. i, 7) calls them beloved of God, *called* to be Saints; and says (Rom. viii, 1) there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to shew in his Epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect, (see also Heb. x, 1) but was given for a schoolmaster, to bring us unto Christ; (Gal. iii, 24,) so that when he had come, and offered himself without spot to God, (Heb. ix, 14) the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, (James i, 25) or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the called according to his purpose; (Rom. viii, 28) and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah,

Melchizedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab who wrought righteousness by hiding the servants of God when their lives were sought by their enemies, Gideon, Barak, Sampson, Jeptha, David, Samuel, and the Prophets, (Heb. xi,) who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; these all died in faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained, (Heb. xi, 40) God having provided some better thing for us, that they, without us, should not be made perfect.

The prophet Alma bears a similar testimony to the other prophets concerning election in his 9th chapter (Book of Mormon) saying, this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while if it had not been for this, they might have had as great privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his son, which order was from the foundation of the world; or in other words being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things.

Rom. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, (viz.) because he knew he would command his children and his household after him, so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii, 16, 17, 18. By myself have I sworn saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed,

because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive as they had died in Adam, (1 Cor. xv, 22). In this election is made manifest, for God elected or chose the children of Israel to be his peculiar people, and to them belong the covenants and promises, and all the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi, 17) they were broken off, and the Gentiles were grafted in; but they stand by *faith*, (Rom. xi, 20) and not by the *oath* of *election;* therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off (verse 21) that the Jews may be grafted in again, for they shall be grafted in again (verse 23) if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abroad, (1 Peter 1st chap.) who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience:* (1 Peter ii, 9) for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light, (verse 10) which in *time past were not a people* but now are the people of God; which *had not obtained mercy,* but now have obtained mercy.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings, which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree; (Rom. xi, 17) and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others, (John iv, 22) for salvation is of the Jews; (Rom. xi, 11) and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins, (Heb. ix, 22).

(Deut. vii, 6, 7, 8, 9.) Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharoah king of Egypt.—Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the long continuance of the blessings of this highly favoured people.

And the Lord said unto her, (Rebecca, Gen. xxv, 23) the elder shall serve the younger. And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, (Gen. xxv, 33) and God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright nnto the younger son, Jacob, for their was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken, which could not be, though heaven and earth were to pass away.

Rom. ix, 13,—As it is written Jacob have I loved, but Esau have I hated. Where is it written? Malachi, i, 1, 2, verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, (according to the common computation of time in scripture margin,) so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born; or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? (objection) "But God seeth not as men seeth, and he is no respecter of persons," (Acts, x. 34.) True, but what saith the next verse, "He that *feareth God* and *worketh righteousness* is *accepted* of him; but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if he did not, why should he commend obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, (Gen. iv. 7) and Esau as well as Jacob, which proves that God does not respect persons, only in *relation to their acts*, (see Mat. xxv. 34, to the end,) Come ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat, &c.; and because that God blessed Abel and Jacob, this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, (2 Tim. iii. 8) and are abominable, and disobedient, and unto every *good work* reprobate, (Titus, i. 16) consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, for he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, (see Ex. xxxiii. 13, to the 19.) My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, (Rom. ix. 16.) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharoah, (Ex. ix. 16, 17.) and in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an outstretched arm, and great terribleness, (Deut. xxvi. 8.) he chose to do this thing, that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharoah, who, he fore-knew, would harden his heart against God, of his own free-will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most High, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders, sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Ex. viii. 28, &c.) and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart; he manifested himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of

Israel must have become extinct, for Pharaoh commanded the midwifes to destroy the sons of the Israelitish women as soon as they were born, (Ex. i, 15, 16) and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the goodly child, Moses, (when he was hid and laid in the flags (Ex. ii, 3) by his mother, to save him from Pharaoh's cruel order) and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would be hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure-cities for Pharaoh, and made them to serve with rigour; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field (Ex. 1st ch.); beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, (Rom. ix, 22) all this, long before God said unto Moses, I will harden his (Pharoah's) heart (Ex. iv, 21).

Are men then to be saved by works? Nay, verily, by grace are ye saved through faith, and that not of yourselves, it is the gift of God, (Eph. ii, 8.) Not of works, lest any man should boast. (v. 9.) Not by works of righteousness which we have done, but according to his mercy he saved us, (Titus iii, 5) and yet faith without works is dead being alone, (James ii, 17.) Was not Abraham our father justified by works? (v. 21.) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8,) and if by grace, then it is no more of works, otherwise grace is no grace; and if it be of works then it is no more grace; otherwise work is no more work. (Rom. xi. 6.) Ye see then how that a man is justified by works, and not by faith only, (James ii, 24).

Rom. x, 3, 4. For they, (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth. Thus the righteousness of God is made manifest in the plan of salvation by his crucified son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10, 12) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the comers thereunto perfect, (Heb. x, 1;) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi, 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses,

and plant vineyards, yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about; and they shall know that I am the Lord their God; (Eze. xxviii, 25, 26. Isa. xi, 11 to 16,) and when this gathering shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers, (Jer. xvi, 14, 15, &c. to the end).

Rom. xi, 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it. And why have they not obtained it? Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, (Rom. ix, 32, 33) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, (Isa. viii, 14, 15,) but have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, (Rom. xi, 11) and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled, (Luke xxi, 24,) and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz.:—such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints, to examine the Scriptures in connection with these quoted: and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel; and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always *ascertain* how the *Lord*, the *apostles*, and *prophets*, *have applied their words*, and *ever continue* the *same application*, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; (Phil. ii. 12, 13,) giving all diligence to make your calling and election sure, (2 Peter, i. 10.) for this is that sealing power spoken of in Eph. i. 13, 14. In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also, *after that ye believed ye were sealed with that Holy Spirit of promise*, which is the earnest of our inheritance, until the *redemption* of the *purchased possession*, until the praise of his glory, (2 Peter, i. 11,) for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *Amen.*

BRIGHAM YOUNG,
WILLARD RICHARDS.

A WORD OF WISDOM

For the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint, but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all the saints in the last days. Given for a principle, with promise, adapted to the capacity of the weak, and the weakest of all saints, who are, or can be called saints.

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgement and skill. And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving.—Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

All grain is good for the use of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.—*Book of Doctrine and Covenants, Section* 80.

THE SAINTS IN AMERICA.

We have just received from Nauvoo, Illinois, United States, the September and October numbers of the "Times and Seasons." They contain a great variety of intelligence in regard to the spiritual and temporal prosperity of the church, and of the spread of truth in that country, all of which would be deeply interesting to our readers, but we

have only room for a few extracts.

In relation to the General Conference held at Nauvoo, on the 3rd October, the Times says :—

"In this number we lay before our readers the minutes of the conference held at this place on the 3rd inst. which will be perused with interest by the Saints throughout the length and breadth of the land. The proceedings were highly satisfactory and pleasing; the most perfect harmony prevailed during the whole proceedings, which lasted three days. Notwithstanding there was some mistake respecting the day of commencement, which, with the unfavourable state of the weather for some time previous, was the cause of many not being present, yet there was a very large and respectable congregation, amounting we suppose to no less than five thousand persons, some of our friends estimated them at more. A number of strangers from a distance were present, who were not connected with the church, who generally, were highly gratified with the proceedings.

The report from the different branches of the church on this continent and on the islands of the sea, were of a nature calculated to awaken feelings of joy in the hearts of all those who love the prosperity of the kingdom, and more particularly those who have had to bear the heat and burthen of the day.

The subject of building a house for the worship of Almighty God, was brought up, when it was decided that immediate preparations should be made to carry into effect an object so dear to the Saints. A committee was appointed to erect the same, who are men of tried integrity, and who will do their duty, and it only remains for the brethren to hold up, and strengthen their hands, and a building to the honour of our God will be erected, where the saints can offer up their orisons to the God of their salvation, and where the order of the kingdom will be manifested."

From the same paper, we extract the following report from the Presidency to the Latter-Day Saints in Conference assembled.

REPORT.

Nauvoo, October 3rd, 1840.

"The Presidency of the church of Jesus Christ of Latter-Day Saints, would respectfully report; that they feel rejoicing to meet the Saints at another general conference, and under circumstances as favourable as the present. Since our settlement in Illinois, we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy, has generally been manifested by all classes of the community, who, with us, depreciate the conduct of those men, whose dark and blackening deeds, are stamped with everlasting infamy and disgrace.

The contrast between our past and present situation is great. Two years ago, mobs were threatening, plundering, driving, and murdering the Saints. Our burning houses enlightened the canopy of heaven. Our women and children houseless and destitute, had to wander from place to place, to seek a shelter from the rage of persecuting foes. Now we enjoy peace, and can worship the God of heaven and earth without molestation. And expect to be able to go forward and accomplish the great and glorious work to which we have been called. Under these circumstances we feel to congratulate the saints of the Most

High, on the happy and pleasing change in our circumstances, condition, and prospects; and which those who shared in the perils and distresses, undoubtedly appreciate. While prayers and thanksgivings daily ascend to that God, who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good. From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion; in this, however, we are agreeably disappointed; which gives us strong assurance that the Saints are as zealous, untiring, and energetic as ever, in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way.

Let the brethren ever manifest such a spirit, and hold up our hands, and WE MUST, WE WILL go forward; the work of the Lord shall roll forth; the temple of the Lord be reared; the Elders of Israel be encouraged; Zion be built up. And become the praise, the joy, and the glory of the whole earth: and the song of praise, glory, honour, and majesty to him that sitteth upon the throne, and to the Lamb for ever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island, and from continent to continent, and the kingdoms of this world become the kingdoms of our God and his Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the churches, at home and abroad; on this continent as well as on the islands of the sea; for by this principle and a concentration of action shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts; wherever the faithful labourer has gone forth reaping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him: and the information we receive from all quarters is, that the labourers are few and that the harvest is great. Many wealthy and influential characters have embraced the gospel, so that not only will the poor rejoice in that they are exalted, but the rich in that they are made low.

The calls to the southern states are indeed great, many places which a short time ago would think it a disgrace to give shelter to a Saint, on account of the many misrepresentations which were abroad, now desire to hear an Elder of the church of Latter-Day Saints.

On the islands of the sea, viz:—Great Britain, there continues to be a steady flow of souls into the church; branches have been organized in many large and populous cities, for the pure streams of knowledge and salvation. The twelve have already printed a new edition of the Hymn book, and issue a monthly periodical in that land. Several families have arrived here from England, and a number more are on their way to this place, and are expected this fall.

If the work roll forth with the rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation, the polished European, the degraded Hottentot, and the shivering Laplander. Persons of all languages, and of every tongue, and of every colour; who shall with us, worship the Lord of Hosts in his holy temple, and offer

up their orisons in his sanctuary.—It was in consideration of these things, and that a home might be provided for the saints, that induced us to purchase the present city for a place of gathering for the Saints, and the extensive tract of land on the opposite side of the Mississippi. Although the purchase at that time and under the peculiar conditions and circumstances of the church, appeared to many. to be large and uncalled for; yet from what we now see, it is apparent to all, that we shall soon have to say:—"the place is too strait, give us room that we may dwell."

We therefore hope, that the brethren who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power, will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the church, and which eventually will be of great value. From the good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honour of the church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the church, that another edition of the book of Mormon has been printed, and which is expected on from Cincinnatti, in a short time. And that arrangements are making for printing the book of Doctrine and Covenants, Hymn Book, &c. &c. So that the demand which may exist for those works, will soon be supplied.

In conclusion, we would say,—Brethren and Sisters, be faithful, be diligent, contend earnestly for the faith once delivered to the saints,—let every man, woman, and child, realize the importance of the work, and act as if its success depended on their individual exertions alone, let them feel an interest in it, and then consider they live in a day, the contemplation of which, animated the bosom of kings, prophets. and righteous men, thousands of years ago,—the prospect of which inspired their sweetest notes and most exalted lays, and caused them to break out in such rapturous strains as are recorded in the scriptures: and by and by, we shall have to exclaim in the language of inspiration, "The Lord has brought again Zion,—the Lord hath redeemed his people Israel."

MISSOURI PERSECUTION.

It seems, the bloody governor of Missouri, after massacreing many of the Saints, and driving all of them from the state, has at length made a demand on governor Carlin, of Illinois, for some of them to be delivered up for further tortures. The following is from the Quincy (Illinois) Whig:—

"We repeat, Smith and Rigdon should not be given up. The law requiring the governor of our state to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a state to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the governor of the state to refuse to surrender the citizens of his state upon the requisition of the executive of

another,—and this we consider as the case of Smith and Rigdon.

The law is made to secure the punishment of the guilty, and not to sacrifice the innocent, and the governor, whose paramount duty it is to protect the citizens of his state from lawless violence, whenever he knows that to comply with such requisition, he would be delivering the citizens into the hands of a mob, as a victim to appease the thirst of the infuriate multitude for blood, without trial and against justice: under such circumstances, we repeat, the governor is bound, by the highest of all human laws, to refuse to comply with the requisition: and will the Argus or governor Carlin pretend to deny that the present is not a case of this kind.

The history of the Saints' difficulties in Missouri, is of too recent an origin not to be well known to the governor. A few years since, when they had settled in the Far West, and had gathered around them the comforts and conveniences of life, and were beginning to reap the just reward of their industry and enterprise, a mob attempted to drive them from their homes; as peaceable citizens, enjoying all the rights guaranteed to them by a republican constitution, they had a right, and did call on the governor of Missouri for protection. Did he, in obedience to the oath which he had taken, to support the constitution of the state, respond to the call as a governor should? No—and for ever will a stain rest upon the name of *Lillburn W. Boggs*, and the state of Missouri. Mr. Boggs told the Saints that they must take care of themselves,—in fact denying them the protection of the constitution under whose broad folds they had taken shelter. Thus denied the protection of the state, they prepared to defend their homes, wives, and children. Did Mr. Boggs, as the controversy proceeded, remain a neutral spectator, as his first intimation had given the Saints to understand? Oh no!—when the mob was forced to fly for safety—like cowards as they were—then this wise and *oath-bound* Executive, *called out the militia of the state*, to aid, in expediting—or rather, to use one of the expressions of Mr. Boggs,—in "*exterminating" the Saints*. Which is as much as to say—if the Saints cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill, murder, burn, destroy, any thing, so the Saints are "exterminated" from the state! Most just, humane, wise, and patriotic governor Boggs!

Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable firesides at an inclement season of the year,—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! and to such men and to such people, would Governor Carlin deliver up two of our citizens for a sacrifice! We oppose this barter and trade in blood, upon higher grounds than the mere forms of law upon which the Argus justifies the governor. If we believed that Smith and Rigdon had been guilty of criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that State, we should be among the first to advocate the surrender of those gentlemen. It is not

the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws.—Their conduct must be forever reprobated—it is a lasting disgrace to the State.

The Saints have resided in our State since they were driven out of Missouri--behaving as good citizens. Smith and Rigdon in particular, have resided ever since within the limits of our State, undoubtedly with the full knowledge of the authorities of Missouri, but no demand is made till the citizens of Missouri, pursuing them in their new homes in this State, with the same disregard of law that marked their previous conduct, a call is made upon the governor of that State to deliver them over to our authorities to be tried for violating our laws, then the very vigilant governor of Missouri calls for the apprehension of Smith and Rigdon !

It may be that governor Carlin. and Boggs have a private understanding, that a *cartel*, an exchange of prisoners, may be agreed on between them. If it be so, the governor, is trifling with the lives of our citizens—with the lives of those whom he is sworn to protect. Reason, justice, and humanity, cries out against the proceeding.

We repeat that compliance on the part of governor Carlin. would be to deliver then not to be *tried* for crime, but to be *punished* without crime; and that under those circumstances, they had a right to claim protection as citizens of this state."

A writer for the "Times and Seasons" makes the following remarks on the above:—

"The foregoing article, from the pen of the editor of the Quincy Whig. reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble, just !--the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistines of Missouri*, and places the Saints just where they have ever taken shelter—*under the broad folds of the Constitution*--and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result."

JOAB.

HIGHLY INTERESTING TO

THE EMIGRATING SAINTS.

The following is the report of a Committee, appointed to examine the country in the South-west corner of Iowa Territory:—

Nauvoo, Illinois, July 28th, 1840.

We, a committee appointed to examine and report a place in Iowa Territory, (if any could be found) suitable for establishing and building up a stake or branch of the church of Jesus Christ of Latter Day Saints, submit the following report.

"We left the head of the Rapids on the west bank of the Mississippi river opposite Nauvoo, on the 22nd of this instant, we explored the country North of the Desmoine river in Lee county, and part of Van Buren county. The surface is neither hilly nor level, but may be termed

undulating, having near equal portions of timber and prairie: the timber prevailing on the Desmoine and and its tributaries, and on the sources of the Skunk river. and on the minor tributaries of the Mississippi river. The soil is generally very fertile, especially on the Desmoine river. The bottom land or valley of this river average about one mile in width, soil dry, and exuberantly fertile, with abundant good springs on the river margin, but elsewhere, springs scarcely ever occur, though an abundant stock of water is found on all the small streams, and excellent well water may be obtained in any place by digging from 12 to 30 feet; stone abounds on all (or near all)the streams, suitable for building and other purposes.

We examined the Desmoine river from near its junction with the Mississippi river, up to the Sauk village, a distance of near 90 miles, it averaging 600 feet wide, gliding over a smooth lime stone bed or bottom for the greater portion of the distance, only a few instances of a thin coating, or strata of gravel. The depth of this river is uniform, and at the stage of water we made the examination, about 18 inches deep, finding no place but you might drive a loaded waggon, or ride on horse back along the channel. Steam boats ply a portion of every Spring and Fall to the Sauk village, and could run much higher was there business, say to the Raccoon forks; a distance of 200 miles. Small keel boats can ply any time unless obstructed by ice. The prevailing timber, Oak, shellbark Hickory, Walnut, sugar Maple, Hackberry, Buckeye, Mulberry, Elm, and some other varieties; under growth Paupau, Hazle &c.

We have seen the principal rivers of the states, and say without hesitancy, that the river now under consideration is the most pleasant and beautiful known to us.

There was offered unto us a mill seat with chartered privileges, (on the Desmoine river,) together with a donation of about 700 dollars. if we would go on to improve the same: this offer will be taken in a few days by one of our brethren.

We now proceed to take into consideration the country south of the Desmoine, to the Mississippi boundary line, (on the north) and east of the Indian boundary line. Its form is that of a right angle triangle, having the Desmoine river for the hypotenuse, covering a surface of about 356 square miles, equal to 217,840 acres—near half of this is not surveyed, and subject to settlement and pre-emption, being that portion from the Desmoine river along the Indian boundary line South, to the North boundary line of Missouri, averaging 9 miles wide, and 22 miles long, from north to south: about 90,000 acres of this tract is not settled or claimed. we therefore deem this the best location that can be made in Iowa territory, to build up a stake. This district is watered by the Desmoine river, and a creek called Chequest, (signifying in the Indian tongue, thunder and lightning) there is however, small tributaries to both the above streams, watering the surface now under consideration. It may be described as a timbered country, consisting of timber, brush, openings, and a small portion of prairie, surface rather broken, though nearly all susceptible of cultivation, and mostly in the highest degree fertile, and may be more densely popnlated than any other portion

we have examined. Stone and other crude building materials abound, with a sufficiency of water power on the Desmoine river and Chequest creek, that can be easily improved. This region has many other advantages and resources, not adverted to in this description. Submitted July 29th, 1840.

GEORGE MILLER,
JOHN A. MIKESELL.

MISSOURI PERSECUTION AGAIN.

The following communication we extract from the September number of the "Times and Seasons." It is written by one of the highest military officers of the State of Illinois, and breathes a spirit of patriotism, justice, and equity worthy to be imitated by all the "Saints of light."

"Lt. Col. Smith:—

I feel disposed to address you a few lines in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state.—The history of the Goths and Vandals, the cruel Arabs, or the Savage Indians, does not contain a parallel—the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust. In the year of our Lord 1838, it is generally known, (for it came heralded forth from the Grampion hills of the Saints of light, was written by a celestial messenger on the altar of God, and reflected on the heavenly canopy, that all the world might see,) L. W. Boggs, governor of Missouri, and Prince of midnight assassins and cowardly brigands, issued, in the face of high heaven, exterminating order (which was ratified by the Legislature.) against the Saints residing within his jurisdiction—directing his general officers, first to "drive them from the state;" second to "intercept their retreat;" and third to "exterminate then" with the weapons of war: but the Saints threw their banners on the air, and under the proudest motto that ever blazed upon a warrior's shield—Sicut patribus sit Deus nobis; As God was with our fathers, so may he be with us—the great God of battles led his people victors, to this land of peace and plenty—the beloved Illinois—a state that has always shown one of the brightest Stars in the American Constellation—a precious glittering gem on the National Escutcheon, without spot or blemish. But no sooner had they began to build up Nauvoo a great city and resting-place for the Saints scattered abroad, than does this same L. W. Boggs, not having the fear of God before his eyes, but being moved and instigated by his father, the devil, demand of his Excellency, Thomas Carlin, governor of Illinois, that a portion of this people shall be given up to the brigand authorities of Missouri, or Western Egypt, to be inhumanly butchered! Look at the brutal, heathen, picture! Missouri wages war on the entire church of Latter-day Saints—violates their women; shoots down, and scalps, their innocent, defenceless, children; confiscates their property, and throws it to the four winds of heaven—brings them from affluence to beggary in an hour; and orders them all exterminated, murdered, butchered by an infuriated, savage, fiendish, diabolical, infernal, Missouri mob of ruthless brigands, or driven from the state—and declares them

outlaws from the common family of man: and now, in the year of our Lord 1840, two years after, demands, the self-same people, whom she has wantonly outraged, violated, outlawed, prejudged, and condemned, for the slaughter, charging them with burglary, treason, arson, and murder, four of the foulest crimes in the black catalogue of hellish deeds; and all this in a land of boasted liberty—and simply because the Saints wish, and are determined, to exercise one of our greatest and most dear and sacred constitutional rights—the liberty of conscience—the inestimable privilege of worshiping the God of heaven in the way that they believe to be pointed out! Should they be given up into the hands of wicked men and devils in order to enable them to celebrate a kind of Auto-da-fe, by burning them to the stake, or butchering them in the shambles, at Jefferson city, to satiate Missouri's inordinate thirst for blood? No. They will not be given up. Missouri has too long bathed her hands in crimson gore, and drank the blood of the innocent; she must now be checked in her wild and mad career —she has passed from the palmy state of her political glory, to the sear and yellow leaf—the civilized world now turns from her with horror and ineffable contempt---and, should it become necessary, (which may God avert,) she must be met--- Missouri must be met, not only by the Saints, but by the states. And all the friends of liberty and equal rights should gird on their armour, and swear by the everliving God that the sword shall not depart from the thigh, nor the buckler from the arm until the contest is ended. "And shall not God avenge his own elect, though he bear long with them? I tell you he will avenge them speedily," and that by the strong arm of military power. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." I tell you God will avenge the wrongs of his people. How accurately and felicitously does the Psalmist describe the situation of the Saints of light when in the hands of the marauding Missouri horde of banditti when he says: "Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me; say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord; who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy

from him that spoileth him? False witness did rise up, they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myselfas though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation,: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me, neither let them wink the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. This thou hast seen; O Lord, keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord, my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, we have swallowed him up. Let them be ashamed and brought to confusion together that rejoice in mine hurt; let them be clothed with shame and dishonour that magnify themselves against me. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness and of thy praise all the day long."

Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The poet truly describes her citizens when he says---

"Their pow'r to hurt, each little creature feels,
Bulls aim their horns, and asses lift their heels;"

but the blood of the slain is crying from the ground for condign vengeance, and should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated.

Yours, respectfully,
JOAB.
General in Israel."

GRAPES FROM THORNS,

AND FIGS FROM THISTLES.

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit."—[JESUS CHRIST.]

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the Christian world divided into sects and parties—all differing

from each other, and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavouring to ascertain the right from the wrong.

All the Protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apostatised from the truth, that a reformation was not only needed but absolutely necessary. Many of them even go so far as to say that she is the "mother of harlots"—the woman upon the "scarlet coloured beast"—"Anti-Christ"—"The man of sin," &c. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years.—She built the ancient chapels where the protestants now worship. Under her authority the country was divided into parishes, bishopricks, &c. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length in the reign of Henry the 8th, the authorities of England and most of her population became protestants, they were excommunicated from the communion of the mother church, and withdrew from her fellowship.

At length after many bloody struggles the church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or mother church—that is, her bishops and clergy claimed NO NEW COMMISSION FROM HEAVEN, AND HER MEMBERS WERE NOT CHRISTENED ANEW.

Now comes the application of our text. If the mother church was a good tree, why should protestant England leave her communion. If, on the other hand she was a bad tree, how could her priesthood and ordinances be good?

Question.—From whence did the protestant church derive her authority as to offices, ordinances, and christenings?

Answer.—From the catholics.

Ques.—Was the catholic church a good tree or a bad one?

Ans.—She was a BAD one—so says protestantism.

Ques.—"Do men gather GRAPES from THORNS, or FIGS from THISTLES"—can a BAD tree produce a GOOD stock or branch?

Ans.—"Either make the TREE GOOD and its FRUIT GOOD, or else make the TREE CORRUPT and its FRUIT CORRUPT; a TREE is KNOWN by its FRUITS."

Now according to the plainest rules of logic, if the catholic church was ANTI-CHRISTIAN, then her christening, or baptism, and her priesthood was not of heaven but of men. God neither recognised the catholic church as HIS church—her ministers as HIS ministers, or her ordinances as HIS ordinances. Then as a matter of course, the protestants were without a Christian MINISTRY, and without a Christian baptism, when they first dissented from the catholics. Therefore their only alternative would have been to have received a NEW COMMISSION by REVELATION FROM HEAVEN; and consequently a NEW BAPTISM. That is, all the protestant people both clergy and laymen should have been considered as UNBAPTISED, until they were administered to by protestants, who had been commissioned by NEW REVELATION.

The fact of her having retained her baptism and her priesthood, which she received, while catholic establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the TREE from which she grew to be a GOOD TREE, or herself a bad ONE.

If then, the catholic church is considered a "THORN" or "THISTLE," the protestant church cannot be considered a FIG OR GRAPE.

These same remarks will in all their force apply to methodism, in all its branches, and to all other systems which have derived their priesthood and ordinances from the mother church. If the catholics are false, then protestantism has no foundation. Luther derived his authority from the catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the early dawn of the pretended reformation down to the smaliest sprig or branch, of which the great tree of corrupt Christianity, or antichristianity is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim AUTHORITY BY REVELATION FROM GOD.

But churchmen, methodist, and protestants in general deny in the plainest terms, the possibility of any revelation later than the bible.

Hence if you inquire of them what they have against the principles of the Latter-day Saints, the answer is "They are deluded because they admit of NEW REVELATION."

Now the very moment they (the protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the MOTHER OF ABOMINATIONS.

"No man taketh this ministry upon himself (says Paul) but him who is called of God, AS WAS AARON." It is plain, that Aaron was called BY REVELATION. One of the prophets in reproving the corruptions of the priesthood says as follows:—"The priests lips should keep KNOWLEDGE and receive the LAW at his (God's) MOUTH." REVELATION is inseparably connected with the priesthood, as an unchanging principle from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God. All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz. of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the protestants have sought a reformation in doctrine without a recommission and new administration of ordinances. The Wesleyans sought a reformation in practice without a reformation of doctrine. The Irvingites sought to graft the gifts of

the spirit on to a corrupt church, without a change of ordinances, or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The friends or quakers have considered both priesthood and ordinances as of no use, and that the spirit itself is sufficient, &c. &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the Saints;* *new* in priesthood, *new* in ordinances, *new* in spirit, gifts, and blessings. It claims no affinity with the "mother of harlots or any of her daughters. It denies the ordinances and priesthood which have grown out of her roots. In short it is a NEW "TREE"—NEW "FRUITS",—"NEW CLOTH," and "NEW GARMENTS,"—"NEW WINE" and "NEW BOTTLES"—"NEW LEVEN" and a "NEW LUMP," "a new covenant" and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new, even so, Amen.

NEWS FROM THE ELDERS.

The progress of truth is still moving steadily onward in almost all parts of this country, where it has been introduced. We publish a few extracts from the minutes of the several conferences and from the letters of our numerous correspondents.

Elder Burnham writes from Overton, Wales, under date of Dec. 22d, as follows:—

"Dear Brother,—I am well and in good spirits. The Lord is with us, and the Devil is here also. I have been stoned twice since I came to this place, only once received harm. I rejoice in persecution and in tribulation, for Christ's sake.

"I held a discussion, and had a good opportunity to preach the gospel to them, in their own chapel in this place, where they had previously closed doors against our preaching. The discussion had a good effect, inasmuch, that many persons have come forward since, and obeyed the gospel, and are now rejoicing in the Lord. Although the bible was to be the test, or standard, yet my opponent did not perhaps quote four verses from the Bible, during the three nights of discussion. Man's assertion and newspaper stories was his chief resort, while his followers were ready to cry out like the Ephesians, "Great is Diana of the Ephesians," but were so unfortunate as not to have a wise town clerk amongst them. (See Acts xix, 34, 35.) There are many doors opening for preaching. Some of the priests follow and endeavour to make disturbance in our meetings; they are all in arms about their flocks, they call us *robbers* and *infidels*, declaring that we rob other churches. If the opposition continues to increase, as it has done for some time past, we shall perhaps loose our heads soon; but the Lord is with us, and I do not fear *them*. When their cup is full the Lord will

* New to this generation.

remove them out of the way. We have in this region near 100 who have obeyed the gospel, and there are a many who believe, that will probably obey soon. May the Lord roll forth his kingdom in mighty power, until the redemption of the purchased possession, is the prayer of your brother and fellow labourer in the new and everlasting covenant.

"JAMES BURNHAM."

Elder Young writes from Liverpool, under date of Dec. 30th, as follows:—

"Beloved Brother,—I write to inform you of a few particulars of my journey to London. I left Manchester Nov. 25th, in company with Elder Kimball—we visited the following places, viz:—Macclesfield, Burslem, Stanley, Lane-end, West Bromwich, and Birmingham. We travelled by coach and railway, and arrived in London on Monday the 30th, found Elder Woodruff in good health. He had baptised three or four persons the day before we arrived. I stayed in London till the 11th December, when I left for Herefordshire. Brothers Woodruff and Williams came with me to the railway station. Elder Kimball staid in London. The prospect for the spread of the gospel brightened up while we were there. Our feelings were very clear and decisive, that Elder Kimball had better stay with Elder Woodruff. I was much interested while there, with my brethren; I pray the Lord to roll on his work in that great city. I feel much for the people in that place, yea, my feelings are exquisite—for why, God knows; but I believe it is for the glory of God, and the good of souls. May his name be glorified.

"I arrived in Cheltenham the same day I left London: only about 7½ hours going 101 miles, (38 of it by coach.) I stayed over the sabbath there, preached twice to a very attentive congregation. In the afternoon the house was full to overflowing.

"Elder Glover is preaching in this place, and in the regions round, with much success. I think he is a humble, good man, and will do much good.

"I attended the Gadfield Elm Conference. The minutes of the Garway was read, which had been held on the 8th; after this I visited the brethren till the Stanley Hill Conference, which was held on the 21st.

"The church in Garway numbers 95 members, 1 elder, 7 priests, 3 teachers, and 1 deacon. The work moves steadily onward. At the Gadfield Elm Conference there was 17 branches represented, 327 members, 13 elders, 31 priests, 9 teachers. The Stanley Hill Conference contains 25 branches, which were represented, 839 members, 17 elders, 57 priests, 16 teachers, and 1 deacon.

"Including officers, there is, in these 3 conferences, 1261 members, 31 elders, 95 priests, 28 teachers, and 2 deacons,—making 254 added since the October Conference.

"I attended the conference in the Potteries on the 25th; we had a good meeting: but I have not the minutes before me, so I cannot give a particular statement of the church there, but I can say, they are prospering. In my travels and at the conferences, there were some baptized—many ordained to the several offices. We can say truly the Lord is doing a great work in the Land. The gospel is preached to the poor, and signs follow them that believe. I arrived in Liverpool last evening, and expect to tarry here till the Book of Mormon is completed.

"I am as ever, your brother in the kingdom of Patience,

BRIGHAM YOUNG."

(*To the Editor of the Star.*)

Elder Kimball writes from London under date of December 28th, as follows:—

"Dear brother in Christ,—I write to let you know how things are going on here in London. The prospect of the spread of truth is rather better than it has sometimes appeared. There has been seven persons added to the church by baptism since I arrived here this time. Some others are going forward this week, as I am informed.

"Last sabbath evening, we had the privilege of preaching in a chapel belonging to the "Independents." The minister acted as clerk for us. Elder Woodruff was speaker. There was a Wesleyan minister present, together with his congregation. When service was ended, he arose and opposed with all his power. The "Independents" generally left the house, and would not stay to hear him. There was much feeling on the subject, and I look for good to grow out of it. We have already had invitations to visit some of them, there seems to be an unusual spirit of enquiry awakened here. I have also just read a letter from Elder T. Smith, of Clitheroe, which says,—'the work is progressing in Burnley, several lately baptized, among which are eight or nine baptist members, from the baptist church. As soon as they were baptised and confirmed, they spoke with unknown tongues. The work seems to go on well in that part of the country.'"

Elder Watts writes from Edinburgh, Scotland, under date of Dec. 28th; he says:—

"The work in Edinburgh is prospering slowly, but with majesty and power, making the kingdom of darkness tremble at every step. I baptized seven persons last week. We now number ninety-five in this town, and I am going to baptize five or six this evening, and some more on New Year's Day.

"The saints in this place are a good people. The people of Scotland are slow to believe and embrace the truth, bnt after they have embraced it, they are firm, yea, they would lay down their lives for the truth. The gifts and blessings of the spirit are given to many of them; some speak with tongues."

The Minutes of the Staffordshire Conference are forwarded to us; from which we learn, that on the 25th December, 12 branches were represented, consisting of 502 members, 10 elders, 40 priests, 16 teachers, and 11 deacons.

Several ordinations took place, and many important instructions were given, after which the conference adjourned for three months.

We also attended the Preston Conference, held at Preston on the 3rd January, in which 12 branches of the church were represented,—consisting of 724 members, 19 elders, 23 priests, 18 teachers, and 3 deacons. Much instruction was given, and the Saints manifested much joy, and faith, and union.

The Liverpool Conference was held on the 1st January. We have not the minutes before us, but several branches were represented, from which it appears, that the work was progressing in Liverpool, and in Wales and Ireland.

The Minutes of several other Conferences are before us, together with news from Birmingham and other places; and also much American news of later date, but we have neither time nor room for it in this number.

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THE

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 10. Vol. I. FEBRUARY, 1841. Price 6d.

LECTURE FOURTH.

ON FAITH.

Continued from No. 7 of the Star, page 169.

1. Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2. Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they through the ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3. Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4. We have, in the revelations which he has given to the human fa-

mily, the following account of his attributes.

5. First, knowledge. Acts xv, 18. Known unto God are all his works from the beginning of the world.—Isaiah xl, 9, 10. Remember the former things of old; for I am God and there is none else; I am God, and there is none like me, *declaring the end from the beginning*, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6. Secondly, faith, or power. Heb. xi, 3. Through faith we understand that the worlds were framed by the word of God. Gen. i, 1. In the beginning God created the heaven and the earth. Isa. xiv, 24, 27. The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7. Thirdly, justice. Ps. lxxxix, 14. Justice and judgment are the habitation of thy throne. Is. xlv, 21. Tell ye, and bring them near; yea, let them take counsel together: who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Saviour. Zeph. v, 5. The just Lord is in the midst thereof. Zech. ix, 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: he is just, and having salvation.

8. Fourthly, judgment. Ps. lxxxix, 11. Justice and judgment are the, habitation of thy throne, Deut. xxxii, 4. He is the rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity: just and right is he. Ps. ix, 7. But the Lord shall endure for ever: he has prepared his throne for judgment. Ps. ix, 16. The Lord is known by the judgment which he executes.

9. Fifthly, Mercy. Ps. lxxxix, 15. Mercy and truth shall go before his face. Exodus xxxiv, 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious. Neh. ix, 17. But thou art a God ready to pardon, gracious and merciful.

10. And sixthly, Truth. Ps. lxxxix, 14. Mercy and truth shall go before thy face. Ex. xxxiv, 6. Long suffering and abundant in goodness and truth. Deut. xxxii, 4. He is the rock, his work is perfect; for all his ways are judgment. A God of truth and without iniquity: just and right is he. Ps. xxxi, 5. Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

11. By a little reflection it will be seen, that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12. And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For, unless God had

power over all things, and was able, by his power, to control all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13. It is also necessary, in order to the exercise of faith in God, unto life and salvation, that men should have the idea of the existence of the attribute Justice, in him. For without the idea of the existence of the attribute Justice, in the Deity, men could not have confidence sufficiently to place themselves under his guidance and direction; for they would be filled with fear and doubt, lest the judge of all the earth would not do right; and thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But, when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14. It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of his attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know God, and obey not the gospel of our Lord Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerers and more than conquerers in all things.

15. And again, it is equally important that men should have the idea of the existence of the attribute mercy, in the Deity, in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake; but when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints: believing that the mercy of God will be poured out upon them

in the midst of their afflictions, and that he will compassionate them in their sufferings; and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16. And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him. For, without the idea of the existence of this attribute the mind of man could have nothing upon which it could rest with certainty: all would be confusion and doubt; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence: believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous will also be executed in the due time of the Lord: and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17. Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation.—For inasmuch as God possesses the attribute knowledge he can make all things known to his saints necessary for the salvation; and as he possesses the attribute power he is able thereby to deliver them from the power of all enemies; and seeing also, that justice is an attribute of the deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction.—And as mercy is also an attribute of the deity, his saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong: abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19. Such, then, is the foundation which is laid through the revelation

of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the deity, they are unchangeable—being the same yesterday to-day and forever—which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day-saints had: so that all the saints, in this respect have been, are and will be alike, until the end of time; for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, was, is and ever will be the same. So that all men have had, and will have an equal privilege.—*Book of Doctrine and Covenants, Section IV.*

REVELATION GIVEN DECEMBER 27, 1832.

1. Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabbaoth, and are recorded in the book of the names of the sanctified: even them of the celestial world. Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

2. This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom: which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

3. And the light now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

4. Now verily, I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all un-

righteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever, and ever; for, for this intent was it made, and created; and for this intent are they sanctified.

5. And they who are not sanctified through the law which I have given unto you; even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a tellestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

6. And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness: and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

7. For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

8. And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore, they must remain filthy still.

9. All kingdoms have a law given; and there are a many kingdoms; for there is no space in which there is no kingdom: and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law: and unto every law there are certain bounds, also, and conditions.

10. All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its

own; judgment goeth before the face of him who sitteth on the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him; even God, for ever, and ever.

11. And again, verily I say unto you, he hath given a law unto all things, by which they move in their times, and their seasons; and their courses are fixed; even the courses of the heavens, and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

12. The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

13. Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labour in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you; and unto the fourth, and so on unto the twelfth.

14. And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in him, that they all might be glorified.

15. Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

16. And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and

ye shall find me; ask and ye shall receive; knock and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

17. Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him: my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

18. And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

19. Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first labourers in this last kingdom; and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

20. Behold I will hasten my work in its time; and I give unto you who are the first labourers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation: that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

21. Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain to the kingdom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

22. Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads. He

that seeketh me early shall find me, and shall not be forsaken.

23. Therefore, tarry ye, and labour diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and in the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

24. Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

25. And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.

26. And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood: her who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

27. And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him: and all this by the

voice of the sounding of the trump of the angel of God.

28. And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

29. And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

30. And another trump shall sound, which is the fourth trump, saying, these are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

31. And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel, flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven, and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, fear God, and give glory to him who sitteth upon the throne, for ever, and ever: for the hour of his judgment is come.

32. And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen, who made all nations drink of the wine of the wrath of her fornication: she is fallen! is fallen!

33. And again, another angel shall sound his trump, which is the seventh angel, saying, it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God: and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

34. And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

35. And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump: and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their

battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.

36. Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

37. Therefore, cease from all your light speeches; from all laughter; from all your lustful desires: from all your pride and light-mindedness, and from all your wicked doings.—Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

38. See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

39. And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons: and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

40. Let him offer himself in prayer upon his knees before God, in token, or remembrance, of the everlasting covenant, and when any shall come in after him let the teacher arise, and with uplifted hands to heaven: yea, even directly, salute his brother or brethren with these words:

41. Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token, or remembrance of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immoveable and unchangeable, to be your friend and brother through the grace of God, in the bonds of love, to walk in all

the commandments of God blameless, in thanksgiving, for ever and ever. Amen.

42. And he that is found unworthy of salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

43. And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying, Amen, in token of the same.

44. Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle, of the Holy Spirit to your edification.

45. And ye shall not receive any among you, into this school save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

46. And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer: and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.—*Doctrine and Covenants, Section VII.*

IMPORTANT FROM AMERICA.

Interesting letter from Elder Moon, who lately emigrated from England to America.

To the Editor of the Star.

The gathering of the people of God has been a subject of great importance in all ages of the world.—The children of Israel must be delivered from the bondage of Egypt, although, humanly speaking, it appeared to be impossible; but the Lord had said that it should come to pass, and there was a few among them that believed that God would do this thing for them. And before the promises of the Lord should fall to the ground, the land of Egypt must be visited with many plagues: and to crown those scenes of distress, the angel must go forth and destroy all the first born in the land, but Israel must attend to that simple ordinance of sprinkling the blood of the Lamb on their door posts, on purpose that the destroyer may pass by. In the morning Israel was sent forth, and they cast their faces toward the inheritance that the Lord swore to Abraham, his seed should possess. But from the moment that they left the land of bondage, to the time that they took possession of that land of promise, their faith was put to the test, while for forty years he fed them in the wilderness and blessed them according to their faith, and they were punished according to their unbelief; and the principle upon which this, shall I say, troublesome journey is accounted for is this:—"Forty years led he thee in the wilderness, to search thee and prove thee, to see what was in thy heart, to see if thou wouldest keep the commandments of the Lord thy God."—Now it appears that we live

in a time in which the Lord is going to gather his people, to that land that was promised to Joseph and his seed, which is a land choice above all lands. Now it appears to me that there are two important things in the gathering of the people of God: and first it is the design of the Lord to deliver his people from the troubles that are coming upon the earth, for it is far from him to destroy the righteous with the wicked; and for the benefit of his people he has prepared an hiding place from the tempest, and a covert from the storm. Another reason for gathering the people of God is, that they may "go a sacrifice unto the Lord their God", that they may build a sanctuary to the name of the Most High, that there they may behold the glorious going forth of the Holy one, and learn of his judgments and attend to such ordinances and receive such blessings as they could not while scattered upon the face of the whole earth. The prophet predicted that he should "bring his sons from afar, and his daughters from the ends of the earth" —and "they shall come from a far country with riches and trees to beautify the house of the Lord, and make the place of his feet glorious." In short the house of the Lord shall be built by the gathering in of the people—the sons of Moses and Aaron shall execute the priest's work, the house shall be covered with a cloud—the glory of the Lord shall be seen—he shall teach his people of his ways, and great shall be the blessings of Zion. Then shall the saints behold the Lord to come to his temple, even the messenger of peace in whom they delight.

But let it ever be remembered that those who desire to receive these blessings must be tried even as Abraham, and it is those who are faithful that shall inherit the promise and enjoy a fulness of the everlasting gospel. You will be tried by the reports of those who have gone to behold the good land, some you will find who will speak evil of the place and all that appertain to it.—In the days of Joshua men were sent over Jordan to behold the land of Canaan, and although they brought of the fruit of that land, yet ten out of the twelve brought an evil report; but those who had faith in God and who beheld his goodness and what he had said in time past, could after beholding the whole of his dealings say, not one promise nor word of the Lord has fallen to the earth since the day we left Egypt; then they might conclude, the Lord has said, it is a good land, and I believe his word, and he has said I will give it you: who then believing these things would not join Joshua in saying, let us go up and possess the good land for we are well able! And when you bid your native land farewell, when you forsake father and mother and what you may call friends, and set your face towards the land that the Lord has blessed, may the same principles that bore up the mind of Moses in his afflictions yield comfort to you, for he chose rather to suffer with the people of God than to have the pleasures of sin. And what would be the feelings of his heart when he with such emotion says to his father-in-law, "We are journeying to the land that the Lord our God hath said he will give us!

A word of advice and of caution with a word of encouragement, I felt disposed to say to those who are expecting to realise the fulness of the

gospel of Christ in these days. I would tell you that I know what it is to bid farewell to my native land, to receive the parting tear of my friends, and with a heart heaving with inexpressible emotion, turn my back upon the nearest and dearest relations in life, with an inward impression that I shall never see their face again. I know what it is to encounter the dangers of the raging sea, to appear in a far country as a stranger. But in all these sacrifices and troubles both by land and water, hitherto, the Lord has helped me and brought me safely through; and now I have the privilege of being acquainted with the mysteries of the kingdom of God, and these things causes me to forget as it were the things that are past. I know there are many in the church that are waiting for a word from me, and I am desirous of giving my testimony to these things as far as I know.—As respects Joseph Smith, I have been acquainted with him for some time, and as far as I can see he is a good man, and I find him to be a prophet of the Lord, and the more I speak with him and the more I hear him, the more I am convinced of the truth of these things. I have heard him speak of the mysteries of the kingdom, and these things causes my heart to rejoice; and since I came here he has revealed a most glorious principle, which has been hid from the children of men for many generations, but has now been made known by his servant the prophet. As respects the land it is extremely good, and there is every prospect of being happy, having the things of this world and every opportunity of receiving the things of another. I would say when you get into their good land beware lest you forget your God, but love him with all your heart that you may be his people. I would advise those who have obeyed the word of wisdom for to attend to it when they come to this land, for I have seen some who have renounced intemperance while in England, but having come here they have returned to their old custom, and from this they appear to be going on to a disrespect of most of the things that are taught; and I would say to such, if you desire to continue your standing in the Church, and desire to have an increase of faith and love, keep to the words of wisdom, and lay down your tobacco and spirits, never to take it up again; this I say from what I have seen.

The plan in which this town of Commerce is laid out is very good, for it is so that when the place is properly inhabited it will be a city of more than a mile square, and the streets are so formed as to run straight through each way, so that the houses will be in a square all through the city.

I thought it might be good for to send some information to the different Churches upon this subject, thinking that what I might say upon this subject might have the tendency of encouraging my fellow-Englishmen in the point of gathering. Now I would hold out unto them every thing that is desirable, and would say if you can get to this land, you will be better off than in England, for in this place there is a prospect of receiving every good thing both of this world and that which is to come: then be faithful, for the Lord has said that his saints shall inherit the earth, and if the Lord has promised it, it is something that will do his people good.

Then those who have the means delay no longer but come and unite with us in building the house of the Lord, and in bringing to pass the great things belonging to the kingdom of our God. My fellow-Englishmen and brethren, you may rely upon what I say, for it would be nothing to my profit for to deceive you, then believe me when I say this land is good—the things that have been taught you are true, and Joseph Smith is a prophet of the Most High.

Some may want to know the price of things. A man that works on the farms is paid a dollar per day or something equal to it, 100 cents make one dollar, and 5 dollars one English pound. If a man be employed in digging potatoes, he receives one-fifth of what he digs, if he goes to cutting corn he receives one-eighth; for making a pair of boots (and the maker does not find leather) they give about a dollar and-a-half. A pig a month or five weeks old is sold for 25 cents—a good cow about 14 dollars. Flour is about 4 dollars and fifty cents per barrel, a barrel weighs 196lb., potatoes are sold for 20 cents per bushel, good beef is sold for 3 cents per lb., pork at the same; butter at about 10 to 14 cents, sugar at 12 cents per lb. If any one is disposed to keep a cow (and but few are without two or three) they may keep them free of expense, by sending them out to graze on the neighbouring plains, and for the winter's keep they are at liberty to cut as much grass as they please. But after all this it is a new country, we have no factory as yet, but we want means to build corn mills, and not having much machinery we have to do at home what would be done at factories if we had them. What we want is some persons with property for to raise these places, and then men to work them, and then the clothing would be at a less rate, and we English would feel more at home.

Yours in the new covenant,

FRANCIS MOON.

Commerce, Hancock County, Illinois, Nov. 4, 1840.

INTERESTING VISIT TO BOLTON—PROGRESS OF TRUTH—OPPOSITION OF SECTARIANS—PROSECUTION OF A PRIMITIVE METHODIST PREACHER.

On the 19th January I visited Bolton for the first time—found an interesting society there consisting of about 130 members, including some small branches in the vicinity. They appeared to be dwelling together in truth and love, and zealously united in the cause of God and Godliness. Their presiding officer is an aged minister by the name of Crooks, formerly of Stockport; through whose labours the society there has grown from a small handful to its present flourishing condition, the meetings are crowded to excess, and scores of people are pressing forward and uniting with the Church by repentance and baptism—the Holy Ghost is poured out into their souls, and its fruits are manifested in their gifts and blessings. On Wednesday evening, the 20th, I attended one of their meetings, and had the privilege of addressing a full and attentive audience. The subject was confined to a few scriptural observations in which the precepts and promises of Christ were clearly set forth, as contained in the written word of the New Testament. These were contrasted with the corrupt systems of Christianity as they now exist, and the difference was so manifest that the people saw clearly that the religion of Christ was *one*

thing, and modern sectarianism *another*. This so exasperated some craftsmen who were present, viz., a Mr. James Pendlebury, professedly a Primitive Methodist preacher, and Mr. Thomas Balshaw, of the New Connexion, that they could no longer hold their peace. For while the sermon was proceeding, the said Pendlebury arose and began speaking so loud that the speaker paused, and requested the interruption to cease, but was not heeded, for the intruder with stentorian voice continued to cry out, saying: "THIS IS A NEW DOCTRINE, AND WE CANNOT BELIEVE IT WITHOUT MIRACLES—HERE IS A BLIND MAN HEAL HIM, HERE IS A BLIND MAN HEAL HIM." YOU HAVE PREACHED A NEW DOCTRINE—A NEW DOCTRINE, SIR, AND WE WANT THE PROOF—WE WANT THE PROOF.—By this time the house was all confusion, every one endeavouring to act as moderator.—We endeavoured from the pulpit to command silence, and expressed our surprise that the New Testament doctrine should be a new doctrine; but we found that it was a new doctrine to this man, as was manifested in his beviour. Indeed, the doctrines of common law and civilization were to him equally as strange and new as the doctrine of Christ—for he still continued to disturb the meeting. The Saints commenced singing, and finally closed the meeting. But while this was proceeding, the riot grew more and more violent, till at length a form was broken and some other damage done. While the civil part of the people were retiring from the room they were variously insulted by him and his comrades, some crying out "He hath a devil," some challenging to debate, and some calling for a miracle. At length a policeman arrived and took this brave champion into custody, and his associate, T. Balshaw. These were handcuffed, marched away, and finally held to bail.

Next morning they had a warrant served on them for a breach of the peace, and were brought before Jas. Arrowsmith, Esq., mayor, and five magistrates, and after an able plea by attorney, John Taylor, Esq., and a base attempt on the part of the prisoners to justify themselves by the introductiou of several witnesses belonging to several different orders of methodists, whose testimony was more calculated to throw a false colouring over our doctrine, than any thing else. At length Pendlebury was found guilty of a breach of the peace, had to pay for the form, and make good the damages, and costs of suit, and was bound in the penal sum of ten pounds to keep the peace for six months.

It is to be hoped that these prompt measures will put a stop to similar disturbances in their public worship, and also prove a warning to other priests, not to turn infidels against the doctrines of the New Testament, and then use such vile measures against the truth.

Since this affair, we have heard verbally from Bolton, that many are embracing the truth and coming to the waters of baptism. May the Lord shed forth his spirit upon the people of Bolton, and cause a great work to be done among them.—EDITOR.

QUESTIONS—*By Elder Joseph Fielding, and* ANSWERS *by the Editor.*

Preston, Jan., 1841.

Dear Brother Pratt,—Having a desire to know the truth of all things that are revealed from God to man, and knowing in part the importance

of teaching them to mankind, I take the liberty to ask you certain questions, which if you think proper, you may answer in the Star, as I ask not for my own information alone, but for all who desire and seek after truth.

First.—Was the kingdom of God organized on the earth before the coming of Jesus Christ in the flesh? and was the Melchizedeck priesthood on the earth and in operation without the kingdom; for instance, had the Nephites this priesthood without the kingdom, before and after the coming of Christ?

Answer.—The kingdom of God is his government—wherever his government existed, there his kingdom existed, whether under the Patriarchal, Mosaic, or Christian dispensations, (as they are called) and wherever the kingdom of God existed, there the offices and ordinances existed. The priesthood of Melchizedeck was never in operation on the earth without the kingdom of God also: for the priesthood is the government, or rather the source and and fountain from which springs all things pertaining to his government on the earth.

This priesthood is "without beginning of days or end of years." It was first introduced upon the earth in the days of Adam. It has not always existed on the *earth;* but has sometimes been "caught up unto God and to his throne." Whoso receiveth this priesthood receiveth the kingdom of God. Sometimes a herald has been raised up, (for instance, John the Baptist,) to proclaim the kingdom of God at hand. Such instances occur of necessity, because it has been sometimes lost, or taken from the earth. This was the case in the days of John, and it has been the case in our own day. John said it was at hand in his day, and Jesus Christ says it will be again at hand, when we see the signs of his coming, (see Luke xxi. 31.) But after all that can be said on this subject, the kingdom of God, which is to finally prevail over all things, and govern the earth, is the one most dwelt upon by the sacred writers.

Ques. 2nd.—May all men who come into the new covenant, obtain the higher priesthood in this life, if they seek after, and live for it?

Ans.—God divideth the gifts severally as he will. All men cannot obtain the same office: if so, where would be the body? Yet the whole church, both male and female, are partakers of the priesthood, as so many branches of the tree, or so many members of one body. But each in their own place. Hence they are all *one.*

Ques. 3rd.—Paul says, that the law made nothing perfect. How then are they to be perfected who died under the law? and can they be meet for the kingdom of God unless they are perfected?

Ans.—Those who lived and died under the law must finally be perfected by the Gospel, or remain imperfect, and inherit another kingdom, instead of the celestial.

Ques. 4th.—If the Saints in the last days die before they become perfect, how can they be ready for the first resurrection; or will they be under a course of instruction after their spirits leave their bodies; or can they come forth in the first resurrection if they are imperfect?

Ans.—There is a progression in light and truth in the world to come, as well as in this world. The Saint begins to receive light and truth in this world, by the spirit of truth, when he first receives it (the spirit)

through the ordinances. He continues to progress in light and truth to the end of his life, if faithful; and then, if he is not guided into all truth, the spirit of God still opens truth after truth to his understanding, till afterwards he finds himself in possession of "ALL TRUTH," or in other words, a "FULLNESS OF TRUTH." He is then perfect as his father in heaven is perfect, and pure as he is pure: being glorified in him, and he in him.

Ques. 5th.— What does Peter mean in 1st Peter 3 and 19, and 4, 6?

Ans.—He means that Jesus Christ, after his resurrection visited the spirits in prison, who had been confined in chains of darkness and bondage from the flood until Christ's coming, and that he preached the gospel unto them that they might be judged according to men in the flesh; but live according to God in the spirit.—Hence you see that the priesthood is without end; and that it ministers salvation in eternity as well as in time. Here is an illustration of that text which says, that he (Christ) was annointed "to preach deliverance to the captive, and the opening of the prison to them that are bound."

Ques. 6th.—It is said in Exodus xxiv, 10, "And they saw the God of Israel, and there was under his feet as it were paved work of saphire stone, and as it were the body of heaven in its clearness"—also, "They saw God and did eat and drink." But in the first of the Gospel of John, and at the 18 verse, it is said, "No man hath seen God at any time." Is there not here a contradiction?

Ans.—There is a positive contradiction, as it now stands; but there was no contradiction when the Scriptures existed in their purity. In the revelations which God has given in these last days, this matter is made plain. The truth is this: that without the priesthood of Melchizedeck, "No man can see God and live."

Ques. 7th.—How can the stars fall from heaven to earth, when they (as far as we know) are much larger than the earth?

Ans.—We are nowhere given to understand that all the stars will fall or even many of them: but only "as a fig tree casteth her UNTIMELY figs when she is shaken with a mighty wind." The stars which will fall to the earth, are fragments, which have been broken off from the earth from time to time, in the mighty convulsions of nature. Some in the days of Enoch, some perhaps in the days of Peleg, some with the ten tribes, and some at the crucifixion of the Messiah. These all must be restored again at the "times of restitution of ALL THINGS." This will restore the ten tribes of Israel; and also bring again Zion, even Enoch's city. It will bring back the tree of life which is in the midst of the paradise of God; that you and I may partake of it. [See Rev. ii, 7.] When these fragments, (some of which are vastly larger than the present earth) are brought back and joined to this earth, it will cause a convulsion of all nature; the graves of the Saints will be opened, and they rise from the dead; while the mountains will flow down, the vallies rise, the sea retire to its own place, the islands and continents will be removed, and earth be rolled together as a scroll. The earth will be many times larger than it is now.—"If I have told you of earthly things and ye believe not; what would you think if you were to be told of heavenly things?"

Ques. 8th.—What is meant by

that common and popular saying, "The Canon of scripture is full? Why is not the Canon of the law of England full, as well?! If you should judge it worth your valuable time to give us answers to the foregoing, I think you will gratify many, as well as your brother in the gospel,

JOSEPH FIELDING.

Ans.—Your first seven questions were easily answered, but in this eighth we must confess our ignorance. We are so little versed in sectarian logic that we know not the meaning of this text; nor indeed, do we know where to find it in sacred writ. We have read all the books of the Old and New Testaments, and also the Book of Mormon, the Book of Jasher, and the book of Enoch, and scores of New Revelations, and yet we have never found this text in either of them. Perhaps it is to be found in the BOOK OF TRADITIONS! If we must venture an opinion on this text, we suppose it to apply to some false system, where the people worship a DUMB AND CHANGEABLE GOD; whom they suppose to have been in the habit of talking with man, in olden times; but who has long since lost his SPEECH, either by old age or some other means, so that they should never hear from him any more. At any rate, we are sure of one thing, viz., that the text cannot apply to the true and living God, nor to the HOLY Scriptures, for they every where hold forth the principle of continued REVELATION, as attainable by all men who seek it in the appointed way. So we conclude that the Canon of Scripture will never be so full as to answer in the place of the Holy Spirit of Revelation, which God has promised to all his children.

MR. SAMUEL HAINING'S

UNJUST BALANCES.

This gentleman has published a tract of 66 pages against the Latter Day Saints. It is printed at Douglas, Isle of Man, and entitled, "Mormonism weighed in the balances of the sanctuary and found wanting."

There is no new ideas or arguments advanced in this work; it takes the old beaten track of all our opponents, viz.:—a strained, undue, and almost idolatrous estimation of the Bible, placing the *Old and New Testaments* in the room of *God the Father*—in the room of *Jesus Christ*—in the room of the *Holy Ghost*—and in the room of the *Religion* contained in the *Bible*. According to this man's reasoning, God is dumb—Jesus Christ is dumb—the angels are confined in heaven, and not suffered to minister to the heirs of salvation—and the Holy Ghost (the Spirit of Prophecy and Revelation) is no more to be enjoyed by mankind. Even Apostles and Prophets are not needed any longer: but in the room of all these things "we have a bible, a whole bible, and nothing but the bible."

On the other hand, this gentleman represents the Book of Mormon as a strange mixture of grace and works,—as saying, that man is to be saved, partly by the blood of Christ, and partly by keeping his commandments! To use his own language, he represents the doctrine of the Saints thus: "According to this system" he says "men are justified partly by Christ, and partly by themselves, by faith and obedience united. This system is a strange compound of law and gospel—of grace and works—of the acts of the creature, and of the mercy of the Creator." Such a system

he thinks "is bad, dangerous, and destructive." But destructive or not, we intend to teach this generation that they must believe in Jesus, and KEEP HIS COMMANDMENTS, OR THEY CANNOT BE SAVED.

This abominable doctrine of being saved by *grace* without *works* is the *principle* cause, I had like to have said the *only* cause, of the awful state of things which exists at this present time in Christendom. Men can continue in luxury, idleness, and extravigance; they can oppress the poor, the sick, the afflicted, the widow, and the fatherless. They can see the naked and hungry, starving and perishing around them by millions, and not impart of their substance, or dispense with their extravigance in order to relieve them. And yet they are made to believe that they can belive in Jesus and say, "Lord, Lord," and be saved by *grace* without *works*. This same Jesus whom they thus mock has said, "Go sell that thou hast and give to the poor," "If any have two coats, let him give to him who has none; and him that has meat, let him do likewise." He has also said that, "Whosoever shall give a cup of water to a disciple of Jesus, shall not loose his reward."—He has said, "Depart ye cursed, &c." "For I was an hungered and ye gave me no meat—I was athirst and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye visited me not;" and that, "inasmuch as they had not done it unto one of the least of his brethren, they had not done it unto him." Again, he has said, that, "NOT EVERY ONE THAT SAYETH 'LORD, LORD,' SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT HE THAT DOETH THE WILL OF MY FATHER WHO IS IN HEAVEN."

Such then is the doctrine for which the Book of Mormon and the Saints are condemned by the clergy of the present age. But, we count it all joy to be worthy to be persecuted for RIGHTEOUSNESS SAKE. IT IS MR. H'S UNJUST BALANCES, AND NOT THE DOCTRINE OF THE SAINTS THAT IS FOUND WANTING.

EARTHQUAKES, FLOODS, AND SHIPWRECKS.

From the London Sunday Times of January 24th, we extract the following:—

"The accounts from Sicily are of a most alarming nature. The greatest part of the fine city of Messina was destroyed by an earthquake, on the 5th of December, and what remains is considerably injured by subsequent shocks. The quay in the port has shrunk considerably, and is, in some places, more than a foot beneath the water. The suberb building, called the Palazzata, which gave the port a more magnificent appearance than any other in Europe, has been entirely thrown down: and the lazaretto greatly damaged. The citadel suffered little, but the cathedral was destroyed, and the tower, at the entrance of the harbour, much damaged. The waves which have done so much mischief at Sylla, has passed over the point of land at the Faro, and swept away twenty-four persons. The accounts from Melazzo, Patti, Terra di Santa, Lucia, Castro Reale, and from the Island of Lipari, were very distressing; but the damages done there by the earthquakes are not so considerable as at Messina.

"Sir William Maxwell, from the united boundaries of these earthquakes, is persuaded that they are caused by some great operation of

nature, of a volcanic kind. To ascertain this, he began his tour by visiting the parts of the Two Calabrias, which has suffered most from this severe visitation. He every where came to ruined towns and houses, the inhabitants of which were in sheds, many of them built on such insalubrious spots, that an epidemy had ensued. These unfortunate people agreed that every shock they had felt, seemed to come with a rumbling noise from the westward, beginning usually with the horizontal motion, and ending with the vortical, or whirling motion, which last had ruined most of the buildings. It had also been generally observed, that, before a shock, the clouds seemed to be fixed and motionless; and that after, a heavy shower of rain quickly followed. By the violence of some of the shocks, many persons had been thrown down; and several peasants described the motion of the earth as so violent, that the tops of the largest trees almost touched the ground from side to side. During the shock, the oxen and horses, they said, kept their legs wide asunder, to prevent being thrown down, and gave evident signs of being sensible of the approach of each shock. Being thus warned, the neighing of a horse, the braying of an ass, or the cackling of a goose drove them from their temporary huts.

"From Monteleene, Sir William Maxwell descended into the plain, and passed many towns and villiages in a ruined state: the city of Mileto, lying in a bottom, was totally destroyed, without a house standing.—Among the many examples afforded by these earthquakes, of animals being enabled to live for a long time without food, was that of two nags, which had remained buried under a heap of ruins at Soriano for thirty-two days, and were dug out alive.—As well at the latter place, as in every ruined town he visited, an interesting remark was made to him, namely, that the male dead were generally found under the ruins in the act of struggling against the danger; but the attitude of the females was usually with the hands clasped over the head, as in giving themselves up to despair, unless they had children near them; in this case they were always found clasping them in their arms, or in some attitude which indicated their anxious care to protect them. How striking an instance of maternal tenderness.

"Sir William travelled four days in the plain, in the midst of indescribable misery. Such was the force of the first shock, that the inhabitants of the towns were buried in an instant beneath the ruins of their houses. Of the population of the town of Polistene, which was badly situated between two rivers subject to overflow their banks, two thousand one hundred individuals perished, out of six thousand. It was built near a ravine of great depth; and, by the violent motion of the earth, two huge portions of the ground on which a considerable part of the town, consisting of several hundreds of houses, stood, were detached into the ravine, and nearly across it, to the distance of about half a mile from their original position. What was most extraordinary, many of the inhabitants of these houses, who had taken this singular leap in them, were dug out alive, and several unhurt. Terra Nuova lost three-fourths of a population of sixteen hundred inhabitants. The destruction of life and property is almost incalculable.

The towns of Brentford, Arbroath, Bath, Greenwich, Lewesham, Glasgow, Essex, Salisbury Plain, Rugby, Watford, Windsor, and various other places have lately been visited by tremendous floods, which have destroyed or damaged an immense number of buildings, bridges, boats, &c. together with property to the amount of millions. Many scores of men, women, and children, have been lost in a watery grave, and many hundreds of others left houseless and destitute. The papers of the 24th January were filled with accounts of the most distressing nature, in relation to these judgments. The shipping in the river Wear has been terribly destroyed; it is said, the whole surface of the harbour presents one vast scene of wreck and confusion, amounting in all to upwards of one hundred ships, several steamboats, and innumerable keels and other small craft, either totally wrecked, or more or less damaged. The banks, quays, and piers were thronged with anxious spectators; in the countenances of many of the ship owners were depicted terror and dismay. Many lives were lost, and many vessels driven out to sea.

NEWS FROM THE SAINTS IN AMERICA.

Elder Wm. Clayton, late of Manchester, writes from Nauvoo, Illinois, under date of Dec. 10th. He informs us of the safe arrival of the colony who sailed from Liverpool with him, last fall, on board ship North America. This company divided at Buffalo, New York; part of them went to Kirtland, Ohio, to settle in one of the towns of the Saints, and the rest continued their journey up the lakes to Illinois, and stopped at Nauvoo. They were all in good health and spirits, and much pleased both with the country, and with the society there.

Brother Clayton speaks very highly indeed of these things, and seems well satisfied and very anxious that his countrymen should come and enjoy the same blessings. We have no room for extracts, but hope this short sketch will be highly satisfactory to their friends in this country.

We have received the "Times and Seasons" from Nauvoo, Illinois, up to Dec. 1st, and private letters up to Dec. 14th. From these we learn, that the Saints in the West are enjoying health, peace, and prosperity, and that the truth is spreading with its usual strength and progress. Great multitudes of people of all classes were embracing the truth in the Western and Southern States, and in New York, New Jersey, and Pensylvania; great accessions were being made to the church.

A conference was held in the city of Philadelphia, in October last, at which Elder O. Hyde presided. Several branches were represented in that region, consisting of from 800 to 1000 members in all. Most of these have embraced the doctrine during that season.

The American political papers are many of them speaking very warmly in favour of the Saints, in regard to their former persecutions. But the most remarkable thing is, the fact that a *Missouri* paper in St. Louis, (the Gazette) has come out in favour of our rights, and opposed the proceedings of the rulers and people of that State in their outrages against us. It speaks with that warmth and boldness which becomes every lover of freedom and equal rights. "Can any good thing come out of Nazareth?"!!

EMIGRATION.

We feel truly thankful that amidst the general distress, poverty, and famine which prevails throughout this country, several hundred of our brethren and sisters have just been enabled to embark for the country which God has provided for a refuge for all nations. Upwards of two hundred and forty of the Saints were to sail from Liverpool, for New Orleans on Sunday last. They were from Preston, Manchester, and various other towns in England, and were destined for the colonies of the Saints in the State of Illinois, and in the Territory of Iowa.

Among this company was a large proportion of the industrious poor, who were upon the point of starvation in this land, or who were working like slaves to procure a very scanty subsistence. By the kindness of their brethren they were enabled to escape from worse than Egyptian bondage, and go to a country where they can by their industry obtain an inheritance, and enjoy plenty for themselves and their children. May the Almighty preserve them upon the waters. and bring them to Zion with songs of everlasting joy. May they obtain "joy and gladness, and sorrow and sighing flee away."

We sincerely hope that the Saints will continue to cultivate that spirit of love and union which will work a full and complete deliverance of the rich and poor of his people, that they may all be gathered in *one;* that "*there may be one fold and one shepherd.*"

We understand that another ship company was to sail from Bristol, about the same time: These would be from Herefordshire and the surrounding country.

The news from the emigrants who sailed from this country last season, is so very encouraging that it will give a new impulse to the spirit of emigration, and put to shame those who have published falsehoods concerning this plan of deliverance. Nay, so far from being ashamed of their former lies, they will put in circulation as many more.

NEWS FROM THE ELDERS.

The accounts from Edinburgh, Glasgow, London, Birmingham, Stockport, Bolton, Oldham. Ashton, Herefordshire, Staffordshire, Wales, and many other places, are very favourable, in regard to the success of the gospel. Scores are bringing forth fruits of repentance, and are uniting with the Saints in baptism, notwithstanding the weather is so severe.—This is a matter of astonishment to the public: some threaten our lives, thinking it will kill those who go into the cold water, and others exclaim that it must be the work of God, or they would die, by being thus exposed in such cold weather. In the mean time the Sectarian priests are raging and lying as usual, and the editors of newspapers are helping them to publish lies against the truth. But all to no purpose; for God works and none can hinder.

BOOK OF MORMON.

This long looked for work is now out of press. The European edition consists of 5,000 copies, which we humbly trust will so far supply the public that they will now be able to peruse for themselves, a work which has been so grossly misrepresented; and which is in reality of more value to them than all the gold and silver

of England. What heart can be so indifferent as not to wish to peruse the record of half a world? Bringing to light Gods dealings with them, together with their history of the past, and their prophesies of the future.—I repeat the declaration, strange as it may seem, that a knowledge of the things contained in this record is of more value to every one of them than the gold and silver of Europe.

GENERAL CONFERENCE OF THE TWELVE.

The quorum of the twelve will meet as many officers of the Church of Latter-day Saints, as can conveniently attend, in general council, at Manchester, on the 6th day of April next, at 10 o'clock, a.m., when much business of general interest to the Church will be attended to. And the presiding Elders universally, are particularly directed to hold their several conferences, previous to the general conference, so that they can make returns of all the churches, members, and officers on the occasion. By order of the High Council.

ELEGY

On the death of the dearly beloved, and much lamented father in Israel, Joseph Smith Sen., a Patriarch in the church of Latter-day Saints; who died at Nauvoo, Sept. 14th, 1840.

Zions noblest sons are weeping;
  See her daughters bathed in tears,
Where the Patriarch is sleeping,
  Nature's sleep—the sleep of years;
Hushed is every note of gladness,
  Every minstrel bow's full low,
Ev'ry heart is turned to sadness,
  Ev'ry bosom feels the blow.

Zion's children lov'd him dearly,
  Zion was his daily care:
That his loss is felt sincerely,
  Thousand weeping saints declare;
Thousands, who have shar'd his blessing
  Thousands, whom his service bless'd,
By his faith and pray'rs suppressing
  Evils, which their lives opprest.

Faith and works, most sweetly blended,
  Prov'd his steadfast heart sincere;
And the power of God, attended
  His official labors, here,
Long, he stem'd the pow'rs of darkness,
  Like an anchor in the flood:
Like an oak amid the tempest,
  Bold and fearlessly he stood.

Years have witnessed his devotions,
  By the love of God inspired;
When his spirit's pure emotions,
  Were with holy ardour fir'd.
Oft, he wept for suff'ring Zion—
  All her sorrows were his own:
When she pass'd thro' grievous trials,
  Her oppressions weigh'd him down.

Now he's gone; We'd not recall him
  From a paradise of bliss,
Where no evil can befall him;
  To a changing world like this.
His lov'd name, will never perish,
  Nor his mem'ry crown the dust;
For the saints of God will cherish
  The remembrance of the JUST.

Faith's sweet voice of consolation,
  Soothes our grief: His spirit's flown
Upward, to a holier station,
  Nearer the celestial throne:
There to plead the cause of Zion,
  In the council of the JUST—
In the court, the saints rely on,
  Pending causes to ADJUST.

Though his earthly part is sleeping
  Lowly, 'neath the prairie sod;
Soon the grave will yield its keeping—
  Yield to life, the man of God.
When the heav'ns and earth are shaken—
  When all things shall be restored—
When the trump of God shall waken
  Those that sleep in Christ the Lord.

ELIZA K. SNOW.

MANCHESTER:
W. Shackleton and Son, Printers.

THE

LATTER DAY SAINTS

MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 11. Vol. 1. MARCH, 1841. Price 6d.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 47, O[illegible]d-street, and by Agents throughout the Kingdom.

Manchester:

PRINTED BY W. SHACKLETON AND SON, DUCIE-PLACE.

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(From the "Times and Seasons.)

EXTRACTS FROM AN EPISTLE TO THE ELDERS IN ENGLAND.

To the Travelling High Council and Elders of the Church of Jesus Christ, of Latter-Day Saints in Great Britain.

Beloved Brethren,—May grace, mercy and peace rest upon you, from God the Father and the Lord Jesus Christ:—

Having several communications lying before me from my brethren the Twelve, some of which have ere this merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time. Be assured beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently I feel some anxiety on your account, that you may, by your virtue, faith, diligence, and charity commend yourselves to one another, to the church of Christ, and to your Father which is in heaven, by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark, that has braved the storm unhurt, spreads her canvass to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot, and crew.

It is, likewise, very satisfactory to

my mind that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to counsel and vied with each other in this labour of love, and in the promotion of truth and righteousness; this is as it should be in the church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate these principles and the most glorious blessings must result, not only to them individually, but to the whole church—the order of the kingdom will be maintained, its officers respected, and its requirements readily, and cheerfully obeyed. Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race—this has been your feelings and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth, and for so doing I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labours in the spring. Having carried the testimony to that land, and numbers having received it; consequently the leaven can now spread without you being obliged to stay—another thing, there has been some whisperings of the spirit that there will be some agitations, some excitements, and some trouble in the land in which you are now labouring. I would therefore say in the mean time, be diligent, organize the churches and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that, it should be attended to in the order that the Lord intends it should—to this end, I would say, that as there are great numbers of the Saints in England who are extremely poor and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore, to prevent confusion and disappointment when they arrive here, let those men who are accustomed to make machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which, but very few can boast of; and by establishing cotton factories, founderies, potteries, &c. &c., would be the means of bringing in wealth and raising it to a very important elevation. I need not occupy more space on this subject, as its reasonableness must be obvious to every mind. In my former epistle, I told you my mind respecting the printing of the Book of Mormon, Hymn Book, &c. I have been favoured by receiving a Hymn Book from you, and as far as I have

examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth.

You can use your own pleasure respecting the printing the Doctrine and Covenants: if there be a great demand for them I have no objections but would rather encourage it. I can say, that as far as I have been acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the spirit of the Lord has directed you, and it proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not your own aggrandizement and selfish interests, as long as the Saints manifest such a disposition, their councils will be approved of, and their exertions crowned with success. There are many things of much importance on which you ask counsel, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom, therefore, you will excuse me for not entering into detail: if I should see any thing that was wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder P. P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain who is conversant with the rules and regulations of the church, and continue the paper which is published, consequently, taking all these things into consideration, I would not press upon Brother Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly: and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place.

There are, at present, about 3,000 inhabitants in Nauvoo, and numbers are flocking in daily. Several stakes have been set off in different parts of the country, which are in prosperous circumstances. Provisions are much lower than when you left—Flour is worth about 4 dollars per barrel.—Corn and potatoes about 25 cents per bushel, and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe by the "Times and Seasons" that we are about building a Temple, for the worship of our God, in this place: preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it, that there is in this region of country; it is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature, for the incorporation of the city of Nauvoo, and for the establishing of a Seminary of learning and other purposes, which I expect will pass in a short time.

You will also have received intelligence of the death of my father, which event although painful to the family and to the church generally, yet the sealing testimony of the truth of the work of the Lord, was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the church, according to his last directions and benedictions.

Several persons of eminence and distinction in society, have joined the church and become obedient to the faith, and I am happy to inform you that the work is spreading very fast upon this continent; some of the brethren are now in New Orleans, and we expect a large gathering from the South.

I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley, the remainder I am informed stopped in Kirtland, not having the means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to counsel.

Brother's Robinson and Smith lately had a letter from Elders Kimball, Smith, and Woodruff, in London, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should prior to leaving England, send the gospel into as many parts as yon possibly can.

Beloved Brethren, you must be aware in some measure, of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands and islands, and thousands are embracing it—I realize in some measure my responsibility and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of heaven; so, that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory: can I rely on your prayers to our heavenly Father on my behalf, and on the prayers of all my brethren and sisters in England, (whom having not seen yet I love,) that I may be enabled to escape every stratagem of satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember, that great things depend on their individual exertion, and that they are called to be co-workers with us and the holy spirit, in accomplishing the great work of the last days, and in consideration of the extent, the blessings and the glories of the same, let every selfish feeling, be not only buried, but annihilated; and let love to God and man, predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past, and future, and come behind in no gift waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind,

the enemies we have to contend against are subtle and well skilled in manœuvreing, it behoves us to be on the alert to concentrate our energies, that the best feelings should exist in our midst, and then by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest, our evil passions will be subdued, our prejudices depart, we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged the sons of God. Let us realize that we are not to live to ourselves but to God, by so doing the greatest blessings will rest upon us both in time and in eternity.

JOSEPH SMITH.

The following is from the "Times and Seasons," of Jan. 15th.

A PROCLAMATION,

TO THE

SAINTS SCATTERED ABROAD;

Greeting:

Beloved Brethren:—The relationship which we sustain to the Church of Jesus Christ of Latter Day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects, calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days;" for not only has it spread through the length and breadth of this vast continent; but on the continent of Europe, and on the islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time.

This appears the more pleasing when we consider, that a short time has elapsed, since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their varied and horrid forms. Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavoured to aggravate our sufferings.—But "the Lord of Hosts was with us, the God of Jacob was our refuge!" and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the characters of FREEMEN. It would be impossible to enumerate all those who in our time of deep distress, nobly came forward to our relief, and like the good Samaritan poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse* and the people of Illinois, generally, seemed to emulate each other in this labour of love. We would, however, make honourable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Col. Henry, N. Bushnell, John Wood, I. N. Morris, S. M. Bartlett, Samuel Holmes, and John T. Holmes, Esquires, who will long be remembered by a grateful community for their philantrophy to a suffering people, and whose kindness on that occasion is indelibly engraven on the tablet of our hearts, in golden letters of love.

We would, likewise, make mention of the Legislature of this State, who, *without respect of parties, without reluctance, freely, openly, boldly, and nobly*, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and

extended to us all the blessings of civil, political, and religious liberty, by granting us under date of Dec. 16, 1840, one of the most liberal charters, with the most plenary powers, ever conferred by a legislative assembly on free citizens, for the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo." The first of these charters (that for the "City of Nauvoo"), secures to us in all time to come, irrevocably, all those great blessings of civil liberty, which of right appertain to all the free citizens of a great civilized republic—'tis all we ever claimed. What a contrast does the proceedings of the legislature of this State present, when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent, as to deny us our liberty and our sacred rights—Illinois has set a glorious example, to the whole of the United States and to the world at large, and has nobly carried out the principles of her constitution, and the constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law—the security of life, liberty, and the peaceable pursuit of happiness.

The name of our city (Nauvoo,) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of *rest;* and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County; bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some, on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, a physician of great experience and medical knowledge, that Hancock Co., and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens,) whilst the northwestern portion of the city has experienced much affliction from ague and fever, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparalleled rapidity, numbering more than three thousand inhabitants. Every facility is afforded in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes, to an almost unlimited extent.

Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering—let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the country—this will secure our permanent inheritance, and prepare the way for the gathering of the poor.—*This is agreeable to the order of*

heaven, and the only principle on which the gathering can be effected —let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed in the minds of all; and the elders are hereby instructed to proclaim this word in all the places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of his house, and the powers of the holy priesthood, and will be so constructed as to enable all the functions of the priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands.

Let us then concentrate all our powers under the provisions of our *magna charta* granted by the Illinois Legislature, at the "City of Nauvoo," and surrounding country, and strive to emulate the actions of the ancient covenant fathers, and patriarchs, in those things, which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion," embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power, and privilege, of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the state and nation as a people, whenever the public services requires our aid—thus proving ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo," will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all matters appertaining to education from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular gradation is consummated, and the education finished. This corporation contains all the powers and prerogatives of any other college or university in this state. The charters for the University and Legion are *addenda* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favour in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrines we promulge, have become obedient to the faith and are rejoicing in the same; among whom is John C. Bennett, M.D., Quarter Master General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that state, on account of our religion—

his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way, and he would be forthcoming, with all the forces he could raise for that purpose. He has been one of the principal instruments, in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter. He is a man of enterprize, extensive acquirements, and of independent mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland, also, who is one of our benefactors, having under his control, a large quantity of land in the immediate vicinity of our city, and a considerable portion of the city plot, opened both his heart and his hands, and "when we were strangers —took us in," and bade us welcome to share with him in his abundance; leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and betook himself to a small, uncomfortable dwelling. He sold us his large estates, on very reasonable terms, and on long credit, so that we might have an opportunity of paying for them, without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title to the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honoured instrument the Lord used, to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions, were like those of the ancient Saints, and after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto, and to the great joy and satisfaction of the church he yielded himself to the waters and baptism, and became a partaker with us in our sufferings, "choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season."—In connexion with these we would mention the names of Gen. James Adams, Judge of Probate, of Sangamon County, Dr. Green, of Shelby County, R. D. Foster, M.D., a gentleman of great energy of character, late of Adams Co., Sidney Knowlton, of Hancock Co., Dr. Knight, of Putnam County, Indiana, with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighbourhood. We make mention of this, that the Saints may be encouraged, and also that they may see that the persecutions we suffered in Missouri, were but the prelude to a far more glorious display of the

power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity for the gathering of the Saints of the Most High, we would say, let the brethren who love the prosperity of Zion, who are anxious that her stakes should be strengthened, and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "we his servants will arise and build."

It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel, as shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say, let the Saints come *here*—THIS IS THE WORD OF THE LORD, *and in accordance with the great work of the last days.*

It is true the idea of a general gathering has heretofore been associated with most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and from the liberal policy of our state government, we may expect a scene of peace and prosperity, we have never before witnessed since the rise of our church, and the happiness and prosperity which now await us, is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our interests both spiritual and temporal will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question. The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertions or enterprize. The history of all past ages abundantly attests this fact.

In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy prophets clearly proves, for it is written—"They shall come from the east, and be gathered from the west: the north shall give up, and the south shall keep not back."—"The sons of God shall be gathered from far, and his daughters from the ends of the earth;" it is also the concurrent testimony of all the prophets, that this gathering together of all the Saints must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The fiftieth psalm from the first to the fifth verses inclusive, describes the glory and majesty of that event:—"The mighty God, even the Lord, hath spoken and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire

shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Gather my Saints together unto me: those that have made a covenant with me by a sacrifice." We might offer many other quotations from the scriptures, but believing them to be familiar to the Saints, we forbear.

We would wish the Saints to understand that, when they come here, they must not expect to find perfection, or that all will be harmony, peace, and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different states, but from different nations, who, although they feel a great attachment to the cause of truth, have their prejudices of education, and consequently it requires some time before these things can be overcome: again, there are many that creep in unawares, and endeavour to sow discord, strife, and animosity in our midst, and by so doing, bring evil upon the Saints; these things we have to bear with, and these things will prevail either to a greater or lesser extent, until "the floor be thoroughly purged," and "the chaff be burnt up." Therefore let those who come up to this place, be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered, the intelligence of heaven will be communicated to them, and they will eventually see eye to eye, and rejoice in the full fruition of that glory, which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted of by the Almighty, and in which his power and glory shall be manifested. Therefore let those who can, freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it likewise to be distinctly understood, that we claim no privilege but what we feel cheerfully disposed to share with our fellow-citizens of every denomination, and every sentiment of religion: and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege to reciprocate the kindness we have received from the benevolent and kind hearted citizens of the state of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,
Presidents of the Church.

Nauvoo, January 15th, 1841.

INTERESTING ACCOUNT

OF THE SPREAD OF TRUTH IN NEW YORK.

New York, Oct. 7th, 1840.

Brothers Robinson and Smith,—Highly esteemed brethren in Christ, I now, agreeable to a promise made by me to Brother Jas. Blakeslee, (one of the seventy) write to you, in-

forming you and the brethren at the west, that he has this day sailed for England, in company with Br. Burnham, one of the seventy, and Br. Richards, High Priest. These three have started this day to fill their mission in England; the day was clear, their health good, both as to body and mind—they expected a number of their brethren to have gone with them according to appointment, but as they did not come, they concluded to go without them.

Brother Blakeslee wished me to state, that he arrived here on the 20th day of Sept. according to agreement; and from that, to the present time, he has preached in this city 19 times; and I assure you, he will long be remembered by the church, and friends here: he is a man of faith, a man of God, and a man that gives full proof of his ministry. May the Lord bless him, and his brethren, and prosper them on their mission. Brother Turley, and Clayton, have just arrived from England, and are now on their way to the west, with about 200 others.

Oct. 24th.—Dear Brethren, I have just returned from Philadelphia, from a conference held there. Brother O. Hyde was there and presided. Brother J. E. Page had not yet arrived from Ohio, but was expected every day, we had a good time at the conference, every thing went on well, the brethren there are united, they love one another, and pray for one another; the church there is in a prosperous condition, and the whole region around about Philadelphia, presents an immense field of labour, and the labourers are very few. I pray therefore, that the Lord of the harvest will send forth more faithful labourers into his vineyard. Elder O. Hyde has been turning the world upside down in Cream Ridge, New Jersey and baptized (I believe) about 30. There was a number baptized on Monday morning after conference.

We expect Elders Hyde and Page in New York soon, on their way to *Jerusalem:* while they remain with us, we expect to hold a conference.

I cannot close this letter without giving you a short account of the history of my past life. I am about 30 years of age, have been 13 years a Methodist, heard the first sermon by a Latter-Day Saint in February, 1840, by Elder H. C. Kimball, and believed the gospel as soon as I heard it, and have never doubted it since. I was baptized eight days after I heard the first sermon, and called to be an elder in eight days after I was baptized,—called by the spirit of prophesy, by Elder Kimball, and ordained by Elder P. P. Pratt, just previous to the time they sailed for England. Since that time I have tried to preach from 3 to 5 times each week, and worked with my own hands to support my family besides, and I have held three public discussions with the great men of this generation, one with the very celebrated Oragen Batchelor; which lasted twelve nights. Doctor Benjamin E. Ducher was chairman: it was held in the city of Brooklyn. The chairman took three hours to sum up the testimony, and gave the decision in favour of the fulness of the gospel, on every point, the bible being the guide of evidence.

His closing remarks were these: "I have never seen such a grand combination of arguments to prove any system of religion, as has been brought forward to prove the Latter-Day Saints, and I dare not say I disbelieve it, and if it is true. let us hang the BANNER OUT TO THE

WORLD." This was the language of a man who had never been to our meetings before in his life; he is a highly respected, and wealthy gentleman of New York.

Immediately after the above debate I organized the branch in Brooklyn, and baptized a number, the branch in Brooklyn, now number 19, one priest, one teacher, and one deacon, and a number believing, ready to be baptized. The other two discussions were with two Methodist priests; one in New Jersey, and one in this city; but they both had to yield before the power of eternal truth. Shortly after I was ordained, the Methodists tried me for heresy, and when I appeared before them they would not hear me there, and then I appealed to the people, and had over 500 Methodists to hear me make my defence; they thought I was the greatest heretic they ever heard of, hundreds of them have attended our meetings ever since. I expect to baptize a number of them next Sabbath morning.

The work here goes on well, we have two large preaching places well attended—one on the north side, and one on the east side of the city: the one on the east side, is the one I hired to make my defence before my Methodist brethren, and I have continued preaching to hundreds of them ever since, which has been about one month. Yours in haste,

GEO. J. ADAMS.

Communication.

To the Editor of the Star.

Liverpool, Feb. 27, 1841.

Dear Brother,—Having perused in your number of last month, some strictures upon Mr. Hainings' "Mormonism weighed in the balances and found wanting," I conceived that a few remarks from me upon that subject might not be uninteresting, as I am acquainted with the whole of the circumstances of the coming forth of that publication: it was my labours in Douglas (Isle of Man,) that first gave rise to his important discoveries, and brought into existence that production, which for ought I know may be considered of importance among the friends of sectarianism at a distance from home; but those who are acquainted with its relations, its parentage, the time, manner, and circumstances of its coming into being consider it lighter than vanity; and it is treated by all intelligent men with the contempt that such productions deserve.

Permit me, sir, to mention a few circumstances that took place previous to the delivery of "Mr. Hainings, Lectures;" about the middle of last September I visited the Isle of Man, accompanied by Elder Hyrum Clark, and preached in the town of Douglas, where I hired the Wellington room, a large hall capable of containing one thousand persons; and commenced delivering a course of lectures to attentive and respectable congregations. I had not proceeded above two or three nights before I was interrupted in a very indecorous, anti-christian, and ungentlemanly manner by a party of Primitive Methodist Preachers, and a Wesleyan Methodist Local Preacher, whose conduct was not very dissimilar from that of the pious and zealous disorderlies that you speak of in Bolton, who were bound over to keep the peace, and who if they had obtained justice would unquestionably have shared the same fate; and, had it not been for some gentlemen present who interfered, who possessed more pru-

dence and discretion than religious bigotry, it would have been difficult to prevent an indignant public from putting them out of doors. The next day I received a challange from the head champion, Mr. Hamilton, a Primitive Methodist itinerant preacher, which was so surcharged with calumny and vile abuse that if I had not been a stranger there, and known that the public knew nothing about me, or my principles but what they obtained through a false mrdium, I should have treated with contempt; as it was I submitted to it, not with a view of having my principles investigated, for I knew that they were out of the reach of his critical acumen, —not to have him detect error, for I was aware that he was utterly incapable of discerning the difference between truth and error; nor had I the least idea of teaching him, for I felt convinced with Solomon, that "a fool is wiser in his own eyes than seven men that can render a reason," but merely to remove public prejudice, and to let it be known that I courted publicity and light, and was not afraid of bringing my principles to the touchstone of truth.

This is the same individual, sir, whose extensive acquaintance with history enabled him to inform the public that in some countries where there was no water they baptized with oil!!! about which opinion I had the hardihood to be a little sceptical despite of his great proficiency in historical lore; for I was foolish enough to wonder (as any old woman would do who did not possess the same knowledge of history as himself,) what they made use of as a beverage in that country!! as oil would not be very palatable to drink at all times, and also what they cooked their victuals with. It was the same individual, sir, who on being asked his authority to preach answered "I sent myself," I was led to tell him that I was of that opinion before, but that he had confirmed my impressions; that I had thought from the beginning that God had nothing to do with sending him out. Yet foolish, ignorant, and untaught as he was, there are those, sir, (who think that because the Scriptures says "*God has chosen* the weak things of this world to confound the wise," that any and every person is qualified to preach the gospel merely because they are fools, whether *God calls* them or not;) who had it not been for this exposure, might have mistaken him for a wise man, and have thought that he was called of God.— The result of that discussion as taken from the *Manx Liberal* is found in your number for November.

The public began then to see that the doctrine of the Latter-Day Saints was not so awful and blasphemous, as it had been represented to be by some of these pious men, which excited the jealousy of a Mr. Hays, a Wesleyan Methodist Superintendent Preacher, whose craft was in danger, and who saw clearly that truth would not destroy truth; and having no better weapon, commenced propagating falsehood by publishing a statement purporting to be made by a Mr. Hale, Joseph Smith's father-in-law, professing to give an account of the character of Joseph Smith, and of the coming forth of the Book of Mormon: but as he was not acquainted with a document containing some other lies published by Mr. Livesey, a Rev. brother of his, which also gave an account of the coming forth of the Book of Mormon; it so happened that they did not agree in their statement in regard to its an-

thor, origin, or coming forth; so for the benefit of the public I published the counter statement of his Rev. brother, whose testimonies did no more agree than the testimony of the false witnesses that appeared against our Savour. He then published another and vainly attempted to hide his shame, which was replied to by me in a tract called "CALUMNY REFUTED AND THE TRUTH DEFENDED." He then published another and I answered in one entitled "TRUTH DEFENDED, AND METHODISM WEIGHED IN THE BALANCES AND FOUND WANTING," (all of which may be had at the "*Star Office.*")

About the same time arose another defender of the faith, a Doctor Curran, who attacked me in the public press, and I answered him through the same medium, which may be seen in full in the *Manx Sun* and *Liberal* of that date, for several successive weeks. Two of my answers to him are found in the Nov. and Dec. numbers of the "*Star.*" The Doctor is a learned gentleman, a conniseur in religion, a sectarian anatomist, who knows how to dissect better than to put together, or unite the system: he had stood some time in the town and vicinity as the champion in polemics; when he threw down the gauntlet scarce any one could be found who had the hardihood to take it up. Mistaking these for some of the wild chimeras and dogmas of men, he made several furious onsets, but found himself as frequently repulsed, without having sufficient honesty to acknowledge the truth; he retired feeble, helpless, and maimed from the field. I have often, sir, been surprised at the weakness of the arguments that are made use of against us even by men of literary attainments, and of great talent when employed in any other cause. The Doctor further stated, that "never at any time had pure religion been revived, and something Godlike made its appearance, but satan had opposed it," referring to our opposition to what he considered to be truth (alias sectarianism and false doctrine); and yet although he intimated that pure religion had been revived, he elsewere stated that there never was a time when the church was more "unhealthy, ignorant and corrupt!!" hence we are all right and all wrong; we have something Godlike; yet this *Godlike* something is *ignorant, unhealthy, corrupt!!!* He also expressed a sorrow that I should have been attacked by my opponents on the only true point of my doctrine, viz. baptism," which showed at once that if they were opposing pure doctrine they must be of the devil, and that he (if consistent) considered them as such, while on the other hand if the doctrine which he said was "the only true doctrine," was false doctrine, he must be supporting the doctrine of devils in upholding a doctrine that is unscriptural; so out of their own mouths I would condemn them.

The next person that arose was the Rev. Mr. Haining, an Independent minister; who though perhaps more learned and talented than some of his coadjutors, yet his religious creed was not so popular, nor his God that he worshipped so well known as that of the Methodists and some others who is "*invisible without body or parts*;" the natural consequence was that long before my arrival he had preached all his congregation away, but about a score or from that to fifty, who in general loved better to bow to the unknown God" of the Methodists and worship in their temple.—

In this predicament without congregation or influences, some Methodist local preachers and others who knew his situation well, fearful that their fabric was falling, and that their zealous Mr. Heys would not be able to prevent the wreck, put their heads together to combine against what they considered to be their common foe; premised to assist in pecuniary measures, and made use of the Rev. Mr. Haining as their tool, to do what they could not get Mr. Heys to do; either to meet me in public debate, or to deliver public lectures against my principles, (as on his publishing those before-mentioned falsehoods, I challenged him to a public investigation, and he refused. Mr. Haining in his turn wanted to increase his congregation, and thinking that the present excitement that existed in the religious community in that place, would be a favourable opportunity for doing so commenced his lectures, (although he stated to a gentleman in Douglas after hearing me for some time, that it would be better for the ministers to let me alone, as they could not gainsay the doctrines that I advanced). Nor was he mistaken in his views in regard to those matters, for numbers of the interested part of the community, although they had differed heretofore among themselves, were ready to cry out when their false principles were attacked, "Great is sectarianism, the God of the Christians" and were surprised to find out that every body did not know that sectarianism fell down from heaven, and that all the world worshipped their Diana. Mr. Haining took care, however, to chose a time for his lectures when he thought that I could not attend—on Sunday evenings. I managed however to go to his first one, and answered it on a week night, in the following week to a crowded congregation, and Mr. Haining himself present; as he had stated in his lecture that he wished to act fairly.

I desired him then, if he was sincere in his statements, to alter his nights of lecturing, that I could attend, or otherwise to meet me face to face before the public, substantiate his arguments, and prove the Book of Mormon, or any of the principles that I believed in to be false if he could; and as many other ministers were present who had frequently attacked me behind my back, I challenged the whole or any of them to do it; not sir, that I am fond of braggadocia, or a display of championship or words, but to stop the foulmouthed slander that had been industriously circulated by many of these gentlemen, and to deliver the truth from their unhallowed grasp. But all attempts to bring him to honourable terms were altogether fruitless: he could do best alone in his own pulpit, (where I was going to say, no one could oppose him or question the truth of what he said) but so notoriously false, unscriptural, and absurd, were some of the principles that he advanced, and statements that he made, that even one of his own society rose up in the meeting, and told him that what he stated was false. As I had a large congregation of my own to attend to, and could not consistently leave my meeting, I got a reporter to attend to his meeting for two Sunday evenings, and then in the week night gave another lecture in answer to his, but so weak, irrevalent, so far fetched, and so foreign to the point were most of his arguments, that I considered it only like beating the air to answer them, and that it was a burlesque upon religion,

and an insult to the public to call them together to listen to such unmeaning nonsense, and I told a crowded congregation then assembled, that unless he, or some of the ministers of Douglas, would meet me face to face, I should not impose upon their good sense in listening to such stuff; I should consider that their own fabric was bad, their foundation false, their principles untenable, that they were convinced themselves that their statements were untrue, and that they "loved darkness rather than light, because their deeds were evil." As my principles had been wantonly attacked, my motives impugned, and misrepresentation, calumny and abuse been gratuitously heaped upon me by them, and none of them (but Mr. H.) had the hardihood to come forward and substantiate his charges, prove his assertions, or in any wise make good his statements; but that they had left their offspring like the ostrich did its eggs, either to hatch of themselves, or to be trodden under foot by any passer by.

I never once thought that Mr. Haining would have attempted to publish those lectures with any design to militate against the truth, after making so puerile an attack in Douglas, for (e.g.) one of his lectures was principally taken up in proving that the bible is true; this of course we believe in as well as him; one of his arguments in support of the bible is—"that it was confirmed by revelations and visions," this we also believe in, and as I told him the only difference that there is between him and us, is, that he believes in a changeable God and we in an unchangeable one; he believes that God did reveal himself formerly, but does not now; and we believe that he now gives revelations, visions, prophecy, &c., as formerly. He next goes on to state that the bible is "the good book, the true book, and the only book;" we believe the two first of these statements, but feel convinced that if Mr. Haining does that he cannot believe his last assertion—that it is "*the only book;*" for the bible speaks of more than twenty books that we have not got; and "a good book" and a "true book" cannot testify to a falsehood. It would be fruitless for me to follow him through all his meanderings, and would be foreign to my purpose at the present time. I would just remark that the truth came off victorious in the Isle of Man, and although I may say with Paul "I have fought with beasts at Ephesus," yet I feel thankful to my heavenly Father that I have escaped unhurt. The standard of eternal truth is planted there, many are rejoicing in the liberty of the gospel of Jesus Christ, having followed their Lord and Master into the waters of baptism, and many more are believing, and on the eve of coming forth. Since I left there Elder Blakslee from America has been labouring there succesfully, he is now on his way to the land of his fathers, and Priest Wm. Mitchell from Liverpool is gone to labour there: Elder Joseph Fielding is also on his way there. There has been about seventy baptized in all; thus in spite of all the combined powers of earth and hell, the "truth will prevail;" the inhabitants of that island will hear the sound of the everlasting gospel, and all the honest in heart will be gathered out.

The work of the Lord is progressing in Liverpool, and many enquiring the way of salvation; we baptized eight last week, and sixteen this week.

I remain yours in the everlasting covenant, JOHN TAYLOR.

To the Editor of the Star.

Bedford, Feb. 22nd, 1841.

Dear Sir.—Possessing but very scanty information concerning the people called "Latter-Day Saints," I beg leave to put an enquiry or two started in my mind, by reports in circulation.

1.—Is the *revelation* of some dozen years ago, and upon which the Church is founded, to be received solely on the credit of Joseph Smith as testator?

2.—Is baptism by immersion the *sine qua non* of admission into the church of Christ, or of re-admission in case of backsliding?

3.—Is it declared that the Saviour recently presented himself visibly to a multitude in America, from whom he chose and ordained twelve apostles?

4.—Are those apostles supposed to possess miraculous gifts.

Your courtesy in answering these interrogatories in an early No. of the Magazine, shall oblige

Yours truly,

DISCIPULUS.

Answer to question 1st.

Sir,—I suppose you allude to the Book of Mormon, which is an Ancient American Record found in 1827. That work is not offered to the world on the testimony of Mr. Joseph Smith alone, but it has the testimony of three other positive witnesses, and eight other circumstantial witnesses. Also the corroborating testimony of thousands of the Saints who have come to the knowledge of its truth by the power of the Holy Ghost. It also commends itself to every man's conscience by the purity and glory of its principles, and by the fulfilment of its predictions.

Ans. 2nd.—Three conditions are necessary on the part of those who would become members of the church of Jesus Christ of Latter-Day Saints, viz., *first*, faith in the testimony which God hath given of his Son.—*Secondly*, repentance or reformation. *Thirdly*, baptism by immersion in the name of the Father, Son, and Holy Ghost, and this to be administered by one who is acknowledged in his *authority* by the church. These rules are indispensable and will apply to those who have been excommunicated as well as to others.

Ans. 3rd.—It is not declared that the Saviour *recently* appeared to a multitude in America; but that he *anciently* appeared to a multitude in that country, and chose twelve apostles from among them according to the *ancient record*, which was lately discovered in that country. The apostles and other officers of the Latter-Day Saints have been commissioned by *revelations, visions, angels, &c.*, but not by a personal appearance of the Saviour to a multitude.

Ans. 4th.—The apostles, officers, and members in general of the Saints of ALL AGES, possess miraculous gifts just in proportion to their faith.—Otherwise the New Testament is a fable; for the promises are extended to all. In short, miraculous gifts are the ordinary and legitimate fruits, or effects of the Holy Spirit, wherever it is enjoyed; in all ages, and under all dispensations.

PROSPERITY OF THE TRUTH IN LONDON.

No. 40, Ironmonger-Row, St. Lukes, London, Feb. 20th, 1841.

Dear Brother,—We take this occasion to present you some information in relation to the prosperity of Zion in this vast city, and we are

happy in stating to you at this time, that the prospects here are exceedingly good, and very encouraging.—We have had almost every kind of difficulty to encounter with in starting the stone to rolling in this city: sometimes it has seemed as though the combined powers of hell and earth were opposing us; but through the blessing of the Most High, at length we have succeeded in setting the stone to rolling, and we hope and pray God that it may continue moving until it shall become a great mountain, and fill this mighty city.

For further information we present you the minutes of our conference, held in this city agreeably to previous appointment.

MINUTES OF A CONFERENCE HELD IN LONDON.

A conference of the church of Jesus Christ of Latter-Day Saints was held at J. Barrett's academy, 57, King's-square, Goswell Road, on Sunday the 14th Feb., 1841; there being present Elders H. C. Kimball, W. Woodruff, L. Snow, W. Pitt, and four Priests.

The meeting was called to order by Elder Kimball, at 2 o'clock, p.m.

It was then moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff, should be president of this conference, carried unanimously.

Moved by Elder Kimball, seconded by Elder Woodruff, that Dr. W. Copeland be clerk of this conference, carried unanimously.

The meeting opened by Elder Kimball by prayer and singing. The president then called upon the official members to represent their repective branches.

The church at Ipswich represented by Elder Pitt, consisting of twelve members, one elder, one priest, and one teacher.

The church at Bedford represented by Robert Williams, priest, consisting of 42 members, one priest, seven moved, two died.

The church at Woolwich represented by John Griffith, priest, consisting of six members, one priest.

The church of London represented by Elder Kimball, consisting of 46 members, one elder, 2 priests; generally in good standing, excellent prospects of a continued increase.

Moved by Elder Kimball, seconded by Elder Woodruff, that James Albon be ordained elder, carried unanimously.

Moved by Elder Kimball, seconded by Elder Snow, that Thomas Barnes be ordained teacher, carried unanimously.

Moved by Elder Kimball, seconded by Elder Pitt, that P. Williams be ordained elder to oversee the church at Bedford, carried unanimously.

Moved by R. Williams, seconded by Elder Pitt, that Wm. Smith be ordained priest in the church at Bedford, carried unanimously.

Moved by Elder Kimball, seconded by Elder Pitt, that Richard Bates be ordained priest in the church at Woolwich, carried unanimously.

Moved by R. Williams, that John Sheffield be ordained teacher in the branch at Bedford, seconded by Elder Pitt, carried unanimously.

Moved by Elder Kimball, seconded by brother Griffith, that A. Painter be teacher at Woolwich, carried unanimously.

The above named persons were then ordained under the hands of Elders Kimball, Woodruff, and Snow.

It was then moved by Elder Kimball, seconded by Elder Woodruff,

that Elder Snow be appointed president of this conference, also to take the superintendency of the church in London.

Much valuable instruction was given by Elders Kimball and Woodruff, in relation to the duties of the official members.

It was then moved by Elder Kimball, and seconded by Elder Snow, that this conference be adjourned to Sunday, the 16th of May, 1841; carried unanimously.

The conference was then closed at half-past five by the president, by singing and prayer.

W. WOODRUFF, President.
Dr. W. COPELAND, Clerk.

NEWS FROM THE ELDERS.

Elder Kington writes from Bristol, under date of February 23rd, as follows:—

"*Dear Brother*,—I write to inform you how we are getting on in this place. We have baptised 8 persons in Bristol, and I hope there will be many in this town who will come to the knowledge of the the truth; but the people are very careful how they receive truth; they are as much afraid of truth as any people I have ever met with, yet I think after a little toil and labour, with the net on the right side of the ship, we shall have a draught of fishes; even if it should be only a "hundred and fifty and three."

Elder Levi Richards writes from Luquardine under date of Feb. 8, as follows:—

"*Dear Brother*,—Knowing the interest you take in the welfare of Zion, I cheerfully offer this sheet in communicating some things respecting it. Since Stanley Hill conference I have attended about 30 council meetings of Church officers, in 11 different places, in Herefordshire, Gloucestershire, and (I think) some in Worcestershire, making a circuit of near one hundred miles. A spirit of union and harmony generally prevails among them; and a disposition to add to their faith knowledge, and to knowledge virtue, &c. New places are frequently opened for preaching which are generally supplied. More or less are baptized every week, although the ice has to yield its natural claims and step aside to accommodate them. The gift of healing is I believe manifested to quite an extent in this region. The gift of tongues I understand is received in most of the branches where I am acquainted --but there are very few interpretations. The spirit of persecution is not yet wholly cast out from the world; for recently preaching was held for the first time in Pendock parish, 8 miles from Ledbury, when a congregation respectable in numbers and appearance were compelled to retire prematurely, in consequence of the quantity of gravel thrown upon the roof and against the windows, together with hooting, &c. The mob were somewhat numerous and supplied the Saints on their way home with plenty of mud and contumely. The meeting was held at the shop of a tradesman, who had been clerk of the parish for some time; but who was so fortunate as to obey the Gospel and be turned out of his steward-ship; and his wife was dismissed from her school for the same reason, by the parson of the parish, or by his influence. More or less of the Saints are turned out of employ and out of their houses for obeying the Gospel. One would think from reports, that

the object was to keep them in this country, and I don't know but it will have that effect! The wrath of man may praise him and the remainder be restrained. As ever, yours,

LEVI RICHARDS."

Brother James Burnham writes from Overton, Wales, under date of Feb. 10th, as follows:—

"*Dear Brother*--Feeling it is cheering to the hearts of the Saints, and especially to you, to hear of the spread of truth throughout the land, I now communicate to you some information of the progress of the work of the Lord in this part of the vineyard. I am happy to say that the work is moving rapidly. We have great opposition,—the priests are combined against us, and they stir up the baser sort against us, in order to disturb our meetings. If we hold meetings at any private house that has not been licensed they are sure to enter complaint and have them fined. They have undertaken to collect a fine of one person whose house has been licensed 27 years, they have exposed his property at public sale; but I think they will repent the day they did it.

"We have many places to preach in yet; we have opened a place in Oswestry and Whittington, and have commenced baptizing at Oswestry—the prospect is good, although the opposition is great. I have some good faithful brethren with me in the ministry. I have organized two branches of the church, consisting of about 150 members. Iexpect soon to organize another branch at Ellsmore. We are continually baptizing whether the weather is hot or cold—some have been baptized during the coldest weather we have had this winter. There are also many who are waiting for warmer weather; not having faith sufficient to go into the water in such cold weather. We preach in these large towns on market days, in the streets; there are many who oppose us but we are determined to warn them."

"Elder Reuben Hedlock writes from Glasgow (Scotland) under date of Feb. 5th, as follows:—

"*Dear Brother*,—The work of the Lord is rolling on slowly in Glasgow. I baptized three persons last evening—four more are going forward to-morrow. The church here now numbers 55 members. Many of the people are enquiring after the truth. I visited Paisley last week.—two members have been added there of late. I believe the church there is in good standing at this time, also, in the branches at Johnston, Bridge of Weir, and Crosley the work is going on slowly. I went to a small village three miles from Paisley, where there were six brethren, the whole town came out to hear—the large hall in that place was filled.—Elder Hamilton preached to the people in the hall,—I arrived a few minutes too late, so I could not get in for the crowd at the door, so I began to preach to those out of doors. After this night's meeting the master of a mill turned away one of the brethren because we came there to preach. The next evening I preached in Crosley, to a large congregation, the most of which were Roman Catholics. The next day I went to Greenock where I preached three times and organized a branch of the church, consisting of twenty seven members, including one elder, one priest, one teacher, and one deacon.

There seems to be a number enquiring in Greenock. I preached in Port Glasgow last Monday evening,—we had the Unitarian chapel—it was filled to overflowing. There is plenty of opposition in these parts--the priests cry "false prophets" from their pulpits,—they generally take their text from the newspapers and pamphlets that are published against us, and if there is not lies enough in them to answer their purpose they invent new ones. So they have not much time to preach the gospel to the people."

Elder Wm. Speakman writes from Greenock, Scotland, under date of Feb. 11th, as follows:—

"*Beloved Brother*,—Were it not upon record that all who live Godly in Christ Jesus must suffer persecution, I should be somewhat surprised; for as soon as the people here begin to serve the Lord with us, the truth of that Scripture is verified; "If ye are of the world the world would love his own; but because ye are not of the world the world hate you."—Here, as in other places the people fight against the truth,—nay, some of them are so kind that they condemn us without hearing us. The people in this place are generally acquainted with their bibles, for when we ask them if they believe the word of God they readily answer in the affirmative; and indeed they do believe the book when it is shut, but when we open and read the things written in it, they say, "Oh! it does not mean so, but *we think* it means so and so." We find that they take the opinions of men, instead of the word of God. But the honest in heart in Scotland are valiant for the truth; they are regardless of consequences, not fearing the face of man. If we could get people to believe their bibles, this work would roll on, and error, superstition, and bigotry, and every false way would cease, while the pure Gospel of Jesus would spread and prevail, on the right hand and on the left. When some of our members go to their friends and show them from the Scriptures that they have found the truth, they begin to brand them with rude names. Among this number was a (so-called) minister of the Gospel, who in presence of his followers called us false prophets and many other such like names; but, here we saw that satan had deceived himself; for we baptized six of this man's hearers. I sometimes think, what weak instruments we are, to carry the glad tidings of the Gospel to the people; but then again I recollect that our master hath said: "It is not by might, nor by power, but by my spirit." So if we will be faithful we shall see the work of God roll on; FOR THE GOD OF JACOB STILL LIVES."

Elder Amos Fielding writes from Newcastle, under date of Jan. 19th, informing us of the work in that region. He has established a society of 29 members in Newcastle; he has abundance of opposition, and is holding several interesting debates which we believe may, through the blessing of God result in good.

A letter from Geo. Simpson, from Staffordshire, dated March 3d, gives us to understand that the work of the Lord is still progressing in the Potteries. At a council held on the 27th February, between thirty and forty officers were present from different parts of the Potteries, who represented that 26 members had been

added by baptism, during the two preceding weeks.

In Oldham and vicinity we are happy to say the truth is prevailing greatly. Scores of people have received the testimony and repented, and have submitted to the ordinance of baptism within the last few weeks, and are now rejoicing in the enjoyment of the Holy Ghost.

In Manchester the truth moves steadily onwards as usual; it has been rather obscured for a short time, on account of the inconvenience of our places of meeting; but we have now procured the Carpenters' Hall for the coming year, and hundreds, yea, thousands are flocking to our meetings and listening to the truth, with some degree of attention. We have every reason to believe that the truth will soon triumph in the hearts of hundreds in this town and vicinity, who have not as yet discerned the light which shineth in darkness—the fulness of the Gospel. In Ashton, Dukinfield, and Stalybridge there is a flourishing society of the Saints, who all meet in the Forester's Refuge, a very neat and comfortable place, which will accommodate perhaps between one and two thousand people. The society there is increasing in numbers, and their meetings appear to be well attended. In short, the truth was never more triumphant among the people, than it seems to be at this present time, in all countries where it is published. It is the Lord's doings and to his name be all the glory. EDITOR.

FAMILY PRAYER.

To the Editor of the Star.

Liverpool, March 10th, 1841.

Dear Brother,—I have felt anxious to address a few lines to you on the subject of family prayer, (and shall feel obliged by your inserting the same in your next *Star*) for the purpose of imparting instruction to the brethren in general. Having travelled through many branches of the church in England, I have found it to be a general custom among the brethren I visited, that when any of the travelling elders are present, they wait for the elder to go forward in family prayer instead of attending to that duty themselves; that is not right, and I would say to them that it would be better for them to understand their duty on this subject.

My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our father Adam responsible for his conduct; but no more than he does us, in proportion to the station we hold.—The kings of the earth will have to give an account to God for their conduct in a kingly capacity. Kings are heads of nations, governors are heads of provinces, so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a seasonable hour, and not wait for every person to get through with all they may have to say or do. If it were my prerogative to adopt a plan for family prayer it would be the following:—Call your family or household together every morning and evening previous to coming to the table, and bow before the Lord to offer up your thanksgivings for his mercies and providential care of you. Let the head of the family dictate, I mean the man, not the woman. If an elder should happen to be present, the head of the house can call upon him if he chooses so to do, and not wait for a stranger

to take the lead at such times—by so doing we shall obtain the favour of our heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go,—which may God grant for Christ's sake, Amen. B. YOUNG.

EDITORIAL.

It will be seen from the minutes of the conference held in London on the 14th day of February, which we publish in this number, that the church in and about London then numbered 106. Most of these have embraced the work within the last few months. Among this number is one Mr. Alburn, an Independent minister, who readily received the elders, opening his house for their entertainment, and his chapel for their ministry.—This gentleman and his wife and daughter came forth and was baptized, and he is now ordained an elder, and bids fair to become a useful minister of the fulness of the Gospel.—We hope that thousands of ministers of different orders will soon follow his example. We learn that the work is still progressing in that great metropolis.

Elder Kimball has arrived in Manchester from London. On his way, he spent a few days in Bedford,—strengthened the Saints, confirmed six new members, and added one by baptism. This member and another had been formerly baptized by an impostor bythe name of Mathews, who for some years past has been deceiving the people in various parts of England, by professing to have authority to minister in the priest's office, such as baptism for remission of sins, and the laying on of hands for the gift of the Holy Ghost. Thus passing himself for a Latter-Day Saint.

A word or two on this man's former proceedings may not be amiss in this place. In 1837, when the fulness of the Gospel was first introduced into England, Elders Richards and Goodson paid him a visit. He professed to receive their testimony, and exhorted his people to do the same, and set a time to be baptized by them; but when the time came he broke his covenant, and afterwards went forward and baptized himself, and then commenced baptizing others.

This man was not careful to observe the words of Paul, "*No man taketh this honour unto himself, but he that is called of God as was Aaron*," Heb. v. 4. Even Christ himself entered in by the door, by the administration of a PORTER, even John: as it is written, "To him the *porter* openeth and the sheep hear his voice." Christ plainly states that "He that entereth not in by the door into the sheepfold, the same is a *thief* and a *robber*. This man vainly attempted to enter in by the door, and at the same time to serve as a *porter*. Thinking perhaps, "the kingdom of heaven suffereth violence, and the violent taketh it by force." A true shepherd never has occasion to do this.

We hope this warning will be sufficient for all the honest in heart, that they may not be deceived by false pretences.

Elder Kimball called also at Birmingham, organized a conference.—Elder Cordon was called to the chair, and Elder Riley chosen clerk. One hundred and seven members were represented, and 9 persons ordained to the ministry. The Saints were rejoicing in the truth, and a large field opened for useful labour in the vineyard. All this, where a few months ago the fulness of the Gospel had not been heard.

It will be seen by the proclamation which we publish in this number, that the great work of God is prospering in the United States. The temporal and spiritual concerns of the church are in a flourishing condition indeed. There is every encouragement for emigration to our settlements, from all parts of the world—every thing bids fair for the Saints in that country, to enjoy that liberty and protection of which we have been heretofore deprived. We feel to congratulate the Saints in Nauvoo and vicinity, in regard to the liberal Charter which they have obtained for their town, &c. We truly rejoice with them in the permanent foundation which is now laid for their full enjoyment of civil and religious liberty, in common with their fellow citizens of all parties. Our prayer to the God of nations is, that the citizens of the state of Illinois may long enjoy the blessings guaranteed in the constitution, both of that state and the general government, and sit under their own fruit tree with none to molest or make afraid. And happy will be the Saints, if they continue to humble themselves in the midst of prosperity as they did in adversity, and thus by their steadfastness in righteousness secure the continued smiles and blessings of him, whose hand has delivered them from ravening wolves,—who has set them on high from affliction, and who has caused many of the dissenters and others who afflicted them "to come bending unto them, and those who have despised them to bow themselves down at the soles of their feet." In *affliction* and *adversity* the Saints will be Saints indeed; but prosperity few can bear. It requires *much* grace to be a Saint in *adversity*, but still *more* to be a Saint in *prosperity*. May Jehovah bless and preserve his people and fulfil his work.

We are happy to say, that the work of emigration for the temporal deliverance of the Saints in this country, is moving onward with steady and uninterrupted progress. Two hundred and forty of the Saints sailed in February, in one ship, and one hundred and nine in another: and another ship is to sail to-day, (March 12) which will perhaps have near 100 emigrants of our society on board. The two ships above-mentioned went out with a fair wind, and have probably nearly accomplished their voyage to New Orleans by this time.

An awful accident happened off Holyhead a few weeks since, by the collision of a ship and steamer, in which 122 persons found a watery grave; but through the mercy of God all the companies of the Saints have been as yet preserved upon the water, —may God still save and preserve his people, who keep his commands and put their trust in him.

The last news from America seems to breathe a spirit of threatened war with England. The spirit of Mobocracy and misrule in that country, which has characterised many of the Van Buren party, is still raging with unabated fury and madness in some parts of the Republic. But we have reason to thank God that the government has now changed hands, and we sincerely hope that the new administration will stand firm in the cause of justice and law, and thus preserve peace, and put down that spirit of murder, treason, and misrule which has nearly destroyed the institutions and injured the character of that country, which else had been the glory of the nations.

THE SIGNS OF THE TIMES.

(*From the Warder.*)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grew on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirits living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circles groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear,
It may be that the Lord is near.

MANCHESTER:
W. Shackleton and Son, Printers.

THE

LATTER DAY SAINTS'

MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 12. Vol. 1. APRIL, 1841. Price 6d.

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Published Monthly at Manchester, England; and for Sale by P. P. Pratt, No. 47, Oxford-street, and by Agents throughout the Kingdom.

Manchester:

PRINTED BY W. SHACKLETON AND SON, DUCIE-PLACE.

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MISSION TO ENGLAND,

OR THE FIRST FOREIGN MISSION OF THE LATTER-DAY SAINTS.

About the first of June, 1837, Elder Heber C. Kimball was called by the spirit of revelation, and set apart by the first presidency of the church of Jesus Christ of Latter-Day Saints, then at Kirtland, Ohio, (N.A.) to preside over a mission to England, accompanied by Elder O. Hyde, who was set apart for the same work at the same time. In a few days Brother Joseph Fielding, priest, was set apart; and on the eve of the 12th, Elder Willard Richards, (having been absent several months, on a long journey, and having returned the day previous,) was called and set apart for the same mission.

The following morning, Tuesday 13th, these brethren gave the parting hand, bid farewell to home, and without purse or scrip started for England. They were accompanied 12 miles, to Fairport, on Lake Erie, by Elders Brigham Young, John P. Green, and Brother Levi Richards, and Sisters Kimball, Green, Fielding, (Brother R. B. Thompson and wife accompanied the mission to Buffalo, and Brother Fitch Brigham to Utica,) and others, with whom they parted in the P.M. and went on board a steamer for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada to assist them on their journey, but were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th, (Elder Hyde having gone forward to New York from Rochester.)

Brother Fielding proceeded to New York, and on the 20th, Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, 30 miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time, (his father and mother having since died, also a sister whom he left in Kirtland) and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found Brothers O. Hyde and Fielding; also, Elders John Goodson, Isaac Russell, and John Snyder, priest, (who had come from Canada to join the mission) anxiously waiting their arrival, so that they might take passage on board the United States, which was to sail next day, but they arrived too late.

In New York, Elder Richards received some further means quite providentially, and on the 23rd, the brethren engaged passage to Liverpool on board the Garrick, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the church residing in the city, and having no house of his own, he procured his father's store-house for the use of the brethren, where they lodged on the floor, amid straw and blankets one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in, —and there was no one to receive them into their houses.

Sunday the 25th, the brethren held a council at their lodgings, (Mr. Fordham's store) and organized, ready for taking their departure.

29th, the brethren sealed, superscribed, and forwarded 180 of Elder O. Hyde's "Timely Warnings," to the ministers of the different denominations in the city, and went on board the Garrick, which hauled out into the river and cast anchor. July 1st, the ship weighed anchor and was towed to the Hook by a steamer, where she spread sail, and in 4½ hours was out of sight of land.

With the exception of a strong wind on the 12th, there was generally a gentle breeze from the northwest during the voyage. On the 16th, Elder Hyde preached on the aft quarter deck, and on the 18th, Cape Clear was visible, (18 days out of sight of land) and on the morning of the 20th the brethren landed in Liverpool, 20 days from New York.

Here Elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union-street, till after the inspection of the ship; and on Saturday the 22nd, took coach for Preston.

When they had alighted from the coach, and were standing by their trunks in front of the Hotel, in Preston, a large flag was unfurled over their heads, on which was printed in golden letters, "*Truth will Prevail,*" at the sight of which their hearts rejoiced, and they cried aloud "*Amen,* thanks be unto God, TRUTH WILL PREVAIL."

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall chapel, and the remainder of the brethren took lodgings in St. Wilfred-street, Fox-street.

The same evening, the elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his church to pray that God would send them his servants, and exhorted his people to receive their message when they should come.

Sunday 23d, as they had no place in which to preach, the seven brethren went to Vauxhall chapel, to hear the Rev. Mr. Fielding, and at the close of the morning service, Mr. Fielding gave public notice, that an Elder of the Latter-Day Saints would preach in the afternoon, in his pulpit. This was voluntary with Mr. Fielding, as no one had requested the privilege—and in the afternoon according to the notice, Elder Kimball gave a brief history of the rise of the church, and the first principles of

the gospel, and Elder Hyde bore testimony; after which, the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when Elder Goodson preached, and Brother Joseph Fielding bore testimony. At the close, Mr. F. again gave leave for preaching at the same place on Wednesday evening, when Elder Hyde preached and Elder Richards bore testimony, and from that time the Rev. Mr. Fielding closed his doors against the elders, and began to oppose the work, and stated that the elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to; much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered themselves for baptism; and Mr. Fielding presented himself before the elders and forbid their baptizing them, but he received for answer, that they were "of age, and could act for themselves," and on Sunday the 30th, they were baptized under the hands of Elder Kimball; Brother Geo. D. Watt being the first who offered himself for baptism in England, and is now an elder labouring in Edinburgh, Scotland. Elder Russell preached in the market-place in the afternoon, and from that day the doors of private houses were open on almost every hand for the elders.

July 31st, a council of the elders decided that Elders Goodson and Richards should go on a mission to Bedford, and Elder Russell and Priest Snyder on a mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season, but finding that he was like to loose all his "best members," he offered to baptize them himself, but they being aware that he had no authority, declined his friendly offers; whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock—but this iniquitous scheme succeeded little better than the other, only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure he has opposed.

Elders Kimball and Hyde, and Priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings, (Aug. 2nd) the meetings were attended by Miss Jennetta Richards, who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by Elder Kimball, after which she was confirmed at the water side, by Elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an Independent minister at Walker-fold, Chaidgley, whom she had found at Preston, and what she had done, and requested him to send

for Elder Kimball to preach in his chapel; Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walker-fold, Saturday eve, August 12th, and the day following preached three times in Mr. Richards pulpit to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time Elder Kimball baptized several in the neighbourhood.

After a short visit to Preston, where Elder Hyde continued to preach and baptize, Elder Kimball returned to Walker-fold and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighbourhood, and from thence the work went forth to Clitheroe, Waddington, Downham, Chatburn, Thornly, and Ribchester, through the labours of Brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2nd of August, and having letters of introduction to the Rev. Timothy R. Matthews, from Brother Joseph Fielding, (Mrs. Matthews' brother,) they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lecture of the elders, at his chapel vestry that evening. Mr. Matthews had previously been apprised of the Saints in America, through the medium of the Rev. James Fielding, of Preston, and the letters from America before referred to. In the evening, his church assembled in the vestry, and Elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who, at the close of the lectures publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return, wished to know why he did not set them the example.

After this, Mr. Matthews engaged another house in the neighbourhood for the elders to preach in, under the pretence that some of the proprietors of the chapel might not be pleased with the elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor; and another from the church of England, which he acknowledged to be descended from the church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptized by Elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house in company with Elders G. and R., and Mr. Matthews and Mr. Saville mutually agreed to meet the elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism.

At the hour appointed, Mr. Saville met the elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptized, when the elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews' family that he had gone out in the country to preach.

In a day or two it was currently rumoured that Mr. Matthews had baptized himself, and this rumour was afterwards confirmed by Mrs. Matthews, who stated to Elder Kimball, at Preston, that Mr. Matthews had baptized himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptize myself," &c., and all this after Mr. Matthews had acknowledged to Elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the apostle, (Heb. v, 4) "No man taketh this honour unto himself but he that is called of God as was Aaron.

By the foregoing it is plainly to be seen that Mr. Matthews has attempted to take that upon himself which was never conferred upon him by the spirit of revelation, either by God, his angels, or his servants: viz. the holy Prieshood; and from that period Mr. Matthews began to preach baptism, and baptized those who felt it their duty to be baptized, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptize for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordinly, for he continued to preach faith, repentance, baptism, for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter-Day Saints; but it was some time before he arrived at that heaven-daring conscience-seared hardihood, to lay hands on those whom he had baptized for the reception of the Holy Ghost, and at the same time, he acknowledged that he had not got the Holy Ghost himself, by *prayiny* that he *might receive* it,—(Query—How can a man communicate that which he is not in possesion of?) and he now calls his church, the church of Latter-Day Saints. Thus has Mr. Matthews been running about from Bedford to Liverpool; from Liverpool to Northampton; from Northampton to Bedford, and other places; crying aloud in public and private, that the Latter-Day Saints and their doctrines came from hell.—At the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of *hell* would be sanctified and made *holy* and *heavenly*, when administered by the tongue and hands of an *impostor*.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him), the Rev. Robert Aitken, commenced his attack on the principles of righteousness in Preston, and while furiously pounding his pulpit with the Book of

Mormon, and warning his people to beware of the Latter-Day Saints and their doctrines, saying that they and their record came from hell; called upon his people to use all their efforts to put down the work of God, or stop the progress of the Latter-Day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present his prayer has been answering on his own head.

After Mr. Aitken had preached against the corruptions of the church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c. &c.; after he had been visited by the elders of the church of Latter-day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had an authority to baptize; and at another time that he was afraid of them, and rejected their testimony, and last of all would not receive the elders intoh is house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep: yes, he has deserted his "*Christian Society*"—ceased to be an *Aitkenite*, and dissolved his copartnership with father Matthews, as may well be supposed, returned, and taken "holy order" in mother church, against the curruptions of which he has testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's church, Hope St. Liverpool, for no other reason that the writer knows of, only that he could find no one who had authority to baptize for the remission of sins; and not possessing the faith of his father Matthews, to believe that the doctrines of the pit would become holy and gospel doctrines, when taught by the tongue of wickedness and imposture; he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snyder returned to Preston, and soon after sailed for America.

Some years previous, the principles of the temperance society, (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the temperance people, it was often remarked by them that temperance was the forerunner of the gospel, which prophecy proved true, for when the fulness of the gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter-Day Saints procured the use of the Temperance Hall, in Preston, (a commodious building, originally erected for cock-fighting,) for their chapel, and commenced meeting therein on the 3rd of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control. Similar favours have been received from several other Temperance Societies in England, for which, the Lord reward them.

Elder Richards continued to labour against much opposition in Bedford and the region round about, until the 7th of March, 1838, when he returned to Preston, leaving about 40 members in charge of Elder James Lavender.

Elder Russell continued to labour at Alston, Brampton, &c., and re-

turned to Preston near the same time, leaving about 60 members in the care of Elder Jacob Peart.

At Christmas, 1837, Priest Fielding was ordained Elder, and several were ordained teachers, &c., at Preston; and in March, 1838, the church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Whittle, Hunters-hill, Chorley, and the intermediate region, through the labours of Elders Hyde, Kimball, and Fielding, and the members amounted to several hundreds in the regions of Preston and Clithero.

During this month, Elders Kimball and Hyde were diligently engaged in organizing the different branches; and on the 1st of April, a general conference was called at Preston, when the organization of the churches was completed, and many were ordained; among whom were Elders Joseph Fielding, Willard Richards, and William Clayton, to the High-Priesthood, and set apart by Elders Kimball and Hyde, to preside over all the churches in England.

On the 9th, Elders Kimball, Hyde, and Russell, took leave of the Saints in Preston, and went to Liverpool, where they were visited by Elders Fielding, Richards, Clayton, and others, and on the 20th of April, sailed for New York, on board the Garrick, the same ship they came out on to England.

When Elders Fielding and Richards had returned to Longton, they found a pamphlet purporting tobe by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condemn his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter-Day Saints, it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England, but since which he has found servants in abundance, to assist in this nefarious merchandize of his heart's delight.

The church at this time, was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding elders to a great extent, and as there were few labourers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgin died at Preston on the 2nd of September, 1838, and it was such a wonderful thing for a Latter-Day Saint to die in England, that Elder Richards was arraigned before the mayor's court at Preston, on the 3rd of October, charged with "killing and slaying" the said Alice, with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

October 19th, 1838, Elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester; and from thence the work spread into Stockport, and other places in the neighbourhood, through the labours of Elders Clayton, Fielding, John

Moon, and Wilding. A small church had previously sprung up in Bolton, through the labours of Elder Wilding, and was continued by Elder A. Fielding. In the summer of 1839, Elders Clayton, Richards, and J. Moon laboured in Burslem with some success, and a small church was planted in Burnley by Elder Thomas Richardson, besides many who were added in the older branches, through the instrumentality of the local elders and priests, who were generally very faithful.

December, 8th, 1839, Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston, from America; and on the 25th, Brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13th, 1840, Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th, Brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22nd, Elder Taylor left for Liverpool.

April 6th, 1840, just 10 years from the organization of the church, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Geo. A. Smith, and Reuben Hadlock, landed in Liverpool from New York; and on the 9th, Elder Kimball arrived in Preston, just 2 years from the day he left for America.

The arrival of the Elders caused the Saints to rejoice exceedingly,—for it had been prophesied by many, (not of the church,) that they would never come, and that Elders Kimball and Hyde would never return, but they are both now in England; Elders O. Hyde, and G. J. Adams having arrived in Liverpool on the 3d inst., from New York.

HEBER C. KIMBALL,
ORSON HYDE,
WILLARD RICHARDS.

Preston, March 24th, 1841.

DIFFERENCE BETWEEN THE BAPTISTS & LATTER-DAY SAINTS.

From the "North Staffordshire Mercury."

SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq. for disturbing a congregation of "Latter-Day Saints," or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined making an honest confession of those peculiarities which separate them as widely from the Baptists, as from every other denomination of the christian church. This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

I.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to

the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

II.—After baptism the Saints kneel down, and their priest laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummery with as much disgust as all Christians do.

III.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with Holy Oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of impostors who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

IV.—Not satisfied with the Bible, as a complete revelation from God, the "Latter-day Saints" have adopted a romance written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh as they arrive, for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

V.—In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The "lesser, or Aaronic Priesthood, is "to hold the keys of the Ministering "of Angels, and to admister in out-"ward ordinances." "The power "and authority of the higher, or Mel-"chisedeck Priesthood, is to hold the "keys of all the Spiritual Blessings of "the Church—to have the privilege "of receiving the mysteries of the "Kingdom of Heaven—to have the "Heavens opened to them—to com-"mune with the general assembly "and Church of the Firstborn; and "to enjoy the communion and pre-"sence of God the Father, and of "Jesus the Mediator of the New Co-venant." (See page 13.) So that in this wonderful priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest for ever after the order of Melchizedeck."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delu-

sion, which they regard with equal abhorance and disgust.

A Baptist.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-Day Saints. We will now attempt to show the difference between the Baptists and Former-Day Saints.

1st.—The Former-Day Saints baptized *for remission of sins*, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former-Day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii. 38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd.—After baptism, the Former-Day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xviv. 6. The Baptists say, "they regard such mummery with as much disgust as all Christians do."

4th.—Having, as they supposed the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with Holy Oil. Jas. v. 14, 15. Also to the power of prophecy. First Corinthians from 12th to 14th chapter. It need not be added that, the Baptists stand far removed from "such conceits," and have no part in them; nor in any thing pertaining to the gifts and power of God: or to use the Apostle's own words, they have a form of Godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament), to that book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. "The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness," separates them to an impassable distance from the Former-day Saints: and how with all these differences the Baptists should ever have been thought by themselves, or any body else, to be the church of Christ, is difficult to imagine!

6th.—In order to carry on their strange work, or order of things, the Former-day Saints had two priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the Higher, or Melchizedeck Priesthood was to hold the *keys* of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the *keys* of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. "To you it is given to know the mysteries of the kingdom,"—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn; and to enjoy

the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the baptists would insinuate, "did aspire to a dignity which *they* say, "belongs only to him who is the only Priest for ever after the order of Melchizedeck."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "every where spoken against." See Acts.

THE BOOK OF MORMON.

(From the "Times and Seasons.")

"The following article was forwarded to President Joseph Smith, by A. G. Gano, Esq., of Cincinnati, (Ohio.) It originally appeared in the "New Yorker," and is from the pen of "Josephine," supposed Gen. Sandford's daughter. We consider it one of the most candid articles that has ever appeared in relation to our people; though there is one error into which the learned and impartial authoress has fallen—it is in comparing the Book of Mormon to the Koran of Mahomet. Mahomet had not the advantage of the Urim and Thummim by which the ancients were constituted seers—the article, however, is candid, and from the pen of a ready writer, and gives the most indubitable evidence that persons of taste, and high literary acquirements, are willing to give us an impartial hearing. Truth, naked truth, is all we ask, and we are ready for trial at the bar of reason."

"THE BOOK OF MORMON."

One of the greatest literary curiosities of the day, is the much abused "Book of Mormon." That a work of the kind should be planned, executed, and given to the scrutiny of the world by an illiterate young man of twenty—that it should gain numerous and devoted partizans here and in Europe, and that it should agitate a whole State to such a degree, that law, justice, and humanity were set aside to make a war of extermination on the new sect, seems scarcely credible in the nineteenth century, and under this liberal government; yet such is the fact.

The believers in the Book of Mormon now number well nigh 50,000 souls in America, to say nothing of numerous congregations in Great Britain. They style themselves Latter-day Saints, as it is a prominent point in their faith that the world is soon to experience a great and final change. They believe, and insist upon believing, *literally*, the Old and New Testament; but they also hold that there are various other inspired writings, which, in due season, will be brought to light. Some of these (the Book of Mormon for example) are even now appearing, after having been lost for ages. They think that in the present generation will be witnessed the final gathering together of all the true followers of

Christ into one fold of peace and purity—in other words, that the Millennium is near. Setting aside the near approach of the Millennium and the Book of Mormon, they resemble in faith and discipline the Methodists, and their meetings are marked by the fervid simplicity that characterizes that body of Christians. It is in believing the Book of Mormon *inspired* that the chief difference consists; but it must be admitted that is an important distinction.

This is their own declaration of faith in that point: A young man named Joseph Smith, in the western part of New York, guided, as he says, by Divine Inspiration, found in 1830, a kind of stone chest or vault containing a number of thin plates of gold held together by a ring, on which they were all strung, and engraved with unknown characters. The characters the Latter-day Saints believe to be the ancient Egyptian, and that Smith was enabled by inspiration to translate them—in part only, however, for the plates are not entirely given in English. This translation is the Book of Mormon, and so far it is a faint and distant parallel of the Koran. In much the same way Mahomet presented his code of religion to his followers, and on that authority the sceptre-sword of Islamism now sways the richest and widest realms that ever bowed to one faith. But the Saints have a very different career before them: their faith is opposed to all violence, and, from the nature of their peculiar doctrines, they must soon die of themselves if they are wrong. If the appointed signs that are to announce the approach of the Millennium do not take place immediately, the Latter-day Saints must, by their own showing, be mistaken, and their faith fall quietly to the ground. So, to persecute them merely for opinion's sake is as useless as it would be unjust and impolitic.

The Book of Mormon purports to be a history of a portion of the children of Israel, who found their way to this continent after the first destruction of Jerusalem. It is continued from generation to generation by a succession of prophets, and gives in different books an account of the lost nation. The Golden Book is an abridgment by Mormon, the last of the prophets, of all the works of his predecessors.

The style is a close imitation of the scriptural, and is remarkably free from any allusions that might betray a knowledge of the present political or social state of the world. The writer lives in the whole strength of his imagination in the age he portrays. It is difficult to imagine a more difficult literary task than to write what may be termed a continuation of the Scriptures, that should not only avoid all collision with the authentic and sacred word, but even fill up many chasms that now seem to exist, and thus receive and lend confirmation in almost every book.

To establish a plausibly-sustained theory that the aborigines of our continent are descendants of Israel without committing himself by any assertion or description that could be contradicted, shows a degree of talent and research that in an uneducated youth of twenty is almost a miracle in itself.

A copy of the characters on some of the golden leaves was transmitted to a gentleman of this city, who of course was unable to decipher them, but thought they bore a great resemblance to the ancient Egyptian characters.

If on comparison it appears that these characters are similar to those recently discovered on those ruins in Central America which have attracted so much attention lately, and which are decidedly of Egyptian architecture, it will make a strong point for Smith. It will tend to prove that the plates are genuine, even if it does not establish the truth of his inspiration, or the fidelity of his translation.

In any case our constitution throws its protecting ægis over every religious doctrine. If the Saints have violated the law, let the law deal with the criminals; but let not a mere opinion, however absurd and delusive it may be, call forth a spirit of persecution. Persecution, harsh daughter of Cruelty and ignorance, can never find a home in a heart truly republican. Opinion is a household god, and in this land her shrine is inviolate. JOSEPHINE.

REMARKABLE FULFILMENT OF AN

AWFUL IMPRECATION.

In the month of February or March, 1835, Mr. Francis G. Bishop, a minister in the church of Jesus Christ of Latter-day Saints, came into the town of Oxford, New Haven County, and State of Connecticut, to preach the gospel. He delivered one discourse in the Methodist Chapel, Zoar Bridge. Mr. Asahel Mead, a member of the Methodist Episcopal Church, attended Mr. Bishop's meeting, and at the close thereof (having heard some things advanced by Mr. B., contrary and repugnant to his own views) said to some of his friends, that when Mr. Bishop returned to preach there two weeks from that day, he (Mr. Mead), would go at the head of a mob to mob Mr. Bishop. He then said that if Mr. Bishop was right in his views and doctrine, he hoped that he should be taken away before the two weeks came around; if he was not, he would surely go at the head of a mob to mob Mr. B. So confident did he seem to be that he was right, and Mr. B. was wrong, that he repeated his request to be taken out of the way if Mr. B. was right. He emphatically requested the whole company to remember what he said. He indulged in abusing and slandering the Latter-day Saints very much.—His conduct ill comported with the character of a Christian.

He was taken ill in a day or two, became deranged, and the very day that he proposed to head a mob, he headed a funeral procession and was carried to his grave, a cold and lifeless corpse.

Having been eye and ear witnesses to the facts above stated, we cheerfully give our names to the world, in testimony of the same, by the request of Mr. Hyde.

BURR TOMLINSON,
CAROLINE TOMLINSON.

Oxford, New-Haven County,
Conn., Jan. 20th, 1841.

CONFERENCE MINUTES.

The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a quorum, in the presence of the church in a foreign land; being the first day of the 12th year of the rise of the church of Jesus Christ of Latter-Day Saints.

Nine of the quorum were present, viz:—B. Young, H. C. Kimball, O. Hyde, P. P. Pratt, O. Pratt, W.

Woodruff, W. Richards, J. Taylor, and G. A. Smith.

President Young having called the house to order, and organised the conference, then opened by prayer.

Elder Thomas Ward was then chosen clerk. The President then made some introductory remarks relative to the organization of the church in the house of the Lord in America, in reference to the different quorums, in their respective orders and authorities in the church.

The representations of the churches and conferences throughout the kingdom were then called for.

Locations.	*By whom Represented.*	*Members.*	*Elders.*	*Priests.*	*Teachers.*	*Deacons.*
Manchester,	P. P. Pratt	443	7	15	9	0
Clitheroe Conference,	H. C. Kimball	318	6	12	13	3
Preston do.	P. Melling	675	11	15	13	3
Liverpool,	J. Taylor	190	9	8	4	3
Isle of Man,	do.	90	2	4	2	0
London Conference,	L. Snow	137	3	8	4	2
Birmingham do.	A. Cordon	110	4	13	4	1
Staffordshire Conference,	do.	574	19	49	28	16
Garway Conference,	W. Woodruff	134	5	6	4	1
Gadfield Elm do.	do.	408	8	33	11	1
Frooms Hill do.	do.	1008	27	67	27	8
Edinburgh, (Scotland)	O. Pratt	203	6	9	6	2
Glasgow, Paisley, Johnstone, Bridge of Weir, and Thorney Bank,	R. Hedlock	368	12	15	13	11
Ireland,	T. Curtis	35	2	0	1	0
Wales,	J. Burnham	170	2	5	3	3
Newcastle upon-Tyne,	A. Fielding	23	1	3	1	0
Alston,	J. Sanders	26	1	0	1	0
Brampton,	do.	46	0	1	0	0
Carlisle,	do.	43	1	0	0	0
Bolton,	Elder Crooks	189	1	11	8	1
Dukinfield,	J. Albertson	120	2	4	3	2
Stockport,	Elder Magan	161	1	5	2	2
Northwich, Middlewich, &c.	S. Heath	112	2	6	6	6
Oldham,	Wm. Black	86	1	4	1	2
Eccles,	.. ..	24	1	3	1	0
Pendlebury,	.. ..	62	0	2	1	1
Whitefield,	.. ..	41	1	2	3	0
Radcliffe Bridge,	.. ..	18	1	3	0	0
	Total	5814*	136	303	169	68

* Near eight hundred Saints have emigrated to America, during the past season,—these are not included in this representation.

After these representations, the conference adjourned at 12 o'clock, till 2 p.m.

The conference met pursuant to adjournment. Opened by prayer.

Scattering members were then represented, consisting of near 50 not included in any of the above branches.

The president then proceeded to make some remarks on the office of Patriarch, and concluded by moving that Elder Albertson be ordained to that office. This was seconded by Elder Kimball, and carried unanimously.

Resolved—That D. Watt be ordained a High Priest.

That G. J. Adams be ordained a High Priest

That Amos Fielding be ordained a High Priest.

That Wm. Kay be ordained a High Priest.

That John Sanders be ordained a High Priest.

That Thomas Richardson be ordained a High Priest.

That James Whitehead be ordained a High Priest.

That Thomas Dunville be ordained a High Priest.

That James Galley be ordained a High Priest.

That George Simpson be ordained a High Priest.

Resolved— That the following persons be ordained Elders, viz :— Wm. Miller, Wm. Leach, John Sands, Wm. Moon, Wm. Hardman, Wm. Black, John Goodfellow, Joseph Brotherton, Richard Benson, Theophilus Brotherton, John Mc. Ilwrick, and Wm. Green.

Resolved, That Manchester, Stockport, Dukinfield, Oldham, Bolton, and all the neighbouring branches be organized into one conference, to be called the Manchester conference.

Resolved—That the church in Brampton, Alston, and Carlisle be included in one conference.

Resolved—That the churches of Liverpool, Isle of Man, Wales, viz. Overton, Harding, and Elsmere be organized into one conference, to be called the Liverpool conference.

Resolved—That the Macclesfield conference include Macclesfield, Northwich, Middlewich, and Lostock.

Resolved, That Edinburgh conference include Edinburgh and vicinity.

Resolved—That the conference of Glasgow includes Glasgow, Paisley, Bridge of Weir, Johnston, and Thorny Bank.

Resolved—That G. D. Watt preside over the Edinburgh Conference.

That J. Greenow preside over the Liverpool conference.

That Thomas Ward preside over the Clitheroe conference.

That Lorenzo Snow preside over the London conference.

That J. Gally preside over the Macclesfield conference.

That A. Cordon preside over the Staffordshire conference.

That J. Riley be ordained a High Priest and preside over the Birmingham conference.

That J. Mc. Auley preside over the Glasgow conference.

That Thomas Richardson preside over the Gadfield Elm conference.

That Wm. Kay preside over the Froomes Hill conference.

That Levi Richards have the superintendence of the Garway conference.

That P. Melling continue to preside over the Preston conference.

That J. Sanders preside over the Brampton conference.

The conference then adjourned till seven o'clock.

Met pursuant to adjournment, commenced by singing:

"When shall we all meet again,"

and prayer.

The Patriarch, P. Melling was then called upon to pronounce a Patriarchal blessing upon the head of John Albertson, previous to his being ordained to the office of Patriarch.— Laying his hands upon him he blessed him in the following words:

"John, I lay my hands upon thy head in the name of Jesus Christ; and by the authority of the Holy Priesthood committed unto me, I pronounce upon thy head the bless-

ings of Abraham, Isaac, and Jacob: and I say unto thee, that inasmuch as it is in thy heart to do the will of the Lord, thou shalt be blessed, and the desires of thy heart shall be granted thee; and the Lord God will enlarge thy heart; and inasmuch as thou wilt be humble and faithful before the Lord in thy calling, even that of a Patriarch, thou shalt be blessed, strengthened, and have great wisdom and understanding. Thy bowels shall be filled with compassion for the widow and fatherless; and I pray that our Father in heaven will take thee into his own care, and as he feels for thy welfare, thou shalt be made strong in faith, and the Lord shall bless thee and open thy understanding. Thou shalt know the doctrine of Jesus Christ, and the mysteries of heaven shall be open to thy mind.—Thou shalt also have the gift of prophecy and revelation, and thou shalt predict those things that shall take place to the latest generation. I pray that our Father in heaven may confer these blessings upon thy head: Yea, thou shalt be a mighty man, if thou wilt be a faithful man, and a humble man, so that thou mayest be an ornament to thy calling, and a blessing to thy posterity: Yea, thy posterity shall be blessed, and they shall become mighty upon the earth, and become blessed, inasmuch as thou wilt be faithful in all things, and watch unto prayer. Thou shalt finally overcome and be lifted up on high, and inherit the mansions prepared for thee in the kingdom of our God. Thou art of the blood of Ephraim; and I seal these blessings upon thy head in the name of Jesus Christ. Amen, and Amen."

The Twelve then laid hands on J. Albertson, and ordained him to the office of Patriarch.

The ordinations of the High Priests then took place; but from the pressure of business it was directed that the High Priests who were present should retire to the vestry, with those who were to be ordained Elders, and there ordain them at the same time that the ordinations of the High Priests were proceeding.

These things being accomplished, several appropriate discourses were delivered by different members of the High Council, in relation to the duties of the officers in their respective callings, and in relation to the duties and privileges of the members; also, on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams's wife to the Twelve was then exhibited to the meeting.—This was blessed by them, and distributed to all the officers and members, and to the whole congregation, consisting of perhaps seven hundred people, a large fragment was still preserved for some who were not present.

During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight seemed universally to pervade the meeting. While this was proceeding, Elder P. P. Pratt composed and handed over to the clerk the following lines, which the clerk then read to the meeting.

When in far distant regions
As strangers we roam,
Far away from our country,
Our friends, and our home.
When sinking in sorrow,
Fresh courage we'll take,
As we think on our friends,
And remember the CAKE.

Elder O. Hyde appealed power-

fully to the meeting, and covenanted with the Saints present in a bond of mutual prayer during his mission to Jerusalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked that it was with the most pleasing and grateful feelings that he had witnessed the scenes of this day. And respecting the rich cake of which they had been partaking, he considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the gospel. He expressed a hope that they all might hold out until that day when they should be assembled to partake of the marriage supper of the Lamb.

The number of official members present at this conference was then taken, viz.:—

Quorum of the Travelling High Council,	9
Patriarchs,	2
High Priests,	16
Quorum of the 70 Elders,	2
Elders,	31
Priests,	28
Teachers,	17
Deacons,	2

Elders Young and Wm. Miller, then sung the hymn, "Adieu my dear brethren," &c. And President Young blessed the congregation, and dismissed them.

BRIGHAM YOUNG,
Chairman.
THOMAS WARD,
Clerk.

Communications.

To the Editor of the Star.

Manchester, April 1st, 1841.

Dear Brother—I left London on the 26th February, and arrived in Bristol same day, where I found Elder Kington busily engaged in the work of the Lord; he had opened a preaching place in this city, (which contains a population of about 200,000) and had raised up a small branch of 13 members. I preached three times while there in a saloon opposite the chain bridge, had good attendance and attention. Many seemed interested in the work, some believed, I baptized one. I believe there will be a good work in Bristol. I preached in the town of Monmouth to a full congregation, several offered themselves for baptism after meeting, which was left for others to administer. I attended the Garway conference on the 8th of March. Elder Levi Richards was called to the chair, Elder James Morgan, clerk. Four branches were represented, containing 134 members, 5 elders, 6 priests, 4 teachers, and 1 deacon; 3 were ordained to the ministry. After visiting as many churches as time would permit, and preaching daily to large congregations, I attended the Bran Green and Gadfield Elm conference, that met at the Gadfield Elm chapel on the 15th March, and heard 19 branches represented, containing 408 members, 8 elders, 33 priests, 11 teachers, and 1 deacon. I also attended the Frooms Hill conference which met at Stanley Hill, Herefordshire, on the 22nd of March, Elder Richards presided. I heard represented on this occasion 30 branches, containing 1,008 members, 27 elders, 67 priests, 27 teachers, and 7 deacons. The whole number represented at these three conferences was, 1539 members, 36 elders, 103 priests, 41 teachers, and 9 deacons, all of whom have received the fulness of the gospel in that part of the vineyard during the term of one year, besides many members and officers

who had emigrated to America. The increase for the last three months in that part of the vineyard is 278.—The work has continued to increase without ceasing since its first commencement in that part of the vineyard, and is still progressing. On the day following the conference, I parted with Elders Richards, Kington and Kay, and left that part of the vineyard, and called upon the Saints in Birmingham, and West Bromwich; but had not time to hold public meetings with them. I had the privilege of joining Elder Smith in meeting the Staffordshire conference, at the magistrates assembly room, in Hanley, on Sunday the 28th of March, an account of which Elder Smith will lay before you. We arrived in Manchester on the 30th of March, in good health and spirits.

W. Woodruff.

Bolton, April 11th, 1841.

Elder Pratt,—I thought good to give your readers (through the medium of the *Star*,) a short account of my labours in England. I landed in Liverpool on the 6th of April, 1840, and after attending the conference in the Staffordshire Potteries, where there were about 100 Saints; I remained there three months; the work continued to prosper, and 80 were added to the church in that time. I then left the church there to the care of Elder A. Cordon, and in company with Elders Kimball and Woodruff, visited the churches in Herefordshire, and vicinity; hundreds received our testimony and were baptized. From thence we proceeded to London, where we met with much difficulty in introducing the fulness of the gospel; the hearts of the people seemed barred against the truth, but the Lord blessed our labours, and we succeeded in establishing a branch of the church there. My health being poor, I was counciled by my brethren of the Twelve, to return to the field of my former labours in Staffordshire, which I did, leaving in London but eleven members. Since that time, my labours have been chiefly confined to the limits of the Staffordshire conference, which has until lately included Birmingham and Macclesfield, containing 18 branches of the church, 580 members having been added since the time I commenced labouring there; many have been called to the ministry, who are faithful men, and willing to receive counsel. Although I have suffered much bodily affliction during the past year, the Lord has blessed my labours abundantly, and I can say I never enjoyed myself better in the discharge of my duty, than I have on this mission. Among the greatest blessings I have enjoyed, has been the privilege of attending four general conferences, and meeting in council with the 12. I can assure you that a meeting with those in whose company I have suffered so much tribulation for the gospels sake, both at home and abroad, by land and sea, is to me a privilege indeed. I am now preparing to return home with my brethren, according to the instructions of the first presidency of the church; and as I take my leave of the Saints in this land, my prayer to God is that he would preserve his people from the hand of Satan, and prepare them for the coming Redeemer who is near at hand. I remain your servant for the Gospel's sake,

G. A. Smith.

Preston, April 13th, 1841.

Brother Pratt, Sir,—With pleasure

I take my pen to communicate a few lines to you, which you are at liberty to insert in your highly valued paper, should you deem them worthy of a place there.

I sailed from New York on the 13th February last, in company with our much esteemed and worthy brother, Elder G. J. Adams. We left the dock with the prayers and blessings of many of the Saints who were assembled to witness our departure. Their last benedictions were softened with the tears of sympathy and grief, mingled with joy at the prospect of the same truth that had won their affections, going to other nations also.—A steamer came along side and towed us out of the harbour,—a heavy breeze was blowing from the N.W., the vessel spread her sails to the wind, and just at the time the rays of the setting sun were painting the face of the waters with a golden hue, we bade farewell to our native country; and the American shores receded from our view, and were lost amid the pathless waters of the great Atlantic. What do you think were my reflections while riding away from the land that gave me birth, at the rate of ten knots per hour, on the bosom of the rolling deep. They were like the following: I have friends at home who would never let me want for the comforts of this life, if I would but remain with them. I have also, a good and kind-hearted wife, and two lovely little girls, whose last embraces will long be remembered,—their tears, their sighs, and their strong importunity for me to stay at home, left a lasting impression upon my heart. Add to this the fact that my eldest, (then only about three years of age,) would frequently come to me, a few days before I left, and put her arms around my neck, and say, "O my pa, don't go away and leave your little daughter, and little sister and ma; but stay at home with us, for I will be a good girl." Then I reflected that I should not see them again for years, if ever. I considered what abuses, slanders, and perhaps violence, I might suffer in distant nations. Then I thought further, that I am depriving myself of the comforts of my family and friends at a time when their society is most desirable, and spend my life as a wanderer and a pilgrim on the earth. What has induced me to leave all these things—break all these strong ties, and thrust myself abroad upon the cold bosom of a wicked world? Is it for earthly honour? No! for I am received as an unbidden guest, and consequently unwelcome. I am laden with curses instead of honour by this generation; and he who can say the most evil things against me, and the cause which I plead, is considered the most pious and worthy man to be found. What is it then that has induced me to leave my native shores under these forbidding circumstances? I will freely tell you: The vision of the Lord, with floods of light and glory burst upon me; and the voice of the Most High bade me arise and go, trusting in him; and like Moses who forsook the court of Egypt, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season, for he had respect unto the recompence of reward; and so have I. And although I left my wife and family in full possession of one important qualification necessary for admittance into the kingdom of God, that is, "the poor of this world;" yet I have this confidence in those who have of this world's goods, that they will minister

to her wants while I am absent in Europe and Asia; for knowing that the Lord has spoken to me, I am not only willing to go to Jerusalem, but to die there if necessary. Paul once said, "behold I go bound in spirit to Jerusalem not knowing the things that befall me there;" and so say I.

We landed in Liverpool on the 3d day of March, after a passage of just 18 days. The sea was high and the winds strong, yet mostly from a favourable quarter. We saw brothers Taylor and Richards the same evening that we landed. In a few days after, I saw brother Kimball in this place, where we commenced our labours nearly four years ago. Our opposers were much troubled to see us walking arm in arm in the streets of Preston; for they had said that we would never return from America. On the 6th inst. I met in conference with eight of the quorum of the 12, making nine with myself. To meet these old companions in tribulation in a distant country, after having been separated from some of them nearly four years, gave me great joy, In fact, when I looked upon them in conference, I could hardly believe my own eyes. I would gladly have taken them all in my arms. I knew what opposition we had to encounter, —that we were looked upon as vagabonds—as the filth and off-scourings of creation: but we looked upon one another in a different point of light. We looked upon ourselves as poor, yet possessing all things--in fine, if we had been angels sent down from heaven, we could hardly have loved one another more. The opposition and persecution which we meet with, serves to increase our attachment to the cause, and to one another.

Before I left America, the fields were white already to harvest. Never before did I hear such a universal cry, "come and preach to us! come and preach to us!!" If I could have been divided into one hundred parts, and every part been an efficient minister, there would have been plenty of business for all. Many scores were baptized into the church. I left home in April, nearly a year since, and sailed from New York in Feb. last as stated above. The people in America were unwilling that I should come away at all Hundreds and hundreds desired me to stay.

There were some very remarkable phenomenas which took place in that country while I was there. In the city of Cincinnati, Ohio, there appeared a large ball of fire over the city about the size of the moon apparently, at about two o'clock in the morning. The sky was clear, and the moon shone very brilliantly. This ball of fire burst suddenly, causing a very loud report; and the broken pieces flew in all directions, like blazing meteors. The earth shook like an aspen, the moon turned as black as ink. (using the words of an Editor of a daily paper in that city, who was an eye witness to the scene) Soon the moon began to emerge from the darkness in which it was enveloped; and as it began to shine forth, it shook and trembled as though it had been a body of jelly.

Again, soon after the representatives of our nation had assembled in Congress Hall at Washington last fall, the great chandelier in the Representative's Hall, weighing about six thousand pounds, fell with a tremendous crash and broke into a thousand atoms. At about the same time the female figure, representing the goddess of liberty, on the east side of the capital, holding the balances in

one hand, and the cap of liberty in the other, lost her hand which held the balances; it broke of itself just below the elbow, and the balances fell. If these things had been seen by the ancient Romans, they would have considered them ominous of their national light going out, and justice falling to the earth. Heavy shocks of earthquakes were felt in Philadelphia, and in New York while I was there. In Philadelphia, the shipping was much damaged at the docks, in consequence of the sudden rise of the waters occasioned by the earthquake.

In the city of New York, people were prostrated while walking in Broadway. The shock was felt in many parts of New England, and to the extremities of the state of Vermont. This reminded me of a saying in the Book of Doctrine and Covenants, where the Lord says to his servants, "After your testimony cometh the testimony of the voice of earthquakes, &c."

In the month of January last, I was preaching near the city of New Haven in the state of Connecticut, and the *New Haven Palladium*, a weekly newspaper, gave an account of a trumpet being blown in that city twice in 24 hours. At first, the people seemed to be much amused with it; but because of its continuance, the people became alarmed; for it grew louder and louder. I then read to the people out of the Book of Doctrine and Covenants, where the Lord said that he would send his angel to blow the trumpet long and loud, and all nations should hear it. I then said that the angel has, perhaps, commenced to blow his trump; and this admonishes me to blow mine; and it admonishes you to prepare. The trumpet gives a certain sound, and now prepare for the battle.

Many other circumstances of like character I might name, but I have not time at present. I can hardly get time to eat or sleep. But you may hear from me again; as I am going across the continent to Jerusalem, I shall write you from time to time; and if I can gather up any thing that will be of service to you or the public, I shall take great pleasure in communicating it to you.

As ever, I am your brother and fellow labourer in the kingdom and patience of Jesus Christ, Amen.

ORSON HYDE.

AN

EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter-Day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, Greeting:—

Beloved Brethren,—Inasmuch as we have been labouring for some time in this country, and most of us are about to depart for the land of our nativity; and feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our counsel in the closing number of the first volume of the Star, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and diligence with which the Saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of *union*, and consequently of *power*,

has been generally cultivated among you.

And now let the Saints remember that which we have ever taught them, both by precept and example, viz: to beware of an aspiring spirit, which would lift you up one above another: to seek to be the *greatest* in the kingdom of God. This is that spirit which hurled down the angels —it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world —it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our *union*, and consequently our *power*, which flows from the spirit, through the priesthood—which *spirit*, and *power*, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-labourers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words —not the talents of men: but be careful to respect the offices which God has placed in the church. Let the members hearken to their officers, let the priests, teachers, and deacons hearken to the elders, and let the elders hearken to the presiding officers of each church or conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-labourers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to team with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wiles of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the overpeopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place

for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c., so that the poor who go from this country can find employment. Therefore it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others to emigrate, and thus all arrive in a new country empty handed. In all settlements there must be capital and labour united in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to "*build* cities and inhabit them." Building cities cannot be done without *means* and *labour*.

On this subject we would call the particular attention of the Saints to the epistle, and also to the proclamation, signed by the first presidency of the church, published in the eleventh number of this work; and would earnestly exhort them to observe the order and instructions there given. We would also exhort the Saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly as becometh Saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick-pockets," and so many that will take every possible advantage of strangers, in Liverpool, that we have appointed Elder Amos Fielding, as the agent of the church, to superintend the fitting out of the Saints from Liverpool to America. Whatever information the Saints may want about the preparations for a voyage, they are advised to call on Elder Fielding, at Liverpool, as their first movement, when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually. First, a company can charter a vessel, so as to make the passage much cheaper than otherwise. Secondly, provisions can be purchased at wholesale for a company much cheaper than otherwise. Thirdly, this will avoid bad company on the passage Fourthly, when a company arrives in New Orleans they can charter a steam-boat so as to reduce the passage near one-half. This measure will save some hundreds of pounds on each ship load. Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or any other money in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take *paper* money of that country until they become well informed in regard to the different banks; for very few of them will pass current very far from the place where they are issued, and banks are breaking almost daily. It is much cheaper going by New Orleans than by New York. But it will never do for emigrants to go by New Orleans in the Summer on account of the heat and sickness of the climate. It is, therefore, advisable for the Saints to emigrate in Autumn, Winter, or Spring. Let the Saints be careful also to obtain a letter of recommendation, from the Elders where they are acquainted, to the brethren where they are going, certifying their membership, and let the elders be careful not to recommend any who do not conduct themselves as Saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each conference is now organised, under the care of their respective presidents, who, with the voice of the church, may ordain, according to the gifts and callings of God, by the holy spirit, and under the general superintendance of Elders Pratt, Richards, and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance, which we would gladly mention, had we time and space sufficient, but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace, to act each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may he bless and preserve you blameless until the

day of his coming. Brethren and sisters pray for us. We remain your brethren in the new and everlasting covenant,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF.
JOHN TAYLOR,
G. A. SMITH.

Manchester, April 15th, 1841.

EDITORIAL.

This No. closes the first volume of the Star. Twelve months have now passed since this arduous work was undertaken. So rapid has been the spread of truth, and so mightily have the judgments, signs, and wonders of the Most High God been manifested, that it has been impossible for our little journal to record all the news of interest which would come within the compass of our original design. But still we have this satisfaction, viz:—that we have improved our time and space to the best advantage in our power; by endeavouring to select from the inexhaustible variety of chaotic matter laying before us, that portion which seemed best calculated for general edification and information, on the subjects embraced in our prospectus.

We have had the satisfaction, during the past year, to record many sketches of the most glorious work of God that was ever accomplished in a single year, by instruments so few and feeble, and surrounded with circumstances so unpromising.

At the commencement of this volume the church in Europe numbered less than 1700 members: these were mostly confined to England. But from the minutes which we publish in this No. it will be seen that the truth has spread in one year over a great portion of England, Ireland, Scotland, and Wales; increasing its numbers to near *six thousand members*, besides many hundreds who have emigrated to America. This has been done in the midst of a flood of opposition unparalelled in the history of man.

Lies, Slanders, Misrepresentations, &c., in all their varied forms, have been heralded forth from the press and pulpit, and have come in upon the world like a flood of water out o. the mouth of the dragon, to stop the progress of truth, but all in vain.

While so much has been done in this country, the church in America has pushed its conquests as it were with the rapidity of lightning. A few tents and huts in Nauvoo have given place to an incorporated city in 18 months; with numerous towns and settlements in its vicinity. While truth has spread in every direction through that extensive country.

It has also fallen to our lot to record many judgments, signs, and wonders, such as earthquakes, whirlwinds, tempests, floods, shipwrecks, and distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth. We must now close this volume of the book, by expressing our sincere gratitude to our agents and patrons for their aid thus far; and a hearty invitation for them to enter with us, into the opening volume of another, and we will venture to say still more eventful year. And may the Almighty aid us in this holy work, for Christ's sake. Amen.

PROSPECTUS,

For the Second Volume of the Star.

We would inform our agents and patrons that we purpose, if God will, to continue another volume of the *Star*, in monthly numbers, of 16 pages each, instead of 24; and each page to be much larger than those of the present volume, and on paper much finer and better, but without covers; and the price reduced to THREE PENCE.

This will enable the Saints and others to give them a wider circulation among the poor, or those who have but little means.—And we rely on the aid of the Almighty, and of all who feel interested in the spread of truth.

Brethren and Friends, will you do your best endeavours to support the press, and to aid us in the dissemination of the all-important truths which sanctify and prepare the soul for that eternal enjoyment in the age to come?

In addition to the usual interesting matter in this work, we hope the coming volume will be enriched with communications from Elder Hyde, who is on his way to the Continent and to Palestine, as a missionary to the Jews; and by correspondence from various sources, equally interesting.

MANCHESTER:
W. Shackleton and Son, Printers.

THE

LATTER DAY SAINTS'

MILLENNIAL STAR,

CONTAINING A

GREAT VARIETY OF USEFUL INFORMATION IN REGARD TO THE DOCTRINES, PRINCIPLES, AND ONWARD PROGRESS OF THE

KINGDOM OF GOD;

TOGETHER WITH

NOTICES OF THE ACCOMPANYING EVENTS THAT CHARACTERISE THE

SIGNS OF THE TIMES.

VOLUME II.

"AND THE KINGDOM, AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE HOLY PEOPLE OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL POWERS SHALL SERVE AND OBEY HIM."—*Daniel.*

PRINTED AND PUBLISHED BY P. P. PRATT,

NO. 36, CHAPEL STREET, LIVERPOOL, ENGLAND.

MDCCCXLII.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 1. MAY, 1841. VOL. II.

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REPLY TO THE ATHENÆUM,

BEING AN EXPOSITION OF THE IGNORANCE AND FOLLY OF MEN WHO OPPOSE THE TRUTH.

In the *Edinburgh Intelligencer* of April 7th, there is an article taken from the *Athenæum* on the subject of the Book of Mormon and the Latter-Day Saints. This article fills several columns of fine print, being mostly taken up in extracts from the Book of Mormon, &c.

The writer, after copying the title-page of the book, observes, "Here is a pretended revelation so absurd, so puerile, that it would seem unlikely to impose on the most ignorant and uncivilised, which has found thousands of followers in England—has been adopted by a party sufficiently numerous and wealthy to support a periodical called the *Millennial Star*—and has so far advanced in organization as to possess synodical conferences, local councils, and a general assembly!

Can such things be,
And overcome us like a summer cloud,
Without our special wonder?"

We answer, No. For Isaiah the prophet speaks of the Book of Mormon and the work connected with it as being "A MARVELLOUS WORK AND A WONDER." See Isa. 29. To this bear all the newspapers witness!

The writer next introduces several lengthy extracts from the said book,—compares it with Mahomed,—pronouces the whole a base forgery,—and brings in the imposter Matthias, who lately figured at Sing Sing, near New York, and would fain leave the impression that he (Matthias) was connected with the saints. A more false and wicked insinuation was never penned by man, or instigated by satan, the father of lies. Matthias had no more to do with the saints than he had to do with the *Athenæum*.

After many ignorant and unjust remarks, the writer proceeds to find fault with Mormon, for mentioning the compass of Nephi several hundred years before the discovery of the needle's polarity.

The ignoramus seems not to possess the knowledge of the fact that the compass is supposed by many learned men to have been invented in Egypt, and well known to the ancients; and that it is a matter of authentic history that it was used in early times to traverse the deserts of Arabia and Africa. [See Mr. Davenport's works on electro-magnetism, lately published in New York.]

But, be this as it may, it has no bearing upon the subject of the compass of Nephi, spoken of in the Book of Mormon: for the book tells us expressly that

the Lord prepared the said compass, and that it was not invented by man.

It would be presumption indeed to say that the Lord had no knowledge of the needle's polarity until some man discovered it and taught it to him.—Query. Who taught the Lord the art of ship building?—[See the plan of the Ark as given to Noah.]—Who taught the Lord to be a tailor?—[See the account in Genesis, where the Lord God made coats of skins for our first parents. From whom did the Lord derive his knowledge of architecture? [See his plan of the Tabernacle and also the Temple!!!)

From whom did he obtain education, for he wrote with his own finger?

Or who taught him the trade of stone-cutting, that he might hew out the two tables which Moses broke?

If man originated all these things, and then taught them to the Lord, then perhaps He is indebted to man for his knowledge and skill in preparing the compass of Nephi!

The *Athenæum* sets it down as a sure mark of forgery that the terms Christ—Jesus—Alpha—Omega, &c., should occur in a work translated from an ancient American record, seeing these are *Greek* terms. A more ignorant objection than this can scarcely be imagined. What! must a translator enter into the origin of words; or must he use them as they are in common use, without regard to their derivation? Must an English work of the nineteenth century avoid all terms except those which were originally English, all which, though now in English use, have been borrowed from the Greek, Latin, Italian, Spanish, French, German, Hebrew, Egyptian, Chaldeic, Arabic, and a hundred others?

Certainly a translator would find but a barren language indeed. English literature is almost entirely made up of words adopted from other languages. The ancient dialect of the English was a barbarian jargon, barely adapted to the use of the unpolished natives in the common concerns of life. It had no literature until the light of science, civilisation, and Christianity, in its progress westward, dawned upon the remote island of Britain—dispelled the darkness, polished the rough manners of the natives, and enriched the language by degrees, by the introduction of an almost numberless variety of words borrowed from the languages of various nations, who had in turn stood foremost in the ranks of polished life.

Among the terms thus introduced were those of Christ, Jesus, Messiah, Alpha, Omega, Jehovah, God, Baptise, Sacrament, Bible, Testament, Confirm, Apostle, Disciple, Prophet, Evangalist, Pastor, Deacon, &c. &c.,—none of which were originally English, although now in as common use, both in America and England, as any English words we have. Now, in translating the Book of Mormon from the Egyptian into modern English, all these, and a thousand other words and names, must be avoided, or it will be considered "*all a forgery.*" In other words, a translation of Egyptian into English must be Egyptian still! and be entirely unintelligible to the millions for whom it is designed. The word compass, for instance, must be "*Liahona,*" and the honey-bee must be called "*Déseret.*"

All the Saints, and all the Methodists who have opposed them, are now set down as fools, because they have not discovered these "sure and certain marks of forgery," viz., that the Book of Mormon mentions the name of Christ in an English translation! Having made this denunciation, this giant in literature congratulates himself and us with the sure expectation that the work is effectually detected and overthrown!

How it is that the *Athenæum*, the *Edinburgh Intelligencer*, and a Preston paper, and some others professing a high literary character, should have imposed upon themselves and their readers, and exposed their own ignorance and folly by giving publicity to a piece so fraught with weakness and inconsistency, it is difficult to imagine. But so it is; and this is but another proof that on religious subjects men have lost their reason, and gone mad; the firm and fixed traditions

of men having long since taken the place where reason and thought should preside without a rival.

After quoting largely from the Book of Mormon, and criticising its language, the *Athenæum* remarks as follows:—

"Enough has been said to show the nature and character of this extraordinary forgery. Had its success been confined to America we might have noticed its history briefly, as a strange example of the aberrations of the human mind; but it is making rapid progress in England, particularly in the manufacturing districts, and it is also spreading in Wales. Furthermore, its converts are not made from the lowest ranks; those sought for and obtained by the Mormonite apostles are mechanics and tradesmen who have saved a little money, and who are remarkable for their moral character, but who are exposed to delusion from having, as Archbishop Sharpe expresses it, 'studied the Bible with an ill balanced mind.' We feel it therefore a duty to expose the origin of the imposture, and give some particulars respecting its authors, which we trust will be of service in preventing the spread of the delusion."

It then proceeds to give the usual catalogue of lies and fables which are connected with the old Spaulding story, and which have been published and replied to, and republished and replied to for several years, both in America and England, till at length they have ceased to be noticed, or to have any effect among friends or enemies. Indeed, most of those who embrace the doctrine of the Saints have read the old Spaulding story and all the other concerns about money digging, before they joined the society. If our enemies wish to oppose us they must bring something besides these old fables, for they have been sufficiently tried, and found unsuccessful.

However, each succeeding edition of these "old wives fables" has something fresh added to it, which the lovers of falsehood suppose will answer their purpose better and better still.

For instance, the *Athenæum* has given us an edition with this addition, viz., that Spaulding's Romance "was lent to S. Rigdon." The former editions, we believe, only venture a presumption that S. Rigdon might have seen Spaulding's Romance. So that, upon the whole, we would recommend this Athenæum edition, as the best calculated to answer the purpose of all who wish to stop the truth, by the circulation of falsehood, of any we have ever seen. There is also another lie which is well worth the attention of all lovers of slander and falsehood, viz., that the Saints are commanded in the Book of Mormon to have a community of goods. There is no such commandment in the Book of Mormon, but only an historical allusion to the fact that they did some times have a community of goods in ancient times; but it is well known, both at home and abroad, that the Latter-day Saints have no community of goods.

The words "total immersion" are also used by this learned critic. We are so unlearned that we hardly understand his meaning, or where total immersion differs from the baptism which is practised by that sect to which the editor belongs: perhaps they may immerse the thumb, the arm, or the big toe, and then inform their flock that they have been "buried with Christ in baptism." Romans 6th.

We are next informed that the Saints have a book called the Book of Doctrine and Covenants, which is kept secret from all but such of the members as can be depended on. This is another ignorant blunder. The book referred to was published to wicked and righteous, as far as it would go, till it was out of print, so that at this time it is impossible to supply even our own elders and Church officers with a copy, until reprinted.

He says, "In this work the demand for money meets us everywhere," and then proceeds to give a few garbled and misquoted extracts, touching our temporal affairs as a colony, and seems to wonder that the Saints should use money in purchasing lands, printing the Word of God, building houses, &c., as though

a prophet or apostle never mentioned money in the whole Bible. Indeed we suppose he never read the prophet Isaiah, which says that they shall come with their silver and gold to Zion. Moses and the prophets, and Jesus and his apostles, speak more about money and property than about any other subject whatever. But this editor seems to think it strange for God to give a revelation on the subject of money!

We are next informed that in 1831 the Saints commenced a settlement in Missouri; that about two years after, the other inhabitants of the state took up arms against them, and a sanguinary civil war raged for nearly five years, after which (the Athenæum says) TRUE BILLS FOR MURDER were found against some of their apostles and leaders, particularly Parley P. Pratt, the editor of the *Millennial Star*, and that the Saints were EXPELLED FROM THE STATE OF MISSOURI, and have finally settled in the state of Illinois, and founded three towns.

A strange ignorance of the rights of man, as guaranteed by the American institutions, is here betrayed by the writer.

First, he informs us that the other inhabitants of Missouri made war upon the Saints for five years. This is as much as to say they became MURDERERS, ROBBERS, PLUNDERERS, &c., of the Saints, and next informs us that these same murderers, who made war upon the Saints, sat in judgment upon P. P. Pratt and others who defended their wives, children, houses, and homes, in this "war," and found bills against the said patriots for MURDER!! Next, he says, these same Saints were expelled from Missouri. Now, as the editor of the *Atheneum* is a literary character, who professes great intelligence, as also is the *Edinburgh Intelligencer*, will they be so kind as to tell us by what law part of the citizens of an American state make "war" upon other citizens of the same state? Secondly, by what law self-defence is construed into murder? Third, by what *law* the citizens of one state are EXPELLED to another?

Or, to suppose a plain case—suppose the inhabitants of Edinburgh were the owners of the lands and houses of the town and vicinity; that all the estates were theirs by an undisputed title, obtained from the highest authorities of England by fair purchase; suppose these people were all Methodists and their neighbours were Roman Catholics. These Catholics drive the Methodists out of Edinburgh, and finally out of Scotland into England—rob them of millions—take forcible possession of their lands—burn part of their houses, and occupy the remainder—and finally kill some scores of them, and imprison others, on pretence that they had aided in the defence of their firesides, wives, and children; and that this defence should be called *murder*. Such would be the true state of the case as it transpired in *Missouri*, and as published in the American papers in all parts of the republic. If the English editors are ignorant of this, they are wilfully so, for almost every paper in America has given details of that horrible persecution, which has called forth the sympathy of all parties, both political and religious. Even public meetings have been held, both in New York and several other large places, on behalf of the suffering, persecuted, and exiled Saints.

These meetings were composed of editors, clergymen, statesmen, governors, merchants, lawyers, &c., nearly all of whom were unconnected with our society. The proceedings of these meetings have been extensively published in the political papers.

Besides all this, the whole matter has been two several times before the American Congress, with an overwhelming degree of testimony, and this memorial and its accompanying documents printed at the expense of government, by order of the last session of *Congress*. Indeed, the said Parley P. Pratt, whom the *Atheneum* accuses of MURDER and of an underhanded escape from justice, has since his escape from prison

stood before the Senate and House of Representatives at Washington, and before his Excellency the President of the Federal Government, with an application for the whole Missouri affair to be investigated, and the wrongs redressed according to LAW. These are public facts well known to the world, being not only published in the newspapers, but several different authors have published each a history of this persecution. One of these, a work of 216 pages, is now extensively published in England, and may be had at the book stores in Manchester; it is entitled "A History of the late persecution of the Latter-Day Saints in Missouri," &c.

Now with all this information before the public, it is downright wickedness or unpardonable stupidity and ignorance that causes editors in this country to speak of this awful affair in a point of light so unjust, so disgraceful to humanity. No doubt if such men had the power they would burn men to the stake, in order to compel their thoughts to run in the channel which popularity may happen to dictate.

These men have now to learn that they have men to deal with who never yet feared the face of mortal since they were put into possession of the knowledge of the truth; and who will expose their folly and absurdity whenever they attempt to oppose the truth with such foolish imaginations and wicked lies. But to return to our review. This literary hero next observes that we have a town in Illinois which we call Nauvoo, and which we "have the hardihood to assert is derived from the Hebrew."

What does he mean by hardihood in this sentence? If he is so ignorant as to think Nauvoo is not Hebrew we pledge ourselves to prove the fact by quoting the original, chapter and verse.*

As he has been so kind as to inform us that the Saints in England deposit their stocks in the treasury of the sect, will he inform us who the treasurer is!!

We had like to have forgotten to notice the story of Mr. Smith being a money-digger. What! a clergyman dig money! "Can such things be without our special wonder?" Very few of them would dig either money or potatoes. No, indeed, not they. Some poor man must dig all the money and potatoes for them. But Mr. Smith, it would seem, is an honourable exception—a pattern of industry. Would to God that others would follow his example, and dig for a livelihood. The widow, the orphan, and the labouring poor would then have less cause of complaint.

We are next told that 44 persons have emigrated from Preston to our colony in the last three weeks. Astonishing! What! forty-four? We would inform the gentleman that near one thousand persons have emigrated within the last few months, and that thousands more will go soon.

Next follows some remarks on the hymns of the Latter-Day Saints. These are said "to be destitute of grammar, sense, or rhyme;" but we would only say that our hymn book is becoming extensively known, and the hymns will speak for themselves. A mere glance at our hymns will show the above remark to be entirely unfounded.

We must now close by informing the public that we have a quantity of the tracts on hand entitled "A reply to Mr. Bush," which will entirely refute the statements of the *Atheneum* and other papers, in relation to the origin of the Book of Mormon and the rise of this Church. We will therefore (to use the style of the Chinese) caution the public that if they remain in darkness, and continue to believe a lie, IT IS THEIR OWN FAULT.

QUERY TO EDITORS.—Gentlemen, will any of you venture to give your readers both sides of the question, by publishing the foregoing reply? We fear you will not.—ED.

IMPOSITION.

From a small tract which we have just perused, purporting to be printed and published at Nottingham, by one T. Kirk, we learn that there is a monthly

* נָאוֹר "*They were beautiful, adorned.*" 225th page of Joseph Samuel C. F. Frey's Hebrew and English Dictionary, published by George Wightman. London, 1839.

periodical published somewhere, entitled "The *Christian Messenger* and *Reformer*," and devoted to primitive Christianity.

In this *pious* periodical it would seem there is an account of the Latter-Day Saints, collected from the book of E. D. Howe, of Painswille, Ohio, U. S.

This account, as published in the *Christian Messenger*, is made up of the most abominable lies and misrepresentations ever penned by man from the inspiration of demons. Indeed it is just such a piece as might be expected from the works of Howe, Hurlbert, Campbell, and Old Deacon Clap, for these were the men associated in the getting up of the notorious work entitled "*Mormonism Unveiled*," which is the work from which the *Christian Messenger* extracted its catalogue of lies.

If any one wishes to read the character of this company, and the circumstances which gave rise to their lying publication, they will find it in plain terms in a tract published by us, entitled "Plain Facts, in answer to Mr. Bush," &c., price three-halfpence.

If there were any arguments brought forward by the *Christian Messenger* we would gladly answer them; but as they seem to be utterly incapable of argumentative or doctrinal proof against the Saints, and have no other weapons but lies and slander, we find nothing to reply to, and shall therefore let the thing pass without further notice; only to remark that it is a singular kind of "*Primitive Christianity*" which this *Messenger* seems to inculcate.

We would inquire of the *Messenger* if the Primitive Christians published such batches of lies against others as these *Cambelites* do? and whether Primitive Christians made ridicule of the gift of prophecy, revelations, and angels, as these Cambelites do? In short, whether a form of godliness, denying the power, is Primitive Christianity?

The Cambelites are practising the most barefaced imposition upon the people of America and England that was ever introduced among men.

They worship the dumb and changeable god which is worshipped by most Christians of modern times.

They set aside and deny the gift of revelation, prophecy, angels, healings. miracles, &c. In short, they do away with the whole system of religion as revealed in the New Testament, except the form of immersion for remission of sins, and a few other forms without power. They claim no apostles, no prophets, no gifts, no Holy Spirit, as enjoined in ancient times, nor indeed any thing whereby a reader of the New Testament could possibly mistake them for the Church of Christ. And yet, strange as it may seem, they have the impudence to call themselves reformers, or restorers of ancient Christianity, and have succeeded in finding a few followers, both in America and England. But most of their followers in America were led some years ago to open their eyes upon the awful delusion into which they had been betrayed, and they then came out by hundreds, and by thousands, and embraced the fulness of the Gospel, as preached by the Latter-Day Saints, and may God Almighty open the understandings of the remainder to see the imposition which has been practised upon them by their leaders.—ED.

METHODISM IN TROUBLE.

We extract the following from the "Times and Seasons" of March 1st.

"FRIENDLY CAUTION.—LATTER-DAY SAINTS.—From the *Manx Liberal*, a paper published in Douglas, Isle of Man, Oct. 31st, 1840.

To the Editor of Manx Liberal.

"Sir,

"I feel rather surprised and chagrined that that modern delusion, viz. "Mormonism," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our town's people from becoming the dupes of designing knaves, 'and being led away by every wind of doctrine.' Above all, I imagined the two pamphlets issued by

that holy, religious, and devout man of God, Mr. Hays, Wesleyan minister, (to which connection I have the honour to belong,) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread—but, sir, alas! alas! the case is quite the reverse; numbers continually flock to the Wellington rooms and listen with eagerness to the principles there advocated. The members of our society (Methodists) seem to be most conspicious in sanctioning and promoting this *vile* and abominable doctrine.

"Oh, sir, the results to our connexion will be dreadful—the havock tremendous! Just think of the majority of our *leading* and intelligent men aiding and abetting a cause of this description! Oh, sir! lamentable and heart-rending to witness the beaming countenances and smiles of approbation displayed recently at Taylor's meeting! I could enumerate a host of our members who regularly attend those anti-christian meetings—but I will just mention with your permission the names of a few who attended one of the last meetings. (Here followed a list of names.) Oh, Mr. Editor! I quake for the consequences—such a wholesale conversion to Mormonism was never before witnessed in any town or country. What will become of our society? what will become of our class meetings? what will become of our brethren in the faith? and above all, what will become of *poor* Mr. Hays, that *nice* and *humble* man, who so nobly stod forward to expose the errors of the Mormon system—God bless him, and preserve him from want. But, Mr. Editor, what makes the case worse, is, that a rumour is prevalent that all these pious men are to be BAPTISED! that is, duly immersed in in the salt water of Douglas Bay, by that abominable creature, Taylor. Surely there must be something enchanting about the vile man—IMMERSION!! (my hand shakes while I write) and in winter too. Oh, sir! the thought chills my very soul—surely this American dipper intends to drown them—he can have no other object in view; therefore, brethren of the Methodist society, beware! drowning is not to be envied, and that too in your sins. Besides what would the venerable John Wesley (if he were alive) say to such conduct? What will the Conference say? and what will the world say? I leave those questions to yourselves to answer. In conclusion, brethren, I recommend you to read, mark, learn and inwardly digest the things which belong to your eternal peace, and listen no longer to the follies of men.

"A STAUNCH WESLEYAN."

"Duke-street, 29th Oct."

To the Editor of the Times and Seasons.

"Sir,

"I have forwarded you the above for two reasons; first, because it brings the cheering intelligence that truth is onward in its march and making mighty conquests in the kingdom of error; and second, because the language of the writer so strikingly reminds me of the saying of the prophets, when writing upon the subject of the latter days. The writer expresses great fear for the flock, and the Prophet Jeremiah appears to have foretold that they would, and the reason why, Jer. xxv. 34—36, 'Howl ye shepherds and cry, and wallow yourselves in the ashes ye principal of the flock, for the days of your slaughter and of your dispersion are accomplished, and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee, nor the principal of the flock to escape; a voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard, for the Lord hath spoiled their *pasture*.'

"John, in the 18th chapter of his Revelation, has told us that the merchants of the earth would weep and mourn, and the fruits that they should lust after should depart from them, and all things dainty and goodly should depart from them, and they should find them no more at all, that they should stand afar off weeping and say, 'Alas, alas!' But all their combined efforts to stop the progress of the work of the Lord in the last days will prove ineffectual, for 'the Lord will rise up as in mount Perazin, and be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act.' Though the heathen rage and the people imagine vain things, (as in the drowning above vainly imagined,) yet the work of the last days will roll onward, for the arm of the Almighty is to propel it. Though the Saints are persecuted, afflicted, and scattered, the effect will be like whipping a mustard stalk when its seed is fully ripe, it will take root and grow, and spring up and thrive in every clime, till every nation, kindred, tongue, and people shall hear the fulness of the gospel—the testimony of the Book of Mormon; and my feeble efforts shall be exerted to impel its progress, by the help of the Almighty.

"G. W. GEE."

NAUVOO.

Among the Ordinances passed by the Corporation of Nauvoo (Illinois) is one passed on the 1st of March, in relation to religious societies, which we deem of great interest to our brethren who are about to emigrate thither, and also to the public in general, as it shows to what extent the Saints carry out the principles of Civil and Religious Liberty.

It reads as follows:—

"An Ordinance in relation to Religious Societies.

"Sec. 1. Be it ordained by the City Coun-

cil of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohommedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting, within the limits of this city, he shall on conviction thereof before the mayor or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of the said mayor or court.

"Sec. 2. It is hereby made the duty of all municipal officers to notice and report to the mayor, any breach or violation of this or any other ordinance of this city that may come within their knowledge, or of which they may be advised. And any officer aforesaid is hereby fully authorised to arrest all such violators of rule, law, and order, either with or without process.

"Sec. 3. This ordinance to take effect and be in force from and after its passage.

"Passed March 1st, A.D. 1841.

"JOHN C. BENNETT, Mayor."

"James Sloan, Recorder."

REMARKABLE PROPHECY FULFILLED.

Liverpool, Good Friday,
April 13th, 1838.

Dear Brothers and Sisters in Preston,

It seemeth good unto us and also unto the holy spirit to write you a few words which cause pain in our hearts, and will also pain you when they are fulfilled before you; yet you shall have joy in the end. Brother Webster will not abide in the spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and expose the mysteries which have been committed to him, that a righteous judgment may be executed upon him, unless he speedily repent.

When this sorrowful prediction shall be fulfilled, this letter shall be read to the Church, and it shall prove a solemn warning to all to beware. Farewell in the Lord,

ORSON HYDE,
HEBER C. KIMBALL.

The foregoing letter was written and sealed in our presence, and by the writers committed to our special charge, that no one should know the contents but ourselves, until the fulfilment thereof, which instructions were strictly adhered to. But that every word might be established, when we returned to Preston, we showed the letter to Elder Clayton and afterwards to Deacon Arthur Burrows, who, after examining it critically, placed thereon their marks and dates, so that they might know that the letter had not been opened.

Feeling very desirous that Elder Webster should prosper, we watched over him with peculiar care, and prayed much for him, and he continued to grow in the knowledge of the kingdom, and spoke with power in the name of Jesus, for some months; but becoming dissatisfied, he came before the council on the 22nd of September following, and read some complaints which he had penned against Elders Richards, Fielding, and Whitehead, which were soon proved to be false or of no account. The council required of him an acknowledgment for bringing forward such charges, and in case of refusal, that he cease to act in his office, but he would comply with neither.

The day following, Sunday 23rd, he repaired to a private house with six members, (one had been cut off and another had never been baptised,) and administered to them the sacrament.

The Sunday following, September 3, Elder Webster and the members who were with him were presented to the Church, according to the order of the Gospel, for the foregoing offence, and were cut off from the Church, after which Elder Fielding presented the foregoing letter to Elder Clayton and Deacon Burrows, who examined it and testified to the assembly that the letter had not been opened since they had marked it months before, and that they knew not the contents of the letter. Elder Fielding then presented the letter to Elder Richards, and requested him to break the seal and read the contents to the congregation.

Elder Webster's popularity had become such that some feared he would take many along with him when he was cut off, but the reading of this letter put their fears to silence, and confirmed the Saints more fully in the faith; and although a number were cut off about the same time, yet it was not through his influence, for his influence ended with his membership.

Sunday, Oct. 7., Mr. Webster came before the Church, and requested permission to plead his cause, but he refused to appear and do it the Sabbath before, and had consequently been cut off. His request was denied, as he was no longer a member, and his design was evidently to disturb the Church.

Soon after, as if to fulfil the prophecy to the very letter, placards were posted up in different parts of Preston with these words—"*A Lecture will be delivered at Mr. Giles's Chapel, to expose the Mysteries of Mormonism, by Thomas Webster*, which announcement he fulfilled, though but to little effect; yet as he attempted to make it appear that we were the authors of the above letter, we bear this testimony to the world, that all men may know that the prophecy and fulfilment thereof as above is true.

WILLARD RICHARDS,
JOSEPH FIELDING.

LATE FROM AMERICA.

We have received the "Times and Seasons" from Nauvoo, up to March 15th, in which we find many highly interesting accounts of the progress of the truth in various parts of the States, particularly in the Western parts of New York, and in North Carolina, Tennesee, Illinois, and in the Iowa Territory.

We have only room in this number for the following extracts:—

Batavia, N. Y., Feb. 2d, 1841.

Br. Smith:—

Dear Sir,—It is with pleasure I take my pen to address you at this time, knowing that the friends of Zion will be glad to hear of the prosperity of the cause of truth in this land. The cause of God is onward in these regions; many have believed and obeyed the truth, and hundreds of others are saying—"Tell us more about these things," and the Lord is working, like himself, a wonder working God; his councils of old are faithfulness and truth.

* * * * *

During the harvest I introduced the gospel into Batavia village. I preached seven times in the court-house to attentive audiences, composed of many of the first men in the place, and others from the country round about: this served to break down much of the prejudice through this country. Since then we have had access to many neighbourhoods through this region, and many are believing in almost every direction, and the Lord works with us, and confirms the word with signs following them that believe; for they speak with new tongues, and interpret them. Many sick are healed, and even the deaf are made to hear, and the dumb to speak. About two months since I baptized a man by the name of Shamp, and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb: since then, by the laying on of hands and the anointing with oil, in the name of the Lord, she has been perfectly restored to hearing, and is beginning to talk. This has caused a great excitement; many come from various towns to see the person upon whom this great miracle has been wrought, and to inquire of her parents concerning it; while the enemies of truth are doing their utmost to make people believe that no miracle has been wrought. Some have offered to swear that the child is deaf and dumb still; and others assert that the child began to hear and speak before the Saints ever saw it; thus like the false witnesses that came against Christ, their testimony does not agree together. But the parents of the child (like the parents of him that was blind) testify, (and their testimony is backed by many of their neighbours, both in the Church and out) —"This is our child, and she was both deaf and dumb when we embraced the truth, but now she both hears and speaks."

I held a debate in Attica about two weeks since with David Marks, the Freewill Baptist champion. The question was, "Is Mormonism of Divine origin, or is it an imposition?" The debate continued one day and a half and two evenings, and though the congregation was none of them members of our Church, but mostly Freewill Baptists, yet the decision was given in my favour, both by the moderators and the congregation. Many are believing there, and I expect some will be baptized this week.

I would say further, there is a great call for Books of Mormon here; had I one hundred I could dispose of them all in a short time, and also the Book of Doctrine and Covenants, and Hymn Books.

I am, &c.,
Your brother in Christ,
CHARLES THOMPSON.

The Millennial Star.

MANCHESTER, MAY 10th, 1841.

This number commences a new volume of our little periodical. Our aim will be to set forth the truth in its simplicity, and to pursue the same undeviating course that we have the past year.

At the opening of this new campaign we find the cause of truth beset with foes on every hand. The war between old and corrupt institutions and the new and everlasting covenant is waxing warm—the enemy is on the alert--the alarm trump is sounding loud through all their ranks—the line of battle is extending far and wide over the plains of Babel.

"The pure testimony and vile persecution
Will come to close battle e're long."

In taking a view of the enemy's forces drawn up in order of battle, we behold the old lady upon the scarlet-coloured beast, surrounded with all the splendour of her court, and on her right her eldest daughter, the Protestant Establishment of England, arrayed in royal splendour, and clad in robes of state. Wealth, honour, and luxury alure her votaries, and numberless clergy follow in her train. On her left, a long line of Methodists, of various ranks and orders, reformed and re-reformed, and scarcely less formidable than their venerable mother and grandmother. Next follows the

Calvinists, Unitarians, Baptists, Lutherans, Presbyterians, Campbellites, Irwinites, and Socialists; while the extreme rear is composed of drunkards, gamblers, profane swearers, thieves, and robbers. However these several troops may differ in other points among themselves, they are all united in unholy alliance, and combined against the Saints, and one spirit seems to pervade them all.

On the other hand, we behold a handful of men, or rather of stripling youths, presenting a small but formidable front. They are clad in robes of simplicity—covered with a mantle of charity—their loins are girded with truth—while in their right hand is a two-edged sword,* and in their left the shield of faith. A bright and glittering gem of joy sparkles on their brow, and hope and confidence animates their bosoms; while far on high their standard is unfurled to the breeze—an ensign of LIGHT to the nations—and the golden letters of KNOWLEDGE are inscribed on its folds.

Such is the view which the two armies present at the present time. Even now we behold them rush to the battle. See! the air is darkened--it is a shower of arrows from the hosts of the enemy. They are hurled with a strong arm, nerved up with hatred and envy—they are pointed with prejudice, and dipped in the poison of slander, falsehood, and reproach. But, see! they fall harmless at the feet of the Saints, being warded off by the shield of faith. Now and then an arrow of TRUTH is hurled back upon the enemy: it pierces their hearts, and their ranks are thinned and deserted. A shout is heard through the hosts of Israel: truth will prevail—the day is ours—and so goes the battle.

Since the departure of our brethren of the twelve for America, which was on the 21st of April, we continue to receive cheering accounts from London, Edinburgh, Glasgow, Liverpool, Birmingham, and various other places, giving very interesting news of the success of the Saints. Scores and hundreds are being baptised unto repentance, and are enjoying the holy spirit according to promise. Several are added to the Church here in Manchester almost daily.

We must now give place for several interesting communications, which we trust will be perused with attention.

* The Word of God.

COMMUNICATIONS.

Dear Brother, P. P. Pratt,

I feel disposed to write to you a few lines concerning the work of God, and, if you think proper, you can insert them in the *Star;* for the rolling forth of the kingdom of God in the last days is a subject extremely interesting to all who are waiting for the redemption of Israel; but none can be more interested than those who were called to lay the foundation, and have sacrificed their time, their talents, and their all in so glorious a work. It may be said of such that they have thus far borne the burden and heat of the day with a fortitude and patience almost unparalleled. What but the glorious anticipation of the coming of our Lord to reward all his faithful servants with eternal life and happiness, would have borne them up under the heavy torrent of persecution which has so furiously raged against them? What but a sure and certain knowledge that the Lord hath again spoken and given to his servants an important message to carry to the nations would inspire them to leave their native country, their kindred and friends, and what is still more dear, their families, their wives and children, and, without money or price, launch forth upon the boisterous ocean, and make their way to distant lands, where, without purse or scrip, friends or acquaintances, they are exposed to hardships and privations—scoffed at and ridiculed by an unthinking world—shunned and despised as imposters by religious bigots—slandered and belied by hypocrites, under the name of priests—oftentimes not having a place to lay their heads, not knowing beforehand how or by what means they shall obtain their food and raiment? Yet, under all these and many other adverse and unfavourable circumstances, we have gone forth and laboured and toiled these many years, that peradventure we might save some of this wicked and corrupt generation of Gentiles. Our families have suffered for want of food and clothing in our absence; and, as if to add to our sorrows, the sword of persecution has been unsheathed by the Gentiles, and plunged without mercy into the bosoms of many of the Saints, and millions of property destroyed, robbed, and plundered from them; and they, driven from place to place, houseless and unprotected, were left to suffer the miseries of famine, nakedness, and cold, while the arm of

the civil law refused them protection. Surely the arm of Omnipotence must have sustained us in all these severe trials, or we should have fainted under the heavy burden. I oftentimes reflect with astonishment upon the various scenes through which we have passed during the last ten or eleven years.

It is now nearly eleven years since my ears were first saluted with the joyful tidings that an angel had been commissioned forth from the heavenly world with a preparatory message for the second advent of our Lord This message I immediately received with great joy, and was baptized into the Church and kingdom of Christ. Soon after, being called of God, and sent forth by commandment, I commenced preaching and bearing testimony of the things which God had revealed for the salvation of this generation; and for many years I continued to testify to both small and great, throughout various parts of the United States and Canadas, that the Lord had visited his people, and again revealed himself as in ancient times, by the spirit of prophesy and revelation—that the day of the Lord was near at hand, and that a messenger had been sent by the ministry of angels expressly to prepare the way before his face. And after having laboured and toiled, together with many others, for several years, and built up and organised many churches in various parts of the continent, we were commanded by revelation from God to go forth to other nations.† We accordingly set sail for England, and thence proceeded to Scotland, where I arrived towards the last of May, 1840.

Edinburgh is the capital of Scotland, and one of the most renowned cities in the world. The northern portion of the city, (commonly called the new town), has mostly been built within the last fifty or sixty years. It is occupied almost exclusively by the gentry and nobility, and renowned for the splendour and magnificence of its buildings. Its streets, gardens, and walks are extremely beautiful and pleasant, while the surrounding country, for the most part, presents an aspect delightfully variegated with gently rising hills and pleasant vales. As you emerge from the city on the east, the mountains or hills rise suddenly to the height of several hundred feet, which throws a romantic and sublime appearance over the whole scenery. From their summits there is a beautiful prospect, not only of the city but for miles round. It was there I often retired and lifted my desires to heaven in behalf of the people of that city. I soon rented a chapel and commenced preaching, but so great were the prejudices of the people, and so much were they influenced by the numerous false teachers or imposters which invested the city, that I found it almost impossible to awaken the attention of the people so as to get them out to hear, but I called upon the Lord with all my heart, and persevered in preaching and testifying to the few who did attend; and after a few weeks I began to see the fruits of my labours; some went forth repenting of their sins, and were baptized; a few began to testify that the Lord had healed them by the prayer of faith and laying on of hands in the name of Jesus, as in ancient times: thus the work of God began to take root in that city. And for ten months I continued to lift up my voice, both in the streets and in the chapel, during which time I had one discussion with a Wesleyan Methodist preacher, which lasted two evenings, and was the means of convincing many of the glorious principles of the ancient gospel, and they came forth and were baptized, and the church continued to increase in numbers, and the power of God rested npon them, and they spake with new togues, prophecied, saw visions, and some few sick were healed by the laying on of hands. On the 30th of March I left upwards of 200 disciples under the watch-care of elder George D. Watt, a faithful and humble brother from Preston in England. The prospect is still cheering in that city, and no doubt there will be hundreds who will yet break off the shackles of superstition and bigotry, and embrace the message which God has sent to them

I am now about to return to my native land and home, after having been absent nearly two years from my family for the Gospel's sake. I cannot but lift up my heart with gratitude to my Heavenly Father when I reflect upon the prosperity which has attended the labours of the servants of God throughout various parts of this kingdom, which has so long slumbered in darkness without enjoying the blessings of the ancient Gospel. Several thousands have repented and been baptized during the past year; and many faithful servants have been raised up in this distant land, who no doubt will thrust in their sickle and reap with great success. Thus the kingdom rolls forth, bearing down and crushing all opposition beneath its majestic and ponderous wheels. And may the Lord hasten the time when it shall fill the whole earth, that His servants may rest from their labours, is the prayer of your brother and fellow-labourer in this last dispensation, ORSON PRATT.

To P. P. Pratt, Manchester,
April 16th, 1841.

Dear Sir,

As I am just on the eve of departing to the United States, in company with several of my brethren, I have thought that a few remarks relative to my mission to this country might not be uninteresting to the readers of the *Star*. According to a revelation of God, given through Joseph Smith, jun., a prophet of the Lord in these last days, I left Far West, in the state of Missouri, in company with several of the high council, under circumstances of the most peculiar and trying nature. We had just before this been driven from our homes by a ruthless mob, who, with the fury of demons, had burned our houses, laid waste our fields, destroyed our property, butchered many of our brethren, and, inspired by a demoniac influence, not satisfied with this, they followed us with unrelenting fury and a brutality that would have sickened the most savage barbarian until the governor's exterminating order was literally fulfilled, and not any Saint was left in the place, except a few, whose peculiar circumstances had prevented them from leaving, either being in prison or otherwise situated that they could not leave. My heart recoils when I reflect upon the scenes we then passed through. Our beloved brother P. P. Pratt was in prison at that time, as also were our dear brethren, Joseph Smith, jun., Hyrum Smith, and many others. I have witnessed thousands of our brethren and sisters, together with their helpless offspring, driven from their homes during the inclement season of an American winter, robbed of their all, and wandering as fugitives, wending their way to a strange land, houseless, homeless, and friendless, except what friendship they experienced from the hands of the people of the state of Illinois, pitching their tents by the way, or laying under the canopy of Heaven, until with fatigue and cold, and privations, many of them sickened and died, and all of them experienced the truth of the Apostles' saying—"If in this life only we have hope, we are of all men most miserable." Under these circumstances, with our families, most of them more or less afflicted, our brethren expelled the state, our prophet and many of the brethren in prison at a distance of 200 miles from where we were directed to start by revelation, and that starting place, and the way to it also, in the midst of our enemies, where most of the people through whom we had to travel, if they had known us, would as soon have shot us as they would a dog, our enemies boasting that this prophecy would never receive its accomplishment. Yet, in the midst of these things, we knew that the word of the Lord could not be broken — we had an evidence of the truth of those things that the world knew nothing of—we knew that God had spoken—that the everlasting Gospel had been revealed —that God had renewed his covenant, and that all the powers of that state, and the combined powers of earth and hell could not stop the stone from rolling until "the kingdoms of this world shall become the kingdoms of our God and of his Christ.

We started, while many of our brethren trembled for our safety, and arrived at Far West unknown to our enemies. It was early in the morning when we rode into the square, but beautifully clear and moonlight; all seemed still as death, except the noise that was made by the trampling of our horses and the rumbling of our waggons for we had met with some other brethren who had just got out of prison, who accompanied us to the place, together with elders Clark and Turley, who had been appointed as a committee to assist the Saints out, and were the last of the brethren that were leaving. We met them about 30 miles from Far West, and they left their families in tents, and returned with us. There were about thirty of us rode into Far West.

A foundation for a house of the Lord had been laid some time previous, and a revelation was given that on the 6th of April we should recommence laying the foundation of the house of the Lord, and that the twelve were to take their leave of their brethren and start for Europe from that place. Our enemies were well acquainted with this, and thought it impossible for it to be fulfilled, and boasted that the revelation before alluded to would prove false, if none other did. So securely did they rest that they never once thought of our being there, otherwise they would have watched, and, as I have before stated, it might have cost us our lives; but it seemed as though a deep sleep had fallen upon them, for although we rode into the place right among the houses, with a number of horses and two four-wheeled carriages, we were not observed. We held a conference on the foundation of the house of the Lord, which was surrounded by houses at not above 100 yards distance all round; we rolled a stone up to the foundation, and laid it: this was upwards of a ton weight. We sung two hymns, ordained four men into the ministry, and seven of us prayed, besides attending to other duties. We wandered among our deserted houses, and saw the streets in many places grown over with grass, and many of our houses in ruins. We then took our leave of the Saints, and started according to the word of the Lord, without being observed or it being known that we were there, except by a few women whose husbands were not in the Church, and one individual, an apostate from this Church, whom elder Turley called up to let him know that the word of the Lord had been fulfilled in relation to the above-named revelation. That day we rode thirty miles, and encamped with elders Clarke and Turley's families, whom we had left behind.

When we returned to the state of Illinois we found many of the Saints severely afflicted with fevers, ague, and other diseases, in consequence of the many privations, fatigue, cold, and hardships, that they had endured. Our families shared more or less in this affliction, and we ourselves were taken sick. Under these circumstances, and in the midst of these privations, the word of the Lord was for us to come to Europe. It was a trying time, and nature would have recoiled and shrunk from the task, and sickened at the idea of leaving our families thus situated, and go a distance of 5,000 miles without purse or scrip; but they acquiesced, and said, "we will trust in the Lord;" and we said, "It is the word of the Lord, let him do what seemed him good."

After attending to many other duties devolving upon us, we took leave of our families and started from Nauvoo, Hancock county, Illinois, Aug. 8, 1839, in company with elder Wilford Woodruff, who, when he started, was severely afflicted with fever. I, however, enjoyed a tolerable degree of health, and was almost the only one of our quorum that was well; but I had not travelled far before I was attacked with a violent fever, which took such hold upon my frame that when I got out of the carriage in which I was riding I dropped down senseless in the highway, and was some time before I recovered, Being determined, if possible, to proceed, I got into the vehicle, and travelled on, but the next and following day I dropped down in the road as before, and the last time

it was with difficulty that I was restored to animation. Finding it impossible to proceed, I tarried at a place called Germantown, in the state of Indianna, where I was brought down to the gates of death several times. Here I was among strangers, a distance of several hundreds of miles from my home, but I had confidence in God, and knew that he would deliver me.

The people in this neighbourhood treated me with the greatest kindness, and as there was a chapel close to the inn where I stayed, at their request I preached to them, but I was so weak that I had to sit down and preach. After staying here about five weeks I was so far recovered as to be able to proceed. I took the coach, and travelled about 12 miles, and delivered a lecture the same evening to a crowded congregation. Next day I travelled 40 miles, to Dayton, Ohio, where I met with some brethren that knew me. I preached for them the day following, but the fatigue was too much for me, and I was again taken sick, and lay there for three weeks, when some of my brethren came and took me along with them. I travelled with them to Kirtland, Ohio, where I was again taken very ill, and lay about three weeks longer, when elders Young, Kimball, Smith, Hedlock, and some others, who had overtaken me, were going to start to New York.

I had been labouring under a very severe fever, but I felt determined, sick or well, to proceed; so I started, and although I travelled a distance of about 600 miles, night and day, with the exception of one night's rest, my fever left me, and I did not experience any return of it after.

I would here remark that very few of my brethren that came along were any better situated than I was in regard to disease. Elder Turley was taken out of his bed and put into a waggon when he started. Elder George Smith and Elder Turley, who started together, were both so blind with disease that when driving the horse a little distance themselves, they could not see a stump on the road side, and, running over it, were upset out of the carriage, and were in so helpless a state that they lay in this position until assistance came. Elders Young and Kimball were not much better.

It may be asked by some, how was it that you were so afflicted when you were engaged in the work of the Lord? To this I would answer, I have seen diseases of all kinds healed by the laying on of hands according to the ordinance of God. I have seen men raised from the jaws of death, and through the instrumentality of those men that were thus afflicted; but we could not get faith either to heal ourselves or our brethren. We had already endured privations and afflictions from the hands of our persecutors that were sufficient to take away our lives, and the disease was the natural effect produced by our hardships; and again Satan wished to hinder and prevent us from fulfilling the word of the Lord. If this is not satisfactory to the sceptical, I would ask, why satan was allowed to afflict Job? Why Paul was obliged to leave Philetus at Miletum sick, who was sick, nigh unto death, for the work's sake? Why Timothy was not healed of his infirmities, but had to take a little wine for his stomach's sake, and for his *often infirmities?* or why, when Paul besought the Lord to remove the thorn in the flesh, he would not?

When I arrived in New York I met with Elder Woodruff, who at my request, had left me in my illness, to proceed on his journey, and he, with Elder Turley and myself, started in company from New York Dec. 20th, 1839.

We arrived in Liverpool, after a pleasant voyage, on the 11th Jan., 1840, from which place we proceeded to Preston, where we met with many Saints, who rejoiced to see us—rejoicing before God that we had been thus far enabled to brave the storms and opposition, and that we had arrived in safety at the place of our destination.

After resting a few days, and visiting with our brethren, we held a council, at which I was appointed to go to Liverpool, and Elder Woodruff and Turley to go into the Potteries, and from thence as

their way might open. Elder Fielding accompanied me to Liverpool, and we commenced our labours in this place. We visited a chapel belonging to Mr. Aitken the first Sunday, and also a body of Baptists that met in the Music Hall, Bold-street. After a young man in Hope-street chapel had done preaching, having advanced many correct principles in his sermon, I arose after the meeting was concluded and stated that I was much interested in many things that I had heard; that I was a stranger, and should be pleased to make a few remarks with their permission. I was immediately asked by one what society I belonged to, and another said that they would hear me in the vestry after the congregation was dismissed. Accordingly we repaired to the vestry, where I met with about twenty leaders and preachers, to whom I delivered my testimony, and while I was unfolding what God had done, and the message I had come on, some wept, and others exclaimed "Glory be to God;" others of them were hardened, and raged against us, stating that they had heard a very bad report of us from their pastor, Mr. Matthews.

We took a room the next Sunday, and while I preached to the people and told them of the things that God had done, I asked them if it was not good news? They answered yes. Elder Fielding bore testimony to what I had said. Many came to me after the meeting and shook me by the hand, and many wept and rejoiced; ten gave in their names to be baptized. We visited many of the leading ministers in Liverpool. I delivered our testimony to them, but we found them generally so bigotted and wrapped up in sectarianism that there was very little room for the truth in their hearts; the work, however, continued to roll on till the present. Prejudice is fast giving way, and upwards of 200 Saints are now rejoicing in the truth; while those people that I visited and delivered my testimony among, (many of whose preachers rejected and wickedly opposed it,) although there was at that time, as I have been informed, upwards of 1200 members, they are all scattered, and not one left, and their chapel is turned into a Church of England.

I also visited Ireland on the 27th of July, 1840, in company with Elder M'Guffie, one that had been ordained in Liverpool, and a priest from Manchester by the name of Blake. We landed at Warren Point, and went from thence to Newry, where I preached in the Session House in Newry, being the first time that ever this Gospel was declared in that land. From thence I went to a part of the country called the Four Towns of Bellinacrat, and preached and baptized a farmer by the name of Taite, who was the first baptized in Ireland. From thence I proceeded to Lisburn, where I preached several times in the market place. From thence to Belfast, when I had an opportunity of preaching, if I had had time to stay, but as I had engagements in Scotland, I was prevented. Elder Curtis has since been labouring there, and there is now about 30 members in the Church. From thence I went to the city of Glasgow, in Scotland, where I preached, and also in Paisley, and then returned to Liverpool. Soon after I started to the Isle of Man, when I delivered my testimony for the first time in that island. I met with much opposition. I held a debate with one minister, published three pamphlets in answer to another, and replied in the papers to certain falsehoods and misrepresentations made in them, and answered another minister who lectured against me. I had much opposition, but the truth has come off triumphant, and there is now in that place about 100 members, 2 elders, 4 priests, and 2 teachers; and the work of God is rolling on. I feel to rejoice before God that he has blessed my humble endeavours to promote his cause and kingdom and for all the blessings that I have received from this island; for although I have travelled 5,000 miles without purse or scrip, besides travelling so far in this country on railroads, coaches, steamboats, waggons, on horseback, and almost every way, and been amongst

strangers and in strange lands, I have never for once been at a loss for either money, clothes, friends, or a home, from that day until now; neither have I ever asked a person for a farthing. Thus I have proved the Lord, and I know that he is according to his word. And now as I am going away, I bear testimony that this work is of God—that he has spoken from the heavens—that Joseph Smith is a prophet of the Lord—that the Book of Mormon is true; and I know that this work will roll on until "the kingdoms of this world become the kingdoms of our God and his Christ." Even so, Amen. JOHN TAYLOR.

London, 3d May, 1841.

Elder Pratt,

I improve a few moments at this time in communicating to you some few items of intelligence in reference to the prosperity of our Redeemer's kingdom in this metropolis.

I feel happy and grateful to the Most High in having the privilege of stating to you that the prospects of Zion's extension and enlargement in this city at this present time are far more encouraging than at any time before since I have been in London.

Though surrounded with high handed wickedness, and in the midst of abominations of every description, yet, notwithstanding this, Zion already begins to break forth, throwing abroad her light, and, no doubt, will soon become a luminous and glorious lamp in this vast city.

Many people in various portions of the city are now beginning to look unto Zion, and to inquire of her sons and daughters the course of salvation. And thanks to her glorious King, Zion is fast throwing aside her dark mantle of tradition and superstition, and beginning to array herself in her beautiful garments, even with light, intelligence, faith, and power; so that her sons and daughters feel themselves at no loss in pointing out in plainness and with confidence the one and only righteous pathway that leads up into the holy and celestial mansion of everlasting rest.

On the Sunday our room is often crowded to overflowing, so that, I believe, we very soon shall be under the necessity of looking out and obtaining a more capacious room, or some chapel.

Yesterday morning I enjoyed the privilege of baptizing eleven individuals into the kingdom of our Lord and Master, Jesus Christ.

Others also, I have no doubt, will soon profit from the glorious example set forth in the holy practice of those persons: which may the Lord grant for his Son's sake. Amen.

LORENZO SNOW.

POETRY.

The following beautiful lines were composed by Miss Eliza R. Snow, of Nauvoo, Illinois, on the 4th of July last, it being the anniversary of American independence. The heart which can read them without a deep sensation must be void of sentiment and feeling.

ODE.

FOR THE FOURTH DAY OF JULY.

Shall we commemorate the day
  Whose genial influence has pass'd o'er?
Shall we our hearts best tribute pay,
  Where heart and feeling are no more?

Shall we commemorate the day
  With freedom's ensigns waving high,
Whose blood stain'd banner's furl'd away—
  Whose rights and freedom have gone by?

Should we, when gasping 'neath its wave,
  Extol the beauties of the sea?
Or, lash'd upon fair freedom's grave,
  Proclaim the strength of liberty?

It is heart-rending mockery!
  I'd sooner laugh 'midst writhing pain,
Than chant the songs of liberty
  Beneath oppression's galling chain!

Columbia's glory is a theme
  That with our life's warm pulses grew,
But ah! 'tis fled—and, like a dream,
  Its ghost is flutt'ring in our view!

Her dying groans—her fun'ral knell
  We've heard, for oh! we've had to fly!
And now, alas! we know *too* well,
  The days of freedom have gone by.

PROTECTION faints, and JUSTICE cow'rs—
  REDRESS is slumb'ring on the heath;
And 'tis in vain to lavish flow'rs
  Upon our country's fading wreath!

Better implore His aid divine,
  Whose *arm* can make his people free;
Than decorate the hollow shrine
  Of *our departed liberty!*

Illinois, N. A. ELIZA R. SNOW.

MANCHESTER:
Printed by DALTON and WRIGG, No. 61, Spring Gardens.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 2. JUNE, 1841. VOL. II.

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A VISION.

REVEALING THE FINAL DESTINY OF MAN.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour: great is his wisdom, marvellous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven, and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye hath not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, junior, and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—Speaking of the resurrection of the dead, concerning

those who shall hear the voice of the Son of Man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit; and while we were meditating upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness: and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives, for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him; he was Lucifer, a son of the morning; and we beheld, and lo, he is fallen! he is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ, wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath: for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness: that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers

thereof; nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

And again we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just! they are they who received the testimony of Jesus, and believed on his name, and were baptised after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by that Holy Spirit of promise which the Father sheds forth upon all those who are just and true. They are they who are the church of the first-born; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fulness and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are God's, even the sons of God; wherefore all things are theirs, whether life or death, or things present or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ for ever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold! these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honourable men of the earth, who were blinded by the craftiness of men; these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection; until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision the glory of the telestial, which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne, for ever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace, and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas; these are they who say they are some of one and some of another; some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first-born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying, I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold and lo! we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as as the sand upon the sea shore, and heard the voice of the Lord saying, These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of

his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter, neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves, that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honour and dominion, for ever and ever. — Amen. — *Doctrine and Covenants, sec* 91.

FOUR KINDS OF SALVATION.

Salvation, as proposed to man in the Scriptures, is of four kinds, viz.,—

First, Salvation from original sin and its effects.

Secondly, Salvation from actual sin, or individual transgression.

Thirdly, Temporal Salvation.

Fourthly, Eternal Salvation.

We shall now proceed to set forth the nature of each of these salvations, and the conditions on which they are enjoyed by man.

Original sin and its effects came by the transgression of Adam and Eve, in the Garden of Eden. So "sin entered into the world, and death by sin."

This sin and death affected the whole family of man in a twofold point of view, viz., banishment from the presence of the Lord, and the death of the body. And unless some means of salvation had been provided, the bodies of men must have slept in eternal silence, and their spirits dwelt in eternal banishment.

But says the Apostle, "AS in Adam ALL DIE, even SO in Christ shall ALL be made ALIVE."

Jesus Christ, then, has paid the debt which Adam contracted, and through his death and resurrection has redeemed ALL men from the fall, and from death, and from every thing which Adam's transgression entailed upon them.

This salvation is UNIVERSAL; that is, it applies to all the race of Adam, without any regard to the deeds done in the body. The death and condemnation came by one, (Adam,) and so passed upon all men without any act or agency of their own.

So the redemption comes by one man (Jesus Christ,) and will be effectually applied to all men, without any conditions whatever on their part.

It is free grace alone, without works, which redeems man from the fall, and from the death which came by reason of the fall. The most hardened sinner, who sinks to endless woe, will go there as free from Adam's fall as if it had never been.

Hence Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

All little children (being redeemed by Jesus Christ) are saved and counted holy, without any faith, repentance, baptism, ar anything else. Hence the doctrine of little children being "desperately wicked, deceitful, depraved, &c., and that they must be born again, changed, be converted, experience religion, be regenerated, &c., is a doctrine of devils, or of foolish and inconsiderate man.

We come now to speak of the second salvation, viz., salvation from personal transgression. This salvation is the gospel which was to be preached to sinners, "It is not to call the righteous, but sinners to repentance."

This salvation is promised on the conditions made known in the gospel, "He that *believeth* and is *baptised* shall be SAVED." "Repent and be baptised every one of you, in the name of Jesus Christ, for *remission of sins*, and ye shall receive the gift of the Holy Ghost."

"SAVE yourselves from this untoward generation." "Arise and be baptised, and wash away your sins." "The like figure whereunto even baptism doth now SAVE US."

"Ye have obeyed from the heart that

form of doctrine which was delivered you; being *then* made *free* from *sin*, ye became servants of righteousness." The foregoing texts all go to show that sinners experienced a present salvation from sin on conditions of faith in Jesus Christ, repentance towards God, and baptism for remission of sins. They were saved *then* and *there*,—they were saved that very *hour*, that is, justified, forgiven, made free from sin.

This gospel salvation pertains to sinners only. Little children could have no part in it.

We next proceed to notice the third salvation, viz., temporal salvation.

This varies in different ages and under different circumstances. In the days of Noah it was salvation from the flood, and the ark was the means. In the days of Lot it was salvation from fire, and fleeing from Sodom to Zoah was the means. In the days of Jacob it was salvation from famine, and a revelation to lay up corn was the means. In the days of Moses it was salvation from Egyptian bondage. In the days of Esther it was salvation from the decree of Haman. In the days of Ezra it was salvation from seventy years' captivity in Babylon, by a restoration to Jerusalem. In the case of Paul's shipwreck it was salvation from a watery grave, by the soldiers and sailors abiding in the ship according to Paul's directions. But in the days of Josephus it was salvation from the sword, famine, and pestilence which befel the Jews. This salvation was accomplished by fleeing to the mountains, according as the Saviour forewarned his disciples. "When ye see Jerusalem compassed with armies, then let him who is in Judea flee to the mountains."

So in these last days, salvation is needed from famine, earthquake, war, pestilence, and flame of devouring fire, which must overtake the wicked world, and all that remain among them. "But in Mount Zion, and in Jerusalem, shall be deliverance, and in the remnant whom the Lord our God *shall* call." So in fulfilment of this, the Lord has provided the western wilds of America and the land of Palestine, for places of deliverance for his own peculiar people. And he will gather his sheep out of all countries where the false shepherds have preyed upon them, and will "cause them to dwell safely in the wilderness, and sleep in the woods."—(See Ezekiel, 34.) This temporal salvation comes by revelation in these last days, as in days of old, and therefore can only come to those who are governed and led by revelation, viz., the Latter Day Saints.

We must now speak of the fourth state of salvation, viz., eternal salvation. This can only be enjoyed in the immortal state, after the resurrection of the body and its reunion with the soul.

All those who are redeemed from Adam's fall will enjoy this eternal salvation, if they die before they come to years of accountability, so as to be capable of committing sin.

All sinners will enjoy eternal life and salvation, on conditions of faith, repentance, and baptism, and endurance to the end.

Hence, a man may be saved from Adam's fall by free grace, and from his own sins by belief and baptism, and also partake of temporal salvation, by obeying the warnings which God sends by revelation; and after being saved in this threefold sense, he may neglect to endure to the end in keeping the requirements of Jesus Christ; and so at last be damned.

Here then is a condition to be fulfilled by the creature, in order to the enjoyment of *eternal* salvation, which is not absolutely necessary to either of the other salvations, viz., endurance to the end. That is, a person must continue in well-doing and in keeping the commandments of Jesus, from the time he is baptised into Christ till the end of this life of probation.

Having now shown clearly and distinctly the nature of salvation as revealed and proposed by the heavenly Father to his children in different ages, we leave the subject, with a sincere hope that all those who love the truth may be led to work out their own salvation with fear and trembling. ED.

JOHN WESLEY A LATTER-DAY SAINT,

IN REGARD TO THE SPIRITUAL GIFTS AND THE APOSTACY OF THE CHURCH!!

Extract from the 94th Sermon of John Wesley, on "The More Excellent Way."—"It does not appear that the extraordinary gifts of the spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian religion, heaped riches, power, and honour upon the Christians in general From this time they almost wholly ceased. Very few instances of this kind were found. The cause of this was not, as has vulgarly been supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold—the Christians had no more of the Spirit of Christ than the other Heathens! The Son of Man when he came to examine his church could hardly find faith on the earth.—This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned Heathens again, and had only a dead form left."

NARROW ESCAPE!

It will be recollected by our readers that the ship *Governor Fenner* sailed from Liverpool on the 13th of February last, and came in contact with a steamer in the Irish Chanel, by which 122 lives were lost in the great deep, principally consisting of emigrants to America.

About a week before the sailing of this unfortunate ship, Elder Clark sailed from Liverpool for New Orleans, with upwards of 200 emigrants of the Latter-Day Saints. Letters have lately been received in Manchester, bringing news of the safe arrival of Clark and his company of emigrants in New Orleans, and that they had had a prosperous voyage of some seven weeks.

During Whitsun Week, an aged man from Oldham, by the name of Whitehead, came to the *Star* office, expressing his gratitude to a kind providence that through the instrumentality of the Latter-day Saints his son had been saved from inevitable destruction. The case was this: Several young men in Oldham (previous to hearing the Saints) had made it up in their minds to emigrate to America. The time was set for them to start, and each one paid in a sovereign, which they were to forfeit to the company in case they did not go at the time After this arrangement, the son of our Oldham friend who related it to us, happened to hear and embrace the doctrine of the Latter-Day Saints. He then changed his purpose as to the time of going, and forfeited his sovereign to the former company, for the purpose of going a week sooner, and in company with the Saints under the protection of Brother Clark. By this movement he now finds himself safe in America, while every soul of the company he was to have gone with was on board the *Governor Fenner*, and perished in the flood.

It is a matter of thanksgiving to reflect upon the truly remarkable fact, that while the most awful shipwrecks have been so frequent of late, a great number of our preachers have several times crossed the Atlantic in safety, without a single accident, and about 1,000 emigrants of the Saints have passed to America in safety without one being shipwrecked or drowned, from the time they commenced emigrating under the protection of the God of the Saints to the present time. It is hoped that these facts will prove a warning to the Saints to give heed to counsel, and put themselves under the protection of some faithful leader, such as may be appointed from time to time, as they emigrate, and that they go only in companies, and act with due respect to the authority of the servants of God, and endeavour to cultivate a union with each other, without which they may be swallowed up in the ocean, as those who rebelled against Moses were swallowed up in the earth.—ED.

The Millennial Star.

MANCHESTER, JUNE 10th, 1841.

We continue to receive the most gratifying accounts from many parts of the vineyard in relation to the success of the truth. Elder J. Sanders writes from Carlisle, under date of June 1st, stating that 46 members had been added, by baptism, since the 9th of April, and that many more are believing, and on the point of coming forward. Faith is on the increase in that branch, insomuch that the gift of healing was manifest almost daily. Many of the afflicted were healed.

Elder Burnham writes from Wales, under date of June 4th, stating that a large field is now open in different parts of Wales for the preaching of the Word; and that the people continue to come forward and obey the gospel; although he is some times in perils among false brethren, and sometimes stoned, and variously abused for the Word's sake.

Elder Watt writes from Edinburgh, under date of June 3rd, stating that notwithstanding the great exertions of the enemies of truth in that place to destroy the work of God, yet the church was becoming more firm in faith and more united—the truth was spreading out from Edinburgh. Elder W. had commenced to preach and baptise in a place called East Wymes, and the prospect there was very good.

Elders T. Richardson and T. Smith write from Worcestershire, under date of May 27th, stating that a great storm of persecution was raging in various places in that region, chiefly through the lyings of Methodist and Church parsons. They were frequently mobbed from one place to another, but were baptising some 50 in one place, and more or less in several other places.

Brother Smith Procter writes from Burnley, under date of May 24th, that the Lord is working greatly with them; that he was taken very sick of late, but on sending for the elders (according to James), he was immediately raised from bed, and went to meeting. He says the field is enlarging in that region, and the truth spreading further and further.

Elder T. Curtis writes from Cheltenham, under date of May 25th, stating that he had held a discussion with a certain lecturer in that place, which lasted two evenings, and that good was resulting from it. He writes, that in one of his meetings a ruffian was taken up for repeated disturbance, contrary to law, and was taken before a magistrate, who, after hearing the evidence, dismissed him with approbation, threw 9s. cost on to brother Curtis, and held him to bail on a charge of blasphemy. He then adds as follows:—"This discussion, and blasphemy as they call it, is doing good to the cause, for several persons who do not belong to our society are writing in the newspapers, condemning the magistrate, &c. They may succeed in getting me into prison, but this I mind not, for my determination is to preach the gospel before priests and people, magistrates, judges, or in prison; or if I am transported, if God be my help, my mouth shall not be shut by this wicked and adulterous generation."

Elder O. Hyde writes from Bedford, under date of June 3d, stating that there are constant additions to the Church in London, in Bedford, and the regions round about. He says, "I have attended baptisms with Elder Adams almost daily for some time past." Elder Hyde expects to sail for Holland in about one week.

Elder James Lea writes from Bishopton, under date of May 13th, stating that the work of God is prospering in that part of Scotland. He says that more than fifty have been baptised in a place called Thorny Bank within six weeks, and many more are believing, and a wide field opened for preaching.

We give in this number a summary of some of the wonderful signs which have been shown forth in America of late; and when we add to these the sudden and unexpected death of President Harrison, so soon after his election to office, the whole put together is certainly a striking manifestation of Providence, and seems to whisper that the Lord is beginning to vex that nation for their wickedness, and because of the wrongs of the saints, which still go unredressed.

It will be seen from an article in this *Star* that the saints are prospering in America beyond all our expectations, and that they are going ahead with a very great and glorious work. It is stated that eighty persons were added to the Church in Nauvoo on the 6th of April. May the Lord Almighty speedily enlarge the borders of Zion, that she may arise and shine, and become the admiration of the whole earth.

LATEST FROM AMERICA.

NAUVOO CELEBRATION OF THE 6TH OF APRIL.

Laying the Corner Stones of the Temple.

"Oh! that I could paint the scenes
Which on my heart are sketched!"

The general conference of the church, together with the laying of the corner stones of the Temple of our God, now building in this city, have long been anticipated by the Saints of the Most High, both far and near, with great pleasure, when they should once more behold the foundation of a house laid in

which they might worship the God of their fathers.

It frequently happens, that our anticipations of pleasure and delight, are raised to such a height that even exceeds the enjoyment itself; but we are happy to say this was not the case with the immense multitude who witnessed the proceedings of the sixth of April, and subsequent days of conference. The scenes were of such a character, the enjoyment so intense, that left anticipation far behind.

However anxious we are to pourtray the grandeur and majesty of the celebration, the union and order which every way prevailed, we are confident we shall come very far short of doing them justice.

For some days prior to the 6th the accession of strangers to our city was great, and on the wide spread prairie which bounds our city, might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the ferry boats on the Mississippi were constantly employed in wafting travellers across its rolling and extensive bosom.

Among the citizens all was bustle and preparation, anxious to accommodate their friends, who flocked in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays were preparations for the celebration of of the day going on. Shortly after sun rise, the loud peals from the artillery were heard, calling the various companies of the legion to the field, who were appointed to take a conspicuous part in the day's proceedings.

The citizens from the vicinity now began to pour in from all quarters, a continuous train for about three hours, and swelled the vast assembly.

At eight o'clock A. M. Major-Gen. Bennett left his quarters to organise and prepare the legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides several companies from Iowa and other parts of the country, which joined them on the occasion.

At half-past nine Lieut.-Gen. Smith was informed that the legion was ready for review, and accompanied by his staff, consisting of four Aids-de-camp and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front to the stand of the Lieut.-Gen. On his approach to the parade ground the artilery were again fired, and the legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies presented a beautiful and interesting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers would have become a Bonaparte or a Washington.

After the arrival of Lieut.-Gen. Smith, the ladies, who had made a beautiful silk flag, drove up in a carriage to present it to the legion. Major-Gen. Bennett very politely attended on them, and conducted them in front of Lieut.-General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut.-Gen. Smith acknowledged the honour conferred upon the legion, and stated that as long as he had the command, it should never be disgraced, and then politely bowing to the ladies, gave it into the hands of Major-Gen. Bennett, who placed it in possession of Cornet Robinson, and it was soon seen gracefully waving in front of the legion. During the time of presentation the band struck up a lively air, and another salute was fired from the artilery.

After the presentation of the flag, Lieut.-Gen. Smith, accompanied by his suit, reviewed the legion, which presented a very imposing appearance, the different officers saluting as he passed.

Lieut.-Gen. Smith then took his former stand, and the whole legion passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organised the procession, to march to the foundation of the Temple, in the following order:

Lieut. Gen. Smith,
Brig. Generals Law and Smith,
Aids-de-Camp, and conspicuous strangers,
General Staff,
Band,
2nd Cohort, (foot troops,)
Ladies, eight abreast,
Gentlemen, eight abreast.
1st Cohort, (horse troops.)

Owing to the vast numbers who joined the procession, it was a considerable length of time before the whole could be organised.

The procession then began to move forward in order, and on their arrival at the temple block, the Generals with their staffs and the distinguished strangers present took their position inside the foundation, the ladies formed on the outside, immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendence of of B. S. Wilber, sung an appropriate hymn.

President Rigdon then ascended the platform, which had been prepared for the purpose, and delivered a suitable

ORATION,

which was listened to with the most profound attention by the assembly. From the long affliction and weakness of body we hardly expected the speaker to have made himself heard by the congregation, but he succeeded beyond our most sanguine expectations, and being impressed with the greatness and solemnities of the occasion, he rose superior to his afflictions and weakness, and for more than an hour occupied the attention of the assembly.

It was an address worthy a man of God and a messenger of salvation. We have heard the speaker on other occasions when he has been more eloquent, when there has been more harmony and beauty in the construction of his sentences, and when the refined ear has been more delighted; but never did we hear him pour out such pious effusions; in short, it was full to overflowing of Christian feeling and high-toned piety.

He called to review the scenes of tribulation and anguish through which the Saints had passed, the barbarous cruelties inflicted upon them for their faith and attachment to the cause of their God, and for the testimony of Jesus, which they endured with patience, knowing that they had in heaven a more enduring substance—a crown of eternal glory.

In obedience to the commandments of their Heavenly Father, and because that Jesus had again spoken from the heavens, were they engaged in laying the foundation of the Temple, that the Most High might have a habitation, and where the Saints might assemble to pay their devotions to his holy name.

He rejoiced at the glorious prospect which presented itself of soon completing the edifice, as there were no mobs to hinder their labours, consequently their circumstances were very different than before.

After the address the choir sung a hymn. President Rigdon then invoked the blessings of Almighty God upon the assembly, and upon those who should labour on the building.

The first presidency superintended the laying of the

CHIEF CORNER STONE

on the south-east corner of the building, which done, President J. Smith arose and said that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the Saints might have an habitation to worship the God of their fathers.

President D. C. Smith and his councillors of the high-priests' quorum then repaired to the south-west corner, and laid the corner stone thereof.

The High Council, representing the Twelve, laid the north-west corner stone.

The Bishops with their councillors laid the north-east corner stone with due solemnities.

The ceremony of laying the corner stones being over, the legion marched to the parade ground, and formed a hollow square for an address. Major-General Bennett addressed the legion at some length, applauding them for their soldier-like appearance, and for the attention which both officers and men had given to the orders.

Lieutenant-General Smith likewise expressed his entire approbation of the conduct of the legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favourite and adopted state.

It was indeed a gladsome sight, and extremely affecting to see the old revolutionary patriots, who had been driven from their homes in Missouri, strike hands, and rejoice together, in a land where they knew they would be protected from mobs, and where they could again enjoy the liberty for which they had fought many a hard battle.

The day was indeed propitious—heaven and earth combined to make the scene as glorious as possible, and long, very long, will the 6th of April, A. D. 1841, be remembered by the many thousands who were present.

The whole passed off with perfect harmony and good feeling. The people were truly of one heart and mind, no contention or discord; even persons unconnected with the church forgot their prejudices, and for once took pleasure in the society of the Saints, admired their order and unanimity, and undoubtedly received favourable impressions by their visit.

Too much praise cannot be given to Major-General Bennett for his active services on the occasion, he has laboured diligently for the prosperity of the City, and particularly for the Legion, and it must have been a proud day for him, and entirely satisfactory, to see his efforts crowned with success, and his labour so well bestowed.

R. B. THOMPSON.

—*Nauvoo Times and Seasons, April 15.*

AMERICAN NEWS.

PEKIN, TENN. 2ND FEBRUARY, 1841.

MESSRS. SMITH AND ROBINSON.

Gentlemen,—Through the kindness of my brother, and by a well-directed turn of divine Providence, I have been favoured with the reception of the Book of Mormon, the doctrine and covenants of the church of the Latter Day Saints, the Voice of Warning and instruction to all people, also the first volume of the Times and Seasons, all of which I have perused with wonder and admiration; with wonder because I discover there is no such a book in existence as the "Mormon Bible," no society by the name of "Mormons," whose members disbelieve or reject the common version of the Old and New Testament, and that the Book of Mormon has never been placed by those who believe it in the place of the Sacred Scriptures; indeed I was amazed when I discovered that all this, and much more, was misrepresented; therefore I say I read with wonder and admiration.

I have been in possession of the Book of Mormon about sixteen months, have read it attentively; I find that it not only brings to light things that have been dark and mysterious, and puzzled thousands for years, but it abundantly corroborates and bears testimony of the truth of the Bible; the Book of Covenants, I discover, contains items of the religion which the Latter Day Saints profess to believe, also principles for the regulation of the church which seems to have been given by revelation since, as well as before its organization. This seems to be very appropriate and not at all in contradiction with the Scriptures. The Voice of Warning, I think, contains nothing but plain truth and sound reason. But alas! alas! when I read in the Times and Seasons of the persecution of the church of Latter Day Saints, I am struck with astonishment to think of such horrid and bloody persecution in our land of boasted liberty, and in the midst of Christendom. Good Lord! is blood and slaughter the religion of the prince of peace? What! to see a bloody mob, headed by a band of men denominating themselves the ministers of the Gospel, marching forth with sword in hand, taking the lives of innocent men, women and children, in order to maintain their religion, instead of maintaining it by the sword of truth, and power of the word of God. Ah! but their craft is in danger. Is not this enough to drive men into the doctrine of infidelity? I verily believe, but for the interposition of Divine Providence, in placing the Voice of Warning before my eyes, by which I become convinced that they are not the ministers of the Gospel, but priests of sectarians, that I should have fallen into the doctrine of Infidelity myself.

Yours respectfully,

WILLIAM R. VANCE.

—*Times and Seasons, March 15.*

TRUTH PREVAILING.

We learn verbally that Elder Z. H. Gurley has been labouring for the last few weeks at Laharpe, in this county, with extraordinary success. In the short space of six days, he had the unspeakable privilege of immersing 52 in the waters of baptism, and a prospect of great accessions to their number. Those baptised, we are informed, are of the first class of society.

We are also informed that Elders Lyman White, Amasa Lyman, and George Miller, have succeeded after an untiring effort to lay the foundation of a great work throughout different parts of Iowa territory, and that extensive additions have lately been made to the church. Elder William Smith has recently gone to the assistance of Br. A. Lyman, and intends to labour in that field until Conference. Elders who are waiting for the coming conference can find a plenty of labour in the adjacent country at any point of the compass, to occupy their attention until that period. People are beginning to wake up to investigate our faith; and a fair unprejudiced investigation is all we ask of this generation.—*Ibid.*

SIGNS OF THE TIMES.

What careful observer of the times, professing faith in the Scriptures of divine truth, can gaze upon the history of events, as they are daily being unfolded both to the political and religious world, without saying in his heart,—the COMING OF THE LORD IS NEAR! The age is big with events, *events* are big with meaning, but the whole world seems to be in a state of lethargy,—totally dead to anything that shall portend the second advent of Christ; yet the Scriptures tell us, that he is to come in a cloud with power and great glory; and at his coming it shall be as it was in the days of Noah, (i.e.) "as the days of Noah were, so shall also the coming of the Son of Man be." —Matt. 24: 37. In the days of Noah the wicked were all destroyed, and the righteous were all saved; but previous to the destruction of the former, God sent revelations to apprise them of their approaching danger; and just *precisely* as it was then, "so shall it be at the coming of the Son of Man." Revelations shall precede his coming; the whole world shall ridicule them and cast them off; for so it was in the days of Noah; and the consequences were, inevitable destruction; and so it will be with this generation. The righteous only will be saved.

There are various signs put forth by the inspired writers, also, which are to precede his coming; among the number we quote the following, recorded in Luke 21: 25:—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring, men's hearts failing them for fear," &c. These signs are to leave the world without excuse, and to prepare the righteous for the coming of the eventful period, as they (the Saints) will be found watching. The unbelieving world will be taken as a thief in the night. The reason is obvious; they do not believe in revelations, signs, and wonders. When spots (signs) appear in the sun, (which has recently been the case,) that racks the ingenuity of the astronomers—a natural cause is assigned. When all nature is illumined by the commotion of the starry heavens, as was the case in 1833—it is but an idle tale—nothing but *meteors*. When the howling tempest, and furious tornado comes, rolling the sea ("waves") beyond her bounds, desolating cities, sweeping off its thousands, it is a light thing, the wind has blown a little *harder* than usual. When the bellowing earthquakes rend the earth, and she opens her mouth upon its inhabitants, and swallows them up as though they were mere insects—the naturalist is again set to work to prove that God had no hand in the matter. If the devouring element desolates our beautiful cities in an hour, and leaves them in heaps,—it is *only* the work of incendiaries. When aspiring tyrants are carrying their conquests from nation to nation, and from sea to sea, drenching the earth with blood—it is merely a thirsting for power, something common to man; and yet the inspired writers have told us that these would be SIGNS, and they should forebode Christ's coming.

Look for a moment at the "portentous omens" which are enumerated by political demagogues to serve political purposes; for instance, during the present session of congress, the chandeliers in the senate, weighing about 1500lbs., said to have cost 5,000 dollars, came tumbling down and broke into atoms. Again, it is said that the scroll held in the talons of the eagle placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E pluribus unum*—is stated to have fallen to the earth, and on the same day the hand of the figure representing the Goddess of Liberty, standing in front of the capital of the United States, holding in it our glorious constitution, broke off, and came tumbling down." Again, "the individual elevated to the honoured place of chief magistrate of this great republic starts from his home for the National Capitol. An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses the mountains and arrives at Baltimore, and an explosion of the banks in that city, and at Philadelphia, the 'great regulator of the currency' taking the lead—salutes him! * * Again, during the progress of the imposing celebration, got up by his friends and followers, in a style of gorgeousness which royalty itself might envy, a cord, which is stretched by them

across the broad avenue leading from the presidential mansion to the capitol, with the banners of the several states who voted for him strung upon it, breaks in the centre; and the state emblems, dividing to the north and to the south, are thrown to the ground, and dragged in the mire."

These are some of the principal "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say that these "omens" (if such they are) are designed for political data to subserve the interest of either party. We believe that God "is no respecter of *(parties)* persons;" and if the accounts given are correct, (and they are well authenticated,) we are ready to acknowledge that we are credulous enough to believe that they portend coming events, and will take rank in the signs of the Son of Man.

That the explosion of banks should have anything to do, or part to act in this tragedy, no doubt would be thought strange; but what is better calculated to produce a "*distress of nations with perplexity*" than the monied powers of the world? What is better calculated to make "men's hearts fail them for fear," &c. than to leave them pennyless? Look at the excitement which prevails throughout the United States, in consequence of the late failure of the United States bank, "the great regulator of the currency:" it is feared that the institution is so rotten at heart that no healing balm can remove the disease, and it has produced a general consternation. Then many of the daughters following the example set by their mothers, have increased the alarm to an amazing degree, and the consequences are exceedingly feared, consequently, there is no doubt but that banks will perform their part in the great theatre of the world to bring about the purposes of God preparatory to the second advent of Christ."—*Ibid.*

LIVONIA, WAYNE CO., MICH.
MARCH 2nd, 1841.

Br. Smith,

I take a few moments opportunity to inform you that the cause of truth is onward in this section of the country. I have just returned home from a conference which commenced on the 26th of February last at Brownstown, and we had a harmonious time indeed, a time of much interest and enjoyment among the saints, and we hope a lasting benefit to many who are now believing the gospel, but have not as yet obeyed it; there were five baptised during the said meeting under the hand of E. M. Surrine, who was chosen to preside over the conference. There were represented at the conference by different elders something rising of one hundred and forty members, having considerably increased since the conference held in December last. But the enemies of Christ and his cause in different sections of this country are not only manifesting their folly, but are making rapid progress towards the vortex of ruin and destruction, to which the wicked are soon to be consigned. It is truly the case that Daniel saw the situation the children of men would be in, (at the time the God of heaven would set up a kingdom that should never be destroyed neither given to another people) when he said the wicked should do wickedly and none of the wicked should understand, but the wise should understand.

The Saints in this section of the country are making the necessary arrangements to move up to the west the coming summer if possible, but the times are hard, and those who sell their effects will have to do it at a considerable sacrifice, but the most of them I think see the necessity of doing so, when they see the cup of the iniquity of the wicked filling up, and see manifest the abominable corruption of human beings when God withdraws his spirit from them. It is then easy to discover what an awful spectacle of demons in human shape, presented themselves, with their weapons of death against the saints in the Missouri mobs. I must here say, that before I joined the church of Latter-Day Saints, or knew that God had as yet set his hand to bring in the dispensation of the fulness of times, I saw myself among such beings, sealing up the law and binding up the testimony, while the judgments of Almighty God were closely following up, so that I had to flee from place to place as Lot fled from Sodom. I pray God the Eternal Father in the name of Jesus Christ to give unto his Saints grace for their day and trial. Amen.

Yours in the bonds of
A peaceful gospel,
RUFUS BEACH.

—*Times and Seasons, April* 1.

ON ANSWER TO PRAYER.

When we offer up our petitions to our heavenly Father, we may expect to be heard if we ask in faith. As the Lord says, Mark xi. 24. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This plain declaration of our Lord may be received as sufficient testimony to establish this fact, that God will hear and answer prayer. But not forgetting that we are to offer up our prayers in faith, as he says, "believe that ye receive them, and ye shall have them;" and as he also says, "Whatsoever ye shall ask in prayer believing." And so the promise is not without believing. And the Apostle James says of him who wavers when asking, "Let not that man think that he shall receive any thing of the Lord." If he that doubts or wavers is not to receive, surely he that disbelieves and denies may not expect to receive. And so it is, when men disbelieve and deny the possibility of receiving favours from heaven, they do not ask for them in faith nothing wavering; but they reject them, and

use their influence to hinder others from receiving them.

If we inquire what favours they are that we may receive by asking for them in faith, nothing wavering, the Lord says in the first verse already quoted, "What things soever ye desire when ye pray;" and in the other, "All things whatsoever ye shall ask in prayer believing." And we have no right to limit the Lord in his plan of dealing favours to men. Neither have we any right to deny facts, or make assertions calculated if possible to cause others to waver from an unshaken faith, and thereby hinder their blessing. Whatsoever a man may find to be his privilege with his God, we have no right to dishearten him, or to hinder his faith through our unbelief.

"Why could we not cast him out," said the disciples to the Lord on a certain occasion, and he answered them, "because of your unbelief." (See Matthew 17, 19, 20.) Now they were not so established in their own opinion as to deny the faith he taught, and he went on to teach them, saying, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove to yonder place, and it shall remove, and nothing shall be impossible unto you." Here, again, he makes the promise unlimited, as also in the two other cases. In the first he says, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And in the other, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And in this—"and nothing shall be impossible unto you." This is the Lord's teaching, and if we reject his teaching, it is to receive the unbelieving notions of men who do away with the teaching and promises of the Lord through their unbelief. But after all that men can say, it is the Lord's promise, and, as to the faith, it was the Lord that taught it, and if we reject it we reject his teaching. Now let the Lord be true, and let his teachings be for our belief, and then we cannot deny the faith because the Lord taught it; and we cannot disbelieve the promise because it is the Lord's own words, for we cannot reject the Lord's teaching or disbelieve his words. And if we cannot deny the faith or disbelieve the promise, we must confess that it is nothing but unbelief that hinders men from enjoying the same privileges now that the ancient saints enjoyed. For we find that those privileges have not been sought in faith nothing wavering, but rather have been disbelieved, and denied. The promise is too plain to be misunderstood, and if we put it to the test we shall find that it is of the Lord. If we prove the promise, and find that it is of the Lord; for if it is of the Lord it is truth. "And all things whatsoever ye ask in prayer, believing, ye shall receive." For this is the promise, and if we prove it and find that we do receive all things whatsoever we ask in prayer, believing, then we find that we have the same privileges that the ancient saints enjoyed; that we have the glorious privilege of receiving communications from heaven, and knowing the truth of our holy religion, of knowing God and things of eternity. This doctrine, so confidently received by the ancient sainis, and upon which rests all the certainty of the truth of our holy religion, is a glorious truth.

—*Ibid.* C. BIDDLECOME.

NAUVOO.

Stern winter has left us, though reluctantly and with a parting frown, and pleasing spring is again upon us. Business begins to assume a cheering aspect in our city. As in the daybreak of a May morning, light and melody suddenly dissolve the mantle of night, and scare away the gloom of silence. So no sooner is the icy fetters of winter broken, and the landscape fanned by the vernal zephyr than our eyes are cheered with a scene truly enchanting. Every where we see men of industry with countenances beaming with cheerful content hurrying to their several occupations and scenes of labour. The sound of the axe, the hammer, and the saw, greet your ear in every direction. Notwithstanding the discouraging circumstances under which the saints were thrown, shipwrecked as it were upon this shore, they have indeed wrought wonders. Habitations are reared for miles in every direction, and others are springing up, and, ere we are aware of their existence, are filled with happy occupants. It would do the heart of the truly patriotic and philantrophic good to witness the industry and enterprise which are already manifest in our beautiful city. Though emigrants are flocking in in multitudes, and have their homes and their wants to be supplied, yet all things move on in their accustomed order and with accelerating force. Hundreds of houses, shops, mills, &c. are expected to go up in the course of the summer, when our city will present a scene of industry, beauty, and comfort, hardly equalled in any place in our country. The saints have a great and arduous work before them, but persevering industry and diligence, stimulated by a zeal for God and his cause, will surely accomplish it, and they will reap the full reward of their toil.—*Ibid.*

COMMUNICATIONS.

To the Editor of the Star.

Douglas, Isle of Man, May 26, 1841.

Dear Brother,

I feel a desire to express to you the joy of my heart, as a member of the Church of Jesus Christ of Latter-Day Saints. I have been here five or six

weeks. The soil of this land is not good, either in a temporal or a spiritual sense. All the excitement has been raised here that could be raised, and although the whole land is but small, (about 30 miles in length and 12 in breadth) it appears as though all the lies and slander have been imported here that have ever been coined, beside all that have been coined here at home. The parsons try to make the people believe that we want their money, and that we only want those who have it. You know it is natural to men to look most after that which they value most, so they are fearful we shall get some of it. Mr. Haining says we are expecting to be saved by faith and obedience! and that we believe in dreams, &c., which, he says, are very dangerous, as he cannot tell which are from the Lord and which from the devil. I suppose there are many more in the same case, so perhaps it would be best for the Lord not to give any more dreams or visions. Don't you see what singular characters we are? What a strange thing for ministers to love money! Did you ever hear such a thing? And then to think of being saved by faith and obedience! and again—a very worthy man, who doubtless is without fault, or he would not cast a stone, makes us to say, we neither toil nor spin! but live by taking sinners in. Did you ever see the like that ministers live without spinning! or even toiling? If this be so, how is it that you have not let me know how you do it, but let me toil as I have done since I left my farm and comfortable home in Canada, near four years. I have not learned to spin, but I have, I suppose, walked some thousands of miles, chiefly with an empty pocket (but I don't wish to complain, or else I would say, at some times not a very full stomach), and I really thought my brethren did the same. You will perhaps let me into the secret, for I want to return to America soon, and how am I to get there? When you find out the treasurer of your funds I may get something perhaps; however we ought not to be idle while all the rest of the ministers are toiling and spinning so busily, neither ought we to complain at what we get, for there is one gentleman on this island who with all his toiling and spinning has only £8,000 or £9,000 a year to live on, and some, I suppose, not as many hundreds, so I'll try to be content.

But you may think this is a strange way of expressing the joy of my heart. Well, I will tell you then, I am on a barren spot; the enemies are all hoping to see the cause fail; the devil is hard against us, and, you say, "the line of battle is extending far and wide over the plains of Babel," which I fully believe. I see the hosts of earth and the hosts of hell all combined together to fight against the Lord and his anointed. The skirmishes which you have passed through are but as drops before a thunder storm; and universal war is proclaimed by the Majesty of heaven against the great usurper, and the earth is again to be stained with the blood of the saints before the final blow can be struck by the arm of Omnipotence, and that we are to have a time of trouble such as the world has not seen; and I look upon all this with a firm countenance, and rejoice, knowing that the truth will prevail, and that the victory will be ours. The captain of our salvation inspires my heart with a martial spirit, and I feel to glory in the cause. I would not hurt any one, not even the devil, but I am an honourable man with him; if he can take the kingdom, or if he can take the little stone and throw it beyond the bounds of time and space, he may, but if we take him a prisoner of war, he shall be cast into prison in the name of Jesus Christ—Amen. JOSEPH FLEMMING.

London, May 25th, 1841.

Elder Pratt,

Our London conference, agreeably to adjournment, took place on Sunday the 16th instant. There were present, Elders O. Hyde, Adams, Albon, Williams, and several priests and teachers, together with a respectable company of private members. It was highly interesting and profitable to all present.

The few branches composing this conference were all represented with the exception of that of Ipswich. By advice of Elders Woodruff and Smith, Elder Bourne, from the Potteries, was sent to Ipswich, but there being no prospect of meeting with any success whatever, and the few that now call themselves brethren at that place treating him very coolly, and refusing to administer to his wants, he was reluctantly compelled to return.

The branch at Woolwich, represented by priest Griffith, is still in good standing, and strong in faith. Every means has been employed in their power to get a door open for preaching, yet, in consequence of sectarian prejudices and unhallowed influence, it has been without success. Therefore, as respects numbers, that branch now stands as at last conference.

The branch at Bedford was represented by Elder Adams, consisting of 68 members, 8 priests, 1 teacher, and one deacon. Great prosperity in an increase of numbers has attended the labours of the servants of the Lord in that branch since last conference; and the prospects of a mighty increase is still looked for in that church, under the superintendence of Elder Adams.

I had the privilege of representing the church in London, consisting of seventy-four members. Great prosperity has marked her onward progress since last conference, and there still remains the highest degree of encouragement that her rolling forth will yet become more rapid, more mighty, and more extensive.

I wish now to state, through the medium of your *Star*, that it has become the duty of this conference to withdraw the hand of fellowship from the branch at Ipswich until such times as a better account can be had of it. It has repeatedly refused to answer my communications, and twice it has been visited by a servant of the Lord, and twice that servant of the Lord has been rejected and turned away. Once he was compelled while among them to make for his night's pillow the cold ground, and the canopy of heaven for his covering. Now, we wish to have it distinctly and universally understood that the London Conference of the Church of Jesus Christ of Latter-Day Saints disfellowships such conduct.

LORENZO SNOW.

LIST OF PUBLICATIONS.

List of Latter-Day Saints Books and Tracts, for sale at the *Star* office, 47, Oxford-street, Manchester, wholesale and retail, and by agents in most of the branches and conferences in England and Scotland:—

	s.	d.
Book of Mormon ..... price	5	0
Voice of Warning	1	6
History of the late Persecution of the Latter Day Saints in America	1	6
Poems and Treatise on the Regeneration and Eternal Duration of Matter	2	0
Star, vol. 1st, bound, 12 monthly Nos.	6	0
Star, 1st and 2nd Nos. vol. 2nd, each..	0	3
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Replies to Rev. Mr. Bush, each .... or 4s. per 100	0	1½
Ditto to Mr. Hewitt	0	1½
Ditto to Taylor and Livsey	0	1½
Ditto to Mr. Hayes	0	1½
O. Pratt's Tract—Remarkable Visions, and an account of the Discovery of Ancient American Records.....	0	4
H. C. Kimball's Journal	1	0
☞ A new tract of 12 pages, entitled A Letter to the Queen, designed for general circulation, price, single.... or 4s. per 100	0	1

Those who wish a tract suitable for circulating a knowledge of our principles, to give away, to lend, or to sell, would do well to get 100 of this Letter to the Queen.

*** *Notice.—Four shillings per* 100.

NOTICE TO AGENTS.

Our Agents are again reminded that all old accounts must be settled as soon as possible, as we have large sums of money to make out for our printers and binders. They will also be careful to make returns for each month for the *Star*, if possible in time for the next, so that they may have it without delay. It is issued on the 10th of each month, and will be forwarded immediately to those who have made returns for the last.—All those who order books from us will please send us money in advance, as this is the only principle on which we can sustain our business.—ED.

MANCHESTER:

Printed and Published by P. P. PRATT, 47, Oxford-street.

April 18.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 3. JULY, 1841. VOL. II.

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COMMUNICATIONS.

SECTARIAN FOLLY AND WICKEDNESS MADE MANIFEST.

Northampton, 22 June, 1841.

Elder Pratt

Highly esteemed Brother in Christ,—Having a few leisure moments of time, I cheerfully sit down to communicate to you a short account of my travels and labours since I left Manchester. You will doubtless recollect I left immediately after the conference in company with our beloved brother Elder Snow; we travelled together until we arrived in Birmingham, and there brother Snow left me, and proceeded on his way to London.

I remained in Birmingham about ten days; while there, I preached eleven times, and there were three baptised: a number of others were believing, and I have no doubt but the time is nigh when a great work will be accomplished in that place.

On Monday, the 19th of April, I left Birmingham for Bedford, where I arrived the following day; I was kindly received by the bretheren there, and in the evening I met with the saints in the room which they had to preach in.

At the close of the meeting I spoke about fifteen minutes and bore testimony to the great work of God in these last days; I then gave out that I should preach on Thursday evening, and dismissed the people.

Previous to this time, the congregations in Bedford had been very small; few attended but the saints, and these did not exceed thirty in number.

However on Thursday evening a number of strangers came out to hear; the report having gone through the town that a man from America was going to preach. I spoke on the first principles of the gospel: the people listened with great attention, and at the close of the meeting I published preaching for the following Sabbath.

Most of the people that were present on the Thursday evening came to hear again on the Sabbath, bringing many of their friends along with them; in fact the report had spread so, that in the evening the room was filled to overflowing.

Many were pricked in their hearts, a number believed, and during the week several came forward and were baptised. The place was then too small to hold the people who wished to hear; and before the next sabbath we engaged Mr. Mayle's large room, and sent a notice to the branch of the church at Honeydon which then consisted of about fifteen or eighteen members.

Honeydon is a village about nine miles from Bedford, it is the place were brother Joseph Fielding was born, and he was the first Elder that preached the fulness of the gospel to the people in that place. While he was with them last winter he baptised two, and sowed the seed that has now sprung up in many hearts.

Agreeably to appointment which had been made, I preached on the sabbath in Mr. Mayle's large room, which was completely filled with the people from Honydon and those from Bedford. In the morning I preached on the new covenant, and the people received my testimony with apparent joy. In the afternoon thirteen that had been baptised were confirmed by the laying on of hands for the gift of the Holy Ghost, &c.

Six were called by the spirit of prophecy, and ordained to the office of Priest to preach the gospel in the region round about Bedford.

Now my dear brother the above proved to be too strong meat for the people of Bedford: for it set the whole town, or at least the people of the town, in commotion. The sectarian priests began to cry delusion — deceivers — false prophets, &c. &c.

They said this was the way the Lord use to work in the days of Apostles when men were inspired;—and they knew there were no Apostles or inspired men in these days; for they said they were all done away, and not at all needed in this enlightened age, when religion is so fashionable, and there are so many colleges, &c. &c.

They seemed to think that a prophet or an Apostle should be something different from any body else, and should pull a longer face.

But the more they cried delusion, and railed against us, the more the honest in heart wanted to hear the truth. Mr. Mayle's room was now too small to hold the people,—and we engaged the new brick rooms, Castle Hill, that will hold about a thousand people.

On the Thursday evening after the above named sabbath, I commenced lecturing in the said rooms; the first evening every thing went on well, but on the second evening, which was the following Tuesday, when I had got about half through my lecture, there commenced and was carried on the two following evenings, such scenes as I had never before witnessed:—scenes which I shall "remember while heaven gives my common intellect."

I had on this occasion hundreds of sectarians to hear me; they seemed to be aware of one thing, (viz.) that God's house was a place of order, and that their only chance was to throw the meeting into disorder and confusion.

To this end they had engaged a couple of ignoramuses that were capable of doing any piece of dirty work they have in hand. The first that made his appearance was a Mr. Mallows, a Moravian, who arose and asked a question concerning the two witnesses spoken of in the revelation given to John in the Isle of Patmos. I told him it had no allusion to the subject whatever. The sectarians all bawled out with one accord, "the answer to the question; we will have the answer to that question." Some cried out one thing, and some another. The devil having thus succeeded in throwing the meeting into confusion, the second and principal actor made his appearance, a Mr. White, Independent preacher, bookseller and printer. The moment he arose the sectarians cried out, hear, hear Mr. White. He commenced by saying that he had an history of Mormonism contained in a newspaper that he would now read to the meeting. I objected to have the cause of truth tried by the lying newspaper statements, but it was no use; the sectarians were many in number, and they cried out with one accord, the newspaper story ! ! the newspaper story ! ! we will have the newspaper story ! ! !

I recollected it was prophesied in the Word of God, that there should be some in the last days that would love a lie more than the truth; for this cause God should send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. When I recollected this fact, (knowing

that they had acted unrighteously in interrupting me when I was proclaiming the unsearchable riches of Christ,) I thought probably the Lord was about to send them strong delusion, that they might believe a lie, and some of them be damned.

Accordingly, White commenced reading a pack of lies published in the Athenaeum, (all of which you have replied to in the first No. of this year's Star) concerning "money digging"—"fortune telling"—"gold bible company"—"the Spaulping story"—and many other abominable lies that have all proven such some years ago. After he had done reading, he declared that he was prepared to prove the principles of the Latter-day Saints were all false.

I arose and told him that I was prepared to prove them true, and if he would meet me the following evening the subject should be discussed before the public, and all arguments should be brought from the Scriptures, and not from newspaper stories. To this he agreed. We accordingly met the following evening; the house was crowded at an early hour, and the Devil had another scheme ready for them, viz., they must have a chairman. I told them it was not according to the agreement, but they insisted that they would have a chairman! I then told them if there was any man present who belonged to no sectarian party, who would stand up before God and that congregation, and say that he was not prejudiced against the Saints or their doctrines, I would not object to such a man. They had their man ready to say any thing for them, in order to carry the purpose; and they immediately appointed him. His name is Wyatt. He arose and declared that he was such a man as is above described, and I suppose if that had been the first lie that he had told it would have choaked him; for, instead of Mr. Wyatt being a candid, unprejudiced man, he was just such a man as would suit sectarianism, for he acted with prejudice from first to last, as all the people, both friends and enemies, can bear witness.

But to proceed with my history. After the chairman had taken his seat, I arose and called the attention of the congregation to the 48th & 49th chapters of Genesis, showing that the descendants of Joseph were to become a multitude of nations in the midst of the earth, and inhabit the utmost bounds of the everlasting hills, &c. I then spoke on the 37th chap. of Ezekiel, and the 29th of Isaiah, and many other important parts of the Bible, which speak of the great and marvellous work of the Lord in the last days. After I had taken my seat, Mr. White arose, he coughed two or three times, and then commenced slandering my bretheren by calling them money diggers—speculators—and reiterated the same slang that he had read the evening before, by adding the compass story!! he also said that some parts of the Book of Mormon were too much like the Bible to be true! I then arose, and showed the people the doctrines and principles of the gospel as they were taught eighteen hundred years ago; and compared them with the systems of the present day. I told them the Lord had restored the same order of things in these last days according to his promise. Mr. White then rose and repeated the same trash over again, adding another lie to it, which he read from a newspaper, although he had agreed not to read newspaper stories.—I objected, but it was useless—the sectarians would have the story!!—and for no other reason that I know of than this: the Bible condemned them and their creeds, while the newspapers sanctioned them. The chairman granted them their request, and White read from a paper a number of lies, which it would not be worth while to write. After this the meeting adjourned until the following evening,

It appears that during the next day, they held a private meeting to consult what was best to be done; for, said they, their numbers are increasing;—they are daily baptising some;—and if we keep the public excited, some of the principal men of the place will join them, for that Adams proves everything by the Scriptures. Some advised that they should send for a very learned man from Lon-

don to come and show me up. After many propositions of various kinds, I learned that they came to the following conclusion, viz., to get all the lying trash and newspaper misrepresentations they could muster, and lay them before the public that evening; and then give it up for a bad business. The evening came, the room was filled in every part, and two-thirds of the people who were present were members of the different churches and chapels in Bedford.

Mr. White began by demanding "a sign;" he said "show us a sign!" "give us a miracle!" "raise a dead man and we will believe!!" "a new religion wants a miracle to confirm it!!" After he had continued crying something like the above for nearly half an hour, he declared to the meeting that he was sorry he had anything to do with the subject, and told them that it was the last evening that he would appear.

I then arose, and told the congregation that I was somewhat astonished that a man should come and interrupt religious worship, by declaring that he could prove the doctrines and principles of a religious society false, and their teachers all deceivers and false prophets,—the Bible being the rule of evidence,—and then never bring a single argument from the Scriptures; but have recourse to newspaper statements, and lying slanders, which were even without the shadow of truth. I told the gentleman that he had better search the scriptures and he would find out that signs were to follow those that believe,—not go before to convince men,—and that they never could be enjoyed or even witnessed by unbelievers such as himself; I told him the Lord had never promised them to those that said they were done away and no longer needed. I also told him that his satanic majesty once desired a miracle or two of our Lord, likewise Herod wanted a sign, and if signs were given to convince unbelievers, Herod, being filled with unbelief, of course should have a very great sign to convince him; and what a pity it was that my opponent was not there to have instructed our Lord how to act on that occasion. I told him that Jesus said a wicked and adulterous generation seek after a sign, and I was sorry that he had ot acknowledge that the religion of the New Testament was new to this generation; but such it seemed was the fact.—I then bore testimony to the fulness of the gospel, and told Mr. White that I really hoped he would notice the passages of the scriptures I had laid before the people.

He then arose and commenced reading from a tract published in London, charging the Saints with heresy—blasphemy —slavery—and treason; he told the people that these things were contained in a secret book, called "doctrine and covenants," and that they never let the people see this book:—this was the cue or signal for the sectarians to commence, and immediately there was such a scene of confusion as is seldom witnessed:—some cried "shoot him!" some cried "hang him!" some cried "stone him out of the place!" others cried "give us a miracle! raise a dead man," &c. &c.

I arose and attempted to speak: some stopped their ears, others cried down with him. Several of these men who are called wicked infidels, by the religious sects of this generation, then arose, and prevailed on the good Christians to hold their peace for a few minutes. I at length arose and told the people that those statements were all false, and that I could procure the book in a few days, and it should answer for itself.

I then proposed to Mr White to meet me when I obtained the book: to this he reluctantly consented. The people then seperated.

I continued to lecture for the five or six following evenings, no man forbidding me. I baptised a number more and then went to the London Conference; we had a good time at the Conference; our beloved brother Elder O. Hyde was present. The prospects in London were excellent, many were believing and embracing the truth.

Elder O. Hyde returned with me to Bedford; I then called on Mr. White and told him that I had obtained the book I asked him when he would meet me;

he said he did not think it necessary to disturb the peace of the town again. I then told him I should send the Bell-man round to notify the people that we should answer to the charges of heresy, slavery, blasphemy and treason. Accordingly we met at the time apppointed, but no Mr. White appeared. Elder Hyde then addressed the meeting; he entirely freed the saints from the above charges, and left our enemies writhing in shame, confusion and disgrace!!

Thus, you perceive, Mallows, White, and Co. have retreated from the field of action without having left even a stone to tell where slumbers the ashes of these fallen heroes.

Elder Hyde laboured with us faithfully and very acceptably, for a number of days, and then left to fulfil his mission in the east, and his memory will be cherished in many hearts when he is far away. On the 6th June, Elder Joseph Brotherton arrived in Bedford, and has been labouring with me in different places round about Bedford, and is now with me in Northampton. We came here not knowing a single individual in in the place; the Lord has been with us, and opened our way in a wonderful manner; we have obtained a chapel to preach in that will hold more than 500 people. It is in a respectable part of the town.

Thus, you see, we have come to a conclusion, in the name of Jesus Christ, our master, to push the battle to the strong holds of sectarianism. I have preached twice in this place since our arrival; we had a very large intelligent congregation. They listened with attention; many are believing, and I expect a number to be baptised soon. When I first came into this region of country, we had but two or three preaching places, now we have more than a dozen; then we had but about fifty members, now we have more than 100, and the members are increasing almost daily.

We have preaching places open in Bedford, Crawley, Kempston, Malden, Gravely, Honeydon, Thorncutt, Wibrison, Whaden, Wellinbro, Northampton, and other smaller places too numerous to mention. The fields are all white, and ready to harvest, and we are determined, in the name of our Lord to thrust in our sickles and reap, well knowing that the summer will soon be passed, the harvest gathered home.

I remain your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

A HINT TO THE WISE.

London, 13th May, 1841.

The Saviour has commanded us not to cast our pearls before swine. I am sorry to say however that this instruction is not always sufficiently regarded by those to whom our Lord hath given, through the everlasting covenant, his pearls of wisdom, knowledge, and gifts; and the consequence is, we loose blessings instead of gaining them, a decrease of the holy spirit follows instead of an increase, and our minds become darkened in room of being enlightened.—What I allude to is this,—we too frequently engage in conversation concerning things of the kingdom of God with individuals of a wrong and bad spirit; and feeling ever anxious to make them see, understand, and acknowledge our light, we urge on and persist in the conversation, until we fall into an unpleasant state of mind, and finally catch the spirit of the person with whom we are conversing.

We ought to be particularly guarded against falling into errors of this kind.

It is very easy to understand when a conversation is attended with profit. We then feel our minds enlightened, and feel the power of God resting upon us through the holy spirit; we find ideas flowing into our minds, and have power to express them with perfect ease and freedom.

Conversation, conducted in this spirit. proves highly profitable, not only to ourselves, but the persons with whom we converse; and after its close we contemplate with the highest pleasure the profitable scenery in which we have acted, and our hearts are drawn out in gratitude to the most high in the privilege granted us of unlocking the door into the mys-

teries of high heaven, and communicating a view of the glories thereof unto the sons and daughters of mankind.

But, on the other hand, how different the effects produced when giving way to temptation, and casting our pearls before swine. When we exercise our golden talent, our heavenly light, in conversation with individuals of a bad, wrangling, and contentious spirit, our minds seem barren of ideas; the holy spirit no longer steps in to our assistance, our reasoning powers cease to receive their accustomed supernatural aid, our tongues are chained, and our whole mind becomes clothed in the dark mantle of horrid night, and finally we become vexed with ourselves as we still persist in the conversation, until at length we are seized with the contentious and wrangling spirit of our opposer; and after the close of our conversation, I ask, what pleasure do we derive in looking back upon it? Have we been profitted? Was the Lord pleased with us? The answer is at hand; we were not profitted, neither did the Lord approbate us.

For if he had, his holy spirit would have communicated its assistance, and our minds been opened, our tongues ready to have given utterance, and the conversation teemed with intellectual fruitfulness, and we felt blessed in our labours.

To carry on conversation in this spirit, and with these effects attending, is the height of folly. It is wrong and sinful in the eyes of the Most High; and in the name of the Lord let us speedily cease from this course.

L. Snow.

London, May, 1841.

To the Officers of the Church of Jesus Christ of Latter-Day Saints in England.

Beloved Brethren,

Feeling an anxiety for your improvement in a knowledge of those things connected with the most high and holy calling whereunto the Most High hath called you in these last days, I wished to be indulged at the same time with the privilege of communicating some few ideas in relation to that important subject.

This priesthood or authority in which we stand is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers, and spiritual and temporal salvation, unto the present generation.

Like Jacob's ladder, though standing upon the earth, yet it reached to the highest heavens, and down it must descend the peculiar and important blessings which the Most High hath in store for this generation Nor is it at all possible for the people of this generation to receive those blessings through any other medium.

The blessings of the celestial kingdom, such as supernatural gifts and powers, are enjoyed by the primitive churches, and now offered unto the children of men, always flow through the right and legal administration of the Gospel ordinances. The holy messenger, as predicted by John on the isle of Patmos, has committed unto us this authority of administering these Gospel ordinances, through which those blessings are to be obtained; therefore it is quite as impossible for this generation to obtain salvation without coming under these administrations as it would have been in the days of Noah for the antideluvians to have escaped the deluge in any way except that of placing themselves under the protection of the ark.

Hence we perceive that we have a very important office to magnify. God hath appointed us to be instruments in his hands of disseminating light and knowledge unto the people of this generation, and saving them from those calamities and destructions which are fast approaching. Then how all important that we become acquainted with and obtain all the information possible in relation to the nature, character, and privileges of our holy office.

A certain intelligence and power are connected with this office or authority which will be received, if properly understood and sought after, which, when received, will enable us to perform those

duties of our holy calling in a manner calculated to instruct the human family in things pertaining to their immediate salvation.

In fact, it becomes highly necessary that we do have this intelligence and power, in order that the Lord may thereby accomplish through us his glorious purposes, in making known to the children of men the great and mighty work now rolling forth in their midst.

The minds of the people of this generation are so dark and benighted that human power, wisdom, and eloquence, will fall far short of awakening them to a proper sense of those things which directly concern their present and future salvation. For the accomplishment of this purpose, we must obtain that intelligence and heavenly power; so that, when we stand forth in the midst of this generation to deliver the oracles of heaven, our words shall be clothed with great power, and also be in perfect accordance with truth and the mind of God. In this way we shall be enabled to bring the spirits of men—those, I mean, that are worthy to participate of heaven's choice blessings—into a humble and proper submission to the mind and will of Him who hath given us our authority.

And thus the kingdom of Zion will continue to roll forth in the power and majesty of its triumphant king, until all the truly honourable and virtuous of every nation under heaven shall have yielded an humble submission to its glorious and celestial laws.

As we love the prosperity of Zion, do not let us remain content with merely the office of our priesthood, independent of its blessings, its proper qualifications, viz., its intelligence and power. It would be no better than the principles and practice of the sectarian world, who are satisfied with the form of godliness without its power.

The authority or office of this priesthood, according to the order of heaven, can be communicated from one individual to another, but its power and intelligence cannot be: this must be obtained directly from God through the medium of the Holy Ghost

It is obtained too, no doubt, in a manner somewhat different from that in which some may expect. God will not give it us until we have been faithfully tried and proved.

It will not be withheld, however, from those who, with meekness and perseverence, seek and improve every opportunity to magnify their holy office which their circumstances will allow. In proportion as we are active, humble, and diligent, in accomplishing the duties of our office, we shall receive its power and intelligence. No matter how ignorant or unlearned we may be in the fashionable wisdom of this generation, yet we can become mighty and powerful in the exercise of our office. As the rain falls upon the high mountains, so even shall the spirit and power of the Most High God be distilled in rich abundance upon the understandings of all those who faint not, but stand forth, and with holy boldness maintain the dignity and honor of this holy priesthood.

A great and marvellous work is to be accomplished in the midst of this generation—the dark mantle of tradition and superstition is to be rent from the minds of many people—the fulness of the Gospel carried forth unto people of every nation and clime—the power of God be revealed among the heathen, and Zion be established; and all this to be done through the holy priesthood which we have received.

The Lord God of Israel is going in these last days to obtain to himself honor and fame in the eyes of the heathen, and have his name magnified from the rising of the sun unto the going down thereof. But it will all be done chiefly through this holy priesthood; it shall be exercised by those who through trials, suffering, and much patience, shall have attained to its highest advantages.

We ought certainly to improve every opportunity in making ourselves familiarly acquainted with the revelations given, not only in former times, but those also which have been given now in the evening of time. The Lord hath

commanded us to treasure up words of life continually, and search wisdom from the best books. We are also commanded at the same time to seek, by *faith*, wisdom and knowledge from God. Hence we are under obligations to exercise both our faith and natural faculties in storing our mind with wisdom and knowledge, particularly in relation to the revelations and commandments of God.

Let us then be careful and attentive in giving proper heed to these instructions, and be wise, active, humble, and persevering, so that the Lord may account us worthy to receive that intelligence and power from on high, which shall enable us to magnify our holy calling, to the astonishment of the nations and the admiration of heaven, and thereby become instruments of bringing many sons and daughters of Israel's race into the celestial kingdom of our Father. L. SNOW.

PRESENT CONDITION AND PROSPECTS OF THE AMERICAN INDIANS, OR LAMANITES.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever.
Micah iv. 6, 7.

The American Indians, or Lamanites, are a remnant of Israel, of the tribe of Joseph, as is now ascertained from their ancient records. They have been cast a far off from Jerusalem, where this prediction was uttered; that is, they left Jerusalem in the days of Zedekiah, King of Judea, about 600 years before Christ, and emigrated to America.

For the last 300 years they have been driven and afflicted by the Gentiles; and have been greatly reduced in numbers, and very unjustly dealt with. A few years since, that portion of them which yet lingered in the states, being so many remnants of once powerful tribes, were existing in a most miserable and helpless condition, being surrounded by a white population in vast numbers, and separated from each other so widely that they could neither form alliances nor act in concert. In this situation they were greatly afflicted by the oppression of the Gentiles, and were decreasing in numbers from year to year, insomuch that it was proverbial in the United States that this race would soon pass away and become extinct; but at length in the year 1827 their ancient records came to light, revealing their origin, history, and future destiny. In this record it was plainly predicted that they should all be gathered together, and be nourished by this same nation of Gentiles, and should be smitten no more, but should become a righteous branch of the house of Israel; and also that this change should commence with them at the time these records should come to the knowledge of the Gentiles. The records were published in 1830.

Our readers have only to be made acquainted with the movements of the last ten years in that country, in order to understand the fulfilment of our text, and also the fulfilment of the prediction in the record of the Nephites.

The Government of the United States has surveyed a country of some 600 miles square, in the centre of the American continent, and has appropriated it for the gathering and permanent residence of all the Indian tribes. This country is bounded East by the state of Missouri and Arkansa territory; South by Texas; West by the Rocky Mountains, and North by the vacant territory in the regions of the Missouri river. Some of the middle and western parts of it is a great unwooded plain, covered with grass, and occupied by vast herds of buffaloes, and roamed over by the wild and independent tribes of Indians, being not calculated for the purposes of agriculture at present; but the eastern part of it, lying along the borders of the State of Missouri and Arkansa, extending about 600 miles from north to south, and 200 from east to west is a beautiful prairie country, interspersed with small groves of tim-

ber, and is well calculated for a dense population. This portion has been surveyed, and divided off to the several tribes, as so many shires, or counties of one government. To this location the government of the States have gathered nearly all the Indian tribes within their jurisdiction. This gathering has been accomplished during the last ten years, that is, since the ancient records were published in English, with the predictions above alluded to contained in them.

This gathering, or transplanting, has been accomplished in the following manner,—first, by treaty between the United States and the several tribes, in which their lands were ceded to the general government in exchange for lands in this new settling. Some millions of dollars are paid to each tribe for the difference in present value between the old and new location, which difference arises out of their former possessions being located in the midst of an improved and settled country. This sum is paid them in clothing, cattle, horses, tools, farming utensils, salt, steel, iron, &c., besides a large sum of money, which is paid them annually, in some cases for twenty years after their removal. Having entered into these arrangements, the tribes were removed at the expence of the United States, by means of waggons, horses, steam-boats, canals, railroads, &c. On their arrival, each man is furnished with good fire-arms, and each tribe with one year's provision, such as beef, pork, flour, Indian corn, &c., and mills for grinding, sawing timber, &c. are erected for them.

Thus the tribes are brought together as it were in the arms and upon the shoulders of the Gentiles, who have become as nursing fathers and nursing mothers to them; and thus they are planted in their new homes in the neighbourhood of each other, where their several tribes can amalgamate and assimilate into one great and powerful nation, as an integral part of the United States.

This new location is guaranteed to them for ever, and strict rules are established which effectually prevent the Gentile emigrants from settling within their territory. Their wild and hunting habits are now exchanged for agriculture and arts, and they are fast becoming an industrious, intelligent, and prosperous people.

Their attention has already been called to their ancient records. Some of them have become Latter-Day Saints; it remains for them to be brought to the knowledge of their forefathers as a people, and to know their origin as Israelites, and to receive the fulness of the Gospel, as written in their own records, and obey it.

The power and spirit of God will then rest upon them, and they will constitute a standard, or rallying point, for all the other tribes which are scattered in the vast regions of Canada on the north, Origon on the West, Mexico on the south, together with all the tribes in central and South America. These all must come into the covenant, and be gathered and consolidated in one great national compact, under the nursing care of the Gentiles,—that highly favoured government, the United States, or that portion of it which by cleaving to the righteous and holy principles of liberty, justice, mercy, and truth, will be preserved from that overthrow which awaits the wicked.

These tribes now consist of more than ten millions of souls, and are scattered over a country of more than seven thousand miles long, and two thousand broad, extending from the frozen and scarcely explored regions of Hudson's Bay on the north, to the extremity of Cape Horn, or the southern end of South America, and from the Atlantic to the Pacific, east and west.

While these movements are proceeding with such rapidity in regard to the tribes of the Lamanites, the great valley of the Mississippi is beginning to be an asylum for the oppressed, and is rapidly filling up by emigrants from all nations. The Saints from all parts of America and from many parts of Europe are pouring in emigrants like a flood, and the extensive fertility and resources of that valley are sufficient to sustain a population equal to all Europe. Already the nations begin to look to the valley of the Mississippi as the future capital of the world, and destined at no distant period to wield the destiny of the nations. The Saints have already founded several towns, viz—New Jerusalem, or Zion, in Jackson Co., state of Missouri, near the bank of Missouri river. They have also four towns on the bank of the Mississippi, in Illinois, and Iowa, and several others inland. These towns have a direct communication with the ocean by river steam-boat navigation, are well adapted for commerce and manufactures, and are surrounded with the richest and most fertile farming country on the globe.

New Jerusalem, or Zion, is destined for the capital of the settlements of the Saints, where will stand the great temple, the house of the Lord, to which the nations will resort, "to walk in his paths, and be taught in his ways," thus fulfilling the fourth chapter of Micah. On the west of this city and temple will be the tribes of the remnant of Israel, as they are now being located, as described in the foregoing; and on the east of this city and temple will be the nations of the Gentiles, with their towns and villages, gardens and fields, extending for hundreds of miles, while both the remnant of Joseph from the west, and the Gentiles from the east, resort to the house of God, the Zion

of the Holy One of Israel, to learn wisdom and to pay their devotions.

Thus the Lord, in the words of our text, "will make her that halteth a remnant, gather her that he has afflicted, and make her that was cast far off, a strong nation; and will reign over them in Mount Zion from thenceforth even for ever."

Rise, crown'd with light, imperial Zion, rise!
Prepare to meet the city from the skies;
Let Joseph's remnant at thy gates attend,
Walk in thy light, and in thy temple bend,
While Gentile saints thy spacious courts shall throng,
And join their voices in the general song.
No more shall proud oppression drive thee hence,
Nor terror come, for God is your defence.

ED

The Millennial Star.

MANCHESTER, JULY, 10th 1841.

REPLY TO THE PRESTON CHRONICLE.

The PRESTON CHRONICLE of April 24th contains a long article taken mostly from the Baptist Register (an American paper), on the system of the Latter-Day Saints, from which we extract the following:—

"The Indians are the Lamanites, and this is the land of their inheritance, as Palestine is that of the Jews. This good land, more precious than all others, was given to the Nephites, in an everlasting covenant. And in the Book of Mormon, all their sufferings, all the abuse heaped upon them by the Gentiles on the continent, and their dwindling in unbelief, are all the subjects of prophecy. The reader would obtain a very correct history of the present state of the Indians by reading that book. But the tables are to be turned, and the Gentiles are to be cut off, all of them, every man, woman, and child, who do not embrace their system. Yes, Mormonism is to triumph, and possess this goodly land.

There is one prediction to this amount, coming from Christ himself: "O ye Gentiles, on this continent, repent and come unto me, that ye may be numbered with my people, O house of Israel, else my people, O house of Israel, shall go through and tread you down, as the lion doth his prey." This is the constant theme of the Mormon priesthood. It is declared in the Book of Mormon, that the Indians are the decendants of Joseph, in the tribe of Manesseh And they are to be converted by the Book of Mormon, and congregated with the Mormons in the holy city, New Jeruslem. After which, we Gentiles, are to be destroyed. The sword may be unsheathed by an unfuriated fanaticism and be to this continent what Mohammedism was to the continent of Asia. Smith and his priesthood dwell on this theme. We by analogy are Canaanites—intruders; Smith is another Moses, and some one another Joshua and all who do not act the part of Rahab, are to be served as was Jericho. This description is no fiction. These fulminations have struck terror into the hearts of the timid, and terrified them into submission to the Mormon yoke. Popery with its triple crown, never made greater pretensions than Mormonism does, with its Triune Priesthood.

* * * * *

"If Mormonism succeeds, Christianity will receive a mortifying blow. The question is, what ought to be done? The answer is, "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture and it carries with it an invisible spirit, by which the learned and the unlearned are strangely overcome.

All classes of the community are interested. The politician as well as the Christian. The triune priesthood, constituting in itself a kingly power, will as soon draw the sword against our government as against our religion. The Mormon priests with the Book of Mormon, are traversing England and the continent of Europe and being unknown comparatively have greater success there than at home."

In reply to the above remarks of the enemies of the Latter-Day Saints. We would barely observe that the persecutors of Christ and his followers have always excused themselves in their lying, and murder, and violence, by pretending that those whom they persecuted were going to do something evil by and by. Herod sent forth the exterminating order against the children of Bethlehem, not for any thing they *had* done, but because it was predicted that a king of the Jews *should* be born in Bethlehem; therefore, in anticipation of the treason or murder which the infant Jesus might live to commit, he thought to destroy him. This same spirit of jealousy in the hearts of Jew and Gentile still accused Jesus of some treason or murder which he was going to commit, till at length they crucified him.

This same spirit instigated the persecutions, imprisonments, and stripes, which were inflicted upon the Apostles and Saints of old. They opposed them, not for what they had done, but for that which they were about to do, saying, "if we let them alone all men will believe on them, and the Romans will come

and take away our place and nation;" "these men teach contrary to the decrees of Cæsar, saying there is another King, one Jesus."

The enemies of truth in these days have only to change these sentences enough to apply them to the Latter-Day Saints, and their complaints amount to the same: for instance, "if we (the editors of thr *Baptist Register* and the *Preston Chronicle*) let the Saints thus alone all men will believe on them, and they (the Mormons) will come and take away our place and nation." "These Saints teach contrary to the creeds of the Baptists and other sectarians, saying there is another king, one Jesus." They seem desperately afraid, too, that this Jesus will avenge the wrongs of the poor oppressed Israelites, and take vengeance upon the Gentiles for their injustice and oppression. The writer seems conscious that the testimony of the Book of Mormon, in regard to the Gentiles, having wronged and oppressed the Indians is correct. He pleads guilty, on the part of the Gentiles, and observes that Christ himself has promised to execute justice in this matter, except they (the Gentiles) repent, and come to Christ, and be numbered with Israel. Now, I would ask the *Baptist Register* and *Preston Chronicle* what objection they have to this repenting, seeing they themselves acknowledge that the Book of Mormon contains a true and correct testimony of wrongs, sufferings, and abuse heaped upon that remnant by the Gentiles? (Christians.)

If the Gentiles have actually been guilty of that which these editors acknowledge, and king Jesus is a just king, has he not a right to call them to repentance, and to threaten them with just retribution if they do not repent?

But, says the Register, "*Mormonism is to triumph, and possess this goodly land?*" "it carries with it an invisible spirit, by which the learned and unlearned are overcome." He must have read Daniel, 7th chap, where it is predicted that the saints of the Most High will possess the kingdom and the greatness of the kingdom under the whole heaven. Messrs. Editors, you inquire what can be done; to which I reply, in the words of Mormon, "Do not think that you can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfiling of the covenant which he hath made unto the house of Israel."

It is not our intention to undertake a contradiction of all the falsehoods and misrepresentations which appear in the *Chronicle* and other prints; but we wish it distinctly understood that the interpretation given to the Mormon predictions as to the Latter-Day Saints drawing the sword against others who may differ from them in religious belief is without shadow of truth, being contrary to the whole spirit of the Christian religion, which they (the Saints) profess; and however the Lord may see fit to make use of the Indians to execute his vengeance upon the ungodly, before they (the Indians) are converted by the record of their forefathers, yet it is certain that if they once became Latter-Day Saints they will never more use weapons of war except in defence of their lives and liberties. The Latter-Day Saints never did draw the sword except in defence of their lives, and of the institutions and laws of their country, and they never will. But this much the Latter-day saints have openly and boldly avowed before God, Angels and Men, viz. That if there ever comes another exterminating order such as was executed in the state of Missouri by order of Governor Boggs, that they will maintain the laws and institutions of American liberty, and defend their rights to the utmost of their power; if it were to blow fifty such governors as Boggs into atoms and their armies too.

The laws and institutions of American liberty have been completely distroyed in the state of Missouri, and a gang of outlaws, murderers, and robbers have been rulers for three years. But such abominations shall come to an end and that right soon.

The holy principles of freedom established by the hand of God, through the instrumentality of Washington, and the fathers of our country, shall be maintained, and shall regain their ascendancy in Missouri, and the strong military powers of the Latter-Day Saints and all true Americans shall help to perform it.

Now, if the *Baptist Register* can call the Missouri murderers "citizens," and thus partake of their evil deeds, let him do so; but the true republican can never recognise them as anything but a gang of outlaws.

REPLY TO MR. J. B. ROLLO'S "MORMONISM EXPOSED."

Mr. Rollo gives a statement of our doctrine on his first page, in a very correct and intelligent manner, proving it from the Scriptures in a way that no lover of the Bible can object to.

He then gives three reasons for believing the system of the Latter-Day Saints to be another gospel. First, because a society in Edinburgh, in connection with Dr. Hamilton, hold the same principles, and accuse the Saints of borrowing these principles from them. Secondly, because, as the Galatians had added the law of Moses to the Gospel, and thus perverted it, so the Saints had added the law of J. Smith to the Gospel, and thus made it another; and, thirdly, he says, "While the Apostles promised an inheritance incorruptible, undefiled, and which fadeth not away, the Mormonites preach up a temporal and defilable inheritance, which shall soon pass away; and that only to the rich they teach that it is promised as a *gift* of God, yet must be *purchased* with money! consequently the poor can have

no inheritance: thus the gospel they preach varies in many respects from that preached by Paul."

To these several objections we reply in order—first: we know nothing of Mr. Hamilton and his principles, and have borrowed nothing from them, and further, we can recognise no apostleship as existing in their society unless they produce new revelation attested by several witnesses who have seen and heard for themselves by heavenly vision.

Secondly, as to the law of Joseph Smith being added to the Gospel by us, we know of no law of Joseph Smith; every law which has been given to the Latter-Day Saints is the law of Christ himself: it is given by revelation from Christ himself, and is in accordance with his laws as given to the saints in Paul's day, except so far as times and circumstances may differ, as regards the things to be fulfilled.

If Mr. Smith is like unto Moses, it is no sign that his law is like unto Moses's, for Jesus Christ himself is said to be like unto Moses, for Moses said, in reference to Christ, "A prophet shall the Lord your God raise up of your brethren, LIKE UNTO ME." If, then, Christ was like unto Moses, and yet introduced another law, and put an end to Moses's law, why may not Joseph Smith be like unto Moses, especially when we consider that all men are required to be like unto Christ?

He says further, "that the views given of faith, baptism, and the Holy Spirit in the Book of Mormon are incorrect." This is a bare assertion, and is without shadow of truth, as all men must know who have read it.

Thirdly, as to the inheritance of which Mr. R. speaks, as promised to the Latter-Day Saints, it is the earth, or, rather, an inheritance on the earth. And if Mr. R. has made a difference between Paul and the Latter-Day Saints in this respect, he has made the same difference between Paul, Jesus Christ, and all the holy prophets; nay more, between Paul and Mr. R. himself, for he states on page 7th that the seed of Abraham, and all the Gentiles adopted into their family, will come into possession of the earth, even to the utmost bounds of the everlasting hills.

Now what but extreme prejudice, and a determination to find fault, could have induced Mr. R. on page 2d to accuse the Latter-Day Saints of holding out the same promises which Mr. R. holds out on page 7th of the same work? Or, is it because the Latter-Day Saints *purchase* the land with money which God has given them as a gift? Query. Did not God promise the land of Canaan as a *gift* to the seed of Israel? and does not the 32d chap., 44th verse of Jeremiah read as follows: "Men shall *buy* fields for *money*, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord." Now if God gave the land of Canaan to the Israelites, and then in restoring them in the last days causes them to *purchase with money* the very country which he has given them, then his dealings with the Latter-Day Saints are on a par with his dealings with Israel. And if Paul preached any thing contradictory to this way of doing then let him be accursed. It may do for Mr. R., in some of his wild freaks of lunacy to think the gospel of Paul authorises him to withhold from Cæsar the things that are Cæsar's, and to undertake to enter upon the lands of others without purchasing them, but the inner walls of a prison or mad house would soon show him his fanaticism.

But, says Mr. R., the poor are excluded; none but the rich can have an inheritance with the Saints, because money is required for land. Query. Will the rich only have inheritance in the land of Canaan at the restoration?

To this perhaps Mr. R. would answer that in the return of Israel the money of the rich will purchase land for the poor, and that the law of God will require them to divide with each other. Well, then, the same answer will apply to the Latter-Day Saints. But here again we shall bring Mr. R. to answer Mr. R.'s objections. On page 10th Mr. R. quotes from the law of Christ given to the saints as follows:—"If there be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, it shall be kept to minister to those who have not, the residue to be kept in my storehouse to administer to the poor." Again, he quotes, page 11th, a law of Christ given to the saints, commanding them to appoint to the saints "their portion, *every man equal according to their families.*"

Now, Mr. R., can you as a man bound to eternity, justify yourself for saying on page 2d that the laws or rules of the saints hold out an inheritance only to the rich, and then quote what you have quoted, as the laws of the same saints, on page 10 and 11 of your work?

Mr. R. remarks on spiritual gifts, that every member in Paul's day immediately received one or more of the spiritual gifts. This assertion needs proof. It is true that the manifestations of the spirit was given to every man to profit withal: but to say that every man had an outward and visible gift immediately is saying too much. There were many gifts which were not so manifest to others as to those who received them.

Mr. R. seems to think the church in his city are deficient in some of the gifts as yet; and I think probably it is the case, for it is in its infancy, but there is room for it to grow "till it comes behind in no gift." He asks if the signs follow us? to which I reply, yes, as far as we exercise faith and obedience to the commandments of the gospel. I have seen some hundreds of sick healed in the name of

Jesus, in almost every country where the Saints have planted the truth. I have seen and heard thousands of men and women speak in tongues and interpret them, and have heard them preach the word of wisdom, and the word of knowledge, and relate their visions, and prophecy. And I can say of a number of the Churches that they come behind in no gift, but I presume Mr. R. did not receive much of the spirit while a member of the Church of the Saints; and I presume he never will in any Church till he is more *honest* and *consistent* in his religious views.

He complains that the Church of the Saints have added many offices not mentioned in the New Testament. He then mentions "revelators," "councils," "patriarchs," and "priests after the order of Aaron."

Revelators and councils were had in the New Testament church, and patriarchs and priests of Aaron are promised in the restoration of Israel. "I will restore their councillors as at the first, and their judges as at the beginning;" "I will take of them for *priests* and for *Levites*. (See Isaiah, last chap., also Malachi III., 3). A patriarch means father, and was known in the New Testament under the name of Evangelist. Mr. R. complains of the American apostles showing no signs and wonders and mighty deeds. To this we reply that there are tens of thousands who witness to the contrary, and their testimony is as good as his.

He complains that we require faith of people who would be healed, as though this was a false doctrine; but Jesus Christ could do no mighty work in one place because of their unbelief; and in another place it is written—"Lest they should see with their eyes, and hear with their ears, and be converted, and I should heal them." So, it is Mr. R. and Christ that must settle this question, as they are the persons at variance on the subject.

Now as to all the prophets working miracles as a proof of their divine mission, it is expressly said that John did no miracle, and that there was no greater prophet born of women, and it was condemnation to reject him or his baptism. Mr. R. would reject John for the want of the necessary proofs. He reminds us of the people of whom Jesus complained, saying—"John came neither eating nor drinking, and ye say he hath a devil. The Son of Man came eating and drinking, and ye say, behold a gluttonous man and a wine bibber, a friend of publicans and sinners." So it is with Mr. R. If a prophet were to do great signs and wonders then he (Mr. R.) will quote the text which he has quoted on page 12th, how false prophets should arise, and show great signs and wonders; but if there is not sufficient signs and wonders given, then they are no prophets, but imposters.

Mr. R. brings forward the case of the lame man at the gate of the temple as an instance of a person being healed without faith. But I would simply ask what but the strongest faith could have induced him to make the attempt to arise and walk, seeing he never walked during a troublesome life of 40 years? Indeed, if he had not faith, he would have laughed them to scorn for requiring such a thing of him. Mr. R. feels himself under peculiar obligation to try them who come as apostles, but he seems ignorant of the only means by which a man or Church is qualified to try apostles, viz, the Holy Spirit of truth, which guides into all truth. Now, my dear sir, this trying apostles, upon which you so much dwell, had nothing to do with the world in general, who had the beam in their own eye, but the language was addressed to the Church of God at Ephesus, who had receiv d the Holy Spirit through the ordinances under the hand of an apostle, viz. Paul. Now this Church had by the spirit of truth tried them who said they were apostles and were not, and had found them liars. So if Mr. R would know a man's apostleship he must know it by the *spirit of truth*, and not by the *great signs* and *wonders* which may be performed either by an apostle or a private member, or even by a false prophet.

Mr. R. accuses Mr. Smith of calling himself the president of the high priesthood. Mr. S. has never called himself by any such title. If the God of heaven has spoken by revelation, and has chosen a man to office, it is false to say he calls himself by that title. Again he says, Smith calls himself the head of the Church. This is also a mistake. Mr. S. never called himself the head of the Church. The text alluded to by Mr. R. points out a certain office, whether filled by Mr. Smith or any other man, which office "should possess all the gifts of God which he bestows upon the head of the church;" as much as to say he should be like unto Christ, and possess all the gifts which Christ himself possessed, for it is well understood that Christ is the head of the Church. But it is evident that a man may possess all the gifts which Christ did possess, from the fact that he has promised that "he that believeth in me, the works that I do he shall do also." Of course, then, the man who does the same works that Jesus Christ did will possess the same gifts.

Mr. R. draws the following comparison to prove that Smith is not like unto Moses, after falsely accusing him of pretending to be like unto Moses:—

He says, Moses gave sufficient signs by which the people believed him, and Smith does not. But I do not see that Smith finds any difficulty in getting the people to believe him, indeed his success in this respect is far greater than that of Moses, for even in his youth he is hailed as a prophet by tens of thousands, extending over near half the globe. But I think the two will contrast to better advantage after Smith has had a career of 120 years, as Moses had. It is very unjust to compare a

youth of 30 to a man of a hundred and twenty. But now to Mr. R.'s contrast of the two.

He says, "Moses drowned the enemies of his disciples in the Red Sea, and delivered all who had been baptised unto him from their power; but Smith's disciples fled, and fell before their enemies, and he had no power to deliver them who had been immersed into the Church of which he is the head. Moses provided water and bread for the people in the wilderness; Smith's bank failed and took the bread ont of the mouths of the people. The earth opened and swallowed up the enemies of Moses; according to Smith's testimony the earth drunk the blood of his disciples, while his enemies escaped unhurt.

Now, Mr. R., I presume you acknowledge that Jesus Christ is in Scripture justly compared to Moses. Now let us try your contrast to Christ and Moses, and see if it fits any better than it does between Smith and Moses. Moses drowned the enemies of his disciples in the Red Sea, and delivered all who had been baptised unto him from their power; but Christ's disciples fled and fell before their enemies, and Christ did not deliver those who had been immersed into the Church of which he was the head. Nay, more, they killed Christ himself, and also killed James and Stephen, and Paul, and even Peter, who held the keys of the kingdom, and even John they banished to a desolate island, as if counteracting the commandments of him who had sent him into all the world.

Moses provided water and bread for them in the wilderness. Christ, though sometimes providing bread for his disciples, at other times suffered hunger, and his disciples, too, not having where to lay their heads.

The earth opened and swallowed up the enemies of Moses. The earth drank the blood of Christ and his disciples, while their enemies escaped unhurt.

Now, Mr. Rollo will admit that Christ was like unto Moses, and that Smith differs entirely from Moses; but when he comes to point out the difference—behold! it is in those very points where Christ and his disciples differed from Moses. And yet Mr. R. is an honest impartial judge, at least in his own estimation, and complains bitterly that these modern apostles will not submit to come to Edinburgh that they may be judged, and tested by so high and impartial a standard as the unprejudiced, impartial, and clear-sighted judge Rollo, who at one moment charges the Saints of murder for defending their rights, and the next moment sets them down as false prophets for letting these same enemies escape unhurt.

Mr. R. asserts that O. Cowdery, one of the three witnesses to the Book of Mormon, is declared in the Book of Doctrine and Covenants (sec. 28) to be unworthy of trust. This is not so. The quotation has no allusion to O. Cowdery's trustworthyness, but rather to the necessity of some one going with him as he had a long journey of 1000 miles to travel through a wild country with a sum of money.

On page 5 Mr. R. sums up every manner of evil which has been spoken against us for Christ's sake, and then says such a multiplicity of evidence against it must completely outweigh the testimony of the witnesses in its favor. Here again he comes in direct contact with the rules of Scripture. "Woe unto you when all men shall speak well of you, for so did their fathers of the false prophets." Blessed are you when men hate you, and speak ALL MANNER of evil against you falsely for my sake, &c. The signs following the believer is not more in accordance with the promises of Jesus Christ than the fact that all manner of evil will be spoken of them, and that they will be hated of all men.

The Jews of a foreign synagogue said unto Paul "as for this sect it is everywhere spoken against." Now if Mr. Rollo had lived in the days of Paul, he would have said that such a multiplicity of evidence was quite sufficient to outweigh the testimony of Paul and others.

Mr. R. represents us as saying that the promises and blessings to Joseph, Ephraim, &c, have been fulfilled; but this is a mistake. We say that they are now to be fulfilled; the Lord making (the American Indians) "her that halteth a remnant, and gathering her that has been afflicted, and making her that was cast *far off* a *strong nation*, and reigning over them in Mount Zion, from henceforth, even for ever."—(See the Prophecy of Micah.)

Mr. B. quotes Zechariah 14th, "And all the families of the earth shall go up to Jerusalem once a year and do homage." By an unreasonable translation of the Hebrew word *Arates*, which signifies earth or land, Mr. R. is led into one of the most ridiculous blunders, namely, that the inhabitants of the most inland parts of America are all to perform a journey to Jerusalem every year, making them a journey of two or three thousand miles on the continent of America, three or four thousand more aross the ocean, and then two thousand more up the Mediterranean sea, in all at least seven thousand miles. This doubled by going and coming, would make fourteen thousand miles that every man, woman, and child must perform every year to appear at Jerusalem. All this Mr. R. can believe, sooner than believe that America will have a sanctuary of its own and a holy city for the resort of its tribes and nations.

Well, Mr. R., the Latter-Day Saints cannot stretch their marvellousness enough for to believe this; so, to avoid this extraordinary stretch of the marvellous and unreasonable, they take the liberty of translating the Hebrew word *Arates*, *land* instead of *earth*, in this text. It will then read thus: "All the families of the *land* shall go up once a year to Jerusalem," &c. This does not transgress the laws of the Hebrew language, and at the same time renders the fulfilment of the prediction possible.

Mr. R. complains of the use we make of the 37th of Ezekiel, in regard to the stick of Judah, meaning the Bible, and the stick of Joseph, meaning the Book of Mormon; but it is sufficient to say that these two sticks evidently had allusion to writings,—and that the Bible is a record of Judah or of the Jews is so manifest as to need no proof—and that the Book of Mormon is the writings of the seed of Joseph is equally evident, and that a man of the tribe of Joseph is the person into whose hands it was committed for translation is established beyond controversy. (See Lehi's blessing upon his son Joseph.)

Mr. R. says, "Paul tells us that the Gospel was kept secret since the world began: to which we reply that if Paul tells that, he tells an *untruth*, for Paul tells that the Gospel was preached unto Abraham, that it was preached to the Children of Israel in the wilderness in the days of Moses, and that life and immortality were brought to light through the Gospel. Enoch, before the flood, had a knowledge of life and immortality, and therefore must have had the Gospel. Melchisedek was a priest after the same order that Christ was, and therefore must have had the Gospel; and John says, "That which was from the beginning declare we unto you." Will Mr. R. tell us where "Paul says the *Gospel* was kept secret since the world began?"

He quotes a text which says that there were other ages in which it was not made known that the Gentiles should be *fellow-heirs*; but in this text he does not even hint that the *Gospel* was not made known to other ages; and indeed it was made known to Abraham and to the prophets of old that the Gentiles should be fellow-heirs with Israel, for the promises to Abraham, Isaiah, and others, are as plain on that point as the promise to Nephi; so that in the text quoted from Paul it is evident that he only alluded to the blindness of the Jews and others, who did not understand the prophets.

The Scriptures, in declaring Canaan to be the glory of all lands, was not contrasting that land with America, as to which was the best, but was contrasting it with lands known to the ancients, among whom that book was written. But it is now self-evident that America is, in many respects, better than Canaan, both as it regards its extent and the richness and variety of its mineral and vegetable productions.

Mr. R. says the Book of Mormon describes the world as receiving the Holy Ghost, in order to make them Christians; this is not so, and the quotation which is brought to prove it is a garbled one. If quoted in its fulness, it only goes to show that the *Saints*, not the world, had a general out-pouring of the spirit to prepare them to receive the word at the time of Christ's coming. (See page 286 of the Book of Mormon.)

Mr. R. brings two quotations from the vision of Nephi, recorded on the 123rd and 124th pages of the Book of Mormon, because it speaks of Christ and baptism in the past tense, when it was yet future. He calls it an imposition, and something which must have been written after Christ; but the vision there recorded explains itself clearly, and Mr. R.'s misrepresentations must have been wilful.—Nephi first had a vision of Christ and his baptism, which he foretells was yet future; and then speaks of it in the past tense, the same as Isaiah, who speaks of the death of Christ in the past tense many hundred years before his birth, saying, "He was led as a lamb to the slaughter," &c.

Come, Mr. R., come out infidel at once, and say Isaiah was an "imposter," and that his book must have been written after Christ.

Mr. R. quotes Hebrews, where Paul is made to say that "If Christ were on earth he could not be a priest." Now, Mr. R., we would have you tell us whether Christ as a priest offered sacrifices on *earth*, or whether it was in *heaven*. If Mount Calvery, where he offered an atonement of his own blood, on the tree, was on *earth*, then Paul has been made by translators or copyers, to say what he never said; for it was on *earth*, not in *heaven* that Jesus Christ offered his great and only sacrifice for sin; and Paul knew this fact too well to have said the contrary.

Mr. R. quotes Heb. viii., 12, "the priesthood being changed there is of necessity a change of the law." He then complains of the Book of Mormon for a change of priesthood, for many years before Christ, without any change of the law till Christ came. To this we would reply, that Christ was under the law during his whole ministry in the flesh;* and it was under the law that he, as a high priest, offered sacrifice. Therefore, the same objection would apply equally to the Bible as the Book of Mormon.

He complains bitterly of our not keeping the commandments given us in the Book of Covenents to publish it to the world. To which we reply that it has been published to the world till out of print.

Mr. R., be patient; three printing establishments have been destroyed for us in ten years, by the cruelty and violence of men who were inspired, by such misrepresentations as you have published. The Lord is not so hard a master as Mr. R., he his willing to give us time.

Mr. R. pretends to quote a passage from the Book of Covenants, sec. xvi, 16. This is a mistake of his; the passage is found in sec. xiii 16. But if this misprint were all we could charitably pass over it; but he quotes the passage wrong, and turns it into another meaning altogether.

He makes it read thus: "Thou shalt take the things which thou has received, and which *may be given* unto thee in my scriptures for a law." "The passage reads, "*have been given*" instead of "*may be given*," the true text referring the church to the *scriptures* for their guide, the false quotations guiding them to some thing which should be.

* The Law Dispensation was in force till the *Death* of Christ.

Mr. R. says we have a law for all surplus properties to be put into Smith's store. This is *false*. Smith is not a *Bishop*; neither has he anything to do with the store house or dividing; that is attended to by the Bishops and their councellors; and Mr. Smith is bound by the same law, to contribute his portion to the store house, if he has any to spare, for the poor. This answers the objection of Mr. R. in regard to profits on the Book of Mormon, if there were any profits on it.

Mr. R. quotes a prophecy of A. Campbell, as follows: "Smith will purchase some land, and then it will be commanded by the Lord that all who do not help to build and inhabit the new city upon the said lands shall be utterly destroyed in the impending vengeance." He then adds, "this prophecy has been fulfilled in the building up of Nauvoo." *This is* almost as near the truth as the other statements.

The land in and about Nauvoo is not purchased by Smith, except a small portion, consisting of one farm and house; the rest is purchased by individuals, and so far from commanding every body to settle there on pain of utter destruction, the saints have something near a dozen towns and villages, besides large farming interests in different parts of the country; and all as much under the sanction of Mr. Smith as Nauvoo.

So I pronounce Mr. A. Campbell a false prophet, and Mr. R. a publisher of lies, in order to establish his predictions.

His remarks in reference to a bishop on page 12, as referring to Mr. Smith needs no answer, as Mr. Smith, to whom he refers, was *never a bishop*. Neither does he hold any military office, as is conjectured by Mr. R. Lastly, we are represented as saying that the angel spoken of in Rev. xiv has accomplished his mission. We say he has not accomplished his mission, but only commenced it; it will be completed by the great sound of a trump, sounding the gospel in the ears of all living.

POETRY.

THE GATHERING OF ISRAEL.

BY MRS. TINSLEY.

(From the Monthly Chronicle for April.)

A sound hath pass'd through the nations, heard
By the heart alone, when its depths are stirr'd;
Mightier than that of storm-lifted seas,
Than the tempest's rush amid forest trees;
Mightier than sorrow's earth-born cry,
Than the shout of kings to victory:
And, still, where its tale hath gone,
A voice to the breeze is cast,
"On to Jeruslem, brothers, on!
We have gain'd our home at last!

"Lift up thine head, O Israel! yet
From the depths of the darkness round thee set;
Rejoice, for the chosen of the Lord
Have listened once more to His living word;
Calling them forth from the nations round,
To the hallow'd rest of their father's ground:
And still, as the goal is won,
Let the thrilling shout be past,
On to Jeruslem, brothers on!
We have gain'd our home at last!

"Was the scoffer strong in the days of old,
Fenced by his idols of dust-won gold,
Mocking their hope, while his footsteps trod
With the prophet-gather'd hosts of God?
Heed him not now in the times that be,
For ours is no common destiny;
But ,with true armour, won
From the stores of the mighty past,
On to Jeruslem, boldly on!
We have gained our home at last!

"Did the desert of old yield its gushing wave,
For the pilgrim-fathers their thirst to lave?
Did the vision of God before them stand,
Guiding their steps to the promis'd land?
And shall we, their children, all forget
That this mighty arm is our refuge yet?
No! by the hope whereon
We have lean'd through the stormy past!
On to Jeruslem, brothers, on!
We have gain'd our home at last!

"There flow the waters that flow'd of yore,
Washing no trace from the hallow'd shore;
There rise the hills where our fathers bow'd
When the voice of God shook the riven cloud;
And the boughs of the stately cedar thrill
With that holy breath, for it stirs them still:
And we, are we call'd upon
By a voice to the desert cast?
On to Jeruslem, Israel, on!
We have gain'd our home at last!"

To CORRESPONDENTS—Several interesting communications are on hand, which will appear in our next. One from Brother Curtis, from Cheltenham, containing an article or two from the *Free Press*, on the subject of Brother C.'s late trial for blasphemy, in which he was honourably acquitted.

LIST OF PUBLICATIONS.

Sold at No. 47, Oxford-street, Manchester.

	s.	d.
Book of Mormon ..... price	5	0
History of the late Persecution of the Latter Day Saints in America	1	6
Poems and Treatise on the Regeneration and Eternal Duration of Matter	2	0
Star, vol. 1st, bound, 12 monthly Nos.	6	0
Star, 1st 2d and 3d Nos. vol. 2nd, each	0	3
Hymn Books	2	0
Replies to Rev. Mr. Bush, and others or 4s. per 100	0	1½
O. Pratt's Tract—Remarkable Visions,	0	4
H. C. Kimball's Journal	1	0

☞ A new tract of 12 pages, entitled A Letter to the Queen, designed for general circulation, price, single.... 0 1 or 4s. per 100

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 4. AUGUST, 1841. VOL. II.

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COMMUNICATIONS.

LETTER FROM JOSEPH FIELDING.

Preston, June 20, 1841.

Dear Brother Pratt,

It is now four years since I, with six of my brethren, left America, to bear the glad tidings of the fulness of the gospel to my native land; and as I expect in a short time to return to my home, for so I may call it now, I have a desire to express my feelings and to bear my testimony to the Saints, my relations, my neighbours, and the whole world, to those important things which are now agitating the nations who have heard thereof, and must shortly be heard by every ear, and penetrate every heart.

But allow me, first, to look back on a few years that have gone by, for as my family have been well known in this land, the name of my parents, I feel confident, would not weaken my testimony. John and Rachael Fielding were natives of Yorkshire, but in the course of divine providence they removed to Bedfordshire, where, as farmers, they spent at least forty years of their lives. Most of this time my father was a local preacher among the Methodists, in which work he laboured with all diligence, frequently riding from ten to thirty miles on the Sunday, to teach the truth of God as far as he knew it. So much did he labour that the society judged it right that he should receive something from the church for his labours, but this he refused to take. At least fifty years he walked uprightly in the sight of all men, being an example of honesty and devotion to the world. Like Cornelius of old, he feared God with all his house, prayed to God always, and gave alms to the people to the utmost of his means; and God in his mercy, by particular applications of scriptures, gave him promises, not as in the days of Abraham, for as there was no priesthood, and consequently no visions or prophecyings, the prophets and the seers having long been covered, and the visions of all having long been as the words of a book that is sealed, he only obtained a particular impression on his mind on an application of some promise made to the Former-Day Saints. We often used to think that we must be in some way related to the children of Israel, because we saw the dealings of God with us resembled his dealings with them, though of course far inferior, for the Lord did not personally visit us, neither did angels minister to us as they used to do in those days.

We were in our family nine children, all of whom, I believe, and our parents,

were at the same time members of the same society; but for several years before the death of my father, although he had been so long and so firmly attached to the Methodist cause, while he evidently increased in the spirit, and drew nearer to God as he drew nearer his end, yet he appeared to be entirely weaned from that body; in fact, he long lamented its corrupt state. He died in peace in the 77th year of his age, on the 3rd of March, 1836; my mother also fell asleep in great peace, with a smile on her countenance, being without fault before the world, on the 13th of October, 1828, aged 61. Their virtuous lives and peaceful deaths, must of course give real comfort to my mind. I suppose if Cornelius of old had died before he heard of the Gospel, his end would likewise have been peace, indeed where there is no condemnation there must be peace, and if men live up to the light which they have, having no means of obtaining greater light, there can be no condemnation, but still this is no proof that they had the full light of the gospel. There are many Jews at this day who never believed in Jesus as the Christ, that are as righteous, and enjoy as much peace as any of the different sects of professing Christians, and they as fully believe that their sins are forgiven; and who will say that they will be for ever lost any more than those of Christendom!

And when we look at the priestcraft, that awful and crowning sin of men, and often the most corrupt of men, to my certain knowledge, taking this honor to themselves, assuming the authority of the priesthood, the contention, division, and wickedness of that part of the world which is called Christian, how can we wonder that the Jews have not embraced their principles; but must we then set at nought the Gospel of Christ because men have been happy and died in peace without it? No; if so the Gospel would not need to be preached to the dead that they might be judged according to men in the flesh, &c. (see first Peter 4 & 6) I therefore conclude that all, both Jews and Gentiles, who have been without a covenant or a true priesthood, or under a broken covenant, must be judged, condemned or rewarded, on the same principle viz. according to their use or abuse of the light which they have had. But still no one can enter the kingdom of God without the fulness of the Gospel, for the Saviour says, "Verily, Verily, I say unto thee, except a man be born of water and of the spirit he cannot enter the Kingdom of Heaven." But God, who is rich in mercy and in wisdom, has devised means whereby his banished ones may be brought back, and those that wish to know how those who died without being born of water, &c. are to be admitted into the Kingdom, must come and obey the Gospel, the fulness of which has been restored in these last days, and they shall know the mysteries of the Kingdom of God.

I would here remark to the Saints, as a caution, that many will come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God with Abraham, Isaac, and Jacob, and the children of the kingdom will be cast out; therefore let us take heed lest we who have received the fulness of the Gospel and are become the children of the kingdom, should see this scripture fulfilled upon us; where much is given much will be required.

In 1832, by the providence of God, I left my native land to go to America, and it was the conviction of almost all my friends that the Lord had some special purpose in this thing My relations said they thought I was going to prepare something for the rest of the family. One little circumstance I will here mention. We, as a family, had always been in the habit of reading a portion of scripture, morning and evening, and on the morning that I with my sister bid farewell to my native place, we read as our regular lesson the 105th Psalm, and as the 17th verse was read, 'He sent a man before them, even Joseph,' &c. (that being my name) and taking it in connexion with our thoughts on the subject, our minds were particularly struck, and I went off as cheerfully as though I had been going home; the Lord was with me in all things. I set-

led in Upper Canada, and prospered in the things of the world better than I had ever done in my native land, though I had nothing to complain of there, for goodness and mercy have followed me all my days. After I had been there about three years, I, with my two sisters, who are now Sisters Smith and Thompson, in Nauvoo, and some of my neighbours, among whom was he who is now Elder John Taylor, one of the twelve, began to look more closely into the scriptures, from which we saw many things which had not been taught us; for instance, the first and second resurrection, the destruction of the wicked in the last days by the judgments of God, the coming of Christ to reign on the earth, in the millennium, and the apostacy of the Gentile churches: and as my house was a home for the Methodist preachers, one of the more prominent of them began to see these things and to preach accordingly, until he was threatened with expulsion, and rather than give up his living he consented to let those things alone, and preach like the rest of them, and he afterwards became a persecutor of the Saints.

We, as a little band, met together to read the scriptures, and to pray for light thereon; and our constant cry was that God would bestow upon us the Holy Ghost,—but when I once asked how do you expect it to come? my friends looked at each other, not knowing what to answer. I said perhaps it would come as a reprover for our pride, (for I thought they were not humble enough) when one, not the most humble, said, we don't care how it comes, so that we but receive it.

Shortly after this, Elder Parly P. Pratt came from Kirtland, over 200 miles, to make known the fulness of the Gospel to the inhabitants of Canada, not knowing where he should lay his head. Having some slight directions to brother Taylor, he was admitted into the meeting of my friends; but as he did not wish to intrude, he sat and listened to their talk, sometimes smiling, and sometimes weeping. He afterwards asked permission to speak, and it was granted, but his testimony was rejected by the greater part, and he was on the point of returning home,—he would go into the woods at the back of the town, and there pour out his soul before the Lord, that his way might be opened, and just as he was about to give it up, the Lord opened the heart of a widow woman, and she received him into her house. This woman had relations in the neighbourhood where I lived, who invited Elder Pratt to pay them a visit, but as soon as we knew of it, thinking it was another delusion like what we had before seen, we sent him word not to come; but as he had been invited he came, first to my house, but I told him he must keep to the word of God or it would not do for us. We had determined not to go to hear, but as he first came to our house our minds were the better prepared to go. He soon began to open the scriptures to us in a way that we never saw before, reminding us that we had bound him to keep to the word; of this he made a good use, and we could not object to it. Thus he soon gave us to see how the Holy Ghost was to be obtained, by keeping to the word. "Repent and be baptised in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. And they laid their hands on them and they received the Holy Ghost," &c. &c.; thus our minds began to see the Gospel in a new light, for although my father had been so long a preacher, and we had so long been reading the word, yet I never had seen things in this way, and how could we hear without a preacher? and how could they preach except they were sent? I, with my family, all in my house were soon convinced of the truth, and were willing to obey it, and after baptism Elder Pratt laid his hands upon us for the gift of the Holy Ghost, in a barn which was for some time our chapel.

I had long mourned because I could not keep the Spirit of God. I strove hard to do it, but it seemed to slip away again; and this was the experience of the Methodists there in general, but I can truly testify that from that time it

has been just the reverse. I did not feel any particular grief before, or any sudden joy after I was baptised, for I had been walking uprightly before God and man; but I soon felt within me such a peace and an increase of joy, and such light as I had never felt before, and this has continued to increase hitherto. Soon Brother Taylor began to speak in tongues, then Sister Taylor, then my sister; the sick were healed, and the Saints began to prophecy, &c. What could I wish for more as evidence that it was the pure Gospel of God.

About the same time some gentlemen came over from England to establish Mr. Irving's principles, which they did in Toronto, and many of our old friends joined them, and there was this difference between the two spirits,—we felt humble and full of love, and simple as little children, free to all men, friends or foes, but when we met them in the street who had been our brethren, they would not speak to us: at this we would smile, and be sorry. We were open to speak of those things we had received, and wished to speak upon them, but they would not give an answer to any question about their principles, and they lifted themselves up in pride. When the Saints began to speak in tongues, it filled the soul with joy and sweetness, but the other's (for they had what they called utterances) filled one with horror. Many embraced the Gospel in that part, and many more would have done but for the priests, by whom they were led.

Elder Pratt soon began to lay before us some of the things which were coming on the earth. He prophecied that great trouble was coming speedily on Canada; and others in the Church, in the spirit of prophecy, said that soon the steamboats would come loaded with rebels. My thoughts and feelings, yea my whole soul, as I may say, was entirely changed. I had thought that I would never move again but live and die on my farm, but again I began to think of getting out of the way, and the Lord opened my eyes even before I expected, so that when a commandment was given for some to go to England, I found myself all ready to start if I could see it to be the will of God, which was soon shewn me by prophecy, and if no one ever before was sent of God by prophecy and revelation, I know that I was: but for this I should often have been cast down, but the Lord has supported me at all times. I visited Kirtland, the place where the Saints were, and conversed with brother Joseph Smith, and with his father and mother, and with many of the Saints. Martin Harris, one of the three witnesses of the Book of Mormon, gave me a particular description of the plates and of the Urim and Thummim, &c. My sister bears testimony that her husband has seen and handled the plates, &c.; in short I see no reason that any one can have for rejecting this work. All things are coming to pass just according to what has been told from the beginning, and just in fulfilment of the Scriptures. But if we speak with confidence on this subject we are told that we are too positive. I ask, what man of God in all the Scriptures ever spoke any other way than positively? The truth is, men have become so bewildered amid the multiplied opinions of each other, and knowing that they cannot all be right, that they have given up all idea of certainty. There is no prophet, no seer, no revelation: they are covered, and certainty has fled, and all the wisdom of men cannot restore it. Not so says the Churchman, we know that we have the truth; not so says the Baptist, we know that we have the truth; not so says the Methodist, we know that we have the truth; and the Jews make the same claim, as also the sects; so like as if you should wish to know the true time of day, you should go into a watchmaker's shop, you look at one clock, it says it is 10, another says it is 11, a third says no, it is three, and another no, it is just 12. What the better are you, you ask then; what am I to do? Have you no sun dial? Yes, the Bible; and how is it that you cannot tell by it? You cannot say the dials differ; it must be that the sun does not shine. Well, if the Bible be the dial, what do you call the sun? What but the Holy

Ghost? Well, if the seers and prophets are covered, and the vision of all is become as the words of a book that is sealed, it must be that though you have the sun-dial of truth, yet the sun does not shine, and therefore you are still uncertain. Then if this be the case, I see no way but to go to the clock-maker as the Latter-Day Saints have done, and he will give you certainty. This is the way that our beloved brother, Joseph Smith did; he saw that all was uncertainty, and he was determined to know the truth, and went and asked of God, the maker of all things, in the name of Jesus Christ, believing that he could give revelation now as well as formerly. He asked in faith, and the Lord sent down an holy angel filled and surrounded with light and glory, and made known to him in plain and indisputable terms the true doctrines of the gospel of Jesus Christ. If you ask how I know this, I answer, from at least two credible sources,—first, the testimony of eye and ear witnesses, and second, because the Sun of Righteousness shines again on the dial of truth, so that there is no uncertainty in the matter, and as we who look through this medium are the dial pointing to one and the same line, we have one Lord, one faith, one baptism; we have come into the unity of the faith and the knowledge of the Son of God. The prophets and seers are no longer to be covered, the vision is no longer as the words of a book that is sealed, but the light of the glory of God has begun again to shine as in times of old, and it will shine brighter until the perfect day, until it shall cover the earth as the waters the graet deep; and, as we are no monopolists, we invite all men to come and look for themselves, and share in the blessings.

When I came to England I had never acted in any public capacity; I had scarcely spoken in public at all, but my brethren were as fathers to me, particularly Elder Kimball. They strengthened me and held me up, and, through the goodness and mercy of God, I have borne witness to the truth at all times and in all places where I had an opportunity, through Lancashire, parts of Yorkshire, of Bedfordshire, of Cambridgeshire, and the Isle of Man.

I have endeavoured to make and establish peace in the Church, and to teach them the principles of truth, and the order of the kingdom, striving to set an example before them of chastity, sobriety, and diligence, and of giving heed to council; and I do not know that any one can say that I have transgressed. I have always laboured to be as little burden as possible to the Church, and to make the Gospel as free as God requires it to be; and yet when I see the holiness and purity of God, and the importance and greatness of the work, I truly feel to humble myself before him, and to say, I am an unprofitable servant; and when I have looked at my infirmities and weakness, I have thought, if God would take my service and all that I have done in his cause, and set me straight, I would be content, and not to expect any reward, but then I have my reward daily in the increase of light and intelligence. To God be all the praise and the glory.

I have seen the work begun in the land of my nativity. I have seen it spread, until that which men looked upon as nothing, and prophecied its speedy end, has begun to trouble the nation. I have seen many of its opposers come to nought, and some smitten by the hand of God. Lies and slander against the truth have as it were darkened the heavens; the arrows of the enemy have flown in all directions; every avenue has been blockaded, but the truth is still leaning on its course, and according to the promises given us on our landing in Preston, truth is prevailing; the arrows and the spears only serve to keep the little stone clear as it rolls along.

I also wish to bear testimony to the uprightness and diligence of the elders who have been engaged in this great work. I am not aware that the world or the Church can justly lay sin to their charge. They have laboured with all diligence in building up the cause in the earth, and in carrying it forth in all its parts, and my prayers for them is that they may be supported therein to the end.

When we first came to England there were seven of us, if I may call myself one, but now there are, I suppose, about 7,000. The little one has become a thousand, and the strong one shall soon become a great nation. What hath God wrought?

Waft, waft ye winds his story,
And you ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole,
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

JOSEPH FIELDING.

Wakefield, Yorkshire,
28th June, 1841

Mr. Parley P. Pratt,

Sir,—I beg to apologize for the great liberty I take (being an entire stranger to you) in addressing you. My reason for the intrusion will be found in the following lines, and which I trust will be admitted as an adequate excuse for my doing so.

I am now more than sixty years of age. About 40 years since my attention was directed to the examination of the sacred volume, and trust I have learned something profitable from its contents. Amongst other subjects I have been led to believe that no man, or body of men, have been authorised by God to set up an hireling ministry, or to make the smallest alteration in the laws, &c. handed down by Christ and the apostles, as laid down in the New Testament, consequently that infant sprinkling and many things connected with the way of worship, the ministry, &c. &c. of the religious world (so called) were decreed by men, till at last the opinions and decisions of men are adhered to, and not the Bible, not considering that "The things that are highly esteemed among men are an abomination to the Lord." "In vain do ye worship me, teaching for doctrines the commandments of men." I have been also led (about ten years since) to expect, from the Scriptures, the second advent of the Lord Jesus Christ, (Acts 1st c. 2 v.; 3d c. 20 21 v.), but could not find any body of professed Christians who preached this doctrine, except the followers of John Wroe, of this town, and the believers in the late Joanna Southcote, with some clergymen of the Church of England. So fully was I convinced of the necessity of my being publicly baptized by immersion that I became a member of what I then considered to be a Scriptural Baptist Church, in Sunderland, in 1838, (where I had then been when out of employment) but to my surprise and sorrow I found they had no ear to hear of the second coming of Christ, &c. I was written for by my employer here at the close of that year, offering me employment again, and sending me money to bear my expenses, so I returned, but have not, and could not, with peace of mind unite with any sect. I have at times gone to hear, but was not profited. I could not, nor can I find what I want among them. I want primitive Christianity; nothing more or less. Alas! where is it gone? Matt. 28th c., 20 verse; Mark, 16th c., 16th, 17th, and 18th verses. Where are the signs following, or the *full* gospel of Christ?—the entire restitution of all things? the triumphant reign upon earth, visibly and personally, of the once despised Jesus? where the fulfilment of Matt. 16th ch., v. 18 (not prevail) c. 11, v. 27; John, c. 4, v. 24. Long have I cried, and wept, and prayed before the Lord, that he might in these latter days raise a people for himself, and direct me where to find them, yet still I am left to mourn and weep alone, with none to comfort me, or whose views are in accordance with mine in this town. About twelve months since I heard of a people called "The Latter-Day Saints," or Jerusalem Saints. I met something in the newspapers, of course ridiculing them. I was desirous to find out the particulars concerning them, but could not. Some weeks ago I heard that there was a printer in Manchester named Pratt, belonging to that people, and could learn no more then about his address. A few days have only elapsed since a book was brought to this town from Ashton and lent me, and which is entitled "A Letter to the Queen, touching the signs of the times and the political destiny of the world," and dated 28th May, 1841, signed Parley P. Pratt, and to whom I consider myself to be addressing this letter.

If circumstances would permit I would come to Manchester, so as to spend a Sunday there, and endeavour to make myself acquainted if possible with the particulars concerning your Church, which (if I am not greatly mistaken), I infer from your letter to the Queen, is that Church I have long wished to see established in the earth. Your letter to her Majesty I highly approve of in

every respect. As to the ancient record discovered in 1827 in America, (pages 8, 9, &c.) I believe what you say concerning it, because I believe you would not advance what you did not *fully believe to be strictly true*, particularly when connected with the promotion of God's glory.—Wishing and praying the Lord's cause to prosper among you,

I am,

Sir,

Yours respectfully,

JAMES WOOD.

INFORMATION TO EMIGRANTS.

(From Chambers's Information for the People, No. 18.)

The United States now occupy the largest portion of the North American continent, and offer a boundless field for the settlement of emigrants. Originally confined to the territory along the shore of the Atlantic, this great republic has extended its influence and power over nearly the whole of the regions speading westward to the Pacific. This vast territory, surpassing in internal resources, and nearly in dimensions, any of the empires of the Old World, extends from the 25th to the 49th degree of north latitude, and from the 67th to the 124th degree of west longitude. It measures in extreme length, from the Pacific Ocean to the Atlantic, 2780 miles, and its greatest breadth is estimated at 1300 miles.

The United States consist of three great natural divisions—the slope from the range of the Alleghany mountains to the Atlantic, comprehending the oldest settlements; the valley of the Mississippi, now in the course of settlement; and the slope from the Rocky or Chippewa Mountains towards the Pacific, which is still in a wilderness condition, and inhabited by Indians. The greatest wonder of this immense country is the valley of the Mississippi, which is considered the largest division of the globe of which the waters pass into one estuary. The Atlantic slope contains 390,000 square miles, the Pacific slope about 300,000; but this great central valley contains at least 1,300,000 square miles, or four times as much land as the whole of England. The valley of the Mississippi, into which the flood of emigration to the states is chiefly directed, is divided into two portions, the upper and lower valley, distinguished by particular features, and separated by an imaginary intersecting line at the place where the Ohio pours its waters into the Mississippi. This large river has many tributaries of first-rate proportions besides the Ohio. The chief is the Missouri, which, indeed, is the main stream, for it is not only longer and larger, but drains a greater extent of country. Its length is computed at 1870 miles, and upon a particular course 3000 miles. In its appearance it is turbid, violent, and rapid, while the Mississippi, above its junction with the Missouri, is clear, with a gentle current. At St. Charles, 20 miles from its entrance into the Mississippi, the Missouri measures from five to six hundred yards across, though its depth is only a few fathoms.

The Mississippi-proper takes its rise in Cedar Lake, in the 47th degree of north latitude. From this to the Falls of St. Anthony, a distance of 500 miles, it runs in a devious course, first south-east, then south-west, and, finally, south-east again; which last it continues without much deviation, till it reaches the Missouri, the waters of which strike it at right angles, and throw the current of the Mississippi entirely upon the eastern side. The prominent branch of the Upper Mississippi is the St. Peter's, which rises in the great prairies in the north-west, and enters the parent stream a little below the Falls of St. Anthony. The Kaskaskia next joins it, after a course of 200 miles. In the 36th degree of north latitude, the Ohio (formed by the junction of the Alleghany and Monongahela) pours in its tribute, after pursuing a course of 750 miles, and draining about 200,000 square miles of country. A little below the 34th degree, the White River enters, after a course of more than 1000 miles. Thirty miles below that the Arkansas, bringing in its tribute from the confines of Mex-

ico, pours in its waters. Its last great tributary is Red River, a stream taking its rise in the Mexican dominions, and flowing a course of more than 2000 miles.

* * * *

The capabilities of the Mississippi for purposes of trade are almost beyond calculation, and are hardly yet developed. For thousands of years this magnificent American river rolled its placed and undisturbed waters amidst widly spreading forests, rich green prairies, and swelling mountain scenery, ornamented with the ever-varying tints of nature in its wildest mood, unnoticed save by the wandering savage of the west, or the animals which browse upon its banks. At length it came under the observation of civilised men, and now has begun to contrubute to their wants and wishes. Every part of the vast region, irrigated by the main stream and its tributaries, can be penetrated by steam-boats and other water craft; nor is there a spot in all this wide territory, excepting a small district in the plains of Upper Missouri, that is more than 100 miles from some navigable water. A boat may take in its lading on the banks of the Chataque Lake, in the state of New York, within a short distance of the eastern shore of Lake Erie—another may receive its cargo in the interior of Virginia—a third may start from the Rice Lakes at the head of the Mississippi—and a fourth may come laden with furs from the Chippewa Mountain, 2800 miles up the Missouri —and all meet at the mouth of the Ohio, and proceed in company to the ocean.

Those whom we are now addressing probably inhabit the island of Great Britain, where the traffic of every seaport, every branch of inland navigation, has been pushed to its very limits, where every art is overdone, and where the heart of the ingenious almost sinks within them for want of scope for their enterprise. But here, on this wide-spread ramification of navigable streams, there is an endless, a boundless field for agricultural and mercantile adventure.—Within the last twenty-four years, the Mississippi, with the Ohio, and its other large tributaries, have been covered with steam-boats and barges of every kind, and populous cities have sprung up on their banks. There are now *sea*-ports at the centre of the American continent —trading towns, each already doing more business than some half-dozen celebrated ports in the Old World, with all the protection which restrictive enactments and traditional importance can confer upon them. The valley of the Mississippi, one of the greatest natural wonders of the world, will one day possess and comfortably sustain a population nearly as great as that of all Europe.

Such are the great natural divisions of the United States. Usually the country is divided into what are termed the Northern and Southern, or Free and Slave-holding States, in which the climate and habits of the people differ considerably. It is chiefly, and almost entirely, to the northern or free states that the attention of emigrants should be directed, because such persons will there have at once a temperate climate, more agreeable to their constitutions, and a greater scope for their industry in agricultural and mechanical employments. The Southern or Slave States afford no place for any except those who have capital to purchase both land and slaves; and the soil and temperature, besides, are adapted chiefly to the culture of tobacco, cotton, indigo, rice, and other tropical productions, in raising and preparing which the people of this country have no experience. Texas, a country on the south of the States in which slavery is tolerated, lately forming part of Mexico, possesses also, we fear, too tropical a climate for the comfortable settlement of emigrants from Britain.

THE COUNTRIES IN THE VALLEY OF THE MISSISSIPPI.

The climate of this extensive region is not unsuited to European constitutions, though perhaps requiring greater caution on a first arrival than in the old states, because, being an inland country, the heat of summer and the cold of winter are not softened by those breezes from the ocean which moderate the

temperature of islands and sea coasts. In marshy situations, and close by the banks of rivers, especially if the woods in the neighbourhood have been left uncleared, agues and fevers are not uncommon during autumn; but these with due caution, are seldom fatal, and are looked on by the inhabitants with little apprehension. None of the large towns have been set down in unhealthy situations; and the settlers, in selecting lands, can at present have their choice of fine upland grounds, which are not liable to any disease.

With this drawback, which it was necessary to state at the onset, the region we have now mentioned presents a scene of promise to the industrious settler which is hardly to be equalled. The greater part of the land is a fine black mould; in some parts, particularly the river sides, where the grass continues rank all the year, it is covered with heavy timber; in others, where burning of the dry grass in summer prevented the growth of trees, it lies in fine meadows, called *prairies*, and in the hilly or rather *knolly* districts (for the land is generally flat), there is a growth of shrubs and underwood. The soil of the last portion is lighter than the others, but still it is excellent, and in that fine climate produces every kind of crop abundantly. These situations, too, are often the healthiest, in a degree which compensates for their inferiority in point of richness to the carse and meadow lands: it is even said that they are the best lands for growing wheat. The natural productions of the country are in the principal matters the same as those of the other states—Indian corn, wheat, oats, barley, buck wheat, potatoes, sweet potatoes, and rye. Of these, oats, barley, and buck wheat, are, we believe, hardly natural to the climate, and do not thrive so well; but to make amends there are tobacco, cotton, hemp, the papaw tree, the tomato, and other productions, which are not cultivated in the north of America or in Britain. Wheat produces a good and sure crop of about thirty to thirty-five bushels of 60lbs. per acre: it is not uncommon to have it weighing 66lbs. Of this country Mr. Shirreff says—"All the rivers of magnitude in the valley of the Mississippi seem to have occupied at a remote period higher elevations and wider channels than they now do, called first and second banks, and the flat space on the margins of their present channels passes by the name of *bottom*, which generally consists of alluvial depositions, yearly augmented by the overflowing of the waters at the melting of the snow." This valley is indescribably rich, the soil of considerable tenacity, and some Indian corn he estimated at twenty feet high. Mr. Sherreff, however, differs from Mr. Flint in his opinion of the prairie ground, he considering them as by no means so fitted for cultivation as the same kind of land in Illinois. Most travellers agree in describing the countries of the Mississippi as peculiarly suited for agricultural pursuits.

Mr. Flint mentions, as a proof of what can be done in this country by industry, that he met a settler who had that year raised nine hundred bushels of Indian corn and wheat by his own individual exertions. Mr. Flint had previously heard of a negro, settled on the prairies near Vincennes, who had the same year raised one thousand bushels. The soil is well adapted for growing the European vegetables; as a proof of which, we find it mentioned that cabbages grow to the size of 13 and 17½ feet in circumference: those of 9 feet round in the head are common. Parsnips, carrots, and beets, are remarkable for their size and flavour; peas excellent and very prolific; onions are raised with no other trouble than sowing the seed, and keeping the ground clear from weeds. The following extract from the memorandum of a naturalist in that country, will give an idea of the periods of the seasons:—April 1st, Peach trees in blossom. 2d, Asparagus in blossom. 3d, Peas, beans, and onions planted.—10th. Spring had completely opened, and the prairies were green. 18th, Lilac and strawberries in bloom. 27th, Lettuce and radishes fit for use. 30th, Roses and honeysuckles in full bloom. It is

mentioned, also, that turnips, sown on the 10th September, will grow to a very large size before winter. Besides its capability for rearing grain, &c., it is one of the best cattle-feeding countries in the world. "A farmer," it is said, "calls himself poor with a hundred head of horned cattle around him." Hogs, from the abundance of all kinds of vegetables, are reared and fattened in great numbers; and the demand at New Orleans affords a ready market for all. Nothing is more common than for an Illinois farmer to go among his stock, shoot down and dress a fine "beef" (as they call the ox), whenever fresh meat is wanted. This is often divided out among the neighbours, who in turn kill and share likewise. It is common at camp meetings *(tent preachings)* to kill a "beef" and three or four hogs for the subsistence of friends from a distance. A three-year-old heifer is fed to about 423lbs. (whole carcass), and sells for 5½ dollars, or 24s. 6d. By the 1st of June or middle of May, the young cattle on the prairies are fit for the market. Common cows, if suffered to lose their milk in August become fit for table use by October. Every farmer, besides his own land, has the range of the meadows around him, both for his cattle, hogs, turkeys, and poultry, so that they are reared in immense numbers, and at small expense. They are purchased readily, both, as mentioned formerly, for the New Orleans market, and by drovers, who take them to the east coast, Philadelphia, &c. This district affords, indeed, the chief supply of live-stock for the Union. Altogether, the fertility of the country, and the abundance of its natural productions, are such that the inhabitants are afraid of not being believed in mentioning them to the other Americans. These statements may appear somewhat overdrawn, but all the favourable impressions which had been made concerning this country by the reports of former visitors have been confirmed in the most satisfactory manner by Mr. Stewart, of Dunearn, who passed through the whole territory in 1832, and conversed with the most intelligent and its inhabitants of public men. His account agrees in every thing with what we had previously heard of the great fertility and growing importance of the country.

ILLINOIS AND INDIANA.

The tide of emigration has for some time been setting towards the western countries, and amongst these Illinois is conspicuous for its great extent, and the general fertility of its soil. This state is 382 miles long and 154 broad, with an area of 58,900 square miles. It is bounded on the north by the Wisconsin or north-west territory, on the east by lake Michigan and Indiana, on the south by the Ohio, and on the west by the Mississippi. The whole country is described as a very gently inclined plain, very level, no height reaching above 600 feet. It is nearly all prairie, with a few groves of timber widely separated from each other, and deeply indented with ravines whose sides slope into low round hills. Illinois is favourably situated with regard to water communication. On one side it has the Mississippi as its boundary, on another side the Ohio and Wabash; to the north it is washed by Lake Michigan. The Illinois, from which the state receives its name, connects Lake Michigan with the Mississippi; Rock and Kaskaskia are also navigable rivers; and besides these there are numerous boatable streams.

The soil of this state resembles that of Ohio, but with less irreclaimable land. On this subject Mr. Shirreff says—"The soil of Illinois is variable, and the different habitations of the varieties of the sun-flower, and other tall-growing plants, often distinctly marked changes of soil on the prairie. The prevailing soil between Chicago and Springfield was black sandy loam, and occasionally considerable tracts of clay or heavy loam intervened. In this distance of nearly 200 miles, I did not pass over in all ten miles of bad soil, which was light-coloured sand. The surface, which is forest, oak openings, or prairie, has no relation to quantity of soil, all of which abound with soils of every description." These prairies are covered with grass three or four feet high, which is burned

annually, either being set on fire wilfully or igniting from natural causes. No danger is apprehended from this burning, the ploughing of the ground around a dwelling being sufficient to prevent the fire from spreading so far, and the grass, being perennial, comes up again in spring.

The productions of Illinois are Indian corn, wheat, potatoes, cotton, hemp, flax, &c. Fruits, such as the grape, apples, peaches, gooseberries, &c., arrive at great perfection, and the silk worm has been found to succeed well. In the wooded parts the trees exhibit a luxuriant growth, and are often seen of an enormous size. The mineral productions are of great value, consisting of lead, coal, copper, and lime, and good building stone. The lead mines, which were opened in 1821, are situated in the north-west corner of the state, at a place called Galena, on the Fever River. Salt is also manufactured extensively at Shawneetown in Gallatin county; and other salt springs have been discovered in different parts of the country. The climate of Illinois does not differ very materially from that of the other states in the same latitude; from its lower situation it is perhaps milder. In the southern parts the winter is said seldom to exceed six weeks; in the northern parts, again, it is sometimes very severe, but not of long duration. Settlers on their first arrival are apt to be attacked by bilious fever, but with proper care as to clothing and diet this may be avoided. A disease called the *milk sickness* frequently attacks the cows in this country, and has often proved fatal to man, from drinking the milk of the diseased animals. It is supposed to be caused by the cows eating the leaves of a poisonous grape, which might be easily prevented by rooting out the plant from around a farm.

Mr. Shirreff speaks very highly of this country as a field for emigration, being of opinion that there is no country in the world where a farmer can commence operations with so small an outlay of money, and so soon obtain a return. This arises from the cheapness of land, and the facility with which it is cultivated, there being little or no forest land to clear. Mr. Shirreff makes a statement of the expense of purchasing 200 acres of land, fencing forty acres, ploughing and sowing eighty, harvesting, building houses, and maintaining family, which he estimates at 1604 dollars, equal to £340 17s. With this expenditure is obtained the dairy produce of four cows, the improvement of eight cattle grazing on the prairie, and 3200 bushels of Indian corn, besides vegetables, and the improvement of pigs and poultry. Next year the settler might plough 80 acres more; and in eighteen months after settling, would have expended £484 4s., and reaped 6400 bushels of Indian corn, and 1600 of wheat, besides abundance of vegetables, dairy produce, beef, pork, and poultry. In this statement, Mr. Shirreff has stated the produce at 22½ bushels per acre, which is lower than what he was told land in Illinois generally yields.—He supposes, also, that the farmer and family only attend to the cattle; the ploughing,&c. being performed by contract. In the case where the farmer himself works, he estimates the purchasing, fencing, ploughing, sowing, &c., of 80 acres at 609 dollars or £130 sterling and for this the farmer reaps 2400 bushels of Indian corn, 675 bushels of wheat, and receives the dairy produce of one cow, pigs, and poultry, with abundance of vegetables.

Grazing is extensively carried on in the prairies of Illinois, the cattle being sent to New Orleans in great numbers. "With an unlimited range of pasturage for the rearing of cattle," says Mr. Shirreff, "and Indian corn at 15 cents, or 7½d. per bushel, the farmer might comfortably live by stock without cultivating any portion of the land."

The capital of Illinois is Vandalia,* which is situated on a high bank of the river Kaskaskia, in the midst of a rich and thriving country. There are also several other towns rapidly rising into importance, such as Edwardville, Car-

* Now removed to Springfield.

lisle, Kaskaskia, &c. The state of Indiana resembles Illinois, but contains a greater portion of waste land. The land is mostly prairie, and the country is well watered by numerous rivers.

MISSOURI.

The state of Missouri is separated from Illinois by the river Mississippi, which flows along its east and north-east sides. It contains considerable diversity of soil, being in one part hilly, and in others marshy; but for the most part it is good prairie land. Its means of internal commerce are great, from the Missouri and other rivers flowing through it. Mr. Flint says of its soil—"This state possesses lands already fit for the plough, sufficient to produce wheat enough for the whole of the United States. Prairies of hundreds of thousands of acres of first-rate wheat lands, covered with grass, and perfectly free from shrubs and bushes, invit the plough; and if the country were cultivated to a proper extent, it might become the granary of the world." The climate of this state is changeable; the winters are sometimes very severe, and the summers extremely warm. In several parts of this state the climate is unhealthy, owing to swamps and lakes; but in the mountainous tracts the inhabitants enjoy good health. The staple agricultural productions are wheat, Indian corn, with the usual fruits of warm countries. Cotton is cultivated in the south-east section, along with tobacco; and hemp and flax are becoming important articles of produce. This state has been long celebrated for the immense deposits of lead ore found among the hills. There is one district, extending over nearly 100 miles, which is particularly distinguished for its lead mines. The ore is found imbedded in masses, and appears evidently to be a deposit. Coal is also found in several parts of the Missouri, as also iron ore, manganese, zinc, &c. The chief town in Missouri is St. Louis, pleasantly situated on an elevation close to the Mississippi. It is a thriving place, rapidly rising to importance, being the port at which all vessels arrive from New Orleans, &c.

The foregoing extract is generally correct, and cannot fail to afford the most cheering information to the thousands of Europe who have no prospect of home, inheritance, or sustenance for themselves and their children in their own native country. With what joy and thanksgiving the poor and the meek of the earth will hail the welcome news of a country where they can sit under their own vine and fruit tree, and suffer no more reproach of famine among the heathen.

We shall now proceed to give such particulars in regard to the journey as may be needful.

Those intending to emigrate will do well to take no furniture with them except the necessary articles of beds, bedding, wearing apparel, pots, cooking utensils, &c., which will come in useful both on the ship and on the steam-boat, and after they arrive. Do not be encumbered with old bedsteads, chairs, tables, stands, drawers, broken boxes, worn out bedding, soiled clothing, rusty tools, &c.; but provide a great plenty of good and substantial wearing apparel, bedding, &c., consisting of every necessary article of manufactured goods both for men and women, because these things are much dearer in Western America than in England, and no duties will be charged by the American government on wearing apparel already made up, even if each passenger has several suits of clothes. Every thing which is not designed for use on the passage should be carefully packed in strong boxes or trunks. Emigrants will not have to pay any thing for freight of their usual household goods and furniture on the ocean; but it will cost something for freight up the Mississippi River for every article except a certain quantity which is allowed each passenger free as travelling luggage.

New Orleans is by far the cheapest route for emigrants to Illinois; and much money may be saved by emigrating in large companies. Those who wish to avail themselves of these advantages, and who are intending to emigrate this autumn, are informed that the name

and age of each passenger, together with money to pay their passage to New Orleans and to purchase provisions, must be forwarded to Brother Amos Fielding at No. 1, Grenville-street, Liverpool (who is the regular agent for the Saints) at least 10 days previous to the time of sailing, so that a ship may be chartered and provisions purchased according to the number of passengers, and thus avoid all hurry and confusion. The money and names being forwarded ten days previous to the time of sailing, the passengers and goods need not arrive till two or three days before the time of sailing. Thus when all things are prepared, they can go immediately on board, and begin to arrange the berths, beds, provisions, &c., and avoid the expense of living a while in the town of Liverpool.

Perhaps the passage money and provisions for each passenger from Liverpool to New Orleans will be not far from four pounds.* Children under fourteen years of age, half-price; under one year nothing. However, be it more or less, the passage will be obtained by Brother Fielding on the lowest terms, and provisions purchased to the best advantage, and divided to each passenger at the first cost, with a strict account of all these matters, and no other profit or charge on the part of Brother Fielding, except a reasonable remuneration for his time while thus engaged in the service of the company.

When the ship arrives in New Orleans the company will need send their foreman, or leader, or committee, to charter a steam boat for Nauvoo or St. Louis, which will probably be from 15s. to 25s. per head, and provisions to be purchased for about two weeks; so the whole passage money from Liverpool to Nauvoo will probable be from £5 to £7. It will be much dearer to go individually; and even in companies the utmost prudence will be necessary, in order to go through on the amount above named.

When emigrants arrive in Nauvoo they must expect to undergo many inconveniences: they cannot expect to rent houses and enter at once on a comfortable living, but must pitch their tents, and build themselves temporary cottages. About 30 or 40 yards of calico will make a very good tent, and the value of four or six week's work, with little or no expense, will erect a small cottage, which the new settlers in that country consider both comfortable and respectable.

PRICE OF PROVISIONS, ETC.

Indian corn will cost about 1s. per bushel; wheat from 2s. to 3s. per bushel—(a bushel of wheat will make 40lbs. of flour.) Potatoes, 1s. per bushel; beef and pork, 1½d. per lb. (by the quantity.) A good cow with a calf will cost from £2 10s. to £3 10s.—the keep will cost nothing except in winter. Pigs, poultry, &c. are very cheap, and may be reared in great abundance by the poorest inhabitants. Vegetables of all kinds are produced in great abundance, and are very cheap. Fuel costs little, except the trouble of obtaining it from the wilderness, or coal from the mines which abound in many parts of the Western States; but wood is chiefly used for fuel as yet. Land may be either purchased or rented in plenty, on such terms as will put it within the reach of the poorest inhabitant. Money is very scarce in that country, and if the emigrant can carry a few pounds with him it will go very far towards supplying him with home and provisions; but if a man has nothing but his hands he is far better off in that country than in England. But none need imagine to himself that he can sit down there and live without industry and enterprise; if they do they will meet with disappointment. But if an emigrant goes there with a spirit of honest industry, enterprise, and economy, and with an eye single to the glory of God and the welfare of himself and his fellow creatures, and of the society of the Saints of Light, he will find himself in a way to establish himself and his posterity in the enjoyments of home and happiness, and surrounded with the unspeakable blessings of free institutions.

The first company of Saints will probably sail from Liverpool about the 15th of Sept., and all who wish to go then will forward their names and money to Mr. Amos Fielding, by the 5th Sept. After this first shipload other ships will be chartered from time to time, as emigrants may require. Perhaps another ship of the Saint's will sail about the 22nd or 25th of September, if there is more than can go by the first ship. After that, companies can continue to go from time to time till next March, when it will be too hot to go by New Orleans till September following.—(See the Epistle in No. 12, vol. 1.) ED.

* £5 for each grown person, and £3 for those under 14, must be forwarded to Mr. Fielding, and then the overplus, if any, will be returned on settlement.

The Millennial Star.

MANCHESTER, AUG. 10th, 1841.

Since our last we have received letters from many of our numerous correspondents, generally going to show that the cause of truth is progressing in various places, and that opposition rages to an extent which is almost unprecedented in the history of man. We visited Scotland of late, and spent about two weeks in the churches of Edinburgh, Glasgow, Paisley, Greenock, and various other branches. We found them generally rejoicing in the truth, gradually increasing in numbers, and filled with the witness of the truth. Some few had been shaken from the faith by means of Mr. Rollo's apostacy, but the most of them had seen their error, and were coming back to the Church, more convinced than ever that it was the work of God, and could not be overthrown.

Elder G. J. Adams writes from London, under date of August 4th, that there is a prospect of a great work in London—that some are being baptised almost daily; and that in Bedford, Elder Snow had baptised and confirmed ten on last Sabbath—that the prospect in that conference is much better now than it has ever been before.

Elder Foster writes from New York, July 16th, stating that the truth was gaining ground and the Church prospering both in that city and in Philadelphia, and in other places round about. We give the following extract from his letter for the information of the Saints who may emigrate by way of New York.

"If any of the Saints, in emigrating, come to New York, direct them to inquire for the Bishop of the Church in this city, John M. Burnhisel, 176, Hudson-street. He, in conjunction with Mr. Burge, will give them all necessary information as to transportation lines, &c."

Elder Crooks, of Bolton, states to us verbally that the Church in that town is in a united and prosperous state, and that multitudes ars being added by repentance and baptism, in all that region. Some fifty had been baptised of late in Totington. The gift of tongues, interpretation, healing, &c. were enjoyed in Bolton Church and vicinity, and faith and joy was on the increase.

We have received the minutes of the Carlisle conference, held on the 18th July, by which we learn that the several branches of Carlisle, Newcastle, Alston, and Brampton, number 163 members in all. A number of elders were ordained, and the prospect good of an increase in that region. Elder A. Cordon writes from Burslem, stating that the Staffordshire conference was held on the 27th June. They number upwards of 600 members, 20 elders, 50 priests, 25 teachers, and 12 deacons. A general spirit of union and joy prevailed in conference.

Elder David Willkie writes from Craffordsburn, July 21st, stating that he is the only elder labouring in Ireland at present; that he has been enabled to raise a small society in that place, consisting of 22 members, these, together with the branch at Hillsborough, now number 51 members, which are all the Saints now known in Ireland. But Elder James Carrigan has lately gone on a mission to Ireland, from Manchester, and we hope the truth will soon dawn upon that benighted country more fully.

From the minutes of a conference held at Liverpool, July 12th, we learn that the Liverpool branch now numbers 226 members, the Wales branch, 161, and the Isle of Man branch 72. There is a church lately raised at St. Helens, numbering 26 members, with every prospect of an increase. Also in Prescot many are believing, and some ready to be baptised. Several new labourers were ordained during the conference, and truth is gaining ground.

Elder M'Auley writes from Glasgow, under date of Aug. 7th, stating that since our visit the Saints in that region are rejoicing, and increasing in numbers. An elder who had fallen away by the influence of Mr. Rollo was about joining again by rebaptism. Great grace was resting upon the Church in Scotland. In Manchester we can say that some are coming forward continually to obey the truth; and so the kingdom of God increases in the earth, and none can hinder.

NOTICE TO AGENTS.—We wish payments made as far as possible for the Stars and books between this and the 5th of September, as we have not only to pay a large sum to the binder, but have money to make out for some brethren who are about to emigrate.

BEWARE OF AN IMPOSTER. — Thomas Yates, formerly an Elder of this Church, was lately excommunicated at Oldham for a very wicked and disgraceful course of conduct. He has already come in possession of several sums of money from different persons, which it is feared he will never pay, and he may attempt still further to impose upon our friends and brethren in some of the branches.

TO CORRESPONDENTS.—We have received some interesting communications for the Star, which will doubtless appear in our next. One from *Dicipulus*, from Bristol, which we shall publish, together with an answer. We thank Brother Procter, of Burnley, for the pamphlet entitled "Mormonism Unmasked," by Richard Davis, but do not consider it needs an answer, as much of it is extracted from our own books, and is very good, and the rest is mostly made up from old publications which have been answered. We would recommend our reply to the Rev. Mr. Bush as a good answer.

BROTHER CURTIS AND THE TRIAL FOR BLASPHEMY.

One of the most barefaced robberies was committed at Cheltenham, of late, by which an Elder of the Saints was robbed of upwards of a pound stirling, besides a loss of several days' time, and other expences. The following communications will sufficiently explain who were the perpetrators of this crime:—

Cheltenham, July 3rd, 1841.

Dear Brother,

In my last I mentioned the blasphemy with which I was charged before a magistrate, and bound under the penal sum of £40 to appear at the Court of Sessions at Gloucester, *after paying nine shillings.*

Accordingly, on the 22th of June, I made my appearance at the Court of Sessions, and remained there five days, at the close of which I was informed by the clerk, on enquiry, that there was not a bill found against me; therefore I had twelve shillings more to pay in taking up my recognizances. If this is the law or practice of England, my prayer is that myself, and all others who want justice, may go among that people who are mentioned in your May number of the Star, as giving equal justice and protection to all denominations. (I mean the people of Nauvoo.)

Yours in the everlasting covenant,

THEODORE CURTIS.

THE LATE CONVICTION FOR BLASPHEMY.

To the Editor of the Cheltenham Free Press.

Sir,—I have not time for writing, but having been informed that a person in Cheltenham was last week committed to prison by our Bench of Magistrates for expressing his opinions about the Bible, I write to know if such be the fact. For the honor of our country, but above all for the honour of that holy religion which our Magistrates *profess*, I hope the report is untrue. What will the *Dissenters* say? If in this place, blessed with so many holy ministers of God's Word—hear, where our glorious Church is so triumphant—hear, so near to our holy *see*, to support which so many thousands are annually expended to uphold truth and expose error, I say if here we could not refute a man's false opinions by reason and argument, but must drag men to prison for their faith, will not the Dissenters say that all the millions devoted to our Church are thrown away for nothing, and will not Infidels ridicule a religion that they will say will not bear examination? Good Heaven! send a man to prison for his peculiar views about the Bible? Bind a man in chains because he is already weak? Fear a man because he has not the power of truth? "Tell it not in Gath, publish it not in Askelon!"

But, Sir, can it be possible that a Magistrate in the 19th century, a Magistrate who professes to be a follower of the meek and lowly Jesus, can have directed the persecuting arm of civil power against a fellow-creature because of his opinion? When did Jesus or his apostles *thus* endeavour to convert even the Heathen or the Infidel? What then can be said of thus treating a fellow-believer, however mistaken, foolish, or contemptible some of his opinions may be? Jesus declared that the time would come when *his followers* would be dragged before civil rulers and persecuted, but his lofty and generous soul would have spurned the idea of attempting to promulgate and uphold his own righteous and holy principles by fines and imprisonments. Can a man read his Bible and sincerely admire the advice of Gamaliel, (Acts v. ch.) that Peter should not be persecuted, "for if this counsel or this work be of men it will come to nought, but if it be of God *ye* cannot overthrow it," and yet the next instant ascend the bench of human usurpation and commit a brother to jail for holding a different religion from himself.

Sir, if I proceed my indignation will perhaps be too strongly expressed. I abominate Mormonism, but in this case I should deem it an honour to be the prisoner rather than the persecutor. Your's,

Cheltenham. FAITH, HOPE, AND CHARITY.

PRESIDENT JOSEPH SMITH IN PRISON.

The public press in America and England have of late been feasting the enemies of truth with the joyful tidings that Mr. Joseph Smith, the founder of the Latter-Day Saints, was in prison, to be tried for murder, and expressing their most sanguine hopes that this system would now come to an end. Some have even gone so far as to predict that he would certainly come to an untimely end by the gallows. But we are happy to state that a letter has been received at this office from elder Foster, of New York, under date of July 16th, which informs us that Brother Smith has been before the authorities of Quincey, Illinois, and HONOURABLY ACQUITTED. A letter from the wife of Elder Hyde, dated at Nauvoo, Illinois, and sent to our correspondant at London, also confirms the foregoing statement.

We would also inform the editors and public that this is about the 15th time that Mr. Smith has been either imprisoned or prosecuted for various charges and pretended offences, and has been acquitted each time; and each time the public press has anticipated his downfall and the consequent downfall of the system of the Saints: and the people at each successive trial have been as much elated with these delusive hopes, as the people described in the Revelations of John, who rejoiced and sent gifts one to another, on account of the death of the two witnesses. But, alas, disappointment has ever awaited them: they awoke from their delusion, "*and behold it was a dream.*"

Be it known that there is an invisible hand

in this matter. The 68th page of the Book of Mormon speaks concerning Mr. Smith as follows: "THAT SEER WILL THE LORD BLESS, AND THEY WHO SEEK TO DESTROY HIM SHALL BE CONFOUNDED." This has been remarkably fulfilled some twenty times in succession, and is sufficient of itself to establish the truth of the Book of Mormon. It is hoped that the people will some of them be led to see their delusion after a while, and turn from their false prophets and false teachers to the true fold of God.

REMARKABLE SIGNS OF THE SECOND ADVENT.

Westbromwich, July 18.

Dear Brother Pratt,

It is with feelings of joy which surpasses expression that we write of the glorious prospect of the spread of divine truth.

Our little church has been organized about eight weeks: at first it consisted of thirteen members; about fourteen others have been added since, and numbers more are receiving the word gladly, and are on the eve of obeying the gospel. We are looking, striving, and receiving visions, blessings, and gifts.

On the 14th inst., after returning from a prayer meeting, at about half-past eleven o'clock, on walking into the garden, I beheld as it were a large brilliant star ascending and descending, and hovering and waiving in the air. It presented a variety of colours, and then changed itself to the brilliant form in which we first beheld it. The rays of it were extended as the rays of the sun; after this it expanded, and I beheld the face of a personage down to a little below the shoulder, and then all of a sudden it unfolded down to the loins. When this was done the clock struck twelve, and the vision instantly disappeared. We looked time after time, but beheld no more of it, but in the place appeared the form of an eye, very large, and within the eye was an appearance of the most horrid gloom. This appearance was from about the 40th to the 50th degree of north latitude, extending as it were over England to the southern coast. It seemed to me to surpass the sun for brightness about as much as the sun does the moon. Dear brother, if you think these lines worthy of a place in your useful and valuable columns, they are at your disposal.

We remain,
Yours in the bonds of peace,
THOMAS TYLER,
SOPHIA TYLER.

We copy the following from the *Edinburgh Observer* of July 16th.

In a letter from Navalcarnero, in Spain, we find the following account of a singular phenomenon, which had occurred there:—"About three o'clock in the afternoon of Saturday last, the heat began to be insupportable, and continued increasing until past four, when a horrible tempest arose, accompanied by a shower of stones, which fell with great violence. The country is now reduced to one scene of desolation; nothing is to be heard but sighs and lamentations. This shower lasted for two hours, at the expiration of which time the country around was thickly covered, and had the appearance of being buried in snow. All the vineyards and the corn crops are destroyed, and the roofs of the houses beaten in. The misery of the inhabitants is beyond description, and the prospect before them for the ensuing winter most disheartening."

Such immense quantities of locusts have appeared this year in Spain that they threaten in some places entirely to destroy the crops. At Daimiel, in the province of Ciudad-Real, 300 persons are employed in collecting these destructive insects, and though they destroy seventy stacks every day, they do not appear to diminish. There is something frightful in the appearance of these locusts proceeding in the divisions, some of which are a league in length, and two thousand paces in breadth. It is sufficient if these terrible columns stop half an hour on any spot, for every thing growing on it, vines, olive trees, and corn, to be entirely destroyed. After they had passed, nothing remains but the large branches and the roots, which being under ground, have escaped their voracity.

The following is from the *Manchester Guardian* of July 14th.

FALL OF MANNA.—By a despatch from Vau, in Turkish Armenia, an authenticated statement has been received at Constantinople of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep, and to afford food for many days to the people. Specimens were forwarded with the despatch, which the porte intends to have chemically analysed. The following passage, translated from the Arabic in the *Malta Times*, seems to be connected with this subject:—"Aleppo, 3d May.—A great famine has happened in Aleppo, Malitia, and Karbat, insomuch that the people died with hunger, and sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed, and fed them withal." "Of the veracity of these words," adds the *Malta Times*, "extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like hab or aazz, and which, being kept a little while, becomes white, like semola (very fine wheaten flour).

MANCHESTER:
Printed and Published by P. P. PRATT, 45, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 5. SEPTEMBER, 1841. VOL. II.

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HIGHLY INTERESTING FROM NAUVOO.

We have received the Nauvoo "Times and Seasons," up to July 15th (with the exception of the May numbers.) They contain much information on the various subjects connected with the prosperity and progress of the Kingdom of God and the building up of Zion. We have only room for the few extracts which will be found below.

BUILDING OF THE TEMPLE.

We are happy to say that this building is progressing in a manner which does honour to the citizens of this place. On visiting it a few days ago, we were agreeably surprised to find that the brethren, notwithstanding their poverty, had accomplished so much; and we feel assured if the saints abroad, with their wealth would make a corresponding effort, that another year would not roll over our heads before the "top stone would be brought up, with shouts of grace, grace be unto it."

The building committee are making every preparation to erect the baptismal font in the basement story as soon as possible. The font, is intended to be supported by 12 oxen, several of which are in a state of forwardness, and are certainly good representations of that animal and do great credit to the mechanics who are engaged in carving the same. It is intended to overlay them with gold, and when finished will have a very grand appearance indeed.—Most of the labour that is done has been accomplished by the citizens devoting every tenth day gratuitously to that purpose.

While contemplating the foundation which has been so happily begun, we were forcibly reminded of the circumstances as recorded in holy writ, connected with the building of the ancient Temple at Jerusalem, by the Israelites after they had escaped the perils of the wilderness and had obtained a posession in the land of Canaan.

When the time arrived to commence the same, the people engaged in the work with the greatest delight, and vied with each other in their zeal to accomplish a work commanded of Jehovah—so dear to their hearts—and which should tend to shed a still greater lustre on the Jewish nation. By the wisdom and enterprise of Solomon and his people, the work progressed rapidly; a zeal was manifested by every one who loved the statutes and judgments of the Lord, and who preferred the prosperity of Zion to their own temporal aggrandizement, which was indeed commendable, and which the saints in this age would do

well to imitate, and at length was completed, one of the most elegant structures richly adorned with gold and silver and curious workmanship, which for centuries was the pride of that people, and caused thousands from distant nations to visit it, and enquire after that God who had commanded its erection.

The circumstances connected with its dedication were indeed glorious and sublime. What could be more so? To see tens of thousands congregated together—their anticipations more than realized—the order of the house—the cloud of the presence of the Omnipotent Jehovah filling the house—the fire from heaven consuming the sacrifices, so that the priests could not stand to minister—to hear the dedication prayer and the simultaneous amens and hallelujahs, which burst from ten thousand voices, were calculated to make a lasting impression on all present, who would feel themselves amply repaid for their labour and toil in its erection, and who in after ages, would delight to pourtray the grandeur of the proceedings to their posterity, and keep up a feeling of reverence and attachment to their "holy and beautiful house where there fathers worshipped."

After the Jews had been carried away captive to Babylon, their love and attachment to their beloved city and temple did not decrease; when Nehemiah got permission of the King to take his brethren who were in captivity and rebuild the temple of the Lord, we observe the same zeal displayed, and laudible ambition manifested by all the descendants of the promised seed. No sooner was the sentence uttered, "We his servants will arise and build," than thousands were ready to engage in the work, the whole Jewish nation was in commotion, they crowded to their beloved city, and under the most distressing and unpropitious circumstances, accomplished the object they so much desired, and again dedicated the temple for the worship of the God of their fathers, and enjoyed many great and precious blessings in consequence.

And shall the saints of the last days manifest a supineness, and feel less interested for the honour of their God, the glory of the church and the good of mankind, than did the Jews of old?—No! We hope they will take into consideration the glory and rich blessings which will result, when such a building is erected, and that these things with all the important circumstances connected with the same, will have their proper weight on every mind, and arouse to energy and enterprise every saint of God whether residing in the immediate vicinity or in more distant parts, and we hope to see the saints, who may visit this place, bring "their gold, and their silver, their brass, and their zinc, together with the pine tree, and the box tree, to beautify the House of the God of Jacob."

If the saints interest themselves in this matter, there is no doubt but that the temple will be erected according to the pattern given, and they will be privileged to witness the dedication of the same, and see the glory and presence of the Lord displayed as it was anciently.

The Elders of Israel, who have not yet received their endowment, must indeed look forward to the completion of the building, with feelings of no ordinary kind, and inasmuch as they anticipate great blessings, let them make such efforts to facilitate the work as are worthy of them, and which is their duty to do. Let the venerable sire, whose frame is too much emaciated to labour himself, encourage his sons to lay hold with all their mights—Let the aged matron teach her daughter the necessity of contributing her labour or means in some manner to aid in forwarding the work. Let there be one glorious effort made by all those interested in the building and they will soon have the pleasure of beholding one of the most useful and splendid edifices that has been erected on this continent—which shall stand from generation to generation as a monument of the faith, enterprise and perseverance of the saints, and in whose sacred aisles and courts shall continue to crowd their posterity after them, who will, with feelings of peculiar satisfaction have to say, my aged sire asssisted in

erecting this building to the name of the Lord. We are personally acquainted with the building committee, and feel great confidence in their integrity and ability to do the work assigned them; they have long been known to the church for their faith and attachment to the truth; and are willing to make any sacrifice to accomplish the work.

Let the saints hold up their hands, emulate the ancient covenant fathers, and blessings, in copious effusions, will be showered down upon them; and great peace will rest upon Israel.
—*Times and Seasons, July* 1.

REVELATION TO J. SMITH.

The following is an extract from a Revelation given to Joseph Smith, Jan. 19*th*, 1841, *in relation to the building of the temple, &c.*

Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgements which you have made; for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the Kings of the world, to the four corners thereof—To the honorable President elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those Kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favour her.

Call yea, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and than I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people? and refuge for those who shall be left of them? Awake! O Kings of the earth! Come yea, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

And again, verily, verily I say unto you, let all my saints from afar; and send ye swift messengers, yea chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box, tree and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron, and with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only

in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—For, verily, I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time. your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your annointings, and you washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honour, and adornment of all her municiples, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I desire to reveal unto my church, things which have been kept hid from before the foundation of the world—things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labour with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinances, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practise before me saith the Lord.

Verily, verily I say unto you, that when I give a commandment unto any of the sons of men to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behoveth me to require that work no more at the hands of those sons of men, but to

accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not, and hate me saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, indignation, wailing, anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

And again, verily I say unto you, I command you again to build a house to my name, even in this place, that ye may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality and eternal life.

DIALOGUE ON MORMONISM.

No. 1.

Between Mr. Matthews and Mr. Roberts.

Mr. M. Good morning Mr. R. Did you go and hear the Mormon preach last evening?

Mr. R. No indeed I did not, I think it below my notice to listen to those bablers.

Mr. M. Why Mr. R., do you call them bablers and think so meanly of them? I'm sure I heard nothing objectionable in the discourse last evening.

Mr. R. Why! have you not heard the reports which are in circulation respecting them?

Mr. M. Yes, I have heard a great many stories about this people, but some of them were so extravagant and carried their own refutation on the face of them, that I thought I would hear both sides of the question.

Mr. R. Well, for my part, I am astonished that any respectable person should listen to them. Such imposters should be discarded.

Mr. M. Probably, you may have been misinformed, and have heard reports which have no foundation in truth. I think if you were properly informed on the subject, you would not feel so inimical to them. You know the scriptures say "Prove all things and hold fast that which is good," and you know that public opinion is not always a proper standard for us to judge by, if it were so, our Saviour would not have been crucified by the Jews, nor would the apostles have had to flee from one city to another, and be brought before magistrates and rulers.

Mr. R. Well, well Mr. M., that is good reasoning enough; but the idea of walking on the water, their pretensions of raising the dead, and other extravagant notions, are so absurd and ridiculous that I wonder any men of common sense should join them.

Mr. M. I have heard such stories, but when I talk with them on the subject, I find that they make no such pretensions but speak very rationally, and I assure you they argue very logically on the scriptures.

Mr. R. Why! do you mean to say, that they believe any thing of our bible? Don't you know that they have discarded our scriptures and have got a bible of their own?

Mr. M. Why sir, the preacher last evening confined himself exclusively to the scriptures of the old and new testament, and proved the doctrines he advanced from the same. I afterwards, had some conversation with him, and made some inquiries respecting the Mormon bible as it is termed, and he very freely and very candidly answered my enquiries, and said that the "Book of Mormon," was a re-

cord of the aborigines of this continent which had been preserved on plates, and handed down from generation to generation, until, on account of the wickedness of the people, they were hid up; and that Joseph Smith was informed by a heavenly messenger where those plates were—was instructed to obtain, and power was given him to translate them. I have not had time yet to examine the book, but I shall certainly read it, and then, afterwards, I shall judge; but they certainly believe our bible Mr. R.

Mr. R. Really Mr. M., this is strange news. Why how can people get up such wonderful stories? There must be some foundation for them. Again, you know that the Rev. Mr. H. and other very worthy ministers, who are eminent for their piety and learning, speak hard things against them, and warn their people against receiving them into their houses, and not to countenance such renegadoes.

Mr. M. I am aware that this is the fact, and I am sorry that the preachers should have no better weapons to use than to publish the reports which they have done. If Mormonism is a deception why do they not argue the subject like men and christians? If the doctrines they teach are so monstrous, why do not the ministers of the different denominations, expose them and prove them so from the scriptures? Such a course would be far more honourable than retailing slanderous reports.

Mr. R. But do the Mormons wish to have their religion investigated? Do they not assume a high dictatorial bearing, and refuse to answer any questions; but say, that if reason and scripture come in contact with their doctrines, they do not care, but assert, that they know that their doctrines are true?

Mr. M. Such have been the reports; but when the preacher had got through his discourse last evening, he said, that inasmuch as there were many reports in circulation respecting their church, and the doctrines they advanced, he would give an opportunity for any one to ask any questions on the subject, and if any one had any objections to urge against the doctrines he advanced, they were at liberty to do so.

Mr. R. Did any one make any objections?

Mr. M. No sir. The doctrines he advanced were elucidated with so much clearness, and proof upon every point he advanced was so abundant, that I saw no possibility of making any. Some questions were asked respecting the book of Mormon which were answered very satisfactory, and then the meeting separated. I remained some time longer and conversed with him on the various subjects he had advanced and found him very communicative indeed, and seemed to take considerable pleasure in giving information respecting their faith and doctrine. I wish you had been there Mr. M. I think you would have a better opinion of these people if you could once hear them preach.

Mr. R. I probably might, but I don't think I should. I can never have a great opinion of any people who will condemn the whole world, and say "The temple of the Lord are we, and heathens all beside."—No Mr. M. they cannot catch old birds with chaff. I should be sorry to indulge in prejudice against any sect; neither would I persecute any man for his religious opinions But, really Mr. M., this Mormon doctrine is monstrous.

Mr. M. I have ever considered you a liberal minded person, and I really do think, that if you were to hear them preach once, you would think differently of them to what you do now; or, if you were to converse with them on the subject. I invited the preacher to come and spend the afternoon at my house, to converse with him more fully on these subjects; I should be very much pleased indeed, if you and Mrs. R, could make it convenient to come over, and chat with us awhile. I believe you will find the preacher a gentleman, very affable; and probably we may both hear something that may tend to our benefit.

Mr. R. I am obliged to you for your kind invitation and good feelings, probably I shall comply with your request; I shall go home and see if it will be conve-

nient for Mrs. R. to accompany me.—However there is one privilege I wish to have, and that is, if I find the preacher garbling the scriptures, or advancing any erroneous notions, I want to expose him fully, and treat him as he may deserve.

Mr. M. I am not afraid of you over stepping the bounds of a gentleman.—Good morning Mr. R.

Mr. R. Good morning.

TO BE CONTINUED

—*Times and Seasons.*

ARREST OF PRESIDENT JOS. SMITH.

As much excitement has prevailed in England as well as America of late on the subject of this gentleman's imprisonment, we extract the following particulars from the "Times and Seasons" of June 15th:—

Much anxiety undoubtedly exists in the minds of the saints respecting the late proceedings in reference to Pres. Joseph Smith, and many reports have been circulated calculated to mislead the public mind. We shall, therefore, give a brief account of the proceedings as far as they have come under our notice.

On Saturday, the 5th inst., as Pres. Joseph Smith was on is return from Quincy, to which place he had accompanied Pres. Hyrum Smith and William Law, on their mission to the East, he was arrested, at the Bear Creek Hotel, by two officers of Justice, on a warrant from Gov. Carlin, to deliver him up to the authorities of Missouri. He accordingly returned to Quincy, and obtained a writ of *habeas corpus* before C. A. Warren, Esq., Master in Chancery; and Judge Douglass happening to come to Quincy that evening, appointed to give a hearing on the Tuesday following, in Monmouth, Warren county, where the court was then sitting. On Sunday evening, he returned to Nauvoo in charge of the officers, and on Monday morning started for Monmouth, accompanied by several of his friends. On arriving at that place we found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who where extremely anxious to obtain a sight of the *prophet.*

On Tuesday morning, Mr. Little, for the defence, motioned that the case of Mr. Smith should be taken up, but was objected to by the States attorney, on account of his not being prepared, not having had sufficient notice of the trial It was accordingly, by mutual consent, postponed untill Wednesday morning.

Tuesday evening, great excitement prevailed, and the citizens employed several attornies to plead against the defendant.

At an early hour on Wednesday morning, the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison, on behalf of the people, wished for time to send to Springfield for the indictment, it not being found with the rest of the papers.

This course would have delayed the proceedings, and as it was not important to the issue, the attornies for the defence admitted that there was an indictment, so that the investigation might proceed.

Mr. Warren, for the defence, then read the petition of the Defendant, which stated, that he was unlawfully held in custody, and that the indictment in Missouri was obtained by fraud, bribery, and duress, all of which he was prepared to prove.

Mr. Little then called upon the following witnesses viz: Morris Phelps, Elias Higbee, Reynolds Cahoon and George W. Robinson, who were sworn. The Counsel on the oposite side, objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the Court through the entire day.

All the Lawyers on the opposite side, excepting two viz: Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of the gentlemen above named, was to excite the public mind still more on the sub-

ject, and inflame the passions of the people against the defendant and his religion.

The counsel on behalf of the defence, acted nobly and honourably, and stood up in defence of the persecuted, in a manner worthy of high minded and honourable gentlemen. Some had even been told, that if they engaged on the side of the defence, they need never look to the citizens of that country for any political favours. But they were not to be overawed by the popular clamour, or be detered from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defence spoke well without exception, and strongly urged the legality of the court examining testimony to prove that the whole proceedings on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption. The court, after hearing the counsel, adjourned about half past 10 o'clock P. M. Thursday morning, the court was opened about 8 o'clock, when the Judge delivered his opinion on the case.

He said that the writ once being returned to the executive, by the Sheriff of Hancock county was dead, and stood in the same relationship as any other writ which might issue from the Circuit Court, and consequently the defendant could not be held in custody on that writ.

The other point, whether evidence in the case was admissable or not, he would not at that time decide, as it involved great and important considerations, relative to the future conduct of the different states. There being no precedent, as far as they had access to authorities, to guide them; but he would endeavor to examine the subject and avail himself of all the authorities which could be obtained on the subject before he whould decide that point. But on the other, the defendant must be liberated. This decision was received with satisfaction by the brethren, and all those whose minds were free from prejudice.

It is now decided that before another writ can issue, a new demand must be made by the Governor of Missouri.—Whether such a demand will be made or not, we do not know, but we should imagine not. We should think that Missouri has already earned disgrace enough, and that she would be pleased if that foul stain which now rests upon her was wiped from off her escutcheon. We are not informed that there has been any new demand made for the defendant or others since the reign of Governor Boggs, nor do we believe that Governor Reynolds ever will.—And we hope, that on the part of the executive of this state, these proceedings will drop, and never more be revived. What good can result from such prosecutions we cannot imagine. Surely the saints have been persecuted enough; they have been trampled upon long enough by the citizens of Missouri, and we believe they never would have made the demand for any of our brethren, if a demand had not been made for some of their citizens who had forcibly abducted several of our brethren, and without even the form of a trial, tied them up, whipt, and otherwise abused them.

It is not that the parties shrink from a fair and impartial investigation; far from it: this is what we desire, but can that be obtained in Missouri, where mobs are suffered to roam in despite of the laws and its administrators, and can with impunity commit murder and arson, upon the defenceless Mormons, and no one to bring them to justice? We say no! In Missouri mobs are above the laws. They know no other bounds to their vengeance than what their wicked and vile passions dictate. For instance, the murder on Shoal creek of seventeen persons, who were moving into the country, who had committed no offence against the laws, but because of their religious tenets, were butchered in cold blood. And, we would ask, where are the perpetrators? They are there yet, and can unblushingly boast of their bloody achievement in that vicinity, and yet there has been no attempt to have them arrested and

brought to trial. Why then are people so sensitive upon the subject of Joseph Smith and others, being given up to the Missourians? Does it arise from a sense of justice and of right, or is it because of their religion?

The conduct of our persecutors answers the question.

But what have the Saints done in Missouri for which they must suffer such persecutions?

They have, after being threatened, abused, sued, harassed by mobs, and after appealing to the authorities in vain, dared to stand up in their own defence and in that of liberty and the laws—They have resisted oppression and injustice by every lawful means; and when they did so, they were obliged by executive power to leave their inheritances. These things are true, and can be subsantiated, and whatever we have to suffer in consequence thereof, we can appeal to him "that searcheth the hearts and trieth the reins of the children of men" and say, "Thou who knowest all things, knowest that these things are true.'

We do not ask for sympathy, but fair and impartial justice from all, which, if we obtain, we shall feel satisfied.

American Hotel,
Monmouth, Warren Co., Ill.
June 9th., 1841.
Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man, in favour of justice and, liberty, by O. H Browning, Esq., who has done himself immortal honor in the sight of all patriot citizens who listened to the same.—He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite counsel, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith.—We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous and exalted; he soared above the petty quibbles which the opposite counsel urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independantly stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high minded and honourable gentleman, such as we have ever considered him to be since we have had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathised with us in our afflictions and we are indeed rejoiced to know, that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee; but the pure and patriotic feelings of Christian benevolence, and a sense of justice and of right.

While he was answering the monstrous and ridiculous arguments urged by the opposing counsel, that Joseph Smith might go to Missouri and have his trial; he stated the circumatances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen woman and children barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for a trial, was adding insult to injury, and then said. "*Great God! have I not seen it? Yes my eyes have beheld the blood stained traces of innocent women and children, in the drear winter, who have travelled hundreds of miles barefoot, through frost aad snow to seek a refuge from their savage pursuers. Twas a scene of horror sufficient to enlist sympathy from an adamantine heart. And shall this unfortu-*

nate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage band, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an opressed American citizen.

SYMPTOMS OF FURTHER PERSECUTION.

By the annexed extract of a private letter from a highly respectable gentleman residing near the Mormon-city (Nauvoo,) it appears that the scenes which a few months since were enacted in Missouri, are in danger of being repeated in Iowa. There is a tract of 120,000 acres of beautiful land lying directly opposite the Mormon settlement on the Mississippi River. This tract was given to the Half Breeds of the Sac and Fox Nations by the United States, and has been purchased from them by the whites. Proceedings have been had in the Equity Court of Iowa to partition these lands, and Commissioners appointed by the Court to survey and divide them among the lawful claimants. Some months since the title being then unsettled, Jos. Smith received a revelation from God to the effect that the Latter Day Saints should go in and possess this fair land, and enjoy the fruits thereof. Accordingly there are now said to be about 2000 of these people residing on the said lands, who claim by the highest possible title,—a title direct from the Creator; and they seem determined to set all human decrees at defiance. In addition to despoiling the lands of much valuable timber, they now forbid the Commissioners and Surveyors, on pain of death, to attempt a survey and partition. The arrest of their leader, it is to be hoped, will prevent the execution of their threat.

Evtract of a letter from the vicinity of Nauvoo.—"The excitement on both sides of the river against the Mormons is increasing very fast. The conduct of Jos. Smith and the other leaders, is such as no community of *white men* can tolerate. It is the entire absence of all moral and religius principle, that renders them so obnoxious to the Gentiles of all denominations, wherever they reside.

"Jos Smith was yesteday arrested, between Nauvoo and Quincy, by the authorities of Illinois, on a requisition from the Governor of Missouri. May justice be meted out to him for his villiany.

"Martin Harris, who was one of the witnesses to the Book of Mormon, and who has been for some time lecturing in Illinois against the Mormons, was found dead last week, having been shot through the head. He was no doubt murdered."

The above we copy from the New York Journal of Commerce, and which has been copied in many of the eastern papers.

It is an old adage that persons should go from home to hear news; but in this age of rail roads and steam boats we are privileged to hear sufficient while remaining at home.

According to the above article the Mormons must be a lawless banditti, a set of desperadoes. But what are the facts?—Let our neighbours who are not connected with the church, who mingle in our society and are acquainted with our proceedings and movements, let them speak out; and they will with us deny the false and malicious statements which have been palmed upon the Journal of Commerce, and which has been seized upon with avidity by those who seek our overthrow.

The correspondent of the Journal of Commerce was aware that such things would not gain credence here, but knowing the gullibility of the eastern press, he was satisfied they would swallow his lies.

Now, we would say, that the entire statement, with the exception of the arrest of Joseph Smith, is a tissue of lies, got up by a malignant and depraved heart for the worst and most diabolical purpose, and when we read it we could not but blush for humanity.

We pretend to no claim to any land, but what is according to the law and constitution of the United States.

The statement with regard to the mur-

der of Martin Harris, is the climax of iniquity, and gives evidence of corruption the most foul, and a heart as black as sin and the devil can make it. It is utterly false!

These are the weapons that are used by our enemies to stop the march of truth, to raise prejudice in the minds of the people and to bring upon us the wrath and indignation of a people who know nothing respecting us, save what they learn through the medium of a corrupt press.

Ye editors of newspapers, who ought to be the lights of the land, and communicate truth and correct intelligence, particularly on matters which concern the peace and safety of your fellow man, we ask you, if their is any sense of justice remaining—a latent spark of humanity quivering in your bosoms—if moral honesty and virtue are yet lingering in your midst, before they take their final flight, to contradict these cruel and false statements.

We ask no right, no privilege, no immunity, but what the constitution guarantees to all its citizens, and we hold ourselves at all times amenable to the laws of the land for our conduct. This we call upon the most fastidious to deny.
—*Times and Seasons.*

THE DEAD RAISED!!!

It will be recollected that among many wicked things published against the Saints of late, both in the American and English papers, there was an account of one Harris, who had been lecturing against the Saints in the State of Illinois, U.S., who had been murdered, being found shot through the head; and that great excitement prevailed against the Saints, &c.

We are happy to learn, however, from the *Warsaw Signal*, published in Illinois (about twenty miles from Nauvoo,) that the said Harris was still alive and well, and was delivering four lectures in Warsaw.

Now, how he came to life we know not; but as the fact of his being dead has been vouched for by many of the English as well as American papers, we naturally conclude he must be raised again from the dead, in order to warn the world against "Mormonism."

What effect the preaching of one from the dead is producing among the enemies of the Saints we have not learned; but one is apt to think that it must overthrow "Mormonism." ED.

The Millennial Star.

MANCHESTER, SEPT. 10th, 1841.

THE WAR IN CHINA.—It appears that the war in China is about to be renewed with redoubled vigour. The English have fitted out a new expedition to proceed against her with the utmost rigour; and his Celestial Majesty, on the other hand, has issued orders for the raising of a "grand army," and the extermination of the English.

It seems very probable that this matter will finally result in a revolution of men and things in that quarter of the world, which will pave the way for free intercourse with the unnumbered millions, who, with their forefathers, have, for thousands of years, been secluded from the rest of the world, from all or most of the improvements of modern science, as well as from the glorious light and blessings of the gospel.

Who knows but five or ten years will open, as it were, a new world—a new field of enterprise for the research of antiquarians, geographers, and historians—a new vineyard or harvest for the missionaries of the fulness of the gospel, and awake four hundred millions (or near one half of the inhabitants of the globe) from the stupidity of their long long midnight slumbers, to a realising sense of things which pertain to the latter-day glory, and to the immediate and everlasting welfare of themselves and all mankind Should this be the result of present movements, it may be considered as a new era in the history of the world, and a sure and certain prelude to the approaching day of the Lord, which may God grant for Christ's sake. Amen.

It will be seen from our extracts from the Nauvoo news in this number, that the Saints in America are alive to the interests of the kingdom of God, and are prospering in all things pertaining to the great work of the last days in a manner which cannot fail to afford unspeakable joy to the hearts of the friends of Zion, who are yet scattered in distant countries.

We feel to say to our brethren in Zion, "Go-a-head in all things pertaining to the establishing of the church and kingdom of God on earth, and here is our heart and hand, though distant in body, yet present in spirit, joying and beholding your order."

We long to see the time when we shall again behold you in the flesh, in the midst of rejoicing millions, and in the full enjoyment of liberty and light, both in Missouri and in all the states and territories where Jehovah may see fit to establish his people.

The same spirit which moves upon the Saints in Zion to "arise and build" and establish her stakes, and enlarge her borders, is mighty in us to spread the truth among the nations, and to gather the sheep from all the countries where they have been scattered as a prey to false shepherds.

The news from all parts of the vineyard on this side the water is truly cheering.

The work is spreading in the face of all the opposition of the lying editors and priests: it seems to laugh its foes to scorn, and pursue its joyful way as if no obstacles had intervened.

Here in Manchester some thirty persons were added to the Church in about three weeks, and are now rejoicing in the truth.

In Rochdale, some twelve were being baptised and confirmed at once.

In Stockport also there is a great increase in numbers, and in faith and love, if we are rightly informed by Br. Whitehead, with whom we lately conversed, and who is labouring there with great success.

We have also learned from the Isle of Man that the church there has begun to lay hold of a greater degree of faith and union, and that they are increasing both in numbers and in gifts.

We have received an interesting account from Elder A. Cordon of a debate held in Drayton, on the 20th July, between himself and a Wesleyan minister, in which truth triumphed, and much good was done. We hope to give it in full in our next.

We have also received a communication from Elder Adams, giving a very interesting account of his labours in London, and of two debates held by him on the one part, and a Baptist minister, and afterwards a Mr. Allen, on the other part. These discussions were well attended, and resulted in much good. A great work seems to be going on in London, multitudes seem to be convinced of the truth, and many are being added by repentance and baptism. Elder Snow writes from London, under date of Aug. 21st, as follows:—"Dear Brother, this morning I occupy a few moments in communicating a general view of the present state and prosperity of the London conference. Six months since, when I took charge of this conference, we numbered less than one hundred members; since that time the conference has increased to the number of more that two hundred and twenty. I have recently had the pleasure of spending three weeks in Bedford and vicinity. My heart truly rejoiced to witness the good order, peace, and love prevailing among them. The zeal and untiring perseverance of the officers of the church in Bedford, in leaving their homes on Sunday mornings, having laboured with their hands all the week, and walking some eight or ten miles to proclaim the fulness of the gospel, is truly worthy of commendation and of imitation by all those who labour in the name and by the authority of Jesus Christ. During the time I was in Bedford twenty-three persons were baptised into Zion's fold, in that place and vicinity."

Elder Levi Richards writes from Monmouth, Aug. 31st, stating that he had lately met the officers in Garway conference, in council, after an absence of some four weeks, and was rejoiced to see a spirit of union and effort in the

cause of Zion superior to any former occasion of the kind. About twenty had been baptised, and a dozen more places opened for preaching, and generally well attended.

Elder Thomas Harris writes from Bristol under date Aug. 19. He informs us that the work of the Lord is moving onward in that city—that there are more or less obeying the Gospel every week—that many others seem to be believing, and many of our publications called for. The people there are beginning to enquire after the matter for themselves, and the priests begin to cry delusion, imposters, deceivers, &c.

Elder Stephen Nixon writes from Doncaster, Yorkshire, under date of August 21st, informing us that he had lately commenced labouring in that place—that he had baptized two local preachers and three members of the Aitkenite society. This was done in two or three days from the first introduction of the Gospel into that place. Many more are believing, and one more preacher had given his name for baptism.

Brother T. Taap writes from Paisley, August 23nd, as follows:—Dear Brother,—There is nothing but love and unity in our midst, and all is life and joy. We have laid seige to the empire of Satan, and expect, with the help of God, to reap a plentiful harvest of souls. We take four stations on Sunday mornings in the town, and then two go to Nielston. They have broken ground there, and baptised the first last week. 2 go to Barshead, where some are making enquiry, but none baptised yet. 2 more start for Renfrew. They have baptised, I think, 17 in that place. They organised that branch last Sabbath. You see we are all at work, and the Lord is blessing us abundantly, which gives us great joy.

COMMUNICATIONS.

Nauvoo, July 15th, 1841.

My dear Brother in Christ,

On the 20th of May we landed in the city of New York, mostly well, and remained there until the 4th of June. We had a good time with the Saints; they felt to rejoice at our arrival. They are a good people, and had much to say about you and Sister Pratt, having great love for you, and desire your welfare.

On the 4th of June I started for home, in company with Elders Young and Taylor.—Elder O. Pratt remained in New York to republish the book he had printed in Edinburgh, Scotland, giving a history of the coming forth of the Book of Mormon, and of which he intended to publish 5,000 copies. Elders G. A. Smith and Hadlock stayed in Pennsylvania, not having the means of getting home. I had to borrow four pounds myself, and the Saints in New York gave us some help. May the Lord bless them four fold.

We went by way of Philadelphia to Pittsburg the distance being 400 miles by railway and canal. We went on the swift line, for which we paid 14 dollars, the slow line carrying for nine dollars. After staying three or four days at Pittsburg, we set sail on board the steam boat *Cicero*, on the 12th of June, and when we had proceeded about fifteen miles, she ran on a sand bank, where we were detained three days; in fact, the boat ran aground several times, the water was so low. We were three weeks on board before we arrived at Nauvoo. I never experienced warmer weather at this season before, and many persons are dying of the cholera on board the steam boats on the rivers. I would advise persons coming by way of the rivers, to start earlier in the spring. It will be much cheaper for the Saints to come by way of New Orleans, the cost of which is about five pounds ten shillings, and they will come much quicker and with greater ease. If they prefer coming by way of New York, they will do well to go from thence by way of Checago, as it will be both cheaper and quicker than by way of Philadelphia. I would advise the Saints to come in the cool part of the season, on account of their health.

We landed in Nauvoo on the 1st of July and when we struck the dock I think there were about 300 Saints there to meet us, and a greater manifestation of love and gladness I never saw before. President Smith was the first one that caught us by the hand. I never saw him feel better in my life than he does at this time; this is the case with the Saints in general. When we got in sight of Nauvoo, we were surprised to see what improvements had been made since we left home. You know there were not more than thirty buildings in the city when we left about two years ago, but at this time there are twelve hundred, and hundreds of others in progress, which will be finished soon. On Friday last seventy Saints came to Nauvoo, led by Lorenzo Barns, from Chester county, Pennsylvania, in waggons, living in tents by the way. On the next day, a company came in waggons from Canada, all in good spirits; and in two or three days after they all obtained places to live in. They are coming in from all parts of this vast continent daily and hourly, and the work is spreading in

all of this land, and calls for preaching in all parts. You will recollect when we built our houses in the woods, there was not a house within half a mile of us. Now the place, wild as it was at that time, is converted into a thickly populated village. Our old friends, who were driven from Missouri, are my neighbours: for instance, the Allreds, Charles Hubbard, Charles Rich, and hundreds of others that I could mention that you know. I wish you was here, if it was right. I can say with propriety, as to the knowledge I have of things, I never knew the church in so good a state as at the present time; they feel well and in good spirits, and filled with love and kindness. Most of our English brethren have got themselves places, and houses built for them, and others building, and many of them say they never felt better in their lives, and have no desire to return to their native land, for they have houses and land of their own, what they never before were in possession of. They are generally enjoying good health and spirits. There has been some sickness among them through their long journey, and a few deaths. I will mention some names. Thos. Smith and his wife, and his daughter Diana; she died the day I got home. Brother Smith and his wife died before they got to St. Louis. They were from Clitheroe, Lancashire. Brother Henry Nightingale. He got shot through his thigh; it was an accident. He survived the misfortune only two weeks. His wife was at my house this week. He died about the time I got home. He was from Preston. John Stevenson, from Longton; also sister Wyche, from the Potteries; Wm. Blacast's brother's wife from Longton is dead; also brother Rigby's wife, from Clayton, and James Carlbridge, from Thornby. They died generally with the bowel complaint. The sickness is generally among the new comers.

On the 3d of July the Nauvoo legion was called out to celebrate our independence. There was judged to be about 8000 people present. There was an oration delivered by President Rigdon to the satisfaction of all present. We had a heavenly time; all was peace and harmony; there was no drunkenness on that day as I discovered; there is no public house that keeps spirits, nor grocery, and in fact none except in case of sickness is used in the city of Nauvoo. You will not find a more temperate people than the Latter-Day Saints in this or any other country.

I never saw crops look better than they do in this place at present. The wheat is in general cut, and secured. Provisions are cheaper; flour is 2 dol. 25 cents. a hundred, and will be less soon. Corn is brought into the city for 25 cents. a bushel; bacon from 7 to 8 cents. per pound; butter 10 cts.; other things in proportion. The whole country for many miles is cultivated both with corn, wheat, potatoes, and all kinds of produce; it looks as though the blessing of God rested upon the crops in this region, and it is noticed by the inhabitants that come from other parts, for the crops are better here than other parts of the country, or counties around this place. Most of the saints have plenty growing to last them for a year and to spare; and the blessing of God rests on this people, and I know for one that God is here, and that to bless his people, and the devil cannot hinder, for it is the work of the great God, and it must and will roll forth.

On the 4th of July, being the Sabbath day, the Saints came together to the amount of 5000 to hear us give a detail of our mission to England. Then was a time of rejoicing I assure you. Our place of meeting was in a grove close by the temple, as we have no other place at present. There is every effort made to complete the house of the Lord; they devote every tenth day for that purpose. The basement story is nearly finished, which is considered to be half of the stone work. It is going to be very magnificent. They intend to have the walls finished this fall if possible. Elders G. A. Smith and Hadlock got here on the 14th, both well. We found our families well, except sister Taylor, who was quite low. She has now recovered.

Elders Young and Taylor send much love to you all, and I am sure all would if they knew that I was writing to you. Give my love to Elders Snow, Richards, and Adams, and to all of the officers and members in that land. Please to give my respects to sister Pratt and sister Olive, and to all your families. My wife joins with me in love to you both and to Sister Olive and Mary Ann, and may the Lord bless you with long life and good days, and keep you safe till you return to your own country with your family, is the wish and prayer of your brother in Christ. Elder Orson Pratt arrived here this week, he went to Sackett's Harbour; his wife's sister came with him. He and his family are well. Your brother William is well.

As to crops that are growing in the Iowa there is thought to be enough to supply all the Saints in Nauvoo and Iowa for one year. Such sights you never saw before. There is a greater improvement by one half to what there was in Far West in the same time. Our enemies begin to threaten us, for you know they cannot bear to see us prosper.

I must now come to a close. There are five of the twelve got home. We are all well, and in good spirits. We think much about you and yours, and our brethren and sisters in that land. I hope we shall see them all soon, and hope also that they may be faithful, and hearken unto counsel, for they that hearken to counsel will be wise, and their lives will be prolonged on the earth. I exhort them to observe these things, and to be subject to the powers that be. They have my best wishes for their welfare both temporal and spiritual. Now, fare you well a little season my dear brother in Christ.

HEBER C. KIMBALL.

Bristol, July 7th, 1841.

To the Editor of the Millennial Star.

Dear Sir,

For some time past I have given my mind to reading and studying the Holy Scriptures, which are able to make us wise unto salvation, both temporal and spiritual, and by the spirit of God given unto me I have been led to see clearly that the words of the Apostle to the Thessalonians have received a literal fulfilment already, where he gives the disciples an exhortation to be always upon their watch lest they should be deceived, for the Apostle tells them in words of plainness and easy to be understood that the day of the Lord shall not come except there come a falling away from the true faith of Jesus. Paul's second epistle to the Thessalonians, 2d chap. I can see by the spirit of Christ as clear as the sun in the firmament that the modern systems of religion have no more resemblance to the Church of Christ than what the Scribes and Pharisees had 1800 years ago.

For many years I have been looking for the Lord to raise up a Church—to gather together the outcasts of Israel and the dispersed of Judah.

When I first heard of your people being in Bristol it struck me forcibly that you must be something different in your principles than the others in this great city, and I thought that probably this might be the true Church that was to come; and in order to prove all things I went to hear for myself. I heard a man by the name of Woodruff, and I was of the same opinion as many more beside myself. I thought he had the appearance of some of the ancient of days come to earth again in this benighted age of gloom and darkness. I was much taken up with his discourses, for it was the truth. I purchased the Book of Mormon, and have read it over with diligence, and I can find no fault with it. I believe it on the testimony of the witnesses. I have compared it with the Bible, and I find that it perfectly agrees with the Word of God. I have also purchased the Voice of Warning, which makes my own views more clear than they were before. I have also the Eternal Duration of Matter and Spirit, and the first vol. of the Star. I admire your publications which I have read, and I think I have read them all.

There is one thing, however, which I cannot comprehend, and that is the order of the city of Nauvoo mentioned in the second vol. of the Star, No. 1st, page 7th.

I beg leave to put an enquiry or two, not to gratify curiosity, but to come to a knowledge of the truth, and for the benefit of the enquiring mind.

First,—Is the city of Nauvoo in the state of Illinois governed by the Latter-Day Saints?

Second,—Was it the Latter-Day Saints who passed those ordinances on the first of March?

Third,—Has the Lord set the city of Nauvoo apart for the gathering of his people from all nations, before that angel spoken of in the 17th chap. of Rev. shall cry, Babylon is fallen—is fallen, &c., and to prepare a peculiar people for our blessed Lord and Saviour Jesus Christ to come to at his second advent?

Fourth,—Was it the council of the Saints that people of other denominations should emigrate with the people of God to the city of Nauvoo?

Fifth,—Why do your ministers write and beg so earnestly as they do for the people of England and other places to come out of Babylon, and afterwards send them to settle with them in the city of Nauvoo, and be mixed up with them there as bad as in England or elsewhere?

This is the only one thing I cannotperfectly understand, unless the night before the Lord intends to come he will give the Saints a sign to set a peculiar mark upon their door-posts or window-shutters, for he is about to come out and destroy the Babylonians like he did the Israelites in Egypt.

Your courtesy in answering these interrogatories in one of your Stars will greatly oblige an anxious enquirer after truth.

DECIPULUS.

We are highly pleased with the spirit of the foregoing letter, and take great pleasure in answering it.

The city of Nauvoo is governed by the Latter-Day Saints, as a part of the state of Illinois, being incorporated as a city government by an act of the state legislature, with the privilege of making its own laws, *provided none of them come in contact with the constitutions of the State and United States.*

Which constitutions guarantee the equal protection of all religious denominations without respect to one more than another; therefore should the Saints pass a law favourable to one denomination more than another, it would be derogatory to the constitution, and would forfeit their CHARTER. Therefore, in passing an ordinance last March for their own protection it must (nominally) apply to all persuasions, although in reality there is not a single society in the town except Saints, and there is not likely to be.

The Lord has set the city of Nauvoo and the regions round apart for the gathering of his people from all nations, that they may be instructed and built up in righteousness and truth, and escape the judgments which will overtake the Babylon spoken of by the Apostle John.

It is not the particular council of the Saints for other denominations to emigrate and settle with the Saints, but if individuals choose to do it, they are friendly to them, and are willing to neighbour with them, and who knows but what in so doing many may be led to forsake *error* and embrace *truth.* But should other denominations settle in the same country with the Saints, and continue their worship, it is their right until he reigns whose

right it is to reign. But just before his coming he "will send his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them out into outer darkness, where there shall be weeping, and wailing, and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." ED.

POETRY.

FAREWELL ADDRESS

To Orson Hyde, Missionary of the Church of Jesus Christ of Latter-Day Saints to Palestine, in Asia.

Farewell dear brother in the Lord,
The time has come that we must part,
Perhaps on earth no more to meet,
Oh! how the thought doth wring my heart.

But go you must, for 'tis the will
Of him who bled upon the cross;
May his blest arm uphold you still
When you're upon the billows tost.

May health and peace your steps attend,
And guardian angels go before,
To guard your path and be your friend,
And land you safe on Asia's shore.

And as you go your warning voice
"Lift up" to Jew and Gentile too;
The poor in spirit will rejoice
At tidings that are borne by you.

Oh how your heart will then rejoice
To see the outcasts flocking home;
The chosen seed of Israel's race
No more in foreign climes to roam.

And when you in their temples stand,
And lift your warning voice on high,
Think of the holy place you're in,
The land where Christ did bleed and die.

Go view the solemn sacred spot,
On Calv'ry where the Lamb was slain;
And never let it be forgot,
Whilst time and mem'ry doth remain.

And when you're in that Holy land,
And musing on some sacred spot,
Then turn your thoughts upon these lines,
They'll sweetly breathe "forget me not."

WM. I APPLEBY.

TO EMIGRANTS.

Mr. Amos Fielding has chartered the ship "Tyrean," Capt. Jackson master, to sail for New Orleans on the 20th September from Prince's dock, Liverpool. She will have two hundred and four passengers. She is a large, new, convenient ship, and well calculated for comfort, speed, and safety. Passengers should be all on board by the 18th Sept.

N.B.—By the present plan of emigration entered into by the Saints, from £1 10s. to £2 will be saved on each passenger in the price of passage and provisions to New Orleans, and some more saved in going up the river from New Orleans to Nauvoo. The Saints and others who wish to avail themselves of this advantage should apply to A. Fielding, No. 1, Grenville-street, Liverpool, or to P. P. Pratt, Star Office, Manchester, some weeks beforehand, or at least ten days before the time of the sailing of each vessel. If needed, another vessel will be chartered the fore part of October. We are now ready to receive names and money for the same.

PRATT and FIELDING, Agents.

LITERARY NOTICE.—Just published, and for sale at this office, and by agents throughout the churches, a new edition of the

☞ VOICE OF WARNING,

price 1s. 9d. single, or 18s. per dozen.

This work is elegantly printed, on good paper, and beautifully bound in leather, like the plain books of Mormon. It is too well known to need any particular recommendation from us, but suffice it to say that those who wish to understand plain truth themselves and spread it to others will do well to read this book, and do all they can to induce others to do the same. It has through the blessing of God removed the prejudice of thousands, and brought them from sectarianism to the liberty and enjoyment of the truth as it is in Jesus.

We hope our agents and friends will consider that the expense of printing is heavy, and has all to be paid before any of them are sold; therefore we must request them to send us ready money as much as possible for this work, and also to send us returns for the Star and other books with as little delay as is convenient.

GOSPEL REFLECTOR.—We have some time since received three numbers of this valuable periodical, published at Philadelphia, United States, by Elder B. Winchester, presiding elder of the Church of Latter-Day Saints in that city. It is a work devoted to the fulness of the Gospel, and bids fair to be very useful in the promulgation of truth and the correction of error. It is ably conducted and neatly executed. We owe an apology to the editor for having neglected to notice it sooner; but it was not a wilful neglect on our part, being overlooked through a multitude of other matters which were pressing upon us. We hope to still be favoured with a copy from time to time.

LIST OF PUBLICATIONS, Sold at No. 47, Oxford-street, wholesale and retail:—

Book of Mormon ..... price	5s	0d
Star, vol. 1st, bound, 12 monthly Nos.	6	0
Star, 1st 2d 3d & 4th Nos. vol. 2, each	0	3
Replies to the Rev. Mr. Bush and other or 4s. per 100.	0	1½
A Letter to the Queen ..... or 4s. per 100.	0	1

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 6. OCTOBER, 1841. VOL. II.

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DIALOGUE ON MORMONISM.

No. II.

Between Mr. Matthews and Mr. Roberts.

Mr M.: I am glad to see you and Mrs. R.; I was ready to think you were not coming this evening.

Mr. R.: Indeed, Mr. M., I must say I felt no very great desire to come, but as I had given you reasons to expect my company I thought you would think me too much prejudiced against your favourite doctrine of Mormonism if I staid away. It was not so with Mrs. R.; she no sooner heard of a Mormon preacher being at your house than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M.: I am aware that is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon. I suppose you are curious enough, Mr. R., to listen to his statement.

Mr. R.: That was the object of our visit. I shall be pleased to hear Elder P. proceed.

Elder P.: The subject I was speaking upon was the much abused Book of Mormon, or, as it is termed by way of ridicule, the Mormon Bible. Their being many foolish and extravagant stories about respecting it, I always deem it important to correct the public mind on this subject before I proceed to any other item of doctrine in our religion. One impression that is gone abroad is, that we put it in the stead of the Bible, the scriptures of the old and new Testament. I presume you have heard it represented so.

Mr. R.: Certainly I have, by several individuals, and I must say that I felt surprised when Mr. M. told me this morning that such was not the case.

Mr. M.: This has been the received opinion of this neighbourhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we had imbibed, he plainly told me he knew better, and would not listen to any argument on the subject.

Elder P.: Well, gentlemen, I will endeavour to inform you what the Book of Mormon purports to be, and then you can judge for yourselves. The Book of Mormon is a record of the Aborigines of this continent, (America) which was

engraven on plates of precious metal, and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah King of Judah, some time before the Babylonish captivity. While in Jerusalem during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destructions which should come upon the Jewish nation. Lehi, obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared, they did so, and were carried forward upon the waters for a long time, until at length they arrived on the western continent, and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land, and became very numerous indeed.

Mr. M.: You will observe by this account, Mr. R., that this people who landed here, were Jews; this you know agrees with the idea which many learned men have had that the Indians are descendants of the Jews.

Mr. R.: I am aware that this idea is generally entertained among the learned.

Mr. M.: Pardon this interruption Elder P.

Elder P.: I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness, and became an idle and filthy people.

It also gives an account of their wars —the reign of their kings aud judges— the prophecies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the Gospel—the rending of the rocks on this land at the crucifixion of Jesus— and then gives a very interesting account of our Saviour's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his, "I have other sheep which are not of this fold, them also must I bring in"—his teachings to the people—his choosing apostles and establishing his kingdom after the same pattern he did on the old continent.

Mr. R.: This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the book, and that is, if Christ established his Church and kingdom on this continent how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the Gospel?

Elder P.: It is a question which naturally arises, and I think I shall, before I get through, be able to satisfy you why it is so. After Christ had established his Church and sent forth his servants to proclaim the Gospel, great success attended their labours, and the greater part of the people became obedient to the faith; true and undefiled religion flourished, and every blessing followed in the train. However, after some time had elapsed, there began to be schisms in the Church; prejud ce and its attendant train of evils crept into their midst, until, finally, they began to fight one against the other—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off the face of the land—the last man remaining was Moroni, in whose possession were the sacred records which had been handed down to him, and which he was commanded to hide up unto the Lord, in consequence of the wickedness of the Lamanites, who had not only derided the name of Christ, but sought the lives of all such as professed Christi-

anity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance, & superstition, until the present time, the degenerate and fallen sons of great and worthy sires.

Mr. M.: I have always thought that there had been a more enlightened people on this continent than the present Indians The remains of ancient buildings, monuments, &c., are evident proofs on this point.

Mr. R.: There can be no doubt on this subject. In the recent researches in Central America, the ruins of very large and splendid buildings have been found, but it does not necessarily follow that the Book of Morman is true.

Elder P.: By no means, but you will undoubtedly admit that it is circumstancial evidence in its favour. Another thing I would observe is, that there is no correct account given of their descent, or their history—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun eradiates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—it contains many predictions respecting their restoration to righteousness, and again becoming a 'fair and delightsome people' I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers and which we sung a short time before you came. I will endeavour to repeat it.

Mr. M.: No, Elder P., pray sing it again. I am sure Mr. and Mrs. R. will be pleased to hear it, the tune and hymn are beautiful.

Elder P.: You and Mrs. M. will assist me then.

Mr. M.: We will do our best.

HYMN.

O stop and tell me Red Man,
Who are ye? why you roam?
And how you get your living?
Have you no God?— no home?
With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied:—

"I once was *pleasant Ephraim*,
When Jacob for me pray'd;
But oh! how blessings vanish,
When man from God has stray'd?

Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wander'd to and fro.

And long they've lived by hunting,
Instead of work and arts,
And so our race has dwindled
To Idle Indian hearts.

Yet hope within us lingers,
As if the spirit spoke:—
He'll come for your redemption,
And break your Gentile yoke:

And all your captive brothers,
From every clime shall come,
And quit their savage customs,
To live with God at home.

Then joy will fill our bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

TO BE CONTINUED.

—*Times and Seasons.*

WAR! WAR!! AND RUMOURS OF WAR!!!

Never since the rise of this Church has such interest and anxiety been manifested in the public mind, particularly on the sea-board. The falsehoods that have been circulated respecting us being arrayed in the garb of truth, and having been published from the sacred desk by the reverend clergy with all the weight of sanctity which their long faces are calculated to inspire, and having found their way into the popular newspapers of the day, and circulated to the four winds, render it impossible for us to correct the public mind on the subject.

From the newspapers we have seen—the letters we have received—and the testimony of gentlemen who have just returned from the east, we are assured that rumour with her thousand tongues

is at work, expectation is on the tiptoe, curiosity is on the stretch, all eyes are turned to the Far West, and all are anxious to hear the last accounts from the seat of war. The subject of a Sub-Treasury and a National Bank for a while cease to be the prevailing topics of conversation. The minds of thousands are all ready prepared to hear of the sacking of cities, the march and counter-marching of armies, the burning of towns and villages, the flight of citizens, the rising of the Indians, the commotion in Illinois, the distress in Iowa, the consternation and flight of the Missourians, the exploits of mighty chieftains, &c.&c. We dont know but that ere this our friend Bennett of the New York Herald has established an express line from this city to New York to give the latest news of the proceedings of the Mormons to his immense number of subscribers, and herald forth to the world the monstrous proceedings of Joseph Smith and the Mormons.

There being such a taste for the marvellous, we are almost dispirited to give an account of things in this vicinity as they really are. Truth being too dry a morsel for the corrupt taste of the present generation, it requires no inconsiderable degree of moral courage and resolution to meet the sneers and ridicule consequent on giving correct information. In this age—

"On eagles wings immortal scandals fly."

However, we hope there are some honourable exceptions, gentlemen who feel disposed to do us justice and hear both sides of the question. There are some, we hope, who before they would gratify their readers at the expense of truth and virtue, and all the finer feelings of the human heart, and fan the flame of persecution, would choose to be silent and wait until the excitement be over, and then make up their minds on the issue.

To all such magnanimous individuals we would say, come and pay us a visit, and if our friend of the N. Y. Herald is not dead to sensibility and honour, let him come too, and we will give them correct information on the subject.

On approaching this place in sailing up the mighty Mississippi, and while ascending the lower rapids on the east bank of the river, appears the city of Nauvoo, and at the very first sight they will be ready to exclaim, what a beautiful place for a city. On a nearer approach they will be constrained to say, surely nature has been propitious, what a contrast does this situation present with the dull and monotonous scenes which characterize the great water courses in the west.

On a nearer approach they would behold scores of houses, like gems decking the beautiful site which, from the gradual rise from the river for nearly a mile back, present a very beautiful and imposing appearance. Let them then land on our shore, and although we have not yet any splendid hotels erected, yet we have some houses of entertainment, where refreshment and attention can be obtained at reasonable charges. Having rested themselves from the fatigues of the voyage, we would invite them to walk into the city, and as they pass along and consider that within the short space of two years, in the midst of poverty and sickness, have all the improvements been made, they will at once be satisfied that the Mormons are an industrious people. We would then take them to the Nauvoo House, where they will find a number of men employed in laying the foundation of that building, which, when finished, will compare with any hotel in the Union. Having satisfied themselves with the prospect which the site commands of the beautiful Mississippi, we would then conduct them to the Temple block, and as they pass along they will observe the preparations that are every where being made for the erection of buildings. The man who two years ago had to content himself with a log cabin is now preparing to erect a beautiful frame house, or, the more substantial and durable one of brick or stone.

On visiting the Temple block their astonishment will increase; there they will see the foundation of a building laid, which is expected to astonish the world,

and show how much can be done by a concentration of action. It could hardly be possible to conceive of a more lovely situation and commanding prospect. It will be seen for several miles up and down the beautiful windings of the Mississippi—by a large section of Iowa, and by the surrounding country of Illinois. Having spent some time in admiring the beautiful view which is afforded from this point, we would invite them to visit the length and breadth of the city and suburbs. On the beautiful prairie which lies contiguous to the city, where but a few years ago the red man roamed, beautiful farms are opening, and houses in progress of erection, and the cheerful voice of the husbandman while eugaged in his laborious but healthy employ—the lowing of herds and the bleating of sheep, give animation to the scene, and give evidence of enterprise and industry.

If they will wait over Sunday they will then see the Saints congregating together from a circuit of six or seven miles, some on horseback, in waggons, and in carriages. There they will see native born Americans from every state of the Uuion, the enterprising Englishmen, the hardy Scotchman, the warm-hearted son of Erin, the Pennsylvania Dutchman, and the honest Canadian, all joining in harmonious praises to Heaven's holy King—all inspired with the same hopes of immortality, having one faith, one hope, one baptism.

Yes, gentlemen, if you want to find the abodes of content and true pleasure, come to Nauvoo. If you want to learn our character and proceedings, mingle in our midst, associate with us, and examine for yourselves, and you will find in our young and rising city many hearts that beat high with sensibility, many generous and noble souls, men susceptible of kindness, and who delight to reciprocate feelings of friendship and esteem.

If you want to retire from the noise of the Bacchanalian's song, the midnight broils, and the scenes of drunkenness which disgrace so many of our cities and villages, come to Nauvoo. No such proceedings are allowed — no such monster as the drunkard walks our streets.

If you want to see the native charms which shine forth in the softer sex, unadorned by the flimsy decorations of pride, and the unnatural airs of your eastern *belles*, come to Nauvoo.

In short, Nauvoo is all that is included in the signification of the word *beautiful place, delightful habitation*, a place of rest and quiet, and we can, very appropriately, use the language of an eloquent writer, and say of it—

"Sure, ne'er sun—
View'd in its wide carcer a lovlier spot
For all that life can ask—salubrious—mild—
Its woods and prospects fair!
In one delightful word, to crown the whole,
It is our home!"

As to the noise and confusion which is said to be in our midst, "the clash of arms and din of war," they exist only in the breasts of the *Warsaw Junto* and "*the highly respectable correspondent* of the Journal of Commerce," who have, through malice and the basest of feelings, condescended to palm their statements upon the community, to raise a prejudice against us. Vain are their efforts! Their dark and cruel acts will one day recoil upon their own heads with tenfold vengeance, while truth shall stand erect, and the injured and innocent be approved.—*Times and Seasons, Aug* 2.

THE LATE TRIAL OF JOSEPH SMITH.

(From the Juliet Courier.)

Monmouth, June 1841.

My dear Sir,—Before this reaches you I have no doubt you will have heard of the trial of Joseph Smith, familiarly known as the Mormon prophet. As some misrepresentations have already gone abroad in relation to judge Douglas's decision and the merits of the question decided by the judge, permit me to say that the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept., 1840. *The same* writ was issued in June, 1841. There can really be no great difficulty about this matter—under this state of facts.

The judge acquitted himself handsomely, and silenced clamours that had been raised against the defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock county, Illinois, and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the prophet Smith to all strangers visiting the town, aided as he is in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the state. There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any other state. Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this society, because, as we say in Illinois, "they believe in him," and in his honesty. Dr. Bennett, a talented man, preached in the evening. He is the mayor of the city, and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon, of whom so much has been said by the talkers and slanderers of this society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons. A word I am happy to learn is no longer a word of reproach in this free and enlightened state.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemenly men, any man may see at Nauvoo, who will visit there, why it is that so many professing Christianity, and so many professing to reverence the sacred principles of our constitution, which gives free religious toleration to all, have slandered and persecuted this sect of Christians? There can be no danger in the United States from any denomination. If they are in error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error. I know the time when the Methodists were said to be a deluded and ignorant sect. What sect now equal them in the United States? For the honour of our state I hope no such degrading brutish persecutions will be got up in Illinois as was in Missouri against the Mormons

You would admire the manner in which the town of Nauvoo is situated and laid out. It covers over 1000 acres, and laid off into acre lots. The Temple is building on the hill nearly a mile from the river in front, the river running here in a half circle. I am told that it numbers now over 5,000 persons, and they are fast arriving from Europe and different parts of the United States.

So much for the present. When I see you I will give you further particulars of Nauvoo and this part of our state, which is certainly beautiful.

TO THE ELDERS AND PRIESTS OF THE CHURCH OF THE SAINTS,

GREETING:

Beloved fellow labourers,—It is with no small degree of joy that we contemplate your increasing numbers, and your untiring zeal in the cause of truth, as manifested in your labours for Christ's sake and the gospel's.

There are many hundreds of our elders and other officers, who spare no pains in declaring the message of God, both in synagogues, houses, and streets; and who are very bold and valiant in the testimony of Jesus, in the midst of reproaches, slander, and even violence, and every kind of opposition; and who would not hesitate to lay down their lives for the truth. But notwithstanding their faith and zeal, they lack experience, and are liable to err in spirit; therefore, we hope a few words of instruction and caution on some points will be profitable to them, on this occasion.

First, we charge you in the fear of

God, to enforce the doctrine of *repentance*, as well as faith and baptism, upon the minds of your hearers, and especially those who are candidates for baptism.

Remember that baptism without a thorough repentance is mockery before God, and of no manner of use. We sometimes hear our members, and even officers urge an unbeliever to go and get baptised, at the very same time he is opposed to the truth, and in the act of blaspheming against the things now revealed, and railing against the servants of the most high.

Now, if a man were to be baptized in that unprepared state of mind, he would be two-fold more a child of hell than he was before.

Others again, are over persuaded to go and be baptised when they only partly believe, and have not brought forth fruits meet for *repentance*—not having put away their sins, and humbled themselves before God, with a full determination to lead a new life. Such are a hinderment and trouble to the church while in it, and soon fall away, and become so many stumbling blocks.

Some offer themselves for baptism and are immediately baptised without being questioned, or taught as to their repentance or newness of life.

Now all these things are evil, and are not according to the gospel. If a person becomes fully convinced of the truth of our message, and feels to repent of his sins, he needs no urging to the waters of baptism. Only let the gospel be clearly set before him, and he will obey it the first opportunity. Therefore don't overpersuade people in these sacred things, but be careful to question the candidates as to their faith and repentance, and their determination to serve the Lord with full purpose of heart.

Again, repentance implies confession and restoration,—so far as we have wronged our neighbour, or sinned against another. For instance, Zacheus of old said, "*Behold the half of my goods I give to the poor, and if I have wronged any man, I restore him fourfold.*" The scriptures also inform us, that those who came to John's baptism came *confessing their sins.*

Christ has said, "*If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, go thy way; first be reconciled to thy brother, and then come and offer thy gift.*" This will apply both to the candidates for baptism and the Lord's supper.

If a man has sinned against God only, let them confess to God only; but if a man has sinned against, or wronged his neighbour, either in word or in deed, let him confess his fault,—ask forgiveness, and restore to him that which justice would require, whether the person wronged be saint or sinner—then let him come to the ordinances, with full purpose of heart, and he shall be accepted.

Again, the ministers of salvation are required to be watchful and careful with all enquiry, not to baptise, nor receive any person into this church who is living in adultery, having two companions living, for no one has a right to put away their companion, and marry another, except for the cause of fornication; and those who do so can in nowise have place in the church of the saints.

Again, we charge all the officers in the fear of God to deny themselves of the desires of the flesh, and to take up their cross and follow Christ, and let virtue, modesty, and purity, guard their thoughts continually—conducting themselves in all things with the strictest propriety; or before they are aware they will fall into temptation and loose the spirit of God. Remember that except we do this, we cannot be the disciples of Jesus.

Again, we would strictly enjoin family prayer upon all the heads of families, and especially the officers. Indeed, if any officer is known to live in neglect of this duty, his office should be taken from him, unless he speedily repent.

Again, the rules of the church discipline should be strictly enforced, and iniquity rooted out of the church, where-

ever it makes its appearance. Let all lying, tattling, backbiting, evil speaking, vain conversation, and foolish talking, be done away; together with all childish familiarity and unlawful desires. Let young and old, when together, strive to edify and encourage one another in the things of God, and in the spirit of solemnity; lest we be overtaken in the hour we think not: for behold the Lord will soon come to his temple, and sit as a refiner and purifyer of silver, to purify the sons of Levi, that is, the priesthood which exists at present nowhere on the earth, but among the Latter-day Saints. And the question is, who will abide the day of his coming?

We have felt peculiarly led at this time, to send forth this admonition to the priesthood in this land, and hope it will be strictly heeded, for great things speedily await the church of the saints, and blessed are they who are prepared. Although this is addressed to the officers, yet, what we say unto one we say unto all,—*Watch.* Ed.

PSALM.

BY MISS E. R. SNOW.

Praise the Lord O my soul: Praise him all ye sons and daughters of Zion.

Let us sing unto him a new song: let us sing of his marvellous doings in the last days.

He is the same yesterday, to-day and forever; therefore I will praise him for what my eyes have seen, and my ears have heard.

He hath opened the fountain of knowledge: he hath unlock'd the treasures of wisdom and understanding

He hath brought to pass that which he spake by the mouth of his ancient prophets: yea, he hath caused truth to "spring up out of the earth, and righteousness to look down from heaven."

In ancient time he call'd his servant David from the sheep-fold to preside over the nation of Israel: yea, from a tender of flocks did he raise him to the sovereignty of his covenant people.

He called Elijah from the occupation of husbandry, even when "ploughing in the field with twelve yoke of oxen;" to be a prophet in Israel:

Yea by the hand of Elisha, was he anointed to the office of his calling, even to proclaim the word of the Lord—to declare the counsels of the Most High to the people.

In these last days the Lord hath called his servant Joseph—the son of an husbandman; to be a prophet and a teacher: yea, to be a mighty instrument in rolling forward and establishing that kingdom which shall fill the whole earth.

The Lord hath spoken to him from the heavens—he hath instructed him thro' the ministration of angels—he hath taught him by the power of the holy spirit.

He hath opened the heavens, he hath rent the veil thereof, before his face—he hath spread the visions of eternity in his presence—he hath drawn aside the curtain of futurity and showed unto his servant things to come.

He hath annointed him with the oil of understanding, and instructed him in the great mysteries of the kingdom of heaven; even those "mysteries which have been hid from ages and from generations."

Rejoice, all ye saints of the Lord, and listen to the instructions of his prophet—be careful to depart from evil—let your hearts be pure, for the great day of the Lord approaches.

He will perform a speedy work upon the earth—he will cut it short in righteousness—he will not suffer his word to perish.

Therefore, let the nations be wise—let the great ones of the earth receive counsel; let the honest in heart prepare and gather even unto Zion:

For "the earth shall reel to and fro like a drunken man," yea she shall groan because of iniquity which is already increasing heavily upon her.

But "Zion shall be redeem'd with judgment, and her converts with righteousness"—the nations of the earth will honour her—the glory of the Lord will encompass her round about; and his praises will be heard in her midst.

THE LATTER-DAY SAINTS.

To the Editor of the Cheltenham Free Press.

Sir,—Having read the *Cheltenham Journal* of August 23, I find a piece in it headed "Latter-day Saints' Swindle," representing the City of Nauvoo to be in the State of Missouri, in North America, and the subject of litigation between Joseph Smith and the Authorities of the State of Missouri. This is not correct. Although there may not be a great gulf betwen the city of Nauvoo and the state of Missouri, yet there is a great river flowing between them one mile and a half wide, besides a space of some twelve or fifteen miles of land; and so far from Nauvoo being a subject of contention, as represented in the *Journal*, Missouri has no more to do with Nauvoo than what Ireland has to do England. Query—the Editor of the *Journal* will do well to acquaint his readers who his informant was, as the style of the article gives room to suppose that it originated with the author of a little tract, giving the "History

of Kentucky Tom,"* and I think, Sir, you will agree with me (after perusing the following), that the entire statement as given in the *Journal*, is a tissue of lies, got up by a malignant and depraved heart, for the worst and most diabolical purpose, in reading which we blush for humanity. On the 10th inst., I called at the residence of Mr. Margretts, with the hope of obtaining a personal interview with him, but although I was disappointed in this, as he was not at home, I was very kindly received by Mrs. Margretts his wife, and likewise his family. I proposed to Mrs. Margretts the following questions, and she gave me the following answers:—Ques—Have you and Mr. Margretts been to the city of Nauvoo? Ans. —Yes, we have. Ques.—What were your reasons for returning back to England? Ans. —I was not very well the short time I was there, and we did not find every thing so convenient as we expected, so me and my husband determined to return to England. Ques. —Is Nauvoo a fine city? Ans.—No, it is not yet, but in a few years' time it will be. Ques. —Is the land generally good in that part? Ans.—Yes I think it is the finest land I ever saw. Ques.—Were you and your husband put in prison when you arrived there? Ans. —No, we were not. Ques.—Did any one ask you to deliver up your money to them? Ans. —No, but we had 10 per cent, offered us for our money. Ques.—Did your husband ask Mr. J. Smith to show him the plates that the Book of Mormon was engraven on? Ans.— No, my husband did not ask him, but another brother (or Saint) told my husband *that he heard somebody else say that he knew a man that said he heard Mr. Smith say that an angel took them away again.* Ques.—Did you make your escape secretly? Ans.—Why no, Sir, that would have been impossible, for we had more than a ton weight of luggage; besides, we had no need of coming away in that manner, we went on board a steamer between nine and ten o'clock in the morning, in company with five missionaries that were going to take their different locations upon that Continent.

The following information I received from Mr. Embry, a person in whose house Mr. Margretts and family now reside. I have been acquainted with Mr. Margretts upwards of thirteen years; he was never of any religious persuasion prior to his becoming a Latter-day Saint; he was never truly converted, for he knows nothing of a change of heart. I belong to the Latter-day Saints, and I believe their doctrines.

The following was given me by Mrs. Embry: —Ques.—Are you a member of the Saints? Ans.—I am, for anything I know to the contrary; but I know I have not attended of late as I ought to have done Ques.—Do you believe in the doctrines the Saints teach? Ans. —I do; for I have experienced their power.

The above is the substance of what I was enabled to gather during my stay with those individuals, which every honest mind will admit sufficient to prove by what spirit those persons are led who, in order to put down a cause they do not approve, embrace every opportunity to fill the mouths of the world and the columns of the public prints with lies and slander.

A copy of a certificate I have in my possession:—"This is to certify, that Mr. Joseph White has been in company with Mrs. Margretts, the wife of Thomas Margretts, and five of her children, and it is not on our account that all those false statements have been published, for we believe in the doctrine that the Latter-day Saints preach, having witnessed its power. Witness our hands this 10th day of Sept. 1841. Elizabeth Margretts, Joseph Embry, Sarah Embry, Leigh."

Now, Mr. Editor, it remains for the *Journal*, to prove his authority for having given publicity to such barefaced falsehoods and glaring inconsistencies. No man having the slightest knowledge of that part of America the Saints are now peopling, to say nothing of the statements that have been made by the Margretts to many who are ready to come forward and prove to the contrary of what the *Journal says*, could give the smallest credence to such a budget of slander.

I remain, Sir,
An admirer of your excellent publication.
JOSEPH WHITE,
MINISTER OF THE GOSPEL.

No. 12, *Ratcliff-Crescent,*
Bristol, Sept. 21, 1841

* A little Tract, addressed "To the Followers of the Latter-day Saints," signed "D. L. St. Clair.

SKETCH OF THE TRAVELS AND MINISTRY OF ELDER R. HEDLOCK.

The following interesting communication was written in April last, but owing to the multiplicity of matter which then crowded upon our columns, it was neglected, and has since been several times overlooked or left out for want of room: for this we owe an apology to Elder Hedlock, and take this opportunity to say in his behalf that from our intimate acquaintance with him in his late journey and mission to this country, and from the testimony of his friends in Scotland, we feel safe in asserting that a more humble, patient, persevering, and useful labourer in the cause of truth has seldom if ever appeared on the stage of

action in any age of the world. On the rough billows, during a long and tedious passage, he was ever humble, patient, and willing to serve his brethren and cheer their hearts; and in our late visit to Glasgow, in Scotland, and its neighbouring towns we found hundreds of warm hearts in which the name of Hedlock was engraven as with a pen of iron, and his memory as a sweet odour of incense on the morning breeze.

We hope he and his friends in Scotland will pardon our neglect in not sooner publishing his communication, and accept of it now.—[ED.]

TO THE EDITOR OF THE MILLENNIAL STAR.

Sir,—I improve the present opportunity of writing to you, being about to leave Europe and return to America, feeling that those who love the truth will rejoice in the spread of it, Not wishing to intrude upon the valuable space of your journal, I shall be very brief in my communications at this time.

Being driven from my home in the late persecutions of the Saints in the state of Missouri, I, like the rest of them, had to suffer privations and endure hardships because of the truth that God had revealed by his holy angels in these last days. After being surrounded by mobs, and my life threatened if I did not deny the revelations which God had given; but choosing rather to suffer affliction with the people of the Most High than to enjoy the pleasures of the world or the applause of religious bigots; after toiling through the winter in assisting the poor and widows of the martyred Saints to leave the State, in compliance with that unhallowed decree of Governor L. W. Boggs, and after most of the Saints had left Missouri, I took my family and came to the city of Quincey. We landed on the banks of the Mississippi on the 20th of April, 1839, without provisions, and only 3s. in money, and without a place of shelter. After wandering about for several hours I obtained a place of shelter from a heavy storm of rain, which continued during the night. I had mnch sickness in my family from that time until the latter part of the summer, but the Lord blessed my labours, and by the 9th of September I had a home secured for them in the city of Nauvoo, and on the 21st of the same month, after having committed my family into the care of God, in whose service I had resolved to spend my days, I took the parting hand and bid them all farewell without a penny in my pocket to perform a journey of above five thousand miles. I cannot describe my feelings on taking leave of my family and poor afflicted brethren to go to a foreign land to proclaim those principles of eternal truth which for our faith in them we had been driven from our homes a few months before as exiles amongst strangers. In the meantime the enemies of truth were not idle; the tongue of falsehood and slander had heralded forth proclamations of untruths and misrepresentations throughout the whole continent of America, and they had also found their way across the Atlantic into that nation in which I intended to labour. Knowing that I should have these to contend against, together with the prepossessed opinions and prejudices of the people, I would gladly have stayed at home if I had followed my own feelings; but having a dispensation of the Gospel committed to me, I was determined to surmount every obstacle, and wing my way to Europe, there to lift my warning voice to my fellow man to come out from the abominations of Babylon and prepare to meet the coming Messiah. With this determination I took my leave of my family, and committed myself into the hands of that God who said to his servants, take no thought for the morrow, for your heavenly Father knoweth what things ye stand in need of. I have now travelled about ten thousand miles, and have thus far realized the fulfilment of the promise of God in every sense of the word. Having parted with my family I commenced a journey of eight hundred miles in company with Elders Brigham, Young, Heber C. Kimball, George A. Smith, John Taylor, and T. Turley. We travelled together most part of the time during that distance. After much fatigue and sickness we all arrived in the town of Kirtland. I cannot describe our gratitude to God on meeting with the Saints in the house of the Lord, which had been raised a few years before by the industry of the Saints, in compliance with a command of the Lord, that his servants might there call their solemn assemblies, and wait in prayer and fasting before him, that they might be prepared to go to the nations of the earth to preach the everlasting Gospel. It brought fresh to my mind the many blessings and manifestations of God to his servants while assembled in this house of prayer. The Saints here received us with kindness, and after stopping with them a short time, we again pursued our journey to the city of New York. We travelled together till we came to Batavia; then we separated, and did not again see each other until we arrived in the above named city. Previous to my arrival in the city of New York I visited a branch of the Church at Catarauges, in the western part of the state. Here I was seized with sickness, and confined to bed for two weeks; but through the goodness of God I was again restored to health, and enabled to continue my journey, but not having money enough to pay my fare on the coach and railway, I was obliged to walk part of the way on foot, and being very weak in consequence of my sickness, I was only able to travel about fourteen miles each day. I shall ever remember one extreme

cold night in the month of December—being a stranger in that part of the country, I did not know the road, and having no means of ascertaining, I could not obtain a place of shelter, and being afraid of losing my way, I was obliged to walk backwards and forwards during the night, which was so windy and frosty that if I had stood still for fifteen minutes I should have perished with the cold; however I was spared, and arrived in New York on the 26th day of December, 1839, in good health, having a firm determination to fulfil my mission to Europe. Here I found a large flourishing branch of the Church, raised up through the faithful labours of Elder P. P. Pratt and others. The Saints here received me kindly, and administered to my wants. While I was waiting for those who were to accompany me to England to arrive in the city, I took a tour into the state of New Jersey. Here also was a flourishing branch of the Church. I stayed at this place a few weeks. Some were added to the Church during my stay there. I then went to Philadelphia, where there is another flourishing branch of the Church, which was raised up by the labours of Elders Winchester and Barns. I stayed here two or three weeks. Several were added to the church during my stay in the city. The prospect is most encouraging in that part of the country. I returned from that city to New York, where I found those who were to accompany me to England. During our stay in the city many were added to the church, who came forward with liberal hearts and gave us means to help us on our mission to England. I shall ever remember with gratitude the kindness of the Saints and friends who came forward and liberally administered to our necessities. I pray that the blessing of heaven may rest upon them. I took a mission into Long Island, in company with Elder B. Young. During our stay in the island we preached in several parts of it, and several were added to the Church by baptism. After staying on the island eight or ten days we returned to New York. All things being prepared. I bid farewell to my native land, and to many kind and affectionate brethren, on the the 9th of March, in company with Elders Brigham, Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, and G. A. Smith, who were sent by revelation to preach the Gospel in Great Britain. I cannot describe my feelings as my native shore sunk from my view beneath the setting sun. We were now tossed up and down on the restless ocean under the protection of Him who has power over the winds and waves. After being at sea 28 days, and passing through two storms, one of which lasted 36 hours, during which we were driven at the rate of ten knots an hour, with all the sails took in, we landed in Liverpool in good health and spirits on the 6th day of April, 1840. After procuring a lodging, we retired from the buzzing noise of the sea by ourselves, and offered up our thanks and praise to Almighty God, who had brought us safe across the great waters. It being the 6th of April, the church in America were assembled in conference at the time we were praying. 10 years had passed away since the Church of Jesus Christ of Latter-Day Saints was organized, with six members; and since its formation it has passed through severe persecutions; many of its members have sealed their testimony with their blood; but notwithstanding all this thousands are rejoicing in the glorious principles of the everlasting Gospel. We stayed all night in Liverpool. The next day we found Elder John Taylor, who left us in Batavia He landed in Liverpool two or three months. before us, and had begun to preach and baptize in that town. On our arrival we found 27 saints, who received us with kindness. After staying another day with the brethren, Elders H. C. Kimball, B. Young, O. Pratt, G. Smith, and myself, took our journey to Preston, where we found a large church of about 300 members, which was raised up by the united labours of H. C. Kimball, Orson Hyde, and others, in the years 1837-8, who received us with joy and gladness, notwithstanding our being strangers to them, except Elder Kimball. Truly the spirit of God makes all people in every nation of one faith and one mind, who are in possession of it, for the saints in Preston administered to our necessities as cheerfully as if we had been acquainted for years. On the 15th of April we all met in conference. The intelligence received from different parts by the Elders where they had been labouring concerning the spread of the Gospel was cheering. There were about 1700 members of the Church represented at this conference. After the conference was over, I took leave of my brethren, and, in company with Elder O. Pratt, went to Alston, in Northumberland. Here we found a small branch of the church of about 40 members, which had been raised up by the labours of Elder Russell in 1837. Notwithstanding the many persecutions that the saints had endured in this part, we found them rejoicing in the Lord. After staying here a few days, Elder O. Pratt pursued his way to Edinburgh. I stayed and preached in Alston and Brampton about four weeks. There were some added to the church by baptism in both places during my stay with them. There is much opposition in this part of the country. The general cry from the opposers of truth is—"Dont go to hear those false prophets; if you do they will certainly deceive you." If any should venture to come and hear for themselves and take the liberty of judging for themselves, instead of leaving it to their teachers to judge for them, and should say, as Pilate said to the Jews, I find no fault in them, and should vindicate the principles of truth, they are soon

hissed at by those who pretend to be their friends, and some are turned out of their employment for believing the truth; but, notwithstanding all this, those who love the truth more than they do the applause of the world will embrace it; the power of God will be manifest; the eyes of the people be opened; the crafts of man will fail; the honest in heart be gathered out, and the knowledge of God prevail throughout the whole earth. I received a letter from Elders Muliner and O. Pratt desiring me to come to Scotland. I took my leave of the brethren in Brampton on the 22d day of May, 1841. I took a steamer and went to Belfast, in Ireland. This is a fine flourishing town, containing about 54,000 inhabitants. Here I met (as I passed through the streets) the rich enjoying their abundance, and the poor in rags begging for a morsel of food to sustain life. I had never before witnessed such scenes of suffering, and I said in my heart, has the Gospel of Jesus Christ lost its power among those who profess it, so that one part of the human family must drag out a miserable existence, and die in wretchedness and want, while the other can live in pride and plenty all their days. O man, how art thou fallen from thy first estate, and the true principles of the Gospel hid under a form of godliness! Repent of thy doings, and turn to the Lord, and feed the hungry and clothe the naked, that it may be said to you, "inasmuch as you have done it to one of the least of these you have done it unto me, enter thou into the joy of thy Lord." After staying in Belfast three days, I left, and pursued my way to the cities of Glasgow and Paisley. I arrived in Paisley on the 26th of May. Here I found Elder Alexander Wright, Elder Muliner having left here to accompany Elder O. Pratt to Edinburgh. Before they left they had organized the church in Paislsy.

The spirit of inquiry was very general in this place and the adjoining villages. Many came to hear. Some of the preachers said we were not worth minding when we first began to preach, but soon their hearers began to leave them; they then began to sound the tocsin of war; the people were exhorted not to come and hear us. A master in a cotton mill threatened to turn out of his employment any of his workpeople who went to hear us, but the truth fastened on the hearts of the people with such power that many were determined to sacrifice all things for the sake of it. I found in Paisley and the adjoining villages about 65 members of the church. I commenced preaching in this region in company with Elder A. Wright, who is a faithful labourer in the Gospel, until about the last of August, when he left me alone, and went into Banffshire, in the north of Scotland. I organized the branch of the church in Bridge-of-Weir on the 6th of June, consisting of 27 members, including at this time the brethren in Johnston. Feeling led by the spirit to preach in the city of Glasgow, I went into the city on the 12th of June to procure a place to preach in. I first went to the house of Mr. John M'Auley, who received me very kindly, and assisted me to look for a place to preach in. After looking at several places, we finally agreed for the large hall in Anderson University. I told the trustees I had no means to pay for the hall only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent: this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about 100 to come and hear. After the first Sabbath my hearers dwindled to about 20 in number; but having agreed for the hall for five months I was determined to preach my time out, if I had only two hearers. I soon began to baptize; and on the 8th of August I organized the church with 12 members.

About this time I commenced preaching in Greenock, 23 miles from Glasgow. I preached there a few times; two came forward in baptism, but, in consequence of ill health, I was obliged to abandon preaching in Greenock, and confine my labours to Glasgow, occasionally visiting the other branches of the church. On the first of October I left Glasgow to attend the conference in Manchester, in England. I went by the way of Belfast, where I stopped and preached several times. Some were almost persuaded to obey the Gospel while I was there. After attending the conference, I returned to Ireland, and went to Lisburn and Hilsborough. I arrived in time to hear the close of a discussion between Elder Curtis and a Mr. Donna, a Methodist preacher. Elder Curtis offered to meet him the next day, but he refused. There were seven or eight who had joined the church in this place. I preached in Belfast two or three times, and then returned to Glasgow, where I resumed my labours as usual. I organized a branch of the church in Johnston on the 5th of Sept. with 42 members. I organized the branch of the church in Greenock on the 31st of Jan. After I stopped preaching in Greenock, Elder Speakman and others commenced labouring there, and through their labours the church has increased to its present number. There are many flourishing villages in the vicinity of Glasgow, and the prospect is that there will be many saints gathered from that region of country. There are in the Glasgow conference six branches of the church which have been raised up within 14 months (viz.,) Glasgow 79 members, 3 elders, 4 priests, 3 teachers, 3 deacons; total, 92. Paisley, 97 members, 4 elders, 6 priests, 5 teachers, 3 deacons;

total, 115. Bridge-of-Weir 51 members, 2 elders, 2 priests, 2 teachers, 2 deacons. Johnston, 42 members, 2 elders, 2 priests, 2 deacons. Greenock, 27 members, 1 elder, 1 priest, 1 teacher, 1 deacon. Thorney Bank, 18 members. In the six branches there are 317 members, 12 elders, 15 priests, 13 teachers, 11 deacons; total, 368. 13 are gone to America. I left the saints in Glasgow and adjoining places on the 9th day of March, 1841. I shall ever remember the parting scenes with them, and the last lingering look as the steamer moved from the dock. I pray the Lord to keep them faithful to the end, and bring us together in the kingdom of our heavenly father.

I now wish to bear my humble testimony to the work of the Lord in these last days to all people, saying, that I know by the spirit of the Lord that the principles contained in the Bible, Book of Mormon, and Doctrine and Covenants are true, and that Joseph Smith, jun., is a prophet of the Most High, and that his councillors are men of God, who seek the salvation and well-being of their fellow men; the quorum of the twelve, who are special witness of the Gospel to the nations, are servants of the Lord, and that their motive is the salvation of their fellow man. I have seen those men surrounded with mobs, and threatened with immediate death if they did not deny their testimony, but they remained unshaken in the midst of those trials. I know also by the spirit of the Lord, the coming of the Messiah is now at hand, and I feel to say unto all people,—repent of all your evil doings and prepare to meet your coming Lord.

REUBIN HEDLOCK.

The Millennial Star.

MANCHESTER, OCT. 10th, 1841.

We have received an interesting communication from Elder Hyde, dated at Ragensburgh, on the Danube, kingdom of Bavaria, Aug. 30, 1841.

He informs us that he is in good health, and has been in that place about 7 weeks, during which time he has made great proficiency in reading and translating German.

He has also written a very lengthy communication to the Jews of Constantinople, and had procured its translation into French and German.

He had made many friends in that place, and some of them were ready to forsake all for Christ's sake; although he found them all catholics: indeed catholicism is the law of the land.

He was to start for Constantinople, on the next day,—the Danube was his path, and a steamer his chariot. The passage would require about fifteen days, and cost about twelve pounds sterling.

Elder Blakeslee writes from Utica, 250 miles west of New York, under date of August 15th, informing us that he was then in the house of some of the saints from Manchester, and that he had baptised a brother of Ralph Stafford, of Manchester, and many others, in that region of country; that some 250 of the saints had emigrated from that region to Nauvoo, Illinois, and that many others were preparing to go soon. He was now preaching to large and attentive audiences, in the court-house, in the city of Utica.

Elder Woodruff, writes from New York, under date of August 26th. He informs us that peace and tranquility prevails among the saints at Nauvoo, and that the emigration continues with great rapidity; that the temple is fast building, and the work of God moving in majesty and power.

He also informs us, that every thing but God and the saints are combined together, and raging against the truth with one mighty struggle, as though it were their last attempt. All the presses were in continual uproar throughout New England, and all other states, bitterly opposing and lying against the saints. Anti-Mormon meetings were being continually held in New York, and other places, and prejudice great. But while all these things were going on, truth was still prevailing, and the Lord was in reality beginning to vex that nation with many sore divisions, vexations, signs, wonders, and judgments.

On the 26th of Sept. we attended the Staffordshire conference held at Burslem. We found it to consist of numerous branches in different parts of the country, consisting in all of between five and six hundred members, with zealous and faithful officers; besides the entire Birmingham conference which had been organized, and set off from the Staffordshire conference not

long since. We had a rejoicing time, and the saints in general seemed to feel greatly encouraged.

We also attended the Preston conference on the 3d of October. We found the saints generally standing firm and rejoicing in the truth. Some new branches had been gathered, but not many added to the old societies.

We are informed by letter from Elder Thomas Ward that the Clitheroe conference was held on the 26th September, and that great unity, love, and zeal, pervaded the meeting, which was numerously attended both by members and others. Some were convinced, and came forward in baptism; 18 new officers were ordained, and much good done. There has been quite an increase in that conference since last quarter.

Elder Watt speaks very encouraging in one of his late letters, in relation to the Edinburgh conference. It is increasing in numbers, and in faith and zeal; and through the labours of its officers it is spreading in the region round about.

As to the Manchester conference we must say that the Lord is truly blessing us with an ingathering of souls, both in town and in most of the branches around. We have had so many added to the Manchester branch of late that our deficiency is more than supplied, for the emigrants who lately left us for America, consisting of some 60 or 80 souls.

In Rochdale and Oldham scores are uniting with the church from week to week; and in Tottington, near Bury, a flourishing society of near 80 members has been gathered in a short time. Their meetings there are crowded almost to suffocation. Thus rolls the mighty engine of truth, and none can hinder.

The ship Tyrean sailed with 207 passengers on the morning of the 21st Sep. On going out of dock the previous day many hundreds crowded round to witness a ship load of the sons and daughters of Zion depart from their native shore for the promised land. They moved slowly out into the river, singing

Lovely native land, farewell!
Glad I leave thee, glad I leave thee,
Far in distant lands to dwell.

Next morning they weighed anchor, about 10 o'clock, and hoisted sail before a fair wind, moving away under the flag of liberty—the American stars and stripes, with a majesty seldom surpassed. The emigrants were all on deck, and in good spirits; and as our little boat came off with three hearty cheers, they were singing the favourite hymn—

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.

The last lines which we heard, as their voices were lost in the distance, were as follows:—

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow.

Hats and handkerchiefs were still waving in view as a last token of farewell. Soon all was a dim speck upon the ocean; a few moments more and they were vanished from view in the wide expanse, and lost in the distance.

May God speed them onward in their course, and land them safe in their destined port.

COMMUNICATIONS.

Burnley, Sept. 16, 1841.

Dear Brother Pratt,

I take the liberty of writing to you, in the first place to inform you that our next quarterly conference will be held at Clitheroe next Sunday but one, the 26th instant, and if you could make it convenient to come the churches would be much gratified. The work is rolling on in the town of Blackburn, and many have been added thereto. A great multitude of people in the neighbourhood surrounding Burnley are becoming much interested, and promise ere long a rich harvest. May the Lord speedily send forth more labourers into his harvest.

I have been lately engaged in two public discussions at a place called Enfield, about seven miles from Burnley, with some local preachers of the old body of Methodists, and without the least egotism, I can truly say that truth was triumphant. To God be all the praise, that he has sent forth the spirit of truth to guide into all truth, and to bring to nought the wisdom of

the wise and the understanding of the prudent. I will just endeavour to place in parallels the passages quoted from our books to prove us false, but which provedto the public that the preacher knew not the word of the Lord, but that the Latter-Day Saints taught it :—

A Methodist attempting to prove the doctrines and work of the Lord a money speculation.

	SCRIPTURE.
Whoso feeds you, or clothes you, or gives you money shall not lose his reward. *Doctrine & Covenants.*	Whoso giveth a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10 c.
Let those that have more than enough for their own support give up the residue to support those who have not. *Doc. & Cov.*	Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me. Mark 10 c. 21 v.
Thou shalt not covet thine own property, &c. *Doc. & Cov.*	Neither said any of them that ought of the things which he possessed was his own. Acts 4c. 32v.
My servant Martin Harris shall be an example to the church in giving up his property for the work of the Lord, &c. *Doc. & Cov.*	And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet. Acts 4c. 36 & 37v.

In this manner and with similar quotations from our publications, equally easy to answer, did a Methodist local preacher endeavour to prove what he called Mormonism to be a money speculation, and this too with the vast sums raised for the support of their ministers at home, their hundred thousand yearly for missionary exertions, their vast centenery fund, of which I know not the amount, and their contingent funds staring him in the face, and likewise with the Word of God confirming and establishing the doctrines of the saints; but I rejoice to say hundreds that were present saw through the fallacy of their remarks, and appreciated the statements of truth. Dear Brother, I have learned one thing, that the opponents of the truth, whether they be wise men or fools are equally powerless against it.

Ten of our brethren and sisters left us this morning for Liverpool on their way to America.

Swift may the breezes waft them on,
To Joseph's promis'd land,
There still preserv'd, no wand'rer gone,
Triumphant may they stand.

Yours in the covenant of peace,
THOMAS WARD.

Sept. 29th.

Elder Pratt,

We take the liberty to inform you that we have been labouring in Westmorland, and through the mercy of God, in the midst of persecution and lying editors, the work of the Lord rolls on.

In Kendal were ten persons, lately baptised and organized in a society, and more have promised to obey soon.

In Briggsteer there are nine baptised, and four more have given in to go forward next Sunday. In Holme we have baptised nineteen. Here we have laboured under very unfavourable circumstances, which thank God are giving way a little, and we hope soon to reap a plentiful harvest of souls. It is hard to stem the tide of lying tongues, for neither priests nor people have as yet learned to speak the truth.

At one of our meetings in the open air, four pretended preachers of the gospel came up, and one of them publicly demanded our elder to take some arsenic, which he had brought with him, in order to have a sign to enable him to believe the bible. The people however seemed to have more reason and good sense; for they were very much hurt with his conduct, and told him that if he were a man of God, he would not disturb a meeting.

In a few evenings after he came to have a discussion on the Book of Mormon, but we were not willing to take newspapers for our standard, and give up the Bible, therefore he gave up the contest.

He was soon called before the gentle-

men of the town (who had employed him as a missionary) for his bad conduct towards us.

They told him that if ever he opposed us again, he was to loose his place as a missionary; and consequently his salary would be lost. This had the desired effect.

There are many who say that we preach erroneous doctrine and lies; and yet they say, shew us a sign and we will believe. It seems by this, that they are willing to believe errors and falshoods, if they can have a sign, but we have not so learned Christ.

We remain yours,
In the bonds of a peaceful gospel,
PARKINSON & SPEAKMAN.

Extract of a Letter from Sister Melling, who lately emigrated from Preston, England, to Nauvoo, United States.

Dear H.,

We are all in good spirits, and more convinced than ever that this is the work of the Lord. Joseph Smith is indeed a prophet, and a man of God.

In gathering to this land many shake out by the way, and others after they arrive, but one solemn fact is, all those who fall away immediately begin to curse and swear, tell lies, and get drunk, and, finally, if they do not speedily repent, will go down to hell.

Do not persuade any barren soul to come here—we want men of faith, who can sacrifice their all for Christ's sake and the Gospel's.

All the people have been very kind to us indeed. Be of good cheer, for the time to favour Zion, yea the set time has come. If we partake of her poverty we shall share in her riches and glory.

There are many fallen that came from England, and some of them will return, and spread all manner of evil. The reason is because they know neither the Father nor the Son. But verily, saith the Lord, they shall have their reward, and God will do his own work in spite of apostates or devils. Don't encourage any to come here whose works do not agree with their professions, for ere long they will prove as thorns in your side Our strength does not lie in numbers, but in the power of God; this is true and faithful. Even so, AMEN.

EMIGRATION NOTICE.

The saints and others who are about emigrating to Illinois, are hereby informed, that our next ship will sail from Liverpool, to New Orleans, on or about the 25th of October.

Those who wish a passage, should apply to the STAR OFFICE, Manchester; or to AMOS FIELDING, Liverpool; his office is in Chapel-street, No. 36, next door to Cearns and Brown's Provision Store.

N.B. By forwarding about five pounds per head, together with names, ages, and occupation, (children under fourteen years of age, half price, under one year nothing) passage and provisions will be provided in the best posible order, and at a price which will save from one to two pounds each passenger, and the overplus money (if any) will be returned before sailing from Liverpool. Children's names should be sent in, even if they are but a few hours old. Passengers applying to us may depend on first rate accommodations for speed, comfort, and safety, as we charter none but first rate ships.

PRATT & FIELDING, Agents.

CONFERENCE NOTICE.

The Manchester Conference will meet at the Carpenters' Hall, Manchester, on Sunday the 17th Oct., at nine o'clock.

LIST OF PUBLICATIONS.

List of Latter-Day Saints Books and Tracts, for sale at the *Star* office, 47, Oxford-street, Manchester:—	s.	d.
Book of Mormon ..... price	5	0
Voice of Warning	1	9
History of the late Persecution of the Latter Day Saints in America	1	6
Poems and Treatise on the Regeneration and Eternal Duration of Matter	1	6
Star, vol. 1st, bound, 12 monthly Nos.	6	0
Star, 1st 2d, 3d, 4th, & 5th, Nos. vol. 2, each	0	3
Replies to the Rev. Mr. Bush and other or 4s. per 100.	0	1½
Ditto to Mr. Hewitt	0	1
Ditto to Taylor and Livsey	0	1½
Ditto to Mr. Hayes	0	1½
O. Pratt's Tract—Remarkable Visions, and an account of the Discovery of Ancient American Records	0	4
H. C. Kimball's Journal	1	0
A Letter to the Queen ..... or 4s. per 100.	0	1

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 7. NOVEMBER, 1841. VOL. II.

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PHILOSOPHY OF THE RESURRECTION.

*"But some man will say, How are the dead raised up? and with what body do they come? * * That which thou sowest is not quickened, except it die: and that which thou sowest thou sowest not that body that shall be, but bear grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

1st Cor. 15 chap. 35 & 40.

The resurrection of the body has been objected to by many as a principle which comes in contact with the known laws of nature, and therefore both unreasonable and impossible.

For instance, it is ascertained beyond a doubt that the human system is constantly changing, by throwing off particles of matter, and receiving new ones. By the several natural evacuations from the body, parts of the old system are dispensed with, and by the nourishment received into the stomach, and by means of the blood vessels diffused through the system, new particles are constantly added.

Thus the whole matter which constitutes the physical system of the human body at any given time is said to pass away in exchange for new matter to the same amount, once in about ten years.

According to this calculation, man at the age of seventy years has been composed of matter sufficient to constitute seven human bodies, each about equal in dimensions to that which he possesses at any one given time.

The second consideration is that the particles of matter thus thrown off become parts of the earth from which they originated, and at length grow up and live again in vegetable substances, such as grass, grain, fruit, &c. These in turn become food for animals; thus these animals are in part composed of the same particles which constituted parts of the human system. These animals are in turn devoured by man, and thus help to form parts of other human systems: and so on in an endless variety of alternate changes and subdivisions.

These facts are brought forward by some as so many proofs that it is impossible for the physical system of man ever to rise from the dead.

They urge that in the resurrection one individual would necessarily claim some of the same particles of matter as another, because both had once possessed some of the same particles.

All these objections appear very plausible at first sight, and have doubtless been a means of overthrowing the faith of many in regard to a resurrection of the body. While, on the other hand, these objections have been met by superstition, bigotry, and ignorance, not with a design to enlighten the understanding or to inform and convince the judgment, but with an endeavour to throw a veil of sacredness over the whole subject, as if it were a mystery to be believed without the possibility of understanding it.

Perhaps a few sentences like the following have been sufficient to smother all further enquiry :—"Ignorance is the mother of devotion." "Don't let your mind think on such subjects, it is a temptation to infidelity." "It is wicked to enquire into such things." "All things are possible with God," &c.

Others have pretended to solve the difficulty, by supposing that the doctrine of the resurrection, although true, does not imply a maternal body, but rather a spiritual body, or formation unconnected with matter.

But after all the seeming difficulties which infidelity on the one hand and sectarian ignorance and superstition on the other have thrown over the subject, a few reflections will be sufficient to show that every truth in theology and every truth in philosophy mutually strengthen, illustrate, and confirm each other: for instance, the fact that a human body in the course of seventy years is composed of matter sufficient for the formation of seven bodies of the same size, or nearly so, shows clearly that six parts out of seven will not be occupied by one individual, and will therefore afford sufficient materials for the formation of six other human structures in the resurrection.

Thus there will not be the least occasion for two individuals to necessarily claim the same materials; or in other words, for one resurrected body to be composed of the materials which are necessary for the formation of another, seeing each individual would need but about one-seventh of that which he had occupied in the course of his temporal life.

Thus all are abundantly provided for as to materials out of which to compose a new human structure.

The principal objection which still arises in regard to this view of the subject is, that the new body is not composed wholly of the same materials which constituted the old one. An argument might therefore be started that it could not be considered as the same individual, or as a resurrection of the same body, because partly constituted of other particles of matter, as well as dispensing with part of that which had constituted the old body. But if this objection proves anything it proves too much, and comes in at last in favour of the resurrection; for the same objection might arise, and with the same degree of propriety, in regard to individuals in this life—for instance, a man has not the same body at the age of fifty that he had at twenty-five; and shall we therefore argue that he is not the same person? The philosopher would prove before any intelligent jury that in the course of twenty or twenty-five years the entire system had twice passed away and given place to a new one: and yet the jury would recognise an individual at the age of fifty to be the same person that he was at the age of twenty—the authorities would recognise him to be the same—the same criminal—the same debtor—the same prisoner—the same heir at law. The mother would claim him as her child—the wife as her husband, &c. Indeed, he would feel conscious himself that he was the same person in reality, and no argument, however strong, would cause him to waver or doubt his own identity for a moment.

Now, it is this consciousness that constitutes the same person in reality, both

in his own estimation and that of all his acquaintances.

The man new risen from the tomb with a material body composed of the old one, or rather of a germ of the old one, will, no doubt, stand forth in all the consciousness of existence, and of his own identity that he possesses in this life, and probably with far more acute and perfect conceptions and energies of mind, the intellect not being clogged and retarded by the corruptions and infirmities of mortality. He will feel and know himself to be the same individual, and all intelligent beings who have known him will identify him as the same that was born of a woman, and that returned to the dust.

Even God himself, who is the standard of philosophical and all other truths, will recognise him as the same individual, and will judge him for the deeds done in the old body.

Here, then, at the high court of heaven, the philosopher's plea that he is not the same individual in his resurrected body that he was in his natural body, (on account of having parted with some of the materials of his original tabernacle, and taken other particles of matter in their stead), will vanish away, and fall to the ground as unheeded, as a similar plea would in this life, when presented to a virgin bride, to convince her that the object dearest to her heart is not the same person after ten years' absence.

'Tis thinking, feeling, seeing
The laws of nature scan;
It is the sense of being
That constitutes the man.

From the text we quoted at the head of this article, and from the foregoing remarks, it will be readily perceived that Paul and the Latter-Day Saints, so far from being ignorant of the laws of nature, or coming in contact with the philosophy thereof, have rather reconciled or harmonized the revelations of God with the laws of nature, and have been enabled to point out a mutual agreement, or unison between them.

As the seed falls into the earth and dies, and by this very operation sends forth a sprout or germ, which, with other particles of matter, is sure to produce its own likeness; so the human system dies and is again quickened, and reproduced in its own likeness by the power of the resurrection: and as the seed of grain is necessary for the production of its own kind, so the corruptible body is indispensably necessary as a germ from which the glorious immortal body is formed.

And as each seed produces its own kind of grain, so the flesh of birds, beasts, fishes, and man, each differ in its kind, and each starting into new life will be in its own likeness, and move in its own sphere.

The mysterious works of God in the formation, progress, changes, and final destiny of creation are all wonderful and miraculous in one sense. The formation of the natural body in embryo, or even of a plant or flower, is as much a miracle as the creation or re-organisation of a world, or the resurrection of the body. Each effect has its cause, and each cause its effect; and the light, spirit, or truth which proceeds from Deity is the law of life and motion, the great governing principle of the whole machinery of the universe, whether natural or spiritual, temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—let him contemplate the confused and chaotic mass of unorganised existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it begins to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years;

let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man, from his infant formation through all the changes of his various life till he returns to dust; let him view the labourious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly, let him contemplate all nature regenerated, renewed, and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what has thou seen? Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfect accordance with the law of its existence: not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous; it was all achieved by the law of light, which was the immediate power of God; but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous I know not! Whether it was the creation of a world, the blosoming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and a new earth. All these were so many displays of the power of God.

All these were miraculous.

All these were natural.

All these were spiritual.

All these were adapted to the simplest capacity, aided by the spirit of God.

All these were too sublime for an archangel to comprehend by his own capacity without the spirit of revelation.

ED.

REFLECTIONS ON THE FALLS OF NIAGARA.

In the month of April, 1836, the editor of this paper, while on a mission from the United States to Canada, had occasion to pass near the falls of Niagara, so well known in the history of natural curiosities. It was indeed a noble sight, and as this was our first visit to this place, it made a deep and awful impression on our minds. We halted a short time to view this wonder of nature, and to adore that God who had formed a world so sublimely grand.

The leaping of a world of waters over a perpendicular fall of 160 feet—the foaming and dashing of its white spray upon the rocks beneath—the rising cloud of mist with its glittering rainbow—the yawning gulf with its thousand whirlpools—all, all conspired to fill the contemplative mind with wonder and admiration, and with reverence to the great author of all the wonders of creation, while its everlasting roar, which may be heard for many miles distant, seemed a lively emblem of eternity.

While musing on this awful spot, we fell into the following train of reflections, which we now extract from our private journal.

Generations may pass in long succession—ages may roll away, and others still succeed. Empires may rise and flourish, and pass away and be forgotten, but still thy deafening, thy solemn and awful voice is heard in one eternal roar. The temples of marble may moulder to dust—the monuments of the great may crumble to decay—the palaces of kings fall to ruin, and their very place become unknown—their history forgotten in the almost countless ages of antiquity, and still thy sound is heard in everlasting moan, as if mourning over the ruins of bygone years.

With deepest eloquence thou seemest

to speak in awful pride, saying—"Before Abraham was I am;" and with mingled feelings of pity and contempt thou seemest to enquire—

Where now is Nimrod's mighty tower? Where the
Majestic walls—the warlike battlements—
The splendid palaces—the hanging gardens
Of Babylon?
Where the proud Nebuchadnezar, which with
Golden sceptre swayed the world, and made
The nations tremble? Where the proud Nineveh—
The strong Thebes, with its hundred gates?
The golden Tyre—the splendid Athens—the
Majestic Rome, with all their works of art—
Their monuments of fame—once the pride and
Glory of the world?
Where the mighty Pharaohs—the terrible
Alexanders—the invincible Cœsars—
The warlike Hannibals? tyrants in turn.

Where now the gifted poets—the splendid
Orators—the profound philosophers
Of Greece and Rome, whose powerful talents
Hurled royal tyrants headlong from their thrones;
Made senates weep or laugh at will, and ruled
The nations? They are swept away by time;
Their beauty, like the morning flower, is withered;
Their pride and glory gone like leaves of autumn;
Their grandest works are fast decaying,
Mouldering to ruin, soon to be forgotten.

But still my storehouse is unexhausted—
My fountain full and overflowing—my
Solid munitions of rocks stand secure,
My voice as mighty as when the beautious
Colours of the rainbow first sported in
The sunbeams:
As when intelligences of olden worlds
First gazed with admiration upon my
Expanded waters, or animated at
The music of my voice, join'd in the chorus,
And all the sons of God shouted for joy.

But boast not, O proud Niagara! Though
Thou mayest withstand the ravages of time,
While countless millions, swept away with all
Their mighty works, are lost in following years,
Yet there is a voice to speak, long and loud!
'Tis Michael's trump, whose mighty blast shall rend
Thy rocks, and bow thy lofty mountains in the dust;
Before whose awful presence thy waters
Blush in retiring modesty; and in
Respectful silence thou shalt stand in listening
Wonder, and admire, while thunders roll
Majestic round the sky—the lightnings play—
The mountains sink—the vallies rise,—till earth,
Restored to its original—receives
Its final rest, and groans and sighs no more:
Till then weep on, and let thy voice ascend
In solemn music to the skies,—it is
A funeral dirge,—thou weepest o'er the miseries
Of a fallen world—in anguish deep.

MIRACLES OF HEALING.

Batavia, N.Y. May 19, 1841.

To the Saints scattered abroad, and to all whom it may concern,

GREETING,

Be it known that on or about the first of December last, we, J. Shamp and Margaret Shamp, of the town of Batavia, Gennessee county, N. Y. had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid by laying on of the hands of the elders of the Church of Jesus Christ of Latter-Day Saints, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practised by them in these last days.

The circumstances attending her restoration were these:—It was asked, as a sign in a meeting of the Latter-Day Saints by an elder of the Baptist Church of the name of Stimson in an insolent manner, and he said if they would heal the child he would be a "Mormon," and he would guarantee that the congregation would be "Mormons" too. When the sign was asked, it was manifest to me by the spirit of God, that if I would believe and obey the fulness of the gospel it should be done. Soon after we had obeyed the gospel, Elders Nathan, R. Knight, and Charles Thompson came to our house, and they administered to her by the laying on of hands, and she was restored to her hearing, and now she both hears and speaks, and is improving very fast in talking, for which we thank God, and for the blessings and power of the gospel as manifest in my family in three different instances, and in a number of instances in our neighbourhood. Those affected with numbness have been restored—a fever-sore on the ancle, that medicine had no effect upon, was healed

by the laying on of hands. Another case in our vicinity of a disease in the chest, a severe case indeed, and given over by the physicians, and the night previous to the lady having hands laid on her by the Elders, her friends thought she would not survive until morning, she was immediately restored by the laying on of hands and faith in Jesus Christ.

We had a child attacked with the inflamation of the lungs, for which we applied to medical aid, but it got no relief; then we called upon Elder Knight, and he laid hands on her in the name of Jesus Christ, and she was instantly healed, and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side, internally, of two years' standing, to relieve which medical aid had been sought for and tried, but in vain. It had become very alarming, so that she was unable to do much, and we had given up all hopes of her recovery, but to our great joy she was restored immediately by the laying on of hands, by the miraculous power of God, to the glory and honour of his name.

Brethren, let us take courage, notwithstanding that persecutions and afflictions await us, and we are doomed to be cast out and set at nought by the sects of the day, and to have the finger of scorn and derision pointed at us, and to have all manner of evil spoken against us falsely for Christ's sake. Let us keep humble, knowing that God exalteth the humble, but bringeth to nought the proud and scornful. Our Saviour said, "He that believeth on me, greater works than these shall he do," speaking of the miracles he had done at a certain time, and truly we are witnessing daily his mighty power by the signs which he said should follow his believing children.

And now we would recommend brother Knight to the confidence and fellowship of the brethren wheresoever his lot may be cast, for God owns and blesses his labours in this vicinity to the convincing of many and to the upholding of the Redeemer's kingdom and the advancing of his cause, notwithstanding wicked men and devils oppose and strive to hinder the work, as we are witnesses, and subscribe our hands in testimony of the truths of the everlasting gospel as taught and believed by the Latter-Day Saints.

J SHAMP.
M. SHAMP.

—*Times and Seasons, Aug.* 16.

THE CHURCH AND ITS PROSPECTS.

From the Times and Seasons Sept. 15.

Many of our friends and correspondents living at a distance, are anxiously inquiring to know the situation of the church in this place, with regard to our neighbours. We will answer their inquiries in a word; all is peace and prosperity with the church in all this reigion of country, and the prospects are, by far, more flattering at the present time, than we have ever known them. Perfect harmony and good feeling prevails between us and our neighbours, with the exception of two or three individuals, whose names are not worthy of mention. They have laboured incessantly to create an excitement, but thus far it has proved altogether fruitless, with the exception of the little feeling created abroad, where they are not known through the medium of the Journal of Commerce, and other low and vulgar public prints, which choose to publish a lie rathar than truth because it takes better with the community at large:—and besides, they think to injure thousands of innocent people by so doing; but in this they are mistaken, for we can assure them that the warmer the persecution, the greater the spread of the work, the fiercer the contest the sooner it will be ended, when "truth will prevail," Mormonism rise triumphantly victorious over all opposition, and this, the gospel of the kingdom of Jesus Christ, will be preached to all the nations, kindreds, tongues and people, under the whole heaven; the honest in heart will cheerfully embrace it, and be gathered into the cities of Zion and Jerusalem, places of refuge appointed of God for the safety of his people, when he pours out his wrath and indignation upon the wicked and ungodly, and those who know not God and obey not the

gospel of Jesus Christ. But to return.

Great improvements have been made in our city, during the present season, several hundred buildings have been erected, many of which are splendid frame and brick buildings. The building committee of the temple are making rapid advances towards the completion of that great and desirable object; the baptismal font in its base, will probably be completed in a few weeks. The Nauvoo House is also in a great state of forwardness, and the work thereon is being pushed forward with all possible diligence. We are informed that the commitee of these two buildings have purchased extensive mills and water privileges in the Pineries of Wisconsin, and a company of several men, in their employ, will leave here in a few days for that country.

The health of this place has improved very much; there has not been, it is thought, half so much sickness this season as the last, according to the number of inhabitants, nor two thirds the amount of deaths.

Happiness and joy seems to be depicted upon the countenance of all we meet; peace and prosperity is the happy lot of the saints in this place, for the present at least

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We also copy the following, from the same number:—

Br. Robinson,

Who can advert back to the first dawn of our holy religion —to the time when the little stone was first hewn from the mountain—and contemplate its sudden and almost magic spread throughout the wide dominion of this and other Governments, and not feel his mind emulated with feelings of ineffable joy? Who can gaze upon the scene—the work of an Omnipotent hand—and view the steady march of Truth thro' scenes of persecution and sometimes of blood, and mark with what accelerated step it has surmounted every opposing barrier which priestcraft and superstition have, at intervals, thrown athwart its onward path, whose bosom will not heave with emotions of heartfelt satisfaction, at that mighty work which He, in His wisdom, has wrought upon the hearts of the children of men? Previous to the coming forth of the Book of Mormon, wickedness 'covered the face of the earth' and mental darkness veiled the minds of the people; the portentous clouds of wretchedness lowered sluggishly over the world of mankind; and, truly may it be said, there had been a great falling away from the original order of religion which our Saviour instituted while on earth. Men held no communion with the Deity—no revelations did the Saviour deign to give them; the efficacy of faith had receded amid the darkness of superstition; the sick ceased to be healed; prophecying had long since been done away; the cheering voice of the unknown tongue had been hushed into silence, and yet the religionists of the day essayed to believe that the order of Christ's church had never changed since the apostolic age. But the ushering in of that eventful era, when the still small voice was heard to whisper from the dust, restored that which was lost; the deep gloom of superstition was radiated from the mind of man; the unpenetrable clouds of bigotry were dissipated; a bright sky of heavenly intelligence shed its enlightening radiance upon the benighted world, and the mode of worshipping the Creator was established according to the order which was instituted in the primitive ages of the world.

Many were loud in their denunciations against the Book of Mormon, and the peculiar tenets of our faith in the Deity, but conviction reached the hearts of a few, whose uncompromising zeal for the cause stimulated them to action; and, amid the demoniac scoffs of enemies, they firmly breasted the storm of unprecedented persecution, and stood undaunted in defence of the principles they had espoused. Despite the unparalleled opposition with which they met, great accessions, from time to time, were made to their number; and now, that only ten or eleven years have rolled away their fleety months, their numbers are swollen to near one hundred thousand souls. But the Church has not attained to its

present standing in the scale of exalted pre-eminence, by passing through flowery vales of happiness and repose; no! scenes of carnage have beset it on every hand: streamlets of innocent blood have made doleful music in the ears of the saints; the bleak wind of winter have borne the death-groans of the widow and orphan upon their frozen wings; the howling wilderness has echoed back with melancholy moan, the entreaties of the palsied tongue of age, and the feeble cries of helpless infancy have been awfully mingled with the roar of the bellowing tempest. The saints have been barbarously driven from their peaceful fire-sides into the desolate and cheerless prairies—where there was no voice to console them but the muttering tempest; and no tears to sympathise but the falling rain. The constitution has been denied to wave its peaceful folds over them, and a place upon the broad footstool of the Almighty has almost been denied them. Mobocracy—in America—the land of boasted liberty and equal rights—has been allowed to raise its hydra-head, and many of the saints have fallen martyrs at the unhallowed shrine. Tears of innocence have been made to flow; the priviledge of worshipping God according to the dictates of an untrammelled conscience, has been wrested from the church by a heartless and uninjured foe; early hearts have been blasted—and the sorrow of unrealized felicity has blown its withering mildew upon many an early heart.

But it is painful to dwell upon scenes so appalling to humanity as these; I will therefore, for a time, draw the curtain of forgetfulness over them. The church is now measurably free from these uncalled-for and heart-rending atrocities, and assumes a rank and standing in the world truly enviable to those devotees of vice and wickedness who have ever and anon since its rise, been its relentless detractors. Yes, it is once more free and prosperous. In Illinois it has found a permanent resting place from oppression—an asylum of undisturbed repose. When in poverty and exile, the saints wandered far from their peaceful homes, this noble State extended to them the hospitable hand of welcome—threw the broad mantle of protection over them, and hailed them as legitimate citizens of the American commonwealth. Oh! generous and patriotic State! may the genius of your glorious institutions be perpetuated, and may no ambitious demagogue or usurping despot ever hold the sacred reins of your government, or contaminate the fair escutcheon of your spotless fame, by trampling upon the rights and liberties of unoffending citizens! For thy kindness and patriotism, the saints, render thee the ever grateful sentiment of their bosoms, and do not forget to intercede in thy behalf, while supplicating at the altar of intercession.

I have said the church is now in a state of prosperity--this is verily true. The daughters of Israel now sit peacefully upon the mountains of Zion—happiness smiles upon each gentle brow, and the sweet-toned harp of rejoicing is in every hand. No more does the deep toned clarion of hostile war send its thrilling accents along the precincts of their invaded homes—no more do the terrific yells of the bacchanalian rabble disturb the quiet of their midnight slumbers; but all is harmony—joy beams in every eye, and every blooming cheek is flushed with the soft roses of contentment. The everlasting gospel, too, is triumphant; the most glittering palaces of our beloved America have reverberated with its joyful sound—its trembling echoes have reached the most magnificient courts of aristocratic England, and thousands of the noble and ignoble, of both governments, now worship at his holy shrine. A messenger, bearing the glad tidings of salvation, has been sent to the deserted countries of Palestine, and those silent and gloomy regions—once the theatre of many mighty miracles, wrought by the Omnipotent hand of Jehovah and his apostles—will soon re-echo with its long silent and almost forgotten sound.

Yours respectfully.

L. O. LITTLEFIELD.

The Millennial Star.

MANCHESTER, Nov. 10th, 1841.

Extracts from the Minutes of the Manchester Conference of the Church of Jesus Christ of Latter-Day Saints, held at the Carpenters' Hall, Manchester, on Sunday, the 17th of October, 1841, *being the 11th day of the 7th month of the 12th year of the Church.*

The house was called to order a little after nine o'clock in the morning, and opened by Elder Pratt with prayer.

Elder Pratt was called to the chair, John Brotherton, to the office of clerk.

Twelve Branches were represented, consisting of 1589 members, with appropriate officers.

Elder Pratt then spoke respecting the priesthood. Showed that on this one point the church depended. Proved that the sects of modern christendom, were without authority; and the authority of the church of Rome was null and void. That the sectarians by denying modern revelations, thus cut themselves off from authority to preach the gospel, or administer in the ordinances belonging to the church of Jesus Christ; and that the authority of the Latter-Day Saints, is from heaven by the most positive revelation ever given to man.

After his address many were called to the ministry, and ordained to their respective offices. Instructions were given in relation to the duties of the officers, members, &c. and they were particularly exhorted to abstain from intoxicating drinks, together with tobacco, snuff, and all other evil habits. After the ordination, the saints present partook of the Lord's supper, and sung and rejoiced together.

Several interesting and useful addresses were delivered at evening, and the meeting concluded with a spirit of joy and satisfaction.

The number of officers present at this conference; was about one hundred, and members not far from one thousand.

From the foregoing extract, it will be seen that the church in Manchester conference now numbers near sixteen hundred members after excommunicating one hundred and twenty-five and dismissing some hundreds by emigration.

All these have been gathered into the fold in the course of about two years, and that from an obscure beginning, in a small cellar in Oldham-road; being the first place where the fulness of the gospel was preached within the bounds of what now composes the Manchester conference. "Behold how great a matter a little fire kindleth!"

We continue to receive the most cheering accounts from various parts of England and Scotland, in regard to the success of the cause of truth. The devil is raging, priests and editors lying, and deceiving as usual; while on the other hand the saints are rejoicing in the gifts and power of God, as made manifest among them; and are increasing in numbers, and faith, and knowledge, and zeal for the cause of God.

A general spirit of emigration seems to prevail amongst them; and the more they are oppressed, persecuted, and wronged for their religion, the stronger their desire and determination to be gathered with the saints, where, becoming a great nation, every man may sit under his own vine and fruit tree, and none molest or make them afraid.

On Monday the 8th Nov., the splendid ship Chaos, sailed from Liverpool for New Orleans, under the charter of the Latter-Day Saints. She carried out near one hundred and seventy passengers. Cheerfulness and satisfaction seemed to pervade every heart as they bid farewell to their native shores, and launched forth towards the land of promise. May the Almighty bless and preserve them, and give them an inheritance in the land of Joseph.

There is one thing to which we would call the special attention of the saints at this time, and that is, the BUILDIING OF THE TEMPLE at Nauvoo.

This being a work commanded of God, the saints in all the world are required to assist in so desirable an object, by contributing liberally of their silver and gold, as far so it is in their power.

The first consideration is: God has

commanded it. The second is, the saints in that country need it, as they now have to meet out of doors. The third is, great blessings depend on its speedy erection—blessings which equally concern all the children of God, throughout the world. With these considerations, we hope the officers and members of each conference will be up and doing. A few individuals in England, have already sent some twenty-eight or thirty pounds, for this purpose, by the two last ships, and we hope the exertion will be more general hereafter.

We have received several interesting communications from different places, which will probably appear in our next number, being too late to find room in this. The purport of them is, that the sick are healed, the lame walk, the old men dream dreams, the young men see visions, the servants and handmaids of the Lord speak in tongues, and prophecy. While the Lord is showing wonders in heaven above, and signs in earth beneath—blood, fire, and vapour of smoke. All these things admonish us that the coming of the Lord is near. "Amen.—Even so.—Come Lord Jesus."

REVELATION

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Extracted from the Doctrine and Covenants, Sec. c.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you: the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves, gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion my go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the Bridegroom: behold and lo! the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back lest sudden destruction shall come upon him.

Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand up

on the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep, Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land —And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holyness before the Lord to dwell in his presence day and night for ever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell upon earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying,—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrible things, things they look not for—yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treaddeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine

anger, and their blood have I sprinkled upon my garments and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bear them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth, and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given: they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and scantifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not reedeem, neither my power to deliver.—Behold at my rebuke, I dry up the sea. I make the rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness; these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

OBITUARY.

Died, in Nauvoo, Illinois, on the 7th of August last, Don Carlos Smith, after a short illness, aged 25 years. He has left a wife and three children to deplore his loss.

This distinguished individual was the youngest brother of President Joseph Smith. He had been a member of the church from its very commencement—had ever conducted as a Christian. He had for several years sustained the office of President of the quorum of High Priests, and had honourably discharged the sacred duties of his office. He had

also risen to the rank of Brigadier-Gen. in the Nauvoo Legion, and at the same time had been a principal conductor and editor of the *Times and Seasons.*

Perhaps no man has ever lived a more useful life, or died a more lamented and honoured death. All Nauvoo is in mourning, and the whole society of the Saints on both sides of the Atlantic must deeply feel his loss; but no language of ours can so fully express the feelings of the saints on this subject as the celebrated poetess, Miss Eliza R. Snow, has done in her poetic description of his funeral, which we publish in another column.

Died in Nauvoo, Illinois, on the 27th of August last, Colonel R. B. Thompson, in the 30th year of his age. Brother Thompson departed in the triumph of faith, and rejoiced in the prospect of eternity and the privilege of entering into a higher sphere of the service of his master. He had for several years been a useful and zealous member and minister of the church of the saints; had become one of the most useful and distinguished writers in the sacred cause of truth, and his loss to the saints on earth will be felt as extensively as that of our deceased Brother Smith.

Both these youths seem to be taken away from the church when to all human appearance they were least to be spared. But the Lord's ways are not like the ways of man. He has taken them to himself for a wise purpose, and they rest from their labours in the mansions of peace, while their memory will go down as a sweet savour to all generations.

London, Oct. 28th.

Elder Pratt—Dear Brother,

In a moment our joys are turned to sorrow, and our pleasures into pain.

Death has entered this part of Zion's fold, and has taken captive one of her best and most worthy daughters.

This morning our beloved sister Elizabeth Morgan, after a short illness, bid adieu to her weeping husband, children, and friends, and took her departure to the fair climes of immortality. She was beloved by all the saints of light, and much respected throughout the extensive circle of her worldly acquaintance.

By her faith, wisdom, and knowledge, the curtains of Zion have been spread forth, and by her liberality and benevolence the saints have been made to rejoice. With herself and her husband our Elders first found a home when they were strangers in London, and were endeavouring to rear the standard of Zion here. It has also been my home ever since I arrived in London.

The whole Church has cause to mourn her loss, and especially those who felt her friendship when laying the foundation of this branch, when dark clouds gathered thick and spread over all their prospects, and all their efforts seemed baffled. But let them not mourn as for one who dies without hope. She died in hope, in perfect assurance of future glory; and in her dying moments wished me to express to Elder Kimball that she blessed the hour in which he baptised her.

One remarkable circumstance connected with this melancholy event I wish now to relate. About two o'clock this morning we had given up all hopes of her recovery. We saw it was of God to take her to himself. We had continually offered to the Most High our strongest desires that she might be spared, and had done everything consistent with Scripture and the mind of God. She continually expressed a wish that no doctor should administer her medicines; and particularly requested that *no one should cast any reflections upon her dear husband and children because no doctor had been employed, for she wanted no physician but the Lord.*

About two o'clock (as I before observed) she requested me to kneel by her bedside and for the last time offer my supplications, and she would depart in peace. I immediately complied with her request, and while calling upon the Lord in presence of her weeping husband, children, and friends, the Holy Spirit rested upon me in power, and I was moved upon to ask the God of Israel that her disconsolate husband might be comforted, even if it was by the ministering of sister Morgan's departed spirit, and that he might thereby have consola-

tion and fulness of hope. At the same hour of the night sister Bates, of this city, a worthy member of the church, had an *open vision*, in which she saw sister Morgan standing in full view before her, clothed in robes beautiful and white, and around about her head were clouds of glory, surpassing in splendour and brilliancy the sun at noonday. Sister Bates rejoiced in the vision. It was not a dream, but an *open vision*, continuing before her view for some considerable length of time. When the vision closed she immediately informed her husband of it.

It being made known to our beloved brother Deacon Morgan, the bereaved husband of our departed sister, he lifted up his head and *rejoiced in sorrow*, receiving consolation in the valley of grief. He has not a shadow of doubt that the companion of his bosom now rests in mansions of peace and glory.

LORENZO SNOW.

CORRESPONDENCE

Dear Sir, London, Aug. 20th.

I arrived in London, on the 21st of July. Two days after my arrival, brother Snow, left for Bedford. The work of the Lord is still onward in this metropolis, under the superintendence of this our worthy brother; prejudice is giving way on every side, before the power of eternal truth.

The prospect in London and vicinity, of a great in-gathering of the honest in heart is excellent; it never was better than in the present time. Our academy in London, has for some time past been quite too small for our meetings; on Sunday it was filled in every part, and more out on the walk than there was inside. Seeing the multitude, the Rev. Mr. Elliot (being moved with envy,) gave me a challenge for discussion. He said he could prove our principles false, the bible being the rule of evidence. I knew he could not do this, so I accepted the challenge.

We discussed the subject for three evenings, after which, Mr. Elliot withdrew in confusion and disgrace. Since that time he has had to leave the chapel where he formerly preached. So much for opposing the truth.

On the evening that Mr. Elliot backed out, there was four to one of the whole congregation, in favour of the doctrine and principles of the church of Jesus Christ, of Latter-day Saints.

As soon as Mr. Elliot had given the subject up, a Mr. Allen, the great champion of London, as a discussionist, arose and challenged the whole church. This we accepted. He said in his opening discourse, that he thought I was an honest man, and I would soon be compelled to yield to the power of his arguments; and he had no doubt but I would renounce the doctrine of the saints, and become attached to some religious society, and be useful in my day and generation.

To this I replied, that whether our doctrines were true or false, he need not hope that I ever would join the builders of Babel.

As to sectarianism, I had proved it by the word of God to be priestcraft, and an abomination in the sight of a holy God. And for myself, I was determined to stand as far from it as Lot stood from Sodom in its evil day. To make a long story short, after we had discussed the subject three evenings, the people began to find that no one knew much about Mr. Allen's arguments but himself. On the the fourth evening, the people desired that we should discuss the validity of the book of Mormon and revelations.

After we had spoken on the subject about an hour, he said he did not know that the book of Mormon had come forth in fulfilment of the bible. He thought we had rejected the bible, and took the book of Mormon in its plaee.

To this I replied that, this was his fault—not mine. I was not to blame for his ignorance of the subject; and that we were not so narrow and contracted in our views, as to suppose that the book of Mormon and the bible both contained one half the revelations that God had made to man, to come to light in due time.

He then gave up the subject of the book of Mormon, and admitted that the

bible did speak of a book to come forth. He likewise admitted, that I had proved from the scriptures, that God would continue to give revalations, wherever the gift of the Holy Spirit was received and enjoyed by the human family.

He then opposed the doctrine of Christ's reign on the earth; observing that the bible nowhere said that we should reign on the earth.

I quoted the fifth chap. 10th verse, of Rev. "*And hast made us nnto our God kings and priests, and we shall reign on the earth.*" I also quoted many other passages on the same glorious subject, and made a solemn appeal to the people, in favour of the cause of truth. The great champion was satisfied to retire from the field.

At the close of the discussion, there was ten to one in favour of our doctrine, and against sectarianism. Several that had attended during the discussion, came forward for baptism; for which I feel to say, praise the Lord.

Since these things have taken place, we have been preaching to large congregations—no man forbidding us. The work is still rolling on in power and majesty.

I remain your brother, in the new and everlasting covenant,

G. J. ADAMS.

THE FUNERAL OF BRIG. GENERAL SMITH.

BY MISS ELIZA R. SNOW.

It was a Sabbath day.—The morning came,
But came not with the usual joyousness
With which the consecrated day was wont,
In Nauvoo city, ever and anon,
To usher its broad radiance on a train
Of humble, cheerful worshipers. Nature
Seem'd conscious of the mournful knell
That broke upon the sadden'd heart of man!

The sun arose, muffled with clouds that hid
His own bright beams, and in effusions soft
And gentle, as the soothing feeling tones
Of sorrow, dropt a sympathetic tear.
At length the clouds dispers'd—the sun pour'd forth
His glorious rays in brilliant majesty:
And I beheld upon the beautious plain
That fronts the noble Mississippi's wave,
A mighty host—a pow'rful warrior band
Whose rich escutcheons glitter'd in the sun.

I heard the sound of martial music, but
It came with solemn, slow and mournful air,
Unlike the bold, and thrilling notes that call
The restless warrior to the battle field!
There was no clash of arms—no din of war—

The sword was sheath'd, and every martial brow
War mellow'd into sadness! Mounted high
Upon a fiery steed, a Chieftain sat
And issued the command; and then, anon,
In double file—in open columns form'd,
With Chieftains in the front—then horse and foot,
In solemn order, mov'd accross the wide
Extended plain, the Nauvoo Leigon.—'Twas
A splendid sight— a sight that would have charm'd
The eye of each beholder; but alas!
That grand display, was the last honours paid
To the departed!
In the Legion's rear,
Still length'ning out the vast procession; walk'd
A crowd of citizens of every rank—
Of either sex; and last of all clos'd in
A long and glitt'ring train of carriages.

I gaz'd upon the grand procession, till
It disappear'd amid the dwellings which
Stand thickly cluster'd near the river's edge.
I listen'd—all was still— the music notes
No longer sounded on the pensive breeze,
But hark! the notes awaken'd, and I saw
The mighty host returning with the same,
Slow, melancholy tread! A hearse was borne
Along with solemn, yet bold martial pomp,
That plainly signified, a *mighty one*
One of no ordinary rank, had fallen!

Near to the summit of an eminence
Rising in bold relief, to dignify
The beauty of the verdant plain beneath;
In Nature's temple, with no other wall,
Than the horizon; and no other arch,
Than the broad canopy of heaven; shaded
With clust'ring boughs, whose foliage waves around;
Is rais'd an altar to the living God.
There the procession march'd—it halted there:
And in the front of weeping relatives,
The corse of him was plac'd, who *there*, in life
Had been a fervent, constant worshipper!

His arms and armour on his coffin lay
And other swords than his, lay crossing there.
His brother officers, who form'd with him,
The noblest Military Staff, our fair
Columbia has to boast, were seated by
In shining armour clad; but ah! they seem'd
Divested of the martial haughtiness—
That warlike pride that fires the warrior's eye—
It lay conceal'd beneath the brow of grief.

The invocation and the sacred chant,
Open'd the solemn service of the day;
And then the man of God arose. In tones
Of truth's impassion'd eloquence, he spoke
Of the late sad occurrence, which had touch'd
The hearts of all; and universally
Was calling forth, a "fellowship of grief"
Each soldier, mourn'd a general—each saint,
A brother—and each citizen, a friend!
But when he come to paint the glories of
The world to come; wrapt in the visions of
Eternal truth; e'en grief itself, bow'd down,
And the vast multitude, for once, forgot
To weep. And then he sweetly dwelt upon
The character of the deceas'd without
A stain—his christian life, that seem'd without
A blemish—and his military course,
A path of honour. Tho' he had not stood
Before the cannon's mouth—altho' he ne'er
Had been in battle's front amid the rage
Of war, and clash of arms; and altho' now,
H'd fall'n according to the common course
Of Providence, and had not perish'd by
The sword: he was no less a patriot—
He lov'd his country—he'd prepar'd himself,
By stepping high, in military rank,
To do her service at her earliest call.
And then the chaplain spoke of him, in the
Retir'd relations of domestic life.
There sat his aged, widow'd mother, whom
He'd honour'd with most filial sanctity—
To whom, he'd been a constant solace in
Those scenes of persecution and distress,
Which she had suffer'd for the gospel's sake.
While, as a brother, he had ever prov'd,
Firm as Gibraltar's rock—true unto death.
And then he come still nearer home, and touch'd
The finest fibre of the human heart;
And spoke of her, the lonely widow, of
The noble fallen chieftain—the bereft
Companion of his bosom, whom he'd lov'd
With faithful tenderness. Ah! who can now,
Enter the halo of her feelings—soothe her grief
For him who only could reciprocate
Her bosom's sympathies? He too, had been
A loving and indulgent father to
Her lonely, weeping babes—left fatherless!
To soothe her bleeding heart, the speaker then
Spoke of the blest reunion, that awaits
The faithful worshippers of the Most High.

Thus clos'd the man of God.—The service done;
Again, the great procession form'd, and once
Again, the bearers took the silent pall
And bore it onward to the "narrow house!"

Then came the parting scenery that clos'd
The service of the living to the dead.

Whether the olive branch—the cypress bough
Or myrtle wreath, it matters not, 'twas given
As the last token of profound respect—
Emblem of friendship—of eternal life;
The Legion, one by one, deposited
Within the grave, a green unwither'd bough,
And passing onward left the trophied urn!
A voice was heard slowly pronouncing, "Earth
To earth—Ashes to ashes—Dust to dust,"
Return this body to its mother earth;
While on the coffin, fell the parted clod.
Beside the grave, the Legion's *playing band*,
Awoke Melodia's sweetest strain. A chord
Was touch'd that echoed music to the springs
Of life, and fell as soft upon the ear,
As if seraphic harpers had come down
To charm the sleeper in his lowly rest.

The music ceas'd.—Another chaplain's voice
With heavenly eloquence pour'd forth in pray'r
To the Eternal God, responding pass'd
From heart to heart of the vast multitude—
The mourning concourse in the burial grove.
And there, beneath Time's monument the oak;
Whose umbrage wav'd luxurious to the breeze,
They left the shrouded buried corpse of one,
Belov'd in life and *honour'd in his death;*
Waiting the trump of God, to call it forth
To hail its own bright spirit from the skies!

City of Nouvoo, Aug. 13th, 1841.

A WORD ON EMIGRATION.

We think of chartering another ship for New Orleans for the accommodation of the Saints, to sail about CHRISTMAS. If emigrants would forward their names and money SOME WEEKS BEFOREHAND, it would enable us to charter to better advantage, and perhaps SAVE THEM FIVE OR TEN SHILLINGS per head. The reason is that we should then know whether we could depend on a ship load or not, and we could make arrangements accordingly. Five pounds should be forwarded for each adult, and for those between the age of one and fourteen, three pounds.

PRATT and FIELDING,
36, Chapel-st., Liverpool.

HYMN BOOKS.

A new supply of hymn books will be ready in about 10 or 12 days. Price and quality the same as the first edition. Agents are again reminded that we expect punctual returns for our works, without which we cannot continue to publish.

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 8. DECEMBER, 1841. VOL. II.

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REMARKABLE CONVERSION TO INFIDELITY.

The Rev. Samuel Haining, Independent Calvinist minister of Douglas, Isle of Man, has openly avowed the principles of Infidelity in his over zeal to oppose the Latter-Day Saints.

We learn this fact from the 58th page of his tract, entitled "Mormonism Weighed in the Balance," &c. where he says as follows:—

"*The religion which is founded on dreams, visions, and new revelations must be uncertain and unstable.*"

Now all Christendom know that there is not a single sentence of revealed religion between the lids of the Bible but that which came to man by DREAMS, VISIONS, or NEW REVELATIONS!

Therefore, in Mr. Haining's estimation, there is not a sentence of religion between the lids of the Bible but what is UNCERTAIN and UNSTABLE.

There is not a more sweeping infidel sentence, or one more clearly expressed, to be found in the writings of Voltaire, Paine, or Owen.

By this sentence Noah's religion is uncertain, being founded on new revelation, Lot's angels, Abraham's promises, Isaac's visions, Jacob's vision of the ladder, and his angels' visits, Joseph's dreams, together with Moses, Samuel, Isaiah, and Daniel, are all equally rejected, and so are all the other prophets.

The same sentence sets aside Zechariah's vision in the temple, Mary and Joseph's angels, the visions of the shepherds on the plains of Judea, Joseph's dream to flee into Egypt with the young child Jesus—his dream to depart from Egypt, together with the dream of the wise men, which warned them to depart to their own country another way, and not to return to Herod; and, lastly, all the dreams, visions, and new revelations interspersed through the writings of the apostles, as experienced both by them and the saints in general. All these dreams, visions, and new revelations, and the entire religion founded on them, is openly renounced by the Rev. Saml. Haining, and by all who receive and justify his tract against the Saints.

They are all a set of avowed Infidels, and the scales which he calls "Balances of the sanctuary" are the false weights and measures not only of Infidelity, but of hypocrisy of the deepest dye.—ED.

WHOLESALE CONVERSION OF METHODISTS TO INFIDELITY.

A few weeks since we attended a discussion in the Carpenter's Hall, Manchester, held between a man calling himself the Rev. Mr. Sleep, professing to be of the Methodist Episcopal Church, in Rhode Island, America, and Elder Wm. Hardman, of this town. Subject, The Book of Mormon.

The self styled Rev. bitterly denounced the Book of Mormon as the work of the devil because Nephi was commanded of God to kill a robber and murderer by the name of Laban. In this opinion he was joined by a large number of the Methodists and other professors of religion who were present, who sanctioned it by loud cheering, clapping, &c. This champion declared that all revelations to kill people came from the devil. Thus himself and his party renounced Moses, Samuel, Joshua, David, Samson, Elijah, and many others, who obtained the most express revelations to kill not only murderers and robbers (such as Laban who was killed by Nephi) but women and children.

Think of the revelation given by Samuel the prophet to King Saul to go and utterly destroy all the men, women and children of Amalek; and because Saul did not fully obey he was rejected from being King. And Samuel killed King Agag with his own hands, and this while he was a helpless prisoner in Saul's camp. Yet Mr. Sleep believes God revealed the Bible, but considers the Book of Mormon an awful delusion, and calls Nephi a coward for killing Laban when he was drunk.

Elijah called together some hundreds of the priests and prophets of Baal, and ordered them all to be killed, which was done. For this his life was sought by Queen Jezebel, and he fled, and after a hard day's journey laid him down at the root of a tree, and an angel came and fed him, and he travelled forty days upon the strength of this food; at length coming to the mount of God, he prayed that he might die, but the Lord would not grant his request till he should return and anoint Jehu king, and Elisha prophet in his stead, that Jehu might slay the royal family, then in authority, and all the nobles, princes, and friends of the king, together with the residue of the priests and prophets of Baal. Elijah accordingly returned and fulfilled this last sacred office, and then was translated. Jehu being thus divinely appointed, proceeded to his bloody work, and after killing or causing to be killed some thousands of nobles, princes, and priests, the Bible speaks of him as having done good in these acts, although in other respects very wicked.

This Jehu matter was mentioned by Elder Hardman in reply to Mr. Sleep, but the Rev. still persisted that Jehu did not do these things by the command of the Lord; thus utterly rejecting the only prophet who was translated under the Mosaic dispensation.

Mr. Sleep next quoted a passage of history in the Book of Mormon, where an account is given of a certain battle between the Nephites and Lamanites, in which about three thousand of the latter were killed, and only about seventy of the former.

This was brought forward by him as being too marvellous to believe, and in order to prove the book a fable. At the same time he knew that the Bible gave an account of Samson killing one thousand men with his single arm, and with no other weapon than the jawbone of an ass. Thus having rejected and made light of the entire Old Testament, he proceeded to quote John xvii., 4th, where Jesus says in a prayer to his father, "I have finished the work which thou gavest me to do."

Having quoted this text, Mr. Sleep proceeded to reject all that Jesus did afterwards, such as the account given in the Book of Mormon of his ministry to the Nephites, on the plea that it contradicted the above text to say that Jesus did this after the declaration that he had finished his work. But the New Testament informs us that Christ died, that he rose again, that he appeared to his disciples, that he eat and drank with them, that he was with them forty days,

that he taught them, commissioned them, opened to them the Scriptures, exhorted them to feed his sheep, made them promises, &c., thus accomplishing the principal work of redemption, and all this after he had uttered the sentence that he had finished his work, as quoted by Mr. S. Now all these things that Jesus did, on which all Christendom depend for salvation, was openly rejected by Mr. Sleep and his party, because performed after he had finished his work.

The Saints present were so astonished to hear a Methodist preacher in the midst of loud cheering from his friends openly renounce and reject the New Testament, with all the sufferings and death of Christ, and all the glories of his resurrection, for the sake of destroying the Book of Mormon, that they would have gladly replied, but this was utterly impossible, for the people were infuriated with the spirit of infidelity to that degree that no reply could be heard, even if it were to save the Old and New Testaments, Book of Mormon, or even the world, from oblivion. Some stranger present (perhaps an Owenite) raised his voice in the midst of the confusion, and was heard by a few, endeavouring to reprove them for their ill behaviour and rash treatment of the sacred books, but his voice was soon lost amid the savage yells, and thus the meeting concluded.

Now, whether Mr. Sleep and his party, after having rejected the Old and New Testaments, and Book of Mormon, will join the Owenites, or whether they will organise a new party, and set up for themselves under a new title, such as Evangelical Infidels, we know not; but certain it is that they cannot consistently profess to have any thing more to do with Moses, Christ, or Mormon.

We do not wish these remarks to be taken as any thing in disrespect of the Owenites, for we respect many of them as honest unbelievers, and feel assured that they will rather have cause to mourn than rejoice at the conversion of so many inconsistent professors of religion who are coming to join the standard of the disbelievers in all revelation.—Ed.

ANTI-MORMON SLANDERS REFUTED.

From the Philadelphia Public Ledger.

To the Editors of the Ledger

Gentlemen,

The following remarks were written under an irresistible impulse occasioned by reading a catalogue of charges, of a criminal nature, preferred against the Latter-Day Saints by the editors of the Saturday Courier in their paper of the 10ih of July. The conductors of that journal having declined publishing it, under an impression that their characters as true chroniclers of events would become somewhat tarnished, you will please give it an insertion in your valuable paper, and in doing so aid the cause of truth, which is the only object the writer has in view.

To the Editors of the Sat. Courier.

Gentlemen,—To expect an editor to publish in his paper any thing calculated to detract from his merit as a man of truth, or to lessen him in the estimation of his readers, is, I am persuaded, "reckoning without our host." Other editors are not disposed to publish in their journals long essays having a tendency to reflect upon or expose the misrepresentations of their cotemporaries, without levying a heavy tax upon the purse of the writer,—hence we find so much rancour and ill feeling in the columns of papers, calculated to wound the sensibilities not only of individuals, but of whole societies, pass without notice or refutation.

These remarks have been elicited from reading nearly two columns of matter published in the *Saturday Courier* of the 10th of July, in condemnation of a religious sect of people called "Latter-Day Saints." Now, sirs, the writer wishes it to be distinctly understood that he is not a Latter-Day Saint, nor indeed ever will be; on the contrary, he would, if he were able, persuade some of that sect, with whom he is bound by the strongest ties of consanguinity, to renounce the doctrine and cleave to that of their fathers.

But let me recur to the curses and

anathemas so unmercifully bestowed upon the poor unoffending Latter-Day Saints, in the article referred to in the *Courier*.

Indeed, I find it no easy matter to express, in suitable language, my utter detestation and abhorrence of the sentiments you have advanced, believing as I do, that the doctrine you have urged upon the people to adopt towards the Latter-Day Saints, of extermination, is the most illiberal, unjust, unchristianlike, in its character, and dangerous in its tendency, that ever emanated from the American press. You most certainly have been amply charged (when you were writing the closing part of the article, charging the Latter-Day Saints with murdering Martin Harris) with the same spirit which caused the enraged Jews to gnash their teeth upon the prophet Stephen, after he had admonished and warned them of the consequences which would result from the evil course they were pursuing.

I would respectfully ask you, sirs, to point me out in the constitution of the United States, or in that of the state of Pennsylvania, a single clause that warrants any individual to judge his fellow in matters of religion, much less take the life of a fellow creature because he may think it right for him to give an interpretation of the sacred text different from those who received their diplomas, to instruct others in the mysteries of God, at Yale, Princeton, or Carlisle, and who make religion a matter of merchandise.

Being well aware that your labours would be in vain were you to search for authorities to wage your war upon the Latter-Day Saints, except you practice upon the plan of the white savages of Missouri in their massacre of the unoffending Mormons, "declare war upon your own hook"—a plan, by the by, if you do not exactly recommend in your strictures, you do not certainly condemn.

The 1st article of the Amendments to the Constitution of the United States, adopted 4th of March, 1789, declares "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridge the freedom of speech, or of the press," Now is there a feature or principle in the whole of that sacred instrument more highly prized than that which is intended to secure to us the liberty to worship the Creator according to the dictates of our own consciences? There are but few, I apprehend, to be found amongst us who are willing to deny the doctrine.

Again, Article 9th, Sec. 3d, of the Constitution of Pennsylvania, the following language may be edifying to the Editors of the Courier: "All men have a natural and indefeasable right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship; no human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship"—these are the priviledges vouchsafed to the Americans by the framers of their constitution. Now, a few extracts from the Saturday Courier will show how far its Editors breathe the spirit of religious liberty, and how far the salutary provisions of the constitution accord with their sentiments. In a kind of preface or biography of the founders of that religion the reader is prepared for the marvellous; not one palliating circumstance or charitable motive is ascribed to their acts. You say that, under pretence of raising money for building a Temple and for other purposes, gangs of itinerant vagabonds (Saints) were sent prowling over the country to beg alms and to steal. Whenever opportunity offers they have not hesitated to rob, plunder and steal, mostly under some sanctimonious pretence—though we (the Editors of the Courier) have ourselves not the slightest doubt whatever that most if not all the ringleaders steal upon every occasion that offers with as much recklessness as would any convict in our *State Prison*. We (the Editors of the Saturday Courier)

state unequivocally our firm belief that this is their true character, because none other than precisely such men would ever be willing to unite in a piece of villany like "Mormonism." Now your caldron of venom must have been heaped and running over when you penned the above wholesale calumny.

There are not less, from the best date that the writer can collect, than 100,000 of our fellow citizens, members of the same great political family, subject to the same laws and government, connected with us by ties of blood, denounced as thieves and robbers; and all those persons too, from the most wealthy and respectable citizens, to the poorest among us, professing to be followers of the meek and lowly Jesus. And where is the evidence to justify such sweeping denunciations?—Yours is indeed the evidence of things not seen. For after stigmatizing the sect by every epithet that Billingsgate vocabulary furnishes, you conclude by saying that you unequivocally and firmly believe that this is their true character, *because none other than precisely such men would ever be willing to unite in a piece of villainy like Mormonism.* And has it come to this, that men and women hitherto of spotless fame, and unblemished reputation, may be stigmatized as villains, thieves and robbers by the editor of a newspaper on his simple belief of their guilt, without a jot or tittle of testimony to sustain the charge? There are some of the Latter-Day Saints in the vicinity of this city that will not passively submit to be coupled with thieves and robbers, or the writer much mistakes their character.

I will merely notice the letter from your correspondent of Ohio, who you say "so truly describes the Mormons," to show how malignant and false are his accusations. The writer of that letter says that the "leaders and all the heads of the Church have a great desire for riches—that they scoured the branches of the East for money, and that they resorted to the most culpable and criminal means to obtain it; now, instead of this being the case, abundant evidence is at hand to prove that the leaders of the Church are as poor as Lazarus—the clothing upon their backs is in many instances procured by subscription, and that they have frequently been seen in our streets wandering about, without a place to lay their heads, culpably indifferent to the accumulation of wealth, and more especially so as to the perishable honours of this world, preferring rather the things that pertain to the kingdom than the mammon of this world, which theologians esteem of paramount importance.

I deem it unnecessary to notice further the base slanders of your Ohio letter writer, whose every word (however inconsistent with truth in relation to the circumstances he pretends to detail) the editors of the Courier swallow as a precious morsel, and vomit forth again, charged with increased venom.

I have not time nor inclination to notice the remarks of a Mr. Lee, said to reside somewhere in the neighbourhood of Frankfort, made at a Latter-Day Saint meeting held in that place; indeed I would not notice him at all were it not for the manner you are pleased to introduce that *gentleman.* You say that he was very plain and much to the purpose, that he came directly to the point. What point? For, as Lee says, he would not attempt to expose the "Mormon" imposture (refute the "Mormon" doctrine) or combat the "Mormon" creed. You say that though his remarks "*were harsh in terms,* they appear fitting to the occasion, and contain facts not generally known as they should be." I perfectly agree with you that he was very plain and harsh in his terms, but that he came directly to the point, and that his remarks were fitting to the occasion, I utterly deny. We are led to the conclusion that Lee went to the meeting to hear what would be said in favour of the tenets of the Saints, and when requested, with others, to refute, if he could, what he had heard from the preacher, he commenced a tirade of abuse, only equalled by your own published account of the leaders of the Latter-Day Saints before referred to. In his simile, Mr. Lee has shown himself an apt scholar,

at least so says the Courier, and who shall gainsay such high authority? His comparing the minister who had just ceased speaking to a "pliant cat's paw" must have produced a ludicrous scene, highly interesting to Mr. Lee's accomplices. The manner, too, with which he interlarded his speech with the word liar, imposters, swindlers, villains, hypocrites, &c. is an evidence of a great lack of wit and very weak intellect, to say nothing of common courtesy, a characteristic of a true gentleman. The editors of the Courier call this coming to the point, and fitting to the occasion, and whether it be so or not I will leave others to judge. But how the Courier could ever charge Lee with using "harsh terms" it is truly surprising, when they themselves had but a few moments before charged the Latter-day Saints with being thieves and robbers.

I have done with Mr. Lee, and will just notice one or two other charges brought against the Latter-day Saints in the same paper, and which cannot be shuffled upon the shoulders of a letter writer from Ohio, or that of Mr. Lee, but will stick to the backs of the Editors of the Courier as doth the bark to the tree of which it forms a component part.

It is needless for me to say that I allude to your justification of the cold-blooded butchery of upwards of nineteen men, women, and children (Latter-Day Saints) by the inhabitants of Missouri, without colour of law. But the sentence throughout exhibits such a thirsting after the blood of that people, by the editors of the Courier, that I must copy it entire. It reads—"Of their treatment in Missouri we know nothing, except that they no doubt well deserved the punishment meted out to them;" and in the next sentence which follows you class them with murderers and pirates.

Now one thing is certain, up to the time, yea, the very moment of the massacre, the editors of the Courier, nor no man living, can point to one single act of the Latter-Day Saints deserving of censure, much less of the horrible punishment they received. But it is necessary for me to recur back to the declaration of the Courier, that "of this treatment in Missouri we know nothing." Yes, this is your language: and when I first read it shame and indignation filled my breast, to think that an editor of these United States, conducting one of the most popular journals of the day, a paper that I have esteemed above all others, and as an evidence of it have been a subscriber from its birth to the present day, and have otherwise aided to increase the subscription list, should be guilty of such a palpable dereliction from truth. It may be safely asserted that there is not an intelligent man of mature age in the United States or in Great Britain who has not heard of the massacre of the Latter-Day Saints in Missouri; yet you, gentlemen, a long time conductors of a public journal, whose circulation is co-extensive with the United States, and who are in the weekly receipt of papers from all parts of the country, yet of the treatment they received, as you say, "you know nothing."

But alas for you, the fact is self-evident to every man, that you do know, and did know at the time you penned the article, all the circumstances connected with that tragedy; and your declaring that "they deserved the punishment meted out to them," is in plain English saying that they deserved the punishment of death without trial, in the most barbarous manner, because they chose to worship God, Jehovah, or because they would not worship him according to some of the various approved fashions of the world. These are your sentiments published to the world.

Leaving the murdered men out of the question, nineteen of whom were coolly and deliberately shot in a smith's shop through the apertures between the logs, the circumstance of the murder of the poor boy Sardins Smith, scarcely nine years of age, and consequently incapable of any moral turpitude, who was shot with a ball out of a rifle in the hands of a villain by the name of Glaze, of Carroll county, should have excited your pity, as you cannot believe that poor

Sardius merited the punishment meted out to him.

Indeed it has never been pretended that the boy was guilty of any offence; he, with the men, had sought refuge in the blacksmith's shop, and through fear had crawled under the bellows, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, who presented his rifle near the boy's head, and literally blew off the upper part of it. Glaze, the murderer, afterwards publicly boasted of the heroic deed all over the country; and at this late day we find the editors of the respectable journals commending the act, and declaring that they merited the punishment meted out to them, without assigning any cause whatever for the bloody deed.

I cannot close these remarks without noticing another plain and palpable misrepresentation of facts, to be found in the closing paragraph of the Courier. It reads thus—"Without note or comment we append the following paragraph from a letter to the 'Boston Traveller.'"

"CRUEL MURDER.—Martin Harris, one of the earliest supporters of the Latter-Day Saints, and the only wealthy man among them in their origin, has been murdered. He spent all he was worth in supporting the delusion under which he laboured, furnishing all the funds for the publication of the Mormon Bible.

"He abandoned the Mormons not long since, and delivered some lectures in opposition to their doctrines, and two or three weeks ago was found dead, having been shot through the head with a pistol."

Now what an unluckly circumstance it was that Martin Harris would not stay murdered! The cup containing the very quintessence of all that is lovely is placed to the lips of the Boston Traveller, the Saturday Courier, and Spirit of the Times, and snatched away again ere they have drank half of its contents. The murder of Martin Harris! Why nothing could have happened so opportunely, and a standing article that was to overthrow Mormonism is knocked into *pi* by the stubbornness of that bad man, who would not stay killed, but still preaches "Mormonism."

The Courier, in which this letter from the Boston Traveller is published, was issued from the press on the 10th day of July, and the reported murder of Martin Harris was officially contradicted by numerous persons who had seen and conversed with that gentleman two weeks at least before the 10th of July, and no person in the country was better informed of the existence in the flesh of Martin Harris than the editors of the Courier at the very time they published the account of his murder *without comment.*

Alas! to what base uses are the faculties which God hath given to man sometimes employed!

Were the people to examine for themselves the writings of the enemies of the Latter-Day Saints with that care and circumspection that other subjects receive, (some, too, of far less importance) they would soon discover who it is that mocks them and practice gross and wicked impositions.

The persecution of the people called Latter-Day Saints commenced by the mob in Missouri. Their remote habitations were sacked and burned, and the inhabitants were either butchered or taken captive and confined in dungeons —their property was confiscated to the cupidity of lawless ruffians, and, what was most remarkable, the press throughout the country commended the act, and legislators and grave senators in Congress echoed the war cry of extermination: it appeared that mercy had left her seat and fled to brutish beasts, and men had lost their reason.

The same spirit of persecution has been fanned and kept alive by hired priests of certain sects, and supported and encouraged by a portion of the public press professing a religion in unison with the clergy. These facts should operate as a warning to other religious denominations, comparatively few in number, to look well to the rights bequeathed to them by the framers of the constitution.

To a portion of our brethren, even now, the sacred rights guaranteed to every American citizen have become as sounding brass, or a tinkling cymbal.

J. L.

EXTRACT FROM AN EPISTLE OF THE TWELVE,

To the brethren scattered abroad on the Continent of America, Greeting:

BELOVED BRETHREN,

It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late general conference so to do, that the work may not be hindered, but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein they may attain unto those blessings which God has in store for his people in the last days.

We have abundant occasion, and we rejoice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late conference, and for the harmony and good feeling that prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested by all who were present to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the general conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items, and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present and future situation and prospects of the church, and the stakes, and those things which immediately concern their best interests.

A short time since, and the saints were fleeing before their enemies. Whips, imprisonments, tortures and death stared them in the face, and they were compelled to seek an assylum in a land of strangers. They sought and found it within the peaceful bosom of Illinois, a State whose citizens are inspired with a love of liberty; whose souls are endued with those noble principles of charity and benevolence which ever bid the stranger welcome, and minister to his wants: in this State, whose soil is vieing with its citizens in all that is good and lovely, the saints have found a resting place, where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient prophets, "they shall build houses, and inhabit them, plant vineyards, and eat the fruit thereof, having none to molest or make afraid."

In this city the church has succeeded in securing several extensive plots of land, which have been laid out in city lots, a part of which have been sold, another part has been distributed to the widows and orphans, and a part remains for sale. These lots are for the inheritance of the saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name, where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle, and the temple, to be reared, and the cloud and the fire to rest down thereon; and not that the temple be built only, but that it be completed quickly, and that no more general conference be held till it shall be held therein, and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord, and worship in his Temple.

Scores of brethren in this city have offered to board one and two labourers each till the Temple is completed; many have volunteered to labour continually, and the brethren generally are giving one-tenth part of their time, or one-tenth part of their income, according to circumstances; while those sisters, who can do nothing more, are knitting socks and

mittens, and preparing garments for the labourers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us to send in their teams for drawing stone, lumber, and materials for the buildings; and at the same time load their waggons with all sorts of grain and meat, provision and clothing, and hay and provender in abundance, that the labourer faint not, and the teams be made strong, also that journeymen stone cutters &c. come, bringing their tools with them, and enlist in the glorious enterprise.

Most of the plots in this city before referred to, as well as several farms and large lots of land in this and the adjoining counties are paid for, and are secured to the church by good and sufficient titles; while the town plat for the town of Warren, near Warsaw, is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's house, we would say, gather yourselves together, and bring of your substance, your silver and gold, and apparel; and of your superabundance cast into the treasury of the Lord, and see if he will not pour you out a blessing till there is not room enough to receive it.

Brethren, the blessings of the kingdom are for you, for the body of Christ, for all the members, and God will help those who help themselves, and bless those who bless each other, and do as they would be done unto. The gold and the silver is the Lord's; all the treasures of the earth, the flocks and the herds of the fields, and the cattle of the thousand hills, are his. If he were hungry would he crave thy food, or thirsty, would he ask thy drink? Nay! he would only ask that which was his own; he would feast on his own flocks, and quench his thirst at his own springs. This God is the God of the saints; he is your God, and he has made you stewards of all that has been committed to you, and will require his own with usury; and will you not be faithful in a little that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings and gatherings, and buildings of the saints are nothing new, and as they are expecting, looking and praying for the completion of the dispensation of the fulness of times, they must also expect that their progress will be onward, or they will be of no avail, for what is not of faith is sin; and can you believe that God will hear your prayers, and bring you on your journey, gather you, and build your houses, and you not put forth one hand or make one exertion to help yourselves? No! therefore, inasmuch as the Saints believe that father Abraham journeyed to a distant land at the command of the Highest, where himself and household (whose household we are, if we keep the commandments) might enjoy the fruits of their labours unmolested, and worship the God of heaven according to the dictates of their own conscience and his law. That his seed afterwards gathered to Canaan, the land of promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endued with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations, and that the children must gather as did the fathers, must build a house where they may be endued, and be found together worshipping and doing as their fathers did when Jehovah spake and the angels of heaven ministered unto them; and if these things are not in this generation then we have not arrived at the dispensation of the fulness of times as we anticipate, and our faith and prayers are vain.

Is it possible that we labour in vain, and toil for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favour Zion has come, and her sons and

daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting place on earth, a habitation for his chosen, where his law shall be revealed, and his servants be endued from on high, to bring together the honest in heart from the four winds; where the saints may enter the baptismal font for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the spirit, and come forth in the celestial kingdom; a place over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein they shall be made whole; a place where all the ordinances shall be made manifest, and the saints shall unite in the songs of Zion, even praise, thanksgiving, and hallelujahs to God and the Lamb, that he has wrought out their deliverance, and bound satan fast in chains.

What then shall we do? Let us all arise and with one united mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may rise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the prophet is enriching himself on the spoils of the brethren. When brother Joseph stated to the general conference the amount and situation of the property of the Church, of which he is trustee in trust by the united voice of the Church; he also stated the amount of his own possessions on earth; and what do you think it was? We will tell you. His old horse Charley, given him in Kirtland; two pet deer; two old turkeys, and four young ones; the old cow given him by a brother in Missouri, his old dog Major, his wife, children, and a little household furniture. This is the amount of the great possessions of that man whom God has called to lead his people in these last days; this the sum total of the great estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious suits, and every kind of contumely and contempts ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labour near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things let us be up and doing, being assured that no exertion you can make will equal what has already been made for you and the Church generally; and let all the saints come up to the places of gathering, and with their mites and their abundance as God has given them in trust help to build up the old waste places which have been thrown down for many generations, knowing, that when they are completed, they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord. Be not covetous, but deal in righteousness, for what the Saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or endowments, revelations or healings, all things will be yours, for you will be Christ's and Christ is God's.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
LYMAN WIGHT,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Oct. 12th, 1841.

THE LATTER-DAY SAINTS.

From the St. Louis (Missouri) Atlas.

An intelligent friend, who called upon us this morning, has just returned from a visit to Nauvoo and the Latter-day Saints. He has a whole skin, showing not a single lasion of the cuticle, neither scratch nor bite, nor any other mark of tooth or nail. He believes the Latter-day Saints are not anthropophagi, whose heads grow beneath their shoulders, but men like other men, with the exception that the folly incident to human nature runs in one vein through them, instead of in several, as through the most of us. He believes—just as we do—that they have been grossly misunderstood and shamefully libelled, of late perhaps as much by a correspondent of the Journal of Commerce (whom the respectable editors of that paper ought to look after) as from any other source.

The population of Nauvoo is between eight and nine thousand, and of course the largest town in the state of Illinois. The people are very enterprising, industrious, and thrifty. They are at least quite as honest as the rest of us in this part of the world, and probably in any other. Some peculiarities they have no doubt. Their religion is a peculiar one; that is, neither Bhuddism, Mahometanism, Judaism, or Christianity—but it is a faith which they say encourages no vice or immorality, or departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property. One peculiarity of life is observable among them, and whether traceable to their religion or to some other cause, will not, we suppose, be quarrelled with very generally. Ardent spirits as a drink are not in use among them; and the sale of spirits, except as a medicine, is forbidden by law. Any member of the church who presumes in any place to vend spirituous liquor is first admonished, and upon persistency in his offence expelled from the church. Tobacco, also, is a weed which they seem almost universally to despise. We don't know but that the Latter-day Saints ought to be exterpated for refusing to drink whiskey and chew tobacco; but we hope the question will not be decided against them hastily; nor until their judges have slept off the fumes of their own liquor and cigars.

Among the public buildings, projected and in a state of forwardness at Nauvoo, is an immense temple, to be constructed of hewn stone, and to have an elevation of *seventy feet*. Its other dimensions may be inferred from its height. A splendid hotel, one hundred feet long, built also of stone is going up.—Scores of mechanics and labourers are busy as bees about them; and as they are all influenced by a *public spirit* unknown to the most of our communities, they do more work and bring more to pass than people do elsewhere.

How long the Latter-day Saints will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population, such a population indeed, as in the respects just mentioned, have no rivals east, and, we rather guess, not even west of the Mississippi.

INSTRUCTION ON ORDINATIONS.

The officers composing the several conferences in the United Kingdom of Great Britain are hereby instructed that it is not wisdom for the Elders in general te ordain officers independent of the Council and advice of the Presiding Elders of conferences, high priests, &c.

All ordinations should be by the voice of the Church or conference, and should be under the advice and council of the presiding officers.

Even the conferences, when assembled, should exercise wisdom and prudence in confering offices, and should be careful not to run too fast. A few men of faith and humility, who are of a teachable and governable disposition are better calculated to advance the cause of truth than a multitude who are wise in their own eyes, and who neither understand nor respect the authorities of God.

ED.

The Millennial Star.

MANCHESTER, Dec. 10th, 1841.

WE take this timely opportunity to inform our Agents and Patrons that when this volume is completed, which will be in April next, we expect to discontinue the *Star*, and dispense with the publishing business in England, on account of other duties, which will doubtless occupy our attention. For this reason, we would urge upon the Saints and others who wish to possess our publications, the necessity of speedy exertion to obtain them while we are in the business, for the time is not far distant when perhaps they may seek for a volumn of the *Star*, a Book of Mormon, a History of the Persecution, or a Voice of Warning, and seek in vain, for they will not find them.

The fact is, the Lord is not well pleased that his word published among the inhabitants of England should be so little sought after, and so long neglected; and this will apply to thousands of the Saints, who neither purchase the *Star* nor the Book of Mormon, and yet are able to purchase needless ornaments, and to adorn themselves with the vain and foolish fashions of the world. Others, who have them, will spend their time in any and every way sooner than read them; and while they thus neglect to inform themselves, they frequently call upon us for the very information which is already offered to them, and wish us to write it in a letter, or teach it by word of mouth.

There is not at this time probably more than one saint out of ten in England and vicinity who possess the books of the Latter-Day Saints, and the *Star*, and yet their servants have come from afar, and have involved themselves, and spent near two years to publish the eternal truths of heaven among them.

Therefore, we forewarn them, that if these works are on our hands next spring, and the Saints destitute of them, it will not be our fault. Our garments will be clear of their blood.

We would also inform our agents that we expect them to commence settling and making all things straight with this office immediately, and that all things must be settled with us by the beginning of April; for this reason we hope they will not expect us to forward them any more works without ready money.

With regard to news, the spirit of the Lord is beginning to be poured out more powerfully than ever before, in many parts of this land, among the faithful Saints.

In this town, a very powerful manifestation of the spirit is enjoyed at our sacraments and other meetings. Many of the Saints are enabled to testify of open visions, as well as visions of the night, and scores of them in this and other branches are enjoying the ministering of angels; many of the sick are healed, while the poor and the meek rejoice exceedingly.

In the mean time the wicked rage and the people imagine a vain thing. The Priests take council together against the Lord and against his anointed ones. The most awful falsehoods ever inspired by Satan continue to flood the country, both from the press and the pulpit, and reiterated by those who profess to be followers of Jesus.

We went on a short mission to the Isle of Man of late, and after preaching to vast multitudes the plain truths of the scriptures, they would mock and make light of the Bible, and everything quoted from it,—while the priests were busy in church and chapel, in lying against the Saints, and perverting the written Word, and thus inspiring the people with violence, hatred, and every cruel work; yet we found the Saints rejoicing in the truth, and the honest in heart disposed to inquire into it.

We have just returned from a visit to Middlewich and Northwich. In the former place we had a very candid hearing in the Magistrates' Room, which was well filled. In the latter place, many hundreds of people met together to our appointment, among which were a large number of Association Methodists and other professors, with one Thompson at their head, who came possessed with the Devil to make disturbance. These made all manner of noises, such as whooping, shouting, laughing, whistling, mocking, &c. They openly hissed and mocked the written word of Jesus Christ and his Apostles, as contained in the New Testament, and made such a noise as finally to break up the meeting, after which they began to rush among the people, and to bellow like bulls, and to run over and to knock down and trample under foot all who came in their way. We narrowly escaped being torn in pieces, but finally got out of their midst. Mr. Thompson then addressed them, justifying and applauding their conduct. The lights were at length extinguished and the room cleared, but not till some persons were wounded, and some forms broken.

We must say that such awful wickedness prevails in almost all places, and such falsehood and mockery against the truth, that the coming of the Lord to execute vengeance must be near indeed, for he will not bear with them much longer. A few short years and all their lies and misrepresentations will be fully replied to, and all their objections answered, for the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. My heart cries woe! woe! unto the Gentiles, for they will not repent, nor cease to follow their ungodly priests and blind guides, and the cup of the Lord's indignation is full and running over.

The distress in this country is already heart-rending, and it is vexatious daily to hear

the report, and to witness the awful scenes of famine, nakedness, and suffering which is caused by anti-christianity. But still a servant of God cannot deliver them, for they will not hear him, nor take his advice, but will cleave to their own false ways, and to their own wolves, who devour them.

STILL LATER FROM NAUVOO.—We stop the press to announce the receipt of the *Times and Seasons*, printed at Nauvoo, on the 15th Nov. It came to hand after the short passage of twenty-four days. We have only room for the following extracts:—

SHOWER OF BLOOD.

From the Boston Daily Mail.

Amesbury Mills, Sept. 8th, 1841

Messrs. Editors: I hasten to inform you of a most singular phenomena that happened yesterday in Kensington, a small village a few miles distant from this town, about half-past five o'clock, P. M., which would seem highly incredible were it not substantiated by some of its most respectable inhabitants.

There had been a drizzling rain (my narrator says) during a great part of the day until about four o'clock in the afternoon, when the rain stopped and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past five, when almost instantly, it became of burnished red, and in a few moments it rained moderately, a thick liquid of the appearance of blood, clothing fields and roads for two miles in circumference, in a blood stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intesely cold that over coats were needed. It caused great wonder and astonishment among the inhabitants, I assure you, and well it might, so singular and unaccountable was the phenomena. I have been shown by a citizen of the place some of the matter that fell, and it has the appearance of clotted blood, and I think it must be a similar liquid, from account to that which lately fell in a shower at Tennessee.

W. FITTS.

The following is an extract of a letter written by President Hyrum Smith to a Saint in Kirtland, Ohio. We publish it in this country because it contains instructions of vital importance to all the children of God:—

"All the Saints that dwell in that land are commanded to come away, for this is "Thus saith the Lord;" therefore pay out no monies nor properties for houses nor lands in that country, for if you do, you will lose them; for the time shall come that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away. And as to the organization of that branch of the church, it is not according to the spirit and will of God. And the designs of the leading members of that branch, relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God. And in these things they shall not prosper, for they have neglected the House of the Lord, the Baptismal Font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fulness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead, depends, for 'Thus saith the Lord, there shall not be a general assembly for a general conference assembled together until the House of the Lord shall be finished, and the Baptismal Font; and if we are not diligent the church shall be rejected, and their dead also, saith the Lord.' Therefore, dear brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper. Therefore tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up and polished and sanctified according to my word, saith the Lord, come ye forth from the ends of the earth, that I may hide you from my indignation that shall scourge the wicked, and then will I send forth and build up Kirtland, and it shall be polished and refined according to my word. Therefore, your doings and your organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so, Amen. HYRUM SMITH,

Patriarch for the whole church.

CORRESPONDENCE.

Preston, Nov. 28th, 1841.

Brother P. Pratt,

It is with the greatest pleasure I write unto you to inform you that the work of God is still going on in Preston. We have baptized a good number this week, that is, from November 15 to the week end, and there is a good many more believing. The Saints are rejoicing in the Lord, for he is with us here in Preston; he is according to his promise,—his handmaids do prophecy and speak in tongues the wonderful works of God, and the brethren do speak in tongues and interpret, and are rejoicing in the Lord. Though the enemy is speaking lies against us, we mind them not, for the Lord is with us On Sunday morning the 13th inst.

brother George Lee called at my house and asked me if I would come to his house, for his Fanny was dying. She was taken with a violent pain in the head. When I got to his house she was laying apparently dead. The spirit of the Lord was upon me. I laid my hands upon her in the name of Jesus Christ, according to the order of the Church, and by the authority of the eternal priesthood, and rebuked the disease, and she was immediately restored to her perfect health, and straightway went about her domestic business.

Yours in the bonds of the
New and everlasting covenant,
WILLIAM STRUTHERS.

Witnesses, George Lee, Betsy Lee, Ellen Jackson.

Corn Hill, Sheffield, Dec, 2, 1841.

Dear Brother Pratt,

In this place, after a long struggle with the powers of darkness, and with the agents of satan, we have succeeded so far as to baptize three very humble and promising young men, and opened a preaching house last night. A good spirit was manifested, and several more are believing, and the firm conviction of my mind is that there will be a great ingathering from the dominion of satan. At Doncaster, the work is prospering; they now number about 20. Myself and Elder Nixon went there a short time since, and found a small society belonging to Mr. Aitkin. A man named Munro was their minister, but had gone back to London, and left his flock, because he was an hireling. When we found them they had no shepherd; they had a very nice preaching room, and consisted of seven local preachers and twenty members; but the little stone has rolled so far as to bring in five of the local preachers and fourteen or fifteen of the members, and we have also secured their preaching-room, and they are rejoicing in the faith of the last days.--I remain,

Your fellow labourer in the kingdom of patience,
A. CORDON.

Woolwich, Nov. 18, 1841.

To the Editor of the Star.

Dear Brother,

By a train of circumstances too lengthy to state, myself, in company with two others, were lately invited to meet a company of Methodists, and to state before them the principles of our doctrine. We complied, and, by their request, I stood up, and verily the power of God rested upon me, insomuch that I spoke the truth boldly, as it is in Jesus. But to attempt to describe the state of the meeting would be no easy task, for as soon as I opened my mouth they beset me on every side; the contention was so high at times that I thought it wisdom to retire; but, however necessary such a step might have been, our attempts were fruitless, for the gentlemen had fastened the door, thus at once preventing our egress; but after finding it utterly impossible to gain any thing like a fair hearing amid such a display of sectarian prejudice and disorder, I, with my two brethren, (who hitherto had not opened their mouths) insisted upon leaving the meeting, but upon seeing our determination, they condescended, if we would stay with them, to choose a chairman from among their body; accordingly done, we stopped; but here, sir, you may draw a slight inference of the company we were in when it was deemed necessary to choose a chairman to keep order among a sect calling themselves the people of God. Well, in proceeding we found we got on almost as well with a chairman as we did without one; but after submitting to treatment which none but Latter-day Saints could bear, we left them in the hands of a merciful God, who, we trust, will soften their hearts and remove their unbelief; but we had not proceeded far on our road home when the chairman overtook us, (and I must here remark that he appeared to be the only honest man among them) and candidly expressed his disgust at the proceedings of his Wesleyan friends. I would here mention a circumstance which I think is worthy of remark. The individual to whom I am going to

allude is the chairman alluded to in my previous statement. This person attended our church on the Sunday subsequent to our debate, and after service stated to me a singular dream which he said he dreamed fifty years ago. It was as follows:—He saw the sun clothed in darkness, and the moon turned into blood, and he saw many scenes in the heavens truly awful and appaling, and he saw a ladder which reached from heaven to earth, and our Lord Jesus Christ standing on the ladder and a man standing on the top of the ladder extending his hand towards him, (the dreamer) bidding him come up into heaven. The dreamer states that, owing to the singularity of the dream, it never became totally obliterated from his memory; and the moment he saw me enter the place where the debate was held the circumstance flashed across his mind, and his feelings may be more easily imagined than described when he recognized me as the man he saw on the top of the ladder.

Thinking that this may not be uninteresting to your numerous readers, you may, if you think it worthy of a place in your *Star*, insert it, and by your doing so, you will oblige your brother in Christ,

Elder JOHN GRIFFITHS.

Birmingham, Oct. 31st, 1841.

Beloved Brother,

I forward you some account of the work of the Lord, and its prospects in this vicinity.

Not long since there was not a member of the church of the Saints in Birmingham or the vicinity. But as is the case in all other places in this realm, there is to be found many churches purporting to be the Church of Christ; yet, as they differ so widly in doctrinal points, I conclude they are not baptised into one body. But they all agree to preach for hire, and they further agree to tell the people that God does not now give revelation, and that the gifts and blessings promised and formerly enjoyed are done away, because learning and philosophy are sufficient, and were intended to take their place.

Now that they have been done away is so manifest that no one will deny the fact; but that the other was intended to take their place is altogether false. The learned Dr. Mousheim in his Church History tries to account for the cessation of these gifts, and although he would have us believe what many teach, namely, that they are not needed, yet he does acknowledge that a departure from the true doctrine and form of worship was also a cause of this lamentable withdrawment of the gifts of God, but does not tell us that they were ever again to be expected or enjoyed. Thank God, the Bible does not leave us in any doubt upon this subject; and now we can and will exclaim in the words of the Prophet,—"How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, thy God reigneth." Yes, we rejoice that the solemn and death-like silence has been broken, that the midnight gloom which has for some centuries past spread its sable mantle over all Christendom and the world, doth already begin to recede—that the horizon begins to emit the light of heaven—that the fulness of the gospel has been restored—that the church has been organized, and is coming up out of the wilderness—and all this in fulfilment of the Prophets. I say we do rejoice that the latter-day glory, ushered in by the ministring of angels, now dawns upon the world, of which things we first heard an account in this place, by means of Elder Cordon, of Staffordshire, and now a mighty work is going on amongst us.

We had a considerable increase of numbers between conferences, both in Birmingham and West Bromwich.

There is a great stir about this sect, which is everywhere spoken against. Since our beloved brother, Elder Adams, has been here, the people come out to hear the word. The able manner in which he explained the scriptures, the glorious things which he unfolded and brought to light, engaged the attention of the people more than is ordinarily the case; and his persevering and untiring zeal in the prosecution of his mission, causes the Saints to bless him in their hearts, where the memory of him will exist till we meet in Zion to recount our toils, and rest from our labours. He opened our new place of worship. A number have lately been baptised, and many others seem deeply impressed and interested in the work. May the Lord gather them into his fold.

Yours truly in the Gospel of our Lord and Saviour Jesus Christ,

J. RILEY.

Douglas, Isle of Man, Nov. 6.

To the Editor of the Star.

Dear Brother,

Having cheerfully forsaken all at the call of God, for Christ's sake and the Gospel's, I came to the Isle of Man to preach and warn the people, and to bear testimony of the work of God in the last days; but I soon found I had not only to contend against the wickedness of the people that do not profess to know any thing about religion, but against the

abominable lies of reputed holy men. I think all the lies that have been hatched in America, England, Scotland, Ireland, and Wales, have been imported to the Isle of Man. Yet, notwithstanding all these things, the work of the Lord is advancing, as our congregation is on the increase. Seven have been added by baptism since I came; and the Saints speak with tongues and interpret, and have dreams and visions, and prophecy, and the gift of healing has been wonderfully made manifest among the Saints and among others. There was a woman in Douglas who had been confined to bed for three weeks, and while I was at the Liverpool conference on the 12th of October she sent her husband for me to my lodgings during my absence, and she thought if she could see me she would be healed. She sent for me when I came back, and I accordingly visited her. When I arrived she and her husband desired me to administer to her, which I accordingly did. After praying over her, I laid my hands upon her in the name of the Lord Jesus Christ. One of the sisters called to see her the next day, and she was better. I called the second day to see her, and she was well, and nursing her child. Her husband was healed of a sore foot, which had troubled him some weeks; he was healed in three days. On the Saturday night after he brought a man to my house for me to lay hands on him for some complaint he had in his head, and, strange to say, they were both of them professors of religion. Surely they had no faith in the Gospel as preached to them by their ministers. I have never seen their faces since at any of our meetings, so that convinces me more of the truth of the words of the Apostle—"Faith cometh by hearing," (and not by sight.) The people are crying out, give us a sign and we will believe; but the Saviour said they would not believe though one rose from the dead. But though all men deny the word of God, yet the work of God shall roll on.

The work is beginning to spread in this island, and new places are presenting themselves to us on every hand. I can truly say the Lord has been unto me and my family all I have stood in need of. I find it behoves the saints of the last days to watch and pray lest they enter into temptation; and I find that the officers of the church have much need to ask the Lord for wisdom that we may be enabled to do the work in righteousness before the Lord to the perfecting of the saints and the gathering of his people. It is an easy thing to deliver the testimony to the people, but not so easy to get the saints perfected. The prayer of my heart is for the prosperity of Zion.

Since I came here I went one day eleven miles to speak the word of the Lord, and having no place to preach in doors, and being very wet, and seeing that the "*Right Rev. Father in God the Lord Bishop*" of Sodor and Man was going to preach a charity sermon, went to hear him, as I never had seen any one having this title, as I believe that to be one of the blasphemous names spoken of by the Revelator. He came to the church in his carriage. Before he entered the pulpit he read the commandment, "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, &c." He told them that if they love the world, or the things of the world, the love of God was not in them; and he told them that the God of heaven had sent him there that day that they might secure salvation through him. Such holy falsehoods I never before heard. In the first place he came in his carriage, though he spoke against it, and about loving the things of the world, while he has 6 or £7,000 per year, and about being sent of God, when at the same time he does not believe that God hath sent any one for the last eighteen hundred years; and if he had been sent he would have been sent without purse or scrip, and not with his thousands a year. O how dares mortal man be guilty of so perverting the word of the Lord, when by their fruits we shall know them!

If you think the foregoing worth a place in the *Star*, you are at liberty to insert it.

I remain,
Your brother in the
New and everlasting covenant,
ROBERT REID, Elder.

NOTICES.

Beware of a Deceiver.—The public of of Rochdale and elsewhere are hereby informed that Andrew Gardner and his followers, who now profess to be Latter-day Saints, at Rochdale, have been regularly expelled from the Church of Jesus Christ of Latter-day Saints, according to the rules and regulations of the said Church, on the charge of rebelling against the constituted authorities of the same, &c.—Ed.

The Arrival of the Ship Tyrian at New Orleans.—It will be recollected that the above-named ship sailed from Liverpool on the 21st Sept. with 204 passengers of the Saints on board. It will be a great satisfaction to their friends in this country to learn that among the many shipwrecks which have occurred of late, she has arrived safe, as we learn from the *Liverpool Mail* of the 9th inst. We shall expect letters soon.—Ed.

It is expected that the sailing of our next ship will be postponed till some time in January, for want of passengers.—Ed.

Several communications are again omitted for want of room.

MANCHESTER:
Printed and Published by P. P. Pratt, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 9. JANUARY, 1842. VOL. II.

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DIALOGUE

BETWEEN A SAINT AND AN ENQUIRER AFTER TRUTH.

Enquirer: Sir, I understand you are a member of the Church called *Latter-Day Saints.* Why is the Church called by that name?

Saint: The term Saint is as old as Adam, and has been in use in all ages and dispensations as a sacred name applied to the people of God by inspiration, but more especially applied by the sacred writers to the people of God in the last days. Enoch, speaking of the latter day glory, says, "The Lord cometh with ten thousand of his saints. Daniel, in speaking of the latter day glory often, uses the term "saints." The Psalms speak of the people of God in the latter day, saying, "Gather my *saints* together unto me;" and John the Revelator, in speaking of the latter day events, says, "Here is the patience and faith of the *saints.*" For all these and many other reasons we consider that the people of God should be distinguished by no other name but that of *Saints,* the term *Latter-Day* being appended as merely expressive of the age or dispensation in which we live.

Enquirer: But there are millions who profess to be the people of God who are called various names, such as Catholics, Methodists, Episcopalians, Protestants, and many others. Is it wrong for the children of God to be distinguished by these several names?

Saint: It doubtless is very erroneous, for as much as they are nowhere known in Scripture, except in a prediction of John, where he describes Babylon as full of names of blasphemy.

Enquirer: What! are these names blasphemy?

Saint: It would seem they are, as they are a great insult to Christ, and a mockery of godliness. Would it not be an insult or mockery for a wife to refuse to take the name of her husband, and to take the names of several other men? Or rather, for several women who were not called by his name to profess to be his wives?

Enquirer: It certainly would. But what are the principles of the Latter-day Saints? for certainly the name alone cannot constitute them saints.

Saint: No; the name alone can never make them saints. In order to be a saint, a person must keep the commandments of God and the faith of

Jesus, and also take the name.

Enquirer: Do the saints consider it essential to salvation to keep the commandments of God?

Saint: Certainly. "He that heareth these sayings of mine," says Christ, "and doeth them is like a man who built his house upon a rock," &c. Again, Christ has said, "Why call ye me Lord, Lord, and do not the things that I say?" and again, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that shall do the will of my father which is in heaven."

Enquirer: What must we do to come into his fold, and to keep his commandments?

Saint: We must believe in Jesus Christ, repent of our sins, and be baptized in his name, and then he has promised to forgive our sins, and grant us his holy spirit, by the aid of which we shall be enabled to understand and do our further duties.

Enquirer: What is it to believe in Jesus Christ?

Saint: It is to believe his word and promises, and the testimony of his servants.

Enquirer: What is it to repent?

Saint: It is to turn from our sins and humbly confess, and forsake them, and also to make restitution to those whom we have wronged.

Enquirer: What is it to be baptized in his name?

Saint: It is to be buried in the water in the name of the Father, Son, and Holy Ghost, and rise again out of the water, and this to be administered to us by one sent of God, and having authority to administer in holy things.

Enquirer.—How do we prove that baptism is a burial?

Saint.—Christ has said we must be born again of water and the Spirit, in order to our admission into the kingdom of God. Now, our first birth was a change of element. We came forth from being immersed in water into the world, and began to breathe the air for the first time. This was our natural birth, and no one can be born again of water short of being again immersed in it and coming forth from it, as in the natural birth. Nothing short of an actual immersion and again coming forth into a change of element can possibly be considered a birth by any one who knows any thing of nature, or of language. Again, Paul calls baptism a burial in his writings to the Romans. He tells them they were "buried with him in baptism."

Enquirer.—Admitting baptism to be a burial, still, would not infant baptism answer every purpose?

Saint.—No; because faith and repentance are necessary before baptism, without which the ordinance is of no manner of use, and not only so, but Christ has commissioned his servants to preach to them, to teach them, and then baptize them; and has promised that "He that believeth and is baptized shall be saved, and he that believeth not shall be damned. Now if this commission is to be applied to infants, they will all be damned, both baptized and unbaptized, for all that this commission applies to must be damned except they believe, and this will apply to baptized ones and unbaptized ones. Now, no one will hold that all infants are damned; therefore no one will consistently apply this commission or any part of it to infants.

Enquirer.—You seem to make this matter very plain, were it not for one thing, and that is this: The reflection arises that millions of people have had no other baptism but infant sprinkling, and it is painful to think that they are all in error, and that those who have died will not enter the kingdom of God. What then will become of them?

Saint.—Those who have not had the gospel in its purity and fulness in this world must have it preached to them after they are dead, that they may be judged according to men in the flesh, and live according to God in the spirit. This objection might be made with equal propriety by the hundreds of millions of Pagans, for there have many millions more died in the faith of Paganism than those who have died in the faith of perverted Christianity in all its various

forms. Now these Pagans were quite as precious in the sight of God as those who have lived and died in error under the perverted forms of the Christian religion. Now the same answer will apply to both. They must have the gospel in the life to come or they cannot enjoy the presence of God in the celestial glory. (See Peter's epistles).

Enquirer.—But how came all Christendom to be so long in error on these subjects?

Saint.—The Roman Catholic Church (the whore of all the earth) handed down this error of infant baptism for many ages, and the Protestants never reformed it, therefore it still exists.

Enquirer.—But could not ministers who are sent of God in the different sects have detected this error, seeing they are sent to minister salvation, and salvation depends on the gospel in its fulness and purity.

Saint.—The fact that they continued in this error proves to a demonstration that God did not send them, for when he sends them he reveals to them his truth, and they know the truth, and are made free by it, and are sent to bear witness of the truth. "He that followeth me shall not walk in *darkness*, but shall have the *light of life*." But if more proof was wanting that they are not sent of God, we may have it from their own doctrine, for their doctrine is that God has given no revelation for many hundred years. Now if this be the case, how could he send them? He can only send men by revelation. And the Roman CatholicChurch being once corrupted, could not hand down a true priesthood any more than a thistle can produce a fig.

Enquirer.—It appears, then, that the whole Church has been in the wilderness of apostacy and corruption for many centuries. But pray, sir, tell me, how did the Latter-Day Saints first originate. or from what source did they first obtain their priesthood and ordinances? Have they come down in purity from the days of the apostles, and been hid up in some detached or secluded part of the earth, where, unknown and undisturbed, they were enabled to keep the commandments of God and the faith of Jesus unmixed and uncontaminated by the dark mists of Popery which overspread the rest of the world? Have they now burst forth from this retirement, as the champions of truth, to arouse the world from its long slumber, and to usher in the latter day glory?

Saint.—Some of those who held the holy priesthood in ancient times, the priesthood which is after the power of an endless life, without beginning of days or end of years—some of those, I say, being raised from the dead, and others translated, still hold the apostleship and priesthood; and it has pleased God to send them as holy angels to earth to reintroduce the pure gospel, and to commission and ordain the first instruments of the Latter-day Saints; and through this means the Church has been raised up, the ordinances and gifts restored, and thus the latter day glory has dawned upon the world, to prepare the way for the restoration of Israel, and the second coming of the Messiah.

Enquirer.—This is indeed glorious news, if it be really true; but what are the evidences on which these important matters rest?

Saint.—The ministering of angels, the visions and the revelations made to the founders of the Church of Latter-Day Saints, are well established by the testimony of many witnesses, the greater part of whom are yet alive, but some are fallen asleep. These all testified that they had heard, and seen, and handled of the things which are now revealed; and, moreover, the Holy Spirit attends the ministering of the Saints, and confirms the word with signs and wonders, and gifts and mighty blessings, by the enjoyment of which the saints who hearken to the testimony of these witnesses are enabled to come to the knowledge of the truth, and to add their testimony to those of the first witnesses; and thus a great and marvellous work is rolling forth among the children of men; and thus many things which were revealed and published some ten or twelve years since are now being fulfilled in the

eyes of every candid observer who has paid any attention to these things.

Enquirer.—But is it not possible that these thousands of saints who testify to visions, angels, revelations, and gifts, are all deceived by imagination or by some vain and delusive spirit?

Saint.—The same question might be asked with equal propriety in regard to all the angels, visions, and revelations which were enjoyed by the ancients, and recorded in the Bible, as these modern manifestations are quite as well authenticated as the ancient, and a modern man is no more liable to be deceived or to deceive others than were the ancients. But if there be need of caution in this matter when so well authenticated, then how much need have we to be cautious how we embrace those systems which do not even profess to be revealed from heaven, and which offer no testimony whatever of their being true; for instance, the Church of England, Methodists, and other modern sects, can neither bring Scripture, nor angels, visions, revelations, or any thing else to prove that God has instituted their churches or systems of worship; on the contrary, they declare that God has revealed nothing to any man for more than a thousand years past, and that the Scripture order of things is done away for ever, and their senseless forms without power instituted in its stead.

ENQUIRER: Really, sir, I must say that the great truths you have set before me are reasonable and evident; and I am inclined to embrace the truth, and to cast my lot among the saints. But is there no preparation on my part which will make me more fit to repent and be baptized? Or must not God first do something to make me worthy?

SAINT: No; God has done all on his part, and has sent you the gospel of reconciliation; and the first thing he requires of you is to repent and be baptized in his name for remission of sins, and then he has promised to remit your sins and give you the gift of the Holy Ghost. Now, if you believe him, come now, and take him at his word, for if you tarry till you are better, you will never come at all.

I must now close this conversation by forewarning you that the day of the Lord is at hand, and not many years hence the Son of God will be revealed from heaven; and then all the wicked will be destroyed from the earth, and the saints of the Most High will possess the whole earth, and reign for ever and ever.—AMEN.

INTERESTING NEWS FROM ALEXANDRIA AND JERUSALEM.

Letter from Elder Hyde.

Alexandria, Nov. 22, 1841.

Dear Brother Pratt,

A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Java.

I have been at Cairo, on the Nile, because I could not get a passage direct. Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyroote a battle was fought in the mountains of Lebanon, near that place, and about 800 killed. Robberies, thefts, and murders are daily being committed. It is no uncommon thing

to find persons in the street without heads. An English officer, in going from St. Jean d'Acre to Beyroote, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interference of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days' quarantine before we ascended the Nile. On our passage up he was taken very ill with a fever, and became helpless. I waited and tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American consul's, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typhus fever, and that it would be doubtful whether he recovered, Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left him. He told me before we arrived at Cairo that he was 27 years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives for ever and ever:—

"O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land where the Sun of Righteousness sat in blood, and thine *Anointed One* expired.

"Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name's sake, until the end shall come, when all the saints shall rest in peace.

"Now, O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honour of thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an

oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

Thou, O Lord, did once move upon the heart of Cyrus to shew favour unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—'Yea, those nations shall be utterly wasted.'

"Though thy servant is now far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

"The hands that have fed, clothed, or shown favour unto the family of thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shalt come to be glorified in this society.

"Do thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom

I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.

"O my father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said—'Ah, where is thy God?' Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do Thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

"Let a peculiar blessing rest upon the presidency of thy Church, for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by, for thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his gospel, and to finish with fidelity and honour the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honour will we ascribe unto God and the Lamb for ever and ever. AMEN."

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, aud four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand. About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go to this place to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Triste, and from thence I intend to proceed to Regensburgh, and there publish our faith in the German lauguage. There are those who are ready and willing to assist me.

I send you this letter by Capt. Withers, an English gentleman, who goes direct to England on board the Oriental steamer. He has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on board of her to England, but this I cannot do.

On receipt of this, I wish you to write

to me immediately, and direct to Regensburgh, on the Danube, Beyern, or Bavaria. If you know any thing of my family, tell me.

My best respects to yourself and family, to brothers Adams and Snow, and to all the saints in England.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest upon you all from this time, henceforth, and for ever.

AMEN.

Your brother in Christ,

ORSON HYDE.

P.S.—Mr. Gager died on the 15th instant, at four o'clock in the afternoon.

SIGNS OF THE TIMES.

EARTHQUAKES.

(From the Preston Pilot.)

Up to the 10th of November a series of storms and earthquakes have desolated parts of the Two Sicilies and Calabria, a region of volcanic fires. The people are in a state of great alarm; and from the mischief already done, it is frightful to apprehend what ravages may follow. The meteorological phenomena throughout the larger portion of Europe for the last two or three months have been of an uncommon and unsettled character, and the weather generally severe. On the 25th of September extraordinary perturbations occurred in magnetic observations at Greenwich and elsewhere.

DESTRUCTIVE EARTHQUAKES IN CENTRAL AMERICA.

(From the Liverpool Albion, Dec. 13.)

By a letter received from Central America by the last Jamaica packet, it appears that the entire city of Cartago, containing a population of 10,000 persons, was destroyed by an earthquake early in the morning of September 2nd, though, as nearly all the inhabitants had previously risen, but few (not more than forty or fifty persons) were killed or wounded. This earthquake occurred without previous warning, and was connected with an eruption of the well known volcano about three leagues distant. A smart shock of the same earthquake was at the same time felt in the town of San Jose, not far distant, at which place the earth trembled for several days subsequent, but not much damage done there.

ATMOSPHERIC PHENOMENON.

From the Liverpool Albion, Dec. 13.

A luminous and electric ball was seen in the sky over Windermere on the 25th ult. In the course of three minutes it assumed the shapes of a pyramid, a flame, a spiral serpent, the figure of the letter Z, very brilliant at its angles, and lastly, of a compressed crescent, when it disappeared.

A well known correspondent of the *Liverpool Albion*, signing himself "R." of Prescott, on meteorological subjects, writes thus in that paper of the 6th inst.:

"God will not be mocked in his designs on earth, but the forms of light and the clouds may yet instruct them of their deficiencies. Never before did I see such funereal, such lugubrious and portentous visions of sky evil as for two months have hovered over us. Never within the memory of man did such clouds produce such successions of thunder storms, inundations, and hurricanes. The locust, the horse-resembling, the crucial, the palmated, the sheaf-reared ensign of Ceres, the funereal meshlike, the serpentine, the snake rod-like: these have never failed to be the sequents of forms of light more terrible than they, and which seem to have been prepared to exhaust over our land a magazine of evil, of which none of us can yet proclaim the end, and of which, it is more than probable, we have only seen the beginning. Be warned, ye great ones of the land, for God's wrath is on the wheel of nature, working it towards a nation's destruction. Once more I say, be warned!"

OUR DUTY TO THE POOR.

It is the duty of the several branches of the Church to do all they can in righteousness for the industrious and suffering poor who are among them,

especially those of the household of faith. But at the same time they should take due caution lest they are imposed upon. Now in order to do this, it is not good for members to travel from one branch to another to solicit charity, &c. First, each branch has its own poor, with whom they are well acquainted, and of whom they are prepared to judge, and these are all they are able to be burdened with, and more too. Secondly, if this principle of itinerant begging were suffered, a dishonest man, who would rather lounge than work, might live for years—a day or two in one branch, and so in another, and never seek employment. This would open the temptation for hundreds of others, and in a few months hundreds of dishonest persons might be turned loose upon the churches under the name of saints in distress. We have heard of some of late who came through different branches with a recommend from some elder, and who, on pretence of going to some place of relief, or to seek work, have lived a day or two on one branch, and a day or two on another, perhaps not more than two miles, or one mile distant from each other, and thus they have idled away their time, and imposed upon the simple, while perhaps the industrious poor, or the faithful ministers of the gospel, have been neglected.

These things are painful to the heart of the saints, and must be effectually done away.

Men sometimes come to us for a line to certify their membership, and then make use of it to influence the different branches to help them. We therefore wish it to be distinctly understood that no line or certificate of membership from us is to be construed into a paper to influence itinerant begging.

While, on the other hand, we hope that the hearts of the saints will ever be open to afford a night's lodging or a morsel of bread to the suffering stranger who may be providentially thrown among them.

Again, many industrious and faithful brethren may be destitute of employment, and may need a helping hand to enable them to emigrate to a land where bread is cheap and work plenty. Now we would recommend that those who are able LEND the means for them to emigrate instead of bestowing the means gratis, because those brethren, as far as they are able-bodied, can pay them again when they are in a land of *labour* and *bread;* and if they have it to give they can give it to the sick and the afflicted, the widow and the fatherless, or for the support of the ministry, or to build the cities and temples of our God.—ED.

The Millennial Star.

MANCHESTER, JAN. 1ST, 1842.

THE NEW YEAR.

Eighteen hundred and forty-one is numbered with the past. Its hopes, its fears, its joys and sorrows, its pains and pleasures, all are gone—for ever gone! The recording angel of eternity and time has deposited in the archives of the tabernacle of heaven another volume, another year's history of the deeds of all living. There they stand in unfading colours, on imperishable materials, and not one sentence can ever be abated or erased from the page of stern unalterable truth. The wars, the oppression, the injustice of nations with each other—the pride, luxury, extravagance, and oppression of kings, nobles, and rulers—the hypocrisy, deceit, covetousness, and abominations of blind guides, under the name of Rev. Priests—the crimes of the people, and especially the LIES of religious bigots, which they have published against the Saints during the past year—all, all stand recorded on the unfading page, to be read before the face, and in the ears of the assembled universe, in the great day of restitution.

Where then will the ungodly hide themselves? Would they not give worlds that one sentence could be altered,—that a single word could be blotted out? The groans of enslaved millions, who toil while others sleep, and who fast or faint while others feast—the cries of the oppressed, the sorrows

and sufferings of the poor, the tears of the widow and fatherless—have ascended high; they have come up before the throne of judgment—they have entered the ears of Israel's God, against spiritual wickedness in high places while the souls of those who have been slain for the testimony of Jesus are joining with these in mutual cries for vengeance on the earth.

On the other hand, the patience, the labours, the perseverence, the virtues, the long-sufferings, the gentleness, the goodness, the brotherly kindness, the charity, the meekness, the forbearance, the zeal, and the faith of the servants of the Most High, are recorded to stand as a memorial in that day when it shall be said, "Come ye blessed," &c.

Happy is that man who can say that the record of the past, as relates to himself, reads as he could wish it to read. Who can look back upon his own history and say "It reads as I would choose to have it read, if I could live the same time over again?" Who (even among those who desire to do good) can trace the record of 1841, line by line, sentence by sentence, in relation to their own deeds, and not wish a single sentence to read otherwise? Methinks we should all be glad of the opportunity of revising the record. But, alas! that cannot be—the past has passed for ever, and—

"What is writen, is writen."

Yet there is one thing remains for us to do, and that is this:—Let 1842, and all succeeding years as far as they are allotted unto us, be spent as we wish our history to read. In short, let the future be a revised edition of the past; that when the volume of our life is finished, we may never blush when the page for 1842 is opened, and so on to the word "finis."

The year 1841 has been an eventful one with the saints of light. The heralds of truth have gone forth from the wilderness; their voices have been heard afar off. The islands of the seas have been made glad—the poor and meek have increased their joy, while the strongholds of priestcraft, error, and superstition have been made to tremble, as if about to fall to dissolution. The church in the land of Zion has been gathering strength, and gradually recovering from that awful storm of persecution which had been hurled upon her during the previous years. She has increased in numbers, and has enlarged her borders throughout the length and breadth of that land, and will soon be able to "arise and loose herself from the bands of her neck," and shine forth, fair as the moon, clear as the sun, and terrible as an army with banners.

Many are the signs and judgments which we have had occasion to record during the past year, and which to us are sure tokens of Messiah's coming and kingdom, while to the wicked they are so many tokens of perdition and destruction.

But we come now to speak of the future. To the natural mind the present year seems to be ushered in with the prospect of universal peace. The war with China and India appears to be nearly concluded; and all observers are ready to say "peace and safety," But mark well!—it is like the deceitful calm which precedes a frightful tempest. The sword of vengeance hangs over the heads of many nations. A little cloud, like a man's hand, is discerned above the horizon, and ere long the war clouds will gather with dark and threatening aspect, the roar of its artillery will sound dismal in the distance; its lightnings will flash terrific, and the clash of arms will deluge the plains in crimson gore; for the day of vengeance is close at hand, and the year of the redeemed will soon come. Then shall that which is written come to pass, "The ransomed of the Lord shall return and come to Zion, with songs of everlasting joy. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

The year 1842 will be an eventful year with the Saints of the Most High God, for the increase of faith, the spread of truth, and the rolling forth of the kingdom of God. It is a year in which signs, and wonders, and judgements, and the power of God in the ful-

filment of prophecy will be more fully manifested.

May the king of saints speed his work; for true and righteous are his judgments.

We publish in another column an interesting communication from Elder Hyde, which will be perused with peculiar interest by the saints, and by all who feel interested in Jerusalem and the Jews,

It appears that Elder Hyde has suffered much, being several days without food, and at other times living on snails, but the Lord has preserved him thus far through wars, famine, and pestilence, as well as through perils of robbers, thieves, and murderers; while a missionary of another order has fallen by his side, being called away by death. For this preservation we feel truly thankful, and we pray that God may still preserve him, and restore him in safety to his family and friends.

Through his persevering exertions, and the prayer offered up on the Mount of Olives, the land is now consecrated, and dedicated to the Lord for the restoration of Israel. It would seem by the *war* which is raging in that country that the ground is being disencumbered of the Catholics and other barbarian tribes, and is being vacated for the Jews, while seven thousand now dwell in Jerusalem, and great numbers of others in other parts of that land.

But O! when we read the prayer offered up on the holy mount—the same place where Jesus often prayed, yea the mount from which he ascended, and upon which he will again set his feet—when we reflect that God's covenant people (Israel) were prayed for there—that Zion and all her sufferings were rememhered there—that the chains and fetters which we have worn, the dungeons where we have been confined for the testimony of Jesus, were mentioned there before the Lord—and that prayer recorded both in heaven and on earth to stand as an imperishable memorial to all generations, and to be answered speedily upon the wicked—when we reflect upon all these things, our feelings are too intense for utterance; they cannot be written; but when the nations behold it fulfilled, and Zion and Jerusalem become the joy of the whole earth, then will this prayer and the mission connected with it come into honourable remembrance. Which may the God of Abraham, Isaac, and Jacob, speedily grant, in the name of Jesus Christ.

We learn that the Protestant clergy and their followers, who are afraid to discuss the doctrines of truth, in order to traduce the characters of the saints (in imitation of old times) have hired another Balaam (or Brindley) to curse in their stead. Now we say to this tool, that although he do nothing but lie and rail, we take his invectives as so many compliments to our cause. Perhaps others may make him feel the weight of the strong arm of the outraged laws of England, for his abominable and libellous course against us. He and the clergy have conceived mischief, and as a natural consequence they bring forth iniquity, and will reap dishonour. They hope to uphold their tottering craft, and reap a rich harvest of pecuniary profit from such venomous slanders as this hired serpant may spit at us.

We have no doubt that their gladiator would take his oath that all his fictions are realties.

As drowning men catch at straws, so it would seem the clergy catch at every idle tale, in order to employ it as a weapon to impede the march of truth, which is now traversing this great empire with mighty strides. As well might they attempt to impede the progress of the sun as he travels in the greatness of his strength through the broad expanse of heaven, or to extinguish his rays at noon day, or hurl the planets from their orbits, as to imagine for a moment that their puny efforts will stay the work which the great creator of the universe hath set his hand to accomplish.

PURSE AND SCRIP.

Feeling that a few observations will be useful at present on the subject of the support of the servants of God, we offer a few remarks under the above head.

While the Lord has pointed out a

suitable way in his word, and made ample provision whereby the faithful servants whom he sends shall lack for nothing, the children of men have run to two extremes opposite to each other, and both erroneous. To correct these extremes, and call attention to the Lord's own way, is our object at present.

Firstly,—Almost all Christendom have heeped to themselves teachers who teach for hire, and therefore (if the Saviour can be credited) care not for the flock.

Secondly,—Others seeing this evil, and wishing to remedy it, have taught the people that men *who are really sent* should not only go without purse or scrip, but that they should receive nothing for their support or expenses, or that of their family, and that the people should not give any thing.

Now we would ask,—How shall their expenses be paid? Must they stay at home and work a few years, and lay by sixpence a week, and then go and spend it? or must they steal, rob, beg, or dig money? or is the Lord so fearful of displeasing the children of men by a demand upon their purses that he, rather than require them to exercise their charity, should send angels and ravens to nourish his servants in all cases?

These questions need no answer. It is plain and self evident that such a doctrine is grossly erroneous, and only comes from an over zeal to oppose priestcraft.

What then is the true doctrine in regard to these matters?

In answer to this we would say that no man should be *hired*, and thus make preaching a trade. Secondly, No man should go before he is sent. Thirdly, He should not take thought to provide himself *purse* or *scrip*, or a quantity of clothing beforehand, so as to be at his own charges, but should go by faith in the promises of that God who sent him. It then becomes the people's duty to feed him, clothe him, entertain him kindly, to bear his expenses from place to place, and to aid his family, if he has one, whose circumstances will not enable them to support themselves.

But how shall they do this if he teaches them that they need not do it? It therefore becomes his duty to tell them he has come without providing himself *purse* or *scrip*, and therefore he expects them to have the kindness to contribute freely and liberally to all his necessities, while those who are hirelings need no such contributions. Now those who have taught otherwise would do well to say with Paul, "*forgive me this wrong*," and then hereafter teach the people their duty.

It is true, Paul refused money or support from one or two branches of the church, and would not take anything from them. How then did he obtain his support? Let him answer; he says as follows:—"*I robbed other churches, taking wages of them.*" And he further says that he did this in order that he might glory im making the gospel without charge in these other branches.

But he acknowledges this to be *wrong, and asks their forgiveness*, but *still persists in that wrong.* Now, it was unreasonable in him to ask them to *forgive* him while he *still persisted* in the *wrong.*

Well, there have been many Pauls in this respect among Latter-Day Saints in England. They would rob other branches, or even look for money from their fellow labourers; and at the same time refuse that which was offered them by those who sat under their preaching; and this in order to glory.

Now, if they would, like Paul, be forgiven of *this wrong* let them repent, and the Editor of this paper will begin with himself. First, then, I do not recollect of having refused money in one single instance where it has been offered me in England, except in some cases where the giver was extremely needy; and in that case I was conscience-bound, and therefore did not wrong by refusing.

Now, if my enemies accuse me of refusing to take money when offered, by those who could spare it, they accuse me falsely. Nor do I wish, (like Paul) to glory in any such like vanity.

EDITOR.

CORRESPONDENCE.

Liverpool, Dec. 14, 1841.

Elder Pratt,

Beloved Brother in Christ,—Having finished my labours in the regions of Bedford and Birmingham, I arrived in Liverpool on the 28th of October, on my way to my family in New York.

I found on my arrival that large placards were posted through the town that I would preach on the following Sabbath in the Music Hall, and in the evening give my reasons for renouncing the doctrines of Methodism and embracing the doctrines and principles of the Church of Christ of Latter-Day Saints. When evening came the people were quite in a ferment. The Music Hall was filled to overflowing, there being more than 2,000 people present. At the close some of the *good Christians* (so called) began to disturb the meeting. I arose and told them we had taken that place to worship God in, but if any of them thought he could prove our doctrine false, he should have an opportunity in fair open discussion. After the close of the meeting, a Mr. J. B. Philips, of the Church of England, came forward and desired to discuss the subject. He said he considered himself fully competent to prove our doctrine false.

Arrangements were soon completed. The discussion was to be held in the Queen's Theatre, the subject being the Book of Mormon and our principles, and to continue three evenings. The Bible was to be the rule of evidence by which all decisions were to be made. Each chose a chairman, and they chose a third as an arbitrator between them.

Mr. Philips nominated Dr. Wetherall, a highly respectable medical gentleman of Liverpool, belonging to no religious society. This gentleman had never attended our meetings, and was an entire stranger to myself and the saints, and our opponents, in nominating him, said they knew him to be an impartial man, a gentleman, and a man of truth, and so I found him.

I opened the discussion by showing that the Bible did not contain all the word of God, but that it spoke of many books written by prophets, which, if they had been in the Bible, would be Bible just as much as any of the books already contained in it.

I then set forth that the Book of Mormon was the book spoken of by Isaiah, 29th chap., and also that it was the record of Joseph in the hands of Ephraim, to be brought forth in the last days, just previous to the gathering of Israel, and this in fullfiment of the 37th of Ezekiel, and many other plain prophetic declarations.

When my opponent arose, he seemed astonished that I should prove the Book of Mormon true by the Bible; and I believe he was astonished, for it soon appeared that he knew nothing of the contents of the Bible. He did not attempt to answer my arguments, but enquired of the people if he should examine the characters of the saints. Of course some cried out, "Yes," for some of the priests were present, and they saw that their craft was in danger. He then commenced slandering and belying our elders, calling them "money diggers," "Gold Bible Company," "banditti," and many other such like terms, embracing all manner of evil falsely against us, for Christ's sake.

To these things I replied that if he wished to examine characters we would commence between our two selves, but that I thought we had come before the public to discuss *doctrine* not *characters*. I then asked him to prove one of those charges against me, as I was an elder, and all the elders were accused. At this time some of the people cried out "His name is not Philips, but Boyd." Others cried out for him to pay the old woman in the market for the eggs and butter that he had cheated her out of some years since, when his name was Boyd. At this he jumped up in a tremendous rage, and protested against an examination of characters. I began to find that "something was rotten in Denmark." So much for the character of this champion of the devil and the sectarians.

He said no more about character.

On the third evening, having failed to

disprove one of our principles, he, by the council of his sectarian friends, brought with him a glass of poison, and said if I would drink it they would all be Latter-Day Saints, although he had previously said that all our doctrines and principles came from hell. I replied, that I understood the Bible (not poison) was to be the rule of evidence, but if he would point out one single place in the New Testament where a servant of God ever drank poison to convince a set of ungodly infidels of the truth of the religion of the blessed Jesus, I would then be willing to do the same. This he failed to do, and being his last resourse, he lost the day. On a show of hands more than one half of the entire congregation held up their hands in our favour.

Dr. Wetherall decided that Mr. P. had failed to prove a single point against us, and said that I had proved every point, the Bible being the rule of evidence.

I would here state that the name of Mr. Wetherall deserves to be cherished by every lover of truth for his noble and disinterested conduct in this discussion, not because he gave his decision in our favour, but because that he throughout the discussion proved himself to be ("one of the noblest works of God") an honest man.

After the above I continued labouring in the ministry in Liverpool for above four weeks, during which time I held two more discussions, one in the Hall of Science, with a Mr. M'Intosh, a Socialist lecturer. This gentleman and his friends treated me with respect and kindness, and I will say that as a people they acted much more Christian-like than any sectarian congregation I have seen since my arrival in England. My prayer is that they may be led into the truth.

A few days after the above a Mr. Brindley advertised to lecture against the Latter-Day Saints, and stated that any one was at liberty to speak three-quarters of an hour, and then he would reply. I went to hear his lecture; a clergyman of the Church of England took the chair. Mr B. then commenced slandering, misrepresenting, and, I believe, wilfully lying against the Saints in a most shameful manner. At the close, I arose and challenged him to meet me in a fair open discussion on equal terms. He avoided giving me an answer to the challenge, and himself, chairman, and party, treated me in the most shameful manner. The clergyman who presided proved himself to be a reverend *liar*, by stating that I should have an opportunity at the close of the meeting to put any question to Mr. Brindley that I wished. After the chairman and Mr. B. had both pledged their word to that effect, I waved the settling of the challenge until the close of the meeting; and then one of the most disagreeable scenes took place that I have witnessed, viz., they proved that one of our elders had prayed for a sick child, whose parents had no faith, and the child was not healed. This in their estimation proved the doctrine false. But the twelve apostles all tried to heal the sick in one instance, and could not, and Jesus told them that this kind cometh not out but by prayer and fasting. But if the Latter-Day Saints cannot cast out every kind without fasting or faith either, then they are considered impostors. After this they proved something still more wonderful, viz., that one of the Latter-Day Saints had died in London, and this (they said) proved clearly that we had not the gift of healing in the Church. Yet they are willing to admit that the former day saints had the gifts of healing, although they all died. Paul could advise Timothy to take a little wine for his stomach's sake and his often infirmities—he could leave his fellow labourer at Milletus sick, because he had not faith to be healed; but in *this enlightened age* every one must be healed, faith or no faith, and no one must die, or it proves us to be all imposters. Well, as I before stated, Mr. B. and his chairman proved themselves guilty of the most wilful falsehood by denying me the privilege of saying one word. I told them of their promise, but they said they did not care, and

again forbid me saying another word on the platform.

On the following day they published that I should attend at the Theatre in the evening to prove that we could work miracles. This he did to get a full house and line his pockets by deception and lies.

On the following week I publicly challenged Mr. Brindley, or any sectarian priest in Liverpool, to discuss our principles, but no Mr. Brindley made his appearance, nor will he ever, for he is fearful to be tried by the word of God, knowing that it condemns him on almost every page.

Thus, you see, this mighty champion, this tool of sectarianism, dare not meet in fair open discussion, well knowing that if he should do so his iniquity and falsehood would be made manifest to all men.

I also held a discussion two evenings with a Mr. Stevenson, a Wesleyan minister, who treated me in a very gentlemanly manner, and acknowledged to the people that many of our principles were true, especially the gifts, blessings, and signs following the believers in all ages, in proof of which he quoted John Wesley's notes on the New Testament, thereby proving that there are very few Wesleyan ministers in these days. The fact is they are almost all done away, as well as every thing else that is good. At the close of the discussion Mr. Stevenson did not wish a show of hands on the subject, but wished every one to judge for themselves.

On Sunday evening, Dec. 5th, I delivered my farewell address to the people of Liverpool. It was on the subject of restoration. We had the largest congregation ever assembled in the hall with the saints. There was said to be two thousand five hundred people present. It was a time long to be remembered. At the close the whole congregation, with the exception of a dozen or two, arose and gave me their prayers or good wishes. Hundreds are believing, and many are being baptized from week to week—prejudice is giving way on every side, and the prospect brightens for a mighty ingathering of the honest in heart. The saints and friends have kindly supplied my temporal wants—my passage is now paid, and I expect to leave England to-morrow for New York; and in leaving this country, I bear my testimony that the saints in this land are a kind, warm-hearted people. They have always ministered to my necessities, and their kindness will never be forgotten by me while heaven gives me intellect. My sincere prayer is that God may reward them for all their kindness to his servants.

I must now close by subscribing myself your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

Bedford, 5th October, 1841.

Beloved Brother Pratt,

Having finished my labours in this region of country, and being about to leave for Birmingham and Liverpool, on my way to the city of New York, I conceive that it may not be uninteresting to the readers of your valuable periodical to see a short account of the prosperity of the Church of Christ and the onward march of truth in this place and its vicinity.

Since I wrote to you in June last, at which time the Church in this whole region of country numbered about one hundred members, the truth has been rolling forth with power; and through the assistance of the united efforts and untiring zeal of Elder Joseph Brotherton and the priests in this region, aided by the spirit of the Most High God, we now number nearly two hundred.

The gifts and blessings of the spirit of God are extensively enjoyed by the Saints, particularly the gifts of healing, tongues, and interpretations. In looking back to the time that I was sent here to take charge of the Church, which was in April last, I see great cause to rejoice and praise the name of the Lord. The Church then numbered about fifty members and three priests; now there are nearly four times that

number of members.

Sectarian traditions, lies, and slanders are giving way to the power of eternal truth on every side; the officers and members are united, and love one another, indeed I have never seen a Church more in unity and peace than the church here at this time.

Scores are believing in many of the surrounding towns, and we are baptizing almost daily.

Last Sabbath was a day long to be remembered; there were seventeen confirmed, and several ordained to offices in the Church. In the evening, when I gave my farewell address, there were hundreds to listen, many of whom could not get into the chapel. After having spoken to them nearly two hours I bade them farewell; and the kindness of the Saints of Bedford, Honrydon, and the neighbourhood, who were assembled, I shall remember as long as memory lasts. They are a kind, warm-hearted people, and the prayer of my soul is that the God of Abraham, Isaac, and Jacob, who brought again from the dead our Lord Jesus Christ, may bless them and preserve them faithful unto the end. Amen.

I remain, my dear brother,
Yours in the everlasting covenant,
GEORGE J. ADAMS.

POETRY.

THE NEW YEAR.

All hail! the new-born year!
Thrice welcome to the Saints,
Whose coming Lord is near
To end their long complaints:
Sweet hope, still perching on thy wing,
Anticipates a happier spring.

When life shall spring anew,
And vegetation bloom,
And flowers of varied hue
Shall spread a rich perfume,
While happy birds fill every grove
With songs of joy, and life and love:

But these a type shall be
Of glories more sublime—
A wondrous jubilee
Hangs on the wings of time;
Near and more near redemption comes;
Near and more near the sinner's doom.

We hail with joyful song
Each period as it flies,
Nor wish the moments long,
When Jesus from the skies
Descends with all his glorious train,
And glorifies the earth again.

Come tune our songs anew,
And join in hymns of praise
To him whose power we view
In these eventful days:
Whose arm shall make the nations yield,
And conquer death, and win the field.

All hail thou glorious King
Of righteousness and peace,
Thy promises we sing,
And hope for quick release;
Let Zion find her promised rest,
And nations in her courts be bless'd.

EXTRACT OF A LETTER FROM ELDER HYDE.

Another Letter has just come to hand from Elder Hyde, dated Jaffa, Oct. 20, 1841. He was then on his way to Jerusalem, the date being much earlier than the one inserted in another page. We have only room for the following extract, which we publish as among the most extraordinary signs of the times:—"On my passage from Beyroote to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw. And what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold on the hilt of the sword.—The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Oh, Allah! Allah! Allah!* was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me, which says, "Unto yon it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."—Yonrs in Christ,

ORSON HYDE.

* O Lord, Lord, Lord.

TO EMIGRANTS.—The Ship Tremont, Capt. Gillespie, master, is chartered by A. Fielding to sail for New Orleans on the 12th of January. The Saints who wish to emigrate will find a cheap and comfortable passage on this vessel. Early application will be necessary, as the list is nearly full.—Another will probably sail about the first of February.

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 10. FEBRUARY, 1842. VOL. II.

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AN EPISTLE OF THE TWELVE,

TO THE

Saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man, and the Eastern Continent,

GREETING.

Beloved Brethren:—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instructing you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the restitution of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion. But neither time nor distance can efface from our memories the many expressions of kindness, which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our master, having no place to lay our heads only as furnished by your liberality and benevolence. It is a subject of no small consolation to us that we have this testimony of so many of you that are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren who are still labouring amongst you, for which an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the city of New York, where we were received by the brethren with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in different states, we have all safely arrived in this city.

In our travels in this land we have discovered a growing interest among the people generally in the great work

of the Lord. Prejudice is giving way to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the first Presidency and assist in councilling the brethren and in the settling of emigrants, &c. The first great object before us, and the saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to to the revelations, and which must be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations and proclaim the fulness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favour the stakes of Zion is at hand, and soon the kings and the queens, the princes and the nobles, the rich and the honourable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as kings are to become nursing fathers, and queens nursing mothers in the habitations of the righteous, it is right to render honour to whom honour is due; and therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundation of this house, and also of the Temple, is laid, and the walls of the basement stories nearly completed: and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and each is under equal obligatians to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labours, until the top stone is laid with shoutings and the place is prepared to be filled with the glory of the Highest; and if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them they cannot make a more acceptable offering unto the Lord than by appropriating towards the building of this temple.

He that believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing We would not press the subject of the gathering upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your

souls, for in due time you shall be delivered if you faint not.

We are not altogether ignorant of the increase of difficulty among the labouring classes in England since our departure, through the stoppage of factories and similar occurrences, and we would council those who have to impart unto those, who have not, and cannot obtain, remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the labourer, neither must he starve who would, but cannot, find employment, Inasmuch as ye desire the fulness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to the heavens or salute your ears in vain; but follow the example we have set before you, and give liberally of your abundance even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long forbearance, and charity among yourselves, and ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again and the judge condemneth no man who is not accused. Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom and the wise, the virtuous, and meek, shall inherit the earth and the fulness thereof. In all things follow the counsel which you shall receive from the President and council who are among you; and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall receive right council.

Remember that those whom John saw on mount Zion were such as had come up through great tributation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils and trials and temptations, and afflictions by sea and land, in your journeyings hither; and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him with their foul anathemas, beyond anything which you have ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own, cast out as evil, as gluttonous, wine bibber, friend of publicans and sinners, Belzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floor Here they will be threshed with all sorts of difficulties, trials, afflictions, and every thing to mar their peace which they can imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer

himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things, if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; Come direct to New Orleans, and up the Mississipi river, for the expense is so much less, and the convenience of water navigation so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the saints to make New Orleans their general established port, and be sure to start at such times that they may arrive during the cold months, for the change from the cold climate of England, to this place in the hot season, is to great for the health of emigrants, till there is more faith in the church.

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitfnl fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire council, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by councilling to their own advantage, if they have the opportunity.

The church has commenced a new city twenty miles below this, and one mile below Warsaw, called, Warren, where many city lots, and farms in the vicinity, can be had on reasonable terms, and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food, will be superior, to those who wish to labour for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposes, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanics tools according to their professions, such as carpenters, joiners, cabinet makers, hatters coopers, masons, printers, binders, tanners, curriers, &c., and all sorts of manufactory and foundry implements, [convenient for transportation,] so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters, and journeymen of every description; for all sorts of woollens cottons hardware &c., will find a ready market in new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufacturing, so that Zion and her stakes, cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see in all these things and clothe and adorn themselves with the labour of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the first Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that evey man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren farewell. May the blessings of heaven and earth be multiplied upon you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ, Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF
JOHN TAYLOR,
GEO. A. SMITH,
WILLIARD RICHARDS.

Nauvoo, Hancock co., Ill. Nov. 15, 1841.

PROGRESS OF THE WORK IN AMERICA.

Northbridge, Mass , Oct. 10, 1841.

Dr. Robinson, Sir—

I have lately come from Salem and expect to return there in a few days.

I have laboured in that city and its vicinity nearly four weeks. Truth is rapidly gaining ground, and prejudice wearing away, and considering the circumstances under which I commenced there, the overwhelming tide of public opinion, the multitude of falsehoods in circulation, the entire ignorance of the real character and principles of the Latter Day Saints which there prevailed, the number of chapels, churches and priests, the superstition of the people, and considering too, that Salem is the place where witches formerly performed such wonders for which they lost their lives, I think the prospects are very flattering.

There is a branch numbering nearly thirty in this place apparently in a prosper ous condition. I came here to endeavour to encourage and strengthen them, knowing that considerable time has elapsed, since any travelling elders called on them. Since my arrival a series of letters have been shown me, from Mr. ——post master of ——in this state, to his brother of this place, and from his brother, and his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the Times and Seasons. In communicating them to you I have suppressed names, first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in many parts of the Union, and is estimated at about two hundred and fifty-thousand; which he says, shall with all possible despatch, be devoted to the upbuilding of Zion. He has been quite a popular man, anthor of several works devoted to the cause of Universalism. He knew nothing of this work but by report, untill some time during the past summer, when two of his brothers, tradesmen of Boston, became acquainted with, and believers in it. Through their communications and the books they sent him, he learned something about it but strenuously opposed it. One of his Brothers immediately closed his business and went to Nauvoo, where he embraced the gos. pel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago, to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution in his mind. He called together his neighbous, and night after night taught the work to them until some of his father's family and others began to believe, and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston S. C. Up to this time he had seen no elders, and had no opportunity of obeying the gospel himself. He started for Charleston Sept. 17th. His letter of the 20th, written from New York says, ' I arrived in New York on Friday, and spent some time in hunting up Latter-day Saints. I went to Brother Adam's, where I was received with great kindness. On Sunday I was baptised, and after being taken into the church by the laying on of hands, Oh the blessings that rested upon me!—The next morning I had the gift of tongues.'

I was ordained an elder, and am now

going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia and left Philadelphia on the 23d on board a steamer. His letter of the the 29th written at Charleston, says in describing his journey. "Meantime the subject of religion was introduced by some one on board: I was as ready as any one to talk about it. When we commenced I was not a little surprised to find on board three Methodist Ministers who had been north to some public meeting, and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a Latter-day Saint and attacked me. It reminded me of a piece I saw in the paper last week, 'they were barking up the wrong sapling.' We continued our conversation some hours. One of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harrassed him, until he came down exclaiming 'no peace for the wicked,' and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptised .I then took the Methodist ministers and explained their discipline to them. They began to think the God without body or parts, was not like Christ who was the image of his father. They finally said they were ready to be baptised. The captain also said he believed it with all his heart. When we reached Charleston we stopped at Captain Hall's, and next day the Methodist ministers, the Orthodox and his delegate, and captain Hall and his family consistiug of a wife, an aged father, one son and two daughters were all baptised. After the baptism I had the gift of prophecy and ordained the ministers to the office of elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Captain Hall says he will pilot his boat till spring and then he will pilot his family to the west."

When God works who can hinder, I am dear sir your fellow labourer in the gospel. ERASTUS SNOW.

ADVICE TO EMIGRANTS.

Nauvoo, Nov. 9, 1841.

Dear Brother in the new and everlasting covenant,

I consider it one of the most important things to describe a country that is set apart for emigration, for upon the description depends the satisfaction of those who set off with an intention to live in such or such a place. Now there are some who would scrape up all the trash that could be obtained, and consider that this would be a reasonable caution for his friends who desire to live in that region of country of which he is an inhabitant. But others, on the contrary, would extol the place above measure, and give it such praise as it does not really deserve, and eulogy so far that his acquaintance would stretch every nerve and sacrifice every benefit for to be a partaker of those privileges of which this man doth speak; but alas, on his arrival he finds it nothing like it was described to him. From these things, and the consequences depending upon them, I must say that it is nothing better than treason to his friend and an act of wickedness to the world either to rise too high or sink too low in matters of so great importance. My opinion is that a medium is the track we ought to pursue, for in all things with which we have to do there are two extremes, and in them there is considerable danger. Now I am ready to suppose that the letters that have gone from this place appear as a mighty clamour among you, some saying one thing and some another.

After these remarks, I feel disposed to begin where I left off in my last, which you will find on page 252, vol. 1st. of the Millennial Star. Almost the last sentence of that letter is, "But after all, this is a new country." Let us inquire for a moment what may be understood by a new country The

common meaning of the term is a land newly and thinly inhabited. This explanation serves well for this part of the world, for about four years ago there were not more than six houses in this place; but in the dispensation of providence it has pleased God that the people called Mormons (after being persecuted, robbed, afflicted, tormented, and some of them put to death by a neighbouring state) should appear upon this land, and in the state of Illinois they hitherto have found rest for the sole of their feet, and enjoy the benefit of such a seasonable asylum. And if these privileges continue we shall in a short time be a famous city; and if houses continue to be built as fast as they have been for the last summer, the city land will soon be wholly occupied; and if persons from all parts continue to come in in torrents as they have for the last eight months, it is very probable that some will be using the language that the prophet said would be, viz., "Give room, for the place is too small for us to dwell in." But let it ever be remembered that this is a new country, so that those who come to this place should not be surprised nor murmur if some of them should have to make brick; if some should have to quarry stone, and prepare and put them in their place. In building up a place some must fell trees, and some must prepare them for the building; in short every man must purpose in his mind whatever his hands find to do, to do it with all his might. I may say that the generality of tradesmen do not need to expect to find work at their calling at present, but no one need to idle, for there is work, and pay for that work. The prospect of temporal things is far better than it was twelve months ago, and although some were full of doubts respecting the approaching winter, yet the Lord was better than all our fears, and all have been provided for day by day, and hitherto by his help we have been brought.

It may be that some who will see this letter are preparing for to come to this place, and are inquiring what will be needful for their journey. Some say this and some that; and I as one that has gone the road would advise you above all to get a *good supply of patience* whatever it may cost: it will not only be good at the time of sea-sickness, but during your journey, and supposing you should have some left when you come to this place, mind to keep it, for patience is perfectly worked here. But you must be in possession of *great courage*, for you will have to encounter many formidable enemies, and your future happiness depends upon your victory. You must have on the *whole armour of God*, that you may be able to stand in the evil day, and overcome at the time of conflict. You will meet with some who are as wise as serpents, *but not as harmless as doves*. And you will meet with some who will appear in such lion-like rage as if they were going to destroy you in a moment. You will meet with some whose *tongues are smoother than oil*, but the *poison of asps* is under their tongues, and they lie in wait to deceive the simple ones, but turn not aside after them, for their ways go down to the pit, and their works take hold of hell. You will meet with some who will tell you, "We have been up at Nauvoo, and it is a place of starvation, turn in here, and ye shall live." But when persons would pour such language into your ears, it would be good to imitate the conduct of Bunyan's pilgrim on a similar occasion: put your fingers into your ears, and cry, Nauvoo! Nauvoo! for that is the place of peace and safety, for the Lord hath spoken it. And seeing that you are called, be determined to make your calling sure, and leave these apostates to receive their portion with the angels that kept not their first estate.

Notwithstanding the gainsayers and every difficulty, be determined to urge on your way until you arrive at the place appointed by the Lord to be a place of gathering for the people of God; and though the kingdom of heaven is like unto a net that is cast into the sea, and gathered both good and bad, be not dismayed at this, for you will find some that are wicked, and will not

obey the commandments of God; but you will find others who adorn the doctrine of God their Saviour in all things; then it will be good for all who come to this place to be determined to love God, and walk as becometh the gospel of God, and never do so and so, because such and such a man may do it. And if you should see men do those things that are not lawful for them to do, do not fly up and deny the faith; never be so foolish as to go to hell because such a man is willing to go, but leave him to stand or fall to his own master.

In this place there is a temple in course of erection in honour of the only wise God; it is in a good state of progress, and it is expected that it will be finished in the given time, and then the ordinance of the sanctuary will go on according to the appointment of the Lord.

And when these things shall be performed according to the order of heaven, then spectators may look from yonder hill, and use the language of Balaam, and say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord has planted."

I remain yours in the
New and everlasting covenant,
FRANCIS MOON.

THE GLASGOW CONFERENCE.

Glasgow, January 14. 1842.

Respected Brother,

I am happy in stating to you that the work of God is still progressing slowly in this region, although opposed on every hand by the busy emissaries of Satan in the form of hireling priests and holy hypocrites, whose only aim seems to be to prevent the people from enquiring after the truth by spreading lies, misrepresentations, and slanderous reports of every description, thus fulfilling the words of the Saviour, "If they have persecuted me they will persecute you! and why this? because ye are not of the world, but I have closen you out of the world, *therefore* the world hateth you." And the people generally are much more ready to believe a lie than the truth; so much so, that the promises of Him whose word cannot fail are become as sounding brass and a tinkling cymbal, being altogether superceded by the vain and foolish traditions of men.

Notwithstanding all this, the Saints are rejoicing in the enjoyment of the gifts of God, and some few are still seeking the way to Zion. We held a conference in Glasgow on the 1st of January. The Saints were present to the number of between 200 and 300 from the different branches composing this conference.—After opening the meeting by singing and prayer, Elder M'Auley delivered a suitable address, exhorting and encouraging the Saints to faithfulness, perseverence, and dilligence. He also spoke to them regarding the House of the Lord now in progress; pointed to the exertions now making by the Saints in America, and earnestly impressed upon them the necessity of their mite also being cast into the treasury. He then proposed that all the branches of this conference should unite in sending an offering unto the Lord, by the hand of their delegate to the general conference on the 6th of April. This was unanimously agreed to.

The President then called upon the officers to represent the various branches, and the following is the sum total for the Glasgow conference, including office bearers, 512.

Several ordinations took place, and two new branches were organized.

Several other matters were brought before the conference, but there was one which appeared to be of more than ordinary interest to the Saints, if one might judge by the universal feeling of regret and anxiety which seemed to pervade the meeting. This was a resolution brought forward by Elder C. S. Hamilton, regarding the intimation in the 8th No. of the *Star*, by the editor, of his intention to discontinue that useful and interesting publication, on account of the apathy and indifference of the Saints and people of England towards

it. After strongly urging upon the Saints the culpability and criminality of their lukewarmness in supporting the press, and the loss they would sustain if Brother Pratt's expectations were realized he read the following resolution:—

"That this conference has heard with deep regret of the resolution of Brother Pratt, to discontinue the *Star*, and feeling that we have been more or less negligent in supporting it; we now resolve to unite heart and hand, and to make every exertion in our power to support the *Star*, together with other publications; and if other duties call Brother Pratt from his present situation, we would suggest and solicit that some other qualified person be chosen and appointed to conduct the *Star* in his place. We would also recommend our brethren of other conferences in Britain and Ireland to come forward and state their feelings upon this subject. We would also suggest to the presiding elders of the various branches of the conference, that they impress upon the Saints the criminality of casting so much instruction from them. In passing this resolution, we would not be understood as desiring to dictate to Brother Pratt, but only wish to convey our feelings respecting this important subject."

This resolution was unanimously agreed to.

The meeting shortly after dismissed by prayer from the President, Elder M'Auley.

Now, beloved brethren, throughout Scotland, England, Ireland, Wales, and the Isle of Man, we would call upon you to come forward and manifest your feelings upon the subject of the future publication of the *Star* and other works. We would have you to pass similar resolutions to that which was adopted by your brethren in Glasgow. We would have you to remember, however, that faith without works is dead, and that passing resolutions *alone* will not do; you must perfect your faith by your works—that is every one who can must purchase the books, and not only purchase, but peruse them carefully. We hope that these few hints may be a means of stirring up a greater spirit of exertion among the Saints.

If you think it wisdom to insert these remarks in the *Star*, by so doing you will much oblige you Brother in Christ,

ELDER C. HAMILTON.

EMIGRATION.

In the midst of the general distress which prevails in this country on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to the household of faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and oppressed—a country every way adapted to their wants and conditions—and still more pleasing to think that thousands of the Saints have already made their escape from this country and all its abuses and distress, and that they have found a home, where by persevering industry they may enjoy all the blessings of liberty, peace, and plenty.

It is not yet two years since the Saints in England, in obedience to the command of their Heavenly Father, commenced a general plan of emigration to the land of Zion.

They were few in number—generally poor, and had every opposition to encounter, both from a want of means and from the enemies of truth, who circulated every falsehood calculated to hinder or discourage them. Newspapers and tracts were put in circulation, sermons and public speeches were delivered in abundance, to warn the people that Nauvoo was a barren waste on the sea shore, —that it was a wild and uninhabited swamp,—that it was full of savages, wild beasts and serpents,—that all the English Saints who should go there would be immediately sold for slaves by the leaders of the church,—that there was nothing to eat—no water, and no way possible to obtain a living—that all who went there would have their money taken from them, and themselves imprisoned, &c.

But notwithstanding all these things thousands have emigrated from this

country, and now find themselves comfortably situated, and in the enjoyment of the comforts of life, and in the midst of society where God is worshipped in the spirit of truth and union, and where nearly all are agreed in religious principles. They all find plenty of employment and good wages, while the expense of living is about one-eight of what it costs in this country. For instance—beef and pork costs about one penny per lb.; flour from 2s. to 3s. for forty pounds; and Indian meal about one shilling for 60 lbs.; butter from 4d. to 6d. per lb., while milch cows are to be had in plenty for about £3 per head, and other things in proportion. Millions on millions of acres of land lie before them unoccupied, with a soil as rich as Eden, and a surface as smooth, clear, and ready for the plough as the park scenery of England.

Instead of a lonely swamp or dense forest filled with savages, wild beasts, and serpents, large cities and villages are springing up in their midst, with schools, colleges, and temples. The mingled noise of mechanism, the bustle of trade, the song of devotion, are heard in the distance, while thousands of flocks and herds are seen grazing peacefully on the plains, and the fields and gardens smile with plenty, and the wild red men of the forest are only seen as they come on a friendly visit to the Saints, and to learn the way of the Lord.

Several large ships have been chartered by the Saints during the present fall and winter, and have been filled with emigrants, who have gone forth with songs of joy; and some of them are already safely in the promised land, while others are, doubtless, still tossing upon the ocean.

The expence of passage and provisions to New Orleans, has, at no time this season, exceeded £4, and it is generally as low as three pounds fifteen shillings. This is remarkable, when we reflect that each passenger has provisions and water provided in plenty for ten weeks. But it is obtained at this low price by a union of effort among the Saints, and by the faithful and persevering exertions of their agents. For instance, they purchase provisions by the quantity, and duty free, and the moment they bid farewell to their native shores, they hoist the *Flag of Liberty*—the ensign of Zion—the stars and stripes of the American Union; and under its protection they completely and practically NULIFY THE BREAD TAX. They eat free bread, free tea, free sugar, free every thing, and thus accomplish a journey of five thousand miles on the same money that it would cost to feed them for the same length of time in England.

Who that has a heart to feel, or a soul to rejoice, will not be glad at so glorious a plan of deliverance? Who will not hail the messengers of the Latter-Day Saints as the friends of humanity—the benefactors of mankind?

Thousands have gone, and millions more must go,
The Gentiles as a stream to Zion flow.

Yes, friends, this glorious work has but just commenced; and we now call upon the Saints to come forward with united effort, with persevering exertion, and with union of action, and help yourselves and one another to emigrate to the Land of Promise.

In this way we shall not only bring about the deliverance of tens of thousands who must otherwise suffer in this country, but we shall add to the strength of Zion, and help to rear her cities and temples—"to make her wilderness like Eden, and her desert like the garden of the Lord."—while the young men and the middle aged will serve to increase her legions—to strengthen her bulwarks—that the enemies of law and order, who have sought her destruction, may stand afar off and tremble, and her banners become terrible to the wicked.

Ye children of Zion, once more we say, in the name of Israel's God, arise, break off your shackles, loose yourselves from the bands of your neck, and go forth to inherit the earth, and to build up the waste places of many generations.

All who would go before September next, should go in the early part of March, as it is as late as is advisable to venture by way of New Orleans, on account of the extreme heat of summer; and to go by New York or Quebec will be double the expense. Experience has taught us that an emigrant can go from Liverpool to New Orleans, and from thence 1,500 miles up the river to Nauvoo for something like £5 per head, including all provision and expences; while by way of New York or Quebec it will cost from ten to thirteen pounds; and besides, there is another consideration, and that is, goods will cost but a trifle for freight up the Mississippi on a steamer, while the expense would be immense the other way.

Therefore, the Saints will please take notice, that after the 10th of March next emigration had better entirely cease till about the 20th of September following. If thousands should wish to go between this time and the 10th of March, they have only to furnish us with their names and about £4 per head, (children, under 14 years, half-price) and we will provide them passage and provisions for the voyage, and return the overplus, if any, at Liverpool.

We would again urge upon emigrants the important fact, that if they make known to us their intentions and send their money and names some weeks beforehand it will be a great convenience, and save confusion, trouble, and expense. All applications should be addressed to Messrs. Pratt and Fielding, 36, Chapel street, Liverpool, or to the Star office, 47, Oxford street, Manchester.

We do not wish to confine the benefit of our emigration plan to the Saints, but are willing to grant all industrious, honest, and well-disposed persons who may apply to us the same information and assistance as emigrants to the western states, there being abundant room for more than a hundred millions of inhabitants.

EDITOR.

NOTICE.

Our Agents and Patrons are hereby notified, that all Arrears with the Publishing Office must absolutely be settled as early as March next; and all unsold works returned, as we are about to close the Business, in regard to our own personal superintendence, and to commit the management of the publishing department into the hands of Elder Ward, of Burnley, whom we have employed to continue the Star, if it, is desirable, and to attend to the sale of all our publications for the coming season.

OUR OFFICE WILL ALSO BE REMOVED IN MARCH TO 36, CHAPEL STREET, LIVERPOOL.

Our businesss must absolutely be confined to the Cash principle, and no works be sent out except for cash orders. For these rea- our agents need not send any more orders for any of the publications, without sending the money.

The Millennial Star.

MANCHESTER, FEB. 10TH, 1842.

EMIGRATION MOVEMENTS.

The work of emigration is moving with increased rapidity. The *Tremont* sailed on the 12th of January with 143 passengers, mostly of our society. The *Hope* sailed on the 5th inst., with 270 passengers, mostly members, The *John Cummins* is chartered for us, and is to sail on the 20th of February. Immediate application should be made by those who wish a passage. Passage costs from £3. 15s. to £4., including provisions. Passengers find their own bedding and cooking utensils; and all their luggage goes free. On arriving in New Orleans, a passage can be obtained up the Mississippi River, fifteen hundred miles by steamer, for fifteen shillings, and *freight* free, as we have learned by letter from Elder Joseph Fielding, who sailed with two hundred passengers in the *Tyrean*, last Sept. From Nauvoo, letters have been received from several of the saints, who emigrated from Manchester in Sept. last. All agree in giving a very favourable account of both the temporal and spiritual affairs of the society there.

Elder John McIlwrick speaks very highly of President Joseph Smith and the leaders in general, as men of God, and men of feeling, hospitality, and charity.

The following is an extract of a letter from Mr. Thomas Brotherton, who is well known here in Manchester as a man of intelligence, sound judgment, and integrity, being an old resident of this place.

"*Warsaw, Illinois, Dec. 7th,* 1841.
"*Dear Edward,*

"*I feel truly thankful that I can now sit down and write in good health, after all our toils, and that we are in excellent health and spirits, and our prospects good. We are* 20 *miles from Nauvoo. We arrived here on the* 25*th of Nov. amidst falling snow. The company was met here by the Elders from Nauvoo to inform the party that Nauvoo was thronging with people, and that this is a prosperous, healthful place, and is intended for one stake of the church. I instantly took a house on a rising ground, within* 20 *yards of the Mississippi; but great numbers of the people are gone to Nauvoo. John and Mary went off there yesterday. I have not been there yet, but intend to go and visit soon, whether I stop there or not, and I am not much troubled about it.*

"*Provisions are very cheap here;—good beef,* 1½*d.; pork,* 1½*d.; new butter* 6*d. per lb.; Flour* 19*s. per barrel; Indian Corn,* 1*s. per bushel. As it is winter fowls are dear, about* 6*d. each; rabbits,* 3*d. each, for them that will not go to shoot them. I have now a ham in salt* 10*lbs. for* 1*s.; Last Saturday I bought* 9½*lbs. good standing rib beef, for* 1*s.* 3*d.; rent and labour are high.*

"*I think of visiting Nauvoo next week to see the place and friends. Give our love to all friends, and tell them that after all we have suffered in losses, sea sickness, and toils, by land and sea, if I had it to do again, I should be more willing to do it than when I left Manchester.*"

The foregoing information will contrast strangely with the foolish, ignorant falsehoods, which have lately appeared in the *Manchester Courier*, under the head "Mormonism," in which our society is charged with "cheating," "tricking," "swindling," &c., by obtaining immense sums of money from emigrants, and then shipping them to perish in the pestilential swamps of New Orleans; and all this for the sake of selling them uninhabitable land, &c.

Now we say, in contradiction to these wicked charges, that four pounds is the highest price that we have charged the members of our society for passage 5000 miles on the very best ships that sail from the port of Liverpool, including both passage and provisions, and those of the best quality, and in quantity sufficient for ten weeks: for the truth of which we appeal to the government emigration agent at Liverpool, who has examined all our ships' stores, and has certified to the government of their abundant sufficiency. Now, if the Editor of the *Courier*, or his "intelligent correspondent," is capable of reckoning, they can be convinced by a little practice in arithmetic, that board and lodgings in England for eight or ten weeks would cost as much as the passage to New Orleans, including provisions! Indeed, most of our emigrants have only paid from £3 13s. to £3 15s. for passage and provisions.

Where, then, are the immense sums of money? and where the "swindle" of which the *Courier* speaks? Again, we are charged with sending them to "*perish in the pestilential swamps of New Orleans.*" But we would inform these ignorant editors and their "intelligent correspondents," that the Saints have not a settlement nearer New Orleans than 1,500 miles, and that there is not a swamp, or indeed scarce an acre of low, wet, unhealthy, or useless land to be found within 100 miles of our settlement; nor indeed is there a farm in all that region that is so barren as to need manure. The soil is very rich and productive, and the surface as

smooth and ready for cultivation as the park scenery of England.

Again, as to selling land to emigrants, the society there have barely sufficient for their own use, (and some vacant town lots,) and each emigrant who goes there to obtain land for cultivation must needs purchase of individuals unconnected with the society; therefore, the society or its leaders could derive no advantage whatever from the sale of such lands.—And as to influencing emigrants to come there to cultivate their lands for them, they are able to cultivate their own lands; and they wish emigrants to purchase land for themselves, and to cultivate their own, and to proceed in a free and independent manner of life in their temporal management, only acting in unison with each other, and in accordance with the principles of the revealed will of God, and with a public spirit, and union of effort which will be calculated to build up society upon the most refined principles of virtue, religion, and intelligence. In short, we aim to establish a society, where each may enjoy peace, liberty, and plenty, under their own vine and fig tree, where their worship may be according to the truth with one accord, without division, and persecution, and where all may have it in their power to obtain a correct education.—Such are our real motives, notwithstanding all our enemies may say to the contrary.

The *Courier*, after publishing the most false and wicked insinuations in regard to our principles and movements, at length entertains his dupes with the old forgery of a letter, signed "Matilda Davidson," containing the "Spaulding Fable," which has been exploded for many years, and which every intelligent man knows, or ought to know, is entirely false, being first originated by a set of blackguards of the lowest character, and put in circulation by those who knew it to be false. He then closes his "Mormonism," by congratulating the public on his having effectually exposed and put down the system—hopes it will have the desired effect—but for fear it should not, he intimates to the government, or at least to the police, to put it down.

Now we say to the Editor of the *Courier*, that it will take something more than such glaring falsehoods and fables to put it down; and as to the government or police, it is not constitutionally in their power to interfere with the rights of conscience; and should they undertake to do so, they will only overthrow their own systems, and truth will triumph in defiance of all the powers of earth and hell.

ON THE CORRECTION OF ERRORS IN THE PRIESTHOOD.

We feel it necessary at this time to give a few hints on the subject of the correction of errors in the priesthood, as we find in different districts that much evil has arisen from a want of knowledge of this subject. Let it not be supposed for a moment that an officer in the church of Christ, one who has received the power and authority of the holy priesthood, is incapable of getting into error, or that he, in the exercise of his office, becomes infallible. Neither let it be supposed that an officer of whatever order, committing error, either in his public walk or his ministerial duties, is to do so with impunity. What is it then? We will endeavour to state the subject clearly to our readers.

On the 65th and 66th pages of the Book of Mormon we read thus,—"Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, to redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil." Let it then be clearly understood that the human mind, by coming into contact with the religion of the Lord Jesus Christ, by becoming subject to the laws of the kingdom of God, does not thereby give up that freedom which God has given to it, and become trammelled and bound by the worst of all slaveries, the subjugation of the soul. God forbid! But on the contrary, that freedom of thought, that free agency of

man, of which we are all in possession, can be fully exercised, and is perfectly compatible with the acknowledgment of the authorities of the church of God, and with a perfect obedience to all the requisitions of his ministers when enforced in accordance with his will.

And while it is perfectly correct that no member, for instance, has a right to rebuke an elder, or to teach, or sit in judgment upon him, yet if such elder or other officer be guilty of preaching false doctrine, or even of preaching truth with a wrong spirit, and imprudently, so as to do mischief, and cause individuals to stumble,—if that officer will not listen to the entreaties of his brother or brethren, they have a perfect right to bring the subject before the council, or before those authorities of the church that have power to examine and to try the case, and also to sit in judgment upon the individual accused. Of course if a false accusation be made, those who make it must bear the consequences and the chastisement due to falsehood under all circumstances; but let it be clearly understood that the most obscure member of the Church has a perfectly legal right to appeal against erroneous teaching or conduct on the part of any officer of whatever rank in the priesthood, in order that the authorities that have the power may sit in judgment upon him, and that the evil may be put away.

At the same time that we make these remarks, we would caution the saints generally against the cultivation of a critical spirit upon the teachings and preachings of the priesthood, and would exhort them to uphold them by prayer unto the Lord God that they may be endowed with the spirit of wisdom and knowledge in the things of the kingdom of God; and let this be borne in mind at all times, and let them not be forgetful that though an individual have much talent or ability, it is as necessary for us to lift up our hearts on his behalf as well as for the weakest brother in the priesthood.

And let those who are called into the ministry of the Church of Christ magnify their office, and be not forgetful of the mission they have to fulfil, which is, not to revel with delight in the absurdities and abominations of the religions of men, but to proclaim the gospel in its fulness and in its original and beautiful simplicity, with the addition that the hour of God's judgments is at hand. There are also many great subjects connected with the work of God in the last days, which should occupy the minds of his servants, and of which they should bear testimony *only* as they arrive at the knowledge of them.

Every one will be aware that we are surrounded by multitudes, who both from bigotry and education, and their customary associations in life, are much prejudiced against the truth. How foolish, then, must it be when such come to hear the gospel to find the absurdities of their own systems principally dwelt upon, and instead of meeting with the attractions of the cross, they meet with abundant amplifications on the errors of their own creeds. May the Lord grant both unto the priesthood and the people of God the spirit of supplication, that they may be endowed with understanding in all things connected with his kingdom for Christ's sake Amen.

THOMAS WARD.

LETTER FROM A. GARDNER, LATE A "MORMONITE" ELDER.

We publish the following copy of a letter which we have now in our possession, in the hand-writing of A. Gardner, late "Mormonite" Elder, of Rochdale, in order that the public may be enabled to contrast it with the slanders and the false statements lately published by him in a tract entitled "Mormonism Uumasked":—

Rochdale, 28th October, 1841.

Dear Friend,

I received your letter in which you request me to state some of the particulars of my own experience since I was brought into the Church of Jesus Christ of Latter-Day Saints, which

to me cannot be an irksome duty, and especially if it will in anywise prove profitable to you.

I know full well that none of the bearded people about you would receive my testimony nor believe that any change had passed upon me for the better, except I would prove that some chemical extract had been made from the vital current that flows in my veins. However their opinions are nothing to you or me, whose object is truth, and not to please men.

I was born of water in July, being baptized by one who had received authority from Jesus Christ, confirmed by the laying on of the hands of the presbytery the Sunday following.

I was ordained to the lower priesthood a week or two after, and then came to preach in these places, where I am still labouring with a degree of success. It pleased the Holy Ghost and the Church that I should receive the higher priesthood a few weeks ago. After I was baptized for some time I had no particular experience, save that I knew I was free from sin by the washing of water in obedience to the word. Nor did any thing particular occur when I was confirmed by the laying on of hands, save that I felt satisfied this was the true church of Jesus Christ; but when I was ordained a priest I dreamt that Jesus himself laid his hands upon me and commissioned me to preach in these places, which afforded me great assurance. Some time after I received a patriarchal blessing under the hands of J. Albiston, of Stalybridge, in which he pronounced by the spirit that I should have great knowledge and wisdom, the gift of discernment and mighty faith, &c. I received the gift of discernment or vision in a day or two after, which gift I still retain, but have it now somewhat more perfectly, though many have it in a greater degree than I have. Perhaps nearly half of the people in these churches have the gift of vision, and some of them by night and by day, wherein the most marvellous things are made known unto them; thus are the words of the Lord fulfilled, "Your young men shall see visions, &c." About the same time I received a gift of tongues, which is a gift of the greatest importance in the church of Jesus Christ. I know of only five or six who have received gifts of interpretation in these churches, but there are several at Manchester. Prophecy is common in all our meetings, and the gift of healing by the laying on of hands, as it is said, "the prayers of faith shall heal the sick." There is a remarkable case at Littleborough, (a place where I often go to preach) of a woman who had one of her hands scalded some years ago, and which had been ever since totally useless to her; but being anointed with oil by one of the elders, it began to recover instantly, and is now well. A man came from Bury to be satisfied of the above circumstances last Monday night, while I was there. I was down to the water with a man yesterday night after our meeting, who, regardless of the cold or any other consideration, determined to be baptized for the remission of sins.

And truly this is the beginning of all true experience in the Church of Jesus Christ, and without obedience to this ordinance we cannot receive the gifts of the spirit. I know not how you feel on this subject, but this I can testify, that obedience to these ordinances of the Gospel has proved a blessing to me, and I this day feel delivered from the doctrines of men, and the false spirits which make false prophets, by which many were to be deceived in these times; and I pray God my Eternal Father to keep me, and also to bring you into the fold. Even so, Amen.

Direct, care of J. Hoyle, Copy Nook, Oldham-lane end.

I will be glad to answer you any questions on this subject I can; and I care not how public you may make any letters of mine, though we must avoid casting our pearls before swine.

Yours very truly,

A. GARDNER.

WAR.

War has suddenly commenced in India, and a large tract of country is in a state of insurrection, and the people in arms against the British forces, whose officers were massacred, detachments cut in pieces, large bodies of troops blockaded, almost without provisions or ammunition, the English government fearing to hear every day that these too have surrendered or been massacred, and itself involved in a war as far as it extends, national, such as Napoleon dreaded, and found in Spain and Russia.

The War in China is progressing rapidly. The British and Chinese have had another general engagement, in which Chusan and several other important places have been taken by the British, including the town of Ningpo, one of the most considerable and important cities in China, said to contain 300,000 inhabitants. Thus is beginning to be fulfilled a very pointed prediction contained in our New Year's Address of last month.

POETRY.

ON EMIGRATION.

Come ye Saints of ev'ry nation,
  Flee to Zion's safe abode;
Hail with joy the great salvation,
  Offer'd you by Christ the Lord.

Glide across the mighty ocean,
  Bid the winds your canvass swell;
Put the gallant ship in motion,
  Anchors weigh, and hoist your sail.

Go behold the restoration,
  Of all things declar'd of old;
Build the wastes of generations,
  By Isaiah long foretold.

Though it may appear but simple,
  Sure an angel God hath chose,
Who shall measure out the Temple,
  Whence for you a fountain flows.

From your sin and guilt to free you,
  If his laws you will obey;
And himself will come and see you,
  In that great and glorious day.

When his feet shall touch the mountain,
  And the hill divide in twain,
You shall then wash in that fountain,
  When Messiah comes to reign.

Then your sons and they in Zion
  Will the same Redeemer own;
Jesus whom you'll then rely on,
  Will be welcom'd to his throne.

Prince of life, hence reign for ever,
  O'er the people once thy foes;
Bid the Saints drink of that river,
  Which in Paradise yet flows.

There the tree the cherub guarded
  Yields its fruit, its leaves give ease,
Eat O friends! be joyful hearted,
  Dwell in long celestial peace.

J. Riley.

THE TRANSFORMATION;
OR
The Tool and the Gem.

(From the Times and Seasons.)

Dedicated to the Students of the Nauvoo University; under the tuition of Elder O. Pratt.

BY MISS E. R. SNOW.

I saw a thing of rudest form,
  From mountain's base brought forth—
A useless gem—devoid of charm,
  And wrapp'd in cumbrous earth.

Its rough exterior met the eye
  With a repulsive show;
For every charm was forc'd to lie
  In buried depths below.

The Sculptor came;—I wonder'd when
  His pliant tool was brought;
He pass'd it o'er the gem, and then
  I mark'd the change it wrought.

Each cumbrance from its surface, clear'd—
  The gem expos'd to view—
Its nature and its worth appear'd—
  Its form expansive grew.

By gentle strokes, it was set free—
  By softer touch, refin'd;
Till beauty, grace and majesty,
  Were with its nature join'd.

Its lustre kindled to a blaze—
  'Twas Wisdom's lamp begun,
And soon the splendour of its rays
  Eclips'd the noon-day sun.

That gem was chain'd in crudeness, till
  The Sculptor lent his aid;
I wonder'd at the ready skill
  His potent hand display'd.

But 'twas the virtue of his tool,
  Of fine, transforming edge;
Which serv'd for pencil mould and rule—
  For polisher and sledge.

That *tool* requires a skilful hand—
  That *gem*, no charm should bind;
That tool is *Education*, and
  That gem, the *Human Mind*.

Manchester: Printed by P. P. Pratt, No. 47, Oxford Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 11. MARCH, 1842. VOL. II.

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RUINS IN CENTRAL AMERICA.

ANCIENT MONUMENT AT COPAN.

Mr. Stephens's new work, intitled "Incidents of Travel in Central America, Chiapas, and Yucatan."

[From an American Paper.]

We have no hesitation in saying that this is decidedly the most interesting work that has issued from the American press during the present season.

Mr. Stephens being entrusted by the President of America with a confidential mission to Central America, took his departure on the 3rd of October, 1839. After an absence of ten months he returned, having in the meantime made extensive personal explorations, and collected a mass of information respecting that country which forms the material of the present work, and which will make Central America and the other countries through which he travelled a marvel and a wonder through succeeding ages.

Among the most interesting discoveries made during his journeyings, are the wonderful remains of ancient edifices, the moss-covered ruins of cities long since gone to forgetfulness, the relics of bygone generations, which everywhere met his eyes. Representations of these were made by Mr. Catherwood, and nearly an hundred beautiful steel engravings of them accompany these magnificent volumes. Among them are the drawings of temples and palaces, colossal statues of the most singular and elaborate workmanship, altars, tablets, and hieroglyphics, and figures and groups of all kinds in relief. These are evidently the workmanship of a people who once were numerous, powerful, far advanced in the arts, and who have yet left behind them the mere foot-prints of their wondrous march through the ages, and have gone down to the graves of nations leaving no sign whereby their history may be known. Strange and awe-inspiring fate! An individual of humble station goes to the grave and is soon forgotten; one of the earth's great men, who may have scourged or blessed her by his presence, steps into the common tomb, and the noise of his tread sounds for some generations along the aisles of the mighty temple where the world worships; but that a nation of breathing men, bound together by bonds of affection, of law, of religion, combining their might for the same ends,

and having but one heart-beat sending its life and love through their farthest extremities, and sounding the same note of glory and of greatness all over the land, should be whelmed in the mighty ocean, and, like some majestic ship, settling in the face of a bright and smiling heaven calmly down into still unruffled depths of the sea, be no more heard from for ever—is something which the mind cannot fully grasp nor dwell upon without being filled with wonder and awe. What shall endure if a nation perish? What man may hope for an unfading remembrance when a nation's very name has perished with her people?

In a chapter near the conclusion of his work, Mr. Stephens advances the opinion that these cities were built by the races who occupied the country at the time of its invasion by the Spaniards, and he supports this belief by the condition of the remains themselves, which he thinks are much more perfect than they could have been after a lapse of two or three thousand years, since the climate and atmosphere are most destructive to all perishable materials; but mainly by reference to the historical account of Herrera, Bernal Diaz, and certain manuscrips found in the libraries at Dresden and Vienna. This conconclusion he regards as far more interesting and wonderful than that of connecting the builders of these cities with the Egyptians or any other ancient people. It presents the spectacle, he says, of a people skilled in architecture, sculpture, and drawing. and possessing the cultivation and refinement attendant upon these arts, not derived from the Old World, but originating and growing up here, without models or masters, having a distinct, separate, independent existence: like the plants and fruits of the soil, indigenous.

Beside the description of the remarkable monuments and other remains found in these countries, and the brief speculation touching their age and the origin of the race by which they were produced, a large portion of the work is made up of lively and graphic sketches of the country explored, with curious and highly instructive details of their social and political condition, including a full and interesting account of the civil war so recently brought to a close by the triumph of the Indian Carrera and the expulson of Gen. Morazan, late President of the Central Republic. Other matters in rich variety are comprised among the contents; valuable observations relating to the social and general improvement of the country, notices of the character of the inhabitants of the country, and all kindred topics are abundant and entertaining. But we have little doubt that by far the most attractive portion of the book, with all classes of readers, will be the personal narrative of Mr. Stephens—the history of his own encounters with strange incidents and stranger people—his escapes from difficulties, some of them trying and vexatious enough, and his observations of men and character and natural scenery wherever he went. Anecdotes of his personal adventures are abundant —some humorous, others tragic, and all of them intensely interesting. Mr. Stephens's style is peculiarly adapted to narrative; it is lively, unambitious, and though not always scrupulously elegant, is yet never unpleasing.

He has a quick and close observation, great skill in seizing upon the prominent points of any incident and presenting them in a bold, easy, life-like attitude, and excels especially in these off-hand sketches of passing events.

While we thus cheerfully acknowledge the high gratification we have derived from a perusal of Mr. Steven's work, we cannot withhold our warm commendation of the style in which it has been issued by the spirited publishers. In every respect it is one of the most creditable works that have ever been published in America.

The column or monument, discovered at Copan, is thus described by Mr. Stephens:—

"At a short distance from the temple, within terraced walls, probably once connected with the main building, are the 'idols' which give the distinctive character to the ruins of Copan. Near

as they are, the forest was so dense that one could not be seen from the other. In order to ascertain their juxtaposition, we cut vistas through the trees, and took the bearings and distance; and I introduce them in the order in which they stand. The first is on the left of the pathway. This statue is fallen and the face destroyed. It is twelve feet high, three feet three inches on one side, and four feet on the other. The altar is sunk in the earth.

"Toward the south, at a distance of fifty feet, is a mass of fallen sculpture, with an altar; and at ninety feet distance is a statue, standing with its front to the east, twelve feet high and three feet square, on an oblong pedestal seven feet in front and six feet two inches on the sides.—Before it, at a distance of eight feet three inches, is an altar, five feet eight inches long, three feet eight inches broad, and four feet high.

"The face of this 'idol' is decidedly that of a man, The beard is of a curious fashion, and joined to the mustache and hair. The ears are large, though not resembling nature; the expression is grand, the mouth partly open, and the eye-balls seem starting from their sockets. The intention of the sculptor seems to have been to excite terror. The feet are ornamented with sandals, probably of the skins of some wild animal, in the fashion of that day.

"The back of this monument contrasts remarkably with the horrible portrait in front. It has nothing grotesque or pertaining to the rude conceits of Indians, but is noticeable for its extreme grace and beauty. In our daily walks we often stopped to gaze at it, and the more we gazed the more it grew upon us. Others seem intended to inspire terror, and, with their altars before them, sometimes suggested the idea of a blind, bigotted, and superstitious people, and sacrifices of human victims. This always left a pleasing impression; and there was a higher interest, for we considered that in its medallion tablets the people who reared it had published a record of themselves, through which we might one day hold conference with a perished race, and unveil the mystery that hung over the city."

On the general subject of the ruins of Copan, Mr. Stephens remarks as follows:—

"The wall was of cut stone, well laid, and in a good state of preservation We ascended by large stone steps, in some places perfect, and in others thrown down by trees which had grown up between the crevices. and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped. Our guide cleared a way with his matchete, and we passed, as it lay half buried in the earth, a large fragment of stone elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods, we came upon a square stone column, about fourteen feet high and three feet on each side, sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror.—The back was of a different design, unlike any thing we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an 'idol' and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. The sight of this unexpected monument put at rest at once and for ever, in our minds, all uncertainty in regard to the character of American antiquities, and gave us the assurance that the subjects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving like newly-discovered historical records, that the people who once occupied the Continent of America were not savages. With an interest perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who

sometimes missing his way, with a constant and vigorous use of his matchete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians; one displaced from its pedestal by enormous roots; another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing; in the solemn stillness of the woods, it seemed a divinity mourning over a fallen people. The only sounds that disturbed the quiet of this buried city were the noise of monkeys moving among the tops of trees, and the cracking of dry branches broken by their weight. They moved over our heads in long and swift processions, forty or fifty at a time, some with little ones wound in their long arms, walking out to the end of boughs, and holding on with their hind feet or a curl of the tail, sprang to a branch of the next tree, and, with a noise like a current of wind, passed on in the depths of the forest. It was the first time we had seen these mockeries of humanity, and with the strange monuments around us, they seemed like wandering spirits of the departed race guarding the ruins of their former habitations.

"We returned to the base of the pyramidal structure, and ascended by regular stone steps, in some places forced apart by bushes and saplings, and in others thrown down by the growth of large trees, while some remained entire. In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and crossing it, descended by stone steps into an area so covered with trees that at first we could not make out its form, but which, on clearing the way with the matchete, we ascertained to be a square, and with steps on all sides almost as perfect as the Roman amphitheatre. The steps were ornamented with sculpture, and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace a hundred feet high, overlooking the river, supported by the wall which we had seen from the opposite bank. The whole terrace was covered with trees, and even at this height from the ground were two gigantic ceibas or wild cotton trees of India, above twenty feet in circumference, extending their half-naked roots fifty to a hundred feet around, binding down the ruins, and shading them with their wide spreading branches.

"We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures, savages never carved these stones. We asked the Indians who made them, and their dull answer was 'Quien sabe?' 'Who knows?'

"There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and

'The world's great mistress on the Egyptian plain;'

but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions, handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, her crew perished,

and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and, perhaps, never to be known at all. The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery, dark, impenetrable mystery, and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation; here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest."

We publish the foregoing for the purpose of giving our readers some ideas of the antiquities of the Nephites—of their ancient cities, temples, monuments, towers, fortifications, and inscriptions now in ruin amid the solitude of an almost impenetrable forest; but fourteen hundred years since, in the days of Mormon, they were the abodes of thousands and millions of human beings, and the centre of civil and military operations unsurpassed in any age or country.

What a satisfaction it is for the lovers of intelligence to realize, that while the minds of Mr. Stephens and many others of the learned world have been and still are enveloped in mystery, impenetrable, dark, and drear on the subject of ancient America; and while they contemplate the ruins of a nation, whose very name they say is lost in oblivion, and whose history they say has not come down to us; we have their entire history,—their origin, laws, government, religion, wars, and lastly their destruction; lately discovered in their own hand-writing, unfolded by the power of him whose "spirit searches all things, yea, the deep things of God"—by him who has declared that there is nothing secret that shall not be revealed, and nothing hid that shall not be known, and come abroad, and that this history is now extensively published on both sides of the Atlantic, and tens of thousands of copies of it are multiplied and scattered among the people.

The "mystery" which Mr. Stephens and the wise men of Babylon acknowledge themselves entirely unable to fathom, has, by a God in heaven that revealeth secrets, been opened, brought forth from amid the mouldering archives and sepulchral ruins of a nation and a country before unknown to the other parts of the world. It is a striking and extraordinary coincidence, that, in the Book of Mormon, commencing page 563, there is an account of many cities as existing among the Nephites on the "narrow neck of land which connected the north country with the south country;" and Mormon names a number of them, which were strongly fortified, and were the theatres of tremendous battles, and that finally the Nephites were destroyed or driven to the northward, from year to year, and their towns and country made most desolate, until the remnant became extinct on the memorable heights of Cumorah (now western New York),—I say it is remarkable that Mr. Smith, in translating the Book of Mormon from 1827 to 1830, should mention the names and circumstances of those towns and fortifications in this very section of country, where a Mr Stephens, ten years afterwards, penetrated a dense forest, till then unexplored by modern travellers, and actually fines the ruins of those very cities mentioned by Mormon.

The nameless nation of which he speaks were the Nephites.

The lost record for which he mourns is the *Book of Mormon.*

The architects, orators, statesmen, and generals, whose works and monuments he admires, are, *Alma, Moroni, Helaman, Nephi, Mormon,* and their cotemporaries.

The very cities whose ruins are in his estimation without a name, are called in the Book of Mormon, "Teancum, Boaz, Jordan, Desolation," &c.

LATE INTELLIGENCE FROM NAUVOO.

The following interesting remarks are extracted from the New York Herald of January 19, 1842:—

PROGRESS OF THE NEW REVELATION IN THE FAR WEST.

We have just received very recent and curious intelligence from the holy city of Nauvoo, the seat of the new religious empire growing up in the Far West, under the guidance of Joseph Smith, the great Mormon prophet—as the Jewish empire attained its strength and power under the government of the great lawgiver, Moses and his coadjutors.

The intelligence which we give this day in another part of the paper is most striking and novel. We have the account of the final organization of their University,—the selection of their books of instruction—the proceedings of the holy city of Nauvoo in favour of the *New York Herald* (very unexpected to us)—movements for the improvement of music, and a fresh prophecy or revelation from the prophet himself—the organization of their military and political forces—all tending to show the progress and principles of this new system of religious civilization, starting up as it were at the call of heaven on the beautiful, flowery Eden-like banks of the Mississippi.

It really would appear that Brama or Vishnu, among the ancient Hindoos, did not display more knowledge of human nature, more true philosophy of life, on the banks of the holy Ganges, than Smith begins to show on the banks of the holier and mightier Mississippi. We certainly live in a singular age of the world. Here is a new prophet starting into existence in the green valley and lovely hills of the town of Manchester, in Ontario county, New York, leaving New York, as Moses left Egypt, wandering over the wild prairies of the west, as the great Jewish lawgiver wandered over the wilderness of Zin—and establishing a holy city and a new religious empire on the Mississippi that numbers 10,000 persons in the city, and 30,000 beyond its limits, with a splendid temple for public worship, and a military organization of 1500 pretty well disciplined troops.

This presents a germ of religious civilization novel, affecting, inviting, wonderful and extraordinary. How far superior, more practical, and more comprehensive these movements are than those of the many other sects around us, who are quarrelling and tearing each other to pieces on points of folly or frivolity! Bishop Hughes, the Rev. Mr. Brownlee, Dr. Channing, of Boston, Mr. Moffit, of Washington, Mr. O. Brownson, and all the priests and philosophers of the day may take a lesson from Joseph Smith, who seems to have hit the nail exactly on the head, by uniting faith and practice, fancy and fact, religion and philosophy, heaven and earth, so as to form the germ of a new religious civilization, bound together in love and temperance, in industry and energy, that may revolutionize the whole earth one of these days.

Smith is evidently no fool; he knows what he is about. Go ahead Joseph.

HIGHLY INTERESTING FROM JERUSALEM.

We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, Jan. 1st. and 18th, containing a sketch of his voyages and travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in holy writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, missionaries, &c in Jerusalem, together with a masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant, and masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderness, and affection so characteristic

of his mission and the spirit of his holy and sacred office.

Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far-off Asia, among the nations of the East. In Germany, Turkey (Constantinople), Egypt, and Jerusalem, he has reared as it were the ensign of the latter-day glory, and sounded the trump of truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord.

In his travels he has suffered much, and has been exposed to toils and dangers, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among Heathens, Turks, Arabs, and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season, for the purpose of publishing the Truth in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labours will be a lasting blessing to Jew and Gentile.

We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will, no doubt, meet with a ready sale; and we purpose devoting the profits to his benefit, to assist him in his mission.

"Summoning up, therefore, what little address I had, I procured a valet d'place or lackey, and proceeded to the house of Mr. Simons, a very respectable Jew, who with some of his family had lately been converted and joined the English Church. I entered their dwelling. They had just sat down to enjoy a dish of coffee, but immediately arose from the table to meet me. I spoke to them in German, and asked them if they spoke English; they immediately replied "Yes," which was a very agreeable sound to my ear. They asked me in German if I spoke English; I replied, 'Ya, Mein Herr.' I then introduced myself to them, and with a little apology it passed off as well as though I had been introduced by the Pacha. With that glow of warmth and familiarity which is a peculiar trait in the German character, they would have me sit down and take a dish with them; and as I began to relate some things relative to my mission, the smiles of joy which sat upon their countenances bespoke hearts not altogether indifferent. There were two ministers of the Church of England there. One was confined to his bed by sickness, and the other, a German, and a Jew by birth, soon came in. After an introduction, I took the liberty to lay open to him some of our principles, and gave him a copy of the communication to the Jews in Constantinople to read. After he had read it, he said that my motives were undoubtedly very good, but questioned the propriety of my undertaking from the fact that I claimed God had sent me. If, indeed, I had gone to Jerusalem under the direction of some missionary board or society, and left God out of the question altogether, I should have been received as a celestial messenger. How truly did our Saviour speak when he said, 'I am come in my father's name, and ye receive me not; but if another were to come in his own name, him ye would receive.' I replied, however, that so far as I could know my own heart, my motives were most certainly good; yet, said I, no better than the cause which has brought me here. But he, like all others who worship a God 'without body or parts,' said that miracles, visions, and prophecy had ceased.

"The course which the popular clergy pursue at this time in relation to the Divine economy looks to me as though they would say, 'O Lord, we will worship thee with all our hearts, serve thee with all our souls, and be very pious and holy; we will even gather Israel, convert the heathen, and bring in the millennium, if you will only let us alone that we may do it in our own way, and according to our own will; but if you speak from heaven to interfere with our plan, or cause any to see visions or dreams, or prophecy, whereby we

are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what you say, and charge it home upon the devil or some wild fanatic spirit, as being its author.'

"That which was looked upon by the ancient saints as among the greatest favours and blessings, viz., revelation from God and communion with him by dreams and by visions, is now looked upon by the religious world as the height of presumption and folly. The ancient saints considered their condition most deplorable when Jehovah would not speak to them; but the most orthodox religionists of this age deem it quite heterodox to even admit the probability that he ever will speak again. O my soul! language fails to paint the absurdity and abomination of such heaven-opposing and truth-excluding dogmas; and were it possible for those bright seraphs that surround the throne above, and bask in the sunbeams of immortality, to weep over the inconsistency and irrationality of mortals, the earth must be bedewed with celestial tears. My humble advice to all such is, that they repent and cast far from them these wicked traditions, and be baptized into the new and everlasting covenant, lest the Lord speak to them in his wrath, and vex them in his sore displeasure.

"After some considerable conversation upon the priesthood and the renewal of the covenant, I called upon him to be baptized for the remission of his sins, that he might receive the gift of the Holy Ghost. What, said he, *I* be baptized? Yes, said I, *you* be baptized. Why, saith he, I have been baptized already. I replied something after the following:—'You have probably been sprinkled, but that has no more to do with baptism than any other ordinance of man's device; and even if you had been immersed, you would not have bettered your condition, for your priesthood is without power. If, indeed, the Catholic Church has power to give you an ordination, and by that ordination confer the priesthood upon you, they certainly had power to nullify that act, and take the priesthood from you; and this power they exercised when you dissented from their communion, by excluding you from their church. But, if the Catholic church possessed not the priesthood, of course your claims to it are as groundless as the airy phantoms of heathen mythology. So, view the question on which side you may, there is no possible chance of admitting the validity of your claims to it. Be it known, therefore, that ordinances performed under the administration of such a priesthood, though they may even be correct in form, will be found destitute of the seal of that authority by which heaven will recognize his in the day when every man's work shall be tried. Though a priesthood may be clothed with the wealth and honours of a great and powerful nation, and command the respect and veneration of multitudes, whose eyes are blinded by the thick veil of popular opinion, and whose powers of reflection and deep thought are confused and lost in the general cry of 'Great is Diana of the Ephesians,' yet all this does not impart to it the Divine sanction, or animate it with the spirit of life and power from the bosom of the living God; and there is a period in future time when, in the smoking ruins of Babel's pride and glory, it must fall and retire to the shades of forgetfulness, to the grief and mortification of its unfortunate votaries.

"In consequence of his great volubility, I was under the disagreeable necessity of tuning my voice to a pretty high key, and of spacing short between words, determining that neither his greatness or learning should shield him from the shafts of a faithful testimony. But there is more hope of those Jews receiving the fulness of the gospel, whose minds have never been poisoned by the bane of modern sectarianism, which closes the mouth of Deity and shuts up in heaven all the angels, visions, and prophesyings. Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English church had been purchased there. It was by politi-

cal power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprize. The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that he owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

"There is an increasing anxiety in Europe for the restoration of that people; and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous policy which has hitherto characterized the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity. The sufferings and privations under which they have groaned for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their fathers, Abraham, Isaac, and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by a Saviour's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

"The imperial consul of Austria, at Galatz, near the mouth of the Danube, to whom I had a letter of introduction from his cousin in Vienna, told me that in consequence of so many of their Jewish subjects being inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyroote for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the God they worship; yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe."

LETTER FROM GLASGOW

Glasgow, Feb. 10th, 1842.

Beloved Brother Pratt,

I sit down to inform you that the work of the Lord is still on the advance, although Satan and his servants are endeavouring to stop its progress. We have had several discussions, in all of which the Saints came off victorious, which set the Priests of Babel mad. There are some honest even amongst our enemies, that wish for truth, and because of this they are falling out amongst themselves, as you will see by a copy of a letter I send you.

At a discussion which we had at Kilbirney, when the question was put to the meeting, the Saints had five to one in their favour. This so enraged our opponents that they reported that all who held up their hands with the Saints were Socialists. After the discussion, one was sought for who would come and give a lecture against the Saints; after much searching they found one, (for they wished, if possible, to redeem their system from the deadly blow it had received,) and the author of the following letter, being a lover of truth, sent it to Elder Hamilton, that he might read it to the meeting, at the time of his giving a lecture on the Confession of Faith.

Copy of a Letter sent to Elder C. Hamilton, Bridge of Wier:—

"Beath, Dec. 24, 1842.

"Respected Friend,

"I am sory to inform you that, owing to a previous appointment, I cannot attend your lecture on Friday the 26th, but I hope you will do me the favour of reading to the meeting the following remarks in reference to the defamatory placard, headed "A Reply to the fantastical, enthusiastical Messrs. Hamilton and Ure," and signed by that zany, David Irvin, and his followers.—I attended the discussion, where they are represented in the public papers as signally defeated. At the conclusion,

when Mr. Mackie proposed his resolution, "That the Book of Mormon was not genuine revelation," I being actuated by a pure love of truth and justice, and seeing that Messrs. Hamilton and Ure had overthrown every argument that their opponents could produce against their doctrines being genuine truth, I proposed the following amendment,—"That this meeting approves of the able manner in which Messrs. Hamilton and Ure have conducted the debate against their opponents." The amendment was carried by an overwhelming majority in one of the largest in-door meetings ever held in Kilbirney. Although David Irvin and his followers have come forward in their usual mild, gentlemanly and Christian-like manner, that they boast of (their Billingsgate tirades being written) and called us all Socialists; but I think Mr. Irvin is somewhat of a disciple of Baron Munchausen. I have to inform him that I could certify with a voucher from the minister and elders that I am a member of the established Kirk of Scotland; and I believe many of the venerable, aged sires, that I saw around me, who voted along with me for the amendment, could produce the same—although they are termed Socialists in that defamatory placard signed by Irvin and his party.

"I have done with them at the present, but should they ever again come forward in their native blackguardism, I will expose them in their true colours, and show to the public that the persecutions of their sect have been as tyrannical as those of the Emperor Nero, or any other tyrant I ever read of. I will now call your attention to a few remarks, in reference to the late lecture on the Evidences of Christianity, delivered at Kilbirney by Mr. Jamison, from Glasgow. I attempted to refute some of his assertions, but was prevented from doing so, unless I would come forward to the hustings as an avowed Socialist or Infidel, the principles of whom I abhor.

"I only contend for truth and justice, as I believe that is a sacred duty, that every man of sane mind ought to perform.

"In Mr. Jamison's evidence against the Latter-Day Saints, he said that the New Testament told us that the supernatural gifts still remain in the church, but as we have none of them, he told us we were not to believe it. Strange argument! telling us to deny the Word of God, because he had not conferred all the blessings upon us. I might go over the whole of his arguments against the Latter-Day Saints, but as they were all of a piece, you may judge of the stock from the sample. He told us he was a champion, and his name rung far and near, as always coming off conqueror; he complained he was a "light weight," but said he was endowed with a science that made up the deficiency, and ranked himself with Sandy Mc.Kay, (a Scotch pugilist) Simon Byrne, Paul Spencer, and others, a claim that I did not dispute, for I considered that his lecture was better calculated to appear in the pages of *Bell's Life*, than to be delivered to a Christain audience.

"A friend to truth and justice, Mr. Charles Hamilton,

"I remain with all due respect,

"Yours,

"JOHN BOAG."

The Millennial Star.

MANCHESTER, MARCH 4TH, 1842.

PROGRESS OF THE TRUTH.

We continue to receive communications from our numerous correspondents in various parts of the vineyard, setting forth that the truth is triumphantly victorious in its onward march towards universal conquest and dominion—that it is moving with slow but firm and dauntless steps; its arrows are penetrating the hearts of many, and leading them to repentance and obedience to its mild and gentle sway; while its radiant beams illuminate their pathway and light up the lamp of wisdom in their souls, by which they are enabled to rejoice amid the surrounding gloom of a benighted world, and as it were to taste beforehand the glories of a brighter day.

When we look around us, and view

the aspect of the nations at the present time, particularly those that have swayed the sceptre of power—that have given energy and activity to all around, and have been the grand commercial emporiums of the world, we see them gradually but most assuredly sinking into irretrievable ruin, with a comparatively slow movement at present, but which shall by and by increase with a fearful momentum, that will terminate in a destruction unexampled from creation's birth--while the regal arm, the senate's wisdom, or the patriot's love, shall in vain be exercised to stop the dread calamity.

But while the hearts of men are failing them for fear, let the people of the Lord rejoice, "For in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord our God shall call." Yes, brethren, lift up your heads and be glad, for your redemption draweth nigh; and while the proud and the mighty are fast sinking into ruin, and the structures of their magnificence, when seen by the eye of faith, are already tottering to their fall, the kingdom of which you are the citizens has commenced its organization at the call of heaven, and is already lengthening her cords and strengthening her stakes, with the certainty of an onward progress to universal dominion, which the wicked cannot resist nor the powers of hell overthrow; and though for a little season the Saints must suffer and be oppressed, (a necessary discipline for us) yet shall it be with an elasticity that shall rebound with irresistible energy, for the "Ancient of days shall come, and judgment shall be given to the Saints of the Most High," "for the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Let the hearts of the people of the Lord therefore be filled with gratitude, that they have been privileged to stand in so high and glorions a connexion, having obeyed the great law of adoption into the family of God—let them seek to walk as becometh the gospel of Christ, and as those who are dead to the world, and whose lives are henceforth hid with Christ in God, yea, cherishing the hope of eternal life, let us seek to purify ourselves as he is pure.

And from the utmost bounds of the earth, wherever the Saints are found, let one universal cry ascend to the God of heaven, in the name of his Son, that he would dispose the hearts of kings and of rulers to facilitate the gathering of the people of the Lord, that we may speedily realize the fulfilment of his glorious promise, "that in the dispensation of the fulness of time he would gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him." That those glorious redeemed intelligences may enjoy the reality of their prophetic strains, and, becoming kings and priests unto God, may with us be made perfect and reign on the earth.

A lively interest is felt in the work of the Lord in Manchester and its neighbourhood, and it is progressing gradually, while the hearts of the people are filled with joy and gladness in the realization of principles and blessings such only as the spirit of the Lord can give.

From Scotland we have received intelligence of the steady onward progress of the cause, and of the triumph of the principles of truth.

In Ireland also the Saints are rejoicing and progressing in the work, and a few of them, together with some of our brethren in Scotland, are contributing to the building of the Temple of the Lord, an object which at the present time the Saints ought to feel universally interested in, since blessings of unspeakable magnitude await its completion. May the Lord dispose the hearts of his people to gather from the ends of the earth, and arise and build the Temple, that his glory may be manifested, and his power be made known to all people.—Amen.

In Liverpool, we are informed, the work is progressing with rapid strides;

the meetings are well attended, and many of the more intelligent and well-informed members of society are inquiring into and obeying the truth.

LETTER FROM J. H. BROTHERTON.

Manchester, March 2, 1842.

Beloved Brother Pratt,

Being about to leave the land of my nativity, I feel a pleasure in communicating a few words regarding the prosperity of the work of the Lord in those regions where I have been labouring. During the last ten months, I have been engaged in proclaiming the Gospel of the kingdom; and by the assistance of the spirit of the Most High have been instrumental in establishing several branches of the church in Northamptonshire, Bedfordshire, & Cambridgeshire. When first I visited those parts, the prospects were rather gloomy; there were but two branches of the church in that whole region of country—one at Bedford, established by Elder Richards some four years ago, and was but in a feeble state, the Saints not having been visited by any travelling Elder for nearly three years. The other branch was at Honeydon, a small village about ten miles from Bedford. Elder Jos. Fielding first preached the fulness of the Gospel there (it being the place of his nativity,) and sowed the seed which has now yielded abundant fruit. At present there are in that district ten branches of the church, containing nearly 300 members. There are also many calls for preaching in the surrounding towns and villages; the meetings are numerously attended, and a general spirit of enquiry prevails amongst the people. The Saints are growing strong in the faith, rejoicing in the truth, and are realizing the blessings of the Gospel. The gifts of the spirit are abundantly enjoyed by many amongst them, particularly the gifts of healing, tongues, and interpretations. I have also visited and laboured in London and Woolwich a few weeks.

In London the work is steadily progressing, under the superintendence of Elder Snow, whose unremitting labours have been crowned with great success. Although he has had to go through much opposition from the emissaries of satan and the apostates from the truth, who have endeavoured to impede the progress of the work of God, yet by the assistance of the Lord, he has gained power over the adversaries—the dark clouds have dispersed, and the gospel light now shines in the metropolis with greater brilliance than ever.

The Saints who have felt the blessing of being delivered from spiritual bondage and darkness are anxiously looking forward to the time when they shall be delivered from oppression and misrule of a temporal nature also. Many of them who are poor as regards the things of this world would gladly flee to the standard which is reared for the righteons to gather unto in the last days, that they may escape the calamities which await the wicked, and receive the blessings which shall be profusely poured out upon the faithful people of God; but they are not at present capable of so doing, as they are bound down by heavy burdens which are grievous to be bourne. But still, a time will come when Zion's children shall be redeemed —when the honest in heart among the rich shall come to Zion, and bring their silver and their gold with them,—then shall the poor find a deliverance, and "the meek shall inherit the earth."—I remain yours in the covenant of God,

J. H. Brotherton.

REMOVAL.

Our Agents and others will please to take notice, that on and after the 15th of this month all Letters and Communications for the Star *must be addressed to our Office at 36, Chapel Street, Liverpool.*

ON THE INFLUENCE OF FALSE SPIRITS.

Great, unspeakably great, are the privileges and blessings which the covenant people of the Lord God are permitted to enjoy; and as we grow in grace and increase in the spirit of the Lord, are we enabled to appreciate and value our blessings the more; but never-

theless, while we are thus highly favored, let us bear in mind those things by which we are surrounded, which are adverse and contrary to us;—for numerous indeed are the agencies which encompass us, and that are ever ready to make an inroad upon us, to wound our peace, to mar our joy, and if possible separate us from the relationship in which we stand to our Heavenly Father, and cause us to grieve his Holy Spirit.

It is not the open enemy, the public blasphemer, that we have to fear, for we know that by the spirit of the Lord God we can be clothed with power, to confound such, and to turn their opposition into a confirmation of the truth.

It is not the changed aspect which the world assumes towards us, or the frowns of those who once were smiling friends; no, this we expect, and are prepared even to find our foes to be those of our own household. But in these things we have a glorious consolation, for inasmuch as we are in sincerity saints of God, we have entered into a more endearing relationship than the tenderest ties of humanity boast of; we have become the adopted children of the Most High,—heirs of God, and joint heirs with Jesus Christ, and have received the spirit of adoption, whereby we cry "Abba Father."

Neither is it against the effects of poverty, of suffering and privation for the truth's sake, that we would particularly call the attention of the Saints to at this time, but it is against the advances of the arch foe of all, against the powers of darkness, that we may be apprised of his most subtle way of approaching, when he comes in the garb and appearance of an angel of light.

Being persuaded that through ignorance of the order of the kingdom of God many have fallen into error, that being unacquainted with the proper channels through which the great head of the Church communicates his laws for the regulation thereof, many have been induced to give heed to the seducing influences of false spirits, the result of which has been much disorganization, calling for the exercise of the severest discipline.

It is true it is written "They shall speak with new tongues, &c." And the Saints do well to rejoice in the manifestation of the gifts of the spirit in these days, and our gratitude ought to exhibit itself to our Heavenly Father for the glorious tokens which follow them that believe, by which we know that the doctrine which we have embraced is of God.

But while we are conscious of the signs following them that believe, there is another that knows it well, and that is our grand enemy, the Devil. Let him but cause the Saints to get disorganized or to rebel against the authority of the holy priesthood,—and if they be ignorant of the laws of God, he will speedily take care to ratify, and apparently justify their proceedings by gifts of power from himself, of which we shall do well to beware, and to throw out a few hints on this subject, by which the Saints may be able to detect his influences, is the object of the present address.

In the first place, then, we would observe that "the spirits of the prophets are subject to the prophets" (1st Cor. 14th chap. 32v.); not so with the spirit of the evil one, for very soon will the individual possessed be subject to the influence of Satan, and he will not be able to control himself under that power. Thus have we known of individuals actuated by a false spirit, speaking under its influence with great energy, and with a continuance and vehemence that seemed almost enough to tear the human system to pieces, while the interpretation thereof equally violent, has been of a character not fit to be uttered.

But again, a true spirit will at once acknowledge the powers that be as those that are ordained of God; while a false spirit will give revelation to individuals not connected with the priesthood, in order to teach the priesthood, and lead them into consequent disorder. What should we think if the Queen of these realms were to communicate her will through an individual who was merely

a citizen in order to direct her ministers in their duty? Yet just as absure is it to suppose that the Lord God would give revelation to those who are only citizens of his kingdom to direct the priesthood, who are the governing power thereof.

Yet mnch evil has arisen in some branches, from a want of knowledge of these principles; individuals have engaged in missions on which they have been directed by a false spirit, and have been so far deluded as to receive what they considered the ministration of an angel, which has proved to be but Satan transformed as an angel of light. God will have but one mode of conducting his government, and that will be one of order,—and as sure as the Lord liveth, and that he hath renewed his covenant and established his laws again by his spirit, so surely will he recognize only those authorities which have been established by his will, and to whom he has communicated the priesthood and the apostleship again.

Beware then, brethren, of the wily inroads of the adversary; we know the near approach in appearance of the counterfeit to the original; but try the spirits, for the one will be under the control of the prophet, and subject to the authorities of the church, while the other will control those posseessed of it, and exhibit itself in rebellion against the legal authorities of the kingdom of God.

While we make these remarks we would not discourage the Saints in the exercise of those blessings with which they are privileged; no—but on the contrary, would bid them rejoice in them, cultivate them, and pray earnestly that they may be *perfected.*

And let us not, while guarding against the influences of the evil one withhold from exercising the gifts of the spirit of God, for this would be a triumph for Satan, which he eagerly desires; no—bnt continuing humble, and in much prayer to the Lord God, let us be subject to the laws and authorities recognized of Him, and then may we freely exercise every gift with which the spirit has blessed us.

THOMAS WARD.

The following is an Extract of a Revelation given in May, 1831, *by the mouth of President Joseph Smith to the Elders of the Church, on an enquiry in regard to certain false spirits which had been manifested, and by which the church had been deceived. We publish it at this time as a warning and example to the church in this country, and as a key by which the Elders may detect and overcome all the operations and manifestations of those false spirits which are abroad deceiving the world:*

"Hearken, O ye Elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you.

"Behold I the Lord have looked upon you, and have seen abominations in the church that profess my name: but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

"Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and woe unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

"And now come saith the Lord, by the spirit, unto the Elders of his church, and let us reason together, that ye may understand; let us reason, even as a man reasoneth one with another, face to face. Now when a man reasoneth, he is under-

stood of man, because he reasoneth as a man, even so will I the Lord reason with you that you may understand. Wherefore, I the Lord, asketh you this question,—unto what were you ordained? To preach the Gospel by the Spirit, even the Comfortor, which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold ye shall answer this question yourselves. Nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and if it be by some other way, it be not of God.

"And again, he that received the word of truth, doth he receive it by the spirit of truth, or some other way? If it be some other way, it be not of God; therefore, why is it that ye cannot understand, and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth.

"Wherefore, he that preacheth and he that receiveth understandeth one another, and both are edified and rejoice together; and that which doth not edify is not of God, and is darkness; that which is of God is light, and he that receiveth light, and continueth in God, receiveth more light, and that light groweth brighter and brighter unto the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life, and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus, and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

"Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God, and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God,—not with railing accusation, that ye be not overcome, neither with boasting, nor rejoicing, lest you be seized therewith. He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive: and the kingdom is given you of the Father, and power to overcome all things which is not ordained of him. And behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

"Behold, ye are are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth.

"Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me, and none of them that my Father hath given me shall be lost: and the Father and I are one: I am in the Father and the Father in me—and inasmuch as ye have received me, ye are in me and I in you; wherefore I am in your midst, and I am the good shepherd, and the stone of Israel—he that buildeth upon this rock shall never fall. And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready. Even so, Amen.'

CONFERENCE NOTICE.

The several conferences of the Church of Jesus Christ of Latter-Day Saints in the United Kingdom of Great Britain are hereby informed that a general conference will be held in Manchester, to commence on Whit Sunday, the 15th day of May next, and to continue for several days, or until all the business is completed.

Each conference is requested to appoint one or more delegates to represent them in the general conference, and to assist in the transaction of such business as may be necessary for the general welfare and prosperity of the cause of truth.

It is very desirable that a full representation should be made of all the conferences, branches, and members of this realm.

P. P. Pratt, President.
Thos. Ward, Clerk.

EMIGRATION.

The First Class American Ship, "HANOVER," is chartered by Pratt and Fielding to sail from Liverpool to New Orleans on the 12th of March.

Mr. A. Fielding purposes to sail in her, and to conduct the emigrants who may sail with him, both to New Orleans and up the river to Nauvoo, or their place of destination.

Mr. F. has had much experience as a business man, both in England and America, and will no doubt be of service to those who lack experience in these matters.

The accommodations for both passage and provisions will be in our usual good style, and well calculated for comfort and convenience. This will be our last chartered ship for the season.

Mr. Fielding purposes to return, and serve the saints and the public in his agency as usual in September next. In the mean time our Office for emigration 36, Chapel St., Liverpool, will be kept open during the spring and summer, and if any of our friends, or the public, should wish a passage to New York, or any other American port, applications to us at the aforesaid office will be strictly attended to, on the best ships, and on the most economical and comfortable terms; and they will be preserved from those impositions, deceptions, and frauds, which are so often practised upon strangers who are emigrating, as we feel determined to reform the abuses, and to thoroughly revolutionize this branch of business for the better, so far at least as it can be brought within the circle of our influence: for there is perhaps no branch of business which has been more generally abused, and there is no branch on which so many thousands of our fellow creatures, of little or no means, are more dependant for their welfare.

Economy in the expense, punctuality in the time of sailing, with a safe, speedy and comfortable passage, and an orderly and agreeable company, are each of the utmost importance to Emigrants.

PRATT & FIELDING,
Agents,
36, Chapel Street, Liverpool.

THE PRESENT AND THE FUTURE.

I gaz'd upon a beauteous sky,
Emblazon'd by the setting sun;
But sullen clouds came floating by
Ere yet his downward course was run.
I thought that ev'ry changing scene
Might be for man's instruction giv'n;
I thought of what lay yet unseen,
The pure, unfading light of heav'n.

I saw a lovely fair one, smile,
In youthful charms, with ev'ry grace;
Time roll'd along a little while,
The grave was then her dwelling place.
I thought of that triumphant hour,
When light shall pierce the cavern'd tomb;
And when the Saviour's mighty pow'r
Shall guard his ransom'd people home.

I mark'd the man of faithful heart,
Who nobly for the truth had stood;
Receive from men a traitor's part,
Nor died their malice with his blood.
I thought of that decisive day,
When truth shall have her triumph too;
When God shall by his pow'r display
The secrets of the heart to view.

Yes, there's a clear, unclouded sky,
A land where shadows never come;
Where joys seraphic never die;
It is the Saints abiding home;
A clime which death shall ne'er degrade,
Nor find corruption's worm a way,
Where truth shall ever stand display'd,
And triumph in eternal day.

THOMAS WARD

MANCHESTER:
Printed and Published by P. P. Pratt, No. 47, Oxford Street; Sold also at the Emigration Office, 36, Chapel Street, Liverpool, and by Agents in every Branch of the Church.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

36, CHAPEL STREET, LIVERPOOL,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 12. APRIL, 1842. VOL. II.

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ON THE FALSE PROPHETS OF THE LAST DAYS.

If we take a retrospective view of God's dealings with the children of men, and look back to the morn of creation, and from thence downwards through the flight of ages, we find continued instances of the condescension of God, in manifesting himself unto his fallen creatures, in humbling himself to hold converse with them, in order that he might communicate blessings, and give them laws and precepts, by the guidance of which they might be restored to his favour and become sons of God.—On the other hand, we have also continued proofs of the direful consequences of sin, in the proneness of man to evil and rebellion against his maker, notwithstanding the glorious and repeated exhibitions of the power and the love of God. And it was only when the children of men had perverted the ways of the Lord, had ceased to regard his precepts, and in the pride of their own hearts preferred the teachings of men to the laws of heaven, that he withdrew himself from them, and caused his Spirit no longer to strive with them.

The authority of the Holy Priesthood after the order of the Son of God was then "caught up to God and to his throne," so that the "sun went down over the prophets, and the day became dark over them, so that they had no vision, and it was night unto them."

Thus do we find the people after the days of Malachi, having no vision or revelation from the Lord God, but left to the pride of their own understandings, dividing themselves into sects, and in their blindness preferring the writings of their uninspired elders to the laws of God communicated through his servant Moses.

When behold the whole host of deceivers and deceived are startled from their formal propriety, and awakened to holy wrath and pious indignation, against a presuming and contemptible Nazarene, that has started up from obscurity, and come forth amongst the people teaching doctrines, in opposition to the acknowledged and received faith and practice of the varied sects of the Jews; doctrines simple, beautiful, clothed with the light and power of truth, and possessing an irresistible energy to pluck off the specious garb, that alike covered the proud Pharisee or the self-opinionated Sadducee.

But might one not with apparent justice inquire, did not the learned and the pious of the people acknowledge the truth and the force of those doctrines, especially when they were accompanied by manifestations of divine energy, and the sincerity of the teacher was established by continued acts of benevolence, conferring blessings on all around him? Let history tell the fearful tale, and with the voice of thunder cause the answer to reverberate in the ears of every self righteous Pharisee of modern times.

Alas! alas! instead of acknowledging the authoriry of him who spake as never man spake, instead of recognizing the Holy One and the Just, and becoming subject to his mild and peaceful yoke, in the garb of holy sanctity, and with a profession of zeal for God,—they persecuted to the death the Lord of life and glory, and wagged their heads with demoniacal exultation, as he hung upon the tree, while heaven stood abashed and all nature groaned beneath the dread catastrophe! But had the powers of darkness triumphed?

It is true, the Lord of life lay prostrate, the sepulchre of death owned him its inmate, and the arm that had of late been clothed with omnipotent energy now lay nerveless in the tomb, but not to tarry, the grave had lost its power, and could not hold him, death had lost his victory, for he burst his chains, and soaring with immortal might, ascended to the throne of God, leading captivity captive, and testifying of his risen majesty, by dispensing gifts to men.

And now behold the wisdom and the power of God manifested in the results of his transcendent triumph. While the Jewish Sanhedrim were propagating the pitiable falsehood, that the disciples of Jesus stole the body of their Lord while a Roman guard lay slumbering!—there stood the followers of the Nazarene, the humble fishermen of Galilee, before the assembled multitude that thronged the feast of Pentecost; and, having received the promise of the Father, elevated the standard of the cross, and made proclamation with Divine authority that he whom they had crucified was the anointed one of God, both Lord and Christ.—And what followed? Many received their testimony, and becoming obedient to the laws of the kingdom of God then established, received the witness of the Spirit for themselves, by which they knew that the doctrine was of God.

Behold then the results of the mighty events that had so lately transpired, and you will contemplate a people holding intercourse with Heaven, and receiving as direct communications from thence gifts of wisdom, of knowledge, of faith, of healings, of miracles, of prophecy, of discerning of Spirits, of speaking in tongues and of the interpretation thereof; yea, more than this, you behold a people receiving instruction from the source of all intelligence, by dream, by vision, by revelation, and by the ministration of angels, yea, we contemplate a society of men and of women, that had as it were, severed the link that held them to the earth, and having been born by the great law of adoption into the family of Heaven, had become children of the highest, heirs of God and joint heirs with Jesus Christ; a people that knew their claim to these high privileges was legal because they had received the seal of their citizenship, the Spirit of adoption, whereby they were enabled to cry "Abba Father."

But again might we inquire, did not these principles become universal, and mankind generally become subject to the laws of God? It is true the doctrine of the cross went forth unto the nations accompanied by the power of the spirit, but its effect upon the multitude was a proof of the iniquity of man, by the violence and persecution inflicted upon those who brought its peaceful tidings.—But more than this, very soon did the church itself become corrupted, and like their fathers before them, they broke the covenant of God, by ceasing to teach what he had commanded, and substituting in the stead thereof the commandments of men.

The consequence of which has been that the authority and power given to the first church has again been taken from

the earth, the prophets and the rulers, and the seers hath he covered, and the vision of all hath become as the words of a book that is sealed.

Thus hath it been for ages, the falling away hath come, the church has been in the wilderness, neither keeping the commandments of God, nor possessing the testimony of Jesus which is the spirit of prophecy.

When lo! the time mentioned by the prophet Daniel that the God of Heaven should set up a kingdom that should *never* have an end, being come—the period that the preparatory work for the ushering in of the "dispensation of the fulness of times" having arrived, the Lord God of Heaven again stoops to earth, to hold intercourse with the sons of men, again communicates his power and authority, ordaining men to go forth unto the nations to bear testimony that the hour of his judgments is at hand—that the great Babylon of religions, that has been substituted for the religion of Jesus, is about to be destroyed, and that the great and consummating work, the restitution of all things is fast approaching; and how is it received? The ears of the people are closed to the principles of eternal truth, the finger of scorn is raised against the followers of Jesus; and more than this, the blood of its first converts hath flowed to seal their testimony, and hath ascended on high to unite in the pleadings of the spirits beneath the altar, that the LordGod would avenge their blood on them that dwell on the earth.

Yea, we behold the religionists of the present day farther even from the truth than the Jewish people in the days of Jesus; divided into a far greater multitude of sects, and equally as averse to the principles of truth, and as fully disposed to persecute those who are sent forth to propagate it.

And, like the Pharisees and the Doctors of the Law, they are agitated at the presumption of men of obscure origin, and illiterate, coming forth in these days teaching principles, which if true, are an utter condemnation to every craft and creed in Christendom; and like the enemies of the truth of old, their mutual bickerings must be laid aside to make common cause against the grand enemy of sectarianism; for something must be done to stop the progress of these bold blasphemers, as they term the Saints of the Lord, and with a profession of holy zeal for the honour of God, they join in one universal cry, that the Saints are the false prophets, that should come in the last days deceiving the people, and they bid the people beware, for they will if possible deceive the very elect.

It is our purpose after so long an introduction, to make some remarks on those passages of the New Testament, so often quoted against us, and to see to whom they really apply, and whose character they depict, so that our brethren may be enabled to turn the weapons employed against us, and make them bear upon those whom they justly describe.

And the first reference to which I would direct your attention, will be found in the 2d. chap. of the 2d. Epistle to the Thessalonians. Here we find it foretold that a falling away must come, and that the man of sin be revealed the son of perdition. The different denominations of Protestants have been long united in opinion that this allusion describes the church of Rome elevated in St. Peter's chair, and professing to hold the keys of the kingdom, and sitting as God in the temple of God, ministering salvation or condemnation with an authority infallible But a cessation of hostilities can even take place with such bitter foes, in order that the weapons used against his holiness the Pope may be made to bear upon the people of God; hence, we have heard a portion of the passages alluded to, taken by a Reverend divine, in a splendid chapel, and before a numerous congregation, as a motto or text upon which to found a discourse, to prove that we were the people upon whom the Lord God had sent "strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Certainly this was a fearful charge to make against a people whom he knew

not; for he, and such as he, will be the last persons to come forth candidly and honestly to investigate the principles of the church of Jesus Christ: they have too much at stake; for it is no trifling step to be taken, for a man for conscience sake to come down from affluence, from rank, and popularity, to become a follower of the Nazarene in these days, and to go forth without purse and scrip, in the face of unrelenting persecution and contempt. But did he attempt to prove that the Saints believed not the truth, but had pleasure in unrighteousness? I trow not. No, brethren, the outpouring of the spirit of truth in these last days, has given us too glorious a vision of the great purposes of God in man's salvation—has opened too clearly to our understandings the sublime intentions of Deity towards our race, for us to love iniquity, or have pleasure in unrighteousness. How shall we, believing that through faith, and obedience to the great law of adoption into the family of heaven, we have become sons of God, indulge in sin! But, on the contrary, we have learned that having entered into so high and glorious a connexion, and having the hope of eternal life, we must purify ourselves as he is pure.

Had that blind leader of the blind read in the same chapter he would have found a description of our hopes and principles.

Even that we were called by Paul's gospel to the hope of obtaining of the glory of our Lord Jesus Christ, and that we were ready to "stand fast and hold the traditions that had been taught by the Apostle Paul," and to acknowledge that when he exhorted the churches to covet to prophecy and forbid not to speak in tongues, that he uttered the commandments of the Lord.

But what is the great lie which the strong delusion of the people has enabled them to believe, because they love not the truth? We answer, as at the head of all the rest, "the Spaulding Fable," which has been sent forth unto the nations, that the simple and sublime principles of the gospel, contained in the Book of Mormon—the fulness of the gospel—might not win its way. But, no; when God shall work whose hand shall stay him? And the stone cut out of the mountain without hands shall roll on with omnipotent power and increasing magnitude, until it fill the whole earth.

But, secondly, we find in Paul's first epistle to Timothy and the fourth chapter, a reference to some, who, in the latter times, should depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, &c. I shall not enlarge on the foregoing, as even our enemies must allow that the peculiarities above alluded to form no part of our system: neither shall I attempt at present to make the quotation apply to others, but let it suffice to say, it can have no possible allusion to the Saints; and shall pass on to the third chapter of the second epistle to Timothy. Here we find a statement that in the last days perilous times should come, and a description of the character of the people, in their mutual relationship to each other, and with regard to them religiously, that they should have a form of godliness, and deny the power.

I need not say how accurately is described the character of the present times, and of the people; but proceed to inquire whether the people, having a form of godliness and denying the power, be the Latter-Day Saints.

But first let me ask the question,—What is the power of godliness? I answer, that Divine energy of the Spirit of the Lord God, communicated to the children of men, according to their faith, by which an Enoch, scorning as it were the claims of mortality, could ascend into the presence of Deity, being translated without seeing death; that power by which the ancient saints "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; by which women

received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." By which the apostles went forth on the day of Pentecost speaking the languages of fourteen different nations, and proclaiming in their own tongues the wonderful works of God. By the power of godliness we understand the spirit of the Lord manifesting itself in the various tokens which Jesus declared should follow them that believe. To whom then does the passage referred to apply? To the saints, who come forth unto the people declaring the simple principles of the gospel of the kingdom, and who bear witness that Jesus is the same yesterday, to day, and for ever, and that the signs which he promised do, and shall follow them that believe? Nay, but to the followers of the systems of men who deny the power, who boast that the auxiliary of the spirit of the Lord God is useless, and unblushingly declare that to be in possession of the blessings of the spirit like the first churches, would be to fall from their high elevation, and that to return to primitive Christianity would be to retrograde.

O! I could blush for humanity, and hide my head in shame for my kindred, when I behold them in their wilful blindness declare that religion in these days has attained an elevatiou of which a Paul or a Peter were unconscious—that its principles are more widely disseminated and better understood than at any other period of time. This is emphatically calling light darkness, and darkness light. For a man to declare that now, when the heavens have been shut up for ages, when the voice of Deity has been hushed, when his spirit has ceased to communicate instruction by gifts, by dreams or by visions, when those glorious intelligences, the angels of God, have ceased to minister to the sons of men, that we have more light, more knowledge, more glory!

Oh, my soul, come not thou into their secret; banish far from me, O God, this dark delusion, and let me for thy Son's sake drink at the fountain of all intelligence and truth; bless me with thy spirit as thou didst thy servants in days that are past; enable me to come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to thyself, the judge of all, to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. Yea, give unto me of thy spirit, that I may search all things, even the deep things of God. Let me have that unction from the Holy One by which I shall know all things, and be prepared to realize the fulfilment of the prayer of my Lord, that I may be one with the Father and with the Son, even as they are one. I ask it in the name of Jesus. Amen.

The passage to which we would next direct the attention of our readers will be found in the 2d c. of the 2d epis. of Peter. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them," &c.

Here we would remark that our ears are often assailed with the cry of "false prophets," "false teachers," "damnable heresies," &c., but no attempt is made to establish the whole passage against us, by a reference to the damnable heresy which should characterize these false prophets in the last times, namely, "denying the Lord that bought them." No, brethren, our enemies being judges, they know well that we are not disposed to deny our glorious Lord, therefore they pass over this part of the subject in silence, knowing that the investigation of it would establish the fact that we are so zealous of the honour of our Saviour and of the the teachings of his spirit, that we willingly cast away from us all the commentaries of men as so many vain attempts "to paint the lily, or to gild refined gold," that we come forth to proclaim the gospel which he commanded his first servants to declare, and for which

he has given his spirit again unto the sons of men, that with power and authority they might propagate the same principles of eternal truth, aud thereby gather from the ends of the earth a glorious remnant to meet him at his coming.

Who then are they that deny the Lord that bought them? Are they not those who profess to be his followers, yet refuse to obey him? That are teaching "the fear of God, by the precept of men?" For he that saith "he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him."

Who then, again I ask, are they that deny the Lord that bought them?—They who "have transgressed his laws, changed his ordinances, and broken his covenant?" or they that come to teach his laws without the note or the comment of any school of divines,—that come to establish his ordinance, and to proclaim again to the nations, "baptism for remission of sins," as the great law of adoption into his kingdom, in order that they may receive the gift of the Holy Ghost, and realize for themselves that the everlasting covenant hath been renewed, to prepare the way for the great restitution of all things, when God "shall gather together in one, all things in Christ, both which are in heaven and in the earth, even in him?" No, my brethren, we will not deny our glorious Lord, who hath bought us with his blood; but may he grant unto us of his Spirit, that we may be filled with the same principle of love, and be ready to lay down our lives for each other.

But again, in the third chapter of the same epistle, we are told that "in the last days there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Here then is a reference to false teachers of the last days, which the infatuation of the bitterest enemy of the truth can never make applicable to us. For what is our mission? and what profession do we make, but that we are come to fulfil the message of the Angel of the Lord spoken of by the Revelator John, whom he saw "flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the *hour of his judgment is come,* and worship him that made heaven and earth, and the seas and the fountains of waters." This is indeed our purpose, to declare that the day of the Lord will come upon the earth, and that speedily, as a thief in the night, and that many now living shall witness the final accomplishment of these things, being either consumed by the fury of his coming, (which shall burn as an oven) or be associated with that distinguished remnant that shall be found in the midst of the earth, who shall lift up their voice, and shall sing for the majesty of the Lord.

But have we any difficulty in pointing to the parties foretold in the passage, who deny the coming of the Lord, or who have so spiritualized every thing connected with the kingdom of God that the plainest declarations of holy writ are become obscured, and the people are so blinded as liberally to support a race of hireling priests to convince them that the Scriptures do not mean what they say. But we warn them, as those that are sent of God, to awake from their slumber, and to be assured that the Lord God "*will send* Jesus Christ whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

O the blindness of mankind! To have forgotten the purport of the prayer of our Lord, which we or our fathers have offered up for ages, "that his kingdom might come, that his will might be done on earth even as it is in heaven," and yet are they, through the false teachings of the priests, looking for a heaven beyond the bounds of time and space, of which they know nothing, but mayhap suppose that in their refined and etherialized condition they shall loll in luxu-

rious ease on lazy clouds through the slowly revolving periods of eternal ages.

"Where is heaven? beyond all space,
The distance mind can never trace."

But, brethren, you have not so learned Christ, as to cry peace and safety, when sudden destruction is nigh at hand. "And ye are not in darkness, that that day should overtake you as a thief, ye are all the children of light, and the children of the day; we are not of the night, nor of darkness; therefore let us not sleep as do others, but let us watch and be sober." 1st Thess. 5th chap.

But, lastly, we are informed by the epistle of Jude that there should come "mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." I shall here take the liberty of giving another translation of the foregoing, taken from an old Bible of 1606. "How that they told you that there should be mockers in the last time, which should walke after their owne ongodly lusts. These are makers of sects, fleshly, having not the spirit."

But now to the subject,—are the Latter-Day Saints makers of sects, no; we claim no affinity with any, we own no relationship; we will not condescend to acknowledge ourselves as emanating from the most refined of all the many times reformed systems of the day; but that our principles, our ordinances, and our whole organization, have been taught and established by direct revelation from God himself, by his own voice, by the ministration of angels, or by the revelations of his spirit. Yes, on this rock we stand, and thousands that shall read this, who have received of the witness of the spirit for themselves, shall feel it bear testimony as they read that this is true.

But let me call attention for a moment to the fourth chapter of Ephesians, and we find a description of the church of Christ, in which a priesthood ordained of God, and receiving their varied authorities as gifts from Him, administered the ordinances of his kingdom, through which blessings flowed to all that became subject to the laws of it.

And, moreover, we find clearly and definitely stated the objects for which these offices and gifts were imparted.—"For the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ." And that they were necessary for us, to enable us to come by one faith, and by a like knowledge of the Son of God, unto a perfect man, till we individually attained to the measure of the stature of the fulness of Christ, that we might be prepared for the period when that which is perfect shall come and be like him, when we see him as he is. Yea, like him, having received grace for grace, until attaining a fulness, we be prepared, as we have said before, to be one with the Father and with the Son, as they are one. But again we ask, what would have been the result of being in possession of this priesthood, and these gifts? Let the apostle answer, the churches would have been no more children, tossed to and fro with every wind of doctrine," and necessarily so, for let men individually receive of that spirit which leadeth unto all truth, which brings all things to remembrance, and sheweth things to come; and how utterly impossible for there to be diversity of doctrine. Yet what is the condition of the churches of modern christendom? One Bible, one book of heavenly laws, yet hundreds of sects, professing to be guided by one spirit, yet clashing and opposed to each other; and yet when uniting to array themselves against the work of the Lord, complimenting each other as so many different divisions in the host of God; bnt enough. "Folly, thy name is sectarianism." And a "house divided against itself must fall."

Thus have we passed through a hasty examination of the various references made to the false teachers of the last days. Let me then by way of conclusion congratulate the saints of the Most High God on the results of such an investigation, and let them take courage, lift up their heads and rejoice, for their redemption draweth nigh, and though the struggle may be severe, yet the

triumph is certain, and ere long they shall stand associated with that glorious company which the apostle beheld standing on the sea of glass, having the harps of God, and unite with them in singing "the song of Moses the servant of God, and the song of the Lamb, saying, "great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.

Even so, Amen.

THOMAS WARD.

THE TRUE GOD AND HIS WORSHIP CONTRASTED WITH IDOLATRY.

In the midst of the grossest darkness and idolatry, and while the sectarian world around us are engaged in the worship of almost innumerable imaginary Gods, it is of the utmost importance that we come to the knowledge of the true God, and learn to worship him in spirit and in TRUTH.

Therefore, we must learn in the first place who the true God is; and secondly, what kind of worship he requires.

The Church of England, the Methodists, and, I believe, the Church of Scotland, in their several Articles of Religion, describe a God "WITHOUT BODY, PARTS, OR PASSIONS."

Now of all the species of idolatry ever invented by superstition and priestcraft, in either ancient or modern times, we do think this caps the climax. Indeed it can hardly be said to be idolatry, for strictly speaking it amounts to *Atheism*. It is as much as to say, there is a God, and yet he does not exist; or there is a being, and there is no being; for reason teaches us that that being or thing which has a *whole* must have *parts*, for the whole is made up of parts. Therefore, to speak of a *being* or *thing*, and assert that it *is*, and that it has neither *body* or *parts*, is as much as to say that it has no *whole*, and if it has no whole it does not exist, and therefore *it is not*.

But this God of half the Christian world, or rather this God and no God, is as contrary to Scripture as to reason and common sense. The Old and New Testament everywhere reveals a God with body, parts, and passions. The following are a few of the many texts which speak of his body and parts:—

Image.—Gen. 1st, 27th.
Eyes.—Prov. xv. 3rd.
Mouth.—Isaiah lv. 11th.
Nose.—Isaiah lxv. 5th
Lips and Tongue.—Isaiah xxx. 27th
Ear.—2d Kings xix. 16th
Soles of his feet.—Ezekiel xliii. 7th.
Arm.—Jeremiah xxi. 5th
Finger.—Exod. xxxi. 18th
Fingers.—Psalms viii. 3rd
Loins.—Exek. i. 27th
Heart.—Gen. vi. 6th
Nostrils.—Exod. xv. 8th
Hand, face, and back parts.—Exod. xxxiii. 22nd

The foregoing abundantly show that the Father of our Lord Jesus Christ had both body and parts, to say nothing of Jesus Christ, who actually ascended into heaven, and is seated at the right hand of God, with flesh and bones. Hence, what can we say of this sectarian "God without body, parts, or passions!!!" as compared with Jehovah and Jesus Christ, or with Scripture and reason?

Let us now compare it with other systems of idolatry, and see if this God is equal to the several Pagan gods.

The Pagan gods are in Scripture described as having "eyes, but they see not," but this God has no eyes, let alone seeing; "ears have they, but they hear not," but this God has no ears; "hands have they, but they handle not," but this God has no hands; "feet have they, but they walk not," but this God has no feet!!

Now, we would earnestly exhort our readers to neither love, serve, nor fear the God of the Church of England, the Scotch, or the Methodists, as revealed in their articles of religion, for he can neither see, hear, speak, think, or walk;

he can neither harm us nor do us any good; he can neither love us nor hate us; and for our part we have no reverence nor respect for him, to say nothing of veneration. And as to his power we defy it to harm us. In short, let us fear none but the living and true God, and him only let us serve.

But while on the subject of idolatry let us for a moment look at the manner in which this imaginary God is worshipped by his votaries.

In the Book of Common Prayer, under the head of Morning Prayer, and also Evening Prayer, to be used by the minister and whole congregation every morning and evening throughout the year, we have these words addressed to the strange god described above:—

"We have left undone those things which we ought to have done, and we have done those things which we ought not to have done."

Now for a true penitent to make such a confession once, twice or thrice in his life, when he really feels sensible of it; and purposes to do differently, is well; but for a whole congregation to make a practice of saying this daily during their lives is really the height of mockery and folly. In order fully to comprehend this absurdity let us suppose, for instance we have a servant, who comes to us and says, I have left undone the duties which you required of me, and have done the things which you forbade me to do. Now, the master surprised to hear this, would perhaps reprove, but finally forgive his servant for once or twice, seeing he appeared sensible of his wrong, and manifested a disposition to do better. But what must be the master's surprise when this is repeated time after time, till he suspects his servant has all this time been mocking him! And how must this surprise increase when, on looking over the written rules of this servant, he finds one which reads thus:—"This servant shall go to his master every morning and evening throughout the year, and shall say, master, I have left undone those things which I ought to have done, and have done the things which I ought not." This rule either compels the servant to lie to his master, and bear false witness against himself, or else on the other hand to continue his wicked course during his whole life. In either case it is adding falsehood and hypocrisy to his other sins; therefore, for all these confessions he must receive the greater condemnation. And so it would be with the *true* God, who requires *true worship*. But what a consolation it must be to these people to reflect that their God has neither body, parts, eyes or ears; therefore as he can neither hear nor see, this kind of worship will answer just as well as any other.

Now, the true God commands his worshippers, saying, "When ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking; be not ye therefore like unto them."

But the forms of the Church of England command, in the Book of Common Prayer, under the head of "Litany," that the name of Deity be repeated at least fifty-two times in one prayer, and this prayer to be repeated on Sundays, Wednesdays, and Fridays of each week, and at such other times as the *ordinary* shall command. This would amount at least to two hundred times a year. Multiply two hundred by fifty-two, and it makes just ten thousand and four hundred repetitions in one year, of which the following are specimens—

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Holy Ghost, &c. have mercy upon us miserable sinners.

O God the Holy Ghost, &c. have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

Then follows

Good Lord deliver us;
Good Lord deliver us;

nine times repeated.

We beseech thee to hear us good Lord,
We beseech thee to hear us good Lord,

repeated twenty-two times; after which is the following:—

O Lamb of God, have mercy upon us.
O Christ hear us.
O Christ hear us.
Lord have mercy upon us.
Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.

After this follows the Lord's prayer, aud then another long prayer, and still another, and then a grace or blessing and *here endeth the Litany.*

Now, if their God (like Baal) was asleep, this importunity would be apt to awaken him, at least he would have his nap out before it was through. If he was talking with some one, of course he would get through ere this service was done. Or if he was gone a journey, he would have time to get home again in season to hear it, and in either case he would doubtless answer them, in order to get rid of them lest they should weary him.

But as their God can neither go a journey, nor hear, nor converse, having neither feet, tongue, nor ears, their repetitions must be in vain, unless it is to kill time, or to charm themselves with the music of their own voices. But then, they have one advantage after all, and that is this,—that if this worship does not please their God, it will not offend him, nor make him angry, as he has no passions.

We will now notice one more instance of this kind of praying in the Book of Common Prayer, a subject entitled "*Order of Visiting the Sick.*"

The minister shall visit the sick person and in his presence make 36 distinct requests to God, each of which are laid down in full, and not one of the whole thirty-six requests touch the case of the sick person's bodily infirmities as to praying that he may be healed.

Daily bread is prayed for—thy kingdom come is prayed for—defence against enemies, in short, any thing but coming to the point, which is necessary, viz., Lord heal this sick person, through faith, in the name of Jesus Christ.

Now, what would be thought of a child who, when he wanted a piece of bread, would come to his mother and ask for a needle, a pin, a chair, a stand, a watch, a ring, a pair of gloves, a hammer, a saw, a chisel, a toy, and so on, to thirty-six different articles, and last of all never mention the bread. Think! why, the alarm would go abroad that the child was out of its wits, and in a high state of derangement. And so we should think of the man who comes to see a person groaning under disease, and kneeling by his bed-side forgets what he needs, and asks for every thing else.

But here, too, we can excuse the people who worship the God without body or parts, as they must be sensible that this course will answer the purpose as well as any other. It will perhaps amuse the sick, and leave him more cheerful; while at the same time it cannot offend a *passionless* God, who never hears it.

We might turn for a moment from the Prayer Book, and call the attention of our readers to some of the prayer-meetings of the Methodists and others, where one would hear, "Lord convert souls; save souls, Lord; now, Lord; Lord, just now; send the power, Lord; Lord send the power; right down upon them—down upon them;" and these and many other things repeated in the wildest confusion many hundred times in one night; but the heart sickens at the thought of human folly, weakness, and superstition, as it really exists in these popular systems of the present day, yea, the mind turns away from the contemplation with the utmost disgust towards the principles, and with the highest degree of pity and compassion for its ignorant and unthinking votaries.

Let us now inquire after the true God and after the manner of worshipping him.

The eternal Jehovah has revealed himself to man as enthroned in the heavens, while the earth is his footstool, and Jesus Christ as his Son seated at his right hand as a mediator, while the *spirit of truth*, proceeding from the Father and the Son, fills immensity, comprehends all things, and is the light, life, and spirit of all things, and the law by which they are governed, and by which they move and have their being. This God has ears to hear, eyes to see, and a mouth to speak; his arm is not shortened that he cannot save, neither is he destitute of power to deliver.

He created the worlds *He* stopped the mouths of lions. *He* quenched the violence of fire. *He* multiplied the widow's meal and oil. *He* overturned kingdoms, and defended his people.—*He* divided the sea. *He* rained down manna. *He* smote the rock and the waters gushed out. *He* healed the sick and raised the dead. *He* is unchangeably the same, yesterday, to day, and for ever; and has promised to hear and answer those who worship him in *spirit* and in *truth*.

No eloquence of speech, or flowery composition can charm his ear or prevail with him. No vain repetitions or senseless round of forms and ceremonies can gain his favour. No unmeaning speeches or hypocritical sounds can influence him, or gain his smiles. He requires simple truth and real sincerity in all that we say before him. "In vain we worship him teaching for doctrines the commandments of men." In vain we call upon him, but do not the things which he says.

In vain we say, Lord, Lord, while we leave undone the things which we ought to do, and do the things we ought not.

In his holy presence, the solemn assemblies, the new moons, the sabbaths, the baptisms, the sacraments, the fasts, the feasts, the sanctuaries, the tabernacles, the churches, the chapels, the sermons, the prayers, and the songs of this generation, are an abomination, so long as priestcraft, pride, oppression, covetousness, error, superstition, doctrines, commandments, and traditions of men are observed by them, instead of the word of eternal truth.

We shall now give some general instructions on the true worship of God. In the first place, we observe that in order to worship him acceptably we must abide in him, and his word in us, as it is written; "*If ye abide in me, and my words abide in you, ye shall ask what ye will in my name, and I will give it you.*"

Here then, the conditions on which we may ask and receive are clearly manifested; and here is an immutable, unchangeable promise, opening a principle which is of more value to mankind than the world with all its glorious inventions and discoveries.

We have only to fulfil the conditions, that is, to abide in him and his word in us, and then we have privileges far superior to any which earthly monarchs can confer.

It would indeed be considered a great favour to a poor person if the Bank of England were to grant him the privilege of drawing freely on that institution to any amount, and at all times. This would give him a power and influence in the world which would make him more powerful than all the crowned heads of Europe, if the bank could fulfil this engagement to the full extent

But, although he might relieve millions of the poor and distressed, and might command or influence the destiny of kingdoms and empires, yet he could neither purchase eternal life nor any of the gifts of God—no, not even the gift of health; and without health of body in this life, or a prospect of eternal life in the world to come, he might with all his wealth and power, be the most miserable of all mankind

But this glorious promise is so far superior to anything which the Bank of England can confer, that it not only grants the privileges of temporal blessings to any amount, but it includes all other necessary things pertaining to the

welfare of our souls and bodies, and of our friends and relations, both in time and eternity.

The child of God, according to this promise, may ask in prayer in the name of Jesus, for the following things among many others, namely—

If any one is sick or troubled with any manner of infirmity, they may ask to be healed.

If they are hungry they may ask for bread.

If they are destitute of clothing they can ask for raiment.

If they are involved in debt they can ask for means to pay.

If they are in want of employment they may ask for employment.

If they are in need of a friend they can ask for one to be raised up unto them.

If they wish an inheritance, where they may sit under their own vine and fig tree, and plant, and build, and enjoy the fruits of their labour unmolested, they may ask for this.

If they are in bondage and oppression they can ask for deliverance.

If in prison, in gloomy dungeons, and in chains, they can ask for liberty.

If they desire to live to a good old age, they can ask for this privilege.

If they desire a plenty of flocks and herds, they may ask for them.

If they desire spiritual gifts, they may ask for wisdom, knowledge, faith, visions, dreams, revelations, prophecy, miracles, healings, tongues, interpretations, and the ministering of angles.

If the elements conspire against them they may ask for the winds to be rebuked, for the waters to be calm, for the fire to be quenched, or the mountains to be removed.

If the wild beasts would devour them they may ask for the mouths of lions to be closed; or if the sword combine for their destruction, they may ask for the armies of the aliens to be put to flight.

If famine would devour, they may ask for angels to bring them bread, for ravens to bring them meat, for their oil and meal to be multiplied or increased to any amount, or that five loaves and two fishes feed five thousand men.

These and ten thousand other things come within the range of our subjects of prayer; and to him that believeth all things are possible.

Yes, if we abide in Christ, and his word in us, we may come to the Father in his name for any of these blessings which our circumstances may require, and which we have faith sufficient to receive, with as much assurance as did Elijah, when he asked Jehovah to consume the sacrifices in presence of the prophets of Baal.

Instead then of a form or forms of prayer, let us lay down the following rules of prayer:—

1st.—Never speak any thing to the Lord which we do not mean.

2nd.—Never ask for any thing which we have no expectation of receiving, or which is contrary to scripture; for instance, never ask for the conversion of the world, when Jesus has said that his coming should be like the days of Noah, and that his coming and kingdom would destroy the wicked instead of converting them.

3rd.—Never use vain repetitions, and expressions foreign to the subject in hand, or to the object we have in view; for instance, when we pray for the sick, do not allow the mind to scatter and divide upon any and every subject, and thus weaken the force of our faith; but rather come directly to the point in hand touching their disease, and as we are guided by the Holy Spirit.

4th.—Never ask any thing which is not expedient, and in this we are to seek the guidance and judgment of the spirit.

5th.—Do not speak without something definite to say, and always stop when we get through, instead of a long and flowery speech by way of concluding or winding off.

6th.—Use all the simplicity and sincerity which a child does when it comes to a parent for bread, and do not often repeat the sacred name of deity. But rather say "*Our Father who art in heaven,*" at the commencement of our prayer, and let that suffice. Or at least, let our repetitions of his name be few.

7th.—Ask all we do ask in the name of Jesus.

8th.—Wait *patiently*, with an expectation of receiving after we have asked; and watch for it being fulfilled without doubting or wavering, for thus did Elijah when he prayed for rain. He looked at the sky, and prayed again; and then looked again and again, till at length a cloud the size of a man's hand was discovered, and soon all the horizon was over spread and the heavens gave rain.

O, unspeakably happy is that people whose God is the Lord!

"*All things* are theirs, and they are Christ's, and Christ is God's."

NOTICES.

Our Agents will please to make their cash orders payable to Elder Ward, as it would greatly facilitate business in Elder Pratt's absence, when visiting the churches. ED.

We have pleasure in announcing to the churches and the public that we have just published, price fourpence, the Letters received from Brother Orson Hyde, entitled "A Voice from Jerusalem," containing a sketch of his travels and ministry to the East, which we feel assured will be read with great interest by all.

The Millennial Star.

LIVERPOOL, APRIL 9TH, 1842.

We rejoice to announce to our numerous readers that the work of the Lord is rolling on in a manner hitherto unexampled in this country; while the various branches in Liverpool, Manchester, Stockport, Macclesfield, Oldham, and many other places are enjoying such an outpouring of the Spirit of God that they are as it were individually filled with joy unspeakable and full of glory; the power of love and of faith increases in energy, while the saints are built up by the spirit manifesting itself by prophecyings, by gifts of healing, by dreams and by visions; at the same time the minds of the people of God are expanding, and their hearts becoming enlarged, and their knowledge of his great purposes daily becoming more extensive, and thus are they preparing to be instrumental in bringing to pass, and also to enjoy the full blaze of the latter-day glory. Multitudes of various and refined systems of religion have lately sprung up, as the result of the dissatisfaction the honest-hearted have felt with the varied systems of men, which the Lord has providentially overruled to prepare their minds for the fulness of the gospel, and that work which so many have prognosticated must speedily come to an end, is rising daily in majesty and grandeur, temporally and spiritually, and assuming an aspect amongst the people that alike alarms and astonishes.

And while the systems of men are almost ready to crumble about the ears of their deluded votaries, the work of the Lord is soaring on high and preparing to assume that position on the earth which the God of heaven has declared she shall attain unto, and no hand can stay it. Multitudes, as it were, of the intelligent portion of the community in almost every place within the range of our acquaintance are either becoming obedient unto the gospel, or are intently examining its principles. We feel our own heart cheered by what our eyes are daily witnessing, and we exhort the saints to continued faithfulness and humility before the Lord, that he may speedily consummate his great work, and glorify himself amongst all nations.

The present number closes the second volume of the *Millennial Star*, and with it we acknowledge our gratitude to God and to the saints for having been enabled thus far to conduct the work. We have by the assistance of the spirit of the Lord used our utmost exertions to make it useful to his people, that they may be like him at his coming. We did announce it as our intention that the present number would conclude the work, but from the proceedings of the Glasgow conference and the earnest solicitations of other churches, we have been induced to continue its publication on the same terms as the last volume, save that it may contain more matter. In order to effect the continuance of the work, we have associated Elder Ward, of Burnley, as joint editor and correspondent with our various agents, to whom all communications may be addressed for the purchase of any works published by us, at the Star office, 36, Chapel-street, Liverpool. We trust that our exertions in future will keep pace with the increasing light and growing energy of the work of God, until the gleamings of our humble "Star" be lost in the blaze of Mil-

lennial glory, and to enable us to be instrumental in this great purpose, we sincerely desire an interest in the prayers of all saints.

ITEMS OF NEWS.

EARTHQUAKE IN CORNWALL.—A violent shock of an earthquake was felt on Thursday, at twenty-five minutes past eight o'clock in the morning, at Falmouth and throughout that part of Cornwall. It was accompanied by a loud report, and subsequently a rumbling noise resembling the upsetting of a laden cart against a house.—*Glasgow paper, Feb.* 26, 1842.

The minutes of the Cheltenham Conference have been received. Fourteen branches were represented, consisting of 354 members, five elders, twenty-three priests, eight teachers, and three deacons,

We also give notice that the next Conference, to be held in Cheltenham, will be on the 8th of May.

The following extract is from a letter received from Elder Lorenzo Barnes, late from America, who has been labouring in Cheltenham and the neighbourhood, but has now removed to Bristol:—

"Bristol, March 28th, 1842.

Elder Pratt,

Much esteemed Brother,

I am happy to be able to state to you that I arrived here in safety and in health on Saturday the 26th, instant after making a tour through a number of Churches on my way from Cheltenham, which place I left in the evening of the 14th; visited the church at Lea, in the neighbourhood of which I preached twice. I then went to Garway, were I preached five times to overflowing congregations; from thence visited Abergavenny, and preached three times, The work appears to be upon the onward march in all these places. Many are inquiring after truth and embracing it. The brethren and friends appeared very anxious for me to tarry longer, but being desirous to commence my labours in this city, I took my leave on Saturday, the 26th, and came, *via* Newport, by the Packet to this city, and preached three times yesterday.

There appears to be a good feeling manifested here at present. In the evening our Hall was quite full, and the people listened very attentively, persons of respectable appearance were present. We intend getting a large Hall, and putting out bills shortly.

Enclosed is an order for ten shillings, it being a donation for the building of the Temple in Nauvoo, mostly from the branch of the Church at Frogsmarsh.

Yours in the bonds of the New Covenant,

LORENZO BARNES."

In a letter from Elder Casson of Blackburn we read that the work of the Lord is still rolling on. and the Saints are increasing in love, and other good principles, and that the Officers are very much united, and never think anything too hard or too far off; and the Lord blesses their labours greatly ; they have baptized thirteen or fourteen in the last three weeks, promising characters, who are likely to be useful in the kingdom of God The Priests are consequently beginning to be very uneasy, and charge their congregations to have nothing to say to those that have left their churches, while others are interested and say that we must have something very attractive about us, but in the midst of it all truth does and must prevail.

The late calamitous intelligence from India has proved more disastrous than was at first expected. Many supposed that the reports might turn out to be but idle rumour, but we find it to have fallen far short of the truth, and that from 10,000 to 13,000 of the British forces have been all massacred, with the exception of two or three natives and one European, De Boylan, have alone escaped to tell the fearful tale.

About ninety-five British officers have been cut off in this disaster.

News from China by the same mail states that notwithstanding the treaty entered into, the Chinese were rebuilding

the fortifications of Canton and Ningpo, and there was a question of a second attack upon the latter place.

From America we quote the following extract, as illustrative of public feeling:

"Let us promptly prepare for the worst."

This is the heading of an article in the *New York Sun* of the 15th ult. The writer, while expressing an earnest desire for the continuance of peace, fears that the disputes between the United States and Great Britain may, and probably will, end in war. Under this impression he calls upon the government and the people to prepare promptly for the worst. "The crisis," says he, "is momentous—the danger imminent. Not a week, nay, not a day, or an hour, should be lost in rousing the public mind, and preparing for the worst. Within six months, hostile fleets may be hovering upon our coast, indeed they are doing so already. These royal mail steamers from the West Indies are nothing but war vessels in disguise. They are built for the purpose of being turned into war ships; we should not be surprised to learn that their armament was already concealed on board. They sail along our coast, and stop at our principal seaports under pretext of being mail carriers. Idle subterfuge! There are no mails for them to carry. They cannot make money enough at that business to pay for the coals they burn. We tell our people honestly, and in all sincerity, that they will yet find these WestIndian mail steamers mere "Trojan horses." When the proper time arrives they will discharge broadsides instead of mails, and deliver shot and shells instead of letters."

In South America we find the Peruvian army of 5200 men, which had invaded Bolivia, came to a decisive action with the Bolivians on the 18th of November, at Ingavi, near Viachi. Each army was commanded by the president of the rival republics. The Bolivians, under General Ballivan, though only numbering 3800, began the attack with great impetuosity, and were from the first victorious at all points. The Peruvian President, Gen. Gamarra, was killed fighting in the midst of his men, and upwards of 3000 Peruvians taken prisoners.

Let the saints mark well the signs of the times, and observe the nations beginniug to ferment, and work until they have prepared alike the east and west, in order that the law mav go forth of Zion and the word of the Lord from Jerusalem.

We make the following extract from a letter received from Elder John Mc.Auley, dated March 10th.

The work of the Lord is still progressing in this region, although it never had so many enemies, and the Devil is mad with rage: the priests will not come out themselves to oppose us, but they will send, or otherwise raise the cry of "false prophets," so that unprincipled men come out to oppose, and they come not to seek the truth, but to blackguard and ridicule the Saints; but this only does good, for many come out to hear the Saints get a drubbing, and instead of that, their eyes are opened to see the truth, and they come forward to obey the Gospel, and this has raised a cry in many places for the Elders to go to them, and let them hear. From Ayr they are sending here for some of the Elders to go, and I hear there are some wishing to be baptized, and unitedly they have written to me to send them an Elder. Indeed this region seems to be in a commotion between the enemy and his emissaries crying "delusion," and others who are wishing for the truth, crying, "Let us hear the Gospel you preach;" May God in mercy trouble the people until they see the truth as it is in himself, Amen.

FURTHER INTELLIGENCE.

Glasgow, March 31, 1842.

Dear Brother Ward,

The work of the Lord seems still to roll on in this neighbourhood; new places are opening and calling for Elders. Elder Wilkie has been labouring in Campsie a few Sabbaths, where several have been baptized. A minister of the name of Cribice, of the Presbyterian body came out to oppose, which led to a dis-

cussion. The Established Church was obtained for it. Elder Wilkie and Mr. Cribice were to discuss the question. Upwards of fifteen hundred people were present, and I never witnessed a more pleasing scene. The meeting chose their chairman—all was in silence—not a sound of disturbance was to be heard, but all seemed intent upon examining which had the truth. I never heard weaker arguments brought forth by any man. He said the saints were wrong because they believed in new revelations, for, said he, God gave just two revelations, that is, one to Moses and one to Jesus; and that these were all that would be given until Christ came to judge the world. Brother Wilkie replied, and completely overturned him on the subject of revelation, and he never touched upon it again. His next argument was, the saints were wrong, for they taught another gospel from what the apostles taught, for they baptized by immersion the whole body, whereas the word baptize when properly translated signified to wash, and there were many ways of washing,—for instance when they went into the river they merely washed the feet, and Jesus baptized when he washed the disciples feet. When driven from these miserable subterfuges he occupied the rest of his time in railing against Joseph Smith. After Mr. Wilkie had replied, the subject was put to the meeting, and of course Mr. Cribice had a majority. The chairman declared that Mr. Cribice had a majority of hands, but that he himself dissented from the opinion of the majority, Mr. Cribice having failed to establish his statements from Scripture. After the meeting we baptized four, and I think that many more are likely very soon to obey the Gospel, as the result of this discussion.

Extract of a Letter from Elder Henry Cuerden, of Bradford, Yorkshire.

April 1st, 1842.

Dear Brother Ward,

It is with pleasure that I sit down to write you a few lines, praying they may find you in good health, as they leave us all at present. I am glad to say, the Lord is with us, though I scarcely know how to begin to let you know how we have got on up to the present, but I will commence from the time I left Burnley. Satan did indeed try us in various ways, and I thought there was some wheat in Bradford, or else he would not have tried us so much. We were strangers in the town, without a sixpence when we arrived; and all seemed to look very dark; we had no money, no house, no lodgings, but I knew I had not come on a vain errand; no, we were directed to a place by the Spirit, and we got lodgings; and then we had no work. But one day, as we were walking up and down Bradford seeking work, we saw a mill called "*Providence*," and we went to ask for work, knowing that Providence had sent us, and my wife got work; and I went with her dinner, when a man in the mill asked me if I was a stranger in the town, and I said I was. We got into conversation, and he asked me if I attended any place of worship; I told him there were none in that place who believed as we did. He asked what I believed in; I endeavoured to tell him with wisdom. He happened to be a preacher in a society called the Universal Christian Church. He asked me if I would preach for him the Sunday following; I said I would. It was in a little chapel; some were convinced the first time, and I baptized one; it was the preacher who invited me. We organized Bradford branch in the chapel on the 27th of February, with six members, and now, thanks be to the Lord, we have baptized four of their preachers, and we now number twenty-three members, and if the Lord will on Sunday next we are going to baptize some more. We now meet in the chapel three times every Sunday.

We have ordained three of the preachers to the office of priests, and one as a teacher. We believe them to be humble men, and good Saints."

HENRY CUERDEN.

We are much delighted to hear the above news from Bradford, and we assure our brethren that they have a heart-felt interest in our prayers, that the Lord may prosper them in all things, and enable them to act with wisdow and prudence, and preserve them with an eye single to his glory, that he may ever use them as distinguished instruments in his hand, for Christ's sake. Amen.

LIVERPOOL:
Printed and Published by P. P. PRATT, No. 36, Chapel Street, and Sold also by Agents in every Branch of the Church.

THE

LATTER DAY SAINTS'

MILLENNIAL STAR,

CONTAINING

A GREAT VARIETY OF USEFUL INFORMATION RESPECTING
THE PRINCIPLES AND PROGRESS OF THE

KINGDOM OF GOD IN THE LAST DAYS;

ACCOMPANIED WITH

NOTICES OF THE SIGNS OF THE TIMES

PRECEDING

The Coming of the Son of Man.

VOLUME III.

"AND THEY SUNG A NEW SONG, SAYING, THOU ART WORTHY TO TAKE THE BOOK, AND TO OPEN THE SEALS THEREOF: FOR THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION; AND HAST MADE US UNTO OUR GOD, KINGS AND PRIESTS: AND WE SHALL REIGN ON THE EARTH."—*John the Apostle.*

EDITED AND PUBLISHED BY THOMAS WARD.
AT 36, CHAPEL STREET, LIVERPOOL.

MDCCCXLIII.

LIVERPOOL:
PRINTED BY JAMES & WOODBURN, 14, HANOVER STREET.

PREFACE.

In bringing to a conclusion the third volume of the Millennial Star, we are enabled to look around us with that satisfaction and delight which arises in the mind from the thought of the everlasting stability of those principles which we advocate and defend in our pages, from the confirming testimony which the God of Israel gives continually of the same, and from the reflection that as we increase in knowledge and in wisdom, and are prepared to receive the blessings of heaven, there will be given from the Spirit of our God a never-failing supply of intelligence and light to illuminate the pages of our little work, until it be prepared to receive the radiance of a brighter morn—

"The second birth of heaven and earth."

May we, as well as our readers, give heed to the teachings of the servants of God, praying always that we may be accounted worthy to escape all the things that shall come to pass, and to stand before the Son of Man.

EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

36, CHAPEL STREET, LIVERPOOL.

No. 1. MAY, 1842. VOL. III.

THE SEARCH AFTER TRUTH.

A certain French writer gives us the following account of an English doctor in search after truth:

"About thirty years ago a society of English literati was formed in London, who undertook to visit the various regions of the globe in quest of information in every department of science, with a view to enlighten mankind and make them more happy. The expenses of this society were to be defrayed by subscriptions contributed by merchants, peers, bishops, the universities, the royal family, and even by several sovereigns of the north of Europe. These literati were twenty in number, and the royal society in London had furnished each of them with a volume, containing a list of the questions to which they were to procure answers. These questions amounted in number to 3,500. Though they were all different for each of the travellers, and adapted to the country which they were about to visit, they were all connected with each other in such a manner that the light diffused over one, must necessarily have extended to all the others.

"The president of the royal society, who had drawn them up with the aid of his colleagues, was perfectly sensible that the explanation of one difficulty, frequently depends on the solution of another, and this again on that which precedes it; so that we may be led, in the search of truth, farther than we could have at first imagined. In short, to use the very expressions of the president in their instructions, it was the most splendid edifice that any nation had ever erected for the purpose of promoting general knowledge, which, he added, was a sufficient proof of the necessity of academical societies to arrange and embody the truths dispersed over the whole extent of the earth.

"Besides being provided with this volume of questions, each of the learned travellers was commissioned to purchase by the way, the most ancient copies of the bible, and the rarest manuscripts of every kind; or at least, to spare no pains to procure accurate copies of them. For this purpose the subscribers to the fund had procured all of them letters of recommendation to the consuls, ministers, and ambassadors of Great Britain, in the places they were to visit; and what was still more useful, good bills of exchange, endorsed by the most eminent bankers of London.

"The most learned of these doctors, who understood the Hebrew, Arabic, and Hindoo languages, was sent overland to the East Indies, the cradle of every art and of every science. He first went to Holland, and visited successively the synagogue of Amsterdam and the synod of Dordrecht—in France, the sorbonne and academy of sciences at Paris—in Italy a great number of academies, museums, and libraries; among the rest, the museum of Florence, the library of St. Mark at Venice, and that of the Vatican at Rome. He next repaired to Constantinople, where, for money, he was permitted to inspect all the books in the mosque of St. Sophia. Leaving the Turkish metropolis he went to Egypt, and after visiting the Copts, the maronites of Mount Libanus, and the monks of Mount Cassim, he continued his journey to Java in Arabia, and afterwards to Ispahan, Kindahar, Delhi, and Agra. At length, after three years, he arrived

on the banks of the Ganges at Benares, the Athens of India, where he conferred with the Bramins. His collections of ancient editions, original works, rare manuscripts, copies, extracts, and annotations of every kind, by this time exceeded in magnitude anything that had ever been made by an individual; suffice it to say, that it formed ninety packages, weighing together, nine thousand five hundred and forty pounds. He was on the point of embarking for London with this rich cargo of knowledge, overjoyed at having exceeded the hopes of the royal society, when a very simple reflection converted all his pleasures into mortification.

"He considered that, after having conferred with Jewish rabbies, the Protestant ministers, the Catholic doctors—academicians of Paris, of La Crusca, of the Arcades, and twenty-four more of the most celebrated academies of Italy—the Greek papas, the Turkish molhas, the Armenian verbiests, the Persian seidres and casys, the Arab sheikhs, the ancient parsees, the Indian pandects, so far from having elucidated any one of the three thousand five hundred questions of the royal society, he had only contributed to multiply doubts relative to them; and as they were all connected with each other, the result was the very reverse of the illustrious president's idea; viz., the obscurity of one solution darkened the evidence of another; the plainest truths had become quite problematical, and it was even impossible to discover a single one in this vast labyrinth of contradictory answers and authorities.

"Now he had obtained, upon an average, five different solutions to each of the questions proposed by the royal society, which gave for the whole three thousand five hundred questions, a total of seventeen thousand five hundred answers; and supposing that each of his nineteen colleagues should bring home as many, the royal society would consequently have to solve three hundred and fifty thousand difficulties, before they could establish one single truth on a solid basis. Thus, their whole collection, instead of making each proposition converge towards a common centre, according to their instructions, would, on the contrary, cause them to diverge from each other, without any possibility of approximating them. Another reflection likewise gave the doctor great uneasiness. It was this, that, though he had employed in his laborious investigations all the coolness of his country, and a politeness for which he was eminently distinguished, he had yet made implacable enemies of all the doctors with whom he had argued.—What, then, said he, can secure the peace of my countrymen, when, instead of truth, I bring them, in my ninety bales, new subjects of doubt and of dispute?

"He was on the point of embarking for England, with a mind divided between perplexity and disgust, when the Bramins of Benares informed him that the superior Bramin of the celebrated pagoda of Jagernaut, situated on the coast of Orixa, on the sea-shore, near one of the mouths of the Ganges, was alone capable of resolving all the questions of the royal society of London. He was, in truth, the most famous pandect or doctor that ever was heard of; people came to consult him from all parts of India, and even from various other regions of Asia.

"The English doctor immediately set out for Calcutta, and applied to the principal officer of the East India Company, who fitted him out with costly presents and servants, and every thing necessary for his journey and reception at the temple of this celebrated Bramin.

Being thus provided, he set forward on his journey. By the way he considered what question he should first put to the chief of the Bramins, whether he should begin with one of the three hundred and sixty-eight that related to the sources and inundations of the Ganges, or that concerning the alternate and half-yearly currents of the Indian sea, which might contribute towards the discovery of the sources and periodical movements of the ocean over the whole globe, or whether he should interrogate the Bramin on the universality of the deluge, which has caused so many disputes, or go back still further and inquire whether it be true that the sun has several times altered his course, and risen in the west and set in the east, according to the tradition of the priests of Egypt, recorded by Herodotus; or to question him concerning the period of the creation of the world, to which the Indians give an antiquity of several millions of years. Sometimes he thought it would be more useful to question him upon the best form of government for a nation;

or upon the rights of man, of which no code exists in any country; but these last questions were not in his book.—However, said the doctor to himself, I should think it advisable, in the first place, to ask the Indian pandect, how it is possible to discover truth; for if this is to be done by means of reason, as I have hitherto been trying to find it, reason varies in every individual. I must therefore ask him where truth is to be sought; for if it is in books, they often contradict each other, and even the bible has for ages been misunderstood by the most learned men, so as to give rise to numerous sects and opinions; and lastly, whether truth should be communicated to men, for no sooner do you make them acquainted with it, than you see them at variance with you.

"These three preliminary questions were not thought of by our venerable president. If the Bramin of Jagernaut can resolve then, I shall possess the key to all the sciences; and what is still more desirable, I shall live in peace with all the world.

"In this way the doctor reasoned with himself. After a journey of two weeks, he arrived at the palace of this celebrated Bramin. After the presentation of his presents and many introductory ceremonies, he was admitted into his august presence.

"He found him with his long white beard, in the dress of the Bramins, and seated cross-legged on a carpet, and so perfectly motionless that he did not turn his eyes.

"The doctor, being seated cross-legged on the carpet, was not permitted to speak till the pandect inquired the cause of his visit.

"The doctor replied, that having heard of the extraordinary reputation of the chief of the Bramins, he had come to Jagernaut for the purpose of consulting him, and to inquire the means by which truth might be discovered.

"After a little recollection, the chief of the pandects replied. Truth can be known only by means of the Bramins.

"Where must truth be sought? abruptly rejoined the doctor.

"All truth, replied the Indian seer, is contained in the four Beths, written one hundred and twenty thousand years ago in the Sanscrit language, which is known only to the Bramins.

"The doctor then said to the high priest of Jagernaut; since God has confined truth to books, which are only understood by the Bramins, it must thence follow, that God has withheld the knowledge of it from the greatest part of mankind, who are ignorant even of the existence of the Bramins. Now were this the case, God would not be just.

"Such was the will of Brama, replied the high priest. It is impossible to oppose the will of Brama.

"The doctor then proposed his third question: Ought truth to be communicated to man?

"It is often prudent, said the aged pandect to conceal it from all the world; but it is the duty of all to tell it to the Bramins.

"What! cried the indignant English doctor, should the truth be told to the Bramins, who never communicate it to any one. In truth, the Bramins are exceedingly unjust.

"These words produced a dreadful tumult in the assembly. They had heard God taxed with injustice without murmuring; but they could not so calmly hear the same reproach against themselves. The pandects, the faquires, the santons, the bramins, and their disciples, were all desirous to argue at once with the English doctor; but the high priest of Jagernaut commanded silence, by striking with his fists, and saying with a loud voice: The Bramins dispute not like the doctors of Europe. He then arose, and retired amid the acclamations of the whole assembly, and thus closed the conference. The doctor retired, and as he pursued his way in search of shelter for the night, amid a shower of rain, he said to himself, the Indian proverb is but too true, that every European who comes to India acquires patience if he has none, or loses it if he has. For my part I have certainly lost mine. How provoking, that I cannot learn by what means truth may be found, where it should be sought, and whether it ought to be communicated to men! Man, therefore, is doomed over the whole world to errors and disputes."

We have copied the foregoing singular and ingenious narrative in order to show the utter impossibility and folly of undertaking to come at truth by the learning and wisdom of man; as also the absurdity of supposing truth to be confined to the

narrow bounds of some certain book. If we were to say that truth was only known to the Jews, to the Gentiles, or to the Nephites; or that it was nowhere to be found except in the bible, the book of Mormon, or some other sacred record; it would be equally absurd with the assertion that it was known only to the Bramins, and the charge of injustice would stand equally clear in this case; from the fact that the greater part of mankind have neither been privileged with the possession of the sacred books, nor with power to read them.

We shall now proceed to answer the three important inquiries of the learned doctor, viz.,

First,—By what means truth may be sought?

Secondly,—Where it may be found?

Thirdly,—Whether it ought to be communicated to man?

But first, as a preliminary, let us inquire "*What is truth?*" To this we reply in the language of a modern revelation, "*truth is a knowledge of things as they are, and as they were, and as they are to come.*" This short sentence includes all truth which is in existence in the universe; whether natural or spiritual, scientific or religious.

"*All truth is independent in its own sphere*"—all truth is eternal and unchangeable, and therefore sacred. "*Intelligence, or the light of truth was never created, neither indeed can be.*"

Truth (or light) is the law by which all things are governed, and by which they move in their order; in short it is the universal law of life and motion

Having now discovered what truth is, we shall proceed to answer the important inquiry,—by what means truth may be sought.

The mind of man in infancy knows nothing, it is a blank; and yet so constructed as to be capable of expanding, and gradually receiving truth. It is endued with many gifts, all of which may be gradually perfected and brought into use, viz. seeing, hearing, feeling, tasting, smelling, thinking, and speech. Now as the infant, at birth, is not in possession of, or in other words, does not comprehend one single truth, consequently every truth it receives must be imparted to it through the medium of one or other of these gifts or senses; for without either seeing, hearing, feeling, tasting, smelling, or thinking, it would be impossible for the mind to receive or comprehend any degree of truth. Now not one of these senses is prepared to act without an object to act upon; for exactly as we would see, hear, feel, taste, smell, or think, we must come in contact with some object upon which these several senses can act. All truth imparted to man through the medium of the senses, must be imparted from the great fountain; or in other words, from some being or thing which is already in possession of the truth which it imparts. With the foregoing considerations it is self-evident, that REVELATION IS THE ONLY MEANS BY WHICH TRUTH MAY BE SOUGHT.

By the term *Revelation*, we do not mean something inseparably connected with books and letters; but simply this, that a higher intelligence can impart to a lower, as naturally as a stream will flow from a fountain, or as water seeks its own level; with this difference, that while a certain quantity of water is diminished by imparting to another quantity beneath it, intelligence is imparted without diminishing aught from the amount possessed by him who imparts it. Hence it may be said, of one who possesses intelligence; that "*giving does not impoverish thee, nor withholding enrich thee.*"

All the intelligence (or truth) which man possesses, has been imparted to him by revelation from some being who was already in possession of it; for instance, our parents and teachers have gradually revealed to our minds many important truths, none of which could have been known without a teacher.

And there are many other truths which may be imparted to us by our fellow mortals who have acquired more intelligence than we are as yet in possession of. All written truths, were truths before they were written; all written revelations, were revelations before they were written, therefore it follows that their is an original fountain of truth open to man, independent of all books; although truth may be written in a book, and may be imparted and received through that medium. Thus man may reveal truth to his fellow by written language (or signs) presented to the eye, or by sounds addressed to the ear. But could we come into possession of all the truths which are published in books or known among the most intelligent of our fellow mortals,

still we should have but barely crossed the threshold of the school of truth; there would remain an infinite field still unexplored—a boundless expanse stored with the most sublime truths which eye hath not seen, nor ear heard, nor the heart of man conceived.

To whom, then, shall man apply if he would still progress in the knowledge of truth? We answer; he must apply to higher intelligences, for surely the principle will hold good to any extent, that the higher intelligences can impart to the lower. There is, doubtless, a being who is in possession of *all* truth; and according to the testimony of many who have seen and heard, there are millions of beings (angels) of a higher order than mortal man.

These being longer in existence, and having access to other and distant parts of the universe, must certainly be in possession of much more truth than mortals; if so, it is in their power to communicate those truths to those lower intelligences to whom they have access, whenever and wherever they are commissioned by the Almighty.

In short, it is according to the testimony of good men of all former times and dispensations, and of many in this age, that the Almighty makes known to man by dreams, visions, revelations, and angels the knowledge of the truth. If it be asked, then, by what means truth may be sought, we answer, by means of communion with God, Angels, and Spirits; by manifestations, visions, and revelations. By these means, as we are informed, men have not only come to the knowledge of many moral truths, but have also derived a great amount of knowledge concerning the past and the future; indeed astronomy, geography, history, the arts and sciences, as well as moral truths, are subjects of revelation from God and angels to men.

By the means of visions, angels, and revelations, Noah learned to build a ship; Moses an ark and a tabernacle, Solomon a temple; while the workers in stone, wood, gold, silver, brass, iron, cloth, needle work, making of garments, &c., were inspired by the wisdom and knowledge of God, and were first taught by him, as the sacred history plainly declares. Moreover, it is said of Daniel and his fellows, and other eminent men who depended entirely on this source for knowledge, that they were vastly more wise than all the wise men of their age, who did not hold communion with God. We now venture to affirm, that, there is no branch of truth or knowledge in the wide range of the universe, that is not a subject worthy of revelation, and that may not be sought and obtained at the hand of God, by those who hold communion with him.

By losing sight of this principle, men have been left for ages and generations to darkness, uncertainty, and doubt; "ever learning, but never able to come to the knowledge of the truth."

The human mind is capable of being expanded to infinitude. It can be enlarged to such a degree as to be able to comprehend all the truth in the universe.

This brings us to the second proposition, viz.,

"Where must truth be sought? or, rather, where shall it not be sought?"

It may be found in the heavens and in the earth, in the sun, moon, stars, planets; above, below, around, in, and through all things. The history of the past, the predictions of the future, the facts of the present—all these are so many fields of truth, and all within the reach of thought, aided by divine revelation. No historical fact so lost in the gloomy ages of antiquity; no prophetic fact so distant in the womb of the future; no present fact so broad, so high, or so deep; no world so distant but what the spirit of truth may comprehend and communicate it to man.

The mind of man is limited by circumstances; but not by any lack of the powers of expansion in itself. To illustrate this principle, for instance, the philosophers of Greece and Rome, with all their depth of thought never attained a knowledge of the history, inhabitants, soil, climate, productions, and geography of America, while the modern school-boy knows all about it. Shall we say, then, that modern minds are endued with some inherent principle superior to the ancients? No; the difference is not in the capacity of the mind, but in the circumstances which tend to expand or contract the mind. The minds of the ancients were bound in their geographical researches, by that then impassable barrier the Atlantic ocean, which was not overcome by Europeans till the days of Columbus. It was, therefore, their cir-

cumstances, and not their intellect, that prevented them from obtaining a knowledge of America. And so it is with the human mind, in regard to all other knowledge; it does not lack the capacity to comprehend, or the ability to extend, so as to grasp the wide expanse of eternity; but without divine aid, it lacks the power to soar aloft amid unnumbered worlds; to descend to the depths, or ascend to the heights of the universe of God. But revelation overcomes all these natural barriers; it unlocks the treasures of the deep, it opens the archives of the heavens, and unfolds the most stupendous, grand, and sublime treasures of *eternal truth*. Here, then, is the key of knowledge, which the learned English doctor long sought, but failed to find; and this because he sought it not by faith, but by the wisdom of man.

We come now to the third and last proposition, viz.,

"*Is truth to be communicated to Man?*"—All beings who are in possession of truth feel great pleasure in communicating it to all other beings who delight to receive it. Hence the pleasure of imparting and receiving truth is mutual, "*and both are edified and rejoice together.*" And not only so, but all beings who are in possession of truth are bound by the strongest ties of love and duty to communicate it as far as possible to others. But it is impossible to communicate truth with any degree of success or benefit to the receiver, whose mind stands opposed to the truth, and who "*chooses darkness rather than light, because his deeds are evil,*" being bound by interest to some opposite error. For this reason, and "*because men love not the truth, but have pleasure in unrighteousness,*" it is often wisdom to withhold the truth from them. Indeed, truth should never be forced upon the human mind contrary to its wishes or agency, although it is free and accessible to all who will seek it at the fountain.

THE JEWS.

From the "Times and Seasons" of Feb. 15, 1842.

The reputed wealth of the Jews has subjected them to persecution and torture in many countries and in different ages, and it is humiliating to reflect that our own history furnishes many illustrations of the damning fact.

During the reign of Henry III. these proscribed people were subjected to pillage, persecution, and to torture, to gratify the avarice of an extravagant prince, and the hatred of his bigotted and ignorant subjects. An immoderate zeal for the external rights of christianity was a distinguishing characteristic of the age, and persecution, or extermination of those who differed from them in religious creed, was deemed virtuous and patriotic amongst our remote ancestors. Treating of the persecutions of the Jews in this reign, one of our popular historians says—

"The Jews, who had been for some time increasing in the kingdom, were the first who fell a sacrifice to the enthusiastic zeal of the people, and numbers of them were slaughtered by the citizens of London, upon the very day of the king's coronation. Five hundred of that infatuated people had retired into York castle for safety, but finding themselves unable to defend the place, they resolved to perish by killing one another, rather than meet the fury of their persecutors. Having taken this gloomy resolution, they first murdered their wives and children, next threw the dead bodies over the wall against their enemies, who attempted to scale it, and then setting fire to their houses, perished in the flames."

Henry, after extorting vast sums of money from the Jews, under various pretexts, at last carried his tyranny to such a length, that the whole body of the Jewish people solicited permission to leave the kingdom. Henry, however, found oppression too profitable to allow them to elude it: according to Hume, "he delivered over the Jews to the Earl of Cornwall, that those whom the one brother had flayed, the other might embowel, to make use of the words of the historian, Matthew Prior." This monarch was a worthy scion of his sire John, who once having demanded 10,000 marks from a Jew in Bristol, on a refusal, ordered one of his teeth to be drawn each day until he should consent; nor was it until seven teeth had been thus extracted that the wretched man complied with the extortion. Such was the estimation in which the children of Israel were held at that time in England, that, by the laws of the land, if a Christian man married a Jewess, or a Christian woman married a Jew, it was felony, and the penalty was burning alive.

Subsequently, in the reign of Edward I., many arbitrary laws and taxes were levied upon the Jews, two hundred and eighty of whom were hanged upon a charge of having adulterated the coin of the realm. The property of the remainder was confiscated, and the whole of them banished from the kingdom.

In conclusion we may observe, that in addition to the persecutions which the presumed wealth of the Jews entailed upon them, the most absurd and unfounded calumnies have been heaped upon them, of which we shall adduce one instance. The Abbé Guenne, author of Letters on the Fertility of Palestine, addressed to Voltaire, states a circumstance which will stagger the faith of any modern converter of Jews.

The tale is of one of the kings of Persia, who "allured by the fame that had spread abroad of the fertility and opulence of Palestine, marched to Jerusalem, beseiged that city, and carried off from thence an immense number of Christian captives;" and now comes the best part of the story, which is, that the Jews actually purchased ninety thousand of these Christian slaves, for the sole purpose of having the pleasure of cutting their throats. The author does not add whether the Jews afterwards eat these Christian captives; but whilst his "hand was in," he might as well have "gone the whole hog."

The *London Jewish Intelligencer* says, that "England has attained the praise of being the first of the Gentile nations that has ceased to *tread down Jerusalem.*" This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body, from her inhospitable bosom. France next, and then Spain aped their unchristian and wicked precedent. Spain, may, if possible, have exceeded them in barbarity, but they invented the oppression, and preceded her in the infliction of it. God "afflicted them a little, and they helped forward their affliction."

They may think that the doom of God will be averted, but it will not be so. The Lord said that he would punish Babylon formerly, and the decree of Cyrus to rebuild Jerusalem, did not alter the decree of God to that devoted city; neither will the movements of the present nations alter the testimony of the prophets, or change the decree of Jehovah. "Wo to thee that spoilest, and thou wast not spoiled; and wo to thee that dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt also be spoiled; and when thou shalt cease to deal treacherously, they shall also deal treacherously with thee." And that they have been spoiled is evident. Herschell's sketch, p. 7, says, "Look to their present state of suffering in Poland and Russia, where they are drawn from place to place, and not permitted to live in the same street where the so-called *Christians* reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of the town not prohibited before, this affords a reason for proscribing them: it is immediately enacted that no Jew must live in that part of the city; and they are forthwith driven from their houses without any compensation for their loss being given them. . . They are oppressed on every side, yet dare not complain—robbed and defrauded, yet obtain no redress—in the walk of social life, insult and contempt meet them at every *turning.*"

No sooner did England give shelter to the Jews under Cromwell and Charles, than she started forward in a commercial career of unrivalled and uninterrupted prosperity. Holland, embracing the principles of the reformation, threw off the yoke of Phillip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her bloody and furious expulsion of the race, sealed her own condemnation.

The following are the feelings of one of the seed of Abraham, upon this subject, and is entitled, "A Word in Season, from an Israelite to his Brethren:"—

"The existence of our nation as a distinct people, after having been for so many ages expelled our own country, and dispersed over the face of the whole earth, is so unparalleled by any instance in the history of nations, as to be considered a miracle equal to any recorded in the sacred writings, and well may it be so considered. The Babylonian, Grecian, and Roman empires, which, in turn overcame our nation, dragged our people into captivity, and by the most dreadful cruelties did all they could to exterminate us, and eventually dispersed

us over the then known world. What has become of those mighty empires—of those proud conquerors? what of their laws, their worship, their institutions? Gone! passed away, and dissolved, "as the baseless fabric of a vision," leaving not a vestige of their existence behind them, except what may be found in the pages of history, and in some few mouldering ruins of their cities; whilst we, the proscribed and persecuted by them, and by every succeeding nation, still exist, and have in our keeping those imperishable truths through which alone is to be learned the real situation of the causes of the rise and fall of those empires; and before which the wisdom of their wise men has become folly. . . . . We are as completely a nation as when first established as such, for we acknowledge ourselves now, as then, as being under the immediate government of the sovereign of the universe, with the same law for our obedience as was then vouchsafed to our ancient fathers. He says, we are expressly told in the sacred volume that we are a 'chosen people;' a peculiar people to our God. That we should be to him a 'kingdom of priests'—a holy people—a separate people from all the nations of the earth. . . . . That in accordance with the above gracious announcement of the deity, the great object of our selection was to constitute us the instrument to work out the redemption of mankind, from the darkness and unhappiness of a false worship. Is that intention yet accomplished? Does every knee now bend to the one, and only true God? Do those of high station bow down to him? Is his name yet one over all the earth? Until these questions can be answered in the affirmative, as they surely will in due time, the purpose of our selection will not be fulfilled; and the keeping of us as a separate people will still be the will of him, who has appointed our lot among the families of the earth. . . . . Shall we cast aside our real law at the bidding of the 'London Society?' and the written law at the command of deists and self-styled philosophers? Ought we merely to accommodate our religious observance merely to suit our conveniences and thus subject ourselves to be swayed by every wind that blows? What, if we were so lost to a sense of our own dignity, would become of the trust reposed in us by the Supreme Being? what of our religion? of ourselves as a people, and of our offspring? Answer, ye fathers of families; and above all, remember the day of retribution, when we shall each be required to render an account of the manner in which we have executed our holy office, and the trust committed to us.

THE MORMON PROPHETS.

From the New York Herald, Feb. 19, 1842.

TO JAMES GORDON BENNETT, ESQ.

It may not be uninteresting to you to have a few lines from your correspondent in Zion—the city of the Saints—the "nucleus of a western empire." In this communication I purpose giving you a description of the first presidency of the Mormon hierarchy, which consists of four dignitaries—to wit, a principal prophet, a patriarch, and two councillors.

JOSEPH SMITH, the president of the church, prophet, seer, and revelator, is thirty-six years of age, six feet high in pumps, weighing two hundred and twelve pounds. He is a man of the highest order of talent and great independence of character—firm in his integrity—and devoted to his religion; in one word he is a per-se, as president Tyler would say; as a public speaker he is bold, powerful, and convincing, possessing both the *suaviter in modo* and the *fortiter in re;* as a leader, wise and prudent, yet fearless as a military commander; brave and determined as a citizen, worthy, affable, and kind; bland in his manners, and of noble bearing. His amiable lady, too, the Electa Cyria, is a woman of superior intellect and exemplary piety—in every respect suited to her situation in society, as the wife of one of the most accomplished and powerful chiefs of the age.

HYRAM SMITH, the patriarch of the church and brother of Joseph, is forty-two years of age, five feet, eleven and a half inches high, weighing one hundred and ninety-three pounds He, too, is a prophet, seer, and revelator, and is one of the most pious and devout christians in the world. He is a man of great wisdom and superior excellence, possessing great energy of character, and originality of thought.

SIDNEY RIGDON, one of the councillors, prophet, seer, and revelator; is forty-two years of age, five feet, nine and a half inches high, weighing one hun-

dred and sixty-five pounds—his former weight, until reduced by sickness, produced by the Missouri persecution, was two hundred and twelve pounds. He is a mighty man in Israel, of varied learning, and extensive and laborious research. There is no divine in the west more deeply learned in biblical literature, and the history of the world, than he; an eloquent orator, chaste in his language, and conclusive in his reasoning; any city would be proud of such a man. By his proclamation, thousands on thousands have heard the glad tidings and obeyed the word of God; but he is now in the "sear and yellow leaf," and his silvery locks fast ripening for the grave.

WILLIAM LAW, the other councillor, is thirty-two years of age, five feet, eight and a half inches high, weighing one hundred and seventy-five pounds. He is a great logician and profound reasoner; of correct business habits, and great devotion to the service of God. No man could be better fitted to his station—wise, discreet, just, prudent—a man of great suavity of manners and amiability of character.

All these men are Boanerges of the church, thundering in the western forests, and hurling arguments and reasons against the sectaries of the age, like the thunderbolts of Jupiter. Their wives and children, present, likewise, a pleasing spectacle of intellect, goodness, hospitality, and kindness seldom witnessed.

I think you would be pleased to visit this city of a day; for, certainly, it is, as its name signifies, a beautiful resting place for man. In my next I will give you an account of some of the Mormon warriors, and other matters connected with that people. VERITAS.

EXTRACT

From Elder J. T—'s Journal, being a dialogue between Elder T. and the Rev. J. J. a celebrated Church of England Minister.

I was baptizing on the North Shore, when a Church of England minister, entered into conversation with some of the brethren while I was baptizing; after I got through I went to the company, when he addressed me rather uncourteously, saying:—

Mr. J.—This is Mr. T., I suppose?

Mr. T.—Yes, sir, I answered.

J.—I am told that you can answer any question, and give a reason of the hope that is within you.

T.—If, sir, it is asked in meekness and humility.

J.—Oh, that is the condition, is it, sir?

T.—I suppose, sir, that it will remain discretionary with me.

J.—What need have we of any further revelation?

T.—Because we have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood.

J.—Did not our Saviour say that the gates of hell should not prevail against his church?

T.—If, sir, it was built upon the rock spoken of.

J.—Christ is that rock; and he said he would build his church upon that, and the gates of hell should not prevail against it.

T.—It will be necessary, sir, to examine the context. Our Saviour asks, "whom say men that I, the son of man, am?" The disciples answered, some say Moses, some Elias, and some that John the Baptist is risen from the dead. But whom say ye that I am? was asked by the Saviour. Peter answered, "thou art the Christ, the son of the living God." How did you know it Peter? Flesh and blood hath not revealed this unto thee, but my father who is in heaven.

It is evident that Peter had demonstrative evidence from the revelations of God, that Jesus was the Messiah; and our Saviour says, "thou art Peter; and on this rock will I build my church, and the gates, &c." Now, although Christ might be said to be the chief corner stone, the rock, they (the people) did not know him; some thought he was one person, and some another; none, however, had positive evidence but Peter, and he obtained his knowledge through revelation; and if they could not know him, they did not build upon him—they could not be his church; and that promise could not apply to them. And wherever and whenever the church is built upon that rock, and has the revelation of heaven for its guide, as Peter had, the gates of hell cannot prevail against it. But Paul, in writing to the Romans, says, "the Jews were broken off because of unbelief, and thou standest by faith, be not high-minded but fear; for if God spared not the natural branches, take heed lest he also

spare not thee." He moreover tells them that if they do not continue in faith, they shall be cut off. Why were the the Jews cut off? because they killed the prophets and stoned those that were sent unto them. And what did the Gentiles do with their prophets and apostles? they killed them, as the Jews did, and according to Paul's testimony must be cut off. Besides, Daniel speaks of a certain power that was to make war with the saints, and prevail against them, until the Ancient of days come."

J.—That shews that there must be saints!

T.—Daniel further says that he should "think to change times and seasons, and they should be given into his hand," &c.; and if that power, being hostile to God, prevails against them, and they are given into his hand, what becomes of the church?

J.—I will prove, sir, that there has been a priesthood of apostolic succession, and a pure church, from the Saviour's day until the present

T.—If you will, sir, and that church has pure, scriptural ordinances, I will give up my preaching, depart from this church, and join myself to that standard.

J.—I refer you, sir, to Mosheim's and Milner's church history, who shew that thing clearly.

T.—I must have demonstration, sir. Show me the church?

J.—We ought to have confidence in the testimony of good, accredited historians.

T.—But you say, sir, that it not only did exist, but does exist, consequently it is not only a matter of history, but a matter that can be now demonstrated, if such a church is now in being.

J.—The Church of England, ordains as you do.

T.—But they sprinkle infants, sir, and that is unscriptural.

J.—Peter says, "the promise is unto you, and to your children."

T.—But it does not say to your *infants*. A man may have a child thirty years old, and he is as much his child as though he were an infant, and you cannot point me out one single instance, in scripture, of an infant being baptized.

J.—Do not misunderstand me, sir; I do not find fault with your baptism.

T.—But I should with yours, sir, if you were pointing out a true church, which you said that you could prove had been in existence, and still existed.

J.—We do it, either by dipping, pouring, or sprinkling.

T.—This is singular, indeed, sir. You believe that a man, is sent of God, to teach, and does not know which ordinance to administer in; but must leave it to those that he his teaching to decide upon the matter. Peter did not do so.

J.—The Baptists baptize by immersion.

T.—But do they lay on hands, for the gift of the Holy Ghost?

J.—I do not know.

T.—They baptize, and you lay on hands; they have got one limb of the body and you another, but none of you have the whole body.

J.—I can (beginning at our Saviour) trace an unbroken chain of apostolic succession until the present.

T.—I suppose, sir, through the medium of the Roman Catholic Church.

J.—Yes, sir.

T.—You say, that the Church of Rome is fallen, that she is the mother of harlots; if so, sir, how can she impart authority?

J.—Just the same as she can the scriptures.

T.—"Can an impure fountain send forth pure streams?" Our Saviour said not.

J.—Oh, it makes no difference.

T.—Then, sir, if she had power to "bind on earth and to bind in heaven," she also professed the power, (according to the scriptures) to "*loose on earth and to loose in heaven;*" and you know, that she cut off, and excommunicated, the Church of England, and all protestant reformers, and that would place you, sir, according to your creed, in a curious situation.

J.—Do you believe in your heart, sir, that she had power to confer this?*

T.—If she had not, there is no priesthood; and if she had, she took it away from you, sir, and from all the protestants; consequently you have no priesthood or authority in either case.—You say that she is apostate, the mother of harlots; and she says that you are heretics; so I leave the matter between

* Why he should ask this question I do not know, except he did not believe himself what he said he could prove, as the statement was of his own propounding

you, and both of your testimonies shall decide the case.

J.—I can trace a regular succession of authority, independent of the Church of Rome, in two different ways; one through the Waldenses and Albigenses, and the other through the Welch church.

T.—As it regards the first of those, sir, I want to know where it is?

J.—There may be some of them in the valleys of Piedmont; and if, at the time of the reformation, some of them went from this country to America, they might be there.

T.—*And if, and if,* and *may be* is no demonstration, sir. There *may not be* any in the valleys of Piedmont; *and if* at the time of the reformation, some having authority, went to America, there would be no priesthood there, and consequently no priesthood in existence that you can prove. And as it regards the other churches, you know, sir, that the whole of the Church of England was under the dominion of the Pope in Henry the Eight's time, and all submitted to his authority.

J.—There was always a few that protested against it.

T.—The Church of England is not that few; nor the Church of Scotland; nor are the Methodists, Presbyterians, or Baptists; nor any body that you can point me out in England, and all the episcopal form of church government in the United States, came either directly from the Church of Rome, through the Church of England; or indirectly from the Church of England through the Methodists, and is consequently all a figment.

J.—And you belong to a church only ten years old! ten years old!! ten years old!!!

T.—These, sir, are my reasons for believing my former statements—That we had transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood, and your potent arguments have not convinced me to the contrary, especially your last ten-years-old one.

G. MITCHELSON'S REASONS FOR RENOUNCING SECTARIANISM, AND EMBRACING THE FULNESS OF THE GOSPEL.

Liverpool, April 2, 1842.

Beloved Bro. Ward,—According to your request, I now sit down to give you a brief outline of my history, in connexion with my search after, and embracing the fulness of the "gospel of Jesus Christ the son of God." Should you deem it worthy of a place in the columns of the *Millennial Star*, by inserting it you will confer a favour on—Your's, most affectionately, in the new and everlasting covenant, G. MITCHELSON.

Although not blessed with pious parents, yet I was led, at an early age, to a Sunday school in connexion with the Wesleyan Methodists, where I was taught to read the scriptures of the old and new testaments, and also received many good impressions which the iron hand of time will never be able to efface. I continued my attendance regularly, and paid strict attention to what was enjoined upon me during school hours, until, at length, I was advanced to the office of teacher, in which capacity I continued to act, with pleasure and delight, until I had been bound an apprentice about twelve months, when a period was put to my attendance, which was one of the greatest trials I had ever experienced, as I was also deprived, in a great measure, of the opportunity of attending preaching services. The bible now became less frequently read by me, and, at length, entirely neglected. This state of things continued for the space of about three years, when my opportunities, as before, began to return, which I gladly embraced, and was soon reinstated into my former office; this produced a degree of satisfaction which I am unable to describe, as I took considerable interest in educating the young and rising generation, many of whom were unable to obtain instruction from any other quarter. I may here remark, that, during the whole of this time, I knew nothing, experimentally, of conversion; although, frequently, the spirit of God had strove very powerfully with me, and whispered in mine ears, "give me thine heart."

At length, however, the time arrived when I yielded obedience to the spirit's influence. Being invited to attend a prayer meeting by an intimate acquaintance of mine, I agreed to go, and after being there a short time, a female on my left hand, having been agonizing and praying some time, for the pardon of her sins, at length obtained the desire of her heart, and immediately broke out in loud

praises to God, stating, at the same time, that she felt that her sins, which were many, were all forgiven her This, truly, did affect me exceedingly, and I began secretly to wish that I might experience the same change. I felt truly sorry for my sins, and was anxiously, but secretly, inquiring with the penitent persecutor of old—" Lord, what will thou have me to do?" Very soon I was pounded on the back by an individual who was very zealously engaged in the meeting, and who at the same time cried out with a loud voice, " do you feel you are a sinner?" I immediately replied, yes! He continued, " do you believe Jesus Christ died to save you?" again I answered in the affirmative; when he rejoined, " do you believe he can save you just now?" I again gave him a satisfactory answer, when he cried out again, with a voice louder than before, " look to Calvary, and tell the Lord you believe he'll save you just now, for the sake of what his son has done and suffered." He then commenced praying with all his might, and beating on my back, while others were bawling into my ears—" only believe—tell the Lord you believe—say, I do believe,—Lord, help mine unbelief," and many other expressions of a similar character.

I merely mention these things to shew the reader, who has never been in what is termed a revival prayer meeting, the foolish and ludicrous manner in which they proceed. Had I been favoured with the same gospel which was preached to the three thousand penitents on the day of pentecost, how gladly should I have welcomed it, and at once have been initiated into the kingdom of God. The Lord, however, was truly good to me on that occasion, for he beheld my sincerity, winked at their ignorance, and caused me to " rejoice with joy unspeakable and full of glory." I was enabled to look, by faith, to Jesus, as my only saviour; and, at that moment, I realized that he had power still to say—" go in peace and sin no more." I remained in the meeting until it broke up, when, like the lame man who had been cured by Jesus, I went home " leaping and walking, and praising God."

This event occurred about the twelfth day of December, 1829. I might here enlarge, as it respects my history from the time of my conversion till I was appointed a local preacher; but, as I do not wish to weary the reader with a tedious narrative, I shall be as brief as possible, in order that I may have more space left to give my reasons for embracing the fulness of the gospel, which has been restored by the ministering of an angel and by the voice of Jehovah.—Suffice it to say, that I stood up in the capacity of a local preacher, and preached my first sermon on the third day of February, in the year 1833, and continued until February third, 1842, proclaiming with great earnestness, what I considered to be the gospel, and not without some little success (if making sinners into sectarians may be considered success.)

In the year 1836, myself, together with about eighty others, left our former connexions, and united with the Wesleyan association, who had just separated from what is now termed " The Old Body," and who professed to come out on new testament principles; but, alas! I found, after remaining with them near six years, that we came not a whit nearer new testament principles, than the body from which we had separated. Shortly after this, I left the place of my nativity, and came to Manchester, at which place I was unanimously recommended, by the Tonman-street circuit, to the connexional committee, to go out into the itinerant ministry, but was rejected by the committee, on account of my having a wife and four children. Thus, then, although they profess to have a ministry of God's appointing, yet, if God should happen to make a mistake, and call some one whom he had blessed with a few children, they immediately turn round upon him, and say, we must call out none but single men; and even these must not marry until they have laboured " four years" as itinerant preachers.

I wonder whether they consider this a new testament principle? I believe, however, that the hand of the Lord was in my case, he having reserved something better for me, as I have already proved. I stayed at Manchester until October, 1839, when business called me to reside in Liverpool; and here, that part of my history commenced, to which I shall have cause to look back with pleasure and delight, during the countless ages of eternity. Soon after my arrival at this place, I discovered that the practice of spritualizing the scriptures had kept mankind,

for a long time, in gross darkness as to their real meaning; and, therefore, I resolved upon a new method of perusing that blessed volume, and I soon was led to see, that Jesus Christ had to return to this earth, and reign personally with his saints a thousand years. Hitherto, my views concerning this glorious and interesting subject, had been completely vague and unscriptural. I had believed what I read in books, and what I had heard from the pulpit, without ever trying it by the word of God. I thought that things were becoming better and better, and that very soon the whole world would be converted. But now I found that we have not the least scriptural warrant to look for the conversion of the world before the return of our Lord. I found in the scriptures, that that which will usher in the glory of the church, and uninterrupted joy to the saints, is the return of the Lord Jesus; and, that so far from the world being in a converted state, I read that, "as the days of Noah were, so shall also the coming of the son of man be; for, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came and took them all away; so shall also the coming of the son of man be." These are not the words of man, but of Jesus Christ; yet, the majority of the sects around us are saying, "it shall be quite otherwise, for then all men shall know the Lord, from the least even unto the greatest."

"Likewise, also, as it was in the days of Lot," says Christ, "even so shall it be in the day when the son of man is revealed." "Oh, no," replies the learned clergyman of the nineteenth century, "it can be no such thing, for our missionaries and we shall have converted the world before that takes place." Again, Jesus Christ enquires, "When the son of man cometh, shall he find faith on the earth?" "Plenty," replies the modern divines, "for faith shall so abound, that the knowledge of the Lord shall cover the earth as the waters cover the sea." Now, when I discovered that these statements of the Saviour's came in direct contact with the opinions of men, I hesitated not to conclude, that the words of Christ must be true, though all men should be found liars. And hence it appeared clear to my mind that the millennium could not be introduced before Christ's coming; for if it were, the earth would not be found in that state of wide-spread ungodliness in which it was, both in Noah's and Lot's day; on the contrary, faith, love, joy, peace, and holiness would abound, which is very much opposed to that condition which our blessed Saviour describes. From which I at once concluded, that the second advent of Messiah must be pre-millennial.

The next glaring evil which I discovered, as existing among the various sects of christendom, was the adoption of a certain creed, to which an individual is called upon to subscribe, or he cannot be admitted as a preacher; and in some sects it even extends to membership.—Now, the only burden imposed by the council at Jerusalem upon the Gentiles, was, "that they should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Then the Gentile believer, who "continued steadfastly in the apostle's doctrine," was only bound to attend to these things; therefore, for any man, or any number of men (if their learning and name was as great as Solomon's) to impose any other burden upon the pious, than was imposed by the first apostles of our Lord, I saw to be a direct violation of the rules laid down in the new testament; and yet, whenever I turned myself, I beheld a number of such burdens imposed upon men. Hence, if an individual thought it right to unite with the Quakers, or Independents, or Baptists, or Presbyterians, or Methodists, he must have some burden of discipline or doctrine laid upon him; for instance, if you wish to unite with the Quakers, the cut of your coat will be one test of church-membership. If you wish to unite with the Presbyterians, (if a minister) you must inform them that you will have no instrumental music, or if you cannot submit to this, you cannot have communion with them. And if you feel desirous of uniting with the Methodists, you must attend class meetings, which are made a test of church-membership; and after becoming a member, should you absent yourself three weeks, without being able to render a satisfactory reason, according to the rules of the society, you must be cut off from the church. The same, in some

particular or other, may be said of the Baptists, the Scotch Secession, and many others. And as to creeds being binding on the preachers of the different branches of the Wesleyan family, as they are called, no one who is in the least degree acquainted with the history of Methodism, will call it in question for one moment. Hence, after the articles of their faith are inserted, and reference for their illustration made to the four first volumes of Mr. Wesley's sermons, and to his notes on the new testament, then comes the following words, "If there come any unto you, and bring not this doctrine, receive him not." Now, where the revealed will of God is the only creed, an individual can have no such fears to contend with: believing the word of God to be true, and knowing that no truth can be at variance with any other truth, he pursues his studies freely and without dread of being branded with the charge of heterodoxy; and if in any case he should be led to a conclusion opposite to the doctrine of the Saviour and his apostles, he would know his conclusion to be false, and reject it without further delay. But a student cannot be sure that any creed of human formation is true; so that when he comes to a conclusion different from its articles, he is in doubt which he should reject, his own conclusion, which might be dictated by the spirit of God, or the creed.

To be concluded in the next number.

The Millennial Star.

May 11, 1842.

CLITHEROE CONFERENCE.

On the 24th of April we attended the assembly of the churches included in the conference of Clitheroe, and truly express our gratitude to our heavenly Father, for the refreshing season we enjoyed, and for the pleasure we experienced in beholding the faces of so many from the different branches whom we loved. It will be remembered that the churches constituting this conference, were some of the first that were raised in England, through the instrumentality of elders Kimball, O. Hyde, W. Richards, and Joseph Fielding; consequently, many of them are members of long standing, who obeyed the gospel after hearing one or two discourses.

We rejoice that so many of them are still found faithful and are rejoicing in the light of truth, and anxiously looking forward to the time, when a power shall be manifested, by which they may be gathered into one in the land which the Lord God hath appointed. May the Lord enable them to be faithful, and endure unto the end, for his name's sake.

The meetings of the conference were well attended, and much of the influence of the spirit was manifested. The number of members in the conference is three hundred and twenty-five. Twelve were ordained to various offices.

One or two circumstances might be mentioned, connected with the conference, of a pleasing and interesting nature: one of which was, the baptism and confirmation of a female, who was brought to a knowledge of the truth in the following manner. The individual being afflicted with an illness that exhibited every appearance of terminating fatally, and her medical attendant having little or no hope of his patient, she sent for an elder of the church to visit her. To him she was a stranger, though she had been at one meeting of the Saints some time before, and was much affected. (We mention this circumstance to illustrate the beautiful appropriateness of the gospel of Jesus to the condition of mankind under every circumstance.) The afflicted one lay, certainly not in a condition to arise and obey the gospel, but the elder did not hesitate to preach the fulness of the gospel to her, even faith in the Lord Jesus Christ, repentance and obedience to the ordinance of baptism, in the name of Jesus, for the remission of sins; and that, "except a man be born of *water* and of the *spirit*, he *cannot* enter into the kingdom of God." This, certainly, might appear folly to the wisdom of the sects of the day; but, no, the Lord is a God of justice, and will never require at the hands of any one that which they cannot possibly perform.—Here, then, under the circumstances before mentioned, came the practical application of that sublime principle of the gospel, the "baptism for the dead." The elder therefore proceeded to address her in the following manner: "that if she believed with her heart, in the Lord Jesus Christ—in his willingness and ability to save—and did truly repent of her sins, and purpose fully (if the Lord should, in his mercy, restore her to health) to go forth in the obedience of faith and be baptized in the name of Jesus, for the remission of sins; that if this was her sincere intention, then, on the other hand, if it were His will that she should fall asleep in Jesus, her name should be recorded in the "book of the names of the righteous," and another should be baptized for her, in her room and stead, in order that she might come forth in the first resurrection.

Here was something tangible, something which the dying soul could grasp. She seized the idea with avidity, she felt its truth and power, and its beautiful fitness to her own condition at the time, and earnestly entreated that she might not be forgotten; but that, if she fell asleep, that we would attend to the ordinance for her, that we might meet with joy in the "kingdom of God."

Let me illustrate this doctrine by that which any one may understand; for instance, a man sends to me a "post-office order," for a certain sum of money; when I receive it, I am stretched on a bed of affliction, and cannot rise to attend and receive it at the office; but has the law made no provision

for such a case? yes, another individual, in my room and for me, being properly authorized, can attend and get the order cashed, in order that I may receive the benefit. And has God been less just than man? God forbid that we should say so; but he has made a beautiful provision for such circumstances, by instituting the "baptism for the dead."

Our beloved, sister, however, recovered in the providence of God, and during her convalescence she was visited by both the clergymen of the town; by the Methodist minister, his lady, and others, as well as several of their local preachers; by the Baptists and others, who made her various presents, and ministered to her necessities in a very praise-worthy manner; but, of course, all of them aware that an elder of the Saints regularly visited her; and one of the clergymen was very earnest in his exhortations, that she would guard against the delusion of the "Mormonites," and entreated her, most vehemently, not to be led away by them.

Suffice it to say, that all the efforts employed utterly failed to eradicate from her mind, the sublime, but simple principles of the gospel which she had embraced; and the elder who proclaimed the gospel unto her at first, had the unspeakable satisfaction of baptizing and confirming her a member of the church of Jesus Christ of Latter-day Saints. May the Lord grant unto her of His spirit, to enable her to endure unto the end and overcome, that she may realize far more than eye hath seen, or ear heard, or the heart of man conceived, for Christ's sake. Amen.

Another instance of a pleasing and satisfactory nature which occurred, was, that on a former occasion, when we had the pleasure of meeting with the people at Clitheroe, we were opposed by an individual who came to ask questions, believing that he was fully prepared to overturn anything we could advance; but now, being a man honest in heart, he has been led to examine candidly, the principles of the Saints, the result of which has been, that he has obeyed the gospel, and we had the pleasure to ordain him an elder of the church. May the Lord make him humble and faithful, that he may become a mighty man of God, is our sincere prayer on his behalf.

Correspondence.

FROM G. D. WATT.

Edinburgh, April 19, 1842.

Beloved Bro. Ward,—My much-looked-for parcel arrived yesterday in safety, much of which is already scattered, unfolding its heaven-born principles to the awakened minds of the Saints, who have looked for its arrival with great interest, anxious to hear fresh accounts of the spread of Zion's glorious cause, and to satiate their sharp-edged appetites with the truth and knowledge which constitute the rays of our little *Star*.

The little work, entitled "A Voice from Jerusalem," I read with tears. It is worth its weight in gold to every lover of Zion's cause, and those who are saying to Jerusalem, "thy warfare is accomplished," &c., cannot read it but with a heart bursting with that joy peculiar to the Saints, which only can find vent in a flood of tears. The masterly manner in which it is written—the vivid and pleasing description of those "almost sacred spots," which were once the theatre of the most distinguished exhibitions of the Saviour's love and power—the sublime and emphatic prayer on the summit of Olivet—the glowing and awe-inspiring description of a thunder-storm upon the bosom of the mighty deep; all being softened with the mollifying ointment of philanthropy and friendship, and tinged with that hue, the brighest in the christian character—*humility;* the colour being heightened by a display of conjugal affection and parental emotion, all calculated to create feelings in the human heart almost too much for man. Indeed every sentence is fitly set; which conveys to the mind of the Saint, wisdom and intelligence.

May God bless the author with means and power to accomplish the pleasure of his will, in preparing a way for the gathering of his long scattered Israel.—Amen.

FROM ELDER ORSON HYDE.

Regensburgh, April 24, 1842.

Dear Bro. Pratt,—Your kind letter, which gave me the information of the receipt of my two letters, written at Trieste, afforded me much pleasure, because it was the welcome bearer of an offering from the altar of a *brother's* heart. The success and prosperity which have attended your labours in England, amid the fogs and smoke of opposition, is but another proof of the potency of our cause, cherished and strengthened by the power of an invisible hand. I was, also, highly gratified to hear of the progress of the kingdom of God, in America; though my arm is feeble, and my voice like the faint chiming of the watch-bell in a tempest, yet my most ardent wishes are daily offered up to our Almighty Benefactor, that salvation may rest on Zion, and a spirit of grace and supplication upon scattered Israel.

The accounts which daily come to me,

through the medium of the German papers, concerning the distress and perplexity in which England is involved, give me no pleasure. I could weep over the fate of so many of her noble and valiant sons as have perished in the late East India conflict. The threatning aspect of affairs between England and our own country,—the difficulties in which the former is involved in the East, heightened by the indirect interference of Russia, seem to conspire to bring upon that nation the distress and tribulation, concerning which, myself and others, have constantly warned them since 1837. "I hope, in affliction, they'll think upon us."

Brother Pratt, let me say, God bless you, and enable you to stand firm to your post. Regard not the opposition of men, which must soon vanish, like the dew of the morning; but bear a faithful testimony, cry aloud and spare not; for, in view of the evils which are to come, which we have seen for a long time, and which we still see by the light of the Holy Spirit, every personal feeling slumbers at the feet of that noble and generous sympathy which can weep over the fate of the blind and unthinking multitude.

Our opposers being strangers to the nature of the kingdom of God in the last days, are ready to convert every circumstance which attends its onward march, into crime and wickedness. These know not the scriptures, nor the order and power of God; but when the light of eternity shall burst upon their astonished vision, they will then know, (if not before,) that God's ways are not as their ways, nor his thoughts as their thoughts.

Poetry.

THE CHILD OF HEAVEN.

How sweet is the balmy breath of spring,
Floating o'er earth with her joyous wing;
Bidding all nature revive and live,
To drink of the sweets her hand can give;
Waking the songsters, the trees among,
Who hail her birth with their woodland song;
But I would taste of a nobler joy,
That is known in heaven, without alloy.
The earth is fair, but 'tis sweeter far,
Dwelling above where the blessed are.

Summer returns with her fragrant dews,
Tinting the earth with a thousand hues;
Painting her dress with the rainbow dies,
Till the tiny flower with her iris vies.
Gladsome and gay is the lovely scene,
Sparkling bright in her beauteous sheen.
But I would soar from the world away,
To a fairer clime that endures for aye:
There are beauties here, but brighter far,
Shine in that world where the blessed are.

Kind autumn spreads o'er a favoured land,
Her varied fruits with a bounteous hand,
Teeming with fulness the earth is found,
While gladness and mirth are reigning round.
Joyous in crowds do the people come:
Hark! they are shouting their "harvest home."
The Lord is good to the world below,
But I would wish far away to go,
For the tree of life is sweeter far,
Laden with fruit, where the blessed are.

And winter, too, hath her joys in store—
The cheerful hearth, and the closed door;
The mercies great our Creator brings,
Of friends, and peace, and a thousand things
That circle around that sacred spot—
Our childhood's home, to be ne'er forgot;
Yet still I long far away to soar,
A rest to find on a calmer shore;
This life hath pleasures, but nobler far,
Live in that world where the blessed are.

The seasons have rolled with varied hours,
And again the earth is deck'd with flowers;
But the child of heaven from hence hath fled,
And calmly sleeps with the silent dead
Her mortal part—but her spirit's flight,
Hath been on high, to the land of light;
That land where she long'd so much to dwell
Where the Saviour lives she lov'd so well.
There was nought below she wish'd beside,
But to gaze on Him that for her died.

Notices.

We have pleasure in announcing to the churches and the public, that we have published, price Fourpence, the Letters received from Elder Orson Hyde, entitled "A Voice from Jerusalem," containing a sketch of his travels and ministry to the East, which we feel assured will be read with great interest by all.

Also, in the same style, price Twopence, the Essay, formerly published with the Book of Poems, by P. P. Pratt, under the title of "The Regeneration and Eternal Duration of Matter," is now republished by itself, corrected and revised, under the title "The World Turned Upside Down, or Heaven on Earth," and is intended for extensive circulation.

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LIVERPOOL:
PRINTED AND PUBLISHED BY P. P. PRATT,
36, *Chapel Street.*

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT AND T. WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 2. JUNE, 1842. VOL. III.

AN EPISTLE OF THE TWELVE.

From the "Times and Seasons."

To the Church of Jesus Christ of Latter-day Saints, in its various Branches and Conferences in Europe,—Greeting:

Beloved Brethren,—We feel it our privilege, and a duty we owe to the great and glorious cause in which we have enlisted, to communicate to you at this time some principles, which, if carried into effect, will greatly facilitate the gathering of the Saints, and tend to ameliorate the condition of those who are struggling with poverty and distress, in this day when the usual means of support seem to be cut short, to the labouring classes, through the depression that everywhere prevails in the general business mart of the civilized world.

Our situation is such in these last days; our salvation spiritually, is so connected with our salvation temporally, that if one fail, the other necessarily must be seriously affected if not wholly destroyed. God has made us social beings: he has endowed us with capacities for enjoying each others society, and it is our duty to bring those powers and privileges into exercise, so far as we can obtain; and for this it is our duty to strive, by all lawful and expedient measures within our reach. While we remain in this state of existence, we need food and raiment, habitations and society; and without these, our enjoyments must be greatly limited, and the real object of our existence diminished, if not wholly destroyed. Though the Saints should possess all the common gifts of the Spirit of God, and yet remain destitute of those comforts so much needed for the sustenance of their bodies, they would be comparatively miserable; but when they arrive at that state of perfection, and are clothed upon with the more special gifts and power of increasing the widow's oil and meal, or of receiving their food from the ravens, like Elijah, they will not need to bestow so much attention on every trifle of the passing moment, as they now do; and until that period arrives, they will recollect that to be in the exercise of the fulness of spiritual blessings, they must be watchful and careful to provide things honest in the sight of all men, for the sustenance and comfort of these frail perishable bodies.

That we may be instruments in the hand of God of thus promoting your present and future, temporal and spiritual welfare, we write you at the present time. Many of you are desirous of emigrating to this country, and many have not the means to accomplish their wishes, and if we can assist you by our prayers and our councils to accomplish the desires of your hearts in this thing, so far we will rejoice and be satisfied. You not only want to emigrate to this section of the earth, but you desire also to have some laudable means of comfortable subsistence after your arrival here, and this also is important. How, then, shall these things be accomplished, and your souls be satisfied? We answer, by united understanding, and concert of action. You all, or most of you have trades or different kinds of business to which you have long been familiarized, and in which you would like to continue for the purpose of procuring a subsistence; and a great proportion of your occupation is such, that no employment can be had in this city or vicinity; for instance, there are no cotton manufactories established here, and many of you know no other business. You want to come here, and, when here, want to continue your labours in your accustomed branches of business; but

you have no means to get here, and when here there are no factories; and yet factories are needed here, and there would be ready market for all the fabrics which could be manufactured.

Now comes the concert of action; if the church will arise unitedly — if the brethren will individually feel that the great work of the Lord is depending on themselves as instruments, to assist in carrying it forward, and will unite all their means, faith, and energy, in one grand mass, all that you desire can speedily be accomplished. A short time only will elapse before you yourselves will be astonished at the result, and you will feel that your desires are more than realized. While the Saints are united, no power on the earth, or under the earth can prevail against them; but while each one acts for himself, many, very many, are in danger of being overthrown.

God has promised all things, to those who love him and keep his commandments; then why be afraid that one should get a little more than another, or that one should gain, for a little moment, what another might lose, when Jesus has promised that the faithful shall be one with him, as he is one with the Father, and shall possess all things in the due time of the Lord; not by stealth, not by force, not by the sword, but by the gift of the Father, through faithfulness to his commands; and the more they shall suffer, while they work righteousness on the earth, the greater will be their reward — the more glorious their kingdom — the more extended their power, when they shall arrive in celestial paradise.

Knowing and feeling these things as we do, and having respect unto the recompence of reward to be revealed hereafter, regardless of all necessary privation and labour to accomplish what our master has given us to do; and desiring not to possess the kingdom alone, but that all the honest in heart should be united with us in the great and glorious work of building up Zion and her stakes, we call upon you, dear brethren, to unite with us, all with one accord, to do, what? To do the very things you desire should be done — to convey you to the place where we are, and then put you in possession of all the means you may need for your support, so that you may enjoy the fulness of the blessings belonging to the sons and daughters of Zion's King.

Had we means, we would not ask your aid. We would gladly send the ships of Tarshish to bear you across the great waters; we would bring you to our homes —to our fire-sides; we would provide you habitations, lands, and food, when you arrive among us. Our hearts are large enough to do all this, and a great deal more; but we have not the means. We have to labour for our own subsistence, as well as attend to those things which are laid upon us of the Lord, and which concern the whole church as much as ourselves. It is not the will of heaven that any one should be put in possession of all things, without striving for them. Where much is given, much is required; and he who has but one talent must be as diligent in the use thereof, as he that has ten, or he will lose his talent and his blessing; and it becometh him who hath but one, five, or ten, to appropriate it in the most economical manner possible, or he will not have enough to bring him hither; and that he who hath but five pounds may have enough and to spare to him who hath but one; or, in other words, to HELP the *brethren* to accomplish with a *little*, what otherwise would require *much more than they can command*, is the object of this epistle.

Had we the means, we would send vessels of our own, laden with flour, meat, fruits, and all sea stores necessary for the comfort of the brethren on the water, so that they would have nothing more to do than go on shipboard and land at New Orleans; from thence we would take them on our steamers, and bring them to this place, for this is the best place for the Saints to stop at for the present. There may be other places where individuals might have the prospect of adding at once more rapidly to their pecuniary interest than they could here; but we can only say it is the will of the Lord that the Saints build Nauvoo, and settle therein or in the vicinity; and we know assuredly, that those who give heed to every word that proceedeth out of the mouth of the Lord, will be richer, eventually, and not far distant, than those who may seem to prosper more by following their own inclinations.

Brethren, we wish not to control you or your means; it is not for our peace or interest; nay, rather it is a source of labour, trouble, and anxiety to have ought to do with the pecuniary business of the

church, which we would gladly avoid, could we do it and do our duty—could we do it and the things desired be accomplished, and we stand guiltless where God hath placed us; and for this reason we desire to make such arrangements as will most tend to leave the business in your own hands, or in the hands of those whom you shall select—men of your own acquaintance, in whom you can repose confidence that they will execute their trust in righteousness: and that our plans may be understood by you, and carried into execution, we have sent unto you our beloved brother, elder John Snider, the bearer of this epistle, and other epistles also previously written by us to you. And we beseech you, brethren, to receive him as a servant of the Most High, authorized according to the order of the kingdom of heaven, and assist him by all lawful means in your power to execute the mission entrusted to him; for great events depend on his success; but to none will they be greater than to yourselves.

Our authority for thus sending brother Snider to you, is found in the Book of the Law of the Lord, page thirty-six, as follows:— "*Nauvoo, December*, 22, 1841."

"The word of the Lord came unto Joseph the Seer, verily, thus saith the Lord: let my servant, John Snider, take a mission to the eastern continent, unto all the conferences now sitting in that region, and let him carry a package of epistles that shall be written by my servants, the Twelve, making known unto them their duties concerning the building of my houses, which I have appointed unto you saith the Lord, that they may bring their gold, and their silver, and their precious stones, and the box tree, and the fir tree, and all fine wood to beautify the place of my sanctuary saith the Lord: and let him return speedily with all means which shall be put into his hands. Even so, Amen."

In this revelation the brethren will discover their duty in relation to the building of the Temple of the Lord in Nauvoo, and the Nauvoo House: and we call upon them with united cry to give heed unto the things written, and help to build the houses which God hath commanded, so that brother Snider may return speedily with means to strengthen the hands of the labourers, and adorn and beautify the tabernacle of Jehovah.

Brethren, while you are thus preparing to send up your offerings to this place, if you will act in concert with our well-beloved brother, elder Parley P. Pratt, and the regularly constituted authorities of the church in England, and collect as great an amount of cotton, linen, and woollen goods; silks, cutlery, hardware, &c., &c., &c., even all the varieties of goods which might be useful in this country, and which can be obtained by the brethren in this time of moneyed scarcity, and forward the same to us by brother Snider, or your own agent in company with him, or otherwise, and at other times. We will pay you for those goods in lands, in or out of the city; in houses, cattle, and such kind of property as you may need; and with those goods we will purchase lands, &c, flour, meat, and all things necessary for a sea voyage, which can be had cheaper here than in England, and charter ships, and forward the same to England, or such places as emigration may require, and bring back in return a ship load of emigrants, at a cheaper rate than they can now emigrate; while at the same time those who remain, can continue to collect and forward merchandise as before, which will give us the means of continuing our purchases here—of keeping ships passing and repassing, and of building manufacturing establishments, ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them, when it would be impossible for them to sell for cash at any price, or get their pay for debts due them even at a great discount; and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain were they are for years, or never have the opportunity of appearing among us, on this side the great waters, until the morning of the first resurrection.

But, brethren, we want to see you here! we long to see *all* here who *want* to be here and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her stakes strengthened;

though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto. For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interests of the church, we would refer you to our former epistles; and to enter into a particular and minute detail of all items referred to in this epistle, would be impossible. Brother Snider will enter into the subject more minutely, and with the assistance of the presidency among you, will unfold the subject so that no one need misunderstand

The brethren need not suppose that this thing is of our own imagination, simply, or that the result thereof, if fully carried into execution, will be of doubtful character. We have been guided by the spirit of the Lord in our deliberations concerning the matter, and have been instructed by the prophet of the Most High, even Joseph, the Seer and Revelator for the church, whose instructions to us are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the gospel of Jesus Christ. We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred, his character unsullied among men of truth; and that he is what the church acknowledges him to be, a man of God, and the spokesman of the Most High unto his people; and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honoured instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the Saints may enjoy the teachings of the prophet—those teachings which can be had only at this place—so that they may go on from knowledge to knowledge even to perfection, they want to come up hither; and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build factories—individuals who have the means, understand the business, and are capable of superintending the concerns thereof. There is every natural advantage at this place for facilitating such an order of things; water, wood, and coal in abundance, and it only wants the hand of the labourer to bring them forth in form suited to their several uses, and while the gold and the silver is secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the brethren ever remember the admonitions we have so often given, that Zion is not to be built up without labour, fatigue, and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed. The Saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's book of life, and obtain an inheritance in the holy city. To all those who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither, and help us to bear the burden and you shall share in the riches, glory, and honours of the kingdom. And those who, are not willing to suffer afflictions, losses, crosses, and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish, for perish they must who cannot abide a celestial law, and endure to the end in all meekness, patience, and faithfulness.

Inasmuch as elder Levi Richards has asked for counsel, we would recommend him to return to Nauvoo, as soon as circumstances shall render it convenient.

Praying that you may be blessed with wisdom, intelligence, and perseverance in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your brethren and fellow-labourers in the kingdom of patience. Amen.

B. Young, Pres. H. C. Kimball,
W. Smith, O. Pratt,
J. E. Page, L. Wight,
W. Woodruff, J. Taylor,
G. A. Smith, W. Richards, Clerk.

Nauvoo, Hancock Co., Illinois, March 20, 1842.

HISTORY OF JOSEPH SMITH.

From the "Times and Seasons."

Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all inquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the thirteenth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third of December, in the town of Sharon, Windsor county, state of Vermont. My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: my father Joseph Smith, my mother Lucy Smith (whose name, previous to her marriage was Mack, daughter of Solomon Mack), my brothers Alvin, (who is now dead) Hyrum, myself, Samuel, Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here," and some, "lo, there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel, Harrison, and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error. On the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other)—"This is my beloved son, hear him."

My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said "that all their creeds were an abomination in his sight: that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which contin-

ued to increase; and though I was an obscure boy only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defence before king Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light and heard a voice speaking to him, and all the world could not make him think or believe otherwise.—So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God?" or why does the world think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavoured in a proper and affectionate manner to have reclaimed me,) I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness, and imperfections; when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation as I had previously had one.

To be continued.

TO MR. JOSEPH SMITH.

Pittsburgh, Pa. February 2, 1842.

Sir,—Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you, and I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of

things that, to me and all others, are of the most vital importance.

I am pleased to inform you that elder John E. Page, has convinced me of my errors, relative to the divinity of the bible; not in appealing to my passions or a mere flare-up of the imagination, which constitutes the religion of three-fourths of its votaries; but my judgment and understanding were alone consulted, and the result is, I am almost persuaded to be a *christian*, on the principles contained in the book.

I now concede God to be a God of mercy, justice, and truth, instead of a tyrannical, lying, and treacherous being that I was forced to consider him, by the character he got by the various sects and theologians of the day, and their interpretations of his word.

I have wished to know the truth and considered myself bound to receive it, come from whence it may, and inasmuch as your explanation of the bible appears reasonable to me, and showing me at the same time, the science thereof, makes it, I might say, obligatory in me to know all things (so far as I can appreciate them) that has any connexion therewith.

I feel to thank God (though I am yet a sinner) that elder Page crossed my path. He is giving the sectarian world the heart-burn in this city and the more they cry delusion, humbug, and fanaticism, the more the people will not believe it, but go and hear for themselves, and the result is that rational men consider him a rational man, and the success of his mission in this city is indeed flattering.

I now wish to know, through you, the laws and regulations of your church—what is required of its members—how much (if a man of property) must he contribute annually for its support; in short, what is required to constitute good membership?

If you will please answer those questions comprehensively, you will confer a favour on one, who, with pleasure subscribes himself, your friend and humble servant, RICHARD SAVARY.

In answer to the above I would remark, that it is required of all men to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins; and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter-day Saints.

I would respectfully refer you, sir, to our book of doctrines and covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instruction.

Respecting how much a man of property shall give annually, we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them; to believe and obey all that God has revealed, does reveal, or will reveal; to do good unto all men; to be a member in good standing in the church of Jesus Christ of Latter-day Saints.—*Editor of "Times and Seasons."*

NAUVOO AND THE MORMONS.

From the (Columbus) Advocate.

Mr. Editor,—Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass, without expressing the agreeable *disappointment* that awaited me there. I had supposed from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden and tyranised over by Joseph Smith, the great prophet of these people. On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent.—Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot, all appeared to be contented, with no desire to trouble themselves with any thing except their own affairs. With the religion of these people I have nothing to do, if they can be satisfied with the doctrines of their *new Revelation*, they have a right to be so. The constitution of the country guarantees to them the right of worshiping God according to the dictates of their own conscience, and if they can be so *easily* satisfied, why should we, who differ with them, complain. But I protest against the slanders and persecutions that are continually heaped on these people. I could see no

disposition on their part to be otherwise than a peaceable and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations. They may have among them men of bad and desperate characters, and what community has not? but I am satisfied, as a body, the Mormon people will never be the aggressors or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body.—There was a masonic celebration, and the grand master of the state was present for the purpose of publicly installing the officers of a new lodge. An immense number of persons assembled on the occasion, variously estimated from five to ten thousand, and never in my life did I witness a better dressed or a more orderly and well-behaved assemblage;—not a drunken or disorderly person to be seen, and the display of taste and beauty among the females, could not well be surpassed any where

During my stay of three days, I became well acquainted with their principal men, and more particularly with their prophet, the celebrated "old Jo. Smith." I found them hospitable, polite, well-informed, and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course, on the subject of religion we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible, intelligent, companionable, and gentlemanly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine-looking man, about thirty-six years of age, and has an interesting family.

The incorporated limits of Nauvoo contains, it is said, about seven thousand persons; the buildings are generally small and much scattered. The Temple and Nauvoo House now building, will probably, in beauty and design, extent and durability, excel any public buildings in the State, and both will be enclosed before winter. From all I saw and heard, I am led to believe that, before many years, the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges; and why they should be troubled while acting as good citizens I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country, and to worship God under their own vine and fig tree. AN OBSERVER.

Adams Co. March 22, 1842.

G. MITCHELSON'S REASONS FOR RENOUNCING SECTARIANISM, AND EMBRACING THE FULNESS OF THE GOSPEL.

Liverpool, April 2, 1842.

Concluded from the last number.

And here begins a heavy struggle. If he rejects the creed, he is considered a heretic, and perhaps expelled; if he, on the other hand, rejects his own judgment, out of deference to the creed, or out of fear of consequences, he sins against his God, he wounds his conscience, and becomes a miserable slave.

And thus was I perplexed for many months previous to my leaving the Wesleyan association. I was aware that several of the views I then held, came in contact with the sermons of John Wesley, and his notes on the new testament; and, that if I dared to introduce them into the pulpit, I should be immediately suspended from my office, and my usefulness in a great measure destroyed. I therefore determined to withdraw myself from so intolerant a people, and be bound no longer by the traditions of men. And I soon found. that the study of theology, as it is taught in the scriptures, was much more pleasing and delightful than the study of theology as it is laid down in human creeds. I felt as if I had got into a paradise, wide as the universe, where richest fruits and loveliest flowers present themselves at every step, while God himself seemed to hold me by the hand, and make plain my path.

Besides, another bad effect that creeds of human formation have, is, they destroy the right of private judgment, without which no man can be a christian. Should you here inquire, what it

is to be a christian? I reply in the words of another, "a christian is one who believes Christ's words, obeys Christ's commands, and relies on Christ's promises." But in order to believe Christ's words, we must inquire what they are, and not take for granted all we hear proclaimed from the pulpit; and if we are to believe them in the sense in which they were spoken or written, we must inquire what they mean as well. Suppose, for instance, a council or general assembly should determine that Jesus took little children up in his arms and baptized them; and suppose that, when we search the new testament diligently through, we are unable to find a single passage to warrant such an assumption; are we not bound by our allegiance to Christ, to reject the decisions of the council or assembly, and abide by what we see to be in very truth the practice of Christ? or, suppose that the council or general assembly should decide that a particular declaration of the Saviour's is to be understood in a certain given sense, such as the following, "these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover," Mark, c. xvi, v. 15, 16, 17; that these signs were only to follow the apostles, or the believers of that age; and suppose, that after the most diligent examination of the subject, we are compelled to differ from the assembly or conference, as to the meaning of the passage in question; are we not bound, by our allegiance to Christ, to reject that interpretation of his words, which appears to us absurd and false, and to adhere to that which commends itself to our judgment and common sense as reasonable and true? If we pursue a different course, we cannot be said to believe Christ's words, but show that we prefer the words of men.

And so with regard to Christ's commands. If we are to obey Christ's commands, we must know what they are; and if we are to obey them in the sense in which the Saviour intended them to be obeyed, we must endeavour to ascertain their meaning also. But in order to do this, we must free our minds from all prejudices, lay aside all our preconceived opinions, and be determined to exercise our common sense and reason, should it even lead us to sever ourselves from the sect in which we have been cradled, and this it certainly will do.

No one can exercise his own judgment free from the prejudices of education, and act accordingly, but he must soon abandon sectarianism. Shortly after I had begun to see the evil of human creeds, I saw also that baptism by water was established by Jesus Christ, as a permanent ordinance in the church; and that immersion was the proper mode, and adults the proper subjects of that baptism. I therefore rejected the doctrine of infant sprinkling, as being a tradition of man's inventing; and more fully than ever resolved upon taking the word of God and believing it, before all the libraries and hireling priests in existence. I soon discovered that it was my duty to be immersed, in imitation of the blessed Jesus, who was not baptized while an infant, but "when he began to be about thirty years of age," as you may read in the iii. c. of Luke, and v. 23. My ideas at that time were, that if I copied the example of Jesus Christ, and was immersed in his name, I should have an increase of communion with the Holy Spirit. I opened my mind to John Bowes, at that time pastor of a congregation in Liverpool, who agreed to baptize me, although I still retained my standing in the association, but which I resigned shortly after this occurence.

And here I come to a very important era in my religious history, to which I crave the reader's serious attention, and more especially those who have not embraced the fulness of the gospel; but who, like me, have been baptized by those who had no authority.

About the beginning of November last, I saw it announced that elder G. J. Adams, from America, would preach in the Music Hall, Bold Street. Although up to that period, I had imbibed a strong prejudice against the doctrines promulgated by the Latter-day Saints, regarding them as "old wives fables," and the propogators of them as deluded, weak-minded men. I arrived at the above conclusions, like many more, from the reports I had heard, without investigating the principles for myself. I re-

solved however to go and hear this elder Adams, and free my mind, as much as possible from prejudice, in order that I might look at the principles fairly. I soon discovered, that there was more truth in their principles than I was aware of; and that their "old wive's fables," as I had formerly called them, were glorious principles of truth, of which I had been in a great measure ignorant before. I now began to see the beauty of that old Saxon word "god'spell," * for truly the gospel that I heard preached on that occasion, had a "spell" in it that I could not resist. I therefore continued to attend again and again, taking notes of every lecture I heard, and re-examining them when I got home; I likewise purchased all the books which they had published in England, together with whatever I could obtain that was published against them. I gave each side of the question a fair and impartial investigation. I likewise heard several discussions, between elder Adams and others, while he remained in Liverpool; nor did I neglect to pray for wisdom to him who is the fountain of all wisdom. The result was, a firm conviction that the church of Latter-day Saints, was the only church on earth that was founded on new testament principles. I resolved "this people shall be my people, and their God my God." I therefore gave in my name as a candidate for baptism. Should it be asked, why be baptized again? I answer, my experience was so much like what it was previous to my being baptized; and I saw none of the gifts and blessings spoken of in the scriptures accompanying any members of the society with which I stood connected; nor indeed, could I expect to see them, while they all regarded these gifts as being no longer necessary.

I therefore began to entertain serious doubts, whether I had entered in by the right door after all. These words were applied very forcibly to my mind, "to him the porter openeth," John c. x, v. 3. Now a porter is an individual who is duly authorized and appointed to act in his office, "and he that entereth not in by the door," which the duly appointed porter shall open, but climbeth up some other way, the Saviour hath said, "he is a thief and a robber." Well, then, the question arises, how do the professed porters of this day obtain their commission? We reply, they cannot obtain it by revelation, or the spirit of prophecy; for they say that revelation has ceased, the spirit of prophecy has ceased, and the ministering of angels has ceased, because no longer needed. And yet, Paul plainly declares that, "no man taketh this honour unto himself, but he that is called of God, as was Aaron," who was evidently called by revelation. Seeing these things then, and also reading in the 19th of the Acts, of twelve individuals at Ephesus, after they heard the pure unadulterated gospel from the mouth of Paul, were all of them re-baptized, in the name of Jesus Christ, and had hands laid on them for the reception of the Holy Ghost: and when I saw that it was exactly the same gospel that the Latter-day Saints preach; I could not, I durst not refuse to comply with the requirements of that gospel. I therefore went down a second time into the water, and was immersed in the name of Jesus Christ "for the remission of my sins," on the 5th of February, 1842. I have no doubt but this will sound strange to some, viz., that I should be baptized for the remission of my sins, when I have professed to have them remitted eleven years ago and upwards. To such individuals I would say that, had I never heard this gospel, I believe I should have been saved without it; inasmuch as I served the Lord according to the light I then had. The Saviour is very emphatic on this subject, where he says, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sins," John c. xvi, v. 22. And also in his ever memorable discourse with Nicodemus, the ruler of the Jews, he says, "except a man be born of *water* and of the spirit, he cannot enter into the kingdom of God." He then goes on to say,—"and this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil," John c. 3, v. 5, 19. I felt something like what Paul experienced when he said, "I was alive without the law once, but when the commandment came home, sin revived, and I died." I feel truly thankful that I was ever led to embrace this gospel; I feel that, being made free by the truth, I am free indeed.

Soon after I had obeyed the gospel, it pleased the Holy Ghost to call me to the

* From which we derive the word Gospel.

work of the ministry; accordingly I was ordained an elder on the 20th February, 1842.

And now I bear testimony that this work is of God, and will continue to roll on until those mighty mingling voices shall proclaim—"the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Amen! Amen! Amen! Even so, come, Lord Jesus.

The Millennial Star.

June 1, 1842.

GENERAL CONFERENCE.

THIS conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, the 15th of May, and, by adjournment, on the two following days, in the large room adjoining Hayward's Hotel, Bridge Street.

Never before has it fallen to our lot to attend a meeting of the Saints, in the British Isles, so distinguished for its numbers, for the importance of the principles taught, and for the unity of feeling, affection, and sympathy that seemed to influence every heart. It was, indeed, a time of refreshing; while, from the testimony borne by the elders of the different branches, the teachings of the spirit appear to have been simultaneous in preparing the minds of the servants of God for those measures that are necessary to carry into effect his great purposes in the building up of Zion, and in gathering together the Saints in obedience to the command of heaven.

The meeting being called to order, elder P. P. PRATT was unanimously chosen to preside.

Elder WARD being then chosen to act as clerk of the conference, the meeting was opened by singing, "Go, ye messengers of glory."

Elder G. D. WATT, from Edinburgh, then engaged in prayer, when a few verses being sung, elder PRATT proceeded to address the conference, and expressed his great satisfaction at the contemplation of the vast assemblage before him, and also at the condition of the church. He looked back at what he knew of the work of the Lord, and he beheld, in the year 1830, the church rising in obscurity in the western wilderness, and consisting only of six members: he looked again only five years ago, and this island had not heard the fulness of the gospel as it had been renewed by the visions of heaven. A certain few in weakness visited these shores, trusting in the power and the blessing of God; but now I look around me, and what do I behold? scores, hundreds, I might almost say thousands of fellow-labourers raised up. I behold on my right, and on my left, ministers of the truth from various parts of the British Isles, to represent the different conferences that have been established on the principles of truth, in the face of every opposition. Who cannot see the hand of the Lord in this? Who does not rejoice in this glorious work? and especially in contemplating what a few years will bring about in distant lands, in delivering the honest in heart from error and superstition, and introducing them into the liberty of the gospel! I look ahead, and behold a multitude which no man can number, sitting under their own vines and fig-trees. Whence come they? out of great tribulation: they have burst the bands of their neck, they walk in white, with the hundred and forty and four thousand ministering unto them, while heaven and earth are mingling their hosannas to the Lamb that was slain. But the subject is too great; suffice it to say that we have assembled to edify and instruct each other, and to transact business more important than the counsels of any senate on the face of the earth—to expatiate upon the laws of a kingdom that shall never have an end—and to do business in the name of the King of kings, the great high priest of our profession, Christ Jesus.

The number of officers present at the

opening of the meeting was then called for:—

Quorum of the Twelve	1
High Priests	14
Elders	50
Priests	64
Teachers	37
Deacons	8

The representation of the churches being next required, the following were presented to the meeting:—

Manchester Conference—Represented by Charles Miller, consists of 1531 members, 36 elders, 79 priests, 50 teachers, 19 deacons, and includes the branches of Manchester, Duckinfield, Bolton and branches, Stockport, Pendlebury, Whitefield, Heatons, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge, and Blakeley.

Liverpool Conference—Represented by John Greenhow, consists of 570 members, 23 elders, 26 priests, 21 teachers, 10 deacons, and includes the branches of Liverpool, Warrington and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference—Represented by — Struthars, consists of 665 members, 16 elders, 22 priests, 15 teachers, 3 deacons, and includes the branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference—Represented by Thomas Ward, consists of 325 members, 15 elders, 23 priests, 17 teachers, 6 deacons, and includes the branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester, Chaidgeley, and Grindleton.

London Conference—Represented by Lorenzo Snow, consists of 400 members, 14 elders, 32 priests, 7 teachers, 8 deacons, and includes the branches of London, Woolwich, Bedford, Wybosson, Thorncut, Honeydon, Irchester, and Waddon.

Macclesfield Conference—Represented by James Galley, consists of 238 members, 8 elders, 23 priests, 14 teachers, 9 deacons, and includes the branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumbley.

Birmingham Conference—Represented by J. Riley, consists of 309 members, 11 elders, 18 priests, 12 teachers, 5 deacons, and includes the branches of Birmingham, Greats Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton, and Ashby Wolds.

Staffordshire Conference—Represented by Alfred Cordon, consists of 507 members, 25 elders, 54 priests, 23 teachers, 14 deacons, and includes the branches of Hanley, Burslem, Stoke, Newcastle, Baddaley Edge, Bradley Green, Knutton Heath, Lane Ends, Audlem, Prees, Tunstall, Leek, Longport, Tittenson Heath, Doncaster, Sheffield, and Brampton.

Garway Conference—Represented by John Needham, consists of 197 members, 2 elders, 12 priests, 7 teachers, 2 deacons, and includes the branches of Garway, Abergavenny, Monmouth, Keven, Orcop, and Euyasharrold.

Cheltenham Conference—Represented by Theodore Curtis, consists of 540 members, 8 elders, 22 priests, 12 teachers, 4 deacons, and includes the branches of Newberry Hill, Rock Hill, Earl Common, Pinvin, Nounton Beauchamp, Edge Hills, Little Dean's Woodside, Ponset, Killcott, Frogsmarsh, Red Marley, Bran Green, Apperby, Deerhurst, Cheltenham, Norton, and Bristol.

Froome's Hill Conference—Represented by William Kay, consists of 1101 members, 24 elders, 56 priests, 24 teachers, 12 deacons, and includes the branches of Moran's Cross, Ridgeway Cross, Dun's Close, Old Storadge, Broomyard's Downs, Clifton, Widbourn, Brinsteed, Woofren Common, Ashfield, Malvern Hill, Palle House, Call Well, Ledbury, Shaken Hill, Lugwardine, Marden, Bush Bank, Leominster, Ball Gate, Cooms Move, Stoke's Lane, Froome's Hill, Stanley Hill, East Hampton, and Worcester Broad Heath.

Edinburgh Conference—Represented by G. D. Watt, consists of 271 members, 13 elders, 19 priests, 7 teachers, 3 deacons, and includes the branches of Edinburgh, Wemyss, and Stirling.

Glasgow Conference—Represented by John Mc. Auley, consists of 564 members, 23 elders, 30 priests, 26 teachers, 15 deacons, and includes the branches of Glasgow, Thorny Bank, Shaw, Towcross, Aardrill, Renfrew, Paisley, Johnston, Bridge of Weir, Kilbirney, Bouchill, Greenock, Brechenny, Nelson, Campsie, and Ayr.

Brampton Conference—Represented by Richard Benson, consists of 171 members, 6 elders, 11 priests, 7 teachers, 2 deacons, and includes the branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference—Represented by David Wilkie, consists of 71 members, 1 elder, 1 priest, 2 teachers, 1 deacon, and includes the branches of Hillsborough and Crawfoot's Burn.

Bradford and York—Represented by Henry Cuerdon, consists of 54 members, 1 elder, 4 priests, 2 teachers, 1 deacon, and includes the branches of Bradford and York.

Total connected with the Church, at the present time, in England, Ireland, and Scotland:

Members	7514
Elders	220
Priests	421
Teachers	110

From the reports made by the deputies from the different conferences, we are happy to state that the work of the Lord is very prosperous, and that a very general desire is prevalent amongst the Saints generally to gather to Zion; while the whisperings of the spirit among the priesthood have been, "save yourselves from this untoward generation."

Elder PRATT having made some observations on the necessity of revelation being connected with the kingdom of God; and that in accordance with the revelations now given, it was our first duty to gather together to build up Zion and the temple of the Lord, in order that we might receive the fulness of the power of the priesthood, that we might go forth for the last time, and command the attention of the nations, and the chiefs and kings of the earth.

The meeting was then dismissed by singing and prayer.

Afternoon.—Service was opened by singing, "Great is the Lord, 'tis good to praise," &c.

Elder WARD then engaged in prayer, asking a blessing on the bread.

Elder ALBISTON, the patriarch, then rose to bear testimony to the truth of the work of the Lord, and contrasted the fulness of the gospel with what he had previously known of religion through a long series of years. He had been in possession of some light, and the body of people (the Methodists) with whom he had been connected in early life, he was convinced were once a good people; but he now greatly rejoiced in being permitted to see the light of the gospel of Jesus Christ, compared with which, all the systems of men were but as a taper to the sun.

Elder SNOW then asked a blessing on the wine.

Elder GREENHOW, of Liverpool, then addressed the meeting, and gave a statement of his former experience in connexion with the Methodists, afterwards with Mr. Aikin and Mr. Matthews, by whom he was ordained an elder in that society. While in connexion with that people, there was a general consciousness prevailing that something was wanting—that the same results did not follow believing and obeying the word as in the primitive churches; this feeling was confirmed by his receiving a letter from the Rev. Mr. M., advising him, in connexion with others, to rise at four o'clock on certain mornings to pray that they might receive the gift of the Holy Ghost; but all was in vain, for they were not in possession of the authority of the holy priesthood to administer those ordinances through which the blessings flowed.

Elders JAMES RILEY, CROOK, REID, and priest MILNES then addressed the meeting, and bore testimony to the work of God.

The meeting was then closed by singing and prayer.

Evening.—Service was opened by singing, "What are these arrayed in white," &c.

Elder GREENHOW engaged in prayer.

Elder PRATT then addressed the meeting on the duties of the Saints to the public, to God, and to themselves. It is our duty to proclaim the gospel of truth in all places, where it is not known, to the utmost of our power; then, after this, God requires of them that they take measures to make the truth theirs, by ministering to the wants of his servants, and by opening places for the ministration of the word; and if they will not do this, we are clear of their blood: we have done our duty, and the Lord will not require more at our hands. Many of our brethren, by their zeal, have been led beyond what God has required of them. It is not the duty of this church to get up meetings, at a great expense, time after time, to a people that will not hear. There is a time to do it, and a time not to do it. Now, I consider that in England and Scotland, where our brethren have laboured, they have done their duty, in the midst of privation and difficulty, and the public, instead of inviting the servants of God amongst them, have used all their ability to obstruct the progress of the kingdom of God, and have judged it without examination. But, brethren, when you are invited, when the way is opened, then with all your might thrust in your sickle and reap; but where they will not hearken to the repeated offers of the gospel, then keep the means you would expend for yourselves—for the poor—to gather yourselves and build up Zion. There is a time to sow, and a time to forbear. This generation are not going to have the gospel as a pleasant song in their ears continually, whether they become obedient to it or not; no, brethren, we owe a duty to God, to ourselves, to the Jews, to the nations.—Search out the humble in spirit and labour for them.—Though the great work, and I say it unto the elders around me, is to gather together in one, in obedience to the laws of heaven, in order that we may be clothed with power to go forth to all people, and command attention to the

mighty work, and I propose to the presidents of conferences and the elders around me, the following motion,

That we feel to encourage and second the exertions of our brethren in Zion, by every means in our power, to erect the Temple of the Lord in Nauvoo; and that the elders in every conference here pledge themselves to teach it as the duty and privilege of all Saints to assist in this glorious work.

Elder G. D. WATT seconded the motion which was carried unanimously.

It was then moved by elder PRATT, seconded by elder WARD, and carried unanimously—

That this resolution be published and sent to Nauvoo, with a request that they publish it.

The meeting was then addressed on the same subject, with much power and effect, by elders BARRETT, DUNN, WATT, C. MILLER, J. GOODFELLOW, LEVI RICHARDS, JAMES RILEY, J. GALLEY, A. CORDON, and W. HULME.

The meeting was then dismissed.

Monday Morning.—The meeting being opened by singing and prayer, elder PRATT proceeded to speak on the business of the day. Truly, the Lord had been mindful of us. It has been now several months since I received any communications from America, with the exception of the "*Times and Seasons*" for February 15th; but since I came here, I have received three numbers of the same, by which it appears that the same spirit is deeply at work on both sides the Atlantic, on the subject of our gathering together and building up Zion. The same spirit inspiring us in temporal matters, which caused him to send out elder AMOS FIELDING, to Nauvoo, on business similar to that of elder SNIDER to this country, as will be perceived by the epistle of the twelve which I will read. [The epistle which we publish as our first article this month, was then read.] Elder P. then continued to address the meeting on the subject of the epistle until one o'clock, when it was closed by singing and prayer.

Afternoon.—The meeting opened at three o'clock by singing the "Spirit of God," &c. After prayer, by elder SNOW, was sung, "O, Zion, when I think of thee," &c.

Elder PRATT then made some further remarks on the simultaneous teachings of the spirit in England and America, in respect to emigration.

The meeting was further addressed by elders MC. CANN, COTTAM, and MILLER.

Elder PRATT then proposed the following resolution,

That the presidents and elders of the several conferences of this realm in conference assembled, hereby pledge ourselves, and agree to instruct the churches, and use our utmost endeavours to fulfil the objects of elder Snider's mission to this land, according to the epistle of the twelve now received.

Seconded by elder WATT, and carried unanimously.

Elder SNOW then addressed the meeting, and stated the method they had adopted in the London conference of raising funds for the temple, which was by holding tea meetings, at which times any one wishing to appropriate anything to this purpose had the opportunity. Elder S. concluded his address by singing beautifully in tongues.

Several of the elders then addressed the meeting; and several spoke in tongues, and interpretations were given.

Elder PRATT cautioned the Saints against extremes, and that while we had done our duty towards those amongst whom we had laboured so long, but who still would not listen, yet we were not to understand that we cease to preach to the Gentiles, but be ready to proclaim the truth with all our heart to every one that will hear. He also wished them to understand, that money or goods that may be forwarded to Nauvoo, for the Temple and Nauvoo House, will not necessarily be a gift, but that it will be appropriated by trustees, and the individuals transmitting it, will become stock-holders in the property to which it may be applied.

The meeting was then dismissed.

Evening.—The meeting being opened by singing and prayer, it was moved by elder A. CORDON, and seconded by elder WARD, "That Leeds, York, Doncaster,

and Bradford be associated in a conference." Carried unanimously.

It was then proposed by elder PRATT, "That elder LORENZO BARNES have the care of the churches in the Leeds conference."

Seconded by elder SNOW, and carried unanimously.

It was then moved by elder CORDON, seconded by elder EYRE, "That Sheffield, and Chesterfield be organized into a conference." Carried.

It was then moved and seconded, "That elder CARRIGAN be appointed to the superintendance of the Sheffield conference." Carried.

Elder PRATT then proceeded to read from the "*Times and Seasons*" an article, entitled, "Try the Spirits," which we expect to publish as soon as possible in the "STAR."

Elder LEVI RICHARDS, and elder WARD spoke on the same subject, when the meeting adjourned to Tuesday, and closed by singing and prayer.

Tuesday Morning. — The meeting opened by singing and elder PRATT engaging in prayer.

Elder PRATT then reviewed the proceedings of the former days, after which he took the present occasion to address the conference on the subject of the "Word of Wisdom," and exhorted the elders to teach, by precept and example, every thing consistent with the words of wisdom, that we might become a healthy and a beautiful people, and transfer the blessing to our posterity.

Several others spoke on the same subject at considerable length.

Elder WARD stated that perfect beauty was only associated with perfect purity, and inasmuch as we were looking forward to be made like unto our glorious Lord, it behoved us to abstain from all things that retarded our approximation to his likeness.

It having been previously announced that the time after the morning service should be appropriated for baptizing, elder WARD addressed the meeting on the "first principles of the gospel."

The meeting was then closed by singing and prayer, and adjourned until seven in the evening.

Evening.—The service being opened by singing and prayer, the ordinance of confirmation was attended to upon seven that had been baptized by elder Pratt. The evening was occupied by addresses and congratulations on the providential and favourable circumstances attending the conference, by the exercise of the gifts of the spirit, and by testimony borne to the truth of the work of the Lord.

The meeting was then closed by singing, "When shall we all meet again," &c. and receiving the blessing of elder Pratt.

Thus terminated the most important conference ever held in the British Isles, by the Church of Jesus Christ, accompanied, as it was, by manifestations of the goodness of God unto us, and an exhibition of love and affection amongst the people, that must have left an impression on the minds of the Saints, which time can never erase.

Notices.

We feel truly thankful that we can this month state that we have received information of the safe arrival of *all* our vessels at New Orleans.—ED.

We have much pleasure in announcing that elder Snider has arrived from Nauvoo, and that he in connexion with elder Pratt, have already commenced their mission to different churches

Also, that we expect, in next month's "STAR," to give some extracts from the "Book of Abraham"—a relick of greater antiquity than the Bible, written on papyrus, and taken from the breast of an Egyptian mummy, now in the possession of, and translated by Joseph Smith.—ED.

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT AND T. WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 3. JULY, 1842. VOL. III.

A FAC-SIMILE FROM THE BOOK OF ABRAHAM.

No. 1.

EXPLANATION OF THE ABOVE CUT.

FIG. 1. The angel of the Lord.—2. Abraham fastened upon an altar.—3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.—4. The altar for sacrifice, by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mamackrah, Korash, and Pharaoh.—5. The idolatrous god of Elkenah.—6. The idolatrous god of Libnah.—7. The idolatrous god of Mamackrah.—8. The idolatrous god of Korash.—9. The idolatrous god of Pharaoh.—10. Abraham in Egypt.—11. Designed to represent the pillars of heaven, as understood by the Egyptians.—12. Rankeeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify shaumau, to be high, or the heavens, answering to the Hebrew word, shaumahyeem.

THE BOOK OF ABRAHAM.

The following is a translation of some ancient records that have fallen into our hands, from the catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the BOOK OF ABRAHAM, written by his own hand, upon papyrus.—*Ed. of "Times and Seasons."*

1. In the land of the Chaldeans, at the residence of my father, I, Abraham saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

2. I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

3. Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women, and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it came to pass that the priests laid violence upon me, that they might slay me, also, as they did those virgins upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldean, rahleenos, which signifies hieroglyphicks.

5. And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abraham! Abraham! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Lib-

nah, and the god of Mahmackrah and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the priesthood of thy father; and my power shall be over thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth for ever, for I am thy God.

6. Behold Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies king by royal blood. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: and thus, from Ham, sprang that race which preserved the curse in the land, Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

8. Now, Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavour, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee

for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is in thy priesthood) and in thy seed (that is thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of eternal life.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated on the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

"TRY THE SPIRITS."

From the "Times and Seasons."

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise, "for no man knows the things of God but by the spirit of God." The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed; and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and her a witch as represented by the bible? It is easy for us to say now; but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles

spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil? There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age, and almost amongst all people. If we go among the Pagans they have their spirits; the Mahomedans, the Jews, the Christians, the Indians, all have their spirits—all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired and sent to bring about great events; and the Christian world has not been slow in making up the number.

"Try the spirits;" but what by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness. Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask, all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God: hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lie down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God. A manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel, or have the glories of futurity burst upon their view? No, but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the spirit of God; and the Jumper will jump, and enter into all kinds of extravagancies; a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? surely such an heterogeneous mass of confusion never can enter into the kingdom of heaven. Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy?—Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his colour, his sign, his appearance, his glory? or what is the manner of his manifestation? Who can detect the spirit of the French prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites with their apostles, and prophets, and visions, and tongues, and interpretations, &c., &c.; or who can drag into day-light and develope the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the priesthood, and having a knowledge of the laws by which spirits are governed;

for, as "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded, through the medium of the priesthood, the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God; together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colours; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habiliments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows, as a natural consequence, that unless some person or persons have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles; for I contend, that if one man cannot understand these things but by the spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty; and we shall at last have to come to this conclusion, whatever we may think of revelation—that without it we can neither know, nor understand any thing of God or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain, that without a divine communication they must remain in ignorance.—The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished, and imprisoned the true prophets, and they had to hide themselves in "deserts, and dens, and caves of the earth;" and although the most honourable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honoured, and supported knaves, vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things; and how is he to obtain this gift if there are no gifts of the spirit? and how can these gifts be obtained without revelation?—"Christ ascended into heaven and gave gifts to men, . . . and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers, and evangelists chosen? by "prophecy (revelation) and by laying on of hands"—by a divine communication, and a divinely appointed ordinance, through the medium of the priesthood, organized according to the order of God by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church, and the spread of truth. We read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination, cried before Paul and Silas "these

are the servants of the most high God that shew unto us the way of salvation:" they detected the spirit, and although she spake favourably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an affiance with her in the developement of her wicked principles, which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant; he knew when he was upon the mountain (through revelation), that Israel was engaged in idolatry; he could develope the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared, 2 Chron. c. xviii, v. 18. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets possessed this power. Our Saviour, the apostles, and even the members of the church were endowed with this gift; for says Paul, 1 Cor. xiii, "to one is given the gifts of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another *the discerning of spirits*," all these proceeded from the same spirit of God, and were the gifts of God. The Ephesian church was enabled, by this principle, "to try those that said they were apostles and were not, and found them liars," Rev. c, ii, v. 2.

In tracing the thing to the foundation, and looking at it philosophically we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance—that it is material; but that it is more pure, elastic, and refined matter than the body—that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will, in the resurrection, be again united with it. Without attempting to describe this mysterious connexion and the laws that govern the body and spirit of man—their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to that priesthood which is everlasting, "without beginning of days or end of years;" that they all move in their respective spheres, and are governed by the law of God; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for "Michael the archangel dared not bring a railing accusation against the devil, but said the Lord rebuke thee, Satan."

It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence those that were in the maniac said to our Saviour, "art thou come to torment us before the time;" and when Satan presented himself before the Lord among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the Heathen—their necromancers, soothsayers, and astrologers—the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the developement of false spirits in more modern times, and in this our day.

The French prophets, were possessed of a spirit that deceived; they existed

in Vivaris and Dauphiny, in great numbers, in the year 1688, there were many boys and girls from seven to twenty-five; they had strange fits as in tremblings and in faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances and coming out of them uttered all that came into their mouths. [See Buck's Theological Dictionary.] Now, God never had any prophets that acted in this way; there was nothing indecorous in the proceedings of the Lord's prophets in any age; neither had the apostles, nor prophets in the apostles' day any thing of this kind. Paul says, "ye may all prophecy one by one; and if any thing be revealed to another let the first hold his peace, for the *spirit of the prophets, is subject to the prophets;*" but here we find that the *prophets are subject to the spirit*, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit—being only under its control. Paul says, "let every thing be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men, and women, as above described. The same rule would apply to the falling, twitchings, swoonings, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess and wrote a book of prophecies in 1804: she became the founder of a people that are now extant; she was to bring forth in a place appointed, a son that was to be the Messiah, which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a church in the word of God? Paul told the women in his day "to keep silence in the church, and that if they wished to know any thing, to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher and declared that she had an immediate revelation. Now the scriptures positively assert that "Christ is the first fruit, afterwards *those that are Christ's at his coming;* then cometh the end." But Jemimah, according to her testimony, died and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous? when God breathed into man's nostrils he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body; nor did his body live until his spirit returned in the power of his ressurrection: but Mrs. Wilkinson's soul (life) was in heaven, and her body without the soul (or life) on earth, living (without the soul, or) without life.

The Irvingites are a people that have counterfeited the truth perhaps the nearest of any of our modern sectarians. They commenced about ten years ago in the city of London, in England. They have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but, withal, wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues and the interpretation of tongues; and, in some few instances, the gift of healing.

The first prophetic spirit that was manifested, was in some Miss Campbells that Mr. Irving met with while on a journey in Scotland; they had, what is termed among their sect, "utterances," which were evidently of a supernatural agency. Mr Irving falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They there were honoured as the prophetesses of God, and when they spoke, Mr. Irving, or any of his ministers had to keep silence; they were peculiarly

wrought upon before the congregation, and had strange utterances, uttered with an unnatural shrill voice, and with thrilling intonations; they frequently made use of a few broken unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity, there is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, it is supposed, spoke in correct tongues and had true interpretations.

Under the influence of this spirit the church was organized by these women: apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter, afterwards one of the principal prophets, upon going into one of their meetings, says, I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me; it did so, and I began to prophecy. Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses," spoken of by John were to prophecy: that they, "the church and the spirit," were the witnessess, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Saviour was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place; but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites; but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there any thing in all this that is wrong.

1st. The church was organized by women, and "God placed in the church, *first apostles, secondarily prophets;*" and not, *first women*. But Mr. Irving placed in his church first women; *secondarily apostles;* and the church was founded and organized by them. A woman has no right to found or organize a church. God never sent them to do it.

2nd. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the church. Now the scripture positively says, "thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan who is emphatically called "the *accuser* of the brethren."

3rd. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophesy; whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the prophets are subject to the prophets; but those prophets were subject to the spirits — the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer, that Mr. Baxter's brother was under the influence of the same spirit as himself, and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again, it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own, as they were under the control of that

spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they, of course, could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," John iv, 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed—their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? did not the apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death the moment they embraced christianity; and no one, without a knowledge of the fact, would confess it and expose themselves to death; and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, "I know thee who thou art, the '*holy one of God.*'" Here was a frank acknowledgement, under other circumstances, that *Jesus* had come in the flesh. On another occasion the devil said, "Paul we know, and *Jesus we know*"—of course come in *the flesh.* No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God—to cause the spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely: they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder. Another, a woman near the same place, professed to have the discerning of spirits, and began to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proved to be false. She placed herself in the capacity of the "*accuser* of the brethren," and no person, through the discerning of spirits, can bring a charge against another; they must be proved guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church, which were of Satan appearing as an angel of light:—A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods an angel would appear to her. She went at the appointed time and saw a glorious personage descending arrayed in white, with sandy coloured hair: he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one

hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland:—Isaac Russell of Mo. and Gladdon Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the rocky mountains, led by three Nephites, but the Nephites never came and his friends forsook him all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council, his papers examined, condemned, and burned, and he cut off from the church; he acknowledged the justice of the decision and said "that he now saw his error; for if he had have been governed by the revelations given before, he might have known that no man was to write revelations for the church but Joseph Smith," and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil.

EDITOR.

EARTHQUAKES, AND FALL OF RED RAIN.

St. Domingo.—The American papers brought by the Acadia contain intelligence of an appalling visitation which occurred on the 7th of May last, and two or three succeeding days, at the island of St. Domingo. An earthquake, equal in its destructive effects to any on record, had demolished the town of Cape Haytien, with, it is feared, several other places along the same side of the island, and caused the loss of many thousands of lives. The shock was felt all over the island, but the chief devastation appears to have been confined to Cape Haytien and the surrounding districts. The shocks were numerous and very severe, so that hardly a building has escaped injury, while, in those places where the convulsion was felt in its fullest force, the dwellings have been thrown down and the inhabitants buried beneath the ruins. Cape Haytien appears to have been visited by a series of the most afflicting calamities; for immediately after the most violent shocks, and while the earth was still trembling, as it were, with the first excitement, a fire broke out in the midst of the town, which burned with fearful violence, and destroyed multitudes; after which the sea rose and overwhelmed the community, as if to prevent even a remnant of the doomed inhabitants from escaping. The population of the town, previously to this disaster, was 15,000, of whom, if we may credit the accounts, only one solitary individual survives. The shocks were still succeeding when the accounts left; and, in the midst of the grief of some, the fears of others, the consternation of all, and the natural confusion of such a series of fearful incidents, the intelligence is, necessarily, somewhat vague and unconnected. We collect, from the several accounts, the following particulars:—

At mid-day, on Saturday, the 7th of May last, a large meteor was perceived passing to the east over the island. The heat was excessive, and thick clouds hung over the neighbouring mountains, going in a direction from the southeast to the northeast. At twenty minutes past five o'clock in the evening, some severe shocks of an earthquake were felt at Port-au-Prince, which put the whole town in commotion. The convulsions were distinctly felt by those on board the vessels in the roads, and some of the seamen stated, that they were sensible of them before they saw the houses shake. The general opinion has been that the oscillations came from the north and proceeded south. The second shock, which was the most violent lasted about three minutes. The affrighted population abandoned the houses, and the streets were quickly filled with people running in all directions. There was scarcely a house in the place that did not suffer damage, and many were rendered scarcely habitable. During the nights and days of Saturday, Sunday, Monday, Tuesday, and Wednesday, the shocks were repeated at intervals, and one writer states, that it seemed, during those days, as if the ground on which they were walking were continually quaking.

While the citizens of Port-au-Prince were anxiously desirous of learning the fate of their friends, relatives, and neighbours in other parts of the island, intelligence was brought to them that Cape Hayti had entirely disappeared, and with it two-thirds of the population. Such families as were enabled to escape fled to Josette, where they were without clothing, asylum, or provision. Further accounts arrived subsequently which stated, that a fire broke out after the earthquake, which burned with great rapidity, till, on Monday, the 19th, it reached the powder magazine, which was destroyed, and with it the greater portion of the miserable remnant of the inhabitants. The latest accounts received at Port-au-Prince state, that during a repetition of the convulsion, the sea had risen and completely overwhelmed such of the inhabitants as were not already buried beneath the ruins, or as had escaped the fire. One person only a Mr. Dupuy, had, according to this account, escaped. The governor of Limbe, a place near the Cape, stated that, after the first shocks, he sent to the city for news. His aid-de-camp found the city in ruins covered by the sea, with the exception of a small portion, where were assembled the surviving inhabitants and authorities, most of whom were grievously wounded and mutilated.

All parts of the island from which intelligence has been received were scenes of devastation. Saint Marc and Gonaivies had suffered severely. In the former place many of the houses were so much shaken that they could no longer be inhabited with safety, and at Gonaives many habitations were thrown down and all the buildings in the place more or less injured. The shock caused some lucifer matches in a druggist's shop to ignite, which set fire to the premises. The flames spread; and as not a drop of water could be obtained, an entire square was burned down. Most of the public buildings had been thrown down by the convulsions. The merchants had removed their goods from the stores and piled them in the squares, whence a vast quantity of property had been stolen.—Many of the population were killed and wounded. The survivors passed the ensuing nights in the open air.

The earthquake was felt at Ponce and at Porto Ricco, but little damage was done.

Greece.—Letters from Athens, of the 28th ult., state that several violent shocks of an earthquake were felt in various parts of the Peloponnesus. On the 18th, at Sparta, the shocks lasted from twenty-five to thirty seconds each. The inhabitants ran terrified out of their houses. On the same day, and in the course of the night, four or five other slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menelas, near the village of Drouchas. An old tower, situate in the town of Magoules, was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenic College and several houses were destroyed. The water of the wells and springs became turbid, and an enormous rock, having detatched itself from the summit of Mount Mistra, rolled with terrific noise into the town. At Calames the first shock, felt at half-past nine o'clock, lasted between forty and fifty seconds, and there were ten others, from that hour until midnight, at intervals of three-quarters of an hour. Most of the houses were damaged, and several in the neighbourhood actually gave way. Upwards of fifty dwellings were thrown down at Areopolis, and fifteen towers crumbled at Œtylus. Many persons were buried under the ruins of the houses in the province of Maina. At Androusa several churches fell in. On the 25th ult., at about four o'clock, a.m., another shock was felt at Patras, which lasted about a minute and a half.

The *Courier Grec* announces that a red rain had fallen at Tripolitza and elsewhere, and that the Minister of the Interior had collected information respecting that phenomena, which would be submitted to the examination of the medical board.—*Liverpool Albion.*

The Millennial Star.

July 1, 1842.

When we reflect on the great purposes of God in the salvation of man, which, indeed, is not only to effectuate good for him; but, through the efficacy of the atonement of Jesus, to redeem the world—to remove from it the curse of sin—and to bring the planet on which we dwell, back again into the presence of God, and

to make the intelligences which people it, fit recipients of his own glory, in order that they may become one with the Father and with the Son, even as they are one. We say, that, when we reflect on these sublime purposes, we cannot but feel astonished that the religious public can possibly for a moment suppose, that the present multifarious creeds and sects will be the agency by which the God of heaven shall effect his will.* His ways are not, indeed, as our ways, nor his thoughts as our thoughts; and, truly, "the heart of man is deceitful above all things and desperately wicked;" for while the professed followers of the meek and lowly Jesus condemn the Jews for their treatment of him, and look upon it as a display of the most diabolical conduct that ever degraded man, and justly so, yet we feel bold to ask the question—how would the present generation have acted in similar circumstances, with their present principles and feelings? Here was the Jewish religion, originally established by divine revelation, with its horde of priests and its splendid ritual; when, lo! an individual rises up from obscurity, of humble origin, a carpenter and the son of a carpenter, whose parents were known to many, whose brothers were James, and Joses, and Juda, and Simon, and whose sisters were there with them; and yet this individual comes forth to the public, declaring that he had had a previous existence—that he had come forth from the Father—that he was one with him, and thought it not robbery to declare himself equal with God. Yes, we ask the question, how would the present generation of religionists have received him? would they not have denounced him as the greatest of impostors and blasphemers? There was nothing in his origin, conduct, or teaching, with which they could have sympathised. God chooses the weak things of the world to confound the mighty; but the dictates of modern wisdom would select the wise, the learned, the eloquent, and the accomplished for their purposes; for is not, indeed, every system of the present day upheld by the sublety and skill of its advocates, and not by the irresistible principles of truth?

The authority which the Saviour claimed would have found no allegiance in them, his professed mission by divine revelation would not have been listened to by those, who, for ages, have had a *form* of godliness yet deny the *power*. And let us remember God will ever act like himself; and we again express our surprise at the infatuation of the religious world, in supposing that the great and consummating work of God is to be effected by agency, so unlike God in all things, so widely at variance with all history of his ways, and so destitute of power. Well may the prophet exclaim, "Stay yourselves and wonder: they are blind and make you blind: they are drunken, but not with wine: they stagger, but not with strong drink. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes: the prophets, and your chief seers hath he covered. And the vision of them all is become unto you as the words of a book that is sealed up, which they deliver to one that can read, saying—read this, I pray thee. Then shall he say—I cannot, for it is sealed. And the book is given to him that cannot read, saying—read this, I pray thee; and he shall say, I cannot read. Therefore the Lord said—because this people come near unto me with their mouth, and honour me with their lips,

* The Rev. J. Angus, secretary to the Baptist Missionary Society, declared at the late meeting at Liverpool, that the greatest difficulty with which they had to contend was the hostile operations of the agents belonging to the Society for the Propogation of the Gospel, who were proclaiming aloud to the natives, and amongst the heathen, that none had a right to convert them but themselves—that they alone were the followers of Jesus and the representatives of the apostles; and, in consequence, all their (the Baptist) services, and all their ministers and ordinances were entirely in vain.—*Albion.*

It is also stated in the writings of the lamented missionary, Williams, that in the South Seas they were necessitated to make terms with the Wesleyans to labour in seperate localities, lest the diversity of their teachings should become known to their converts, and produce disastrous results for their individual interests.

but have removed their heart far from me, and *their fear toward me was taught by the precept of men;* therefore behold, I will again do a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."* Indeed, this great event to which the prophet alludes, transpired some fourteen years ago; and how has it been received? He has, indeed, commenced to do a "marvellous work and a wonder," by causing his servant JOSEPH, who was not learned, to be the instrument in bringing forth the record of the house of Joseph, and with it the Fulness of the Gospel. And what is the result? The religious public, with a morbid sensibility, denounce the Book of Mormon as a tissue of weakness and blasphemy, and the propagators of its simple and sublime principles as the greatest impostors that have ever arisen. Invention has been racked to put down the work of God; self-opinionated men, wise in their own conceits, vainly hoped that a little time would put a stop to the progress of the work; savage bigotry, with fiendish zeal, went forth shedding the blood of the Saints, despoiling their homes, and inflicting upon them every act of injustice. And has the work stayed in its progress? nay, but on the contrary; the truth is onward with unexampled success; the God of heaven is manifesting his purposes in gathering the honest in heart, who through obedience to the simple truth of the gospel, have entered into covenant with himself; and by revealing unto them continually more of his will, in order that they may do it, and live by every word that proceedeth out of his mouth. We congratulate the Saints of the Last Days on their inestimable privileges in having raised up unto them a servant of the Lord, like unto Moses, to guide his people and make known unto them the purposes of the Most High.

We have much pleasure this month in being able to give an illustration and extract from the BOOK OF ABRAHAM; a book of higher antiquity than any portion of the bible. Singular is the providence by which this ancient record fell into the hands of the servant of the Lord, JOSEPH SMITH. A gentleman, travelling in Egypt, made a selection of several mummies, of the best kind of embalming, and of course in the best state of preservation; on his way to England he died, bequeathing them to a gentleman of the name of CHANDLER. They arrived in the Thames, but it was found the gentleman was in America, they were then forwarded to New York and advertised, when Mr. CHANDLER came forward and claimed them. One of the mummies, on being unrolled, had underneath the cloths in which it was wrapped, lying upon the breast, a roll of papyrus, in an excellent state of preservation, written in Egyptian character, and illustrated in the manner of our engraving, which is a copy from a portion of it. The mummies, together with the record, have been exhibited, generally, through the States, previous to their falling into our hands. Mr. CHANDLER was, of course, anxious to find some one who could interpret or translate this valuable relic of antiquity, and, we believe, on one occasion, met with an individual who was enabled to decipher a small portion, or, at least, to give an opinion of what he supposed its meaning to be. He every where heard mention of JOSEPH SMITH and the Book of Mormon, but so generally associated with something slanderous, that he could scarcely think seriously of applying to him. But at length, however, he called upon Mr. SMITH, to inquire if he had a power by which he could translate the ancient Egyptian. Mr. SMITH replied that he had, when Mr. CHANDLER presented the fragment which had been partially interpreted. Mr. SMITH retired into his translating room, and presently returned with a written translation in English, of

* Old translation.

the fragment, confirming the supposed meaning ascribed to it by the gentleman to whom it had been previously presented. An event, of a nature so extraordinary, was of course soon noised abroad, when a number of gentlemen in the neighbourhood, not connected with the Saints, united together, and, purchasing the record together with some or all of the mummies, made Mr. SMITH a present of them. The record is now in course of translation by the means of the Urim and Thummim, and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt. After his death, it is supposed they were preserved in the family of the Pharaohs and afterwards hid up with the embalmed body of the female with whom they were found. Thus it is, indeed, true, that the ways of the Lord are not as man's ways, nor his thoughts as our thoughts. Here, then, is another subject for the Gentile world to stumble at, and for which to persecute the Saints, not knowing that there is nothing hidden but what shall be brought to light, and nothing secret but what shall be discovered. Let us have no revelations is the popular cry of the day; any one's creed but God's. How true were the word's of Jesus, "because I come unto you in my father's name ye will not receive me; if another should come in his own name, him ye will receive."

The language of the present generation is, we can believe in the marvellous works of God in former ages, but not now; how will they be confounded as the mighty purposes of Jehovah roll on unfolding mystery after mystery to his people, while his judgments are pouring out upon the ungodly and the unbelieving.

Let the Saints be faithful and watchful, and be ready to receive all things that God shall be pleased to communicate for their well-being in these the last days; bearing in mind that his great and finishing work, his gathering of the Saints together into one, in order to establish his kingdom, the dominion of which shall be universal, and all powers become subject unto it, will require revelations peculiar to itself, such as were never communicated at any former period of time. Now is the day of the trial of our faith, the day of warfare and of strife against the powers of darkness; but anon shall be the day of triumph, blessed shall they be who endure unto the end, and overcome, and swell the song of victory, for they shall have power over the nations to rule them with a rod of iron, and they shall have given unto them the morning star.

Items of News.

We rejoice to say, that in the midst of all the slander and calumny that the powers of evil combined can possibly heap upon the cause of God, the work is still rolling on very satisfactorily. In Liverpool, the weekly addition averages from eight to ten, with an increasing and attentive congregation.

From elder Cuerden of Bradford, we have received intelligence that the number of members had increased to fifty-four, with the expectation of confirming some fifteen more the following week. Indeed, in every neighbourhood from which we have received intelligence, the work is steadily onward, and we trust that the additions that are made in these days of trial and persecution, may be mostly permanent; for they must be determined and faithful men that steadily count the cost, and confess not only that Jesus has come in the flesh, but that he has renewed his covenant, and that his religion is a religion of revelation; not ushering his followers into eternity, with "shadows, clouds, and darkness resting upon it," but bringing "life and immortality to light," for which the gospel was originally designed, and opening a glorious vista into the future, by which the people of God can attain unto the knowledge of things to come.

Let the Saints rejoice in their high and holy privileges, for "God hath spoken good concerning Israel, and the time to favour Zion, yea, the set time, is come."

And let the Saints in Britain look unto the land appointed for their gathering, and at the glories to be revealed, and take courage. Let them cast away every superstition, and receive with gladness the teachings of the prophets of the Lord —let them fear no danger, but pressing onward trust in God, who shall purify them by his spirit, and preserve them unto everlasting life; for blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit their is no guile.—ED.

Correspondence.

EXTRACT FROM A LETTER

In the "Times and Seasons."

"Out of Zion, the perfection of beauty, God hath shined"—the little stone is becoming a mighty rock, and the Saints of Latter-days are now beginning to bask in the sunshine of God's benignity. Look at our beautiful city, swarming with a busy, free, and enterprising population; and our magnificent temple, moving forward like the ark of the covenant in bye-gone days? Truly "God is our refuge and strength, a very present help in trouble." By hundreds, and by thousands are the people hearing and obeying, the glad tidings of salvation. The north has given up, the south has not kept back, the sons of God are *gathering* from far, and his daughters from the ends of the earth. The domes of this stupendous city, this great gathering place for the Saints, will soon be towering in the air; and soon it will be said of it as it was said of its great prototype, "beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King." The word has gone forth, "gather my people together;" and they are *gathering*—the air already darkens with the happy multitude. The throng increases—the ocean heaves, bearing upon her proud bosom thousands of human beings, just loosed from tyranny and oppression, from the land of despotism, to this fair haven of repose—"the land of the free, and the home of the brave." But it stops not here. Our rivers groan with the weight of emigrants, borne upon the face of the waters, on their way to Nauvoo,—the *beautiful city of rest;* and thousands more are on their way. Great God! who can foresee the perfection of glory that awaits the grand result—the *finale* for the kingdoms of this world are soon to become the "kingdoms of our Lord, and of his Christ." For "when the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner—to loose those that are appointed to death —to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are *gathered* together, and the kingdoms, to serve the Lord."

Poetry.

I SAW HER FADE.

I saw her fade, and gently did she sink,
Like the fair flower, that, severed from the stem,
Yet lives awhile in beauty; you might deem
Its frail thread of life could not be broken,
Or, that the liquid aid supplied, might yet
Preserve its being, and prevent decay;
But still it dies; like all the fair of earth,
Too frail, too weak to stay. And so she sank!
For we had fondly hoped, that, the kind aid
By friends administer'd, might still be blest
To raise her drooping frame, that once again
We might behold her blooming in her prime;
But no, she died! and, like the lovely flower,
When wither'd by decay, and all that once
The eye did love to look upon is gone,
Yet leaves a fragrance sweet behind, even so
Her memory lives—in the heart's deepest cells
'Tis treasur'd; for, O! 'twas sweet to mark her
As she lay upon that couch of death—bright,
With triumph, was her brow—for she had made
Her peace with God, and in atoning blood
Her soul was wash'd; whilst on the wings of faith
Her spirit soar'd on high, ere yet from earth
Its bands were loos'd. Sweet were the words she spoke,—
We breath'd the air of heav'n as we stood
Around her bed, and when her spirit pass'd,
We felt the longings of the soul to reach
Its glorious destiny, and share the bliss
Of one we lov'd so well. THOMAS WARD.

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT AND T. WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 4. AUGUST, 1842. Vol. III.

THE BOOK OF ABRAHAM.

(*Continued from page* 36.)

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife, and they will kill you, but they will save her alive; therefore see that ye do on this wise—let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it: it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose

reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, and his hand was stretched out, behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me this is Shinehah, which is the sun. And he said unto me, Kokob, which is star. And he said unto me, Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before, they shall have no end, they shall exist after, for they are gnolaum or eternal.

21 And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other—there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22. Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads forever and ever.

23. And the Lord said, who shall I send? And one answered like unto the son of man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and

they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

24. And they said (the Gods) let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening, they called day; and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said, let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse so that it divided the waters which were under the expanse, from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse, heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day, and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth, and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. And it came to pass, that, it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day, and it was the fourth time.

28. And the Gods said, let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. And the Gods said, we will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day, and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the

beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves and said, let us go down and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold! we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold! we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold! they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening they called day, and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time we will end our work which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground; but there went up a mist from the earth and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said, this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they

shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him.

HISTORY OF JOSEPH SMITH.

From the "Times and Seasons."

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was *Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that, the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our bible. Instead of quoting the first verse as reads in our books, he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch;" and again, he quoted the fifth verse thus: "Behold, I will reveal unto you, the priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated, the fulness of the gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet

*Moroni

Evidently a clerical error; see Book Doc. & Cov., Sec. 50, page 2; Sec. 106, par. 20; also Elders Journal Vol. 1, page 43. Should read Moroni.

fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it where, a conduit open right up into heaven, and he ascended up till he entirely disappeard, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grevious judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and, as usual, went to the necessary labours of the day, but, in attempting to labour as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of any thing. The first thing that I can recollect, was a voice speaking unto me, calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

To be continued.

BAPTISM FOR THE DEAD.

From the "Times and Seasons."

The great designs of God in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to several notions of virtue and vice. The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that reject his faith,

and are not circumcised, are gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; he views them as his offspring, and without any of those contracted feelings that influence the children of men, causes "*his sun* to rise on the evil and the good, and sends *his rain* on the just and unjust. He holds the reins of judgment in his hands; he is a wise lawgiver, and will judge all men, not according to the narrow contracted notions of men, but "according to the deeds done in the body, whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey, or India: he will judge them "not according to what they have not, but according to what they have." Those who have lived without law, will be judged without law, and those who have a law will be judged by that law. We need not doubt the wisdom and intelligence of the great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and his inscrutable designs in relation to the human family: and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosopher and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God he must be eternally damned—without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Saviour says that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme, but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come;* evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven.

Peter, also, in speaking concerning our Saviour says, that he went and preached unto spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah. 1 Pet. iii. 19, 20. Here, then, we have an account of our Saviour preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not. Let his own declaration testify. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18. Isaiah has it, "*To bring out the prisoners from the prison*, and them that sit in darkness *from the prison house.*" Isaiah xlii. 7. It is very evident from this that he not only went to preach to them, but to deliver or bring them *out of the prison house.* Isaiah, in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be *shut up in prison*, and after many days *shall they be visited.*" Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah have their time of visitation and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth pertaining to the plan of salvation, before it rolled into existence, or ever

the "morning stars sung together for joy." The past, the present, and the future, were, and are with him one eternal now: he knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, their apostacies, their crimes, their righteousness and iniquity. He comprehended the fall of man and their redemption; he knew the plan of salvation and pointed it out; he was acquainted with the situation of all nations and with their destiny; he ordered all things according to the council of his *own* will; he knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances and the laws of the kingdom of God, whether in this world or in the world to come. The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of. For instance, it is common for many of our orthodox preachers to suppose, that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without hope—

"Infinite years in torment must he spend,
And never, never, never have an end."

And yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary:—two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, and a tinman. The tinman has a handle to solder on to a can, the tailor has a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put on to somebody's boot; they none of them can go in time—the man dies and goes to hell: one of these is exalted to Abraham's bosom, he sits down in the presence of God, and enjoys eternal, uninterrupted happiness; while the other, who was equally as good as him, sinks to eternal damnation, irretrieveable misery, and hopeless despair; because a man had a boot to mend, the button-hole of a coat to work, or a handle to solder on to a saucepan. The plans of Jehovah are not so unjust, the statements of holy writ so visionary, nor the plan of salvation for the human family so incompatible with common sense. At such proceedings God would frown with indignance, angels would hide their heads in shame, and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents according to their several crimes; surely the Lord will not be more cruel than man, for he is a wise legislator, and his laws are more equitable, his enactmeats more just, and his decisions more perfect than those of man: and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous, and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for, "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and *how can he preach except he be sent;*" consequently, neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is *sent* of God; for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher, and cannot be condemned for what he has not heard, and being without law, will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our fathers? will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Je-

hovah; hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah, who were visited by our Saviour (who possessed the everlasting, Melchizedec priesthood), and had the gospel preached to them by him in prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God, which says, "except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven:" they were baptized, of course, not for themselves, but for their dead. Crysostum says, that the Marchionites practised baptism for the dead: "after a catochumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead, and so they baptized the living for the dead."

The church, of course, at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures; hence, Paul, in speaking of the doctrine, says, "else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" 1 Cor. xv. 29.

Hence it was that so great a responsibility rested upon the generation in which our Saviour lived, for, says he, "that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." Matthew, xxiii, 35, 36. Hence, as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the prophecies are fulfilling; as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter-day: "and saviours shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth. We will conclude with the words of Peter: "for the time past of our life may suffice us to have wrought the will of the Gentiles." . . . . For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—ED.

SABBATH SCENE IN NAUVOO, OR SKETCH OF A DISCOURSE BY PRESIDENT JOS. SMITH.

From the "Times and Seasons."

A large assembly of Saints gathered together at the place of meeting at an early hour, to hear a discourse delivered by president Joseph Smith, upon the subject of baptism. A child of Mr. Windsor P. Lyons being deceased, the body of which lay before the assembly, called forth many remarks from the speaker upon the subject of death and the resurrection, which were in the highest degree interesting and edifying, as were also his remarks upon the subject of baptism.

The following is a brief synopsis of some of the items delivered by the speaker.

President Smith read the 14th chap. of Revelations, and said,

"We have again the warning voice sounded in our midst which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these:—this world is a very wicked world; and it is a proverb that the "world grows weaker and wiser;" if it is the case, the world grows more wicked

and corrupt. In the early ages of the world, a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received, than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth; and he has much sorrow to pass through here, the Lord takes many away even in infancy that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore if rightly considered, instead of mourning we have reason to rejoice, as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help, until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning, and not wait for the death-bed to repent: as we see the infant taken away by death, so may the youth and the middle aged, as well as the infant, suddenly be called into eternity. Let this, then, prove a warning to all, not to procrastinate repentance or wait till a death-bed; for it is the will of God that man should repent, and serve him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is called to die. Also the doctrine of baptizing children, or sprinkling them or they must welter in hell, is a doctrine not true, not supported in holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying, is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable and wicked world. Notwithstanding all this glory, we for a moment loose sight of it, and mourn the loss; but we do not mourn as those without hope.

"My intention was, to have spoken upon the subject of baptism, but having a case of death before us, I thought proper to refer to that subject. I will now, however, say a few words upon baptism, as I intended. God has made certain decrees which are fixed and immovable; for instance, God set the sun, the moon, and the stars in the heavens; and gave them their laws, conditions, and bounds which they cannot pass, except by his commandments; they all move in perfect harmony in their sphere and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field, all bear a sign that seed hath been planted there; for it is a decree of the Lord, that every tree, plant, and herb, bearing seed, should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water, and of the spirit, ye cannot enter into the kingdom of God," saith the Saviour. It is a sign and commandment which God has set for man to enter into his kingdom. Those who seek to enter in any other way, will seek in vain; and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for, and give him a title to, a celestial glory; and God has decreed that all who will not obey his voice, shall not escape the damnation of hell. What is the damnation of hell? to go with that society who have not obeyed his commands. Baptism is a sign to God, to Angels, and to heaven, that we do the will of God: and there is no other way beneath the heavens whereby God hath ordained for man to come to him to be saved and enter into the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain—then you have the promise of the gift of the Holy Ghost. What is the sign of the healing

of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord; and we can not obtain the blessing by pursuing any other course, except the way marked out by the Lord.

"What, if we should attempt to get the gift of the Holy Ghost through any other means, except the signs or way which God hath appointed; should we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless so and so.

"There are certain key-words and signs belonging to the priesthood, which must be observed to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost, and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost, and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man and it obey him; for the spirits might say unto him, as they did to the sons of Sceva — "Paul we know, and Jesus we know, but who are ye!" It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

"As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be added unto their stature one cubit, neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God and the Lamb, with bodies of the same stature they had on earth; having been redeemed by the blood of the Lamb, they will there enjoy the fulness of that light, glory, and intelligence which is prepared in the celestial kingdom: "blessed are the dead who die in the Lord; for they rest from their labours, and their works do follow them."

"The speaker, before closing, called upon the assembly before him to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the holy spirit of God may rest upon this vast multitude. At the close of the meeting, president Smith informed the congregation that he should attend to the ordinance of baptism, in the river near his house, at two o'clock; and at the appointed hour, the bank of the Mississippi was lined with a multitude of people, and president Joseph Smith went forth into the river, and baptized with his own hands, eighty persons, for the remission of their sins; and what added joy to the scene was, that the first person baptized, was Mr. L. D. Wasson, a nephew of Mrs. Emma Smith; the first of her kindred that have embraced the fulness of the gospel. At the close of this interesting scene, the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism, the congregation again repaired to the grove, near the temple, to attend to the ordinance of confirmation; and, notwithstanding, president Smith had spoken in the open air to the people, and stood in the water and baptized about eighty persons, about fifty of those baptized received their confirmation under his hands in the after part of the day. While this was progressing, great numbers were being baptized in the font."

Those who wish for further information concerning the scenes of the sabbath in Nauvoo, or any other day in the week, would do well to "come and see."

W. Woodruff.

EVANGELICAL RELIGION.

To the Editor of the "Times and Seasons."

Sir,—Having been in the habit of late of perusing the "*Cross and Journal*," a Baptist periodical, published in Columbus, Ohio, to search out the pure principles that are advocated by this advocate of righteousness. In my investigations, I happened to blunder over the following extracts; as they were interesting to me, I had the vanity to suppose they might be the same to yourself. If they are, and you should judge them worthy of a place in your valuable periodical, they are at your disposal, together with my reflections upon them.

"Prayer was offered up by the Rev. Dr. Jenks, after which, Mr. Knapp addressed them in a sermon of an hour and a half in length, from the words of Saul of Tarsus, Acts, ix, 6, 'Lord what wilt thou have me to do?' . . . . . The text is the language of a young convert. . . . The enquiry is not where you can enjoy the most; but where you can do the most for the glory of God. Some of you, in answering this question, may be called to preach the gospel, others to go on a foreign mission."

1. "The first answer is, "take my yoke upon you." Unite yourselves to the people of God. Join some evangelical church."

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5. "Search the scriptures." "If you have irreligious books, novels, or books on universalism, burn them up. Make the bible your study. Carry it in your pocket: have it at hand at all times, and as much as possible commit it to memory. Be in the habit of reading it upon your knees, and of looking directly to the spirit of God to enable you to understand it."

Having perused the above passages, sir, and not being very quick of apprehension, I examined them a second time, when I had the following reflections:—"Prayer was offered by the Rev. Dr. Jenks." Well, now, that seems to be good. Afterwards, Mr. Knapp preached *from* the words of Paul of Tarsus: "Lord what wilt thou have me to do?" These seem to be good words—they are scriptural words; and I think Mr. Knapp has preached FROM them well. He has not troubled himself with the subject referred to in the text at all; but perhaps it is not elegant, or orthodox, for *evangelical* ministers to adhere to the scriptures, and therefore he preached *from* the text. "Unite yourselves to the people of God." Well, now, who are the people of God? Which, of all the multifarious sects shall I join? He answers, "join some evangelical church." But then, what is an *evangelical church?* Is it a church that believes part of the scriptures; or one that believes all of them; or one that believes none of them? I see that Mr. Knapp has preached *from* the scriptures, consequently, he has not much confidence in them, or he would have quoted their authority. Perhaps the church that he belongs to is evangelical; but then he advises, in the fifth paragraph, to "search the scriptures." If you have any irreligious books, novels, or books on Universalism, burn them up. What kind of novels am I to burn? Religious novels, or is it only irreligious novels? I think a religious fiction, or lie, must be as bad as an irreligious one. Well, to search the scriptures is good, but it seems to me as though Mr. Knapp would have me search, study, and read them as I would Homer's Illiad, Euclid, or Virgil, to obtain a refined taste and a classical education, rather than to be governed by its precepts; for the scriptures say nothing about burning Universalist's books, &c.; but they tell me to "prove all things, and to hold fast that which is good." Now, if universalism be false, let me prove it false by the scriptures, and not burn their books unread. I perceive, however, that the Universalists, in the estimation of Mr. Knapp, are not an evangelical church.

In looking over the same paper, I find under the head of "communications," upon the subject of Mormonism, the following:—

SCRAPS FROM IOWA, NO. 2.—MORMONISM.

1. *Preventative.*—If they have no foothold in your neighbourhood or town, pay no attention to them. This has often prevented them from doing much mischief.

2. *Remedy.*—If they are making proselytes in your neighbourhood or town, meet them at once, and if you are acquainted with the history and absurdities of Mormonism, you may expose them, but never fail to prove the following things:—

First.—That many of the miracles of Moses, Christ, and Apostles, were performed publicly, in the presence of enemies and friends to induce faith. Ex. iv. 21, 30, 31. "Moses and Aaron went and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people, and the people believed." Ex. viii, 6, 10. "The Lord spake unto Moses, and unto Aaron, saying, when Pharaoh shall speak unto you, saying, shew a miracle for you: then thou shalt say unto Aaron, take thy rod and cast it before Pharaoh, and it shall become a serpent." John, ii, 23. "Now when he was in Jerusalem, at the passover, in the feast day, many believed in his name, when they saw the miracles which he did,"—not before they saw his miracles. John, iv, 45. "The Gallileans received him, having seen all the things that he did at Jerusalem at the feast." "Of five loaves and two fishes, he fed five thousand men, besides women and children." Matt., iv, 16, 21. "While his enemies were watching him, he healed a man's withered hand." Mark, iii, 1, 5; Luke, iv, 5, 10. "He raised the dead when his enemies were present." John, xi,

43, 46. "His enemies admitted the genuineness by his miracles." John, xi, 47. "Tongues were also a sign to those who did not believe." 1 Cor., xv, 22. "Tongues are for a sign, not to them that believe, but to them that believe not."

Second.—That when Christ declined to give a sign, except the sign of Jonas, &c. It was because he had publicly given enough, and that when humbugites try to avoid detection by saying that no sign shall be given, it is a mere get-off and betrays their consciousness that they cannot do what they pretend to do.

Third.—That when Christ required faith in some that he healed, it was because he had before proven by his public miracles that he could heal the sick. This is very different from requiring folks to believe without evidence.

Fourth.—That those miracles of Christ, which were comparatively private, were not those on which he relied to prove his Messiah-ship. Hence, in some cases he did not approve of their being told. Matt. viii, 4, "See thou tell no man," Mark, vii, 35. Luke, v. 14.

Fifth.—That when the gift of tongues were employed on the day of Pentecost, there were persons present who understood the different languages that were spoken; hence, all was in place, all was right. Afterwards as only two or three were allowed to speak at once, and that by course some might have been present who did not understand any of the languages that were spoken, interpreters were allowed to interpret what was preached, and all was still in place. But for a man to pretend, who understands the English language, to speak in an unknown tongue to those who understand the English, is nonsense, and is to them no miracle, unless they know the language that he speaks, and know that he speaks in an unknown tongne, and know that he has not learned it of men.

How honest, fair, and above board, is every thing belonging to the bible; and how different is religious humbuggery. I have by repeated experiments found these remedies to be good. Let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles, and that they are bound to disbelieve all accounts of men working miracles, unless they work them publicly in the presence of enemies as well as friends; and that all who profess to be called of God, as was Aaron, are bound to do as Aaron did. I say let them be put in possession of these facts, and use them to good advantage and the Mormons will shun them.

H. JOHNSON.

After perusing the above, sir, I thought, now these Mormons are, in the estimation of this writer, heretics; and they do not belong to the *evangelical* church, any more than the Universalists do. But thinking that it might be some ignoramus who had written those pieces, and that the columns of the "*Cross and Journal*" were open to all scribblers, I should have passed it over, if I had not met with the following in the prospectus:—"The *Cross and Journal*, is published every Friday morning." . . . "The advocate of sound doctrine, and of untiring christian exertion. The interests of the Ohio Baptist convention, and of other home mission societies in the West, will be particularly regarded." Upon reading the above, I naturally inferred that the Baptist society was an *evangelical* society, and that the worthy editor published those pieces for the special benefit of the Baptist convention; and also for the edification and instruction of other home missions in the *West*. In puzzling my brain, however, to find out the true definition of the word *evangelical*, I was led to infer that the Baptist convention was orthodox and evangelical; and that other home missions in the West were evangelical (which missions they are I know not), but that the Universalists and Mormons are not evangelical is evident. Still, however, I was at a loss to know the import of the term, until I noticed the instructions of the Rev. Mr. Knapp in regard to searching the bible, and then I could only draw inferences from the bible, and the sentiments of the "*Cross and Journal*," by comparing them together; and by strict investigation came naturally to the following conclusions.

1. That Paul was not a member of an evangelical church; for he told the church to which he wrote, to "prove all things and hold fast that which is good." Whereas, Mr. Knapp told the members of his church to burn Universalist's books, &c.; hence, here is a wide difference. The one would prove the books by reading them; the other would burn them without reading—thus following the practice of the Roman Catholics, who burn the books of heretics. The church of Rome must, therefore, be an evangelical church, as it follows the teaching of Mr. Knapp.

2. On the subject of Mormonism, we have given us as a preventative against the horrid evils of Mormonism, the following salutary instructions:—"If they have no foothold in your neighbourhood or town, PAY NO ATTENTION TO THEM. This has often prevented them from doing MUCH MISCHIEF." I find from this, sir, that the evangelical church is of very ancient date, and can be traced through all the history of the church, in every age and generation. There was one in ancient days, the most powerful of any in existence; we have no account of any church being so extensive and united as it was, I mean the antediluvian church, especially those that lived in the days of Noah. So powerful were the principles of evangelicism, that there could only be one family found

who differed from them in religious opinions; I mean, sir, the family of Noah; and so deep rooted were evangelical principles, that among the thousands that then existed, there could not any be found TO PAY THE LEAST ATTENTION TO NOAH'S MESSAGE; hence, they were all purely evangelical. It is true they soon afterwards perished by the flood, but then, that could make little difference, inasmuch as they were orthodox christians, and sound in the faith of evangelical principles, of "TAKING NO NOTICE."

Another very eminent evangelical church existed, in *great* numbers, in Asia; there were several very notable cities that were eminently skilled in the doctrine of *paying no attention* to the messages that might be sent to them. I refer to the famous cities of Admah, Zeboim, Sodom, Gomorah, Zoar, &c. When the angels of God went they abused them, and when Lot spoke to them to depart out of the city, or they would be consumed, "his words seemed to them *as idle tales*," they PAID NO ATTENTION TO THEM; they were profoundly learned in the doctrines of *taking no notice*—in pure evangelical principles.

Without referring to an evangelical church that existed in Babylon, to another at Tyre and Sidon, and to another at Jerusalem, I would briefly mention one in Athens, the great seat of science and literature; they were not, however, fully sound in the faith, for some of them said "what will this babbler say;" but the majority of them shook their heads, and turned away and said, "we will hear thee again concerning this matter:" they *paid no attention*, not only so, but having searched the scriptures according to the advice of Mr. Knapp, I find that the prophets have prophecied of an evangelical church; for, says our Saviour, "as it was in the days of Noah," and "as it was in the days of Lot, so shall it also be in the days of the coming of the son of man." Consequently, sir, the existence of a pure evangelical church, one that *would pay no attention*, is clearly spoken of. And again, in the latter-day, there will be a great church of this kind, to whom it will be said—"I have called, but you have refused, I have stretched out my arm, but ye have *not regarded*." They paid no attention to it.

But this is only one of the leading traits of the conduct of a member of an evangelical church, this is only a preventative; but as remedy, we have the following; if they are making proselytes, "*meet them at once*,"—don't allow them the liberty of worshipping God according to the dictates of their own conscience—show their errors and absurdities—but not knowing what these errors and absurdities were, sir, I had to enquire, and found out that they are so egregiously in error, as to believe that men must believe, and repent, and be baptized, and have hands laid on for the gift of the Holy Ghost, before they can be accepted of God. They are so foolish as to believe what our Saviour says, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." They have fallen into the same error that Peter did when he said, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." They believe with Paul, "that to one is given the gift of tongues, to another the interpretation of tongues, to another prophecy, to another working of miracles. They also believe what James says, "if any of you are sick, let him send for the elders of the church, and let them pray for him, anointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick, and the Lord shall raise him up." They believe that no man is authorized to preach, unless he is called as they were in the apostles' days. These, then, are many of the absurdities of Mormonism. Now, says Mr. Johnson, "these absurdities must be met;" evidently shewing that evangelical churches do not believe in the absurdities practised and taught by our Saviour and his apostles; no, sir, they do not, and such men must be met at the threshold—met with boldness, and firmness, and promptness. I must again follow Mr. Knapp's advice, sir, and take you to the scriptures with me:—Paul, when he was preaching just such errors as the Mormons preach (I don't know but that he was a Mormon) in Ephesus, was met with promptness by the inhabitants of that great city; they even cried out for two hours, "great is Diana, the God of the Ephesians." They would not allow

the poor fellow to speak. Why every body knew, it was quite notorious that Diana fell down from heaven—it was absurd for Paul to teach anything else; this conduct was truly evangelical, and I have no doubt, sir, but that if Mr. Johnson was to meet a Mormon he would just be as zealous as they were; for Mormonism is notorious for spoiling the craft. So dilligent were many of these evangelicals at one time, that forty of them bound themselves under an oath, that they would not eat nor drink until they had killed Paul; not only so, but Paul himself was a true member of this fraternity, for he hailed men and women, committing them to prison, and scourging them for belonging to the "HUMBUGITES," and caused many of them to blaspheme; however, he apostatized and became an heretic himself; but he soon found that the evangelicals met him with as much promptness as he had met others; they stoned him, put him in prison, whipped him, made his feet fast in the stocks, brought accusations against him, &c., &c., and plainly proved to him that they believed no more in humbugery, than he had done before. Without refering, sir, to the crusades, and to a large church in Italy, who belonged to the evangelicals, I would just mention one of more recent date in the state of Missiouri, worthy scions of the old stock, and members of this honourable fraternity; and as the "*Cross and Journal* is particularly devoted to the interests of missions in the *West*, I expect that they have received some very salutary instructions from its columns. To show to you how zealous they have been, the Rev. M'Coy, a Baptist missionary, who was fully inducted into the blessings of pure evangelical principles, held a tar bucket while some of his worthy coadjutors were taring and feathering one of the Mormons. Another, sir, a worthy brother of his of the christian order, who, at the head of his brethern, went and drove a number of the Mormon women and children from their homes; and so zealous was he in the cause, that he pursued them till the blood gushed from their feet, and their tracks were left in the prairie. They must have been purely evangelical.

The redoutable Bogard, a Methodist minister, was forward also on another occasion, at the head of a company of his own cronies, burning and destroying heretic's houses, plundering their property, &c.; he proved himself evangelical; he had the misfortune, however, since that, to shoot one of his fellow craft; but then he redeemed himself in true evangelical style, by preaching pure orthodox principles from there to Texas. I might also speak of others of the same school, such were Sessial Wood, and Habbot Hancock, two worthy Presbyterian prelates, who, with swords by their sides, came with a number of their fraternity to Dewit, Corrol co. Mo., to disposess a number of men, women, and children (who had the audacity, in this land of liberty, to worship Almighty God according to the dictates of their own conscience) of their inheritance, and to drive them from their homes. These were evangelical ministers. There were others of the same school, among whom was Col. Pendleton, who had a number of men painted like Indians, engaged in the before mentioned laudable undertaking, according to the rules of evangelical churches.—Gen. Clark, was also a conspicuous character, as also Gen. Lucas, Judge King, Gov. Boggs, and a host of others; and so zealous were they in the propagation of evangelical principles, that they drove fifteen thousand men, women, and children from their homes; killed many and confiscated the property of others; and to shew what pure evangelical principles Gen. Clark possessed, he said, when speaking to the HUMBUGITES, "whether you are innocent or not, is nothing to me; I am determined to see the governor's orders executed"—his orders to exterminate.

Another criterion whereby the evangelical church can be known, is by their asking people to work miracles; for, says Mr. Johnson, "many of the miracles of Moses, Christ, and the Apostles, were performed publicly, in the presence of enemies, and friends, to induce faith." And again, "let the people be put in possession of the fact, that they have a right to see the miracles of those who pretend to work miracles; and that they were bound to disbelieve all accounts of men working miracles, unless they work them publicly, in the presence of enemies as well as friends." I am not aware, sir, of the Mormons professing to do miracles, indeed, I know that they do

not; they merely believe in the same principles that the Apostles believed in. But this is nothing to the point, it is evangelical religion that we are investigating. The grand principle that now comes under our consideration, is, that "miracles must be performed publicly to induce faith." Consequently, Jeremiah, Ezekiel, Hosea, Habbakuk, Amos, David, Solomon, and many other of the prophets, are not entitled to the faith of an evangelical church; for they did not work miracles; and also John the Baptist; there was not a greater prophet born among men, than he, "yet he did no miracle," say the scriptures. What a pity it is, that the bible of the evangelicals should be burthened with such "humbugery;" for they did no miracles "to induce faith," and consequently, an evangelical church has no faith in them. I had a curious thought here, sir, and wondered whether the evangelicals work miracles or not, to prove their religion, as it is a "poor rule that will not work both ways." The grand rule, however, seems to be, that if the Mormons will not work miracles to "induce belief," they are "humbugites!" consequently, if I find a people asking for miracles, I set them down as evangelists. However, as Mr. Knapp tells me to carry my bible in my pocket, to pray over it, to search it diligently, &c., I must take it out of my pocket, and have you search it again with me, sir. I find, then, recorded in Luke, 23, that Herod was a true EVANGELIST, for he sent for Jesus, hoping to have seen some miracle done by him, but it could not be done for him; and no doubt, being a true evangelist, but he thought Christ was a HUMBUG. The evangelical church in Jerusalem, before referred to, had this trait, as well as others; hence they said to our Saviour, "what sign shewest thou." But he would not give so honourable a body as that any answer; and they thought, of course, that he was a HUMBUG. Then there was a respectable church on Mount Calvary, composed of Gentiles and Jews, who cried out tauntingly, "if thou be the son of God, come down from the cross, and then we will believe in thee;" but he did not do it; ah, say they, "he saved others, himself he cannot save." These were PURELY EVANGELICAL. Paul, sir, had a most complete way of getting rid of Mr. Johnson's arguments; he was a sly fellow; hence, says he, "to one is given the gift of faith, to another the power to work miracles." "Do all work miracles? do all prophesy?" Hence, if any of his members had been asked for a miracle, they would have come flatly out, and said, "all do not work miracles;" ah, says Mr. Johnson, a pure evangelist, that is humbugery. "I have a right to look for miracles." But lastly, on this subject, I found a most eminent personage, one that I least expected, belonging to the evangelical church; one who is "the prince and the power of the air;" one who "wanders to and fro in the earth;" one, against whom "Michael the archangel, dared not to bring a railing accusation;" one who has often appeared among the "sons of God;" one who says that "this world, and its glory, and dominion, belongs to him"—coming to our Saviour, and wanting him to make stones bread, and requesting him to "cast himself down from the temple," or to perform some miracle, that he might know that he was the son of God; and, perhaps, the old gentleman would have believed, if he had seen a miracle,—but he did not do it. What a pity.

But having said so much upon this subject, I must now touch upon another, and then close. I find, sir, that it is not truth that the evangelical church are in quest of, but miracles; hence, for instance, although there is so much HUMBUGERY about Mormonism, and it is palpably false and unscriptural; if they would work a miracle, it would be true at once; all its obnoxious features would depart; all its errors would be removed; and it would be changed from the perfectly ridiculous, to the most sublime; error would at once become truth, and wickedness be transformed into righteousness. The evangelicals were no doubt convinced that the magicians of Egypt were of God, for they performed miracles. The witch of Endor, also possessed a supernatural agency, and would of course be believed by the orthodox church. Simon the sorcerer, seems to have been thought an honourable man, and obtained great credence among the orthodox; but unfortunately for our modern evangelical churches, they have not had much of an opportunity of seeing miracles performed; however, as a glorious day is about to dawn upon them, they have cause to lift up

their hearts and rejoice; for Paul says, that "Satan will come with all deceivableness, and signs, and lying wonders, and for this cause God will send them strong delusions, that they may believe a lie and be damned; because they received not the love of the truth, but had pleasure in unrighteousness." John says, "I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils *working miracles*, which go forth unto the kings of the earth, and of the whole world." Rev. c. xvi, v. 13, 14. John further speaks of a beast that made war with the Saints, and overcame them. The evangelical church in Missouri, have patterned well after their great prototype. But he shall do great wonders yet, so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth, by the means of those MIRACLES which he had power to do, in the sight of the beast. Rev. c. xii. Hence, when the church shall be fully established, it will every way meet the desires and hopes of Mr. Johnson, and all the evangelical church. Its pretentions will be fully attested by miracles, the evangelical church will enlarge its borders, and all the world will wonder after the beast, saying, "who is like unto him."

You will perceive, sir, by this brief synopsis, that evangelical religion has prevailed in every country, and abounded in all nations; that it is as old as the antediluvians, and as modern as the Missourians; and that it has found strenuous advocates in every age, that the prophets testify of it, and that it is likely to be great, powerful, and almost universal; therefore, the editor of the "*Cross and Journal*" may take courage. He has already seen the great prosperity of the HOME MISSION in the WEST, aided by his indefatigable exertions and untiring zeal; and from the prospects that lay before him, as the champion and advocate of evangelical principles, there is every prospect of his becoming honourable in the earth, and of having his name handed down to future generations; and perhaps when it is well with him, he may remember his friend Mr. Johnson.

I. T.

EXTRACTS FROM THE WEEKLY BOSTONIAN.

The Mormons in Boston and Vicinity.

As every thing which relates to this unique sect is interesting at this time, we have concluded to give an account of their affairs in this city and vicinity. This information we have derived from Mr. Nickerson, the presiding elder in Boston. Their meetings are held at No. 82, Commercial Street, on Sunday, at the usual hours of public worship, and are free to all. This church was formed on Wednesday, the 9th of March last, with little more than thirty members, most of whom were baptized by elder Nickerson. The congregation has been large, and a great many have been obliged to turn away in consequence of the crowds which attend. In Chelsea, meetings are held occasionally, and one has been baptized. In Salem, and vicinity, about seventy have been baptized. In Medfield, Medway, Cape Cod, and many other places, meetings are also held. Mr. Nickerson says there never was such a call for preachers as at the present time. The minds of the people, he says, are ready to receive the truth, and the cry is for preachers. In Peterboro, twenty have been baptized in one day. There is a great stir, evidently, and the elder is confident that the people will soon flock in crowds to the "standard of truth." The church in Peterboro, Gilson, and neighbourhood, numbers in all upwards of one hundred. What will the end be?

The Mormons—Joe Smith the Prophet.

Smith is decidedly the greatest original of the present day. He carries all before him when he undertakes an enterprise — knows no impediment — and never halts in his course till he has accomplished his object. His post, at the head of the Mormons, is a conspicuous one, and in a few years with such advancement as he has met with for the past year, will give him a numberless host of followers. We should not be surprised if he should become as omnipotent as ever the Pope was in his palmiest days. He is a genius — and a rare one — and all the armies of Satan, should they confront him in a solid phalanx, would be sure to meet with sore discomfiture, if not with complete annihila-

tion. The true philosophy of *go-a-headity*—the quintessence of concentrated moral and spiritual energy, fears no combat, and although, we cannot say it exactly courts danger, it never flies from the post of duty on its approach. We have so high an opinion of Joe Smith, that we intend to open a correspondence with him, in order to acquaint ourselves with all his secret springs of action, and thus, get all the secrets of his success, public and private, worldly and ecclesiastical.

The chapter from the recently recovered book of Abraham, and the unique cut which illustrates it, on our outside, has occasioned us some expense; but we care not for that, so long as we please our patrons, which we mean to do at all hazards; trusting to the good sense of the most enlightened public in this, or any other universe, for suitable remuneration.

The Mormons hold meetings in Boston regularly on the sabbath, somewhere in Commercial Street, and are equally successful in saving souls, healing the sick, and restoring sight to the blind. Meetings are also held in Chelsea, and the cause is on the increase in that place.

Will elder Nickerson, or some of the brethern, furnish us with the statistics?

The Latter-day Saints again.

We have the pleasure to lay before our readers, the following letter from elder Nickerson, the presiding elder of the church of Latter-day Saints in Boston, who believes, to use his own words, that "wickedness will soon be swept from the earth, and that the day of universal righteousness will set in during this generation, when our offices shall all become peace, and our exactions righteousness."

Boston, April 11, 1842.

To the Editor of the Daily Ledger.

Dear Sir,—Observing a request in your paper for information of the situation and progress of the Latter-day Saints in Boston, and vicinity, I rejoice that I have this opportunity. The cause of truth is onward in this city, and the region round about. I commenced preaching in Boston, on the 30th of May last, in Winchester Hall, in the forenoon, and in the afternoon took a part in the free discussion, which I followed for several months, when one of the number which was called infidels, began to believe in the truth of the old and new testaments, which the world calls Mormonism. The individual was Mr. Abijah Tewkesbury, who opened his shipping office, and seated it for free preaching. He was the first that was baptized in Boston. Three others were baptized on the 9th of January, 1842. I have held fore and afternoon meetings at 82, Commercial Street, ever since. There was a branch organized in Boston, numbering thirty, including one elder, and three priests, on the ninth of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity, some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all, a little rising fifty persons. There are calls for preaching on every side.

We have meetings in private houses through the city, nearly every evening. People of all classes come to hear, and it is rare that one goes away dissatisfied. The honest in heart are coming out; and I think, will every one join the church. There is likewise a branch organised in Salem. Brother Snow is preaching there. His church has sixty-two members, and is increasing every week. There is one elder and one priest. Elder Maginn is preaching in Peterboro, Gilson, and vicinity, where there are several branches, numbering about one hundred. I understand, twenty have been baptized in one day. A branch has been established also in Northbridge, of upwards of thirty members, and is on the increase; elder Swett presides.

I am now in Boston, and invite all the honest in heart, both priests and people, to come and hear for themselves, as I do believe the end of this age is near at hand, and the fulness of the gospel is preached, and the honest in heart, or the elect of God, will be gathered in from the four quarters of the earth, and a new era, a reign of righteousness, will commence on the earth, which will continue for a thousand years. If any, either priest or people, desire an interview for information, they will please give me their names, street and number, and time that they would wish for me to come and

see them, and if possible, I will attend to the call with pleasure. Have you souls worth saving? If so, do not neglect to investigate. Paul's religion persecuted the Saints, but the gospel of Christ, he was not ashamed of, for it is the power of God unto salvation to them that believe.

We believe in faith in the Lord Jesus Christ—repentance—baptism for the remission of sins—laying on of hands for the reception of the Holy Ghost—with all the prophecies and blessings which did follow the ancient Saints—such as casting out devils in the name of Christ, healing the sick, and so forth, which signs do follow many of those that believe, in the city of Boston. Come and see.

FREEMAN NICKERSON.

P. S. Likewise the devil is cast out by the word of God, and the sick are healed by the prayer of faith, and annointed with oil, and the poor have the gospel preached to them without money; and I request the citizens and authorities of the city of Boston, to open a house for the servant of the people, that the Lord hath sent to this city, to warn the people of the destruction which will take place in this generation, that is now on the earth, and teach them how they may escape, and come through, and abide the day of the second coming of Christ, to reign on the earth a thousand years. Quench not the spirit, despise not prophecyings, prove all things, hold fast that which is good.

GOVERNMENT AND INSTITUTIONS OF NAUVOO.

As many thousands of the people of England are emigrating to Nauvoo and vicinity, it becomes necessary for us to impart some further information concerning its temporal affairs, as English and American institutions widely differ in many respects.

Nauvoo is situated on the eastern bank of the Mississippi river, in the county of Hancock, state of Illinois. It is fifteen hundred miles above New Orleans, and about two hundred and fifty miles above St. Louis. The river opposite the city is a beautiful sheet of water, about one mile and quarter wide, and is navigable for steamers to the falls of St. Anthony, six hundred miles above Nauvoo.

This town was founded by the Saints in 1839. On application to the legislature of the state, it was incorporated as a city government, with a liberal charter, which gives it power to elect its mayor and council, who have power to enact and enforce all necessary laws for its government and regulation.

Gen. John C. Bennet, a man of God, and a gentleman well versed in political and military affairs, was elected mayor, and with the assistance of the city council, has proceeded to enact such laws as are necessary for the common good. Among these we rejoice to say, that temperance is enforced, and the sale of intoxicating liquors strictly prohibited.

The city charter includes a literary institution, called the Nauvoo University, which is already in successful operation, and where all branches of learning will be taught. The benefits of this institution are accessible to all the citizens on equal and reasonable terms.

It also includes a military organization, called the Nauvoo Legion, which includes all the military strength of the place.

Under these liberal privileges and enlightened regulations, and located in the heart of one of the richest and most productive and fertile countries in the world, Nauvoo has, in the short space of three years, become one of the largest towns in the west, containing within its corporation, something like 10,000 inhabitants, while many thousands more are settled and are improving in the country around, and hundreds and thousands more are arriving almost daily, as emigrants, from various states and nations. It is more than probable that in the course of twelve months, this city will number from fifteen to twenty thousand inhabitants.—The buildings are mostly temporary cabins, built of wood and are very small, unfinished, and inconvenient; but they are such as are generally erected in the beginning of new settlements in every part of the country, and will soon give place to those of brick and stone. Indeed, several brick buildings are already erected, and hundreds of others are in process of erection. The temple which is now in progress, is built entirely of stone. It is designed to be about 128 feet long, 88 feet wide, and 150 feet high to the top of the spire. The Nauvoo House is building of stone and brick; it is

designed about 240 feet in length, fronting on two streets in form of an L; 40 feet deep, and four stories high. This is designed as an hotel, or home for travellers and strangers. The streets are regularly laid out from north to south, and from east to west; they are broad and pleasant, but not yet paved.

The Legion includes every able-bodied male inhabitant from eighteen years of age to forty-five, who are to furnish themselves with good muskets or rifles (except a few companies who are armed by the state), and are required to do military duty according to the following ordinance, passed March 12th, 1842:—

COURT MARTIAL OF THE NAUVOO LEGION.

Ordinance, No. 1.

Sec. 1. Be it ordained by the Court Martial of the Nauvoo Legion in general court assembled That the discipline, drill, rules, regulations, and uniforms of the United States' Army, so far as applicable, be, and they hereby are adopted for the legion; provided, that each company may adopt its own uniform for the non-commissioned officers and privates belonging to it.

Sec. 2. That from and after the 15th day of April next, it shall be the duty of every white male inhabitant of the city of Nauvoo, between eighteen and forty-five years of age, to enrol himself in some company of the Legion, by reporting himself to the captain thereof, within fifteen days; and every person neglecting or refusing to do so, shall, on conviction thereof, before a court martial, forfeit and pay the sum of one dollar, and the further sum of one dollar for every subsequent fifteen days' neglect.

Sec. 3. The Legion shall hold a general parade on the first Saturday of May and September, and the 4th day of July, (the 3rd when the 4th comes on Sunday,) in, or near the city of Nauvoo; a battalion parade on the 3rd Saturday of June, and October, in their respective precincts; a company parade on the 4th Saturday of April, June, and August, in their respective precincts; and an officer drill on the Thursday and Friday preceding each general parade, in the city of Nauvoo; and such other musters or parades as the Lieutenant General, and the Major General, may jointly direct, in each year; and any non-commissioned officer, musician, or private, who shall neglect or refuse to appear on said days, shall be fined in the sum of one dollar for each company, or battalion parade, and two dollars for each general parade —and the commissioned officers neglecting or refusing to appear in their appropriate places on parade, shall be fined in the following sums, to wit: the Lieutenant General, and the Major General, thirty dollars; Brevet Major Generals, and Brigadier Generals, twenty-five dollars; Colonels, fifteen dollars; Lieutenant Colonels and Majors, ten dollars; Captains, six dollars; Lieutenants, four dollars; and every commissioned officer, non-commissioned officer, musician, or private, who shall neglect or refuse to uniform himself in full, after the lapse of eight months from the passage of this act, shall be fined in the same sums, in addition, for each day of parade—every commissioned officer, non-commissiond officer, or musician, who shall neglect or refuse to attend officer drills, shall be fined in half the sums aforesaid—and any commissioned officer who shall neglect or refuse to attend their appropriate courts martial, shall be fined in one half the sums aforesaid—and any commissioned officer neglecting, or refusing, to discharge any duty devolving upon him, shall, in addition, be cashiered and disgraced, by a general court martial, detailed by the Major General, by order of the Lieutenant General; provided, always: that all members of this corporation, who are unable to attend parades on account of sickness in their families, or any other reasonable excuse, satisfactory to the court martial, shall, for the time being, be exempt from all such fines.

Sec. 4. That no person whatever, residing within the limits of the city of Nauvoo, of fifteen days' residence, between the ages of eighteen and forty-five years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of the Court Martial of the Legion; or a certificate of inability, under oath, signed by the Lieutenant General, countersigned by the Surgeon General, and recorded by the Major General's War Secretary.

Sec. 5. Each regimental court of assessment of fines, shall be composed of the Major as president —the Adjutant as secretary—and the Captains of companies as members; and the court of appeals shall be composed of the Colonel as president—the Adjutant as secretary—and the Lieutenant Colonel and Major as members,—the court of assessment shall sit on the Saturday succeeding each general parade, and the court of appeals on the second Saturday thereafter, at such places as the Colonel may direct.

Sec. 6. The regular court and law days of the court martial of the Legion, constituting the law making department of the corporation, shall be the first Friday of March, June, September, and December, and such other days as may be appointed by the joint general orders of the Lieutenant General, and the Major General, within the city of Nauvoo, on a notice of ten days.

Sec. 7. The Staff of the Lieutenant General, shall consist of an Inspector General, with the rank of Major General, a Drill-officer, a Judge Advocate, and four Aids-de-Camp, with the rank of Colonels; and a guard of twelve Aids-de-Camp, and a Herald and Armour Bearer, with the rank of Captain.

Sec. 8. The staff of the Major General, shall consist of an Adjutant General, a Surgeon General, a Cornet, a Quarter Master General, a Commissary General, a Paymaster General, a Chaplain, two Assistant Inspectors General, four Aids-de-Camp, and a War Secretary, with the rank of Colonel; a Quarter Master Sergeant, Sergeant Major, and Chief Musician, with the rank of Major, and four Musicians, and a Herald and Armour Bearer, with the rank of Captain.

Sec. 9. The staff of each Brigadier General, shall consist of two Aids-de Camp, an Assistant Quarter Master General, an Assistant Commissary General, and a Surgeon, with the rank of Lieutenant Colonel; six Assistant Chaplains, with the rank of Major; and a Herald and Armour Bearer, with the rank of Captain.

Sec. 10. The staff of each Colonel shall consist of an Adjutant, a Quarter Master Sergeant, and a Sergeant Major, with the rank of Captain.

Sec. 11. Each Regiment shall be officered with a Colonel, a Lieutenant Colonel, a Major, and company officers.

Sec. 12. Each Company shall be officered with a Captain, three Lieutenants, five Sergeants, one Pioneer, and four Corporals.

Sec. 13. The Lieutenant General, and the Major General, may by their joint act, grant brevet commissions to such persons as may merit appointment and promotion at their hands.

Sec. 14. That all laws, and parts of laws, inconsistent with this ordinance, be, and they hereby are repealed.—Passed, March 12th, 1842.

JOSEPH SMITH, Lieutenant General,
and President of the Court Martial.
JOHN C. BENNETT, Major General,
and Secretary of the Court Martial.

The foregoing is in accordance with the laws and requirements of the American government, in regard to the militia. It saves the expense, as well as the corrupt and immoral tendency of a standing army in time of peace.—It is true, it costs something to arm and equip, and to devote several days in the year to these duties; but it is far less expensive than a standing army, as well as more congenial with the spirit of freedom and of free institutions. While the people are the bearers of their own arms and armour, there will not be much danger of their being kept under and deprived of their freedom, which is often the case in a country where standing troops are supported and quartered.

There is also another peculiar advantage to the Saints to be derived from a well organized and disciplined legion, viz., it affords that security and protection against lawless violence which has been so much needed of late; but which our people could seldom enjoy until thus organized, they have at length become able to protect themselves. May the God of armies grant that the legion may increase in numbers and in strength, till armed with righteousness, and with the power of God in great glory, it shall be able to rescue the American Republic from the brink of ruin—to restore to her citizens the enjoyment of the rights purchased by the blood of their fathers—and to transmit to posterity, a government and institutions which shall stand unmoved, and uncorrupted, amid the wreck of empires and the crash of thrones—as an ensign of freedom to the nations—an asylum for the oppressed of every clime, till sin and death shall cease to be, and time shall emerge into the ocean of eternity.

In Nauvoo, as well as most other parts of the United States, every white male inhabitant of twenty-one years of age and upwards is a voter, provided he has been in the state a sufficient length of time, and has complied with the national laws, which constitute citizenship. The offices of government are appointed by election, and are equally accessible to all qualified persons, according as they can obtain the voice of the people. There being no royalty, no nobility, no privileged classes, none born to rule, therefore all men are, politically, on the same footing. The makers of law, as well as the judges and administrators of law are appointed by the voice of the people.

There is no state religion by law established and supported in that country; no tithes, no church rates, no spiritual dignitaries supported by government appropriations. The law is so framed as to protect all religions and enforce none.

There are no game laws; any person who pleases may hunt, shoot, or destroy rabbits, pigeons, wild ducks, geese, swan, turkeys, deer, antelopes, bears, elks, or even buffaloes and wild horses; the two latter are existing in great numbers on the great prairies, several days journey to the west of Nauvoo, and are hunted in great numbers by the Indians. They manage to take the wild horses alive and break and tame them for their use.

To comment upon, or draw a contrast between the government and institutions of Nauvoo and those of England, would be useless, as every one can see and understand the difference which exists between the two, and the vast advantages of the one above the other.

Nauvoo, then, is the nucleus of a glorious dominion of universal liberty, peace, and plenty; it is an organization of that government of which there shall be no end—of that kingdom of Messiah which shall roll forth, from conquering and to conquer, until it shall be said, that "*the kingdoms of this world are become the kingdoms of our Lord, and of his Christ,*" "AND THE SAINTS OF THE MOST HIGH SHALL POSSESS THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN."—ED.

REMARKABLE VISION.

The following is an account of a remarkable vision of Sarah Smith, of Hanley, Staffordshire, England, taken from her own mouth by P. P. Pratt, June 15th, 1842.

In 1835, on the 26th of December, being carried away in a vision, I was in a beautiful garden, interspersed with gravel walks, green pasture, and beautiful fruit-trees; looking towards the east, I saw the rays of the sun piercing among the shades, the heavens clear and bright, and myself dressed in white, with a hymn-book in my hand, and was singing hymns. I then saw the Lord Jesus coming to meet me; he was arrayed in white, and his countenance as the sun; he had twelve angels before

him, and twelve behind him, with harps in their hands, and were singing and playing music; they were all in white, with long hair hanging in beautiful ringlets down their shoulders. The Lord took me by the hand, and said unto me, follow thou me; he led me through a place like unto a prison, and said, behold on thy left; and I looked and beheld the flames of hell; and I cried Lord save me, and he said, surely from this hour thy soul is saved. We then came to the bottom of a steep hill, and I saw at my right hand, as it were, a temple built of pure gold, mingled with glass, we then ascended the hill, hand-in-hand, the twelve angels before and the twelve behind; at the top of the hill were the gates of heaven, as it were, of pearl, cut in beautiful figures, and clear as crystal. At the gates stood two angels with trumpets in their hands, the Lord spoke to them, and the gates flew open; I saw within, the Lord sitting on his throne, which was of pearl, beautifully wrought in figures and ornaments, his countenance was as the lightning, almost too bright to behold; legions of angels were round about him, all singing, and playing on musical instruments. He had in his left hand a roll of parchment, while his right hand was extended to his son, and he said unto his son, sit thou at my right hand, and he was then seated at his right hand; he said unto me, enter into the joy of thy Lord, and I was seated at his right hand; and he gave me a harp to play, and I sung and played with the angels. After beholding several other things which it is not wisdom to write, I awoke from my vision. The following is one of the hymns which I sung with Jesus and the angels, as we walked in the garden, and which I have ever since retained in my memory, without the slightest alteration in word or syllable:

No one doth know, no tongue can tell,
What I've gone through since I've lain ill;
But Christ has eased me of my pain,
And sanctified my soul in him.

Weep not for me, 'tis all in vain,
Weep for your sins, and then refrain;
For Christ says come, I'll ease your pain,
If you will come to me again.

O what a happy day 'twill be,
When Christ shall say come reign with me;
When through the pearly gates of heaven,
We'll sing glad hymns of joy in heaven.

O what a joyful sound to hear
The Saints and angels singing there,
O then, I'll join in heart, and sing
With Jesus Christ, my heavenly king.

And when I reach that blissful throne,
And have the robes of glory on:
And the bright crown which Christ has given:
Ready prepared for me in heaven.

Oh then I'll sing, and praise my Lord,
With hymns of joy in one accord;
And angels whispering, all shall say,
Glory unto our Lord most high.

The Millennial Star.

August 1, 1842.

THE large amount of important matter which was crowding upon us, and struggling for a place in our columns, has induced us to publish a double number this month, which we hope will prove as acceptable and interesting to our readers, and afford them as much pleasure and profit in the perusal, as it has us in the composition and selection.

When we read the Book of Abraham with the reflection that its light has burst upon the world after a silence of three or four thousand years, during which it has slumbered in the bosom of the dead, and been sealed up in the sacred archives of Egypt's mouldering ruins; when we see there unfolded our eternal being—our existence before the world was—our high and responsible station in the councils of the Holy One, and our eternal destiny; when we there contemplate the majesty of the works of God as unfolded in all the simplicity of truth, opening to our view the wide expanse of the universe, and shewing the laws and regulations, the times and revolutions of all worlds, from the celestial throne of heaven's King, or the mighty Kolob, whose daily revolution is a thousand years, down through all the gradations of existence to our puny earth, we are lost in astonishment and admiration, and are led to exclaim, what is man without the key of knowledge? or what can he know when shut from the presence of his maker, and deprived of conversation with all intelligences of a higher order? Surely the mind of man is just awaking from the deep sleep of many generations,

from his thousand years of midnight darkness. The morning of celestial light has dawned upon a benighted world—

> "The opening seals announce the day
> By prophets long foretold."

No doubt, many will startle at the term "*Gods*," or deity in the plural number; yet it is a fact that the bible calls them Gods to whom the word of God came. And in the beginning of Genesis, and throughout the bible, the Hebrew word *Elohim* (Gods), is actually in the plural, though the translators have rendered it (God) in the singular.

Again, when we read the history of our beloved brother, Joseph Smith, and of the glorious ministry and message of the angel Nephi, which has finally opened a new dispensation to man, and commenced a revolution in the moral, civil, and religious government of the world, which will be consummated in effectually overturning the dominion of anti-Christ, which has long prevailed with almost universal sway, and in bringing Jew and Gentile under the peaceable government of Messiah, while all the kingdoms of the world bow to his sceptre and own his authority, our bosoms swell with emotions of joy and wonder, of hope and love, which language will never express, nor pen record. Who can read the certainty, the glory, the plainness of the truths there revealed, and afterwards content themselves with the husks, the chaff, the phantoms, and fables of sectarianism? None but the blindest bigots, who choose darkness rather than light, because their deeds are evil.

The subject on *Baptism for the Dead* is scarcely less interesting, as it unfolds and illustrates the justice and mercy of God, and the great plan of salvation touching the nations and generations of universal man, and strikes at the root of superstitious, narrow, and uncharitable principles and traditions of modern priest craft. It enlarges the soul, enlightens the understanding, and comforts the mind.

We would also call the special attention of our readers to the article, entitled *Evangelical Religion*. It may open the eyes of many to the awful state the christian world is in, as it does, certainly, show many of their ridiculous absurdities with a master hand.

The Sabbath Scene in Nauvoo will serve to show what president Joseph Smith is doing and teaching there, while his enemies are filling the world with slanders against him; AND HIS SIGNAL SUCCESS IN THE BAPTISM OF EIGHTY NEW CONVERTS IN ONE DAY, AND WITH HIS OWN HANDS.

We have published the short piece from the *New York Churchman*, headed "*Mormonism*," in order that our readers may contrast the remarks of a religious bigot with those of other editors who are untrammeled, and willing to speak of the Saints, and all others, in their true light; and after what we have published in relation to the government of Nauvoo, it needs no further comment.

It must be "*an intelligent gentleman*" indeed, who cannot distinguish a militia drill from a despotic government, and who confounds a lawful military order, issued by General Smith, as a commissioned officer of the state of Illinois, with the words of inspiration, given by the mouth of a prophet, for the religious edification and guidance of a church of the Saints? It is easy for such a man to convert a christian into a "Mahometan," an honest man into a "knave," or a patriot of a republican state into a despot, merely for doing the duties required of him by the law of the land, as an officer of the state. We again repeat that Joseph Smith is a general at the head of the militia of the state of Illinois, holding his commission under the governor; and that the Nauvoo Legion, under his immediate command, is a militia organization in accordance with the laws of the country, and chartered by the state legislature.

We know what the *New York Churchman* and his "*intelligent friend*" aim at; it is to excite public jealousy, and get up another order for the *extermination of the Saints*. But their murderous designs are vain, the Saints must, and will, enjoy and maintain their rights.

EMIGRATION.—The season is fast approaching when the Saints in this country will again commence the busy bustle of emigration; it therefore becomes our duty to lay before them such seasonable information as their circumstances require.

The 15th of September is as early as emigration should commence, on account of the hot and sickly season in New Orleans. We shall have a fine ship in readiness to sail on the 15th of September and several others in the course of a week or two from that time, and so on, as occasion may require, through the season.

There is every prospect that the expence of passage and provisions from Liverpool to New Orleans will be as low as it was last season, viz., £3 15s. to £4 per head. Those under fourteen, half price, those under one year, free. It never can be afforded much lower than this. Those who wish to go, should be sure to inform us as early as possible, *and send a list of their names and ages, together with their passage money, some two weeks before they sail.* The passage up the river from New Orleans to Nauvoo, will not exceed twelve or fifteen shillings per head, if it is managed by union and with prudence.

Passengers should take with them, as far as possible, all kinds of clothing, and beds and bedding in plenty; also pots and pans, and all kinds of cooking utensils, and as many tools for the business they intend to follow, as possible. They may also take any reasonable amount of furniture, such as bedsteads, tables, a few chairs, a sofa, or drawers; or they may sell them here and purchase new ones after they arrive, as timber is more plentiful in that country; but it is better to take them along with them, than to part with them for half their value, as we charge them nothing for the freight of their luggage on the ship, and the charge will be but trifling in going up the river.

As many of the emigrants will arrive at Nauvoo with nothing but their hands, it is advisable for those who have capital, to carry it with them, instead of expending it all to help their brethren to emigrate, as means must be had there as well as men, or so many cannot find employment.

All who go there with money should be careful not to lock it up like a miser, where it will do no good; but put it to immediate use for their own benefit, either in lands, in building, or in works, or business of whatever kind they desire; so that, while they benefit themselves, they may make employment for the poor, and build up Zion, "*that her waste places may become like Eden, and her desert like the garden of the Lord, that joy and gladness may be found therein, thanksgiving and the voice of melody.*"

They should also be very careful to lay this money out according to council, even the council of those whom God has appointed to move the cause of Zion in mighty power; for this is the only way to act in concert, and unless we do act in concert, our money will perish with us; for we shall be destroyed; for this is the fixed purpose, the decree of the Almighty—that the people of God shall be gathered as a hen gathers her chickens under her wings, and that they shall act in concert and in union, or they shall perish from the earth as salt which has lost its savour.

Many persons have supposed that to emigrate to America, and stop and live in the society of those who are not Saints, at St. Louis or some other place; or to go among the Saints, and then go off one side, like a swine does

when his mouth is full, and live only for himself, and to seek for riches and prosperity as an individual, without being identified with the society in his interests, or blending his prosperity or adversity with theirs; I say, many persons have supposed that in so doing, they accomplish the object of the gathering; but they are mistaken — ten thousand times ten thousand such persons brought together, and acting upon such principles, will never make a "*Zion*," "*a city of the Lord*," but only a *Babylon*.

Were I to emigrate as a Saint of the Most High, I would live in their midst, enjoy their society and instruction, and be guided by their council in both temporal and spiritual things, or I would perish in the attempt. Their prosperity should be my prosperity, and their adversity my adversity — their God should be my God, and where they died I would die, and there would I be buried.

If, while on my way to Nauvoo, ten thousand smooth-faced flatterers, or foul-mouthed slanderers should meet me to turn me aside, yet would I meet them like Bunyan's "Great Heart" did the giants — I would resist their insinuations, and exclaim:

Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me to my God?

Ten thousand snares by sea and land,
My God has brought me through,
So now I will on Zion stand,
And dwell within Nauvoo.

APOSTACY.—The spirit of apostacy has been quite prevalent of late, principally among those who have emigrated from England to America. They are first seized with a murmuring and fault-finding spirit towards those who have suffered perils and privations, by sea and land, for them and for the cause of truth. These they seek to injure by all manner of evil speaking and railing accusation. Next they find fault with their sea voyage and the provisions and sea stores, as being either too scarce or not suited to their appetite. Next they find fault with the country, because it does not produce furnished houses and paved streets, and all manner of riches and luxuries spontaneously, without their labour or their pains; and, last of all, they find fault with the servants of God, who have spent a dozen or twenty years in the service of the people, and suffered the loss of all things, time and again, for Christ's sake and the gospel's, because they have a house, a home, a farm, a horse and carriage, or suit of clothes, and will not give it to them, or lay it aside to work and build them houses and feed them. These they pronounce the wickedest men in the world, and they write back to this country all manner of evil concerning them.

Among the most conspicuous of these apostates, we would notice a young female who emigrated from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, by striking a blow at the character of some of its worthiest champions. She well knew that this would be received as a sweet morsel by her old friends, the Methodists, and other enemies of the Saints. She accordingly selected president J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might have two wives; by these disreputable means she thought to overthrow the Saints here, or at least to bring a storm of persecution on them, and prevent others from joining them; but in this thing she was completely deceived by Satan. Her proceedings have had no other effect upon the Saints, than to fill them with mingled feelings of pity and contempt towards her, and to make them more diligent and faithful to the cause of God. Their meetings are well at-

tended with crowded and attentive audiences—the power and spirit of God is in their midst—they are filled with the testimony of Jesus, and with a desire to emigrate and settle among the Saints in America. Many are coming forward for baptism from week to week, both in Manchester and in Liverpool. However, we will do her the justice to say, that her letters have had some effect upon several of her relatives and three or four persons have left the church, perhaps, partly through the influence of these and other reports from apostates and murmurers; and if any such thing can turn any others from the faith, we shall be very happy to part with them, as

"We want no cowards in our band,
That will their colours fly;
We call for valiant-hearted men,
Who're not afraid to die."

But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the bible.

The following is an extract from a letter written by the sister of the female before mentioned, which will enable the Saints to judge of the confidence to be placed in her slanderous statements.

Nauvoo, April 20th, 1842.

"Dear ——, We arrived here three weeks ago; I thought I would not write until I had seen the prophet, and attended the meetings in Nauvoo. I have now been at the meetings three sabbaths, and have had the pleasure of attending the conference which continued for three days; and I have had the pleasure of hearing brother Joseph speak, and I consider that one hour's speech rewarded me for all the afflictions I endured while on the mighty deep. I have no doubt but you have heard that I was sick almost all the passage, but I have reason to thank God that I was afflicted, for in the night season when sleep was taken from me, the Lord manifested himself to me in a manner I cannot express; it might have been that if the Lord had not shewn me these things I might have stumbled with the lying reports that are in circulation. I suppose, by this time, you will have heard that my parents and sister have apostatized. I know not what they have written to England, as they would not let me see their letters, but I can prove that my sister has told some of the greatest lies that ever were circulated.

"Dear ——, these are trying times for us all, but I know this is the work of the living God, and though earth and hell should combine to stop its progress, they cannot prevail. I beg of you not to listen to reports, but know for yourself, for I believe it is your privilege. O! how I long to see you and enjoy your society, and unbosom all my care to you. My parents have turned their backs upon me, because I would not leave the Saints, and have told my elder sister not to own them until she abandoned "Mormonism;" but with all this she is unmoved, and is still contending for the faith once delivered to the Saints, for she and many other of the English Saints have proved that the statements made by my sister are falsehoods of the basest kind."

Correspondence.

LETTERS FROM NAUVOO.

We have seen many interesting letters from Nauvoo of late, which would, no doubt, be interesting to our readers, but we have only room for the following extracts—

Elder William Clayton writes to William Hardman, dated Nauvoo, March 30th, as follows:—

Dear William,—My heart rejoices while I write to inform you that, on Sunday evening last, the steamer *Ariel* landed at Nauvoo, loaded with Saints from England. About five o'clock the boat was seen coming up the river, the whole deck crowded with Saints. I went to the landing place along with Elder John Taylor, his wife, and others.

As we went along, we were delighted and astonished to see the number of Saints on their way to meet the boat. When we arrived, the scene was affecting; I could not refrain from weeping. I looked round, and I suppose there was not less than from two

to three thousand Saints on the shore, all anxiously interested in the scene. Many were there who wanted to give the strangers (yet brothers) a hearty welcome; others panting betwixt doubt and hope, lest their friends should not be there; others waiting to ascertain if any former acquaintance was in the company—myself amongst the number; and many, whose hearts throbbed with joy, and their eyes wept tears, expecting to see their mothers, their fathers, their children, and other relatives, &c., &c. While all this bustle was going on on shore, the boat was now within three hundred yards, coming directly for the shore; the confusion was so great I could but faintly hear those on the boat singing a hymn (I believe, "The Latter-day Glory.")

At this period my heart almost melted, the boat moving majesticaly, every head stretched out, and all eyes gazing with intensity. A few moments more and the boat was landed, and the joyful acclamations and responding welcomes would have made a heart of stone acknowledge, that whether there was any religion or not, there was a great quantity of *love*—the purest essence of religion. I soon recognized sister Davies, from Cookson-street, Manchester, and a sister Martha who lived with them; also James Burgess and family, Richard Hardman and family, Rbt. Williams and wife, and several others whom I knew. They soon discovered me, and we quickly felt each other's hand, and had a time of rejoicing together. Teams were soon in waiting to carry their luggage to houses until arrangements could be made for their final accommodation. The company were in good health and spirits.

Amongst the number who went to see them land, I may mention, president Joseph Smith, B. Young, Willard Richards, John Taylor, of the twelve; and many others in high standing, although the distance was nearly two miles.

Now, dear William, let me say I am neither dead, sick, nor dissatisfied, but am rejoicing to hear from my old friends. My faith in this doctrine, and in the prophet and officers is firm, unshaken, and unmoved; nay, rather, it is strengthened and settled firmer than ever.

You say you are almost wearied with the lies, &c. This is what we must expect in these days, for this is a lying and wicked generation; even many, in whom we may have great confidence, when we see them brought into trial, give way to an evil spirit. Old Mr. B—and daughter, like many others, were assailed by the apostate crews, who lay scattered on the banks of the river; and all manner of evil reports were sounded in their ears, until they became discouraged; and, finally, almost denied the faith before they came near Nauvoo.

People coming here with their minds thus prejudiced, will naturally construe every thing they see and hear into evil, and will imagine evil where there is none. In this state the B—ton family came, and were something like spies, afraid to be spoken to by any one, lest they should be ensnared, and especially afraid to meet Joseph Smith, lest he should want their money. After remaining a short time here, they went back to Warsaw, where some of the greatest enemies reside, and, I am sorry to say, have joined in the general clamour and business of circulating evil reports, some of which I, MYSELF, KNOW POSITIVELY TO BE FALSE.

For me to write any thing concerning the character of president Joseph Smith would be superfluous. All evil reports concerning him I treat with utter contempt; but because I esteem you highly as a friend and brother, I will say a few words on this subject. Joseph Smith is not the "treasurer for all the Saints," and has no more to do with their money than you or me; every man just does what he pleases with his money, and neither Joseph, nor any other of the officers, ever attempt to control any one, or their property either.

The church have appointed Joseph Smith trustee, in trust for the church, and as such, upon him devolves the important duties of buying lands, that the Saints may have somewhere to gather together, and he is responsible for the payment for these lands. How can he do this without means? If those who have money will not assist by purchasing lands from Joseph Smith, and paying him money for it, how is the church to be built up, and what is to become of the thousands of poor who are continually pouring in from all quarters?

With regard to J. Smith getting drunk, I will say that I am now acting as clerk for him, and at his office daily, and have been since February 10th, and I know he is as much opposed to the use of intoxicating drinks as any man need be.—I have never seen him drunk, nor have I ever heard any man who has seen him drunk since we came here. I believe he does not take intoxicating drink of any kind: our city is conducted wholly upon temperance principles. As to his using snuff and tobacco, I KNOW *he does no such thing*. To conclude, I will add that, the more I am with him, the more I love him; the more I know of him, and the more confidence I have in him; and I am sorry that people should give heed to evil reports concerning him, when we all know the great service he *has rendered the church*.

Elder Boscow, from the Isle of Man, now in Nauvoo, writes as follows, to Brother Kelly, dated May 21st, 1842:—

Dear Brother,—I have the pleasure to inform you that myself and family have all arrived safe, and in good health, at Nauvoo, I have been here two or three weeks to examine into things for myself, as the reports here, and coming up the river, are sufficient to stagger any who are not of a strong mind and firmly grounded in the faith. I found brother Joseph Smith to be a straight forward going man, and a rebuker of iniquity, and anxious for the welfare of Zion.

They have got on rapidly for the last two years, but owing to the emigration of so many poor people, they are short of capital to carry on manufacturing and other purposes. You might do well to invest your money in building, as rents here are high; you can purchase land here from two dollars (eight shillings) to twenty dollars (four pounds sterling) per acre, according to improvement; but you can have no idea of it unless you saw it. Miles in extent of fine rich land, just ready for the plough. The stories you hear are not worth listening to, but people should see and judge for themselves. Your capital would make you and your family independent, besides, you might help the cause very much, and at the same time be a gainer, as your money would bring a good interest.

Elder Amos Fielding will be leaving here in a short time for England.

JOSEPH FIELDING'S LETTER.

Nauvoo, January, 1842.

Dear Brother Pratt,—As many of the Saints among whom I laboured in England, requested me to write them from this place, I saw it to be impracticable to write to each separately, and told them I would, perhaps, get you to publish a letter in the STAR, and then they might all see it; I therefore request you to do so.

My beloved brethren and sisters of the church in England, it is with pleasure that I call to mind the kindness I received from you, and the refreshing season I have enjoyed while worshipping with you, that God who is the same yesterday, to-day, and for ever; and while I have endeavoured to teach you the all-important principles of divine truth, I reflect that the seed which so weak an instrument sowed, was not sown on barren ground; that, however much stony ground, highways, and thorns, I may have laboured among, still there is much good seed which took root, grew, and is bringing forth good fruit to the glory of God, with whom I expect to rejoice in the kingdom of God. The thought is truly cheering and animating to my mind, and the more we can gather thereinto, the greater will be the joy. May you and I realize it for Jesus sake. Amen.

I, with my little family, left Liverpool on the 20th of September, in company with a little over 200, mostly Saints. We started with a fine wind, taking leave of our beloved brother Pratt, who with his wife and brother A. Fielding, stayed in the ship the last night we spent there, and were soon out of sight of our native land. Brother Sanders was appointed to assist me in the oversight of the company. As the wind was rather strong we soon became affected with sea sickness: this is very unpleasant, and sometimes painful, and requires patience both for ourselves and with each other; but it does not continue long.

We had in our company some who had not the spirit, and would have quarreled often, but others would not quarrel with them, so that we were, perhaps, as peaceable a company as ever crossed the ocean. We had preaching and sacrament every Sunday. We reached New Orleans in

forty-eight days from Liverpool. The weather was at one time very hot, about as hot as the hottest you ever felt in England, but the Lord was kind to us and gave us strength for our journey. I preached many times by the light of the moon while sailing in the trade winds, and we enjoyed ourselves very much. My object was to speak on the subject of the gathering, chiefly, for I saw that this was not well understood by some of the Saints: one or two were rather hurt at my plain way of telling them what tribulations they might expect (I could almost give the names of some, knowing they will send home an evil report); such as a brother B. from Macclesfield. I wish in my heart that none such would ever leave their homes; it is a pity for them to do so, both for themselves and others, yet there is one scripture to be thus fulfilled—the net must gather of every sort, yet I would not wish to gather such. At New Orleans some few divided from us, not liking the boat in which the rest were going, but the end of this only caused the rest to rejoice, as they saw how it went in such cases. At this place I had a fall which broke one of my ribs, and shook me much; from this I am yet not quite recovered. At St. Louis we found a number of Saints, at least who have a name among the Saints, some of these prove a trial to those who call there. They tell you many evil tales; I wish they would stop all who are like themselves. The faithful need not be troubled at them; let them talk and have all they can get, they seem afraid to suffer affliction with the people of God, and so go to Missouri, where there are none, thinking also to get a little more money. At New Orleans we paid three or four shillings a family for permits, but this may be avoided by getting blank permits and filling them up; it would then cost twenty cents.

The sickness so common there in summer, had just subsided. Several hundreds had died in the sickly season, but as soon as any frost comes the sickness ceases. It is common there to see trees loaded with oranges, which are very cheap. The people are partly white and partly coloured. We took one of the best steam boats (the *General Pratt*), and for 11s. English each, and luggage, sailed to St. Louis, 800 or 1000 miles. The country is seldom much above the river. There are many slave settlements; these often reminded us of the factory lords in England, in their mansions surrounded with cottages occupied by the poor oppressed labourer: it is much the same with the slaves and their masters, but the slaves pay no rent. We saw, also, many fields of cotton, and many of sugar cane. One of our boat's crew was shot, while getting some cane, by the owner, while the boat was taking in wood, but it did not prove fatal. A girl of our company, eleven years of age, while playing, fell overboard and could not be saved: this was the only death we had.

It is a truly interesting scene to pass up this river; we often thought of the crowded population of England, who cannot get a foot of land in all their lifetime, and here we travel many hundred miles and see little but forests and no one to occupy it, and the best of land. The river is often very shallow, and it requires much care in managing the boat. As I passed along in sight of Missouri, I had peculiar feelings; all the wrongs done there to the Saints seemed to come before me, and I felt as though the curse of heaven was upon it, and I only felt to say Amen to it. At St. Louis, the Saints (so called) durst not say that they are Mormons for fear of the people. From this place to Warsaw we paid one dollar (four shillings), where we landed in nine weeks from Liverpool. We got into houses, and stayed there till some of the twelve came from Nauvoo to give us council; this is about twenty miles, and as the river was low, we travelled over land, most of which is prairie. Late in the evening of the day we left Warsaw, we came in sight of some neat cottages fenced in with pickets, manifesting to us that the hand of industry was there different from any thing we had seen from our leaving England, even by the light of the moon; this was the first we saw of the city of the Saints (Nauvoo), and we were then told that we had two miles to go to that part of the city to which we were going. We soon passed the temple, went from street to street, as in some large city, till we came near the river to the house of our late beloved brother Thompson; I can truly say that the place, in general, exceeds my expectations; in short, one would hardly believe it possible that a town of such ex-

tent, could have been built in so short a time, especially by a people generally poor—there are many log, many frame, and many brick houses. The temple is 128 feet in length and 88 in breadth, and is to be 150 feet in height; the whole is vaulted, and what I call the vault, is in part occupied by the baptismal font, supported by twelve oxen, which are of wood, now painted white, but eventually to be overlaid with gold. It would be vain to attempt to describe my feelings on beholding this interesting sight; but if you have the same faith as myself in the great work of God, and consider that the things on earth are patterns of things in heaven, at the same time look back on the form of the temple of Solomon and the design of this temple and the font, you may judge of my feelings. Many have been baptized therein for their deceased relatives, and also for the healing of their own afflicted bodies. The temple is going on well, though the building itself is at a stand, because of the frost, but I suppose scores of men are at work in the stone quarry, and from ten to twenty teams are at work, bringing the stones to the place; I suppose the men of England would not attempt to build such a house unless they had some thousands of pounds to start with, but it seems as though the Lord saw that money is the god of this generation, and to shew the folly of it, is manifesting to the world that he can do his own work; it will, indeed, be a noble building; it is to be of stone, and the surface hewn; it is not yet quite up to the floor of the building; the outer walls are from three to four feet thick, and it is to be accomplished by tything and consecrations, the Saints bring this in on one day in the week, viz. on Saturday; this is to prevent confusion—the sum thus brought in has often exceeded 1000 dollars per week, for the people offer to the Lord willingly and liberally, even as they hope to receive of him.

This tything is not confined to Nauvoo, but all the branches of the church are as much concerned in it as any one; in fact, it is the duty and interest of all Saints, in every land, to aid in this thing, because all will share in the blessings to be received at its accomplishment. I would to God I could inspire your hearts with that *faith* and zeal which this subject justly claims, but I know the poverty of many of you, and I know, also, that you would be as diligent in the work as any others if you were here, and if so, the Lord will bless you.

The foundation of the Nauvoo house is laid, and the walls are from ten to twenty feet (i. e.) from the bottom. This is to be a large and splendid building, for the accommodation of strangers and visitors; it is built in shares of fifty dollars; the foundation is stone, but the walls are to be brick. These buildings have furnished many of the poor with work. You have heard it said that Joseph Smith expects the Saints' money; to this I will give you his own words to me: "we ask for no one's money except it be as loan, and we will pay him again with interest, but we claim a right to council and direct how or where his money should be laid out, so that while the owner is reaping the gain, it may also contribute to the general good."

It is plain enough that brother Joseph is a prophet of the Lord, and that he is an honourable man, as well as his brother Hyrum. The twelve are doing all they can to provide for their families, preaching at various parts of the city, and labouring in every way to build up the work, both temporally and spiritually. They are not expected to go out again till the temple is finished; seven or eight of them are here. I have thought, since I came here, that if any could have a right to complain, it would be the elders, who left all to preach the gospel to other lands without purse or scrip, and return home empty handed, and have to go to labour or do anything, even chopping of wood, &c., to get food for their families, having not money enough to buy tools to labour with; and this is no strange thing, yet they do not complain, but rejoice in the testimony of a good conscience, that they have been faithful in declaring the truth as it is in Jesus, without covetousness. We think that no sacrifice is too great in such a cause. There is one thing, in particular, I wish to caution the church against, namely this: some women, whose husbands persecute them for their religion, desire to come here; now, if such would lay their case before a council of the church and get a written statement from the presiding elder of their situation, so that the church here might know it, they might learn whether it would be lawful for

them to be married again. There has been a case or two of this sort here, which has been a source of trouble. I would advise no one to come in such a case without such certificate.

There was also a report raised in England that the sale of spirituous liquors was encouraged here; but it is a law of the city, that any one who sells it for common use shall pay a fine of fifty dollars. I have seen no such thing as selling liquors or drunkenness in the city.

Many of the Saints in England have complained that their friends do not write to them from this country. One cause of this neglect is, that almost all things here are carried on without the use of money, but they cannot send letters by post without it; they are also very throng, they are so busy about their houses and the House of the Lord, that they seem to have no time to attend to other things, you will also see it to be in the wisdom of God that such communications should be rather limited, although every one is at liberty to write as often as he will; but some are not wise in this matter, and if they would bear it in mind, that what they send from here, if it be incorrect, will surely come here again, they would be more careful to write the truth. But I wish the Saints in England would not be grieved or surprised if they do not get as many letters as they would like. I would, with pleasure, write letters to many individuals in England and the Isle of Man, but I must beg to be excused; it would take more money than I can at present command, but I will tell them, generally, Nauvoo is a flourishing city; a steam mill is to be built this spring for grinding corn and for sawing timber, in this a miller will be wanted; there are not many mills, but a man of this calling may soon get a situation, and the wages are high; such brethren need not fear if they only have the faith of the church, and without this they are as well at home.

It is the wish of the church that factories should be established. Some of the brethren might put their money together and accomplish this, it would do well for themselves and well for the church, but till this can be done, or whether it be or no, a man with a small capital would do well to set up some hand-looms; he may get the cotton thread or cops at St. Louis, and the expense of carriage would be but little; but perhaps it would be well to bring some reeled worsted and some reeds. Sheep are increasing here, and of course the wool will too. Any kind of iron work is dear here. To establish weaving here is very important, as it would keep the cash at home which has now to go for clothing, in a great measure at least, and it would also furnish many with employment who are better acquainted with weaving than any other work. As to trades in general, they seem to prosper according to men's activity and uprightness; several have done well at shop-keeping, and it is likely to be a good business. Farming is also important, as all we get out of the earth is as though we created it (i. e.) it has not to be purchased from the world.

I would gladly contribute to the information already circulated in my native land, and if I should see any thing that would be of benefit, I shall be ready to make it known to you if the Lord will. And now, after having born a faithful testimony for four years in my native land, I again testify to my countrymen, and to all men, that the Lord has restored the lost priesthood, renewed the broken covenant, and after the world has long sat in darkness, and every man has walked in his own way and after the image of his own God, while some have been saying this, this is *truth*, and others, this (its contrary) is truth, the Lord has sent his holy angel to make known the true gospel of Jesus Christ; and as no man has any right to assert any thing contrary to the declaration of others, unless he has superior evidence, I would remind them that it is the peculiar privilege of the Saints to receive, and the peculiar nature of the *gospel* to give a *knowledge* of the truth, and this is *our* privilege. We *know* that we have the true gospel of Jesus Christ, for God has declared it and we have heard his voice, and our testimony is true, and those who hear and obey it shall find mercy and be saved if they continue faithful to the end of their day of probation: but those who disregard it shall be cut off, and the faithful shall be witnesses against them at the last day. The Lord hath also begun to gather his people and to build up Zion, as the holy scriptures have foretold, and the nations of the earth have begun to flow to it, as the scriptures tes-

tify they should do; therefore, O, ye Saints, listen to the word of the Lord which is sent among you in these last days, receive it with thankfulness, pay that respect to it which the Word of God demands, live by *every* word and you shall be filled with joy and peace, fear not to obey his word, for in keeping of it there is great reward.

"Then gather up for Zion, ye Saints, throughout the land, and clear the way before you, as God shall give command." With this I send my love specially to all who know me and to all the Saints. Some Saints have died who came from England, and some have left the faith, but not at all a great proportion of those that have come. The times are better here than they were a year ago. May the Lord bless you with all good things. I am well, and my family. I remain, as ever, your affectionate brother in the Lord, JOSEPH FIELDING.

Items of News.

EARTHQUAKE IN SCOTLAND.—A pretty smart shock of an earthquake was felt last Sunday, about midday, by the congregation assembled in the cathedral church of Dumblane, which is about eighteen miles from Comrie. The shock occurred just before the dismissal of the congregation in the forenoon.

MORMONISM.—In regard to Mormonism, we may state that we saw a highly intelligent gentleman, a day or two since, who has just come from Nauvoo, where he saw and conversed with Smith, and many of the Mormons. Our friend computes their number at about 70,000 (they say 100,000); and says that they are governed by a military despotism; that all the orders of the chief are obeyed as the words of inspiration; and that the numbers of his followers are constantly increasing, especially by emigration from England. Their temple is of magnificent dimensions: their printing press is in constant operations; their military regularly drilled; and their preachers active with "a method in their madness." Our friend shewed us a printed order or revelation of the prophet, which was a sort of hieroglyphic, with a brief explanation and application subjoined. Smith is called by many the Mahommed of the west; and Prof. Jackson inclines to the opinion that he and Rigdon (who is the master knave) are preparing systematically for an invasion of Missouri, to redress their grievances. *N. Y. Churchman.*

Notices.

We would take this opportunity of again enumerating before the public, the various works published at our office. We would especially recommend to those lately united to the church the BOOK OF MORMON, as worthy of most attentive perusal and study, as it contains, in much simplicity, the fulness of the gospel, and many principles never before revealed, together with the history of the Western Continent.

The VOICE FROM JERUSALEM, consisting of various letters from Elder Orson Hyde, relative to his mission in the East, we would urge upon the Saints, not only for its intrinsic value, but because the profits of it are to be appropriated for the benefit of Elder Hyde's family.

The VOICE OF WARNING we recommend, as conveying the most explicit and clear statements in relation to the kingdom of God in the last days.

The pamphlet entitled HEAVEN ON EARTH, we have published at as cheap a rate as possible, as we wish the important principles it holds forth to be disseminated as widely as possible.

The following is a list of prices:

	s.	d.
Book of Mormon, *morocco*	9	0
Ditto *calf*	6	6
Ditto *sheep*	5	0
Millennial Star, Vol. 1	6	0
Ditto Vol. 2	3	0
Ditto Vols. 1 and 2 together	9	0
Voice of Warning	1	9
Book of the Persecution	1	6
Poems, &c.	1	6
Voice from Jerusalem	0	4
Heaven on Earth	0	2

The last edition of Hymn Books are all sold.

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LIVERPOOL:

Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT AND T. WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 5. SEPTEMBER, 1842. VOL. III.

MUCH ADO ABOUT NOTHING.

From the "Times and Seasons."

What have the Mormons done in Illinois? is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter-day Saints; but, as yet, I have found none who are willing to answer me honestly or correctly. Perhaps, many judge from rumour, not having investigated the matter for themselves: I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of the community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavouring to raise a persecution against our people.

In the first place we would say, that where a crime is committed, there is a law broken; for if no law has been violated, there cannot have been a crime committed; if then, our people have broken the laws, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? we say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty—we believe they have been with very few exceptions.

With these facts before us, there is, then, no difficulty in obtaining correct information as to the amount of crime committed by the Mormons throughout the state. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any. We say their faults are few compared to the population; where is there a record of murder committed by any of our people? none in the state. Where is there a record against any of our people for a penitentiary crime? not in the state. Where is there a record of fine or county imprisonment, for any breach of the law, against any of the Latter-day Saints? I know of none in the state. If, then, they have broken no law, they consequently have taken away no man's rights, they have infringed no man's liberties. We have been three years in this state, and have not asked for any county or state officer; laws have been administered by those not of our persuasion—administered rigorously, even against the *appearance* of crime, and yet there has been no conviction of which I have heard.

Where is there another community of thirty thousand *in any state*, against none of whom there is a record of conviction for crime in any court during the space of three years; and yet there are those who cry out, treason! murder!! bigamy!!! burglary!!! arson!!! and every thing that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands, and tens of thousands yearly to the light of truth—to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the

highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel—and they are happy. Thus it is with the honest in heart, but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c.; you must have your charters taken away—you have dared to pass an ordinance against fornicators and adulterers—you have forbid the vending of spirituous liquors within your city—you have passed an ordinance against vagrants and disorderly persons, with many other high-handed acts—you even threaten to vote at the next election, and may be (at least we fear) you will send a member to the legislature—none of which doings we, the good mobocrats and anti-Mormon politicians, and some priests as well, are willing to bear. This is the cry of the base and the vile, the priest and the speculator; but the noble, the high minded, the patriotic and the virtuous, breathe no such sentiments; neither will those who feel an interest in the welfare of the state, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the state immense sums of gold and silver from all countries, to establish the greatest manufacturing city in America, which Nauvoo will be in a few years, and to create the best produce market in the west, is for the good and prosperity of the community at large, and of the state of Illinois in particular.

As to the city ordinances, we have passed all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew or Greek, Mahommedan, Roman Catholic, Latter-day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen. WILLIAM LAW.

Nauvoo, June 17th, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the county or state records; we might add, that in regard to moral principles, there is no city either in this state or in the United States, that can compare with the city of Nauvoo; you may live in our city for a month and not hear an oath sworn, you may be here as long and not see one person intoxicated—so notorious are we for sobriety, that at the time the Washingtonian convention passed through our city, a meeting was called for them; but they expressed themselves at a loss what to say, as there were no drunkards to speak to; so that whether as a civil, moral, or religious community, we think we can say without vanity, that we are as orderly as any other community in any town or city in this state or in the United States, and we are laying a foundation for agricultural and manufacturing purposes, that bids fair to rival, if not to exceed, any city in the western country.—ED.

IMPORTANT FROM THE MORMON EMPIRE.

WONDERFUL PROGRESS OF JOE SMITH, THE MODERN MAHOMET.—SPREAD OF THE MORMON FAITH AND A NEW RELIGIOUS REVOLUTION AT HAND.

The subjoined article, under the above title, we extract from the *New York Herald* of June 17th, 1842.

By the mails last evening we received a variety of letters and papers from Nauvoo, the capital of the new religious revolutionary empire, established by Joe. Smith; and also from other towns in Illinois; exhibiting the extraordinary progress of this most extraordinary people who call themselves the "Latter-day Saints."

These letters and papers are as follows:—First—A letter from a United States artillery officer, travelling through Nauvoo, who gives an original glimpse of the Mormon movement there. Second—An extract from the *Sagamo Journal*, of the third of June, a newspaper in favour of the whig party, and opposed to the Mormons on account of their locofoco tendency, requiring a review of their military organization. Third—A law of the Mormon city of Nauvoo, extending toleration towards all religions, even Mahometan, and assuming power to legislate for all with imperial *non-chalance*. Fourth—A public meeting of the Mormons in Nauvoo, developing their sentiments and position in the elections in

Illinois. Fifth—A letter to Mrs. Emma Smith, the wife of the prophet, from a lady in Edwardsville, exhibiting the singular mixture of piety, politics, tact, and shrewdness in those who believe in Mormonism.

All these letters and documents disclose a most extraordinary movement in human affairs. What they mean, we can hardly tell, but is it not time for some great religious revolution, as radical as Luther's, to take place in the christian world?

In the early ages of antiquity, before the dates of the monuments of Egypt, we have distinguished names handed down to us by tradition:—Brama, Vishnu, Confucius, Zoroaster, Isis, Osiris, including Adam, Seth, Noah, Abraham, were the master spirits of great antiquity throughout the ancient world. In latter times we have Moses and the prophets, Peter and Paul, and the apostles of Christ—and even Mahomet, who acknowledged the truth of christianity. Each of these movements was a religious revolution, but that which followed the time of Adam, Seth, Noah, Abraham, Moses, Christ and the apostles, has developed the only true system of morals, of belief, of revelation, of prophecy, of man, of God, of eternity. When the christian church was overwhelmed with the follies and superstitions of Rome, and the thousand quarelling sects of monks and idlers, a fresh spirit arose in the world—a spark came down from Heaven—Luther lifted up his voice, and a religious revolution started at his word, and renovated christianity. But a new age has come—a fresh infusion of faith is required—a strong impulse is rendered necessary.

May not this wonderful Mormon movement be the signal for a new religious revolution? Is not Joe. Smith its master spirit, and General Bennett its military spirit? The vast progress of the last century, in art and science through steam and type, has changed the nature of man and society. Is it not necessary that a new religion and a new faith should come down from Heaven, to carry out the destiny of the race, under its present condition?

It is very evident that the Mormons exhibit a remarkable degree of tact, skill, shrewdness, energy, and enthusiasm. The particular features of their faith are nothing against their success. Do they believe their new bible—their virgin revelation—their singular creed? If they do so with enthusiasm and practice their shrewd precepts, the other sects will fall before them. This is certain—this is human nature. In Illinois they have already shown how to acquire power and influence, by holding the balance of power between both the great parties. *They can already dictate to the state of Illinois*, and if they pursue the same policy in other states, *will they not soon dictate to Congress and decide the presidency?* In all matters of public concernment they act as one man, with one soul, one mind, and one purpose. Their religious and moral principles bind them together firmly. They may be and have been abused and calumniated—partly true—partly false—but whether true or false, these attacks only increase their popularity and influence. Unlike all other christian sects, they adopt at once all the modern improvements of society, in art or literature, and from their singular religious faith, give the highest enthusiasm to the movement at large. There is nothing odd, or singular, or absurd about them, that they will not cast away, if it interferes with their progress to power.

Verily, verily, we are truly in the "latter days"—and we should not be surprised to see that the Mormon religion is the real Millennium already commenced. One thing is certain. The Mormons are so constituted, that, in these temperance times, they will swallow up all the other lukewarm Protestant sects—and the moral and religious world will be divided between the Pope and the Catholics on one side, and Joe. Smith and the Mormons on the other. The oyster is opening, and soon will be equally divided.

The following is a copy of the letter addressed to the editor of the *New York Herald*, by an officer of the U.S. artillery:—

City of Nauvoo, Ill., May 8, 1842.

J. G. Bennett, L.L.D.,—I address you as doctor, because I am assured that the university of this city has conferred on you the degree of L.L.D.; and this is no small feather in your cap, when we consider the talent and learning pos-

sessed by the faculty of this chartered institution, which will, before long, be equal if not superior to any college in this country.

Yesterday was a great day among the Mormons. Their legion, to the number of two thousand men, was paraded by Generals Smith, Bennett, and others, and certainly made a very noble and imposing appearance. The evolutions of the troops directed by Major General Bennett, would do honour to any body of armed militia in any of the states, and approximates very closely to our regular forces. What does all this mean? Why this exact discipline of the Mormon corps? Do they intend to conquer Missouri, Illinois, Mexico? It is true they are part of the militia of the state of Illinois, by the charter of their legion, but then there are no troops in the states like them in point of enthusiasm and warlike aspect, yea, warlike character. Before many years this legion will be twenty, and perhaps fifty thousand strong, and still augmenting. A fearful host, filled with religious enthusiasm, and led on by ambitious and talented officers, what may not be effected by them? perhaps the subversion of the constitution of the United States; and if this should be considered too great a task, foreign conquests will most certainly follow. Mexico will fall into their hands, even if Texas should first take it.

These Mormons are accumulating like a snowball rolling down an inclined plane, which in the end becomes an avalanche. They are enrolling among their officers some of the first talent in the country, by titles or bribes, it don't matter which. They have appointed your namesake, Capt. Bennett, late of the army of the United States, Inspector General of their legion, and he is commissioned as such by Governor Carlin. This gentleman is know to be well skilled in fortification, gunnery, ordinance, castrametation, and millitary engineering generally, and I am assured that he is now under pay, derived from the titheings of this warlike people. I have seen his plans for fortifying Nauvoo, which are equal to any of Vaubau's.

Only a part of their officers, regents, and professors however are Mormons, but they are all united by a common interest, and will act together, on main points, to a man. Those who are not Mormons when they come here, very soon become so, whether from interest or conviction.

The Smiths are not without talent, and are said to be as brave as lions. Joseph, the chief, is a noble looking fellow, a Mahomet every inch of him. The postmaster, Sidney Rigdon, is a lawyer, philosopher, and Saint. Their other Generals are also men of talents, and some of them men of learning. I have no doubt that they are all brave, as they are most unquestionably ambitious, and the tendency of their religious creed is to annihilate all other sects; you may therefore see that the time will come when this gathering host of religious fanatics will make this country shake to its centre. A western empire is certain. Ecclesiastical history presents no parallel to this people, inasmuch as they are establishing their religion on a learned footing. All the sciences are taught, and to be taught in their colleges, with Latin, Greek, Hebrew, French, Italian, Spanish, &c., &c. The mathematical sciences, pure and mixed, are now in successful operation, under an extremly able professor of the name of Pratt, and a graduate of Trinity College, Dublin, is president of their University.

Now, sir, what do you think of Joseph, the modern Mahomet?

I arrived here *incog.*, on the 1st instant, and from the great preparation for the military parade, was induced to stay to see the turnout, which I confess, has astonished and filled me with fears for future consequences. The Mormons, it is true, are now peaceable, but the lion is asleep. Take care, and don't rouse him.

The city of Nauvoo contains about ten thousand souls, and is rapidly increasing. It is well laid out, and the municipal affairs appear to be well conducted. The adjoining country is a beautiful prairie.—Who will say that the Mormon prophet is not among the great spirits of the age?

The Mormons number in Europe and America about one hundred and fifty thousand, and are constantly pouring into Nauvoo and the neighbouring country. There are probably in and about this city, and adjacent territories, not far from thirty thousand of these war-

like fanatics, this place having been settled by them only three years ago.

ADAMS'S LECTURES IN BOSTON.

From the Weekly Bostonian, June 11.

A friend has handed us the following communication for insertion in the *Bostonian*. We cheerfully comply with his request, not doubting that our readers will also be gratified with the perusal of it. Joe. Smith and his followers are creating as great a revolution in the morals of our country, as our fathers in '76 did in its political destinies. Our columns are open to both sides of the question, provided communications are short and to the point.

Mr. Editor,—Having attended the lectures lately delivered at the Boylston Hall by Mr. Adams, the Mormon lecturer of the city of New York, who has just returned from England where he has been for the last fifteen months declaring what he calls "the glories of the new and everlasting covenant," I thought a short review of said lectures would prove interesting to the readers of your valuable paper; and I have no hesitation in saying that Elder Nickerson has made a decided hit in getting Mr. Adams to assist him at this time, as the large, intelligent, and attentive congregations that have attended to hear his lectures fully prove.

His first lecture was delivered on Wednesday evening, June 1st, in which he gave his reasons for renouncing Methodism, and embracing the doctrines and principles of the Latter-day Saints. His reasoning was unanswerable, and the way he walked into the affections of their supposed God, without *body, parts, or passions*, was a caution to Yankee sinners. At the close he gave an opportunity for the Methodists to defend their system, and although some of their preachers were present, they said not a word—for they well knew the bible condemned their creed. On Thursday evening he fully showed the ignorance and folly of Millerism, clearly proving by the scriptures that the Jews must be gathered home from their long dispersion, and rebuild their city on its own heaps of ruins, even Jerusalem itself, before Christ should come. On Friday and Saturday evenings he introduced a talented young elder from Nauvoo, named Snow, who clearly set forth that the doctrine of Christ was, and is, the same in all ages, and that the Church of Christ, when he has an organized church on the earth, is composed of the same offices, the same ordinances, and has in it the same gifts and blessings. On Sunday, Mr. Adams lectured on the second coming of Christ, and gave much light on that subject, showing that it would take place before this present generation shall pass away. He proved also, if the bible is true, that the second advent must take place before 1880. In the course of the lecture he threw much light on the subject of the "Ancient of Days," showing him not to be the Lord Jesus Christ, nor God the Father, but that he is old father Adam, who shall sit as a great patriarch at the head of the whole family, when the second Adam, the Lord from heaven, the Son of Man shall come with the clouds, and come to the Ancient of Days, and the Saints should take the kingdom, and the greatness of the kingdom under the whole heaven, according to Daniel, c. vii. He also declared, as it was in the days of Noah, so now God had called a prophet, viz. Joseph Smith, to warn this generation to prepare for the coming of the Son of Man, and laboured to show the injustice of destroying any generation without first warning them. In the afternoon he spoke on the subject of the resurrection, and every one that heard him, that said anything upon the subject, acknowledged that it surpassed every thing they ever heard on the final destiny of man. He first showed that the living soul is in its full meaning composed of two eternal principles—matter and spirit; that through disobedience man became a dying soul. He then clearly set forth that Christ became the first fruits of them that slept at his resurrection, or the first saved soul, or the type or pattern of every soul that will be saved; and that the soul consisted of the spirit and body being re-united at the resurrection, no more to be separated; and that the soul thus raised would be composed of flesh, bones, and spirit, but not blood. He then fully established the reign of Christ on earth one thousand years, with those that have part in the first resurrection, and gave much light on the full sway after the unbinding of Satan at the close of the reign of peace; and then spoke of the last struggle between the powers of

darkness and of light, when death itself shall be conquered and immortality alone endure. When he came to dwell on the second resurrection, the new heavens and the new earth, the whole congregation seemed for a moment to forget that they were listening to a poor despised Latter-day Saint or Mormon, and tears of joy fell from their eyes in abundance, that plainly indicated they were wrapped up in the subject before them. He then sweetly spoke of the bringing back of the tree of life, that caused many hearts to rejoice.

In the evening he preached on the reorganization of the Church of Christ and the marriage supper of the Lamb, showing that the Church of Christ had been disorganized and driven in the wilderness, and the priesthood or authority by which men act in the name of Jesus Christ had been caught up unto the throne of God, until the dispensation of the fulness of times should be ushered in by the ministry of angels in fulfilment of many prophecies of the scriptures. He then set forth the scarlet coloured beast and her daughters, who compose the present sectarian world. He also showed that every sect on earth at the present time received their priesthood or authority through the Church of Rome or nowhere, for they all deny a later revelation than eighteen hundred years ago. He then appealed to the people, declarring that the Latter-day Saints were the only people on earth that believed in revelations in this age, and that they were the only society on earth that were contending for the faith once delivered to the saints—and that the sects of the present time plainly told the people that the gifts of God could not be enjoyed, "for they were all done away in this enlightened age." He then declared that God had, in fulfilment of his word, reorganized the church with all the offices, ordinances, gifts, and blessings, according to the New Testament pattern; that the bride, the Lamb's wife, that is the church, should make herself ready to enter in at the marriage supper of the Lamb.

At the close a gentleman arose and told Mr. Adams that if he would work a miracle he would believe and be baptized, for all the servants that God ever sent worked miracles to convince the people. Mr. Adams then arose and said he thought God had sent many prophets that did not work miracles, and named Noah and about a dozen others; he then showed that Christ said a wicked and an adulterous generation seek after a sign—that the devil was the first sign-seeker in the days of Christ. He then held up the bible and said, if the gentleman would show him one place in the New Testament that a servant of God ever gave a sign to make a man believe, he would do the same sign forthwith—this the gentleman failed to do, and so the matter ended. In conclusion, I must say, that notwithstanding I am no Mormon, yet as far as I have heard them, they preach the truth.

A LOVER OF TRUTH.

From the Weekly Bostonian, July 9.

Mr. Editor,—You will doubtless recollect that some two or three weeks ago I gave you a short sketch of the lectures delivered by Elder G. J. Adams, at the Boylston Hall, and also promised if he produced anything worthy of notice in his forthcoming lectures, that you should hear from me again. The reason of my so long delaying to notice this subject, is not that there was nothing worthy of notice in the lectures; but about the time I should have written, Mr. Adams and his society were charged with *blasphemy, lying, fraud, treason, and murder;* and I thought if they were guilty of these heavy charges, they were unworthy of anything but the *halter* and *hangman;* however, since that time Mr. Adams has nobly met the man that made the heavy charges above named, and entirely freed himself and the society to which he belongs, of every vestige of said charges; and the opposers of the Mormons, are left in shame, confusion, and disgrace, and "the wonders of the new and everlasting covenant," as Adams calls it, is the great exciting subject in Boston at the present time; and truly it can be said, they that turn the world upside down have come hither also, and the general cry among *sectarians* is, "how shall we put them down; if we let them alone our societies will be shaken to their narrow foundations, and already they begin to tremble. Some of our best and most devoted members are leaving us and joining them."

Before I enter upon a short descrip-

tion of the lectures, I wish to notice one important item in the discussion lately held in the Marlboro' Chapel; it is relative to the bible being the rule or standard of evidence in their decisions on points of doctrine and principle. On the last evening but one of the discussion, to save time and come directly to the point it was moved by Mr. Seaver, (who is a Free Enquirer) that the disputants, Dr. West, and elder Adams take the bible as the standard of evidence. To this proposition Adams, the Mormons, and the Free Enquirers agreed, but Dr. West and his sectarian friends would not agree to it, and being most in number they voted down the proposition; yes, those very men that are continually crying "the bible! the bible! give us the bible!" actually voted against the bible; yes, voted it down for no other reason that the writer knows, only that it condemns them and their creeds. From the moment that vote was taken, I have been a determined opposer of sectarianism and priestcraft in all its monstrous and soul-killing forms, but a friend to the bible, and bible religion. The three lectures that I alluded to in my previous communication were on the subject of the Book of Mormon, the building of Zion, and the pouring out of the vials of the wrath of God, in the last days. On the subject of the Book of Mormon his arguments were clear and conclusive, plainly proving by many prophecies in the bible that such a record must come forth before God could gather the Jews from their long dispersion. He particularly dwelt on the 29th chap. of Isaiah and the latter part of the 37th chap. of Ezekiel, commencing with the 15th verse. He then clearly proved the Book of Mormon to be the stick, record, or history of the descendants of Joseph that dwelt in this land (America), separate from their brethren, in fulfilment of the predictions of Jacob and Moses, see Gen. 48th chapter, also part of chapter 49, from verse 22 to 26; also Deut. chap. 33rd, verses 13, 14, 15, 16, 17. He argued from the above and many other pasages of scripture, that the descendants of Joseph were to become, "a multitude of nations," and "inhabit the utmost bounds of the everlasting hills,"—"the earth and the fulness thereof." He introduced an account of many American antiquities together with the discoveries lately made by Mr. Stevens, that all go to prove that the American Indians were once an enlightened people and understood the arts and sciences, as the ruined cities and monuments lately discovered fully prove. He then declared that this record had not come forth in the place of the bible, but in fulfilment of the bible; that its coming forth clearly demonstrated that Jesus has been as good as his word, viz.: he told his disciples he had other sheep that were not of that fold (in Jerusalem) and they also should hear his voice, for he was sent to the lost sheep of the house of Israel,—and some of the lost sheep of the house of Israel, viz.:—of the tribe of Joseph, being in America, it was necessary Jesus should visit them, as also the ten tribes in the "north country." He declared that Jesus did visit both the above named branches of the house of Israel during the forty days before his final ascension from the Mount of Olives,* and that the Book of Mormon was not only a history of the dealings of God with the descendants of Joseph on this continent, previous to the crucifixion of our Lord, but also an account of the gospel as established among them by the personal appearance of Christ on this continent; and that the account of the gospel in the Book of Mormon agreed with the account in the bible, thereby proving that the gospel of Christ is the same in every nation, composed of the same eternal truths, the same gifts, the same offices, the same ordinances, and everything the same as when Christ has an organised church on the earth; and that the Book of Mormon had come forth as an "ensign to the nations," containing an account of the gospel in much plainness, being translated by the gift and power of God by the use of the Urim and Thummim, that had come forth with the plates that contain the record. He also stated that the plates, containing the record, had been hid up unto the Lord by Moroni the son of Mormon, the last prophet among the descendants of Joseph on this continent; that about the time this event took place, they had

* This is a mistake, the Book of Mormon gives us to understand that it was not during the forty days, but afterwards, that Christ visited the Nephites. See, Book of Mormon, page 512, European Edition.—Ed.

fallen into sin, and great wickedness; many of their cities had been overthrown by earthquakes, and they left to fall in ignorance and unbelief, until the "dispensation of the fulness of times," and that now their record had come forth, throwing a flood of light on the early history of this continent, and would yet be hailed by every lover of truth as one of the most glorious events of the nineteenth century.

A LOVER OF TRUTH.

GREAT DISCUSSION ON "MORMONISM,"

BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL, BOSTON.

From the Weekly Bostonian, July 2.

Mr. Editor,—In the haste of my remarks last week, I briefly referred to the proceedings of the first three evenings of the discussion, but necessarly omitted several interesting features which I wish now to notice. The last paragraph of my communication which was inserted as the paper was going to press, stated, that the discussion closed on Friday night; but for want of time and room in your columns, my sketches of the last two evenings were reserved till this week. Dr. West spent much of the second and third evenings in reading from a Mormon pamphlet, containing a history of the rise of their church, of Smith's finding the plates and translating the Book of Mormon, and the testimony of the eleven witnesses, who say they saw and handled the plates, three of whom vouch for the correctness of the translation. All this the doctor pronounced a humbug, and all pretension to revelations or miracles in this age, blasphemy! This was sufficient, he said, to fix upon Mormonism his charges of *lying*, *fraud*, and *blasphemy*. This he relied on as one of his strong holds, and often referred to it, though he brought no scripture to prove his assertion. On the third night elder Adams answered it as follows: He thanked the doctor for introducing the narrative and the testimony of the witnesses, &c., as it saved him the trouble. The whole he said was correct and true, but why it was introduced at this stage of the discussion in proof of the charges, he could not imagine. If the ground the doctor assumed be conceded, it of course fixed upon Mormonism the charges of lying and fraud, but that was the contested point which remained to be proved, and his assumptions were not arguments. Here the Rev. E. T. Taylor, chairman, and many of the audience made themselves ridiculous by calling aloud for his proof in its favour. Mr. Adams replied, it was already proved if they would admit the power of testimony. No court of justice could require more than eleven positive witnesses to convict a man or establish any fact. Their testimony must be impeached and proved false, before the Doctor's charge can be fixed upon them. The Dr. contended that they were interested witnesses and therefore not to be believed. Mr. A. contended that if wordly interests were in view instead of honour, they had received calumny and detraction,—instead of wealth and influence, stripes and imprisonment; but if eternal interests were before them, he said no consistant man could be a disinterested witness of the things of God, none could say the eight writers of the New Testament—on whose authority we believe that book—were not interested in the things to which they affirm. Elder Adams referred to four or five prophecies in the bible, as parallel testimony in favour of the Book of Mormon, and his reasoning on them was very plausible. Father Taylor called him to order once, because he thought he had made a wrong application of one of the prophecies: the merits of his argument not being a point of order, Mr. Adams very significantly replied, he would discuss the subject with the chairman when he had done with his present antagonist. But the chairman became so interested that he forgot that Dr. West had spoken three times, and Mr. Adams twice, and was very anxious to adjourn; but after several remonstrances from different parts of the house, he put on his thinking cap, and concluded that Mr. A. was entitled to another speech; but as it was late Mr. Adams said that he should detain them but a few moments, and give in the rest of his time, which he did, and the meeting adjourned. Previous to the adjournment, however, Father Taylor resigned the chair, because the audience were disposed to be noisy, and some thought him partial, but he was forthwith re-elected, and on Thursday evening he again took the chair. Dr. West's chief effort the first part of the

evening, was to impeach the character of Smith and the Mormon witnesses; for this purpose, he read from an old pamphlet what appeared to be a certificate from some twenty or thirty citizens of the state of New York, representing Harris and Smith's family as being money diggers, superstitious and visionary, and that they had no confidence in their pretended discoveries. He also read a long letter which he said was from a Mr. Tucker, the printer of the first edition of the Book of Mormon. The letter stated that neither he, nor the hands in the office, believed a word of the book, that they tried Smith by pretending to lose one of the sheets, and got Smith to translate it over again, and that afterwards, they compared the two together, and they did not agree. The letter also gave an account of several failures by the Mormon elders, in their attempts to work miracles, &c., the principle of which was as follows:—One of their accomplices went before, and called upon a farmer, was sick, and pretended to die; soon after, two Mormon elders came along, and proposed trying their skill in raising him. The farmer called in the neighbours to witness it, but he asked them if they could raise a man that was beheaded; they answered, yes; then said the farmer, seizing his axe, I will cut of his head, that the miracle may be the more apparent, and the proof more convincing. But the dead man declining the operation, sprang up on his feet without their aid. This was the amount of testimony by which the Mormon witnesses were impeached. In the reply, Mr. Adams said, the certificate from the citizens of New York was not half as bad as the priests and pharisees entertained of Christ and his apostles; that Christ told them that they should be hated of all nations, and Paul says, "we are counted as the *filth and offscouring of all things*." Harris, Smith, and others were not accused of murder, treason, robbery, theft, adultery, or other crime, but of being "visionary and money diggers."—The servants of God were always visionary; Stephen was stoned for seeing a vision; forty men bound themselves with an oath, not to eat or drink till they had killed Paul, because he said he had seen a vision and heard a voice. If Mr. Smith dug for money, he considered it was a more honourable way of getting it than taking it from the widow and the orphan; but a few lazy hireling priests of this age, would dig either for money or potatoes. This, of course, made Father Taylor take his toes again. Tucker's letter he pronounced wholly a farce; it bore marks of forgery or falsehood in every sentence:—first, E. B. Grandin was the printer of the first edition of this book, as the title page showed for itself, and if Tucker, or any one else had pretended to lose and yet retained a portion of it, let it be produced; why is it kept secret this twelve years and no one know any thing about it till now? As to the story of the dead man, it proved too much. He was either dead, or the farmer and his neighbours were all fools. Who was the farmer? Who where the neighbours? What was the dead man's name, and that of the preachers? Where and when was it done? On all these subjects we are left to our own conjectures. Adams further said, if such men as Tucker or the farmer existed, tell us where and who they are; I will furnish the money to bring them here, and we will have this matter settled, and I will pay Dr. West's expenses till it can be done.

As Adams closed, the burst of applause from the audience plainly admonished the doctor to pull on another string; accordingly, in his best speech, he left his "important documents" and appealed to elder Adams for a sign, and a *miracle* he would have; he brought all his powerful *oratory* to bear in his demand for a *miracle*, and many of the good *christians* of this age, especially the Millerites and Father Taylor, joined in the general cry of "a *miracle*, give us a *miracle*; a *miracle* we must and will have;" and if you dont give us a sign, said the doctor, we shall consider you guilty of all the charges brought against you and your people.

The doctor then made a most *hypocritical* appeal to elder Adams, telling him, if he would work a *miracle* to convince him, he would forthwith kneel and receive a blessing at his hands; he then with all his eloquence endeavoured to work upon the passions of the audience, and get them to join in one universal cry for "the sign! the sign!!" and so drown the voice of elder Adams.

As soon as Dr. West took his seat, up jumped Father Taylor, and delivered a short speech in favour of the doctor, and said "the doctor had a right to demand a sign! and he demanded a sign!! and the people must demand a sign!!!" of Mr. Adams; in fact, to judge from appearances, the chairman seemed as much interested in the *issue* of the discussion as the doctor himself, as every candid man or woman present must admit. Mr. Adams then rose in the midst of the clamour, and appeared as calm as a summer evening. Joy seemed to beam forth from his countenance; the terrible appeal of doctor West, and the Rev. Mr. Taylor, had not caused him to lose any of his usual vivacity. He camly asked the audience if they would hear his answer to the doctor, and he solemnly told the people, if it appeared in conclusion, that the doctor had demanded the sign on the New Testament ground, he pledged himself to give them the sign before the debate closed. This satisfied all reasonable people, that were present, but some of the Millerites together with Father Taylor and the doctor, still joined in the cry of "give us the sign first." Mr. Adams then quoted from Solomon, where he says, "a wise man will hear a matter and then judge, but a fool will judge before he hears!" And now, said elder Adams, we will soon know how many fools we have present on this occasion. This last sarcastic appeal brought the doctor and Father Taylor to order, but some of the Millerites, and religious bigots that were entirely lost to reason and common sense, still called loudly for the "sign!" Adams then told them, that as they expected Christ to come in 1843, he hoped they would manifest a little patience, and if their doctrine (that is the doctrine of the Millerites) be true, the Latter-day Saints could not do much more harm; and if Millerism was true, they, the Saints, would be all burntup in 1843. Adams's keen sarcasm soon brought them to their reason, and he was then permitted to go on in peace, and the way he brought scripture to bear onthe subject of signs, was a caution. He clearly proved that signs were not given to convince unbelievers, but that Jesus said these signs shall follow them that believe, not go before to convince unbelievers, in proof of which he quoted Mark, 16th chapter, 16, 17, 18th verses. He then said, if the New Testament was true, a wicked and an adulterous generation seek after a sign, and that the spirit of sign-seeking was an adulterous spirit, that had its origin in hell, and was brought forth in the days of Christ by the Devil, and long-robed reverend priests; for, said Adams, the Devil wanted "Jesus" to cast himself down from the pinacle of the temple, and turn stones into bread, and the priests and scribes wanted a sign, and told Jesus if he was the Christ, to save himself and come down from the *cross*, and they would believe on him.—Herod also wanted a sign, but, said Adams, my Lord and master refused to give his satanic majesty, the scribes and pharisees, together with the long robed priests, and infidel Herod, a sign; so, said he, do I refuse on bible ground, to give a sign to doctor West, who has laid his unholy infidel hands on the book of God, and made its glorious promises of no effect, through his vain traditions.

Just at this moment up jumped old Father Taylor, and said, Mr. Adams is too hard on the doctor, but it was no go; Adams was not to be put down, for he poured in such a torrent of testimony from the bible, that it was apparent to all present that he had taken bible ground. He took the bible in his hand, and turned deliberately round to the doctor, and said, now, sir, if you will show me one single passage in the New Testament where any apostle of Christ ever worked a miracle, to convince an infidel or a set of ungodly unbelievers, I will do the same sign or miracle forthwith. On this Father Taylor could stand it no longer; he sprung to his feet, and said he, "I resign—*I will be chairman no longer.*" "Good," said hundreds in all parts of the house, "for you are not fit for a chairman—we do not want you—you are a bigoted and partial man, and we won't have you in the chair any longer." The doctor failing to find where the apostle ever worked a miracle to convince unbelievers, they could not demand the sign of elder Adams on bible ground. The meeting then adjourned until Friday evening.

On Friday evening, the first item was to elect a new chairman. After various movements, it was agreed that Mr. George P. Oaks, Dr. West's secretary,

take the chair. The disputants then commenced, and the saying was partly realized that, "when *Turk* meets *Turk*, then comes the tug of war." The doctor seemed to have fallen into a kind of *melancholy* stupor, as he had rested the whole proof of the charges on the sign. However, having entirely failed in this, on scripture ground, he again screwed his courage to the sticking point, made another mighty effort, and introduced a pamphlet containing many quotations from the works of the Latter-day Saints; the pamphlet on the title page, claimed for its publisher and proprietor, the *Rev. Joshua V. Himes*, of *Boston*. Many statements were read, together with many quotations that purported to come from the works of the Latter-day Saints. He also read some statements (purporting to be congressional documents) against the Mormons, relative to the *Missouri mobbing* business. Elder Adams arose, and in reply to the doctor, accused him of dishonesty in not reading both sides of the question, in regard to the congressional documents. Mr. Adams then brought all his eloquence to bear on the subject of the persecution, and the congressional documents; and it appeared almost as if we could see houses burning and falling in ruins, saints and prophets *murdered*, and others driven from their homes in the midst of winter, and their murderers and drivers after having murdered many, and imprisoned others, and driven all the rest from the state without the least cause whatever (as Mr. Adams fully proved) to justify themselves, had gone and borne false witness against the Saints; yes, said Adams, it is true, seventy of my brethern were imprisoned at one time, for their religion, and many charges brought against them that could not be substantiated by the laws of their country—proved to every lover of truth that they had been slandered, lied about, and misrepresented, by the *mobites*, and that one of the stars of our glorious constitution had received a stain, that could not be wiped off in time; and as regards the perpetrators of the horrid crime of driving and murdering the Saints, he did not believe that the stain would ever be wiped of in eternity. Elder Adams then examined the pamphlet above alluded to, and proposed to prove that it was full of contradictions, absurdities, misquotations, and *lies*. He then called on the secretary to read first from *Himes'* book, and then from the books of the Latter-day Saints; and when he came to read the misquotations and falsehoods contained in said pamphlet, it made *Joshua* turn rather pale—and the celebrated doctor looked something as the man spoken of in the parable, not having on the wedding garment. Mr. Adams then stated, that a liar was not to be believed when he spoke the truth, and of course, a book full of contradictions, misquotations, and falsehoods, could not be received as evidence. He then said that the whole of the doctor's argument rested on the miracle. The doctor then gave up every thing else, and rested on the miracle, and wished an adjournment until Saturday evening, to allow him time to find his miracle—but this was *no go* with the audience, for Mr. Adams told them to have it settled then, "and not gull the people out of another ninepence," and the people would have it settled on the spot. It was then moved and carried, that each speaker be allowed fifteen minutes. The doctor then arose, and by the assistance of the Rev. Joshua V. Himes, brought forth the case of Ananias and Sapphira, as a case exactly to the point. This brought a universal burst of laughter, from almost the whole audience. This was the top stone of the doctor's folly; after this, he lost all command of himself, and sat down in confusion, if not disgrace. He could not even murder through his fifteen minutes. Elder Adams then arose and closed the discussion, by pouring another torrent of scripture testimony in upon the Rev. Doctor, and fully cleared the doctrines and principles of the Latter-day Saints of implied madness, blasphemy, lying, fraud, treason, and murder.

He came off in flying colours "Not Guilty," and I have no hesitation in saying that the discussion has gained the Latter-day Saints many *hundred* friends in Boston and vicinity, as the large and very respectable congregations that attend to hear Mr. Adams's lecture at the Boylston Hall fully prove. His *audience* since the discussion, will number from 1,000 to 1,200. On the other hand, Dr. West is lecturing against him "to a beggarly account of empty benches," sometimes not having fifty people present.

I would just say by way of concluclusion, that Mr. *Oakes*, the chairman of the last evening, deserves great credit for the impartial manner he acted in regard to the two speakers.

At the close, Mr. Adams (having freed himself of the doctrine he advocates from the charges alleged by Dr. West) again challenged the doctor to meet him on the real point at *issue*, viz: the doctrine of the Latter-day Saints, and discuss it before the public, the bible to be the standard of evidence. Mr. *Oakes* the chairman, then told the people that Dr. West refused to meet Mr. Adams. The meeting was dismised, so the matter ended; and Dr. West "has retreated from the field of battle without having left a stone to tell where slumbers the ashes of the fallen hero."

P. S. Will none of our learned ministers of *Boston* meet elder Adams, and discuss the doctrine of the Latter-day Saints—the bible being the standard of evidence? I hope they will come out with their strong reasons, for the "Mormons" are baptizing almost daily, and thousands are beginning to search into these things, and if our priests do not come out with their "strong reasons," I fear all the world will run after them. Q.

THE KINGDOM OF GOD.

OR THE STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

"In the days of these kings shall the God of Heaven set up a kingdom which shall not be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii c 44 v.

Nebuchadnezzar, king of Babylon, by the aid of a dream, and a prophet, was enabled to trace the course of empire, from his own time down through all succeeding ages, until the empires of the world should shake to their centre, the thrones of kings crumble to atoms, the sceptres of rulers become as broken reeds, and the last vestige of regal power in the hands of corrupt man should dissolve in air, and disappear as the morning cloud. Gazing still over the ruined world, the wide-spread chaos of desolation and death, he caught a glimpse of a new Empire, rising from obscurity, like a small stone from the mountain quarry, but enlarging at every motion, until it became a great mountain, and filled the whole earth.

It is not our intention to review the four great monarchies of Babylon, Persia, Greece, and Rome, which, in turn, rose in power and crumbled to decay; nor yet the kingdoms of modern Europe, which in their divided state, are remarkably portrayed by the feet and toes of the image, composed part of iron and part of clay; for these things have been so often dwelt upon, that we trust our readers understand them. Suffice it to say, the Great Image was a representation of the forms of government, and institutions, both civil and religious, from the days of Daniel, down to the present time, including the four great Monarchies, and all the modern kingdoms, forms of government, and civil and religious institutions which have been perpetuated by, or handed down, or borrowed from the Roman empire. No only the Catholics, but the Protestants of every sect and name constitute parts of this image, as they derived their priesthood and ordinances, either directly or indirectly from popery. All these corrupt and tyrannical, civil and religious institutions and organizations are fast hastening to ruin, and are doomed to sure and certain destruction,—they must soon pass away as the "chaff of the summer threshing floor, and be found no more."

With these considerations we turn away from the image, and abandon it to its fate; and will now commence our review of the kingdom of God, which is to rise over the ruins of fallen empires, and control the world.

This kingdom is represented by a stone cut out of a mountain without hands. By this we understand that it does not originate from any part of the image. It neither springs from the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, nor the feet and toes of iron and clay; but it originates as it were, in a distant mountain, which was not included in these dominions—was never subjugated by them, and which never derived its institutions, its laws, its ordinances, its priesthood, its oracles or records, either directly or indirectly from Rome, or from any of the powers of the image.

A land separated, a country secluded. a nation by itself. Its laws, institutions, revelations, and oracles peculiarly its

own, preserved in purity from the contaminating influences of falsehood and corruption, and brought forth by the direct command of the Almighty; thus giving rise to a government, a civil, a political, and religious organization under his immediate directions, at once a theocracy. Such is the nature of that kingdom which the God of Heaven would set up, and which should never be destroyed, or left to other people, but which would break in pieces all these kingdoms and stand for ever.

But where shall we find such a country, such oracles, and institutions, and such a people? In answer to these inquiries, we assert that America is such a country, the Book of Mormon contains, and is connected with such oracles and institutions, and the Latter-day Saints are such a people.

The most ancient records in the Book of Mormon are from the Jaredites, who came to America from the tower of Babel, before the days of Nebuchadnezzar; consequently, the image of which he was the head did not exist, until these Jaredites had removed beyond the bounds of that continent, where afterwards rose the Babylonian empire.

Therefore it follows that the oracles of the Jaredites contained in the Book of Mormon, never were connected with, or handed down by any of the goverments represented by the image. Secondly, the other oracles contained in the said book, as revealed to the Nephites, and written by them, were enjoyed by a people who left Jerusalem eleven years before the Babylonish captivity, and while there was a king in Judea; and they were all written after they had gone into the wilderness as a free people, or after they had arrived in America, and had become entirely distinct and separate from all the forms of government represented by the image. Therefore the oracles, the institutions, laws, government, ordinances and revelations in the Book of Mormon, together with the Urim and Thummim connected with it, have been perpetuated, preserved, and handed forth to this generation as entirely independent of, and separate from all the institutions and forms of the governments of the image, as the moon is separate from the earth; or rather as the western continent is separate from the eastern. They have come forth from Mount Cumorah without hands; that is, by the immediate interposition of the Almighty and his angels—so much for the oracles.

We now come to speak of the country where, or the mountain from which this kingdom should originate. That which modern historians call the history of the world, is but the history of half of it. Man may turn over the pages of the past, and contemplate the rise and fall of nations and empires, from the great Babel down through the Medes, Persians, Egyptians, Greeks, and Romans—he may extend his researches through all the kingdoms of the world, as they are called, down to the fourteenth century of the christian era, and still there is a "world" untouched, a land afar, a continent unconnected, and nations as unconcerned with any of these matters, as if they lived on some other planet.

Revolution might succeed revolution—cities might rise and flourish and return to dust—heroes might fight, and patriots bleed and die—tyrants might conquer and subdue, and reign amid the tears, and sweat, and groans of enslaved millions—the trump of war might call its myriads to the field—armies might rush to battle, and arms on armour clash, while the engines of death, sounding dismal in the distance, might rend the earth and make the mountains tremble. A long succession of kings might rule in turn and pass to the shades. Empires might rise and flourish and pass away—thrones might crash amid the wreck of thrones, nations clash against nations, and in turn devour and be devoured, and still the western world reposed in security from all the commotions of the eastern hemisphere; its wall of waters secured it from foreign invasion, and bid defiance to their fleets and armies, and engines of war.

Such was the land held in reserve from the dominion of the image, and destined to give rise to the kingdom of the "stone." Such the holy mountain where God's purposes lay concealed, and from whence they were to originate in the latter day.

We might further add that in the covenants and oracles given to the Jaredites, the western continent is called a chosen land of the Lord, "*choice above all others;*" that it was destined by the God of heaven and held in re-

serve for a righteous people, a land of liberty that all nations who should dwell thereon should be free from bondage and from all other nations under heaven, if they would serve the true God; but if not, they should be destroyed when they were ripe in iniquity. No tyrannical government such as is so fearfully pourtrayed in the beasts and images of the book of Daniel should prevail, or long maintain its dominion in the "*land of the free and the home of the brave.*"

When our fathers first discovered and peopled America in modern times, the first colonists were refugees from oppression, who fled from England and elsewhere for the sake of liberty of conscience. These colonists in process of time threw off the yoke of oppression imposed on them by the mother country, and laid the foundation of a free and independent government, and of free institutions. A Washington and and others were raised up and inspired by the spirit of freedom (which is the spirit of God) to form the constitution, and to organize and defend a country and government as different from the tyrannical and oppressive governments of the old world as light differs from darkness, or as heaven is higher than the earth. The hand of Providence was manifest in all these events in order to prepare the way for His church and kingdom to be re-established as in days of old, and to come forth out of the wilderness as a bride adorned for her husband. Scarcely had this free government become established upon a solid basis, when, lo! the heavens were opened and angels were commissioned to bear glad tidings of great joy to the people of that favoured land—tidings which have resulted in introducing the kingdom of God, and organising a people under the commandments and institutions of the Almighty—a people every way governed by direct revelation from the King of heaven and earth the Lord Jesus Christ.

This people, thus organized and governed, must grow in numbers and in power, and in favour with God and with all good men; they must maintain the freedom of their country and the cause of God, and spread their dominion and power by the dissemination of truth, until the great image which has so long held men in bondage and caused the earth to be troubled shall disappear; and then shall the government of Jesus Christ, under the administration of His saints, extend its dominion so as to form a universal kingdom over the whole earth. So much for the kingdom of the "*stone.*"

"*He that hath ears to hear, let him hear what the Spirit saith unto the churches.*"—Ed.

The Millennial Star.

September 1, 1842.

TO THE ELDERS AND OTHERS OF THE CHURCH OF JESUS CHRIST.

Beloved Brethren,—We feel moved at the present time to address a few lines particularly to the officers of the church, as, from our experience, we find it necessary. In the first place, then, we would remark that an error has been too prevalent amongst the priesthood by not understanding clearly the simple nature of the commission they have received; many appear to have thought they were sent on a crusade against the sects of the day, and truly, had this been their mission, they have magnified their office; indeed, we hesitate not to say that very disastrous results have frequently arisen from the injudicious manner in which the officers of the church have frequently laboured; we will go farther and say, for we are able, from actual observation, to prove it, that many who, in every sense of the word were favourably impressed with the principles of truth which they had heard in conversation, have determined to attend the public services and hear for themselves, when, instead of listening to the thrilling tidings of great joy, which the servants of God were sent to communicate, they heard instead thereof, a lengthened attack upon the religious systems of the day, and that in no measured terms, but with a spirit of invective and bitterness that bespoke any spirit but that of the Lord; the consequence has been that many have turned

away from the truth in disgust, perhaps to listen to it no more,—and shall the individual perish in his ignorance, and be shut up with the prisoners in the pit? I ask, upon whose head shall his blood be? We would sincerely caution our brethren upon this subject, as we believe there is perhaps no way by which Satan can so creep upon us unawares, than by thus causing us to impede the progress of the kingdom of God, at the same time that we flatter our ourselves we are exercising great energy and zeal in the cause.

Then let every one holding an office in connexion with the holy priesthood reflect seriously on the mission given him to fulfil, which is to preach the gospel of the kingdom, to bear testimony of its truth, and to warn the people that the hour of God's judgments is at hand; and let no one suppose that there is not scope for them in the doctrines of truth. Wide and diversified are the subjects connected with the kingdom of God,—the gathering of the people,—the building up of Zion, and with the consummating of that great work which the Lord is about to accomplish.

Affectionately, then, do we give these brief remarks as counsel which we wish every where to be attended to. We do not mean to be understood that we must make no allusion whatever to the people by whom we are surrounded, and with whom most of us have formerly been associated, for this we cannot avoid in the relation of our own experience; but with every one guided by the Spirit of the Lord it will hold a very secondary place in his remarks, and only such as is necessary to illustrate the truth, or the experience of the individual.

Again, let the officers bear in mind that when we have faithfully declared the truth unto the people, and they receive it not, this must not excite our ire, as if our own pride were mortified, but let us leave them, if we must. with that spirit with which we can return with pleasure a future time to gather out the honest in heart.

We make these remarks because we feel assured they are needed; and we venture to say that the progress of the work of the Lord will be in proportion to the faithful discharge of the mission of His servants; and that it will be hindered in like manner as the servants of God forget their mission, and have their minds occupied with the abominations of mankind.

There is another subject to which we wish to allude at the present time, and these remarks we would make to the whole church.

We refer to the troubles of the times, and to the political confusion of this country. And we would say to all in connexion with the church of Christ, have nothing whatever to do with the struggle going on in the land, save it be, that the laws of the country call upon you to act in keeping the peace, then your duty will be to comply with it, and be subject to the powers that be.

But lest our brethern might suppose that we do not sympathize with the suffering and the oppressed, we will make a few remarks on the subject.

Let it then be borne in mind that whatever may be the condition of the people, or whatever measures in their distress they may be led to adopt for their deliverence, they are not of the Lord. Salvation in these last days has become temporal and spiritual, and the Lord God of Heaven hath renewed his covenant with the children of men, and restored his holy priesthood in order to prepare deliverance for all that will embrace it, "for in Mount Zion, and in Jerusalem shall be deliverance, and in the remnant whom the Lord our God shall call." Therefore let the people of the Lord understand, that by assisting in an effort to procure deliverance, otherwise, as the people of God, they are acting contrary to his will. Trouble, affliction, convul-

sion, and outrage must be expected, together with calamities of every kind, but the Lord is not bringing his judgments upon the people without warning, and not without providing a refuge for all that will put their trust in him; and the duty of the Saints is, to do his will by saving themselves from this untoward generation.

But again, could the enemies of the truth by any means through the imprudence of some, only get slight grounds on which to state that the Saints were connected with the disturbances of the times, it might be of serious injury to the cause of God, and the gathering of his people. THOMAS WARD.

JOHN C. BENNETT has recently been expelled from the church in Nauvoo, for gross wickedness and immorality; we learn from several papers that he is now trying to injure the character of our worthy president, JOSEPH SMITH, by various libellous statements, some of which have appeared in England, purporting to come from his pen. We therefore publish a copy of the following documents in relation to this matter, which we consider sufficient to counteract the influence of these newspaper slanders, and to defend the character of our beloved president.—ED.

Oath taken before Alderman Daniel H. Wells, who is not a member of the Church.

State of Illinois, City of Nauvoo.

Personally appeared before me, Daniel H. Wells, an alderman of the said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith; that he never was taught anything in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private, that any illegal illicit intercourse with females was, under any circumstances, justifiable; and that I never knew him so to teach others.—JOHN C. BENNETT

Sworn to, and subscribed, before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the city council at Nauvoo, and was elicited in consequence of its being reported that the Doctor had stated that Joseph Smith had acted in an indecorous manner, and given countenance to vices practised by the Doctor and others. Doctor John C. Bennett, ex-mayor, was then called upon by the mayor, Joseph Smith, to state if he knew ought against him, when Mr. Bennett replied, I have no difficulty with the heads of the church. I publicly avow, that any one who has said that I have stated that Gen. Joseph Smith has given me authority to hold illicit intercourse with woman, is a liar in the face of God; he never, either in public or private, gave me any such authority or licence. I have heard it said that I should become a second Avard, by withdrawing from the church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of mayor. This is false. I have no difficulty with the heads of the church, and intend to continue with you, and hope the time may come, when I may be restored to full confidence and fellowship, and to my former standing in the church, and that my conduct may be such as to warrant my restoration. Should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

Joseph Smith then asked, "will you please state definitely whether you know anything against my character, either in public or private?"

Gen. Bennett answered, "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous."

N. K. WHITNEY,	GUST. HILLS,
HIRAM KIMBALL,	G. W. HARRIS.
ORSON SPENCER,	*Aldermen.*
W. RICHARDS,	JOHN TAYLOR,
G. A. SMITH,	H. C. KIMBALL,
WILSON LAW,	W. WOODRUFF,
B. YOUNG,	JOHN P. GREEN.
	Counsellors.

JAMES SLOAN, *City Recorder.*

May 19th, 1842.

Items of News.

NOTICE TO EMIGRANTS.—The ship *Sydney* (under our charter) to sail on the 15th inst. Berths all taken. Another first class ship will be dispatched by us on or about the 20th inst. Terms as stated in the No. 4 Star. New regulations respecting emigration coming into force on the 1st of October, we advise those about to emigrate, to avail themselves of the next vessel without delay. *Pratt and Fielding, 36, Chapel Street, Liverpool.*

GERMANY.—Elder Hyde writes from Regensburg, August 10th. He is well and prospering. A work is now in press written by him in German, which will lay before that people our principles in full. He is expected in England by the 15th inst., on his way to America.

NAUVOO.—We have just received an interesting letter from elder B. Young, dated 17th July. There is a general time of peace and plenty. The temple is progressing rapidly, and emigrants are flocking in daily from all parts of the Union; many permanent houses are being erected, and the population now numbers about twelve thousand.

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LIVERPOOL:
Printed by JAMES & WOODWARD, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT AND T. WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 6. OCTOBER, 1842. VOL. III.

THE WORD OF WISDOM.

From the "Times and Seasons," June 1.

We had a very instructive, impressive, and salutary discourse delivered to us in the city of Nauvoo, last Sabbath, on the above subject, to a large and attentive congregation, by president H. Smith.

He stated that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter-day Saints, in this respect, were following their old traditions and former practices of spiritualizing the word of God, and, through a vain philosophy, departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants, for "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." The principles that are taught in the Bible are pure, and ought to be adhered to; and if people adhere to that teaching, it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy, and righteous, and will, if followed, lead men to God; and the principles that are taught in the Book of Doctrine and Covenants, are from God—they are principles of righteousness—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of his Saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Almighty. The God of the armies of Israel is a wise God, he comprehended the end from beginning, and adapted his plans, his designs and teaching, to the peculiar wants, the local situation, the exigencies of mankind, and the present and future good of the human family; and every thing that he has deigned to notice by way of instruction to the children of men, is given by infinite wisdom, by the intelligence of Jehovah; and if obeyed, when his designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust, and healthy; his days were prolonged upon the earth—he lived nearly one thousand years; his mind was vigorous and active, and his intellectual faculties clear and comprehensive; but he has become degenerated, his life has dwindled to a span, disease preys upon his system, his body his enervated and feeble, and his mental and intellectual faculties are impaired and weakened; and man is not now that dignified, noble, majestic, honourable and mighty being that he was when he first proceeded from the hands of his Maker.

The Lord has, in his wise designs, revealed unto us his will; he has made known unto us his future purposes; he has told us, as he did his ancient prophets, that the "earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox — and that they shall

not hurt nor destroy; that the knowledge of the Lord shall cover the earth, as the waters cover the sea"—that man's days shall be as "the days of a tree," that he shall again live one thousand years on the earth. This is the "time of the restoration of all things," and this has got to be brought about by the wisdom and power of God, and the wisdom, obedience, and faith of man combined.

Every thing has become degenerated from what it was in its primitive state. "God made man pure, but he has found out many inventions"; his vices have become innumberable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen, fallen, fallen from that dignified state that he once occupied on the earth, and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect—and power which human philosophy, talent, and ingenuity cannot control. God only is acquainted with the fountain of action, and the main springs of human events; he knows where disease is seated, and what is the cause of it; he is also acquainted with the spring of health, the balm of Gilead, of life; he knows what course to pursue to restore mankind to their pristine excellency, and primitive vigour and health; and he has appointed the word of wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health and vigour, promote peace between him and the brute creation; and, as one of the little wheels in God's designs, to help to regulate the great machinery which shall eventually revolutionize the earth, and bring about the restoration of all things; and when they are restored he will plant "the tree of life, whose leaves shall be for the healing of the nations."

The Lord has told us what is good for us to eat and to drink, and what is pernicious; but some of our wise philosophers, and some of our elders too, pay no regard to it; they think it too little, too foolish for wise men to regard. *Fools!* Where is their wisdom, philosophy, and intelligence? from whence did they obtain their superior light? Their capacity and their power of reasoning was given them by the great Jehovah; if they have any wisdom they obtained it from him. And have they grown so much wiser than God that they are going to instruct him in the path of duty, and to tell him what is wise and what is foolish? They think it too small for him to condescend to tell men what will be nutricious or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? and who was it that organized man, and constituted him as he his found? who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied, and his form be invigorated by that kind of food which the laws of nature, and the laws of God have said would be good for man? And has God made his food, and provided it for the use of man, and shall he be ashamed to speak of the work of his hands; has he become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? Oh, shame! let it not be heard among the Saints; let that man who inculcates such principles hide his face. We are told by some, that circumstances alter the revelations of God. Tell me what circumstances would alter the ten commandments? they were given by revelation—given as a law to the children of Israel? Who has a right to alter that law? Some think that they are too small for us to notice: they are not too small for God to notice; and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? or have we got so weak that we are not fit to be called Saints? for the word of wisdom is adapted to the capacity of all that "are or *can be called Saints.*" Listen not to the teaching of any man, or any elder who says the word of wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon—that I have always practised; and they are what my family practices; they are what brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that "strong drinks are not good;" who is it that will say they are, when the Lord says they are not? That man who says, "I can

drink wine or strong drink, and it not hurt me," is not wise. But some will say, "I know that it did me good, for I was fatigued and feeble on a certain occasion, and it revived me and I was invigorated thereby, and that is sufficient proof for me." It may be for you, but it would not be for a wise man; for every spirit of this kind will only produce a greater langour when its effects cease to operate upon the human body. But you know that you are benefited; yes, so does the man who has mortgaged his property know that he is relieved from his present embarrassments; but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drink for the belly, "but for the washing of your bodies." And again, "tobacco is not for the body, neither for the belly; and it is not good for man, but as an herb for bruises, and all sick cattle, to be used with judgment and skill." Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it; for an elder especially to eat or smoke it, is a disgrace to him! he is not fit for the office; he ought first to learn to keep the word of wisdom, and then to teach others. God will not prosper the man who uses it. And again, "hot drinks are not for the body or belly;" there are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. Why is it that we are frequently so dull and languid? it is because we break the word of wisdom: disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects; but the importation of foreign products might be the means of thousands of our people being poisoned at a future time, through the advantage that an enemy might take of us, if we made use of these things that are thus spoken of as being evil; and be it remembered that this instruction is given in consequence of evils that do and will exist in the hearts of conspiring men.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man: every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts, and of the fowls of the air, I the Lord have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts; to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.

Let men attend to these instructions, let them use the things ordained of God, let them be sparing of the life of animals. "It is pleasing, saith the Lord, that flesh be used only in times of winter or of famine;" and why to be used in famine? because all domesticated animals would naturally die, and may as well be made use of by man as not.

All grain is good for the food of man, as also the fruit of the vine—that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field; and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Let these things be adhered to—let the Saints be wise—let us lay aside our folly and abide by the commandments of God, so shall we be blessed of the great Jehovah in time and in eternity; we shall be healthy, strong, and vigorous; we shall be enabled to resist disease, and wisdom will crown our councils, and our bodies will become strong and powerful; our progeny will become mighty, and will rise up and call us blessed; the

daughters of Jesus will be beautiful, and her sons the joy of the whole earth; we shall prepare ourselves for the purposes of Jehovah—for the kingdom of God—for the appearance of Jesus in his glory; "out of Zion, the perfection of beauty," God will shine, Zion will be exalted, and become the praise of the whole earth.

Thus spake the man of God, fired with heavenly, holy zeal for the welfare of the Saints of the Most High who were assembled around him, in breathless silence listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to in this brief sketch; and can only say that, with boldness and firmness he expatiated freely and fully upon those principles, opposing vice and error in its various forms. We are persuaded that his instructions will be indelibly engraven on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling integrity, righteousness, and truth; and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient servants of God—"I will declare thy righteousness in the great congregation." OMEGA.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 54.)

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of labouring with our hands, hiring by day's work and otherwise as we could get opportunity; sometimes we were at home and sometimes abroad, and by continued labour were enabled to get a comfortable maintenance.

In the year 1824 my father's family met with a great affliction by the death of my eldest brother Alvin. In the month October, 1825, I hired with an old gentleman, by the name of Josiah Stoal, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehannah county, State of Pennsylvania, and had, previous to my hiring with him, been digging, in order if possible, to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose

the very prevalent story of my having been a money digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of January, 1827, we were married, while yet I was employed in the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's, and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breast-plate On the 22d day of September, 1827, having gone as usual at the end of another year to the place where they were deposited; the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangements, the messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the 2nd day of May, 1838.

The excitement however still continued, and rumour with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county, in the State of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there, I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows. "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to professor Anthony, a gentleman celebrated for his literary attainments. Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr.

Anthony called me back, and asked me how the young man found out that there were gold plates in the place were he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied "I cannot read a sealed book." I left him and went to Dr. Mitchell who sanctioned what professor Anthony had said respecting both the characters and the translation.

Mr. Harris having returned from this tour, he left me and went home to Palmyra, arranged his affairs and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written 116 pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to teaze me to give him liberty to carry the writings home and shew them; and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were that he show them only to his brother Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression), and I inquired of the Lord through them, and obtained the following revelation:—

Revelation to Joseph Smith, Jun., given July, 1828, concerning certain manuscripts on the first part of the Book of Mormon, which had been taken from the possession of Martin Harris.

1. The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are strait and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary, and he would have been with you in every time of trouble.

4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall; but remember God is merciful, therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work;

except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord; and that they may believe the gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.

JOHN C. BENNETT.

From the "Times and Seasons."

At a meeting of the citizens of the city of Nauvoo, held in said city, at the meeting ground, July 22d, 1842, Orson Spencer, Esq., was called to the chair, and Gustavus Hills was appointed clerk.

The meeting was called to order by the chairman, who stated the object of the meeting to be to obtain an expression of the public mind in reference to the reports gone abroad, calumniating the character of president Joseph Smith.

Gen. Wilson Law then rose and presented the following resolution.

Resolved—"That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected mayor, Joseph Smith, we do hereby manifest to the world, that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice, and equal rights; that he at all times upholds and keeps inviolate the constitution of this State and of the United States."

A vote was then called, and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three voted in the negative.

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. President Joseph Smith spoke in reply.

Question to Elder Pratt.—"Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?"

Answer by Elder O. Pratt.—"Personally, toward the female sex, I have not."

Elder O. Pratt responded at some length. Elder B. Young then spoke in reply, and was followed by elders W. Law, H. C. Kimball, and president H. Smith. Several others spoke bearing testimony of the iniquity of those who had calumniated president J. Smith's character.

Meeting adjourned for one hour.

P.M. Meeting assembled pursuant to adjournment and was called to order by the chairman.

A petition was then received from a committee appointed by the city council for the reception, approbation, and signatures of the citizens generally, petitioning the governor of Illinois for protection in our peaceable rights, which was read, approved, and signed by 8000 persons.

The "Ladies' Relief Society," also drew up a petition signed by about 1000 ladies, speaking in the highest terms of the virtue, philanthropy, and benevolence of Joseph Smith; begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights. A petition was also drawn up by many citizens in and near Nauvoo, who were not Mormons, setting forth the same things.

Affidavit of the City Council.

We, the undersigned, members of the city council of the city of Nauvoo, testify that John C. Bennett was not under duress at the time that he testified before the city council, May 19th, 1842, concerning Joseph Smith's innocence, virtue, and pure teaching. The statements

that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in anywise threatened, menaced, or intimidated; his appearance at the city council was voluntary; he asked the privilege of speaking, which was granted; after speaking for some time on the city affairs, Joseph Smith asked him if he knew any thing bad concerning his public or private character; he then delivered those statements contained in the testimony voluntarily and of his own free will, and went of his own accord as free as any member of the council.

We do further testify that there is no such thing as a Danite society in this city, nor any combination other than the Masonic lodge, of which we have any knowledge.

WILSON LAW	GEO. A. SMITH
JOHN TAYLOR	G. W. HARRIS
W. WOODRUFF	N. K. WHITNEY
V. KNIGHT	B. YOUNG
H. C. KIMBALL	C. C. RICH
J. P. GREEN	O. SPENCER

WILLIAM MARKS.

Subscribed and sworn to by the persons whose names appear to the foregoing affidavit, this 20th day of July, 1842, except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me, D. H. WELLS,

Justice of Peace within and for Hancock county, Illinois.

Affidavit of Hyrum Smith.

On the 17th day of May, 1842, having been made acquainted with some of the conduct of J. C. Bennett, which was given in testimony under oath before alderman G. W. Harris, by several females who testified that John C. Bennett endeavoured to seduce them and accomplished his designs by saying it was right —that it was one of the mysteries of God which was to be revealed when the people were strong enough in the faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves—vehemently trying them from day to day to yield to his passions, bringing witnesses of his own clan to testify that there were such revelations and such commandments, and that it was of God; also stating that he would be responsible for their sins, if there were any, and that he would give them medicine to produce abortions providing they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity whilst she was sick, stated that he made proposals to her of a similar nature. He told her that he wished her husband was dead, and that if he was dead he would marry her and clear out with her; he also begged her permission to give him medicine to that effect. He did try to give him medicine, but he would not take it. On interrogating her what she thought of such teaching, she replied she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him and bring him to justice. Some person knowing my determination having informed him of it, he sent to me W. Law and B. Young to request an interview with me and to see if there could not be a reconciliation made. I told them I thought there could not be, his crimes were so heinous, but told them I was willing to see him: he immediately came to see me, he begged of me to forgive him this once, and not prosecute him and expose him; he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts and wept much, and desired that it might not be made public, for it would ruin him for ever. He wished me to wait, but I was determined to bring him to justice and declined listening to his entreaties; he then wished me to wait until he could have an interview with the Masonic fraternity, he also wanted an interview with brother Joseph. He wished to know from me if I would forgive him and desist from my intentions, if he could obtain their forgiveness, and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro tem.* at that time; he also wished an interview first with brother Joseph; at that time brother Joseph was crossing the yard from the house to the store, he immediately came to the store and met Dr. Bennett on the way; he reached out his hand to brother Joseph and said, will you forgive me? weeping at the time. He said, brother Joseph, I am guilty, I acknowledge it, and I beg

of you not to expose me, for it will ruin me. Joseph replied—Doctor, why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery was right, or polygamy, or any such practices? He said you never did. Did I ever teach you any thing that was not virtuous—that was iniquitous, either in public or private? He said you never did. Did you ever know anything not virtuous or unrighteous in my conduct or actions at any time, either in public or in private? He said I did not. Are you willing to make oath to this before an alderman of the city? He said I am willing to do so. Joseph said, Doctor, go into my office, and write what you can in conscience subscribe your name to, and I will be satisfied. I will, he said, and went into the office, and I went with him and he requested pen and ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro tem.* for the Nauvoo lodge, U.D. W. Clayton gave him paper, pen and ink, and he stood at the desk and wrote the following article, which was published in the 11th number of *The Wasp*, and sworn to and subscribed before Daniel H. Wells, alderman, on the 17th of May, 1842. He called in brother Joseph, and read it to him and asked him if that would do? He said it would. He then swore to it as before mentioned. The article was as follows:

State of Illinois,
City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith, that he never was taught any thing in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private, that illegal illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, 1842.

DANIEL H. WELLS, Alderman.

During all this intercourse I was present with him, and there were no threats used nor harshness, every thing was as pacific as could be under existing circumstances. I then immediately convened the Masonic lodge, it being about four o'clock, p.m. He then came into the lodge, and charges of a similar nature were preferred against him. He admitted they were true in the presence of about sixty in number. He arose and begged the privilege of speaking to the brethren; he acknowledged his wickedness, begged for the brethren to forgive still longer, and called God and angels to witness that he never would be guilty of the like crimes again—he would lay his hand on the bible and sware that he would not be guilty of such crimes. He seemed to be very penitent and wept much; his penitence excited sympathy in the minds of the brethren, and they withdrew the charge for the time being, until he could be heard on other charges which had been preferred against him by members of the Pickaway lodge, Ohio, through the communications of the grand master, A. Jonas. After this we found him to be an expelled Mason, in consequence of his rascally conduct, from the Pickaway lodge in Ohio. The circumstances and documents were mentioned in the 11th number of *The Wasp*, signed by George Miller, master of Nauvoo lodge, under dispensation, and reads as follows:—

Notice.—To all whom it may concern, Greeting.

Whereas, John Cook Bennett, in the organization of the Nauvoo lodge, under dispensation, palmed himself upon the fraternity as a regular Mason in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett, was an expelled Mason, we therefore publish to all the Masonic world, the above facts, that he the said Bennett, may not impose himself upon the fraternity of Masons.

All editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

G. MILLER, Master.

Nauvoo Lodge, under Dispensation.

Still, after all this, we found him guilty of similar crimes again, and it was found to our satisfaction that he was conspiring against the peace and safety of the citizens of this state. After learning

these facts we exposed him to the public. He then immediately left the place abruptly, threatening to drink the heart's blood of many citizens of this place. Previous to this last disclosure the hand of fellowship was withdrawn from him, May 11th, 1842, by the first presidency, six days previous to the time he pretended to withdraw from the church, which you will see published in the *Times and Seasons*, June 15th, 1842. I was also present at the time when he gave this testimony before the city council, as printed in the *Times and Seasons*, July 1st.

I know he was not under duress at the time, for his testimony was given free and voluntarily, after requesting the privileges of the council to speak (which was granted him) on matters pertaining to the city ordinances. While speaking or before he took his seat, he was requested by the mayor of the city, Joseph Smith, to state to the council if he knew aught against him, and he replied according to the above.

I also know that he had no private intercourse with Joseph in the preparation room on the 17th day, as he stated in his letter as printed in the *Sangamo Journal*, for the lodge was convened on that day, and I had the keys of the doors in my possession from seven o'clock a.m., until six o'clock p.m., and it was when the lodge called off for refreshment during recess, that I had the interview with him, at which time he wrote the affidavit and subscribed it in my presence; and I was with him during the whole time from his first coming to me until he signed it, and until the lodge covened again at four o'clock.

HYRUM SMITH.

Sworn to and subscribed before me, July 23rd, 1842.

G. W. HARRIS,
Alderman of the city of Nauvoo.

Affidavit of W. Law.

As John C. Bennett has become our open enemy, and is engaged in circulating falsehoods of the blackest character, I deem it a duty to make the following statement of facts.

John C. Bennett states, in the *Sangamo Journal*, that the withdrawal of the hand of fellowship by the first presidency and the twelve, was after he had withdrawn from the church. I presume the notice of our withdrawal was not published till after he withdrew, but that does not prove his statement true, for I hereby testify that I signed the article in question several days before he withdrew. I believe it was on the evening of the 11th day of May. Some four or five days afterwards I had some conversation with J. C. Bennett, and intimated to him that such a thing was concluded upon, which intimation, I presume, led him to withdraw immediately. I told him we could not bear with his conduct any longer, that there were many witnesses against him, and that they stated that he gave president Joseph Smith as authority for his illicit intercourse with females. J. C. Bennett declared to me, before God, that Joseph Smith had never taught him such doctrines, and that he never told any one that he (Joseph Smith) had taught any such things, and that any one who said so told base lies; nevertheless, he said he had done wrong, that he would not deny; but he would deny that he had used Joseph Smith's name to accomplish his designs on any one—stating that he had no need of that, for that he could succeed without telling them that Joseph approbated such conduct.

These statements he made to me of his own free will, in a private conversation which we had on the subject; there was no compulsion or threats used on my part; we had always been on good terms, and I regretted exceedingly that he had taken such a course. He pleaded with me to intercede for him, assuring me that he would turn from his iniquity and never would be guilty of such crimes again. He said that if he were exposed it would break his mother's heart—that she was old, and if such things reached her ears it would bring her down with sorrow to the grave. I accordingly went to Joseph Smith and pleaded with him to spare Bennett from public exposure on account of his mother. On many occasions I heard him acknowledge his guilt, and beg not to be destroyed in the eyes of the public, and that he would never act so again, "so help him, God." From such promises and oath, I was induced to bear with him longer than I should have done.

On one occasion I heard him state before the city council, that Joseph Smith had never taught him any unrighteous

principles of any kind, and that if any one says that he ever said that Joseph taught such things they are base liars, or words to that effect. This statement he made voluntarily, he came into the council room about an hour after the council opened, and made the statement, not under duress, but of his own free will, as many witnesses can testify.

On a former occasion he came to me and told me that a friend of his was about to be tried by the high council, for the crime of adultery, and that he feared his name would be brought into question. He entreated me to go to the council and prevent his name from being brought forward, as, said he, "I am not on trial, and I do not want my mother to hear of these things, for she is a good woman."

I would further state that I do know, from the amount of evidence which stands against J. C. Bennett, and from his own acknowledgements, that he is a most corrupt, base, and vile man; and that he has published many base falsehoods since we withdrew the hand of fellowship from him.

About the time that John C. Bennett was brought before the Masonic lodge, he came to me and desired that I would go in company with B. Young to Hyrum Smith, and entreat of him to spare him; that he wished not to be exposed—that he wanted to live as a private citizen, and would cease from all his folly, &c. I advised him to go to Texas, and when he returned, if he would behave well we would reinstate him. He said he had no means to take him to Texas, and still insisted on B. Young and myself to intercede for him. W. LAW.

Sworn to and subscribed before me, a justice of the peace within and for the county of Hancock, State of Illinois, July 20th, 1842, D. H. WELLS.

State of Illinois,
County of Hancock. } I hereby certify, that on the 17th day of May last, John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in *The Wasp;* after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open and free for all, or any person to pass or repass. After signing and being qualified to the affidavit aforesaid, he requested to speak with me at the door, I followed him out; he told me some persons had been lying about him, and shewed me a writing granting him the privilege to withdraw from the church, and remarked that the matter was perfectly understood between him and the heads of the church, and that he had resigned the mayor's office, and should resign the office he held in the legion; *but* as there was a court martial to be held in a few days, Joseph Smith desired that he would wait until that was over.

I was in the city council on the 19th day of May last; I there heard him say what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Col. Francis M. Higbee; he then stated that he was going to be the candidate (meaning candidate for the legislature) and Joseph and Hyrum Smith were going in for him; said, "you know it will be better for me not to be bothered with mayor's office, legion, Mormon, or any thing else." During all this time, if he was under duress or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging. I know that I saw him in different parts of the city, even after he had made the statements, transacting business as usual, and said he was going to complete some business pertaining to the mayor's office, and I think did attend to work on the streets.

I was always personally friendly with him after I became acquainted with him. I never heard him say anything derogatory to the character of Joseph Smith until after he had been exposed by said Smith, on the public stand in Nauvoo. D. H. WELLS.*

July 22, 1842.

Sworn to and subscribed before me, a justice of the peace in and for the city of Nauvoo, in said county, this 22nd day of July, 1842,

GUSTAVUS HILLS. (L. S.)
J. P. & Alderman.

The whole of these affidavits are given by gentlemen of the first respectability, of unquestionable character, and of

* Daniel H. Wells, Esq., is an old resident in this place, and is not a Mormon.

known reputation and veracity, and can of course be relied upon; and what light do they represent Bennett in, but that of a perjured wretch, a graceless vagabond, and a mean, vascillating, unprincipled villain, and a disgrace to human society? and if their testimonies, and the testimony of the city council cannot be relied upon; then, indeed, are we in a poor case—corrupt, fallen, and dishonoured. But John C. Bennett is not the man to prove us so; we must have different testimony to his and that of his partners in crime, to convict us of evil.

As John C. Bennett and the *Sangamo Journal* have called upon several persons in this city, to come out and make disclosures relative to the things about which they have been writing, they have responded to the call and publish the following:—

Certificate of Elias and F. M. Higbee.

Mr. Editor, Sir,—From a perusal of the St. Louis papers, I find from an article signed J. C. Bennett, stating that all who are friends to Mr. Joseph Smith he considers his enemies. As a matter of course then, I must be one, for I am, and have been for a long time, the personal friend of Joseph Smith; and I will here say that I have never yet seen or known any thing against him that I should change my mind. It is true many reports have been and are put in circulation by his enemies for political or religious effect, that upon investigation are like the dew before the morning sun—they vanish away because there is no real substance in them.

Could Dr. Bennett expect any man acquainted with all the circumstances and matters of fact which were developed, both here and from abroad, respecting his conduct and character, previous to leaving this place, for one moment to believe him—I answer, NO! he could not; and all his affidavits that came from any person entitled to credit (I say entitled to credit, because some there are who are not entitled to credit, as Dr. Bennett very well knows), are in amount nothing at all when summed up, and render no person worthy of death or bonds.

F. M. Higbee's knowledge concerning the murder of a prisoner in Missouri, I am authorized to say by F. M. Higbee, that he knows of no such thing—that no prisoner was ever killed in Missouri, to the best of his knowledge. And I also bear the same testimony, that there never was any prisoner killed there, neither were we ever charged with any such thing, according to the best of my recollection. ELIAS HIGBEE.

July 22, 1842.

This is to certify that I do not know of the murder of any prisoner in Missouri, as above alluded to.

F. M. HIGBEE.

July 22, 1842.

Certificate of Miss Pamela M. Michael.

Nauvoo, July 25, 1842.

Inasmuch as J. C. Bennett has referred the people to me for testimony against president Joseph Smith, I take this opportunity to state before the public that I know nothing derogatory to his character, either as a christian or a moral man.

Mr. Bennett made use of my name without my knowledge or consent.

P. M. MICHAEL.

Certificate of Sidney Rigdon.

As their seems to be some foolish notions that I have been engaged with J. C. Bennett in the difficulties between him and some of the citizens of this place, I merely say in reply to such idle and vain reports that they are without foundation and truth.

SIDNEY RIGDON.

Certificates of William and Henry Marks.

Inasmuch as John C. Bennett has called upon me, through the *Sangamo Journal*, to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false, and that I believe them all to be the offspring of a base and corrupt heart, without the least shadow of truth;—and further, that he has used my name without my permission. I believe him to be a vile, wicked, and adulterous man, who pays no regard to the principles of truth or righteousness, and is unworthy the confidence of a just community. I would further state that I know of no order in the church which admits of a plurality of wives, and do not believe

that Joseph Smith ever taught such a doctrine; and further, that my faith in the doctrines of the church of Jesus Christ of Latter-day Saints, and in Joseph Smith, is unshaken.

WILLIAM MARKS.

Nauvoo, July 26, 1842.

Inasmuch as the *Sangamo Journal* has called upon me to come out and make an expose against Joseph Smith; this is to certify that I know nothing derogatory to the character of Joseph Smith, neither in a religious or a moral point of view, and that Dr. Bennett and the Journal used my name without my knowledge or consent; and further, that I believe Dr. Bennett to be a bad man and unworthy of public confidence.

HENRY MARKS.

Nauvoo, July 28, 1842.

Mr. Bennett seems to place very much confidence in the veracity, integrity, and honour of the above individuals, we hope that he will now believe their testimony.

The Millennial Star.

October 10, 1842.

FAREWELL ADDRESS TO OUR READERS AND PATRONS.

Brethren and Friends,—As I am about to take leave of the STAR, and give it to the management of others, I feel it necessary to make a few remarks suited to the occasion.

This publication was undertaken two years and six months since, by the appointment and sanction of the Saints in this country. Since that time I have laboured dilligently, as far as a pressure of other duties would admit, to render it a useful and interesting periodical. I have published the principles of the Latter-day Saints, together with a choice selection of the most interesting items of news in relation to the progress of these principles among men.

I have also endeavoured at all times to defend the cause of truth, and to ward off the arrows of envy and slander which have been hurled at the children of light by the strong arm of thousands who speak evil of things they understand not. I have also endeavoured to publish a faithful record of the judgments, signs, and wonders which have been transpiring in fulfilment of the words of the prophets. How far I have succeeded in these endeavours, I leave for my readers to determine, and for the fruits to bear witness. I felt great satisfaction in a review of my editorial course: I feel my conscience clear, and a secret whispering within, that I have done my duty faithfully before God.

I also feel to rejoice in the success which has attended the efforts of the servants of God in this country in the publication of truth. At the commencement of the STAR, the Saints in Europe numbered less than two thousands, they now number near ten thousands, besides thousands who have emigrated to a distant land. This, surely, is a great triumph of the truth, when we take into consideration the prejudice and opposition which we have had to encounter. Surely the STAR has stood forth as a beacon on a hill, as a lonely lamp amid surrounding darkness, to light the weary pilgrim on his toilsome journey, and to kindle up the dawn of a day of glory, when the effulgent beams of the sun of righteousness shall shine forth as the morning, and dispel the misty vapours which, like a gloomy cloud, have for ages hovered over the pathway of mortals.

Though I now take leave of the editorial department, and withdraw from the shores of Europe, yet I have the satisfaction of leaving the STAR to shine among you in its full glory, being conducted by one who has a willing heart and a ready pen, and one who, I hope, will be so aided by his patrons and by Divine favour, as to be able to conduct it with effect, till its feeble rays shall be lost amid the effulgence of the rising morn.

I now return my sincere thanks to all our agents and patrons, and to all who have in any way contributed to our assistance in this great and good work; and I pray that the blessings of God may

rest upon them and upon the thousands who may hereafter peruse this work.—May the blessings of God abundantly rest upon my successor, elder THOMAS WARD, and upon his labours; and I now take leave of my readers and patrons with an earnest request that I may be remembered in their prayers, and that they will render every assistance to brother WARD, and all who shall hereafter be appointed to edit or publish the STAR.

TO THE SAINTS IN EUROPE.

Dear Brethren and Sisters,—I must now take leave of you for a season, as duty calls me home. I have laboured among you in the ministry between two and three years, and for the last eighteen months (since the departure of the rest of the twelve) I have had the more particular presidency of the church in Europe, and as one of old said, in some measure "the care of all the churches."

In this highly responsible trust I have endeavoured so serve you in all things, both temporal and spiritual, and to go in and out among you in the fear of God, exercising judgment, mercy, and charity according to the ability which God has given me. I have endeavoured to teach the ignorant, to reclaim the transgressor, and to warn the wicked; to comfort the feeble-minded, to bind up the broken-hearted, and to administer to the poor; yea, I have sought dilligently to bring about the deliverance of the needy and those in distress, and through the mercy of God much has been done, though still much more remains to be done.

During my labours in this country I have coveted no man's silver, or gold, or apparel; my hands have ministered to the necessities of myself, family, and fellow-labourers in the ministry, and to many of the poor and needy; my house has ever been open, my table free, and my heart full of compassion toward all men. Although in these things I do not desire to boast, but to give thanks unto God who has enabled me thus to do, and has rewarded me abundantly in all things, both temporal and spiritual; yet I mention these things as a stimulus to others, in order to induce them to follow my example, wherein I have done my duty

As the emigration of numbers of the officers and members of different branches has in some measure disorganized the society in this country, it becomes necessary for some further arrangements to be made for the government and welfare of the churches.

I therefore recommend and appoint elder THOMAS WARD as my successor in the office of the General Presidency of the Church in Europe, in connexion with elders LORENZO SNOW and HIRAM CLARK. To these persons I commit the care and government of the church in this country for the present, trusting that they will conduct and counsel in all things according to the mind of the spirit, and according to the counsel which shall be given them from Nauvoo from time to time, by the quorum of the twelve or the first presidency.

I sincerely hope that the officers and members in the several conferences will uphold and support these men in their high and holy calling, by the prayer of faith, and by a willing, submissive, and teachable spirit; and in so doing they will prosper.

It will be necessary as soon as convenient, for a General Conference to be called for the United Kingdom, and for high priests and presiding elders to be ordained to fill the several vacancies which have or may occur on account of emigration or otherwise; and to transact all other necessary business for the general welfare.

In regard to the ministry I would recommend, and earnestly exhort that the *first principles of the gospel be fully and constantly taught, and the spirit of discussion and contention avoided as far as possible;* for he that hath the spirit of contention is not of God, but is of the devil.

In regard to emigration I would recommend patience as well as perseverance; and that the Saints do not emigrate in haste, leaving their affairs unsettled, or their property to be wasted; and above all, pay every man his honest due as far as possible. And in regard to husbands and wives, we feel bound to forbid the separation of one from the other in emigrating, either on account of poverty or any other cause. Let them go together or stay together, live together or die together, and let nothing separate them from each other during so long and tedious a journey.

And again, husband and wife have no right to separate because of one being an unbeliever, and those who do so will not be justified by this church. These have ever been our principles and teachings; but we have received a communication from the first presidency of late on this subject which is very pointed, and which will probably appear in the next number of the STAR.

Dear Saints,—On taking leave of you for a season, I take this opportunity to assure you before God, to whom we are all accountable, *That the fulness of the gospel is true, that the Book of Mormon is true, and that the everlasting covenant is true, and will stand when heaven and earth shall pass away.*

I also forwarn you that a great and glorious day is at hand for the Saints of the Most High, and a terrible day for the wicked; for the Lord will in a few years make his arm bare in the eyes of all the nations, in the establishing of his covenant and his gospel in the defence of Zion and the redemption of his people; and whosoever will not believe in the words of his servants which he has chosen in these days will be cut off from among the people, as Moses and Christ have foretold; and all flesh shall know that the Lord God of Israel hath spoken and performed.

I now take a pleasing farewell of the Saints, with a firm conviction that I have laboured dilligently and done my duty thus far, and I have nothing to regret but my own weaknesses and imperfections, which I trust you will all be willing to forgive, and that God will forgive also.

Please remember me in your prayers, and may the Lord Almighty bless you all, and preserve us faithful to the end, that we may meet again with joy. Amen. P. P. PRATT.

Items of News.

SIGNS OF THE TIMES.—In fulfilment of the words of the prophet Moroni, page 575, that the Book of Mormon should come forth at a time when "there shall be heard of fires, and tempests, and vapours of smoke in foreign lands," it has frequently been our lot to record striking events of this nature. For instance, the burning of the Exchange and the Tower of London,—the awful conflagration that consumed so large a portion of the city of Hamburgh,—the earthquakes in the Island of St. Domingo, in Greece, and other places; and now we cannot omit to register on our pages the dreadful devastation produced by the late great fire in Liverpool, in which it is estimated that £600,000 worth of property has been destroyed, not without the loss of several lives. In connexion with this we add an extract from the *Liverpool Mercury*, of September 30th, 1842.

"TERRIBLE CONFLAGRATION. — *St. Petersburgh, September 16th.*—We have received here the melancholy news that the greater part of the city of Kasan has been destroyed by fire. It is stated that 1200 houses (400 of which were of stone,) twelve churches, the extensive magazine, and the university are reduced to ashes. The details have not yet come to hand. The second St. Petersburgh Insurance Company is a great loser by this fire. The shares which were lately sold at 410 rubles to 415 rubles, are now sold at 230 rubles.—Several houses and forty warehouses with goods have been destroyed by fire in the city of Jaroslaff. —A letter from Cologne, 21st instant, says:—The town of Rheinbach, which forms part of our district, was, two days ago, the theatre of a great calamity.

A fire broke out in the morning, and owing to a deficiency of water, it soon raged with such fury that before the evening half the town was in ashes. Fortunately a heavy shower of rain fell at about four o'clock in the afternoon, and arrested the progress of the flames. More than one hundred families are without an asylum."

Events of this nature may pass unobserved or unheeded by the world, but not so with the people of God; for he hath given unto us of his spirit that we might know the signs of the times, and that we may be prepared to stand before him. May the Lord enable us to understand and serve him acceptably, that when the inhabitants of the earth shall be burned up and few men left, we may be found associtiated with that glorious remnant in the midst of the earth, to rejoice for the magnificence of the Lord in the day of his coming. Amen.

TITHINGS FOR THE TEMPLE.—We here give notice that elder Hiram Clark has been specially commissioned by the authorities of the church at Nauvoo to come to this country as a general agent for the church; to aid in emigration and to act as an agent for the Temple; to receive and forward the tithings and consecrations for the same; to purchase and forward goods; and, in short, to attend to whatever business may be necessary for the general welfare of the society; and as such we recommend him to the churches in this country, believing that he is worthy of all confidence as a faithful servant of God.

We sincerely hope that the tithings and collections for the Temple will continue to be made, and that all dilligence will be exercised in this work, as the object is great and glorious, and can only be accomplished by continued exertion.

All funds and communications on this subject should be addressed to Hiram Clark, 36, Chapel Street, Liverpool.

PARLEY P. PRATT.
THOMAS WARD.

EMIGRATION.—Three vessels have been dispatched by us since the 15th of September. The *Sidney*, containing 180 souls, the *Medford*, 214, and the *Henry*, 157. The "*Emerald*," to sail on the 19th instant, with about 250, thus fulfilling the sayings of the prophets of old.

MORMON CREED.—"To mind their own business, and let every body else do the same."—*Boston Paper*.

LATEST FROM NUAVOO.—We have just received the *Times and Seasons*, dated August 15th, and *The Wasp*, dated August 20th, containing much news of interest, which came to hand too late for insertion this month. It is a time of health, peace, and prosperity; provisions are in great abundance and cheaper than ever.

On the 8th of August, president Jos. Smith was arrested by a writ from the Governor of Illinois, with the intention of delivering him over to the murderers of Missouri, who have been long thirsting for his blood, on the charge of having instigated the assassination of ex-Governor Boggs, the Mormon exterminator; but through a well directed Providence he was soon set at liberty.—Particulars next month.

Poetry.

THE FEMALE RELIEF SOCIETY OF NAUVOO.

WHAT IS IT?

It is an institution form'd to bless
The poor, the widow, and the fatherless—
To clothe the naked and the hungry feed,
And in the holy paths of virtue lead.

To seek out sorrow, grief, and mute despair,
And light the lamp of hope eternal there—
To try the strength of consolation's art,
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect, where
Distress presides; and wake up pleasures there—
With open heart extend the friendly hand,
To hail the stranger from a distant land.

To stamp a vetoing impress on each move
That virtue's present dictates disapprove—
To put the tattler's coinage scandal down,
And make corruption feel its with'ring frown.

To give instruction where instruction's voice
Will gaurd the feet and make the heart rejoice—
To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an *Order*, fitted and design'd,
To meet the wants of body and of mind—
To seek the wretched in their lone abode—
Supply their wants, and raise their hearts to God.

E. R. SNOW

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 7. NOVEMBER, 1842. VOL. III.

PERSECUTION OF THE PROPHETS.

From the "Times and Seasons."

Nauvoo, Sept. 1, 1842.

Since an attempt has been made by Missouri to arrest, or, rather *kidnap* Joseph Smith, the prophet, we have heard many curious surmises; and lest some who ought to know better should cheat themselves into perdition, we have thought it would be no more than righteous to lay the matter before our readers in its true light.

There is a strange notion afloat among the Saints and sinners relative to the purity of the prophets. Some suppose and some believe that the prophets were perfect and holy, and every body knew them to be so and venerated them as the Lord's annointed; but let us examine the scriptures, and learn how the prophets sent at various times by the Lord were treated by the Saints and the wicked world. As to those who professed to have the knowledge of God and be governed by revelation, we cannot give a better sample than one that fell from the mouth of Jesus to the Jews—as follows: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

Abel was slain for his righteousness, and how many more up to the flood is not of much consequence to us now; but if we believe in present revelation, as published in the *Times and Seasons* last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for slaughter; and the book of Jasher, which has not been disproved as a bad authority, says he was cast into the fire of the Chaldees. Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country, for they sought his life, and he was fed by ravens. Daniel was cast into a den of lions; Micah was fed on the bread of affliction; and Jeremiah was cast into the filthy hole under the temple. And did these afflictions come upon these prophets of the Lord on account of transgression? No! it was the iron hand of persecution, like the chains of Missouri! and mark, when these old prophets suffered, the vengeance of God in due time followed and left the wicked opposers of the Lord's anointed like Sodom and Gomorah—like the Egyptians—like Jezebel, who was eaten by dogs—and like all Israel, which were led away captive, till the Lord had spent his fury upon them, even to this day.

Let us come into New Testament times, so many are ever praising the Lord and his apostles. We will commence with John the Baptist. When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under this hellish edict, and Zachariah caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to

discover his hiding place, and being the officiating high priest of the temple that year, was slain by Herod's order, between the porch and the altar, as Jesus said. John's head was taken to Herod, the son of this infant murderer, *in a charger*, notwithstanding there was never a greater prophet born of a woman than he.

Jesus, the son of God, was crucified with his hands and feet *nailed* to the wood! Stephen was stoned to death. Mark, one of the twelve, was dragged to death in the streets of Alexandria in Egypt. Luke, also one of the twelve, was hanged upon an olive tree in Greece. Peter, who held the keys of the kingdom, was crucified with his head downwards at Rome. James, the greater, was beheaded at Jerusalem. James, the less, was thrown from a pinnacle of the temple, and beat to death with a fuller's club. Phillip, one of the twelve, was hanged against a pillar in Phrygia. Bartholomew, one of the twelve, was skinned alive. Andrew, one of the twelve, was bound to the cross and preached until he died. Thomas, one of the twelve, was run through with a lance on the coast of Coromandel, in the East Indies. Jude, one of the twelve, was shot to death with arrows. Simeon was crucified in Persia. Matthias was stoned and beheaded. Barnabas was stoned by the Jews. Paul was beheaded by Nero at Rome. John, the beloved disciple, was thrown into a cauldron of boiling oil, but escaped to fulfil the Saviour's prediction. Of the whole twelve, John, and perhaps Matthew escaped without being murdered for a testimony.

And now let us appeal to the sober sense of the *Latter*-day Saints, and inquire what right they have to expect better treatment and veneration for the religion of Jesus Christ than our brethren of old? Read what the apostle John says in his revelations on the Isle of Patmos: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled."

It is a shame to the Saints to talk of chastisements and transgressions, when all the saints before them, prophets and apostles, have had to come up through great tribulation. Whether a Herod, a Nero, or a Boggs causes the affliction, or the blood to be shed, is all the same—these murderers shall have their reward, and the Saints theirs. How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society? And was transgression or chastisement connected with their seclusion from the enjoyment of society? No! but remember, brethren, he that offends one of the least of the Saints, would be better off with a millstone tied to his neck, and he and the stone plunged into the depths of the sea! Remember that he that gives a cup of cold water in the name of a disciple, to one of the Saints in prison, or secluded from friends by reason of vexatious laws intended for persecution, shall in no wise lose his reward.

Never, while the spirit of liberty or the virtue of a Saint holds communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the lamb, *shrinking* from the assistance of those who bear the ark of the Lord *in the hour of danger*. While Boggs and his crew hold this mobocratic doctrine in defiance of law:—"believing as we do, that the arm of the law does not afford us a guarantee, (we) deem it expedient and of the highest importance to form ourselves into a company, &c., to rid our society—peaceably if we can, and *forcibly* if we must"—of the Mormons, and to this end have severally pledged to each other THEIR LIVES, BODILY POWERS, FORTUNES, AND "SACRED HONOURS!" Let no Saint suppose that righteousness will reign or peace be on earth, and good will to men and glory to God in the highest, to make the wilderness blossom as the rose, till the wicked cease to bear rule, and till they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

ADDRESS FROM THE FIRST PRESIDENCY.

Nauvoo.

To our well beloved brother Parley P. Pratt, and to the elders of the church of Jesus Christ of Latter-day Saints in England, and scattered abroad throughout all Europe, and to the Saints,—Greeting:

Whereas, in times past persons have been permitted to gather with the Saints at Nauvoo, in North America—such as husbands leaving their wives and children behind; also, such as wives leaving their husbands and children behind; and such as women leaving their husbands, and such as husbands leaving their wives who have no children, and some because their companions are unbelievers. All this kind of proceeding we consider to be erroneous and for want of proper information. And the same should be taught to all the Saints, and not suffer families to be broken up on any account whatever if it be possible to avoid it. Suffer no man to leave his wife because she is an unbeliever, nor any woman to leave her husband because he is an unbeliever. These things are an evil and must be forbidden by the authorities of the church, or they will come under condemnation; for the gathering is not in haste nor by flight, but to prepare all things before you, and you know not but the unbeliever may be converted and the Lord heal him; but let the believers exercise faith in God, and the unbelieving husband shall be sanctified by the believing wife; and the unbelieving wife by the believing husband, and families are preserved and saved from a great evil which we have seen verified before our eyes. Behold this is a wicked generation, full of lyings, and deceit, and craftiness; and the children of the wicked are wiser than the children of light; that is, they are more crafty; and it seems that it has been the case in all ages of the world. And the man who leaves his wife and travels to a foreign nation, has his mind overpowered with darkness, and Satan deceives him and flatters him with the graces of the harlot, and before he his aware he is disgraced forever: and greater is the danger for the woman that leaves her husband. The evils resulting from such proceedings are of such a nature as to oblige us to cut them off from the church. There is another evil which exists. There are poor men who come here and leave their families behind in a destitute situation, and beg for assistance to send back after their families. Every man should tarry with his family until providence provides for the whole, for there is no means here to be obtained to send back. Money is scarce and hard to be obtained. The people that gather to this place are generally poor, the gathering being attended with a great sacrifice; and money cannot be obtained by labour, but all kinds of produce is plentiful and can be obtained by labour; therefore the poor man that leaves his family in England, cannot get means, which must be silver and gold, to send for his family; but must remain under the painful sensation, that his family must be cast upon the mercy of the people, and separated and put into the poorhouse. Therefore, to remedy the evil, we forbid a man to leave his family behind because he has no means to bring them. If the church is not able to bring them, and the parish will not send them, let the man tarry with his family—live with them—and die with them, and not leave them until providence shall open a way for them to come all together. And we also forbid that a woman leave her husband because he is an unbeliever. We also forbid that a man shall leave his wife because she is an unbeliever. If he be a bad man (*i. e.* the unbeliever) there is a law to remedy that evil. And if she be a bad woman, there is law to remedy that evil. And if the law divorce them, then they are at liberty; otherwise they are bound as long as they two shall live, and it is not our prerogative to go beyond this; if we do it, it will be at the expense of our reputation.

These things we have written in plainness, and we desire that they should be publicly known, and request this to be published in the STAR.

May the Lord bestow his blessing upon all the Saints richly, and hasten the gathering, and bring about the fulness of the everlasting covenant are the prayers of your brethren.

Written by Hyrum Smith, patriarch, by the order of Joseph Smith, president over the whole church of Jesus Christ of Latter-day Saints.

HYRUM SMITH.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 103.)

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord and the Lord said thus unto me.

Revelation given to Joseph Smith, Junr., May 1829, informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.

1. Now, behold, I say unto you, that because you delivered up those writings, which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster or labour more than you have strength and means provided to enable you to translate, but be diligent unto the end. Pray always that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift; and because you have delivered the writings into his hands, behold, wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And, behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and, behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan that he may destroy this work; for he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing; for, behold, he has put it into their hearts to get thee to tempt the Lord thy God in asking to translate it over again; and then, behold, they say and think in their hearts we will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold, we have the same with us and we have altered them, therefore they will not agree, and we will say that he has lied in his words, and that he has no gift and that he has no power; therefore we will destroy him and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt and full of wickedness and abominations, and they love darkness rather than light because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he has laid a cunning plan thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them deceive, and lie in wait to catch that ye may destroy; behold, this is no harm; and thus he flattereth them and telleth them that it is no sin to lie that they may catch a man in a lie that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

5. Now, behold, they altered those words, because Satan saith unto them, "he hath deceived you;" and thus he flattereth them away to do iniquity to get thee to tempt the Lord thy God.

6. Behold, I say unto you that you shall not translate again those words which have gone forth out of your hands; for, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied, that you have pretended to translate, but that you have contradicted yourself; and, behold, they will publish this, and Satan will hearden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but, behold, here is wisdom, and because I shew unto you wisdom and give you commandments concerning these things what you shall do, shew it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you here is wisdom, show it not unto the world; for I said show it not unto the world that you may be preserved. Behold, I do not say that you shall not show it unto the righteous, but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily, I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

9. And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the devil.

10. Behold, they have only got a part, or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea, and this was their faith—that my gospel which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

11. Now this is not all, their faith in their prayers were—that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue or people they may be.

12. And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven. But it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves to get gain; yea, and all those that do wickedly and buildeth up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ the son of God, I came unto my own and my own received me not. I am the

light which shineth in darkness, and the darkness comprehendeth it not. I am he who said unto my disciples, other sheep have I which are not of this fold, and many there were that understood me not.

15. And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvellous works which they did in my name; yea, and I will also bring to light my gospel which was ministered unto them; and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my gospel, that there may not be so much contention. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures, and do not understand them; therefore I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come they may, and partake of the waters of life freely.

16. Behold, this is my doctrine: whosoever repenteth and cometh unto me the same is my church—whosoever declareth more or less than this, the same is not of me but is against me, therefore he is not of my church.

17. And now, behold, whosoever is of my church and endureth of my church to the end, him will I establish upon my rock and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen.

I did not, however, go immediately to translating, but went to labouring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February, 1829, my father came to visit us, at which time I received the following revelation for him.

Revelation to Joseph Smith, Sen., given February, 1829.

Now, behold, a marvellous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work; for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity and love, with an eye single to the glory of God qualifies him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris and obtained.

Revelation given March, 1829.

Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me; and now, behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, junr., and have commanded you that you shall stand as a witness of these things; and I have caused you, that you should enter into a covenant with me, that you should not show them except to those persons to whom I command you, and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished.

Verily, I say unto you, that we shall come unto the inhabitants of the earth if they will not hearken unto my words; for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O, this unbelieving and stiff-neck-

ed generation, mine anger is kindled against them.

Behold, verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you, and in addition to your testimony, the testimony of three of my servants whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and, behold, whosoever believeth on my words, them will I visit with the manifestation of my spirit, and they shall be borne of me, even of water and of the spirit. And you must wait yet a little while, for ye are not yet ordained. And their testimony shall also go forth unto the condemnation of this generation, if they hearden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold, I grant unto you eternal life, even if you should be slain.

And now, again, I speak unto you, my servant Joseph, concerning the man that desires the witness. Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; and then he shall say unto the people of this generation, behold, I have seen the things which the Lord has shown unto Joseph Smith, junr., and I know of a surety that they are true, for I have seen them, for they have been shewn unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and, behold, he is condemned. And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken; and if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold, I say unto thee, Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again, then thou mayest translate again; and except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee; yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art

faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

THE DREAM.

The following facts came to our knowledge very soon after the melancholy fate of Mr. and Mrs. Foster, on board the *Rothsay Castle* steam packet, which our readers will remember was wrecked off Beaumaris in 1831. We at that time took a manuscript copy, only a few removes from the original, taken from the narration of the sisters by the lamented Mr. Foster. Considering it to be of an extraordinary nature, and being particularly requested, we have thought proper to record it in the pages of the STAR.

THE SISTER'S TALE

In A. D. 1814, the late Mr. and Mrs. F——, who were lost in August, 1831, on board the *Rothsay Castle* steam-packet, were acquainted with three sisters, residing in London, and who belonged to the higher class of society. Two of these sisters were decidedly pious, but the third was volatile and just the contrary. They were all elderly, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very petty and despiteful manner, though they endeavoured sedulously to accomodate themselves to her, and to render the difference between them as little disagreeable as possible.

One night, towards the close of 1814, she had been at an assembly very late, and the next morning at breakfast, was so remarkably different from her usual manner, that the sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met and every thing she had seen, and all that had been said and done, she sat sullen and silent, and absorbed. The gloom of her brow was a mixture of temper and of distress, and seemed to indicate a fixed and dogged resolution, founded on circumstances disagreeable to her, yet as if she was resolved to pursue her own will, though it should lead her into the utmost distress and trouble, rather than follow the course which she knew to be right, but which would reduce her to submit her own will to the power and control of another. As she ate nothing, her sister asked her if she was unwell? She answered, "No." "What is the matter?" "Nothing." They were afraid something had distressed her. She said, "I have no idea of people prying into matters that do not concern them." The whole of the morning was passed alone by her, in her own room; and at dinner time, the same conduct recurred as in the morning. She scarcely eat any thing; never spoke, except when she answered in an uncivil way, whatever was asked her; and all with an appearance of depression, obstinacy, and melancholy, that spread its influence very painfully over the cheerfulness of her companions. Thus have I heard the wolfish winds howl and mourn, as if they mourned their own work of desolation; and yet they ceased not to blow, and to rage, and to howl the more, as the destruction became the more frightful and universal.

She retired to rest late, and with the air of one who expects from sleep, neither alleviation nor refreshment. The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as on the preceeding day. One of her affectionate sisters again addressed her. "Anna, you are not well, is it your head that pains you?" She answered, "I am well and nothing pains me." "Then you have something on your mind, and will you not tell us? Do we not love you? Have we not the same earthly interests with you, and can we seek any good but yours, in an anxious wish to share your sorrows?" "O! you have superstition enough of your own, without more being added. I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I dare say you would be delighted to know it, for you would think it some spiritual triumph, but I laugh at these things; I am not quite old enough yet, to become the victim of dreams and visions." "Anna, we do not live in dreams and visions." She answered sharply, "No; and I do not mean that you should." The sisters looked at each other, and relapsed into silence. The second day passed as the first. Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

The third morning she again began

the day as one who loathed the light, who had no interest in being, and to whom the lapse of time and the prospects of eternity, brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, "Anna, what was your dream?" She started and laughed wildly, "Ah, ah, what was it indeed, you would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions." The sister replied, "No more we do in general; you know they are usually the offspring of a disordered body—confused images and fancies, whilst reason is dormant; and the memory of them usually passes away, the moment that we are fairly engaged in our usual occupations." But there are, no doubt, dreams which are as much sent from God, as are our afflictions, or any other warning. There is a verse in the Bible where it mentions God, as "speaking to a man in a dream, in the vision of the night, when deep sleep falleth upon man." She laughed again and said, "You have verses in the Bible for every thing that suits your purpose, but I do not choose to be warned by you in such a way; and I have no doubt but I shall get it out of my head in a day or two." "Anna, we do beseech you to tell us; if you have really had a dream from heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off." She answered, in a sulky mood, "Well, if you must know it, you must." "No doubt it was very extraordinary." I should have thought it the effect of the ball, but that I never anywhere saw any thing resembling it, and you must not suppose that you understand what I am going to say; for you never saw, nor can imagine, any thing like it."

THE DREAM.

"I thought that I was walking in the wide street of a great city, many people were walking there beside myself, but there was something in their air that immediately struck me; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high-settled purpose, such peace and such purity, as were never stamped upon a mortal brow. The light of the city was also strange; it was not the sun, for there was nothing to dazzle—it was not the moon, for all was clear as noon-day: it seemed an atmosphere of light—calm, lovely, and changeless. As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass: the large and glittering windows seemed like divided rainbows, and were made to receive and to remit nothing but the light of gladness: it was indeed a place where hope might lead, where love might dwell. I could not help crying as I went along, surely these are the habitations of righteousness, and truth, and peace! All was beauty, bright, and perfect. I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of love and kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way, and I followed wondering at the reason, and at length I saw them all cross over to one building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them, but as far as the steps I approached out of curiosity; I saw persons enter who were dressed in every varied colour, and in all the costumes of all nations, but they disappeared within the porch, and then I saw them cross the Hall all in white. O! that I could describe to you that *Hall!* It was not crystal—it was not marble—it was not gold, but *light, pure light,* consolidated into form: it was the moon without her coldness, it was the sun without his dazzling rays: and within was a staircase mounting upwards all of light, and I saw it touched by the moving feet and by the white spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away; and as I turned I saw one on the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he spoke like liquid music, and asked me, 'Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?' I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his

place with the same look and the same manner; I wished to avoid him, but I stood rivetted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labour; put off thy own garments, and take the white livery.' Here he continued to press me, until I got weary and angry, and said, 'I will not enter, I do not like your livery, and I am oppressed with your whiteness; he sighed, and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them, and offered me a hand up the steps, but I rejected them all, and stood melancholy and disturbed. At length, one young bright messenger, stationed on the steps, came up to me, and entreated me to enter, with a voice and a manner I could not resist: 'Do not turn,' he said, 'where canst thou go? Do not linger, for why shouldest thou weary thyself for nought? Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all colours pass into that Hall, and are they not washed, and clothed and comforted?' He gave me his hand, and I entered the Hall along with him: here I was sprinkled with pure water, and a garment of pure white was put upon my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. O, what a light burst upon my sight when I had reached the summit! But mortal words cannot describe it, nor can mortal fancy in any way conceive it:—Where are the living sapphires? Where are the glittering stars, that are like the bright radii in which I stood? Where are the forms of love, or the looks of love, that breathed in the numerous company that moved around me? I sunk down overpowered and wretched; I crept into a corner and tried to hide myself, for I saw and felt I had nothing in unison with the blessed existences of such a place. They moved in a dance to the music—to the songs that never fell upon a mortal ear; my guide joined in rapture, and I was left alone. I saw the tall forms—all fair, all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and the differences of each. At length I saw one taller than the rest, and in every way far more fair, far more dignified, more awfully surpassing fair, what yet surpasses thought, and to him each eye was turned, and in his face each face was brightened; the songs and the dance were in his honour, and all seemed to derive from him their life and joy. As I gazed in trembling and speechless amazement, one who saw me, left the company, and came to where I sat, and said 'Why art thou so silent? Come quickly, unite in the dance, and join in the song?' I felt a sudden anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the tune, and I cannot join in the dance, for I know not the measure?' he sighed, and with a look of most humiliating pity, he resumed his place. About a minute after, another came, and addressed me as he had done, and with the same temper, I answered him in the same way; he looked as if he could have resigned his own dazzling glory to have changed me; if heaven can know anguish, he seemed to feel it; but he left me, and returned to his place. What could it be that could put such a temper in my heart? At length, the Lord of that glorious company, of those living, breathing, glittering forms of life, and light, and beauty; of those sounds of harmony, and those songs of triumph; he saw me, and came up to speak to me. I thrilled in every part with awe, I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke, and deep-toned music issued from his lips: 'Why sittest thou so still, and all around thee are so glad? Come join in the dance, for I have triumphed; come join in the song, for my people reign.' Love unspeakable he seemed to beam upon me, as though it would have melted a heart of stone, I felt it, but melted not: I gazed an instant, and I said, 'I will not join in the song, for I know not the tune; and I will not join in the dance for I know not the measure.' *Creation would have fled at the change of his countenance, his glance was lightning, and in a voice louder than ten thousand thunders, he said to me, 'Then what doest thou here?' The floor beneath me opened, and I sunk into flames and torments; and with the dreadful fright I awoke.*"

There was a momentary silence, for the sisters were shocked and surprised at the dream, and they neither of them thought the substance of it, nor the deep impression it had made, to be the effects of any natural cause on Anna's volatile

mind. "Anna," they said, "we cannot help you to forget such a dream as this; we surely believe that it is from God, and it may be greatly blessed to your soul, if you seek it to be so. Your description of the Holy City may be an impression from the word of God, for much the same account is described in the Revelations: 'The city has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof.' All who enter must put off their own garments and their own righteousness, and must be clothed in linen clean and white, even the righteousness of the saints, and their righteousness is of me, saith the Lord. Those who walk in the heavenly Temple are they, 'who have come through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, and they cease not day and night *praising God*,' and they sing a new song such as no man knoweth but they who are redeemed, it is the song of Moses and the Lamb, and wisdom waits daily upon the steps to call the sons of men into the temple; and the people of God aim to persuade them to tread in their steps; and the ministers of Christ are appointed to watch for souls, and in every way and by every means if possible to save some. O, Anna, you know something of the way, do give up your own will, and listen to this fearful warning; join us, and learn the steps which lead to heaven, and how to sing the songs of Zion." Anna's brow again darkened, and she answered, "I do not want you to preach to me:—I SHALL DO AS I PLEASE."

She continued in this melancholy state to the end of the week, and was found in her room—A CORPSE. No one knew the cause of her death. She died without disease of body—she died without any apparent change of soul!

The Millennial Star.

November 1, 1842.

ADDRESS TO OUR READERS AND PATRONS.

Brethren and Friends,—In taking entirely upon myself the editorship of the STAR, I feel deeply the responsibility of my engagement, and the necessity of a constant dependence on the assistance of the spirit of the Lord God, to enable me to be instrumental in the dissemination of the principles of eternal truth. The interests of the church of Jesus Christ are widely different from those of any of the sects of the day; our success is not limited to a certain locality, or to the prosperity of a certain school of doctrine in connexion with others of different tenets, but to the advancement of the principles of truth, by which the Saints of the Most High must he gathered together, and on which they must be built up into a nation and people, to receive the laws of heaven for their guidance; and by obedience to which, a remnant from amongst all people shall be prepared to meet the Son of Man at his coming. Having, then, an object in view which affects all nations, and in which all mankind are interested for good or evil, our readers will see the necessity of a periodical through whose columns the progress of the kingdom of God can be made known, as also the laws and revelations given from time to time for our guidance by the authorities of the church, can be communicated.

With these considerations of the importance of such a work amongst us, we trust that our agents will use every exertion to extend the sale of the STAR. On our part we shall use our utmost ability to carry out the objects of our esteemed and beloved predecessor elder P. P. PRATT, to promulgate and defend the principles of eternal truth, to make known the progress of the work of the Lord, and to record those varied providences and signs of the times that are accumulating so fast around us, and which bespeak so clearly that the coming of the Son of Man draweth nigh. In these our exertions we feel in sincerity to ask the prayers of the Saints on our behalf, that the spirit of the Lord may rest upon us, and that we be enabled to bear a faithful testimony to the Saints and to the world in general; and that the STAR may continue to present a

steady, unwavering, but increasing light amid surrounding darkness, and that its rays may never be lessened nor diminished in their splendour, until lost amid the light of day,

"Not sinking in the shades of night,
But melting in the light of heaven."

Sincerely thanking our agents and friends for the patronage afforded since we became connected with the editorial department, and soliciting a continuance of the same, we pray that the blessing of the Lord God may attend all that in any way have promoted the interests of the publication; and that ourselves, together with our readers, may be dedicated according to our ability to the service of our glorious Master. Amen.

TO THE SAINTS IN EUROPE.

Dear Brethren and Sisters,—If I feel the importance and responsibility of succeeding elder PRATT in the editorial department of the STAR, I cannot but feel much more so in becoming his immediate successor in the particular presidency of the church in Europe, assisted by my beloved brethren elders LORENZO SNOW and HIRAM CLARK; in this high and responsible trust I wish to conduct myself in the fear of God, and to be instrumental in his hands of ministering in the things of the kingdom unto his people—of building up his church—and of disseminating those principles that are in accordance with his will. I trust that myself and brethren, agreeably to the counsel of elder PRATT, will be supported and upheld by the prayers of the Saints, that we may be enabled to fill our high and holy calling with faithfulness to God and honour to ourselves.

We shall deem it necessary after a season to call a general conference, in order to organize and arrange any thing that may require it by the late emigration.

On the subject of emigration we would say let nothing be done in haste or by flight. Let there be a continued trust in the Lord, that he will make our path plain before us, and let us abide by the teachings of his servants in this respect, and his blessing will rest upon us. We would call the particular attention of the Saints to the extract we have made this month in our columns from the letter of our beloved patriarch HYRUM SMITH. Let no one disregard the injunctions therein laid down, but be willing to receive and be guided by the counsel of the servants of the Lord, that his blessing may rest upon them.

In regard to the ministry of the word, we earnestly exhort that the advice of elder PRATT be strictly adhered to, and that the *first principles of the gospel be fully and constantly taught, and that the spirit of discussion and contention be avoided as much as possible.* This has been our earnest wish and desire ever since the columns of the STAR have been open to our pen; and we repeat the exhortation, that the officers of the church reflect seriously on the mission they have received, that they bear testimony of the fulness of the gospel of Jesus Christ, and that the hour of God's judgments is at hand. We speak advisedly when we say, that individuals who indulge in continued vituperations against the sects of the day, become possessed of a false spirit that would fain persuade them that there is no matter for a discourse out of that track. If any of our readers are guilty of this, let them speedily humble themselves before the Lord, and seek to have their minds imbued with the glorious principles of the gospel, and reflect that it is the power of God unto salvation to every one that believeth, remembering also that every one that enters the kingdom of God must receive their adoption by the the same simple means. Let no one heed the insinuations of the enemy that the Saints are ever harping upon the same string; let us have the humility to acknowledge and practise it, and pray for the spirit of the Lord to enable them

to do it effectually, that glory may redound to his great name. Life and immortality are brought to light by the gospel, and not by contention; and he that sincerely seeks to do the will of the Lord, shall be enabled to bring forth things *new* as well as old from the gospel of truth.

We rejoice to have to state that the kingdom of God is progressing, and that though the enemy seems to be making extraordinary exertions to ensnare the Saints, and by every possible means to oppose the work, yet on every hand his machinations are frustrated, and the faithful servants of the Lord delivered from his grasp. Repeated exertions have been made to arrest our beloved president Joseph Smith, on a false charge of being accessary to the attempt made to destroy ex-governor Boggs of Missouri; but though he has been in the city each of the three times they have come for the purpose of arresting him, yet have they not succeeded in their attempt. Let the prayers of the Saints be offered on behalf of our brother, that the Lord may continue to protect him, and enable him to finish the work he has given him to do.

Notwithstanding all these things, the people of the Lord are becoming established; peace and plenty are their lot; at the present time provisions are in abundance, and the city of Nauvoo is increasing rapidly in its numbers, in its health, and in every providential good.

Our latest information from there, dated Sept. 11, states that *good* beef is selling from one to two cents per pound, and pork the same, which is little more than our penny; that wheat was selling from twenty-five to thirty-seven cents per bushel, and other things proportionably cheap.

We have in the mean time four vessels afloat upon the waters carrying emigrants to that land, and shall, we expect, send another about the end of November or beginning of December. These active movements on our part seem to rouse the ire of our neighbours in Liverpool; the papers of the day teem with inuendoes, cautions, histories, &c. of the Mormon delusion. It seems to have become a popular theme with the editors, and every one appears to deem it a duty to unite in the laudable effort of opening the eyes of the public to the "awful delusion." In all these things we feel (and we would assure the various editors that are troubled about us, that we write in sincerity) a perfect satisfaction in our principles, when we behold gentlemen of talent and education compelled to resort to the pitiable statements that they publish against us; nay, we feel positive regret that some whose columns we have read with interest for years, should resort to the publication of slanders of so absurd a nature, that a mere glance at them by an unprejudiced mind would at once convince them of their falsity.

But so it is, nothing is too absurd or preposterous to be published so that it be aimed against us. We rejoice in this, and feel fresh courage animate our bosoms at every discharge of the enemy, and are of good cheer, knowing that it is our Father's good pleasure to give us the kingdom, and that though in the world we must have tribulation, yet in his Son we have life and peace for he has overcome the world. THOMAS WARD.

Correspondence.

FROM THEODORE CURTIS.

Dear Brother,—As I am about leaving this land, I should like to say a few words respecting my connexion with the work of the Lord.

About five years ago my mind became enlightened, together with others, so much so that we came to the conclusion that all the different sects that we were acquainted with were wrong. We firmly believed that wherever the true believer in the gospel was, the signs spoken of by the Saviour would follow; but we looked abroad and saw, that instead of the signs following them that believe or professed to believe, that they denied the signs following in these days, stating they were given only to establish christianity; but

this we could not receive, as we did not find it in the scriptures. Finally, we came to the conclusion that we would meet together among ourselves, and read the Bible and pray; this we did for about one year, and while on the point of being discouraged, not knowing the right way, we heard of a man being in the city of the name of Parley P. Pratt, who testified that an angel of God had appeared and restored the everlasting gospel, and that the signs spoken of by the Saviour should follow them that believe. We went to hear him; many things we heard which we were well aware were true; but there were many other things he spoke of which we could not receive, and we commenced opposing him with all our might. I remember saying these words, "That if ever there was a false teacher since the days of the apostles, I believed he was one," and for this reason:—although he taught many truths which the sects of the day did not teach, yet there were other things he taught, which at that time I could not possibly believe in, such as the building up of Zion, and the veracity of the book of doctrine and covenants—these things I could not receive. The book I borrowed, and on my returning it, I made up my mind to curse him in the name of the Lord. I left off going to hear for a few months. After a while the person I kept company with had a child sick, and finally came to the conclusion that if God had sent Mr. Pratt, that his child could be healed. He accordingly went for Mr. P. P. Pratt to lay his hands on the child. He came and did so, and it was instantaneously healed. This broke some of our prejudice, and once more we went to hear him. We listened attentively and searched the scriptures, and made it a subject of prayer, day and night for some weeks, until we saw clearly that if the scriptures were true there must such a work commence in the last days as that of which he testified; so accordingly I went forward and embraced the gospel. Soon after I was ordained by elder Pratt to the office of an elder. I then commenced preaching, and after preaching in the State of New York, and New Jersey about two years, I then sailed for England, July 13th, 1840.

After my arrival in Liverpool it was thought best for me to go to Ireland; accordingly I went, and commenced preaching the day I landed. After labouring a few weeks in different places, I soon commenced baptizing, particularly in Hillsborough. I met with much opposition by discussion and pamphlets published against us, as well as from the falsehoods sent forth from the pulpits of the day; but we not only suffered from these things, but much from fasting and hunger, as we found the country unexampled for beggary and want.

After staying in Ireland for about nine months, I left for Cheltenham, in England, where I have laboured most of my time since. In this place also we suffered great persecution from the clergy and magistrates. It was not uncommon to see the rabble come into our meetings and cause a disturbance, so that it was impossible to be heard—sometimes throwing apples and marbles across the room, clapping their hands and feet, &c. But we were determined to warn the inhabitants of Cheltenham, so accordingly we had preaching every evening out of doors or in, and on Sundays we had meetings six times in different parts of the town. The magistrates tried to interfere, so they finally succeeded in finding me guilty of blasphemy, as they supposed; but after putting me to some pounds expense it was finally dropped.

I have also preached in Scotland and the Isle of Man, and now I bear my testimony to a certainty, yea to a knowledge that the work is of God. The sick have been healed, the various gifts of the spirit have been enjoyed, and angels have ministered unto the children of men. I, then, bear my testimony, that the Book of Mormon is true, that Joseph Smith is a prophet of the Most High God, and that the work is the Lord's and will stand for ever. Even so, Amen.

THEODORE CURTIS.

Items of News.

GREAT FIRE IN RUSSIA.—A letter from Peru, in the German papers, state that a dreadful fire burst out lately in the salt works of Nowa Ussal, in Russia, the ancient property of the Strongonoff family. The flames first appeared in the house of one of the workmen, and communicated almost immediately, till some hay gained such a head, that it was impossible to master them. The conflagration lasted three days, and reduced to ashes every thing within a range of

nearly two miles. A great number of salt pits, in wood and stone; all the manufactories, fifteen stores filled with salt, 30,000 cords of wood, and the ancient and majestic cathedral, the stone dwellings and offices of the various employers, between 500 and 600 houses, and all they contained, fell a prey to the flames.—*Gallignani's Messenger*.

EXTRAORDINARY WHIRLWIND. — A letter in the *Rhone* gives the following particulars of a whirlwind at Chauffailes and its neighbourhood on the 24th ult. Thirty houses were actually carried away. Six persons of the same family were killed, others mutilated; children were smothered in their cradles, carriages were carried entire over the roofs of houses, plantations were torn up, and the largest trees were carried to an immense distance. A manufactory for spinning thread had just been constructed within half a league of Chauffailes. All the mason work was finished, and the carpenters were putting on the roof. Not one stone was left upon another, nor can it be discovered what has become of them. The roofs of houses were carried off to great heights, and left on eminences. The church has been injured to the extent of 3,000f. The crops which were taken off by the whirlwind were cut to pieces by the hail, which was of extraordinary size, as large as hen's eggs in general, but at Chateauneuf of great bulk. The cure of that place took up hailstones which were three inches across. Not less than twenty persons have been killed.

AN ASTRONOMICAL PUZZLE. — Mr. Glaisher, of the Cambridge Observatory, reports the following remarkable appearance on the 4th instant:—"At midnight the sky had become perfectly clear, and the air frosty. At twenty-one minutes after twelve I was much startled by what seemed to be a vivid flash of lightning, but on turning to discover its direction, I saw a bright streak of light in Orion, about twenty degrees in length at the moment of discovery; its centre was as bright as Jupiter, and the light plainly emanated from it in quick flickering waves on each side simultaneously, and at each wave the length and brightness decreased. This part of the phenomenon lasted ten seconds; I therefore had time to recover my surprise and perceive the working of it. When the waving ceased, there appeared to be a bright star in the place where I had seen the centre-light of the streak, but whilst considering what star it could be, that I might note with accuracy the place of the phenomenon, I perceived that it gradually faded, and in the course of about two minutes it entirely disappeared, having, unlike the generality of meteors, maintained the same position all this time. The line of direction of the streak made, with Orion's belt to the southeast, an angle of about forty degrees, the centre-light being three degrees north of the upper star of the belt, and in the same straight line with the three stars in it. I hope this very singular meteor may have been observed by others, that this account of it may be verified."—*Norwich Mercury*.

THE POTTERIES. — How changed is this district! A few years ago, commercial prosperity was to be seen everywhere: in her halls of business, in her retail shops, in her streets, industry and prosperity alone were to be seen; the merchant enjoyed at peace the fruits of his enterprise; and the brow of the well-fed labourer illumined with the smile of contentment. One hundred thousand inhabitants occupy this district; merchants, shopkeepers, colliers, potters, and other labourers. A few years ago, no district was more flourishing and prosperous; but, alas! how changed the scene! Her halls of commerce are tenantless—her shops many of them closed, and those who are open without the signs of business about them—her streets, where the animation and throng of a busy people used to reign, are now comparatively quiet, and a group of unemployed, half-clothed labourers their principal occupants. At Hanley, the residence of the principal magistrate, a heap of ruins; their harmless and respected minister's house too, burned to the ground by an infuriated mob. Their principal inn turned into barracks, with a sentinal at the doors. The newsroom, at Burslem, where the anxious merchants used to meet, has now become a guard-room for soldiers, to keep the people in subjection: the Old Roebuck Inn, at Newcastle, where upwards of thirty coaches used to change horses—where post chaises and other travelling vehicles used constantly to be stopping—where the bustle of grooms, ostlers, post-boys, and boots used to be

proverbial, what is it now? grass grows within its yard; it, too, is turned into a barracks, and where the hearty jokes and roaring laughter of the jeering coachmen and cheerful domestics used to be heard now is all quiet—the steady step of the solitary sentinal alone breaking on the ear. These are serious changes, and must lead to more serious ones if not speedily changed.—*Nottingham Mercury.*

THE MILLENNIUM.—At the 21st anniversary meeting of the Norfolk and Norwich association for promoting christianity among the Jews, the Rev. W. W. Pym, M.A., rector of Willian, Herts, in the course of his speech stated, that, according to the different prophecies in the Bible, the chronologists had calculated that the time which God had appointed to set the children of Israel free was fast approaching; some of whom stated that it would take place between 1840 and 1850, while others fixed it for 1844 to 1847, which latter time the reverend speaker believed in. He thought that the christian churches should unite together in this great undertaking, the conclusion of which, he felt persuaded, was fast approaching.—We rejoice to see that some great principles of truth are gaining ground, and we are aware that the doctrine above stated obtains amongst the ministers of different denominations to a great extent. But though the period in which we live, together with the signs of the times, declare that the events anticipated are not far distant, yet we cannot but be struck with the blindness of the sects of the day, to the great preparatory work necessary for the ushering in of a day so august, and to the unprepared so overwhelming. How inconsistent is man! Scepticism, with regard to supernatural agency, is the order of the day almost among every sect, and yet the events connected with the gathering of the children of Israel are of such a nature, that the former signs and wonders which the Lord wrought in delivering them from the land of Egypt shalt scarcely come into remembrance in comparison with what the Lord will manifest in gathering them again to their own land. (Jer c. xvi. v. 14, 15.) Let the Saints of the Lord rejoice and be glad in the renewal of the covenant—in a prophet's voice—and in the establishment of a priesthood, with power to administer in the ordinances of the kingdom of God, and in the gift of that "unction from the Holy One," which sheweth unto his people "things to come." "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thes. c. v, v. 1 to 6.

Poetry.

LINES

ON THE DEATH OF BROTHER JOHN KENDAL, OF LIVERPOOL, WHO WAS KILLED BY FALLING FROM A SCAFFOLD.

In his grave they have laid him, he slumbers in peace,
While his spirit in Paradise sweetly shall rest,
Till the hour when the angel shall sound his release,
In the first resurrection with Christ to be blest.
O! then weep not, dear sister, more blessed is he,
Thy partner in life, though he lie with the dead;
And the band of affection that bound him to thee,
Is not severed because that his spirit hath fled.
Yet a short time shall pass, when, lo! gathered in one,
All the saints of the Lord both in heav'n and earth,
With thee and thy young ones, and partner that's gone,
May rejoice in the hour of a glorious birth.
O! then let us be glad in the light that has come,
E'en the gospel's bright fulness, its priesthood of power;
While we look for a city—a glorious home,
And to meet all the sanctified dead in that hour.
Then, O, Father above, let thy blessing descend,
Let thy spirit its sweet consolation impart
To the widow, the mother, the sister and friend,
Let the joys of salvation enliven her heart,
Let her vision be clear of that glorious day,
When thy Son shall descend with his angels of might,
When sorrow and pain, and all tears pass away,
And truth stands revealed in heaven's own light.

THOMAS WARD.

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 8. DECEMBER, 1842. VOL. III.

"SEARCH THE SCRIPTURES."

John, c. 5, v. 39 to 47.

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words.—*Jesus Christ.*

We have been led to quote the above passage, and to make a few remarks upon it, from the striking applicability of the facts and reasoning it contains to modern times. Indeed we should be much surprised if it were not so; how can it be otherwise? the principles of eternal truth were ever opposed and rejected by the mass of mankind; and the announcement of the offers of mercy on the part of God, have been spurned and rejected in all ages by fallen and rebellious man. In the paragraph which we have extracted, the Saviour manifests a thorough knowledge of the motives which actuated those that surrounded him in the rejection of his mission, as well as of the position in which they would stand in the day of trial.

"Search the scriptures," says he, "for in them ye think ye have eternal life; and they are they which testify of me." No doubt the professedly religious of that period prided themselves much on being in possession of Moses and the prophets, however ignorant they might be of the writings of either: the word of the Lord at that day was undoubtedly made to mean a great variety of things, suitable to the peculiar doctrines into which the Jewish society was divided; but when the Nazarene came forth amongst them, the scriptures on which they were so split and divided, would become a sort of standard around which to rally, and in which to boast they had all that was needed, even "eternal life." Hence the exhortation of the Saviour, "search the scriptures, for in them ye think ye have eternal life." No need of his gospel to bring life and immortality to light; for we are the children of Abraham, and we have the writings of Moses and the prophets, and we know that in these we have all necessary knowledge to enable us to obtain everlasting life. How applicable to the present state of things and to the religionists of modern times: the universal cry on every hand is, "we have the Bible, the scriptures of truth, and in these we have eternal life, and there is no need of any further revelation. God has given all he ever will give, nothing more is needed—away with visions and revelations, we will have none of them—the blessed scriptures are sufficient for us." Such are the sentiments entertained, and such the language used by the mass of professed religionists, whenever an intimation is given them that the Lord has again spoken from the heavens to renew a broken covenant, and to set up that kingdom which shall never come to an end. Take away the tidings of modern revelation and leave the multitude of sects in quiet possession of the scriptures they profess so much to value; and instead of the word of God being a standard for the gathering of the hosts, it proves to be a rock upon which they split and separate, to array themselves in violent hostility to each other; and notwithstanding the boasted light and intelligence of the age, the

multitude of sects and opinions seems to accumulate rapidly with the progress of time.

"And they are they," says Jesus, "which testify of me." How truly, indeed, can the servants of the Lord say that the scriptures are indeed they that testify of the work of the Lord in the last days. The earliest as well as the latest writers therein, unite in bearing testimony, by prophetic vision, of the glorious work which the Lord has commenced, and which he will consummate in his own time. An Israel and a Moses could unite in foretelling a day of glory and distinction for the house of Joseph, from whence the *shepherd* or *feeder* should be appointed by the stone of Israel, and who should be instrumental in pushing the nations together from the ends of the earth. David could sing of the bringing back of the captivity of Jacob, when mercy and truth should meet together, and righteousness and peace embrace each other; when truth, even the word of the Lord (for thy word is truth) should spring out of the earth, and righteousness look down from heaven as preparatory to the return of his ancient people, when he should set them in the way of his steps. Yes, he could foretell a period when in Mount Zion and in Jerusalem there should be deliverance, and in the remnant whom the Lord our God should call. He could awake his harp in holy numbers, and strike its sounding strings with rapture, when he gazed through the vista of time, and beheld the day when the Lord should build up Zion and appear in his glory, when the people were gathered together, and the kingdoms to serve the Lord.

And again, Isaiah, wrapt in prophetic vision, could tell in still sublimer strains of the glory of the latter days, when the Lord should set his hand again the second time to recover the remnant of his people—when a standard should be raised for the nations—and when he would assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; yea, when he would make a way for them through the sea as of old, and men should pass dryshod as they did when they came up out of the land of Egypt. Yes, he could tell of a day when *priest* and people should be overwhelmed with a like calamity—when the inhabitants of the earth should be burned up and few men left; but he beheld still a remnant left in the midst of the earth, who should lift up their voice and sing for the majesty of the Lord, and cry aloud from the sea. With the vision rolling onward before him, he beheld till the earth reeled to and fro like a drunken man, and was removed like a tent—while the host of the high ones and the kings of the earth were gathered together in the pit, and shut up in prison—while the moon became abashed and the sun ashamed, and he beheld the Lord of Hosts reign in Mount Zion and in Jerusalem, and before his ancients gloriously.

He knew of the instrumentality which the Lord would use to accomplish his mighty work, when the vision of prophets, of rulers, and of seers was covered and had become as the words of a book that was sealed, which the learned and the unlearned were alike incapable of reading, until the Lord himself commenced his marvellous work, confounding the wisdom of the wise, and bringing to nought the understanding of the prudent. Then, when it was yet but a very little while before Lebanon should be turned into a fruitful field, and the fruitful field be esteemed a forest, would he cause the deaf to hear the words of the book, and the eyes of the blind to see out of obscurity and out of darkness, while the meek should increase their joy in the Lord again, and the poor among men rejoice in the Holy One of Israel. But I should weary my reader's patience were I to quote all that the prophet declares in reference to the work of the last days.

Jeremiah could foretell of the day when the Lord should gather Israel, when the mighty deeds he had wrought out for them in delivering them from Egyptian bondage would scarcely come into remembrance with what he would manifest on their behalf in bringing them from the north country, and from every country whither they were scattered. Ezekiel could unite his testimony with Isaiah as to the means with which the Lord would commence his strange act in the last days, when he himself would take the stick of Joseph, which was in the hand of Ephraim, and put them with him, even with the stick of Judah, that they might become one in their testimony before the eyes of the people; then would

he gather his ancient people together in the land he swore to give unto their fathers, and place his tabernacle in their midst, and be their God for evermore.

Daniel, by the aid of the spirit of God, could gaze through the roll of ages until the time of the end, beholding nations rise and fall — one universal dynasty succeeding another — until the kingdoms became divided, and the period arrived when the God of heaven should set up a kingdom that should never have an end; but when the kingdom and dominion, and the greatness of the kingdom under the whole heaven should be given to the people of the Saints of the Most High, whose kingdom was an everlasting kingdom, and all dominions should serve and obey him. But lest I weary the patience of my readers, let me proceed to New Testament times, when a Paul foresaw that a falling away must come before the day of the Lord; and when a John beheld, as it were, the drama of ages roll before him, unfold its mighty scenes, until the curtain descended on the events of time, to open afresh upon the mysteries and glories of the eternal world; he beheld, when the church of Christ stood arrayed in primitive glory, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; but when she was no longer fit to retain the authority that came forth from her, which was caught up to God, and to his throne, she herself went forth into the wilderness for her allotted time. But he beheld likewise a remnant of her seed with whom the dragon made war, that kept the commandments of God and had the testimony of Jesus Christ, even the spirit of prophecy, the glorious Comforter; he rejoiced when he gazed upon the vision; he beheld the patience and the faith of the Saints under the persecution of the adversary, until Satan was bound, and the dead in Christ rose to reign as kings and priests on earth, in that kingdom for which his Lord had taught him to pray, when the will of God might be done on earth, even as it was done in heaven. But to close these allusions to the work of the Lord in the last days, a tithe of which we have not referred to, how truly can we say that the scriptures are indeed they that testify of the glorious work the God of heaven has already commenced.

"And ye will not come to me that ye might have life." So with the generation in which we live. Shut up in the varied systems of men, contented to teach and learn the fear of the Lord by the precepts of men, they turn a deaf ear to the offers of mercy in a covenant renewed, and the privilege presented again of becoming sons of God. "I receive not honour from men," says Jesus. So was it ever with the true church of Christ; her ministers came not to crouch and to fawn to the mighty and the noble of the earth, but to bear a faithful testimony of the plan of salvation, that called upon all classes alike, and setting aside the distinctions of life, concluded all under sin, and equally in need of the offers of redemption. The servants of the Lord sigh not for the honour and approbation of men, but the approval of God.

"But I know you that ye have not the love of God in you; I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive." How admirably applicable and true to the present day. The professedly christian world are divided into multitudes of sects, each the followers either of some individual or class of individuals, boasting that they are, as it were, of Paul and of Apollos and of Cephas, adorning their places of worship with the names of the individuals of whom they have become the followers; but let any one come forth bearing testimony that the Lord hath sent him, and his reception shall be like that of his master. Any creed of man and we will listen unto it and hear your reasons for it, but come not with such a statement to us that the Lord has sent you. *Any thing from man, but nothing from God.*

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only." Well did Jesus know the hearts of the children of men, and needed not that any one should testify of man unto him. This is the true secret why every one does not receive the testimony of the servants of God—why every one to whom it is presented does not at once fall in with the offers of mercy. Could an individual stand, as it were, alone in the universe save his God, he would at once welcome the offered salvation; but the human mind is not free—man fears his fellow man—seeks honour from his neighbour

instead of the honour that cometh from God only; and when the offer of eternal salvation is presented unto him, through the blood of the Lamb, the opinions of his fellow must be cast into the scale, to weigh in the balance with his eternal interests. O, sin! how hast thou degraded man! How fallen is he, crouching in fear to his fellow, and so blinded as to prefer the esteem of the world to the approval of heaven.

"Do not think," says Jesus, "that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust." Truly can we apply this to the present day. We need not become the accusers of those who reject the testimony of the servants of God, for there is that in which they trust that accuseth, even the scriptures of truth, which as a book they blindly idolize, but the contents of which they contemn and spurn from them as a dream of the past; the privileges and blessings of which, recorded on the sacred page and communicated by the Spirit of God, are contemptible in their eyes, and fit only for the infatuated and the fool. O, blind leaders of the blind! still hug in your arms the word of life, boast that in it ye have eternal life; but the day cometh speedily when it shall be a swift witness against you, when your hypocrisy shall be made manifest, and your wilful blindness shall meet the reward it hath merited.

"For had ye believed Moses, ye would have believed me; for he wrote of me." And, truly, had the christian world believed the word of God, they would have believed the testimony of his servants. For what do we declare? the Creator of all things, the God of the universe, the fall of man, and his consequent misery and liability to condemnation; the love and mercy of God in giving his son to redeem the world and restore a fallen creature into his presence and favour. Do we not hold forth the same Jesus as the Messiah, the anointed one? Do we not call upon men to believe in him, to turn from all sin and be baptized in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost? Do we not teach them to look for the coming of the Son of Man in his kingdom, when his will shall be done on the earth, even as it is done in heaven? Do we not bear testimony that it is the privilege of those that *obey the gospel and do the will of God, to know of the doctrine whether it be of God, or whether it be of us?* But if they believe not the writings of the word of God, how shall they believe our words?—ED.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 120.)

On the 15th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery (being the 17th of April), I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord through the Urim and the Thummim, and obtained the following revelation:—

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jun.

A great and marvellous work is about to come forth unto the children of men. behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments and seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto

you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above; and if thou wilt inquire thou shalt know mysteries which are great and marvellous; therefore, thou shalt exercise thy gift that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me; and, behold, as often as thou hast inquired, thou hast received instruction of my spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

Behold, thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the spirit of truth; yea, I tell thee, that thou mayest know that there is none else, save God, that knoweth thy thoughts and the intents of thy heart; I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

Therefore, be diligent; stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope, and charity.

Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore, treasure up these words in thy heart; be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

Behold, I am Jesus Christ, the son of God. I am the same that came unto my own, and my own received me not.—I am the light which shineth in darkness, and the darkness comprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily, I say unto you, that there are records, which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves in heaven, then shall you assist in bringing to light with your gift, those parts of my scriptures which have been hidden because of iniquity.

And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnessess shall every word be established.

Verily, verily, I say unto you, if they reject my words and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labours.

Verily, verily, I say unto you as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow that shall ye also reap; therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not, little flock; do

good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you; look unto me in every thought, doubt not, fear not; behold, the wounds which pierced my side, and also the prints of the nails in my hands and feet. Be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

After we had received this revelation, he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being; so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself. During the month of April I continued to translate and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the apostle, mentioned in the New Testament (John c. xxi. v. 22.), whether he died or whether he continued, we mutually agreed to settle it by the Urim and Thummin, and the following is the word which we received.

A Revelation given to Joseph Smith, jun., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself.

And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desiredst this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues, and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me; but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work, therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him and for thy brother James; and unto you three will I give this power and the keys of this ministry until I come.

Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation, during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained.

Revelation given April, 1829

Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies; when, if it were not so, they would slay you and bring your soul to destruction.

O, remember those words, and keep my commandments. Remember this is your gift. Now this is not all thy gift, for you have another gift, which is the gift of Aaron: behold, it has told you many things; behold, there is no other power save the power of God that can

cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvellous works, and no power shall be able to take it away out of your hands, for it is the work of God. And therefore, whatsoever you shall ask me, to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it; remember, that without faith you can do nothing; therefore, ask in faith. Trifle not with these things. Do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it, and I am the same who spake unto you from the beginning. Amen.

Revelation given to Oliver Cowdery, April, 1829.

Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, Jun., even so I would that you should continue until you have finished this record, which I have entrusted unto him; and then, behold, other records have I that I will give unto you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold, the work which you are called to do, is to write for my servant Joseph; and, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me; but, behold, I say unto you, that you must study it out in your mind, then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred save it be given you from me.

Now, if you had known this, you could have translated; nevertheless it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared, and the time is not expedient now; for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned.

Do this thing which I have commanded you and you shall prosper. Be faithful and yield to no temptation. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

We have thought proper to give this month in our STAR the fifth lecture on Faith, extracted from the above work. The four lectures preceding it were given in the first volume of the STAR. Having often heard the desire expressed for the publication of the remaining lectures, it is our intention to give them forthwith.—ED.

1. In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the God-head: we mean the Father, Son, and Holy Spirit.

2. There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made; whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son. The Father being a personage of spirit, glory, and power; possessing all perfection and fulness. The Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image. He is also the express image and likeness of the personage of the Father; possessing all the fulness of the Father, or, the same fulness with the Father;

being begotten of him, and was ordained from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended, in suffering, below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin; showing thereby that it is in the power of man to keep the law and remain also without sin. And, also, that by him a righteous judgment might come upon all flesh; and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son; and these three are one, or, in other words, these three constitute the great, matchless, governing, and supreme power over all things; by whom all things were created and made, that were created and made: and these three constitute the God-head, and are one. The Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness; filling all in all. The Son being filled with the fulness of the mind, glory, and power; or, in other words, the spirit, glory, and power of the Father; possessing all knowledge and glory, and the same kingdom; sitting at the right hand of power, in the express image and likeness of the Father; a mediator for man; being filled with the fulness of the mind of the Father; or, in other words, the Spirit of the Father; which spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind; being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son, and Holy Spirit are one.

3. From the foregoing account of the God-head, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins: and also a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the Saints are, by the same Spirit, to be partakers of the same fulness—to enjoy the same glory; for as the Father and the Son are one, so in like manner the Saints are to be one in them; through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

Question. Of what do the foregoing lectures treat?

Answer. Of the being, perfections, and attributes of the Deity. [§5. ¶1.]

Q. What are we to understand by the perfections of the Deity?

A. The perfections which belong to his attributes.

Q. How many personages are there in the Godhead?

A. Two: the Father and the Son. [§5. ¶1.]

Q. How do you prove that there are two personages in the Godhead?

A. By the Scriptures.—Gen. 1. 26; also §2. ¶6. And the Lord said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness; and it was done.—Gen. 3. 22. And the Lord God said unto the Only Begotten, behold, the man is become one of us; to know good and evil.—John 17. 5. And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. [§5. ¶2.]

Q. What is the Father?

A. He is a personage of glory and power. [§5. ¶2.

Q. How do you prove that the Father is a personage of glory and of power?

A. Isaiah 60. 19. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.—1. Chron. 29. 11. Thine, O

Lord, is the greatness, and the power, and the glory.—Psalm 29. 3. The voice of the Lord is upon the waters; the God of glory thunders.—Psalm 79. 9. Help us, O God of our salvation, for the glory of thy name.—Romans 1. 23. And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power.—1 Chron. 29. 4. Thine, O Lord, is the greatness, and the power, and the glory.—Jer. 32. 17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power and stretched-out arm; and there is nothing too hard for thee.—Duet. 4. 37. And because he loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power.—2 Samuel 22. 33. God is my strength and power. —Job 26. commencing with the seventh verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds, and the cloud is not rent under them. He holds back the face of his throne, and spreads his clouds upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his spirit he has garnished the heavens; his hand has formed the crooked serpent, Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Q. What is the son?

A. First, he is a personage of tabernacle. [§5. ¶2.]

Q. How do you prove it?

A. John 14. 9, 10, 11. Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Shew us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly.—And being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. [§5. ¶2.]

Philip 2. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. —Heb. 2. 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

Thirdly.—He is also in the likeness of the personage of the Father. [§5. ¶2.]

Heb. 1. 1, 2, 3. God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things; by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person.—Again, Philip. 2. 5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the Son that all things were created and made, that were created and made?

A. It was.—Col. 1. 15, 16, 17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, principalities or powers, all things were created by him and for him; and he is before all things, and by him all things consist.—Gen. 1. 1. In the beginning God created the heavens and the earth. —Heb. 1. 2. [God] Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father?

A. He does.—Col. 1. 19; 2. 9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily.—Eph. 1. 23. Which is his [Christ's] body, the fulness of him that fills all in all.

Q. Why was he called the Son?

A. Because of the flesh.—Luke 1. 33. That holy thing which shall be born of thee, shall be called the Son of God.—Matt. 3. 16, 17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A. He was.—1 Peter, 1. 18, 19, 20. Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in these last times for you.—Rev. 13. 8. And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world. —1 Cor. 2. 7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Q. Do the Father and the Son possess the same mind?

A. They do.—John 5. 30. I [Christ] can of my own self do nothing; as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me.—John 6. 38. For I [Christ] came down from heaven, not to do my own will, but the will of him that sent me.—John 10. 30. I [Christ] and my Father are one.

Q. What is this mind?

A. The Holy Spirit.—John 15. 26. But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me. [Christ].—Gal. 4. 6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son, and Holy Spirit constitute the God-head?

A. They do. [§5. ¶2.]

Let the student commit this paragraph to memory.

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

A. They do. — John 17. 20, 21. Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the God-head, lay a sure foundation for the exercise of faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the third paragraph of this lecture.

Let the student commit this also to memory.

TIDINGS.

From the "Times and Seasons," Sep. 15.

The following letter was read to the Saints in Nauvoo, last Sunday week, and a copy forwarded to us for publication, and cordially we give it a hearty welcome and a happy spread among those who love the truth for the truth's sake.

September 1st, 1842.

TO ALL THE SAINTS IN NAUVOO.

Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this state were again on the pursuit of me; and, inasmuch as they pursue me without cause, and have not the least shadow or colouring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancelled in due time, by turning out property or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the the world, for some good end or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad. But, nevertheless, deep water is what I am wont to swim in, and it has become a second nature to me; and I feel, like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for, behold and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice therefore, and be exceeding glad, for Israel's God is their God, and he will mete out a just recompence of reward upon the heads of all your oppressors.

And again, verily, thus saith the Lord, let the work of my temple, and all the works which I have appointed unto you be continued on and not cease; and let your diligence, and your perseverance and patience, and your works be redoubled; and you shall in no wise lose your reward saith the Lord of Hosts; and if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead—" When any of you are baptised for your dead, let there be a recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth saith the Lord; that in all your recordings it may be recorded in heaven, that whatsoever you bind on earth may be bound in heaven, whatsoever you loose on earth may be loosed in heaven, for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the Saints that I desired with exceeding great desire to have addressed them from the stand, on the subject of baptism for the dead on the following sabbath; but inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present for the want of more time; for the enemy is on the alert, and, as the Saviour said, the prince of this world cometh, but he hath nothing in me.

Behold, my prayer to God is, that you all may be saved; and I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter-day Saints,

JOSEPH SMITH.

ELDER RIGDON.

From the "Times and Seasons."

On one of the last Sabbaths in August, elder Rigdon made his appearance on the stand, and though he was somewhat emaciated from ill health brought upon him by the malignant persecutions of Missouri, yet to behold an old veteran in the cause of our Redeemer rise to address a congregation of the Saints was, indeed, truly animating—that face, from whence eloquence once flowed copiously, made a welcome appearance in its place among the heads of Israel. He was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to hear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold unto the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this church, but never before had he seen the dead raised, yet this was a thing that had actually taken place in his own family. His daughter Eliza was dead; the doctor told him that she was gone, when, after a certain length of time she rose up in the bed and spoke in a very powerful tone to the following effect in a supernatural manner: she said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message and then depart again), saying the Lord had said to her the very

words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her and bade them all farewell with a composure and calmness that defies all description, still impressed with the idea that she was to go back. Up to the time of her death she expressed a great unwillingness to die, but after her return she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul. In speaking to her sister Sarah she said, Sarah, we have but once to die, and I would rather die now than wait for another time. She said to her sisters that the Lord had great blessings in store for them if they continued in the faith, and after delivering her message she swooned but recovered again. During this time she was cold as when laid in the grave, and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of *thirty-six* hours, when she called her father unto her bed and said to him, that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better and should get well. That the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would give her back again.—This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her, that it was because of this that she must go back again, though she herself desired to stay.

She said concerning G. W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented he would take away another. And concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumoured that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time.

He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence, that through obedience to the ordinances of the religion he now believes, the Lord had actually given back his daughter from the dead. No person need therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, that through obedience to its laws the dead have been and can be raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had it would be no better than the one he had, and so he had done with controversy, wherefore he dealt in facts and not in theory.

STORMS AND SHIPWRECKS.

DESTRUCTIVE HURRICANE ON THE COAST OF SPAIN.

The southern coast of Spain was visited on the 29th ult., by a most destructive hurricane. At Seville, three houses were levelled with the ground, vessels driven from their moorings, trees felled, and the public promenades entirely devastated. Several edificies, and the cathedral in particular, sustained considerable damage. The entire crew of a Spanish revenue cutter was drowned near Cadiz, and a small English brig, the boat of a French man-of-war, and a Spanish schooner were thrown on the coast. The crews, however, were saved. The neighbouring shores were covered to a great extent with the remnants of vessels. On the 30th, a French war-steamer towed into Cadiz, the Russian schooner, *Enhigheten*, which had lost all her masts.

STORM AT MADEIRA.

Funchal, the capital of Madeira, and the whole of the island has been visited with one of the most dreadful storms that has occurred since the flood in the year 1803, when upwards of 400 persons

were swept into the sea; and, had the late deluge occurred at night, as was the case in the former catastrophe, there is no doubt but hundreds of persons would have been drowned: however, as far as can be learnt at present, few lives were lost except in the distant parishes, where several hundreds of persons have been carried into the sea.

The summer was very hot, and the weather continued beautifully fine until the 15th of October; it then rained heavily until the 24th, when the rain partly ceased. A correspondent of *The Times* says,

"About mid-day, the whole of the island appeared buried in one vast cloud, threatening total darkness; the barometer fell considerably; the air became very oppressive, with a strong sulphurous smell; and the wind veered about to nearly every point of the compass. At one o'clock, the rain began to fall in torrents; and about an hour afterwards I perceived, at a distance of about a mile from the shore, an immense rising in the sea, which was soon connected with a mass of dark clouds over-hanging the bay; to all appearance, charging themselves or drawing water from the sea, for the space of about ten minutes, followed immediately by a heavy swell or rising of the ocean, which swept towards the shore; and, although I was at a considerable elevation above the level of the sea, it appeared high enough to sweep over the city; its force, however, was broken, and it subsided on the beach. The rain still continued in torrents; and at four o'clock the roar of the water in the river N. S. do Calhao, which was forty feet in depth, began to give me some alarm; when, looking out of the window of my house, I perceived that the bridge was being swept away, and that the water was rushing into the streets. I immediately left the house; and on reaching the street, the appalling sight that appeared in every direction was enough to make the stoutest heart quake with fear. The street in front of the garden of my house, was upwards of three feet deep with water; and hundreds of men, women, and children were wading their way up the stream, flying towards the mountains; whilst others were flocking to the town, not knowing where to go for safety, amidst the most dreadful shrieks and cries that can possibly be imagined. As I approached towards the river, the scene became still more awful, the water having burst open the wine-lodges, and the contents being swept into the sea; whilst the streets in the neighbourhood were all overflowed with water, and the inmates of the houses escaping by ladders, and over the roofs of the buildings. Upwards of 200 houses have been destroyed, or become untenantable by this disastrous flood; and the quantity of wine, corn, &c., swept into the sea and destroyed is very great; but at present it is utterly impossible to state any thing like an estimate of the amount of damage done."

The Government made immediate arrangements to admit the poor into the forts for shelter, and to keep order; but the overflowing wine gave opportunity for intoxication, and the confusion for frequent robberies:

"The news from the interior, or rather the coast—for from the interior we have none—is awful. Half of Machio is swept away, and all the fishing-boats belonging to the village. In the parish of Madalena, nearly all the houses and part of the population are gone; in Calheta many houses are washed away. Fayal and Porto Cruz have suffered much, entire vineyards having been swept into the sea. Santa Cruz has suffered less than others; but at Canico the disasters are great."

The weather moderated; but on the 26th it blew a hurricane from the south, and the sea rushed furiously over the beach into the lower streets of Funchal. Six vessels were at anchor in the bay: at five o'clock, the first, the American brig *Creole*, was driven from its anchors on to the beach; and at intervals, followed the English schooner *Wave*, the Portuguese schooner *Novo Beijinho*, the brig *Dart* of London, and the Sardinian schooner *Gloria Madre Esperanza*. All on board the last vessel perished. The ship *Success*, was saved by its anchor becoming entangled as it dragged with one left at the bottom by a large American ship; next morning the ship got out to sea, and afterwards returned in safety. The wreck of an unknown vessel was found at Porto Cruz, the crew apparently swept away; and another Sardinian schooner was wrecked at Porto Santo. Up to the 2nd, they still remained without news from the interior.

WRECK OF THE RELIANCE ON THE FRENCH COAST.

The *Reliance*, East Indiaman, was wrecked near Merlimont, about thirty miles to the west of Boulogne, on Saturday morning, the 12th ult. She was bound to London, from China, with a cargo of 27,000 chests of tea, having left Canton on the 7th of May. There were on board 122 persons: seven seamen only were saved. The following account of the catastrophe is given in the *Boulogne Gazette*:—

"It is our painful duty to record this day, the shipwreck of the *Reliance*, 1,550 tons, Captain Thomas Green, from China, off Merlimont, on Saturday morning. It would seem, from the wind being fair, that they could never have seen land, for the vessel struck about two o'clock, a. m. The scene of confusion and horror on board, at the moment, we understand was frightful. With great difficulty could any orders be got executed, but so soon as a little self-possession was obtained, signals of distress were fired till day-light. But there was no means of affording the least assistance. When day broke, and they saw the desolate and wild coast before them, the boats were hoisted out, the long-boat was immediately swamped, the others were overcrowded, and went down shortly after leaving the vessel side; the rest were swept from the deck into eternity. We regret to say that out of 35 Lascars and 85 white persons on board, only 3 of the former and 4 of the latter reached the shore in safety. Of the Englishmen saved, one is a carpenter, a young man. The captain stuck to the vessel to the last; he went down close to the carpenter, who was swimming towards the shore. Many of the bodies were washed to land; among others, a Lascar, who showed symptoms of life, and to whom every attention was paid by a surgeon, who hastened to the spot; but all his efforts to restore animation were in vain. We understand the scene on the sandy beach was extraordinary from the number of boxes of tea that were cast there when the ship broke up. They seemed as many rocks studding on the shore. It was just past past low water when she struck.

"At day-light the sea was flowing fast, at ten o'clock she was a perfect wreck! Out of 27,000 boxes of tea on board, only 1,386 have been yet saved, but these are all more or less damaged. The captain and the fourth mate are among the bodies washed on shore. Captain Tucker, R. N., late of the Isis, and who embarked at St. Helena, is among the six passengers drowned, none of whose bodies have yet been discovered. The seamen saved are R. Dixon, carpenter; W. O'Neil, of Kingston, Ireland; Anderson, a Norwegian; and Charles Batts, of Dantzic."

SHIPWRECKS AT THE CAPE OF GOOD HOPE.

A letter, dated Cape Town, August 29th, gives a melancholy account of the appalling wreck of the *Waterloo*.

"I have now says the writer, "to relate one of the most awful events which has occurred in the memory of the oldest inhabitant of this town. Saturday night, the 27th instant, it blew a very heavy gale in Table Bay, which increased in force until Sunday morning, and about four o'clock, during the intervals of the claps of thunder, the inhabitants of Cape Town, were aroused by hearing minute guns of distress from a vessel in the Bay. Although thus early, many were assembled, and at about six o'clock it was ascertained that the name of the unfortunate vessel was the *Abercrombie Robinson*, 1,415 tons, from London, with 500 rank and file of her Majesty's 91st regiment, to relieve the 75th regiment, ordered home. She had also on board a band for the Cape. The *Abercrombie Robinson* arrived at Table Bay on Thursday last, and, after landing some of the officers, was to proceed to Algoa Bay to land the 91st. She was a splendid vessel, fitted up expressly as a transport ship. The vessel having been driven on shore at high water, we were soon able to communicate with her; and although this fine ship will become a total wreck, not a life was lost, and every soldier was landed during the day. About three hundred yards from the *Abercrombie Robinson*, was the convict-ship *Waterloo*, which had arrived during the week for the purpose of provisioning, on her way to Sydney, with about 240 male convicts, a guard of thirty soldiers, five women, and forty-three children—with the crew, about 330 souls. She lay in a very precarious situation. She was within a very few yards of the breakers, but it was thought she might hold on until the weather moderated, when she

might be towed off. Under this impression the vast multitude which had assembled on the beach began to separate. About ten o'clock, however, the *Waterloo* gave a sudden lurch, parted from all her anchors, and came broadside in amongst the breakers. The scene which now took place I shall remember to the day of my death. After two or three heavy rolls, the three masts went over the side with a dreadful crash. The hatches were now opened, and the convicts rushed on deck. The sea was now making a clean breach over her. Immediately on the convicts arriving on deck, about fifty jumped overboard, and fifteen or twenty gained the shore. The remainder were drowned. The cries of the poor wretches on deck were now heart-breaking. Each sea, as it made a breach over the unfortunate vessel, carried a dozen or so into the sea, who, of course, were drowned. Thousands of persons were on the beach, but could not render the least assistance. O! it was a dreadful sight. There, within a stone's throw, two or three hundred of our fellow-creatures were drowned before our eyes.

"But now comes the awful part of my tale. About eleven o'clock, within half an hour after she struck, the *Waterloo* parted in two. Some who had never thought of their God, or, if they had, it was only to take his name in vain and break his laws, were now seen with their hands clasped, and heard loudly calling upon him to save them. Soldiers' wives were seen clasping their little ones to their bosoms in agonies. One woman I shall never forget; she was holding on, with one hand to a piece of plank, with the other she held, pressed to her bosom, a little infant. Her cries were piteous; at last, a sea came and washed the woman and the little one off, and they were seen no more. The water was now full of the struggling and the dead. A boat was employed to pick up all it could. It could not approach the wreck on account of the heavy sea. I have neither time nor heart to write further particulars. I saw one man embrace his wife and little one, and then jump into the boiling surf! he never rose again. I could repeat hundreds of similar occurrences. Suffice it to say, within an hour and a half of the *Waterloo* striking, not a participle of her was to be seen. She had literally gone to pieces. It happened yesterday (Sunday), and while I am writing, carts are passing the window filled with the dead. The vessel was twenty-seven years old, and must have been very rotten; not a life need have been lost, if she had been of ordinary strength."

The loss of life by the ruin of the *Waterloo* is as follows:—Convicts, 143; Soldiers, 15; Sailors, 14; Women, 4; Children, 14. Total, 190.

The Millennial Star.

December 1, 1842.

BRADFORD CONFERENCE.—We have lately had the privilege and pleasure of attending a conference held in the town of Bradford, Yorkshire, when, truly, we rejoiced at the state and prospects of the work of the Lord in that neighbourhood. Through the instrumentality of our beloved brother CUERDEN, the work was commenced as was recorded in the twelfth number of the second volume of the STAR; and since the general conference held in Manchester, elder LORENZO D. BARNES has had the superintendence of the churches in that region. By the united labours of our brethren, the work has extended itself with every prospect of a continuance of increase to the following amount—Bradford branch, including Idle, Wharningham, and Birkenshaw, 105 members, 3 elders, 11 priests, 5 teachers, and 2 deacons. Leeds branch contains 46 members. York and Thirsk 14 members. Doncaster 23 members. In the course of the meeting eleven brethren were ordained to different offices in connexion with the several branches, and six confirmed members of the church. The attendance was numerous, and a respectful feeling pervaded the meetings which were held in the large Temperance Hall. We feel that a great work will be accomplished in that region of country, and we sincerely pray our Heavenly Father to grant his spirit unto our dear brethren called to labour there, that in all

wisdom and prudence they may be instrumental in gathering the honest hearted into the kingdom of God.

THERE is one subject on which we wish to address the presidents and elders, as well as the members of each branch generally, which is the gifts of the Spirit in relation to the exhibition of them before the world. We hesitate not to say, but that in many cases there has not only been an injudicious use, but an abuse of them.

Dear brethren, the powers of darkness are on the alert, manifesting their vigilance in watching for occasions to injure the cause of God on every hand, even as the time of the reign of Satan draws towards a close, so is there, and will there be increased activity, which should call forth a counteracting watchfulness and prudence on the part of the people of God.

We would, then, give as general counsel to the churches, that the gift of tongues, &c., be not exercised before the public, unless the individual cannot help it, then, indeed, we may be benefitted thereby; but that the officers hold out no invitations as has been frequently the case to a display of the various gifts in your church meetings. Let the Saints be content to exercise the gifts among themselves, or tarry for the time, when assembled in Zion from various nations and climes, then shall they exercise the gift of tongues for its legitimate purpose, until the Lord turn upon the earth a pure language; so also the officers of the church, endowed with the fulness of the power of the holy priesthood, shall go forth unto the nations, with a capability to address in their native languages, and compel them to come in that the house of the Lord may be filled. A hint to the wise will be sufficient. Let the Saints be wise as serpents, and as harmless as doves. Your visions, your dreams, your tongues and interpretations, your prophesyings, when of the Lord are sacred and holy things, and are not to be made an exhibition of, neither to be boasted of saith the Lord. He that hath ears to hear, let him hear what the Spirit saith unto the churches.

WE have this month extended to an unusual length, our extracts illustrative of the signs of the times; but deeming them to be of an extraordinary nature, must be our apology for so doing. We congratulate the Saints of the Lord on the progress, which the principles of truth are making around us; many are inquiring, and many are added to the church, in all quarters where the elders are labouring faithfully to accomplish the mission the Lord has given them. Let the servants of God have an eye single to his glory—let them be the heralds of *glad tidings*, even the gospel of salvation; and bear a faithful testimony of the judgments nigh at hand, and the Lord shall be with them, to crown their labours with success.

We wish to remind our brethren of the claims which the building of the temple of the Lord has upon the Church unitedly, and urge them to diligence in a cause upon which so much depends relative to the prosperity of Zion, and the carrying onwards of the great work of the last days.

Notice.

All debts owing to P. P. Pratt, our agents will please to forward as early as possible, as they are left in our hands to discharge certain accounts.

The shipping, which eight months ago was supposed to be worth £28,600,000 is now estimated at only £11,440,000, and as much of it is mortgaged, it is likely to pass, we are afraid, from the hands of the present owners. All the ports of the world, it is said, are crowded with ships seeking freights, at greatly reduced rates, and few or none are to be had.—*Sun.*

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 9. JANUARY, 1843. VOL. III.

THE INFLUENCE OF THE PRINCIPLES OF TRUTH.

In the third number of the second volume of the STAR, we find the following extract taken from the *Baptist Register* (an American paper) in reference to the influence of the principles taught by the Church of Christ in the last days:—"*We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome.*" We also extract from Mr. Alexander Campbell's recommendation of "Mormonism Unveiled," published by E. D. Howe, the following:—"*The waters of Lethe, in their fabled powers of stupefaction, were not half so efficient as the infatuations of Mormonism, for if once the delusion is tasted, there is little or no hope.*

We like the opposers of the principles of truth to make such statements as these. We rejoice to see them compelled to make such acknowledgments, illustrating the sentiment conveyed by Tertullian of old, when he said, "who ever looked well into our holy religion that did not embrace it." So will it be, for who can approach the contemplation of the principles of eternal truth, calmly and rationally, without being interested? who can investigate the scheme of salvation—the manifestation of the benevolence of Deity, without being entranced with divine goodness?

What, then, are the principles which are so influential, even according to the testimony of our enemies? We go forth amongst the multitude, who, instead of being one "harmonious whole" through the influence of religion, are torn asunder and distracted by the multitude of conflicting opinions that obtain amongst them. We bear testimony that angels have again ministered unto the sons of men, that the curtain which hides from our view the eternal world has been withdrawn, and that mortals have held converse with the resurrected dead, in order to learn the will of God, and to enable them to become instruments in his hands for the accomplishment of his great purposes in terminating the present condition of men, and bringing to pass the millennial reign of his glorified and exalted Son.

And through what instrumentality do we profess that this great work has begun? We answer through the coming forth of a record of a branch of the house of Israel, of the seed of Joseph, upon the western continent, in answer to the prayer of faith in the righteous dead, and in fulfilment of the prophecies of the ancient fathers, in reference to the house of Joseph being the instrument in the hands of God in bringing to pass his great purposes, and pushing the nations together from the ends of the earth.

The Book comes forth through the instrumentality of one ordained to stand as a prophet unto the people of the Lord, and inspired to translate its contents and usher them forth to the world. But what is its reception? It is handled and glanced at by the learned and the wise of this generation, for a glance is generally sufficient to satisfy such with regard to its contents, and is cast aside and condemned as a puerile and absurd production—as bearing the stamp of imposture, because it violates the grammatical rules of the English language, and is not sent forth garnished and adorned with learned tropes and rounded

periods, like the divinity of the schools, and which is so well calculated to charm a people most faithfully described as having itching ears.

But where does the absurdity lie? Surely not in supposing that if the Lord gave revelation through the mouth of one brought up to agricultural pursuits, and as our enemies testify, "not much given to study," it would be given in the language of the individual, such as he was in the habit of using to communicate his ideas, and certainly not in the diction of the schools. But a ridiculous notion is frequently expressed, that the dictates of the spirit, through whatsoever channel they may flow, must necessarily be correctly constructed and perfectly grammatical. We grant at once, that if the Lord had chosen for his instrument the learned and the wise, we might expect what they gave forth as the teachings of the spirit, to be sufficiently correct to please the most fastidious. But, certainly, we should have felt ourselves justified in being sceptical as to the truth of the Book of Mormon, had we found it written in the style of modern divinity, knowing at the same time, that the individual who sent it forth had not had the advantages requisite to give a polished education. But we perceive by the word of God, that our beloved brother, Joseph Smith, is not the only agent who has been employed as a servant of the Lord from amongst (comparatively speaking) the uneducated class. In the 4th chapter of Acts and the 13th verse, we read thus: "Now, when they saw the boldness of Peter and John, and *perceived that they were unlearned and ignorant men*, they marvelled; and they took knowledge of them, that they had been with Jesus." We ask, by what did they perceive that the apostles were unlearned and ignorant? Was it by their speaking the Hebrew language in its purity and perfection? We trow not; for had the apostles been speaking a purely grammatical language, where could the evidence have been that they were unlearned? But the truth is this, and we repeat what we have before said, every instrument which the Lord employs will be at any rate gifted with simplicity and sincerity, and whatever the Lord shall be pleased to give unto his people, by them shall be given naturally and without hypocrisy.

But what are these strange and influential principles which have come forth with the Book of Mormon? Truly, our enemies have for once borne testimony to what is true, when they have written as before quoted on the influence of these things. Yes; we have often looked around us with admiration and wonder, to see the effect of the teachings of the Lord: we have beheld the aged tottering on the brink of the grave as it were, awakened by the principles of truth to the liveliness and vivacity of youth, their hearts overflowing with gratitude like Simeon of old, when his eyes had seen the Lord's Christ; and again, we have seen youth humbling itself to the requirements of truth, and exercising a power of faith in the unsophisticated spring of life, that has given unto them the wisdom of years, and enabled many of them to arise and gather with the people, and the youngest and most feeble, perhaps, of the family, have become the pioneers of their tribe. In many cases we have seen, as it were, natural and constitutional fear annihilated by obedience to the principles of truth, and the reception of that spirit which is imparted to them that from the heart obey.

Let us, then, now briefly state what the principles are which the enemies of truth, as well as the servants of the Lord acknowledge to be so powerful. We say at once, that the doctrine of the Church of Christ opens to man, in the first place, a fountain for sin and for uncleanness, proposes to him means by which he may be forgiven, and not forgiven only, but restored into the favour of God, to become an heir of God and a joint heir with Jesus Christ; yes, even as it is written,—"he came unto his own, but his own received him not, but as many as received him, to them gave he power to become the *sons of God*, even to those who believe in his name." And again, as Paul writes in the 2nd Thessalonians, 2nd chapter and 14th verse, "whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." And is this the portion of them that receive the testimony of Jesus, and endure unto the end? Is it, indeed, true that redeemed man is destined for so high a glory? Let us examine this subject a little. We find in the prayer of the Saviour this declaration, "and the glory which thou gavest me, I have

given them, that they may be one, even as we are one." And again, from the declarations of the Saviour to his servant John in his apocalyptic vision, we learn that to him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule with a rod of iron; as the vessels of the potter shall they be broken to shivers; *even as I received of my Father*, and I will give unto him the morning star." Again, "to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father on his throne." And, "he that overcometh shall inherit all things, and I will be his God, and he shall be my son." And these are the glories of the redeemed, and this is the distinction to which he that is faithful shall be exalted. Shall we wonder, then, at the influence of the principles of truth? can we any longer be surprised at the fortitude with which the ancient saints endured tribulation and braved death in its most terrific forms? or can we be surprised that the influence of the same glorious principles should produce the same effect in the present age of the world? No wonder, then, as Mr. Campbell says, "if the delusion be once tasted, there is little or no hope." Here is the secret spring of action in those who have entered into covenant with God; here is the hope that elevates the Saints above the things that surround them; here is the source of that energy which enables them to calmly bear the finger of scorn—the contempt of once devoted friendship—the loss of friends, of kindred, of natural affection, and to press onward in the service of God, with an eye single to his glory, and a heart prepared to serve him with all diligence in the rolling onward of the gospel of the kingdom as a witness unto all nations that the end may come. Yes, the people of God are looking forward to the recompense of reward; their minds are expanding, and their hearts are enlarging through the glorious truths that are opened out unto them by the revelations of the Spirit. What, then, is the faith and the obedience necessary to give us claim to these high honours, to these glorious distinctions? We answer they are the same to-day as yesterday—the same at this hour in the island of Britain, as they were on the day of Pentecost; even faith in the Lord Jesus Christ as the anointed of the Father, the Messiah, the Saviour of the world; and baptism in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost, by which witness they shall know of a surety what is truth, and realize to a certainty whether the doctrines they have embraced be of God or not. And if it was necessary on the day of Pentecost to recognize him whom the Father had sent, it is necessary now; and if there was power in his name on that memorable day to cancel the sins of the transgressor, it has the same power to-day as then, and is as necessary to be invoked upon us as upon them. And was the promise faithful in that day, that they should receive the gift of the Holy Ghost, it is faithful still, it is needed still; and, let the heart of every Saint respond with gratitude, it is realized still; and it has been our inestimable privilege to prove for ourselves the God of truth, and to know by a happy experience that his promises fail not.

Then, let the Saints rejoice to hear such exclamations as the foregoing with regard to the principles of truth, when we see our enemies acknowledging that, in connexion with the work of the Lord, "there is an invisible spirit by which the learned and the unlearned are strangely overcome." It was said in our hearing the other day, that there was nothing in the work of the Lord to attract a superior mind. Be it allowed for a moment, and what is the reason? Did the world by wisdom ever find out God, or will they ever do so? We answer, No. The purposes of the Almighty were ever ordained so as to bring to nought the wisdom of the wise, and to cause the understanding of the prudent to be hid; and shall the great work of the latter days be conducted on a system at variance with all his former proceedings? nay, verily, he will not give his glory to another.

But what is the reason that multitudes of the wise and the learned turn away with scorn from the work of the Lord, as almost beneath their contempt; we say at once it is because the plan of salvation is so God-like; and by being so simple, recognizing all men as involved in one like calamity, as equally helpless and undone, and as requiring alike the same means to deliver them from the consequences of sin and introduce them to the favour of God. The human mind

finds itself much more flattered by labouring among the mists and the clouds of human wisdom; it is then conscious of its strength and energy, and rejoices in its own might; but the gospel which he that runs may read, is by far too simple and is comprehended by the honest hearted without calling forth the energy which the human mind is so proud of exercising. But though we allow that there is not that in the gospel which attracts the self-opinionated and the proud, yet it is not true that superior minds do not become subject to the principles of truth; but rather is the quotation at the head of this article more correct, when it is said that it is accompanied by an invisible spirit by which the *learned* and the unlearned are strangely overcome. Yes, my hearers, the servants of the Lord are sent forth to preach the "gospel of the kingdom," the gathering together in the dispensation of the fulness of times of a people and a nation to meet the Lord at his coming, that his will may be done on the earth even as it is in heaven. Let us, then, rejoice and be glad, knowing that we are called by a holy calling, and that we have not followed a cunningly devised fable, but the truth as it is in Jesus; and let us be desirous to live by every word that proceedeth out of the mouth of God. With such sublime prospects before us, we can allow the world to cry delusion, and can take the scoffs and the sneers of it with patience, looking unto the recompense of reward, and hasting unto the coming of the Lord Jesus Christ, when he shall be revealed from heaven, taking vengeance on them that know not God and obey not the gospel of his Son.

May the Lord preserve the Saints in righteousness and in all faithfulness until that day; and when called to pass through the deep waters of tribulation, may they be sustained by his spirit, that they may come forth purified, having their garments washed and made white in the blood of the Lamb. Amen.—Ed.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 135.)

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church and this generation of the children of

men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence), who had become friendly to me, and who were opposed to mobs and willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men, and to reason with him out of the bible. We also showed him that part of the work which we had translated, and laboured to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much enquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit. Not many days afterwards, my brother Hyrum Smith came to us to enquire concerning these things, when, at his earnest request I enquired of the Lord through the Urim and Thummim, and received for him the following:

Revelation given to Hyrum Smith, Harmony, Susquehannah county, Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men; behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow, therefore give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with all his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you; and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; for, behold, it is I that speak; behold, I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your

soul with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold, I command you, that you need not suppose that you are called to preach until you are called; wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken; yea, the translation of my work: be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened; then, if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men; but now, hold your peace, study my word which hath gone forth among the children of men; and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold, thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel: deny not the spirit of revelation nor the spirit of prophecy, for wo unto him that denieth these things; therefore, treasure up in your hearts until the time which is in my wisdom that you shall go forth: behold, I speak unto all who have good desires, and have thrust in their sickles to reap.

Behold, I am Jesus Christ, the Son of God; I am the life and the light of the world; I am the same who came unto my own, and my own received me not; but verily, verily, I say unto you, that as many as receiveth me, to them will I give power to become the sons of God, even to them that believe on my name.—Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

1. Having treated, in the preceding lectures, of the ideas of the character, perfections, and attributes of God; we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods; knowing (not believing merely) that they had a more enduring substance.—Heb. c. x. v. 34.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods and the wasting of their substance joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens.—2 Cor. c. v, v. 1.

4. Such was, and always will be, the situation of the saints of God; that unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven—the only thing which ensures eternal life—that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremeties, that nothing short of an actual knowledge of their being the favourites of heaven, and of their

having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5. For a man to lay down his all—his character and reputation—his honour and applause—his good name among men—his houses—his lands—his brothers and sisters—his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God; but actual knowledge realizing that, when these sufferings are ended, he will enter into eternal rest and be a partaker of the glory of God

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should have done with the things of this life; but when he has this knowledge, and most assuredly knows that he his doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their all in sacrifice, and by this means obtained faith in God, and favour with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9. It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice; and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice.—Psalm l. v. 3, 4, 5. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

11. All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him; and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and

obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight: for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not, there faith is weak; and where faith is weak, the persons will not be able to contend against all the opposition, tribulations, and afflictions, which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them, and destroy them.

NOTE.—This lecture is so plain, and the facts set forth so self evident, that it is deemed unnecessary to form a catechism upon it; the student is therefore instructed to commit the whole to memory.

O. COWDERY'S FIRST LETTER TO W. W. PHELPS.

Norton, Medina County, Ohio, Sabbath evening, Sep. 7, 1834.

Dear Brother,—Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the grey evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same parent.

Another day has passed, into that to us boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! whether it has been well improved or not; whether the principles emanating from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled! it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday the 5th, in company with our brother Joseph Smith, jun., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has very frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage's ferocity, for innocent blood, by men either heated to desperation by the insinuations of those who professed to be "guides and waymarks" to the kingdom of glory, or the individuals themselves! This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church in this day.

Near this time of the setting of the sun, sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Penn. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the book of Mormon. These were days never to he forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record called, "The Book of Mormon."

To notice, in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favoured of heaven, would supercede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Saviour of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "arise and be baptised."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, "I am thy fellow-servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory, 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood as he said, "upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it *all* into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!*

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "for the glory of God will lighten it, and the Lamb will be the light thereof."

YOUNG'S PATENT COMPOSING MACHINE AND THE FAMILY HERALD.

Young's Patent Composing Machine is an invention just brought into operation for the setting up of type, which is done with great rapidity, and at about one-third the usual cost. The *Family Herald* is a periodical just issued, the letter-press of which is set up by the before-mentioned machine. We have before us the second number, in which, under the head "biography," we have the history of Joseph Smith, the Mormon Prophet, upon which we shall take the liberty of making a few remarks, and from which we shall make some extracts. It seems that even this "world's wonder" as the result of human ingenuity, could only show its face once to the public before it must be lending its aid to spread abroad the name of Joseph Smith. Perhaps the topic may assist its sale, as it has done that of many other publications before; however, be this as it may, we feel to thank them for the notice, though, most evidently, they mean the people of God no good, notwithstanding their boast that they "are none of those who delight in abusing people of this description or even their leaders." The first extract we make is the following:

JOSEPH SMITH, THE MORMON PROPHET.—Last week we gave the life of Confucius; we now make a rapid descent to that of Joe Smith; "facile descensus Averni." The one was a learned philosopher, the other is an unlearned anti-philosopher. Joseph threatens to be a second Mahomet. He has already 10,000 followers, and a disciplined army of 1,500 men. He has also a city, and a temple, and a bank, and is getting himself a name. Several times the newspapers have announced his fall, but he rises again. He was involved in one bankrupt ruin, in Kirtland, Ohio, where his first temple was built, at a cost of 40,000 dollars; he was then directed by "the spirit" to flee from the sheriff's officers and go to Independence, Missouri, which was to be called Mount Zion; but the Lynch lawyers speedily expelled him, and shot the Mormons like so many Indians, or wolves, and treated them with unparalleled cruelty. This also seemed a termination of Joe's mission; but no, it excited sympathy, and the sect prospered amazingly afterwards, giving one more proof of the old adage that "there is nothing like persecution for giving currency to fanatical doctrines." The party soon afterwards migrated to Illinois, in the far west, where they have built a city, and given it the name of Nauvoo. It is inhabited solely by Mormons, and its population is estimated at 10,000, and is rapidly increasing, as missionaries are dispersed throughout the States and Great Britain, to

* I will hereafter give you a full history of the rise of this church, up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall, therefore leave the history of baptism, &c. till its proper place.

drive in believers to the dwelling-place of the "saints." It is a curious spectacle in these days, and reminds us of the movements of the ana-baptists in Germany, during the 16th century, which of course proved all miserable failures as this also must shortly do.

We are none of those who delight in abusing people of this description or even their leaders. Persecution of any kind, by word or deed, serves only to promote the cause which it assails. And there is always something wrong in society around when such things succeed, something indeed worse than themselves, for the simple-minded fly to them for relief, to escape from the evils of common life.

Here we mark the dishonesty, the unfairness in the above extract in reference to Joseph Smith becoming a second Mahomet, and having a disciplined army of 1,500 men. Does this writer, as well as many others, know nothing of the laws of the United States in reference to the liability of every able bodied man, between the ages of eighteen and forty-five, to serve in the militia of the country; and of the necessity of enrolling themselves for that purpose, after a residence in any place for a certain time, varying in different states? There is a legion at Nauvoo, we admit, and it is a chartered legion; but is it in violation of the laws of America? we presume the writers know that it is not; but they take care not to inform the public of the fact, but, on the contrary, make it a pretext for the statement. "Joseph threatens to be a second Mahomet," and yet the writer does not, of course, "delight in abusing Joseph Smith or his followers."

That Nauvoo is a rising, and likely to be a prosperous and very extensive city we allow, but not that it is J. Smith's, either the temple, but that they are the property of individuals, who have severally invested stock either in the one or the other. That he has a bank is a falsehood, but that he "is getting himself a name" is a manifest truth, or, rather, his enemies are getting one for him, and the editors of the "*Family Herald*" have taken a very early opportunity to render what assistance they can in spreading abroad the name of the prophet. "Several times (says the writer) have the newspapers announced his fall, but he rises again." Yes, verily, so they have many times; indeed they have announced his death, and before they ever thought of contradicting their statements, they have given forth some fresh event in which the "dead" prophet has been chief actor. Such is the blindness of men when exercising their feeble attempts to arrest the progress of truth or to malign its advocates. "That the city of Nauvoo is inhabited solely by Mormons" is not true, as some of the first officers in the corporation are not connected with the church, and its population much exceeds 10,000, and is undoubtedly rapidly increasing as the writer states, through the instrumentality of the labours of the servants of the Lord. But is the writer aware that the principles of the *gospel of the* KINGDOM ever taught a gathering? Will any one seriously examine the doctrines of the New Testament, and say that it is possible for them that have embraced its tenets to remain scattered abroad in the world, and not seek to be associated together in one general union? we should suppose not, particularly when we reflect that every whole is made up of parts, and that if the Saints of God are to become a kingdom and a nation, they must begin to become such by gathering together into one.

The writer acknowledges that the Saints have been persecuted, have been treated like so many *Indians* or wolves! The poor red skin! So then the ingenuity of our author has found out the proper level for the noble aborigines of the western wilds—"the wolves!" And the Mormons have been treated like these two classes of subjects for man's barbarity! But mark you, reader, the success of the Saints "bespeaks something wrong in society around, something, indeed, worse than themselves." What! worse than the Mormons! can it be? yes, and the simple-minded fly to them for relief from the evils of common life." Is it, indeed, so? Yes, verily, many fly from the evils of common life to the Church of God, and many more will yet do so, and find therein a refuge from the calamities that shall be speedily brought upon the earth, when the "wicked shall be cut off from *amongst* the people, and few men shall be left." So, when persecution has raged, there has always been something worse around the sufferers than themselves,—what a consolation! Our glorious master, the Lord Jesus

Christ and his followers, were bad enough no doubt, from this mode of reasoning, but they were surrounded by characters that were positively worse than themselves, and which compelled, no doubt, many to flee into the Church of the Former-day Saints, "to escape from the evils of common life."

"We shall give," continues the writer, "some account of the leader and his designs, premising that much of it is reported by enemies and apostates from the party, and therefore is to be received with some allowance for feeling, even though the testimony be delivered upon oath." Who where the individuals that propagated statements respecting the Waldenses, that called forth, and, in the estimation of many, justified the exterminating slaughter which that people suffered? We answer, they were those that had apostatized from them, that brought the abominable and false charges against them, which are now universally acknowledged to be false, as the people are to have been, at the time, "the salt of the earth,"—Indeed it is in some measure consolatory to reflect, on the treatment which the people of God have received from the wicked in all ages; and we deem it an honour to stand associated with a people "everywhere spoken against." After giving a coloured and foolish statement professing to be an account of Mr. Smith's early history in connexion with the work of God, which we do not deem worthy of notice, as the correct detail of that period is already published in the STAR, the writer gives the following as a specimen of the ingenuity of the prophet in raising money.

His mode of obtaining money during this period was very ingenious. It is not by religion alone that the Americans are to be befooled. Wishing to visit his sweetheart, whom he afterwards married, but not possessed of means to take him to Pennsylvania, where she resided, he went to a man named Lawrence, and told him he had discovered a rich mine of silver in Pennsylvania, which could be readily loaded into boats, and taken down the river to Philadelphia, to market! Smith promised to go himself and shew Lawrence the mine! Lawrence believed it, and went, and paid all the bills of fare by the way. They sought the mine but could not find it. Smith, however, found what was better, he found a wife by marrying his sweetheart privately. He returned home by the same means, for he found an old Dutchman, whom he persuaded to go to Manchester, N. Y., with him, saying that there he had discovered a bar of gold, as thick as his leg, and three or four feet long, and that he could not get it out alone on account of its being fast at one end! The Dutchman went and paid all expenses, but, when they came to Manchester, Joseph refused to go in search of the gold, saying that he could not leave his young wife among strangers.

Now whoever feels disposed to swallow the last extract, we do not by any means envy their gullibility. We guess, that if Mr. Smith had discovered a silver mine, he would have had the wisdom to keep the knowledge to himself, and we should fancy that Lawrence would have thought so too, before he had let slip the money for the expenses of Joseph. But when a person has told one lie, we see how easy it is to tell another: and so Joseph prevailed on an old Dutchman to bring him and his wife back again by persuading him that he had found a bar of gold as thick as his leg, and three or four feet long, but it was fast at one end. No, no, Mr. Editor of the *Family Herald*, this is rather too good; there are not many Dutchmen, Yankees, or Englishmen who would not have managed, by some means, to have got the other end loose, and still fewer of either class that would "snatch at such a bite."

But such is the character and absurdity that will get published as grave truth, so that it be written in opposition to the people of God; nothing is too silly or too preposterous to be brought in array against them. In a popular paper of the day we have lately seen printed as fact, a pretended account of Mr. Smith personating an angel, by being dressed in white, and wearing the appendages of wings; and on another occasion announcing that he would put his divine mission to the proof by walking on the water before the people, and that for this purpose he had ingeniously placed forms or benches under the water, which some sly wag had sawn asunder, which made the miracle a failure. Now we know not what amount of folly there is to be found in those who embrace the doctrines of the Latter-day Saints, but we hesitate not to say there must be an extraordinary amount of folly and "bigotry that blinds the vision of the mind,"

in those who can for a moment give credence to such statements.

But so we find it, and we find even the professed ministers of truth using weapons such as we have referred to above, as the best arguments they can bring to arrest the progress of what they are pleased to denounce as error; but when do we hear them taking up the principles of the church of the Saints to try them by the word of God, which they acknowledge as their standard? but here they would be at fault, for while they can unite to circulate the grossest slanders, and the most absurd falsities, to attempt at unaminity in using the scriptures of truth against us would be utterly useless, as they cannot agree about the word themselves as to its meaning; therefore, that which ought to be the most powerful weapon against error, becomes powerless in the hands of such pitiable advocates of her cause.

The writer next proceeds to give an account, to us certainly new, of the discovery of the Book of Mormon, and of the translation of the same, but it is in a style of language too low to disgrace our columns with quoting it. We would rather refer our readers to the letter of Oliver Cowdery, which we have published in this number; and we do not much envy the head or heart of any one that can read it without being moved, or without his heart aspiring with gratitude to the God of Heaven for the glorious things he has vouchsafed to manifest in these days. The next extract is a reference to the long since exploded Spaulding tale, and certainly in this pretended story, there has been a more manifest display of contradiction and falsehood, than on any other occasion.

The whole of this mystery is said to be cleared up by a manuscript story written by the late Solomon Spaulding, of which there are several witnesses to prove that the book of Mormon is merely a transcript, with some religious interpolations. It is supposed that Smith had got possession of this, as it was missed from the trunk, and he resided in its neighbourhood for four years. The widow and brother of Spaulding both attest the identity of the "Book of Mormon" and Spaulding's "Manuscript Found," the title only being changed, but the interior names all preserved. Spaulding wrote it for amusement, as a mere novel. Smith interpolated the story with scripture and prophecy, and the whole is intended to show that a portion of the lost tribes of Israel found their way to America at the great dispersion, and remained till A.D. 420, when they were all cut off by the Indians, 230,000 being slain in a single battle, and Moroni alone escaped to tell the tale and to hide the book.

We well remember the letter in reference to this story, signed Matilda Davidson, in which it was stated that a woman preacher was reading copious extracts from the book, which led to the first discovery of the fraud; but afterwards, when it was understood that the rules of the church of the Saints did not allow women preachers, it was then altered, and in the next edition the word preacher was used alone. Formerly it was stated that the manuscript of Spaulding was lent to a Mr. Patterson, a printer, with whom Mr. Sidney Rigdon was employed at the time, and that the manuscript was in the workshop, where Mr. Rigdon had many opportunities of becoming acquainted with it. This story became quite current for a time, though it was never said that any one witnessed Mr. Rigdon in the act of copying, which must have been most extraordinary in stealing as much matter as the old Testament; yet, notwithstanding its absurdity, it gained much credence with the world. But the statement altogether was without any foundation in truth, as Elder P. P. Pratt was the individual who presented the Book of Mormon to Mr. Rigdon, printed and bound; and he stood by when Mr. Rigdon went forth in the obedience of baptism. But in the above extract, Mr. Rigdon has no part in the matter, Mr. Smith is the person charged with extracting the manuscript from a trunk, and using it for his own purposes.

The history of the Spaulding fable may be a profitable study, for those who feel an interest in contemplating human nature in its frailty and weakness; for though it has been long exploded in America, yet the wickedness necessary to produce it must have been of no ordinary magnitude, to say nothing of the condition of those persons who are given over to strong delusion to believe such a lie, because they love not the truth, but have pleasure in unrighteousness.

The writer next comes out on the various degrees of excitement that have been manifested, amongst the Saints, and amongst other parties likewise.

No man can get them up spontaneously; they are epidemics. Convulsive affections attended Wesley and Whitfield. They are frequent in Scotland at this day, and even in England. Last year they were remarkably prevalent in the Isle of Skye. All parties have at one time been subject to them. Quakerism commenced with them and then sobered down. To deny their actuality is dangerous for any party, and even the infidel would betray his gross ignorance of history and humanity by ascribing them to artifice. Millions have died of them. St. Vitus's dance took its name from a peculiar species of them. In France, before the revolution, they were very common, and the patient was sometimes laid on a plank, and another plank laid over him, to press him down, and 20 men have been known to stand on the upper plank, yet the patient was not hurt, but crying for more weight and heavy blows on the chest, which gave him comfort. "Strike harder, strike harder," was the call of the sufferer, until he was relieved. It has been observed that those who are subject to these convulsions are that middle class of people who are neither one thing nor another—neither pious serious thinking people, nor decidedly unbelieving people, both these being generally prepared by argument to withstand a novel impression. Those who are in danger, are the parties who are perhaps the most unprincipled of all, being in the language of the scripture, neither hot nor cold.

We freely acknowledge that there are many spirits abroad in the world, and we make no pretension to have escaped wholly from their influence; but we rejoice to know that the Lord has proved himself in these days to be an unchangeable God, and that the gifts of his spirit are to be realized through the obedience of faith as in days of old, and that the Lord bestows the gift of discernment, by which they are enabled to try the spirits and overcome the attempts of the powers of the darkness. Perhaps the writer of the article from which we quote may live long enough to see many displays of supernatural power, both good and evil. He remarks that the individuals who may become greatly excited, are of that class which are neither cold nor hot; this is a mere begging of the question, and we presume that these extraordinary displays manifest anything but coldness in the cause they espouse.

In 1838 they were in such pecuniary straits at Kirtland, and so many had apostatized on account of the spoiling of their goods, and the prophet and his apostles were so dunned with importunate creditors, that they were soon obliged to leave with a bum-bailiff at their heels, and soon after, Independence, Jackson county, Missouri, was appointed the capital, under the new name of Mount Zion, the city of the Living God. Here they were shamefully treated by the citizens, their houses pulled down, their persons maltreated, about 25 or 30 killed, and 12,000 or 15,000 banished by Govr. Boggs, and subjected to cruel and most affecting hardships. The history of this outrage is a disgrace to American citizenship and to American law, for it has never been punished. "Mormonism," says professor Turner, of Illinois college, a neighbour of the Mormons, "is a monstrous evil, and the only place where it ever did or ever could shine, this side the world of despair, is by the side of the Missouri mob. In that position it really shines, not inherently, but from contrast." So that after all there is one worse thing than Mormonism in the world, and that is an American mob. Perhaps there are other worse things of which the professor has not taken note in his earthly pilgrimage.

In the above quotation we have a statement which seems to be given in the spirit of fairness, in reference to the persecution which the Saints met with in the state of Missouri, the history of which is before the public, whenever the hour of redress may come. And so "Mormonism," if we are to take the authority of professor Turner, is a monstrous evil. We should like the learned professor to attempt to substantiate his assertion, and not give it forth to the world on the strength of his own word. We would inquire in what the evil consists; is it in proclaiming the fulness of the gospel of Jesus Christ, and inviting men to become obedient to its divine laws? is it in teaching men to lay aside their natural selfishness, and to love as brethren, and learn to minister to each other's wants and necessities? or is it in gathering together to do the will of the Lord, and to escape from the judgments which the Lord is about to bring upon the people; this we have no doubt is the greatest evil taken in connexion with the extensive and unparalleled success attending the spread of the principles of eternal truth. "Many hundreds (says the writer) have gone from Lancashire to Nauvoo, and some have returned, giving a

most unfavourable report of the land and its inhabitants." Good, say we, and we are glad of it, and shall be very glad to hear of any more returning from the society of the Saints, who have gathered there, carrying with them all the selfish feelings of human nature, which would enrich itself at the expense of others. The writer does not know, perhaps, that we look upon the apostacy of such individuals as a sign of prosperity, and fully calculate on success when we are enabled to cut off the branches that are withered and dead. And if many have come back bearing an evil report, they are not the first that have borne a false witness of the land; and if such characters declare the sun shines not in America as in other places, he will not shed one beam the less because of it, and nature will smile in all her beauty still; and the blessing of God will rest upon the land which He has appointed for the gathering of His people, and the good things of the earth shall be theirs, for the Lord God hath spoken it. Amen.—Ed.

The Millennial Star.

January 1, 1843.

Another year has rolled into eternity, no more to be recalled, save in the events that marked its passing. Many things have characterised it, which to those who have been observant of the signs of the times, have brought conviction to the mind that great events are nigh at hand, and that the signs that mark the approach of the Son of Man are accumulating rapidly, foretelling that the kingdom of God is nigh at hand. Blessed are they that are prepared to stand before him at his coming.

The morning of another year has ushered itself in, and though we do not believe, like the celebrated and popular Mr. Miller, of America, that the coming of the Son of Man, and the end of the world will take place in 1843, yet we do believe that it will be a year of extraordinary events, not to be forgotten in the annals of time; and that the signs which will be the forerunners of the second advent of the Saviour will be rapidly increasing—to the wise and the obedient, a source of instruction and profit—to the unbelieving and wicked, a source of trouble and of perplexity perhaps unparalleled; happy shall they be who neglect not the great salvation that is offered unto them, but remember that "now is the accepted time, and now is the day of salvation." And the salvation which the God of Heaven now offers to mankind is temporal as well as spiritual, for the period is fast approaching when the "wicked shall be cut off from amongst the people, and the inhabitants of the earth shall be burnt up and few men left." The God of truth never did bring a judgment upon the people without making unto them offers of mercy; and can we expect that the period shall come when the Lord of hosts will cause all the people of the nations to drink of the cup of his fury, and that he will not act like himself, even as he has done in days that are past, by sending tidings of mercy and deliverance unto them that will receive his testimony. Let the officers of our church reflect on the importance of their calling, and on the nature of the mission on which they are sent, and rejoice inasmuch as the Lord has deemed them worthy to minister in so high and holy a calling; and let them labour with all diligence, so that when the day of choosing shall come, they may be found to have been faithful over a few things, in order that they may be made rulers over many things.

We have to lament the loss of our dearly beloved brother Lorenzo D. Barnes, who has, since the last general conference, been presiding over different branches of the church in the neighbourhood of Bradford and Leeds. He died on the morning of the 20th ult., at a quarter past three o'clock, at Bradford. He had been long connected with the church, and had been distinguished both in his native land and in this country, for his piety and virtue, and general amiability of character, that endeared him much to all who knew him; and while we lament his loss, yet we mourn not for him as without hope, knowing that shortly he shall come forth in the resurrection of the just, and stand in his lot at the last day.

We have great pleasure in announcing that three of our ships have arrived out at New Orleans, the "Sydney," the "Medford," and the "Henry;" and we cannot but feel thankful to our heavenly father for his kind providence manifested in the protection of our brethren, while so many disasters are

occurring around; but the Lord knoweth them that are his, and his eye is over them for good.

We have this month given the first letter of OLIVER COWDERY to W. W. PHELPS, and it is our intention shortly to publish the whole of the letters in four penny tracts, as we feel certain that they will be read with much interest by all sincere inquirers after truth.

We have to announce that we have engaged the spendid first class ship, the "Swanton," Capt. DAVENPORT, to sail for New Orleans on the 5th January, and shall most probably send another in the course of the month or early in February, or as soon as necessary. We advise an early application of any one intending to emigrate.

Correspondence.

FROM G. D. WATT.

The following is an extract of a letter from the above-named elder, who sailed in the ship "Sydney" on the 17th of September last:—

Ship Sidney, New Orleans, Nov. 13, 1842.

Dear Brother,—We have had a passage of fifty-six days—fine weather, with a kind captain and crew, who allowed us every reasonable privilege. There have been five deaths out of the company, and one sailor who fell from the yard-arm and was killed—brother Yates's eldest child, sister Cannon, brother Brown's child, and two children belonging to a man not in the church. We stuck upon the bar at the mouth of the river thirty-four hours; about two hours after we got off, the "Medford" came on the bar, where she stuck thirty-hours. We landed here on the 11th inst., and the "Medford" arrived to-day, 13th; she lies about ten yards from us. They have had two deaths; upon the whole a good passage.—We have taken one of the largest and best steam boats in this port; we pay 2½ dollars per head, and 25 cents. per cwt. above the weight allowed each person, which is 100lbs. We are all going up together.

Yours, truly,

G. D. WATT.

Poetry.

LINES ON THE DEATH OF LORENZO D. BARNES.

And art thou dead my brother; my brother!
Yes, by the strongest ties that bind the heart,
Thou wert my brother; even by the bond
Of God's most holy covenant; and, Oh!
I loved thee well, for who that knew thy truth,
Thy virtue, and integrity, but must
Have owned their power, and lov'd thee. But 'tis well;
Thou hast nobly fallen. In duty's path
Thou wert, and zealous for the cause of truth;
Nor fruitless was thy mission, but again
In fairer scenes thou shalt behold its fruits
Arrayed in glory, and to thee a crown
Of great rejoicing in the day of God.
Thou sleepest well. Thou standest chronicl'd
(In these last days of mercy unto man),
The first that in a distant land has left
His ashes to repose, of those who went
At God's command, to bear the glorious news
Of his unchanging character, and tell
A people lost in error, of the work
The Lord has wrought, and of his high behests
To proclaim a faithful testimony,
And warn the nations that the hour will come,
And shortly, when the judgments of the Lord,
Shall burst upon the people who reject
The gospel of his Son, and turn away
Contemptuous from the terms of peace. And thou
Hast fallen in a land of strangers, where
Thy kindred dwell not; and their hearts will grieve
To hear thy fate, but not as without hope;
They will mourn not for thee as the world mourns,
But look to meet thee in the glorious hour,
When he shall come a kingdom to receive,
Whose right it is to reign! Then, my brother,
Thou shalt hail thy friends in triumph; no more
To be the subject of death's fatal dart,
But clothed with power, and by thy priesthood called
To reign with Christ, a king and priest. The day,
The great, triumphant day shall come, when he,
Before whose potent arm thou now hast fallen,
Shall be no more; for Christ must reign until
The last of enemies shall be destroyed:
Then amid the pageantry and pomp
Of myriad hosts in light supernal, and all
The thousand joys that minister to bliss,
Still one shall be to meet LORENZO there.

THOMAS WARD.

Notice.

We shall feel obliged by our agents sending remittances and orders before the first of each month, as it would prevent much delay in the sending off of the parcels.—ED.

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 10. FEBRUARY, 1843. VOL. III.

WHY DO YOU NOT OBEY THE GOSPEL?

Why do you not obey the gospel? We put this question, not to the enemies of the truth, not to the open opposers of the work of God, nor to the violent persecutors of his people, but to those who have become interested in the doctrines of the kingdom of Jesus—to those who continue to hearken to the teachings of the servants of God, but still stand aloof from obedience; and though admiring the precepts of the gospel, are yet lingering on the ground of the enemy, and hesitate, from some cause or other, to cross the threshold of the kingdom of God.

We are led to think that, could individuals realize the sublime purposes of God in the scheme of redemption, could they comprehend but for a moment the destiny of the redeemed, no consideration from whatever cause it might originate, no barrier however formidable could stop their progress, or cause them to tarry in the path of obedience; earth with all its attractions, its wealth, its honours, or even life itself would be but as the dust of the balance, nor could anything beneath the sun assume a sufficient importance in the estimation of such, to cause them to hesitate in the path of duty and the path to glory.

And what, we would inquire for a moment, is comprehended in the salvation of Jesus Christ? It is not merely to be forgiven of the Great Judge, to escape the ills of a weary world, and be translated to a paradise of bliss; but we understand salvation to comprehend all that the Father hath promised, all that the Son can claim by his infinite atonement, or that the Spirit can communicate in its revelations to the children of men; yea, all that Deity can bestow or sanctified intelligences enjoy.

"The glory (says Jesus) which thou gavest me I have given them, that they may be one, even as we are one:" "and to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" and thus shall they who are faithful and endure unto the end, become *heirs* of God and *joint heirs with Jesus Christ*. Such do we consider to be the end of salvation, such the distinction and glorious destiny of the redeemed. Oh! what can be thrown into the balance to outweigh such considerations? what can be presented to the mind to divert it from seeking to attain to so great riches and glory? But the reply may be, "we do not deny that such are the purposes of God, for the scriptures of truth fully declare it, but we are still afraid that something may be wrong amongst you who have come forth to bear these glad tidings. You come unto us, declaring that the heavens have been opened, that angels have ministered unto you, that God has renewed his covenant with man, and that he has raised up a prophet unto the people through whom to communicate his will, and by whom to give forth those laws necessary for the regulation of his church and the establishment of his kingdom in the last days; now, though we have no particular objection to such doctrine, and clearly see, that if all this be true, God is only acting like himself, and as he has done in every age when he had a peculiar people for himself. Yet the world speaks very evil of your prophet and his followers. Public rumour, with a thousand tongues, is continually circulating reports that are disgraceful to the

man and the cause, and we are afraid that what so many say must be true, or, at least, that there must be some foundation for the slanders that are uttered."

Now we are assured that such are the feelings of many who have been attracted by the principles of truth yet hesitate to obey them. But let us transfer the scene for a moment; let us take this plea, this apology for disobedience to another theatre of action, and suppose the day of probation offered to such to be over and past; let us suppose them to be arraigned at that bar, where they must give an account of the deeds done in the body, and see whether it will serve their purpose there. "The world spoke evil of thy servants and we were afraid they might deceive us." "Thy people were accused of every species of crime, and were punished under the appearance of guilt, and we feared that it was the hand of justice inflicting upon them the punishment due to their crimes." And what might be the answer of the judge? might it not be thus? "And did I fare better in the flesh than my followers? was I not evil spoken of? were not my origin and circumstances in the flesh deemed contemptible by the world? was I not denounced as an associate of publicans and sinners, a blasphemer, and one that had a devil? but when have I commanded thee to take the world for thy guide and the rule of thy faith and obedience? knowest thou not that the world ever hated me and my servants? Was it not written that because I had chosen my people out of the world, therefore the world hated them? Knowest thou not that the world was under condemnation? that my curse was upon it? And thou hast preferred to listen to its precepts before the word of my servants, therefore its destiny must be thine, and thou must reap that which thou hast sown. My word was simple and easy to comprehend, thou knewest what was written and didst even rejoice therein, but thou preferredst to hearken to the enemy, therefore depart thou into the place prepared for him and his angels." Such we deem might be the language of justice to those that are refusing obedience from such motives; and to such we would say, God has given you understanding to comprehend truth, the scheme of salvation is like and worthy of himself, so that he that runs may read. If you suspect the veracity of the servants of God, seek around you to discover some of whom the world speaks well, whom it has taken to its embrace, and if they declare the precepts of eternal truth—obey them; but we know, and you know, that such an anomaly exists not, neither can—that the principles of truth were ever rejected by fallen man—that there can be no sympathy between the world and the people of God, they must ever be hostile to each other, and the sacrifice of the great head of the church on Calvary, was a sample of the relative positions of a fallen world and the servants of God. To such, then, that are influenced by considerations of this nature would we say, your condition is perilous, for even if many of the servants of the Lord apostatize from the truth, and become guilty before God and man—it will not erase what is written of the plan of salvation, it will not destroy your sanity of mind, and that common sense which God has given you, for which he will hold you responsible, and by the exercise of which you shall stand or fall before him.

But, again, there are others to whom we would put the question, "why do you not obey the gospel?" whose plea may be of a different nature. We fear the consequences, our affairs are so complicated, our connexions are so extensive, our friends are so opposed, that we do not feel prepared at once to decide upon embracing the principles of truth. And did you deem that to be a follower of Jesus Christ you would have no cross to bear? Have you forgotten the words of the Saviour when he said, "whosoever he be among you that forsaketh not all that he hath, he *cannot* be my disciple." Have you extensive possessions? have you great prosperity in obtaining the good things of the world? will you enter into the service of Jesus with a heart ready to give him all things, that you may become wise stewards of the bounties he has bestowed upon you? or will you cling to them in preference to the obedience of faith and the consequent approbation of heaven, or if the Lord intends to be merciful unto you, will you tarry until he deems it necessary to pluck the idol from your grasp, and scatters the treasures of the world you may have accumulated to the four winds of heaven? I tremble for you, because if you are honest-hearted before the Lord, his good-

ness will be extended towards you in judgment, and he will deem your salvation of too much importance to be placed in the scale to weigh with worldly honours, or wealth, or friends. What have you that you have not received from the bountiful disposer of all good? what portion of your treasures have you accumulated, over which he has not control? or what honours, or what distinctions do you enjoy that are to be preferred to what he is waiting to bestow? Oh! consider well your position; reflect that his blessing is necessary for your prosperity in all things; and remember, too, that "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Let not Satan deceive you by a partial and present prosperity, which you may mistake for the providence of God, and for his approval of your present course; for what right have you to expect manifestations of his providence to be shewn unto you, when you know his will and do it not? they that are keeping his commandments may expect his blessing, even as it is written,—"And whatsoever we ask, we receive of him, *because we keep his commandments*, and do those things that are pleasing in his sight." And if the doctrine I have just quoted be true, is it not high impiety to look for manifestations of his goodness, or for his power to be exhibited on your behalf, when you keep not his commandments, neither do the things that are pleasing in his sight?

But, again, why do you not obey the gospel? The question may be addressed to others, who care not for the slanders of the world, or who are not over-estimating the good things of it; whose answer may be, "that obedience would necessarily compel them to gather with the people of God, to leave the home of their fathers, to seek a foreign land for their abode, and to bear the trials of settling in a new country, far removed from many who, before time, have ministered unto them of the comforts of life." And is God unreasonable to call out his people from the Babylon that exists upon the land? is he unmindful of your interests when he says, "Come out of her, *my people*, that ye be not partakers of her sins and that ye receive not of her plagues?" When the Lord has said, "fear not little children for it is your father's good pleasure to give you the kingdom," is it unreasonable for him to gather together his people in the fulness of times, to receive the kingdom and dominion, and the greatness of it under the whole heaven? What reply would you make were he to say unto you, "how often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not?" But if you want no inheritance in the kingdom of God, go not up with his people, stay, if you dare stay, and brave the judgments which are speedily approaching; decide not as did Abraham, to leave his father's house at the commandment of the Lord, and become a pilgrim and a stranger in a land which the Lord would show unto him; but if you have no desire to be a child of Abraham, then do not exercise his faith, be content to dwell in darkness with the anticipation of judgment over your head; or if the prospect of it alarm you, arise at the command of the Lord to enjoy the privileges of his house, to learn his will, to receive his spirit, that you may be clothed with power, being prepared and accounted worthy to escape all the judgments that shall come to pass and to stand before the Son of man. And we would conclude these remarks to one and all, by quoting the words of the Saviour, Mark c. x., v. 29 and 30—And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—ED.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 150.)

About the same time came an old gentleman to visit us, of whose name I wish to make honourable mention—Mr. J. Knight, sen., of Colesville, Broom county, New York, who having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies (a distance of at least thirty miles) which

enabled us to continue the work which otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work, I enquired of the Lord for him and obtained as follows:—

Revelation given to Joseph Knight, sen., at Harmony, Susquehannah co., Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men: behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Behold, I am the light and the life of the world that speaketh these words; therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca county, New York, and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse waggon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighbourhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummin, and obtained for them in succession the following revelations:—

Revelation given to David Whitmer, at Fayette, Seneca county, New York, June, 1829.

A great and marvellous work is about to come forth unto the children of men: behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to the harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth—a light which cannot be hid in darkness; wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. And behold, thou art David, and thou art called to assist; which thing if ye do and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer, jun., June, 1829.

Hearken, my servant, John, and listen to the words of Jesus Christ, your Lord and your Redeemer; for, behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

Revelation given to Peter Whitmer, June, 1829.

Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing and for speaking my words which I have given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

LECTURE ON FAITH.

From the Book of Doctrine and Covenants.

1. In the preceding lectures we treated of what faith was, and of the object on which it rested; agreeably to our plan we now proceed to speak of its effects.

2. As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God with all their endless varieties; for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works.

3. Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer, we understand that when a man works by faith, he works by mental exertion instead of physical force; it is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, let there be light and there was light; Joshua spake, and the great lights which God had created stood still; Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain. He again commanded, and the heavens gave forth rain. All this was done by faith. And the Saviour says, if you have faith as a grain of mustard seed, say to this mountain remove, and it will remove, or say to that sycamine tree, be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith, then, works by words; and with these its mightiest works have been and will be performed.

4. It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act, for every reflecting mind must know, that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power, it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith, they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

5. It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory; so, then, faith is truly the first principle in the science of THEOLOGY,

and, when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

6. As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act, in order to obtain the felicities enjoyed by the saints in the eternal world; and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7. Therefore it it said, and appropriately, too, that without faith it is impossible to please God. If it should be asked, why is it impossible to please God without faith? the answer would be, because without faith it is impossible for men to be saved; and as God desires the salvation of man, he must of course desire that they should have faith; and he could not be pleased unless they had, or else he could be pleased with their destruction.

8. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith, they begin to draw near to God; and when faith is perfected they are like him, and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him, and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation, also—we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject clearly set before the mind, let us ask what situation a person must be in, in order to be saved? or, what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life and the other's has not. But, to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain, without much difficulty, what all others must be in order to be saved— they must be like that individual or they cannot be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other, cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the bible, that it is in Christ; all will agree in this that he is the prototype or standard of salvation, or, in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and holy being; and if he were any thing different from what he is, he would not be saved, for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority, and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power, and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him. Thus says John, in his first epistle, c. iii, v. 2 and 3—Beloved, now we are the sons of God, and it doth not appear what we shall be; but we know that, when he shall appear, we

shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—Why purify himself as he is pure? because, if they do not they cannot be like him.

10. The Lord said unto Moses, Lev. c. xix., v. 2—Speak unto all the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy. And Peter says, first epistle, c. i., v. 15 and 16—But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy. And the Saviour says, Matthew c. xv., v. 48—Be ye perfect, even as your Father who is in heaven is perfect.—If any should ask, why all these sayings, the answer is to be found from what is before quoted from John's epistle—that when he, the Lord, shall appear, the saints will be like him; and if they are not holy as he is holy—and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth the propriety of the Saviour's saying, recorded in John's testimony, c. iv., v. 12—Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these, because I go unto the Father.—This, taken in connexion with some of the sayings in the Saviour's prayer, recorded in the 17th chapter, gives great clearness to his expressions: he says, in the 20, 21, 22, 23, and 24—Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

12. All these sayings put together, give as clear an account of the state of the glorified saints as language could give. The works that Jesus had done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse—Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory. These sayings, taken in connexion, make it very plain that the greater works which those that believed on his name were to do, were to be done in eternity where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father that those who believed on him should be one in him, as he and the Father were one in each other—Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one; that is, they who believe on him through the apostles' words, as well as the apostles themselves—that they all may be one, as thou, Father, art in me and I in thee—that they also may be one in us.

13. What language can be plainer than this? The Saviour surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father; for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it: he says—And the glory which thou gavest me I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them; for he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14. This fills up the measure of information on this subject, and shows more clearly that the Saviour wished his disciples to understand that they were to be partakers with him in all things—not even his glory excepted.

15. It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have, is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it; and if the Saviour gives this glory to any others, he must do it in the very way set forth in his prayer to his Father—by making them one with him, as he and the Father are one; in so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Saviour's saying—The works that I do, shall they do; and greater works than these shall they do, because I go to the Father?

16. These teachings of the Saviour clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them—that he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved, and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle, and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavouring to teach the world. Hence we are told, that without faith it is impossible to please God, and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all seed —Romans c. iv., v. 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone—Romans c. ix., v. 32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him cast out—If thou canst believe, all things are possible to him that believeth—Mark c. ix., v. 23. These, with a multitude of other scriptures which might be quoted, plainly set forth the light in which the Saviour, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith, and every blessing which is obtained in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If they were children of promise, they were the effects of faith, not even the Saviour of the world excepted. Blessed is she that believed, said Elizabeth to Mary when she went to visit her, for there shall be a performance of the things which were told her of the Lord—Luke c. i., v. 45. Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe, he was struck dumb; and through the whole history of the scheme of life and salvation, it is a matter of faith. Every man received according to his faith—according as his faith was so were his blessings and privileges, and nothing was withheld from him when his faith was sufficient to receive it; he could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was: by their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born whose names are written in heaven; of God the judge of all, of Jesus the mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2nd epistle, c, i., v. 1, 2, and 3, says to the Former-day Saints—Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of

him that hath called us unto glory and virtue. In the first epistle, c. i., v. 3, 4, and 5, he says—Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

16. These sayings put together, show us the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Saviour Jesus Christ; and if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him — knowledge implies more than faith; and notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given, through faith they were to obtain this knowledge, and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

17. By these sayings of the apostle we learn, that it was by obtaining a knowledge of God, that men got all the things which pertain to life and godliness, and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

18. From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else — all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Gallilee could teach the world, because they sought by faith and by faith obtained; and this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the exellency of the knowledge of Christ Jesus the Lord —Philipians c. iii., v. 7, 8, 9, and 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more of heaven and of heavenly things than all others beside, because this information is the effect of faith, to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have and always will attend to it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto, revelations, visions, and dreams, as well as every other necessary thing, in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God and the Lord Jesus Christ whom he has sent—whom to know is eternal life. Amen.

THE WORK OF THE LORD IN THE LAST DAYS.

We find it written in the 17th chapter of Acts, and 26th and 27th verses, that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Though the above formed a part of the address of the great apostle of the Gentiles to the people of Athens, and the sentiment contained in the quotation bespeaks so plainly that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him; yet, through the

prejudices of education, or the continued association of ideas, many cannot possibly form a conception of the God of heaven revealing himself, save to the people of the eastern continent; and to assert, or maintain for a moment, that the western world has been similarly favoured, seems to awaken almost to indignation the incredulity of the people addressed, and to stamp upon the person holding such a sentiment the character of a maniac, or at least the propagator of some monstrous principle.

But, notwithstanding the reception such a doctrine may meet with, we fearlessly maintain that it is truth—rational truth—defensible by the simplest mode of reasoning, and fully established by the scriptures. Nay, we assert more than this; we not only maintain that the western continent has in past ages been favoured with revelations from the God of heaven, but that the kingdom foretold of by Daniel to be set up in the last days, must necessarily have its origin in the west. The little stone representing that kingdom, and which he beheld cut out of the mountain without hands, let it be particularly borne in mind, formed no part of the image, but came from a mountain, as it were over against the image, from which being cut, its course was to roll against the feet of the image, until its various component parts were dispersed as the "chaff of the summer thrashing floor." We contemplate the interpretation given by the prophet himself of the dream of Nebuchadnezzar—we behold the dominion of the Medes and Persians succeeding the Babylonian, which in turn was supplanted by the Grecian empire under Alexander the Great, in time also giving way to the iron power of Rome, during whose sway the kingdom of God was established on the earth.

Let us look now to the history of that empire and christianity in connexion with it. We behold the falling away spoken of by the apostle already to have taken place: we behold the Roman emperor, Constantine, pátronizing the professed christianity of the times, taking it to his embrace; and thus we see on the part of the church, fornication committed with the kings of the earth. It then requires no laborious train of reasoning to see that the papal power descended from the image of Nebuchadnezzar, and became associated with the iron kingdom previous to its fall; neither is it difficult to understand that the various churches of protestantism have originated in catholicism, and have at different times emanated from it, directly or indirectly, with the purpose no doubt of reformation; yet such has been their origin, and each respective branch that has sprung forth from the parent stem, has been effected by human agency and by the will of man.

But we find the kingdom of God in the last days to be cut out of a mountain without hands, or in other words, by the power of God, having no possible connexion whatever with anything emanating from the image, but hostile to it and destined to overthrow and consume it, and rise over its ruins in majesty and grandeur, filling the whole earth with its glory.

In the description given of the church of Christ in the 12th chapter of the revelation of John, we find a great red dragon standing ready to devour the man child as soon as it should be born. This dragon is represented as having seven heads and ten horns, and seven crowns upon his heads—evidently the same beast that John saw in the 17th chapter, upon which the mother of harlots sat. The man child, or in other words, the authority of the holy priesthood which the first churches possessed, being caught up to God and to his throne; it is said that to the woman, or the church were given the two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time from the face of the serpent.

That serpent we find in connexion with the papal power, and if the church was to be nourished for an appointed time from the face of the serpent, it certainly could not be on the eastern continent, where that power has had control, more or less, over all parts of christendom. We find also, that while the dragon was wrath with the woman, that he went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ, and the consequent restoration of that authority which had been caught up to God and to his throne, without which the testimony of Jesus, which is the spirit of prophecy, could not be communicated. How beautifully accordant is this with

the declaration of Daniel, that the stone was cut out of a mountain unconnected with the image, but widely separate and hostile in the principles that actuated each, as are the political axioms that obtain in the old world and the new—illustrating also the sentiment quoted at the commencement of these remarks, that God hath not limited his favours to the people of one age or country, but in every nation he that feareth him and worketh righteousness is accepted of him.

But, says Jesus, "the kingdom of God is like leaven which a woman took and hid in three measures of meal till the whole was leavened." We are historically acquainted with the working of the leaven when hid in the first measure on the eastern continent. We find the kingdom of God despised by the children of Abraham generally, who were at that time dwellers in Syria, namely the tribes of Judah and Benjamin, and those of Levi in the priesthood. We find the principles of truth obtaining for a time amongst the Gentiles, but very soon becoming corrupted and losing the divine authority connected with the church at its commencement. Our readers who have been privileged in receiving the truth sent forth by the power of heaven in the last days, know something of the history of the western continent, and of the dissemination of the same principles there; and how, on the general apostacy from the truth, the records of a branch of the house of Joseph were hid up by the last of the prophets of that land, to come forth in answer to the prayers of the righteous, for the establishment of the kingdom of God in the last days; thus illustrating how the second portion of leaven would operate, not to fall away as the first, but never to come to an end; commencing at first as a little stone, rolling onward with increasing magnitude, until the Ancient of Days shall come, and the saints possess the kingdom, ratified and established by the manifestation of the third portion of the leaven of the kingdom of God, hidden amongst the "outcasts of Israel," the ten tribes, who were carried away captive about seven hundred years before the coming of Christ, who shall return as a peaceable multitude, and on whose behalf the Lord will shew signs among the nations; and when shall be fully developed the wise and benevolent operations of the wisdom and mercy of God towards the human family; and every heart that is faithful shall be ready to exclaim "he hath done all things well."

The two wings of a great eagle given unto the woman for her protection, we understand to have a reference to the two continents of America, which in their general formation as laid down upon the maps, have a resemblance to expanded wings, referring to the same land to which the inhabitants of the world are to look when an ensign is lifted up, and unto which they are admonished to listen when a trumpet shall be blown, and which is described as lying beyond the rivers of Ethiopia; and though the Rev. H. Caswall, of St. Louis, would apparently destroy the allusion to the western continent, by saying that Ethiopia lies south of Syria, and that the land described cannot possibly be America, which is to the west; yet, while gentlemen like Mr. Caswall may succeed in casting obscurity over the truth to the minds of many, and while they deny the true interpretation of the prophets yet give us no substitute, we would just point out the sophistry of his reasoning; and while we acknowledge that "Upper Ethiopia" lies south of Syria—he did not trouble the public with the knowledge that "*Lower Ethiopia*" embraced the central countries of Africa, he did not remind his readers that the term Ethiop was applied anciently to all black people, even to some in Asia, and that consequently that the whole continent of Africa was called Ethiopia; but another point which he thought proper to overlook was this, that the "land shadowing with wings" was described as being beyond the *rivers* of Ethiopia and not beyond the land, consequently, if we trace the most distant rivers of Africa from Syria to their terminations, we shall find them flowing into the Atlantic Ocean, and beyond we shall find no country to which the symbol of wings can be applied, until we come to the continents of America; but it is the privilege of truth to be consistent with itself, and of those that receive it to know for themselves whether the doctrine be of man or of God. Thus, then, have we endeavoured to shew by a few arguments drawn from the scriptures, that the Lord God regards the human family as such, that he hath de-

creed the bounds of their habitations, hath made them of one blood, and equally privileged them to feel after him and find him; also something of his providence in the events of the last days, in selecting the house of Joseph, and the fulness of the gospel committed unto them to be his instruments in the gathering together of his Saints, and preparing a people for the second advent of his Son, and when they that are looking for his appearing shall find rest with him when he is revealed from heaven with his mighty angels.—ED.

DREAM OF SISTER ROBINSON, OF THE ISLE OF MAN.

At the time this dream was given (May 10th, 1842) there was a great religious excitement amongst the different sects in the island. She and her husband returning home from a meeting, had to pass a Primitive Methodist preaching held in the Wellington Hall. The sermon was finished, and the after-prayer or revival meeting was at its height, when sister Robinson felt an anxious desire to go in and see the meeting. The people appeared to be very ardent and zealous, and our sister after her return home, was very wishful to know if there was no reward for them hereafter, as their sincerity and labour seemed to be great according to the light they had. She retired to rest and dreamt the folfowing dream:—

She thought that elder Reid came from a journey to her house fatigued and wanting supper, but would have nothing but eggs, and having none in the house, she went to market to purchase some. There she saw many crowds of people collected together. She first went to a young woman that had eggs to sell, who had them covered with a clean white cloth; but after taking off the cloth and looking at the eggs, she perceived that they were all spotted and speckled, and apparently had rings round them. She asked if they were the only eggs she had, and the woman said, yes. She then went to six or seven other persons who had eggs to sell, and remarked each lot covered with a clean cloth the same as the first, but found them all spotted and speckled like the first. She then saw a person dressed in the habit of the Society of Friends who attracted her attention: he, also, was an egg seller. She accosted him as she had the others; he stated he had eggs to dispose of, the best in the fair, but when she lifted up the cloth and discovered them to be like the others, she was angry with him, and told him she thought they were wild bird eggs, and that he must be selling them to deceive the people. She then asked him if there were no white eggs in the market; he told her there were, at the same time pointing to a man on the opposite side of the fair, but telling her that he who sold them was not considered altogether right in his mind, and those who purchased from him were considered the same. She replied she did not care what was said, for she would have white eggs if she could get them.—She then went to this man and asked if he had got white eggs, he said yes, and he had them under clean straw, and not a clean cloth as the others; she inquired how he sold them; he replied he did not sell them, but gave them, and she might take as many as she wanted. She stated that she wanted a dozen, which he directed her to count out; she did so as she thought, but he perceiving that she had only taken eleven, pointed out the error, and told her to take another; she did take up another, and underneath was a pamphlet entitled "Mormon Delusion," and he told her that if she would take the pamphlet and read it, it would give her a correct description of all the religious sects and parties, and that it was written by the Rev. Robert Aitken, formerly of the Isle of Man, but then at St. John the Evangelist's church at Liverpool. He told her that the speckled eggs were representations of the different churches of christendom, none of which were recognized as the pure church by the Father as his church and kingdom, and that the small white eggs were representative of the church of Christ of Latter-day Saints. She returned home with the eggs, and rejoiced to reflect that amongst the many eggs sold in the market, only one person had white eggs, and she had got some of them without money and without price.

We would remark that Mr. Aitken never did write a pamphlet entitled "Mormon Delusion," but he preached a sermon at the opening of Zion Chapel, Waterloo Road, London, on Sunday Dec. 2nd, 1838, from which we make the following extract illustrative of the instruction she received from the person who gave her the eggs.

There has been the revelation of the man of sin; and there has been, as foretold, the mystery of iniquity in full operation; but a temple of God, or church of Christ, there has not been, and there is not at this present moment; else the glory of the Lord would be there, and the gatherings of the nations would be there, and the riches of the princes of the earth would be there, and the gifts of the Spirit would be there. God hath not a dwelling-place on Zion; there is no treasu-

ry-house to deposit his riches; there is no banqueting-room, to manifest his glory.

My beloved hearers, can I have any interest in making matters worse than they really are? Is there any sorrow, and I have not my part in it? Is there any grief which I do not share? Do you ask me if these things are so? Is God then left without a witness? No, blessed be God, he has many individual witnesses to his truth, as well as to his saving power. The very churches that are now in existence, and that most certaintly are not built upon the foundation-stone, which is Christ, are witnesses for the truth of God. Every one of them appears to have fastened upon a single, though an important truth; and each sect and party has held up the individual truth which it has separately chosen for its real foundation-stone, to the churches and to the world. Thus the very wickedness and folly of the existing churches have been overruled by the providence of God, and have become outstanding witnesses to many of the great truths of God. Thus, although none of them is God's temple, or the depository of God's gifts, or the resting-place of his glory —because none of them is erected upon the foundation-stone, and according to God's pattern, and none of them is Christ's building—yet all of them put together, manifest the excellency of many important truths which the church of Christ will exhibit in their fulness when it is established upon the earth.

After enumerating the peculiarities of the various leading sects of the day, which he considers as consistent with the principles of eternal truth, he thus continues:

O, my God, my God! I have, according to the light which thou hast given me, glanced at every would-be christian church of the day, and I see all is of man's building; and although each of them is, to some extent, promoting thy glory, by exhibiting one or more of thy blessed truths, yet each of them is marring thy glory, and is only rubbish, which must be removed before thou canst lay thy foundation-stone in Zion. Every living stone, in each of the churches, is so bedaubed with filth, and so broken as to its jointings, that methinks thou must go to the quarry of nature, hard though it be, rather than to the old, battered, and defiled materials that are scattered throughout the churches.

My beloved hearers, my soul is in heaviness, and what am I to do—to build? I am willing, but where am I to build? I see what ought to be, but how to forward the purpose of God in temple-work, I know not —I know how to go about the conversion of a sinner; and success has proved that, in this, I am not mistaken; but where is the foundation of the temple to be laid? When shall the Lord my God discover his little hill of Zion? Do any of you ask me, in what condition is your own little sect or party, my friends? I am ashamed of the terms sect and party; but since things must have names, names they must have. My reply is a short but painful one. Some few who are connected with me are weeping and groaning, like myself, day and night, because there is no resting place for the ark of the Lord: because there is no living temple for the manifestation of the glory of our God. Many hundreds of others are mere babes in Christ, newly begotten of the Lord; like little children they are joyful in their God, rejoicing in their first love; and they are not yet ripe for bearing the burden of the Lord; and the remainder are neither more nor less than Methodists, and I have taught them to be so. O my God, help me, for man cannot. Man has not brought me into this dilemma, and man cannot take me out of it. This much I have reason to be thankful for. I am not in a humour to be led away by any foolish fantasy of man, or of Satan's devising. I will, by God's help, have clear direction from God, and solid gospel ground, for every step; but stand still I will not—stand still I dare not, unless it be to wait the direction of my God; and if the road lead to the stake, by the help of my God, I will take it. I will have temple-building work, and temple-building blessings, else I will fail in the attempt. This morning, I was blessed by the application of this truth to my mind—"God has chosen the *little* hill of Zion." The mountains and the hills around leaped with rage, because the Lord made choice of the *little* hill; and I have felt convinced ever since, that if some score or two of devoted christians, filled with the Spirit, were to come together, and be of one accord, and cry unto God day and night, God would come to Zion; God would lay the foundation-stone, or rather, build them upon the apostles and prophets, Jesus Christ being the head of the corner. God would restore temple-building gifts, and temple-building blessings. God would raise a church that would become a praise in the earth; and through that church, the earth would soon be filled with the glory of the Lord.

That all of you may have a clear apprehension of what is wanted—yea, of what is promised; of what a christian church must be, before Christ can be said to reign in Zion, I shall give you a very slight sketch of the promised Bible-church. And, oh, what a picture presents itself to my mind! The blessed Jesus is the first stone, and the alone foundation. . . The apostles and

prophets, the second row of this building, were like the foundation, and had their purity, their wisdom, and power, by virtue of their union with him! and the remaining stones must be like unto these, else, built upon the same foundation they never can be. The whole power of the church must be from Christ; and it must be nothing less than the power of Christ. . . Every member of the church must be like Christ; and the life, and purpose, and policy of the church, must be that of the precious foundation. . . Such a Zion the Lord will build, such a church the Lord must have; and he will bring his treasures into it; and his gifts as well as his graces shall be there; and he will gloriously manifest his presence and his power there. Yea, he will glorify the house of his glory; and by such a church he will subjugate the kingdoms of the earth; and through the instrumentality of its members, the whole earth shall be filled with the glory of God. O! ye that sigh for the temple-building blessings, begin the work by repentance. Repent! repent! because ye have usurped the prerogatives of God! Ye have had ministers of your own choosing, instead of those of God's sending; ye have had forms of government of your own devising, instead of bringing the lawgiver to Zion by your prayers; ye have had your own way in everything, and ye have sought your own glory and not the glory of God. "Repent, for the kingdom of heaven is at hand!"

We have been much astonished at the the sentiments contained in the foregoing extracts, at the light which the individual has had of what is truth; and we cannot but lament that his own course has led him, not to the fulness of the gospel and the kingdom of God, but to become associated with one of the very churches he condemns as having no claim upon the title of the Church of Christ; but so it is, let the light of truth break in upon the human mind, and let the individual after rejoicing in that light for a season reject it, and who shall describe the darkness in which he is involved! but while such is the course of many, let the Saints rejoice in the truth of God, knowing that it is their privilege to be associated with the kingdom of the Redeemer, to have their minds illuminated by his Spirit, to judge all things, and to be instrumental in raising a temple for his glory, and in the building up of his people, in order that they may receive the dominion, and reign with him at his coming. When we read the pointed facts stated by the rev. gentleman whose words we have quoted, and read his lamentations and mournings because the Lord has no house upon the earth and kingdom of his own organization which he can acknowledge and bless as such, our own feelings are those of gratitude and thanksgiving to our heavenly Father; in the first place, for an existence in the flesh at the time when he has commenced his glorious work; and secondly that we have been favoured with hearing *the gospel of the kingdom*, and especially that we have been led to the obedience of faith, so as to realize for ourselves that assurance and that spirit which can be enjoyed only by obeying the precepts and keeping the commandments of the King of Zion Does the Lord need a temple in which to manifest his glory and bestow his blessings upon his people? we know such an object shall be speedily consumated. Must the nations of the earth be gathering to Zion? it is ours to behold the hand of the Lord manifested in this also—to behold the little stone cut out of the mountain without hands, rolling onward in majesty; and while the nations of the earth are perplexed, and a general and almost universal paralysis seems to affect the sources of prosperity, it is our privilege to be connected with a growing kingdom, destined never to be destroyed, but, like a phenix rise from the ashes of a world, to become irradiated and adorned with the splendours of heaven, and to repose in the light of the presence of God.

The Millennial Star.

February 1, 1843.

Manchester Conference.—We have received the minutes of the conference held at Manchester on the 25th December, 1842; and, notwithstanding the neighbourhood generally has been inundated with the falsehoods and slanders of apostates, yet we still rejoice in the general prosperity of the conference, and of the spirit manifested in their assembly, and earnestly pray that the many grievous and heavy trials they have had to pass through, may serve to purify and strengthen their faith, and cause them to know that the religion of Jesus Christ is an individual concern between man and God, in the enjoyment of which it is the privilege of the obedient to know the truth, and to spurn

alike the influence of the wilfully ignorant or of the apostates from the work of God. We find the gross amount of members in the conference to be 1506, including 33 elders, 87 priests, 53 teachers, and 19 deacons.

We feel grateful and much pleased with the following covenant entered into by the Saints present, viz., "That we, the members and officers assembled at the conference, held this 25th day of December, 1842, do covenant to uphold our beloved brother, president elder Ward, and his counsellors, by the prayer of faith; and that we will encourage him in his calling as Editor of the STAR, in diffusing knowledge of the kingdom of God unto the church and unto the world, by purchasing and encouraging others to purchase the same, and to pray for his success in the kingdom of our Lord and Saviour Jesus Christ."

We repeat it that we feel grateful for this token of esteem and regard, and we take fresh courage from the thought, that so many of the servants of God unite in their good wishes and supplications on our behalf, and we humbly ask our heavenly Father to grant unto us all things necessary to enable us to minister unto the well-being of all Saints, and also to be instrumental in rolling onward the work of the Lord in the last days.

We have also received intelligence of the Herefordshire conference, held at Coldwall, Dec. 26th, 1842, and which is under the presidency of our beloved brother William Kay. We find they number 844 members, including 20 elders, 53 priests, 22 teachers, and 10 deacons. Our beloved brother the president, together with elder Thomas Richardson, who lately emigrated to America, have much cause for thankfulness unto God for the manner in which the Lord has blessed their labours in that region; we hope that they may continue to be blessed of the Lord, and that many of the redeemed may be as the crown of their rejoicing in the day of the Lord Jesus.

BY a letter from sister Clark, of Nauvoo, dated Dec. 14th, we learn that our beloved brother, president Joseph Smith, has returned to the bosom of his family and the church.

The news also from Kirtland, Ohio, is of a very interesting nature; elder Lyman White has been labouring amongst them with great success, he has baptized two hundred that had apostatized, and about forty new converts; the work is spreading on every hand, and the lies of Bennett are making ten Saints where they are destroying one.

The temple is rapidly progressing, and we trust that our brethren in England will feel the necessity of doing their utmost to promote its completion, upon which so much depends—affecting both the church and the world. All tythings or donations for this purpose must be forwarded to elder Hiram Clark, 36, Chapel-street, Liverpool.

WE are happy to have to announce that the ship *Emerald*, Captain Leighton, in which our beloved brother P. P. Pratt and family, together with a large company, sailed on the 29th of October last, has arrived at New Orleans. Further particulars have not yet come to hand.

WE have been solicited from different quarters to publish the STAR after the manner of the *Times and Seasons*, twice a month, instead of once. If our readers and patrons deem such a measure advisable, we shall be happy ourselves to do our utmost to effect it; and if such an alteration takes place, it will, of course, commence with the fourth volume, the first number of which will be issued on the 1st of May, 1843. In the meantime we shall wait for communications from any brethren or friends who may be pleased to favour us with a line expressive of their opinion on this subject.

Items of News.

MURRAIN IN EGYPT.—Accounts from Alexandria of the 7th ult., state that the mortality among cattle still continued, and it was calculated that upwards of 200,000 oxen had already died. The Pasha and his son experienced the greatest difficulty in ploughing and sowing the lands and were obliged to employ for that purpose their own horses, those of cavalry and artillery, and a number of camels. Mehemet Ali, on that occasion, caused a chief named Sheir Beled, to be decapitated for neglect of duty, and Ibrahim treated with similar rigour several of his stewards who had not attended to his instructions.—*Liverpool Albion.*

SINGULAR PHENOMENON.—On Friday morning, last week, between the hours of four and five, a most remarkable phenomenon was observed by all the carriers approaching Perth by the North and West roads. The phenomenon was that of the whole surrounding country in the districts of Dunkeld, Crieff, Blairgowrie, &c., being suddenly illuminated by a blaze of light, which rendered objects for several miles around more distinctly visible than on the clearest noonday. Sheep, cattle, trees, and bushes were beheld with an accuracy, at six or seven miles distance, equal to what would be produced by the finest telescope, so vivid and intensely brilliant was the sight. This curious phenomenon lasted nearly a minute, and is described by those who witnessed it, to have a kind of unsteady motion, resembling in the impression it created on their minds, the roll of the waves of the sea after the subsidence of a storm. This light was dazzlingly white, and from what we learn, appeared like the "white light" displayed by pyrotechnists, but, of course, on a much grandeur and more extensive scale.—Robert M'Donald, the Dunkeld carrier, alleges that he felt distinctly a heat produced by it, similar to what would be experienced in passing the door of premises in which there was a powerful furnace-blast working. He was in the neighbourhood of Birnam at the time, and distinctly saw the colour and plumage of several chaffinches perched upon a tree at the road side. From his account, compared with the account of the other carriers, he appears to have been in the very focus of the meteoric phenomenon, as, while they felt no heat, they concur in stating that the centre of its brilliancy seemed to be a little below Dunkeld. The morning was otherwise very dark, with a thick, raw, rhymy atmosphere.—*Perth Courier*.

Poetry.

HYMN.

Come all ye children of the light, ye Saints of Latter-days,
With grateful hearts unite with me to celebrate the praise
Of Israel's God unchangeable,—our Father and our King,
For blessings such as our's, demand our heart's best offering.

While thousands after thousands, for numerous centuries past,
Have grop'd in mists of error, with thick darkness overcast;
'Tis ours to live when truth hast burst in radiance bright again,
And heralds from on high are sent, good news to bring to men.

The fulness of the gospel, with its gifts and blessings true,
The priesthood long since lost from earth, we see the Lord renew;
The grandest epoch of our world is only just begun,
'Twill pave the way for greater things than e'er were 'neath the sun.

With prospects such as these in view, we'll hail reproach and pain,
Truth always had its foes, and will till Jesus comes to reign;
Our Father knows our trials well, he knows we need them too,
There's nought can harm us if we still our Saviour's steps pursue.

'Tis requisite to prune a tree before it bears its fruit,
The furnace must purge out the dross before the gold will suit:
If vessels for our master's use we wish to be made fit,
We must be cleans'd from all our dross, and willingly submit.

What tho' through tribulations deep the way to glory lies,
That path was by our Captain trod, and shall our murmurs rise?
The servant's not above his Lord, and if we still endure,
A never-fading crown shall be our wreath of conquest sure.

The Lord, the Master of the house, Beelzebub was styl'd,
What marvel that his household then should also be revil'd?
Nay, in these things we will rejoice, we know our Lord will own
His faithful followers that endure, and seat them on his throne.

Then welcome persecution's rage, the truth will wider spread,
The wise from slumber will awake, to life will rise the dead.
While fools with madd'ning rage, are swiftly rip'ning for the hour,
When fury's cup unmixed, the Lord upon their heads shall pour.

E'en now the gathering clouds bespeak the storms of wrath are near,
Then let us lift our heads with joy, and banish every fear;
For while the judgments of our God fill nations with alarm,
His Saints shall hail salvation nigh, secure from every harm.

ELIZA H. MUNRO.

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 11. MARCH, 1843. VOL. III.

ON FUTURE PUNISHMENTS.

In consequence of the withdrawment of the priesthood from the earth, mankind could no longer enjoy the privileges of the gospel in its fulness, that were communicated only by the administration of those ordinances which the priesthood alone could legally administer; the result has been, that not only a many erroneous principles have been introduced amongst men, but a many principles that were once understood and comprehended are now no longer known; and the consequence is that many portions of the word of God, that were well understood by those to whom they were addressed, are in this day, by the professed teachers of religion, overlooked as containing nothing that can be profitable to the present enlightened age.

Amongst the false notions that obtain in the present day, one is, that if individuals previous to death only obtain what are considered sound views of the plan of salvation, notwithstanding the persons whole life may have been one of disobedience, yet such an individual must necessarily ascend to the heaven they are looking for, to revel in paradisaical delights through a never-ending eternity; and, on the other hand, though an individual may have lived a life of morality and righteousness, distinguished by every virtue that ennobles man, and may have been a blessing to those by whom he was surrounded, yet if he happen not to have become acquainted with what are termed "evangelical or orthodox" views of the plan of salvation, his doom will be to be cast into hell, to suffer the torments of the damned through the revolving ages of the eternal world.

And how often have we heard these sentiments enforced by those whom at one time we felt proud to acknowledge as our teachers; but we now turn away with disgust from the contemplation of principles so horrific, and so unworthy of the character of God as given us in the sacred writings, and rather turn to the contemplation of the principles of eternal truth, as communicated by the spirit of the Lord, and pour out the gratitude of our hearts for the privileges we enjoy, in being in possession of that spirit which will lead into all truth, and which has enabled us to escape from the dark prison house of bigotry and folly, to rejoice in the freedom of the sons of God.

But, as we have said before, while many false principles have crept in amongst mankind, many glorious truths connected with the kingdom of God are entirely lost to the mass of mankind, and they wander on in darkness, giving heed to the precepts of men, and know not of the privileges of the people of God, who have become a covenant people with him, and who, if faithful, are destined to enjoy the glory of our Lord Jesus Christ.

One great error, then, into which the professing christian world has fallen, is the eternal duration of future punishments. On this subject we would at once set the church and the world at rest as regards our sentiments—*we do not believe in the eternal duration of future punishments;* and it is our purpose, in the present article, to give our reasons for it—not from mere speculative theory, but from the acknowledged word of God. We do not heed the taunt that is frequently thrown out—"oh! you are as bad as papists; you believe in a purgatory!"—for we believe, that fallen as the Roman church may be, she has traces of many glorious principles that were once

in the church of Christ, of which (however corrupted by her) the protestant world knows nothing. And if it be said that we believe in a purgatory, by believing that men are judged according to the deeds done in the body, and that there is a termination to their punishment as well as various degrees of it, we acknowledge the truth of the charge. But we think we hear many pietists into whose hands this paper may fall, groaning in spirit, as we have personally witnessed, at the very broaching of such a doctrine, and hear them express their pious fears that the consequences of such a doctrine being set forth will be most awful, and that men would all run headlong into licentiousness and iniquity, unless you can convince them that the punishment due unto sin will never terminate. We assert that this is mere sophistry; for could the dead but unfold the secrets of their prison house—could they be permitted to present before us the condition of those that have rejected the light of truth, we imagine that the holiest of the righteous would cry—"enough."

But, without further introduction, we will pass on to the illustration and proof of this important doctrine from the word of God. In the third chapter of Peter's first epistle, and the 19th and 20th verses, we read thus—"By which also (referring to the spirit by which he was, and every resurrected saint will be quickened) he went and preached to the *spirits in prison;* which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Let us endeavour, for a moment, to analyze the quotation we have made, and to notice the facts it contains. First, there were spirits in prison. Secondly, they were disobedient in the days of Noah, when the longsuffering of God waited while he, a preacher of righteousness, condemned the world by the building of the ark. Thirdly, they were consequently the population that dwelt upon the earth in that day, the antediluvian family of man. Fourthly, they were in this prison for their disobedience or rejection of the terms of salvation. Fifthly, the Lord Jesus Christ, after his resurrection, went by the spirit with which he was quickened, and preached to these spirits that were in prison.—Such are the facts of this passage of the word of God; and if these things be so, whither have fled the phrases we so often hear quoted on this subject, namely, "as the tree falleth, so it lieth"—"as death leaves the body, so judgment finds the soul"—and which, while we have pitied their darkness, we have been surprised to hear persons maintain the latter phrase to be a quotation from the word of God.

Now, admitting that the first phrase has a reference to this subject, which we very much doubt, yet it is strictly true there is no repentance in the grave; and if a man meet death in the rejection of the principles of truth, in open violation of the law of God, he must bear the consequences—as he as sown, so also must he reap; he must go into the pit and be shut up in prison, neither shall he come out until he has paid the uttermost farthing; but a period shall come when he shall be visited, when he has paid the uttermost farthing, and when the mercy of God shall be manifested in presenting again unto him the terms of salvation.

We have seen, then, from the scriptures, that our antediluvian forefathers, who were swept from the earth by the flood, went into punishment, and that the Saviour after his resurrection, went and preached to them. The next question that arises is, what did he preach to them? The same apostle shall answer. In the fourth chapter of the same epistle and the sixth verse, it is written, "For, for this cause was the gospel preached to them that are dead, *that they might be judged according to men in the flesh*, but live according to God in the spirit." But, says the modern spiritualizer of the truth, "oh, the dead here alluded to, are the dead in trespasses and sins." But let us examine the subject: the verse preceding the quotation states that the wicked shall give account to him who is ready to judge the quick and the dead, which we certainly understand to mean the living and the dead; and then comes the quotation, "For, for this cause was the gospel preached to them that are dead." But again, the gospel was preached to the dead on a principle of justice, of moral equity, that they might be judged according to men in the flesh; and since all who are dead in trespasses and sins are in the flesh, we see the preposterous nonsense of thus endeavouring to destroy the meaning of a plain passage of the scriptures of truth.

Here, then, is a glorious principle of which the professedly religious world are ignorant, and at which the narrow-minded and the bigot may lift his hands in horror, because it strikes at the root of the doctrine in which he may have delighted to revel—even the torments of the lost—upon which probably he has often expatiated, and has sought to win men over to love the Redeemer, by constantly presenting to their minds the torments of hell; but to the unprejudiced and rational, to him that has obeyed the principles of truth and received that spirit which leadeth into all truth, he will find a witness in his own bosom that will harmonize with the word we have been endeavouring to illustrate, and he will glorify his heavenly Father, and unite with rapture in the song that declareth "his mercy endureth for ever."

But in order further to illustrate the subject and show that, though individuals must bear the consequences of transgression and go into punishment, yet that their condition is not unalterable —that their destiny is not irrevocably fixed—we will refer our readers to the 37th chapter of Ezekiel's prophecies. We have here the vision which the Lord gave unto his servant, of the valley of dry bones, which our readers can peruse at their leisure; we shall notice the interpretation which the Lord God himself has put upon it. "These bones," says he, "are the whole house of Israel," and thus saith the Lord God, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Let us notice here the expression—"these bones are the *whole* house of Israel," beautifully agreeing with what St. Paul has written on the subject when he declares, "that the gifts and calling of God are without repentance," being founded on the principle that God sees the end from the beginning, and that his course is one eternal round; also, when he says, "that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in." And so *all* Israel shall be saved; as it is written, "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for *this* is my covenant unto them, when I *shall take away their sins.*" Thus, then, the condition upon which the different members of the house of Israel have entered, on being ushered into the unseen world is not final, the Lord God is going to make manifest that he is a covenant-keeping God, and that his "gifts and callings are indeed without repentance;" thus the covenant that he made with Abraham, to give him and his seed after him, the land of Canaan for an everlasting possession, has never yet been fulfilled, and if the condition into which Abraham and his seed have passed be unchangeable, it never can be fulfilled; but though Stephen, previous to falling asleep in Jesus, declared that Abraham had not possessed as much of the land of Canaan as to set his foot upon, yet the hour is fast approaching when an assembled world shall prove the God of heaven to be a covenant-keeping God, a God of justice, yet whose "mercy endureth for ever."

Thus, then, have we illustrated from the scriptures that the condition of those already passed from time into eternity is not unalterable; and shall now present a little additional testimony from the same source to further elucidate the subject.

Not only shall the children of Israel rise again, and the Lord God make a fresh covenant with them when he shall take away their sins, but the people of Sodom and the cities of the plain, though swept away by the wrath of heaven for their iniquity, shall return again. In the 16th chapter of Ezekiel it is written, "Behold, this was the iniquity of thy sister Sodom (speaking to Jerusalem), pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy: and they were haughty and committed abominations before me; therefore I took them away as I saw good." We know from the history of that event recorded in the scriptures, that they were consumed by fire from heaven; yet the Lord says that he will bring again their captivity (v. 53), and that they shall return to their former estate (v. 55), and that this shall take place at the time that the Lord raises the

whole house of Israel, and brings again, likewise, their captivity, and restores them again to their first estate, and establishes his covenant with them, and they come to a knowledge of the Lord (v. 62), as he said they should when he raised them out of their graves.

But again, in the 24th chap. of Isaiah, where the prophet foretells the fate of the last generation of men in the present state of things; when, alike, priest and people shall be overwhelmed by destruction, because they have transgressed his laws, changed his ordinances, and broken his everlasting covenant; therefore the inhabitants of the earth shall be burnt up and few men left. [And to digress for a moment from the subject, we would say, justly so; for though our forefathers were the first that transgressed his laws, and changed his ordinances, and broke his covenant, yet justly does the punishment come on the last generation, because to them is presented a renewal of the covenant—the original laws of the gospel are again propounded—and those ordinances are administered by authority again, by which the God of heaven designed to bring the human family into connexion with himself, to enjoy all the glorious privileges of the sons of God. Thus will the judgments, like which there have been none from the beginning of the creation, be justly merited by those upon whom they shall be poured out.] But to return to our subject, even those who shall thus be swept from the face of the earth by fire, and who probably will exceed in wickedness any previous generation of mankind, even when "they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, yet after many days shall they be visited."

Thus we find the same truth corroborated, and the doctrine verified, that "the mercy of the Lord endureth forever." Oh! let the Saints of the Lord be glad, and rejoice at our escape from the worse than midnight darkness by which we have been obscured; when we were blindly dreaming, that amid a thousand jarring creeds and opinions by which we were surrounded and our minds perplexed, and the truth so obscured and disfigured by the paltry garnish man had thrown around it; yet we were ignorantly supposing that if we obeyed not some of these diverse systems that were presented unto us for the truth, that the consequence would be our consignment to the flames of a never-ceasing torment. But let no one suppose that we understand man will not be punished, even if he has never been privileged to know the truth; yet inasmuch as he violates the law of conscience, that inward monitor which God has implanted in the human bosom, most assuredly must he bear the consequences of such a course.

In connexion with this subject is another of great importance, of which modern religionists have no conception, and that is "baptism for the dead;" but if the state upon which man enters at death be unalterable, there can be no such a thing as baptism for the dead. This the apostle knew well when he said, after reasoning to prove the resurrection of the body, "else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Here the apostle was referring the Corinthian church to a doctrine and practice in which they had been instructed, and which they understood; he therefore does not amplify upon the subject as he would have done, had he been teaching the doctrine to a people ignorant of it. We learn, then, from his to allusion the subject, that there was a baptism besides the baptism for remission of sins, even as he has intimated by the plural term being used by him in the sixth chapter of his epistle to the Hebrews, where, amongst the first principles of religious truth and practice, he alludes to the doctrine of "*baptisms*." And we learn that this baptism was for those that were dead, and that it was in some measure connected with their resurrection.

Of all the preposterous absurdities that obtain amongst the religious world, certainly it is not the least to suppose, while every earthly government, in order to be properly established and its laws put into efficient operation, requires that the administrators thereof be legally authorized and instructed to act in their respective offices; and that it would be the height of folly to suppose that order could be maintained where the subjects should acknowledge the head of the government, but with regard to the laws of the head, every one should act as they thought proper, and be the interpreters

of the law for themselves; yet the kingdom of God is an exception to this rule.

Myriads of religionists are ready to acknowledge the Lord Jesus Christ as him whom the Father has called to rule, and to whom all power is committed in heaven and in earth, yet are so blinded by folly and the deceptions of priestcraft, as to suppose that any one can become an administrator of the laws of heaven, without receiving authority from him; in fact, that it is perfectly legitimate to interpret the laws of the kingdom of God as we like, so that we acknowledge the head; but IN VAIN WILL THEY CRY LORD, LORD, IF THEY DO NOT THE THINGS THAT HE COMMANDS THEM." But the secret of this blindness is easily comprehended—they are destitute of the priesthood, which is the only authority that can administer in the laws of heaven—who are capable of expounding those laws or of administering in the ordinances of the kingdom of God.

Baptism for the dead, then, is one ordinance of the kingdom of God administered by the priesthood, and affecting in its consequences the resurrection and future condition of those in whose behalf it is administered, and who have already past into eternity. It is this false notion of the laws of God being of no importance, that blinds so many and prevents them from seeing the beautiful fitness and propriety of all things which the Lord has ordained. For instance, the Lord Jesus Christ, when in the flesh, declared "that except a man be born of water and of the spirit, he cannot enter into the kingdom of God." And this was fully in accordance with the commission which he sent his servant to fulfil, namely, to go "teach all nations, baptizing them," &c., and this perfectly agrees with the obedience of those servants, as manifested by their subsequent history, when they, directed by the spirit of truth, commanded the believer to repent and be baptized in the name of Jesus Christ for the remission of sins. And how justly was this important doctrine enforced, when we consider that mankind had become aliens from God, that his purpose was to bring us back from that state of alienation into his own family, by adopting us as his own children, and making us heirs of God and joint heirs with Jesus Christ. IS NOT THEN THE LAW OF ADOPTION INSTITUTED OF HEAVEN, RATIFIED BY THE EXAMPLE OF THE SAVIOUR, AND ORDAINED FOR THE PURPOSE OF GIVING THE BELIEVER A LEGAL CLAIM ON THE INHERITANCE PROMISED, OF IMPORTANCE?—Oh! we should like to cause this question to vibrate in the ears of every hypocritical professor of religion—of every lingering and disobedient believer in the word of God, until the consequences of its rejection rose before their vision in all their terrific and awful forms; we would think that the ingratitude which must characterize the conduct of the disobedient, if they could but realize it, must sink them in despair.

It is, then, the inviolable nature of the laws of God that stamps with such importance the doctrine of baptism for the dead. Our heavenly Father, in his merciful designs towards the human family, has instituted a great law of adoption into the kingdom of God, which must be recognized by every one; and since many have passed into eternity who never had the law presented unto them, and therefore had no chance of rendering obedience, and are now in a condition where they cannot obey, but still can receive the testimony, they must therefore recognize the law of adoption through the obedience of others on their behalf; thus will the heart of the fathers be turned unto the children, and the heart of the children be turned unto the fathers; fulfilling the prophecy of Obadiah, "when Saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's." But we hear some exclaim, "oh! we will allow of nothing being done by proxy; let every one stand or fall to his own master." Indeed! and so nothing connected with man's salvation must be done by proxy; where would he be but for the application of the principle of substitution? Such a sentiment strikes at the very root of the scheme of redemption, for it has indeed been effected by proxy—"he who knew no sin, was made sin for us," and "with his stripes we are healed." We know some are ready to say, "what, do you put yourselves on a level with the Redeemer?" But this is mere sophistry; the rank or quality of the individuals being equal is not the question. Can one being, never mind of what rank soever he be, render an act of obedience for which another shall derive benefit?

or, in other words, is the doctrine of substitution a doctrine of truth? And can we suppose that the Lord would require at the hands of any one that which they cannot render? and if circumstances are such that they cannot render obedience, must the law of heaven consequently fall to the ground? no, not one jot or tittle of it shall pass away. Are there no circumstances amongst men where certain conditions must be complied with, in order to obtain certain immunities? and if the individual be so placed that he cannot comply with the terms, has the wisdom of man devised no plan by which another shall act for him, in order that he may enjoy the benefits? yes, we say, there are many circumstances of this nature; and has God been less just than man? The cavillers at this sublime doctrine, we presume would not hesitate to receive by proxy the payment of a variety of sums which some deceased relative might have owed at his death; we expect we should not find them lifting their holy hands with surprise, and hear them exclaim, "oh! we cannot receive these sums at your hands, it is not justice to pay debts by proxy;" but, we suppose, if the person had been dead for half a century, they would not hesitate to receive the money with interest additional, and instead of being horror struck at our offer, we expect we should be hailed as one of the most just and honourable of the earth.

Oh! the darkness and obscurity in which the people of Christendom have been involved, vainly dreaming that they were living in the enjoyment of the light of truth when lost amid the inventions of men; but let the Saints rejoice and be glad, who have received of the spirit of the Lord that unction from the Holy One which shall lead into all truth, and which cannot be enjoyed without making the possessor of it wise in the things of eternity, and fit him for an inheritance among them that are sanctified; and let them also bear in mind, that if they continue faithful and endure unto the end in the possession of that spirit, they have that power within them which called worlds into order and arrangement—which quickened the body of the Redeemer, and caused him to burst the bonds of death, and which shall also quicken their mortal bodies, and bring them forth in the resurrection of the just. Amen.—Ed.

THE EARLY SPREAD OF CHRISTIANITY.

The amazing rapidity with which the doctrines of the gospel were promulgated and planted in distant nations, by the apostles and their fellow-labourers, is a subject full of interest to the historian, the statesman, and the christian; and a brief survey of the facts connected with this important event will, it is presumed, both instruct and entertain our youthful readers.

The sacred historian Luke, after briefly stating the formation of the primitive church at Jerusalem, and the extension of christianity to Samaria, Antioch, and other neighbouring states, confines his subsequent narrative chiefly to the proceedings of that indefatigable missionary, Paul. This apostle, under the sanction of the church at Antioch, preached the gospel and planted churches in various provinces of western Asia, in almost all the districts of Asia Minor and the adjacent countries to the borders of the Euxine sea, and in many of the cities of Greece, and Macedonia, &c., as far as Illyricum; a tract of country comprising upwards of one thousand miles in length, and from one to four hundred in breadth. After several missionary excursions in these extensive and populous regions, he was sent a prisoner to Rome, accused by his countrymen, very justly, of being "a ringleader of the sect of the Nazarenes," as they contemptuously styled the followers of Jesus. But when, in addition to this charge, they denounced him to the Roman magistrate, "as a pestilent fellow and a mover of sedition among all the Jews throughout the world," they only gave vent to their own malice, in accusations which the heathen judge, after the admirable defence of the accused, declared unsupported.

After two years confinement, Paul regained his liberty: for his divine Master had determined that "his preaching should be fully known that all the Gentiles might hear; and delivered him out of the mouth of the lion"—2 Tim. c. iv., v. 17. He immediately resumed his apostolical labours with his usual zeal and diligence. One of the most ancient christian writers, Clement, who was his cotemporary, and whom he classes among his "fellow-labourers whose names are in the book of life"—Phil. c. iv., v. 3—informs us, that Paul preached 'in the west to its utmost bounds.' And another writer, in the succeeding age; says, that the same apostle 'visited the isles of the sea,' and reckons the Gauls and Britons amongst the disciples of the Tent Maker. We know from Paul himself that he had formed a design to visit Spain—Rom. c. xv., v. 24;—and, from the respectable writers we have named, it appears that he carried his purpose into effect; but whether Britain was favoured with his

labours is not so clear. It is however highly probable, that christianity was introduced into our island in the apostolic age. There is extant an old Welsh chronicle, which asserts that the celebrated British chief, Caractacus, who, having bravely opposed the attacks of the Romans on the liberty of his native country, was taken prisoner by them, and carried to Rome, A. D. 50; where his noble and heroic deportment extorted the admiration of the emperor and his whole court, embraced the gospel in that city, and on his return taught it to the Britons. Seven years previous to this event, the lady of a senator who was appointed the governor of Britain, was one of the first persons in Rome who was accused of being a christian. She was tried for embracing a foreign superstition, but honourably acquitted of being guilty of any immoral conduct. We learn also, from an ancient latin poet, that Claudia, the wife of Pudens, who with her husband is reckoned by Paul among the christian brethren, was a Briton.—2 Tim. c. iv.. v. 21.

We know little of the labours of the other apostles, except from hints scattered in the writings of the ancient fathers of the church, which are often obscure and unsatisfactory. It is however certain, both from the scriptures and these venerable authorities, that, while a few of the chosen twelve laboured principally in the countries adjacent to Judea, and others were employed in the regions visited by Paul, many of them went into distant parts of the world, and sowed the good seed of the gospel in countries far beyond the borders of the Roman empire. But our limits will only allow a very rapid glance at their apostolical labours; as they have been collected from the sources just mentioned, by authors well qualified to make an accurate estimate of their authenticity.

In the eastern parts of the vast continent of Asia, Jude the apostle carried the good news of salvation through the blood of Christ into Mesopotamia; Peter, into Chaldea; Matthew, into Parthia; Thomas, into Bactria; and Philip and Andrew, into the remote plains of Scythia.—Bartholomew, Thomas, and Jude appear, in various missionary excursions, to have preached the gospel successfully in Persia and the other parts of the east, as far as the borders of India, if they did not penetrate into that interesting country: and Thomas and Jude are stated to have laboured and planted christian churches in the extensive regions of Armenia and Media; and even to have carried the word of life to the northern abodes of the Germans and Saxons.

If we turn our attention southward, to the long degraded plains of Africa, we find that, at the same early period, the promulgation of christianity proceeded in that country with equal success. Simon Zelotes and Mark the evangelist visited Egypt, and planted churches there; Mark indeed is represented, by the most credible authors, as having settled in that country, and for a long period presided over the church at Alexandria, which he had founded. Proceeding along the northern coast of Africa to the west of Egypt, we enter Lybia, an extensive and populous country; the capital of which, Cyrene, was sufficiently important in some respects as to rival Carthage. In this city there were many Jews, some of whom were present at Jerusalem, when the Holy Spirit fell on the apostles, and heard the discourses of Peter. Whether they were among those who were converted on that occasion we are not told; but we have repeated intimations that christianity was early introduced into Cyrene and its dependencies—Acts. c. ii., v. 10.—c. xi., v. 20.—c. xiii., 1;—and it is probable that Mark extended his labours to the churches in these parts. It is, however, certain that, in the ages immediately succeeding the apostles, there were multitudes of the professed followers of Christ and numerous flourishing churches, not only in the various cities on this coast, but also in many places in the interior of Africa, which have, for centuries past, groaned under the tyranny of Paganism and Mahometanism.

Beyond Egypt to the southward, were situated the extensive realms known under the general name of Ethiopia. From these remote regions, an eunuch, the treasurer of one of its queens, came to worship at Jerusalem, about a year after the death of the Saviour; and, on his return, was instructed in christianity, converted to its doctrines, and baptized by Philip the deacon—Acts. c. viii., v. 26—40. It would have been highly probable, even if the testimony of all antiquity had not asserted the fact, that this statesman, when he reached his home, would teach his countrymen the sacred truths which he had learnt in the desert of Gaza. This he did, we are told, with such success that the religion of Christ was soon firmly established in Ethiopia; and has continued to be professed, though greatly corrupted, to the present day. In this labour of love, it is said, that the eunuch was assisted by Matthias the apostle, who succeeded Judas the traitor.

From this hasty survey, we perceive that, before the close of the apostolic age, the good news of salvation through the death of Christ had been preached, from Britain on the west to India on the east; and from Ethiopia on the south to Scythia on the north. In most places churches had been planted, and thousands had forsaken their idolatry; and, by embracing the christian religion had

exposed themselves to the loss of all things: of character, of property, of liberty and of life itself. Their numbers indeed were so great, that in the very beginning of the second century, in less than seventy years after the death of the Saviour, we have the testimony of a heathen magistrate to the Roman emperor, that numbers of all ages, of every rank, and of both sexes were involved in the crime of being christians; that this contagion had not seized the cities only, but spread over the villages and country places; and that the pagan temples had been almost deserted, the idolatrous rites nearly suspended, and few purchasers were found for the victims designed for their altars. Thus the prediction of the founder of christianity was fully accomplished, and the assertion of his apostle borne out by the event. "The gospel of the kingdom had been preached in all the world for a witness to all nations," before the final overthrow of the Jewish state; "the sound of its preachers had gone into all the earth and their words unto the ends of the world."—Matt. c. xxiv., v. 14—Romans c. x., v. 18.

Endeavours have been made to diminish our surprise at this unprecedented success, by recurring to natural causes. We have been told, that the way was opened for this rapid promulgation of christianity by three important events, which preceded it.—By the conquests of Alexander, distant countries had been explored, and more easy and regular communications established with them. The Greek language had been adopted in various states as the language of science, of politics, and of trade. By the extension of the Roman power over a great part of the known world, the first christian missionaries could visit remote regions with more security; because they were fellow subjects with the inhabitants. And, by the dispersion of the Jews over the face of the whole earth, the apostles and their associates could scarcely enter any city where they did not find their countrymen. But, though these circumstances facilitated the travelling of the first ministers of the gospel, they by no means promoted the success of their mission. The Greeks, along with their language and science, had introduced a proud philosophical spirit among the higher classes of society, which led them to look down with sovereign contempt on the unadorned and mortifying doctrines of the cross; and to despise the promulgators of them as illiterate enthusiasts. The Romans, who had risen to the height of prosperity under the protection, as they believed, of their heathen idols, esteemed the men guilty of the most hateful atheism, and deserving the most condign punishment, who bluntly denounced these imaginary deities to be impious and vain; and boldly exhorted them to turn from these vanities to the living God. And the Jews wherever they were found were the most rancorous and persevering opposers of the apostolical mission.

These second causes therefore are totally insufficient to account for the astonishing fact, that twelve poor, illiterate and obscure fishermen, however honest, sensible and zealous they were, should be able to spread, through the vast extent of the Roman empire, the self-denying truths of christianity, which were so contrary to the natural prejudices of human nature, so directly opposed to the pride and the passions of the influential classes in every region, and so utterly subversive of the power and interests of the whole pagan priesthood; and, in about thirty years, without human assistance and notwithstanding the determined opposition of all human authority, both civil and religious, to make converts and establish churches in almost every country of the then known world. This event was unparalleled in the records of time, and independent of natural causes either political or moral. It was accomplished by the Almighty hand of the Divine Head of the church; who, immediately before he ascended to his throne in glory, said to the chosen agents of this moral revolution, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "And they went forth, and preached every where; the Lord working with them and confirming the word with signs following." This is the only rational, the only possible explanation of the astonishing fact, "It was the Lord's doing; and therefore is marvellous in our eyes."

We have copied the foregoing article from the *General Baptist Repository*, of June, 1827, and are much pleased with the information it contains, and particularly with the sentiment conveyed in the concluding remarks, namely, that the successful spread of christianity by the apostles and their followers, was effected only by the "Lord working with them, and confirming the word with signs following."

This is the only rational mode of accounting for its successful propagation, and our readers and the world at large may rest assured, that only by this means, and by the same power and authority accompanying the servants of God, will the *gospel of the kingdom* be preached as a witness unto all nations that the end may come. How power-

less, comparatively speaking, are all the efforts of modern Christendom for the conversion of the world, supported as they are by a vast amount of money and multitudes of labourers; how inefficient are the efforts of the most persevering and laborious to successfully propagate their principles; and indeed there is something more necessary than the mere energy of man, with all the devotion to the cause he may bring to bear upon it, there is still required that authority, that power which the spirit of the Lord alone can give, when communicated as it was at the first, before the authority of the priesthood was caught away from a people no longer worthy of its privileges.

We rejoice that the Lord has commenced his work of the last days, and raised up a people to bear testimony of the truth, that he might prove them, and finding them faithful over a few things, might make them rulers over many. We have often heard it asked in scorn, why do not your elders go forth into the public streets, and exhibit the miraculous displays of power that accompanied the apostles? We freely answer this question, and would point out the difference of the situations of the first followers of Jesus, and those whom he has raised up for the accomplishment of his purposes in the last days.

The first followers of Jesus had, for a considerable time been associated with himself—they had received power from him previous to the day of pentecost to work miracles in his name; they had been the witnesses of the omnipotent energy he had frequently displayed, and they were in this manner prepared for the reception of the fulness of the power of the holy priesthood; but not so in these days—the Lord had not a people conversant with the miraculous agency of the spirit of God, but on the contrary, while the whole of Christendom, generally speaking, were professing to have a form of godliness, they were denying the *power*. The Lord, therefore, had to raise up a people, to be prepared for the reception of his gifts in their fulness, and this could be effected only by calling men and endowing them with power to teach the original gospel and ancient plan of adoption into the kingdom of God, and this could not be proclaimed by authority—be received and obeyed without the signs following them that believe; in which blessings it is the privilege of the Saints to rejoice at present, and by continuing faithful in the enjoyment of present blessings, and by a patient endurance of all things they may be called to suffer, they shall ere long receive the greater blessings, the fulness of the power and the authority of the holy priesthood. Now has been the day of calling, by and by shall be the day of chosing, and those that are found faithful shall receive great things at the hands of the Lord.

But before the fulness of this power can be communicated, one great object must necessarily be accomplished, and that is, the completion of the Temple of the Lord, in the solemn assemblies of which alone the power can be given. The Saints we hope will, therefore, see the necessity of the speedy accomplishment of this great object, in order that light, intelligence, and power may be given, and that we may be the honoured instruments in the hands of God of accomplishing his great purposes, in the pruning of his vineyard with a mighty pruning for the last time, and in gathering out the honest in heart, that they may escape the judgments that shall come upon the world, and be prepared to stand before the Son of man.

MORMONISM, A HERESY,

A Sermon preached in the parish Church of Hillsborough, on Sunday, the 30th of October, 1842, with an appendix of illustrations and proofs, by the Venerable Walter B. Mant, M. A., Archdeacon of Down.

We have been led to notice this publication, not from any intrinsic merit which it has, nor in order to prevent any evil effects to the cause of truth that might arise from its circulation, but simply because of the authority from which it springs. Indeed, we rejoice to see such an effort made to put down the principles we advocate; it argues little for the party from whom it proceeds, and we assure the reverend writer that we consider it so innoxious, so harmless in its effects upon us, that we would rather be engaged in its diffusion than in the suppression of it.

The author sets out with a eulogy on the principle of union in religion—the necessity of it—and of the existence of an acknowledged authority to teach the principles of truth; he then laments the

introduction of the principle of dissent in the following manner:—

The evil is as old as the very early days of Christ's own apostles: lamented by St. Paul, in his epistles to the Corinthians, to the Galatians, to the Thessalonians, and to bishops, Timothy and Titus; by St. John, in the cases of those who denied that Jesus Christ had come in the flesh, and of Diotrephes, "who prated against" the apostles "with malicious words;" and by St. Jude. It was evidenced in the cases of the various heretics, who, in the four first centuries, were allowed to vex the church by errors concerning the Son of God and the Holy Ghost—the Arians, Sabellians, and the like—and called forth the energies of the holy bishops and ministers of the time, St. Athanasius and others, to confute their false doctrines: in the superstitions which for centuries overspread the truth under the dominion of Rome: and in the varieties of dissent, heresy, and schism which have distracted us since the reformation; in the rejection of episcopal government by the followers of Calvin and of Knox, and of the sacraments and other outward ordinances by the Quakers; in the unscriptural dogmas and practices of the Anabaptists, and the God-denying heresy of Socinus; and more lately in the schism originated in the very bosom of the church by the disciples of Wesley; wherever the mischievous principle has been acted upon, that every man is competent to form his own creed, and that every man has a right to do so; a principle avowed by some, and acted on more or less by all denominations of dissent, and tending at once to subvert the unity of the church and corrupt the purity of the faith.

Now we perfectly agree with the Venerable Archdeacon in the necessity of there being a legitimate and acknowledged priesthood in the church of Christ, in order that we may have "one Lord, one faith, and one baptism." It is peculiarly in this principle that the Saints of the last days rejoice, that when all men were bewildered and in darkness—when the vision of all was covered and had become as the words of a book that was sealed, that then the Lord again sent his holy messengers from on high to renew the covenant which man had broken, and gave them authority to administer his holy ordinances as in the beginning. Therefore, on the necessity of the existence and authority of the holy priesthood we fully agree with the rev. gentleman, but with regard to believing that his church possesses that authority, we beg leave politely to disagree; yet with regard to his remarks upon the authors of dissent, as quoted above, we have no feeling that harmonizes with his censure. However we might condemn dissenters from the principles of truth when dispensed by legal authority, yet we cannot unite with him in the condemnation of those characters whose names he has quoted, because in the day in which they lived, we recognize no people having the authority of God as connected with the priesthood. On the other hand we admire such characters, and say they were *men* in their respective days, that rose up to call in question an assumed authority, and that they did right to dispute the claims of a hierarchy which, we make bold to say, the Lord recognized not as a priesthood after the order of his glorified Son.

A heresy, springing from such a source, and of the most pernicious tendency, has, within a few months, appeared among us; and, by the insidious manner in which its errors have been propagated, has, I lament to say, led away several from the truth, and has staggered, at least, if it has not shaken, the faith of others. Having its origin in the United States of America, a land which the Almighty in His wisdom, perhaps also in His wrath, has permitted to present the sole example of a country in which the godless sentiment is avowed and acted on, that a state has nothing to do with religion, and that all forms of faith are equally right or equally wrong; having for its founders two miserable men, who at the time they commenced their wicked project, could be looked on as no other than unbaptized heathens, having by their own confession, up to that time, been members of no religious sect, and having never been baptized, and whose first proceeding was a sacrilegious mockery of of God's ordinances, by plunging one another in water; producing, in support of its pretended claims, a book, which is to be put upon a level with the Word of God in the Scriptures of the Old and New Testaments, and of which it is doubtful whether the clumsiness of the forgery, or the awfulness of the blasphemy it contains, is most remarkable; having such an origin, such founders, and such support, this sect of Latter-day Heretics (for I will not prostitute the holy name they have assumed by applying it to them), hath spread from the hotbed of errors and schisms where it arose, and hath begun to pollute the members of the catholic and apostolic Church of England and Ireland with its pestilential doctrines.

In a word, we deny his first assertion that the heresy of Mormonism has sprung

from such a source. We disclaim it with our strongest feelings, as having sprung from a spirit of dissent; but we assert that those "two miserable men" were, through the teachings of heavenly messengers, made the instruments in the hands of God, of commencing his glorious work of the last days; and that America, instead of being under the wrath of heaven in this respect, has been favoured as the second birth-place of those glorious principles which shall renovate the world, and effectuate by their power the salvation or destruction of the present generation of men. And these principles having thus sprung from this hotbed of errors and schisms, have begun to pollute the members of the catholic and apostolic Church of England and Ireland with their pestilential doctrines. How lamentable! We should have almost supposed that a church so "apostolical" would have been impregnable to the attacks of American schism; we should have thought that the members of so pure a church would have enjoyed the privilege of knowing whether the doctrines were of men or of God. We would, if we deemed it at all necessary, enter into the subject of examining the claims of the rev. gentleman's church to the title of apostolic, but we think it would really be a work of supererogation; for taking the New Testament accounts as the model of an apostolical church, and then turning to contemplate the sect to which the writer belongs, we feel certain it will be sufficient to

"Look on this picture and on that."

"The leaders of this sect," says the archdeacon, "profess to believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost; and so far as this is expressed it is the truth, but it may not be discovered by many who read or hear it, that it is not the *whole truth*."

With regard to our views of the Godhead they are before the public, being lately published in the STAR, in the fifth lecture on faith; and those views are not the results of human ingenuity or fanciful theory, but what the Lord has been pleased to reveal. And in this matter we rejoice that we have not been left to speculate with the unholy zeal of modern religionists on this important subject.

"They have blasphemed," continues the writer, "the holy name of Jesus, by recording of him things which he never did, and words which he never spoke, and making the belief of these lies necessary to man's salvation." "They have arrogantly pronounced, that for sixteen or seventeen hundred years there has been no true church of Christ extant upon the earth; that all the doctrines of the gospel have been corrupted, and the ordinances of our holy religion all polluted; and they have assumed to themselves to be sent by the power of the Most High, thus taking the name of the Lord in vain, by running when he hath not sent them."

The last quotations we have made are as miserable a piece of mere assertion as we ever read; we trust we have recorded nothing of the sayings of Jesus contrary to the principles of eternal truth, and we believe we are a little more jealous of the honour and authority of Jesus than the rev. gentleman, and are more willing to teach, and more ready to obey those precepts of the Redeemer, recorded in that book which he acknowledges, than either his reverence or any members of his "church apostolic."

What we make necessary to man's salvation is what the Lord Jesus Christ has taught us and declared necessary, and we would warn the writer himself to give heed to his teachings, and receiving them in humility, obey them, or his present dignified standing in Babylon will not avail him in the day of trial.

That the doctrines of the gospel have been corrupted, and the ordinances of the house of the Lord have been changed, we not only assert but confidently maintain, and feel no hesitation in stating that the protestant church has not been far behind her ancient mother in committing this great sin for which "the curse shall devour the earth, and the inhabitants thereof shall be burnt up and few men left." We would faithfully warn the rev. gentleman to bring his own church to the standard of the New Testament, and let him take heed that he be not one of those priests that shall be overwhelmed in the general destruction, when it shall be "as with priest so with the people."

"We have assumed to ourselves," says he, "to be sent by the power of God, thus taking the name of the Lord in vain, by running when he hath not sent

them." This is a mere begging of the question. We assume nothing; but if the work with which we are connected have a divine origin, we cannot cease to to know it, we dare not deny it. Who could have persuaded the apostle Paul that the work of the Lord was not true; could any one have made him believe that on his road to Damascus, he had not seen a light and heard a voice? so we rejoice to say it is with the Saints of God in the last days, manifold are his mercies, numerous are his blessings, and no power of man or satan can compel us to cease to know and confess the truths of the work of the Lord.

They have erred from the "one faith," once for all delivered unto the saints, and caused to err those who follow them. Thus they profess a belief that "men will be punished for their own sins only, not for Adam's transgression," which is the old heresy of Pelagius, condemned by the Church Catholic as soon as it arose, and by our church in the ninth article of religion; being contrary to the doctrine of the scriptures, that "by one man sin entered into the world, and death by sin," and that "death," the "wages of sin," "reigned even over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants, who, having done no actual sin, are yet subject to the consequence of the inborn taint which they inherit." And, therefore, the church, according to scripture, has ever held, what these heretics deny, that infants equally need purification and remission of this original sin, as grown persons need remission of actual offences.

Of all doctrines that ever were ushered into the world or suggested by Satan, surely that of the liability of infants who die, to go into punishment to suffer the vengeance of eternal fire, is certainly the most horrible that can possibly be conceived, and is the greatest outrage upon the principles of truth that ever was propounded unto man; and yet such is the doctrine advocated by this rev. divine. The gentleman quotes the passage that "by one man sin entered into the world, and death by sin," and that "death," the "wages of sin," "reigned over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants." We grant this, that in consequence of the fall, that death has reigned over all, but not the second death; no; "for as in Adam all die, so in Christ shall all be made alive." Thus has the atoning sacrifice of our glorious Redeemer removed the curse of original sin from all the posterity of Adam, and man only becomes accountable unto God for what, as a rational intelligence he can be held responsible for. And we would remind the rev. gentleman, that whether infants have undergone the ordinance of his church or not, which we repeat is a solemn mockery before God, that of such is the kingdom of heaven. By the fall of Adam his whole race were brought under condemnation, but through the fall man obtained a knowledge of good and evil. The atonement of Jesus has been amply sufficient to remove from a fallen world this original condemnation, and leaving us in the possession of the knowledge we have obtained of good and evil, we now according to our condition stand or fall before him.

But to assert that infants, who are not responsible agents, required an ordinance of baptism to obtain remission, is to slight the atonement of Jesus and tacitly declare that it is not sufficiently efficacious to cancel the misfortune of being borne of sinful parents. Were we to suppose for a moment that his absurd doctrine were true, then let us suppose again that one of his order was unable to arrive in time to administer this ordinance, and the little infant expires before the performance of this rite, what are the consequences according to his doctrine? The child is gone to hell, to never-ending punishment. We will quote his words and say, "hear this, ye parents! Your lovely babe, over whose dying throes you hung with such anxiety, according to the horrible doctrine of this divine is lost for ever, because it has not undergone the "solemn mockery" of infant sprinkling!!!

The heresies in doctrine and errors in practice into which these teachers would lead their deluded followers, are supported, however, by a claim to the possession of supernatural powers; to a very brief consideration of which pretence I request your attention. The powers claimed are threefold,—the gift of tongues and their interpretation; of prophecy, visions, and the like; of miracles: and all these pretences are borrowed from other sects, which, even within our own memory, have been permitted to try our stedfastness in the faith.

We can afford the rev. gentleman to

speak slightingly of the gifts of the spirit of God, for we know that his reiterated opinions can never alter truth, and that they who have been raised from beds of sickness by the ordinances of God's house, will be no less grateful to the Lord for his mercies, because Archdeacon Mant is pleased to deny them. The ear that has been closed for a quarter of a century, and that is now open to listen to the word of life, will not close again in silence, because the fact may be questioned, neither will the eyes that were once veiled in

"Such black night as saw not with the day
All round it,"

but which have since been opened by the power of God, ceased to sparkle with a grateful lustre as they drink in the radiant beams of heaven. Let the learned divine close his eyes to the word of God, or shut his ears to the testimony of the Saints of God, he cannot mar their bliss, he cannot make one joy the less. We have extended our remarks already too much, but we cannot close without another quotation from the sermon.

In the next place: avoid all arguments with those who have embraced any of these strange notions. Be assured, the devil will be ready enough to make them seem plausible and fair to you, and you have no right to expect God will support you in a contest or argument into which you needlessly throw yourselves. Avoid these false teachers, and their disciples, and be satisfied to "hold fast the form of sound words" delivered by the Church of Christ through the agency of rightly ordained ministers.

Lastly: beware of that curious disposition, that itchingness of the ears, which leads men in these days to run after *preaching* wherever it is to be found—which is still seeking some new thing; and that false liberality, or rather irregular freedom, which leads men, for the sake of hearing this or that preacher, to run as indifferently to the dissenting meeting, or to the Methodist preaching-house, or to any other denomination of sectaries, as they would go to church, to be edified by the prayers, instructed by the doctrine, and nourished by the sacraments administered there by the duly ordained ministers of Christ.

We think our last extract needs no comment, and we will venture, notwithstanding the gentleman's counter advice, to conclude with the words of Paul, "Prove all things, and hold fast that which is good."—ED.

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the christian era down to the present hour, in some such *national* state in which we find the Chinese walled off from the rest of the human family; and by their selfishness on a national scale, and repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independant nation nor a parasitic province.—They are peeled; scattered; and crumbled into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it.—None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi.—In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot. Papal superstition and Moslem barbarism have smote them with unsparing ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:

"Empires have sunk and kingdoms past away,

But still, apart, sublime in misery stands
The wreck of Israel. Christ hath come and bled,
And miracles around the cross
A holy splendour of undying truth
Preserve; but yet their pining spirit looks
For that unrisen sun which prophets hail'd.
And when I viewed him in the garb of woe,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
'HIS BLOOD BE ON US' through my spirit rolls
In fearful echo from a nation's lips.
Remembered Zion; still for thee awaits
A future teeming with triumphal sounds
And shape of glory."

Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed. They are the aristocracy of Scripture, reft of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in History only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its colour or its flavour, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject and pride the most overbearing—the degradation of helots, and yet a conscious and a manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping on the exchange, in the shop, in the world, with nothing too low for them to do, or too dirty, if profitable, for them to pick up! and, notwithstanding, in the synagogue, looking back along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday, regarding justly, Abraham, Isaac, and Jacob, as their great progenitors, and pressing forward, on the wings of faith, and hope, and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of heaven's holy tones, prolonged from generation to generation.—*Frazer's Magazine.*

The Millennial Star.

March 1, 1843.

WE have much pleasure in laying before our readers the following extract of a letter from Springfield, the chief city of Illinois, North America; and we have no doubt but that it will be received with great pleasure by all Saints.

Springfield, Illinois, Jan. 3, 1843.

President Joseph Smith has this day received a full and complete discharge from all his bonds and difficulties, touching the case of Missouri, in the case of Lilburn W. Bogg's attempted assassination, having undergone a patient and laborious investigation by the circuit court of the United States, now in session in this place, Judge Pope presiding. It was decided that all the proceedings against the Mormon Prophet were illegal, and that the case should never be revived again.

Joseph is in good health and fine spirits, and we are all rejoicing that righteousness has prevailed throughout all the deliberations of the court, consequently Joseph is again free and ready to attend to his Master's business. The Saints rejoice, and the heavens are glad, that truth has not entirely left the earth, and that the kingdom is at hand.

Yours in the gospel,
W. RICHARDS.

We believe we do not exaggerate when we say, that our beloved brother, president Joseph Smith, has been arraigned more than twenty times before various tribunals of men, and has hitherto, as in the present case, been honourably acquitted, while his enemies have been confounded and been brought to shame: thus fulfilling the prophecies spoken before concerning him, as well as the word of the Lord given unto him. Our prayer on his behalf is, that he may be enabled to continue faithful and immoveable in the work of the Lord, and finish that which he has been called to perform with joy and triumph. We ask it in the name of Jesus. Amen.

And yet the world and too many that profess to be Saints, seem to cherish an idea of this nature, that if a man indeed be a chosen servant of the Lord, if his life be regulated by the laws of heaven, that mankind by whom he his surrounded must necessarily speak well of him, and be compelled to acknowledge the truth of his mission. Where have we been, ever to let such a notion cross the threshold of our understandings? for surely before we can come to such a conclusion, we must willingly forget all history of the past, while our understandings must be strangely bewildered to suppose, that a world, shrouded in moral darkness and degraded by sin, should ever admire, ever love, or speak well of any one illuminated by the Spirit of God, and labouring to spread the influence of the light of truth around him. For a man called of God, and commissioned by him to bear a message to the world, not to be evil spoken of and persecuted, would be an anomaly that has not been witnessed in any period of time, even as he who knew no sin, but spent his time in dispensing blessings around him, even he must feel the cruel, the demoniacal rage of a hostile world, by becoming a spectacle unto angels and to men, being suspended in death upon the cross of Calvary; and as he said, "as they persecuted me so shall they persecute you, for the servant is not greater than his master," and "marvel not that the world hate you, for it hated me before it hated you." Never, then, let us hear a Saint of the Most High express a fear or a doubt of the faithfulness of the servants of God, because a wicked world, and still more wicked apostates from the truth, are pleased to villify and slander their characters by reporting of them all manner of evil; but if we must ever sit in judgment upon those in authority in the kingdom of God, let it be on the evidence of those that are faithful and obedient themselves, that every word may be established in righteousness.

Correspondence.

FROM THOMAS MARGETT.

Thorncoat, Feb. 18, 1843.

Much-esteemed Brother,—I now take up my pen to write a few lines in order to inform you of one of the many signs which the God of heaven is showing to this generation, as bespeaking the near approach of the second coming of our Lord, and that he has commenced his work in these the last days. I left Bedford on Friday the 17th, which was yesterday, to go to a place called Sandy to preach, which I did with the help of the Lord. It is about ten miles from Bedford. After the meeting was over, as I was returning to Thorncoat with some of the Saints, we beheld in the north a light like a ball of fire, about half the size of the moon when at the full. When we first saw it, it appeared to stand still, but after we had looked at it for some time, it then commenced to work with an unsteady motion up and down in the air; sometimes it appeared brighter than at other times and its motion still continued, while at times its brighness was so great that our eyes became dazzled. The whole time of its continuance was about ten minutes. It was about half-past nine o'clock when we first saw it; the night was dark, as there was no moon shining at the time. There were with me at the time, four Saints, and two that were not Saints.

Yours in the covenant which the Lord has renewed,

THOMAS MARGETT.

The following are the names of them that were with me at the time.

J. FOXLEY, T. MARTIN,
E. FOXLEY, L. CLARK,
S. FOXLEY, J. CLARK.

FROM HENRY M'EWAN.

Edinburgh, Jan. 29, 1843.

Dear Brother,—I take the liberty to write these few lines to you, inclosing a dream which a female had who lives about twenty-five miles from this place. A man who lives in the same place came here on Friday last, and told me he wished to be baptized; he had read our STARS and other books, and was convinced of the truth of the work. I went and baptized him, and he gave me this copy of the dream which I send you, and which he took down from the mouth of the female who received it, who is herself much concerned about it. I send it to you, leaving you to exercise your own judgment respecting the publication of it or not. Yours, &c.,

H. M'EWAN.

THE DREAM.

On the night of Tuesday, the 24th January, 1843, I thought I was on a visit to my native village, about two miles and a half from the small burgh in which I live. I was standing in front of the house I was to visit, and I thought to myself, surely the sun is much beclouded to-day (it being about noon) and wondering if it were eclipsed, when my attention was drawn to it by observing a cloud pass from before it, and to my view there appeared as it were a large pendulum of a clock, swinging from side to side as we see it in a clock. In a few minutes afterwards, whilst I was still looking steadily on, there appeared instead of the pendulum, a large key with a stout chain attached to it, which was held by a hand in the centre of the sun. I called to a friend of mine who I thought was near to look at the sun, and he expressed his surprise, saying that it was very singular. The key disappeared, having been as long in view as the pendulum, and instead of it I saw two objects alike, but at so great a distance I could not distinguish what they were; but while I was anxiously contemplating them, they began to descend gradually towards the earth, and to my great surprise they appeared to be two large brooms. I heard them fall, but from the great agitation that I was in, I durst not go near to examine them; but as soon as they began to descend the sun shone brighter, and when they had reached the ground, I thought the day was more beautiful than ever I had seen it before. I awoke from my dream, my mind being so agitated that at first I could not tell what was the matter with me; then my dream came into my mind, and with it a great fear. I slept again, and thought that I was still near the same place as when I awoke, and I saw, as it were, a person approaching me, whose appearance was that of a mortal. I told him my dream, and asked him if he could show me the meaning of the signs I had seen, and he said that he could, so I listened with attention.

The pendulum you saw extending from the sun, shows that time will soon be no more. The hand that held the chain and key, shows that the devil is to be bound in the bottomless pit; and the two brooms you saw, shows that the Lord will sweep the earth—the corn with one and the chaff with the other.—I was much distressed to think that I was so unfit to die, and said, "Lord, what must I do to be saved." The person to whom I was speaking, at this time appeared as I thought, as an angel, and said unto me—Believe on the Lord Jesus Christ and you will be saved; I said, "Lord, I believe, help thou mine unbelief;" he said "except ye repent ye will perish—repent and be baptized in the name of the Father, and of the Son, and of the Holy Ghost." I think he repeated the last sentence twice or thrice over, when I awoke from my dream.

P. S. The woman's name is Grieve, living in Lauder, widow of James Grieve, saddler. She did not express a desire for the publication of it, but I will leave that to your own judgment.

WM. BALLANTYNE.

To Mr. M'Ewan, Edinburgh.

Items of News.

The gales during the month of January, in the Mediterranean, have been greater than any known during the last twenty years. In one of these gales, the sea made a breach through the mole at Genoa, a wall forty feet thick.

Notices.

TO EMIGRANTS.—Persons wishing to emigrate in this month, will please make early application by letter, addressed Messrs. FIELDING & CLARK, 36, Chapel Street, Liverpool.

We shall feel obliged to our agents returning any numbers of the *Second Volume* of the MILLENNIAL STAR which they may have on hand, as a few are wanted to make up some volumes.

A third edition of the HYMN BOOK is now ready for which cash orders will be gratefully received. *Price 2s.*

Just published, a Tract, entitled THE FALSE PROPHETS IN THE LAST DAYS, being a reprint of the article published in number twelve of the second volume of the STAR, by T. WARD. *Price 1d. each or 6s. 6d. per* 100.

Also, WHY DO YOU NOT OBEY THE GOSPEL, by the same Author. *Price ½d. or 3s. per* 100.

We have to announce to the church and to the public generally, that the branch of the Church of Jesus Christ, assembling in Liverpool, will meet in the future for Public Worship in the Portico, Newington, a commodious and comfortable room, at the usual hours, viz., at half past ten in the morning, and at half past six in the evening. The usual church meeting will be held at half past two, P. M.

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET, LIVERPOOL.

No. 12. APRIL, 1843. VOL. III.

THE GATHERING.

The doctrine of "the gathering" is one peculiarly belonging to the people of God, and one which should claim the attention of all who are desirous of glorifying God by keeping his commandments. It is one in its practical operations which excites the attention of the world, and seems to arouse their indignation much. How often do we hear the question—"can we not serve God in this country as well as any where else?" and "it is the devotion of the heart that the Lord wants, and that is all that is required."—That we can serve God in one country as well as another we doubt not, if it be the will of the Lord that we should do so; but if a commandment be given, as to the Israelites of old, to gather away from bondage and oppression, to give heed to the teachings of his servants, then we would ask, who can serve the Lord yet disobey his commandments?

It was ever the purpose of the Lord in every age, to classify his people by themselves—to separate them from the wicked of the earth—and so to organize and establish them, that he might be able to bestow upon them the blessings of his spirit. And is there no necessity for this separation? Most assuredly there is.—We look upon the world as alienated from God by sin—as entirely cut off from the enjoyment of those privileges of which the Saints partake. The Lord has, in his infinite mercy, devised a plan by which a fallen race can be reconciled to himself; and that is effected by the gift of the spirit of God, bestowed upon the faithful in the exercise of obedience to the ordinances of his house. Let us then contemplate for a moment the relative circumstances and conditions of the people of God and of the world:—the one is in darkness, and under condemnation in consequence of sin; the other is adopted into the family of heaven, and has received of the spirit of the Lord, filling his whole body with light, opening to his understanding the glories of eternity, and elevating him in dignity according to his faithfulness as a son of God; while his future prospects are sublimely developing to his understanding the full glories of the beatific vision.

What affinity, then, we would ask, has light with darkness? what amalgamation can take place between elements so diverse in their natures? or will not spirit seek its kindred spirit? He that hath the spirit is no longer debtor to the flesh, but would rather be seeking the society of those who can multiply his happiness, who are so many individual reflections of the moral loveliness implanted by the spirit of God.

On these reflections, then, do we arrive at the rationality of the doctrine of "the gathering," and see the necessity of the servants of God, who are destined to become partakers of his own glory, being associated together in order that they may be preparing for that high elevation, and growing in that wisdom and knowledge without which they cannot be prepared for his presence.

But, again, the last days are the days of vengeance and judgment upon the wicked. Let us then examine the conduct of God towards man when he was about to pour out his judgments upon them.

When he had determined, in consequence of the iniquity of our antediluvian forefathers, to destroy that race from the face of the earth, he did not do it without a warning unto the people, and

without preparation for the safety of all who would give heed to that warning; but they heeded not the testimony of his servant, they rejected the offers of mercy and therefore perished. So also in the days of Lot, when he had determined a destruction upon the inhabitants of the cities of the plain, it was neither without a warning to them, nor a place of safety for those that would hearken and flee.

We read that in the last days there will be in existence a Babylon, of which the Chaldean city (the lady of kingdoms) was a lively type, in which the pollution of the holy things of the Lord's house showed forth that pollution of the last days, when men should sit in judgment as God, calling upon the people to recognize their authority, and render obedience unto their precepts as they would unto the God of heaven. And we read also, that the Babylon of the last days shall fall, shall be utterly destroyed; and the people of the Lord are commanded to come out of her, lest they be partakers of her sins and receive of her plagues. Now, we feel no hesitancy in speaking freely of this Babylon, which we affirm to be neither more nor less than that Babel, that confusion of systems which man has devised in the room of the kingdom of God; for verily as little understood of each other are the builders of the modern Babylon, as were those of antiquity when the Lord confounded their language and scattered them over all the face of the earth. In contemplating the modern builders of religious systems, we find some declaring one thing necessary as a foundation, and others another; and instead of labouring conjointly to build a tower to heaven, each individual party are raising paltry mounds of their own, with the most anxious ambition to look over their neighbour, until all has become confusion and weakness, and by and by the wrath of heaven shall sweep away every vestige of their folly from the face of the earth, for the mouth of the Lord God hath spoken it. And this judgment shall take place in the last days, and it shall be a judgment the like of which hath not been before. And will not the Lord act like himself in providing a place of safety for his people? or when he has commanded them to come out of her, will he not prepare a place of refuge for them—a Goshen in which they may be protected while his fury is poured out upon the nations.

We read, then, in the 24th chapter of Isaiah, that when his fury shall be poured out, when the inhabitants of the earth shall be burned up and few men be left, that there shall be in the midst of the earth a remnant among the people, as the shaking of an olive tree, and as the grapes when the vintage is ended. And let us mark the location of those who are then preserved: it will be in the midst of the earth, in the very place where Israel of old declared that the children of Joseph should become a multitude of nations, and in that place shall deliverance be. We rejoice, therefore, in the revelations made known in the last days, of the descendants of Ephraim and Manasseh, and of the land of Joseph, and of the place appointed for the gathering of his people. We read also, in the 4th chapter of Micah, that in the last days it shall come to pass, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it: that people of many nations shall come unto it; and that the law shall go forth from Zion, and also the word of the Lord from Jerusalem. And also in the eighth verse of the same we read, that the tower of the flock, the strong hold of the daughter of Zion, that unto her shall come the *first* dominion; and that the kingdom shall also come unto Jerusalem.

And as we read in the old translation that from the seed of Joseph should the feeder be appointed by the stone of Israel; even so as Joseph the patriarch (though various means were adopted in order to destroy him) through the providence of God, became the saviour of his family, so shall his seed become a feeder or shepherd unto the people of God and their land, or the land into which the Lord has led them, as he did Joseph into Egypt, become a place of deliverance from the judgments that shall come upon the earth, for all that will hearken unto the tidings of salvation and become obedient unto them.

It is written in the first chapter of Ephesians and the tenth verse, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

We also read in the second chapter of Daniel, of the setting up of a kingdom by the God of heaven, that should never come to an end; and, as we have before quoted, of the law going forth from mount Zion and also from Jerusalem. Now the place from whence proceeds a law must be the seat of government, and that seat of government will be attended by subjects acknowledging its authority; and that kingdom which shall never come to an end, cannot be set up unless the people are gathered together to become the subjects of it; also the people of God must be gathered together in the fulness of times, in order to be prepared, instructed, and sanctified that they may be fitted to meet the glorified saints whom the Lord will bring with him at his coming, who are looking forward to the time when they shall reign as kings and priests on the earth, knowing that without us they cannot be perfected, and are longing for the hour when the Lord shall reign in Mount Zion, and in Jerusalem, and when his glory shall be before them.

Having made these reflections upon the great doctrine of "the gathering," we now bear testimony of what the Lord has commanded in the last days. We bear testimony that the Lord God hath sent the angel beheld by John in his apocalyptic vision, having the everlasting gospel to preach unto all people; that he hath appeared unto some, and shall hereafter appear unto many; that he hath committed a dispensation of that gospel unto men, and commissioned his servants to go forth bearing testimony of these things, and to make proclamation that the hour of his judgments is come; also to proclaim unto the people the gospel in its fulness, the glorious law of adoption into the kingdom of God, and warning them of the judgments speedily approaching to exhort them to flee out from Babylon, that they be not partakers of her sins, and receive not of her plagues; and that the western continent is the place appointed of the Lord for the assembling of his people, that they may learn his will, receive blessings at his hands, and escape the consequences of the fury that shall be poured out upon the nations.

And while we bear this testimony, how many who may read these reflections will find the spirit within them bearing witness to the truth of these things, and feel its prompting influence bidding them arise and flee while the path is open, and hasten to assist in the building up of Zion, and in the establishment of that kingdom which shall never come to an end; but which, arising on earth, shall continue under the blessing of God to increase in glory and power, until clothed upon with the radiance of heaven, its citizens shall be fitted to blend in harmony with the sons of light, in that glorious gathering of all things both in heaven and on earth, that shall be realized in the dispensation of the fulness of times.

Then away to the west, the glorious west,
The land which the Lord hath greatly blest;
Where the soil hath rested for ages past,
To make a rich home for the Saints at last.

ED.

CASWALL'S PROPHET OF THE NINETEENTH CENTURY.

The above is the title of a work lately issued from the press, professing to be a history of the rise, progress, and present state of the Mormons or Latter-day Saints, to which is appended an analysis of the Book of Mormon.

The book is got up in a very respectable style, illustrated by a frontispiece from the pencil of its author, perfectly on a par with the style of its contents; the one being an absurd caricature, save perhaps of himself whose portrait he has introduced, and the other libellous and false in most of its statements, yet truthful in pointing out the malignity of the mind and heart that dictated its contents.

In our first perusal of the work, we could not avoid a feeling of horror at the consummate wickedness that could so barefacedly usher forth to the world such a tissue of falsehood as is to be found upon its pages. Much has been written at various times since the rise of the church—almost every variety of character at one time or other has done its utmost to stigmatize the people of God, and to blacken as much as possible the characters of his servants; and the rev. gentleman has apparently availed himself of everything he has considered of sufficient importance, and that without hesitancy, save when he has quoted from our own publications, when he has thought proper to intimate "that the

statements must of course be received with great caution."

The priests of the day, almost of every cast, have done their utmost to overthrow the truth—apostates who have been cut off from our society, in consequence of transgression, have written against us with a malignity unequalled before, and that seemed to know no bounds; but Caswall has attained to the climax of unlimited slander, and seems to have accumulated in his own person every agency of evil that has ever been exercised against us.

It is not our intention to review consecutively the pages of this book, and endeavour to defend the principles of truth from any attack of the writer, for indeed he has not discussed the validity of one single doctrine held by the church of Jesus Christ; but still we shall make a few extracts, that the people may judge for themselves of the spirit of its author and the character of the work.

We are never depressed or in the least cast down at the publication of a work like the one before us; indeed we rejoice in it, and anticipate from its circulation, beneficial results to the cause we have espoused, and would much rather aid in its circulation than its suppression; yet at the same time we would intimate to the publishers that they have laid themselves open to the severest punishment that the law of libel can inflict.

He commences his preface with the statement that "if the base scheme entitled 'Mormonism,' were designed merely as a gainful speculation, we might be satisfied with exposing the knávery of the impostors who have attempted to fill their pockets by operating on public credulity." And again, touching the same subject, page 133, after describing the success of the first labourers in England, he says, "all these teachers lived on the industry of their dupes, by whom they were supported with food, clothing, lodging, and money, as their necessities required." We know not what amount of audacity it may require on the part of the author to broach this subject, but we really are of opinion, that, for the interests of his own cause, he should have kept silence at least on this subject. What! the Mormons money-getters, oppressors of the public by the funds they extort from them! "Oh! shame, where is thy blush?" The reverend Henry Caswall, professor of divinity in Kemper college, St. Louis, a priest of the catholic and apostolic Church of England, to talk of the Mormons getting money and thereby oppressing the poor! We have heard the expression of "Satan correcting sin," but it has no parallelism here. It has been our privilege to witness the proceedings of those elders of our church, who having left their families afar, came to this country to bear testimony of the work of the Lord; and we presume, had the rev. Henry Caswall been also a witness of their proceedings, their faithfulness, their humility and self-denial, he might have learned a lesson which the gentlemen of his own cloth, however backward at receiving, would most assuredly be benefitted by putting in operation amongst their parishioners. Indeed, if the gentleman would take a hint from us, for the benefit of his own church, over whose low condition he so much laments, we would tell him one secret of our success is, that the elders have at all times accommodated themselves to the people amongst whom they have been labouring—they have not disdained to share the humble pallet of the cottager, to be a grateful partaker of the coarse meal his poverty provided, and if they had (though rarely has it happened) means from the more wealthy in their possession, to minister to the relief of their wants.

Yes, we have seen those men whom he would slander, after having laboured for two or three years in this country, anxious to visit the land of their birth or adoption, in order that they might again enjoy the embraces of their family, without funds to enable them to do so, having been ever fearful of adding to the sufferings of a people well-nigh born down by the charitable burdens already upon them through the institutions of which he is so zealous a supporter.

"America," says the writer, "becomes the cradle of Mormonism, through the want of influential religious institutions—through the growth of fanaticism consequent upon this—through the rise of Campbellism, and the want of respect for antiquity and established usages."

How grateful ought the people of the British islands to be for the institutions they enjoy—how free must England be from every thing absurd in religion, as well as from sectarianism and schism.

But how is it still that Mormonism has produced the effect which it has done upon the people of England, who have had the privileges of institutions so ancient, so venerable? One cause, says the writer, was the rise of Campbellism. [This is an error, if the writer supposes that the work of the Lord originated through such an instrumentality; but if he would say that the principles propagated by Alexander Campbell prepared the way in the minds of many for the reception of the fulness of the gospel, we will accede the point at once.] We know that the minds of many of our elders were prepared for the work through the belief and reception of many of the principles propagated by Campbell; it was our own case, and we shall not cease to be grateful for being permitted to come in contact with them, which, as far as we received them, we believe still; and we will even go further and acknowledge that the Lord permitted the propagation of those principles as a forerunner to the fulness of the gospel, though its advocates knew it not.

But how must the Americans bewail their unfortunate lot, that they have not been privileged with the establishment of episcopacy! Surely, since Mr. C. has found the cause of the evil, congress will most assuredly send expresses to this country for legal and authorized dignitaries of the English Church to proceed forthwith, to officiate and ordain a sufficiency of clergy to raise an effectual bulwark against the inroads of fanaticism, and cause America to enjoy that oneness of sentiment and unanimity of feeling which characterizes the professors of religion in this land!

Many versions of the Spaulding fable have gone forth to the world, but it wanted the finishing touches of Caswall's master hand, in order to perfect it for the benefit of the public. We could not but tremble for the writer when we read it, and call to mind the announcement, that whosoever loveth or maketh a lie, shall have their part in the lake that burneth.

In describing the origin of the church, the writer has not scrupled to avail himself of any statement however absurd; hence we have the tale again of the bar of gold three or four feet long, as thick as a man's leg, and fast at one end!! The insertion of such a preposterous story smacks a good deal of "book-making," to say the least of it.

For the publication of his sixth chapter we thank him, since he has therein stated a many principles of truth which we hold, though frequently in a contemptuous manner; yet not discussing at all the accuracy of the sentiments, we are glad at the opportunity afforded of making them public.

In the seventh chapter he gives an account of the commencement and progress of the work in England, though how a country so blessed with ancient institutions (and so many priests of his own order, whose teachings we should suppose were not without effect), could be so overcome we cannot imagine on Mr. C.'s principles of reasoning; but he accounts for it through the prevalence of principles of dissent; but we fear there must have been some deficiency in his fancied panacea for religious absurdities, or surely this spirit of dissent could never have become so rampant as to pave the way for "Mormonism."

The writer proceeds (for which we thank him) to narrate particularly the success of elders Fielding and Kimball in the neighbourhood of Ribchester, Clitheroe, &c.; of Parley P. Pratt in Manchester; of elder Fielding in the Isle of Man; elder Snow in London and Bedford; elder Richards in Monmouthshire; elder T. Harris in Bristol; elder Nixon in Doncaster; elder Taap at Paisley, in Scotland; elder G. A. Smith in the Potteries; elder Woodruff in Herefordshire; with the various success experienced in Woolwich, London, Edinburgh, Glasgow, Liverpool, Birmingham and other places—that hundreds were being baptized unto repentance, and were enjoying the Holy Spirit — that within the course of a single year, one of the travelling elders reports having been present at the baptism of "seven thousand Saints."

To shew his regardlessness of anything like accuracy in his statements, he then proceeds to say, that in the month of September, 1842, upwards of five thousand had already emigrated, and an equal number will probably leave before spring. We find this five thousand, by our books, not to have been much over five hundred, but we suppose in his zeal to oppose our principles, error would serve as well as truth.

We are forbidden, says the writer in the same chapter to enter into argument with those of other persuasions, or to listen to any statements against our faith. This we declare unhesitatingly to be a base falsehood; indeed, we have had to regret, on many occasions, the readiness of our elders to enter into argument with our opponents, and to occupy their time with depicting the deformities of the mother of harlots or her daughters, and have rather exhorted them to employ themselves in the declaration of the principles of truth.

Has Mr. Caswall ever found any of our people afraid to defend the principles we have embraced? we suspect not, but if he will turn to the last page of Archdeacon Mant's sermon, he will find an exhortation to his parishioners not to enter into argument with the Saints. Again, he asserts that we teach men that their souls will be lost if they attend any services but their own.—We must own, that in our connexion with the church, we have not heard this doctrine dwelt upon, and we can assure the rev. gent., that after having received the simple but glorious principles of the gospel (however unlettered may have been the individual who proclaimed them in our hearing), we have no relish for the popular sermonizing of the day, however adorned may be its delivery; and we hesitate not to say, that we have often heard, in our estimation, a greater amount of truth and sterling theology, from the lips of some uneducated man, in one day, than we had previously conceived of in the whole course of our lives. And when we indulge ourselves with a visit to the conventicles of the sectarists, it is merely to contemplate the hole from whence we were dug, and we come away with our hearts filled with gratitude to our Heavenly Father, that we have been permitted to hear, and been led to obey, the glorious principles of eternal truth.

We were much amused with the writer's allusion to our "church meetings;" which, says he, "are held at night to the exclusion of all but the initiated." The writer here commits another blunder, our church meetings are held in the open day, forming the afternoon service, and are open to the public. The gentleman has been confounding our council meetings with our church meetings, which are generaly held in an evening, at a convenient time when persons have concluded the labours of the day, and are intended, most assuredly, to be entirely practical in their influence.

But it is in the narrative of the persecution of the Saints in Missouri that the writer seems to enjoy himself most; yea, to revel with delight in the most minute detail of their sufferings, as the few extracts we shall make will abundantly manifest.

"An unhappy band," says he, "of one hundred and ninety women and children, protected by only three men, travelled in one direction more than twenty miles (nine of which were over a bleak prairie) before they dared to halt and await the arrival of their husbands and fathers. In another direction, about two hundred women and children proceeded to the Missouri river, where they spent a whole night on the naked prairie, exposed to drenching sleet and piercing frost.—In consequence of this treatment, many of the Mormons died, while their triumphant enemies burned their deserted homes and took possession of their flocks and herds, their household furniture, their corn, and the improved lands upon which they had 'squatted,' and which by their industry they had brought into cultivation." Again; "on Tuesday the 30th of October, 240 of the militia unexpectedly attacked a small party of Mormons at Haun's Mills. Twenty of the latter were driven into a blacksmith's shop, where they were deliberately massacred, the assailants firing their rifles through the interstices of the logs of which the building was constructed. A child nine years old, survived the general massacre by concealing himself under the bellows; but was afterwards discovered and shot, the perpetrator justifying the act by coldly asserting, that 'little sprouts soon become large trees, and this boy, if suffered to live, would become a Mormon like his father.' An old man, once a soldier in the American revolution, was shot down but not killed. One of the assailants seizing an old scythe, cut off the old man's fingers as he stretched out his hands for mercy, then severed the hands from the arms, then the arms from the body, and lastly the head from the trunk."

Thus, with a minuteness of detail does he apparently luxuriate in describing the

sufferings of the Saints; and as a further confirmation of the character of the spirit by which he is actuated, we will give an extract from page 178. "A court martial was next held upon the prisoners under gen. Lucas, the members of the commission consisting of nineteen militia officers and *seventeen preachers* of various sects, who had served as *volunteers* against the Mormons. This singular court came to a determination that our prophet and his comrades should be taken into the public square of Far West, and there shot in the *presence of their families.*" Here was a decision worthy of the court that sat in judgment, at the thought of which, decreed by such authorities, and to be put in execution under such circumstances, makes our blood almost curdle in our veins as we read; yet mark the sympathy it meets with from Mr. Caswall, and his expression of apparent regret that it was not inflicted:—"HAD THIS DECISION BEEN ENFORCED, MYRIADS MIGHT HAVE BEEN SAVED FROM THE INFAMY OF MORMONISM, AND SMITH WOULD HAVE GONE INTO ETERNITY UNDER A LESS ONEROUS BURDEN OF UNPARDONABLE GUILT." This needs no comment, and without occupying more space in the notice of this work, though every page contains some falsehood, and the entire work is so full of misstatements, that it would almost require a publication as large as itself to refute them; yet one quotation more we will make, as it is the finishing passage of his work. Though our readers will be aware by our last month's STAR, that the wishes of Mr. C. have not been realized, but that our beloved brother Joseph Smith has been triumphantly delivered from the hands of his enemies, and their wicked purposes have been entirely frustrated.

"THE READER WILL, NO DOUBT, JOIN WITH THE AUTHOR IN A SINCERE AND HEARTY WISH THAT THE SUPREMACY OF THE LAW MAY BE FINALLY VINDICATED—THAT THE LOCAL GOVERNMENT MAY BE IN SOME MEASURE REDEEMED FROM THE DISGRACE IT HAS INCURRED—AND THAT AN EXAMPLE MAY SPEEDILY BE MADE OF THE INIQUITIOUS BEING WHO HAS OUTRAGED REVELATION AND REASON, SET HEAVEN AND EARTH AT DEFIANCE, AND FORFEITED, AT LEAST, ALL CLAIM TO MERCY AT THE HANDS OF MAN."

THE LAST DAYS.

Scepticism on this subject is much more general than a superficial observer could possibly suppose, even amongst individuals professing to believe the scriptures, very few ever realize the thought, that the closing scene of the present state of things must come; and if the idea be acknowledged and entertained for a moment, the deceitfulness of the human heart will place its fulfilment in the future, far away removed from themselves, and by no means affecting anything that can operate upon them.

And there are many things that tend to cultivate this scepticism amongst those who have not received of the spirit of the Lord to judge all things, and contemplate every thing around them in its just and true light, as it stands in relation to to the Great Judge of all.

For instance, one looks upon the busy scenes that are to be found in our populous cities, our seaports, or great manufacturing emporiums; and the thought arises, "surely all these things will never be swept away from the face of the earth by judgments such as we read of, which are to be poured out upon the wicked. Before that time society must have become more depraved, more degraded; here is to be found much delicacy of character, much refinement, much gentility; surely the face of things must alter much before the earth is ripe for such terrible judgments;" therefore, with such the closing scenes are thrown far into the future.

But, again, others leaving the busy theatre of active and public life, turn to the contemplation of private and domestic scenes, and there behold the delicate and refined mother in the bosom of her family, contemplating with a mother's love the circle by which she is surrounded, and over which she is watching with such anxious care, and the thought arises, "is it possible this fair scene can be broken in upon by speedy and approaching judgments? No, surely every thing of this nature will have fled, and society will most certainly have sunk into a state of barbarity and comparative savageness before they are fitted for the wrath of heaven;" and again, the indignation of the Lord is cast into futurity, to be inflicted on some generation that

shall rise up destitute of all that can attract or call for admiration.

But let not our readers be deceived, God will not be mocked; judgment shall come in an hour when they shall cry "peace and safety." The flood of Noah found mankind engaged in all the busy cares of life—eating and drinking, marrying and giving in marriage; men had not become monsters — the conjugal, parental, filial, or social affections were in exercise as well as now; but it formed no apology for the rejection of the offers of mercy, and destruction swept them from the stage of time into eternity.—Yes, the tender and delicate woman in the city of Jerusalem, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, had, during the straitness of the seige, an evil eye upon her husband and children, and even fed upon the young one at her bosom.

With the prineiples of the sectarists we should be equally sceptical of the near approach of the end of the present state of things; but with the knowledge we have received through the fulness of the gospel of eternal things, we can see clearly how, on principles of moral equity and truth, these things can come to pass, and would arouse ourselves and others to prepare for whatever shall come, and pray always that we may be enabled to escape the things that shall come to pass, and be prepared to stand before the Son of Man. And let every one into whose hands these lines may fall, remember that the earth is reserved and kept in store for the judgments that shall come upon it, and unless an individual could soar away from the world, he stands upon a magazine of power, "a vast reservoir of means," to do its master's will and fulfil his high behests.—ED.

Signs of the Times.

EARTHQUAKE IN THE WEST INDIES.

Accounts from Jamaica to the 16th, and from Barbadoes to the 18th ult., bring some further particulars respecting the earthquake of the 8th, which did so much damage at Antigua, and laid Guadaloupe in ruins. At Jamaica it does not appear to have been felt at all. The *Kingston Gazette* of the 14th announces that a severe shock had been experienced at St. Thomas, but that no serious mischief was done, and that it had also been felt at Antigua, Tortola, Montserrat, and Nevis, but without giving any particulars. At Bridgetown, Barbadoes, the shock was experienced at twenty minutes to eleven, A.M., on the 8th, and very severely, but no material damage was done to houses or buildings, either in town or country. Accounts had been received at Barbadoes of the effects of the earthquake at Dominica, St. Lucia, and Martinique, from which places, as also from Barbadoes, we had hitherto no particulars. Little damage appears to have been done at any of these places, except Dominica, where the shock appears to have been rather severe. In the *Barbadoes Globe* of the 16th, we find a letter from Captain Helmsley, of the steam-ship Dee, to Sir C. E. Grey, Governor of Barbadoes, detailing the particulars of the catastrophe at the several islands which he appears to have visited for that purpose. His Excellency immediately caused the letter to be laid before the Barbadoes House of Assembly, and on its being read the sum of 15,000 dollars was unanimously voted for the relief of the sufferers. From the letter of Capt. Helmsley, it appears that at St. Thomas, Tortola, and St. Kitts, no material damage was done. At Nevis, several public and private buildings were either thrown down or much damaged, and there were only two mills on the island that could be worked. The damage is estimated at £50,000. At Montserrat great mischief was done, and six lives lost. At Antigua, it was ascertained that forty lives had been lost. Captain Helmsley gives the following account of the horrors at Guadaloupe from an eye witness of the scene (Mr. Risley, of Philadelphia). "At about 10h. 30m. a.m. on the 8th, in company with 150 or 160 persons, I was breakfasting at the hotel situate in the large square, when all of a sudden a dreadful noise, not to be described, with a rocking movement, was felt. Being near the door, I instantly rushed out, and perceived the buildings falling in every direction. I perfectly recollect what happened for the first fifteen or twenty seconds, and saw many persons either wounded or killed. The whole of my fellow companions at breakfast I never saw again. In the midst of all this calamity, the earth, in several parts of the

town opened to a considerable extent, when volumes of water spouted forth, with awful fury, to the extent of a hundred feet perpendicular, in columns of several feet in thickness, most entirely and most awfully swallowing up hundreds of the inhabitants, when the earth closed again. What followed for twenty seconds after, I have no recollection of. On recovering, I found myself beside three dead bodies, in a heap of ruins, my clothes torn and hat broken. My son, a child six years of age, most providentially escaped unhurt, finding him shortly after on a heap of ruins. The scene which presented itself was more than words can express. Thousands were buried among the ruins, still living, and raising their voices for succour: many were saved; but, alas! the work of destruction was not yet finished: a cry of fire was heard, which proved to be too true: what the earthquake and water had begun, the fire finished."

We give the following extract from a letter from Guadaloupe, in one of the French papers, as a companion-piece to this tale of horror:—" A young girl, to escape from certain death, rushed out of her father's house; but, at the moment when she considered herself safe, a house fell near her, and part of the ruins held her firmly to the spot by the lower extremities. She called loudly for help, the more so as the flames appeared advancing with a giant's pace. A soldier endeavoured to extricate her, but in vain. She then besought him to cut of her two legs, in order to save her from the fire, which had already reached her. The soldier, yielding to her entreaties, drew his sword, and prepared to cut the legs, when, his heart failing him, he fled. The young girl was soon consumed."

The earthquake was felt in Berbice, but no material damage was done.

(*From the American Correspondent of the Morning Chronicle.*)

Several singular particulars have transpired in relation to the late earthquake. Between St. Louis and the Ohio portions of the bottom of the river Mississippi have literally fallen out, or, at least, sunk to a depth not yet fathomed. On a farm in Illinois a hole has appeared in the ground filled with steaming mud, from which a sulphureous vapour issues that is easily ignited. Sometimes an inflammable gas, flashing with flame and emitting smoke, also proceeds from it. In several places patches of the forest near the Mississippi have sunk down and become swampy lakes, in some cases taking hunters down into the abyss. Other and more extensive geological changes are supposed to have occured near the Rocky Mountains, some of which are evidently volcanic.

FLOOD IN RED RIVER—LOSS OF LIFE.

We extract the following account of the overflowing of this river from the *Washington Telegraph*, of February 3, 1843:—

It becomes our painful and melancholy duty to record one of the most fearful and calamitous disasters that ever befel our Red River country.

In consequence of the melting of the snow in the mountains, Red River has been so flooded that its bottoms lie buried beneath the heavy mass of moving water, whose appearance was so sudden and rapid that it has borne down every vestige of human industry, cotton bales, cotton presses, corn, cattle, horses, hogs, &c., in one wide and general ruin.

During the period of half a century, there was never known such an overwhelming flood as that with which we are now visited.

At Fort Towson, on the 25th ult. the river rose fifteen feet higher than ever before known, spreading over the whole bottom, destroying the warehouse at the public landing, and sweeping in one common grave all species of animation.

Jonesborough, Rowland, and Berlin, in Texas, have been wholly inundated, some of the houses washed away, and many of the inhabitants drowned. Some few negroes escaped from Jonesborough on a raft, and when passing the residence of Col. James H. Johnson, they saw him with his family on the house top, but could render them no assistance; and soon after passing, they heard a crash and one wild scream, and all was silent again, except the roar of the rushing torrent.

Amid the general distress, Capt. Crooks, of the steamboat Hunter, proceeded to Mill creek and rendered the sufferers every possible succour in his power; going from place to place, picking up the survivors from the tops of the houses and trees; thus rescuing from a watery grave, some seventy-five or a hundred persons.

Some were necessarily left to perish in the cane and timber, as there was no possible way of reaching them, their cries often being heard above the noise of the element. Six families of Indians, fourteen miles this side of Jonesborough, are reported lost, and

Col. Milam of Kentucky, with a lady, his niece, and M'Kinney perished.

It is thought that over a hundred lives have been lost between Fulton and Jonesborough—how many, we as yet cannot say with certainty. Owing to the great number of settlers on the bottom of Red River, the loss of property and human life must be immense.

The river is still rising, but very slowly.

A LAND SLIP.

At half-past three o'clock yesterday afternoon, another land slide occurred from the hill east of and adjacent to this city, where the awful catastrophe of January 1, 1837, transpired, exceeding in extent and consequences that memorable disaster. Some ten dwellings were buried beneath the mass of earth. In these, it is supposed, there were not less than thirty or forty persons, only ten or twelve of whom, at the time, escaped. As soon as the alarm was given, the mayor and members of the common council, the sheriff of the county, together with the city police, firemen, hook and ladder companies, repaired to the spot, accompanied by a vast concourse of citizens. Vigorous preparations were immediately commenced for removing the earth above the ruins of the houses which were overwhelmed, and before the lapse of an hour several persons were taken out alive, and the bodies of several others in whom life was extinct. The work of excavating was prosecuted without intermission for several hours. Fifteen bodies were taken out dead, and sixteen shockingly maimed.—*Troy Budget.*

THE BLACK TONGUE.

A disease similar to that which recently prevailed, under the above name, in some parts of the western states, has appeared in Missouri. A correspondent of the *St. Louis Republican*, in a letter from Point Pleasant, New Madrid county, Mo., describes it as follows:

"The disease here is not always characterized with a swelling and blackness of the tongue, (which, when it is, has proved fatal in five out of six cases), but the visitation, or inflamation, sometimes seats itself in the joints, the ancle, knee, or hip, and frequently in one side of the head and in one eye, which swells, turns red, and, shortly before death, like the tongue, turns black. In some instances the malady seats itself in some of the vital organs, lungs, liver, &c.

"The disease appears to baffle all skill, or, perhaps, is unmanageable. It runs its course in a few hours: the patient is taken off, or pronounced by the physician past danger.

"P. S.—Something singular, and worthy of remark, is, that the blacks, whose numbers constitute a large portion of the population of this country, have, so far as I have been able to learn, been exempt from the prevailing epidemic."

EARTHQUAKE IN LANCASHIRE.

A slight shock of an earthquake was experienced about twenty minutes past eight o'clock, on Friday morning, the 10th ult., through a considerable part of the district to the north-eastward of Manchester. This convulsion was indicated by a rumbling sound and a rather sudden shock, which induced many persons to think that some very heavy body had been suddenly thrown down in their houses. Its centre appears to have been in the chain of hills that separate Yorkshire and Lancashire; and it was more particularly felt about Rochdale, and in the Todmorden valley, where in some cases it caused considerable alarm. We have not heard of its having been perceived in the town of Manchester; but it was felt by several families living in the immediate neighbourhood, and more particularly at Cheetham-hill. This shock forms the third that has been experienced during a few years past, apparently having the same range; but the two former (one of which took place on the 20th of August, 1835, and the other on the 11th of June, 1839) were considerably more violent than the one on Friday morning.

EARTHQUAKE IN LIVERPOOL.

On Friday morning the 17th of March, a distinctly felt shock of an earthquake was experienced about one o'clock, the fact being demonstrated by multitudes of witnesses in different parts of the town, who were variously alarmed, not many in the consternation of the moment being able to account for the shock and consequent sensation experienced.

A gentleman residing at Fazakerly, five miles north of the town, was awoke from his sleep by the shock, his bed being shook as if two powerful men were alternately pulling it in opposite directions.

At Southport, the shock was felt a few minutes before one o'clock, and though no damage was occasioned by it, many persons were greatly alarmed by the violent shaking of their beds, and other articles of furniture.

At Crossons the bells of the parsonage house rang from the violence of the vibration.

At St. Helen's and the neighbourhood the shock is said to have been experienced about half-past one o'clock. Articles of household furniture were, in some instances, removed from the walls upon which they were hanging, and the bells in the residence of Mr. Stock, of Blackbrook, were rung by the commotion of the house, and distinctly heard by the inmates, who were at a loss to account for so singular an occurrence, but suspected it arose from an explosion in some of the coal-pits which abound in that neighbourhood.

Our Wigan correspondent says,—this phenomenon took place in this town and neighbourhood at about five minutes to one o'clock on the morning of the 17th ult. The shock was apparantly from south-west to north-east, and the vibration of the earth, which lasted for a few seconds, was more or less felt in Ince, Hindley, Aspul, and the surrounding villages.

Our Middleton correspondent says, that about one o'clock, on Friday morning last, a heavy shock of an earthquake was felt at Oldham, Royton, Ashton-under-Line, Middleton, Heywood, and Rochdale.

The earthquake generally felt last Friday morning was felt by many people in Leigh and its neighbourhood, in a similar manner to the general description, a tremulous motion and a rumbling noise being experienced for miles round the town, as well as in the town.

In Cheshire we believe the shock was felt even more distinctly than here. The inhabitants of New Brighton, Egremont, Seacombe, Woodside, and Birkenhead, describe the effects as similar to those felt here, with the exception that they appear to have been much more severe there.

The shock was also felt at Holywell, in Flintshire.

At Chester, about the hour of one o'clock, the shake was distinctly felt in Crane-street, St. John's-street, Crewe-street, and Foregate-street; as well as at Thornton, a village near Chester.

The *Preston Chronicle* of Saturday says, yesterday morning, about five minutes before one, this town and the surrounding neighbourhood was visited by one of these, providentially, rare occurrences. The atmosphere was perfectly calm at the time, and though the sky was overcast with a hazy mist, there was not a breath of air to disturb the light strata of clouds. A low rumbling, subterraneous sound preceded the shock, or rather vibration, which lasted about three seconds. The motion was from south south-west to north, and was sufficiently violent to awaken a great number of sleepers.

At Walton-le-Dale it was so severe, that the feathered inhabitants of the rookery at Darwen Bank, rose *en masse*, and wheeled round their nests in a body, uttering their hoarse cries.

We learn, from the *Macclesfield Courier* of Saturday, that the shock was felt in that town and neighbourhood.

The accounts from Manchester show the phenomenon to have been experienced with precisely similar characteristics to those which marked it here. The variations as to time are the same, and the general evidence is the more strikingly confirmatory, from the very fact of its agreement even in discrepancies.

At Strangeways, Broughton, Kersall, Prestwich, and the outskirts north of Manchester, the shock seems to have been very distinctly perceptible, and it is stated that there was scarcely a house in Broughton-lane in which the shock was not felt.

The phenomenon appears to have been felt generally, with greater severity in the north than here. At Kirkham, Blackpool, Poulton, Fleetwood, Blackburn, Whitehaven, Kendal, Ambleside, and Keswick, the shock was very sharp, and seems to have caused considerable consternation.

The *Carlisle Journal*, of Saturday, states that the shock was felt in that city about seven minutes past one o'clock. There were two vibrations.

The earthquake appears to have been rather violent at Lancaster. The *Lancaster Guardian* says, that "the force of the shocks was such that many persons were shaken in their beds, whilst windows and furniture rocked to and

fro in every direction, and the very houses trembled to their foundations. The river is likewise reported to have been considerably agitated."

The earthquake was felt in the Isle of Man at the same time it was felt here. The following letter, dated Douglas, March 18, describing the shock, was received on Sunday, by Mr. Court, of the Underwriters'-room: — "A slight shock of an earthquake was felt in this town and its vicinity, yesterday morning, about one o'clock, a.m. The shock lasted a few seconds, and, in some cases, produced considerable alarm to the inhabitants, who were awoke by the oscillation felt in their houses."

The Dumfries Courier of Monday says, a slight shock of an earthquake was distintly felt by a number of individuals in this town, on the morning of Friday last, about one o'clock. Our informant describes the trembling to have lasted, as nearly as he can calculate, about half a minute: the whole house shook, and some dishes in a press rang against one another.

A shock of an earthquake was distinctly felt in the islands of Guernsey and Jersey at a little before one o'clock on the morning of Friday, the 10th ult. It was accompanied by a noise resembling the rumbling of a carriage, and is described by those who felt it to have proceeded vertically from the earth. A gentleman residing at Mount Durand states that he distinctly saw the furniture in his bed-room agitated by the shock.

The Neapolitan journals announce that on the 13th ult., a strong shock of an earthquake was felt at Cerchiera, in the province of Calabria Citra, but fortunately it was not attended with any disaster. We also learn that about midnight, on the third instant, another but very slight shock was experienced at Malaga.

The *Pilote du Calvados* states, that several slight shocks of an earthquake were felt in the department of the Mauche, on the night of the 10th, about half-past twelve. The light of one of the beacons on the coast was extinguished by the oscillation.

UNEXPECTED APPEARANCE OF A GREAT COMET.

A remarkable event signalized the evening of yesterday (Thursday.) Towards seven o'clock an immense comet appeared suddenly in the horizon. The tail, which is wide-spread and perfectly marked, extended over a space of more than 60 degrees. Leaving Orion, which it crossed under an angle of 40 degrees, this magnificent tail gradually became invisible in the horizon, which was still under the influence of twilight. The nucleus of the comet was not visible. This evening the astronomers of the Observatory will take minute observations, which will, in all probability, be immediately made public.—*Galignani of Friday.* The same luminous appearance which was observed on Friday evening was again visible on Saturday night. The nucleus was not observed, but the tail, or luminous body alluded to, occupied at least 50 or 60 degrees of the heavens. The Parisian astronomers are quite taken by surprise, as none of them had calculated on the appearance of this comet, if comet it be—a fact which is almost avouched by Sir J. Herschel in the following letter, which appeared in the London *Times* of Tuesday:—

"Sir,—I wish to direct the attention of your astronomical readers to the fact, which I think hardly admits of a doubt, of a comet of enormous magnitude being in the course of its progress through our system, and at present not far from its perihelion. Its tail, for such I cannot doubt it to be, was conspicuously visible, both last night and the night before, as a vivid luminous streak, commencing close beneath the stars kappa and lambda Leporis, and thence stretching obliquely westwards and downwards, between gamma and delta Eridani, till lost in the vapours of the horizon. The direction of it, prolonged on a celestial globe, passes precisely through the sun in the ecliptic at the present time, a circumstance which appears conclusive as to its cometic nature.

"As the portion of the tail actually visible on Friday evening was fully thirty degrees in length, and the head must have been beneath the horizon, which would add at least 25 degrees to the length, it is evident that, if really a comet, it is one of first-rate magnitude; and if it be not one, it is some phenomenon beyond the earth's atmosphere of a nature even yet more remarkable.—I have the honour to be, Sir, your obedient servant.

J. F. W. HERSCHEL.

"*Collingwood, March 19th.*

"P.S. Had there been any post last night, this communication would have been made a day earlier.

"8 P.M., March 19th.—The tail of the comet, for such it must now assuredly be, is again visible, though much obscured by haze, and holding very nearly the same position!"

The *Bristol Journal* of Saturday has the following:—"A singular meteor was observed in the heavens last night, about half-past eight, which extended from 20 to 30 degrees in the sky, shedding a line of brilliant light, following the direction of the sun. A correspondent states that, about eight days ago, a comet was observed from Madrid over the sun in the day-time, and the supposition is, that the meteor seen last night was the tail of a comet."

Sir J. South, in a letter to the *Times*, dated Observatory, Kensington, Tuesday, 11 p.m., says—"The brilliant train of light, of which notice is given in the *Times* of this day, was seen here on Friday evening at a little after seven, and had very much the appearance of the tail of the comet of 1811. Its highest point, when I first saw it, nearly reached theta Leporis, and passing through the constellation Eridanus, became invisible to me from interposed trees when about two degrees from the horizon. More than 45 degrees of tail were measurable; stars of the 5th magnitude were visible through it by the naked eye, and with a 42-inch achromatic of 2¾ inches aperture, those even of the 8th were perceptible. At 7h. 33m. 22sec. (sidereal time) a bright meteor issued from the very tip of the tail. No trace of the above light could be detected here either on Saturday, Sunday, or Monday nights, in consequence of cloudy weather."

Mr. Quarles Harris, in a letter dated March 21st., says—"I yesterday received a letter from Oporto, dated the 14th instant, which mentions that a splendid comet becomes visible there at sunset, appearing in the west, and that it disappears in the west at night. Perhaps you will mention this in your columns; and if you think proper to send it to Dr. Herschel, pray do so."

A Paris letter of Monday says—"M. Arago made a communication this day to the Academy of Sciences on the subject of the comet, but it was merely to announce that the observations of the astronomers of the Observatory were not complete, and that his report would be made at the next sitting. He stated, however, that the extent of the comet is from 41½ to 43 degrees, and of unprecedented brilliancy. The nucleus has not yet been discovered.

The Millennial Star.

April 1, 1843.

In sending forth the last number of the third volume of the Star, we cannot but feel grateful to our Heavenly Father by whose aid we have hitherto been upheld in this work; and if our columns have conduced to the instruction or edification of the Saints, our gratitude is due to the bountiful donor of every good and perfect gift.

We would also return our sincere thanks to our readers for the encouragement afforded us in the increased demand of the Star, and for the universal willingness manifested to aid in its circulation, and to uphold us in our efforts to propagate and defend those glorious principles which it is our privilege to be acquainted with and enjoy.

We feel that, never before have we issued a number of our little work under such an accumulation of interesting and exciting events as the present one.

The people of the Lord are rejoicing in the recent manifestation of his goodness in delivering his servant from the hands of ungodly men. Zion is prospering, the blessing of the Lord is with his people, and the city of the Saints is progressing with unexampled rapidity. Many converts are made to the truth continually on the western continent, and breaches that the power of Satan has effected before-time, are made up; and the enemies of truth, who appeared for a time rampant with rage, and apparently successful in their efforts, are sinking into insignificance and that general contempt their infamous career so justly merited.

If we turn from the contemplation of the church to the world, we look out upon disastrous occurrence accumulating with awful rapidity, and to an extent perhaps never before equalled. Not long ago it was our lot to record a great number of most extensive fires in various parts of the world and in this country, causing a greater loss to the insurance offices in one year than was ever before known.

A few weeks ago we read of an earth-

quake affecting most extensively a great portion of the continent of North America; we have this month to record on our pages a detail of the dreadful effects of another visitation of this nature in the West Indies, destructive of life and property to a great amount. Together with this we have the overflowing of the Red River, carrying along in its fury every thing within the reach of its power. Nor has this country escaped without a warning that the time draweth nigh, when the kingdom of God is at hand. Several shocks of an earthquake have been felt in this country, that have caused no little alarm; and the people of Britain would act wisely if they would regard the events of this nature as a timely and merciful warning of the approach of those things which the servants of the Lord foretold from the first day they trod the shores of this country. And to add to the effect of the various disastrous occurrences, we have the appearance of an unknown visitant to our sphere—of a great comet, of which the most learned and profound astronomers of this and other countries seem to know nothing. We are not at all surprised at the things transpiring around us, we expect them, are daily looking for their increase, and we wish to improve them by seeking more and more that we may be enabled to escape the things that shall come to pass, and to stand before the Son of Man at his coming.

Could our voice penetrate the ears of all the inhabitants of this land, we would faithfully warn them to listen to the tidings of salvation, and flee with the people of God to the refuge appointed for them. But this cannot be, and indeed were it practicable, we know it would be in vain to multitudes who are already flattering themselves, as we have this week seen, that there is no danger to Britain from such a cause as earthquakes; that we are too far removed from the centre of volcanic action to experience any disastrous effects. Such is the infatuation of man, filled with the pride of his own heart, and turning a deaf ear to the warnings of the servants of God; so will it be to the last—they will cry "peace and safety," until sudden destruction comes upon them; and most assuredly, unless as a nation she repent, Britain will not pass scatheless from the judgments of God. The late warnings may be regarded as the first droppings of that shower of wrath which she shall drink to the very dregs.

General Conference.—We have to announce that a general Conference of the different branches of the Church of Jesus Christ of Latter-day Saints, in the British Islands, will be held in the town of Manchester, in Whitsun-week, commencing on Whit-Sunday, June the 4th, when representations of the various conferences will be required either by messengers or letters.

Correspondence.

FROM P. P. PRATT.

Chester, State of Illinois, Jan 21, 1843.

Dear Brother Ward,—I take this opportunity of communicating a few items of news which may be of use to your readers. I arrived here two weeks since with my family. We are all well, except Olivia, who has the hooping cough.—We are living here a few weeks, waiting for the river to open for Nauvoo. We are comfortably situated, a few yards from the landing, in a stone house in a small village, eighty miles below St. Louis, and three hundred from Nauvoo. Provisions are cheaper than ever; Indian corn is 20 cents per bushel; wheat, 40 cents; flour, 3¼ dollars per barrel; oats, 15 cents per bushel; pork and beef, from 2 to 3 cents per lb.; butter, 10 cents; sugar, 5 cents; chickens, 8 cents each, &c. Cows, from 8 to 10 and 12 dollars per head; good horses, from 25 to 50 dollars; land, from 1¼ to 4 dollars per acre.

We were ten weeks on the *Emerald*, and one in coming up the river. The weather was very fine until the day before we landed, when it became extremely cold and snowy; but after a week of severe weather, it became suddenly warm and pleasant, and it remains so yet—all ice and snow have disappeared, and the weather is like May.

I have not heard from Nauvoo, except by the public prints, from these I learn that brother O. Pratt is still a member of the church; that brother Joseph Smith gave himself up to the authorities of Illinois, agreeably to the governor's writ of last fall to attempt to deliver him to the state of Missouri. He was brought by *habeas corpus* before the

judge of the supreme court of the United States, and after a trial at Springfield, the seat of government for Illinois, he was honourably discharged; the judge deciding that he must not be delivered to the Missouri authorities, according to the demand of the governors of the two states. Thus one more malicious lawsuit has terminated, in which the rulers have been disappointed, and blood-thirsty men have lost their prey—the prophet of the Lord having found protection under the wings of the eagle.

Brother Wm. Smith, Joseph's brother, is a member of the legislature of Illinois, which is now in session. They have introduced two bills for the purpose of taking away all our Nauvoo charters, but they have both been lost without becoming a law, and the charters still stand good. The first was a bill for the repealing of all city charters in the state, (for the avowed object of getting rid of Nauvoo)—this bill was lost by a majority of one. Next a bill was introduced to repeal the Nauvoo charter alone. This was too barefaced to be countenanced, and was lost by an overwhelming majority; but not until some warm debating on Mormonism had occupied the house for some time. The fact is, it grieves the enemies of the Saints very much to see them enjoying political privileges in common with others, and every exertion is made to hinder the progress of a people, and of principles which they consider as already becoming too formidable to be easily trampled under foot.

I have now been here two weeks, and have minded my own affairs as a private man, in no way seeking to be public, or even to be known. I have spent my time in providing for my family, getting wood for fire, bringing water, feeding and watering my ponies, &c., together with reading papers, educating my children, &c., and have not mentioned "Mormonism" or any other "ism," or principle, till it was first mentioned to me. Mrs. Pratt and I attended a Presbyterian meeting last sabbath, and listened in silence to a dry sermon.

But after all my endeavours to be quiet, it is noised abroad, through all parts of the town and surrounding country for twenty-five miles, that a "Mormon" is here. All parties are on tiptoe to hear him preach; the citizens have sent the postmaster to me with a request to hear me, and have opened their chapel for to-morrow, where we heard the Presbyterian last sabbath. I have consented, and commence my public ministry to-morrow. In the meantime I have lent and sold several books, "Voices of Warning," "Book of Mormon," &c., and these are having the desired effect. The people here were greatly prejudiced against something called "Mormonism;" they knew not what, having never read nor heard any of the Saints;" indeed they had not the most distant idea of our holding to christianity in any shape.

Yesterday a brother called here, from twenty-five miles in the country; he had heard of my coming and came to see me. He is a rich farmer, possessing two hundred acres of land well improved. He informed me of a small branch of the church in his neighbourhood, and made an appointment for me to go to George Town, (sixteen miles distant), on Monday next, and another to his own house, nine miles further for Tuesday evening, so you see I am getting into business fast. This man brought me two Nauvoo "*Wasps*," the latest of which was printed January 7th. From these I learned that all was peace, industry, and prosperity there; a fine hard winter had set in so early that none of our ships companies which had sailed this season had been able to get up the river to Nauvoo; they are scattered from New Orleans to St. Louis, and are waiting to swarm Nauvoo in the spring. From the weather I judge that the river is about opening that far: it is now open above St. Louis.

No one landed here with me but sister Mary Aspen, and my family. Sister A. is with us now, she is well and much pleased with the country; most of our passengers went to St. Louis.

January 26th—Last Sunday, preached twice to an attentive audience. Monday, walked 16 miles; preached in George Town; good attention. Tuesday, rode 10 miles; preached twice among the Saints. Wednesday, baptized two young men; held confirmation meeting, then rode twenty-five miles to this place.

The river is now open, and is twelve feet higher than it was last week, the weather is like May. I start for Nauvoo on horseback to-morrow, my family will

follow in two weeks by water.—I shall write again soon. — Yours, truly, in Christ, P. P. PRATT.

Poetry.

COLUMBIA—MY COUNTRY.

I love the land with banner spread
And waving gloriously—
The country where our fathers bled
To purchase liberty.

I love the land where regal lord
Has never trod the soil:
Where humble merit meets reward
And plenty follows toil.

And when on fancy's wings I ride,
To other lands afar;
My thoughts return—with conscious pride
I hail my country's star.

To frigid climes, through airy plains
By fancy's skill, I stray;
Where winter, crown'd with night maintains
A lengthen'd rigid sway.

There, human thought, and seas and streams,
Are mutually congeal'd;
And there existence, almost seems
With non-existence seal'd.

I visit Grecia's Turkish coasts,
Long, long in darkness chain'd:
While superstitions sombre ghost
O'er intellect has reigned.

There, female character, unfreed
From bigotry's control?
Too well attests Mohammed's creed,
That "woman has no soul."

I list to music soft and sweet,
Along Liberia's shore;
Where Afric's sands salute the feet
Of Afric's sons once more.

And while beneath the torrid skies
O'er burning plains I tread:
And see the lofty bamboo rise,
And broad banana spread.

With thrilling pleasure oft I gaze,
Upon the scenery where
The brilliant fire-fly torches blaze
Upon the midnight air.

To Asia's empires, widely spread,
I decorously resort;
And with impartial def'rence tread
Each high imperial court.

And then with fairy speed I fly
To lands of brighter fame;
And Europe's prouder standards try,
And freedom's banner claim.

But, oh! I find no country yet,
Like our Columbia, dear;
And often times, ALMOST forget
I LIVE AN EXILE HERE.

ELIZA R. SNOW.

Notices.

The season having now closed for shipping emigrants by way of New Orleans, until the beginning of September next, yet we have to announce that emigrants desiring in the mean time to sail to any other port, will be enabled to obtain every information necessary, and a passage on the lowest terms, by application at our office, 36, Chapel Street.

FIELDING & CLARK.

The new edition of the Hymn Books are now ready. Price 2s. each or £1 1s. ℔ dozen.

We would announce to the Saints and the public in general, that we have on hand a large quantity of the last edition of the "Voice of Warning." 1s. 9d. each, or 18s. ℔ dozen.

The Title Page and Index for the third volume of the Star will be ready by next month, when our agents will please send for the number likely to be required, as they will be sent gratis with the STAR.

We have received a number of most encouraging letters from agents and readers of the MILLENNIAL STAR, in reference to its semi-monthly publication. We take this opportunity of expressing our warmest thanks to the brethren who have so strenuously exerted themselves to extend the sale of our little work, whether we shall be enabled to carry into effect the issuing of it twice a month or not, depends upon orders which we are daily expecting from Nauvoo.

Having had many inquiries respecting our places of meeting in London, we take the present opportunity of making them known. The first is Castle-street Chapel, Saffron Hill, near the Sessions House, Clerkenwell, over which branch Elder W. Lewzey presides. Also at 50, William-street, Albany-street New Road, near Regent's Park, over which branch Elder Major presides.—Public Services on Sunday mornings at 11 o'clock, and at half-past six in the evenings. The Church Meetings at three p. m.—Public Service on Thursday evenings, at eight o'clock.

Beware of an Impostor.—An individual professing to be an elder from America, has been imposing upon the churches in London and the neighbourhood; his name appears to be Partington, and he has two recommendations, one from Halifax, Nova Scotia, and the other apparently signed by elder Rushton. He professes to have been in the army, and has now obtained a discharge.

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LIVERPOOL:
Printed by JAMES & WOODBURN, 14, Hanover Street.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME IV.

"WATCH YE THEREFORE, AND PRAY ALWAYS, THAT YE MAY BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN."—*Jesus Christ.*

LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD,

36, CHAPEL STREET.

MDCCCXLIV.

PREFACE.

In bringing to a conclusion the fourth volume of the Millennial Star, our first feeling is gratitude to our heavenly Father for the privilege of still being connected with the kingdom of God, and for having been permitted, through the medium of the Star, to be instrumental, we trust in some measure, in disseminating those principles in which we so much rejoice.

We feel that we have done what lay in our power to impart what intelligence was at our command, in relation to the great work of God in the last days, and we pray that we, as well as our readers, may be led to adhere to whatsoever shall proceed from the mouth of God, in order that we may be faithful and endure unto the end. Even so. Amen.

EDITOR.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 1. MAY, 1843. Vol. IV.

THE MELCHISEDEC PRIESTHOOD.

From the Times and Seasons.

The subject of the priesthood is one that seems to be forgotten, looked over, or passed by by most of this generation; and indeed has been by many generations past with very few exceptions. The Roman Church, it is true, have made some pretensions to a priesthood, as also the Church of England; both of which profess to trace it by lineal descent through the papal succession, or a continued unbroken chain of bishops from the apostolic days down to the present time; there is a kind of mongrel priesthood professed to be adhered to by the Episcopal Methodists, but it is more formal than otherwise, as neither the preachers nor people adhere to it with very great tenacity.

The many contentions that have been among the claimants of the papal chair, the frequent and glaring abuses that have been practised and permitted by papal authority have not passed unobserved by a discerning and scrutinising public; these, together with the unfounded and illegitimate pretensions of the Church of England and other dissenters, who lay claim to the priesthood, have had a tendency to bring the very name of a priest into disrepute.

We have not time to enter into the various abuses of the Church of Rome, but will merely state that if they had continued pure, their priesthood would also have been pure; and their authority to administer in the ordinances of the church would have been legal; not because they had a succession of popes, but in consequence of their adherence to the pure principles of the gospel, for the priesthood cannot continue when the gospel is perverted; hence John was commanded to write to the angels of the churches of Asia, and to tell several of them that if they did not repent, their *candlesticks* would be removed out of their place.

When our Saviour said to his disciples —"Lo! I am with you always even unto the end of the world;" he just before said unto them in the same connexion:—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But as they have departed from his gospel, introduced the ordinances of men, and neglected to teach the things that God commanded them, they have lost the authority, blessings, and power of the priesthood, their candlestick is removed out of its place, and Christ has ceased to be with them. In regard to the Church of England and other dissenters, who profess to obtain a priesthood through the professed unbroken chain of their priestly line,—their situation is if possible more deplorable than that of the Church of Rome. They claim a priesthood, but trace it through the Romish church—yet they tell us that the Church of Rome is fallen and corrupt, and was so at the time that they dissented from them; if so how could they impart a pure, healthy, and legal

priesthood? "A corrupt fountain cannot send forth pure streams," so out of their own mouths we must necessarily condemn them; therefore, so far as their pretensions to priesthood go, they are imbecile and foolish, and their holy orders a mere figment; and without a priesthood there can be no pure church, as there is no one legally ordained of God to administer in ordinances, or to preserve pure and unadulterated the principles of truth.

But in regard to the professions of Protestantism in general; from whence did it come? From the Church of Rome. Did God ever authorize the schism? or did the Church of Rome ever sanction their separation? Verily, no! If not, how did they become a church? as these are the only authorities that could impart the priesthood, or make them a church, even if the Church of Rome had continued pure. But although the Church of Rome might have had authority to impart priesthood, it never could have had authority to sanction another church separate from, and in contradistinction to itself; and God never would sanction such proceedings. He might have cut off the Church of Rome, and given them the priesthood and authority, but he never would acknowledge both at once to be his churches, while they themselves were at variance; and if he had reinstated them in the place of the Church of Rome, it must have been by revelation, and this principle they deny.—But if it should be here said that these dissenters had the priesthood when they left the Roman Church—we would remark that they obtained it from a corrupt church, according to their own acknowledgment and testimony; and, consequently it could be of no use to them. If it should further be stated, that although corrupt, they had power to impart priesthood—we would further add, if they had power to impart priesthood they had power to take it away. If they had power to bind on earth and in heaven—they had power to loose on earth and in heaven; consequently which ever way you look at it, all claims to a church and priesthood since the apostacy of the Church of Rome are futile and without foundation.

There have been many good men since then, both in the Church of Rome, among the dissenters, and also among those who belong to no society, who have strove to benefit the world and ameliorate the condition of men; but then there is a very material difference between such characters and those who have the priesthood, and are ordained of God to fulfil his work. Cornelius was a good man—he feared God with all his house—he fasted, and prayed, and gave alms; and that not for a pretence, or hypocritically, but seriously and sincerely—so much so that his prayers and his alms were had in remembrance before God, and an angel administered unto him. But notwithstanding his virtue, his zeal, his prayers, and his almsgiving, he had to send for Peter *to tell him "words whereby he and his house could be saved."* His prayers, his benevolence, his philanthropy could not save him; it was necessary that a man having the priesthood should be sent for, and that HE should introduce him to the blessings of the gospel, adminster unto him the ordinance of baptism, and introduce him by legal authority into the kingdom of God. Hence it was that the apostle said, "To as many as believed to them gave he *power* to become the *sons of God*, even to as many as believed on his name." Previous to the introduction of the gospel and Melchisedec priesthood, it was impossible for a person to become a son of God (they might be a servant but not a son); but when life and immortality were brought to light by the gospel, and that gospel sent to all nations, by men chosen and called of God, it became the privilege of men to become the *sons of God*, "the kingdom of God was preached, and all men rushed into it."

In every age of the world where God has had a gospel church, there has always been connected with that gospel a priesthood, whose duties and privileges it was to hold intercourse with heaven, receive instructions from the Lord, administer in the ordinances of the gospel, and govern the kingdom of God or church of Jesus Christ.

There are several pre-requisites which are necessary for the establishment of a kingdom: first, there must be subjects to be governed; again, there must be a king to rule or govern; there must also be laws and administrators of those laws; and as those things are necessary in the kingdoms of the earth, they are also requisite in the kingdom of heaven.

The Lord is that king: his people are his subjects; his revealed will is the law of his kingdom; the priesthood is the administrator of those laws; and as it requires a continued succession of kings, inhabitants, laws, and administrators to regulate and perpetuate the kingdoms of men; so it requires the same things to regulate and perpetuate the kingdom of God; and if in the absence of laws and administrators, the governments of men would become confused and crumble into ruin, so in the absence of the priesthood, the children of men are left in the dark pertaining to the laws and government of the kingdom of God; and although they may have some notions about a heavenly king, their ideas are confused, they have no knowledge of the doctrines of the gospel, of the ordinances of God's house, of the nature of the goverment of heaven, or the power of the priesthood, of the present purposes or future designs of Jehovah; hence the conflicting opinions, the clash of doctrines, the diversity of sentiment, and the wofully dark and benighted state that the religious world presents itself in at the present time to every enlightened understanding. Let the Melchisedec priesthood be introduced, and men be subject to their teaching, and their sectarian, narrow contracted notions would flee away like the morning dew; they would vanish before the more resplendent beams of the light of heaven; the anarchy and confusion that prevails among men would disappear, and the world would be organised upon principles of intelligence, purity, justice, truth, and righteousness; principles that governed all the ancient saints of God; that regulate the angels of heaven, and by which Jehovah governs himself in the eternal world. It was through the power of the priesthood that the world was framed—"through faith, by the power of God." Hence the heavenly priesthood consulted together before this world rolled into existence, and said "Let us make man after our own image and likeness." They possessed the power and the intelligence to do this thing, and knowledge is power, and the priesthood holds the keys of this power, both in heaven and on earth. It is the law by which all things are governed; and hence, if we have correct principles unfolded unto us on the earth, we have also a pattern of heavenly things. Thus it was said unto Moses when he was making the ark, "See that thou make all things according to the *pattern* I showed thee in the mount." And Paul writing to the Hebrews says, "It was therefore necessary that the *patterns* of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are the figures* of the true, but into heaven itself, now to appear in the presence of God for us." Hence Christ officiated in the ordinances of God on earth (being a priest for ever after the order of Melchisedec) and officiated in the same priesthood in heaven, in the presence of God, that he did upon the earth among the children of men.

It is the Melchisedec priesthood that "holds the keys of the mysteries of the revelations of God; that unlocks and unfolds the secret purposes of Jehovah, and through which the children of men are enabled to come into the presence of the Most High; and without it no man can see the face of God and live." Enoch, in possession of this principle, "walked with God," and through the same principle was translated by faith—"he was not for God took him." Noah had the same priesthood, and hence God spoke to him and told him to build an ark—revealed unto him the pattern and dimensions—made known unto him the destruction that was coming on the earth; and when the ark was prepared, told him and all his house to come in. Melchisedec and Abraham also possessed the priesthood, and hence "the Lord revealed himself unto Abraham as he sat in the tent door;" and the Lord conversed with Abraham, and revealed unto him his purposes; for our Saviour said, "Abraham saw my day and was glad." Job also possessed the same principle; and hence he said, on a certain occasion, "I have heard of thee by the hearing of the ear, but now mine eye *seeth* thee." Moses also had the Melchisedec priesthood, and hence the Lord spake unto him out of the burning bush; told him to go to Egypt and deliver the Israelites, and manifested his power in their behalf through the instrumentality of Moses. He afterwards appeared unto Moses, and unto the seventy elders of Israel upon

the mount; and "they *saw* the face of the God of Israel, and did eat and drink." It was the purpose of God, had they continued righteous, to have made of them a "kingdom of priests;" but their iniquities separated them from the Lord—they could not endure the glory of a celestial law; the unbounded privileges of the gospel, nor the presence of Jehovah; but when the Lord spake unto them, they said, "Let not the Lord speak any more, lest we, his people, die." The Melchisedec priesthood was therefore taken from them as a nation, and Moses was taken out of their midst, and instead of their being a "kingdom of priests," they had only one high priest that went into the presence of God once a year, where he "atoned for his own sins, and for the sins of the people." They were stript of the greater blessings connected with the Melchisedec priesthood; they were left only with the Aaronic; with the law of carnal commandments and ordinances, a yoke that the apostles said "neither we nor our fathers were able to bear." There were individual prophets among them who had the priesthood and testified of great events; yet they "sought what the spirit within them did signify," when it testified concerning the coming of Christ and the glory that should follow; to whom it was revealed, that not unto them, but unto us these blessings pertained. Ezekiel "saw the Lord high and lifted up, and his train filled the temple." Jeremiah, Daniel, and others had great manifestations. Elijah possessed much of the power of God, and had many revelations; and when he was about to be translated, Elisha prayed that a double portion of his spirit might rest upon him, but Elijah said "Thou hast asked a hard thing; nevertheless, if thou *see* me when I am taken away from thee, it shall be so unto thee; but if not, it shall not be so." Here we may pause and inquire why it was that Elijah made this statement unto Elisha? Because he having the Melchisedec priesthood, knew that it held the keys of the mysteries, and the revelations of God, and although he did not know whether he could receive his request or not, it being the gift of God, he did know that if he could *see* him after he ascended, that he would possess that power; and when Elijah ascended in a chariot of fire—"Elisha saw it, and he cried my father, my father, the chariots of Israel, and the horsemen thereof." He ran and took the cloak of Elijah, smote the river with it, and cried "where is the Lord God of Elijah." The power of God divided the water and he knew that his request was granted.

With the exception, however, of a few isolated individuals, who were scattered here and there, like lonely sparrows upon a house top, the children of Israel were destitute of the Melchisedec priesthood—"the law was added because of transgression; and they were placed under a schoolmaster until Christ," who, when he came, was a priest for ever, after the order of Melchisedec; restored the same priesthood, the same gospel, and placed it within the reach of the children of men, to obtain the same blessings, privileges, and glory; and of entering into the same kingdom that the ancient saints had done before the transgression of the children of Israel. "To as many as believed to them gave he power to become the sons of God," which power they possessed not before. "The kingdom of God was now preached, and all men rushed into it," and Jew and Gentile had the privilege then of becoming "a chosen generation, a *royal priesthood*, an holy nation, a peculiar people;" a privilege which the Jews might heretofore have enjoyed, but lost in consequence of transgression.

APOSTROPHE TO DEATH.

BY MISS E. R. SNOW.

What art thou, Death?—I've seen thy visage and
Have heard thy sound—the deep, low, murm'ring sound
That rises on thy tread!
Thy land is called
A land of shadows; and thy path, a path
Of blind contingence, gloominess, and fear—

Thy form comprising all that's terrible;
For all the terrors that have cross'd the earth,
Or crept into its lowest depths, have been
Associated with the thoughts of death!
The tales of old bear record of thy deeds,
For thou hast been in every rank and grade—
In every circumstance—in every place
A visitor. Unceremoniously
Thou'st strode into the mansions of the great,
And rous'd a strain of agonizing grief
Above the rich embroidered carpetings
That decorate the splendid citadels
Where pomp and fashion reign; where bolts and bars
To each intruding form—all but thyself—
Preclude admittance. Thou hast added oft
To the abode of wretched poverty
A larger, deeper draught of wretchedness!
The rich and poor—the little and the great—
Have shar'd thy bitterness—have seen thy hand!
But thou art chang'd! the terror of thy looks—
The darkness that encompassed thee—is gone;
There is no frightfulness about thee now.
Intelligence, the everlasting lamp
Of truth—of truth eternal—lighted from
The world on high, has pour'd its brilliant flame
Abroad, to scatter darkness, and to chase
The horrors that attended thy approach!
And thou art changed—for since the glorious light
Of revelation shone upon thy path
Thou seem'st no more a hideous monster, arm'd
With jav'lins, arrows, shafts, and iron barbs,
To fix in everlasting hopelessness
The noblest prospect and the purest hope.
Beyond thy presence, and beyond thy reach—
Beyond the precints of thy dread domain—
Beyond the mansions where in silence lie
The scattered relics of thy ghastly power—
High on eternity's projecting coast,
A glorious beacon rears its lofty disk,
And the bright beams of immortality
By revelation's bold reflection giv'n,
Have fall'n upon thee, and rolled back the shades
Which superstition, ignorance, and doubt
Had heap'd, like ocean's mountain-waves, upon
Thy lone, unsocial, hourly-trodden path.
Hope, the bright luminary of the heart,
Is coursing round thee, and her orbit's breadth
Extends beyond the utmost of thy shades,
And points her radius to celestial spheres.
The mask that hung in troubled folds around
Thy pulseless bosom, has been torn aside—
Seen as thou art—by inspiration's light:
Thou hast no look the righteous need to fear,
With all thy ghastliness. Amid the grief
Thy presence brings, I hear a thrilling tone
Of music, sweet as seraph notes that ride
Upon the balmy breath of summer eve.
Art thou a tyrant, holding the black reins
Of destiny that binds the future course
Of man's existence? No; thou art, O Death!
A haggard porter, charg'd to wait before
The Grave,—life's portal to the worlds on high.

LETTER OF J. S. FULMER.

To the Editor of the Times and Seasons.

Dear Sir,—In accordance with the solicitations of several of my friends, I send you the annexed communication for your inspection, for the purpose, if it meet your approbation, and you are not too much crowded with more important matter, to have you give it a place in your very valuable and interesting periodical. Treating as it does upon the first principles of the gospel, I should be glad if I could have the opportunity of sending it, through the medium of the press, to numerous friends and acquaintances, and, in fact, to all concerned in this important subject, who cannot otherwise be favoured with it. And as the gentleman to whom it was addressed, and of which this is a correct copy or rather original, expressed an intention of publishing it himself, which he has failed as yet to do, *after receiving my approbation*, he cannot, certainly, take exceptions at my doing the same at the solicitation of my friends.

JOHN S. FULMER.

Nashville, Tennessee, March, 1840.

Dear Brother Howell,—After an acknowledgment of my affectionate regard for you as pastor and friend, permit me to direct your attention, without any further preliminaries, to a subject which, at first view, appears both novel and strange; but which, notwithstanding, will be found to be of the utmost importance to mankind, and, in my humble opinion, is destined to revolutionize all the various religions of the christian and heathen world. The subject to which I allude, is none other than a return, in this age of the world, even in the nineteenth century, to the purity of *primitive christianity;* embracing all the offices, powers, and gifts instituted by our Lord, and conferred upon his disciples before and after his ascension, and which distinguished the church of Christ during the apostolic age.

This doctrine prevails to some extent, in a good many of the States at this time; but is, wherever promulgated, of all others the most unpopular, and thought to be, especially by the various denominations of christians, an innovation upon the gospel, good sense, and established usages; and of oourse, without any authority from the sacred scriptures.

That it is an innovation upon the gospel, and, consequently, also upon good sense, I am firmly of the opinion is a most egregious mistake. And it is only because it comes in contact with the established usages, that it is called fanaticism and rendered so odious with sectarians, but especially with the majority of modern divines. The fact is, that the scriptures abound with authority and proof that this is the *true doctrine*, and that none other was ever instituted, or intended to be recognized by divine authority.

I do not intend to be tedious in this address, though pages upon pages might be written in defence of what is here advanced; neither is it necessary that I should, since I have a small volume in my possession, written on the subject, treating it in a manner so strong and lucid, that "he who runs may read" and understand, which I intend you shall have the privilege of perusing if you desire it, and which I am more particularly anxious you should do, because I know your candour and love of truth will secure the subject a fair and thorough investigation, and will prompt you to act with regard to it, according to the honest convictions of your own judgment, disregarding consequences.

It is, indeed, the universally received opinion, that prophecies, miracles, and the gifts of the early christians are no longer needed, and are, for this reason, done away. But I think there can be a better or more *reasonable* reason assigned than that. If miracles were instituted to complete and perfect the organization of the christian church, they must needs be perpetual in order to *keep up* such organization; and, of course, there can be no true church without them. If to establish the disciples of Christ in the belief of the truth, they are as necessary to the prosperity of the church in every age as in that. For why was it *more* necessary, *after what was written by the prophets* concerning the first advent of Christ, that miracles should follow and continue for a time to prove that it was he, than that they should now continue for the same purpose? That they were, however, taken from the earth none will deny, but all admit. But was it not in consequence of transgression and a deviation from first principles, that they were taken away? This I think is abundantly shown by the history of the church, the writings of the apostles, and God's dealings with men.

Let me in the first place inquire what the gospel is and for what purpose made known to man? This is an important inquiry; though one, upon the solution of which I

apprehend we will not differ in opinion. It may, I suppose, with propriety be said, that it is the *will and testament* of our Lord; and has for its object the universal salvation of mankind, but especially them that believe; and therefore, not only the generations which are past, but also the present and the future are particularly interested. Now we know that a will and testament takes effect after the testator's death, and continues in force until the completion of the object for which it was made. But another very important characteristic belonging to such an instrument is, that it never changes; but its offices and provisions remain *unalterably the same*.

Now, if we refer to the commission of the apostles, we shall discover what some of the provisions in the will of Christ were; and in the first place we will find that they were chosen officers to preach the gospel; to establish churches, being endued with the spirit of prophecy and power to work miracles; and, in a word, were in every respect duly authorized to execute this will. And in the second place we see that none, even of the whole human family, were excluded, for they were to go into all the world, to both Jew and Gentile, and preach the same gospel to every creature. And after this remarkable declaration, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," (at the end of which modern divines always stop when they quote the commission) we find the following appended promises to those *that believe*—"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover"—Mark xvi. Here, it will be observed, the various gifts were promised, not to the apostles only, but to all mankind indiscriminately, as a *consequence* following the belief of the gospel and obedience to its requirements. Now it is very evident that these promises are inseparably connected with, and are a part of the foregoing commission and proclamation. They are also inseparably ingrafted, in bold relief, into the gospel plan as *cause and effect*, and are equally indivisible. There can no other reading be given to this passage without a flagrant violation of language, and, in a word, a perversion of the gospel. The result is conclusive, that wherever the one is preached and believed, the other must follow.

This doctrine is fully sustained by the apostle Peter, in the second chapter of Acts, in quoting the prophet Joel, and by his application of the prophecy, and his advice as to what they should do who were pricked in their hearts. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon them, and they were all filled with the Holy Ghost, and began to speak with other tongues." And when some accused them of being filled with new wine, Peter stood up among them, and denying the charge of drunkenness continued: "But this is that which is spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy," &c.

Now what do we gather from what has just been quoted? Why, that those who are to preach the gospel, must first be inspired by the Holy Ghost; and that the effect of the spirit as manifested on that occasion, was not confined to the apostles, but to be indiscriminately conferred upon the sons and daughters in the last days, if they obeyed the gospel, as is shown in the 38th and 39th verses. When many were pricked in their hearts and asked the apostles what they should do? "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

That these and other gifts were prevalent in the early church, is shown in too many instances in the New Testament to admit of a doubt; and that they should exist *at the present day*, wherever the *whole* gospel is preached, has already been shown, unless we have already advanced *beyond* the last days; or according to the celebrated Doctor Watts, "have been removed beyond the bounds of *time and space*." But Peter says the promise is to all that are *afar off, even as many* as the Lord our God shall call. Yet notwithstanding these plain declarations, nothing is more common than to hear divines gravely declare that they are the chosen of the Lord to proclaim the glad tidings of the gospel, which they tell us is the same that it ever was, admonishing us to believe and be baptized, that we may be saved; for he that believeth not shall be damned. But instead of encouraging us with the promises annexed, they say, but if you believe in the

signs following, casting out devils, healing the sick, speaking in tongues, &c., you are guilty of fanaticism and dangerous heresies, and are in danger of the divine displeasure, unless you repent of your error and come to the knowledge of the truth. And they also kindly, and no doubt affectionately, tell us that we are among those spoken of by Peter, whom the Lord our God should call, and which he chose to do through their instrumentality. But that the promises made to the apostle's congregation does not apply to *us* nor to our *children*. And that, although Peter said it was not only to those who heard *him*, but to *all* that were afar off, *even to as many* as the Lord our God should call, it is not to be expected that miracles should be wrought in our day, or the gifts manifested; for they were long since done away, because no longer needed.

And why not, pray? Has it not already been sufficiently shown that the gifts were set in the church, and were invariably to follow the spread of the gospel? If not, proof is not wanting to substantiate the position in the minds, as it would seem, of the most incredulous. We will therefore refer to the 14th chapter of the Acts, and from the 7th to the 10th verses, inclusive. When Paul and Barnabas were expelled from the city of Iconium, they fled to the cities of Lystra and Derbe, "And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet; and he leaped and walked." The use I intend to make of this passage, is this; to show that the man of Lystra, got faith *to be healed* by hearing the gospel; yes, *simply the gospel* preached by the apostle Paul. Now it is [is it not?] an acknowledged fact, that the same cause always produces the same effect. Yet who ever heard of men's receiving faith to be healed, by hearing the gospel as preached in modern times? Echo answers, *who!*

For a still further illustration of the subject let us refer to the 12th chapter of 1st Corinthians. "Now concerning spiritual *gifts*, brethren, I would not have you ignorant," &c.; and verse 4th, "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to every man severally as he will. For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ."

We already understand the apostle as speaking of the church. But to be yet the better understood, he continues, verse 27th, — "Now ye are the body of Christ, and members in particular." And to show the organization of the church of Christ, he continues, verse 28th—"And God hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers; after that, miracles, then gifts of healing, helps, governments, diversities of tongues." What! these *set in the church?* Mark, that it cannot be misunderstood! I stop short with wonder, astonishment, and delight, while I contemplate the future, and the dawning of that light which I believe is about to burst upon the world, and contrast it with the darkness, superstition, and incredulity of the present day.

Above we have a plain statement as to what the body of Christ is, as a whole; also what the component parts are which constitute it a body; and it requires of course all the various parts or members designated, dispensing with *none* to render it complete. And as we have no account of his having more than one body, we are inevitably drawn to the conclusion, that *wherever* his body is found, *in any age of the world*, there, if it were dissected, would be found *all these selfsame members* or component parts.

And, as if to answer objections that might be or perhaps were offered, because every member is not the whole body, the apostle continues, verse 29th,—"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"—Here, with eloquent and *emphatic* silence, the writer draws from us a negative reply. And in the next verse I understand him to mean and exhort his Corinthian brethren, one and all, that although they did not each possess *all* the gifts, they *should covet* earnestly the *best* gifts. And yet he would show them a more excellent way, by introducing to them in the following chapter the *superior excellence* of charity, without which, though they could speak with the tongues of men and angels, they would be as sounding brass and a tinkling cymbal. And though they might have the gifts of prophecy, and understand all

mysteries, and all knowledge, and they might have all faith, so that they could remove mountains, and have not charity, they were nothing, &c.

But here it may perhaps be said, that I have been so zealously labouring all this time to be defeated in this very chapter. For it is here written by the same apostle, that "charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Therefore all which is herein contended for is visionary and absurd. But I would observe in reply, that I was aware of what the chapter contained, and had well considered it before I began this letter. I know that this is the prevalent and popular doctrine of the day. Well do I remember bearing the last quotation above advanced, not a thousand miles from the "City of Rocks," (Nashville Tenn.,) by an able and eminent divine, distinguished for his profound knowledge and research, in support of his position that miracles and the gifts were done away, as having answered the end for which they were intended, and were therefore no longer needed. But as all men are personally accountable to God for the right use or abuse of what light they have respecting his will, I must be permitted to bring to bear the exercise and force of reason, the weapon of truth, before I yield in favour of such a position; and unskilful as I may be, I doubt not but that I shall be able to show, satisfactorily to the unbiassed mind, that it is (and for want of proper consideration, I have the charity to believe), a strange, and I had like to have said, inexcusable perversion of the original meaning. I was at one time, however, and before I had given it any especial attention, fairly routed by the verse in question; and shall I yield to the temptation to relate the circumstance.

During my visit to the north last summer, I fell in company with one of the clergy of the Campbellite order, who engaged me in conversation about the doctrines herein advanced, which were attracting some attention in his neighbourhood, and of which I had then but a very imperfect knowledge. But finding my mind somewhat inclined in their favour, he became very zealous to direct me in the right way, and to save me from deep delusion; and finally brought to bear this same verse: "But whether there be prophecies, they shall fail," &c. This was a knock down-argument at the time. I remembered of having both read it and heard it from the pulpit. I felt defeated, and glad of it, too, if found in error. I inquired where I could find the passage, that I might read it again at my leisure. He gave the desired information, and then we parted company, he feeling no doubt exalted at the conquest he had made. I made the reference and read the chapter, and to my utter astonishment and delight, more easily felt than described, and which I shall recollect to the end of my life, I found the passage had ever been misunderstood, and, taken together, taught an *entirely different* doctrine from the one for the support of which it was brought into requisition. I felt that at least one link of the chain which (as I discovered more fully afterwards) had bound me was broken.—A few days after this, in giving the true reading of the apostle's language, I made this same divine assume a superiority over Paul, as regards wisdom and knowledge in the doctrines of the gospel, in order to sustain himself in the argument. I leave it to your candour to say, whether this was not a *most miserable* subterfuge, or the utmost possible stretch of vanity? The great error lies in stopping *short*, instead of reading the whole chapter, and thereby dividing and destroying the sense. It is true that the 8th verse declares that prophecies should fail, tongues cease, and knowledge vanish away. But *when* this shall be accomplished is the *grand question*, and decides the whole controversy. Now, if a certain period is designated when they shall be done away, it follows that they were to *continue* (by permission, for there is no *compulsion* in religion) *until that period should come.* Let us now read the rest of the chapter, which, as it would seem, has become obsolete.—"For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known. But now abideth faith, hope, and charity, these three; but the greatest of these is charity."

Although the *precise* period, according to the division of time into years, is not here given, yet the apostle is sufficiently explicit, so that we cannot, with proper deliberation, mistake the time alluded to. For in the 9th verse he declares that both he and his Corinthian brethren, with all their knowledge and spiritual gifts, knew *but in part*, and prophesied *in part*. And in the 10th verse he congratulates himself and them, with the prospect of being one day delivered from this partial knowledge. So also in the 12th verse, that although they now saw only through a glass darkly, the time should come when they should *see* as they were seen, and *know* as they were known. Now it is a plain and incontrovertible conclusion, that

if Paul spoke of the time when the gifts were actually taken from the earth, we must look to that period also for the perfection which he described. But instead of that, what are the facts? In his 2nd epistle 2nd chapter to the Thessalonians and 3rd verse we hear him hold this language, speaking of the second coming of Christ. "Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c., and in verse 7th —"For the mystery of iniquity doth *already work*," &c. And by reference to the Revelation of St. John, written in the year ninety-six, we see that God sent a warning message to the seven churches in Asia, commanding them to repent of the sins which had crept in among them, or he would come unto them quickly and remove their candlestick, spew them out of his mouth, &c., &c.

The "mystery of iniquity" spoken of by Paul, which began already to work in his time, no doubt elicited from him this prophecy, that "that day should not come, except there come a falling away first;" which began to be accomplished when the man of sin, the son of perdition began to reign and reveal himself.

Daniel also refers to this period in his 7th chapter beginning at the 21st verse. "I beheld, and the same horn made war with the saints, and *prevailed against them, until* the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," &c.

But there was an end of antichrist predicted, and an end of his dominion, at the time when all the kingdoms of the earth are to be given to the saints of the Most High; whose kingdom shall be an *everlasting* kingdom. See verses 26th and 27th. This chapter covers the whole ground from the early persecution to the apostacy of the church, until it shall again be restored, and the kingdoms under the whole heaven (which is yet in the future) shall be given to the saints.

But let us return from our digression, and make the inquiry; if Paul had no allusion, when speaking of the cessation of the gifts, to the time when they *did* cease, to *what* time did he allude? I answer, that *that* time has never been yet. For we know of no age of the world, in which not only individuals but the *whole church*, was as far superior to Paul as a *whole* is superior to a *part*, or as far superior to him as he was when he penned this to infant Saul when a child.

But he had *emphatic* and direct reference to our immortal state; when we shall have been delivered from this mortal body with all its weakness and imperfection, and put on immortality; when we shall have taken up our abode in the bright mansions of bliss, in the presence of our Heavenly Father. Then, and not till then, shall that which is in part be done away. Then, and not till then, shall we see *face to face*, and *know* as also we are known. Then God shall be all in all.

But faith, hope, and charity or love, being eternal principles, shall abide the "wreck of matter and the crush of worlds," and pervade the heavenly host, and dwell in the bosom of the Father.

Having already transcended my intended limits, I fear I shall intrude upon your patience, and shall, therefore, hasten to a conclusion.

Having, as I think, abundantly shown, not only that the church was first organized by the appointment of certain officers, (some of whom are not found in any of the modern churches, and enduing its various members with supernatural gifts, but that both offices and gifts were to *attend* the church, and continue, in point of duration, commensurate with it, as parts of the body: "For the body is not one member but many." "And if they were all one member, where were the body? But now are they many members, yet but one body. I say, having shown that the primitive christians, endued with some one or more of the spiritual gifts, were considered, individually, as members of the body, and, when taken collectively, as the whole body, it devolves upon those holding and teaching a different doctrine, to give some plain and *positive authority* for dispensing with, and setting at naught the ordinances which God has set in his representative church on earth.

In law, a statute or ordinance enacted by the proper authorities, continues in force until it is repealed or a substitute adopted. And I contend, with regard to the case under consideration, especially as it relates to things sacred, that nothing short of a positive *repeal or substitute* can justify the least departure from first principles and established usages.

I must be permitted to draw a short, but as I think, appropriate comparison (which this moment presented itself to my mind) between the early christian churches and those which did for a long time, and do at present prevail. The former represent a complete and perfect body, full of life and vigour; wanting in no member, and all performing their respective functions with power and healthy action. The latter represent a body with some of the most important members *amputated*; and in consequence of the loss of blood (which is the life thereof) occasioned thereby, become so

debilitated and helpless, that even *life itself* is but seldom perceptible.

And this state of things, as was said before, is by permission. For man's salvation, it is clear, depends upon obedience; and is, therefore, conditional. To substantiate this, I refer to the 28th chapter of Deuteronomy, where blessings and curses were set before the twelve tribes. Blessings, if they would do all that the Lord commanded them; and curses, if they deviated from, and disregarded them.

We also see, by reference to the 11th chapter of Romans, that the blessings under the gospel dispensation are no less conditional. For Paul, speaking of Israel and their infidelity, says, verse 20th—"Well, because of unbelief they were broken off; and thou (the Gentiles) standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." This passage clearly proves that the gospel, with all its concomitants, into which the Gentiles were ingrafted, need not have been thought *perpetual* with them, without a strict adherence to all its commands and requirements. Yet, notwithstanding this exhortation of the apostle, and when they are shorn of their former greatness, what do we hear? Why, that this state of things—this leanness, is not the consequence of *transgression*, but accords with the divine will and arrangement, and particular dispensation of the gospel. Alas, *alas!* What unauthorized justification is this!!

And now, in conclusion of what is but the first entrance upon the whole subject, I will remark, that although I addressed this letter to you, I do not wish to be understood as dealing in personalities, but of things in general. Be assured that nothing could be farther from me than intentionally to offend. I only intended that, and nothing more, which I have often been exhorted to do; that is, "*to contend earnestly for the faith once delivered to the saints.*"

I remain as ever, affectionately yours,

JOHN S. FULMER.

THE TEMPLE OF GOD IN NAUVOO.

From the Times and Seasons.

No doubt the brethren abroad often wonder, and would be glad to be informed from time to time of the progress of the Temple of the Most High in this place; inasmuch as all who fear God and his name, and essay to keep his commandments are interested in this great and glorious undertaking, and whilst gazing on what is now passing during the present week, we feel constrained to notice a few things for the comfort of those Saints who cannot be present to witness for themselves.

Last sabbath the commitee for the building of the Temple, stated before the congregation that a large raft of pine lumber had lately arrived and was now lying in the river at this place. They requested all the brethren who had teams to turn out, and with their teams assist in hauling the lumber to the Temple. The first, second, third, fourth, and fifth wards of the city were requested to be on the ground on Monday, Tuesday, and Wednesday; and the sixth, seventh, eighth, ninth, and tenth on Thursday, Friday, and Saturday. They also stated that they requested all the carpenters to come together on the Thursday to prepare the timbers for the first floor of the Temple, and all the brethren who could, to assemble on Friday and Saturday, and lay a temporary floor and prepare seats inside the walls of the Temple, that the church might henceforward meet in the Temple to worship, instead of meeting in the grove. Accordingly, when Monday came, we had a cheering assemblage of waggons, horses, oxen, and men who began with zeal and gladness to pull the raft to pieces and haul it up to the Temple. This scenery has continued to the present date, and the expectations of the commitee more than realized.

On Thursday we had a large assembly of carpenters and joiners, who succeeded in preparing the lumber and laying the joists, preparatory to laying the temporary floor and fixing seats, &c.

This day a large number of brethren were on the ground and commenced their operations, and whilst we are writing they are busy at work, and will soon have all things prepared for the comfort and convenience of the Saints (which the nature of the case will admit of), that they may have the gratification of meeting within the walls of that building which is being built according to the

revelation and commandment of the Most High—a gratification which can only be enjoyed by those who have a knowledge of the work of God in these last days, and whose desire it is to live by every word that proceedeth out of the mouth of God.

Whilst watching for a few moments the zeal and cheerful labours of the brethren to accomplish this thing, we could not avoid feeling grateful to the great Jehovah, and to the brethren engaged in this noble cause. We are constrained to feel thankful to the Almighty for the many blessings we receive at his hands—for the prosperity of the place—for the harmony and good feeling prevailing in our midst—and for the great and glorious privileges granted unto us as a people. He has commanded us to "build a house unto his name for the Most High to dwell therein, for there is no place found on the earth; that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." And, brethren, great and glorious will be the blessings realized by us as a people, if we build this house in the appointed time. Even now, when the building is not half completed, behold the great privileges realized thereby. A baptismal font has been built in the lower apartment, where we have the privilege of being baptized for our dead and redeeming them, that they may come forth in the first resurrection, the full interest of which was published in a letter from president Joseph Smith, in the 23rd number of this paper, and we shall now have the privilege, as before stated, of meeting within the walls of the Temple, where the Almighty has promised to meet with us.

Now, brethren, if so great and glorious have been the blessings realized in so early a stage of the work, what may we expect when the building is completed and a house prepared where the Most High can come and restore that which has been taken away in consequence of transgression, even the FULNESS of the priesthood.

Truly, no exertion on our part ought to be lacking, but to double our diligence, because great, yea, very great are the consequences pending.

As we have already said, we feel thankful to the brethren for the interest they have taken, not only on the present, but on all former occasions. They have come forth like saints of God, and great will be their reward. Not long since they were naked, destitute, afflicted, and smitten, having been twice plucked up by the roots; but again they lift their heads with gladness, and manifest a determination to fulfil the revelations and commandments of the Most High, if it be at the expense of all their property and even their lives. Will not God reward them? Yea, verily.

In the midst of our reveries we found but one circumstance to break in upon the happy scenery before us, and that was the absence of our prophet. The silent whisper was, oh! that we could see the iron hand of oppression removed from off the man whom the great God has appointed to be our leader, and he permitted to be in our midst, free and untramelled by the power and malice of an ungodly set of persecutors—that we could have the privilege of hearing his voice within these walls every sabbath, and learning from his lips the great things of the kingdom of God, and that we could receive his counsels from day to day upon all important subjects. Surely the oppressor's power will soon be brought to an end, and *liberty*, that sacred ocean in which every philanthropic soul loves to swim, and which was so dearly bought by our forefathers, shall be enjoyed by every citizen of these United States. But cease, my soul, to ponder upon these gloomy subjects, and thou man of God take courage and rejoice; the God that delivered Daniel out of the lion's den, is yet able and will deliver his anointed one out of the grasp of all wicked men; we shall again see good days, for Zion shall blossom as the rose and flourish as the green bay tree. And if we have to endure the abuse and insults of an ungodly generation, even a generation of vipers, the great God is in our midst; and when their wrath waxes hot against the Saints, the still small voice whispers in the ears of the faithful—"Peace, be still."

Brethren, let us be faithful and fulfil the commandment given to us. Let us hasten and build this house for the Lord. Let our exertions not relax, neither our love wax cold, but double our diligence and one and all lay to with all our might, and we shall soon have the happiness of

realizing greater blessings than has yet entered into our hearts to conceive.

Let us not forget that we have another house also to build in this place, even the NAUVOO HOUSE; and, which is as important to us as the Temple; inasmuch as great things are depending upon that house, and it is commanded us of God. Let us all remember the Nauvoo House as well as the Temple, for we (i. e. the church) are abundantly able to build them both in due season; let us therefore go forward boldly in the accomplishment of those things which God has required at our hands, and it will be well with us, notwithstanding the malice of our enemies.

May the great God fill the hearts of his Saints with joy and peace; their understanding with knowledge, and inspire them with his spirit to do his will; and may the richest, the greatest, and choicest of heaven's blessings be poured on the head of the man who is hated of the ungodly, but who is anointed of the Most High, and the honoured instrument in his hand to bring to pass the establishment of the kingdom of God on the earth in these last days Even so, Amen.

W. C.

Nauvoo, Oct. 28th 1842.

Friday evening, five o'clock. — Elder Cahoon, one of the committee, just informs me that the work is completed and the seats, &c., formed ready for meeting next sabbath. Truly the exertions of the brethren have been noble on this occasion. W. C.

Editorial.

IN sending forth the first number of another volume of the MILLENNIAL STAR, it is with mingled feelings of joy and gratitude to our Heavenly Father, for having been enabled in this manner to minister unto the Church of Christ; also with sincere thanks to our readers and patrons for the manner in which we have hitherto been encouraged; and, on our part, we pledge ourselves to every exertion we can possibly make, to render the STAR, in the future, as instructive and interesting as possible; and we trust, under the Divine Blessing, to be instrumental, through its pages, in disseminating principles of eternal truth, and in unfolding the mysteries of the kingdom unto the Saints, as the Lord shall see fit to communicate them, in order that his people may be prepared for the mighty scenes of futurity, and be fitted for that high destiny, which it is the purpose of the Eternal that they shall enjoy.

The publication of the STAR having been delayed for two months, owing to an order received from Nauvoo, we shall now, having received several numbers of the *Times and Seasons*, containing interesting and instructive matter, publish two numbers for May and June, and by the first of August issue two more for July and August; when, unless led to do otherwise by an increased demand, we shall proceed with them as formerly. For the manner in which the hint we threw out of publishing the STAR twice a month was responded to, we feel very grateful, though whether we shall be enabled to effectuate that object or not remains yet uncertain.

TO THE CHURCHES.—We have lately made what provisions we can to supply the lack of officers in different branches, caused by emigration, and shall continue to do our utmost to keep all things in order; in the meantime, until more efficient means are at command, we look for the sympathy of our brethren in the Priest-

hood, and that with all diligence they will be found peace-makers and examples of the exercise of that charity which covereth a multitude of sins. Let our brethren labour to teach the Saints the duty of forgiveness, the divine nature of that virtue, and the blessing that accompanies its exercise. Let them enforce the truth, that wherever a branch is not at peace in itself, it is no longer an instrument for the Lord to use in rolling onward his work; but, on the contrary, let them be of one heart and of one mind, and with the blessing of the spirit of God, they shall be found irresistible in the cause of truth. Yes, let the prayer of every Saint be—Father, whatever wrong I may suffer from my brethren, or from the world—whatever injury I may have to endure, still let my vision be clear on thy glorious work; let none of these things becloud my mind, but let thy spirit continue to enlighten my understanding, so shall all things work well for me, and thy blessing shall be with me for thy Son's sake.

EMIGRATION.—The subject of the gathering is one of the greatest interest, awakening in the heart of the Saint, some of the noblest and most thrilling sensations. The reflection that we are called, like our father Abraham of old, to leave the land of our birth, the home of our childhood—where so many ties have bound us—where affection's sympathies have entwined, with many a fold, the cords of love around our hearts, in order to seek a foreign land, and find a home among strangers; to cross the mighty ocean and brave its perils, in order to find a resting place on its distant shores, awakes no ordinary interest. But even feelings of this nature are but trifling compared with other thoughts and other motives that arise in the minds of the Saints. It is the commandment of Heaven, bidding us flee from Babylon, lest we become partakers of her sins, and receive of her plagues. It is the voice of God inviting us to the assembly of the Saints of the Most High, that we may receive instruction in the House of the Lord, partake of the blessings of his spirit, and be prepared for the coming of the Son of Man.

No wonder, then, that the children of the kingdom should arise and gather—that they should be hastening away by hundreds and by thousands—exciting the astonishment of the world, and arousing the indignation of the professors of religion by whom they are surrounded. And in consequence of this spirit of gathering do we find the Rev. E. Bickersteth, in a sermon lately published by him, entitled "The Divine Warning to the Church," stating, that "a delusion so transparent as Mormonism, entraps its hundreds and thousands, and bears them off in triumph to a foreign land—in numbers far exceeding all the missionaries of the gospel of Christ, who have gone forth from us to evangelize the heathen, probably, since we were a christian land."

But in reflecting on this all-important subject, the Saints of the Lord cannot but pour out their thanksgivings and their praises to their Heavenly Father for the signal manner in which he has protected and preserved them when upon the mighty deep, while many, very many, have been the instances of destruction occuring around them. And while upon this subject, for the especial encouragement of the Saints, we cannot refrain from quoting from a letter received from elder Reid, late of the Isle of Man, illustrative of the spirit of order and of blessing that rested upon those whom he accompanied on his voyage out to New Orleans.

New Orleans, March 15th, 1843.

Brother Ward,—I now take the opportunity of writing to you, to let you know that I am well—thanks be to God for all his mercies—hoping this will find you the same. I promised to many of my friends in the Isle of Man and in England, to write to them to let them know of our safe arrival in the land of Joseph, and so you will oblige me if you will give the following a place in the STAR.

We left Liverpool on board the ship *Swanton*, on the 17th January, 1843, at 11 o'clock in the forenoon, and we continued to have head-winds for about four weeks, consequently

we made little progress; but on the 17th of February the wind became fair, and has continued so until the present time. We had on board between two and three hundred passengers, under the care of brother Snow. A few days after we left Liverpool, the ship was set in order, and brother M'Auley and myself were appointed his counsellors, and the ship being divided into two grand divisions, twelve officers were appointed to attend to the comfort and cleanliness of the Saints. The order of the ship was, that the bell went round at six o'clock in the morning for all to arise, which has been attended to: prayer meetings every night at seven o'clock; preaching Tuesday and Thursday nights, and twice on Sunday, with the church meeting in the afternoon. Peace and health have been in our midst, although some have been disposed to murmur, yet those spirits have been subdued by the authority of the holy priesthood. We have witnessed the power of the Almighty on the face of the waters. For three or four nights the sea appeared to be an ocean of fire, such a sight we never before witnessed.

On February the 27th we saw the first land, at half past two o'clock in the afternoon. March the 4th, we saw a large comet, and it continued visible for seven nights. I do not know whether you have seen it in England or not, as there is no mention made of it in the almanack; but whether or not, we rejoiced to see it, as one of the many signs bearing testimony of the coming of the Son of Man, and that the wisdom of this world does not know all things. I must say, that in my opinion we have been the most agreeable company that ever crossed the mighty ocean, and we have witnessed the power of the Holy Priesthood in the restoration of the sick, by anointing with oil, and the laying on of hands in the name of Jesus. I will relate one case: the steward of this vessel was so injured by a blow from one of the crew, that his life was dispaired of, and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of in the way of medicine, but to no effect; and after they gave up all hopes of his recovery at twelve o'clock at night, he sent for elder Snow, and by anointing with oil, and the laying on of hands, in the name of the Lord, he was there and then raised up and perfectly healed. For this token of the divine favour we will praise the God of Israel.

We have been blest with one of the kindest captains that ever had charge of a vessel, and a kind and obliging crew; and we thank God that he granted us favour in their sight, and hope that the preached word, and the conduct of the Saints has caused an impression to be made upon them that will never be effaced.

Remember me in the kindest manner to elders Fielding and Clark; and I must say great credit is due to them for the manner in which they supplied the ship *Swanton* with provisions. I have, myself, superintended the giving out of all the provisions, except the water, and we have had plenty and to spare; for after having been at sea above eight weeks, we shall have a sufficiency to last us up the river to Nauvoo. I cannot, therefore, but feel for my brethren connected with the emigration department, when I call to mind the wicked lies of apostates and others in regard to provisions, feeling convined of one thing, that though the servants of God labour with all diligence for the salvation of the human family, they will necessarily find enemies to contend with, and that, perhaps, even amongst some terming themselves Saints.

We have this day got to New Orleans, and have engaged the steam-boat *The Goddess of Liberty*, the one that took elder Pratt and company up. We get to Nauvoo for eleven and sixpence, luggage included. We intend to start on Saturday the 18th. The captain is a kind man to the Saints, and has a letter of recommendation from elder Pratt. * * * * * * * * * * * *

Yours, &c. in the Covenant of God,

ROBERT REID.

We were exceedingly interested with the perusal of the foregoing letter from brother Reid, and have to state to the Saints, and any of our friends likewise, that may feel disposed to emigrate under our care, that we supply all our ships in the same manner as the *Swanton*, and exhort all that are desirous to emigrate in the approaching season, to make early application and secure their passages; and for this reason, out of four vessels laden with emigrants last season, three of which sailed from the 17th to the 28th of September, all were obliged to stop by the way, owing to the unusually early setting in of winter. We therefore have to state that, according as we receive information, we shall charter one or more vessels about the first of September, so that the parties going may get to their destination without being delayed on the journey. But even amid the disappointments arising from delay, our brethren have had abundant cause to praise their Heavenly Father for his goodness to them—they have realized the truth of this, that "if a man's

ways please the Lord, he maketh even his enemies to be at peace with him," for in St. Louis and the neighbourhood, have the Saints been ministered unto in a most praiseworthy manner. We have lately received many letters from the Saints in St. Louis, all bearing testimony illustrative of the kind Providence that has watched over them for good.

But, before leaving this subject, we would exhort the Saints, inasmuch as they seek for the blessing of God, to recognize the order of his church, and the appointments of his priesthood, whatever situation they may be called to fill. Particularly do we exhort them to seek unto those that have been appointed to preside over the emigration department, and by no means to intrust themselves to the keeping of others not chosen of the Lord. The servants of the Lord are at great expense in maintaining an office in Liverpool for the accommodation of the Saints, and the Lord looks for our acknowledgement of the authority of his servants in the department of emigration, as well as in any other office. The Saints will therefore TAKE NOTICE that no one has received appointment in the Church of Jesus Christ, in this land, to conduct the emigration department, except elders Fielding and Clark, who will continue to act in their office until further official appointments be made.

TITHINGS FOR THE TEMPLE.—Our brethren will read with interest the statement we have published this month of the labours of the Saints at Nauvoo, in furthering the great object of the building of the Temple. We trust that the Saints in Britain will respond to their exertions, according to the best of their ability, in order that an object of so great magnitude to the church may be carried out with the approbation of the Lord, and in his own due time. All tithings or donations must be forwarded to elder Hiram Clark, 36, Chapel Street, Liverpool.

THE MOTE AND THE BEAM.

BY MRS. E. PORTER.

"Judge not that ye be not judged."

Come hither, brother, I descry
A naughty mote within thine eye;
To pluck it out I fain would try,
And mend thy clouded vision.

Thank ye, my friend, 't would wiser seem,
If thou would'st pull the pond'rous beam
From thine own eye, and thus redeem
Thyself from much derision.

The being, who, self-righteous grown,
To censure and to scandal prone,
Marks others faults nor mends his own,
Is a vexatious elf.

Like fabled frog, who did report
He'd cure disease of every sort,
Should meet the same deserv'd retort—
"*Physician, heal thyself!*"

NOTICE.

All persons wishing to take the *Times and Seasons* are desired to send in their names as early as possible. Terms—always payable in advance—Two Dollars per annum, Eight Shillings and Sixpence sterling.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 2. JUNE, 1843. Vol. IV.

THE LAW OF ADOPTION.

"Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit."—*Jesus Christ.*

Amongst the many systems of religion bearing the name of christianity, it is natural to suppose that there must have been some wide deviations from that order of things established by the immediate followers of our Lord Jesus Christ; and that while many innovations have been introduced upon the simplicity of the gospel, many things of the utmost importance have been forgotten, or the import of them overlooked. In illustration of this subject, we hesitate not to state, and without fear of any successful contradiction founded on the word of God, that the law of adoption, which we have placed at the head of this article, is one that has been overlooked and forgotten, though of infinite importance.

The law of adoption amongst men, is a law intended to supply the lack of birthright—the defect of having no natural and legitimate claim of heirship; so also is it in connexion with the kingdom of God. Let us inquire what is the position in which the human family stands in relation to God; is it that of children beloved, approved, and whose claims to the heritage and glory of their parent none can dispute? By no means. It will be almost generally allowed that our race have become aliens from God, that they have lost all claim to his friendship and favour, and that they stand in a state of condemnation before him; and that unless he had, in his infinite mercy, devised a plan of redemption by which they might escape from their perilous condition, they must inevitably perish.

Let us now come, in sincerity of soul and all honesty of heart, and inquire what has God done that we might escape from the consequences of transgression, and be restored to his favour, and be accepted of him. We read, then, in the eighth chapter of Paul's letter to the Roman Saints, that "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" and that the law of the spirit of life in Christ Jesus, which he hath given us, hath made us free from the law of sin and death.

Let us, then, now endeavour to examine into the nature of that law by which we are emancipated from the position of condemnation which we naturally occupied. It is written in the first chapter of John's gospel, that he (Christ) came unto his own, but his own received him not, but as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here, then, we understand clearly the general object for which Christ was manifested, which was to take away our sins, by giving to those that believed on him the privilege of becoming Sons of God. And this was to be effected by a birth after the will of God, and not after

anything connected with the will of man or the flesh; for as we read in the quotation we have given at the head of this article, "that which is born of the flesh is flesh."

But to further illustrate the nature of the law of adoption, let us examine the conduct of him who hath become the *first born* among many brethren, and who hath been made an example for us, that we should follow his steps. We then find, in the third chapter of Matthew's gospel, that before the Saviour went forth on his public ministry, he repaired unto him that had been appointed his forerunner, in order that he might be baptized of him in Jordan; but with the modesty of true humility and conscious unworthiness, he hesitates at first to minister, though he knew that he was appointed the porter to open the door to the shepherd of the sheep. But on the Saviour's expostulation with him, he suffered him; and let us mark the result: And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." Here, then, in the ratification of the ordinance of baptism, or the great law of adoption, instituted in order that men might enjoy the privilege of becoming Sons of God, was the declaration made of the sonship of the Lord Jesus Christ; and the Saviour hath declared it necessary that we should also be *born* of water and of the spirit before we can enter into the kingdom of God.

How beautiful and fitting are the statements of divine truth. The seed of which we are said to be born, is the incorruptible seed, the word of God; thus the honest in heart hear the declaration of the gospel of peace—by its reception are begotten new creatures—quickened into new life, and led to cry out as of old, "Men and brethren, what shall we do?" When the dictate of the spirit prompting the answer, replieth, "Repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Here, then, by being buried with Christ by baptism into his death, and that, too, in an element destructive of life were we to continue therein, we are raised therefrom to walk in newness of life, in consequence of the remission of our sins, and the reception of that spirit which is promised unto us, even the gift of the Holy Ghost, fulfilling what is written, that there are three that bear witness on earth, the spirit, the *water*, and the blood.

Here, then, is a law of the kingdom of God, of infinite importance to the human family, placed at the very threshhold of his house, and declared necessary for salvation by the Saviour himself in giving his commission to his disciples, when he stated that he that believed and was baptized should be saved, but he that would not believe should be condemned; for he would have no claim on the privilege to become a son of God, by being baptized in the name of Jesus for remission of his sins.

Then it necessarily follows from the consideration of this subject, that there is a time as well as a privilege of changing our position before God, and of entering from a state of alienation into an immediate relationship to himself, having a legal claim, by the laws of heaven, on the privileges of sonship, as an heir of God and a joint heir with Jesus Christ. Shall we any longer wonder then at the declaration of the prophet Isaiah in his twenty-fourth chapter, that because mankind have transgressed the laws, changed the ordinance, and broken the everlasting covenant, that the curse shall devour the earth and the inhabitants thereof shall be burned up and few men be left; no, we cannot wonder, we cannot be surprised when we reflect on the infinite benevolence of God manifested towards the human family, and consider the high destiny for which God has designed them, even to receive of his own glory, to become heirs of God and joint heirs with Jesus Christ; and yet man has perverted his laws, changed his ordinance, and the covenant by which he was to be restored to divine favour, he has spurned and broken.

But again, before we can have a claim upon the possession of the spirit of God, we must most assuredly have changed our position; we must no longer stand in the character of aliens, and enemies; but on the contrary, we must have recognized him whom the Father hath appointed a Prince and a Saviour to give repentance unto Israel and remission of

sins; we must have humbled ourselves unto the obedience of his law of adoption before we can claim the spirit of adoption, whereby we can legally call God our Father, and approach him with the confidence of sons and children of the highest.

But, by way of improvement to this subject, what shall we say unto those who know the Lord's will and do it not? truly, that they are in the flesh and cannot please God; that they have not been born of water and of the spirit, and therefore in their present circumstances they cannot enter into the kingdom of God. Better for them had the depths of an African wilderness witnessed their birth after the flesh, where their career might have commenced and ended without a knowledge of the laws of heaven, than that, knowing them, they should continue disobedient and sin against the light of truth, and the strivings of that spirit which hath long pleaded with them to lead them to the obedience of faith; and we would faithfully warn them to consider well their position, that now is their day of salvation, and possibly, ere long it may have set in a night of darkness and despair. The present time is the day of mercy unto man, the offers of salvation are borne, or shall be as on the wings of the wind unto all people before the end come; but the end shall come, and that speedily. Let us then listen to the hail of salvation, press forward into the fold of the Redeemer, that when his judgments shall be poured out upon the nations, we may be sheltered from harm until his fury be past. Amen.

THE EDITOR.

CORRESPONDENCE BETWEEN W—— C—— AND ORSON SPENCER.

Extracted from the Times and Seasons.

W—— C——'S LETTER.

Boston, October 21, 1842.

My Dear Sir,—On the confidence of an old acquaintance and kindly intercourse, I have long wished to address a friendly line to you; for I am sure you have not forgotten the pleasant, though brief, interviews which we enjoyed at Middlefield. Since I saw you there, a great change has taken place, as I have been led to believe, in your religious views, and a corresponding one in your relations and circumstances; still I trust that you have not forgotten the claims of friendship and acquaintance. I need not tell you how much I became interested in your family, so young and so full of promise, nor of the strong confidence which I reposed in your piety and conscientious regard for the will of God. I would not allow myself to believe that you would profess what you did not sincerely believe, nor that you would believe without good reasons; still the change in your views excited in me no little surprise. I have therefore been desirous to receive from yourself an account of your views, and the reasons of your change. I am also desirous to obtain from one in whom I can confide—one who is acquainted with the facts—and one who is not prejudiced against it at the outset, some account of the faith which you have embraced; of the personal character, doctrines, claims, and influence of him who is called the leader—I mean Joseph Smith. Does he claim to be inspired? Is he a man of prayer? a man of pure life? a man of peace? Where is he now? Does he appear at the head of his troops as a military commander? What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere? How many inhabitants has the city of Nauvoo? What is their condition, occupations, and general character? What are the dimensions of the Temple, now in course of erection? Do the Mormons suffer much persecution? If so, from whom? Are the children instructed in learning and religion? It would give me great pleasure to learn also, how you are employed? whether your family are with you; and also your present views of truth and duty, and in what respects they differ from the views which you formerly entertained.

Excuse the number and minuteness of these inquiries. I take an interest in all that affects the welfare of my fellow men, and especially in what is so important as

their religious views and hopes. I am aware that the people, and the views which you have adopted as your own, are peculiarly liable to misrepresentation; but from you I may expect something more impartial. Now, if you do not find the task too great a tax upon your time, I should be much gratified in receiving as full and as speedy an answer to the queries above proposed, with any other information in your possession, as may be convenient to yourself.

It may be gratifying to you to learn that a powerful revival of religion has been enjoyed in Middlefield, within a few weeks past, an account of which, Mr. Bestor, the present pastor, has sent to me for publication in *The Christian Watchman*, a copy of which I send you. I visited the town in the summer, and found your old friends well. I also attended a minister's meeting at brother Bestor's and enjoyed a very pleasant interview. Several of the brethren spoke of you in terms of kindness.—My best wishes attend you. Present my regards to Mrs. Spencer, and believe me very truly yours,

W—— C——.

P. S.—You will understand that I ask for information for my private benefit and satisfaction. I do not ask for anything to be published unless you see fit to give it for that purpose: I wish you to write as to an old friend.

ORSON SPENCER'S LETTER.

Nauvoo, November 17, 1842.

My Dear Sir,—I received yours of the 21st ultimo about a week since, but many engagements have prevented a more early reply. Your enquiries were interesting and important, and I only regret that I have not more time and room to answer them as their importance and minuteness demand. I am not at all surprised that my old friends should wonder at my change of views. Even to this day, it is marvellous in my own eyes how I should be separated from my brethren to this (Mormon) faith. I greatly desire to see my Baptist brethren face to face, that I may tell them all things pertaining to my views and this work. But at present the care of my wife and six children, with the labours of a civil office, forbids this privilege. A sheet of paper is a poor conductor of a marvellous and controverted system of theology. But receive this sheet as containing only some broken hints upon which I hope to amplify in some better manner hereafter. You have expressed confidence in my former conscientious regard for the will of God. I thank you for this, because the virtues of many good men have been disallowed upon some supposed forfeiture of public esteem. I thank God that you and many of the churches where I once laboured are more liberal.

You, more than common men, know that it is in accordance with all past history that men's true characters suffer imprisonment, scourging and death, as soon as they become innovators or seceders from long-established and venerated systems. Many have suffered martyrdom for literary and also religious improvements, to whom after ages have done better justice. "Which of the prophets have not your fathers persecuted, and slain them which told before of the coming of the Just One?" It was the misfortune of many of the former prophets that they were raised up at a period of the world, when apostacy and corruption rendered their efforts indispensable, although such efforts proved unacceptable to those who were in fault.—Ancient prophets, you know, did not merely reiterate what their predecessors had taught, but spoke hidden wisdom, even things that had been kept secret for many generations; because the spirit by which they were moved had knowledge of all truth, and could disclose and reveal as it seemed wisdom in God. The spirits that were disobedient while once the long-suffering of God waited in the days of Noah, doubtless despised the prophet that taught a universal deluge.

But Noah had a special revelation of a deluge, although the religious people of his day counted him an enthusiast. The revelation given to Moses to *gather* an oppreat people to a particular place, was equally one side of and out of the usual course of former revelations. John came to the literal followers of Abraham and Moses; but he escaped not persecution and death, because he breathed an uncharitable and exclusive spirit towards the existing sects of the day. Still he was a revelator and seer approved of God.

And is it a thing incredible with you, brother, that before the great sabbatic era, world's rest, or millennium, God should raise up a prophet to prepare the people for that event, and the second coming of Jesus Christ? Would it be disagreeable to those who love the unity of Saints, or improbable or unscriptural to expect such a prophet to be possessed with the key of knowledge, or

endowed like Peter with the *stone* of revelation. If the many hundred religious sects of this age should hereafter harmonize into one faith and brotherhood without the aid of special revelations, it would constitute an unparalleled phenomenon. Should they become a bride fit to receive Jesus Christ at his coming, it could not be according to Paul's gospel. For six thousand years, apostles and prophets have constituted an essential part of the spiritual edifice in which God dwells. Paul says it is by them the church is pefected and brought to unity of faith.

I know that you and I have been taught from our childhood, that the church can be perfected without prophets; but where, I ask, is the first scripture to support this view.

As you kindly say, I have always been accustomed to offer a reason for my faith. But be assured I was confounded and made dumb when asked why I taught another gospel than what Paul did—why I taught that revelation was ended when Paul did not —or why I taught that prophets were not needed when no inspired teacher ever taught such a doctrine. Error may become venerable by age, and respectable from the number of its votaries, but neither age nor popularity can ever make it truth.

You give me credit for a conscientious regard for the will of God. It was this that gave me the victory where many others, I fear, are vanquished. The spirit of God wrought mightily in me, commending the ancient gospel to my conscience. I contemplated it with peaceful serenity and joy in believing. Visions and dreams began to illuminate occasionally my slumbering moments; but when I allowed my selfish propensities to speak, I cursed Mormonism in my heart, and regretted being in possession of as much light and knowledge as had flowed into my mind from that source. When I preached or conversed according to my best convictions, peace reigned in my heart and truth enlarged my understanding: conviction and reverence for the truth at such times seemed to reign in the hearts of those that heard me; at times, however, some were ready to gnash their teeth, for the truth that they would not receive and could not resist.

I counted the cost to myself and family of embracing such views, until I could read it like the child his alphabet, either upward or downward. The expense I viewed through unavoidable tears both in public and private, by night and by day. I said, however, the Lord He is God, I can, I will embrace the truth.

When I considered the weakness of the human mind and its liability to be deceived, I re-examined and held converse with the most able opposers to Mormonism, in a meek and teachable spirit. But the ease with which many wearing a high profession of piety, turned aside the force of palpable truth, or leaned on tradition for inextricable difficulties that they could not solve into harmony with their professions, was very far from dissuading me from my new views. What could I do? Truth had taken possession of my mind; plain, simple, bible truth. It might be asked if I could not expel it from my door: yes, I *could* do it; but how would that harmonize with a sincere profession to preach and practice the truth, by way of example to others? It was a crisis I never shall—I never can forget. I remember it as an exodus from parents, kindred, denomination, and temporal support. Has any one ever passed such a crisis, they will say, at least, be careful of brother Spencer's character and feelings.

Little as I supposed that I cared about popularity, competence, or the fellowship of those who were sincerely in error; when I came to be stretched upon the altar of sacrifice, and the unsheathed blade that was to exscind from all these hung over me with perpendicular exactness. Then, then, brother, I cried unto the Lord to strengthen me to pass through the scene with his approbation.

While I was enquiring to know what the Lord would have me to do, many brethren of different denominations warned and exhorted me faithfully; but their warnings consisted very much in a lively exhibition of evils to be endured if I persisted, or in other words, they appealed to my selfish nature; but I knew too well that truth should not be abandoned through the force of such appeals, however eloquently urged. Some with whom I conversed gave glowing descriptions of the obnoxious character of Joseph Smith, and of the contradictory and unscriptural jargon of the Book of Mormon, but it was their misfortune usually to be deplorably ignorant of the true character of either.

Of the truth of this statement many instances might be furnished, if the limits of my sheet would allow. My own solicitude to know the character of Mr. Smith, in order to judge of the doctrines propagated by him, was not so great as that of some others. My aversion to the worship of man is both educational and religious; but I said boldly concerning Mr. Smith, that whoever had arranged and harmonized such a system of irresistible truth has borne good fruit. Some suggested that it would be wisdom to make a personal acquaintance with Mr. Smith previous to embracing his doctrines; but to me the obligation to receive the truths of

heaven seemed absolute, whatever might be the character of Mr. Smith.

I read diligently the Book of Mormon from beginning to end, in close connection with the comments of Origen Bachelor, Laroy Sunderland, and Dr. Hulburt, together with newspapers and some private letters obtained from the surviving friends of Mr. Spaulding, the supposed author of that Book. I arose from its perusal with a strong conviction on my mind that its pages were graced with the pen of inspiration. I was surprised that so little fault could be found with a book of such magnitude, treating as it did of such diversified subjects, through a period of so many generations. It appeared to me that no enemy to truth or godliness would ever take the least interest in publishing the contents of such a book; such appeared to me to be its godly bearing, sound morality and harmony with ancient scriptures, that the enemy of all righteousness might as well proclaim the dissolution of his own kingdom, as to spread the contents of such a volume among men; and from that time to this, every effort made by its enemies to demolish, has only shown how invincible a fortress defends it. If no greater breach can be made upon it than has hitherto been made by those who have attacked it with the greatest animosity and diligence, its overthrow may be considered a forlorn hope. On this subject I only ask the friends of pure religion to read the Book of Mormon with the same unprejudiced, prayerful, and teachable spirit that they would recommend unbelievers in the ancient scriptures to read those sacred records. I have not spoken of the external evidence of the truth of the Book of Mormon, which is now worthy of much consideration; but the internal evidence, I think, will satisfy every honest mind.

As you enquire after the reasons that operated to change my mind to the present faith, I only remark that "Stevens's Travels" had some influence, as an external evidence of the truth of the Book of Mormon.

My present view, after which you also enquire, is, that the evidence both internal and external have been multiplied—it may have caused surprise and wonder to many of my respected and distinguished friends in New England, how I could ever renounce a respectable standing in the churches and in the ministry to adhere to a people so odious in every one's mouth, and so revolting to every one's natural liking. The answer in part is this:—As soon as I discovered an idenity in the docrines of the Latter-day Saints and the Ancient Saints, I enquired whether the treatment bestowed upon each was also similar. I immediately began to dig deep to find the foundation and corner-stone of the true church, I looked at the demeanor and character of those who surrouded the Ancient Saints. The result of my observation seemed to be, that even Jesus Christ had many objectionable points of character to those who observed him; those who were reputedly most conversant with Abraham, Moses, and other prophets of the Lord, pronounce him unfit for the respect and confidence of a pious community; and why did such men find so many objectionable points in the character and conduct of Jesus Christ? For substantially the same reasons that men of high intelligence and devotion find fault with Joseph Smith and his doctrines. Those who bore down with heavy opposition to Jesus Christ were honourable men, whose genealogy took in the worthiest ancestry; they were the orthodox expositors of revealed truth. Those who now oppose Joseph Smith, (a person ordained and sent forth by Jesus Christ) occupy the same high and respectable standing, and manifest a similar bearing towards the reputed impostor of the present day. The ancient worthies were the repositories of learning, and so are the modern worthies. The ancients taught many things according to truth and godliness, and verily believed they were substantially right in faith and practice; this is also true of modern religious teachers.

But in reply to my own question, why the ancient religionists opposed Jesus Christ, I answer, in the first place, they mistook his true character and conduct. In the second place, they were palpably ignorant of the wisdom and godliness of many things in the character and conduct of Jesus Christ; they considered that there was absolutely a wide difference in the views and conduct of Jesus Christ and themselves. The same is true of many distinguished opposers to Joseph Smith; they consider that there is an irreconcileable difference between themselves and Mr. Smith; and Mr. Smith of course is in the wrong, and they are in the right. Now let us consider first, wherein the ancients mistook the character of Jesus Christ, and modern opposers to Mr. Smith do the same of him. The true character of Jesus Christ was very imperfectly known to those who opposed him in his own time. Many impostors that had preceded, had guarded the public mind against a repetition of further abuse. He was eyed with dark suspicion wherever he went; it may well be supposed that sage precaution against him was vehemently urged, lest through his great subtlety he might mislead even some that were respectable.

And what could he do to disabuse the public mind—prejudice and calumny outrun and prepared a thorny reception for him in all places; and so thick and dark was the

fog and cloud of misapprehension and falsehood that followed him, that dark suspicions and foul inferences would obtrude upon the minds even of the honest, to weaken their convictions in his behalf, and shake their conclusions; the tale of calumny never lost in sharpness and effect by time or distance. Those who had not the privilege of a personal acquaintance with Jesus, might be supposed to have no interests in favouring a personage, whose pretensions, if countenanced, would disturb their quietude, and impugn their motives, and threaten the prosperity of a system that they supposed as old as the days of Abraham, and teachings as orthodox as the sayings of Moses. But whatever was said or done by Jesus that could possibly be construed by prejudiced minds to his disadvantage, these things were heeded with readiness, and published in the social circle, and riveted by the butt of ridicule upon every mind; and those who loved a laugh at the expense of the innocent, could furnish stock for the purpose by retailing tales about the supposed impostor, that had their origin in misapprehension and falsehood. But they were well received and cheered by those who affected grave reverence for the Supreme Deity, while they could trample with scorn (unconsciously) upon the *brightness of his glory in the person of his Son.*

Now let me ask if the character and conduct of Mr. Smith is not equally misunderstood by modern religionists. Mr. Smith only claims to be a prophet raised up to usher in the last dispensation; while Jesus Christ was more obnoxious in proportion to the superior magnitude of his claims as the Son God. How difficult it is for persons in the present age to form a correct estimate of the true character and views of Mr. Smith. The public mind is always forestalled concerning him. It is taken to be sound orthodoxy that there is no more need of prophets or revelations; the canon of scripture is full; consequently the man that will claim to be a prophet or revelator and seer, must be a base impostor and knave. With this educational prejudice, sanctioned by the best men for a thousand years past, and riveted by solemn vows to abide in orthodoxy, they see as though they saw not, and hear as though they heard not. If excellent things are taught by Mr. Smith, it is considered by prejudiced minds as a good bait employed to cover a well-barbed hook; by many he is considered more detestable and dangerous, because say they, if he did not mix so much good with his system, he would not be so dangerous and so likely to deceive. Again, can the people of this country obtain a correct knowledge of the prophet through the religious prints. I apprehend they never will. Those who control the religious prints conceive they know in the premises, that God has not raised up such a prophet, therefore they will not tarnish the columns of their periodicals by publishing anything favourable to him. While they feel bound to withhold whatever might commend the prophet to the favourable regards of impartial men, they feel solemly constrained to advertise the public of all rising heresies. Thus while our supposed heresies are published from very questionable data, our real virtues are buried in oblivion. We do not murmur; if Jesus the master could not be known in his true character; but said with mingled pity and forgiveness, they know not what they do; we cannot expect better treatment from those who know but little of us while they say much to disadvantage. Paul did the ancient saints much harm, and wasted them greatly, being ignorant of their true character and unbelieving as to their doctrines. It is certain that Latter-day Saints have received much harm from those who are ignorant of their character and unbelieving as to their doctrines. Religious editors generally know very little of us, except what they have learnt from our enemies. Jesus Christ was entirely stripped of his reputation by his enemies, and was put to death by learned, yet ignorant zealots, who were too self-wise to be taught by one whom they knew to be an impostor in the start; but those men were mistaken in the character of our Lord, and so are our enemies mistaken in the character and views of the modern prophet. My own personal observation teaches that it is a very difficult matter to instil into the minds of sectarian churches a true knowledge of the faith and practice of Latter-day Saints. Though one should go among them that was once highly esteemed by them, they are alarmed at his approach, and his virtues are concerned to render him more deserving of a repulse. His influence, say they, may be formidable; we must not bid him God speed, consequently he is not asked to pray in the family or public meeting. If he can, by great effort, get an opportunity to preach, it is not thought advisable for any body to go and hear him, lest they should be led away by his errors. Thus, you see, brother, how difficult in former and latter days to bring the true faith to the knowledge of men through prejudice. They have prejudged a matter of which they are almost entirely ignorant. This same notion of treating new matters has veiled the sun in darkness, and hung the prince of life in agonies. How long shall this treatment of the saints be persisted in? How long shall prophets be persecuted and slain without being fully

known, and the servants of God be excluded from an impartial hearing, when they seek to publish good tidings—even salvation to the inhabitants of the earth? Now let me ask my former friends in the eastern churches, with whom I once held sweet intercourse, how it is possible for the Latter-day Saints to introduce their views among the sectarian churches and the world, with any more favourable reception than the ancient saints had in introducing theirs. Prejudice and persecution faced them down always, and so it is in these days. It is certainly a mistaken idea to suppose that people are much better now than they were anciently, when the true gospel was misunderstood, and its promoters sincerely accounted disturbers and heretics worthy of exemplary punishment. But say the wise and great men among the sectarian churches, "we do understand the true gospel, and have already embraced it, and it is only error and heresy we oppose, and the weight of our contempt and ridicule is hurled at impostors and knaves, who palm off gross deceptions upon the public, and lead captive ignorant zealots by pretended revelations and spurious miracles. But do they not know that substantially the same charge was brought against Jesus Christ and the primitive disciples. But let it be proved that we are what our enemies call us; let us file our respective pleas and come to a speedy and impartial trial; to this our opposers will not consent; they intend to employ all the advantage of education and prejudice to exclude us from a hearing, so did the opposers of the ancient saints. But I solemnly ask whether it has ever been necessary in any moral enterprize, for those who have the truth on their side, especially gospel truth, to defend that truth by foreclosing discussion, and shunning public investigation, and then carry on their depredations by the use of such small arms as ridicules and preconceived objections that need only to be brought to the light to be dissipated like fog in the meridian sun.

Do temperance lecturers, bible and education agents, and other moral reformers find it necessary to carry on their enterprizes by such means? Do they seek to avoid an open and frank discussion with the intemperate portions of the community? Do they avoid a manly investigation because the intemperate portions of the community combine in their life and conduct beastly sottishness, unprovoked abuse to wives and children, a prodigal waste of competence and ample fortunes, and the overthrow of intellect and the dissolution of all moral ties? No, by no means! They seek the broad day light of public discussion, because they know the truth and power of that side of the cause which they have espoused.—They know that intemperance cannot survive the impartial observation of good men. All we ask is that the word of God may have free course. We wish that it may come distinctly to the knowledge of men, that they may sit in impartial judgment upon it. By *word* of God we mean not only what was revealed for the ancients specially, but also what is *now* revealed for this generation. Oh! says the objector, he wants to have the word of Joseph Smith have a free circulation, and this we oppose because it is blasphemous and preposterous. Yes, we want the word of God by Joseph Smith, to be known and read of all men, because it is written not with ink, but the spirit of the living God. What were Peter, Elijah, or Moses but earthern vessels by whom God communicated his own knowledge, power, and glory? Does not the word by Joseph commend itself to every man's conscience where it is heard with due candour? I have never seen that person who had read the Book of Mormon and the Book of Doctrine and Covenants entirely through, with an earnest desire to know whether it was of God or not, who could raise any worthy objection against them. A few isolated portions of these books are often selected out and made to speak some other besides their true meaning, and thereby a dislike for these books is created, consequently some refuse to read them at all, while some others read only to confirm their prepossessions and prejudices. And superficial enquirers hear with credulity that such a minister, editor, or professor of some college has published an expose or refutation of Mormonism that will inflict a fatal wound upon this glaring and blasphemous heresy.

Now it is well known that the novelties of this age are so many and so various, that no man has time to examine into them all; and many consider that a hint from a pious editor or distinguished reviewer against Mormonism, is sufficient apology for them not to examine it. Now, under these considerations it is easy to divine that the doctrines of the Latter-day Saints must travel through obstacles and difficulties of the greatest magnitude. And I am ready, dear brother, to mourn over the prospect, because many bad men and some good men will fight against the faith not knowing what they do. My bosom heaves with the deeper concern, because I know this to be the true gospel, and that it will prevail, even though the foe should be so great and powerful as the Lord's enemies were in the days of Noah. Pardon my assurance when I say that those beautiful systems, called benevolent operations, must come to nought; not because they are not honestly designed for some good effect, but because they are a mixture of human

device with the wisdom of God, or the gospel perverted. I know, too, that these beautiful systems, together with the various orders of sectarianism, cannot well be vanquished without a desperate struggle ensues. Sectarianism is old and venerable, and having undergone many costly repairs without much substantial improvement, it can never be demolished without violent resistance. There is an air of sacredness around it that will stimulate its votaries insensibly; and when they are assailed by the strong hand of bible truth, rather than to see their fortress taken by the illiterate followers of the despised prophet, will summon to their aid the worst passions, and push matters to the greatest extemities. These remarks are amply supported by the history of the past, both in respect to Former and Latter-day Saints. See the ancient Jew of our Lord's day—his piety was scrupulously exact—he knew the worth of his religion by the pains and expense it had cost him. Every thing had with great trouble been fashioned into a system of sacredness. They had been striving hard for a beautiful system of perfection that would commend them to God, and mourned that any of Abraham's children should teach that there was no resurrection, &c., and not harmonize with them in bearing heavy burdens in order to save men's souls; and when an obscure personage sprung up, and broke over their rules of piety, and mingled with the profane without ceremonious washing, and was seen to drink wine probably, and eat with the boisterous and odious classes, without pretending to wash away the contagion that accrued, and to travel on the sabbath day, and to pluck ears of corn without any signs of confession, and to heap harsh soundings and heavy anathemas upon the most intelligent and devoted men of the age, and claim to be a prophet, while he ignorantly conversed with an adulterous woman. All this, the scrupulous Jew could not, and would not, bear; and his anger was heightened to madness when he found that many adhered to the new teacher, and occasionally a person of wealth and standing was won over to the impostor by his artifice and jugglery. And as the influence of this odious personage spread especially among the common people who had not sufficient sagacity to detect his fraudulent tricks; and as the orthodoxy and piety of the children of Abraham and Moses began to be suspected, and even preached in synagogues that were too holy for such pollution, the devoted children of Abraham became exasperated; if we let him alone, say they, all men will believe on him; fearful to use the rod and power, by reason of the Romans, to the utmost rigour, they at first sought to render him obnoxious to Cæsar; but as measures successively failed, they thirsted for his blood until their pious malice was glutted in his expiring agonies. Then thought they, every body may know that his miracles are all a humbug because he could not save himself. Now, brother, I ask you to stop and make a full pause by way of exertion. How do devoted sectarians entertain the Latter-day Saints? Not surely by a candid exposure of our errors, coupled with a patient effort to reclaim us. "By no means," said a highly respectable deaconess, "brother Spencer, I would rather have heard that you were dead." She knew in the general that I had embraced Mormonism. But of the true character of Mormonism she was grossly ignorant; and she was actually driven into fits when she found I defended the doctrines of Latter-day Saints. Look at the conduct of devoted sectarians towards the Latter-day Saints, and mark the resemblance to that of ancient Jews to former saints. The same proscriptive spirit reigns now as then. The same spirit that dictated expulsion from the synagogue then, now closes the doors of meeting houses against us. The same spirit that closed men's ears against the burning eloquence of Stephen then, counsels men not to hear or go nigh Mormon preachers now.

To be concluded in the next number.

A SINGULAR CASE OF HERESY.

From the Times and Seasons.

We had the following handed to us for publication, and had we not been somewhat conversant with the folly of sectarianism, we could not have believed that a body of church officers could have been found in the United States, so egregiously ignorant as those who formed the tribunal at which the following excommunicating sentence was passed.

Resolved—That William Seichrist be excluded from the fellowship of this church for embracing and maintaining a heresy, to wit:—Doctrines peculiar to a late sect called Mormons or Latter-day Saints, that miracles

can be wrought through the instrumentality of Faith, that special Revelations from God are now given to men, and that godly men are now endowed with the gift of prophecy, such as to foretell future events.

WILLIAM BENSON, Chief Clerk.
Sept. 28, 1842.

I do certify the above resolution to be a true copy of the original, excluding my son from the fellowship of the first regular Baptist Church of the city of Alleghany, Alleghany county, Pennsylvania.

Moderator, DEACON JOHN BECK,
Chief Clerk, DEACON W. BENSON.
C. SEICHRIST.

The crime with which Mr. Seichrist stands charged is that of heresy; and that not only of believing it, but "embracing and maintaining" it. Now as heresies are at all times to be dreaded, it is of the most paramount importance that we be enabled to detect heretical doctrines and abide by the truth; for Paul prophesies that "men will bring in damnable heresies," therefore if heresies are damnable in their nature, those that embrace and maintain them must be damned, and consequently are not fit members of a christian community.—But now for the heresies referred to:

Heresy first:—Doctrines peculiar to a late sect called Mormons, or Latter-day Saints, that miracles can be wrought through the instrumentality of faith.

I always thought that every school-boy who had read his bible believed this thing; for the scripture says, "all things are possible to them that believe" By faith Moses divided the Red Sea—by faith Joshua commanded the sun to stand still, and the moon in the valley of Adjelon; these men must have been strongly tinctured with doctrines peculiar to the "Latter-day Saints;" and Paul must have been a notorious heretic, for he says, that "by faith they wrought righteousness, stopped the mouths of lions, waxed valiant in fight, put to flight the armies of the aliens, out of weakness were made strong;" that "by faith they subdued kingdoms," and "through faith women received their dead to life," and others were tortured not accepting deliverance;" that Enoch was translated by it, and that "through faith the worlds were framed:" he further states, that "without faith it is impossible to please God." These characters must all of them have been notorious heretics, for they all believed that miracles could be wrought by faith; and it was very fortunate for them, that they were not members of the first regular Baptist Church of the city of Alleghany, or they would have been expelled for holding doctrines peculiar to the Latter-day Saints; but what made their case worse was, that, they not only entertained these doctrines while alive, but they "*all* died in faith;" therefore we may reasonably expect that there will be a goodly number of them in the eternal world, that hold the same doctrines as the Latter-day Saints.

Heresy second:—That special revelations from God are now given to men.

Noah had it revealed to him that God was going to destroy the world by water, and that he should build an ark. Moses had it revealed unto him, that he should lead the children of Israel from Egypt to Palestine. Abraham and Lot had it revealed to them that Sodom and Gomorrah should be destroyed. It was revealed to Jonah that Ninevah should be destroyed, except they repented—to Jeremiah that Babylon should be overthrown—to Isaiah that Jesus should appear, be rejected and crucified. It was revealed to our Saviour that Jerusalem should be destroyed, and that there should not be left one stone upon another that should not be thrown down. These were all special revelations, and they, of course, did not belong to the first regular Baptist Church or they would have been expelled by them. Agabus, Peter, Paul, John, all of them had special revelations, and, of course, did not belong to the Baptist Church; in fact, the bible is chiefly made up of revelation, and so far as that testimony goes, they are as old as Adam, as modern as John, and as scriptural as the Old and New Testaments.

But this may not be the difficulty; perhaps they might not consider it heresy for the people in those days to have special revelations, that God has changed, and that what was orthodox then is now heresy; the board may have taken this into consideration, or they may not—they have not informed us. They have stated that they consider it heresy to believe that "special revelations" from God are *now* given to men. If the scripture is any testimony of what should be given to men, we can adduce it:—

Jeremiah, in speaking concerning the last days, says, "I will *reveal* unto them the abundance of peace and truth." Isaiah says, upon the same subject, "I will restore their judges as at the first, and their counsellors as at the beginning," and if this is ever done, there will, unquestionably, be some *special revelations from God;* for if any one like Moses or Aaron comes, they will have special revelations; but it will be woe to the people that have them, or believe in them, if they belong to the first regular Baptist Church, for they would immediately bring them before their tribunal, and excomunicate them for heresy.

Heresy third:—Believing that Godly men are now endowed with the gift of prophecy.

Enoch, Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Jeremiah, Hosea, Habbakkuk, Malachi, and a host of others in the Old Testament, prophesied and foretold future events; and Jesus, Peter, Paul, John, James, Jude, Phillip's daughters, and almost the whole churches in the New Testament, prophesied and *foretold future events;* and they all must certainly have been charged with the crime of heresy, if God has not changed, according to the opinions of the Baptist Church, which we are told is truly orthodox.—And Joel, in speaking concerning our day, says, it shall come to pass in the last days saith God, that I will pour out my spirit upon all flesh; your old men shall dream dreams, your young men shall see visions, and upon my servants, and handmaids, I will pour out of my spirit, and they shall prophesy."—Now unless it can be made to appear that we have taken a tremendous leap from the last days to the first days, we shall have men like Joseph, dreaming dreams; men like Isaiah and Daniel, seeing visions; men like Jeremiah, Hosea, Peter, Paul, John and James, foretelling future events; in fact, the spirit of the Lord will rest upon his servants and handmaids, and they will prophesy; and there will be such a turning over among the regular Baptists as was never heard of before.

It must have been the case, that the antediluvians belonged to the first regular Baptist Church; for they were unbelievers in prophecy and in foretelling future events; the inhabitants of Sodom, and Gomorrah, must have belonged to the same order; for they did not believe in these things; the Pharisees also, for they cast out Jesus for being a prophet; and when he was blindfolded, smote him, and tauntingly said, "prophesy who smote thee:" in fact, the *regular* Baptist Church is spoken of by Paul; he says that "the time will come when men will not endure *sound doctrine;* but after their own lusts they will heap unto themselves teachers, who will turn away their ears from the truth, and they will be turned unto fables"—that they "will have a form of godliness but *deny the power;*" and our Saviour says, that "they will cast you out of their synagogues; and the time will come, when he that killeth you will think he doeth God service." The first regular Baptist Church have fulfilled the first part of this; and some of the orthodox in Missouri, the second; so that brother Wm. Seichrist need not be disappointed. The thing is spoken of by the prophets; and deacon Beck, and deacon Benson; and the board at which he was tried, have acted in the spirit of their calling—have excommunicated him for heresies that were considered dangerous, in every age, by the same church; that the church have acted upon true orthodox principles; and that he has been dealt with as Peter, John, and Paul, and as all other heretics have been dealt with, by the first regular Baptist Church in all ages.

REVELATION.

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. * * * I will that my Saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and flight, that desolation shall come upon the wicked.—*Book of Doctrine and Covenants.*

LETTER FROM PRESIDENT JOSEPH SMITH.

To the Editor of the Times and Seasons.

Mr. Editor, Sir,—Ever since I gave up the editorial department of the *Times and Seasons*, I have thought of writing a piece for publication by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intended to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind, in regard to politics, morality, religion, literature, the arts and sciences, &c., &c., viz. the editors of the public journals; or, if you please, I will designate them the lions of the forest. This latter cognomen, sir, I consider to be more appropriate, because of the dignity of their office, their lofty bearing and mein, their ascendancy and influence over all others, and because of the tremendous noise that they make when they utter their voice.

It came to pass, that as I went forth like a young fawn one day, to feed upon the green grass in my pasture, an ass saw me, and brayed and made a great noise, which a neighbouring lion hearing, roared, even as a lion roareth when he beholds his prey. At the sound of his voice the beasts of the field were alarmed, and the lions in the adjoining jungles pricked their ears and roared in their turn. And, behold, all the lions in the forest, alarmed by the noise, opened their mouths and uttered forth their voices, which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring, that the trees of the forest shook as if they were shaken by a mighty wind, and all the beasts of the forest trembled as if a whirlwind were passing. I lifted up mine eyes with astonishment when I heard the voice of the lions and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn that is feeding alone upon his pasture, without attempting to excite either their jealousy or their anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams; why, then, their rage against me? When lo! and, behold! they again uttered their voices, as the voice of great thundering, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said among so many voices, but ever and anon I heard a few broken, incoherent sentences like the following:—Murder! Desolation!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be driven from the State!!! The fawn will be metamorphased into a lion, will devour all the beasts of the field, destroy all the trees of the forest, and tread underfoot all the rest of the lions. I then lifted up my voice and said, hear me, ye beasts of the forest, and all ye great lions pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of all the world to substantiate the crimes whereof I am accused; wherefore, then, should animals of your noble mein stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent?

It is true that I once suffered an ass to feed in my pasture: he ate at my crib and drank at my waters; but possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass and destroy it. I therefore put him out of my pasture and he began to bray. Many of the lions in the adjoining jungles mistaking his braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad, many of the lions began to enquire into the matter; a few possessing a more noble nature than many of their fellows, drew near, and viewing the animal found that he was nothing more than a decrepit, broken-down, worn-out ass, that had scarcely anything left but his ears and his voice. Whereupon many of the lions felt indignant at the lion of Warsaw, the lion of Quincy, the lion of Sangamo, the lion of Alton, and several other lions, for giving a false alarm, for dishonouring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such ribaldry, and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew full well that they were following the braying of so despicable a creature. Among these was a great lion, whose den was on the borders of the eastern sea; he had waxed great in strength; he had terrible teeth, and his eyes were like balls of

fire; his head was large and terrific, and his shaggy mane rolled with majestic grandeur over his terrible neck; his claws were like the claws of the dragon; and his ribs were like those of the leviathan; when he lifted himself up all the beasts of the field bowed with respectful deference; and when he spake the whole universe listened, and the cinders of his power cover creation. His might, his influence were felt to the ends of the earth; when he lashed his tail, the beasts of the forest trembled; and when he roared all the great lions and the young lions crouched down at his feet.

This great lion, lifting up himself and beholding the fawn afar off, opened his mouth, and joining in the common roar, uttered the following great swelling yelp:—

"Joe Smith in Trouble.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe Smith, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that state, of the Governor of Illinois. Joe has taken out a writ of *habeas corpus*, denying the fact, and is now waiting the decision of the court at Springfield. This will bring Joe's troubles to a crisis.—In the meantime, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission, besides being very convenient for himself."

When I heard it, I said poor fellow! How has thy dignity fallen! and how has thy glory departed! Thou that once ranked amongst the foremost of the beasts of the field, as the lord of the forest! Even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass.

And now, friend B., allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth? that setteth up one and putteth down another according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destinies of men in his power, and can as easily put down as he has raised up? Tell me, when hast thou treated a subject of religious and eternal truth with that seriousness and candour that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As thou seemest to be quite a theologist, allow me to ask a few plain questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah "*work a miracle or two*," to help him out of the dungeon? It would have been "*very convenient*." Why did not Zechariah, by a miracle, prevent the people from slaying him? Why did not our Saviour come down from the cross? The people asked him to do it; and, besides, he had saved others and could not save himself—so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul, by a miracle, prevent the people from stoning and whipping him? It would have been "very convenient." Or why did the saints of God, in every age, have to wander about in sheep skins and goat skins? being tempted, tried, and sawn asunder—of whom the world was not worthy. I would here advise my worthy friend, before he talks of "proving missions, working miracles, or any convenience" of that kind, to read his bible a little more, and the garbled stories of political demagogues a little less.

I listened, and lo, I heard a voice, and it was the voice of my shepherd, saying, listen all ye lions of the forest, and all the beasts of the field give ear; ye have sought to injure the innocent; and your hands have been lifted against the weak, the injured, and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure; therefore, hear all ye lions of the forest. The Lord will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon your prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted, and all the lions of the forest shall have lost their strength, then shall they remember that the Lord he is God.

Joseph Smith.

"MIND YOUR OWN BUSINESS."

Mormon Creed.

We think the practice of the above worthy of recommendation to many who are not over scrupulous in their statements respecting the character and religion of the Saints; also worth the notice of those Saints who forget the gospel by attacking the systems of men.

LETTER FROM JOHN GREENHOW, LATE OF LIVERPOOL.

To the Editor of the Times and Seasons.

Dear Brother Taylor,—I send you a few lines, thinking that you might wish to hear some particulars of your old friends on the other side of the Atlantic, and the progress of the work of God throughout England. But, in the first place, allow me to express my joy at again seeing the servants of God, whom I had so often listened to with joy, while they laid open to me the principles of eternal truth, which the Lord has again revealed for the salvation of man. And next my perfect satisfaction with Nauvoo, as far as I can judge after a fortnight's residence. It is altogether needless for me to make any allusions to Joseph Smith, for I had not been long in the church before I KNEW that he was a prophet of God, and had received the holy priesthood by dreams, by VISIONS, by healings, and, in fact, by the signs following, which has caused me to rejoice in having an existence in this momentous age.

It is now nearly three years since I first saw you, and I came armed with all my Wesleyan zeal to drive these Philistines from our coast; but when you commenced laying the truth before us, I felt like Samson deprived of his locks —my strength was gone, and but one desire filled my soul—that what you were stating might be true; and I did not leave the house till I had the promise of a servant of God to pray for me, that, if it was the truth, the Lord would make it manifiest to me, which he shortly after did by an *open vision*. I have no doubt but you still remember our first interview, and how the work spread while you remained in England. It is rapidly spreading over all the face of that island; and very soon there will scarcely be a village or hamlet where the gospel is not planted for the honest in heart to flock unto. In Liverpool the work has been going on steadily, since the time you left, and the hearers both numerous and respectable. At the time you left, I believe the Liverpool conference numbered about two hundred and fifty; and when I left, in September last, over seven hundred. We have had peace and good order throughout, and have had but seldom indeed to resort to the expedient of cutting off. In the last twelve weeks of my presidency over the Liverpool conference we baptized ninety-eight.

On the 17th of September we left Liverpool in the ship *Sydney*, and set our faces towards Zion, and after a passage of eight weeks we landed at New Orleans. There were six deaths during the voyage, viz. four children, one sailor, who fell from the yard-arm, and sister Cannon. She had been unwell for some time previous to our leaving Liverpool, and continued getting worse. She died without a struggle or a murmur, and was perfectly reconciled. She requested to be buried in the sea, if she died previous to reaching New Orleans, but if coming up the river, that she might be buried on land. Captain Cowan is one of the most kind-hearted humane men that ever crossed the Atlantic. After tarrying three days at New Orleans we again embarked on board the *Alex. Scott*, and made rapid progress till we passed the mouth of the Ohio, when we soon after run a-ground and remained there three days; on our deliverance we got to within ninety miles of St. Louis, where she had to remain three weeks for want of water. When we arrived at St. Louis we had to look out for houses, as it was at this time about the depth of winter, and the river was frozen up above St. Louis; yet *all* got houses to shelter in, and provisions in abundance. We had honey at two cents a pound, beef from seven to ten pounds for five cents, and the finest geese in the market at fifteen cents each, butter five cents a pound, and everything in the same proportion. The brethren were mainly well when I left St. Louis, and anxiously waiting for a general break up of the river that they might make another start for Nauvoo. I believe, sir, that the abominable lies, which are in circulation, over the whole land, would turn any man but a Latter-day Saint, and we *know* we have not followed cunningly devised fables, and therefore are not to be carried away with the cunning craft of men whereby they lie in wait to deceive. But I must now conclude at present, for I had neither pen, ink, or paper when I begun this

letter, so just took my *stick* to give you the news in the best way I could. And I thank God that, after a journey of more than nineteen weeks, I am safe in Nauvoo, and feel myself out of the reach of oppression, and my mind in perfect peace.

I remain your affectionate brother, in the covenant of peace,

JOHN GREENHOW.

Editorial.

We have been led to make a few remarks on the great LAW OF ADOPTION as one of the greatest importance, and one to which we would wish to direct the attention of the priesthood generally in their labours.

We have received *Times and Seasons* from Nauvoo lately, giving the minutes of several conferences held in different places, and we rejoice to find the teachings given on those occasions to correspond with what we have laboured to enforce through the columns of the STAR; that is, a strict adherence to the first principles of the gospel in our public administrations, remembering always that before an individual is prepared to receive the mysteries of the kingdom of God, it is necessary he should change his position in relation to God; and instead of being in the flesh, a stranger and an alien, that he became a son, having received the spirit of adoption whereby he can cry, Abba Father. We are aware that it will require some degree of humility to continue faithful in this plan of teaching, and Satan will often suggest that we shall weary the people by the monotony of the subject; or, perhaps, with greater artfulness still, tell us that we shall sink much in public estimation, unless we bring forth a variety of subjects calculated to strike the audience with astonishment, and convince them of the fertility of our understandings. But let us heed not these temptations, nor listen to them, but trusting in the Lord, in our proclamations of divine truth, we shall be enabled to bring forth things both new and old, and we shall find that we shall be neither *barren* nor *unfruitful* in the work of the Lord.

In the present number of the STAR we have given a portion of a letter of elder Orson Spencer's, which will be concluded in our next, the importance and interesting character of which will be obvious to every reader.

The pointed remarks on the charge of Heresy are very justly dealt out, and certainly the satisfaction of the Saint, while reading them, must be great to find that while he would stand excommunicated from the First Regular Baptist Church of the city of Alleghany, he will still be found classified with the great and good of past ages of whom the world was not worthy.

The allegorical letter of our beloved President, Joseph Smith, is very applicable in its meaning, to the multifarious scribbling gentlemen of the press, many of whom assume a ludicrously high position, and with whose effusions we have been often much amused; for many is the time that we have seen, as it were, the editors of certain papers, who have come out most majestically against the Saints, fling down their pens in apparently perfect satisfaction, having concluded their epistle with the declaration that they had effectually put down Mormonism. We hope that friend B, on the eastern sea, will take to himself that which fits him, and become wiser for the future.

EXTRACT FROM ELDER H. C. KIMBALL'S JOURNAL.

From the Times and Seasons.

On the 10th of September last, I, in company with elders B. Young, G. A. Smith, and Amasa Lyman, steered on a mission to the south. We proceeded to Quincy, and preached at that place several times. The indifference of the people, and the little regard they appeared to have for the truths of the gospel led me to reflect considerably on the hardness of their hearts and situation. I went to bed, and dreamed the following dream.

I thought I went out on a fishing excursion, and whilst traversing up and down the stream to find a good fishing place, I was astonished to see so very few fish in the stream, and they were very small and very shy. After travelling a-while I discovered some large fish lying across the stream, dead, and which smelled exceedingly bad. I then saw the reason why so few fish went up the stream, and why there were so small and shy; it was in consequence of these dead ones lying across the stream. This is the dream; and in the morning the following interpretation was strongly impressed upon my mind. These dead fish represent the dead members scattered abroad, hither and thither, who are considered as members of the Church of Jesus Christ of Latter-day Saints, but are in fact but dead branches; they not complying with the revelations of God, which command them to gather together to the body; and as the branch of the vine cannot gather sap and nourishment from the body when separated from it, so the members of the church abroad, when commanded to gather to the body, cannot receive life and intelligence away from it, nor grow in the things of the kingdom of God as is their privilege; and such characters stand in the way of the gospel and prevent many from obeying the gospel through their neglect. I further thought that it was not impossible that the bad smell of the dead fish represented those people who are to be met with, some with a chew of tobacco in their mouths, and some a pipe, and others whose breath smells sufficiently strong of whiskey to sicken a sober man when he comes near them.

Much of our time was spent in endeavouring to remove these obstacles, by persuading the members to comply with the commandments given on the subject, that the channel might be cleared and a way opened for more live fish to pass up the stream; and we hoped that we should yet see the stream full of live fish, and the fishing places become exceedingly good and live fish plentiful.

SONNET TO RELIGION.

BY T. WARD.

Religion! much abused, yet glorious theme;
The enthusiast's life—the zealot's all;
The abused of every tribe; and yet
The glorious plan by which heaven deigns
To bind intelligence with matter; when,
With knowledge like as Gods, of good and ill,
And thus redeemed by Christ's atoning blood,
Man shall receive a fulness of that power
Which renovates from evil, and bestows
A moral fitness for a throne on high!
O! let me drink life's waters from thyself,
Nor rest content with earth's polluted streams.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 3. JULY, 1843. Vol. IV.

GENERAL CONFERENCE.

Sunday, June 4.

This conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, June 4th, 1843, and by adjournment, on the two following days, in the large room connected with Hayward's Hotel, Bridge Street.

From the unsettled state of the weather, we were led to expect that our numbers would not be very great, but, to our astonishment, never before had we seen so many Saints assemble together.

MORNING SERVICE.

The meeting being called to order, elder Thomas Ward was unanimously chosen to preside; brother William Walker being then appointed to act as clerk of the conference.

The meeting was then opened by singing "The spirit of God like a fire is burning," &c. President Ward engaged in prayer. After the second hymn, the president addressed the conference at considerable length on the multitude before him, and the object that had brought them together. He enlarged on the high purposes of God in the salvation of the human family, stating what the church of Jesus Christ understood by salvation, which was this, that intelligence, or the light of truth being connected with elementary matter, which constituted our existence, had become, through the fall as Gods, knowing good and evil; that in this condition, and retaining this knowledge, we, by the atonement of Jesus Christ, and the ordinances of his kingdom, had become sons and daughters of the highest, and by a faithful endurance unto the end, we should attain to a fulness of the spirit of God, fitting us to enter into his presence to become heirs of God and joint heirs with Jesus Christ. He exhorted the Saints to cherish a spirit of love and charity, and by no means to indulge in a spirit of retaliation or revenge; and when actually suffering injury, even from their brethren, to be ready to forgive, and to maintain a continued purpose of heart, that whatever may arise, still to serve the Lord; by which means they would soon find the evils that affected them would disappear, and by the light of the spirit of God, they would see clearly their true position, and the clouds of darkness arising on their path, would soon be dissipated by the illuminating radiance of the light of heaven.

Elders Clark and Fielding followed, and gave some excellent teachings, in which the Saints did greatly rejoice.

The number of officers present was then called for: high priests, six; elders, 58; priests, 64; teachers, 40; deacons, 10. The representation of the churches being next called for, the following statements were made:—

Manchester Conference—Represented by elder Charles Miller, containing 1481 members, including 38 elders, 75 priests, 54 teachers, and 17 deacons, and comprising 30 branches.

Liverpool Conference — Represented by elder Ward, containing 558 members, 31 elders, 30 priests, 14 teachers, and 10 deacons, comprising 4 branches.

Preston Conference—Represented by elder William Snalem, containing 655 members, 1 high priest, 18 elders, 18 priests, 18 teachers, 2 deacons, comprising 15 branches.

London Conference—Represented by elder William Major, the West End containing 58 members, 3 elders, 9 priests, 3 teachers; the East End, Clerkenwell, 156 members, 3 elders, 9 priests, 2 teachers, 2 deacons.—Newburry, 22 members, 1 elder, 2 priests. Woolwich, 30 members, 1 elder.

AFTERNOON SERVICE.

The meeting being opened by singing the 144th hymn, elder Clark engaged in prayer. After the second hymn, a blessing was asked upon the bread by elder Banks.

President Ward then rose and gave some suitable instructions to the officers and members respecting the ordinance of the Lord's Supper. He wished them to have a clear view of its nature and design. The ordinance of baptism was a sign between the sincere believer and God, a sign of power by which we legally claimed remission of our sins in the name of Jesus Christ, according to the ordination of heaven. So also the ordinance of the Lord's Supper was a sign between God and us, to which we attended for a distinct and certain purpose, which was, that we might have the continued influence of the spirit of God to be with us. Hence the teachings in the revelations given to direct us in the administration of this ordinance, viz., saying, O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments, which he has given them, that they may always have his Spirit to be with them. Amen. So likewise in blessing the wine, the idea is given us that we attend to this ordinance as a sign by which we witness these things before God, and keep his commandments, in order that we may *always* have his spirit to be with us. Here, then, we see the necessity of coming with clean hands to this ordinance, that we may eat and drink worthily, and not unto condemnation. And again, we see the necessity of the exhortation, "Neglect not the assembling of yourselves together as the manner of some is;" and, my dear brethren, as time rolls on, and the events that shall characterize the last days thicken around us, we shall feel the necessity of a continual renewal of the influence of the spirit of the Lord God to enable us to endure the things that shall come to pass; therefore let us comprehend the true nature of the ordinance, and seek, as Jesus exhorted, to "do this until he come."

The representation of the branches was then resumed.

Macclesfield Conference—Represented by elder James Galley, consisting of 250 members, 11 elders, 28 priests, 15 teachers, 9 deacons, comprising 6 branches.

Birmingham Conference—Represented by elder Cooper Royle, consisting of 509 members, 32 elders, 32 priests, 18 teachers, 10 deacons, comprising 16 branches.

Staffordshire Conference — Consisting of 377 members, 38 elders, 59 priests, 14 teachers, 10 deacons, comprising 12 branches.

Edinburgh Conference—Represented by elder Henry M'Ewan, consisting of 302 members, 10 elders, 10 priests, 8 teachers, 2 deacons, comprising four branches.

Garway Conference—Represented by elder Charles Taysom, consisting of 176 members, 4 elders, 5 priests, 7 teachers, 2 deacons, comprising 5 branches.

Glasgow Conference — Represented by priest Peter M'Cue, consisting of 721 members, 24 elders, 32 priests, 28 teachers, 16 deacons, comprising 14 branches.

Froome's Hill Conference—Consisting of 784 members, 1 high priest, 21 elders, 47 priests, 21 teachers, 9 deacons, comprising about 36 branches.

EVENING SERVICE.

The meeting being called to order by elder Clark, was opened by singing "Earth is the place where Christ will reign." Elder Major engaged in prayer, when the representation of the various branches was resumed.

Carlisle Conference—Represented by elder John Barker, consisting of 154 members, 8 elders, 19 priests, 8 teachers, and 3 deacons, comprising 4 branches.

Sheffield Conference — Represented by elder James Carrigan, consisting of 128 members, 4 elders, 9 priests, 3 teachers, and 3 deacons.

Bradford Conference — Represented by elder Robert Parker, consisting of 240 members, 8 elders, 15 priests, 11 teachers, and 6 deacons, comprising 7 branches.

Bedford Conference--Represented by elder Thomas Margetts, consisting of 242 members, 14 elders, 20 priests, 8 teachers, and 4 deacons, comprising 10 branches.

Ireland Conference—Consisting of Hillsborough, 55 members, 3 elders, 2 priests, 2 teachers, and 1 deacon.

Lincolnshire—Louth, 14 members, 1 elder, 2 priests, 1 teacher.

Wigan—5 members

Nottingham—5 members.

Worcestershire — Represented by elder Smith, Earl's Common, 61 members, 3 elders, 4 priests, 1 teacher. Penvin, 19 members, 1 elder, 2 priests, 1 teacher. Broomsgrove, 36 members, 1 elder, 3 priests.

Monday, June 5.

The adjourned meeting, held at Hayward's Hotel, Bridge Street, being opened with singing, prayer was offered up by elder Charles Miller.

President Ward then called upon all those whose circumstances would allow them to devote themselves entirely to the work of the ministry, to manifest their willingness to volunteer in the service of God by standing up, when the following names were taken, viz., Osmond Shaw, Thomas Shaw, elder Speakman, elder George Eyres, and Samuel Downes.

Elder Clark then rose and gave a general invitation to all who had a sincere desire to enter into the priesthood in order to glorify God, to come forth and be ordained. He said it was in accordance with the mind and will of the Father, that they who had a sincere desire to serve God, should be called into the priesthood, that they might go forth and proclaim the pure principles of eternal truth, even the gospel of our Lord and Saviour Jesus Christ.

The following then stood up as candidates, viz., John Williams, Joseph Smith, and Thomas Jackson.

The subjoined nominations were then presented to the meeting, and were carried unanimously:—That R. Cowen be ordained elder; T. Parritt, elder; J. Flint, priest; S. Downes, elder; J. Williams, elder; J. Smith, priest; J. Nightingale, priest; Peter M'Cue, elder; James Lee, priest; Thomas Jackson, priest; Samuel Wells, priest; Joseph Walker, elder; Charles Turner, priest; Christopher Riding, priest; Levi Rigg, elder; George Robinson, priest; George Hewitt, teacher; Thomas Jennings, teacher. The above were then ordained to their respective offices under the hands of elders Ward, Clark, Fielding, Miller, Major, Crook and Albiston.

The following appointments were then made:—Elder Barradale was appointed to take the presidency of the Cheltenham Branch; elder Rudd, to preside over the Nottingham circuit; elder Pritchard to labour in Derbyshire; and it was ordered that the conferences of Birmingham and Macclesfield give every assistance to elder Pritchard in their respective neighbourhoods. Elder Speakman was appointed to labour in conjunction with elder Parker in the Bradford conference; Osmond Shaw to labour at Addingham in Yorkshire; elder George Eyres in Lincolnshire and Hull, in connexion with elder Henry Cuerden; elder Samuel Downes was appointed to labour in Derbyshire in connexion with elder Hibbert. Other appointments not decided upon, being more immediately in connexion with the Manchester conference, were left in the hands of elder Charles Miller.

We must confess that the teachings from president Ward, and elders Clark and Fielding were rich indeed; they certainly appeared in excellent spirits at the prospect before them; the spirit of union and love was manifested in every countenance, while joy and gladness filled every heart at the varied testimonies borne by the servants of God.

Thus passed the general conference of the Church of Jesus Christ of Latter-day Saints in England; revealing the progress of this great work of the Lord in the

last days, which has come forth in the exact time predicted by the prophets, and which must roll onward until the kingdoms of this world become the kingdoms of our God and of his Christ. Even so. Amen.

WILLIAM WALKER, Clerk.

Our worthy secretary of the conference has omitted the division of the meetings on the Monday, and the meeting held on Tuesday evening, while, however, we believe he has given with general accuracy the proceedings that took place.

Three conferences were not represented on the occasion, viz. Clitheroe, Cheltenham, and Bristol, returns of which, however, we have received since. Clitheroe, consisting of 300 members; Cheltenham, 544 members; Bristol, 93 members, making a grand total after the emigration of Saints to a great amount the last season, on board the ships *Sydney*, *Medford*, *Emerald*, *Swanton*, *Yorkshire*, and *Claiborne*, of no less than 7975 members, which, to our knowledge at present, has increased to more than 8000. Well may the people of God exclaim, "it is the Lord's doing, and it is marvellous in our eyes."

The condition of the Churches generally is very satisfactory, when we take into consideration that many of them have been left almost without labourers by the numerous emigrations of officers the last season; and while we have to regret a little disorganization resulting from this cause, we have on the other hand much cause to rejoice and be glad at the progress which the work has made generally speaking, and especially at the numerous calls for labourers on every hand; indeed we can emphatically say, that the harvest truly is great, but the labourers are few, and we earnestly pray that the Lord will speedily send forth more labourers into the harvest.—ED.

CORRESPONDENCE BETWEEN W—— C—— AND ORSON SPENCER.

ORSON SPENCER'S LETTER CONCLUDED.

Nauvoo, November 17, 1842.

You ask if the Latter-day Saints are persecuted; if so, by whom are they persecuted? The answer is a painful one, because it inculpates those who were bound by many tender ties. As a people we have been truly persecuted from the beginning. From the moment we embrace this doctrine, in most cases we are virtually banished from friends, and rank, and station, and business. Says the venerated father, "if you have embraced that doctrine, my son, I never want to see your face any more." Says the partner in trade, "if you are a Mormon, we must dissolve partnership forthwith." If such an one occupying an important office of profit and honour does not give up his Mormonism, we will sue him at the law, and calumniate him, and embarrass him until he is ousted and broken up, and obliged to leave our village. We are separated from men's company, while the licentious, and profane, and intemperate are suffered to dwell in peace.—While our opposers cherish to their bosom the rankest infidels, they repulse us with disdain; though none can point out ought wherein we differ from the ancient apostles and prophets. Almost daily my eyes behold those who have suffered too much to mention. But I would rather refer you to printed documents, than to attempt a description of the sufferings of our people in Missouri. From forty to sixty of our brethren suffered death by violent hands, in Missouri, and as many more in consequence of the abuse and privations to which they were exposed by an infuriated and bloodthirsty mob; and the disappointment, privation, and homeless condition of survivers was very great. Many widows and orphans knew not what to do, having just begun to live in a comfortable and thriving manner. They had almost forgotten their first sorrow of parting from early friends and possessions, when lo! the hideous mob came upon them; at one blow their homes were made desolate: in some instances father and son were no more: their sufferings in planting themselves anew in this state without means or friends, though I have often heard them told, I will not attempt to rehearse. Perhaps some will say, we understand the Mormons were in fault in that matter, and brought merited sufferings upon themselves by their misconduct. The same has always been understood to be true of all persecuted Saints. The greater part of people probably thought Stephen deserved the punishment that terminated his life.

The same might be said of John the Baptist, who meddled with the matrimonial concerns of those who did not acknowledge his ecclesiastical jurisdiction. The prophet Elijah was designated to death because he troubled Israel. Daniel refused lawful obedience to the established governor of the realm. In short, persecutors in every age, have always had a plausible pretext for their doings, in the popular estimation of their own day and age. You ask, by whom we are persecuted? In reply, I could mention as instigators of mobs, the names of a Baptist missionary, a Methodist and Presbyterian minister. You may also be apprised that ex-governor Boggs, of Missouri, made affidavit that Joseph Smith was accessary to an attempt to murder him; and that governor Carlin, of Illinois, in the face of superabundant testimony and law, gave a warrant to arrest him (Joseph Smith) on that affidavit. A heavy reward has been offered for his apprehension. And bold menaces are occasionally hung over our heads, that we as a people shall be driven from the state. These things have a tendency to check our prosperity. In one instance some of our brethren were kidnapped by Missourians from this state, and put to shame and scourging. The malignant and vexatious lawsuits to which our people have been subject, are exceedingly numerous; and owing to our impoverished condition, rendered sometimes distressing. But none of these things move us, because we know, that if they have hated the master they will also hate the disciples. Such as are born of the bond woman, will persecute them that are born of the free woman. But it seems like a discouraging effort, to attempt to convince our opposers that we are persecuted; because editors and other philanthropic men are reluctant to tell to the public our side of the matter. They themselves would thereby become suspected of espousing our cause. Men are so sensitive on the subject of our religion, that whoever speaks peaceably of it, perils his influence and reputation. But hireling editors and priests will speak and publish against us.

You ask me to give an account of the faith which I have embraced. I believe that Jesus Christ is God, co-eternal with God the Father, and that such as have the knowledge of the gospel, and believe upon him will be saved; and such as believe not will be damned. I believe the Old and New Testaments to be the word of God. I believe that every person should be born, not only of the spirit, but also of the water, in order to enter into the kingdom of God. There are three that bear witness on earth, as there are three that bear record in heaven: the spirit, the water, and the blood, bear concurrent testimony to our obedience on earth; for the want of any one, or all of these witnesses on earth, in our favour, there will be no registry of our perfect acceptance in heaven. Hence the baptism for the dead. The righteous dead have a merciful provision made for them in the testimony of the three witnesses on earth, which secures a record of their perfect acceptance in heaven, without which they cannot attain to the highest glory. I believe in the resurrection of the dead, the righteous to life eternal, and the wicked to shame and everlasting contempt. I believe that repentance towards God, and faith in our Lord Jesus Christ, are among the elementary and cardinal truths of the gospel.

In some, and indeed many respects do we differ from sectarian denominations. We believe that God is a being that has both body and parts, and also passions. Also in the existence of the gifts, in the true church spoken of in Paul's letter to the Corinthians. I believe that every church in gospel order, has a priesthood, consisting of prophets, apostles, elders, &c., and that the knowledge and power of a priesthood, ordained of God, as the ancient priesthood was, is indispensably necessary to the prosperity of the church. I do not believe that the canon of sacred scripture was closed with the revelation of John, but believe that wherever God has a true church, there he makes frequent revelations of his will; and as God takes cognizance of all things, both temporal and spiritual, his revelations will pertain to all things whereby his glory may be promoted, and the temporal and spiritual well-being of his people advanced. Any people that are destitute of the teachings of prophets and apostles, which come by immediate revelation, will soon fall into divisions and strifes, and depart from the truth as it is in Jesus.

You wish to know "What is the personal character and influence, doctrines and claims of him who is called the leader, Joseph Smith." Joseph Smith, when the great designs of heaven were first made known to him, was not far from the age of seventeen. From that time to this he has had much said about him, both of a favourable and unfavourable nature. I shall only speak of his character as I believe it to be from an intimate acquaintance of more than one year, and from an intimate acquaintance with those who have been with him many years. No man is more narrowly watched by friends and enemies than Joseph Smith; consequently, if he were as good a man as any prophet that has preceded him, he would have as violent enemies as others have had. But I hasten to give my own opinion. I firmly avow in the presence of

God, that I believe Mr. Joseph Smith to be an upright man, that seeks the glory of God in such a manner as is well pleasing to the Most High God. Naturally, he is kind and obliging; pitiful and courteous; as far from dissimulation as any man; frank and loquacious to all men, friends or foes. He seems to employ no studied effort to guard himself against misrepresentation, but often leaves himself exposed to misconstructions by those who watch for faults. He is remarkably cheerful for one who has seen well-tried friends martyred around him, and felt the inflictions of calumny—the vexation of law suits—the treachery of intimates—and multiplied violent attempts upon his person and life, together with the cares of much business. His influence, after which you inquire, is very great. His friends are as ardently attached to him as his enemies are violently opposed. Free toleration is given to all opposing religions, but wherever he is accredited as a prophet of the living God, there you will perceive, his influence must be great. That lurking fear and suspicion that he may become a dictator or despot, gradually gives place to confidence and fondness as believers become acquainted with him.

In doctrine, Mr. Smith is eminently scriptural. I have never known him to deny or depreciate a single truth of the Old and New Testaments, but I have always known him to explain and defend them in a masterly manner. Being anointed of God, for the purpose of teaching and perfecting the church, it is needful that he should know how to set in order the things that are wanting to bring forth things new and old, as a scribe well instructed. This office and apostleship he appears to magnify; at his touch the ancient prophets spring into life, and the beauty and power of their revelations are made to commend themselves with thrilling interest to all that hear.

You inquire, "Does he claim to be inspired?" Certainly he does claim to be inspired. He often speaks in the name of the Lord, which would be rank hypocrisy and mockery if he were not inspired to do it. It seems very difficult for those who stand at the distance of many generations from the true prophets, to realize what prophets are, and what ought to be expected from them. I do not chide them for their ignorance and folly, however, because I have nothing to boast of previous to embracing the faith of the Latter-day Saints. I understand that prophets may speak as they are moved by the Holy Ghost, at one time, while they may be very far from being moved by the Holy Ghost as they speak at another. They may be endowed with power to perform miracles and mighty deeds at one time, while they have no authority, and there is no suitableness in doing the same at another time. You ask, "Is he a man of prayer, of a pure life, of peace?" "Does he appear at the head of his troops as a military commander?" These questions I answer according to the best knowledge I have, in the affirmative. As a people we perform military duty, as the laws of the State of Illinois enjoin and require. The Legion answers the purpose to keep the lawless and mobocratic at a respectful distance; and the more "earthquake and storm" our enemies raise about the Nauvoo Legion, and a military chieftain like the ancient Mahomet, the greater fear and dread of us will be conveyed to the minds of the lawless, who watch for prey, and spoil, and booty. I can assure you that neither Mr. Smith, nor any other intelligent Latter-day Saint, ever intends to make one convert by the sword. Neither are we such tee-total peace-makers that any savage banditti of lawless depredators could waste our property, violate virtue, and shed innocent blood, without experiencing from us a firm defence of law, of right, and innocence. We are to this day very sensitive to a repetition of past wrongs that we still smart under. The Lord our God, who was once called (by a man after his own heart) a "man of war," we trust will be our defence and strong tower in the day of battle, if our country should ever call us to scenes of carnage and blood.

You ask, "What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere?" On the Sabbath some person usually preaches a sermon after prayer and singing, and perhaps reading some scripture. We have also frequent prayer meetings, in which all that are so disposed may join. The gifts are variously exercised, sometimes in the way of prophecy, or in tongues; sometimes in discerning of spirits, or interpretation of tongues. The ordinance of baptism, together with the imposition of hands, for the gift of the Holy Ghost, is administered as occasion may require. Thus you will perceive that our worship differs from what we both have been accustomed to in times past. Anxious seats, and enquiry meetings, &c., are not in use at all with us; although converts to our faith have swelled our numbers greatly in every year that is past, yet we are very far from employing any blustering effort to convert men. The spirit of God attends the truth with sufficient power to save the upright, while those that hold the truth in unrighteousness, and contend with it, are beyond the legitimate exercise of divine power to save, and are led captive by the

devil at his will. Our worship differs from that of other religious people, inasmuch as we have the knowledge of God, and the true doctrine and order of his kingdom beyond all perplexing doubt and diversity of opinion. It is utterly impossible for intelligent and devoted sectarian clergy to lead their hearers into any considerable knowledge of God, for this very potent reason, that they neither know much of him themselves, nor indeed have they the means of knowing him. For this they are not at all culpable, but the fact is nevertheless incontrovertible. I do not speak now to please men, nor to mortify them, but I know it to be true, my brother, and therefore speak it boldly. Are you offended? Will you stop here and throw down my letter with contempt, as though an ignorant upstart had abused you? If I write plainly, it is with deep and painful emotions. While writing I can hardly suppress a flood of tears. I know the dilemma in which many of my religious brethren are placed, and the extreme difficulty of approaching them; but whether they bear or forbear, I must tell them that it is out of their power to attain to any considerable knowledge of the true and living God. But, say they, have we not got the good old bible, which makes men wise unto salvation? You have, indeed, those venerable truths which have many ages since made men wise unto salvation; and those truths will teach you, if you take heed to them, that the Gentiles have been broken off from the covenant favour of God as the Jews were; but these scriptures cannot impart to you the gifts of the Holy Ghost; they cannot ordain and qualify you to teach and preach the gospel, and administer the ordinances; they cannot give you promises and revelations that are expressly for you.

When the apostle Paul was in danger of being shipwrecked with his crew (see Acts of Apostles), it would have been poor consolation to him to read the ancient history of Jonah's shipwreck, and pray over the subject in order to know how the voyage would result to him; but how much greater his consolation, and how much more certain his knowledge, when God ministers to him by visions and angels, and promises both him and the crew preservation. Philip wanted no better assurance of his duty to go to Gaza, than for an angel of God to tell him to go; but if he had pored over ancient revelations, with prayerful anxiety, in order to know the same, it would have been a poor guide. The New Testament saints did not lean upon Old Testament revelations for the knowledge of present duties, or for aid in their present contingencies. They looked directly to God for present, fresh instruction, and aid—they obtained what they looked for. The ancient Jews (contemporary with Christ), that leaned on the venerated sayings of Abraham and Moses, and other old prophets, abode in darkness, and became the prey of foul spirits, while the advocates of present revelations were mighty through God, in signs and wonders, and marvellous deeds. Now let the religious people of this day depend exclusively upon the ancient scriptures, rejecting present revelations, and they will be filled with ignorance, and the spirit of unrighteousness will possess them; and they cannot act with that certainty and power that those can who know for themselves by immediate revelation. But I have said it is impossible for them to know much of the true God. The careful observer knows, that what one sect or denomination teaches for doctrine, another will controvert and deny. There is not that power in the doctrine of any one sect that gives them much ascendancy over any other sect. The doctrines of all sects, though adverse to each other, are about equally weighty and plausible; no one gets any considerable ascendancy. If there appears to be light in one sect over another sect, it shows an equal amount of an opposite character.

It is an acknowledged duty of parents, in this church, to teach their children the elementary principles of religion, training them up in the way they should go. You ask if they are instructed in learning. As a people we aim most diligently to give our children learning. Our persecutions, oppressions, and poverty have operated greatly to the disadvantage of our children; still we have a chartered university, that promises much benefit to us; and common schools are extensively multiplying throughout the city.

The present population of the city is from ten to twelve thousand. You ask, "What is their condition, occupation, and general character?" The condition of the people is as prosperous as circumstances will permit. Many of them, like Jacob of old, have left a good patrimony at home that they are not benefitted from, by reason of their being every where spoken against. But though they had nothing but their staff in hand, and a little bundle upon their back when they came, they have now in many instances a comfortable cottage, a flourishing garden, and a good cow. There are many instances of families being subject to privations, beyond what they were accustomed to in early days; and there are some instances of deep penury, through sickness, persecution, and other uncontrollable causes; and there are also instances of wealth; but be assured, sir, there is not a more contented and

cheerful people to be found. Families will consent to let father and brother go out preaching, when their daily bread is barely supplied for a few months. Believing as we do, that these are the last days, and that signal matters await this generation; and that the harvest must be gathered soon, if at all, you must not marvel if we do not all at once become rich, and build large houses, and enclose productive farms. If riches were our object, we might readily gratify the most ambitious grasp. We possess every facility for being rich, but we long to behold the beauty of the Lord, and enquire in his holy temple. The place of his sanctuary, which we greatly desire to beautify, is a site of surpassing natural beauty. Upon it stands the incomplete structure of a temple; in dimensions a little over one hundred and twenty-eight feet long, by eighty-eight feet wide, to be elevated in height a little under fifty feet; the walls are made of well-wrought, handsome stone. The inhabitants are very industrious; being occupied in agriculture and the various mechanical arts. Our people are mostly the working classes of the community, from the United States, and Great Britain and her Provinces. They are a very intelligent people, especially so far as common sense and a general knowledge of men and things are concerned. Our elders are versed in religious polemics; from discussions in the pulpit, stage, bar-room, canal, and steamboat, of the fireside and highway side: and perhaps you are not aware, that many, very many, are from the most enlightened portions of New England; men that have been rocked in the cradle of orthodoxy and liberty; accustomed to fatigue, privation, and opposition; and knowing that their religion has more light and truth, and the power of the Holy Ghost to support it, than any other that has existed since the days of the apostles, they are prepared to endure all things with the assurance that their reward is great in heaven. You wish to know the general character of the people. There is probably less profanity, drunkenness, lewdness, theft, fighting, gambling, and tavern haunting, than in any other city of the same magnitude.

But I must close my answer to your many and minute inquiries, having already protracted them beyond my original design. Your letter contains many important enquiries, similar indeed to what I have received from other distinguished friends from different parts of the Union; and you will accept my apology for not answering at an earlier date; and though I design this epistle to be a general answer to all similar enquiries, yet shall hereafter readily reciprocate all private communications in the usual method of friendship and affection.

Most sincerely and truly yours,

ORSON SPENCER.

Brother Spencer is a graduate of Union College, New York, and has for many years had a respectable standing as a minister in the "Baptist Church;" and as he is generally known in the New England States, we presume that the above logical and conclusive expose of our principles will be read with interest by his numerous friends, and by all the Saints. EDITOR.

THE ELIAS.

From the Times and Seasons.

There are few subjects that have puzzled the children of men more than the solution of this one question—"Who is Elias?" There has not been so much difficulty in identifying him with Elijah, as there has in relation to the office that he was to sustain, as spoken of prophetically by Malachi. "Behold I will send you Elijah the prophet, before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"—Mal. iv. 5, 6. The great question that remains to be solved, is, was John the Baptist the Elias, or was he not? There is indeed something perplexing, since there *seems* to be a clashing of scripture testimony in relation to this subject. I say, *seems* to be, because in reality there is not. The angel Gabriel, when he appeared unto Zacharias, the father of John the Baptist, made the following statement concerning him—"Fear not Zacharias; for thy prayer is heard; and thy wife shall bear thee a son; and thou shalt call his name John, and thou shalt have joy and gladness; and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the

children of Israel shall he turn to the Lord their God. And he shall go before him in *the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord"—Luke i. 13, 17.

Here, then, is a clear statement, making out that John the Baptist was the Elias. Now we turn to John, chap. i. beginning at the 20th verse—"And he confessed, and denied not; but confessed I am not the Christ. And they asked him, what then? Art thou Elias? and he saith I AM NOT. Art thou that prophet? and he answered No." Turn we now to Matt. xi. 13, 14—"For all the prophets and the law prophesied until John. And if ye will receive it, *this is the* ELIAS WHICH WAS TO COME."—Here, then, is a strange co-mixture of prophesying and testimony, apparently conflicting and at variance; so palpable, indeed, is the difference, that one says that he is the Elias, the other says he is not. What shall be done? is one part of it untrue? verily, no. Shall we try to evade it? no. If the paradox cannot be unriddled on reasonable terms, we will acknowledge the difficulty, leave it irreconcilable to our understanding, and say "let God be true and every man a liar." We will, however, venture an assertion, which strange and anomalous as it may appear, and indeed is, we think we can sustain; which is this, that John the Baptist was the Elias, and that he was not the Elias, and in taking this singular course we are only stating what is above stated and we think that we shall be sustained by reason, common sense, and the scriptures.

The Elias spoken of in the scriptures, is a restorer, hence our Saviour said, "Elias verily cometh and restores all things." And yet it is evident that John the Baptist was the Elias, for our Saviour says, "but I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him"—Mark ix. 13.

Ever since the fall of man the great Jehovah has had it in his mind to restore him to his pristine excellency, to remove the curse from the brute creation and to restore the earth to its primitive glory; nay, while this earth was one dark chaotic mass—before God said "let there be light, and it was so," or ever this world rolled into existence, or the morning stars sung together for joy—a plan was formed in the councils of heaven, it was contemplated by the great Author of our existence, Eloiheim, Jehovah, to redeem the earth from under the curse. Hence, when the Gods deliberated about the formation of man, it was known that he would fall, and the Saviour was provided who was to redeem and to restore, who was indeed the "*Lamb slain from the foundation of the world.*" The eternal plan of Jehovah, however, was as perfect at that time as it is now, the foundation was perfectly laid, the outlines were clearly sketched with a master hand, and the interstices have been filling up from that day to this. Satan has gained no more power, than he has been permitted to hold; the universe has been under the direction of the Lord of Hosts, and it will be seen seen by and by, that he whose right it is will possess the earth: Satan will be bound, the earth redeemed, and "the kingdoms of this world become the kingdoms of our God and of his Christ."

The earth has to be redeemed by the power of God, through the medium of the priesthood; the priesthood in heaven and on earth combined. And ever since the fall of man, in the different ages of the world, men clothed with the priesthood have had a view of this subject. Poets have sung about it, and prophets have prophesied of it; it has engaged the pencil of the artist, the tongue of the learned, and the pen of the scribe; and if ever the souls of the prophets were fired with the spirit of God, it was when they prophesied of "the mountains dropping down sweet wine, and the wilderness blossoming as the rose, when the lion and the lamb should lay down together, and the earth be filled with the knowledge of God as the waters cover the sea. When Zion should be established in glory, and all nations flock to her standard. When the temple of God should be reared, and the waters of life flow from its threshold; when the tree of life should be planted, and the leaves thereof be for the healing of the nations; when the inhabitants of Zion should dwell in safety, and no more say I am sick, and Jerusalem become the throne of the Lord."

In prospect of these things many prophets and servants of God have united

their faith and energies to bring about the thing so desired, and to act the part of Elias, or restorers. Enoch tried to do it but was not able. He walked with God, he had great faith, he raised up a powerful church, and taught them the principles of righteousness, but could not redeem the earth; the earth was becoming more corrupt, and God took Enoch and his church to himself, and hence arose the saying, "Zion is fled." The salt being thus removed, there was nothing to preserve the earth, and it was overthrown with a flood.

Moses tried, in his day, to accomplish something in relation to this matter; but he did not accomplish it; he drew nigh unto God by faith, and obtained promises from God. The Lord said that he would make of the children of Israel a kingdom of priests, and thus they being taught of God, and being enabled to teach all nations, it might necessarily be presumed that intelligence would flow through their instrumentality, and that the kingdom of God would be planted and flourish on the earth; but they sinned against God, they lost the Melchisedec Priesthood; and instead of being a kingdom of priests, they had only one high priest who could go into the presence of God, and that only once a year, instead of the whole kingdom being brought into the presence of God as a "kingdom of priests." Moses failed in his attempt. He was taken from their midst, and they placed under a "schoolmaster until Christ."

The great prototype of John the Baptist, Elijah, was a great prophet. The spirit of God rested upon him in a powerful manner; yet he could not do much, but had to exclaim, "they have killed thy prophets, and digged down thine altars; and I am left *alone* and they seek my life."

John the Baptist came in his day as an Elias, a restorer. The angel Gabriel said that he came in the "spirit and power of Elias," and if the people would have submitted to his teaching and to the teaching of our Saviour, the things that are spoken of in the prophets would have been fulfilled. Hence, says our Saviour, "*if ye will receive it*, this is the Elias which was to come;" but he goes on to tell them that they would not receive it. He says "he that hath ears to hear, let him hear, but whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners"—Matt. xi. 14 and 19. Thus they rejected John the Baptist, and although he was indeed the Elias, he could not be so to them, and hence, when they asked him, "Art thou the Elias?" he said "I am not." They had forfeited the favour of Jehovah, the kingdom of heaven was taken from them, and the blessing of God withdrawn from their midst.

We do not attach much blame to any of the ancient prophets, we believe they have done their best; but they lived among a corrupt people who would not listen to the word of the Lord; besides the time appointed by Jehovah had not come, and they could not be made perfect without us and we without them. It requires the priesthood in heaven and the priesthood on earth combined to bring about these things, and as the Lord has been pleased to reveal unto us the fulness of the gospel, and he is about to gather his word into one, and his people into one, since we are favoured with the faith of all the priesthood that have lived, as well as those that are now living—the faith and assistance of the fathers on the Asiatic continent, as well as the ancients on this continent, inasmuch as we are faithful we may perhaps unite in singing this new song, saying:—

"The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one;
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength;
And truth is established in her bowels:
And the heavens have smiled upon her;
And she is clothed with the glory of God;
For he stands in the midst of his people;

Glory, and honour, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace, and truth, and peace,
For ever and ever. Amen.

As the prophet observes, behold this is wisdom in me: wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on earth, and with Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even of Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

SATURDAY EVENING THOUGHTS.

BY MISS E. R. SNOW.

"My heart is fix'd." I know in whom I trust.
'Twas not for wealth—'twas not to gather heaps
Of perishable things—'twas not to twine
Around my brow a transitory wreath,
A garland deck'd with gems of mortal praise,
That I forsook the home of childhood—that
I left the lap of ease—the halo rife
With smiling friendship's soft and mellow tones—
Affection's fond caresses, and the cup
O'erflowing with the sweets of social life,
Where high refinement's richest pearls were strew'd.
Ah, no! A holier purpose fir'd my soul—
A nobler project prompted my pursuit:
Eternal prospects open'd to my view,
And hope's celestial torch within me burn'd.

God, who commanded Abraham to leave
His native country, and to offer up
On the lone altar, where no eye beheld
But His who never sleeps, an only son,
Is still the same, and thousands who have made
A covenant with him by sacrifice,
Are bearing witness to the sacred truth.

Jehovah speaking? Yes, as heretofore,
The proclamation sounded in my ear—
It touch'd my heart. I hearken'd to the sound,
Counted the cost, and laid my earthly all
Upon the altar, and with purpose fixed
Unalterably, while the spirit of
Elijah's God, within my bosom reigns;
Embrac'd the "Everlasting Covenant;"
To be a Saint among the faithful ones
Whose race is measured by their life—whose prize
Is everlasting, and whose happiness
Is God's approval, and to whom 'tis more
Than meat and drink to do his righteous will.

It is no trifling thing to be a Saint
In very deed. To stand upright, nor bow,
Nor bend beneath the weighty burthen of
Oppressiveness.—To stand unscath'd amid
The bellowing thunders and the raging storm
Of persecution, when the hostile pow'rs
Of darkness, stimulate the hearts of men
To warfare; to besiege, assault, and with
The heavy thunderbolts of Satan, aim
To overthrow the kingdom God has rear'd.
To stand unmov'd beneath the with'ring rock
Of vile apostacy, when men depart
From the pure principles of righteousness—
Those principles requiring man to live
By every word proceeding from the mouth
Of God.—To stand unwav'ring, undismay'd,
And unseduc'd, when the base hypocrite
Whose deeds take hold on hell, whose face is garb'd
With saintly looks, drawn out by sacrilege
From a profession, but assum'd and thrown
Around him for a mantle to enclose
The black corruption of a putrid heart.
To stand on virtue's lofty pinnacle
Clad in the heavenly robes of innocence,
Amid that worse than every other blast—
The blast that strikes at moral character,
With floods of falsehood foaming with abuse.—
To stand, with nerve and sinew firmly steel'd,
When in the trying scale of rapid change,
Thrown side by side and face to face with that
Foul-hearted spirit, blacker than the soul
Of midnight's darkest shade, the traitor,
The vile wretch that feeds his sordid selfishness
Upon the peace and blood of innocence—
The faithless, rotten-hearted wretch, whose tongue
Speaks words of trust and fond fidelity,
While treach'ry, like a viper, coils behind
The smile that dances in his evil eye.
To pass the fiery ordeal, and to have
The heart laid open—all its contents prov'd
Before the bar of strictest scrutiny.
To have the finest heart-strings stretch'd unto

Their utmost length to try the texture—to
Abide, with principle unchang'd, the wreck
Of cruel tort'ring circumstances, which
Ride forth on revolution's blustering gale.

But yet, altho' *to be a Saint*, requires
A noble sacrifice—an arduous toil—
A persevering aim; the great reward
Awaiting the grand consummation will
Repay the price however costly; and
The pathway of the Saint, the safest path
Will prove, though perilous; for it is foretold,
All things that can be shaken, God will shake:
Kingdoms, and Institutes, and Governments,
Both civil and religious, must be tried—
Tried to the core and sounded to the depth.

Then let me be a saint, and be prepar'd
For the approaching day, which like a snare
Will soon surprise the hypocrite—expose
The rottenness of human schemes—shake off
Oppressive fetters—break the gorgeous reins
Usurpers hold, and lay the pride of man,
And glory of the nations low in dust!

RIGHTEOUSNESS.

"He that doeth righteousness, is righteous."

The above quotation is the solemn declaration of an ancient servant of God, and if we examine the sacred oracles of divine truth, we shall find that although it is "not for works of righteousness which we have done, but by grace are we saved through faith, and that not of ourselves, it is the gift of God;" yet every man of God has performed works of righteousness—he has been moral, virtuous, upright, and consistent in his department, and that he was saved by works as well as by faith.

It is true that our Saviour reprobates the self-righteousness of the Jews; he condemns their practices and disapproves of their conduct, and some men, labouring under a mistake, think it was for their good works that they stood reproved by the Saviour of the world—a greater error than which could not be entertained by the human family. Our Saviour reproved the Pharisees, not for their righteousness, but for their iniquity—not for their virtue, but for their hypocrisy, deceit, and abomination. They fasted, they prayed, they gave alms, they paid tithes of all they possessed, all of which of themselves, abstractly, were good; and they were not condemned for these deeds, but for turning the temple of God into a den of thieves, for oppressing the widow, the orphan, and the destitute; for rejecting the testimony of God and persecuting his servants; and for neglecting judgment, mercy, and the love of God. Hence they were called "whited walls and painted sepulchres;" they made long prayers, but it was "*for a pretence.*" They also disfigured, or made long faces, and appeared outwardly fair to men; but like whited walls and painted sepulchres, they were fair on the outside, while "within they were nothing but rottenness and dead men's bones." It was, then, for their corruptions, their abominations, and their hypocrisy that they stood condemned, and not for their good works or their righteousness.

Some have supposed that Paul did away with the necessity of good works, by telling us that it is "not through works of righteousness that we have done, but by grace that we are saved, through faith, and that not of ourselves, it is the gift of God." We shall find, however, that this reasoning is very fallacious. Paul understood himself perfectly. He might, indeed, be a "Hebrew of Hebrews;" and after the strictest manner of his sect, have lived a Pharisee; but if his Pharisaism taught him to be a persecu-

tor and murderer of the Saints, and a shedder of innocent blood, his proceedings were not very righteous; he stood culpable before the Most High, and he needed to be cleansed in the atoning blood of Christ—to repent and be baptized in the name of Jesus Christ for the remission of his sins, before he could receive the approbation of heaven. The young Pharisee might say, "all these things have I observed from my youth up, what lack I yet?" A new dispensation was then ushered in, the gospel of eternal truth was unfolded; the kingdom of heaven was being preached, and all men rushed unto it; and it was necessary that he should sell what he had and give to the poor—follow our Saviour—obey the gospel—be governed by his teachings, and obey his precepts.

There were many in those days who thought that if they fulfilled the moral law, that they were pursuing the right course, doing the will of God and would be saved. Paul tells them something else; that in the fulness of time God sent forth his Son into the world to *redeem* those that were *under the law;* hence, if redemption was needed, they were not in a salvable state without redemption, and he thus speaks emphatically of the necessity of faith in the Lord Jesus Christ, as being the great foundation of a sinner's hope; for if Christ was not the Messiah, then indeed was their faith vain, as was also the preaching of the apostles and elders. This was the doctrine that was taught by our Saviour and by all the apostles. "He that *believeth* and is baptized shall be saved, and he that *believeth not* shall be damned." So that it was no matter how often a man prayed, how much alms he gave, how often he fasted, or how punctual he was in paying his tithes, if he believed not he would be damned. James contends very strenuously for works, especially in the following extract from the second chapter:—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body, what *doth* it profit? Even so faith, if it hath not works is dead, being alone; yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father, justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? for as the body without the spirit is dead, so faith without works is dead also."

The thing is here very clearly and pointedly set forth; and although Paul speaks so much about faith, he contends as strenuously for works. He complains that some had turned the grace of God into lasciviousness, and positively says, that "if any man defile the Temple of God, him will God destroy." And farther remarks, "know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God"—1 Cor. vi. 9, 10.

Many of the ancients pleaded before God their righteousness and good deeds, as even being meritorious; hence Job says, "my righteousness I hold fast, and will not let it go"—Job xxvii. 6. David says, in speaking on the same subject, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him I was at peace with; (yea I have delivered him that is without cause mine enemy:) let the enemy persecute my soul and take it; yea let him tread down my life in the earth, and lay mine honour in the dust. Selah." . . . . . "The Lord shall judge the people: judge me, O Lord, according to *my righteousness*, and according to mine integrity that is

in me"—Psalm vii. And Nehemiah, after testifying concerning Tobiah, and casting his goods out of the temple, and contending with the nobles for not bringing their tithes into the treasury, says, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof;" and after contending with the nobles for breaking the Sabbath, he says unto some strangers that came into among them to try to lead the Jews astray, "Then I testified against them and said unto them, Why lodge ye about the wall? if ye do so again I will lay hands on you;" and because some of the Jews had married strange wives, he chased one of them away from him, and says, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." For these and other things he says, "remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." The righteousness of Nehemiah seems indeed to be of a very singular cast, yet as a prophet of the Lord he pleads his deeds before God as being meritorious. Nor were the apostles forgetful of these things. Peter in speaking to Cornelius says, "I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh *righteousness* is accepted of him"—Acts x. 34, 35. John says, "Every one that *doeth righteousness* is born of God." And again, "whosoever *doeth not righteousness* is not of God"—1 John. And we are told in Revelations xix. 8, that "the fine linen is the *righteousness* of the saints." We know that "Abraham believed God, and it was accounted unto him for righteousness:" but then James tells us that his "faith was made perfect by his works." So that we shall find after all, that it is not the hearer, nor the believer, alone, but the doer of the word, that is justified; and that whatever virtue there is in faith, that without works it is dead, even as the body without the spirit is: and that faith is of no use unless it "works by love, and purifies the heart." Paul speaks of the saints in his day, "having on the breastplate of righteousness," and being "filled with the fruits of righteousness."—The gospel indeed makes us free: but let us be careful how we use our freedom, and not turn the grace of God into lasciviousness; as, says Peter, "As free and not using your liberty for a cloak of maliciousness, but as the servants of God."

The Lord has done great things for us, he has revealed unto us "the abundance of peace and truth;" he has made manifest his will, and unfolded his purposes; he has put us in possession of great blessings, even the blessings of the new and everlasting covenant, and has planted in our bosoms a hope that blooms with immortality and eternal life. Let us then walk worthy of the high vocation to which we are called, and as free servants of God be governed by his law, keep his commandments, and do his will; for man shall "not live by bread alone, but by *every word* that proceedeth from the mouth of God." Paul has very clearly elucidated this subject in the following words, the which, if we observe we shall do well.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let

us not be desirous of vain glory, provoking one another, nor envying one another."

"Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself, alone, and not in another."

Editorial.

We feel assured that the faithfulness and deep feeling of sincerity which characterizes the letter of elder Orson Spencer, will make it interesting to every reader; indeed the narratives which at various times we have become acquainted with, detailing the history of individuals in connexion with the gospel of the kingdom, the extraordinary manner in which they have been led to a reception of the truth, the influence of that truth upon the mind, and frequently the mental struggles that have taken place in coming to a decision upon a subject of such infinite importance, have on many occasions awakened a most thrilling interest.

And we feel convinced, that every one who has passed this ordeal, who has sustained a similar trial, will deeply sympathize with brother Spencer, when he declares it as a "crisis he will never forget." And again, who can read and remain unmoved, the following passage? "Little as I supposed that I cared about popularity, competence, or the fellowship of those who were sincerely in error, when I came to be stretched upon the altar of sacrifice, and the unsheathed blade that was to exscind from all these hung over me with perpendicular exactness; then, then, brother, I cried unto the Lord to strengthen me to pass through the scene with his approbation."

And what was the influence that could lead to a resolve so determined, it was as our brother says, "truth had taken possession of his mind; plain, simple, bible truth." Oh! how truly can we acquiesce in the scripture that "the gospel is the *power* of God unto salvation to every one that believeth." We can call to mind its influence upon ourselves; often, indeed, had we listened to the finest exhibitions of eloquence, to the most splendid oratorical discourses, but how powerless was their influence compared with the power of the gospel. There was, as it were, a life-giving principle about the narrative of the gospel, though communicated by the unlettered and unlearned, that imparted such a feeling of joy, of gladness, of light, and of truth, that our very nature became so enamoured of it, as to reject the necessary repose for which nature called, but which, when complied with, was continually regretted, inasmuch as it caused a cessation in the contemplation of principles so glorious and ennobling.

Having made these reflections we cannot but deduce one often repeated lesson from this subject, and that is, the importance of the Priesthood adhering faithfully to the first principles of the gospel; for it was the power of those principles by which we were led to embrace the truth, and having felt their energy, we are assured of the potency of those means which God has put into our hands to enable us to lead the honest in heart unto the obedience of faith.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 4. AUGUST, 1843. VOL. IV.

ANCIENT POETRY.

From the Times and Seasons.

THE following very curious poetic composition is at once both novel and interesting, for while the common landmarks of modern poetry are entirely disregarded, there is something so dignified and exalted conveyed in the ideas of this production, that it cannot fail to strike the attention of every superficial observer.

Uncontrolled by the narrow limits of this earth, and raised above all sublunary objects, his mind soars aloft unto other kingdoms, unravels the secrets of eternity, and contemplates the organization of worlds in other spheres; the destiny of the living, the dying, and the dead are developed, together with the laws that govern other worlds, and the state of their inhabitants; the "heaven of heavens" opens before his gaze, and the celestial kingdom, the habitation of the great "I Am," with all its resplendent, brilliant, and dazzling glory, bursts upon his sight. The celestial, the terrestrial, and the telestial worlds, with all their magnificence and beauty are open to his view; whilst the various states of their respective inhabitants, are presented before his vision. The dark and gloomy abodes of the departed lost are also unlocked, and their confusion and misery developed. Our poet seems to be perfectly at home among heavenly worlds, and converses about their proceedings with as much familiarity as one could do about his domestic economy. He has unlocked great and important principles which were made known to the ancients, but which have been hid for ages; and when we contemplate the things that are unfolded, we shall be led to say with Paul, "great is the mystery of godliness."

Concerning the style of the poetry, there seems to be a native simplicity—a brilliance of thought—and an originality in the composition, that can only be equalled in the oracles of truth and by those who profess the same spirit; and when the muse of those ancient poets was fired by the spirit of God, and they spake as they were moved by the Holy Ghost, there was a richness, a dignity, and a brilliancy of ideas, and an exuberance of thought that ran through all their productions, as in the fascinating beauties of poesy they rolled forth the words of eternal life, with all their richness, and dignity, and glory, while at the same time they paid little or no attention to the rules of poetic composition. Let the curtains of heaven be withdrawn, and the purposes and glories of the eternal world burst upon his view, and the dry forms and simple jingling of rhyme alone, will be very dry and insipid to the enlarged and enlightened understanding of the man of God.

On this subject we quote the following from the learned Rev. John Brown:—"The songs of Moses, Deborah, and Hannah, the prayer of Hezekiah and Habbakuk, if not also of Mary and Zecharias, Exodus xv, Judges v, 1 Samuel ii, Isaiah xxxviii, Habbakuk iii, Luke i, and the Psalms, most of Job, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations, appear to be of the poetic kind. But after all the pains of the learned, we cannot understand the rules of their metre; nor can we say if they attended to any fixed rules; and the truth is, no rules in the

world will render a man a true poet, who has not a proper stock of imagery and fire in his own mind. Besides the unequalled fire and bold strokes of imagery in scripture poems, their principal excellency is their being calculated to promote the honour of God, and the everlasting happiness of mankind."—*Dictionary of the Bible.*

The last principle mentioned by Mr. Brown is certainly very clearly developed in the poetry of Mr. Smith; and whatever may have been the preconceived opinions of Justin Butterfield, Esq., we are persuaded that he will now be convinced that the modern prophets can prophesy in poetry, as well as the ancient prophets, and that no difference, even of that kind, any longer exists.—ED.

FROM W. W. PHELPS TO JOSEPH SMITH, THE PROPHET.

VADE MECUM.

Go with me, will you go to the Saints that have died—
To the next better world where the righteous reside?
Where the angels and spirits in harmony be,
In the joys of a paradise vast?—Go with me.

Go with me where the truth and the virtues prevail;
Where the union is one, and the years never fail;
Not a heart can conceive, nor a nat'ral eye see
What the Lord has prepar'd for the just.—Go with me.

Go with me where there's no destruction or war;
Neither tyrants, nor slaud'rers, nor nations ajar;
Where the system is perfect, and happiness free,
And the life is eternal with God.—Go with me.

Go with me, will you go to the mansions above,
Where the bliss, and the knowledge, the light, and the love,
And the glory of God do eternally be?
Death, the wages of sin, is not there.—Go with me.

Nauvoo, January, 1843.

FROM JOSEPH SMITH TO W. W. PHELPS, ESQ.

A VISION.

I will go, I will go, to the home of the Saints,
  Where the virtue's the value, and life the reward;
But before I return to my former estate,
  I must fulfil the mission I had from the Lord.

Wherefore, hear O ye heavens, and give ear O ye earth,
  And rejoice, ye inhabitants, truly again;
For the Lord he is God, and his life never ends,
  And besides him there ne'er was a Saviour of men.

His ways are a wonder, his wisdom is great;
  The extent of his doings there's none can unveil;
His purposes fail not; from age unto age
  He still is the same, and his years never fail.

His throne is the heavens—his life-time is all
  Of eternity *now*, and eternity *then;*
His union is power, and none stays his hand,
  The Alpha, Omega, for ever. Amen.

For thus saith the Lord, in the spirit of truth,
  I am merciful, gracious, and good unto those
That fear me, and live for the life that's to come:
  My delight is to honour the Saints with repose,

That serve me in righteousness true to the end;
  Eternal's their glory and great their reward.
I'll surely reveal all my myst'ries to them—
  The great hidden myst'ries in my kingdom stor'd;

From the council in Kolob, to time on the earth,
  And for ages to come unto them I will show

My pleasure and will, what the kingdom will do:
  Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,
  Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
  And their pure understanding extend to the skies.

And before them the wisdom of wise men shall cease,
  And the nice understanding of prudent ones fail!
For the light of my spirit shall light mine elect,
  And the truth is so mighty 'twill ever prevail.

And the secrets and plans of my will I'll reveal,
  The sanctifi'd pleasures when earth is renew'd;
What the eye hath not seen, nor the ear hath yet heard,
  Nor the heart of the natural man ever view'd.

I, Joseph, the prophet, in spirit beheld,
  And the eyes of the inner man truly did see
Eternity sketch'd in a vision from God,
  Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
  Before the world was or a system had run;
Through Jesus, the Maker and Saviour of all—
  The only begotten (Messiah) his son.

Of whom I bear record, as all prophets have,
  And the record I bear is the fulness—yea, even
The truth of the gospel of Jesus—*the Christ*,
  With whom I convers'd in the vision of heav'n.

For while in the act of translating his word,
  Which the Lord in his grace had appointed to me,
I came to the gospel recorded by John,
  Chapter fifth, and the twenty-ninth verse, which you'll see.

Which was given as follows. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man:—

"And shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust."

I marvell'd at these resurrections, indeed,
  For it came unto me by the spirit direct:
And while I did meditate what it all meant,
  The Lord touch'd the eyes of my own intellect.

Hosanna, for ever! They open'd anon,
  And the glory of God shone around where I was;
And there was the Son at the Father's right hand,
  In a fulness of glory and holy applause.

I beheld round the throne holy angels and hosts,
  And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
  For ever and ever. Amen and amen.

And now after all of the proofs made of him,
  By witnesses truly, by whom he was known,
This is mine, last of all, that he lives; yea, he lives!
  And sits at the right hand of God on his throne.

And I heard a great voice bearing record from heav'n,
  He's the Saviour and only begotten of God;
By him, of him, and through him, the worlds were all made,
  Even all that career in the heavens so broad.

Whose inhabitants, too, from the first to the last,
  Are sav'd by the very same Saviour of ours;
And, of course, are begotten God's daughters and sons
  By the very same truths and the very same powers.

And I saw and bear record of warfare in heaven;
  For an angel of light, in authority great,
Rebell'd against Jesus and sought for his power,
  But was thrust down to woe from his godified state.

And the heavens all wept, and the tears dropp'd like dew,
  That Lucifer, son of the morning, had fell!
Yea, is fallen! is fallen and become, oh, alas!
  The son of perdition, the devil of hell!

And while I was yet in the spirit of truth,
  The commandment was—"Write ye the vision all out,
For Satan, old serpent, the devil's for war,
  And yet will encompass the Saints round about."

And I saw, too, the suff'ring and misery of those,
  (Overcome by the devil, in warfare and fight,)
In hell-fire and vengeance—the doom of the damn'd;
  For the Lord said the vision is further, so write:

For thus saith the Lord, now concerning all those,
  Who know of my power and partake of the same;
And suffer themselves that they be overcome
  By the power of Satan, despising my name—

Defying my power, and denying the truth:
  They are they of the world, or of men most forlorn,
The sons of perdition, of whom, ah! I say,
  'Twere better for them had they never been born.

They're the vessels of wrath, and dishonour to God,
  Doom'd to suffer his wrath in the regions of woe,
Through all the long night of eternity's round,
  With the devil and all of his angels below.

Of whom it is said no forgiveness is found,
  In this world, alas! nor the world that's to come
For they have denyed the spirit of God,
  After having receiv'd it, and mis'ry 's their doom.

And denying the only begotten of God,
  And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
  By gospel they cannot repentance renew.

They are they who must go to the great lake of fire,
  Which burneth with brimstone, yet never consumes,
And dwell with the devil, and angels of his,
  While eternity goes and eternity comes.

They are they who must groan through the great second death,
  And are not redeemed in the time of the Lord;
While all the rest are, through the triumph of Christ,
  Made partakers of grace, by the power of his word.

The myst'ry of godliness truly is great;
  The past, and the present, and what is to be;
And this is the gospel—glad tidings to all,
  Which the voice from the heavens bore record to me:

That he came to the world in the middle of time,
  To lay down his life for his friends and his foes,
And bear away sin as a mission of love,
  And sanctify earth for a blessed repose.

'Tis decreed that he'll save all the work of his hands,
  And sanctify them by his own precious blood;
And purify earth for the Sabbath of rest,
  By the agent of fire as it was by the flood.

The Saviour will save all his Father did give,
  Even all that he gave in the regions abroad,

Save the sons of perdition—they are lost, ever lost!
And can never return to the presence of God.

They are they who must reign with the devil in hell,
In eternity now, and eternity then!
Where the worm dieth not, and the fire is not quench'd,
And the punishment still is eternal. Amen.

And which is the torment apostates receive,
But the end or the place where the torment began,
Save to them who are made to partake of the same,
Was never, nor will be revealed unto man.

Yet God, by a vision, shows a glimpse of their fate,
And straightway he closes the scene that was shown;
So the width, or the depth, or the misery thereof,
Save to those that partake, is for ever unknown.

And while I was pondering, the vision was closed,
And the voice said to me, write the vision; for, lo!
'Tis the end of the scene of the sufferings of those,
Who remain filthy still in their anguish and woe.

And again I bear record of heavenly things,
Where virtue's the value above all that is priz'd,
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

Who receiv'd, and believ'd, and repented likewise,
And then were baptiz'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honoured the kingdom by keeping its laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.

For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise to life,
By men called of God, as was Aaron of old.

They are they, of the church of the first-born of God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Saviour, as priests and as kings.

They're priests of the order of Melchisedec,
Like Jesus (from whom is this highest reward),
Receiving a fulness of glory and light;
As written—they're God's, even sons of the Lord.

So all things are theirs; yea, of life or of death;
Yea, whether things now, or to come, all are theirs,
And they are the Saviour's, and he is the Lord's,
Having overcome all, as eternity's heirs.

'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

Yea, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth—
For when he comes down in the splendour of heav'n,
All those he'll bring with him to reign on the earth.

These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the spirit abound.

These are they that have come to the heavenly place;
  To the numberless courses of angels above:
To the city of God, e'en the holiest of all,
  And the home of the blessed, the fountain of love;

To the church of old Enoch, and of the first-born:
  And gen'ral assembly of ancient renown'd,
Whose names are all kept in the archives of heav'n,
  As chosen and faithful, and fit to be crown'd.

These are they that are perfect through Jesu's own blood,
  Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
  And God, and his Christ, are the true judge of all.

Again, I beheld the terrestrial world,
  In the order and glory of Jesus go on;
'Twas not as the church of the first-born of God,
  But shone in its place, as the moon to the sun.

Behold, these are they that have died without law;
  The heathen of ages that never had hope,
And those of the region and shadow of death,
  The spirits in prison, that light has brought up.

To spirits in prison the Saviour once preach'd,
  And taught them the gospel, with powers afresh;
And then were the living baptiz'd for their dead,
  That they might be judg'd as if men in the flesh.

These are they that are hon'rable men of the earth;
  Who were blinded and dup'd by the cunning of men;
They receiv'd not the truth of the Saviour at first;
  But did, when they heard it in prison again.

Not valiant for truth, they obtain'd not the crown,
  But are of that glory that's typ'd by the moon:
They are they, that come into the presence of Christ,
  But not to the fulness of God on his throne.

Again, I beheld the telestial, as third,
  The lesser, or starry world, next in its place,
For the leaven must leaven three measures of meal,
  And every knee bow that is subject to grace.

These are they that receiv'd not the gospel of Christ,
  Or evidence, either, that he ever was;
As the stars are all diff'rent in glory and light,
  So differs the glory of these by the laws.

These are they that deny not the spirit of God,
  But are thrust down to hell, with the devil, for sins,
As hypocrites, liars, whoremongers and thieves,
  And stay 'till the last resurrection begins.

'Till the Lamb shall have finish'd the work he begun;
  Shall have trodden the winepress in fury alone.
And overcome all by the pow'r of his might:
  He conquers to conquer, and saves all his own.

These are they that receive not a fulness of light,
  From Christ, in eternity's world, where they are,
The terrestial sends them the Comforter, though,
  And minist'ring angels, to happify there.

And so the telestial is minister'd to,
  By ministers from the terrestrial one,
As terrestrial is, from the celestial throne;
  And the great, greater, greatest, seem's stars, moon, and sun.

And thus I beheld, in the vision of heav'n,
  The telestial glory, dominion and bliss,

Surpassing the great understanding of men,—
  Unknown, save reveal'd, in a world vain as this.

And lo! I beheld the terrestrial, too,
  Which excels the telestial in glory and light,
In splendour and knowledge, and wisdom and joy,
  In blessings and graces, dominion and might.

I beheld the celestial, in glory sublime;
  Which is the most excellent kingdom that is,
Where God, e'en the Father, in harmony reigns;
  Almighty, supreme, and eternal in bliss.

Where the church of the first-born in union reside,
  And they see as they're seen, and they know as they're known
Being equal in power, dominion and might,
  With a fulness of glory and grace round his throne

The glory celestial is one like the sun;
  The glory terrestrial is one like the moon;
The glory telestial is one like the stars,
  And all harmonize like the parts of a tune.

As the stars are all different in lustre and size,
  So the telestial region is mingled in bliss;
From the least unto greatest, and greatest to least,
  The reward is exactly as promised in this.

These are they that came out for Apollos and Paul;
  For Cephas and Jesus, in all kinds of hope;
For Enoch and Moses, and Peter and John;
  For Luther and Calvin, and even the Pope.

For they never received the gospel of Christ
  Nor the prophetic spirit that came from the Lord;
Nor the covenant neither, which Jacob once had;
  They went their own way, and they have their reward.

By the order of God, last of all, these are they,
  That will not be gather'd with saints here below,
To be caught up to Jesus, and meet in the cloud:
  In darkness they worshipp'd; to darkness they go.

These are they that are sinful, the wicked at large,
  That glutted their passion by meanness or worth;
All liars, adulterers, sorcerers, and proud,
  And suffer, as promis'd, God's wrath on the earth.

These are they that must suffer the vengeance of hell,
  'Till Christ shall have trodden all enemies down,
And perfected his work, in the fulness of time,
  And his crown'd on his throne with his glorious crown.

The vast multitude of the telestial world—
  As the stars of the skies, or the sands of the sea;
The voice of Jehovah echo'd far and wide,
  Every tongue shall confess and they all bow the knee.

Ev'ry man shall be judg'd by the works of his life,
  And receive a reward in the mansions prepar'd;
For his judgments are just, and his works never end,
  As his prophets and servants have always declar'd.

But the great things of God, which he show'd unto me,
  Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
  And only are seen, as has Paul where they are.

I will go, I will go, while the secret of life,
  Is blooming in heaven, and blasting in hell;
Is leaving on earth, and a-budding in space:
  I will go, I will go, with you, brother, farewell.

Nauvoo, February, 1843.

FORGIVENESS.

"Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."—*Paul.*

We feel the necessity of urging the above quotation upon the attention of all Saints, and especially of the priesthood at the present time, and would affectionately recommend the practice of the precept contained therein.

Offences whilst we are in the present state will necessarily come, and if we will act righteously before God, they will not come in vain, neither shall we be exercised by them without deriving some benefit from our experience. But when offences do arise, is there not a fear that some are more prone to magnify the fault than to lessen it; are not some more ready to exercise the attribute of judgment than that of mercy; we fear it is too often the case; but we would intimate that wherever such a spirit exists, *there* is not that charity which covereth a multitude of sins; and he who is so actuated, stands in a position in which God cannot forgive him, even as it is written, "If ye do not forgive neither will your Father which is in heaven forgive our trespasses." This, beloved brethren, is a most serious consideration, and has a claim upon the attention of all called to be Saints. The individual who forgives another for a real injury does a godlike act, and we pity him who has never felt the exquisite, the unspeakable sensation of delight that thrills the bosom of the man that forgives—

How noble 'tis to own a fault!
How generous and *divine* to forgive it!

While we would urge the exercise of the principle of forgiveness, we are not to be understood as exhorting the Saints to wink at iniquity; but when error is discovered, when offence is given—that they seek its removal—that they exhort in all meekness those who are in error to abandon their errors, and by no means become the reporters of those errors abroad; but rather let charity be in exercise to put away the evil, and then draw a veil over the perpetration of it.

In order for the various branches to be successful in the work of the Lord, they must be in a healthy condition; they must not be distracted by dissension, by an unforgiving spirit; for, if so, the Lord will not acknowledge them as his —he will not grant them his blessing— and they will stand in the position of salt that has lost its savour—the mock and derision of all men.

Let, then, the various branches and members individually take this great principle into consideration, and see whether they are acting in accordance with the exhortation at the head of this article, that the blessing of the Lord may be upon them; or whether they are acting contrary to it, and are in consequent confusion arising from the withdrawal of the spirit of the Lord from their midst.

And again, if there be individuals or churches in this condition, let them humble themselves before God, acknowledge their error and confess their sins, knowing that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

EDITOR.

SONS OF GOD.

Extracted from the Times and Seasons.

When the gospel of Jesus Christ was ushered forth into the world, there was something beautiful and glorious connected with it—something which, when rightly understood, had a tendency to enamour and captivate the soul of man. There was a dignity, a glory, and a freedom associated with its principles, which the generality of men, and even the teachers of Israel, knew little or nothing about. The Jews, indeed, had been taught, "that to them belonged the promises, the giving of the law, and the service of God"—that "theirs were the Fathers," and that from them (according to the flesh) Christ was to come; but of the nature and office of the Messiah, of the kind of glory that should be revealed

when he came, and of the dignity, glory, and fulness of those blessings that should accrue to the human family, when he made his appearance among the children of men, they seemed to be entirely ignorant, as well as of the union and relationship to God which would be placed within the reach of the children of men to obtain through the medium of his atonement, and the redemption wrought out by him. Long accustomed to types and shadows, to sprinklings, washings, sacrifices, and the observance of a law that could never make the comers thereunto perfect, they understood not, and could not appreciate that more "excellent sacrifice," and the "better covenant" when it was revealed. They had long been "under a schoolmaster," and he had not taught them the glories of a celestial law—the riches, glory, fulness and blessings of the gospel of peace, nor the freedom of the sons of God; consequently when the true light, that lighteth every man that cometh into the world, made his appearance, "he was in the world, and the world knew him not. He came to his own, and his own received him not; but to as many as did receive him, to them gave he *power to become the sons of God*, even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God."

Not only were the Jews ignorant of these things, but the Gentiles also (who profess to believe the gospel) seem to be ignorant of the great principles that regulate the kingdom of God, and of the unspeakable privileges of the sons of God. As the peculiar privileges of the gospel have long been banished from the church—as the light of revelation has long since ceased to dawn upon the professors of Christianity — and as the followers of Jesus have no other landmark but that of the written word of God, perverted by the enthusiastic zeal of uninspired partizans and religious bigots, who, however well meaning and sincere they might be, and however learned and intelligent in other respects, had no means of obtaining correct religious intelligence, nor a knowledge of the things of God. The world, therefore, must necessarily be ignorant, for "faith comes by hearing" (not by reading only), and hearing by the word of God; and how can they hear without a preacher, and how can he preach except he be *sent*.

"To as many as believed, to them gave he power to become the sons of God, even to as many as believed on his name," is the declaration of John. This declaration being made, it becomes us to enquire what peculiar blessings are connected with this sonship, and what is the nature of this heavenly boon referred to by John, "for," says he, "to as many as believed, to them gave he power," &c., evidently showing that if they did not believe, they could not become the sons of God, neither could they without the "*true light*" referred to by John. He might be in the world, and the world knew him not—he might come to his own, and his own receive him not; but nevertheless he was the true light that lighteth every man that cometh into the world, as it is written by the prophet of the Lord,—"the light of truth, which truth shineth." This is the light of Christ. As also he is the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—D. C. sec. vii. Consequently, if in the world there is any wisdom, any intelligence, any true principle, it all proceeds from the "*Father* of *Lights*, in whom there is no variableness nor shadow of turning." All virtue, goodness, purity, and righteousness that then may be in the world, emanates from him, the great fountain of blessings and the dispenser of every good: his blessings are scattered promiscuously over the universe: all the human family participate in his benevolence: he sends his rain on the evil and on the

good, and causes his sun to shine on the just and on the unjust; yet he does not bestow this sonship upon all, nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God is to be born of God, not of blood nor of the will of the flesh, but of God—to be related to, and be the son of God. Paul says, in writing to the Galatians,—"Now ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. . . And if ye be Christ's, then are ye Abraham's seed, and *heirs* according to the promise." We may here pause, and ask, what we inherit? Paul says, "ye are *heirs* of God and *joint* heirs with Jesus Christ our Lord;" consequently we inherit great blessings; we are, conjointly with Christ, the sons of God, and with him inherit like blessings from the Father; he is our brother, God is our Father; and hence in Gal. iv. 4, 7, it is written—"But when the fulness of time was come, God sent forth his son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father. Wherefore thou art no more a *servant* but a *son;* and if a son, then an heir of God through Christ," through the atonement, and redemption wrought out by him, and obedience to the law of the gospel.

There is a depth, a dignity, and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flees at its approach, and haggard superstition hides its head in shame. It was a subject upon which the apostles loved to dwell, and Paul in writing to the Galatians concerning their departure from the simplicity of the gospel, portrays the dignity, the freedom, the blessings, and the glory of the sonship in striking and vivid colours; and when contrasted with the folly, the weakness and absurdity of the gentile superstitions, and the beggarly elements of the world, presents a thrilling discord.

It is an opinion that generally prevails in the religious world, that all people who have united themselves to a religious body, if it is presumed that they have "got religion," are sons of God, an opinion than which nothing could be more absurd or preposterous. That many individuals have been serving God in different parts of the earth, and among different sects of professing christians, with all sincerity, diligence, and faithfulness, we are free to admit; but to say that all those individuals, or all those churches were sons of God, would be saying that which could not be supported by the scriptures of truth. We doubt not their zeal; we do not question their diligence, nor their desire to do good; but there are certain principles which do not exist among them, which must necessarily be connected with the sons of God. If a man is a son of God, he can comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom of God, and contemplate the future designs of the great I Am, as they shall roll forth in all their dignity, and majesty, and glory, and this they do not profess to enjoy.

Did this principle universally exist, sectarianism would fall, and all the different systems of theology would crumble into ruin. Idolatry would not have an existence, and Mahommedanism would be annihilated; Catholicism would be no more; the names of Presbyterian and Methodist would be blotted out; and all the different parties, whether found among the Mahommedans, the Heathens, or Christians, all being taught of God, would possess the same principles of intelligence; and whether in Europe, Asia, Africa, or America, they would have the same system of theology—being taught by the same God, instructed by the same spirit, and led into the same truths; and there would be but the one church, which would be the universal church of the universal world; for if God teaches one man, he will teach him the truth. If two churches were to receive his tuition, they would no longer be two, but one; and if he teaches the world, the world will be one.

There is a principle of intelligence connected with it that burns like a lamp in the bosom of its possessor — chases away the "gross darkness" with which the human mind has been enveloped,

and spreads a halo of glory around. Hence, says the apostle, "because ye are sons, God hath sent forth the *spirit of his son into your hearts.*" Persons thus situated are "therefore no more strangers, but fellow-citizens with the saints, and of the household of God;" possessing a union and relationship to him which nothing but the fulness of the gospel can impart, being no longer either strangers or servants, but *sons.*

There is a very material difference between a *servant* and a *son.* The ties that bind a father and son together are much more sacred and binding than those which unite a master and servant. A father feels bound to his child by paternal ties, to his servant he does not: a father expects from his child a filial and affectionate regard; but he expects a servant merely to do his work, and pays him for his services. A father reveals unto his son his purposes and designs, he does not acquaint a servant with them: a son inherits his fathers property, a servant does not—having received his wages he has no further demand. Hence the reason of Paul's remark—"Wherefore thou art no more a *servant* but a *son,* and if a son, then an *heir of* God through Christ;" and hence, also, the reason of our Saviour's remark, John xv—"Henceforth I call you not *servants* but *friends* (they were his brethren, and God their father), for the servant *knoweth not what his Lord doeth;* but I have called you friends, *for all things that I have heard of my Father I have made known unto you.*" I have revealed it. I have obtained revelation from the Father because I am his son. I have revealed them unto you because ye are his sons also, and my brethren and friends; "no longer strangers, nor aliens, but fellow-citizens." Christ had revelation, and they had revelation also; because he revealed his Father's will unto them, and they were placed in a situation to know the mind, the will, and purposes of God through the sonship. The great distinction was, that a servant did not know what his Lord did, and a son did know; thus we see that a son of God has revelation, a servant has not, and this is the grand difference between the sectarians, and the Latter-day Saints.

Take away the principle of revelation from the gospel, and it is stript of its beauty, robbed of its glory, and like Samson when his locks were shorn, it is weak, feeble, destitute, and powerless.

Enoch understood something of the principles and nature of this sonship, for he walked with God, and was not, for God took him.

Noah, having revelations from God, understood this principle; Abraham also being a son of God, was made acquainted with the designs of his master, he had revelations from God, and knew what his master did.

Isaac, Jacob, and Moses possessed the same principle, and claimed the same relationship, there were also numbers of them in Job's day, and we read that when the sons of God presented themselves before God, satan also presented himself, and the Lord asked him, "from whence comest thou?" &c.; evidently shewing that the sons of God in those days came into the presence of God, and had communion with and revelation from him. The Lord spake also unto Job and he answered and said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee:" in fact, we read of the sons of God before the flood, and of their transgression with the daughters of men—Gen. vi. In fact, it is through the medium of this relationship, that men in different ages have had communicated unto them the will, purposes, and designs of the great Jehovah; or that they know anything of futurity, of God, heaven, or hell. It is this principle which introduces men into the presence of God, draws aside the curtain of futurity, unveils the beauties of the eternal world, and enables man to gaze on the beatific sight, to behold the dignity and glory of God, and to contemplate the future purposes of Jehovah, as they shall roll forth in all their majesty, their dignity and glory.

The Jews were, for a season, placed under a schoolmaster until Christ; but when he came he took all that would obey the gospel from under his tuition—took away the veil that had long been on their hearts, and came "to redeem those that were under the law that they might receive the adoption of *sons.*"

When the gospel was restored, and this sonship again imparted, the heavens were again opened and the visions of God unfolded; light burst forth upon the human mind, "and life and immortality were (again) brought to light

by the gospel." Peter, James, and John saw Jesus transfigured on the Mount, and Elijah and Moses talking with him; the sick were healed, the blind received their sight, the lame leaped as an hart, and the poor had the gospel preached to them; sectarianism trembled, and bigotry stood ashamed, hypocrisy was unveiled, and narrow prejudice stood forth in all its native deformity; while truth stalked triumphantly, and intelligence spread like the rays of the sun.

The spirit of God rested upon the people, on the day of Pentecost, "like cloven tongues as of fire;" men began to prophesy, to dream dreams, and to see visions. Paul was caught up unto the third heavens, and heard things that were not lawful to utter. John, on the isle of Patmos, had the heavens opened to him; while prophesies and revelations were poured forth upon the church, which led John to exclaim—"Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God:* therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but *we know* that when he shall appear we shall be like him, for we shall see him as he is." How did they get in possession of this intelligence, but through the medium of this sonship, and the revelation and intelligence communicated thereby? What have we had from that time to this, but forms and theories—the systems and dogmas of men, without certainty, prophesy, or revelation? It is true that many have sincerely desired to do the will of God; but they could only become his *servants*, because as the gospel has long since become corrupt and departed, it has not been in their power to become the "sons of God," however desirous they might be to avail themselves of that privilege. It was not until our Saviour made his appearance among men, that the Jews had "power to become the sons of God," and it was not till the Lord revealed himself from the heavens, restored the priesthood and the gospel in these last days, that men had power to become his sons; but as the kingdom of heaven is now preached all men may rush into it, and avail themselves of those glorious privileges which have long been forfeited in consequence of the transgression and apostacy of the church.

Cornelius was a servant of God; he feared God together with all his house: he fasted, and prayed, and gave alms, and his prayers and his offerings were accepted before God; and an angel was sent to him to tell him of it. He was as good, as virtuous, as moral, as sincere and devout, as any man could be at the present day; but he was not a *son* of God, he was only a servant; and it was necessary after all his piety, and virtue, and religion, that he should send for Peter to tell him "words whereby he and his house could be saved;" and so at the present day it will be found that however devout and sincere the children of men may have been, that it is necessary that they should come to the standard that God has set up for the salvation of the human family in these last days: repent and be baptized, in the name of Jesus Christ, for the remission of sins, and have hands laid on them for the gift of the Holy Ghost, by those whom God has ordained, before they can receive the adoption of sons, participate in the glories of the gospel, and receive an inheritance in the celestial kingdom of God.

THE GIFT OF THE HOLY GHOST.

In the renewal of the covenant with the children of men, there are many subjects of great interest to the Saints and of unspeakable value; but the gift of the Holy Ghost stands pre-eminently distinguished as the greatest gift that man could receive or Deity bestow.

The possession of this gift, which is the *power* of godliness, is what constitutes the special difference between the church of the living God, and the multitude of systems that have originated through the will of man.

In order that this gift might again be imparted in its fulness, the covenant has been renewed, for unless it had been sent forth as in days that are past, the Lord would not have a church prepared to meet him at his coming, for as he is unchangeably the same, and the plan of

salvation which he has perfected also being unalterably the same, it was necessary that a church should be instituted on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; and as the church, which was built up by the instrumentality of the immediate followers of the Saviour, has been rased to its foundations, or, in other words, as the falling away has come, and the original authority that was in the church of Christ, being no longer on the earth, the children of men have raised up system after system according to their own imaginings, while the gifts and offices found in the primitive church have no existence amongst them. Yet we read that the Lord imparted these gifts and offices "for the perfecting of the Saints,* for the work of the ministry, and for the edifying of the body of Christ, till we *all* come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Now if we ask the question have we yet attained to this standard, surely the universal answer would be, "we have not," especially when we closely examine the nature of it. Here Christ is set forth as the pattern or model after which his people are to be fashioned. Through the operations of faith, and the consequent knowledge resulting from the exercise of it, we are to comprehend the Son of God, and know even as we are known, as it is written—"when we see him we shall be like him," and shall have attained unto the *measure of the stature of the fulness of Christ.*

Now for the attainment of this state of glory and perfection, our blessed Lord, on his ascension to his Father's right hand, imparted these gifts to his people, and appointed these various offices for the perfecting of the Saints. But, says the objector, we acknowledge these things were necessary and were given, and on the foundation of apostles and prophets the church has been built, and the superstructure has been rising from that day to the present, and by and by the topstone will be brought to crown the edifice with shoutings of "grace, grace unto it."

But in our ideas of a building, we always connect with it some order of architecture, some general keeping and character; but what is the fact of the case with regard to the component parts of modern christendom; are they as the stones of a beautiful temple, all fitly joined together and compacted by that which every joint supplieth, or rather is it not full of fissures and deformity, are not the materials discordant and unlike each other—an heterogenous mass of confusion, of wood, of hay, of stubble, owing to the successive builders rejecting the plan of the *great architect,* and substituting their miserable designs instead of it, until yet a little while, and the GRAND MASTER of the divine art shall appear, and they who are not prepared for his coming, shall be overwhelmed amid the ruin of their falling structures, when they will seek to hide themselves in vain from the fury of his wrath; while they who have listened to the voice of mercy, and have come unto Christ in his appointed way, even as unto a living stone, disallowed indeed of men, but chosen of God, and precious, will be found as lively stones, constituting a spiritual house, having a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—And let us remember, that if these gifts or the varied powers of the Holy Ghost were necessary for the perfecting of one Saint, in the age in which the apostle wrote, the same agency will be required at this day, in order that we may each individually attain to the same measure, to the same fulness.

And what is that fulness? even the fulness of Christ. What gratitude should characterize the people of God for the privileges they enjoy, to have all doubt, all uncertainty removed, while their faith has changed into a positive knowledge of the things of God, and amid the gloom and obscurity by which they are surrounded, their pathway is illuminated by a true light, which shall, if they are faithful, grow brighter and brighter unto perfect and eternal day.

Let us always bear in mind that before the reception of this glorious principle, we were as without life, dead in trespasses and in sins; but having been quickened by the spirit of God, we have become new creatures in Christ Jesus, and have

* For the gathering together of the Saints.—*Old Translation.*

commenced a career of immortality, being in possession of an agency before which every adverse power must give way or contribute to our well-being. Therefore, let the Saints remember the high position in which they stand, and call to mind what is required of them; for they are in the light while the world lieth in darkness, and when the people thereof shall cry "peace and safety, sudden destruction shall come upon them." But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of the light, and the children of the day. We are not of the night nor of darkness; therefore, let us not sleep as do others; but let us watch and be sober; for they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we *wake or sleep*, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, *and be at peace among yourselves.*

EDITOR.

Editorial.

WE have thought fit to publish the piece entitled Ancient Poetry, from the pen of our beloved president Joseph Smith, because of the intrinsic merit of the subject matter, the glorious doctrines and sublime truths which it comprises. We are well aware that the construction of the verse may be subject to criticism, but we should certainly pity the individual who would make the inequalities of measure, or whatever else he may deem faults, an extinguisher of the rare and sublime doctrines it contains. But while making these remarks we are aware of the false standard by which the servants of the Lord are judged in the present day. So far removed are modern christians from the inspirations of heaven, or from men delegated of God as his servants, and sent forth to bear testimony of the same, that their conceptions of what a prophet of the Lord would be are most erroneous; they seem totally forgetful that the greatest of prophets have been men of like passions with ourselves, subject to the frailties and infirmities of our common nature. And history, also, sufficiently proves that these false views of the servants of the Lord have obtained at all times when they have been sent to the people; men have formed false views of what a prophet or man of God should be, and guided by these erroneous principles, have lain in watch for iniquity, or anything they could possibly construe into crime, and then prompted by their prejudices, have generally succeded either in banishing them away from their coasts, or in exterminating them from the face of the earth.

And we regret to say that many in the present day, conceiving that our beloved president does not come up to the standard they have formed of a prophet, are lingering in disobedience of what they know to be truth, while Satan seems to be quickening their sensibilities in the detection of error, and we fear it may be possible for some to stumble over the errors of others, either real or imaginary, until their own destruction becomes inevitable. No situation is more to be pitied. Satan flatters them that it is their love of holiness and purity that thus prompts them to watch so narrowly the conduct of others; while he is blindly leading them on in the rejection of the plain commandments of God, without obedience to which they can never enter into his presence. And in this condition how shall they judge?

Know they not that obedience is required before the gift of the Holy Ghost is promised, which alone can enable them justly to discern character, and to estimate aright the actions of others.

We are aware that the opinions held by many respecting the character of a prophet, would sweep away alike every man of God of whom we have a record, and consign them to the society of the unrighteous and defiled.—We would recommend such, in order to prove our assertion, to insert the name of Joseph Smith in the place of that of many of the prophets of the Old Testament, so as to break through the veil of our blindness, and modernize the narrative, and we think they will have no hesitancy in acknowledging the truth of our assertion. We quote the following as an instance of what we mean:—And in those days, when Joseph Smith (*Moses*) was grown, he went forth unto his brethren, and looked on their burdens; also, he saw a Missourian (*Egyptian*) smiting a brother (*an Hebrew*); and he looked round about, and when he saw no man, he slew the Missourian (*Egyptian*), and hid him in the sand—Exodus 2, xi.

EMIGRATION.—We have received, much to our surprise, two copies of the following announcement, which have been sent, one to the branch at Johnston, and the other to the Bridge of Weir.

Liverpool, 20th July, 1843.

DEAR BRETHREN,—I wish to inform you that I have determined on going out to Navo on the 1st September, with my Family, Brother James Thomson, Elder, Glasgow, and a few others of the Brethren, & would be happy how many of our Brethren would accompany us.

I have arranged with Messrs. John William Shaw & Co. of Liverpool, for a First-Class American Packet Ship to sail from that on the 1st September to New Orleans, to be taken for £3 10s each, and half-price for Children under fourteen years of age, to be found in Provisions according to the undermentioned scale during the voyage, and to include any charge for pass-up, Head Money and Provisions; and also to be taken free from the Broomielaw to Liverpool, and luggage to be put on board the Vessel free of every expense, only the passengers to find themselves from their arrival in Liverpool until the ship goes into the river—the time not to exceed forty-eight hours, and to be allowed to sleep on board. As I went out with Brother Pratt, in the ship *Emerald*, and was appointed by him to serve out the Provisions and Water to all the passengers, I flatter myself that I can still do justice to the Brethren in that particular.

It is arranged with Messrs. Shaw, and Co., that by paying £1 each of a deposit to Messrs. Hamilton Brothers, and Co., Broomielaw, Glasgow, they will grant a ticket securing a berth and the remaining £2 10s. to be paid to J. W. Shaw and Co. on arrival at Liverpool, and as a great many have already paid their deposit. Early application is recommended as above.

I am, dear brethren, yours truly,

JOSEPH QUAIL.*

SCALE OF PROVISIONS:

35 lb of Biscuit, 21 lb of Oat Meal, 10 lb of Flour, 3 lb of Rice, 3 lb of Barley, 21 lb of Potatoes, 16 lb of Beef and Pork, 12 lb of Dried Fish, 4 lb of Butter, 4 lb of Sugar, 3 lb Treacle, 3 quarts of pure Water per day.

We at once denounce the projected scheme as utterly without authority from the Church, and shall consider the projectors, and all that may encourage them, as traitors to the order of the Church, and as rebelling against the authority of the priesthood acknowledged by all that enter into covenant with God. We are much pleased with the manner in which our brethren have received it, and rejoice in the faithfulness manifested in the extract from the letter of elder Gibson Ellwood, of Johnston, which follows the announcement:—

* We have taken the liberty of inserting Mr. Quail's prospectus *verbatim et literatim*, a perusal of which will be amply sufficient to convey to the reader's mind the impression that it carries its own condemnation.

"We have this day received some bills of fare to New Orleans (one of which we enclose), from some person or persons whom we know not, nevertheless they call themselves brethren, apparently looking over what was written by you in the first number of the present volume of the STAR, concerning emigration; but we wish to state that we detest and abhor such proceedings, and likewise, we are not willing to put ourselves under the charge of them whom the Lord has not appointed, nor will he bless, because they have not been *called* to such a charge; neither are we willing to be gulled by the word *elder*, which is by them placed in a conspicious position in the said bill of fare. The individual says, "he went out with, and was appointed by elder Pratt to serve out the provisions and water to all the passengers, and flatters himself that he can still do justice to the brethren in that particular;" but we wish to inform him that we can get justice without him, and that we look not only at what men have done, but also at what they *are doing now!* and although their fare may be five shillings cheaper, we are not willing to leave the order of God's house for that, nor for their twelve pounds of dried fish, as we are not desirous of living by bread alone, but by every word that proceedeth from the mouth of God. This is the answer we give to them who think we would leave the order of God's house, for an additional supply of beef and pork, or any other trifle of the kind.

Yours, truly, &c.,

GIBSON ELLWOOD, P. Elder.
ROBERT MARTIN, Clerk.

To Thomas Ward, 36, Chapel Street, Liverpool.

We would sincerely urge upon the attention of the Saints the counsel we gave in our first number of the present volume, that they recognise those of the priesthood who are appointed to superintend the emigration department, and by no means (if they seek the blessing of the Lord), to trust themselves in the hands of any person usurping an authority which has never been delegated unto him.

We have to announce that we expect our first ship to sail between the 25th of August and the 1st of September, and we would desire all who intend to avail themselves of the first opportunity, to secure their passages without delay; also sending at the same time all the names, ages, and occupations of the families. We shall also feel obliged by the brethren in the different branches making a public announcement of the same. The fare will be as reasonable as possible, and every comfort will be afforded the Saints that can be secured.

We are aware that the individuals engaged in this scheme may plead with the Saints that their motive is good, and that they are actuated by a pure desire to serve the people of God, and therefore they have a right to look for his blessing; but this is mere sophistry, and opposed to every principle of order in the kingdom of God, inasmuch as they are assuming a power which has not been assigned to them, are running before they are sent; and we are compelled, by every principle of righteousness, to consider the projectors and abettors of the plan as worthy (without a sincere repentance, ample restitution, and abandonment of the whole plot) of immediate excommunication from the Church of Jesus Christ.

NOTICES.

We have on hand about thirty copies of the Third Volume of the STAR, bound, which are all that are left of the edition. Also a large quantity of the WORLD TURNED UPSIDE DOWN. 1s. 6d. per dozen.

Errata in our last.—Page 35. In the appointment of elder Barradale of Cheltenham, for "branch," read "conference."

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 5. SEPTEMBER, 1843. Vol. IV.

THE GIFT OF THE HOLY GHOST.

From the Times and Seasons.

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the spirit of God; whilst there are others that think their is no manifestation connected with it at all, and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the gift of the Holy Ghost, when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation or any just criterion to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence, it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed. And it is often the case, that young members in this church, for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now as much as it was in the apostles' days. We believe that it is necessary to make and to organize the priesthood—that no man can be called to fill any office in the ministry without it. We also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle. We believe in its being a comforter and a witness-bearer—"that it brings things past to our remembrance, leads us into all truth, and shews us of things to come." We believe that "no man can know that Jesus is the Christ but by the Holy Ghost." We believe in it in all its fulness and power, and greatness and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally; and not according to the wild vagaries, foolish notions, and traditions of men. The human family are very apt to run to extremes, especially in religious matters; and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy;

this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which, when he had done, they "spake with tongues and prophesied." Philip, also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who, when they came, laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw, that *through the laying on of the apostles' hands*, the Holy Ghost was given, he offered them money that he might possess the same power—Acts, viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority; and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues; to another the gift of prophecy; and to another the gift of healing." And again, "do all prophesy? do all speak with tongues? do all interpret?" evidently shewing that all did not possess the several gifts; but that one received one gift, and another received another gift; all did not prophecy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii., says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." It is evident from this that some of them were ignorant in relation to these matters, or they would not need instruction. Again, in the xiv, c., he says, "Follow after charity, and *desire spiritual gifts*, but rather that ye may prophesy." It is very evident from these scriptures that many of them had not spiritual gifts; for if they had spiritual gifts, where was the necessity of Paul telling them to follow after them? and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands; and yet to a church of this kind, under the immediate inspection and superintendence of the apostles, it was necessary for Paul to say "*follow after charity and desire spiritual gifts*, but rather that ye may prophesy;" evidently showing that those gifts were in the church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were, immediately upon the imposition of hands, enjoyed by all in all their fulness and power, the skeptic would still be as far from receiving any testimony, except upon a mere casualty, as before; for all the gifts of the spirit are not visible to the natural vision or understanding of man, indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers"—Eph. iv. The church is a compact body, composed of different members, and is strictly analagous to the human system; and Paul, after speaking of the different gifts, says, "Now ye are the *body* of Christ, and *each one* members in particular; and God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues; do all interpret?" —It is evident that they do not, yet are they all members of the one body; all members of the natural body: are not the eye, the ear, the head, or the hand? yet the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee; they are all so many component parts in the

perfect machine—the one body—and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honoured with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart, and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher, or an evangelist by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii., Paul says, "There are diversities of gifts, yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto *every man* to profit withall. For to one is given, by the spirit, the *word of wisdom;* to another the *word of knowledge*, by the same spirit; to another *faith*, by the same spirit; to to another the *gifts of healing*, by the same spirit; to another the *working of miracles;* to another *prophecy;* to another *discerning of spirits;* to another *divers kinds of tongues;* to another the *interpretation of tongues*. But all these worketh that one and the self-same spirit, dividing to each man severally as he will." There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or, suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible, the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift, perhaps, of the whole, and yet it is one that is the most sought after; so that according to the testimony of scripture, and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that man might prophesy, which is a great gift, and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues: but what does the world know about prophesying? Paul says, that it "serveth only to those that believe." But does not the scripture say that they spake in tongues and prophesied? Yes, but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and pharisees concerning the out-pouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people "were drunken with new wine;" and we shall finally have to come to the same conclusion that Paul did, that "no man knows the things of God but by the spirit of God;" for with the great reve-

lations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was, in the spirit on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the developement of the power, majesty, or glory of God, were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist whilst the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham, it was at his tent door. When the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife. When the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top. When Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, "what dost thou here Elijah?"

The Lord cannot always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say "let not the Lord speak any more, lest we his people die."

We would say to the brethren, seek to know God in your closets, call upon him in the fields, follow the directions of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess. Ask the blessing of God upon all your labours, and every thing that you engage in; be virtuous and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God, and the things of men; and your path will be like that of the just, "which shineth brighter and brighter unto the perfect day." Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time enter more fully into this subject, but shall let this suffice for the present.

SIGN SEEKING.

Many individuals, at different times and in various places, have become much interested in the doctrines of salvation, which the servants of the Lord have been commissioned to proclaim in these last days. The declaration which they have made of Jesus Christ, the Messiah, has been received and admitted as orthodox; the call made by them upon believers to repent and be baptized in the name of Jesus for remission of sins, has been acknowledged to be ac-

cording to the word of divine truth, while the promise they have made of the reception of the gift of the Holy Ghost, together with the testimony they have borne of being in possession of it, have not been denied; yet still the cry is, we want more evidence, we want something irresistibly to convince us that it is indeed the work of the Lord. But we would solemnly ask, what would satisfy them, what would be deemed a sufficient evidence, when the word of the living God is not enough, when the promises of the Son are not sufficient, and when the Holy Ghost witnesseth by the mouth of the servants of the Lord to the reality of the blessings they enjoy?

Let us further examine this subject in order that we may lead individuals thus influenced to a consideration of their true position, that, ere it be too late, they may render the obedience of faith, in order to find acceptance with God.

In all ages of the world men have been prone to reject the ways of the Lord and the teachings of his servants, and to establish systems of their own; or, in other words, to leave the fountain of living waters, and to hew out to themselves cisterns, broken cisterns that could hold no water. But at all times, in every age, the grand distinction between the systems of men and the kingdom of God has been, that the votaries of the former have been in darkness and involved in conjecture, supposition, and obscurity, while the servants of the latter have enjoyed the privilege of knowing the truth, whereby all doubt, all conjecture has passed away, and a positive certainty with regard to their position before God, and the reality of their glorious privileges has been enjoyed by them. So it was in the days of Adam, and of Enoch, and of Noah, and of Abraham the friend of God, and of Moses; and, indeed, at all times, and by all who have given God credence for integrity, and have rendered from the heart the obedience which he has demanded. So it is at this day. Ages have passed away, darkness has covered the nations and gross darkness the people; religious systems have arisen in almost countless numbers and variety; many gospels have been preached, save the gospel of the kingdom; but now, in the Lord's own time, hath he again sent forth the light of truth—inspiring his servants to go and make proclamation of the gospel of the kingdom—to lay before the nations the plan of salvation in its original simplicity — and to bear testimony that God is true; and that he that believeth and is baptized shall be saved, and that he that will not believe shall be damned: and these signs shall follow them that believe—in my name shall they cast out devils—they shall speak with new tongues—they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. And yet, with these glorious promises appended to the gospel and uttered by the lips of the Redeemer, impious man requires something more! Yes, the creatures to whom God has given a capability to comprehend the plan of acceptance with himself, and ability to render the obedience demanded, and for whose encouragement the Saviour hath made the foregoing glorious promises, dare to hesitate, to call in question the veracity of God and reject his counsel against themselves, by not rendering that obedience to which is appended the promise of the Holy Ghost. Oh! the blindness of fallen man, and the deceitfulness of the human heart, who shall not lament its gross iniquity, who shall not fear the consequences pending over the disobedient? While on the other hand who shall not admire the long-sufferance and forbearance of God, in sparing those that thus insult his majesty and refuse to be satisfied with the promises of heaven. Oh, how many, we have much reason to fear, will be found thus to have been the dupes of Satan in the day of the coming of the Son of Man, when he shall come to take vengeance on them that know not God and *obey* not his gospel. Yes, on them that know not God. And how should they know God? He had put that unspeakable privilege within their reach; for if they would have believed his word, he would have given them power to become the sons of God, and the spirit of his Son, the gift of the Holy Ghost would have been imparted unto them, whereby they would have been enabled to have cried, Abba, Father; and the coming of his Son to take vengeance on the wicked and disobedient, would not have overtaken them unawares, inasmnch as they were no longer servants ignorant of

their master's will, but fellow-heirs with Christ, to know and inherit all things.

Truly, then, do we lament for those that remain in disobedience, yet recognizing the principles of truth; riches may be theirs, the respect of men may be theirs, the comforts and the luxuries of life, with all the amiable endearments of education and refinement may be theirs; a power to comprehend the plan of salvation is theirs, ability to render obedience *is* theirs, and the judgments to be inflicted upon the disobedient *will be* theirs, unless they speedily repent and give the God of heaven credit for integrity, by giving heed to his word and obeying the truth.

We feel that the servants of the Lord have done their duty towards many whose character and position we have been contemplating, and in all patience have endeavoured to lead them to the obedience of faith; and we feel as though the spirit within us would no longer plead with them, but rather prompt us to shake our garments and cleanse our feet against them.

But we have placed as the title of these remarks, the phrase "sign seeking," and we feel desirous of examining the subject a little further, in order to shew the unsatisfactory nature of the evidence of signs. Let something of a supernatural character be wrought before such, and what would be the result? Where is their ability to distinguish between that which is wrought by the power of God, or that which is effected by the power of Satan. Know they not, that in the last days many signs and wonders shall be wrought by the powers of darkness, and of so marvellous a character as to deceive, if it were possible, the very elect? Should an individual, with the power of the Egyptian Magi, transform his rod into a serpent, would it prove him to be a man of God? Most assuredly not; therefore, how should they know still, whether the work were of God or not, so long as they refuse obedience to that gospel, by which alone they can obtain a capability to judge all things?

But we are aware that the remark may be made that we have been urging the promise of the signs following those that believe as an inducement to obedience, and as an irresistable evidence to the believer of the truth, and are now pleading for the unsatisfactory nature of supernatural signs to establish truth; true, and we trust we are consistent in both, for it is "the Spirit itself that beareth witness with our spirit that we are the children of God." And let us remember that the spirit that we receive, is a spirit that judgeth *all* things; while they who refuse obedience to the commandments of God, refuse to enter into covenant with him by the great law of adoption, are destitute of this spirit and of the power consequent upon it, to enable them to truly estimate the nature of any sign that may be given. Here is the peculiar privilege of the Saint; he having obeyed the commandments of the Lord, can know of the doctrine whether it be of man or of God; while he that refuses obedience may witness signs, wrought by different agencies to the day of his death, yet shall he not be able to distinguish the evil from the good, and will most assuredly perish in his wilful disobedience and rejection of the counsel of God.

EDITOR.

QUESTIONS ANSWERED.

Question.—Suppose a conference consist of several branches, having no high priest over them, and any difference or difficulty occurs, to whom ought they first to apply for the purpose of getting matters settled; that is, should they appeal to the presiding elder of the conference, or to the presidency at Liverpool?

Answer.—It is always best to circulate evil as little as possible. They ought by all means to apply to the presiding elder of the conference. If the affair cannot be settled by the authorities of the conference, then is the time to refer to the presidency.

Question.—How far does the authority of teachers and deacons extend with regard to preaching before the world? That is, have they a right to go out to new places and labour for themselves, or can they preach after a meeting has been opened by an elder or priest?

Answer.—The official duties of teachers and deacons are exercised in connexion with the church only, for they are standing

officers to the church to be always with it, and to watch over it, according to the revelations given. They have no right to go forth to open fresh places, and in so doing are out of order, and running when they are not sent.

They are not called to preach at all; but in their situation in the church, in the absence of an elder or priest, or by their permission when present, are to warn, expound, exhort, and teach, and invite all to come to Christ.

But there is still one great principle which must not be overlooked or forgotten by any Saint, male or female, which is, that every one warn their neighbour, and bear a faithful testimony to the work of God; by this means many have been led to hear the servants of the Lord, and to render the obedience of faith. THOMAS WARD.

THE MORMONS OR LATTER-DAY SAINTS, WITH THEIR PERSECUTIONS.

Extracted from the Times and Seasons.

Mr. Taylor, Sir,—Since Mr. Smith has retired from the editorial department, and the responsibilities are now placed upon you; I feel disposed to write the following communication for insertion in your valuable paper, upon the subject of your persecutions. As I have been an eye witness to many of them, since the organization of your church, I cannot longer remain in silence and do justice to my own feelings. Notwithstanding I am not particularly partial or prejudiced, either for or against any sect, still I am in favour of all parties enjoying equal rights under a free and independent government. This right seems to be torn from you as a people, and for what? the only answer that is or can be given is, because of your religion, and nothing else. This nation has long boasted of her free, independent, and religious institutions; but she can no longer boast of her glory and true republicanism, for those laws, and those constitutions made by her ancestors, are now trampled upon and trodden by their children; and in place of peace, tranquillity, and repose, tyranny and oppression reigns. This republic has justly been termed the mart of nations, attended with peace, equity, justice, and every blessing and fortune of life; but when the wicked rule, the honest and virtuous mourn, and I am fully persuaded that could the fathers of this nation rule, as they once ruled, the scene would be changed—your rights and liberties would be restored—and persecution cease; but, as it is, persecution has followed your church from the beginning; particularly Mr. Smith, your presiding officer: he has borne more and greater contradictions than any man since the dispensation of the Saviour. Notwithstanding his life has been sought, and his enemies have gathered around him like thick clouds of darkness, ready to cut him off at one single blow; yet he has always had some warm-hearted friends, who have pleaded his cause under the broad folds of the constitution; and, I conclude, will so long as they have influence and power to act. The course that was pursued against him and your church, by the executive and people of the State of Missouri, recently renewed by Gov. Reynolds and ex-Governor Carlin, is an open violation to their own oaths; not only so, but is in direct opposition to the constitution of either of the States, as well as of the United States, and is derogatory to the character, genius, or policy of any people, nation, or government. This same course which has been pursued against you, as free born citizens of those United States, is the same which has, in many respects, proven the downfall of other nations which were once great and mighty, but have dwindled away, and their original character can only be traced by searching the pages of ancient history. The Jews crucified the Saviour—killed the apostles and prophets because of their religion; but the result which immediately followed was severely felt, and is to this day.—Now if the Jews were scourged for their iniquities, we may expect this nation to be scourged also. Although neither they nor their rulers have personally crucified the Saviour, yet they have suffered the same acts of violence; and, regardless of all consequences, and without the least particle of law, have injudicially, and contrary to all laws, forced your church by the edge of the sword, point of the bayonet, and mouth of the cannon, to flee from one state to another to seek safety among strangers, without a place to lay their heads; while others were slain, and their bones left to bleach upon the plains, a scene which is almost without parallel in the history of nations. Never have I seen or read of such tyranny and oppression, in modern times, as I witnessed during a short stay of a few weeks while in Far West, where your troubles arose like mountains, and descended upon you like torrents. Surrounded with the most wicked and savage, whose very looks and unconstitutional acts surpassed in malignity and cruelty the acts of the demons of darkness! his darkest deeds would sink into insignificance before them and his satanic majesty

would blush by reason of being out-generalled by his liege subjects the inhabitants of Missouri. One of your last public persecutors of any note, seems to be that great (little) man General Bennet, of whom Lucifer can boast, because he executeth his will far beyond his expectation, while the balance of his servants fear and tremble as they see the day approaching.

Bennet will be called home to receive his reward; then the last struggle will be made, and "gathering hosts will be seen around Nauvoo," or some other place (this is the same time I suppose Bennet refers to in the N. Y. Herald, when Mr. Smith, together with his associates, will tremble at the sight of such an innumerable company all arrayed in martial order); then Bennet will no doubt expect to gain the victory, and exalt his kingdom above the stars and bear universal sway; but alas, his imaginary happiness is already blasted! his influence gone! his heart is sick! his soul is faint! and he is nigh unto cursing and burning; when he, like Jonah's gourd will wither away, his name be forgotten and blotted out from the generations to come, together with his associates who have been accessory to the shedding of blood.

In conclusion, I can safely say I never have seen anything derogatory to the character of Mr. Smith as a christian or prophet; but he has every where proclaimed against wickedness and abominations, for which his life has been sought; but I think he will at last come off victorious, together with his afflicted people (if you are what you profess to be), and your enemies will call for the rocks and mountains to fall on them to hide them from the presence of the Lord and the glory of his power.

I am your friend, sir, in your rights and liberties, in honesty and virtue.

J. C. S.

EXTRACT OF A LETTER FROM ELDER LEVI RICHARDS.

Nauvoo, June 2, 1843.

Elder Thomas Ward, Dear Sir,—Brother Robert Horn, who came from England with me last September, is about returning by way of Liverpool for his family, by whose favour I have the opportunity of reminding you that I have not altogether forsaken England or the inhabitants thereof.

Eight months from Liverpool, yet only some six weeks since I found the "beautiful city," in which landed four or five hundred the day I arrived, and more or less almost every day since. The day before yesterday a large company came in—I believe mostly English emigrants—I was informed about one hundred and eighty; another company is expected every day from Kirtland. The rivers run into the sea, yet it is not full; so with this place, the more that come, the more room there seems to be for them. There are many engaged in building, and houses seem to spring up almost like mushrooms in a night; every week makes a manifest change in the appearance of the city.

The reported improvement of this place, the three years I have been absent, is fully realized by the actual observation. It is generally healthy, peaceful, and quiet. The new-comers generally appear to be well satisfied with the place and the prophet. Elegant steamers are passing on the river daily, from one to half-a-dozen; the walls of the temple are going up steadily, and the Nauvoo house is receiving particular attention.

Truth is making its onward way, and prejudice is cracking beneath its ponderous weight; reports from abroad are mostly favourable, messengers are going to and fro in this land, and some to other nations and people, and I believe a few to the British Isles, among whom I have heard elder Hadlock's name mentioned.

President Joseph Smith has preached twice since I have been here; the first time on the resurrection, when he made every thing appear so simple and natural that it seemed as though I had always been familiar with it. When the trump shall sound, kindred who are sleeping together in the same tomb will rise up, strike hands, and salute each other as familiarly as travellers who had lodged in the same room would do, when awaking in the morning from the sweet sleep of the night, who had not seen each other for a long time. The father would say "My son! my son!" and the son, "My father! my father!" and inquire after their kindred who are not with them, for some time must intervene before those who are resurrected in England and America, or different parts of the world can come together. Jacob and Joseph's bones must be carried up from Egypt, and be buried in the tomb of their fathers (an honourable burial) that they may be together in the resurrection; how desirable that the Saints should gather, that they may learn how to *live* together, *die* together, and *rise* together. These are only a few hints, I cannot tell it and make it live as he did.

I have no new testimony to bear concerning the prophet and the people in this place; the testimony we gave in England cannot be impeached.

Affectionately yours,

LEVI RICHARDS.

TO THE SAINTS.

We feel to address a few words to the Saints generally, and to the priesthood in particular, on the importance of the position they occupy amongst mankind. We are anxious that correct views of this subject should be entertained by all. The great drama of time has been passing as it were before us; labourers have gone into the vineyard in the morning, at the third, sixth, ninth, and now at the eleventh hour. The work of all the former ones has been overcome and trodden down, but the work of the eleventh hour shall be effectual; it shall not be overcome by the powers of darkness, it shall triumph, it shall stand for ever; all powers shall fall before it, for as it is written "the God of Heaven shall set up a kingdom that shall *never* come to an end." Such, then, is the important nature of the work with which we stand connected; let, then, our thoughts, words, and actions be agreeable to the position we occupy. Let us seek continually to be under the influence and guidance of the Spirit of God, to be awake to everything that will tend to the advancement of the cause of truth.

Often do we hear the cry, "your people are not a righteous people, and there is nothing like sanctity about them." But who, we would ask, made such a one a judge of righteousness; It is true we are not aiming to look dejected, and affecting a something which we do not feel; we are not seeking to extend our countenance to some orthodox length, or to aim at some imaginary standard we may have pictured before us; but while we would indignantly spurn the many specious and hypocritical appearances that surround us, we would earnestly exhort all to the cultivation of holiness, without which no man shall see the Lord. Let us flee the appearance of evil, as those that have been separated from it and have been born of God; and let our righteousness be to stand ready and to do the will of God, of whatsoever nature it may be. We are aware of the false notions that obtain amongst the religionists of the day with regard to this subject. With many it is almost a sin to smile; to indulge in the harmless gambols of the children of your household is sinful levity; while some almost fear to pitch their voice in the tone that nature gave them, and think that righteousness consists in groaning and in prayer, and in being of a sad countenance; but, brethren, ye have not so learned Christ; let your righteousness be manifested in doing the will of God, in holding yourselves ready to fulfil his high behests, and to do whatsoever he has commanded you—reflecting that the work you are connected with is the great consummating work in which the powers of darkness shall be overcome, and righteousness and truth shall be triumphant.

Seek to be under the constant influence of charity—of that love which the spirit of the Lord can alone impart; learn to bear with each others infirmities and to bear one another's burdens, and so fulfil the law of Christ. See that ye put away from amongst you all offences; learn to pardon and forgive; suffer much rather than obstruct the progress of the kingdom of God; never occupy the position of one whose conduct becomes a barrier to the progress of the work of the Lord.

Let the Saints remember that the great work with which they are connected will eventually eradicate all the evils of the curse of sin; that the selfishness of human nature will be effectually destroyed, and inasmuch as they are under the influence of the Spirit of God, they will learn to love not in word only, but in deed and of a truth; they will manifest that the love of God dwelleth in them, by the exercise of that benevolence to which the spirit of the Lord will ever prompt them, and they will prove to all around them that their happiness in a great measure is formed and increased by making others happy.

Let, then, the greatness of the work in which we are engaged have its due influence upon all connected with it; let every man warn his neighbour, and bear a faithful testimony to the work of the Lord, knowing that the time is at hand, and each reflect who has entered into covenant with God, that they have enlisted into the army of the Most High, to be arrayed against principalities and powers, both of earth and hell, for all

will be combined in the struggle; wherefore, it behoveth us to be clothed with the whole armour of God, remembering that "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier"—2 Tim. ii c. 4 v.

EDITOR.

EXTRACT FROM A LETTER BY P. P. PRATT.

Lawrence Hill, Bristol, August 24th, 1843.

Dear Brother Ward,—According to promise, I take the first opportunity of sending you a copy of elder P. P. Pratt's letter, extracted from the *Times and Seasons* of April 1st, 1843, which I should wish to see published in the STAR if you think proper.

I remain your brother in the gospel,

THOMAS SMITH.

EXTRACT.

Alton, April 1st, 1843.

Dear Brother—I take this opportunity to communicate a few items of important news to you and the church in general. Brother Lorenzo Snow arrived in St. Louis last Wednesday from England, with about 250 emigrants for Nauvoo. They are now lying on a boat bound for Nauvoo as soon as the river opens. They sailed from Englond some time in January, and bring a copy of the MILLENIAL STAR and some private letters, under date of January the 1st. From these we learn the painful fact, that our dear brother and fellow-labourer, Elder Lorenzo Barnes, is gone to be with Christ; he lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th of December last, at Idle, near Bradford, the first messenger of this last dispensation who, for Christ's sake and the gospel's, has laid down his life in a foreign land.

In this dispensation of Providence an entire people are called to mourn. Brother Barnes was everywhere known, and universally beloved as a meek, humble, and zealous minister of the gospel, who has laboured extensively for many years with great succes. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship, not only of the Saints, but of thousands of various sects and of those who made no profession. In short, his was the favoured portion which falls to the lot of but few men, even among the great and good. He was loved and esteemed by many, and hated by few in all the wide circle of his acquaintance. But in the midst of a useful career on earth, he is suddenly, and to us, unexpectedly called away to a higher and more glorious field of action with the spirits of the Just, in the high council of the King of kings. His spirit now jusly claims an honoured seat; his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fulness of times; whilst his body lies sleeping far away from his native shore on a distant island of the sea.

No father, or mother, or kindred was near
To receive his last blessing or drop a kind tear;
With heart-broken anguish to weep o'er his tomb,
Or adorn it with roses of richest perfume.

Yet he was lamented with many a tear,
By hearts full of sorrow, by souls as sincere,
Who in solemn procession repaired to the grave,
To mourn for the stranger no kindness could save.

'Twas a tribute from souls he had won for his Lord,
Yea, brothers and sisters made nigh by his word;
Whose love was as strong, and whose friendship as pure,
Whose grief was as heartfelt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations as one who has devoted his time from early youth in the service of his God and of his fellow-creatures, and has laid down his life for Christ's sake and the gospel's, to find it again even in life eternal.

I am, in haste, yours in the new covenant,

P. P. PRATT.

Editorial.

AGENCIES of power are in operation around us, derived from different sources and employed for the accomplishment of very different ends; but that power which shall eventually be triumphant, before which all other agencies shall yield and acknowledge its superiority, is the power of truth. God is truth—his word is truth, and they that receive that word in the love of it, are influenced by a principle of truth, at the effects of which the world is amazed already, and we venture to say will be much more so, as the purposes of the Almighty roll onward, and his grand designs towards the human family are more fully developed.

THE MORMONS.—This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those, who, in one way or other, have stamped their impress strongly on society.

Nothing can be more plebian, in seeming, than this Joe Smith. Little of dignity is there in his cognomen; but few in this age have done such deeds, and performed such *apparent* miracles. It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation; found a new religion, establish new forms of worship; build a city, with new laws, institutions, and orders of architecture; to establish ecclesiastical civil, and military jurisdiction; found colleges; send out missionaries, and make proselytes in two hemispheres; yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution. This sect has its martyrs also, and the spirit in which they were imprisoned and murdered, in Missouri, does not appear to have differed much from that which has attended religious persecutions in all ages of the world.

That Joe Smith, the founder of the Mormons, is a man of great talent—a deep thinker, and eloquent speaker, an able writer, and a man of great mental power, no one can doubt who has watched his career. That his followers are deceived, we all believe; but, should the inherent corruptions of Mormonism fail to develope themselves sufficiently to convince its followers of their error, where will the thing end? A great military despotism is growing up in the fertile West, increasing faster, in proportion, than the surrounding population, spreading its influence around, and marshalling multitudes under its banners, causing serious alarm to every patriot.—*The Sun, New York paper.*

We have made the foregoing extract in order to show the light in which the progress of the Lord is viewed by men of the present day. The writer, like many others, appears to be struck with the magnitude and importance of the things that have been effected, which he characterises as *apparent* miracles; and he is just in his remarks on the subject; yet how is it that individuals like him do not come fairly and honestly to the examination of the principles by which these apparent wonders have been brought about? Surely the doctrines that are so seriously affecting multitudes in both hemispheres, must in themselves contain some unusual incentives to action; and if the writer be a sort of state physician, as many editors assume to be, he ought surely to probe the disease to the seat of its origin, that the evils he anticipates might be averted.

Now we are a people that seriously invite all parties to the strictest scrutiny of our principles, and will ourselves afford every facility in our power to enable individuals to understand them. But to this the people are not much given, but like the writer of the foregoing article, take it for granted that the system is full of "inherent corruptions;" and while they cannot but wonder at what has been accomplished by means apparently so inadequate, yet are ready to join in the general cry of the bigot and oppressor.

Exactly so was it with the Former-day Saints and their principles, they were said to be seditious and to turn the world upside down, and were persecuted as evil characters, either for something with which they were falsely charged, or for something which their enemies anticipated they were likely to effect.

So is the progress of the gathering together of the people of God looked upon at

the present day; and as the writer concludes his remarks by saying, that it is "causing serious alarm to every patriot." But such a conclusion arises from false notions with regard to the principles of the Saints, as well as the object in view. We have ever been the friends of humanity, and the lovers of good order and freedom, and are ready to maintain and fulfil the laws of the land in which our lot may be cast, but at the same time we wish to receive justice at the hands of others, and to enjoy, unmolested, the comforts which the blessing of heaven upon our industry can procure.

We must still let the world wonder at the progress and growing power of the Mormons (so termed), and can assure them that the work will still roll onward, and no power shall be able to say unto it, "thus far shalt thou go, but no farther," for the hand of the Lord is set to accomplish his own purpose, and who shall stay him.

Our latest intelligence from Nauvoo, by letter, and the arrival of several individuals either for their families, or for other purposes, affords us much joy, all things are prospering well, while the enemies who are seeking the overthrow of the prophet and his people, are utterly confounded, or caught in the snare they have laid for others.

The late rumour of our beloved President having been arrested by some agents of Missouri, and of his subsequent deliverance was not without foundation; his escape was effected by the authority of the law, and a procession of more than a mile in length accompanied his return to Nauvoo, headed by the men as prisoners, who had been attempting with false writs to arrest him, and who will have to take their trial before the authorities of the Supreme Court of the United States at Springfield.

The signal manner in which the God of heaven has manifested himself on behalf of his people, and of his servant the Prophet, calls for the gratitude of all the Saints; and we rejoice to know that our beloved President is not forgotten in the prayers of the faithful in this country; and we sincerely ask our Heavenly Father still to protect him in all righteousness and integrity, and enable him honourably to finish the work he has given him to do. Amen.

We shall feel grateful to receive, from time to time, reports of well-attested cases of healing, for as it is the privilege of those who have become obedient to receive the signs promised, it may not be unprofitable to publish occasionally, for the benefit and encouragement of the Saints, cases in which the power of the Lord has been signally manifested, although we are aware that the Saints generally are so accustomed to witness the manifestations of the Spirit, until their wonder is scarcely excited at what once produced an uncommon interest. We have said well-attested cases, and should wish the communications we solicit to be of a definite character.

While making known our wish in this respect, the idea struck us—what should we have thought of such a request, while we stood in connexion with the sectarian world? Had such an idea been broached, we feel convinced that we should have been immediately classed with the superstitious and the fanatic; and yet it is written in the New Testament, the book of christians, the acknowledged guide of most professors of religion, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." We should think that the contemplation of this single subject would alone be sufficient to convince any

one of the gross darkness with which the people are enveloped; in fact, the multifarious systems of religion devised by man, are at so great a distance and so unlike the religion of the New Testament, that we cannot but be struck with the contrast, and wonder that any one should ever mistake the one for the other.

Indeed, we can scarcely read a page of the New Testament but we meet with either a narrative of some event, a manifestation of some power, or an inculcation of some doctrine which is quite foreign to the religions of modern times; and any one that might make a communication of a similar character, would be termed an impostor or a fool.

We no longer wonder at the declaration of the prophet, that in the day of destruction, "it shall be with the *priest* as with the people;" for while we look with abhorence upon the slave-holder who deprives his fellow-beings of liberty, we feel a much greater indignation against those whose business and living is to fetter the mind, and purposely obscure the truth, putting darkness for light, and causing man to falsify his God, and to prefer the precepts of his fellow.

How necessary is it, then, that both the teacher and the taught should *repent* and believe the gospel, entering into the kingdom of God by the door which he has opened, and receiving of that illuminating influence which will enable them to look back in astonishment at the hole of the pit from which they were dug, wondering that they had been so long in darkness, when the very element of their existence ought to have been light itself.

Having a knowledge that we have received the authority of the holy priesthood to make proclamation of the fulness of the gospel, and to minister in the ordinances thereof, and feeling the responsibility of our calling, we almost shudder at the thought of men assuming an authority of themselves, not having received their commission from the Lord, and going forth in the continued proclamation of principles which they know are contradictory to the word of God.

Our language may be thought to be harsh, but it is no less true, as a very little examination of the word of God will abundantly prove; hence, in reference to the most important principles that can possibly affect us, it is written that the Spirit of the Lord should lead us into *all* truth, which must necessarily be by its own revelations; that it should bring things to our remembrance and show unto us things to come.—The professor and teacher of religion reads this and can comprehend it, but stands up before the public to deny it.

Again, it is declared by our blessed Saviour, that various signs shall follow the believer; and, again, the public teacher of religion is not ignorant of the varied enumeration of those signs, but in the discharge of his ministerial duties he directly gives the lie to the declaration of the Son of God.

Again, it was the declaration of the servant of the Lord, under the influence of the spirit of truth, unto those that believed in the Son of God—"repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.—Now, we have heard the almost idolized pastor of a congregation declare that such was a horrible doctrine.

But once more it was declared by the Son of God, that except a man be born of water and of the spirit he cannot enter into the kingdom of God.—Multitudes of divines (so termed) of the present day, reject this glorious doctrine of the Son of God, and virtually declare it to be a positive untruth.

We therefore feel fully justified in warning the priest as well as the people, to lay aside all the maxims of men, and coming to the simplicity of the gospel, receive his precepts, and render that obedience which the Lord God requires.

EVENTS OF THE TIMES.

Manifestations of the approaching end of the present state of things, together with various signs of the judgments about to come to pass are thickening around us. Various parts of England have lately been visited by terrific thunder storms, accompanied by showers of hailstones of a magnitude, on some occasions, never before witnessed in the memory of persons now living, causing a great destruction to the various grain in the fields, some of which is as flat as if it had been rolled; and in the neighbourhoods where these visitations have been, the crops are materially damaged.

Dreadful Fires in London.—The metropolis bids fair to eclipse Liverpool altogether, in the extent and frequency of its conflagrations. On Saturday morning, the 12th August, about two o'clock, a fire broke out at Topping's wharf, on the east side of London-bridge, adjoining Fenning's Wharf, where the great fire occurred in 1836. The result was the destruction of Watson's telegragh office, Messrs. Wards' turpentine and oil stores, Topping's warehouses, and St. Olaves' church, and many of the adjoining buildings were more or less injured. Several vessels lying at the wharf also took fire, and were likewise more or less injured. The schooner Chiesa, of Weymouth, and the Cornwall, of Truro, were burnt down to the water's edge. The damage to the buildings is roughly estimated at £100,000. The amount insured in different offices was £58,500. In the course of the Saturday morning a singular scene was exhibited in the ruins of the church, viz., the celebration of two marriages on a platform, erected in the south east corner of the church for that express purpose. The fire was burning during the whole of the ceremony in the north gallery, the engines playing at intervals.—Whilst this fire was still raging, another broke out on the premises of Mr. Newberry, manufacturing chemist, Fetter-lane, Holborn. It was attended by a dreadful explosion of gunpowder, by which Mr. Newberry and two of his lodgers, Mr. and Mrs. Rose, were killed. Two sisters of Mrs. Rose, named M'Crendle, were also burnt to death. The premises were destroyed. About the same time a fire broke out at the house of a Mr. Jones, tea-dealer in High-street; but it was extinguished before much damage was done.—Another fire occurred at Mr. Seymour's rope warehouse, in Pudding-lane. The premises were almost entirely destroyed. On Monday morning, the 14th, a fire broke out in an extensive but unoccupied mansion in Cambridge-square, Edgeware-road, which was burnt to the ground. The adjoining mansion, which belongs to Mr. Stephenson, the eminent railway engineer, sustained considerable injury. The *Sun* of Tuesday evening, the 15th, gives a list of *nine* other dwelling-houses, in different parts of London, at which fires had occurred between Sunday and that time! From the circumstances attending many of them it is thought that incendiaries have been work.

Dreadful Storm at Philadelphia.—A terrific storm visited Philadelphia on Saturday, the 5th ult. The wind blew a complete hurricane, the rain poured down in torrents, and tremendous peals of thunder mingled with the roaring of the gale and the rushing of the waters. Great numbers of houses were unroofed, and several blown down; the water in some of the streets was six feet deep; many vessels were driven ashore or sunk at their anchors; the damage to property was immense, and several lives were lost. Darby Creek bridge was swept away with two young men upon it. A house in the neghbourhood was carried away by the flood, and its inmates, a woman and four children, were drowned. Several were killed by the fall of buildings, and great numbers seriously injured. The storm was felt at New York and other places, but apparently with much less severity.

Great Flood at Chester — Loss of Life and Property.—The following letter, which we have received from Chester, by a private hand, gives a full account of the terrible disasters in that neighbourhood. It bears the date of Sunday, and comes from a gentleman who was in the vicinity at the time.—Chester and its vicinity are bowed down beneath the chastening hand of Providence. The borough and its neighbourhood present scenes of desolation, such as, in the absence of the terrors of war, have never been seen in this State. Our shores are strewn with wrecks, our streets filled with ruins, and from every section we hear tales of horror and desolation and death, sufficient to appal the stoutest heart.—In the afternoon the rain became heavy beyond description. It fell as if in a mass. The very hills were sheeted with water; and in the valleys, runlets became creeks, and creeks were swollen into rivers.—A freshet was of course anticipated; but a flood, such as ensued, could not have been anticipated. It is said that the passengers in the afternoon boats saw a water spout burst upon the

heights between Ridley and Chester creeks; but though any fall of rain, however copious seems inadequate to have produced the subsequent flood, there is no satisfactory evidence of the existence of a water spout. About six o'clock, it was found that Chester creek was rapidly rising.—Every effort was instantly made to place such property as was moveable out of the reach of danger, but so instantaneous was the swell of water, that the next moment left no feeling but the instinct of self preservation.—The stream rose, it is said by some, six feet in five minutes; others aver that it rose six feet in one minute. The water poured down as if a wave of the sea had been swept onward by an earthquake. In about two hours it had risen 23 feet. The neighbouring creeks were swollen in the same proportion; and the roar of the impetuous torrents rang for miles through the country. The flood swept irresistibly onward.—The dams built for its restraint were as reeds before the ocean that rushed by; the channels were lost, and the vast volume of waters spread over the plain, tearing up the largest trees, and sweeping factories and buildings, like bubbles, upon its surface.—Fortunately this took place before dark, or the scene would have been even more terrible than it was. In Chester, the torrent rose as if by magic, and swept angrily through the streets. The buildings which were most frail were swept away: and from others females were borne through the angry and rushing waters half dead with affright. Houses, dams, bridges, boats, and an immense mass of lumber, furniture, mill wheels, &c. shot by upon the current. At length, while the assembled citizens gazed, with white lips, upon the ruin, the railroad bridge, built at an enormous expense, was lifted from its foundations and flung down the stream.—The next to follow was the suspension bridge.—This structure was one of which every enlightened American was proud, as it was the first chain-bridge built *in the world.* Europe has since claimed the invention: but here, stood—alas! it stands no longer, the proof, erected thirty years ago, that to America belongs the credit of having invented and constructed the first suspension bridge. When the mass of matter, which shot upon the stormy and roaring torrent, struck the bridge, it swayed and groaned, and at length after a moment's resistance, its vast iron fastenings gave way with a crash, and the chains, as they grated upon each other, sparkled and flashed like lightning. It swung heavily for a moment, and fell into the flood.—The water now swept through several of the lower streets. I saw this morning a house in the middle of one street, and a shallop in another, left there by the receding stream. The nature and extent of the injury done, could not then be estimated, but it was with a dismay that approached despair, that the citizens saw the flood roll into their store houses and sweep their hard earnings away. This morning, however, disclosed in part the extent of the ruin. It was found that wharves, tan-yards, machine shops, storehouses, lumber and coal yards, &c. had been either carried off by the flood or ruined by the inundation. Messrs. Eyres, Kitts, Brobston, Paxton, &c. are severe sufferers. But the consequences in Chester are trivial in comparison with those which have occured higher up on the Chester and Ridley creeks. Every bridge, or nearly every one on those two streams, has been carried away. Many of these were costly and substantial structures, and it will cost an immense sum to replace them. Most of the mills and factories upon those streams have shared the same fate. The factories of Mr. Crozer, of Mr. Dickson, of Mr. Riddle, and others, have been swept away. Immense numbers of bales of cotton, boxes of goods, barrels of dyewoods and barrels of floor, have been carried down to the Delaware, or scattered upon the meadows into which the flood, in its fury, broke and deposited its spoil. Its is believed that all the dams are gone. The pecuniary loss to individuals is frightfully great; and that which has fallen upon the county is not less appalling. The lowest estimate of loss is 25,000 dollars—but this is made up, to a great extent, upon conjecture. The county will probably be constrained to raise, by loan, the means of reconstructing her bridges, as all intercourse between the different sections of the country, is now cut off. But the loss of property, terrible as it is, is inconsiderable to the loss of life with which this affliction of Providence has been attended. It is believed that not less than twenty, and probably as many more, persons have been drowned. At one place on the Chester creek, an entire family, that of Mr. Rhoads, consisting of himself, wife, and two small children, found it impossible, so instantaneous was the rise and rush of the torrent, to escape from the house, and all perished. At the flour mills, a devoted mulatto woman, finding that Mr. Flower was in great danger, attempted to rescue him, but the sudden dash of the flood swept her away, and she was engulphed. Mr. Flower, who was in an upper story of the mill, leaped from the window into a tree; here he remained until the torrent tore up the tree and swept it onward. He, however, succeeded in getting hold of the branches of another tree that resisted the tide, and he was saved. Several bodies have been found upon the shore and in the

meadows. This fatality is to be ascribed to the unparalleled suddenness of the rise of the water. It was as if the earth had opened and poured forth her secret flood. Scarcely was the presence of danger known, before it was followed by the absence of hope. Hundreds of hair-breadth escapes are narrated. The whole country is overspread with gloom, and the consequences of the last night's calamities will long overshadow the prosperity of this lovely section of country."

A FRAGMENT.

BY T. WARD.

I mark'd him as he stood with downcast eye,
Whence, ever and anon, a tear would start;
While with convulsive throb his bosom heav'd;
'Twas nature's final struggle to o'ercome
The high resolve, the purpose of the soul
To serve the God of Heaven; but he stood
And conquered, though he sever'd every link
That bound him to his father's house, and all
His heart had lov'd most tenderly; but he
Had heard the word of life, had felt the pow'r
Of God's own truth unmarr'd by man; and now
He purposed in his heart to bear the cross,
And follow him who died that he might live.
'Tis true he'd lose a parent's love, his home,
His heritage, his all; but would he not
Become a Son of God, and have a claim
To glory and inheritance, that still
Should be when every earthly good had past.
'Tis o'er, the tempter's power has fail'd, and now
With ready feet he seeks the man of God,
To 'minister to him that holy rite—
The birth of water—in that mighty name,
By which alone he could be sav'd, and know
That all his guilt was cancell'd, and that he
Might now receive the Father's promise,
A glorious earnest of all joys to come.

THE METOKA.

This splendid ship sailed about nine o'clock yesterday morning, the 5th of September, under very favourable circumstances. The Saints on board gave expression to their feelings in various hymns, which they sang as the vessel was towed into the river. The ship, which is admirably adapted for passengers, together with the respectable appearance of the emigrants, appeared very much to surprise the bystanders, who were compelled to acknowledge that they had not often witnessed the departure of such a people.

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 6. OCTOBER, 1843. VOL. IV.

MINUTES OF THE MANCHESTER CONFERENCE.

THIS conference was held on Sunday the 3rd of September, in the large room behind Heyward's Hotel, Bridge Street, Manchester. The morning was very fine, and a goodly number of Saints met from the various branches.

MORNING SERVICE.

The meeting being called to order, elder Charles Miller was unanimously chosen to preside. Brother William Walker being then appointed to act as clerk of the conference.

The meeting was opened by singing the 10th hymn, "Joy to the world the Lord will come." President Miller engaged in prayer; after the second hymn the president rose and spoke at some length upon the principles of the gospel of Jesus Christ, and what it was to do for the children of men if they were obedient to its call—it was the savour of life unto life or of death unto death. He then exhorted the members in the priesthood to be faithful in the discharge of those duties involved upon them, and to be particularly careful to confine themselves to the first principles of the gospel, for inasmuch as they do these things the Lord will bless them in their labours.

The representation of the churches being next called for, the following branches were represented:—

Manchester—Represented by elder Chas. Miller, comprises 469 members, 10 elders, 21 priests, 9 teachers, 2 deacons. Baptized since general conference 33, cut off 1, emigrated 8, and 11 removed. Brother Charles Miller said the church in Manchester was in a very healthy state at the present time, and it was truly a time of rejoicing.

Stockport—Represented by elder James Hawkins, comprises 159 members, 5 elders, 10 priests, 5 teachers, 2 deacons. Baptized since general conference 4, cut off 3, removed 4. Elder Hawkins said the Saints in Stockport were a loving people, and being determined to give the inhabitants of that place an opportunity of hearing the gospel, had taken the Unitarian Chapel, and were in hopes of having it crowded. There was a good feeling prevailing among them at the present time, and all rejoiced.

Ashton—Represented by elder John Albiston, sen., comprises 78 members, 1 elder, 4 priests, 1 teacher, 1 deacon. Baptized since general conference 10, cut off 1, dead 1. Elder Albiston gave a most cheering account of the church in that part.

Duckinfield—Represented by Elder John Albiston, jun., comprising 49 members, 3 elders, 4 priests, 2 teachers, 1 deacon. Baptized since last general conference 2, cut off 2. He said the Saints in that branch had been very lukewarm of late in the cause, and they required building up. He hoped that many of the officers from Manchester would, from time to time, pay them a visit, in order to strengthen them and lead them on in the things of God.

Newton Moor—Represented by elder J. Allen, comprising 68 members, 2 elders, 2 priests, 2 teachers, 1 deacon. Baptized since general conference 3, cut off 6, emigrated 3, removed 1, dead 1. Elder Allen said the church had laboured under great difficulty from false reports, but they had

nearly surmounted that difficulty and were a little more composed.

Mottram—Represented by elder J. Albiston, sen., comprising 38 members, 2 elders, 5 priests, 1 teacher, 1 deacon. A highly favourable account of this branch was given by elder Albiston.

Oldham—Represented by elder J. Dunn, comprising 114 members, 2 elders, 9 priests, 3 teachers, 2 deacons. Baptized since last conference 3, emigrated 1.

Rochdale—Represented by elder J. Dunn, comprises 40 members, 1 priest, 2 teachers, 1 deacon. Baptized since general conference 2, cut off 4, emigrated 2. This branch as well Oldham, is at a stand, there seems to be a little deadness amongst them.

Eccles—Represented by elder James Harrop, comprises 21 members, 1 elder, 4 priests, 2 teachers. Since the last general conference 2 have been cut off. This branch has for a length of time been at a stand, and not altogether in union with each other.

Pendlebury—Represented by elder Hamer, comprises 44 members, 1 elder, 2 priests, 2 teachers. Baptized since general conference 4, cut off 1. This little branch seems to be reviving again from the shock it received through false reports.

Heaton—Represented by elder Lee, comprises 12 members, 1 elder, 2 priests, 1 teacher and 1 deacon. This little branch appears united in the bonds of love.

Whitfield—Represented by elder Walker Johnson, comprises 24 members, 2 elders, 1 priest, 2 teachers and 2 deacons. Removed 1, dead 1.

Ratcliffe—Represented by elder Heap, comprises 13 members, 1 elder, 1 priest and 1 teacher.

Cross Moor—Represented by elder W. Pott, comprises 42 members, 1 elder, 2 priests and 1 teacher. Baptized since last general conference 2.

Didsbury—Represented by elder James Hawkins, comprises 8 members, and 1 teacher. Baptized since last general conference 1.

Middleton—Represented by elder Adam Lee, comprises 17 members, 1 elder, 1 priest, and 1 teacher. Cut off since last conference 1.

Crompton Fold—Represented by elder J. Dunn, comprises 41 members, 1 elder, 1 teacher, 1 deacon. Cut off since last general conference 1.

Marple Bridge—Comprises 8 members. Baptized since last conference 3.

Ashworth Tops—Represented by elder Stephens, comprises 8 members, 1 elder, 1 priest, and 1 deacon.

AFTERNOON SERVICE.

After the administration of the sacramental ordinance, the representation of the following churches took place :—

Bolton—Represented by elder Holt, comprises 114 members, 4 elders, 9 priests, 6 teachers, and 3 deacons. Baptized since last general conference 3, cut off 5, emigrated 2, removed 4, and died 1.

Edgeworth Moor—Represented by elder Holt, comprises 9 members, 1 elder, and 1 priest. Baptized since last general conference 1, removed 3.

Egerton — Represented by elder Holt, comprises 12 members, 1 priest, 1 teacher, and 1 deacon.

Leigh—Represented by elder Holt, comprises 13 members, 1 elder, 1 priest, 1 teacher and 1 deacon. Baptized 1.

Lee Moor—Represented by elder Holt, comprises 19 members, 1 priest, and 1 teacher.

Brightmet Fold—Represented by elder Holt, comprises 18 members, 2 elders, 2 priests, 2 teachers, and 1 deacon. Cut off since last general conference 1.

Bradshaw—Represented by elder Holt, comprises 7 members, 1 priest, and 1 teacher. A very favourable account of these branches was given by their representative.

Tottington—Represented by elder Levi Crawshaw, comprises 47 members, 1 elder, 5 priests, 3 teachers, and 1 deacon. Baptized since the last general conference 2.

Summer Seat—Represented by elder Levi Crawshaw, comprises 16 members, and 2 priests.

Bury—Represented by elder Levi Crawshaw, comprises 26 members, 3 priests, and 2 teachers. Removed since last conference 2.

Haslingdon—Represented by elder Levi Crawshaw, comprises 5 members, 1 priest, and 1 deacon. Cut off 1. A cheering account was given of these branches by elder Crawshaw.

Royton — Represented by elder Dunn, comprises 10 members, 1 priest, and 1 teacher. Baptized since last general conference 1.

The president here called upon elder Barlow, lately arrived from Nauvoo, to speak on those things to which he had been an eye witness; when the account he gave of the land of Zion, and the prophet of the Lord, was truly cheering to the hearts of the Saints present.

EVENING SERVICE.

The meeting having being opened by singing the 188th hymn, " This earth shall

be a blessed place," the subsequent part of the evening was devoted to bearing testimony to the work they were engaged in. Elder Heap from Nauvoo, and elder Barlow then addressed the Saints, and pressed upon them the necessity of straining every nerve to forward the building of the temple of our God at Nauvoo. William Walker, priest, spoke very humourously upon laying the tea pot aside, and calling it the temple pot, and also the tobacco box, and designate it the temple box, and by these little matters great things might be achieved.

A resolution to the following effect was then put and carried unanimously:—"We, the Officers and Saints met together in conference in Manchester, this third day of September, 1843, knowing that the Lord has commanded his Saints to build an house unto his name, that he may unfold his glory unto them; and that those things hid up from the world may be made known to his servants, and that there they may be endued with power from on high. We, feeling desirous that the temple of the Lord be speedily completed, that the blessings may be imparted unto the priesthood, covenant from this time to assist with all our power the building of the houses of the Lord, by dedicating our property, and likewise by sacrifice, to the building of the temple of our God. And we pray that the Lord may bless our efforts with his smile and approbation: we ask it in the name of Jesus Christ. Amen.

Collected for the temple in the shape of tithes £12 17s 10d.

The number of officers present, 1 high priest, 1 patriarch, 25 elders, 40 priests, 21 teachers, and 4 deacons.

Total number of members represented in the conference were as follows:—1549 members, including 44 elders, 99 priests, 56 teachers, 22 deacons. Baptized since last general conference 80, cut off 29, emigrated 18, removed 26, dead 4.

CHARLES MILLER, *President.*
WILLIAM WALKER, *Clerk.*

MINUTES OF THE CLITHEROE CONFERENCE.

This conference was held under very favourable circumstances, on the 17th ult. The day being delightfully pleasant, many of the Saints attended from the various branches connected with the conference. A time of rejoicing and gladness was enjoyed by the Saints, many of whom are among the oldest in this island, having obeyed the gospel soon after the arrival of the elders in England.

MORNING SERVICE.

The meeting having been called to order, it was moved by Anthony Lofthouse and seconded by William Snalam, that elder Hiram Clark take the presidency of this conference. Carried unanimously.—Moved by John Cottam and seconded by William Snalam, that William Wolstenholme be appointed clerk. Carried.

The meeting was then opened by elder Clark with singing and prayer, after which he proceeded to give some instructions on the order of the kingdom of God, on the authority of the priesthood, and the necessity that there was for all to recognize that authority, that peace and prosperity might attend them, and that the blessing of the Lord might be in their midst. He then called for the representation of the different branches.

Clitheroe—Represented by Anthony Lofthouse, comprises 36 members, 1 elder, 2 priests, 2 teachers and 1 deacon. Baptized 2, cut off 6, died 1.

Waddington—Represented by Thos. Pye, comprises 40 members, 2 elders, 1 priest, 1 teacher and 1 deacon. Baptized 1, emigrated 6, died 1.

Chatburn—Represented by E. Veevers, comprises 45 members, 1 elder, 2 priests and 3 teachers. Baptized 2, cut off 2, emigrated 3.

Downham—Represented by Robert Hargreaves, comprises 17 members, 1 elder and 2 teachers. Cut off 1.

Grindleton — Represented by Anthony Lofthouse, comprises 3 members, 1 priest. Died 1.

Chaighley and Thornley—Represented by John Parker, comprises 10 members, 1 elder,

2 priests and 1 teacher. Died since last general conference 1.

Ribchester—Represented by Thomas Watson, comprises 12 members, 2 priests and 1 teacher. Died 1.

Burnley—Represented by Rbt. Jackson, comprises 31 members, 4 elders, 2 priests and 1 teacher. Emigrated 3, removed 5.

Blackburn—Represented by R. Thompson, comprises 76 members, 1 elder, 5 priests, 1 teacher, and 1 deacon. Baptized 22, emigrated 11, died 1.

Accrington—Represented by elder Wright, comprises 28 members, 1 elder, 3 priests, 1 teacher and 1 deacon. Baptized 8, cut off 1, emigrated 1.

Settle—Represented by Henry Haggs, comprises 5 members, 1 priest and 2 teachers. This branch has been formed since last conference.

It was then moved and seconded that John Hartley be ordained elder for Blackburn. Carried.

The meeting then adjourned till two o'clock.

AFTERNOON SERVICE.

This service was opened by elder Hiram Clark with singing and prayer. After administering the ordinance of the sacrament, he proceeded to give some excellent teachings on the word of wisdom, shewing the necessity of the Saints being governed by every word which proceedeth out of the mouth of God.

The business of the meeting being proceeded with, it was moved and seconded that R. Thompson be ordained priest; that R. Eatough be ordained teacher; and that T. Gregg be ordained deacon, all for Blackburn. Carried.

Moved and seconded that R. Proctor be ordained elder for Ribchester; that William Boothman be ordained priest for Downham; that John Bailey be ordained teacher for Chatburn; and that J. Chatburn be ordained deacon for Chatburn, all which motions were carried unanimously.

Elder Clark then recommended that William Snalam be appointed president of this conference, which being put to the church was carried unanimously, afterwards those who had been nominated were ordained under the hands of elders Clark, Snalam, and Lofthouse.

The meeting then separated, apparently in good spirits, rejoicing in the privileges of the new and everlasting covenant.

HIRAM CLARK, *President.*
WM. WOLSTENHOLME, *Clerk.*

WORCESTERSHIRE CONFERENCE.

This conference was held at the house of brother James Hunting, Earl's Common, September 24th. Elder William Kay presiding, when were represented the different branches of Earl's Common, Pinvin, Rewberry Hill, Randan Woods, and Broomsgrove, including in the whole 128 members, 5 elders, 9 priests, and 2 teachers. Several ordinations were attended to, also much instruction was given by the president and others, while the Saints were rejoicing in peace and harmony in this first meeting of the Worcestershire conference.

LONDON CONFERENCE.

We have received the minutes of this conference, and are sorry that we have not space for them at length. We find there were present on the occasion, 8 elders, 13 priests, 4 teachers, and 2 deacons.

The eastern branch, represented by elder Lewzey, contains 159 members, including 3 elders, 9 priests, 3 teachers and 1 deacon. The western branch was represented by elder Benson, containing 59 members, including 2 elders, 7 priests, 3 teachers, and 2 deacons.

The branch at Woolwich, represented by elder Griffiths, contains 33 members, 2 elders, 5 priests and 1 teacher.

The branches in the region of Newbury, represented by elder Major, contain severally as follows:—Hampstead, 16 members; Donnington, 10 members, including 2 elders, 3 priests, 1 teacher, and 1 deacon. Dover, 5 members. The whole comprising 332 members, 11 elders, 28 priests, 8 teachers and 4 deacons.

PRESTON CONFERENCE.

We have received the minutes of this conference, which we attended on Sept. 24th. We have not room for a detail of the proceedings, but we sincerely hope that such measures were adopted as shall enable this first settlement of the doctrines of truth in this land to arise and exert herself in majesty, to roll onward the cause of God, as she has nobly done in days that are past.

The number of members represented in Preston was 417, including 10 elders and 10 priests, together with 10 branches, comprising 169 members, 6 elders, 11 priests, and 6 teachers.

The number of officers present at the conference was 3 high priests, 15 elders, 12 priests, 12 teachers, and 3 deacons.

THE CHURCH OF CHRIST.

There are one or two subjects of importance, on which we feel led at this time to make a few remarks for the benefit of the Saints generally, and for the edification of the priesthood in particular.

Owing to the prejudices of education, and the effects of long-accustomed habits of thinking and reasoning, we find great difficulty, sometimes, to receive just opinions of certain subjects when first presented unto us, and similar difficulty in convincing others of the same. For instance, the subject that the authority of the priesthood is equal in every age, is something so unusual to us, and so foreign to everything in the sectarian world with which we have been associated, that we have found a many almost ready to stagger at the idea. Hence, how frequently is the question asked, "how do you prove it from the scriptures?" when certain doctrines are advanced. Thus, without reflection, the authority of the priesthood of the present day is made of no moment, unless it be established by the authority of a former age; and thus every succeeding dispensation becomes less significant than the preceding; and on this principle Noah must have proved the great doctrines which he taught from the patriarchal fathers before him, in order to establish the legitimacy of his authority; so also with Abraham, Moses, and every succeeding servant of God. But this could not be, and sufficient has been said to shew the fallacy of such a doctrine.

Let it, then, be clearly understood, that an officer in the church of Christ in the present age, has equal authority with an officer of the same standing in any former age. But supposing that the scriptures of the New Testament were not in existence, or, at least, not to be found, as many portions of scripture of equal authority and of the same age are not; then we should clearly see the true position of the priesthood, and that they have an authority to act in the name of the Lord, on the simple ground of having received a "dispensation" of the grace of God.

Let it not be understood that we, therefore, undervalue the scriptures that are extant, by no means; but we rejoice in them as a glorious corroborative proof of the reality of the work of God in the last days, while we would still wish the Saints to have a clear view of the position in which they stand before God and the world.

But again, on another subject, similar and of equal importance, which is that the church of Jesus Christ of Latter-day Saints, is built on the foundation of direct revelation from God in these last days, and not on the accidental circumstance of the Old and New Testaments being in existence. Let us be clearly understood in this, and our readers will

see the grand and fundamental distinction between the churches that constitute the Babylon of the day—the work of men — and that which the Lord has effected according to his own will in the present age.

Now, of a truth we can assert, and without fear of contradiction from the parties themselves, that the various religious systems around us are founded on the accidental circumstance of various portions of the writings of the men of God in different ages being in existence; or, in other words, that men have found a few narratives of the history of the Saviour, with a little of the history of the first christian churches in the east, together with a series of letters by different persons, to different churches, on various occasions, according as circumstances called for such; and with a blindness only existing under a broken covenant, they have classified the different writings together; and with a sort of audacious impiety have denominated them the entire word of God, as the "canon of scripture" which they declare is therein completed; and without one breath of revelation to tell them so, declare that the voice of the Almighty is hushed, and that he will no more condescend to hold converse with the sons of men. In fact, they have stumbled on the commission of the servants of the Lord of a past age, which they have appropriated to themselves, and, without a particle of authority, having assumed the office of ambassadors of Christ, to teach according to their varied fancies,

A thousand schemes for man's salvation
Of every cast, all clashing and opposed,
And making of their various devotees
A host of foes belligerent, instead
Of one harmonious race, whose high aim
It is to love as God, and be prepared
To stand among the Saints in light.

We wish then the servants of the Lord particularly to understand, that the kingdom of God, set up in these last days, is by the direct and immediate revelation of the Most High God, that the stone has been cut out of the mountain without hands, and that it is not dependant upon any portion of the image of Nebuchadnezzar, *neither because a portion of the sacred writings have been found in connexion with that image.*

On this high ground let the servants of the Lord take their stand; let them proclaim the glorious plan of salvation, the fulness of the gospel, bearing testimony of the signs following the believer, and that the hour of God's judgments is at hand; then, on this ground, he can also bear testimony to the truth of the scriptures, and he can rejoice in the responsive evidence which they afford of the truth of that work in which he is engaged.

We have made these remarks because we wish the minds of the servants of the Lord to be free and unshackled from former prejudices, that they may fully comprehend *their* high calling of God in Christ Jesus, and under a due consciousness of this, go forth in all meekness and humility to bear a faithful testimony of the work of God of the *last* days, and not because we are in possession of the commission which he gave to his servants in days that are past.

From the foregoing reflections, our readers will see the necessity of the Saints living by every word that proceedeth out of the mouth of God, who will afford us strength according to our day, and give unto us of his spirit to serve us in our day and generation, and lead us onward, if we are faithful, as conquerors over every adversary, and finally receive us in his celestial kingdom through our Lord Jesus Christ. And at the same time we shall perceive the folly of those who, while the covenant of God is renewed, are overlooking this unspeakable privilege, and ignorantly seeking for guidance by the revelations given to men in days that are past; indeed it might aptly be illustrated by a party believing in the commandment, "Come out of her" (Babylon), addressed to the people of God in the last days, and taking as their guide, the map of the route of the Israelites from Egypt to the promised land.

EDITOR.

LETTER FROM NAUVOO.

Church Place, Latchford, near Warrington, Sept. 1843.

My dear sir,—I received at the same time your favour and a note from Miss Griffith, written on board the Metoka on her leaving dock. I heartly wish our respected friend and the people who are with her, a speedy, safe, and pleasant passage, and hope, on their arrival at Nauvoo, they may have their reasonable and proper views realized, and be happy and comfortable.

I have, according to your desire, sent you herewith a copy of my son's last letter, which doubtless you will peruse with pleasure. In my son's letter, written on his arrival at New Orleans, he speaks in the highest terms of the judicious provision made by Messrs. Fielding and Clark on their behalf, and says every praise is due to them for the abundance, excellent quality, and suitable variety they enjoyed on their passage. I have named this because I think it right those gentlemen ought to know the satisfaction given.—Your obedient servant,

JAMES NEEDHAM.

To Mr. Thomas Ward.

City of Nauvoo, Friday, July 7th, 1843.

My Dear Father and Mother,—I sit down to write home; I have part of to-day to spare, so occupy it in so doing. As I wished you whilst in England to receive my letter from this place before the fall, I see it high time to write. I could have done so before, but have stayed as long as I could, so as to give you all the information about this place that I can. *What I write shall be true and correct, as far as I have come to the knowledge of it and have received right information.* Before I commence, let me ask you all how do you do? But I shall have to stay some time before I can get that answered. With regard to myself, I have been on the mending way ever since I came here, for I was very unwell when I first landed in Nauvoo. But I commence. Firstly, I would speak of the appearance of the place, the city of Nauvoo. We had a very trying time in coming up the river, and I suffered a good deal in sickness; we were about seventeen days in coming from New Orleans to Nauvoo: we came the trip in two boats; that is, we changed our boats at St. Louis, two hundred miles from Nauvoo or thereabouts. The appearance of the country, from St. Louis to Nauvoo, in a general way is more wild; the country on each side of the river is covered with large timber like a forest, but the land in a general way is high and very rich. There are a great many dwellings on the sides of the river but scattered apart. We came to several towns very prettily laid out between St. Louis and Nauvoo. The face of the country looked green and smiling; it is indeed a grand sight to sail up the river; from the mouth to Nauvoo is about fifteen hundred miles, and tongue cannot express the beauty of its windings and prespects on each side; no man of understanding can come up the Mississippi *without being filled with wonder and astonishment* at the vast extent of country, enough to sustain the world if cultivated. But to proceed. When within five or six miles of this place, we heard the agreeable cry of "Nauvoo to be seen," the long-looked-for place; every eye was stretched towards the place, as you may be sure our eyes gazed with delight, but with astonishment, to see the great extent of it. The city seemed to rise gradually from the sea, with the houses much scattered, but over a great extent of ground; it has without any mistake, more so than any place we had seen before, a grand appearance. It looked very pretty from the river. Just where Nauvoo stands, the river turns in the shape of a horse shoe, the river going three parts round the city. From rising ground in Nauvoo we have a splendid sight of the country on the other side of the river, which is very pleasant. The extent of the city is four miles, laid out in lots and streets in nice order; I mean that each house has a piece of land attached to it, either a quarter, half, or a whole acre of land, and some more, which makes the houses appear scattered. For two miles square the city is covered in that way, but in the centre, near the temple, they are quite close like other towns. If all the houses were put together as other places, they would make a large place; I should think twice or thrice the size of Warrington; but you may judge yourselves from what extent it runs.

As I was to give mother every particular, whether it was all a wilderness or not, and whether they lived in houses as in England, or tents, I will endeavour to do so. This is a new place, not above four or five years old, so we must not expect a very large, or at least a grand place in so short a time; but any one that could have seen the place five years ago and see it now, would indeed be filled with wonder, to think that a few poor peo-

ple could make such a difference in so short a time; but this I can see and say, that it bids fair to be one of the most beautiful places both for situation and other things, in America, or I may say, in the world; for I don't know what should hinder it, except we disobey the Lord and sin against him, and are scattered as the disobedient always were. From the diligence and enterprise of the people, buildings rise fast. When first they settled here, after being driven from their homes in Missouri, it was covered with trees like the forests in England; this had to be cleared by the people that settled here. The first comers had to contend with the most difficulties. They had to make shift with anything, and toil in the midst of suffering and hunger; nothing but distress seemed before them, although land at that time as well as provisions were cheap; but let us see, the timber had to be felled and cleared, houses had to be built, the land to be cultivated, which could not be done without much toil and suffering. The place, also, was very unhealthy, so that people would not settle there previous to the Saints coming; but as most were poor, they persevered, and what have they done for themselves that have persevered? Well, they have got a piece of land cultivated, a house built, a cow or more, pigs, poultry, &c., and all without money, perhaps, but not without suffering, and they now reap their reward in a measure.

The place is now different, *and we new comers* have not half the toil and trials that they had, but we are not without them in a measure, I assure you, for it is still a new place, and there are many things to contend with. Land with them was cheaper, as a matter of course, than it is now, and now land keeps getting more in value as the place improves, I mean in the city; a few miles out it can be got as cheap as ever. All new comers, except they have a little money to buy them some land and build a house, which does not take much, have to contend with hardships; but how can it be otherwise, as the place is new, and most that come poor. We can't get money for labour, at least in a general way. Well, how do you get along, say you. Why, a man gets work for land, brick, wood or stone, provisions, &c; well, in a year or two, or say more, he may pay for his land, get brick enough for a house and other things. He cultivates his own land and is then is own master, but *not without many pinches* in the time if he has a family. He then begins to see better days. This is the way the poor have to act here. Many, I know in this place, have now houses and lands, and they have told me how they have got them—it has been by trying for them; but how long, I say, might they stay in England before a poor man could have a good brick house over his head, and land, cows, &c. I say again, that all that come here will be tried in many ways that they would not be in an old country or settled place; but we look to the time not being far or a great way off, when we shall not be behind in any good thing or necessary of life, or any thing that will tend to our temporal good and comfort as well as spiritual.

The streets are not yet paved, but are in the rough, in dry weather pleasant, except a little dust, but in wet weather unpleasant: some streets are better than others. Two or three places in the city have a very business-like appearance with having different kinds of shops. We have a many good brick houses, and others are frame-wood and log houses. Some of the houses appear strange to a person who has been accustomed to live in a fine-built place, *but a great many are quite smart large brick houses*, which would look well in any city. I was quite surprised to find so many good brick-built houses. Brick houses, stone, and others, are building as fast as they can, and I see a great difference in the short time I have been here. It is a saying in Nauvoo, "they spring up like mushrooms." I did not know but that I should have had to live gipsey fashion, but I soon got a home. In a general way the houses have one good room below and a bed room, some have more. I thought to have sent a drawing of Nauvoo, but it would take more time than I can spare to do it justice, for it is a much larger place than I expected to find. Any person with a bit of land and house may be happy here, for it is very pleasant. There are many not Mormons who live here. Many have got themselves land a few miles from the city, as the land is much cheaper than in Nauvoo.

I was on the prairies, that is land a few miles out of Nauvoo, like a field in England, but ten or twenty miles square, without timber, a few days ago, and was offered a house and eighty acres of land, fenced and cultivated, and a good title for £160; or he would sell forty acres at about 30s. an acre, but without the house. Land uncultivated may be got for 8s., 12s., 15s., and 20s. an acre; it depends upon the situation and the title. But the land at so low a price will want cultivating, and takes a year or two before it brings any return. Land in the the city is as high as £200 an acre, but can be got for £10, or £20, and so on. We cannot keep dishonest men from creeping in our midst, for the place is open to all. Every person coming here must do the best he can for himself, and take heed to counsel given by those that seek their good; but if men will not fear God and act with honesty they must stand the consequences. With

regard to the labouring people here, we want some one with money to raise a manufactory or more; we then could employ many idle hands, and a many who go to the neighbouring states and towns. This is caused by the often flush of emigrants, both from the Eastern States and from England. It would be a great thing for this place to have manufactories of different kinds, but time and perseverance and faithfulness before the Lord, will bring a good deal about that will be for the good of the place. As to the people of Nauvoo, we have both good and bad as in all places; but taking them altogether, any one amongst us would say, we are a thriving, intelligent, and happy people, though passing through trials and sufferings from our enemies on account of our faith, but through grace we will conquer.

People that come to Nauvoo have to learn a great deal by experience that they cannot be taught away from here: and be assured that all that come here must not expect perfection nor a perfect place; but if people come with a pure motive to the glory of God, and not to get gain and live upon others, and care for no one but themselves, they had better stay away, for it is very likely they will stumble at something; but let them come as if they were coming to their father's house, to be taught in the ways of God, and sit under the voice of a prophet, which is of more value than gold; yea, let them be willing to suffer like Moses and say with one of old, "This people shall be my people, and their God my God." I tell you what, *if wheat and tares grow together any where, it is here;* but a day of sifting will come, and our trials are only to see what we will bear for the truth. As to myself, I care not what it is so I can finish my course with joy and get a place in my Saviour's kingdom, for I know what I do know, and no man can cheat me out of it, and that is, *that the work is of God.* I just speak in this way because some have expected to find people perfect here; but I never taught it or expected to see it. They must have very weak minds who look for such things; what we have to do is to keep right ourselves. With regard to my faith on the work, and Joseph Smith, and Hyram, and others, it is stronger than ever if it be possible, and before I came here all that knew me are aware it was not very weak. Joseph Smith is a great man, a man of principle, a straight forward man; no saintish long-faced fellow, but quite the reverse. Indeed some stumble because he is such a straight forward, plain spoken, cheerful man, but that makes me love him the more; but if people will stumble, let them, for such miserable notions a many have got with regard to religion, that he wants to cheat them out of it. I know what it is to pull long faces and to sigh and groan, *as you know,* but, thank the Lord, I understand principle, and see my duty, and enjoy *His* spirit, which is not bondage, but liberty. I have seen and been in the company of Joseph, and heard him speak several times. I love him, and believe him to be a Prophet of God, and called to do a great work in these last days on the earth. He is in his place, but is a stumbling-block to thousands, as his Master, the Saviour, was before him in his day. His brother Hyram is a much milder man in his manners, more precise, a man of God, and has the confidence of the faithful. Their work is true, but surely it is a marvellous and strange work; but *it will stand though earth and hell agree to put it down.* There is one thing, his enemies have to acknowledge that *Joseph is no hypocrite.*

I will tell you of my enjoyment since I came here. Tuesday, the 4th July, was a great day in America; we had our enjoyments, but different to some, for we had the pleasure of seeing our Prophet amongst us, who had for some days been in the hands of his enemies. I must tell you how it was. A Rev. —— came to Nauvoo, and preached in the Temple, by the leave of Joseph. He staid with him a few days, when Joseph returned with the Rev. —— to his home, which is about 30 miles, I think, from Nauvoo, to see some of Mrs. Smith's friends, who live with this Divine. Joseph's enemies got to hear this, who are always thirsting for his blood, as they did the Prophets before him, and the Saviour. Two men from the State of Missouri, where they met with such cruelty some years back, got a false writ from the Governor to bring him to Missouri, to be tried for treason. Just like the Saviour, he was taken by these men, who were armed with pistols, and threatened to shoot him if he made anything to do. He was taken and put in confinement; by this time the people in the town where he was, got to hear of it; two lawyers came to see him, but at first were not permitted to see him or speak to him. The former two men sought to get a conveyance and hurry him out of town, and from thence to Missouri, for by this time they had learned that the town was opposed to such unlawful doings as not to allow persons to speak to him. A number of the town's-people agreed to go and deliver Joseph out of their hands, even if they had to destroy Joseph's enemies. They soon saw the feeling of the people towards Joseph, and so altered in their manners, and Joseph had to beg the lives of his two enemies, or they would surely have been killed. What did Joseph do but get a writ served upon these men, who had

taken him unlawfully, and with them came to Nauvoo. We had sent several hundreds of our soldiers to his help, if they began to be rough, and to assist him. It was a fine sight to see them come into the town. We heard of their coming and sent our band of music and carriages and people. In the commencement of the train was Joseph and his wife, who was one that went to meet him, and Hyram his brother, with other noted men of the city, a great many ladies on horseback, with about 200 carriages following, and the best of it, Joseph had got his two prisoners in the train. It was an affecting sight. The city was all alive to see our brother and friend; we shouted him welcome and shed tears of joy to see him again delivered from his enemies. The streets were crowded that he passed through; we took him home, his poor mother met him worn down with suffering and toil, and fell upon him and wept. Joseph looked worn out with toil, he spoke to us all and blessed us, and said he would address us in the Temple in the afternoon. I could not help but weep when I looked at the man and thought of his suffering for the truth. Joseph had been tried a few days ago by one of the state judges: he was tried at Nauvoo, but nothing could be proved against him, so he was set at liberty as he has been near sixty times before. The two men he brought with him are to be tried at Quincy, another city a short way from here. Whilst in Nauvoo Joseph returned good for evil to these men, for he had them at his house and fed them at his table, and his wife waited upon them, but they seemed as hardened as ever to Joseph.

As I was speaking before about the 4th of this month, I will now proceed. Two companies of our legion were on duty at an early hour, to escort strangers to our meetings that came by the steamers. Our first meeting opened by half-past ten, by elder Hyde preaching; he gave a most beautiful address, scores of carriages were round the congregation listening to the discourse. It has been said from good authority that from twenty to thirty thousand were present, and I know a better looking company could not meet. In the afternoon, elder P. P. Pratt preached, and after him Joseph Smith spoke in his own defence. As several hundreds of people came up the river to Nauvoo to spend the day, whenever a boat came with a company, the band and legion brought them up to the meeting. I can't tell you my feelings on that and what I have felt other days; but I can say I rejoiced, I was happy, I enjoyed myself. Yes, these meetings and the communion of Saints, pay for all my suffering and toil. How thankful I am that I am here to be taught in the ways of God, and to enjoy such blessings. I must tell you all *I am very happy, and feel perfectly satisfied in what I have done.* There is only one thing that grieves me to any amount, and it is that I am so far from you and my brothers and sisters. There are some like myself alone, but most have some relations, still I live in hopes as I have always done since I came in the church; I hope to see you again, I was going to say here, but time will show; sometimes I fancy I am not so far as I am from you all, for *we live in houses like those in England*, and I enjoy the society of those, or some of them at least, that I did in England. I still think of sister Griffith, and shall be glad to see her; I pray the Lord to bless her. Miss Munro is keeping a young ladies' school. Miss G. would find plenty of agreeable company here, and people of good learning. Let me know all the news of England. I hear there has been a stir amongst you. My best love to Arthur, Eliza, Sophia, and James.

I remain, my dear father and mother, your very affectionate son,

JOHN NEEDHAM.

ON COUNSEL.

In a previous article of the present number of the STAR, we have made a few remarks on the authority of the holy priesthood, we now feel desirous of impressing upon the minds of the Saints universally, the absolute necessity of acknowledging that authority, and of giving heed to the counsels emanating from that source. We are aware of nothing so continually requisite to enable an individual member, or entire branch to preserve their standing in the Church of Jesus Christ, as giving heed to counsel, and a few reflections will prove the truth of this; while on the other hand, the rejection of counsel was at all times the inevitable step that led to darkness of mind and consequent destruction.

It is the peculiar privilege of the church of Christ, in contradistinction to the churches of men, to be in possession of the Spirit of God, and it is the undoubted right of the holy priesthood to communicate that influence to others. What then is the Spirit of God? we answer the Spirit of supreme power, to

which all other powers are subject; it is the authority of God imparted to his servants for the government of his kingdom, and consequently they who reject the authority thus delegated, reject the authority of God. But says one, "may not the priesthood, when not under the influence of the Spirit, give false counsel? True. What, then must we obey? Undoubtedly. If the priesthood give false counsel, the punishment will be due to them, and you shall receive a blessing for your obedience. This is the true order of the church; but how frequently does the evil one deceive the servants of the Lord, by suggesting one thing or another as preferable to the counsels given, and thus lead them into immediate hostility to the authorities of the church, and cause them to become like himself, accusers of the brethren and despisers of the lawful authorities of the Church, under the persuasion that their own schemes are preferable or more righteous than the others.

Hence we, who in connexion with the Church of Christ, are privileged with the revelations of heaven, bringing to our knowledge the secrets of the past and the future, know as written in the Book of Abraham, that in the councils of eternity, when a consultation was held among the high and lofty ones, as to who should go forth by faith in the Father to call into order and beauty the chaotic materials of which the earth is composed; the Son of God exclaimed "Here am I, send me;" but there was another of that splendid hierarchy who deemed himself more capable of performing that work, and myriads that were with him thought the same, and when the Eternal Father declared his will that he would send the first, the second was angry, and rejecting the counsel of God, he and they that were with him fell, and became the devil and his angels. Exactly so, after the similitude of this great example has it been ever since, they who rejected the authority of God in his own person, or by his spirit delegated to his servants, and who did not speedily repent, fell to be the companions of, and to share the doom prepared for the devil and his angels.

Since the rise of the Church of Jesus Christ of Latter-day Saints, many brilliant and splendid men have stood in connexion with the work, where are they now, and what was the secret of their falling away? We answer unhesitatingly, they rejected counsel; they spurned at the authority of God imparted to his servant the prophet, or deemed themseves, like Satan, better qualified to do the work of the Lord than he whom the Father had chosen and appointed.

These remarks we know are fully substantiated by our continued experience in connexion with the church, from the first day of our understanding its principles to the present hour.

But on the other hand we never knew a man, whose great purpose it was to recognize in the renewal of the covenant and the restoration of the holy priesthood the authority of God, but we saw him blest; it is true the Lord might try his faith severely, he might suffer much for the truth's sake, but he failed not to perceive the authority of God in the voice of his servants, and he has been blest with power to endure, yea, as seeing him who is invisible, and eventually has been exalted, having been found faithful over a few things has been made ruler over many things.

We would then seriously call upon the Saints generally, and the priesthood in particular, especially those who may have been lately called into office, to seek to comprehend and practice this great primary doctrine of order and government, that the blessing of the Lord may continue to rest upon them, and that their minds may be filled with light and with intelligence to enable them to discern the things of God, and to comprehend his sublime purposes, and ever stand ready to fulfil his high behests, as proceeding from the mouth of his servants, until they find an abundant entrance into his celestial glory.

And, on the other hand, we seriously and affectionately warn those who may perceive in their hearts the risings of hostility to the servants of the Lord, to beware, for most assuredly if they repent not Satan has determined on their ruin, and while he accomplishes it, he will flatter them that they are the servants of truth, the defenders of liberty, and the foes of oppression, not perceiving that true liberty consists in doing the will of God, and in the keeping of his commandments.

EDITOR.

JOSEPH SMITH, THE MORMON PROPHET.

From the Warsaw Message.

We present to our readers to-day, a detailed account of the arrest of this individual—his delivery to the agent of Missouri—his subsequent discharge on a writ of *habeas corpus*, with the circumstances attending these transactions, drawn up by an eye witness to the whole of them. These facts have been substantiated by the affidavits of persons not Mormons, who were with Smith from the time of his arrest to his discharge. A thousand and one rumours, and stories, and idle tales have been put in circulation in regard to these things, to subserve what purposes we will not say. It is due to the whole community, but more particularly to the parties themselves interested, that a plain unvarnished statement should go forth to the world. This statement we now give, and each one of our readers can draw his own conclusions from the facts presented.

It will be seen that Smith was arrested and placed in the hands of Reynolds, the agent of Missouri. He claimed the benefit of a writ of *habeas corpus*, this being a privilege expressly granted by the constitution to every individual. The writ was made returnable to the nearest judicial tribunal, in this judicial circuit, competent to try such writs. At Nauvoo was a tribunal which claimed this power, justly or not we are not prepared to decide. It will also be seen that the sheriff of Lee county, who had now charge of the whole company, determined to conduct them to Nauvoo. The stage was chartered for that purpose. No threat or intimidation was made use of to influence his determination; he entered into such an arrangement while in his own county, surrounded by his own neighbours. He, we presume, knew his duty; or, if he thought the journey to Nauvoo improper, we do not hear of his protesting against it, or making any sort of objection while at Dixon, in Lee county. The company started on their journey; occasionally, as they neared Nauvoo, they were met by bodies of Mormons who heard of their approach. They appeared entirely unarmed, exhibited no violence towards Reynolds, and although manifesting the utmost affection and attachment for Smith, made no attempt whatever at a rescue. They arrived in Nauvoo, Smith still in the charge of Reynolds. A new writ of *habeas corpus* was now issued, commanding Reynolds to bring the body of Smith before the municipal court of Nauvoo. He did so, and made a formal and legal return of the writ. Thus was Smith taken out of the hands of the Missouri agent, and committed to the custody of the court in Nauvoo. Smith was tried on the merits of the case, and the writ itself was shown to be illegal and insufficient. The writ, in fact, was nearly similar to the one on which Smith was formerly arrested, and which was declared to be illegal by Judge Douglas, at Monmouth, in 1840. These are the facts in the case; they have been sworn to, and the affidavits can be forthcoming, if necessary, at the proper time.

If it is admitted that the municipal authorities of Nauvoo have the power to try writs of *habeas corpus*, (and many sound lawyers entertain the opinion that their charter confers this power), then the whole of these proceedings will appear legal and according to law. If, however, their exercise of it is unauthorised by their charter, the executive of the state will so regard it, and treat the trial of the other day as a mere nullity.

This matter has nothing whatever to do with party politics, and every attempt of a few inflammable spirits to give it such a turn will signally fail. The *State Register*, indeed, has charged Walker and Browning with conniving with the authorities of Missouri for the purpose of getting up the writ. The unprincipled *Register* is welcome to all the aid it may render to its party by the circulation of falsehoods. We would not retort upon the *Register* even if we could. We spurn its weapons of warfare. We scorn to bandy with it these stale and venal charges. But we do ask in behalf of every sober-thinking man in the state, why this unceasing, persevering, relentless persecution of Smith? Are we to have a demand from the democratic governor of Missouri for his apprehension as often as each general election

approaches, as has been the case for the last three or four years? Is it not most singular that the claims of justice invariably demand that this writ should be issued in the sultry month of July, about one month previous to the election? Is it by mere accident that each of these writs has been imperfect in nearly the same particulars, thus giving plausibility to the opinion which many have entertained, that it was no part of the design to take Smith to Missouri, but he was merely to be held in abeyance, compelled to vote the democratic ticket at the elections, and afterwards to be released by the courts? Most singular transactions these, surely.

When Smith places law and justice at defiance, he should not be suffered to escape; the whole force of the state, if necessary, should be called out to tear him from his hiding place, and bring him to condign punishment. But he, in common with the highest and the lowest in the land, has rights guaranteed him by the laws; and the public sentiment of this community, we are persuaded, will not permit the rights of any individual to be trampled upon.

This is a law-loving and a law-abiding community. No man can here with impunity trample upon the requirements of law, neither can any body of men, regardless of legal forms and rules, take into their own hands the administration of justice, and usurping the stations of juries and judges, act the part of executioners too. There is a spirit of conservatism, of patriotism, in this country, which will frown down every such attempt, let it come from whom or what quarter it may. The law throws its broad and ample shield of protection around the innocent, the accused of crime, and the guilty too, for it punishes according to law. The evils, if indeed any there are, which the law cannot remove, or public sentiment correct, must be endured. We can no where find perfection in government or in the forms of society. Frailty has stamped her mark on all sublunary things. When the obligations of law shall be habitually spurned by the lawless hand of violence —when the rights of property shall be disregarded by an infuriated mob—when the sanctity of home and the domestic circle shall be invaded by the self appointed, unauthorized administrators of justice or rather of injustice, *then* the constitution of our fathers, the institutions of the country, will be as a rope of sand, not worth the preserving. But no. Our confidence in the wisdom of our form of government—our respect for the virtue and patriotism of the American people, forbid, even for a moment, the entertaining the opinion that such a time can ever arrive. If in the course of our future history, some great and tremendous event, like the irruption of the barbarian hordes over the fruitful plains of Italy—if such an event should impose an impenetrable barrier to the further advancement of the triumphs of the mind, to the spread of free and liberal principles—if ignorance, that great leveller, should degrade us to the condition of serfs—if the fourth of July should be blotted from the calender of the nation, and the glorious recollections of the exalted virtues and heroic deeds of our revolutionary fathers should become obliterated and forgotten, then, indeed, might the despotism and tyranny of the mass triumph over law and government. Before such a day should ever curse the fair face or the fair name of our beloved country, heaven grant that the seventh trumpet may sound, and the midnight cry be heard, and nations and men be summoned to appear before the great tribunal with all their crimes upon their heads.

TRIP TO NAUVOO ON THE FOURTH OF JULY.

From the Quincy Whig.

I left Quincy on the glorious fourth on board the splendid steamer Annawan, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat, and the hearty welcome received from the citizens of Nauvoo on our arrival there, induced me to return to each and all of them my own, and the thanks of every passenger on board the Annawan—as I am sure all alike feel grateful for the

pleasure they experienced. We left Quincy at half-past eight, arrived at Warsaw about twelve, where we were invited by the citizens through General Knox, the marshal of the day, to partake of a barbecue, (which I learn was a sumptuous and elegant one,) but as most of our company were attracted up the river by the Nauvoo magnet, we declined the invitation. We reached Nauvoo at about two o'clock, p. m., where we received an invitation from the prophet to attend the delivering of an oration, which was accepted, and two companies of the legion were sent to escort us to the grove (on the hill near the temple) where the oration was to be delivered. When we reached the brow of the hill, we received a salute from a gun there stationed, and proceeded on to the grove, where we were welcomed in a cordial and happy manner by the prophet and his people. The large concourse of people assembled to celebrate the day which gave birth to American Independence, convinced me that the Mormons have been most grossly slandered; and that they respect, cherish, and love the free institutions of our country, and appreciate the sacrifices and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more enterprising population, as the stirring appearance of their city indicates. Nauvoo is destined to be—under the influence and enterprise of such citizens as it now contains, and her natural advantages—a populous, wealthy, and manufacturing city.

The services of the day were opened by a chaste and appropriate prayer, by an elder whose name I do not know, which was followed by rich strains of vocal and instrumental music; then followed the oration, which was an elegant, eloquent and pathetic one, as much so as ever I heard on a similar occasion. We started home about six o'clock all evidently much pleased with Nauvoo, and gratified by the kind reception of her citizens.

A Citizen of Quincy.

Editorial.

We stopped the press this month on hearing of the packet ship *Columbus* being telegraphed, and having on board elder Reuben Hadlock and several others on a mission to England, whom we had the pleasure of welcoming to the shores of this land on Saturday evening, viz., elder Reuben Hadlock, elder Sloan and his wife, elder Cairns, elder Jarmine, and elder Houston.

We have much pleasure in presenting through the medium of the Star, our beloved brother elder Reuben Hadlock, as the president of the churches in this land, according to the appointment of the Quorum of the Twelve, as the following extracts from the minutes of the councils held will shew.

Elder Pratt having arrived from England, the Quorum of the Twelve in council, May 11th, 1843,

Voted—That elder Reuben Hadlock, on his arrival in England, receive the presidency, and that he preside over the church in England, Scotland, and Ireland, and all places connected with the English mission, and that he be assisted by, and associated with elders Hiram Clark and Thomas Ward as councillors for the time being, with leave to call any one to his assistance whom he may judge proper.

Also, the Quorum of the Twelve, being in council on the 23rd May, 1843,

Voted—That elder Reuben Hadlock's mission be, to preside over the Churches in England, &c.; and over the emigration of the Saints, &c.; and over the business of the Twelve, and the Church in general in England.

Done at the city of Nauvoo, Illinois, U. S. N. A., this 28th day of June, 1843, in behalf of the Church of Jesus Christ of Latter-day Saints, according to the instructions of the first presidency.

By order of the Quorum of the Twelve Apostles

Brigham Young, *President of the Quorum.*
Willard Richards, *Clerk.*

Our beloved brother Hadlock is a man of much experience in connexion with the church, of much wisdom and prudence, and we heartily recommend him to the affections of the Saints, and solicit an interest in their prayers on his behalf, that he

may be upheld in the arduous duties that devolve upon him in the care of the churches, as well as of the emigration department. Our prayer on his behalf is, that he may be supported by the influence of the spirit of truth, that in all things he may magnify the Lord, and be instrumental in rolling onward the great work of the last days; in which prayer we feel assured the Saints of this land will heartily join.

In retiring from the immediate presidency of the church, we feel to tender our heartfelt acknowledgements to the churches generally for the manner in which we have been supported and upheld; and if in some instances our labours have been inefficient, and we have not been able to give that personal attention to many things which we could have wished, we trust it will be attributed to the multiplicity of our engagements, and not to a want of a desire to benefit the Saints.

We anticipate with pleasure that through the increase of labourers we shall be able more effectually to minister unto many from visiting whom we have hitherto been prevented; and that those churches especially who have suffered most from the loss of labourers in their midst, will have a pleasant time of refreshing from the ministrations of some of the brethren.

EVENTS OF THE TIMES.

Children Carried Away by a Whirlwind.—The *Presse* says, "A phenomenon, as strange as it was frightful, is now the subject of conversation at St. Pierre, in the Oise. Two children have been carried off by a whirlwind in presence of their parents. The whole country, within a circumference of two leagues, has been searched without any news being heard of them. It is feared they were carried into the river Oise."

Extensive Conflagration.— A letter from Pesth, in Hungary, of the 7th instant, says, "We have just learnt that a dreadful conflagration has desolated the town of Stuhlweissenburg, about thirty-five miles from this city. The fire began on the 7th, and was still burning yesterday when the dispatch was sent off; four hundred, or, according to other statements, six or eight hundred houses, were already reduced to ashes.

More Extensive Fires in London.—The inhabitants of the metropolis continue to be alarmed with a succession of destructive fires. Several conflagrations occurred during the last week but one, and numerous others have occurred during the week just past. On Saturday week a most devastating fire took place at the rope manufactory of Mr. S. Burchfield, in Pennys-field, Poplar. Owing to the immense quantity of tar, oakum, &c. on the premises, the flames soon towered to an immense height. The works were destroyed. On Sunday night the saw-mills of Messrs. Killaird, in Wentworth street, London, were destroyed by fire, and scarcely had this conflagration terminated, when another broke out in Mr. Wood's toy-warehouse, Whitechapel-road, which also destroyed the premises and all the stock. The above fires were quickly followed by fresh outbreaks in Old-street, St. Luke's; Primrose-street, Bishopsgate-street; Cottage-place, Lion-street, New Kent-road; Half-moon-street, Bishopsgate, and Wapping. At each of these fires considerable damage was occasioned, more particularly the one in Old-street, St. Luke's, which excited some strong suspicions that it had not originated from an accident, as two fires were found raging in different parts of the building. On Friday night several fires occurred. The most destructive were one in Mr. Webber's coach manufactory, in Lambeth; one at Mr. Murray's cabinet manufactory, Waterloo-road; and one at Mr. Sing's cutlery warehouse, in Jewin-street, Aldersgate. In each of these cases the premises and goods within them were destroyed.

NAUVOO.

From the Nauvoo Neighbor.

Not like the infant's growth, prolong'd and slow
To manhood's vigour, has been thine, Nauvoo!
But as the race by Pagan author's nam'd,

That spring spontaneous from their parent earth,
In all the tow'ring strength of manhood's prime,
Has thy career, so passing strange, begun.
Where we might look for childhood's nerveless arm,
And all its nameless incidental wants,
We find the hand of industry employ'd,
And busy wheels unceasingly impell'd.
Nor is there wanting, (should the red man come,
In war-dress clad to plunder and destroy—
Or foreign foe our nation to assail—
Or, worse than they, more savage and untam'd,
The hot sectarian, deaf to reason's voice,
With passion's fire illumining his eye,
And fiendish malice rankling in his heart,
With honour steel'd to mercy's gentle call,
And "MURDER" graven on his darken'd brow),
The tramp'ling steed, the "plumed troop,"
The phalanx dense, and all the dread array
Of warriors ready for the hostile charge!
Not Athens, Rome, or Thebes so famed in song,
And boasting all an origin divine,
Can point to ought in history's living page
That bears so strong an impress of the God!
Home of the Saints! unaided of thy God
Thou could'st not thus have risen from the earth,
And Phœnix-like imbibed new life,
E'en from the ashes of thy funeral pile.

Nauvoo, August 3, 1843. P.

NOTICES.

We have received with the arrival of elder Hadlock, a number of volumes of the *Times and Seasons*, in sheets.—Also upwards of eight hundred copies of Elder Winchester's *History of the Priesthood*.—Also elder Winchester's *Synopsis of the Holy Scriptures*, a most useful and valuable work, especially to the priesthood.—We have also a few copies of *An Interesting Account of Remarkable Visions and Discovery of Ancient American Records*, by O. Pratt. The whole of the above will be disposed of on as low terms as the duties on imported works will allow.

We have received a hundred copies of a reprint of a translation from an ancient Greek manuscript, entitled *The Testament of the Twelve Patriarchs, the Sons of Jacob.*" We have to remark that this publication is not at all connected with the Church of Latter-day Saints, but merely printed by a brother, elder Samuel Downes, as a relic of antiquity, containing many portions of truth, and as a general curiosity. Price 1s. 8d. — T. WARD.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 7. NOVEMBER, 1843. VOL. IV.

HISTORY OF JOSEPH SMITH.

Continued from page 165, vol. 3, of Millennial Star.

We found the people of Seneca county in general friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad; many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, jun., were baptized in Seneca lake, the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which this work (the Book of Mormon) should be translated, and that these three witnesses should bear record of the same, as will be found recorded, Book of Mormon first edition, page ——, and second edition, page ——.

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to enquire after our progress in the work) that they would have me enquire of the Lord to know if they might not obtain of him to be these three special witnesses, and finally they became so very solicitous, and teazed me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following revelation:—

Revelation to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, Seneca County, New York, June 1829, given previous to their viewing the Plates containing the Book of Mormon.

Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount when he talked with the Lord face to face, and the miraculous director which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God, and this you shall do that my servant Joseph Smith, jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jun., has seen them;

for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him; and as your Lord and your God liveth, it is true.

Wherefore, you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you, the gates of hell shall not prevail against you, for my grace is sufficient for you, and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation, that they should have a view of the plates, &c. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favour in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness; and, behold, an angel stood before us, in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment, Martin Harris cried out, apparently in ecstacy of joy, "'Tis enough; mine eyes have beheld," and jumping up, he shouted hosannah, blessing God, and otherwise rejoiced exceedingly.

Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz., to bear record of these things, in order to accomplish which they drew up and subscribed the following document:—

The Testimony of Three Witnesses.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record—which is the record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us, wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shewn unto us by the power of God and not of man; and we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that

we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvellous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it, wherefore, to be obedient unto the commandments of God, we bear testimony of these things; and we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired, this additional testimony was obtained:

The Testimony of Eight Witnesses.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold, and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, jun.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, sen.,
HYRUM SMITH,
SAMUEL H. SMITH.

Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers that now began to visit us—some for the sake of finding the truth, others for the purpose of putting hard questions and trying to confound us. Among the latter class were several learned priests who generally came for the purpose of disputation; however, the Lord continued to pour out upon us his Holy Spirit and as often as we had need, he gave us in that moment what to say; so that, although unlearned and inexperienced in religious controversy, yet were we able to confound those learned Rabbis of the day, whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed. We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz., that provided we continued faithful, we should also have the Melchesidec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the Saviour's promise—"Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you:" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate

and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood as well as that of others who were yet to be sought after.

Revelation to Joseph Smith, jun., Oliver Cowdery, and David Whitmer, making known the calling of Twelve Apostles in these last days; and also instructions relative to building up the Church of Christ according to the fulness of the gospel. Given in Fayette, New York, June, 1829.

Now, behold, because of the thing which you my servant, Oliver Cowdery, have desired to know of me, I give unto you these words. Behold, I have manifested unto you, by my spirit in many instances, that the things which you have written are true, wherefore you know that they are true, and if you know that they are true, behold I give unto you a commandment that you rely upon the things which are written, for in them are all things written concerning the foundation of my church, my gospel, and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Behold, the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel; wherefore, as thou has been baptized by the hand of my servant, Joseph Smith, jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now, marvel not that I have called him unto mine own purpose, which purpose is known in me; wherefore if he shall be dilligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called with that same calling with which he was called. Remember the worth of souls is great in the sight of God, for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people; and if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

And now, if your joy will be great with one soul that you have brought unto me in the kingdom of my Father, how great will be your joy, if you should bring many souls unto me? Behold, you have my gospel before you, and my rock, and my salvation. Ask the father in my name in faith, believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men; and if you have not faith, hope, and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, even twelve; and the twelve shall be my disciples, and they shall take upon them my name, and the twelve are they who shall desire to take upon them my name, with full purpose of heart; and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature, and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you, wherefore you must perform it according to the words which are written.

And now I speak unto the twelve. Behold my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men nor of man, but of me, wherefore

you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you; for they are given by my spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them, wherefore you can testify that you have heard my voice and know my words.

And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken, and by their desires and their works you shall know them; and when you have found them, you shall show these things unto them. And you shall fall down and worship the father in my name; and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ, for all men must repent and be baptized; and not only all men, but women, and children who have arrived to the years of accountability.

And now, after that you have received this, you must keep my commandment in all things; and by your hands I will work a marvellous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance and that they may come unto the kingdom of my Father; wherefore the blessings which I give unto you, are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my spirit have spoken it. Amen.

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandment of God, in the fourth month, and on the sixth day of the month, which is called April, which commandments were given to Joseph Smith, jun., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand, and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and forever.—Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world, but after repenting and humbling himself, sincerely, through faith, God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man, male and female, after his own image and in his own likeness created he them.

and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day, and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved, not only those who believed after he came in the meridian of time in the flesh, but all those who from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith in his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord to all those who love and serve God with all their might, mind, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also. And we know that these things are true, and according to the revelations of John, neither adding to nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter, by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it, and honour, power, and glory be rendered to his holy name, both now and ever. Amen.

And again by way of commandment to the church concerning the manner of baptism.

All who humble themselves before God and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the Church of Christ.

An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers, and deacons; and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures: and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; he may also ordain other priests, teachers, and deacons, and he is to take the lead of meetings when there is no elder present; but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church; neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always in all his duties in the church by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood or presiding elder, bishop, high councillor and high priest, is to be ordained by the direction of a high counsel or general conference.

The duty of the members after they are received by baptism.

The elders or priests are to have sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

Every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the Church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent. The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the church, and call upon the Father in solemn prayer, saying, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his spirit to be with them. Amen."

The manner of administering the wine. He shall take the cup also, and say, "O

God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen."

Any member of the Church of Christ transgressing or being overtaken in a fault, shall be dealt with as the scriptures direct.

It shall be the duty of the several churches, composing the Church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time; and also if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

INDIAN ANTIQUITIES.

From the New York Commercial Advertiser.

The following is an extract from a letter in one of the Canada West papers—the *Kingston Herald*, if we remember right. The locality referred to is in the township of Beverly, in the Gore District. The place would be worth a visit from our friend Colcraft:—

In the fifth concession of the above township, on the banks of a small stream, which is now covered with an immense forest of stately pines and other large timber, there appears to have been a large encampment for a great length of time. And although, from the dense forest which now covers the ground, no external trace of a human hand is to be seen, yet, by excavating about one foot beneath the surface, large quantities of ashes, varying from six to twelve inches deep, bones of different kinds of animals, and numerous pieces of earthen pots, are found in great abundance. The pots appear to have been used in cooking food, as they are burned black, and bear evident marks of having been much exposed over the fire; the workmanship of them is good, and there can be no question of its having been performed by a skilful hand, as the pieces found are ornamented with rims and various figures which could only have been performed by a person having a scientific knowledge of the work. The ashes are as much under the roots of the largest trees as elsewhere, which proves to a demonstration that this immense forest has grown up since this race of people occupied that section of the country.

About five miles north of this appears to have been a place of much bloodshed. In this part of the township there are many rolling hills leading from east to west, uniform in their size and appearance, as well as productiveness of soil, the uncultivated part of which is covered with a forest of large trees intermixed with pines of the first magnitude. Upon one of those hills I saw eleven graves or vaults containing human bones! from their size, as well as the immense quantities of bones which lay exposed (and which had been thrown out by persons who had dug for the purpose of making discoveries), there can be no doubt that many hundreds had been slain, and buried there at the same time. About three-fourths of a mile from that is another hill of a similar size and appearance, on which are vaults, one of which (about eighteen by twenty feet) I opened, for the purpose of making some discovery which would lead to a developement of the mystery connected with this race of people.

I opened a small place, three feet in diameter; after removing about a foot of the surface, I came to a quantity of bones as closely packed as possible, from their having been promiscuously thrown in together. From their appearance, I think at the time of their deposite they must have been from six to seven feet deep; there was the stump of a large pine tree upon the top of this

vault, which had decayed to that degree that I could only judge of its magnitude by its roots, and the decomposed parts which remained upon the mound. I found in the small opening which I made, about twenty skulls; the bones generally showed that they had been a very large race of people. By comparing the thigh bones with some of the largest men in the neighbourhood, they were found to be about three inches longer than in the generality of men; in the same hole I found several sea shells resembling the conk shell; also several plates which appeared to have been manufactured out of the shells, and converted into a kind of armour for the shoulders, in order to protect the joints from injury. I likewise found great quantities of beads, which generally lay in a curve around the under jaw of the skeletons.

These beads are of various sizes, and composed of a variety of materials; some are three inches long and appear to have been made of wood, petrified, the different grains of which are quite plain to be seen; others are one and a quarter inch long, composed of glass of fine colours—blue, white, red, yellow and brown; others are of marble, of curious workmanship; together with a variety of smaller sizes, which appear to have been manufactured out of the sea shells, and very much resemble button moulds. On examination of the skulls I found some fractured, as if done with the blade of a battle axe, while others were dented in, apparently with the pole. Their warfare appears to have been carried on principally with the battle axe, as great numbers of this weapon are found on the hills where it is supposed the battles have been fought. They lie several inches under the surface, and are only found by farmers when ploughing their land. Twelve of them were found together where a large pine tree had turned up, which had evidently grown over the axes after their deposit in that place, showing the lapse of time since those children of nature had contended with each other in the field of battle.

Notwithstanding the obscurity which hangs over the transactions of these natives of the forest, there are several circumstances, connected with the discoveries already made, which plainly prove that at some period they must have maintained an intercourse with some civilized nation; for instance, the battle axe, which they possessed in great numbers, must have been manufactured by experienced workmen; the iron is of the best quality, having been proved by blacksmiths in the neighbourhood, and appears not to have suffered any particular injury from rust. The workmanship cannot be surpassed by any of our blacksmiths of the present day. They are perfectly smooth, and appear to have been worked with a set hammer; they are generally stamped with a round punch forming a kind of star, but no letters have yet been seen on them, by which their origin can be traced; they have no steel on them, which proves that they must have been designed for war, instead of cutting wood.

Another circumstance which proves their intercourse with the whites is, that several large brass and copper kettles have been found in some of the graves above mentioned, together with the sea shells before related. There is also the appearance of corn having been raised by them, the hills of which, appear in regular order in some parts of the heaviest forest, but no article has yet been discovered which wore the appearance of having been used in husbandry. The greatest mystery which hangs over these people is the manner of their departure from that section of the country, without leaving any clue by which they can be traced.

A VISIT TO NAUVOO.

BY SAMUEL A PRIOR, A METHODIST MINISTER.

From the Times and Seasons.

I feel somewhat unwilling to go from this city until I have returned my sincere thanks for the kind treatment I have received from all with whom I have had any intercourse since I first came into this place. I must confess that I left home with no very favourable opinions of the Latter-day Saints.—I have had the misfortune to live always among that class of people who look upon a *Mormon* as a being of quite another race from the rest of mankind, and holding no affinity to the human family. My ears had been so often assailed by the tales of their vice and immorality, that I could not but reflect, in spite of my determination to remain unprejudiced, that I should witness many scenes detrimental to the christian character, if not offensive to society. My friends

crowded around me, giving me many cautions against the art and duplicity of that deluded sect, as they called them, and intreated me to observe them closely and learn the true state of their community. I set out on foot, making my arrangements to continue there until I was satisfied what kind of beings the Mormons were. It was something over sixty miles, and on the road I often had time to reflect upon the errand of my journey, and fancy to myself the condition in which I expected to find them.

On my arriving at Carthage, I accidentally met an old and much-beloved friend, who was himself a member of the church. Having been apprised of my design in visiting the church of Latter-day Saints, he very kindly offered to accompany me to Nauvoo, the city of the prophet, but stated that he would be compelled to visit a little town called Macedonia, before he could go up, and wanted me to go with him as it was only eight miles distant. I kept up a lively discourse upon the subject of Mormonism, and the ready and appropriate answers he gave to the numerous questions I put to him, convinced me that their doctrine was not as bad as I had anticipated. At Macedonia I was kindly received by Mr. Andrews, who, being informed by my friend, who and what I was, cordially received me, bidding me welcome to his humble abode with all the feelings of a long absent though respected brother. This reception, so vastly different from what I had expected, totally enamoured me, and put to blush all my former anticipations of cold, harsh, and morose expressions which I expected to meet from all who became acquainted with my calling and station in life. I found Mr. Andrews a man of general intelligence, of good moral notions and correct religious ideas. Although I could not agree with him in all points, yet I found him liberal and open hearted, far beyond my fondest expectations. The next day at eleven o'clock, I had the honour for the first time in my life to hear the prophet preach, a notice of which had been circulated the evening before. I will not attempt to describe the feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation—I supposed that I should be enabled to discover in him some of those thoughtful and reserve features, those mystic and sarcastic glances which I had fancied the ancient sages to possess. I expected to see that fearful faltering look of conscious shame, which, from what I had heard of him, he might be expected to evince. He appeared at last—but how was I disappointed, when, instead of the heads and horns of the beast and false prophet, I beheld only the appearance of a common man, of tolerable large proportions. I was sadly disappointed, and thought that although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasy and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter was his text. He commenced calmly and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain—I listened with surprise—I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account that I might not be able to find fault with it; for instead of a jumbled jargon of half connected sentences, and a volley of imprecations, and diabolical and malignant denunciations heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the scriptures to suit his own peculiar views, and attempt to weave a web of dark and mystic sophistry around the gospel truths which I had anticipated, he glided along through a very interesting and elaborate discourse, with all the care and happy facility of one who was well aware of his important station, and his duty to God and man; and evidencing to me that he was well worthy to be styled "*a workman rightly dividing the word of truth,*"

and giving without reserve, "*saint and sinner his portion in due season;*" and I was compelled to go away with a very different opinion from what I had entertained when I first took my seat to hear him preach. In the evening I was invited to preach, and did so.—The congregation was large and respectable—they paid the utmost attention. This surprised me a little, as I did not expect to find any such thing as a religious toleration among them.—After I had closed, elder Smith, who had attended, arose and begged leave to differ from me in some few points of doctrine, and this he did mildly, politely, and affectingly; like one who was more desirous to disseminate truth and expose error, than to love the malicious triumph of debate over me. I was truly edified with his remarks, and felt less prejudice against the Mormons than ever. He invited me to call upon him, and I promised to do so. The next morning I started for Nauvoo, but my feelings were beginning strangely to alter. I found one stay after another fast giving away, and a solemn and awful reflection was awakened in my mind.

But there was one thing yet remaining. I had not yet seen Nauvoo, and so often having heard that it was the most degraded place in the world, the very sink of iniquity, and that all who lived there were liars, thieves, and villains; who were the refuse of society and the filth of the world, that in spite of my better judgment, I expected to see some traces at least of that low prostitution which I had so often heard charged upon them.

At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels which I expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The far-spread plain at the bottom of the hill was dotted over with the habitations of men with such majestic profusion that I was almost willing to believe myself mistaken; and instead of being in Nauvoo of Illinois, among *Mormons*, that I was in Italy at the city of Legborn (which the location of Nauvoo resembles very much) and among the eccentric Italians. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labour of the inhatants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities in the west.

The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the temple, which is now raised fifteen or twenty feet above the level of the ground. The few trees that were permitted to stand, are now in full foliage, and are scattered with a sort of fantastic irregularity over the slope of the hill.

But there was one object which was far more noble to behold, and far more majestic than any other yet presented to my sight—and that was the wide-spread and unrivalled father of waters, the Mississippi river, whose mirror-bedded waters lay in majestic extension before the city, and in one general curve seemed to sweep gallantly by the devoted place. On the farther side was seen the dark-green woodland, bending under its deep foliage, with here and there an insterstice bearing the marks of cultivation. A few houses could be seen through the trees on the other side of the river, directly opposite of which is spread a fairy isle, covered with beautiful timber. The isle and the romantic swell of the river soon brought my mind back to days of yore, and to the bright emerald isles of the far-famed fairy land. The bold and prominent rise of the hill, fitting to the plain with an exact regularity, and the plain pushing itself into the river, forcing it to bend around its obstacle with becoming grandeur, and fondly to cling around it to add to the heightened and refined lustre to this sequestered land.

I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality; but was both

astonished and highly pleased at my ill success. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred or impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite, and industrious.

I conversed with many leading men—found them social and well informed, hospitable and generous I saw nothing but order and regulation in the society. Where then, I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God, is the immorality charged upon the citizens of it; and what dreadful outbreaking crimes have given men the licence to deprecate this place so much as they do? Where is the gang of marauders, horse thieves, and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and maddened ire? Where are the dark and diabolical superstitions? Where are those specimens of credulity and ignorance? Where are those damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or wilfully lied about it. I could but blush with disappointed shame for my friends who had so misinformed me, and very soon made up my mind, like the Queen of Sheba, not to believe any reports of enemies, but to always, like her, go and see for myself. Reader, go thou and do likewise; and if you have heard the place praised, go up and see, and lo and behold, you will find the half has not been told you.

Editorial.

We feel to recommend with much pleasure, to the attention of the Saints, the following address of our beloved brother and president, elder Reuben Hedlock,

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We rejoice to be enabled to continue the life of our beloved president, Joseph Smith, and we feel assured that the Saints will fully sympathize with us in this matter.

ADDRESS OF THE PRESIDENT IN ENGLAND,

TO THE SAINTS SCATTERED ABROAD THROUGHOUT ENGLAND, IRELAND, AND SCOTLAND, AND ALL CLASSES CONNECTED WITH THE ENGLISH MISSION.

Elder Pratt having arrived from England, the Quorum of the Twelve in Council, May 11th, 1843,

Voted—That elder Reuben Hedlock, on his arrival in England, receive the Presidency, and that he preside over the Church in England, Scotland, and Ireland, and all places connected with the English Mission; and that he be assisted by, and associated with, elders Hiram Clark and Thomas Ward, as councillors for the time being, with leave to call any one to his assistance whom he may judge proper.

Also, the Quorum of the Twelve, being in Council on the 23rd May, 1843,

Voted—That elder Reuben Hedlock's mission be, to preside over the Churches in England, &c.; and over the emigration of the Saints, &c.; and over the business of the Twelve, and the Church in general in England.

Done at the city of Nauvoo, Illinois, U. S. N. A., this 28th day of June, 1843, in behalf of the Church of Jesus Christ of Latter-day Saints, according to the instructions of the First Presidency.

By order of the Quorum of the Twelve Apostles,

BRIGHAM YOUNG, *President of the Quorum.*
WILLARD RICHARDS, *Clerk.*

Agreeably to the above appointments let it be understood by all the Saints in the United Kingdoms, and in all places connected with the English Mission, that the Presidency in Britain will be as follows:—

PRESIDENT,

REUBEN HEDLOCK,

COUNCILLORS,

THOMAS WARD, HIRAM CLARK,

and all communications hereafter, in any wise relating to the affairs of the Church or Emigration, must be addressed to Reuben Hedlock, and Co, to insure attention.

Beloved Brethren and Sisters,—After an absence of more than two years from England, through the blessing of God I have the privilege of addressing you again through the pages of the STAR; and, by way of introduction, I would ask you a few questions concerning your welfare and prosperity in the gospel of Christ.

Are you strong in the faith of the new and everlasting covenant, revealed unto man by the power of God? If so, be faithful unto the end, and you shall receive a crown of life in the kingdom of your God; if not, humble yourselves before him, and never cease praying unto him, until you know for yourselves,—remembering that he that lacketh wisdom may ask of God, who giveth to all men liberally and upbraideth not; also, that eternal life consists in the principle of revelation and knowledge to know the only true God and Jesus Christ whom he hath sent.

Do you live by every word that proceedeth out of the mouth of God, remembering that it is not the hearer but the doer of the word that will be justified before him? Do you walk together in the unity of the spirit, and in the bonds of peace, having no hardness one with another, enjoying all the spiritual blessings of God? If so, continue faithful; if otherwise, repent; for, remember that where two or three are met together, being united, there Christ has promised to be also; and that the prayer of faith will save the sick and the Lord will raise them up. Brethren, it is a united faith, and firm reliance on the promise of Jehovah that brings the desired blessings.

Do you meet together often, to commemorate the death and sufferings of our Lord Jesus Christ, without any hardness in your hearts towards each other; witnessing unto God, the Eternal Father, that you always remember the death and sufferings of his Son, and walk in the unity of the spirit; waiting for his second coming with power and great glory? If so, continue faithful; if otherwise, repent, remembering that our heavenly Father will not forgive our trespasses, unless we forgive them that trespass against us.

Is the tongue of slander and falsehood silent in your midst? has back-biting and evil speaking no place in your assemblies? If so, blessed are ye, for when you meet to worship God, each one shall be able to testify of what the Lord hath done for him, and the power of God will be manifest in your midst. But if jarring and contention exist among you, you will assemble together in vain, for the Lord will not be with you—the healing powers of heaven will cease to be manifest—the spirit of intelligence that unfolds the principles of eternal life will leave you, and you will, without repentance and reformation, go to destruction; for remember, if you are not one, you are not Christ's, and if not, at his coming you will not enjoy the blessings of the first resurrection, and reign with him a thousand years.

As fathers do you stand at the head of your family, as Christ stands at the head of the church, to nourish and cherish them, and call them together around the altar of prayer morning and evening, and offer up thanksgiving and praise to Almighty God for the plan of salvation, and the gift of his Son for the sins of the world? If so, be faithful and you will enjoy their society in the kingdom of God; if otherwise, you may expect disappointment and death.

As mothers do you assist your companion in teaching your young and tender offspring the principles of the gospel of Christ? Do you watch their young and tender years, before the seeds of wickedness are sown in their hearts, and strive to implant the seeds of virtue and truth instead thereof? If so, you will reap the reward of your labours, and enjoy their society in the kingdom of God; if otherwise, you will behold them in misery, and deplore the loss of misspent time, and weep over them when it is too late; for it is written—"train up a child in the way he should go, and when he is old he will not depart from it."

Are any of you companions of those who have not embraced the faith of the Saints? If so, go out and in before them as Saints of the Most High God, observing that godly deportment, firmness to truth, sincerity in prayer, mildness in manners, courtesy in behaviour that characterizes a child of God, and you will assuredly gain your companion if they are within the reach of salvation. Do not quarrel and contend with one another, for by so doing you both partake of the spirit of contention, which is not the spirit of God.

Do you remember the darkness you were once in before you embraced the truth? If so, when you preach to them that sit in darkness, be gentle and courteous—entreat, exhort, admonish with love; rebuke with forbearance, and teach with humility, for a spirit of love will beget a spirit of love; and a spirit of contention will beget a spirit of contention. Remember what measures you meet to others, it shall be measured to you again.

Are you called to different offices in the kingdom of God through the order of the holy priesthood? If so, remember that the great head of the church ascended up on high, and gave gifts unto men for the work of the ministry, for the edifying of the body of Christ, until we all come, in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ; and that he has shed forth his holy spirit, dividing to every man, severally as he will, that all whom he has called and ordained, might enjoy it to qualify them to minister acceptably before him in their respective offices, whereby they might prove the salvation of their fellow men. Therefore, let every servant of the Lord magnify the office whereunto he is called; let not the head say unto the feet, I have no need of you, for without the feet, how shall the body be able to stand, for the body hath need of every member that the system may be perfect.

Let the servants of God beware how they deal with the souls of men, that they by their walk and conversation do not prevent some from embracing the truth; but let every one look to him who is set in higher authority in the church than himself; and let him who is set to preside be subject to the revelations of Jesus Christ, and the counsel of his will, as he is subject to the will of the Eternal Father; so let his servants be subject to the powers that are ordained of God, for through this channel life and immortality are brought to light, and the truth shall eventually be disseminated where darkness and error reign, until the knowledge of God covers the earth as the waters cover the great deep.

As hearers do you uphold the servants of the Lord by the prayer of faith, that you through them may receive, dictated by the Holy Spirit, the words of eternal life? Do you abide the instructions of those set in the Church to teach? If so, you will grow up as calves of the stall, and enjoy the blessings of heaven; but if you refuse their counsel, when it is given in meekness and humility before the Lord, your minds will be darkened, and you will turn from the truth sooner or later, and go to destruction; therefore, I would say to the Saints, far and near, hearken to the voice of the spirit of the Lord, that you may enjoy his presence in the world to come.

Beloved Brethren and Sisters,—Having been called and ordained of God to preside over the Churches of the Latter-day Saints throughout the British Isles, by the the authority of the same in Nauvoo; it is with trembling that I step forth in this arduous and responsible station, when I reflect back and behold the wisdom and intelligence that has flowed from the lips and pens of my predecessors, and the enlightened people with whom I am immediately connected, and the responsibility I am under to Almighty God for the talent he has given me, and the stewardship with which I am instrusted, and the salvation and well-being of the Saints over whom I am called to preside; yet calling to mind the high privilege I enjoy of being immediately connected and associated with those experienced servants of the Lord, elders Thomas Ward and Hiram Clark, and having the prayers of the Saints, which I most earnestly request, and entreat an interest therein, that I, with my brethren, may be able to counsel in righteousness for the salvation of the Saints both spiritually and temporally, and for the advancement and rolling onward of the cause of God in this land and among the nations of the earth.

Beloved Brethren,—Inasmuch as we are called to preside over the affairs of the Church of God in this land, you will bear with our infirmities, and forgive our weaknesses, for be assured that there shall not be any lack on our part in laying before you those principles from time to time, that will redound to the glory of God and your salvation, according as we become acquainted with them; and inasmuch as it is our duty when we behold iniquity creeping into the Church, we shall according to the wisdom that God shall give us, rebuke with plainness, without respect of persons and without hypocrisy; and when the well-being and prosperity of the cause of God demands it, we shall, by the voice of the church, remove the stumbling blocks out of the way, if in so doing we pluck out the right eye of a society, or cut off a right arm.

We may be thought to speak too severely on this subject, but we would reply that our souls delight in plainness, and the cause of God, and the salvation of the children of men; and that the preservation of the purity of the doctrines of our Lord Jesus Christ, demand our decision in righteousness, and its execution with promptness, in the affairs of his kingdom entrusted to our care.

There is one subject I would mention before I close my remarks, which is respecting publications. According to instructions received, no printing of any kind will be allowed in connexion with the Church of Jesus Christ of Latter-day Saints, in the British Islands, except it be by the consent and under the superintendence of the Presidency.

I shall on a future occasion avail myself of the columns of the STAR to address you on several important subjects, and in the meantime would pray that the Lord may bless you and save you in his celestial kingdom. Amen.

REUBEN HEDLOCK.

THE MORNING STAR.

The night is wearing fast away,
  A streak of light is dawning,
Sweet harbinger of that bright day,
  The fair Millennial morning.

Gloomy and dark the night has been,
  And long the way and dreary;
And sad the weeping Saints are seen,
  And faint, and worn, and weary.

Ye mourning pilgrims! cease your tears,
  And hush each sigh of sorrow;
The light of that bright morn appears,—
  The long Sabbatic morrow.

Lift up your heads—behold from far,
  A flood of splendour streaming!—
It is the bright and Morning Star,
  In living lustre beaming.

And see that star-like host around
  Of angel bands attending;
Hark! hark! the trumpet's glad'ning sound,
  'Mid shouts triumphant blending.

He comes—the Bridegroom promis'd long—
  Go forth with joy to meet him;
And raise the new and nuptial song,
  In cheerful strains to greet him.

Adorn thyself, the feast prepare,
  While bridal strains are swelling;
He comes, with thee all joys to share,
  And make this earth His dwelling.

NOTICES.

To our Agents.—We should like to receive all orders for the December Star as early as the 20th of November, as we are engaged to be in London on the 2nd of December.

BOOKS ON SALE.

Book of Mormon	6s. 6d. @	5s. 0d.
Voice of Warning		1s. 9d.
Third Volume of the Star		3s. 0d.
Poems, &c., by Elder P. P. Pratt		1s. 6d.
Hymn Book		2s. 0d.
History of the Priesthood		1s. 6d.
Synopsis of the Scriptures		2s. 0d.
Heaven on Earth		0s. 2d.
The current numbers of the Star (each)		0s. 3d.
Seventeen current numbers of the Times and Seasons* (each)		0s. 4d.

* Seven numbers to be received to complete the volume.

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 8. DECEMBER, 1843. VOL. IV.

HISTORY OF JOSEPH SMITH.

Continued from page 104.

MEANTIME our translation drawing to a close, we went to Palmyra, Wayne county, N. Y., secured the copyright, and agreed with Mr. Egbert Grandon to print five thousand copies for the sum of three thousand dollars.

I wish to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates :—

THE BOOK OF MORMON,

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES, TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation.

Written and sealed up, and hid up unto the Lord, that they might not be destroyed—to come forth by the gift and power of God unto the interpretation thereof—sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile —the interpretation thereof by the gift of God.

An abridgement taken from the book of Ether, also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now, if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

The remainder of the title page is, of course, modern.

A commandment of God and not of Man, to Martin Harris. Given at Manchester, New York, March, 1830, *by Him who is eternal.*

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world. I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this that I might subdue all things unto myself, retaining all power even to the destroying of Satan and his works at

the end of the world, and the last great day of judgment which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless, wherefore I revoke not the judgments which I shall pass; but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men altogether for my name's glory; wherefore I will explain unto you this mystery, for it is meet unto you to know, even as mine apostles. I speak unto you that are chosen in this thing even as one, that you may enter into my rest. For, behold, the mystery of godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name, wherefore—

Eternal punishment is God's punishment;
Endless punishment is God's punishment:

wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name; and it is by my almighty power that you have received them, therefore I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For, behold, I God have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink; nevertheless, glory be to the Father. And I partook and finished my preparations unto the children of men; wherefore I command you again to repent lest I humble you by my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea even in the least degree you have tasted at the time I withdrew my spirit. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive; wherefore they must not know these things lest they perish. Learn of me and listen to my words—walk in the meekness of my spirit and you shall have peace in me. I am Jesus Christ, I came by the will of the Father, and I do his will.

And again, I command thee that thou shalt not covet thy neighbour's wife, nor seek thy neighbour's life; and again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant; that they may believe the gospel, and look not for a Messiah to come who has already come.

And again, I command thee that thou shalt pray vocally as well as in thy heart! yea, before the world as well as in secret; in public as well as in private; and thou shalt declare glad tidings, yea, publish it upon the mountains and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

Behold this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels, yea, even destruction of thyself and property. Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family and speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying—"Hosannah! hosannah! blessed be the name of the Lord God."

Pray always, and I will pour out my spirit upon you, and great shall be your blessing, yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness, or canst thou run about longer as a blind guide, or canst thou be humble and meek, and conduct thyself wisely before me; yea, come unto me, thy Saviour. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had an oppor-

tunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. P. Whitmer, being six in number, on Tuesday the sixth day of April, A. D. one thousand eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an elder of said church. We then took bread, blessed it and brake it with them, also wine, blessed it and drank it with them. We then laid our hands on each individual member of the church present, that they might receive the gift of the Holy Ghost and be confirmed members of the Church of Christ The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith, jun. Given April 6th, 1830.

Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith, which church was organized and established in the year of our Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith, for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory; for thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his dilligence I know, and his prayers I have heard, yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins and the manifestations of my blessings upon his works.

For, behold, I will bless all those who labour in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore it behoveth me that he should be ordained by you, Oliver Cowdery, mine apostle—this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ, bearing my name, and the first preacher of this church unto the church and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo, to the Jews also. Amen.

We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the spirit manifested unto us, and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament.

Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the church, among the rest my own father and mother were baptized to my great joy and consolation, and about the same time Martin Harris and A. Rockwell.

Revelation to the Church of Christ which was established in these last days, in the year of our Lord, 1830. *Given at Manchester, New York, April,* 1830, *in consequence of some desiring to unite with the Church without re-baptism who had previously been baptized.*

Behold, I say unto you that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this church to be built up unto me, even as in days of old; wherefore enter ye in at the gate as I have commanded, and seek not to counsel your God. Amen.

The following persons being anxious to know of the Lord what might be their respective duties in relation to this work, I enquired of the Lord and received for them the following:—

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, sen., and Joseph Knight, sen. Given at Manchester, New York, April, 1830.

Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation. Make known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and for ever. Amen.

Behold, I speak unto you, Hyrum, a few words, for thou also art under no condemnation, and thy heart is opened and thy tongue loosed, and thy calling is to exhortation, and to strengthen the church continually; wherefore thy duty is unto the church for ever, and this because of thy family. Amen.

Behold, I speak a few words unto you, Samuel, for thou also art under no condemnation, and thy calling is to exhortation and to strengthen the church; and thou art not as yet called to preach before the world. Amen.

Behold, I speak a few words unto you, Joseph, for thou also art under no condemnation, and thy calling also is to exhortation and to strengthen the church. And this is thy duty from henceforth and for ever. Amen.

Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places. And, behold it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the labourer. Amen.

On Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number; our meeting was held by previous appointment at the house of Mr. Whitmer, Fayette; large numbers of people attended, and the same day the following were baptized; viz., Hyrum Page, Catherine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer, and on the 18th day Peter Whitmer, sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom county, N. Y., with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were as usual friendly and hospitable. We held several meetings in the neighbourhood; we had many friends and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that

he should get into a mudhole would he not try to help himself out? and that we were willing now to help him out of the mudhole. He replied, that provided he had got into a mudhole through carelessness, he would rather wait and get out himself than have others to help him, and so he would wait until he should get into the woods by himself and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods, where, according to his own account afterwards, he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbours and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with very great earnestness requested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, "if you know that I can, it shall be done," and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.*

The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:—"I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams."

All this was witnessed by many, to their great astonishment and satisfaction when they saw the devil thus cast out, and the power of God and his holy spirit thus made manifest. So soon as consciouness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it; and finally, the greater part of them became members of the church.

Soon after this occurrence I returned to Fayette, Seneca county. The Book of Mormon (the stick of Joseph in the hands of Ephraim) had now been published for some time, and as the ancient prophet had predicted of it, "It was accounted as a strange thing." No small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity, but it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so we feared not our opponents, knowing that we had both truth and righteousness on our side; that we had both the Father and the Son, because we had the doctrines of Christ and abided in them, and therefore we continued to preach and to give information to all who were willing to hear.

During the last week in May, the above

* This was the first miracle which was done in this church or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honour and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen.

mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented the great work, which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted "Hosannahs to God and the Lamb," and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth.

Shortly after this conference David Whitmer baptized the following persons in Seneca lake, viz: John Poorman, John Jelly, Jerushee Smith, Catherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

A DISCOURSE,

DELIVERED BY ELDER AMASA LYMAN, AT THE CONFERENCE.

From the Times and Seasons.

It is with a degree of satisfaction that I address you after the variety that has graced the feast during the last few days, in which the beasts spoken of by Daniel and John have been served up in good style and rendered quite palatable.

On reflecting upon the subjects that have been agitated and discussed since the sitting of our conference, it has occurred to my mind that nothing has been said in direct reference to the Book of Mormon, a belief in the truth of which constitutes one of the peculiar characteristics by which we, as Latter-day Saints, are distinguished from those who do not believe in any revelations but those contained in the Bible. My reasons for offering such reflections on this subject as shall be suggested to my mind, are, that they may chance to fall upon the ear of some one enquiring after the truth: being aware that I also address a number who are called with me to take a part in bearing the truth before

the world, to rend asunder the veil of darkness that has obscured the light of truth, and let it shine in the face of men. In making my remarks I shall not dwell upon the scripture, but offer some plain reasons that may be deduced from certain plain statements in the scriptures, thus learning who, according to the Bible, reason, and good logic, are deceived in believing, and impostors for teaching as do the Latter-day Saints; and believing that God ever did and ever will give revelations for the salvation of mankind; or others, for teaching as they do and professing to believe that all revelation is contained in the Bible. To carry out the investigation proposed, we shall be led to inquire after the facts upon which is predicated the necessity of revelation to any of the numerous progeny of Adam in any portion of the habitable earth. To commence, then, we ask the question, had Jehovah an object in the creation of the human race? If so, the nature of that object? that we may be prepared to judge whether it could be accomplished without revelation or not. That we may learn that he had an object, and something of its nature, we will hear the words of the apostle Paul to the Hebrews, ii. 10—"For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Here we have a statement by inspiration, in relation to the purpose of God in the creation of man, which was to make them sons of God. That we may be satisfied whether there exists a possibility that he should be foiled in his purpose or change his mind, we will hear the testimony of James i. 17—"Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." If the apostle has told the truth in this matter, we cannot expect a change to suit the caprice of the creature man. We have already learned that the purpose of God was to bring many sons unto glory; that it was impossible to accomplish this without revelation we infer from the scriptural testimony; for, says the evangelist, "He, the Lord, came to his own, but his own received him not, but unto as many as received him, gave he power to become the sons of God, even as many as believed on his name." By this scripture we learn that men had power to become the sons of God, by believing on the name of Jesus. The question here arises, could they have had it without? If so, then we must charge the omnipotent God with an incompetency of judgment that would disgrace beings of less capacity than himself, by calling into requisition means that the accomplishment of his work did not require. Inasmuch, then, as it was his purpose to make sons of the human race, there was left no alternative but to reveal himself, or not accomplish his object in the creation of men. From our examination of this subject thus far, we learn that the accomplishment of the object for which men were created, demanded that God should reveal himself—for, says the apostle Paul, "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?" Again, the justice of God requires that he should give to his creatures a manifestation of his law, that he might, in justice, bring them into judgment before him, that every creature might receive according to their works. Having reasoned thus far in relation to the principles that govern revelation, we learn that, just as sure as God did purpose from before the foundation of the world to save men, so sure it is that he purposed to reveal himself for its accomplishment. We will conclude our reasoning on this point with a reference to the declaration of Jesus, recorded by John: "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent;" and "no man," says the apostle, "can say that Jesus is the Lord, but by the Holy Ghost." For the history of the facts from which we have made the preceding deductions, we are indebted to the Bible—and for the Bible, we are indebted to the Jews. The next thing to be examined, is the extent to which the Bible record may be applicable to the human family, as a rule to fix their future destinies in the day of retribution according to their works. To set this matter in order, and upon principles not to be mistaken, we shall commence and apportion the scriptures as they were given, and as they must appear in that day when the books are opened, and the

dead judged out of the things written in them. What portion, then, will it be by which the people anterior to the flood can be justified or condemned, but that which was revealed to them; so that the judgment of that people makes use of that portion of the Bible given to them —the people from Noah to Moses, that portion revealed to them—from Moses to Christ, that portion given to them, which takes us through the Old Testament; and when the people to whom the apostles preached the gospel shall come into judgment, it will require the word spoken to them. Thus we have used all revelations of God in both Old and New Testaments, and but a small portion of the family of man yet received their doom. Thus far our investigation has been confined to the dealings of God with that portion of the human race located on the continent of Asia, and we have made that portion of the earth, the theatre of all His wondrous works; but we will now enlarge our view of the subject, and cast a look across the wide waste of waters, where the great western continent stretches itself between the two extremities, north and south, with its unnumbered millions of inhabitants, and inquire if they bear the same relation to God as the people of Asia. If we contemplate their physical organization and mental endowments, we find them the same. If the fact that the Greek, the Jew, or the Roman were not able to "believe on him of whom they had not heard," it was equally so with the American—so that, reasoning from analogy, we conclude them to be a part of the same great family, blessed with the same endowments, subjected to the ills of mortality, and the same inability to save themselves from the ruinous effects of the fall.

But to show to every reflecting mind, that if the Bible is true, our conclusions are correct, we will now advert to some statements in the scriptures. We commence with Acts xvii. 26—"And hath made of one blood all nations of men to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." We would here remark, that if there is any truth or good sense in the word of the apostle, that wherever there are nations of men that dwell on the face of the earth, they are of the same blood —made by the same God and Father of all, consequently bearing the same relation to God by creation. But have they, we would now enquire, been equal sharers in the rich promises made for the salvation of men and revealed in Asia? Admitting the truth of the religious dogmas, which say that the Bible contains all revelations of the age, we answer they have not, for it was not until about the end of the fifteenth and beginning of the sixteenth century, that the vast continent on which we dwell became known to modern geographers, thus opening the way that the canonical law might visit the western continent; whereas the scriptures inform us, that as early as the founding of Babel, a few years subsequent to the flood, men were scattered into all the earth, according to Genesis xi. 8—"So the Lord scattered them abroad from thence upon the face of ALL the EARTH, and they left off building the city." America, therefore, must have received her portion. But, says the grave objector to the faith of the Saints, how came they here, as the art of ship-building was not known? At the same time, however, he will tell us, with all the apparent sanctity that religion can inspire, that he believes the Bible with its account, that God took dust and made a man, and him a living soul—but still can have no conception how he could, not make men, but merely transport them to this part of the earth. For the moment we leave the objector to wonder at the deep mystery of his own ignorance, while we examine a little farther the tendency of that anti-biblical doctrine, which tells us that the Bible contains all the words of God, which word, says the Saviour, is to judge all men at the last day; to which also agrees the declaration of John, who says, Revelations xx. 12—"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." The revelator here speaks of a plurality of books, which the advocates of many of the religious dogmas of the age tell us is the Old and New Testaments—a flimsy evasion of the truth, but in perfect keeping with the bigotry and holy ignorance of the age. For present con-

venience we suppose ourselves having an existence in the time when all the numerous progeny of Adam are called into judgment before God, in whom there is no injustice whatever to be judged out of the things written in the books according to their works. The men of Asia, Africa, or Europe, might be required to pass under the ordeal of the word there written, from the fact that he might have been one of the favoured few to whom God had had respect in the day of revelation in the east; but in the vast assemblage we find a multitude whose lot has not been cast in the great theatre of revelation in Asia, who, if the popular theories of the age are correct, must have lived in ignorance of those sublime truths which are found in the Bible; so that we not only find them brought to be judged and condemned for not having kept a law they never knew, but for the first time to have the idea suggested to their minds of its existence, or the existence of a God to whom they were amenable. I speak this of those who dwelt here anterior to the discovery of this continent by the Europeans. Humanity shudders at the thought. Justice outraged, retires from the scene, while a shade, blacker than midnight, is cast on the character of that God in whom all perfection dwells. Angels unnumbered weep over the scene. Millions of human beings consigned to eternal fire, because they have not obeyed a law they never heard. Shame—shame to the intelligent man or woman that would believe it; and condemnation and perdition to them that teach it. But John heard individuals around the throne of God, saying that they had been redeemed out of every kindred, tongue, people and nation, and were made unto God kings and priests. Revelations v. 9. And as men were not made kings and priests in Asia without revelations, we conclude that, as in God there is "no shadow of turning," it required the same cause to produce the same effect in America. This principle carried out would extend the benefits of revelation to all people; that when they are brought into judgment, and the books opened out of which they are to be judged, it will be the law they have known, consequently by it they are either justified or condemned. Thus God is just, and the protecting ægis of the plan of salvation is universally thrown around suffering humanity. Thus the justice, mercy, and immutability of God, together with the necessities of the creature man, form the considerations that influence the counsels of omnipotence in preparing the means of salvation.

VISIT TO NAUVOO—A SKETCH.

From the Nauvoo Neighbor.

It was a cloudless morn. The sun rose in majesty and splendour, as myself and friend H—— crossed the beautiful stream at the end of the town which claimed our residence. The chiming of bells in the distance and the last glimmering of the church spire, readily informed us we were leaving our homes, and for what? was the ready interrogatory. To visit the eighth wonder of the world: the city of Nauvoo and the Mormons. The forests were covered with their richest foliage; the birds sang melodiously; the prairies were covered with their numerous herds, and the plains were blended with an innumerable variegation of flowers, which lent rich fragrance to the breeze. Whilst conversing upon the strangeness of our expedition; of the expectation of so soon proving or disproving the truth or falsity of every day's report; and if true, the hazard we were about to make of losing life, reputation and property, and the warm solicitations and anxiety of our friends for our safety in visiting a place and people said to be devoid of christianity, morality, or civilization; and other topics connected with our journey,—the time passed imperceptibly, and at the end of a delightful prairie, we were aware the sound of the winding horn informed us it was time for refreshments. A short time and we were again on our way. The day continued pleasant and warm. Crops everywhere shewed the effect of a long winter: still the exertions of the farmer seemed no where diminished. Towards evening we were ferried across a stream of considerable size and passed through a rich alluvial bottom, covered with a heavy growth of timber. Night overtook us near an indifferent log building, at which we found entertainment for the night. Our host seemed very communicative; and, upon being

informed of our business, voluntarily gave us a detailed account of the Mormon difficulties with Missouri; of their settlement in this state; their many aggressions, &c. This account appeared very plausible, although it seemed entirely exparte, notwithstanding our worthy host assured us he had heard all to be facts. Amongst other things he informed us there was a small town called Macedonia (formerly Ramus) about twenty miles east of Nauvoo, built and inhabited almost exclusively by Mormons. We at once determined to pass through this place, as it was nearly on our route, and ere the rays of the sun illumined the horizon we were "under weigh." The country through which we passed was beautiful, with here and there a cluster of buildings which in better times had bid fair for business and happiness, but now stand half evacuated, with costly buildings unrepaired and uninhabited. The sound of the hammer and merry whistle of the carpenter had ceased. The mechanic had left his once busy shop for want of employment, and attached himself to farming for a sustenance, or sought a more suitable place for his business. Appearances were much unlike those presented some few years ago, as I passed through the same country. Then all was life, bustle, and animation. Now all is changed but hoary headed time—that keeps a steady pace onward, let the fate of man be what it may. But why this great change? there must be a cause. Our childish legislators have done what time will scarcely undo.

The day wore away pleasantly. In the afternoon the timber of Crooked Creek and its tributaries every where met our view, and passing through a delightful prairie with well fenced farms on either side, we came in view of Macedonia. Our beast seemed willing to stop in front of a public house which was by no means the worst in appearance. We were welcomed by our host; our beast being well "looked after," we set about taking a walk through the town; and imagine our surprise when we found every appearance in contrariety to what we had been informed. The buildings (which were generally new), yards, gardens, barns, &c., seemed well constructed, neatly and tastefully arranged. Macedonia is situated in the great bend of Crooked Creek, surrounded with numerous mills and good farming lands, &c. I was informed the town had been laid out only about three years; that the population is now near 500, and increasing rapidly, and that the inhabitants obtained a liberal incorporation from the Legislature at the last session. The place seemed much unlike any in my knowledge. Mechanics of most kinds seemed plentiful and busily employed. Every house seemed occupied. A beautiful square lay near the centre of the town, on which we were informed a house for literary and religious purposes was to be erected. We had an agreeable interview with Messrs. Johnsons, Babbitt, Perkins, and others, who seemed to be intelligent and gentlemen. Mr. Babbitt, a youngerly gentleman, and, I was informed, a professor of law, gave us an interesting and clear epitome of the doctrine and faith of the Mormons, or, as they call themselves, Latter-day Saints, which, I must confess, much disappointed us, as it appeared, in a great many respects, unobjectionable and altogether quoted from the scriptures. We also were informed of the treatment these people received in Missouri and elsewhere, which was sadly at variance with the information we had before received; and, if correct, throws ignomy and disgrace beyond description upon the authorities of Missouri, and their vile persecutors. The night passed mostly in meditation upon the arbitrary cruelties of olden times, and methought I saw the self-same feature in the blood-stained snows of Missouri. The night wore off, and we were soon on the road to Nauvoo, passing through quite a distance of handsome and heavy timber. We crossed Crooked Creek about two miles from the town, and came on to the broad prairie of the Mississippi. The prairie here seems about 15 miles wide, and as we passed on either hand, showed the work of industry and art. Miles of land are made secure from cattle, &c., by means of a handsome ditch and sod fence. Many farms were under a good state of cultivation. Large herds of cattle might be seen in almost every direction on the uncultivated prairie.

A quick drive of a few hours brought us through the eastern portion of the city of Nauvoo, to a very eminent situation on the bluff, at which place a magnificent stone building was in progress of erection, which we at once pronounced the Temple. The majestic Mississippi showed its broad waters and numerous islands for miles. The far famed Iowa presented itself beyond, in view like a beautiful landscape. The scene is delightful from a gradual descent of about a mile to the river, and three on either hand up and down may be seen with one glance of the eye, covered with buildings of almost every description, from the humble cot to the stately mansion, harmoniously intermingled; all seemed bustle, life and business.

We were invited to the house of an elderly gentleman, who showed us every possible courtesy; and after supper were introduced to Mr. Smith the prophet. Suffice it to say we were agreeably disappointed in his person, appearance, and manners. He seemed to be very sociable and ready in conversation upon any subject. Upon his warm solicitation,

we spent the night at his house. The morning was spent in examining some very curious ancient records found with a number of mummies in good preservation, in ancient Thebes. They contain some very curious representations. Several days were very satisfactorily spent in visiting each portion of the city; and to say truth, such another scene of industry, enterprise and good order in society, I never before witnessed. Why these people should be thus basely slandered, belied, and persecuted, is beyond my powers of research. Apparently peaceable with their neighbours, of good morals and industrious—turning the broad prairie into fertile fields, and making an extensive market in the most fertile part of the state.

The cruelties and persecutions heaped upon them in the state of Missouri, in point of barbarity, puts a blush upon the history of the ancient Huns, or the persecution of the Waldenses.

If people at a distance from them would go and see for themselves before believing every idle report concerning them, an innocent and unoffending people, would be saved much anxiety and misery.

THE ANCIENT OF DAYS.

PART OF A DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN CONFERENCE.

Who is the Ancient of Days? This is a question frequently asked by the biblical student, especially those who have studied the prophecies of Daniel with any degree of attention. The most careless reader will have observed that the Ancient of Days is one of the most prominent personages introduced before Daniel, while he was wrapped in his prophetic visions. Daniel had previously become extensively acquainted with the future history of the world. He had seen the rise, progress, and downfall of nations and kingdoms. Four great and powerful monarchies, which should bear rule over all the earth and hold universal empire, had successively passed before him. In a former vision he had seen the last of these monarchies divided and subdivided into smaller kingdoms; and, finally, after having viewed earthly governments in their various forms from his own day down for many generations, and having seen their corruptions and great wickedness, his mind was carried onward to a time when another or fifth kingdom should be established, bearing rule in righteousness over all the earth. He saw that this last kingdom, instead of originating from those which had formerly held dominion, through the vain aspiring ambition of man, was established by the God of heaven, before which all other kingdoms wasted away till no place was found for them. These grand events of future time which opened to his astonished vision, were calculated, no doubt, to excite an intense desire to become more extensively informed in relation to futurity, especially concerning the organization and establishment of the kingdom of God, which he saw was eventually to sway a universal sceptre over all the earth. The great God who is ever willing to satisfy the desires of those who honestly serve him, was pleased to unfold to him more of the particulars concerning the introduction of that glorious era when the Saints were to bear rule. The prophet was again enwrapped in a vision of the Almighty, and saw the same things which he had formerly seen, and being more prepared by experience, and more enlightened by the spirit of truth, his views were greatly enlarged. In this wonderful vision he saw the ANCIENT OF DAYS sit, clothed in great power and majesty; he was attended by unnumbered millions from the heavenly worlds—a grand council was organized upon the earth, over which he presided—the books were opened, and among the most important business which came before them, was the condemnation and judgment of some of the corrupt powers of the earth, and also the confirming of more power upon the Saints, that they might be prepared for the reception of their Great King—the Son of Man, who was to come and take the kingdom, and reign in the greatness of his splendour, in the midst of his people for ever. The Great King, having sent forth the Ancient of Days, with the grand council of heaven as messengers, to set all things in their most perfect order, at length

appears in the clouds of heaven. He comes in royal splendour, and in the greatness of his strength to the Ancient of Days, who delivers up the kingdom into his hands, and henceforth all people, nations, and languages serve and obey him. O glorious period! O happy time! How these glorious visions must have cheered the heart of Daniel in his long captivity! And how blessed, and how inexpressibly happy will that people be who inherit the earth in that day!

But who is this Ancient of Days, that is to act this glorious and conspicuous part in the grand councils of the last days, and finally deliver up the kingdom, organized and prepared, into the hands of the Great King? It cannot be the Son of God, for he afterwards comes to the Ancient of Days. It cannot be the Father, for if the Saints were prepared to meet the Father and sit in council with him, they would also be prepared to meet the Son, for the glory of the Father is equal to that of the Son. Who then can it be? Let us reflect for a moment. The ANCIENT OF DAYS! It must be some very ancient personage, and probably the most ancient personage that ever lived in days, and hence is called by that name, in distinction from all others that lived after. But thanks be given to the Most High God, for he has not left his Saints in uncertainty about this matter, but has raised up a prophet through whom he has revealed this mystery; thus the Saints will not be left in the dark in regard to the great purposes and events of the last days. The Ancient of Days then, is ADAM—the great progenitor of the human race. He has a mission to perform for the benefit of his children, in the last times. As he performed the *first* mission on the earth in the beginning of the *first dispensation*, so he will perform a mission in the ending of the *last dispensation*. In the *first* he presided over a few; in the *last* he will preside over unnumbered millions.

TO THE CITIZENS OF ILLINOIS AND THE ADJOINING STATES.

We have published the following letter from one who attended the much-talked-of meeting at the town of Carthage, the report of which has been seized with avidity, and republished by some of the journalists of this country. Our brethren and friends will however see by the letter in what light such contemptible proceedings ought to be viewed.

Fellow Citizens,—Feeling deeply interested in the welfare of the people of the United States, and especially in the prosperity and peace of the state of Illinois, I take the liberty of addressing you, relative to the disgraceful circumstances that have recently transpired in Carthage.

It seems that there are some disappointed office seekers who feel chagrined at the result of the last August election; and now having given loose vent to their passions, have used their influence to stir up the people against the Mormons, in Hancock county, and the adjoining counties and states, with many unfounded reports against that community.

Fellow citizens: I am a citizen of Hancock county, and have been ever since the Mormons came to this county. I have traded with the Mormons and have been personally acquainted with the prophet and a number of the leading members of that society. I was in Nauvoo on business near six weeks last summer, when Joseph Smith was taken and tried, and honourably acquitted by the proper authorities—so declared in my presence by C. Walker, Esq., and other honourable lawyers.

I would here remark that I am not a Mormon, neither am I contending for their religion—be that between them and their God. I am contending for those patriotic principles that caused our ancestors to fight, bleed and die.

Having the knowledge that I have of the Mormons, and the sayings and doings at Nauvoo, I feel myself called upon to say that the preamble and resolutions published in the *Warsaw Message* of a meeting at Carthage, on the 6th instant, are grossly absurd, and most of the statements unqualifiedly false, and that the meeting throughout was conducted under an unholy influence. I was present at the meeting, and know that the leaders of the said meeting are broken down office hunters, and some, if not all of them have been running to Nauvoo for votes, and because the Mormons voted for men of their choice, as free-born American citizens,

this clique was not satisfied as they did not happen to be the men of their choice this year. Thus it seems that they have suffered themselves to take the unhallowed ground of mobocracy, or so near it that we cannot make anything else of it. The *Message* states that the above meeting was convened without respect to party, and that the preamble and resolutions were unanimously adopted. These statements I know to be false, as not more than one-third of the citizens present voted in the affirmative. I, with a number of others, voted in the negative, and a great many did not vote at all, being attracted by curiosity rather than any interest that they felt in the meeting.

Again, it was a Whig meeting as far as I could discover. The president, secretary, and leading members I know to be Whigs.

I am truly sorry to see individuals who wish to be looked upon as honourable, seek for redress for a supposed injury in such a disgraceful way, instead of honouring the laws of their country by seeking legal redress, instead of pledging their lives to support principles which are illegal, unjust, and oppressive, and which would sap the foundation of our Government, support the principles of mobocracy, injure and destroy the innocent, and ultimately end in the shame and dishonour of all concerned.

Yours respectfully,

JOHN HARPER.

LETTER FROM JOSEPH SMITH.

Addressed to the Editor of the Times and Seasons.

Sir,—Through the medium of your paper, I wish to correct an error among men that profess to be learned, liberal, and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led astray by the vain pretensions of the self-wise. The error I speak of, is the definition of the word "MORMON." It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. On the 523d page, of the fourth edition, it reads: "And now behold we have written this record according to our knowledge, in the characters which are called among us the *Reformed Egyptian*, being handed down and altered by us according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us, also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also, that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof."

Here then the subject is put to silence, for "*none other people knoweth our language*," therefore the Lord and not man, had to interpret after the people were all dead. And, as Paul said, "the world by wisdom knew not God," so the world by speculation are destitute of revelation; and as God, in his superior wisdom, has always given his Saints, wherever he had any on earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus, I may safely say that the word Mormon stands independent of the learning and wisdom of this generation. Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means *good;* for the Saviour says, according to the gospel of John, "I am the *good* shepherd;" and it will not be beyond the common use of terms, to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say, from the Saxon, *good;* the Dane, *god;* the Goth, *goda;* the German, *gut;* the Dutch, *goed;* the Latin, *bonus;* the Greek, *kalos;* the Hebrew, *tob;* and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word MORMON, which means, literally, *more good*.—Yours,

JOSEPH SMITH.

Editorial.

We feel ourselves much gratified in being able to continue the history of Joseph Smith, the most interesting (we feel no hesitancy in stating) of all historical records that have been published since the history of the Son of Man, inasmuch as we know that it is the history of the renewal of the covenant of God with the children of men, and of the commencement and progress of the great concluding and consummating work with the human family as to the present order of things.

We are much gratified with the light which is thrown by this history upon the book of Doctrine and Covenants—a book which, we fearlessly assert, contains more truth and scriptural doctrine than was ever before issued to the world, and by this history we learn the varied occasions and reasons that called forth the several revelations to the church given therein.

The other subjects in the present number of the Star we trust will be found both interesting and instructive.

We often reflect on the privileges of the people of God, which comprise the acquisition of all knowledge, for he that is faithful and endureth unto the end shall inherit all things, and if so, shall eventually come to the *knowledge* of all things; therefore it is the privilege of the Saints to continue to live by every word that proceedeth out of the mouth of God, and to continue to receive fresh acquisitions of intelligence, until we receive the fulness of him that filleth all in all.

If we were to say anything of our own experience, it would be that day by day adds to the confirmation in our own mind of the principles of truth. Day by day do we feel compelled to pour out our thanksgivings to the Father of lights for the knowledge of the truth of the work of the last days. Every thing that transpires in the world, of whatever nature it may be, seems compelled to yield its portion of evidence to the great work of God; it matters not what its character—whether the researches of the traveller — the discoveries of modern philosophy, unfolding principles that astound the discoverer, all, all tend to confirm the great work of God, and to manifest that the close of the present state of things is approaching, and that the people of God, in possession of his spirit, will receive the kingdom for their inheritance, and reign with him who purchased it for ever and ever. Amen.

Our Lord in speaking of the signs of the last days, says that there shall be signs in the sun, in the moon, and in the stars, and upon the earth distress of nations, with perplexity; men's hearts failing them for fear of those things that are coming on the earth; and that there should be "earthquakes in divers places."

We scarcely can take up a paper, in these days, but what there is recorded some account of an earthquake, tornado, singular comets, signs in the heavens, or some dreadful calamity, phenomenon, or circumstance, calculated to impress forcibly upon our minds the days in which we live.

Many of these signs can be explained on philosophical principles, and no doubt but all of them could, if we were only sufficiently acquainted with the philosophy of the heavens as well as of the earth; if we could unravel the mysteries of the universe, and penetrate into the designs of God. But this does not alter the principle that

is taught by our Saviour, as being a criterion whereby the Saints are to judge of the signs of the times. If the earth is convulsed by a continuous succession of earthquakes, whose repeated throes are felt all over the universe; if the earth opens and mountains are swallowed, and cities and villages are engulphed in one general ruin, and consternation is spread throughout the world; however philosophically this may be accounted for, it is one of the signs of the last days: "There shall be earthquakes in divers places."

If the winds shall be let loose from their bounds, and mighty tornadoes desolate the earth; if forests should be uprooted, villages and cities rased to the ground, and one general scene of desolation ensue; or if terrible gales should sweep the ocean, drive vessels from their moorings, and, by its fury, cause the sea to lift up itself in majesty and roll furiously beyond its bounds, spreading desolation wherever it bent its course, bidding defiance to the power and skill of man, stranding navies, and swallowing up in its fury ships and their mariners, and spreading wild dismay and general ruin; however philosophically Mr. Espy and other scientific gentlemen may account for storms, yet the finger of God is made manifest, and in them is fulfilled the saying of the prophets: "There shall be terrible tempests and whirlwinds, that shall cause the children of men to fear." "The sea shall lift up itself beyond its bounds." "The sea and the waves roaring, and men's hearts failing them, for fear of those things that are coming on the earth;" and philosophy does not alter the matter of fact spoken of by the prophets, nor remove or invalidate the signs. If, again, the stars should be removed from their orbits, or present any singular phenomenon; if there should be strange appearances in the sun, in the moon, or the heavens should shew forth their signs, although philosophy may account for these on the principle of reflection and refraction, and other known causes, it does not alter the force of that saying, nor do away with, or weaken the significance of the sign spoken of by our Saviour: "There shall be signs in the sun, in the moon, and in the stars, and the powers of heaven shall be shaken." Neither if certain comets should, in their revolutions, dash with wild fury against the earth, and cause it to "reel to and fro like a drunken man," would that circumstance invalidate the testimony of the above mentioned scripture. Or, if a fiery comet in its train, at its appointed time should come in contact with the earth, and the inhabitants thereof should be burned up through that medium, it would not invalidate that scripture which says, "the earth shall be burned up," "the earth that now is, is reserved for fire, against the judgment of the great day." We believe, however, that the signs spoken of in the scriptures will not be something vague, indefinite and uncertain, but clear, plain and intelligible, and such as will be seen and known by all the inhabitants of the earth, and such as they might take as a warning if they would be advised.

TO MISS B——, OF HALIFAX, ON ATTAINING HER 21st YEAR.

BY THOMAS WARD.

O! could my words some joy impart,
  To bless thee on thy natal day;
Then would I twine around thy heart,
  A wreath of bliss, a happier lay;
But since to me the power's not given,
  Nor earthly bliss without alloy;
O! let me lead thy thoughts to heaven,

That world of pure unmingled joy.
Still earth hath pleasures, many still;
And bright and beauteous scenes are here;
The wood-crown'd height, the murmuring rill,
The changes of the varying year.
Spring's balmy breath across the fields,
The summer flowers, the warbler's song;
The rich profusion autumn yields,
The winter's tempest loud and strong.
The cloud-wrapt mountain's awful head,
The ocean in its power sublime,
Its depths untold, its wondrous spread,
The band—the link of every clime.

And nobler joys than these can bring
To bless our path, while here we find;
The soul's rich mine, the thoughts that spring
Resistless through the world of mind.
Fair freedom's voice with thrilling power,
Arousing nations with its breath,
And smiting, in triumphant hour,
The chains of slavery and death.
The poet's lay, the artist's skill,
The powers of music and of song;
These and a thousand joys at will,
Minds can procure, and minds prolong.

But, Emma, there are nobler joys
Than artists paint, or poets dream;
Themes that angelic song employs,
Nor angel powers exhaust that theme.
For man, degraded, sinful man,
Ennobling thoughts that wake the soul
To hear, to learn the wondrous plan
That bids the tide of mercy roll;
That tells how love incarnate bled,
And died, and triumphed o'er the grave;
How Deity, in mortals' stead,
Suffered, atoned, our race to save!
O glorious thought! that I can stand
Redeem'd before the judgment-bar—
That I can join the blissful band,
A *Son* accepted from afar.
Then let me breathe a prayer for thee,
That thou the bliss of heaven may'st know,
From sin redeemed, for ever free
Where streams of life eternal flow.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, HANOVER-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 9. JANUARY, 1844. VOL. IV.

EXTRACT FROM ELDER HEDLOCK'S JOURNAL.

BELOVED BRETHREN AND SISTERS,

THROUGH the fulness of the gospel of our Lord Jesus Christ, I feel to write for the benefit of the Saints through the medium of the STAR.

I left Liverpool on the 2nd of November, at half past 7 o'clock, p. m., and after twenty-two hours sail, I arrived in the city of Glasgow, where I met with the Saints; and it was truly a time of rejoicing. On arriving in this place, it brought fresh to my mind the remembrance of my first visit, which was on the 26th of May, 1840, when I went for the purpose of proclaiming the everlasting gospel. The contrast was truly surprising between my first and second visit; in the first instance I was a stranger and unknown, travelling without purse or scrip, to preach the fulness of the gospel of the Son of God, which at first astonished the people, they supposing the doctrines that I taught to be something new, and also thinking it strange that a man should come from the wilds of America, to teach a people who boasted of their light and intelligence in the gospel of Christ, and were actually sending their missionaries to all parts of the world, to instruct the heathen nations in its Divine principles: but strange as it seemed to the people, I hired a hall near the centre of the city without knowing where the money was to come from to pay the rent, but I commenced to preach the gospel to all that would come to hear. To all human appearance it was discouraging to see a place sufficient to hold seven or eight hundred people, occupied by ten or twelve persons who were willing to hear me; however, I made up my mind to be at the hall at the time of my appointments, and pray in it if no one came to hear me; and often, while walking alone, without any one to bid me welcome, have I prayed and wept over that city, in which I saw thousands going the broad road to destruction, and I said in my heart, surely there are some amongst this vast multitude that are honest in heart, and have enough of the light of Christ to know the voice of the Spirit of God and obey his commandments.

After preaching in Glasgow and other neighbouring places, for nine months and seven days, I left and returned to America. The number of members in the Glasgow conference on the sixth of April, 1841, was three hundred and sixty-eight. After an absence from them of two years, six months, and twenty-five days, I had the privilege of meeting them again; and what gave me the greatest joy, was, to find them mostly rejoicing in the truth that I had the opportunity of laying before them; and according to the following

conference minutes, I found that those who were ordained to preach the gospel had not been idle, but that they had added to their numbers; and notwithstanding the many false reports that are in circulation against the Saints, I found them strong in the faith, and many were able to testify to its truth, by the knowledge they had personally received of the Lord. I had the privilege of meeting with them in conference, on the fifth of November last, when fourteen branches were represented in the Glasgow conference, comprising seven hundred and sixty-eight members, including one high priest, twenty-eight elders, thirty-seven priests, twenty-eight teachers, and twenty deacons; making an increase of four hundred members, in two years and seven months, besides many having emigrated to America.

After visiting most of the branches of the church in the Glasgow conference, I went to Edinburgh, where I arrived on the eighteenth of November, and found the Saints there also rejoicing in the truth, declaring their knowledge of the work of the Lord to be independent of the testimony of others. I also met with them in conference on the nineteenth of November, when there was represented nine branches of the church, comprising three hundred and fifty members, including twelve elders, sixteen priests, eight teachers, and three deacons, now in good standing; forty-seven also from this conference having emigrated to America.

After a stay with the Saints in the Edinburgh conference of eleven days, I took leave of them on the twenty-ninth of November, went on board a steamer at Leith, and after a sail of fifty hours, I landed in London, the great metropolis of Britain, on the first day of December, where I found elders T. Ward and J. Cairns, who had arrived two days before. On the third and fourth, I met with the Saints in conference; there were present, three high priests, seven elders, fifteen priests, five teachers, and three deacons. There were represented four branches, comprising two hundred and sixty-eight members, including eleven elders, twenty-three priests, seven teachers, and four deacons, in good standing generally, and rejoicing in the principles of eternal truth.

After a stay of twelve days, I took leave for Liverpool, where I remained until the sixteenth, on which day I went to Birmingham to meet the Saints there in conference. Thirteen branches were represented, comprising five hundred and four members, including thirty-four elders, twenty nine priests, nineteen teachers, and eight deacons.

On the twenty-fourth, I had the pleasure of attending the Manchester conference, the minutes of which are not yet come to hand, though the number of members is over 1600. Here the work of the Lord is making considerable progress, and the Saints are rejoicing in the blessings and privileges of the people of God.

At a conference held by elder Clark, at Garway, on November the twenty-sixth, there were represented, six branches, comprising one hundred and seventy-four members, including two elders, ten priests, eight teachers, one deacon; three elders, three priests, and two teachers additional, being ordained on the occasion.

Beloved Brethern and Sisters,—I feel it my duty in connexion with elders Thomas Ward and Hiram Clark, to address you on a few items that I have felt, during my travels amongst you, would be necessary. And in the first place, we would guard you against being imposed upon by impostors,

who palm themselves upon the Saints as brethren, when they are not. It is the duty of every officer in the church of the Latter-day Saints, when going to a regular organised branch of the same, before making any appointments, or holding any meetings, to present himself to the presiding officer of such branch, who is, according to his appointment, under responsibility to preserve order in the church over which he presides, to see that true principles are taught, and to prevent the Saints from being deceived by impostors. It is his duty and right to demand of every such visitant, an inspection of his credentials, and to see that he is duly licensed (unless the party be personally known to him), by which means individuals would be prevented from palming themselves upon the church as Saints, when they are not.

Where there are more elders than one in a branch of the church, it is their duty, for the prosperity of the church and the spread of the gospel, to act in union one with another, for the good of all, and while their duty and calling (as far as the office is concerned) are equal, yet, one of them being appointed to preside over the branch, has an additional responsibility placed upon him, which the others have not; therefore, having the care of the church, it is his duty to preserve order in the meetings, to see that the elders, priests, teachers, deacons, and members do their duty in the fear of the Lord: also to preside over the councils of the officers, who should act as one man in their decisions upon subjects brought before them. In such councils every official member has a right to speak if he feels to do so. The members of the church can be admitted to such councils, at all times when the president and officers deem it wisdom, but they will not be allowed to speak and act as members of the council. It is the duty of such councils to make their decisions in righteousness, for the good of the church, and not to be governed by selfish motives; and every presiding elder should council with the other elders, and they with him, in all matters pertaining to the well-being of the branch, both in church and councils.

Again, we wish to impress upon the minds of the elders, and others, the caution that the apostle Paul gives to Timothy. 2nd Tim., c. ii., v. 15, 16—"Study to show thyself highly approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." If we give attention to these words, they will do us good, and save us from many difficulties. As servants of the Most High, we are called with a holy calling—a dispensation of the gospel is committed into our hands, and we are responsible to God for the manner in which we teach the principles of salvation to our fellow-men. God has endowed us with reasoning powers, and has made us free agents, capable of choosing good or evil. The Lord has revealed his will and commandments unto the human family, and has sent his servants forth, in different ages of the world, to lay them before the people.

In all His communications He has spoken so as to be understood by the intelligences whom He has created; and when the servant of the Lord has laid the commandments of the Lord before them, that servant is clear from their blood, and as they are responsible for their reception or rejection of the truth, they will stand or fall accordingly. Now if the servant of the Lord should clothe the plan of salvation in language that would offend and harden the hearts of the people against the truth, thereby causing the people to reject it, he will, most assuredly, come under condemnation. Therefore, it behoves every servant of the Lord who goes forth to teach the people, to study to rightly divide the word of truth, teaching repentance to those who

need it, and those who have repented and have been baptized for remission of sins, to live in love and union, and to practise every virtue and all holiness before the Lord. In order to do this, let every servant of the Lord store his mind with the revealed law of God and the principles of eternal life; and as the Lord has promised His Holy Spirit to them that ask him, and as that Spirit will bring all things to our remembrance, and shew unto us things to come, searching all things, even the deep things of God, therefore, let the servants of the Lord teach under its influence, and they will always mete out a subject that will edify, instruct, and enlighten the mind—inform the understanding, and correct the judgment of those whom he addresses, without speaking lightly of any man's faith, or calling his opinions or doctrines in question in any offensive way whatever. The servants of the Lord should hold sacred the feelings of all men, remembering that we are all free to think and act for ourselves in matters of religion. The Lord said to his disciples while here on earth—"Ye are the light of the world." If so, the servants of the Lord should set an example unto all, by being courteous and kind, speaking the truth without hypocrisy, cultivating every virtuous principle, and manifesting it in their life and conversation before all men, avoiding contention as much as possible, remembering that a contentious spirit is not of God; and, indeed, we would exhort that our officers do not even mention the *names* of the various religious denominations in the land; for when a servant of the Lord speaks lightly of any man's religion, thereby wounding the feelings of any, he comes in possession of the same spirit that others have, when they speak lightly of the things of God; therefore the servants of the Lord in their addresses should treat all men as friends, and never as enemies, until they prove themselves such. Let them do their duty—and then leave the parties and themselves in the hands of God. If they have done their duty in the proclamation of the principles of truth, the party will be amenable to God for their reception or rejection of the offers of mercy.

Again, we wish to refer the Saints to president Hiram Smith's remarks on the "Word of Wisdom," before a public audience in the city of Nauvoo, published in the sixth number of the third volume of the STAR. With the remarks made by him we perfectly agree, and would recommend the Saints to give attention to them, and to obey the word of wisdom as fast as they get strength to do so.

All persons are amenable to God for themselves, and as the word of wisdom is given for the temporal salvation, or benefit of the Saints, in consequence of evils which do and will exist in the hearts of conspiring men, (See page 226, first volume of the STAR), each individual will have to abide the consequences if it be not observed.

As the word of wisdom is not given by commandment or restraint, but as a principle, with promise of health, and that the destroying angel shall pass by and not slay them, *on condition of keeping* ALL THE COMMANDMENTS OF THE LORD, *as well as the word of wisdom, which is not by commandment.* This is noticed by president Smith in the fore part of his lecture, where he classes it with the commandments, as an assistant principle with them, to qualify us for an inheritance in the kingdom of God. In consequence of some very unwise teachings on this subject in this country, we see the necessity of rightly dividing the word of truth, by teaching every principle and commandment at its proper time and place. The first principles to those who have not obeyed them, and the principles of perfection to those who have entered into covenant with God, in order that there be no necessity for

laying again the first principles of the doctrine of Christ with them; but exhort them to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, which virtues should shine forth as precious jewels in the life and conduct of every Saint.

We do think there is sufficient distinctness in the commandments and principles, and in the people to whom they are addressed, to enable any elder in the church to apply them aright, by taking Paul's advice to Timothy, rightly to divide the word of truth at all times by the spirit of God, or we would advise them not to teach at all, until they have humbled themselves before the Lord and obtained it, so as to enable them to mete out to every one a portion as the Lord will.

Now we find that the words of wisdom were given for the benefit of the high priests, assembled in Kirtland, and also for the Saints in Zion, and they appear so closely associated with Peter's principle of temperance, that we know not how to separate them.

We see then to whom the word of wisdom belongs, and we believe it right to teach it in connexion with every other principle necessary for the perfection of the people of God; while, on the other hand, an adherence to the word of wisdom in the neglect of the other commandments of the Lord, is like faith without works—it is dead, being alone, and will profit us nothing.

And since the word of wisdom is not given by commandment or restraint, it is not right to compel another to obey it, but to set them an example of obedience, without *contention* or *compulsion* in any manner. One may have gained a victory over himself, which another has not yet been able to effect, let him not therefore despise his brother, nor indulge himself in self-righteous feelings, but rather if he be himself strong, let him sympathise with them that are weak, and seek to lead them forth in the principle of faith, that they may be strong like himself.

Remember that the word of wisdom is not given by restraint, let it not, therefore, be a source of contention in families; but let love and a virtuous example be the only influence which we exert over those around us.

Let the servants of the Lord remember that their mission is to preach the gospel, therefore, let not Satan deceive them by causing them to dictate to strangers what they must eat and drink, but rightly dividing the word of truth, address to every one that which is fit and appropriate.

Let it also be correctly understood, that so long as a man conducts himself temperately, we cannot sit in judgment upon him on the word of wisdom, but we may exhort him in love to overcome every thing that is inconsistent with the word of the Lord. Therefore, let the servants of the Lord act in all wisdom and humility, and instead of contending about anything that will divide the Church of God, or prevent others from entering it, it will be better to contend for that faith which was once delivered to the Saints; and let each endeavour to excel in virtue and true holiness before the Lord.

HISTORY OF JOSEPH SMITH.

Continued from page 118.

Immediately after this conference I returned to my own house, and from thence (accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer), journeyed again on a visit to Mr. Knight's of Colesville, Broom county. We found a number in the neighbourhood still believing and anxious to be baptized.

We appointed a meeting for the Sab-

bath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient for the purpose of there attending to the ordinance; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath.

We afterwards found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighbourhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, &c. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

Amongst the many present at this meeting was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting come to labour with her; but having spent some time with her without being able to persuade her against us, he endeavoured to have her leave her sister's house and go with him to her father's, who lived at a distance of at least ten miles off; for this purpose he had recourse to stratagem: he told her that one of her brothers was waiting at a certain place wishful to have her go home with him, he succeeded thus to get her a little distance from the house, when seeing that her brother was not in waiting for her, she refused to go any further with him, upon which he got hold of her by the arm to force her along, but her sister was soon with them; the two women were too many for him, and he was forced to sneak off without his errand, after all his labour and ingenuity. Nothing daunted, however, he went to her father, represented to him something or other which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labour was in vain, however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

However, early on Monday morning, we were on the alert, and, before our enemies were aware, we had repaired the dam and proceeded to baptize, when the following thirteen persons were baptized under the hands of Oliver Cowdery, viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight, and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight (were we had retired to), raging with anger and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening for the purpose of attending to the confirmation of those who had been the same morning baptized: the time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, &c., &c. The constable informed me soon

after I had been arrested, that the plan of those who had got out the warrant was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the waggon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but, to their great disappointment, he gave the horse the whip and drove me out of their reach. Whilst driving along pretty quickly, one of the waggon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit; however, we managed to get the wheel on again, and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully, that he would fight for me and defend me as far as in his power.

On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the mean time my friend, Joseph Knight, had repaired to two of his neighbours, viz., James Davidson and John Reid, Esqrs., (respectable farmers, men renowned for their integrity, and well versed in the laws of their country), and retained them on my behalf during my trial. At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among the many witnesses called up against me, was Mr. Josiah Stoal, of whom I have made mention as having worked for him some time, and examined to the following effect.

Did not the prisoner, Joseph Smith, have a horse of you?—Yes.

Did not he go to you and tell you that an angel had appeared unto him and authorised him to get the horse from you?—No, he told me no such story.

Well, how had he the horse of you?—He bought him of me as another man would do.

Have you had your pay?—That is not your business. The question being again put, the witnessed replied "I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man, and if he wishes, I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up and examined.

Has not the prisoner, Joseph Smith, jun., had a yoke of oxen of you?—Yes.

Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?—No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.

After a few more such attempts the court was detained for a time, in order that two young women, daughters to Mr. Stoal, with whom I had at times kept company might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behaviour towards them, both in public and private, when they both bore such testimony in my favour as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and circumstances which were alleged to have taken place in Broom county were brought forward, but these my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me at the very moment in which I had been acquitted by this court.

The constable who served this second warrant upon me, had no sooner arrested

me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court, without anything to eat since the morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying, prophesy, prophesy! and thus did they imitate those who crucified the Saviour of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished for security for my appearance, but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall; he then laid himself down by me and put his arm around me; and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable) manner did we pass the night. Next day I was brought before the magistrates' court, of Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like to the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who shewed by their zeal that they were willing enough to prove something against me; but all they could do was to tell some things which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time, when finally, Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:—

Did the prisoner, Joseph Smith, jun., cast the devil out of you?—No, sir.

Why, have not you had the devil cast out of you?—Yes, sir.

And had not Joe Smith some hand in its being done?—Yes, sir.

And did not he cast him out of you?—No, sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God on the occasion. He commanded him out of me in the name of Jesus Christ.

And are you sure that it was the devil?—Yes, sir.

Did you see him, after he was cast out of you?—Yes, sir; I saw him.

Pray, what did he look like? [Here one of my lawyers informed the witness that he need not answer the question.] The witness replied, I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question first, and you answer me, viz: Do you, Mr. Seymour, understand the things of the Spirit? No, answered Mr. Seymour, I do not pretend to such big things. Well then, replied Knight, it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it. The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture. Mr. Seymour now addressed the court, and in a long and violent harangue endeavoured to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

Mr. Davidson and Mr. Reid followed on my behalf. They held forth, in true colours, the nature of the prosecution, the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shewed their utter futility and misapplication,

laying again the first principles of the doctrine of Christ with them; but exhort them to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, which virtues should shine forth as precious jewels in the life and conduct of every Saint.

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And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold, this is my work to my glory, to the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

THE RELIGION OF THE ANCIENTS.

From the Times and Seasons.

It has been supposed by many of our modern theologians that the ancients knew very little about religion; that if they possessed any information of a God, it was only in dark similitudes; in forms and ceremonies; in uncertainties and shadows; that the antedeluvians lived in a day of darkness, or rather in the gloom of night; that the patriarchs lived in the dawn of day, before the sun had made its appearance above the horizon; that the Mosaic dispensation might be compared to the sun's first rising on the world; that the time when our Saviour made his appearance among men, and the gospel was preached by the apostles, was like the sun rising in majesty, dispelling the mist that brooded over the earth, and causing creation to rejoice; but that we are living in a day when *sol* has reached the meridian of his glory, in "the blaze of gospel day." These views are by no means uncommon, and yet it always has appeared singular to us, that men in this day and age of the world, when sectarianism has torn to pieces the religious world, and men's views on this subject are split up into ten thousand pieces, that they should arrogate more to themselves than what our Saviour and his apostles enjoyed when the church was in its primitive glory; whilst they were under the teaching of our Lord and inspired apostles; before corruption, or false doctrine had obtained power in the christian church; and we can only account for it upon the principle, that "ignorance is the mother of superstition," and that in them the words of the apostles are fulfilled, "professing to be wise they became fools."

True religion is of divine origin; it emanates from God; it teaches us what is his will—what our privileges are, and what our duty is towards him and to each other. It each es us to "love God with all our heart, might, mind, and strength, and our neighbour as ourselves." If we possess any knowledge of God, we must have received it from God; for, according to the words of the Saviour, "no man knoweth the Father but the Son, and he to whom the Son does reveal him." Since religion is of divine origin, we can only obtain from God a true knowledge of his mind, his purposes and designs, and what mode of worship will be acceptable to him. And if we have no means of coming to God ourselves, we can receive no knowledge of God but what is conveyed either by tradition or writing; and since priestcraft has prevailed in different ages, and errors in translation and transposition are likely to ensue, it must follow as a natural consequence, that those who are nearest the fountain will be the most likely to partake of the purest streams. And it must be obvious to every understanding mind, that all correct intelligence proceeds from God; and that the more frequent intercourse a man has with the Lord, the more communications he has from the Almighty; and the more frequent God's revelations are to him, the more he will know of the purposes and designs of his heavenly Father, and consequently of true religion. This being the case, it will not be necessary for us to inquire whether a man lived in the Adamic dispensation, the dispensation of Noah, of the Patriarchs, of Moses, of our Saviour, or in the present dispensation, to know who had the most light, possessed the greatest privileges, or had the most religion; but to enquire who drew the nearest to God? who received the most frequent communications from him? and to whom did he most abundantly reveal his will? whether in this generation or any other? If these questions can be satisfactorily answered, we shall not find much difficulty in ascertaining who possesses the

most knowledge of God and godliness, and who has the most religion.

If we turn our attention to the present religious world, what do we see? men holding communion with God, and receiving revelations from God; verily, nay! the heavens to them have become brass, and God's mouth is closed; nay, worse! the idea of revelation is scouted by them, and those who would believe in it are branded as impostors; and they virtually cut themselves off from all communications with or from God, and can know nothing of or about God "but what they know naturally, as brute beasts," as saith the apostle. What sort of a spectacle does the christian church present at the present time? Torn and split up, divided and disjointed by the fiery zeal of religious bigots and hypocritical partizans, it presents a picture of ruin and desolation, like a forest torn by a mighty tempest, or uprooted by a furious whirlwind, that once stood in grandeur and majesty, and its beautiful foliage was admired by every observer; but now its withered leaves, its broken boughs, and shattered limbs, are the sad memorials of its overthrow and destruction. Or like some ancient palace that stood proudly aloof from other inferior buildings, magnificently adorned with all the beauty of ancient architecture—its towers, and columns, and statuary, and beauty was the pride of princes, and its strength and fortresses bid defiance to the hand of the desolator; but the revolutions of ages have despoiled the noble edifice; the corroding hand of time has destroyed its beauty, and all that is left of its former magnificence is here and there a few broken fragments, that very imperfectly shew to the enquiring traveller the ruins of its former splendour and ancient glory. So stood the church, once indeed beautiful, pure, and intelligent—clothed with the power and spirit of God—endowed with the gift of the Holy Ghost—possessed of prophets, apostles, pastors, teachers, helps, governments, tongues, interpretations, gifts, visions, and the ministering of angels; having the heavens opened, the purposes of God unfolded, the future destiny of man made known, and "life and immortality brought to light." Basking in the beams of eternal truth, and holding communications with God and angels, it stood proudly erect in the strength of Israel's God; it was sustained by the mighty hand of Jehovah, and was indeed "fair as the moon, clear as the sun, and terrible as an army with banners;" but alas! a change has come over the dream; the flower has been nipped in the bud; its glory has departed; the deadly influence of heresy has penetrated to its very vitals. The withering power of priestcraft has disrobed it of its beauty; and disjointed by sectarian strife, and schismatic influence, it lies in broken fragments scattered, rent, and disjointed; with nothing to point out its original, but the shattered remnants of its ancient glory, on which are scarcely traceable any of the marks of its former magnificence, or original grandeur. And how can it be otherwise? when men are destitute of revelations from God, and absolutely deny the principle.

Perhaps some may think that the above is an overstrained picture, but we think not; and let those who think differently examine the subject, and they will find that none of the above mentioned things, which constituted the beauty and glory of the christian church, are now to be found: no apostles, no prophets, no pastors, teachers, or evangelists, that even profess to be inspired; no gifts of healing, no tongues, or interpretations; no visions, no revelations, or ministering of angels; but all they now possess, as a substitute, are, the dogmas of men, the wild theories of theologians, and the opinions of divines; all doubt and uncertainty, without the least particle of a knowledge of God, the order of his church, or his will concerning them.

If we turn our attention from the religious world to that of the infidel, we shall find a body of men vainly striving to find happiness in created good, in morality and in social society; but without a knowledge of God. Turn we our attention for a moment to Fourierism, which however laudable in its attempts to ameliorate the condition of man, and out of the broken chaotic, disordered mass of society that now exists, to bring about a social order which shall promote universal peace and happiness; it must fail in its attempts; it has no other religion than that which is above described; it has not the materials to construct such an edifice as it contemplates; and science without God will never make men permanently happy.

What a deplorable aspect the world of mankind presents at the present time, especially on our continent, torn to pieces with dissensions about religion and politics, tossed on the billows of uncertainty, both religiously and politically, men scarcely know which way to steer to shun the various rocks that threaten destruction on every hand.

With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm; the deceptive pretensions of Mesmerism; the poison of Infidelity; the plans of Fourier, and the ten thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty to the human family, and bid the "dire commotion cease."

With this state of things, shall we glory in our religion, and say that we are living in the "blaze of gospel day?" Vain pretension! idle boast! let us rather hide our heads in shame, and "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein;" then should we indeed find rest to our souls. Jer., vi. 17.

If we turn our attention to the ancients, we shall find that their religion was founded upon a very different basis. If they worshipped God, it was because they were instructed by him to do so—if they kept any law, or observed any ordinances, it was because the Lord commanded them to do it; their religion was taught them by the Lord, and if they possessed any knowledge of God, any wisdom or intelligence—if they were made acquainted with his purposes and designs, it was through revelation—and if God had not unveiled himself to them, they must have remained eternally in the dark, and ignorant of the principles of truth. Under the tuition of Jehovah, they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to him for their conduct; and their teaching being the teaching of heaven and proceeding from God, their adherence to his precepts was their eternal salvation. They knew no other guide, and following his directions, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of his will and purposes, and he has never spoken to them, nor given a revelation for eighteen hundred years, and they believe he never will do again. While Enoch, Noah, Abraham, Moses and the prophets, walked with God, had the ministering of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah, gazed on the glories of the eternal world, and wrote and prophesied of events that should transpire through all succeeding ages. If this generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightened and intelligent; and think that the ancients were in the dark. Oh! consistency, whither hast thou fled?

We must necessarily conclude from the above, that "*every good and perfect gift* proceeds from the Father of Lights," through the medium of revelation, and if we cannot obtain revelations from him, we must remain eternally in the dark, in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or any thing connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain mazes of sectarianism, and of false religion and philosophy; ignorant of God, and of the plan of salvation, groping in midnight gloom, and when we leave this world, be obliged to "take a leap in the dark."

PARTICULARS OF A REMARKABLE PHENOMENON,

SEEN IN THE HEAVENS BY THE PILOT OF THE WM. PENN, ON MARCH 21.

From the Times and Seasons.

On Saturday afternoon Mr. Wm. Frances, pilot of the *Wm. Penn* steamboat, a packet that runs between this city and Rising Sun, Ia, called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling any thing of this nature but what is strictly true. Mr. F. informed us that he is a member of the church, and assured us in the most solemn manner, that what he was about to relate was truth and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

He states that as the *Penn* was on her trip to this city, when between Rising Sun and Aurora, about eleven or twelve o'clock, p.m., he was steering the boat along, it being a star bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appeared to be lit up, which so blinded him that it was with difficulty he could see any thing, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him it must be something else, which he could not account for. The captain of the *Penn*, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light notwithstanding, ran out to the guard, anxious to know the cause, and asked Mr. F. if he saw the light. Mr. Frances said he did. What is it? said captain Pratzman. Dear only knows answered Mr. Frances, for I don't. From that the captain disappeared after looking over the hurricane deck and went below.

Mr. Frances now being very anxious to

discover whence this strange light came, looked diligently out at the side of the pilot-house, in rather a south-west course, but nearly over head, when he saw the outlines of a *serpent* in the sky, in a crooked position, except the tail which was straight, the head toward the east. It turned to a livid bright red, deep and awful, and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the tail part disappeared nearly to the middle, and the remainder in a gradual manner formed into a distinct Roman

G

Mr. Frances had time now to mind the channel of the river, and deliberate upon the beauty and grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed, from the accuracy of its formation. After about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct

O

as perfect as was ever seen, in which position it remained as before. Mr. Frances stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the captain to witness the scene. The captain did not come immediately, but after a moment or two appeared, but ere this, the figure in the heavens had changed to a plain distinct letter

D

The captain said to Mr. Frances, "what's wanting?"

"Come here quick, said Mr. Frances, and look up yonder, did you ever see the like?"

The captain answered, "I see it," and looked at it till it disappeared.

Mr. F. states that when the O turned to a D it formed a kind of oblong shape, and then came straight on one side as a D should be. When it disappeared it turned into the same oblong shape as before, and, gradually the sky returned to its original appearance.

Mr. Frances states that he did not leave the wheel of the boat, but steered it to this city. He declares, that let others think or say as they will, what he has related is strictly true. He is no Millerite, neither is he crazy nor frightened, and if gentlemen or ladies will call upon him he will convince them that what he has told is truth. Captain Pratzman remarked at the time, that it was something quite inexplicable, and was sorry he did not come to the deck sooner, so as to have had a full view of this grand, wonderful, and unaccountable phenomenon.

TRIAL OF BROTHERS JONATHAN PUGMIRE AND THOMAS CARTWRIGHT, ON A CHARGE OF MANSLAUGHTER.

While we deeply deplore the melancholy accident referred to in another part of our present number, and for which our brethren have been in prison until Tuesday, the second of January, which was the day of trial, we have, in the result, abundant cause of thankfulness to our heavenly Father, who, indeed, does all things well.

It has been manifested from the time of the accident, that other agency has been in operation in the prosecution of this affair, than what the legitimate course of the law would have brought into exercise; yet had we wished and planned with all the ingenuity we could command, in order to confound those who have been secretly working to injure the work of the Lord, we could not possibly have effected the purpose in any manner to be compared with the complete overthrow brought about by the direction of Divine Providence.

When our attorney, Mr. Rowe, of Liverpool, would have presented his briefs to two of the counsellors, who were considered the most distinguished on the circuit, to his astonishment he found them already engaged in the same case by the prosecuting attorney. The services, however, of two other gentlemen of the bar, viz, Mr. R. G. Temple, and Mr. S. C. Egerton, were engaged for the occasion.

The trial was the first which was brought on after the opening of the court on the Tuesday, when, behold, the witnesses for the prosecution were not at hand, with the exception of about three, whose evidence was of such a nature, that the Judge would not allow it to have any bearing upon the subject. In vain did the attorney-general and the counsel engaged endeavour to prolong the business, by the examination of persons who were no witnesses at all in the case of the accident. The Judge addressed the jury to the effect, that the prisoners must be acquitted. They were removed from the bar, but still re-

tained in custody, to be brought forth again to be tried on the coroner's inquest. The attorney-general and the counsel declaring such to be their purpose.

Another case of trial, in the meantime, having been disposed of, the brethren were again placed at the bar. The indictment being again read, they both pleaded not guilty; and, now, though the witnesses for the prosecution were all in court, the Judge would not allow their evidence; but with a kind and solemn warning to the brethren, to let the loss of life have its due effect upon them for the future, they were again acquitted, and set at liberty soon after, to the great joy of their relatives, the Saints and friends who had assembled on the occasion.

We know not who the parties may be who have secretly been at work, to carry on the prosecution, which we should have supposed would have been left to the Crown alone; however, no pains have been spared; additional witnesses had been secured, a survey of the neighbourhood where the accident occurred had been made, and a large and well-executed map of the same was exhibited in the court. These things, together with the expenses of additional counsel, must be paid from some source, as well as the costs of the prosecution also, which the Judge declared he would not allow; stating also that the witnesses for the prosecution should forfeit their recognizances. What will be the consequences to the witnesses we know not, probably some mitigation of the full penalty incurred by each; but thus were all the machinations of those who were secretly labouring against the Church of Christ, more than against the prisoners, completely frustrated, while the kind care of our heavenly Father was made so very manifest to all, that every heart seemed to be full to overflowing with gratitude and thanksgiving to Him in whom we trust.

Editorial.

It is with feelings of no ordinary kind, that we address you on the present occasion, relative to the administration of the ordinance of baptism. Whereas, two fatal accidents have lately occurred, in connexion with this ordinance, one at Crewe, in Cheshire, and the other near to Sheffield, whereby two individuals have been drowned. We, therefore, strenuously urge upon the attention of the elders and priests of the church of Jesus Christ of Latter-day Saints, that they use every precaution in attending to the all-important ordinance of baptism for the remission of sins, and be not over anxious, so as to endanger themselves or the candidate, in any way whatever. Remember, that as the servants of the Lord, we are under great responsibility how we administer, and should exercise our judgments in all matters pertaining to our duty and calling, and not do anything that will bring the cause of God into disrepute, or endanger the lives of our fellow-men: the Lord does not require such things at our hands. The apostle Paul, in speaking of the ordinances and gifts, says, "Let all things be done decently, and in order;" therefore, the candidate should be properly clothed, on such occasions, for the sake of decency and convenience in administering the ordinance. We sincerely hope that the Saints will take warning by the late lamentable accidents, and let a word to the wise be sufficient, neglecting nothing with regard to the fitness of time, place, or appearance.

As these are the first occurrences of the kind that ever came to our knowledge, we feel that they call forth this admonition from the presidency, for the

good of the public, to contradict the statements that are in circulation concerning the church, namely, that we are so zealous and anxious to gain members, that we would endanger the lives of individuals in administering the ordinance, and we feel to say, in the name of the church, that no such feelings exist in the minds of any member of the same, who has come to a knowledge of the importance of the ordinance.

And on another subject we wish furthermore to add, that we, as a church, believe that all legal contracts of marriage, made before a person is baptized into this church, should be held sacred and be fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe, that one man should have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents, and to influence them to embrace any religious faith, or to be baptized, or leave their parents without their consent, is unlawful and unjust.

We believe that all persons who exercise control over their fellow-beings, and prevent them from embracing the truth, will have to answer for that sin. (Book of Doctrine and Covenants, page 251, par. 4.) And as it is rumoured in the public prints, that Mrs. Cartwright (the individual unfortunately drowned at Crewe) was forced to be baptized by her husband (though it is satisfactorily proved to the contrary); yet, if such were the case, we declare, in the name of the church, that any influence whatever, thus exercised, is *contrary* to the faith of the church, and will not be countenanced by the presidency in anywise.

We wish these doctrines to be taught by all that are in the ministry, that the people may know our faith respecting them, and also to correct the public mind in respect to the church; and we hope, that the Saints will hearken to this counsel for their own good, and for the prosperity of the cause of God.

NOTICE.

We have now in the press, and shortly will be published, in pamphlet form, the whole of "OLIVER COWDERY'S LETTERS to W. W. PHELPS," which we confidently recommend to the attention of the Saints; they are compositions of lasting importance upon the great subject of the coming forth and building up of the Church of God in these last days. Price 6d. each, or 5s. per dozen.

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 10. FEBRUARY, 1844. VOL. IV.

EXTRACT FROM ELDER HIRAM CLARK'S JOURNAL, AND ADDRESS TO THE SAINTS IN THE BRITISH ISLANDS.

BELOVED BRETHREN AND SISTERS,

As the time of my departure is nigh, when I shall leave you to return to my native land, again to join in the assembly of the Saints on the other side of the great Atlantic, and to the kind embraces of my dear family, it is with no ordinary feelings that I call to mind the kindness which has been manifested by you towards me, in administering to my varied wants and necessities; and I can say, that with a few exceptions, I have had a sufficiency to defray my expenses whilst travelling in your midst; therefore I pray the Lord to reward you fourfold, and speedily open your way, that you may be gathered to assist in the building up of the houses the Lord has appointed for the stakes of Zion, that the place of his feet may be made glorious.

Calling to mind on this occasion the time when I first landed in England, which was December 3rd, 1839, I remember it was with peculiar feelings that I found myself a stranger in a strange land, pennyless, and far away from my family and relatives. I left Nauvoo in company with elder P. P. Pratt and family, and elder Orson Pratt, on the 29th day of August, 1839, to come by way of New York to England. We provided ourselves with a conveyance of our own, drawn by two horses; we left town about 12 o'clock, noon; we rode across a beautiful prairie, stayed with a brother that night, who kindly assisted us with some pecuniary aid; the next morning we resumed our journey through a beautiful country of continued prairie scenery. The weather was mostly fine and pleasant during our journey of upwards of five hundred miles to Detroit, where we sold our conveyance, horses and harness, sacrificing in their value, compared with with their estimated worth in Nauvoo, at the least calculation no less than one hundred and twelve dollars. By the means thus raised we were enabled to go from Detroit, down Lake Erie, to Buffalo, and from thence by canal to Albany, and forward by steam-boat to New York, where I found elders Woodruff, Mulliner, and Wright making preparations to start for England. Elder Pratt thought it advisable that elder Woodruff should stay until all the twelve who were intending to go to England should arrive there, in order that they might counsel together before they left their native land. I took the place of elder Woodruff, to accompany brothers Wright and Mulliner. I then paid my passage in the shipping office, which took the last remnant of the money that I received at Detroit, having nothing left to procure the provisions necessary for my voyage. The brethren in the church at New York, having a knowledge of my destitute condition, gave me bedding and food to assist me and my brethren over the great waters. We arrived in Liverpool on the 3rd of December, after a pleasant passage of twenty-three days; we took a room in Liverpool for two shillings per week. Brother Mulliner had a few shillings given him, which he was

willing to divide with us, to enable us to get some things to supply our wants while in Liverpool, where we stayed five days. We then started for Preston on foot; we had travelled about fifteen miles when our feet began to fail us, not having been in the habit of journeying in this manner for some time past; it was with some difficulty that we got along twenty miles that day. We called at various places to endeavour to obtain lodgings for the night, but were not successful until within two miles of Preston; we called for supper, and were presented with some dry oatmeal cake and buttermilk, which went down rather hardly with me, it being the first time I ever sat down to such a supper. We arose the next morning much stiffened and foot sore with the last day's journey. We arrived in Preston, and with considerable difficulty succeeded in finding some of the brethren; after partaking of refreshments, we accompanied them to the place of meeting, which was contiguous to a lamp post, they having no place under shelter at that time; they wished us to preach, but we did not think it right to do so, until we had seen the presidency that had been appointed over the churches in England.

We were conducted by a brother to elder Richards, who received us with joy; the news soon spread that some American elders had come to town; and the house was thronged with visitors for several days while we tarried in town. Brothers Mulliner and Wright then left to go to Scotland to see their friends. I went in company with elder Joseph Fielding to visit several branches of the church, who received us with great joy, viz:—Chatburn, Downham, Waddington, &c.; after tarrying among them several days, preaching and baptizing some, we returned to Preston. We then left for Bolton, and from thence to Manchester, where I was appointed to labour in company with elder Clayton, who had been appointed to preside over the branch there.

While in Manchester I received every hospitality that could be expected, and even more, inasmuch as the Saints frequently deprived themselves of what was necessary for themselves in order to administer to my comforts, who am one of the least of the Lord's servants, yet inasmuch as they have done it unto me they shall not lose their reward.

I tarried, preaching and baptizing in Manchester and the region round about, until the last of March, 1840, when I was counselled to go to Burslem, to assist elder A. Cordon. I had not been there many days before I received a line from elder Willard Richards, directing me to come to Preston, to attend a general conference, as the twelve, in company with others, had arrived, and wishing to know the state and standing of the churches, called a conference which took place on the 15th of April, 1840, in the Temperance Hall. According to the conference minutes at that time, the church numbered fifteen hundred and seventy-one. I was appointed to go to Macclesfield to commence preaching the fulness of the gospel to the people there. The Lord put it into the hearts of some to entertain me, although a stranger in their midst, and the truth soon found its way to their hearts, and they began to show forth their faith by their works, by rendering obedience to the great law of adoption, even baptism for remission of sins. Here, and in many other places, the power of God was manifested in a truly miraculous manner in the healing of the sick by the means appointed of the Lord; indeed, were I to narrate every case of this kind, during my labours in this country, my present communication might be lengthened more than my time would allow, or your columns admit of. After a short stay in Macclesfield, I returned to Manchester, having suffered an attack of ague and fever, which was finally rebuked by the prayer of faith and the laying on of hands. A general conference was held in Manchester, on the 6th day of July, 1840; a goodly number assembled from the different branches of the church in the British Isles; much useful instruction was given by our beloved brethren of the twelve, which caused the hearts of all present to rejoice. A case having been entered into respecting an elder who had been led by a false spirit, much instruction was given relative to this important subject, in order to prevent the brethren from being overtaken with their influence. I was here counselled to go to Scotland to assist brother Hedlock; we commenced preaching on Glasgow Green, and other places; also baptizing some who were ready to render obedience to the truth.

I preached in Glasgow, Paisley, Bridge of Weir, Greenock and other places; some were made to rejoice in the truth, others cried "delusion."

I remained here until the last of August, when I returned to Liverpool, where I found the Saints gathering from different parts to emigrate, taking their passage on board the Ship *North America*, which sailed on the 7th of September. I remained in Liverpool a short time, and then went to the Isle of Man, in company with elder John Taylor, to raise the standard of truth there.

We soon found some who were willing to receive the truth and yield obedience to the same. I tarried there till the last of January, 1841, when, leaving the Saints in the care of elder Blakesley, who had come to the island a short time before to assist in organizing a church on one of the "islands of the sea!" I came to Liverpool to make preparation to return to my native land. I sailed on the 7th day of February, 1841, in the ship *Sheffield*, captain Porter. We had on board two hundred and thirty-five passengers, mostly members of the church; after a passage of fifty-one days, we landed in New Orleans; we had three deaths, and two births during the passage. On arriving in New Orleans, I went to a bookstore, and procured some blank lists for passengers luggage, and directed the passengers to fill them up for themselves, which saved each of them three or four shillings. I then made a contract with a steamer for the company, luggage included, for ten English shillings each, from thence to St. Louis, a distance of twelve hundred miles; from St. Louis to Nauvoo we procured a passage on board the *Goddess of Liberty*, for one dollar each; about thirty, who had become disaffected through false reports, tarried at St. Louis. We landed at Nauvoo on the 18th of April, about eleven o'clock in the evening, yet many of the brethren stood on the shore to welcome us on our arrival. No trifling emotions filled my bosom on meeting my family and the Saints, after an absence of one year, seven months, and twenty days. I felt pleased and rejoiced to see the improvements that had been made in the city during my absence. When I left, it was comparatively a wilderness, there not being more than from six to twelve houses visible from the door of my humble cottage then; but on my return I could count upwards of one hundred, while multitudes had been built in other directions. I remained with my family one year, two months, and five days, during which time it was surprising to behold the improvements that took place on every hand; many fine brick houses arose in different parts of the city, bespeaking the industry and diligence of the inhabitants. I left Nauvoo, June 23rd, 1842, agreeably to counsel, for the purpose of assisting in the emigration of the Saints from England to the place of gathering. I inquired where I should get money to pay my passage, the answer was, "Go, and your way shall be opened." I started, with only the amount of three English shillings, not knowing where I should obtain sufficient to defray my expenses. I left in company with elder Amos Fielding. Elder Hedlock took his waggon and horses, and carried us to Warsaw, a little town about twenty miles down the river; we there took a steamer down to St. Louis, where we went on board another bound for Cincinnati; there I stayed to visit a branch of the church in that place; elder Fielding went on to transact some business, that he might be ready to proceed with me as I came along, but circumstances preventing, I left him behind, and went by steam from Cincinnati to Pittsburgh, where I found elder Page had made arrangements for all the elders travelling east, to go free of expense on board the canal boats. They are called the three section boats, being so constructed as to divide into three parts, in order to be transferred to the railway carriages, to be taken over the Alleghany mountains, which is effected from the construction of the boats, without shifting the cargo; this is done by running the carriages into the water under each section of the boat, when, being securely fastened together, they are drawn up the mountain by steam-power, fixed at the summit. Each section of the boat having separate bulkheads, they are again fitted together, forming a complete boat in shape, capable of being managed on the canal. We travelled along the canal, until within a short distance of Philadelphia. There the separation of the boats took place, and they were drawn out of the water on to the railway into the city. I tarried in Philadelphia a few days, when I met with elder Adams, on on his way to Nauvoo; he was holding a debate with a Doctor West. I proceeded

on to New York, where I was in hopes of meeting elder Amos Fielding, to accompany me across the sea, but in that I was disappointed. I also met elder Wiliard Richards and family on their way to Nauvoo; he thought it advisable for me to proceed on my voyage, and not to wait for elder Fielding

Elder Richards, and general Bennett, from Long Island, came to see me on board; we had a pleasant passage of twenty-one and a half days, with one hundred and eighty-five passengers on board. We arrived in Liverpool the first day of September, 1842. I commenced to assist elder Pratt in the fitting out of the *Sidney*, the *Medford* and the *Henry*, elders Levi Richards, Orson Hyde, and John Snider, being respectively appointed to preside over the three companies. After the emigration season had passed, I took a tour through those districts which I had known on my previous visit; also paying a visit to London for the first time, I found some disorganization amongst some branches, in consequence of many presiding officers and elders having emigrated to America; we endeavoured, however, to set things in order as far as our means and ability would permit. I attended a general conference, held in Manchester, on June the 4th, 1843. The churches then represented, numbered over eight thousand members in the British isles, notwithstanding emigration had been so extensive. We felt much encouraged at the increase in little more than three years. The church in this land held its first general conference in Preston, on the 18th of April, 1840, numbering fifteen hundred and seventy-one, thus having increased about seven thousand in the land, after all the emigration. Truly could we say, it was a marvellous work and a wonder, as we contemplated the onward progress of truth, amidst all the lying reports that could be invented by the adversary. To see so many coming forward in so short a time, and especially to find them anxious to leave their native land to go to a strange country; but so it is, for truly as the Angel says to John, "the testimony of Jesus is the spirit of prophecy," it therefore takes of the things of God, and shews them unto his people, and they are led by one spirit to flee from Babylon, that they may not be partakers of her sins, nor share in her plagues, but gather together for the building up of Zion, and to raise a city unto his name, that is beautiful for situation, and shall hereafter be the joy of the whole earth. It therefore rejoices the hearts of the Saints to know that this is the work of the Lord, and that the stone has been cut out of the mountain without hands, which shall continue in its onward progress until it fill the whole earth. May I and all Saints be blessed with wisdom, grace, mercy, and truth, that we may stand associated with our glorious Saviour in the day of his triumph, having become heirs of God, and joint heirs with Jesus Christ, is the prayer of your brother in the covenant of peace.

HIRAM CLARK.

BELOVED BROTHER WARD.

Should you consider this sketch from my Journal worthy of a place in the columns of your valuable periodical, the MILLENNIAL STAR, that has arisen as it were to guide the wise and honest-hearted who will give heed to its precepts, to a place of habitation, you will please to insert the whole or part of it, as you think proper, and may your exertions, like the Star of Bethlehem, be instrumental in leading the honest-hearted to look for him in whom we trust.

Yours, as ever, in the covenant of the gospel,

HIRAM CLARK.

HISTORY OF JOSEPH SMITH.

Continued from page 139.

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to strengthen our faith, and cheer our hearts. After our return from Colesville, the church there were, as might be

expected, very anxious concerning our again visiting them, during which time sister Knight (wife of Newel Knight) had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived, and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient prophet Joel; and although we, this time, were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to him who had called us forth from darkness, into the marvelous light of the everlasting gospel of our Lord Jesus Christ. Shortly after our return home, we received the following commandments:—

Revelation to Joseph Smith, jun., and Oliver Cowdery, given in Harmony, Pennsylvania, July, 1830.

Behold, thou wast called and chosen to write the Book of Mormon and to my ministry; and I have lifted thee up out of thy afflictions, and have counselled thee that thou hast been delivered from thine enemies, and thou hast been delivered from the powers of Satan, and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless go thy way and sin no more.

Magnify thine office, and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee: and I will bless them both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

And thou shalt continue in calling upon God in my name, and writing the things which shall be given by the Comforter, and expounding all scriptures unto the church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing.

For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many, but endure them; for lo, I am with thee, even unto the end of thy days. And in temporal labours thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures. And continue in laying on of the hands, and confirming the churches.

And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause; and lo I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free. And at all times and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name ye shall leave a cursing instead of a blessing; by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also, all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

Revelation given at Harmony, Pennsylvania, July, 1830.

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jun., thy husband, in his afflictions with consoling

words in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound the scripture, and to exhort the church according as it shall be given thee by my spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing and to learning much. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily, I say unto you, that this is my voice unto all. Amen.

Revelation to Joseph Smith, jun., Oliver Cowdery, and John Whitmer. Given at Harmony, Pennsylvania, July 1830.

Behold I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labours on the land, such as is required, until after you shall go to the west, to hold the next conference, and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus (and otherwise at intervals) employed in the work appointed me by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot, of course, give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants, sec. ii., page 7—"And truly manifested by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation, he said, was erroneous, and added, I command you in the name of God to erase these words, that no priestcraft be amongst us!! I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, where I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labour and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length got convinced that it was reasonable and according to scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths, and live by every word that proceedeth forth from his mouth.

Early in the month of August, Newel Knight and his wife paid us a visit at my place, at Harmony, Penn., and as neither his wife nor himself had been as yet confirmed, it was proposed that we

should confirm them, and partake together of the sacrament before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation; the first paragraph of which was written at this time, and the remainder in the September following:

Revelation given at Harmony, Pennsylvania, August, 1830.

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built upon the earth.

Behold this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jur. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph and Jacob, and Isaac, and Abraham your fathers: by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days: and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: and also with all those whom my father hath given me out of the world: wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment we prepared some wine of our own making, and held our meeting, consisting only of five, viz. Newel Knight and his wife, myself and my wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two sisters into the church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God and rejoiced exceedingly. About this time a spirit of persecution began again to manifest itself against us in the neighbourhood where I now resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God, and whose name was ———. This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and enquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few: he accordingly went to visit my father-in-law, and told him falsehoods concerning me of the most shameful nature, which turned the old

gentleman and his family so much against us, that they would no longer promise us protection nor believe our doctrines. Towards the latter end of August, I, in company with John and David Whitmer, and my brother Hyrum Smith, visited the church at Colesville, New York. Well knowing the determined hostilities of our enemies in that quarter, and also knowing that it was our duty to visit the church, we had called upon our heavenly Father, in mighty prayer, that he would grant us an opportunity of meeting with them—that he would blind the eyes of our enemies so that they would not know us, and that we might, on this occasion, return unmolested.

Our prayers were not in vain, for when within a little distance of Mr. Knight's place, we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies. They looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the church, and confirmed them, partook of the sacrament and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to his holy name. Next morning we set out on our return home, and although our enemies had offered a reward of five dollars to any one who would give them information of our arrival, yet did we get clear out of the neighbourhood, without the least annoyance, and arrived at home in safety. Some few days afterwards, however, Newel Knight came to my place, and from him we learnt that very shortly after our departure the mob had come to know of our having been there, when they immediately collected together, and had threatened the brethren and very much annoyed them during all that day. Meantime, brother Knight had come with his waggon, prepared to move my family, &c., &c., to Fayette, N. Y. Mr. Whitmer having heard of the persecutions which had been got up against us at Harmony, Penn., had invited us to go and live with him: and during the last week of August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained certain revelations, concerning the upbuilding of Zion, the order of the church, &c., &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many (especially the Whitmer family and Oliver Cowdery), were believing much in the thing set forth by this stone, we thought best to inquire of the Lord, concerning so important a matter, and before conference convened, we received the following:—

Revelation to Oliver Cowdery. Given at Fayette, N. Y., September, 1830.

Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant, Joseph Smith, jun., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom. And thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

And now, and behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.

Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him, neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church by the prayer of faith.

And thou shalt assist to settle these things according to the covenants of the church before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time that thou shalt go, until the time that thou shalt return, what thou shalt do. And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

LETTER FROM AN ENGLISHMAN.

From the Times and Seasons.

Dear Sir,—As I am a traveller who am sometimes in the habit of committing my thoughts to paper, and having perceived that the people called Mormons are grossly abused and misrepresented, I extract the following remarks from my journal. If you think them worthy of a place in your invaluable periodical, you are at liberty to insert them :—

"Having, whilst in my native land, heard a great deal said respecting the people called Mormons, I thought it would be well, in the course of my rambles (or tour) to visit their city, hold converse with them, see their city, investigate their principles, and judge for myself. I had heard, previous to my leaving England, some of their missionaries, among whom was elders Woodruff, Richards, and Young. I thought they were setters forth of strange doctrine, yet it had an influence on my mind, so that I felt determined, as soon as opportunity served, to hear both sides of the question, as well from the Missourians as from any other source, with an unprejudiced mind. I had previous to this time, been a member of the Methodist church, but having observed that there existed in the breasts of those people a very strong prejudice with respect to the Mormons, I could not give full credence to their statements, neither could I rest satisfied with the statement of the Mormons; I thought it was possible that they might dissemble in England, but, as a people, they could not do so at home, their actions would appear ungarnished; they would there act out their principles, and their moral and religious influence would there be seen as clear as the sun at noon day; but above all I wanted to know something concerning the Missourian persecution; so after having overcome all opposition (some of my friends being greatly alarmed lest I should become a follower of Joe, as they termed it), I took ship and arrived in safety at New Orleans. I then sailed up the Mississippi, and landed at St. Louis. As soon as I had taken lodgings I commenced my enquiries respecting the Mormons. What think you of the Mormons? I asked. I had scarcely spoken before my ears were saluted from all quarters, from high and low, rich and poor. The Mormons! The mean Mormons! The G—d d——d Mormons! The deluded Mormons, &c. I heard them calumniated and vilified, nay, abused beyond belief. They informed me that their crimes were of the deepest dye. That polygamy was not only tolerated but practised amongst them; that they would rob and plunder, and that blood and murder was to be found in their skirts; that after they had stripped the poor stranger of his all, they confined him in a kind of dungeon, underneath the temple, where he was fed upon bread and water, until death put a period to his sufferings—left to die alone without a kind friend by him to perform the last sad offices, or to see him consigned to the silent tomb; but like a dog he was left to die, and like a dog he was buried. Well, one would have thought that after having heard all this my courage must have failed, and that I would at once have given up the search, but I called to mind the old adage—"nothing venture nothing have." History also informed me of the wonderful exploits performed in days of yore by the chivalrous and noble knights of England, and

so I felt determined to see and behold the wonderful place, with the history of which I had become acquainted. I had, however, determined within myself to sell my liberty and life as dearly as I could, in case the reports I had heard should prove true, but the fact was, I did not place much confidence in their Jack-the-Giant-Killer's tales, looking upon them as being too marvellous to be true. I landed at Nauvoo on a beautiful morning in the summer season. I felt a degree of superstitious dread to creep over me, as I set my foot upon the shore. Presently I discovered some armed men advancing towards where I was, but immediately perceived that they were peaceable citizens of the place, engaged in a pleasure party. As I walked onward I felt myself comparatively at home, as I now and again met with an Englishman that I once had gazed upon in my native land. I directed my course towards the temple, and after having gazed upon and thoroughly examined every part of it, I was soon led to the conclusion that there was not much danger to be apprehended from being confined in the subterranean vaults or dungeon beneath the temple; I took up my abode as convenient to that edifice as I could, in order that I might be the better enabled to take cognizance of every circumstance which might come under my observation; I had resolved to keep upon a strict look out, and to keep my head and understanding from being confused, in order that I might be enabled to judge correctly, and have a true and correct report to send to my native land, should I be permitted to reach its shores in safety. The city is of great dimensions, laid out in beautiful order; the streets are wide, and cross each other at right angles, which will add greatly to its order and magnificence when finished. The city rises on a gentle incline from the rolling Mississippi, and as you stand near the temple you may gaze on the picturesque scenery around; at your side is the temple, the wonder of the world; round about, and beneath you may behold handsome stores, large mansions, and fine cottages, interspersed with varied scenery; at the foot of the town rolls the noble Mississippi, bearing upon its bosom the numerous steam ships which are conveying the Mormons from all parts of the world to their home. I have seen them landed, and I have beheld them welcomed to their homes with the tear of joy and the gladdening smile, to share the embrace of all around. I have heard them exclaim how happy to live here! how happy to die here! and then how happy to rise here in the resurrection! It is their happiness; then why disturb the Mormons so long as they are happy and peaceable, and are willing to live so with all men. I would say—"let them live." The inhabitants seem to be a wonderfully enterprizing people; the walls of the temple have been raised considerably this summer; it is calculated when finished to be the glory of Illinois. They are endeavouring to establish manufactories in the city. They have enclosed large farms on the prairie ground, on which they have raised corn, wheat, hemp, &c., and all this they have accomplished within the short space of four years. I do not believe that there is another people in existence who could have made such improvements in the same length of time, under the same circumstances. And here allow me to remark, that there are some here who have lately emigrated to this place, who have built themselves large and convenient houses in the town, others on their farms on the prairie, who, if they had remained at home might have continued to live in rented houses all their days, and never once have entertained the idea of building one for themselves at their own expence. Joseph Smith, the Mormon prophet, is a singular character; he lives at the "Nauvoo Mansion House," which is, I understand, intended to become a home for the stranger and traveller; and I think from my own personal observation that it will be deserving of the name. The prophet is a kind, cheerful, sociable companion. I believe that he has the goodwill of the community at large, and that he is ever ready to stand by and defend them in any extremity, and as I saw the prophet and his brother Hyrum conversing together one day, I thought I beheld two of the greatest men of the nineteenth century. I have witnessed the Mormons in their assemblies on a Sunday, and I know not where a similar scene could be effected or produced. With respect to the teachings of the prophet, I must say that there are some things hard to be understood, but he invariably supports himself from our good

old Bible. Peace and harmony reigns in the city. The drunkard is scarcely ever seen as in other cities; neither does the awful imprecation, or profane oath strike upon your ear; but while all is storm and tempest and confusion abroad, respecting the Mormons, all is peace and harmony at home.

With regard to the persecution in Missouri, I do not believe that the Mormons deserved it at their hands, but, it is my firm belief that the Missourians did actually slay innocent men, defenceless women, and helpless children. From all the testimony that I have been able to gather, both from the inhabitants of Missouri and the Mormons, this is established in my mind beyond a doubt. Oh, Missouri, Missouri, what hast thou done? Thou hast slain the innocent and defenceless; driven twelve thousand men and women from thy inhospitable bosom; thou hast robbed them of their property —of their all; compelled them to wander on the wide-spreading prairie in the depth of winter, there to endure cold, hunger, and thirst. Thou hast bound their leaders in chains—confined them in dungeons, without affording them a sufficiency of bread and water! feeding them on human flesh! setting demons to guard them, whose boast it was that they had robbed innocence of its charms, and trampled upon virtue with more than fiendish impunity. But cease my pen to rehearse the story, and take up a lamentation for her—the star whose glory is dimmed; the state whose escutcheon is tarnished with deeds of inhumanity and blood. Where, oh, where is Washington? Where, oh, where are your fathers, who amidst the clash of arms and the thunder of cannon, so nobly stood forward in defence of liberty and innocence? But they are gone, and what they bled and died for is abused and trampled upon by their recreant children! Yes, trampled upon by Missouri; and thou that mightest have been the glory of the west, hast fallen; thy honours are fled, thy glory is laid in the dust, and a dark page will for ever rest on thy history. But what shall be done for thee, thou most mighty? Wherewith shall thou be restored to thy greatness? Is thy wound incurable? is there no balm? is there no healing medicine? is there no physician? If there is a kind, merciful heart left in Missouri—a philanthropist, he may exclaim, they shall be restored to their houses and homes, to their lands and to their all! and then shall not our glory and honours return to us again! But justice would answer in a voice of thunder, you cannot restore to the wife him whom ye have taken and murdered in cold blood! You cannot restore the innocent child to the fond embrace of its parent, which you, with more than savage barbarity, destroyed! Neither can you restore that virtue, which you have inhumanly taken away with devilish rage! Therefore do the devils rejoice, the heavens are ashamed, and thy name will never be mentioned by the virtuous and good but with detestation and abhorrence. But, say some, the state of Illinois has disgraced itself by protecting the Mormons. Wherein, I ask? In protecting the innocent and brave? The Mormons are calculated to do honour to any state. Look and see what they have done at Nauvoo during the comparatively short time they have been there, and if they are enabled to proceed as they have commenced, their town ere long will become a mighty city. The prophet and the temple attract people from all parts; these must bring wealth into the state necessarily. And now I would say in conclusion, beware men of Illinois, and let the Mormons alone; let them be protected; let their rights and privileges be preserved unto them sacred, and they will soon become a great and a mighty people, and the governor who received them from the lawless Missourians will be held in everlasting remembrance; yea, his name will be had in honour through all generations.

"Yours,

"AN ENGLISHMAN."

THE CHURCH OP CHRIST.

(From the Evening and Morning Star.)

He that is Alpha and Omega, the beginning and the end, even Jesus Christ is the head of the Church, and the gates of hell shall not prevail against it.

Adam was the first member of the Church of Christ on earth, and the first High Priest after the order of the Son of God.

In order to show the rise of the Church in the first days, we take an extract from the words of Enoch.

And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of Heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of Heaven?

The Heavens hath he made: the Earth is his footstool: and the foundation thereof is his:

Behold he hath laid it, an host of men hath he brought in upon the face thereof.

And death hath come upon our fathers, nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

For a book of remembrance we have written, among us, according to the pattern given by the finger of God:

And it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence:

And he saith unto them, because that Adam fell we are? and by his fall came death: and we are made partakers of misery and wo.

Behold Satan hath come among the children of men, and tempteth them to worship him:

And men have become carnal, sensual and devilish, and are shut out from the presence of God.

But God hath made known unto my fathers, that all men must repent.

And he called upon our father Adam, by his own voice, saying, I am God: I made the world, and men before they were.

And he also said unto him, If thou wilt turn unto me, and hearken unto my voice and believe, and repent of all thy transgressions, and be baptized even by water in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men:

And ye shall ask all things in his name; and whatever ye shall ask, it shall be given.

And our father Adam spoke unto the Lord, and said, Why is it that men must repent and be baptized by water?

And the Lord said unto Adam, behold I have forgiven thee thy transgressions in the garden of Eden.

Thence came the saying abroad among the people, that Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spoke unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment:

Wherefore teach it unto your children, that all men, every where, must repent, or they can in no wise inherit the kingdom of God:

For no unclean thing can dwell there, or dwell in his presence:

For in the language of Adam, Man of Holiness is his name; and the name of his only begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying,

That, inasmuch as they were born into the world, by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten into the mysteries of the kingdom of heaven: that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.

For by the water ye know the commandment: by the Spirit we are justified, and by the blood ye are sanctified, that in you is given the record of heaven, the Comforter; the peaceable things of immortal glory:

The truth of all things, that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to

wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you, this is the plan of salvation unto all men: the blood of mine Only Begotten which shall come in the meridian of time.

And behold every thing has its likeness, and all things are created and made to bear of me, both things which are temporal, and things which are spiritual; things which are in the heavens above; and things which are on the earth; and things which are in the earth; and things which are under the earth, both above and beneath: all things bear record of me.

And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and the Spirit of God descended upon him: and thus he was born of the Spirit, and he became quickened in the inner man.

And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost.

This is the record of the Father, and the Son, from henceforth and forever: and thou art after the order of him who was without beginning of days or end of years, from all eternity. Behold thou art one in me a son of God: and thus may all become all my sons. Amen.

In addition to this, we make a further extract from the words of Enoch, as published in the *Star* of August last. It shows to what a state of purity the Church had arrived at his day, besides being a good example for every disciple to follow, that means to do the will of God in our day, in order to abide a celestial glory in his presence. It reads thus:—"And the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

"And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that was called the city of holiness, even Zion."

As before said, Christ is the head of his church, and from him comes every good and perfect gift. And for the perfecting of the Saints and so forth, he has bestowed offices and ordinances, with order, for the benefit of the whole church. The high priesthood, of which order is he, the Son of God, or this priesthood being a type of his order, is set forth as follows, by Alma:—

"And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

And this is the manner after which they were ordained, being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with and according to a preparatory redemption for such:

And thus they, having been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and the blindness of their minds, while, if it had not been for this, they might have had as great privilege as your brethren.

Or in fine: in the first place they were on the same standing with their brethren, thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, which was prepared:

And thus being called with this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter

into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being, prepared from eternity to all eternity according to his foreknowledge of all things. Now they were ordained after this manner; being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, which is without beginning of days or end of years, which is full of grace, equity, and truth. And thus it is. Amen.

Now as I said concerning the holy order of this high priesthood: there were many which were ordained and became high priests of God; and it was on account of the exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish, therefore they were called after his holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, which were made pure, and entered into the rest of the Lord their God.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, which also took upon him the high priesthood forever.

And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all he possessed.

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness: but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order, of God, did preach repentance unto his people.

And behold, they did repent; and Melchisedec did establish peace in the land in his days; therefore he was called the Prince of Peace, for he was the king of Salem; and he did reign under his father.

Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention.

Editorial.

We feel led to drop a hint or two to the Saints generally, and particularly to the Priesthood, this month, on a subject which we consider of much importance, namely, that the servants of the Lord in the last days, are to be *saviours* of men, and not *destroyers*. What we mean, is this, we have observed some individuals whose whole soul seems to he engaged in ferreting out and detecting iniquity in others, and thus their whole time is absorbed by accusations of the brethren. Now we fearlessly declare that such a spirit is not of God, but is the spirit of the evil one, who has been the *accuser* from the beginning. At the same time let it be understood, that we are not desirous that iniquity should be hidden and pass unpunished; by no means, but that its magnitude should never be increased by a mistaken zeal.

Let it ever then be borne in mind that the servants of the Lord are to instruct the ignorant, to build up and strengthen the weak, and ever remember that they

are connected with a system of SALVATION and not of *destruction*, and imitating their great Head, they must be ready to do all things, and suffer all things, that they may be instrumental in the salvation of the children of men.

EMIGRATION.—We wish also to make a few remarks upon this subject for the benefit of the Saints generally. Our latest communications from Nauvoo, direct us to urge upon the attention of the Saints the subject of the 'gathering,' without fear, as the increased facilities and accommodations for strangers at Nauvoo, fully warrant this; yet we still are wishful that nothing be done hastily, or without consideration, as by flight.

Those who are wishing to emigrate, should give notice of the same to the presidency here, as early as convenient, securing their berths by a transmission of the whole or part of their passage money, through the Post Office, or otherwise; at the same time sending the names, ages and occupation of *each;* and let it be particularly remarked and attended to, not omitting the names of *infants*, as both the laws of England and America count by souls or heads, and very unpleasant circumstances have arisen sometimes through the neglect of not sending the names of infants; this mistake has been made doubtlessly by infants under twelve months not being chargeable, but still, let it be understood that their names are required to be entered the same as others.

Also, when practicable, it would be well for us to be apprized of the time of the arrival of parties in Liverpool, that we might provide some one at once to conduct them to our office; but if otherwise, let all parties, without the least delay, or without hearkening to the various offers of assistance and accommodation that may be made them, at once inquire for our office, in order that they may avoid the imposition that will probably otherwise be practised upon them.

By the time this is out of the press, two ships, namely, the *Isaac Allerton*, and the *Swanton*, will be afloat, each bearing a number of Saints for the land of Joseph. We would also state, that we expect to engage a large ship to sail from the first to the tenth of March next, for emigrants, over whom it is expected elder Hiram Clark will preside on his return home. Applications for a passage by which, we should be glad to receive as early as convenient, of the exact day of sailing we will give the earliest notice.

We feel it our duty to urge upon the attention of the Saints generally, a more extensive perusal and circulation of our publications. We have received an address in the Times and Seasons on this subject, to the Saints generally; and we think the propriety and force of these remarks will be felt by all. True religion is a system of progression in wisdom and intelligence, in order that the Saints may be prepared to enter into the presence of God; and it is a most certain truth that the individual who is not longing and thirsting after knowledge, and the acquisition of that intelligence which is necessary to perfect his being, is manifestly in a state of listlessness, or, to say the least of it, not in a state of progression. Let the elders and others, therefore, urge upon the Saints the study of the Book of Mormon, and the other publications of the Church, that they may be built up in their most holy faith, and thus be enabled to stand in the day of trial.

CORRESPONDENCE.

Mr. Editor,—The idea has frequently crossed my mind, that, were the elders of the Church of Jesus Christ in this age, to keep a journal of their travels and ministry, and record all the healings and miracles they had witnessed from time to time; that, should their separate journals be afterwards collected together and published in a volume, I am inclined to believe, that a far greater number of manifest displays of the power of God would be therein recorded, than is found in the journals of the elders of the Church of Jesus Christ, in the early ages; at least, so far as they are faithfully handed down to us in the New Testament Scriptures. And, although as in days of old, we are frequently branded with the epithets of "fools,—fanatics,—religious enthusiasts,—dupes and vile imposters;"—yet, "what we have felt and seen, with confidence we

tell." We have frequently heard, from individuals on whose testimony we can rely with the greatest confidence, of extraordinary displays of the power of God in the gift of healing; such for instance, as the blind receiving their sight, the deaf having their hearing restored; the lame man being made to "leap as an hart," the dumb spirit being cast out, and one instance of the dead being restored to life. Another instance of the kind last mentioned, with a heart overflowing with gratitude, I desire to record. On the afternoon of yesterday, a child of mine, a girl, aged 8 years, was sliding on the rails of the staircase, when on a sudden she turned over, and fell from top to bottom with a most tremendous crash, falling on her head, and being completely double when picked up by her mother, so much so indeed, that her brother, who heard the noise, looked out of the kitchen, and seeing something lying in the passage motionless, concluded that his sister had thrown some dirty linen over the rails, and took no further notice; her mother on hearing the noise occasioned by her fall, hastened out of the parlour to the fatal spot, and immediately discovered it was poor Mary Jane, who lay motionless, —speechless,—senseless, yea, lifeless; she instantly took her up in her arms, and when she beheld her appearance, in an agony she cried out, my child is dead, she has fallen and killed herself. By this time, I had hastened to the horrid scene, where I beheld my lovely girl stretched on the lap of her disconsolate mother without the slightest appearance of life; I immediately examined her, and found that she breathed not, and that her pulsation had ceased: her eyes also were wide open, and quite fixed as in death, and there appeared to be gathering over them the film of dissolution; in fact, if it be true that Eutychus (the young man mentioned in the 20th chap. of the Acts of the Apostles, who fell from an upper story) was taken up dead, it is equally true, that my daughter was taken up dead; for there was not the slightest vestige of life apparent. At this moment, with heart uplifted to my heavenly Father, I, in mighty faith placed my hands upon her and ejaculated, "Lord heal my child," when in one moment she shewed signs of life, and attempted to speak, I immediately gave her to drink a little cold water, bathed her head with the same; she then sat up and vomited considerably, and she is now so far recovered, as this morning to sing a verse of a hymn, and walk about as usual. During my presidency over the Liverpool Conference, which is nearly eighteen months, I have witnessed many cases of healing, but never any so very striking as the one I have just related. If you deem the narrative worthy of a place in the pages of the MILLENNIAL STAR, you are quite at liberty to insert it.

I remain, dear brother,

Yours sincerely, in the Gospel of Jesus,

GEORGE MITCHELSON.

Mr. Thos. Ward, 36, Chapel-street.

Liverpool, January 28th, 1844.

NOTICES.

We have just published, in pamphlet form, the whole of "OLIVER COWDERY'S LETTERS to W. W. PHELPS," which we confidently recommend to the attention of the Saints; they are compositions of lasting importance upon the great subject of the coming forth and building up of the Church of God in these last days.—Price 6d. each, or 5s. per dozen.

We have just out of the Press a "REPLY OF JOSEPH SMITH'S to J. A. B——," which we recommend for extensive circulation, as eminently calculated to exhibit the character of the prophet of the Lord, and the sentiments by which he is actuated.—Price 1d. each, or 7s. per hundred.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 11. MARCH, 1844. Vol. IV.

THE GATHERING.

From the Times and Seasons.

The gathering of the Saints is a subject which has created not a little speculation among the religious world, although some of its leading features are very familiar to the Saints. It is thought a strange thing that the Saints should gather; and mankind being generally "ignorant of the scriptures, and of the power of God," are ready to ascribe it to an impure motive, political intrigue, a thirst after power, or some other unholy influence. It is true that the gathering of the Jews is a subject which has obtained some credence, and has been advocated by a portion of our modern theologists. The scriptures pertaining to this subject, have been thoroughly investigated, and the idea of "Jerusalem being inhabited again in her own place, even in Jerusalem," is one that has been entertained by many, and they have reflected with pleasure and delight upon the time when the promises made to God's ancient people should be fulfilled; when "he that has scattered the house of Israel shall also gather them." But upon what principle, for what purpose, or by whom they should be gathered, is a subject about which men are most egregiously ignorant. Nor has it entered into their minds that any other people should be gathered together, under the direction and guidance of heaven, nor that the principle of the gathering was one upon which Jehovah had acted in the different ages of the world, for the building up of his kingdom, and the accomplishment of his purposes. Whereas the scriptures are full of subjects of this kind, unfolding the designs of Jehovah pertaining to the different nations of the earth. Not only are Israel and Judah mentioned as objects of God's mercy, but other nations also. The Moabites, the Amorites, and the Elamites, will not be among the least of those who shall participate in God's mercies. As the father of the spirits of all flesh, Jehovah does exercise a paternal care over all his creatures, and in order to accomplish this will erect a standard, for, according to the prophet, "Zion shall be established in righteousness, and *all nations* shall flock to her standard."

The purposes of God, in regard to the human family, are great and comprehensive, and are marked by the most consummate wisdom, and as in the formation of worlds, the organization of the solar system, and the order of nature, his intelligence is displayed, so in regard to the well-being, safety, and happiness, both present and future, of the universal world, he, as the great father of the human family, feels highly interested. It is true that he adopts plans and makes use of means, which, in the estimation of men, in many instances would be foreign from the point; yet when we consider, that with Him dwells wisdom, that "his thoughts are not as our thoughts, nor his ways as

our ways," we shall not be surprised that he makes use of means for the accomplishment of his designs, which in many instances are, to us, incomprehensible.

When the Lord created the heavens and the earth he had a design in it, and had certain purposes to accomplish, and when he created the beasts of the field, the fish of the sea, and the fowls of the air—he did it to promote his purposes, and to advance his glory; and when man was placed as lord of the creation, it was for a purpose, and the which, though it may now be mysterious, yet when the curtain of heaven shall be withdrawn, and we shall comprehend eternal things, we shall see and acknowledge "that the judge of all the earth has done right." The council of heaven was had among the Gods in the eternal world, pertaining to all these subjects of their creation, before ever they were formed, "or the morning stars sang together for joy;" and by him who comprehends the end from the beginning, and before whom, and with whom, the present, the past, and the future are one eternal now, their organization, habits, propensities, the object of their creation, the position they would take in the order of that creation, and how and by what means they would be made happy, and increase his glory, was fully understood by him who has done "all things well."

The world was not made to be annihilated nor the creatures that he has formed: each of them were intended to fufil the measure of his creation. The sun, the moon, the stars, the earth, man, beast, bird, and fish, all occupy their several spheres, all were made for the glory of God, and all were intended to fill up the measure of their creation, and to bring about his purposes; and the beasts of the forest, the fish of the sea, or the the fowl of the air, all are necessary in the vast works of creation and the chirping sparrow upon the house-top, fulfils the measure of its creation, in its own sphere, as much as an archangel does in his.

"Whichever link you from the order strike,
Tenth, or tenth thousand, breaks the chain alike."

It is true that they move in different spheres, and occupy a different glory: but although we cannot now see those various connecting links, the time will come when we shall hear "every creature in heaven, every creature on the earth, and every creature under the earth, say, blessing and glory, and honour, and might, and majesty, and dominion be ascribed unto Him that sitteth upon the throne, and unto the lamb for ever." It is true that they will occupy their several spheres, they will not all obtain the same glory, 'for there is one glory of the sun, and another glory of the moon, and another glory of the stars; and, as one star differeth from another star in glory, so also will it be in the resurrection. There are also celestial bodies (and telestial bodies), and bodies terrestrial—and the glory of the celestial is one, and the glory of the telestial is another, and the glory of the terrestrial is another.' Again, 'all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.' All ocuppy their own place, fufil their own sphere and glorify God. And as there are different glories that the children of men will inherit, in the eternal world, according to their faithfulness, diligence, and capacity in keeping the commandments of God while here; each one will be enabled to find his own element, and participate in that kind of glory which is the most congenial to his nature and suited to his capacity, according to the testimony of the prophet.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom; even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for the kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And, again, verily I say unto you, the earth abideth the law of a celestial kingdom; for it fulfilleth the measure of its creation, and transgresseth not

the law. Wherefore, it shall be sanctified: yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they shall also rise again a spiritual body: they who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness: and they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness; and also, they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness; and they who remain shall also be quickened: nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

"And, again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore, they must remain filthy still."—*Page* 101, *Doctrines and Covenants.*

It is evident from the above, that no man need murmur or complain at the dealings of God, for he will be enabled to obtain the very thing which he is looking and living for.

The earth, as a part of the creation of God, has and will fulfil the measure of its creation. It has been baptized by water; it will be baptized by fire: it will be purified and become celestial, and be a fit place for celestial bodies to inhabit. It will become the residence of those who have borne a celestial law, and of none other; after it has thus become purified and made celestial. It was to obtain an inheritance of this kind that all the prophets, apostles, and ancient worthies, suffered and endured so patiently all that they had to pass through. They had found out the way to come to God: the curtain of futurity was withdrawn from before their vision, and having a knowledge of the designs and purposes of God in regard to the earth, 'they endured as seeing him who is invisible,' 'they were tempted, tried, and sawn asunder.' They wandered about in sheep skins and in goat skins; they dwelt in deserts and in dens; and in the caves of the earth, for they had respect unto the recompense of reward; they looked '*for a city* which hath foundation, whose builder and maker is God.' Well hath Paul said 'they that say such things, declare plainly that they seek a country, * * wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' What is this city? a heavenly one; but it will come to this earth when the earth is prepared to receive it. Hence, John says, Rev. xxi. 1—5: And I saw a new heaven and a new earth: for the first heaven and the first earth passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, behold, I make all things new,—and he said unto me, Write, for these words are true and faithful.

This, then, was the thing that the ancient saints had in view; it was to obtain this glory that they sought; it was for this they suffered and endured. Eternal life with them was the only thing desirable; it was for this they lived, for this they died. And what to men with minds unenlightened would be folly and nonsense, to them was the greatest height of wisdom, even the

teachings of Jehovah, pertaining to their eternal welfare. And as man's everlasting tabernacle was designed to be on this earth; by faith they sought, and by faith they *obtained promises.*' Abraham obtained a promise of the land of Canaan for himself and his posterity. The land of the Gentiles was allotted to their several owners. Joseph had a promise of a land at the utmost bounds of the everlasting hills. Jared, at the destruction of the 'Tower of Babel,' had the promise of an inheritance in this land. The twelve tribes of Israel had their inheritance divided unto them by lot, and unto various heads of families, God gave similar promises. Yet we are told that though Abraham had the land of Canaan promised to him, for an everlasting inheritance, God gave him none inheritance in it' (in his life-time), 'no not so much as to set his foot'—Yet according to the Scriptures he will have and inherit it eternally.

Abraham, and many of his coadjutors were willing to abide a celestial law, and, therefore, obtained promises by faith through the priesthood of a celestial inheritance, when the earth should be renewed; and as celestial glory was a prize worth seeking after, and enduring that they might obtain, men of faith in ancient days made every effort to get in possession of the blessings flowing therefrom—it was for this that the tabernacle and ark were made—it was for this that the temple was built; and, if those people who had already the Aaronic priesthood, had received the Saviour when he "came to his temple," he might, and would have unfolded to them many great and eternal principles pertaining to futurity, connected with the priesthood, for which the temple was originally built.

It was the policy of all those ancient men of God, and the order of their Heavenly Father, to collect the people of God into one place, for the purpose of teaching them the things of God, that they might be prepared to reign with him in a celestial glory. Thus, when the earth was becoming corrupt, Enoch collected together a people who were virtuous and pure—who professed a willingness to be governed by the law of God, and as the earth was then becoming corrupt, and the children of men departing from God and his ordinances, Enoch was selected as a faithful man of God, to whom was committed the priesthood, that he might assemble together God's chosen people and save them from the contaminating influence of the world, and through the intercourse that he had with the Almighty, and the teaching of heaven, lead the people in the paths of righteousness, teach them a celestial law, and prepare them for a celestial inheritance. Thus Enoch built up a Zion in his day, and as he "walked with God," he of course received teaching, not only pertaining to himself, but also pertaining to those chosen ones over which God had given him the oversight. He did receive revelations, and some of those revelations have been revealed to us: and after the pure in heart thus assembled, were prepared by upwards of one hundred years of divine teaching, and there was no hopes of reclaiming the rest of the world, Enoch and his Zion were removed out of the world. They were not, for God took them, and the saying went abroad that "Zion is fled."

Noah, who was left upon the earth for the purpose of preserving a pure seed after the earth should be destroyed, in consequence of having filled up the measure of their iniquity, and every imagination of their heart being evil, preached but in vain to the then devoted inhabitants of the earth. He was preserved, however, and his seed, and thus when the earth was laid desolate, there was a little gathering or Zion left to fulfil God's purposes, in regard to the earth, and perpetuate a pure seed. Having the priesthood, Noah was prepared to teach them correct principles, and the seed of Noah thus assembled together were divinely taught. But it soon became evident that man's heart was deceitful; that it was ready to start aside like a broken bough; and we find the people, as they became wicked, trying to arm themselves against the judgments of God. They knew, that a short time before, the inhabitants of the world had been destroyed by a flood in consequence of their wickedness. They had no doubt been warned by Jared and others of their wickedness, and what it would tend to, therefore, partly fearing lest the testimony of the servants of God might be true, and partly braving the Almighty,

they commenced building a tower whose top would reach to the heaven, for the ostensible purpose, as they said, of getting them a name. God, however, took them in hand, confounded their language as a curse, and scattered them abroad upon all the face of the earth.

The brother of Jared, as a man of God, then pleaded with the Almighty that his speech and that of his family, might not be confounded, and that he and his seed might be preserved from the corruptions of the earth, and that other families who feared God might be preserved with them; and that if the Lord would drive them from that land, that he would give unto them another land, where they might fear God, and keep his statutes, and observe his ordinances. The Lord heard his prayer, and gave them an inheritance in this land.

"And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also thy brother Jared and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and the seed of thy brother, and they which shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because of this long time which ye have cried unto me."

Thus we find that they were taken from another people who had become corrupt, and set apart, or, gathered together, as a righteous branch of God's planting upon this land; for the purpose of raising up a righteous seed unto God, "and there will I bless thee, and thy seed, and raise up *unto* ME of thy seed, and of the seed of thy brother, and of they who shall go with thee, a great nation." The promise of God moreover, to them was, that if they continued to fear God they should be blessed; but if they departed from his ways, they should be cursed, for the decree was, as this was "a choice land above all others," that it should be preserved (as a place of gathering), for a righteous people; and he had sworn in his wrath, unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

To be continued.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 153.)

Revelation given in the presence of Six Elders, in Fayette, New York, September, 1830.

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time your sins are forgiven you, therefore ye receive these things: but remember to sin no more, lest perils shall come upon you.

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump: lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth

upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with the robe of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth; yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hail-storm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forest, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts: and the fowls of the air, and the fishes of the sea, and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But, behold, verily I say unto you, before the earth shall pass away, Michael mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

And now, behold, I say unto you, never at any time, have I declared from mine own mouth, that they should return, for where I am they cannot come, for they have no power; but remember, that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my spirit, for by the power of my spirit created I them; yea, all things both spiritual and temporal. Firstly, spiritual; secondly, temporal; which is the beginning of my work. And again, firstly, temporal; and secondly, spiritual; which is the last of my work. Speaking unto you, that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time have I given unto you a law which was temporal; neither any man nor the children of men; neither Adam your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual. They are not natural nor temporal, neither carnal nor sensual.

And it came to pass, that Adam being tempted of the devil, for, behold, the devil was before Adam, for he rebelled against me saying, 'Give me thine honour, which is my power.' And also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels. And, behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, 'Depart ye cursed.'

But, behold, I say unto you, that I the Lord God gave unto Adam and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But, behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten. Wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

And again, I say unto you, that whoso having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, I declare no more unto you at this time. Amen.

At length our conference assembled; the subject of the stone mentioned in a previous number, was discussed, and after considerable investigation, brother Page, as well as the whole church, who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

We now partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and faith, and hope and charity abounded in our midst.

Before we separated we received the following :—

Revelation to David Whitmer, Peter Whitmer, jun., and John Whitmer. Given September, 1830.

Behold, I say unto you, David, that you have feared man and have not relied on me for strength, as you ought: but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore you are left to inquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.

Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel: therefore, fear not but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer and faith, for his and your deliverance: for I have given unto him power to build up my church among the Lamanites: and none have I appointed to be his counsellor over him in the church, concerning church matters, except it is his brother Joseph Smith, jun. Wherefore give heed unto these things and be diligent in keeping my command-

ments, and you shall be blessed unto eternal life. Amen.

Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump. And your labour shall be at your brother Philip Burroughs, and in the regions round about; yea, wherever you can be heard, until I command you to go from hence. And your whole labour shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

Revelation to Thomas B. Marsh. Given September, 1830.

Thomas, my son, blessed are you because of your faith in my work. Behold you have many afflictions because of your family: nevertheless I will bless you, and your family; yea, your little ones, and the day cometh that they will believe and know the truth and be one with you in the church.

Lift up your heart and rejoice for the hour of your mission has come; and your tongue shall be loosed; and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, jun. You shall begin to preach from this time forth; yea to reap in the field which is white already to be burned; therefore, thrust in your sickle with all your soul, and your sins are forgiven you; and you shall be laden with sheaves upon your back, for the labourer is worthy of his hire. Wherefore your family shall live.

Behold, verily, I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you. And I will establish a church by your hand, and you shall strengthen them and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

Behold, I say unto you, that you shall be a physician unto the church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

During the conference, which continued three days, the utmost harmony prevailed, and all things were settled satisfactorily to all present, and a desire was manifested by all the Saints to go forward and labour with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west, knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that it was agreed upon we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation:—

Revelation to Parley P. Pratt and Ziba Peterson. Given October, 1830.

And now, concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jun. into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst: and I am their advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them—to their understanding; and they shall give heed unto these words and trifle not, and I will bless them. Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed.

They continued their journey until they come to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumour, and many false statements have been given to the world respecting elder Rigdon's connexion with the Church of Jesus Christ. It is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life, down from authentic sources, as also an account of his connexion with the Church of Christ.

CORRESPONDENCE OF GEN. JOSEPH SMITH AND HON. J. C. CALHOUN.

From the Times and Seasons.

Nauvoo, Illinois, Nov. 4th, 1843.

Hon. John C. Calhoun,—Dear Sir,—As we understand you are a candidate for the presidency at the next election; and as the Latter-day Saints (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic), have been robbed of an immense amount of property, and endured nameless sufferings by the state of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honourable means, in her courts, her executive councils, and her legislative halls: and as we have petitioned congress to take cognizance of our sufferings without effect, we have judged it wisdom to address to you this communication, and solicit an immediate, specific, and candid reply to *What will be your rule of action, relative to us as a people,* should fortune favour your ascension to the chief magistracy?

Most respectfully, sir, your friend, and the friend of peace, good order, and constitutional rights,

JOSEPH SMITH.

In behalf of the Church of Jesus Christ of Latter-day Saints.

Hon. John C. Calhoun, Fort Hill, S. C.

(HON. J. C. CALHOUN'S REPLY.)

Fort Hill, 2nd Dec., 1843.

Sir,—You ask me what would be my rule of action, relative to the Mormons, or Latter-day Saints, should I be elected President, to which I answer, that if I should be elected, I would strive to administer the government according to the constitution and the laws of the union: and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all should have the full benefit of both, and none should be exempt from their operation.

But, as you refer to the case of Missouri, candour compels me to repeat, what I said to you at Washington, that according to my views, the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am, &c. &c.

J. C. CALHOUN.

Mr. Joseph Smith.

Nauvoo, Illinois, Jan. 2nd., 1843.

Sir,—Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected President, is at hand; and, that you and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or my mind, upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God, by all according to the dictates of every person's conscience, to say *I am surprised,* that a man, or men, in the highest stations of public life, should have made up such a fragile 'view' of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world, or the world to come. To be sure, the first paragraph of your letter appears very complacent, and fair on a white sheet of paper, and who, that is ambitious

for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws, and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit—but why, tell me why, are all the principle men held up for public stations, so *cautiously careful*, not to publish to the world that *they will judge a righteous judgment*—law or no law; for laws and opinions, like the vanes of steeples, change with the wind. One congress passes a law, and another repeals it, and one statesman says that the constitution means this, and another that, and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steam boat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that 'according to your *view* the federal government is one of limited and specific powers,' and has no jurisdiction in the case of the Mormons. So then a state can at any time expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious '*views of the case*,' though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars worth of land, and made extensive improvements thereon. Go on, then I say, banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their lands and property as a spoil; and let the legislature, as in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the federal government are so *specific and limited that it has no jurisdiction in the case!* Oh, ye people who groan under the oppression of tyrants, ye exiled Poles, who have felt the iron hand of Russian grasp; ye poor and unfortunate among all nations, come to the 'asylum of the oppressed.' Buy ye lands of the general government, pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a *glorious* nation, but remember a '*sovereign state!*' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity; confiscate your lands and property; have the legislature sanction it; yea, even murder you, as an edict of an Emperor, *and it does no wrong*, for the noble senator of South Carolina, says the power of the federal government is *so limited and specific that it has no jurisdiction in the case!* What think ye of *Imperium in imperio*.

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there *is safety*, and when you have learned that fifteen thousand innocent citizens, after having purchased their lands of the United States, and paid for them, were expelled from a 'sovereign state' by order of the governor, at the point of the bayonet; their arms taken from them by the same authority; and their right of migration into the said state denied under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompence allowed; and from the legislature, with the governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand, and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that state, and judge ye a righteous judgement, and tell me when the virtue of the state was stolen; where the honor of the general government lies hid; and what clothes a senator with wisdom? Oh! nullifying Carolina! Oh! little tempestuous Rhode Island! would it not be well for the great men of the nation to read the fable of the *partial judge*, and when part of the free citizens of a state had been expelled contrary to the constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Johanna Southcott, Ann Lee, the French prophets, the Quakers of New England, and rebellious negroes, in the slave states, to hear both sides and then judge, rather than have the mortification to say, 'oh, it is *my* bull that has killed *your* ox, that alters the case! I must enquire into it, *and if, and if?*'

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants; and, although you may wink to the priests to stigmatize; wheedle the drunkards to swear, and raise the hue and cry of *impostor, false prophet*, yet remember, if the Latter-day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and

judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation; yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? and where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a state, nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoliations, there was power, force, and honour enough to resent injustice and insult, and the money came; and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for tenfold greater sins than France? No! verily, no! While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—'where the worm dieth not and the fire is not quenched.'

Why, sir, the power not delegated to the United States, and the states belong to the people, and congress sent to do the people's business, have all power—and shall fifteen thousand citizens groan in exile? Oh, vain men, will ye not, if ye do not restore them to their rights and 2,000,000 dollars worth of property, relinquish to them, (the Latter-day Saints) as a body, their portion of power that belongs to them according to the constitution. Power has its convenience, as well as inconvenience. 'The world was not made for Cæsar alone, but Titus, too.'

I will give you a parable. A certain lord had a vineyard in a goodly land, which men laboured in at their pleasure; a few meek men also went, and purchased with money from some of these chief men that laboured at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof; when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it. Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner and got none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it for redress and redemption, and those men, loving the fame and favour of the multitude, more than the glory of the lord of the vineyard, answered, your cause is just, but we can do nothing for you, because we have no power. Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites.

And let me say, that all men who say that congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens, IT IS THE SUPREME LAW OF THE LAND, and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the 'whiskey boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!

To close, I would admonish you, before you let your '*candor compel*' you again to write upon a subject, great as the salvation of man, consequential as the life of the Saviour, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the eighth section and first article of the constitution of the United States, the *first, fourteenth* and *seventeenth* 'specific' and not very 'limited powers' of the federal government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law makers, are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not *only unspotted but unsuspected!* and God, who cooled the heat of a Nebuchadnezzer's furnace, or shut the mouths of lions for the honour of a Daniel, will raise your mind above the narrow notion,

that the general government has no power —to the sublime idea that congress, with the president as executor, is as Almighty in its sphere, as Jehovah is in his.

With great respect, I have the honour to be your obedient servant,

JOSEPH SMITH.

Hon. (Mr.!) J. C. Calhoun, Fort Hill, S. C.

EDITORIAL ADDRESS.

From the Times and Seasons.

We now present ourselves before our readers in a new volume at the commencement of another year. Forty-four has come rolling upon us with all its responsibilities, leaving the events that have transpired in the by-gone year to mingle with those before the flood; and we are now ushered forth with the rapidity of the whirling spheres, into the cumbrous, the uncertain, the unknown future. In resuming our onerous duties, of an editorial nature, we commence by wishing our readers a happy new year.

In reflecting upon the past, we have many pleasing recollections. We have witnessed the work of God rolling forth with unprecedented rapidity, and the potency of truth, has been felt and realized throughout the length and breadth of this continent, on the continent of Europe, and among the distant nations of the earth.

The little stone hewn out of the mountain without hands, has commenced its progress, and like a snow ball, it becomes more ponderous as it rolls along, gathering together the pure in heart among all people, and forming a nucleus around which shall gather the great, the virtuous, the benevolent, the wise, and the patriotic of all nations. That 'knowledge is power,' is a truth acknowledged by all, and if there is any true and correct source of intelligence, it must be that which proceeds from the Almighty. Joseph, by his wisdom became second to Pharaoh in power, and in command in Egypt. Daniel through his wisdom was placed in great authority in the Babylonish kingdom, being made chief ruler and governor. When our Saviour made his appearance in the world, it was said of him 'whence hath this man this wisdom, seeing he has never learned?' he spake as never man spake,' and his 'fame went out to all the country round about.' The reason is obvious: those persons had all received intelligence from God, and being instructed by the great Eloheim were enabled to unfold principles of intelligence that far exceeded every thing that was merely human; the wisdom and intelligence of the generations in which they severally lived. Life and immortality, we are told were brought to light in the days of our Saviour by the gospel, and the same gospel having been restored in these last days by the revelation of Jesus Christ, the opening of the heavens, the ministering of angels, the gift of the Holy Ghost, and the power of God, we may expect a pure stream of intelligence to flow unto us, which has its fountain in the bosom of the Almighty, and which is calculated to satisfy the capacious desires of intelligent spirits, and expand the human heart wide as the universe. Already many great things have been unfolded unto us, which as far exceed the principles of sectarianism, as light does darkness. Their influence has been felt, both at home and abroad, and although handled in many instances by unlettered men, they have produced a mighty effect. The diamond has shone in all its resplendent beauty, and thousands who know how to appreciate truth have been attracted by the precious gem.

Perhaps there never was a time since the principles of our holy religion were first revealed from the heavens, in these last days when they spread more rapidly than they do at the present time. Our elders are going forth 'bearing precious seed,' and the accounts which we are daily receiving from all parts of the Union, are of the most flattering kind. Intelligence is disseminating, truth is triumphing, churches are being built up, and superstition, ignorance, and bigotry are losing their fascinating charms, being eclipsed by the more lucid rays of eternal truth.

The work is still progressing in Canada, New Brunswick, England, Ireland, Scotland, Wales, and in the Isle of

Man; and despite of the vast numbers that are constantly emigrating to this land, their numbers are continually on the increase. In Wales, native elders have been ordained, who are going forth and preaching in their own language, the great principles of eternal truth. We have elders preaching in New Holland, and in the East Indies, and elders during the past year have been sent to the Islands in the South Sea. Elders Hyde and Adams, are also preparing to go on a mission to Russia in the spring.

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year, and the amount of merchandize which has been imported, has placed goods within the reach of the citizens of Nauvoo, at as reasonable a rate as they can be purchased at any of our western cities.

Considering the many improvements that have been made, and the difficulties in many instances under which the committee have had to labour, the Temple has made great progress: and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.

There has not been much done at the Nauvoo House during the past season, further than preparing materials; most of the brick, however, and hewed stone are in readiness for that building; and the Temple and Nauvoo House Committees, having purchased several splendid mills in the pineries, place them in a situation to furnish both of the above named buildings with abundance of excellent lumber, besides having a large amount to dispose of.

Great improvements have been made in our Municipal regulations lately; ordinances have been passed to protect our citizens against the encroachments and persecutions of Missouri, and a standing police of forty men, have been appointed to see those laws enforced, to guard against the encroachments of blacklegs, horse thieves, kidnappers, and other scoundrels, who so much invest our river, and who, in so many instances, (in consequence of the credulity of the people,) have been enabled to commit all kinds of depredations at the expense of the Mormons.

Vigorous efforts are being made to improve our wharves, and facilitate the landing of steam-boats on our shores. A charter has also been granted by the City Council for the erection of a dam, upwards of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. This work when completed, will not only form one of the best harbours on the Mississippi river, making the whole of our shore accessible at all times to the largest class of boats; but it will at the same time afford the best mill privileges in the western country.

Nor have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, ploughing, and building, seems to be the order of the day. 'The wilderness is indeed being made glad, and the desert blossoms as the rose.'

Many branches of mechanism are going on: brick-makers, carpenters, bricklayers, masons, plasterers, black-smiths, and many other branches of business have found abundance of employ. There is, however, one thing which we would respectfully call the attention of our brethren to; that is, the business of manufacturing.

There is perhaps no place in the western country, where cotton, woollen, silk, iron, and earthenware, could be manufactured to better advantage than they could in Nauvoo. There is not a branch in any of the above trades, from making the machinery, to completing the most delicate fabrics, or wares, but what we have artisans and mechanics that are fully competent to the task, having followed those several branches of manufactures, either in the eastern states, or in the old world: and when the above named dam shall be erected, it will afford greater facilities for manufacturing purposes, and better prospects for capitalists to invest their money than any thing that has come under our notice for a long time.

Our relations with the state of Mis-

souri, and with all our enemies, are placed on a very different footing to what they ever were before. That state has used all her ingenuity to entrap, persecute, and destroy us, but she has failed in the attempt; she has not yet a pretext left for even an illegal prosecution. The Governor of this state has declared himself in favour of law, and there is not the least shadow of a pretext for issuing any process for Joseph Smith, and there is as little prospect of any requisition being complied with. The old charge of burglary, arson, treason, murder, &c., is worn so thread bare, that nobody will pay any attention to it.

Orin P. Rockwell has also been acquitted, before even a Missouri court; not the slightest evidence of his guilt having been adduced, even by his most bitter enemies; and, as he was falsely charged with being the principal in the attempted murder of ex-Governor Boggs, there can be no further charges be made against Joseph Smith, as 'accessary before the fact.'

Brother Avery and his son have also been acquitted, and there is not one person belonging to our church that the state of Missouri can institute the least shadow of charge against.—We are informed also that Governor Ford has ordered the sheriff of this county, to take those persons who assisted the Missourians in kidnapping in this state; and to hold them in recognizance to appear at the county court; thus relieving us from the unpleasant task of enforcing the law. Most of the persons engaged in the mobocratic meetings in Carthage and elsewhere, are heartily tired and ashamed of their company, having found out that they have been gulled by the misrepresentations and falsehoods of designing demagogues, to seek to overthrow an innocent and law-abiding people.

Throughout the whole region of country around us, those bitter and acrimonious feelings which have so long been engendered by many, are dying away, and a more friendly, amicable, and peaceable spirit has taken its place.

Our influence abroad is also on the increase, truth and innocence are triumphing over falsehood and malice, and the most honourable and intelligent of all classes, are beginning to gaze with admiration upon, and to investigate and admire those glorious principles which God has revealed in these last days for the salvation of the human family. The prophecies of sacred writ are fast fulfilling, intelligence is rolling forth in majesty. The power of God is being made manifest; and soon every kindred, people and tongue shall listen to the voice of eternal truth: and all nations see the salvation of God.

LETTER FROM ORSON HYDE.

Nauvoo, Jan. 20th, 1844.

Dear Brother Ward,—After so long an absence, I now take my pen to write a few lines to my friends on the other side of the great waters. The spring is now approaching rapidly, and soon must I go forth again on the great and important work whereunto I am called.

In this arduous enterprize, I the more willingly continue on account of the certainty of gaining a celestial crown at the end of the race. I have tested the merits of that cause which I am chosen to defend for more than twelve years, and have ever found that when I honoured it, the Lord has ever honoured me, and when I have defended it, the Lord has defended me. I, therefore, repose unlimited confidence in its strength and purity, and am disposed still to lend all my exertions to roll onward a cause which proffers so much good to our race.

The Saints here are prospering as well as any one could expect.—On account of the extreme drought last summer, the crops were much injured. This makes provisions rather scarce and dear, but the winter, so far, has been very mild—and this is favourable. Flour is worth a sovereign a barrel (196lbs); pork, fresh in the hog, is worth half-a-sovereign per hundred pounds; and other things in like proportion. This is almost as dear again as last year; but I suppose these prices would be considered cheap with you.

It is my present intention to leave this country in the spring, to go to St. Petersburgh, in Russia. You have no doubt seen my appointment to this mission in the *Times and Seasons*. I shall, in all probability, pass through England on my way there, and shall calculate to spend some time in the different branches of the Church in that country; and, as we intend to estab-

lish the gospel in Russia, and also enter into some business transactions there, in behalf of the Church, pursuant to the counsel and advice of brother Joseph Smith and others, it will require some money to carry into effect the work before us: and should the brethren in England be disposed to assist in this matter, this is their invitation to do so; and also a word to them in season to be prepared when we arrive to do what their liberality and circumstances will allow them.

The cause is prospering in this country, and our great and wise men are beginning to consider it. Brother Joseph Smith is daily thronged with visitors of every grade, from different parts of the United States. Some are being aroused to put down the work, because, they say, Joseph Smith is getting too much power, that his numbers will soon be so great that he will join with England, or some other power, and conquer the United States; while others say that a man who possesses power and skill to obtain influence among an enlightened people must be worthy of it, and so it goes. But while confusion, strife, and division exist among the people, our church is constantly arising like a luminary in the sky, making manifest the errors and deformities of the religious world, by the light which she emits upon all their institutions.

When last in England, I thought I knew much about the purposes of God, and the plan of operation in bringing about his purposes; but I was then a child and understood but little in comparison to what has since been opened to my view.

A stream commonly rises in some obscure vale, being nearly shut in by rocks, hills, and mountains, and consequently visited but by few; yet, as it rolls its limpid treasure along the valley among the trees and plants of nature, it receives constant accessions of tributary streams which swell its tide into a vast river, bearing on its bosom the splendid and gallant ship through the widely extended plains adorned with towns, cities, and villages, until it launches her into the broad ocean: so our religion bears us onward in its current from the rude and obscure field of nature, expanding the mind, deepening the understanding, and opening to our view the broad ocean of eternal life into which it will eventually launch us.

The course of the rest of the Twelve, I cannot now determine; but the conference will give some directions to them at the proper time. Brother Amos Fielding is here and well. All the Twelve are well. It is a general time of health with us, and we hope and pray that health, spiritual and temporal, may be your portion in this world, and eternal life in the world to come. Brethren all, fare you well for the present. May God bless you for ever and ever. Even so, amen.

ORSON HYDE.

Editorial.

GENERAL CONFERENCE.—We take the present opportunity of announcing to the various conferences in the British Islands, that we intend to hold a GENERAL CONFERENCE in Liverpool, on Saturday and Sunday, the 6th and 7th of April next; simultaneously with the conference which will be held on that day in Nauvoo, and the anniversary of the organization of the Church of Jesus Christ, beneficently instituted by Divine authority in the year 1830, for the gathering together of the honest in heart in the last days. Thanksgiving and praise must fill the heart of every Saint in the contemplation of the scenes and struggles through which the church has passed since that day.

Yes, we repeat it, gratitude must fill the hearts of the Saints when they reflect upon what God hath wrought for his people as a whole; and certainly we cannot withhold our praises unto our Heavenly Father, when we reflect upon what he hath done for us individually, by enabling us still to retain our position in his covenant and kingdom, for truly is the experience of each a type of the great struggle of the entire church, and by a faithful endurance will it be typical of its glorious consummation and eternal triumph.

It is true, in the unexampled progress and success of the Church, she hath not gained the esteem of the world, but in defiance of every opposition which the powers of darkness could suggest, or prompt to action, she hath attained to a position, with the certainty of a glorious triumph, that stamps her with the divinity of heaven, and is sufficient in itself to convince the unprejudiced and honest, that it is the work of God, and that the prophet truly described it as a stone cut out of the mountain *without hands;* or in other words as effected not by human agency alone, but by the immediate energy of Divine Omnipotence.

From several articles in the present number of the STAR, it will be seen what is the general condition of the Church in America and elsewhere; and we have to solicit from the presidents of conferences and others in this land, as accurate and exact a statement of the condition and prospects of the various branches as possible, in order that we may be enabled to make an accurate return to the presidency at Nauvoo. We also wish a line from those who may attend the conference as deputations, in order that we may provide as comfortable accommodations for them as we are able.

The letter of our beloved brother elder Orson Hyde, will be read with interest by all, and we trust that the intimation to assist our brethren on their mission to Russia, will be responded to liberally by all the Saints in the land, according to their ability.

We feel it necessary and just to make an appeal to the liberality of the Saints generally, on behalf of the presidency in England at the present time; owing to the great demand made upon us by the authorities in Nauvoo, to send over a many families, free of expense, we find ourselves very circumscribed in our pecuniary means at present; also the trial of brothers Pugmire and Cartwright, at Chester, with which the Saints are acquainted, called for an outlay of some forty pounds, towards the liquidation of which we have to express our gratitude for a few contributions received, and we would exhort the brethren and sisters as they value the blessing of the Lord, to come forth to our assistance at the present time. We feel also very desirous to visit the different conferences now that the season for emigration has closed in order that we may organise and strengthen the churches, and further as much as possible the great work of God. This of course cannot be accomplished effectually without means, and we trust that these few hints will be sufficient to prompt into generous activity the liberality of the people of God.

There is one subject on which we have written before, but to which we wish again to call the attention of the presidents of councils and the officers generally; which is that we have received the authority of the holy priesthood to enable us to be the *saviours* of men, and not the destroyers. Let us bear in mind continually that it is a most serious thing to be cut off from the Church of Christ, and while we sit as judges in the kingdom, let our judgment ever be tempered with mercy, and let us never forget that if we ourselves are destitute of the spirit of forgiveness, we shall look in vain to be forgiven at the hand of Him whom we serve.

Also, in all councils of the church, let it be clearly understood, that all connected with the priesthood, whatever office they may individually hold, are equal members of such councils, and that a teacher or deacon is as honourable in his office, and has as equal a right to speak and vote, as any other member of the council; therefore let each, individually, be upheld and honoured in his office, and let the counsel of each in their several fields of labour be sought after and respected, in order that the blessing of the Lord may rest upon his people, and that a spirit of union and love may fill every heart, and that being united they may go forth as giants in the cause of God with power, wisdom, and truth, that nothing can withstand.

We therefore exhort the presidents and elders not merely to read these sentiments for themselves, but to communicate and teach them generally. Do we ask too much? Are there some whom these remarks will condemn? If so, let them repent and reform—remembering

> "How noble 'tis to own a fault!
> How gen'rous and divine to forgive one!"

We trust that these hints will suffice on this important subject, and prevent the necessary exercise of other authority. The possession and practice of humility will not degrade the most elevated in the kingdom of God, but being destitute of it, no matter what position he may occupy, his downfall is certain, and his fate is sure.

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EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 12. APRIL, 1844. VOL. IV.

THE GATHERING.

(*Continued from page* 165.)

Jared and his brother, together with the families that were with them and their several offsprings, were greatly blessed of God for a length of time upon this continent. They prospered exceedingly. They were blessed with communion with the Lord—with revelations, faith, wisdom; and in all temporal blessings they became a great people. But when they transgressed the laws of God, the curse of Jehovah fell upon them, and they were swept from the face of the earth, according to the word of the Lord.

Abraham was made use of, he was selected and chosen as a peculiar personage to whom God would commit his laws and ordinances, and to his seed after him; and in order that he might accomplish his purposes, he gave unto him the land of Canaan as his inheritance, that he might be selected and set apart from all other nations; and this was the only principle upon which God could teach him his law and establish the priesthood. It is true that Abraham obtained it by faith, but then if he had not possessed faith, he would not have been a fit personage for the Lord to select, through whom he could communicate his will, and preserve a chosen seed upon the earth. Abraham, through a long train of afflictions, and in many trials had proved his unflinching integrity and faithfulness to God for many years; and when the Lord saw that he was a proper person to exalt, he said unto him, "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed." And when Abraham had journeyed to the place appointed, the Lord appeared unto him and said, "unto thy seed will I give this land," and he afterwards entered into a covenant with Abraham, saying, "unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kennizites, and the Kadmonites, and the Hittites, and the Perrizites, and Rophaines, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

That land was given unto Abraham, and unto his seed for an everlasting inheritance, and "Isaac and Jacob were heirs with him of the same promise." The land was allotted unto the twelve tribes of Israel, but in consequence of their iniquities, they were afterwards driven from it, and scattered upon the face of all the earth. Previous to their scattering, the Lord made provisions for the preservation of a remnant upon this continent, that he might preserve a pure seed unto himself; and Lehi and his family, together with Ishmael, were directed by the Lord to come here and possess this land. There was, no doubt, provision made also for many others:

the ten tribes of Israel were carried away to a distant land, where never man dwelt, *where they should remain until the latter day;* then should they return according to the word of the Lord, and become one nation with Judah, "in the land upon the mountains of Israel, and one king shall be a king over them, and they shall no longer be two nations any more at all." That there were then remnants of the house of Israel is evident from the words of the apostle Paul. In writing to the Romans, who were Gentiles, and reasoning with them upon their standing and relationship to God, he tells them that "the Jews were broken off because of their unbelief, and that they, the Romans, stand by faith." He tells them not to "boast against the branches," for the obvious reason, that "thou bearest not the *root*, but the *root thee;* and although the house of Judah was at that time about to be destroyed, yet all the house of Israel had not become extinct, nor were the promises made to the fathers forgotten; for God said that he would graft them in again, not only so, but the house of Judah was only one branch of the house of Israel, whereas there were many branches who were not broken off. For, says Paul, if *some of the branches be broken off*, and thou being a wild olive tree, wert grafted in AMONG *them, and with them* partakest of the root and fatness of the olive tree; boast not against the branches (that yet remain), but if thou boast, thou bearest not the root but the root thee." From the above it is evident that there were other branches of the house of Israel, that were not broken off at the time to which the apostle refers; and that instead of the Gentiles possessing the above kingdom and dominion, as some suppose, and having the exclusive charge of the ordinances of God's house, they were only "grafted in" as a wild olive "*among* the natural branches, and *with them* partook of the root and fatness of the olive tree."

The Lord provided for all these things, and before he destroyed or broke off one portion of the house of Israel, he made ample provision for the perpetuation of their seed, the continuation of his mercy and the ordinances of his house among the other branches. This is beautifully exemplified in the parable of the olive tree in the Book of Mormon:—

And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it and digged about it, and nourished it according to his word. And it came to pass that after many days, it began to put forth somewhat a little young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he said unto his servant, it grieveth me that I should lose this tree; wherefore go and pluck the branches from a wild olive tree and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned. And behold, saith the lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore I take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire, and burn them that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, it grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way, watch the tree and nourish it, according to my words. And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree, and also that I may lay up fruit thereof against the season unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one place and some in another, according to his will and pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant, come, let

us go down into the vineyard that we may labour in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labour. And it came to pass that the servant said unto his master, behold, look here; behold the tree. And it came to pass that the Lord of the vineyard looked and beheld the tree in which the wild olive branches had been grafted; and it had sprang forth and began to bear fruit. And he beheld that it was good, and the fruit thereof was like unto the natural fruit. And he said unto the servant, behold the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength, and because of the much strength of the root thereof, the wild branches have brought forth tame fruit; now if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth, and the fruit thereof I shall lay up against the season unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant, come let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self. And it came to pass that they went forth whither the master had hid the natural branches of the tree; and he said unto the servant, behold these, and he beheld the first that it had brought forth much fruit, and he beheld also that it was good. And he said unto the servant, take off the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master, how comest thou hither to plant this tree, or this branch of the tree? for behold it was the poorest spot in all the land of the vineyard. And the Lord of the vineyard said unto him counsel me not, I knew that it was a poor spot of ground, wherefore I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard said unto his servant, look hither, behold I have planted another branch of the tree also, and thou knowest that this spot of ground was poorer than the first; but behold the tree, I have nourished it this long time, and it hath brought forth much fruit, therefore gather it, and lay it up against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard said again unto his servant, look hither and behold another branch also which I have planted; behold that I have nourished it also, and it hath brought forth fruit. And he said unto the servant look hither, and behold the last; behold, this have I planted in a good spot of ground, and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold I have nourished this tree like unto the others.

From the above it is very evident that there did exist other branches of the house of Israel that were under the special guidance of the Lord, and to whom he paid peculiar attention, and that in order that he might preserve a pure seed unto himself, he took those "young and tender branches from the main tree, before it had become corrupt, and planted them in different parts of his vineyard, and dressed and nourished them that they might bring forth good fruit unto himself." There is one peculiar trait in this dispensation of providence, which is, that these branches were *hid* in the vineyard, and consequently not generally known by the generality of mankind.

This may account for the generally received opinion that the house of Judah were the only representatives of the kingdom of God upon the earth, and that consequently, when the kingdom of God was taken from them and given to the Gentiles, that the Gentiles were the sole possessors of it, and that the house of Israel had lost the blessings of God for ever, and would only obtain mercy through the Gentiles. This opinion was obtaining among the Romans in Paul's day, hence his reasoning with them on this subject, shewing that they had received all their blessings through the Jews, and that if the Jews were broken off and the Gentiles grafted in, they bore not the root but the root them; and that instead of either being the root, or the main branches, they were merely a scion taken from the wild olive tree and grafted into the old stock, dependant upon it —that they were neither the root nor the main branches, but "grafted in *among* the branches, and *with them partaking* of the root and fatness of the olive tree."

Those branches taken from the main stock were *hid* in different parts of the

vineyard, some in one part and some in another. The ten tribes were taken to a "land where never mankind dwelt, from whence they will return in the latter day."

Lehi and his family, together with others, came to this continent, where they worshipped the true God, and there were other branches besides those, according to the parable, and also according to the account given by our Saviour when he conversed with his disciples on this continent "And verily, verily, I say unto you, that I have other sheep, neither of the land of Jerusalem, neither in any parts of that land round about, where I have been sent to minister. For they of whom I speak, are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But as I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them."—vii. c. Book of Nephi.

There were a number of the house of Israel discovered in little Thibet in the interior of China, in a highly civilized state, a few years ago. Whether these were the branches referred to or not, is not for us at present to say; certain it is, however, that they do exist some where, according to the accounts given both in the Bible and the Book of Mormon. There are some of the house of Israel, living on the islands of the sea. In the second book of Nephi, page 121, we have the following:—"For I command all men, both in the east, and in the west, and in the north, and in the south, and in the *islands of the sea*, that they shall write the words which I speak unto them. For, behold, I shall speak unto the Jews, and they shall write it, and they shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes which I have hid away, and they shall write it." Here then we find some of God's people on the islands of the sea. Agreeable to this is the account given by Isaiah, xi. 11—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the *islands of the sea*." No doubt then, according to these testimonies, but that there exists a remnant of the house of Israel, some where on the islands of the sea; for the obvious reason, that if they do not exist there, they cannot come from there.

We have now found out several of the hiding places of the branches of the house of Israel. The ten tribes are undoubtedly hid; the history of the Nephites on this continent, was unknown to the world till lately. The watchful jealousy of the Chinese, has been a bulwark to those in little Thibet, Bucharia, and those on the islands of the sea are not known: and all of them have unquestionably been hid from the world, and this was the design of God to fulfil his purpose, according to the account given in the Book of Mormon, page 522:—

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father had led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye are separated from among them because of their iniquity, therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one

fold and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said *they shall* hear my voice; and they understood me not that the Gentiles should not at any time hear my voice, that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the *Father hath given me.* And verily, verily, I say unto you, that I have other sheep, which are not of this, neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 169.)

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A. D. 1743, and died May 26th A. D. 1810, in the 62nd year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey, was born March 16th, 1759, and died October 3d, 1839, and was the eldest daughter of Byrant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, elder Rigdon is of the opinion that he is of Norman extraction, and thinks that the name of Rigdon was derived from the French word Rig-o-dan, which signifies *a dance*, which language was spoken by the Normans, and that his ancestors came over to England with William the Conquerer. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage, to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same State, where they were married, and continued to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The eldest sons were called Carvil, Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy.

Nothing very remarkable took place in the youthful days of elder Rigdon, suffice it to say, that he continued at home with his parents, following the the occupation of a farmer until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society, which in that country was called Regular Baptists. The church he united with, was, at that

time, under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a licence to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March, 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumball county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of the same year. While there he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumball county, Ohio.—After his marriage he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburgh, to take the pastoral charge of said church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumball county, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that church with considerable success. At the time he commenced his labours in that church, and for some time before, the church was in a very low state and much confusion existed in consequence of the conduct of their former pastor.—However, soon after elder Rigdon commenced his labours, there was a pleasing change effected, for, by his incessant labours and his peculiar style of preaching, the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city.—He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed with the idea that the doctrines maintained by that society were not altogether in accordance with the scriptures. This thing continued to agitate his mind more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God, no other church that he was acquainted with was right, or with whom he could associate; consequently if he was to disavow the doctrine of the church with whom he was then associated, he knew of no other way of obtaining a livelihood except by mental labour, and at that time had a wife and three children to support.

On the one hand was wealth, popularity and honour, on the other appeared nothing but poverty and hard labour. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church,) yet his mind rose superior to all these considerations. Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after labouring among that people two years and six months, he made known his determination to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian

Church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Campbell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the *Christian Baptist.* After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion; being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connexion sprung up a new church in the world, known by the name of "Campbellites," they call themselves "Disciples." The reason why they were called Campbellites, was, in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family besides his own industry, he was necessitated to find other employment in order to provide for his maintainance, and for this purpose he engaged in the humble capacity of a journeyman tanner in that city, and followed his new employment, without murmuring, for two years—during which time he both saw and experienced, that, by resigning his pastoral vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy, and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception. To a well-regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous—while at the same time it cannot but cause feelings of a peculiar nature in those, who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not affect his mind, so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience's sake, and in the fear of the Lord.

After labouring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker; and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his and Mr. Campbell's investigations, viz., repentance and baptism for the remission of sins.

He continued to labour in that vicinity one year, and during that time his former success attended his labours. Large numbers invariably attended his meetings. While he laboured in that neighbourhood, he was instrumental in building up a large and respectable church in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement prevailed throughout that whole section of country, and frequently the congregations which he addressed, were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiased by bigotry and prejudice, had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenuous. Those by whom he was opposed, well knew that an honourable and public investigation would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavoured, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty;

for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the gift of the Holy Ghost, according to the teachings of *Peter* on the day of Pentecost, exhorting his hearers in the mean time to throw away their creeds of faith—to take the Bible as their standard, and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment and the traditions of the age, and explore the wide and glorious fields of truth which the scriptures hold out to them.

STANZAS ON THE PRESENTATION OF THE BOOK OF MORMON TO QUEEN VICTORIA.

BY MISS E. R. SNOW.

Before leaving London, elder Lorenzo Snow presented to Her Majesty Queen Victoria, and his Royal Highness Prince Albert; through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by president Brigham Young, and left in the care of elder Snow for that purpose, which circumstance suggested the following lines:—

Of all the monarchs of the earth
  That wear the robes of royalty—
She has inherited by birth
  The broadest wreath of majesty.

From her wide territorial wing
  The sun does not withdraw its light;
While earth's diurnal motions bring
  To other nations day and night.

All earthly thrones are tottering things,
  Where lights and shadows intervene;
And regal honour often brings
  The scaffold or the guillotine.

But still her sceptre is approv'd:
  All nations deck the wreath she wears;
Yet, like the youth whom Jesus lov'd,
  One thing is lacking, even there.

But lo! a prize possessing more
  Of worth, than gems with honour rife—
A herald of salvation bore
  To her the words of endless life.

That GIFT, however fools deride,
  Is worthy of her royal care,
She'd better lay her crown aside
  Than spurn the light reflected there.

O would she now her influence bend—
  The influence of royalty,
Messiah's kingdom to extend,
  And Zion's "nursing mother" be:

Thus with the glory of her name
  Inscrib'd on Zion's lofty spire,
She'd win a wreath of endless fame,
  To last when other wreaths expire.

Though over millions call'd to reign,
  Herself a powerful nation's boast,
'Twould be her everlasting gain
  To serve the king, the Lord of Hosts.

For there are crowns and thrones on high,
And kingdoms there, to be conferr'd—
There honours wait that never die;
There fame's immortal trump is heard.

Truth echoes—'tis Jehovah's word;
Let kings and queens and princes hear,
In distant isles the sound is heard;
Ye heav'ns rejoice! O earth, give ear!

The time, the time is now at hand
To give a glorious period birth;
The Son of God will take command,
And rule the nations of the earth.

Nauvoo, Jan. 20th, 1844.

LETTER FROM H. TATE.

From the Times and Seasons.

Brother Taylor,—In compliance with my promise to the citizens of Fort Wayne, (Ia.) and the surrounding country, I now proceed to inform you that they petition for an elder to be located there for a season.

They are intelligent and liberal-minded, and offer to support an elder well.

Query.—If Joseph Smith and the Mormon leaders (as they are called) are so ignorant, &c., that they are unworthy of notice, and Mormonism so gross an imposition as to call for no refutation, as the priests and men of learning in sectarianism were wont to say, why the necessity or the propriety of all denominations striving to put it down by conversation, preaching, printing books, and by circulating all manner of lies and silly stories, which, notwithstanding all the sanctity with which they come clothed, do not commend themselves to the mind that is free and intelligent. Here I will mention a book published by the Methodists, having one Jonathan Kidder for its author, a respectable book in appearance on the outside, but within it is full of all manner of blasphemies and foolish stories, such as the following:—

The author says he was on board the steam-boat Nauvoo, on the Mississippi river, where Joseph Smith kept himself secreted until he would be informed by some of his followers of anything that was said against him. Then he would make a grave appearance, and take the offending persons to task, as if made known to him by revelation.

These tales now become Sunday School tales, to be read in the place of tracts written by students at law for a premium, giving an account of death-bed scenes, and wonderful conversions.

Thus they would fortify the youthful minds against hearing and receiving the truth. Why do the reformers of the day continually cry investigate! investigate!! And why will they investigate with their sectarian brethren, and yet refuse to investigate with the Latter-day Saints. We do not intend to wage a war with any denomination, but we want justice to take place. Therefore, let Alexander Campbell come out like a man of God, and investigate with us face to face, and let it be published to the world, as was his debate with Bishop Percell, of Cincinnati, Ohio, and with others. If he feels his argumentative powers failing him, on account of age, infirmities, &c., let him select a young man in the vigour of life; or, if he his convinced at last of the extreme shortness and deficiencies of his system, let him, like an honest man acknowledge it; bnt if he will do neither, we call on him to cease to backbite and misrepresent us as he does in his *Millennial Harbinger*.

Why is the world in a state of alarm and all priestscraft in danger? Why are things that have been hid up for ages, continually coming forth? Why do mankind now treat the Latter-day Saints as they did the Former-day Saints 1800 years ago? Ye men of science and literature, why does Josiah Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? Why does the circumstance of the plates recently found in a mound in Pike county, Illinois, by Mr. Wily, together with ethmology and a thousand other things, go to prove the Book of Mormon true?—Ans. Because it is true!

Why were all the leaves of an honest

man's Bible found turned down?—Because he turned those down that favoured Mormonism.

Why are all nations expecting something of great importance to burst forth upon the world? The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. The time has come for the restoration of Israel to their own land, in fulfilment of the covenant of circumcision made to Abraham—Gen. c. xvii. v. 8, 10. God has again spoken from the heavens, and restored the priesthood! The prophecies are fulfilling. We have also a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day star arise in our hearts. The God of heaven is about to set up that kingdom which shall never be destroyed.

The little stone seen in the prophetic vision of Daniel, has commenced to roll, and it will continue to move on in mighty power with great speed, until it will fill the whole earth.

It matters not if the authorities of Missouri do set down our faith as high treason, because we believe the Bible. And all the bells of Babylon have a mighty ringing, and her craftsmen incessantly cry — Great is Babylon—great is Babylon! as did the ancient Ephesians; yet the time is near at hand when it shall be announced—Babylon the great is fallen! she is fallen!! The rapidity of the latter-day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000, how many will 150,000 gain in twenty-five years at that rate; but I must close.

It is the fervent prayer of every Saint—Roll on thy work mighty God, let thy kingdom come, and on earth be established.

Yours in high esteem,

H. Tate.

REMARKABLE PHENOMENON.

To the Editor of the Times and Seasons.

Sir,—In a communication from a friend of mine, elder W. Martindale, who is now preaching in Wayne county, Indiana, I received an account of the following singular phenomenon. As Washington was my former place of residence and as I am acquainted with the place where this singular phenomenon made its appearance, and also with the people whose names are mentioned as witnesses to the fact—believing them to be men of probity and having confidence in their statement, it was somewhat interesting to me. Thinking that the readers of your widely circulated journal might feel the same interest in it, as one of the signs that should take place in these last days, I have thought proper to forward it to you, leaving you to insert it or not at your discretion. The following is the account given:—

Mr. John Hatfield.

Sir,—* * * But I must hasten to give you an account of a singular phenomenon which was seen in this neighbourhood on the night of the 19th inst. It was reported that a panther had been seen at the Logan Deadening (you know the place), and on the evening of the 19th. Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson and William Cole, with some others repaired to the place to see if they could discover and kill the monster; but failing in this they retired to the house of Solomon Mendenhall, at which place they stayed a short time; while there they discovered a ball rising from the east in an oblique line, and as it ascended, it moved towards the west with great rapidity, until it was high in the heavens, leaving a streak of light behind it, which, to the natural eye, had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute; both ends then coming round formed a figure of 8, which figure also retained its position for the same space of time; it was then transformed into a figure of 6, which also remained for about a minute; it then formed into a cypher or O, which remained for about three minutes. The figures put together made 1860 in large characters in the heavens. The phenomenon was indeed singular, and has been a matter of great speculation with us.

Respectfully yours, &c.

Wm. Martindale.

Dec. 22, 1843.

AN APPEAL TO THE PEOPLE OF THE STATE OF MAINE.

From the Nauvoo Neighbour.

Respected fellow-citizens,—I was born in the county of York, district of Maine, in the year 1793. My first lesson on the principles of political and religious freedom, was learned among her brave and virtuous sons; and when in after years we had come to the resolve that the number of our citizens, the great extent of our territory, as well as the geographical position which we occupied, all claimed sovereignty, we as a band of enlightened freemen arose and obtained for her the title of "free and independent" among the sister States. More than forty years of my life can I boast of being a happy citizen of Maine. With her hardy republicans I passed through all the vicissitudes and privations of peace and war during that period. My father, as is well known to thousands, was identified with the long line of illustrious patriots who achieved our liberties in the war of the revolution. From him I received the first impression of the rights of man. By him I was taught, before I understood the terms, that men are naturally born free, and as such have an indefeasible right to worship God according to the dictates of their own understanding of his perfections. But the lesson we have so recently learned from the executive of a sovereign State, admonishes us that the day of American liberty is on the wane: that unless something to retrieve her lost character be shortly done, we may as well content ourselves, and expect the days of a Nero and a Caligula. It is not unknown to you that the entire church of Latter-day Saints has been expelled from the State of Missouri, for the simple fact that they believed the fulness of the gospel of Christ had been restored to them through the ministration of angels; and that the Book of Mormon was a divinely inspired record of the aborigines of the western hemisphere. These two facts were sufficient in that State, with L. W. Boggs at the head of the executive department, to expatriate us in the chill of winter—to burn our dwellings—to rob us of our property—to ravish, torment, and murder our women and helpless children. After paying hundreds of thousands of dollars for land, and making improvements worthy the character of American operatives (all which were lost to us), the managers of the war, acting under the direct authority of the chief magistrate, forced us at the point of their bayonets, to sign a treaty, the items of which would have disgraced the damning deeds of a Pharaoh or an Antiocus. In this treaty we covenanted to part with all our lands to defray the expenses of the war; a war which they themselves had created, and which they, with a barbarity disgraceful to savage warfare, had hitherto prosecuted against us. Another article in the treaty, provided that we should forthwith leave the state of Missouri, and never make any further attempt to raise crops, or to do anything whereby the citizens might take offence; "for," said one of the prosecuting generals, "if you do, my men will be upon you, and you will be destroyed, men, women and children:" and, in whatever light we looked upon the proceedings of the governor, whether our cause was just or not, it was all the same with him—our final departure from the State was the grand object with him, and he would see it accomplished. A third article claimed that all our leading men were to be given up to him (General Clark) to be tried for high treason. Among the number was our beloved prophet. A court martial was immediately instituted, in which it was decreed that the prophet, together with a few others, should be shot at six o'clock next morning. This, however, was prevented by the remonstrance of one or two of Clark's officers. They were immediately conducted to prison, where they suffered the greatest indignity. Many scores suffered the same fate. Yet not the least vestige of legal preferment was ever seen in the whole affair. No testimony was had: none called against them. It has been carefully estimated by our historians that not far from fourteen thousand persons were ejected from Missouri in that in-

fernal affair. That should suffuse with tears the face of every American. The same historians compute that not far from three hundred were either directly slaughtered, or from extreme sufferings, from imprisonment, from hunger, the chills of winter (being reduced to the necessity in many instances of braving the winter blasts in a naked situation) were subjected to various disorders that hurried them to a premature grave.

One more case and one only will I relate, as our history has been pretty fully made known to the people of the United States. Near Haun's Mill, a company consisting of about forty men with their families, who had not yet participated in the turmoil of those times, being mostly strangers in that part of the country, who being informed of the times in other counties, entered into stipulations to live in peace with their new neighbours. It was solemnly agreed that if either party should afterwards discover any thing likely to come upon the other, injurious to them, the party having a knowledge should forthwith inform the other.—Thus agreeing, the delegates retired each to their respective party.—The Saints were busy about that time in preparing their dwellings for the approaching winter, and thought themselves perfectly secure under the treaty so sacredly formed. In a very few days, however, they discovered their mistake. The very same delegates who swore friendship to the Saints, came upon them in an unguarded hour, with between two and three hundred men, and drove them from place to place, till at length they were driven into an old smith's shop, were they were slaughtered indiscriminately. In that massacre some eighteen or nineteen were butchered, who from the peril of the times found one common grave — being promiscuously heaped together in an old excavation for water. Their surviving friends at the peril of their own lives, performed their last sad rites of sepulture.

Nothing now remains to point out their lowly sepulchre, but their shapeless mound fast hastening to decay. But they live in our tenderest regards. In the affection of every Saint while the world shall survive, they shall have an imperishable mansion—an everlasting monument to perpetuate their name. We have sought for justice in the courts of that State: we have presented our memorial to the legislature, humbly praying for the restoration of our property and our rights as American citizens: we have expended thousands and thousands of dollars in various attempts to recover our just claims; but even to this time we have not a consoling hope that Missouri will ever do anything for us; nay, that they still hold the hand of persecution, raised, if possible, to cut off our name from under heaven. Every possible scheme that can be devised, is brought into requisition for our overthrow. They have from time to time kidnapped our brethren, citizens of the State of Illinois. Loud and frequent demands are made on the governor for the body of Gen. J. Smith. Several times since leaving Missouri, he has been tried in the courts of Illinois and the federal courts, and and has always been honourably acquitted.

We have also presented our memorial to congress, accompanied with a list of claims, but the only consolation we have yet received from them is, that "our cause is just, but government has no power to redress us." Preparations are being made at the present time to resume our memorial in the halls of congress. Should we fail of obtaining our rights from every source whatever, we still shall have gained one point, "to make it apparent to all the world, that what was wanting in this case, was neither a criminal nor a prosecutor." Another point we shall have gained, to be the discoverers of a desideratum in the constitution of the United States. If neither the civil court of an independent state, neither its legislature nor the great federal compact, has power to guard the lives and property of American citizens, then we shall have made a second discovery, that the framers of our reverend constitution did not understand the business of legislation.

Were the venerable fathers of our independence permitted to revisit the earth, how would they frown with indignation at the disgrace of their country. "In vain they toiled, they bled in vain," if one of the states of the great *E Pluribus Unum*, has a right to plunder, burn, murder, and exterminate from its borders, its peaceable citizens for conscience sake. Should we fail of redress in the

present congress, we shall importune at every subsequent one, till we gain the object of our most ardent desires. From our origin to the present time, we have been a law-abiding people. Our book of laws that we received by immediate revelation through our beloved seer, enjoins us in the most explicit manner, not to transgress the laws of the land. That if law-breakers should be found among us, they are to be given up to the laws of the land. These things we have always done. With all these facts before the world, we believe that government has the power, amply and adequately, to redress us. We expect it. We have the most inalienable right to expect it. While the crimson current that administers to our being shall flow, we will contend for our rights. We intend to test the efficacy of the government to the core. We believe that peradventure there may yet be virtue, and that our cause may yet be heard. We can never forget the injuries done us in Missouri. They are ever present to our minds. We feel it impossible to efface them from our memories. We can never forget the blood of our brethren, so wantonly lavished to satisfy the infernal thirsts of men, as heinous to the righteous as the fiends of hell. Were we to forget them, heaven itself would upbraid us. The immortal shades of our martyred brethren would spurn us from their presence. Their cries with those seen under the altar of God, as viewed by the ancient prophet, would ascend to the throne of Jehovah against us. We swear by the precious memory of the illustrious dead—the fathers of our independence—that we will remember them. We will do all in our power to mete out justice to those who, without the least cause, have murdered our friends; and if we fail, may heaven and earth bear us witness that, what is wanting in this case is not strength in the law, arising from "the peculiar nature of American institutions," but a faithful and virtuous administrator. Now, therefore, knowing as I do, your devoted attachment to the cause of freedom and the free institutions of your country; and believing, as I have every reason, that the voice of the oppressed will not be unheeded by you, especially when it is declared to you that many from your happy state are at this time suffering the highest degree of injustice from mobocracy in Missouri; I, in the name of every faithful Saint, especially those who received their birth and education in Maine, appeal to your wisdom—to that high legal attainment which characterizes you as a sovereign State—to your natural sense of the rights of man, and to the spirit of patriotism that burns within your bosoms, to do all within the grasp of your power to redress us. We declare to you, and to all the world, that we are an innocent people; and that for the gospel's sake—for the sake of the principles of glorious and eternal truth we have been mobbed, whipped, imprisoned, tormented, and slain. Should any man reply, "that if we are persecuted for the truth's sake, we ought to receive it patiently, and not seek that which is our own;" we respond, that if no other consideration whatever should prompt us, the disgraced institutions of our bleeding country demand that we make every effort to magnify her laws. We seek for justice, that recurrences of deeds so frightful may not distract the nation hereafter. We make this appeal to the *people of the State of Maine*, to let them know that an injury has been done the church of Christ in the nineteenth century. An injury, which if unrepaired by government, will establish the most dangerous precedent, as others of a more direful nature will have licence to follow. All past experience admonishes us, that in a republican government, when vice and corruption gain the ascendency over virtue, the most terrible revolutions are *sure* to follow.

I will now relate a dream, which I had near the time that the church of Jesus Christ of Latter-day Saints was driven from Jackson county, in Missouri.

In my dream I was at the capital of the United States. All was solemn as the tomb. The voice of the eloquent orator was hushed to silence. The senator, the sage, the honourable, the rich and poor together, all were clad in mourning; indeed, nature herself, and all things seemed to participate in the general gloom. All was silent but the voice of one man, his was low and solemn as the lonely sepulchre. In the archives of state there was a twilight,

by which, with some difficulty, one could peruse the records. As I was returning from a spacious bureau, where it seemed I had been reading, in an opposite part of the room I saw a man approaching the same bureau. I did not know him, but felt assured within myself that it was one of the ancients of the nation. He took from the bureau two or three small boxes; and as he presented one of them to me, exclaimed, "these were the archives of state," and, while in the act of placing it in my hand, finished the sentence he had commenced, "but it is turned to blood." I saw while yet the words were on his tongue, the box dissolve to blood. Then I turned to view the other boxes; and they were also turned to blood.

With sentiments of respect, I remain your humble servant,

BENJAMIN ANDREWS.

NEWS FROM NAUVOO.

From the Nauvoo Neighbour.

The very candid, pacific, and highly creditable *advice*, which Governor Ford has done himself the honour to address to "the citizens of Hancock county," Mormons and all, and which appears in the *Warsaw Signal*, of the 14th inst. is, like the balm of Gilead, well calculated to ease the pain which has troubled the heads and hearts of the Carthagenians, Warsawvians, and other over jealous bodies for *weal and wo*. It certainly must be admitted on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, governor, peace maker, and friend of all; not only to magnify the law and make it honourable, but also in pointing out the *path of peace*. Such is what the Latter-day Saints have ever sought at the hands of those in authority; and, with an approving conscience, clear as the crystal spring; and with a laudable intention, warm as the summer zephyr; and with a charitable prayer, mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease, and give way to reason, sense, peace, and good will. The Saints, if they will be humble and wise, can now *practice* what they *preach*, and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information it may be well to say that there has never been any cause for alarm as to the Latter-day Saints. The legislature of Illinois granted a liberal charter for the city of Nauvoo; and, let every honest man in the union, who has any knowledge of her, say whether she has not flourished beyond the most sanguine anticipations of all; and while they witness her growing glory, let them solemnly testify whether Nauvoo has *wilfully injured* the country, county, or a single individual *one cent*. With the strictest scrutiny publish the facts, whether a particle of law has been evaded or broken. Virtue and innocence need no artificial covering. Political views and party distinctions never should disturb the harmony of society; and when the whole truth comes before a virtuous people, we are willing to abide the issue.

We will here refer to the *three late dismissals*, upon writs of *habæs corpus*, of J. Smith, when arrested under the requisitions of Missouri. The first, in June, 1841, was tried at Monmouth, before judge Douglass, of the fifth judicial circuit, and as no exceptions have been taken to that decision by this state or Missouri (but Missouri had previously entered a *nolle prosequi* on all the old indictments against the Mormons in the difficulties of 1838), it is taken and granted *that that decision was just!* The second, in December, 1842, was tried at Springfield, before judge Pope, in the U. S. district court; and, from that honourable discharge, as no exceptions from any source have been made to those proceedings, it follows, as a matter of course, *that that decision was just!!* and the third, in July, 1843, was tried at the city of Nauvoo, before the municipal court of said city; and as no exceptions to that discharge have been taken, and as the governor says there is "evidence on the other side to shew that the sheriff of Lee county *volunta-*

rily carried Mr. Reynolds (who had Mr. Smith in custody), to the city of Nauvoo without any coercion on the part of any one," it must be admitted *that that decision was just!!!*

But is any man still unconvinced of the justness of these strictures relative to the two last cases, let the astounding fact go forth, that *Orin Porter Rockwell*, who Boggs swore was the principal in his assassination, and as accessory to which Mr. Smith was arrested, *has returned home "clear of that sin."* In fact there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully "transported out of this state," have returned to their families in peace, and there seems to be no ground for contention—no cause for jealousy, and no excuse for a surmise that any man, woman, or child will suffer the least inconvenience from General Smith, the the charter of Nauvoo, the city of Nauvoo, or even any of her citizens. There is nothing for a bone of contention! Even those ordinances which appeared to excite the feeling of some people have recently been *repealed*; so that if the "intelligent" inhabitants of Hancock county want peace—want to abide by the governor's advice—want to have a character abroad grow out of their character at home, and really mean to follow the Saviour's golden rule, "*To do unto others as they would wish others to do unto them*," they will be still *now*, and let their own works praise them in the gates of justice, and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

"A soft answer turns away wrath," says the wise man, and it will be greatly to the credit of the Latter-day Saints to shew the love of God, by now kindly treating those who may have in an unconscious moment done them wrong; for truly said Jesus, *pray for thine enemies*. Humanity towards all—reason and refinement to enforce virtue—and good for evil, are so eminently designed to cure more disorders of society than an appeal to "arms," or even *argument* untempered with *friendship* and the "one thing needful," that no vision for the future, guide-board for the distant, or expositor for the present, need trouble any one with what he ought to do. His own good, his family's good, his neighbour's good, his country's good, and all good, seem to whisper to every person—the governor has told you what to do, *now do it*. The constitution expects every man to do his duty, and when he fails the law urges him; or should he do too much, the same master rebukes him. Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock county with as much sincerity as has been manifested for her notoriety or welfare, there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one, will call Governor Ford A PEACE MAKER. The Latter-day Saints will, at all events, profit by the instruction, and call upon honest men to help them cherish all the love, all the friendship, all the courtesy, all the kindly feelings, and all the generosity that ought to characterize *clever people* in a clever neighbourhood, and leave candid men to judge which tree exhibits the best fruit, the one with most clubs and sticks thrown into its boughs, and the grass trodden down under it; or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit, and by the fruit ye know the trees. Our motto then, is, *peace with all*. If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like as when Paul started with recommendations to Damascus to persecute the Saints, some one who has raised his hand against us with letters to men in high places, may see a light at noon-day above the brightness of the sun, and hear the voice of Jesus, saying, "*It is hard for thee to kick against the pricks*."

Intelligence is sometimes the messenger of safety; and willing to aid the governor in his laudable endeavours to cultivate peace and honour the laws; believing that very few of the citizens of Hancock county will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shews that there is rest for the soles of the Saints' feet, we give it a place in the *Neighbour*, wishing it God speed, and saying, *God bless good men and good measures*; and as Nauvoo has been, so it will continue to

be, a good city, affording a good market to a good country, and let those who do not mean to try the way of transgressors, say, *Amen*.

GOVERNOR FORD'S LETTER.

Springfield, Jan. 29th, 1844.

Dear Sir,—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honour to send me.

I have observed with regret, that occasions have been presented for disturbing the peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I as a governor have no right to interfere in your difficulties.

As yet, I believe that there has been nothing like war among you: and I hope that all of you will have the good sense to see the necessity of preserving peace. If there is any thing wrong in the Nauvoo charters, or in the mode of administering them, you will see that nothing short of legislative or judicial power is capable of enforcing a remedy. I myself had the honour of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of; or if they did, they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session. I have also been called upon to take away the arms from the Mormons—to raise the militia—to arrest a supposed fugitive—and, in fact, to repeal some of the ordinances of the city of Nauvoo. Hancock county is justly famed for its intelligence, and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things. The absurd and preposterous nature of these requests, give some colour to the charge that they are made for political effect only. I hope that this charge is untrue; for in all candour, it would be more creditable to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war for the advancement of party ends. But if there should be any truth in the charge (which God forbid), I affectionately entreat all the good citizens engaged in it, to lay aside their designs and yield up their ears to the voice of justice, reason, and humanity. All that I can do at present is, to admonish both parties to beware of carrying matters to extremity. Let it come to this: let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate, and candid manner, to tell the citizens of Hancock county, Mormons and all, that my interference will be against those who shall be the first transgressors. I am bound by the laws and the constitution to regard you all as citizens of the state, possessed of equal rights and priviliges, and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you, except that of assailant and assailed.

I hope, dear sir, you will do me the favour to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect, your obedient servant,

THOMAS FORD.

PUBLIC MEETING AT WARSAW.

Many of the more respectable citizens of Warsaw, indignant at the moves of the anti-Mormon party, and feeling desirous of ridding themselves from the odium of being considered their associates, assembled at an anti-Mormon meeting and passed the following resolutions, presented by E. A. Bedell, a justice of peace of that place.

Whereas, by a recent publication which appeared in the *Warsaw Message*, an anti-Mormon meeting has been called in the town of Warsaw, for the avowed purpose of getting up a thorough anti-Mormon organization, in accordance with various requests made by various other meetings recently held in our county, under the imposing title of anti-Mormonism.

And, whereas, judging from the expressions of the sentiments of those convened in said meetings (though varying among themselves), we deem their sentiments and policy as injurious to the best intereats of our county.

And, whereas, inflammatory resolutions, emanating and issuing from a public meeting, called and held in our town, would be

attributed to, and deemed expressive of the sentiments of a majority of the citizens of said town: therefore,

Resolved, that we at this time deem it inexpedient to hold meetings under such titles, and pass inflammatory resolutions for the express purpose of creating and keeping up an excitement in the minds of one against another class of our own citizens.

Resolved, that though the sentiments, policy, and intention of the anti-Mormons of this county vary and conflict with each other, yet we deem all such meetings, called for such purposes, as injurious to the interests and peace of the citizens of our county and town, and only calculated to drive from our county good citizens, who would, under other circumstances, settle among us.

They certainly have done honour to themselves, and when such resolutions are passed in their own meeting, it clearly shows the tone of public feeling. Why do not the intelligent portion of the inhabitants of Carthage follow their example, and thus prove to the world that they are republicans, patriots, and honest men? Come, now, let us all follow the advice of the prophet, and *cultivate peace*.

LETTER FROM W. ROWLEY.

To the Editor of the Times and Seasons.

Dear Brother,—Herewith I forward you a few articles I brought with me from England, which I beg your acceptance of as a very small remembrance and token of the high esteem and respect I feel towards you, on the remembrance, that through your instrumentality I was led to embrace the fulness of the gospel. The period I had so fondly anticipated, of once more beholding and conversing with you, has at length been realized, and I cannot forego to mention the pleasure and gratification it has given me, of meeting with you in that place of which "the Lord hath spoken good concerning it." You have, I am well aware, been made acquainted, through the medium of a friend, that we had adieu to our native land on the 15th of September last. Our company consisted of about 180 persons, chiefly Saints. We had a fine commodious vessel called the *Metoka*, commanded by M'Larren, who with his officers and men, behaved with every attention and kindness during the passage, which we made in seven weeks to New Orleans, and finally arrived at Nauvoo on the 11th of November. We had only three deaths on board, one sister, and two children. I must not forbear to state that the provisions supplied by Messrs. Ward and Clarke, on our voyage, were excellent in quality and quantity. You can, my dear brother, in some measure, anticipate the feelings that throbbed within our bosoms on reaching our resting place, the city of Nauvoo. You may suppose we were most pleasingly surprised, after having had our ears continually assailed with the doleful accounts of "the wretchedness of the place," its "log and mud" built "cabins," its "knee deep" muddy streets, the "poverty and starvation" that awaited us, the "villany and roguery" of its inhabitants, the "awful delusion of Mormonism," "beware of old Joe Smith," and a thousand other such like salutations; you may judge then, how much we were gratified at beholding the striking contrast, while gazing with rapturous delight, first upon the "Temple," which already assumes a lofty bearing from the commanding eminence on which it is being erected; then the "Nauvoo House;" the "Mansion House," (the residence of him of whom the world is not worthy); the Masonic, Music, and public halls; some completed, and others are being so, besides numerous well-built and substantial brick stores, and private dwellings. The whole site and aspect of the city, presenting a most cheering picture of the enterprise and industry of its inhabitants, exhibiting a remarkable difference to many of the western towns which we passed in coming up the Mississippi, of far longer standing and origin.

I shall not at the present dwell upon my feelings in thus being permitted to reach this land—a land above all lands, a choice land — where the Lord hath commanded his people to gather unto, in order that they may be instructed of him through the mouth of his seer and prophet. When I think of this unspeakable privilege and blessing, of listening, like those of old, to the voice of the Lord's servants, receiving divine revelation and communication from him the source of all truth; when I know that he has thus spoken to, and honoured his servant Joseph, delivering him, time and time again from the hands of his enemies, and will still continue to do so; and through him fulfilling those promises relating to the latter-day glory, and also the covenant to gather his ancient people should be accomplished;

besides many other glorious truths to be realized in these the last days, as well as making known other things, in which I truly rejoice, and which induces me to exclaim with the apostles of old—I count not my life dear, so that I may win Christ and be found in him, and the sufferings of this life are not to be compared with the glory that shall be revealed hereafter. On recalling the pleasurable emotions that have passed within the secret recesses of my heart, when holding sweet converse with those I loved and whom I have now left in my native land, and whose faces I may never again see in the flesh: or if I gather around me in "fancy's mystic circle," those my nearest and dearest relatives, and ponder upon a father and mother's fondest embrace; a brother and sister's tenderest affection; excited and called forth on taking a long and last farewell. If I thus look back upon the loss of rich and influential friends and connexions, with other claims of a lucrative and secular nature; yet all these have been hushed and subdued in the contemplation of thus becoming a citizen in one of Zion's stakes, and my desire and prayer to God is, that she may still prosper and go on in glorious majesty and triumph, until the top stones of her palaces and dwellings be raised with one universal song of joy and gladness, to Him that reigneth for ever and ever.

I remain, dear brother, yours, very sincerely, in the new and everlasting covenant,

W. Rowley.

Nauvoo, January 25, 1844.

GENERAL CONFERENCE.

According to previous announcement, the General Conference of the various branches of the Church of Jesus Christ of Latter-day Saints commenced its sittings in the Music Hall, Liverpool, on the 6th of April, 1844.

It was with very peculiar feelings that we met the brethren who came as deputations from the Conferences in this land. The reflection that fourteen years ago the Church of Jesus Christ was organized in these last days of six members only, and that probably at the present time, in both hemispheres, she numbers one hundred and fifty thousand; this reflection, together with the thought, that simultaneously with ourselves, our brethren in Nauvoo would be assembled in Conference also, to consider the situation of the church generally, and to meditate on the adoption of such measures as may be necessary for rolling on the great work of the Lord, excited within us peculiar feelings that we had not experienced on former occasions.

MORNING SERVICE.

After the opening of the meeting by singing and prayer, it was voted unanimously that elder Reuben Hedlock preside over the meetings of the Conference, and that elder J. S. Cantwell act as clerk of the conference.

Elder Hedlock then rose and addressed the assembly, stating that he rejoiced in meeting with the officers in General Conference, at the same time that the Saints in Nauvoo were congregated for the same purpose. He also spoke on the equality of privileges enjoyed by the various officers assembled in council or in conference. After some remarks, showing the necessity of a union of effort on the part of the Saints, and especially amongst the priesthood—alluding particularly to those who were altogether devoted to the work of the ministry, shewing that if they were not beloved and upheld by those amongst whom they were labouring, they could not expect their services to be effective in the cause of truth, and that it were better for such to be away, and labour where they had the confidence of the Saints, and where they would be upheld by the prayers and faith of the Saints—that union was strength, and especially so in the work of the Lord.

The number of officers present at the opening of the Conference was then called for, which was as follows: high priests, 10; elders, 23; priests, 5; teachers, 3; deacons, 2. The representation of the various Conferences was then called for:—

Manchester Conference—Represented by elder Charles Miller, including the branches of Manchester, Stockport, Ashton, Duckenfield, Newton Moor, Mottram, Bolton, Edgeworth Moor, Edgerton, Leith, Chewmoor, Breightmet Fold, Bradshaw, Tottington, Summerseat, Bury, Haslingden, Royton, Oldham, Rochdale, Eccles, Pendlebury, Heatons, Ratcliffe, Halfacre, Crossmoor, Didsbury, Middleton, Crompton Fold, Marple Bridge, Ashworth Tops, Vale House; comprises 1583 members, 2 high priests, 41 elders, 100 priests, 56 teachers, 19 deacons. Baptized since last general conference 194.

Liverpool Conference — Represented by elder Mitchelson, including Liverpool, the Isle of Man, Chester, part of Wales, Warrington, Newton, St. Helens and Graseby; comprises 596 members, 3 high priests, 29 elders, 39 priests, 19 teachers, 11 deacons. Baptized since last general conference 107.

Preston Conference—Represented by elder John Banks, including Preston, Lancaster, Kendal, Brigsteer, Holme, Heskin, Hunter's Hill, Euxton, Leyland, Southport and Longton; comprises 594 members, 1 high priest, 16 elders, 23 priests, 17 teachers, 4 deacons. Baptized since last general conference 21.

London Conference—Represented by elder John Cairns, including London, Newbury, Woolwich, Dover and Luton; comprises 324 members, 1 high priest, 11 elders, 21 priests, 5 teachers, 5 deacons. Baptized since last general conference 47.

Macclesfield Conference—Represented by elder Galley, including Macclesfield, Bollington, Middlewich, Northwich, Plumbley and Crewe; comprising 219 members, 1 high priest, 10 elders, 22 priests, 14 teachers, 7 deacons. Baptized since last general conference 15.

Birmingham Conference—Represented by elder Crook, including Birmingham, Gritsgreen, Old Bury, Wolverhampton, Dudley, Brittle Lane, Bilston, Kidderminster, Leamington, Bloxwich, Stratford-upon-Avon, Catthorpe, West Bromwich, Pendarren, Abersychan, Beaufort, Rummy, Tredager, Merthyr Tydvill, Aberdare; comprising 707 members, 38 elders, 49 priests, 27 teachers, 12 deacons. Baptized since last general conference 200.

Wooden Box — Represented by elder Robert Crook, including Wooden Box, Dunstall, Branstone, Barton and Colebille; comprising 96 members, 9 elders, 10 priests, 6 teachers, 5 deacons. Baptized since last general conference 60.

Staffordshire Conference—Represented by elder George Simpson, including Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddley Edge, Bradley Green, Knutton Heath, Longton, Coxbank, Prees, Tunstall, Leek, Longport, Hassall Green, Allsagers Bank; comprising 370 members, 1 high priest, 29 elders, 48 priests, 20 teachers, 11 deacons.

Edinburgh Conference—Represented by elder G. P. Waugh, including Edinburgh, Wemyss, Stirling and Pathhead; comprises 330 members, 11 elders, 16 priests, 7 teachers, 3 deacons. Baptized since Nov. 1843, 37.

Garway Conference—Represented by elder Blakey, including Garway, Llanfoist, Buckle, Ewiasharold, Llanthony and Llanvano; comprises 172 members, 4 elders, 9 priests, 8 teachers, 1 deacon.

Glasgow Conference — Represented by elder James Houston, including Glasgow, Paisley, Kilbirnie, Bridge of Weir, Thorny Bank and Shaws, Campsie, Renfrew, Greenock, Ayre, Bonhill, Balfrone, Johnston, Airdrie, Irvine and Daly; comprising 833 members, 1 high priest, 26 elders, 39 priests, 30 teachers, 19 deacons.

Sheffield Conference—Represented by letter, including Sheffield, Woodhouse, Dennington and Brampton; comprises 201 members, 5 elders, 9 priests, 5 teachers, 3 deacons.

Bradford Conference—Represented by elder Speakman, including Bradford, Idle, Leeds, Doncaster; comprises 206 members, 9 elders, 15 priests, 8 teachers, 6 deacons. Baptized since last general conference 44.

Ireland—Represented by elder Sloan, including Hillsborough, Crawfordsburn and Melusk; comprises 52 members, 5 elders, 1 priest, 1 teacher.

Lincolnshire Conference—Represented by letter, comprises 27 members, 2 elders, 2 priests, 1 teacher, 1 deacon. Baptized since last general conference 17.

Worcestershire Conference — Represented by elder Thomas Smith, including Earlscommon, Pinvin, Flyford Flavel, Worcester, Broomsgrove, Randan Woods, Barford, St. Johns and Milton; comprises 140 members, 6 elders, 10 priests, 3 teachers, 3 deacons. Baptized since last general conference 28.

Clitheroe Conference — Represented by elder William Snalam, including Clitheroe, Chatburn, Downham, Waddington, Ribchester, Chaighley and Settle; comprises 299 members, 16 elders, 22 priests, 18 teachers, 4 deacons. Baptized since last general conference 14.

Leicester—Represented by elder Thomas Margetts, including Leicester and Nottingham; comprises 127 members, 5 elders, 10 priests, 1 teacher, 2 deacons.

Cheltenham Conference—Represented by letter, consists of eighteen branches, comprises 532 members, 17 elders, 30 priests, 13 teachers, 5 deacons. Baptized since last general conference 90.

Bath—Represented by letter, comprises 31 members, 1 elder, 2 priests.

Wolverton—Represented by letter, comprises 8 members, 1 elder, 2 priests.

Carlisle—Represented by letter, comprises 160 members, 8 elders, 19 priests, 8 teachers, 3 deacons, and contains four branches.

Littlemoor—Represented by letter, comprises 6 members, 1 priest.

Bedfordshire—Represented by letter, includes twelve branches, comprising 184 members, 14 elders, 20 priests, 9 teachers, 2 deacons.

The number of members, &c., of each Conference being ascertained as nearly as possible, it was determined that the delegates should represent the condition of each Conference; and what alterations or measures were necessary to be adopted for the well-being of each.

Elder Charles Miller then remarked, in reference to the Manchester Conference, that there was a very general desire manifested to roll onward the work of the Lord—that the prospects were never better; the power of God was in their midst, and it was a general time of rejoicing.

Elder Miller having remarked that he had been challenged to discussion, and had accepted it; which circumstance led to some remarks from elder Ward as to the very little good effected in general by discussions; and that it was beneath the servants of God to turn aside from the path of duty, to wrangle and dispute like the people of the world; and that while the professors of modern religion were in a manner devouring each other, the path of the Saints ought to be onward in the proclamation of the principles of truth.

Elder Hedlock agreed with the remarks of elder Ward, and stated that it was in perfect accordance with the advice of the first presidency, and ought to be guarded against as much as possible.

Elder George Mitchelson then rose to state that the work of the Lord in the Liverpool Conference was progressing slowly, save in the Isle of Man, where the people were coming out and embracing the principles of the truth.

The condition of North Wales being stated by elder Joseph Martin, it was proposed by elder Ward, and carried, that elder Martin be permitted to ordain to the lesser priesthood such officers as he may feel led by the spirit to be necessary.

EVENING MEETING.

The meeting being opened by elder Charles Miller with singing and prayer,

Elder John Banks then rose to state the condition of the Preston Conference. The church he said had been much harassed, as well as much blessed previously, it having been the place where the standard of the fulness of the gospel had been first planted in these islands in the last days; it had also been the subject of the attacks of the enemy in an extraordinary manner; many had also emigrated, and Satan appeared to have singled some of them out for his victims, through whose influence, at times, much evil had been done; but, notwithstanding all this, the condition of the Preston Conference, with the exception of the distant branches in the North, was in a much better condition than for a long time past, and he trusted would ultimately overcome, and be eminently successful in gathering in the honest in heart.

It was then moved by elder Ward, and seconded by elder Charles Miller, that elder John Banks be ordained to the office of high priest, to preside over the Preston Conference. Carried.

Elder John Cairns rose to state the condition of the London Conference, which he remarked was at present in a good state, the officers united, and the Saints generally rejoicing in the truth.

Elder James Galley spoke on the condition of the Macclesfield Conference, stating, that while some of the Saints were not in a good condition, yet they had many that were—that there was so much religion in the neighbourhood, that the principles of truth were hard to be received, while the people generally were in much slavery to the landowners, and dare not open their doors for preaching; yet, notwithstanding all things, he still considered they had a good prospect of success, as the officers and Saints, generally, were determined to be united in rolling onward the work of the Lord.

Elder Crook stated, that in the Birmingham Conference they had much union and love—that by experience and discipline, and a little whipping now and then, he had learned what weapon to use in the service of the Lord, in order to be successful, and that was the first principles, for those he found to be irresistible.

It was then moved by elder T. Smith, and seconded by elder Crook, that Catthorpe, Leamington, and Straford-upon-Avon, now included in the Birmingham Conference, be transferred to the Worcestershire Conference. Carried.

It was then moved by elder Ward, and voted, that the branches of Wooden Box, Dunstall, Branstone, Barton, and Colebille be organized into a Conference, to be called the Derbyshire Conference; and that elder William Cooper Royle preside over the same.

It was also voted, that elder Crook be ordained to the office of high priest, to preside over the Birmingham Conference.

It was also moved by elder Ward, and voted, that the branches of Beaufort, Rummy, Tredager, Merthyr Tydvill, and Aberdare be organized into a Conference, to be called the Merthyr Tydvill Conference: and that elder William Henshaw preside over the same.

SUNDAY MORNING.

The meeting being opened by singing and prayer by elder Ward, the business of considering the state of the various Conferences was resumed.

Elder Waugh having remarked upon the condition of the Edinburgh Conference, that it was much better than it had been, but that a change of labourers would be of especial benefit.

Elder Ward remarked, that were the officers of the church of one heart and of one mind, their ministry would be effectual whether they were assisted by foreign aid or not—that success could never be expected while individuals were seeking the gratification of their own private feelings.

Elder Hedlock spoke on the evil of ordaining officers to sit in council merely, and exhorted the presiding elders to select only such as had the opportunity of labouring and becoming useful in the kingdom of God.

The mission of elder John Cairns, voted in the council of the twelve in Nauvoo, to go to Scotland, was then laid before the conference for their acceptance, and confirmed by a unanimous vote.

Elder George Simpson remarked on the Staffordshire Conference, that it was varied in its condition, but much better than some time ago he could have anticipated. The influence of evil reports had been much felt by them, but he rejoiced to say that the presidents of the various branches were much united.

Elder Blakey stated, that the Garway Conference had been much disorganized, but that it was now progressing—the Conference was very extensive, and that he frequently had to walk over eighty miles to obtain the MILLENNIAL STARS!

It was moved by elder Ward, and seconded by elder Cairns, that Abergavenny, now attached to this Conference, be united to the Merthyr Tydvill Conference, under the presidency of elder Henshaw.

Elder Houston stated that the Glasgow Conference was in a good condition, and the officers were very united.

It was then proposed by elder Hedlock, and seconded by elder Thomas Ward, that elder James Ure be appointed to preside over the Sheffield Conference, and that he be ordained to the office of high priest. Carried unanimously.

Elder Speakman said, with regard to the Bradford Conference, that the Saints where much united, and that the prospects generally were very cheering, although some time ago they had been under the necessity of cutting a many off.

Elder Hedlock remarked on the practice of cutting off the members of the church; that in many cases it was done in much too summary a manner; that the elders should bear in mind that they were to be the saviours of men and not the destroyers. He would also admonish them against the establishment of bye-laws, which in many cases had been the cause of much evil, and individuals had been separated from the body of Christ for the violation of laws which the kingdom of God never recognized. He exhorted the officers to dilligence in their labours, to the practice of righteousness and holiness, that they might secure the esteem of the Saints, and that their counsel might be sought after and be adhered to.

Elder Ward remarked on the position of the people of God, who, from the darkness that beclouds the religious world, had been brought into the marvellous light of the fulness of the gospel, wherein we rejoiced, and for which the gratitude of our hearts must ever be offered; and urged the elders to measure by this reflection as a standard, the importance of being separated from the Church of Christ.

AFTERNOON SERVICE.

The meeting was opened by elder Mitchelson with singing and prayer, when elders MacGuffie and Dombville were called upon to administer the ordinance of the Lord's Supper.

The congregation being numerous, and many strangers present, the business of the conference was postponed, and the afternoon was occupied very profitably by elders Cairns, Crook, Henshaw, Margetts, Miller, and priest Walker bearing testimony to the truth of the work of the Lord.

EVENING SERVICE.

This service was opened with singing and prayer by elder Hedlock, who proceeded to address the assembly on the principles of the church, on his experience for eleven years in connexion with it; also on the order of the kingdom of God, and the manner of sitting in judgment on matters that required it. He exhorted all persons to the adoption of the scriptural mode of settling differences—to the practice of humility, that we might be exalted in the due time of the Lord. He enlarged on the greatness of the plan of salvation—on the importance of the truths committed unto the officers of preaching those principles which would prove to all either a savour of life unto life, or of death unto death. He admonished them to beware in what manner they handled the word of life, and to take heed that their garments were clear of the blood of this generation. He urged upon them faithfulness in the work in which they were engaged, that they might be found worthy to be endowed with greater power to go forth to bind up the law and seal up the testimony, that the end might come.

MONDAY MORNING.

The meeting was opened by singing and prayer, by elder John Cairns.

It was then moved by elder Ward, and seconded by elder Miller, that elder Blakey be appointed to preside over the Garway Conference. Carried.

It was also voted that high priest Struthers be appointed to preside over the Bedfordshire Conference for the time being.

Elder Hedlock spoke at some length on the duties of the high priesthood—on the evil of bye-laws, and the cutting off of members for the violation of them—on the honouring of each person in his office, and of the equality of privileges in council enjoyed by the priesthood; also, on the duties of priests and teachers visiting the members, that it be done in the spirit of love.

Clitheroe Conference was stated by elder Snalam to be in a good condition.

AFTERNOON SERVICE.

The meeting being opened by singing and prayer, it was voted that elder Snalam be tried in a Special Conference, at Clitheroe, on the various charges against him, by which he has lost the confidence of the several members of the same, at such time and place as elder Hedlock may appoint.

Elder Hedlock having called for such volunteers as could go out to labour in the vineyard, elder James Sloan came forward, and being asked whether he at present wished to go home to Nauvoo, or to labour in the ministry, he declared it to be his wish to go out and preach.

Elder Thomas Margetts having stated that the prospects in Leicester and the surrounding country were of the most encouraging kind, it was voted that Leicester and Nottingham, and the surrounding country be organized into a Conference, to be called the Leicestershire Conference, and that elder Thomas Margetts preside over the same.

It was voted that elder Thomas Harris go labour about the neighbourhood of Lancaster, under the direction and presidency of elder Banks.

It was also voted that elder G. P. Waugh be appointed to preside over the Froomshill Conference.

Voted also that elder John Johnson be appointed to preside over the Cheltenham Conference.

Voted that priest William Walker be ordained an elder, and be appointed to labour in Hull.

EVENING SERVICE.

The meeting being opened by singing and prayer, the appointment of elder Hedlock, in connexion with elder Ward, to the presidency of the Churches in this land, was read from the minutes of the Council of the Twelve, held in Nauvoo, when the sanction of the Conference was called for and given unanimously.

Elder Hedlock spoke at some length on the order of sitting in judgment on superior officers.

Elder Ward then proceeded to lay the state of the presidency in the British Isles before the Church. He remarked that he, in connexion with elder Hedlock, felt the greatest anxiety that the position of the presidency should be thoroughly understood, and that all the business and proceedings of the same should be conducted in such a manner as to be open to the inspection of all. They were at present labouring under considerable difficulties in consequence of so many demands made upon their resources by the authorities of Nauvoo, in sending over a number of families at the expense of the means arising from the emigration department. He rejoiced to state that any profits arising from business in Liverpool were to be subject to the order of the authorities at Nauvoo, and that they had given us directions to send *all* the poor Saints, and that they should truly rejoice in appropriating any means in their hands for that purpose.

Elder Walker spoke on upholding the presidency, and eloquently expressed his confidence in the same.

Elder Cairns spoke on the purchase of the various publications. He remarked that the sale of the publications was absolutely necessary in order that the work of the Lord might roll onward—that it was a great mistake to suppose that because the Saints purchased the publications, they would therefore not contribute as much for the support of those who laboured amongst them; he was not afraid of this; only let the Saints be thoroughly imbued with the principles contained in the publications, and he knew that they would be prepared to act in righteousness, and would never forget that the labourer was worthy of his hire. He had found our publications hid up in a cupboard, the Saints not knowing that there were such; but he had made it a rule to take them with him to the meetings, and the consequence was, that he disposed of the publications. Strangers became interested in the principles of truth by their perusal, and the Saints became more open-hearted and ready to minister unto those who laboured amongst them.

Elder Allen spoke on the exercise of liberality and benevolence being exercised with full confidence in God, and related several anecdotes illustrative of the subject.

Elder Galley having spoken on the same subject, it was voted unanimously, *That this Conference, now assembled, covenant to stand by and uphold the presidency in England, by our prayers on their behalf, and also by pecuniary aid.*

Elder Hedlock then rose and addressed the assembly on the subject of the publications, and was desirous of taking the sense of that meeting on the same; it was true that the Quorum of the Twelve had advised that the publication of the MILLENNIAL STAR be stopped, and had given him authority to publish a circular as occasion might require, but he believed most sincerely that the stoppage of the STAR would have a most injurious tendency.

Several having spoken to the same effect, elder Ward remarked, that if a publication was to be issued at all, it appeared trifling with the interests of the cause to change the name, inasmuch as the office had received the name of the Millennial Star Office, and many letters came to them with that address.

It was then moved by elder Cairns, and voted by unanimous acclamation, "That this Conference requests the Quorum of the Twelve to permit the continued publication of the MILLENNIAL STAR.

It was then moved by elder Ward, and seconded by elder Webb, that priest William Bayliss be ordained to the office of an elder. Carried.

TUESDAY MORNING.

The meeting being opened by singing and prayer,

It was moved by elder Hedlock, and seconded by elder T. Harris, that elder William Snalam be removed from the Clitheroe Conference. Carried.

It was then voted that elder James Sloan go to preside over the Bradford Conference, and that elder William Speakman go to preside over the Clitheroe Conference, occasionally preaching at Leeds, under the presidency of elder Sloan.

Elder Hedlock having spoken at great length on the organization of the priesthood, and the relative duties of each officer according to his calling, exhorting them to consider the great work in which they were engaged, and not hinder their usefulness by being too tenacious of authority, or giving heed to little trifling matters, while the great work of rolling onward the truth be entirely forgotten.

It was then voted that elder Webb be appointed to labour in the place where he now is.

It was also voted that elder Glaud Roger go to labour with elder Ure in the Sheffield Conference.

The sittings of the Conference were then brought to a close by president Reuben Hedlock engaging in prayer and thanksgiving, at four o'clock, p. m.

A FRIENDLY HINT TO MISSOURI.

From the Nauvoo Neighbour.

One of the most pleasing scenes that can transpire on earth is, when a sin has been committed by one person against another, *to forgive that sin;* and then, according to the sublime and perfect pattern of the Saviour, pray to our Father in heaven *to forgive also.* Verily, verily, such a friendly rebuke is like the mellow zephyr of summer's eve, it soothes, it cheers and gladdens the heart of the humane and the savage.—Well might the wise man exclaim: "a soft answer turneth away wrath," for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire.*

Jesus said, "blessed are the peace makers, for they shall be called the children of God;" wherefore if the nation, a single state, community, or family ought to be grateful for anything, *it is peace.* Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates, and happifies the just and the unjust, and is the very essence of happiness below and bliss above. He that does not strive with all his powers of body and mind; with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honour of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free or the praise of the brave. But the peace maker, O give hear to him! for the words of his mouth and his doctrine, drop like the rain and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthrophy, benevolence, compassion, humanity and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges, and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres,
It charms our souls, and calms our fears;
It turns the world to paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers have committed violence, robbery, and even murder, upon the rights and persons of the church of Jesus Christ of Latter-day Saints; yet, compassion, dignity, and a sense of the principles of religion among all classes, and honour and benevolence, mingled with charity by high minded patriots, lead me to suppose that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means to urge the state, for her honour, prosperity and good name, to restore every person she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies—the real peace makers of a western world—will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed are made whole; and after repentance, they shall be forgiven; for verily the scriptures say: "Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance."

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honour of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honour, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus-like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, "*the tree is known by its fruit?*"

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's Mill, forget not that the constitution of your state holds this broad truth to the world—that none shall "be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties, or districts; whether to petition your legislature to pay the damage the Saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect and make honourable, or annihilate such statue law as was in force in your state, in 1838, viz.—"If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such a purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars; and imprisonment in the county jail not exceeding six months."

Finally, if honour dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best, and sweet-

est token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration I am the friend of all good men,

JOSEPH SMITH.

Nauvoo, Ill., March 8th, 1844.

BARQUE FANNY.

EXTRACT OF A LETTER FROM ELDER WILLIAM KAY.

New Orleans, March 9th, 1844.

Dearly Beloved Brethren,—I now take the opportunity of writing to inform you of our safe arrival in this port. We came in on the 7th, at seven o'clock in the morning; we should have been in sooner, but for having to stop at the bar for a considerable time to wait for a steamer, and we had also a calm in the bay; but I believe that no people that ever crossed the Atlantic ever had a more prosperous voyage than the Lord has favoured us with. The captain and crew declare they never experienced such a passage before; but such a captain and crew for kindness I believe could scarcely be met with; his liberality exceeds all that ever came under our notice; indeed, I am at a loss for words to express the respect he has manifested to all.

The cabin and its provisions have been at the service of all who stood in need of them, and the captain has with his own hand ministered unto the necessities of all that required it. Our prayer as a people is, that God our Eternal Father may bless him with eyes to see, and a heart to believe the principles of eternal truth, and reward him abundantly for the favours we have received from him. I hope if you ever see him again, that you will thank him for his kindness to us. But although we have had much cause for rejoicing, yet we have also had our sorrows. We have had two deaths; the first was the wife of elder James Jones, of Alfrick. She died on the 19th of February, and was buried in the sea on the morning of the 20th, off the island of Port Rico. She died happily. During her sickness, the captain manifested the greatest sympathy, and expressed himself as feeling for her husband as though he were his own brother; but it was not in word only but in deed—he had her removed into his cabin, and there she died; nor has he shown less humanity to the sorrowful widower and children. The other death was the youngest child of sister Greenhalgh, which died on Monday last.

We had regular meetings for prayer morning and evening, and three times each Lord's day, administering the sacrament in the afternoon. The Saints generally have shown a willingness to give heed to counsel from myself and brothers Hall and Cuerden; and have been very well satisfied with their journey and the ship's stores provided by you, for which they wish to return you their thanks.

We have this morning the steamer alongside of us, and intend getting our luggage on board to day. I assure you we rejoiced exceedingly at the sight of the steamer, which was the *Maid of Iowa*, and at the thoughts of going up in a vessel belonging the church, and commanded by an elder of the church, brother D. Jones.

I must now conclude, and pray God the Eternal Father to preserve and bless you, and believe me to be your affectionate brother in the Lord.

WILLIAM KAY.

P. S. Brothers Hall, Cuerden, Jones, and all faithful Saints desire to be remembered to you, and desire an interest in your prayers.

To Reuben Hedlock and Co., 36, Chapel Street, Liverpool.

THE TEMPLE.

From various papers received of late, we learn the interesting intelligence that the utmost exertions will be put forth for the completion of the Temple. It is intended to suspend the labours upon the Nauvoo House for a time, and devote their efforts exclusively to the Temple; and it is calculated that by a unity of effort the roof can be put on by next fall, and the building be enclosed.

Editorial.

Having brought our conference labours to a close, it is with abundant satisfaction and thanksgiving that we sit down to contemplate the work of the Lord as it exists at present in the British Islands. It is true, that in many places the work appears to have almost dwindled away, which our enemies, with a superficial view, would construe as a proof of the falsity of our principles; but it is not so, the glorious doctrine of the gathering has had the influence, in many places, of greatly diminishing our numbers, as in some cases an entire branch of the church has at once arisen at the command of the Lord to seek for a home in a distant land. The position of the different branches of the church, and their aspect unto the world, must necessarily ever be widely different from the various religious societies of the day, for as the honest hearted are gathered in, they will ever be anxious to live by every word that proceedeth out of the mouth of God; and as he in his providence opens a way for their escape, they will at all times be ready to arise and flee out of Babylon, lest they become partakers of her sins, and share in her plagues. But while some branches of the church may have the appearance of decay, it is not so generally, the work is extending itself with astonishing rapidity and power, and while it excites the ire and indignation of many in the religious world, he who contemplates its progress with an unprejudiced mind, must be convinced that it truly is the work of the Lord. We are well aware that the proceedings of the Church of Jesus Christ of Latter-day Saints are narrowly watched by many whose position in society in a great measure prevents them from taking those decided steps which otherwise situated they might, nor is the subject entirely overlooked by some who are much depended upon as religious teachers. But, truly, the kingdom of God is now as it ever was. To become a member in the community of the Saints, requires the taking up of a cross daily; the principle of divine revelation being the guide of the Church, was ever, and is now felt to be condemnatory of those who enjoy it not; and while each individual party considers their own society as nearest the truth, they will necessarily look upon a people professing to be in the enjoyment of divine revelation as impostors, endeavouring from some sinister motives to make a prey of their fellow-creatures. But notwithstanding the opinions of men, whether approving or condemnatory, the work is progressing, and it is only necessary that the Saints themselves be faithful and united, and the weapon which the Lord has put into the hands of his servants, will be found of unfailing potency, and the honest-hearted will be gathered to rejoice in the unchangeable faithfulness of a beneficent deity.

In many parts of England and in Scotland the work is progressing rapidly. Among the mountains of South Wales, the principles of truth, under the labours of elder Henshaw are gaining ground fast, and we contemplate shortly, at the request of the Saints in that country, to send forth our sentiments by publications in the Welsh language. Truly may we say, that some of them have indeed been caught with guile, for while they were believing the Latter-day Saints were a wicked people, the principles of the gospel were proclaimed unto them, they became obedient unto baptism in the name of Jesus Christ for remission of sins, and proved the faithfulness of God, and the truth of the mission of his servants, by receiving of the varied gifts of the Holy Ghost, ere they knew they were united with a people everywhere spoken against by the designation of Mormons.

We trust that mutual confidence will be felt and acted upon by the officers of the Church generally, and especially by those who are out in the vineyard, and that the condition and purposes of the presidency in England will be duly considered and borne out by a practical application of those principles that have been inculcated at our late conference.

Let the watchword of the servants of the Lord be "ONWARD," nor let them turn aside from the proclamation of the plan of salvation to wrangle with the disputants of modern religions; but let them reflect that a dispensation of the gospel of Christ is committed unto them, and let each one engaged in so great a work remember, as Paul wrote unto Timothy, "That he that warreth entangleth not himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

We therefore feel the greatest satisfaction at the present position and prospects of the Church of Jesus Christ in this land, especially when we take into consideration what she has had to encounter of every thing that could be arrayed against her, especially at the hands of those who once were bold advocates of the cause of truth, but are now become apostates and persecutors of the people of God. With regard to such we would say, that we will give heed to their slanders, and listen to their exhortations when they bring unto us a plan of salvation more consistent with the word of God, and which our common sense shall convince us is superior to that they would destroy.

WITH regard to the condition of the Church in America, the Saints have abundant cause for thankfulness unto the Lord for what he has effected for them. Even the old enemies of Missouri, from whom so much has been suffered, seem to have exhausted their refuges of lies; while the letter of governor Ford, practically responded to as it will be by the Saints, will serve to convince the upright amongst all classes that we are a law-abiding people, and are as ready to minister justice unto others, as to demand it for ourselves. It is true that many look upon the gathering numbers of the Saints, and their growing power with a jealous eye, and pretend to prognosticate that unless we are carefully watched we shall be exercising an authority that would be detrimental to the well-being of society; but of this let no one be afraid—the Saints have suffered too much for the principles of truth, and are enabled to value them accordingly, to be desirous of taking the first step in the path of error.

We feel to rejoice in the position the Saints have taken relative to the election of a president of the United States, in order that they may be spared from the annoyances to which otherwise they would be subject; and whether it ever be practicable or not, we decidedly agree with the determination of the Saints to vote for no one as president of the United States but JOSEPH SMITH.

While many difficulties must necessarily be encountered and endured by those that seek a home in a foreign land, and especially in a newly-settled country, we can confidently urge upon the Saints the subject of the gathering, and assure them that many trials which the first settlers had to encounter, are no longer to be met with; yet still all who emigrate must expect to meet with many things to which they have not been accustomed, and endure many things before they can sit down as fully settled in the enjoyment of all the comforts of domestic life; but still to the faithful all things shall work for good.

Manufactures of various kinds are the great desideratum required at Nauvoo, in order to give employment to multitudes of poor that continually arrive, and also to

preserve amongst themselves that money which they are at present compelled to spend elsewhere. It is in contemplation at no distant period, and we throw out this hint for the Church generally, to form a sort of company on both sides the Atlantic, by which means the parties in the West might supply building materials and raise factories, while others in this land prepare sufficient machinery for the same. We feel confident that this can be effected, and we only want the Saints to be imbued with the true principle of building up Zion, and we are fully persuaded that many things which now may appear as insurmountable difficulties will be speedily overcome.

The history of the Church, since its first organization in 1830—the difficulties and trials she has had to encounter—the varied cruel and vexatious persecutions she has had to endure, with her successful position at the present time, must not only excite the gratitude of every faithful servant of the Lord, but inspire him with confidence as to the future, and awaken within him a lively faith to enable him to press onward in the establishing of Zion in the last days.

We should fail in our duty at the present time if we neglected to call attention to the subject of the building of the Temple and the Nauvoo House. This is a subject of paramount importance to the church, and we exhort the presidents of conferences, and others, to give heed to it in their varied fields of labour, and to exhort attention to it on the part of all Saints, in order that the will of the Lord may be done, and his servants receive their endowment to enable them to go forth with authority to bind up the law, and seal up the testimony, that the end may come. Any tithings or donations for the Temple, sent to Liverpool and addressed to Reuben Hedlock and Co., 36, Chapel Street, will be regularly receipted, and the reception of the same at Nauvoo will be announced as early as possible.

Much surprise is manifested occasionally, because individuals return from America, having apostatized from the Church, and bringing with them all manner of evil reports. We would state, that we are not at all surprised at this, neither do we regret it, for we are well aware that amid the multitudes which the gospel net gathers, there must necessarily be good and bad; we are perfectly conscious that numbers have gone up to the gathering of the Saints with the principle of selfishness reigning supreme in their bosoms; the thoughts of making any sacrifice towards the establishment of the kingdom of God could find no place in their hearts. But on the contrary, they have gone up full of suspicion and distrust; their reception has been such as they merited, so they have turned away in anger to join the ranks of the enemy, and become the propagators of every thing to malign the character of the people of God. Again, others who never suffered for the truth's sake the value of a straw, have found their first difficulties amongst the Saints in Nauvoo, and not being able to endure anything for the cause, have returned to become the circulators of evil reports in order to form some apology for their own unfaithfulness. But it is well; none of these things can injure the cause of God, but all things shall work together for good. We want individuals who are prepared to sacrifice all things for the work of the Lord—who will lay aside their own private feelings in order to further the cause of divine truth. "We call for valiant-hearted men who are not afraid to die." As an instance of the manner in which some have gathered, we have known them refrain from seeking the counsel of the elders to direct them in the purchase of lands, &c.; they have proceeded to act for themselves, and have purchased, or rather paid for lands to individuals who had no claim to the same, and consequently have lost their all through a want of confidence in the servants of the Lord. We cannot regret such things, but deem

them justly merited; and when such persons return to this land, or otherwise transmit all manner of evil tales; we regret them not, inasmuch as they will be instrumental in preventing those from gathering who have not their eye single to the glory of God. But as to those who have in sincerity entered into covenant with God, we fear not for them; knowing that their faith is grounded on the word of God, and on the assurance that he is the same to-day, yesterday, and for ever. Indeed so confident do we feel in the principles of truth obtaining in the society of the people of God, or the Latter-day Saints, that we are prepared to welcome all things that may transpire, being persuaded that *all* things shall work together for good.

In bringing to a close our editorial labours for another year, we feel grateful to our heavenly father for being able to continue the publication of the Star until the present time, and would return our expressions of gratitude to our numerous patrons and agents for the support we have received hitherto; and trust, that if permitted to continue our labours, that our exertions will be unremitted in endeavouring to disseminate intelligence in connexion with the progress of the kingdom of God.

We trust that all the officers of the priesthood throughout the land will see the necessity of the Saints becoming acquainted with all the intelligence it shall please the Lord to communicate, in order to prepare his people for all things that shall come to pass hereafter. If we have entered into covenant with God, and have received of the influence of his Holy Spirit, we must consequently thirst continually for fresh acquisitions of knowledge, in order that we may be prepared to inherit all things by coming to a knowledge of all things. Indeed the church, or part of a church, that has ceased to desire for knowledge, is, or will shortly be as a dried branch, that is fit only to be severed from the stem, and to be cast into the fire.

Intelligence, even of temporal things, is with the Saints of no little value, when we call to our recollection the purposes of God towards his people.

The situation of the Church of Christ on the Western Continent becomes of greater moment day by day, and it becomes necessary that the Saints of the British Islands should be conversant with it, which can only be accomplished through the medium of the press, therefore let all who feel interested in the general welfare of the Church, do their utmost to extend the circulation of such publications as may be issued advocating the principles of truth, and be also dilligent in the circulation of them amongst those who are not members in the Church of Christ. Much good has been effected in this manner; many who were so circumstanced as not to be able to attend the meetings of the Saints, have made use of the midnight hour to become acquainted with the principles of truth, until they had wrought such an effect upon their minds, that with the view before them of the loss of all things, they have gone forth with boldness to declare themselves on the Lord's side.

According to the appointment of the General Conference, that elder Snalam be tried on the various charges against him, by which he had lost the confidence of the Saints, a Special Conference was held on the evening of Saturday, the 13th, in Clitheroe, when the representatives of the various branches sufficiently proved that, by neglect of duty as a presiding elder, he had lost the confidence of the Saints generally. Elder Snalam partially acknowledged his faults, and the business was settled.

EVENT OF THE TIMES.

An extraordinary sensation was created in Jersey City, on Tuesday, by the fall of a substance resembling bloody flesh, in pieces varying from the size of a dime to a twenty-five piece. The rumour of the mysterious shower soon spread around the city, and people gathered from all quarters to examine the substance. The Millerites were particularly interested in the matter, and contended that it was one of the *very last* "signs of the times," urging all to look for the immediate dissolution of old mother earth; several venerable ladies took the hint, and made instantaneous preparation for going off. Even the most sceptical in father Miller's doctrines suspected something *might* happen, and looked upon the flakes of bloody matter with no little consternation. We confess the affair is rather strange, and calcluated to puzzle the wisest heads. It appears that the shower fell upon a small space, probably not over eight hundred feet square, and the flakes resembled pieces of bloody flesh more closely than any thing to which we can compare them. Wherever the flakes fell on linen, the blood gradually spread over the cloth, leaving a thick, fleshy substance in the centre of the stain, which gave out an offensive, fetid smell. The clothes lines within the bounds of the shower were almost all well stocked with newly washed garments, and the flakes fell so thick that even the smallest garments were stained, all having to be re-washed immediately.—*Nauvoo Neighbour, March 13th*, 1844.

FAREWELL TO NAUVOO.

Fair city of the Saints! my heart to thee
  Will often turn with sadness and regret,
When far away my dwelling place shall be,
  For there are scenes I never can forget,
Connected with the memory of Nauvoo—
  Scenes which my heart will often dwell upon.
And memory to her station ever true
  Will bring them back to me when I am gone.
These scenes with mournful pleasure recollected
In memory's glass will often be reflected.

Though the obliterating hand of time,
  Has from the mind a thousand things effaced,
Yet principles eternal and sublime,
  When once imprinted cannot be erased.
These principles have now become to me
  Part of myself—a portion of my mind,
And I must lose my own identity
  Before such principles can be resigned.
When once received, in spite of all resistance,
They form the essence of the soul's existence.

Fair city of the Saints! I love thee well;
  To me thy memory will be ever dear.
I would to God I could for ever dwell
  Amidst the pleasant scenes where I could hear
The words of inspiration every day,
  And hourly treasure up within my heart
Wisdom and knowledge that will not decay;
  Light and intelligence that will impart
New glory to the beauties of creation,
Filling the mind with wondering admiration.

O! I have listened with suspended breath,
  To hear the words of wisdom as they fell
From lips inspired, and felt that life nor death,
  Nor all the powers combined of earth and hell
Could never force my heart to turn aside
  From principles so holy and sublime.

Truth be my only creed, and God my guide,
  And I shall safely pass the storms of time,
And gain at last a high and holy station,
Among the ransom'd in the new creation.

Farewell, Nauvoo! I must again return
  Back to my Gentile bondage as before,
But oftentimes my heart will sadly yearn
  To hold communion with the Saints once more.
How shall I long the prophet's voice to hear—
  The words of wisdom flowing from his tongue—
Truths most sublime are made so plain and clear
  That oftentimes enchanted I have hung
Upon his words, which forced the exclamation—
These surely are the words of inspiration? L. S.

TO THE MEMORY OF ELDER CHARLES S. HAMILTON,

Who left Scotland in March, 1843, *and died at Nauvoo, Hancock County, State of Illinois, N. A., on the 7th of November,* 1843, *in the 26th year of his age.*

BY T. WARD.

We heard thy fate—and that the hand of death
Had struck thee in thy vig'rous morn of life;
And yet we did not mourn, for well we knew
'Twas well with thee. 'Tis true we call'd to mind
Thy zeal, thy eloquence and power, when last
We heard thy voice uplifted for the truth—
The truth of God; when with resistless force
Thou stood'st as Christ's ambassador to plead
With man, and say—"Be reconciled to God."
And when upon the ocean, with a band
Of Saints, who had arisen to obey
The call of God, and aid to build up Zion,
There still thy words had power o'er the hearts
Of some whose home was on the waters wide.
They heard thy voice proclaim the words of life,
And tell the message of a pard'ning God;
And they have gone to gather with the Saints,
To learn the will of heaven, and be prepared
For all things that shall come to pass. But thou
Hast left this scene of labour to fulfil
Some higher calling in the unseen world,
At which our hearts rejoice. *'Tis well with thee.*

NOTICES.

As we this month are issuing a double number of the STAR, and have to publish the Title Page and Index, we shall not print a number for the month of May.

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME V.

"WHEN THE LORD SHALL BUILD UP ZION, HE SHALL APPEAR IN HIS GLORY."—Psalm cii. 16.

LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD,
36, CHAPEL STREET.

MDCCCXLV.

PREFACE.

In presenting to the public the fifth volume of the Millennial Star, we feel a great pleasure in the completion of the same, notwithstanding the melancholy and tragic details which occupy a portion of its pages; and we feel assured by the Spirit of the Lord, that the things therein recorded will not be forgotten, when evidence shall be brought forth in condemnation of the wicked, and in justification of those, who, amidst thraldom and persecution, have endured even unto the end.

Conscious of the manifold imperfections of the present volume, we still trust it will be received as a portion of the chronicles that have borne a faithful testimony of the history of the last days.

EDITOR.

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 1. JUNE, 1844. VOL. V.

AN ADDRESS TO OUR PATRONS.

IN sending forth the first number of the fifth volume of the MILLENNIAL STAR, we feel to solicit a continuance of the patronage of our numerous readers; and on our part we pledge ourselves to make the columns of the STAR (as we have always hitherto done), a medium through which to communicate whatever intelligence may come to hand that may prove beneficial in the building up of the Saints in the faith of the gospel, and preparing them for those things which must shortly come to pass, and by which alone they can be enabled to stand, even by continued accessions of knowledge to give them strength according to the day.

We rejoice greatly, together with all Saints, in the privileges which we enjoy from living in the dispensation of the "fulness of times," and in the advantages we derive from having a living prophet of the Lord, through whose instrumentality we can obtain that necessary knowledge, for the rejection of which God will bring his judgments upon the nations, and the inhabitants of the earth shall be burned up and few men be left.

That we may be instrumental in gathering together the remnant that shall be saved, and who shall be found in the "midst of the earth," there to be shielded from the calamities which shall overwhelm the rest of mankind, let us individually seek to disseminate those principles which the Lord has sent forth for the salvation, temporally and spiritually, of those that will hearken and obey.

In order more effectually to accomplish this, we have determined to increase the number of the MILLENNIAL STAR, and though still retaining the size and quantity of matter, to reduce them in price to twopence halfpenny each, with the intention of a further reduction if the sale can be extended to three thousand.

To effect this, we call upon the assistance of our elders and others, to do their utmost in order to disseminate them more extensively in their varied fields of labour, and to seek to awaken an appetite for the reception of intelligence, which will be the only guarantee for securing peace and prosperity in the respective branches of the church.

We have also other publications which we have issued, the circulation of which would undoubtedly be productive of much good. We would refer in the first place to the letters of O. Cowdery to W. W. Phelps, which we have determined to sell at three shillings and sixpence per dozen, or four pence each, instead of five shillings per dozen.

The reply of Joseph Smith to the letter of J. A. B. we are not able to sell at a lower rate than seven shillings per hundred, but we would earnestly recommend an extensive circulation of the same, as perhaps the most illustrative of the character of our beloved brother, and also of the motives by which he is actuated.

We also feel to urge upon the Saints the study of the Book of Mormon, through the coming forth of which we have received so much light and intelligence, and

have been made the recipients of so many blessings. In our opinion, the importance and value of this record is not by any means appreciated, even by the Saints, generally speaking; and we feel persuaded, that ere long, it will occupy a much more prominent position in the progress of the kingdom of God. But there is another motive that ought to actuate the Saints in the purchase of this book:—we have a very considerable stock on hand, the proceeds resulting from the sale of which will be applied in assisting the poor friends to emigrate, whilst another portion of the same has been made over to the Temple at Nauvoo, and we feel very anxious to dispose of them that the receipts may be applied towards the completion of that great and important work.

We have also on hand the Testament of the Twelve Patriarchs, which, though not considered by the Saints as orthodox, yet containing much beautiful doctrine and principles of truth, and forming, to say the least of it, a great curiosity. In order to effect the sale of this work, we have determined to sell them as low as we possibly can, viz. full bound at one shilling and sixpence each, or sixteen shillings per dozen; neatly done up in stiff covers at one shilling each, or eleven shillings per dozen.

THE GATHERING.

(*Concluded from page* 181, *vol.* 4.)

From the whole of the preceding it is very evident that God has had a great design to accomplish in regard to the human family; that in order to bring about his purposes, he has uniformly gathered his people together; that this gathering was for a two-fold object—first, for the convenience, happiness and teaching of the parties immediately concerned—and secondly, for the benefit and salvation of themselves and their posterity in the future, according to the eternal purposes of God. And whatever may be the opinions of men in regard to the subject, the scriptures are plain and definite, and clearly show not only that he has in different ages collected his people together, and that the people which he calls together are blessed of him; but that the principle of scattering is a curse.

When the children of Noah were all assembled together they were blessed of God, when they began to work wickedness, and build the Tower of Babel, their language was confounded, and they were *scattered* abroad upon the face of the whole earth, as a curse, that they might be prevented from combining together to frustrate the purposes of God.

When the Lord pronounced blessings and cursings upon the children for obedience or disobedience, according to Deut. xxviii, one of the greatest blessings was that they should dwell in peace in their land—"The Lord shall command the blessing upon thee, in thy storehouse, and in all that thou settest thine hand unto; and he shall bless thee *in the land* which the Lord thy God giveth thee. The Lord shall *establish* thee an holy people unto himself"—Verses 8 and 9. And on the contrary, if they should disobey the commandments of God, the Lord should curse them by scattering them. "And it shall come to pass that as the Lord rejoiced over you, to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land, whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth even unto the other"—Verses 63 and 64. Ezekiel speaking on the same subject says—"And I will scatter toward every wind, all that are about him, to help him, and all his band, and I will draw out the sword after them, and they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."

In speaking of the blessings of the house of Israel in the last days, one of the greatest blessings is, that God will "gather them from among the nations," and restore them to their old possessions, that Jerusalem shall be inhabited in her

own place, and that the Jews shall dwell in their own land; this at present is the great hope of the Jews, "that God will yet be favourable to Zion, and remember the outcasts of Jacob." Ezekiel, in speaking upon this subject, says, Ezek. xx. 33—42—"As I live, saith the Lord God, surely with a mighty hand, with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall be all the house of Israel, all of them in the land served me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

Isaiah, while wrapped in prophetic vision beheld the same glory. He says —Isaiah, xi. 10—12—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

It is unnecessary for us to enter into all the scriptural details relative to this subject; the principle is so fully demonstrated in the oracles of truth, that he that runs may read, and that man must be blind indeed that does not recognise it.

As we have stated before, not only will the Jews be gathered, but other nations also, to fulfil the purposes of God, and the promises made to the fathers. The Lord will send "fishers, and they will fish them, and afterwards he will send for hunters, and they will hunt them from the deserts, and dens, and caves of the earth." God's elect will be gathered from the four winds of heaven; they will come on mules, and litters, and swift beasts; the ships of Tarshish will be employed to bring them; and when the Lord founds Zion, "the nations will be gathered together, and the kingdoms to serve the Lord. Zion will be established in righteousness, and all nations will flock to her standard." During the Millennial reign, the saints will have their place of gathering, and when Satan is let loose, and Gog and Magog goes forth to battle, they will find the saints in a city, and "encompass the city of the saints round about." When the New Jerusalem descends, we shall find the people of God within it, and outside the walls, dogs, sorcerers, &c.; and when the earth is purified, and becomes celestial, it will be prepared for celestial bodies to inhabit. The righteous then will be ultimately gathered together into one place, possess the renewed earth alone; the wicked will go to their own place, and a purified, renewed people will inhabit a pure, renewed, celestial earth, and free from tribulation, sorrow, and death, be crowned with thrones, principalities, and powers, and rejoice in the presence of God and the Lamb, forever and ever.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184, *vol.* 4.)

After labouring in that neighbourhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place, were the remnants of a Baptist Church, which was nearly broken up, the members of which had become attached to the doctrines promulgated by elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by their industry and good management made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made it particularly attractive to the eye of the traveller, and gave evidence of enterprise and wealth. In that beautiful location he took up his residence, and immediately commenced his labours, with that zeal and assiduity which had formerly characterized him.

But being an entire stranger, many reports were put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavoured to stir up persecution against him; consequently many of the citizens were jealous and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavourable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after labouring in that neighbourhood about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends.

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing, the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced, were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true and in accordance with the scriptures. Nor were his labours and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labours became very extensive, spreading over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was every where received with kindness, and welcomed by persons of all classes. Prejudice after prejudice gave way on every hand—opposition after opposition was broken down, and bigotry was rooted from its strong holds. The truths he advanced, were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their windows from a considerable distance. The humble pedestrian, and the rich in their splendid equipages, might be seen crowding the roads.

The churches in the different places where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the wide spread canopy of heaven, and in the woods and in the groves he addressed the multitudes which flocked to hear him.—Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those prophesies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world, but he dared to enter upon new grounds; called in question the opinions of uninspired men—shewed the foolish ideas of many commentators on the sacred scriptures—exposed their ignorance and contradictions—threw new light on the sacred volume, particularly those prophesies which so deeply interest this generation, and which had been entirely overlooked, or mystified by the religious world—cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things "new and old"—proved to a demonstration the literal fulfilment of prophecy, the gathering of Israel in the last days to their ancient inheritances, with their ultimate splendour and glory; the situation of the world at the coming of the Son of Man — the judgments which Almighty God would pour out upon the ungodly, prior to that event and the reign of Christ with his saints on the earth in the millennium.

These important subjects could not fail to have their weight upon the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon, numbers felt the importance of obeying that form of doctrine which had been delivered them, so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about; persons of all ranks and standings in society; the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He was now a welcome visitor whereever he travelled—his society was courted by the learned and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention; he felt deeply for the salvation of his fellow-man, and for the attainment of which he laboured with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he laboured at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished, frame house, hardly capable of making a family comfortable, which affords a clear proof that his affections were not set upon things of a worldly nature or secular aggrandizement.

After he had laboured in that vicinity some time, and having received but little pecuniary aid, the members of the church

which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accomodate his numerous friends who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered on the work with pleasure, and seemed to vie with each other in their labours of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A. D. 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, called at that town, on their way to the western boundary of the state of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a prophet, and restored the priesthood. Previous to this, elder Parley P. Pratt had been a preacher in the same church with elder Rigdon, and resided in the town of Amherst, Lorain county, in that state, and had been sent into the state of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, jun., and others of the church of Latter-day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called was elder Rigdon's, and after the usual salutations, presented him with the Book of Mormon—stating that it was a revelation from God. This being the first time he had ever heard of, or seen, the Book of Mormon, he felt very much prejudiced at the assertion; and replied, that "he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt." Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "no, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not." After some farther conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, elder Rigdon arose and stated to the congregation that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration, and as the apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation; and not turn against it, without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, generous on the part of elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammeled, through the scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by any one, that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from elder Rigdon's, at the town of Kirtland, where a number of the members of his church, who lived together and had all things in common—from which circumstance has arisen the idea that this was the case with the church of Jesus Christ—to which place they immediately repaired, and proclaimed the gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited elder Rigdon occasionally, and found him very earnestly engaged in reading the "Book of Mormon,"—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

THE PRESIDENTS ADDRESS TO THE SAINTS.

To all the Saints and honourable men of the earth, to whom the Lord has given liberally of this world's goods: Greeting.

Our worthy brother, elder George J. Adams, has been appointed by the first presidency of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fulness of the gospel to the people of that vast empire; and also to which is attached some of the most important things concerning the advancement and building up of the kingdom of God in the last days, which cannot be explained at this time; but as the mission is attended with much expense, all those who feel disposed to bestow, according as God has blessed them, shall receive the blessings of Israel's God, and ten fold shall be added unto them, as well as the prayers of the Saints of God.

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant.

JOSEPH SMITH.
HYRUM SMITH.
Presidents of the Church of Jesus Christ of Latter-day Saints.

EPISTLE.

To the President and Council, together with all that are called to be Saints assembling in Macclesfield. Grace, mercy, and peace be unto you from God our Father, and from the Lord Jesus Christ. Amen.

Beloved Saints,—Having been for the first time in your midst, and having rejoiced together with you in the proclamation of the glorious principles of salvation in which we trust and have a sure and certain hope of immortality and eternal life; and being desirous that you should be established and built up in the truth, I write unto you those things, to which if ye give heed, you shall have the blessing of God to rest upon you, and make you mighty as a people in rolling onward the work of the Lord.

And, first, I would counsel and exhort, that when you assemble to commemorate the death of your Lord, and to partake of the elements of bread and wine, in remembrance of what he has done for you, then, *without fail*, make ye a collection for the poor amongst you, that their necessities may be ministered unto, and that the blessing of God may be in your midst continually.

Let every one be careful to uphold by the prayer of faith those who are called to labour in your midst, that the Lord may bless you through their instrumentality: and take heed that none despise the servants of the Lord, neither become ye as those that were of Paul or of Apollos.

Also, let those who minister in holy things take heed unto themselves that they dispense the word of life, "*meddling not with tenets*," for thus saith the Lord; but rather give all diligence to lead the honest-hearted to the obedience of faith.

Furthermore, let each one endeavour to promote the well-being and happiness of all, exercising that charity which covereth a multitude of sins; be ye not disturbers, but be ye peacemakers, for they are blessed, and shall see God.

Finally, let the brethren and sisters flee every appearance of evil, putting away the abundance of laughter and folly, let your walk and conversation be such as shall convince those by whom you are surrounded that you have been with Jesus, and have learned of him. And take heed that ye be not a stumbling-block unto those who are inquiring for truth, but remember always that God has called you unto *glory* and to *virtue*.

Beloved Saints—let these things be in you and abound, and ye shall not be unfruitful in the work of the Lord, and great shall be your reward, which may God our Heavenly Father grant, for Christ's sake, Amen.

Yours in the gospel covenant,

THOMAS WARD.

RELIGION AND POLITICS.

From the Times and Seasons.

There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider to be wild and visionary. Having witnessed in the proceedings of some of our old European nations, a policy that was dangerous, hurtful, and oppressive in the union of church and state, and seen in them an overgrown oligarchy, proud and arrogant, with a disposition to crush every thing that opposed its mandate or will; we have looked with abhorrence upon the monster, and shrink from the idea of introducing anything that would in the least deprive us of our freedom, or reduce us to a state of religious vassalage. Living under a free republican form of government; sheltered by the rich foliage of the tree of liberty; breathing a pure atmosphere of religious toleration; and basking in the sunbeams of prosperity, we have felt jealous of our rights, and have been always fearful lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated, and the funeral dirge be chanted in the "land of the free, and the home of the brave," in consequence of a union between church and state.

No one can be more opposed to an unhallowed alliance of this kind than ourselves; but while we would deprecate any alliance having a tendency to deprive the sons of liberty of their rights, we cannot but think that the course taken by many of our politicians

is altogether culpable—that the division is extending too far, and that in our jealousy, lest a union of this kind should take place, we have thrust out God from all our political movements, and seem to regard the affairs of the nation as that over which the great Jehovah's providence has no control, about which his direction or interposition never should be sought, and as a thing conducted and directed by human wisdom alone.

Either God has something to do in our national affairs, or he has not. If he has the oversight and charge of them —if "he raises up one kingdom and puts down another, according to the counsel of his own will"—if "the powers that be, are ordained of God," then it becomes necessary for us, in all our political movements, to look to God for his benediction and blessing. But if God has nothing to do with them, we will act consistently—we will cease to pray for the president, our legislators, or any of our rulers, and each one will pursue his own course, and "God shall not be in all our thoughts," so far as politics are concerned.

By a careful perusal of the scriptures, however, we find that God in ancient days had as much to do with governments, kings and kingdoms, as he ever had to do with religion. The Jews, as a nation, were under the direct government of heaven, and not only had they judges and kings anointed of God, and set apart by him, but their laws were given them of God; hence says the prophet—"the Lord is our King; the Lord is our judge; the Lord is our law-giver, and he shall reign over us:" and in the history of the kings of Israel, we find the Lord and his prophets interfering as much in their civil as their religious affairs, as the book of Kings abundantly testifies. Hence Saul, David, Solomon, Hezekiah, Jehu, and all the rest of their kings, were anointed of God, and set apart especially to fulfil that office; and in regard to their policy, their war, their deliverance, they sought wisdom and protection from God, and ascribed their victories to him.

Nor was this the case with the Israelites alone, but other nations also acknowledged his supremacy and sought his aid.

Abimelech king of the Philistines, captivated by the beauty of Sarah, took her for the purpose of making her his wife, when the Lord appeared unto him in a dream and gave him certain instructions, the which he immediately obeyed; and although God had smitten his family in consequence of the evil, he immediately removed his hand and restored them to health, and removed his wrath from the nation. Nebuchadnezzar had to acknowledge the Lord's sovereignty when he was told by Daniel that "the Lord removeth kings, and setteth up kings;" and in the writing which Belshazzar saw on the wall, the Lord revealed to him, through Daniel, not only his own state, but the situation of other kingdoms that should come after his.

The Lord sent by Jonah a message to Nineveh, saying, "that in forty days Nineveh should be destroyed." But when the *king* proclaimed a fast and sat in ashes, both he and his people, the Lord averted his wrath and prolonged their lives. God frequently revealed his will through the mouth of his prophets to the Ammonites, Moabites, Elamites, Hittites, Jebusites, and numerous other nations, and Nebuchadnezzar in a dream had revealed to him, not only the situation of his own kingdom, but that of the different nations that should arise after his, until the final winding up scene.

And Daniel and the apostle John, both in prophetic vision beheld a time that is spoken of as a period of great glory, when "the Lord shall be king over all the earth," and when "the saints of the Most High shall take the kingdom, and possess the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High God."

Certainly, if any person ought to interfere in political matters, it should be those whose minds and judgments are influenced by correct principles—religious as well as political—otherwise those persons professing religion would have to be governed by those who make no profession; be subject to their rule, have the law and word of God trampled under foot, and become as wicked as Sodom, and as corrupt as Gomorrah, and be prepared for final destruction. We are told, "when the wicked rule the people mourn." This we have abundantly proved in the state of Missouri, and having had our fingers once burned, we dread the fire. The cause of huma-

nity, the cause of justice, the cause of freedom, the cause of patriotism, and the cause of God require us to use our best endeavours to put in righteous rulers. Our revelations tell us to *seek diligently* for good and for wise men. *Doc. and Cov.* sec. lxxxv. par. 2—"And now, verily, I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil. I the Lord God make you free; therefore ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

No one can be more fit for the task than Gen. Joseph Smith: he is wise, prudent, faithful, energetic, and fearless—he is a virtuous man and a philanthropist. If we want to find out who he is, his past history shows his indomitable perseverance, and proves him to be a faithful friend, and a man of exalted genius, and sterling integrity; whilst his public addresses and views, as published to the world, prove him to be a patriot and a statesman.

Let every man then that hates oppression, and loves the cause of right, not only vote himself, but use his influence to obtain the votes of others, that we may by every legal means support that man whose election will secure the greatest amount of good to the nation at large.

OUR CITY AND THE PRESENT ASPECT OF AFFAIRS.

(*From the Times and Seasons.*)

Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision, and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently those who were not previously prepared, have been obliged to employ the principal portion of their time in obtaining the necessary means for the sustenance of their families, therefore little improvement has been made. But old Boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam boats are almost continually plying up and down our majestic river; they have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the upbuilding of Zion, and the rolling forth of the kingdom of God.

The work of improvement is now actively begun, and in every direction may be heard the sound of the mason's trowel, the carpenter's hammer; or, in other words, the hum of industry, and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer than in the preceding one. Almost every stranger that enters our city is excited with astonishment, that so much has been done in so short a time; but we flatter ourself, from the known industry, perseverence and diligence of the saints, that by the return of another winter, so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity, for the cultivation of land, and should the season prove favourable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad, that the Saints here, of late, have taken hold of the

work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speak to us, that it is their determination that this spacious edifice shall be enclosed, if not finished, this season. And a word we would say to Saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all; therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all. Where is the true-hearted Saint, that does not with joy and delight contemplate the endowment of the servants of God, and the blessings he has promised to his people on condition they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings, if you refuse to contribute your share towards its erection. It is a thing of importance, and much depends upon its accomplishment; therefore, we wish to forcibly impress the matter upon your minds, hoping you will become aroused to a sense of your duty; that every company of Saints, every elder that comes here, and every mail, may bring money and other property for this important work, which, when completed, will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate the prosperity of the great cause of truth which we all are actively engaged in.

For several Sundays past, when the weather was favourable, large crowds of our citizens assembled near the Temple, where they have been favoured with very interesting and eloquent discourses from Gen. Joseph Smith, president Hyrum Smith, elder P. P. Pratt, and others. On the last occasion that Gen. Smith favoured us with a discourse, he spoke on the subject of the spirits, powers, and missions of the Messiah, Elias, and Elijah, to an attentive audience that listened with an almost breathless silence; their minds apparently being completely absorbed with the subject, while with a rapturous delight they heard so exquisite a dissertation upon these important principles which are connected with the great plan of salvation. It being in the open air, and the audience so large, that it was with great difficulty he could be heard by all present. We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labours under in speaking to a congregation thus situated; also, that many glorious principles of the kingdom of God, which he is anxious to make known to the saints, is a burden upon his mind; but that he could not with any propriety make them known while he had to contend with this difficulty, which can be fully obviated by the completion of the Temple.

Editorial.

THERE is one subject introduced into the present number of the STAR that will probably excite, even in the minds of some of the Saints, considerable surprise; we refer to the proposal of brother Joseph Smith as President of the United States of America. By some it may be considered very presumptuous, but to such we shall not attempt to offer an apology; the people of God can be judged of no man who is not under the influence of the Spirit of God; and if steps of minor importance have never been comprehended, we are assured that they would fail in coming to an understanding of the present subject.

There will be one advantage resulting from the present movement even if it does not succeed, and that is, the Saints will be delivered from the annoyance to which they have hitherto been subject, by voting for other parties who were candidates in the field, inasmuch as they were subject to every slander and injury that could be inflicted upon them by those whom they opposed; but since they have publicly declared that they will vote for none, save their own President, General JOSEPH SMITH, they will be freed from this annoyance.

We do not anticipate what may be the result when the time of election arrives, but one thing we will say, it is a crisis for America of which she is little aware. We feel assured of this, that righteousness alone can save the United States from sharing the overwhelming destiny of the nations of the earth, and that by the election of an individual like our beloved prophet only, can she be delivered from the thickly gathering clouds of political darkness that threaten to overwhelm her.

But, again, all truly enlightened Saints will feel at once, that no one can be so qualified to rule and govern a mighty nation as he who is under the guidance of the Spirit of God, and directed by immediate revelations from him.

But likewise, the western continent hath been chosen of the Lord for the Zion of the last days—for the gathering of that remnant who shall be saved when the inhabitants of the earth are burned up, and few men are left; how necessary, therefore, that the legislative power of that continent should be favourable to the gathering, and not adverse.

We have thrown out these few hints on this important subject, looking forward to the results impending without a feeling of anxiety, knowing that all things work together for good; and if America rejects the means of deliverance, upon her will fall the consequences.

As illustrative of the fitness of President JOSEPH SMITH to be elected to fill so important an office, we extract the following letter of a traveller from a late number of the *Nauvoo Neighbour*.

Mr Editor:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and, last of all, I feel that I have met with the greatest in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No, sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The General appears perfectly at home on every subject; and his familiarity with many languages affords him ample means to become informed concerning all nations and principles, while his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favourite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the *talents* of the *two;* and from what I have *seen*, I have no reason to doubt, but Gen. Smith's *integrity* is equal to *any* other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quiblings and squablings, while nations, governments and realms, are wielded in his hand as familiarly as the top and hoop in the hand of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the *nation's man*, and the man who will *exalt* the *nation* if the *people* will give him an *opportunity:* and all parties will find a friend in him, so far as right is concerned.

Gen. Smith's movements are perfectly anomalous in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has not gathered the wisest of men to his cabinet, to direct his movements: but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise, and more capable of managing the affairs of a state, than most men now

engaged therein: which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider Gen. Smith, independent of his peculiar religious views (in which, by the by, I have discovered neither vanity nor folly), the *sine qua non* of the age to our nation's prosperity. He has learned the all-important lesson, "to profit by the experience of those who have gone before," so that, in short, *Gen. Smith begins where other men leave off.* I am aware this will appear a bold assertion to some, but I would say to such, *call* and form your acquaintance, as I have done, then judge.

Thus, sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, respectfully,

A Traveller.

We feel to say a few words on the gathering. Let the Saints be alive to this very important subject, and not by any means treat it with indifference; for while it must not be effected as by flight, neither in haste, yet let all who have the means gather away to assist in the building up of Zion, and in the completion of the Temple of the Lord, that the servants of the Lord may receive their endowment, and that the work may roll on with accellerated speed, that the end may come.

To such as may be intending to emigrate on the approaching season, we have to offer a word of advice. In consequence of not knowing the number of persons about to emigrate at the different periods of vessels sailing, those attending to the emigration department have been put to great inconvenience and expense; sometimes by numbers arriving of whom we had no previous intimation, so that preparation has not been made for them, and they have been detained in Liverpool, at great expense, until a ship could be procured for them.

But, again, many have given notice of their intentions to emigrate at a certain time who have failed and not come up at the time expected, which has either caused us to pay at the same rate for the ship as if they had gone, or in other cases has caused disappointment to ship owners and captains by not supplying the amount of passengers they had been led to expect.

In order to obviate these difficulties, we earnestly request all the presiding officers of the several conferences and branches of the church in all parts of the British islands to make known our wishes in this respect; and to request that the names, ages, and occupations of all intending to emigrate (not by any means omitting the names of infants*), be forwarded to us as accurately and as early as possible, in order that the mutual interests of all parties may be met as well as possible.

We expect our first ship to sail about the first of September next.

We have much satisfaction in contemplating the present condition and prospects of the Church. The news from the elders in various parts of these islands is very encouraging; and, indeed, we would for the sake of the Saints generally, fearlessly make one assertion, that the grand secret of prosperity and success is in the Saints being united, and especially the priesthood; being, as it were, of one heart and of one mind, and they become irresistible to the honest-hearted, and God will honour them with his special blessing, and crown them with success.

But on the other hand, woe unto them by whom offences come; whose self-esteem is of such consequence as to cause them to spread discord and division because they,

* Infants under twelve months go free, but their names are required, inasmuch as the passengers are counted as souls, whether young or old.

as individuals, have not been sufficiently honoured, for the anger of the Lord is upon them, and unless they speedily humble themselves, repent, and seek to close up the breach they have made, his curse shall consume them, and they shall be cast out, that others who are willing may labour freely for the glory of God.

There is much satisfaction in looking around us, and beholding how the Lord has permitted various systems to arise, each bringing forth something new and striking, by which the minds of great multitudes have been aroused from their former lethargy, and have eventually been led to receive the fulness of the everlasting gospel through this instrumentality; for instance, previous to the organization of the Church in 1830, many individuals were awakened to reject the various systems of sectarianism, and to come out on the simple terms of the new testament, as taught by the apostles on the day of Pentecost, when under the influence of the Spirit of God.

It is true, that while they proclaimed the baptism of repentance for the remission of sins, they did not promise the gift of the Holy Ghost, as the concomitant or result of obedience—but yet were they instrumental in preparing the hearts of multitudes for the reception of the fulness of the gospel; we refer particularly to those embracing views similar to those held by Mr. Alexander Campbell, of America, and we feel grateful that by the same instrumentality we were also prepared for the reception of the truth in its fulness.

But, again, the labours of Mr. Miller, of America, and his adherents, in proclaiming the second advent of the Messiah to be at hand, even as it were at the door, has, in a most extraordinary manner, aroused multitudes to be at least looking for the coming of the Son of Man, and has caused a many to arouse from that apathy in which they had been slumbering on so important a subject; yet the event has not transpired as anticipated, consequently some have been led to see, and no doubt multitudes more will be, that in the event of scenes so tremendous in their nature taking place, the God of Heaven would act like himself—communicate his purposes unto his prophets, and send duly authorized messengers of mercy to warn the people, that the honest-hearted might be delivered, and not be overwhelmed in one universal calamity.

The simple apostolical doctrines of faith, repentance, and baptism for remission of sins, were doctrines of great importance; so, likewise, the doctrines of the second advent of the Messiah, each alike constituting a portion of those truths which the servants of the Lord have been commissioned to proclaim in the last days, and by which to gather a covenant people for the Lord, to be prepared to meet him at his coming. Reflections of this nature are not more truthful than they are consolatory and instructive to the people of God; strengthening our faith; increasing our confidence daily; enabling us to look around with a steadfast eye on whatever may transpire, knowing that all things are to be made subservient to the accomplishment of the great purposes of God.

We have great pleasure in announcing that our beloved brother, elder Amos Fielding, landed in Liverpool, from Nauvoo, on Sunday morning last, the twenty-sixth instant, bringing with him very delightful intelligence of the state of things when he left. The alterations and improvements in the city since his last visit he found to be truly surprising, bearing undoubted testimony to the industry and perseverance of the inhabitants, and is only equalled by the moral improvements of the Saints generally. He describes this as most striking—never had he witnessed such a oneness of spirit as he found there; every one desirous of setting their house in

order, as well as of purifying and sanctifying themselves before the Lord, that they may be prepared to receive blessings at his hand when his house shall be prepared; and which latter object, men, women, and children seemed determined to accomplish as speedily as possible.

Great outpourings of the spirit have been and are enjoyed by the Saints, to an extent never witnessed by any at any former period; thus are they taught to put away from them every evil thing, each man's word becoming as it were sacred, knowing that God is about to put judgment to the line, and righteousness to the plummet.

We have much pleasure in publishing and recommending the following plan to be adopted amongst the sisters of the Church of Jesus Christ of Latter-day Saints in England. We believe that the completion of the Temple is as near the hearts of the sisters as the brethren, and that the following proposal will be responded to on the part of the English sisters in a manner that shall reflect honour upon themselves, and be materially instrumental in forwarding the great work.

Nauvoo.

To the Sisters of the Church of Jesus Christ in England: Greeting.

Dear Sisters,—This is to inform you that we have here entered into a small weekly subscription for the benefit of the Temple Funds. One thousand have already joined it, while many more are expected, by which we trust to help forward the great work very much. The amount is only one cent or a halfpenny per week.

As brother Amos Fielding is waiting for this, I cannot enlarge more than to say, that myself and sister Thompson are engaged in collecting the same.

We remain your affectionate sisters in Christ,

MARY SMITH.
M. R. THOMPSON.

Nauvoo, Dec. 25, 1843.

The Ladies Subscription for the Temple of one cent per week, is fully sanctioned by the First Presidency. HYRUM SMITH.

We feel much to encourage this plan, and trust that the sisters in England will manifest that they will not be behind the sisters in Nauvoo in this laudable work. One thing in connexion with this work we would mention, and request that it be attended to with the strictest accuracy, that is, that the name of each individual be recorded, and the amount which they subscribe, in order that they may be transmitted to Nauvoo, where they will have to be entered in the books of the Lord's house. The sisters or others who may collect the subscriptions, will please to be very particular on this point.

POETRY.

From the Times and Seasons.

Come listen to a prophet's voice,
And hear the word of God;
And in the ways of truth rejoice,
And sing for joy aloud.

CHORUS.

We've found the way the prophets went,
Who liv'd in days before;
Another prophet now is sent
This knowledge to restore,

The gloom of sullen darkness, spread
  Through earth's extended space,
Is banished by our living head,
  And God has shown his face.

Through erring schemes in days that past,
  The world has gone astray,
Yet saints of God have found at last
  The straight and narrow way.

'Tis not in man they put their trust,
  Or on his arm rely;
Full well assured, all are accurs'd
  Whom Jesus Christ deny.

The Saviour to his people said,
  "Let ALL my words obey,
And signs shall follow you on earth,
  Down to the latest day."

The sick, on whom the oil is pour'd,
  And hands in meekness laid,
Are, by the power of God, restor'd,
  Thro' faith, as Jesus said.

No more in slavish fear we mourn;
  No yoke of bondage wear;
No more beneath delusion groan;
  Nor superstitious fear.

Of every dispensation past;
  Of every promise made;
The first be last, the last be first—
  The living and the dead.

Saviours shall to Mount Zion come—
  Their thousands bring to rest
Throughout the great Millennium—
  Eternally be blest.

NOTICE.

We shall be glad to have returned any that may be to spare of the early numbers of the Fourth Volume of the STAR, viz. one, two, and three, as we have none left. We would also urge upon those who wish to be in possession of the present volume, to purchase the numbers as they are issued, in order to avoid the disappointment experienced by many in respect to the Fourth Volume.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 2. JULY, 1844. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 7.*)

The consequence of obeying the truth, and embracing a system of religion so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honours and applause of the world were showered down upon him, his wants abundantly supplied and anticipated. He was respected by the entire community, and his name was a tower of strength. His counsel was sought for, respected and esteemed. But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family, dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining.—He informed her what the consequences would undoubtedly be respecting their worldly circumstances if they obeyed the gospel; and then said—"My dear, you have once followed me into poverty, are you again willing to do the same?" She then said—"I have weighed the matter, I have contemplated on the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death." Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little branch, in this section of Ohio, of about twenty members, to whom the brethren, bound for the borders of the Lamanites, after adding to their number, one of their converts, Dr. Frederick G. Williams, bid an affectionate farewell, and went on their way rejoicing.

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York.

A Revelation to Ezra Thayre, and Northrop Sweet. Given October, 1836.

Behold, I say unto you, my servants Ezra and Northop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit, and is a discerner of the thoughts and intents of the heart. For verily, verily, I say unto you, that ye are called to lift up your voices as with the sound of a trump, to de-

clare my gospel to a crooked and perverse generation; for, behold, the field is white already to harvest, and it is the eleventh hour, and for the last time that I shall call labourers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good, save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness: and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice: yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore thrust in your sickles and reap with all your might, mind, and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness: yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for lo I am with you: yea, open your mouths and they shall be filled, saying, repent, repent and prepare ye the way of the Lord, and make his paths straight: for the kingdom of heaven is at hand: yea, repent and be baptized every one of you for the remission of your sins: yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved: and upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them: and whoso having faith, you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things: wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily I say unto you, that I come quickly. Even so: Amen.

In the fore part of November, Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th (his birth day), about six weeks previous, in Canaan, N. Y., came to enquire of the Lord what his duty was, and received the following answer.

A Revelation to Orson Pratt. Given in November, 1830.

My son, Orson, hearken and hear, and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked; wherefore lift up your voice and spare not, for the Lord God hath spoken—Therefore prophesy and it shall be given by the power of the Holy Ghost; and if you are faithful, behold I am with you until I come: and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so: Amen.

It was in December that elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to enquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully,) named Edward Partridge; he was a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end. Shortly after the arrival of these two brethren, thus spake the Lord:—

A Revelation to Joseph Smith, jun., and Sidney Rigdon. December, 1830.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily I say unto my servan Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a great work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth, even as John, to prepare the way before me, and before Elijah, which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles; for their folly and their abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils, they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh, that great things are to be shown forth unto the children of men: but without faith, shall not any thing be shown forth, except desolations upon Babylon—the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fulness of my gospel, which I have sent forth to this generation:

Wherefore, I have called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of my spirit: and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me: and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree: for even now already summer is nigh, and I have sent forth the fulness of my gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect: for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you;—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy: and thou shalt preach my gospel, and call upon the holy prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good: and Satan shall tremble; and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time. And by the keys which I have given, shall they be led, and no more be confounded at all. Lift up your heads and be glad; your redemption draweth nigh. Fear not, little flock—the kingdom is yours, until I come.—Behold I come quickly. Even so: Amen.

And the voice of the Lord to Edward Partridge was:—

Revelation to Edward Partridge. Given December, 1830.

Thus saith the Lord God, the mighty one of Israel, behold I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: and you shall declare it with a loud voice, saying, Hosannah, blessed be the name of the most High God.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants, Sidney Rigdon and Joseph Smith, jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the elders of my church, that every

man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God: wherefore gird up your loins, and I will suddenly come to my temple. Even so: Amen.

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures, a translation of which had already commenced.

Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to in various places in the Old and New Testaments, which were now no where to be found. The common remark was, they were *lost books;* but it seems the apostolic churches had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Colesville to Canandaigua, N. Y., numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophesy of Enoch.

Extract from the Prophecy of Enoch.

And it came to pass that Enoch continued his speech saying, behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying and stood upon the place Manhujah, I cried unto the Lord, and there came a voice out of the heaven, saying, turn ye and get ye upon the mount Simeon.—And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, prophesy, and I prophesied, saying, behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed, and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof; and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse; and they did. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass, that Enoch continued to call upon all the people, save it were the people of Canaan, to repent: and so great was the faith of Enoch, that he lead the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his peo-

ple Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even Zion. And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass, that the Lord shewed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode for ever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, woe, woe be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it, saying, how is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, how is it that you can weep, seeing you are holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind forever; you have taken Zion to your own bosom, from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency: and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me, their Father, but behold, they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.—Behold, I am God; Man of holiness is my name; Man of counsel is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also, and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but, behold, their sins shall be upon the heads of their fathers:—Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands; wherefore should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon shall perish in the floods; and behold, I will shut them up, a prison have I prepared for them. And that which I have chosen has pleaded before my face. Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me, and until that day they shall be in torment; wherefore for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch, and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, lift up your heart and be glad, and look. And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, when shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have

eternal life? And the Lord said, it shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced saying, the righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, woe, woe is me the mother of men! I am pained! I am weary becasue of the wickedness of my children! when shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is he through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion: the Rock of Heaven, which is broad as eternity; whoso comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, sayiug, when the Son of man comes in the flesh, shall the earth rest? I pray you shew me these things. And the Lord said unto Enoch, look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept and cried unto the Lord, saying when shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord, saying, will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace, wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest—but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of my only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming: for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

THE GOSPEL.

"It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2d Thes., i, 6, 7, 8.

Having been much struck ourselves with the importance of the above quotation, we feel desirous of communicating our thoughts for the benefit of others. On looking around us, we may contemplate religion as manifested by its varied votaries in abundance; we can behold its diversified influences according to the peculiar creeds held by its numerous devotees. And yet with all the display that is exhibited, with all the labour and zeal that is called into active operation with the multitudes of converts made to the various systems, the important question arises—are these things pleasing in the sight of God? We fearlessly answer, no! And why? We reply because it is possible to have abundance of religion—to labour with unwearied diligence to propagate certain creeds and systems, and yet never to have recognized the gospel of Christ, much less to have received its truths and obeyed its ordinances. It becomes us then seriously to inquire what the gospel of Jesus Christ is, the reception of which, and obedience to its laws, will alone exempt us from the indignation and fury that shall consume them that know not God.

In the first place, we would remark that the gospel comprises something more than teaching the fear of God, which obtains so universally amongst the professedly religious. On reading the 29th chapter of Isaiah, we find the state of the religious world accurately depicted at the time that the Lord should *again* do a marvellous work and a wonder. The teachers of the time alluded to are described as blind, and as making others blind—as staggering, but not with strong drink; but in consequence of the spirit of revelation being unknown, they are described as having their eyes shut, and as being in a state of slumber, because of their prophets and chief seers being covered. We will now quote from an old translation at hand, viz., 11th verse:—

"And the vision of them all is become unto you as the words of a book that is sealed up, which they deliver to one that can read, saying, Read this I pray thee; then shall he say, I cannot, for it is sealed.

"And the book is given unto him that cannot read, saying, Read this I pray thee; and he shall say I cannot read.

"*Therefore*, the Lord said, because this people come near unto me with their mouth, and honour me with their lips, but have removed their heart far from me, and their fear toward me was taught by the precept of men,

"Therefore, behold, I will again do a marvellous work in this people, even a marvellous work and a wonder; for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid," &c.

The time of this extraordinary work of the Lord is easily ascertained from the concluding part of the chapter. It shall be when "it is yet but a little while, and Lebanon shall be turned into Carmel and Carmel shall be counted as a forest; or when the period is not far distant that the cruel man shall cease, and the scorner shall be consumed, and all that haste to iniquity shall be cut off; when Jacob shall no more be confounded, nor his face be pale."

It is very manifest to a Saint of the last days, in reading the chapter from which we have quoted, that the condition of the religious world who are teaching the fear of God, will be tested, that this testing will be effected by the presentation of a sealed book, which the learned and unlearned are alike unable to read, because prophets and seers are not found in their midst; or in other words, the teachers are blind, being destitute of the spirit of revelation, and they make the people blind; therefore the LORD proceeds to do a marvellous work and a wonder amongst them, which shall cause the wisdom of the wise to perish, and the understanding of the prudent to be hid. Now it is plainly manifest that these teachers are still teaching the fear of God, but it is by the precept of men, and not according to the law of the gospel of Christ.

But again, not only shall the result of this strange work of God be, that the

wise and prudent teachers will be confounded, but in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness, the meek in the Lord shall receive joy again, and the poor men shall rejoice in the holy one of Israel.

If then the words of this sealed book be understood, the Lord must restore prophets and seers to cause it to be effected, ere the poor and the meek could rejoice in its principles.

We presume, therefore, that it will be no violatian of the legitimate interpretation of this prophecy, to conclude that the work which the Lord would accomplish, would be neither more nor less than the restoration of the gospel as propounded to the world by Christ and his immediate followers, since the poor and the meek rejoice therein, and are enabled to exult in the principles which the book that was sealed unfolds to their understandings. It is also at once manifest that this marvellous work is accompanied by the restoration of that which was lost; even prophets and seers through whom the will of the Lord is made known, and his fear is again taught, but not according to the precepts of men.

We find then, from the quotation at the head of this article, that the Lord Jesus Christ shall be manifested to take vengeance on them that know not God; and why so?

Because that no man can say that Jesus IS the Christ, but by the Holy Ghost; and that only is to be obtained by the obedience of faith, it being entirely dependent on the obeying of the will of the Lord, to know of the doctrine whether it be of man or of God.

But without further reasoning it is manifest that the subjects of wrath are those that obey not the gospel of our Lord Jesus Christ.

It therefore behoves us solemnly to inquire what is the gospel of Jesus Christ. In the general acceptation of the term we understand "glad tidings," but glad tidings of what? We answer of salvation; and these tidings of salvation must comprise the entire plan of redemption with its necessary laws, which the human family are called upon to obey.

In the grand scheme of redemption, God has acted on a just sense of the condition of the human family as alienated from him by sin and inquity; he has viewed them as under condemnation—as strangers and foreigners to himself, and has consequently provided a means by which this alienation can be destroyed, and the subject of it restored as a member of the family of God.

But how often do we hear the exclamation, that faith alone is necessary for salvation, that obedience to any ordinances is quite superfluous, that since the Mosaic dispensation has passed away, faith is the only requirement necessary for salvation; and yet the apostle declares that he will take vengeance on them that *obey* not the gospel.

It will be acknowledged by all believers in the New Testament, that the apostles of the Lord received their authority to proclaim salvation unto men from himself, that the endowment of the Holy Ghost was necessary to enable them to do it aright, and that under the influence of the Spirit of God, on the day of Pentecost, they commanded those who believed in their testimony, to repent and be baptized in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Ghost. Here, on their part, in the exercise of faith and repentance they were active, but in the ordinance of baptism they were called upon to place themselves in the hands of the authorized servant of God, and be baptized by him in the name of the Messiah for the remission of sins. The apostles in proclaiming this doctrine knew well the teachings of their Lord while in the flesh, that except a man were born of *water* and of the *spirit*, he could not enter into the kingdom of God.

They knew of the necessity of man who had become an alien from God being born again, by being baptized in water into the name of Christ, before he could have a legal claim to belong to the family of God. And when we reflect on what are the mercies of God towards us, what are his beneficent intentions with regard to the human family, can we wonder that his Son should be manifested to take vengeance on those who reject the means which he has devised to restore man unto himself? We truly cannot, but we must still lament that so many are disregarding his commandments, contenting themselves with learning the

fear of God by the precepts of men, while the language of the Saviour they profess to love, of his apostles whose memory they reverence, are counted as nought when brought into the scale to weigh in the balance with the opinions of men, whose vision is covered and who disclaim all pretensions to inspiration from the Most High.

But while myriads turn away from the truth, let the Saint of the last days rejoice that his mind has become illuminated, by the Lord restoring a prophet and a seer, so that we are no longer in darkness, no longer staggering as with drink, in our religious course, but are enabled with some of old to say, "we are the children of the day; we are not of the night nor of darkness."

How beautifully in the work of the last days have we seen the fulfilment of much of the prophecy we have been contemplating; the condition of men, no prophet, no vision; the coming forth of a book to test the condition of the religious world, the existence of multifarious systems in which the fear of God is taught by the precepts of men; the necessity of the Lord doing a marvellous work by restoring a prophet unto his people, enabling him to read the book by divine power, in order that its simple, but glorious principles might go forth, and cause the meek and the poor to rejoice in the reception of the principles of the fulness of the gospel, the salvation of the Son of God.

Oh, let the children of God, the Saints of the last days, be faithful and endure, for it is yet but a little while and Lebanon shall be turned into Carmel, and Carmel shall be counted as a forest. The glorious reign of righteousness shall come, and then shall the Lord recompense unto us rest, together with the ancient dead! But what will be the doom of those who trouble us, of those who reject the salvation of God, who know him not, and who obey not the gospel of our Lord Jesus Christ? Truly they shall receive the recompense of tribulation in the day that he shall come with his mighty angels in flaming fire, to take vengeance on them that know not God. May all the honest hearted be preserved in the knowledge of him by the continued possession of that spirit by which alone they can say that Jesus is the Christ. Amen.

EDITOR.

LETTER FROM ELDER THOMAS MARGETTS.

To the Editor of the Millennial Star.

Dear Sir and Brother,—I feel an impression to write a few lines in relation to the work of the Lord in this part of his vineyard. It is now a little more than twelve months since I first raised my voice as a warning against the inhabitants of this large and populous city. At that time I found but two Saints in the place, and they had come from another part: but now I can look around me and find no fewer than one hundred and thirty-two Saints in Leicester, besides eleven in a neighbouring village; we have also about twelve active brethren engaged on the Sunday in proclaiming the fulness of the gospel in the surrounding villages.

When I look around me and compare the present state of things in relation to the church, with its aspect twelve months past, I am ready almost to exclaim, is it a reality, or am I just awoke from a sleep in which I have been dreaming of such a work.

If I look upon myself, I am conscious that I am void of those qualifications which the world deems necessary for a teacher of religion, but yet I feel that I am one whom the Lord has called from his ordinary avocation, and sent into the world to bear the words of eternal life to the children of men. We must then come to this conclusion, that this work has been accomplished by the power of God, and not by the wisdom of men.

I will here remark, that when I was first called to the priesthood, I thought my mission was to expose the errors of the religious systems of the day, and that I must use my best endeavours to make manifest the deformities of the Babylon that obtains in the name of christianity at the present time; and I have often stood and borne testimony against her for an hour together, and said but very little about the glorious gospel of our Lord Jesus Christ.

But here, let me ask what was the result of such preaching? Why, instead of winning the people over to the Lord it was the means of driving them from him, and of causing them to persecute the Saints. Was it not truth? one might ask; and if it was

truth, has not God sent us to proclaim against error? I answer, and say it was truth; but God has sent us to preach the gospel of Jesus Christ, which alone can sufficiently point out all error, and which will proclaim loud enough against every false system in the world.

But let me speak of the feelings of my bosom after I had thus preached, and by those feelings I have an evidence that I was wrong altogether; and I trust that these few remarks may prove a benefit to others that are young in the priesthood; for as I have felt the fire, I am enabled to warn others, lest they also be burnt as well as myself. After I had done speaking, instead of feeling that glow of joy and consolation in my heart which I should have done, my mind was dark and gloomy, and I felt as if I had done wrong, though I knew not at that time wherein. I used to rebuke this influence, thinking it to be of Satan, until I discovered the cause of it, which was that I had not been doing that for which I had been sent, which was to preach the gospel, instead of railing against the sects of the day.

I recollect on one occasion I had been preaching in the Regent's Park, London, and as usual was speaking against what I termed the priestcraft, and money-making systems of the day, when after I had done (and I shall never forget the time while memory lives), a gentleman came up to me, called me from the people that were standing around, and spoke to the following effect: "Sir, you have been preaching for some time, and all that you have said may be truth, but I think if you were to preach the gospel, instead of railing against others, it would be much better for them and for you." I was struck with his words, and began to reflect upon what he had said, and I found that one of the world had given me that advice which I ought to have imparted to others. I asked the Lord to pardon me for what I had done, and to give me of his spirit, so that I might preach those things to the people that would prove a blessing unto them.

From that time I took a different course altogether, and I found to my greatest satisfaction that God was with me; that he prospered my labours, and gave success to the preaching of his word

In this way I have preached to the people of Leicester, and now I have abundant proof of what is the duty of the servants of God. Multitudes flock to the preaching of the word, and numbers enlist under the banners of the cross. Our meetings are crowded to excess, and many have to leave because we have not room for them. The gifts of the spirit are given to a great extent—the gift of tongues, of interpretation, of prophecy, and the gift of healing in a most wonderful manner. There is one in the church, the first that was baptized in this part, who, before I came to Leicester, had not been twenty yards from his own house for nearly twelve months.

After he had been baptized, he called for the administration of the laying on of hands for the healing of the sick. I attended to him, and from that time he was better, and began to get out and about, and at this time holds the office of an elder in the church, and I have often heard him speaking to the people for nearly an hour at once, who truly are compelled to say that he is healed, and that a notable miracle hath been done. There are others that have been confined to their beds of affliction, who have been at once raised up to praise the God of Israel. I speak of these things, because I think it my duty to bear testimony of the power of God iu this, the evening of time, and to shew to the inhabitants of the earth that he is the same to day as in the days that are past; and that if the children of men will walk in the same path in which the saints of old walked, they will receive of the same power, and realize the same blessings, by which they exclaimed, "we know that we are of God, and that the whole world lieth in wickedness."

"And then,
They can exclaim 'tis truth
When they have felt the spirit's proof."

A sister in the church here, a short time back, fell asleep in Jesus, and to the last she declared that the principles were of God, and that she would rather die than live; and why? because she knew she had obeyed the laws of God, and by that means had been prepared for the kingdom of heaven. Her death left a great impression on the minds of those who had persecuted her for the truth's sake, one of whom has come forward and obeyed the gospel.

I also wish to state that we held our first conference on the 26th of May last, when were represented in Leicester and the branches, 140 members, including, 5 elders, 10 priests, 2 teachers, and 2 deacons.

Dear Brother,—If you deem these few remarks worthy of a place in the pages of the STAR, they are at your disposal. I close by stating that I know this to be the work of the Lord, and pray that I may be enabled to be faithful unto the end, in the name of Jesus Christ. Amen.

Believe me to remain, yours affectionately in the gospel of peace,

THOMAS MARGETTS.

ORDINATIONS.

We feel it necessary at the present time to make a few remarks on the subject of ordinations. We have availed ourselves of the opportunity afforded, by general and other conferences, to speak on this subject, and to caution the brethren against laying hands suddenly upon any one without due consideration. We are conscious that much injury has been done from this practice, some almost immediately on their entrance into the Church, have been called into office, when, however well qualified they might be eventually, they knew but very little of the work of the Lord, and were totally destitute of experience. The result of this has been an injury to the individual himself, as well as in many cases to the cause in general.

Others have been ordained that have been, from circumstances, totally disqualified from becoming useful. We feel therefore very anxious on this subject, and desire the presidents of the different branches and conferences, to be very cautious in this particular. Let them seek to be guided by the Spirit of the Lord, and by that spirit, let them select faithful men, unto whom to impart an authority involving so great a responsibility as the Holy Priesthood. For the sake of the church we urge this, for the prosperity of the kingdom of God, and also for the sake of the individual called. It is no trifling matter to be ordained into office in the church of Jesus Christ, and better had we never known the truth at all, than receiving of the authority of the priesthood, to hide our talent in the earth in one case, or use it injudiciously and unwisely in the other.

Upon the presidents of conferences then, in this matter, devolves a great responsibility—let them seek for the guidance of the spirit of wisdom in the selection of those they may call into the ministry.

How often have we had to lament, that the only situation in which some having authority have acted, has been in the councils of the church, when, never having recognized the duty of their office, or at least sought to fulfil it, if understood, their presence has very frequently served to perplex the minds of others, and they have become an hindrance to the cause, instead of aiding in its progress onwards. Nor are we surprised at this, if officers neglect their own duty, they are but little qualified to sit in council over the affairs of the church or of others; but, on the contrary, if a man is faithful in the discharge of the office whereunto he is called, he will have the spirit of that office, which will be the spirit of wisdom, and of peace, and his counsel will be of importance, and his presence a blessing to the assembly.

We therefore hold them who possess the right to call and to ordain, as responsible for their proceedings, and affectionately exhort them to seek for the guidance of the Spirit of God, that all they do in this respect may receive his sanction and blessing.

EDITOR.

REPORTS OF CONFERENCES.

We have received reports of several Conferences, full details of which have come to hand, and for which we are much obliged, though our space will not allow other than a general statement.

Our brethren will bear with us in these matters, as we are anxious to fill the columns of the STAR with matter that will be more instructive than the statistical, particularly of a Conference, yet we desire to receive all the information we can of the state of the various branches of the church in these islands; inasmuch as we hold ourselves responsible for the same to the authorities at Nauvoo; and are also anxious to do our best as circumstances will permit for every portion of the church within our jurisdiction.

A Conference was held at Sheffield on the 28th of April, representing 215 members, 7 elders, 10 priests, 5 teachers, and 3 deacons, at which the appointment by the General Conference of elder James Ure to preside over the Sheffield Conference, was received, and ratified by the unanimous vote of the same.

A Conference was also held on the 5th of May, at Marsh Hill, (formerly Frooms Hill),

comprising, 681 members, 22 elders, 43 priests, 15 teachers, and 7 deacons: at which the appointment of elder G. P. Waugh, made at the General Conference, was received without a dissentient voice.

A Conference was also held in the city of Glasgow, on the 2nd of June, representing, 1018 members, including 1 high priest, 30 elders, 46 priests, 36 teachers, and 20 deacons; the condition of the Conference was very prosperous, and the work of the Lord extending. From the minutes we are inclined to think, that too much reference was made to the religious opinions that obtain in the world, and we would urge upon the brethren everywhere, to have their minds occupied with the things of the kingdom of God, rather than the errors of men.

A Conference was also held in Manchester on the 23rd of June, which elders Reuben Hedlock and Amos Fielding attended; when much valuable teaching was given. The condition of the Conference is good, and the work extending.

It was requested that elder Hedlock be furnished with a list of the names, ages, offices, &c. of each individual member, in order that the true condition of the churches may be known, and the names of individuals be transmitted to the authorities at Nauvoo.

In order to effect this, we shall get printed a considerable quantity of ruled papers to be filled up; we shall supply the presidents of the various Conferences with the same, who in turn must supply the presidents of the various branches, and the whole be returned to the presidency, together with a general recapitulation of the same. In order to meet the expense of the same, each branch is requested to pay for the necessary papers, which will be but trifling individually; but in the outset to us a considerable sum.

EDITOR.

WHY DO WE GATHER?

It is a question often asked by the Saints and others, what is the need of my emigrating to Nauvoo, and what shall I do when I get there?

Kind reader, you will observe that in every age of the world, when God has given his law, and the plan of salvation to the human family, that he first called a servant or servants, and gave unto them a preparatory mission to call upon the inhabitants of the earth to repent, and enter into covenant with God, that he might have a people dwelling together in a city or country, that were zealous of good works, and were willing to be governed by his holy laws which he had instituted for man while clothed upon with mortality, that they might be prepared for the society of heavenly messengers who were governed by the laws of his kingdom, and dwelt in his presence.

Enoch, the seventh from Adam, walked with God three hundred years, and built a city, which was populated by the righteous in his day. Noah was a preacher of righteousness, and saved himself and family by giving heed to the law of God, and the plan of salvation made known unto him, by which he became heir of the world, upon which his posterity were dispersed from the Tower of Babel over all the earth, in consequence of their rebellion.

Abraham entered into covenant with God, and sought a city whose builder and maker was God. In process of time his children sojourned in bondage, and the Lord called Moses, and gave him a commission to redeem his people (because of the covenant with their fathers) from bondage.

After bringing them into the wilderness, Moses began to receive additional instructions; he was commanded to build a tabernacle in which was placed a written contract between God and his people.

After the tabernacle was built, the order of government was organized with the Holy Priesthood, and certain ordinances of sanctification which were to prepare the people to come into, and enjoy the presence of their God and his heavenly messengers; for instance, read the preparation of Moses and the seventy Elders of Israel, and the whole congregation at the time they went into the mount, and saw the God of Israel, and did eat and drink in his presence. After a time they lost this privilege through transgression, and became unworthy the society of God, and were only permitted to receive his word from time to time by the administration of angels. In the days of Solomon a temple was erected wherein God could be worshipped according to his laws, and where the ordi-

nances of the Holy Priesthood could be attended to. But in the course of time his covenant people transgressed his laws to such an extent, that the threatened judgments fell upon them, and they were scattered among the nations; and it is worthy of notice, that the scattering and breaking up of their national institutions was one of the greatest punishments that befel them as a people, inasmuch as it deprived them of the privilege of meeting in the house of God. It broke asunder their well-organized priesthood, through which they received communications from the Most High; and in consequence of this dispersion, the prophets to whom God sent his angels and made known his will, were covered with darkness, vision and revelation ceased to be their guide, and when the prophets that were dispersed with them perished, they were left to wander in darkness among the nations of the earth.

Also, when the time had fully arrived for God to send his Son into the world, to make an atonement for the sins of the world, then came John to prepare a people to receive him; and when the Messiah came, he called and ordained certain servants, and committed into their hands again a well-organized priesthood, with power to administer ordinances, by which strangers and foreigners might become heirs of the glorious blessings to be derived from the society of angels, even while clothed upon with mortality, and finally obtain eternal life, by being secured from the power of the second death, and having part in the first resurrection.

We would also notice that before Jesus was crucified, he took Peter and James and John into the mount, and there appeared unto them Moses and Elias, the voice also of the Father was heard, declaring his pleasure in his Son. And here I would inquire for what purpose were Moses and Elias present on the occasion, if it were not to confer upon Peter, James, and John, the power and spirit of the priesthood that had been committed unto them in former days, in order that they might prepare a people to dwell in the presence of God; that strangers and aliens might, through the law of God, and the administration of the Holy Priesthood, become a holy nation, a royal priesthood, a peculiar people, governed by the laws of heaven, which constituted them the kingdom of Christ upon earth, he being their great High Priest and Lawgiver, his servants the administrators of the laws, and the members of the Church his subjects.

It is well known to the candid reader of the New Testament, that there are certain principles and ordinances embraced in the gospel, by which man may be saved both spiritually and temporally into the kingdom of God. The first is faith in God and in his Son Jesus Christ, begotten in the heart by hearing the glad tidings of salvation from one that is sent. Then follows repentance and reformation from our evil practices, followed by baptism in the name of Jesus Christ for the remission of our sins, and afterwards the laying on of hands by those authorized for the gift of the Holy Ghost, through whose instrumentality revelations are communicated, and the fruits of which are love, joy, and peace. Through the Spirit of God we are put in possession of certain gifts and blessings, which are divided to every one severally as he will. To one is given the spirit of prophecy, by which he can search all things, even the deep things of God; to another the spirit of an apostle by which he can bear witness that Jesus lives and reigns in the heavens, and by which he is enabled to go forth and proclaim by the power of God the glorious principles of salvation.

While the combination of varied offices and gifts are imparted for the gathering together of the Saints, for the work of the ministry, and for the edifying of the the body of Christ, until they become a holy nation and a peculiar people, and are entitled to the communion of angels, and Jesus the Mediator, and God the Father of all, with whom there is no variableness nor the shadow of a turning. These are something of the principles and ordinances of the gospel of the kingdom, that Christ sent forth his apostles to proclaim unto the human family; but since that period it is evident that man has transgressed the laws and principles of the gospel, and has changed the ordinances, or entirely omitted them; while most parties deny the necessity of the gift of the Holy Ghost, as it was originally imparted, through which alone a continual communication is open between Christ and his church, and which is the very rock

upon which it is built, Jesus Christ being the chief corner stone; and the knowledge of him as that stone was communicated from the Father to his servant Peter, by the very principle of revelation, on which the church was, and ever must be, established.

Thus is fulfilled the prophecy of the apostle that there should be a people in the last days, having the form of godliness, but denying the power thereof.

Thus the covenant has been broken, and man has rendered himself unworthy of the blessings of the kingdom; and few are found willing to acknowledge the power of God, and the channel through which he can again enter into covenant with the human family.

God foresaw this, and revealed unto Paul, that there would come a falling away from the truth, before the period arrived, when Christ would come in the clouds of Heaven, when the dead in Christ should rise first, and together with the living Saints be caught up to meet the Lord in the air.

But Jesus says, that before that day, this gospel of the kingdom should be preached in all the world, for a witness unto all nations before the end come; and Jesus understanding all things, knew there would be a departure from the gospel, as then taught by him, informed his apostle John, on the Isle of Patmos, that he would send another angel with the everlasting gospel to the children of men, to prepare them for the hour of his judgments, which, according to the prophets, would precede his second coming, which are wars, and pestilence, and famine. We also learn, that there would be a time, when peace would be taken from the earth, and it will be a time of trouble, such as was not since the beginning of the world. We now have on record, that the Lord would send a heavenly messenger to the earth again, like as he did to our forefathers, to commit the holy priesthood, or authority again unto man, to preach repentance to the people, and administer the ordinances of the gospel to all that believe and repent, that his Saints might be gathered together to build up Zion agreeably to the word of the Lord to David, where he says there was a set time to favour Zion, and when that time arrived, the Lord would found Zion again, and the Most High would establish her, for this glorious purpose, that all nations may come and worship before him.

Isaiah foretold of the gathering of the people of God, that the sons and daughters of God should be brought from far in ships, and by other means of transition; and who are the sons and daughters of God, but they who obey the laws of righteousness, and, through the ordinances of the gospel, receive the Spirit of his Son, by which they can call God their Father. And, again, we read that in Mount Zion, and in Jerusalem, there should be a deliverance, and in the remnant whom the Lord should call. If, then, these calamities are to come upon the children of men,—if the children of God are called upon to come out of Babylon, that they may escape these judgments, and if the Lord has prepared a place or places of deliverance, is it not necessary that the Saints should arise and seek the protection afforded; but, then, Zion and Jerusalem must be built and prepared to afford deliverance,—a theoretical place of safety will be of no avail from the physical calamities that await the nations.

Who, then, are the people to establish these places of refuge, but the people of God—who, but they, can we expect to sacrifice the comforts of their native home, to forego the advantages, perhaps, of a long-established home or business, in order to toil and labour, and, in a word, to do anything that is required in the establishing and building up of a city as a place of refuge in the first place, and, secondly, as a well-spring of wisdom, of intelligence, and power, to endow the servants of the Lord, for the accomplishment of his great purposes in the last days.

This great object has caused the Saints to endure persecutions of the severest nature. My eyes have witnessed the dying and wounded, who have fallen martyrs to the cause of truth;—my ears have heard the continual prayers of the Saints to God, that he would not suffer his purposes to be frustrated by evil designing men;—my hands have assisted in laying the foundation stone of the Temple of the Lord;—my brethren have sat upon its walls to eat their morsel of food, while their hearts were lifted up in thanksgiving, that they were accounted worthy to assist in building the house of the Lord. All manner of evil and

falsehood has been circulated to prevent the progress of the work of the Lord, by evil designing men. Some have come to Nauvoo for the purpose of living in luxury without labour, mistaking the object for which they had gathered there, and not succeeding in their expectations, have gone away and reported all manner of evil of the place and of the people,—while others who have gone in a state of penury, in a year or two, have been in possession of a comfortable home and living.

And, now, permit me to say to all the Saints in Britain, who are intending to go to Nauvoo, to say that it will be better for you to stop in England than to go there, unless you go for the truth's sake. For, there, undoubtedly, you will have to labour in all that is necessary in the building up and establishing of a city, where righteousness may reign. If you are a Saint here, you will, very likely, be one there,—if you are half-hearted, you will, undoubtedly, be so there. If your motive be to become wealthy without much labour, you will be disappointed; but if you go there for the truth's sake, and are determined to undergo the inconveniencies of a new city, and are willing to assist in all things, then will your expectations be realized; and inasmuch as you go there to serve God, you will enjoy the privilege of waiting upon Him in his Temple, and of receiving those blessings by which you will be prepared to meet the Lord when he shall come to reign in Mount Zion, and before his ancients gloriously.

But what shall we do when we get there? I answer, let every Saint who intends to go to Nauvoo, procure all the knowledge which they can of that branch of business in which they are employed, with every means necessary to carry it into effect, as well as books that may be written on their own or other branches of art and science.

There are now over eight thousand Saints in Britain, and one united effort would place manufactories in Nauvoo, of every description, which are much needed, and which would be for the mutual benefit of the whole community.

We, therefore, request all the mechanics, or others, in the church, or out of it, who are favourable, to forward, by letter to us, what they can do towards erecting or constructing machinery of every kind, to be forwarded to Nauvoo, one year from September next, or sooner, if circumstances will permit, with the amount of stock which they would take. We request this, that we may know what can be done, in order that we may enter into some organization of a joint-stock company, with shares of a certain amount, to be paid in money, machinery, material, or labour, at cash value, to be put in operation for the good and benefit of the said community, with shares transferable at the will of the holder.

When we have received a report, we will enter into arrangements according to the means that can be procured, by bringing into requisition the wisdom of all upon the subject.

I remain, dear brethren and sisters, your humble servant,

REUBEN HEDLOCK.

Editorial.

WE wish to make a few remarks on the relative position of the Church with regard to the political powers of the world. If there be any qualities that ought to distinguish the Saints of the last days more than others, they ought to be wisdom and prudence, particularly on the part of the priesthood, and in their ministrations. The citizens of the kingdom of God, as they increase and multiply, will be watched with growing jealousy by the existing political powers of the earth; we therefore desire to caution the brethren, particularly in the priesthood, to be very careful in their labours, to avoid all tenets of religious faith that exist around—to meddle by no means with politics, but to adhere faithfully to the proclamation of the simple principles of salvation, by which the human family can be inducted into the family of God.

We have seriously thought of putting a stop generally to out-door preaching,

because of the imprudence and incautiousness of many who stand up to labour in the ministry; however, we have not fully determined on this, but we desire that no brethren go to labour in out-door preaching without being *appointed* and *sent* by the respective councils, under whose directions they labour, with the exception of those travelling elders who are not immediately subject to any councils—and them we exhort to adhere in all faithfulness to the counsel here given.

We recommend on this subject, attention to the letter of our beloved brother Margetts; and trust that any of our brethren, who have erred in like manner, will adopt the same plan of reformation, that the blessings of the Lord may be upon them.

We would direct the particular attention of our readers to an article in this number by brother Hedlock, and would exhort the Saints to consider well the subject of the Gathering, and the principles by which they are actuated in gathering together, for we may rest assured, that unless our motives are pure on this momentous subject, Nauvoo is the last place to which we should go.

We also wish attention to be paid to the subject of ordinations, and exhort the presidents of conferences and others, to unite by all means in promoting the general welfare of the Church of Christ. Great responsibility devolves upon all in connexion with the kingdom of God, and especially upon those who are called upon to officiate in the priesthood.

We again invite early intimation from all who intend to emigrate on the approaching season, that we may be enabled to make arrangements accordingly.

CAUTION TO THE SAINTS.—An individual of the name of William Ballan, late of Leamington, and an elder in the Church, having been summoned at the last general conference to answer certain charges preferred against him, did not appear on that occasion; his subsequent conduct also being very unsatisfactory, we have to state that we shall no longer consider him a member of this Church, unless he appears to give satisfaction to the parties aggrieved.

REUBEN HEDLOCK.
THOMAS WARD.

NOTICES.

The Poetry by W. G. Mills, will appear in our next.

We have received the seven successive numbers of the *Times and Seasons*, so that those who have had the previous numbers can now make up their volumes. We have now on hand nearly two hundred copies of this work in numbers, to be disposed of at 8s. per volume, unbound.

We have also to notice, that, in order to extend the sale of the Book of Mormon, we have reduced the price of the common ones to 4s. 6d. each, retail, and 4s., wholesale; those bound in calf to 6s., retail, 5s. 6d., wholesale.

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 3. AUGUST, 1844. Vol. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 22.*)

Soon after the words of Enoch were given, the Lord gave the following commandment:—

Revelation to Joseph Smith and Sidney Rigdon. Given December, 1830.

Behold, I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio: and this because of the enemy and for your sakes.

And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville: for, behold, they pray unto me in much faith.

And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold, here is wisdom, and let every man choose for himself until I come. Even so: Amen.

The year opened with a prospect great and glorious for the welfare of the kingdom; for, on the second of January, 1831, a conference was held in the town of Fayette, N.Y., at which was received, besides the ordinary business transacted for the church, the following revelation:—

Revelation. Given January, 1831.

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them: but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and woe, woe, woe, is their doom.

But behold, verily, verily, I say unto you, that mine eyes are upon you; I am in your midst, and ye cannot see me, but the day soon cometh that ye shall see me and know that I am: for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

Verily I say unto you, ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned, and behold the enemy is combined.

And now, I shew unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily, some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not, for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool; wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise—a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself, for what man among you having twelve sons, and is no respecter of them; and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith—I am just.

Behold, this I have given unto you as a parable, and it is even as I am; I say unto you, be one, and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you my law; and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church, and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented, as seemeth them good. See that all things are preserved, and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people: for ye shall have the riches of eternity: and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labour of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbour, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so: Amen.

Not long after the conference closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment that the Lord would give through me as his servant, and I received the following revelation, given at Fayette, New York, January 5th, 1831:—

Revelation to James Covill. Given January, 1831.

Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and the life of the world: a light which shineth in darkness and the darkness comprehendeth it not: the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

And verily, verily, I say unto you, he that receiveth my gospel receiveth me, and he that receiveth not my gospel, receiveth not me.—And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom.

And now, behold I say unto you, my servant James, I have looked upon thy works and I know thee: and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head—nevertheless thou hast seen great sorrow for thou hast rejected me many times because of pride, and the cares of the world; but, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee, Arise, and be baptized, and wash away your sins, calling on my name, and you shall receive my spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel which I have sent forth in these last days: the covenant which I have sent forth to recover my people, which are of the house of Israel.

And it shall come to pass that power shall rest upon thee; thou shalt have great faith and I will be with thee, and go before thy face. Thou art called to labour in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word: wherefore lay to with your might, and call faithful labourers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment: wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying hosanna! blessed be the name of the Most High God. Go forth baptizing with water, preparing the way before my face, for the time of my coming: for the time is at hand: the day nor the hour no man knoweth, but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so: Amen.

As James Covill rejected the words of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word, given at Fayette, N.Y., January, 1831.

Revelation to Joseph Smith, jun. and Sidney Rigdon. Given January, 1831. *Explaining why James Covill obeyed not the revelation which was given unto him.*

Behold, verily, I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me, that he would obey my word. And he received the word with gladness, but straightway Satan tempted him: and the fear of persecution, and the cares of the world, caused him to reject the word; wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good. Amen.

NAUVOO CONFERENCE MINUTES.

From the Times and Seasons.

Conference met pursuant to appointment, on Saturday, the 6th of April, 1844.—Present; Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, and William Marks.—Of the Twelve; Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor, and George A. Smith.—The members of the high council, an immense number of elders, and an innumerable concourse of people.

Presidents Joseph and Hyrum Smith came to the stand at a quarter past ten o'clock, when the meeting was called to order by elder Brigham Young. The choir sung a hymn, after which president Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed would be brought up and investigated before this conference, but it would not be the case; these things are of too trivial a nature to occupy the attention of so large a body. I intend to give you some instructions on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The elders will give you instruction; and then, if necessary, I will offer such corrections as may be proper to fill up the interstices. Those who feel desirous of sowing the seeds of discord will be disappointed on this occasion. It is our purpose to build up and establish the principles of righteousness, and not to break down and destroy. The great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life; and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In so large a congregation, it is necessary that the greatest order and decorum be observed. I request this at your hands, and believe that you will all keep good order.

Prayer was offered up by W. W. Phelps, after which the choir sung a hymn.

Elder Sidney Rigdon then rose and said, It is with no ordinary degree of satisfaction I enjoy this privilege this morning. Want of health and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected, that when the violence of sickness having used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character. I shall consider this important privilege sacred in my family history during life. I hardly promise myself lungs to make this congregation hear me: I shall do the best I can, and the greatest can do no more. The circumstances by which we are now surrounded point out the principles of my discourse—the history of this church which I have known from its infancy. My text is, "Behold the church of God of the last days." I do not know that I can find it in the bible. I do not think it necessary to have Paul to make a text for me: I can make a text for myself. I recollect, in the year 1830, I met the whole church of Christ in a little old log house about twenty feet square, near Waterloo, N. Y.; and we began to talk about the kingdom of God as if we had the world at our command. We talked with great confidence, and talked big things; although we were not many people, we had big feelings. We knew fourteen years ago that the church would become as large as it is to-day—we were as big then as we shall ever be—we began to talk like men in authority and power—we looked upon the men of the earth as grasshoppers. If we did not see this people, we saw by vision the church of God a thousand times larger; and when men would come in, they would say we wanted to upset the government, although we were not enough to well man a farm, or meet a woman with a milk pail. All the elders, all the members met in conference in a room twenty feet square. I recollect elder Phelps being put in jail for reading the Book of Mormon. He came

to see us, and expressed great astonishment, and left us apparently pondering in his heart; he afterwards came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached then, which have since come to pass; we knew the whole world would laugh at us, so we concealed ourselves; and there was much excitement about our secret meetings, charging us with designs against the government, and with laying plans to get money, &c, which never existed in the heads of any one else; and if we had talked in public, we should have been ridiculed more than we were, the world being entirely ignorant of the testimony of the prophets, and without knowledge of what God was about to do, treated all we said with pretended contempt, and much ridicule; and had they heard all we said it would have made it worse for us. We talked about the people coming as doves to their windows, that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, our fathers have taught falsehood, and things in which there is no profit; and of whole nations being born in one day. We talked such big things that men could not bear them; and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse; and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers, and commune ourselves with God. If we had told the people what our eyes behold this day, we should not have been believed; but the rascals would have shed our blood if we had only told them what we believed. There we sat in secret, and beheld the glorious visions and powers of the kingdom of heaven pass and re-pass; we had not a mighty congregation to shelter us—if a mob came upon us, we had to run and hide ourselves to save our lives. The time has now come to tell why we held secret meetings. We were maturing plans fourteen years ago which we can now tell. Were we maturing plans to corrupt the the world, to destroy the peace of society? Let fourteen years experience of the church tell the story. The church would never have been here if we had not done as we did in secret. The cry of false prophets and impostors rolled upon us. I do not know that any thing has taken place in the history of this church which we did not then believe; it was written upon our hearts, and never could be taken away—it was indelibly engraved, no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the church; and he laid it firmly, truly, and upon eternal truth. If any man says it is not the work of God, I know he lies. Some of you who know you have a house, how long would it take to make you reason yourself into a belief that you have no house, where you now reside with your family? Neither have we any power whereby we can ever persuade ourselves that this is not the church of God. We do not care who sinks, or swims, or opposes; but we know here is the church of God, and I have authority before God for saying so. I have the testimony of Jesus, which is the spirit of prophecy; I have slept with it—I have waked with it; the idea has never been out of my heart for a moment, and I will reap the glory of it when I leave this world. I defy men, and hell, and devils to put it out of my heart. I defy all, and will triumph in spite of them. I know God; I have gazed upon the glory of God, the throne, visions and glories of God, and the visions of eternity in days gone by. What is a man of God to do when he sees all the madness, wrath, and follies of our persecutors? He will do as God does—he will sit and laugh—one breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days; shut up in a room, eating nothing but dry johnny-cake and butter-milk. Every man who had a little farm, or clothes, sold them, and distributed what he had among the rest, and did the best they could. I had nothing to eat, nothing to wear, and yet it was the beginning of good days. Some say I want plenty to eat, plenty to drink, plenty to wear, and a good house to live in; and say they, then I will believe; but God will not give it until you have proved yourselves to him. No wonder then that we should be joyful to-day. If the people will do as they are told, I will tell you what to do. Get the visions of heaven, and seek not what you shall eat, or what you shall drink, but seek the will of God; get into the presence of God, and then you will have johnny-cake, and

milk, and water no more. Would you not be astonished if even now we should tell the glories and privileges of the saints of God to you, and to the world, we should be ridiculed; and no wonder we shut it up in secret. If we were to tell you, when Jehovah looked on, lo it is beauty; it is heaven; it is felicity to look on; I I should marvel if it were otherwise. If a man tells you one glory or one message, he is learning another at the same time. Do not be astonished then if we even yet have secret meetings, asking God for things for your benefit. Do not be afraid; go back to the commencement of this church, and see what was concocted then; there was no evil concocted when we first held secret meetings, and it is the same now. Has God forgotten to be gracious, to be merciful to mankind? Did he ever concoct anything that was devilish for mankind? He could not do it; I never am afraid of God or man concocting anything to hurt me; I have faith to detect man even if he did. I would ask God to detect them, and would hold them fast before he should do it. I am not afraid of men or devils. I have none of those fears, jealousies, dreads, forebodings, surmisings, &c. I put my trust in God, and whatever God does for me is only for my salvation. [Here five of the Pottowattomie tribe appeared with their interpreter, and were assisted to the stand by the president.] I am going to tell of something that surprised me at the beginning of the church; I have handled, heard, seen, and known things which I have not yet told. After the church began to grow, it was favoured with monstrous wise men; they had so much wisdom that they could dispute what God said, and what his servant said. They were opposed to virtue; they would say they had revelations and visions, and were as certain that God had given it as I was that the devil had. We hear these things ever since the church existed; they have come up with us; they have had so much more wisdom; they knew all about the kingdom before God revealed it; they know all things before they are heard; and they understand more than God knows. We gather of all kinds; if we get all nations, we get all wisdom, all cunning, and every thing else. The sectarians cannot be as wise as we are, for they have only got the plans of man for salvation; but we have got man's plans, the devil's plans, and the best of all, we have God's plan. I do not know whether there are any of these wise men here this morning; I have merely given this as a part of the history of this church. I am disposed to give some reasons why salvation only belongs to the kingdom of God, and to that alone. I will endeavour to show why salvation belongs to us more peculiarly, in contradistinction of all other bodies; will this be clear enongh? I discover one thing, mankind have laboured under one universal mistake about this, viz: Salvation was distinct from government; *i. e.*, that I can build a church without government, and that thing have power to save me. When God sets up a system of salvation, he sets up a system of government; when I speak of a government, I mean what I say; I mean a government that shall rule over temporal and spiritual affairs. The law of God is far more righteous than the laws of the land—the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.

To be continued.

THE POSITION OF THE CHURCH.

The history of the people of God, in all ages of the world, establishes one fact beyond all possible contradiction, which is, that their principles and actions were never understood by their co-temporaries; and consequently their measures, in every age, have been deemed hostile to the rest of mankind. Omitting any observations on the persecutions of the prophets and others, previous to the coming of the Lord Jesus Christ in the flesh, the history of our Saviour and his immediate followers, affords an incontrovertible evidence of the position we have assumed above.

It will be admitted by all religionists of the present day, that the conduct of Jesus Christ was without blame, and that he was entirely free from the common failings of humanity; yet notwithstand-

ing this, the people by whom he was surrounded, were ever watching for iniquity in him, ever accusing, until the spirit of jealousy so fostered in their bosoms, increased by hellish energy, found no gratification for its rage, nothing to appease its fury, until the Son of Man was hung upon the tree, and the dark tragedy of the universe could alone give satisfaction to the spirit of the times.

But who were the parties most implicated in this awful deed? Were they the notoriously irreligious? By no means; but on the contrary, they were professors of religion, the parties who stood at the head of the religion of the land, the personifications of public piety and the examplers of the people. On what principle, then, it may justly be asked, could these individuals be acting in this affair, and in what light could they view the walk and conduct of the humble Nazarene? Undoubtedly they held the opinion with unwavering tenacity that they were in possession of all necessary religious truth, that no one was capable of adding to their stock of divine knowledge; and indulging in this most lamentable opinion, their prejudice became an extinguisher of the brightest luminary that ever irradiated the earth with its beams.

In their contemplations of the Son of Man, although virtue directed his every step, though acts of benevolence and mercy adorned his daily progress, and though thousands raised their voices in gratitude and thanksgiving for the benefits they had received, yet they would not allow virtue to be innocence, nor benevolence to be godlike; but in the blindness of their hearts, they construed all the excellencies of his unspotted character into so many disguises thrown over some undiscovered power of evil which they considered to lurk beneath and constitute his true character.

What a lesson to the world in the estimation of character was here given; and yet, notwithstanding this, how often are the opinions of man guided by popular rumour, and the characters of the best of men are despised because the multitude speak evil of them; and yet, with the great fact of the crucifixion of the Son of God blazing as a beacon light on the page of history.

But, again, come we to his immediate followers. It will be admitted, that though they were men of like passions with ourselves, yet they were endowed with the spirit of God, that their sincere purpose before a world was to do them good, by pointing out their true condition, and by administering unto them in those things by which they might be introduced into the family of God. And yet what was their reception? They were considered seditious, the enemies of the public weal, and as unworthy of existence amongst their race. Here then is another illustration of the position of the church in relation to the world by whom they were surrounded.

One deduction is to be drawn from this, that we think perfectly undeniable while mankind are constituted as they are, which is that the religion that obtains an extended popularity amongst men, receiving their approbation and support cannot be of God; but that on the contrary, exactly in proportion as the church is of God, or has received of his spirit, even in that degree will be the hostility of the world. In illustration of this fact did the Saviour foretell that the time would come that they who put his followers to death, would think they were doing God service. That positively Satan would so have blinded the understanding of the religious world, that in their extermination of the servants of God from the face of the earth, they would, as it were, be offering sacrifice to God, or doing a deed to receive the approbation of heaven.

We have said above the *religious* world, and we are aware of it, for the infidel and unbelieving care not for rendering service unto God; but still the fact of the hostility of man to the excellency of God, shining through the actions of his servants, seems almost beyond belief, and calls for further explanation.

It appears from all history, as well as from the declarations of holy writ, that man can be in the possession of various virtues—can be fearing God and teaching that fear to others, and yet be repellant to any direct manifestation of excellency from God himself; and it can only be accounted for on the principle that spiritual things are spiritually discerned, and that man must become possessed of the spirit of God, which is the spirit of wisdom and of intelligence, before

he can appreciate truth when it is presented unto him.

If the history of all past ages proves the fact that the wisdom of man could never detect the purposes of God, manifested by his servants in the various dispensations of his mercy to the human family, it is but justice to suppose that in the last days, in the setting up of that kingdom which shall never come to an end, that it would be met with the like hostility; that every measure that might he adopted — every step which might be taken would be misconstrued, and watched with jealousy by the surrounding people.

But more than this; there is one who reigneth in the hearts of the children of *disobedience*, that knoweth that his time is but short, and who will doubtless array all his powers of hostility with an unexampled energy.

In the history of the rise and progress of the church of Jesus Christ of Latter-day Saints, we have illustrations of this manifested in every variety of manner. We find the existing religious world ready to condemn the people of the Lord at once—to denounce the servants of God as impostors because they wish to introduce something more (in their own estimation) to their perfect systems of theology. In connexion with armed bands have professedly religious teachers gone forth to plunder and destroy the habitations and property of the people of God; and not only this, but the blood of many has been shed, while modern divines have verified the words of Jesus, by intimating that their destruction would be doing service both unto God and unto man. The enemy of all righteousness has found means to introduce, even into the church of Christ, individuals who have proved themselves guilty of the blackest deeds, and when their iniquity has been discovered, they have endeavoured to fasten their crimes upon the servants of the Lord.

Every calumny, every slander that Satanic ingenuity could invent, has been circulated respecting the people of God. Every movement of the people has been misconstrued, every measure they have adopted has been considered as militating against society at large, until the righteous and profane, the godly and the irreligious, have united as one man in a universal denunciation of the servants of the Lord. But this has always been the lot of the followers of God, to the same extent that they were in possession of the spirit and the principles of truth. In the history of the Waldenses and Albigenses, how many do we find who had formerly been connected with those people (whose general excellency is now acknowledged), but having apostatized, and afterwards becoming exalted in clerical dignity in the popular church of the world, became the stigmatizers and persecutors of their former associates, attributing unto them every imaginary vice, and exciting the popular mind to believe they were not worthy to live.

If any suppose that the kingdom of God, in the last days, is about to be established with less difficulty than formerly, they are grossly mistaken: all history attests to the contrary, and modern events speak as trumpet-tongued to bid the people of God to beware, and pray that they may be enabled to endure the things that shall come to pass, or they will not be prepared to stand before the Son of Man.

Our brethren in the west, we feel persuaded, from the commencement of the church unto the present time, have had to contend with difficulties of the most harrassing and distressing nature; and the history of the past illustrates too clearly the nature of man, to lead us to suppose that those difficulties are ended. Many, in consequence of these things, have fallen away from the truth; the hour of tribulation has arrived, and the storm of persecution has burst upon their heads, and they could not endure. Many more, no doubt, will be shaken from their present position in connexion with the church from the same cause. It behoves, then, the Saints to be humble, diligent, and watchful—to make religion a personal concern between themselves and God—to be built not on the admiration of individual characters, but on the principles of eternal truth, which, as an everlasting rock, will remain when many who now appear as mighty in the truth will have passed away.

The kingdom of God is a kingdom of government; and one prolific source of evil and of disquietude which Satan is ever ready to inspire, is that of rebellion against the constituted authorities of the church. Very few cases have arisen within the church, in which the spirit

of rebellion has not been the grand source of the disturbance. Let man forget for a moment the order of the kingdom of God, and neglect to look to the authorized channel through which the church is to receive instruction—cease to regard the counsels of those appointed to govern, and Satan will soon fill them with ideas of their own greatness and sufficiency; and, instead of listening for instruction, they will be waiting to detect error or iniquity, and flatter themselves that they are the defenders of virtue, the detectors of vice, and the patrons of wisdom and intelligence.

One great principle we wish to teach the church, and especially the priesthood, and that is to look at the varied offices of the church in the light that God designed them, as so many channels of instruction by which the church of Christ might be established and built up.

Let them cease to regard the individual so much as the office that he holds; but looking for the blessing of the Lord in the way of order, they shall find it, and rejoice therein. But, on the contrary, if we find an individual despising his superior, because he may himself chance to surpass him in natural or acquired talents, we know that without a speedy repentance that the fate of such a one is sealed; for, in the feelings of his heart, he is building the kingdom of God upon the wisdom of man, and not upon the spirit of truth, which God giveth severally as he will.

We warn the brethren faithfully to beware. Time rolls along with its accustomed celerity; but the signs of the times thicken around us with increasing rapidity, and events will, ere long, transpire that will test the faithfulness of all, and they only will endure who are observing the order of God, and who humble themselves before him, by seeking to live by every word that proceedeth from the mouth of God.

The mightiest struggle against the powers of evil is yet to come—fearful and tremendous will be the scenes that the present generation shall witness; but let the faithful "fear not, for it is their Father's good pleasure to give them the kingdom," while the trials of their faith and patience will all be found necessary to prepare them for the enjoyment of its triumph and glories.

Humanity is weak and powerless in this great struggle. Let the Saints ever maintain a consciousness of their weakness, that they may look to the strong for strength, and, being in possession of the spirit of God, be clothed upon with the panoply of heaven, to enable them to come off more than conquerors, through him that hath loved them.

Then give us, oh! Father! thy spirit of power,
  To endure and o'ercome in the battles of God;
Let our faith be unshaken, nor fail in the hour
  When the nations are feeling the scourge of thy rod.
Let our minds be awakened to look to the day
  When the wicked are crushed, and the kingdoms are thine—
When thy Son shall his power and his glory display,
  Let me dwell in his brightness—his glory be mine.

EDITOR.

CHRIST'S SECOND COMING AND THE RESTORATION.

And he shall send Jesus Christ, whom the heavens must receive until the times of the restitution of ALL things which God hath spoken by the mouth of all his holy prophets since the world began.—Acts iii. 20, 21.

Behold yon azure sky asunder rending—
  The expanded screen of heaven divide in twain,
Array'd in glory see our Lord descending,
  Seated on clouds of light—on fiery flame;
The hosts of heaven his retinue attending,
  Rejoicing that on earth they come to reign.

The Saints in robes of white ascend to meet him,
  On wings of faith they soar with one accord;
In hallelujahs loud they join to greet him;
  Descend to earth, then, with their coming Lord.

The seers of old who long have slept in Jesus—
  The patriarchs and saints who died in faith—
He, by the quick'ning power of God, releases;
  They rise triumphant from the arms of death.

In awful majesty, all eyes descry him,
  Appearing as with vengeance on his brow—
Destroying those, who, by their works, deny him—
  Who know not God, and spurn his gospel, too.

Princes, and dukes, and kings, in sad contrition,
  And mighty men of earth, filled with dismay,
To rocks and mountains offer their petition;—
  To hills, to hide them from his wrath, they pray.

The rolling sun, itself, has been astounded,
  When, by his touch, in darkness it has stood;
And, by a look, the moon, abashed, confounded
  Through his almighty power, has turn'd to blood.

Those lucid orbs that glitter in the heaven,
  Thrown by convulsions from their native earth,
From their exterminated tracts are driven,
  To join creation at her second birth.

Affrighted nature to its centre's shaken—
  Each mountain, poised in air, is downward hurl'd—
Each sunken vale from its retreat is taken,
  To mingle as a new created world.

Islands and continents no longer tarry,
  But, springing forth, their iron chains they burst—
The land, so long divided, now shall marry,
  As when it rolled, by God's command, at first.

Nature convulses; e'en the mighty ocean
  Heaves high her bosom in the passing scene;
The rolling seas together in commotion,
  Flow onward to the north, where once they've been.

As erst, when the earth was form'd, Jehovah bless'd it,
  So now again 'twill blossom as the rose;
No more by useless weeds or thorns infested,
  Nor poisonous plants, renewed nature grows.

The fowls that cut the air—the brute creation,
  Shall cloy their blood-thirst appetites no more;
Nor will the thoughtless kid dread the wolf's passion,
  But all is mild and tranquil as before.

The timid lamb, and the ferocious lion,
  Shall dwell together;—all are peace and joy;
For on God's holy hill, the mount of Zion,
  No pow'r that baneful is, or can destroy.

As o'er the hidden deep the wave's extended,
  So does the knowledge of the Lord abound;
For all do know (as Satan's power is ended)
  The Lord, the blissful universe around.

This is the glorious time the saints expected ;
For this, with zeal, did their pure bosoms fire.
Ye faithful saints, by heaven's king directed,
Let Jesus' coming still your hearts inspire ;
And we, by his almighty power protected,
Shall gain the REST the saints so long desire.

Douglas, Isle of Man. W. G. MILLS.

THE NECESSITY OF GATHERING.

It may excite surprise that in the columns of the STAR we so often recur to the subject of the Gathering; but the reason is because we consider it one of paramount importance, with which the minds of the Saints cannot be too much occupied.

The popular religions of the day can very well dispense with such a doctrine. Where various creeds obtain as the result of mere human investigation or caprice—where the obligation of a divine commandment is unknown, and consequently the will of heaven in relation to the generation in which we live is not sought, such a sentiment as that of the Gathering can find no place; for were the doctrine advanced by one party, it would be with equal authority rejected by another, or if two or more might agree on the subject, the locality for their settlement would be another question of dispute. To every contemplative mind the history of past ages in regard to the religions of christendom, must convince every one that man has been left without divine revelation for his guide—mere human wisdom has been exercised in the place of divine direction, while every successive generation has brought with it a numerous increase of theoretical opinions of that most sublime science, the salvation of the human family. And yet, to the reflective mind, nothing, perhaps, can be more absurd than for an individual to content himself with the revelations the God of heaven has been pleased to impart in past ages, without seeking for immediate directions for himself from the same ever-living and prolific source of all intelligence. A mere glance at the history of the past in the sacred records, will convince any unprejudiced mind that the several revelations that were given from time to time, were adapted, in a peculiar manner, to the individuals who received them, and to the circumstances under which they were given. And, again, whenever the God of heaven had a people whom he acknowledged on the earth, it is very evident that they did not content themselves with what their fathers had received, but sought, with like faith, for the necessary intelligence from heaven, in reference to their own peculiar circumstances. Much of the matter of the new testament consists of epistles written to various branches of the early christian church on peculiar occasions, containing lessons of instruction, or reproof for iniquity, as the case might be, and, under similar circumstances, are worthy of our regard; and it becomes us to treasure them in our minds as portions of eternal truth. But should not our esteem for the inspired instructions of the past, lead us to estimate what would be the value of such communications imparted with equal authority unto ourselves.

There is, therefore, no apology for the apathy that exists in the religious world, in reference to divine communications. Every page in the sacred scriptures is a warrant as it were for us to look for the same privileges, while the state of the world at large, as well as the absurd confusion that obtains and increases on the subject of religion, speak as it were in a voice of thunder for the necessity of the God that revealeth secrets, again speaking unto the human family, that men might no longer stagger and stumble in darkness and ignorance, but awake to hearken to the voice of God, and walk again in the light of heaven, and under the direction of that intelligence that cometh from above.

It has pleased the God of heaven, at the eleventh hour, to call his servant Joseph the prophet, and communicate his will unto him that labourers might again go forth to prune his vineyard for the last time, ere the day of human probation closes, when the wicked shall be

swept away to prepare for the introduction of a reign of righteousness, the glorious period of millennial rest.

Through his instrumentality a new light has burst upon the world, revealing the mighty secrets of the past, and occasionally unfolding bright glimpses of the sublime transactions of the future, with the glory that is to be revealed at the appearance of the Lord Jesus Christ.

We have come to a knowledge of the necessity of man having authority ere he takes upon himself the character of one sent of God. We have heard proclaimed, untarnished by the corruptions of men, the simple principles of eternal truth, which the Lord has been pleased to make known for the salvation of the human family. Again has been brought to light the sublime and beneficent law of adoption into the family of God. We have learned to look upon our race in their true condition; and to contemplate the fitness and applicability of those principles and ordinances that have been made known for our good.

We have been enabled to cast aside the opinions and creeds of men, by which our minds had been enslaved to throw off every trammel, and become free with that liberty wherewith Christ alone can make us free.

We have been enabled to observe the faithfulness of God in the fulfilment of his promises to the house of Joseph, by discovering the aboriginies of the western continent to be the remnants of that multitude of nations which it was prophesied the children of Joseph should become. Through the interpretation of the word of their fathers we have received the glorious principles of salvation, and we rejoice to find the stick of Joseph which was in the hand of Ephraim, taken, and by the power of God, placed with the stick of Judah, to become one in their testimony to the everlasting faithfulness of God. We learn the great secret that the seed of Ephraim has been scattered among the nations, to bud forth in the due time of the Lord, and become instruments in his hands for pushing the people together from the ends of the earth.

Through obedience to the word spoken by his servant, and of those who have been set apart to the ministry, we have received of the outpourings of the spirit of God, in the various gifts and blessings enjoyed by the people of God, in ages that are past, and thus having the knowledge of truth which was promised, we rejoice in the position which we occupy in relation to the God of the universe.

These, then, are something of the glorious principles and privileges that we have become acquainted with and enjoy, while yet amongst strangers to the truth, and in the midst of the great Babylon of the last days.

Is it then asked why do we gather? We would answer in the first place, because it is the commandment of that God from whom we have received so much, and whose faithfulness we have proved by the reception of the blessings he has promised unto them that obey him.

But again, having entered into covenant with God, we have received of his spirit, which the world cannot comprehend, our hopes, our desires are changed, we have received of a new, quickening, and immortal principle of life, light, and intelligence, and we wish to breathe the atmosphere that is unpolluted by the wicked, to be in the society of those actuated by the same spirit and to enjoy that harmony that can alone be found in the society of the people of God.

But again, from what we have already received, we are assured that we are but babes in wisdom and in intelligence of the things of God, that among the Gentile nations of the earth, we cannot attain to those glorious privileges that await the people of God; but that it is only in the temple of God, being purified and sanctified, and made meet for its holy ordinances, that we can attain to greater things in the kingdom of our heavenly Father.

But again, we are assured that the people or saints of God in the last days, are to become a nation, that the kingdom and the dominion is to be given to the saints of the Most High. How, then, without gathering together can we become a nation? For a people to be scattered and dispersed was at all times a curse; and divided amongst the nations, how should his kingdom be organized?

In a national capacity then must the Saints be assembled together, that they may receive those ordinances and institutions from heaven, that fit them to become citizens of the kingdom of God.

But again, the Saints of the last days

are commanded to come out of Babylon, lest they be partakers of her sins and share of her plagues. The whole range of divine truth, as it were, together with the revelation of these last days, warn us of the calamities and judgments which the Lord will bring upon the nations of the earth. God has mercifully pointed out unto us a place whither we must flee to escape these things, while at the same time we shall be preparing for the coming of the Son of Man.

And as the inquiry is often made why is America selectedas the place of gathering? Why should no other portion of the earth have been selected for the Zion of the last days? We answer because it is in fulfilment of the promises of God, because it is the land given unto the descendants of Joseph in the midst of the earth, and that it was declared, when the inhabitants of the earth should be burnt up, and few men be left, that the remnant that should escape should be found in the midst of the earth.

But again, mutual protection requires that the Saints be assembled together. If they have received of the spirit of God, there is no truth greater than this, that *the world will hate them* as it hated their master; there can be no sympathy between the spirit of the world and that spirit which ruleth in the hearts of the Saints of God, therefore we behold the necessity of cleaving unto our own, where mutual love and harmony may prevail.

But again, there is no locality on the wide earth so adapted by its political institutions, by its natural richness and fertility, as the western continent; and when all things are revealed, it shall be found to have been the theatre of some of the most mighty events that have ever been transacted in the drama of time.

But again, when the scenes of mortality close, when the morning of the first resurrection bursts with its untold splendour upon the world, then will the Saints who slumbered together rejoice that they were also together in their resurrection.

Thus, then, have we endeavoured to state a few reasons on the necessity of the Saints of the last days gathering together, that the Lord may have a peculiar people for himself, zealous of good works, who shall be the bride adorned and prepared for the coming of the Great Bridegroom, to sit with him and enjoy his presence in that day when he shall reign in Mount Zion and in Jerusalem, and when his glory shall be displayed before his ancient men.—May we and all the faithful be preserved in obedience to every word that proceedeth from the mouth of God, that we may meet with a welcome in the assembly of the just.

EDITOR.

Editorial.

WE feel to make a few remarks on the subject of the sale of the publications of the church. We feel convinced, that in many cases no effort whatever has been made to dispose of the various works that have been issued; while a sort of fear that the people of the world would not purchase them, has restrained many from making any exertion whatever to dispose of them.

Now we are well aware, that while many would undoubtedly spurn them, and not think the perusal worth the sacrifice of the time required, there are, on the other hand, many who would much rather read our publications in secret than call forth the indignation, perhaps, of their friends, by attending on our public worship. We therefore urge upon our brethren diligence in this respect, and recommend them to have the publications for sale in their public meetings. Much good would undoubtedly be effected by this means. The interests of the cause would be benefitted by an increased sale of books, &c.; and many perhaps of the honest-hearted might thus become acquainted with the principles much sooner than otherwise.

Every public institution of the land, religious or otherwise, are well aware of the

influence of the press to further their cause, and neglect not to call into exercise that mighty engine to aid them. Why then should the people of God not be as wise in their day and generation in the promulgation of those principles in which they so much rejoice, and which they well know (because they are truth) can stand the scrutiny of the most searching criticism; and which will remain unimpaired, when many principles and systems that now enjoy a partial popularity will have passed away.

Let, therefore, the presiding elders of conferences and branches consider this subject well, and remember it as a righteous obligation devolving upon them to use every exertion to disseminate far and wide the principles of eternal truth.

We are aware of cases where individuals have felt a sort of abhorrence of the church, arising from ignorance, that has been changed into approbation by a perusal of our publications. The ignorance of the world generally, with regard to our principles, and particularly the religious portion of the community, which is continually fostered and encouraged by the ministers of the day, ought to call forth continued and unwearied efforts on our part to disabuse the public mind, and cause them, by a more extensive circulation of our works, to acknowledge their prejudice and false opinions respecting the faith and practices of the Saints of the last days.

Indeed the ignorance and prejudice existing in relation to the Church of Christ is almost beyond belief; many have been so far misled as to believe that we have utterly discarded the scriptures, and are labouring to establish something else in their room; and the astonishment of such we have witnessed, when they have discovered our sentiments to be in harmony with all revealed truth.

Again, we have seen it gravely stated and published in a tract, of a very numerous and popular sect of the present day, that we deny the atonement of the Son of God. Now such falsities can only be counteracted by a more universal dissemination through the means of the press of our true sentiments; and while we have that means at command equally with our enemies, the Lord will hold us responsible for a proper use of the same.

Let therefore these few hints be sufficient on this all-important subject; and let the Saints universally be awake to every lawful means to extend the knowledge of the laws of the kingdom of God.

As the time for commencing emigration operations is nigh at hand, we wish to call attention to this deeply interesting and important subject.

We would urge upon all who are contemplating gathering, to transmit without delay, the names, ages, and occupations of all, securing their berths by a transmission through the post office of a portion of their passage money. We shall by this means be better able to make more accurate preparations than otherwise we possibly could do.

With regard to the subject of gathering we would say, and counsel that it will be found better for the people of God to gather to any part of the Western Continent than to remain in Europe; and if they are unable to reach the Saints at once, let them be contented to make their way by degrees, which the Lord will enable them to do, inasmuch as they continue faithful unto him.

We are afraid, at times, that some individuals suppose that if they could only get to Nauvoo their troubles would be ended; but we would wish at once to undeceive such. Trials and difficulties they will still have to encounter; Satanic agency will

not be found slumbering, hut will, while permitted, call into action every energy that can possibly be wielded to annoy and distress the people of God; therefore, while we urge upon the Saints the subject of the gathering, we would also have them to bear in mind that the day of discipline is not yet past; but even in this reflection they may rejoice likewise, knowing that all things shall work together for their good.

In the parcel containing the present Star, will be found the printed and ruled sheets, for a return of the names, &c., of the officers and members of the churches throughout these islands. There will be considerable difficulty perhaps, in many cases, to fill up every item mentioned; however, the brethren must do their best in this respect, to make as accurate a return as possible.

We shall require them to be as neatly filled up as possible; and the names to be written plainly and legible.

When baptized must be obtained, if possible, with regard to all, but most particularly with regard to new members. Every column must be accurately filled up that has any relation to them.

A figure 1 must be placed in the proper column, describing the office held by the person, whilst we wish very particularly to have the time of the ordination stated. In the column headed No. of Members, a figure of 1 must be placed opposite every name; and the sum total of each column be ascertained and placed at the foot of each.

We should wish the presidents to hold conferences about every three months, that the true condition of the churches may be known, and all necessary measures be adopted for the preservation of order, and furtherance of the cause of truth.

The expense of the papers will be very considerable to us, and we shall therefore expect each branch to pay for the return papers at the rate of one penny each, to be forwarded to us by the means of the various book agents, or otherwise, as may be deemed best.

We believe that the plan which we have adopted will be found one of great utility, and we shall look to the presidents of conferences particularly, to enable us to carry it out with accuracy, that the papers may be forwarded to Nauvoo as occasion may require.

As it would be almost impossible for one individual to accomplish it in any church of numbers, we would suggest that the priests and teachers in visiting their several districts make as accurate a return to the elders as possible, while with regard to new members, the clerk of the church notice every item on the admission of them.

CELESTIAL PHENOMENA.

A beautiful comet has recently appeared in our northern heavens; but whether it be a new one, that is one that has previously escaped the observation of astronomers, can only be determined by further observations on its orbit. The comet is of a bright white colour, with its tail turned from the earth. Stars of small magnitude are seen through its body. At present it is only visible with a telescope; but in a few nights it is expected to be seen with the naked eye. Its luminosity is so intense that it has been easily detected during the bright sunsets of the past week.—*Illustrated London News, July 27th.*

A letter from Constantinople, dated the

3rd of July, gives an account of a beautiful atmospheric phenomena which was seen on the previous Sunday. The atmosphere was hazy, but without a cloud. Thermometer about 90 degrees. An immense meteor, like a gigantic Congreve rocket, darted with a rushing noise from east to west. Its lightning course was marked by a streak of fire; and, after a passage of some 40 or 50 degrees, it burst like a bomb-shell, without detonation, lighting up the hemisphere with the brilliancy of the noon-day sun. On its disappearance, a white vapour remained in its track, and was visible for nearly half an hour. Many of the vulgar look upon it as a very bad omen, whilst others attribute it to the warm weather which continues.—*Illustrated London News, July 27th.*

ADDRESS TO THE COMET.

Cœlivagæ flammæ.

Art thou the same mysterious traveller,
That in our last bright circuit of the sun
Paid visit to our gaze,
And woke up mixt surprise—
Filling the many with an awful dread,
The few with deep delight?

Art thou the same return'd with reinforce
Of heavenly ammunition—Light and Heat,
Which in thy last campaign
'Gainst other worlds was spent
Ere thou hadst meditated war on us?
Hast thou been back to where

The storehouse of the thunderbolt is kept,
And steeped thy long hair in the lightning stream
That round it ever flows,
Keeping it prisoner there
Till the destroying angel lifts the sluice
To pour both on some world?

Or art thou on a kindly mission sent?—
Or on thy own research a wandering orb
Curious to see in which
Of all the breathing stars
The happiest Eden was by folly lost?
If so—come not to us!

Thou'lt find no remnants of that blissful place
Where we imagine our first kindred dwelt—
Dreary and desolate
Is all around it now!—
Turn—turn away and give us not the fear
Of thy consuming touch!

W.

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

SUPPLEMENT

TO THE

MILLENNIAL STAR.

AUGUST 1844.

ADDRESS TO THE SAINTS.

BELOVED SAINTS,—In a strange and melancholy garb, we have been led this month to print a supplement to the STAR.

But why these tokens of woe and mourning? Will it be believed in the face of high heaven, in the present age, that men are required to seal their testimony of truth with their blood? Yes; such is the fact. The Prophet of the Lord in the last days, together with his brother Hyrum, have been MURDERED—basely, dastardly murdered—in prison, with the pledged faith of a state of the American union for their protection.

But can it be; is it not a dream—a phantasy of the brain? The land of freedom, boasted freedom, and of equal rights, stained with the blood of martyrs to the principles of the gospel of Christ! "The land of the brave, and the home of the free"—the country that has presented herself as the asylum of the oppressed—as a welcome refuge for the sufferers for conscience' sake, become the altar of sacrifice of the servants of God, by the cruel hands of a bloodthirsty mob! Can such things indeed be? Slumber on, ye mighty fathers of a degenerate race—ye who fought and toiled, who bled and died for liberty, and for conscience' sake. Oh! wake not from your honourable repose, to a consciousness of the dark deeds of your fallen sons, who, not contented with a long career of persecution, even unto death—of spoliation and ravage of the Saints of God, have filled up the cup of their iniquity by one of the most treacherous murders in the annals of time. Columbia! thy glory hath departed—virtue and innocence weep on thy shores—justice has fled from presiding over the deliberations of thy senate, while the hand of lawless violence, over thy wide spread territory, is raised for the destruction of thy subjects.

As a nation, truly thou art guilty! Appeal after appeal has been made for justice, for the wrongs done to the Saints of the Most High, but in vain. Look around, and despair, for confusion reigns in thy midst, and violence is within thy borders. Justice and judgment shalt thou receive at the hands of the Almighty; and the cup of his indignation shalt thou drink to the dregs.

Awful Assassination.

The pledged faith of the State of Illinois Stained with Innocent Blood by a Mob.

On Monday, the 24th June, after Governor Ford had sent word that those eighteen persons demanded on a warrant—among whom were Joseph Smith and Hyrum Smith—*should be protected* by the militia of the state, they, in company with some ten or twelve others, started for Carthage. Four miles from that place they were met by Captain Dunn, with a company of cavalry, who had an order from the governor for the *state arms*. General Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Captain Dunn, nobly acquitting himself, landed us safely at Hamilton's hotel.

In the morning we saw the governor, and he *pledged the faith of the state* that we should be protected. General Smith and his brother Hyrum were arrested by a warrant, founded upon the oaths of H. O. Norton and Augustine Spencer, for *treason*. Knowing the threats from several persons that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The governor and General Deming conducted them before the M'Donough troops, and introduced them as General Joseph Smith and General Hyrum Smith. This manœuvre came near raising a mutiny among the "Carthage Grays," but the governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance at the Circuit Court, to answer in the case of abating the *Nauvoo Expositor* as a nuisance.

At evening, the justice made out a mittimus, without an investigation, and committed the two General Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail.

In the morning the governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the justice for examination, but the jailor refused to let them go, as they were under his direction, "*till discharged by due course of law;*" but the governor's troops, to the amount of one or two hundred, took them to the court-house, when the hearing was postponed till Saturday the 29th, and they were remanded to jail.

Several of our citizens had permits from the governor to lodge with them, and visit them in jail.

It now began to be rumoured by several men, whose names will be forthcoming in time, *that there was nothing against these men, that the law could not reach them, but powder and ball would!* The governor was made acquainted with these facts; yet, on the morning of the 27th, he disbanded the M'Donough troops, and sent them home—took Captain Dunn's company of cavalry, and proceeded to Nauvoo; leaving these two men, and three or four friends, to be guarded by *eight men* at the jail, and a company in town of sixty men, eighty or a hundred rods from the jail, as a corps in reserve.

About six o'clock in the afternoon, the guard was surprised by an armed mob of from 150 to 250—painted red, and black, and yellow—which surrounded the jail, forced it in, and poured a shower of bullets into the room where these unfortunate men were held in "durance vile," to answer to the laws of Illinois, under the solemn pledge of the faith of the state, by Governor Ford, *that they should be protected.* But the mob ruled! They fell as martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs, but not seriously.

Thus perishes the hope of law—thus vanishes the plighted faith of the state—thus the blood of innocence stains the constituted authorities of the United States—and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot by a mob for their religion.*

Messengers were despatched to Nauvoo, but did not reach there till morning. The following was one of the letters:—

"*Twelve o'clock at night, 27th June, Carthage, Hamilton's Tavern.*

"TO MRS. EMMA SMITH, AND MAJOR-GENERAL DUNHAM, &c.

"The governor has just arrived—says all things shall be inquired into, and all right measures taken.

"I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city*—don't rush to Carthage. Stay at home, and be prepared for an attack from Missouri mobbers. The governor will render every assistance possible—has sent out orders for troops. Joseph and Hyrum are dead, but not by the Carthage people. The guards were there as I believe.

"We will prepare to move the bodies as soon as possible.

"The people of the county are greatly excited, and fear the Mormons will come out and take vengeance. I have pledged my word the Mormons will stay at home, as soon as they can be informed, and no violence will be on their part; and say to my brethren in Nauvoo, in the name of the Lord, Be still—be patient; only let such friends as choose come here to see the bodies. Mr. Taylor's wounds are dressed, and not serious. I am sound.

"WILLARD RICHARDS.
"JOHN TAYLOR.
"SAMUEL H. SMITH."

"Defend yourselves until protection can be furnished necessary.

"*June 27th*, 1844.

"THOMAS FORD, Governor and Commander-in-Chief."

"MR. ORSON SPENCER.

Dear Sir,—Please deliberate on this matter: prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three-fourths of the citizens of the county. Be quiet, or you will be attacked from Missouri.

"M. R. DEMING."

The governor, as well as the citizens of Carthage, were thunder-struck, and fled.

The legion in Nauvoo was called out at ten A. M., and addressed by Judge Phelps, Colonel Buckmaster, of Alton, the governor's aid, and others, and all excitement and fury allayed, and preparations were made to receive the bodies of the noble martyrs. About three o'clock, they were met by a great assemblage of people east of the Temple, on Mulholland street, under the direction of the city marshal, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards, and Mr. Hamilton, of Carthage. The waggons were guarded by eight men. The procession that followed in Nauvoo, was the City Council, the Lieutenant-General's staff, the Major-General and staff, the Brigadier and staff, commanders and officers of the legion, and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that ever ascended unto the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived, the bodies were both taken into the "Nauvoo Mansion." The scene at the Mansion cannot be described. The audience was addressed by Dr. Richards, Judge Phelps, Woods and Reed, Esqs. of Iowa, and Colonel Markham. It was a vast assemblage of some eight or ten thousand persons; and with one united voice resolved to trust to the law for a remedy of such a high-handed assassination, and, when that failed, to call upon God to avenge us of our wrongs.

Oh! widows and orphans!—oh! Americans, weep, for the glory of freedom has departed!

STATEMENT OF FACTS—BY H. T. REID.

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins, I have consented to make a statement of facts, so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons, at Carthage, in the state of Illinois.

On Monday, the 24th June, at the request of General Joseph Smith, I left Fort Madison, in the territory of Iowa, and arrived at Carthage, where I expected to meet the General, his brother Hyrum, and the other persons implicated with them. They arrived at Carthage late at night, and next morning voluntarily surrendered themselves to the constable, Mr. Bettersworth, who held the writ against them on a charge of riot for destroying the press, type, and fixtures of the *Nauvoo Expositor*, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th June.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage, the head quarters of the commanding general, Deming; and many other troops were under arms at Warsaw and other places in the neighbourhood. The governor was at head quarters in person, for the purpose of seeing that the laws of the land were executed, and had pledged his own faith, and the faith of the state of Illinois, that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to law. During the two succeeding days his excellency repeatedly expressed to the legal counsellors of the

Smiths his determination to protect the prisoners, and to see that they should have a fair and impartial examination, so far as depended on the executive of the state. On Tuesday morning, soon after the surrender of the prisoners on the charge of riot, General Joseph Smith and his brother Hyrum were both arrested on a charge of treason against the state of Illinois. The affidavits upon which the writs issued were made by H. O. Norton and Augustine Spencer.

On Tuesday afternoon, the two Smiths, and other persons on the charge of riot, appeared before R. F. Smith, a justice of the peace residing at Carthage; and, by advice of counsel, in order to prevent, if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each, with unexceptionable security, for their appearance at the next term of the Circuit Court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night, and the justice adjourned his court, without calling on the Smiths to answer to the charge of treason, or even intimating to their counsel or the prisoners that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Bettersworth, who had arrested the prisoners in the morning, appeared at Hamilton's hotel, at the lodgings of the prisoners and their counsel, and insisted that the Smiths should go to jail. Mr. Woods, of Burlington, Iowa, and myself, as counsel for the prisoners, insisted that they were entitled to be brought before the justice for examination before they could be sent to jail. The constable, to our surprise, thereupon exhibited a mittimus from said justice, as follows:—

"STATE OF ILLINOIS, }
HANCOCK COUNTY. }

"*The people of the state of Illinois to the keeper of the jail of the said county, greeting:*

"Whereas Joseph Smith and Hyrum Smith, of the county aforesaid, have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and have been brought before me as a justice of the peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit, Francis M. Higbee and others; therefore, I command you, in the name of the people, to receive the said Joseph Smith and Hyrum Smith into your custody, in the jail of the county aforesaid, there to remain until discharged by due course of law.

"Given under my hand and seal this 25th day of June, A.D. 1844.

(Signed) "R. F. SMITH, J. P. [L. S.]"

His excellency did not think it within the sphere of his duty to interfere, and the prisoners were removed from their lodgings to jail. The recitals of the mittimus, so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witnesses for the prosecution were absent, is wholly untrue, unless the prisoners could have appeared before the justice without being present in person or by counsel; nor is there any law of Illinois, within my knowledge, which permits a justice to commit persons charged with crimes to jail, without examination as to the probability of their guilt.

On Wednesday forenoon, the governor, in company with one of his friends, visited the prisoners at the jail, and again assured them that they

should be protected from violence, and told them that if the troops marched the next morning to Nauvoo, as his excellency then expected, they should be taken along, in order to insure their personal safety.

On the same morning, some one or more of the counsel for the prosecution, expressed their wish to me that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the justice and constable had no further control of the prisoners; and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of *Habeas Corpus* or some other due course of law.

The constable, after this conversation, went to the jail with the following order to the jailor:—

"STATE OF ILLINOIS, } ss.
HANCOCK COUNTY. }

"*To David Bettersworth, constable of said county:*

"You are commanded to bring the bodies of Joseph Smith and Hyrum Smith from the jail of said county, forthwith, before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination, and the state now being ready for such examination.

"Given under my hand and seal this 26th day of June, 1844.

(Signed) "R. F. SMITH, J. P. [L. S.]"

The constable then demanded the prisoners, but as the jailor could find no law authorising a justice of the peace to demand prisoners committed to his charge, he refused to give them up, until discharged from his custody by due course of law. Upon the refusal to give up the prisoners, the company of "Carthage Grays" marched to the jail, by whose orders I know not, and compelled the jailor, against his will and conviction of duty, to deliver the prisoners to the constable, who, forthwith, took them before Justice Smith, the captain of the "Carthage Grays." The counsel for prisoners then appeared, and asked for subpœnas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage. The justice thereupon fixed the examination for twelve o'clock, on Thursday, the 27th June; whereupon the prisoners were remanded to prison.

Soon after, a council of the military officers was called by the governor, and it was determined they should march on the next morning, the 27th June, to Nauvoo, with all the troops, except one company, which was to be selected by the governor from the troops whose fidelity was more to be relied on, to guard the prisoners, whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army were countermanded. One company was ordered to accompany the governor to Nauvoo. The "Carthage Grays," who had but two days before been under arrest for insulting the commanding general, and whose conduct had been more hostile to the prisoners than that of any other company, were selected to guard the prisoners; and the other troops, including those rendezvoused at Golden's Point, from Warsaw, and who had been promised that they should be marched to Nauvoo, were disbanded. A guard of only eight men was stationed at the jail, whilst the rest of the Grays were in camp at a quarter of a mile's distance; and whilst his excellency was haranguing the peaceable citizens of Nauvoo, and asking them to give up all their *own* arms, the assassins were mur-

dering the prisoners in jail, whom the governor had pledged himself and the faith of the state to protect.

H. T. Reid.

ANOTHER ACCOUNT—BY JAMES W. WOODS.

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation.

I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21st inst., about nine o'clock, P.M.—found all things quiet—had an interview on Saturday morning the 22nd with Joseph and Hyrum Smith, who were in consultation with some of their friends in relation to a communication from Governor Ford. During the interview I heard General Joseph Smith give orders to disband the legion, and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city. as he said, by order of Governor Ford; that I went from Nauvoo to Carthage, on the evening of the 22nd, when I had an interview with Governor Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Governor Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if Smiths and the rest against whom warrants had been issued, would come to Carthage by Monday the 24th June, it would be a compliance on their part, and on Sunday the 23rd, Governor Ford pledged his word that if General Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I, as his counsel, should have protection in defending Smith. That I returned to Nauvoo on Sunday evening the 23rd, and I found General Joseph Smith and Hyrum Smith making preparation to go to Carthage on Monday, and on Monday morning the 24th, I left the city of Nauvoo in company with Joseph and Hyrum Smith, and some fifteen other persons, parties and witnesses, for Carthage; that about four miles west from Carthage, we were met by a company of about sixty men under Captain Dunn; that at the request of General Joseph Smith I advanced and communicated with the commander of the company, and was informed he was on his way to Nauvoo, with an order from Governor Ford, for the State Arms at that place. That it was agreed by myself, on behalf of General Smith, that the order for the arms should be endorsed by General Smith, and that he should place himself under the protection of Captain Dunn, to return to Nauvoo and see the Governor's order promptly obeyed, and return with Captain Dunn to Carthage—Captain Dunn pledging his word, as a military man, that Smith and his friends should be protected; that the order was endorsed by General Smith, which was communicated by Captain Dunn to Governor Ford, with a letter from General Smith, informing the Governor that he would accompany Captain Dunn to Carthage. I left the company and proceeded to Carthage. That about twelve o'clock at night of the 24th, Captain Dunn returned with the State Arms from Nauvoo, accompanied by Joseph and Hyrum, with some thirteen others, who were charged with a riot in destroying the printing press of the

Nauvoo Expositor. That on the morning of the 25th, Joseph and Hyrum Smith with the others charged, surrendered themselves to the constable, and at the same time Joseph and Hyrum Smith were arrested on a charge of treason against the state of Illinois. That about three o'clock, P.M. on the 25th, the justice proceeded to the examination in relation to the riot, and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance to answer at the next term of the Circuit Court, and were engaged until dark in making out and giving our recognizances. That in consequence of the rumours as to the excitement at Warsaw and other points, and to allay the fears of the citizens of Nauvoo, I requested Governor Ford to detain a company at Nauvoo to protect the city, which request was promptly complied with; and that night Captain Singleton, with a company of men from M'Donough county, marched to Nauvoo and took possession of the city, and remained until the evening of the 27th, when they took up their line of march for Carthage.

After the matter of the riot was disposed off, the justice left, without saying any thing in relation to the examination for treason, and in about an hour the constable returned with a mittimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused. That I requested the officer to wait until I could see Governor Ford, and was told he would wait five minutes, and as I went to the door I met Captain Dunn, with some twenty men to guard the prisoners to jail, that I accompanied Governor Ford to the justice, R. F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel.

I then requested the governor to have a company detained to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the governor visited the jail in company with a friend, at which interview the governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to ensure their protection, that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an examination, to which the counsel for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith, gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.,) for the jailor to deliver up the prisoners, which the jailor refused to do; that the constable then repaired to the jail with a company called the "Carthage Grays," of whom the justice R. F. Smith was captain, but not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the Court House; that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, at twelve o'clock, and subpœnas issued for witnesses on the defence. The two Smiths were then remanded to jail, and orders were issued for a consultation of the the officers with the commander-in-chief, and it was determined that the troops should take up a line of march at eight o'clock on the morning of the 27th, for Nauvoo; and after the consultation, the justice, who was one of the officers in command, altered the return of the subpœnas until the 29th, and continued the hearing until that time, without consulting either their prisoners or the counsel. That on the morning of the 27th, the order for marching to Nauvoo was coutermanded, and all the troops dis-

banded but the company under Captain Singleton, at Nauvoo, Captain Dunn's company of horse, and the "Carthage Grays;" that the Governor determined to visit Nauvoo, escorted by Captain Dunn's company, and the "Carthage Grays" were left as a guard for the prisoners at the jail; that after the troops were disbanded, I requested Governor Ford to detain some men to guard the route to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about eleven o'clock A. M., and came to Nauvoo. That Governor Ford and his aid, Colonel Buckmaster, escorted by Captain Dunn's company, arrived in Nauvoo about five o'clock P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city for Carthage.

JAMES W. WOODS, Attorney at Law, of Burlington, Iowa.

BY EXPRESS.

Sunday, 30th June, Nine o'clock morning.

The following order and proclamations have just reached us from head quarters. We assure the governor, if he can manage human butchers, he has nothing to fear from *armless*, timid, and law-abiding Latter-day Saints:—

TO THE PEOPLE OF THE STATE OF ILLINOIS

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honour by an unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could do to disgrace the state, and sully the public honour.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I, however, discovered, on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done every thing required, or which ought to have been required, of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest, and the crops. For these reasons, I decided, in a council of officers, to disband the army, except three companies, two of which were retained as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there,

and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty, as I think, plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard, it is said, did their duty, but were overpowered. Many of the inhabitants of Carthage had fled with their families: others were prepared to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons, and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops, to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case they should ensue from the foregoing transactions, or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied: they may re-commence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having a competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders:—

Head Quarters, Quincy, June 29, 1844.

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton, and M'Donough, and the regiments composing General Stapp's brigade, will call their respective regiments and battalions together immediately upon the receipt of this order, and proceed, by voluntary enlistment, to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition, and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above-named counties, and in the county of Sangamon, will hold themselves in readiness in like manner.

THOMAS FORD, Governor and Commander-in-chief.

PROCLAMATIONS.

Head Quarters, June 28, 1844, *Four o'clock a. m.*

To the Citizens of Carthage and Hancock county.

In pursuance of an order from Governor Ford, instructing me to the exercise of such discretionary powers as I may deem necessary for the preservation of the public safety, and the lives and property of our citizens, I hereby invite all citizens to remain at their several homes in Hancock county, and co-operate with me in establishing tranquility and safety throughout the county. The most efficient means have been put in requisition for concentrating the military force of the neighbouring counties at Carthage, and in twelve hours there will be a sufficient force for the protection of every citizen in the county.

I confidently believe there is no just apprehension of an attack upon any place by the Mormon citizens of our county. And I hereby strictly command all citizens of Hancock county to abstain from violence towards the Mormon population, under penalty of the severest inflictions of military law, and act in no case, only on the defensive.

The corpses of the murdered men will be forthwith removed to Nauvoo, under an escort from head quarters.

Given under my hand this 28th June, 1844, four o'clock A. M.

M. R. DEMING, Brig. Gen., 4th Brigade and 5th Division.

It is hoped and expected that the governor will be at head quarters in a few hours.

Head Quarters, Carthage, June 29, Four o'clock, a. m.

Fellow Citizens of Hancock county.

Every prospect of danger from the Mormon population of this county is removed, and those who have retired from their homes in its apprehension, are requested forthwith to aid in allaying public excitement by a speedy return. A communication, this morning received from the authorities of Nauvoo, brings the most satisfactory assurances that no retaliation or aggression will be resorted to by their citizens upon any part of the county. The butchery of the prisoners at Carthage has the execrations of the great mass of our citizens. The humane and patriotic of Adams county are gathering at Carthage for the maintenance of our laws against the violaters of law of *any party*. The command of Colonel Flood, consisting of 224 well armed and efficient men, will be at Carthage this morning for the preservation of order. The governor's return from Adams is hourly expected. It is believed that no other forces will be necessary for the public safety.

M. R. DEMING, Brig. Gen.

Head Quarters, Carthage, June 29, 1844.

Dr. Willard Richards.

Your note by the return of the escort has been received, with the request for Mr. Taylor and lady. Considerations of prudence should, I think, delay Mr. Taylor's return. I fear it would prove fatal to his recovery. He will receive every attention that my power or the sympathies of many kind persons can furnish. I send you this communication with my last order, by the hands of Messrs. Wood and Conyers, who are highly respectable citizens of Quincy; Mr. Woods is the mayor of that city, and a decided friend of law—Mr. Conyers was formerly the mayor of the city. A safe conduct of troops that can be relied upon.—In great haste, very respectfully yours,

M. R. DEMING, Brig. Gen.

From the foregoing it will be perceived that another State in the American Union has received a stain on its escutcheon that time will never obliterate. Our beloved brethren, with that willingness which they have manifested in all their difficulties to stand the test and scrutiny of the law, gave themselves, on the pledged honour of the State, into the hands of the authorities; that honour, by the vilest treachery, has been destroyed—giving another testimony to the maladministration of the executive power, and its inefficiency in the suppression of mobocratic violence.

But the Saints will behold, through the cloud of sorrow that enshrouds the tomb of our departed brethren, the near approach of that period when the third angel shall pour his vial upon the rivers

and fountains of waters, and they become blood; and the angel of the waters shall be heard to exclaim, "Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus, for they have shed the blood of *saints* and *prophets;* and thou hast given them blood to drink, for they are worthy; while it shall be re-echoed by the spirit of the ancient martyrs beneath the altar. Even so, Lord God Almighty, true and righteous are thy judgments."

We have rejoiced much in the glorious truth, that all things shall work together for good; and, under the infliction of this dreadful tragedy, we feel that, through the God of our salvation, we are enabled to rejoice still, and that too with a confidence as regards the future, that beforetime was unknown to us.

There may be some, it is true, whose hopes have been placed upon man that may be lost to the church, while their absence will be gain; for pruned from dead branches, and invigorated by a closer union and a more entire dependance upon God, she will go forth on her resistless enterprise with the energy of omnipotence. There may be some who were about to emigrate that may be deterred; but the faithful, whose hearts are stayed upon the Lord, and who have heard HIM speak by the voice of his servants, will not hesitate, but arise and depart to strengthen the hands of their brethren, and to shed a tear upon the tomb of the martyred dead.

We rejoice much to know that though the church has suffered so severe a loss by the cruel murder of our beloved brethren, yet she is still in possession of all necessary knowledge and power for carrying onward and completing the great work of God. The tragic event has been in some measure anticipated, and necessary steps taken. Joseph called the twelve together in the spring, and addressed them to the effect that it was necessary they should have the same power that he had received from heaven; for, should the mobbers kill him without his imparting the fulness of the priesthood unto them, that power would be entirely lost from the earth.

Let the Saints therefore rejoice and be glad, having full confidence in God, and that he will accomplish triumphantly his great designs in relation to the just.

Let the elders adhere to the counsel of elder Hyde. Let every

man be found at his post in the faithful discharge of his duty, with an eye single to the glory of God, and he shall by no means lose his reward.

If ever we had reason to love any one, we certainly had to love our prophet and his brother, through whose instrumentality we have received so much in which we rejoice; and now that they are taken from us, we have the unspeakable satisfaction, though our hearts be rent with sorrow, of knowing that our faith and principles were not dependant on our beloved brethren, but were fixed upon God; and we feel persuaded that even their removal may be made a blessing unto the honest-hearted, by enabling them more clearly to discern their true position in relation to their Heavenly Father.

As the fact of the destruction of a printing press transpired in Nauvoo, and as much idle rumour and falsehood is in circulation respecting it, we think it proper to publish the following proclamation in relation to that affair:—

Mayor's Office, Nauvoo, June 16th, 1842.

As there are a number of statements in circulation which have for their object the injury of the Latter-day Saints, all of which are false and prompted by black-hearted villains, I therefore deem it my duty to disabuse the public mind in regard to them, and to give a plain statement of facts which have taken place in the city within a few days past, and which has brought upon us the displeasure of the unprincipled and the uninformed, and seems to afford an opportunity to our enemies to unite and arouse themselves to mob: and already have they commenced their hellish operations by driving a few defenceless Mormons from their houses and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city, which had for its object the destruction of the institutions of the city, both civil and religious: its proprietors are a set of unprincipled scoundrels who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and polluted as their own black hearts. To rid the city of a paper so filthy and pestilential as this, became the duty of every good citizen, who loves good order and morality. A complaint was made before the city council, and after a full and impartial investigation it was voted, without one dissentient voice, a public NUISANCE, and to be immediately destroyed: the peace and happiness of the place demanded it—the virtue of our wives and daughters demanded it—and our consciences demanded it at our hands as conservators of the public peace. That we acted right in this matter we have the assurance of one of the ablest expounders of the laws of England, viz.: Blackstone—the constitution of the State of Illinois, and our own chartered rights. If, then, our charter gives us the power to decide what shall be a nuisance and cause it to be removed, where is the offence? What law is violated? If, then, no law has been violated, why this ridiculous excitement and bandying with lawless ruffians, to destroy the happiness of a people whose religious motto is, "peace and good will towards all men?"

Our city is infested with a set of blacklegs, counterfeiters, and debauchees, and that the proprietors of this press were of that class, the minutes of the Municipal Court fully testify; and in ridding our young and flourishing city of such characters, we are abused by not only villainous demagogues, but by some, who, from their station and influence in society, ought rather to raise than

depress the standard of human excellence. We have no disturbance or excitement among us, save what is made by the thousand and one idle rumours afloat in the country. Every one is protected in his person and property, and but few cities of a population of twenty thousand people, in the United States, have less of dissipation or vice of any kind, than the city of Nauvoo.

Of the correctness of our conduct in this affair, we appeal to every high court in the State, and to its ordeal we are willing to appear at any time that his Excellency, Governor Ford, shall please to call us before it. I, therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to be precipitate in any interference in our affairs, for as sure as there is a God in Israel, we shall ride triumphant over all oppression.

JOSEPH SMITH, Mayor.

LETTER FROM ELDER ORSON HYDE.

New York, July 10, 1844.

Dear Brethren and Sisters in England,—The news of the cold-blooded murder of Joseph Smith and Hyrum his brother, will probably be very shocking to you all. But heaven's will be done. It will all work together for our good. The prophets, Jesus Christ, and the apostles were murdered in a similar manner.

Be not cast down, neither go a fishing. Our principles still live, though our prophet is dead. But Jesus Christ still lives, and let all the Saints be humble and faithful, and let the elders stand firm at the post of duty, and cry aloud and spare not, and ere long some of us will come to your help. Let every thing go on just as if the prophet were alive. There may be an Elisha that has caught the mantle of Elijah.

The stars that shone most brilliantly in our western constellation have set in blood, but will rise in glory by and by.

Farewell, may heaven bless you all for ever and ever,

ORSON HYDE.

EXTRACT OF A LETTER FROM ELDER REUBEN HEDLOCK.

Birmingham, July 31*st*, 1844.

Dear Brother Ward—I have just received your letter, containing the mournful news of the murder of brothers Joseph and Hyrum Smith, and also the wounds of brother Taylor. My God! is it true? that the abominable mob have taken the lives of those noble men, who have suffered so much for the cause of truth, and have finally sealed their testimony with their blood!

My voice shall never cease proclaiming against such abandoned, cold-blooded murderers, and my hand shall be raised to avenge the wrongs and death of the innocent, and my prayer shall ascend to the Almighty for his protection, and that he will visit a just recompense upon the heads of those execrable villains that have sought the blood of the Saints, since the rise of the Church, until I see the cause of God triumphant, and mobs and mobocracy cease to exist, or I share the fate of my beloved brethren.

This sad occurrence places heavy duties upon us, and difficulties that I know not the result of at present; but, for one, I am determined to stand or fall by the truth, and discharge the duties that devolve upon me, in the fear of *God* and not of man, and will exert all my powers in building up the kingdom of God.

If they have killed two prophets of God, it is what the same spirit caused their fathers to do in ancient days; but the arm of the Lord is not shortened, that it cannot save—nor his ear dull, that it cannot hear:

they may kill the body, but cannot prevent the righteous from coming forth in the first resurrection to share the blessings of the Almighty, while those accursed wretches will be banished from the kingdom.

Truth is mighty, and will prevail, which, may God grant, for his Son's sake.

Believe me, as ever, your unshaken brother in the Lord,

REUBEN HEDLOCK.

MARK OF RESPECT SHOWN BY THE LATTER-DAY SAINTS IN LIVERPOOL.

On Sunday, the 4th instant, very numerous congregations attended at the Music Hall, the Majority of the Saints in deep mourning, whilst the platform or raised gallery where the priesthood sit, was handsomely decorated with black drapery. We would suggest to the Saints generally, as far as their means will allow them, to pay respect to the memory of our lamented brethren.

ANSWER TO "BEREAN."

Our brethren, sometime in the month of May, issued a weekly paper in the City of New York, entitled the *Prophet*, William Smith Editor, from which we extract the following article under the above name:—

First, "Can the Church of Jesus Christ exist without Apostles, Prophets, Bishops, and all other officers which constituted her government in ancient days?"

We will answer this question by asking another. "Can a man now exist without a head, arms, hands, legs, feet, eyes, ears, mouth, or tongue, and every other member which constituted his physical organization in ancient days?"

If man cannot be perfect in his organization without all these members, how can the church be perfect in her organization in the absence of these official members, when an inspired apostle has compared her government or organization to the physical organization of the human body?—See 1st Cor. 12th chap.

"Third, if the Church has been disorganized, when did it take place, and what was the cause?"

It took place when wicked men and rulers killed God's inspired witnesses—when prophets were slain, and apostles martyred—when the lamp of divine revelation was extinguished; then the Church stranded on a fatal reef, went to pieces, and her broken fragments have ever since been floating promiscuously on the sea of time, in the character of sects, parties, and religions. The cause of this was, the prevalence of human opinions over the inspiration of the Almighty. The voice of the people voted Christ out of the world. "Let him be crucified—let him be crucified!" was their united voice. Popular opinion has voted all his doctrines, bordering upon miracles, out of the Church. The ancient sects of Scribes and Pharisees killed the Saviour, and modern sects are trying to kill his doctrine: as their fathers did, so do they.

Fourth—You ask, what power was vested in the apostles?

Answer—Power to bind on earth and it was bound in heaven; power to loose on earth and it was loosed in heaven: power to preach the Word, to get revelations from God by the Spirit, by Angels, by dreams and by visions—power to heal the sick, cast out devils, raise the dead, &c. &c. This power was given for the perfecting of the Saints; and to continue till this work be done. When will they arrive at perfection? Answer—When the tares are separated from the wheat—when Satan is bound, and all things that offend and that do iniquity, are gathered out of his kingdom, "Then shall the righteous shine forth like the sun in the kingdom of the Father."

Can a hungry man ever be satisfied, if he receive no food? He cannot. Why?

Because food is the only remedy which nature has furnished for his relief; and can the Saints ever arrive at perfection, if they have no prophets, apostles, or inspired men among them? They cannot. Why? Because these are the means which God has ordained in his Church to bring it to perfection. Hence any Church having not apostles, prophets, bishops, gifts, miracles, &c., is in an imperfect state, and must remain so; for, it cannot be of God. "He that is of God, heareth God's words—ye, therefore, hear them not, because ye are not of God."

GREAT WESTERN FLOOD.

Belleville, Illinois, June 20, 1844.

The distress in the American Bottom, at this time, is certainly almost incalculable. The water in the channel of the Mississippi, opposite the city of St. Louis, is now thirty-nine and a half feet above low water mark! Of course, this immense body of water is no longer contained within the river banks. Bursting over its usual limits, the flood has spread itself from bluff to bluff over the American Bottom. This Bottom, you are doubtless aware, is the most fertile piece of soil in the Union. From this fact, it has been extensively improved—almost wholly covered with beautiful and valuable farms. The flood has not only destroyed the growing crops on these farms, but it has also swept away almost the whole of their improvements. The tenants have fled for relief to St. Louis and the Bluffs. They have not been deceived in their expectations of relief from the city of St. Louis. The hand of charity has been very liberally extended both by the authorities of the city, and by individuals. Pre-eminent among the latter stands Andrew Christy. Although he is, himself, a loser to a large amount, yet his efforts, from this fact to rescue the property of his fellow sufferers from destruction, have not been the less indefatigable. He opened the doors of his dwelling, and bade all welcome! Several boats at his command, up to this time, have been constantly engaged in relieving the sufferers. Our own little village has done well in the way of contributions.

The flood is now at a stand. By to-morrow, perhaps, it will begin to recede. The freshet is now several feet higher than that of '85. In fact it is the highest ever known on the Mississippi. We gather from Indian tradition that at different times there have been tremendous floods here, yet none of them equal the present. The water will require a month and a half to recede from the immense tract of land over which it is now spread. It will be long ere the refugees can return to their old and long cherished homesteads; and when they do return, what desolation will they behold! The labour and toil of years swept away by the maddened and furious element. The effect of this flood will certainly be acutely felt in every branch of trade throughout the Mississippi valley, during the present season. St. Louis, undoubtedly, will be exceedingly dull. The western river commerce, which you know is usually very extensive, will be cramped to the last degree. Yours, &c.

J. C. H.

LATEST NEWS BY THE GREAT WESTERN.

Extract from the Liverpool Albion, August 5. 1844.

With regard to the Mormons, a correspondent of the *New York Express*, writing from Nauvoo, June 30th, says, "The Mormons, greatly to their credit, submit to the loss of their leaders in silence. Not the slightest disturbance has occurred. The prophet and his brother were buried yesterday without parade and in secrecy.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 4. SEPTEMBER, 1844. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 35.*)

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the church the following revelation, at Kirtland, Ohio, February 4th, 1831:—

Revelation. Given, February, 1831.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me—and ye that hear not, will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called; behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your ruler when I come: and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you: for it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine. —And again it is meet that my servant Joseph Smith, jun. should have a house built, in which to live and translate. And again it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labours of the church—to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them, and this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

As Edward Partridge now appears by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Berkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, Scotland, during the seventeeth century, and settled at Hadley, Massachusetts, on Connecticut river. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he cannot recollect) that the spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept, and that sometimes he went silently and poured the effusions of his soul to God in prayer. At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He however heard an universal restorationer preach upon the love of God; this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by elder Sidney Rigdon, in Mentor, though they resided in Painsville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came, along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y., where, on the 11th of December, I baptized him in the Seneca river. Other incidents of his life will be noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the church:—

Revelation. Given, February, 1831.

Hearken, O ye elders of my church who have assembled yourselves together in my name, even Jesus Christ the son of the living God, the Saviour of the world; inasmuch as they believe on my name and keep my commandments, again I say unto you, hearken and hear and obey the law which I shall give unto you; for verily I say, as you have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my spirit when they shall return; and ye shall go forth in the power of my spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God. And again I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress, another shall be appointed in his stead. Even so: Amen.

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.

And again, the elders, priests, and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit: and the spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit, ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold

the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out.

If thou lovest me, thou shalt serve me, and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance to the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counsellors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me, for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the labourer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those, that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them, and they that die not in me, woe unto them, for their death is bitter.

And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who has faith to see shall see: he who has faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons: and inasmuch as they break not my laws, thou shalt bear their infirmities.

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it

into my store-house, that all things may be done according to that which I have said.

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation; knowledge upon knowledge, that thou mayest know the mysteries and peaceable things; that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward: for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. Even so: Amen.

The priests and teachers shall have their stewardships, even as the members, and the elders or high priests, who are appointed to assist the bishops as counsellors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship or otherwise, as may be thought best or decided by the counsellors and bishop. And the bishop also shall receive his support, or a just remuneration for all his services in the church.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication; or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church—and it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land: for remember, that he hath no forgiveness, and it shall be proved according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the month of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.—And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he

or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct all things.

LINES

On the Assassination of Generals Joseph Smith and Hyrum Smith, First Presidents of the Church of Latter-day Saints, who were Massacred by a Mob, in Carthage, Hancock county, Illinois, on the 27th, June, 1844.

BY MISS ELIZA R. SNOW.

And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.
And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.—Rev. vi. 9, 10, 11.

Ye heav'ns attend! Let all the earth give ear!
Let Gods and seraphs, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain,
Has blood so noble, flow'd from human vein
As that which now on God for vengeance calls
From "freedom's ground"—from Carthage's prison walls.

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence, thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead:
How vain the tribute, for the noblest worth
That grac'd thy surface, O degraded Earth!

Oh! wretched murd'rers! fierce for human blood!
You've slain the prophets of the living God,
Who've borne oppression from their early youth,
To plant on earth the principles of truth.

Shades of our patriotic fathers! Can it be,
Beneath your blood-stain'd flag of liberty;
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies,
Have thus been offer'd as a sacrifice
T' appease the ragings of a brutish clan,
That has defied the laws of God and man!

'Twas not for crime or guilt of theirs they fell—
Against the laws they never did rebel.
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern FACTS shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fall'n and mighty men have died—
Nations have mourn'd their fav'rites and their pride;

But TWO, so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reign'd:
Of whom the world itself unworthy prov'd:
It KNEW THEM NOT; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh! persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurl'd?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty power,
Support thy Saints beneath this awful stroke—
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy Spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sunbeam spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calv'ry's scene, has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd:
True to their mission, until death they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and every eye
Is bath'd in tears—each bosom heaves a sigh—
Heart broken widows' agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—
With steadfast purpose in his promise trust:
Girded with sackcloth, own his mighty hand,
And wait his judgments on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Nauvoo, July, 1st, 1844.

GOVERNOR FORD'S REPLY TO THE WARSAW COMMITTEE OF SAFETY.

From the Nauvoo Neighbor, July 10.

Late in the evening of Friday last we received the following reply from Governor Ford to the Warsaw Committee of Safety. There could no satisfaction arise to us by publishing the Warsaw communication, and we therefore omit it. We are pleased with the course the Governor takes, and the responsibility he assumes to execute justice according to law. Should he carry his plans through as strictly legal as he has purposed and promised in this document, his present friends, and those he wins by doing right, may long value the man for his impartiality and correctness.

Quincy, July 3, 1844.

TO THE WARSAW COMMITTEE.

Gentlemen,—I have received your communication on behalf of the citizens of Warsaw, stating their unalterable determination to compel the Mormons of your county to leave the

state; or otherwise to abandon their own homes, and evacuate the county, and asking my interference and influence to assist you in procuring the removal of the Mormons.

I have no reply whatever to make to that part of your letter which treats of the history, character, and offences of the Mormons. I deem this, however, a fit occasion to remark somewhat upon the character of the events which have just transpired. These events present reasons for my determination which must be noticed.

When I came to your county I announced the policy by which I intended to be governed. The law was to be my guide; and this you well understood. I announced this determination in numerous public addresses, and uniformly in my private conversations. I successively obtained a vote to sustain me in this course from every troop stationed at Carthage, or who was visiting there. From the detachment of your town and vicinity, who visited Carthage the day before the surrender of the Smiths, I obtained a similar pledge. I met them on the prairie, before they arrived in town, and, as they must testify, stated to them at length the reasons which ought to influence them to keep the peace, and abide the operation of the laws. They gave every demonstration of satisfaction, and signified with unanimous acclamation, that they would stand by me in taking a strictly legal course.

All the other portion of the Hancock forces under my command were repeatedly and deeply pledged to sustain me in the same course. Under the firm and confident assurance of support thus obtained, I demanded the surrender of the Smiths, and promised them security. In doing so, I now acknowledge that I erred, and erred grievously, in relying with too much confidence upon men with whom I was but little acquainted. The idea that men could be treacherous under such circumstances was abhorrent to my nature, and rejected with indignation. Whatever your hatred of the Smiths might be, I was too confident you would respect your honour—the honour of your country and state, and the rights of defenceless prisoners. I could not believe that so much stupidity and baseness, as was necessary for such an enterprise as the murder of defenceless prisoners in jail, would be, could be mustered in Hancock county.—What aggravates the transaction, as a matter personal to myself, is, that you betrayed my honour, as well as your own and that of the state; and you selected a time to commit the deed when you believed I was in Nauvoo, in the power of the Mormons, and would most probably be murdered by them, by way of retaliation. Upon the whole I cannot too strongly express my indignation and abhorrence of the base and profligate act which has disgraced the state, and raised suspicions in the minds of many in regard to my conduct in the matter of the most painful character to my feelings.

I am happy, however, to learn that these denunciations apply only to a small portion of the people of Warsaw and Hancock county. All the most responsible inhabitants ought to be acquitted of any direct participation with the conspirators. If they are culpable at all, it is for not using their influence against the act, and for not communicating to me information which would have enabled me to prevent it. The intention of the people must to some extent have been whispered about and understood, and ought to have been communicated to me as commander-in-chief.

Under these circumstances, I am in but a poor situation to use influence with the Mormons to procure their removal. Your own people have destroyed whatever influence I might otherwise have possessed in that quarter to serve you. Your own conduct has placed me in a painfully suspicious attitude, and I have no hopes that I could now have a more persuasive influence with the Mormons, than I had with the perpetrators of the horrid deed which I sought to prevent. Under these circumstances, I cannot ask the Mormons to confide in me.

It must appear to them that they have been betrayed by somebody, and they do not know by whom.

If you mean to request me to exercise a forcible influence to expel them from the state; I answer you now as I have uniformly done, that the law is my guide; and that I know of no law authorizing their expulsion. From this determination I have not swerved for an instant, from the beginning until this time. I see nothing now requiring any deviation, and, besides, if I were ever so much determined to drive them out, I believe such is the abhorrence against the base deed which some of you have committed, that I could not obtain voluntary aid from the people. I suppose that you are aware that a call for volunteers is the only mode in which a force can be raised, and the force when raised must be provisioned by voluntary contribution.

You had better not make too loud a call upon your fellow-citizens; you may want their aid for defence; and may yet be glad to receive aid for defence, rather than aggression. I know the apprehensions which you entertain of Mormon violence. I will not now say whether your fears are well or ill founded. A little time will develop what may be expected. Taking the law for my guide, I can assure you, that although some of you have

treated me badly, in thwarting my policy and violating my honor, and have acted basely towards defenceless prisoners, yet you are entitled to, and are assured of, all the force of the State to prevent or avenge illegal violence towards any of you. An enquiry must be made concerning the murderers. They must, for the honour and credit of the State, be dealt with according to law.

You ask a small force to be stationed in your county as a protection against small parties. You have not probably duly considered how large a force would be necessary for this purpose. A small force could protect but few points of attack and must necessarily leave the residue of the county exposed. A large force cannot be stationed there permanently. Your best protection is the assurance that, upon the first aggression or well defined threats, an overpowering force is ready to march directly for the scene of action.

I am informed that a design is still entertained at Warsaw of attacking Nauvoo. In this you will not be sustained by myself or the people. It is a part of my policy that you remain quiet, and if you please, watchful, but strictly on the defensive; and I now announce to you that I will not be thwarted in this policy with impunity.

I am most respectfully, your obedient servant,

THOMAS FORD.

SIGNS OF PEACE IN NAUVOO.

Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo, and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances; ascertain whether any of them propose in any manner to revenge themselves; whether any threats have been used, and what is proposed generally to be done by them. They are also requested to return to Warsaw, and make similar enquiries there; ascertain how far false rumours have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri, or Iowa, intend to take any part in the matter; and, in my name, forbid any such interference without my request, on pain of being demanded for punishment.

THOMAS FORD.

(*Signed*), *June* 30*th*, 1844.

Nauvoo, July 1*st*, 1844.

TO THE CITY COUNCIL OF NAUVOO.

Gentlemen,—With this, you will receive a copy of instructions from Governor Ford to us. You will understand from them what we desire from you in action on your part, as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to,

Yours respectfully,

HART FELLOWS.
A. JONAS.

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Governor Ford, through the agency of A. Jonas, Esq., and Col. Fellows, it was unanimously resolved,

That, for the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly sustain the laws, and the Governor of the state, so long as they and he sustain us in all our constitutional rights.

That, to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

That, to further secure the peace, friendship, and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the

assassinators of General Joseph Smith, and General Hyrum Smith, by any of the Latter-day Saints. That instead of "an appeal to arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

That this City Council pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbours, to use the Saviour's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

That we highly approve of the present public pacific course of the Governor to allay excitement and restore peace among the citizens of the country, and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of assassins, we will uphold him and the law by all honourable means.

GEORGE W. HARRIS, President, *pro tem.*
WILLARD RICHARDS, Recorder.

TO A. JONAS, ESQ., AND COLONEL FELLOWS:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions, which I respectfully solicit for your consideration; and at the same time would inform you that a public meeting of our citizens will take place at the stand, east of the Temple, at four, p.m., and solicit your attendance.

Most respectfully,
your obedient servant,
W. RICHARDS.

PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1st, 1844, after hearing the above instructions and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents, for their kindly interference in favour of peace among the citizens of Hancock county, and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gens. Smith for their great exertions to have even-handed justice meeted to the Latter-day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former one of the editors of the *Missouri Republican*, and the latter one of the editors of the *Reveille*, of St. Louis, for their honourable course of coming to Nauvoo for facts, instead of spreading rumours concerning the Latter-day Saints. Mr. Chambers made a very appropriate speech, containing inuendoes for the benefit of our citizens, that appeared, as the wise man said, "LIKE APPLES OF GOLD IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say, that all appears to be PEACE AT NAUVOO.

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith our "prophet and seer," and President Hyrum Smith, our "patriarch," we have considered the occasion demanded of us a word of consolation. As has been the case in all ages, these saints have fallen martyrs for the

truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion as pure and holy. We, therefore, as servants of the Most High God, having the Bible, Book of Mormon, and the book of Doctrine and Covenants, together with thousands of witnesses for Jesus Christ, would beseech the Latter-day Saints in Nauvoo and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the gospel. Be peaceable quiet citizens, doing the works of righteousness, and as soon as the Twelve, and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times, will be pointed out; so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world, nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice then, that you are found worthy to live and die for God. Men may kill the body, but they *cannot* hurt the soul, and wisdom shall be justified of her children. Amen.

W. W. PHELPS.
W. RICHARDS.
JOHN TAYLOR.

July 1st, 1844.

DEATH OF THE MORMON PROPHET.

My Dear Sir,—As several accounts have been published respecting the death of the Mormon Prophet, I send you the following, which you may rely upon as authentic. It is extracted from a letter written by a gentleman living near Nauvoo, who extended to me his kind hospitality while I was collecting on the spot, in 1842, materials for the history of Mormonism.—There is something extremely awful in the termination of the earthly career of the daring impostor, and we may imagine his agony when about to enter upon eternity, he uttered his last exclamation, "O God!" At the early age of thirty-nine, after an unprecedented career of villany, he has met with a terrible retribution. He "ploughed wickedness," and "reaped iniquity." "His years have been shortened," he has "perished, and come to a fearful end."

I remain, my dear sir, yours very truly,

HENRY CASWALL, Curate of Figheldean.

August 3, 1844.

The foregoing letter we have extracted from the *London Record*, where it is placed at the head of a long article, purporting to give a detailed account of the recent transactions at Nauvoo and Carthage; but it is with the letter we have to do. This is not our first acquaintance with the writings of the reverend gentleman, nor with the spirit that those writings breathe.

On our first perusal we were surprised, as it were, to find ourselves confronted with Mr. Caswall, whose sympathies, from his first publication, we considered so strong on behalf of the cause of episcopacy in the United States, and who seemed to do his utmost to colonize, on the plan of the Mormons, some portion of the western country. We certainly should have thought that his yearnings for the success of his peculiar creed in America, sufficient to have caused him to reject any offers of preferment in the British Isles!

In the letter which we have quoted above, we find the statement "There is something extremely awful in the termination of the earthly career of the daring impostor, and we may imagine his agony when about to enter upon eternity, he uttered his last exclamation, 'O God!'"

We have always found the enemies of truth in their zeal against the servants of God, inflicting at the same time some deadly wound upon the persons or principles they profess to admire. Taking for granted that our beloved brother Joseph Smith did actually exclaim, in the tragical moment, "O God," has this reverend divine forgotten the exclamation of the Son of God in his last agony,

"Eloi, Eloi, lama sabacthani," or what would he deduce from such an exclamation?

But again, he would lead us to conclude that a violent death by the hands of a blood-thirsty mob, necessarily proved that it was the result of a career of "unprecedented villainy," and he "reaped iniquity" in so violent a death, because he had "ploughed wickedness." Here again we must refer this reverend gentleman to the "termination of the carreer" of our blessed Saviour. Did he not die a violent, cruel, and ignominious death, and must we deduce from this that he was reaping the iniquity which he had sown? But there is a great difference in the several events: one had something of the semblance of a trial, and was yielded into the hands of his murderers by the authorities of the law—the other was basely assassinated while under the pledged protection of the authorities, by a band of men who would not hesitate to violate every law, human or divine. And now we would say to the Rev. Henry Caswall, curate of Figheldean, beware, lest you are found fighting against God. You have not hesitated to publish the most contradictory falsehoods against this murdered man of God; you have done your utmost to awake the spirit that has eventually shed the blood of the servants of the Lord, and have even lamented in your writings, that the deed was not perpetrated at an earlier period, and now in your remarks upon the awful transaction, there is not one expression of abhorrence at the perpetrators of the deed, but a silent acquiescence with them in the horrid tragedy.

Henry Caswall, we meet again, and if time should never witness it, eternity will; and at the bar of that God, before whom we shall appear, you will be called upon to answer for your denunciations of his servants, and for your sympathy with their murderers.

GLASGOW CONFERENCE.

Glasgow, August 27th, 1844.

Dear Brother Ward,—According to an appointment given to me by the Glasgow Conference, I forward an account of the state of the different branches within the boundary of the said Conference, as represented on Sabbath, the 25th instant, in the Odd Fellows Hall.

The Glasgow Quarterly Conference met according to previous appointment, and being opened as usual by singing and prayer, elder J. Cairns was chosen to preside, and elder Robert Campbel to act as secretary to the same.

There were twenty branches represented, containing 1067 members, 29 elders, 47 priests, 34 teachers, and 22 deacons, giving an increase of 59 members since the last conference.

We ordained 1 elder, 1 priest, 3 teachers, and 2 deacons, to fill the places of some who are about emigrating to America.

The most encouraging accounts were given by those who represented the branches, of the general good standing of the Saints, their unity and love for each other, with their renewed covenants to stand by and sustain each other, which they feel themselves bound to do in consequence of the late transactions in the West, and that instead of damping their feelings in the work of the Lord, it is unto them a token of its truth, and consequently they feel determined to do all in their power to forward the cause here, and then as soon as the way is open for them to go to Zion, they will gather to sustain the cause, even if it should cost them their blood.

These are their own expressions. I am led to believe that this is the general feeling of all the branches, and many who do not belong to us express themselves in the same manner of detestation of such deeds of cruelty.

The Conference was conducted in the spirit of love and unity; the Saints did truly rejoice, and it was a day that will long be remembered in Glasgow and the surrounding branches. The Saints left in the evening for their several homes, some ten, fifteen, or twenty miles (walking), as rejoiced as if the world was all their own.

There are none that are ignorant of the spirit of unity or love, that can realize the enjoyments of the Saints.

Yours as ever, JOHN CAIRNS.

TO THE SAINTS IN BRITAIN.

Dear Brethren,—It has become our painful duty to record of late one of the most foul transactions and diabolical deeds that was ever recorded in the pages of history, since the days of Abel who was slain by his brother, because his offering was more acceptable with God than Cain's. Faithful Abraham fled from his father's house that he might worship God unmolested, and become the father of the faithful. Moses was hated by many, and had not the power and judgments of the Almighty destroyed his enemies and the traitors to the cause of God, in which he was interested, he would have fallen a sacrifice to their ambitious hatred. Elijah fled before Ahab, and hid himself from those who had slain all the prophets of the Lord save himself, and they sought his life to take it away. Jeremiah was thrust into prison by the king for reproving the inhabitants of Jerusalem of their sins, and foretelling that the judgments of God would fall upon them for their transgressions. Daniel was cast into a lion's den, because he called on the name of the Lord, contrary to a decree obtained by craft on purpose to destroy him and his brethren, and finally, according to the words of Christ, when he wept over Jerusalem and said, "Oh, Jerusalem! Jerusalem! thou that killest and stonest the prophets that are sent unto thee, how oft would I have gathered your children together, but ye would not." Neither did the Son of God escape the malice and indignation of that generation, who could not endure the reproof of their sins from this holy being, but cried out "crucify him, crucify him," "he hath a devil," he is about to introduce a new kingdom, and he claims to be the king of the Jews, and we have nothing but Cæsar; and the result was, that he was crucified, and shared the fate of his servants whom he had sent before him.

And the apostles of the Son of God, who began to preach a crucified and risen Saviour in Jerusalem first, and afterwards in other countries, realized to the fullest extent the truth of their Master's words, "ye shall be hated of all nations for my name's sake," and, "they that put you to death, will think they are doing God service," which came to pass according to the history of those times. But time and space would fail me to enumerate the thousands that have suffered martyrdom for the cause of truth, from the days of Christ until the cold-blooded murder of Joseph and Hyrum Smith, whose deaths we have to mourn, and whose loss we so deeply deplore.

While taking a view of past ages, and the scenes that have transpired, the important sentiment forces itself upon us that was cherished among the Jews in the days of the Saviour; that is, had we lived in the days of our fathers we would not have killed or stoned the prophets, and yet with sentiment in their minds, they imbrued their hands in the blood of the Son of God and of his followers. O, ye inhabitants of the earth, does not the same sentiment echo, as it were, in the present age—"Had we lived in the days of the Son of God and his apostles, we would not have slain them." But when God in the fulfilment of the prophetic sayings of those martyrs whom our fathers persecuted and slew, begins the work of the restitution of all things spoken by the mouth of all the holy prophets since the world began, by pouring out the spirit of prophecy upon his servants and handmaidens, and has sent the angel with the everlasting gospel, with the power of the holy priesthood to proclaim to fallen man the way of salvation, and to administer in those ordinances by which those who are alienated from God may become joint heirs with Jesus Christ, and partake of celestial glory; yes, my friends, no sooner do the servants of the Lord begin to preach, administer the ordinances of the gospel, and organize the church or body of Christ, according to the order in the days of the apostles, than the same persecuting spirit manifests itself, and those who have had fortitude sufficient to embrace the truth, have felt the heavy hand of oppression ever since the rise of the church, from those who have modified the gospel by rejecting its commandments and changing its ordinances, and who deny the power of the spirit of God.

Yet some will say, if these men were sent of God, and taught the principles of righteousness, they would not suffer persecution in this enlightened age; but there

is one important truth that irresistibly forces itself upon us, which is, that the light and intelligence communicated to the human family through the servants of the Lord in every age of the world, was always lightly esteemed by the mass, and at all times met with the most determined opposition from those whose prepossessed opinions and forms of doctrine it came in contact with, and during the lives of inspired men, they were hated of the world, because they were not of it. God having chosen them out of it to reprove the world of sin, and lay before them the principles of righteousness, to prepare the earth for the hour of judgment, when all must stand at the bar of God, and be judged according to the deeds done in the body, by that man whom he hath ordained, whereof he hath given us assurance in that he hath raised him from the dead.

Jesus unfolds the secret, and gives us the reason why his servants are hated and persecuted; it is this, he has promised to give them the spirit of truth and revelation whom the world cannot receive, and when men are in possession of it, they begin to reprove the world for their sins, and call upon them to repent and obey the plan of salvation that God has sent them with, and when the truth is laid before them with authority, and they find they cannot impede its progress with argument, or by circulating lies and slanderous reports, they, rather than repent and yield obedience to its mandates, rise up in mobs and destroy the servants of God, thereby thinking to put a stop to the spread of what they would fain call delusion and false doctrine, but which is in reality the truth of heaven, the plan of salvation. But are the purposes of the Almighty thus to be frustrated by weak designing mortals? Is the plan of salvation to be prohibited from being offered to the children of men? Is truth to be trampled under foot by falsehood and error, and is the work to be annihilated by the destruction of the servants of the Lord? No, verily, no! echoes from the throne of Jehovah to the souls of those martyrs who were slain for the testimony which they bore to the children of men in every age of the world, saying, rest for a little season until your fellow servants shall be slain as ye were; yes, rest until he whose right it is to reign, break the bands of death, and unlock the prison doors, and let the captive go free, and shall by his voice say unto the righteous, come forth, and be clothed upon with immortality and eternal life, and reign on earth with your Redeemer.

He who has all power in heaven and on earth yet lives and reigns, and is able to save all that come unto him; and although Satan may rage, and the people imagine a vain thing and slay the servants of the Lord, the truth still remains, the plan of salvation is still the same, and they who are slain for the word of God and for the testimony of Jesus, are taken from this theatre of action, nearer to the throne of Jehovah, to mingle in the councils of heaven, and cry unto the Lord to avenge their blood on them that dwell on the earth, and in the morning of the first resurrection will they come forth clothed with life and immortality, and be crowned kings and priests in the presence of God.

But say some, do you mean to class those whom the world calls false prophets, impostors, and disturbers of the public peace, the founders of a new religion, the writers of a new bible, with those holy inspired men that lived on earth previous to the fourth century? I answer yes, for the best of reasons, for the servants of God in every age were men of like passions, and their principles came in contact with the religious views and prepossessed opinions of the people amongst whom they lived.

They alike received their intelligence from heaven, of the will and commandments of God to fallen man, of the destinies of nations, kingdoms, and empires, either by the voice of God, the ministrations of angels, or the revelations of the Holy Ghost; they alike, enjoyed visions and dreams, and the various blessings of the Spirit of God; and they alike have fallen victims to infuriated mobs.

And I would remark, that though Joseph and Hyrum Smith were slain by the hands of traitors and murderers, they have been instrumental in the hands of God, in the midst of bigotry, superstition, and sectarian prejudices, of bringing to light the pure principles of the gospel of Christ, and have succeeded in organizing the Church and kingdom of God on earth, with all the blessings that flow through the administrations of the Holy Priesthood; but the Lord having suffered them to be

slain, and taken from our society, a great responsibility rests upon the Church of Latter-day Saints, and especially upon those who hold the priesthood, to continue united, to lift up their voices and spare not, and cry repentance unto this generation, and labour to spread the truth to the uttermost parts of the earth; and inasmuch as they will do this, they will find the arm of Jehovah to sustain and aid them, and although our prophets are dead, truth yet lives, and God is able to raise up others upon the same principle as in former days, and fulfil his promise to Daniel that the latter day kingdom should never be destroyed or given to other people, and if the Saints are united and faithful, the work of God will roll on, and the light of truth brought forth through the instrumentality of those men, like the sunbeam, will lighten every land and clime, and the glory of God will be manifest in the salvation of the honest-hearted, while the ungodly will be prepared for the hour of the judgments of our God.

Therefore I exhort all the Saints in Britain, and especially those of the priesthood to be faithful, to practise virtue and holiness, and set a godly example before all men; be honest and true to your engagements, deal honourably in all your business transactions; put away from your midst evil speaking, wrath, envy, malice, and hypocrisy; cultivate peace and union one with another.

Let the servants of the Lord lift up their voices, and call upon the inhabitants of the earth to repent and turn to God, for the time has arrived when the church, and the principles of the same, can no longer remain in obscurity, but will be sought after by the honest in heart, and will be investigated by thousands who have not as yet heard of them.

Although the two first elders are taken from the church, the different quorums still remain organized with sufficient power to carry on the work of God, and build up his kingdom here on earth, and all that have obeyed the truth for the love of it, and endure to the end will be saved in the kingdom of God. There will be no cessation to emigration, or the building up of Zion, or completing the temple of the living God; but let every Saint act in wisdom, and do all things in righteousness, and may the peace of God, and the communion of the Holy Spirit, be and abide with you all. Amen.

I remain dear brethren, your humble servant, for Christ's sake,

REUBEN HEDLOCK.

Editorial.

WITH the lapse of time have the first feelings of surprise and horror, occasioned by the news of the murder of our beloved brethren Joseph and Hyrum Smith, in some measure subsided, and we are enabled to look around us with comparative calmness, and inquire what is the present condition of the Saints individually, and of the Church as a whole. We rejoice that our observations yield us the most abundant satisfaction. On every hand we find demonstrations of unflinching fortitude in the cause of God. The late tragedy has compelled the honest-hearted to look within themselves and contemplate their own personal standing in relation to the God of Heaven and the great work of the last days. The result of this self examination has been almost universally productive of an increase of faith, awaking up in many the hitherto dormant or hidden energies of their character, while a spirit of greater union prevails on every hand, and a determined confidence in the Lord is exhibited, that foretells the onward progress of the kingdom of God as rolling forth with unexampled energy.

Fourteen years ago beheld the church constituted of six members, who, though surrounded by enemies, and assailed by every thing that prejudice and bigotry could bring to bear against them, yet went forth endued with power from on high, conscious that they were instruments in the hands of the Lord to become the harbingers of mercy to a guilty world, and the honoured instruments in establishing the kingdom of God in the last days. But notwithstanding the opposition of enemies, the principles of truth were proclaimed abroad, the honest-hearted and the

lovers of truth heard the glad tidings of a renewed covenant, with the restoration of the authority of a holy priesthood and the blessings consequent upon the administrations of the same.

When we read the various statements of the enemies of truth, the ridicule and slander they have endeavoured to throw upon the work generally, and their declarations of the absurd and foolish nature of it, we feel almost surprised that what they profess to consider so very contemptible, should call forth such constant and unwearied efforts for its suppression. We have ourselves known a little band of Saints, in the humblest grade of life, poor, unlettered, and labouring people, meeting in obscurity in a humble cottage, yet exciting the ire and indignation of every pious divine in their locality, until every pulpit thundered forth its anathemas against the Saints, whilst Socialist and Infidels, in the same place, met by hundreds without exciting or irritating in the least these apparent defenders of the principles of righteousness.

But there is a principle by which we can account for this apparent anomaly. Many spirits are abroad in the earth, and mankind more or less are under their influence; but it is by the spirit of the Lord being imparted unto his servants that the kingdom of Satan is to be overthrown, and he knows well the fatal consequences to himself when the truth is proclaimed with authority—when men hear and obey it, and receive of that spirit whereby they discern his purposes and become enlisted in the army of the living God. On the principle of men acting under the suggestions of the Evil One only, can we account for the great energy put forth for the suppression of what they will tell you in the next breath is unworthy of notice and beneath contempt.

But to resume our contemplation of the progress of the church—a few years roll on, bringing with them increased opposition to the progress of the work, and yet we find the church numbers its thousands, when, as if Satan by one stroke would annihilate the Saints, we find more than ten thousands of them driven from their homes and the fields of their labour, by the hand of violence, many of them sealing their testimony with their blood, while those who survived endured all the miseries of a severe winter—in sickness, in sorrow, and without a home for shelter; others by the hands of ruthless mobs, more cruel than the elements, were imprisoned and maltreated, and endured untold sufferings in the cause which they have espoused; and yet the truth survived—the servants of the Lord, leaving their suffering families in the hands of him who cared for them, went forth to other lands to bear the glad tidings of salvation, and to warn the nations that the hour of God's judgments was at hand.

And now the people of other nations hear the truth, and actuated by that spirit which will bring together eventually all the chosen of the Lord, they arise, and leaving their fatherland, they assemble after the perils of their journeys by sea or land in the place appointed for the people of God, that they may learn more of the will of heaven, and be prepared for all things that shall come to pass. Here, too, we find them struggling with poverty and with sickness, yet toiling to build up a city and a temple for the living God. But the enemy of all righteousness has not ceased his opposition; many persons have found their way into the midst of the people of God, who have afterwards become the ready servants of sin, have wrought their deeds of darkness that have separated them from the church of God, and have come forth as the opposers of the truth and persecutors of the Saints, whose zeal could only be satisfied with the blood of the servants of the Lord.

And—the deed is done!—the prophet of the Most High God, together with his brother, are murdered—the spirit of revenge has drank their blood, and they sleep the martyr's sleep. But is the church annihilated by the blow? answer it ye Saints in distant lands—answer ye who have been privileged to learn wisdom from the lips of your martyred brethren, ye who have been permitted to gaze upon the blood-stained forms—Live ye still in hope? We think we hear a universal shout reverberating from east to west—a cry of energy that is prompted by the spirit of the Lord, that knows no fear, nor comprehends despair—Jehovah lives! he is our hope, the rock on which we stand.

There rest ye servants of the living God, you shall triumph for the Lord hath

spoken it—the kingdom shall be yours, for it is your Father's pleasure. In patience still endure your trials, looking unto the recompense of reward, and surely ye shall reap your reward if ye faint not.

OUR latest intelligence from Nauvoo states that all is peace and quietness there, while the spirit of endurance, of fortitude, and self-mastery that has been manifested by the Saints of Nauvoo, seems to excite alarm in the minds of their enemies, for they feel assured they have to do with MEN; and there is a secret consciousness that men who could so bridle every passion for revenge under such circumstances as they have been called to pass through, can, when the hour is come, put forth that energy they now have exercised in self-restraint.

While the conduct of the Saints in Nauvoo excites the admiration of all who calmly reflect upon the circumstances, let the Saints in this land also pursue a straight-forward course, in fulfilling their several callings, in proclaiming the principles of eternal truth, which will be found as efficacious and as powerful to day as yesterday, and will prove the power of God for salvation to every one that believes and obeys.

No event that has ever yet transpired will be found to be so beneficial in its results to the well-being of the church, as the late lamentable event; and while we mourn the loss of the servants of the Lord, let us rejoice that their works do follow them, and that what they have been instrumental in planting, God will perpetuate and fully consumate for his own glory and praise.

Our own individual faithfulness here in connexion with the kingdom of God, will definitely stamp our future state, let us be watchful that no man take our crown, but by a patient endurance, and continuance in keeping the commandments of God, look forward to the day of triumph in the kingdom of our God.

WE have published with pleasure the letter of elder J. Cairns in reference to the Glasgow conference, and we rejoice to say that our communications from other quarters are very encouraging; the brethren are aroused to greater energy in their labours, which is met by an increased readiness on the part of the people to hear the word of God.

WE publish the address of Governor Ford to the Warsaw Committee, in order to afford consolation to those who have friends in Nauvoo, for whom undoubtedly they feel much anxiety. We trust, and from what little intelligence we have received, we feel assured that effective measures are put in operation to prevent further excesses on the part of any who may seek to disturb the peace.

WE rejoice to state that our hands have been strengthened by the arrival of four brethren from America, to assist in our labours in this land. They arrived on the evening of the 21st instant; they are high priest J. A. Stratton, and elders Elisha H. Davies, J. B. Meynell, and Elijah F. Sheets.

NOTICE.

EMIGRATION.—The very fine first class ship *Norfolk*, Captain Elliot, is appointed to sail with emigrants for New Orleans, on the 16th instant.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 5. OCTOBER, 1844. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 53.)

SOON after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters, and as every person almost has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following revelation, given at Kirtland, February, 1831.

A Revelation given February, 1831.

O, hearken, ye elders of my church, and give ear to the words which I shall speak unto you; for, behold, verily, I say unto you, that ye have received a commandment for a law unto my church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall he appointed unto this gift except it be through him; for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived, that you may know that they are not of me. For verily, I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act, and direct my church how to act upon the points of my law and commandments, which I have given; thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall by taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant, Joseph Smith, jun., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever he needeth to accomplish the work wherewith I have commanded him; and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again, I say, hearken ye elders of my church, whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of

my Spirit; and ye are to be taught from on high. Sanctify yourselves, and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, "Ye saints arise and live; ye sinners stay and sleep until I call again; wherefore, gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh, when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, repent, and prepare for the great day of the Lord? yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come!

And again, the Lord shall utter his voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice; and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstones; and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold, the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labour ye, labour ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold, I am Jesus Christ the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so. Amen.

The latter part of February I received the following revelation, which caused the church to appoint a conference to be held on the 6th of June ensuing. It was given at Kirtland, February, 1831, to myself and Sidney Rigdon.

Revelation to Joseph Smith, jun., and Sidney Rigdon. Given February, 1831.

Behold, thus saith the Lord unto you, my servants, it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and the south, by letter—or some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my

laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

At this age of the church many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following revelation, at Kirtland, March 7th, 1831.

Revelation. Given March 7th, 1831.

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye, and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold, the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren, that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily, I say unto you, that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness and the darkness comprehendeth it not; I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so, I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore, hearken ye together, and let me show it unto you even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were seperated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh. Wherefore, hearken, and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But, verily, I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye

say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumours of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound, and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they receive not the light, and they turn their hearts from me, because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so shall it be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass, that he that feareth Me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven: and the remnant shall be gathered unto this place, and then they shall look for Me, and behold I will come: and they shall see Me in the clouds of heaven, clothed with power and great glory, with the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so, shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the Saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

And then shall the Jews look upon Me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am He who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no

law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled, which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily, I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.

Wherefore, I the Lord have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour, must needs flee into Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; that when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble; and all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

EXTRACT OF A LETTER TO BISHOP PARTRIDGE.

BY J. SMITH, JUN., AND OTHERS WHILE IN PRISON.

Liberty Jail, Clay co. Mo.

We continue to offer further reflections to bishop Partridge and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It seems to bear heavily in our minds, that the church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honour and a friend to humanity: we think his letters breath a kind and generous spirit. We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of

God. We think that the United States surveyor, Isaac Van Allen, Esq., the attorney general, and governor Lucas of the Iowa territory, from the kindness they manifest, may be of great service to the church.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every opening, in order to obtain a foot-hold on the earth, and be making every preparation that lies within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the counsel of these matters for the last days, and who have taken counsel together, and among the affairs transacted by that honourable council, they have taken cognizance of the murder of our beloved brethren at Haun's Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favour of the Saints; these decisions will be made known in their time.

We are desirous, that in your general conferences, every thing should be discussed with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and labouring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honours of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness that they may conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man: behold, ere he is aware, he is left to kick against the pricks, to persecute the Saints and fight against God.

We have indeed learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death. Let thy soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name; fools shall have thee in derision; hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing, constantly from under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honour, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee

forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou are accused of all manner of false acusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and say "My father, my father, why can't you stay with us? Oh, my father, what are the men going to do with you?" and then he shall be thrust from thee by the sword, and thou be dragged to prison, and thy enemies prowl around thee like wolves for the the blood of the lamb; and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee; if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gape open her mouth wide after thee, know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all, and art thou greater than he? Therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found in Kirtland and Far West; it will be necessary to do so for the present, until God shall open out a more effectual door. Again we would suggest to the brethren, that their be no organization of large bodies upon common stock principles, until the Lord shall signify it in a proper manner, as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the Saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who had the form of godliness, but not the substance, by their aspiring notions brought trouble both upon themselves and the Saints at large. However, the time is coming when God will signify many things which are expected, for the well being of the Saints. We would likewise suggest for your consideration, the propriety of the Saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this State, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions. Perhaps it would be well for a committee to be appointed to collect the statements and affidavits of brethren on this subject, and also to gather up the libellous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions, before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on and set at nought—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish, under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly rivited the creeds of the father—who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice, which has been growing stronger and stronger, and has become a source of corruption until the earth groans under the iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder and stand aghast, and the hands of Satan to tremble and palsy.

These things ought, then, to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the Saints, which depend on our present action. You are aware

brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept workways with the wind and the waves; therefore, dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still and see the salvation of God.

We further caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secresies, but let the time past of our experience and sufferings by the wickedness of doctor Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth, to disapprobate every thing that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the Saints in times past, they will henceforth be always ready to obey the truth without having men's persons in admiration because of advantage; we ought to be aware of those prejudices (which are so congenial to human nature) against our neighbours, friends, and brethren of the world, who choose to differ with us in opinion and in matters of faith; our religion is between us and our God—their religion is between them and their God; there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God and is God-like.

There is a duty which we, in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion, equal and indefeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun, we are deprived of the protection of this glorious principle, by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians, and every other denomination, have equal right to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom, that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand on them as it has on us. We ask; what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH, Jun.
HYRUM SMITH.
LYMAN WIGHT.
CALEB BALDWIN.
ALEXANDER M'RAE.

LAST MOVE OF THE GOVERNOR.

We lay before our readers the following *last move of Governor Ford* towards the mobbers of Warsaw. In the main, the language of this document is strong, pointed, and to the purpose, and the public peace requires it. The blood-stained soil of Hancock county needs the acid of double fortified—strong—law to purify it, and should a reward of one or two thousand dollars a-head be offered for those assassins and " appealers to arms"—who have disgraced the state and nation in murdering Generals Joseph and Hyrum Smith, and would, if they had means enough, *exterminate* the Latter-day Saints—might show seven or eight hundred millions of people on the globe, that there are a few honest officers of government in the western states left, who will magnify the law, and bring murderers to punishment. *' God knows, ' we have no apology to make for murder and mobbing,* but we go for peace and amity.

TO THE PEOPLE OF WARSAW IN HANCOCK COUNTY.

I am continually informed of your preparations and threats to renew the war, and exterminate the Mormons. One would suppose that you ought to rest satisfied with what you have already done. The Mormon leaders, if they ever resisted the law, have submitted to its authority. They have surrendered the public arms; and appeared to be ready to do anything required, to make atonement for whatever wrong may have been done. Since the assassination of their two principle leaders, under circumstances well calculated to inflame their passions, and drive them to excesses for the purposes of revenge, they have been entirely peaceful and submissive; and have patiently awaited the slow operation of the laws to redress the wrongs of which they complained. There has been no retaliation; no revenge; and for anything I can ascertain, there will be none. Those of your people, who are charged with being the most hostile to them, have lived, if they knew it, in perfect security from illegal violence. I am anxious for a pacification of your difficulties. You cannot drive out, or exterminate the Mormons. Such an effort would be madness, and would not be permitted by the people of the state. You cannot be sustained in it, either by force or law. You are blinding yourselves to your weakness, and keeping up an agitation which must fail of the purpose intended, and recoil with terrible energy upon your own heads. I exhort you to reconsider your infatuated resolutions. Try your Mormon neighbours again, and if you cannot dwell together in amity, you may at least refrain from injuring each other. From the moderation of the Mormons, under what they conceive to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your liberty and happiness, that those designs have been abandoned. They are also interested in preserving the peace.—It is not natural to suppose that they, any more than yourselves, wish to live in continual alarm. They hope for quiet, and will be peaceful and submissive in order to enjoy it. But you are continually driving them to desperation by an insane course of threatening and hostility, and depriving yourselves of peace, by the same means used to disquiet them.

If I have said any thing severe in this address, I pray you attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the state, and all over the country. From being right in the first instance, you have put yourselves in the wrong, and there are none who sustain you. As men of sense you are bound to see, if you will open your eyes, that you cannot effect your purposes. Nevertheless you are still training and drilling, and keeping together, and threatening a renewal of the war. I have said to you often that you cannot succeed; by this time you ought to see it yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives, and their children? Besides if you are the aggressors, I am determined that all the power of the state, shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful

people, who have submitted to all the demands of the law; and when they had full power to do so, refrained from inflicting vengeance upon their enemies. You may count on my most determined opposition—upon the opposition of the law, and upon that of every peaceful, law-abiding citizen of the country. This is not spoken in anger. God knows, I would do you no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our fair form of government, and destroying the confidence of the patriot, in the institutions of his country.

I have been informed that the Mormons about Lima and Macedonia, have been warned to leave the settlements.—They have a right to remain and enjoy their property. As long as they are good citizens, they shall not be molested, and the sooner those misguided persons withdraw their warning and retrace their steps, the better it will be for them.

THOMAS FORD.

July, 25, 1844.

CONFERENCE MINUTES.

According to previous announcement, a meeting of the different branches in the Liverpool Conference met in the Music Hall, on Sunday, the 8th of September.

The meeting being opened at half-past ten o'clock, A.M., by singing and prayer, elder Hedlock was chosen to preside, and elder Cantwell appointed to act as Clerk.

Elder Hedlock gave some excellent teachings relative to the motives that should actuate the Saints in assembling together, and especially on Conference occasions—that we should seek, at all times, to be under the influence of the Spirit of God, and labour to do all things with an eye single to his glory. He stated that he had entertained the most friendly feelings towards them, and had much longed to meet them in conference. He had not left his native land for their gold or their silver, but that he might be instrumental in spreading the word of the Lord. Conference meetings were of great utility, when conducted by the directions of the Spirit of God; and as the kingdom of God was a kingdom of order and not of confusion, we should be so simple-minded as to lay aside every party feeling, if we cherished any, and come together to do the best we can for the furtherance of the cause of truth.

The Liverpool branch was then stated to contain 399 members, 3 high priests, 23 elders, 24 priests, 11 teachers, and 4 deacons, 85 baptized since the general conference, and 14 received by letter.

Elder McGuffie stated that the Saints were rejoicing in the principles of truth, which were unknown to them before their connexion with the Church of Christ.

The ISLE OF MAN was represented by elder John Muncaster, as containing 118 members, 5 elders, 10 priests, 4 teachers, and 4 deacons; baptized 5 since last conference. The Saints were rejoicing in the principles of truth, and in the gifts of the Spirit which characterized the Church of Christ in these last days. The priesthood were united, and were labouring to spread abroad the truth, though the inhabitants were very callous, and had been distinguished for their hostility to the truth.

NORTH WALES, represented by elder Robert Martin, contained 75 members, 3 elders, 6 priests, 3 teachers; baptized since the general conference, 6. The members of this region were scattered over a great extent of country, about forty miles. The prospects were better at present than at any former period. The Saints were rejoicing in the gifts of the Spirit of God, and especially in the gift of healing. The priesthood were very united at present, and the love of the Saints consequently increasing. He felt certain, that had they some assistance from Liverpool, it would be productive of much good.

WARRINGTON and NEWTON, represented by elder Evans, was stated to contain 21 members, 1 elder, 1 priest, 1 teacher, and 1 deacon.

ST. HELENS, represented by elder Frodsham: contains 13 members, 1 elder, 1 priest. The few Saints that were there, were still rejoicing in the gifts and blessings of the Spirit of God; and though the work was so low in their midst, they were

not cast down, and would rejoice much in the visit of strangers from Liverpool, to assist them.

Total, 626 members, including officers.

The afternoon service being opened by singing and prayer, by elder Amos Fielding, the Sacrament of the Lord's Supper was then attended to: after which,

Elder Hedlock said, he arose to address them under peculiar circumstances: he felt as if unable to perform the duty that devolved upon him, and he realized the situation in which he stood, and felt the necessity of the assistance of the Spirit of the Lord, on the present occasion. It was a matter of no small moment to preside over a meeting like the present, inasmuch as in many men there are many minds, and it was impossible to please every one; he, therefore, felt his own weakness, and, had he his own desires, he would gladly give up the responsibility, and let others do the duty; but, placed as he was, he was determined to do his duty in the fear of God and not of man. He held in his hand a letter from elder G. Mitchelson, for their consideration, stating his desire to withdraw from the Church, which would cause considerable feeling in the hearts of his Saints, and had done so in his own. He had no hard feelings on the present occasion, but rather those of pity. There was but one course for him to pursue, which was to act according to the principles of righteousness. He then read the letter, which, he stated, would, no doubt, call for an explanation of the faith of the Church of the Latter-day Saints, respecting people withdrawing from the Church. It requires authorized servants to administer the ordinances of the house of the Lord to persons entering the kingdom. They must be ordained before they can officiate. What, then, does baptism do for us, when received at the hands of a legal authority? Why, as many as are baptized unto Christ have put on Christ. Then, I understand it makes them one in Christ Jesus. It is also for the remission of sins—for, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Taking this view of the subject, we come to the conclusion, that we cannot administer to ourselves, but require the services of the servants of the Lord. Then, let us extend this principle a little further—all must come in by the door, rich and poor, high and low, must submit to the same means, and come in by the same way. Then, can members assume the authority without authority? By no means. A man must be ordained to an office, in order to have the authority of it. Any man that is ordained to an office, and fulfils it, will find the spirit of his office flowing through him. But, suppose we receive a gift, and spurn it, who, then, is to receive it?—It must revert back to them who gave it. Supposing an individual receives an office, and then resigns it, it still requires an action on our parts. The apostles had the power to bind and to lose, and their proceedings were ratified in heaven. He had no party feelings towards any present, but felt to love them alike, and was determined to do all things according to the will of God: he would call upon the Saints to reflect upon this subject, and to act in the fear of God; for a spirit of faction was not the Spirit of God.

Elder Amos Fielding then rose, and moved that the request of brother Mitchelson be accepted, and that he be cut off from the Church.

The motion being seconded by elder Thomas Ward, it was carried unanimously.

Elder Hedlock then rose, and said, I have another duty to perform: here is a conference without a head, without a presiding officer. There are a many here, who, undoubtedly, are qualified to act in this office, but what appointment can I make that shall please you all? I have but one course to pursue, and call upon you to consider my proposal, which I believe to be best calculated to promote the well-being of the Conference generally. I, therefore, nominate high priest J. A. Stratton, to preside over this conference.

The motion being seconded by elder Thomas Ward, and a sufficient time being allowed for any remarks to be made, it was carried without opposition.

Elder Hedlock then rose and said, we are here all equal, and what object can we have as servants of the Lord, but to promote the well-being of all. I have another nomination to make, relative to a presiding elder over the Liverpool branch. I have looked at the situation of my brethren in the priesthood, and I have looked for the good of the church: I, therefore, nominate elder Thomas Wilson, to fulfil

the duties of this office, who, I believe, will fill it with dignity, and whose time will permit him to attend punctually to the duties of his office.

The motion being seconded by elder Stratton, and time being allowed for remarks, it was carried without opposition.

Elder Hedlock having remarked on the murder of our beloved brethren, Joseph and Hyrum Smith, said, he feared not any consequences that might result from it: he knew the kingdom of God was organized, and though the Saints be slain in one place, the principles of truth will be promulgated in another, until the Lord had accomplished the great purposes he had in view.

The business of the conference then closed.

We have also received the Minutes of a Conference, held at Chalford, on Monday, August, the 19th, at which elder Webb presided; brother J. Grabb, acting as clerk, when the branches of Chalford, Tetbury, Avening, Carn, and Kingswood were represented, comprising, in the whole, 116 members, 3 elders, 9 priests, 4 teachers, and 3 deacons. Total increase since Whit-Monday, 29.

The meeting was attended with a very good feeling, and while the death of our beloved prophet and patriarch was not forgotten, the Saints, generally, manifested an increase of faith in the work, and a determination to be faithful unto the end.

Conference Minutes have also been received from Edinburgh, where a Conference was held on the 8th of September, comprising eight branches, and including 428 members, 13 elders, 17 priests, 8 teachers, and 3 deacons. Increase since their last conference, 98.

Returns have also been received from Leicester of a Conference held there, on the 28th of August, comprising 140 members, 4 elders, 12 priests, 2 teachers, and 3 deacons; 46 baptized since last conference.

On the 22nd of September, a Conference was held in Clitheroe, and was attended by elder Thomas Ward, and elder Sheets, late from America, when returns were made from the different branches, comprising 302 members, 15 elders, 21 priests, 17 teachers, and 4 deacons.

The meetings were very numerously attended, and a very good feeling was manifested throughout the day. We feel it our duty to make honourable mention of the Saints in this Conference, for having liberally responded by pecuniary help to the appeal made at the General Conference, on behalf of the Presidency in England, may God bless them for it, is our prayer, in the name of Jesus Christ. Amen.

TO ELDER REUBEN HEDLOCK, PRESIDING ELDER OF THE CHURCH OF JESUS CHRIST, IN ENGLAND, AND THE SAINTS IN THE BRITISH EMPIRE.

Nauvoo, Illinois U. S., July 9th, 1844.

BELOVED BRETHREN,

As our brother, elder James Parsons, is about to leave for England, we embrace this, as the first opportunity, to communicate to you one of the most signal events which has ever transpired in the history of the church. It has been declared by all the former prophets and apostles, that God had reserved unto himself a peculiar people for the last days, who would not only be zealous in good works, but who should be purified as gold in the furnace seven times, and who would have to endure through faith and patience, in all long-suffering, in meekness, forbearance, love, and every God-like virtue, unto the end, as good soldiers, and meet all the scoff and scorn, derision, chiding, buffeting and persecution a wicked world could heap upon them, and even death itself, not counting their lives dear unto themselves, that they might obtain their inheritance in that kingdom of their heavenly father, which Jesus, their elder brother, had gone to prepare for them.

It is in this period of time that we are permitted to live. It is at the dawning

of that day of days, in which our Heavenly Father is about to usher in that glorious period, when times and seasons shall be changed and earth renewed; when after rumours and commotions, turmoils, strife, confusion, blood aud slaughter, the sword shall be beaten into ploughshares, and peace and truth triumphantly prevail over all the footstool of Jehovah. The day of these events has dawned, although to human view a cloud has overspread the horizon.

You are acquainted with the general history of the church to which we belong; from our lips and from our pens you have learned its rise and progress; you have heard of the persecution of the Saints in Missouri, and their expulsion from thence, together with their kind reception by the citizens of Illinois, where we have been located for the last four years. For some months past we have been troubled with the wicked proceedings of certain apostates in our midst, who have striven to overthrow the church, and produce trouble and anguish in the mind of every virtuous being; but their designs have been frustrated by wise and judicious management on the part of the prophet and the Saints.

These apostates, reckless of all consequences, made a deadly thrust at our overthrow. Leaving the city suddenly, and afterwards by themselves or agents, fired their own buildings, doubtless thinking they would charge it upon the Saints, and by that means excite a mob in the surrounding country, who would fall upon and burn the city; but in this they were disappointed—our vigilant police discovered and extinguished the flames. Their next course was to arrest the prophet, the patriarch, and others, by legal process and false pretence, and take them to Carthage, the county seat, for investigation; but they gave themselves up to the requisition of the law, on the pledge of Governor Ford, that they should be protected from all personal violence, and went voluntarily to Carthage, without even the attendance of the officer. Considerable excitement prevailed in the neighbourhood, to allay which they voluntarily gave bonds for their appearance at the next session of the circuit court. Their voluntary and noble conduct should have satisfied every mind; but certain individuals of the basest sort, swore out a writ for treason against the prophet Joseph, and the patriarch Hyrum Smith, and they were thrust into jail—*without trial, without examination, without any legal course or procedure*, on the 25th of June, where they remained till next day, when they were brought before the magistrate, that a day might be set for their examination. They were immediately remanded to prison, where they remained until the 27th, when but few of their friends were permitted to see them. Between five and six o'clock that day, a company of 150 or 200 armed, disguised, and painted men, rushed upon the guard who was set to watch the prison door, overpowered them, rushed up stairs into the entry adjoining the room where Joseph and Hyrum Smith were, and John Taylor and Willard Richards sitting with them to keep them company. As soon as the mob arrived at the head of the stairs, they fired through the door and shot Hyrum in the face, who fell instantly, exclaiming, "I am a dead man." The mob instantly forced open the door with the points of the bayonets, and recommenced an indiscriminate discharge of fire arms upon all in the room.—Mr. Taylor, in attempting to leap from the window, was shot, and fell back in the chamber. Joseph, in attempting to leap from the same window, was shot and fell on the outside about twenty feet descent. The mob gathered instantly round him and again shot him.

Joseph and Hyrum received each four balls, and were killed instantly. Elder John Taylor received four balls in his left wrist and left leg, is doing well and is likely to recover. Dr. Richards was marked on his left ear and cheek—otherwise remained unarmed. The whole scene occupied only two or three minutes, when

the mob fled rapidly towards Warsaw.—The bodies of the murdered men were removed to Nauvoo on the 28th, and buried on the 29th. This event has caused the deepest mourning among the Saints, but they have not attempted to avenge the outrage.

The Governor has promised that the whole treacherous proceedings shall be investigated according to law, and the Saints have agreed to leave it with him and with God, to avenge their wrongs in this matter. There has been considerable excitement in the surrounding country, which is now in a great measure allayed.

The action of the Saints has been of the most pacific kind, remembering that God has said vengeance is mine, I will repay.

For further particulars we refer you to the statements of Messrs. Reid and Woods, and other statements in the *Nauvoo Neighbor*, which we send with this.—And now, beloved brethren, we say to you all, as we say to the Saints here, be still and know that God reigns. This is one of those fiery trials, that is to try the Saints of the last days. These servants of God have gone to heaven by fire, the fire of an ungodly mob. Like the prophets of ancient days, they lived as long as the world would receive them; and this is one furnace in which the Saints were to be tried:—to have their leaders cut off from their midst, and not be permitted to avenge their blood. God has said vengeance is mine; I have not called mine elders to fight their battles, I will fight their battles for them; and we know assuredly that he will do it in his own due time, and we have only to wait in patience and prayer the fulfilment of the promise.

This event is one of the most foul and damnable that ever disgraced the earth—having no parallel in time. Innocent men imprisoned without law, without justice, and murdered in cold blood in the enlightened nineteenth century, in an enlightened country, in open day light! It will call down the wrath and indignation of all nations upon the perpetrators of the horrid deed, and will prove the truth of the saying, "the blood of martyrs is the seed of the church." They died for the word of God, and the testimony of Jesus Christ.

God has not left his church without witnesses: as in former days, so shall it be in the latter days. When one falls, another will rise to occupy a similar station. Our Heavenly Father has always had a leader to his people, and always will have; and the gates of hell can never prevail against the chosen of heaven.

The murder of Joseph will not stop the work: it will not stop the Temple: it will not stop the gathering: it will not stop the honest in heart from believing the truth and obeying it; but it is a proof of the revelations we have received from heaven through him. He has sealed his testimony with his blood. He was willing to die; and desired only to live for the sake of the brethren.

Two better men than Joseph and Hyrum Smith never lived. Two better men, God never made. The memorial of their godly lives is embalmed—printed with indelible ink in the memory of every honest heart who knew their upright walk and conversation. But they are taken away by the hands of assassins, and of the foolish things of the earth; God will raise up others to comfort and lead his people, and not one item of his word can fail. Jerusalem must be rebuilt, and Zion must be redeemed; the earth be cleansed from blood by fire; Jesus return unto his own, and all who shall continue faithful unto the end, shall rest in everlasting peace and blessedness.

We alone, of the Quorum of the Twelve Apostles, are here at this time to write to you; the remaining ten are in the eastern states preaching the gospel, and we expect them soon to return; and, as soon as God will, we will write you again.

Proceed onward with all your labours, as though nothing had happened, only preach Joseph martyred for his religion, instead of living, and God will pour out his Spirit upon you, and hasten his work from this time.

Believe not every spirit, but try the spirits: believe not every report; for every false rumour that men and demons can invent, is set afloat to gull the world. What we have told you by letter and papers is true; but time will not permit to tell you every particular now.

Be humble, prayerful, watchful, and let not the adversary get any advantage of any of you, and may the choicest blessings of Israel's God rest upon you, and abide with you, that you may endure faithful in all tribulation and affliction, and be prepared to be gathered into Mount Zion, and enter into celestial glory, is the earnest prayer of your brethren in the new and everlasting covenant. Amen.

WILLARD RICHARDS.
JOHN TAYLOR.

P.S.—We would have said, that while Joseph was on his way to Carthage, and on the prairie, he said to friends around him. "I am going like a lamb to the slaughter, but my mind is calm as the summer's morning. I have a conscience void of offence towards God and towards all men." Joseph also said to his friends "I am going voluntarily to give myself up, and it shall be said of me, that I *was murdered in cold blood.*"

Editorial.

JUST previous to our STAR going to press, we have the pleasure to announce the arrival of elder James Parsons, from the city of Nauvoo. He has come on a mission to England, and has brought news of the state of affairs in the land of Joseph. From his statement, and later intelligence received by the steamers, we are glad to find that all things are quiet and peaceable at Nauvoo. That elder John Taylor was recovering from the effects of his wounds, and could walk about and would speedily resume his editorial labours.

At the request of elder Hedlock we have this month published a letter from our late president and others, when on a former occasion they were in captivity and chains. Its intrinsic value will speak for itself, and on future occasions it may be followed by other relics of the teachings of our lamented brother.

The address to elder Hedlock and the Saints in the British Islands, we have received by the hand of elder Parsons, and are glad of the present occasion to lay it before our readers.

It will be a consolation to the faithful Saints to learn that our intelligence, both domestic and foreign, is very satisfactory with regard to the progress of the work of the Lord; that while a few have given way to their fears, and have withdrawn from our society, multitudes have become more firmly established in the faith, and many are led to inquire into those principles which the Lord has been pleased to reveal in these last days; and many anticipate that the great work of the last days may be dated from the deaths of our beloved prophet and patriarch.

We feel to make a few remarks for the benefit of the honest-hearted and faithful in the kingdom of God. Apprehensions have been entertained by some, that in consequence of the death of our beloved prophet, some vital portion of the priesthood on earth, that would nullify the remainder, was lost to the church. We can, with the utmost confidence, assure the Saints it is not so. It is true he was the

first president of the first quorum of the church, and by the hands of cruel murderers he has passed into eternity, but he has not lost the priesthood conferred upon him, neither will he lose it while his councillors, as far as we have been able to learn, have become councillors to the quorum of the twelve apostles who now preside over the church.

The great consummating work of salvation in the last days, has much more to do with eternal things than perhaps we are generally aware of, and our beloved brother is only called from his labours here to a higher field of action. They who continue faithful will find that the ministrations of our beloved brother are not yet ended. Indeed, we would make one remark, that the priesthood, whether the less or the higher, will continue in eternity with him upon whom it is conferred for WEAL or WOE—a reflection which to the wise may prove of infinite value.

EMIGRATION.—The fine ship *Norfolk*, Captain Elliot, sailed from this port on the 19th September, under very favourable circumstances, at a quarter past three P.M., having on board about 143 souls put on by us. We rejoice to see so practical an illustration of the faith of the Saints being unshaken by the late tragical events in the west, and that the Saints are not living according to the precepts of men, but the word of the Lord.

Any anxious to emigrate about the 12th instant, can have an opportunity of doing so, by making early application.

Early in January next we expect to charter a ship, and should be glad to receive notice as soon as possible of all who intend to go at that time.

ACROSTIC.

Just as thy spirit could have wish'd to pass:
Over the wicked thou hast triumphed now,
Soaring to mingle with the martyr'd dead.
Even thy voice shall swell the cry of those
Praying for vengeance on earth's fatal race—
"How long, O Lord, 'ere this, thy will be done."

NOTICE.

HYMN BOOKS.—The present edition being entirely out of print, we have the pleasure to announce to the Saints, that we have a new edition in the press, which will be forwarded and completed with the greatest possible dispatch.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 6. NOVEMBER, 1844. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 69.*)

THE next day after the above was received, I also received the following revelation relative to the gifts of the Holy Ghost, given at Kirtland, March 8th, 1831.

Revelation given March, 1831.

Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world; ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings: nevertheless, if any have trespassed, let them not partake until they make reconciliation.

And again, I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church.

And again, I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God, who giveth liberally, and that which the spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign, that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are that are given unto the church, for all have not every gift given unto them: for there are many gifts, and to every man is given a gift by the spirit of God: to some is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they might also have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost, to know the differences of administration, as it will be pleasing

unto the same Lord, according as the Lord will, suiting his mercies according to the condition of the children of men And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given by the spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to others it is given to prophecy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any of you professing and yet be not of God.

And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit: and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually. Even so: Amen.

The same day that I received the foregoing revelation, I received the following, setting apart John Whitmer as an historian, inasmuch as he was faithful. Given at Kirtland, March 8th, 1831.

Revelation to Joseph Smith jun., and John Whitmer. Given March, 1831.

Behold, it is expedient in me that my servant, John, should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again, I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so: Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a permanent location, I received the following revelation, given at Kirtland, March, 1831.

Revelation given March, 1831.

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth good, for it must needs be necessary that they have places to reside at.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, for to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so: Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers, and embraced the fulness of the everlasting gospel, apparently honest hearted, but still retained ideas that the Shakers were right in some particulars of their faith; and in order to have more perfect understanding on the subject, I inquired of the Lord and received the following revelation.

Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copely. Given March, 1831.

Hearken unto my word my servants Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you my servants, Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God, and have sent mine only begotten Son into the world, for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand, I the Lord God have spoken it, but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes; wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of; wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power; wherefore I give unto you a commandment, that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God: for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another, wherefore the world lieth in sin, and woe be unto man that sheddeth blood, or that wasteth flesh, and hath no need.

And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man travelling on the earth; wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold, I say unto you, go forth as I have commanded you; repent

of all your sins; ask and ye shall receive; knock and it shall be opened unto you; behold I will go before you, and be your rearward; and I will be in your midst, and you shall not be confounded; behold, I am Jesus Christ, and I come quickly. Even so: Amen.

During the month of April, I continued to translate the scriptures as time would allow. In May, a number of elders being present, and not understanding the different spirits abroad in the land, I inquired, and received from the Lord the following revelation.

A revelation given May, 1831.

Hearken, O ye elders of my church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you.

Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but, behold, such shall be reclaimed; but the hypocrites shall be detected and be cut off, either in life or in death, even as I will, and woe unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

And now, come, saith the Lord by the spirit, unto the elders of his church, and let us reason together that ye may understand, let us reason even as a man reasoneth one with another, face to face; now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand; wherefore, I, the Lord, asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified. Behold, ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

Verily, I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and, if it be by some other way, it be not of God; therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

Wherefore, he that preacheth, and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness; that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all; wherefore, he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ; but no man is possessor of all things except he is purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done; but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive

not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith; he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him; and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches, and strengthen them by the word of exhortation; and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labour in the vineyard; and let no man hinder them of doing that which I have appointed unto them; wherefore, in this thing my servant, Edward Partridge, is not justified; nevertheless, let him repent, and he shall be forgiven. Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one, I am in the Father and the Father in me; and, inasmuch as ye have received me, ye are in me, and I in you; wherefore, I am in your midst, and I am the good Shepherd, (and the stone of Israel; he that buildeth upon this rock shall never fall.) And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready. Even so: Amen.

NAUVOO CONFERENCE MINUTES.

From the Times and Seasons.

At two o'clock, p.m., Patriarch Hyrum Smith arrived at the stand, and said he wanted to speak something about the Temple. We want 200,000 shingles, as we shall resume the work on the Temple immediately; all who have not paid their tithing, come on and do it. We want provisions, money, boards, planks, and any thing that is good; we don't want any more old guns or watches. I thought some time ago I would get up a small subscription, so that the sisters might do something. In consequence of some misunderstanding, it has not gone on as at first; it is a matter of my own, I do not ask it as a tithing, I give a privilege for any one to pay a cent a week, or fifty cents a year. I want it by next fall to buy nails and glass. It is difficult to get money, I know that a small subscription will bring in more than a large one—the poor can help in this way. I take the responsibility upon myself, and call upon the sisters; I call again until I get about 1,000 dollars, it only requires 2,000 subscribers. I have sent this subscription to England, and the branches; I am not to be dictated to by any one, except the prophet and God; I want you to pay in your subscriptions to me, and it shall always be said boldly by me—the sisters bought the glass in that house—and their names shall be written in the book of the law of the Lord. It is not a tax but a free will offering to procure something which shall ever be a monument of your works. No member of the Female Relief Society got it up; I am the man that did it; they ought not to infringe upon it; I am not a member of the Female Relief Society; I am one of the committee of the Lord's House. I wish to accomplish something; I wish all the the Saints to have an opportunity to do something; I want the poor to have a chance with the purse of five dollars. The widow's two mites, were more in the eyes of the Lord than the purse of the rich: and the poor woman shall have a seat in the house of God, she who pays her two mites as much as the rich; because it

is all they have. I wish all to have a place in that house; I intend to stimulate the brethren; I want to get the roof on this season; I want to get the windows in, in the winter, so that we may be able to dedicate the house of the Lord by this time next year, if nothing more than one room; I will call upon the brethren to do something.

I cannot make a comparison between the house of God and any thing now in existence. Great things are to grow out of that house; there is a great and and mighty power to grow out of it; there is an endowment. Knowledge is power, we want knowledge; we have frequently difficulties with persons who profess to be Latter-day Saints; when the sacrament will be administered in the Lord's house, it will do away with a great deal of difficulty that is now in existence. If we can have a privilege and confess our faults unto God and one another every Sabbath day, it will do away with these. You, poor sisters, shall have a seat in that house; I will stand on the top of the pulpit and proclaim to all what the sisters have done; when you offer up your sacraments every Sabbath, you will feel well a whole week; you will get a great portion of the Spirit of God, enough to last you a week, and you will increase. We are now depived of the privilege of giving the necessary instruction—hence we want a house. All the money shall be laid out for what you design it; it shan't be paid for anything else. I am one of the committee; the committee tell me the quarry is blockaded, it is filled with the rock; the stone cutters are wanting work; come on with your teams as soon as conference is over. It is not necessary for me to tell who will come and do it; I will prophesy that you will do it. There is not one in the city but what will do right if they know it; only one or two exceptions, and they are not worth notice; God will take care of them, and if he don't the devil will. I described them once and you will always know them while you see them, they will keep hopping till they hop out of town. Some are tree toads who climb the trees and are continually croaking.

We are now the most noble people on the face of the globe, and we have no occasion to fear tad-poles We are designated by the all-seeing eye, designated to do good; not to stoop to any low thing. We are apt to suffer prejudice to get into our hearts on hearing reports, we never should allow it; never should pass our judgment until we hear both sides. I will tell you a Dutch anecdote: a certain Dutchman had a cause brought before him and heard one side, and he gave in his decision, 'by sure you got the case;' and when the other party brought their witnesses, he said again, 'by sure and you have got the case too.' If you hear of any one high in authority, that he is rather inclined to apostacy, don't let prejudice arise, but pray for him; God may feel after him and he may return; never speak reproachfully or disrespectfully, he is in the hand of God, I am one of those peacemakers who take a stand above these little things. It has been intimated we should have investigations this conference. Do you think I would trouble this conference with it? If I have a difficulty with a man I will go and settle it, let them settle their difficulties; there is not a man who has had a difficulty, who would trouble this congregation about it; we ask no favours, we can settle it ourselves; don't think any thing about persons who are on the eve of apostacy, God is able to take care of them. Let God judge, do your duty, and let men alone.

I wish to speak about Messrs. Law's steam-mill, there has been a great deal of bickering about it. The mill has been a great benefit to the city, no matter how much fault found; it has been the means of building up the city, it has brought in thousands who would not have come here; but as they saw that the Mormons had not got horns, they came, and have got good by it. People would rather come than starve. The Messrs. Laws have sunk their capital, and done a great deal of good; it is out of character to cast any aspersions on the Messrs. Laws. When we come to investigate the conspiracy, it is that rascal Jackson who presumed upon them; he supposed he could lead them into any manner of iniquity. I do not believe that the Messrs. Laws would do any thing to injure me or any man's life. The men gave affidavit that Jackson said they would go into it tooth and nail! I will not believe they will do it, if Jackson swore it upon a stack of Bibles as big as Mount Etna. I make these observations for the purpose of putting down prejudice. If

I was as full of the devil as an egg is full of meat, and you undertook to oppress men you could not drive me, neither if I was full of the Spirit of God. Never undertake to destroy men because they do some evil thing, it is natural for a man to be lead and not driven; put down iniquity by good works; many men speak without any contemplation, but when they have a little contemplation it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity and try to cover their faults. We are made to enlighten and not to darken one another; save men but not destroy men; do unto others what you would have them do unto you. It is well enough to root out conspiracy, do not fear, but if you are in the right track, having God to guide you, he will save you, for God will save you if he has to destroy the wicked so as by fire.

I want to put down all false influence; all that brother Joseph said, was all right; but it was said by the rascal Jackson. If I thought I should be saved, and any in the congregation be lost, I should not be happy; for this purpose Jesus effected a resurrection; our Saviour is competent to save all from death and hell; I can prove it out of the revelations: I would not serve a God that had not all wisdom and all power. The reason why I feel so good is because I have a big soul, there are men with small bodies who have got souls like Enoch; we have gathered out all the big souls from the ends of the earth: the gospel picks out all the big souls, out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city in the world. It works just like a God. We will gather out all the big souls out of every nation: as soon as the gospel catches hold of a big soul it brings them all right up to Zion. There is a thing called an eye star, the gospel is similar; then will we have a people big enough to be saved. Popery could not write what Enoch preached; he told the people the Spirit of God took him up into a high mountain, showed him the distress of the people; the destruction of the world, and he said his heart swelled wide as eternity; but Popery could not receive any thing as large as that. Every society are just like them; God Almighty has made men's souls according to the society which he lives in, with very few exceptions, and when men come to live with the Mormons, their souls swell as if they were going to stride the planets, as I stride the Republic of America. I can believe that man can go from planet to planet, a man gets so high in the mansions above.

A certain good sister came to my house and she was troubled because she heard so many big things; she thought it weakened her faith. I told her she had too much faith; she believed too much; I will tell you how you may know whether the thing is true or not. When any come to you with a lie, you feel troubled: God will trouble you and will not approbate you in such belief; you had better get some antidote to get rid of it. Humble yourself before God, and ask him for his spirit, and pray to him to judge it for you. It is better not to have so much faith, than to have so much as to believe all the lies. Before this conference closes I want to get all the elders together. I shall make a proclamation; I want to take the line and axe, and hew you, and make you as straight as possible; I will make you as straight as a stretched line. Every elder that goes from Nauvoo to preach the gospel, if he preach any thing else we will silence him through the public print: I want the elders to meet and to understand, and if they teach any thing but the pure truth we will call them home.

The president having arrived, the choir sung a hymn. Elder A. Lyman offered prayer.

The President then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, and that is the subject of the dead; on the decease of our brother Follett, who was crushed to death in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to

dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts. Pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is lying before me. Before entering fully into the investigation I wish to pave the way: I will make a few preliminaries in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words, or oratory, or with much learning: but I calculate to edify you with the simple truths from heaven. In the first place I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c., of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start aright, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds to a more lofty sphere, a more exalted understanding; than what the human mind generally understands. I want to ask this congregation, every man, woman, and child to answer the question in their own heart, what kind of a being is God? Ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth, occupy your attention. The Apostle says, this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is to find out the character of the only wise and true God, and if I should be the man to comprehend God and explain or convey the principles to your hearts so that the spirit seal it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet, and some one would feel authorised to take away my life. If any man is authorised to take away my life, who says I am a false teacher, then upon the same principle am I authorised to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorised to take away life in consequence of their religion, which all laws and governments ought to tolerate, right or wrong. If I show, verily, that I have the truth of God and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him; and if I can bring you to him, all persecutions against me will cease—you will know that I am his servant, for I speak as one having authority. What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth, for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to day, and the great God, who holds this world in its orbit, and upholds all things by his power, if you

were to see him to-day, you would see him in all the person, image, and very form as a man; for Adam was created in the very fashion and image of God. Adam received instruction, walked, talked, and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God.—We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself, the father of us all, dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an archangel, I could tell the story in such a manner that persecution would cease for ever. What did Jesus say (mark it elder Rigdon)? Jesus said, as the Father hath power in himself, even so hath the Son power. To do what? Why what the Father did. That answer is obvious. In a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life, as my Father did and take it up again. If you do not believe it, you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom—all the combined powers of earth and hell together, to refute it. Here, then, is eternal life, to know the only wise and true God. You have got to learn how to be gods yourselves—to be kings and priests to God, the same as all gods have done: by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know, that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me—it is the first principle of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs of Jesus Christ. What is it?—To inherit the same glory, the same power, and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why, I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before. It is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here who would put me to death for treason, so I shall turn commentator to-day, I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyse the word—*baith*, in, by, through, in, and every thing else. *Rosh*, the head; *Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, 'The head one of the Gods brought forth the Gods,' that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh, ye lawyers! ye doctors! who have persecuted me; I want to let ye know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and sat in grand council. The grand counsellers sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say

doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, to let the lawyers flutter and every body laugh at them. Some learned doctors might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee; it means Jacob; in the English New Testament it is James. Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the 4th chapter of Matthew, it gives the word Jacob instead of James. How can we escape the damnation of hell except God reveal to us; men bind us with chains; Latin says Jachabod, means Jacob; Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments; come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool. I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *baurau;* it does not mean so: it means, to organize; the same as a man would organize a ship. Hence we infer, that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles that never can be destroyed. They may be organized and re-organized, but not destroyed.

I have another subject to dwell upon, and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all, so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine—I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you don't believe it. I am going to tell of things more noble—we say that God himself is a self-existing God; who told you so? it is correct enough; but how did you get it into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence, when I talk to these mourners; what have they lost, they are only separated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end: good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of the creation, who say that man had a beginning, proves that he must have an end, and then the doctrine of annihilation would be true. But, if I am right, I might with boldness proclaim from the house-tops,

that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self-existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God: that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it, You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The apostle says, they without us cannot be made perfect. Now I will speak of them:—I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a saviour. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormenter, and is his own condemner: hence the saying, they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil: for if it did not catch him in one place, it would in another, for he stood up as a Saviour.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ, so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy

Ghost; after a man has sinned against the Holy Ghost there is no repentance for him; he has got to say that the sun does not shine, while he sees it; he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter-day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life, the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and by find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! when you find a spirit that wants bloodshed, *murder*, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries, I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive, for why has God revealed it to us? I am authorised to say, by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn; don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice, O Israel! your friends shall triumph gloriously, while their murderers shall welter for ages. I say this for the benefit of strangers, I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love. There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers, you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit. As the child dies, so shall it rise from the dead and shall be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use: they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German,) John says, I baptize you with water, but, when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God! where is now all the sectarian world? and, if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true, to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? for John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth, and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek, and German, and I have fulfilled all. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners repent! repent! turn to God, for your religion wont save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the

world to come; they shall die the second death; as they concoct scenes of bloodshed in this world, so they shall rise to that resurrection, which is as the lake of fire and brimstone: some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man, and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in hearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man. When I am called at the trump of the archangel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half-past five o'clock, and dismissed with a benediction.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world. Greeting.

Beloved Brethren,

Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet, and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus, like good shepherds, have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power, to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the directiou of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and in eternity, to minister, preside, and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two, or a hundred of the leaders of this church could destroy an organization, so perfect in itself, and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo, and the Temple of our Lord, are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labour; while farmers, who have capital, must come on and purchase farms in the adjoining coun-

try, and improve and cultivate the same. In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and, unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here, and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commaudments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve, or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good, only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which they may happen to labour.—Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tithings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fulness and purity, must now roll forth through every neighbourhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or president-making, at present. None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and, therefore, woe unto him who gives countenance to corruption, or partakes of murder, robbery, or other cruel deeds. Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General Joseph Smith.

We do not, however, offer this political advice as binding on the conscience of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace, and love, among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

You may expect to hear from us again.

BRIGHAM YOUNG,

President of the Twelve.

Nauvoo, August 15th, 1844.

Editorial.

We have much pleasure, this month, in being able to continue the minutes of the Great Conference, held in Nauvoo, which commenced on the 6th of April last. We have published, verbatim, the report as we have received it, of the address of our lamented President, Joseph Smith. We feel greatly the importance of the principles upon which it treats, and are convinced that they will have a mighty effect, generally, upon the Saints, for good or evil. The honest hearted will rejoice in the light of truth, and their minds will expand in the comprehension of principles so glorious; while it may be that some may turn away, being unable to endure the everlasting truth of heaven. We, however, feel it necessary to make a few remarks on the subject, for the benefit, especially, of our brethren in the Priesthood. We would say, store your minds with the great principles revealed unto you, but forget not the order of the kingdom of God; strong meat is not for babes, and the first principles of the gospel are still the means by which mankind are to be introduced into the kingdom of God; let no one, therefore, so far forget, as to dictate to the world upon principles that can only be spiritually discerned, but plead with men to lead them to the obedience of faith, that they may receive that unction from the Holy One by which they may know all things.

Our beloved brother remarks, that "God himself, who sits enthroned in yonder heavens, is a man like unto one of ourselves, that is the great secret." Let no one imagine by this that Deity is less estimated by the Latter-day Saints than by others —by no means; for though we believe in the eternal nature of spirit and of element, and of the continued progression of intelligence, yet, be it distinctly understood, that we worship the Eternal Father, in the name of Jesus Christ, by whom alone we can come unto him, and through obedience to whose commandments we look for the reception of the Holy Ghost, by which alone we can hope to be ourselves perfected. Undoubtedly, the New Testament teaches that the ultimate object of salvation far exceeds the general expectation of religionists, if we may judge by their teachings and anticipations. Paul, in writing to the Thessalonian Church, in his second epistle, second chapter, and fourteenth verse, says, "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." We, understanding something of what the glory of the Saviour is, for He has overcome and hath sat down on his Father's throne, so He promiseth to him that overcometh, He will also grant to sit upon His throne. Revelations, iii. chapter, 21st verse. We also read in the 1st epistle of John, ii. chapter, and 20th verse, that it was the privilege of the Saints to receive an unction from the Holy One, to know all things. While, in the xxi. chapter Revelations, 7th verse, we read that, "he that overcometh shall inherit *all* things. These references confirmed and established by the sublime and beautiful prayer of our Saviour, as recorded in the xvii. chapter of the gospel of John, where he supplicates the Father, that the Saints may be one, "as thou Father, art in me, and I in thee, that they also may be one in us;" declaring, also, that the glory which the Father had given him, he had given unto them, that they might be one in their condition and glory, as the Father and he were one. Thus, while the Saints of the Last Days, believe in the possibility of attaining to the perfection of existence, we believe it to be attainble only by keeping the commandments of God, and by living by every word that proceedeth from his mouth.

There is one passage which we would by no means omit noticing, which is this:

"The greatest responsibility in this world that God has laid upon us, is, *to seek after our dead.*" We are aware, that to modern religionists, this is an incomprehensible subject, but to those who have entered into covenant with God, and have learned of the things of the kingdom, it will be a source of unmingled gratitude and joy, and should call forth the grateful feelings of every heart to reflect that our glorious Redeemer has wrought out a salvation so complete, as to make it possible to save every one in time or in eternity, who has not committed the unpardonable sin. Let the Saints unite in expressions of everlasting gratitude and praise for a salvation so glorious, the fulness of which it has been their privilege to become acquainted with in the last days.

But there is one great lesson deducible from this subject, of great importance to us, and to the progress of the kingdom of God: it is on Mount Zion that we are to become Saviours in the last days, in connexion with the Holy Ordinances of the House of God, there, and there only, can we enjoy these privileges; how necessary then, that every energy should be put forth for the completion of the Temple of God; indeed, we feel to say, that on the accomplishment of this object, depends in a great measure, the salvation of the Church; surrounded as the Saints are on every hand with foes, whose enmity knows no rest, it becomes absolutely necessary that the Saints should speedily be clothed with additional power and energy to enable them to endure, and consummate the great work of God. There is another remark of our lamented brother, to which we would revert, in consequence of the false notions of charity that obtain amongst men, it is, "that the religions of the day will not save men;" and, most assuredly, were the fact otherwise, there would be no call for the "dispensation of the fulness of times." If the hundreds of systems and opinions of men were all efficacious in producing salvation, it would be the greatest folly for the Saints of the last days, to go forth, encountering persecution even unto death, in the declaration of the great laws of adoption into the covenant of God. Let all our readers, therefore, in this matter, give us credit for declaring what we believe to be true. But again, when we speak of the condemnation of individuals in a future state, we are very far from holding the opinion of the popular religionists of the day, that an individual passes into the endurance of never-ending torments, but, on the contrary, we believe that the mercy of the Lord endureth for ever; yet, that every one shall be judged according to the deeds done in the body.

NOTICE.

The Presidents of Conferences and of Branches, will take notice that there are several persons professing to be elders from Nauvoo, imposing themselves upon the churches; we therefore desire that no one be received as such, nor be permitted to preach, unless he bring credentials of the legitimacy of his calling from the presidency in Liverpool.

By order,

REUBEN HEDLOCK,
THOMAS WARD.

36, Chapel Street,

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 7. DECEMBER, 1844. Vol. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 85.)

Not long after the foregoing was received, and the Saints from the state of New York began to come on, it seemed necessary to settle them. At the solicitation of Bishop Partridge, I inquired and received the following revelation:—

Revelation, given May, 1831.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise, they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus, all things shall be made sure, according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree—and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And, again, let the bishop appoint a store-house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws: and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go

hence; and the hour and the day is not given unto them: wherefore let them act upon this land as for years; and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so: Amen.

On the 6th of June, the elders from the various parts of the country where they were labouring came in, and the conference before appointed, convened in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthood was manifested and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility so necessary for the blessing of God to follow prayer, characterised the Saints. The next day, as a kind continuation of this great work of the last days, I received the following.

Revelation, given June, 1831

Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, who are a remnant of Jacob, and those who are heirs according to the covenant. Wherefore, verily I say unto you, let my servant Joseph Smith, jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill take their journey speedily; and also my servant John Murdock, and my servant Hyrum Smith take their journey unto the same place by way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water and the laying on of the hands by the water's side; for thus saith the Lord, I will cut my work short in righteousness, for the days cometh that I will send forth judgment unto victory. And tell my servant Lyman Wight beware, for Satan desireth to sift him as chaff.

And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations:—wherefore he that prayeth, whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth the same, is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me! wherefore by this pattern ye shall know the spirits in all cases under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayre, take their journey also, preaching the word by the way unto the same land. And again let my servant Isaac Morley, and my servant Ezra Pooth, take their journey, also preaching the word by the way unto the same land.

And again, let my servants Edward Partridge and Martin Harris, take their journey with my servant Sidney Rigdon and Joseph Smith, jun. Let my servants David Whitmer and Harvy Whitlock, also take their journey, and preach by the way unto this same land. Let my servants, Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take a journey, unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Griffin, both be ordained and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept, and blessed with much fruit.

And again I say unto you, let my servants Joseph Wakefield and Solomon Humphrey, take their journey into the eastern lands. Let them labour with their families, declaring none other things than the prophets and apostles, that which they have seen and heard, and most assuredly believe, that the prophecies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labour with their own hands, that there be no idolatry nor wickedness practised. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

And again, let my servants Joseph Smith, jun., and Sidney Rigdon, and Edward Partridge, take with them a recommendation from the church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I the Lord will hasten the city in its time and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so, Amen.

TRIAL OF ELDER RIGDON.

Minutes of a meeting of the Church of Jesus Christ of Latter-day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, September 8th, 1844.

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor, and Amasa Lyman.

The High Council organized themselves with Bishop Newel, K. Whitney at their head, as follows:—William Marks, President of the Stake, and Charles C. Rich, Councillor; Samuel Bent, James Alred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith, and Ezra T. Benson, in the place of three absent members.

At ten minutes after ten o'clock, President Young requested the choir to sing a hymn, which was done: and the services opened by prayer from elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:—

I will call the attention of the congregation to the subject which is designed to be laid before you to-day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to

see that there is perfect order on the outside of the congregation. We are not afraid of disturbance here, but there is generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words, when he said "much every way, some for Paul, some for Apollos, some for Cephas, and some for Christ;" and I believe there are a great many here for Christ. I will make the application of Paul's words to us:—"much every way,"—some for Joseph and Hyrum, the Book of Mormon, and Book of Doctrine and Covenants, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett, and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, Book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve, they being one party, will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon, and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places, because this will form another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves. We wish them to withdraw to day without fear, and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names, I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of the number. If there should be but ten left, and their lives should be threatened,—threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is martyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and preach this gospel and build up this kingdom, and God forbid that I should now turn round and seek to destroy that which I have been labouring to build up.

It is written in the Book of Doctrine and Covenants, that the president can be tried before a bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have here before us this morning, the high council, and bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning, and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man, and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line.

I am informed that elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say any thing in their own defence, thinking that would be best for them. I have no idea that elder Rigdon is any more sick than I am; any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the *Neighbour*, and,

was he sick, he could have sent us word to have the case deferred. I heard elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him,—"go in peace." I said upon the back of his statements, *you see* that brother Rigdon is with us. *I* have not seen that brother Rigdon has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the public until it can be proved. But to come to the point. On Tuesday last, I heard that elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests, and kings. I concluded to go and see elder Rigdon, and asked elder Hyde to go with me. We went into his house, and after the usual compliments, I sat down directly opposite him, and took hold of his hand. I looked him right in the face, and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests, and kings? He replied, "No, we had no meeting here; had we brother Soby?"

"Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests, and kings?"

"Well, I don't know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; wasn't there brother Soby, up at your house?"

I saw the disposition of elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked brother Rigdon, by what authority he ordained prophets, priests, and kings?

With a very significant air he replied, "Oh, I know about that!"

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting *here* last night, and then finally said, I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests, and kings.

I then asked brother Rigdon, "Do you not think, really, that you hold the keys and authority above any man, or set of men in this church, even the Twelve?"

Says he, "I never taught any such doctrine, did I, brother Soby?"

Says I, "Brother Rigdon, tell me the truth, do you not think so?"

He replied, "*Yes, I do.*"

Says I, "That tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present." I felt delicate in asking elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole matter. To evade answering the questions I put to him, he finally said, "Don't crowd upon my feelings too much; my feelings are tender, and I don't wish to be crowded." I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening, eight of the Twelve, together with bishop Whitney, went to elder Rigdon's and conversed awhile, and finding matters as before stated, we concluded we would go over to Dr. Richards's and there counsel together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, "I did not receive it from you, neither shall I give it up to you." On the strength of this, we published a notice in the *Neighbour*, that there would be an action on his case before the church to day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter-day Saints or not.

President Young said further, that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they don't appear to make their defence, it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted himself like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows:—I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly credited the report; I went from thence to New York, where I learned the same things. I then concluded I would start to Boston. When I arrived at Boston I met with President Young, and one or two others of the Twelve. We held a council together, and it was decided to write to elder Rigdon at Pittsburg. I was appointed to write the letter. I informed elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburg. I stated also that it was the desire of the Twelve, that elder Rigdon and elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleep the ashes of our deceased friends. This letter was received by elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo. He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his designs, and an action was then taken before the public, and he was defeated. The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken elder Rigdon has shown no more anxiety to return to Pittsburg. Now I would ask this congregation, if elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into; you must see to it. It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here. He endeavoured to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favour of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as the leaders of this people. The shafts of the enemy are always aimed at the head first. Brother Joseph said some time before he was

murdered: "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground, the great God will sustain you." And now, inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

After the Twelve returned, I went to see elder Rigdon, and requested him to meet us in council; I invited him to attend, but he said he was sick; well, I don't know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city.—To-day there is an excuse.—He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and power, he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I, elder Rigdon if the Twelve were to transgress, would you call them to account? He replied, No, I have no jurisdiction over them. But was brother Joseph here, and he was to see the Twelve do wrong, we would not have time to wink more than twice before he would be upon us with a rod, and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, elder Rigdon, such a course as this will lead to a division of the church. He replied, there will be a good many churches built up, all over the world. I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be a great many bodies. He replied, Oh no! I then said, where there are many heads, there is no head at all; and a thing that has got many heads, must be a hydra—a monster; a house divided against itself, cannot stand. Elder Rigdon is now going to work, to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and elder Rigdon don't like to come into the furnace.

I will now give some testimony which has been handed to me concerning what elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve man I believe, are you not? He answered: "I am no party man—but I am desirous to obtain the truth." Mr. Rigdon's friend then said, if you will not tell it to the Twelve, I will tell you our plans. He then communicated unto me their designs, the substance of which was as follows: that elder Rigdon was going to feel the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder follow the Twelve.

Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, "inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this church, in the public journals." He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, elder Rigdon if you want the honour of bringing distress upon this people, you may have it, you may have the honour of it here, and you may have the honour of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for

"out of the abundance of the heart the mouth speaketh." Elder Young says he can prove that elder Rigdon made use of the same expressions previous to our visiting him last Tuesday. I replied to him and said, we have counted the cost and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by elder Rigdon's expressions, it was this, if you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I don't know of any man in this church that has gone deeper into matters than he did in Far West in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went east on the 4th of April last, we were in council with brother Joseph almost every day for weeks, says brother Joseph, in one of those councils, there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now, says he, on your shoulders will rest the responsibility of leading this people, for the Lord is going to let me rest a while. Now, why did he say to the Twelve on YOUR shoulders will this responsibility rest, why did he not mention brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord. In his discourse before the people, the first Sunday after he came here, he stated that Joseph Smith yet holds the keys of this kingdom, for he had seen it since he was dead. When elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us. We have all the while sought to carry out those measures which he has laboured at such pains to establish. Now, if brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by brother Joseph. They can't get over it, neither can they get by him. I will now leave the subject with brother Parley, for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said, in the first place I will say that there is no man present, save one, who has been acquainted with elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for fifteen or sixteen years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this church, I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favour. But the salvation of this church is of far more importance than any thing else, and we are determined to walk up to our duty, let it come against whom it may. After brother Rigdon came from Pittsburg, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him, elder Rigdon, you are busy to-day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to brother Taylor's, he being confined to his bed by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a

strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or revelation to appoint a guardian. We still deferred, and waited to meet with him in council, until, to our astonishment, without our knowledge he caused an appointment to be made for the next Thursday, for the church to choose their guardian; and this too in the absence of the most part of the quorum of the Twelve, and even without consulting the high council of the church. I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting, which was changed by them into a special conference. We made another effort to get elder Rigdon to sit in council with the quorum of the Twelve. We met at the time appointed, and waited something like three hours before he came. He finally came, and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shewn to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not confidence; the people must choose some man they can have confidence in to act. Said I to him, elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed than they are now. Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when, not twenty minutes before, he said there were no authorities in the church! Said I, elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It was got up without the consent or advice of those of the Twelve who are here; at present we don't need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds I object to the meeting. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him, I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no business should be done at that meeting, and afterwards said it should be a business meeting. I then saw that this was a deep and a cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things a long way ahead—terrible battles to be fought, somewhere by the brook Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's spelling book, and I suppose the little boys can tell me where. However, it is a story of a "country maid and her milk pail," &c. The moral was, that when men suffer their imaginations to be amused with things a long way ahead, they suffer loss by neglecting those things which immediately concern them. The great God said through Joseph, build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people, with your dead. I thought we were concerned in building up this place, and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things, wherein our eternal interest is at stake. When he blessed the people, I said, Amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did by hard straining get it out, that we might go on and build the temple, and build up the city.

On Tuesday, as has been stated, we went to elder Rigdon's house, when I had heard that he had been ordaining men to unheard of offices. These men were in no quorum, and under nobody's direction nor authority, but elder Rigdon's own

revelations. We protested against it. He claimed he had authority and keys over any one else. By-and-bye we had more of his revelations. Says he, I saw all this before I left Pittsburg. I then charged him with endeavouring to palm upon the people false revelations and lies, in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was, that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him. This battle was not to be a war of words, not a battle with the tongue, but, says he, with the *sword*, and it will be a bloody battle. The great God has revealed it to me, and no one shall beat me out of it! Says I to him, if you build up churches, and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve, having authority to regulate all the churches in all the world according to the Book of Doctrine and Covenants, and should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result?

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while, and replied, I hope elder Rigdon and the Twelve will be united and walk together, if not, I shall not be under the direction of the Twelve, only so far as they agree with elder Rigdon. I shall be under the directions of the revelations as given to elder Rigdon, I regard him as my prophet, seer, and revelator. And the old revelations require us to build this temple, that we may receive our endowment, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad, and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, elders Young, and Orson Pratt, and others, then said to him that the matter must be settled before he went away to Pittsburg, either one way or the other. We laboured with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfil your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. Now brethren it was for this ordaining men to unheard of officers in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from elder Rigdon. I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do any thing intentionally to wound his feelings. When I demanded his license he refused to give it up, as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and, says he, I know the result both on you and the church, and myself, this was letting out a little more of his revelation. He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my movements. It was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances.

Last Sunday, elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg, that this same blessed people would cut him off before he left them.

He further said, I am not going to injure this people; I don't want to make a division; and soon after said, I know this people have not been led by the Lord for a long time. He was talking about exposing our secrets; elder Hyde then said he was glad he had got at the root of his feelings; elder Rigdon replied, I don't do it with a design to injure this people, as before stated.

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our

prophet, who laid the foundation of this work, and the Twelve have laboured to carry them out. We have not said, go to Black river, nor to Prairie du Chien, nor to Pittsburg, but we have said take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it. And why? Because we fulfilled his own revelation by cutting him off from the church; but if we had not cut him off, nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would be all fellowship together.

I will here read from the Book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this church.—(See D. C.)

Now you ask where is the proper authority and power for us to look to. We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold elder Rigdon's theory, what have you got? You have got one of the quorum, which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought somewhere; the secret meetings; the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostacy, and is designed to bring destruction upon us, or else it will result in speedy repentance, and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde rose again, and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorised, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this,—"In the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. A soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay; but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son.—They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith nay; but thy son is the dead, and my son is the living. And the King said, 'bring me a sword,' and they brought a sword before the King, and the King said: 'divide the living child in two, and give the half to the one and a half to the other.' But the woman whose the living child was, said to the King, 'O my lord, the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, 'let it be neither mine nor thine, but divide it.' Now, brethren, the Twelve say, let not the child be divided; but elder Rigdon says, let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe, if the great God would speak from heaven this morning, he would say to the Twelve, you are the mother (or rather the father) of the living child, and the church shall not be divided, for I say it in the name of the great God, I say let not the child be divided; let it live: and all the congregation said, amen.

Elder Amasa Lyman said, so far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would, therefore, be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind

on the subject and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favoured of heaven, as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now, where has this individual been for these years past? Has he been labouring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavouring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation. Neither has elder Marks or the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not too sick to sleep and smoke his pipe, and take his drink, correspond with John C. Bennet, and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray, and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flow as high as the horses bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations, carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation come from Michigan, which points out a Mr. Strang, as the one to take the lead of this people. So brother Sidney is not the only man who proposes to have been appointed to lead this church. The devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch. Here is another revelation come from the wonderful town of Appanooce; but the Twelve are so wicked they cannot get it. The great John C. Bennet said at the conference, when he first came here, that he sustained the same position in the first presidency, as the Holy Ghost does to the Father and Son. He now says, that elder Rigdon is to take the presidency, and he is appointed to elder Rigdon's place. Now, you see, it is impossible for these people to go after them all. When elder Rigdon was in Pittsburg be saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day; it will bring another slice of his revelation; he no doubt saw it before he left Pittsburg. It is plain, beyond a doubt, that elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here, to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said, woe, woe, woe unto this people if they do not make a right choice. Again, he says, he saw that the people would reject him; he also said, there was an important passage in the scripture, which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, "the stone which the builders rejected is become the head of the corner." Now it appears that Isaiah's prophecy must be proved true, if it has to ruin the whole church to do it. The temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God, because he happened to get into jail in Missouri; and because he was poor; yet this is the man that can get such wonderful revelations. Brothers Parley and Brigham

suffered in Missouri, but did not find fault with God; they don't get such wonderful things.—Now this is the man who has got the keys of the conquest; *the keys of David!* keys which the Twelve never heard was to be given to man, who had in a manner cursed God to his face. It may be pleaded that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing, and when he had got it half done turned round and quitted it.

(*To be continued.*)

W. WOODRUFF'S ADDRESS,

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

I deem it to be a duty which I owe to God and his church, to express my feelings and bear my testimony unto you, concerning certain things that are presented to you for your consideration; especially, the claims of elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter-day Saints. I have carefully examined the trial which elder Rigdon has had before the authorities of the church in Nauvoo, as given in the *Times and Seasons*, Vol. v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons, and I will hereby give those reasons.

I will commence by asking where has elder Rigdon been since he made his flaming speech in Far West, which had a tendency to bring persecution upon the whole church, especially the head of it? Has he stood by the side of the prophet and patriarch as a true friend, to assist in carrying them through their trials, tribulations, and persecutions? Has he walked up into his place as a man of God, and stood beside the prophet as his counsellor? Has he in any way, been a pillar or support to the church, from that day until this? Has he sustained the cause, and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honour, for the last five years of his life? Or, has the prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the prophet Joseph found elder Rigdon in his councils, when he organized the quorum of the Twelve a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with elder Rigdon, in any wise. No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the prophet, seer, and revelator. And I hereby bear my testimony, that I heard the said Joseph Smith declare, that elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off; and in my hearing requested one of the quorum of the Twelve to bring him up before the Church, that he might be dealt with according to the law of the Church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of brother Hyrum Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favour, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church; and when any alarm or report was in circulation unfavourable to the cause, if we could judge at all from the course he

pursued, it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that elder Rigdon attended some of the councils that president Smith held with the Twelve and others, before his death, while giving them instructions; but I heard president Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigden and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God of the last dispensation, above the Twelve, the church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one that they do not hold—one that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle; Joseph and Hyrum Smith were utter strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in heaven, was its author; and that it had been handed down unto the present day, and with it elder Rigdon has unlocked his heart, and pourtrayed before our eyes what was in it. What is it? Hear it, all ye Latter-day Saints! Listen, O Earth, and judge the fruits of this Key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them, &c. *Times and Seasons*, vol. v. p. 650—653. This ought to be a sufficient reason for any true hearted Latter-day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for a more despicable principle never existed in heaven, earth, or hell, than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances have done so. I would ask has Joseph or Hyrum Smith ever held such a key as this, or manifested such a spirit as this? No, never; they have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare of the Church and Kingdom of God.

I would again ask, has elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance. He has always been ready to go and come at the bidding of the Lord. He has not said so; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connexion with the Twelve, with honour and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while elder Rigdon has, at the same time, been confined to the Post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of elder Young. He has not only had much experience with president Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the kingdom of God in all the world, in connexion with the Twelve, was the first to receive his endowment, from the hands of the prophet and patriarch, who have leaned upon him in connexion with the Twelve, for years, to bear off this kingdom in all the world. And they have done it with honour, labouring both day and night, making every sacrifice

required of them; leaving their homes, families and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart, and feeling of my soul, as has president Young, "that if there are but ten men left, who hang on to the truth, to Joseph and the temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fulness of times, through the instrumentality of his servant Joseph, the prophet, seer, and revelator, for the pruning of the vineyard once more for the last time, for the warning of the Gentiles, for the salvation of the honest in heart, and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the Saints for the hour of judgment which is to come, and to secure unto the righteous an exaltation of glory beyond the veil; I say, if it cost me my life, let it go; I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary.

I had rather see ten men seal a righteous testimony with their blood, than to see one man turn traitor, shed innocent blood and damn his own soul—for the object in living and labouring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life is not worth having, "for he that will seek to save his life shall lose it, and he that will lay down his life for my sake, the same shall find it." "And again, I will prove you, whether you will abide in my covenant, even unto death, saith the Lord." Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hyrum, and many others, have sealed their testimony with their blood.

Shall we then, as elders of Israel, or Latter-day Saints, back out, fear and tremble, or give up the work, because elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every saint to see where he stands. As far as my faith, prayers, influence, and labor, will effect anything, they will go to sustain president Young, and in connexion with him the quorum of the Twelve, in holding the keys of the kingdom of God, as they have been delivered unto them by the revelation of Jesus Christ, and in the endowments they have received under the hands of the prophet Joseph, and also all the quorums of the church as they have been set in order in the church and kingdom of God in these last days, through the voice of the prophet, seer, and revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the elders of Israel and saints of God, that the time has come, when we need a double portion of the spirit of Joseph's God to rest upon us, we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does wrong, that breaks the law of God, it mattereth not what his standing may be, whether among the Twelve, the High Priests, Seventies, or Elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: it is no excuse for you or I to do wrong because another does: the soul that sins, alone must bear it. Should I step aside from the path of duty it would not destroy the gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin! but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye elders of Israel and saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood, of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels and men, are over you, and when the work is finished, you will receive your just recompence of reward.

W. WOODRUFF.

Editorial.

While we are fully aware of the onward progress, and final triumph of the kingdom of God in the last days, we would not be considered as not sufficiently estimating the loss which the church has sustained in the martyrdom of our late beloved Presidents. We have always understood and looked for difficulties and sufferings to await the Saints, but we had not anticipated such things as we have been lately called to endure.

We have felt it our duty, and but justice to the Saints in this land, to publish from the *Times and Seasons*, the trial of Sidney Rigdon. While we deeply deplore, for his own sake, his departure from the church and the course he is pursuing, we feel necessitated to meet and examine the lawfulness of his claims to preside over the church as succesor to our lamented president.

We have received a copy of the first number of a semi-monthly periodical, which he has printed at Pittsburg, in which his claims to the presidency are advocated, and the measures and conduct of the Twelve, in relation to himself and party, are condemned; for this favour we are indebted to an apostate from the church, whom we well remember was enabled to emigrate through the assistance of the Saints.

As our space is very limited we shall leave the subject before the churches to judge for themselves, with the exception of one or two remarks.

We learn from the Book of Doctrine and Covenants, that the united quorums form the spiritual authorities for the government of the church.

Also, that the quorum of the Twelve, and the other quorums are individually equal in authority with the quorum of three high priests, consituting the first presidency. Here we would remark that three were required to constitute the first presidency, and that one being destroyed, that quorum ceased to exist, whilst the quorum of the Twelve and the other quorums remained entire, in possession of an authority equal to that of the first presidency when unbroken; proving at once the illegality of the assumed authority of elder Rigdon.

But, again, we want the word of the Lord for such proceedings; our lamented prophet never feared to lay his revelations before the church: truth is ever in harmony with itself, and we feel persuaded that there is a sufficiency of the spirit of the Lord left in the churches to apprehend that which cometh from him.

But, again, as remarked by the Twelve, the movements of elder Rigdon, are those of division, and self-exaltion at the sacrifice of the work of the Lord; but we would say to the brethren and sisters in the British Islands, let your hearts be fixed upon the things that have been taught you, through the instrumentality of our beloved prophet, and let the building up of Zion, the completion of the temple, and the gathering together, never be forgotten. Let the objects for which our martyred brethren, so anxiously laboured, be yours, especially the completion of the house of the Lord, that his servants may receive their endowment, and go forth with renewed energy to complete the great work of God. One moment's reflection on the movements of elder Rigdon, in leading away a people, and endeavouring to establish a church among the mountains of Pennsylvania, we should deem sufficient to convince every one of the error of such proceedings, that are so signally at variance with all the purposes of God, which he has been pleased to reveal from the commencement of the work of the last days.

NOTICES.

An individual, who is a German, calling himself Charles Peterman, is not a member of the church of Jesus Christ of Latter-day Saints, having been cut off from the same, —the Saints will beware.

EMIGRATION.—Our present expectation is, that our next ship will sail about the tenth of January.—We shall be glad of an early intimation of all intending to emigrate.

We have now in the press, the first number of the first volume of the *Millennial Star*, and shall soon have for sale about 160 volumes, at 5s. each, for immediate cash returns.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

SUPPLEMENT

TO THE

MILLENNIAL STAR.

DECEMBER, 1844.

CONCLUSION OF ELDER RIGDON'S TRIAL.

Elder W. W. Phelps read from the same revelation, which was first read by elder Marks; he read the same that elder Marks did, and added "even to the church," which elder Marks omitted to read. He also referred to the other quotations by elder Marks, plainly showing that they were not to the point. He read from the new edition, page 414. He said brother Marks apologised for elder Rigdon, inasmuch as he did not know where to present his revelation; but elder Marks knew and he could have told elder Rigdon; it looks a little like "nimble practice." As to the instructions, pertaining to the first presidency, they will be explained hereafter.

Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith, in one of their councils, told the Twelve that he had given them all the keys and ordinances which had been committed to him.

At this stage of the business there was a call for the question from many parts of the congregation, whereupon, President Young, without further ceremony, submitted the case to Bishop Whitney and the High Council.

The Bishop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting to speak, he said he might give a relation of elder Rigdon's history for twenty years past, but deemed it unnecessary. I have had some conversation with elder Rigdon since he returned from Pittsburgh, I have also been present when others conversed with him; but I am to decide on the testimony as it has been presented. I was well acquainted with elder Rigdon a number of years before he came into this church. I never had any confidence in brother Sidney as a revelator, and why? because I have so repeatedly heard brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he was more sanguine than he is now. The people were excited very much at that time; brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case, when he has been speaking to the church, that Joseph has rebuked him for it. The bishop then briefly referred to elder Marks's objection to our fetching testimony beyond the conference, &c., and then continued:—I feel that brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved

that he prophesied that we should not build this temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day, and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it.—I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said, he was not satisfied with the motion; it is not explicit enough.

Elder W. W. Phelps arose and offered a motion, that elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of Satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they were in favour of the motion. The vote was unanimous, excepting a few of elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and, as before stated, there were about ten.

Elder Phelps then motioned, that all who have voted to follow elder Rigdon, should be suspended until they can have a trial before the High Council.

An amendment was offered as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative.

Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshiped, until they repent, but at the request of elder Young the motion was withdrawn.

Elder Hyde again rose and stated that elder Samuel James had promised to preach a funeral sermon at the request of president Young. He came at the time appointed and preached anything but a funeral sermon, and after he got through, he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next *Neighbour* and *Times and Seasons*. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was moved and seconded, that John A. Forgeus be cut off from the church. The vote was unanimous.

It was motioned and seconded, that President Marks, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the church on the case.

Resolved that these minutes be published in the *Neighbour* and *Times and Seasons*.

At four o'clock, p.m., the meeting dismissed with a blessing from elder W. W. Phelps.

INTERESTING FROM THE MORMON COUNTRY.

From the Illinois State Register, of November 1st, 1844.

We saw a statement in the *Missouri Republican*, that the Mormons and Indians had assembled in great force, near Carthage, in Hancock county, Illinois, as it was supposed, with hostile intentions toward some of the good citizens of the county, &c.

The facts, as we have learned them from an authentic source, are about as follows:—The circuit court of that county met on the 21st. There were recognised to attend this court, all the common council of the city of Nauvoo, and many other persons of that place, charged with riot, in destroying the press and materials of the *Nauvoo Expositor* in June last. Those persons and their witnesses, making in all about one hundred persons, being poor, and most of them unable to pay tavern bills in town, and wishing to avoid the show of so large a Mormon force about the court, came to the very laudable conclusion of camping out some three or four miles from town, where they could be at all times ready to attend court upon a short notice, to answer the charges against them.

In addition to this, some twenty Potawatamie Indians, with their women and children, on their way to hunt musk rats in Iowa, passed through the country, about sixteen miles from Carthage, about the same time. They had no connexion with the Mormons, or any other persons in the country, but passed through without molesting any one; and this was the great Mormon and Indian force referred to.

Now for the object of getting up this story, and the use that was attempted to be made of it. It was well understood that at the court an attempt would be made to indict the persons who were guilty of murdering Joseph and Hyrum Smith, while they were confined in the Carthage jail in June last, to prevent which, something must be done by the mob party in Hancock.

They appointed a committee of safety, and directed that the Judge should be informed of the resolutions of the meeting, that he might consult his safety, &c.

Judge Luomde did not wait to be called upon, but without much form or ceremony, he let those panic-makers know that he should not obey their order to adjourn; and they with all their force could not deter him from doing his duty. And furthermore, if any of them appeared about the court-house with arms, or any other hostile demonstrations, that he would order them instantly to jail, and if necessary, he would be one of the posse, to aid in the execution of the order. This so deterred the outbreakers, that they dared not even present their resolutions to the court.

The county court of Hancock county, all of whom were Mormons except one, at their last term selected twenty-three grand jurymen in their county, not one of whom was a Mormon; and this anti-Mormon jury has had the honesty to indict both Mormons and anti-Mormons for alleged violations of law; and among others they have indicted Levi Williams, Thomas C. Sharry, Mark Aldrich, Jacob C. Davis, William N. Grover, John Allyn, William Davis, John Wills, and William Golliher, for the alleged murder of Joseph and Hyrum Smith. It will be remembered, that the Whig papers of Illinois said that nothing would be done with those men for this outrage.

The same paper of the 11th inst., contains some startling developments and assertions as follows:—

We learn that the most satisfactory proof can be produced whenever it should become necessary, of the anti-Mormon party of Hancock, to raise a civil war there, and subvert the course of justice by intimidating, overawing, and dictating to the Circuit Court there, or driving it out of the country.

When that party heard of the approach of the troops, the leaders assembled at Warsaw, and agreed to put off their wolf hunt until the 1st of November; and it was the boast of some of them, that they would keep the Governor trotting over to Hancock once a month, to put down their traitorous proceedings.

It is not true that the accused voluntarily surrendered upon being informed that

they should not be required to go to Nauvoo. They well understood, when they fled to Missouri, that they were required to go to Quincy. And they came in, rather than to be harassed by a proclamation for reward, and to avoid the prejudice which their running away was calculated to produce against them.

We understand, upon good authority, that it will be proved on their trials, that a part of their plan in killing the Smiths was, to have the Governor murdered in Nauvoo, by the Mormons; they supposing that the Governor had some hand in the business. This expected murder of the Governor, the assassins anticipated would raise a great multitude against the Mormons, and would lead to their expulsion. A plan more devilish, treacherous, cowardly and malignant, could not have been conceived.

Notwithstanding this plan to have the Governor murdered, these same treacherous scoundrels, about the middle of August last, procured George T. M. Davis, Mayor of Alton, to write the Governor a letter, informing him distinctly, that if he encouraged prosecutions against the assassins, they intended to implicate him as a *particeps criminis*. This information we got from the Governor himself. We further learn from him that he offered himself to submit to the law, if any person had any accusation to make. He told the people of Hancock that he would take no advantage of the force he had with him; nor would he run away to Missouri to avoid the inquiry.

From the above, we have related to us a development of one of the most damnable plots that ever disgraced humanity, concocted by the notorious Wolf party, residing in the neighbourhood of Nauvoo and Hancock county, for the purpose of exterminating the Mormons, murdering the Prophet and Patriarch, and taking the life of the Governor of the State. Now we hope it will be remembered by all the Church of Jesus Christ of Latter-day Saints, from whence it is their offences come. It is evident from the course that the Governor has taken, and is about to take, that he is resolved on sustaining our rights as a people; and now let us, one and all, "love our neighbour as we would ourselves," by giving a hearty Amen at the ballot-box, on the coming contest for executive authority.

TO THE LATTER-DAY SAINTS IN BRITAIN.

BELOVED SAINTS,

It is with feelings of no ordinary kind that I address you on the present occasion. Having become a member of the church at an early period of its existence, I have witnessed its steady progress against the overwhelming torrents of persecution, and also many of the important events that have been connected with its history, from its rise in the year 1830. I have viewed with astonishment the wonder-working hand of the Almighty in sustaining the humble-hearted Saints, when, to all human appearance, the church no longer existed in an organized state, but was scattered abroad, the members of it, houseless and homeless, stripped of all earthly wealth and honours, driven into exile, and forbidden to gather again under the awful threat of utter extermination; but in this hour of trial, the Lord sustained them, he smiled from the heavens upon them, he pointed out by revelation a place for their gathering again to fulfil his high behests in the salvation of the human family. Again has the hand of the spoiler sought their destruction, the black-hearted assassins, both apostate, and other evil-designing men, have, while under the pledged protection of the laws of the land, plucked, by a cruel murder, from the midst of the Saints, those men in whom they had centered their love, to whom they looked for the principles of eternal truth to emanate through the inspirations of the Almighty for the guidance of the people of God in the last days. Never in the history of the church have the Saints experienced a loss like this. When before time they were in prisons and in chains, or driven into exile, stripped of all earthly possessions, others sealing their testimony with their blood, still their faith was centered in one point, their prayers ascended into the ears of the Lord of Sabaoth, he spoke to those appointed, and they to the people; their

voice cheered the hearts of the mourning Saints, they pursued an undeviating course, though in dungeons or in chains, and when liberated, they boldly bore testimony to the truths that God had revealed. They pleaded the cause of innocence, and fearlessly stood forth in vindication of law, and the rights of the people. They laid the foundation of the City of Nauvoo, obtained a charter for the same; laid the corner stone of the House of God, devised plans for its completion. Their counsel was taken by the Saints, they formed a centre around which to rally, that the servants of the Lord might receive instructions to enable them to go forth to the nations of the earth, and gather the honest-hearted to build up a city of righteousness and the temple of the living God, in order that those whose garments were clear of the blood of this generation might receive in that house the fulness of the Holy Priesthood, to be prepared to go forth to the nations to bind up the law and seal up the testimony of the gospel to the Gentiles, that it might go to the House of Israel; also, that the Saints might attend to the ordinances in relation to their dead, and that the way might be prepared for the great revelation of Jesus Christ in the clouds of heaven to take vengeance on them that know not God and obey not the gospel of his Son.

The Lord revealed to Joseph Smith the order of the Holy Priesthood, he, in obedience to the heavenly vision, organized the different quorums which constitute the spiritual authorities of the church, or body of Christ.

Under this organization, when there was not sufficient already written to make every doctrine and principle of salvation plain, it was the privilege of the Saints to unite in asking of the Lord to give to his servant appointed, all that was necessary for their guidance and instruction under every circumstance.

When persecution's heavy hand was laid upon them, when dissensions arose amongst themselves, the eyes of the Saints were turned towards those men, their counsel was sought after, and there was an end of controversy. While our beloved Presidents lived, mobs might assail, persecution's iron grasp might be upon the Saints, apostates and traitors might seek to divide the church, yet her course was still onward, and her march triumphant. But, alas, the church has arrived at an important crisis; Joseph and Hyrum are gone to mingle in the councils above, and associate with their fellow servants who have won a martyr's crown. Their martyrdom has broken the quorum of the first presidency, composed of Joseph and Hyrum Smith and Sidney Rigdon; their voices being no longer heard in the councils of the Saints, and their absence has opened a door for aspiring men to seek to fill the vacancy in the organized kingdom of God; therefore, it becomes every Saint to examine the foundation upon which he has built, and the principles he has embraced, and the order of the kingdom of God that he has subscribed to, with the objects which the church is endeavouring to obtain, that they may be enabled to decide the great question, to whom must the Saints look for instruction and revelation for their guidance, lest we be carried about with every wind of doctrine and the church of Christ become extinct, and only live in remembrance among the heterogeneous mass of conflicting parties.

In order that I might decide this great question for myself, I have studied as far as my limited circumstances would permit, the revelations of God, the organization of his church, and the objects which she is striving to obtain, and the means by which she must come into possession of the same; and for the benefit of the Saints in Britain, I shall lay before them some of the revelations upon which I have concluded in favour of the authority of the Twelve Apostles for their consideration.

First, it will be seen by referring to a revelation given in December, 1830, that Joseph Smith held the keys of the mysteries of those things that had been sealed from the foundation of the world, by which I understand that God had given him power to obtain a knowledge of the order of the kingdom of God, and the salvation of the human family. Again, in a revelation given in March, 1833. He then obtained the keys of the kingdom of God in the last days; by which I understand that God gave him power to organise the church, with all the quorums and spiritual authorities in the same, of the Saints who had become members of the church since its organization on the 6th day of April, 1830, this organization of the quorums was completed on the 27th day of March, 1836. Now I wish to look

at the church in its present organization, and not at the position of individuals before it was organized. Now I will refer to the revelation of God on the 22nd and 23rd of September, 1832, the sixth paragraph, where it reads as follows,—"And also all they who receive this priesthood, receiveth me, saith the Lord, for he that receiveth my servants, receiveth me, and he that receiveth me, receiveth my Father, and he that receiveth my Father, receiveth my Father's kingdom; therefore, all that my Father hath shall be given unto him, and this according to the *oath* and *covenant*, which belongeth to the priesthood; therefore, all those who receive the priesthood, receive this *oath* and *covenant* of my Father which he cannot break, neither can it be moved; but whoso *breaketh* this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness in this world, nor in the world to come." Again, I quote from the Book of Doctrine and Covenants, sec. 3rd, par. 18, the order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage. From the foregoing extracts we learn that this priesthood was confirmed by a covenant in the days of Adam that cannot be *moved* or *altered*, and has been handed down from generation to generation for the benefit and salvation of the human family, and those who receive it, enter into the organized kingdom of God. Now, if we examine the organization of the church and priesthood, as given in the third section of the Book of Doctrine and Covenants, which we shall here quote:—

11. Of necessity there are presidents, or presiding officers growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. [A majority may form a quorum when circumstances render it impossible to be otherwise.] Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedec, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision, of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven; to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church and regulating all the affairs of the same, in all nations · first unto the Gentiles and then to the Jews; the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles and then unto the Jews.

14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

By this we shall perceive that three High Priests formed the first quorum to preside over the whole church in all the world. Next to them stood the quorum of the Twelve Apostles, who were equal in authority with the first presidents, whose duty it is to open the door by preaching the gospel, or sending it, and regulating the affairs of the church in all the world. Again, we find the quorum of the seventy elders, who form a quorum equal in authority with the Twelve. Again, there is the quorum of High Priests, whose business it is to travel and hold conferences, and teach and settle difficulties, and preside over conferences wherever required. Again, there is the quorum of elders, whose duty it is to travel, and preach as their circumstances will permit. Again, there is the bishop and his counsellors, that form the presidency of the Aaronic Priesthood, whose duty it is to look after the temporal affairs of the church. Again, there is the quorum of the teachers, and a quorum of deacons. The combined quorums constitute the spiritual authorities of the church, and on them is laid the well-being and prosperity of each in its own sphere of action, and I have never seen any authority from the revelations of God that authorized any member, or any of the quorums, to assume the supreme right of goverment independent of the others; if so, what use is there for the organization of the quorums? This was the order while Joseph and Hyrum Smith were living; by their death the quorum of the first presidency is broken, Sidney Rigdon only remaining. Now, under these circumstances, the duty of the remaining president would have been, to acknowledge the authority of all the quorums, in their standing and order, to have called them together, and sat in council and united with them in carrying out the order of God, in the building up of the City of Nauvoo, and the Temple, and in proclaiming the gospel to all nations.

But Sidney Rigdon has not done this, and we refer the reader to the report of his trial in the present number of the STAR; but on the contrary, he has rejected the counsel and authority of the quorums, which he helped to organize, consequently he has rejected the priesthood and the church of Latter-day Saints, and has taken upon himself to draw away all that he can, and to re-organize the church without the counsel and consent of the different quorums, and to remove the gathering to Pittsburgh, and by so doing, all the labours of the Saints in building up Nauvoo and the Temple of God are lost, together with the hopes and expectations of the Saints with regard to the fulness of the priesthood and the salvation of the dead.

For his conduct the authorities of the church have cut him off. We now behold the first presidency removed, two by death, and one by transgression, consequently the quorum of the Twelve stand next in authority according to the order of the Holy Priesthood, and are entitled to receive revelations to guide and regulate the affairs of the church in all the world. Therefore, let me entreat of the Saints to hold fast that which they have received, and not to turn away from the great objects of pursuit, viz.: the fulness of the Holy Priesthood, the salvation of our fellow-men, and also our dead a part in the first resurrection, and an inheritance in the celestial kingdom of God. REUBEN HEDLOCK.

As a counterpart to the above, we extract the following remarks from *The Prophet*, of November 2nd, a weekly periodical published in New York.

Book of Covenants, 2nd edition, page 109, you will find the following:—"And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, (which is the bishop), who shall be assisted by twelve counsellors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." Elder Rigdon was a president of the high priesthood, but was summoned to appear before the above tribunal, charged with trying to overthrow the church in a secret, clandestine manner, when in public he disavowed any such intention. It was, therefore, for clothing himself with falsehood virtually, that he might be the better able to accomplish a wicked design, for which he was called in question. He did not appear, but sent word to the conference that he was sick, yet the conference had

evidence that he was well and able to attend if he would. It was not the wish of the conference that he should be silent on that occasion, and make no defence, but it was his own choice, and the choice of his friends, and yet his friends and prophets can put their names to a circular, testifying to as great a falsehood as men could tell upon that subject, "that he was not allowed the privilege of trial, and of making his defence." The charges against him were sustained by a cloud of witnesses, and he was cut off from the church legally, by the highest tribunal, and delivered over to the buffetings of Satan. This was sanctioned by all the quorums of authority in the church, and by the whole congregation, except some ten persons; and the Book of Covenants says, that "this shall be an end of controversy concerning him." Those, therefore, who cleave to him as a spiritual guide under these circumstances, must, in our humble opinion, be wilfully stupid. But to such as have been murmuring against Joseph and the church, and have become tired of serving the Lord, this will afford them a plausible pretext to back out; they will say, "well, I don't know who is right; I will stand aloof, or go with Sidney." The fact is, they want a pretext for apostacy; and to such "God will send strong delusion that they may believe a lie and be damned, because they received not the love of truth."

Page 103, Book of Covenants, new edition, is the following:—"The Twelve are a travelling presiding high council to officiate in the name of the Lord under the direction of the presidency of the church," agreeably to the institution of heaven. Joseph Smith was the president of the church, assisted by his brother Hyrum, and Sidney Rigdon as counsellors. Now, let Joseph be taken away and his principal counsellor, can the junior counsellor, or a minority of that quorum act? No, he cannot. See Book of Covenants, page 103. The grand question now is,—Who shall act? If the junior counsellor cannot act, the Twelve cannot act under his directions, because he has no power to direct them, for he is hardly one third of the presidency, admitting him to have the full confidence of the church. We ask again, who shall act? Have the quorum of the Twelve the same power and authority of the full quorum of the three first presidents? yes, they have. Well, then, do they not become the first presidency, inasmuch as the first quorum of the presidency has ceased to be? Nothing can be more clear and certain than that they do.

On page 125, Book of Covenants, new edition, speaking of both or either of the assisting presidents presiding in the absence of the others, refers exclusively to presiding over the high council, and has no reference whatever to presiding over the whole church. But, admitting elder Rigdon to be the legal successor of Joseph Smith, he could never legally act unless he was confirmed in that station and appointment by the voice of the church; but he never has been, neither will he ever be. The principle of doing all important business by the voice of the church, is plainly taught from one end of the Book of Covenants to the other, and Joseph always acted upon this principle.

NOTICES.

Having received intelligence from America since the STAR had gone to press, we have been induced to publish a supplement, deeming that it would be acceptable to the Saints at the present important crisis.

Any of our Agents, who have more STARS on hand than they can dispose off, of the present volume, will much oblige us by returning them by the earliest convenience.

We would also repeat the notice we gave last month, that no individuals professing to come from America, or elsewhere, be permitted to preach, unless they bring legal credentials from the presidency in Liverpool. We exhort the presiding officers of conferences and branches to give heed to this matter.

LIVERPOOL:

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JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 8. JANUARY, 1845. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page 99.*)

Shortly after the foregoing was received, at his request, I enquired and received the following

Revelation to Sidney Gilbert. Given, June, 1831.

Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you, of the Lord your God, concerning your calling and election in this church, which I the Lord have raised up in these last days.

Behold, I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world. Take upon you mine ordinances. even that of an elder, to preach faith and repentance and remission of sins according to my word, and the reception of the Holy Spirit, by the laying on of his hands. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to the commandments which shall be given hereafter.

And again, verily, I say unto you, you shall take your journey with my servants Joseph Smith, jun., and Sidney Rigdon. Behold, these are the first ordinances which you shall receive; and the residue shall be made known in time to come, according to your labour in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end. Even so. Amen.

The branch of the church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their elders for me to enquire of the Lord for them, which I did, and received the following

Revelation to Newel Knight. Given June, 1831.

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world.—Behold, verily I say unto you, my servant, Newel Knight, you shall stand fast in the office wherewith I have appointed you; and if your brethren desire to escape their enemies let them repent of all their sins; and become truly humble before me and contrite: and, as the covenant which they made unto me has been broken even so, it has become void and of none effect; and wo to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the commandment, for they shall eventually obtain mercy.

Wherefore, go to now and flee the land, lest your enemies come upon you, and take your journey, and appoint whom you will to be your leader, and pay monies for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And, after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come: and behold I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls. Even so. Amen.

The elders now began to go to the western country, two and two, according to the previous word of the Lord. From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the saints, I will here insert the copy of a letter received about this time from that section, dated

Kaw Township, (Mo.) May 7, 1831.

"Our dearly beloved brethren;—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from, in consequence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Layette, and is about forty miles; and, in the name of Jesus, we called on the people to repent, many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity, * * * * The letter we received from you, informed us that the opposition was great against you. Now our beloved brethren, we verily believe that we also can rejoice, that we are counted worthy to suffer shame for his name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professed christians, priests and people, with all the devils from the infernal pit, are united and foaming out their own shame. God forbid I should bring a railing accusation against them, for vengeance belongeth to him who is able to repay: and herein, brethren, we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous: they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labours and travels; believing, as I do, that much is expected of me in the cause of the Lord: and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well, (bless the Lord) and preach the gospel we will, if earth and hell oppose our way; and we dwell in the midst of scorpions, for in Jesus we trust. Grace be with you all. Amen.

P.S. I beseech brother Whitney to remember and write, and direct to me, Independence, Jackson County, Missouri.

OLIVER COWDERY."

While we were preparing for our journey to Missouri, about the middle of June W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I enquired and received the following

Revelation to W. W. Phelps. Given, June, 1831.

Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen and after thou hast been baptized by water, which, if you do with an eye single to my glory you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands. And then thou shalt be ordained by the hand of my servant Joseph Smith, jun. to be an elder unto this church, to preach repentance and remission of sins, by way of baptism, in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

And again, you shall be ordained to assist my servant, Oliver Cowdery, to do the work of printing, and of selecting and writing books for the schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants, Joseph Smith, jun., and Sydney Rigdon, that you may be planted in the land of your inheritance to do this work.

And again, let my servant, Joseph Coe, also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

Soon after I received the above, elder T. B. Marsh came to inquire what he should do; as elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would; and I inquired of the Lord and received the following:—

Revelation. Given, June, 1831.

Hearken, O ye people, who profess my name, saith the Lord your God, for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold, I the Lord commandeth, and he that will not obey shall be cut off in mine own due time; and after that I have commanded, and the command is broken, wherefore I the Lord command and revoke, as it seemeth to me good; and all this to be answered upon the heads of the rebellious, saith the Lord: wherefore I revoke, the commandment which was given unto my servant Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant, Selah J. Griffin, shall go with him; for behold I revoke the commandment which was given unto my servants, Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions; wherefore, let my servant, Newel Knight, remain with them and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri: otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts: and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jun., must needs pay the money, behold I the Lord will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do. For according to that which they do, they shall receive; even in the lands for their inheritance. Behold, thus saith the Lord unto my people, you have many things to do, and to repent of; for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation:—The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed for laying hold upon other men's goods, whose eyes are full of greediness, who will not labour with their own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs; for, behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice, and their generations shall inherit the earth from generation to generation, for ever and ever. And now I make an end of speaking unto you. Even so. Amen.

On the 19th June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeably to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem should be revealed. We went by waggon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, of Newlitt Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ('that these signs should follow them that believe,' as recorded in the 16th chapter of the gospel according to St. Mark,) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, brother Harris, Phelps, Partridge and Co, went on foot by land to Independence, Jackson county, Missouri, where we arrived about the middle of July, and the residue of the company came by water

a few days after. Notwithstanding the corruptions and abominations of the times, and the evil spirit manifiested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day; and we made it a rule, wherever there was an opportunity to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the prophets: "When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will thy temple stand unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following

Revelation. Given in Zion, July 1831.

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward, upon a lot which is not far from the court-house; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive monies, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without frand, that he may obtain money to buy lands for the good of the saints; and that he may obtain whatsoever things the disciples may need to plant them in inheritance. And also let my servant Sidney Gilbert obtain a license, (behold here is wisdom, and whoso readeth let him understand), that he may send goods also unto the people, even by whom he will, as clerks employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings, (behold here is wisdom) let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so, Amen.

NAUVOO CONFERENCE MINUTES.

From the Times and Seasons.

City of Nauvoo, October 6, 1844.

Thousands having arrived on the ground by ten o'clock A. M. Elder P. P. Pratt called the people to order. Singing by the choir. Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference. This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have business which pertains to this conference, transacted previously, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faltered and become darkened. We feel to give the necessary instruction pertaining to the church, and how it has been led, &c. It is necessary that the saints should also be instructed relative to building the temple, and spreading the principles of truth from sea to sea, and from land to land until it shall have been preached to all nations, and then according to the testimony of the ancients, the end will come. When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quickly as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptised &c., have had hands laid on them for the gift of the Holy Ghost—he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained elders to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor ever will, unless he does it by revelation. You will do it

by the Holy Ghost, or when you tell the history of the gospel, the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel. There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those whom he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Are the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus, as Joseph did, will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the vail and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here. You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the vail, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptised. There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want any one to fellowship with the Twelve who says that Joseph is fallen. If you don't know whose right it is to give revelations, I will tell you. It is mine. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve, but he would have stood for Joseph. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the Twelve would have sat down at Joseph's right hand, and Hyrum on the left hand. The bible says; God hath set in the church, first apostles, then comes prophets afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held the keys with Joseph and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. He concluded by requesting all the brethren to tarry with us until all the business is through.—The meeting adjourned, by a blessing from Elder H. C. Kimball, until Two o'Clock.

Two o'Clock, P.M.

The meeting was opened as usual by singing and prayer, by elder W. W. Phelps, after which elder John Taylor arose and addressed the people. He said it was with peculiar feelings that he arose to address the congregation. This is the first general conference that has been held where your beloved prophet and patriarch are not present. When I look at the many difficulties and severe trials we have passed through, it fills me with peculiar feelings. I feel happy to see that the people still seem determined to hold on to those principles which have been given to us through revelation. Nothing shall separate us from those principles which we have imbibed, neither life nor death. By the voice of Jehovah we have been sustained and will be sustained so long as we put our trust in him. We have not followed "cunningly devised fables," but those principles which have come from God. So long as we are sustained and upheld by the

arm of Jehovah, we shall stand: mobs may rage, and the rulers may imagine vain things; but God has said, touch not mine anointed and do my people no harm; and if harm does befall them, wo to that man by whom it comes. If our prophets have been taken, they are gone to plead our cause before the Father. And if we are deprived of their persons, presence, and counsel, that is no reason why we should be deprived of the counsel of God to direct us in all our movements whilst pressing our journey here below. We are in possession of the same principles, the same priesthood, the same medium of communication and intelligence, and of those things which will not only secure our happiness here, but hereafter. When we speak of these matters we speak of things which we know assuredly, and although our prophet and patriarch are taken, all things pertaining to our salvation will roll on and progress with as great rapidity, and can be as effectually secured and accomplished as if they were here themselves. God has secured to us those things in relation to our salvation which has been in his bosom since the world began. He has in his providence seen fit to call our brethren to himself; but he has left others to take their places, who can teach us principles and lead us to those things whereby we may ultimately be clothed with glory, honor, immortality, and eternal life. If we had built upon a false foundation we might have made a mistake in relation to our gathering together to be instructed; but we have not; our present revelations agree with the past. The prophets said that the people would gather together, "those who had made a covenant with God by sacrifice;" and the word and purposes of God must stand unchanged, they do not rest upon any mere casualty. Did the prophet ever tell us that if a certain man should happen to die we should scatter abroad? No! no such thing ever emanated from the mouth of God. We assembled together to fulfill the revelations of the Great Jehovah, to bring about the dispensation of the fulness of times, to build up a Zion to the Most High, that he might be glorified. We are assembled here to bring about great events, to fulfil the things spoken of by the prophets, and secure to ourselves an inheritance in the everlasting kingdom of God. Shall we then be led about by the foolish notions of any man? No! we will not, but we will accomplish those things which are commanded us. We will not be diverted from our course, though earth and hell oppose. Shall we fear the puny arm of man, or the prating of a wretched mobocrat? No! What have we to fear? We have nothing but God to fear.

It is true we have not much to live for, and if we have no hope beyond the grave we should be of all men most miserable. We are oppressed, and slandered and persecuted all the day long; all that I care for is to do the will of God, and secure to myself all those blessings which the gospel will warrant me, I have been brought to the gates of death, but I don't fear it; I care nothing about it. You feel as I do in relation to these matters, for your conduct has proved it during the late difficulties. I know that the majority of the people are endeavouring to serve God with all their hearts, and are they not prepared to die? There is nothing in death we have to fear; it is not half as much to die as it is to be persecuted all the day long. Our great object then is to accomplish the thing that we set out for. When we gathered together we expected to meet tribulation; the elders that preached to you told you this, or else they did not do their duty. We have been told there would be earthquakes in divers places, and pestilence, and war, and persecutions, and distress, and famine. Do these things move us? If the bud is so bitter I wonder what the fruit will be. Don't you expect to be worse off than you are now? John saw an innumerable company and wanted to know where they came from; it was told to him that they are they which came out of great tribulation. That is the path we have got to tread. The scripture says: "Wo unto you when all men shall speak well of you;" but that curse has never come upon us, for there are some few here and there who will not speak well of you. But "blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake." Do you think there is any more evil that they have not said? If there is, let it come. What is it that makes you be evil spoken of? you used to have a good name and reputation where you resided; what is the reason you are now so much spoken against? You have dared to believe the gospel; you have dared to obey it; and that is the reason the world hates you. I know there is

not a better set of men than those by whom I am surrounded; I know there is not a more virtuous set of people on the earth, and yet all manner of evil is spoken of you. Shall we cry and go mourning all the day long? No, we will rejoice and be exceedingly glad, for great is our reward in heaven, I feel to rejoice; we have cause to rejoice for all manner of evil is spoken against us falsely, and I will say hallelujah, for the Lord God omnipotent reigneth. What did we know of God, of religion, of heaven or hell, until it was made known to us through this gospel? We knew nothing. Why are we taking so much pains to build that temple? That we may fulfil certain ordinances, and receive certain endowments and secure to ourselves an inheritance in the eternal world. Every man, woman, and child within the sound of my voice, are interested in the building of that temple. We know very little as a people yet, we don't know so much as the former day-saints. The Saviour said to his disciples, "whither I go ye know, and the way ye know;" but how many of *you* know the locality of the Saviour and the way to go to him; I know there are some here who know how to save themselves and their families, and it is this which occupies their attention all the day long, and it was this which occupied the attention of our beloved prophet. Abraham obtained promises through the gospel, from God, for himself and his posterity. There were some upon this continent who also obtained promises, in consequence of which the Book of Mormon came forth! The first thing we have got to do is to build a temple, where we can receive those blessings which we so much desire. Never mind mobocrats, but let us do what God has commanded us. You that are living at a distance, don't fear these cursed scoundrels; we are all in the hands of God; we are all the servants of God; and we are going forth to do the things of God.

He exhorted the saints to be virtuous, humble, and faithful, and concluded by blessing the saints.

He said further, in relation to the baptisms for the dead, that it would be better for the saints to go on and build the temple, before we urged our baptisms too much. There are cases which require being attended to, and there are provisions made for them; but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptised who had not paid their tithing; it is our duty to pay our tithing, one tenth of all we possess, and then one tenth of our increase, and a man who has not paid his tithings is unfit to be baptised for his dead. It is as easy for a man who has ten thousand dollars to pay one thousand, as it is for a man who has but a little to pay one tenth. It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his friends. It is a man's duty to attend to these things. The poor are not going to be deprived of these blessings because they are poor: no, God never reaps where he has not sown. This command is harder for the rich than the poor. A man who has one million dollars, if he should give one hundred thousand, he would think he was beggared for ever. The Saviour said how hardly do they that have riches enter the kingdom of heaven.

Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering, and they wanted to take up a collection to pay the amount; he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up, the conference adjourned until to-morrow at ten o'clock.

Monday October 7, Ten o'Clock, A.M., 1844.

Conference met pursuant to adjournment, and opened by singing and prayer, by elder Parley P. Pratt, after which, President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments. I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by elder Heber C Kimball, that we as a church endeavour to

carry out the principles and measures heretofore adopted and laid down by Joseph Smith, as far as in us lies, praying Almighty God to help us to do it. This motion was put to the conference by President Young, and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a prophet of God; being called of God, and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the prophet and patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement, that he lived approved of God, and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve, and first presidency of the church.

This motion was duly seconded, and put to the church by elder John Smith, and carried unanimously.

Moved by President John Smith, and seconded, that we receive elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder William Smith as one of the Twelve and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such, by the church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded. that we receive Elder Wilford Woodruff as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said, by way of explanation, that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a counsellor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously, that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown, for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priest's quorum. Carried unanimously.

President Miller moved that Noah Packark and William Snow be sustained as counsellors. Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected, inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said, the reason why the High Council dropped Elder Marks was, because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priest's quorum.

The motion was then put, but there were only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake. Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntingdon, sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of the seventies. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Zerah Pulcipher be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies. Carried unanimously.

President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

Moved and seconded, that Jedediah M. Grant take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop, in the church of Jesus Christ of Latter-day Saints. Carried unanimously.

Moved and seconded, that George Miller stand as second bishop. Carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elders quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his counsel. Carried unanimously.

Moved and seconded, that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded, that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be sustained as bishops in their several wards. Carried unanimously.

President Young being fatigued gave place for Elder P. P. Pratt, who got up to preach his old sermon, viz., "That we continue our united and ceaseless exertions to build this temple." He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple—the city—feeding the poor, &c. We heard a great deal about the Mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Webster's Spelling-book, the "Country Maid and the Milk Pail." He then went on to shew the importance of "building the temple." He bore testimony that the people had harkened unto the voice of the Lord, and to his commandments, and

that they were still hearkening, and, consequently, we should be sustained here until we shall complete the temple, and receive our endowment. He showed the consequences if we did not build it, that "we should be rejected as a people, with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us, and not spend their time in quoting multitudes of scripture to prove one point. We went to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear; for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said, he would give the people a little religious advice. He advised those who had means to go to getting sheep to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool. He said, in proper time, we shall have gold and silver, and food and clothing, and palaces in abundance: we will create them by our labour.

President Young advised the saints to come, after intermission, prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac, which is something new.—After some few exhortations he closed the meeting till two o'clock by blessing.

Two o'Clock, P.M.

Meeting opened by singing, and prayer by Elder John Taylor, after which Elder Taylor presented a communication from Mr. Small, declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection, and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us. We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the vail. He designed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lies in our power to finish that house for your benefit, that you may go where Joseph is gone. We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon earth his time was spent in endowing the twelve apostles that they might do the things he had left undone, and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—don't sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst,—all grog-shops and bad houses. Drunkenness, and such things, will be our overthrow, if we are ever overthrown. The best way to put these things away is, never to frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in blood from the coffin. When the prophet had a dance at his house he said everything against it he could, and now men go and practise the same things. Shall we put these things away? I say, yea. We have an ungodly race here among us who are leading our young people away.—They will open their doors and let men go in, and say everything against the Twelve and the church they are capable of. I never frequent such places. I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that, it had been moved and seconded that, Ashael Smith should be ordained to the office of Patriarch. He went on to show

that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent. Uncle Ashael ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry, it becomes irksome. The law is, for a man to pay one-tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church, he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one-tenth of what he has got, and then one-tenth of his increase or one-tenth of his time. A man comes and says, he was sick six months, and what is required of me? Why, go and pay your tithing for the time you are able to work. Some say, they have been preaching, and want to know if that don't pay their tithing. Well, it will if you want to have it so. He then went on to recommend the brethren not to sell their grain but bring it into the city and store it, and not take it to Warsaw. He next referred to L. Wright's going away because he was a coward; but he will come back and his company; and James Emmett and his company will come back.

How easy would it be for the Lord, if an army of mobs was to come within one mile of this place, to turn the north-west winds upon them, and with snow, hail, and rain, make them so, that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians, when Joseph and others went to jail, snapping their guns at the brethren, but their guns would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work, and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take away, for they had suffered enough. They are not the only martyrs that will have to die for the truth. There are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people is the best people of their age that ever lived on earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build the temple; and when it is finished we want you to spend a year in it, and we will tell you things you never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:—

Brother Asahel Smith, in the name of the Lord Jesus Christ, of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ —and, we say unto thee, that thou shalt be father to many. Thou shalt feel the spirit of the Lord more than thou hast ever done heretofore. Thy heart shall be enlarged, and it shall be thy delight to bless thy family, and thy posterity, and the fatherless, and widow; and the spirit of the Lord will rest upon you to predict upon the heads of those on whom you lay your hands, things that shall be hereafter,—even in the eternal world. We ask thee, O Lord, in the name of Jesus Christ, that thou would send thy Spirit upon this thy servant, that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed—thou art of royal blood, and of thy lineage shall arise great and powerful men on the earth. We seal upon you the powers we have mentioned with the keys thereof upon your head in the name of Jesus Christ. Thou art the anointed of the Lord, one who shall stand in the latter days and be a pillar in the church of the living God, and one in whom the saints of God may trust to ask counsel. These blessings we seal upon you in the name of Jesus Christ. Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priests' quorum together. President Miller will organize them on the right of the stand.

The presidents of the seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congregational districts. Then we want to have the elders quorum organized that we can take

out the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organised and begin to fill up the second quorum and then the third and the fourth, to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders' quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from president John Smith.

Tuesday Morning, October 8th, 1844.

Previous to opening the services of the day, elder John Taylor made some remarks on our temporal economy. He proceeded to say, that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but is not necessary to wait for a very large amount, for it is safer to go to work with small means than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own enterprise and labour. Look at Great Britain! how have they obtained it? They have obtained it by encouraging their own manufactures. It is true, the poor are oppressed there; but it is not the manufactures that oppress the people. We are not going to start anything on a large scale: our calculation is to have the saints manufacture everything we need in Nauvoo, and all kinds of useful articles to send abroad through the States and bring money here. Franklin says, time is money, and we want to spend our time in something that is useful and beneficial. Since we come here we have laboured under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk, and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchase raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk, and woollen goods, we can keep our money at home; we will encourage home manufacture, as the Quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we, as a community, can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by elder W. W. Phelps.

Elder G. A Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that president Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons, and members, who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congregational districts of the United States, to preside over the branches of the church, as follows:—

David Evans, A. O. Smoot, Edson Whipple, Harvey Green, J. S. Fulmer, J. G. Divine, J. H. Johnson, Lester Brooks, J. B. Nobles, Rufus Fisher, D. B. Huntingdon, Jefferson Hunt, Lorenzo Snow, William Snow, Noah Packard, A. L. Tippets, J. C. Kingsbury, Jacob Foutz, Peter Haws, Thomas Gates, Simeon

Carter Albert Brown, Levi Gifford, Elijah Fordham, Edward Fisher, Franklin D. Richards, Isaac Clark, J. S. Holman, Wandell Mace, Charles Thompson, John Murdock, John Chase, A. L. Lamoreaux, E. T. Benson, Thomas Grover, C. L. Whitney, Addison Everett, Moses Clawson, William Parks, George Colson, H. W. Millea, Isaac Higbee, Daniel Carns, Joseph Holbrook, John Lawson, Abel Lamb, J. H. Hale, G. D. Watt, J. W. Johnson, L. T. Coons, J. L. Robinson, Howard Corey, M. Serrine, Pelatiah Brown, E. H. Groves, G. P. Dykes, Willard Snow, Wm. Felshaw, Winslow Farr, Shadrach Roundy, S. B. Stoddart, E. D. Wolley, Solomon Hancock, Abraham Palmer, James Brown, R. Mc. Bride, W. D. Pratt, Martin H. Peck, Morris Phelps, D. Mc Arthur, Archibald Patten, L. H. Ferry, Charles Crisman, Lyman Stoddart, Arnold Stevens, David Fulmel, Joseph Allen, Andrew Perkins, Daniel Carter, W. G. Perkins, Graham Coltrin, D. H. Redfield, Titus Billings, Harvey Olumstead, Daniel Stanton.

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families, and build up a stake as large as this.

President Young selected from the elders' quorum some to be ordained high priests, whose names for want of room are omitted for the present.

He also selected a number more to go into the seventies, after which, the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Haywood was ordained under the hands of Elder B. Young, H. C. Kimball, and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment, the presidents of the seventies ordained upwards of four hnndred into the quorums of the seventies, and the presidents of the high priests' quorum ordained forty into their quorum.

The meeting then adjourned until two o'clock, p. m.

Two o'Clock, P.M.

Conference resumed business. Those presidents of the seventies who were present, and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. Elders who go to borrow horses or money, and running away with it, will be cut off from the church without any ceremony. They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We do not want any man to go preaching unless he is sent. If an elder wants to go to preaching let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exhort all who go from this place to do right, and be an honour to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have had heretofore. We have had a good conference; we have had beautiful weather, and no accidents; and if you will go and do honour to the Lord for this, say amen; and all the people said, amen.

On motion, the conference adjourned until 6th April next, at ten o'clock, A. M.

Meeting dismissed by prayer, from Elder H. C. Kimball.

BRIGHAM YOUNG, President.
WILLIAM CLAYTON, Clerk.

ADDRESS TO THE SAINTS.

Beloved Saints—I wish to call your attention to an important subject, a subject that involves important consequences. First, the saints as a people are called with a holy calling, yes, a call from the Saviour of the world by direct revelation to his servant Joseph, to whom was given the authority of the Holy Priesthood (that was taken from the earth in consequence of a departure from its ordinances, after the days of the Apostles,) and to him was given a commandment to call upon the inhabitants of the earth to repent, and inasmuch as they repented to administer unto them the ordinances of the gospel, and also to ordain others unto the same power in order to build up the church of Christ again on the earth, and gather together the honest in heart to Zion, the dwelling-place for the pure in heart, that they might be prepared for the coming of the Son of God.

To effect this great purpose of God, is given the authority of the Holy Priesthood, and the pure unadulterated principles of life and salvation are committed to the care of the servants of God, by which the understandings of men are enlightened, and their judgments informed, and by which they know that they are heirs of eternal life. Oh, how important is the position of those who are appointed and ordained to watch over those doctrines and principles, given by the author of our existence for the salvation of the workmanship of his hands.

What humility should we possess when we stand before God, and our fellow-men to point out the way to eternal life. How careful should we be, lest through vain glory and the love of self-esteem, or to gain the applause of the world, we should depart from those pure principles committed to our charge, and lead men astray, by which they come short of the glory they anticipate; how can we meet them at the bar of God, under such circumstances, and not find the blood of souls in the skirts of our garments. O, ye Latter-Day Saints, prove to the world that ye have received the spirit of truth, by speaking the truth on all occasions, by keeping your word sacred when you promise, dealing uprightly with all parties, not shunning to declare the truth, both by precept and example.

Know this, dear brethren, that all the powers of darkness with mobs combined, can never destroy the church of Christ established upon the principles of truth, and revelations from God. No, brethren, the power of destroying the church of God, remains only in the church itself, and it can only be effected by a departure from the principles of truth; for when the church ceases to be governed by the laws of heaven, it ceases to exist; inasmuch as we are servants of him whom we obey. The preservation of these principles, pure and unadulterated, can only be effected by the united exertions of the saints, both those who have the priesthood, and those who have it not. When we consider the responsibility of the Twelve Apostles, on whom is laid the burden to regulate the affairs of the church in all the world, and to see that the gospel is proclaimed in its purity to all nations. Let us consider them as members of the church whom God has appointed as his servants, to whom he has committed the watch-care of the whole, and when the Lord speaks through them, and communicates that intelligence by authorized servants, let the saints give heed, but not otherwise, and by so doing, they will avoid being troubled with false doctrine by those who come to them without being sent, proclaiming strange things in order to exalt themselves in the eyes of men.

Let the saints understand the order, that those who are appointed to preside over the church in Britain, are responsible to God and the authorities of the church who placed them in that position, to preserve the purity of the principles of the plan of salvation, and the order that God has instituted, and to see that there is no departure from the laws of God; and with a due sense of our important duty, we shall take heed to communicate all things necessary for the building up and instruction of the saints; therefore, let them give no heed to the false charges that are brought against the authorities by aspiring individuals, who do so as an apology for their own proceedings, and in order to obtain followers with them. Give little heed to such individuals, and they will not trouble you long. My brethren in the priesthood, let me exhort you to proclaim the first principles of the gospel to those out of the kingdom of God, that they may find their way into it, and teach them who are in the church, to live the life of a saint of God, and that it will be by purity of principle, exemplified by the life and conduct of the saints, that will make the church of God triumphant over error and every false principle, and secure to us eternal life in the kingdom of God.

I wish further to say to the Saints, that as there is a rumour abroad that if the temple in Nauvoo was not completed so that the Saints could assemble in it, and receive this endowment on the 16th of April, 1844; that God would reject the Saints as a people, and with this impression some have ceased to contribute towards its completion, and I now wish to say what I have heard from the mouth of our beloved Prophet, three or four

times; the first time at a General Conference in 1843, he said there would not be another General Conference until the Temple was completed, and it has been so; all the Conferences held in Nauvoo since that time, have been *special* Conferences; and also if the Saints did not continue to labour on the Temple, and use every exertion to complete it that the Lord would reject them and their dead, for there were ordinances pertaining to the endowment and organization of the priesthood, and for the dead that could not be attended to elsewhere, any more than Moses could in his day organize the priesthood, and attend to all the ordinances of the same until he completed the tabernacle which was a pattern of heavenly things. Now, the question that remains, is, have the Saints ceased to labour on the Temple from that day to this, only when the mob was upon them, and the Prophet and the Patriarch were slain? I answer, *No;* and would some of those who withhold their pence be as faithful as those who have borne the burden in the heat of the day, we might now behold the top stone carried to its place with shoutings of "grace, grace unto it." But I will say for the benefit of the Saints who have contributed their mite, they have an interest in the house of God, and will in no wise lose their reward, and notwithstanding all the persecutions, we shall soon see the House of God completed, and his servants receive their promised blessing.—Yours as ever,

REUBEN HEDLOCK.

Editorial.

WE have detained the press this month in order to announce the arrival of elder Wilford Woodruff, one of the quorum of the twelve apostles, accompanied by sister Woodruff and child; also elder Hiram Clark, and sister Clark; elder D. Jones, and sister Jones; elders Leonard Hardy, and Milton Holmes, who belong to one of the quorums of the seventies, they came into dock on Saturday the fourth instant; also of the arrival on the folowing day, of elders Henry Cuerden, and George Slater, both of the seventies. We congratulate the churches on the arrival of such a reinforcement from head quarters, and feel to rejoice in the prospect of the beneficial results that we anticipate from this visit.

NOTICES.

The Saints may expect in the next STAR an address from our beloved brother elder Wilford Woodruff, on the present position, and future prospects of the church, &c.

EMIGRATION.—The fine ship Palmyra, Captain Barstow, is expected to sail with a numerous party of emigrants, on the 16th instant.

We would also give further notice, that we shall have a ship to sail between the first and tenth of February; we shall feel obliged by all intending to emigrate at that time, to make early application, by sending a deposit, and forwarding names, ages, and occupations of the parties. As soon as the exact day of sailing is known, all applicants shall be apprised of it immediately.

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 9. FEBRUARY, 1845. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 116.)

THE first Sabbath after our arrival in Jackson County, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several families of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized who had previously believed in the fulness of the gospel. During this week the Colesville branch referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and elders Morley and Booth arrived, and I also received the following:—

Revelation given in Zion, August, 1831.

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you: blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessing, wherefore the day cometh that ye shall be crowned with much glory, the hour is not yet, but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things—of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the Lord have spoken it.

And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither; and have selected my servant, Edward Partridge, and have appointed unto him his mission in this land; but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is

given unto him and it shall not be given again. And whoso standeth in this mission, is appointed to by a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God: for verily I say unto you, my laws shall be kept on this land.

Let no man think that he is ruler but let God rule him that judgeth, according to the council of his own will: or, in other words, him that counselleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject unto the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

And now as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counsellors; and also the land of the residence of him whom I have appointed to keep my storehouse, wherefore let them bring their families to this land, as they shall counsel between themselves and me; for behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant, wherefore he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward; but he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not—I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me that my servant, Martin Harris, should be an example unto the church in laying his monies before the bishop of the church; and also this is a law unto every man that cometh unto this land to receive an inheritance, and he shall do with his monies according as the law directs. And it is wisdom also that there should be lands purchased in Independence, for the place of a storehouse, and also for the house of the printing,

And other directions, concerning my servant Martin Harris, shall be given him of the spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps stand in the office which I have appointed him, and receeive his inheritance in the land. And also he hath need to repent, for I, the Lord am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold he who has repented of his sins the same is forgiven, and I the Lord remember them no more. By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them. And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive monies to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the spirit unto him; and an epistle and subscription, to be presented unto all the churches, to obtain monies, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labour for the saints of God. Let all these things be done in order.—And let the privileges of the lands be made known from time to time, by the bishop, or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple, unto the Lord. And let a conference meeting be called, and after that, let my servant Sidney Rigdon and Joseph Smith, jun. return and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land: and the residue as shall be ruled by the conferences.

And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson be taken from him: and let him stand as a member in the church, and labour with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land. And let my servant Edward Partridge direct the conference, which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them; for verily the sound must go forth from this place unto all the world: and unto the uttermost parts of the earth, the gospel must be preached unto every creature, with signs following them that believe. And behold the Son of Man cometh: Amen.

On the second day of August, I assisted the Colesville branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honour of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints, by elder Rigdon; and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. As we had received a commandment for elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object. Unlike the timbered states in the east, except upon the rivers and water courses; which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance. The beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locus, mulberry, coffee bean, hackburry, box elder, and bass wood, together with the addition of cotton wood, button wood, pecon, soft and hard maple, upon the bottoms. The shrubbery was beautiful; and consisted in part of plums, grapes, crab apples, and parsimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile; from three to ten

feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle, and hogs, though of an inferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful where man has commenced the cultivation of the soil, than it is a little farther in the wild prairies. Buffaloe, elk, deer, bear, wolves, beaver, and many less animals roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic states of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the Saints, full, pressed down, and running over, even an hundred fold. The disadvantages here, like all new counties are self-evident, lack of mills and schools, together with the natural privations and inconveniencies, which the hand of industry and the refinement of society with the polish of science overcome. But all these impediments vanished, when it is recollected that the prophets have said concerning Zion, in the last days: how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify his sanctuary, that he may make the place of his feet glorious, where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just, yea, when the splendour of the Lord is brought to one consideration, for the good of his people, the calculations of men and the vain glory of the world vanishes, and we exclaim, "God will shine—the perfection of beauty out of Zion!"

On the third day of August, the spot for the temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in the presence of the Colesville branch of the church. The spirit of the Lord was there. On the 7th, I attended the funeral of sister Polly Knight, the wife of Joseph Knight, sen. This was the first death in the church in this land, and I can say, a worthy member sleeps in Jesus till the resurrection.—I also received the following

Revelation, given in Zion, August, 1831.

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments, for them that live shall inherit the earth, and them that die shall rest from all their labours, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength; and they shall also be crowned with blessings from above; yea, and with commandments not a few; and with revelations in their time, they that are faithful and diligent before me.

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength: and in the name of Jesus Christ thou shalt

serve him. Thou shalt love thy neighbour as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness: even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day: for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High, nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember, that on this the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say that inasmuch as ye do this the fulness of the earth is yours, the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards or gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, is made for the benefit and use of man, both to please the eye and gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that he has given all these things unto man: for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets: wherefore trouble me no more concerning this matter but learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come, I the Lord have spoken it, and the spirit beareth record. Amen.

On the 8th, as there had been some inquiry among the elders what they were to do, I received the following

Revelation given August, 1831.

Behold, thus saith the Lord unto the elders of his church who are to return speedily to the land from whence they came. Behold it pleaseth me that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I the Lord rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily, for the place which is called St. Louis. And from thence let my servants Sidney Rigdon and Joseph Smith, jun., and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the

churches, for this intent have I sent them. And let my servant, Edward Partridge, impart of the money which I have given him, a portion unto mine elders, who are commanded to return; and he that is able, let him return it by the way of the agent, and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my gospel among the congregations of the wicked: wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return proclaiming my word among the congregations of the wicked. Not in haste, neither in wrath nor with strife, and shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret, and wash thy feet as a testimony against them in the day of judgment. Behold, this is sufficient for you, and the will of him who hath sent you. And by the mouth of my servant, Joseph Smith, jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery: the residue hereafter: even so. Amen.

TO THE OFFICERS AND MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

Greeting,

BELOVED BRETHREN, whom I love of a truth, for the truth's sake that dwelleth in you, and my prayer to God is, that it may abide with you for ever. Amen.

It is with no ordinary feelings that I reflect upon the responsibility that is resting upon me, as I enter upon my duties as a servant of Jesus Christ, and a counsellor to his Saints, in endeavouring to fill so important a station as is required at my hands; yet, trusting in that God who has sustained his servants in every age of the world, from the death of righteous Abel to Joseph, and has enabled them to accomplish every work which he has required of them; therefore I feel moved upon by the spirit of God to again join my brethren in this land, for the purpose of assisting them in their labours in every good word and work, believing that I shall share in their fellowship and confidence, and be sustained by the prayer of faith, that when called upon I may be enabled to render a satisfactory account of my stewardship, both unto my brethren, and to that God unto whom I am accountable for all my actions.

Impressed with a realizing sense that you desire a true statement of facts concerning the present position, prospects, and intentions of the church in America, I will embody the outlines of the same in this epistle.

Many important events have transpired in America since I took the parting hand with the Saints in this land, in company with six of the quorum of the twelve, together with elders Hedlock and Burnham, and with them set sail in 1841 for our native country. Events, that have been calculated to bring both joy and sorrow to our hearts. Joy unspeakable in the fulness of that light, intelligence, and glory which have been made manifest in the revelation of Jesus Christ, through the mouth of his prophet, in the wisdom of God, for the salvation and exaltation of the sons of men; and sorrow in the loss of our beloved Prophet and Patriarch, who have sealed their testimony with their blood, under the sentence that the *laws of the land* could not reach them, but *powder and ball should.*

Beloved brethren, think not that any new or strange thing has happened in this nineteenth century because saints, apostles, patriarchs, or prophets are slain for the word of God and testimony of Jesus Christ, while standing under the shadow of the American eagle, with her wide-spread banners, bearing the motto of equal protection to all her citizens; the same has been characteristic of the times, and marked the history of the ancient patriarchs, prophets, and apostles of God, the Lamb of God himself, not excepted; that whenever they have been inspired by the great God, to lay the foundation of any dispensation or work, for the salvation of men, or benefit of the generation in which they lived, it has come in contact with the

notions, traditions, and superstitions of the inhabitants of the earth, who have been ready not only to drive them into the wilderness or caves of the earth, but to persecute them even unto death, however careful they may have been to keep the laws both of God and man. This was the case with Jesus Christ who held the keys of salvation, not only of the Jews but of the whole world, he was persecuted from the manger to the cross, all manner of evil was spoken against him falsely, and in his last hour, when no testimony could be brought against him, and Pilate was convinced of his innocence, and that he could find no fault in him, and as a testimony washed his hands in their sight, declaring himself to be innocent of his blood, yet the multitude cried out, "crucify him, crucify him, crucify him, his blood be upon us, and upon our children;" accordingly his blood has been upon that nation and their posterity, from generation to generation; it appeared to be the key that sealed their condemnation for the last eighteen hundred years, during which time they have had to suffer for shedding the blood of the Lord's anointed.

In like manner it may be said of the prophet of God in this dispensation; he has had to flee into the wilderness, to the mountains, and caves of the rocks from time to time, to evade the pursuit of his persecutors, that he might finish the work committed to his charge; suffering many trials and hardships by being stoned and mobbed, often in chains and imprisonments, also being dragged through upwards of forty vexatious law-suits, and yet never in one instance condemned by the laws of the land, when he had a legal tribunal; and, last of all, under the pledged protection of the honour of the Governor and State of Illinois, Joseph the prophet, and his brother Hyrum the patriarch, were basely murdered by somewhere near two hundred American citizens, painted like Indians, under the decision that the laws of the land could not reach them, but powder and ball should.

I acknowledge, my beloved brethren, that I blush for my native land, for the name of freeman. I blush for the name of christianity and civilization, for such deeds the wild savage of the woods would despise in his heart, and would commit suicide in reflection of being guilty of such crimes. Yet I have the consolation of believing, that the innocent blood of the Saints, which has dyed the American soil for the truth's sake, will cry in the ears of the Lord of Sabaoth, until the abettors and perpetrators of such horrid tragedies will have to pay the price of the blood of those righteous men whom they have martyred.

Should any of the Saints have formed an opinion that the apostles, prophets, or saints of God in the last days would not seal their testimony with their blood, I wish to mark it as an error by citing testimony upon the subject. John the Revelator, while wrapped in the visions of the Almighty, saw events that were to transpire in the last days, before the second advent of the Messiah; and in the opening of the fifth seal, he "saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and when they asked how long before the Lord would judge and avenge their blood, on those that dwelt on the earth, they were informed they must rest for a little season until their fellow servants and brethren should be killed as they were." Rev. vi. 9, 10, 11. Again, John said, in pouring out the plagues upon the earth, xvi. 3, that "he poured out his phial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea: and the third angel poured out his phial upon the rivers and fountains of waters, and they became blood; and the angel said the Lord was righteous in so doing, for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

Some may say, it was in the days of Jesus Christ that this was fulfilled—but it was not so; for John lived after, and saw things that should come to pass in the future; and that in the last days the waters were to be turned into blood, because they had shed the blood of prophets and of saints, John also speaks of two other witnesses in Judea that were to be slain; and how many other of the servants of God may be called to seal their testimony with their blood before the coming of Christ is not for me to say.

The Book of Doctrine and Covenants conveys the idea that the prophet, Joseph Smith, might be called to lay down his life, see page 126, last of the first paragraph; also page 159, fourth paragraph, "Behold, I will *give* you eternal life, even if you

should be slain." Page 237, third paragraph, "I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant *even unto death*, that you may be found worthy." Hence, instead of the death of the prophet being contrary to the word of God, it is evidently in fulfilment of prophecy and the revelations of Jesus Christ.

The prophet Joseph was fully aware, for months before his death, that his work was about finished on the earth. I draw this conclusion from the testimony of his own mouth, in his addresses both public and private. On the 16th of April, 1844, while delivering an address at the Temple in Nauvoo, upon the death of elder Lorenzo Barnes, whose body lies interred at Idle, near to Bradford, Yorkshire, he remarked that when he died he wished to have an honourable burial with his father and the Saints in Nauvoo. He plainly declared that he wished his body to lie beside his father in Nauvoo; for he considered Nauvoo would be a burial place for the Saints.

Again, months before he made the above request, while delivering an interesting address before the Female Relief Society of Nauvoo, he said, "As he had this opportunity, he was going to instruct the society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not have him to instruct them; that the church would not have his instructions long, and the world would not be troubled with him a great while, nor have his teachings; he spoke of delivering the keys to others, and that, according to his prayers, God had appointed him elsewhere.

The prophet called the quorum of the twelve together several months before his death, and informed them that the Lord had commanded him to hasten their endowments; that he did not expect to remain himself to see the temple completed, but wished to confer the keys of the kingdom of God upon other men, that they might build up the church and kingdom according to the pattern given. And the prophet stood before the twelve from day to day, clothed with the spirit and power of God, and instructed them in the oracles of God, in the pattern of heavenly things, in the keys of the kingdom, the power of the priesthood, and in the knowledge of the last dispensation in the fulness of times.

And as his last work and charge to the quorum of the twelve, that noble spirit rose up in all the majesty, strength, and dignity of his calling, as a prophet, seer, and revelator, out of the loins of ancient Joseph, and exhorted and commanded the brethren of the twelve to rise up, and go forth in the name of Israel's God, and bear off the keys of the kingdom of God in righteousness and honour in all the world, walking in all holiness, godliness, faith, virtue, temperance, patience, and charity; doing honour to the cause of God in this last dispensation and fulness of times, and when their work was finished to follow his example by boldly meeting death, and sealing their testimony with their blood, for the word of God, and the testimony of Jesus Christ, if necessity required it, that they might be prepared for the reward which is beyond the veil.

Those who were present on those occasions cannot forget such principles, and teachings, as fell from the lips of that noble, but now martyred prophet of God. Though his body sleeps in the tomb, his testimony lives, not only in the hearts of men, but is on record and will remain in force, while his persecutors will reap a just reward for all their works. And I hereby bear my testimony unto all men unto whose hands these lines may fall, that I have been acquainted with Joseph and Hyrum Smith, the prophet and patriarch of the Church of Jesus Christ, of Latter-day Saints—have attended their public and private counsels from time to time, during the last ten years of my life, and notwithstanding their enemies have caused the earth to be deluged, as it were, with lies, slanders, and fabrications, with the intent to injure their character and destroy their influence among men, yet I can testify of a truth, that I have never heard either of those men teach, counsel, or advocate, or practice any principle that was contrary to the word of God, virtue, or temperance, or unbecoming men standing in their high and holy calling; but on the contrary I have been astonished at the patience, forbearance, and long-suffering, philanthropy and charity manifested in the lives of those men; and more especially

in the beauty, order, knowledge, principles, intelligence and glory manifest in the teachings, counsels, and revelations of Jesus Christ, given through those servants of God, for the benefit of the children of men in this last dispensation.

Soon after the quorum of the twelve received their endowment, according to the counsel of the prophet, they left Nauvoo, (except two) on a mission to the Eastern States. They had not been long gone ere the persecutors of the Saints were exceedingly mad against them, and sought to find accusation against the prophet, that they might put him to death.

At length the Governor and Officers of the State of Illinois having pledged their word, faith, and honour to protect them from violence, the prophet and his brother Hyrum gave themselves up to answer to the charges of their enemies.

They took the parting hand with their aged mother, bid adieu to wife and children, left a circle of many thousands of friends in the lovely city of Nauvoo, who were ready to lay down their lives in their defence against injustice or mobs. And without either warrant or officer accompanied by two of the twelve, and a few other friends, they rode nearly twenty miles into the camp of their enemies, to the town of Carthage.

Before entering the town, the prophet exclaimed, "I go as a lamb to the slaughter, I am innocent of the crimes whereof I am accused, I die with a conscience void of offence towards God and towards man."

I need not enter upon the details of the horrid tragedy committed by the murder of our lamented brethren, as you have had all the particulars laid before you; suffice it to say that then fell two as noble men as ever dwelt in flesh in this generation; thus were broken the pledged faith and honour of the Governor and the State of Illinois; thus were the laws and institutions of America disgraced in the eyes of the nations of the earth; and the cup of her iniquity filled that she might be prepared for judgment.

When the report of these things reached the quorum of the twelve, most of whom were in the Eastern States, some fifteen hundred miles from the city of Nauvoo, we assembled together in the city of Boston, and made preparations for immediately returning home to Nauvoo. Any portion of a veil that remained over our eyes concerning any sayings of the prophet about his being taken away from us, &c., was now taken off, and we not only saw clearly, but felt deeply in our hearts, respecting many of his sayings while in our midst. We started together, and in about twelve days we again trod the soil of Nauvoo. But how great the change, now many thousands of the Saints were in mourning for their lost friends, who had as it were laid down their lives for them, and even the heavens over our heads seemed brooding with gloom over the spilt blood of the prophets; while we ourselves would have been glad to have had the opportunity of setting our houses in order, and have mourned for the martyred prophets for thirty days, as Israel did for Moses, and then have risen up, washed our faces, anointed our heads, and gone about our master's business, but we were even deprived of this privilege, for aspiring spirits, who are ever ready to rise up on such occasions, were already active, the most conspicuous of which was manifest in the actions of Sidney Rigdon; the history of which you have had already laid before you in the *Times and Seasons*, and the STAR; his course was such that of necessity we had to commence church business the day following our arrival in the city.

As many spirits have gone out into the world in the last days, one of them was plainly manifest in the prophetic editors of many of the public journals of the day, by prognosticating that as the prophet was dead, the work of the Latter-day Saints was ended, that they would disperse, and the cause fall away and die. They might as well have said in the case of the crucifixion of Christ, because he was dead, that his testimony would die, and his apostles desert the cause, and the work fall to the ground to rise no more for ever; but it was the reverse, his testimony just began to be in force, his apostles having the keys of the kingdom, walked up into their calling, and magnified the work, three thousand souls uniting with them in one day, while the work spread far and wide.

So will it be in this case, the testimony of the late martyred prophets will now be in force, the principles of light, knowledge, and glory that have flowed from

their lips, is too firmly rivetted in the hearts of thousands of the Saints to die, but on the contrary must live and bring forth fruit to the honour and glory of God.

The fire of eternal truth, and the power of God, have burned too long and deep in the flesh and bones of the Twelve Apostles of this dispensation, while sitting under the quickening voice and testimony of those prophets, to be quenched with anything but death, neither will it permit them to turn from their course to spend their time in the engagements of merchandise, farming, or fishing. A double portion of the spirit of God, and the power of the priesthood will rest upon the elders of Israel as they go forth into the vineyard, until tens of thousands will rejoice in the fulness of the Gospel of the Son of God.

We found this kind of spirit and feeling resting upon the Saints on our return to Nauvoo, truly they were called to mourn, but had by no means lost their faith; but otherwise, they seemed united together, if possible with a stronger tie, and as the heart of one man, were ready to carry out every measure of the work of God, according to the pattern and foundation laid by the prophet who had sealed the work with his life. On the second day after our arrival, Aug. 8th, 1844, we met in a special conference, all the quorums, authorities, and members of the Church, that could assemble in Nauvoo. They were addressed by elder Brigham Young, the president of the quorum of the twelve. It was evident to the Saints that the mantle of Joseph had fallen upon him, the road that he pointed out could be seen so plainly, that none need err therein; the spirit of wisdom and counsel attended all his teachings, he struck upon a chord, with which all hearts beat in unison.

He was followed by a number of the twelve and others, who spoke to the point in an edifying manner, and at the close of the conference, a number of resolutions were formed, and votes taken, among which was the following: "Do the Saints want the twelve to stand as the head, as the First Presidency of the Church, and at the head of this kingdom in all the world, and next to Joseph walk up into their calling, hold the keys of this kingdom, and preside over all the affairs of the Church of Jesus Christ, of Latter-day Saints in all the world?" All that are in favour of this in all the congregation of the Saints make it manifest by holding up the right hand. At once there was a sea of hands, a universal vote; a contrary vote was called and not a hand was raised in a congregation of about fifteen thousand Saints. Sidney Rigdon himself, who was present, did not vote against it, but I think in favour of it. Confidence and order were firmly established from that hour. The two oldest bishops were appointed by the twelve as trustees in trust for the Temple.

The walls of the Temple arose much faster than ever before, the labourers upon that house manifested a determination not to leave it until it was finished, even if they obtained nothing but their daily bread for their reward. The quorum of the twelve immediately entered upon their duties by organizing all the quorums of the Church according to the order of God, and carrying out all the views and principles of the prophet and patriarch, according to the pattern given them in laying the foundation of this great and mighty work. They have organized the Churches in North America into districts and conferences similar to the organization which they formed with the Saints in Great Britain. They have organized twelve quorums of the Seventies, seven Presidents to each quorum, who will be prepared after the endowment to go forth unto all nations, bearing glad tidings unto the children of men.

When the quorum of the twelve met in council, it seemed wisdom in God, that some one of them should visit the churches in Britain; the lot fell upon me, as you will see from the recommendation of president Brigham Young, to the churches in Europe. And according to appointment, after passing with my family through all the fatigues and dangers of a journey and voyage of six thousand miles, I am again in your midst; and I am happy to be able to inform you that the progress of the work of the Lord, and the prosperity of the Saints, has never been in as prosperous a condition as at the present time, in the United States generally. All letters and papers up to the latest date from Nauvoo, confirm this statement; peace, union, order and industry prevail. Great exertions are made by the Saints

to establish manufactures in various branches, that all may be employed, and have their wants supplied. The temple is prospering rapidly, all the capitals were up when we last heard from Nauvoo.

Perhaps some may think that I ought to embody in this address a minute account of the thousand stories and rumours that have been put in circulation by our enemies against the Prophet, Patriarch, the Twelve, and the Saints at large; in answer, I say, that if it was the first time that the followers of God were spoken evil of, and every wicked slander that could be devised put forth against them, I should consider it to be a new thing under the sun: I would spend more time in writing about it; but as every man (according to the scriptures) that will follow Christ, will be hated by the world, and have all manner of evil spoken against him, and as the Saints may look for it, I will give it a passing notice, by saying—that John C. Bennett, and many other enemies and apostates have sought and studied out, and counselled together in order to form those stories and falsehoods that would have a tendency to injure the Saints, and prejudice the minds of the community against them, without any regard to truth; and in this way thousands of reports and stories have been set afloat, many of them so ridiculous and foreign from reason or common sense, that none could believe them, and one would think that the devil himself would be ashamed of such agents.

As to the career of Mr. Sidney Rigdon—I would say, that his late views, opinions, and course, have been so foreign and diverse from that of the late prophet, and the faith of the Saints, or any idea that ever entered their minds in connexion with the kingdom of God, or even his own until of late, that he has had but very little influence, except with a few uneasy spirits who were aspiring after something else than doing the will of God; and if we have been rightly informed, even that influence is dying away; and I have no doubt, but that when Mr. Rigdon comes to reflect upon the course he has taken, he will deeply regret having entered upon those measures which will end like airy castles, in disappointment.

But, beloved brethren, you may rest assured that the quorum of the twelve are determined to carry out the order and principles of the church, according to the law of God, and of righteousness; they will take a decided stand against every principle or practice manifest in the church, contrary to the law of God, of reason, revelation, virtue or holiness. They are men who have taken upon them the name of Christ with full purpose of heart, they have laboured diligently and faithfully all the day long from the beginning, to establish the foundation of the fulness of the gospel, and plant the principles of eternal truth among the nations. Many of them have been in your midst, their labours and their diligence you have witnessed; they have spared no pains or sacrifice in planting the work throughout this realm; and they still are willing to labour and spend their lives in the cause, desiring greatly that the Temple may be finished, that the Saints may receive their endowments, and save themselves and their friends; and that the elders of Israel may go forth clothed with the power of God, the fulness of the priesthood, the keys of the kingdom of God; that they may be instrumental in his hands of saving the honest in heart and meek of the earth of this generation; that they may be prepared as a bride adorned for her husband, to stand before the Son of Man.

The Twelve are not alone in their feelings in this important work, the High Priests, Seventies, Elders and Saints, as a body throughout America, are inspired by the same spirit, and are ready as one man to sustain the quorum of the twelve by their faith, prayer, confidence and works, and carry out those glorious principles and measures, the foundation of which was laid by the martyred prophets of God.

While union is strength, knowledge is power, and while the work is in the hands of such men, whose motive is to build up the kingdom of God, promote the Gospel of Jesus Christ in its purity, and save the souls of men, we have no fears but that the work will prosper, light and truth prevail, the name of God be glorified, Zion established, and the Saints be prepared for exaltation beyond the veil.

Having thus far dwelt upon the cause in America, I will now turn my attention to the Officers and Saints in this land. It has been a source of much consolation to me since my arrival, to hear the report of the union, faith, and determination of the

Saints in general, in the various conferences, scattered abroad through the British Islands. I rejoice, beloved brethren, to learn that the same spirit is animating your bosoms, as is manifest amongst the Saints in Nauvoo, viz: that of carrying out the measures of the prophet, sustaining the authorities of the Church, uniting to build the temple, and maintaining your faith, notwithstanding that the prophet be slain. I am fully persuaded that those who were appointed as your Presidency in this land, viz: elders Hedlock and Ward, have had much of the spirit of wisdom, prudence, and counsel manifest in all their measures in your midst; they have had grace and strength according to their day, and have been faithful over those things committed to their charge. I am also happy to learn that the work is in a prosperous condition in London, under the wise and faithful teachings of elder Davies; also of its prosperity in Scotland, under the superintendance of elder John Cairns, who is now gone to America. I also find elders Stratton, Sheets, Meynell, and a number of other elders well employed. Elders Clark, Jones, Holmes, and Hardy, who accompanied me from America, are now in the field. Elder Jones has gone to Wales to both preach and print in the Welsh language, and with the grace of God and united exertion of all the labouring elders throughout the land, I expect ere long we shall reap a rich harvest of souls.

It is my intention to visit the various conferences throughout the kingdom as soon as circumstances will permit.

Beloved brethren, there are several subjects which weigh upon my mind, and I beg your attention while I present them before you.

The first that presents itself is, the Temple of God, which he has commanded his Saints in all the world to build unto his holy name. I believe all that is necessary for the Saints in Europe, is to understand this subject in its true light, in order to bring forth their tithes and offerings into the storehouse of God, in such a manner that he will open the windows of heaven, and pour you out a blessing that there will not be room enough to contain it. I am not zealous of urging this matter upon our friends in this country, because I have any fears that the Temple of God cannot be built; no, for I verily believe that if there should not a farthing be sent from this land or even from the United States, that the Saints in Nauvoo would never cease their work, diligence, and labours, until they saw the finishing stroke adorn that Temple; but, why, O ye Saints of God in Europe, should we stand still, withhold our tithings and offerings, and see our brethren in Nauvoo build that Temple, and then like Jacob of old secure alone unto themselves the promised blessing! may God forbid, rather let all the Saints throughout the world send up their tithings, with their names to be recorded in the Book of the Law of the Lord, by so doing they will not only keep the commandments of the Lord, but will own their share in the house, and have a right to all the promised blessings, ordinances, oracles, and endowments which will not only benefit them, but their posterity to the latest generation.

I trust therefore that all the presiding elders will use their exertions to have all the churches continue their tithings, send the name of each individual with the money to us in Liverpool, that we may record the same in a book, and keep a copy with us, and also send a copy of the same with the money to Nauvoo, that it may be recorded in the book of the Law of the Lord.

I wish the Female Society, in all the branches, to *continue* their subscriptions for the temple until it is finished; let their money and names be brought together the same as all other tithings and offerings, that, when the temple is finished, the whole amount they have paid may stand opposite their names in the Book of the Law of the Lord, that it may be known who are the owners of the house.

I wish it to be distinctly understood, that collections of every description for the temple, in this land, whether from churches, individuals, or the Female Society, should be brought with their names to us here in Liverpool, that it may go through the proper channel, that our records may show that all things are done according to the order of God.

The circulating and sustaining the works published by the Latter-day Saints, is also a subject I deem of importance. I hope the officers and members will use their exertions in circulating THE STAR, and all other works, as widely as possi-

ble. It is wisdom for all the saints that can, to carefully secure each number of THE STAR, and at the end of the volume, get them bound. I here wish to remark, that we have on hand at 36, Chapel-street, Liverpool, several hundred copies of the 4th and 5th volumes of the *Times and Seasons*, sent here by elder John Taylor. These volumes contain many precious and important documents—the history of the persecutions, the trials and acquitals of the prophet before the court of Illinois; many letters and teachings of the prophet; also, a full account of the late murder of our brethren. In them will be found also, much of history connected with the rise and progress of the church, it is not expected that they will ever be reprinted, and when these copies are disposed of they cannot be obtained on any consideration. I hope the Saints, as far as they can, will secure a copy of this work, that they may leave with their posterity an account of the rise and progress of the church which has been attended with so many scenes of vast interest.

We shall probably publish the "Book of Doctrine and Covenants" in England, as soon as circumstances will permit.

Emigration will continue to Nauvoo, or other parts of America, according to the circumstances and desires of the Saints; we shall endeavour to establish an agency in New Orleans, and also in New York, and no pains will be spared to make the Saints as comfortable as possible that wish to emigrate.

That all may understand alike, and act in unison in church matters, among all the conferences throughout this country, I would say, that whenever any member of the church is to be tried for any transgression or difficulty, after they have been dealt with according to the laws of the church, let the accuser present his charge in writing, in a tangible manner, before the council of the officers of the branch to which the accused belongs. The presiding elder of the branch will sit as President, and decide the case according to the testimony given, in justice and righteousness before the Lord. The decision should afterwards be presented before the members of that branch, and they be called upon to sanction the decision. Should there be any dissatisfaction with the decision given, an appeal can be made to the quarterly conference, by presenting an account of the testimony and decision accompanying the appeal. The presiding elder of the quarterly conference will preside, and decide upon the case according to the testimony given.

If an elder, presiding over any branch of the church should transgress, charges can be brought against him before the quarterly conference, and he can there be tried. If either party be dissatisfied there can be an appeal made to the general or yearly conference, by presenting the testimony, and the decision given, and the President of all the conferences in the realm will sit in judgment on the case, and decide according to testimony, which will be an end of controversy concerning the matter. If a presiding elder over a quarterly conference shall transgress, charges can be preferred against him before the general conference, and he can be tried. If the President over the whole church in any realm shall transgress, he can be tried before the general authorities of the church assembled in Nauvoo, or wherever they may be assembled; so that there is no member exempt in all the kingdom of God: all these decisions must be made in all lowliness of heart, in righteousness and truth before God.

I would earnestly exhort all the elders or other officers of the church that stand up to teach the people, not to forget the first principles of the gospel; and to seek by faith, prayer and humility, to obtain wisdom, and the spirit of God to dictate in all your labours. Wisdom is one of the greatest gifts of God, and the voice of wisdom will not tell us to spend our time in warring against the sects of the day, opposing the opinions of men, ridiculing the religions that surround us, thereby cutting off the ears of the hearer; barring the hearts of men against light and truth; the opinions and religions of other men are as dear unto them as ours are unto us. Oh, ye elders of Israel! let *Salvation* be your text, in meekness and humility, with the power of eternal truth, wisdom, light and knowledge that are hid in the first principles of the gospel of the Son of God, you can be instrumental in saving the souls of men, and they will rejoice with yourselves that they have ever beheld the light thereof; we should never get above the gospel, or leave it to preach something that is foreign to our calling; or to make strife about words to no pro-

fit: every tree is known by its fruit; if we are faithful before the Lord, pursue a wise and prudent course, good fruit will be sure to follow our labours.

And lastly, I wish most strongly to urge upon all officers and members of the Church of Jesus Christ of Latter-day Saints throughout this realm, *that they strictly observe and abide by the* LAWS OF THE LAND, So long as the government protects our lives, persons, and property—guarantees unto us the rights of conscience in common with all its subjects, it is perfectly right that we should be submissive to the laws of the same; and for us to honour and respect the Queen of this realm, with all the officers of government in their respective stations, is no more than following the example of our Lord and Master, who was ready to render unto Ceasar the things that were Ceasar's, and unto God the things that were God's; *and any course of conduct contrary to this cannot be sustained by the authorities of this church.*

I wish the Saints generally to understand that I have made choice of elders Hedlock and Ward as my counsellors, in presiding over and conducting the affairs of the kingdom of God in this portion of the vineyard, and hope, in conjunction with them, to be able to visit most of the conferences as early as possible.

I would beg to remark to the presidents of conferences that, if they would send us an intimation about the time of holding quarterly conferences, previously to their definitely fixing them, we should be much better enabled, one or more, to attend them, as by a short postponement occasionally, our time could be better divided.

There are a number of other subjects upon which I shall express my views through the STAR, as I may communicate with you from time to time through that medium; but having already lengthened this address beyond what I intended at the commencement, I must close.

By way of conclusion I would exhort all the Saints, that we unitedly observe the sayings of our Lord as recorded in the 12th, 13th, and 14th, verses of the xv. chap. of John—if we love one another as Christ has loved us, we can easily settle all difficulties that may arise in our midst, forgive one another, and be filled with mercy, and light, love, joy, union, peace, and fellowship will be the stability of our times, which will be much better in the sight of God, angels, and men, than long petty-fogging over the faults of our brethren. I especially desire that all the officers of the church may rightly consider their calling, and make full proof of their ministry, bear off the priesthood with dignity and honour, be wise shepherds that will feed the flock, prove a blessing to thousands of the human family, so that their garments may be clear of the blood of all men, that they may prove true and faithful, and be approved of in the sight of heaven, be acknowledged the sons of God, and be prepared for all those blessings that await the friends of God both in time and in eternity; which is the sincere prayer, before God, of your servant and fellow-labourer in the new and everlasting covenant,

WILFORD WOODRUFF.

We have rejoiced much in the arrival of elder Woodruff, and in the teachings which his counsel affords; and we take the present opportunity of expressing our entire approbation of the foregoing address, and the principles which it contains; we also feel much satisfaction in finding elder Woodruff advocating those measures and principles which it has ever been our object to teach and enforce; and we feel, to pledge ourselves in the strength of the Lord, to uphold our beloved brother to the best of our ability, trusting that unitedly we shall have the faith and prayers of the Saints.

REUBEN HEDLOCK.
THOMAS WARD.

Editorial.

Our STAR is principally filled this month with the Address of Elder Woodruff, the perusal of which, we feel assured, will give general satisfaction to all Saints, and we hope that every one will be ready to hearken unto the counsel it contains, that the blessing of the Lord may be upon them, and that the work of the Lord may roll onwards with accelerated speed, and we pray that the honest in heart may be upheld in connexion with the principles of eternal truth, to enjoy the triumphs of its glorious consummation. The following recommendatiou has been received from President Brigham Young, which we have much pleasure in laying before our readers.

TO ALL THE ELDERS AND SAINTS IN EUROPE.

GREETING:

We send our beloved brother, Wilford Woodruff, to England, to take charge of all the business transactions pertaining to the church of Jesus Christ of Latter-day Saints, both spiritual and temporal, we wish you to give diligent heed to his counsel in all things; and as we have not the opportunity of informing you of what has transpired this season by letter, our beloved brother will make known unto you all things.

We wish the brethren to be faithful and diligent in keeping all of the commandments of God, and in hearkening to the counsel of those who are sent to counsel them. Let no man, or set of men, think that they have power, or authority, or the keys of the kingdom, above the apostle, Wilford Woodruff, whom we send unto you, to instruct you in the things pertaining to life and salvation; though our prophet be slain for the word of God and the testimony of Jesus, yet the keys of the kingdom remain in the church, and the heavens are not closed, neither is the mouth of the Almighty sealed up that he cannot speak. The God of Israel will communicate to his disciples from time to time all things necessary for the building up of his kingdom upon the earth until Israel is gathered, yea, even all the blood of Abraham scattered over all the earth, Zion established, Jerusalem rebuilt, and the whole earth be filled with the glory and knowledge of God.

We wish all the saints in England to continue their gathering as usual to the land of America, and they may have the privilege of appointing a committee, to visit the land of America, to prepare a location for the settlement of the brethren from Europe, according to their desire, under the direction and counsel of elder Wilford Woodruff.

And, further, we would say unto all the Saints in all the world, that may be visited by Elder Woodruff that, inasmuch as they will hearken unto his counsel, they shall be blessed, inasmuch as they will render him any assistance in his mission, they will be doing the will of God, and shall not lose their reward; and we desire that all Saints may use their efforts to sustain him in this important mission which he is called to fulfil by their faith, prayer, and brotherly love, according to the grace of God, established in these last days. Therefore, dear brethren, we would say, in conclusion, be humble and faithful, and hearken diligently unto the counsel of our beloved brother in the Lord, elder Wilford Woodruff, and the blessing of God will attend you in the name of Jesus Christ. Amen.

WILLIARD RICHARDS, Clerk.
BRIGHAM YOUNG, President of the Twelve.

HYMNS.

COMPOSED BY A JEW.

O weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn!—where their God hath dwelt the Godless dwell.

And where shall Israel lave her bleeding feet?
And where shall Zion's songs again seem sweet,
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

Tribes of the wand'ring foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave.

Let the thick veil of darkness be roll'd from before thee,
O Lord, and descend on the wing of the storm;
Dispers'd and enslav'd are the sons that adore thee,
And the rude hands of strangers thy temple deform.

And Salem, lov'd Salem, lies low and degraded,
While far from her ruins in exile we pine:
Yet still is the hope of thy remnant unfaded,—
The word that inspir'd it, Jehovah, is thine.

Alas! we were warned, but reck'd not the warning
Till our warriors grew weak in the day of despair,
And our glory was fled as the light of the morning,
That gleams for a moment, and melts into air.

As trampled the heathen o'er Zion's sad daughter,
She wept tears of shame o'er her guilt and her woe;
For the voice of her God had commission'd the slaughter,
The rod of his vengeance had pointed the blow.

Tho' foul are the sins, O thou lost one, which stain thee,
The blood of the Lamb yet can wash them away;
Tho' galling and base are the bonds that enchain thee,
The God that impos'd them can lighten their sway.

For a Star yet shall rise o'er the darkness of Judah,
A Branch yet shall flourish on Jesse's proud stem,
And Zion shall triumph o'er those who subdued her—
Yea, triumph in giving a Saviour to them.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 10. MARCH, 1845. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 134.)

ON the 9th, in company with ten elders, I left Independence, landing for Kirtland. We started down the river in sixteen canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at M'Ilwain's Bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following

Revelation, given August, 1831.

Behold and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgive sins, and am merciful unto those who confess their sins with humble hearts; but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful shall not perish by the water.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins that you might be one, that you might not perish in wickedness; but now, verily I say, it behoveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And,

as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jun. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold, I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren, nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp for the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnatti; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labours, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so: Amen.

On the 13th, I met several of the elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually contending for the faith once delivered to the saints, I received the following

Revelation, given August, 1831.

Behold and hearken, O ye elders of my church, saith the Lord your God; even Jesus Christ, your advocate who knoweth the weakness of man and how to succour them who are tempted, and verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full:—nevertheless ye are blessed, for the testimony which ye have borne

is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it mattereth not unto me, only be faithful and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I the Lord have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promised the faithful, and cannot lie.

I the Lord am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo, I am with the faithful always. Even so: Amen.

After this little meeting of the elders, myself and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, were we arrived safe and well on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world. In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land and other matters, and received the following

Revelation given at Kirtland, August, 1831.

Hearken O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you; yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure; and destroyeth when he please, and is able to cast the soul down to hell.

Behold, I the Lord utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily, I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry he is not well pleased: wherefore unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore, I the Lord am not pleased with those among you, who have sought after signs and wonders of faith, and not for the good of men unto my glory, nevertheless, I gave commandments, and many have turned away and have not kept them. There were among you adulterers and adulteresses, some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare and their folly shall be made manifest and their works shall follow them in the eyes of the people.

And, verily, I say unto you, as I have said before, he that looketh on a woman

to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore, I the Lord have said that the fearful, and the unbelieving, and all liars, and whomsoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection.

And now, behold, I the Lord saith unto you, that ye are not justified, because these things are among you, nevertheless, he that endureth in faith and doeth my will, the same shall overcome and shall receive an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount, of which account the fulness ye have not received.

And now, verily, I say unto you, that as I said that I would make known my will unto you, behold, I will make it known unto you, not by way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life,

And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord hold it in mine own hands; nevertheless, I the Lord render unto Cæsar the things which are Cæsar's :—wherefore I the Lord will, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger: for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth; and the wicked shall slay the wicked; and fear shall come upon every man, and the Saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down from heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by. Wherefore, seeing that I the Lord have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth, and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore, let my disciples in Kirtland arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared, in the coming spring, to take his journey up to the land of Zion, with those, that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the monies which can be spared, it matteretb not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servant, Joseph Smith, jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words the store yet for a little season. Nevertheless, let him impart all the monies which he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily, I say, let him be ordained as an agent unto the disci-

ples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant, Oliver Cowdery. Behold, this is my will, obtain monies, even as I have directed.

He that is faithful and endureth, shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man: wherefore, children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now at hand: and in a time to come, even in the day of the coming of the Son of Man, and until that hour there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

And, now, behold I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalteth himself in his heart, and received not my counsel, but grieveth the Spirit; wherefore, his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily, I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold, I am Alpha and Omega, even Jesus Christ.—Wherefore, let all men beware how they take my name on their lips: for behold, verily, I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation. Let my servants, Joseph Smith, jun., and Sydney Rigdon, seek them a home, as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory, otherwise a greater condemnation. Amen.

PROCLAMATION.

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS: GREETING.

I, Parley P. Pratt, being duly appointed by the first presidency of the whole church to the special presidency of the churches in the Eastern States; and being about to enter upon my arduous and highly-responsible duties in the same, I deem it expedient to send forth this message or proclamation, explanatory of the duties of my calling; of the relation which I sustain to the church, and of the several duties of the officers and members now under my especial charge.

First of all, I congratulate the church, and offer a tribute of grateful acknowledgments to Almighty God, for the peace, union, and prosperity which now pervades every part of our wide-spread and still increasing society.

The church of the Saints, during the past year, has been called upon to sustain a shock almost without a parallel in the history of man. Murder and martyrdom here been in our midst, depriving us of the society and labours of two of the greatest and best men who ever graced our planet, or the annals of history in any age. The whole church has been clothed in mourning and sackcloth, as it were, from the remote glens of the Rocky Mountains to the Atlantic cities; yea, more! Europe has felt the shock, and tens of thousands of the sons and daughters of monarchs have literally worn the garb of mourning, and shed the tear of grief over the horrid deeds committed in the bosom of a once free and happy country; dark deeds of blood at which, even the red man of the forest has shuddered with horror.

Nor is this cruel martyrdom and grievous loss the only trial the church has had to sustain of late. The mountain waves of persecution have rolled over her with almost unabated fury. Dark clouds of war have gathered thick around her defenceless head, and threatened extermination, and its thunders have sounded dismal in the distance. But still she survives the tempest, and calmly smiles, majestic amid the warring elements, as with increasing confidence and strength she glides o'er the boisterous sea of life.

Nor is an outward foe the only or principle difficulty she has had to encounter. She has been in perils among false brethren, and while bleeding without at every pore, she has been betrayed and wounded in the house of her friends; desertion, apostacy, and traitorism, both at home and abroad, have tried their utmost to acplish her overthrow and destruction; but she stands! and what is more astounding, she stands in union, in peace, and is increasing in numbers and in faith, and in power and influence with God and man.

In all these things we are constrained to acknowledge the hand of Divine Providence; and do express our thanks to him who has founded, and thus far borne off triumphant, his own kingdom.

The government of the church and kingdom of God, in this and all other ages, is purely a THEOCRACY; that is, a government under the direct control and superintendence of the Almighty.

The legislative, judicial, and executive power is vested in Him. He reveals the laws, and he elects, chooses, or appoints the officers; and holds the right to reprove, to correct, or even to remove them at pleasure. Hence the necessity of a constant intercourse by direct revelation between him and his church. As a precedent for the foregoing facts, we refer to the examples of all ages as recorded in the Scriptures.

This order of government began in Eden.—God appointed Adam to govern the earth, and gave him laws.

It was perpetuated in a regular succession from Adam to Noah; from Noah to Melchesideck, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, the prophets, John, Jesus, and his apostles. All, and each of which were chosen by the Lord, and not by the people.

It is true, the people have a voice in the government of the kingdom of God, but it is secondary. The power, the laws, and the officers do not originate with the people but with the Lord; the voice is rather a sanction, strength and support to that which God chooses.

But they do not confer the authority in the first place, nor can they take it away; for instance, the people did not elect the twelve apostles of Jesus Christ, nor could they by popular vote deprive them of their apostleship.

As the government of the kingdom anciently existed; so it is now restored.

The people did not choose that great modern apostle and prophet, Joseph Smith, but God chose him in the usual way that he has chosen others before him, viz., by open vision, and by his own voice from the heavens. He it was that called him, and conferred on him the apostleship and priesthood, for the restoration of all things spoken of by the prophets; and for the ushering of the latter-day glory or millennial dispensation.

Again, the people have not chosen the twelve apostles of this last dispensation; but God has chosen them, and conferred on them the apostleship; and this by re-

velation, through his servant Joseph, even as Moses called and made Aaron a priest; or as Jesus called and ordained the other twelve.

For proof of this, we refer to the various publications and records of the church of Latter-day Saints: in which the visions, revelations, experience, priesthood, and calling of their apostles and founders are clearly set forth; and also to the works which follow, and to the spirit which bears record.

Therefore, we receive no authority from the people; neither can the people deprive us of any.

We hold the keys of the ministry and ordinances of salvation in this last kingdom; and if the people choose to be benefitted by them, it is their own blessing: if not, it is their own neglect. They cannot essentially add or diminish any thing to our authority, or to our eternal power and glory. Our God can work and enable us to work, either with or without their means or their aid. And, in either case, the result of our labours will be the restoration of the kingdom and government of God.

Hear it, then, ye people; this is the destiny of the small, the despised church and kingdom of God, as established by him through the instrumentality of our murdered—martyred prophet.—For this he lived and laboured; and for this he died.

This great and good man was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."

Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow.

He proceeded to confer on elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the ressurrection and the life to come.

After giving them a very short charge to do all things according to the pattern, he quietly surrendered his liberty and his life into the hands of his blood-thirsty enemies, and all this to save the people for whom he had so long laboured from threatened vengeance.

Thus nobly fell our worthy founder and leader in the very bloom of life; and thus the responsibility of bearing off the kingdom triumphantly now rests upon the Twelve.

He has organized the kingdom of God.—We will extend its dominion.

He has restored the fulness of the Gospel.—We will spread it abroad.

He has laid the foundation of Nauvoo.—We will build it up.

He has laid the foundation of the Temple.—We will bring up the top-stone with shouting.

He has kindled a fire.—We will fan the flame.

He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendour.

He was a "little one," and became a thousand. We are a small one, and will become a strong nation.

In short, he quarried the stone from the mountain; we will cause it to become a great mountain and fill the whole earth.

While the testator lived, the testament was not of full power: all that was done was preparatory. The chaos of materials prepared by him must now be placed in order in the building. The laws revealed by him must now be administered in all their strictness and beauty. The measures commenced by him must now be carried into successful operation.

In order to make ample provisions for the spread of the Gospel, as well as for the more perfect government of the church, the United States and adjoining provinces are to be immediately divided into Presidential districts, over which high priests will be especially appointed to preside. Each district will constitute a yearly conference, and a number of quarterly conferences; all of which will be appointed and controlled by the President of the District under the Direction of the Twelve. To these presidents and to the conferences appointed by them, every elder or other officer of the district will be accountable for his doctrine, labours, and conduct, with the exception of the seventies, who will be amenable to their own presidency.

No officer in one district will hold jurisdiction in another, or be privileged to minister beyond the bounds of the district where he is appointed or where he belongs.

Young men, who wish to extend the field of their labours beyond their own district, can only do so by going to head quarters, being ordained into a quorum of the seventies, and after due qualification, be sent to some other district, under the immediate superintendence of a president of their own quorum, and even then they will be confined to a certain district until removed to another by the proper authority.

These regulations will save the church from imposition, fraud, and false doctrine; endless calls for money to support the moving to and fro of elders, and from ten thousand snares, troubles, difficulties, jarrings, and confusions to which they are now exposed. "Great apostles of the Gentiles," (falsely so called,) "Great lions of Mormonism," "Big Guns," &c. &c., will no longer run from church to church, from city to city, from state to state, contrary to the council of Twelve; teaching false doctrine, professing powers which they do not hold, sealing people to eternal life, which they do not themselves possess, and swindling the saints out of money which ought to be given to the modest, unassuming and faithful labourers who are labouring among them, and who never say much about their necessities, except to God.

We shall proceed to this regulation as fast as possible in the eastern states, and in the mean time—before these regulations are fully established, this part of the vineyard will be under the general superintendence of elders Brown and Benson, who have been sent from the west to aid me in the general presidency and care of the churches, together with such other faithful men as are found among you, who will be named in due time.

No elder or other officer, except the Twelve, and those whom they may appoint for the purpose, has a right to travel from state to state, or from city to city, to call conferences, to regulate branches, to ordain officers, to collect tithings, to raise contributions, or even to visit and idle away their time. And the presiding officer of each branch, and all other members, are hereby instructed and forewarned not to receive such, but rather to support those who are known and faithful among themselves, and such others as are specially appointed and sent unto them.

The fact is, when the order of the kingdom is fully established, the Twelve are the only general officers of the church, whose jurisdiction is UNIVERSAL.

The seventies are so in one sense of the word; that is, they are called, like the Twelve, to be special ministers in all the world; but an individual of the seventies, or a number of individuals of them, under their respective presidents will be limited, even to their proper district, as may be appointed from time to time.

As well might we say, that the governor of New York has authority to preside over and govern the affairs of Missouri, as to say, that an elder or high priest

from Boston or Philadelphia has authority in New York or some other place, out of his social jurisdiction, unless sent by the Twelve for that very purpose.

Therefore, let no conferences hereafter be appointed in these eastern states, except under the direction of some of the Twelve, or such general presiding officers as are or may be hereafter appointed by them. And should we neglect any portion of the country, application may be made to us by a presiding elder or others, and appointments made as far as necessary, and duly attended to by us.

Let not ordinations be administered except at the conferences, and then let the candidate come well recommended by the branch where he resides.

Let none be sent on foreign missions except by the Twelve, nor on any mission out of their immediate locality, except by the general presiding officers at the conferences. Each conference, of course, holding the authority to regulate its own internal affairs, under the direction of the Twelve, or others who preside.

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Now, dear brethren, let us be faithful as the salt of the earth, and as the light of the world, and let us endeavour, by kindness, by virtue, by love, by peace, by long suffering and patience, and meekness and diligence, and by the power of God, to bring the children of men to salvation, and to an understanding of those things which belong to their peace. And in so doing the Lord will bless and prosper us, and will bear us off triumphantly. Fear not, little flock; it is your Father's good pleasure to give you the kingdom.—With warmest affection, I remain your faithful shepherd and fellow-labourer in the new Covenant. PARLEY P. PRATT.

New York, Jan. 1st, 1845.

ADDRESS TO THE SAINTS.

In every age of the world the Saints of God have realized the important truth spoken by our Lord, "that if ye were of the world, the world would love its own, but I have chosen you out of the world, therefore the world hateth you:" again, "he that will live godly in Christ Jesus shall suffer persecution." Since the organization of the church, the Saints have had to endure a continued series of persecution, that has robbed thousands of their all, by driving them from their homes as exiles into the state of Illinois, where Joseph Smith was appointed agent for the purchase of land, where the city of Nauvoo is now built, by a conference of the whole church.

After their arrival in Illinois, accordingly he made the purchase as agent for the church on credit, and in order for him to fulfil his contract, it was necessary for the Saints to purchase lands of him, that there might be a home for them. At this period many who professed to be Saints, and who had money, came to Nauvoo and purchased lands, and commenced to speculate upon it as it increased in value, thereby keeping the fruits of the labours of the servants of God who were abroad preaching without purse or scrip, in order to build up the church by the Saints gathering to Nauvoo to purchase the lands bought by the church through their agent. And thus a large amount of capital that should have been employed for the good of the whole church was in the hands of a few speculators.

Again, about this time vexatious law-suits were instituted against brother Joseph Smith and others, by apostates and other persons, which cost thousands of dollars to carry them through several courts, although they were innocent of the charges, as the records of the courts will to this day testify.

Yet the character of the whole church was at stake: if brother Joseph Smith was guilty of the charges preferred against him, the church was upholding a guilty person, and if not guilty there was no other way to convince the public that he was innocent but by trial at law. He being poor, and only acting agent for the church, the expenses had to be paid from the church funds, that, had it not been for the persecution, might have been appropriated towards the erection of manufactories in Nauvoo, which would have changed the face of things very materially; for instead of having to spend what little funds they were in possession of in the

surrounding country, they would have been able to have produced them amongst themselves; while at the same time employment might have been given to thousands on their arrival there, instead of having to seek it in the surrounding towns, and frequently amongst their enemies, which has led to considerable apostacy. I make these remarks that the people in this land may understand the burden which the poor, yet faithful Saints have had to endure in laying the foundation, and in building up the city of Nauvoo.

As the good of all was considered by Joseph Smith, and those associated with him, those who sought their own interest only, apostatized, and through their influence he and his brother sealed their testimony with their blood. Those characters have left Nauvoo, and the quorum of the twelve having duly considered the situation of the church both in England and America, recommend to the Saints abroad that every lawful means be used to carry into effect the building of the temple, the establishing of manufactories of all kinds in Nauvoo, in order to afford labour to the mechanic on his arrival, and also to enable them to send abroad their manufactures to the surrounding country, and thus bring money and provisions into the city.

But in the mean time, while these things are preparing for the reception of the poor, who are wholly dependent upon their labour for the support of themselves and families, they further recommend to the Saints in Britain, as the work of gathering is imperative, that as they have regularly organized branches of the church in New York, Boston, Philadelphia, Pittsburgh, Salem in Massachusets, and other large towns in the eastern states, for the Saints to emigrate to those places, instead of going direct by way of New Orleans, so that they may be enabled to procure to themselves means to enable them to go west, when the way is opened before them; and by so doing avoid settling among those who seek to destroy the Saints.

There is another subject upon which I wish to remark, which is this:—I have shipped to New Orleans over an hundred adult passengers from Liverpool, that have not paid me one penny; some have paid their passage in Nauvoo, and many owe all their passage at present. Now I wish the Saints to understand that it would make no difference to me to give them upwards of £400, or their passage, for I have to pay for the ship, food, and fittings, together with about 9s. hospital money, payable at New Orleans, on all over twelve years of age. These things, together with the expenses of an office of £40 per year rent, without about £10 taxes, paper, ink, coals, postage stamps, &c., amounting to at least £20 per year. And to this let me add that I have board and lodgings to pay, my family, in some measure to support, while we have many other demands made upon us by the travelling elders that call upon us, both English and American, as well as clerks to employ, who cannot spend their time without remuneration. I have no other means of raising funds but from the small amount of profits arising from the emigration, which has hitherto been given to the poor who have been sent to Nauvoo. Some might say—but there are profits arising from books, but I would remark, that all the books that we sell belong to different individuals, who take the avails as fast as the books are sold; or if I use it for expenses of the office or otherwise, I must make it good to them when called upon. I have made these remarks that the Saints may know that it is not in my power to assist any one to emigrate, unless they pay their full fare for the future, until we can pay up all arrears in consequence of assisting so many. I should be pleased to assist, were it in my power, but the credit of the church, and the importance of sustaining an emigration for the Saints, forbid it at present; and I hope that no elders will send poor families for us to provide for, or send to America, as they have done heretofore. We have one family on our hands sent in this manner. There seems to be a false impression on the minds of some of the Saints which we wish to correct, that is, that if some of the Saints pay their fare on a ship, and do not go, that I can put some poor one in their stead; I have no right to take the money of the first, and give it to the second. If the first disappoints me, and I make provision for him, I am entitled, according to law, to make him forfeit his passage money; but this I do not, unless perhaps to pay for the fixtures, or let them go in the next ship, as they please.

Now, as it regards emigration to New York, Boston, or Philadelphia, the fares will be higher than to New Orleans, they will average from £3 to £4 per adult, without food, except one pound of bread stuffs per day, berths, fuel, and water; under all circumstances it is necessary to pay a deposit of £1 for each adult passenger on application, that I may secure berths for the parties. The spring season of the year will be best to emigrate to the eastern states; the fares to New Orleans will be as usual, and the best time to leave this country is from the first of January to the first of March.

I have made the foregoing remarks for the benefit of the Saints, that they may know the situation in which I am placed, and shall endeavour to lay before the General Conference an accurate statement of things respecting the office, and the future intentions of the authorities of the church for their well being and prosperity. May the blessings of heaven be upon you all. Amen. REUBEN HEDLOCK.

CONFERENCES.

The Manchester Conference having been called upon to assemble in the capacity of a special conference, for the purpose of transacting such business as was deemed necessary, I had the happy privilege, in company with elders Hedlock and Ward, of meeting them on Sunday, Feb. 16th, at Mr. Heyward's large and commodious room, in Bridge-street, Manchester. The day was exceedingly fine, which caused a vast number of Saints to come in from the various districts until the room was crowded to excess.

The house was called to order at half-past ten o'clock, A.M., there being present one of the Twelve, five high priests, thirty elders, thirty-one priests, twenty-two teachers, and four deacons.

Elder Woodruff was called to the chair, accompanied by his counsellors, elders Hedlock and Ward. Conference opened by singing and prayer.

The president informed the assembly, that the forepart of the day would be devoted to teaching and setting forth principles: the afternoon to business: and the evening to preaching, and then called upon elder Hedlock to address the meeting, and he did so, much to the edification of the Saints. He spoke of the death of the Prophet and Patriarch, and the additional responsibility and care that was now resting upon the presidency of the churches, in the enlargement and advancement of the church and kingdom of God. He spoke of the persecution and the order of the priesthood, and that the object of the Conference was to make some changes in the Manchester Conference for the advancement of the work in that region. He was followed by elder Ward, who spoke of the greatness and magnitude of the work, the purity of the principles, and he exhorted the officers and members to faithfulness. The President closed by bearing his testimony to the work, and gave such teaching and advice as was given by the Spirit of God, all of which was received by the Saints with a hearty Amen.

The Saints again assembled at two o'clock, P.M. Remarks were made by the President and his Counsellors, concerning the importance of the meeting, and the changes they would recommend in the Manchester Conference. It was then moved by elder Charles Miller, "that elder Milton Holmes be appointed presiding elder over the Manchester Conference; it was seconded and carried without a dissenting voice.

Elder M. Holmes then proposed elder Charles Miller, as his counsellor to assist him in the conference; it was also seconded aud carried unanimously.

It was then moved, seconded, and carried unanimously, that elder James D. Ross, from Edinburgh, who was present, should be chosen to preside over the Manchester branch; there was not a dissenting voice in any resolution presented to the conference, but peace, union, and love apparently prevailed with every heart. At the close of the afternoon service, we had the privilege of communing, by partaking of the sacrament with that vast body of the Saints who have from the beginning manifested much of a Zion's spirit, and brought forth the fruits of the gospel.

The evening was occupied by elder Hedlock, about one hour, in treating upon those labours and duties which were necessary for the Saints to enter into for their temporal and spiritual salvation, which was listened to with great attention; but he and elder Ward were both called to leave, in the midst of the meeting, in time to take the train for Liverpool, as their duties called them home; but no sooner had they started to leave the room than there was a rush of Saints to take the parting hand with them, that it was with much difficulty they could get out of the house; the silent but hearty shake of the hand on that occasion spoke in language louder than words the sentiments of the heart. When the house came to order the meeting was addressed by the President for a season, and brought to a close; and for one, I must say, it was, indeed, good to be there; the time seemed too short while mingling our joys with such spirits in rejoicing in the principles of eternal truth.

I have every reason to believe that the Manchester Conference, under the superintendence of elder Holmes, assisted by elders Miller, Ross, and the many faithful elders in the various branches, will be much blessed, and bring forth much fruit, to the praise and glory of God.

I also attended the Bradford Quarterly Conference, in Yorkshire, on the 23d February. It was held in the Philadelphia Chapel, North Wing. This is the conference in which, the worthy elder Lorenzo D. Barnes was presiding over when he died; it is now in the hands of our beloved brother Elijah F. Sheets, who, though young, is pursuing the same wise and prudent course that marked the life of elder Barnes.

I was much delighted in my visit to this conference, elder Sheets presided, good order generally prevailed, the chapel was filled through the day and evening with the Saints and citizens. The singers were favoured with a band of music through the conference, which added much interest to the singing. Many Saints were present from Idle and Leeds, and I was made happy in beholding the unity, order and peace that bound the Saints together in the Bradford Conference.

The fore part of the day was taken up in representing the branches of the conference and teaching the principles; in the afternoon the sacrament was administered, four were confirmed, several children blessed, and the ordinances explained to the assembly.

In the evening I addressed a large audience on the origin, progress, and principles of the Church of Jesus Christ of Latter-day Saints, also gave an account of the death of the prophet and patriarch, while the hearts of the Saints were made glad, their countenances beaming with joy: the whole audience listened with the most profound attention, and a good impression seemed to be made upon the people through the whole conference.

I also addressed the people on the Monday evening. I had the impression while there, that good will yet be done in that region. I held one meeting with the Saints in Idle, and visited the grave of elder Barnes, and spent my time while in Idle with elder Cordingly and his family, who had the charge of elder Barnes through his sickness and death; I spared no pains in making all diligent inquiries concerning him during his labours, sickness, and death, in that place. I shall endeavour to communicate in some future number of the STAR what information I could obtain upon that subject; I consider it due the Zion Camp, his friends in America, the quorum to which he belongs, and the whole church in whose love he shared, that there should be a stone erected over his grave to say to all his friends that may chance to pass that way, that there sleeps in peace the worthy Lorenzo D. Barnes, the first member of Zion's Camp or gospel messenger from Nauvoo, who has found a grave in a foreign land.

And I here take the liberty to say to all the Saints or friends of elder D. Barnes, throughout this realm, that inasmuch as they would esteem it a favour to donate anything for the purpose of erecting a stone over the grave of elder Lorenzo D. Barnes, that if they will forward it by the presiding elders of their conference, or some other person, to me, at the General Conference, on the 6th of April next, to be held in Manchester, I pledge myself that it shall be appropriated for that use.

WILFORD WOODRUFF.

GENERAL CONFERENCE.

As the time is speedily approaching for the holding of a General Conference, in Manchester, on the 6th of April next, we have deemed it wisdom to lay before you certain propositions for the consideration of the members and officers of the church of Jesus Christ of Latter-day Saints in the British Isles.

We have to request that the following propositions be laid before each branch, if possible, and that the delegates appointed to represent the branches be duly authorized and qualified to state the feelings and abilities of their respective branches with regard to the measures to be discussed.

The first matter which we consider of great importance for your consideration is, that of the proposal of a Joint Stock Company, that by the means thereof the interests and welfare of the kingdom of God may be promoted, by the erecting of manufactories in Nauvoo, and supplying them with machinery, and thus bring to bear, for the good of all, the general resources of the church.

We shall expect the several delegates to be appointed by the voice of the church, and to come prepared, as far as possible, to state what amount of capital in money, machinery, or other goods could be employed in taking shares in the said company, and the nature and extent of the various manufactures in their several districts, as in the event of the proposed measures being adopted; we shall necessarily require agents to be appointed in each district, for the transmission of such goods to us as are fit for exportation.

First, It is proposed that the company be formed with a President, Secretary, Treasurer, and Committee; the immediately official acting members to be remunerated for their services, and to give bond for the due discharge of their duties.

Secondly, That the company be enrolled according to act of Parliament, that all its proceedings may be legal.

Thirdly, That the shares of the said company consist of £5 each, to be paid within one year from the payment of the first instalment.

Fourthly, That the shares be paid by money, by machinery, or other goods, to be taken at a fair value, by competent judges.

Fifthly, That the profits arising from the exertions of the company shall be distributed to the stock-holders, as the committee may decide, according to circumstances.

It will be understood that the foregoing are not laid down as positive, but for the contemplation of the General Conference, when we trust to have the combined wisdom and intelligence of the whole church upon the practicability of the subject, and the carrying out of its details.

There is also another subject of importance to be brought before the Conference in reference to publications. If it be deemed wisdom by the Conference, the STAR will in future be published twice a month, the delegates will therefore come prepared to state the feelings of the Saints upon the subject. It is intended also to publish other works of importance as early as we have the means to do so.

There is one great principle in the work of the Lord, which ought generally to be understood, and produce its legitimate effect upon the Saints, and that is the principle of progression, of continued advancement, which must necessarily call for increased exertions of a legitimate and lawful nature in the furtherance of the great cause. The efforts of the Saints must never relax, neither remain stationary, but increase and multiply their energies until the day of consummation arrives.

W. WOODRUFF.
R. HEDLOCK.
THOMAS WARD.

Editorial.

THE different articles in our present number we deem will be found interesting to our readers generally. We trust that the statements relative to a Joint Stock Company will have all the attention which the presidents and members of the various branches can bestow upon it between now and the general conference. Even if the plan be not immediately brought into operation, we shall be enabled to lay the foundation, and ascertain the resources at the command of the Saints.

It behoves all who have entered into covenant with God, to be awake to the things by which they are surrounded. Satan has long strove by violent agency to overthrow the work of God in the last days, but his efforts have hitherto not only proved abortive, but have had the effect to arouse to greater activity and dilligence the honest-hearted in the cause of God. But let the Saints beware, he will now try to deceive by a counterfeit church—the mouths of his emmisaries will be filled with slanderous accusations of the servants of the Lord, while by an affected holiness they will endeavour to allure the Saints from the kingdom of God.

But we have this consolation, that the Lord will accomplish his own purposes, let who will withstand him; all things, of whatever nature they may be, will be made subservient to carrying out the great designs of our heavenly Father; therefore let the people of God take courage, let every one be found in his true position whereunto he hath been called, that in the great day of account he may receive the reward of one that has been faithful in his stewardship.

Many that have run well for a season may be separated from our midst, but the health and vigour of the tree require that the dead branches be cut off, for it is better for the church to enter into life maimed, than being whole cast into hell.

Let our minds ever be cast upon the truth, the purity and the power of those principles which we have embraced, and let us anticipate the glorious reward that remaineth for the people of God, for those who endure unto the end. Let us not be surprised to find our course a scene of continual warfare—we are enlisted into the army of God, and our object will be, while under the banners of our Great Head, to destroy the works of the Devil, to overthrow his power, and to emancipate from his thraldom those whom he has so long held captive.

There was a declaration of the Saviour's that is well worthy of particular attention, which is, "That the time should come when they that put the Saints to death should think that they were doing God service." Let us seek fully to understand this declaration, and it will be a clear solution to the circumstances by which we are surrounded. The individuals who should destroy the Saints were desirous of doing service to God, and by some strange blindness, such were the conceptions they had formed of the servants of the Lord, as being of too evil a nature to be permitted to live, that they deemed their destruction would be as an acceptable service to the living God.

The immediate followers of Jesus realized the truth of this declaration, and though their object was to benefit mankind with the greatest of all blessings, by being instrumental in their eternal salvation, yet such was the estimate formed of their character, that they were not deemed fit to live, and had to seal their testimony with their blood.

And is it not so now? Every true-hearted Saint knows that his calling is to save himself and others from the wrath to come. He knows that the principles that he has embraced are pure and holy, that iniquity cannot be cherished in his heart, and he be acceptable in the sight of God; but that by the practice of virtue and holiness only can be made acceptable in the sight of God; and yet he looks around him and beholds, as it were, a world in arms against him. He hears his character traduced; he finds himself and the church charged with every species of evil and crime, and great indeed might be his surprise, did not the history of the past throw so clear a solution over the whole matter.

What have been the proceedings of the enemy since the rise of this church of God in the last days? We answer, to vilify the character of the people of God. Satan knows well, that if individuals are permitted to approach the principles of truth, or mingle in the society of the Saints, that they would become enamoured of the truth; he therefore labours by his emissaries with unwearied assiduity to cause the world to believe that the Saints are full of iniquity, that their designs are evil, and thus by so doing, prevents thousands from contemplating the principles of truth.

If there be one testimony more than another to confirm the servant of the Lord, and to establish him in the faith, it surely is the never-failing hostility with which he has to contend, while the purpose of his heart is to be a blessing to his fellow-man.

There is one consolation to the Saints under all circumstances, which is that the strength of the church will be according to its day, and that as the efforts of the adversary increase, they will be met by a superior energy on the part of the people of God, and blessed shall he be who is found faithful in the great struggle even unto the end.

On the subject of publications we wish to remark, that we should feel obliged to our agents and others to be diligent in the dispersion of our various works, as auxiliary in their hands for the spread of the principles of truth.

We have on hand a large stock of the letters of O. Cowdery to W. W. Phelps, which must ever remain a standard production in connexion with the origin of the work of God in the last days. Also the letter of Joseph Smith to J. A. B., than which, perhaps, nothing is better calculated to make manifest the principles of integrity and honour that guided the footsteps of our late martyred Prophet.

We have also a large supply of the fourth volume of the *Times and Seasons* in numbers, and more than half of the fifth volume, a work that will hereafter be valued as a faithful history of the church, and the various vexatious lawsuits and troubles that beset the path of our late lamented prophet, together with the particular circumstances relative to the cruel martyrdom of himself and brother. All that are able ought to possess themselves of this valuable periodical.

We have also much pleasure in announcing that we are now taking measures for the immediate bringing out of the Book of Doctrine and Covenants, which will be got up in a neat style, and sold at as reasonable a rate as possible; and we caution the Saints generally against the purchase of any spurious editions by any parties professing to come from America or elsewhere.

We have also to intimate that important changes will take place in the publishing department after the close of the present volume, we shall therefore be much obliged by our various agents remitting the balance of their accounts by that period.

SIGN OF THE TIMES.

Inundation in China.—A letter from Macao, published in the *Handelsbald*, gives an account of the overflowing of the rivers in the north of China, before which the European inundations that we have recorded during the last few years, shrink into relative insignificance. On the shores of the Yellow Sea the phenomenon took the character of a second deluge. Whole provinces, with populations respectively larger than some of the second-class kingdoms of Europe, were almost entirely submerged. The retreat of the waters left corpses in thousands, Touching episodes are given as pictures of this awful calamity. On the river Yangh-Tse were found large floating casks, which, when examined, were discovered to contain the bodies of young children—whose mothers, when all hope for themselves was gone, had committed them to these floating arks, as a last slender chance of salvation. Upwards of seventeen millions of human beings have escaped from the inundations, have poured themselves over the adjacent provinces, beggared of all things, and crying for bread.

TO MRS. MARY PRATT, ON THE DEATH OF HER LITTLE SON.

BY MISS E. R. SNOW.

Time with an arrow's speed has gone
  Since I beheld a blooming flower,
As fresh as summer morning's dawn—
  Its beauty grac'd the vernal bow'r.
'Twas lovely, and its op'ning bloom,
  A joy inspiring halo spread;
And rich as Eden's first perfume
  Was the sweet fragrance which it shed.

Such was your little one; and more
  Than rosy beauty grac'd its air—
A higher charm its features bore—
  A noble intellect was there,
With fondest hopes, from earliest hour
  You saw its mind, a royal gem,
Expand with reason's genial pow'r,
  To form a future diadem.

But oh! a frost has nipp'd the flow'r,
  And all its loveliness is gone!
A hand unseen with ghastly pow'r
  Has laid full low, your little one!
But soon, by nature's annual round
  That flow'r beneath the vernal skies
Will bloom. Ere long the trumpet's sound
  Will bid your sleeping cherub rise.

How was that lov'd, departed one
  Endear'd by scenes of deep distress!
Missouri's prison walls have known
  Its infant cry—your fond caress;
When in your arms with tenderness
  You bore it to the wretched cell;
That with your presence you might bless
  The heart of him you love so well.

But hush the sorrows of thy breast,
  And wait the promise of the Lord,
To usher in a day of rest,
  When all will be again restored,
Although a tender branch is torn
  Asunder from the parent tree;
Back to the trunk it shall be borne,
  And grafted for eternity.

Morley Settlement, Jan. 17th, 1844.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 11. APRIL, 1845. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 149.)

The fore part of September was spent in making preparations to remove to the town of Hiram, and re-commence the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following :—

Revelation, given in Kirtland, September, 1831.

Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye and hear, and receive my will concerning you : for verily, I say unto you, I will that ye should overcome the world, wherefore I will have compassion upon you. There are those among you who have sinned; but verily, I say for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

I will be merciful unto you, for I have given unto you the kingdom : and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned: but verily, I say unto you, I the Lord forgive sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened: wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sins. I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then shall ye bring him before the church, and do with him as the scriptures say unto you, either by commandment or by revelation. And this ye shall do, that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

Verily, I say, for this cause ye shall do these things. Behold, I the Lord was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts, and I the Lord withheld my Spirit. They condemned for evil that thing in which there was no evil; nevertheless, I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil and they shall be forgiven.

And now, verily, I say, that it is expedient in me, that my servant Sidney Gilbert, after a few weeks should return upon his business, and to his agency in the land of Zion ; and that which he hath seen and heard may be made known unto my disciples that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac

Morley, may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt. I gave commandment that this farm should be sold. I will not that my servant Frederick G. Williams should sell his farm; for I the Lord will to retain a strong hold in the land of Kirtland for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some: and after that day, I the Lord will not hold any guilty that shall go, with an open heart, up to the land of Zion, for I the Lord require the hearts of the children of men.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tything of my people; for he that is tythed shall not be burned (at his coming); for after to-day cometh the burning. This is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of hosts, and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labour while it is called to-day. And is it not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store and their possessions here, for this is not wisdom, until the residue of the church which remaineth in this place shall go up to the land of Zion.

Behold it is said in my laws, or forbidden to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and he has set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion; and, behold, I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work.—And out of small things proceedeth that which is great.

Behold, the Lord requireth the heart, and a willing mind; and the willing and obedient shall eat the good of the land of Zion, in these last days: and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land: for verily I say, that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I the Lord, have made my church in these last days like unto a judge, sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her; and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear, because of her terrible ones: the Lord hath spoken it. Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county, and about thirty miles south-easterly from Kirtland. From this time until the forepart of October, I did little more than prepare to re-commence the translation of the Bible. About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a methodist priest for some time previous to his embracing the fulness of the gospel, as developed in the Book of Mormon, and upon his admission into the church he was ordained an elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of elder Morley; but when he actually learned that faith, humility, patience and tribulation were before blessing, and that God brought low before he exalted: that instead of "the Saviour's granting him power to smite men and make them believe," (as he said he wanted God to do to him) he found he must become all things to all men, that he might, peradventure, save some, and that, too, by all diligence, by perils by sea and land; as was the case in the days of Jesus, which appears in the 6th chapter of St. John's gospel, he said, "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters, which, by their colouring, falsity, and vain calculations to overthrow the work of the

Lord, exposed his weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at.

A conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the "*Evening and Morning Star.*" The first Sunday in October, Orson Hyde, a clerk, in brothers Sydney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized and became a member of the church. As he was soon after designated as one of the chosen men of the Lord, to bear his word to the nations, I feel a desire to notice him as he was and as he is. He was, in his own words, left in his infancy an orphan, with none to look upon him with a father's eye and feel for him with a mother's heart. The hand that wiped his infant tears was still, the breast that gave him suck was cold and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years he saw no one in whose veins flowed a drop of kindred blood, and, consequently, grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the Fatherly care of Him whose yoke is easy and whose burden is light, and who rewardeth his sons and daughters who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life to feed the poultry of the gentlemen with whom he had resided. For, says he, when I poured the corn upon the ground, the fowls all came together *en masse*, but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with religion, while God poured out the stream of revelation upon the ancient church they were all united and ate the living bread; but when he withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a methodist song, some a baptist song, some a presbyterian song, &c.; but if they had had revelation they would have sung one of the songs of Zion. His further history will come in, in place, hereafter. In the fore part of October, I received the following

Revelation on Prayer, given October, 1831.

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, "Prepare ye the way of the Lord, make his paths straight." The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth; as the stone which is cut out of the mountain without hands, shall roll forth until it has filled the whole earth: yea, a voice crying —"Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom. Pray unto the Lord, call upon his holy name, make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down from Heaven, clothed in the brightness of his glory, to meet the kingdoms of God, which is set up on the earth." Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come; that thou, O God, may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honour, power and glory, for ever and ever. Amen.

Soon after the above revelation was received, I re-commenced the translation of the Scriptures, in company with elder Rigdon, who had removed to Hiram, to act in his office of scribe to me. On the 11th of October, a conference was held at brother Johnson's, where I was living, at which the elders were instructed into the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six were appointed to instruct the several branches of the church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty on their mission of setting forth the condition of brothers Joseph Smith, jun., and Sydney Rigdon, that they might

obtain means to continue the translation. This conference was adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cuyahoga county. On the 21st I attended a special conference, to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the conference on the 25th, at Orange, twelve high priests, seventeen elders, four priests, three teachers, and four deacons, together with a large congregation attended. Much business was done, and the four remaining committee, authorised by the conference at Hiram, on the 11th were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris At the request of William E. M'c Lellin, I inquired of the Lord and received the following

Revelation, given October, 1830.

Behold, thus saith the Lord unto you my servant, William E. M'c Lellin, blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord, your Redeemer, the Saviour of the world; even of as many as believe on my name. Verily, I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men; that they might have life, and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

Verily, I say unto you, my servant William, that you are clean, but not all: repent, therefore, of those things which are not pleasing in my sight, saith the Lord; for the Lord will show them unto you. And now, verily, I the Lord will show unto you what I will concerning you, or what is my will concerning you. Behold, verily, I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city; yea, in those regions round about where it has not been proclaimed.

Tarry not many days in this place: go not up unto the land of Zion, as yet; but, inasmuch as you can send, send; otherwise, think not of thy property. Go unto the eastern lands, bear testimony in every place, unto every people, and in their synagouges, reasoning with the people.

Let my servant Samuel H. Smith, go with you, and forsake him not, and give him thine instructions. And he that is faithful shall be made strong in every place, and I the Lord will go with you.

Lay your hands upon the sick, and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings, for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth. Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

I returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November, at which I received the following Revelation:—

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily, I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together. For verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth: wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto

the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure unto every man according to the measure which he has measured to his fellow man.

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. And the arm of the Lord shall be revealed, and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people. For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old, and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore, I the Lord, knowing the calamity which shall come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Saviour of the world, that faith also might increase in the earth: that mine everlasting covenant might be established: that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding: and inasmuch as they erred, it might be made known: and inasmuch as they sought wisdom, they might be instructed: and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion, and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever, Amen.

GENERAL CONFERENCE.

SUNDAY MORNING.

This annual and most interesting meeting was held on the 6th of April, in the Hall of Science, Manchester. The day being favourable, a very large assembly congregated from the neighbouring branches, who, together with the numerous delegates from different parts of the country, filled the commodious hall, and presented a very pleasing appearance.

The meeting being called to order at half-past ten o'clock by elder Milton Holmes, it was carried unanimously that elder Wilford Woodruff preside, and that elder William Walker, and elder J. B. Meynell act as clerks of the conference.

The sixteenth hymn being sung, elder Woodruff offered up prayer, when the first hymn was sung, after which the number of officers present was called for, when it appeared, of the presidency, elder W. Woodruff, one of the Quorum of the Twelve, Counsellors Reuben Hedlock and Thomas Ward—High Priests, eight—of the Quorum of the Seventies, five—Elders, seventy-seven—Priests, sixty-six—Teachers, thirty-seven—Deacons, seven.

Elder Woodruff having made some remarks to the delegates as to the order of representation, the delegates were called upon to make their respective statements.

Manchester Conference—Represented by elder Milton Holmes, including 24 branches, viz., Manchester, Stockport, Ashton, Dukenfield, Newton Moor, Mottram, Bolton, Tottington, Leith, Haslingden, Breightmet Fold, Bury, Oldham, Rochdale, Eccles, Pendlebury, Heatons, Ratcliff, Cross Moor, Didsbury, Edgeworth Moor, Middleton, Crompton Fold, and Whitefield, containing 1723 members, 2 high priests, 55 elders, 99 priests, 51 teachers, 25 deacons; baptized since last general conference, 279.

Liverpool Conference—Represented by elder J. A. Stratton, including 13 branches, viz., Liverpool, Douglas, Peel (Isle of Man), St. Helens, Newton, Warrington, Tranmere, Ewloe, Kennerton, Chester, Overton, Wooton, Pool Quay, containing 678 members, 3 high priests, 31 elders, 39 priests, 21 teachers, 10 deacons; baptized since last general conference, 120.

Preston Conference—Represented by elder Leonard Hardy, including 10 branches, viz., Preston, Lancaster, Kendal, Brigsteer, Holme, Heskin, Hunter's Hill, Euxton, Leyland, Southport, and Longton, including 505 members, 16 elders, 24 priests, 15 teachers, 4 deacons; baptized since last general conference, 21.

London Conference—Represented by elder E. H. Davis, including 5 branches, viz., London, Newbury, Woolwich, Luton, and Portsmouth, containing 328 members, 12 elders, 17 priests, 8 teachers, and 9 deacons; baptized since last general conference, 55.

Macclesfield Conference—Represented by elder James Galley, including 7 branches, viz., Macclesfield, Bollington, Middlewich, Northwich, Plumbley, Crewe, and Little Budworth, containing 204 members, 1 high priest, 9 elders, 19 priests, 12 teachers, 4 deacons; baptized since last general conference, 13.

Birmingham Conference—Represented by elder Robert Crook, including 14 branches, viz., Birmingham, Gritsgreen, Oldbury, West Bromwich, Walsall, Dudley, Brittle Lane, Bilston, Kidderminster. Bloxwich, Rockshill, Rewbury Hill, Wolverhampton, and Shatterford, containing 668 members, 1 high priest, 35 elders, 54 priests, 31 teachers, 15 deacons; baptized since last general conference, 146.

Derbyshire Conference—Represented by elder Robert Crook, including 5 branches, viz., Wooden Box, Dunstall, Branston, Barton, Colesville; baptized since last general conference, 112.

Staffordshire Conference—Represented by elder Geo. Simpson, including 15 branches, viz., Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddeley Edge, Bradley Green, Knutton Heath, Longton, Coxbank, Prees, Tunstall, Leek, Longport, Hassall Green, Allsagar's Bank, and Whitchurch.

Edinburgh Conference—Represented by elder John Banks, including 11 branches, viz., Edinburgh, East Wemyss, Stirling, Pathhead, Falkirk, Hunter's Fold, Croft Head, Ternent, Dundee, Biggar; baptized since last *quarterly* conference, 12.

Glasgow Conference—Represented by elder James Houston, including 16 branches, viz., Glasgow, Airdrie, Lanark, Paisley, Johnston, Bridge of Weir, Kilbirnie, Irvine, Kilmarnock, Greenock, Balfrone, Bonhill,

Campsie, Thornley Bank, Tollcross, Renfrew; baptized since last general conference, 236.

Sheffield Conference — Represented by elder J. Ure, including 7 branches, viz., Sheffield, Mattersea, Grindley, Woodhouse, Doncaster, Donnington, Chesterfield; baptized since last general conference, 109.

Bradford Conference—Represented by E. F. Sheets, including 3 branches, viz., Bradford, Idle, and Leeds, containing 181 members, 7 elders, 11 priests, 5 teachers, 5 deacons; baptized since last general conference, 47.

Worcestershire Conference—Represented by elder Thomas Smith, including Earl's-common, Bromsgrove, Persell Green, Worcester, Penvin, Flyford Flavel, Barford, St. John's, Milton, Royal Leamington Spa, Stratford-upon-Avon, Coventry, containing 270 members, 12 elders, 20 priests, 8 teachers, 5 deacons; baptized since last general conference, 105.

Clitheroe Conference — Represented by elder William Speakman, including 11 branches, viz., Clitheroe, Waddington, Chatburn, Downham, Settle, Burnley, Accrington, Goodshaw Fold, Blackburn, Chaighley, Ribchester, containing 302 members, 15 elders, 18 priests, 18 teachers, 6 deacons; baptized since last general conference, 27.

Leicestershire Conference — Represented by elder Thomas Margetts, including 3 branches, viz., Leicester, Nottingham, Blabey, containing 140 members, 6 elders, 10 priests, 2 teachers, 3 deacons; baptized since last general conference, 72.

Cheltenham Conference—Represented by elder John Johnson, including 9 branches, viz., Cheltenham, Apperley, Narton, Frogsmarsh, Brangreen, Puncill, Little Dean Woodside, Edgehill, Sydney; baptized since last general conference, 64.

Bath Conference—Represented by elder Thomas Smith, including 2 branches, viz., Bath and Downhead, containing 108 members, 3 elders, 8 priests, 1 teacher, 1 deacon; baptized since last general conference, 69.

Bedfordshire Conference—Represented by elder Robert Martin, including 12 branches, viz., Bedford, Thorncote, Gravely, Whaddon, Evershott, Walden, North Crawley, Stock, Wyboston, Honeydon, Irchester, Wellingborough; baptized since last general conference, 36.

Carlisle Conference—Represented by elder John Allen, including 5 branches, viz., Carlisle, Brampton, Alston Moor, Newcastle-upon-Tyne, Sunderland, containing 150 members, (number of officers not reported.)

Littlemoor Branch—Represented by elder Thomas Smith, of Bath, including 12 members, 1 elder, 1 teacher, 1 deacon; baptized since last general conference 6.

Merthyr Tydville Conference — Represented by elder William Henshaw, including 12 branches, containing 316 members, 7 elders, 10 priests, 7 teachers, 4 deacons; baptized since last general conference, 195.

Mars Hill Conference—Represented by elder G. P. Waugh, including 24 branches, viz., Mars Hill, Old Storridge, Coles Green, Wooferhood, Brinxty Common, Bromyards Down, Whitbourne, Clifton, Ridgeway Cross, Polehouse, Key's End Street, Ledbury, Froomshill, Darlow and Stanley Hill, Stocks Lane, Shucknell Hills, Lugwardine, Hereford, Leominster, Ludlow, Stoke, St. Melbro', Bellsgates, Combs Moor, Presteign; baptized since since last general conference, 36.

Hull Conference—Represented by elder William Walker, including 6 branches, containing 74 members, 5 elders, 5 priests, 6 teachers, 2 deacons; baptized since last general conference, 36.

Wapload—Represented by elder George Eyre, including 17 members, 1 priest; baptized since last general conference, 17.

Ireland—Represented by letter, contains 33 members, 3 elders, 2 priests, 1 teacher; baptized 1.

Garway Conference—Represented by elder Richard Blakey, including 5 branches, viz., Garway, Oriop, Buckhold, Ewiasharold, Keevern, containing 136 members, 3 elders, 10 priests, 4 teachers, 1 deacon; baptized, 4.

Chalford Hill Conference—Represented by elder E. H. Webb, including 8 branches, viz., Chalford, Avening, Tetbury, King's-hood, Cam, Chapel Allerton, Canterbury, containing 154 members, 5 elders, 10 priests, 6 teachers, 3 deacons; baptized since last general conference, 88.

Bristol—Represented by letter, contains 90 members, 3 elders, 6 priests, 3 teachers, 1 deacon; baptized since last general conference, 10.

Trowbridge and vicinity, containing 9 members, 1 elder; baptized since last general conference, 9.

The meeting being closed by singing and prayer, adjourned until the afternoon.

AFTERNOON SERVICE.

Meeting opened by singing the 142nd hymn, after which elder Ward engaged in prayer. The sacrament was then administered by elder J. D. Ross.

Elder Ward made a few remarks upon the necessity of attending upon the ordinance of the Lord's supper.

Elder Hedlock then spoke on the purpose of a general conference, and the necessity of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independent of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with the presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the audience to exert themselves to live as saints to day, and if such was their continued purpose, they would not err very far from the path of rectitude.

The president then called for the delegates to represent the condition and standing of the conferences.

Elder Milton Holmes stated the Manchester conference to be in a very good condition; the prospects, indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest. He exhorted the saints to listen to the counsel given, and bore a strong testimony to the truth of the work.

Elder Leonard Hardy stated that he had not long been connected with the Preston conference, but the prospects to the best of his knowledge were much improved. The officers in council were united, and there was a probability of some being baptized. He also bore testimony to the truth, and prayed for the success of the work.

Elder Elisha H. Davis rose to state the condition of the London conference, which he said was very satisfactory at the present time. They had witnessed the gradual increase of the church, and of very respectable people of the congregations that were seeking after the truth. The officers were but few, but they were doing good, and though the Saints themselves were generally speaking but poor, yet they were determined to press forward and be united in the work of the Lord. The spirit of the gathering was very powerful among them, many had already left for Zion, and many more were very anxious to go. The meetings were well attended, and some were baptized weekly, He requested an interest in the prayers of the Saints, that he might be endued with wisdom and prudence; the enemies were on the alert to detect, if possible, any thing that might be thought a false step, and without the prayers and faith of the Saints, he felt quite incompetent for the task devolving upon him.

Elder Galley stated that the Macclesfield conference, from the past year's experience, was much improved, and never had the Spirit of God given stronger testimony of the truth than these last three months. The officers were united in desiring the glory of God. He further stated that the conference was extensive as regarded the distances of places, and that his circumstances in business did not allow him to pay that attention to it which it required, that other labourers were much wanted, and he requested that some travelling elder or high priest might be sent amongst them.

Elder Robert Crook rose to report the condition of the Birmingham conference, and we rejoiced much to see our aged brother manifesting almost the agility of youth. He stated that he rejoiced much to see the Saints by whom he was surrounded, and he rejoiced also at the condition in which he had left his conference, their councils were in peace—unity and love prevailed amongst them. He also rejoiced much in the late visit of elder J. B. Meynell, and thanked God for his visit, and he was very sorry that he was leaving England, for he knew they were of one heart and of one mind. He exhorted his brethren to be loyal subjects of the realm, stating that he prayed for her majesty the Queen three times a day, until the magistrates themselves declared him to be a most loyal subject. He also stated

that the Derbyshire conference was in a good condition at present, but much in need of some active labourer.

Elder George Simpson stated that there was not that union in the Staffordshire conference which was necessary for the well-being of the church, he hoped they would take his conference into consideration, and that measures might be taken for their assistance.

Elder John Banks stated that he had not had much time to become acquainted with the Edinburgh conference, having only been there about three weeks. Edinburgh was a splendid city, the seat of much wisdom and learning, and it would require much wisdom and prudence to be exercised; but considering all circumstances, he trusted that the coming year would yield them a rich harvest.

Elder Richard Blakey stated that the Garway conference had many difficulties to contend with, but still it was in a better condition than he had known it before. He should wish to call the attention to this conference as he was at present under the necessity of retiring from his labours in the vineyard, in order to assist an aged father, whose growing infirmities called for his help.

Elder James Houston stated that the branches in the Glasgow conference were in a very prosperous condition, full of union and love in their counsels; Lanerk, where he had been labouring, numbered 64 in about six months; he was sorry that he was not better able to represent the whole conference, as its general condition was most satisfactory and encouraging.

Elder James Ure briefly stated that the Sheffield conference was in a very cheering condition.

Elder E. F. Sheets remarked that the Bradford conference at his first visit rather alarmed him, but he thought he could now state that it was in very good order, and he knew not of a dissenting voice in the whole of the three branches of Bradford, Idle, and Leeds; more labourers were wanted, and he anticipated much good would be the result.

Elder Thomas Smith said in reference to the Worcestershire Conference, that in its present condition, love and union were prevailing through the whole, with the exception of one case of difficulty, which would come before the meeting. Brother Meynell had been visiting them and they had an excellent time. The conference spread over an extensive country, and it was their intention to labour indefatigably in the coming season.

The meeting then adjourned until evening.

EVENING SERVICE.

The service opened by singing. Prayer by Elder Hedlock, when the representation of the condition of the conferences was resumed.

Elder Stratton stated that generally speaking the branches were in a prosperous condition, that four new branches had been organized these last few months. The Isle of man branches were in a much better state, united, and the prospects were good.

Elder Speakman stated that the Clitheroe conference was in good standing, peace and unity, and every good grace was to be found amongst them, none could be more inclined to adhere to counsel. They were a people that were full of humility which had caused him much to rejoice; they were also ever ready to assist in rolling forward the kingdom of God, and they only need to be told their duty in order to do it.

Elder John Johnson said he had not been in the habit of speaking before so large and respectable a congregation, but rather in the regions of darkness, and amongst the blacks of the coalpit. He was, however, glad to say that though Cheltenham had, as it were, been torn up by the roots by persons who had never been sent there, yet he rejoiced to say that now the people were willing to listen to counsel, and the spirit of love and union was in their midst, indeed their condition was better than it had been for three years, and there was a great work to do.

Elder Robert Martin said that the members in the Bedfordshire conference, with very few exceptions, were Saints indeed, many of them were of long standing. A good foundation had been laid, and the difficulties that had for a considerable time

troubled the churches were removed, and the principles are now much inquired after, and he felt assured that with wisdom and prudence much might be done, especially if more labourers were employed.

Elder Thomas Margetts stated that the Leicestershire conference was not in so good a condition as he could wish to see it. The experience of the last six months had been very trying, but after all profitable. When an aspiring spirit arises, it is calculated to do much mischief; it had been so there, but the results he had no doubt would be beneficial; but notwithstanding all things, the prospects were still better than ever, and their congregations were crowded to excess. He earnestly requested a visit from some of the presidency as early as possible.

Elder Thomas Smith stated that the Bath conference was in good standing, union and love prevailed in their midst, the gifts and blessings of the Spirit of God were abundant, the councils were conducted in peace and love, and the prospects were very encouraging.

Elder William Walker remarked in reference to Hull, that when he was sent there, he could not in his address say brethren and sisters, for there was but one sister there. He continued his labours by preaching at the dock side to hundreds of people, but apparently in vain. He was at times almost in despair, but nevertheless he received encouragement from the word of God, and continued his labours. He remarked also that the books of the church had been a great instrumentality in propagating the work in that neighbourhood. The prospects were now encouraging, and the minds of the people were in some measure turned to the contemplation of the principles of truth.

Elder Dan Jones, from Wales, rose, under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent him speaking that evening, but he was determined to bear his testimony in spite of every opposing power. He said that he came not in the character of a delegate: he represented no conference; for if he had but baptized one, he should be able to represent three. But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God, in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his fatherland. He remarked that, for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods, or the civilized denizens of the city, but he had found it not until he came in contact with the followers of the prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians, or on the deck of a ship, than upon that platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated; and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood. [We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones, for though delivered while struggling with disease, such was its effect upon ourselves, and we also believe upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.]

Elder William Henshaw stated that Merthyr Tydvill conference was in a prosperous condition. Two years ago he first went there and met with much opposition; but some became obedient to the gospel, and the signs followed the believers; gifts, blessings, and visions were in their midst, and the saints were rejoicing in the fulness of the gospel of Jesus Christ.

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the varions quorums in the stakes of Zion, fifteen

quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion. After enumerating many other things, which, from the rapidity of his utterance, we failed to note, he remarked that the condition of the churches in America was more encouraging than at any former period in the history of the church.—The Saints were more universally of one heart and one mind, and the Spirit of Elijah's God was in their midst. He then addressed himself to the elders and officers by whom he was surrounded, exhorting them in all cases to abide by the laws of the land, and, that no man, by keeping the laws of the kingdom of God, need violate the laws of the realm: that no one who infringed upon those laws in any manner would be sustained by the authorities of the church. We had nothing to do with the laws but to keep them. He further remarked that elders, generally, raised up churches like unto themselves, and therefore it behoved them to be an example to their flocks in all things that were holy and righteous. The kingdom of God was a kingdom of order, and a spirit of order ought to characterise every branch of the church. He rejoiced much in assembling with them that day, and in meeting such a vast concourse of brethren and sisters as greeted his eyes that day: he rejoiced also to find things throughout the land in so good a condition as they were. He further exhorted the Saints not to be discouraged by their trials, but to contemplate the course of the Saviour, from the manger to the cross; he sought not for peace and popularity, but for the salvation of men. It was no sign, because men were poor that they could not be useful and successful in propagating the principles of truth; let us but remember from whence our power comes, and forget not, what elder Ward often endeavours to teach us, that union is strengh, that the grand secret of our success lies in being of one heart and of one mind; but, that on the contrary, division stops all blessings, and closes the heavens against us. Yes, he would say, the heavens were full of blessings for the Saints, but union and peace amongst us could alone call them down upon us. He would, therefore, call upon them, for God's sake, to be united in all things pertaining to the rolling onward of the kingdom of our Lord and Saviour Jesus Christ.—The meeting was then closed with singing and prayer, and adjourned until the next morning, to assemble in the large room in Bridge-street, at ten o'clock.

MONDAY MORNING.

The meeting being opened by singing and prayer, elder Woodruff proceeded to speak on the great principles that should actuate the servants of the Lord, exhorting them to lay aside all principles of selfishness, and act according to counsel. To labour for the good of all, acting as one man before the Lord, in order to do the best for the welfare of the kingdom of God.

Elder Hedlock spoke on the condition of the church in Nauvoo, how they had suffered from time to time from unrighteous men getting into their society, who had lost sight of the great principles of the kingdom of God,—and who sought only to aggrandise themselves at the expense of the entire community. Individuals had been amongst them at an early period, who had made extensive purchases of land, which had been enhanced in value by the gathering of the Saints, and thus they had taken an advantage of the people by disposing of their purchases at an exorbitant rate of profit. They had also had to suffer from various repeated law suits that had impoverished their resources, that otherwise might have been employed in providing labour for the poor. He had looked at their situation, and he felt anxious for the adoption of some plan that might mutually benefit all. He was desirous of preventing the spirit of monopoly from entering into their midst, and while he now contemplated as it were the energies of the people being thrown away amongst their enemies, he wished to adopt such means as should preserve amongst themselves the combined industry of the Saints for the good of all. He then stated his views of the objects to be accomplished, and the benefit arising from the proposed scheme of a joint stock company, that should unite the efforts of the Saints on both sides the water for the good of all. He stated that the shareholders would be benefitted by the adoption of such a plan, inasmuch as the capital so employed, by judicious management, would in a few years double its capital. He further

remarked that there must be a channel of communication between the Saints on both sides the Atlantic for the mutual benefit of all. He further remarked that there were a variety of means by which these ends might be accomplished, by procuring freight for ships, by procuring provisions for emigration from our brethren in the West, which, placed in bond in this country, would be a great advantage in the supply of sea stores to those that emigrated. He wanted also agents in all parts of the country to assist in the business of emigration, by posting our bills when we had ships in hand, and by procuring passengers, which would afford a fair remuneration for labour on business-like principles. All that we wanted was men of business to enter into this work, which must ultimately work for the good of all.

Elder Ward then remarked that the great point before the meeting was, whether the scheme announced in the last MILLENNIAL STAR to the conferences was to be adopted or not.

It was then unanimously voted that such a plan or association as that proposed should be adopted.

It was then unanimously voted that brothers Wilson, Caruthers, M'cEwan, Brown, Clark, Milnes, Mason, Banks, Johnson, and Flint, resolve themselves into a committee to draw up resolutions, to be examined and discussed by the conference, and that they retire into the adjoining room for that purpose.

The brethren of the committee having retired, elder Woodruff called the attention of the conference to the various business lying before them in relation to the churches.

Elder Woodruff first called for those brethren who were so situated as to give themselves up to the ministry, when there arose elders J. D. Ross, James Ure, Glaud Roger, E. H. Webb, James Houston, Robert Crook, George Slater, Thos. Margetts, E. H. Davis, John Allen, J. A. Stratton, E. F. Sheets, William Walker, C. Miller, Milton Holmes, Leonard Hardy, George Eyre, William Speakman, Thomas Day, Henry Cuerden, G. P. Waugh, Dan Jones, William Henshaw, Wm. Allen, Thomas Smith, (of Worcester), Thomas Smith, (of Bath), Phillip Westwood, Charles Phelps, Hiram Clark, John Banks, John Johnson. The three last named were added, though the brethren had retired on committee.

The case then arose, before alluded to, in reference to the Worcestershire conference, which led to a variety of excellent teaching in reference to elders or others interfering in the settlement of difficulties where they were not sent. The adjustment of difficulties and the right of sitting in judgment belonging in an especial manner to the high priesthood, unless elders received a special commission for that purpose.

It was then carried that the church in Coventry continue under the control of the Worcestershire conference.

The meeting being closed by prayer, adjourned until two p.m.

AFTERNOON SERVICE.

This service being opened as usual, elder Ward rose to make some remarks on the responsibility of all connected with the kingdom of God. As individual members of the church we were by no means exempt from this, inasmuch as it was every man and woman's duty to warn their neighbour. And as we received any portion of the authority of the holy priesthood, that responsibility increased, and he would assure the meeting that the presidency in this land justly estimated the importance of the position they occupied, and were well aware that they were answerable to God for whatever measures they adopted in connexion with their superintendance of this portion of his vineyard; and as they had no individual or party feelings, the Saints might rest assured that all measures which they might seek to carry, would be with a single eye to the glory of God.

Elder Hedlock then followed on the same principles.

The condition of the Macclesfield conference was then laid before the meeting, when it was carried unanimously that elder William Walker (late of Hull) go labour there, under the presidency of elder James Galley.

Elder Robert Crook having stated the necessity of some young active labourer

being sent into the Derbyshire conference, it was carried that elder George Slater, late of Nauvoo, take the presidency there, recommending him to avail himself, as need might be, of the council of elder Crook.

Staffordshire conference being next considered, it was carried that elder Hiram Clark take the presidency for the time being.

Garway conference wanting a president, by the retirement of elder Richard Blakey, elder William Allen was unanimously voted to take the presidency thereof.

The condition of the Mars Hill conference being brought forward, it was carried that elder E. F. Sheets (late of Bradford), preside over the same.

It was then carried by the meeting that elder Glaud Roger preside over the Bradford conference, in the room of Brother Sheets.

It was next unanimously voted that elder John Allen take the presidency over the Carlisle conference.

It was also voted, that elder Robert Martin preside over the Bedfordshire conference, where he has been lately labouring.

It was then unanimously carried, that Hull be organized into a conference, and that elder Henry Cuerden preside over the same.

It was then, with considerable good humour, unanimously voted that elder Dan Jones, form, and preside over Wrexham conference, consisting at present only of himself and wife. Some present wished to make elder Jones a present of some branches in the neighbourhood to begin with, but the feeling of the meeting was that he should build upon no other foundation than that which he had already got. Elder Jones made some interesting remarks on his position, and of his anxiety to preach the gospel to his countrymen in their native tongue, requesting an interest in the faith and prayers of the Saints for his success,—when elder Ward arose, and called upon the meeting, if they felt disposed to uphold brother Jones in his position, to signify it by a hearty Amen! which was most heartily responded to.

It was then voted that elder G. P. Waugh labour under the direction of elder John Banks, in the Edinburgh conference.

It was then voted that the branches of Louth, Taleby, and Wapload, be annexed to the Hull conference, under the presidency of elder Henry Cuerden.

Voted also that Paul Harrison be ordained an elder, and go to labour in Ireland.

Voted that Doncaster be appended to the Sheffield conference.

Voted that Newhall branch be annexed to the Sheffield conference.

Voted that Kidderminster be annexed to the Worcestershire conference.

It was then unanimously carried that elder James Houston's appointment to labour in Lanark receive the sanction of the conference.

The meeting which continued to a late hour, without interruption, then adjourned unto Tuesday morning.

TUESDAY.

The meeting being opened by singing and prayer.

Elder Webb was then called upon by the president to state the conditions of the branches in his field of labour, viz., Chalford Hill, Avening, Tetbury, Kingswood, Cam, and Nimphsfield.

It was then carried unanimously, that the before-mentioned branches be organized into a conference, and that elder E. H. Webb preside over the same.

It was then voted that Bath be organized into a conference, to be called the Somersetshire conference.

It was then voted that elder George Robins go to labour in the Hull conference, under the presidency of elder Henry Cuerden.

Elder John Johnson, president of the Cheltenham conference, being absent on the committee, elder Phelps was called upon to lay the circumstances of the conference before the meeting, in relation to a lawsuit now pending. It appeared that the Saints had been subject to interruption in their meetings of the most outrageous and disgraceful character, notwithstanding they met in a place regularly certified; that being obliged to have recourse to law in their own defence, they had been, and expected to be still more, involved in expenses, which without assistance they were not able to meet. Elder Woodruff remarked, that circumstances like

those in the Cheltenham conference might be the lot of any other, and that it behoved us to sympathise with our brethren, and render them what assistance we could.

It was then unanimously resolved, that the presidents of conferences lay the case before the churches, and that the Saints be exhorted to render what assistance they can, forwarding the same to Liverpool as early as possible, to be remitted to elder Johnson.

Elder Ward made some remarks on conformity to the laws of the land, exhorting the brethren never to resort to physical force when oppressed by their enemies, inasmuch as there was abundant protection in the laws, when justly administered. He requested the brethren, that when they had acted according to principles of righteousness, and the laws of the land, in all things, and yet could not get protection or redress from the magistrates, that they would send him the addresses of such persons, and he would adopt measures to teach them their duty. He had been under the necessity of writing to two magistrates, and it behoved all the servants of the Lord to become, as much as possible, acquainted with the laws of the land.

The Committee of the Joint Stock Company then making their entrance, it was carried unanimously that the articles which had been drawn up by the Committee be read before the meeting, consecutively, and afterwards item by item, to be discussed by the conference.

After the reading of the articles,

Elder Ward rose, in the first place, to move a vote of thanks to the brethren of the committee for their very arduous labour, in the production of the articles which had now been read, and which had occupied the committee some sixteen hours. This vote was most heartily and unanimously carried.

Elder Thomas Wilson, president of the committee, then returned thanks,

Elder Hedlock rose to express his gratification at the result of the committee, so far, and as he had been the first to suggest the plan, he felt much to rejoice at the prospect of its ultimate success.

It was then voted that Brother Brown read the articles one by one for the consideration of the conference.

AFTERNOON SERVICE.

The service being opened as usual, the following articles were for the time being agreed upon. We shall not here present the remarks made upon each as it passed, but merely quote each article as it was decided upon.

1. That this Joint Stock Company be called "The Mutual Benefit Association."

2. That it shall have for its objects the establishing of those branches of manufacture in America, which will be most beneficial, and return to the stockholders the greatest amount of profit, requiring at the same time the least amount of capital in erecting and carrying on its operations.

3. That this association shall bring over food and provisions from America, that the members may have abundance of those things both cheap and good, at a price considerably beneath that at which such provisions are usually supplied, that thus a saving far exceeding the weekly payment for one share shall be effected.

4. That its capital shall consist of not less than thirty thousand pounds, divided into sixty thousand shares of ten shillings each: that a deposit of one shilling per share shall be paid within two months from the date hereof, or within one month from the date of the application for shares at any future period; the remainder to be paid in equal parts weekly or monthly, during the following eighteen months.

5. That each shareholder, shall have one vote, and one only, in all matters connected with the business of the Mutual Benefit Association.

6. That a committee of fifteen directors shall be chosen to manage the affairs of this association; that every male shareholder, aged twenty-five years, shall be eligible to become a director. That this committee have full power to manage the affairs of this society. That they be appointed for twelve months; that four retire annually by ballot, and other four be chosen in the same manner to fill up the vacancy.

7. That each district shall have a committee of management consisting of a President, Secretary, Treasurer, and four members, who shall have the power to organize every branch in a similar manner by the general voice of the said district.

8. That the annual meeting shall be the time for transacting the business of this association, viz., on or after the 6th of April in each year, and that the expenses of each delegate be paid out of the general fund.

9. That the collections of shares shall be made weekly or monthly as may be convenient for each district, and that these instalments shall be paid to the treasurer thereof, he giving a printed receipt to each member: that these check-books shall he sent to the general committee on or before each annual meeting, and that a minute-book be properly kept and signed by the officers of every said district, which shall be returned at the same time, and that for the sake of uniformity, these books be provided by the directors out of the funds.

10. That the cash paid by members, on account of their shares, shall be remitted by the treasurer of each district to the treasurer of the Committee of Directors, on the first Wednesday of every month, in Post-office orders or Bank of England seven days' post-bills, according to the amount.

11. That the treasurer of each district see that he receive a printed receipt for each monthly payment, signed by the three chief directors or managers at Liverpool, viz: the president and the two trustees or cash-keepers hereinafter mentioned.

12. That the said cash orders shall be paid and remitted in the names of these three chief officers, whose names must be endorsed by them on the same, before they can be cashed.

13. That all the monies belonging to this society shall be kept in some bank, chosen by the directors in Liverpool, in the name of the said three principal directors or trustees for this association, whose united signatures shall be attached to every document for deposits, or drafts, or receipts; and that the petty cash be kept in a safe, in the said company's office, under two keys, one kept by each of the said trustees hereinafter named.

14. That every member shall have the liberty of selling his or her share to other members; that any shareholder may increase his or her share at any time by paying the amount paid up, and any bonus that may have been declared or added on the same; and that should the amount of shares demanded exceed sixty thousand, at the next annual conference sixty thousand more may be granted.

15. That all machinery requisite for factories, and other implements shall be procured among the members if possible, and that payment for these shall be taken in shares where practicable, and that the wants of the shareholders shall first be supplied out of any stores belonging to the society, at a small remunerating profit, others buying, to pay the market price.

16. That no money shall be returned to the shareholders, until the end of five years, and if at the annual meeting, then to be held, a majority of the members or their delegates shall see proper, and resolve that the business of this association can be carried on solely with the accumulated profit, then they may order that the amount of sbares paid up, shall be repaid to the stockholders, or if otherwise that the business shall be carried on for other five years, with the original capital and profit thereon, paying a dividend to the shareholders, at the rate of not less than ten per cent. per annum.

17. That this association be legally constituted, viz., by Deed of Partnership, Enrolment in Chancery, or Act of Parliament in Great Britain, and by Congress Act or Registration in America, as the committee of directors shall see proper.

18. That the directors shall be empowered to find offices, clerks, &c., at the expense of the association.

19. That five per cent., and no more, on all business done be reserved to cover these and other office expenses.

20. That two directors, viz., Thomas Ward, President, and Thomas Wilson, Secretary, sue and be sued in their own names on behalf of this association, and be supported and indemnified therein from the funds of the same.

21. That the business of this association be allowed to have commenced on the 7th of April, 1845.

22. That the sale and transfer of shares be recognized by the directors, who shall determine the form thereof.

23. That if any shareholders neglect to pay their monthly instalments due, one penny per month of fine shall be imposed, and if they neglect to pay the instalments for six months, the amount paid shall be forfeited, and added to the stock, but that they be warned in writing, at least fourteen days before the expiration of the said six months, under the hand of the secretary of the district.

24. That the names, places of abode, and number of shares of each proprietor be entered in the shareholders' register.

25. That these shares be considered personal property, and as such may be devised and disposed of.

26. That two-thirds of the fifteen directors may remit forfeitures, and have a discretionary power to act in all matters not herein provided for, as they shall deem best for the welfare of the association; distinctly recording these and all their other acts in minutes to be laid before the annual meeting of proprietors or delegates.

27. That the directors books be balanced every six months, and a balance sheet containing all the particulars of business be at the said annual meeting submitted, audited, and passed if approved of by the shareholders or their delegates, an abstract of which may be published if ordered at the said annual meeting.

28. That the directors appoint their own chairman and deputy chairman from time to time as need may be, and upon the disease of any director, they vote another into his place until the next annual meeting.

29. That the directors if necessary may appoint committees, delegates, and agents, to assist in promoting the welfare of the association.

30. That these directors may purchase and sell shares, and be the general brokers of this society, and in any or all cases of dispute, be empowered to refer matters to arbitration, one arbiter being appointed by each aggrieved party, and the two so named to appoint a third, before entering on the reference,—their award in writing to be final.

31. That letters of attorney, and other legal documents not herein named, be executed in the names of the directors aforesaid, appointed to sue and be sued in all legal matters connected herewith.

32. That directors may resign, and others be appointed, as in case of death aforesaid.

33. That two-thirds of the directors have power to remove any directors for conduct prejudicial to this company, their places being supplied within ten days as aforesaid, until the general annual meeting of shareholders or delegates.

34. That notices of general meetings be sent through the post fourteen days before these be held; that the weekly and monthly meetings be convened, as the committee and directors shall see fit.

35. That the obligations of shareholders on transfer or forfeiture of their shares shall cease, and that the person in whose name they shall be registered be considered the real owner; all transfers to be duly registered, and the husband of any female proprietor must become a proprietor by sale or transfer as aforesaid, and by the approbation of two thirds of the directors or committee, and that all matters of dispute in districts which cannot be settled there, be submitted in writing, signed by the three principal members of these committees to the directors, whose decision shall be binding on the said district until the next annual meeting, where all matters may be regulated and set in order.

36. That all securities or investments be in the name of the president and the two trustees hereinafter named, subject to the control of the majority of directors, and the voice of the delegates at their general or annual meeting.

37. That the company may be dissolved or business stopped and disposed of, on the fourth of the paid up capital being lost, by the vote of two-thirds of the directors and a majority of the shareholders or delegates present at and voting in two successive meetings.

38. That the language of these articles be understood in the plain and common acceptation of the terms thereof, and that if any doubt or dispute arise as to the

meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39. That the freight of goods from Liverpool, sold to any of the shareholders in Britain, be paid out of the general fund.

40. That bond or bonds be given by the cash-keepers as security for stock.

41. That the said two key-holders, trustees, or cash-keepers give approved bond, jointly or severally, for three hundred pounds; and that this be increased annually, according to the increase of stock, and as the stockholders or their delegates may require.

42. That the following fifteen shareholders act as directors of this association, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter Mc. Cue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry Mc. Ewan, Henry Crump, John Druce, Isaac Brockbank, Robert Wiley, and John James.

43. That seven of these form the ordinary directors resident in Liverpool, who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two-thirds of all the directors, either in writing or by vote given in person.

44. That these seven form the quorum of ordinary directors, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley, and John James.

45. That Thomas Ward act as president and corresponding secretary of the said directors. That Thomas Wilson act as secretary and book-keeper of this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash-keepers for the same, the said trustees giving bond as aforesaid.

It was then voted by the conference, that the delegates of districts, on their return to their respective places, be authorized by this association to organize a committee of seven, including a president, secretary, and treasurer, and also in such neighbouring districts as may require it.

Elder Ward then rose to ascertain the feeling of the conference in reference to a matter of which they had had notice, viz., the publication of the MILLENNIAL STAR, when it was unanimously voted that, after the close of the present volume, it be published twice per month.

The following votes were also agreed to, that elder E. H. Davis be ordained to the quorum of the seventies, that E. F. Sheets be also ordained to the quorum of the seventies.

That brother Thomas Dunlop Brown be ordained an elder. That elder J. B. Meynell receive a letter of commendation from the presidency in Liverpool, on his return to America, testifying of his very successful and diligent labours while in this country.

Elder Reuben Hedlock, on Tuesday evening, made a statement with regard to the affairs connected with the emigration, particularly in respect to financial means, a debit and credit account of which will either be printed, or sent in writing to each president of conferences.

It was then motioned that this conference pass a vote of confidence in elder Reuben Hedlock, which was heartily responded to, and unanimously carried.

It was also voted that this conference sanction the appointment by the authorities in Nauvoo, of elder Wilford Woodruff to the presidency of the churches in Great Britain, and also pledges itself to uphold him therein by faith and prayer.

It was also voted that the conference recognise and uphold elder Reuben Hedlock as his first counsellor.

It was also voted that the conference recognise and uphold elder Thomas Ward as his second counsellor.

A vote of thanks was also most cheerfully given to elder Thomas Dunlop Brown for his unwearying and active services at the conference.

It was also voted that elder Goodfellow labour under elder Robert Crook, in West Bromwich and its adjacent branches.

The conference then closed by elder Ward returning thanks, at one o'clock, p. m. April 9. One of equal importance, perhaps, never having been held in the British Isles, and which, by the faithfulness of the Saints, may yet bear fruit that may be beneficial to the people of God unto the latest generations. ED.

☞ The numbers as we find from further examination, as far as they have been represented, are as follows: 9,635 members, 10 high priests, 390 elders, 615 priests, 311 teachers, 164 deacons; baptized since last general conference, 1,910.

IMPORTANT FROM THE SOUTH SEA ISLANDS.

Tahiti, August 15, 1844.

Dear Brother Young,—An opportunity having presented itself of sending letters to America, and believing also, you would like to know how the work prospers in this distant land, we thought we would address a few lines to you, giving account of our prosperity and also a brief sketch of the political state of affairs here. To do this it is necessary to go back to the time we first made the Island of Tooboui, which is a small Island about 300 miles south; of the circumstances of our making that island was one unexpected; one which the captain tried to avoid, but unsuccessfully, his object being to recruit the ship; however, before arriving at Tahiti he thought he would send a boat on shore, and learn if it afforded anything he wanted; this gave us an opportunity of going on shore, which we gladly embraced after being shut up on board our ship for almost seven months. We found the natives very friendly, and very religiously disposed, although there were no white missionaries on the Island, neither had been for a great length of time. Soon as they learned that we were missionaries, they were very anxious to have one or more of us stay with them. There were a number of very respectable American mechanics here on the island, who were very anxious for one of us to stay, there being an effectual door open for us. It was thought best for one to do so, and the lot fell upon brother Pratt, by his own choice. After a short stay, we bid him adieu and sailed for Tahiti, where we arrived on the 4th of May. Circumstances certainly looked very unfavourable when we arrived, but we could do no better than stay, as there was no other way open for us. The circumstances we will briefly state as follows:—The French, as no doubt you are already aware, had already taken possession of these islands, dispossessing Queen Pomare, and establishing their own government here, which indeed has been a most fortunate thing for us; for had the native government been in full force when we arrived, most likely the missionaries who hitherto have been mighty in this kingdom, would have so influenced the natives against us as to prevent us from landing; but, thank the Lord, their greatness has had a downfall, and a mighty one too in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatening daily to come down upon the French, and annihilate them. Under these circumstances it was that we obtained permission from the French Government to land as missionaries. There being no convenient place in the town for us to stop at, we moved into a missionary station about four miles below it. This was rather grievous to the pastor of the flock, to think the wolves were coming so near without his being able to drive them away; but such was the case. He shortly came to see us, and we had quite a chat together. He said he should not believe Mormonism anyhow, though he should see two or three raised from the dead, hinting at the power of Godliness in the church; we told him not to be alarmed, as probably he never would be troubled with the sight, while he was in his present mind at any rate. He thought very strange of our coming here

as there were so many missionaries here already, and thought we had better leave for some other place, where we were more needed. We told him, as to there being so many here already, we had nothing to do with it; if God sent them here, well and good, if not, they must look to that themselves; as for us, God sent us here and we believe God knew where we were needed as well as he did, and we did not intend turning Jonah yet a while at any rate, but calculated to do the errand the Lord had sent us on, which was to warn the people of the great things that awaited them, and make known the way of their escape, which was by repenting and embracing the covenant that God had renewed in these last days, which would entitle them to all the gifts and graces ever enjoyed by any other people on earth. These things he tried to make light of, but they came with such an overwhelming flood of bible testimony, that he could not bring a single argument against them of any kind but ridicule. But I must hasten, after we had been here about six weeks, (during which time we had not obtained the privilege of preaching once in public), the French force went up into the next missionary station above us, where the native forces were encamped, and gave battle to them. During the engagement an English missionary who was residing there, was killed; whether this circumstance alone started them or not, we do not know; but at any rate shortly after it the news came, that they were going to leave all but two, some for the Navigators and some for England. Thus we see the Lord is working for us, and that, too, in a way we least expected, and could hardly have hoped for. They are not all gone as yet, but are doing so as fast as possible, and the quicker they are off, the better we shall like it, and the better it will be for us, for they are continually operating against us with every energy in their soul.

We preach in English, every Sabbath, at present, and considering the few European inhabitants here, our meetings are well attended, and good attention is paid; there is considerable interest awakened among the people, four have already been baptized, and we hope ere long many more will be. We feel that the Lord is working with us. Our labours among the natives, as yet, have necessarily been very limited, owing to the unsettled state of affairs. They are also in a most deplorable condition, in a moral point of view, notwithstanding the fifty years labour of the missionaries.

We have just received a letter from Brother Pratt. He writes us that several of the Americans, whom I mentioned as living there, have been obedient to the gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states that, he has had a call from an adjacent island to come and preach to them; and, indeed, were we divided into a hundred different parts, and each part different preachers of the gospel, we should have as much as we could attend to, and more, too, so great is the work in these islands: how many Saints will be made out of them is hard to tell, time and labour alone can prove that; but one thing we think is certain, and that is, they will take hold of it almost to a man, it may be hard in some cases to obtain a foothold, but when it is once obtained, we think there will be no difficulty in making them believe the truth.

We have not as yet heard one syllable from home since we left. It is certainly very unpleasant to be shut up on a lone Island of the sea, and debarred as it were from all communication with the world, especially when so many who are dear to us by the strong and tender ties of the everlasting covenant, are exposed to the relentless persecution of their unmerciful enemies.

Please write us on the receipt of this what to do, and how to act, for we feel to stand in need of your council. Our love to all. We request an interest in the prayers of the church.

We remain, yours, &c.

NOAH ROGERS.
BENJ. GROUARD.

P.S. Br. Pratt also writes that many of the natives on the Island are now all ready to be baptized, and all he is waiting for is to acquaint them more fully of their duty after being so.

THE ANGELS.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables; and, with all the rest, this question and answer:—

"Jesus saith unto them, have ye understood all these things? They say unto him, yea, Lord.

"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This, like all the revelations of God, is a specimen of Mormonism; to bring forth things *new and old*. But what can be brought forth concerning the angels that will interest the Saint; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what there duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four, kinds of angels—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot; and the angels which are ministering spirits; and it may be a matter of investigation to determine whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connexion with the idea of Paul and the Psalmist (if rightly translated), "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire," or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the case still further, on this wise, that Jesus Christ did the same work that his Father had done, and that Christ's disciples did the same work that he had done; and as he went to preach to the spirits in prison, so also do and will his diciples in all ages of the world since he opened the door of the resurrection.

Again, John says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and to save *the dead?* If any are wise let them say.

But the greatest matter of mystery concerning angels is, that they, or some of them at least, live by *eating*. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh, and spirits to spirits.

This was the case with John when he said, "And I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant and of thy brethren, that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophesy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren, the prophets."

The angels are our watchmen, for Satan said to Jesus, "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saints upon the earth, stay in this lower world to ward off evil; for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses."

For he said, "Surely they are my people, children that will not lie." So he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.

The angels that have gone forth at sundry times to execute the decrees of God, fully

substantiate this fact; Abraham, Hagar, Jacob, Balaam, Joshua, Gideon, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God, upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry put together; though some men try to deny it, and some to explain away the meaning, still there is so much testimony in the bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea-spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying, "And he dreamed, and beheld a ladder set upon the earth, and the top of it reached to heaven; and beheld the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted, and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or, in the case of Nebuchadnezzar, when he dreamed of the great image which fled from his mind, how could Daniel, not only have brought the *image* but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the bible which comes nearer the fact, or, more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

The wise men were warned in a *dream*, and the angel of the Lord warned Joseph in a *dream;* and the fact is, spirit ministers to spirit, and *so we dream revelations*, because the angels inform our spirits what to dream, and the eyes of our understanding see it, and the ears of our perception conceive; and, lo, there is a line of communication from heaven to earth!

And this is not all.—Who is it that carries the saints' sins to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

No wonder, then, that our sins go to judgment beforehand: and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal, and the water wherein we are baptized, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer: so he called the name of the place *Peniel:* "face of God." The next and most prominent example is, that where Joshua learned the fate of Jericho, before it fell by blowing "rams horns:"

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his

hand: and Joshua went unto him, and said unto him, Art thou for us or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's revelations on the Isle of Patmos:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all: to which we reply, so it is, and many people do not believe in God, man, nor the devil; but the time is at hand when the saints will know better and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven, and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children, to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials," labelled—"*the prayers of the saints.*"

SCOTLAND.

We have lately had the long-wished for pleasure of paying a visit to our brethren in the north; and we can truly say that though our journey was in part performed amid the rigours of severe weather, yet we have been amply rewarded for every toil. We feel convinced of one fact, which is, that there is scarcely anything more confirmatory of the faith of the Saints, than to travel and behold the effects of the principles of truth upon others. A feeling of this kind we fully realized on our visit to Scotland, where we beheld a people widely different in their national customs, habits, and feelings from ourselves, yet under the influence of the gospel of Jesus Christ to which they had become obedient, we found them, as it were, one with ourselves; of one heart and of one mind in relation to the principles of eternal truth, and the glorious prospects that are opened out to the Saints of God in the future.

On the 16th of March, we held a conference in the Odd Fellows' Hall, in the city of Glasgow, and notwithstanding the severity of the weather, our brethren and sisters flocked in from the country, crowding the hall with joyous and happy countenances, the recollection of which assembly will be long remembered by us. We found the conference in a most encouraging and prosperous condition, under the presidency of our beloved brother Peter Mc. Cue, and our prayer is that he may be long preserved in connexion with the honest-hearted by whom he is surrounded, to be instrumental in rolling onward the kingdom of God.

After separately visiting several of the branches in the Glasgow conference, where we had an opportunity of witnessing in an individual branch, the effect of the power of truth, confirmatory of what we had before realized as a whole, we proceeded on our journey to the ancient city of Stirling. Here we found but few Saints, but sufficient to whisper to each heart, that we were not entirely in the land of strangers, but some of the great family of the redeemed of the Lord were there. With the city itself and the surrounding country we were greatly interested, each glance as it were bringing back the recollections of the stirring deeds of days of yore. May the Saints that spring from such a soil, exhibit in connexion with the kingdom of God, a like heroism with that which has spread as it were a halo of glory over their sires.

From Stirling we took one of the steamers on the Forth, for Edinburgh, and though the

nature of the scenery by which we were surrounded. After a very severe passage, the storm continuing to increase in violence, we at length arrived at the capital of Scotland—the Athens of modern times. We need not say that our welcome was most hearty, and that we rejoiced much in meeting some of the Saints of God in a city distinguished for its wisdom and learning. On Sunday, the 23rd of March, we met in conference, making what changes we considered necessary for the well-being of the whole, and appointed elder John Banks, late of Preston, to preside over the Edinburgh conference. We anticipate a great work being accomplished there, and the true secret of success will be found in the union of the Saints, upholding by faith and prayer those who have been set apart to the service of the Lord. May the Spirit of the Lord rest upon the Saints mightily in that great metropolis, that multitudes through their instrumentality may be born again into the kingdom of God.

With the best feeling of our hearts, bidding adieu for a season to the Saints in Scotland, we have to express our regret that circumstances should have compelled us to leave so abruptly, but anticipate with much pleasure the time when we shall be able to renew our visit.

WILFORD WOODRUFF,
REUBEN HEDLOCK,
THOMAS WARD.

Editorial.

WE have been under the necessity this month of adding a supplement, but we trust that the importance of the matter which fills our pages will be an apology for that, as well as the late period of getting it out of press.

We trust that the hearts of the Saints generally will be encouraged by the contemplation of the great principle of progression in the kingdom of God,—a principle that should never be absent from their minds, and we think that the contents of our present number will make it manifest, that this principle is not extinct in the hearts of the people of the Lord.

We would earnestly direct the attention of all to the important business that has been brought before the General Conference, and to the measures there decided upon. It has been a source of grief to many, to witness the energies of the Saints completely thrown away, and frequently to support those who are our oppressors, but we anticipate that such a union as that contemplated and carried into effect by faithful men, under the blessing of the Lord, will be a source from which many advantages will be derived. Let but the people of God be united, and the Lord will pour out his blessings upon them; let them learn the grand secret of oneness in the cause of truth, and they will stand amazed at the success that will crown all their efforts.

Let the watchword of the church be onward, there is no retreat; they that adhere to the principles of truth must advance, there can be no retrogade movement amongst the Saints but to fall away from the kingdom of God. Let the hearts of the Saints then be enlarged, let their minds expand, and let them be prepared for the great things that await them in the future. There is a sufficiency of glorious things in connexion with the kingdom of God to exalt and ennoble the Saints, to lift them above the little and the mean, and fit them for that society in which they expect to mingle.

We have published a letter from the Island of Tahiti, in the South Seas, which we have no doubt will be interesting to our readers. Having been long acquainted with the circumstances attending the sending of missionaries in the ship Duff, under Capt. Wilson, to those islands, we cannot help but mark a special providence in the events that have transpired, and in the fulness of the gospel having reached those distant seas.

We rejoice much to say that our appeal respecting the erection of a tomb over the grave of elder Lorenzo D. Barnes has been liberally responded to, and we have received to the amount of five pounds five shillings and sixpence, which amount has been forwarded to elder Sheets to accomplish the object. We shall hereafter publish in the STAR a copy of the inscription that may be decided on.

A meeting was called in Liverpool, by elder J. A. Stratton, to be held in the Music Hall, on the evening of Wednesday the 16th instant, to adopt measures in connexion with the Mutual Benefit Association. A committee was formed for the Liverpool district, the meeting was of a very pleasant and encouraging character, and though there were not on the occasion more than one hundred people present, yet shares were taken to the amount of five hundred. A vote of thanks was given to elder Hedlock for his kindness in allowing the use of the hall, and for the important part he had taken in the establishment of the association.

SOME THINGS THAT I LIKE.

BY S. HULET.

I like a system fraught with grace,
With knowledge, truth and love;
Such as the saints of latter days,
And angels have above.

A man of truth I like to see,
Whose heart is just and pure,
And fill'd with perfect charity,
That all things doth endure.

I like a land where freedom reigns,
In glory, and in might;
And justice well her cause maintains,
To all an equal right.

I like a man in office high,
Both honest, great, and bold,
Who will not sell my liberty,
For honour, fear, or gold.

I like a noble hearted man,
Who scorns to be a slave,
Who never will, nor ever can
Submit, this side the grave.

I like a gospel full and free,
Where gifts and grace abound,
And filled with light and liberty,
And this the saints have found.

I like a God who has not chang'd,
From what he was of yore;
What he was then, the same remains
Now and for ever more.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 12. MAY, 1845. VOL. V.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 165.)

After this revelation was received, some conversation was had concerning revelations and language; I received the following:—

Revelation. Given, November, 1831.

Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavoured to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jun., and his language you have known, and his imperfections you have known, and you have sought in your hearts knowledge, that you might express beyond his language—this you also know: now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me, and know that I am, not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind: ye are not able to abide the presence of God now, neither the ministering of angels: wherefore, continue in patience until ye are perfected.

Let not your minds turn back, and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jun. Amen.

After the above was received, William E. M'Lellin, as the wisest man in his own estimation, having more learning than sense, endeavoured to write a commandment like unto one of the least of the Lord's, but failed: it was an awful responsibility to write in the name of the Lord. The elders, and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

As the following elders were desirous to know the mind of the Lord concerning themselves, I enquired and received:—

A Revelation. Given, November, 1831, *to Orson Hyde, Luke Johnson, Lyman Johnson, and William E. M'Lellin. The mind and will of the Lord, as made known by the voice of the Spirit to a Conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.*

My servant Orson Hyde was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation: behold this is the promise of the Lord unto you, O ye my servants; wherefore be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant Wm. E. M'Lellin, and unto all the faithful elders of my church:—Go ye into all the world; preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man, and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life. Amen.

And now concerning the items in addition to the covenants and commandments, they are these:—There remaineth hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first-born among the sons of Aaron; for the first-born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first-born of Aaron: but as a high priest of the Melchizedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithful-

ness, for the idler shall not be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children also are growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore, let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following revelation, which from its importance, and for distinction, has since been added to the book of Doctrine and Covenants, and called the Appendix.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves: gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you; go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people:—Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people:—Awake and arise, and go forth to meet the Bridegroom: behold, and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken and hear, O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men, and he commandeth all men everywhere to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their

own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying with a loud voice — Fear God and give glory to him; for the hour of his jndgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things—things they look not for; yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said:—Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places, and his voice shall be heard; I have trodden the wine-press alone, and have brought judgment upon all people, and none was with me, and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit. And for this cause these commandments were given; they were commanded to be kept

from the world in the day that they were given, but now are to go forth unto all flesh. And this, according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi:—For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them — In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God hath spoken it. Even so. Amen.

CELESTIAL FAMILY ORGANIZATION.

From the Prophet.

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead (if quickened by the celestial glory) restores him to life with all his bodily and mental powers and faculties, and consequently associates him with his family, friends, and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth, in one eternal bond of kindred affection and association.

The order of God's government, both in time and in eternity, is patriarchal: that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring of them to all generations, for ever and ever.

We talk in this ignorant age, of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father for ever and ever, worlds without end.

Again, we have a rule now established in the earth, by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz. the celestial order is an order of eternal life; it knows no death, and consequently makes no provision for any. Therefore all its covenants and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union.

In order to illustrate this subject, and make it perfectly plain to the most simple capacity, we must leave death entirely out of the consideration, and look at men and families just as we would look at them if there was no death. This we can do with the greatest propriety, because the time was when there was no death, and the time will be again, in which there will be no death.

Our venerable father Adam took our mother Eve for a wife when the human family, and the world in which they lived was as free from death as God and his throne.

We would now inquire what kind of a contract was made between them, and also how long it was to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious.

This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for let it be borne in mind that they had no death in view, and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery; viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with him.

Now as some of these will doubtless be husbands and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each other's till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death never separated them; for the change from mortal to immortal was instantaneous.

Again, "Christ came to deliver those who through fear of death were all their lifetime subject to bondage."

Therefore, after the resurrection men live, and live for ever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac, and Jacob, who have once died; and yet he claims not to be the God of the dead but of the living.

Again, Paul speaks of another great mystery; viz, "that every man should love his wife, even as Christ loves the Church."

Now we would inquire whether the love and consequent union of Christ and his Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there.

This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church.

Having established the fact or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and his Father continue to be one in their affection and union since he rose from the dead; and he still yields obedience to the commands of his Father, and has also revealed that he will continue to do so, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father.

We hear nothing in all this subject about Jesus Christ ever being of age, so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John, that his disciples, and those who believed on their words, might be one, even as Christ and his Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they were one.

Now suppose, in fulfilment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they became one with each other in precisely the same sense that Christ and his Father are one, would not these children be subject to their father in the same manner as Christ is subject to his Father? Certainly they would.

We have also a most beautiful practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years, so far as to become heads of families at the time of going to Egypt for corn. And

yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death.

It appears, too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebecca.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection. We will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the holy prophets.

First: His most gracious and venerable majesty king Adam, with his royal consort queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest for ever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign for ever and ever. While thousands of thousands stand before him, and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when he comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign.

They will then be organized, each over his own department of the government according to their birthright and office, in their familes, generations and nations. Each one will obey and be obeyed according to the connexion which he sustains as a member of the great celestial family.

Thus the gradation will descend in regular degrees from the throne of the Ancient of days with his innumerable subjects, down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre, although his kingdom may, perhaps, only consist of a wife and single child.

Such is the order and organization of the celestial family, and such the nature of the thrones, principalities and powers, which are the rewards of diligence.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself.

Adam and all the other patriarchs, kings, and prophets, will still be subject unto Christ, because he was in the eternal world, the first-born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, he rules by right of birth.

"If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are; viz., the sons and daughters of God.

I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by king Adam and his descendants, in the name, and by the authority of Jesus Christ, and by virtue of the holy priesthood which is after the power of an endless life, without beginning of days or end of years, and thus go on enlarging and multiplying, conquering and to conquer, till Abraham's seed become numerous as the sand; and till the saint of the last days possesses a kingdom and dominion of his own posterity, vastly more numerous than king Adam will possess in the great restoration of all things pertaining to this little earth; but you are not able to receive heavenly things as yet, and therefore I forbear, and let the things of earth suffice, at least for the present; and till the Saints should be counted worthy of endowment, and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who are overcome and are counted worthy.

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family, and of the eternal connexions and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connexions and desires? Or what Saint who has any degree of faith in the power of the resurrection, and of eternal life, can be contented to throw themselves away by matrimonial connexion with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connexions and indulgences, they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends—my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connexions or engagements till you have asked counsel of the spirit of God in humble prayer before him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself and companion, and your children in the great family circle of the celestial organization.

I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children, and educating them in the truth, that their traditions and early impressions may be correct.

No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the celestial kingdom.

I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently, that they may be able to contrast the one with the other, and to perceive the difference. Sectarian sermons, and their manner of worship, and their Sunday schools, are also a great damage to children, being well calculated to rivet upon their young and tender minds the most vague, mysterious, and erroneous notions and principles, which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, they will find their perceptive faculties so blunted and beclouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of truth, insomuch, that many of its plainest and simplest principles will either remain entirely unperceived by them, or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty.

For instance, let a child read a pictorial bible and examine the pictures. He at once concludes that these pictures are a part of the original, and that they are true representations of the scenes as they really took place; and they will be very apt to judge of the ordinances and forms of worship just as they saw them pictured.

So with the comments which may be interspersed, or even the headings of the chapters which men have introduced.

Such, then, is the power and influence of early tradition, and such the causes which have been operating for ages, to blind the minds of men on religious subjects, till at length the great majority are rushing *en masse* to destruction, like the blind into the ditch. And those who would escape have a hard struggle, both with their own traditions and the opposition of their neighbours, though truth may be set before them so plain, beautiful, and evident, that pure intelligences would wonder and be astonished that it is not immediately embraced.

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? Can you contemplate the present state of the world and not feel an exceeding desire to take your family and flee from the confusion of Babel, and go where you can be associated with the children of light?

Strive then by example and precept, to teach your children in the light of truth, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacks, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

My heart is often pained when I enter a house of the Saints, and find their walls ornamented, and their tables, shelves, and book-cases still groaning as it were with the weight of sectarian paintings, books, and trash. Brethren, I would either sell them at auction to those who wish to purchase, or else I would heap them up and have one good fire; and then I would be to some expense to furnish my family with useful works, such as maps, charts, works of science, and, above all, a good supply of religious information from the true source.

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons —because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation, which is prepared for the Saints of the Most High.

Thus all are judged according to the deeds done in the body; and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connexions; or if they choose to be united after the manner of this world, by being joined with a companion who is not worthy of an eternal covenant, and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and passions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family, and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently, they must remain unassociated in a family capacity, and, therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who can endure eternal disappointment?

Who can endure to be for ever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie?

For none of our relationships will be recognized by the authorities in that world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse.

And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that others might go forth in his spirit, power, and priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But the keys are on the earth, and shall not be taken from it till the sealing is accomplished.

Therefore, O ye Saints of the Most High! build the temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fulness of mine ordinances pertaining to the holy priesthood and preparation, by which the living and the dead may be redeemed, and associated in the exalted principles of eternal life and joy. Amen.

P. P. PRATT.

ANSWERS TO QUESTIONS.

Was Jesus baptized for the remission of sins?

This is easily answered; for he that was without sin, could by no means be baptized for the remission of sins; but in order to fulfil all righteousness, and, consequently, a neglect of that which was a portion of righteousness, would have been sin. On this subject we have much pleasure in presenting the following extract from the thirteenth chapter of the second Book of Nephi, pp., 123, 124, Book of Mormon.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And, now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness, in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father, that he would be obedient unto him in keeping his commandments: wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It showeth unto the children of men the straightness of the path and the narrowness of the gate by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me."

Have those who have not been baptized, and have not had hands laid on by those who have been sent of God, the gift of the Holy Ghost?

No. But there is a difference between having that light which lighteth every man that cometh into the world, and the *Gift of the Holy Ghost*. It cannot be denied that many, under a broken covenant, have had much of the Spirit; but it should ever be borne in mind, that the general influence of the Spirit is not the gift of the Holy Ghost.

To the other items, which are not definitely put, we would remark, that if Christ was baptized for the remission of the sins of mankind, there would have been no need for him to shed his blood for the same object; but he undoubtedly was an ensample unto those that follow him, in all things, in which he was inimitable.

There is a beautiful idea connected with the baptism of the Saviour, which is, that his sonship was then publicly declared by his Father, when a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased."

So, unquestionably, is it with his followers, he having made atonement for the sins of the world, no one can lay claim to sonship of the Most High until they have followed the ensample of him, their elder brother, in submitting to the great law of adoption, by being baptized in his name for the remission of sins. There is one great privilege much overlooked by professors of religion, in modern times. It is written that, he came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe in his name.

Here, then, is a manifest distinction made between those that believed and those that became obedient. The former condition of faith was absolutely necessary in order to enjoy the privilege of becoming sons of God, whilst it is equally evident that to exercise faith without obeying the great law of adoption, must necessarily exclude them from becoming sons of God; for it is evident that the means of entering into the kingdom of God, was not by being born of blood, nor of the will of the flesh, or of man, but the divine ordinance ratified by the example of the Saviour, in being born of water and of the Spirit, in order to enter into the kingdom of God.

THOMAS WARD.

EXTRACT OF A LETTER FROM ELDER E. F. SHEETS.

I have been in the Bradford Conference for about six months, and on my arrival the prospects were not very encouraging; but, to my great satisfaction, the work of the Lord has taken a fresh start—the Saints are united in love, and harmony prevails in our councils; and I can truly say, that I never saw a people more willing to hearken to counsel, and to do the will of the Lord, as far as they know it, than they are at present; and I pray that they may ever continue to be so. As for the public, generally, that come to hear, they apparently go away well satisfied, and they manifest their sincerity and belief in the work by frequent attendance, and by coming forth from time to time to obey the fulness of the gospel. On last Friday week I baptized twelve in Bradford, and on Sunday, brother Milnes, one. On Monday I administered baptism to two more—one of them was a young lady in connexion with the Methodist Association, and the ministers of that society are beginning to make a fuss about it. On Tuesday I witnessed the baptism of one in Leeds; and on Wednesday I baptized two ladies in the same place. Our meetings are well attended both in Leeds, Bradford, and Idle. On Sunday there was one more baptized in Bradford; and yesterday I administered the ordinance to three more in the same place. There are many more believing in this conference, who, no doubt, will ere long obey the gospel; and I think I may say that the prospects here are very promising indeed. There have been twenty-two baptized since I saw you in Manchester: and I often think of what Brother Woodruff said when here, "that he believed there would be a great work done," and, indeed, it has every appearance of it.

You advised me to make some inquiries about the last words of our beloved brother, Barnes, I have done so, and from the best information I can get from those who attended him in his last hours, it appears that he talked much about the prosperity of Zion, and the spread of the gospel; and, when he had many pains upon him, he exclaimed that he should soon have done with them, but that the hour cometh when the haughty, and the proud, and the oppressors of the poor would call for the rocks and mountains to fall upon them, and hide them from the face of Him that sitteth upon the throne; and he seemed to say that the time was not far distant. He also talked much about his father and mother, and his friends in America, but especially of his mother, and soon after this, like the prophets of old, he gathered up his feet and fell asleep in Jesus.

* * * * * * *

E. F. Sheets.

May 7, 1845.

To Messrs. Woodruff, Hedlock, and Ward.

The following is a copy of the inscription, forwarded to Brother Sheets, for the Tomb of Elder Barnes.

IN MEMORY OF

LORENZO D. BARNES,

Who died on the 20th of December, 1842,

AGED 30 YEARS.

He was a native of the United States, an Elder of the Church of Jesus Christ of Latter-Day Saints,

A Member of the High Priests' Quorum, and also of Zion's Camp, in the Year, 1834,

And the First Gospel Messenger from Nauvoo

who has

Found a Grave in a Foreign Land.

Sleep on Lorenzo; but ere long from this
The conquer'd tomb shall yield her captive prey:
Then with thy quorum shalt thou reign in bliss,
As king and priest for an eternal day.

Editorial.

In concluding another volume of the Millennial Star, we would express our gratitude to our heavenly Father for having been preserved to effect the same, and for all his mercies that we have experienced during another year. To our numerous and increased number of subscribers, we have to return our sincere thanks for their patronage; and as the kingdom of God continues to progress, so the interest thereof with the Saints will continually increase, and we pledge ourselves in the future to spare no exertions to render the Star an interesting and useful medium, through which all things necessary may be communicated connected with the rolling onward of the kingdom of God.

We have to apologize for the delay in publishing this month, and on several other occasions, and have to state that in all cases it has arisen from too much pressure of business arising from other sources; but for the future we shall endeavour to make such arrangements as shall ensure the publication as nearly as possible to the first and fifteenth of each month. It is probable that the first issue of the sixth volume will be made on the fifteenth of June.—It is also intended to complete a volume in half a year, that they may be uniform in size with those lately issued—thus forming two neat volumes in the year.

We feel to congratulate the Saints on the present commanding position of the Church of Jesus Christ, and exhort them to renewed dilligence in the service of him who, under the most trying circumstances, has proved their deliverer and friend—even their Great Master, the Lord Jesus Christ.

We are fully convinced that as time progresses, the trials of the Saints increase; and inasmuch as they are faithful, they will daily be preparing for all the great purposes that will be necessary to fit them for the grand concluding scenes of the last days. And while we contemplate the calamities that are fast approaching, let us also take courage from the past—let us call to mind the floods of tribulation which the church has had to wade through the past year, including the murder of the prophet and patriarch—a crime of such a die as stamps with everlasting infamy the land in which it was perpetrated, and where, by the administrators of justice, it is still unavenged.

But let the Saints take courage, for while to a superficial observer the cruel persecutions which the church has had to endure, may have appeared at times to have made her stagger in her progress, it has been but the illusion of the wicked; for while it might be anticipated that the tornado of violence would destroy her, she has been like the cedar of Lebanon, extending and strengthening her roots, and attaining a power of endurance that shall cause the fiercest storm of persecution to fall inocuously upon her. Let her present position in Europe and America bear witness to the fact, and let the Saints be of one heart and of one mind in carrying out the purposes of the Most High in building up the temple of the Lord, and in establishing Zion.

We are aware that many things appear insurmountable at the first, and the prospect of ultimate success to our limited vision appears dim indeed; but let us also remember that all things that are put into operation to accomplish the great designs of Jehovah in the last days, will have his blessing upon them, and that he intends

all things to be made subservient to the preparing of a people for himself; and let us also remember, that the cowards and the unbelieving shall perish. Rev. xxi. 8.

It may be considered an easy matter—when the day of struggle is over—when the battle has been fought by the patient endurance of the faithful, to enter in and enjoy the triumph of the victors; but not so. Let no one be deceived; they who have not suffered shall not reign, but the glory shall be given unto them to whom it is due.

We have to entreat the patience of the Saints in relation to the business transacted at the last General Conference. We are confident of the importance of the measures there decided upon, and would state that we are, with prudence and caution, endeavouring to lay a sure foundation for the completion of a great work in connexion with the kingdom of God.

By directing our attention to the subject, we find there are more things to be attended to than what we had anticipated, and as the Saints are, and ever have been, a law-abiding people, we are desirous of manifesting in all our actions, and in all lands where our lot may be, that, it is our principle to conform to, and support the laws thereof. Let not the Saints, therefore, manifest a degree of impatience, for we assure them that no time shall be lost by wilful neglect in the accomplishment of the objects contemplated.

We have placed on record this month some of the tragical occurences that have lately transpired in various parts of the world; and there are many which we have not enumerated, of a very serious character, but sufficient to convince an enlightened servant of the Lord, that peace is taken from the earth, and that sorrows and afflictions of various kinds shall fill its place; while in the political horizon we behold not very distant, clouds big with ruin and devastation, which the rulers of the nations are endeavouring to rein in for a season, though still adding to their potency, that ere long they may burst forth with untold energy in the mighty and overwhelming struggles of the last days.

We would desire to make a remark on the subject of Emigration. Much greater facilities are afforded at present for the Saints to emigrate to different parts of the Eastern States, inasmuch as the American churches have been organized into Conferences with presidents similar to what they are in Britain; and we would give a word of counsel to such as are so circumstanced as to arise and fulfil the word of the Lord, to do so, and they shall be blest.

Were we to make some flattering statements in relation to the place of gathering that were calculated to induce false hopes, we should be highly culpable; but not so, we would speak plainly and say, do the will of God and keep his commandments, but expect to be tried to the end, wherever your location shall be; and inasmuch as you are beloved of the Lord, your chastening shall be unto perfection, and by a patient endurance in well-doing, your end shall be glorious.

NAUVOO AT PRESENT.

The special annual conference commenced on the 6th of April, and adjourned on the evening of the 9th. It was the largest assembly ever gathered in Nauvoo on a similar occasion, by many thousands. The congregation covered from two to

three acres of ground, and were variously estimated from 20,000 to 40,000. The most perfect order prevailed, notwithstanding the city authorities had ceased to act since the repeal of the charter, and consequently there was not a policeman or constable on the ground. It was decided by Doctor Goforth, that the deacons preserved much better order than what had been effected by the police on former occasions. Every proposition presented to the church was carried without a dissenting voice. A resolution was passed to recommence the Nauvoo House, and put up its walls this fall.

An immense immigration is expected this Spring, and notwithstanding the departure of apostates and their followers from our city, it is almost impossible to find an empty house or a room to rent. The tithing is coming in from nearly all the branches, and business moves as busily around the temple as it does around a beehive in May.—*Extract of a letter from elder G. A. Smith, to elder W. Woodruff, Dated April 13th,* 1845

SIGNS OF THE TIMES.

We feel it our duty to put on record this month, a few of those signs which are thickening fast around us, and which prognosticate, unerringly, the coming of the Lord. England, France, and America have become distinguished in the annals of history, as being in an unexampled manner the theatres of very numerous and horrid crimes, illustrating the fact that peace is taken from the earth. We would not wish to harrow up the feelings of our readers by a recital of the murders, &c., with which the columns of almost every public paper are fraught—neither would our space, by any means allow it. We have also to record a most lamentable occurrence at Yarmouth, by the fall of a suspension bridge, when some three or four hundreds of men, women, and children were precipitated into the water, and this too in a moment of gaiety, when crowding to witness the aquatic performance of the clown of Cooke's equestrian circus being drawn in a washing-tub by four geese.

Awful Loss of Life at Yarmouth.—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

A Dreadful Accident in France.—We have also to record a frightful accident at Lyons, which took place on the 1st instant—the day of the King's *fete*—from the crowding of persons on a bridge, to witness the fireworks upon the occasion. The bridge called the *Pont de Pierre* is a very strong old narrow bridge, not more than eighteen feet wide. This bridge, then, being facing the one for the display of fireworks, was densely crowded with persons, as well as both banks of the river. It was estimated by a military gentleman, that the number of persons present was not fewer than eighty thousand.

After the fireworks were over, the people began to disperse, and multitudes from both sides of the river, on their way home, had to pass this fatal bridge, consequently the bridge became completely choked up, it being impossible to move either one way or the other. The women became frightened, and many fainted; then commenced the horror—the dreadful struggle—the struggle for life: all at once a panic seemed to seize the people, making them think that a portion of the bridge was giving way; and there was some reason for thinking so, for part of the wall, on one side, had been taken down to give facility to the workmen who are erecting a new bridge close to where the old one stands, there was, therefore, nothing to save them from being pushed into the river.

All at once, then, this mass of people turned round, pushing with dreadful force against each other—the women, the children, the young girls, and the old men fell in heaps, and were literally trodden to pieces. To the honour of the French character be it spoken, that many of them thought more of saving others than of saving themselves: as it was, upwards of twenty persons were killed, and many dreadfully wounded, and many, probably, were pushed into the river, so that the real loss of life cannot be stated. The houses near the bridge were filled with the dead and dying.

One poor gentleman, from Villefranche,

lost his only son in a most dreadful manner, a very fine boy, his only hope—he was literally flattened, smashed to pieces. Never will the recollection of this lamentable scene of the *fete* of Louis Philip, be effaced from the memory of those who witnessed it.

Snow Storm in Russia.—In the south-west province of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarbia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

Wreck of the American Steamer, "Swallow."—The city of New York was thrown into a state of great excitement by the striking of the steam-boat Swallow, on a rock, in coming down the Hudson River. The accident appears to have occurred from the wreckless carelessness, while racing with other steamers. The New York papers contain several accounts of the disaster, and the details are truly horrifying. The number of passengers on board is variously stated. By some, it is given at 300; by others over 500. It appears that the "Express" took on board 40; the "Rochester" 90; carried to Athens and Hudson, 70; making a total of 200. At the lowest computation, from forty to fifty persons were drowned.

Fire, and Dreadful Loss of Life, in Spain.—An accident, which produced a most lamentable catastrophe, happened on the 3rd instant, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was rapidly extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundreds of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, 18 were killed, and 50 so seriously injured that they were obliged to be carried to the hospital.

Dreadful Fire at Pittsburg, and Immense Destruction of Property.—The dispatches by the New York packet-ship, Sea, Captain Edwards, have just been landed at Liverpool; they comprise papers from that city to the 15th, two days later than were conveyed by the New York and London packet-ship Westminster. We have received by this arrival distressing accounts of a most disastrous fire at Pittsburg, a rising and important city in Pennsylvania, destroying twenty squares of the city, comprising about 1,200 houses, the loss of which is estimated at £2,000,000 sterling. It is the next largest city to Philadelphia in the State of Pennsylvania. Its population is about 25,000, and it was becoming a place of great commercial importance. Those acquainted with the plan of Pittsburg will be aware of the extent of the terrible calamity, when we state that nearly all that portion of the city extending from Ferry-street up the Monongahela river to the city line, and thence to the head of the entire suburb called "Pipetown" (Kensington), had been destroyed. The fire reached up Market-street, as far as the south side of Third-street, and up Wood-street as far as the south side of Diamond-alley. The boundaries of the burnt district may be thus described: from Water-street up Ferry to Third-street (the old Presbyterian Church was saved) up Third to Wood; up Wood to Diamond-alley, both sides; up Diamond-alley to Smithfield-street, and thence down Smithfield to Fourth-street, both sides; up Fourth-street to Ross-street, and thence to the head of Pipetown, including, as we have estimated above, about 20 squares, and comprising from 1,000 to 1,200 houses. Many of the warehouses contained goods of immense value—they were grocery, dry goods, and commission houses, and their spring stocks had been just laid in. The fire originated in a frame building over an icehouse, belonging to William Diehl, near the corner of Second and Ferry-streets. The wind was blowing stiffly from the north-west, though it frequently veered to other points, and owing to its variations, the fire extended up Wood-street farther than it otherwise could have done. It was discovered about twelve o'clock, and was not checked till five in the afternoon. The progress of the flames was so fearfully rapid, that many persons had not time to remove their goods—others, again, had got their property into the street, when the flames, seized it there, before it could be removed to a place of safety. Others, still, would not believe the devouring element could reach their dwellings, and did not think of removing until it was too late to save their furniture. Many people escaped with nothing but the apparel they had upon their persons. At dark you might see in every direction families sitting without shelter, guarding such portions of their household furniture as they were able to save from the flames, and not knowing where they would lay their heads or procure a morsel of food. The Councils met in the afternoon, and attempted to devise some means to stay the conflagration. It was proposed to blow up houses that seemed in the way of the flames. The deliberations, however, were ineffectual in results, and one or two buildings were blown up.

It will be many years before the city can

recover from the effects of this dreadful calamity; it has cast a blight over the commercial and manufacturing enterprise of hundreds of most worthy citizens, and in an hour has swept from them all the profits of years of toil and industry. Two lives were lost at the fire. One was an old woman in the neighbourhood of Grant and Third-streets, who had no aid to remove her furniture, and she refused to leave her dwelling until it was too late to save her. The other was a gentleman doing business in Wood-street. We hear rumours of many lives being lost, but as none of the reports are authentic, we refrain from giving them until we receive more reliable information.

THE BLOOD OF CHRIST.

In order to guard against heresy in doctrine by those who are occasionally over zealous, and who do not use sufficient caution in their addresses to the public, we beg leave to make a remark or two with regard to the important subject at the head of this article. We read that the blood of Jesus Christ cleanseth from all sin: and most assuredly it does. Jesus Christ has paid the debt for the human family, but it is left to themselves to make that atonement applicable to them individually. The Lord requires obedience from us in order that we may enjoy the remission of our sins, which he has purchased by his blood; but let no one make a mistake in this important subject, by supposing that the mere act of baptism is an atonement, for it would be totally inefficacious unless the blood of the Saviour had been shed for us. It is as it were as if we were greatly indebted to some one, together with the multitude surrounding us, and an individual pays the debt of the whole, but before we are allowed to enjoy the privilege of the liquidation, we are to acknowledge the payment, and give credit to him who has been our daysman, and who has answered the obligation that devolved upon us.

NOTICES.

We expect that the Doctrine and Covenants will be issued with the First Number of the Sixth Volume of the STAR.

On and after the 1st of June, all letters to Messrs. Woodruff, Hedlock, and Ward, must be addressed to Stanley Buildings, Bath Street, Liverpool.

ERRATA IN OUR LAST NUMBER.—*Owing to the great pressure of business during the time of our getting out the last number, our printer made several mistakes. In the 28th article of the Joint Stock Company, for "disease," read "decease." And at the bottom of* 181 *page omit the last line, commencing with the word "weather," which line should be at the bottom of the* 182 *page. Also in the sixth line from the bottom of the* 102 *page, for "recollections," read "recollections."*

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LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME VI.

"COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES."

A Voice from Heaven.

LIVERPOOL:
PUBLISHED BY WILFORD WOODRUFF AND THOMAS WARD,
STANLEY BUILDINGS, BATH STREET.

MDCCCXLV.

PREFACE.

In bringing to a conclusion the sixth volume of the Latter-day Saints' Millennial Star, we feel a satisfaction in the thought, that our labour has been useful to many, and that it will remain a faithful record of a portion of the history of the Church of God in the last days, and a chronicle of events that will stamp the character of the age in which we live, to be remembered in all time, nor to be forgotten when time is no more.

Such as our volume is we present it to the Saints, and to the world; to one, we trust it will be of much interest; and to the other, a witness for good or evil in the great day of account.

EDITOR.

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The Latter-day Saints'

MILLENNIAL STAR.

No. 1. JUNE 15, 1845. Vol. VI.

INTRODUCTORY TO THE SIXTH VOLUME.

The position of the Church of Jesus Christ is a subject of importance, and one that must be interesting to every member thereof. The very thought of the existence of the Church of Christ, in distinction from the systems of men is, to those who have realized the truth thereof, almost electrical. Never shall we forget our first sensations when the proclamation of the gospel in its fulness was made known unto us; the light, the joy, were almost overpowering. To think that, of a truth, a religion could be embraced and enjoyed that would bring with it all the glorious characteristics by which it was distinguished in the days of the apostles; that the authorities thereof were privileged to hear the voice of Jehovah; that the doctrines, the ordinances, and all things pertaining thereto, were either communicated by the voice of the Son of God, by the ministering of angels, or by the inspiration of the Holy Spirit; that the believing and obedient could receive a testimony for themselves, that, while they were faithful, should ever cause them to know the truth in distinction from error, was almost too much for the human mind to receive, or receiving to endure, in consequence of the joy and gladness which the honest in heart must feel in being emancipated from the creeds, the sophistries, and the systems of men, and in being introduced into the glorious liberty of the sons of God. Of such a nature was the church and kingdom of God, organized in the year 1830; such we found it when we entered its pale; such it is still, and if we have one cause of gratitude more powerful than another, it is in being still a member of that church.

What the Church has had to endure and struggle against from the commencement is known to the Saints in some measure; yet still are the faithful rejoicing as ever—still knowledge is obtained, one glorious truth after another succeeds, and we feel that knowledge is power. In the West, in the city of Joseph, are the Saints labouring with unwearied assiduity, in order to so far complete the temple of the Lord, that they may begin to receive their endowments, and be prepared to go forth unto the nations of the earth, to bind up the law and seal up the testimony that the end may come. Throughout the United States many are obeying the gospel, and multitudes are speedily gathering to assist in the great work of the Lord in the building up of Zion. From the islands of the great South Sea the most cheering news is received, and the light of Divine truth, even the fulness of the everlasting gospel, is diffusing its glorious presence among the inhabitants thereof. In the far distant Australia a church has been organized; some in India have heard the news of salvation and have become obedient to the truth. In the British islands the progress of the church against every opposition has been steady and onward. Many things have arisen by which the faith of some that have run well for a season has been tried; on the one hand the light of truth has been too resplendent for their weak minds, and on the other hand the requirements of the laws of God's house have been too stringent for the selfishness which they had failed to cast away from them. The consequence has been that they have become separated, and the church has felt the blessing of the amputation of such incumbrances as only incommoded her in her onward progress. Thus we find the church universally, after every encounter with her enemies, only renewed in her strength, and gathering up her energies for the future.

We find that in the days of the apostles, heretics and false teachers extended on

every hand, and were the means of bringing upon the true church persecution as the result of their folly. We find the Gnostics in the days of the apostles and afterwards, were by false apostles labouring to extend their peculiar views, each party professing to be alone the true christian church. They ultimately became divided into more than fifty sects, of whom the most celebrated appear to have been the Basilidians, the Valentinians, and the Marcianites. Each of these sects could boast of its bishops, its congregations, its doctors, and some even had their martyrs. Without entering into the peculiar creeds of those sects, suffice it to say they formed one of the severest trials of the people of God in that day. Going forth to the world as the true church, they were instrumental in causing a great persecution of the saints. In a similar manner must the people of God in the last days be tried, men whose spirits have been longing for supremacy, and who could not brook the discipline of the church because of their iniquities, have gone out from amongst us, making great pretensions to sanctity, and broaching unheard of doctrines and principles totally incompatible with all the teachings of God in the last days. This, then, is one of the circumstances surrounding the church at the present time. With regard to the condition of the nations, all things are fast tending for the accomplishment of the great purposes of God. The grossest inconsistencies are manifest: one nation boasting of unparalelled institutions of freedom and of equal rights, suffering her subjects to be cruelly martyred for conscience' sake, manifesting no disposition to deal justice upon murderers, or otherwise too impotent to inflict it.

The nations of Europe, in a time of profound peace, are, without exception, making preparations for war, hoarding up and continually increasing the vast material for a mighty struggle in the future, of the approach of which millions seem to be conscious, though they know not why. In the East, the once glorious land of the favoured people of God, the horrors of an exterminating war are horridly manifest, and the cleansing of the sanctuary will speedily be effected for the return of the ancient people of God. Thus in a measure do we find the world situated, while the feelings manifested towards the people of God are such as must necessarily be supposed to emanate from him who ruleth amongst the children of disobedience, and are only outdone by the diabolical passions of apostates from the Church of Christ We have thought much on this subject of late, and have come to the inevitable conclusion that the spirit of apostacy is the spirit of destructiveness. It cannot be otherwise, they who once tasted of the good word of God, and who have felt something of the powers of the world to come, and have then turned away from the truth, become a hell unto themselves, and the burning desire of their hearts is to produce the same around them. They would destroy all confidence in truth by leading the mind to doubt and question everything, and having thus sapped the foundation of every good and holy principle, they would seek to establish in the minds of others, the tortures that rack their own. Let the Saints not be deceived. Men may flatter themselves that they can withdraw from the Church of Christ, and yet continue to cherish feelings of friendship and goodwill towards the members thereof; but it is a fallacy, an allurement of the Devil to get them into the meshes of his net, when, alas! they find too late; they knew not the spirit they were of, and many have been participators in deeds of the most sanguinary dye, the thought of which would once have shocked them to contemplate. Let the Saints beware of such; let them shun them as they would the pestilence, for the atmosphere around them conceals a moral miasma destructive to the best interests of the soul.

Let every faithful member of the Church of Jesus Christ calmly reflect that the path to life and immortality, to the inheritance of the glories of the celestial world, is one of tribulation. Let them carry out the thought from the mere pointing of the finger of scorn, or the contempt of former friends, to the loss of all things, to the laying down of life itself, for, verily, such things will be required at their hands, and happy will they be who endure unto the end.

We know how apt the human mind, through the suggestions of Satan, is to deceive itself, and to reason that something must be wrong amongst the people of God, or otherwise every man's hand would surely not be against them. But we

would say, "Remember your Lord and Master, Jesus Christ, and also his followers; and, remember, too, that *all* things work together for good, for the preparing of the faithful for the inheritance of the glories of God.

We would exhort the Saints to a more complete devotion to the work of God, to manifest less love for the world, and to have an eye single to the glory of God. If we have entered into the army of God,—if we have enlisted to serve under his banner, let us prove our faithfulness to that standard by rallying in its defence, and by consecrating our energies to advance the great work of God.

Let the standard which you fix of virtue and excellency be consistent with your high calling, of God in Jesus Christ; lay aside all paltry and contemptible feelings arising from another's success, and rather let us rejoice in his prosperity, and seek to emulate his success. Let the Saints be honest-hearted in the fullest sense of the word, let not the smile or the grasp of brotherhood hide a deceitful heart, that would betray him whom you solicit to partake of your bounty. Beloved brethren, deceit and insincerity are contemptible at all times to the noble-minded, but doubly so when found in the Church of Christ.

Let the prayers and best feelings of the church be exercised on behalf of them upon whom the responsibility of carrying on the work of the Lord depends, and, especially, let them pray for Zion, that their enemies may be confounded, and that the Saints may be protected in building the temple of the Lord, and in establishing Zion.

At much labour and expense are the various publications of the church produced, and we call upon the aid of Saints in this matter, inasmuch as our labours are worthy of it. All people are awake to the mighty power of the press for good or evil, let, therefore, the Saints patronize, by their best efforts, the use thereof, in publishing the principles of truth, and in diffusing the knowledge necessary for our salvation. Let these things be in you, and abound, and ye shall not be found unfruitful in the kingdom of God. EDITOR.

A WORD TO THE WISE IS SUFFICIENT.

When God commanded Noah to build an ark, he saved himself with his family by gathering into it. When the angels commanded Lot to flee to Zoar, he saved himself by fleeing thence. When Jesus commanded the Saints in Jerusalem to flee to the mountains of Judea when they saw it beginning to be surrounded by the Roman Army, their safety was in going there. And as the Lord has said by the ancient prophets, that in the last days there should be deliverance in Jerusalem and in Mount Zion; and by the mouth of the modern prophet, seer, and revelator, pointed out the location of Zion, and commanded the Saints among the Gentiles to gather thereunto and build it up, while the Jews gather to Jerusalem. The safety of the Saints depends as much upon their fulfilling his commandments, as the safety of Noah and Lot depended upon their obedience to the commands of God in their day and generation; and my worst fears concerning this matter are, that while the Saints scattered abroad among the Gentile nations are waiting for better times, that they may accumulate more wealth and means to assist them in keeping the commandments of God, that the storm will burst over their heads in an hour they think not of, and find them no better prepared than at the present time, for the Spirit whispers to me that there is more danger of being too slow than too fast.

Let the Saints at least learn the day of their visitation, and know the things that belong to their peace, before their path is blocked up with more difficulties than they find strewed in it at the present time.

And as the churches have been fully organized in the eastern cities of the United States, Philadelphia, New York, Boston, and many other places, the Saints that feel disposed to emigrate that way, could get employ, and still be at home with the Saints, and I would recommend them to do so as far as a door is open for them, and this is according to the Council of the Presidency in Nauvoo.

W. WOODRUFF.

WHAT IS "MORMONISM?"

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First.—That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed, and saved.

Secondly,—This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly.—That this one system has been often perverted by man, and lost sight of to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly.—That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly.—That the Gentiles also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly.—That this one system has been corrupted both by Jews, Israelites, and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in its fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly.—That this one system has been again restored to man in this present age, by the same means as in other ages, viz., by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years.

The principles of the fulness of the Gospel, as had in ancient times, and has now restored, are as follows:

First.—Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second.—Man is required to repent and forsake sin, and lead a new life of righteonsness and truth.

Third.—Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the apostles and elders of this last dispensation of mercy to man.

Fourth.—Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz., the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth.—All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religeous and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favour of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

PARLEY P. PRATT.
SAMUEL BRANNAN.

New York, April 6th, 1845.

INFORMATION FROM THE SOCIETY ISLANDS.

Huahine, October 27, 1844.

Dear Wife and Children,—Again I have an opportunity of sending you a few lines by a whale ship, bound to Long Island, which opportunity I gladly embrace, and I would gladly come with it if I thought that I had done what the Lord required of me. But this work is not done as yet, and when it will be done I know not. When it is done here, I shall with all speed come to you, for I long to see you and the children very much, and all my friends and neighbours, as I have not heard a word from you nor the church since I left New Bedford. I am very anxious about you, and my prayers are continually offered up to God for you and all the saints, that you all may be preserved from the enemy; that you may have food and raiment, and every needy blessing. I would exhort you to be patient and prayerful until I come, which will be before a great while I hope.

You will perceive by the date of this letter, that I have left Tahiti, and am on the island of Huahine, which is about ninety or one hundred miles distance. The work on Tahiti has got a good start. We baptized several whites, and several more said that they believed, and would be baptized soon, and several natives told me, when I left Tahiti, that they meant to be baptized soon.

I left brother Grouard there, who has got the language very well, and I have no doubt of his faithfulness, because he is a firm and faithful brother, and seeks the good of the kingdom of God. I have no doubt but there will be a great work done there.

Brother Pratt is still on the island of Tooboui, and the last account we had from him, he had baptized all the white inhabitants of the island except one, and four of the natives, in all something like twelve in number. So you see that the work has a good hold there, and there is no missionary there to stop the progress of the work, and more than all this, some of the men that have been baptized, speak the native language well, and have been ordained elders, and have gone to work preaching the fulness of the gospel to them. So you can see that the work is prospering there. If we had five hundred elders here there would be plenty of business for them.

I have been on Huahine but one week as yet, and have not preached, as I am but a stranger. But I expect soon to obtain a house and preach, as there is one or two that show some disposition to assist me in getting one. Almost every white man on this island keeps a grog shop and a gambling house, which is a very bad example for the natives. If you say anything to them about it, they will say that the whites learned us. That is all you get out of them. They are full of licentiousness, which the sailors are very willing to encourage.

When I look around me and see so much iniquity and abomination, it makes me sick to the very heart, and I wonder that the Lord has spared the world so long as he has.

There is but one missionary here, who rules the island as it were. All the people say that he is a very nice man, but I cannot say so much of him, as he refuses to talk with me. I met him once and introduced myself to him, and told him that I was a servant of the Lord, and had come to bring good tidings to the people if they would hear, and offered him my hand, which he took very reluctantly, and very slightly bid me good bye. I told him I would walk along with him, which I did for a short distance. I told him I would like to see him when he had leisure; he told me he was always busy, giving me to understand that he did not want to talk with me; but notwithstanding, I invited him to call on me, to which he made no reply. By this time we had got to the house where I boarded, he bidding me good bye, which thing he had done as much as four or five times since we had met, which did not exceed twenty minutes. I have not been able to speak to him since. I feel that the work of the Lord will be established here, notwithstanding the wickedness of the people, and their priest to help them. One thing is, I mean to do all in my power, and leave the event with God. It is a hard place and no mistake.

I am well and in good health, and so were the rest of the brethren at the last accounts from them. I weigh about one hundred and seventy pounds. In brother Pratt's last letter, he says that on board of some ship, there were steelyards that drew two hundred pounds, and that they would hardly weigh him, so you can see that we are not very poor as to flesh. My spirits are tolerable good, though I would be glad to get back among the Saints and with my family and friends. No one can tell how sweet the society of Saints and friends

is, but those who are deprived of that blessing. What makes it worse, is, that we cannot ever hear from them.

I hope that these few lines will find you, and all my brethren and sisters, enjoying good health and spirits, peace and plenty. Give my best love to all enquiring friends. Tell them to pray for us. God bless you all, is my prayer for you, and so as ever your husband and friend.

NOAH ROGERS.

Mrs. Eda Rogers, Nauvoo.

A SHORT TOUR THROUGH THE CLITHEROE CONFERENCE.

On the 4th of May I met with the Saints in Blackburn by request, on the occasion of the opening a new room for worship. I addressed them in the morning and evening, and elder Speakman in the afternoon. The room was filled, and we had an interesting time with the Saints. I found a flourishing branch of the church here; it being also the first time I had ever been privileged with meeting the Saints in the Clitheroe conference.

On the 5th, in company with elder Speakman, I visited the ruins of Whalley Abbey, situated in a most beautiful locality of hills, and woods, and streams. It had originally been very extensive, but ruins alone existed, with the exception of a small portion of building which is occupied by a few families. It appears to have been founded in the year 1000.

On the 6th we were favoured with a most interesting visit to Stoneyhurst, a Catholic college, and as I was informed, the most extensive establishment in England. One large room was splendidly decorated with paintings of great value, by the great masters. The museum did not contain a large collection either of the natural or animal kingdom, yet a number of specimens were rich and costly, especially some small sculptures in marble, of the Saviour, valued at a very high price.

We visited the various apartments of this extensive library, which we found enriched with most valuable works, many of great antiquity, especially a copy of St. Paul's Epistles, upon parchment, which was said to have been in the hands of the society more than a thousand years; besides it lay Queen Mary's prayer-book, and sundry antique articles.

The lodgings, studies, and chapel for the boys, appeared convenient and comfortable; they have several hundreds passing through a course of education.

The principal chapel connected with the college is fitted up in a most costly manner; the organ, altar piece, crosses, candlesticks, &c., were rich indeed, while one window contained a representation of the thirteen apostles (including St. Paul), in stained glass as large as life, got up at a great expense. They have also a beautiful garden connected with the establishment, the separate compartments of which are divided by yew-tree fences, about twelve feet high, four feet thick, and from forty to two hundred feet long, as the case required; I suppose not equalled in extent in England.

After leaving the college we travelled to Waddington, a village a short distance from Clitheroe, over the Ribble on the Yorkshire side, where we partook of the hospitality of friend Cottom. While here we visited the alms-house built and dedicated by Sir Robert Parker, A.D. 1700, for the poor widows of the parish.

On the 7th we walked to Clitheroe and Chatburn, and visited the Saints in those places. I was much pleased with the meek and quiet spirit manifested amongst them. I walked through the village of Chatburn, of which elder Kimball speaks in his journal, as walking through it with his head uncovered and blessing the place, while the children had hold of his garments as he passed along. I felt the spirit of God rest upon me while passing through the street where such scenes of interest had transpired with elder Kimball and other servants of God.

During our travels on the 8th, we had the pleasure of witnessing father Richard Smithies display his skill in beguiling some fine trout from the river Ribble

with the artificial fly. It was the first time I had ever seen this mode of fishing, and it appeared decidedly the most skilful in the whole routine of fishing. Father Smithies is seventy years of age, in good health, and as a fisherman is not supposed to be surpassed in the country. On our return to Clitheroe we visited the old castle or tower in that place, which appears to have been a very strong hold in its day.

On Sunday the 11th, I attended the quarterly Conference at Clitheroe. Elder Speakman was called to preside. The fore part of the day was taken up with a representation of the branches; some alterations in the conference, and in the ordination of one elder, two priests, three teachers, and three deacons. A short time was also occupied in giving instructions.

In the afternoon we administered the sacrament, after which the Saints were called upon to occupy the time in bearing testimony to the work of God. The brethren and sisters followed each other in their testimony one by one, until a considerable number had spoken, and truly the spirit and power of God rested upon the assembly until they were melted into tears; many wept while bearing their testimony; it was indeed, an interesting time to us all.

The elder said that when brother Kimball left him, he told him to take good care of his lambs; he said he had endeavoured to do so, and indeed they had been as lambs, and as children obedient and willing to hearken to counsel.

While sitting in the midst of the testimony of those loving Saints, I was overwhelmed with the spirit and power of God, and the simplicity, love, and union of the Saints who were assembled, I had not power of utterance to express the feelings of my heart, but found myself in tears of joy and gladness. I addressed the Saints in the evening, and had a full house, and at the dismissal of the meeting, when I was called to take my leave of them, the hearty shake of the hand, and the flowing tears spoke louder the sentiments of the heart than the words which accompanied them of "Good bye," and "God bless you!" My prayer to God is, that he will bless that people and all faithful Saints, and give them a standing with the sons and daughters of Zion.

I left Clitheroe on the 12th and arrived in Preston in the evening, and had the privilege of addressing a large assembly of Saints and friends from the 102nd Psalm and 16th verse. I was followed by elder Milton Holmes. We both felt the spirit of the subject, and had a good meeting. Elder Hardy, the presiding elder of the conference, was present. Preston was the first place to receive the work in this country, and it has produced much good fruit, and the Saints there still have the Spirit of the work.

W. WOODRUFF.

A DAY OF PRAYER AND FASTING.

If the ancient Saints could be benefitted through the principle of prayer and fasting, so can we, and we think it would be a benefit to us; therefore we feel disposed to appropriate our time on the 27th of June, for the purpose of prayer and fasting before the Lord, and we would recommend to all the Saints to assemble themselves together upon that day and evening, as far as their circumstances will allow, in their usual places of worship, and offer up their offerings and prayers in behalf of bleeding Zion. Let your prayers ascend into the ears of the Lord of Sabaoth in her behalf, that her stakes may be strengthened, her bounds enlarged; that her watchmen may be sustained and upheld through the mercy of God, that her widows and orphans, whose husbands and fathers were slain for the word of God, may be fed, clothed and blessed, and that the temple of the Lord may be completed according to the pattern given, and accepted of the God of Israel; and that the elders in the far distant islands of the sea, with all the faithful ones in the vineyard, may have many souls given them as seals of their ministry, and return to Zion bringing their sheaves with them.

W. WOODRUFF.

A SERMON DELIVERED BY PARLEY P. PRATT, AT NEW HAVEN CITY, MARCH, 1845.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.—Ezekiel xxxvii. 13, 14.

In this passage two points are distinctly set forth, viz., that in the resurrection and glorification of the Saints of God, of all ages and countries, they will all know that their resurrection and establishment in the land of their fathers was promised by God through Ezekiel, and is actually fulfilled. They may be fancied to say, in view of their situation and of the prophecy—"Here we are, in the country of our fathers, just as Ezekiel predicted we should be; and how strange it is that we did not understand the prophet when he told us so plainly where we should be placed."

If it be true that this resurrection and state appertain only to the house of Israel, or the family of believers, then wo to the infidel, and them who reject the gospel, for such can "have no part in this resurrection."

It is true that nominal christians believe (or profess to) in a future resurrection of the body; and although there is among them little exception to this faith, yet the principle is not so understood among them as to be made a foundation of hope and comfort; and while some controversy exists among them as to the mode of existence in a resurrected state, they all agree in it denying in any efficacy as a ground of hope, or a means of edification to the Church. Nay, so far are they from apprehending the literal meaning of the promises on this subject, most of them deny the existence of such a state to be real and tangible, but define it to be a transformation of our bodies into a spirit which is without a local habitation and a name, and which they themselves are unable to describe.

But this view of an immortal state is quite different from that which the primitive Saints held, and which I hold. They made the resurrection and glorification of their bodies a fundamental principal of doctrine, and a basis of their hope, a principle no less vital than faith or repentance.

"But no," says the objector, "it is the immortality of the soul, and not an apprehension of its mode of existence that the bible reveals." But why ask a revelator for the testimony to the immortality of the soul, or even of God, (abstractedly) when all the heathen world taught it without revelation? Socrates conceived the true God, and Confucius and Plato each had a Deity which they worshipped, by way of preparation for a future state to which they were destined. If, therefore, christians have no more than the immortality of the soul discovered to them, what advantage have they over the heathen in this respect?

We understand that, not only immortality, but "life and immortality are brought to light through the gospel." Christ came, not to effect immortality only, but that men "might have life, and have it more abundantly," the life of the limbs and faculties—the endless duration and exercise of all their powers. Christ demonstrated this in his own person, by rising from the dead with the same body that he wore while on the earth, and by eating and drinking as he had done before his death. So also did Job apprehend the true principle of the resurrection, when he says in his nineteenth chapter, "in my flesh shall I see God." All the ancient Saints possessed the gospel, for we read that it was from the beginning, and were instructed by it in the knowledge of the resurrection and an eternal state of glory to be enjoyed by the righteous in their real bodies. A doctrine so sublime as the resurrection, with all the glorious hopes that it holds out to the believer, was not made known to us through the medium of heathen philosophers and poets, but was worthy of a revelation from the God who ordained it, worthy too, of being attested by his Son, whom he sent to proclaim it amongst men, and and to verify it by his own example.

But men, in Christ's days, were so accustomed to mystify every thing, that they would not believe that Christ had risen, even when they saw him, but "supposed they had seen a spirit," and would not be convinced otherwise until he called for meat, and ate with them, and called upon them to handle him and see, and said to them, "a spirit has not flesh and bones as you see me have."

We believe in a material existence as firm and indissoluble as the throne of God—an eternal life of our eyes, our hands, our feet, our head, yea, all our thinking powers and affections, a life in which all our faculties will be enjoyed in their fullest perfection, and employed without intermission in the service for which they were at first intended—the service of their Author, and the promotion of personal and relative happiness.

Do you suppose the Apostles were sent on an indefinite errand, when they spoke of the resurrection, and were so ignorant and vague on the subject of their teaching—so little understood their principal theme as not to make their brethren know what sort of existence they should enjoy in another state? Think you, that, like our modern divines, they were under the necessity of preaching fifty years in a place, and then left the people as ignorant as they found them? The apostle John says, "that which was from the beginning, which we have heard, which our hands have handled of the Word of Life, declare we unto you." This was what pricked men in their hearts under the preaching of Peter. There was no miracle in men's being affected at being made to know so sublime a truth as this; and still less singular does it appear when those who were thus convinced were the very persons who had lately crucified, as a malefactor, him who was now shown to them to be the Son of God. Who would not be pricked in their hearts under like circumstances? Suppose you had put to death any man as an imposter and deceiver, and you had afterwards been convinced that he had told you truth, by the observance of which you might be spared from the worst temporal calamity, and he had come to you at immense sacrifices to himself, to advise you of your case; would you not relent of your rashness and cruelty, both on His account and your own? What wonder then, that Peter's preaching pricked the Jews in their hearts? What makes all creation groan in pain and distress? Is it not death—haggard death, with all his attendant pains and diseases? Consumption, fevers, rheumatism, the wasted and tottering frame, the hoary locks of bending age, the sudden chill of youthful blood, all tell of death! Neither wealth nor honor can secure any from the common fate; kings are nothing, all tremble at the approach of death—all grieve at the loss of friends—all are alike racked when pain seizes them, and all are equally powerless before the ministers of death.

But some will say, do you mean to teach that the Saints are to rise with a literal deathless body? I answer, yes. But, says the objector, have you not overlooked Paul? He tells us in 1st Corinthians xv., that our bodies are raised spiritual, and how can that be if they are to retain their material substance? Here you have to settle an account with Paul. This objection leads directly to the enquiry—What is a spiritual body? If I were to define a spiritual body, I should conceive my natural one abstracted from the element or principle which sustains it. Let it be drained of all blood which circulates through it, and all other influences which minister to its sustenance, and then let it be animated with what Moses terms the spirit of life, and I shall then stand before you an immortal being, with no loss or change in my composition, no change whatever, except that I am glorified. All the difference of my glorified from my natural body is in the mode and power by which it is quickened.

But, says one, this is only theory, and the example of Christ's resurrection controverts it, since Christ, while on earth, wore a natural body, but after his resurrection his body was a spiritual or a glorified one.

The error in this objection is, that it makes into a spirit a body which is nourished and sustained by the unadulterated spirit of life, which does not follow as a necessary consequence. The two bodies which Christ appeared in, were not different in their composition, they only differed in their mode of sustenance; nay, I use language improperly when I say there were two bodies—there was but one body, and that supported by different elements of vitality. As much might a man be said to have

possessed two bodies, who, under unwholesome food, infected air, and indolent habits, had become emaciated by disease; but upon a wholesome diet, salubrious air, and regular habits, had been restored to health, and the change was plainly indicated by his ruddy countenance, corpulent frame, and all the appearances of health and vigour.

But this is not theory, it is fact, upon which the salvation of our souls depend, unless we can reject this testimony of Ezekiel consistently with our salvation. This sentiment is delivered in plain language, and a child would not mistake it, nor would any, but for the perverted teaching by which our doctors and instructers have mystified the truth.

But, says one, tell us where they are to be—define the residence of these glorified bodies. Do you mean to say that men will dwell on this earth after their resurrection? Yes, that is my meaning, unless I rob Ezekiel of the plain import of his language in the text.

But, says one, why did not the other prophets talk of such a resurrection and existence, if it is to take place? I answer, they did; but if you cannot understand that this is the doctrine taught by Ezekiel in our text, which is one of the plainest passages, how can it then be expected that you will gather it from others, which though clear and conclusive to the point, are no more so than this.

But, continues the objector, I thought this earth was to be burned up; and as I find its burning predicted in the bible, this certainly must destroy your theory.

In answer to this, I may tell you, that if you conceive all the burning of which the bible speaks to take place, it will only be purified—not destroyed—thereby being rendered fit (as it otherwise would not be) for the residence of those who are to inhabit it. When the earth was created, it was good—a paradise, as blessed a place as heaven; but when man fell, the earth was cursed for his sake; it became corrupt, as being in such a state the most fit residence for a corrupted race. But when he is redeemed and renewed, the earth will also be renovated. The earth will be conformed to the state of man, whose residence it is to be when man is redeemed, therefore he will be on a renewed earth. It is only the same earth purged (as its tenants will be) from all the effects of the fall and subsequent sin—the same earth in a different aspect. So radical will be the change that voracious animals will feed on grass and not on flesh; venemous reptiles become harmless playthings of children; beasts that are now antagonists lie down together, and a general pacification take place and prevail among all created beings. Isaiah xi. 6, 10.

Such are the prospects which animate the hearts of believers in the plain text of the gospel—such the remedy that God has provided for his sin-sick people—such the termination of the trials and persecutions which beset us here—such the redemption of fallen man to his primeval innocence and purity—such the exaltation and fruition of those despised and bereaved sons and daughters of God, who are "strangers and pilgrims in this world, seeking a better country," an eternal rest in the heavens.

And is there any other remedy for the disease of sin, which affords entire relief? Doubtless God thought not, and unwilling to leave his creatures without an antidote equal to the poison, devised this and promulgated it to mankind.

But this is not an unconditional boon. We are to be judged according to the deeds done in the body, and God has declared that his inheritance is only that of his Saints, or those who love him and obey his word.

By this time one is anxious to know what and where the heaven of the bible—the believer's destiny is, if all the righteous are to inhabit as well as inherit the earth. This is a very natural query to arise in the mind of one whose idea of a heaven has been to conceive a company of Saints of about the size of a camp meeting, and in much the same spirit that reigns there, situated somewhere in space (or if possible, beyond its utmost bounds), far from the distance of the most distant star, gathered in one group, and employed in acclamations of praise to God and the Lamb, with an occasional look of approbation from the throne of God.

But my idea of a heaven is much more comprehensive than this. To form a conception of heaven, I would contemplate all the planets of the solar system, of which our earth is but a small one, purified of all contamination which may have tainted

them, and the inhabitants of each endued with the principles of immortal existence and constant happiness. These inhabitants I would conceive as gathered together, each on their own plant or sphere, and at liberty to traverse the whole land without the intervention of waters, and living in common friendship and employing all their faculties in the service of God, or rather exercising them in accordance with the will of their Author.

But, says one, this is a larger heaven than I have been accustomed to think of. True; but if this the only unsound point of the doctrine, you cannot object to it, as there is no danger of having too much of such a kind of good thing as the heaven which I have portrayed.

Another may say, that in such a heaven as I have described, there must be parting, whereas all former ideas of it have presented the society of its occupants as uninterrupted. Parting truly will take place in the heaven I have shown you, but it will not be of such a nature as that which we experience here. There will be nothing in our constitution which can prevent a return to the society we left, when the object of our separation shall be accomplished. Besides, our love in that state will be as refined as our physical system, and doubtless will not need to be fed or nourished as here, by the presence of the objects of our affection; nor will their absence pain us in proportion as we love them, as is the case in this earthly state. The Son of God parted from his Father's bosom, and the angels left their abode to announce his advent. In the execution of their office as ministering spirits, angels are always changing their places, and yet think you that they do it at any sacrifice of their happiness.

I believe there is a time for all things, and that this arrangement will not be frustrated by the translation of which I have spoken, and there is no doubt that in a glorified state all the faculties will be brought into exercise as fully as here; yea, developed in their most perfect strength.

It is a mistaken notion that any thing which God has created, will ever cease to exist. Matter is as eternal as God is, and mind is no less so. They are both indestructible, and although existing in different modes, still they never can be annihilated, and will always be applied to their appropriate uses. God has materials enough to afford his people a habitation and employment to eternity, and why not appropriate them to that purpose? The kingdom of God is described under the similitude of a king who sent servants to work for him, and rewarded them by making them rulers over different numbers of cities, according to their faithfulness, and if nothing material exists as the portion of God's people is not Christ guilty of a tantalizing misrepresentation in adducing such a parable?

Having set before you a view of heaven, I must now tell you how you may secure it. As this is an inheritance reserved for us in reversion, it is important to know when we are to take possession of it. This is a very natural and laudable curiosity, and one which is inseparable from our constitutions. If any of us received information of an estate being bestowed upon us, we should be solicitous to know when we were to receive it. The time, then, of taking possession of this inheritance will be the resurrection of the just, and will commence at the ushering in of the millennium. But though the Saints will not possess the earth until the resurrection, yet they will enjoy a paradise, or blissful state immediately on their decease. In this state Job, and all the New Testament Saints are now resting, while it is agreed by most religious sects, that some preparation is requisite to fit us for the first resurrection. It is a mystery which few of the craft of priests can penetrate how they can get religion enough to constitute that preparation.

There are but three kinds of religion described in the New Testament, and I knew a man once, who being asked if he had experienced religion, replied, and I think very justly, that he had often experienced one or more of these kinds. In the first place, said he, there is OUR religion, of which I often experience a sample in the zealous worship of the devotees of Luther, Calvin, Wesley, and other teachers, which the people, having itching ears, have heaped to themselves. In the next place, I have experienced much of a vain religion which those have who bridle not their tongues. And lastly, concerning the visiting of the widow and the fatherless, and keeping myself unspotted from the world, I have many times done the former,

and by the help of God I am able to do the latter. But, said the catechiser, has the Lord converted your soul? No, was the reply, he does not go about doing that. I fancy if man's soul is converted, he must do it himself. We read that three thousand were converted in one day under Peter's preaching; and while this shows the fallacy of mourning for months over sin, the fact that their own submission to the ordinances of salvation, shows that although God gives his Spirit to reprove of sin, yet he furnishes it to them only as a material with which to work out their own salvation. Some claim that God will convert men independently of men's volition, and there are set times to favour Zion. Now this is the doctrine of election (or an element of it) which our modern divines teach. But the bible teaches me no such doctrine of election in any sense—it tells me only of electing some to office, and leaving others out. Others suppose that God does the work, but employs human agency; and so the word of God, which should be a sure guide, is made of little effect through their traditions. But in these discordant systems, the precept that "obedience is better than sacrifice," is overlooked.

Paul's conversation was one which affords as near a specimen of exclusive divine agency, as any which the bible records, or the experience of christians furnishes, and yet he could not be saved until he had gone to Ananias, and by him been baptized to wash away his sin. Upon his way to Damascus, God convinced him of a truth that he did not before believe—that Jesus, whose followers he was persecuting, was the Son of God—and that inasmuch as he was persecuting the least of Jesus' disciples, he was doing it to Jesus, to God. But this conviction was not sufficient for his salvation. It was only the beginning of his knowledge of the way of life. He was immediately struck with a sense of the necessity of doing something to retrieve his former wickedness, and cleanse his soul and conscience from the stain of sin. He enquired what God would have him to do; and being informed, he straightway obeyed, and through obedience unto the truth, he received the blessing of salvation.

Will God do more for the salvation of men! What has he not done already? He has sent the Son of his love to tabernacle in the flesh, to suffer and to die. The crucified Saviour has burst the tomb and been exalted at the right hand of God, to be an advocate for his people, and a prince and saviour to mankind.

But this is not all. God has sent his Spirit to convince the world of sin—he has published the Gospel, and sent messengers with it to the children of men—he is "in Christ reconciling the world unto himself."

God do more! It were impious to ask it. What more could he do, without making men brutes or blocks? All that we are required to do is to believe, repent, and obey the gospel, and can we—dare we insult God by asking any easier terms.

All this is definite and tangible. Both reasonable to our minds, and easy to our faculties. But easy and simple as it is, we cannot be saved without it. It matters not how simple the mode is, so long as it is God's way it must be complied with. He has given it as a test of our obedience, to see if we will not choose some harder or easier way. How self-willed some men are, even so much so that they will not consent to be saved without being frightened by the nervous preaching of an Evangelist, and so popular has this notion become, that the churches of our country have but little other aliment to sustain them—little else as a means of adding to their numbers of such as shall be saved, than the excitement of a revival, as it is called.

A revival! a revival of what? Certainly not of pure and undefiled religion, for the uniform testimony of those who are the subjects of it, that they are carnal seed under sin. Certainly not a revival of revelation from God to his people, nor of the gifts and blessings which graced primitive Saints, for whosoever dare claim these things as the privilege of the church is deemed a heretic, and forfeits their fellowship. But it is indeed a revival—a revival of the delusion under which Satan has long held them, a revival of hypocrisy and mammon-serving professions—a revival of farming out the seats of what is called the house of God to the highest bidder—a revival of "preaching for hire and divining for money." But Paul brought about no such revivals, nor employed any such agency as this to promote the gospel. He addressed the understanding, not the passions. He persuaded men to be christians by bringing to their perceptions their true relation to God and his Christ, and reasoning

upon righteousness, temperance and judgement to come.—You may pray God to convert you during your lifetime, and if you do not obey the gospel, he never will do it. Understand me not to disparage prayer, however. It is a duty which God has enjoined upon all christians, and the apostle has told us to perform it without ceasing. But prayer without obedience will be only the prayer of the wicked, which God has said is an abomination.

In conclusion let me remind you that the terms of salvation are easy and simple; and while they are thus made available for all, let it be remembered, that if you neglect so easy, as well as so great a salvation, the facility of the terms upon which it is offered, will only aggravate your condemnation.

THE TEMPLE OF THE LORD.

As a shepherd in the midst of the flock of Israel, I feel moved upon to stir up the minds of the elders and Saints in general among all the churches, by way of remembrance, that we are living in a day and age of the world big with events. In the last dispensation and fulness of times, in which God will gather together his people both in heaven and on earth unto himself in their proper time and place; and also that he has commanded his Saints in all the world to build unto his holy name a house, that the Saints may receive their blessings and endowments according to his holy will, that the elders of Israel may be prepared to go forth to bind up the law, and seal up the testimony, that their garments may be clear of the blood of this generation, be prepared for the hour of the judgments of our God, and to stand before the Son of Man.

The building of the temple of God is of equal interest to every true-hearted Saint, wherever his lot may be cast, as it is for the general good of the church of Christ throughout the world, to both Jew and Gentile, inasmuch as they do not continue in unbelief. While the Saints in Nauvoo, who have borne the burthen and heat of the day, and have passed through scenes of deep affliction and persecution, from time to time, in sustaining the work of God, are still making a powerful effort to maintain and keep the commandments of God, by striving to the extent of all their means to complete the temple of the Lord speedily, according to the pattern given: and while the churches throughout the United States are tithing themselves, and sending up their offering unto the Lord for the finishing of his house; if we altogether hold our peace, sit in silence, and withhold our tithing, "while Zion is travailing in birth to bring forth her children," shall we be justified? No! verily no! but let us as a people, in this land, and throughout the world in like manner, tithe ourselves, and send up our offerings as far as we are able in this time of need; and in this ye are justified, and the blessings of God will attend you, and you will not lose your reward in this life, or that which is to come.

Any means we can have to forward to them this summer and fall will be of great service to them in that place, in the finishing of that house, and I hope the elders over conferences and branches will bear this in mind, and not forget the temple of the Lord.

W. WOODRUFF.

EXTRACT FROM A LETTER FROM ELDER HENRY CUERDEN.

Hull, June 4th, 1845.

Dear Brother,—I feel thankful to let you know that my mind is the same as ever as it regards the great work of the Lord.—There was good news in the letter which brother Hedlock forwarded to me. My wife states that they are determined to complete the temple—that many are obeying the gospel—and that she is very comfortable as it respects temporal things, which causes me to rejoice.

We expect to hold our conference on the 23rd inst; but as the conference is small, and the Saints poor, we do not like to call for any of you to come on purpose, as we well

know you cannot come for nothing; but we anticipate a time when we shall come behind in nothing, yet if any of you be near, we say come, and we will do our best, and if so, we can do no more. We number thirty-two members in Hull.

I have been to York, Rawcliff, Goole, and Crowle. In the last place I got to preach four times in the Baptist chapel, and I have preached once since in the Calvinist chapel. I am in hopes the next time I go to re-baptize some of the Baptists. The Calvinist chapel is at liberty any time when I go, as there is nothing done in it—the members having all died away. I think this a fine chance.

In Goole the whole town is in a commotion. I have preached several times in the Primitive Methodists', or as they are termed Ranters' school. I have baptized one of the Ranters, he came and desired to be baptized in public; I presume we had nearly two thousand spectators; it was a good time, I preached on the bank of the river. I hope next week to organize a branch of the church there. The Devil is mad, and the priests are enraged about the impostor that is causing such a fuss in this part of the country. I can truly say that the prospects are flattering indeed at present in the East Riding of Yorkshire.

About Hull things are much better than they were, and I have no doubt but that we shall get on well, though I have much more pleasure in building up a church where there has been none before.

I remain as ever, yours affectionately in the kingdom of patience,

HENRY CUERDEN.

To Thomas Ward, 36, Chapel Street, Liverpool.

Latter-day Saints' Millennial Star.

JUNE 15, 1845.

IN entering upon another volume of the MILLENNIAL STAR, we could not avoid taking a glance, at least, at the state of things in the church and in the world; and the result of our contemplations is, that renewed exertion and additional energy are absolutely necessary on the part of every faithful member of the church. We have been enabled by much labour and fatigue, to get out, in a comparatively short time, the Book of Doctrine and Covenants, a beautiful edition, which we trust the Saints will fully appreciate, while the elaborate index which we have added thereto, will render the work of unspeakable value.

This book, which our enemies have said we kept hid from the public, we now issue forth to the world, with a consciousness that all truth is harmonious with itself, and that it will meet with no opposition in the walks of equity and integrity.

WE trust that the present number of the STAR will be found interesting and instructive to our readers, and they may rest assured that we will spare no exertions necessary, to make the STAR the vehicle for communicating all that we can ascertain calculated to strengthen and build up the Saints of God.

But in accomplishing this object, we have to depend upon the patronage of our brethren and sisters throughout the land; and we trust that every presiding elder, whether of branch or conference, will exert themselves to promote the sale of our publications, and make the regular returns necessary to enable us to carry on effectively this important branch of labour in the work of the Lord.

We had hoped to have reduced the price of the STAR, but find ourselves with our limited sale totally incapable of doing so, owing to recent and continued advance upon paper; but we pledge ourselves, whenever it be practicable, that the Saints shall have the advantage of it.

SIGNS OF THE TIMES.

GREAT EARTHQUAKE.—THE CITY OF MEXICO NEARLY IN RUINS.—At the moment we write, says the *Siglo* of the 8th, the inhabitants of the capital of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with. Yesterday, at fifty-two minutes past three o'clock, p.m., oscillations began, slight at first and then stronger. The direction of the motion appeared to be north and south. It lasted about two minutes. The shocks were terrible; nothing like them was ever experienced, and the condition of the buildings too surely proves the absence of all exaggeration. The chains surrounding the portico were violently agitated; the flags of the pavements yawned open, the trees bent frightfully, the buildings and lofty edifices osillated to and fro; the immense arrow which crowned the summit of the cathedral vibrated with astonishing rapidity. At fifty-six minutes past three the movement had ceased. It is impossible yet to ascertain the extent of destruction. Not a house or door but bares the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering, and others entirely fallen; San Lorenzo, Misericordia, Tompeate, Zapo and Victoria streets, and the Grand street, have particularly suffered. The aqueducts were broken in several places. The bridge of Tozentlale is demolished. The Hospital of Saint Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand are greatly injured. The magnificent chapel of San Tarees no longer exists. At the first shock the cupola, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle and the tabernacle itself. Fortunately all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the hospital. At three quarters past six, and a quarter past seven, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror. The authorities did every thing that zeal and humanity could suggest to carry help to the victims, and restore the aqueducts which furnished water to the city.—*From the True Sun.*

EARTHQUAKE.—We have already given the particulars of an earthquake which occurred at Mexico on the 7th of April. There was a repetition of this awful disaster in the capital on the 10th of April. It occurred about ten o'clock a. m., and lasted forty seconds. It overthrew many new buildings, and many others that had escaped the former visitation. Most of the inhabitants, stricken with terror, left their homes and took refuge in the open fields and public squares, passing the night without shelter and in the utmost consternation.—*Illustrated London News, June 7th.*

SYRIA.—Accounts from Beyrout of the 17th May, give a most deplorable description of the state of Syria. One letter says:—"A civil war, and one of extermination, reigns at this moment in the mountains between the Druses and the Christians, and during the last fifteen days the horrors we have seen perpretrated around us are dreadful. On every side the sounds of battle are heard, and nothing is seen but fire and flames; houses, villages, churches, and convents being reciprocally a prey to the flames. We have now before us the appalling spectacle of no fewer than eleven villages, and a number of Maronite churches and convents in flames, and, what is worse, when the Christians are victorious, they enter the Druse villages, putting to the edge of the sword, men, women, and children; the Druses following the example when they are victorious. All the silk-worms of both parties, the sole support of the Syrian population, have been burned. The convents of Maronites and Catholics have not been spared—they have been burned; and the bodies of their priests, after death, have been burnt by the Druses. Every horror is practised on their enemies. The poor Christians are much more numerous, and at the commencement were victorious over their enemies; but our Pacha, who is out with his regular troops, as soon as he perceives the Christians victorious, points his artillery against them, loaded with grape, and compels this unfortunate sect to take flight. The Druses immediately enter their villages, sacking them, burning their houses, goods, &c. At this moment, with the help of our glasses, we see unfortunate fugitive Christians, women and children, to the number of 6000 or 7000 on the coast. Two ships of war, one French and one Austrian, and five or six small vessels, chartered by the mercantile body, have sailed to collect and save them from the dreadful death which awaits them from famine. Fire and battle continue to reign with destructive violence on all sides around us, and the last news we have is, that the Christians have been obliged to fire on the regular troops, which places us in a very alarming position, as we fear a revolution of the Turks against all the Christians, and

we are now all prepared, weapon in hand, to defend our houses and the lives of our families."—The *Malta Times* corroborates this startling picture, and adds—" We have seen letters from Beyrout to the 14th May, which give a horrible account of Syria in general, and Mount Lebanon in particular. For fifteen days previous, wholesale murder, burning, and every possible crime was committed, while the government would put no check to them. The greater part of the villages and towns in the high lands are in ashes. The Catholic clergy have been murdered. Colonel Ware, our Consul-General, made a regular sortie, with a small body of troops formed in haste, and succeeded in saving from destruction about 700 of our fellow-christians. The mania for blood has spread to Palestine. The districts near Jerusalem are in arms, and several European travellers have been murdered. Heaven only knows how this terrible tragedy will end."

LINES ADDRESSED TO MISS FRANCES JESSIE SWAN.

BY MISS E. R. SNOW.

Far from the braes of Scotland,
Thy ocean wave-washed isle;
Far from thy father's dwelling,
And thy fond mother's smile:
Far from the crystal fountain,
The highland glen and glade,
O'er which in early childhood,
Your sportive fancy strayed.
Though far from home and country,
Young lady, all is well,
Yours is the better portion,
Among the Saints to dwell:
The mighty God of Jacob,
Has chosen thee to stand,
Thee, first of all thy kindred,
Upon the promised land.
And if thou wilt be faithful,
To do his righteous will,
Thou yet shalt be a Saviour,
On Zion's holy hill.

And these the ties of nature,
Will constitute a chain,
To gather your connexions,
And form a noble train.
Then fear not persecution,
Nor any human ill,
All things will work together,
God's purpose to fulfil.
This is your day of trial,
Your day of sacrifice;
But out of tribulation,
The righteous will arise.
Then lady, O, be humble,
And put your trust in God;
For you will dwell in safety,
When judgments spread abroad.
O, may the Holy Spirit,
Dwell richly in your breast,
And guide you to inherit,
The great and glorious rest.

Nauvoo, September 4th, 1844.

NOTICES.

We beg to remind our agents and the public generally, that we have on hand a large stock of O. Cowdery's Letters to W. W. Phelps, a work of lasting value to the Saints, and which is on sale at a very cheap rate.

We have also a few of the First Volume of the MILLENNIAL STAR *to dispose of, and a considerable number of the Letter of Joseph Smith to J. A. B.*

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 2. JULY 1, 1845. Vol. VI.

THE SAINT.

When we look abroad upon mankind, we behold a great variety of characters pursuing various professions or employments, either with an assiduity of application characteristic of the present age, or with a listlessness illustrative alone of the individual's respective temperament. But, with very few exceptions, such is the keenness of appetite in the human family to get gain, and consequent command of a superiority in the scale of mankind, and an assurance of the good things of life, that, very rarely do we find individuals so circumstanced otherwise than so acting.

We behold the merchant freighting his ships with the riches of his own and other lands for distant climes, watching narrowly the scale of exchange, or sale, that his expedition may bring home the greatest possible amount of profit.

We look, again, upon the manufacturer of foreign produce building his gigantic establishments, and employing his thousands of labourers, many of whom toil for a comparatively miserable pittance, professedly because the employer must realize sufficient profit to enable him at all times to be prepared for the fluctuations of the market, arising from the bold and effective schemes of speculators.

Again, we find the heir of opulence, or he who has accumulated sufficient gain to enable him to retire from the more active schemes of commerce and trade, seeking the honours of magisterial authority, and (to be charitable) we would allow, honourably and with honour to dispense the administration of the laws of the land.

We look once more, and behold the aspiring candidate for legislative honours, deeming, perhaps, that his voice, in the senate of the land, would have an influence to adjust the scale of administration for the success of his own system of politics, or otherwise for the general good of mankind.

We look higher still, and behold the sovereigns of nations, surrounded with the pageantry and pomp of regal dignity, receiving the acclamations of myriads, the homage of the great and mighty, who find their own dignity magnified by the reflections of royalty.

But hitherto we have looked only upon what we may deem the most successful of mankind; we might reverse the picture, and turn to the laborious, the unfortunate, the miserable, the indigent, and the vile, and behold enough to sicken humanity; we might look upon our fellow, suffering from "the inhumanity of man," the depredator committing his spoils upon his neighbour, or the diabolical of his race perpetrating his deeds of blood; but we would choose rather to turn to the contemplation of the character whose name we have placed at the head of this article.

And what is he? He is an individual who has rendered obedience unto the laws of salvation, as propounded by the great Father of mercies, and in consequence of obedience has received of the influence of the Spirit of God, even of him who is the Father of lights, the great author of all things by which we are surrounded, and to whom the whole human family are answerable for the deeds done in this probationary state. By the gift of that Spirit he has learned the true nature of his standing on this planet on which he finds himself, he has discovered that all mankind are naturally aliens from God, that Satan reigneth in the earth, and the inhabitants thereof are his servants. But he has also discovered what is his true heritage, what are the possessions, that, but for sin, were his true estate; and he

now by the covenant of the eternal God knows, if he be faithful in keeping his commandments, what are the glories to which he is destined. Is he an uninterested spectator of the things that are transpiring around him? By no means.—He is a child of light, and not of darkness, partaking of the Spirit of him who seeth the end from the beginning; he can look beyond the narrow sphere that limits the vision of others, and knowing the purposes of the Most High with regard to the destiny of men and things, he can behold with an untroubled gaze the changes or convulsions that transpire around him.

Is he involved in the consequences of the mad career of individuals amongst whom he dwells? Does he suffer in consequence of the principles he professes? Or is he threatened through the maintenance of his integrity with death? All these things may be allotted him, but with a noble superiority above suffering and calamity, he flinches not, for well he knows that all things shall work together for his good, and that by a faithful endurance of suffering, he is treading in the footsteps of the Highest, and the path, though thorny and perilous, is the path of glory.

Is he a selfish and uninterested spectator of the condition of his fellow-man? He is not. Being imbued with the Spirit of him who sendeth the blessings of providence upon the evil and the good, upon the just and upon the unjust; he also is ready to minister to the suffering and the needy according to his ability, and to do his utmost to mitigate the woes of humanity, knowing assuredly that if he hath the ability, and withholdeth his hand, he is under condemnation.

Does he long for the facilities of the merchant, that he might also become a dealer in the produce of the world? Most certainly,—for he is desirous to gather from the wealth of the nations to enrich the Zion of God, and to bring the treasures of the earth for the inhabitants thereof.

Would he emulate the princely manufacturer in the production of his various articles for trade? Unquestionably. He is desirous to behold the saints of God, independent of a wicked world, that is anxious only to betray and to destroy. He would desire to see the genius, the talent, and the industry of the servants and the handmaidens of the Lord, brought forth in the production of all things necessary for the comfort and well-being of the people of God; and he anticipates a day when under the blessing of the Most High, they shall stand unrivalled in all things which they put forth their hands to do.

Is he an uninterested party, in regard to those appointed to administer the laws of a community? By no means. He knoweth that, when the wicked rule, the people mourn; and he is desirous that the best and the wisest of the land should administer the laws thereof.

Is he also desirous of a voice in the councils of nations? It is with a wish to be instrumental in the enactment of laws in accordance with the will of heaven, and that the purposes of God may be facilitated in bringing to pass his strange and mighty acts amongst the nations of the earth.

Does he long for the honours of royalty; for the glory and distinction of holding the reins of government? Most assuredly. Empire is stamped upon his brow! He is the Son of a King! yea, of the King of kings, and Lord of lords! And he is looking forward to the possession of a throne more glorious and more potent than the mightiest of earth; to a diadem more magnificent than ever circled the brow of earth-born kings! By the light of the Spirit of Truth, he is enabled to look back upon the myriads of human beings that have been swept into eternity in days of old,

> "From him our Great Progenitor, to him
> That latest bowed beneath the stroke of death,
> Numberless,"

and he is conscious of being associated with the great scheme of redemption, that shall rescue from the hands of the Evil One the captives that have long been bound, and open the prison doors to let the oppressed go free. He is rejoicing in the privileges of the people of God, in the power and the authority of the holy priesthood, by which he shall stand a Saviour on Mount Zion, when the kingdom shall be the Lord's. There is nothing too great for his conceptions when quickened by the Spirit of God, nothing too high for his sanctified ambition to aspire unto. The

eternal Jehovah for his father, the ever-blessed Saviour for his elder brother, angels for his companions, power and authority unknown on earth, sovereignty and dominion among the spheres of the universe, and all things associated with a renewed and perfected nature, unstained by sin, unsullied by any thing that can defile, and all things stamped with immortality and eternal life.

Who can contemplate the true character of the son or daughter of God, and not feel ennobled? Who, that rightly appreciates his position, and the glory of his high calling, of God in Jesus Christ, but must turn away from every thing that is little and mean with disgust, and seek to attain to all things that will ennoble, to all that will purify and prepare for the high society with which he expects to mingle?

Let the brethren, let the sisters, realize these things; for, assuredly, as our children, on coming to maturity, become men and women, so certainly shall we, if we are born of God, if we are quickened by his Spirit, and are faithful unto the end until we attain our majority, so certainly shall we inherit the glory of our Great Parent, and realize the full fruition of a perfect existence.

Let the Saints then contemplate the subject, let them live for these high, glorious, and eternal interests, and God will bless them, while the nations of the earth will wonder and be astonished; for the Spirit that purifies, and, consequently, beautifies, shall also make them terrible, and the nations of the world shall leave them unmolested, because of the might and the glory of truth.

EDITOR.

MATERIALITY.

(Extracted from the Prophet.)

God the father is material.—Jesus Christ is material.—Angels are material.—Spirits are material.—Men are material.—The universe is material.—Space is full of materiality.—Nothing exists which is not material.

The elementary principles of the material universe are eternal; they never originated from nonentity, and they never can be annihilated.

IMMATERIALITY is but another name for nonentity—it is the negative of all things and beings, of all existence.

There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, or men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe—reason and analogy never scan it or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled even by the strongest organs, or the most acute sensibilities. It is neither liquid or solid—soft or hard—it can neither extend or contract. In short, it can exert no influence whatever—it can neither act nor be acted upon: and even if it does exist, it is of no possible use. It possesses no one desirable property, faculty, or use; yet, strange to say, "Immateriality" is the modern Christians' God—his anticipated heaven—his immortal self—his all.

O Sectarianism! O Atheism!! O Annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name.

The Atheist has no God.

The Sectarian has a God without body or parts. Who can define the difference? For our part, we do not perceive a difference of a single hair—they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The Atheist has no after-life or conscious existence beyond the grave.

The Sectarian has one, but it is "Immaterial" like its god; and without body or parts. Here again, both are negative, and both arrive at the same point: their faith and hope amount to the same, only, it is expressed by different terms.

Again, the Atheist has no heaven in eternity. The Sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the "poor Mormons" to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of a man, and is, in fact, of the same species, and is a model or standard of perfection, to which, man is destined to attain, he being the Great Father and Head of the whole family.

He can go, come, converse, reason, eat, drink, love, hate, rejoice, possess, and enjoy. He can also traverse space with all the ease and intelligence necessary for moving from planet to planet, and from system to system.

This Being cannot occupy two distinct places at once, therefore, he cannot be every where present. For evidence and illustration of this God, and his personal organization, powers and attributes, we refer to the scriptures of the Old and New Testaments, which speak abundantly of his body, parts, passions, powers, and of his conversing, walking, eating, drinking, &c.; for instance, His taking dinner with Abraham.

What is Jesus Christ? He is the Son of God, and is every way like his Father, being the "brightness of his Fatber's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions, possessing immortal flesh and immortal bones. He can and does eat, drink, converse, reason, love, move, go, come, and, in short, perform all things even as the Father—possessing the same power and attributes. And he, too, can traverse space, and go from world to world, and from system to system, precisely like the Father, but cannot occupy two places at once.

What are Angels? They are intelligences of the human species. Many of them are offsprings of Adam and Eve. That is, they are men who have, like Enoch or Elijah, been translated, or like Jesus Christ been raised from the dead, consequently they possess a material body of flesh and bones; can eat, drink, walk, converse, reason, love, fight, wrestle, sing, or play on musical instruments. They can go or come on foreign missions, in heaven, earth, or hell; they can traverse space, and visit the different worlds with all the ease and alacrity with which God and Christ does the same, being possessed of similar organizations, powers, and attributes in a degree.

What are Spirits? They are material organizations, intelligences, possessing body and parts in the likeness of the temporal body, but not composed of flesh and bones, but of some substance less tangible to our gross senses in our present life; but tangible to those in the same element as themselves. In short, they are men in embryo.—Intelligences waiting to come into the natural world, and take upon them flesh and bones, that through birth, death, and the resurrection, they may also be perfected in the material organization. Such was Jesus Christ, and such were we before we came into this world, and such we will be again, in the intervening space between death and resurrection.

What are men? They are offsprings of God the Father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with him before the earth was formed. They are now in disguise, as it were, in order to pass through the several changes, and the experience necessary to constitute them perfect beings.

They are capable of receiving intelligence and exaltation to such a degree, as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, in which they will eat, drink, converse, reason, love, walk, sing, play on musical instruments, go on missions from planet to planet, or from system to system: being Gods or sons of God, endowed with the same powers, attributes, and capacities that their heavenly Father and Jesus Christ possess.

What are all these beings taken together, or summed up under one head? They are one great family, all of the same species, all related to each other, all bound together by kindred ties, interests, sympathies, and affections. In short,

they are all Gods; or, rather, men are the offspring or children of the Gods, and destined to advance by degrees, and to make their way by a progressive series of changes, till they become like their Father in heaven, and like Jesus Christ their elder brother.

Thus perfected, the whole family will possess the material universe, that is, the earth, and all other planets and worlds, as "an inheritance incorruptible, undefiled, and that fadeth not away." They will also continue to organize, people, redeem, and perfect other systems which are now in the womb of chaos, and thus go on increasing their several dominions, till the weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory than is possessed by Jesus Christ or by his Father; while, at the same time, Jesus Christ and his Father will have their dominion, kingdoms, and subjects increased in proportion.

Such are the riches, glories, blessings, honours, thrones, dominions, principalities, and powers, held out by the system of materialism.

Such the wealth, the dignity, the nobility, the titles and honours to which "Mormons" aspire. Such the promises of him whose word can never fail.

With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all.

They claim nothing but that which we throw away, and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains
The mystic sectarian gains;
All that each claims each shall possess,
Nor grudge each others happiness.

An immaterial God they choose,
An immaterial heaven and hell:
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high,
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Our God, like us, can hear and see,
Feel, taste, and smell eternally;
Immortal brain through which to think,
Organs to speak, and eat and drink.

With man on earth or heaven he dines,
His heart is cheer'd with luscious wines,
Of Abram's bread, and Sarah's calf
He eat, and blessed, till Sarah laughed.

The foremost in all branches, He,
Of useful art, or industry,
To plant, to build, to dress the field,
Or make old Eden's garden yield.

A farmer, architect, and scribe,
A tailor, and all else beside,
He taught old Adam how to farm,
And made him coats to keep him warm.

He taught old Noah to build a ship,
And Moses how to records keep,
He introduced the heavenly plan,
Of architecture unto man.

By which stupendous works were reared,
And courts on earth for him prepared;
That when from heaven he chose to come,
He'd find on earth a heavenly home.

Such is our God, our heaven, our all,
When once redeem'd from Adam's fall,
All things are ours, and we shall be,
The Lord's to all eternity.

FRAGMENT OF AN ADDRESS, BY P. P. PRATT.

I wish to caution the churches, and their presiding elders and officers, and to give them a very strict charge on some particular points, viz.

Beware of all influences calculated to draw your minds away from the gathering to the West, the building of the Temple and city of our Lord, and the endowment promised therein; for herein are the keys of the fulness of the priesthood ordained, for the salvation, and exaltation of the living and the dead; and for the dispensation of power to Israel, and thus restoring their tribes and remnants.

Whatsoever spirit, prophet, seer, angel, devil, or man, undertakes to divert your minds for one moment from these important interests, the same is an enemy to the cause and kingdom of our God.

Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennet, under the name of the 'Spiritual Wife' doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title.

It is but another name for whoredom, wicked and unlawful connexion, and every kind of confusion, corruption, and abomination.

Should any elder or member, come unto you professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshipped, and expelled from the church.

For know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church. Nor is there any such doctrine known, held, or practised, as a principle of the Latter-day Saints.

If a man has a wife according to the law of God and the regulations of the church, she is his REAL wife, body, soul, spirit, heart, and hand, and not his 'Spiritual Wife,' she is bound to love, honour, and obey him as her lord, head, and ruler, and to devote all her energies to the mutual welfare of her husband, herself and family. In short, to use the language of Paul, she should, if possible, 'bear children; guide the house, and give none occasion to the adversary to speak reproachfully.' On the other hand the husband of a woman is bound to be her REAL husband; to provide for his wife and children, and to be their head and father, and bring them up in the fear, and love, and truth of God, as did Abraham, Isaac and Jacob of old.

As to sealings, and covenants, to secure the union of parents, children, and companions in the world to come, or in the resurrection; it is a true doctrine, and as holy and pure as the throne of God, having emanated from his own bosom. Its laws are strict, and it admits of no confusion, unlawful connexion, or unvirtuous liberties. It is calculated to exalt society to the highest degree of happiness, union, purity, fidelity, virtue, confidence, and love, in this world and in that which is to come. It is, in short, a principle so high, so holy, and so pure that it can never be secured short of a compliance with the commandments of God, not only by a virtuous course of life, but by a strict observance of his commandments in regard to tithing, building the Temple, and the orders of endowment,

And there is not a more unlawful, and unjustifiable principle in existence, and one more calculated to injure and destroy the church than the principle of seeking

to enjoy those blessings, in the wrong place and time, that is to say, without complying with the requisitions of heaven; to build the Temple, and gather together there for our endowment, and for our preparation for the most holy things.

In short, nothing pertaining to the fulness of the priesthood, and to covenants and preparations for eternal union and exaltation, can be secured short of a strict compliance with all the duties enjoined upon the Saints in regard to the Temple, &c.

How frequently a man and his wife, or a young couple about to be married, present themselves to me, with a request to be sealed to each other; that is, married for eternity. Do I ever grant their request? No; for the best of all reasons.—I have no authority so to do under present circumstances; and, were I to do it, it would only be deceiving them; as such a sealing would not stand, or be recognized in the resurrection; unless performed according to the strict law of God, and of the keys of the sealing powers, and in connexion with the ordinances of endowment which belongs to God's Sanctuary, and no where else.

Did I ever pretend to administer such a seal or covenant, independent of those conditions?—No, never.

The little that I do on the earth, as an agent for Jesus Christ, shall be done according to his laws, and mind, and will; and shall stand, though heaven and earth shall pass away.

These holy and sacred ordinances have nothing to do with whoredoms, unlawful connections, confusion or crime; but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And an awful curse—a dreadful weight of condemnation await those who pervert, or abuse them.

'THE SPIRITUAL WIFE DOCTRINE,' of J. C. Bennet, and numerous other apostates, is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from christianity.

Beware then, all ye Saints, and ye watchmen of Zion: follow no such men; but follow the principles and examples set before you, by such men as elders Benson, Brown, and others of like spirit, which have been sent among you. And I believe I can with propriety say, follow me, and my precepts and example, for I have in all things taught you the true principles of Godliness and salvation, wherever I have associated with you.

In so doing you will be blessed, gathered, anointed, ordained, sealed, sanctified, and saved in the celestial kingdom of our God.

P. P. PRATT.

A SHORT TOUR TO THE CARLISLE CONFERENCE.

On my return from Clitheroe conference, and spending one day with my family and friends in Liverpool, I started for Carlisle on the 15th of May by the Victoria steamer, for the purpose of attending a conference there. I had a very rough passage, and a very sick time. I found elders Allen and Hall at Carlisle. Elder Allen had been appointed to take charge of that conference at the General conference; he had been with them but a short time, but had visited the various branches, and had found them rather behind the line, and in a disorganized state, which he attributed to the want of teaching and instruction, as they had not held a quarterly conference for about three years; but that the Saints had a desire to do the will of the Lord and their duty as far as they knew it.

I met with the Saints in Carlisle in the capacity of a conference on Sunday, the 18th of May, and the following is a copy of the minutes of the same presented to me by the clerk:—

The Carlisle conference met for the first time in about three years, on Sunday, 18th of May, 1845, there being present one of the quorum of the twelve, eight elders, nine priests, three teachers, and two deacons. Elder Woodruff was called to the chair, and Joseph Maughen chosen clerk.

Conference opened by singing and prayer, after which the president made some remarks as touching the order of the church, and then called for a representation of all the branches in the conference, when the following returns were given.

Carlisle—Represented by elder John Barker, containing seventy-eight members, including four elders, six priests, three teachers, and two deacons.

Brampton—Represented by elder John Harding, containing twenty-four members, including two elders, two priests, one teacher.

Alston—Represented by priest Joseph Maughen, contained twenty-three members, including three elders, three priests, one teacher.

Newcastle—Represented by letter, containing twenty-eight members, including one elder, four priests, two teachers.

Sunderland—Represented by elder Kent, containing seven members, one elder, two priests. Scattered members four.

Total one hundred and sixty-five members, including eleven elders, seventeen priests, seven teachers, and two deacons.

At the close of the representations, the conference was addressed in an edifying manner by the president on the order and government of the Church of Christ, which was gladly received by the Saints.

As elder Barker was expecting soon to emigrate to America, he moved that elder Robert Stoddart be appointed to preside over the Carlisle branch, it was seconded, and carried. It was also moved and carried by a unanimous vote, that elder John Allen be sustained and upheld as president over the Carlisle conference.

In the afternoon the sacrament was administered, after which the time was occupied in bearing testimony to the work of God, and the Spirit of the Lord was with the Saints; they had a rejoicing time, and felt it good to be there. Some remarks were made by elders Woodruff and Allen upon the subject of the Saints obtaining the STARS, DOCTRINE AND COVENANTS, and publications in general, which would prove a great blessing to them all.

In the evening a large assembly was addressed by the president, on the origin, rise and progress of the Church of Jesus Christ of Latter-day Saints, embracing the first principles of the gospel. Conference closed with singing and prayer.

W. WOODRUFF, President.
JOSEPH MAUGHEN, Clerk.

We had good attention throughout the conference, and while union was fast increasing amongst the Saints to bind them in one band of love, a good impression was apparently made on the citizens who attended. Meetings were also held on Monday and Tuesday evenings. I was quite out of health myself, therefore elder Allen preached on Monday evening, and elder Hall on Tuesday evening, at which time three offered themselves for baptism. I feel satisfied that the conference we held in Carlisle will produce much good, and a wide field seems to be open in that region of country for labour.

Elder Allen was unexpectedly called away in consequence of the illness of his family; I hope his way may be opened to again return, as I have no doubt but his labours will meet with good success in that conference.

As to the history of Carlisle I was scarcely in it long enough to learn much of it. It is one of the ancient walled cities of England. At some day it appears to have been surrounded by a high strong wall of stone, most of which has since been taken down in the enlargement of the place, some portions, however, still remain. It also contains a strong castle, which we visited, it is still mounted with cannon, and occupied by the soldiers; we had a fine view of the surrounding country from the top of the castle. We also visited old St. Mary's Church and Abbey, nearly a thousand years old. Some portions of the church are parts of the old ancient building itself, while other portions have been repaired.

While passing through the market we saw a large number of labouring men standing together, not to be bought and sold like cattle, but with a straw in their mouth as a token or sign that they wished to hire out, and they would remain in

this condition until they could make a bargain with some one to work for, on such terms as both parties may agree upon, or until the chances of the day were apparently over.

We had a view of the celebrated picture called the "Horse-shoeing," painted by Richard Landseer, one of the most noted paintings of the kind of the day, and which is said to be valued at upwards of £5000.

While in Carlisle I was presented with some small relics from the ruins of the famed Naworth Castle, which was destroyed by fire on Saturday, May 18th, 1844. It was formerly the residence of Lord William Howard, who was known in his day by the appellation of "Belted Willy," distinguished for his literary acquirements and extensive library, as well as for his warlike exploits in the border troubles of the day.

The articles presented were for the Nauvoo Museum, not on account of their own intrinsic value, but in memory of one of the strong holds of Britain, which has figured in no trifling manner in the history of the land.

On the 21st of May I parted with the Saints at Carlisle, and left them in good spirits, with a firm belief that much good might be done in that conference if some faithful labourer could be bestowed upon it. And that all the honest in heart, and meek of the earth in that country, and throughout the world that have moral courage enough to contend for the faith once delivered to the Saints, and to live by the celestial law of God, may embrace the fulness of the gospel, and be gathered with the sons and daughters of God, is the prayer of

W. WOODRUFF.

APPEAL TO THE CHURCHES IN BRITAIN.

At the last General Conference held in Manchester, an appeal was made through the various delegates to the benevolent assistance of the Saints, on behalf of the branch of the church in Cheltenham, who had suffered a violent outrage in their assembly from a lawless mob, notwithstanding their place of meeting was regularly certified according to law; when in order to prevent the recurrence of the same, and to obtain redress, they were compelled to commence an action against the parties. In this matter they have been successful, but the expenses thereof have amounted to over forty pounds, a bill of which has been forwarded to us. As others might in like cases have to appeal to the sympathy of the Saints, the elders were directed to lay the case before their individual conferences for that purpose, and transmit the funds raised to us. We are glad to state that we have received the following sums from the respectively named places, which we take the present opportunity of laying before the churches for their encouragement and example, as it will be perceived that the sum at present realized is totally inadequate to the amount necessary to be raised.

	£	s.	d.		£	s.	d.
May 8th. Bradford Conference, by E. F. Sheets	0	16	6	June 17th. Amount transmitted to elder John Johnson	5	15	0
May 13th, Sheffield Conference, by James Ure	0	15	0	Cost of Orders	0	0	9
May 12th, Macclesfield Conference, by James Galley	0	3	0	Balance on hand	0	0	1
June 12th, Mar's Hill Conference, by E. F. Sheets	0	17	0				
June 12th, Manchester Conference, by M. Holmes	2	9	3				
June 16th, Liverpool Branch, by Thomas Wilson with a promise of something more.	0	15	1				
Total.	£5	15	10		£5	15	10

Received from Liverpool Branch since..... 0 2 6

(Signed,) THOMAS WARD.

MORMON PROVERBS.

The globe lamp, suspended in the heavens, is the best and cheapest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.

This is like cutting cloth from one end of a piece and sowing it on to the other to make it longer.

He that sleeps when the sun shines, and lights his lamp when it does not, despises the lamp of the Lord, and taxes his eyes and purse for nought.

Industry goes hand in hand with Godliness.—It is an honour to be an agriculturist, for such was our father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our father in heaven was the first tailor on this planet. He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also to write, for our father in heaven was a writer. He wrote with his own finger on the tables of stone.

To build ships, temples and houses, is also Godliness, for God was a master workman in all these branches of industry. He gave the pattern of the first ship to Noah; and he was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect synagogues after the imagination of their own heart.

Great is the mystery of iniquity and error; but all truth is simple and easy to be understood.

Truth is a knowledge of things as they are and were, and are to come.

All truth is independent in its own sphere.—Its laws are omnipotent, eternal, and unchangeable.

Intelligence, or the light of truth never was created, neither indeed can be.

Truth is light—light is spirit—spirit is life.—Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify.

Truth will sanctify.

Truth will purify.

Truth will exalt man to the throne of heaven, and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of Angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get truth, for this will give you everlasting life, and crown you with riches and honours, which shall never fade away.

EXTRACT OF A LETTER FROM ELDER ORSON HYDE.

Nauvoo, May 10th, 1845.

* * * * * * *

Dear Brother Ward,—All is well here. Peace and prosperity reign. This people were never more prosperous and happy than they are this blessed moment. The weather is fine, and the prospects are fair for good crops. There is no end to the grain and crops of various kinds that have been put into the ground by the Saints this spring. They continue to put them in, and will for six weeks yet to come. Brother Ward, it is good to serve the Lord. The scale begins to turn in our favour, after a tremendous warfare of fifteen years. May God roll on his works, and prepare us for more active and extensive service.

My kind love to brothers Woodruff, Hedlock, Clark, and your blessed self also, and your dear families, and to all Saints, particularly in Preston. May heaven bless them, for there was our first field of labour.

Farewell, in great haste,

ORSON HYDE.

EXTRACT OF A LETTER FROM ELDER JAMES KAY.

Saint Louis, Mo. U. S. A., May 20th, 1845.

Dear Brother Hedlock,—Before this reaches you some of my friends in the old country will have been applying the old adage, "out of sight, out of mind;" but however sincerely they may think so, I would assure them it is not the case with me. The sun has not told the meridian of day more frequently than I have reverted to the friends I left behind, nor have the shadows of night robbed me of their remembrance. You, dear brother Hedlock (may I ever be worthy to call you so,) was the person I promised to write to, because you had the greatest claim to my attention, I had nearly said esteem; but when the many tokens of kindness and respect conferred upon me by the Saints in Liverpool, and other tokens of the same kind I have since been favoured with, occur to my mind, I feel that many have a claim to the best wishes of my heart. I am afraid my paper will be too small to contain all I could like to say, so I will not trouble you by making long apologies for not writing sooner, but merely say I could not write from New Orleans, and since arriving here I have written two sheets, but the postage would be so great, that I think it better to compress as much matter into one sheet as possible, and send it you immediately, and the other by brother Fielding, or some person coming over. Concerning our passage you will have been informed already, and what I would say you will most likely receive hereafter. We landed in New Orleans on the 16th of April. On the 18th we started up the river on board the "Julia Chateau," and after a rather miserable passage of nine days, we saw the city of St. Louis. On the 28th brother Mackintosh, and as many of the company who would, and could go forward, took passage on the Galena; amongst them was brother Robert Jackson and family.

You will perceive there was no good in stopping at New Orleans, the spring was too much advanced, and the weather was hot. Three weeks ago to-day I got employment; the shop is ten minutes walk from my lodgings; the first week I worked four days, but in much suffering from the bowel complaint; the second, my sickness increased, I worked one day: last week I was much recovered, and worked six days; I continue better, and hope to do so. This day all the fire companies parade, so our shop and most others are closed. William Smith and his family stayed a few days here the other week; they are gone to Nauvoo. Mrs. Smith is not expected to live long. They boarded at this house; I, and brother Thomas Clark, had the pleasure of sleeping on the floor to give them our bed, and how happy we felt in trying to give some little comfort to Zion's mourners.

Elder Smith,—no, you must form your own opinion, I can only say if any compassion ever was in my heart, or if I ever felt sympathy for other's woe, it was while looking on that distressed man of God, and yet there was a sort of melancholy cheerfulness in his countenance; I will not attempt describing him, lest I come as far short as others who have tried to give us a portrait of Joseph. Letters came here from Nauvoo yesterday. President Young desires the Saints here to send up their tithings by brother E. Snow, as the Temple is going on contrary to Rigdon's revelations.

I will tell you who are my acquaintances here—brother James Tomlinson and family, from Burnley, they are all well and doing well; brother James Beck and family, they are well, I believe he is graining, and has eleven dollars per week—he is belonging to the seventies, has bought a lot at Nauvoo, is very zealous for the work, and loves Nauvoo heartily. Brother Alexander Allen and family, from Liverpool, all well, but he has but little work. Mrs. Holloway and daughter—well, and doing well—wishing a letter from Richard. Patrick Kenney, from Liverpool, baking his bread here. Mr. Calder, wife and family. Elder Reed, counsellor to the president of this branch. Brother Webster and family well: I believe he has left off bookbinding, and works at a lead manufactory. John Holden, from Blackburn; John Binns, from Clitheroe; William Smith, from Chatburn; Mrs. Allen and family from Bradford. Tell brother Cartwright, the blacksmith who lived with him is here working on the boats.

A many of the Norfolk and Palmyra passengers are here. Many of these are aware of my writing, they send their love to you and brothers Ward and Wilson. My love I send to the following in particular.—Brothers Hedlock, Ward, Wilson, Woodruff, Stratton, Ferguson, Hicks, D. Evans, Cowden, Clements, Cain, Brokbank, Stephens, Lindsey, Marsden and the rest, not excepting J. G. Duff of Mona's Isle. Sisters Hill, Slough, Evans, Penningtons, Cain, Wilson, Griffiths, also sister Greenlow and family: brother Allen is

waiting for a letter from her, on the receipt of which he will send another. Dear brother Ward, give my love to Mrs. Ward, Alfred, Emily, and grandmother—to the Burnley Saints and brother Cuerden (Margaret is living in good service here), and desire brother John Cottam to tell our people I will write them after I can see my prospects better, and know more of the country.

I am for Nauvoo as soon as my friends are ready, viz., dollars, or pounds, shillings, and pence. The Saints here are faithful in giving their tithing, and things are well in Nauvoo. The letters I have sent forward. This will be sealed with some of your wax. I shall remember you, and if anything remarkable occurs, or anything very interesting to this kingdom, I shall write you. President Young has commanded the Saints to preach no more in this land: if they want the gospel, they must *come* to us for it. I must conclude. Excuse the brevity and blundering of this, the next may perhaps be longer and more interesting. May heaven shower blessings on your path.

I am as ever,

JAMES KAY.

EXTRACT OF A LETTER FROM ELDER WILLIAM HENSHAW.

June 1st, 1845.

Dear Brother Ward,—We held a conference in the Large Room, at Merthyr, according to appointment; the day was fine, and many of the Saints were present from a distance of twenty miles or more. One sister nearly seventy years of age walked forty-two miles. I spoke much on the object for which we were met, and exhorted them to continue in love and union, and the Spirit of the Lord would crown our labours with success. Elder Rees, and others, spoke on the organization of the church in an interesting manner; many strangers were present; and we feel that much good will be done here. We have baptized forty since the General Conference: the Lord is rolling on his work. This has been the best Conference held in South Wales, it lasted two days, and truly it was a time of rejoicing. The Saints are in good spirits, and are determined to spread the gospel, and very soon will many arise and cross the mighty deep to the Land of Zion.

Yours truly, in the covenant of peace,

WILLIAM HENSHAW.

EXTRACT OF A LETTER FROM ELDER JAMES BAYLISS.

Littlemore, near Oxford.

Beloved Brother Ward,—It is with pleasure that I now sit down to write a few lines to you. We are all well here in health, and heartily rejoicing in the great work of the Lord in these last days, and we do most sincerely hope and pray that it is the same with you. I am happy to inform you that though persecution is raging on every hand from the different denominations, that the work is rolling on also, for truly the Lord is working mightily in our midst by the signs following them that believe according to the promise of our dear Redeemer, so that many are constrained to say that we are the people of God, for they never saw things on this fashion before, for they say that no man could do the things which are done unless God were with him. I rejoice to inform you that I have had the privilege of baptizing two since last General Conference. One of them is a sister that has been under the doctors' hands for many years, in what some called a decline, and according to their minds she was past all hopes of recovery, but not so with the Saints.

But this was not all; she was so blind that she could not go any where without some one to lead her about; and so deaf, that it was a hard matter to get her to understand anything without speaking very loudly close to her ear; but now I rejoice to say, all things are possible to them that believe, for she is now well in health of body, and in Spirit; for she can see so well as to go anywhere alone, and hear so that her ears are saluted with the morning song of birds before she rises from her bed, which is something more than she has enjoyed for many years past, and she does most earnestly rejoice and praise the Lord, and give glory to his most holy name; and she says of a truth that she knows that the doctrine of the church is of God: and you may rest assured, dear brother, that my heart does exceedingly rejoice, and I do give glory and honour to my eternal Father through Jesus Christ; and I can say with Paul of old, that we are all baptized into the same spirit, and we realize that the same causes produce the same effects in this dispensation. I do remember well, my dear brother, what the Lord spake by you when you laid your hands upon my

head, for they have had a literal fulfilment, and I have received the blessings according to the prophecies which you pronounced upon me, for I can truly say one of my dear children has been as it were raised from the dead by the prayer of faith and the laying on of hands by your humble brother; and that many diseases that were apparently beyond the power of the physicians of the day to heal, have been rebuked from the very hour that application has been made to the holy ordinance, according to the ancient pattern; so I do and will rejoice, and give glory to God.

I do not speak of these things as boasting, for I can do nothing of myself, but through the power of God, and it is my determination to be faithful to him who hath called me, so that I may be a co-worker together with you in the ministry, according to the principles of righteousness, as counsel shall be given me from you, and my beloved brethren Woodruff and Hedlock, upon whom the responsibility rests of carrying on in these lands the great work of God.

* * * *

Give my kind love to the brethren, and accept the same for yourself. From yours in the bonds of the everlasting covenant,

JAMES BAYLISS.

Latter-day Saints' Millennial Star.

JULY 1, 1845.

WHILE we feel much the increase of labour in connexion with publishing the STAR twice each month, we also feel an abundant satisfaction, arising from the thought that our usefulness in this respect will be doubled, at least, unto the churches: we ask only for activity and energy on the part of the presidents of conferences, agents, and all, to enable us to sustain the publication; and we on our part will fully and freely devote our best energies to make the STAR a vehicle for the communication of such things as are necessary in the momentous era in which we live.

We feel persuaded that the contents of the present number will be read with much interest by the Saints; and individually we rejoice much in the principles that are put forth in the same.

The articles from the pen of our beloved brother, P. P. Pratt, are worthy of himself, and of the cause of which he is no trifling advocate. Many times when in this land have we rejoiced in his teachings; and truly we can say, that it is like a renewal of past enjoyments, to peruse his writings at the present day. The foreign correspondence is very interesting to those who wish well to Zion, while the extracts from letters at home manifest the progress of the work and the power of God amongst his faithful people.

The signs of the times, and the judgments that are fast coming upon the nations, are no trifling object of contemplation, unto any that take an interest in passing events, but especially unto the Saint who is enlightened with regard to these things, and who is looking for a manifestation of the wrath of an offended God.

We who have received of the Spirit of the Lord, cannot but be aware of the great stake that is pending as it were in the present day with regard to the eternal interests of the human family. Never were they in a condition more important, or more responsible, and never had a people a more important duty committed unto them, than the Church of Jesus Christ of Latter-day Saints,—a duty, owing to the prejudices of mankind, that requires consummate wisdom in the discharge thereof, and which involves the eternal interests of a considerable portion of the human family. Conscious of the important portion devolving upon ourselves, we earnestly request an interest in the prayers of the faithful, that we may be preserved in all fidelity and faithfulness to discharge the full amount of the obligations increased by our position.

We feel our responsibility as an Editor of the Millennial Star, and are desirous of doing all that by the grace and mercy of God, we may be enabled to do, to build up the Saints, and advance the cause of the kingdom of God. We rejoice to say that we have been enabled to publish the first European edition of the Book of Doctrine and Covenants. In reading it with great care and attention, in order to make the index which we have appended to it, we feel the importance of the work to the church generally, in a much more important point of view than we ever before realized, and we would urge upon the Saints, if possible, without an exception, to possess themselves of it, as we have no doubt it will prove a treasure of great value to every one that is faithful to the great cause of truth.

In the great combat of the last days between light and darkness, the Book of Doctrine and Covenants will be to the Saints, not only as a light to their path, but as a shield and defence against the attacks of the adversary, which shall enable the righteous to triumph and to overcome.

SIGNS OF THE TIMES.

A Comet.—Sir J. South states that he has discovered a magnificent comet, and gives the following particulars of it:—"I observed, at 30 minutes after 11 o'clock, (Monday, p.m.) its approximate right ascension about 5 hours, 18 minutes, and its north declination about 45 degrees, 21 minutes. It is one of the brightest comets which we have had since that which appeared in the autumn of 1825. It is very near the bright star Capella, but no one looking within 40 or 50 degrees of it can help seeing it. At 10 o'clock it is a few degrees west of north, and at midnight is due north, having an altitude of about eight degrees."

Strange Disease.—A very singular contagion has broken out in Valite, a small village in Columbia county, New York. It discolours the face to a greenish caste, the eyes lose their usual expression, and have a vacant stare, the voice becomes husky, the memory vanishes, and the conversation becomes confused, and a set of incoherent sentences jumbled together, without order and without meaning. The strength leaves and the form dwindles away to a skeleton. The persons attacked rave like maniacs, and the doctors have been unable to do any thing for them. The informant states—"that every person wears an affrighted countenance, and if it does not soon stop its ravages, the whole town will be inhabited by lunatics!" None have died from it as yet, but numbers are afflicted with it.

The Jews and their New High Priest.—For some time past the most active preparations have been making among the members of the Jewish persuasion for the arrival of the new High Priest, the Rev. Dr. N. Adler (at present High Priest at Hanover), in the room of the late Solomon Herschell. The Rev. Gentleman is expected upon the 8th of next month, upon which occasion the great Synagogue in Duke's-place, which has recently been closed, undergoing repairs, and decorated expressly, will be reopened and consecrated by the new High Priest. From the learning and high literary connexions of the new Rabbi, the ceremonial will be conducted with a degree of splendour unprecedented among the the Jews for nearly a century. Wardens of all the principal Synagogues in England and upon the continent have been invited, and are expected to assist at the inauguration.—The canopy alone, under which the High Priest walks, will be hung with jewels amounting in value to above £13,000.

Terrible Hurricane in Missouri.—One of the most terrible storms of wind and hail that ever swept any country, passed over our village on the 24th instant, (one of Miller's prophetic days.) About 5 p. m., the clouds in the west began slowly to rise, being crowned with a green fog or smoke, which rolled and curled in the heavens, as it drove on before the hurricane. The clouds split apart near our village, one wing of the storm rushing north of us and the other south. Its track was from west to east. When raging at its height, it seemed as if the earth was to be torn to fragments, and washed away by the deluge that followed. Hail stones fell from the size of hickory nuts to that of hen's eggs, and drifted under the fences over two feet deep, where they still remained imbedded three days after the storm, and were brought in the village as a curiosity. The hail stones in the main track of the storm, have stripped the bark as clear from the tops of all kinds of fruit trees, as though they had been peeled by a knife, while that on the bodies is pounded loose. Fences, houses, and every other thing exposed, are seamed and mangled by hail—glass all broken, and sashes driven in: lambs, geese, and birds of all kinds were beat down and scat-

tered through the openings: horses and cattle mad with terror, were found the next day miles from home, stiff and sore from the effects of hail; fences were scattered, broad-cast; houses unroofed; forests prostrated, &c., &c. Below our village one mile, a gentleman in a pleasure waggon was overtaken by the storm, and taking his horses by the head, clenched them firmly as long as he could, when they broke away, loosed themselves from the waggon, and the waggon was swept by the water through the fence, and carried off into a vacant lot, where it lay keeled up, high and dry, for two days, to tell its own tale. The storm was unparalleled, and surpasses anything that history records—certainly, so far as the size and power of the hail is considered. We have specimens of oak trees, or tall bushes, where the side exposed is perfectly clear of bark, and there is nothing harder than the bark of our bushes of that kind. You will see by the papers, that its sweep was a mighty one, having stretched from the Mississippi to Lake Erie, sometimes sweeping away by floods of water, and running out from its main track in ramifications, carrying annihilation in its path in every direction.

Terrible Thunder-storm.—A very violent storm of thunder and lightning visited various parts of this county on Tuesday, and at some places its effects were peculiarly alarming. The hail and rain fell heavily in the neighbourhood of Dunmow, and about noon, as the storm lowered over the town, a startling and sudden crash, as of the discharge of a heavy piece of artillery in the centre of the street, accompanied by a simultaneous flash of lightning, struck sudden alarm into the inhabitants, especially those who were in the market at the time. It was instantly concluded that some injury had been done by the fearful shock, and it was soon discovered that a granary belonging to B. M. Folkes, Esq., had been struck; the electric fluid entered at the gable, scattering the tiles some distance, and passing through the wall, hurling a board across the chamber to the ground floor, and after ringing the bells, by passing along the wire, it shattered a heavy oaken gate post. There was considerable smoke in the granary for a time, and a strong sulphurous smell, but no further damage was sustained. A man who was employed in the yard at the time was thrown from a wheelbarrow by the shock, and four pigeons were knocked from the roof of the Town-hall; several persons were thrown down, and many females fainted; in fact, for a few minutes, alarm and apprehension were depicted in the countenances of all, so fearful was the burst of electric matter; but no lives were lost. A horse in a phaeton, belonging to Lord Maynard, which was standing at the door of Mr. Wilton, took fright at the shock and started off, but was stopped without doing any injury. Around Kelvedon the effects of the storm were also severe. The house occupied by Mr. S. Eley and Mr. W. Frost, in Messing-street, was struck by the lightning; it cannot be ascertained where the electric fluid entered, but visible marks of its progress are left in five rooms, in one of which it struck the principal stud on the second floor, which is considerably shattered, From hence it passed through several walls, and entered the lower room, where Mrs. Eley, with several of the family, were sitting. Here it broke several panes of glass in the window, and a considerable portion of the plastered wall at the back of the house was forced out and carried above thirty feet from the premises. Happily no one was injured, although there were fifteen persons in the house at the time.—*Chelmsford Chronicle.*

Melancholy and Distressing Shipwrecks—36 Persons Drowned.—*Lloyd's, Friday Night.*—By the late arrivals from the United States, intelligence of a melancholy character has been received respecting the shipwreck of several fine English vessels off the coast of Newfoundland, among the icebergs, accompanied with loss of life. Their names are—the Jupiter, a large barque, 400 tons burthen, belonging to Scarborough, in Yorkshire, and trading between Liverpool and New Brunswick; the ship Sapphire, 296 tons burthen, belonging to Messrs. M'Leod, and Co., ship owners, at North Shields; the ship Annabella, 400 tons, belonging to Liverpool; the Vanguard, a brig, belonging to Whitby; the Rosebank (formerly an emigrant ship), of the port of Belfast; and, we regret to say, two others, whose names are not reported. The Jupiter, it seems, was crushed between two icebergs. The captain, and eight of his men, contrived to shove the long boat from off the wreck, at the moment of her going down, on to a flat piece of ice, and thus miraculously escaped; but the remainder of the ship's company, consisting of seven seamen and two apprentices, perished in her. The loss of the Annabella took place under similar circumstances, while on her outward passage from Liverpool to St. John's, Newfoundland. Crew saved. The wreck of the Sapphire, of Shields, occurred in a dense fog, on the night of the 19th of May, on Cape Northway, All the crew got ashore safely. The ship and the cargo were, however, lost. The Vanguard was driven by the ice ashore on St. Paul's Island, the vessel being at the time laden with American produce. Crew saved. The ship Rosebank was lost on the coast of Scatterie. She was from Belfast, bound to Quebec, and had a number of passengers on board. They were all saved, excepting one, who jumped overboard and was drowned. Another fatal shipwreck is also announced to have occurred off the coast

of Newfoundland. The Tom Cringle, a brig, engaged in the seal fishery, foundered on or about the 7th of May, by the crush of ice, and all belonging to her perished. Their number are known to be twelve in all. Other wrecks are reported to have happened in that quarter, but their particulars are not mentioned. A French vessel was wrecked on Monday night last on the Long Sands, near Harwich. Her name has been ascertained to be the Felix, bound from Newcastle, with coals, for a foreign station. The crew saved. The vessel reported in last week's *Dispatch*, to have been wrecked off Sithney, near Falmouth (name unknown), proves to be the Ellen, of London, with a cargo of cast iron pipes and culm, from Llanelly. Crew drowned with the exception of one man named John Caane, who came ashore on part of the wreck. The bodies of the eight sufferers have been found and buried together in Sithney church-yard.

LINES ON THE DEATH OF ELDER JAMES ECCLES, WHO WAS KILLED BY A FALL OF EARTH IN A COAL PIT, ON THE 4TH OF MAY, 1843.

He hath gone from our midst, and we know him no more,
In the scenes where he longed with such pleasure to dwell;
On eternity's sea he hath launched from our shore,
At the fiat of God, and with him it is well.

It is well, for he heard of the glorious light,
Which had broke on the gloom that enveloped mankind;
Of the power of the gospel, its fulness and might,
To give freedom and truth where no evil could bind.

And that word he obeyed, and that Spirit received
Which the Father had promised—the Spirit of life;
From the systems of men, and their thraldom reliev'd,
By its power he was clothed for a glorious strife.

But his warfare is ended, his trials are o'er,
In a moment he's called from the struggles of earth;
While his wisdom in counsel, his faith are no more,
Though the Saints will remember his excellent worth.

Then, great Father of mercies, thy blessings extend
To the widow who mourns for the loss of her lord;
In the hour of distress, be her father and friend,
May her faith and her hopes ever rest on thy word.

THOMAS WARD.

NOTICE.

TO THE CHURCHES IN BRITAIN.—*This is to inform the Saints, that* James Parsons, *of Newbury, lately from Nauvoo, and formerly an elder of the Seventies, is also cut off from this Church.*

By order,

WILFORD WOODRUFF,
REUBEN HEDLOCK,
THOMAS WARD.

June 21st, 1845. *Stanley Buildings, Bath Street, Liverpool.*

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 3. JULY 15, 1845. Vol. VI.

THE LAST DAYS.

The Saint, and the Saint of the last days, he who has entered into covenant with God, and has received of the enlightening influence of the Spirit of Truth, is the only individual capable of contemplating aright the great subject at the head of this article. Many members of long-established christian sects, acknowledge that there will eventually be a termination to the present state of things, and that the end will come; but the fact is never realized so as to lead to any corresponding measures commensurate with the importance of the subject. More modern systems have arisen that have certainly made the subject of the termination of the present state of things their primary doctrine, and they have gone forth with an astonishing boldness to fix the day of the coming of the Lord; but subsequent events have proved the fallacy of their predictions, and that their theories were merely the result of human conjecture, entirely unaided by divine inspiration.

And yet while a few are interesting themselves in this momentous subject, myriads are pursuing the common avocations of life, regardless of the events that hang over the destinies of all mankind.

But still the subject is one that claims attention from all, from the Saint of the Lord, because it becomes (while he is faithful) a guide unto his path and a measure by which to direct and regulate his actions. He has become aware in some measure of the important things that must transpire, not only with the nations of the earth, but also with the people of God; he is conscious that as he now stands, or as he is now endowed and qualified, he will not be competent to meet the things that shall come to pass, and he feels the necessity of being prepared by the teachings and ordinances of the House of God.

And it well behoves the people of the world to look around them at the signs of the times, and to cry aloud to the God of Heaven, that they may be enabled to flee from the wrath to come.

We have sometimes thought that since the doctrines of Millerism arose, that the Saints have been too remiss in giving to "the coming of the judgments of God" a sufficient portion of attention in their discourses. This may arise from more causes than one; perhaps from beholding the fallacies of Millerism, they have been afraid of being identified with them, or otherwise a little hostility to the subject may have been excited from contending with the errors of the same. But, however, let the Saints remember the mission of the angel in committing the gospel to man in the last days, and forget not that the hour of God's judgment is at hand.

With regard to the evidences afforded of this great subject, the first undoubtedly is the origin, and the progress of the Church of Jesus Christ of Latter-day Saints. We do not give this, however, as evidence to those out of the covenant of God, but to the Saint—to him who has, by the illuminating influence of the Spirit of God, become a child of the day, and who is enabled to discern truth from error.

What a glorious flood of light has burst upon our understandings by the coming forth of the despised Book of Mormon; revealing the secrets of one half the globe, and manifesting the justice and the benevolence of our Great Father unto the children of men; bringing forth from the oblivion of ages the histories of the uncertain past with regard to mighty nations; and to him who reads with delight

the transactions of our glorious Saviour in eastern lands, throwing additional lustre and benevolent laurels upon the brow of the Son of Man; or, is the history of mankind our study, the rise and fall of empires, exalted by piety or debased by iniquity. Here is a splendid study of the frailty of man.

But more than this. Have we speculated on the early history of mankind? Have we indulged in metaphysical theories on the origin of evil? Here is a grand solution of the subjects, and of the wisdom and designs of God.

Have we ever wondered at the conflicting doctrines that have agitated the religious world for ages, concerning the free-agency of man and the sovereignty of God? Here we have a beautiful solution of the mystery, that man, without the inspiration of God, could never unravel.

But again, would we look into the future and behold the destinies of nations, here we find the pen of prophecy throwing a blaze of light upon the time to come, and revealing much of the great events of the last days,

The Book of Mormon, then, this double testimony to the goodness and faithfulness of God, together with the revelations given to the Church of Christ from time to time—the manifestations of the authority and power of the Holy Priesthood—the signs following those that believe, together with the glories to be anticipated, and of which the faithful are sure, form altogether a mass of evidence to the people of God of the era in which we live, and of those tremendous events that will assuredly attend the closing of the present state of things.

But again, a reflective mind that can look abroad upon the systems of religion amongst mankind, and especially upon what is termed Christendom, must be struck with the total impotency of these bodies ever to be instrumental in preparing the human family for the things that are to come to pass.

The result of their labours is to split and to divide, for the more deeply imbued an individual may be with a particular set of principles, the more opposed will he necessarily be to others. It is true that efforts have been made at different times by well-disposed individuals to unite the various denominations together, and to blend into harmonious action the heterogeneous mass of devotees of peculiar creeds, but they have generally failed.

Great exertions are making at the present to accomplish a union of the various protestant bodies, through the exertions of the celebrated D'Aubigne, and meetings for this purpose have been held in various places; but if we might venture to prophecy we would say that the union of the various protestant bodies, if it effect anything, will be, eventually, to surrender its power and authority to Papal supremacy. That such an object is far from being contemplated at present we fully allow, but on the very principle on which they urge a union amongst themselves, so must they on the same grounds unite with the great mother of them all, unless they continue unmercilessly to consign the votaries of Catholicism to eternal destruction.

The contemplation therefore of the existing sects of modern Christendom is a strong evidence that the end is nigh; and on this subject we would further remark that, according to the prophet Isaiah, in his 29th chap. when it was yet but a little while ere the end should come, that Lebanon should be turned into a fruitful field, and the fruitful field should be esteemed as a forest, that religion should by no means be extinct, but that the people should draw near unto the Lord with their lips, while their hearts were far from him, and that the fear of God should be taught, but that it should be by the precept of men.

Now let any one seriously reflect upon the condition of the religious world, popularly so called, and see whether it does not answer the description of the prophet. The principle of divine revelation being given or enjoyed at the present day is considered ridiculous, generally speaking; or if admitted at all, it is understood in a manner that we venture to say would have puzzled an apostle of old to comprehend. The power of godliness, which we understand to be that degree of the Spirit of God imparted to man according to his faithfulness, or advancement in the things of the kingdom by which the Lord is glorified, and the power and authority of his holy priesthood is made manifest; in these days of improved Christianity, is ridiculed as superfluous, or a superogatory gift which the religions of the day need not, and

the possession of which would only prove that modern christianity had retrograded to the level of apostolic times.

What stronger evidence then, can we possess that we are fast approximating towards the last days, than the contemplation of the religious world as at present extant.

But there are other evidences in abundance, in fulfilment of prophecy, that are thickly and strangely increasing around us; we refer to the various disasters that have of late occurred by flood and fire, and earthquake, as well as many signs in the heavens, all combining to bespeak that the end is nigh. Indeed so numerous have been the fires on the American continent, that we have ceased to try to enumerate them; while in England, and on the continent of Europe, we are by no means exempt from these prognostics of the last days.

The Saints have one great lesson to learn from these things, which is, to live unto the Lord, that they may be prepared to endure the things that shall come to pass, and also to make good use of the time allotted unto them in warning the people of the wrath to come, and pointing out the way of escape to all that are prepared to give heed unto so great salvation. And let them not be discouraged if multitudes turn a deaf ear to the offers of mercy. Many from their earliest days of reflection have been accustomed to listen to the voice of their teachers, of those who bid them to fear God according to their precepts, with implicit confidence, and are so full of religion that they have no room for the principles of eternal truth; but still some may be found whose hearts will bound with life and gratitude at the glorious tidings, and who will be found ready to drink in the sublime truths connected with the kingdom of God; and if the servant of the Lord will observe the influences of the Spirit, he shall know when to minister and when to refrain. EDITOR.

THE VOICE OF PROPHECY.

BY THE REV. CHARLES WILLIAMS.

"Truth is strange,
Stranger than fiction.

Man, richly endowed as he is, has been denied the attribute of prescience. Such a boon would have proved inimical to his peace; its witholdment demands, therefore, acquiescence and gratitude. In the perverseness of his spirit, however, he is often dissatisfied with this negation in his lot, and, were it possible, would impetuously rend asunder the veil which overhangs futurity; but, failing in his efforts, he welcomes every promise to draw it aside, and to cast a revealing light on things to come.

In this infatuation originated the oracles of antiquity, amounting, it is calculated, to not fewer than three hundred; among which that of Apollo at Delphos, and that of Dodona, consecrated to Jupiter, were the most renowned. So great was the charm attendant on their celebrity, that responses were received with implicit confidence, though delivered in the murmurs of a fountain, in the sounds of a brazen kettle, or by the lips of the Pythoness, who, having passed through the preparatory rites and inhaled the sacred vapour, arose from her tripod, and with a distracted countenance, with hair erect, with a foaming mouth, and with shrieks and howlings which filled the temple, and shook it to its base, uttered some unconnected words, to be collected by the priests, and pronounced the decisions of inexorable fate.

And, strange as it may appear, a similar fascination is still extant. Dupes are found in towns and villages by a wandering tribe,—

"the sportive wind blows wide
Their fluttering rags, and shows a tawny skin,
The vellum of the pedigree they claim;"

while modern seers, unhappily, are in no want of readers for their volumes, or listeners to their harangues.

Well may the heart sicken at such proofs of human imbecility. Many are the

minds which never rise beyond the infancy of their powers; and not a few are there which make a sudden lapse into a second childhood. There is, however, the consolation that imposture proves the existence of reality, and that there are

> "Oracles truer far than oak
> Or dove or tripod ever spoke;"

notwithstanding the preference which prevails for fallacies, and the too common disposition to effect the accordance of what is infallibly true with wild hypotheses.

Among the predictions that substantiate their claim to a divine origin, are those associated with the history of Tyre, and on these a few illustrative remarks may not be deemed uninteresting or unseasonable. Antiquity speaks indeed of three cities, erected at different periods, which bore a similar designation. Tyre on the continent, called also Palæ-Tyrus, or old Tyre; Tyre on the island, which, according to Pliny, was little more than half a mile from the continent; and Tyre on the peninsula: but it appears they were actually one, for an artificial isthmus is said to have joined the old and new cities.

At the time to which allusion should first be made, Palæ-Tyrus had attained the towering pinnacle of wealth and fame. Every part of the known world wafted treasures to her ports, and people of all languages thronged her streets. Within her boundaries, was the chief seat of liberal arts—the mart of nations—the vast emporium of the globe. Her merchants were princes; and Tyre, having taught her sons to navigate the mighty deep, and to brave the fury of its storms, stretched forth her radiant sceptre—the empress of the seas.

Amid the splendour, luxury, and pride of unsurpassed prosperity, a holy seer, with ashes on his head, a countenance of noble expression, and a garment of sackcloth cast over a frame of vigorous maturity, went forth, and in tones of authority, softened by compassion, announced, among indifferent, scornful, and insulting multitudes, the solemn prophecy of Tyre's destruction. At the sounds which fell from his lips the loud laugh often rose; the wit and the mimic made the prophet their sport at many a banquet; to every false prognostication was given the name of Ezekiel; and more than one generation passed away, leaving the daring impiety of the Tyrians unvisited, and the true and holy character of Jehovah unavenged.

But at length, the sword of justice slumbering in its scabbard for more than a hundred years, awoke. Nebuchadnezzar, who had been expressly announced, came forth "from the north, with horses, and chariots, and companies, and much people," attacked Palæ-Tyrus, and continued the siege for thirteen years. Availing themselves of their physical superiority over the invader, the Tyrians made their escape by sea; hence their colonies were scattered far and wide, and the city, which was called the daughter of Sidon, became the parent of Carthage. Success was, therefore, to the conqueror only the harbinger of disappointment; he found Tyre stripped of its treasures and almost deserted; and in the furious exasperation of his wrath, he put the remnant of a vast and luxurious population to a cruel and immediate death, and consigned the scene of their departed glory to utter destruction.

If, however, unlike the fabled phœnix, it was forbidden to rise from its ashes, it was permitted to resemble the father who lives again in his son, for insular, or New Tyre soon rose to distinction, became a mart of universal merchandize, and "heaped up silver as the dust, and fine gold as the mire of the streets." Surrounded by a wall, a hundred and fifty feet high, built upon the very extremity of the island, and laved on every side by the ocean's billows, it appeared impregnable. But the revival of power was transient—the semblance of security was delusive, for scarcely had a century elapsed when Alexander panted to reckon it among his proud possessions. Rushing to the city to slake his burning desires, eagerly as the hunted deer hurries to quaff the cool waters of the lake, he found a spirit of resistance awakened, equal in energy to the ardour of conquest.

Never did the collision of human passions enkindle a contest more violent and sanguinary than that which immediately commenced,—the heart chills at the recollection of its details, and the hand refuses to present them to the eye. Furiously repelled by a desperate people, the invaders had to contend with exasperated elements. A junction with the main land, rendered necessary by the previous destruction of the

isthmus, was almost complete, when a storm arose—the waves dashed with resistless force against the mass—the waters penetrated the strong foundation—and like the sea-girt rock riven by an earthquake, it sunk at once in the yawning abyss.

No sooner was this repaired by the aid of the patriarchs of the vegetable world, —the cedars of Lebanon,—

"Coeval with the sky-crowned mountain's self,"

and the military engines placed upon it, hurling arrows, stones, and burning torches on the besieged, while the Cyprian fleet approached the harbour to the unutterable terror of the Tyrians, than, suddenly, thick and gloomy clouds enwrapt the sky;—every moon-beam was extinguished;—the sea insensibly arose, casting far and wide the foam of its wrath;—the vessels fastened together were torn asunder with a horrid crash; and the flotilla, once tremendous and threatening destruction, returned a wreck to the shore.

Dispirited by these circumstances, and by unquenchable valour, Alexander had almost determined to raise the siege; but a supply of eight thousand men having arrived, in compliance with his demand, from Samaria, (then the asylum of all the malcontents in Judea,) he gave fresh energy and horror to the conflict; and at length, amid the shouts and yells of infuriated multitudes, the ocean-sceptre of Tyre was broken—the splendid city was given to the devouring flame—and two thousand victims remaining, when the soldiers were glutted with slaughter, they were transfixed to crosses along the sea-shore.

And now, as the traveller seeks for ancient Tyre, he will find its reliques in a miserable spot named Sûr. Instead of a magnificent spectacle, enkindling admiration, delight, and astonishment, nothing but the fragments of scattered ruins will meet his view; instead of gay and glittering throngs he will recognize only a few wretches, plunged in the deepest poverty, who burrow in vaults, and subsist on the produce of the waters; and strange will be the darkness of his mind, and the apathy of his heart, if, as he muses on the contrast, and marks the implements of fishing lying on the solitary cliffs, he does no homage to the prophetic voice which said "Thou shalt be built no more—thou shalt be as the top of a rock, thou shalt be a place on which fishers shall dry their nets!"———But another fact must now be remarked.

At the crisis when Alexander, desponding of victory, contemplated the abandonment of Tyre, messengers, despatched to Jerusalem with a requisition for aid, returned with the reinforcement from Samaria. Hurried instantly into the presence of the Monarch, he demanded the number of the Jews on their march. To this inquiry a Macedonian of noble mien, replied, in a tone expressive of reverence and regret, that their mission, though undertaken by command of the greatest of Princes, had utterly failed.

"At whose peril?" asked the indignant conqueror.

"At their's, O King," replied the messenger, "to whom our embassy was charged.

"Then be it their's," rejoined the Macedonian, "vengeance shall follow their contumacy——but their answer?"

"It was thus given," said the legate, by the chief of the priesthood: "Go tell your King, that the Jews are bound by an oath to Darius of Persia, and, therefore, during his life, they cannot obey another's mandate."

"But they shall—they shall,"—vociferated the impetuous Prince, "and no sooner shall the pride of Tyre be brought low, than Alexander's victorious legions shall pour a like destruction on Jerusalem, nor shall their Persian ally shield them from the wrath their madness has enkindled!"

Jaddua, the High Priest, could easily anticipate the ebullition of the Macedonian's ire, but portentous as it appeared, duty left him no alternative. To disobey the mandate was indeed to expose himself and his people to the violence of an exasperated power; but what was this compared with the breach of a solemn pledge? With a conscience unstained and unburdened, they could rely implicitly on Israel's God; and as he thought of their deliverance from the plot of Haman, the son of Hammedatha the Agagite, he pronounced his decision with a countenance beaming with placid dignity, with a steady gaze, and with an unfaltering tongue; nor was

his serenity ruffled by the ill-repressed rage of those to whom it was delivered.—At the offering of the evening sacrifice, however, he did not forget to supplicate pardon, if he had unwittingly trespassed, nor to implore the divine benediction, if his determination were accordant with his character and office.

But as the interests of his people, infinitely dearer than his own, were now in imminent peril, the fervent supplications of his bosom were not enough, and he therefore issued his command for a general and solemn convocation.

The day arrived—the hum of secular occupation was hushed—the Sabbath seemed suddenly to have returned, and multitudes from every part proceeded to the temple. In the first court, surrounded by a range of cloisters, over which were galleries supported by columns, each consisting of a single piece of white marble, stood the Gentile proselytes; within—but separated by a low stone partition, on which pillars were placed, inscribed with a prohibition to an alien to enter the holy place—appeared the Jewish women; on an elevation of fifteen steps arose the court appropriated to the worship of the male Israelites; above this was that of the priests, cut off from the rest of the building by a wall one cubit high, and surrounding the altar of burnt-offerings, and between it and the holy of holies, were the sanctuary and the portico, in which splendid votive offerings were suspended; while the various inclosures were thronged with worshippers, with eyes cast reverently downward, their hands meekly crossed upon their breasts, and with uncovered feet, blending with fervent prayers with acts of deepest humiliation, to deprecate the vengeance, which, like an immense thunder-cloud, hovered over Jerusalem.

Refreshed as the Israelites were by the pure streams of Elim, Juddua retired from the magnificent and solemn scene; and when at the usual hour he sought repose, his venerable cheek was irradiated by the brightest glow of hope. As he sunk into slumber, that glow was softened, until at last it melted into an expression of profound reverence; for He, who commands every avenue to the mind, deigned to approach his servant in the visions of the night, smiled upon him with ineffable benignity, assured him of the ascent of his offerings with a grateful odour, pointed out the means to be employed, and engaged to throw around his people the shield of his Almighty arm.

Smiling through tears of astonishment and gratitude, the High Priest awoke; and soon was the heavenly monition obeyed. Again the whole city was in motion,—all its magnificent portals were thrown open—an abundance of flowers, asphodel, ranunculuses, anemonies, phalangias, hermolanuses,—all the varieties of beauty and fragrance, were profusely strewed through the streets—and a splendid and august procession issued forth from Jerusalem.

First appeared the venerable and lofty-minded Jaddua, the snows of whose age finely contrasted with the fire that flashed from his dark, full eye; he wore the linen ephod, splendidly wrought with gold and purple, bearing on its shoulder-straps two gems, and in its hem a row of golden bells separated from one another by artificial pomegranates—on his bosom was the breast-plate of judgment, of exquisite workmanship, studded with precious stones, inscribed with the names of the twelve sons of Jacob, and holding the mysterious Urim and Thummim—while his forehead was adorned with a crown of pure gold, on which was written, קדש ליהוה—"Holiness to the Lord." He was followed by the Priests, the Levites, the Nethinims in their official vestments, by the singers and minstrels with the harp, the trumpet, and all the treasures of a land whose native genius was music, and by an immense mltitude of the people attired in white; and as they descended the hill of Zion, and entered the deep valley again, encircled with noble hills, the chorus of the song of David melted in the air:—"The Lord of Hosts is with us; The God of Jacob is our refuge."

(*Concluded in our next.*)

A VISIT TO LONDON, BIRMINGHAM, AND THE POTTERIES.

The 7th of June found me once more in the great metropolis, after an absence of nearly five years; and, while walking through the city, my mind was filled with meditations upon subjects, to me of much interest: it was carried back to the year 1840, when in company with my much esteemed and worthy brethren, Heber C. Kimball, and George A. Smith, we first introduced the fulness of the Gospel into the city of London, and walked the streets of that city faithfully for nearly thirty days before we could find a man that appeared to feel interested in the message that we had to present to this generation, or that felt disposed to welcome us beneath their roof, unless in return they were well rewarded with gold or silver: but through the goodness of God, after spending about six months of hard labour, we were enabled to establish a small branch of the church of Jesus Christ of Latter-day Saints in the great metropolis of the world, which we left in charge of elder Lorenzo Snow.

Not only had five years absence effected a great change upon the face of the city, but in like manner the prospects of the church had undergone a change too; for I was now walking in company with elder E. H. Davis, who is presiding over a branch of the church there, numbering nearly three hundred members, as well as a number of neighbouring branches.

I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845, the pleasure of securing unto the church the copyright of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-day Saints, brought forth by the mouth of the prophet, seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records ever presented to this or any other generation, and is now for sale at our office in Liverpool, and by our agents throughout the United Kingdom, to the church and all who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy, and read for yourselves, digest it, learn wisdom, and practice holiness. I entered the work at Stationers' Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me. I spent twenty very pleasant days in London, during which time I met three Sabbaths with the Saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred Saints feasted and rejoiced together. I think the church was never in a better or more prosperous situation than at the present time, in that city. There were some few individuals that appeared a little uneasy when I first went there, one of which, being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared, rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there the city was placarded, and on Sunday evening we had a large assembly, including many strangers. I treated on the origin, rise, and progress of the church of Jesus Christ of Latter-day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise, judicious man, and I feel thankful that the Saints in London can enjoy the teachings of elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers, and confidence of the Saints, and that the work will ever prosper in London under his superintendance. I found but few of the Saints in London with

whom I was formerly acquainted, as most of the first had emigrated. Elder Cooper, one of the first baptized in that branch, I found still firm in the faith, as also his wife and aged mother. They all seemed to thank God with all their hearts that they had ever heard the sound of the Gospel.

I formed many new and highly interesting acquaintances with the Saints in London, was much edified with their testimony, and blessed while with them. Brother Crump was ordained to the office of an elder, and I think he will make a useful man in the vineyard of the Lord, and council of his brethren in days to come. Duty called me from London, yet I parted with the Saints with regret that I was obliged to leave them so soon. I also held one meeting with the branch of the church at Woolwich, which had increased much in number since we left it in 1840.

On the 27th of June, I kept a day of prayer and fasting in the town of Birmingham, with a flourishing branch of the church of nearly four hundred members, under the guidance and teaching of father Robert Crook. I had an interesting meeting with the Saints on that evening, and while hearing the testimony from various individuals, one truth was strongly impressed upon my mind, which was, that notwithstanding one year had passed away since the prophets were martyred at Carthage, yet the work which they had established, and sealed with their own blood, was alive in the hearts of tens of thousands, and bringing forth fruit to the honour and glory of God. I attended a council meeting with the officers of the church in Birmingham, and was happy to find that perfect union prevailed among them. I spent an interesting day with them on Sunday, the 29th of June. They held their meeting in a commodious room which they have rented for a year in High Street. I preached in the morning and afternoon, communed with about four hundred Saints, confirmed five, blessed several children, and administered to several that were sick: the remainder of the afternoon was occupied by the brethren and sisters in bearing their testimony of the work of God, and truly it was an interesting time. In the evening, the house was crowded to excess, and many could not find admission. A large number of strangers were present who had not before attended our meetings. Although I addressed them somewhat lengthy, good order prevailed and the best of attention was given, and I have no doubt but that many will yet be added to the church in Birmingham. The prospect for the spread of the work in that place was never better than at the present time, and I have the satisfaction of saying, that during my stay there, I saw no spirit manifest with any member of that branch of the church, but perfect union. Elder Crook is much blessed in his labours, and is striving to build up the kingdom of God; he has the hearts and affections of the Saints.

I also attended a tea meeting on the Monday following, where about three hundred Saints, with some strangers, joined together in partaking of some of the bounties of the earth with glad hearts and cheerful countenances, after which I addressed them about an hour on the subject of the gathering, the building up of Zion, the bringing of our tithes and offerings into the storehouse of the Lord, that we build unto him a house, according to his commandments. I was followed by father Crook, on the first principles of the gospel, all of which were received by the Saints.

On Sunday the 6th July, I was blessed with the privilege of once more meeting with my old friends, and many new ones, in the Staffordshire conference, in the town of Burslem. Elder Hiram Clark, who has had the charge of that conference for some months, was present. We had an interesting meeting through the day and evening. The room was much crowded. This was my first field of labour, on visiting England in January, 1840. I was much edified in hearing the testimony of the Saints in the afternoon, after the sacrament. Some few individuals confessed they had been out of the way in some things, in that conference, but repented; wished to be forgiven, and felt a determination to be faithful hereafter, and maintain the work of the Lord. My visit was short, yet interesting, with my friends in that place.

On the 7th I was in Manchester, saw a few of the Saints, and was informed that all was peace and prosperity with them there. The 8th found me again with my family and friends in Liverpool after one month's absence.

W. WOODRUFF.

THE CAP-STONE OF THE TEMPLE.

On the morning of the 24th, at a little past six, a goodly number of Saints had the honour, and glory to witness *the Cap-stone of the Temple laid in its place.* The morning was cool, clear, and beautiful; the Saints felt gloriously, the band, upon the top of the walls, played charmingly, and when the stone was placed, there was a united *Hosanna to God, and the Lamb, Amen and Amen;* shouted three times, which not only gave joy on earth, but filled the heavens with gladness! A new hymn, composed for the occasion, was then sung: The first verse of which is,

Have you heard the revelation,
Of this latter dispensation,
Which is unto every nation,
O prepare to meet thy God?

CHORUS—We are a band of brethren,
And we've rear'd the Lord a temple,
And the cap stone now is finish'd,
And we'll sound the news abroad.

It was justly remarked that Saturday was the Jewish Sabbath, and that God finished his work on that day and rested, and so may the Saints. Another great coincidence is, that this was the *ascension* week of Jesus—and (setting aside the narrow calculations of the world, concerning "Holy Thursday,") this was actually the end of the week,—and as the prophet said—the head stone was brought forward with shouting "Grace, grace unto it,"—and peace to the saints.—*Nauvoo Neighbor, May 28th.*

THE CARTHAGE ASSASSINS.

On Friday, May 30th the trial terminated, and the prisoners were acquitted in the case of Joseph Smith. This accords with the vote of the city council last July, that when the law failed to atone for the blood of our prophet and patriarch, shed at Carthage on the 27th of June last by a mob, we would refer the case to God for a righteous judgment, and we have never varied from that intention.

If those men had been found guilty it would have been a novel case, and a violation of all the rules of the world in all martyr cases before.

The wicked who slew the prophets—boiled the children of Israel in caldrons—who fried them in pans—who stoned a Stephen—who crucified the Son of God, and who harrassed the Saints to death for sport, or burnt them at the stake, did the laws of the land and its executors ever make the perpetrators atone for that innocent blood? No! alas, no!

We are satisfied to *let the dead bury their dead.* We ask for even handed justice—a righteous judgment—and we ask for *our rights* of the *powers that be;* and then content ourselves as Saints of the living God with the action of those powers, knowing that the judge of all the earth will reward every man according to his work in the day of judgment.

The sentence of Jehovah upon Cain for *martyring his brother Abel,* is a sample for all murderers that have cursed themselves and the earth since—*A fugitive and a vagabond in the earth shalt thou be.*

The severest punishment upon a guilty conscience is a continual torment in the flesh without satisfying the demands of justice, wiping out the stains of innocent blood, or soothing the cry of widows and orphans to God for vengeance!

Again let us say we are satisfied; we will not do wrong because others do. The ghosts that haunt the guilty by night and by day shall never torment us by shedding *innocent blood.* The blood of the prophets, the tears of the widows, and the

weeping of orphan children, let alone the broken faith of a State, and the weakness of law, or even the *scars* of living witnesses, shall never cry in the ears of the Lord of Sabaoth for vengeance—because we have shed innocent blood, and hid ourselves under the *cobwebs of chicanery*.

Mormonism was ever above such artifices, being eternal truth; and while we seek peace and salvation, the murderers of Joseph and Hyrum Smith, be they who they may, can rest assured that their case, independent of all earthly tribunals, will be tried by the Supreme Judge of the universe, who has said, *vengeance is mine and I will repay*. The Mormons do not believe in taking life like the world, knowing that the scriptures say, "NO MURDERER HATH ETERNAL LIFE ABIDING IN HIM."

Calm as a summer's morning; still as the noiseless light, that flies from sphere to sphere; and orderly as the worlds roll in their circuits before the Lord, does Mormonism pursue the even tenor of its way—sounding to the nations of the earth, *good tidings of great joy*; continually consoling one another,—*with persecution we are satisfied; with prosperity we are satisfied; yea, with all things we are satisfied, when we know that God is satisfied!* and from henceforth let all men who drive, despoil, rob, or murder us—do it on the credit of the nation; that if there be any glory in opposing Mormonism, all that act may share in that glory. As for us, we will honour the law we will honour our country, we will honour virtue, we will honour God.

HOLINESS.

"WITHOUT WHICH NO MAN SHALL SEE THE LORD."

Many good intentioned brethren, who have come out from different sectarian bodies, express their fears sometimes that we do not make holiness of life a sufficient topic of discourse in our public addresses, but this arises in a great measure from ignorance of the true state of things. The Saints of the last days are as conscious of the necessity of holiness of life in order to meet the approbation of heaven, as any other people, and well know that there is no principle or precept in their religion that is not perfectly compatible therewith. But the minister of the Lord, who has received a mission to proclaim the gospel and the way of salvation unto the children of men, does not spend his time in exhortations to holiness, &c., as is the manner with many of those who have not entered into covenant with God; but like the apostles of old, instead of sending them to prayer or to the penitent form, commands them to arise, to repent, and be baptized for the remission of sins in the name of Jesus Christ, promising unto them according to their faithful obedience, the gift of the Holy Ghost, knowing well that, if in possession of the spirit of God, they will have a continual monitor to all manner of righteousness, and which will prompt them to do all things well pleasing in the sight of God, and they cannot sin (willfully), because they have been born of God.

The spirit of man in his natural state is prone to evil, but if he receives of the spirit of God to control his natural spirit, and lives under its influence and guidance, he will be continually conscious that all evil is grieving unto that spirit, and he will seek to walk in all manner of holiness before the Lord. EDITOR.

EXTRACT OF A LETTER FROM PRESIDENT BRIGHAM YOUNG.

Having received a communication of late, by letter, from President Brigham Young, of Nauvoo, I wish to make a short extract from the same for the benefit of the elders and Saints, abroad in this country, and am happy to find that it is in accordance with our own views, feelings and teachings, which we have presented before the Saints in this land, especially that part which relates to laws and governments, his remarks upon that subject are as follows:—"It is a part of our religion to support any government, wherever we may be, that will protect us in common with other citizens; for to this end governments are instituted; and, as England has ever been true and faithful to us, as a people in common with

others, the elders cannot be too particular to enjoin on all the Saints to yield obedience to the laws, and respect every man in his office, letting politics *wholly, entirely, and absolutely* alone, and preach the principles of the gospel of salvation; for to this end were they ordained and sent forth.

* * * * * * * *

The stones are in rapid progress for the new font. The wall for the foundation of the pickets or railing around the Temple Block, and the block west of the Temple (to be in one) is also commenced. The bricks are making for the Nauvoo house; 140,000 feet of pine timber was received last Saturday for our public buildings; another raft is expected soon, and we anticipate they will all be enclosed early in the fall. Immigration has been greater than usual this season: perfect peace and union prevail. It is also a time of health. * * * We have thought it might be very agreeable to the feelings of the English Saints to furnish a bell for the temple, if this is their pleasure, you can forward it the first conveyance, and we will have it hung as the building is going up. We are but little acquainted with the weight of bells: we have thought of 2000 lbs. weight, but we leave this to your judgment. We want one that can be heard night or day.

We forward you with this in a package, a letter of attorney, constituting you an agent to transact all necessary business for the church in the United Kingdom of Great Britain, and on the continent of Europe.

Wishing you every blessing, we subscribe ourselves your brother in Christ.

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

I wish, now, to make an appeal to the hearts and minds of some ten thousand of my brethren and sisters that reside in this land, by asking you the question, 'if you are willing to bring your tithes and offerings into the storehouse of the Lord, sufficient to purchase the *mouthpiece* or bell for the temple of the Lord?' my faith is that your answer will be "*yes*."

It is justly due to the Liverpool branch of the church to say that, they not only say "yes" to a bell, but they also say, "ADD A CLOCK TO IT," and we will not be behind on our part. This is honourable indeed, and I have no doubt, but that, it will meet the feelings of the churches generally, and be pleasing unto them to prove that their tithings and offerings have been laid out to purchase a bell, that when they hear the sound thereof (which may it be the case) they may rejoice that it is the product of their own offerings to the temple of the Lord.

All the churches abroad that will assist us in this thing, will please to forward their donations to me, at Stanley Buildings, Bath Street, Liverpool, with their names and amount of tithings, &c., which will be carefully recorded in the Temple Book, and afterwards transferred to the Book of the Law of the Lord in Nauvoo.

WILFORD WOODRUFF.

TO THE EDITOR OF THE MILLENNIAL STAR.

Dear Brother,—In conformity with the recommendation of our beloved brother Woodruff, we held our day of fasting, humiliation and prayer, to our Heavenly Father, as enjoined upon us on the 27th ultimo, when the brethren and sisters assembled at four o'clock in the morning, in the Music Hall. After opening the meeting with singing and prayer, our dear brothers Marsden and Clements preached to us on the subject of things pertaining to the kingdom of God in the last days; reverting particularly to the cause of our being called together on the anniversary of the memorable (to us as Saints) 27th June, 1844, when two of the best men that, we believe, have lived since the days of St. Paul, were martyred for the cause of truth; whose blood, like that of Abel, cries aloud for vengeance—and will ere long be visited as John the Revelator declares, vi. chap. 9, 10, and 11 v.:—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And white robes were given unto

every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled.

These things to us as a people, have an effect unknown to those who have not yet entered the covenant which God has made with man in the last days. We look seriously upon St. Paul's words to Timothy, iii. chap. This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a *form of Godliness, but denying the power thereof*; from such turn away. Yea, and it shall be said of such by and bye, as Paul to Timothy declared,—But they shall proceed no further "for their folly shall be manifest unto them as James and Jambres was, who withstood Moses the prophet of the Lord."

We also assembled at half past seven in the evening, and having opened our meeting as usual with singing and prayer, brother Marsden preached an impressive sermon from Paul to the Hebrews, ii. chap. 3rd v. "How shall we escape if we neglect so great salvation," when a delightful feeling pervaded our assembly. A collection was made of the estimated savings of the brethren and sisters assembled by their fast, and the same was appropriated to the wants of the poor. Many of our dear brethren and sisters are daily pleading with their heavenly Father to open a way for their gathering to the land of Zion, which they long to do, in obedience to God's command in the day in which we live.

Your's very truly,

Liverpool, July, 1845. THOMAS WILSON.

OUR PUBLICATIONS.

Will the elders over the conferences and branches of the church, and all our agents abroad, lay before the Saints the necessity of each family obtaining a copy of the Doctrine and Covenants of the church, as far as they can do so, for it will be a great benefit to them. Each agent ought to have some on hand to supply any person that wishes for them, either in or out of the church. I hope no agent will keep them locked up or hid, for fear some one should see them. Also the STARS should be circulated as extensively as possible to the church and to the world, for it is the medium through which we communicate teaching and instruction to the churches when we cannot be present ourselves. We do not intend the STAR to be an uninteresting publication to our readers. We have still Books of Mormon, Hymn Books, Voices of Warning, O. Cowdery's Letters, and other works on hand, which are of interest to the church and public; and, among others, I wish particularly to mention the fourth and fifth volumes of the Times and Seasons, several hundred copies of which are on hand, edited by elder John Taylor, of Nauvoo; the fifth volume is not quite complete, but we expect the remaining numbers soon. The fourth volume is complete, containing the trials of Joseph Smith, the Prophet, before the courts of justice, the history of the church, and the unparalleled persecution of the Saints. The work will not be reprinted, and when the numbers on hand are disposed of, more cannot be obtained. Each volume contains just double the matter there is in a volume of the STAR, price eight shillings per volume. Any agent that can dispose of any of the Times and Seasons, will forward a notice of the same in the order to elder Ward, and they can be supplied.

WILFORD WOODRUFF.

I wish to say to all the Saints and officers throughout the land, that I have carefully perused an article published in the last STAR, entitled "Fragments of an Address. By P. P. Pratt." And it is strictly in accordance with my own views and principles, and I hope that all the elders, officers, and Saints, over whom I am called to preside, will consider the address made to them, and will act accordingly. Let no officer, or member of the church pretend to present any principle to any person whatsoever, except it accord with the principles of the gospel of Jesus Christ, with righteousness, truth, and virtue.

WILFORD WOODRUFF.

Latter-day Saints' Millennial Star.

JULY 15, 1845.

THE present number of the STAR is characterized by two articles, which, however unimportant to the world at large, are to us of the highest interest, viz., the laying of the Cap-stone of the Temple, and the acquittal of the murderers of Joseph Smith. The first is a proof of the unwearied assiduity and faithfulness of the Saints, in the midst of privation, toil, and persecution; and the other an evidence, and an unfailing one, of the undying hostility of the world against the people of God. And while we rejoice greatly at the nearly approaching completion of the Temple, and anticipate the glorious results arising therefrom, we also rejoice that the decision of the court has been that the murderers of the Prophet are "not guilty." We feel a satisfaction in this which we know not how to express. The decision of an earthly court has been made, and by it the murderers are exculpated from all punishment; and it is now made manifest that the servants of the Lord fell as did the saints of old. The decisions of earthly tribunals justify the deed, and bid the perpetrators thereof go free. It is therefore now left in the hands of the judge of all the earth, and he will avenge his own elect, and we can confidently entrust all things unto him.

SIGNS OF THE TIMES.

FIRES IN MAINE.—In one week in Maine, at Damariscotta some twenty five buildings *dropped* down by fire. At Wiscasset three or four buildings. At Goshum one building. At Saccaroppa one factory. Verily fire is a hot master. There was also a fire at Perryville, Ala, about the same time which consumed every house in it save one.

FIRES.—There was a great fire at Newbern, N. C. week before last. Loss more than 50,000 dollars. There was also, about the same time a fire in Norwich city, which destroyed several buildings. There was also about the same time, a great fire in Toronto, Canada. The loss is said to be very great.

BRESLAW, JUNE 14.—On the 9th instant, the village of Alt Berun was almost wholly destroyed by fire, only a brewery and two small houses having escaped. Two sick females and eighteen children perished. Nearly all the houses were constructed of wood.

SEVENTEEN HOUSES BURNT DOWN.—Last week a fire burst out at Southmolton, Devonshire, and burnt with great fury for several hours. Notwithstanding three engines were quickly on the spot, no fewer than seventeen dwelling-houses were entirely destroyed and others partially so, and many others unroofed.

ONE HUNDRED PEOPLE KILLED OR WOUNDED BY THE FALLING IN OF A CHURCH ROOF.—The commune of Albe (Rhone) has been thrown into the utmost distress by the following frightful event:—Sunday, June 8, being the *fete* of St. Medard, the parish church was filled with the inhabitants of the village, and the cure had just begun his sermon, when the roof of the church suddenly fell, covering the people as with an iron mantle. Thy scene was terrible, upwards of two hundred persons being hidden beneath the ruins. Fortunately, the cure and two other persons, at the end of the church, escaped, and they immediately ran to a timber-yard, close by, and seizing axes, succeeded, by the aid of some other persons, in extricating a number of victims to this deplorable calamity; many however, had perished, crushed by the weight or suffocated by the pressure, and but few were without some injury. The cause of the accident is unknown.—*Gazette de France.*

Destruction of the Academy of Fine Arts, Philadelphia.—On the night of the 11th of June this establishment was consumed by fire, an event that is ascribed to the act of an incendiary. It ranked among the first institutions of the country. The *North American* says upon the subject:—"We have the lamentable intelligence to communicate that the entire contents of the antique gallery are destroyed, and works of art, which, a few hours since, excited the admiration of the world, are now a mass of worthless ruins. Among these were casts of the most excellent of the ancients, and the most distinguished productions of modern times. Scarcely a fragment is preserved. In the Rotunda, Gilbert Stuart's full-length portrait of Washington was saved with some little injury, the canvas being torn and frayed. When this work was rescued from the flames we never heard such a gladsome shout sent up as rent the air. It showed, indeed, that he was the first in the hearts of his countrymen. West's 'Death on the Pale Horse,' Haydon's 'Christ's, Entry into Jerusalem,' and Alston's 'Dead Man Restored to Life,' were preserved but with little injury. In the Director's room there was sad havoc.

Terrible Conflagration at Quebec.—A terrible fire occurred at Quebec, on Wednesday, the 28th ult. A letter of that date gives the following particulars:—"The *Quebec Gazette* will not be published to-day, the hands being all absent at the fire which occurred at Mr. Richardson's Tannery, in Valier's suburbs, about noon, and has already spread over nearly all St. Roch suburbs. A population of about ten thousand souls will be without house or home to-night, having lost almost every thing; so rapidly were the flames driven by a strong westerly wind among houses mostly of wood. Fortunately, a shower, which has just fallen, will prevent the fire from taking on the shingle roofs, in St. Paul-street, and the Lower Town—the sparks being carried quite over to the river and along the ramparts." We (*New York Herald*) learn from other sources, that, when the fire commenced, the wind was westerly, but about one o'clock shifted, carrying the flames in an opposite direction, and in a line with the General Hospital; in one hour all the streets on the right towards the city were consumed, as far as the Queen's Wood Yard, including the block of houses on the south, and as far as Clearihue's bakery. Half an hour more and St. Charles-street, north and south, St. Paul's market, and the square, were consumed—the fire extending to M'Callum's brewery, including Lloyd and Lepper's, Dinning and Co's, and M'Callum's wharves. At half-past four the fire continued to rage, the wind blowing from the north-east—the houses inside the Palace-gate, including the Engineer's office, Artillery Barracks, in imminent danger—the Powder Magazines by no means safe, and burning shingles being blown into St. John-street. We have not heard of any lives being lost, but the misery which must ensue from so dreadful a calamity—of the extent of which we are still ignorant—cannot be exaggerated. The following is from the *European Times*:—"Between 1500 and 2000 houses are supposed to have been consumed, and it is calculated that 12,000 persons (one-third of the population) are this day houseless. Most of those people have lost their all, the rapid advance and sudden capricious directions taken by the flame, not only rendering it impossible to save any portion of the property in the dwellings, but in a vast number of instances barely allowing the inmates sufficient time to escape. The church in St. Roch's is in ashes. The convent is saved. St. Peter's chapel is also burnt. The large brewing establishments of Messrs. Lloyd and Lepper and M'Callum are consumed, and the line of wharves from Munn's to the one at the foot of Hope-hill. On these were an immense quantity of deals, which were all consumed. At this point the fire was arrested by throwing down the piles of deals, and, on the town side, by blowing up two houses. This operation was conducted by Lieutenant Colonel Warde, of the Royal Engineers, and some of the officers and men under his command. Two Methodist churches were also burnt. The Artillery Barrack was three times in danger. A general meeting had been called, attended by 3000 persons, at which between £3000 and £4000 were collected on behalf of the sufferers. At Montreal steps were being taken to aid the unfortunate persons who have lost their all by the calamity. The most painful event was the destruction of the hospital, to which, as being considered entirely out of the reach of the conflagration, numbers of sick persons of all classes were carried: the building became ignited by the flakes of fire carried from a distance by the wind; the unfortunate inmates, unable to help themselves, perished miserably. The loss of life, according to one of the accounts, exceeds one hundred persons, and the loss of property is said to be above £750,000. Eighteen schooners were burnt at the Palais. 'Nothing left,' says one of the letters from the scene of conflagration, 'from where you begin to descend Cote les Bras at Tourangeau's, running down the large street towards the Marine Hospital; every thing on the right until you reach the water, thence to the two distilleries, M'Callum's and Lloyd's, these included, is destroyed, the fire ending, or rather being arrested, at the point where the roads St. Paul-street and Hope-hill diverge. The loss in round numbers cannot be easily ascertained, but half a million will not cover the losses, nor perhaps £750,000.'

THE TENTH PLAGUE.

BY EDWARD W. COX.

There was a cry in Egypt, and the voice
Of wailing, and the audible throb of fear,
Came floating on the sluggish wings of night,
Rending the pall of darkness, and afar
Waking the drowsy echoes from their sleep
In the dim distant mountains, and the caves
Sent back the sound. The lonely traveller,
With eye imploring, on heaven, in vain,
Gazed in mute awe, seeking some welcome star,—
In vain;—the sentinels of the night had veiled
Their silent watch-fires, and the crescent moon
Had flung a misty mantle o'er her charms;
No solitary light-ray through the sky,
Hope beaming, streamed benignantly, the gloom
Gilding with golden light,—save when at times
A meteor fled athwart the firmament,
And having brightly beamed a moment there,
Perished in deeper darkness.
Some there were
Who whispered of an angel form that waved
A fiery sword, and the blue light'ning flash
Came as he waved, and thunders from afar
Pealed sullenly;—and scattered rain-drops, huge,
Heavy and chill, commingled oft with hail,
Fell from the embattled clouds, that snatched the hues
Of the angelic messenger, to paint
Their rugged brows, and all the heaven glared out
With an unnatural splendour, and a glow
That was most fearful;—then a cry went up
From every city, palace, hamlet, cot,
Wherever was man's habitation, came
A direful cry that went to heaven, and rocked
The mountain clouds, and in their fiery vault
Unnumbered echoes caught the cry, and back,
With mingled thunders, hurled it to the earth.

The vulture from his rock-built eyry then
Screaming uprose, and through the gloom soared he,
Hailing his prey from far; the hyena heard,
Where in the desert sands he roving kept
His wonted vigils, and more nigh dared then
To seek the city, and await his feast.
The sleeper woke astonished, and in fear
Upstarting smote his breast—and seemed to doubt
If it were not a hideous dream—and dread
Of ills impending came upon them all.
Yet were there some who still unconscious slept,
And whom the cry woke not. Why slumbered they
So heavily?—And some there were who stirred
As they would burst the bonds of sleep, and then
Were still again. Why did not they arise
To look upon the horror of the night?
Weak age and helpless infancy arose,
Yet there were some—the young—the beautiful—
Yet there were some—the good—the pure—the bright
Youth promise into manhood blooming—fair
And gentle virgins in their innocence—
Babes on the mother's bosom—who lay then
Unconscious of the cry that rose around.
There in their several homes they sweetly slept,

Fearless and motionless, nor wept nor wailed,—
In the tranquillity of rest slept they.

In sooth, 'twas passing strange that they alone
Slumbered when others waked; and, yet more strange,
It was the first born—the fond father's hope—
The mother's dearest one, in every house,
That opened not its eyes upon the night;—
In sooth, 'twas passing strange.

But morn, at length,
O'er the black turrets of the mountainous clouds
Sullenly climbing, looked upon the earth,
Cheerless and sunless; yet with pleasure hailed,
And hope, by the sad watchers of the night,
Who long with straining eyes in the eastern heaven
Had watched her coming, though protracted long,—
So, sluggish Time flies over misery.
At length she came, and pallid cheeks looked up
And wore a hollow smile,—and sunken eyes
Gazed round in vain for those they loved, and saw
That they were not with them.

"It must be so;—
They slumber still."

Then sought they the lone couch,
And looked upon the sleepers; they were pale—
But they that looked on them were paler still,
There was no other change, for tranquilly
Reclined they on the pillow, motionless.
"How sweetly sleep they!"

Then did love incline
To kiss the cheek it loved; but as it met
The unconscious lip, back started it, and cried—
And straightway one great cry again went up
From all the land of Egypt, for that sleep
Was the cold sleep of death.

NOTICES.

The fine ship "Elizabeth," Captain Hasty, will sail for New Orleans on the 20th August. Any wishing to avail themselves of the same will make early application, addressed to Reuben Hedlock, Stanley Buildings, Bath Street, Liverpool. Another ship is expected to sail on or about the 10th of September.

We feel under the necessity of again adverting to a subject which we have before touched upon, and which we are sorry to have to notice again; namely, individuals publishing pamphlets, or hymns, or anything else, without apprizing us of the same. The honour and respectability of the cause we feel ourselves in duty bound to watch over, and we cannot consent for publications to be issued, however small their magnitude, or whatever motive calls them forth, that are calculated to bring into contempt and ridicule the Saints of the Most High. We do therefore hereby forbid the publication of any subject that has not in the first place been submitted to the inspection of the Presidency of this land, and received their approval. By order,

WILFORD WOODRUFF,—REUBEN HEDLOCK,—THOMAS WARD.

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 4. AUGUST 1, 1845. Vol. VI.

A VOICE OF WARNING.

Inasmuch as many in different ages, and especially in modern times, have seen fit to publish and proclaim what they thought necessary to warn mankind of their mortality, and direct them how to be prepared for eternity; so we also feel obligated to publish to the world a plan of salvation, by which mankind may escape the wrath of Almighty God, and have an inheritance hereafter among the sanctified.

And while many addresses, though containing much truth, have been mixed up with error (being the dictation of man's wisdom, and the result of his judgment of the mind and will of God), we assert that what we would here communicate as the plan of salvation, is not of the flesh, nor of man, but of the will of God—that it is true—the only true.

Start not, gentle reader, at the boldness of our assertion, nor think that we rashly and unadvisedly make light of the judgments and efforts of others, but suspend your sentence while we plead our cause, and prove the truth of what we have stated.

We feel with you perhaps, that there is no subject so important, or which ought to call forth the attention and earnest solicitude of all living so much as that of salvation, or the preparation of man while in this earthly tabernacle for the world beyond the grave. And most assuredly that system which can throw most light upon the unknown future, and which proves itself the best adapted to fit us for the same, ought to have the greatest claim upon our attention.

But again, were we about to leave the place of our nativity to seek for our future residence in some foreign clime, we should certainly be anxious to become acquainted with the same, and to know how we should render ourselves fitted to secure, when there, the greatest amount of happiness. And more than this, we should rationally conclude that information from the inhabitants of that land, from those who long had dwelt there, would be most calculated to enable us to prepare ourselves for the journey, and for the possession of our inheritance on our arrival. So also must it be in relation to the world to come, and to our being prepared for the important change that awaiteth all mankind.

Be not then surprised when we state, that what we have to reveal of eternal things, and of the preparation necessary to enter thereon, is not of man, the stranger to eternity, and the mere dweller on this earth; but that it is of God, that it is from direct revelations from the eternal world, and you will no longer wonder that we have asserted it to be the true—the only true.

We shall suppose ourselves, generally speaking, as addressing professors of religion, or at least those who believe in the old and new testaments, which obtains in christendom as the acknowleged word of God. And as to the sceptic in religious matters, we fear not his criticism if a man of truth and of integrity, for there is that in the glorious system of salvation which commends itself to the judgment of every honest heart.

We would remark as a great general principle of truth, that mankind are fallen by sin, and are in a state of alienation from God; that Satan ruleth in the hearts of the children of disobedience, that he is the prince of this world, and mankind have been long subject to his dominion.

Let us now consider what God hath done to deliver man from the thraldom of Satan, and to restore him to his favour and family. In the first place he hath sent his Son, the only-begotten of the Father into the world, in the likeness of man, to die—to redeem mankind from the consequences of sin; he was made subject unto death and the grave, but he hath burst the bonds of the tomb, hath triumphed over death, and hath ascended upon high to his Father's right hand, and hath thus made a way of escape for all who will walk in his footsteps.

Let us now consider the path he chose, and the precepts and commandments which he hath given. We find that before the commencement of his public career as a teacher of men, that he sought out the great forerunner (whom the Father appointed to go before him, to bear testimony of him, as the Lamb of God that taketh away the sins of the world) in order that he might be baptized of him in Jordan, by which act he might make manifest to all, the necessity of fulfilling all righteousness.

And here let us observe minutely what transpired on that memorable occasion. On his application to John for baptism, the prophet hesitated to administer the ordinance unto him, exclaiming that he had need rather to be baptized of the Saviour; but on his declaration that it became him to fulfil all righteousness of which the act of baptism was a portion, he suffered him to be baptized.

What a lesson is here given to the self-righteous, whose estimation of their own holiness justifies them in the rejection of the plain commandments of God. If the Son of Man, who was without sin, saw it necessary to render obedience unto the ordinance of baptism, how much more the necessity of its observance by the holiest and purest amongst mankind.

But further let us examine what were the principles which his immediate followers were taught to lay before mankind, and see if they were not in strict accordance with the example of their Great Master.

But we would first remark that, on the Saviour coming up out of the water, the heavens were opened, and John saw the Spirit of God descending like a dove and lighting upon him. Thus was the Saviour confirmed with the Holy Ghost by the Father himself, there being no one holding the keys to administer in that holy ordinance, while with his own voice he proclaimed the Saviour as his beloved Son, in whom he was well pleased.

Here then we find the intimate connexion between the ordinance of baptism and the acknowledgment of the Father of the relationship of such as are in sincerity obedient thereto unto himself.

But in order that we may be judged aright in regard to those who follow the Saviour in this matter, let us now refer to his teachings and those of the apostles on this subject. We must here direct the reader to the third chapter of John's gospel, relative to the teachings of the Saviour to Nicodemus. And we would that we were able to convince all who read, of the weight and importance thereof. The declaration of Jesus to this ruler of the Jews was, that we must be born again, and that we must be born of water and of the Spirit, in order to enter into the kingdom of God. And that this birth was not the device of the flesh, but of the Spirit; for all mankind had been born naturally of the flesh, but that this birth of the Spirit was one of necessity arising from the alienated condition of mankind. This is also beautifully illustrated by the apostle John, in the first chapter of his gospel, where he declares that Christ came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe on his name. And that this privilege was attained by a birth not after the will of the flesh, but we would add rather repugnant thereto, as too humiliating; neither was it devised by the will of man, but of God. And here let us reflect for a moment, ere we proceed further. Has God so loved the world as to give his only begotten Son to die for us; and has the Saviour willingly acquiesced to the decrees of his Father whatever sufferings it might involve; and shall man lightly treat this great law of adoption, and rejecting the counsel of God in this matter, give heed rather to the teachings of man, who will tell him it is of no avail?

In the last chapter of the gospel by Luke, we have a narrative of an affecting

interview between the Saviour and his disciples (after his resurrection) when he opened their understandings that they might understand the scriptures, and see that all things must be fulfilled that were written in the Prophets and in the Psalms concerning him; that it was written of him—and that it behoved him to suffer and to rise again, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; but in connexion with this declaration he commanded them to tarry in the city of Jerusalem until they were endued with power from on high, by the reception of the spirit, the promise of the Father.

Let us now examine how these servants of the Lord fulfilled the mandate of their master who led them out as far as Bethany, and was then parted from them and carried up into heaven. We find that they returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God. And when the day of Pentecost was fully come, they were all with one accord in one place, looking for the expected blessing, when suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. In contemplating the economy of redemption how many things even from our familiarity with the scriptures are we apt to overlook; for instance, the necessity of being called, ordained, and qualified by authority and power from on high in order to go forth and proclaim the gospel of salvation; yet how different from the qualifications deemed necessary in modern times. And again, the first manifestation of the outpouring of the Spirit upon these men of God was by the gift of tongues, a subject too frequently of ridicule amongst modern divines. But to resume our subject after this digression, let us consider that these men so qualified, so endowed, and under the influence of such a teacher as the Spirit of God, would go forth at least to speak the plain unvarnished truth, and teach mankind the great means by which they might be saved.

It cannot be supposed that they would use indefinite or evasive language, which men could by no means understand, and which should cause mankind to dispute and quarrel for ages about its meaning, unless it arose from their own desire to pervert truth; but on the contrary, impressed with the responsibility of their high calling as ambassadors of Christ, they would seek to use the language of simplicity, and knowing too the true position of the people, they would direct them to those things necessary for them to attend to, in order to be introduced into the kingdom of God.

Behold them, then, on the day of Pentecost, after bearing a faithful testimony to Jesus of Nazareth, whom the people had crucified, being both Lord and Christ, directing the inquiring multitude what they must do to obtain remission of sins and the gift of the Holy Ghost;—and what was it? In reply to the important question, "Men and brethren, what shall we do?" We find this answer given, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Shall man, then, we ask, ever presume to give any other reply to the same question? or, shall they intimate that the apostles, under the immediate inspiration of the Spirit of God, would err in their answer?

Here, then, is the great secret of adoption into the kingdom of God:—here is the birth not of flesh, nor of the will of man, but of God. And how aptly adapted for the consideration of fallen nature, laden with sin, and desirous to be relieved therefrom, and enter into the kingdom of God,—called upon to be baptized in the *name* of Jesus Christ for the remission of sins, thus acknowledging him, as the Father acknowledges him, as the atoning Saviour of the world, following his footsteps in this holy ordinance and confessing the power of his name. But the remission of sins alone was not all that was promised on obedience, but that they should receive the gift of the Holy Ghost the Spirit of God. And here commences the new life of the servant of the Lord.

By baptism, in the name of Jesus Christ, obtaining remission of sins, and arising from the watery tomb to imbibe the spirit of God, and be thus quickened into new creatures under its life-giving and purifying influence. And allow us now to make

a few reflections on the reception of the Spirit of God; what must be the result of being in possession of such an in-dwelling monitor? Must it not excite to purity, to virtue, and to holiness? Must it not bring intelligence and knowledge to the understandings of the happy recipients thereof? And is it not evident to all, that without it we never can become the children of God?

Even as by our natural birth we became the sons or daughters of our earthly parents, so, by being born of water and of the Spirit, we become the children of God.

But one word with regard to how the Holy Ghost was communicated to those that were baptized for the remission of sins; it was not by the heavens being opened, and the Spirit descending like a dove, as at the baptism of Christ: neither was it as when the apostles were assembled on the day of Pentecost; but the Saviour having delegated the power and authority which he possessed unto his followers, it was communicated by the laying on of the hands of the same.

Thus we find in the eighth chapter of Acts, when Philip had gone down to Samaria, and when many believed and were baptized—both men and women—the apostles, Peter and John, were sent unto them, and they laid their hands upon them, and they received the Holy Ghost. So, also, we read in the nineteenth chapter of the same, when the disciples were baptized in he name of Jesus Christ, Paul laid his hands upon them, and the Holy Ghost came upon them, and they spake in tongues and prophesied.

Thus, then, were the Saints of old confirmed, and their membership ratified by the laying on of hands for the gift of the Holy Ghost.

But now let us inquire what were the results of this gift, and how it was manifested amongst those who thus entered into covenant with God.

The declaration of the Saviour, when giving his commission unto his disciples, the commission to go and preach the gospel to every creature (as recorded in the last chapter of Mark) was that, he that believed and was baptized, should be saved, but he that would not believe should be damned. And these signs should follow them that believe: "In my name," said the Saviour, "they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover."

Here are glorious evidences promised of the enjoyment of the gift of the Holy Ghost, and do we not find them realized? The apostles and others were endued with these powers, as it was manifested on the day of Pentecost, and through their subsequent career, as almost every page of the Acts of the Apostles bears testimony. But again, the apostle Paul reasons with the Corinthians, in the twelfth chapter of his first epistle, on the necessity of these gifts and blessings being in the church, and that they were all needful, as qualifications of the different members of the body of Christ, in order that it might be perfect and complete. And more than this: let us a little further contemplate the position of the church of Christ in that day. They had the heavens opened unto them, they received knowledge and instruction by the voice of the Spirit, by the ministering of angels, by the Spirit of prophecy, by the gift of tongues, and of interpretation, even as it pleased their heavenly Father to grant them; and with so glorious a means of intelligence, who can doubt that they were not fitted to enter upon eternal things. Such as we have written, though very imperfectly, was the religion established by Jesus Christ and his apostles, and enjoyed by the christians of that day, and such it is at present.

Not resting upon the theories and systems of men, but on immediate and divine revelation for its origin, its ordinances, and precepts, and for the glorious hopes which it inspires of eternal things.

Reader, we feel only to have entered upon the threshold of a great and all-important subject to the eternal interests of all mankind.

We have endeavoured to consider the true condition of man in his natural state, and what God has effected for his redemption and restoration, and how he is to realize the blessings arising therefrom; and, we now exhort our readers, for a short time to lay aside the precepts and teachings of men, and, inasmuch as they believe in the scriptures, to search and examine, and see if these things be not so.

We cannot close this subject as one that is merely theorizing, or guessing at matters, in order to form a system or a creed; but as one duly called and ordained to make known the great work of God, we ask you that read, and they that hear, to hearken diligently to these things; and asking God for wisdom, to go forth and render the obedience of faith, and prove God for yourselves, and the power of the gospel of Jesus Christ, warning you that the end is nigh, when the systems of men shall be overthrown, and the judgments of God be poured out upon the nations of the earth.

We have headed these remarks as a *Voice of Warning*, and as such they will prove, bearing with them a savour of life unto life, or of death unto death, unto all that hear them. God will not be mocked, neither will he be held in derision with impunity, and they that receive whom he hath sent, receive him, while they that reject them, reject him.

The Lord is merciful and slow to anger, but his spirit will not always strive with man,—his great purposes must be accomplished,—his people must be gathered and Zion be established, and blessed shall they be who listen to the warning voice, and flee for refuge to the hope set before them in the gospel.

We are fully aware that in the foregoing remarks we have treated only of the grand introductory principles connected with the kingdom of God, and that there are a great variety of subjects in connexion with the work of the Lord, in the last days, of great interest.

It is, therefore, more than probable that, as time and other engagements will permit, we may follow this with a statement of the origin and coming forth of the Book of Mormon, as also, the great subject of the Gathering of the Saints in the Last Days, and the Coming of the Son of Man, &c.

EDITOR.

THE VOICE OF PROPHECY.

BY THE REV. CHARLES WILLIAMS.

"Truth is strange,
Stranger than fiction.

(*Concluded from our last.*)

Having at length reached Sapha, the procession stopped. From that noble eminence the eye beholds an extensive and delightful scene. Industry has triumphed over every physical disadvantage, and covered the lime-stone rocks and stony vallies of Judea with luxuriant plantations of figs, vines, and olives. For ages the whole surface of the hills has been overspread with gardens, rich in all that is beautiful, fragrant, and delicious; and even the most sterile mountains have had soil accumulated on their sides, and rival the most promising spots in the abundance of their produce. At the foot of heights which terminate for a space a mountainous tract, Sichem appears luxuriantly embosomed in the most delightful and fragrant bowers, and partially concealed by the stately trees which encompass the bold and beautiful valley, from which arises this metropolis of an extensive country. Beyond this, Thabor raises its head, lofty and alone, from one side of the great plain of Esdraelon, the frequent encampment of Arabs, whose tents and pavilions of all colours, surrounded by horses and camels, some in square battalions, others in circular troops, and others again in lines, present a spectacle resembling a vast army, or the siege of a city.

From a scene thus imposing, the eyes of Jaddua and those around him were now diverted by different objects. Already could they discern the troops of the all-conquering Macedonian, who, with their leader, anticipated a slaughter like that in which their hands had just been imbrued. Every heart was impelled by the same feeling—a hatred bitter as death swallowed up all other emotions, and the thirst of wolves or of tigers seemed likely to be slaked only by a lake of blood.

Alexander, observing the procession of the Jews, dismounted, and advanced to the front of his troops; but amid the astonishment, dismay, and dispair of his legions, he no sooner recognized the High Priest by his magnificent dress and the

sacred name on his brow than he fell at his feet in profound homage, and, then, rising from the earth, saluted him with the deepest veneration.

Indignant at this act of submission, Parmenio exclaimed, "Does the sovereign, whom all adore, thus yield what it is his universally to claim?"

"Knowest thou then," replied the monarch, "the object of this reverence?"

"Surely," rejoined the favourite, "this Jewish Priest is he."

"He is not, Parmenio," said Alexander,—"thou hast yet to know that when I was at Dia, my mind fixed on the Persian war, and revolving the means for the conquest of Asia, this venerable man, thus attired, appeared to me in a dream, charged me to banish fear and to cross the Hellespont, and declared that God would march at the head of my legions and grant me a splendid triumph. I therefore adore the Divinity in the person of his priest."

Having given this reply, Alexander embraced Juddua and all his brethren, and proceeded in the midst of them towards Jerusalem; while, as they advanced, the High Priest could not restrain the glowing language of his ardent spirit, resembling that which fell in after days:

Behold the temple,
In undisturbed and lone serenity,
Finding itself a solemn sanctuary
In the profound of Heaven! It stands before us
A mount of suns, fretted with golden pinnacles,
The very sun, as though he worshipped there,
Lingers upon the gilded cedar roof,
And down the long and branching porticos,
On every flowery sculptured capital
Glitters the homage of his parting beam.

Alexander felt the appeal; and as soon as the sacred edifice was entered, he inquired how he could present an acceptable offering; the delighted priest directed him to the ritual of Moses, and that day the holocausts of the Macedonian were consumed on Jehovah's altar.

No sooner was the last sacrifice presented, than Jaddua took the sacred rolls from the golden ark, whose tissued curtains hid them as in a sanctuary, from every casual eye, exclaiming, "There are other visions, O, king, than that of Dia;—visions which only ask a steady gaze to reward him who looks with heaven's own beams."

"To whom were they given?" asked Alexander, whose romantic spirit instantly lighted up his strongly marked countenance with a lively expectation.

"To one of Israel's seers," replied the priest, "Daniel by name; he beheld them in the splendid palace of Shusan; and as he trod the flowery banks of Ulai's river."

"Command him then instantly to appear," cried Alexander, "and let him tell his dreams."

"Thou canst not gaze upon him," said Jaddua, "the holy prophet of the Lord rests in peace: his ashes are in Babylon, but his spirit delights itself in the presence of God, with Abraham, and Moses, and all the redeemed of Israel:—But in this roll, immaculate and incomparable, he has traced them all with a hand as unerring as his lips."

"How knowest thou this?" inquired the Macedonian.

"The dew of heaven cannot bless one spot with fertility and curse another with barrenness," said the priest, neither can he to whom God gives the words of truth write or utter falsehoods. Daniel was a prophet highly favoured. When Nebuchadnezzar, Assyria's monarch, had a dream, which departed from him in the confusion of his mind, and the astrologers, soothsayers, and magicians of his court, though threatened with death in case of failure, could not reveal it, Daniel, at that time, one of the children of the captivity, described all he had beheld; and was raised as his reward to honour and dominion. When, too, Belshazzar was feasting with a thousand of his lords, a mysterious hand came forth and wrote over against the candlestick, upon the plaster of the wall of the king's palace, some words in letters of light; but none could decypher them, till Daniel read in them the doom of the idolatrous prince, and received for his interpretation, the satrap's scarlet robe, the chain of purest gold, and the dignity of third ruler in Chaldea's

realm. Besides, an angel came to him, even Gabriel, chief of the heavenly hosts, and revealed all that should take place in the latter days; and if"——

"Enough! enough!" said Alexander, hastily, "I'll hear thy oracle."

"He looked," resumed Jaddua, "on a stormy and tempestuous sea, the sign of a world of strife, and from it four beasts arose. The first was like a lion, having eagle's wings,—but its wings were soon plucked."——

"Of what was this the symbol?" asked Alexander.

"Of the kingdom of Babylon," replied the priest, "whose conquests were rapid as the eagle's flight when hastening to its prey: the spirit and arms of Nebuchadnezzar raised it to the pinnacle of its glory in a few short years; but when this prophecy was uttered its mighty opponents were tearing away its power as the feathers are torn from the wings of a bird. The second beast was like a bear—the emblem of a proud, haughty, vindictive, cruel race.—"

"Ah! I see—the Medes and Persians—the revellers in blood,"—shouted the elated Macedonian.

"The same," rejoined the priest, "but mark!—the third beast was like a leopard having four heads, on its back were the wings of a fowl, and to it was given dominion—thus denoting one of little stature but great courage, whose triumphs accumulate as the wind heaps up the sand of the desert, or as the cloud, like a man's hand, gathers the vapours from every quarter when it has arrived near the zenith, till they overspread the sky;—and who will yet combat with a mighty king and compel him to lick the dust—one—"

"Alexander is the leopard and Darius is his prey," said the monarch; "but has the seer other signs?"

"He has," answered Juddua, "Daniel beheld, in vision, a ram which pushed westward, and northward, and southward, so that no beast could stand before it; and this, the angel declared, was the type of the Medes and Persians, who urged their conquests to the Ægean Sea, and the bounds of Asia in the west, subdued the Armenians and Cappadocians in the north, and conquered Egypt in the south; but a he-goat came from the west, having a notable horn between its eyes—and

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"A he-goat say you, priest?" inquired the monarch, with great eagerness,—"a he-goat is the very sign of the Macedonians! Was not Caranus, going with a multitude of Greeks to seek a new abode, required by the oracle to take the goats for his guide? Did he not follow a herd, flying from a violent storm, to Edessa? Did he not fix there his seat—make the goats his standards—and call his people Ægeadæ, and his city Ægeæ, after their name? And is not Roxana's son called Alexander Ægus? But the horn—what means the horn?"

"It is the sign of the great king of Macedon," answered Jaddua, "who is described as contending with the goat."

"He did so," interrupted the monarch, "at the Granicus, and tore from his grasp the richest trophies! Did he not defeat him again in the narrow passes of Cilicia—and will he not tear the crown from his head, and break the staff of his power?"

"He will," replied the priest, as he rolled up the record, and covered it with its gorgeous and golden-fringed mantle; but as he was about to replace it in the ark, Alexander asked if all the prophet wrote was told. As the question could not be evaded, Jaddua said that, "the horn of the goat should soon be broken off, and that four other horns should rise in its place."

The declaration cast no shade over the monarch's brow, for his eye gloated on the dazzling honours now within his grasp. He saw Darius as vainly contending with his power as the dove does with the eagle by whose talons it is clutched—the bright glory of the Persians appeared rising on that of his own empire, like another sun on the effulgent radiance of noon—ardent and rapturous exclamations broke upon his ear—the treasures of the world seemed poured out before him, as from a vast cornucopia, and countless millions to do homage at his feet.

Tearing himself, at length, from the dazzling vision which absorbed his whole soul, he exclaimed, "Venerable priest of the Jews, had thy prophet lived, on him I had showered gifts worthy of him to receive and of Alexander to bestow; he rises aloft among seers as thou dost among thy people—as thy temple does among their

dwellings; but I can reward thee for his sake, as well as for thine own—what wilt thou?"

"King of Macedon," replied Jaddua, "accustomed as the Jews are to eat the simple fruits of the earth, except at the appointed festivals, their wants are few."

"What then are *they?*" inquired the joyous monarch.

"Once in seven years," the priest answered, "the Jews, according to the law of Moses, do not till their ground, and therefore reap not the golden fruits of the harvest, and yet for that year they pay tribute."

"Henceforth then," rejoined the king, "they shall not! but when Alexander wishes to bestow, those who ask need not soon be silent—the earth that has the former needs the latter rain."

"Let then, gracious monarch," said Jaddua, "one more favour be granted, and the latter rain will have fallen:—it is, that the Jews who live in Babylon and Media, may observe their own laws, which make them differ from all other people."

At the assurance of perfect liberty in these respects, and of its extension to all Jews who might choose to range themselves under the banners of Macedon, the spacious chamber reverberated with shouts of joy—the multitudes without soon caught the tidings—the sackbut, psaltery, and cymbals gave forth their sounds—rapturous acclamations were echoed from hill to hill—and, as the monarch left Jerusalem, flowers were strewed in his path—all the music of the city was tasked to do him honour—thousands on thousands pressed eagerly around his chariot—the very children lisped his name, and the eye followed him until the dense mass of his army, augmented by numbers of the Jews, looked like a dark speck on the horizon, and then disappeared.

TRANSATLANTIC ANTIQUITIES.

"For there is nothing covered that shall not be revealed; neither hid that shall not be known."—Luke xii. 2.

All revelations of truth of whatever nature they be, whether discoveries in art or science, whether the mining operations of the geologist, or the explorations of the antiquary, are welcome to the saint of God. He knows well that he is in possession of principle and truths that cannot be shaken, and whatever discoveries are made, he is conscious that they must all become subservient, and lend their aid to establish the principles of the church of Jesus Christ of Latter-day Saints.

The Book of Mormon, upon which so much ridicule has been thrown by the learned of the day, and which, in the estimation of their judgments is altogether unworthy of notice, will yet appear radiant with the power of divine truth that shall be manifest unto the nations, and it shall occupy no unimportant part in the decisions of the great and final day.

The wisdom of modern divines supposes that if the Lord, verily, in the last days had a prophet on the earth, that he must necessarily be of the class of the learned, the elegant, and the scholastic; and that all writings emanating from such a one, must be faultless in their construction, and irrisistibly convincing in their argument, totally forgetful that whomsoever the Lord employs, would act in simplicity and sincerity, and if uneducated, as many of his servants in ages past, he would use the language at his command without affecting that of which he was not capable.

Again, a general opinion obtains, but one certainly most erroneous, which is, that the arguments and persuasions of a prophet would certainly be convincing to all that heard them, and the general impression is, that if holy men as of old were to make their appearance, their reception would be very different in this enlightened and christian age to what it was amongst the wicked people of other days; but not so, there cannot possibly be a greater mistake—the learned, the righteous, and the zealous for religion, would be the first to persecute to the death. The Saints connected with the work of God in the last days have seen this fact fearfully realized.

But with regard to the Book of Mormon, it has come forth bearing testimony of a mighty people who populated the western world; it has given evidence of their wealth, their power, their magnificence, and the splendid cities which they raised

in their pride and greatness; it has given also a history of their fall and terrible destruction, and of the causes thereof, and from the year 1830, when it issued to the world (the sceptical world which denied its authenticity), men have been labouring unconsciously to prove its truth—from the researches of Josiah Priest, issued about three years after its publication, down to the labours of Messrs. Stephens and Catherwood, they have made discoveries of the remains of mighty cities in the very localities where the Book of Mormon had fixed them, and bearing testimony of the mighty convulsions by which they were described as being overthrown.

We, therefore, rejoice much at the prospect of further labours being effected by the combined energy of the French and English savans, and wishing them all possible success, we shall wait the result of their explorations with much interest.

EDITOR.

We are assured that there is now every probability of a successful combination between scientific men in France and England for the purpose of completely exploring the ancient remains of countries which were flourishing in civilization whilst modern Europe was still sunk in comparative darkness:—

"A year ago we mentioned a scientific commission formed here, with the object of preparing for the provinces of Mexico and Central America, an exploring expedition which should extend and complete the discoveries, so wonderful already, of the first expedition. This Transatlantic exploring scheme, which at first was but the yearning of some spirits devoted to science, is now a matter of certain success, after the efforts made during the past year.

"Never, it must be acknowledged, has there existed so great a disposition to form such societies for enterprises of this kind. At the present day archeological expeditions are treated and undertaken in a manner very different from the time when Champollion deciphered the hieroglyphics of Longsor and of Medinet-Abon, and when Volney sat in the Temple of the Sun, in the shade of the columns of Palmyra.

"Persepolis and Babylona have exhausted neither the ardour nor the enthusiasm of *savans* and poets. Egypt has been searched in every corner, but much still remains to be examined in the archeological world. Between Egypt and Persia, on the one side, and Central America on the other, there are regions at present almost deserted, formerly peopled and flourishing, where must be found sumptuous palaces, majestic sculptures, everything, in a word, that constitutes the necessary magnificence of an advanced civilisation.

"What has already been discovered at Palenque, which has been called the Thebes of America, will give an idea of the vacuum that is still to be filled in the history of art. It is this vacuum which it is the object of the exploring commission to fill. It has no other object. It will be carried out by the simultaneous efforts of the French and English *savans*, according to the plan expressed by M. de Chateaubriand in that important work the 'Mexican Antiquities.' This Transatlantic exploration, which will excite a lively interest in all enlightened minds, deserves the support necessary for realizing all the hopes that are attached to it by spreading some rays of light over the ancient destinies of the American continent."—*Journal des Debats.*

EXTRACT OF A LETTER FROM THE ISLAND OF TOOBOUI, SOCIETY GROUP.

September 17*th*, 1844.

My Dear Wife,—I doubt not but you will say, "now my husband has got the desire of his heart," when I tell you the six first persons I have adopted into the kingdom by baptism are sailors, and perhaps you will ask, did you hammer the rust off them any? I will answer, could you see them on their knees, and hear their humble petitions, and the sincerity with which they thank the Lord for so ordering events, that I have been so casually thrown on this island, and have been instrumental in his hands of showing them the way of life and salvation, I doubt not but you would say, "there has been a great change wrought some how."

I told you in my last, dated July 6th, I had baptized one; on the 22nd July I baptized nine more, four Americans, one Scotchman, and four Natives: two of them are the man and wife with whom I live. On the 29th July, I proceeded to organize a branch of the church which we call the Tooboui branch of the church of Jesus Christ of Latter-day Saints: (take particular notice) consisting of eleven members, all in good standing.

On the 5th of August, I administered the sacrament; for wine I substituted cocoa-nut milk, that was a pure beverage, which never had come to the open air till we broke the nut for that purpose. On the 8th of August, I baptized another. The inhabitants have recently held a meeting to regulate government affairs; among other things, they resolved to build me a house; they seem determined on my staying here, notwithstanding I say much about the gathering.

Were I to take up my residence any where out of the body of the church, I could not find, I believe, a more delightful spot than this; the climate is beautiful; never so cold as to have frost, though in July and August it is as cold as it can be, and not freeze; January and February are the warmest months, though the heat is never so scorching as some days we have at home.

There are only two objections to the Island; in summer the musquitos are innumerable, in the winter the fleas are equally plenty, but we have means to guard against them.

Before I came here, King Tommatooah buried his wife; on the 14th of July I married him to Toupah, his Queen; he has been very friendly with me ever since I came here. Perhaps you will ask, how do you enjoy yourself so far from former friends and home? I answer, sometimes when I get to thinking about home I feel that I could leave all and return as quickly as possible; a few evenings since I fell into such a train of thoughts, and told my brethren. I went to bed, fell asleep, and dreamed that I had deserted my post and got to Nauvoo; the people all knew I had left without counsel, and they treated me with coolness and neglect; this mortified my feelings so much that I never thought of my family. I saw brother Young, he was busily employed in sending a company of elders to Europe; I felt an anxiety to go with them, but I had deserted one station, and they never intended to send me to another. I then thought I would go back to the one I had left, but I had no means to get back, or to help myself with; I thought my shame was greater than I could bear, and with these reflections I awoke.

It was sometime before I could make out where I was; at length I found myself in bed on Tooboui, and felt quite happy, I have been perfectly contented since. I have lived at Mattaoora since I came here till the 23rd of August. I then removed to this place called Mahoo; this is the place where we first landed.

The second Sabbath after I came, the church came over to visit me, and I baptized seven more, all natives and heads of families. I administered the sacrament, and we felt that we were greatly blest.

Last Saturday a vessel came on the other side of the Island, and brother Hill sent me word she was from Tahiti. I started to see her, in hopes to get letters from my two brethren there; but when I found they had none, I was sorely disappointed and vexed; I have never received but two letters from them since they left me here; there has been no less than eight vessels here going to Tahiti, and I have sent letters by them all, and brother Hill near a half dozen, and we get no answers; why it is we do not know, if they are not in the fault, we wish them to clear themselves.

It is now a year since since I have heard a syllable from home, and three months since I have heard from the brethren at Tahiti. The last-mentioned vessel brought word that there were missionaries coming here from Tahiti and they would "play hell" with me for breaking into their sheepfold. I returned to my place, told brother Hill if anything of importance transpired, to send me word.

There came a runner before my morning service was ended, informing me that the missionaries had arrived. In the evening came a letter that they had been on shore and given the poor Mormons a tremendous thrashing; christened some infants, told all the lies they knew about brother Joseph and the church, and had gone on board again; that they were to be on shore the next day, and I must meet them.

The next morning I went over, and found them in the house I had kept school in learning the natives to sing. Brother Bowen was acquainted with them. I went in with my church, and was introduced to them; I reached out my hand, they said no, we do not give you the hand till we are better acquainted. I sat down where I could look them full in the face, which I did, as if they had been the first specimens of the human family I had ever seen. I had heard so much of their iniquity, I wanted to see how they looked; to me they looked guilty indeed! The fourth, by the name of More, is a hot-headed fellow against the Mormons: he got so enraged the day before, he fairly danced about it. Howe at length turned to me and very sanctimoniously remarked, I understand you have come among these Islands in the capacity of a preacher? I answered in the affirmative. And

what do you preach? The sacred truths of the Bible, I replied. Said he, I suppose you are aware that many years ago the London Missionary Society established a mission here at a very vast expense; the whole stress was on the *vast expense*, the cost of translating the Bible, &c. Well, said I, and now are you opposed to having the Bible preached after you have accomplished the translation? He said no; he had no objections to my preaching the Bible; but he understood I had another book I preached from. I told him it was a mistake, and went on to tell him what it was; a long dialogue ensued, in which they all questioned me on the fundamental principles of the gospel, and they had to drop several points they introduced for fear of trapping themselves; at length they told me they found no fault with me as far as the Bible was concerned, but the Book of Mormon they had read, and said it was a bad book. I told them to show me some specimens of bad doctrines in it; they turned to the place where it says, "Adam fell that man might be," they flounced greatly at that; I soon succeeded in proving it was not contrary to Bible doctrine. Well, they said they could find a worse place than that; so they turned to where it says, "Adam had to know misery before he knew happiness." This they spouted upon me in a rage. I referred them to the temptations of the Saviour, his sufferings, that he might be perfected. What, said they, do you suppose all the angels in heaven knew sin before they knew happiness? As for all of them I could not say, but if the Bible is true we know some of them did; for John tells of one he saw who would not let him worship him because he was of his fellow servants the prophets. They did not know what to make of me; but I suppose they thought I was a *dry bone* to pick a dinner off any how.

I then began to question them about their belief in the Bible, and the coming of the Son of God the second time; contrasted this with the dispensation of Noah, told them the world was now being warned, and the consequences that would ensue, if men did not give heed. I then raised my right hand towards heaven and called on all the heavenly hosts to witness the testimony I bore; that I knew brother Joseph Smith to be a good man and a prophet of the Lord; and I roared on them like a lion—I believe my eyes flashed, for I felt as if I could swallow them all at one mouthful. The spirit of the Lord rested upon me; it threw them into confusion, they knew not what to say. They finally told me as long as I preached the truth they would pray that I might be upheld, but if I preached error they should pray it might fall to the ground. Then, I said, our prayers will be united.

I let them have a Book of Mormon, a Voice of Warning, and O. Pratt's pamphlet on finding the plates. I told them I was happy to see them manifest a better spirit: and reminded them how they had abused me and my cause the day before. This they attempted to deny, but I was able to prove it. They said brother Joseph was in jail for adultery. Brother Hill knew too many of their tricks to be fooled; he replied, if imprisonment was the penalty for adultery here, there are not many of you who would be at liberty to-day to my certain knowledge. They did not deny it, but one said there were many things they had cause to regret.

We separated—they shook me by the hand with the cordiality of old friends. The natives felt hurt for me when they saw them at first refuse to shake hands with me. King Tommatooah told me not to lay it to heart, for they were going home to England, and would not return; and now is our time to supply them with missionaries.

The natives took my part, and defended the cause with great boldness when I was not present. Brother Hill I have adopted in brother Hanks' stead; he is one of the honourable men of the earth—intelligent and kind. I have great reason to esteem him. My American brethren are all extremely kind, and willing to divide to the last with me.

The native family with whom I live are much attached to me; where I go, they go, and where I stay, they stay; they consider all they have is mine.

The woman was once married to a Boston ship carpenter; he died, and this native man is her second husband; they are good people:—while she lived with her first husband, she learned to make and mend shirts, wash, starch and iron. She is naturally ingenious. They all talk much of coming to America, and often ask where is the ship to go in? It is a spiritual feast to me to meet them in prayer meetings, and hear them pray for Brother Joseph and the church, and with all simplicity thank the Lord for sending me among them.

When the brethren get their vessel done, which will be a year from this time, if we should not hear from you, we think of going to Columbia river, and so cross the Rocky Mountains to Nauvoo. If you wish to know when I am coming home, you must ask Brother Young.

I see nothing in the way of sending a host of elders—the islands all want teachers.

Our long imprisonment on the Timmoleon (for I can never call it any thing else), served to form attachments among the passengers, which will be long remembered. Dr. Winslow and his wife treated me with great respect; made me several presents—likewise the captain made me some presents—and told the young king if he did not use me well, he would come

back there and take me away.—Dr. Winslow told me if I wished to leave the island, and had not means, I might draw on him at Tahiti, for any amount I wanted, and he would meet the demand: and if I could never conveniently refund it, he would give it to me. Mrs. Winslow is a superior woman. We parted with much friendship, and from Tahiti they sent me a long letter; that the wars there had thwarted their plans, that their goods were reshipped for the Sandwich Islands, and urged me to visit them there before I returned to America.

Mr. Lincoln, I understand, is baptized at Tahita; he was one of our passengers, and a fine man too.

And now my dear family I must bid you adieu; could I get a letter from you, it would do me more good than all the letters I ever had in my life. Often at the dusk of evening, when all is still and silent but the distant roar of the breakers upon the coral reef, do I take a long and lonely walk upon the beautiful sand beach that skirts the island, and as I gaze upon the broad ocean that separates us, my mind is wafted to Nauvoo, to my home and fireside; and as I gaze upon the happy circle, I ask: has grim death made any inroads there? I am led to say, there are none gone, for I committed you to the care of my heavenly Father when I left you, and when I have done so, I have never been disappointed.

Give my love to all the Saints, and enlist their prayers, that when I have faithfully discharged the trust committed to me, I may return with the laurels of an approving conscience. That we may be preserved till we all meet again to praise the name of the Lord together, is the prayer of your affectionate husband and father,

ADDISON PRATT.

To Mrs. Louisa Pratt, Nauvoo.

ADDRESS TO THE PRESIDENTS OF CONFERENCES, BRANCHES, AND ALL OTHERS WHOM IT MAY CONCERN.

Beloved Brethren,—Being aware that one or more followers of the apostate Sydney Rigdon have landed in England for the purpose of propagating their heresy, and of overthrowing and putting down what they term Mormonism, we feel it our duty to apprise you of the same, and to place you on your guard as shepherds of the flock, that you may be enabled to watch carefully over your charge, and prevent the wolf from making any inroad upon you.

One individual that has landed gets himself introduced to a meeting as an elder of the church, and thus obtains permission to speak. Now we wish to make all aware of their duty in such a case. No stranger has a right in any meeting to get up and address the assembly, whether he be a follower of Rigdon or not, until he has first presented his credentials, and they are approved of, and he then obtains the consent of the president of that meeting. And let the brethren understand the law of the land in relation to the same, in order that they may protect themselves from imposition. If you are assembled in your regularly licensed places for worship, and you are intruded upon, such an intruder is subject to a heavy fine by the laws of the land.

These apostates, of course, come with a spirit of accusation against the Saints, and the heads of the church as must necessarily be, or otherwise they would have no plea for the course they have taken; they are performing the task of him whom they serve, who was an accuser from the beginning. They make a boast of power of the spirit in their midst, and of the abundant signs which they enjoy as following the believer.

This we can easily credit, as in the history of the church for the last fifteen years we have had to record more instances than one, where false spirits have made an inroad into the churches when the Saints were young and inexperienced, and knew not how to detect the same; and where the manifestations of a supernatural power have been seen to a frightful extent, when instead of the spirit of the prophets being subject unto the prophets, the prophets have been subject unto it. Bnt let no man deceive you, brethren; you have not so long laboured to build up the kingdom of God, by assisting to erect the houses of the Lord, and to gather unto Zion, as to be turned away from the end of all your long cherished hopes, in order to follow the career of Sydney Rigdon.

We would say a word or two with regard to your treatment of the persons alluded to as they come along. You cannot by any means assist to feed, cloth, or shelter them, or to bid them God speed, without acting in direct opposition to the mind and will of God. We exhort you therefore, to give no heed whatever to them, save to prevent them from intruding in your meetings; by no means persecute them, and as much as possible let them see that you deem them scarcely worthy of a conversation among yourselves.

We cannot but rejoice at the providential publication of the Speech of elder Orson Hyde

on the subject, which, certainly to every reasonable person, will give abundant satisfaction on the subject of the claims of Mr. Rigdon to any authority in connexion with the Church of Christ. We recommend the same to the perusal of every one, not only for the subject on which it treats, but also for the doctrine of an interesting and instructive nature which it contains.

Finally, we shall conclude these remarks with an extract from the Speech of elder Orson Hyde:—"I would caution *all* the Saints to pray that the Rigdonites may be kept far from their midst. * * No city, place, or town, will prosper where they are located. * * * But a prophecy I will here deliver in the name of the Lord Jesus Christ, that the hand of God shall be against the place where they dwell; and that, too, independent of the agency of any mortal being."

Latter-day Saints' Millennial Star.

AUGUST 1, 1845.

As time progresses onwards, so do events thicken around us; and mark, beyond mistake, the hour in which we live. On the American continent the fires are past enumeration, while storms of lightning and hail add to the devastations that are poured upon the land. The accounts just arrived by the "Acadia" steamship, inform us of another most disastrous fire in Quebec, no fewer than three thousand houses have been destroyed, while the value of the property destroyed is perhaps fully equal to the former fire.

Amid the events of the last days it will be necessary for the Saints to look well to their steps, for trials of their faith and fortitude will continually surround them. Temporal misfortunes, distresses, and calamities will thicken on every hand, and especially among the Gentile nations; and he that is not found to stand simply upon the sure principles of eternal truth, will find his foundation but very uncertain.

We would reiterate the counsel given in another part of our STAR respecting apostates, and exhort the Saints to give heed to the advice given in the speech of elder Orson Hyde on the subject. We are quite conscious that neither apostates nor any other can retard the progress of the kingdom of God, or inflict upon it any permanent injury; yet the weak and the fearful may for a time be overcome by the subtlety of the enemy, and unto such we more particulary address ourselves.

We think that our present number will be found interesting to our readers, the news from the South Seas is of a very interesting and encouraging nature; while we have also the pleasure of stating that a brother had, a considerable time since, organized a church of nine members in New South Wales.

The news relative to the affairs of the church in America generally, and in Nauvoo, is of the most interesting nature. Both in the east and the west the work is rolling on, and many are added unto the church, while in Nauvoo the Saints are labouring indefatigably to complete the Temple of the Lord.

Let the Saints make religion an individual concern, as we have exhorted them heretofore, trusting in the Lord; and the integrity of the principles of truth, and their reward shall be great in the kingdom of our God.

SIGNS OF THE TIMES.

Volcanic Eruption in the Mediterranean.—Captain Caithness, of the English brig Victory, laden with patent fuel, from Newcastle, bound to Malta, where she arrived on the 20th June, reports that on the 18th idem at half-past 9, p. m., (having been at noon, from observations taken by two chronometers, in lat. 36.40.56., and long. 13.44.36), both the topgallant mast and the royal mast went suddenly over the side, as if by the effects of a sudden heavy squall, though there was not at the time the least appearance of a squall or bad weather of any kind; at half-past 11 it came on to blow hard from the S.S.E. to S.E., and all hands were sent up to reef the topsails, when, all of a sudden, it fell dead calm, and the crew, as well aloft as on deck, could scarcely breathe from the sulphurous exhalations, dust of sulphur, and the intense heat which prevailed. The ship laboured considerably all the while, and at a distance of about half a mile, three immense balls of fire were seen to issue from out of the sea, and remained visible for about ten minutes. Another heavy squall shortly after came on from the S.S.E., and soon carried the ship out of the hot into a cold current of air.

Dreadful Conflagration at Smyrna.—Another awful calamity by fire has occurred. On the 3rd of July, at about six, p.m., a fire broke out in a barber's shop at Smyrna, which aided by the high wind that prevailed, was not extinguished until it had reduced to ashes as many as 7000 houses, embracing the whole of the Greek and Armenian quarter and the Dutch consulate; and it is reckoned that the loss of property will amount to £300,000 sterling. 5000 souls are thrown out of their habitations, and the misery that prevails is beyond all conception. Entire families, from a state of affluence, have been reduced to abject misery and destitution. Up to the 9th, the charitable had come forward with aid to the extent of £1,000, and this amount would, it was hoped, be trebled by the evening of the 10th, but still it will not go far towards alleviating the misery that prevails. A supplement of the Smyrna *Impartial* contains the following:—"The fire broke out in a low cook-shop. Having broken out in one of the closest and most inflammable portions of the town, and being assisted by a strong north wind, it spread with amazing rapidity in all directions. There was no stone-building in the vicinity to arrest it. The terror was general. The fire proceeded in one direction, as far as Tabachana, sweeping away in its passage all the Armenian and some small bazaars. Those of the manufacturers of cloth are saved. On that side it reached several large taverns, where an enormous quantity of spirits gave it fresh force. All the Kenouria-Machala, and the streets which abut on it—Moscov, Sokaki, Abraham, Hopitaux, &c., were soon a prey to the flames. Then passing into the Hadigstan, it opened into the Frank quarter, and there united with the other column of fire which ran down the Khan de Madame. Owing to the exertions which were made at the place Sponty, and to the enormous walls which surround it, the fire was at length mastered at a moment when Roses-street was in great danger. The remainder of the Frank quarter was saved. Thirty houses in this quarter, with their shops, the hospital of St. Anthony, three-fourths of the establishment of the Sisters of Charity, the church and school of the Armenians, Muelem taverns, several khans containing merchandise, furniture, &c., 4000 houses, and a great number of shops, were destroyed. The fire lasted seventeen consecutive hours.

THE CRUCIFIXION.

City of God! Jerusalem,
  Why rushes out thy living stream?
The turban'd priest, the hoary seer,
  The Roman in his pride are there!
And thousands, tens of thousands, still
Cluster round Calvary's wild hill.

Still onward rolls the living tide,
  There rush the bridegroom and the bride;
Prince, beggar, soldier, Pharisee,
  The old, the young, the bond, the free;
The nation's furious multitude,
All maddening with the cry of blood.

'Tis glorious morn ;—from height to height
  Shoot the keen arrows of the light;
And glorious, in their central shower,
  Palace of holiness and power,
The temple on Moriah's brow
Looks a new risen sun below.

But woe to hill, and woe to vale!
  Against them shall come forth a wail:
And woe to bridegroom and to bride!
  For death shall on the whirlwind ride:
And woe to thee, resplendent shrine,
The sword is out for thee and thine.

Hide, hide thee in the heavens, thou sun,
  Before the deed of blood is done!
Upon that temple's haughty steep
  Jerusalem's last angels weep;
They see destruction's funeral pall
Black'ning o'er Sion's sacred wall.

Like tempests gathering on the shore,
  They hear the coming armies' roar;
They see in Sion's halls of state,
  The Sign that maketh desolate—
The idol-standard—pagan spear,
The tomb, the flame, the massacre.

They see the vengeance fall; the chain,
  The long, long age of guilt and pain:
The exile's thousand desperate years,
  The more than groans, the more than tears;
Jerusalem, a vanished name,
Its tribes earth's warning, scoff and shame.

Still pours along the multitude,
  Still rends the Heavens the shout of blood;
But in the murderer's furious van,
  Who totters on? A weary man;
A cross upon his shoulders bound—
His brow, his frame, one gushing wound.

And now he treads on Calvary.
  What slave upon that hill must die?
What hand, what heart, in guilt embrued,
  Must be the mountain vulture's food?
There stand two victims gaunt and bare,
Two culprit emblems of despair.

Yet who the third? The yell of shame
  Is frenzied at the sufferer's name.
Hands clenched, teeth gnashing, vestures torn,
  The curse, the taunt, the laugh of scorn,
All that the dying hour can sting,
Are round thee now, thou thorn-crowned king!

Yet cursed and tortured, taunted, spurned,
  No wrath is for the wrath returned;
No vengeance flashes from the eye;
  The sufferer calmly waits to die;
The sceptre-reed, the thorny crown,
Wake on that pallid brow no frown.

At last the word of death is given,
  The form is bound, the nails are driven;
Now triumph, Scribe and Pharisee!
  Now Roman, bend the mocking knee!
The cross is reared. The deed is done.
There stands MESSIAH'S earthly throne!

This was the earth's consummate hour;
For this had blazed the prophet's power;
For this had swept the conqueror's sword,
Had ravaged, raised, cast down, restored;
Persepolis, Rome, Babylon,
For this ye sank, for this ye shone.

Yet things to which earth's brightest beam
Were darkness—earth itself a dream.
Foreheads on which shall crowns be laid
Sublime, when sun and star shall fade:
Worlds upon worlds, eternal things,
Hung on thy anguish—King of kings!

Still from his lip no curse has come,
His lofty eye has looked no doom;
No earthquake-burst, no angel brand,
Crushes the black, blaspheming band,
What say those lips by anguish riven?
"God, be my murderers forgiven!"

He dies! in whose high victory
The slayer, death himself, shall die.
He dies! by whose all-conquering tread,
Shall yet be chrushed the serpent's head;
From his proud throne to darkness hurled,
The god and tempter of this world.

He dies! Creation's awful Lord,
Jehovah, Christ, Eternal Word!
To come in thunder from the skies;
To bid the buried world arise;
The Earth his footstool; Heaven his throne;
Redeemer! may thy will be done.

Χριστιανοσ.

NOTICE.

We have much pleasure in stating that we have just published, and have now ready for delivery, The Speech of Elder Orson Hyde, delivered before the High Priests' Quorum, in Nauvoo, April 27th, *upon the course and conduct of Mr. Sydney Rigdon, and upon his claims to the Presidency of the Church of Jesus Christ of Latter-day Saints, price Threepence each, which, independent of the peculiar subject upon which it treats, will be found of much value for the important and interesting doctrine which it contains. The profits of this Publication are for the sole benefit of the author, Brother Hyde, and as we give our own labours and responsibility gratuitously, we shall expect all our Agents to do the same, and to sell them for cash, and return the full amount of the same, specifying at the time, if sent with other returns, the exact amount. As the edition is small, early application will be absolutely necessary.*

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LIVERPOOL:
PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 5. AUGUST 15, 1845. Vol. VI.

THE BOOK OF MORMON.

Having in our last number of the Star given as our opening article, a piece entitled "A Voice of Warning," explanatory of the introductory principles of Christianity, or, in other words, the law of adoption, by which the alienated sons and daughters of men may become the legitimate children of God, heirs of him and joint heirs with Jesus Christ; we now come to treat of other principles and truths immediately connected with the great work of God in the last days.

On the declaration of the first principles of the gospel by the servants of the Lord, many have been compelled to acknowledge their truth, and that they were certainly in perfect accordance with the written word of God; but at the same time have justly remarked, that in reference to the Church of Jesus Christ of Latter-day Saints, there were other principles and peculiarities of belief and doctrine still in the back ground, and especially the fact of believing in another book, held by them in equal estimation with the acknowledged scriptures of the Old and New Testaments, on which subject they were desirous of obtaining some understanding. This is perfectly right, and we have always felt a pleasure, as much as in us lies of satisfactorily explaining this subject. The object, therefore, of the present article will be to effect this purpose, not by entering into every minutia of argument that might be adduced, but on broad and general principles, yet such as to give satisfaction to those who are sincerely in search of truth.

We would introduce our remarks by endeavouring to remove a very common prejudice amongst the professors of modern Christianity respecting the scriptures, comprising the Old and New Testaments, being the only word that God through the instrumentality of his servants ever gave for the guidance and direction of the human family with regard to their eternal salvation. If individuals verily believe the scriptures to be works of truth, they must necessarily believe that other works than what are therein compiled have existed, inasmuch as the Bible and New Testament bear testimony of the same. Without enumerating the whole of what we know once were extant, we shall refer to a few to establish this important fact. For instance, in the epistle of Jude, we find a reference to the book of the Prophecy of Enoch, the seventh from Adam, and also a quotation therefrom, which necessarily proves the existence of such a work and its authenticity. We discover also, from the same author (Jude) that he had formerly written an epistle to the Saints on the common salvation which most undoubtedly would be as orthodox and as scriptural as that which he was then inditing.

The apostle Paul likewise wrote another epistle to the Corinthians of which we have no copy, but most certainly every admirer of the talent of the great apostle of the Gentiles would be glad of its discovery (1st Corinthians v. 9). We will also enumerate a few others for the satisfaction of those who before time may have staggered at the idea:—Book of Jasher—*Joshua* c. x. v. 13. Book of the Acts of Solomon—1 *Kings* c. xi. v. 41. Book of Nathan the prophet, Book of Gad the seer—1 *Chron.* c. xxix. v. 29. Book of Nathan the prophet, Book of the Prophecy of Ahijah, Book of the Visions of Iddo the seer—2 *Chron.* c. ix. v. 29. Book of Shemaiah the prophet, Book of Iddo the seer—2 *Chron.* c. xii. v. 15. "Written in the Story of the prophet Iddo"—2 *Chron.* c. xiii. v. 22.

And in addition to these we might refer to the various prophecies that were delivered for the guidance and direction of the Saints in the days of the apostles, which, certainly, as being delivered under the influence of the spirit of God, would be as much scripture or divine truth as any portion we have left on record. So much then for the possibility of other books written by the servants of the Lord, or, in popular phraseology, inspired men, being in existence, as well as the scriptures of the Old and New Testaments.

We shall now enter upon our apology for the claims which the Book of Mormon has upon the credence of the world at large; and in the first place we will state what, as a people, we believe the Book of Mormon to be, which is neither more nor less than a history of God's dealings with the inhabitants of the western hemisphere, together with prophecies of the future, exactly similar to what the Bible is with regard to the Jewish family and the inhabitants of the eastern hemisphere. Having made this statement of our belief, let us now look at the plausibility and rationality of the matter.

We know that it is now some four hundred years since the American continent was discovered by Columbus, and that previously the eastern world (however it might be in very remote antiquity) had no knowledge of the existence of the same. Yet we find, and that beyond all question, by the almost unequalled ruins of mighty cities, that that continent was populated by a highly civilized and numerous people. Here then we would remark that the advent of the Messiah had transpired, that he had suffered, died, and made an atonement for the sins of the world. And is it by any means irrational to suppose that this great event, so important to the human family in all time, should be made known to that portion of them which populated the western world? It is just as reasonable to suppose that the coming of the Messiah, and the great work of redemption, should be communicated by the inspiration of prophets to foretell the same, or by the ministration of angels, as that such agencies should be employed for the same purpose in the east; and especially when we assert that America was populated by the seed of Abraham as well as the land of Judea. But as we wish to make no assertions without some effort to establish the same as facts, we shall endeavour to illustrate the subject by a reference to scripture truths.

We read in the 48th chapter of Genesis, that Joseph took his two sons, Ephraim and Manasseh to Israel, his father, that they might receive his blessing; in connexion with which he prophesied that they should become a multitude of nations in the midst of the earth. Now, in the understanding of scripture language, we are at all times desirous of exercising simplicity, and of wresting nothing from its simple and original meaning. For instance, the term nations we wish to understand it in its true and simple meaning, as large bodies of people, living together as a portion of the human family, yet as distinct from other portions similarly formed and associated together in like manner.

And with regard to the locality of these nations, it was foretold that it should be in the midst of the earth. We ask then the question, where was the prophecy pronounced? We answer in the land of Egypt, which taking the longitude of Grand Cairo, we find to be 30 degrees east of the meridian of London, and tracing our course east or west 180 degrees, we find ourselves in the midst of the earth, at the termination of the Stony Mountains of North America, near Cook's Inlet. In connexion with this we would also refer to the blessing conferred upon Joseph in the 49th chapter of the same book, where he is told that the blessings of his father, Israel, prevailed or extended beyond the blessings of Jacob's progenitors unto the utmost bound of the everlasting hills. Now we are aware of what the blessing of inheritance conferred upon the progenitors of Jacob, Abraham, and Isaac was, namely, the land of Canaan for an everlasting possession; but it is intimated that Joseph was a fruitful bough by a well, whose branches run over the wall; or, in other words, extended beyond the boundary that confined, as it were, the other branches of the house of Israel. As a further illustration of the greatness of the blessing of Joseph, we would refer to the prophecy and blessing of Moses, pronounced upon the seed of Joseph, as recorded in the 33rd chapter of Deuteronomy, which is, and only can be, illustrated by the extent, abundant fertility, and richness of the western world.

We here then make the assertion that the aboriginies of North America are descendants of the family of Joseph—that they are the multitude of nations prophesied of as hereafter to inhabit the midst of the earth—and that their forefathers came from Jerusalem some six hundred years before Christ, and colonized the land. But we would here remark, that before bringing additional evidence to establish the same, that the continent of America was previously colonized, immediately after the confusion of tongues at Babel, by a race of people who afterwards became extinct by the wars and calamities resulting from the corruptions and wickedness of the people. The history of this race is given by the prophet Ether in the Book of Mormon, who lived to witness their entire destruction, and afterwards deposited his record in the earth, it being subsequently found by the colony of Israelites who came from Jerusalem as before referred to.

These asserted facts are strongly corroborated by the researches and investigations of travellers of modern times, who from the traditions extant amongst the Indian tribes, trace the history, not only of their fathers, but of a mighty race of people who occupied the land before them.

Were it not for extending the limits of the present article beyond the space allowed, numerous extracts might be made of American traditions illustrative of the confusion of language at Babel, and of the colonization of that country by some that were dispersed on that memorable occasion. But this will not be called in question when we find the scriptures asserting that the " Lord scattered them abroad from thence upon the face of *all* the earth."

Many modern writers, convinced of the Israelitish origin of the American Indian tribes, have written much to establish the theory that they are the descendants of the ten tribes that were carried away captive by Salmanazer, about seven hundred and twenty years before Christ. The revelations of the Lord, however, in the last days, have been instrumental in giving us a more lucid and satisfactory history of their origin. We quote the following from a chapter on their origin by C. Colton, published by him in London, in the year 1833:—" They assert that a book was once in possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that he controlled nature in their favour; that angels once talked with them; that all the Indian tribes descended from *one* man, who had *twelve* sons. That this man was a notable and renowned prince, having great dominion; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe by tradition, that the spirit of prophecy and of miraculous interposition, once enjoyed by their ancestors, will yet be restored to them, and that they shall yet recover *the book*—all of which have been so long lost."

" The lamb offered to make atonement for sin, was required by Moses to be ' without spot and blemish.' Although the Indians offer dogs, which are not white, yet the victims must have been well fed and the choicest. But on certain occasions, altogether the most solemn, supposed to be the times of burnt offering for atonement, the victim must not only be white, but a single coloured hair or a blemish of any sort would be sufficient to condemn it! Whence these religious and indomitable scruples? And all around the fire, while its blaze consumes the offering, and sends up to heaven the smoke of its incense, they sing and dance, and run the circle, crying with one united simultaneous voice, ee-ee-oo-oo-yeh-yeh-wah-wah. And then with one utterance of each syllable, ee-oo-yeh-vah. Also; yah-ho-he-wah, with a most powerful aspirate, when that element comes in. And who does not see in these examples the Hebrew sacred name—*Je-ho-vah?* They have also the Hebrew *A-loh-heem* in substantial forms, applicable to the Great Spirit. In this dance their feet kept time with the deliberate enunciation of each syllable, making a solemn pause between. Nearly the exact forms of the original combination of the alphabetic elements of the Hebrew names of God, may be distinctly recognized in the religious solemnities of very many of the American tribes. In their sacred songs *Ha-le-lu-yah* is often heard as perfectly as in any christian choir."

" They have their various feasts of the first fruits of harvest, &c.—all religious solemnities. They have a sort of daily sacrifice, which certainly is very simple and cheap in its way; namely, that the squaw, when she cooks her meat, will cut off and throw a piece of the fat into the fire very religiously, and watches the incense

with devout attention, until the offering is consumed, and the blaze expires." So it is in smoking the calumet (the pipe of peace) the first exhalation of the fumes of the tobacco are sent upwards as an offering to the Great Spirit.

The existence of prophets amongst them is also a remarkable fact, whilst the power and authority of the same is fully recognized and exercised to a very great degree, as most of their most bloody wars have been instigated or suppressed by prophetic decisions and mandates.

They have also a sacred vessel, *or ark of the covenant*, which is employed on some occasions, and is regarded with the most religious veneration. But lest we should weary our readers, we will conclude narrating these evidences of the Israelitish origin of the Indians, by stating that they maintain the custom of the ancient Hebrews to the very iota: for the private avengement of private injuries—"an eye for an eye, and a tooth for a tooth, and blood for blood." The nearest of kin is always expected to avenge the death of his relative.

Having given the foregoing evidences of the origin of the American tribes, we shall now endeavour to bring some scripture testimony relative to the coming forth of the Book of Mormon, and of the great events of which it was to be the precursor. In the first place we would remark that it is positively asserted in the word of God, that the Lord wrote expressly unto Ephraim as recorded in the prophet Hosea, 8th chapter and 12th verse—"I have written unto him the great things of my law, but they were accounted as a strange thing." Again, we have evidence that what was written for Ephraim, was to come forth by divine interposition immediately previous to the gathering of Israel, and the full establishment of the kingdom of God on the earth. In the 37th chapter of Ezekiel we read of the prophet being commanded to write upon two sticks, one for Judah and the children of Israel his companions; and the other for Joseph, the stick of Ephraim, and for all the house of Israel his companions. He was then commanded to join them one to another into one stick, and they should become one in his hand. And when the children of his people should speak unto him, and ask what was meant by them, he was to say unto them, Thus saith the Lord God, behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall become one in thine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

Whatever were the peculiarities of that to which the prophet had to attend, the fulfilment of the same was in the future, and was to be the immediate result of divine interposition, for it was the Lord God himself that was to be instrumental in putting the stick or writing of Joseph, which was in the hand of Ephraim, with the stick of Judah, and making them one before the face of the people.

But the Lord himself, after the union of the writings, further adds, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." Here is a beautiful propriety in the union of two testimonies thus coming together, to bear evidence of God's faithfulness unto his people, and preparing the way for his ancient Israel to be gathered and inherit the blessings so long withheld from them in consequence of their transgressions. The stick of Judah, or the Bible, has long borne a testimony among the nations of God's dealings with the children of men, when lo! comes forth the history of the western world, so long hid from the knowledge of the people of the east, to unite with the former, and be instrumental in conjunction of introducing the great purposes of God in the establishment of that kingdom which should never come to an end.

Again, we read in the 29th chapter of Isaiah, commencing at the 9th verse, of the condition of the religious world in the last days, previous to the introduction of the millennial era. The condition of the religious teachers of the day is described as a people that are blind and drunken through ignorance, as being covered with a spirit of slumber, and having no vision, their prophets and seers being covered, and the vision of all become as the words of a book that is sealed up, which they

deliver to one that can read, saying, read this I pray thee. Then shall he say, "I cannot, for it is sealed." And the book is given unto him that cannot read, saying, read this I pray thee. And he shall say, I cannot read.

Here is a beautiful exposition of the former declaration of the Lord, which we have quoted, that it should be by his own instrumentality that the stick of Joseph should be brought forth and placed with the stick of Judah. It is also manifest that the stick of Joseph should be in a language that was sealed or unknown to those to whom it should be presented, inasmuch as neither the learned nor unlearned could read the same; therefore the Lord declared that he himself would again do a marvellous work and a wonder, causing the wisdom of the wise men to perish, and the understanding of the prudent to be hid; and this it is evident was to be effected by the translation of the book, for we read that when it was yet but a little while ere Lebanon should be turned into Carmel, and Carmel should be counted as a forest, that in that day the deaf hear the words of the book, and the eyes of the blind see out of obscurity and out of darkness, so that the meek in the Lord should receive joy again, and the poor men rejoice in the holy one of Israel.

We rejoice to bear our humble testimony, that this has been literally fulfilled in the coming forth of the Book of Mormon. A copy of a portion of the original characters were presented to a learned antiquary, who acknowledged his incapacity to read the same, in consequence of the language in which it was written being unknown, while he that was unlearned was equally incapable of interpreting it, until qualified so to do by the immediate gift of God.

It would here perhaps be interesting to the inquirer to know something of the origin of the Book of Mormon, for the authenticity of which we have been pleading. —The late martyred servant of the Lord, Joseph Smith, being much exercised in his mind on the subject of religion, when about the age of seventeen, and religious revivals, as they are termed, being the order of the day; yet being dissatisfied with the contradictory nature of the principles of the various religious bodies, he was induced to retire in secret, and making his supplications unto the Lord, ask him for that wisdom which he had promised to give liberally without upbraiding.

The result of his pleadings before the Lord, was the ministration of an angel of the Lord, communicating unto him what was necessary for him to know, and after repeated trials of his own weakness, preparing him to be instrumental in bringing forth the long hidden record of the aborigines of the American continent. The original of which consisting of fine plates, having the appearance of gold, and beautifully engraven in small characters, was discovered by him, deposited in a stone chest, near the summit of a hill anciently called Cumorah, but which is situated in Ontario county, township of Manchester, and state of New York, North America. He was informed by the angel of the Lord, that slander, falsehood, and all manner of persecution would be heaped upon him when the affair became known, but inasmuch as he was faithful, he would be enabled to accomplish the translation of the same, and be instrumental in establishing the kingdom of God again upon the earth for the last time. If any greater proof were wanting to corroborate the authenticity of this work, it certainly is to be found in the unmitigated persecution which the said servant of the Lord has had to endure from the day that the discovery of the records became known, unto the day on which he sealed his testimony with his blood.

It might be remarked by the objector, and apparently with some justice, why could not the servants of the Lord come forth in the last days proclaiming what are called the first principles of the gospel, and leave the subject and dissemination of the Book of Mormon alone, since it has been instrumental in calling forth so much persecution. But we would reply, that the Bible, the stick of Judah alone, was never intended to be instrumental in bringing about the purposes of the Most High; but it was to be by the union of the two witnesses that the great work was to be accomplished. We would wish here particularly to intimate, that in connexion with the divine communications manifested in bringing forth the book of Mormon, the power and authority of the Holy Priesthood, so long lost, was restored, and men became qualified, by divine calling and ordination, to go forth to minister in holy things, and proclaim the fulness of the gospel unto the nations, that the end might come.

We might quote also in confirmation of the foregoing, from the 85th Psalm, that when the period should arrive that the Lord would bring back the captivity of Jacob, and turn away his wrath and the fierceness of his anger from them, that truth should spring out of the earth, and righteousness look down from heaven; that the Lord should give that which was good, causing the land to yield her increase; that righteousness should go before him (that is Jacob or Israel), and should set them in the way of his steps. Has not the above been literally fulfilled in the coming forth of the Book of Mormon? By truth we understand the word of God, for as the Saviour said, "Thy word is truth," while righteousness in the ministrations of angels has looked down from heaven in order to organize and set on foot that kingdom which should never come to an end.

And now we would address ourselves to our readers, and bear a faithful testimony to the foregoing remarks, in relation to the subject to which they refer.

All truth is harmonious, and we unhesitatingly assert, that if individuals will render obedience unto the requirements of the gospel of Christ, be administered to in the great law of adoption into the kingdom of God, by those who are legitimately called and ordained thereunto, they shall have the privilege of knowing truth for themselves, and inasmuch as the Book of Mormon, the stick of Joseph, is a portion of truth, they shall be able to bear a testimony of the same, and unflinchingly declare their knowledge of its divine origin. We have, then, endeavoured to lay before our readers, what we, as the professed church of Christ, organized in the year 1830, believe the Book of Mormon to be, we have given some evidence, we trust, of the origin of the people to whom it belonged, as well as scripture testimony to the same, and we might add much additional evidence, the result of the researches of various travellers in the regions described by the book itself as the localities of vast cities, that would furnish abundant testimony of the truth of its narrations.

It will be fully perceived, that we are not so limited in our ideas as to suppose that the Scriptures, as commonly received, are all the proof existing of the wisdom and goodness of God, but that on the contrary, while we know that the multitudes of tribes or nations in the western hemisphere are not descended from the ten tribes, but are of the house of Joseph, we also believe in the return of the ten tribes from the land where they are located, and that they also will come as a peaceable people, bringing their records with them, which shall add another testimony to the veracity and faithfulness of God.

In conclusion, we seriously exhort all who wish to arrive at a knowledge of what is truth, to follow the example of him who was the instrument in this great work, by asking God for wisdom in sincerity, and assuredly they shall obtain it. Amen.

EDITOR.

THE GNOSTICS.

BY MARMION SAVAGE, A. B.

The persecutions against the first professors of Christianity form not only the most melancholy, but the most extraordinary, events in the pages of history. It appears, on undoubted testimony, that they were men of the purest morals, and the most blameless lives; that they "submitted themselves quietly to all the ordinances of man, for the Lord's sake," and yielded none of the ordinary pretexts of which tyrants avail themselves to harass and oppress their subjects. The first persecution, indeed, under Nero, had some shadow of excuse assigned for it; but the history of that transaction is well known:—a capricious and sanguinary despot threw upon the simple professors of the gospel the odium of an atrocity he himself had perpetrated. At no subsequent period, however, was any specific charge brought against them; nor any reason assigned for the cruelty with which they were treated, than a general undefinable prejudice, which, it certainly appears, was very generally entertained by their fellow-subjects.

To account for this dislike, we must suppose some real or apparent cause which cannot be found in the conduct of the genuine followers of the cross: their

deportment was void of offence, both towards God and man, and could afford no reason for hatred or ill-will; but if we suppose that any body of men assumed their name and character who were not so unexceptionable in their conduct—if we imagine that vast numbers of apparent Christians were persons who cherished the most visionary fancies, and adopted the most impure practices, under the pretence and in the garb of Christianity, we can, then, be at no loss to conceive that the follies and faults of some might be attributed generally to all, and the church held accountable, in the estimation of the heathen world, for the crimes and aberrations of its pretended members.

That such a body of men did exist is undeniable; but the influence of their opinions and behaviour has not been, perhaps, duly appreciated. The sect called the Gnostics included a large number of professing Christians; and their doctrines were maintained by a succession of false apostles, who spread them so zealously abroad, in different parts of the Gentile world, that in many places, they were considered as the only professors of the religion of the cross, and their conduct the only rule by which its morality could be estimated.

The Gnostics have left no account of themselves: they are known to have written some books, but the stream of time has brought down none to the present day; their opinions, therefore, would have perished with themselves, many centuries ago, were they not preserved and embodied in the works of contemporary Christian writers. Irenæus has detailed their doctrines; and Epiphanius, who himself had been a Gnostic, relates their rites and practices. Besides these, several other fathers of the church give an account of the lives and doctrines of the sectaries of this class with whom they were personally acquainted: what we know of them, therefore, reposes on the undoubted evidence of venerable men, who were not likely to have been mistaken themselves, and had no conceivable motive to misinform others.

Some modern sceptics, it is true, who bear these holy men no good will, seek every occasion to throw discredit upon their testimony; accordingly, they represent the Gnostics, not as they are depicted by those who saw and knew them, but as men of high intellectual attainments, sublime in their views, rational in their opinions, and pure in their conversation; and they accuse those who entertain a different opinion of prejudice and incredulity. It seems, however, that there is no comparison, in point of value, between the plain and simple narratives of the ancient fathers, who had the means of being well acquainted with what they wrote, and the visions of modern philosophers, who pretend to discover reason in extravagance, and attempt to extract from absurd and incomprehensible mysticism the purest and loftiest religious system. Leaving, therefore, figments which serve only to display the writer's ingenuity, and suffering ourselves to be guided by facts alone, we shall lay before the reader a brief sketch of the history and leading features of Gnosticism, as they are given by the simple and veracious writers of the early ages of the church; and we shall illustrate our observations by occasional references to certain gems and sculptured remains, which are the only monuments the Gnostics themselves have transmitted of their daring imaginations and licentious principles.*

The Gnostics were so called from a Greek word (gnosis) signifying *knowledge* or science; and they assumed that appellation in the self-sufficient and enthusiastic belief that they enjoyed a more intimate acquaintance with the divine nature, and a profounder insight into religious mysteries, than was vouchsafed to the rest of the Christian world. They were, almost without exception, of the Gentile race; and their principal founders seem to have been natives of Syria and Egypt, where the insinuating softness of a delicious climate disposes the mind to lazy contemplations, and the body, not unfrequently, to sensual enjoyments. The paths of error being various and infinite, the Gnostics were imperceptibly divided into more than fifty particular sects, of whom the most celebrated appear to have been the Basilidians, the Valentinians, and the Marcianites. Each of these sects could boast of its bishops, its congregations, and its doctors; some had even their

* The writer takes this opportunity of expressing his obligations to his friend, the Rev. Dr. Walsh, to whose excellent "Dissertation on Ancient Coins and Medals" he is indebted for the most valuable portions of this essay. He believes, however, he has consulted some authorities that had escaped the Doctor's notice, and hopes he has succeeded in throwing additional light upon a subject of deep interest, both historical and religious.

martyrs. Their success was rapid and extensive; they covered Egypt and the Lesser Asia, established themselves in Rome, and occasionally penetrated into the western provinces of the empire. They first became conspicuous in the second century after the death of the apostles, and under the reign of the emperor Hadrian; they flourished during the third, and were extinguished, for the most part, in the fourth or fifth.

Overlooking for the present, the shades of difference by which the numerous Gnostic sects were distinguished from each other, we shall endeavour (previous to entering into a detailed account of their various heresies) to trace their origin, and give a general view of those opinions and principles in which all denominations seemed to agree. The oriental philosophy was the principal fountain from which they drew their errors. The rational soul, according to that philosophy, was imprisoned in corrupt matter, contrary to the will of the Supreme Being; and the world was subject to the dominion of a number of evil genii, or malignant spirits. To liberate the soul from her thraldom, and emancipate the human race from the tyranny of these demons, the Eastern sages expected the coming of an extraordinary messenger from the Most High. When, therefore, some of these philosophers saw the wonders which Christ and his disciples wrought, and observed their beneficial effects upon mankind, they had no great difficulty in believing that he was the great champion whom they had been taught to look for. This supposition once admitted, they proceeded to wrest both the facts and the doctrines of the gospel into conformity with their oriental tenets, and in this manner they laid the foundation of the Gnostic system. Their notions concerning Jesus Christ were as follows. They considered him as the Son of God; but they denied both his deity and his humanity—the former, because they identified him with the visionary deliverer of their Eastern superstition—the latter, because they held every thing corporeal to be intrinsically and essentially evil. It was inconsistent with their ideas of the human body to believe that so impure a tabernacle was prepared for a good being who came to destroy the empire of wicked spirits, and restore the souls of men into a state of union with the Great Source from which they emanated. It was a further result of their tenets with regard to matter that they rejected the doctrine of the resurrection, or the re-union of soul and body after death; and the same extravagant opinion led them to regard marriage as a vicious and unholy institution. As matter was evil in its nature, so, according to the Gnostics, it was evil in its source; the material world, in their system, was the creation of those bad genii who governed it; and the direct consequence of this notion was that they denied the divine authority of the Old Testament, whose account of the beginning of things was so totally repugnant to their idle fictions. They even went so far as to view Moses, and the religion he taught, with abhorence; in the God of the Jews they could discover none of the features of the wise and omnipotent Father of the universe; and, accordingly, they degraded him to a lower order of existences, sometimes even so low as the evil principle itself.

The moral doctrines of the Gnostics were of two kinds; and those diametrically opposite to each other. The lives of one class were austere and abstinent; they mortified and extenuated the body in order to purify and elevate the mind; the other class maintained that there was no moral difference between human actions; and, in conformity with this principle, they gave free course to their passions, and made religion itself minister to their sensual gratifications. These doctrines, apparently so opposite, had their origin in the same principle, operating on different characters and temperaments. The body being universally accounted the source and seat of evil, men of morose and stern dispositions sought to reduce and combat it, as the natural enemy of the soul; while, on the other hand, persons of dissolute propensities were easily brought to believe that the deeds of the outward man had no relation whatever to the state of the inward, and that, consequently, the idea of moral restraint upon the former was absurd.

It may, perhaps, be questioned whether the Gnostics of the rigid or of the sensual school did most to prejudice the cause of Christianity in the eyes of the heathen world. It is the peculiar characteristic of the religion of the gospel, that, while it wages irreconcilable warfare with the irregular appetites and vicious propensities of our nature, it adapts itself with facility to social intercourse, prescribes

no severe habits, countenances no ascetic humours, but prefers the cheerful mood to the gloomy, and separates its followers, not from the joys of sense, but from their inordinate indulgence, not from the pleasures of the passing world, but from the entire surrender of the heart to their pursuit and to their enjoyment. The religion of the gospel is as far from being a code of austere discipline and rigid observances as it is from sanctioning the vices and passions of our corrupt nature.

We have said that, the Gnostics first acquired celebrity in the second century. Their first appearance, however, in ecclesiastical history belongs to an earlier date, and has been traced satisfactorily even so far back as the apostolic times. At the period when the gospel was first promulgated, the practice of magic was general in every part of the civilized world. The popular creed peopled all nature, "earth, air, flood, and fire," with certain influences and powers, which could be managed and swayed, for good or evil, by the proficient in the use of spells and charms, mystical sounds and emblems. The Egyptians were proverbial for cherishing these wild fancies; and we find, in the Acts of the Apostles, that the study of "*curious arts*" was common amongst the inhabitants of the most polished city in the East. It is not surprising, therefore, that many of the first converts to the cross should have corrupted the purity of the new creed with a profane mixture of their ancient habits and ideas. Accordingly, we read that the apostles themselves found it necessary to guard their disciples against the communion of such persons, cautioning them to avoid "*vain babblings*," and to beware of "*oppositions of science falsely so called*."* In the same epistle, St. Paul speaks of "*doctrines of devils*," and warns Timothy not to give heed to "*old wives fables*:" so that already, it would appear, had the sacred truths of the gospel been adulterated with the fantastic dreams of a visionary philosophy, and the example been given of those monstrous departures from sound doctrine which distracted and disgraced the succeeding ages of the church.

* 1 Timothy vi 20. The word rendered "*science*," in this passage, is *gnosis*—the same above alluded to as the origin of the appellation, Gnostic.

To be continued..

LETTER FROM J. M. GRANT.

Elder W. Woodruff,—Beloved Brother in the kingdom of God, I hope you will forgive me for not writing to you ere this. You know it is impossible for me to forget you, though I confess my negligence, yet all within me bears witness that brother Woodruff has been remembered at the family altar, and before the congregation of the Saints, when the hour came to offer our oblations to the Father in the name of Jesus Christ our elder brother.

Dear brother, you are gratefully remembered by the Saints in this city. We rejoice to hear of your prosperity in your almost boundless field of labour. I have received both of your interesting letters, and also the minutes of your general conference. While reading the same my soul was filled with joy, for a moment I seemed to be with you, with the velocity of light, my thoughts crossed the briny deep, and traced you in your various meanderings through England and Scotland, the land of my father's nativity.

I also viewed with much satisfaction the course pursued by all my brethren who went from this land made dear to us by the sacred covenants the Lord made to brother Joseph, our martyred lawgiver and renowned prophet, "that this land should be our everlasting inheritance." I might, dear brother, dwell much on past scenes through which we have past together on the land of Zion, where sleep many we dearly love; but I forbear making any further allusions to the scenes you remember well.

That I may comply with your request, viz., give you all the news I can, either from Nauvoo, or from the east, west, north, or south, I will leave the news from Nauvoo for the last, as that will be best of all. The work of the Lord has prospered in Philadelphia since you were here, some twenty or thirty new members have been baptized, our congregations have greatly increased in numbers, the Spirit

of the Lord is in our midst, therefore our union is strong. We are doing all in our power to aid in completing the Temple and the Nauvoo House. Prayers are offered without ceasing by day and night, that we may have the privilege of fulfilling the commandments, that the blessings long-looked for may come upon us in the house of the Lord. In the city of New York the cause is onward, new members are joining the church, all alive on the subject of building up Nauvoo, the city of Joseph, and finishing the Temple. Elders Parley P. Pratt, J. S. Brannan are going a-head with printing and circulating truth. Elder Pratt has thrown a flood of light throughout all this part of the vineyard to the joy of many Saints.

Boston is blessed with more Saints than any other city in the eastern states. Elder Willard Snow has charge there, under the direction of elder Pratt; that branch I think numbers between three and four hundred members. In all the Eastern States the Saints are well-united, being willing to listen to the counsel of the twelve, and pay their tithings as the Lord has said. Many have emigrated to Nauvoo to help in all things to carry out the measures of brothers Joseph and Hyrum Smith.

The northern sections of the states the almost innumerable branches of the church are on the increase, notwithstanding the elders in general are called to Nauvoo. The interior of the different states are now beholding hundreds of their best citizens leaving their homes to locate with the Saints, and help to build the Temple of our God.

From the south the news is cheering to me and all the Saints: you are aware of my labours in South Western Virginia and North Carolina. Before I left there I organized a conference of two hundred members, consisting of seven churches in seven different counties; the last account shows an increase of over 150 since I left the field.

The accounts received from Alabama, Georgia, Mississippi, Louisiana, and Tennesse, go to shew that the south keeps not back. The news from Canada proves that the north is giving up also as the prophet said. The leaven is working in all North America. The bread will soon be ready to bake. The wood has caught fire, and the oven is heating fast.

Nauvoo, the "City of Joseph," last but not least, is rising in the majesty of the God, of Joseph, and Hyrum. Her charter is the law of God. Her officers the Twelve Apostles, and their assistants, which are all the spiritual authorities of the church and kingdom. Her strength is all power in heaven and on earth. Her banner is love. The wisdom of her inhabitants reaches to heaven; before them the wicked tremble. I feel happy brother Woodruff that I can inform you in truth that the dark cloud which hung over Nauvoo, a few months ago, has burst asunder, and never, no, never did the sun of peace and prosperity shine on the churches as at present. The earth brings forth her strength; the Saints in Hancock county, and the adjacent ones, will this season raise grain enough to support half the whole state. In many other parts of the state the frost has destroyed almost the entire crop of summer grain; many of our enemies already have to beg grain of the Saints. The Temple, I suppose, is nearly covered by this time, the work for the inside is in a rapid state of completion. One hundred hands are now at work at the Nauvoo House. The brick is all ready for the same, timber, &c., &c. The roof will be put on this fall; but you know they will build so fast, with so little means that, when both houses are completed, the debt for the same will be large indeed. But the commandment will be fulfilled and the blessings descend on the true hearted Saints of the Lord. My soul magnifies the name of the Lord for all these precious things.

The murderers of brothers Joseph and Hyrum have been acquitted by the mob jury; they are now in the hands of the Devil for destruction in the due time of the Lord.

The last news from Nauvoo is, that nine of the Twelve were there in good health and spirits. I learn that elders B. Young, H. C. Kimball, J. Taylor, N. Richards, G. A. Smith, O. Pratt, O. Hyde, W. Smith, John E. Page, Amasa Lyman, are all in Nauvoo at present, busy night and day giving counsel to the whole church as the spirit directs.

There are thirty-one quorums of the seventies completely organized under their

respective presidents as the law directs. I hope to see you soon after our first Pentecost if the Lord will. My wife joins with me in sending our love and respects to you and sister Woodruff.

Your brother in the kingdom of peace.

Philadelphia, July 12th, 1845. JEDEDIAH M. GRANT.

EXTRACT OF A LETTER FROM ELDER HIRAM CLARK.

Dear Br. Ward,—* * * * * * * * —Having taken coach, May 1st, at half-past nine o'clock, A. M., for Staffordshire Potteries, the field of my labour for the time-being, as President over the Staffordshire Conference, agreeably to the appointment by the General Conference at Manchester, we arrived in Hanley the same day, took lodgings with brother Thomas Yeomans, where they showed us every kindness possible, for which, I pray the Lord to bless them temporally and spiritually. After tarrying a few days in Hanley and Burslem, I took a trip out to the different branches of the conference, which took me about six weeks to get round them all. In some places I found them in rather a lukewarm state, and some of the members seldom, or ever, attending meetings. I exhorted them to meet often together, and, as the apostle said, "not to forget the assembling of themselves together, as the manner of some was;" for, in so doing, I told them they would lose the spirit and power of truth. When I first came here there seemed to be an unfriendly spirit in the minds of many of the Saints, but I believe it is mostly gone, with the exception of showing itself now and then with a few. We have had, in some cases, to cut off dead branches, in order to give room for others to be adopted in; so that on the whole, I have not been altogether idle since I came here.

I have baptized three new ones and one that had been cut off, which makes four, since our last quarterly conference; and I now say, that the spirit of reconciliation seems to prevail with the Saints at present, while the spirit of love and union attends our meetings, and the hearts of the Saints rejoice in their assembles.

I have organized the sisters in Hanley, Burslem, and Lane End, so that they are contributing their penny a week towards the Temple, and the brethren seem willing to pay their tithing, and that it should be applied for procuring a bell for the Temple, agreeably to the request in the STAR by brother Woodruff.

I am much pleased as well as my brethren, with the subject-matter of the late STARS. May the Lord crown you with success, is the prayer of your fellow-labourer in the Gospel, HIRAM CLARK.

LETTER FROM DANIEL HALL.

Dear Brother Woodruff,—Agreeably to your request, and the counsel of our beloved president, elder Milton Holmes, I cheerfully improve the present opportunity by communicating a few lines to you, in order that you may know how the work of the Lord is rolling on in this part of the vineyard.

I would just state that the work met with much opposition when it was first introduced into this town, and ever since there have been a many engaged in belieing, slandering, and misrepresenting those who have been, and who are still engaged in proclaiming the principles of truth. The result has been, that the work has been almost at a stand in this place; the seed which was sown, to all appearance, fell upon bad ground, so that no fruits of our labour then appeared; but I now feel happy to state, that since the death of our beloved prophet and patriarch, the aspect of things has changed for the better. Beforetime we were very few in number, and had to meet in an old room, where the people would not come to hear us; but now we have a large, commodious, and comfortable room, and our number has in a few months increased from 26 to 92. Beforetime, the Saints of Bury only took four or five STARS per month, but I have now got twenty-five names down, to take them twice a month.

Beforetime, the people would not come to hear us, nor cease to speak evil of us; but now many have seen the folly of speaking evil of what they did not understand, and flock

from all parts of the town to our meeting room, to hear the truth for themselves. Some believe and are baptized, and others are convinced, and cease to speak evil of us.

Beforetime, the ministers of the gospel (so called) did not think us worthy of their notice, because, said they, if we let them alone, and take no notice of them, they will fall to the ground, and under these convictions, they told their members to have nothing to do with us, and warned them not to come near our meeting room, for if they did, they would be in danger of being deceived; and they have been living in joyful anticipation of one day beholding the few that had been baptized fall away, and the work be entirely stopped; and when they heard of the death of the prophet, they thought that they would soon realize their desires, therefore their motto was:—let them alone a little longer! But instead of having their wishes gratified, the Saints had the pleasure of seeing their numbers more than doubled in a few weeks. This has made them open their eyes, and think that something should be done to put a stop to us, for they then found it out, that while they were silent upon the subject, we were adding to our numbers; therefore they took a different course, and began to oppose us from their pulpits; but this plan proved to be worse than the other, for they sent the people to hear us, and some of them believed, and were baptized; therefore they learned that if they were silent, we prospered, and if they opposed us, we prospered the more.

Before I close, I would just say that I have now been in the church a little over three years, during which time I have suffered a little for the truth's sake, and have seen this branch of the church in a very different position to that in which it is found at present, for never were the prospects so cheering as now: our numbers are rapidly increasing, and likely to do so. Within the last few months, we have baptized sixty persons into the new and everlasting covenant, sixteen of the above number have been baptized since the last conference, held in Manchester on the 6th of April.

Elder Milton Holmes was here last week, and organized this branch in respect to the British and American Commercial Joint Stock Company, when names were given in to the amount of between forty and fifty. The rest of the time was devoted by brother Holmes to the teaching of principles of truth, which caused our hearts to rejoice, and praise God that ever we heard the sound of the Gospel, and that we accepted of salvation on the plan laid down in the same. We had a good meeting and the Lord blessed us, and it is my prayer that the work may roll on, that the Saints may be built up in their most holy faith, and at last inherit those blessings which God has in reserve for them that love him.

Just as I was finishing this letter I was called to go down to the waters to baptize three young men, making in all nineteen since last conference.

Your's in the covenant,

Spout House, near Bury. DANIEL HALL.

CONFERENCES.

LIVERPOOL.—The Liverpool Quarterly Conference was held in the Music Hall, on Sunday the 20th July. The meeting was called to order at half-past ten, a.m., and elder Stratton, the President of the Conference called to the chair; elder Cantwell, chosen clerk. The total amount of members represented in conference was 730, including quorum of twelve, 1; high priests, 3; elders, 31; priests, 43; teachers, 21; deacons, 14. One elder, two priests, and one teacher were nominated and ordained. The reports from the conference generally were of a very encouraging nature; sixty-nine having been baptized since last quarterly conference.

J. A. STRATTON, President.
J. S. CANTWELL, Clerk.

EDINBURGH.—We have also received the minutes of the Edinburgh Conference, held in Mary's Chapel, High Street, on the 27th of July last. Elder John Banks, presiding, and elder G. P. Waugh, acting as clerk. Eleven branches were represented, containing 405 members, including 1 high priest, 14 elders, 19 priests, 7 teachers, and 4 deacons. 39 have been received by baptism since last conference, and 6 by letter. Two were ordained elders, and two to the office of priest. The condition of the churches generally in the conference is much improved, and under the superintendence of elder John Banks, promises ere long to occupy no obscure situation amongst the successful conferences of the land. The whole proceedings were conducted harmoniously, and the Saints were dismissed at the close of the

meetings in the spirit of joy and peace. Our friends must excuse us in not giving the full detail of the proceedings in all their peculiar originality as forwarded to us, as our space is too limited for it.

Latter-day Saints' Millennial Star.

AUGUST 15, 1845.

We are much pleased with the letter from elder Grant, which we have published this month, and have to add, that all additional news which we have received, confirms the same.

Let the Saints be diligent and faithful in exerting themselves to assist our brethren in the West in carrying out the great purposes of God, by fulfilling his commandments in building the houses which he has commanded his servants to erect.

We would wish to intimate one principle of importance to the Saints, in relation to their tithings; which is, that the act of tithing, being a portion of obedience for which individuals are responsible to God alone, no persons are therefore compelled to make payments of the same to the officers of their own district exclusively, but may immediately transmit the same to the presidency in Liverpool, when of any amount; while at the same time we would give every encouragement to the secretaries and treasurers who are receiving instalments, as also to those who contribute the same.

We wish also to state, that any contributions for a bell and clock for the temple, will be considered as contributions for the temple, inasmuch as they will be parts and parcels of the same, and that all future contributions for the temple will be applied for procuring the above, until a sufficiency be realized; and we trust that the fact of providing a mouth-piece and time-piece for the temple of the Lord, will be an additional stimulus to the British Saints in this glorious cause.

SIGNS OF THE TIMES.

The *Magrai Tyiaret* ship from Trebizond, and the *Scutari* ship for the port of Constantinople, got in contact with each other on the night of the 11th ult., about twenty miles from the entrance of the Bosphorus, and in about fifteen minutes the former sunk, and about 130 passengers were drowned. The latter returned into port in a crippled state, after throwing about 200 bales of manufactures overboard.

Dreadful Colliery Explosion.—Loss of Twenty-eight Lives.—An explosion of fire-damp, by which twenty-eight human beings lost their lives, took place on Saturday last, at a colliery belonging to Mr. Thomas Powell, situated at Crombach, about three miles distant from the village of Aberdare, and six from Merthyr Tydvil. It occurred about eleven o'clock, and was attended with a violent concussion of the earth. There were at the time from 150 to 200 human beings, men and boys, in the pit. The air in the pit, after the explosion, was so noxious, that it was a considerable time ere any person could venture to seek for the missing men. But such is the devotion, such the spirit and courage of these poor working colliers, that they were to be seen going into the pit without the least hesitation to seek their missing fellow-workmen. The risk which they incurred may be imagined, from many of them having fainted when proceeding towards the workings; yet others were pushing on and working, undauntedly, hoping to find some one alive and in need of assistance. The number of persons killed by this frightful calamity was twenty-eight. An inquest on the bodies was sworn on Monday, at the Boot Inn, Aberdare, before Wm. Davies, Esq., of Merthyr Tydvil, coroner for the upper division of Glamorganshire, and adjourned to Tuesday, The following are the names and ages of the sufferers:—David Jenkins, single man, aged 37; Richard Morris, ditto, aged 30; Howel Williams, ditto, aged 28, and Rees Williams, ditto, aged 24, brothers; Joseph Philips, ditto, aged 15; Thomas Evans, married, aged 35; Evan Lewis, single, 19; George Thomas, ditto, aged 33; William Williams, married, aged 34; David Jones, ditto, aged 34; David Jones, single, aged 32; James James, ditto, aged 23; Howel David, ditto, aged 20; John Jones, ditto, aged 19;

David Morgan, ditto, aged 21; Thomas Smith, ditto, aged 19; John Edwards, married, aged 35, and W. Edwards, aged 9, father and son; James Thomas, widower, aged 44, and David Thomas, aged 10, father and son; William Llewelyn, single, aged 19; William Evans, ditto, aged 30; Thomas Davies, widower, aged 78; Evan Thomas, single, aged 14; John Jones, ditto, aged 17; John Evans, married, aged 32, and David Evans, aged 9, father and son, and Nicholas Evans, a compound fracture of the thigh, a fracture of the arm, and a portion of the jaw-bone, and several teeth broken—not expected to live. Our Merthyr correspondent says only one body was taken out on Saturday, thirteen on Sunday, eight on Monday morning, and the remaining six by two o'clock on Monday afternoon. Five only of the men were married, leaving, perhaps, only from six to eight children behind them, the rest being single. The result of the coroner's inquest, which sat till nearly eight o'clock on Tuesday evening, was a verdict of accidental death.

THE RESURRECTION.

THE ANGEL OF THE SEPULCHRE.

HE IS NOT HERE, BUT HE IS RISEN!
  Gone beyond the world's control—
Upward, from the body's prison,
  To the regions of the soul.
Time nor chance can longer bind
Jesus,—Monarch of mankind!

Dusk was upon Sion's hill,
  Night was in the vale below;
All thy myriad hearts were still—
  City, doomed to matchless woe!
O'er her more than clouds were spread—
Thunders, that shall wake the dead.

Madness there had done its deed!
  There, in dreams, the haughty scribe,
Murderer for his vanished creed,
  Launched the zealot's bitter gibe:
There, with more than aspic tongue,
His coils around the victim flung.

There the sullen hypocrite—
  Man of blood, the Pharisee—
Darkener of the temple's light,
  Ruthless binder of the free—
In dreams ran o'er the life of guile,
And wore the double traitor's smile.

There the men of Sanhedrim,
  Wrapt in old pontific pride,
With no enemy but HIM
  Who, to save them, bled and died—
Ere his hallowed blood was cold,
Grasped, in dreams, the Roman gold.

There the furious multitude,
  Raising in their sleep the yell,
"Be upon our heads his blood!"—
  Watched his heart-drops as they fell:
Each triumphant in his pain,
As if his direst foe was slain.

Man! are those thy vanities?
  Those the triumphs of the earth?
If the spirits of the skies
  Could be stirred to bitter mirth,
Thou and all thy pride were born
Things of endless scoff and scorn.

Yet, oh woman's heart!—'twas thine
  Through that night to watch and weep!
Touched with love and grief divine,
  Still she gazed on Sion's steep,

Till the trembling morn-star gave
Light to lead her to the grave.

Fearless of the Roman spear,
  Fearless of the Jewish chain,
Through the valley, dim and drear,
  Trod her steps of toil and pain;
Though, before her, Calvary,
Darkened with th' accursed tree!

Round her lay the guilty dead,
  Piled and festering from all time;
There, by endless victims fed,
  Emblem of the throne of crime,
On the pilgrim's shrinking gaze
Flared Gehennah's livid blaze.

Onward still, in faith and love,
  Mary sought her Master's tomb;
Lit by wisdom from above,
  What to her was pain or gloom?
Life was death, death victory—
She had seen her Master die!

Now was reached the lowly cave,
  Where the dead ne'er lay before:
King, omnipotent to save!
  When our age of guilt is o'er,
What hosannas shall be sung,
Where thy tortured form was flung!

On her eyeballs burst a flame,
  Brighter than the lightning's spire;
From the grave the splendour came;
  On it sat a shape of fire,
With the angel-crown and plume,
Guardian of the Saviour's tomb.

One of the high cherubim
  Which surround the FATHER'S throne,
Chaunting day and night the hymn,
  "King and God, thy will be done!"
Shapes that with a touch could sweep
All earth's kingdoms to the deep!

Empire beamed upon his brow,
  Power was in his lifted hand,
In his cheeks' celestial, glow
  Loveliness, serene and grand;
But his flashing glance severe,
Shewed the blood-avenger there.

"HE is risen," the cherub said;
  "Death is slain, and life is come;
Seek the dead among the dead;
  Light has burst on mankind's gloom:
In the grave no longer bound—
From this hour your King is crowned.

"Go, proclaim it to the world!
  Mercy has been found for man;
Satan from his throne is hurled!—
  Where the Saviour's heart-drops ran,
There shall God's high altar rise,
Lit with glory from the skies.

"Go, proclaim it to the world!
  Though its crimes were red as blood,
O'er it is a wing unfurled:
  Though its soul were guilt-imbrued,
From the rock a fount shall spring,
Deathless balm be on that wing.

"Go, proclaim it to the world!
That one penitential tear,
More than diadems impearled,
More than earth, is precious here.
Earth must still in pain be trod,
But give the heart entire to God.

"Go, proclaim it to the world!
That Creation, like a scroll,
Fire-struck, like a parchment curled,
Into dust and smoke shall roll:
Then, upon his angels' wings,
Throned shall come the King of kings.

"Then, who smote him shall be smote;
Then, who loved him shall be loved;
Swifter than the flight of thought,
Flesh and blood shall be reproved;
Earth's foundations shall be air—
Faith be sight, and sin despair!"

Παυλος.

NOTICES.

Our Agents will confer a great favour upon us by being as punctual as possible in making their returns for the STAR, *&c., and would thereby enable us to facilitate business.*

EMIGRATION.—*We have engaged the fine ship "Oregon," Captain Borlard, to take out passengers to New Orleans. We exhort the Saints or others to make as early application as possible.*

Wanted, No. 1, *Vol.* 2, MILLENNIAL STAR, *also No.* 2, *Vol.* 4. *If any of the Saints have the above to spare, and would forward them to Stanley Buildings, Bath Street, Liverpool, they would be rewarded for the same, and confer a favour on*

W. WOODRUFF.

TO THOSE PARTIES WHO WISH TO TAKE SHARES IN THE BRITISH AND AMERICAN JOINT STOCK COMPANY.—*In our form of application for Shares, they will find as follows:—*

Name in full.—*Be very particular in writing your name in full.*

Residence.—*Also the No. of your house, the Street, and the Town in which you live, and also the County.*

Profession or Occupation.—*Say what is your Business (if you have any), whether Man or Woman.*

Place of Business.—*Name the place where you carry that business on.*

Also, Write plainly so that it can be read, or get some one to write for you, and then make your mark and have it witnessed.

Write the number of Shares you want; do not put it in figures.

And above all, do not date your Letters of Application on a Sunday, as that renders your act in business null and void.

THOMAS WILSON, Secretary.

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 6. SEPTEMBER 1, 1845. VOL. VI.

THE GNOSTICS.

BY MARMION SAVAGE, A. B.

Continued from the last.

Simon Magus is, by many writers, considered as the father of all the Gnostic heresies. He had been a wizard by profession; and so persuaded were the people that he was some extraordinary person that they affirmed him to be "the great power of God." (Acts viii. 9, 10) Converted by Philip's preaching, he believed and was baptized; but, relapsing soon after into his old ways, we see him proffering money to Peter and John, to be endued like them, with the power of working miracles. The terrible rebuke this impious proposal met with, brought him, for a season, to a penitent frame of mind: here, however, the apostolic narrative leaves him; and to complete his history, we must refer to other sources of information. We learn from Origen, that he was at Rome during the persecutions under Nero; that he taught his followers that they might conform to the rites of Paganism without sin; and that, by this latitudinarian doctrine, he saved them from the cruelties perpetrated upon their more conscientious brethren.*

All that we know further of this personage favours the opinion of Mosheim, that he is rather to be placed amongst the open enemies of Christianity than in the number of those who corrupted and impaired it.† In fact, he not only deserted the true religion, but openly opposed it; nay, he went so far as to announce himself to be the Saviour of the world. Nor was this enough; he united in his own nature all the persons of the Trinity; in Samaria, his native country, he was the Father; in Judea, the Son; amongst the Gentiles, the Holy Spirit. ‡ All the enormities of this odious magician need not be related here; one, however, is too singular to be omitted:—he carried about with him a lady named Helena, and announced her as the identical person whose fatal beauty had occasioned the Trojan war. She had passed by a hundred transmigrations into her present form; she was the first conception, he said, of his own eternal mind; by her he had begotten angels and archangels; and by these had the world been created. A story, more romantic than probable, is related of the manner of Simon's death:—to please the Emperor Nero, who delighted in magical exhibitions, he mounted into the air in a flaming chariot before the eyes of thousands of spectators assembled in the Roman ampitheatre; but, in consequence of the prayers of Peter and Paul, he was abandoned by the genii who supported him; and, being precipitated to the ground, had his limbs broken by the fall: in shame and desperation, at being thus baffled by the apostles, he put himself to death. The disciples of this impostor represented him under the form of Jupiter, and his female associate under that of Minerva; and these representations were, probably, the first of those Gnostic amulets which afterwards became so numerous.—There is a gem in the collection of Dr. Walsh, which he thinks it likely was fabricated by the immediate followers of Simon Magus. The stone is chalcedony, and the sculpture rude. Jupiter is represented in armour, an image of victory on his hand, and the eagle and thun-

* Origen adv. Celsum. lib. vi. † Mosheim Eccl. Hist. Vol. i. p. 140.
‡ Irenæus. lib. i. c. 20. Epiphanius, 21.

derbolt at his feet. On the reverse is an inscription which has not been explained. The singular arrangement of the letters is supposed to be expressive of the coil of a serpent, that favourite Gnostic emblem, found in various forms and combinations upon most of their talismanic remains, of which other instances will occur in the course of this essay.

Menander, who appeared in the reign of Vespasian, followed the steps of Simon, and had many disciples at Antioch. It appears, from the testimonies of Irenæus, Tertullian, and Justin Martyr, that he pretended to be one of the *æons*, or benevolent principles, sent from the *pleroma*, or heavenly habitation, to succour the souls that lay in bondage, and maintain them against the fraud and force of the *demons* who swayed the earth. As, therefore, he did not so much corrupt the religion which Christ taught, as set himself up in his place as a Redeemer sent from God, we must acquiesce in the opinion of Mosheim, that Menander, no more than Simon, is properly to be ranked amongst the Gnostics of the first century.

The claim, however, of the Nicolaitans to that appellation is undisputed. These sectaries, who defiled the church at Pergamus, and whom, Christ himself, by the mouth of his apostle, mentions with reprobation, are supposed to have derived their origin from Nicholas, one of the seven deacons, a proselyte of Antioch. The gross licentiousness of their practice, we have upon the authority of the divine Saviour;* their erroneous opinions are testified by many of the fathers; Irenæus, Tertullian, Clement, and others, who tell us that their belief embraced the doctrine of the good and evil principles—the *æons*, the origin of the world from the hands of inferior spirits, and, generally, all the chimeras which have been mentioned as the prevailing tenets of the Gnostics. Their immorality is described to have been as revolting as their opinions were fantastical; they held sensual pleasure to be the true blessedness of man, and the great end for which he was created. The Nicolaitans soon lost the name of their founder, and branched out into a variety of new sects, all equally distinguished for insane principles and dissolute behaviour.

It has been questioned whether Cerinthus belonged to the first or to the second century; but it is admitted, on all hands, that he was a Gnostic leader. It has been stated that the Gnostics were generally Gentiles, and that an hostility to the religion of the Jews was one of the prominent features of their system. Cerinthus is an exception to this remark. He was by birth a Jew, and the religious scheme which he formed and promulgated was a monstrous combination of Christianity, Judaism, and the oriental superstitions already described. The substance of this wild creed is thus given by Mosheim. "He taught that the Creator of this world, whom he considered also as the sovereign of the Jewish people, was a *being* endowed with the greatest virtues, and derived his birth from the *Supreme God;* that this *being* fell, by degrees, from his native virtue and primitive dignity; that the *Supreme God*, in consequence of this, determined to destroy his empire, and sent upon the earth, for this purpose, one of the ever-happy and glorious *æons*, whose name was CHRIST; that this CHRIST chose for his habitation the person of JESUS, a man of the most illustrious sanctity and justice, the son of Joseph and Mary; and, descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan; that Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, and was, by his instigation, seized and crucified by the Hebrew chiefs; that, when Jesus was taken captive, CHRIST ascended up on high, so that the man JESUS alone was subjected to the pains of an ignominious death." Cerinthus, further, held the doctrine of the millennium: Christ, he maintained, would one day return upon earth, renew his former union with *the man Jesus*, and reign with his people for a thousand years. Such were the principal varieties of Gnosticism as it manifested itself in the first century.

In the beginning of the second century, under Hadrian, the emperor, the obscurity which had hitherto involved these great corrupters of Christianity began to disappear. The Gnostics rose into importance, showed themselves in masses, and drew the attention of the world to the ridiculous and distorted form in which they

* Revelations ii. 6, 14, 15.

exhibited the true religion. At this time, likewise, they resolved themselves into two remarkable divisions:—the Asiatic Gnostics, who simply engrafted the faith of the gospel upon the Eastern philosophy; and the Egyptian Gnostics, who made the compound still more motley, grotesque, and hideous, by adopting from the borders of the Nile, all the tenets, prodigies, and even the divinities, of that land of superstition:

> A crew who, under names of old renown,
> Osiris, Isis, Orus, and their train,
> With monstrous shapes and sorceries abused
> Fanatic Egypt and her priests.

Besides the introduction of the Egyptian theology, there were the following differences between the two Gnostic sects that have been mentioned. That of Egypt refused to acknowledge an *eternal principle of darkness*, a being no less implicitly believed in, by the other sect, than the Supreme Being himself. They held pretty much the same doctrine as Cerinthus, with respect to the union of Christ and Jesus; they attributed to the former a real, not an imaginary, body; and, with regard to their moral discipline and practice, the tenets of their school were subject more frequently than those of the other to the charge of encouraging and sanctioning loose and voluptuous habits.

Basilides, Carpocrates, and Valentine, are the most eminent names among the Egyptian Gnostics. Basilides was a native of Alexandria, and flourished about the year 125 of the Christian era. In the singularity and boldness of his doctrines he surpassed all his predecessors. In his theological system there was one Supreme God, from whose substance had issued seven glorious existences, or æons. Two of these æons, Power and Wisdom, engendered the heavenly hierarchy, or the angels of the first order. From these was produced a new angelic generation, of a nature somewhat less exalted. This, in its turn, produced another, still lower in degree; and every successive order created for itself a new heaven, until the number of celestial descents, and of their respective heavens, amounted to three hundred and sixty-five. Over all these presided the Supreme God, whom Basilides thence called ABRAXAS, the letters of that word, according to the Greek method of numeration, representing the number 365.* No term occurs more frequently than this upon the Gnostic gems.

We proceed to the account given by Basilides of the creation of the world. The lowest order of angels had built their heaven upon the confines of matter, and they soon conceived the design of moulding it into a habitable globe, and creating a race of beings to people it. Animal life was all they had to communicate to their creatures; but God, approving their plan, added a reasonable soul; and mankind, thus created, became the absolute property of the spirits whose pleasure had first called it into existence. The links which connected this audacious scheme with the Christian dispensation were forged with the same profane hardihood of invention. The angelic architects of the visible world became corrupted by their familiarity with matter; they had been too conversant with clay—the vapours of the earth went up and tarnished their bright essences; hence they fell from their heavenly character, and waxing jealous of the Supreme Being, sought to diminish his glory and advance their own. The true knowledge of his divine nature, which he had stamped upon the human mind, they sought to obliterate. Their hands were also against each other; and they shook the nations with their contests for dominion. The fiercest and proudest of these degenerate spirits was the God of the Jewish people. It was principally to quell his turbulence, and overthrow his empire, that the Supreme (in compassion for mankind, which groaned under his sceptre,) sent forth his Son, the chief of the *æons*, who incorporated himself with the man Jesus to execute his great commission. The demon-deity prepared for his defence—his ministers went forth—the man Jesus fell into their hands and was put to death; but against Christ all their malice and fury spent themselves in vain.† Such was the Christianity of Basilides. He

* Basilides did not invent but adopted, the word *Abraxas*. Representing the number of days in the solar revolution, it stood, in the old symbolical language of Egypt, for the sun itself, the lord and governor of the heavens. From thence the Gnostics of that country tranferred it to the god of their demi-pagan, demi-christian system.

† According to Irenæus, Basilides denied the reality of Christ's body, and held that Simon, of Cyrene, suffered in his stead. Mosheim is of opinion that some of his disciples, not himself, taught this doctrine.

taught, moreover, the Pythagorean doctrine of the transmigration of the soul, which he limited, however, to the spirits of wicked men; and he imitated the Samian sage in another particular also, for he prescribed taciturnity to his followers.* Hence, the figure of Silence is found upon many of the Gnostic gems: And one in the collection of Lord Strangford, which Dr. Walsh notices in his essay:—On one face is a female with her finger upon her lips; on the other, the Egyptian deity, Anubis with the head of a dog. The characters upon both faces are equally obscure. Basilides and his followers entertained the most extravagant opinion of their superiority in divine knowledge to all other Christian sects. They only were *men;* and to hold communion with the rest of the world was to "cast their pearls before *swine.*" According to Origen and Ambrosius, Basilides composed a gospel, to give greater weight and currency to his opinions. Gibbon informs us that the Gnostics of his school declined the palm of martyrdom. "Their reasons," he adds, "were singular and abstruse." With respect to the morality of this great heretic, or rather of his doctrines, there exists considerable difference of opinion amongst the learned. The irregular lives of many of his disciples are, however, beyond dispute. His son, Isodorus, composed a "Treatise upon Morals," which is spoken of by the fathers, as "*Cloaca omnium Impuritatum*"—a sink of all uncleanness.

To illustrate the vast importance of the angels in the system of the Gnostics, it may be well to mention a gem, on which the archangel Michael is represented in the form of a man, with the head and wings of a hawk. The inscription on the reverse signifies, "*the might of Michael.*" The reader will now perceive the force of the apostolic warning, "Let no man beguile you of your reward, in a voluntary humility, and *worshipping of angels,* intruding into those things that he has not seen."—Col. ii. 18. We have seen that the Gnostics existed, although not in considerable numbers, contemporaneously with the apostles themselves.

Carpocrates, also of Alexandria, may be judged of by the language of Baronius, who says that he shrinks from the recital of his tenets and practices, as too shocking for Christian ears, "*ob turpitudinem portentosam nimium et horribilem*"—on account of their monstrous and revolting abominations. He differed from the sect of Basilides only in the bolder blasphemies of his creed, and the far more enormous excesses of his practice. He and his disciples resembled Christ in all things, except that they were infinitely more powerful—for the demons were subject to their enchantments, and bound to serve them. His *moral* tenets not only permitted sensuality and crime, but recommended and inculcated them. Eternal salvation, he maintained, was only within the reach of those who had daringly filled up the measure of iniquity. Our lusts and appetites were implanted by God himself, and had, therefore, nothing criminal in them. The only sin was in opposing their impulses; those who did so would be punished by the passage of their souls into other bodies; those who obeyed their desires and passions would ascend above the angels, to the bosom of God the Father. In support of these atrocious dogmas he was not backward to cite Scripture. The text, "Agree with thine adversary quickly, whilst thou art in the way with him, lest he deliver thee to the judge," he interpreted as an injunction to yield to every carnal inclination, The practice of Carpocrates, and his sect, was not behind their doctrine. "Shall I blush only to tell what they do not blush to do?" is the indignant expression of Epiphanius, while he recites their almost incredible excesses. Their paschal feast, the least foul and disgusting of their religious rites, is described as a banquet from which cannibals would have turned away with horror.

Valentine, the third Egyptian Gnostic of celebrity, having been disappointed in his hopes of a bishopric, became disgusted with orthodoxy, and conceived the idea of rising into consequence by the boldness of his heretical opinions. He was a philosopher of the Platonic school, and possessed all the literature of Greece and Rome. Under the influence of his talents and ingenuity, Gnosticism grew more mystic and extravagant than ever; while his energy and eloquence contributed no less powerfully to increase its diffusion and popularity. The *Pleroma,* or tabernacle of the Most High, had been peopled by Basilides with seven æons; Valentine fear-

* Eusebius.

lessly raised the number to thirty, and ventured even to introduce a variety of gender. The youngest of this immortal family was *Wisdom;* from her, by mysterious process, descended the creating angel, or *Demiurge.* This ambitious spirit was no other than the God of the Hebrew nation; and the grand design of the mission of Christ was to chastise his insolence, and undermine his power. But it is unnecessary to proceed further with the scheme of Valentine; in the leading features it agreed with that of Basilides—the heresy of the former differing from that of the latter, only, in being more elaborate, more subtle, and more complicated. "The practices of the Valentinians," says Dr. Walsh, speaking upon the authority of Irenæus, "were conformable to the professions of men who held themselves exempt from the performance of any good work. They said they rendered to each part of the human being its proper attribute; to spirit, spiritual things; to flesh, fleshly things. They, therefore, indulged in all carnal inclinations without restraint, eating idol offerings, and partaking of other feasts of the Gentile worship."*

* "They consider us," says Irenæus, "who fear to offend God, even in word or thought, as idiots and without knowledge; but themselves, committing every odious and irreligious act, they esteem perfect, and the seeds of election.

HEAVEN.

A planetary system where there is no death, sickness, pain, want, misery, oppression, ignorance, error, doubt, fear, sin or sorrow; where the inhabitants enjoy eternal life, and live in love and union with each other. Where each bosom is a mirror: where eternal truth is reflected, and from which emanates the purest affections, without any mixture of falsehood, hatred, selfishness, jealousy, pride, or envy.

Where is such a planet located?

At present, no doubt, there are many such worlds among those shining orbs on high; for instance, the planet where Jesus has gone to dwell, and where Enoch, Elijah, and all those who have been translated or rasied from the dead, have their present home.

But our earth is destined eventually to be redeemed from death, sin, and the curse, and to be regenerated, melted, purified by fire, and renewed in such a manner as to constitute a celestial kingdom, or in other words, a heaven of immortal felicity. When this comes to pass, there will be no more death, no more pain or sorrow. Man will then live on this earth for ever. And even those who are gone from it for a season will then return, and dwell here forever in the flesh.

Job will then see his Redeemer in the flesh, and dwell with him on the earth.

Adam and Eve will then hold the dominion committed to them at the first.

Abraham will then come into his everlasting inheritance in the land of Canaan, and dwell there with Isaac, and Jacob, and all their children, and thus the promises will be fulfilled which have been spoken by all the holy prophets since the world began, in relation to the promised inheritance to the chosen seed.

Then the inhabitants of the earth will be governed by apostles and prophets instead of their pretended successors under the names of popes, bishops, and clergy. And, instead of a contention about the succession to the 'Chair of Peter,' Peter will be here to fill his own chair, as it is written, "Ye that have followed me shall, in the regeneration, when the Son of Man shall come in his glory, sit on twelve thrones, judging the twelve tribes of Israel."

When death, sickness, pain, and sorrow, are banished from the earth; when sin and all its cursed effects have ceased to operate; when darkness, ignorance, and error shall pass away; when Jesus Christ shall be king; and the patriarchs, prophets, and apostles of old become kings, governors, magistrates, judges, and civil rulers; when the mountains are thrown down, and the valleys exalted; when the crooked places become straight and the rough places smooth; when cities are built, and houses and temples reared and furnished in the most durable and elegant manner, with a word; when gold is used for paving streets; when men walk in pure white linen, and eat and drink of the fruits of the earth only, instead of flesh; when flowers bloom in eternal spring, and fruits ripen in profuse

succession every month of the year; when children are born without pain, and reared without sin; when Rebecca lives again on the earth and becomes the mother of thousands of millions, according to the blessings and good wishes of her friends, when she went to become the wife of Isaac. When life and law eternal reigns, and God and his tabernacle are with man on the earth forever. Then will earth be heaven and heaven be earth. And then shall man know and understand that nothing was made in vain, but that all things were created for the glory and pleasure of God, and the enjoyment of his creatures.

DREADFUL DISASTER NEAR ROUEN.

(From the Memorial de Rouen)

A frightful event occurred yesterday to fill all our district with consternation. A rather violent storm had broken over Rouen about noon, the rain had fallen in abundance, and some claps of thunder were heard; but there was nothing to presage the horrible disaster which has desolated one of the richest and most industrious portions of the arrondissement. At 35 minutes after twelve a furious whirlwind arose in the valley beyond Deville, commencing at the Houlme. It first carried away a part of the roof of the factory of M. Rouff, then, gaining force as it proceeded, it overthrew several small buildings, broke down trees and hedges, and destroyed crops. Farther off buildings were unroofed, and others were literally crushed in. We have seen some in which the ruins, the furniture and the corn, hay, &c., were so confounded with the uprooted trees of the field, or gardens which surrounded them, that it is impossible to say where the buildings stood, or where was the garden. The scourge moving with the speed of lightning carried to a distance some parts of the ruins, then uprooted the highest and largest trees, and at last struck three of the principle factories of the valley. Lightning is in fact less rapid than was the destruction of these establishments. The destruction is so complete that the imagination cannot conceive it, and no description could give an idea of it. They have been literally reduced to atoms. To crown the fatality, the event took place at an hour when the greatest activity is going on, and the hands are most numerous. Of the three establishments which have been destroyed, one is in the commune of Malaunay—viz., that of M. Bailleul, and which was carried on by M. Neveu; the two others were situated near Monville—viz., those of M. Picquot and M. Mare. At M. Neveu's 120 persons were at work; the roof fell in, and the walls gave way before any person could escape. At M. Mare's the number of hands at work was 70; the calamity was not less sudden and complete. At M. Picquot's the number of persons at work was not less than 180. The roof being first carried away, all those within rushed to the doors, and they became so crowded that only a few comparatively could get out. This factory was finished scarcely a year ago, and the proprietor was blamed for erecting it in a more solid manner than any of the others of the valley. The chimney, which was 150 feet high, fell down to within a few yards of the ground, and was thrown across the river. The third floor, cut off with wonderful precision, was also carried into the water. The two other stories next gave way, and at last the ground floor was so completely demolished that scarcely two bricks remained in their places. All this was accomplished in less than two minutes; people from all parts hurried to render assistance; all the manufactories and workshops in the neighbourhood sent out their men, and at once began to clear out the ruins to save those under them who might be yet alive. Nothing can equal the scene presented at the three principal theatres of this vast disaster. Machinery-looms and bars of iron were fractured, and enormous pieces of timber were broken as if they were mere straws, and all lying together in one confused mass. Torn fragments of clothing were seen among flocks of cotton wool with arms and legs protuding from the heap; pieces of flesh were adhering to the irons, and many parts were dyed with blood. Now and then deep groans were heard; some men and children preserved as if it were miraculously by an overhanging beam were taken out uninjured, but more frequently some severed limb or dead corpse, or a body so mutilated that death would have been preferable to the torture

it endured. On the road nothing was to be seen but litters or carts carrying away the dead or wounded. Temporary hospitals were promptly established. Surgeons came from Rouen, brought by M. Flobert, and bestowed their care and pains upon all, even those of whom no hope could be entertained. The master of the hotel of the Cheval Noir, placed at the disposal of the faculty the largest room in his house, with all the linen and every other useful thing which he had then at his command. Twenty-six of the sufferers were laid in the ball room and in the orchestra. A number of the clergy came to bestow the consolations of religion, and the cure of Monville, dressed in his surplice, recited the last prayers for the dying over those whom the faculty despaired of saving. Men, women, and children were weeping over their relations, many of whom were expiring in the most cruel agonies. This dreadful scene was rendered even still more harrowing, when the medical men, in the interest of such of their patients of whom they entertained hopes, required that all persons who could not be made useful should be withdrawn. This necessary demand was executed by the authorities with the most affecting kindness and consideration, but the cries and lamentations it caused were rending to the hearts of all present. At the guard-house at Monville were placed all the bodies taken out of the factory of M. Picquot. We have seen 17. Two were those of young girls, one that of a woman, and the rest of men and boys. Among these last several had been taken out of the river, into which they had been precipitated from the third floor. Some were entirely crushed, others had their heads and chests driven flat, and some had their heads severed from the trunks. Need it be said that the spectacle was most horrible. When we withdrew from the seat of the catastrophe, at 10 at night, we found at M. Picquot's house 25 dead and more than 50 wounded, part of whom could not be expected to live through the night. It was believed that there were ten more victims still under the ruins. Out of three foremen, one was killed, the two others saved alive, but severely injured. The loss in money is estimated at 120,000f. At M. Neveu's there were nine killed and fifteen wounded but how many remained under the ruins was not known. His loss is estimated at 250,000f. At M. Mare's there were six dead and a great number wounded. His loss is put down at 120,000f. In all 40 dead and 100 wounded—many of these last mortally. The aggregate loss is computed to amount to 620,000f., for these three establishments only. From one of these phenomena of which these storms present so many varied examples, these buildings were not destroyed regularly one after the other, but the whirlwind seemed to have moved in angular directions, and less solid buildings between the spinning mills were left standing. The effects of the hurricane extended upwards of a league and a half in length. The communes which have chiefly suffered by it are Le Houlme, Malaunay, Monville, Eslette, Cleres, and Anceaumeville.

The *Memorial* publishes the following letter from the Secretary General of the Prefecture of the Seine Intèrieure:—

"Yesterday at noon a whirlwind blew down three factories in the valley of Monville: not less than 360 persons who were at work there have been buried in the ruins. Of these 40 have been got out dead, and nearly 100 wounded; but a great number still remain. Permit me to have recourse to your journal to open a subscription in favour of the widows, orphans, and the unfortunate men who have been wounded. The inhabitants of the Seine Intèrieure will respond to my appeal, and will eagerly come forward to the assistance of their unfortunate countrymen. I shall write to the Receveur Général to ask him to take in subscriptions, which will also be received at the prefecture and the Post Office."

Immediately after the news of the disaster, a subscription was opened at Rouen by some of the leading merchants and manufacturers. The Rouen Railroad Company requests us to announce that a subscription in favour of the widows and orphans and the wounded workmen, has been opened at its several offices along the line, and at M. M. Laffitte, Blount, and Co's., Paris.

We learn by the Havre journals that the storm of Tuesday caused several disasters on the coast near the mouth of the Seine. Two English vessels were forced from their anchorage and driven ashore, and a sloop from Newcastle, bound for Rouen, with coals, went down near Leure. The crew was saved in the boat. An English schooner, from Caen, laden with stones, went down in view of the town, and the

crew, who had taken refuge in the rigging, owed their safety, in a great measure, to the exertions of M. Lemétheyer, the lieutenant of the port, who, on the first alarm, proceeded to the jetty and had the life-boat launched, proposing a reward to any persons who would man it. Six Englishmen at once offered to proceed to the assistance of their countrymen on condition that a French pilot would accompany them. A young man named Lefebvre immediately offered himself, and the party rowed to the wreck. They succeeded, though not without great danger, in rescuing four sailors and the captain, whom they brought safe to land. A little sloop, with two men on board, was capsized near St. Adresse, and one of the men was drowned. The other was taken up, when nearly exhausted by swimming, by a fishing-boat.

Subsequent accounts raise the total number of persons killed to be between 70 and 80, and the number injured to 200.

FUNERAL OF MRS. CAROLINE SMITH.

(*From the Times and Seasons.*)

At half-past nine o'clock, A.M., on Saturday the 24th May, a lengthy procession of carriages was formed in front of the residence of Mrs. Emma Smith, widow of the martyred Joseph Smith, at the front of which rested, upon a hearse, the coffin that contained the lifeless remains of Mrs. Caroline Smith, deceased wife of elder William Smith, of the quorum of the Twelve.

At seven o'clock, P.M., of Thursday previous, her spirit took its flight to the spirit world, leaving her companion, two daughters, and numerous relatives and friends to mourn her loss.

The procession moved on slowly and majestically, and arrived at the stand east of the Temple, where it halted. The corpse was conveyed in front of the stand; the mourners were seated around it, and at ten o'clock the services were opened by prayer from Elder Page.

After singing, elder Orson Pratt arose and delivered an address, of which the following is the substance:—

"We will read a few passages of Scripture, contained in the seventh chapter of the Revelations of St. John, commencing at the ninth verse. [He read the remainder of the chapter.]

The words of our text, which will be a foundation upon which to predicate some remarks upon the present occasion, will be found in the forty-fourth verse of the fifteenth chapter of Paul's Epistle to the Corinthians:—"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Brethren, Sisters, and Friends,—we have assembled ourselves together this morning, upon this solemn and important occasion, to pay our last earthly respects to a beloved sister, whose remains now lay before us. It is a custom among the nations of the earth to witness their respect for deceased friends by following them to the place of interment, and it is also a custom with the Saints of the Most High God, to assemble themselves together to hear a word of consolation and instruction upon such occasions.

It may not be amiss to make a few remarks, this morning, upon the subject of the resurrection of the dead. In reflecting upon this subject, the mind is led to inquire:—Why is it that the human family are subject to death—to a separation of soul and body? Why is it that the plan of the resurrection was devised? These are questions of vast importance, and are gratifying to be understood.

Death is no part of the original plan of salvation: that is, the Almighty did not decree it from before the foundation of the world, independent of the agency of man. But it has been entailed upon us as a curse, not in consequence of our own transgressions, but in consequence of the transgression of our first parents in the garden of Eden.

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation, was placed in the garden of Eden, being governed by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was

placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful, and as free from sickness and death, as they were previous to the transgression. What was that transgression? It was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. The Creator placed in the garden a certain tree, and warned Adam that in the day he eat the fruit thereof he should surely die. He commanded him not to eat the fruit. His was a simple commandment; but the violation of it subjected Adam to a fall from his exalted station in the favour of God. Consequently, a curse was passed upon all created things, and in the posterity of Adam were sown the seeds of dissolution.

Some have imbibed the idea that the fruit of the tree which Adam was commanded not to eat, contained the properties of death, which, when eaten by Adam, diffused through his system the nature of mortality. This may be the case, and it may not, I do not pretend to say at present. It is sufficient, for the present occasion, for us to know, that it was in consequence of transgression that misery and death entered this fair creation. And you who mourn the loss of friends, do not harbour the idea that it is in consequence of any sin of your own that you are deprived of the society of friends, and are subject, yourselves, to the sting of death. This is not the case.

I said in the first of my remarks that death was not devised by the Almighty independent of the agency of man. This you will perceive to be a correct remark, when you understand that, notwithstanding Adam was an immortal being, yet he acted upon his agency, having the power, like one of us, to obey or disobey the commandments of God. That transgression subjected him to a curse, and that was a fall from a state of immortality to that of mortality: consequently, you see that it was through his agency that death entered the world. The scriptures inform us in one place, that by one man death entered the world. Again, it says: "As in Adam all die, even so in Christ shall all be made alive." We also read in another text, "that in consequence of the transgression of one man, judgment was passed upon all men unto condemnation. These passages will be sufficient to prove my statements.

Having examined briefly the origin and extent of the curse, let us now examine the extent of its duration, and see if any way has been devised by which it will ever be removed. For if there has not been a plan devised, then there is no resurrection of the dead; for the effect of the curse upon Adam and his posterity was a final and complete destruction of the body. When death ensued, the spirit took its departure from the body, never to be united with it again. This was to be the deplorable condition of the human family, and this would have been their fate, had not an atonement been made, and a plan of redemption been devised. But, thanks be to the Great Ruler of heaven and earth, an atonement has been made, and a plan has been devised, by which the human family will be redeemed from the curse, and be brought up from their graves in a state of immortality and eternal life. Dry up your tears, brethren and sisters; let your hearts rejoice with the assurance that we shall soon meet with those for whom we mourn, never more to be separated by death.—Were it not for this atonement, it would be far better for our spirits had they never taken tabernacles. Deplorable would have been our condition to all eternity.

The spirit of the Saviour, from the eternal world, looked down upon the condition of the human family, and, in order that they might be redeemed, he offered to come down into the world, take a tabernacle, and lay down his life as an atonement for the transgression of Adam. His was a pure and holy spirit, having never been sullied by the commission of sin, therefore the grave could not retain him. He came and did the will of the Father, lived without the commission of sin, laid down his life for the sins of the world; therefore was the atonement complete and the redemption universal.

What is to be understood by the term, spiritual body? I am aware that this is a difficult question to answer. The sectarian would suppose that a spirit is something capable of being every where present; that it can fly away beyond the bounds of time and space, and be present there at the same time that it is present with us here. But as for the Saints of the Most High God, we do not believe in the existence of any place or thing 'beyond the bounds of time and space,' neither do we believe in any immateriality being connected with any of the creations of God. We believe, that spirit is as much a substance as the earth on which we move, yet, it is of a more refined substance and nature; —so refined that mortal eyes cannot behold; but when our sight becomes celestialized and strengthened, then we can behold spirit as distinctly as we now can behold one ano-

ther. What did Paul mean, when he said "it should be raised a spiritual body?" Did he mean that the flesh and bone that would be raised would be spirit? No: But he meant, that after bone had come together to its bone, and flesh and sinews had come upon the bones, and they had been covered with skin, according to Ezekiel, that the form would be quickened to life by the Spirit of God, which would constitute it a spiritual body.

Some people suppose that, when a person dies, his spirit enters immediately into those high degrees of glory, designed for them from before the foundation of the world. This is a mistaken idea. If you will examine the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, you will find that there is but very little recorded relative to the situation of the spirit after it leaves the body, before it again unites with the same. But it is revealed in the Book of Mormon, that the spirit goes back to the Father of all spirits, and finds a place of rest, where it will remain until the resurrection, when it will again possess the body that it laid down in consequence of the curse, and thus be prepared to enter upon higher exaltations and glories in the eternal world. During the period of this separation, the spirit will not be employed in ministering to beings of flesh and bone; but they will minister to their own kind; they will be ministers to the world of spirits, preaching the gospel to those who did not embrace it previous to their separation from their bodies. How do you think the spirit of the Saviour spent the three days that intervened between his crucifixion and his resurrection? Did he sit down in his Father's kingdom and do nothing but slap his hands and sing praises? His Father unfolded to him the world of spirits. He looked upon them and saw that they were his lawful legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation. The Father commissioned him to preach the gospel to them, and show them the plan by which they could be brought up in the resurrection and prepare themselves for higher glories. This is the way that he spent the time, and this is the way that every person who holds the priesthood will spend the time that intervenes between his death and his resurrection. The spirits of men are not all that will be employed in this delightful task; but you too, my sisters, will take a part therein, for you will hold a portion of the priesthood with your husbands, and you will thus do a work as well as they, that will augment that glory which you will enjoy after your resurrection.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse, in part, shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for their labours. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honour, authority, and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked,—"I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the Righteous Judge shall give me at that day, and not only me, but to all those who love his appearing."

Our beloved sister, whose remains are now before us, has fallen asleep with the assurance of a glorious resurrection; and she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honour. She passed through the Missouri persecutions with her companion, and was ever faithful and true to the cause of God. Her constitution was destroyed in consequence of the hardships she there endured. Soon after she came to Illinois, she was taken sick with the dropsy, which continued to prey upon her system, and something like two years ago, through the advice and counsel of her friends, she went with her husband to the east, for the purpose of recovering her health. Some two weeks ago she returned to this city. Every exertion was made to restore her to health; but her disease was of so long standing, and had become so settled upon her system, that it was impossible to restore her, and her spirit was called back to the world of spirits, to await that period when she shall be called forth from her grave by the power of the priesthood, to join again with her companion and friends in a state of immortality, to be crowned with celestial honours in the kingdom of our God."

EXTRACT FROM PRESIDENT YOUNG'S LETTER.

Nauvoo, June 27th, 1845.

Dear Brother Woodruff,—We sit down to acknowledge the receipt of your letters, and it being one year this day since the massacre of our beloved brethren Joseph and Hyrum, we have concluded to spend the day in conversation, counsel and prayer, and also to write answers to your letters, well knowing that a little information from this place must be acceptable to you at all times, for we feel it as a source of comfort to us to hear of your prosperity. We have met from time to time to offer up our prayers and thanksgivings before the Lord for the salvation and peace of the Saints, and that the Lord would enable us to finish the Temple and the Nauvoo House that the brethren might obtain their endowments, for this we have supplicated by night and by day, and hitherto we have been prospered in a manner beyond our most sanguine expectations; another subject for which we have constantly supplicated is the welfare and success of our dear brethren in England, brother Parley P. Pratt in New York, and the brethren on the Islands of the Pacific, these with our petitions for the sick in our midst, and that God will preserve us from internal broils, has been the theme of our prayers from time to time, and we are happy to say that God has heard and answered our prayers, and has done all things well. The most perfect union, peace and good feeling has invariably prevailed in our midst and still continues. It seems like a foretaste of celestial enjoyment and Millennial glory.

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The cap-stone of the Temple was laid by the Twelve on Saturday morning the 24th of May, at six o'clock, in the presence of many Saints. It would have pleased you to have heard the hosannas on that occasion, and to have witnessed the short but interesting ceremony. The frame-work of the roof is on the building, and the next week the brethren expect to put on the shingles; the frame work around the foundation of the tower is all up, and the first timbers for the tower itself were raised this day. The new stone front is mostly cut, and the first stone was laid to-day at about four o'clock. We expect in about five or six weeks the attic story of the Temple and the font will be all finished and ready for dedication, and just as soon as they are ready we shall dedicate them. We have all the timbers for the temple on the ground, and above one hundred thousand shingles for the roof. The lead for the eaves and the tin for the dome of the tower are also bought. We have paid near 4000 dollars this Spring for lumber (pine, boards, &c.), and near 1000 dollars for lead and tin, and have as yet lacked nothing. There is the most perfect union prevailing among the Saints, and every man seems determined to do all he can to roll on the work of the Temple as fast as possible. Elder Hyde started east, about ten days ago, to purchase the cloth for the tabernacle; and elder Egan is gone to St. Louis to buy about 125 dollars worth of hemp to make cords for it.

The brethren are clearing the ground round the Temple, and we expect to have the Tabernacle reared, so as to be ready to meet in this fall.

We are building a stone wall round the Temple-block, eight feet high and about five feet thick at the base, the wall on the north side is nearly built, the most of the wood-work for the temple is finished, all the window-frames and sashes are made, and the glaziers are ready to set the glass, which we expect here in a few days, the frame and ornamental-work of the tower is all ready to be put up, and the whole is far on the way of completion. The Nauvoo House Committee have re-organized, and the Saints have appointed elders A. Lyman and G. A. Smith on that committee, in the place of L. Wright and J. Snider. A large quantity of brick is already made for the Nauvoo House, and considerable means are on hand to prosecute the work. We calculate to have it covered in before winter. The arsenal is ready for the roof-timbers and the timbers on the ground. There are many good buildings erecting in different parts of the city, there is not much sickness in the place, and there never was a more prosperous time, in general, amongst the Saints, since the work commenced. Nauvoo, or, more properly, the City of Joseph, looks like a paradise. All the lots and land, which have heretofore been vacant and unoccupied, were enclosed in the spring, and planted with grain and vegetables, which makes it look more like a garden of gardens than a city; and the season has been so favourable, the prospect is, there will be enough raised within the limits of the corporation to supply the inhabitants with corn, potatoes, and other vegetables. Hundreds of acres of prarie land have also been enclosed, and are now under good cultivation, blooming with corn, wheat, potatoes, and other necessaries of life. Many strangers are pouring in to view the Temple and the city. They express their astonishment and surprise to see the rapid

progress of the Temple, and the beauty and grandeur of Mormon looks. Many brethren are coming from abroad, who seem highly delighted with the place and all its appendages.

We now conclude with our best wishes and prayers for your health and prosperity with that of your family, and those associated with you. Please remember us to brothers Clark, Hedlock and families, and those of all the brethren with you, and believe us to be as ever—yours in the bonds of truth and righteousness,

(Signed) BRIGHAM YOUNG.

P.S.—Sunday, June 29th.—This day the twenty-eighth quorum of the seventies have been organized, and is nearly full. There are twenty-seven quorums duly organized and all appear united in the same interest, and firm in the faith. Brother Milton Holmes is remembered by us in his station, he has been appointed one of the presidents of a quorum of seventies.

TO THE SAINTS IN THE EASTERN STATES.

Beloved Brethren and Sisters,—It is now nearly eight months since I left my home, my house, lands, wife, children, mother, friends and kindred in the west, to reside among you. I am now about to return and spend a few months with them, if the Lord will; I therefore wish to leave my blessing and a few words of advice.

I congratulate you on the happy result of your hearkening to the counsel of those who were sent among you, bearing the keys of the kingdom for the goverment and direction of the church in all things. The result has been union, peace and love, and an increase of faith, knowledge, and zeal in the glorious work.

By your efforts, in connexion with others, the City of Joseph has been strengthened and preserved—the poor employed, and kept from scattering abroad—the walls of the Temple completed, with a prospect of speedily being enclosed—the Nauvoo House recommenced with redoubled vigour, and many other public and private improvements carried forward with rapidity and dispatch, while at the same time the farming and manufacturing interests of our community in the west have been increased many fold.

Thus by co-operation, and union of effort, a thousand branches of industry have sprung into existence, or received new life and vigour within the short space of eight months.

This is certainly encouraging, and should stimulate the Saints to persevere in the same course. Our salvation depends on our gathering together from among the sectarian corruptions, and on our building cities, temples, sanctuaries, and strong holds of righteousness and truth, where we can live in peace and be taught the principles and practice of the truth, till we become sanctified by the same, and perfectly united without a jar or schism, so that the immediate power and presence of God may rest upon us, and be in our midst; otherwise we must perish with the wicked, for the Lord God has decreed the overthrow of nations and empires, thrones and dominions, states and republics, so entire that those who are left alive, will humble themselves, put away their priestcraft and idolatry, and obey the voice of his servants. We cannot stand with Babylon, nor lean upon Egypt for help and protection, therefore we must be sufficiently united, and sufficiently taught and empowered to help ourselves, and protect ourselves. In short, we must be the Noahs and the Lots of the age. This being the fact, it will be readily comprehended that our temporal and spiritual duties and interests are inseparably connected and blended in one. We cannot gather together without branches of industry, sufficient to support us, therefore we rejoice in the fruits of our obedience and union up to the present time. And when we read the prophecies of ancient and modern saints, and seeing them actually fulfilling—when we see the efforts that are being made in Europe, and the States by the Church of the Saints, it requires but a small degree of faith to look into the future and see in a very few years a hundred cities of the Saints, with their palaces and temples, and halls of education; and all teeming with life, beauty, industry, knowledge, temperance and peace, while the inhabitants of the same possess a degree of intelligence, civilization, union and affection, which will be a standard for all nations and tribes, and for all succeeding ages.

Yes, my friends, think it not strange, if before ten years roll round, Nauvoo is the largest and most wealthy city in America, diffusing wealth, comfort, peace and knowledge through all parts of the West, and more or less to the whole world.

Think it not strange if a million of industrious Saints are congregated in that and the neighbouring cities, all acting in union, with one heart and mind, while every market in the world is supplied more or less with the productions of their skill and industry.

Think it not strange if kings, princes, nobles and great men come there with their rich presents in the name of the Lord, and to his sanctuary to seek knowledge, and to receive endowment and salvation, for themselves and their dead.

Think it not strange if Mordecai, instead of Haman, should at last be the man whom the great king delighteth to honour, while at the same time Haman has use for his own gallows.

Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket balls, and the clashing of swords, have all been tried in vain; the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprize. States have spent their fury and exhausted their resources in vain to check her progress. Governors and legislators have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, your progress was still onward in power and majesty. What now have we to fear? What new enemy can come into the field? What new trial has the church to meet? We boldly answer, none. We bid defiance to all the host of Satan—to all the spirits of hell—all the lying priests, editors, and 'christians,' who follow them—to all the states, governors and legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount. Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory. And the last enemy which shall be subdued under the feet of God and his Saints, is Death. Then hosanna to God and the Lamb, and hail to the immortal Joseph and all the martyrs. They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents, and governors, and judges by acclamation, and reign, and his saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority walk up to the bar of justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance, and they shall be an abhorring unto all flesh, for their worm shall not die, nor shall their fire be quenched.

Brethren, I commend you as sheep and lambs to the care of our good Shepherd, and also to the care of the several shepherds who have been appointed and recommended to lead and watch over you for good. Do not for a moment be led away by the influence of some 'great men' who may chance to come among you with great swelling words, and fair speech, who are not sent here by the Twelve to take the charge, but have come on their own responsibility, to build themselves up, to get gain, to have men's persons in admiration, because of advantage, to 'support the claims' of some person to the general presidency of the Church.

Brethren, no one's claims need any support. Those who hold the keys of the kingdom of God will be supported by the spirit of God, and by his angels, and also by the aid and prayers of the Saints. And they will say nothing about their 'claims,' nor will they need the talents of men to advocate them.

If men hold the keys of the kingdom of God, they are not dependent upon men to support their claims; but the church and all the world is dependent on them and on the keys committed to them for the ministration of salvation. They can shut and no more open, or open and no more shut. And to these authorities all must bow, so far as to be ministered to, and governed in the things of salvation, or else remain without the blessings of the kingdom. To obey them is to obey Jesus; to reject them is to reject Jesus; for they are his messengers, and the entire generation to whom they are sent, shall answer for the reception of them, precisely the same as if Jesus had come in person, and they had done the same to him, whether it be good or evil.

The Saints of the east will do well to continue in the spirit of union, and to abide by the laws of God. Hearken to counsel—meet together oft—pray much—pay your tithing strictly—contribute liberally—support faithful men, and keep the spirit of gathering, for this is the spirit of God—

"He that gathereth not with me, scattereth."
"How oft would I have gathered you."

Faithful (I mean those of you who cannot immediately gather to the west), as we will send advice and counsel from time to time, and also faithful men to take the care of this part of the vineyard. The blessing of Abraham, Isaac, and Jacob, and of Joseph and Hyrum, and Brigham and Heber, and all other like men, be with you forever. Amen.

PARLEY P. PRATT.

Boston, July 20th, 1846.

Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1845.

So astounding are the various calamities and judgments that are occurring amongst the nations, and so very rapidly on the increase, that we feel convinced that we could fill the pages of each STAR with a detail of the same.

Our extracts in the present number will be found very numerous, and some of them, such for instance as the whirlwind in France, of an appalling and not very common nature.

We lately recorded the explosion in the colliery at Merthyr Tydvill, south Wales; we have since received a letter from elder William Henshaw, who presides over the conference in that neighbourhood, which states that "a many of the Saints were at work in the pit at the time of the explosion, not one of whom was injured, for which they feel truly thankful to the Heavenly Father." This was certainly a signal deliverance, and when the Saints are in the discharge of their duty in the last days—when they are occupying the right position, they shall realize many instances of the special protection of the Most High, as his judgments are poured out upon the nations; but it is on these conditions only, and after the Lord has given us a commandment to flee to Zion in the last days, and told us that there should be deliverance, and we neglect to arise and obey the commandment of the Lord when we have the opportunity; we shall look in vain for special manifestations of his favour on our behalf.

We earnestly exhort the Saints to give heed to the great importance of the gathering, and that while their escape should not be in haste, nor as by flight, yet let not worldly attractions or gain hinder them from obeying the word of the Lord, but let them seek speedily to avail themselves of the way of escape, and seek by the ordinances of the house of the Lord, to receive that power which alone will enable them to endure the things that shall come to pass.

Since the murder of the Prophet and Patriarch of God's church in the last days, the judgments of the Lord have been greatly multiplied upon the land that drank their blood, and whose rulers have refused to condemn the guilty. So also has the increase of the sings of the times been in other lands, and we would venture to say that heavier and more awful judgments are, as it were, at the very door; but according to the faithfulness of the Saints will their light be, and they shall not be overtaken as by a thief in the night.

To be connected with the Church of Christ in the last days, is a subject of no trifling importance; God will not be mocked, and if men are called and receive the authority of the holy priesthood to proclaim his gospel and carry out his great designs, he holds them strictly responsible for the same, and we may rest assured that all who are not faithful in their calling will be severely punished, if not rejected; while on the other hand, if we seek with all diligence to serve the Lord and are willing to sacrifice all things to do his will, his blessings will be great and his deliverances signal and mighty on our behalf.

If there be any who from feelings of pride or envy, or any other motive, for the sake of gratifying their own desires, or maintaining their own dignity, are hindering the progress of the work of the Lord, and are bringing a stigma upon the cause, we say, woe unto such; let them repent speedily, or the hour will come shortly, that it would have been better for them never to have been born. Ye who have the priesthood be prepared to sacrifice every thing that would do an injury to the furtherance of the gospel, and with a magnaminity of soul worthy of the gospel and of the Spirit of God, learn to bear and suffer the calumnies or slander of others, rather than by resistance overthrow the faith of many.

Reflect on your calling, brethren, for if you appreciate it not now, the hour cometh speedily when you shall realize its value, either for weal or woe!

We have received from elder Leonard Hardy of the Preston conference, the sum of Two Pounds Ten Shillings on behalf of the debt owing by the brethren in the Cheltenham conference. This does great credit to the zeal of our beloved brother, and to the charity and right feelings of the Saints in the Preston conference, and we pray that God may bless them abundantly for their liberality, and that the Saints elsewhere, according to their ability, may follow their example to liquidate the debt, much of which remains yet to be paid.

Emigration.—Captain Patterson, of the *Windsor Castle*, is now in port, and anxious to take out a cargo of Saints, if he can have them. It will be remembered that our esteemed friend, the Captain, took out a large company in the barque *Fanny*, who bore a very honourable testimony of the conduct of the Captain during their voyage, and his uniform endeavours to promote the comfort of those under his charge. We anticipate his sailing somewhere about the 17th to the 20th of September, and we would earnestly exhort all that can accommodate themselves to the time to go with him.

SIGNS OF THE TIMES.

A violent hurricane did much damage in Paris and its neighbourhood on Tuesday. At the Tuileries the Pavilion Marsan was completely unroofed, and large trees were torn up by the roots.

Asia Minor is, at the present moment, suffering all the horrors of a famine. For the last two years the crops have failed; and water is so scarce, that the quantity required for the consumption of a small family costs an enormous sum.

We have to record another dreadful calamity occasioned by an explosion of fire-damp at Jarrow colliery, near Newcastle, on the Durham side of the Tyne. Nearly one hundred men were in the pit at the time. Thirty-eight lives were lost by the explosion, some of the bodies were so much mutilated that it was impossible to identify them.

Conflagration at Bordeaux—A telegraphic dispatch was received at Paris on Saturday, announcing a dreadful fire at Bordeaux, which destroyed property to the amount of three millions of francs. The fire broke out in the house of M. Taslet. The wall of one of the houses burnt fell upon the commandant, the adjutant, a lieutenant, and three pompiers, who were killed on the spot. Three other persons were severely wounded.

Since our last, we have to record the most disastrous fire that has occurred in the city of New York since the great conflagration of December, 1835. *Three hundred buildings, according to the best calculation, have been levelled to the ground.* Most of them were large three, four, and five story houses, and occupied principally by importing and other merchants. It is a close estimate to set the loss at from five to ten millions of dollars. There has been a considerable loss of life, not yet fully ascertained; while the scenes in the neighbourhood of the fire, amongst the multitude of wretched outcasts by the occasion was most heart-rending. The cities of New Granada and New Brunswick have also suffered dreadful from the same afflicting scourge.

A terrible fire has just laid in ashes the ancient city of Luczk, in Volhynia. The fire commenced in the chimney of the Convent of St. Bridget, and has destroyed many precious monuments of the ecclesiastical history of past times, in which the city of Luczk played an important part. It has, among other things, consumed the valuable library, containing a number of documents concerning church history, the Polish Diet, the incursions of the Tartars, and the conquests of the Poles and Russians.

A letter from Insterburg, dated, August 13th, says :—"The distress in Poland must be extremely great. The poor people penetrate in crowds into our province, and fall on the fields of peas and potatoes; the peas are immediately devoured raw—the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops has been sent to protect our frontier. It is said the fields in Poland, so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter."

The Dutch papers contain numerous accounts of the devastation caused in various parts of Holland, by a hurricane or waterspout that came from the south. The houses have suffered enormous damage, the roofs are carried away, and the windows smashed to pieces. It is impossible to estimate the damage, for not only the stock in barns, but also what corn was mown and still in the fields, was taken up and scattered far and near. A small vessel on the Rhine, on board which were a man and his wife and three children, was turned upside down; the mast of which was fixed in the bed of the river.

Terrible Conflagration at Toulon.—A supplement to the *Semaphore* of Marseilles mentions the following particulars of a destructive fire which broke out in the dock-yard at Toulon, on the first instant :—"*Marseilles, August* 2, 1845.—We have just received, from our correspondent at Toulon, the news of a disaster which will plunge the country in consternation. The Mourillon of Toulon, the rich and immense depôt of stores for our military and navy, has become a prey to the flames. It is with an unspeakable feeling of grief that we lay the following account of this catastrophe before our readers.—'*Toulon, August* 1, 1845.—I write these lines in presence of an immense disaster. Our magnificent establishment of the Mourillon is on fire since this morning, At half-past eleven the alarm-gun was heard, and the alarm-bell of the arsenal sounded the tocsin. The whole town was immediately in a state of commotion, and every one was seen hurrying to the arsenal to inquire the occasion of the unusual summons, but it soon became evident of itself. Columns of smoke were seen to proceed from the Mourillon, and with the least possible delay the fire-engines of the arsenal were brought to that spot, and the greater portion of the labourers in the arsenal, and all the disposable troops of the garrison were sent to work them. The Marine Prefect, the General commanding the department, the mayor of the town, and other authorities, were also in a very short time at the scene of the disaster. But, alas! all their efforts were nearly useless. The fire was hardly discovered, when it seized upon the principal sheds, under which were piled almost all the timber for the use of the dock-yard. The flames rose to an immense height. Up to the present moment the firemen have been able to save the saw mills, an establishment which cost immense sums, and the ships on the stocks. The loss, however, is calculated at twenty-five millions of francs. It is very difficult to explain how the fire in the day-time could have gained so much head before it was discovered. When the first alarm was given, it had already created frightful ravages. Some attribute the fire to the convicts, many of whom contrived to escape in the midst of the confusion.'" The *Semaphore* adds that the travellers who left Toulon at eight o'clock at night, say that the fire was still raging, and that a great number of lives had been lost. There was some alarm for the parts of the town in the neighbourhood of the fire.

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 7. SEPTEMBER 15, 1845. Vol. VI.

SALVATION.

When we call to mind the very contracted notions we had formed of religion, or, in other words, of the work of God in the salvation of the human family, we feel truly grateful for the knowledge and intelligence which we have received, though, comparatively speaking, it may be very limited in its extent. We remember well that we looked upon salvation as affecting a very few, and that only in certain generations, and that the rest of the human family would be consigned to the miseries of endless burnings and everlasting despair. We now turn from such a view of the subject with horror, and are enabled to understand something of the extent and merit of that salvation which hath been wrought out by Jesus Christ.

In the first place, then, we consider that the work of the Lord Jesus Christ comprises, as one of its great objects, the overthrow of the kingdom of Satan, and the deliverance of those who have been long subject to his thraldom. We recur to the past—we read the history of the world, of mankind, from the records which time has left us, and we find in every age the great mass of the inhabitants of the earth to be the subjects of Satan, under his influence whilst living in the flesh, and subject to his bondage after death. What an awful reflection does this afford of the direful effects of sin; and, on the other hand, how much does it enhance our estimation of salvation, to reflect that by it, this mighty agency—the power which has dragged so many countless myriads into eternity in its bondage, shall be destroyed and the captives be set free.

We have often heard it remarked, since we entered into the kingdom of God and were called to proclaim the principles of truth, and especially the great law of adoption unto mankind, that in consequence of our strenuously pleading with individuals to be baptized in water by those having authority, for the remission of sins, that we necessarily made light of the blood of Christ, and denied its efficacy thereby. But not so, we plead with men that the blood of Jesus Christ cleanseth from all sin, but in order that individually we may avail ourselves of its efficacy, we call for an acknowledgement of the authority of the Saviour in submitting to be baptized in his name for the remission of sins.

Instead of limiting the efficacy of the blood of Christ, how have we learned to extend it? We are no longer supposing his mercy to extend to a few individuals in a generation now and then, but to the entire overthrow of the works of the Evil One; not to the salvation of those only living in the flesh to whom it is now proclaimed, but to the vast myriads of the dead, to those who have past into the eternal world in ages long ago, yea, to all save those who have sinned against the Holy Ghost.

It may justly be asked how is this to be applied? We reply that the full accomplishment thereof is connected with the mysteries of the kingdom of God, and can only be attended to in connexion with the sacred ordinances of the temple of the Lord. But we may reason on general principles to establish the truth of so great and glorious a doctrine.

We find the Saviour particularly declaring, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Myriads have passed into eternity who never heard this important truth, and yet it is no less true.

The heralds of the gospel dispensation, on the day of Petecoast, commanded the people to be baptized in the name of Jesus Christ, every one of them for the remission of sins, and they should receive the gift of the Holy Ghost. Millions upon millions have passed into the eternal world who never heard of the commandment, yet was it no less the truth. God in his infinite wisdom hath devised a plan of salvation, finished and complete in all its parts, and the peculiar circumstances in which individuals are placed, will be no plea for the violation of its laws; but he in whom is all wisdom hath provided for every casualty that may occur. Hence we read in the 2nd epistle of Peter that the Saviour, after his resurrection, went and preached to the spirits that were in prison, who had been disobedient in the days of Noah; and he further adds, that the gospel was preached to them that are dead, that they might be judged according to men in the flesh, yet live according to God in the Spirit.

Again, the apostle Paul in his 2nd epistle to the Corinthians says, "else what shall they do who are baptized for the dead if the dead rise not at all, why are they then baptized for the dead." Thus truly implying that if there were no resurrection of the dead, baptism for them would be in vain; but on the contrary, as there will be a resurrection of the dead, then was baptism an aid in behalf of those who have passed into eternity and will not be in vain.

Little, indeed, had we comprehended of the work of salvation while conversant with the teachings of men. Our great mistake seemed to have been in not perceiving the necessity of having a legitimate delegated authority to proclaim the plan of salvation, and to minister in the ordinances of the kingdom of God. We, like others, cherished the blind and confused notion, that in the kingdom of God there was no order, that its laws might be interpreted according to the caprice of any one, and be administered by any that possessed sufficient assurance to do so; but we have learned that

"Order is heaven's first law;"

that it is in being in possession of the authority of the holy priesthood that we have any right to proclaim the principles of eternal truth, and by the delegated power of God alone that we can administer in the ordinances of his house; and here is the grand secret of the application of the ordinances to those that are dead, and who have lived ignorant of the same. Some may be ready to say that nothing can be done by proxy in connexion with salvation, and that every one is solely dependent upon what they do for themselves; but such a doctrine would nullify the whole work of salvation, since our iniquities are laid upon the Saviour, and with his stripes we are healed.

But when we admit the great doctrine of the priesthood, we see how the laws of God are applicable to all, and how they can be rendered efficacious to every one. And from this important and sublime doctrine the saints may learn obedience to another great principle of eternal truth, namely, the doctrine of the gathering, in order that we may understand the mysteries of the kingdom, and understand the will of God more perfectly. And we should bear in mind that much of our glory hereafter will depend upon our diligence in this respect, in ministering for our dead, and in being instrumental in bringing them forth in the resurrection of the just.

In contemplating the subject of salvation, our ideas have been directed to the narrow scenes and circumstances by which we have been surrounded, but now we understand that the great work of the last days is being carried on in the world of spirits as well as amongst the living in the flesh; and when individuals holding the authority of the priesthood are called from time into eternity, it is not to remain there in listless idleness, but to minister in their calling unto those to whom they are sent. While, then, the ties which bind us to our homes, our relatives, our native land may be allowed to have their proper influence, we must not forget the paramount claims of the gathering upon us, and upon which so much depends our future glory. The Saints will do well to weigh this important subject in their minds, and seek to make all things subservient to facilitate the same. We are aware that when the subject is broached to the ignorant, the question immediately arises, What! cannot God save in one country as well as another? This we do not question. He could have saved the Hebrew family in Egypt as well as in the land of Canaan, if

such had been his purpose; but no one will deny that if the Israelites had refused to leave that land, they must have perished in the overthrow of the enemies of God. But such an objection can only be made in utter ignorance of the purposes of God, and of the establishment on earth of that kingdom which should never come to an end. We have been foolishly dreaming of a heaven of glory, we knew not where, forgetting that the earth has been cursed by the introduction of sin, and that one portion of the work of Christ, was to remove its baneful effects, and restore it to more than its original purity and splendour, and render it a fit dwelling place for the redeemed sons and daughters of Adam. Not so with those, of whom we read, in the fifth chapter of the Revelations of John. They had learned to sing a new song, the burden of which was, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God, kings and priests; and we shall reign on the earth," and they were looking anxiously forward to a realization of their divine breathings.

EDITOR.

THE GNOSTICS.

BY MARMION SAVAGE, A. B.

Concluded from the last.

The Valentinians performed their religious ceremonies in secret places and in profound silence. The former practice was directly at variance with that of apostolic times, and must have contributed much to throw suspicion upon their sect, and bring the Christian profession into odium. Valentine, like Basilides, produced a gospel, which contained, amongst other apocryphal matter, some absurd particulars of the infancy of Jesus Christ. He was the author, also, of a work which he entitled "Wisdom." In this he asserted, say Irenæus and Tertullian, his superiority to the apostles themselves. He alone knew the pure, uncorrupted, and hidden mystery.

The *Ophites*, or *Serpentinians*, present a remarkable variety of the Egyptian Gnostics. They followed, in general, the system of Valentine; but they added the monstrous tenet, that the serpent (from which they took their name) was either Christ himself, or Wisdom disguised in the form of that reptile. At first view, it is difficult to conceive by what perversion of ideas so outrageous a doctrine could have been invented or received; a little reflection, however, shows that it flowed easily from that part of the system which separated the Supreme Being from the creator of the world, and represented the latter as in rebellion against the former. The serpent, therefore, in tempting the mother of mankind, could not but be an object of veneration, for, by so doing, he was shaking to its basis the kingdom of Demiurge. We learn, from Augustine and others, that the Ophites were not content with the abstract worship of their grovelling divinity. They procured a large one; and, having erected an altar over its den, they enticed it, by such food as it was fond of, to issue from its retreat, and wind itself about the holy things, licking and tasting the elements in the Eucharist. The bread it broke in pieces, and presented to the bystanders, who received it as from the Redeemer in person, and then, kissing the reptile, permitted it to return into its den.

The serpent, we have already mentioned, was a favourite emblem of the Gnostics: whether Greek or Roman, African or Asiatic, they were equally disposed to adopt the figure of that animal into their mystic schemes: all the nations of antiquity regarding it with similar feelings of awe and veneration. Accordingly, no device is so common upon the Gnostic amulets. In all the curious and original collections of gems, which form the basis of Dr. Walsh's learned essay, there is scarcely one where the serpent's head is not exhibited, either simply, or combined with other bodies, lions, dogs, cocks, or men. A beautiful chrysophrase in the possession of Lord Strangford, displays the serpent's head in combination with the head of a lion, encompassed with rays, and supposed, by the learned, to represent

Christ, "the lion of the tribe of Judah."* A right line, traversed by three curved ones, on the other face of this gem, is a usual Gnostic character, but remains unexplained. The upper inscription is the mystic term, ABRAXAS, the import of which has already been stated. The lower inscription is also familiar on the Gnostic remains, and has generally been taken for a Greek corruption of the awful tetragrammaton of the Jews, יהוה or Jehovah. This interpretation is consistent with the meaning attached to the lion's head; but Dr. Walsh is of opinion that the first letter, I, stands for Jesus, and that the remaining two are the *Alpha* and *Omega* of the Apocalypse—an explanation warranted by the circumstance, that the Greek emperors used these letters upon their coins in precisely the same signification.†

Saturnius, Cerdo, and Marcian, were the chief apostles of the Asiatic Gnosticism, to which we proceed now to direct the reader's attention. Saturnius was contemporary with St. Ignatius, and taught with great success at Antioch. He held the doctrine of two eternal principles, the one good, the other evil. The latter was identical with matter, and called the material principle, or that of darkness. Seven angels, who presided over the seven planets, were the architects of the world. When the work of creation was completed, the good principle smiled upon it and blessed it; and, as the first token of his favour, he gave a reasonable soul to the inhabitants of the new earth. He then parted it equally among the seven creating angels (one of whom was the God of the Hebrew people) but reserved to himself the sovereign lordship over all. Had it depended upon the good principle alone, all mankind had been wise and just; but his adversary hastened to assert his power, and with this view, he called into existence a new race of beings of malignant character, created in his own image. This was the origin of the moral difference we see amongst men. Ages rolled on, and the angelic governors of the world at length fell from their allegiance, and suffered the affairs of the earth to run into disorder. Then the good principle sent Restorer, whose name was Christ; and who came arrayed in the *semblance* of a human body, to destroy the empire of the principle of evil, and to point out to virtuous souls the way by which they must return to whence they came. Saturnius was not a sensual Gnostic; his extravagance chose the opposite extreme of continual penance and mortification. This was the *way* pointed out by Christ; the soul could return to God by no other process, save abstinence from wine, meat, wedlock, in short every thing, says Mosheim, that tends to sensual gratification, or even bodily refreshment. Rigid as the fanaticism of this man was, he gained many proselytes; but it is manifest how the truth of Christianity must have suffered, from the ridicule and odium which fell upon those whose practice was not less abhorrent from the precepts of the gospel, than inconsistent with reason and injurious to society.

There is a cloud over the history of both Cerdo and Marcian, which the researches of learned men have not, as yet, been able to disperse. The former was a native of Syria, and the latter of Pontus, in Asia Minor, of which country his father was Christian bishop. They are generally considered as the first who preached Gnosticism with any success in the imperial city; Italy, and the western parts of the empire, having, previous to their time, been infested with few heresies of note. The time of their appearance in Rome was the reign of Marcus Aurelius. At first they propagated their religious frenzies secretly, and used caution and concealment in the celebration of their rights; but, when the poison operated, and crowds of proselytes flocked to their standard, they openly taught their impostures, and actually formed congregations and churches of their own. "*Faciunt favos et vespæ; faciant ecclesias et Marcionitæ,*" is the strong expression of Tertullian.

Marcian held the doctrine of the two eternal principles of good and evil; but he interpolated a deity of a *mixed nature,* who was the God of the Jews and the creator of the world. This intermediate being was at perpetual feud with the

* It is probable that this gem may have belonged to some of those Gnostics, who, like Cerinthus, above spoken of, were of Jewish extraction, and, consequently, did not repudiate Judaism altogether from their system.

† A Gnostic sect is mentioned by Mosheim who held that the *plenitude* of divine truth resided in the Greek alphabet; and that, on this account, Jesus Christ was designated the Alpha and Omega.

evil principle, whose empire covered all the earth except Judæa alone. Both the one and the other, however, were actuated by a common animosity to the good principle, to whose throne they aspired; and they ambitiously endeavoured to reduce to vassalage all the souls of men, keeping them in a tedious and miserable captivity.

That nothing might be wanting to complete this gloomy picture of the obliquity of the human mind and abuse of the sacred Scriptures, there were many sects which adopted the names of persons mentioned in the Bible, who were either notorious for their wickedness, or furnished them, at least, with pretexts for launching into the most absurd extravagances. A descendant of Carpocrates founded the sect of the Adamites, who resorted naked to their churches, affirming that they thus reinstated man in the simplicity and innocence of Paradise. Another sect called themselves Cainites, from their veneration for the character of Cain, who, they asserted, was the offspring of a more potent energy, and, therefore, predominated over Abel, who sprang from a weaker origin. Others took the name of Judas Iscariot, and held that apostate in the highest reverence. Others rioted still more wildly in depravity and profaneness, and rent the seamless garment of Christ, that emblem of the unity of the church, with a more presumptuous hand; but to track the course of folly and impiety any further would be to exceed the bounds of the present essay.

Having, in our introductory remarks, presented the reader with the most prominent features of the Gnostic heresies in general, we shall merely repeat here (to account for the origin of those gems of which a few specimens have been exhibited) that it was one of their most remarkable tenets, that malevolent spirits ruled the world, presided over universal nature, and caused all the diseases and sufferings of humanity. By knowledge or science, they believed these spirits could be controlled, their power suspended, and even their malevolence charmed to the use and benefit of man. Of this science, they boasted themselves the masters, and it consisted, chiefly, in the efficacy of numbers, and certain mysterious hieroglyphics and emblematic characters, adopted, chiefly, from the Egyptians. Hence, they made systems of what they call monads, triads, and decads; and formed figures of Anubis, Serapis, and other idols, combined in a thousand varieties, with the forms of serpents and other animals of mythological renown. These compositions of mystic numbers and figures they sculptured on gems and stones of different kinds and qualities; and they maintained that whoever bore one of these upon his person was secured by it from the particular evil it was constructed to guard against. From this supposed efficacy, these gems obtained the name of AMULETS—"*amuleta quia mala amoliunter*," because they keep off dangers or evils. Amulets against disease were formed of materials having an imaginary connexion with the distemper:—red against all morbid affections of an inflammatory or febrile character: chrystal, glass, or some pale substance, against those that were watery or dropsical: and so of others.

An Amulet against Tertian ague, constructed by an eminent follower of Basilides, is represented on one side by a human figure with the head of a cock; the legs are serpents, and between them is the mystic word IAω. On the opposite face are the elements of an *abracadabra*. Arranging the letters under each other in lines, always ending with ω, an equilateral triangle is formed in this manner:—

A E H I O Y ω
E H I O Y ω
H I O Y ω
I O Y ω
O Y ω
Y ω
ω

The reader is aware that the word "*abracadabra*," admits the same arrangement. In these combinations resided great virtue. The equilateral triangle represented the process of the Deity through the corporeal world.

The immense number and variety of these talismans that have been and are still

found, in many places very remote from each other, attest both the accuracy of the historians who have described these sects and their heresies, and the great encouragement their propagation met with all over the world. In the East, travellers procure them with ease; and even in the West, they are continnally dug up, on the banks of the Rhine and Garonne, and other regions, where, it is supposed, the Cerdonites and Marcianites scattered them in abundance. Their frequency in every part of Europe led Montfauçon to hope that by their means a full light would yet be thrown upon all the secrets and mysteries of Christian Gnosticism.

In conclusion, we would observe, in the words of Dr. Walsh, that it adds another proof of the miraculons interference of Providence for the preservation of Christianity, that its first promulgation should be accompanied with conceptions so extravagant, and conduct so flagitious, as that of many of the sectarians of the first ages; and that it had to contend, not only with the attacks of its avowed enemies, but the evil reports caused by its pretended friends. The heathens, either in ignorance, or wilfully seeking occasion to excite prejudice against the 'new faith,' did not fail to impute the extravagance of the Gnostics generally to all Christians; and, unfortunately, the sect met with such acceptance, and its wild opinions and licentious practices were so congenial to the understandings and temperaments of the people among whom they were circulated and exhibited, that they became in a short time, numerous enough to afford a plausible pretext for confounding the sacred doctrines of the gospel with the gross and fantastic perversions of their noble and important truths. It does not appear that the fatal consequences of these perversions—the dreadful injuries they inflicted upon the cause of Christianity—have been sufficiently insisted on. The final triumph of the religion of the gospel over all the efforts of the heathens to extinguish it is, no doubt, a strong proof of superhuman support; but surely the argument for divine interposition is much strengthened, when we add to the persecutions of its enemies what it had to encounter from the perverseness of its friends: had it been of human fancy or device, from the monstrous corruptions and perversions which their vice and folly introduced into it, no doubt "it would have come to nought:" but we discern with astonishment, a small but pure flame burning bright and, with an inextinguishable blaze, under all the ashes which for two centuries had been heaped upon it by its professors; we see a clear stream flowing on, undefiled and uncorrupted by the torrents of pollution that had heen poured into it by those who professed to drink of its waters: and, now, at the end of eighteen centuries, we are witnesses of that flame illumining the remotest parts of the earth, and that stream flowing through the most distant lands, and affording the waters of life to the whole civilized world."*

NAUVOO.

Our latest accounts from Nauvoo bring tidings of general peace and prosperity. The Temple is progressing as rapidly as ever—the Saints united. Enterprize and industry fill the bosoms of all patiently waiting for the glory of Israel to appear. Every exertion is being made for the completion of the Nauvoo House. From present appearances there will be many hearts made glad in the coming fall, for their readiness to give heed to counsel, when the call was made in the spring—'Come up and finish the House of the Lord.'

We copy the following from the *Times and Seasons*:—"It may be said that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:—

'Bide your time—one false step taken
Perils all you yet have done.
Undismayed—erect—unshaken—
Watch and wait—all, all is won,
'Tis not by a rash endeavour
Men or states to greatness climb.
Would you win your rights forever,
Calm and thoughtful bide your time.'

Yes truly and manfully will they abide their time, and carry out the vast mea-

* With the concluding sentiment of the foregoing article, of course we do not agree.—Ed.

sures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord is unabated."—*New York Messenger.*

THE LAST SHINGLE.

From the Nauvoo Neighbor.

The *Neighbor* has been delayed a few hours, in order to say that *the last shingle* has been laid upon the roof of the Temple. The roof is now completed, and, the sash and window frames having been made ready, the house of the Lord may be considered "enclosed." We thank the Lord who hath extended his arm to help us to accomplish so much in so short a time, and we pray for his continued aid for its final completion.

SEE! HEAR! WEEP!

"Blow ye the trumpet in Zion * * * * * And I will show forth wonders in the heavens and in the earth, blood, and fire, and vapours of smoke." (Joel 2.) Every person acquainted with events, or history, or signs, or even the speculations of the newspapers, expects some wonderful change in the affairs of governments and men, and more than all, in the providence of God. The Millerites have waked up a foolish spirit, that urges on the belief, that Christ is to come before he purifies the earth of sin, or even gathers Israel according to the promise made to the fathers. Other discontented beings have other projects to tease the fluctuating minds of a weak generation with. While the Latter-day saints, in the name of Israel's God, come forth with scripture and prophecy, declaring what shall be, and lo! *the calamities are here!*

Nor is this all; there is a belief in man, which all the wisdom, cunning, sophistry, fool hardiness, or bravado of sectarians, infidels, heathens, and even nothingarians, have failed to kill or cure; *that belief is this;* that God once destroyed the inhabitants of the world by water for wickedness; and that he will again destroy them in the last days for their abominations, *by fire;* This the scriptures teach; and this will come upon the world like a thief at night.

The prophet says: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

In the twelfth chapter and forty-ninth verse of Luke, Jesus Christ uses this strong language: I AM COME TO SEND FIRE ON THE EARTH: *and what will I, if it be already kindled?* Now, gentle reader, and ye wise editors, we have quoted three passages of scripture as a prelude to thousands and as a warning to millions, and who will spread the news from house to house; from neighbourhood to neighbourhood; from town to town; from country to country; from state to state, and from nation to nation, that Jesus Christ has begun to burn up the world? Who will act as a faithful watchman and give notice that the fire has already commenced, and will burn up all that have no refuge? In the midst of this awful conflagration, there will be three places of deliverance; for it is written: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

A later prophet, and one too, who holds the keys to unlock the stores for this generation, has said: "Behold now it is called to-day, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming;) for after to day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon."

A FEW HINTS TO CANDIDATES FOR THE CELESTIAL KINGDOM.

Dear Brethren—The present period of our existence, as a religious community, is an important one. Our struggles for conquest over the powers of darkness have been severe and unremitting; and though our enemies, by the aid of some apostates, have endeavoured to cast over us the dark clouds of guilt and crime, and thereby urge on to deeds of blood and extermination, an ignorant and infuriated rabble against the people of heaven's choice, still our hands are above the water, and as the lightnings of heaven are the more conspicuous upon the face of a dark thunder cloud; so also is the truth which God has communicated to us displayed with more brilliancy and glory, when bursting from warm and affectionate hearts, and playing with those imaginary wrongs and evils, which hands, stained with innocent blood, have penned and published against us.

A blind man can see darkness where there is none, but he cannot see the light when it shines, so this blind generation can see and proclaim our darkness, but not our light. "Behold, the light shineth in darkness, and the darkness comprehendeth it not!" Our prophets have been slain, and few lay it to heart. Our government winks at the cold-blooded and murderous deed, and turns a deaf ear to our cries and prayers for the redress of wrongs and losses sustained in Missouri, but the Lord God hath spoken from heaven, and commanded that we should importune at the feet of the judge for redress; and if he would not hear us we should importune at the feet of the governor; and if the governor would not hear us, we should importune at the feet of the president; and, if the president would not hear us, then, he says, "will I, the Lord, come out of my hiding place, and vex the nation in my sore displeasure." With this commandment we have fully complied, and a sufficient time has elapsed to afford opportunity to the government to do something for us, had it been disposed. Now, therefore, all ye Latter-day Saints, know ye, that God is about to come out of his hiding place and vex the nation in his sore displeasure, to make inquisition for blood, and bring down high and exalted looks to weeping, lamentation, and woe! And, never! no, never!! will our nation flourish and prosper again until Mormon wrongs have been redressed, and the blood of our noble and martyred heroes is avenged by the government that has winked at the cowardly and treacherous deed.

There is one material error existing among the Saints, and that is:—In my travels through the country, I have found that many have lent their money to individuals out of the church, and also to banking institutions. These have no interest in building up the church and kingdom of God, and now, if the hearts of our members are in the church, let them place their treasure there, for where the treasure is there the heart will be also. If their treasure is in the bank, or out of the church, their hearts will be where the treasure is. If men have money, and have love for the church and wish to see it prosper, let them loan their money to the church, and thus help it in the days of its infancy, that it may become strong; and then, in its manhood, it will be able and willing to succour its early supporters, and repay the whole, with good interest. After this, I shall look upon every man as a hypocrite who loans his money to any but the church of God, and at the same time professes to love the church. He proves to me that he loves his money more than his soul; for he will trust his soul in the church, but he thinks so much more of his money than his soul, that he will not trust it there. We want all such members to apostatize forthwith, and go away from us; for they are only in the way, and are increasing condemnation upon their own heads. Men who will say to me that, they would be glad to pay their tithing and help the church if they possibly could, and, at the same time, have some thousands of dollars deposited in the bank or elsewhere, which they could draw out by cheque at any time they were disposed, are certainly very hypocritical, and are kindling a fire about them that will burn and eat as doth a canker,—and they must be associates with Annanias and Saphira. Let the gold and the silver of such stand as a witness against them in the day when God shall reward those who have become poor for his sake. A candidate for a celestial crown will never loan his money out of the church for fear of losing it if he lend it to the church. A purely celestial spirit will never say to me, when he has money loaned out, that he can command at any time he chooses—'I would be glad to pay my tithing and help the church, if I had any money, but I have none, and am very sorry that it is so.' This kind of dealing may be justified in the world, and pass without censure, but not in the kingdom of God. The man or woman who does it brings a curse upon themselves and their posterity also if any they have. If our church is worth any thing it is worth every thing, and if it is worth every thing, why shall we not be willing to make a whole sacrifice for it? But if it is not worth every thing, it is worth

nothing, and why dabble with it at all? "Eat, drink, and be merry, for to-morrow we die." On the shoulders of the twelve lies the responsibility of building up the kingdom of God in all the world, and now if the rich will look on and see us strain every nerve, muscle and sinew, to execute the commandments of God, and they not put forth a liberal hand to help us; if to us the keys of the kingdom have been given, they will have the opportunity of proving the truth of one saying of our Lord, which is this—"It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God."

A celestial spirit will not keep his money in his chest, for this would be placing the talent in a napkin and hiding it in the earth; but he will lend it or give it to the church, that it may be used to advance the cause of God, and he will have the honour of being a pillar in the Temple of his God, and shall go no more out. He shall not apostatize!

May the Lord bless the frank and generous hearted, and bring them victorious to His celestial hill. Your brother in Christ, ORSON HYDE,

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REMISSION OF SINS.

(From the Times and Seasons.)

Sin is the transgression of the law, and remission of sins pre-supposes the satisfaction of justice, in some way of the law that was transgressed, for the justification of the criminal; for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law; and if this is done, it is worse than no law. The justice of a just law claims the protection of all good subjects, and the infliction of the penalty of every transgression; and without this, justice is not satisfied. If a man sins against a just law, he never can in justice again enjoy the approbation of that law, short of ample atonement, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied; and it leaves nothing in the mind of the executive, or, one who enforces the law, that savours of forgiveness, and if he receives the approbation of the law, it is because justice claims it; but if another makes the atonement, he then obtains remission by the satisfaction of justice, to be sure in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal shall be considered a sufficient one to cancel the crime, or answer the penalty of the law; and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice in the infliction of the penalty in his behalf.

Such is the character of all just law, (and that too of necessity) that if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor approbation of the law that was transgressed. This principle exists because of the accountability that all subjects sustain to the law by which they are governed. Mankind are accountable to God, if at any time he has given them a law, or commandments by which they should be governed; and that it has been done we are willing to believe. The Lord God commanded Adam, the first man, saying—"Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was; and according to the natural course of justice in the infliction of the penalty upon Adam as transgressor, and upon us as legitimate sufferers with him, there could be no hope in our case; for Adam, in eating of the forbidden fruit, subjected himself to the influence and power of death; and death naturally brings darkness, and corruption brings dissolution; and there is nothing in death to reorganize, nor to bring to light; and hence, this penalty is naturally of eternal duration, and man is naturally unable to fulfil it short of eternal subjection. Thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin of the transgression thereof. But if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf of sufficient merit to answer the claims of justice (and reconcile God to us*), so that we are no longer under condemnation for original sin; and so that we shall

* Properly—"reconciled us to God."

be made free from the penalty of the fall, as it is written—"As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

Jesus Christ was a suitable being and able to make this atonement in our behalf, and satisfy the claims of justice, because—Firstly, he was the first begotten and best beloved of the Father. (See Hebrews i. 6, and Matthew iii. 17.)

Secondly, he was able to comprehend the penalty without suffering eternally. (Isaiah ix. 6; Psalms xvi. 10, and Luke xxii. 39, &c.)

And Thirdly, he was without sin, and justice had no claim upon him that he should suffer, only as he took it upon himself to suffer for us—Isaiah liii. And the whole was an act of mercy against justice for the remission of our sins, or that we should not be for ever subject to the vengeance of a broken law; and also, *that we might be placed upon the ground of exaltation and eternal life*, according to the first purpose of God in the creation of man; for the atonement of Jesus Christ hath secured unto mankind much good; and this one thing it hath secured particularly, even the forgiveness of sins by the shedding of blood; as it is written—"And he took the cup and gave thanks, and gave it unto them, saying, drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins." (Matthew xxvi. 28.)

Again—"For behold I say unto you, * * * * when ye partake of the sacrament, do it with an eye single to my glory: remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." Book of Doctrine and Covenants, section 50.)

Some may object to this position, because the apostle Peter told certain believing Jews to be baptized for the remission of sins; or at least it is so on record. If this proves anything, it proves too much for an objection, for the scriptures also say, that the blood of Jesus Christ was shed for the remission of our sins, and if this is the only necessity of baptism, one or the other must be superfluous. But if we will dip a little deeper into the fountain of truth, and search still further into the character of the fall, and the merits of the atonement, we shall find, that notwithstanding we are no longer counted sinners because of Adam's transgression, yet there is a curse left upon the earth for man's sake, and God's preparing salvation for us by the atonement, does not reconcile us to him without law, for we are prone to sin by nature, being still under the power of the devil, according to the character of the curse, and would for ever have remained so, but the atonement brought in a law of *restoration*, by which we may subject our carnal nature, and again become heirs of the kingdom of God, if we will: and that law is the gospel, and baptism is an ordinance therein, for what? Why, for birth and regeneration, as it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Again, the book of Covenants, speaking of baptism, says, "Wherefore, enter ye in at the strait gate, &c." (Section 41, see also 1 Peter). It is a door of entrance into the kingdom of God. But the apostle said, "Be baptized for the *remission of sins*." (See also book of Covenants, page 218, section 65). Now the first definition of the word, "*for*," is "*because of*." Put this construction upon the quotation, and it would read, be baptized *because* of the remission of sins. This would agree with the general face of the scriptures, and with the plan of salvation, for if there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we, because of sin could never have been saved; but now, because of the remission of sins by the shedding of blood, we have the privilege of water baptism as an ordinance of initiation into the kingdom of God; and this, together with the other gospel ordinances, will secure to us legitimate claim upon celestial inheritance. But if this argument does not suit, there are others. Mankind are by nature aliens from God, and will be, until in all cases the gospel is had in exercise for their restoration; and every one hearing the gospel is under condemnation if he will not obey it; and unto such, the atonement is no longer meritorious, because of actual sin against a greater law, as it is written, "He that believeth on him (Christ) is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii. 18). And like as though there had been no atonement, and not only so, but worse; they are subject not only to death, but to the power of the second death, "where the worm dieth not, and the fire is not quenched."

Hence baptism is, in a certain sense, for the remission of sins, or rather, it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But according to the words of Christ, and the character of the gospel, baptism has more properly the birth and regeneration of alienated man into the kingdom of God as its object, and the remission of sins is granted unto mankind because of the atonement made by the shedding of blood, "and without shedding of blood is no remission."—Heb. ix. 22. V. H. BRUCE.

City of Joseph, July, 1845.

TEMPLE TITHING.—BELL-RECEIPTS.

From the various questions that have lately been asked upon the subjects at the head of this article, we are sensible that some instructions on the same are necessary. We would therefore say, that as tithings for the Temple are personal free-will offerings, any person has a right to forward their tithings to the President of the Churches in Britain, and receive a receipt for the same in their own name, if they wish to do so. Any person wishing to forward 10s. or upwards, can do so by a post-office order; but as there is, or ought to be, an organization in all the conferences and branches to collect for the Temple, consisting of collector, secretary, and treasurer, all small sums can be paid into the hands of the treasurer of each branch or conference, and the name with the amount, in all cases, should be strictly taken; and then the treasurer of each branch or conference, (as the case may be) should forward those monies to Liverpool, not, by any means, omitting to send the name of each subscriber and the amount paid. Let the treasurer's name be sent in full, that a receipt may be returned to him for the sum forwarded. I wish it to be distinctly understood, that each person's name will be recorded in our books, at Liverpool, and transferred into the Book of the Law of the Lord, at Nauvoo, with the amount of money paid, though it should not exceed one penny. All names forwarded to us by the treasurer are as strictly attended to as though each subscriber had a separate receipt. We would recommend that *all* small subscriptions be paid into the hands of the collector or treasurer, and let the treasurer forward the same with the name to us, as by so doing we will be saved much trouble and expense, by giving one receipt for the total amount to the treasurer, instead of forty or fifty for the same number of shillings or sixpences, as we keep a printed duplicate, bound in a book, of each receipt we give. Some have forwarded us money for the Temple, without the subscribers' names, and others have forwarded us names, without informing us who the treasurer was, or in what name to make out the receipt. We wish all our friends, hereafter, to notice these items, and it will save us much trouble.

With regard to subscriptions for the Temple, or Bell of the Temple, we make no distinction whatever between the two; we shall make use of all funds collected for the Temple to pay for the Bell until a sufficiency is procured for that purpose, and it is all entered in the Book of Records just alike.

We hope the Saints will not weary in well-doing in this matter, but continue to cast in their mite for this cause, until the finishing-stroke shall adorn the Temple of our God.

All monies, names, lists, or letters forwarded for the Temple, addressed to W. Woodruff, Stanley Buildings, Bath Street, Liverpool, will be strictly attended to.

Wilford Woodruff.

CONFERENCE MINUTES.

GLASGOW.

A Meeting of the different branches in the Glasgow conference took place in the Odd Fellows' Hall, 175, Trongate, on Sunday the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder M'Cue presided, and Walter Thomson was appointed clerk, assisted by Thos. B. H. Stenhouse.

President M'Cue addressed the Saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1148 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general, were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious—the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; also elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the prayers of the Saints, that he might be upheld in his mission to the Sister Isle.

Elder Banks preached in the evening to a crowded house and very attentive audience.

Subject—The Marriage of the Lamb,—which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,

PETER M'CUE.

SHEFFIELD.

I attended a quarterly Conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock, a.m. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the Saints, who had been formed into a Sabbath school, took their seats together with their teachers. There were present at the opening of the conference, 1 of the quorum of the twelve, 1 patriarch, 2 high priests, 5 elders, 15 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The Conference was opened by singing and prayer, after which the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes. The conference was well attended during the day and evening, and much good seemed to be done.

On Monday evening we had an interesting address delivered by elder M. Holmes followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being weekly made to the church.

JAMES URE, President,
ELIJAH MITCHELL, Clerk.

PRESTON.

I met with the Preston conference on the 31st of August, which was held at the Cockpit, in Preston, there being present, quorum of the twelve, 1, quorum of seventies, 1, 15 elders, 18 priests, 13 teachers, and 2 deacons. Elder Leonard Hardy was called to the chair, and elder John Fawly chosen clerk. Conference opened by singing and prayer, after which we had represented, eleven branches containing 542 members, 18 elders, 23 priests, 16 teachers and 4 deacons, 45 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favour of the faithful labours of elder Hardy, the presiding elder of the conference. It was evident that he had done honour both to the cause of God and his brethren since he had had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that elder John Melling be appointed presiding elder over the Preston branch for the time being. It was also moved by elder Hardy, and carried unanimously, that elder John Holsall be appointed presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction received.

LEONARD HARDY, President,
JOHN FAWLY, Clerk.

MANCHESTER.

On Sunday the 15th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the

presidents of the quorum of the seventies, 25 elders, 29 priests, 18 teachers and 5 deacons. Elder Milton Holmes, the president of the Manchester conference, was chosen president, and elder William Walker, clerk. The conference opened by singing and prayer, after which we had 25 branches represented, containing 1769 members, 44 elders, 97 priests, 57 teachers, 27 deacons, and 115 baptized since last conference. The Manchester conference has been under the presidency and counsel of elder Holmes since his arrival in England, and he has been much blessed in his labours—brought forth much fruit, and he has had the support and love of the Saints through the whole field of his labours. There has been a continual increase of members from the commencement of his labours, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester and most of the branches was represented as being in perfect union and good standing, it is the largest conference in the British isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it became necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference, and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the Saints was asked for on these subjects, and the result was, an unanimous vote was given. Resolved, that Thomas Bradshaw and Henry Druce, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favour of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff.

Peace and good order was preserved throughout the day.

MILTON HOLMES, President,
WILLIAM WALKER, Clerk.

I have not presented the full minutes of these conferences, but have endeavoured to give the remarks in a brief manner. I rejoice to find these conferences we visited so well united and prosperous in the principles of the Gospel. Elders Holmes and Hardy will take their departure together, for New York or Boston, about the 16th of October. Though their missions to England have been limited to about ten months, yet it has been interesting to themselves and of much benefit to the Saints. Although we shall feel the loss of these dear brethren, and miss their society, yet, as duty calls them home, we feel to bid them God speed to the bosom of their families, homes and friends, and the City of Joseph, with all the prayers, blessings, and the good wishes to rest upon their heads, from the many Saints with whom they have formed an acquaintance in this land.

W. WOODRUFF.

On our return from the Manchester conference, we received our regular files of *Times and Seasons*, and the *Nauvoo Neighbor*, and *Messenger*, from New York, by the arrival of the Great Britain, all bearing testimony that the cause of God is advancing in that land. In turning our eyes to the receipts of letters, we fonnd one from our brother I. F. Carter, of New York, and also one from Father Ezra Carter, of Scarborough Maine, informing us of the death of his wife, (our mother) Sarah Carter, who fell asleep without a struggle or a groan, at a quarter-past eleven o'clock, a. m., on the 21 July last, aged 70 years, 3 months and 13 days. In this bereavement Father Carter is called to mourn the loss of one who has been the partner of his youth; companion of his middle life; and solace and support of his declining years, while a family of eight sons and daughters are also called to mourn the loss of a fond and an affectionate mother, who has most tenderly watched over them and their interests, whether at home or abroad, during their lives.

There are peculiar associations and tender ties that bind man to a bosom friend, a companion, a wife, and children to the hallowed name of mother, that cannot be found elsewhere; and though she live to three score years and ten, when called away it severs for a season some of the strongest ties that binds man to his kindred. Mother Carter ever considered it a pleasure, and one of the duties required by her religion to administer to the wants of the poor and needy, and during the last fifteen years of her life she has administered with cheerfulness to the wants of the elders of Israel and the Saints of God, in their travels in the world. And as she has often administered to the wants of the disciples of Christ, may she receive a disciple's reward.

WILFORD WOODRUFF.
PHEBE W. WOODRUFF.

Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1845.

In our last we referred to the peculiar providence by which the Saints were preserved from the awful destruction of life which occurred lately at Merthyr Tydville, in Wales. Since then we have been favoured in Liverpool with a visit by our friend Captain Dan Jones, who was in the neighbourhood at the time, and from whom we have learned additional particulars. The Saints who regularly were employed in the pit, were not there at the time of the explosion. They had been warned by vision, of the catastrophe, and absented themselves from their work. While on the other hand, the individuals who were destroyed, had particularly distinguished themselves by disturbing a meeting of the Saints, and crying out for a sign, little deeming that their request would be granted so speedily, and in so awful a manner. The services of the Saints, however, were called into requisition to bring up the bodies of those that were destroyed, nor would the agents, or overlookers of the works attempt it, unless preceded and assisted by the Saints; and the general impression in the neighbourhood, amongst all people, is, that it was a signal judgment upon the people for their persecution of the Saints, and it has created a strong feeling in favour of the spread of the truth. Subsequently, elder Jones exhorted the people in a meeting to repentance and baptism for remission of sins, stating that they were not safe even in retiring to their homes to seek the repose of the night, without first entering into covenant with God. Two, we believe, obeyed the gospel, when behold, the first sight which greeted his eyes in the morning, was the carrying by of three corpses of men, who had been killed while excavating for the building of a house, and who had turned a deaf ear to the offers of mercy.

When will the people learn wisdom, and seek to escape from the judgments of God? And when, too, we would ask, will the Saints learn fully to estimate the value of the privileges which are theirs to enjoy?

Our recent news from the West is of a most encouraging nature. The last shingle of the covering of the house of the Lord has been put on, verifying the fallacy of the false prophet of Rigdonism, which we trust may have a beneficial effect upon the minds of his deluded followers, as this was the hinge upon which he trusted to establish the veracity of his professions; or, as mentioned in a letter of elder Amos Fielding to President Brigham Young, dated, Alleghany city, July 25th, as the cable of their hopes, which he trusts may part from its anchor, and which was, *that if ever the roof of the Temple is finished,* ALL RIGDONISM *falls to the ground in this place.*

The American papers which we have received, teem with numerous details of the continued visitations of the judgments of God in that land.

Let the Saints take encouragement, the hour of their deliverance draweth nigh, and they will be enabled to appreciate its value by the infliction of judgments upon the nations by which it will be contrasted.

We rejoice much in the favour which the Lord is granting to his servants in the eyes of the people, even in this land, and we know that by a continued course of upright conduct dictated and carried out by the Spirit of the Lord, that confidence

shall be increased, and thereby enable us to effect much for the building up of the kingdom of God.

We have a subjeet or two which we feel it justice to touch upon for the satisfaction of the Saints, and first, with regard to the Joint Stock Company. Many have expressed their surprise that we have not made the pages of the Star the vehicle of communicating information and instruction upon this subject; our reason is this that we are not allowed to publish anything to the subscribers, without sending a copy of the same to London. This information we trust will suffice, in the mean time we would state, that we have been most laboriously employed with the same, hitherto; the number of applications for shares exceeding 2700, and that we are through necessity some 200 letters in arrear of answering at the present moment.

In connexion with this we would mention the Star, and crave a little mercy and lenity from our brethren if their orders are not so punctually attended to as they could desire; as we assure them that we will not wilfully offend, but (in the midst of church business, emigration, joint stock company, and compositions and collecting matter for the Star twice per month, making up parcels and despatching the same to their different destinations,) do our utmost to comply with all orders; and we further entreat that if our numerous correspondents have not their letters answered by return of post, they will in mercy forgive, and exercise that charity which thinketh no evil.

In giving orders for publications, our brethren will oblige us by inserting the list at the close of their letters, and by that means save the labour and time required to pick it out from the general matter of their communications.

THE RISING OF THE NILE.

BY LAMAN BLANCHARD.

Rich is the earth in streams,
O'er the green land unnumbered waters glide;
But brighter than the rest thy current gleams,
Egyptian tide!
Time throws no shadow on thy silver crown,
O river of renown!

Rich are the ancient shores,
Made fertile by thy flow, in piles that stand
To point how far the feeble spirit soars
Above the land:
Thy wave sublime o'ersweeps the marvellous ground,
A marvel more profound.

The Pyramids are there;
Yet once the sunshine fell upon the spot
On which they stand: forth went thy current fair.
And found them not.
Old as the earth they seem, but thou wert old
Ere man conceived their mould.

And when the traveller's eye
Shall find these sculptured glories (as it will)
Crumbled and dim, thy sands shall not be dry,
But sparkle still:
Along thy shores their ancient dust may fall,
But thou shalt flow o'er all.

Like sunshine on his sleep,
Thy fountain flashed on the Explorer's sight.
Oh! transport (won with toil), to see thee leap
Into the light;
The cradling turf to press—to stoop and drink,
And breathe on that far brink!

But high and higher still,
The wizard-water flows from hour to hour,
Encircling rainless cities—as a rill
Circles a flower:
Behold, o'er all it flows—o'er branch and plain,
That long had pined for rain.

And thousands at the sight,
Childhood and holy age, have sought the brim,
Fringed by the lotos-lilies, blue and white,
With heart and hymn
To bless the rising river (come to save),
And worship the fond wave.

The palace and the plough
Are both forsaken; maidens from the banks
Descend to bathe; others, with song and vow,
Wind on in ranks;
And still, o'er all the breezeless tide, the air
Echoes some pealing prayer.

A hundred times the morn
Hath tinged the living flood; which now rolls back,
Leaving rich verdure upon fields forlorn,
Flowers on its track,
Green health and plenty on the parched land,
And fruit—on what was sand.

Howe'er thy rise be traced—
If to Etesian air, that seaward blows;
Or the wild rush, through many a sunny waste,
Of Libyan snows;
Such art thou now, O Nile! and such of old—
Richer than streams of gold!

Delicious as at first,
As in that early time, thy ripples run,
When he who at the Nile allayed his thirst,
Was Egypt's son;
And when, where'er its sacred streams were found,
That was Egyptian ground!

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LIVERPOOL:
PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 8. OCTOBER 1, 1845. VOL. VI.

RATIONALITY OF THE ATONEMENT.

A Pamphlet has lately made its appearance in Glasgow, published by a member of our church holding the office of priest, containing 28 pages, headed "A Treatise on the Atonement, proving the necessity of Christ's Death for Man's Redemption neither scriptural nor reasonable. By T. S. Barr."

We are sorry to be under the necessity of occupying our time and pages in noticing a pamphlet bearing such an introduction, as the production of a member of the Church of Christ; or that any man, bearing any portion of the authority of the holy priesthood, should have his mind so much overcome by the powers of darkness, as to stray so widely from the order and counsel of the kingdom of God, in presenting for the investigation of the public a heresy so much opposed to the revelations of God and every principle of holiness.

Our object in the present article will not be so much to refute the heretical doctrine advanced, as to introduce a portion of the testimony in favour of the principle of redemption through the blood of Christ, with which the revelations of God so much abound, in order that our views on the subject may be rightly understood by all, and that the Saints of God may be prepared to withstand the assaults of the grand enemy of man's salvation, as well as to set the matter for ever at rest in the minds of those who believe in the revelations of God.

We had fully anticipated that our repeated cautions against individuals publishing without our sanction, would have been sufficient, and saved us the trouble of having to recur to the subject again. The neglect of adherence to this on the part of the author, causes him to forfeit his authority and standing in the Church of God, until, at least, he has repented of his error.

In our perusal of the pamphlet, we endeavoured to find out the object of the author, and the only reasonable conclusion we could arrive at was, that it was a strained attempt on his part at a display of talent and learning, from his being able to make quotations from history, heathen mythology, and Hebrew. But it would be far better for a man to be entirely divested of talents, than to use them in endeavouring to prove the inefficacy of the atonement of Christ, and striking at the fundamental principle of salvation as he has done.

The author introduces himself to his readers by lamenting because of having "to labour under great disadvantages while propounding what he conscientiously believes to be a correct solution of this very important subject, as the views which he holds are diametrically opposed to those entertained by Christians of almost all denominations; at least (he says) since the foundation of the Romish Church until now, the belief has been tenaciously adhered to amongst professors of religion, that Jesus Christ came into the world to suffer an ignominious death for, or instead of, Adam and his posterity."

We would remark that he would have laboured under equal disadvantages, as far as professors of the religion of heaven were concerned, had he lived cotemporary with the Messiah himself and his apostles, or at any period, however remote, subsequent to that time; and that this doctrine was not one of the many false fabrications or dogmas of men introduced to make void the designs of God, or lead the minds of the people away "after seducing fables and doctrines of devils;" but that it was, not

only a theme on which the ancient prophets and servants of God delighted to dwell, but the main spring of all their hopes, and the source from which they drew strength and support, when called to pass through trials of an overwhelming nature; to substantiate which we will make a few quotations from scripture.

The apostle Paul, after treating at some length on the faith with which the ancient worthies were endowed, speaks of Moses refusing the honours which Pharaoh's daughter sought to confer upon him, and "esteeming the *reproach* of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward"—Hebrews xi. 26. And after enumerating the sufferings of others, he informs us that their reason for not accepting deliverance was, "that they might obtain a *better* resurrection," (Hebrews xi. 35.) which could only be brought to pass through the redemption wrought out by the Son of God, as we shall be able fully to prove.

The same apostle, in writing to the Galatians, endeavours to impress this doctrine upon their minds, by proving that the law given through Moses was introduced because of transgressions, and was inadequate to accomplish their salvation, but merely served as a schoolmaster to bring them to Christ, and that it could not disannul the covenant that was made before of God in Christ (Galatians iii. 17); thereby proving that Abraham and his successors were conversant with the gospel of Christ and the doctrine of redemption through him. And Job, while suffering under extreme agony, seems to have been supported by this hope, when he exclaims—"I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth"—Job xix. 25. It is also evident that the faith of which they were in possession was efficacious, for we are informed by Matthew xxvii. 52, that many of the saints which slept arose with Christ at his resurrection, who must of necessity have been some of the prophets and saints who had lived prior to his coming. Moreover, we would remark that unless this doctrine had been believed in by the ancients, they were without the means of obtaining salvation, for Peter says (Acts iv. 12.) "there is none other name under heaven given among men whereby we can be saved." In fine, the continuation of sacrifices from the days of Abel to John was typical of the great and last sacrifice offered up in the person of Jesus Christ.

After this introduction, the author labours to shew the absurdity and unrighteousness of the doctrine that the Almighty should require "the very heart's blood of his own well-beloved Son Christ Jesus, to satiate his thirst for vengeance." As far as we or our principles are concerned, he might have saved himself this trouble, as we do not believe that such was the object of God in the sacrifice of his Son. The scriptures are too explicit on this point to be misunderstood. We are informed by the Saviour himself, what object his Father had in view in his coming into the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16—17.

The revelations that God has given to man, abundantly prove that God and the eternal worlds are governed by a celestial law; and in order that man might endure the same glory with himself, it was requisite that he should keep the same law, "that which is governed by law is also preserved by law, and perfected and sanctified by the same," &c., &c.—Doctrine and Covenants, section 7, par. 8; but man, having transgressed the law of God, justly entailed upon himself the curse of disobedience, from which he was incapable of redeeming himself, neither could any less than an infinite sacrifice atone for his fall. The effect of his disobedience, it is well known, was death, and this curse has been hereditary to all the posterity of Adam. Let it be borne in mind that man, while submitting to this punishment, does so without any inherent power, independently, in himself to accomplish his resurrection and restoration to the presence of God and his glory. He is now under the jurisdiction and within the dominion of death, and to achieve a victory over death it was necessary that some one more holy and pure than the being who had become the transgressor should enter into his dominion, in order that he might thereby have that dominion destroyed; and unless this be done, the control which death will hold over mankind must be eternal. It will require little argument to prove that the Son of God was, in every way, competent to per

form this task, being pure, holy, and unspotted; and that he was the individual appointed to accomplish this, is fully substantiated by the testimony of John concerning him—"Behold, the Lamb of God that taketh away the sin of the world" —John i. 29—that "As in Adam all die, even so in Christ shall all be made alive." —1 Corinthians xv. 22.

The next step taken by the author is to prove that it was unnecessary for Jesus Christ to shed his blood, or that he came into the world at all to atone for the transgression of Adam. To use his own language—"Now, seeing that death, misery, pain, and privations have been the legacy handed down in the human family from generation to generation, I, for my own part, could not see any justice on the part of Deity did he demand a victim in our stead. Can any person possessed of their reason, after recounting the sufferings that Adam and his children have undergone because of his and their own sin, avoid coming to the conclusion that *man has indeed suffered for himself.*" And then, after endeavouring to prove that because death has followed all men, the atonement of Christ was incompetent, and did not accomplish the end for which it was intended, he sums up by stating that the mission of Messiah was, merely to be a Saviour of men by becoming a preacher of righteousness, and that he fell a martyr to the truth only, as did the prophets who were slain previous to his coming. With all his learning and self-sufficiency to attain to what he calls "correct views of real heavenly theology," he has proven himself, through taking the foregoing stand, either entirely ignorant of the scriptures, or wilfully unacquainted with them, as the following quotations will fully prove. "For this is my blood of the new testament which is shed for many for the remission of sins."—Matthew xxvi. 28. "Him, being delivered by the *determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, *which he hath purchased with his own blood.*"—Acts xx. 28. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—Romans iii. 24—5. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Ephesians i. 7. "For it pleased the Father that in Him should all fullness dwell: and having made peace *through the blood of his cross*, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven."—Colossians i. 19, 20. "So Christ was once offered *to bear the sins of many*; and unto them that look for him shall he appear without sin unto salvation."—Hebrews ix. 28. "Then, said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God; by the which will we are sanctified through the offering of the body of Jesus Christ, once for all."—Hebrews x. 7—10. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without a blemish and without a spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God that raised him up from the dead and gave him glory; that your faith and hope might be in God."—1 Peter i. 18—21. "And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world."—1 John ii. 2. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood." —Revelations i. 5.

Having made the foregoing quotations from the New Testament, we will next introduce a few, on the same subject from the Book of Mormon (1st European edition.)

"And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah of whom he had spoken, or this Redeemer of the World. Wherefore, all mankind were in a lost and in a fallen state, and *ever would be*, save they should rely on the Redeemer."—Page 19.

"And I looked and beheld the Lamb of God, that he was taken by the people:

yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross, and *slain for the sins of the world.*"—Page 23.

"And the Messiah cometh in the fullness of time that he may redeem the children of men from the fall. And, because that they are redeemed from the fall, they have become free for ever."—Page 66.

"Behold, my beloved brethren, I speak unto you these things, that ye may rejoice, and lift up your heads for ever, because of the blessings which the Lord God shall bestow upon your children. For I know that ye have searched much, many of you, to know of things to come: wherefore, I know that ye know that our flesh must waste away and die: nevertheless, in our bodies, we shall see God. Yea, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behoveth the great Creator that he suffereth himself to become subject unto man, in the flesh, and *die for all men*, that all men might become subject unto him. For as death has passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man, by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an *infinite atonement;* save, it should be an infinite atonement, this corruption could not put on incorruption. *Wherefore, the first judgment which came upon man must needs have remained to an endless duration.* And, if so, this flesh must have laid down to rot, and to crumble to its mother earth, *to rise no more.* O, the wisdom of God! His mercy and grace! For, behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devil's angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself: yea, to that being who beguiled our first parents: who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness. O, how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead: which death is the grave. And this death, of which I have spoken, which is the spiritual death, shall deliver up its dead: which spiritual death is hell: wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other: *and it is by the power of the resurrection of the Holy One of Israel.* O, how great the plan of our God! For, on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous: and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh: save, it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness: and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness being clothed with purity, yea, even with the robe of righteousness."—Page 80-1.

"For, behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything, save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him."—Page 112.

"For, behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned."—Page 169.

"For, behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins. And, moreover, I say unto you, that there shall be no

other name given, nor any other way, nor means, whereby salvation can come unto the children of men, only in and through the name of Christ the Lord Omnipotent. For, behold, he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy: but now men drink damnation to their own souls except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come in and through the atoning blood of Christ the Lord Omnipotent.—Page 170.

"For, were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished. But, behold, the bands of death shall be broken, and the Son reigneth and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead."—Page 198.

"Yea, concerning that which was to come, and also concerning the resurrection of the dead, and the redemption of the people, which was to be brought to pass through the power and sufferings and the death of Christ, and his resurrection and ascension into heaven"—Page 202. "And he will take upon him death, that he may loose the bands of death which bind his people."—Page 256.

"Now, there is a death which is called a temporal death, and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."—Page 270.

"Now Aaron began to open the scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood."—Page 303.

"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice: but it must be an infinite and eternal sacrifice. Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered; therefore, there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world; therefore, it is expedient that there should be a great and last sacrifice, and then, shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be fufilled every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance."—Page 341-2.

"Now the work of justice could not be destroyed; if so, God would cease to be God, and thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now, the plan of mercy could not be brought about except an atonement should be made, therefore God himself atoneth for the sins of the world to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men except there were a punishment which also was eternal, as the life of the soul should be affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent except he should sin? How could he sin if there was no law, how could there be a law save there was punishment?"—Page 362, 3.

"And it came to pass that he stretched forth his hand and spake unto the people, saying: Behold, I am Jesus Christ, of whom the prophets testified shall come into the world, and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."—Page 513. "And my Father sent me that I might be lifted up upon the cross, and after that I had been lifted up upon the cross I might draw all men unto me."—Page 547. "And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord, yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death."—Page 578. "Behold, I am he who was prepared from the foundation of the world to redeem my people."—Page 587. "And again, if ye by the grace of God are perfect in Christ, and deny not his power, then ye are sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot."—Page 634.

To conclude our evidence on this subject, we will make a few quotations from the Book of Doctrine and Covenants.

"I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, and the Father is one in me, that we may be one."—Section xi. par. 1.

"And verily I say, even as many as have believed on my name, for I am Christ, and in mine own name by the virtue of the blood which I have spilt have I pleaded before the Father for them."—Section xii. par. 1. "Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed—the blood of Him whom thou gavest that thyself might be glorified."—Section xi. par. 1.

"Remember the worth of souls is great in the sight of God; for behold, the Lord your Redeemer suffered death in the flesh, wherefore he suffered the pain of all men, that all men might repent and come unto him."—Section xliii par. 3. "For behold, I God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."—Section xliiii. par. 2.

It is written, "That in the mouth of two or three witnesses every word may be established." As we have quoted from many witnesses out of three records, we trust it will have a tendency to enlighten, not only the mind of the author of the pamphlet, but all those who doubt the doctrine of the atonement through the blood of Christ. It will have been fully established beyond all controversy, from the flood of testimony which we have brought from the revelations of God, given in various dispensations and ages of the world, and in different parts of the globe, that the object of Christ's mission to the earth was to offer himself as a sacrifice to redeem mankind from eternal death, and that it was perfectly in accordance with the will of the Father that such a sacrifice should be made. He acted strictly in obedience to his Father's will in all things from the beginning, and drank of the bitter cup given him. Herein is brought to light, glory, honour, immortality, and eternal life, with that charity which is greater than faith or hope, for the Lamb of God has thereby performed that for man which he could not accomplish for himself. As justice in the first place has had its claim, and the words of God have been verified—"In the day thou eatest thereof thou shalt surely die." So, on the other hand, mercy has been extended, and the love of God manifested in breaking the bands of death,

whereby the spirits and bodies of men are re-united, the spirits of the just receive an exaltation in the presence of God and the Lamb—in the same tabernacles in which they toiled, laboured, and suffered while on earth, without which union it is impossible for the souls of men to receive a fulness of glory. There is a glory connected with this, that will be an eternal source of joy to every citizen of the celestial kingdom. The spirits, on the other hand, of those who reject the Gospel of Christ and slight his proffered mercies, must return to their bodies in the last resurrection to receive a fulness of their punishment in the same tabernacles in which they dwelt while warring against God. We would hereby warn all men who may hear the sound of these words, to repent of their sins and obey the Gospel of the Son of God, that they may escape the punishment of those "who have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace," (Hebrews x. 29) and that they may have a part in the first resurrection, and have their names "written in the book of life of the Lamb slain from the foundation of the world," (Revelations xiii. 8) and be prepared to join in chanting the new song, saying, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on the earth."—Revelations v. 9, 10.

We will now close with the words of Jacob from the Book of Mormon, page 147. "Behold, will ye reject these words? Will ye reject the words of the prophets? and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption which hath been laid for you? Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ will bring you to stand with shame and awful guilt before the bar of God." WILFORD WOODRUFF.

President of the Church of Jesus Christ of Latter-day Saints, in the British Isles.

SPEECH DELIVERED BY PRESIDENT B. YOUNG, IN THE CITY OF JOSEPH, APRIL 6, 1845.

I hope there may be faith enough in this congregation of Saints to still the wind and strengthen me, so that I may be heard by all this vast assemblage of people; and in order that my voice may extend and be heard by all, it will be necessary for the brethren and sisters to be as quiet as possible, and I will do my best to speak that you may all hear and understand.

We shall this day devote to preaching, exhortation, singing, praying, and blessing children (such as have not been blessed), and those women who have not before been able to attend the meeting to have their children blessed, may have the privilege this afternoon.

Last Sunday I promised to the Saints, to speak to-day on the subject of baptism for the dead in connexion with other items, that the Saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views upon this important subject, I would say to all those who are satisfied with all the knowledge they have and want no more, to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray that they may be filled and satisfied with the intelligence of God, even his glory.

What I have stated in the winter past, relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general; but I will endeavour to shew to this congregation of Saints the propriety of it, and that the people could not run at hap-hazard, and without order, to attend to this ordinance, and at the same time it be valid and recognized in heaven.

We are building a house at present unto the Lord, in the which we expect to attend to the fulfilment of this doctrine. You all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that he has revealed through him a plan by which we may bring to life the dead, bless them with a great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these

things aright—to do them in a manner that shall be acceptable to the Almighty, if otherwise he will say unto us at the last day, "ye have not known me right, because of your slothfulness and wickedness, depart from me for I know ye not."

O ye Latter-day Saints! I don't want one of you to be caught in that snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honour and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all men, both male and female; it has been handed down and known from the days of Adam, and those who will open their eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudice, they acknowledge by their lives, by their practices, by their walk and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say that we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle, positively testifies that there must be means made use of to put you in possession of the blessings of the atonement as well as any other blessing.

I believe the plan of salvation is comeatable, and may be understood—and the inhabitants of the world, who will come to God, can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or the mechanic knows how to make any piece of mechanism; but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption: it is the most perfect system of any under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old; it is adapted to their capacities, all can understand and be saved; no comparison of its purity can be made. You may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more; thus, the Infinite Being gives line upon line, reveals principle after principle, as the mind of the finite being expands; and, when he has learned all his life, he will then begin to see that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men.

I have now about got through with my preliminaries, and shall occupy your attention with some items, in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle: you have heard it taught from this stand, from time to time, by many of the elders, and from the mouth of our beloved and martyred prophet Joseph; therefore, my course will not be to prove the doctrine, but refer to those things against which your minds are revolting. Consequently, I would say to this vast congregation of Saints, when we enter into the Temple of God to receive our washings, our anointings, our endowments and baptisms for the saving of ourselves, and the saving of our dead, that you never will see a man go forth to be baptized for a woman, nor a woman for a man. If your minds should be in any dubiety with regard to this, call to mind a principle already advanced, that when an Infinite Being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law. When the doctrine of baptism for the dead was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. I would keep this one thing in your minds, and that is, there is none, no, not one, of the sons and daughters of Adam and Eve, that ever received the fulness of the celestial law at the first of the Lord's commencing to reveal it unto them.

The doctrine of baptism for the dead you have been taught for some time, and the first account that I heard of it was while I was in England; it was there I got the glad tidings that the living could go forth and be baptized for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this church; it made me glad when I heard it was revealed through his servant Joseph, and that I could go forth and officiate for my fathers, for my mothers, and for my ancestors, of the earliest generation, who have not had the privilege of helping themselves; that they can yet arise to the state of glory and exaltation as we that live have a privilege of rising to ourselves. The next year I came home and requested brother Joseph to preach upon the subject, which he did, I also heard many of the elders preach upon the same subject.

There has been many things said, and notions imbibed, concerning this doctrine. Allow

me to advance an idea, and it is this: except we attend to this ordinance according to the law of heaven in all things, it will not be valid or be of any benefit either to the living or to the dead; when it was first revealed, all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary, or else it would be of no value to the Saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that, shall receive more and more; and more, even to the fulness of the eternal Godhead. There is no stopping place, but the weak capacity of men cannot understand it, unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it. In this is the glory, power and excellency of the gospel of the Son of God to poor weak finite man.

Look, O ye Latter-day Saints, at the nations of the earth; Christendom look at them; but look at ourselves (although we have received a great deal) yet who is there here that has seen Jesus Christ, that have beheld angels, that have conversed with the spirits of just men made perfect, and the assembly of the church of Enoch, and with God the judge of all? Who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? Don't you see brethren we have yet a great deal to learn, but is it not our privilege to be filled with all the fulness of godliness? (Cries of yes). When you receive all that is for you, you will say O the blindness of Christendom! O the ignorance of the world!! Even the Latter-day Saints that have assembled together at the April conference in the year 1845, will say, what am I?

Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people, all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful in a few things; you know the promise is, if we are faithful in a few things, we shall be made ruler over many things. If we improve upon small things, greater will be given unto us.

I have said that a man cannot be baptized for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon this subject, it is a very short one, and I will do it by asking this congregation if God would call a person to commence a thing that would not have power and ability to carry it out? Would he do it? No. Well then, what has been our course on former occasions? Why, here go our beloved sisters and they are baptized in the river or the font for their uncles, for their fathers, for their grandfathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grandfathers, and for your great grandfathers, and let you go; after a while, here come our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grandfather, and great grandfather; I want my father to be ordained to the high priesthood, and my grandfather I want to be a patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters; come, now, you have been baptized and confirmed for your father, won't you be ordained for him? You could cast on a stocking and finish it. You could take wool and card and spin it, and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish; but let us hearken to the voice of the spirit, and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the apostle Paul. I hope that you will not stumble at them. Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord, for as the woman is of the man, even so is the man also by the woman, but all things of God." The same apostle also says, "The woman is the glory of the man." Now, brethren, these are Paul's sayings, not Joseph Smith's spiritual wife system sayings.

And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity, and I say so to every man upon the face of the earth—if he wishes to be saved, he cannot be saved without a woman by his side. This is spiritual wife*ism*, this is the doctrine of spiritual wives.

Lest these my sisters should think I give power into the hands of their husbands to abuse them, I would say there is no man has a right to govern his wife and family unless he does it after the order of the church of Christ—unless he does it upon this principle, he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church, breaks his bonds and solemn obligations to his family. Now, ye elders of Israel, will ye go and beat your wives? will you neglect and abuse them? You may ask, is that anything about being baptized for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved; would it not have saved a good deal of trouble if the angel had told these few words to Cornelius? It certainly would, but it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling, it was Peter's duty. In this case we see the principle of order. Again, in the case of the Saviour, did he offer to baptize Paul? No, he had to go to Damascus, to a certain street, in order to find Ananias, who administered to him. Thus, you see the angel honoured Peter, the Saviour honoured Ananias, by permitting them to attend to the calling they had received power to act in. So let fathers honour their families, husbands honour your wives, honour your children, that they may learn to honour you; and if you come and are baptized for the father of your wife, and you want your mother baptized for, let your wife do it; give honour to her.—Ananias had the glory and honour of ordaining Paul and sending him to preach. Christ had done his work, and then gave honour and glory to his servants; when the elders have done their work, let them give their wives honour, and let them say to them, come, be baptized for my mother, and for my sister, and save them, and I will preside over the whole of you.

Thus let all persons stand in their own order, and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristics of this people. I used to think that the sectarian world would certainly get to heaven for they tried hard enough; and we boys would frequently wish ourselves in heaven, with our backs broke that we could not get out again. The sectarian world is just like that, they are scrambling up in the greatest confusion, saying to each other, I hope you will get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us to give every man and every woman their due that rightly belongs to them. And he that walks up to his privilege and duty, has honour and glory, and shall never be removed out of his place.

I have shown to the brethren and sisters that brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden font that was built up by the instructions of brother Joseph. This has been a great wonder to some, and says one of the stone-cutters the other day, "I wonder why Joseph did not tell us the font should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work, and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build an house here, in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceeding great, that we can command the elements and they shall obey. And when we get into Jackson county, to walk in the courts of that house, we can say we built this temple: for as the Lord lives we will build up Jackson county in this generation, (cries of, Amen,) and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a font in that house, say one of marble, the Lord would just as like as not tell us to cover it with gold just to stretch our faith. Brother Joseph said to me with regard to the font, "I will not go into the river to be baptized for my friends, we will build a wooden font to serve the present necessity; brethren does that satisfy you? This font has caused the Gentile world to wonder, but a sight of the next one will make a Gentile faint away. This brings to my memory a circumstance that transpired in the temple, at Kirtland. A very pious lady came no see the temple, she walked up and down in the house with her hands locked together, and after the escape of one or two of the sectarian's most sanctified groans, she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold. She could not bear to see the temple of God adorned and beautified, and the reason was because she was *full of the devil.*

I would put you on your guard against those who wear a long face, and pretend to be so holy and so much better than every body else. They cannot look pleasant because they are full of the devil. Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you don't believe it, try yourselves and then look up into the glass.

We will have a font that will not stink and keep us all the while cleansing it out; and

we will have a pool wherein to baptize the sick that they may recover. And when we get into the font we will shew you the priesthood and the power of it; therefore let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people that I believe myself we shall have a healthy season, and that we shall have a summer of peace. The devils will growl without, and if they could get in here they would growl, but if they do they must look out. And I dare venture to say that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead, and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip our enemies and conquer the evil one, for know ye not that here is Zion? Know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people; this is the most orderly and peaceable people upon the face of the whole earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the face of the earth. That is the millennium.

The Saints will increase, and continue to increase, and virtue, love, holiness, and all good principles will continue to spread and spread, and will rule the nations of the earth; and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth. This is true and will come to pass as the Lord lives. Amen.

EXTRACT OF A LETTER FROM NAUVOO.

We make the following extract from a letter from Nauvoo, lately received. After speaking in a very satisfactory manner respecting the presidency of elder Amos Fielding, on board the ship Palmyra, Captain Barstow, and the excellent manner in which he conducted the affairs of the same for the comfort of all on board, the writer proceeds with the following remarks:—

The captain was kind, humane, and generous—sending soup and tamarinds for the sick; the crew civil, obliging, and respectful. The captain no doubt being well pleased to see all conducted without confusion, and his ship so clean and healthy. We are all well pleased with Nauvoo, the City of Joseph, and feel like the Queen of Sheba, who said the half had not been told her, &c.; how were we astonished at the vast assemblage on the Sabbath day, upwards of twenty thousand people assembled to hear the word of the Lord from the twelve apostles in these last days, with countenances beaming with delight. "By this shall all men know that ye are my disciples" is read in every countenance, is seen in every action, is heard in every kind expression of this vast assemblage. What makes the people look so pleased? Why, because they hear the *truth*, and the teaching thereof shines in their hearts like the noon-day sun, and causes their hearts to rejoice, and their faces to shine—they smile and cannot help it. "How forcible are right words" Job said, and Job spoke the truth, and truth must and will prevail. I once heard a pious Methodist preacher say, and he a good man in his way, according to the light he had (who will arise and condemn many of this generation), that in order to keep himself awake in a Methodist chapel, used to carry a bunch of nettles in his pocket, and when he felt getting too drowsy, sting himself. Poor soul, he would not have needed that had he heard our president Brigham Young, or any of the twelve, he would be kept wide awake, I warrant him. "To the poor is the gospel preached," and how is it preached? Why, pure, simple, plain—hear an extract, Brigham Young was preaching, I was present—"Is there any poor man here without money, without meat, and without work, let him *come to me* and *I will keep him.* I will not promise to give him money, but he shall have plenty of meat, and if he wants a coat he shall have one, if he wants a hat he shall have one, or any thing else, and he can stay till something better turns up." Did the English bishops preach the same way, the churches would not be partly filled. In another sermon I heard him say—"Do you bishops attend to the poor as you ought to do, I fear some of you do not; I know there are some good ones, but those of you who do not, resign your offices to those who will attend to them, and if you *do not,* cursed be you in the name of the Lord from this time, and

the curse shall follow you wherever you go." Then he spoke at length concerning the duties of bishops, &c. He proclaimed *a fast* for the next Thursday, and begged the brethren to remember the poor, and assist the bishops, and each one to take what they should eat on the fast day to the poor, (not forgetting a few little comforts for them) naming several, amongst the rest a little ginger, which made us smile to think our president did not think it beneath his dignity to remember the poor old women's comfort, &c. Well, Thursday came—the fast commenced, likewise the gathering for the poor; people were seen trotting in all directions to the bishops of the different wards with bundles under their arms, some small, some great, and soon these little mites of twenty thousand people swelled into barrels of flour, and other food for the poor, and I dare say the ginger was not forgot. We met, and prayed, and spoke, and listened to the simple effusion of many an honest heart, and heard many a bright testimony, and went away rejoicing with good appetites to enjoy our tea, and the poor enjoyed theirs. Yes, "to the poor is the Gospel preached" in these last days, and explained in a way not to be misunderstood. It is a fine sight to see thousands upon thousands, with hundreds of carriages of all descriptions wending their way to the appointed place. The cap-stone of our temple was put on, which caused all hearts to rejoice; the twelve, a band of music, and flag, on the temple top at six in the morning. "Hosannah to God and the Lamb," resounded through the air, all shouting together and waving their hats. It was done 3 times 3, and great was the shouting thereof; then the band played, and Brigham Young addressed us, the distant echo repeating each word. We kept a universal holiday that day.

LATEST FROM NAUVOO.

We have just received by the steam ship *Caledonia* a letter from the City of Joseph, from which we give an extract that we are persuaded will be interesting and encouraging to all saints.

August 21*st*, 1845.

Dear Brother,—Once more I write to communicate to you our situation and progress, and how the Lord has blessed us.

We have been remarkably blessed with health, and there has been very little sickness this season, and the brethren have been enabled to labour remarkably, and have raised grain enough to support twice the amount of the inhabitants; besides they have laboured wonderfully on the Temple and Nauvoo House.

The Temple is up, the shingles all on, the tower raised, and nearly ready to put the dome up.* The joiners are now at work finishing off the inside, and within two months we shall have some rooms prepared to commence the endowment. The joiners will be enabled to finish the inside work during the winter.

The committee of the Nauvoo House are driving that building on briskly. They have got their brick now ready, also their lime, sand, and timber. The masons have commenced work, and in two months the walls will be complete and the roof will go on this fall, and be ready for the inside work, which the joiners will commence as soon as they finish of the Temple. The mobocrats begin to tremble and make preparations for leaving this county, and we pray the Lord to speed their flight.

The brethren have gathered in almost by thousands this season, and are still coming from all parts.

We have just heard from Kirtland. Mr. Rigdon has lately been there; he was sent for by his followers, saying that he would baptize many; but when he arrived there was no one ready for him to administer to, and he returned to Pittsburgh rather disappointed. The brethren in Kirtland are mostly calculating to come up here this fall.

We have good news from the South Pacific Ocean. We trust within one year many of our brethren will be planted on the coast of the Pacific, or near by to receive their friends from the islands.

Yours as ever, in the bonds of the new and everlasting covenant.

BRIGHAM YOUNG.

To W. Woodruff.

* 26th. The dome is up.

Latter-day Saints' Millennial Star.

OCTOBER 1, 1845.

UNTIL the final day of triumph comes, the church of Christ will most undoubtedly be subject to the attacks of the enemy in every conceivable form, and under every variety of circumstance; yet, amid the many assailing trials, she is destined to triumph and overcome.

We remember well on many occasions, when we had just entered into the kingdom, when our feelings were tender, our hearts joyous with the glorious beamings of divine truth, and our fears very jealous for the honour and glory of the cause which we had espoused, how the false and cruel slanders of the enemy distressed us, how the public prints were filled with base libels on the characters of the men of God, which, through our ignorance at the time, we had no means of refuting; how statements were blazoned through the land of false and iniquitous doctrines being held and practised by those standing at the head of the church on earth, while at the same time, those perhaps by whom we were immediately surrounded, were the ready propagators of the same, and were continually lying in wait to watch for iniquity amongst the saints of God; and if perchance any common failing of humanity was detected, with a fiend-like zest would become the willing reporters thereof. Oh, we can recal with great vividness these early periods of trial, and remember how often God alone was our refuge, and how graciously he heard our supplications, and dispelled the dark clouds which the evil one for a season had cast around us. But we also remember well, too, how glorious was the truth, and how precious to our hearts after each trial—blazing more resplendently, and more radiant with glory after every cloud—enabling us fully to realize the great truth, "that all things shall work together for *good* to them that love God, and are the called according to his purpose." Indeed we can truly say, that such has been our experience from the beginning of our connexion with the work of the Lord unto the present hour, that we have at all times found that every attack, however formidable, fell inocuous upon her; and thus has our faith been strengthened from day to day, and with the utmost confidence we look forward to the mighty struggles that lie in the future, anticipating a glorious triumph, confirmed therein by the experience of the past.

Religion or Theology is considered as a science for the study of mankind; schools are built and endowed, academies and colleges are raised for the instruction of men in this, truly-considered, most important and sublime science; yet, notwithstanding all the boasted facilities of the schools, all the advantages accruing from the most celebrated divines and teachers of modern Christendom, there are no people on earth who have such privileges for becoming proficient, as students in Theology, as the Saints of God. There is no excuse for them if they are not so. Theology to them is the study of their relationship to the God of heaven, and of the laws by which they are to be regulated as children of the Most High, and as members of his august family. But again, the Saints, like the rest of professing christians, have the scriptures of the old and new testament at their command, with the additional advantage of the teachings of the Spirit of the Lord, through the channel of the priesthood in the interpretation of the same.

But more than this, while the world generally speaking are congratulating them-

selves as being in possession of the whole of the revealed will of God in Scriptures of the old and new testament, it is the privilege of the Saint (though through ignorance the world may despise him for the same) to be in possession of the rich treasures revealed by the coming forth of the Book of Mormon, making known the history of the past in relation to God's dealings with his ancient people on the western continent, unravelling the mysteries connected with the origin of the aborigines thereof, which the researches of the antiquary or the historian have failed to accomplish. Yet still more than this; within its sacred pages he may find the most lucid description of the great scheme of redemption, and the object of man's existence; and consequently learn more fully his obligations to serve God with all his heart, and mind, and strength. We are fully persuaded that if any one peruse the Book of Mormon, with the intention of deriving benefit and instruction therefrom, he shall not seek in vain, but be abundantly rewarded in so doing.

Again, not only have the Saints the Book of Mormon, with its mighty mass of evidence and instruction in divine things, but it is their privilege to be in possession of the immediate revelations of God that have been given unto his servant the prophet, in connexion with the origin and establishment of the church of Christ in these last days.

Thus is he trebly arm'd.

We cannot withhold from expressing our gratitude to Almighty God for being permitted to exist in the flesh at the present day, and have a connexion with the great consummating work of salvation, when so great a flood of intelligence is bursting upon the minds of the honest in heart, revealing the secrets of existence, ere the beginning of the world; furnishing a standard by which to ascertain our position as we progress through the present probationary state, and unveiling the future and the glories thereof to our gaze, so that for the prospect that lies before us, we shall be prepared to endure all things, and despise the shame which the world attaches thereto, looking unto the recompense of reward.

The great mass of mankind are as the blind groping for the wall in relation to eternal things, and though all are fast hastening to another state of being, they are alike ignorant of the preparation necessary for the great change; but not so with the saint of God, he is privileged to walk in the light, as a child of light, and by the Spirit of God, to judge all things, or in other words, estimate them according to their true value; and if he be ignorant, woe be unto him, for it is a wilful ignorance, a closing of the eyes against the light of heaven; and if indeed the light in him be darkness, how great is that darkness!

We would earnestly exhort the Saints to the careful perusal and study of the Scriptures, of the Book of Mormon, and of the Book of Doctrine and Covenants, that they may become *men* and *women* in Christ Jesus, and they shall find that wisdom and intelligence shall be as a shield and buckler to them in the day of trial.

Let us endeavour fully to estimate the advantages of our position and our relationship to the God of heaven. And moreover, we have not only the advantages upon which we have been dilating, over the rest of mankind, but the continued privilege of knowing the will of God respecting us, and of learning, day by day, more and more of the great mysteries connected with the kingdom of God.

We are as yet, comparatively speaking, but babes in knowledge and understanding of the things of God; but inasmuch as we are faithful we must progress even until we attain unto a *perfect man, unto the measure of the stature of the fulness of Christ.*

It will be perceived that as servants of the Lord, and *defenders of the faith* as it is in Christ Jesus, we have been called upon to notice an heretical production in our

present number, and to which our beloved president has deemed it necessary to reply—an heresy of the most serious nature, and which would uproot the whole plan of salvation, and, were it possible, destroy the objects of the whole scheme of existence.

How an individual could write such a production, endeavouring to deny the sacrificial and atoning nature of the blood of Christ, and profess to believe in the principles of the church of Jesus Christ of Latter-day Saints, we cannot tell. But we fearlessly assert it must have been in utter ignorance of the great mass of evidence afforded in the Scripture, and especially in the Book of Mormon on this most important subject. However, we trust that the abundance of testimony produced, may give satisfaction to every one, and that eventually they may rejoice that good has been brought out of evil, and what some might think would be injurious to the work of the Lord, be made, like every other device of the devil, to end in being subservient to the establishment of the principles of eternal truth.

We are aware that for an individual to appear as an author before the public, and especially to take such a stand against the greatest doctrine of revealed truth in the universe, and then to acknowledge that in this matter he was wrong, requires a possession of some degree of humility; but notwithstanding this, it is our prayer, that the author may see his error, and have manliness of character sufficient to acknowledge the same, and hereafter rejoice that the Lord has so overruled his diverging from the path of truth, as to cause multitudes to be more fully established in the principles of salvation.

In our present number will be found a speech by our beloved president, Brigham Young: it is of no ordinary nature, and we anticipate will be of much interest to the Saints.

We now and then receive, as it were, a sprinkling of the good things that are taught in Zion, but we are well aware that but few are permitted to find their way to us amongst the Gentiles, which should stimulate us to make every exertion to escape from Babylon and enjoy the privileges of the inhabitants of Zion.

Looking at the signs of the times in relation to the prospects of war, we would earnestly exhort the Saints to gather to the land which the Lord has pointed out for the temporal salvation of his people. This calamity, the Saints may rest assured, is nearer our doors than we are aware of, and it will be easily seen that under such circumstances our escape would be very difficult.

Let the Saints therefore escape while it is a day of peace, for a night of discord is fast approaching when it will be difficult to do so.

THE STRICKEN KING.

BY MISS JEWSBURY.

A King sat on his stately throne,
  His people round him bowed;
He was an old and mighty one—
  Gorgeous, and fierce, and proud,
The friend of many kings was he,
  And oft, with kings for foes,
He had quaffed to death and victory,
  Where the wine of battle flows.
Blood stained him in his early age,
  Blood steeped his latter day;
He had been a lion in his rage,
  A tiger in his play.

The king put on his royalty,
  The people shouted loud;
They knew not it was vanity—
  He felt not 'twas a shroud.
He glittered in the noon-day sun,
  With golden crown and rod;
They hailed him the Eternal One,
  And shouted forth—"A God!"
No angry thunder muttered "nay,"
  The sun shone as before;
Yet woe for that Syrian holiday!
  Woe, woe, for evermore!

The king is on his dying bed,
  Ere stars are on the sky;
And he who was a God, they said,
  Must like a lazar die.
He hath torture for his royal pall,
  And terror for his throne;
Grim crimes like spectres on the wall,
  And a heart like burning stone;
And fears of what he cannot see,
  And sense of Syria's scorn:—
He hath these for the glittering company
  That thronged him in the morn!

NOTICES.

We expect the fine Ship Palmyra, Captain Barstow, to sail with passengers for New Orleans about the 9th of October. We feel assured that any persons who avail themselves of this opportunity for emigrating, will not regret the same, either for the accommodations of the Ship, or the courtesy and gentlemanly conduct of the Captain, which many of the Saints have before experienced. All parties going should be here at least two days before sailing.

We wish to inform the Saints that we have received the remaining numbers of the Fifth Volume of the Times and Seasons, consequently we have now on hand upwards of two hundred complete copies of the Fourth and Fifth Volumes of that work. We do not expect any more to be sent to this Country beyond what we now have, neither do we expect the work to be reprinted. If the Saints estimated their value, they would add them to their family libraries, as they contain a history of the persecutions, rise and progress of the Church, trials and teachings of the prophets who are now dead; or if they had half the desire to retain a copy of those works that we have, they would not be lying upon our shelves, unsold. The price is eight shillings per volume, and each volume contains the same amount of matter as two volumes of the Star. The price may be considered high by some, but when we take into consideration the expenses of printing in Nauvoo, together with the carriage and import duty on their arrival in this country, it does no more than cover costs.

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LIVERPOOL:
PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 9. OCTOBER 15, 1845. VOL. VI.

THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

THAT particular district of the Lesser Asia included within the river Cayster and the Caicus, the Ægean Sea, and the lower declivities of the Tauric chain of mountains behind Philadelphia, had early and great claims to the attention and admiration of mankind. Here was the mild Ionia, with her arts and her elegances—her countless temples, still beautiful in their desolation—her crowded cities, the birthplaces of poets and philosophers whose names survive the firm-set wall and the column of marble or of bronze, and *now* can never die. Here was Lydia and her riches—her gold-flowing Pactolus and Gygæan lake—her Tumuli, those lofty and enduring records of the dead, reckoned among the world's wonders; nor could Lydia's monarch be forgotten and the name of Crœsus cease "to point a moral and adorn a tale."

Here too was the Pergamenan kingdom, and the splendid capital of Pergamus, and its library, inferior only to that of Alexandria; and Caria, Mysia, and Æolis, all contained within our narrow limits, and combining to form a region peculiarly enlightened and interesting—a federation of little states, characterized and perpetuated by the genius and taste inherent to the colonies of Greece—an oasis of civilization, and at times of freedom, on the edge of the barbarity and slavery of Asia.

To the ancient Gentiles, moreover, this was a holy land; the polytheists here revered spots consecrated by mythology as being the scenes of the loves and deeds of their divinities, and of the earliest intercourse of the gods with the sons of men. To them, Niobe still mourned in stone on the lofty Sipylus, and the irate Latona still spoke her anger in the thunders of that mountain; the "regions of fire" which modern science may partially explain, and reduce to a volcanic district, were to them replete with omens of awful import, and in a special manner the regions of mystery and awe.

The disciple of a sounder philosophy—though unimpressed with the Pagan creed that has passed so utterly away from the earth (which it was not calculated to improve) that not even a Julian would hope to re-illume its altars—cannot travel through this part of Asia Minor, without having his heart touched at each step of his lonely pilgrimage, and disposed to melancholy, by the sight of the utter desolation into which the long prosperous and most abundantly peopled regions have fallen. He cannot hear the jackal's cry in the loneliness of Ephesus, without asking, where are the thousands and tens of thousands that thronged its streets and issued from its gates? He cannot see the storks and the wild doves, the only occupants of Philadelphia's crumbling walls—he cannot watch the Turcoman driving his cattle among the fallen columns and desecrated walls of Sardes—he cannot see the relics of ancient art, the very perfection of sculpture and architecture, levelled with the earth, torn away, mutilated, to honour a barbarian's grave—without a sad thrilling of the heart, and an ardent wish that it were possible for the civilized portion of mankind to interfere, and stay the annihilating hand of the Turk.

But to the inheritor of a purer faith, to a Christian, and one penetrated with the full value and spirit of Christianity, how immeasurably must this interest be in-

creased! He views in these regions the early arena of the undying church of Christ; as he toils over the lofty mountains, and traverses the desolated plains, he remembers the ground was trod by the blessed feet of the immediate disciples of the Lord; from city to city (or rather, as in most cases, from site to site) he traces the outlines or the station of the primitive churches—the first to echo with the blessed word, the "glad tidings of salvation;" and to his eyes the Christian walls of Pergamus and Sardes, Philadelphia and Thyatira, are not rude, unintelligible masses, but endeared and consecrated objects, that, though now mute, were once "vocal with their Maker's praise," and echoed with the voices of those who received their mission and their instruction from the voice of the Son of God himself. Nor is this all:—he may seat himself in the shade of those ruins, and recurring to his book—the legacy of his Saviour—he may read the instruction and discipline addressed by the Apostles to the first Christians who congregated here; and, moreover, immeasurably increase the interest and the awe he must feel, by tracing in his volume, and in the dread prediction of eighteen centuries ago, the very picture of the present desolation of the "Seven Churches of Asia." The lapse of time, and all the sorrow and the sin that has filled up the long space, may disappear to his eyes; but here is the prophecy and here is the fulfilment!—a fulfilment to the very letter of the holy text. With convictions like these, the stones that strew the ground, the rent fragments that still rise in air, though "trembling to their fall," are not in his eyes merely the melancholy ruins of human industry and ingenuity; they are records of his God, and of the will of that Providence whose ways, inscrutable as they may be, he is taught to consider as ever just, with a tendency to mercy.

It has been my fortune to visit, and in a quiet lonely manner, adapted to impress the sad scenes on my mind, several of these cradles of Christian faith, and I will endeavour to give a concise description of those I saw, completing the picture of the "Seven" from other Eastern travellers.

The first of the churches to which my journeying led me, and which *had* been one of the most important of the seven, was SMYRNA.* The peculiar felicity of the situation of this place still retains, and seems always to be retained, a certain degree of commerce, and its natural consequences—population and prosperity. But these are merely comparative, and to exalt Smyrna she must be compared with the present depopulated, wretched condition of the districts that surround her, and not to herself or to the cities of her neighbourhood at the period preceding the date of the awful prediction of her ruin. At the more ancient epoch referred to, Smyrna was the admiration of a most ingenious people, who possessed the fine arts in a perfection we have still to see equalled; her lofty Acropolis bore whole quarries of marble on its proud brow; temples and stoas, theatres and a library, covered the bold sides of the hill, facing the clear deep bay—a fitting mirror for so much grace and beauty; her crowded but elegant houses descended in gentle parapets from the heights of Mount Pagus, and stretched to the banks of the sacred Meles; whilst, far beyond, an avenue of temples and tombs, villas and baths, extended in the direction of a modern village, called Bournabat: in short, ancient description, the glorious site of the place as we now see it, and the beauty of the remains of sculpture and building occasionally discovered, combine to justify the high titles with which she was honoured, and to prove that Smyrna was indeed "the lovely, the crown of Ionia, the ornament of Asia." Now, compared to this, what I saw certainly did not seem of a character to stand, as some have made it to do, in the teeth of a prophecy. Her Acropolis was bare, only marked by the walls, with many a yawning fissure between them; of the ancient fortifications, of temples, or other edifices of taste and grandeur, were there none; the Turkish houses, that seemed sliding down the hill, were mean, filthy, and tasteless; and every here and there an open space, with smoked and blackened walls around it, gave evidence of recent conflagration; narrow and dirty streets led me to the Meles—the *sacred* and Homer's own river according to Smyrnæn tradition—and I found the stream foul, and wholly insignificant; the avenue beyond it could be merely traced by the occasional obtrusion of a block of marble, or the base of a wall, which, indifferent to their ancient destination, the indolent Turks used as stepping stones to mount their

* "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."

horses. The only buildings, and they could not pretend to much importance, that rose above the general insignificance, were the Mahometan mosques; and the voices of the Muezzins from their minarets seemed to proclaim the triumph of the crescent over the cross, and to boast of the abasement of the Church of Christ in one of its "high places." The Christians, divided by heresies and feuds were merely tolerated on the spot where the church had been all-triumphant, and the Greek, the Catholic, and the Armenian offered up their devotions in narrow temples, that were fain to hide "their diminished heads." It required the skill of an antiquary to trace the walls of the church on the side of Mount Pagus, where Saint Polycarp and others had suffered martyrdom, Nobody attempted to shew me even the site of the original metropolitan temple, but every step I took offered me evidences of that destruction and humiliation foretold by the inspired writer. An infidel and barbarous race, the Turks, whose existence was not even known in the days of the prophecy, were masters or tyrants of the fair country; and the wealth and prosperity of Smyrna, or the small portion of them that remained, had passed into the hands of foreign traders—some of them from countries considered in a state of unimprovable barbarity, or altogether unknown, when the prediction was uttered—for English, Dutch, and Americans were the most influential of the number. The red hand of the Osmanlis had very lately waved over the devoted city; and if slaughter had ceased, a pestilential fever, engendered by the putrid waters and filth about the town, daily thinned its inhabitants. The productions of art, of the pencil or the chisel, were looked for in vain in Smyrna, that had been art's emporium—in Smyrna, whose ancient coins and medals, and other exquisite fragments, have partially furnished half of the numerous cabinets of Europe. The voice of music was mute, the converse of philosophy was no more heard, and, of a certainty, Smyrna was in the days of tribulation with which she had been threatened.

A journey through a desolate country, whose natural fertility and picturesque loveliness (all unnoticed by the few barbarians that traverse it) only added to the melancholy of my impressions, brought me to another of the seven churches—to Pergamus* which is situated on the right bank of the river Caicus, about 60 miles to the N. of Smyrna. The approach to this ancient and decayed city was as impressive as it well might be; after crossing the Caicus, I saw, looking over three vast tumuli or sepulchral barrows, similar to those of the plains of Troy, the Turkish city of Pergamus, with its tall minarets and taller cypresses, situated on the lower acclivities and at the foot of the Acropolis, whose bold grey brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple. But on coming still nearer, the lofty massy walls of early Christian churches offered themselves to my eye, frowning in their ruin; and after having made my ingress into the once splendid city of Pergamus, the capital of a flourishing kingdom, through a street flanked by hovels and occupied in the midst by a pool of mud, I rode under the stupendous walls of these degraded edifices with silent awe. I would not take upon myself to determine that either of these ruins belonged to the primitive Christian temple: indeed, from their magnificent dimensions, the style and durability of the architecture, and other circumstances, I should rather conclude that they arose several centuries after the immediate ministry of the apostles, and when Christianity was not an humble and oppressed creed, but the adopted religion of a vast empire. Yet I felt a pleasure in lending my faith to a poor Greek, who assured me that one of the ruins, an immense hall, with long windows, a niche at each end, and an entrance or door of gigantic dimensions, occupied the very spot where had stood the first church of Christ in Pergamus; nor is it at all improbable, but rather in accordance to the general habits of men, that the Greek Christians should have revered and preserved the locality, until enabled to erect a splendid temple, on what had been originally a humble tabernacle. Though these ecclesiastical buildings, which are principally in the Roman style, and formed of admirably strong brick-work, mixed sparingly with stone and *traversi* of marble, cannot pretend to any great beauty as works of art, but rather denote periods of the lower empire, when taste had disappeared, "and the science of the

* "Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth."

architect had sunk to the mere craft of the bricklayer," still they do not cease to be impressive, picturesque objects, and present themselves to the eye whichever way you turn. In looking from the plain towards the Acropolis they stand boldly out in the picture, and offer greater breadth and mass of ruin than any thing on that hill; and on gazing from the summit of the Acropolis downward, they show like vast fortresses amidst barracks of wood—like "skeletons of Titanic forms," raising their heads reproachingly, but proudly, above the pigmy wooden houses of the present inhabitants of the dishonoured city of Pergamus. But if in this it differ from the other cities of the seven churches, if the Christian remains and the Christian style predominate here, as they do not elsewhere, and the objects first to meet and last to retain the melancholy regard of the traveller are these essentially connected with the religion, still he must mourn over the desecration of these edifices dedicated to the faith of Jesus—must mourn over the present darkness of Pergamus, once "so rich in gospel light"—so crowded with temples to echo that gospel's words. One of the churches serves as a work-shop for coarse pottery, another I saw converted into a cow-stall; "and the poor Greeks, with these stately structures of their ancestors before their eyes, some of which could be easily repaired and returned to their original and holy uses, are confined to a little church under the Acropolis, low, narrow, dark, and itself ruinous." This mean edifice is the only one which now echoes the name of Christ; and alas! the hymn of praise is subdued and whispered, for fear of offending the fanatic Turks; and moral intelligence and spiritual illumination are not to be looked for in the long oppressed and barbarized Greek priests. It is probable that the primitive church was not materially, or in brick or stone, extent or elevation, much superior to this lowly temple; but how immeasurably different the light that beamed—the spirit that animated it! It was not without deep interest that I saw in this church of Pergamus some copies of the new Testament in Romaïc, edited by Englishmen, and printed in London. The sight suggested a compression of chronological space, and of historical facts, almost astounding. When the gospel was proclaimed in these fair regions, what was Britain? Whence, and through the medium of what language, had we, with all Europe, derived our knowledge of the words and the acts of the Son of God and his disciples? From the Greek, which was not merely to instruct us in all that was sublime and beautiful in poetry, and the other branches of human literature, but to lead us to the knowledge of our eternal salvation, and to form the broad basis of our religious instruction and belief. Since the dissemination of the Scriptures in that all but perfect language, the degraded Greeks had lost the idiom of their ancestors; and the schools of remote Britain had a key to their ancient treasures which themselves did not possess. About a century since a Greek priest of Gallipolis, on the Propontis, had rendered the Scriptures from the ancient Hellenic, which they did not understand, into the Romaïc, or modified dialect spoken by the people in his day. An inconsiderable edition was printed and circulated, but poverty and oppression precluded the adequate supply; and, in the process of years, the dialect had so much changed, that in many instances the Romaïc of the Gallipolitan papas was no longer intelligible. Then it was that England, who, in the centuries that had intervened, had kept on in a steady course of improvement, found herself in a condition to assist her ancient instructress, and to come forward and pay in part a long-standing debt of gratitude. It was under the care of Englishmen that the New Testament was again revised, compared with the ancient, and corrected, and adapted in its modern idiom; and the presses of England—the press, a miraculous engine of good or evil unknown to the Greeks of old, England, a barbarous island then scarcely noted on the world's horizon,—had supplied thousands of copies of the book of life, to those regions from which she had originally derived the inestimable treasure. This is indeed a glorious restitution, and one, I hope, that will be persevered in, until we have effectually contributed to raise the civilization, morality, and religion of those, to whose predecessors we owe so much.

(*Continued in our next.*)

A WORD OF ADVICE.

As the elders and others in the kingdom of God go forth in the discharge of their duties, in proclaiming the word of the Lord and in administering in the ordinances of the kingdom of God, they will doubtless find the enemy always on the alert to ensnare them if possible, and bring them and their mission into contempt. There will be found a great need for wisdom on all occasions, that the enemy may not gain the advantage over them.

In the first place we would advise the elder, or whatever else he may be, never to lose sight of his high calling of God in Christ Jesus,—never to forget the authority of that portion of the priesthood which has been conferred upon him. We do not give this advice in order that the brother might be puffed up with the idea of the dignity of his calling, by no means, neither will the contemplation of it produce that effect, for inasmuch as we are called of God according to the order of his kingdom; therefore, we of ourselves have not assumed the office which we hold, neither do we usurp an authority to which we have no legal claim; and since it is entirely of the Lord and not of ourselves, we shall be led to glorify him, and look for the assistance of his spirit in discharging the varied duties of the same.

But now if an officer of the church be brought into contact with some one opposed to the work of the Lord, and he forgot his priesthood and calling, what is the result? he is left to his own resources as an individual, which in many cases may not equal those of his adversary, and thus he may suffer an apparent defeat in the eyes of others, and the influence of the principles of truth may be lessened thereby.

In our own experience with the ministers of the day, we have found them very desirous of evading the great first principles of salvation, by calling for evidence of the truth of the Book of Mormon, which were we to furnish, as might be done, both with regard to internal and external evidence, as well as the researches of travellers accumulating a mass of proof as abundant as can be brought in testimony of any thing, yet it would be deemed insufficient. And why? we answer, because spiritual things are spiritually discerned; and as no man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man but the spirit of God. And inasmuch as the Book of Mormon is a divine record, so assuredly would the individual be unable to discern the same. But he might reply that he believed the scriptures of the Old and New Testaments, and was satisfied with the evidence adduced in their favour; yes, and so would he have believed in the Book of Mormon had it been in existence with him, and had he been taught to reverence it in a manner similar to the Bible; or we would carry it farther and say, had the person's lot been cast in Turkey, he would have grown up in a full belief of the authenticity of the Koran of Mahomet. But it is not such an evidence as this that can give satisfaction to the Saint of God. Multitudes express their belief and full confidence that Jesus was the Saviour of men, but it is a conviction that has been instilled into the mind in early youth, and has grown with their growth; yet still it is not an evidence that will satisfy a child of God.

We read that no man can say that Jesus is the Lord, but by the Holy Ghost, and on the same principle no man can speak as to the true nature of the Scriptures, Book of Mormon, or any other sacred record but on the same principle; we might therefore reason with persons until doomsday, who are not in the covenant, and yet fail to convince them.

We see then the absurdity of being led into a snare of this kind; it is neither more nor less than this, as it were laying aside our priesthood and the duties of it, to endeavour by our own abilities to convince a man that we hold before him the light of truth, at the same time that he has no organs of vision to discern it.

But there is a ground on which the servant of the Lord can stand securely; he can speak of the alienated condition of mankind, he can teach the great law of adoption into the kingdom of God, and he can bear a faithful testimony of the reality

of Christianity, and of the signs following the believer. He may enlarge on his *knowledge* of all scripture by the reception of that spirit by which alone the truth can be known, and if he be successful in securing obedience to the first principles of truth, the work will be accomplished with regard to establishing the truth of the Book of Mormon, as well as every other portion of sacred writ.

We have not made these remarks because evidence cannot be adduced, but to show the irrationality of endeavouring to make a man see without eyes, or in other words, without the capability of discerning truth when placed before him.

Let therefore, every servant of the Lord bear with him at all times a consciousness of his priesthood and calling, and when he is so circumstanced as to find it of no avail, his labour in that quarter is finished; for if he be not successful in the discharge of his legitimate authority and duty, it will be utterly in vain to seek to effect conviction in any mind by falling back upon his own acquired resources.

If we know anything of our own experience we would most assuredly say, that the power by which success is accomplished is to be found in connexion with a proclamation of the *fulness* of the gospel. Christianity has been presented to mankind as a mere speculative theory, without the power of godliness accompanying it, and when, on the contrary, it is presented in all its glorious fulness and reality to the honest-hearted, it becomes an agency of power which will either prove effective, or it will be in vain to resort to other means.

Let, individuals but conceive for once the glorious reality of truth, stripped of every mixture of error, and they will turn in disgust from the mere theoretical and heartless system with which before time they may have been associated.

We do not think it will be out of place here to give a word of caution, though we have frequently done it before, in relation to the exercise of wisdom in all the public labours of the servants of the Lord.

Let them watch narrowly that Satan deceives them not, by causing them to lose sight of the object of their mission and calling in the proclamation of salvation, and leading them to enlarge and dilate upon the erroneous systems of the day. Perhaps there is no habit in which the servant of the Lord becomes so blinded as this when he has once indulged in it.

The absurdities in connexion with modern creeds and systems are so numerous that they appear apparently endless in the contemplation, and if the devil can so far deceive a person as to lead him to forget the gospel, and turn his attention to them, he will take care that he lacks not for matter on the subject. There is nothing to be accomplished by such a mode of proceeding save to exasperate the feelings of individuals, and prevent them from receiving at our hands the word of life which we have to offer.

We make these remarks as cautionary to all, and when we call to mind, as the result of our own experience, the individuals who were the most prone to indulge in such a course, we find them now ranked amongst the apostates from the truth; and as their spirit at that time was to destroy rather than to build up, so it is with them now, and they will seek to overthrow the kingdom of God with as much zest as they once laboured to overthrow the varied systems around them.

But it may be asked, have we not in the christian warfare power to pull down the strong holds of sin and Satan? truly we have; but how is it most effectively accomplished? we answer by the establishment of the principles of truth; by exhibiting the glorious gospel of salvation, until the hearers themselves shall appreciate its truth and beauty and turn in disgust from the deformity of those systems with which they had been connected.

Let us draw a parallel case; we know that the kingdom of God in these last days shall be established, that it shall be built up and never come to an end; but while conscious of this important fact, would it be our business to go to every court in Europe or the world, and descant upon the evils of their various governments, and that in consequence of the false principles upon which they are based, they must come to destruction; certainly wisdom would not dictate such a cause, but instead thereof let us who have embraced truth, seek to build up the kingdom, by a proclamation of those principles which shall fit men to become citizens of the same, and teaching the great principle of gathering, that they may be delivered from judgment, and in Mount Zion and in Jerusalem find salvation therefrom.

There is a honour, a dignity, and a responsibility connected with the priesthood which we would wish should never be forgotten; it is nothing less than to be ambassadors of Jesus Christ, and when successful in that embassy, the reward shall be to shine as the stars in the firmament and as the sun for ever and ever.

EDITOR.

IMPORTANT NOTICE TO THE SAINTS.

A copy of the Great Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the world, to the Presidents, Governors, Rulers, and People of all nations, has just come to hand, with a request that we should circulate it as widely as possible through the kingdoms of Europe.

As we are about publishing a considerable number of copies of this proclamation, we feel particularly to call the attention of the Saints to it at the present time. They must be already aware that they are conjointly engaged in a work, on the accomplishment of which hang important events; and, also that, according to the testimony of the ancients who have spoken of it, but little time is to be given for its fulfilment. Since the organization of the church of God, much has been done by the establishment of the principles of truth, while tens of thousands have boldly stepped forward and avowed their love for God by obedience to his counsel, and some have not forborne to shed their blood in its defence, still comparatively speaking, but few of the great men of the earth have heard anything of the work of God, and still fewer have declared themselves at all in its favour.

This proclamation is of vast importance to the Saints of God, to the whole Gentile world, as well as to all the house of Israel. It is made in fulfilment of the commandments and revelations of God of both ancient and modern times, being an invitation and call to the Gentile nations to receive the gospel of Christ, and come to the assistance of the Saints in carrying out the great principles and plan of salvation, and the accomplishment of that work which will end in the coming of Messiah, and great preparation for the marriage supper of the Lamb. Such a call and proclamation is necessary, in order that the present generation may be left without excuse, as the great events of the last days are being fulfilled. In all ages of the world, when the cup of the iniquity of any people was full, and the Lord was about to bring his judgments upon them, he has first sent a warning voice amongst them that all might have a chance of escape and be left without excuse, as in the case of Noah and Lot. We are informed that it should be in like manner at the coming of the Son of Man, and the prophets have all dwelt largely on the great calamities that await the Gentile nations.

In these last days, the Lord has decreed that, previous to the grand consumation about to take place, a universal warning must be given, and all be left without apology. The gospel has been adopted to the capacity of all, both high and low, and that He may judge the world in righteousness, He has resolved that all may have an opportunity of obeying his commandments, from which none are exempt

This proclamation bears testimony to the nations of the earth that the kingdom of God has come, as has been predicted by the ancient prophets, and prayed for in all ages, even that kingdom which shall fill the whole earth and stand for ever. That in connexion with the establishment of this kingdom, the authority of the holy priesthood, and apostleship with the keys thereof, have been restored, holding the power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven. By virtue of this authority, a message is sent to all, commanding them to repent and obey the gospel of the Son of God, with a promise that the obedient shall realize the blessings of the Holy Spirit, which have been again dispensed to man.

The American Indians, whose origin has long been a subject of dispute, and which the learned have sought in vain to come to a knowledge of, are here set forth in their true character, through the instrumentality of their records which have been revealed, and that they are about to have restored to them the blessings of the gospel and the holy priesthood, with all its attendant privileges, which were enjoyed by their progenitors, and thereby become a civilized and righteous nation in their own land.

It is set forward that the Lord has appointed a temple and holy city to be built on the continent of America, for the endowment and ordinances pertaining to the priesthood and for the Gentiles and remnants of Israel to resort unto, in order to worship the Lord, to be taught in his ways and walk in his paths, and finish their preparations for the coming of the Lord. A command is also given to the Jews among all nations, to prepare to return to Jerusalem in Palestine, and to re-build that city and temple unto the Lord. Thus, America and Jerusalem are set forth as two places of gathering for the nations, that they may escape the judgments about to overtake the world, as the prophets have testified, that in Mount Zion and in Jerusalem shall be deliverance.

Through this medium the rulers and people of all nations are invited to lend their assistance in accomplishing these great and important events, and informed that their salvation depends upon their receiving blessings at the same altar with Israel. They are also informed that, if they withhold their hand, and refuse to come forward to the help of the servants of the Lord, it will not effect the success and final triumph of the work; for it is the work of the great God, for which his Word and Oath have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice, out of the heavens in the present age; therefore he is bound to fulfil it, and overcome every obstacle. The loss will be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration. The nations of the earth are informed that none of them can be idle spectators of the work of God, but must be affected in either one way or another, for or against the kingdom of God in the fulfilment of the prophets of the great restoration, and return of his long-dispersed covenant people.

When then the Lord has consummated this great work, and Jerusalem has become the seat of empire, and the great centre and capital of the old world, priests, bishops, and clergy of every denomination will have to yield their pretended claims to the priesthood, together with titles, honours, creeds, and names, and reverence and obey the true and loyal priesthood of the order of Melchisedeck and of Aaron, restored to the rightful heirs the authority of Israel; or the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the cases of Korah, Dathan, and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

We wish to call the attention of all the elders and Saints to the subject of the circulation of this proclamation. Let them bear in mind, that they are all equally concerned in this matter with us, and that it is in fulfilment of an express commandment of God that it is published. We shall have to distribute a great number of them *gratis*, and as the Saints are under equal obligation with ourselves to have it published, we hereby call upon them to assist us with pecuniary means, in the fulfilment of this. This may be effected by the presiding elders of conferences and branches raising contributions in their several districts, and forwarding the moneys thereby received to us, here, for that purpose. We have 20,000 copies in press, and when they are out we do not wish the distribution of them to be confined to the agents of our publications alone, but request that all the presiding elders, officers, and members of all the branches will exert every means in their power to have copies forwarded to all the clergy and men of note in their circuit, and thereby clear their garments of the blood of all men, that they may be found spotless at the judgment seat of Christ.

WILFORD WOODRUFF.

CHARACTER.

The characters of individuals are, undoubtedly, in a very great measure formed by surrounding circumstances; and the statement that "man is the creature of circumstances," is not altogether without foundation.

Though if man were altogether the creature of circumstances, his free agency would be completely lost, and his responsibility annihilated, he would be as a sheet of paper that has lain perfectly passive under the hand of the writer, and is completely filled with matter. While on the other hand, if man were not affected by circumstances, his free agency could not be called into exercise, and he would cease to act and be as a blank sheet, that has received no impression from the hand of the writer.

In the benighted condition of society consequent upon the introduction of sin into the world, man is not only in a great degree the creature of circumstances but far too much the slave thereof, while one great object of salvation is to impart the spirit of God unto man, by which he shall be emancipated from the shackles of sin, and be made free with the glorious liberty of the sons of God, or in other words, to make him master of those circumstances to which he had formerly been subject.

If then the formation of character be influenced so much by surrounding circumstances, what should be the standard of excellency aimed at by a member of the church of Jesus Christ of Latter-day Saints? His first act after he becomes a partaker of the illuminating influence of the spirit of God, will certainly be to shake off the spirit of selfishness that obtains so much amongst mankind, and being no longer desirous of living for himself, he will become God-like in procuring happiness for himself by ministering to the well-being of others.

But again, must not the Saint of God in the last days become ennobled by the contemplation of the position which he occupies, and of the relationship in which he stands to the God of heaven, and to his Son Jesus Christ? To have been introduced into the family of God, to have taken upon himself legally the name of the family of heaven, and to be employed in, and associated with the Almighty, in carrying out his mighty schemes in relation to the human family, are certainly reflections that are calculated to ennoble and to dignify every one that truly reflects upon the position which he occupies.

How necessary then is it, that we should seek to put away every thing that is paltry, little, or mean; and on the contrary, seek to be possessed of, and have a real manliness of spirit, a transparency of character in which is no guile, where the heart and the lip harmonize together, and in their bearing upon others, beget the same noble principles.

How many unworthy, suspicious, and paltry jealousies would be for ever buried were these principles acted upon. Exercising that charity which thinketh no evil, we should be ready to give to all credit for seeking, according to their best ability, the general well-being and prosperity of the cause of God. In the kingdom there must be order and discipline, and it is impossible for all to occupy the same position. There must necessarily be presidents over branches and conferences. Upon them rests a responsibility which others have not; they need our faith and prayers to uphold and encourage them; it is their duty to watch over and direct others according to the light and intelligence which they have received, for the good of the cause of truth; it is the duty of others to encourage and assist them in the same—to be of one spirit with them in executing measures to carry on the work of the Lord. Let no unworthy jealousies intrude themselves upon us, let us never watch for iniquity, or seek to fasten upon persons so situated the charge of partiality. They are responsible for the plans which they seek to put in operation, and we are answerable for the carrying out of the same in righteousness. It is true, men may err, and do so, as we have too frequently cause to regret. Presidents may get out of order as well as others who do not preside, but it is not the duty of their councils to become their teachers, and thus reverse the position of the order of government,—by no means,

they are responsible to higher powers, and when necessity demands appeals can be made to the right quarter for redress.

We make these remarks because we have often seen the evils resulting from such a course of procedure.

Individuals may indulge a captious, suspicious, and accusing spirit, until they entirely cease to honour either their president or his office, and ere they are aware they will have their minds disturbed, their spirits soured, and if they do not speedily retrace their steps, they will find, that they have become the servants of Satan, in seeking continually to be the acusers of the brethren.

It is written, that "the heart is deceitful above all things," and truly in many respects it is so. Let but a person become thoroughly imbued with a spirit of finding fault, and being in darkness, his heart will persuade him that he is the champion of truth, of purity, and correct principles, at the same time that he is led by a false spirit, and is neither more nor less than the servant of the devil. But what would the spirit of the Lord dictate? Has his brother failings and weaknesses,—he would pray for him—were he convinced that his brother's natural qualifications did not equal his own, he would recognize his brother's calling of God, and look to him as a channel through which the Lord would be pleased to communicate intelligence and wisdom.

But when individuals are ready to accuse, all things are wrong. Perhaps the idea of seniority in the priesthood may be made a temptation unto them, until they kick against every measure in which they consider they are not duly honoured in this respect.

But these things are failings, and let one and all seek to put them away; all contrarieties, all bickerings, are calculated to retard the progress of the work of God, and most assuredly one charactersitic of the Saint of God ought to be, to endure injury rather than by our opposition to throw an obstacle in the way of the progress of truth.

But not only ought the contemplation of our present position to benefit us, but there lies before us the illimitable future, the reward, the glory and exaltation of the Redeemed of God. If we are in possession of the spirit of God; if by a faithful walk and conversation that holy principle increases within us, how can it be otherwise than that we should improve in moral character, as we are continually approximating towards Deity itself, and look forward to the period when that unction from the Holy One shall enable us to know all things.

We have made the foregoing remarks not for any particular branch, or section of the Church, but for all, being convinced by the spirit of the Lord, that an adherence to these few hints will be found beneficial to every one, and cause them to attain to that elevation of *character* which shall prove that they have been ennobled and dignified by the spirit of God. EDITOR.

Latter-day Saints' Millennial Star.

OCTOBER 15, 1845.

IN the pages of the present STAR we have presented to the notice of our readers a description of a Proclamation just sent to us from head-quarters, with directions to print and circulate the same to the greatest possible extent which our means will allow.

From the remarks made by our beloved brother Woodruff, the great importance of that Proclamation will be perceived. It is the word of the Lord to the nations of the earth, and the rulers thereof; a voice of warning which must be delivered, whether it be listened to and heeded, or otherwise.

This, of course, will be no point of consideration with the Saints; their duty is plainly marked out, which is to obey the commandment of the Lord, in becoming instrumental in the circulation of the same.

It will be easily perceived that the printing off, at least, at the present time, of twenty thousand, must amount to a considerable sum, and the churches are well aware that this burden cannot be sustained by the Presidency alone. Perhaps more than one-half will necessarily be given away, therefore the returns, as in other publications, will not be found to meet the expenses necessarily incurred. And more than this, it will be clearly understood that it is the duty, not of a few in the kingdom of God who may be in office, merely to engage in a work of such a nature, but of the entire combined church, every member of which becomes responsible in a degree for their instrumentality in this great work. God has called his people to be a light unto the world, and the herald of his gracious purposes towards the repentant and obedient, as well as of his threatened judgments upon, the wicked.

Inasmuch therefore as we are wishful to rid our garments of the blood of the generation in which we live, we shall avail ourselves to the utmost of our ability of the means put into our hands for this purpose.

We shall not by any means confine the sale of the "Proclamation" to our customary agents, but shall expect particularly, that presidents, travelling elders, priests, or others, will become agents for the sale of the same.

But there is another point which ought clearly to be understood. The issue of this work is not put into our hands in order that we may get gain, and make a profit thereof, but that we may warn the nations, and that they be left without excuse before God. It will not therefore be expected that while the presidency are incurring the responsibility of printing the same, that the agents will be allowed to make a profit of it. We shall therefore expect returns in full for numbers delivered to the parties.

There is one hint that we would wish here to throw out, which is, that not only will the Proclamation be made an instrument for the salvation or condemnation of men, according as they receive it, but it will have a bearing upon the Saints themselves of no ordinary nature; it will be a trial of their faith, in making some sacrifice for the cause of God, and in carrying out a portion of his great work in the last days.

In order, therefore, to effect this great work, we call for pecuniary assistance from the churches generally. How that may be raised, we leave entirely with the Saints. Private persons who have means, and are wishful to assist, can communicate, by Post-office-order, immediately, with the presidency in Liverpool. For lesser contributions, collections may be made in the meetings, and the amount forwarded in the same manner, by the president thereof, all of which, of whatever kind or amount, we shall duly record, to be referred to at a future day.

It is expected that the price of each will be about twopence.

We would direct the attention of the Saints to a "Word of Advice," and a short piece on "Character," in the present number, and affectionately exhort them to give heed thereunto; the time has come for us not to trifle in connexion with our calling and standing in the kingdom of God. By the reading of the Proclamation, our position in relation to the Gentile nations and the world at large will be perceived, while the solemn nature of the same will inspire us with a sense of our relation to God and man.

Trusting, therefore, that the Saints will duly appreciate the importance of what we have laid before them, and learning from the prophetic nature of the Proclamation the great things that must speedily transpire, we have faith to believe that the same will prove a blessing to all whose hearts are engaged in the cause of God.

ONE HUNDRED YEARS HENCE.

1945.

From the Nauvoo Neighbor.

God, through his servants the prophets, has given all men a clue to the future. In view of this, we were cogitating upon our bed the other night, what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years passed before our mind's eyes, together with the accompanying, "Thus saith the Lord, I will destroy the earth with a flood, after one hundred and twenty years. There shall be seven years of plenty and seven years of famine in Egypt. Israel shall be held captive in Babylon till the land enjoys her Sabbath's seventy years;" and then came Daniel's numbers; and the exact time when the Saviour should be was born, his crucifixion, and second coming.

While thus looking over the "has beens," we fell into a deep sleep, and the angel of our presence came to the bedside and gently said, "Arise!" Now, it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water or in the air; the sum of the matter is like this:—Our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the place, a "pillar of fire," seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by, THE TEMPLE OF THE LORD IN ZION, in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide went round the city in order to give us a chance to "count the towers;" and, as it was nearly sunrise, he conducted us into one, that we might have a fair chance to view the glory of Zion by daylight. We seemed to be swallowed up in sublimity! The "pillar of fire" as the sun rose majestically mellowing into a "white cloud," as a shade for the city from heat. The dwellings, so brilliant by night, had the appearance of "precious stones," and the streets glittered like gold, and we marvelled. "Marvel not," said our guide, "this is the fulfilment of the words of Isaiah:—'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, and thine exactors righteousness.'"

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of "common life," and we glorified. The "veil" that hides our view from the glory of the upper deep had been taken away, and all things appeared to us as to the Lord. The great earthquake mentioned by John, and other prophets before him, had levelled the mountains over the whole earth:—the "sea" had rolled back as it was in the beginning, the crooked was made straight, and the rough places plain. The earth yielded her "increase," and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion, showed that the "*Lord was there*," and truly so; for, after breakfast the chariot of Jesus Christ was made ready for a pleasure ride; and the chariots of his "hundred and forty-four thousand" glittered in the retinue of "earth's greatest and best," so gloriously, that the show exhibited the splendour of *gods*, whose Father's name they bore on the front of their crowns.

Our curiosity excited us to inquire, what day they celebrated? To which the guide replied, "This is the *Feast-day* of the Lord to JOSEPH AND HYRUM SMITH, for being martyred for the truth, held yearly on the 7th day of the fourth month, throughout all the tribes of Israel!"

Flesh and blood cannot comprehend the greatness of the scene; the worthy of the earth, with Adam at their head; the martyrs of the different dispensations, with Abel at their head; and honourable men from other worlds composed an assemblage of majesty, dignity, and divinity so much above the little pageantry of man in his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery, in all the pomp and circumstance of *man's power over man!* This was a feast-day for truth! This was the reward of integrity!—This was the triumph of "kings and priests" unto God, and was a holiday of eternity! Who could be happier than he that was among the holy throng? No one; and away we rode out of Zion among her stakes.

At the first city out, we found the same spirit—ALL WERE ONE. While there, the following news, by post, came from the east. It was read from one of the papers just published that morning.

"In digging for the foundation of our new Temple in the 124th city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building, which, by a seam in it, indicated more than mere stone. The seam being opened, disclosed a *lead box* about six by eight inches square. This box was soon found to contain several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of this city, which were spared from calamity, were 'slung out when the earth was turned upside down,' some forty or fifty years ago for their wickedness."

The account of "fires" in one of these papers was truly lamentable, destroying, as the paper said, more than *twenty-five millions worth of property* in about three months. Each contained a large number of murders, suicides, riots, robberies, and hints of war expected, with columns of divisions among the sectarian churches about "*slavery*, Onder-donking, and the right way." The *Archer of Paradise* remarked, as these horrors of "old times" were being read, that "*all that* was transacted in the last days of Babylon, before Satan was bound."

Joseph Smith said, "Lord, we will put those papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world;" which was agreed to by all, after exhibiting the coin. The silver coin contained the words "United States of America," and "half dollar," round the image of an eagle on one side, and a woman sitting upon the word "LIBERTY," and holding up a night cap, between thirteen stars over "1845," on the other.

The only idea that could be gathered from all this was, that the government had fallen from the *splendour* of an eagle to the pleasure of women, and was holding up the night cap, as a token that the only liberty enjoyed then, was star-light *liberty*, because their deeds were evil.

Another coin had the appearance of gold, with "five dollars" upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on, the Lord said, "beware of the leven of old.—Let us enjoy our day."

In a moment this band of brethren were off, and what could equal the view? No veil, no voice; the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty; the wolves and sheep; the calves and lions; the behemoth and the buffalo; the child and the serpent, enjoyed life without fear, and all men were one.

As we were passing to another city, amid all this perfection of the reign of Jesus before his ancients gloriously, we discovered the fragment of a hewn stone, of a lightish blue colour, with an abbreviated word "Mo," and the figures "1838" upon it. To which the "Lion of the Lord" exclaimed, "*The wicked are turned into hell*, and forgotten, but the righteous reign with God in glory," and it seemed as if the echo came from a redeemed world—"*glory*."

At about two, after five hours' ride among the cities and stakes of Zion, we returned to the capital, to partake of the feast of the martyrs.

The preparation was perfect. A table through the grove of Zion, for more than three hundred thousand saints, where *Jesus Christ* sat at the head of the fathers and mothers, sons and daughters of Israel, was a sight which the world, even Babylon in its best days, never witnessed. Says Jesus, as every eye turned upon him,

"Our Father, and thine,
Bless me and mine. Amen."

After the feast (the sentiments, words of wisdom, and other touching matters were to be published in *Zo-ma-rah*, or *Pure News*, and are omitted) we stepped into the News Room, and the first article in the *Pure News*, which attracted our attention, was, the Minutes of the General Conference, held in Zion, on the 14th day of the first month, A. D., 1945, when it was motioned by Joseph Smith, and seconded by John the Revelator, "That *forty-eight* new cities be laid out and builded, this year, in accordance with the prophets which have said, 'who can number Israel? who can count the dust of Jacob? Let him fill the earth with cities.' Carried unanimously."

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin, and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issacher, and Zebulon; and twelve on the west, at the same distance, for the tribes of Gad, Asher, and Napthali.

The paper contained a notice for the half yearly conference, as follows:

"The general half yearly conference will be held at Jerusalem, on the 14th day of the seventh month, alternately with the yearly conference in Zion.

"It is proposed that the high way cast up between the two cities of our God, be decorated with fruit and shade trees between the cities and villages, (which are only eighty furlongs apart), for the accommodation of wayfaring men of Israel. Gabriel has brought from paradise some seeds of fruit and grain which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man."

While we were engaged in reading, a strain of music from some of the "sweet singers of Israel," came so mellowly over our sensations for a moment, that we hardly knew whether the angels or saints of the millenium, were chanting a vesper to their Saviour. We were so delighted with the performance as we saw the "musical chariot" pass, filled with young men and maidens, all in white robes, that we only remember the following verses:—

"Death and Satan being banish'd;
And the 'veil' for ever vanish'd;
All the earth's again replenish'd,
And in beauty appears:
So we'll sing hallelujah's;
While we worship our Saviour,
And fill the world with cities
Through the '*great thousand years.*'"

Our eye next caught a map showing the earth as it was *and is.* We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion, is situated in "the side of the north." The first river is called "Passon," and runs west. The second is called "Gian," and runs south. The third is called "Handakal," and runs north; and the fourth is called "The Fraters," and runs east. These four rivers divide the earth into *four quarters*, as it were in the days of Adam, and with their tributaries give an uninterrupted water communication over the face of the world, for in the beginning the earth was not called "finished" till it was "very good," for every thing.

By the paper we were reading, we learned that rain was expected in the beginning of the seventh month, according to the law of the Lord, for the promise is, "it shall rain moderately in the first and seventh month, that the ploughman may overtake the reaper."

Contemplating the greatness of the earth in its glory, with Jesus Christ for her king, president, and lawgiver, with such wise counsellors as Adam, Noah, Abraham, Moses, Elijah, Peter, and Joseph, we were imperceptibly led to exclaim, "Great is the wisdom, great is the glory, and great is the power of man with his Maker!"—when on a sudden our guide came in and said, "you must drink wine with the Lord in his kingdom and then return." This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a guardian angel.

When we were ready to return, our guide observed, "perhaps you would like to look through the urim and thummim of God, upon the abominations of the world in the day of its sin." "Yes," was our reply, and he handed us the "holy instrument." One look, and the soul sickened. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what folly, corruptions, and abominations are wrought among men to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come. We returned, and awoke, perfectly enamoured with the beauty and glory of Zion *to be*, as well as the splendour and harmony of the "feast of the martyrs;" determining in our mind, at some future day to give a sketch of the TEMPLE wherein Jesus sat and reigned with the righteous, when there was "not a Canaanite in the land," nor anything to hurt or destroy in all the holy mountain—when the earth should be full of the knowledge of God as the waters cover the sea. In short, the heavenly reality of *one hundred years hence.*

THE LATE FLOODS IN THE NORTH.

NEWCASTLE-UPON-TYNE, MONDAY.—Further accounts have been received of the disasters caused by the late floods in the vale of the Tyne. The wheat sheaves of 50 acres of land belonging to Mr. Hall, farmer, of Newburn, were carried away by the current, and, about seven o'clock on Friday evening, the river in many places was completely covered with agricultural produce and floating timber. The people along the banks of the Tyne have got out an immense quantity of grain, which, of course, is entirely spoiled, except that it may serve to feed poultry.

The loss and damage to shipping has been very considerable. A few cases may be enumerated, but a complete list it would be extremely difficult to furnish. Here follows a list of some twenty-four vessels more or less injured.

At one time fears were entertained for the safety of Tyne-bridge, from a raft of timber having got fast under one of the arches, and the force of the current setting against it

being so strong. It stood firm, however, and as the tide ebbed the timber was got clear. Much complaint is made of the defective system of mooring, and it is generally thought the corporation of Newcastle, who derive an immense revenue from the river, ought to pay a little more attention to that subject than they do. The brig Ocean is still on the Herd, and will probably go to pieces in a tide or two, if the weather does not abate, so as to allow her to be got off quickly. The crew were saved by the life-boats, which were manned and in readiness to be directed towards any point where life was in danger. It does not appear that any lives have been lost, except the mate of the Atlantic. Two keels, belonging to Mr. Alderman Lamb, of Newcastle, laden with sand, sank off the Skinner's Burn, and the crew had a narrow escape. Several of the mooring buoys were carried away, and, indeed, such a general wreck has not been experienced in the harbour for many years The river police, appointed under a recent act of Parliament, rendered efficient services, under the direction of Mr. Stephens, in preserving such property as could be collected together, and acting in conjunction with the harbour master in adopting measures of general safety; the floods have abated, but there is still a great quantity of fresh water coming down from the hills and high lands in the west.

On Thursday evening last a most tremendously heavy rain began to fall in the two northern counties of Cumberland and Westmorland, and before midnight it poured down in perfect torrents, and continued to do so all that night, and all day on Friday and the greater part of Saturday, and the consequence was that all the rivers and streams were so much swollen and overflowed their banks, that greater and more furiously terrific floods have not been known in those counties for many years, and never such at this period of the season. The rivers Eden, Lowther, Eamont, Lune, and Petteril were unusally high, and overflowed their banks, causing frightful devastations, and an immense loss of property. On the Julian Bower estate (through which the river Eden flows), near the village of Temple Sowerby, Westmorland, belonging to Richard Tinkler, Esq., of Eden-grove, upwards of 280 stooks of most excellent corn were washed down the stream with the greatest impetuosity, all attempts to save any part of it being extremely dangerous, and of no avail. On the same river the huge centres and scaffold which were erected for the purpose of repairing the large bridge which spans the river at Appleby, Westmorland, were taken down the stream early on Friday morning, and although numbers of workmen were soon at the river side, endeavouring to land the large logs of timber, yet by far the greater portion of them could not be caught, and were rapidly taken down by the flood and have not been seen or heard of since. This accident will retard the workings going on at this bridge for a considerable time. On the river Lune, near Boroughbridge, ten massive centres, on which were erected a stage for the purpose of making a large bridge on the Lancaster and Carlisle Railway, were all entirely swept away, causing a great inconvenience and loss to the sub-contractors of the work at that bridge. Messrs. Bird and Relph had about 100 stooks of corn swept away by the overflowing and impetuosity of the river Pettril, near Kettleside farm, in the vicinity of Penrith, the greater part of which they succeeded in securing far down the stream, in a most shocking state. On the Lowther and Eamont, quantities of scaffolding and other materials were washed away from the workings of the monster bridges at Yaw's Cragg, and Yanwath-hall, on the Lancaster and Carlisle Railway. At Armathwaite, where the Eamont, Lowther, Raven, and other tributary streams had joined the Eden, the scene was terrifically grand, to behold such a mighty embodied volume of water rushing down to the ocean with impetuous velocity, and, also, at the same time, it was a lamentable spectacle to witness so much valuable wreck hurried along by its raging strength, consisting of hundreds of sheaves of corn, large logs of timber, boards, posts, rails, and trees, and, we are sorry to add, amongst the wreck were two fine cattle, which no doubt had been grazing in some low land when the flood arose, and they were swept away by the roaring current. To whom these cattle belonged our correspondent did not ascertain. It is to be feared that accounts of numerous other accidents and loss of property in various other districts of Cumberland and Westmorland will shortly be heard of. The corn crops, a great portion of which, in many districts in those counties, still remains uncut, are at present in a most deplorable condition, being all laid flat on the ground, and fears are entertained that second growths will make their appearance, and thus render the corn of bad quality and unsound. The stooks in the fields are also in a most shocking plight, all of them being entirely soaked through with rain, and great numbers of them scattered on the ground amongst the water. The prospects of the farmers are anything but cheering, and unless the weather shortly becomes more favourable, the worst of consequences will most assuredly ensue. At the last markets in these counties, prices of every kind of grain were considerably higher, and flour and meal within the last three days have risen in price 3d. per stone of 14lb., wheat flour being 2s. 8d. per stone. On Friday and Saturday last all the workings on the Lancaster and Carlisle Railway were put a stop to, the workmen not being able to stand out, so heavy and continued

were the torrents of rain, and it will take some time to repair the new laid rails on the topping embankments, which have slipped and given way. Nearly all the corn-mills on the above rivers, by reason of the flood, are "back-watered," and consequently the millers cannot grind corn. Anglers with the roeworm and minnow baits caught large quantities of fine trout, and many scores of stones were taken with shoulder-nets, "contrary to the statute in that case made and provided." The rain did not cease till Saturday night, but to-day (Sunday) has been a very fine one, and the flood has not abated so much as might have been expected.—*London Times, September 7th.*

SINGULAR PHENOMENA.

During the last few weeks various singular appearances have been at different times visible in the heavens. About a fortnight ago, a star belonging to that class of physical phenomena generally known by the name of "falling planets," was seen by many of the inhabitants of St. Helier's (Jersey), and after careering through the heavens for some minutes, it was observed to descend rapidly to the earth, bursting into a thousand fragments. It is curious and interesting at all times to watch the phenomena of the celestial sphere, especially from the circumstances that so far as modern science has yet determined, they exercise no inconsiderable effect on the general operations of the terrestrial world. Within the period of eight weeks the *savans* of Jersey have had their scientific casuistry called into the field to indulge in speculations respecting comets, aurora borealis, shooting stars, and various other appearances of a singular and remarkable nature, and if we may judge from the immediate past, they will require, in order to exercise their ingenuity, to keep awake during the night for a considerable time further. On Saturday evening se'nnight, or rather early on Sunday morning, another phenomenon made its appearance in the sky, if possible more strange than any which have of late preceeded it. A globe of fire, apparently of the dimensions of a good-sized balloon, was observed to move about from position to position, making its appearance now in one place, now in another. It might be seen at one moment blazing with all the crimson lustre of the sun as it sets in an autumnal sky, in another shining with a full, clear, and burnished light, irradiating the whole ærial vault. Sometimes stationary, it would all of a sudden shift its position, and locate itself upon a spot at a considerable distance. Here again it would remain for a few minutes, when, as if tired of the quarters it had chosen, migrate without further ceremony to another. Alternately the subject of these appearances, it remained for nearly an hour, when, in a second, becoming detached from the spot on which it was fixed, it flew with a tremendous velocity through the sky, and took refuge behind a dark and murky cloud.—*Weekly Dispatch, September 14th.*

NOTICES.

We would particularly caution the brethren or others, that they exercise much wisdom in the distribution of the "Proclamation," so as not unnecessarily to expose themselves to difficulties and persecution.

We have much pleasure in informing our friends that the Trustees and Directors of the British and American Commercial Joint Stock Company met on the 14th and 15th instant, with Mr. Rowe the solicitor of the Company, to discuss the articles of the deed of settlement, in order to further its speedy completion.

Those who have made applications for shares that have not been allotted, will receive them after complete registration.

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 10. NOVEMBER 1, 1845. Vol. VI.

THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

(Continued from our last.)

The Pagan temples—those structures too beautiful for the worship of divinites with human passions and human vices—were more completely subverted than the Christian churches in Pergamus. The fanes of Jupiter and Diana, of Æsculapius and Venus, were prostrate in the dust; and where they had not been carried away by the Turks to be cut into tomb-stones, or to pound down into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and pediments, "all in the highest ornament," were thrown in unsightly heaps. Some lay in the stony bed of the Selinus, a mountain stream that washes the Acropolis' base; and others, mangled and defaced, were strewed on the sides and brow of the Acropolis itself. "As I looked thence, (may I be permitted to quote my own words?) down from the walls of the upper castle, I was filled with melancholy reflections. Before me was a suite of ruins; the city of Lysimachus had disappeared—it had been in part destroyed by Roman conquest; but the perhaps equally magnificent Roman city had disappeared too; the rich provincial city of the Greek empire had fallen after it; the walls erected by the Christians, to defend themselves against the Sarascens and Turks, were all prostrate, and even the walls of the barbarous Donjon, which reigned the lord of all those stately edifices, the survivor of so many superiors, were themselves fast crumbling to the common ruin! The scenery from the Acropolis is grand but sad. The fine plain before Pergamus, which (to use an expression of Professor Carlisle, when describing this part of Asia) 'seems ready to start into fertility at a touch,' is sparingly cultivated, except on the very edges of the town; and we may well add, as he did with a sigh, 'but, alas! that touch is wanting!' On looking from the castle, I could trace the ravages made by the unrestrained flood courses of the Caicus and its tributary streams, which have cut the plain into broad, bare sandy veins."

I have remarked at Smyrna the depression of the Christian religion, and that even there, where the Turks, by the frequent contact with Franks, and from the effects of commerce, are comparatively tolerant, still the Greeks, Armenians, and Catholics, are fain to perform their church ceremonies in a quiet retiring manner. But as you remove from that short line of coast, fanaticism increases; and the more barbarous Turk of the interior grudgingly allows to the Greek, or the Armenian, the exercise of his own worship, and the use of his own lowly temple. I could never attend service in the church of Pergamus, as it was always hurried over by early morning dawn. All the wearers of the black turban, when abroad or exposed to the observation of the Turks, struck me as being timid and faltering; but, besides the inferiority, they are habitually made to feel as Christians, their spirits may have been still more broken by the recollection of recent massacres committed on their race, within the town of Pergamus—and to an extent, considering their relative populations, far exceeding those perpetrated in Smyrna.

The overflowing population of the ancient and magnificent Pergamus had sunk, at the time of my visit, (1828), to about fourteen thousand, of which there were

about three thousand Greeks, three hundred Armenians, not quite three hundred Jews; the rest were Turks. A collection in a Greek school of about fifty volumes in Romaïc was called "the library," and represented the ancient store of two hundred thousand volumes, formed here by the munificent monarchs of Pergamus; and a dirty little Italian quack, ignorant and insolent, was head practitioner of medicine in the city which gave birth to Galen, and of which Æsculapius was the tutelar divinity! The town was as dull as the grave except during the night, when, as it happened to be the Ramazan of the Turks, there was some stir and revelry among the Mahometan portion of it. The animal creation delighted me more than the human world: I have dwelt elsewhere with enthusiasm on the storks and turtle doves that I used to see from my apartment, covering the lofty castle-like walls of the Greek church of Agios Theologos, or sailing or flitting across the blue twilight sky, the doves "forming an amorous choir which never ceased by day or night;" and I have recorded the vernal voices of the cuckoos that contributed to make the *air* and the *voice* of Pergamus redolent with langour and tender feeling, to a degree I have never experienced in any other spot on earth. But I neglected, which I should not have done, to mention in those pages the occurrence of a little scriptural picture. The Psalmist says, "As for the stork, the fir trees are her house;" and at a humble village in the neighbourhood of Pergamus, screened by a dark wood of mountain fir, I observed in one of my solitary rides the vast procreant cradle, "and the broad white wing, of the stork, on nearly every other tree."

From Pergamus I went on to SARDES, by rather a circuitous route, taking Kirkagatch and Magnesia on my way. The country I traversed, the luxuriant vales of the Caicus and the Hermus—two noble rivers!—was almost as deserted and melancholy as the regions between Smyrna and Pergamus; but nothing that I had yet seen equalled the desolation of the city of Sardes.* I saw from afar the lofty Acropolis fringed with crumbling ruins; and when I crossed a branch of the Golden Pactolus which once flowed through the Agora, or market place—and when I stood there at eleven o'clock, the very hour in which, in its ancient days, the place would be crowded—I saw not a soul, nor an object of any sort to remind me that this solitude had been a vast and splendid city, save here and there a patch of ruin—a dismantled wall, or a heap of stone and brick work mixed with brambles and creeping weeds. Where palaces and temples, theatres and crowded habitations had stood, a green and flowery carpet of smooth sward met the eye; and the tall, stately asphodel, or day-lily, gleamed in its beauty and pallidness, where the marble column had risen in other days. The brook—for the Pactolus is now nothing more than a brook, and a choaked and insignificant one—gently "babbled by;" a cool breeze blew from the snow-covered Mount Tmolus, which, if I may be permitted to use the poetical language of the Sicilians, as applied to Etna, stood like "*L' Arcipetre de' monti, che in cotta bianca, al ciel porge gl' incensi,*" facing me far across the plain. This breeze murmured along the steep, rough sides of the Acropolis, and sighed among the underwood that grew thickly at its foot. Other sounds were there none, save now and then the neighing of my horse, who crushed the flowers and the scented turf beneath his hoof, and gave utterance to the contentment and joy suggested by such fair pasture. This utter solitude, and in such a place, in the Agora of the populous Sardes, became oppressive: I would have summoned the countless thousands of ancient Lydians, that for long centuries had slept the sleep of death beneath that gay green sward: spirits might have walked there in broad noon-day—so silent, void, awful was the spot! Here the hand of destruction had spared nothing, but a few rent walls, which remained to tell all that had been done; were they not there, the eye might pass over the plain and the hill as a scene of a common desert, and never dream that here was the sight of Sardes! The Pagan temple and the Christian church had alike been desolated; the architectural beauty of the one, and the pure destination of the other, having been all inefficacious for their preservation. Four ragged, dark, low walls, by the side of a little mill, represented the church; and two columns erect, and a few mutilated fragments of other columns, scattered on the sward or sunk in, were all that remained of that "beautiful and glorious edifice," the temple of Cybele at Sardes! At the mill by

* "If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."

the church I met two Greeks, and these, I believe, formed the resident Christian population of this once distinguished city of the Lord. From the mill I could see a group of mud huts on the acclivity under the southern cliffs of the Acropolis—there might have been half a dozen of these permanent habitations, and they were flanked by about as many black tents. A pastoral and wandering tribe of Turcomans dwelt here at the moment, and the place almost retained the ancient name of the city—they called it *Sart*. Well might the Christian traveller exclaim here—and what is Sardes now? "Her foundations are fallen; her walls are thrown down." "She sits silent in darkness, and is no longer called the lady of kingdoms." "How doth the city sit solitary that was full of people!"

I have described in my book of travels, and at some length, the state of the ruins of Sardes; this detailed description need not be repeated here, but perhaps I may be excused for quoting from that volume the impressions, as they were noted down at the time, made upon me by the melancholy prospect from the Acropolis. "The view from the rugged brow was vast and sublime; the broad plain of the Hermus, through which wound the stately and classical river, was at my feet; at the extremity of the plain, in a direction nearly due north, I could discern the tranquil bosom of the Gygæan lake; the lofty tumuli, the sepulchres of Alyattes, and of Lydia's royal race; beyond which the view was terminated by a ridge of mountains. To the west was a chain of jagged, rocky hills; to the east were the high, broad cones of Tmolus, deeply covered with snow, whose white hues, tinged by the reflected purple of the setting sun, shone like an accumulated mound of brilliant rose leaves. Behind the Acropolis, to the south, the long deep valley of the Pactolus, plunged within the blackening sides of the majestic mountains, and cast itself in shade, seemed strikingly solemn and mysterious; its famed stream was at intervals hidden by, and at others seen rushing through, dark trees and thick underwood, whilst at the more open parts of the valley, beneath where I stood, it was burnished with gold and crimson, by the farewell rays of the god of day. Of living beings there were none visible, save a small herd of lowing cattle, driven by two mounted Turcomans in the direction of the concealed village; but historical recollections and imagination could people the spot with Cimmerians, Lydians, Persians, Medes, Macedonians, Athenians, Romans, Greeks of a declining empire, and Turks of a rising one—races that have in turns flourished or played an active part on this theatre, and have in turn disappeared. By such aids, the ancient warrior, with his helmet and breastplate of shining steel, might be seen again to climb the castellated heights; the conqueror of the world to lay his victorious sword on the altars of Polytheism; and passing over the lapse of centuries, the fanatic Unitarian, the Moslem Emir, to lift up the voice of praise to Allah and to destiny, that had awarded him such fair conquests."

The troubled state of the country, and other circumstances of a more private nature, prevented me from extending my journey in Asia Minor as I had intended, and I turned back from Mount Tmolus, not without a sigh of regret. I passed a night at Sardes, in a mode quite accordant with the desolation of the place. My lodging was one of the mud-built huts of the Turcomans; my meal, boiled wheat, and a little lamb roasted whole, and in the most primitive manner; and my bed, some sheep skins spread on the floor. But before I retired to supper and repose, I took a walk in the direction of the ruined temple. It was a short walk, for there was no moonlight to guide my steps or disclose the objects that interested me, and the large sheep dogs whom I disturbed set up a tremendous chorus of barking; yet I shall not soon forget the feelings of awe and melancholy that invaded me, as thus, in the gloom of night, and alone, I traversed the deserted site of the splendid, the wealthy capital of Lydia, where Crœsus had counted his treasures, and Alexander triumphed.

The next morning I left Sardes, and keeping to the northward, passed the river Hermus, at rather a bad ford; and then turning a little to the west, rode on to the tumuli or sepulchral mounds, which were covered with luxuriant grass, green and gay. "Sitting on the gigantic barrow, the greatest work of the ancient Lydians, held as one of the world's wonders, and esteemed by the father of history as inferior only to the works of the Egyptians and Babylonians;" and gazing over the plain, and the course of the Hermus for many miles, or "on the placid Gygæan lake,

with sedgy borders, and waves reflecting the clear blue sky, and solitary as the recesses of an undiscovered world," I enjoyed moments of exquisite happiness; yet the reflections that occupied those moments, though perhaps hallowing to the heart, were emphatically sad. I sat among the dead. Those numerous sepulchral barrows, forming a gigantic *champs des morts*, covered thousands and thousands who had lived and felt, suffered and enjoyed, even like myself. Here, around me, "the princes" of Lydia, her wise men, her captains, and "her rulers, and her mighty men, slept a perpetual sleep;" and the name of one of them, (of Alyattes) and the nature and use of the extraordinary mounds, had been preserved only by the pages of Herodotus.

From the banks of the Gygæan lake, I reluctantly re-crossed the Hermus, and took my way back to Smyrna, by Casabar and Nymphi; but, by the aid of Mr. Arundell and other travellers, I will endeavour to convey my readers whither I did not go, and to complete a picture of the Seven Churches.

THYATIRA,* called by the Turks, Ak-hissar or the white castle, is situated about twenty-five miles to the north of Sardes, to which place it must offer an agreeable contrast, as, though inferior to Pergamus, and infinitely so to Smyrna, it is superior to any other of the cities of the churches, and is still a large place, abounding with shops of every description. "The appearance of Thyatira," says Mr. Arundell, "as we approached it, was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the right. On the left a view of distant hills, the line of which continued over the town; and at the right, adjoining the town, was a low hill with two ruined wind-mills." The disproportion of Christians to Mahometans is great, as there are but two churches to nine mosques in the town. One of the churches is Armenian, the other Greek; the latter was visited by Mr. Arundell. "It was a wretchedly poor place, and so much under the level of the churchyard, as to require five steps to descend to it. The priest told us that the bishop of Ephesus is the Αρχιερευς of Thyatira. We intended to give him a Testament, but he seemed so insensible to its worth that we reserved it." If, however, Thyatira retain a population and the material of a considerable city, it has been less retentive than others of the seven of its ancient edifices and ruins.

"Very few of the ancient buildings," says Dr. Smith,† "remain here; one we saw, which seems to have been a market place, having six pillars sunk very low in the ground, about only four spans left above. We could not find any ruins of churches; and inquiring of the Turks about it, they told us there were several great buildings of stone under ground, which we were very apt to believe from what we had observed in other places, where, digging somewhat deep they met with strong foundations, that, without all question, have formerly supported great buildings."

The same traveller remarks that, in the days of heathenism, Thyatira, like Ephesus, was much devoted to the worship of the goddess Diana; and he thus accounts for the comparative affluence of the former of the two cities. "The inhabitants are maintained chiefly by the trade of cotton wool, which they send to Smyrna."

Another traveller, Rycant, says, "It is this trade, with the crystalline waters, cool and sweet to the taste and light on the stomach, the wholesome air, the rich and delightful country around, which cause this city so to flourish in our days, and to be more happy than her other desolate and comfortless sisters." Many years, however have passed since Rycant travelled this route, and the decline that seems every where incidental to Turkish misrule has not wholly respected Thyatira. It is not so populous as it was, and a good portion of its trade in cotton has been removed to Kirkagatch, and to districts nearer to Smyrna.

* See Rev. chap. ii. v. 18.

† Dr. Smith, chaplain to the embassy at Constantinople, to whom we are indebted for the first account of the Seven Churches in modern times, was almost the first to visit them. He performed his journey in 1671, and his work rendered the tour popular among all the Europeans who, as traders or travellers, visited the Levant. His introduction contains a touching passage. "The curious surveys every where extant of Bethlehem, Nazareth, and Jerusalem, places so famous for the birth, education, and suffering of our blessed Saviour, suffer us not to be unacquainted with their situation and states. * * * But a sadder fate seemed to hang over the Seven Churches of Asia, founded by the Apostles, and to which the eternal Son of God vouchsafed to send those Epistles recorded in the Book of the Revelations of St. John."

THE PROCLAMATION.

We cannot issue another number of the MILLENNIAL STAR, for the perusal of our readers, without again recurring to the "*Proclamation*," in order to direct attention to the same, and to impress upon all the importance of it, and the responsibility of those upon whom its circulation depends. The bible has been long in the hands of the people, filled with abundant declarations by the prophets of the great purposes of God in the last days, and of the fate of the nations in respect to their acceptance or rejection of the will of the Lord; yet has the bible been as a book that was hid, whose meaning has not been understood, in consequence of the vision of the professed teachers of it having been covered; prophets and seers have not been found in their midst, nor any imbued with the spirit that inspired the sublime predictions of the future, to be found in the sacred word.

The consequence has been, that a multiplicity of opinions and confusion of sentiment on religious subjects has filled the whole of Christendom, oftentimes producing anarchy and confusion—a certain proof of the heretical nature of the doctrines taught as a substitute for those holy and glorious principles that would bind man to his fellow, and lead them as one great and happy family into the presence of God.

The Book of Mormon has come forth in connexion with the origin of the great work of God in the last days, its pages teeming with light and truth, and bearing a faithful testimony of the unchangeable character of God, and of the undoubted fulfilment of the word of the Lord, spoken by his servants in the Eastern world. But, like the Scriptures of the Old and New Testaments, it is a sealed book to the learned and the wise of the religious world, because they are destitute of that spirit which can alone afford a key to the interpretation thereof.

Yet notwithstanding the ignorance of the people relative to the designs of God, they must be left without excuse. God has renewed his covenant with the sons of men, he has imparted the power and authority of his holy priesthood, that individuals might go forth to proclaim the fulness of the gospel of his Son, and administer to the believing and penitent, those ordinances by which they might be inducted into the family of God.

Yet, more than this, he has commanded the Proclamation to be made unto all people, which is at once a faithful condensation of what has been spoken by his servants the prophets, in every age of the world, in relation to the last days; and it will be found to be an epitome of divine truth, calculated to awaken the honest-hearted to an inquiry into the great work of the Lord, at the same time that it will leave the wicked without excuse.

This, then, being the true nature of the means now put into the hands of the Saints, it will behove every one bearing the designation, to be diligent in the circulation of the same, to the utmost of their ability.

But, beloved Saints, we wish to remind you that it will call for much wisdom and prudence in the discharge of this duty, in order that we may not render the purposes of God of no effect, as far as our instrumentality is concerned.

We grieve to recall to mind that some, having the authority of the priesthood to proclaim the principles of salvation, have so little understood the nature of their mission as to turn the listener away in disgust, and by their folly have closed the ears of many against the truth; but these things must not be; much faith, much prayer will be necessary, that we may exercise wisdom in this great work.

All men cannot be approached alike; but under all circumstances, we shall look for that amiability of spirit, that courtesy and politeness which ought and ever will be in exercise when associated with the Spirit of God.

Undoubtedly, in many quarters, the Proclamation will be rejected, or received with contempt and scorn; but let not this affect us; our duty will be accomplished by placing it in the hands of such; and, on the other hand, we venture to say that multitudes, by reading its pages, will be awakened to a contemplation of the great subjects on which it treats.

Continual activity and great diligence will be required on the part of every one, in order that the presidency may be upheld and supported in the great additional labour of its publication unto the nations.

And though we must proceed according to our means, yet, eventually, the continental nations must be made acquainted with its contents as well as the people by whom we are immediately surrounded.

We trust that a just contemplation of the subject of its distribution, as well as the many great and glorious principles connected with the kingdom of God will produce a salutary effect upon all who are faithfully engaged in the service of the Lord.

It will be a moral impossibility for persons truly to estimate their calling and position as servants of God, without a manifest rise in the scale of being, and a concomitant exaltation of character commensurate with the same.

The Saint of the last days is not limited in his exertions to any particular field of labour, the world is the theatre of his exertions, and its subjugation to the principles of truth and righteousness—the grand object he has in view.

Neither will the greatness of the object deter him from labouring for its accomplishment; he has the *word* and *oath* of Jehovah for a guarantee for its accomplishment, therefore, let not his heart fail him, persecution and affliction may await him in the faithful discharge of his duties, yea, even his life may be sacrificed in his devotion to the truth, but these things must affect him not, all will work together for his good, and great shall be his reward in the day of the Lord Jesus Christ.

Then inspire us, O, our Father!
With thy Spirit from on high;
That we each and all may serve thee
If in life, or call'd to die.

Christ our Saviour, he hath triumph'd
O'er the pow'rs of death and hell;
And his Saints shall all be victors,
Through his might, who loves them well.

EDITOR.

"THE MORMONS, OR LATTER-DAY SAINTS."

"These people have gained a footing, it seems, in Liverpool, and hold their meetings in the Music Hall. The Mormons are a religious sect recently founded in the United States, by one Joe Smith, who produced a new volume of Holy Scripture, and was afterwards murdered in prison. They promulgate a new system of moral duties, relieving men from the observance of the duties and charities prescribed by the modern Christian church; and they believe in a multitude of ridiculous fictions. The Christian inhabitants around them look upon them with the utmost disgust and hatred, and there have been several conflicts between the inhabitants of the State of Illinois and the fanatics, who hold exclusive possession of a city named Nauvoo. Another attack has lately been made, and with every prospect of driving them entirely from the settlement—with what justice we cannot say. We are sorry to find that many of our countrymen are deluded by them."—*From the Liverpool Mail, Oct.* 25, 1845.

In reading the foregoing paragraph in the *Liverpool Mail*, we could not but feel much amused. In the first place, at the wonderful acuteness of the writer in discovering after a lapse of *near six* years, that the Mormons have a footing in Liverpool. If Mormonism be so obnoxious, and its professors a set of fanatics, we think there has been some dereliction of duty in the writer in not making the fact known sooner for the sake of the public good. The gentlemen of the press, in general, assume to be, as it were, the guardians of the public both in morals and politics, and it certainly is a late period for the writer to discover that *many* of our countrymen have become deluded by the principles such fanatics teach; on the contrary, we should have supposed that, ere this, his intelligent mind ought to have

examined, discussed, and refuted such principles of error as he supposes they teach, for the benefit of his fellow townsmen at least. And if hitherto this duty had been neglected, it would have been more manly to have shown and proved that they believed in the ridiculous fictions to which he alludes.

We thank him, however, in the first place, for the public announcement which he makes that the place of Meeting of the Saints in Liverpool, is in the MUSIC HALL, as we at all times court publicity, and only wish to have the opportunity of proclaiming the principles of truth to all that are ready to hear.

The writer seems also a little in the dark with regard to the time of the origin of the Church of Jesus Christ of Latter-day Saints, which, for his especial information, we beg to state was organized on the 6th of April, in the year 1830.

As an historian, however, the writer is sufficiently laconic, when he states that Joe Smith produced a new volume of Holy Scripture, and was afterwards murdered in prison. We wonder that the writer was not struck with the coincidence, in this respect, with the fate of most who have produced new scriptures, or in other words, have come forth with the "word of the Lord" unto the people, and thereby effecting innovations upon existing creeds and systems. History must at least teach him that the founder of Mormonism, as he terms it, had the distinction, like his Divine Master, of sealing his testimony with his blood.

"They promulgate," says the writer, "a new system of moral duties, relieving men from the observance of the duties and charities prescribed by the modern christian church." This is written in utter ignorance of the principles of the Saints, and is truly worthy of the epithet applied otherwise by the writer of a "*ridiculous fiction.*" No duty ever inculcated by an inspired servant of the Lord which has been applicable to mankind in general, was ever taught but what the Saints knew to be incumbent upon them, and enforce the same upon their hearers; and indeed we can say more than this, that the Mormons plead for obedience to many christian duties which the wisdom of "modern christians" has rendered obsolete, or of none effect.

Whatever want of courtesy the writer may have exhibited towards the people of whom he is writing, he certainly does not fall short of it in his allusion to the persons by whom the Saints are surrounded in America. He styles them "*christian inhabitants,*" forgetful or ignorant that the parties alluded to have been guilty of inflicting every evil in their power upon the Saints for the last fifteen years; by no means stopping at plunder, devastation, and murder; and yet, forsooth, they are "*christian inhabitants,*" though, according to his own words, cherishing "*disgust and hatred.*" How far the gentleman's creed extends in cherishing the latter feeling we know not, but we by no means envy the possession of the principles of such "*christian inhabitants.*"

He informs us that another attack has been made upon the Saints with every prospect of driving them from their settlement, though with what justice he can not say. Though we are by no means callous or indifferent to the sufferings of the Saints at the hands of their enemies, yet we can assure the writer, that such intelligence, whether true or false, will never shake the faith of a Saint, enlightened by the Spirit of God, but that on the contrary, we are fully assured, and would express ourselves in the language of our esteemed President, and say that "if our enemies will let us alone, we will establish the kingdom of God upon the earth, and if they oppose us therein, we will do it the quicker." EDITOR.

THE GOSPEL.

What is the Gospel? It is the power of God unto salvation—Romans i. 16. Its first principles are faith, repentance, and baptism for the remission of sins, the laying on hands for the gift of the Holy Ghost, &c.—Hebrews v. 12—vi. 1—3. Reader, have you become obedient to this Gospel? If so, it is well; if not, do not delay, for "the Lord Jesus will shortly come in flaming fire, taking vengeance on them that know not God, and that *obey* not the Gospel of Christ—2 Thessalonians i. 7, 8. Jesus says, "Except a man be born of water and of the Spirit, he cannot

enter the kingdom of God—John iii. 5. Accept then of salvation on God's terms, namely, the scriptural plan. First, *believe* in God the Father, Jesus Christ the Son, and in the Holy Ghost; believe also the doctrine of Christ—John ii. 9. Second, *repent*, confess your sins before God, and turn away from them. Third, be *baptized* in water for the remission of sins—See Matthew xxviii. 19, 20—Mark xvi. 15, 16—Acts ii. 37, 38—x. 48—xxii. 16. The correct mode of baptism is by immersion or being buried in the water—See Matthew iii. 16—Acts viii. 38, 39—Romans vi. 3—6—Colossians ii. 11, 12—John iii. 23. But who are the proper subjects of baptism? Adults, or persons capable of hearing, believing, and repenting—See Acts ii. 38—41—Acts viii. 5—12, 26—29—Acts xviii. 8. There is no command, precept, injunction, or example, either from our Lord, his apostles, disciples, or any of the first Christians, to baptize infants; infant sprinkling is therefore unnecessary and unscriptural. Fourthly, receive the *laying on of hands* in the name of Jesus Christ, for the gift of the Holy Ghost in the ordinance of confirmation—See Acts viii. 14—19, xix. 1—7.

These are the first conditions of the Gospel; all who comply with them receive remission of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process they are born again, first of water, and then of the Spirit, and become children of the kingdom, heirs of God, and saints of the Most High. But, mark! these ordinances are to be administered by those having authority to act in the kingdom of God, otherwise they are void and illegal—See 1 Samuel, xiii. 10—14—Mark iii. 14—Romans x. 14, 15—Hebrews v. 4.

The holy priesthood has been lost. It is again restored to the church of Jesus Christ of Latter-day Saints. The angel has flown through the heavens, bent its way to earth, brought the everlasting Gospel, commissioned men once more to "preach it in all the world for a witness, and then shall the end come"—Revelations xiv. 6—Matthew xxiv. 14.

It is the privilege of the Saints to receive the gifts and blessings which flow from the Holy Spirit through the proper administering of the above ordinances, such for instance as the gifts of revelation, prophecy, visions, the ministering of angels, healing the sick by the laying on of hands in the name of Jesus, speaking in new tongues and interpreting them, the working of miracles, and in short all the gifts as mentioned in scripture or as enjoyed by the ancient saints—For proof, see Mark xvi. 17—20—John xiv. 12—xvi. 13—Acts ii. 17, 18—1 Corinthians, xii. xiii. xiv.—James v. 14, 15.

Reader, those people that turn the world upside down are come among you; attend the preachings of that sect everywhere spoken against, cast aside all prejudice, search the Scriptures and see whether these things be so, pray to God for wisdom, and come forth and embrace the fulness of the Gospel, for the day of vengeance and burning is at hand. Therefore, *remember*, O reader, and perish not!

JAMES HOLT.

TO THE BRETHREN OF THE FIRST PRESIDENCY OF THE CHURCH OF LATTER-DAY SAINTS.

Respected Sirs,—At the request of my brethren in council, I send you these few lines to let you know that we have come to an amicable understanding as regards the pamphlet that I had prepared to publish. You are also to understand from this note, that in every respect I conform to the doctrines and laws of the church; and that the said pamphlet is altogether withdrawn.

Yours, respectfully,

Glasgow, October 23rd, 1845. THOMAS BARR.

We have much pleasure in publishing the above, which we have received from brother Barr, in relation to the pamphlet lately published by him, on the nature of the sacrifice of Christ. We are much happier in doing so than we were in noticing and condemning his production, and we sincerely pray that he may be upheld and be blessed in the principles of eternal truth, and finally be saved in the kingdom of our God.—ED.

ADDRESS TO THE SAINTS IN BRITAIN.

As I am about to return to my native country and my friends, after spending a short time and forming a considerable acquaintance with you, I wish to take this opportunity, while I bid you farewell, to return my thanks for the kindness you have shown to me while I have been in your midst. The short period I have been with you has been productive of much happiness on my part. I have found the Saints in those parts of England and Scotland which I have visited, a kind and affectionate people, and desirous to roll on the purposes of God, in return for which the blessings of God has been poured out upon them.—Let me say to the brethren and sisters, be faithful in the discharge of all your duties as Saints of God, and keep the commandments of God in all things that he has been pleased to make known in these last days for the salvation of his people. Forsake not the assembling of yourselves together as the manner of some has been, for in your assemblies is the place to unite your prayers and faith together, in calling down the blessings of God upon you with your brethren. We are informed by the apostle, that "the prayers of the righteous man availeth much." I would, therefore, exhort you to pray continually for the rolling on of the work of God, till the knowledge of the Lord covers the earth as the waters cover the sea. Pray for the Twelve, the High Priesthood, the Seventies, and all the officers. Remember the toils and privations they have to pass through in preaching the gospel to this generation, in order that a people may be prepared for the coming of our Lord and Saviour Jesus Christ. That you may continue to exert your efforts in building up the kingdom of God, and be eventually numbered amongst the redeemed of every nation, is the prayer of

Your brother in the Lord,

LEONARD HARDY.

EXTRACTS OF LETTERS FROM NAUVOO.

Sister Jemima Hough, under date of June 5th, says—We are both well and happy in Nauvoo; we had a very pleasant passage, only six weeks in crossing the great waters to New Orleans, and two weeks in coming up the river to St. Louis, and two days from that time to Nauvoo. We arrived in Nauvoo on Friday night, and on Saturday morning the capstone of the Temple was laid at six o'clock. I was in time to see it; there were thousands of people present, many on the Temple. President Young made a speech, several appropriate pieces were sung, assisted by a splendid band of music. When the stone was laid, President Young made a signal to the thousands of Saints that were on the Temple and before it, when all, as the voice of one man, shouted "Hosanna to God and the Lamb," three times three, and closed with a loud Amen, which was truly solemn and delightful. Thus I was filled with joy and delight the first morning that I was permitted to lift my eyes upon the splendid city of Joseph. * * * I truly rejoice that I am in this place, great things have been accomplished here, I am amazed to see so much done in so short a time. Though there have many come in here that had nothing when they landed, yet they are getting along very well as to living, and very few families are so poor as not to have a cow, and it only costs one halfpenny each day to keep them well. For this money the shepherds drive them on to the large prairies each day, and bring them home at night. It is delightful to see them coming into the city at night, in droves of hundreds, each one with a small bell to the neck, tinkling as they pass along. As the droves enter the city, they immediately separate in every direction, each going to their own home; they look like the herds of ancient Israel. Though the city has been founded but a few years, yet many of the fruit trees in the gardens and orchards appear as though they would be bending under the burthen of fruit in the fall of the year. I have formed an acquaintance with many of the Saints since I came, I am much pleased with them. I called upon sister Hyrum Smith, she is a worthy sister, she showed me brother Hyrum's portrait. He was truly a wise intelligent looking man. I have not yet seen brother Joseph's widow or mother Smith, but intend on the first opportunity. I have heard them both spoken of very highly; mother Smith spends much of her time in relating to visitors an account of the rise and progress of the church, which is highly interesting. The congregations are exceedingly large on the Sabbath, it is pleasing to see what attention they pay to the teachings given, which are highly edifying and interesting. I remain your sister in the gospel covenant,

J. HOUGH.

Sister Smoot writes to sister Woodruff, dated September 14th, as follows:—I have been spending a season in the State of Alabama, in company with my husband, who has been on a mission to that state, and has laboured with good success. The work of the Lord is progressing in this region, many have embraced the gospel, and many others are investigating the subject. But Mr. Smoot, in the midst of his labours in common with many others, was called to Nauvoo, where we arrived on the 27th of May, and I truly rejoice to return once more to the city of Joseph, and stand in my own door and behold the Temple of the Lord, and attend meetings on the same ground where we have so often heard the voice of the prophet of the Lord. Though he has been slain for the Word of God and for the testimony of Jesus Christ, yet we have the privilege of sitting under the teachings of the twelve, which is like apples of gold in pictures of silver, and some of them preach to us every Sabbath. I can truly say a good spirit is prevailing among the Saints, every thing moves on in harmony and union; there is but little sickness, and few deaths this season. The twelve and their families are all well. Elder P. P. Pratt arrived home about the 1st of August. Nauvoo crops are very fine, the best ever known in this city, which makes produce plentiful and cheap. The temple is progressing fast; the tower is up and covered, and looks magnificent; the inside work is going on rapidly. Elder Kimball said to-day some of the faithful elders would soon receive their endowment, and go to England and other places as the Lord shall direct. The Saints rejoice more and more as the endowments draw nigh. The Nauvoo House is progressing rapidly, and in fine there is nothing to which the Saints put their hands, but what flourishes in the city of Joseph. The mob have commenced committing depredations upon the Saints in one of the distant settlements by burning their houses; however, the brethren did not resist the mob, but feel to leave them in the hands of God. The families whose houses are burned are moving into Nauvoo. It creates no excitement with the Saints here. There has been a few deaths by sickness since you left, of persons that you were acquainted with, among whom is brother Benjamin Morgan, of London, who boarded with you in Nauvoo; he died several weeks since, quite suddenly. His daughter Harriet is residing in Nauvoo. I remain your sister in Christ,

MARGARET S. SMOOT.

Judge W. W. Phelps writes under date of September 15th.—We are now in the midst of another great mob; from forty to fifty houses have been burned in the Great Plains and Lima branches of the Saints, and of course two or three hundred poor people are thrown houseless upon the naked air. The French drove the Arabs into the cave, and smothered them to death, but the Americans drive the Saints out of their houses, burn their dwellings, and leave the inmates to perish; which shows the most shocking barbarity in this christian age? Last night brother ———, four miles this side of Carthage, had his house, barn, and grain burnt. We are at peace in Nauvoo. The temple is finishing rapidly, the steeple is outwardly finished and looks grand. The Nauvoo house has arisen within three weeks nearly two stories. We have had a good season for grain, some has been burned by the mob, yet I have no reflections to make, for while wickedness reigns, and the hearts of wicked men are stirred up to do evil, the Saints, if they live Godly in Christ Jesus, shall suffer persecution; yet we wait patiently for those blessings which the Lord has promised to those who come up through great tribulation. We have had a more healthy season than last year. Under the management of the twelve every thing has flourished so visibly that no one can doubt that the Lord is with the Saints in Nauvoo. We have had a Paradisaic summer. A desire often darts across the mind to retire from the midst of the cares and busy scenes of life, to some secluded spot; but in a moment I reflect—"No cross, no crown," and go a-head.

Light as the cloud in yonder sky,
To gain the bliss of those on high.

Yours in the bonds of the new and everlasting covenant, W. W. PHELPS.

Elder G. A. Smith writes under date September 21st, and says—I have received a letter and several favours from you, which remain unanswered; please accept my gratitude for them, as a MILLENNIAL STAR or a line from my old fellow traveller is like cold water to a thirsty man. I have been engaged this season in building the Nauvoo House, as one of the trustees; the walls are now twenty feet high from the basement. We have made upwards of one million of bricks in the old Nauvoo yard. We have got all the square timbers prepared for the building, we have employed the whole season from one to four hundred hands! but as commotion, mobbing and violence are the order of the day, we have had to quit our work for the past week to go at the command of the sheriff of the county to maintain the supremacy of the laws. On Wednesday, the 10th of September, the mob went to the house of Edmund Durphy, in Morley Settlement, turned the people out of doors,

and set fire to the building, threatening instant death to men, women, and children, if they showed the least resistance. They then proceeded to burn all the houses, barns, and shops in the Morley Settlement, and turned the inhabitants into the open air. They immediately sent to us for counsel; we sent one hundred and ten teams, and brought all their families into Nauvoo, with the little affairs which were not burned, leaving about 3,000 bushels of corn in their fields. The mob next attacked the prairies branch, and burned all their houses and barns. This branch consisted of eighty members, mostly wealthy farmers. They have also left several thousand bushels of corn in their fields. Mr. J. B. Backenstos, Sheriff of the County, issued a proclamation commanding the peace, and calling upon all the law-abiding citizens to come out and quell the riot. He then went to Carthage for assistance, but was driven out by a mob of armed men, those that were his friends were compelled to follow his example in leaving the place at the hazard of their lives. Chauncy Robinson, Esq., County Recorder, and Postmaster, was forced to flee for his life, and found refuge in Quincy, taking with him the county records. The School Commissioner, the Assessor, Treasurer, and other gentlemen who were for sustaining the law, were also forced to flee. The sheriff then went to Warsaw and made a similar attempt to raise a *possee*, but without effect; but hearing there were plans on foot to take his life, he fled for Nauvoo. He was cautioned by some of his friends to avoid meeting armed men, while on the way, as they were determined to take his life. He had not proceeded far before he perceived armed men approaching him on horseback, four of whom started in pursuit, and followed him under the whip upwards of two miles, when he found some families, and summoned them to assist him. He then demanded his pursuers to desist. One of them levelled his musket at him to shoot him, when one of the sheriff's *possee* seeing it, instantly fired at the man and he fell mortally wounded, and died the same day. The sheriff immediately raised a *possee* of one hundred horsemen in Nauvoo, proceeded to Carthage, and took his family out of the hands of the mob, and sent them to Nauvoo. He then went to the Hiland branch, and found some twenty-five of the mob engaged in burning the house of Mr. Dustin, and gave them chase some four miles. The sheriff then issued a proclamation for 2000 men to be immediately prepared to disperse the mob, to prevent further destruction of property. All the mob immediately fled to Missouri and other parts. A number of the mob who have fired dwellings, &c., have been arrested, and preparations are making to arrest others as soon as they shall return to the county. The Saints have not in the least been the aggressors, neither have they sought revenge, not even resenting the mob while burning their dwellings, only as called upon by the county sheriff.—The brethren in this country have raised grain enough to support the whole population for two years. Plenty smiles in every direction.—I remain, as ever, your brother, GEORGE A. SMITH.

CONFERENCE MINUTES.

The Second District of the Herefordshire Conferences met at Leominster on the 14th of September, there being present, 1 high-priest, 1 of the seventies, 3 elders, 4 priests, and 1 teacher. There were represented 10 branches containing 181 members including 9 elders, 12 priests, 3 teachers, and one deacon. 6 baptized since previous conference, in good standing.

E. F. SHEETS, President.
H. ARNOLD, Clerk.

Mars Hill Conference met on the 21st September, in the parish of Suckley, Worcestershire. The meeting was called to order by elder J. A. Stratton, there being present, 1 high priest, 1 of the seventies, 9 elders, 8 priests, 3 teachers, and 1 deacon. There were represented 11 branches containing 466 members including 15 elders, 25 priests, 11 teachers, 7 deacons. 10 baptized since previous conference.

E. F. SHEETS, President.
H. ARNOLD, Clerk.

We are informed by the letters accompanying the minutes that elder Stratton visited the various branches of the above conferences, in connexion with elder Sheets, they both delivering lectures, much to the profit and edification of the Saints.

The Staffordshire Conference met at Burslem on the 28th September, when there were represented 13 branches containing 329 members including 35 elders, 37 priests, 20 teachers, and 10 deacons. Baptized 6, since previous conference. There being present, 3 high-priests, 17 elders, 12 priests, 3 teachers, and 7 deacons. One was ordained to the office of elder. A good feeling prevailed throughout the conference, and useful teaching was given by the president and others.

HIRAM CLARK, President.
JOSEPH WOOTON, Clerk.

The Leamington Conference met on the 5th October, there being present, 1 of the

quorum of the twelve, 1 high-priest, 6 elders, 3 priests, 2 teachers, and 2 deacons. There were represented 4 branches containing 92 members including 4 elders, 5 priests, 1 teacher, and 3 deacons. 6 baptized since previous conference. 2 were ordained to office of priest, and 1 to the office of deacon, under the hands of elders Woodruff and Hedlock. The ordinances of confirmation and blessing of children were also attended to. Large congregations were addressed during the day and evening by the president and elder Hedlock, and a good impression apparently made.

W. Woodruff, President.
Thomas Smith, Clerk.

On our return from the Leamington Conference, we met between four and five hundred Saints at Birmingham, in a tea-party, at their hall. At the end of the feast we addressed them at length, and felt that the Spirit of the Lord was in our midst, to the joy and consolation of our hearts. At the close of the meeting, we met in council with the officers and spent a season in transacting business and giving teachings and counsel, which were not altogether unprofitable

W. Woodruff.
R. Hedlock.

The Carlisle Conference met on the 5th October, when there were represented 5 branches containing 167 members. 6 baptized since last conference, and the prospects, generally speaking, were favourable. 2 were ordained elders, and 5 were baptized after the close of the conference. The Saints in Carlisle were rejoicing in the truth, and in a better state than they had been for two or three years previously.

Thomas Barton, President.
Elder Barker, Clerk.

The Garway Conference met on the 19th October, there being present, 1 of the seventies, 3 elders, 4 priests, 1 teacher, and 1 deacon. There were represented 5 branches containing 107 members. 3 elders, 8 priests, 3 teachers, and 1 deacon. 4 baptized since last conference. Instructions were given by elder Streets and others, and a good feeling prevailed throughout the conference.

William Allen, President.
Phillip Lines, Clerk.

Latter-day Saints' Millennial Star.

NOVEMBER 1, 1845.

We have ever noticed since our connexion with the kingdom of God, the avidity with which any news is received by the editors of newspapers, that can in any manner excite feelings of hostility against the Saints. Any rumour, however ridiculous or absurd, is easily swallowed by the enemies of truth, and even when there is some foundation it is sure to be exaggerated, on many occasions, beyond even the bounds of probability; yet is it still eagerly seized by the journalist, and sent forth to the world, to effect what perhaps he conceives will be a salutary effect against the principles of the Saints. On many occasions we have been astonished that respectable editors should so overlook the matter which they sometimes publish in relation to the Saints, as to put forth the most ridiculous impossibilities, which we feel certain, on any other topic, would never have been allowed to disgrace their pages. But it is with the editors of papers as with all else who seek to oppose the principles of the Gospel, they are in darkness and know not what they do. They may be fully awake on every other subject, and may manifest considerable wisdom and intelligence, but most assuredly the absurdities that from time to time we have seen put forth as grave truth, to say the least of it, would certainly, were the subject not of the Saints, stamp upon individuals the character of insanity.

Many rumours have of late been afloat relative to disturbances in the West, all greatly exaggerated, and bespeaking what undoubtedly they would wish, rather than what has been. We have endeavoured in our present number to give a faithful statement of the late disturbances, which we trust will give satisfaction to the Saints. We are never afraid of giving accurately such a relation of affairs as is consistent with the truth. That the Saints should be robbed and plundered,

their houses burnt over their heads, and they be driven from the abodes of their peaceful industry, is certainly no new feature in their history, either in the present age, or at former periods of time. There is no position in which the church can be placed, but what the Saints may derive benefit from reflection upon the same, and one great lesson we can derive from the present position of affairs, which is, with all our might to seek to forward the work of God, by aiding in the completion of the temple of the Lord in order that the brethren may receive power from on high, to go forth to consummate the work of the Lord, and leave the nations without excuse before God. The cup of the iniquity of the people must be filled, and especially of that guilty nation already stained with the blood of the best of men, and even though iniquity might seem for a time to prosper, yet the day is nigh at hand when God will avenge his own elect, and plant his people in a position of conquest and triumph. It is out of great tribulation that the redeemed of the Lord must come, but like every thing else adverse to our feelings, it shall work out for them a far more exceeding and eternal weight of glory.

Therefore, under all circumstances let the Saints of God lift up their heads and rejoice, for their redemption draweth nigh, and he that shall come, will come, and will not tarry. Even so, Amen.

MORMON PHILOSOPHY.

BY ORSON PRATT.

QUESTIONS ON THE ORIGIN OF MAN.

O Man! the noblest inhabitant of the earth! wonderful in thy physical construction, and more wonderful still in thy mental constitution. Who art thou? whence thine origin? Art thou a creature of chance—of fortuitous origin—the result of the operations of blind, unconscious, and unintelligent matter?

Whence that noble intelligence—that self-moving principle of thy nature? Is it the effect of organization—the product of the combination and arrangement of unintelligent atoms? Can unintelligent atoms originate motion? can they at all unite or combine themselves together? can they display any wisdom, order, or design in their union, such as is manifested in the physical constitution of man?

If intelligence is not the effect of organization, and organization is not the effect of chance, then does it not follow, that some, if not all, the elementary atoms of thy nature were intelligent before their union, while yet in a separate and uncombined state? Or wilt thou contend that their union has been eternal, without beginning, and that they never existed separately and uncombined?

If their organization is not eternal! then tell us how so great a work was accomplished; how so skilful, so marvellous, and so useful a mechanism was produced?

Did the elementary atoms hold a council together, and enter into an agreement of an eternal union, for each others benefit and exaltation in the scale of being? Did they, in accordance with this agreement, unite themselves together by virtue of their own intelligence, and self-moving capacities? Or wast thou, O man, fashioned from the elements by the physical or mental power of some being, himself eternal—without beginning? Or wast thou begotten and born, and the scattered elements of thy nature, by the laws of generation, organized and arranged in their proper position?

If so; who are thy father and mother? whence the first pair? Has there been an eternal succession of father and son? or is there a first in this grand scale of being—in this golden chain of intelligent existence? Speak, O man, if thou knowest, and declare thine origin! Tell us of what thy mental and physical constitution consists? Does it consist both of intelligent and unintelligent matter; if so, were both these kinds of matter organized at the same time? or was the intelligent part organized first, and afterwards united to the unintelligent part? If so, when and by what process was the intelligent part organized?

Is God the father of thy spirit? Art thou, indeed, of so noble an origin? If so, when was thou begotten? Wast thou among the "SONS OF GOD" who "SHOUTED FOR JOY." when the foundations of the earth were laid? Didst thou then rejoice in anticipation of a future residence on this earth? On what planet or world didst thou then reside? Wast thou acquainted with all the family of spirits—the sons and daughters of thy Father? Canst thou tell us the number of thy brothers and thy sisters? Was Jesus Christ the oldest—

"THE FIRST BORN OF EVERY CREATURE"—"The beginning of the creation of God?" Canst thou tell us, O man, what period of time elapsed between thy birth-day, and the birth-day of Jesus Christ, "the first born?"

Is the birth-day of every spirit recorded and deposited in the sacred archives of heaven? What were thy capacities, and what the extent of thy knowledge at that time? What were the rules, regulations, and laws of this celestial family of spirits? What were the rewards and penalties, following obedience or disobedience? Were there any family quarrels, or contentions or strifes among them? Did any produce such discord and disturbance, that their father was under the necessity of banishing them from the society of the rest of the family, to preserve peace and good order?

If so, were there any conditions or provisions made for their restoration? Or were their crimes of that nature and magnitude, as to totally deprive them of any future exaltation in the scale of their being? Can they ever be placed in a condition to promulgate their own species, and thus increase their subjects in the kingdom of darkness? Or is the law of increase wisely confined to higher orders of beings, where the law of righteousness is taught, and where the species shall be early educated and reared up in the kingdom of light?

O man! of noble origin and princely birth! unfold, if thou canst, the history of thy first estate! tell us the noble acts, the generous deeds, the magnificent works of thyself and of thy kindred spirits! show us the splendid scenes—the mighty revolutions—the grand operations of that world through which thou hast passed.

SPACE, DURATION, AND MATTER.

SPACE.

What is space?—It is the expansion or extension from any point in all possible directions.

What is its magnitude?—It is boundless in every direction from any given point.

What are the conceivable properties of space?—Divisibility and figure.

To what extent is space conceived to be divisible?—Beyond any assignable limits.

Of how many varieties of figure is it susceptible?—Of every possible variety.

Has space any active properties or powers?—No. It is incapable of moving or being moved, of acting, or being acted upon, by any force, power or property in existence, whether chemical, mechanical, or mental.

DURATION.

What is Duration?—It is the time intervening between successive moments.

How far is duration susceptible of continuation?—Duration, both past and future, is capable of continuation from any given moment to an unlimited extent.

How many conceivable properties has duration?—Only one, viz., divisibility.

To what extent is it susceptible of division?—Beyond any limits which can be assigned.

What are its three grand divisions?—The past, the present, and the future.

Has duration any active properties or powers.—No. It can neither act, nor receive action from any force, power or property in existence. Like space, it is entirely powerless.

MATTER.

What is Matter?—Every substance in space, whether visible or invisible, sensible or insensible, intelligent or unintelligent.

Of what do the elements of matter consist?—They consist of inconceivable minute, solid, hard, impenetrable, moveable, immutable atoms, incapable of expansion or condensation, of occupying either more or less space at one moment than another.

What is the probable magnitude of these atoms?—It is unknown. Experimental observations, however, have ascertained that the size of an atom or molecule of lead cannot exceed, and is probably much less than the 888 billionth part of a cubic inch, while its weight cannot exceed, and is probably much less than the 310,000 millionth part of a grain. By the aid of a microscope, animalcules have been rendered visible, of such inconceivable minuteness, that a million of millions of them would not exceed in bulk a grain of sand, and it is highly probable that each of these minute beings is as complicated in its structure as the whale or the elephant. How incalculably small must be their arteries, veins, and circulating fluids.

What is the FORM of these elementary atoms?—Their form or shape is as yet unknown; but experiment and reason render it highly probable that they are spheres or spheroids.

Are these atoms divisible?—No. Divisibilty belongs only to compound bodies, formed by the union of atoms. Compound bodies can only be divided, not in the midst of solid atoms, but by destroying their bond of union, and separating atom from atom, unbroken whole and entire, as they were previous to their combination. These atoms are imporous

—destitute of all vacuities, and hence perfectly solid, and incapable of being broken or abraded by any concussion or violence, however intense, and therefore their sizes and shapes remain unchangeably the same.

What is known concerning the origin of matter?—Matter is without origin. Reason demonstrates it to have been without beginning. For if it had a beginning, then, an endless period of time preceded its existence, during which there was nothing but an eternal boundless apace; but space is immoveable, and without power or force of any kind, and therefore, wholly incapable of producing any thing to occupy any part of its own boundless void. Therefore, if matter had a beginning, it must have been originated by some being, or thing in space! but to say that matter was originated by some being, is to admit the prior existence of that being. Of what does this something or being consist? It must consist of one or more atoms of the same nature and qualities as those we have already described, and, therefore, this being must be matter, and this matter must have eternally existed. Now, if a material being, or part of the matter in spase, existed eternally—reason and analogy would say that the whole may have existed eternally.

If the eternal existence of a part is possible—the eternal existence of the whole is possible.

What is intelligence?—It must be either a property of material atoms, or a result of the combination or contact of those atoms.

If intelligence be a property of material atoms prior to their combination or contact with other atoms, then it is evident that this property could not have been derived by experience from external things. It is still further evident, that this intelligent property could not have been derived from any internal operations, for such operations would be impossible in a perfectly solid and imporus atom. Hence, it could not have been derived from any source, either external or internal. Therefore, if intelligence be a property of material atoms, it must have been as eternal as the substance to which it belongs.

Perhaps some may argue, that material atoms receive intelligence not by coming into contact or union with external things, but by the will of some intelligent atom or being. But how could an intelligent being impart this property to matter without acting upon it, by bringing something external into contact with it? It would be as impossible as it would be, to act upon nothing and produce something. Bnt to say that some being gave this property to atoms, is to admit the prior existence of a being with intelligence. How did this being derive or acquire its intelligence? Was it derived by experience, or was it as eternal as the being itself?—To say it was derived by experience, is to admit that this being was acted upon from without, which is contrary to the above supposition. Therefore its intelligence, if not derived from experience, must have been eternal. And if the intelligence of one atom or being has been eternal, analogy would say that the intelligence of all other atoms or beings may have been eternal also. And reason has demonstrated, that the intelligence of every atom must either be without a beginning, or else be the result of contact and combination.

(Continued in our next.)

RESTORATION OF ISRAEL.

From the "Hope of Israel."

KING of the dead—how long shall sweep
Thy wrath? how long thine outcasts weep?
Two thousand agonizing years
Have Israel steep'd their bread in tears.
'Tis done—hath breath'd thy trumpet's blast—
The tribes, at length, have wept their last.
From shore to shore—from sea to sea,
Peals the glad sound of Jubilee.
Now earth sent forth that ransom'd host,
Immur'd within thine utmost coast!

There ride's no glittering chivalry
When Judah's banner greet's the eye.
The *world within their heart* hath *died*—
"*Peace sprinkled blood*" hath slain *its* pride.
Contrition's pale meek look is there,
And the rent-heart's deep fervent prayer.
Long hoarded in earth's wildest track,
On bursts the living cataract.

What adverse power can check its speed,
By Judah's warrior LION freed?
He heads his host, beneath whose wheel
Back rolls the sea, the mountains reel.
King of the free! Oh, not in vain
Thy lowly pilgrimage and pain!
Oh! not in vain arose thy prayer,
When press'd the thorns thy temples bare!
For this glad "*year of thy redeem'd*"
Thy prayer arose, thy life-blood stream'd.

* * * * *

What frowning omens shroud the sky?
Ye nations quail—ye meek draw nigh!
A sanguine moon, a sun's sunk glow—
Strife, uproar, earthquake, famine, woe.
The *heir's return* hath *clos'd your lease;*
Where are its *fruits?*—Faith, love, and peace!

* * * * *

And now expands th' auspicious arch,
To greet the suppliant's homeward march.
The palm-trees wave, and on their gaze
Bride-like attired doth Zion blaze.
And lo! prophetic scenes unfold
Their glories of unwonted mould;
Scenes that pure seraphs long to see,
Reserv'd O prodigal for thee.

What city* this? What Potentate
Sits there enthron'd† where David sate,
Whom glory covers with a robe,
Whose righteous sceptre awes the globe,
Whom seal'd (once suffering) kindred guard?
It is the man whose face was marr'd—
To whom earth's kings shall bend the knee,
The weeper in Gethsemane!
Down in the dust now Judah kneel,
For now thy smitten heart must feel,
Now shall thy wan cheek burn like flame,
THERE REIGNS THY GLORY,‡ and thy shame.

* Isaiah lii. 1, 9. liv. 4, &c. lx. lxi. lxii. Psalm cxxxii. 13. Zech. xii. 8, 10. Zephan. iii 15.
† Luke i. 32; also verse 69, &c. Psalm cx. cxxxii. 17. Zech. xiv. 16, 17. Amos ix. 11.
‡ Jeremiah iii. 17. Ezek. xliii. 7. xlviii. 35. Matt. xxv. 31. Matt. v. 35.

NOTICES.

It is our intention to make a considerable reduction in the price of Hymn Books, which will be allowed upon all stocks in hand at the present time.

To our friends respecting the Proclamation, we would say that we shall charge them under one hundred about Twopence each, but for a hundred and upwards, we shall allow something like five and twenty per cent.

We should be glad for all who have early numbers of the present volume of the STAR, *to take care of them, and return them to us on the first opportunity.*

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 11. NOVEMBER 15, 1845. VOL. VI.

THE SEVEN CHURCHES.

By the Author of "Constantinople in 1828."

(Concluded from our last.)

PHILADELPHIA,* according to the Antonine itinerary, is distant twenty-eight miles from Sardes, E. by S. It stands in the plain of the Hermus, about midway between that river and the termination of Mount Tmolus. Besides the stately Hermus, which divides the plain, numerous brooks and rills give beauty, and verdure, and fertility to the neighbourhood, which is, however, but little cultivated.

When Dr. Chandler crossed it, eighty years ago, he found it possessed by the wandering Turcomans, whose booths and cattle were innumerable. The city the same able traveller describes as mean, but considerable in extent, spreading up the slope of three or four hills. "Of the wall which encompassed it, many remnants are standing, but with large gaps: it is thick and lofty, and has round towers. On the top, at regular distances, were a great number of nests, each as big as a bushel, with the storks, their owners, by them, single or in pairs." This garrison has not been changed, for Mr. Arundell remarks, in 1826, "The storks still retain possession of the walls of the city, as well as the roofs of many of the houses." The same gentleman describes the streets as filthy, and the houses mean in the extreme; but he was deeply penetrated with the beauty of the country, as seen from the hills. "The view from these elevated situations is magnificent in the extreme; gardens and vineyards lie at the back and sides of the town; and before it, one of the most extensive and richest plains in Asia. The Turkish name for Philadelphia, Allah Sher, 'the city of God,' reminded me of the Psalmist: 'beautiful for situation is Mount Zion, &c.' There is an affecting resemblance in the present condition of both these once highly favoured 'cities of God;' the glory of the temple is departed from both; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary. We returned through the town, and, though objects of much curiosity, were treated with civility, confirming Chandler's observation, that the Philadelphians are a civil people. It was extremely pleasing to see a number of turtle doves on the roofs of the houses; they were well associated with the name of Philadelphia."

Dr. Chandler and his companions were received at the Greek episcopal palace—"a title given to a very indifferent house, or rather cottage, of clay." The proto-papas, or chief priest, who did the honours in the absence of the bishop, was ignorant of the Greek tongue; and the Christians conversed together by means of an interpreter, in the Turkish language. The rest of the clergy, and the laity in general, were supposed to know as little Greek as the proto-papas; but the liturgy and the offices of the church continued to be read in old Greek, which is sufficiently unintelligible, even to those who speak the Romaïc or modern Greek.

This disuse of their own language, and the adoption of that of their masters, is not now found to prevail, except among the Greeks far removed from the coast and

* See Rev. chap. iii. 7, &c.

communication with their brethren, and shut up in the interior of Asia Minor, in some parts of which, I have been told, their church service is in Turkish, written in Greek characters. The bishop who entertained Mr. Arundell was kind, hospitable, communicative and intelligent, and conversed long and freely with Mr. A.'s fellow traveller, in Romaïc; yet the protestant "could not help shedding tears, at contrasting this unmeaning mummery, (the long Greek service on Palm Sunday which he attended) with the pure worship of primitive times, that probably had been offered on the very site of the present church."

A single pillar, of greater antiquity, and which had evidently appertained to another structure than the present church, forcibly recalls the reward of victory, promised to the faithful member of the church of Philadelphia. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out: and I will write upon him the name of my God, and the name of the city of my God."

Of five and twenty churches, only five remained, and were used as places of Christian worship. Mr. Arundell had heard of some ancient manuscripts of the Gospels, existing at Philadelphia; but when he enquired for them there, and search was made, a priest told him that he did recollect "to have formerly seen some very old pieces of parchment, but that he had learned to-day the children had torn them all up." The enquiry, however, elicited the information, that there exists in the neighbourhood of Cesarea a MS. of the Gospel, all in capital letters, a beautiful work, and held in such "high veneration, that the Turks always send for it when they put a Greek upon his oath."

The whole of these regions has been subject to earthquakes, and ancient history records the almost total destruction of Magnesia, Sardes, and other cities, and their reconstruction under Tiberius; yet Philadelphia, though she still survives, has suffered more severely and more frequently than any of them, except Laodicea.

The testimony of Gibbon to the truth of a prophecy, "I will keep thee in the hour of need," might hardly be expected, yet we have it in these eloquent words. "At a distance from the sea, forgotten by the Emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans in 1390.—Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."

Part of the "Catace-caumene" plain, and the ridges of Mount Messogis, intervene between Philadelphia, and her sister LAODICEA, pleasantly situated in the valley of the Mæander, on six or seven hills. The Turks call it Eski-hissar, or the old castle, and Dr. Smith thus describes it. "To the north and north-east of Laodicea, runs the river Lycus, at about a mile and a half distance, but more nearly watered by two little rivers, Ascopus and Caper; whereof the one is to the west, the other to the south-east; both which pass into the Lycus, and that into the Mæander. It is now utterly desolated, and without any inhabitants, except wolves, and jackals, and foxes; but the ruins show sufficiently what it has been formerly, three theatres and a circus adding much to the stateliness of it, and arguing its greatness."

More recent travellers have confirmed this picture of desolation, and it is melancholy to trace their steps as, conducted by a camel-driver or the goat-herd, they pass from ruin to ruin, and find in excavations made by the Turks of the neighbourhood, for the sake of the stones that have been burried beneath the earth's surface by successive earthquakes, the finest sculptured fragments, the most beautiful remains of the ancient city. But it is to Dr. Chandler's tour we must refer for a description of the peculiar volcanic nature of the country, in which are to be found the direct causes of the effects that meet our eye.

"The hill of Laodicea," says that correct traveller, "consists of dry, impalpable soil, porous, with many cavities resembling the bore of a pipe, as may be seen on the sides which are bare. It resounded beneath our horses' feet. The stones are mostly masses of pebbles, or of gravel consolidated, and as light as pumice stone. We had occasion to dig, and found the earth as hard as any cement. It is an old observation, that the country about the Mæander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water.

Hence it abounded in hot springs, which, after passing underground from the reservoirs, appeared on the mountain, or were found bubbling up in the plain, or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour, compressed in the cavities, and sublimed by heat or fermentation, bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestilential grottos, which had subterraneons communications with each other, derived their noisome effluvia; and serving as smaller vents to these furnaces or hollows, were regarded as apertures of hell—as passages for deadly fumes rising up from the realms of Pluto. One or more of the mountains, perhaps, has burned.—It may be suspected that the surface of the country has, in some places, been formed from its own bowels; and in particular, it seems probable, that the hill of Laodicea was originally in eruption." On this head, Mr. Arundell says, "To a country such as this, how awfully appropriate is the message of the Apocalypse! 'I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

The utter solitude of Laodicea is relieved by a Turkish village in the neighbourhood. The view, from the ridge of a hill behind the flat-roofed houses and trees of the village, must be very impressive, as, beside the scattered ruins of Laodicea, the eye embraces those of Hierapolis, another splendid city, fallen from its high estate, situated in a recess of Mount Messogis, and "appearing like a large semicircular excavation of white marble." The river and the plain of the Lycus, are between the two cities; and turning to the left, there are other ancient remains—ruins! still ruins! and every where ruins! Higher up the hill is a long line of arches, in large masses, much decayed, once an aqueduct; before which were Turcoman black tents, and thousands of goats and sheep of the same colour."

I now conclude the tour of the Seven Churches with EPHESUS, which, though last in my mention, was, perhaps, in reality, the first, the grandest of the seven. From the days of our childhood, the name of the city of Diana and her marvellous temple has rung in our ears, and filled our imaginations with images of surpassing vastness and splendour. If the primitive Christian world acknowledge only seven churches, the ancient world owned only seven wonders, and the temple of the Ephesian Diana was one of the seven. I can still recall the immeasurable proportions and the gorgeousness I attributed to that edifice when I read of it, in a child's book containing descriptions of the prodigies of human art. St. Paul's, or the Abbey of Westminster, or that of York, was a mere nut-shell in my comparison: and though I may have since learned to estimate it more correctly, though I have since seen the "dome, the vast, the wondrous dome" of St. Peter's, "compared to which, Diana's temple was a cell;" and though, in common with all men, the vastness of my young conceptions has been diminished and pared down by time and experience, still the mere mention of Ephesus suggests notions of essential grandeur—of sublimity. Mr. Arundell, cautious and correct, seldom gives way to the inspirations of enthusiasm; but this is his language when he crosses the sluggish stream of the Cayster, and reaches the forlorn city.

"What would have been the astonishment and grief of the beloved apostle and Timothy if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church, nor city: when the great city would become 'heaps, a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby!' Once it had been an idolatrous temple celebrated for its magnificence as one of the wonders of the world: and the mountains of Corissus and Prion re-echoed the shouts of ten thousand, 'Great is Diana of the Ephesians!' Once it had Christian temples almost rivalling the Pagan splendour, wherein the image that fell from Jupiter lay prostrate before the cross; and as many tongues, moved by the Holy Ghost, made public avowal that 'Great is the Lord Jesus!' Once it had a bishop, the angel of the church, Timothy, the disciple of St. John; and tradition reports that it was honoured with the last days of both these great men and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the

dome of the church, and the crescent glitters in its stead, while within, the Keblé is substituted for the altar. A few years more, and all may be silence in the mosque and the church. A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians. The busy hum of a mighty population is silent in death. 'Thy riches and thy fairs, thy merchandise, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen.' Even the sea has retired from the scene of desolation, and a pestilential morass covered with mud and rushes has succeeded to the waters which brought up the ships laden with merchandise from every country."

All the industry and ingenuity of Tournefort, who visited Ephesus at the beginning of the last century, and of Dr. Chandler, who was there about sixty years after him, were unavailingly employed to trace the site of that ancient temple, or to discover the remains of the Christian churches—except the walls of one of the latter, or the church of St. John, that were preserved, as Tournefort thought, in a Turkish mosque which then existed; yet those travellers found considerably more than now meets the eye; for the progress of destruction, gradual for centuries in these regions, seems of late years to have moved with increased rapidity.

Of the population, Chandler thus speaks: "The Ephesians are now a few Greek peasants living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some, beneath the vaults of the Stadium, once the crowded scene of their diversions; and some, by the abrupt precipice in the sepulchres which received their ashes. We employed a couple of them to pile stones, to serve instead of a ladder, at the arch of the Stadium, and to clear a pedestal of the Portico, by the Theatre, from rubbish. We had occasion for another to dig at the Corinthian temple; and sending to the Stadium, the whole tribe, ten or twelve, followed; one playing all the time on a rude lyre, and at times striking the sounding-board with the fingers of his left hand in concert with the strings. One of them had on a pair of sandals of goat skin, laced with thongs, and not uncommon. After gratifying their curiosity they returned back as they came with their musician in front Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been gradually reduced. It was a ruinous place when the Emperor Justinian filled Constantinople with its statues, and raised his church of St. Sophia on its columns. Since then it has been almost quite exhausted. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from its marble quarries seemed to insult its silence. We heard the partridge-call in the area of the Theatre and of the Stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible."

Little can be added to the solemnity and impressiveness of this passage; *nothing* more is required to establish the fulfilment of the prophecy; for the candlestick is indeed removed out of its place, and night hangs over Ephesus. But we may add shades, deeper and deeper still: for the travellers of our day, Dallaway, Lindsay, Arundell, &c., have found that the slight and melancholy record of a Christian people has entirely disappeared—the sound of the rude lyre is hushed—the cry of the beasts of prey and the fowls of the air is increased, and the mal-aria to such a degree, that Ephesus is hardly to be approached with safety during six months of the year.

MIND YOUR OWN BUSINESS—MORMON CREED.

We trust that as the various articles which we send forth to the Saints from time to time through the pages of the STAR, will, inasmuch as they are attended to, prove a blessing unto many. As far as we are individually concerned, we can truly

say that our motives are to comply with the dictates of the Spirit of the Lord, and to write such things as shall be for the benefit of the Saints generally, by establishing them in the faith of the gospel, and building them up with that intelligence and wisdom which shall enable them to attain to that elevation of character which should ever mark and signalize the children of God.

We are fully aware, but much more by experience than theory, that when an individual enters into the kingdom of God, he takes a step which is in most cases not comprehended nor fully understood by himself. He is introduced into the family of God by the law of adoption, he receives of the Spirit of God, which is the spirit of truth, and by whose potent energy all iniquity and all evil must be overthrown; he therefore becomes arrayed against every power of the Evil One, and will no longer be enabled to move along at his ease, but will be subject to continual annoyance from the attacks of the great adversary, and the many spirits that are gone abroad into the world, and it will only be after considerable experience that he will attain that knowledge which will be necessary to enable him to overcome the attacks of the adversary in their multifarious forms.

The devices of Satan are on many occasions of the most ingenious character, and come upon us with a delicacy and refinement that mark emphatically

"From what a height the tempter fell."

For instance, an individual naturally gifted with a more than usual abhorrence of evil, becomes convinced of the principles of eternal truth, and obeys the gospel. Perhaps, after revelling, as it were, for a season in the light of the glorious principles of truth, he becomes exceedingly jealous of the conduct and character of his brethren and sisters in the church, lest by some false step or other a stigma may be brought upon the cause which he has espoused; consequently he sets himself upon the watch to detect the failings of others, deeming that he is doing God service in being so employed, and thus is he decoyed into the occupation of the great master of evil, to be the accuser of the brethren. And during the time thus occupied by him, he considers himself actuated by the purest of motives, arising from a detestation of sin; and so undoubtedly would it prove, were the ground of his actions good, were he appointed of the Lord by the authority of the holy priesthood so to act, he would be in the path of duty, but when any one presumes (not having authority) to sit as a censor and a judge of the people of God, he will find himself in the seat of Satan, assuming authorities and powers that are not legitimately his. Again, persons are sometimes troubled by the voice of slander; they have been evil spoken of—it is too bad—it ought not to be—they think it their duty to bring forward their case for the investigation of the authorities of the council—the cause of truth demands it—the welfare of the work of the Lord—all things call upon them to have the matter settled satisfactorily by those having the power to do so. We would not say in every case such a proceeding is not necessary, but we would that in very few cases it is so.

How much more noble would it be for the person thus injured, knowing the accusations to be false, to suffer the injury, being conscious that all things, good or evil, will work to their own level, and ultimately manifest themselves in their true colours, rather than introduce the subject to a multitude whose various feelings or prejudices may excite opposition and give to the adversary a manifold opportunity of working mischief.

But it may be said, are not our councils instituted for the purpose of regulating the affairs of the church, by settling whatever difficulties may arise? True, it is the prerogative of councils legitimately organized so to do, and it is their duty also to build up and instruct each other, and being assembled together, every man in his place, exercising unitedly a great power of faith, it is a time when the Lord will communicate of the influence of his Spirit, that his servants may be imbued with wisdom to enable them to carry on effectively the work of the Lord. We long to see the councils of the church thus occupied, and instead of their time being engaged in the discussion and judgment of various charges, to find them become each a great and special school of instruction, and the hour of meeting be hailed with joy by every member.

But we have headed this article with "mind your own business," and it is with

a full consciousness that in carrying out the motto we shall individually have enough to do; but if we suffer ourselves to be continually engaged in watching others, we are convinced that our own will be but poorly attended to.

What a condition of mind must a person be in, who, whenever you come in contact with him, has some statement or other to make that is disagreeable, and whether the thing be true or false, is always full and running over with a detail of the failings of his brethren and sisters. O, what a blind, pitiable condition is such an individual in, instead of exercising that charity in relation to others that thinketh no evil, his every faculty is called into action to detect and point out their faults and failings. Such a person is a moral pest in our society, and we would avoid him as we would the vehicle that carries away the literal filth from around our dwellings.

Yet mark the subtlety of Satan in thus leading men into a false position. Such a course, in the first place, probably arose from the purest of motives, and perhaps the individual was instrumental in rectifying some error; he feels a satisfaction in having done so, his self-esteem is gratified, and ere he is aware, he is seeking for another opportunity of doing the same, until he becomes thoroughly imbued with the spirit referred to, and has literally changed the ground on which he stood at the commencement, and has become linked with the great adversary as the accuser of the brethren. But what an amount of self-esteem such a course of conduct necessarily implies the person to be possessed of, thus to continually set himself up as being capable of sitting in judgment upon others, and of rectifying by his own ability the affairs of the kingdom of God.

But again, there is another form in which the tempter approaches and seeks to overcome; it is in that of friendship. Often have we experienced something like the following. A brother or a sister comes to us and informs us that so-and-so has been vilely slandering us, that his statements are in the mouths of many, and that they think that we ought to go forth and bring the offenders to justice, establish our innocence, and set the matter at rest. Kind friend, your motives may be very pure in giving us such counsel, but were we to act upon it we should very soon cease to serve the Lord, for our time would be fully occupied in settling difficulties and defending our character from the aspersions of evil, which we are fully convinced the devil would take care should be sufficiently abundant. No, we prefer to pass over such things with a silent contempt, as almost unworthy of observation, being fully convinced that both slanders and slanderers will come to nought. For our own part, we never expect to pass along without being evil spoken of, it is a part of the cross which we have to bear, and we are willing to bear it, and conscious of innocence and of being actuated by pure motives in the service of the Lord, we will go a-head in our journey of life, seeking for the Spirit of the Lord to direct our steps, and lead us onward to the goal of triumph. But to listen to and regard every idle rumour which Satan can suggest through the sympathy of friends, or the accusations of enemies would be like a man on a journey stopping to quarrel with every dog he may meet in his path, which labour would continually increase upon his hands, as the uproar and rumour of one conflict would prepare a multitude of others for the fray, and he would find that in addition to the annoyance, he was making but very little progress in his journey.

But now let us suppose that every one minds their own business, and what a delightful condition of society must be formed; we need not fear that iniquity will be hidden, the church is organized with powers for its detection and suppression. God has sufficiently provided for the well-being of his church in this respect, knowing that individually we shall have enough to do to take heed unto ourselves that we slip not. How delightful would the society of all bearing the name of Saints be, if their minds were filled with the contemplation of the virtues and excellencies of each other, instead of the defects; and what a pleasing sympathy would be called into exercise in the mutual study of the glorious principles of eternal truth, and in bright anticipations of the triumph of the principles of the gospel of peace; it would indeed give us a foretaste of that society from whose midst sin with its curse shall be removed.

We would then faithfully exhort all bearing the name of Saints to contemplate seriously this subject, and seek for happiness and enjoyment from the great privi-

leges which we possess in connexion with the kingdom of God, and overcome the Evil One by resisting his devices, when he will flee from us, and leave our minds to be filled with the spirit of truth which will most assuredly at all times direct us to

"MIND OUR OWN BUSINESS."

Is our wish that prosperity smile on our path,
And good fortune attend, be it more or yet less;
Why the secret is this—and which every one hath,
Be it ever our care to "*mind our own business.*"

In the great work of God in the last of the days,
Which the Lord yet bestows for the righteous to bless;
Be sure we give heed in our works and our ways,
To ever take care that we "*mind our own business.*"

And, O then! when the morning of triumph shall come,
And the Saints are redeemed from this world of distress;
We shall then still rejoice in our glorious home,
That we never forgot to "*mind our own business.*"

EDITOR.

UNION.

One of the most important subjects with which the Saints ought to be acquainted is that of Union. Casting a glance at the rise, progress, decline and fall of various kingdoms that have been established on the earth, we find that their success or overthrow has depended upon their adherence to, or neglect of, this principle. Through this the whole universe of God has been, and is still sustained in its order, beauty, and glory. It is not confined to the Great Presidency of the celestial world, but serves as a chain by which the whole of the heavenly host are bound together in concert of action, sustaining the laws by which they are governed and preserved. The effects of deviation from this have been manifested, even in heaven, as in the case of the Son of the Morning, whose rebellion and departure from the principle spread their influence so far as to cause the dissension of the third part of the hosts of heaven, but the majority overruling, the order of heaven was preserved and the rebellious cast out. The history of the house of Israel present more striking examples of the power and influence of this principle than that of any other nation. While groaning under Egyptian bondage, the united prayers of this people were successful in causing the power of God to be shown forth in the raising up for them a deliverer in the person of Moses, whereby a deliverance was wrought out for them from the cruel and increasing tyranny of the Egyptian monarch. While they were careful unitedly to attend to the instructions given them through their leader—the power of God was more and more manifest in their own salvation and the overthrow of their enemies; but when they permitted dissensions to arise among them, the blessings of God were stayed and their way became dark and beclouded before them. Thus when they had escaped the pursuit of their oppressors and passed through the Red Sea, some murmured at their condition and longed to be again yoked in their former slavery, whereby they were detained forty years in the wilderness, and with the exception of Joshua and Caleb, none of them were permitted to enter the promised land.

When the generation who had thus proved themselves unworthy of the favour of heaven had passed away, and their successors had gained an entrance into the land which was to be theirs for ever, the influence of union and the baneful effects of its opposite, were miraculously manifested in the wars they had to wage with the former possessors of the country, who, through transgressions, had entailed upon themselves the curse of heaven; as for instance, in illustration of the former, at the universal shout of the people the walls of Jericho were levelled and a way prepared for their entrance.

When the long continuation of warfare through the reign of the judges, and kings Saul and David had subsided, peace was restored to the land in the reign of Solomon, and with it the people had put aside their own internal broils, the effects of which were an abundant supply of the bounties of the earth, with the approval and blessings of heaven. With Solomon, however, this seemed to decay, for when his son, Rehoboam, had succeeded him in the government of Israel, dissensions were again introduced, causing the revolting of the ten tribes, the consequences of which were a revival of the wars from which they had had rest; and eventually, in the captivity of the house of Israel, as well as the overthrow of Jerusalem and dispersion of Judah. We will, however, without dwelling further on the history of past generations, give our attention to the work which we have to perform in our times.

The history of the church of Christ, in the present age, shows that while disunion and disorganizations have been the most prominent features of the kingdoms of the world, it has continued moving steadily along, through observance of the principle of union, dispelling with its influence the clouds of darkness which have so long curtained the minds of men, while those who have departed from the principle have not in any way affected its progress, but wrought out their own destruction. As the church becomes more numerous, and the kingdom of God is becoming more fully established, the importance of union among its members is still more manifest. It is absolutely necessary that not only a professed union, but a cementing of heart and soul should dwell with all presidents, councils, and branches of the church of Christ, in order to accomplish the designs of God in the building up of Zion, or in obtaining those blessings which it is their privilege to enjoy; for, be assured, ye Saints of the Most High, that the heavens will be stayed over the heads of any presidency, quorum, council, or branch who are divided in heart, sentiment and feeling, and so will they remain, and the blessings be withheld until the evil is removed; for the Lord will never pour out the richest blessings of heaven, and the priesthood and gifts of the gospel, only upon the principle of that union which the celestial law of God requires. Will not the Saints learn wisdom in this late age of the world by precept and example, without being obliged to learn it by sad experience, as did the children of Israel in their forty years wandering through the wilderness without entering the promised land, which they might have accomplished in forty days, as did the spies that went before them? or will they live up to their privileges, and unite together according to the law of God, in faith and works, and gather and build up Zion, and behold her arise in that majesty, strength, beauty, and glory, of which the prophets have spoken? else must they suffer their traditions or disunion to deprive them of these blessings, until they lay their bodies in the grave, without the sight, and their children, or another generation, have the work to perform. The signs of the times indicate good concerning Israel in the city of Joseph since the martyrdom of the prophets. It must be a source of rejoicing to every Saint of God, to behold the determined spirit of perseverance and union of the thousands of Saints assembled there in doing the will of God and hearkening to the counsel and sustaining the hands of those chosen of God as shepherds and counsellors in the midst of his house, while the fruits and blessings of this union have been clearly manifest in the rearing of the Nauvoo House and Temple of the Lord, whose tower points towards heaven, in honour of the united efforts of the Saints, reared in troublesome times, almost as Jerusalem once was, with the trowel in the one hand of the labourer and the sword in the other. While the Saints in Nauvoo are thus straining every nerve to accomplish the designs of God, those scattered abroad ought not to leave the whole burthen with them, but unite with them in their faith and means in establishing the kingdom of God on the earth, not forgetting to let their prayers ascend up before God, day and night, upon this subject. By the united efforts, alone, of the Saints of God, in this last dispensation, the building up of Zion will be effected, and the kingdom of God on earth, be prepared for a union with the kingdom of God in heaven; and thus shall the chain which has bound together in one the hosts of heaven, extend and grasp in its circumference all who have been obedient to the mandates of God.

W. Woodruff.

A DREAM.

I stood in the midst of a vast field, surrounded by an immense wilderness interwoven with lakes, rivers, and streams. The field and wilderness were filled with lions, tigers, bears, wolves, and all manner of wild beasts; also, horned cattle, horses, camels, dromedaries, mules, asses, goats, and all species of animals. I looked and beheld some sheep scattered abroad through all the field and wilderness among all the beasts of the field. The lord of the field said to his chief shepherd, "appoint twelve other shepherds, and send three east, three west, three north, and three south, and let them appoint other shepherds to assist them, and gather together all my sheep throughout all the field and wilderness, for it is not meet in mine eyes that my sheep should remain scattered abroad among all the beasts of the field and forest, lest they be devoured." I saw that the shepherds went and laboured with all their might, and gathered them together in flocks throughout all the field and wilderness, and appointed a shepherd over each flock. The lord of the field said to the chief shepherd, "Go to, now, call the twelve principle shepherds, and let them call upon all the other shepherds, and let all join together, and prepare a safe pasture, in a choice piece of land, for all my sheep, and build a high wall around it, and build a high tower in the midst thereof, and let a great book be prepared and kept in the tower; let all my sheep be named, and let the shepherd over each flock send up the name of each sheep, that it may be recorded in the book, and all such shall have the privilege of coming in and out and find pasture. Let there be a great covering go forth from the tower, that there may be a shelter for my sheep from the heat and tempest." And the chief shepherd, the twelve principal shepherds, with others went forth and laboured with all their might to prepare the choice piece of land for a pasture for the sheep, and also to build the great tower. And while they were building the tower, lo! a great wonder appeared among the sheep. It was discovered that some of the sheep that had been fair to look on began to have great horns rise up, their teeth became like those of the lion, and their wool changed to long coarse hair, and they had claws as a bear; they had not the disposition of the sheep, but ran about and roared like the lion, desiring to destroy the sheep. They ran out of the flock and mingled with the wild beasts of the forest; and while many of the principal shepherds had gone out to call upon other shepherds to assist in building the tower, some of the strange beasts that had left the flock returned from the wilderness with a number of wolves to devour the flock. The chief shepherd with his brother, who also was a noble shepherd, with two of the principal shepherds, went out to meet them in order to save the flock. When they saw them, they fell upon them and devoured the chief shepherd and his brother, and severely wounded one of the other two. But those of the principal shepherds who were abroad, hearing of the death of the two chief shepherds, immediately returned with those two who were not devoured in saving the flock. Then was there great mourning among all the shepherds and the flock, because the two chief shepherds were devoured. Nevertheless, the lord of the field said to the twelve principal shepherds, "cease not my work, neither let your hands be slack, but continue the building of the tower and preparing the pasture for the security of my sheep, for they must be saved." And they were joined by many other shepherds, and laboured with greater diligence than ever, and the lord of the field helped them, and they reared the tower, and built the wall, and prepared the choice piece of ground, much faster than before. And the lord of the field said, "let a shepherd be appointed to visit the flocks of sheep that dwell among the great lions of the east, and see that their names are sent up to be recorded in the great book that is kept in the tower." And I thought in my dream, it fell to my lot to visit the flocks of sheep in the east. And according to the commandment of the lord of the field, I went to the flocks in the east, and I found shepherds, with all the flocks. Then I called upon the shepherds

to send me the names of the sheep of their flocks, that they might be recorded in the great book of the tower, and most of the shepherds began to send to me the names of the flocks of sheep with them; and my soul was made glad, because of the shepherds hearkening to the commandment of the lord of the field, that the flocks might have a shelter from the approaching storm and heat. But there were some who did not send up their names to be recorded in the book. While I was passing through the wlderness, among the lions, I found a large flock of sheep very beautiful, with a faithful shepherd, and I asked him if he had sent up a list of the names of his sheep to be recorded in the great book, and he told me he had not, at which I wondered, but he said he would soon. So I went my way. The shepherd laboured diligently to increase his flock, seek out all the sheep, and nourish the lambs, but he forgot to give them a name in the book of the tower, with all the sheep of the field; and I was much grieved and troubled in spirit for them, for they were so fair and beautiful I wished them to have a name and a place in the great tower, with all the sheep, that they might escape the storm.

When I had secured all the names that the shepherds sent, I returned to behold the great tower and goodly pasture and the principal shepherds surrounded with thousands of other shepherds, and an almost innumerable number of sheep that the shepherds had gathered together; and I wondered with great admiration, for I beheld that the tower was finished, and the wall around the pasture, and the covering to shelter the sheep from the storm. While I was overwhelmed with joy at the magnificence of the sight, I cast my eyes upon a conspicuous part of the tower and beheld written in large Hebrew letters "*Tower of Joseph, the Seer.*" At this moment I heard the Lord of the field say to the leader of the twelve principal shepherds, go and bring the great book from the tower and read the names of my shepherds and sheep who have built this tower, and as he brought out the book, I saw on its back the following words, "*Book of the Law of the Lord.*" As the leader of the twelve principal shepherds commenced to read the names; it seemed from the dead silence that prevailed among the myriads present as though all nature had ceased to breathe. A herald stood with a trumpet and proclaimed aloud each name as it was read from the book. Notwithstanding the great joy that rested upon many thousands of the shepherds and sheep that were present whose names were recorded in the book, I was grieved in spirit and wept much, for I had seen some fair and beautiful sheep among the great lions of the east whose names were not recorded in the book. Then I heard the voice of the Lord of the field commanding the twelve principal shepherds, saying—call in all the shepherds and sheep whose names are written in the great book of the tower, and let all the great gates of the outer wall be shut, and let the shepherds gather all the sheep under the cover. The shepherds did as they were commanded, and when they were all gathered under the cover, there began to be a great heat from the sun for many days through all the wilderness and fields, save the green pasture which had a cover. And there was a great plague rested upon the sea, and all the fishes in the sea died, and all the rivers and streams of waters through the field and wilderness dried up, and the herbs and grass were withered, and when none of the beasts of the forest or cattle could obtain water nor any green food, they became mad and began to devour each other, and there was a great destruction throughout the vast field and wilderness: the stronger devoured the weaker animals until they were all destroyed. The stronger then began to devour each other, until but few were left in all the forest. At the end of the heat there was a great storm of wind and rain, mingled with hail, even the weight of a talent, and it fell upon all the beasts of the forest who were not devoured by the first calamity, then they fled to the walls of the choice pasture for shelter, but they could not get in for the gates were shut. Their roaring without the walls in agony because of the falling of the hail made the sheep tremble within; nevertheless they were safe within the walls and under cover. In the midst of this calamity and judgment without, I was suffering in spirit within, fearing that some of the sheep whose names were not written in the great book of the tower were trampled down by the beasts of the forest or destroyed by the hail.

Whoever has the gift of interpreting dreams, and will give a true interpretation to the foregoing, will confer a favour on a Shepherd of the East.

Latter-day Saints' Millennial Star.

NOVEMBER 15, 1845.

As it must be self-evident to every one, on reflection, that union must be one of the attributes of beings that are perfect; when they have equally attained to all knowledge, all power, and all wisdom, there is left no room for dissention to creep in; so will it be manifest, that in approximating towards the high standard of excellency, which obtains in a celestial state of existence, that union of principle, of feeling, and of action must characterize all who are aiming to attain to the high calling of God in Christ Jesus.

Indeed it will be clearly seen that a dissentient spirit is entirely unfitted for the society of the redeemed of God, and equally so, as a promoter of the great work of God in the last days.

In the renewal of the covenant of God with man, every power of evil has been roused into existence to stay the work; Satan, who well comprehends the object in view, has called into action every agency at his command, if possible by any means, to overthrow the kingdom of God.

Could we but trace out the sentiments and conduct of individuals who have arrayed themselves in opposition to this work, it would be a marvel in the history of mankind, and an anomaly in the study of human nature. We should find persons exerting an energy in opposition to the work of God, particularly in its origin, without any apparent motive to call it forth, that was truly marvellous, and that would set at defiance our philosophy to account for, yet such has been, and such is the fact. Individuals are roused into active opposition against the work of the Lord without knowing what they do; and blinded by the Evil One, have thought that the destruction and annihilation of the Saints from the face of the earth would be as an acceptable sacrifice unto God.

Taking, then, this view of the subject, in relation to the hostility which is to be met with on every hand, we must feel convinced that nothing less than the principle of union can enable individuals to obtain a celestial glory, or the church combined to carry out the great purposes of God.

Let the Saints reflect upon these things; let them examine of what manner of spirit they are of, for if the desire of being at one with all who are labouring in the cause of truth be not found to actuate them, it will be well for them to look unto their steps, and take heed that they fall not out by the way.

We have given in the present number an article on this subject from the pen of our beloved President, and we earnestly exhort the Saints to give heed unto the great principle which it inculcates.

It is known to all that the blessing of God, and the influence of his spirit is absolutely necessary for our success, either as servants of the Lord separately, or combined as the church of God; and yet we can have neither if we are not united in our feelings, our desires, and actions; therefore let all consider this most important subject, and whenever there are hindrances to the existence of this principle, let them be immediately put away, not by raking up afresh every difficulty, but by nobly burying them in oblivion, and that man, or that body of men who do this, shall be blest of God; the light of truth shall beam upon them, and dispel every cloud of darkness which the principle of disunion may have thrown around them, and they shall rejoice and be glad in the possession of that intelligence and wisdom, and consequent peace to be found only in connexion with the service of the Lord, and in the realization of the blessings which he has promised.

EXTRACTS FROM LETTERS.

Elder Halliday writes from Trowbridge, under date of October 25. After labouring in that region of country about twelve months, during which time he has passed through deep affliction and suffering, he has succeeded in organizing a branch of the church with ninety-two members. Brother Halliday is a member of one of the Quorums of Seventies, and since his arrival from America, few have manifested more patient perseverance in the vineyard than he has done. Trowbridge is his native town.

Elder Charles Miller writes from Bradford under date of November 5th, and says,—In this conference the work of the Lord is rolling on, especially in Bradford. Nearly every week since our last conference, some have been baptized; last Sunday seven were confirmed and two baptized at Idle, and two more are waiting for me to come to Staningley. The church is doing very well at Leeds at the present time. There is much labour in that region, and if labourers could be sent to assist us there, it would be acceptable. I have much desire for the temple to be finished, for the elders to get their endowment.

Elder Hiram Clark writes from Bollington, under date of November 5th, as follows:—I have been travelling among a people who have been taught, both old and young, to pray for the kingdom of God to come, and his will to be done on earth as it is done in heaven; but as soon as one comes along and tells them that the kingdom of God has come, with apostles and prophets, with the ancient gospel and all its attendant blessings, they turn round and fight against what they have been praying for all their lives, which causes me to ask, can it be possible that men have been praying without reason or undertanding? Yet so it is, for as soon as the kingdom of God is preached with all its attendant blessings, the people cry, "delusion," "false prophets," "impostors," &c., but amidst all these things truth is onward, and the signs, gifts, and graces follow the believers, and the power of God is manifest in healing the sick, the lame are made whole, and the blind see. I will relate the case of a sister that was both lame and blind, her arms were drawn up to a right angle, and in that position so stiff that she could not raise them to her head, and the cords on the inside of each arm shortened so as to form a web. She was so blind she could not see to do anything, and she told me she had been so upwards of seven years. At her request I administered to her in the name of the Lord by anointing with oil and laying on of hands, and prayer in the name of Jesus Christ, and now she is as well and sound in both eyes and arms as any other person living. She is at work in a factory, and can tell the time of day from a clock at a chapel nearly a quarter of a mile distant. I preached in this place last evening. After meeting I baptized two, and I expect to baptize two more this evening.

Elder Cook writes from Manchester, under date of October 30th, as follows:—Dear Brother Woodruff,—In compliance with your request I take this opportunity of informing you of the present condition of the Saints in Stockport, where my Sabbath days have been spent for the last six months. It gives me much pleasure to inform you that the Saints in Stockport are doing well, and the cause of truth is onward. A spirit of inquiry is brooding on the minds of the people. Our room on Sunday evenings is generally attended with a goodly number of strangers, who seem to listen with much interest, and the present aspect promises an increase of the Redeemer's kingdom. We had a visit a short time ago from a man who endeavoured to palm himself on the Saints as an elder of the Church, but not having a recommendation from the Presidency at Liverpool, he was not received. He then acknowledged himself a follower of Sidney Rigdon, and sent by him to England. The Saints refused to receive him, and at the meeting in the afternoon their strong testimony to the truth made him tremble. His stay was short among us in consequence of the cool reception he met with. We have baptized forty since last April conference, and there is every appearance of our numbers still increasing. I would here mention a circumstance which tells me that truth is mighty, and with honest people will remain. When I was preaching the gospel in a small village about six miles from Manchester, some three years and-a-half ago, I met with considerable opposition from an aged man. After being a zealous persecutor from that time, I rejoice to say he has come forward, and after asking my forgiveness, was baptized and confirmed a member of the Stockport branch of the church of Christ, and now I can say of him in whom sin did once abound, grace doth much more abound. Yours in the church of Christ,

RICHARD COOK.

We would remark that this is one of the many occasions on which individuals have endeavoured to impose on the credulity of the Saints, under the pretence of being elders in the Church, when they have fallen of success under their own colours. We approve of the course pursued by elder Cook and the Saints in Stockport, and trust the example will be followed by the officers and members of other branches. Any elders sent by our authority will bear with them recommendations from us, and without this, the Saints are not called upon to receive any one. W. WOODRUFF.

MORMON PHILOSOPHY.

BY ORSON PRATT.

SPACE, DURATION, AND MATTER.

MATTER.

Secondly. If intelligence be a result of the combination or contact of atoms, then these atoms, though unintelligent must have capacities to receive intelligence; for without intelligent capacities, combination or contact could not be perceived or known; and it would be impossible to acquire these capacities by experience, therefore they must have been as eternal as the atoms to which they belong.

It may be argued that atoms may be unconscious of these latent capacities until appropriate circumstances develope them.

That they may possess the property or capacity of feeling, and yet be entirely unconscious of feeling until they come in contact with other atoms: that by experience they perceive, not only the existence of themselves but the existence of something external to themselves: that an atom may possess various capacities, such as seeing, hearing, tasting, smelling, and feeling, and that if this atom never comes in contact with other atoms, these capacities will remain unexercised. That such an atom would be as ignorant of light, sound, taste, smell, and even of the existence of all things external to itself, as though it had none of these capacities; that to perceive light, it must come in contact with some material atom by which itself shall be affected; not by any vibrations, movements, or derangements of its own parts, for this would be impossible in a perfectly solid imporous atom, but that it must be affected as a whole, by some change or state of position, in its relation to space; that the only changes it can possibly receive from the contact of atoms are,

First. A change from a state of rest to that of motion.

Secondly. A change from a state of motion to that of rest.

Thirdly. A change of velocity. And

Fourthly. A change of direction.

That seeing, hearing, tasting, and smelling are only different modes of feeling; that these different modes of feeling depend upon the different modes and intensities of the contact of material atoms with each other, and that one kind of impulse would give an atom the consciousness of light; another, the consciousness of sound; a third, that of taste; a fourth, that of smell, &c.

But let us trace this subject a little further, and inquire into the nature of these intelligent capacities. What are these capacities? Are they not a species of intelligence, self-existent and eternal? If not, how can we account for the combination or contact of atoms? Is this combination fortuitous, resulting from the eternal motions of unconscious and passive matter? Is there not a force exerted in the acceleration of the velocities of these atoms as they approach each other? Is there not a force, of no small degree, which holds these atoms in combination? Are not these forces altogether different from that which would result from an uniform motion and an accidental contact? What, then, is the cause of atoms approaching atoms, and adhering together with such a variety of intensities, according to such uniform and general laws? The only sound answer that can be given to these intricate inquiries is, that these atoms must be intelligent—having self-moving powers—limited to certain spheres and modes of action, according to the nature and degree of their intelligence; and that this intelligence is not the EFFECT but the CAUSE of combination, not derived from EXPERIENCE, but self-existent and eternal.

Attraction is said to be a property of matter.

It is said that every atom attracts every other atom with a force varying inversely as the square of the distance. But attraction is impossible, for an atom cannot act where it is not.

Those who believe in attraction, have also assumed *inertia* to be a property of matter: that is, they assert that matter is entirely passive, and incapable of changing its state. Now, if an atom has no power to move itself, how can it move anything external to itself? It is the very height of absurdity to suppose that a helpless passive atom can move every thing in the universe but itself. Yet this is the hypothesis assumed by the learned, and believed by millions in our day.

But, if attraction is impossible, what other cause is adequate to produce the effects which we know are constantly taking place, and which are commonly ascribed to attraction?

It is evident that intelligent self-moving atoms confined in their movements within the necessary limits, can produce all these effects. These self-moving atoms are regulated by the following law, namely,—Every atom MOVES ITSELF towards every other atom with a force varying inversely as the square of the distance.

Now let us contrast the Newtonian System of attracting matter with the Author's system of intelligent self-moving matter, and see which is the most consistent and simple.

Newtonian System.—Matter is entirely passive, and incapable of moving itself.

Author's System.—Matter is active, and capable of moving itself.

Newtonian System.—An atom cannot move itself, but it can move a universe of worlds towards itself.

Author's System.—An atom can move itself, but it cannot move anything towards itself.

Newtonian System.—An atom cannot act where it is, but it can act in every place where it is not.

Author's System.—An atom can act where it is, but it cannot act in any place where it is not.

Newtonian System.—An atom moves every other atom towards itself, with a force varying inversely as the square of the distance.

Author's System.—An atom MOVES ITSELF towards every other atom, with a force varying inversely as the square of the distance.

It will be perceived that these two theories are directly opposite to each other, and yet, all the effects said to be produced by Sir Isaac Newton's theory can be produced by the Author's theory, upon principles infinitely more simple. All the grand central forces of the Universe, by which worlds and systems of worlds, are so firmly bound together, and by which their stability is so wisely maintained—can be resolved into the self-moving forces of atoms.

All of the Cohesive, Chemical, Magnetic, and Electrical forces can also be resolved into atomic self-moving forces.

QUESTIONS ON THE PRESENT STATE OF MAN.

O man! the offspring of Deity! the grand masterpiece of creation! how camest thou hither? and for what purpose has thou entered this world? Why didst thou leave the world of spirits? Wast thou not contented to enjoy the society of thy great Father, and receive instructions from so wise and good a being? Wast thou not perfectly happy in the society of millions of thy own brother and sister spirits? Was not the world or planet from which thou hast emigrated perfect in its organization, and adapted to the full development of thy capacities?

Or was the world which thou hast left, overstocked with inhabitants? were its superficial contents too limited to yield sufficient sustenance for the innumerable millions of thy father's family? or did a restless spirit of adventure and ambition seize thy bosom, and urge thee on to explore new worlds and scenes?

Did necessity compel thee to enter this world and take up thy abode here? or didst thou emigrate of thy own free will and choice? Why hast thou clothed thyself with a tabernacle, and entered into so close a connexion with the grosser substances of nature? Was not thy spirit perfect in its organization? Was it not capable of a full development of its mighty capacities, without incorporating itself with flesh and bones? Or was it limited in its knowledge to the laws, properties, and operations of spiritual matter only?

Couldst thou without a tabernacle, perceive the laws and properties of the grosser forms of matter of which the material universe chiefly consists? Couldst thou then distinguish the properties of light and heat? Couldst thou then acquaint thyself with the laws and properties of sound caused by the vibrations of elastic matter? Couldst thou then perceive the great variety of odours and flavours of different fruits and vegetables, such as those which abound so luxuriantly on this globe? Couldst thou then discern the roughness, smoothness, hardness and various other properties of different kinds of matter? Or was thy knowledge chiefly limited to the more refined substances of nature, and to the laws by which they were governed? Was thy spirit limited in its scientific pursuits to spiritual matter? Was this the first lesson thou hadst to learn?

Hast thou now entered another department of the great UNIVERSITY of NATURE, to study her magnificent laws and her wonderful operations? Hast thou indeed been counted worthy to ascend in the scale of thy being, to gaze upon new scenes and wonders in another world of life and joy?

What are the first lessons thou hast to learn in thy present state of existence? Art thou not conscious, first of all, of thy own existence here? and secondly, art thou not taught of the existence and properties of other bodies external to thyself? How wast thou convinced that bodies external to thyself do exist? was it by experience? If so, tell us O man, the means of thy experience. Canst thou know by experience of the existence of things with which thy spirit has not been in contact? Canst thou indeed know of the existence of things which thou hast not felt? Canst thou feel that which is at a distance? Is not feeling the only means of experience? Can the impression of feeling be produced without motion? Can motion be imparted without contact? Is not thy spirit prevented from coming in actual contact with the most of external objects by the interposition of the tabernacle or body? Are there not millions of external objects of whose existence thou hast no doubt, and yet thou hast not felt them, neither thy spirit nor thy body, has been in contact with them.

How knowest thou that the sun, the planets and the stars do exist? thou hast not felt them. Millions of miles intervene between thee and them, and yet art thou not certain of their existence? Wilt thou then say it is by the sense of seeing that this knowledge is imparted to thee? What is seeing? Is it not a particular method of feeling? Canst thou feel those distant bodies? Is not light sent forth from them as a messenger to indicate their existence? How does light impart this information to thee? perhaps it will be said by acting upon the optic nerve of the eye. But is the optic nerve of the eye a spiritual substance? If not, can it perceive, think, feel, or understand? If not, how is the message brought by light, still further communicated? Does the optic nerve act directly upon thy spirit, or are there still further channels of conveyance, intervening between the optic nerve and spirit? Is not all the knowledge which thou hast of the existence of these distant objects, derived from the motions which thy spirit has felt and experienced, imparted by the intervening substances of thy body? and did not these parts of thy body receive their motions from the intervening substance of light, which in its turn received its motion from the luminous body? Couldst thou form to thyself the least idea of luminous bodies, and worlds arranged in such magnificent splendour, independent of these organs of vision? Without these organs couldst thou have the least conception of the gaudy and splendid colours of the different objects surrounding thee? Hence is not the organ of vision one of the grand instruments of thine education—the inlet of a certain species of ideas of which thou wast before entirely ignorant?

Again, hadst thou any ideas of bitterness, sweetness, sourness and other varieties of taste, until thou hadst acquired them by experience? How hast thou acquired a knowledge of these properties? Is it not by feeling—by the peculiar motions imparted to thy spirit, by the organ of taste, or other parts of the body, which in their turn receive their motions from the external substance with which they came in contact? Hence, again, is not the organ of taste another grand instrument of thine education—another medium of communication between thy spirit and the external world—another great inlet of new ideas?

Again, does not the spirit experience and feel the peculiar motions imparted by the organ of smell, which also in its turn derived its motion from external odoriferous particles in motion. Dost thou not, through this channel also, acquire another set or species of new ideas? Again, is it not the peculiar motions experienced and felt by the spirit which have given it the ideas of sound? Hence, are not seeing, hearing, tasting, and smelling only different modes of conveying motion to thy spirit? Cannot all these organs be resolved into the sense of feeling?

Again, how didst thou acquire distinct ideas of roughness, smoothness, hardness, softness, sizes and shapes of external bodies? Was it not by feeling the motions of different parts of the body which came in contact with different substances? Are not all the ideas which thou hast of the existence of external nature, derived by thy spirit's feeling a great variety of motions, impressed upon it by various parts of its fleshly tabernacle? Has not thy spirit then, been embodied in its present habitation, as the only medium through which it could receive the vast variety of ideas which flow so profusely from all surrounding objects?

Hast thou not been sent here then to receive an experimental education,—to become acquainted with the existence, properties, laws, and operations of other varieties of matter; and by these means to be enabled to combine, organize, and control the same for thine own pleasure, benefit, convenience and happiness, and thus become qualified for the society of a more exalted and higher order of beings? Couldst thou exercise power or control over elements of which thou wast entirely ignorant? Couldst thou combine, arrange, and organize material substances of whose existence and properties thou hadst not the least idea? Couldst thou display the mighty energies and capacities of thy mind upon that of which thou hadst no knowledge?

(*Continued in our next.*)

MAN.

Man, when his constitution is unfurl'd,
Resembles much this great material world!
Of *dust* and *earth* his sluggish *flesh* is made;
Like *rocks* his *bones*, in strength and firmness laid;
How like the *ebb* and *flow* of ocean's waves,
Unto the tide of *life* that in him *laves*,
As brooks and rivers moisten where they flow,
And trees and herbs to this their being owe;
So *blood* like *water* runneth every where,
To give the *springs* of life an equal share.
How like electric *fire*, his *nerves* convey
The feeling of life's power or energy;
How like the *airy breeze*, his *respiration*;
His tears, to *rain*; *sweat*, to *evaporation*;
His *fat* like *manure*, and his *hair* like *grass*,
Sheds modest beauty o'er the human mass;
How like the beaming *sun*, his *eyes* to light;
His *sleep*, how like the dark and *silent night*;
The *wandering clouds*, how like his *restless mind*,
Still roving on, and changing as the *wind*;
How like the *storm*, to human blust'ring *strife*,
That bursts with vengeance on the calm of life;
How like *drought's* searing influence, to *sin*,
That blights his hopes and happiness within;
How like the *fogs* and *damps* of putrid air,
To *melancholy*, and the *mind's despair*;
How like the *soured earth* on plants and trees,
To that fell tyrant of the *curse*, *disease*;
How like the *seasons* to his growth and *fall*,
How like the *frost* and *snow* to death's *white pall*.

Kilmarnock, July 24th, 1845. LYON.

NOTICES.

We would inform any persons wishing to emigrate by way of New York &c., that we can forward them about every five days by the old line of New York Packets; and to Boston about every ten days. We expect to have ships sailing every two weeks for New Orleans. *Emigrants will receive every attention and accommodation that can be afforded in first-class American ships. Early applications will be a pecuniary advantage to us, as well as to emigrants.*

Our friends of the Joint Stock Company will facilitate the business much by forwarding what deposits may be in hand, as heavy expenses will be incurred in effecting the complete registration of the same. THOMAS WARD.

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LIVERPOOL:
PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

The Latter-day Saints'

MILLENNIAL STAR.

No. 12. DECEMBER 1, 1845. VOL. VI.

FURTHER PERSECUTION OF THE SAINTS IN AMERICA.

ADDRESS TO THE SAINTS IN THE BRITISH ISLANDS.

AFTER waiting with much anxiety and suspense to hear of the termination of the persecution of the Saints in Illinois, we have at length received information on the subject from President Young, and other sources, that may be fully relied on. We consider it a duty which we owe, not only to the Saints but to the world at large, to lay before them a true statement of facts as they have transpired. To accomplish this, we shall insert in this number of the STAR, several proclamations from J. B. Backenstos, Sheriff of Hancock County, Illinois. Mr. Backenstos is in no way connected with the church, and only officiated in his duty as an officer of the county, and in doing so he has proved himself a man of integrity, and an exception to the general rule of injustice on the part of the officers of the government of the United States in their dealings with the Saints. From these statements it will be seen, as in all other such cases, that the Saints have not been in any way the aggressors; it will also be seen, from the proclamation of President Young, that it is the intention of the presidency, with the body of the church, to leave Nauvoo in the spring. It was only upon these terms that the government withheld from them a war of extermination; not because they had in one single instance transgressed the laws of the country, but because they claimed the rights of American citizens in worshipping God according to the dictates of their own conscience, even though their forms and ceremonies should differ from those of their neighbours. Through pursuing this course, the American nation, drunken with the blood of saints and prophets, has not only entailed upon itself disgrace in the estimation of all honest men, but has thereby rejected the gospel of Jesus Christ, filled up the cup of its own iniquity, and ripened itself for the bursting forth of the judgments of God which have long been hanging over it.—Thus shall the gospel, rejected of them, be taken with the priesthood from their midst, and carried to the lost sheep of the house of Israel, who have also long groaned under the oppressive hands of the government of that nation, before whose relentless pursuit they have been driven from the graves of their fathers.

Though the United States have been the foremost in their boasts of protection to the oppressed, and of shelter to the exile, they have been the first to persecute and murder the Saints of God, and deprive their own citizens of the privileges and protection they boasted; and thus her liberty and proud eagle have found a sepulchre, there to remain until resurrected by some power whose virtue will prompt to administer those laws which her present administrators have neither virtue nor moral courage enough to administer against the voice and power of mobocracy.

At the first view of this subject, many may be led to wonder, that after years of labour in building a city and temple, the Saints in Nauvoo should be called to make this sacrifice; but let them rest assured that this movement will eventually terminate in the more fully establishing of the kingdom of God, in fulfilment of the Book of Mormon, Old and New Testament, and Doctrine and Covenants. The

principle is becoming more fully established day after day, that the Saints are called to come up through great tribulation. Though the church may have to travel into the wilderness for a season, she will not journey so far, but that she will continue to grow and be heard of in days to come. Let not the Saints be discouraged because of these things, but be faithful in discharging all their duties, and they shall realize that there is a reward at the end of the race. It is the intention of the Saints to continue their labours on the temple through the winter and spring, and dedicate it before they leave, during which time the ordinances of the endowment will be administered to as many of the faithful Saints as possible. And there will be a door open for the remainder of the Saints who continue faithful in days to come to get their endowment, if it has to be done, in the wilderness among the seed of Jacob; for you may rest assured, ye saints of God, before this generation shall pass away, there will be many stakes of Zion, containing cities as large as Nauvoo, with towers and temples pointing towards heaven, built by the Host of Israel, that will be gathered together by the very church and people of God, that the American nation is now driving into the mountains and wildernesses, for Nauvoo is only one of the numerous stakes of Zion that will be built up in this generation.

While the Church in Nauvoo are sacrificing their houses and lands, and making every exertion in their power to fulfil the commandments of God, and finish the temple before they leave, we feel to urge upon the Saints here, to do all in their power to assist them in accomplishing this by continuing their tithings for that purpose, which shall be forwarded to them as soon as we receive them and an opportunity offers.

We also wish the elders and Saints to use all their influence in spreading our works, especially the "Proclamation" and "Doctrine and Covenants," as speedily and widely as possible, that the world may be left without excuse, and our garments be found clear of the blood of this generation. Let us labour while the day lasts, for the night is fast approaching. The harvest of the earth is ripe, and the angels are ready to thrust in their sickle! Before this generation has passed away, they will learn there is a God in Israel.

Without further preface we now present our readers with the proclamations previously alluded to, numbered and arranged as they have been issued.

WILFORD WOODRUFF.

No. I.

TO THE CITIZENS OF HANCOCK COUNTY.

Whereas, a mob of from one to two hundred men under arms, have gathered themselves together in the S. W. part of Hancock county, and are at this time destroying the dwellings and other buildings, stacks of grain and other property, of a portion of our citizens, and in the most inhuman manner compelling defenceless children and women to rise from their sick beds, and exposing them to the rays of the parching sun, there to lie and suffer, without the aid and assistance of a friendly hand to minister to their wants in their suffering condition.

The riotous spare not the widow nor the orphan; and while I am writing this proclamation, the smoke is rising to the clouds, and the flames are devouring four buildings which have been just set on fire by the rioters. Thousands of dollars worth of property have already been consumed; an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof fired upon, narrowly escaping with their lives, and forced to flee before the mob.

By the revised laws of our State, under the criminal code, sixth division, 58 section, page 181, the crime of arson is defined as follows:— "Every person who shall wilfully and maliciously burn, or cause to be burned, any dwelling house, kitchen, office, shop, barn, stable, storehouse, &c. shall be deemed guilty of arson, and upon conviction thereof, shall be punished by imprisonment in the penitentiary for a term not less than one year, nor more than ten years; and should the life or lives of any person be lost in consequence of any such burning aforesaid, such offender shall be guilty of murder, and shall be indicted and punished accordingly."

And, whereas, the laws of this state makes it my duty as a peace officer of this county to suppress all riots, routs, &c., &c., and all other crimes,

Therefore, I, Jacob B. Backenstos, Sheriff of the county of Hancock, and State of Illinois, in the name of the people of the said state, and by the authority vested in me by virtue of my office, hereby solemnly command the said rioters and other peace-breakers to desist forthwith, disperse, and go to their homes, under the penalty of the laws. And I hereby call upon all the law-abiding citizens, as a *posse commitatus* of Hancock county, to give their united aid in suppressing the riotous and in maintaining the supremacy of the laws.

J. B. BACKENSTOS, Sheriff of Hancock County, Illinois.

P.S. It is a part of my policy that the citizens of Nauvoo remain quiet, and not a man from that city leave as a *posse*, until it be made manifest that the law and order citizens, without the city, have not force sufficient to suppress the rioters of this disgraceful outrage, but that two thousand effective men hold themselves in readiness to march at a moment's warning to any point in Hancock county.

J. B. BACKENSTOS, Sheriff, &c.

Green Plains, Hancock County, Illinois, Sept. 13*th*, 1845.

No. II.

TO THE CITIZENS OF HANCOCK COUNTY, ILLINOIS, AND THE SURROUNDING COUNTIES.

It is truly painful that my first proclamation had not the desired effect of quelling the mob in Hancock county. I was strong in the hope, that when men engaged in such fiendish and wicked purposes, came to reflect after the excitement of the moment, that they would cease and go to their homes.

The burning and destruction of houses and other property was commenced on the tenth day of September instant, by a body of armed men who gathered in the south-west part of this county, headed, it is said, by the notorious Levi Williams. The mob is spreading itself in different directions; some of the mob have been in pursuit of me since Wednesday afternoon about three o'clock; they have pursued me on the public road and threatened my life, they levelled their arms at me, and desisted only when fired upon, and the fear of death put them in mind of their illegal mob proceedings. On yesterday an armed force undertook to take me: I became apprised of their intentions—evaded them and fled to Bear Creek, where I had a *posse commitatus*, and from thence I repaired for the second time to Warsaw, to ascertain if any reliable force could be procured in that place. I became satisfied that I could get no aid from that palce.

I became further satisfied that my life was sought by some of the mobbers lurking about the town. This information was communicated to me by some personal friends with whom I had free intercourse, and in confidence I was apprised of the secret intentions of these desperadoes. My friends of Warsaw considered my life in danger, and advised me not to go out, but to remain secreted in some safe place; but my business, as an officer of the peace, demanded my departure from that place.

I procured the aid of a personal friend to guard me out of that place into the prairie some three or four miles. All my friends advised me, should I see or meet men with arms, that I had better evade them, and under no consideration to get into their hands. After parting with the gentleman who so kindly escorted me thus far, and having travelled about a mile and a half further, I discovered an armed body of some twenty or more men on the Warsaw and Carthage road, two or three miles eastward of me and going towards Warsaw. I watched them, and on discovering that four men of the force, mounted on horses, left the main body apparently to strike a point in advance of me, with all the speed of their horses, and finding that they were in pursuit of me, I put the whip to my horse, for I was in a buggy, they taking a nearer cut, evidently gained on me.

The chace lasted for a distance of two miles, when I fortunately overtook three men with teams. I immediately informed them that armed men were in pursuit of me, evidently to take my life. I summoned them as a *posse* to aid me in resisting them. I dismounted, took a position in the road with pistol in hand. I commanded them (the mobbers) to stop, when one of them held his musket in a shooting attitude, whereupon one of my *posse* fired, and, it is believed, took effect on

one of the lawless banditti. We remained and stood our ground, prepared for the worst, for about ten minutes. The mobbers retreating some little distance, made no further assault but finally retreated. I then made my way for the city of Nauvoo, where I am at this time. Knowing the plans and designs of the mob faction in our county, I am induced to be thus full and minute in detailing the particulars of those seeking my life, because I dare take steps as a peace officer, to put an end to the proceedings of the most lawless, disgraceful, and inhuman banditti that ever infested our state, inasmuch as I have in vain applied to the citizens of this county, without the limits of the city of Nauvoo, therefore,

I, Jacob B. Backenstos, Sheriff of the county of Hancock and State of Illinois, in the name of the people of the said state, and by virtue of the authority in me vested, hereby again solemnly command the mobbers and rioters throughout this county to disperse, desist, and forthwith go to their homes, under the penalty of the laws of our country, and such consequences as may follow:—

And I hereby call upon, and likewise command every able-bodied man throughout the county, to arm himself in the best possible manner, and to resist any and all further violence on the part of the mob, and not to permit a further destruction of property, and to arrest all those engaged in this wicked proceeding and destruction of property, and threatening of lives; and, I further command that the *posse commitatus* repair to the nearest points invaded by the rioters, and to defend at the point of the bayonet, and at all hazards, the lives and property of the peaceable citizens, and again reinstate the supremacy of the laws.

J. B. Backenstos, Sheriff of Hancock County, Illinois.

Sept. 16th 1845. Half-past two o'clock,

P.S. It is proper to state that, the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet, and offering no resistance, when their dwellings, other buildings, and stacks of grain, &c., were set on fire in their presence, and they have forborne until forbearance is no longer a virtue.

The notorious Col. Levi Williams, who is at the head of the mob, has ordered out the militia of this brigade, comprising Hancock, M'Donough, and Schuyler counties; but it is to be hoped that no good citizen will turn out and aid him or others in the overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi river with a design to aid the rioters.

J. B. B., Sheriff.

No. III.

TO THE CITIZENS OF HANCOCK COUNTY AND THE SURROUNDING COUNTRY.

Whereas, the community at large may and do expect at my hands, a fair and impartial statement of facts, with regard to the riot which has been raging, and is still continuing its ravages with the firebrand and otherwise.

Since the issuing of my second proclamation, the mob have become more infuriated than ever. The postmaster at Carthage, Chauncey Robinson, Esq., who is also county recorder, was compelled to flee from Carthage with his family, in order that their lives might be spared. Captain Rose, the treasurer and assessor of Hancock county, was also expelled from his residence in Carthage, and obliged to flee to some secure place, with his family, for safety. At Warsaw, Edward A. Bedell, Esq., postmaster of that place, and a justice of the peace of the Warsaw precinct, was obliged to flee to save his life, giving him but half a minute's time to prepare to go. These gentlemen have been driven from their homes by force of arms, and threats of immediate death, if they offered any resistance.

Messrs. Bedell and Robinson are well known by very many citizens of the adjoining counties, and they are favourably known too, and are amongst our very best citizens in Hancock, and (if there be any merit in it) they rank among the oldest settlers of this county. Captain Rose is much respected by all honourable men with whom he is acquainted. On the night of the 15th instant, an armed mob surrounded my residence, at Carthage, in search of me as they said, and greatly terrified my wife and children, demanding entrance to search my house, and informing Mrs. B. that I must leave Hancock county immediately, under the penalty of consequences which meant death.

On the night of the 16th I raised an armed force of mounted men, and marched to Carthage to rescue my family and others threatened. On entering the town we were fired upon by some of the mobbers, who instantly fled. My heart sickens when I think of the awfully distressed state in which I found my family, in the hands of a gang of black-hearted villains, guilty of all the crimes known to our laws. It is, however, due, to say, that there are a few of the Carthagenians and Warsaw people who have heretofore acted with the mob faction, who are opposed to this riot, yet, up to this time, they have not joined the standard of law and order. The families which I designed to rescue had all fled, with the exception of Mrs. Deming, the widow of the late General Deming, who was of opinion that she might escape their vengeance, inasmuch as the recent death of her husband it was thought, would have appeased their wrath against that family.

After we had entered the town, persons were seen running about the streets with firebrands. Anticipating their intention of firing their own buildings in order to charge the same upon the *posse commitatus* under my command, we immediately took steps to prevent this, by threatening to put to the sword all those engaged in firing the place.

We then directed our march towards Warsaw, and on reaching a point midway to that place, I was informed of new depredations by the mob. I sent my family to Nauvoo for safety, under a small guard, and took up a line of march in the direction of the rising smoke. On reaching a point about three miles from the rising flames, I divided the *posse commitatus* in order to surround those engaged in burning; we were discovered by them. On our approach the mobbers fled, the *posse* pursuing, with directions to arrest them if possible, and to fire upon them if they would not be arrested. The house burners retreated towards one of their strong places at the speed of their horses, a part of the *posse* pursuing at full speed, and firing upon them, killing two and wounding, it is believed, others. This occurred on Beaver Creek, about two o'clock this afternoon.

I commanded one of the detachments in person, and authorized the person who commanded the other. As I was then satisfied that the burners had fled from that place, we directed our line of march northwardly, when we were informed of the approach of a reinforcement of mounted men, who were ordered to reconnoitre, raise people to defend, and aid them in defending the settlement against the depredations of the mob. We then directed our course to Nauvoo, performing a forced march of about sixty-five miles in the space of twenty hours. This expedition is the first effort at resistance to mob violence in the county, since the outbreak. I have now a *posse commitatus* numbering upwards of two thousand well-armed men, firm and ready, to aid me in suppressing the riot, and in arresting them. I am happy in informing the citizens that two thousand additional armed men hold themselves in readiness to be called out when necessary.

To those honourable and worthy citizens in the adjoining counties, who have proffered their aid in quelling this disgraceful mob, I will say, after returning my grateful acknowledgements for the kind interest which they have manifested in defence of the rights of American citizens, the constitution, and the laws of our beloved country, that, as yet, I have confidence that I can command force sufficient within this county, to arrest, or, if that fails, to put to the sword, every villain engaged in this inhuman outrage; I am sanguine of success, whether my life be spared or not. Gladly will we receive aid from any of the adjoining counties, for the suppression of the rioters, in the event of the force in this county being insufficient. If no considerable numbers of mobbers gather from without Hancock, success will crown my efforts. I am well advised that no considerable number from any of our adjoining counties will come and act with any mob; and I now declare if the mob shall fire their own buildings, grain, or other property, for the purpose of charging the same on the *posse*, I shall deal with the same as though they destroyed the property of others, and arrest or put to the sword all such incendiaries.

Since my second proclamation, I have learned further particulars of the scoundrels who were in pursuit of me on the highway on the 16th instant, the facts of which were fully set forth in the said proclamation, so far as were in my possession. I now inform the public, that Franklin A. Worrall were one of the four who, on

that occasion, pursued me; was shot by one of the four *posse* whom I summoned on the spot to protect my life. Worrall died the same day.

J. B. BACKENSTOS, Sheriff of Hancock County, Illinois.

Hancock County, Illinois, Sept. 17th, 1845.

No. IV.

TO THE CITIZENS OF HANCOCK COUNTY, ILLINOIS, AND THE SURROUNDING COUNTIES.

Since issuing proclamation No. 3, new things have transpired in which the public at large feel a deep and abiding interest, who expect from me a full and unvarnished statement of facts, as they exist with regard to the rioters, if within my knowledge, as well as of my proceedings in attempting to suppress the same, with all the important facts as they occur during my progress.

On the evening of the 18th instant, I proceeded with 200 well armed mounted men, for the second time, to the southwest part of the county, which has sustained nearly all the suffering and destruction by the mob, to join the detachment which I had previously detailed to reconnoitre, make arrests, and prevent further burning. My intention was to attack the encampment of the rioters on the following day and route them. I received intelligence that they had changed their position, which caused me to countermand a previous order for a reinforcement of 800 infantry, and two pieces of ordinance. I also received intelligence that the mob were encamped in the bottom near the Mississippi river, near Warsaw, with at least 800 armed men, and one piece of artillery. As I had previously determined to march into the camp of the rioters, and arrest or disperse them, I again ordered a reinforcement of four hundred infantry and one piece of artillery, with the intention of attacking the camp; this gave me the command of a *posse* with 700 men and one piece of ordinance.

Knowing the courage, bravery and skill of the forces under my command, I was willing to make an attack upon the enemy entrenched behind their fortifications. I then took up a line of march to Carthage, the county seat of Hancock, the residence of nearly all the notorious Carthage Grays, and the head quarters of a band of the most infamous and villainous scoundrels that ever infested any community, who have, for the last two years, abandoned labour and the ordinary avocations of good citizens; they are generally poor; a few have been trading upon borrowed capital, but they are selfish and will not even trust their own mob friends. Many of those have considerable large families—they must live and do live. How, I would ask, do such men get a living? men without means and with families too, and who do nothing but brawl about grog shops, cursing and abusing better citizens than they can be; men who are openly upholding mob violence, aiding and abetting the extermination of the very best and oldest settlers in this county, because, forsooth, they have the independence of differing with them in opinion. Did not the community in this and the surrounding counties already know the names of those heaven-daring land pirates, I should publish their names at full length. I entered the town of Carthage about the setting of the sun, as I had a large number of writs for the arrest of those accused of burning houses, barns, and stacks of grain. I ordered my *posse* to surround the town and permit none to escape, but to bring every man to the Court House in order that I might arrest such persons as I had writs against, and detain such other persons in custody as are accused by respectable persons until writs could be procured, that they might be dealt with according to law. All those against whom I had writs fled before I could have them surrounded, except one Anthony Barkman.

Colonel Gettis was arrested on suspicion of being one of the ring leaders; he is charged with having ordered out his regiment in order to join the mob, orders signed by him directed to and commanding the captains of companies under his command, requiring them immediately to call out their respective companies being in existence; this Col. Gettis admits, but claims that he was commanded to do so by a superior officer, viz. Col. Levi. Williams, who claims to hold and have the command of this brigade, comprising Hancock, M'Donough and Schuyler counties, by virtue of seniority by commission.

Col. Gettis agreed to remain under arrest until morning, when I informed him that he would not be detained, as I was unable to get positive testimony that he was engaged in burning, or that he advised others so to do: however, there are several suspicious circumstances connected with the conduct and acts of Col. Gettis. For several days previous to my entrance into Carthage, for instance, Colonel Levi Williams, John M'Cauley (a notorious advocate of mobbers), several others of the same gang, and the same Colonel Gettis, held a secret meeting in Carthage on the 16th instant. Col. G. is a strong advocate for the extermination of a portion of the community of this county. Some of the law and order citizens of Carthage and vicinity felt disposed to censure me for not putting him under arrest, as it is believed he is a co-partner of the notorious Levi Williams.

After the *posse* was put in motion in the direction of Carthage, I addressed a communication to Col. Levi Williams and others in the words and figures following, to wit:—

Two o'Clock p.m., Sept. 18th, 1845.

Head quarters of the Sheriff of Hancock county, commanding the *posse commitatus* of the Southern detachment in said county.

To the mob gathered in the southwest part of Hancock county, Illinois, commanded and directed by Col. Levi Williams and a few others, who, as it is said, have a strong force under their influence and guidance, and who are also strongly fortified, as I am informed, and who have, as I know, destroyed much property with force of arms, by going about this county shooting at, and compelling peaceable citizens to leave their homes, and applying firebrands to their buildings, grain, &c., and otherwise by all manner of inhuman treatment to the sick and helpless women and children. It is unnecessary for me again to remind you of the magnitude of the crimes of which you already stand charged. Some of the sick women and children who were compelled to leave their sick beds under your wicked and fiendish fiat have since died, as it is believed, in consequence of exposure to the inclemency of the weather and the rays of the sun, thus adding murder to the lesser crime of arson. My duty as an officer is defined by law. Your mob proceedings require of me an effort to quell you in your mad career, if possible, without the shedding of blood. You will all do me the justice to say that I have spared no pains in endeavouring to accomplish such a desirable result, having issued proclamations and taken pains that copies were sent to your mob camps. You know my duty. You were advised openly of my determination and policy which were fully set forth in my proclamations. You have not desisted in your depredations, but on the other hand you became more emboldened than before.

In the mean time I have raised a *posse commitatus* in order to arrest all engaged in this riot if possible, and in case they should not submit to law and be arrested, to fire upon them or put them to the sword.

The painful necessity of firing upon a part of your depredators, became apparent on the 16th inst., at which time several of the burners were killed, and we caught them in the act of burning buildings. I will close this communication by again appealing to you in the name of humanity, the law, and the good of yourselves and our country, that you instantly desist your mobbing and burning, and deliver yourselves into my hands, to be dealt with according to law; that is to say, you the leaders; and to surrender into my hands the ordinance which you procured by fraud and deception, and that you also deliver into my hands the state arms which you have twice heretofore refused to surrender upon the demand of the executive of the State to his authorised agent, and forthwith disperse each and all of you to your houses, and pursue the ordinary avocations of good and peaceable citizens. Such a course will be honourable to you, and save the shedding of much blood.

I am authorised to receive and take charge of all the public arms in this county. —It is expected that you will comply with the above reasonable requests. I hereby pledge myself to protect you in all your constitutional rights, and that you shall be dealt with according to the laws of our country. Should you see fit to submit to the requirements as set forth above, you will, on the part of the mob, communicate to me in writing at the Chapman place, midway between Carthage and Warsaw, on to-morrow at twelve o'clock. Should you not submit, or refuse to reply, your

silence will be taken as a refusal to surrender to the laws, when you must expect the consequences.

Respectfully yours, &c.
J. B. BACKENSTOS, Sheriff, Hancock County.

I am directed by Governor Ford to collect the public arms which have been demanded in vain twice before from the mobbers; to wit, the arms of the Carthage Grays, and the arms in the hands of Captains Grover and Davis at Warsaw. Under this order and instruction I directed my *posse* at Carthage to collect all the public arms which were so unfortunately placed in the hands of officers and privates who have on many occasions used them as a means to terrify, insult, and abuse the peaceable citizens of our county. I have collected nine stand and a part of the accoutrements, and will endeavour to get the balance. I have them in my possession, subject to the order of the commander-in-chief of the Illinois militia; they are not and shall not be used by the *posse* under my command, as I have no authority from the governor for so doing.

The *posse* under my command have been prompt and obedient to all my orders, with the exception of one order in relation to the collection of the State arms in Carthage. I ordered the *posse* to ask for and receive from any person in possession of any arms of the Carthage Grays, and to deliver them to me at the Court-house. This order was disobeyed or misunderstood, by two of the *posse* bringing three guns, the private property of citizens; and one man quarrelled with a lady, and used in her presence ungentlemanly language. I ordered the three men under arrest, placed them under guard, sent them home, and returned the guns.

After leaving a sufficient force to defend the place against the mobbers, both within and without the town of Carthage, at about twelve o'clock on the 20th instant, we took up our line of march to the place of rendezvous at Chapman-place, between Warsaw and Carthage, thence to proceed against the mob encampment, with a design to arrest or route them from their hiding place; before I reached midway to Warsaw, I received positive intelligence that the mob had fled the county and state by crossing the Mississippi river at Warsaw, with all their arms, cannon, &c., to Missouri. I marched the *posse* to Warsaw for the purpose of making arrests, remained a short time, when I directed the infantry and artillery northwardly, on the prairie road, and I proceeded up the bottom road with the mounted forces; I am now on the bank of the Mississippi river, near Montebello.

Since firing upon the mob at Bear Creek on the 16th instant, there has been no burning of any houses, barns, grain, stacks, nor any thing else, that has come to my knowledge. The mobbers, rioters, and other outlaws, have principally fled without the limits of this county. Peace and quiet, law and order, have been restored in Hancock county.

Therefore, I, Jacob B. Backenstos, Sheriff of Hancock County, hereby proclaim the county of Hancock in peace; that the rioters have dispersed and gone to their homes, or fled this county and state. Let all good citizens who were expelled, by the mobbers, from their homes, and those who fled from the county for security against mob violence, return to their homes, they shall be protected. I have an armed force stationed in the Court-house at Carthage, for the protection of the officers of the county, who are compelled by law to reside at the county seat, and for the protection of all persons having business at, or who may desire to visit Carthage, and also to protect from insult and mob violence the inhabitants of Carthage and the surrounding country. I have a number of small scouting parties reconnoitering the county to keep peace and protect the settlements, and make arrests of those that are known to be guilty of the riot, in whose hands writs have been placed. I desire that the citizens will aid them in ferriting them out, that they may be arrested and brought to justice. J. B. BACKENSTOS.

Bank of the Mississippi River, near Montebello, September 20th, 1845.

P.S.—The *Warsaw Signal* extra, of the 18th Sept. contains its usual amount of wilful and malicious falsehoods. It is unnecessary for me to deny any one statement. I pronounce the entire extra one tissue of lies from beginning to end,

so far as they purport to give the news of the killing of Worrall and M'Braty, and the balance set forth in relation to the difficulties in our county, and I hold myself responsible to prove the same false, by men of the best standing. J. B. B.

No. V.

TO THE CITIZENS OF HANCOCK COUNTY AND THE SURROUNDING COUNTRY.

In issuing this my fifth proclamation, I shall be obliged to omit many things which have transpired in this county since the 20th instant, (the date of proclamation No. 4), nevertheless I shall endeavour to give all the important facts that may be interesting to the community. There seems to be a continuance of peace throughout Hancock county. There has been no burning of houses or other property since a party of my *posse* pursued the mob and fired upon them.

In my last proclamation I stated that the mobbers had fled the country; as yet they have not returned; they are brawling about the adjoining counties, State of Missouri, and Iowa Territory, circulating all kinds of falsehoods and misrepresentations, for the purpose of getting aid, in order to recommence burning and mobbing, &c. As yet they have not been able to raise any considerable force to march into Hancock under arms, against the constitution and the laws, and I am certain that unless the mob faction can succeed in deceiving the people without this county by fraud, and forgery of militia orders, and proclamations purporting to emanate from the Executive and commander-in-chief of the Illinois militia, that they cannot get force sufficient to recommence their depredations. Let me entreat the people abroad not to act in haste.

There are many complaints made to me by Mormons and anti-Mormons, about stealing cattle, &c. I have used every exertion in the power of man to ferrit out the truth concerning these complaints and reports. Many Mormons who were burnt out in the south west part of this county, were employed for the last ten or twelve days in removing their household furniture, other moveables, and grain to Nauvoo city. After they had finished hauling their goods, proceeded to gather and drive their cattle from the infested district to Nauvoo, but could not find them. There are many who are willing to make affidavit that their cattle were left in the hands of the mob when they were exterminated, and when they went in search of their cattle afterwards could not find them. More than 200 head of cattle are missing in this way according to complaints made to me. There are also complaints by several Mormons that horses have been stolen from them. There are also many articles of minor importance reported to me as having been stolen from the Mormons. Some 50 head of cattle are reported to have been stolen from the settlement about five miles east of Warsaw, and about the same number near Carthage. The cattle which are said to have been stolen from near Carthage and Warsaw, belong mostly to B. F. Marsh, Esq., and the Messrs. Chandlers, near Warsaw, and to Messrs Mullen and Fails, and Mr. Alex. Barnes, near Carthage. There were also stolen from Ebenezer Rand, Esq., of Carthage, two bee gums; a Mrs. Hawley reports some clothing missing.

Every one of those persons who report property stolen, who are not Mormons, are by no means regarded as enemies by them; but on the other hand, they have all denounced this mobbing and burning as a most infamous act. It is nothing more than reasonable to suppose that men who will burn houses, barns, grain and other property, and who will drive and exterminate United States postmasters and other officers, from their offices and homes with force of arms, under the penalty of death, are none too good to steal cattle, horses, and sheep too. Men who are guilty of such damnable outrages are hardened against all the tender feelings of human beings; the savages would shrink with horror at such base and cowardly acts as are characteristic of this mob faction. Again, why is it that the stealing of cattle and horses is confined nearly in every instance to those who are opposed to the mobocrats? If the Mormons are guilty of these depredations complained of, is it not a remarkable circumstance that not a single hoof of all the cattle and horses that are alleged to have been stolen, were taken from any of those engaged in the mobbing; in every case, so far as I can learn, they were taken from persons opposed to this wicked proceeding of the mob party.

That infamous black-hearted and murderous scoundrel Thomas C. Sharp, editor

of that treasonable paper called the *Warsaw Signal*, himself guilty of all the crimes known to our laws, is at the head of this band of mobbers and exterminators. Are the people in Hancock county and the surrounding country prepared that such a debased heaven-daring villain as Sharp, shall give tone to public opinion. I ask, will an honest and honourable community for a moment seriously entertain any thing that may emanate from such a fountain of corruption? For the honour and perpetuity of our glorious republican institutions, it is to be hoped not. Sharp openly and boldly calls upon the citizens of this and the adjoining counties and other places, to come into Hancock to overthrow the law. Fellow-citizens, will you take the advice of such a scape-gallows as Sharp, the author of our difficulties and troubles; a murderer, and the apologists of murderers, house burners, &c.

Sharp's rule of moral principle is exemplified as follows by his own writings:—If men in the custody of the law, and under promise of protection, be murdered in cold blood, Sharp is found the apologist of the murderers, and would take a hand himself. If men pursue one another on our high ways with muskets and swords, at the speed of horses, for miles, with the intention of killing or arresting, without process, an officer of the county, against whom no charge is or was alleged, and one of the villains should be killed, murder is the cry of this Sharp; or if a gang of villains, burning and continue to burn for six days, the dwellings, barns and stacks of grain and hay—expelling sick women and children from their sick beds, and exposing them to the inclemency of the weather, and die in consequence of such cruel and fiendish treatment; and after having been warned, time and again by the proper officer, of what they might expect in case they should not desist; and when caught in the act of burning houses, flee and refuse to be taken, are fired upon—a few killed, Sharp's cry of murder, murder is again raised at the top of his voice. What a poor scamp—for he certainly does not know how contemptible he is in the eyes of all honourable men. He has no associates except those who are *particeps criminis* with him.

Sharp in his last *Signal* has made comments upon, and attempts to prove some statements false, which I made in proclamations numbered two and three. How does he get his information as to the killing of Worrall to be untrue? His informants can be no other than those guilty with Worrall, in pursuing me for my life on the high way, and who are ready to say and swear any thing that may clear them from punishment which they so richly deserve; and as to firing upon the the mob, he relies upon men for testimony, guilty of crimes which will secure them a safe place in our state penitentiary for years, and others are candidates like himself, for the gallows. Such is the character of Sharp's informants, upon those subjects which he speaks of in his *Signal;* none others of the mob were in sight or hearing at the time the occurrence took place.

Fellow-citizens, a proclamation was handed to me this moment, purporting to be from Governor Ford of our state; it certainly is a forgery or fraud. You will observe that it is simply dated, "Executive Department, Springfield, Sept. 21st, 1845." It does not state whether it comes from Springfield, Ohio, Kentucky, or any other state. The proclamation also states that Cols. Baker and Merriman, had volunteered to command, &c. And also the proclamation is signed Thomas Ford, governor and commander-in-chief. In order to made such a document official, it should be signed as Governor of Illinois, and commander-in-chief of the Illinois millitia. I pronounce it a base fraud, I hope no armed men will come into Hancock county, under such circumstances. I shall regard them in the character of a mob, and shall treat them accordingly. I am personally acquainted with Major Baker and Captain Merriman, and I am warranted in saying that they would, under no circumstances, aid or countenance a mob. I will again say, that from the general phraseology of the proclamation, I pronounce it a fraud upon the people. Let no man turn out under it, as it is evidently one of Sharp's latest acts of rascality and one of the last dying efforts to raise a mob.

I will herewith submit a few affidavits, they speak for themselves. One of these affidavits fully shows whether Worrall and his blood hounds knew me or not when they pursued me on the prairie, it also speaks to the point as to the course the anti-Mormon mob intended to pursue; it explains something about taking horses, and (as Tom Sharp would have it) about the lesser crimes of killing and slaying and

burning. I have only to say that as to the character of John Harper, Esq., as a good citizen and honest man, he is honourable and independent; he has no superior in our section of country, and as to Captain Rose, he is respected by all; his standing and character is proof against all base men. As to the other gentleman, I am not acquinted with him.

Men engaged in burning houses for six long days, have fled this county to avoid an arrest; they are now using their utmost endeavours to raise help in the neighbouring counties, and in the State of Missouri, to re-commence burning and mobbing.

Will honest men be influenced by such characters? We will see. Every thing has remained quiet for nine successive days, and unless the mob will again reassemble in Hancock county, peace will continue.

I would say to the citizens of Augusta in this county, that as I have been informed by good authority, that some of you had fled the county by crossing into the county of Schuyler, and there made an encampment for the gathering of the mob; if such is the fact, let me remonstrate against such an act, and entreat you to come to your homes, and aid in the maintainance of peace.

Some of the mobbers said that I refused to submit to law, there being a writ out against me for killing Worrall, sworn out by one of the parties in company with Worrall when they pursued me. This is false; I twice offered to surrender myself into the hands of the constable, who said that he did not care any thing about it, that he considered it all a mistake in the boys in taking out the writ. I am at all times ready to be tried by the laws of my country.

J. B. BACKENSTOS, Sheriff, Hancock County.

Carthage, Sept. 25th, eleven o'clock a.m., 1845.

The following is the proclamation of our beloved President Brigham Young, alluded to in our prefatory remarks, and which we insert for the perusal of the Saints:—

Nauvoo, September 24, 1845.

Whereas, a council of the authorities of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, have this day received a communication from Henry Asbury, John P. Robbins, Albert J. Pearson, P. A. Goodwin, J. N. Ralston, M. Rogers, and E. Conyers, Messrs. Committee of the citizens of Quincy, requesting us to "communicate in writing our disposition and intention at this time, particularly with regard to removing to some place where the peculiar organization of our church will not be likely to engender so much strife and contention as so unhappily exists at this time in Hancock and some of the adjoining counties."

And, whereas, the said committee have reported to us the doings at a public meeting of the citizens of Quincy, on the 22nd instant, by which it appears there are some feelings in that place concerning us as a people, and in relation to which sundry resolutions were passed, purporting to be for the purpose of maintaining or restoring peace to the country.

And, whereas, it is our desire, and ever has been, to live in peace with all men, so far as we can, without sacrificing the right of worshipping God according to the dictates of our own consciences, which privilege is guaranteed to us by the Constitution of the United States.

And, whereas, we have, time and again, and again, been driven from our peaceful homes, and our women and children been obliged to exist on the prairies, in the forests, on the roads, and in tents, in the dead of winter, suffering all manner of hardships, even to death itself, as the people of Quincy well know: the remembrance of whose hospitality in former days still causes our hearts to burn with joy, and and raise the prayer to heaven for blessings on their heads.

And, whereas, it is now so late in the season that it is impossible for us, as a people, to remove this fall, without causing a repetition of like sufferings.

And, whereas, it has been represented to us from other sources, than those named, and even in some communications from the Executive of this State, that many of the citizens of the State were unfriendly to our views and principles.

And, whereas, many scores of our houses in this county have been burned to

ashes, without any justifiable cause or provocation, and we have made no resistance till compelled by the authorities of the county so to do, and that authority not connected with our church.

And, whereas, said resistance to mobocracy, from the legally constituted authorities, appears to be misunderstood by some, and misconstrued by others, so as to produce an undue excitement in the public mind.

And, whereas, we desire peace above all other earthly blessings.

Therefore, we say to the committee above-mentioned, and to the governor, and all the authorities and people of Illinois, and the surrounding State and territories, that we propose to leave this county next spring, for some point so remote, that there will not need to be a difficulty with the people and ourselves, provided certain propositions necessary for the accomplishment of our removal, shall be observed as follows, to wit:—

That the citizens of this and the surrounding counties, and all men, will use their influence and exertions, to help us to sell or rent our properties, so as to get means enough that we can help the widow, the fatherless and destitute, to remove with us.

That all men will let us alone with their vexatious lawsuits, so that we may have the time, for we have broken no law; and help us to cash, dry goods, groceries, good oxen, milch cows, beef, cattle, sheep, waggons, mules, harness, horses, &c., in exchange for our property, at a fair price, and deeds given on payment, that we may have the means to accomplish a removal, without the suffering of the destitute, to an extent beyond the endurance of human nature.

That all exchanges of property to be conducted by a committee or committees of both parties, so that all business may be transacted honourably and speedily.

That we will use all lawful means, in connexion with others, to preserve the public peace while we tarry, and shall expect decidedly that we be no more molested with house burning, or any other depredations, to waste our property and time, and hinder our business.

That it is a mistaken idea that we "*have proposed* to remove in six months," for that would be so early in the spring, that grass might not grow nor water run, both of which would be necessary for our removal, but we propose to use our influence, to have no more seed time nor harvest among our people in this county, after gathering our present crops. And that all communications to us be made in writing. By order of the Council,

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

THE END OF AMERICAN LIBERTY.

The following official correspondence shows that this government has given some 30,000 American citizens THE CHOICE OF DEATH, or BANISHMENT beyond the Rocky Mountains. Of these two evils they have chosen the least. WHAT BOASTED LIBERTY! What an honour to the American character!! But we forbear—language is too feeble to give utterance to our feelings. Let the authorities of Illinois speak! and let those that feel, judge!

Camp, Carthage, Oct. 4, 1845.

TO THE ANTI-MORMON CITIZENS OF HANCOCK AND THE SURROUNDING COUNTIES.

We submit for your consideration copies of a correspondence between ourselves and the "twelve" at Nauvoo. Having witnessed with deep regret the deplorable condition of things which exists in this county, as it regards both the peace and safety of the community, we have applied our most strenuous efforts to restore confidence, and set on foot a permanent settlement of the difficulties which distract this county. We sincerely trust that the object is in a fair train of being accomplished.

The Mormons have pledged themselves by word and in writing, to remove from the state. Aside from these pledges, there are reasons which incline us to the opinion that such is their intention. You desire to see them removed. We think also, that for the preservation of peace and quiet in this county, they had best remove; and we have so advised them. But it is not consistent with a proper sense of justice or humanity, that families of women and children, should be driven from their homes by threats or violence, at this season of the year, to breast the storms of winter, unprotected even by the covering of a roof.

Five or six thousand of the Mormons, including the entire church organization, their prominent men, and all their Church judicatories have pledged themselves to remove next spring; and judging from appearances, they will do so. The history of their church has shown that wherever the leaders go, the members will follow. This is a part of their religious duties. When, therefore, this colony shall have started for a home west of the Rocky Mountains, it will be the best possible evidence that all design removing, and will remove. Many citizens of other counties than Hancock, have resolved to accept the proposition of the Mormons to remove in the spring; and most, or nearly all, of those with whom we have had an opportunity of conversing, have expressed themselves satisfied with the agreement of the Mormons to remove as submitted to us, if it is carried out with good faith.

At the solicitation of men of all parties, and from a conviction of the necessity of the measure, Gen. Hardin has determined to station a portion of his troops in this county, to maintain order, who will continue in the field until the Governor shall order them to be disbanded. We have also recommended to the Governor to appoint an attorney to act for the State, who shall decide what process the military force shall execute, and thus prevent them from being harrassed by being called out to act in frivolous and improper cases, and at the same time to check and restrain the troops from any improper action.

Order and quiet are again restored to your county, and men are daily returning to their homes and business, without apprehension of illegal and improper interruption.

These measures, we think, ought to satisfy you. All that some of you might demand could not be granted consistently with the rights of others. You should be satisfied with obtaining that which is practicable and probable.

We beseech you, therefore, to be quiet and orderly—and at the same time warn you not to violate the law. The troops stationed in Hancock, will inforce it at all hazards.

Remember, whatever may be the aggression against you, the sympathy of the public may be forfeited. It cannot be denied that the burning of the houses of the Mormons in Hancock county, by which a large number of women and children have been rendered homeless and houseless, in the beginning of the winter, was an act criminal in itself, and disgraceful to its perpetrators. And it should also be known, that it has led many persons to believe, that even if the Mormons are so bad as they are represented, they are no worse than those who have burnt their houses.

Whether your cause is just or unjust, the acts of these incendiaries have thus lost for you something of the sympathy and good will of your fellow-citizens; and a resort to, or persistance in, such a course, under existing circumstances, will make you forfeit all the respect and sympathy of the community.

We trust and believe, for this lovely portion of our State, a brighter day is dawning; and we beseech all parties not to seek to hasten its approach by the torch of the incendiary, nor to disturb its dawn by the clash of arms.

Your fellow-citizens,

JOHN J. HARDIN, W. B. WARREN,
S. A. DOUGLASS, J. A. M'DOUGAL.

Nauvoo, Oct. 1st, 1845.

TO THE FIRST PRESIDENT AND COUNCIL OF THE CHURCH AT NAUVOO.

Having had a free and full conversation with you this day, in reference to your proposed removal from this county, together with the members of your church, we have to request you to submit the facts and intentions stated to us in the said conver-

sation to writing, in order that we may lay them before the governor and people of the State. We hope that by so doing it will have a tendency to allay the excitement at present existing in the public mind.

We have the honour to subscribe ourselves, respectfully yours, &c.,

JOHN J. HARDIN, W. B. WARREN,
S. A. DOUGLASS, J. A. M'DOUGAL.

Nauvoo, Oct. 1st, 1845.

TO GEN. JOHN J. HARDIN, W. B. WARREN, S. A. DOUGLASS, AND J. A. M'DOUGAL.

Messrs,—In reply to your letter of this date, requesting us "to submit the facts and intentions stated by us, to writing, in order that you may lay them before the Governor and people of the State," we would refer you to our communication of the 24th ult., to the "Quincy Committee," &c., a copy of which is herewith enclosed.

In addition to this, we would say that we had commenced making arrangements to remove from the county, previous to the recent disturbances; that we have four companies organized, of one hundred families each, and six more companies now organizing, of the same number each, preparatory to a removal.

That one thousand families, including the twelve, the high council, the trustees and general authorities of the church, are fully determined to remove in the spring, independent of the contingency of selling our property; and that this company will comprise from five to six thousand souls.

That the church, as a body, desire to remove with us, and will, if sales can be effected so as to raise the necessary means.

That the organization of the church we represent, is such, that there never can exist but one head or presidency at any one time, and all good members wish to be with the organization; and all are determined to remove to some distant point where we shall neither infringe or be infringed upon, so soon as time and means will permit.

That we have some hundreds of farms and some two thousand or more houses for sale in this city and county, and we request all good citizens to assist in the disposal of our property.

That we do not expect to find purchasers for our temple and other public buildings: but we are willing to rent them to a respectable community who may inhabit the city.

That we wish it distinctly understood, that although we may not find purchasers for our property, we will not sacrifice it or give it away, or suffer it illegally to be wrested from us.

That we do not intend to sow any wheat this fall, and should we all sell, we shall not put in any more crops of any description.

That as soon as practicable we will appoint committees for this city, La Harpe, Macedonia, Bear Creek and all necessary places in the county to give information to purchasers.

That if all these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken—WE WILL LEAVE THEM. In behalf of the council, respectfully yours, &c.

BRIGHAM YOUNG, President,
WILLARD RICHARDS, Clerk.

TO THE FIRST PRESIDENT AND HIGH COUNCIL OF THE CHURCH OF LATTER-DAY SAINTS.

Since our conference with you yesterday, we have arrived at this place, and have held free conversation with the anti-Mormons of this and the surrounding counties. We have read to them your statement made to us on the 1st instant. We have informed them that you individually made similar statements to us, with the most solemn protestations of truth, and with every appearance of earnest determination to carry out your expressed intentions in good faith.

In the resolutions which were adopted yesterday, in this place, by the delegates from nine counties, (the citizens of Hancock being excluded from the meeting), it was resolved, (as we are informed, not having seen a copy of the resolutions), to accept your proposition to remove in the spring.

Since we have made public the statement by you made to us, there seems to be a general acquiescence in it by citizens of other counties, and of this, so far as to agree to restrain and withhold all further violence, and that you be permitted to depart in peace next spring.

We are convinced that affairs have reached such a crisis, that it has become impossible for your church to remain in this country.

After what has been said and written by yourselves, it will be confidently expected by us and the whole community, that you will remove from the state with your whole church, in the manner you have agreed in your statement to us.

Should you not do so, we are satisfied, however much we may deprecate violence and bloodshed, that violent measures will be resorted to, to compel your removal, which will result in most disastrous consequences to yourselves and your opponents, and that the end will be your expulsion from the state.

We think that steps should be taken by you to make it apparent that you are actually preparing to remove in the spring.

By carrying out, in good faith, your proposition to remove, as submitted to us, we think you should be, and will be permitted to depart peaceably next spring for your destination, west of the Rocky Mountains.

For the purpose of maintaining law and order in this county, the commanding general purposes to leave an armed force in this county which will be sufficient for that propose, and which will remain so long as the Governor deems it necessary. And for the purpose of preventing the use of such force for vexatious or improper objects, we will recommend the Governor of the State to send some competent legal officer to remain here, and have the power of deciding what process shall be executed by said military force.

We recommend to you to place every possible restraint in your power over the members of your church, to prevent them from committing acts of aggression or retaliation on any citizens of the State, as a contrary course may, and most probably will, bring about a collision which will subvert all efforts to maintain the peace in this county; and we propose making a similar request of your opponents in this and the surrounding counties.

With many wishes that you may find that peace and prosperity in the land of your destination, which you desire, we have the honour to subscribe ourselves,

JOHN J. HARDIN, W. B. WARREN,
S. A. DOUGLASS, J. A. M'DOUGAL.

MESSAGE FROM ORSON PRATT.

TO THE SAINTS IN THE EASTERN AND MIDLAND STATES.

Dear Brethren,—The signs of the times and transpiring events seem to plainly indicate that the bright Star of American Liberty is about to withdraw its few remaining rays, and entirely disappear from our horizon.

By reference to the official correspondence between officers, having charge of the governor's forces, and the citizens of Hancock county, Illinois, it will be perceived, that General Hardin and Judge Douglass, both members of the Congress, together with other authorities, have given some thirty thousand American citizens the choice of DEATH or BANISHMENT beyond the Rocky Mountains.

They have indicated, too, that they would be driven if they did not make preparations to go as soon as next spring. Thus, instead of protecting the law-abiding citizens of that county, they have encouraged a murderous banditti, by openly acknowledging that the government had not sufficient power or disposition to protect peaceable citizens in their constitutional rights.

It will also be perceived by the same correspondence, that the Saints have chosen BANISHMENT in preference to DEATH; and that some five or six thousand, including the twelve, high council, and other authorities, will probably leave in the spring.

This wholesale banishment of the Saints from the American republic will, no doubt, be one of the grandest and most glorious events yet witnessed in the his-

tory of this church. It seems to be a direct and literal fulfilment of many prophecies, both ancient and modern. Jesus has expressly told us, (Book of Mormon), that if the "Gentiles shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them." Now, what could the Gentiles further do to reject the "fulness of the Gospel"—the Book of Mormon? Is there one crime that they are not guilty of? I speak of them in a national capacity. Have they not robbed us of tens of thousands of acres of land which we purchased from them, by suffering a mob to banish us, and then permitting them to hold entire control of the same for years?

Are they not guilty of shedding innocent blood, by suffering thousands of murderers to roam at large, who conspired to kill the Saints, and did actually murder many of them? And do they not still pursue us with the same relentless persecution? Are they not now about to drive us into the Rocky Mountains? Is it not the nation—the government, (and not individuals alone) who are guilty of all these crimes? They are the most guilty, because they have the power to protect us, but will not!

If, then, all these crimes do not amount to a national rejection of the "fulness of the gospel," I know not what more they can do to fully ripen them in crime and iniquity. Therefore, is not the time at hand for the Lord to bring the "fulness of the gospel" from among the Gentiles of this nation? If we are banished to the western wilds among the remnants of Joseph, is it not to ripen the wicked and save the righteous? Is it not to save us from the impending judgments which modern revelations have denounced against this nation? How could the gospel be brought from among the Gentiles while the priesthood and the Saints tarried in their midst. After a banishment of the gospel from the Gentiles, "Then," says the Book of Mormon, "Then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and ye shall come unto the knowledge of the fulness of my gospel."

Can it be, brethren, that the time has at length arrived, for the transferring of the gospel from the Gentiles to Israel? It would seem so from the signs of the times. Then lift up your hearts, ye Saints, let us be glad and rejoice. An event seems at hand, long looked for, long prayed for, and long desired by all the Saints.

But remember that it will take some considerable time yet, for all the Saints to get out of the midst of this evil nation.

Let all the saints in the east be diligent in making every preparation to escape from the threatened desolations of Babylon, for judgment will not slumber long. Depart ye; get yourselves away from the wicked nation. Hide yourselves for a moment in the solitary place, until justice hath plead his case in the high places of the earth, and the power of the oppressor be broken.

Let none of the Saints be discouraged in the least, about their endowments in the Temple, for the Saints in the west are still labouring with all diligence for the completion of that great building. The Saints mean to show their willingness before God, to obey the great commandment concerning the building of that house, though they should be driven from it the day after it is finished, or even before.

From what the Lord has indicated in the Book of Covenants, I should not be at all surprised if the Saints should be hindered by their enemies from completing it. In the commandment which the Lord gave, to build him a house in Nauvoo, he says:

"Verily, verily, I say unto you that, when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments I will visit on the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause, have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer, judgment, wrath, and indignation, wailing, and

anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

"And again, verily, I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life."—See Book of Covenants, 301-2 p. 15, 16, and 17 paragraphs.

The Saints will see by this revelation, that there is a very clear indication that we should be hindered by our enemies, or by oppression.

If the Lord had not foreseen that this would be the case, why did he give to us these very curious sayings, as "an example" unto us in building this house?

Therefore, brethren, be of good cheer, for if we have done all that we could, and are still willing to do all that we can, to fulfil this great commandment, and our enemies hinder us, "It behoveth the Lord to require that work no more at our hands," and "he will accept of our offerings," the same as if we had completed it. But if we had forsaken the work, like Rigdon and other apostates, when we might have continued thereon, then we should surely expect to be rejected with our dead; for the curse would then have been upon our own heads, instead of our enemies. But now any failure will be answered upon mobs and apostates, who have endeavoured to weaken our hands; while the faithful will be accepted, receive their endowments; and will save themselves with their dead. They shall not fail to receive the ordinances of endowments, though in the mountains or wilderness.

Some of the rooms in the Temple I understand, are already completed, and hundreds will probably receive their endowments therein this fall and winter.

But if the saints are to be driven from Nauvoo, and from the Temple, as soon as it is finished, or even before; some weak minded Saint may inquire, why the Lord should command us to build him a house, and then suffer us to be immediately driven from it? The seventeenth paragraph above quoted from the Book of Covenants, will fully answer this question.

Let all the Saints throughout the east, be sure to comply with the counsel in my last Message. The cost of the "articles" there mentioned, will be twelve dollars retail, and nine and a half dollars wholesale. Every Saint should exert him or herself, to raise sufficient funds to procure at least ONE. Let the funds be sent to me that they may be obtained at the wholesale price.

Remember also, the former instructions relative to tithing; "For he that is tithed shall not be burned," if he remain faithful in all things.

"After much tribulation cometh the blessing." With the most anxious desire for the redemption of Zion, and the salvation of Israel, I subscribe myself your faithful shepherd, ORSON PRATT.

AN AMERICAN CITIZEN'S APPEAL IN BEHALF OF THE LONG PERSECUTED AND EXILED MORMONS.

Americans, Countrymen, and Fellow-citizens,—To you is entrusted a country of vast extent, over which proudly waves the banner of civil and religious liberty. To your charge is entrusted that sacred and invaluable instrument—the Constitution, framed by the combined wisdom of our illustrious fathers. To you is confided the right—the power—the patriotism of maintaining inviolate the liberties of our common country—the liberty of speech—the liberty of the press—the liberty of every society, whether political or religious, the Mormons not excepted.

With these sacred and highly important responsibilities vested in us, shall we tamely submit to see the weak crushed by the strong? To see the most sacred rights of American citizens cruelly wrested from them by cruel tyrants?

Already has our boasted country been deeply disgraced by the barbarous and savage cruelties inflicted upon that unfortunate people, the Mormons. Thrice have they been driven, while in the State of Missouri, from their lands—their sacred homes and firesides. FIFTEEN THOUSAND of them have been exiled at the point of the bayonet, from one of the States of this great Republic, suffering the loss of thousands of valuable farms and comfortable dwellings; while numbers of them, including women and little children, were horribly murdered without the least resistance. Years have elapsed since these treasonable murderous deeds were transacted. And what has our government done to wipe away the disgraceful stain so conspicuously stamped upon our national liberty? Nothing at all. To what department of our Government have not that suffering people appealed for a restoration of their constitutional rights? But their numerous, heart-rending, and pathetic appeals have been in vain? The ears of Americans have been deaf! Legislators and governors, congressmen and presidents have alike disregarded their wrongs! They still linger in exile! Hear it, ye honoured sons of American liberty. Hear it, though it grates most horribly upon your ears. Hear it, and weep for your country. FIFTEEN THOUSAND American citizens in exile!!! Not permitted to visit their own houses and farms—farms too, purchased by them of our government. Not permitted to tread upon their own soil under penalty of "extermination." Is this American liberty? Is this "the land of the free—the home of the brave?" Is this the grand asylum for the oppressed of every clime?

But hear—still further hear, the cruelties recently inflicted upon these suffering exiles. See two of their most conspicuous men torn from their families and friends; thrust into prison untried and uncondemned; left unprotected to the fury of a mob, who had already openly and boldly published their intention to murder them; their horrid threats were carried into execution; and yet no resistance was offered by that much injured and inoffensive people—a lesson of patience and forbearance worthy of the approbation of every Christian society.

But listen, ye Americans, and tremble for your country; listen to the revolting scenes—the accumulated sufferings heaped upon your unfortunate fellow citizens; for scarcely had they wiped the tears of deep sorrow and mourning from their eyes, before they were compelled to flee for their lives from the smoking ruins of their own houses, set on fire by this same gang of murderers, whose hands were still dripping with the blood of innocence. Six days were this piratical banditti permitted to go from house to house with the fire-brands of destruction, without the least resistance. Upwards of one hundred houses were consumed to ashes; scores of cattle, horses, &c., stolen or wantonly destroyed, together with immense quantities of grain and other property. But at length, through the active exertions of the Sheriff, the house-burners and murderers are dispersed, and peace is again apparently restored to the sufferers. But what do we behold? No sooner were these land-pirates checked in their mad career than all the adjoining country is in arms, threatening death and extermination upon unoffending, law-abiding citizens, if they would not consent to leave the country. Thirty thousand American citizens now have their choice, either to go into banishment from this boasted republic, or see themselves, their wives and children, cruelly slaughtered without mercy.

Ye fathers of the Revolution! Ye patriots of '76! Is it for this ye toiled, and suffered, and bled? Must your noble sons be wholly and totally deprived of every sacred right, so honourably purchased and bequeathed to them by your noble deeds? Must they be driven from this renowned Republic to seek an asylum among other nations, or wander as hopeless exiles among the red men of the western wilds? Must they take the last long lingering look at the graves of their venerable fathers who assisted in fighting the battles of American Liberty; and then, driven from the land of their birth, hide themselves up in the dens and caves of the Rocky Mountains to escape the relentless fury of their oppressors?

Americans, will ye suffer this? Editors, will ye not speak? Fellow-citizens, will ye not awake? Shall eternal shame, infamy, and disgrace be indelibly stamped upon the American character? Is the bright star of our country's glory about to set in eternal darkness? Are anarchy, mobocracy, and direful confusion about to triumph over the land where the name of liberty still lingers? Forbid it Americans, forbid it!

Arise in the greatness of your strength, and throw the ample folds of our great constitution around the long-persecuted exiles of Columbia; restore them to their long lost homes and lands in Missouri; shield and protect them in all their constitutional rights—lest the proud monarchies of the Old World have us in derision, and all nations detest and abhor our injustice and cruelty.

ORSON PRATT.

MORMON CRIMES.

1. They believe in all things spoken by Moses and the prophets, Jesus and the apostles.
2. They believe in the organization of a Christian church according to the New Testament pattern.
3. They believe in having in their church inspired apostles and prophets like the ancient Christian church.
4. They believe in obtaining more revelations by dreams, by visions, by the ministering of angels, and by the inspiration of the Holy Ghost, like all other people of God in all dispensations and ages.

OUTRAGEOUS MORMON CRIMES.

1. They believe in exercising all the privileges and rights of American citizens, such as emigrating where they please, purchasing lands and locating where they please, and voting for whom they please.
2. They believe in maintaining the supremacy of the laws against all riotous outbreaks, such as the burning of houses, grain, and other property—the expulsion of people from their own homes—the murder of good, peaceable, law-abiding citizens —they consider such acts as these entirely wrong.

MOST INHUMAN, HORRID MORMON CRIMES.

1. They believe in self defence.
2. They have had the audacious impudence to defend themselves in one or two instances. It is true they were driven from Jackson county, Missouri, with the loss of upwards of two hundred houses, with many fine farms, together with the loss of many lives, without exercising the power of self defence. Again they were driven without resisting, from Clay county, with the loss of thousands of property. Again 15,000 of them were driven without defending themselves, from the State of Missouri, with the loss of several thousand houses and farms, while many scores of persons, including women and children, were inhumanly murdered.

Again, they have, without defending themselves, witnessed the cold-blooded murder of two of their best men by a lawless banditti, still running at large.

But they have now committed the horrid crime of acting under the orders and direction of the Sheriff, to suppress this same gang of murderers, who had already burned without resistance above one hundred houses, together with immense quantities of grain. O ye Americans, arise, gird on your armour and drive the Mormons from the country, for it will not answer for them to exercise the power of self defence in the least—they must not be permitted to suppress mobs, house burning, murder, &c., though ordered by the Sheriff. ORSON PRATT.

FIRST CONFERENCE MEETING IN THE TEMPLE.

On Sunday the 5th day of October, through the indefatigable exertions, unceasing industry, and heaven-blessed labours, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized in some instances by death, about five thousand Saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord, in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a Temple where the children of the last kingdom could come together and praise the Lord.

It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the Church of Jesus Christ of Latter-day Saints had witnessed their "bread cast upon waters," or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a general conference; no general conference having been held for three years past, according to the declaration of our martyred prophet.

"There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference, until they can meet in said house. FOR THUS SAITH THE LORD."

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the Saints' liberality, fidelity, and faith—concluding, "Lord, we dedicate this house, and ourselves unto thee." The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts for so great a privilege as worshipping God within, instead of without, an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is—HOLINESS TO THE LORD.

Extract from the Minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the House of the Lord, in the City of Joseph, October 6th, 7th, and 8th, 1845.

Conference assembled on Monday the 6th instant, and opened at half-past ten, with singing by the choir, and prayer by elder Parley P. Pratt.

Elder W. Richards then stated that Gen. Hardin had requested us to make out a list of all the buildings and property belonging to our brethren which had been burned by the enemies; and also had requested that all those who have had their buildings or other property destroyed, should make affidavit of the same before a justice of the peace, and have their affidavits ready to be forwarded to him, at as early a season as possible.

President Brigham Young then said, the first business that will come before this conference, will be the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the president of the stake, then arose to present the twelve as the presidents of the whole church.

On the motion, it was unanimously voted that president Brigham Young be sustained as the president of the quorum of the twelve apostles.

The quorum of the twelve apostles, the high council, presidents of the high priests, seventies, elders, priests, teachers and deacons quorums, with the two presiding bishops, were then presented and sustained in their several standings, with two or three exceptions, by a unanimous vote.

In the afternoon, elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labour we have been at to purchase lands, build houses, the temple, &c. We might ask, why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favour of its being something worthy of the people of God. We do not want to leave a desolate place, to be a reproach to us, but something that will be a monument of our industry and virtue. Our houses, our farms, this temple, and all we leave, will be a monument to those who may visit the place of our industry, diligence, and virtue. There is no sacrifice required at the hands of the people of God, but shall be rewarded to them an hundred fold, in time or eternity. The Lord has another purpose to bring about and fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders; they cannot always live in one city, nor in one county; they cannot always wear the yoke. Israel must be the head, and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the Saints to grow and increase, and where there will be no one to say we crowd them, and where we can enjoy the pure principle of liberty and equal rights. When we settle in a country where the air, the water, soil and timber is equally free to every settler without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy, and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better temple in five years from this time than we now possess. It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another. One small nursery may produce many thousand fruit trees, while they are small. But as they expand towards maturity, they must needs be transplanted, in order

to have room to grow and produce the natural fruits. It is so with us. We want a country where we have room to expand, and put in requisition all our energies and the enterprise and talents of a numerous, intelligent and increasing people. In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of Saints of the last days.

After many other spirited remarks touching similar points, he was succeeded by elder George A. Smith, on the same subject, elder Smith observed, that a revelation was given in Missouri in regard to the Saints consecrating their property which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it. He was glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labours, and God himself be the sole proprietor of the elements. Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the Saints entered into a covenant not to cease their exertions until every Saint who wished to go was removed, which was done. We are better off now than we were then, and he wanted to see the same principle carried out now, that every man will give all to help to take the poor, and every honest industrious member who wants to go. He wanted to see this influence extend from the west to the east sea.

On motion, it was unanimously resolved that this people move, *en masse*, to the West.

On motion, it was unanimously resolved that we take all the Saints with us to the extent of our ability, that is, our influence and property.

The conference then adjourned to Thursday, at ten o'clock.

PRESIDENT YOUNG'S ADDRESS TO THE BRETHREN OF THE CHURCH.

Beloved Brethren,—You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the Temple in this place, not only the unparalleled union of the great body of the Saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the NATION of the only true Israel from these U. S., to a far distant region of the west, where bigotry, intolerance, and insatiable oppression will have lost its power over them, forms a new epoch not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the spirit may give you understanding, the various and momentous bearings of this great movement, and hear what the spirit saith unto you by this our epistle. Jesus Christ was delivered up into the hands of the Jewish nation to save or condemn—to be well or maltreated by them; according to the determinate counsel and FOREKNOWLEDGE of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon, what MIGHT be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt so richly in the bosom of Joseph, has, time and again, notified the counsellors of this church, of emergencies that might arise, of which this removal is one; and one too, in which all the Latter-day Saints throughout the length and breadth of all the U. S. should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai, awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient. You all know, and have doubtless felt for years, the necessity of a removal, provided the government should not be sufficiently protective to allow us to worship God according to the dictates of our own consciencies, and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms fled precipitately into a distant country until they that sought to murder were dead.

The ranklings of violence and intolerance, and religious and political strife, that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance, and blood guiltiness cannot long be suppressed. And deplorable is the condition of any people that is constrained to be the butt of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation has felt, and perhaps expressed his melancholy fears of the dreadful vortex into which partizan ambition, contempt of the poor, and trampling down the just as things of nought, were fast leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.

Concerning those who have more immediately instigated our removal by shedding the blood of our prophet and patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley; and who oblige us to watch for our lives night and day—we have nothing to say. We have told such tales to our father, the president, and to all the high-minded governors, until we are weary of it. We look far beyond those by whom offences come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions, until he advises them that the day of their deliverance has come.

It is our design to remove all the Saints as early next spring as the first appearance of thrifty vegetation. In the mean time, the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next general conference. The font and other parts of the temple will be in readiness in a few days to commence the adminstration of holy ordinances of endowment, for which the faithful have long diligently laboured and fervently prayed, desiring above all things to see the beauty of the Lord, and inquire in his holy temple. We therefore, invite the Saints abroad generally, so to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great emigration of the church in the spring.

A little additional help in the heat of the day, from those abroad, to those here, who have been often driven and robbed, will sweeten the interchanges of fellowship, and so far fulfil the law of Christ as to bear one another's burthens. The sacrifice of property that will probably accrue from a virtually coerced sale, in a given short time, together with the exhaustion of available means, that has arisen from an extensive improvement in farms, and the erection of costly public and private edifices, together with persecutions and abundant labours of elders in preaching the gospel to the nations, and also in self-defence from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful, humane, and philanthropic. And we are confident in our Lord Jesus Christ that the balm and cordial adequate to the present crisis of affairs will come from the Saints abroad to the utmost of their ability And you cannot furnish it better, than to come up unitedly to the counsel of our epistle, promptly, diligently and to the letter. Therefore, dispose of your properties and inheritances, and interests for available means; such as money, wagons, oxen, cows, mules, and a few good horses adapted to jonrneying and scanty feed. Also for durable fabric suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children, and your dead. And we are well persuaded you will do these things though we thus stir up your pure minds to remembrance. In doing so, the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the Great God, through the Presidency of the Saints. With these assurances and hopes concerning you, we bless you, and supplicate the wisdom and furtherance of the Great Head of the church upon your designs and efforts.

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

Latter-day Saints' Millennial Star.

DECEMBER 1, 1845.

BY a variety of circumstances we have been led to recall to memory something of our editorial labours. We first commenced to write in connexion with the STAR towards the close of the second volume—we are now at the termination of the sixth —and during the lapse of a few years thus occupied, we would ask, what have we had to notice and to write about? We answer fearlessly, transactions and measures, such as rarely ever fell, under similar circumstances and in so short a space of time, to the lot of any one to record.

We look around us among modern Christians, and behold numerous communi-

ties, professing peculiar tenets, labouring diligently for the dissemination of their individual sentiments; and also we find, with few exceptions, that each party has availed itself of that powerful engine—the Press; so in like manner has the Church of Jesus Christ of Latter-day Saints.

But how dissimilar the contents of the publications in reference to the reception which their principles have met with from the world. Most systems of modern Christianity have been more or less encouraged and caressed by the world, and each in its turn has attained to a certain popularity. Not so with the principles of the Church of God; on the contrary, their reception has been such as it ever was in every age of the world. No sooner was it bruited abroad that an individual had received a divine communication, and that great things were expected to result from it, than multitudes were awake to afflict and persecute the party, and drive them from their midst. And from the organization of the Church to the present hour, what have we had to record? We answer, deeds and scenes unexampled in modern times, and rarely surpassed in the annals of history.

America! the retreat and refuge of the oppressed—the cradle of liberal institutions—the proud and boasted land that dared, in the face of the old world, to throw off the yoke of monarchical government, and elevate the standard of republican principles, in effecting which her noblest citizens shed their blood, and triumphantly crowned their efforts with success! Yes, we have beheld this nation, this once proud and highly-extolled country of freedom, with her senators and rulers—

"Unworthy sons of noble sires!"

in one breath boasting of the liberty for which she believed herself unexampled on the earth, and with the next refusing the common rights of humanity to her own citizens, and ministering to, or winking at, the slaughter of her own children. And, let it be understood, such proceedings have not been the mere ebullition of an angry moment, the unrestrained out-bursting of popular fury for a time, but the deliberate acts of a people permitted by a government, appealed to again and again —but appealed to in vain!

Was it not sufficient that the Saints should have been driven from place to place, and then be finally expelled from the State of Missouri, under circumstances of unheard of barbarity, causing to many sufferings and death—by exposure to the elements, by the sword, or the bullet of the rifle? Good heavens! we should have supposed that a nation jealous of its honour, would have laboured with all diligence to wipe out the stain of oppression and blood, and bring the offenders to justice; but no! her imbecility and dishonesty were such as to lead her to exclaim, in the person of her chief magistrate, "Gentlemen, your cause is just, but we can do nothing for you;" a tacit granting of liberty to the blood-thirsty marauder to proceed according to his ability, to annoy, persecute, and destroy, if possible, the people of God from the face of the earth.

And has such not been the result? Have not the pages of our publications been clad in mourning? have we not had to narrate the murder, yea,

"Murder most foul!"

of the Prophet and Patriarch of the Church of Christ—two of the noblest men that ever trod the earth, or honoured with their deeds that or any other land! And was not this most foul act perpetrated while under the sworn—the pledged protection of the authorities of the land? and while immured within the walls of Carthage jail.

But, more than this. Has the American government, for the honour of her name, brought the offenders to justice? Has she made an example before the

heavens and the earth of the murderers?* O, tell it not in Europe! Publish it not among the kingdoms of the east, lest the nations laugh at her imbecility and injustice. She has pardoned the guilty, the murderers are declared innocent, and left to prowl over the land to oppress her peaceable citizens, and put the finishing strokes of her ignominy to the foulest picture of national history that ever disgraced the annals of time. And how is she effecting this? What have we been compelled to record in this closing number of our volume? Why, that an entire people, who, by unwearied industry, had built themselves a city, and after their cruel sufferings in Missouri, appeared to have found a shelter in Illinois, must be compelled—death and destruction being the alternative—to leave their homes, the scenes of their hard-working industry, to seek a home among the mountains and in the wilderness of the west—and this for their religion's sake! in America, which boasts of the protecting egis which she throws around the religious freedom of her citizens! We assert, that such an event, when carried into effect, will have no counterpart in modern times, and few indeed in the history of the past; for never, since the exodus of the Hebrews from the land of Egypt, has so signal a circumstance transpired, and that even had *better* features in connexion with it, than this transaction of modern republicanism!

In days that are past, we have, at times, in a manner regretted that it had not been our lot to have been born on American soil, and that we might call Columbia our *native land*. Alas! how the heart sickens at the thought now. No! no! her own children are ashamed of their birthright, as she thus spews them forth from her midst; their allegiance is consumed by the fire of persecution, and they will go forth shaking off the dust of their feet upon her, and leaving their curse upon the doomed and fated people and rulers of the United States. Heaven be propitious, if it please thee, until thy people are without her borders; then let thy judgments go forth!

But now for another view of the subject. Did the persecutions in the origin of the work stay its progress? Verily no! nor the bloody persecutions in Missouri, nor the cruel martyrdom of the servants of the Lord; and shall this wholesale threat of BANISHMENT or DEATH cause the Saints to stumble, and turn aside from the principles of truth, or from building up the kingdom of God. No, indeed no! Never has there been one movement of the enemy yet that has yielded such unbounded satisfaction to the Saints as the present. Every former measure of oppression, cruelty, or murder have been overruled for good; but never, while the injustice of the act be unsurpassed, did the enemies of righteousness ever adopt measures better calculated to carry out the designs of the Great Jehovah, or give greater facilities to his people to accomplish his will.

The day has come when the children of the forest, the seed of Joseph, must have the gospel borne unto them; they must be brought to the light and glory of truth, and be prepared to carry into effect the great work that devolves upon them in the last days. The command for the church to come out of Babylon must be fulfilled, lest the Saints become partakers of her sins, and receive of her plagues.

Therefore, let the Saints take courage under present circumstances, the words of our beloved President will be fully realized, "That if our enemies would let us alone we would build up the kingdom, and if they persecute us we will do it the quicker."

* By the reading of the Proclamations, it will be perceived that one man, of the name of Worrall, was shot by one of the *posse* of the sheriff. Will it be believed, that such is the sympathy for mobbers and murderers of unoffending citizens, that a true bill of wilful murder has been found against the sheriff for this necessary act of self defence.

But there is a great lesson taught the Saints by the present aspect of affairs. There seems, in the minds of many, to have been too contracted a notion in respect to Zion. Their minds have been fixed upon Nauvoo, and upon a settlement there as almost the ultimatum of their labours, forgetting that Zion must have her multitudes of cities, of temples, and of palaces, and that Nauvoo is, and shall be hereafter, a stake of Zion, polished after the similitude of a palace, yet still it is but one.

Then let the minds of the Saints expand on this great subject, and let them derive wisdom from their experience, and light and intelligence beneath the hand of the oppressor.

Also, let it be distinctly understood that, the Saints will not slacken their hands in the completion of the Temple and the Nauvoo House, though they quit them the next day, therefore, let not the Saints in Britain cease in their efforts, but rather increase them to aid their brethren at this most momentous crisis, when the church is about to make her exodus from Babylon, an event of so important a nature that it will never be blotted from the annals of her history.

But though this great event will be of paramount importance to the immediate actors in it, it is not without interest, and great interest, we well know, to the Saints in the British islands.

Some who are still in this land have property in Nauvoo, and multitudes have their relatives there. What a sacrifice must be made even at the best. But the Saints can make that sacrifice—a people who hold not their lives dear unto them for the word of God, and for the testimony of Christ, can well part with smaller matters when necessity calls for it.

But undoubtedly the inquiry will be made on every hand by the Saints in Britain, how shall we get to Zion, how shall we gather with the church? We would reply, tarry yet for a season, unless you have abundance wherewith to go and assist your brethren on their journey, in which act God would bless you; otherwise be patient and see the salvation of God. We can at any rate, by-and-by, escape round Cape Horn, and sail up the Pacific Ocean when informed of their precise locality. All possible information will be given as it is obtained, and we shall endeavour in our approaching General Conference to explain all things to the best of our ability.

Let the Saints lift up their heads and rejoice for their redemption draweth nigh, mark well the signs of the times, be thankful unto God that for the present the Saints must not gather within the jurisdiction of the States, save it be in the wilderness beyond the mountains. The cup of the iniquity of that nation is full unto the brim, and the blood of the Saints crieth from the ground for vengeance, and it is nigh at hand, even at the door. That guilty nation, that hath vaunted herself above all nations, shall bite the dust and come to nought, the elements of destruction are within herself, for every man's hand is fast preparing to be lifted against his brother. Go on then in thy career of wickedness and injustice, but the foe is near at hand, confusion and destruction wait upon thee, and shameful shall be thy fall!

Every persecution of the church hitherto has been productive of good, and what the world has supposed to be calculated to intimidate, overthrow, or destroy the Saints, has had the effect of increasing their numbers, and of rolling onward the great work of the Lord. So will it be in this instance, the eyes of the nations of Europe are at this moment upon America and her political measures; and let the Saints rest assured that the banishment of so many of her best, and hitherto most faithful, citizens, will by no means pass without comment.

The Saints themselves, in Zion, were never more firmly united than at the pre-

sent moment, while the very announcement of the affairs which we have published in our present number seems to have created a spirit of life and activity amongst the Saints in this land unexampled before.

Our news from the South Sea islands is of a most interesting nature, prosperity has crowned the labours of our brethren, and a ship has been built by their united efforts, in which to bring the Saints to Zion.

We would conclude our remarks by saying, let the Saints take hold and assist all in their power to enable the brethren to finish the Temple and the Nauvoo House, as also to help them to remove in the spring; we would likewise add, that our brethren will confer an obligation, absolutely necessary for the support of the cause here, by paying up as much as possible and as early as they can, their several accounts, and in so doing, we know that the Lord will bless them. Amen.

FROM a private source, dated October 7th, we learn that the Saints in Nauvoo are still more united than ever. The question was put at the conference, whether they were willing to leave the city? and it was responded too unanimously. All desire, and are making ready to go. Our old mother in Israel—mother Smith arose and said she wanted to go with the Saints, and wanted her children to go too. Elder Young replied that she should go. Some expressed a wish to go in the first company, but elder Young informed them there would be but one; all would go together.

IMPORTANT NOTICE.

We wish to inform all the elders and Saints throughout England, Wales, Scotland, Ireland, and the Isle of Man, that we have appointed a General Conference to be held in Manchester, on Sunday, the 14th day of December, and we request a full attendance of the elders who are presiding over conferences, and as many others of the officers and members as can make it convenient, as we have matters of importance to lay before you.

We would advise the Saints to suspend all further preparations for emigrating by way of New Orleans, until after the General Conference, as in all probability the route will be changed.

As the church has an edict of banishment resting upon them in the United States, and as a body are expecting to go out from the midst of that nation next spring, in order to form a colony west of the Rocky Mountains, and as I have a portion of my family scattered some two thousand miles apart in the States, it appears at the present time to be a duty resting upon me to return there and gather together my children that they may go out with the camp of the Saints, and I cannot conscientiously do this until I have settled all my business honourably with those men with whom I have had to deal, such as printers, bookbinders, &c., and in order to effect this I shall be under the necessity of calling upon all our book-agents to come prepared, if possible, to settle their bills at the Conference, or send by the presiding elders, or forward to us at Liverpool, as soon as convenient, by so doing they will confer a great favour upon us. Should there be any of the Saints who would be willing to advance any money, and take in return any of our Books of Mormon, Hymn Books, Doctrine and Covenants, Times and Seasons, &c., all of which will soon be needed among the churches, they would render us a great service at this important period in assisting us to discharge our just debts, and also to assist the presidency in Nauvoo, who have entered into a covenant to take all the poor Saints with them, to the extent of their property and influence. Or should any of the Saints feel disposed to contribute anything to assist me to return to the State of Maine for my family, and procure horses and wagons to take a long and dreary journey of about 2000 miles to Nauvoo, (as I cannot go by water during the winter) they would bestow a blessing upon one who has made a sacrifice of his

all, and travelled nearly sixty thousand miles, crossed the Atlantic three times to preach the gospel in this land, and has suffered much to establish the kingdom of God on the earth, and is willing still to suffer. Do not forget us in this hour of need, for with the measure you mete, it shall be measured to you again, and whatever you do in any of these matters, you shall receive your reward manyfold, either in this life or in the world to come.

Be not dismayed, beloved brethren, because of any of these things; after much tribulation cometh the blessing. There is a day of glorious deliverance for the saints of God nigh, even at the door. That the peace, blessing, and spirit of God may rest upon you, is the daily prayer of your friend and brother in the kingdom of patience, tribulation, and glory, WILFORD WOODRUFF.

EMIGRATION TO THE WEST.

From the New York Messenger.

Those going to the West this fall should now be up and doing. Last year the Pensylvania Canal closed about the fifteenth of November; there is nothing to be depended upon after that date this season. The Erie Canal keeps open, generally, about five days later. Those that can settle up their business and get off this fall, will do well; and find it to their advantage in the Spring. Those who are able to do it, and stay behind, we would not promise that their way would not be hedged up by some means unforeseen, that would prevent them from going in the Spring, which would cause them a lasting regret hereafter.—" Now is the appointed time,—will ye serve God or mammon?"

Our brethren in the West have made a loud call for all to gather up, and make ready to depart with them in the Spring, and journey over the mountains to a new country, where christian house-burning murderers cannot molest or make afraid. These many years we have been praying for deliverance, and the Lord now has seen fit to present it to us; and the one that refuses now, where is his hope? He can have none, but to perish amid the confusion of Babylon, when the Lord shall come out from his hiding place, and vex her in his sore displeasure. " COME OUT OF HER! COME OUT OF HER, MY PEOPLE! BE NOT PARTAKERS OF HER SINS, LEST YE RECEIVE OF HER PLAGUES."

Mark the number of the beast. Is not her measure full?—SIX HUNDRED AND SIXTY-SIX.

Awake to the truth that you have so long heard sounded in your ears, and think not that God's work is to be accomplished while his people are dwelling with the Daughters of Babylon, and partaking of her confusion, Behold, thus saith the Lord, I will cut my work short in righteousness, lest I come and smite the whole earth with a curse." AWAKE! AWAKE THEN! ye people of Jehovah, for the Lord God has determined a consumption upon the whole earth.—And they that mock shall have their bands made stronger. " For the bed is shorter than a man can stretch himself in it; and the cover narrower than he can wrap himself in." The Government will neither give us room to dwell, or stretch ourselves, nor covering sufficient to protect us from the storm of persecuting christianity, AWAKE!—ARISE! and be not numbered with the fallen. For thus saith the God of Israel: " Judgment will I lay to the line, and righteousness to the plummet; hail shall sweep away the refuge of lies, and water shall overflow their hiding places. And when the overflowing scourge passes over, they SHALL be trodden down by it." " Enter thou into thy chambers, and shut thy doors about thee, and hide thyself for a season, until the indignation be overpast, for the Lord will punish the inhabitants of the earth for their iniquity."

REMEMBER! REMEMBER! you, that have so often testified of the goodness and greatness of him that first sent the elders of Israel to you with the fulness of the Everlasting Gospel, that ye are not found numbered with those that bought a farm, yoke of oxen, or married a wife, and found anything else to attend to than the Lord's supper: " for these be the days of vengeance, that all things might be fulfilled that have been written." Prepare yourselves then for the sealing of the servants of the living God in their foreheads, that ye may come up as Saviours upon Mount Zion, and judge the Mount of Esau, crowned with the great Redeemer of the world, kings and priests of God, in that kingdom predicted by the prophets, and prayed for by the Latter-day Saints, that shall appear in the last days and stand for ever and ever. Amen.

THERE'S A BOW IN THE CLOUD.

Children of earth, who in darkness and sorrow
  Are pining the last of existence away,
Without e'en a flower for the tomb of to-morrow,
  Or blessings to cheer you while yet it is day,
Oh, stedfastly turn to yon beautiful heaven,
  Where stars, round the throne of the Deity crowd,
And learn that, though trial and anguish are given,
  For those who will trust there's a bow in the cloud.

The fond and the faithful, in death are they sleeping,
  Do cherished ones leave you, and friendships decay,
Are the waves of adversity over you sweeping,
  And the dew-drops of hope all dissolving away?
Too often the heart-breaking pang of affliction
  Subdues e'en the spirit most prone to be proud;
Yet why should it stifle the rooted conviction—
  Which tells us there still is a bow in the cloud.

Whatever the evils in life that betide you,
  The thunder may roll, and the tempest may rave,
There's a power in all seasons to govern and guide you,
  A hand to protect, and an ark that can save!
No matter the country, the clime, or the feature,
  In palace exalted, or slavery bow'd,
The glory of God, and the joy of the creature,
  Is, when at the worst, there's a bow in the cloud.

NOTICE.

Owing to the highly-important and interesting news from Nauvoo, we have been compelled to add a SUPPLEMENT *to our present number, not deeming it advisable at the close of a volume to divide matter of such a spirit-stirring nature. We trust our friends will approve of the plan, as by this means we have brought the whole of the affair before them at one view, at least so far as we are in possession of the proceedings. By issuing a double number at the present moment we shall be enabled also to recover our lost ground, by giving us ample time to be ready with the first number of the seventh volume by the 1st of January. We shall also endeavour to be more punctual in the issue of our numbers than hitherto, as we feel the disappointment it causes to a vast majority of our readers; but of late our hands have been so full of business that we have had more to wade through than was compatible with the attention due to our publication of the* STAR.

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LIVERPOOL:

PUBLISHED BY W. WOODRUFF & T. WARD, STANLEY BUILDINGS, BATH STREET.

EDITED BY THOMAS WARD.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME VII.

"THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH."

LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD,
STANLEY BUILDINGS, BATH STREET.

MDCCCXLVI.

PREFACE.

In bringing to a close the labours of the present volume, we have experienced one great principle, — that as our knowledge and privileges increase, so do the workings of Satan, if possible, to thwart and overthrow the work of the Lord. But notwithstanding all the powers of the adversary being brought into play, the work of the Lord has progressed at more than the usual average, while we have the additional satisfaction of reflecting that we have accomplished the complete registration of the British and American Commercial Joint Stock Company, which we consider to be the germ of a mighty instrument hereafter for carrying out the great designs of God.

Praying that the Lord may grant his blessing upon every thing calculated to further the progress of the kingdom of God. We remain the humble and grateful servant of the Subscribers to the Millennial Star.

THE EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 1. JANUARY 1, 1846. VOL. VII.

SPECIAL GENERAL CONFERENCE.

Manchester, December 14th, and 15th, 1845.

The meeting was called to order by J. D. Ross, presiding elder of the Manchester conference, who moved that elder Wilford Woodruff preside over this conference, which being seconded by elder A. Fielding, was carried unanimously.

It was then proposed by the president and carried, that elders Ward, Brown, and Walker act as clerks.

The first hymn being sung, prayer was offered up by elder John Banks.

Elder Woodruff then rose and said, that it was with no ordinary feelings that he stood before them on the present occasion. He was labouring under severe indisposition; the spirit was indeed willing, but the flesh was weak; he trusted, however, that the assembly would be as still as possible, while he endeavoured to make a few remarks. He had never seen any period of the church when his feelings were more satisfied than at present, the veil was beginning to be withdrawn and present scenes of glory and intelligence. Every hostile movement of the enemy at first looked dark, but that darkness was quickly dispelled, and brighter scenes of truth were speedily made manifest. The first news of the present movement certainly was like a cloud passing over the mind, which however speedily vanished, and it will eventually result in showing forth the power of God. We wish to lay before you the causes of calling this conference. Our brethren and sisters, the Saints, after being driven from their abodes, and hunted from Missouri, seemed as though they had found a resting place in the state of Illinois; there, by their industry, they had built up a large city and a temple, with several adjoining stakes; but the hand of oppression and persecution is again upon them, and they are compelled, under the alternative of death and destruction, to emigrate and seek an asylum in the wilderness, beyond the Rocky Mountains. Some may suppose that the present removal was a great trial—that is true, but the Saints were the people to endure that trial. The time has come for Jacob to be the head and not the tail. Many have considered Nauvoo as the only settlement of the Saints, but the idea has been too limited. Nauvoo has been a nursery, where the plants of the kingdom of God have been set; but in the course of time those plants want spreading, in order that they may arrive at full growth and proper maturity. And now when the Saints cannot remain any longer, they are willing to go. This is also necessary in order that the judgments of God might be poured out upon that guilty nation that is already drunk with the blood of the Saints. The church must come out from the midst of the Gentiles. Therefore we feel a satisfaction in this. We have built stakes, we are willing to sacrifice and leave them. We have suffered our prophets to be mur-

dered without resistance, and in no case has resistance been offered, save according to law and at the command thereof. We are by no means discouraged, we look upon these things as the fulfilment of the word of the Lord. Next spring will present such a scene as has not been witnessed scarcely since the exodus of the Israelites from the land of Egypt. I am perfectly willing that these things should be, and that America should have the credit of banishing so many of her citizens from her midst for conscience' sake. There is no safety under the government of the United States. It is time to go where we can enjoy our rights, and no longer be hemmed in, but be placed where Jacob's nobles shall be of themselves, and their governors shall proceed from the midst of them.—Jer. xxx. 21. I rejoice, then, more than at any other time. Let America go ahead with her present measures, but let the Saints arise and go out of her midst. If we are called to make sacrifices, the Saints are the people that can make them.

Elder Thomas Ward rose to express his feelings on the present occasion, and though, like brother Woodruff, he was labouring under severe indisposition, he felt also to rejoice in meeting that assembly at the present position of affairs. What had been the proceedings of the Americans towards this church from the commencement? most strange opposition! and in the boasted land of freedom and religious liberty, individuals could be found as candidates for the highest offices of the state, who would seek to gain their position by pledging themselves to exterminate the Saints. And yet, notwithstanding the continued opposition and cruel persecutions the Saints had had to endure, the church still stood a wonder unto the world. It is true the Saints had flattered themselves after their banishment from Missouri, that they had, indeed, found a home—a place of retreat in the state of Illinois; but even in this they have found themselves deceived. And moreover the views of the Saints themselves, with regard to the building up of Zion, had been too limited; many had thought that in a great measure their labours would be over, provided they got comfortably settled in Nauvoo, but the Lord, in his providence, was teaching a great lesson on this important subject. We know that the sacrifice will be very great, and the hardships and trials will be numerous and severe; but the Saints are the people to make that sacrifice and endure those trials; and they will encounter all things cheerfully, knowing it to be the will of God. Strangers may gaze and wonder, but we rejoice at the freedom which lies before the Saints, while this great event gives an additional evidence of the work of God. It is not meet that the Saints should any longer be subject to a government that has neither the power nor the will to protect them, or shield their lives and property from the fury of mobocrats; Providence and circumstances compel the church to come from that Gentile race, to become a people and nation themselves, and to transact business with nations instead of the people that have oppressed us. But there is another subject of great interest and importance that I would refer to, and that is the Joint Stock Company, and there seems to have been a peculiar providence in preparing it, as it were, in time for this grand movement. The Saints, generally, have wondered much that they have not received more information as to what we were doing, but this was at first impracticable, without sending a copy of all our communications on the subject to London. When assembled at the last general conference, the Saints, or rather the committee did well, according to the knowledge they had; but we found a new act of parliament on the subject, which our attorney had only just received, and he was, of course, quite unacquainted with it; however, so stringent were its clauses, that he declined to become responsible for making the necessary returns, which, of course, we have had to make ourselves. And, I rejoice much that we have progressed thus far without mistakes, and I am very happy to inform you that I have brought with me to Manchester the schedule of the deed of Complete Registration. Well, then, beloved friends, by the exodus of the church from the United States beyond the Rocky Mountains, we may be compelled to take a longer route, and sail round Cape Horn, but let the Saints remember that this course is one of the richest for trade and commerce in the world, and while we are gathering the Saints, we shall be able to carry on trade as merchants. I rejoice, then, much in our present prospects, and am convinced that the enemy is assisting, though he think it not, to bring about great good to the church. May the Lord God hasten it. Amen.

Brother Woodruff made a remark with regard to carrying the gospel to the Indians. So long as the Saints continued in the state of Illinois they could not carry the truth unto the Lamanites without exciting the jealousy of the American Government, but now they are compelling us, as it were, to this work.

The representation of the churches was then called for, which were given with one or two exceptions as follows:—

Manchester.—Number of Members, 1844, 46 elders, 99 priests, 57 teachers, 27 deacons. Baptized 175 since April General Conference. Standing good.

Liverpool.—Number of Members, 797, 3 high priests, 33 elders, 41 priests, 22 teachers, 15 deacons. Baptized 102 since April. Standing good.

Preston.—Number of Members, 523, 18 elders, 25 priests, 15 teachers, 4 deacons. Baptized 50 since April. Standing good.

Birmingham.—Number of Members, 727, 1 high priest, 37 elders, 45 priests, 25 teachers, 15 deacons. Baptized 87 since April. Standing good.

Glasgow.—Number of Members, 1181, 1 high priest, 44 elders, 31 priests, 40 teachers, 30 deacons. Baptized 68 since April. Standing good.

Edinburgh.—Number of Members, 418, 1 high priest, 17 elders, 21 priests, 7 teachers, 5 deacons. Baptized 75 since April. Standing good.

Clitheroe.—Number of Members, 314, 14 elders, 23 priests, 18 teachers, 7 deacons. Baptized 21 since April. Standing good.

Bradford.—Number of Members, 303, 1 high priest, 12 elders, 21 priests, 7 teachers, 6 deacons. Baptized 110 since April. Standing good.

London.—Number of Members, 324, 13 elders, 16 priests, 8 teachers, 7 deacons. Baptized 69. Standing good.

Worcestershire.—Number of Members, 247, 15 elders, 19 priests, 8 teachers, 4 deacons. Baptized 41. Standing good.

Leicestershire.—Number of Members, 156, 5 elders, 13 priests, 3 teachers, 4 deacons. Baptized 41. Standing good,

Mars Hill.—Number of Members, 659, 24 elders, 28 priests, 14 teachers, 8 deacons. Baptized 33. Standing good.

Burslem.—Number of Members, 329, number of officers not reported. Baptized 6. Standing good.

Merthyr Tydville.—Number of Members, 493, 11 elders, 15 priests, 14 teachers, 7 deacons. Baptized 187. Standing good.

Captain Jones's Conference.—Number of Members, 5, with very encouraging prospects.

Macclesfield.—Number of Members, 206, 1 high priest, 10 elders, 17 priests, 12 teachers, 3 deacons. Baptized 33. Standing good.

Cheltenham.—Number of Members, 357, 16 elders, 32 priests, 8 teachers, 8 deacons. Baptized 22. Standing good.

Bath.—Number of Members, 116, 2 elders, 8 priests, 1 teacher, 2 deacons. Baptized 28. Standing good.

Bristol.—Number of Members, 91, 1 elder, 5 priests, 3 teachers, 3 deacons. Baptized 11. Standing good.

Carlisle.—Number of Members, 186, 14 elders, 16 priests, 8 teachers, 3 deacons. Baptized 21. Standing good.

Garway.—Number of Members, 121, 3 elders, 10 priests, 3 teachers, 1 deacon. Baptized 11. Standing good.

Hull.—Number of Members, 190, 9 elders, 22 priests, 11 teachers, 4 deacons. Baptized 120. Standing good.

Derbyshire.—Number of Members, 268, 10 elders, 26 priests, 8 teachers, 8 deacons. Baptized 35. Standing good.

Sheffield.—Number of Members, 470, officers not reported. Baptized 90. Standing good.

Trowbridge.—Number of Members, 75, 2 elders, 4 priests, 0 teachers, 2 deacons. Baptized 74 Standing good.

Bedford.—Number of Members, 237, 18 elders, 13 priests, 7 teachers, 4 deacons. Baptized 21. Standing good.

Chalford Hill.—Number of Members, 153, 8 elders, 9 priests, 8 teachers, 5 deacons. Baptized 20. Standing good.

Warwickshire.—Number of Members, 104, 5 elders, 7 priests, 2 teachers, 5 deacons. Baptized 19 in the last three months. Standing good.

Littlemore.—Number of Members, 10, 1 elder, 1 priest. Baptized 3. Standing good.

Ireland.—Number of Members, 52, 4 elders, 3 priests, 2 teachers. Baptized 7. Standing good.

Grand total number of Members, 10,956. Baptized since the General Conference in April last, 1570.

AFTERNOON SERVICE.

Opened by singing and prayer.

The ordinance of the Lord's supper being attended to, elder Woodruff rose to state his motives for leaving England. His family were scattered; he had one child in the State of Maine, and an aged father and mother in Connecticut, and another child in Nauvoo, he could not think of the church leaving the United States, and these portions remain ungathered. If Israel was justified in taking up the bones of Joseph, surely he was so in taking his living father and mother and children from the midst of Babylon. It was therefore a sense of duty which called him away, and caused him to bid farewell to his friends in this land. It will of course be necessary for this conference to take a vote on the presidency in Britain. My return is hastened, the work is hastened. It has ever seemed to me that the Lord has driven me onward in his work. I have, comparatively speaking, been compelled to do the work of five years in one. I have printed the book of Doctrine and Covenants also the Proclamation, which would not certainly have been done, had not circumstances and the schemes of the enemy prompted it much sooner. I have visited many conferences, but not so many as I could have wished. I have inquired of the Lord respecting my departure, and I can come to no other conclusion than to adopt this course. I feel now that the time has come, after travelling 60,000 miles, and crossing the ocean three times, to go and gather with my brethren. There is strength in Britain and in British laws. That day is past in America. I am an American citizen and have a right to speak my sentiments; so long as you are protected by British laws, and are afforded equal rights with her other subjects, I say respect those laws, and be subject unto them. I love the land of my birth, and I love her laws, but not the mal-administration of them, for many of her rulers, are guilty of great injustice towards the Saints, and the judgment of God hangs over them. I hope then, that what I have stated will suffice in justification of my leaving you. It will, therefore, in the first place, be my duty to adjust matters with regard to the presidency, and I feel to recommend to your notice elder Reuben Hedlock to preside over the church in Britain, which was unanimously carried.

Elder Woodruff also recommended elder Thomas Ward as his first counsellor, which was also carried unanimously.

Elder Woodruff said he had another proposition to make with respect to another counsellor. He had asked the Lord upon this subject, and he would nominate elder John Banks to act as second counsellor unto the presidency, which was carried unanimously.

Elder Woodruff remarked that we had been expecting elders who had received their endowment to arrive in this country, but they now might not come, but probably go to the seed of Jacob in the West; but I trust there is sufficient wisdom and talent here to carry on the work. It is for you to rise up as men of God, that your course may be onward and increasing. Remember that the kingdom is rising in the West, that their eyes will be upon you, and their ears to listen to the report of your welfare. We have to lead the people there, and we have a great work to do. I remember the words of our beloved prophet; on one occasion he said, "I have one of the most important proclamations to make to you that God has yet given: as soon as the elders get their endowments, they may go both through North and South America, and build up stakes of Zion, as far as doors are open." We now leave the temple and city, as a stake and a monument of the industry and sacrifice of the Saint, at least until the indignation and judgments of God are past over. Any nation acting as America has done, in withholding justice, in refusing to defend her citizens from violence and death, will be punished, and is ripe for the judgments of God; and rest assured, brethren, that the church in the wilderness will look unto this portion of the church to assist and uphold them.

Elder Thomas Dunlop Brown then read a recommendation, that elder John Halliday preside over Bristol, Bath, and Trowbridge, and that elder Westwood labour in connexion with him. Carried.

Also, that elder George Halliday labour in connexion with elder Johnston, in the Cheltenham conference. Carried.

Also, that brother Henry Arnold preside over Mars Hill conference. Carried.

Also, that the branches connected with the Worcestershire conference, situated in Oxfordshire, be joined to the Warwickshire conference.

As the number of officers present had been omitted in the morning, it was then called, when the following appeared to be present.

President Woodruff, and his counsellors Hedlock and Ward; 1 patriarch, 10 high priests, 5 of the quorum of seventies, 72 elders, 61 priests, 20 teachers, and 10 deacons.

The meeting was then closed by singing and prayer, and adjourned until evening.

EVENING SERVICE.

Opened by singing and prayer, by elder W. Walker.

Elder Woodruff then rose to lay his own individual case before the meeting. Many inquiries had been made about emigration, and other things. I have a subject to lay before the meeting concerning my leaving. I wish to say that since I have been in Liverpool, I have been engaged in publishing the Doctrine and Covenants, and the Proclamation. The Hymn Book had been published before. I cannot feel to leave without settling my accounts honourably; no one shall say that we do not do justly with all men. We have on hand some 1500 Hymn Books, some 700 or upwards Books of Mormon, and about 2000 Covenants. I have about fifteen days to arrange matters in. By letter, received from Brigham Young, they determine to deliver the entire people, who will number at least from fifteen to twenty thousand souls. These have to be provided for with food for some twelve months, waggons, &c., and means to travel, and it will be a mighty struggle to deliver all the people, but they have determined to make the sacrifice. In Missouri, when the edict went forth for the extermination of the Saints, multitudes sacrificed all things, in order to assist each other. We want the Saints in Britain, therefore, to assist us in this migration. The temple has yet to be finished, and until the spring the tithing will be gathered, and I should be glad to take as much with me as I can. Perhaps our friends may say, that there have been a many calls for money, and so has it been in America, there has been a continual drain upon the Saints, by the many vexatious lawsuits which they have had to meet, as well as other things. The British Saints have come forward nobly, when called upon to assist the brethren in the building of the Temple. Some £220 has been donated since we called for assistance for the bell and clock; this is well, and I feel convinced that you will continue your efforts. I should wish the Saints, during the winter, to continue their exertions, when, afterwards, there will not be the same call upon their benevolence. It will be evident to all, that with the quantity of books on hand, that we should be glad to dispose of some of them, and the authorities in Nauvoo wish us to procure all we can on these things, and if any will loan money on the books, the presidency will refund the same, as soon as the necessary bills thereon are discharged. I now call upon the Saints, in the name of humanity, in the name of the Lord, and in the name of a suffering people, if there are any that can assist to do it—if any can lend money on our books to do it, not for any individual profit, but to assist in the great work that lies before us. And again, if any wish to render me any personal assistance to enable me to carry my family from the east to Nauvoo, to procure me a waggon and team, and necessaries for the journey, it will be most gratefully received, and as a servant of God I make this appeal, and leave it with you to act upon such measures as you think fit, and God will help you according to the extent of your means and intentions in aiding his great work.

Elder Samuel Downes rose to say, that he had listened with much interest to the remarks that had fallen from the presidency this day, and it was very evident that our brother Woodruff will be called upon to assist others, as well as to have many privations to endure. He will undoubtedly want assistance. It has been thought

that we cannot do a great action, but it is a mistake, for I know that the Saints are the noblest people on the face of the earth; and my firm opinion is, that if not another were to be baptized, that the Saints would be enabled, by the blessing of God, to carry out all his great purposes, not waiting for others to assist, or for God to work a miracle to assist them. I would ask the Manchester conference, if they would like our brother Woodruff to go without our assistance? We have raised large sums of money, and now is a more important time than ever. Can we not, in the Manchester conference, pledge ourselves to raise £30 towards the removal of brother Woodruff? I cannot do much, but I will work a little on the principle of faith, and though I cannot tell where it is to come from, yet I will give £5 if the Manchester conference will give the other £25. I feel persuaded, too, that anything given to brother Woodruff, more than what he necessarily requires, will be freely given to others. He therefore moved, that the Manchester conference raise £30 for this purpose.

Elder John Druce seconded the motion.—Elder J. D. Ross rose to support the motion, and remarked that the brethren were always ready to assist, he knew it from his own experience, he had partaken of their liberality, and he trusted that they would prove that they were determined to assist in the work of the Lord, they had but to reflect upon the journey, and the importance of the present movements and he knew they would respond to it heartily.

The motion was then put to the meeting by elder Samuel Downes, with the addition that if there were any overplus, that it be given to assist in the removal of elder Clarke and his wife. Carried unanimously.

Elder Thomas Wilson stated that the Liverpool branch had agreed to give to brother Woodruff ten pounds. After some further remarks he sat down, supporting the motion.

Captain Jones remarked that he had seen these brethren leaving their property and paying their money out on the road in their flight from Missouri. Both of them had sacrificed their houses and their property beforetime, and what for? To come here to proclaim the gospel; we were therefore but giving them back what was their own.

Elder John Banks expressed his satisfaction at the liberal manner in which the Liverpool branch had come forward, though he could but expect it, as they had always done so. Edinburgh and Glasgow have determined to furnish what they can. He looked on the elders around him, and he was afraid that they would take offence that we only talked of Liverpool and Manchester in this work, and he would suggest that they also have the privilege of assisting in this work.

Elder J. D. Ross remarked that we had many Saints from other branches here, and would desire that they also have the privilege of aiding in the same work, and not by the exercise of faith alone, for it was by faith and works that we were to accomplish all things. We see a man in a boat, with a couple of oars, we will call one faith and the other works; now if he sets to work with the oar of faith only he is not likely to reach his destination, but will find himself pretty near the same spot; so also if he works with the other oar without faith; but it is only when both are conjointly at work together that the object is accomplished. I would suggest that elder W. Walker be appointed treasurer for this purpose.

Elder Thomas Ward rose to speak on the subject. He did not much like the subject of begging, but he had never been in circumstances like his brethren. He had not endured the Missouri persecution, neither were there many before him that knew what it was to be driven from the comforts of home before a lawless mob, suffering all manner of hardship, cruelty and death; but he fully supposed that if we were to change places with our brethren, we should feel exceedingly interested in the present motion; and when we considered how much the church in the West had to accomplish, we must be persuaded that they would be glad to get all the assistance that they could; he therefore most heartily supported the motion, and recommended that the delegates from the various conferences on their return lay this case before their respective conferences, and that they also have the privilege of assisting in the same. He sat down heartily supporting the motion, and doubted not but it would receive the warm support of all the honest hearted in the Church.

Elder Druce remarked that brother Banks had given a hint, brother Ward had spoken out, but he would make it as a motion that the brethren lay this subject before their respective conferences, and make the necessary returns with all possible speed. He looked at the trials, which they who now went forth into the wilderness would have to endure. We are sending out men to build up, and establish a place for us, they go in the heat of the day to labour, and if we be united and assist them, we shall benefit them and ourselves.

The motion was carried unanimously.

Elder Charles Miller said they had not been behind in Bradford—they had determined to present to elder Woodruff the sum of £5, and he felt persuaded that others would do likewise

Brother Woodruff remarked that the exhibition of liberality manifested called forth the gratitude of his heart, and he hoped that the Saints would not forget brother and sister Clark, who had suffered very much in the cause of truth, and were worthy.

Elder Hedlock then rose to speak on the subject of emigration. He was much pleased with the spirit of liberality that had been exhibited, for he knew that it would be much needed, and whatever was done, he would wish it to be done as speedily as possible between now and the first of January. He wished the Saints to understand the position in which the church was situated in Britain. The Saints in America must either flee or die, or otherwise resort to the force of arms in their defence. He rejoiced that the Saints had decided to go into the wilderness rather than shed blood in their own defence. When we consider that to the church is committed a dispensation of Christ, that they have the authority of the holy priesthood, it gave him much satisfaction to see that they were willing to submit to the hardships they must encounter in order to enable them to accomplish the great work of God. He knew something of the labour they would have to pass through, before they procured themselves homes, and before they could reap the the fruits of the earth for their support, and however hard the lot of English Saints might be, he could not but contrast their situation with that of their brethren in America. We would then assist the brethren by pecuniary aid, and by loans upon our works. The Joint Stock work would now come into practical operation, and we should be enabled to assist the Saints in their new home by carrying out to them machinery, and implements of husbandry; at the same time that we shall have the chance of opening a channel of commerce between them and this country. Shall we then give up, and declare we are weary in well-doing. No, no. Union of effort will now yield us a glorious triumph. Nauvoo has been the desire of many, but we find that the church is compelled to say, "give place, that we may have room." The whole land is Zion. The expenses to go by way of Nauvoo to the West would be much greater than to reach their destination by sailing round Cape Horn. Many, no doubt, have been making preparations to go to Nauvoo in January, now they were disappointed, and would have to tarry for a season. October will be the best month to leave this country, when he trusted there would be a company to go, whose presence would cheer the hearts of the Saints when they arrived upon that coast. The first trip might not be so profitable, but would, no doubt, pay; he therefore would encourage the Saints to endurance and patience, and the present difficulties and trials would be overruled for the good of all.

The meeting being closed by prayer, was adjourned until Monday morning, to assemble again in the Bridge Street Room.

Monday, December 15.

The Meeting being opened by singing and prayer, elder Thomas Wilson was chosen clerk of the conference, in the room of brothers Brown and Walker.

The case of James Galley, of Macclesfield, late presiding elder of that conference, was then brought before the meeting. Abundant evidence having been adduced that he was not a true believer in several of the great principles connected with the work of God in the last days, and the counsellors to the presidency having given in their opinions upon the subject, he was cut off from the church by the unanimous vote of the conference.

Brother Woodruff rose to remark that, as brother Dan Jones had been sent on

a special mission to Wales, by brother Joseph when living, he wished to see that appointment acknowledged by this conference; he considered it but just, and highly important, as brother Jones was the only person we had in this country who could speak, read, write, and publish in the Welsh language, he therefore proposed, that he receive the sanction of this meeting in his appointment, and that he preside over the churches in Wales, subject, of course, to the presidency in England. The motion being put was carried unanimously.

Elder Charles Miller rose to state, that in their deliberations in council, they had felt a strong desire, that this conference should give a written recommendation to brother Woodruff to take with him, testifying of our approbation and satisfaction with his labours since he arrived in England. Carried unanimously.

Elder Hiram Clark having presided over the Staffordshire conference, and being about soon to leave for America, he proposed that a successor be appointed, and he would move that elder John Mason be appointed to preside, and that elder George Simpson act as his counsellor. Carried.

Elder Ward made some encouraging remarks on the Joint Stock Company: noticed the providential rise and formation of the same, which, no doubt, would be fully completed to be made applicable to the present and coming emergencies of the church. Apologizing for his introduction of it at the present time, he sat down, when the business of the conference was resumed.

Elder Slater being about to leave for America, it was proposed that elder Thomas Margetts preside over the Leicester and Derbyshire conferences, and elder Wm. Cartwright act with him as counsellor. Carried.

Elder Charles Miller proposed that as there was an extensive field of labour in the Bradford conference, that elder Paul Harrison preside over Leeds, as a branch in the said conference. Carried.

It was then moved that Wapload, Mountain Chapel, and Holbeach, be organized into a conference under the name of the Boston conference, and that elder George Eyre preside over the same. Carried.

It was then moved and carried that elder George Robins preside over the Hull conference.

It was then moved and carried that elder Charles Phelps preside over the Isle of Man, and a part of North Wales, formerly the field of labour of elder Thomas Wynne, under the direction of the presidency in Liverpool.

It was then moved and carried that brother Jackson preside over the branches of York, Croole, Goole, and Rowcliffe in the Hull conference.

Proposed and carried that elder Brammer go to preside over the branch in Coventry, under the presidency of the conference.

Moved and carried that elder James Bayliss who had been labouring for two years at Littlemore near Oxford, that he remove to Cheltenham and labour with his hands for the support of his family, assisting in the ministry as the presidency there shall direct.

Elder Ward then laid the case of the debt incurred by a law-suit in the Cheltenham conference, before the meeting, urging the assistance of the Saints, proposing that the delegates lay the same before the churches on their return home, and also that elder Johnson have permission to visit other churches to raise funds for the liquidation of the same. Carried.

It was also moved and carried, that elder Peter M'Cue of Glasgow, preside over the Saints in Ireland in connexion with the Glasgow conference.

Also, that brother Job Salter go and labour at Chapel Allerton, in the Chalford Hill conference.

Also, that brother Moore, of Prescot, be ordained to the office of priest.

Elder Amos Fielding then rose to remark upon the Joint Stock Company. He referred to the general small origin of great actions and enterprises; he alluded to the case of an individual who commenced by using the adze in a ship-building yard in the small port of Whitehaven, who started business with a solitary schooner, by prudence, wisdom, and industry, becoming one of the first houses in Liverpool, who owned more ships than there are days in the year, until it had become proverbial that whatever wind blew it was impossible to blow wrong for them, and he deduced from this illustration what might be effected from the combined wisdom

and intelligence of the Saints, under the blessing of Almighty God. He referred to the passage round Cape Horn, to the facilities afforded for trade, hinting at the probability soon of there being a shorter passage, &c. It would be impossible, at the present, to follow our beloved brother through his very interesting, encouraging, and manly address, full of humour as it was, and delivered through his stentorian lungs with a point and force that will not soon be forgotten by any that heard it.

It was moved and carried, that elder Henry Cuerden, labour in Scotland, in connexion with elders Peter M'Cue and John Banks, as the case may be.

Elder Woodruff remarked that if any friends wished to send monies, &c., to their friends in Nauvoo, if they would have them duly made up, stating their contents, he would faithfully deliver the same to the respective parties.

It was then moved and carried, that elders Clark, Stratton, Sheets, and Slater have a recommendation from this conference to the authorities in Nauvoo, of their faithful labours while in this land.

Captain Jones then rose to remark on the new route to the west, by Cape Horn. He considered it strange that a son of Neptune, like himself, should be found upon that platform; it had been thought strange of old, that Saul was found among the prophets, and he considered it so that a sailor of the five oceans should be found that night amongst the sons of God in the last days. He stated that the passage round Cape Horn was by no means the bugbear it had been represented. Seamen had been wont to go too far to the southward, when, by approaching near the shore they avoided the rough weather which they had dreaded. There was also the passage through the Straits of Magellan, which would save some thousand miles, and which was neither dangerous nor difficult. He considered that the present movement of the church, in connexion with the labours of the Joint Stock Company, would work out a temporal salvation of the Saints, which until now they could not have foreseen. The Captain enlarged on a variety of subjects in his usual very interesting and clear manner, much to the gratification of all present.

Elder Hedlock spoke at some length on the subject of emigration, and the expenses, &c., which will, no doubt, be given hereafter, for the benefit of the Saints. He also moved, that the Saints in special general conference, assembled in Manchester, on the 15th December, 1845, deeply sympathize with the Saints in Nauvoo and the United States, in their oppression and exile, and do unitedly agree to assist them so far as in our power before brother Woodruff leaves, and after, by sending such supplies as we can command that are necessary to commence a settlement in the wilderness. Carried unanimously.

Elder Woodruff made some remarks on the exodus of the Saints from among the people by whom they were surrounded, to a land of which they knew but little, and he trusted, that in their struggles, they would not be forgotten by the English Saints. He knew that he was surrounded by honourable men and noble spirits, and he hoped they would do their utmost to uphold the presidency in this land after his departure, as well as the presidents of conferences, councils, and branches; he prayed that God might bless them and prosper them in their labours; he trusted they would ever seek for and hearken to counsel, and not be led astray by the devices of the evil one; remember that order is the law of heaven and of the kingdom of God, and we must seek to be fed through the head and not through the feet; let them take heed then that they be not ensnared; or because some woman had got a peep stone, and was picturing some great wonders, or may-be a priest had healed one that was sick here, and another there—let not the elders run after these things—such things were not given for the government of the church; it is to your presiding elders, and to your councils, that you are to look for direction and guidance. Healings and tongues are good; interpretations are good; so are visions, dreams, and prophecies; but everything in its own place. Satan would on many occasions tell them a great deal of truth, until he had lured them into confidence, when they would find themselves in darkness, and wandering from the truth. He exhorted them, one and all, to avoid these things, and seek for instruction through the channel in which God intended to give it. And furthermore, before he sat down he would exhort the elders and others, by no means to meddle

with the sects and systems of the day, they had done enough at this, and he exhorted them to adhere to the proclamation of the first principles of salvation, and God would crown their labours with success. He then referred to a probability that he was in England for the last time, that he might not again see their faces in the flesh; but he prayed that all might be kept faithful to enjoy that rest which remaineth for the people of God. Amen.

A hint was then given by one of the brethren, that in their commuications with the presidency they send a postage-stamp when they wish an answer, as the expense incurred at the office in Liverpool was very great.

A vote of thanks was then given to elder Ward, as the editor of the LATTER-DAY SAINTS' MILLENNIAL STAR, for his valuable and instructive labours in that department.

A vote of thanks was then given to the officers of the Joint Stock Company.

The meeting was then closed by prayer.

W. WOODRUFF, President.
T. WARD, Clerk.

TO THE SAINTS IN GREAT BRITAIN, GREETING.

Beloved Brethren,—I feel it a duty devolving upon me at this important period of the church of Latter-day Saints, to address you, through the medium of the STAR, upon the important position that the church in Britain holds in connexion with the church in America at this crisis, and the necessary steps to be taken by us that we may facilitate the building up of the kingdom of God in these perilous times when men's hearts fail them; looking at those things that are coming upon the earth, and how we can be instrumental in assisting the spread of the gospel among the nations.

As duty calls our beloved brother Woodruff from the presidency of the church in Britain, to join his brethren in their exodus from the United States to seek a home in the wilderness, that they may rest from mob violence and oppression, and from an unprotecting and oppressive government.

It has again fallen to my lot, in connexion with our much esteemed brethren Thomas Ward and John Banks, to preside over the church in Great Britain, and I truly feel my incapability to discharge such an important trust, and to follow, at this present crisis of the church, in the footsteps of president Woodruff, whose experience and opportunity in acquiring a knowledge of the principles of salvation, has far exceeded mine, and whose standing in the church merits our confidence and an united observance of his council. In discharging the duties of my office I rely wholly upon the Spirit of God to guide into all truth, together with the wisdom and experience of those who are immediately associated with me, and the united efforts of the officers and members in their respective callings in the church, to maintain that order and union of effort for the well-being and up-building of the church of God, that should always characterize the Saints of the Most High. I shall at all times endeavour to maintain the organization of the church of God, as organized by Joseph Smith, sen., and Joseph Smith, jun., Sidney Rigdon, and F. G. Williams, in the house of the Lord in Kirtland, state of Ohio, on the 6th day of April, 1836, according to the wisdom and revelations of God, through Joseph Smith our late prophet, and uphold the twelve apostles as his legal successors, according to the order of the holy priesthood, and sustain all the authorities of the church in their respective offices and callings, and study the well-being of all the members; and I feel assured that the presidents of conferences and branches, and all travelling elders and Saints in Britain will unite with me in bearing off the kingdom of God in this land to his honour and glory, and the salvation of all its

members. While all men's hearts are failing them for fear, and a gloomy foreboding of events hang over the nations of the earth, and the great men, the rich men, and the kings and presidents of the earth are at their wits end to know how to devise regulations and laws to meet the crisis of events that present themselves on every hand—the Saints are not without their forebodings as to the future, for the hand of oppression and mob violence, and the refusal of the government of America to protect its own citizens, has brought a change of circumstances and prospects to the whole church; and the only alternative left for the Saints in America, is to defend themselves against a lawless mob, led on by priests and evil designing men, or to remove into the wilderness out of the way, while the Lord pours out his judgments upon the people that refuse the gospel of Christ. Were they to choose the former they might defend themselves at the expense of thousands of lives, while by chosing the latter, they will save bloodshed and maintain the order of the church, and plant themselves in a land free from mobs, and form a nucleus around which may gather all the honest in heart, where they can keep the law of God and become a great and mighty people, and be in a position more preferable for the spread of the gospel upon the islands of the sea, and the remote nations of the earth. I am aware that the proclamation of the twelve apostles declaring their intention to remove the entire church, amounting to near 30,000 souls, from the state of Illinois and other states, in the spring of 1846, has caused a deep sensation throughout the whole church, at a time when all the Saints, by their exertions, had succeeded in the midst of poverty, vexatious law-suits, mobs, and murders, in raising a city, and cultivating extensive farms (sufficient to support a population of 20,000 inhabitants) from the state of nature, and who, by industry and the liberality of the Saints, had erected a house of worship to the honour of God, where all expected to receive the blessings of the holy priesthood—where the Saints scattered abroad intended to gather together and enjoy the benefit of their labours, and worship God according to the laws of heaven; and at the moment the feeling forces itself upon the minds of the Saints that their hopes and expectations are lost, and that they are cut off from the gathering, and deprived of their labours, and blessings, and enjoyments of the same, at a time when their expectations were about to be realized, and hundreds were preparing to join their brethren who had gone before them, to assist in preparing a home for their friends. The British and American Joint Stock Company being nearly completed, and ready to commence operation in trade for the benefit of the church and its members, by establishing manufactories to give employment to the poor on their arrival at their destination, and open a trade for the benefit of the Saints in both countries, was a matter of great importance. But let the Saints be faithful and they shall yet realize their expectations, for at this important period in the history of the church, it becomes the duty of every Saint in Britain to rise up in the spirit and power of God, and in the faith of the gospel of Jesus Christ, and maintain the order and organization of the church, and sustain the twelve apostles who are struggling with opposition of every kind, and lend a helping hand to the Saints in America in this hour of trial. While we have our homes and firesides to comfort us, remember that our brethren are journeying on the wide prairies, enduring the inclemency of the weather, during a journey of about 1500 miles, and will have to build houses before they can inhabit them, and cultivate farms before they can reap the fruit thereof.

Were the objects of the church only of a worldly nature, and the blessings to be enjoyed only of this life, we might despair of success, and ere the church had endured so much persecution have abandoned the idea of gathering together of the Saints, and ceased to build the temple of God. But when we consider that the objects of the church are of a more noble and glorious nature, and that through obedience of the gospel, we have the testimony of the spirit of God to witness to the truth of the fulfiment of ancient and modern prophecy, and that God has spoken from the heavens, and has sent forth a message to the nations of the earth to repent and prepare for the second coming of the Son of Man, and commanded his servants to go and preach the gospel, first to the Gentiles and then to the Jews, that Zion and Jerusalem may again be built up, and his covenant made to Abraham be fulfilled in the salvation of his people. Having engaged in so glorious a work, with the word of God pledged that his kingdom set up in the last days shall not be

destroyed nor given to another people; and while he is at the helm, let not the Saints despair nor be discouraged, but let the Saints trust in the arm of Jehovah, and let our faith be centered in Him and there is no obstacle but what we can surmount if we are united. And although we leave the temple of God for a season as a monument of the industry of a persecuted people, we leave it in the hands of God, and go forth to the wilderness where a more extensive field of labour opens before us—where there is more room to settle the people of God, out of the way of mobs and persecutors. Here the Joint Stock Company can exert their nerves more extensivly and to a greater advantage, by erecting manufactories to assist the poor, and by sending ships to all parts of the world, conveying the gospel to them and gathering out the Saints.

Let the members of the Joint Stock Company now do their duty and we will soon have ships sailing on every ocean, and the islands of the sea will hear the sound of the gospel, and the north will give up, and the south keep not back, and we will bring the sons and daughters of God from the ends of the earth. When we behold the magnitude of the work, we find that the state of Illinois would not hold them; but when settled in the west there will be room enough. The emigration of the Saints will be stayed only until next September, and I would recommend the Directors of the Joint Stock Company to purchase a ship as soon as possible, and to fit out a company of emigrants, together with articles of trade suitable to the South American trade, and necessaries for the Sain s in their new home; and on the return of the ship to bring home a cargo for the church. By carefully managing, all the poor may go and join their friends sooner or later. I would also recommend, that we commence trading wherever we can advance the amount of capital of the company, for the benefit of the church, for the time has come, when we as a church need capital, in order that we may carry on the work of the Lord.

Let the funds of the company on their complete registration be paid and deposited in the bank, until such times as we can use them for the benefit of the company and the promotion of the work of the Lord. Let the presiding elders of conferences and branches of the church in Britain, together with all the Saints, rise up and magnify their calling, sustain each other, and maintain the order of the kingdom of God committed to their charge. Suffer not strange spirits to creep into your midst.

Let the Saints who were intending to emigrate to New Orleans prepare to go next September to California. The expense will be more than to Nauvoo, but cheaper in proportion to the distance. The expense will be about £9 each adult, including all provisions for six months. Infants free.

In the fore part of January I shall issue a circular, containing a review of the persecutions, and a description of Oregon and California, together with the necessary articles to take with each emigrant, and a list of provisions and expenses of a journey to that country.

Praying the Lord to bless the efforts of his people to promote the latter-day glory, I remain, dear brethren, your humble servant,

REUBEN HEDLOCK.

IMPORTANT NOTICE.

President Woodruff having now made arrangements to leave this country on or about the 12th of January, it is necessary that parties having business to transact with him, will please to attend to it at the earliest possible period, as there is every probability that he cannot receive communications after that date.

Any letters, with remittances for friends in Nauvoo, entrusted to his care, will be duly and punctually attended to.

Latter-day Saints' Millennial Star.

JANUARY 1, 1846.

MOST periodicals of the day, at the close of the year, are apt to take a retrospective view of the past, and in some measure to anticipate what will characterize the eventful year about to be ushered in.

We need not, however, enumerate the events that have marked the history of the church of Christ during that period; to every true-hearted Saint, the events that are passing roll not onward in their course without his notice; they are to him as so many road-marks that mark his progress in the path of truth, whilst, at the same time, they are as an index in regard to the whole work of God.

Man sees not as God sees, and it is only when events have transpired, when measures are determined upon, that we behold the finger of God in it, and rejoice with our whole hearts at those things, which, in their first aspect, appear big with evil.

Thus it is at present, we may truly say, with the church of Jesus Christ of Latter-day Saints: we behold the results of the wickedness and imbecility of the United States' government, in withholding the common rights of humanity, and the protection due to all her citizens, from the Saints, to be calculated, notwithstanding the interests and purposes of the wicked, to be for her good.

In the first place, by opening to the understanding a clearer view of the important position which the church occupies; and, secondly, by thrusting them out from Gentile thraldom, to occupy their right position among the nations of the earth, and diffuse around them, to the seed of Jacob and to the world, that testimony which must be heard before the end comes.

One thousand eight hundred and forty-six, then, bears promise of being a most eventful year for the church of Christ.

Will the Saints be prepared for it? We think that we can fearlessly answer this question, and say, THEY WILL!

We would wish to be understood, that we mean the truly honest in heart, and not any one who cherishes the spirit of apostacy and rebellion; such characters the fire of persecution will consume, and the confusion of events overwhelm with destruction. Not so with the true people of God. The coming year that approaches them, dawns upon the Saint, flashing with corruscations of great events to come—the exodus of the people of God from the territory of the United States—the present political aspect of affairs, all intimating a day of trial and trouble to the nations, and to the Saints a day of watchfulness and triumph.

Gird up, then, the loins of your mind, hoping unto the end, and God will bless you, and great shall be your reward in the world to come. Amen.

We cannot close our remarks at present, without referring our readers to the minutes of the conference, in our present number, and especially to the very encouraging position of the church, at the present time, in the British Islands.

We find, by as correct an estimate as we have been enabled to make, that the number of members is 10,956, whilst the number added by baptism since the

general conference in April last is 1,750, exceeding in eight months several former years!

In our capacity as editor, we feel to thank the purchasers of the STAR for their patronage, and pledge ourselves, in the momentous period approaching, to afford them all the information we can obtain in reference to the church in the west, to the proceedings of the Joint Stock Company, as well as such necessary geographical and other instruction as the advancing circumstances of the Saints require, and which may be more or less beneficial to all.

Praying that the blessing of God may be with us in our labours, and with the Saints throughout the world, we conclude by wishing to every one worthy thereof,

A Happy New Year.

NEWS FROM OUR MISSION IN THE PACIFIC.

Dear Brother Young,—I wrote you a long letter while on the passage and closed it at this place, and gave it to brother Grouard, requesting him to forward it to Tahiti; but he heard me read the letter, and he made objections to some of it, for I had expressed my feelings pretty warmly respecting some of the officers and passengers of the ship. I told him if he had a mind to copy the letter and leave out those harsh sentences he objected to he might, but send me the original by the first opportunity. I have received a visit from him within a few weeks; while here I asked him about the letter. He told me he had written you a letter in his own name, but he said nothing about mine, nor did he bring it to me. What his objects were in so doing, are best known to himself. But as I have mentioned in several letters that I had written to you, I thought it proper to give this explanation that you might know the reason you had not received it.

When I came here, I found four Americans in company about to commence building a vessel. They were then gathering materials from the wreck of a French ship, that had been cast away here a few months before. They soon after employed three foreigners to help them; two Americans and one Scotchman. To these I commenced preaching, and in a few weeks I baptized six of them, and the seventh requested our prayers. But as he has been an old resident among these islands, he at last boldly confessed that he loved lewd women and rum too well to give them up yet, and he would run the risk a little longer; though he does, and always has, treated me with much kindness and generosity. They have got along very well with their vessel; her frame is all done and ready for planking, and they have got above half of them sawn, and will soon accomplish the other half.

She is built of tamana wood: this is a species of mohogany, and is very durable. She is modelled for a staunch fast sailor of about one hundred tons burthen. Their skill in ship building has by far surpassed my expectations. They are anxious to know what you would advise about her; whether to sell her after we get to Columbia river, (for we expect to go home that way; several of them have native wives that belong to the church, and they all wish to go to Nauvoo, and we think that will be the nearest and best way home,) or to keep her in the church to aid the spread of the gospel in the Pacific, and the gathering of the saints from among these islands.

The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island, and they are all here now but one; he went to Tahiti.—among them are the queen, who is heiress to the crown, a deputy king and his wife and daughter, a girl about fifteen, the head chief and his wife, these are adopted parents to the queen, and several of the subordinate chiefs: so you see the reins of government are within the church, and it has blundered me into a very awkward positon, for if you will allow me to speak jestingly, I am *prime minister of the island* My counsel is sought for in most law cases, though it is my endeavour to keep clear of them as much as possible. But there is a pack of outlaws of both sexes that make much disturbance, and when I am on an oppo-

site side of the island, they will come there sometimes at midnight and wake me to know what to do.—But as the Mormon influence on this island is already exciting the jealousy of some Mormon-hating ship masters from the United States, I think it wisdom to keep clear of their laws as much as possible; at any rate I think I have nothing to do with them, and I often tell them I did not come here to make laws or to see them executed, but to preach the gospel of our Lord and Saviour Jesus Christ; and when I had done that I had discharged my duty, and those that come into the church will have to be ruled by the laws of the church, and this is the end of the matter: but I am not allowed to rest here, and so I have to do the best I can. But a little advice from you on all of these subjects, I can assure you, would be very acceptable.

Will it move a feeling of compassion for us, when we tell you, that neither of us have received a word from any of our friends in America since we left there? Surely, can it be that we are forgotten by all? We did every thing, I thought, that we could do, before we left New Bedford, to have the brethren there forward letters to us, and we have been away nearly a year and a half, and not a word yet; and ship after ship has been here direct from there, and not a word from anybody but Mormon eaters, and they have news enough for us: such as "Joe Smith is dead," and "Daniel Butler has denied the faith, and gone back to New Bedford, and "the church is all broken up and going to the devil." But all the satisfaction such fellows get from me is, that if one-half of the church is shot and the other half have denied the faith, *I know the work is true,* and, by the help of God, I am determined to make all the noise I can about it, and spread the gospel to the ends of the earth, the Lord giving me time and strength to do it.

Though, by the by, I am happy to say that, not all that visit here are not all of this caste, though there are some noble exceptions. While brother Grouard was here, we were visited by a ship called the Caroline, Capt. Daniel McKenzie, of New Bedford, and he was twenty-eight days from the Sandwich Islands; while there, he was much at Dr. Winslow's, one of our fellow-passengers on board the Timoleon; they had received a letter from me a few days before, in it I had given a sketch of my success here, and also spoke of the English missionaries—their visit here—my bearing testimony to them of the truth of this work, &c. &c.

He had read the letter, and hearing my name, (as he said) often mentioned by the Dr. and his wife, it had created an anxiety in his mind to visit this place. I fonnd him to be the most agreeable, intelligent, and interesting shipmaster that I was ever acquainted with. He stayed several days, and said he should have been glad to have staid a month. He is a religious man. We investigated the latter-day work considerably; he was much pleased with it, said it was the most like the gospel of Christ of any creed he had heard of yet, and he was determined on investigating the matter more fully. I let him have the last Book of Mormon I had to spare, the last Voice of Warning, and the last O. Pratt's pamphlet.

If I get no news from home till the vessel is gone, I take it for a sign that my mission is up, and that I am at liberty to go away in her, and scramble up what I can to go with me. I know that Brother Rogers is head of the mission, and that I am to obey him; but I have not had a letter from him in six months: but I have often told the people that there would an elder come to take my place, and they are depending on my word, and I do not like to disappoint them.—They often ask if you will send a man like me, I always tell them that I hope they will send a man that they like better. They would like a friendly, candid, virtuous man; bad as they are, they will reject any thing like licentiousness in the conduct of an elder—such an one they would soon banish from the island. It is but a small part towards making saints of them to get them no farther than to barely baptize them. They are so established in their old sinful practices, that like the children of Israel that went out of the land of Egypt, they that were twenty years old and upwards never reached the promised land, (two excepted.) But still, I know that faith and patience work wonders and I am not yet discouraged.

Perhaps you might ask how I get along in the language? I would answer, that I can explain almost any passage of scripture after a fashion; but their language is so deficient, and the translation of the Bible is so imperfect, that it is hard to make them understand the plan of salvation. I honestly believe that all that has been done by the English missionaries, has been done, not with an eye single to the glory of God, but with an eye single to the lining of their own pockets. They have not less than three editions of the Tahitian Bible and Testament, and now they are gone home for the fourth. The people on this island have to take the first edition (which they call the best) to translate the last by, or they cannot understand it; and every new edition they raise on the price; the last are two dollars apiece.—What knowledge we have obtained of the language is by hard study, and not by the "*gift of tongues.*" And I can tell you, that those that are sent to people to whom they can preach in their own language, get rid of a job that we have to contend

with, that I can assure you is by no means an agreeable one. But I feel to thank the Lord, for we have been helped—and are getting along pretty well. But I think elders that are sent to preach where they have to acquire the language first, should be young men, for they generally learn easier than those who are past the meridian of life. I think that if I ever again get where I can travel and preach in the English language, I shall know how to prize such privileges.

These islands are a great field of labour: there are also some groups of islands to the eastward of these, that can read the Tahitian Bible; and where the English missionaries are not located they will readily receive an elder, and if the French hold possession here it is pretty sure that the English will all leave, as a portion have already; and then the door will be left open to all of the islands. And I snppose you have frequent communications from brothers Rogers and Grouard, I need say no more on his subject.

As you have been on a foreign mission yourself, I persume you know how to feel for us: but I expect all communication was not cut off from you as it has been from us, though you were in a foreign land. I feel very anxious to receive letters from you: you may direct to the care of the American Consul at Tahiti, and they will be forwarded to me. I feel very anxious to know whether my family are yet in the land of the living; I have not heard a word from them since September 1843. Please tell them they are remembered before the throne of Grace from day to day, and I trust I am not forgotten by them. One of the greatest sources of comfort I have in this my lonely situation, is the assurance that my name is had in remembrance in their prayers from day to day. Tell them to cheer up and be happy in this my protracted stay, and remember that if we are faithful unto the end, the day is at hand when these long separations will be at an end.—"Though it tarry, it will come." I daily fell the need of the prayers of the saints, and I hope my wife will not be unmindful as she meets with those praying circles, to stir them up by way of remembrance in our behalf. I hope she will be steadfast in the faith, and learn our children so to do, till we shall meet again. I wish to be remembered to them with a husband's and father's affections, also to Bro. P. B. Lewis: tell him I hope he has not bestowed his money on us in vain; and this I say to all that put forth the helping hand towards us, may the Lord add his blessings to them all.—I wish to be remembered with brotherly affection to all that enquire after me.

As I have written a long letter to brother Jonathan Crosby, which I shall send in company with this, I need not go into further particulars, and if he and his wife should be to the east when the letter arrives, tell my wife she may have the privilege of taking it out of the Post office, if she wishes. I have written three letters from this place to her, and one each to brothers W. Richards and W. W. Phelps.

There is a whale ship here from New Zealand, bound to Tahiti; she leaves to-morrow—I shall send my letters there, and they will be forwarded from there to America. So no more at present—As ever, I remain your friend and brother in Christ,

ADDISON PRATT.

NOTICES.

We beg to inform the Saints that we have not given a Report of some Important Proceedings which transpired at the Conference, our reasons for which we will lay before them at a future period.

Our Friends will much oblige us by facilitating our business, in giving what information they can to Applicants for Emigration; we shall carry on as extensive a business as we possibly can in forwarding persons to New York, Boston, Philadelphia, New Orleans, &c., on reasonable terms.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 2. JANUARY 15, 1846. VOL. VII.

GENERAL CONFERENCE.

Minutes of the first General Conference of the Church of Jesus Christ of Latter-day Saints, held in the House of the Lord, in the City of Joseph, October 6th, 7th, and 8th, 1845.

Present, elder Brigham Young, president of the quorum of the twelve apostles, also elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, and Amasa Lyman; patriarchs, John Smith and Isaac Morley; presiding bishops, Newel K. Whitney and George Miller, also the authorities of the church generally.

The conference was opened with singing by the choir, and prayer by elder P. P. Pratt. Elder Richards then arose and read over some notices concerning lost property, concerts, &c. He then stated that the president had waited from half-past nine to near eleven o'clock, for the people to get together; he exhorted the brethren to be more punctual, as so much time lost could not be recalled, and they had a great amount of business, which must necessarily be attended to during conference. He next stated that General Hardin had requested us to make out a list of all the buildings belonging to our brethren which had been burned by our enemies, and also had requested that all those who have had their buildings or other property destroyed should make affidavit of the same before a justice of the peace, and have their affidavits ready to be forwarded to him at as early a season as possible.

President Brigham Young then arose and said:—The first business that will come before this conference will be to present the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the president of the stake, then arose and presented the twelve as the presidents of the whole church, which was seconded and carried unanimously.

It was then moved, that Brigham Young be continued and sustained as the president of the quorum of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Heber C. Kimball be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Orson Hyde be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Parley P. Pratt be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Orson Pratt be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that William Smith be continued and sustained as one of the twelve apostles. Seconded. Whereupon elder Pratt arose and said, I have an objection to brother William continuing in that office. I feel as an individual, that I cannot conscientiously uphold and sustain brother William as one of the twelve apostles, until he thinks differently from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he

is an aspiring man, that he aspires to uproot and undermine the legal presidency of the church, that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good and substantial witnesses. In the second place, while brother William was in the east, to my certain knowledge his doctrine and conduct have not had a savoury influence, but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long-suffering for an alteration in brother William's course, but up to the present time I have been disappointed. For these two reasons I would plead, for one, that we no longer sustain him in his office, till a proper investigation can be had, or he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously.

It was next moved, that John E. Page be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Willard Richards be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Wilford Woodruff be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that John Taylor be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that George A. Smith be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved that Lyman Wight be continued and sustained as one of the twelve apostles: whereupon elder A. W. Babbit said (as elder Pratt remarked, concerning William Smith) that he could not conscientiously vote to sustain him, so I say, in regard to Lyman Wight, I cannot conscientiously give my vote in his favour. My reason is this: if there is a council in this church that ought to be united, and act in unison as one man, it is the council of the twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct for the past year, he has not acted in unison with the twelve, nor according to their counsel. The last year has been one of affliction, persecution, and sorrow, when the adversary has continually sought to destroy and mutilate the church; and it has required all the faith, prayers and perseverence of the leaders to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this temple would not have been built, nor the baptismal font erected. He has sought to draw away a part of the force which we ought to have had to build this temple. His teachings have been contrary to the counsel of the church, and his conduct calculated to destroy it. Under circumstances of this kind, I cannot conscientiously vote to continue him in his standing, until he retracts and makes satisfaction. Brother Wight's course has been calculated to divide the church, and prevent those things being accomplished, which were commanded of God by the prophet Joseph.

Elder Kimball rose and said,—It is well known that Brother Wight's case was heard before the conference last fall, and that he was dropt, and then again retained: that is, that we would let him be and see what he would do, and what course he would take. He has been away ever since, and is with a small company somewhere: we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind to let his case lie over for the present, until we can learn something of him. Whereupon it was moved that we let the case of Brother Lyman Wight lay over for the present, until we hear from him. Seconded and carried unanimously.

It was next moved, that Amasa Lyman be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

Elder Isaac Morley arose and said, he would next present William Smith as the patriarch of the Church, and moved that he be continued and sustained in that office. Seconded and lost unanimously.

President B. Young then stated that, about three years ago, elder Willard Richards was appointed by president Joseph Smith, as historian for the church, and general church recorder. We have previously acted on his appointment to office as recorder but not as historian. He would therefore move, that we receive the appointment of brother Joseph and that we continue and sustain elder Richards as historian for the church, and general church recorder. Seconded and carried unanimously.

It was next moved, that Father John Smith be continued and sustained as president of this stake of Zion; and that Isaac Morley and Charles C. Rich be continued and sustained as his counsellors. Seconded and carried unanimously.

It was next moved, that Samuel Bent be continued and sustained in his office as president of the high council. Seconded and carried unanimously.

It was next moved, that George W. Harris, Alpheus Cutler, James Allred, Thomas Grover, Henry G. Sherwood, William Huntingdon, sen., Lewis D. Wilson, Newel Knight, David Fulmer, Aaron Johnson, and Ezra T. Benson, each be continued and sustained as members of his high council. Seconded and carried unanimously.

It was next moved, that George Miller be continued and sustained as president of the high priests' quorum; and that William Snow and Noah Packard be continued as his counsellors. Seconded and carried unanimously.

It was next moved, that Joseph Young be continued and sustained in his office, as the senior president of the first quorum of the seventies. Seconded and carried unanimously.

It was next moved, that Levi W. Hancock, Henry Harriman, Zera Pulsipher, Daniel S. Miles, Jedediah M. Grant, each be continued and sustained as one of the seven presidents over all the seventies. Seconded and carried unanimously.

Elder George A. Smith remarked that Roger Orton was one of the old camp, and was selected a year ago to be one of the seven presidents of the seventies, but he had never received his ordination, nor done anything to magnify his calling. It is not to be expected that we shall wait year after year for men to come forward and fill their offices. Brother Orton was one of the old camp, and we love him on that account; we always called him "the Big Major," and a first rate man; but he has not come forward since his appointment, to magnify his calling.

Elder Joseph Young said, last spring I visited Roger Orton, and apprised him of his appointment. He agreed to come as early as convenient, and receive his ordination; and I gave him to understand, if he did not come and act in his office he would be dropt. Brother Orton has always sustained brother Joseph and the church, but he has very little of the spirit, he has been in the church about twelve years, but never has been active since his discharge from the camp that went up to Missouri in 1834. It was by the counsel of the twelve that he was appointed one of the presidents of the seventies. I have no particular desire to plead for him, but if his case can be laid over, I think he can be saved in that office, but I will be subject to counsel. I have considerable feeling for him; he lost all his property in Missouri, and has since addicted himself to drinking whiskey; that seems to have ruined him, but he may be reclaimed.

President B. Young arose and said, he would preach one of Dow's short sermons. "If you won't when you can, when you will you shan't." I say if men will not act and magnify their calling, let more honourable men be appointed. Roger Orton is keeping a public house at Augusta and has had sufficient time to come and prove himself a worthy man in his office, but he has not done it; and I say let a more honourable man take the crown. If he won't work now, when will he? It was then moved that we drop him. Seconded and carried unanimously.

Moved, that Samuel Williams be continued and sustained as president of the elder's quorum, and Jesse Baker and Joshua Smith be continued and sustained as his counsellors. Seconded and carried unanimously.

Moved, that Newel K. Whitney be continued and sustained as the first bishop of the church, and that George Miller be continued and sustained as his associate. Seconded and carried unanimously.

Moved, that Stephen M. Farnsworth be continued and sustained as president of the priests' quorum, and that William Carmichael and —— Betts be continued and sustained as his counsellors. Seconded and carried unanimously.

Moved, that Elisha Averett be continued and sustained as president of the teachers' quorum, as also his former counsellors. Seconded and carried unanimously.

President B. Young moved, that there be a quorum of deacons selected, and a president over them, and that the presiding bishops see to it as soon as possible, and make a report to this conference before its close. Seconded and carried unanimously.—Conference then adjourned till two o'clock P.M. Benediction by elder G. A. Smith.

Two P.M.—The house was called together by elder Taylor. The choir sung the "Prodigal Son." Elder Taylor read a list of the sick, and offered up prayer, after which the choir sung another hymn, whereupon

Elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labour we have been at to purchase lands, build houses, the temple, &c.; we might ask, Why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that, the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favour of its being something worthy of the people of God. We do not want to leave a desolate place to be a reproach to us, but something that will be a monument of our industry and virtue. Our houses, our farms, this temple, and all we leave, will be a monument to those who may visit the place of our industry, diligence, and virtue. There is no sacrifice required at the hands of the people of God but shall be re-

warded to them an hundred fold in time or eternity. The Lord has another purpose to bring about and to fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders—they cannot always live in one city nor in one county, they cannot always wear the yoke—Israel must be the head and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the saints to grow and increase, and where there will be no one to say, "we crowd them," and where we can enjoy the pure principles of liberty and equal rights. When we settle in a country where the air, the water, soil and timber, is equally free to every settler, without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy, and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better temple in five years from this time than we now possess. It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another. One small nursery may produce may thousands of fruit trees, while they are small; but as they expand towards maturity they must needs be transplanted in order to have room to grow and produce the natural fruits. It is so with us. We want a country where we shall have room to expand, and to put in requisition all our energies, and the enterprise and talents of a numerous, intelligent and enterprising people. In our natural state, ask yourselves if you could be brought to endure and enjoy a celestial law, without an experience of the kind we have passed through for the last fifteen years? In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of the Saints of the last days. After many other spirited remarks, touching similar points, he was succeeded by elder George A. Smith on the same subject.

Elder Smith observed that a revelation was given in Missouri, in regard to the Saints consecrating their property, which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it. He was glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labours, and God himself be the sole proprietor of the elements. Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the Saints entered into a covenant not to cease their exertions until every Saint who wished to go was removed, which was done. We are better off now than we were then, and he wants to see the same principle carried out now, that every man will give all to help to take the poor, and every honest industrious member who wants to go. He wants to see this influence extend from the West to the East sea. After which,

President B. Young moved that we take all the Saints with us, to the extent of our ability, that is, our influence and property. Seconded by elder Kimball, and carried unanimously.

Elder B. Young continued—If you will be faithful to your covenant, I will now prophecy that the great God will shower down means upon this people to accomplish it to the very letter. I thank God that the time has come so much sooner than I expected, that that scripture is being fulfilled—"My people shall be willing in the day of my power;" and I almost feel to thank our friends abroad for hastening it on now.

Elder P. P. Pratt made some remarks relative to the brethren being all on a level when they left Missouri. He referred to the Whitmer family monopolizing timber; advised liberality with wood.

Elder H. C. Kimball moved that every man who owned a wood lot, should, on application, let the poor, the sick, and the needy who wanted wood, have it; and those who have teams should assist in hauling it to them. Seconded and carried unanimously.

It was requested by president Young, that no man go into another's woods, without the consent of the owner; and then take it clean, and be careful of the timber.

Benediction by W. W. Phelps, and adjourned until to-morrow, at ten a.m.

Tuesday, October 7th, 1845.

Conference met pursuant to adjournment at ten a.m. Meeting called to order by the president of the stake. Choir sung a hymn. Prayer by elder Phelps. Choir then sung another hymn.

Elder Heber C. Kimball then addressed the conference. This is a hard place for any one to speak in, and there are many things still necessary to lay before this conference. For my part I am done preaching to this nation; at least for the present. I have been forth through the United States and Europe; in fact, I have spent my whole time at it since I came into the church. It is now all council for me. We have a great many things to say to day; and I suppose we shall always have plenty to do. I presume many have got out of business; but we will now have work enough, to get ready to go to some other

country; to get there, and to plough our fields when we get there. I have seen people crying, and weeping, and mourning because they had nothing to do; but when we leave this place, you will never have cause to weep for not having anything to do, from this time forth and forever more, if you are faithful to your calling. I am glad the time of our exodus is come; I have looked for it for years. It is necessary for us to be faithful and humble, and if we listen to counsel we shall prosper. And although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now? I have no farm to leave; I never had that privilege. Many of the brethren have farms; but there are many who have spent their whole time in the service of the church, for fourteen or fifteen years, who never had a farm. When we get to a new country, some of these old veterans will be looked after first; and I rejoice in it. We are now about coming to the apostolic religion; i. e., you will sell all, and come and lay it down at the apostle's feet. But it has taken a good scourging for fifteen years to bring us to this. There may be individuals who will look at their pretty houses and gardens and say, 'it is hard to leave them;' but I tell you, when we start, you will put on your knapsacks and follow after us. Before I was baptized, I believed we should come into an apostolic religion. As for a *common stock business religion*, such as many preach, I do not believe in it. Every man will be a steward over his house and property; and if he is an unfaithful steward, his stewardship will be given to another. I will prophecy in the name of Heber C. Kimball, that in five years we will be as well again off as we are now. Those brethren who have gone off and laboured among the Gentiles, are not as well off as we are; some have eighty dollars, some an hundred, and some fifty dollars due them; and their *friends* have driven them away penniless; and they have had to flee for safety to Nauvoo. Those who remained here, are better off. Since we have had an invitation from our *friends* to leave the county, many have asked, shall we go and labour for them? They may go if they have a mind to, but I won't do it, I'll see them go the other way first. I positively know men that have gone to labour for those, who, with uplifted hands, swore they would take president B. Young's life, and my own. If it is your feeling to tarry here, and labour for each other, or go away, manifest it. (Clear vote.) At the last conference a vote was passed that the Gentiles be cut off, and now, why do you want to labour for them. Inasmuch as the Gentiles reject us, lo! we turn to the Jews. Again, there is a constant running to the twelve, and saying, can't we go in your company? We calculate you are all going in the first company, both old and young, rich and poor, for there will be but one company. Probably we will sometimes be the first, and then again the last, sometimes in one place, sometimes in another. Some say, ah! you are going ahead and taking the band, but we will be with all of you. We first made a selection of one hundred, and when we had done, we found we could not be satisfied without taking the whole, and so we finally concluded we would take you all with us, and have but one company. There is no use in making selections, for you are all good, but there is still a chance for us all to be a great deal better. We have no partiality, we have a common interest for the welfare of this whole people, and we feel to advocate your cause, like a father would advocate the cause of his children. When men come in here to divide you, and when the mob came, did we flee? No, no! the hireling fleeth, but we felt like a father, and if you had to die, we would die with you. We want to feed the sheep, to nourish them; they have a tremendous journey to take, and when we see one that is weak and feeble, we will take it up, put it into a waggon, and take you all with us. We have had sorrow, and could not sleep on your accounts; if we had no anxiety for you, we should have fled into the wilderness and left you. We want to take you to a land where a white man's foot never trod, nor a lion's whelps, nor the devil's, and there we can enjoy it, with no one to molest and make us afraid, and we will bid all the nations welcome, whether pagans, catholics, or protestants. We are not accounted as white people, and we don't want to live among them. I had rather live with the buffalo in the wilderness, and I mean to go, if the Lord will let me and spare my life. Let us become passive as clay in the hands of the potter, if we don't, we will be cut from the wheel and thrown back into the mill again, like the Fosters, Higbees, and others. They want to come into Nauvoo again, but we won't let them until we have all the good clay out, and have made it into vessels of honour to our heavenly Father; then they may come and be ground.

Elder Lyman next arose and remarked:—President Young says we did not calculate to be in a hurry. It would be a matter of gratification if I could express my feelings, but I have so many of them that I can't do it. There has been, in the progress of this church, an ample manifestation of the various windings and dispositions of man. A person cannot fail to perceive it when he observes and reflects, and doubtless those who have reflected may be satisfied that the course of this people is unalterably fixed. I am glad it is not controlled by any human being. We have contended with opposition when it appeared impossible for us to overcome, and yet we have triumphed, and this people are becoming

great and numerous. Perhaps in the congregation before me there is every variety of feeling which can be found on the face of the earth, yet we find their feelings undergoing a change, and that this people are approximating to a *oneness*—the people are becoming one, and their interests one. When they first heard the gospel, they hailed and cherished it with joy, and they have come up here to receive additional instruction; yet, perhaps they have made but a limited calculation of how far they would have to go in obedience and sacrifices, and to how much persecution and suffering they would be subject, that they might come up out of the fire as gold seven times tried. It has been said that after a time, the Lord will accomplish a certain something. That after men had endeavoured to build up kingdoms, and seen them crumble to the dust and disappear, he had said, "He would build up a kingdom which should stand for ever, and become an universal kingdom," and moreover the prophet said, "It should break in pieces every other kingdom." If any man had preached this, he would have been considered guilty of treason. But those whom the christian world consider as better men than we are, have said it; men, whom they say were better, and had knowledge, power, and virtue, more than they will now admit is lawful for us in this *enlightened* age to enjoy. It has been said, that we should leave this country next spring, if the Lord is willing and *the people have no objections*. And we don't care much whether they have or not, we calculate to go about next spring. And we calculate to go the same people we are now, preserving the same principles which have caused us to grow and expand as we have done. This people have grown until there is not room for them to grow, and now they need transplanting where they can have more room, and however much the people may seem disposed not to go, the sails are set, the wind is fair, and we are bound to weather the point, whether we will or no, *for we are not at the helm*: and whine and complain as much as you please, you have got to weather the point. Brother Kimball says, the whiners will have to go behind, so if you want to go in the company of the twelve you must not whine. Some persons suppose that when they had once lost their all they had suffered enough. To hear them talk you would suppose that John the revelator, when they tried to boil him in oil, or the three Hebrew children in the fiery furnace, seven times heated, never suffered half so much, nor felt half so uncomfortable as they. They have to get rich and be made poor about twenty times over, before they will come straight. I expect the rich will have to be made poor, until the poor are made rich, and then there will be nobody poor. When the rich are rich, and the poor are rich, then there will be nobody rich and nobody poor, for all will be on a level. God did not say that this man, or that man, should build up the kingdom that was to break in pieces all other kingdoms, but he said he would do it *himself*, and whenever this people were unwilling to do as the Lord would have them, he has taken his rod and scourged them until they were forced to do it. The Lord once said he would make Kirtland a strong hold for a time, and he has done it. He said in Missouri he would sustain the Saints for a time, and he did it. And when we came here, the Lord said, that if the people of the state of Illinois would maintain us in our rights, they would be blessed; if not, we might find it to our advantage to leave them.

The names of Company No. *5*, were then called over, with orders to meet after meeting at the old stand.

Elder Taylor made some remarks in behalf of the suffering poor in the north part of town, and called upon all to come forward to aid the bishops in supplying these poor families.

Elder G. A. Smith said, there were many coming to get leaders of companies appointed, and remarked, you need not be in a hurry, for the twelve will take care to have proper captains appointed in due time, and all will move on like clock work. But we must not hurry business.

The patriarch John Smith, appointed four bishops to stand at the door, to take a collection for the benefit of the poor.

The choir sung, and the meeting was dismissed, until two o'clock, P. M. Benediction by G. A. Smith.

All the single men who wanted to come into the 1st company, or company of the twelve, were notified to give in their names.

At two o'clock, president B. Young came to the stand, and dismissed the meeting until to-morrow, at ten o'clock, A.M. This was done on account of a body of armed men having suddenly entered the city. Not knowing but this was a move by the mob, the president requested all the brethren to go home and prepare themselves for any emergency. He however soon ascertained, that W. B. Warren, Esq., was at the head of the troops, and that they had come in on business. The president then informed the people of this fact, and requested them to retire to their homes in peace, concluding his remarks with these words, "Be ye also ready."

Wednesday, October 8th, 1845.

Conference opened at the usual hour, with singing and prayer.

Mother Lucy Smith, the aged and honoured parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the stand. She spoke at considerable length, and in an audible manner, so as to be heard by a large portion of the vast assembly. She commenced by saying that she was truly glad that the Lord had let her see so large a congregation. She had a great deal of advice to give, but brother Brigham Young had done the errand, he had fixed it completely. There were comparatively few in the assembly who were acquainted with her family. She was the mother of eleven children, seven of whom were boys. She raised them in the fear and love of God, and never was there a more obedient family. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret what they would not do in the presence of millions. She wished to know of the congregation, whether they considered her a mother in Israel—(upon which president B. Young said; all who consider Mother Smith as a mother in Israel, signify it by saying yes!—One universal "yes" rang throughout.) She remarked, that it was just eighteen years since Joseph Smith, the prophet, had become acquainted with the contents of the plates; and then, in a concise manner, related over the most prominent points in the early history of her family; their hardships, trials, privations, persecutions, sufferings, &c.; some parts of which melted those who heard her to tears, more especially the part relating to a scene in Missouri, when her beloved son Joseph was condemned to be shot in fifteen minutes, and she, by prodigious efforts, was enabled to press through the crowd to where he was, and to give him her hand, but could not see his face: he took her hand and kissed it. She said, let me hear your voice once more my son; he said, God bless you, my dear mother! She gave notice that she had written her history, and wished it printed before we leave this place. She then mentioned a discourse once delivered by Joseph, after his return from Washington, in which he said that he had done all that could be done on earth to obtain justice for their wrongs; but they were all, from the President to the Judge, determined not to grant justice. But, said he, keep good courage, these cases are recorded in heaven, and *I am going to lay them before the highest court in heaven.* Little, said she, did I then think he was so soon to leave us, to take the case up himself. And don't you think this case is now being tried? I feel as though God was vexing this nation a little, here and there, and I feel that the Lord will let brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and I would to God they may all go,) they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children. (Mother Smith said many more good things, but the rest being inaudible to the reporters, they are lost.)

President Brigham Young then arose and said he wanted to relate to the congregation the last closing remarks of Mother Smith; inasmuch as she could not be heard by all.

Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the church, that while we have anything they shall share with us. We have extended the helping hand to Mother Smith. She has the best carriage in the city and while she lives, shall ride in it when and where she pleases. When William came here we furnished him a span of horses, and a carriage and a house, and brother Kimball became responsible for the rent of it. He has run away in a time of trouble; but I suppose will come back when it is peace, and we mean to have him with us yet. (Mother Smith here interrupted president Young, but inaudible to the reporters.) President Young continued; Mother Smith has been relating over the circumstances of her pecuniary life of late; she is perfectly satisfied, and all is right. I could have wished that the bishops would visit her more frequently; but they have done pretty well—and I say in the name of the Latter-day Saints, we will supply her wants; and I want the people to take any thing they have for her to her, and let her do with it as she pleases. I have never asked her to go, for she had told me she would not; but now she has offered it. Mother Smith proposes that she will go with us, if we will promise to bring back her remains, in case of her death, and deposit them with her husband's. Also, Joseph once said, with outstretched arms, "If I fall in battle in Missouri, I want you to bring my bones back, and deposit them in that sepulchre—I command you to do it in the name of the Lord." And I pledge myself, if Mother Smith goes with us and I outlive her, I will do my best to bring her bones back again and deposit them with her children, and I want to know if this people are willing to enter into a covenant to do the same. (Unanimous vote.) President B. Young continued:—we are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name

of Israel's God, to let us deposit the remains of Joseph according as he has commanded us. And if she will not consent to it our garments are clear.—Then, when he awakes in the morning of the resurrection, he shall talk with them, not with me. The sin shall be upon her head—not ours. Meeting was adjourned to two P.M. Benediction by president B. Young.

Two P.M.—Conference met pursuant to the adjournment.—Meeting called to order by elder Joseph Young. Choir sung, "The Spirit of God like a fire is burning." Prayer by elder Taylor. Choir sung again.

Elder Taylor then arose and said, there is one piece of business which devolves upon me to bring before this conference, and that is the printing. As we have done preaching so we have done printing to the people, and now let them alone and mind our own business, and let them print what they have a mind to. It has been thought best to publish the conference minutes, and let that finish the subject; but I have thought it would perhaps be better to continue the *Times and Seasons* until the volume be completed. And if we do not circulate them abroad we can at home, in the neighbourhood. There are reasons for it. First, many are anxious about items of doctrine which the Saints want, and many want the volume completed. As to the *Neighbour*, it is more connected with temporal matters, news, &c, and we don't care so much about that. The world don't wish any news from us, and we don't wish to urge it upon them. I have read papers until I have become tired, for they are all villainy, corruption, deceit, and abomination; and I shall be glad when we get to a place where we can be at peace. In regard to discontinuing the papers, I will do as I am counselled. Some may consider that they will be injured by stopping the paper, but I will give four or five dollars worth of obligations for every one they can present against me. No man can say that I have asked pay for a paper, though hundreds here are owing me for it. I will abide counsel, but am willing to publish the *Times and Seasons* until the end of the volume.

Elder Kimball moved, that we discontinue the *Neighbour* after one number, and, that the *Times and Seasons* continue, from time to time, till the volume is closed. Carried.

Elder Kimball said, there is yet another piece of business of great importance to all who have families, that is, to have some school-books printed for the education of our children, which will not be according to the Gentile order.

Elder W. W. Phelps said, as a people we are fast approaching a desired end, which may literally be called a beginning. Thus far, we cannot be reproached with being backward in instruction. By revelation, in 1831, I was appointed to "do the work of printing, and of selecting and writing books for schools in this church, that little children might receive instruction;" and since then I have received a further sanction. We are preparing to go out from among the people, where we can serve God in righteousness; and the first thing is, to teach our children, for they are as the Israel of old. It is our children who will take the kingdom, and bear it off to all the world. The first commandment with promise to Israel was, "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." We will instruct our children in the paths of righteousness, and we want that instruction compiled in a book.

Moved, that W. W. Phelps write some school-books for the use of the children. Seconded and carried.

Elder Kimball said, the next item of business is, whether or not there shall be a general settlement with the Trustees in Trust, the Twelve, the Temple Committee, and all others, so that we may not go away indebted to the Lord, and I want to know if it is wisdom to take such a course or not. But if we go away in debt, let it be to each other.

President B. Young said, one object of this settlement with us is, some of the Latter-day Saints believe that the twelve are supported out of the funds belonging to this house; and I am not disposed to go away under the idea that I am in debt to the trustees, when I have put more into their hands than I have taken out. Perhaps it will be a matter of curiosity to some, how I get my living: it is not by stealing! but by good luck, and the providence of God and good men. Those men who have done the most, are the nearest square. I want the twelve, and the committee, and all the people to settle with the trustees, and not to go away in debt to the Lord, and then we will have abundance to take away the poor.

Elder Kimball moved, that the Twelve, the Temple Committee, and all others, settle with the Trustees in Trust; and that the Trustees in Trust settle with the presidency of the church. Seconded and carried.

Elder Kimball remarked, we shall now expect a settlement from all those who have the wherewith, or you need not expect an endowment in this house.

Moved, that this conference adjourn until the 6th of April next. Seconded and carried.

WILLIAM CLAYTON, } Clerks of Conference.
THOMAS BULLOCK, }

FULFILMENT OF PROPHECY.

We would call the attention of the saints to the second chapter of Zechariah, the prophet, treating upon some of the future events connected with ZION and JERUSALEM. We live in a day that we are especially called upon to watch, and not be found sleeping upon our post. A day big with events, particularly in the fulfilment of the scripture, it being near the close of that tribulation spoken of by our Saviour, which was to end in the fulness of the Gentiles.

Before we proceed with the second chapter, we will notice the five last verses of the chapter previous.

17 Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

In the first place, we see that the Lord predicts prosperity to Zion and Jerusalem, one on the Asiatic continent, and the other on the American continent.

He then proceeds to show the means and manner it will be done, by giving the prophet a vision. The four horns are four nations that scattered Israel and the Jews. The first was Shalmanesser, king of Assyria, that carried the ten tribes into captivity. The second, Nebuchadnazzar, who destroyed the city of Jerusalem and carried the Jews into captivity. The third was Antiochus Epiphanes, king of the Greeks, who, after their restoration from Babylon, nearly destroyed the city, and carried six hundred thousand Jews into captivity. The fourth and last, was their destruction and captivity by the Romans. The four carpenters are likewise four nations that will be raised up for their restoration. From the London prints we are informed that four of the principle nations of Europe, England, Germany, Austria, and Prussia, have united and resolved to prosecute this great enterprise, which cannot be done without the humiliation of the Mahomedan empire that has now the ascendancy in Palestine.

CHAP. II.

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me went forth, and another angel went out to meet him.

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, *come forth*, and flee from the land of the north, saith the Lord: for I have spread you forth as the four winds of the heaven, saith the Lord.

Here the angel informs us, that Jerusalem, after the work accomplished by the carpenters, will be inhabited as towns without walls—in an age of the world when walls would no more be used as a matter of defence—and the Jews would be gathered together in villages, according to their different languages. The sixth verse informs us very plainly that this work is to be accomplished by their fleeing or being gathered from the land of the north, where they had been scattered.

The angel then turns the subject upon Zion. For the Lord said he would "comfort Zion," and choose Jerusalem—and this is to be her comfort.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

Zion, spoken of in the Scriptures, either alludes to the land or location of Zion, or its

inhabitants. In this instance, the angel is evidently speaking to the inhabitants of Zion in the last days. The Babylon spoken of is the woman John the Revelator saw sitting on the scarlet-coloured beast, with "mystery, BABYLON written on her forehead."

8 For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye.

Here we learn that the glory of Zion is to be brought from among the very nations that will spoil her. Which glory will be more plainly understood by reading the 60th chapter of Isaiah.

9 For behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me.

Here we see the hand of God is to be lifted in her defence against the daughter of Babylon (protestantism) that have despised and oppressed her; and the oppressors will become a prey to their servants or slaves, and then they will know that God has spoken and sent out his servants unto them, and they have taken his glory or people from their midst.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah, his portion in the holy land, and shall choose a Jerusalem again.

13 Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation.

Another great and important truth presents itself in the 11th verse, in connexion with the fulfilment of the above events. Many nations are to be joined to the Lord, and of course, to his people in that day. And in their rejoicing will the Lord come and dwell in their midst. This is to be the comfort and consolation of the people of Zion in the last days. They shall be called upon to gather out and deliver themselves from the daughter of Babylon, that he might shake his hand upon them and chasten them, by making them a spoil—a spoil to their servants (slaves). During which time many nations of the house of Israel shall be joined to the Lord, that he might come and dwell in their midst, and they be made to know that God hath sent his servants unto them with the fulness of his Gospel, according to the 7th chapter of Nephi, in the Book of Mormon, page 474, third edition.

And thus commandeth the Father, that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, *I will bring the fulness of my gospel from among them;* and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them: and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

Latter-day Saints' Millennial Star.

JANUARY 15, 1846.

VARIOUS indeed are the trials and temptations which fall to the lot of those who have entered into covenant with God. Every day's experience develops something new in the devices of Satan to ensnare the Saints, and if possible, overthrow them. Truly may the career of a servant of the Lord be termed a warfare; and never, until the enemy be subdued, will he be suffered to rest. Satan has long ruled over this world and held mankind in subjection, and there is no power sufficiently potent to overthrow his influence and authority but the power of God and the establish-

ment of that kingdom which shall never come to an end; but as a stone cut out of the mountain without hands, shall itself become a great mountain and fill the whole earth.

That the reign of Satan and consequent evil must terminate there is no question, and this certainty will necessarily make every one active connected with the powers of darkness to avert or protract their final overthrow. The consequence of this state of things therefore is, that the Saint will be attacked on every hand, so that by any means he may be led to give up the principles of truth, and withdraw from the ranks of those who keep the commandments of God and have the testimony of Jesus Christ.

Some in their ignorance have expressed their wonder that iniquity should be found amongst the Saints who profess to receive the gift of the Holy Ghost in a manner different from other professors of religion, but this arises from ignorance of the true state of things. We see very clearly why the contrary state of things should obtain. Systems of religion may be established and multiplied upon each other, but so long as they are unconnected with the spirit and power of God, with no organization of divine origin, and the government thereof is not under the immediate superintendence of heaven, but is left to other people, so long may they progress apparently in favour with mankind and unmolested of the evil one, who is very conscious that they are utterly powerless as to inflicting injury upon himself, or of overthrowing his dominion.

The salvation of the human family and the establishment of the kingdom of God upon this earth, is a much greater work than is generally supposed. Could we gaze upon the untold glory, splendour, and magnificence of him who is

"No less than Archangel fallen,"

and the myriads of his host; could we behold all the ruin they have wrought by the introduction of sin into the world; could we recall every deed and consequence of evil; and, still more than this, could we withdraw the veil that hides from our view the unseen world, and gaze upon the myriads of spirits, once the tenants of earthly tabernacles here, now in slavery to the power of Satan, then we perhaps might come in some measure nearer estimating the great work of God.

We are convinced that the kingdom of God in the last days will never come to an end; that it has been established we also know. The Lord called his servant Joseph, and by his instrumentality laid the foundations of that kingdom. He has been called to seal his testimony with his blood, but he left not his work unfinished. It was his labour, in which he fully succeeded to raise up a people unto whom could be committed the authority of the priesthood and the keys of the kingdom, that when he should be cut off from the land of the living, they might continue to carry out the great principles necessary for the completion of that which he had begun. All the powers of earth and hell seemed, whilst he was living, to be combined to thwart his plans, and baffle him in his labours, so that by any means he might be prevented from doing the will of God. Enemies were thickly strewn on every hand in the world by which he was surrounded, and even in the church of Christ. Many became connected with the work of the Lord, who eventually became the most deadly foes, and the prophet himself could scarcely advance any necessary measure without the spirit of rebellion which eventually led to their apostacy being manifested. Thus had our beloved brother to struggle, even unto the last. And can we reasonably expect that his successors should be situated otherwise? It cannot be; but on the contrary, as the work of the Lord progresses so will the opposition be increased, and consequently must the Saints seek for that strength which will be necessary according to their day.

In the organization of the church in Kirtland, Ohio, and in the subsequent endowment of the Twelve, our beloved prophet took care to adopt such measures and plans as should secure the well-being and certainty of the kingdom of God being established. Hence, the Twelve were ordained prophets, seers, and revelators, that nothing should be wanting for the final perfecting of the great work.

The operation upon the human mind in connexion with the work of the Lord, is one that calls into exercise all the ennobling elements of existence by which beings originally created in the image of God are characterized. It is no mere play upon the passions or feelings of our nature, leaving the reason and intelligence untouched, but that which calls into exercise all the capabilities of our minds, carrying with it truths that expand and enlighten the understanding, and evidences that no sophistry of hell can overturn; consequently, we perceive that the grand secret to cause the overthrow of the Saint, is, to becloud and darken the mind, prevent the individual from being open to the influence of the great principles of truth; and from some motive, it matters not what, render him callous to those impressions, which, when not so affected, would have produced their legitimate effect. How various have been the devices set on foot by the powers of evil to overthrow the Saints. After receiving the principles of truth, and yielding to their benign and holy influence, perhaps the demon of avarice again takes possession of them, and they become ten-fold more a child of hell than before. Pride, jealousy, envy, yea, every passion that could be made use of has been called into exercise to aid in the overthrow of those who have become connected with the kingdom of God.

Since the death of our beloved prophet, the enemy has with his wonted subtlety made a fresh attack upon the minds of some, by suggesting that the church has become disorganized, or that a legal successor does not control the affairs of the same. We have now for some years marked our own experience and witnessed that of others, but never detected a motive more subtle called into operation than the suggestion to the mind of a doubt upon this subject. Let the thought be indulged, and the measures and appointments of the martyred prophet be called into question, and what is the consequence? A complete bewilderment, a darkness and confusion that blinds the understanding and leads very soon to apostacy and a complete denial of the work of God. Such is the confusion of mind, that in the indulgence of scepticism in relation to the authorities of the church, that the question arises not at first, whither shall we turn, and whose guidance shall we seek, until they find themselves in a vortex of darkness, which, if they escape it not, will soon lead them to the depths of misery and despair, and finally to the pit, where the worm dieth not, and where the fire is not quenched.

But there are some rules and tests by which the truth can be known. Whatever leadeth to good, is of God, and that which leadeth to evil is not of God. We are well aware that the powers of evil can and do assume the appearance of truth on many occasions; hence the necessity of watchfulness, and of a single and simple purpose of heart to serve God.

We have remarked that the whole of the ennobling elements of our natures are called into exercise by coming in contact with, and in receiving the truth, and we would desire all who are tempted by a spirit of apostacy or rebellion, to examine well their own minds, and ask themselves whether with their doubts they have not become darkened, and in a measure *damned already!* Let them, too, mark well the tempter in whatever shape he may come, look narrowly and behold him well; is he in love with truth, with virtue, and excellency; is his countenance radiant with that joy and gladness expressive of the happiness which arises from true charity, and a heart softened by the influences of the Spirit of God? or, on the other

hand, under the garb of holiness, is he full of the evils of others; has he the tongue of slander, and does he love to sit in judgment upon them; are his eyes closed to the excellencies, the virtues of those that surround him, and open only to their frailties or follies? If so, beware of such, and let the likeness which they bear to the great accuser of the brethren cause you to turn a deaf ear to the insidious poison that flows from their lips.

Principles of truth have continued to come forth from time to time in connexion with the progress of the work of God, each bringing additional intelligence and happiness because of its harmony with truths already received. By this, as another rule, let the Saints test all things presented unto them. Truth is ever in harmony with itself, and he who is the favoured possessor of the principles of the gospel as proclaimed in these last days, fears no innovations; but by a faithful walk and conversation he will be enabled at all times to detect the spurious coin when presented unto him as of sterling value.

To all faithful Saints we would say, let your confidence be in God and in his ability to carry out his great designs; and rest assured that the kingdom which he has set up in the last days will never come to an end.

We would conclude our remarks on the present occasion by exhorting the Saints to faithfulness, and by the exercise of that intelligence which the spirit of God has given them, to try the spirits by which they are assailed, and prove whether they be of God or not. Let every one adhere to those things which he has learned and knows to be true—let every one uphold the authorities of the church and the order of the kingdom of God, and rest assured that our eternal salvation depends not upon the conduct of others, but upon our continuance in the faith of the gospel, in the practice of righteousness, and in a patient endurance unto the end.

And, finally, we would exhort all elders, presidents, and others, to renewed activity and diligence, to uphold the presidency in this kingdom, and cause the work to roll onward with increased rapidity, that many may be saved and our God be glorified.

Some weeks ago we gave a short sketch of the first conference held within the walls of the temple in Nauvoo. We have in our present number given a more detailed account of the same, judging that it would be interesting to our readers.

MORMON PHILOSOPHY.

BY ORSON PRATT.

ANGELS.

Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation. Hebrews i. 14. O ye angels! ye messengers of light! ye inhabitants of distant worlds! Who are ye? whence your origin? and what your future destiny? Are ye of the same species with man? were ye bogotten by the same parents? were ye composed of the same kind of elements? were ye fashioned in the same likeness and image of man? or are ye of the same species—begotton of the same parents—composed of the same kind

of spiritual matter, and fashioned in the same image, then are not both classes brothers and sisters, of one common origin? If so, why are one class commonly called men, and the other angels? Is it not merely to designate and distinguish between different classes of the same order of beings, according to their advancement in the different stages of their existence?

Into how many grand divisions may the angels be divided? They may be divided into four grand divisions as follows:—First, spirits or angels, who have never been incorporated with flesh and bones. Second, spirits or angels embodied in a mortal tabernacle. Third, spirits or angels disembodied, but waiting for the resurrection. And fourth, spirits or angels embodied in an immortal tabernacle.—The four grand divisions of angels may still further be divided into fourteen different classes as follows.

First Grand Division.—1. Angels never embodied, who kept their first estate. 2. Angels never embodied, who rebelled and kept not their first estate.

Second Grand Division.—1. Mortal men who hear and obey the gospel. 2. Mortal men who never heard the gospel. 3. Mortal men who hear the gospel but do not obey it. 4. Mortal men who hear the gospel and obey it, but afterwards fall away and become sons of perdition.

Third Grand Division.—1. Disembodied spirits in celestial paradise or place of happiness. 2. Disembodied spirits in terrestrial paradise or prison. 3. Disembodied spirits in telestial paradise or outer darkness. 4. Disembodied spirits of the sons of perdition, the most degraded of all.

Fourth Grand Division.—1. Resurrection, celestial angels. 2. Resurrection, terrestrial angels. 3. Resurrection, telestial angels. 4. Resurrection, sons of perdition.—All these classes of beings were in their origin the sons and daughters of God—begotten by or unto him before the world was made.

The "first born" of all this numerous family, was Jesus Christ. He is "the first born of every creature."—Col. i. 15. "The beginning of the creation of God." Rev. iii. 14. "The bright and morning star." Rev. xxii. 16. At what period in eternity our oldest brother was born, we know not. If we were to judge from the analogy of nature, we should suppose that a period equal to many millions of our years, must have intervened between his birth and the organization of our present globe. If there is any analogy between the present process and laws of the generation of our bodies, and the previous process and laws of the generation of our spirits; that is, if in the former world, it requires nearly or quite the same length of time to organize, develope, and to bring forth the SPIRITUAL EMBRYO, that it requires in the present world to organize, develope, and bring forth the tabernacle, then we can form a faint idea of the vast length of time which must have intervened.

As we pass along with this subject, let us make a few mathematical calculations, founded, however, upon suppositions which are of very imperfect data.

Suppose that the whole number of spirits, designed to take tabernacles in this world, were the offspring of the same parents—begotten and born of the same father and mother, at an average rate of one per year. What length of time would it require for the production of so great a family? In order to give a correct solution of this question, it would be necessary to know the precise number of inhabitants, designed for this globe. But on the supposition that the earth stands eight thousand years, with an average population of five hundred millions every fifty years—then the whole population would amount to (80,000,000,000) eighty thousand millions. Hence upon these suppositions 80,000,000,000 of years must have intervened between the birth of the oldest and youngest. Add to the whole amount of the human family, one-third part of the host of heaven who fell, and the sum would be increased to one hundred and twenty millions, which, upon the foregoing suppositions, would be the age of the "first born." But let us extend our calculation still further, and take into consideration the inhabitants of the thirty worlds of our "Solar system." Let us suppose them to exist 8000 of our years, and be peopled in proportion to their surfaces in the same ratio of our world. What would be the amount of inhabitants?

The extent of surface upon these thirty worlds is equal to (12,750) twelve thousand seven hundred and fifty times the surface of our globe: hence the whole number of inhabitants would amount to (1,020,000,000,000,000) one thousand and twenty million of millions. If all these spirits or angels were born of the same parents at the average rate of one per year, then upwards of one thousand billions of years must have elapsed between the birth day of the oldest and youngest.

If they were brought into existence at the rate of one per minute, it would still require the vast period of (1900,000,000) nineteen hundred million of years. At the rate of one per second, (30,000,000) thirty million of years.

If we were still to extend our calculations beyond the limits of the Solar system, and take into consideration the inhabitants of the innumerable systems of worlds existing in the

vast immensity of space, our imaginations would be altogether overpowered, and our limited capacities incapable of conceiving any rational idea of the immense unlimited number of beings.

Should any contend that these were all the offspring of the same parents, we would ask where is the mind so expansive and powerful, as to grasp within its conceptions the countless ages of eternity requisite for the production of so numerous a progeny?

Would it not, therefore, be more reasonable to suppose that the countless number of spirits, who have their abode upon such a vast variety of worlds, are the offspring, not of one pair, but of many; and that the law of increase is not confined to God alone, or to one pair, but is extended to other beings.

Who were the angels sent to Adam immediately after the fall? (See Book of Mormon, and other revelations). Were they disembodied angels then living in their first estate, or were they angels incorporated with flesh and bones, having been raised from the dead, or translated in some former world? Let those who know, answer.

If spirits only administer in the world of spirits, and angels of flesh and bones only administer to flesh and bones, then it follows that the angels who administered to Adam must have been fleshly beings of some former world. But there are instances of spiritual bodies administering to fleshly bodies, as for instance, the exhibition of Jesus Christ to the brother of Jared on the mount, where he shews him the body of his spirit, and informs him that all men had a pre-existence, that is, were created in the beginning after the image and likeness of the body of his spirit (See Book of Mormon). Again, the administration of the spirit of Samuel to the witch of Endor and Saul, the administration of the spirit of Noah, called Gabriel, to Daniel, Zechariah, and Mary.

There is a difference in the appearance of the spirits of just men, and those immortal beings raised from the dead or translated. If the first become visible, they must appear in brightness with exceeding great splendour and glory. They have no tabernacle in which to hide the brightness of their glory when visible to mortal eyes; the second can display their glory or veil it from mortal gaze, by the interposition of the fleshly tabernacle. Hence the second in this respect holds a pre-eminence above the first, being possessed of the superior power of administering in brightness and glory, or appearing like common mortal men according to their own will and pleasure.

As an example of the exceeding great glory of the first, witness the description of Gabriel by Daniel; so great was his brightness, that this man of God could not stand in his presence, but was overpowered and fell to the ground, and did not regain his natural strength for some days after.

As examples of the administration of the second, read the description of Jesus appearing to the two disciples, who did not know him from a stranger, though he was a resurrected being. He was known unto them by his breaking bread and vanishing from their sight. In many of his other administrations after his resurrection, we do not read that the disciples had any difficulty in gazing upon him, and conversing with him in the most familiar manner. His glory was veiled from their view.

But unto Saul of Tarsus, and unto John the Revelator, he permitted his glory to shine forth, which, in the first instance, was so great as to injure and destroy the natural vision; and in the second, caused as good a man as John to fall as dead at his feet.

Angels of flesh and bone were no doubt such as took dinner with Abraham, and afterwards took a long pleasant walk with him towards Sodom and tarried all night with Lot, and waited upon him out of the city next morning. These angels were occasionally fond of a good wrestle, hence we find Jacob wrestling with one all night; both seem to have been equally matched, at least neither of them was able to conquer by his physical strength alone; the only way that the angel could prevail, was by taking the advantage of his own mental powers, and performing a miracle by crippling Jacob.

But says one, where did these angels get their flesh and bones, seeing that none on this globe had as yet been raised from the dead? We answer, that they had no doubt come on a mission (if not a pleasure excursion,) from the city of Zion, which was translated with Enoch. Such angels as these were frequently seen before the Messiah came. At the resurrection of Christ the translated angels of the city of Zion, received a great addition to their numbers by the resurrection of the saints who came out of their graves in those days. These saints immediately after leaving the grave, condescended to appear unto many. We have no account, however, of their showing their glory to any man.

When the apostle exhorts the Christian church to be careful to entertain strangers, for in so doing some had entertained angels unawares; he no doubt had reference to these kind of angels who could come in disguise by hiding their glory in fleshly bodies.

But among all the different classes of angels, how many have a right and legal authority to minister to the saints?

We would answer, none but those who are under a celestial law.

For the saints are governed by a celestial law, administered by a celestial priesthood, and no beings or angels under an inferior law or priesthood, can administer unto any beings or saints under a superior law and priesthood, for this would be a violation of the order of heaven.

But, enquires one, cannot the seven or eight classes of angels, who are under an inferior law, become visible to man, and have power and influence over him?

We answer, that they may be permitted to visit men, and converse with them, but men have no right to receive their teaching; for they hold not the keys of authority, neither understand the celestial law, and are without the priesthood; therefore they who hearken to their visions or their teaching, are captivated and brought in bondage to the inferior or lower kingdoms, where they will be more or less miserable and wretched according to the nature and degree of wickedness existing in such kingdoms.

Perhaps some may enquire, how the saints can distinguish between angels of authority, and such as have no authority, seeing there are so many different classes?

We answer, that no one can distinguish correctly, without the keys of the priesthood, obtained through the ordinances of endowment.

Without these keys man is liable to be deceived by numerous orders and classes of beings, presenting false visions and revelations to his mind; for instance, saints apostatize from this church, and while in a state of apostacy, they have the awful wickedness and presumption to administer sacred ordinances in the name of the Lord. To such abominable characters, the Lord in his wrath permits the devil, or some of his angels, or some other of the lower order of beings, to show them false visions and revelations; thus he suffers them to swallow down strong delusions, because they apostatized from his kingdom, till finally they fill up their measure of iniquity, and are fully ripened for the burning. Let the saints therefore, beware of apostacy, and apostates, such as Rigdon, M'Lellin, Hinkle, &c., lest ye be consumed in their wickedness, like the rebellious among the ancient Israelites. For the Lord is not to be trifled with, though he bears long with them, for their destruction is sure, (without severe repentance,) and will come suddenly and unexpectedly upon them, like the whirlwind, and they shall not escape.

NOTICES.

We have received (by the kindness of his father) an extract of a letter from elder Needham, dated, St. Louis. We are extremely sorry, from the very crowded state of our pages, to postpone its insertion till our next number. We do promise, however, to give it at the earliest period, as it is already in the hands of our printer and in type.

We have been afraid on many occasions that our correspondents would think us very neglectful in not noticing, and, in several cases, in not replying to their communications. However, we can sincerely say that on no occasion has any offence been intended, but our silence has arisen from a too great pressure of business occupying our time. We cannot pledge ourselves to publish all that is sent to us under the semblance of poetry, but must claim the privilege of Editors generally; however, we are by no means desirous of discouraging our brethren, but would desire to do quite the contrary, and shall be exceeding glad to receive communications from any quarter relative to the success of the great work of God, and earnestly exhort presidents, elders, and others, to favour us from time to time with the results of their labours. While we make a reference to labour and consequent success, we are not desirous of confining our brethren or sisters to that alone; we should be glad to receive articles on principle and personal history, especially as connected with the work of the Lord. We trust these few hints will be acceptable to our brethren, and that many will be prepared, through the medium of the MILLENNIAL STAR, *to aid in the great work of God.*

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 3. FEBRUARY 1, 1846. VOL. VII.

REBELLION.

It is written that "rebellion is as the sin of witchcraft."

THERE is something extremely interesting in the study of what might be termed the "religious history of mankind." In it we find every variety of character manifested—the most opposite principles set forth—and systems the most incongruous established under the garb of religion, and upheld with equal pertinacity by their respective votaries.—In the contemplation of this subject, the first feeling in the heart of every Saint of God will be that of gratitude, because the cloud with which he, with the rest of mankind were enshrouded, has burst before him—the light of divine truth has beamed upon his understanding, and he has become enabled to judge of the situation of the world at large, and to behold for himself the path that leads to life and immortality.

"Who can tell, save he whose heart hath tried," what is the joy and gladness resulting from being emancipated from the shackles of Satan, and being introduced into the glorious liberty of the sons of God? To every mind not lost in the vortex of sin, or sunk into the depths of infamy and despair, the thoughts of eternity and of an existence beyond the grave must be of paramount interest, and must necessarily require the most lucid illustration that can possibly he given to throw light and intelligence upon subjects so problematical.

But with regard to this all absorbing subject, whence shall we look for intelligence? I find myself existing in a world of good and evil, I am one of a race whose present career is temporary, and the period of its termination very uncertain. I hear of eternal life, of existence hereafter, to be characterized by misery or bliss; my intelligence welcomes the thought, my heart beats high with hope for the future, but whither must I turn for instruction on this momentous subject—where is the pilot to direct my barque into the haven of everlasting safety and repose?

Religion, it may be answered, is the guide that I need, the only power that can possibly save me from foundering in the depths of darkness and despair. True, but where is she to be found, and by what shall I distinguish this needful instruction? Will she come before me clothed with the radiance of truth—will her words flow from her lips as the unerring, unwavering accents of heaven? then, surely, throughout the range of christendom I look in vain for this delightful instructor! When I look at the whole mass of religionists, my imagination would picture to my understanding an individual clothed in a motley garb of varied colours and consistencies, her voice giving forth incoherent and contradictory directions, that serve only to perplex and confound the mind, and the aspirations of hope are beclouded by the

confusion of ignorance, and crushed by the contending influence of contradictory creeds. But surely in the councils of heaven there must be beauty, order, and truth; the great scheme of redemption must have been arranged consistently with the wisdom of God, and must be found compatible with every other truth. Let us gaze around us for a moment, and we behold a system of great antiquity professing to have claims upon mankind as alone authorized by heaven to minister unto salvation, laying claim to the exclusive authority of the holy priesthood, and anathematizing all without its pale, fulfilling the words of the apostle, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." We look again and behold the opposite extreme, we see multitudes, who, in their opposition to the organized system from which they dissent, have lost all idea of order being connected with the kingdom of God, or the plan of salvation, and direct their followers to a simple belief in the Son of God, but teach not his commandments, nor raise one single waymark to direct the anxious traveller.

But in the midst of this confusion what does the Saint of God behold? The heavens are opened, a bright messenger from the realms of glory is seen descending, he holds communion with the sons of men, he gives authority for the organization and rolling onward of the kingdom of God; for this purpose the power and the authority of the holy priesthood are given, that the servants of the Lord may be qualified to go forth and proclaim the principles of eternal truth, and administer in the ordinances of the kingdom of God, in order that the faithful, the honest in heart, may be introduced into the family of heaven.

Such things then has the Saint of God in these last days been permitted to witness and experience. He has discovered that the kingdom of God is one of order, that the authority by which it is governed is the delegated power of God himself. What, then, must be the nature of the crime of rebellion against that authority? is it not truly as the sin of witchcraft? and is not witchcraft a modification of the exercise of the powers of darkness? and are not all the efforts of the powers of evil directed to overthrow the power of God? What, then, we again ask, must be the heinousness of the crime of rebellion in a person professedly associated with the work of the Lord?

It is, most assuredly, the first step towards apostacy, and unless immediately repented of, must inevitably lead to the same. Let Satan get sufficient power over an individual so as to awaken this feeling in his heart, and he has little to do but fan the flame; while the understanding becomes darkened, the feelings become soured, all things are wrong, and, perhaps, ere he is aware, he finds himself cut off from the church of God, and delivered over to the buffetings of Satan.

We are desirous of warning the Saints generally on this momentous subject.—Let them look back to the origin of the church in these last days—let them call to mind the teachings of the prophet of the Lord when in the flesh—let them give heed to the quorum of the twelve apostles, upon whose shoulders the keys of the kingdom are borne—let them call to mind that they are the persons who adhered to the prophet through his various struggles, received his last instructions for the bearing off the kingdom of God in all the world, and which yielded the prophet himself abundant satisfaction, in his last hours, at the thought that he could fully resign all things into their hands, and leave the present scenes of turmoil and persecution to do his father's will beyond the veil.

At the present most important period in the history of the church, we are fully persuaded that every device of the Evil One will be brought into exercise to prevent the Saints escaping from their present position in the West, one or another will rise up professing to have authority to govern and direct the affairs of the kingdom; but let the Saints take heed unto counsel, and let the hearts of the people of God in the British islands go along with those who shall arise and obey the commandment of the Lord to come out of Babylon. We give this caution advisedly, and we know that it is in accordance with the mind and will of God, and exhort every one to take heed that they cherish not the spirit of rebellion against the legitimate authorities of the church, lest they be associated with those whose conduct will call down the anger of heaven, and who must suffer the reward of the rebellious and apostate. EDITOR.

NEW YORK CONFERENCE.

The church of Jesus Christ of Latter-day Saints met persuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut, and New Jersey.

On motion, elder O. Pratt was called to the chair, and G. T. Newell, secretary.

After prayer and a dedication of the assembly to God by the president, and a song of Zion by the whole assembly, the president arose and laid before the conference the present condition of the Saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brannan then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly without a dissenting voice.

Whereas, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so, we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold-hearted world, to seek protection and sustenance for ourselves and families.

And whereas, inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, and having hardened their hearts, like Pharoah of old, against the cries of the fatherless and the widow—that we now cease our cries—wipe away our tears, and prepare ourselves to "enter into our chambers, and shut our doors about us for a little season, until the indignation be overpast." Therefore,

Resolved,—That we hail with joy the proclamation of our brethren from the City of Joseph, to make preparations for our immediate departure, and give thanks and praise to our heavenly Father that the day of our deliverance is so near at hand.

That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal emolument and aggrandizement, at the sacrifice of the lives of his best friends, and the defamation of the character of the whole church; unchristianlike, even if true, because it brings persecution and affliction upon the innocent.

That we most heartily sanction the proceedings of the council and church at Nauvoo, in his excommunication; and that suffering innocence in this city by his hands, has demanded it long since. And in it we believe the prayers of the fatherless and widow have been answered. And further,

That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

That during the mission and ministry of our brethren, the twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept; which we are sorry we are not able to say of our former brother William Smith. And

That we advise him if he wishes to keep himself from trouble, shame, and disgrace—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the church in New York, have no desire to see him, unless he repent speedily, and go

about making restitution for lifting his hand against the church and kingdom of God to destroy it.

That the church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind.

That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; "For he that will not forsake father or mother, houses and lands, wife and children for me and my name's sake, is not worthy of me."

Elder Brannan laid before the congregation his instructions from the authorities of the church directing him to go by water, and calling upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the president.

ORSON PRATT, President.
G. T. NEWELL, Secretary.

COME ON, O ISRAEL, IT IS TIME TO GO.

From the New York Messenger, December 29th.

Beloved Brethren,—We are fully aware of the anxiety that must necessarily rest on your minds at this time, in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the Saints in this matter has surpassed our expectations. Our company now numbers over one hundred, who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provision on hand, such as beef and pork to bring it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Everything that is useful here is useful there, with the exception of thick clothing, stoves, &c. We want the company, on the reception of this, to commence sending in their monies. Where there is a large amount, it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money had better come to the city and assist in their investment, and then there will be ne no cause for dissatisfaction hereafter.

We have chartered the ship *Brooklyn*, Captain Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best order for sea, and with all the rest a very fast sailer, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room affording them places of retirement at their pleasure. She will be well lighted with sky-lights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for, (well packed in barrels, boxes, or bags—marked,) and have them put on board the vessel, that when they come on they will have nothing to do but to "take up their bed and walk," and it will save much confusion prior to starting. This in particular should be observed by those at a great distance,

and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, all your poultry, beef, pork, potatoes, and anything else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Don't forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will not need them on the passage; the ship will be furnished with tin ware that will not break.

We have now but little better than four weeks to purchase our provisions and stores, also casks to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing at the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th January instead of the 20th; by so doing we shall gain two days which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freights and letters to be addressed to S. Brannan, 7, Spruce-street.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance-men. Captain Richardson bears the reputation of being one of the most skillful seamen that ever sailed from this port, and bears an excellent moral character.

N.B.—Now, brethren, remember there must be no disappointment on the part of any individual that has joined this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands. We do not say this because we have any fears on the subject, but that none should have an apology for slackness, for we will accept of none. You would not accept it of me as your agent, neither can I accept of you. When you find me off my duty, bring me to judgment and make me feel the rod. Every man must be on the ground at the appointed time.

CALIFORNIA.

Extract of a Letter from an American Citizen to the Editor of the Baltimore Patriot.

The territory of California is to be one of the greatest interest. It has a most delicious climate and fertile soil.—You are aware that I passed some time among the Rancheros last year, and that they are the most interesting of the Spanish-American races, and would go far to show the decided influence of climate upon character. The Californians are handsomer in figure and features, with sprightly, intelligent countenances, cheerful, happy, and amiable dispositions, always ready for a frolic; their tempers are quick and energetic. They are, however, under the influence of double jealousy; the first and greatest, that of the Mexicans, whom, as you have seen, they have, as governors, expelled the country. Indeed, from

the remote situation of the territory, in relation to the government of Mexico, it has but a nominal attachment. The next jealousy is of our settlers, and is chiefly based upon an idea of the great ferocity of this people, and is modified by an admiration of our country. They make a distinction between those settlers who come over the mountains and those who come round the Horn—dreading the former and liking the latter. In the meantime, our people, like a sure, heavy, and swollen tide, are overflowing the country. Among them, I can almost imagine myself in Indiana. Most of the people who first enter Oregon eventually fall down into California. As an evidence of the imperceptible manner in which they come in, an emigrant couple were married a short time since at our Consul's in Monterey, and the house was filled with tall, gaunt back-woodsmen. The next day, the Governor sent to inquire where so many foreigners had come from; in the meantime they had all dispersed, and the Consul himself could not tell whence they had come, nor whither they had gone.

You must not suppose that I, more than yourself, advocate the principles of territorial aggression. Yet, believing, as I do, that the contests of the world are hereafter to be, not so much between individual interests as between great principles, influencing the well-being of man at large; and that the great contest going on, is between the democratic (not in a party sense) and monarchial principles, the latter having nearly fulfilled their purposes in the education of mankind, I think that I can foresee in the inevitable destiny of this territory, one of the most efficient fortresses, from which new and liberal, are to combat old and despotic, institutions.

TO THE EDITOR OF THE MILLENNIAL STAR.

Church Place, Latchford, near Warrington, Dec. 23, 1845.

Dear Sir,—Agreeably to my son's request I beg leave to hand you the annexed faithful and true copy of a letter, or rather a part of it, received from him by me. It is that portion of the letter which has an especial reference to the present momentous movement the Latter-day Saints in America are forced to adopt for their preservation. If on perusal you think its appearance in the STAR will in any way promote the cause of truth, and expose wrong and oppression, you are at full liberty to give it publicity.

Dear Sir,

Yours very respectfully,

JAMES NEEDHAM.

St. Louis, Nov. 17th, 1845.

My dear Father and Mother,—It is with peculiar feelings I, at this time, take up my pen to write to you, and though I intend but a short epistle, I expect before I get through to show why I feel so. Doubtless, you have heard of our troubles at Nauvoo and vicinity, the burning of houses, grain, &c., by the mob. Well, the amount is this, they will not let us live in peace, and so we must go elsewhere, at least they say we must, or they will drive us. This has hastened the move; but whether they did so or not we intend to go away for a time, and leave this abominable people of blood. As far as we know at present, we leave Nauvoo and the United States next Spring for some remote place, where, exactly, I don't know. I have braved the storm so far, midst the lies of apostates, the downfall of wicked men, the persecution in different ways, and the murder of our best men; and, by the help of the Almighty, I will still push my way through. I am not going to falter now, no, by the Lord's help, I will see the end: where they go I will go, and where they die let me die. I still say, let me suffer affliction with the people of God, rather than enjoy the pleasure of sin with such an abominable, ungodly people as this. In the wilderness, yes, with the wild man of the wood

(though we are not going to do so), rather than with such a people, that have killed the prophets and righteous men, and rejected the counsel of God, the everlasting gospel, which will prove their damnation and overthrow, and every people and nation that does the same. As brother Young says, "We don't owe this nation another gospel sermon, they are left to feel the wrath of an angry God. The Lord reward them according to their works, and let every honest heart say, amen." I have made one great sacrifice in leaving you and my brothers and sisters and native land, which nothing on earth would have caused me to do but the gospel, and I will make another, by the help of God. I have a comfortable home, a good place, and make a good living, and am beloved by my employers, who will do more and more for me if I will stay; but, no, the cry is, "Come out of Babylon my people, that ye partake not of her sins, and receive not of her plagues, for her sins have reached unto heaven." My dear father and mother, the sacrifice is a great one, to go further and further from those in my native land I love—*when shall I see you all again?* I know not, perhaps not again until years have rolled into eternity with their changes and events, still we shall find the kingdom of God rolling onward and the testimony of his servants true. William Smith is cut off from the church for immoral conduct, and for aspiring to that which belongs to another; he is now at St. Louis, lecturing against the Saints, and trying to do us all the harm he can. We feel much for him being a brother of Joseph, a man that we shall ever hold dear. *George J. Adams, a well-known man in England,* is with William Smith; but all things shall work together for good; they are only weeding us a little, which will save us so much trouble. I hope the Saints in England will not listen to such lies; but I need not fear, for I know a many of them have got a spirit whereby they can try their false pretensions. Let the Saints uphold the Twelve, brother Young being the President, and their minds shall expand, and be satisfied in the authority. My testimony is the same as ever, that I know this to be the work of God, I have evidence in favour of this work that I cannot get with any other system of things on earth, and here I stick as long as it gives me that. I suppose by this you will think it time to speak of something else. Well, you must excuse me, I have the work at heart, and it is my delight to talk about it, and if these few unconnected sentences will do any good, brother Ward is at liberty to use them. My love to brothers Woodruff, Ward, Clark, and Fielding, and all inquiring friends. Hoping this letter will find all well, I am ever, my dear father and mother,

Your affectionate son,

JOHN NEEDHAM.

ADDRESS TO THE SAINTS.

My dear brethren and sisters in the British Isles,—I have been requested by brothers Woodruff and Ward to write a few lines for the STAR, before I leave this country for my own native land, though, I can assure you, it is quite a task for me to undertake to write anything to go before the scrutinizing eye of the public.

I have now been in this land nearly seventeen months, during which time my labours have mostly been confined to Bradford conference, in Yorkshire, and Mars Hill conference, Herefordshire. I laboured about seven months in each place, and my labours have been blessed as much as I could reasonably expect, considering the condition of each conference when I first went to it. My motive has always been to do what little good I could, and as little harm as possible. I have found the Saints in these conferences good, houest-hearted people, humane, and very kind, also willing to hearken to the counsel of their brethren who were placed over them, and I hope they will ever continue thus to act. They have all been very kind to me, for which I return them my hearty and sincere thanks, and to all others who have been kind to me, praying that my heavenly Father will bless them in this world, and give them eternal life in his kingdom. I have visited several other conferences, viz:—Liverpool, Preston, Clitheroe, Manchester, Sheffield, Worcester, Cheltenham, Bristol, Bath, and London, where also I found the Saints very kind indeed. In short, my visit to this land has truly been one of interest to me, and I feel glad that I came, according to the counsel of my brethren the Twelve. Although it looked a great undertaking at first, through the assistance of the Lord I have been enabled to accompany my brethren, E. H.

Davies, J. A. Stratton, and J. B. Meynell, to this land, and now that I am about to return home, I wish to say a word to my brethren. Brother Woodruff is going home, whom you will miss very much, I have no doubt, but brothers Hedlock, Ward, and Banks are left to preside, and if you will seek their counsel and hearken to it, all will be well with you, and you will prosper. Brethren, let us ever remember the authority of the holy priesthood, and respect every man in his office, and uphold him in his calling. It is not for us to think we are great big bodies, because we have some little authority. Do we not know that we are not masters, but merely servants, and the more authority we have got, the more are we servants. We are to obey what our Saviour has said, "He that is the greatest among you let him become servant of all." And were we to carry this principle out we should see that it is a true one. For example, we will look at our Father in heaven. He is the greatest of all; see the responsibility and care he has resting on him. He has got all the heavenly worlds to keep in order, and minister to; he also has to see to this world below, to all the Saints in heaven, and to all the Saints on this world. There is not one of us could do all this, and how does he do it but by his authority and power. Again, we will come to the twelve on the earth, they have got more authority than any other men on the earth, and in the same proportion more to see to and more care than any other men, for they have the care of the whole church. And here is the presidency in this land, who have got more to serve and attend to than any other men in this land. The presidents of conferences also have more to see to than the presidents of branches, and so we see according to a man's calling and authority, so is his responsibility; so brethren, to make the best of ourselves, we are only the servants of our Heavenly Father, and yours for His sake. There are but few that are kings and priests yet. Let us rule with what little authority we have got in wisdom, mercy, love, and kindness, and the Lord will bless our administration. "He that is faithful in little shall be made ruler over much."

I must conclude by saying, I wish all my brethren and sisters well in this land, and hope that the time will come when we shall see each other west of the Rocky Mountains or in some other good place; and may God add his blessing and save us all in his kingdom is my prayer, in the name of Jesus. Amen.

I remain, as ever, yours most affectionately in the covenant of peace,

E. F. SHEETS.

TO THE SAINTS IN THE BRITISH ISLES.

Liverpool, January 20, 1846.

Beloved Brethren and Sisters,—As I am about to leave this country, and to return home to the society of my friends in the land of Zion, with the view of getting myself in readiness to join the camp of Zion in their migration through the wilderness, to a land where we may enjoy the sweets of liberty unmolested, and worship the God of Israel according to the dictates of our own consciences, which will be according to the will of God, and will be made known to us from time to time, as our needs and circumstances may require, I feel it to be my duty and privilege to say a few things to you in the way of a farewell, through the medium of the STAR.

It is now just twenty months since I left the city of Nauvoo on a mission to this country, agreeable to the council of the quorum of the twelve. I arrived here in Liverpool, on the 24th of August, 1844, in company with elders Davis, Sheets and Meynell. Soon after my arrival I was appointed to the presidency of the Liverpool conference, where I remained devoting my labours to the best advantage that I, in my wisdom, was capable of doing, until the 22nd of July; when, in accordance with the wish and counsel of the first presidency, I went and took charge of the Bath and Bristol conferences, where I remained until the 3rd of December. Since that time I have visited several other districts or conferences. I now in all truth and sincerity say that I have found the Saints in general a kind, loving, friendly, and hospitable people. My visit to this land has been very satisfactory to myself, and my labours, and the result of them while amongst you, have been that which I feel perfectly satisfied with.

I have rejoiced in seeing your willingness to adhere unto the counsel of those who were sent to labour amongst you, and I hope you will ever continue so to do; for in so doing you will meet with the smiles and approbation of your heavenly Father.

Permit me, before leaving you, to offer a little counsel and advice, which I wish to do in the spirit of meekness and love. We will all readily agree that we are engaged in a most great and glorious work, and to the consummation of which we may with propriety look, relying upon the promises of God with the most sanguine expectations. But let us realize that Satan, that arch deceiver, in order to prevent our coming to the enjoyment of those glories that we now have in view, will make use of every devise and stratagem in his power. This being the case it becomes highly necessary for us to arm ourselves with every weapon in our power that will be calculated to enable us to meet, and successfully overcome, all the obstacles and stumbling blocks that he may throw in our way, in order to prevent our onward march in the cause of our Divine Master. I am of opinion that there is scarcely any thing so well calculated to be a shield and armour to the Saint as a thorough understanding of the principles and order of the kingdom of God. The Lord has certainly been very particular in the organization of his church and kingdom on earth, so that when we take a view of it in all its beauties and ramifications we will readily agree with the apostle that it is a perfect body fitly joined together. Now this body or kingdom most certainly has a head on earth, which head we acknowledge to be the quorum of the twelve apostles. We might mention as other parts of the body, the quorums of high priests, seventies, elders, &c., &c. Now there are of necessity growing out of these quorums presidents who are appointed for special purposes, such as presidents of stakes, conferences, and branches, whose duty it is to watch over the Saints under their immediate charge, and see that all things are kept in order. Now it is to these that the Saints should seek for counsel and advice, and adhere unto it when it is given; for instance, it is the duty of the Saints in a branch to seek counsel of their presiding elder. I mention this because I have heard of an instance where there was some one connected with a branch who seemed to be highly favoured of the Lord, getting visions, dreams, and revelations, not only for themselves but for others. Now they are sometimes boasting of the things revealed to them, and the favour that they are in with God; so that others get confidence that they are some great one, and, instead of going to seek counsel of the presiding elder, the proper person, they pass him by, trampling upon his authority, showing contempt to the holy priesthood, and run to such persons who will most probably give them any thing they may wish for, probably a revelation for themselves, or one making known to them that the officers of the branch are out of order, and perchance that the whole church has gone astray. Let no such things as these exist amongst you, for they are not right. A branch in this situation is just about as much in order, and as likely to make progress, as a man standing upon his head. We wish the Saints to understand that it is their privilege to ask and obtain blessings for themselves, but not for others, nor yet for the government of the church, neither is such a principle or doctrine binding upon the Saints in any way. If there is anything to be revealed to the church it must come through the head and not the feet. We will bring a comparison that will illustrate our ideas. The British government have at the present time a large army in India, to whom they, from time to time, are transmitting official dispatches. To whom are these dispatches sent? To a private soldier, a captain, a colonel, or an officer who holds a higher rank than they? Most certainly not. The British government has a better understanding of order than to act thus; they will not trample upon the authority in this way, but in all instances will transmit all dispatches though the head, or governor general. Then do we not think that God and angels understand order as well as the British government. Let me exhort my dear brethren and sisters to look to these things, and seek to understand what the principles of the kingdom of God are. Seek to understand the warnings of the spirit of God, that you may not be deceived, for I will say as did John, there are many false spirits gone abroad in the world. Try the spirits.

Not wishing to be lengthy I will now bring my epistle to a close; commending you to the care of the great shepherd of the sheep, and to those whom he has appointed to administer in his name. Praying that the great head of the church will bless you with all blessing that you may stand in need of, so as to enable you to be prepared for the second advent of Messiah in the world, and to enjoy a thousand years of rest with him.

I return unto you my dear brethren and sisters my most hearty thanks for your kindness to me while I have been in your midst. I have the honour to subscribe myself, most respectfully, your brother in the bonds of the renewed covenant,

J. A. STRATTON.

TO THE SAINTS IN THE BRITISH ISLES, GREETING.

Liverpool, January 20, 1846.

Beloved Friends,—I deem it my duty to address a few lines to you through the medium of the STAR, before I take my departure from England on my return to America. The shortness of my time, and the multiplicity of business, forces me to be brief.

You have already been informed, that the persecution and banishment of the Saints west of the Rocky Mountains, and a desire to deliver my own family and friends is the sole cause of my sudden departure from your midst. And I now once more appeal unto you, that you will let your prayers ascend up before God, day and night, in behalf of your afflicted brethren in Zion, that the Lord may deliver them from persecution and oppression, which they have long groaned under. Though an edict of banishment is passed, and they are about to make a sacrifice of their houses and lands, &c., &c., and endure the fatigues of a journey of near two thousand miles, still our persecutors are not satisfied with this, but are striving to stir up every wicked and ungodly character to malign us, and charge all their own black deeds of infamy and crime upon the Saints, in order that the world, far and near, may really think they are doing God service while thus persecuting the Saints. But, *the day will come* when *all men* will get their reward for the deeds done in the body. I hope and trust that the Saints—the Saints throughout the land—will not be weary in well-doing, but sustain the general cause of Zion by prayer, love, charity, faith, and all good works. My stay in your midst, on this mission has been limited to one year, but I rejoice much at the progress and prosperity of the cause during this period.

It has been a year of much interest to the church in Britain as well as in America, and I trust that the same interest may continue and increase until the house of Israel are gathered, that their strength and labour can be concentrated as the rest of one man, in building up and beautifying the land of Zion, until the deserts shall blossom as a rose, and her cities, temples, and towers point to heaven as a token of the fulfilment of the promises of God unto Israel in the last dispensation and fulness of the times. It has been highly gratifying to me from the beginning, to observe the union of the Saints throughout the British Isles, and their willingness to abide by the counsel of the presidency of the church, and sustain every man in his office and calling: it is upon the principle of union that Zion and Jerusalem are to be built up, and be prepared for the coming of the Messiah. You have also nobly responded to the call to assist in rearing unto the name of the Lord, a temple, as the sequel will show, and also in liberally contributing when other appeals have been made upon you, for which you will not lose your reward.

Elder Reuben Hedlock is again appointed to the important station of president over the churches in the British Isles. I have every confidence to believe that you will uphold and sustain him in his office; he has had much experience in the church of Christ, and will act for the general good of the cause; you will be blessed in following his counsel and upholding him by your faith, your prayers, and good wishes. Elders Thomas Ward, and John Banks are appointed as counsellors to elder Hedlock, the amount of their talent and labours you have already ascertained in years gone by. You know them, and will sustain them in their office—their own works recommend themselves.

I would advise that the Saints sustain the STAR, and give it as wide a circulation as possible, for it is through this medium that you obtain constant information. Also use your influence to continue to circulate all our publications as extensively as possible, for they contain truth, and truth is mighty and will prevail. Let not the Saints be discouraged because of the tribulations and sacrifices they are called to pass through; for though the tongue of slander, the press, and wicked men send forth as upon the wings of the wind, a flood of falsehood and bitterness against the Saints, yet they will triumph at last, and God with eternal truth will give a victory over the Devil with his flood of lies, and the earth will be redeemed from the fall, Zion will yet enjoy all her blessings which have been promised through the mouths of all the holy prophets since the world began.

I would advise the Saints to keep in view the gathering. I have no doubt but that there will be doors open for the gathering of the Saints from this land to meet with their friends who will settle in California, and by uniting together in wisdom, and going by counsel, much may be done in the continuation of the emigration.

Before closing this address, I feel disposed, for the benefit and information of the

Saints, to lay before you a correct account of the receipts for the temple, and donations to myself, in conformity with the appeal made at the last General Conference, also the situation in which I leave the printing department in Liverpool.

The following is a List of Donations received by me, and others named, since 15th Dec. 1845.

	Paid Others. £	s.	d.	*Paid W. Woodruff.* £	s.	d.	
Received from the Saints in the Liverpool Branch as Donations to							
J. A. Stratton.....	2	5	0				
George Slater	3	0	1½				
E. F. Sheets	2	0	0				
	7	5	1½	10	18	10½	Per Elder Thos Wilson, President.
Manchester Conference, H. Clark	9	0	0	25	14	4	Downs for J. D. Ross, do.
Glasgow ditto				11	13	0	Peter M'Cue ditto
Birmingham ditto H. Clark	2	6	6	3	12	10	Robert Crook ditto
Bradford ditto				5	0	0	Charles Miller ditto
Preston ditto				5	0	0	J. Halsall ditto
London ditto				3	14	0	E. H. Davies ditto
Leicester ditto				1	0	0	Thos. Margetts ditto
Newton Branch				1	12	0	W. Lovatt ditto
St. Helens ditto				0	5	6	SamuelSkerratt ditto
Sunderland ditto				0	4	0	E. Gillies ditto
Clitheroe Conference, ...				3	13	1	Wm. Speakman ditto
Bristol Branch				0	13	0	Samuel Gentle ditto
Chalford Hill ditto				0	8	0	E. H. Webb ditto
Cheltenham ditto				0	12	10	J. Johnson ditto
Bath ditto				1	3	0	J. Halliday ditto
Trowbridge ditto				0	12	0	Ditto ditto
Ashton ditto				0	7	0	J. Albiston ditto
Newcastle ditto				0	14	8	J. Bainbridge ditto
Edinburgh Conference				2	0	0	J. P. Waugh ditto
Sheffield ditto				1	12	0	J. Ure ditto
Carlisle Branch				0	12	0	Thomas Bell ditto
Worcestershire Conference				1	0	0	J. Smith ditto
Bedford ditto				1	0	0	R. Martin ditto
Old Swinford Branch				0	5	0	W. Westwood ditto
Sundry private persons				12	8	0	
	18	11	7½	95	15	1½	
From sundry Saints as a Loan upon the Books in the Office in Liverpool	95	8	6				
For Books Sold	35	3	8				
				130	12	2	
				226	7	3½	
By Amount paid for private Printing and Book Binding accounts out of this, together with provision for self and friends, as an outfit to America				81	10	0	
				144	17	3½	
Stock in hand in Office.							
„ Amount of 879 Books of Mormon, left in Office, at 4s. each	175	0	0				
„ 2259 Doctrine and Covenants at 3s. 6d.	395	15	0				
„ 2166 Hymn Books at 1s. 6d.....	162	9	0				
				733	4	0	
Debts due the Office.							
„ Amount of outstanding Debts due on the Sixth Volume of the STAR..... 76 14 0							
„ Deduct for bad Debts... 26 15 0							
	50	0	0				
„ Amount due for Proclamations Sold	15	12	10				
„ 2400 ditto on hand, at 12s. 6d. per hundred	15	0	0				
				80	12	10	
				813	16	10	
Debts due Binder and Printer.							
To Debts due to Mr. Fazakerly, for Binding Doctrine and Covenants	35	15	1				
Ditto for Hymn Books	24	3	7				
„ Messrs. James and Woodburn, for Printing Proclamations.....	45	0	0				
	104	18	8				

Amount brought forward	104	18	8	813	16	10
Amount due from me to sundry persons as Loans for various purposes	62	19	5			
				167	18	1
				645	18	9

Temple Fund.

Received from Reuben Hedlock as Temple Subscriptions	217	15	9½
Ditto Wilford Woodruff's receipts for the Temple	317	12	11¼
	£535	8	8¾

Thus have I laid before you a statement of our affairs as I leave them in this land, and I now conclude by returning to all my sincere and heartfelt thanks for all the kindness and assistance which I have received, and pray my heavenly father to bless the Saints in Britain in all their hands shall find to do, and speedily make a way for the honest in heart to join their brethren in the land of Zion, that they may receive their endowments, and be prepared to be instrumental in consummating his great work, which he will assuredly cut short in righteousness. Such is my prayer on your behalf, and, beloved Saints, let myself, my family and others, as well as the Saints in Zion, be ever had in remembrance by you, that our undertakings may receive the approval of heaven, and meet with that reward and that rest which remaineth for the people of God. Amen.

W. Woodruff.

ELDER HEDLOCK'S STATEMENT.

It will, no doubt, be interesting to the Saints to learn that the ship *Liverpool*, Capt. Devonport, sailed from this port hence to New Orleans, on the 16th of January last, with seventy-seven souls, or sixty-two adults on board, including forty-five Saints or thirty-four adults, among whom were Hiram Clark and wife, sister Woodruff and two children, E. F. Sheets and wife, and several families who have gone to join their friends in their journey across the Rocky Mountains to California.—May an all-wise Providence protect and guide them where they can enjoy the religion of Jesus Christ, for which they sacrifice their houses and homes, friends and native land—suffering the fatigue and hardship of a long and tedious journey, rather than dwell in confusion with mobs, whose only aim is to destroy the lives and property of the Saints.

Our much esteemed president, elder Woodruff, and J. A. Stratton, took leave of the Saints in England on the 22th of January, and sailed for New York on board the packet ship *Ashburton*. They will speedily visit their friends in the east and gather up as many as they can, and then join the Saints in Nauvoo in their departure to the western coast of America: and I here beg to acknowledge the kindness of the Saints in Britain, on behalf of the Saints in Nauvoo and elder Woodruff, to return the gratitude of my heart for their liberality in donating for the building of the temple in Nauvoo, where it will long remain as a monument of the industry and perseverance of a persecuted people, where the elders of Israel, previous to their departure into the wilderness, will receive the fulness of the holy priesthood and the power of the gospel of Christ, which will prove a blessing to mankind; and also for contributing to the assistance of elder Woodruff and the Saints in Nauvoo, in the hour of need; and I pray God, the Eternal Father, in the name of Jesus Christ, to bless the Saints in this life, and crown them heirs of God and joint heirs with Jesus Christ.

It will be seen by elder Woodruff's address to the Saints in the present number of the Star, the amount donated to the temple, and what has been donated to him and others; also what has been loaned on books and the amount of books on hand. As I am anxious to liquidate all demands upon the books as early as possible, I wish

to impress upon the minds of the Saints and our agents, the necessity of effecting as speedy and extensive a sale as possible, thereby effecting two objects, first the spread of the principles of eternal truth to the inhabitants of the kingdom, secondly to enable us to meet promptly the demands upon us. As some of our agents are greatly in arrears of payment for books already sold, we are under the necessity of requiring immediate returns from them to meet the demands of our printer and binder. Those who have loaned money on books, can, by giving their order, receive the amount in books at wholesale prices, immediately, if requested. It is necessary to be understood that the Book of Mormon, Doctrine and Covenants, Hymn Book, and Proclamation of the Twelve Apostles belong to the twelve, and the proceeds, after defraying expenses of printing and binding must go to them according to their order. The 4th and 5th volumes of the Times and Seasons are the property of elder John Taylor. From this, it will be observed that I cannot use any monies arising from the sale of those books towards defraying the expenses of the office in Liverpool.

It will be perceived by elder Woodruff's statement, that he has not included the emigration department, which hitherto has paid the expenses of the office, and satisfied the pressing demands of many a travelling elder who has called upon us, and contributed to many a poor emigrant besides. In the space of three yeare and two months I have sent to America 990 adult emigrants, 113 of whom have either paid or agreed to pay their passage in Nauvoo, amounting to the sum of £466 12s. which is equivalent to my trasmitting that amount in cash, for I have their expenses to pay on the ship whether I am paid or not. Some of those parties, I am sorry to say, have apostatized from the church and refuse to pay, thus treating me unkindly for my kindness unto them.

I have received by private donations from the Saints, from the 14th of December, 1843, to the 1st of January, 1846, the sum of £62 15 3. I have paid for board, lodging, and travelling expenses to visit conferences for the above period, £169 16 2.

I paid for the expense of a lawsuit in defence of Messrs. Pugmire and Cartwright, £29 15 6, and received as a donation from the Saints towards the above lawsuit, the sum of £14 17 8¼, leaving a balance of £14 17 9¾, which I now owe to the book fund.

I received by the penny subscription, raised towards assisting the poor, the sum of £42 11 0, one half of which I gave to brother Ward, who had contributed from his own funds to their assistance.

I have paid for rent of office since the 14th of December, 1843, to the 1st of January, 1846, the sum of £106 13 4, and have also paid taxes for the office for the same period to the amount of £28 5 6. I have likewise paid for postages, office books, and other necessary expenses, the sum of £136 13 1½. I mention the above particulars that the church may know the expense incurred in maintaining an office for the benefit and good of the church; whence they can emigrate without imposition; and as the emigration of the Saints has ceased for a season, I have no resources to sustain the office, only by the patronage of other people. I hold some deposits for emigration from some members of the church, which may remain to their credit until they are ready to go to California, or I will refund their deposits to them, if they choose. I need not say anything respecting the collections for the temple, the loans on books, and books on hand, as brother Woodruff has made a statement on that subject.

Some may ask, would not a cheaper office do as well? I answer, yes, if it could be had in a locality as suitable for our business as the one we have. Since I came to this new office, I have shipped 277 adult passengers, 150 of whom were Saints, 127 that were not; which is three times as many as I shipped while in the old office, shewing an increase of business not connected with the church. Very few passengers were shipped to New York, Philadelphia, Boston, or Quebec, until I came to Stanley Buildings, but since I have been there, I have shipped 70 adults, only 20 of whom were Saints. I have now about 54 adult emigrants (that are not Saints), to sail in the *Windsor Castle* on the 15th of February. I have also effected arrangements by which I can forward freight and emigrants every five days to New York, by the line of packets to Philadelphia and Boston every eight

days, to New Orleans every six days, to the Canadas in the shipping season, to South America, the East and West Indies, &c. When the Joint Stock Company is completed, these arrangements can be turned to their advantage.

I wish to impress upon the minds of the Saints the importance of their position, and the necessity of their becoming a commercial people. The time is not far distant when the standard of truth will be raised in all parts of the earth, and the twelve will have to see that the gospel is preached to all nations, and gather the Saints to the place appointed. Can it be done? Can the poor Saints, out of their scanty livings, raise a fund sufficient to perform this great work, without a change in circumstances? I answer, no! It was a view of the magnitude of the work of God, and the situation of the Saints, that first suggested to my mind the formation of the Joint Stock Company, and I rejoice to see it so nearly ready for operation. Based upon principles of equity and justice, with the sanction of the British Government stamped upon it, and the approbation of the authorities at Nauvoo, as well as the arm of Jehovah to propel it for the good of his cause, and the many wise and persevering men engaged to direct the interests of the company, it cannot fail to succeed.

And while our brethren are labouring and sacrificing their all, and going into the wilderness to prepare a home for us; I say, while they are in an unsettled state, let the Saints in Britain not slack their hand, but use double exertions to swell the amount of capital, and prepare every needful thing for a company of Saints to take with them next September to California, that they can take their weary brethren something to comfort their hearts in the wilderness, and at the South American ports, and return with the blessings of Providenee and something to increase the capital of the company, also at the same time to seek out the honest in heart, and the meek of the earth, and supply them with every necessary thing for the settlement of a new country. There is not a people on earth so well situated for commercial interests as the Saints in Britain, and no people could do more than the Saints, were the power now in their hands brought to bear upon the great interest of the church in proper order.

Where, says one, is the power; I answer in co-operation, for the Saints are scattered through all the commercial towns of Britain, and are nearly all manufacturers of some sorts of ware, and have more or less influence in the neighbourhood where they reside. Let each branch of the church select one of the most business-like men they have as an agent to correspond with me, or whoever may be in Liverpool to conduct the affairs and ascertain the terms of freight and passage, and times of ships sailing to those ports above named, and any other required information, and make it publicly known and solicit all the business he can. He must not be afraid of doing too much, or falter in the first, second, or third attempt; for remember it will take time to become acquainted and gain the confidence of the people, but perseverance and punctuality are sure to gain the prize, and on fair business principles the agent will realize five per cent on the business he transacts, which, though small at first, will increase, and great good to the church be effected; then, instead of calling upon the Saints for a penny subscription to relieve the poor, we could send five or ten families of the poor in every ship, free of charge, as soon as we get fully established, without feeling the expense. When agents are appointed, let them send me their names and I will insert them with their address in the bills, so that the public may know to whom and where to apply.

We can commence trading as soon as we are fully registered, wherever it will be most advantageous for the company, and we shall not delay operations when we can legally act, but use every lawful endeavour for the good of the company and promotion of the cause of God, to lay out some of the funds in trade and commerce. Probably it will be wisdom, when circumstances permit, to purchase a ship, for I know of ships that have paid for themselves in three voyages to and from Canada, but I do not think it wisdom to spend but a small portion of the company's funds in a ship; if we do, we shall only have a ship and no means of freighting it to the place of destination. I am inquiring after the prospects of sending for a quantity of American flour, lard, cheese, pork, and beef, and such other articles as can be kept in bond, unless the duty is taken off, to supply the demands of the Saints and the furnishing of our own ships, which would cause great consumption. I have

to purchase from £50 to £100 worth of provisions for every ship I send out, and I shall at least, according to present prospects, want about £1000 worth of provisions this year for shipping, the profits of which might as well go to the Joint Stock Company as to other merchants, and I could, through the connections I have formed, sell £10,000 worth in a year, beside supplying the Saints, if we only had the capital to commence with, which I expect will soon be ready. I do not wish the interest of the Joint Stock Company to absorb all the attention of the Saints, but I wish it to have its due attention, while at the same time I would exhort the Saints not to slacken their hands in spreading the truth, and let me entreat of the presiding elders of conferences and branches, travelling elders, and all the Saints, to use every lawful endeavour to spread the truth wherever doors may be open before you, and permit me to remind my brethren who preside over conferences and branches, that to them is committed a charge of great importance, to teach the people the way of salvation, therefore seek the spirit of God to guide you into all truth, and in your deliberations in council gain the wisdom of all by giving all the privilege of expressing their feelings on matters brought before you, give your judgment in righteousness, without partiality or party feelings, study the well-being of the Saints under your charge, seek to settle all differences that you can without disturbing the whole church with the grievance, teach the Saints that the Spirit of God is a spirit of love, and it will be a rule by which all may know that a member is out of the way; if they are possessed of a contentious spirit, of hatred and envy, be gentle in reproofs, remembering that soft words turn away wrath. To the Saints I would say, remember your presiding elders before God, and if you wish to be benefited by them, comfort them. Pray for God to bless you and guide you into all truth, remembering that your elders are the medium of communication, by the influence of the Holy Spirit, to you, and if you are agreed, nothing will prevent them from having their understandings enlightened, and their tongues unloosed, and wisdom and intelligence from God be communicated unto you. Brethren, I desire your prayers, I need your support before a throne of grace, for your welfare is my constant study, and many a sleepless night I have passed thinking upon the situation of the Saints of God in these last days, and I feel my inability, without your sympathy and prayers, to counsel and direct the church in Britain at this important crisis, when the powers of darkness, and oppression of mobs, have arrayed their powers against the church in America, and so many obstacles rise up to disturb the peace and happiness of the people of God, and so much remains to be done to spread the Gospel and gather the Saints with our limited means.

I pray that God will protect his people from dangers seen and unseen, and that the Saints will be faithful to the end, and receive a crown of eternal life.

REUBEN HEDLOCK.

Latter-day Saints' Millennial Star.

FEBRUARY 1, 1846.

WE have been induced in the present number of the STAR, to present considerable matter touching the present situation of the Saints in Zion, and their intended removal; not because the measures to be adopted, or the principles to be carried into effect, have an immediate bearing upon the Saints in Britain, but because of the principles that are set forth for the instruction of the Saints in relation to the great doctrine of the gathering, and we trust they will not be lost upon the people of the Lord in this country.

There is no characteristic by which the Saints are distinguished in the present days so peculiar as that of the gathering, and so long as we continue in connexion with the kingdom of God, the doctrine of the gathering will be of vital importance,

indeed everything hinges upon this point, the Saints must be gathered out from Babylon, in order that they may become a kingdom and a people prepared for the Lord at his coming.

We have no doubt that there are many in the church at the present moment upon whom this subject as yet has not produced its due and legitimate effect. Without laying much claim to the spirit of prophecy, we think we can perceive in the political horizon, indications that will bring powerful arguments to the minds and hearts of the Saints upon this all important subject.

We beg to apologize for the delay in sending out the second number of the Star, such has been the multiplicity of our business in taking stock, and settling affairs with our late beloved President, that we have not been able to attend to our ordinary business, and in addition to this, sickness has been added to the difficulties we have of late had to struggle with.

We would also say to our correspondents of the British and American Commercial Joint Stock Company, that we are much behind hand in our communications with them, however, we trust that for the future not to be quite so crowded with business, and consequently be enabled to attend more punctually to our various duties.

We have received a communication from our beloved President Brigham Young, dated Nauvoo, City of Joseph, Dec. 17th, 1845, by which we find that the Saints at least consider that all things are prospering with them. They have commenced the endowments in the attic story of the Lord's House, and are employed therein night and day; they had, at the date of the letter, given the endowment to some four hundred persons.

The mob, it is said, are now much vexed at our removal, and at the prospect of the Roman Catholics succeeding us. The Saints had been visited by two reverend gentlemen sent by the bishop of Chicago, who examined minutely the city and public buildings, and who declared our Temple to exceed anything they had seen outside of Italy.

The Lord hears and answers the prayers of his people, and the designs of wicked and oppressive men are continually overruled. Great preparations are making for the removal in the spring, and the city has the appearance of being filled with wagon-shops. Saints are daily arriving from the different States, so that there is scarcely a single room in the city to let.

The Saints from this are directed to make their course for the bay or port of St. Francisco.

The people are still labouring on the Temple, and the finish of the interior is progressing rapidly. The fount and oxen of hewn stone are nearly accomplished, and will soon be fit for use.

We are glad to be able to communicate this intelligence at the present time, and we feel assured they will be very satisfactory. Let the Saints remember they are the children of the day, and let them be fully alive to the signs of the times, and for all events that may transpire.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 4. FEBRUARY 15, 1846. VOL. VII.

COPY OF A LETTER FROM J. SMITH, JUN., TO MR. GALLAND.

REMINISCENCES of truly great men are at all times interesting, and particularly so when they have passed from the present stage of action, and their words and works have become a portion of history. The records of mankind teem with narrations of the great and mighty, who, rising above their fellows, have been instrumental in giving laws to the world, overthrowing empires, or establishing principles outliving their short mortality, and operating with still potent energy to the present day. In what estimation should we then hold the character of the chosen and now martyred man of God, who, after the world had slept the sleep of ages, shrouded in comparative darkness with regard to all spiritual things, was permitted to be the instrument for restoring a communication between heaven and earth, and establishing that kingdom which should never come to an end, but continuing to grow in power and majesty, should prepare a people for the coming of the Lord, the final overthrow of evil, and the establishment of holiness and peace throughout a regenerated world.

We therefore think no apology is necessary for the introduction of the following letter, extracted from the *Times and Seasons* of February, 1840, and written within the walls of a prison, when incarcerated for righteousness' sake. We feel assured that the doctrine and principle which it contains, will be acceptable to all, and may be of service to many. EDITOR.

Liberty Gaol, Clay Co. March 22nd. 1839.

MR. ISAAC GALLAND.—Dear Sir, I have just been privileged with a perusal of a letter, put into my hands by Mr. D. W. Rogers, which letter was directed to him, dated February 26th, 1839, and signed Isaac Galland. The contents of said letter express a sympathy and a good feeling towards the people and church of the Latter-day Saints, of whom I have the high honour to being their religious leader; I say high honour, more especially because I know them to be an honourable, a virtuous, and an upright people. And that honour, virtue, and righteousness, is their only aim and object in this life. They are, sir, a much injured and abused people; and are greatly belied as to their true character. They have been fallen upon by a gang of ruffians and murderers, three times, in the state of Missouri, and entirely broken up, without having committed the first offence; or without there being the least shadow, in the very slightest degree of evidence, that they have done ought of any thing derogatory to the laws or character of the state of Missouri. And this last time of their being broken up, it is either my misfortune, or good fortune (for I rather count it good fortune to suffer affliction with the people of God), in connexion with others of my brethren, to be made a severe sufferer, by the hands of the above mentioned *rascals;* they are supported by some portions of the authorities of the State, either

in consequence of prejudices, excited by foul calumnies, or else they themselves are the fathers and instigators of the whole diabolical and murderous proceeding.

I am bold to say, sir, that a more nefarious transaction never has existed since the days of yore, than that which has been practised upon us. Myself, and those who are in prison with me, were torn from our houses, with our wives and children clinging to our garments, under the awful expectation of being exterminated. At our first examination, the mob found one or two persons of low and worthless character, whom they compelled, at the peril of their lives, to swear some things against us, which things, if they had been even true, were nothing at all, and could not have so much as disgraced any man under heaven. Nevertheless, we could have proved by more than five hundred witnesses that the things were false. But the judge employed an armed force, and compelled us to abandon the idea of introducing witnesses, upon the peril of the lives of the witnesses. Under such circumstances, sir, we were committed to this gaol, on a pretended charge of treason against the State of Missouri, without the slightest evidence to that effect. We collected our witnesses the second time, and petitioned a *habeas corpus*, but were thrust back again into prison by the rage of the mob, and our families robbed and plundered, and families and witnesses thrust from their homes and hunted out of the State, and dare not return for their lives. And under this order of things, we held in confinement for a pretended trial; whereas we are to be tried by those very characters who have practised those things, and have sworn to have our lives also! and have made public proclamation that these men must and should be hung, whether they were innocent or guilty. Such men too, sir, hath made this proclamation, as General Atchison, who is considered one of the most prominent men in the State. This is according to the information I have received, which I suppose to be true. Their plea, sir, is that the State will be ruined if the Mormon leaders are liberated, so that they can publish the real facts of what has been practised upon them.

We are kept under a strong guard night and day, in a prison of double walls and doors, proscribed in our liberty of conscience; our food is scant, uniform, and coarse; we have not the privilege of cooking for ourselves; we have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm; and when we have a fire, we are obliged to have almost a constant smoke. The judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us, for fear of the mob. But if we will deny our religion we can be liberated. Our lawyers have gravely told us that we are only held now by the influence of long-faced Baptists; how far this is true we are not able to say; but we are certain that our most vehement accusers are the highest toned professors of religion. On being interrogated what these men have done? their uniform answer is, we do not know, but they are false teachers, and ought to die. And of late, boldly and frankly acknowledge that the religion of these men is all that they have against them. Now, sir, the only difference between their religion and mine is, that I firmly believe in the prophets and apostles, Jesus Christ being the chief corner stone. And speak as one having authority among them, and not as the scribes, and am liberal in my sentiments towards all men in matters of opinion, and rights of conscience, whereas they are not. But enough of this. I feel highly gratified to learn of a man who had sympathy and feelings of friendship towards a suffering, and an injured, and an innocent people; if you can do them any good, render them any assistance or protection, in the name of suffering humanity we beseech you, for God's sake, and humanity's sake, that you will do it. If you should see Governor Lucas, I wish you would have the kindness to state to him the contents of this letter, as we know him from information to be a man of character and a gentleman. I would be glad, therefore, if it were possible that he, and not only he, but every other patriotic and humane man should know the real facts of our sufferings, and of the unjust and cruel hand that is upon us. I have been in this State one year the twelfth day of this month, I have never borne arms at any time. I have never held any office, civil or military, in this State. I have only officiated as a religious teacher, in religious matters, and not in temporal matters. The only occasion I have given, was to defend my own family in my own door yard against the invasions of a lawless mob, and that I did not do at the expense of any man's life, but risked my own in defence of an innocent family, consisting of a wife, five children, hired servants, &c. My residence was in Far West. I was surrounded with a noble, generous, and enterprising society, who were friendly to the laws and constitution of our country. They were broken up without cause, and my family now, as I suppose, if living, are in Quincy, Illinois.

We are informed, that the prisoners in Richmond gaol, Ray county, are much more inhumanly treated than we are. If this is the case, we will assure you that their constitutions cannot last long, for we find ours wearing away very fast, and if we knew of any source whereby aid and assistance could be rendered unto us, we should most cordially

petition for it. But where is liberty—where is humanity—where is patriotism—where has the genius of the pedestal of the laws and constitution of our boasted country fled? Are they not slain victims at the feet of prejudice, to gratify the malice of a certain class of men who have learned that their craft and creed cannot stand against the light of truth, when it comes to be investigated; hence they resort to the vilest of the vile means, and to foul calumnies, and to physical force. To do what? To deprive some fifty thousand of the right of citizenship, and for what? Because they are blasphemers? No! for this is contrary to their practice as well as their faith. Was it because they were tavern haunters and drunkards? No; this charge cannot be substantiated against them as a people—it was contrary to their faith; and, finally, was it for any thing? no, sir, not for any thing; only that Mormonism is truth, and every man that embraced it felt himself at liberty to embrace every truth; consequently the shackles of seperstition, bigotry, ignorance, and priestcraft, fall at once from his neck, and his eyes are opened to see the truth, and truth greatly prevails over priestcraft; hence the priests are alarmed, and they raise a hue-and-cry—down with these men! heresy! heresy! fanaticism! false prophets! false teachers! away with these men! crucify them! crucify them! And now, sir, this is the sole cause of the persecution against the Mormon people; and now, if they had been Mahomedans, Hottentots, or Pagans; or, in fine, sir, if their religion was as false as hell, what right would men have to drive them from their homes and their country, or to exterminate them, so long as their religion did not interfere with the civil rights of men, according to the laws of our country? None at all. But the mind naturally being curious, wants to know what those sentiments are that are so at variance with the priests of the age, and I trust you will bear with me, while I offer to you a few of my reflections on this subject, and if they should not meet your mind, it may open a door for an exchange of ideas, and in the exercise of a proper liberality of spirit, it may not be unprofitable.

In the first place, I have stated above that Mormonism is truth; in other words, the doctrine of the Latter-day Saints is truth, for the names Mormon and Mormonism were given to us by our enemies, but Latter-day Saints was the real name by which the church was organized. Now, sir, you may think that it is a broad assertion that it is truth, but, sir, the first and fundamental principle of our holy religion is, that we believe that we have a right to embrace all and every item of truth, without limitation, or without being circumscribed or prohibited by the creeds or superstitious notions of men, or by the dominations of one another, when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same. We feel ourselves bound by the laws of God, to observe and do strictly, with all our hearts, all things whatsoever is manifest unto us by the highest degree of testimony that God has committed to us, as written in the Old and New Testament, or any where else, by any manifestation whereof we know that it has come from God, and has application to us, being adapted to our situation and circumstances, age, and generation of life: and that we have a perfect and indefeasible right to embrace all such commandments, and do them, knowing that God will not command any thing but what is peculiarly adapted in itself to ameliorate the condition of every man, under whatever circumstances it may find him—it matters not what kingdom or country he may be in. And, again, we believe that it is our privilege to reject all things, whatsoever is clearly manifested to us that they do not have a bearing upon us; such as, for instance, it is not binding on us to build an ark, because God commanded Noah to build one. It would not be applicable to our case; we are not looking for a flood. It is not binding on us to lead the children of Israel out of the land of Egypt, because God commanded Moses. The children of Israel are not in bondage to the Egyptians, as they were then: our circumstances are different. I have introduced these for examples; and on the other hand, "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's wife, nor his ox, nor his ass, nor his man servant, nor his maid servant, nor any thing that is thy neighbour's."

These sentiments we most cordially embrace, and consider them binding on us because they are adapted to our circumstances. We believe that we have a right to revelations, visions, and dreams from God, our heavenly father, and light and intelligence through the the gift of the Holy Ghost, in the name of Jesus Christ, on all subjects pertaining to our spiritual welfare, if it so be that we keep his commandments, so as to render ourselves worthy in his sight. We believe that no man can administer salvation through the gospel to the souls of men, in the name of Jesus Christ, except he is authorized from God by revelation, or by being ordained by some one whom God hath sent by revelation, as it is written by Paul, Romans x. 14, "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" And I will ask, how can they be sent without a revelation, or some other visible display of the manifestation of God. And again, Hebrews, v., 4. "And no man

taketh this honour unto himself, but he that is called of God, as was Aaron." And I would ask, how was Aaron called but by revelation?

And again, we believe in the doctrine of faith, and of repentance, and of baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, and of the resurrection of the dead, and of eternal judgment. We believe in the doctrine of repentance, as well as of faith; and in the doctrine of baptism for the remission of sins as well as in the doctrine of repentance, and in the doctrine of the gift of the Holy Ghost by the laying on of hands, as well as baptism for the remission of sins; and also, in like manner, of the resurrection of the dead, and of eternal judgment. Now all these are the doctrines set forth by the apostles, and if we have any thing to do with one of them, they are all alike precious and binding on us. And as a proof, mark the following quotations. Mark 16th chap. 15, 16 verses: "And he said unto them go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here you will see the doctrine of faith. And again, Acts 2nd chap. 28 verse: "Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here you see the doctrine of repentance and baptism for the remission of sins, and the gift of the Holy Ghost connected by the promise inseparably. Now I want you to consider the high standing of Peter; he was now endowed with power from on high, and held the keys of the kingdom of heaven. Matthew 16th chap. 19 verse, "And I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This was the character, sir, that made the glorious promise of the gift of the Holy Ghost predicated upon the baptism for the remission of sins! and he did not say that it was confined to that generation: but see further, Acts 2nd chap. 39 verse: "For the promise is unto you, and your children, and to all who are afar off, even as many as the Lord our God shall call." Then, sir, if the callings of God extend unto us, we come within the scope of Peter's promise. Now where is the man who is authorised to put his finger on the spot and say, thus far shalt thou go and no farther: there is no man: therefore, let us receive the whole or none. And again, concerning the doctrine of the laying on of hands. Acts 8th chap. 14 to 17 verse: "Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptised in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." Acts 19th chap. 5, 6 verses: "When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." We discover by these the doctrine of the laying on of hands. And for the doctrine of the resurrection of the dead and of eternal judgment. Hebrews 6th chap. 2 verse: "Of the doctrine of baptism, and of laying on of the hands, and of resurrection of the dead, and of eternal judgment." I consider these to be some of the leading items of the gospel, as taught by Christ and his apostles, and as received by those whom they taught. I wish you would look at these carefully and closely, and you will readily perceive that the difference between me and other religious teachers is in the Bible, so the Bible and they for it; and as far as they teach the gospel of Jesus Christ, as it is verily written, and are inspired, and called as was Aaron, I feel myself bound to bow with all deference to their mandates and teachings; but see Galatians, 1st chap. 6 to 10 verse: "I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Further, the 11, 12 verses. "But, I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Please, sir, to pardon me for having obtruded thus lengthily upon your feelings, as you are a stranger to me, and I know nothing of you, only what I have read in your letter, and from that I have taken the liberty which I have. Be assured, sir, that I have the most liberal sentiments and feelings of charity towards all sects, parties, and denominations; and the rights and liberties of conscience I hold most sacred and dear, and despise no man for differing with me in matters of opinion.

Accept, dear sir, my best wishes for your welfare, and desire for further acquaintance, I close my letter, by giving you some quotations which you will have the goodness to read.

The second Epistle of Paul to Timothy, i. 5, 7.—ii. 10, 14.—iv. 2, 7.—Ephesians, iv. 10, 18.—1st Corinthians, xii. 1, 31.—viii. 3, 6.—Ephesians, iv. 1, 8.—The first Epistle of John, i.—Matthew, iii. 13, 17.—St. John, iii. 1, 16.—x. 1, 50.—xxviii. 18, 20.—St. Luke, xxiv. 45, 53. If you wish another address on this subject, you have only to let me know, and it shall be attended to.—Yours, truly, JOSEPH SMITH, JUN.

PRIDE.

As the kingdom of God is one of order so is it necessarily governed by legal officers exercising certain power and authority according to the calling of each. As character amongst mankind, at least of a peculiar cast, very frequently lies hid until circumstances call it forth, so also is it in connexion with the kingdom of God. Perhaps there is no test so efficient in proving the character of the Saint as that of being vested with the authority of the holy priesthood, the importance and responsibility of which, we should wish much to impress upon the minds of our readers.

There is no office in connexion with the kingdom of God, from a deacon upwards, but what is of great importance, honourable, and conferring great honour upon all that perform their duty therein. For instance, in discharging the duties of a deacon, is not the very calling godlike, to seek out and minister to the wants of the necessitous, and especially so when connected with the household of faith, when even a cup of cold water given to the needy shall not lose its reward.

O, there is a beautiful order and fitness in all things connected with the church of God, that stamps at once its true character, and proclaims it to be of no earthly origin. For instance, the proper discharge of the duties of a deacon is, as it were, a foundation on which to build the other and higher offices of the priesthood; and we would venture to say at once, that if a man has not the goodness of heart, the humility, and faithfulness required in the discharge of a deacons office, he is not fit for any higher sphere of rule.

It is said that the human blood, when greatly magnified, is found to contain animalculæ in the forms of all living creatures, so we would say that in the legitimate elevation of the priesthood, individuals ought to possess all the qualifications necessary for the discharge of all the duties of those not so elevated as themselves. For instance, we have been taught that while a lower officer cannot legally assume the authority of those above him, yet those more elevated can descend legally to perform the duty of any that may be beneath them, to which we would add, that they should also be in possession of those virtues necessary for the discharge of every *duty* below them.

Even after the pattern of our great Lord and Master, of whom we read that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." So whatever position in the kingdom of God an individual may occupy, he ought to have a perfect sympathy and fellow-feeling with all beneath him, and particularly with those over whom he may have to preside.

And as every president should feel the responsibility of his position, and the necessity of those over whom he presides giving heed to his counsel, so should he set an example to them of his readiness to submit to the counsel of those who may preside over him.

But as we have before alluded to the authority of the priesthood being a test of character, so we are sorry to say that, in some instances, we have had to regret the manifestation of a rigid jealousy of authority, and sometimes an exercise of tyranny that would be degrading under any circumstances, but doubly so when in connexion with the kingdom of God.

Individuals that, perhaps, for a long season have done well, and have given every satisfaction in the discharge of their duties, have been abundantly successful in furthering the work of the Lord, yet owing to a change of circumstances have become completely changed persons. It may be that before time their authority has been supreme in their own district, circumstances might perhaps call for the surveillance of another, which cannot be brooked, and the person whom before time every one has admired and honoured, becomes another being completely, and perhaps, by his hostility and opposition, undoes much of that which for years he may have been labouring to accomplish.

But need we say that such things should not be in the kingdom of God. We can truly say that for our own part we have always felt much relieved when another has, in some measure, relieved us from the responsibility of the position we occupied.

There was one great principle taught by the Saviour, which was, that he that would be greatest should be servant of all, and truly, while we would have every man discharge his duty faithfully, and have a proper knowledge of the power and authority delegated unto him, and allow no man to trample upon it; we would at the same time say, that jealousy of the power of others, or the exercise of tyranny in the discharge of the authority they may hold, should never be found in the kingdom of God.

What, shall man, dignified and honoured even with the lowest office in the kingdom of God, presume to tyrannize over the flock of God, or rebel against the appointments of the priesthood! We have often cautioned the Saints as to the many ways in which the Devil will seek to overthrow the children of God, and this is one of the most effectual, and most calculated to do extensive injury to the cause. A person, merely a member, may rebel and fall away without effecting much comparative mischief, but an elder, and particularly a president of a branch or conference, is much more calculated to work mischief than others, when so disposed.

It is written that he that humbleth himself shall be exalted, and if persons in a moment of irritation, when jealous of their own power, could but call to mind this maxim, how much might they be saved from trouble, and the church of God from injury.

We delight to see firmness and decision of character manifested both in the kingdom of God and in the world, but when the parties have the name of Saints, we love to see it mingled with true charity and humility, which never will curtail the esteem it calls for, but clothe it with charms that will make it irresistible. Let then every one, and particularly every officer in the church of Christ, endeavour to realize his true position.

Pride, envy, and jealousy may serve their turn amongst men, but they are completely out of place in the kingdom of God; and be it remembered that we have to do with mighty, with fearful realities, in which the indulgence of party, private, or selfish feelings should never be allowed to intrude, and thereby mar our usefulness. O let the sublime work in which we are engaged occupy our thoughts to the exclusion of all paltry, little, mean, and selfish things. Let us remember that we are instrumental in forming and marshalling the host of God, by which the kingdom of Satan is to be overthrown, and every vestige of the destroyer and the curse to be removed from the face of the earth; that it is our great and glorious privilege to redeem the myriads of our progenitors from the thraldom of Satan, and to introduce them after their long confinement into the glorious liberty of the sons of God.

Surely, were the Saints one and all to bear in mind the great end of their calling, it would exclude many a contemptible and trifling thing with which they may now be troubled. We would then exhort all to maintain the authority and dignity of the priesthood conferred upon them, but at the same time, honour it likewise in those above them.

We remember an anecdote in the conversations of the great Doctor Samuel Johnson, which may be an illustration at the present time. "Sir," says he, "there is in this town one Mrs. ———, a great republican. One day, when I was at her house, I put on a very grave countenance, and said to her, 'Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you unquestionable proof, madam, that I am

in earnest, here is a very sensible, civil, well-behaved fellow-citizen, your footman; I desire that he may be allowed to sit down and dine with us.' She has never liked me since; she was one of those who would wish to level down as far as themselves, but could not bear to level up to themselves."

In conclusion we would say to all, give honour to whom honour is due, respect the authority of the priesthood above yourselves, as well as you expect the same from others; put away all things that are mean and contemptible; be men and women of God, approximating to his likeness daily, as you grow in knowledge of the things of the kingdom, and seek to be prepared to fill a high and glorious part in the renovation and restitution of a fallen world.

EDITOR.

SYMPATHY.

"Remember those that are in bonds as bound WITH them," says the apostle, and we feel anxious to extend this great principle amongst the Saints of God. It is, undoubtedly, our duty at all times to remember our brethren and sisters in Zion, especially when we approach a throne of grace in prayer and supplication; but if ever a period since the organization of the church called for the exercise of this principle, it is the present.

We have not made the foregoing quotation to intimate that any of our brethren are in bonds, as we have had no intelligence whatever to that effect, but for the sake of the principle it contains. From rumours that are in circulation, it seems clearly evident that obstacles of every possible kind will be thrown in the way of the Saints in Zion to prevent them leaving.—No pretext, whatever, will be left unemployed for this end, but while we anticipate these things, we do not mean to discourage any one, but rather to remind them that he that is with us is greater than all that is against us. We would therefore remind the Saints who have entered into covenant with God, that it is their privilege to lay all things before their heavenly Father, and he will hear them, and overrule the evil designs of their enemies. We know that, day by day, in the city of Nauvoo, the Lord is appealed to, all things are laid before him in simplicity and in truth, and he hears and answers the supplications of his people. Let the Saints, then, one and all, remember Zion and the people there—let the voice of prayer and supplication ascend into the ears of the Lord of Sabbaoth, from this side of the Atlantic, that blessings may be poured forth upon his people, and that their enemies may be confounded.

We wish the Saints to realize the blessings and the privileges which are theirs in the church of Christ. Many of us who have formerly been associated with the various religious systems of the day, have much to learn in this respect. Prayers and blessings before time, perhaps, with us, have been little thought of, and less understood as to their reality; but it cannot be thus in the kingdom of God. The elements are blessed in the supper of the Lord, and are made a means of good unto us, as a medium by which the spirit of the Lord is communicated. We dedicate and consecrate oil before the Lord, for the use of his people, his blessing is invoked upon it, and that blessing is a reality, which we now understand in a very different manner to what we were enabled to do when strangers to the covenant.

So, in like manner is the power of prayer; it is written that "the prayer of a righteous man availeth much," and we would wish the Saints never to forget their privilege in this respect.

Without any want of charity, we can remember a time when individuals, while in prayer, would go through a whole round of divinity, or perhaps of eloquent eulogy

of the Supreme Being, little thinking perhaps of their prayers being either heard or answered; but it must not be so with the people of God. If there be one school more than another where simplicity and sincerity are necessary, that school is the kingdom of God.

Let, then, the honest in heart remember that duplicity must not in any way intrude upon them when approaching the God of Heaven in prayer and supplication, and at the same time remember that there is mighty power and efficacy in prayer, and he that hath given unto us his Son, will he not, with him, freely give us all things.

Let, then, these sentiments be understood and cherished, and let the application of them be as from the heart of one man before the Lord, on behalf of the Saints in Zion, that they may be enabled to escape from their enemies, and in the wilderness be located in safety, while the vengeance of an angry God is poured out upon the wicked.

And in conclusion we would remark that no Saint, or body of Saints, can be so employed without being individually blessed; and while they breathe forth their sympathy and desires for the well-being of others, it will return into their own bosoms a double blessing; while envy, malice, slander, and all the vile brood of hell will flee away, nor find a resting place amongst the people of the Lord.

In conclusion, then, let our sympathy be such as the apostle inculcates; let us feel to be one with all the Saints of God, and

"Remember those that are in bonds as bound WITH them."

EDITOR.

AMERICAN ANTIQUITIES.

An Account of Discoveries in the West, as given by the Antiquarian Society at Cincinnati.

Near Newark, in the county of Licking, Ohio, is situated one of those immense works or fortifications. Its builders chose, with good taste and judgment, this site for their town, being exactly on the point of land at the junction of Racoon Creek and South Fork, where Licking river commences. It is in form resembling somewhat a horse-shoe, accommodated, however, to the sweep of those two streams; embracing in the whole a circumference of about six hundred rods, or nearly two miles.

A wall of earth of about four hundred rods is raised on the sides of this fort, next to the small creek which comes down along its sides from the west and east. The situation is beautiful, as these works stand on a large plain, which is elevated forty or fifty feet above the stream just noticed, and is almost perfectly flat, and as rich a soil as can be found in that country. It would seem the people who made this settlement undertook to encompass with a wall as much land as would support its inhabitants, and also sufficient to build their dwellings on, with several fortifications, arranged in a proper manner for its defence. There are, within its ranges, *four* of those forts, of different dimensions; one contains forty acres, with a wall of about ten feet high; another, containing twenty-two acres, also walled; but in this fort is an elevated observatory, of sufficient height to overlook the whole country. From this, there is the appearance of a secret or subterranean passage to the water, as one of the creeks runs near this fort. A third fort, containing about twenty-six acres, having a wall around it, thrown out of a deep ditch on the inner side of the wall. This wall is now from twenty-five to thirty feet in height. A fourth fortification, enclosing twenty acres, with a wall of about ten feet high.

Two of these forts are perfect circles; one a perfect square; another an octagon, or eight-sided. These forts are severally connected by roads running between parallel walls, and also in the same way communicate with the creeks; so that these important points, in case of invasion, should not be deprived of water. There are, besides the forts, four other small works of defence, of a circular form, situated in such a manner as to protect, in a measure, the roads running from fort to fort.

The fort which is of the eight-sided form, containing the greatest space within, has eight gateways, with a mound in front of each of them, and were doubtless placed there to aid in a defence against invaders. The other forts have no gateways connected with the roads that lead to them, except one, and this is a round fort united to the octangular fort, containing twenty-two acres; the gateway to this looks towards the wilderness, at this gate is also a mound, supposed to be for its defence.

On the southern side of this great town, is a road running off to the country, which is also walled in the same way; it has been surveyed a few miles, and it is supposed to connect other similar works on the Hokhoking, thirty miles distance, at some point a few miles north of Lancaster, as walls of the description connected with this work, of ten or twelve miles in extent, have been discovered. It is supposed, also, that the wall on each side of the road were made for the double purpose of answering as a fence to their fields, with gateways to accommodate their farms, and for security in time of danger, so that communion between friendly settlements might not be interrupted. About the walls of this place have been discovered very beautiful rock crystal and horn stone, suitable for arrow and spear heads, a little lead, sulphur, and iron. This kind of stone, suitable for spears, was, undoubtedly, valuable on other accounts, as axes, knives, mallets, &c., were made of it. It is likely that, as very little iron has been discovered, even in its oxydized state, their vast works of excavation were carried on by means of wooden shovels and scrapers, which would answer very well in the easy and stoneless soil of that country.

A second fort, situated southwesterly from the great works on the Licking, and four or five miles in a northwestern direction from Somerset, the seat of justice for Perry county, is found. This work encloses about forty acres. Its wall is entirely of stone, not regularly laid up in a wall, agreeably to the rules of masonary, but a huge mass of stones and rocks, of all shapes and sizes, as nature formed them, without the mark of an iron tool upon them. These are in sufficient quantity to form a wall, if laid in good order, of about fourteen feet in height, and three in thickness.

Near the centre of the area of this enclosure is a stone mound, of a circular form, fifteen feet high, and was erected, as is conjectured, for an altar, on which were performed their religious rites, and also for a monument to perpetuate the memory of some great event in the history of its builders. It is also belived that the whole of this vast preparation was devoted solely to the purposes of worship of some kind, as it is situated on very high grounds, where the soil is good for nothing, and may have been, what is called a *high place* in Scripture, according to the customs of the ancient pagans of the old world.

It could not have been a military work, as no water is found there, nor a place of dwelling, for the same reason, and from the poverty of the soil; but must have been a place of resort on great occasions, such as a solemn assembly to propitiate the gods; and also a place to anoint and crown their kings, elect legislators, transact national affairs, judge among the people, and inflict condign punishment.

Who will believe for a moment that the common Indians of the west, who were derived in part from the wandering hordes of the northern Tartar race of Asia, were the authors of these works, bearing the marks of so much labour and scientific calculation in their construction? It cannot be.

Vast Works of the Ancient Nations on the east side of the Muskingum.

This fort, town, or fortification, or whatever it may have been, is between three

and four hundred rods, or rising of a mile in circumference, and so situated as to be nearly surrounded by two small brooks, running into the Muskingum. Their site is on an elevated plain, above the present bank of that river, about a half mile from its junction with the Ohio.

We give the account in the words of Mr. Atwater, president of the Antiquarian Society.

"They consist of walls and mounds of earth, in direct lines, and in square and circular forms. The largest *square* fort, by some called the *town*, contains forty acres, encompassed by a wall of earth from six to ten feet high, and from twenty to thirty in breadth at the base.

"On each side are three openings, at equal distances, resembling twelve gateways. The entrances at the middle are the largest, particularly on the side next to the Muskingum. From this outlet is a covert way, formed of two parallel walls of earth, two hundred and thirty-one feet distant from each other, measured from centre to centre. The walls at the most elevated part, on the inside, are twenty-one feet in height, and forty-two in breadth, at the base, but on the outside average only about five feet in height. This forms a passage of about twenty rods in length, leading by a gradual descent to the low grounds, where, at the time of its construction, it probably reached the river. Its walls commence at sixty feet from the ramparts of the fort, and increase in elevation, as the way descends to the river; and the bottom is rounded in the centre, in the manner of a well founded turnpike road.

Within the walls of the fort, at its northwest corner, is an oblong *elevated* square, one hundred and eighty feet long, one hundred and thirty-two broad, and nine feet high, level on the summit, and even now nearly perpendicular at the sides. Near the south wall is an elevated square, one hundred and fifty by one hundred and twenty, and eight feet high, similar to the other, excepting that instead of an ascent to go up on the side next the wall, there is a hollow way, ten feet wide, leading twenty feet towards the centre, and then rising with a gradual slope to the top. This was, it is likely, a secret passage. At the southeast corner is a third elevated square of one hundred and eighty by fifty-four feet, with ascents at the ends, ten feet wide, but not so high and perfect as the two others.

Besides this forty-acre fort, which is situated within the great range of the surrounding wall, there is another, containing twenty acres, with a gateway in the centre of each side, and at each corner these gateways are defended by circular mounds.

On the outside of the smaller fort is a mound in form of a sugar loaf; its base is a regular circle, one hundred and fifteen feet in diameter, or twenty-one rods in circumference; its altitude is thirty feet. It is surrounded by a ditch four feet deep, fifteen feet wide, and defended by a parapet four feet high, through which is a gateway towards the foot, twenty feet in width. Near one of the corners of the great fort was found a reservoir or well, twenty-five feet in diameter, and seventy-five in circumference, with its sides raised above the common level of the adjoining surface, by an enbankment of earth, three and four feet high.

It was undoubedtly at first very deep, as, since its discovery by the first settlers, they have frequently thrust poles into it, to the depth of thirty feet. It appears to run to a point, like an inverted cone or funnel, and was undoubtedly that *kind* of well used by the inhabitants of the old world, which were so large at their top as to afford an easy descent down to the fountain, and up again with its water in a vessel borne on the shoulder, according to the ancient custom. (*See Genesis*, xxiii. 24.) "And she (that is Rebecca, the daughter of Bethuel,) went *down* to the well, filled her pitcher, and came up." Bethuel was an Assyrian, who, it seems, had made a well in the same form with that described above. Its sides were lined with a stratum of fine ash-coloured clay, eight and ten inches thick, beyond which is the common soil of the place. It is conjectured that at the bottom of this well might be found many curious articles which belonged to the ancient inhabitants. Several pieces of copper have been found in and near these ancient works, at various places; and one was in the form of cup, with low sides, the bottom very thick and strong, showing their enlarged acquaintance with that metal, more than the Indians ever had.

MINUTES OF CONFERENCE.

Dear Brother Hedlock,—I herewith send you the minutes of a conference held in Dean Forest. Brother Johnson and myself thought it wisdom to hold a conference in this place, as it is nearly twenty-five miles for some of the Saints to walk in order to attend the conference at Cheltenham, so on Sunday, the first of February, about one hundred Saints and friends met at Edgehill, each bringing what food they thought proper; all was put together, so in this respect we had all things common at our dinner and tea parties.

At half-past ten o'clock the meeting was called to order by elder George Halliday, who moved that elder John Johnson should preside, which being carried unanimously, elder George Halliday was appointed to act as clerk.

The first hymn was then sung, after which prayer was made by elder Halliday, and another hymn sung by the congregation, when elder Johnson rose and addressed the officers and members upon the subject for which they were met.

There were present 8 elders, 5 priests, 1 teacher, and 3 deacons.

The representation of the branches was then called for.

Edgehill represented by elder Arkwell, consisted of 16 members, including 1 elder, 2 priests, 1 deacon. The Saints were in good order, and in good spirits, rejoicing in the great work of God.

Brangreen consisted of 16 members, including 1 elder, 2 priests, and 1 teacher. The Saints were all rejoicing, and longing to gather with the rest of the brethren, and worship their God with them.

Pouncel consisted of 21 members, including 1 elder, 4 priests, 1 teacher, and 1 deacon. This branch is wide and extensive, so that it is difficult for all the Saints to meet together, but they are still searching after knowledge, and longing to gather with their friends in Zion.

Littledean Woodside, numbered 24 members, containing 2 elders, 2 priests, 1 teacher and 1 deacon. The Saints were in great union with each other, and desirous of extending the work of God all around them.

Vinehill contained 30 members, including 1 elder, 2 priests, and 1 deacon. The members in this branch were mostly females, but good Saints, and almost wished that they were males, that they might go and preach the word of the Lord.

The total number of members represented was 107.

President Johnson then rose, and gave the officers some instructions with regard to their teachings before the world, and also the Saints, so as to prepare them for those trials and persecutions they would necessarily meet with.

Elder Halliday then gave a short address to encourage the Saints and officers to go on in the great work in which they were engaged, laying before them some of the blessings consequent upon so doing.

It was then voted that elder Arkwell preside over Edgehill until the next conference, and preach at Ruledon Hill; also that elder Meek preside over Pouncel; also that elder J. Tingal preside over Littledean Woodside.

Voted also that elder William Tingal and elder Davis preside over Vinehill;* also that J. Morgan open Lane Inn; also that J. Precket open Whitecroft. The meeting being closed by prayer, then adjourned until half-past two o'clock.

* We are not certain that we have made out all the names in our brother's letter correctly; nor do we exactly understand how two elders at one time are to preside over Vinehill.—Ed.

AFTERNOON.

The meeting being opened by singing and prayer, elder Halliday arose, and addressed the Saints, in order to prepare their minds to partake of the Lord's Supper, after which the Sacrament was administered.

Elder Johnson then gave a most interesting address upon the effects of union; and also in a brief manner showed the order of the church; after which, several of the elders and priests bore testimony to the work. The meeting was then closed, when about sixty or seventy sat down to eat plum-cake, and drink milk and water; having finished our repast, we were dismissed to our several abodes, having enjoyed a day of much pleasure and instruction.

I remain your faithful co-worker in the kingdom of God,

GEORGE HALLIDAY, Clerk.

Latter-day Saints' Millennial Star.

FEBRUARY 15, 1846.

OUR general information from the churches in the British Islands is of a very encouraging nature, relative to the prosperity of the work. We feel ourselves, that there is much, very much, yet to be effected here, and that can be accomplished only by a straightforward and diligent proclamation of the first principles of the gospel of Jesus Christ.

We regret, that in one or two places some disaffection has arisen, in coneequence of the removal of the Saints from Nauvoo; it is, however, merely a device of Satan to lead them astray, and into darkness. The word of the Lord could not possibly be fulfilled, in withdrawing the gospel from the people of America on their rejection of it, so long as the church continued located in their midst. The people of the United States, as a nation, have rejected the offers of mercy, they have imbrued their hands in the blood of the innocent, which cries aloud for vengeance; the authorities have winked at deeds of wickedness, and oppression of the people of God; and though, undoubtedly, there are multitudes of honest-hearted people in that land, still to be delivered, yet the wrath of an avenging God must fall upon the nation, and it is necessary for his people to be gathered away, that they be not partakers of the plagues that will assuredly come upon that guilty land. When we look at the people of the United States in a political point of view, we believe them to be completely darkened in their minds, and that they will continue to grow worse and worse until they plunge their country in war, and bring upon themselves the wrath of heaven.

We have given an extract from *American Antiquities*, by Josiah Priest, illustrative of the truth of the Book of Mormon, and we shall continue to do so occasionally, being persuaded that the students of the stick of Ephraim will be much edified and confirmed in their faith thereby.

Information of an interesting and practical nature we shall be glad to receive from our elders and others from time to time, as we are very anxious to be thoroughly acquainted with the situation of the church, in order that we may the more effectually discharge our duties to the same.

SIGNS OF THE TIMES.

It is our melancholy duty to record the loss of the emigrant ship, *Cataraqui*, with four hundred and fourteen lives.

"The *Cataraqui*, Captain C. W. Finlay, sailed from Liverpool on the 20th of April, with 369 emigrants. The emigrants were principally from Bedfordshire, Staffordshire, Yorkshire, and Nottinghamshire. About 120 of the passengers were married, with families, and in all, 73 children. On the 3rd of August, at seven in the evening, the ship was hove to, and continued lying to until three a. m., of the 4th. At half-past four, it being quite dark, and raining hard, blowing a fearful gale, and the sea running mountains high, the ship struck on a reef, situate on the west coast of King's Island, entrance of Bass's Straits. No opportunity had offered for taking an observation to enable the captain to ascertain the ship's course for four days prior to the ship's striking, and from the dead reckoning kept it was presumed that the vessel was in 141, 22, E. long., and 39, 17, S. lat., which would make her between sixty or seventy miles from King's Island. Immediately the ship struck she was sounded, and four feet water was in the hold. The scene of confusion and misery that ensued at this awful period it is impossible to describe. All the passengers attempted to rush upon deck, and many succeeded in doing so, until the ladders were knocked down by the working of the vessel, when the shrieks of men, women, and children, from below, were terrific, calling on the watch on deck to assist them. The crew, to a man, were on deck the moment the ship struck, and were instantly employed in handing up the passengers. Up to the time the vessel began breaking up, it is supposed that between three and four hundred men were got on deck by the extraordinary exertions of the crew. At this time the sea was breaking over the ship on the larboard side, sweeping the decks, every sea taking away more or less of the passengers. About five, a. m., the ship careened right over on her larboard side, washing away boats, bulwarks, &c., a part of the cuddy, and literally swept the deck. At this critical period, the captain gave orders to cut away the masts, hoping the vessel would right, to enable the crew to get on deck the passengers left below. Every thing was done, that could, under the circumstances be done, to get the vessel upright, but all to no purpose. The passengers below were now all drowned, the ship being full of water, and the captain gave those on deck directions to cling to that part of the wreck above water until daylight, hoping that the spars would be of some service in making a breakwater under her, and thus enable the survivors to get on shore in the morning. When day broke we found the stern of the vessel washed in, and numerous dead bodies floating around the ship, some hanging upon the rocks. Several of the passengers and crew (about two hundred altogether) were still holding on to the vessel, the sea breaking over, and every wave washing somebody away. About four p.m., she parted amidships, at the fore part of the main rigging, when immediately some seventy or a hundred were launched into the tumultuous and remorseless waves. The survivors ran ridge-lines along the side of the wreck, to enable them to hold on. The remains of the upper deck now began to break up and wash away. A buoy was now made, and floated towards the shore, but it could not be got nearer than twenty yards from the shore, owing to its getting entangled with the seaweed on the rocks, and there was no one on shore to catch it and secure it on the sand. The fury of the waves continued unabated, and about five o'clock the wreck parted by the fore rigging, and so many souls were submerged in the water, that only seventy survivors were left, crowded on the forecastle, who were then lashed to the wreck. The sea continued breaking over them, the winds raging, and the rain heavy all night, and thus the poor creatures continued. Numbers died, and fell overboard, or sank, and were drowned at the places where they were lashed. When day broke the following morning, it was discovered that only about thirty were left alive. The sea was now making a clean breach into the forecastle, the deck of which was rapidly breaking up. About this time, whilst numbers were helplessly clinging to the bows, and continued dropping off, without the possibility of succour, the captain attempted to reach the shore, but was unable, and with some assistance, regained the wreck. The lashings of the survivors were now undone in order to give them the last chance of life. Mr. Thomas Guthrie, the chief mate, now on the sheetsail yard, was washed out to the bowsprit: he saw the captain, and second mate, and steward, clinging at the bows with about eighteen or twenty dead bodies on the fragment of the wreck. Mr. Guthrie was now driven to a detached part of the wreck, but soon found it impossible to live with such a sea breaking over, and seizing a piece of plank under his arm, leaped into the water, was carried over the reef, and got on shore. He found a passenger who had got ashore during the night, and one of

the crew, John Robinson, plunged into the water when he saw the mate ashore, and partly swimming and partly driven, reached the land. Five other seamen followed, and landed dreadfully exhausted. Almost immediately after, the vessel totally disappeared. Thus, out of 423 souls on board, only nine were saved.

In addition to the foregoing most lamentable catastrophe, the losses announced during the last week have been truly appalling, several American packet-ships being among the number wrecked in crossing the Atlantic, with the loss of all hands.

The first on the list is that of the *Montreal*, a fine new ship, 345 tons burthen, a trader between London and Quebec, which was lost during a snow storm on the night of the 14th of last month, on shore near Cape Chat, and not one belonging to her was left to tell the tale. The wreck, when discovered, was fast breaking up, her masts were gone, and her hull had parted in two. On shore, the bodies of the captain, his wife, and child, were found, the latter being clasped in its mother's arms. Four other bodies were afterwards discovered entangled in the wreck. They were all buried in one grave. The vessel was laden with flour and other articles.

The next melancholy affair is that of another packet-ship, supposed to be the *Saxon*, bound to London, lost, with all hands. The ship, which has a large amount of insurance on her at Lloyd's, was 367 tons burthen, and left Boston, where she belonged, on the 13th of last month, manned with a crew of twenty. She was last seen on the 17th, and her destruction is supposed to have occurred about the 19th, on a reef of rocks called the Ledges, near Red Head, as her wreck was passed by the *Stamboul*, from Smyrna, on the 24th, 25 miles N.N.W., of St. George's Shoal.

Another loss took place on a field of ice, the particulars of which are thus described:—The brig *Laurel* left Quebec on the morning of the 29th of December, with a cargo of 400 barrels of flour, and 28 of butter. On arriving off Cacona, on the banks of Newfoundland, she was met by a large field of ice, and every effort to steer clear of it, proved abortive. The ship becoming fixed in it, she was shortly driven ashore on Green Island, where she immediately became a wreck. The crew suffered severely for three days. The barque *Universe*, of Boston, was lost under similar circumstances; fortunately, the crew were saved.

The ship *Cambridge*, from Liverpool, on the 23rd of December, saw a vessel in distress, which proved to be the *Lord Lynedoch*, of London, in a sinking state. They took off the crew, thirty-two in number, who were in a dreadful state. The vessel foundered shortly afterwards.

The East India Company have received information of the total loss of one of the Company's war sloops, named *Coote*, commanded by Lieutenant J. S. Grieve. The disaster happened on the 3rd of November last, on a reef of rocks opposite Calicut, the vessel at the time being on an expedition to the Malabar coast.

The brig *Merlin*, of Newcastle, was totally destroyed by fire on the 3rd ultimo. She was laden with wine and fruit, and within twelve hours after leaving Oporto Bar, she caught fire. The captain and crew were soon forced to take to the boat, and abandon the vessel. They were afterwards picked up by a foreign schooner, which conveyed them to Gibraltar.

On the books are also reported the total loss of the ship, *City of Shiras*, in the Mindora Sea, with 40 persons drowned; and also the wreck of the *Gustave Edouard*, a French Indiaman, 650 tons-burthen; and another vessel, name not exactly known—both attended with melancholy results.

Lloyd's, Feb. 2.—A passenger on board the *Sons of Commerce*, Williams, from Hobart Town to London, arrived at Pernambuco on the 21st of December, reported that a vessel, with emigrants, bound to Port Phillip, supposed to be the *Cataraqui*, from Liverpool, had been totally wrecked on the Harbinger Reefs, at the west entrance to Bass's Straits, and that 414 persons had been drowned. The news had reached Hobart Town on the 24th of September, the day previous to the sailing of the *Sons of Commerce*.

Loss of the American Ship, Scotland.—The *Scotland*, Captain Snow, sailed from Liverpool, on the 17th of January, bound for New Orleans. On the night of the 19th, during a gale, and thick weather, she struck on Arklow, or some of the neighbouring banks of Ireland. The pumps were tried, and it was discovered she had two feet water in her hold. The ship was then steered up the Channel, in hopes of gaining some port, but the water gaining fast, and the ship steering with much difficulty, (having five feet water in the hold) all the after sails were taken off to make her steer, both pumps being kept going, at the same time baling out of the fore and after hatchways. At four in the morning she broached-to, every exertion being made to get her again before the wind, but in vain, her lee rail at the time lying in the water, and having seven feet water in the hold. Orders were then given to cut away the main-mast, which was done, carrying the mizen-mast along with it. The ship then stood in for the Welsh coast, which they made at day-

light, and kept on till within a quarter of a mile of shore, when the best bower anchor was let go, but finding the ship sinking, and no one to relieve them, the chain was slipped, with the intention of running her on shore, but she had become completely waterlogged, and would not steer. Guns were fired, and signals of distress made, but no one came to their assistance. The ship ultimately struck, and the crew succeeded in getting on shore.

CHELTENHAM LAWSUIT.

We think it necessary from time to time to remind the Saints of the debt still existing, and that in March the time will expire for the payment of the same. Any subscriptions, therefore, that may be in hand, can be forwarded with out delay.

Since our last announcement, we have received the following:—

	£	s.	d.
December 17th, 1844.—To Cash from George Eyre.....	0	10	0
December 19th, 1844.—To Cash ℘ W. Woodruff, from Burslem and Hanley.....	0	3	6
February 3rd, 1846.—To Cash from Kennerton Branch, ℘ Charles Phelps	0	5	0
	£0	18	6

NEWS FROM THE ELDERS.

Rhyd-y-boni, February 7th, 1846.

Dear brother Hedlock,—I have now the last form of my pamphlet in press, and am busily engaged working them off myself. I have also a reply ready, to a pamphlet published lately; printed in Welsh, at Merthyr, against my first pamphlet, by a clan of priests, misrepresenting us, and our good Mormon creed, most foully. This I can publish within a month, if I stay here to do it.

I have more places to preach in, round here, than I can possibly attend to. I have one elder in this circuit besides. In fact, the prospect is good everywhere for a plentiful crop of good souls ere long. The people tell such lies about us as to stir up the curiosity of many to hear us. I have two chapels now in the neighbourhood to preach in when I can.

I will put your cards in some shape to tell the news; have them inserted in some of the papers (my brother's for one) as soon as possible, and anything and everything that I can do to roll on the car of truth.

I intend publishing a Welsh magazine, monthly, price threepence, to proclaim the everlasting truths of Mormonism through Wales, as I hinted at Manchester, and I have greater encouragements continually; then I will also insert your communications with pleasure.

You asked me to give you some items of the voyage round the Horn, which I would do with pleasure, were it in my power; but my charts, journals, and epitome are a hundred miles away from me. I might say much from memory, but not with such certainty. As to the time of starting, it must be governed by the trade winds off the Cape. When I get my journals, I will tell you more. I remain, dear brother, yours as ever,

D. Jones.

Bradford, Yorkshire, February 5th 1846.

Dear brethren,—It is with much pleasure that I write to you at present. I am rejoicing in the Lord, and in the glorious work we are engaged in, even the salvation of a fallen world.

The work in this part is going on well, many are believing, and the Saints are united and attend the means well, and especially, the officers are determined to forward the work by proclaiming the gospel in its fulness and glory.

The Saints in Leeds are doing well, elder Paul has been made very useful. Several baptisms there.

Last Sunday week we had a fast day in Bradford, and a glorious day it was. Four were confirmed, and one baptized at night. Throughout the whole of the conference the work is going on well.

I am at your service at all times, to go as you shall direct, for I know the blessing of adhering to counsel.

Yours, in the love of the kingdom of God,
CHARLES MILLER.

Mars Hill Conference.

Dear brother,—Peace and union prevail here. We profited much under the superintendence of our beloved brother Sheets, and now he is gone, we intend to be good people, and do all we can for the promotion of the Saviour's kingdom.

My love to the brethren in the office, and may the Spirit of Israel's God rest upon you, is the prayer of your brother in Christ, HENRY ARNOLD.

MY FATHER IN HEAVEN.

BY MISS ELIZA R. SNOW.

O, my Father, thou that dwellest
In the high and glorious place;
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation
Did my spirit once reside?
In my *first* primeval childhood
Was I nurtur'd near thy side?

For a wise and glorious purpose,
Thou hast plac'd me here on earth,
And withheld the recollection
Of my former friends and birth:
Yet oft times a secret something
Whispered "you're a stranger here;"
And I felt that I had wander'd
From a more exalted sphere.

I had learn'd to call thee Father,
Through thy spirit from on high,
But until the key of knowledge
Was restor'd, I knew not why.
In the heav'ns are parents single?
No, the thought makes reason stare;
Truth is reason—truth eternal
Tells me I've a mother there.

When I leave this frail existence—
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
All you sent me forth to do.
With your mutual approbation
Let me come and dwell with you.

City of Joseph, October, 1845.

NOTICE.—*We wish to impress upon the minds of our friends that funds for the complete registration of the Joint Stock Company are at present much needed.*

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 5. MARCH 1, 1846. VOL. VII.

CALIFORNIA.

WE have had much pleasure, as far as we have proceeded, in perusing a work just published by Wiley and Putman, of London, entitled an Exploring Expedition to the Rocky Mountains, and to Oregon and North California, by Brevet Captain J. C. Tremont.—As the Church of Jesus Christ of Latter-day Saints is peculiarly interested at present on the subject of California, we make the following extract, illustrative of a journey to the mountains, and may, from time to time recur again to this interesting work, a perusal of which will afford abundant satisfaction to every one who can avail themselves of it.

"*June*, 20.—The air was keen the next morning at sunrise, the thermometer standing at 44 degrees, and it was sufficiently cold to make overcoats very comfortable. A few miles brought us into the midst of the buffalo, swarming in immense numbers over the plains, where they had left scarcely a blade of grass standing. Mr. Preuss, who was sketching at a little distance in the rear, had at first noted them as large groves of timber. In the sight of such a mass of life, the traveller feels a strange emotion of grandeur. We had heard from a distance a dull and confused murmuring, and when we came in view of their dark masses, there was not one among us who did not feel his heart beat quicker.

"It was the early part of the day, when the herds are feeding; and everywhere they were in motion. Here and there a huge old bull was rolling in the grass, and clouds of dust rose in the air from various parts of the bands, each the scene of some obstinate fight. Indians and buffallo make the poetry and life of the prairie, and our camp was full of exhiliration. In place of the quiet monotony of the march, relieved only by the cracking of the whip, and an '*avance donc! enfant de grace!*' shouts and songs resounded from every part of the line, and our evening camp was always the commencement of a feast, which terminated only with our departure on the following morning. At any time of the night might be seen pieces of the most delicate and choice meat, roasting *en appolas*, on sticks around the fire, and the guard were never without company. With pleasant weather, and no enemy to fear, an abundance of the most excellent meat, and no scarcity of bread or tobacco, they were enjoying the oasis of a voyageur's life. Three cows were killed to-day. Kit Carson had shot one and was continuing the chase in the midst of another herd, when his horse fell headlong, but sprang up and joined the flying band. Though considerably hurt, he had the good fortune to break no bones; and Maxwell, who was mounted on a fleet hunter, captured the runaway after a hard chase. He was on the point of shooting him, to avoid the loss of his bridle (a handsomely mounted Spanish one), when he found that his horse was able to come up with him.

"Animals are frequently lost in this way; and it is necessary to keep close watch

over them in the vicinity of the buffalo, in the midst of which they scour off to the plains, and are rarely retaken. One of our mules took a sudden freak into his head, and joined a neighbouring band to-day. As we were not in a condition to lose horses, I sent several men in pursuit, and remained in camp, in the hope of recovering him; but lost the afternoon to no purpose, as we did not see him again. Astronomical observations placed us in longitude 100° 05′ 47″, latitude 40° 49′ 55″.

"*July* 1.—Along our road to-day, the prairie bottom was more elevated and dry, and the hills which border the right side of the river, higher, and more broken and picturesque in the outline. The country, too, was better timbered. As we were riding quietly along the bank, a grand herd of buffalo, some 700 or 800 in number, came crowding up from the river, where they had been to drink, and commenced crossing the plain slowly, eating as they went. The wind was favourable; the coolness of the morning invited to exercise; the ground was apparently good, and the distance across the prairie (two or three miles) gave us a fine opportunity to charge them before they could get amongst the river hills. It was too fine a prospect for a chase to be lost; and halting for a few moments, the hunters were brought up and saddled, and Kit Carson, Maxwell, and I, started together. They were now somewhat less than half a mile distant, and we rode easily along until within about 300 yards, when a sudden agitation, a wavering in the band, and a galloping to and fro of some which were scattered along the skirts, gave us the intimation that we were discovered. We started together at a hand gallop, riding steadily abreast of each other, and here the interest of the chase became so engrossingly intense, that we were sensible to nothing else. We were now closing upon them rapidly, and the front of the mass was already in rapid motion for the hills, and in a few seconds the movement had communicated itself to the whole herd.

"A crowd of bulls, as usual, brought up the rear, and every now and then some of them faced about, and then dashed on after the band a short distance, and turned and looked again, as if more than half inclined to stand and fight. In a few moments, however, during which we had been quickening our pace, the rout was universal, and we were going over the ground like a hurricane. When at about 30 yards we gave the usual shout (the hunter's *pas de charge*), and broke into the herd. We entered on the side, the mass giving way in every direction in their heedless course. Many of the bulls, less active and less fleet than the cows, paying no attention to the ground, and occupied solely with the hunter, were precipitated to the earth with great force, rolling over and over with the violence of the shock, and hardly distinguishable in the dust. We separated on entering, each singling out his game.

"My horse was a trained hunter, famous in the west under the name of Proveau, and, with his eyes flashing, and the foam flying from his mouth, sprang on after the cow like a tiger. In a few moments he brought me alongside of her, and, rising in the stirrups, I fired at the distance of a yard, the ball entering at the termination of the long hair, and passing near the heart. She fell headlong at the report of the gun, and checking my horse, I looked around for my companions. At a little distance Kit was on the ground, engaged in tying his horse to the horns of a cow, which he was preparing to cut up. Among the scattered bands at some distance below, I caught a glimpse of Maxwell; and while I was looking, a light wreath of smoke curled away from his gun, from which I was too far to hear the report. Nearer, and between me and the hills, towards which they were directing their course, was the body of the herd, and, giving my horse the rein, we dashed after them. A thick cloud of dust hung upon their rear, which filled my mouth and eyes, and nearly smothered me. In the midst of this I could see nothing, and the buffalo were not distinguishable until within 30 feet. They crowded together more densely still, as I came upon them, and rushed along in such a compact body, that I could not obtain an entrance—the horse almost leaping upon them. In a few moments the mass divided to the right and left, the horns clattering with a noise above every thing else, and my horse darted into the opening. Five or six bulls charged on us, as we dashed along the line, but were left far behind; and singling out a cow, I gave her my fire, but struck too high. She gave a tremendous leap, and scoured on swifter than before. I reined up my horse, and the band swept on like a torrent, and left the place quiet and clear."

AMERICAN ANTIQUITIES.

BY JOSIAH PRIEST.

Great Works of the Ancient Nations on the North Fork of Paint Creek.

On the north branch of this creek, five miles from Chilicothe, are works so immense, that although we have given the reader several accounts of this kind, yet we cannot well pass over these. They are situated on an elevated piece of land, called the second bottom. The first bottom, or flat, extends from Paint Creek, till it is met by a bank of twenty-five feet in height, which runs in a straight line, and parallel with the stream. One hundred rods from the top of this first bank, is another bank of thirty feet in height; the wall of the works runs up this bank, and twenty rods beyond it. The whole land enclosed, is six hundred and twenty rods in circumference, and contains one hundred and twenty-six acres of land. This second bank runs also parallel with the creek, and with the first. On this beautiful elevation, is situated this immense work, containing within it, *seventeen mounds* of different sizes. Three hundred and eight rods of this fort are encompassed with a wall twelve feet high, a ditch twenty feet wide, and the wall the same at its base. Two hundred and forty rods, running along on the top of the first bank, is the rest of the wall; but is without a ditch; this is next to the river or creek, between which and the water is the first bottom or flat. At the time the builders of this vast work erected it, it is likely that the Creek run along near the wall, but has now receded by being drained off, at the time the Ohio with other western rivers ruptured the mountains which evidently once dammed them up, of which we shall speak in due time. Within this great enclosure, is a circular work of one hundred rods in circumference, with a wall and ditch surrounding it, of the same height of the other wall. Within this great circle, are six mounds, of the circular form; these are full of human bones; the rest of the mouuds, eleven in number, are for some other purpose. There are seven gateways, of about five rods in width each. "The immense labour, and numerous cemeteries filled with human bones, denote a vast population, near this spot, in ancient times."—*Atwater.*

"Tumuli are very common on the river Ohio, from its utmost sources to its mouth, although on the Monongahela, they are few, and comparatively small, but increase in number and size, as we descend towards the mouth of that stream at Pittsburgh, where the Ohio begins; after this they are still more numerous and of greater dimensions, till we arrive at Grave Creek, below Wheeling. At this place, situated between two creeks, which run into the Ohio, a little way from the river, is one of the most extraordinary and august monuments of antiquity, of the mound description. Its circumference at its base, is fifty-six rods, its perpendicular height ninety feet, its top seven rods and eight feet in circumference. The centre at the summit, appears to have sunk several feet, so as to form a kind of amphitheatre. The rim enclosing this concavity is seven or eight feet in thickness; on the south side, in the edge of this rim, stands a large beech tree, the bark of which is marked with the initials of a great number of visitants."

This lofty and venerable tumulus has been so far opened as to ascertain that it contains many thousands of human skeletons, but no farther; the proprietor will not suffer its demolition, in the least degree, for which he is highly praiseworthy.

Following the river Ohio downwards, the mounds appear on both sides, erected uniformly on the highest alluvials along that stream, increasing in numbers all the way to the Mississippi, on which river they assume the largest size. Not having surveyed them (says Mr. Atwater), we shall use the description of Mr. Brecken-

ridge, who travelled much in the west, and among the Indians, and devoted much attention to the subject of these astonishing western antiquities.

"These tumuli (says Mr. Breckenridge), as well as the fortifications, are to be found at the junction of all the rivers along the Mississippi, in the most eligible positions for towns, and in the most extensive bodies of fertile land. Their number exceeds, perhaps three thousand; the *smallest*, not less than twenty feet in height, and three hundred in circumference at the base. Their great number and their amazing size, may be regarded as furnishing, with other circumstances, evidence of their great antiquity.

I have been sometimes induced to think, that at the period when these were constructed, there was a population as numerous as that which once animated the borders of the Nile, or the Euphrates. The most numerous, as well as the most considerable of these remains, are found precisely in those parts of the country where the traces of a numerous population might be looked for, namely, from the mouth of Ohio, on the east side of the river, to the Illinois, and on the west side from the St. Francis to the Missouri. I am perfectly satisfied that *cities* similar to those of ancient Mexico, of several hundred thousand souls, have existed in this western country."

From this view we are *compelled* to look upon those nations as agriculturists, or they could not have subsisted; neither wild game nor fish could possibly support so great a population. If agriculturists, then it must follow, of necessity, that many modes of building, as with stone, timber, earth or clay, and brick were practised and known, as well as methods of clearing the earth of heavy timber. And if they had not a knowledge of metals, we cannot well conceive how they could have removed the forests for the purposes of husbandry, and space for building. But if we suppose they did not build houses with wood, stone and brick, but lived in tents or some fragile hut, yet the use of metals cannot be dispensed with, on account of the forest to be removed for agricultural purposes. Baron Humboldt informs us, in his *Researches in South America*, that when he crossed the Cordillera mountains, by the way of Panama and Assuay, and viewed the enormous masses of stone cut from the porhyry quarries of Pullal, which was employed in constructing the ancient highroads of the Incas, that he began to doubt whether the Peruvians were not acquainted with *other* tools than hatchets made of flint and stone; and that grinding one stone on another to make them smooth and level, was not the only method they had employed in this operation. On which account he adopted a new opinion, contrary to those generally received. He conjectured that they must have had tools made of copper, hardened with *tin*, such as it is known the early nations of Asia made use of. This conjecture was fully sustained by the discovery of an ancient Peruvian mining chisel, in a silver mine at Vilcabamba, which had been worked in the time of the Incas. This instrument of copper was four inches long, and three-fourths of an inch wide, which he carried with him to Europe, where he had it analyzed, and found it to contain ninety-four parts of copper and six of tin. He says, that his keen copper of the Peruvians is almost identically the same with that of the ancient *Gallic axe*, which cut wood nearly as well as if made of iron and steel.

Every where on the old continent, at the beginning of the civilization of nations, the use of copper, mixed with tin, prevailed over that of iron, even in places where the latter had been for a long time known. Antonio de Herera, in the tenth book of his *History of the West Indies*, says expressly that the inhabitants of the maritime coast of Zoctallan, in America, prepared two sorts of copper, of which one was *hard* and cutting, and the other malleable. The hard copper was to make hatchets, weapons and instruments of agriculture with, and that it was tempered with tin.—*Humboldt*, vol. 1, pp. 260, 268.

Among a great variety of the gods of the people of the Tonga islands, in the South Pacific ocean, is found one god named *To-gi Occumea*, which is, literally, the iron axe. From which circumstance we imagine the people of those islands, sometimes called the *Friendly Islands*, were, at some period before their having been discovered by Captain Cook, acquainted with the use of *iron* and consequently

in a more civilized condition. Because men, in those early times, were apt to deify almost every thing, but especially those things the most useful.

Were the people of Christendom to lose their knowledge of the true God, and to fall back into nature's ignorance, is there an article within the compass of the arts which would from its usefulness, have a higher claim to deification than the metal called *iron*.

That group of islands belongs to the immense range shooting out from New-Holland, in south latitude about 20 degrees, and once, perhaps, were united to China, forming a part of the continent. But however this may be, the *first* inhabitants of those islands were derived from China, and carried with them a knowledge of the arts, among which was that of the use of iron, in form of the axe, which it appears had become deified from its usefulness. The reason of the loss of this knowledge, must have been the separation of their country from the continent by convulsions, from age to age, which not only altered the shape and condition of the land, but threw the inhabitants into confusion, separating them far from each other, the sea running between, so that they became reduced to savagism, as they were found by the first Christian nations.

Traits of Ancient Cities on the Mississippi.

Nearly opposite to St. Louis, there are the traces of two ancient cities, in the distance of a few miles, situated on the Cohokia Creek, which empties into the Mississippi, but a short distance below that place. Here is situated one of those pyramids, which is one hundred and fifty rods in circumference at its base (nearly half a mile), and one hundred feet high. At St. Louis is one with two stages or landing places, as the architectural phrase is. There is another with three stages, at the mouth of the Missouri, a few miles above St. Louis. With respect to the stages or landing places of these pyramids, we are reminded of the tower once standing in old Babylon, which had eight stages from its base to the summit, making it six hundred feet high. At the mouth of the Cohokia Creek, a short distance below St. Louis, are two groups of those mounds, of smaller size, but we are not informed of their exact number. At Bayeau Manchac and Baton Rogeu, are several mounds, one of which is composed chiefly of shells, which the inhabitants burn into lime. There is a mound on Black River, which has two stages or stories; this is surrounded with a group of lesser ones, as well as those at Bayeau Manchac, and Baton Rogeu. There is one of those pyramids near Washington, in the State of Mississippi, which is one hundred and forty-six feet high; which is little short of nine rods perpendicular elevation, and fifty-six rods in circumference. Mr. Breckenridge is of the opinion that the largest city belonging to this people, the authors of the mounds and other works, was situated on the plains between St. Francis and the Arkansas. There is no doubt but in the neighbourhood of St. Louis must have been cities or large towns of these ancient people, as the number and size of the mounds above recounted would most certainly justify.

Fifteen miles in a south-westerly direction from the town of St. Louis, on the Merrimack River, was discovered, by a Mr. Long, on lands which he had purchased there, several mounds of the ordinary size, as found in the valley of the Mississippi, all of which go to establish that this country, lying between the Missouri and the Mississippi rivers, below St. Louis, and between the junction of the Illinois and the Mississippi above, with the whole region about the union of those rivers with each other,—which are all not far from St. Louis—was once the seat of empire, equal, if not surpassing, the population and the arts as once they flourished on the plains of Shinar, the seat of Chaldean power, and on the banks of the Euphrates.

In connexion with the preceding pages, we have made a few extracts from the Book of Mormon, to shew in what manner its truths are confirmed by such writers as Mr. Josiah Priest and others. We know it is an easy matter for the unbeliever and the mocker to remark that our lamented prophet might copy from various writers the passages we have quoted below; but we would here remark, once for all, the researches from which we have extracted, were not printed until about three years after the Book of Mormon had been published. Every lover of truth will rejoice in the continued increase of testimony arising from the researches of travellers and others, that continue to come forth from time to time, to establish the word of God in the last days. We shall recur again to this subject from time to time, and endeavour to add testimony to testimony in confirmation of the truths of heaven.—Ed.

Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God; yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about, to enclose his armies, and also building walls of stone to encircle them about, round about their cities, and the borders of their lands; yea, all round about the land; and in their weakest fortifications, he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites. And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of christians. And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labour exceedingly for the welfare and safety of his people; yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath, to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

And now it came to pass, in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah. And behold, the city had been re-built, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about, to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones, and with arrows. Behold, I said that the city of Ammoniah had been re-built. I say unto you, yea, that it was in part re-built, and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them. But behold, how great was their disappointment: for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them, that they might take effect, neither could they come upon them, save it was by their place of entrance. Now at this time, the chief captains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security. Now the leaders of the Lamanites had supposed, because of the greatness of their numbers; yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea they had also prepared themselves with shields, and with breast-plates; and they had also prepared themselves with garments of skins; yea, very thick garments, to cover their nakedness. And being thus prepared, they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure. But behold, to their utmost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle, after the manner of the instructions of Moroni. And it came to pass

that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war. Now if king Amalickiah had come down out of the land of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people. But behold, Amalickiah did not come down himself, to battle.

Now behold, the Lamanites could not get into their forts of security, by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance. And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them. Thus they were prepared; yea, a body of their most strong men, with their swords and their slings, to smite down all who should attempt to come into their place of security, by the place of entrance: and thus were they prepared to defend themselves against the Lamanites. And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain, with an immense slaughter. Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts, they were swept off by the stones and the arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead, and wounded bodies.

And now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites; and upon the top of these ridges of earth, he caused that there should be timbers; yea, works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers, there should be a frame of pickets built upon the timbers, round about; and they were strong and high: and he caused towers to be erected that overlooked those works of pickets; and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them. And they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land.

THE JOINT STOCK COMPANY.

If we could thoroughly lay aside the remnants of our sectarian prejudices, and form a true conception of the nature of the kingdom of God in the last days, we should see the folly of endeavouring to build up a system of mere spiritualities.

What do we understand the perfection of individual existence to consist in? Is it not the inseparable union of intelligence with elementary matter, redeemed and sanctified by the great plan of salvation? Of a like nature also is the kingdom of God. It cannot possibly be constituted of temporal things merely, and it is equally impossible to build it up of spiritualities alone. So long as the Saints are engaged in the great work of the Lord, they will continue to require a subsistence; they must be fed and clothed, and have habitations wherein to dwell? and while they

are proclaiming the principles of the everlasting gospel, they must on the other hand be engaged in building up the cities and stakes of Zion, and the many Temples that will be required for the worshippers therein.

Manufactories must be established to produce all things necessary for the comfort and accommodation of the people of God; and, moreover, it will be clearly seen that, under the circumstances in which the church is situated at present, and especially in the location beyond Rocky Mountains, the temporal energies and skill of all will most undoubtedly be brought into requisition.

With these views has the Joint Stock Company been set on foot, and we will venture to say on behalf of every true-hearted Saint, with the intention of being made subservient to the building up and establishing of the kingdom of God.

The Deed of the Company secures to us the privilege of trading as merchants between Great Britain and America, of hiring or purchasing ships, and of raising buildings wherein to manufacture the produce of those countries, or either of them.

We would now ask what is the primary wish of every honest-hearted servant of God, is it not to gather with the people that he may learn of the mysteries of the kingdom, and be prepared for the great events to come? And will not this be more easily effected in connexion with trade and commerce conducted by the Saints themselves, than in being dependent upon the precarious assistance of the Gentiles? And, moreover, have we not a right to look for and expect the blessing of God upon our efforts, when they are made for his own glory? Shall we not, therefore, look for success, and through this medium for an increase of the good things of this life, and thereby be better enabled to gather with the people of the Lord, and aid in the building up of Zion.

As far as we ourselves are concerned, we have no idea of the Saints gathering in a state of poverty and destitution. Zion must be established in richness and beauty, and the place of the feet of the Lord must be made glorious, and all nations must eventually contribute of their riches and treasures to effect the same.

Surely, then, it is time for the Saints to lay aside the remnants of a false sanctity that would scorn the treasures of the earth, and only occupy itself with the contemplation of a morbid spirituality, that will never bring lasting glory to God or man.

Let the Saints exercise a generous confidence in each other, and if they are willing to receive and obey counsel in spiritual things, let them prove their sincerity by manifesting that they have an equal confidence where the things of this world are concerned likewise. In partaking of the responsibilities of the Presidency of the churches in the British Islands, we are desirous to discharge our duty faithfully, and we are equally so in connexion with the Joint Stock Company; indeed, so far as we are individually concerned, we do not separate the two, for if we had not been fully persuaded that such an association would be of incalculable advantage to the church of God, we would never have incurred the responsibility of our connexion with it, in addition to the many duties in which we were already engaged. Our prayer in behalf of the Joint Stock Company is, may God Almighty bless and prosper it for his own glory, and all who put their shoulders to the wheel to assist in the same. Amen. There seems something very providential in the origin and establishment of it at the present period, especially when we take into consideration the circumstances of the Saints in the West, and their destined locality.

Let then the hearts of the Saints be enlarged, and be worthy of the people of God, let them conceive liberal things, and by them live; the struggle may be great and mighty in connexion with the society, and much care and anxiety will be necessary, so will it be likewise in the kingdom of God. In vain need we look for success without an effort, difficulties may abound and increase, but the faithful are destined to triumph, and as it is written—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

EDITOR.

WHY DO THE SAINTS LEAVE NAUVOO?

A question, certainly, that could be very easily answered to the satisfaction of every right-minded person; but as Satan takes every occasion to bewilder the mind and excite doubts, consequently there may be individuals who are not satisfied upon this subject, and for their benefit our remarks are intended.

We have to lament, on many occasions, at the very contracted views of some, in relation to the work of God; hence, many have indulged themselves with the expectation of a settlement there, where they might sit down and enjoy a repose after the struggles of their pilgrimage; but let each and all understand, the period of repose has not yet come, the progress of the Saint is still a warfare, and a faithful endurance unto the end will be the only means of securing a crown of rojoicing in the day of God.

But again, others lament the sacrifice that must be made by the Saints leaving the city which they have built by their industry, and especially the temple of the Lord. But let it never be forgotten, that God requires in the last days a people that will covenant with him by sacrifice, and the greater that sacrificeis, the more acceptable it must be unto him.

But again, others ask, "Where is there a revelation to leave Nauvoo?" which we would answer by asking another—"Where was the revelation for them to leave Jackson county, in the state of Missouri?" Every true-hearted Saint believes in the revelations given in reference to the building up of a great city and temple there, and yet the Saints have abandoned it.

The great secret of all, is this: the Saints have received a dispensation of the gospel unto the children of men, and if their persisting to reside in any certain locality would bring upon them destruction from the hands of the wicked; their duty, it will be plainly manifest, is to flee, unless the Lord gave a direct revelation to the contrary, which we know the Saints would be ready to obey, even in the face of threatened destruction. But let it be understood, that the people of the Lord have a great work to accomplish; the continents of North and South America are the Zion of the last days, and before the Saints can go forth to build up the cities and stakes of Zion, the wrath of an avenging God must sweep through that guilty land, to avenge the wrongs of the much-injured children of Joseph, the aborigines of the soil, as well as the blood of saints and of prophets which cries from the ground for vengeance. The people of the Lord, therefore, are merely removing from one locality of Zion to another, from whence they can more effectively go forth to accomplish the work of God, and be instrumental in bearing the stick of Ephraim unto its legitimate owners, that they also may be capacitated to perform their great and important part in the final drama of the last days.

Nauvoo has, as it were, served its purpose for the present time; it has been a central point for the Saints, to teach them the principle of the gathering; there they have acquired many a lesson of industry and wisdom in connexion with the kingdom of God; they have learned to estimate the capabilities of the Saints when united and under the blessing of the Lord; and though they have practised the virtues of forbearance and long-suffering, they have discovered that they have a power and an energy at command, that will be called, at no distant day, into exercise at the will of God. Why then do the Saints leave Nauvoo? Why? Because reason, truth, humanity, the seed of Jacob, the furtherance of the great cause of truth, and the judgments of Almighty God demand it.

These are a few of the reasons then, we conceive, why the Saints leave Nauvoo. Let no one deceive himself, or like the Israelites of old, wish for the flesh-pots of Egypt in slavery, than endure hardships with the glorious liberty of the sons of God.

EDITOR.

MINUTES OF CONFERENCES.

A conference was held, according to appointment, in the meeting room at Trowbridge, Wiltshire, on the 17th of February, when the meeting being called to order by elder P. M. Westwood, elder John Halliday was voted to preside, and elder Westwood to act as clerk.

The meeting being opened by singing and prayer, the president proceeded to give a representative account of the conference, which now numbers 83 members, including 1 elder, 4 priests, and 1 deacon. Fifteen had been baptized since last general conference in Manchester. The situation of the conference, and its condition at present, were such as he (the president) could wish, considering the circumstances in which they were placed. When he looked back at the history and progress of the work in that region, he was thankful to God for what had been done, though the struggle he had passed through had been great, and the cause had met with the most violent opposition and persecution. The work was now onward, and the prospects brightening, some were being baptized weekly, and much good would be done through the blessing of God, inasmuch as the Saints would unitedly exert themselves, act in union together, and live as Saints of God ought to live, in righteousness before God and man.

The case of a brother, who had been slack and behind hand in his duty, was then brought forward. He being present, acknowledged his fault, and was received back into full fellowship.

As a deacon was wanting in the Trowbridge branch, it was voted that brother John Harding be ordained to that office.

It was then voted that the Saints use all their means to clear off an expense that had been incurred by one of the brethren in behalf of the church.

It was also agreed that a subscription be raised, weekly, for the support of brother Halliday's family. The names of such as would and could subscribe for that purpose, were then taken.

It was also unanimously voted that the Saints in that conference would unitedly uphold and sustain the authorities of the church that are placed over them, and would act according to their teachings.

Various principles were then laid before the Saints in reference to family prayer, the evils of tale-bearing, the necessity of union and holiness amongst the Saints, &c.

The meeting was then closed by a benediction from the president. A good feeling of union, and a desire to advance the work, was manifested by all.

J. Halliday, President.
P M. Westwood, Clerk.

Dear brother Ward,—In accordance with the request of brother Halliday, I send you the minutes of our conference, held yesterday, and I must beg leave to say, that as an individual, I rejoice in the prospects of the progress of the work in this region. Many calls are made for preaching, more than we can at all fill, and the people are very willing to hear, and the honest hearted are coming forward to embrace the work.

My kind love I present to you and brother Hedlock, and may the blessing of God prosper all your labours in his kingdom, is my prayer. Amen.

I remain, your brother in the cause of truth,

Philip M. Westwood.

Trowbridge, February 18*th*, 1846.

P.S.—Since the conference, brother Halliday writes that he has baptized two men.

Agreeably to appointment, the Clitheroe conference assembled on Sunday, February 22, 1846, elder Wilson, from Liverpool, being present on the occasion. Elder Speakman was unanimously chosen to preside, and elder Wolstenholme to act as clerk.

The meeting being opened by singing and prayer, elder Speakman read a letter from president Hedlock, stating, that from other engagements elder Ward and himself were unable to attend. He then introduced elder Wilson, who made some remarks on the Joint Stock Company, in connexion with the kingdom of God. He stated some of the difficulties with which they had had to contend, but that now they were progressing in a most satisfactory manner.

The number of officers present was then taken, which consisted of 12 elders, 11 priests, 7 teachers, and 3 deacons.

The representation of the branches was then called for, when the following statements were laid before the meeting :—

Clitheroe,—30 members, including 2 elders, 3 priests, 1 teacher, 2 deacons. Five had emigrated.

Waddington.—26 members, including 2 elders, 2 priests, 1 deacon. One had emigrated.

Chatburn.—42 members, 2 elders, 2 priests, 3 teachers, 2 deacons. In union and good standing.

Settle.—15 members, 1 elder, 1 priest. One baptized. In good standing, and united for the progress of the work.

Burnley.—45 members, 2 elders, 2 priests, 1 teacher, 1 deacon. Two baptized, received 1 by letter. In union and good standing.

Downham.—15 members, 1 elder, 1 teacher, 1 deacon. In good standing.

Accrington.—29 members, 2 elders, 4 priests, 1 teacher. Baptized 2. In good standing.

Ribchester.—20 members, 1 elder, 2 priests, 2 teachers. In good standing.

Blackburn.—87 members, 2 elders, 3 priests, 3 teachers, 1 deacon. Eleven baptized, 4 emigrated, 8 received by letter. In good standing.

In consequence of the scattered condition of the Downham Saints, it was unanimously agreed that the branch be united to Chatburn.

It was then voted that brother John Hartley be ordained teacher for Clitheroe, also E. Pilling as teacher for Waddington, also Thomas Eaglin teacher for Settle, also Smith Heap priest for Burnley, also brother Duxberry deacon for Blackburn.

The afternoon service being opened as usual, the ordinance of the Lord's supper was attended to, after which, those who had been nominated were ordained to their respective offices.

The case of brother Woodburn, who had been suspended by the Blackburn branch in consequence of imprudent conduct, was then attended to, and as he demanded an appeal to the conference, his wish was granted him. The decision of which was to justify the measures of the Blackburn council, and still to suspend the brother until he sufficiently manifested by his works that he was worthy to be again installed in his office.

The Saints in the evening were addressed at considerable length by elder Wilson.

WILLIAM SPEAKMAN, President,
WILLIAM WOLSTENHOLME, Clerk.

Sheffield, February 25th, 1846.

Dear Sir,—Our beloved president requested me to write you a few lines, informing you of the proceedings at our conference, which was held on the 15th. H. MITCHELL.

The meeting being called to order, it was voted that elder Ure preside on the occasion, and that elder Mitchell act as clerk.

The representatives were then called upon to give an account of the branches. All were *in good standing, and on the increase*, although Satan had tried to do all the harm he could. Our prospects are very cheering, insomuch that our hearts rejoice exceedingly to see the work roll on.

It was voted that Hoyland Common be organized into a branch.

Several nominations were received by the conference, and the ordinations were attended to by elders Ure, Rodgers, Lees, and Mitchell, as well as several confirmations.

The number of officers present, was, 1 high priest, 6 elders, 17 priests, 8 teachers, and 5 deacons. Number of members in the conference, 472, including 1 high priest, 10 elders, 28 priests, 10 teachers, and 7 deacons. Baptized since our last conference, 64. Our motto is, "RIGHT A-HEAD."

J. URE, President,
H. MITCHELL, Clerk.

P.S.—These few lines come with our best wishes and prayers for you all, viz :—elders. Hedlock, Ward, and Banks.

A conference was held in the city of Glasgow pursuant to previous appointment, in the Odd Fellow's Hall, on Sunday, the 1st of March, 1846.

The meeting being called to order, and opened as usual, elder Peter M'Cue was chosen to preside, and brothers Walter Thompson and Thomas B. H. Stanhouse were appointed to act as clerks.

The number of office-bearers present, was, 1 high priest, 17 elders, 17 priests, 15 teachers, and 7 deacons.

The representation of the branches was then called for individually, when the aggregate amount was found to be the following:—Members, 1217, including high priests, 1, elders, 44, priests, 55, teachers, 45, and deacons, 29. Fifty have been added by baptism since last conference.

The branches generally were in good standing. Several were nominated and ordained to office on the occasion, in connexion with several of the branches.

Elder Holt, of Campsie, addressed the meeting for a short time on the duty of the Saints, as to what they ought to be, and how they ought to perfect themselves, as they are commanded to imitate God in all righteousness and holiness.

LETTER FROM P. HARRISON OF LEEDS.

Leeds, March 2nd, 1846.

Beloved brethren,—I take up my pen to inform you of our success and prospects in Leeds at the present time.

We have been baptizing almost every week since I came here, and I am informed, that since the branch was organized, there have never been better prospects than at present. Our meetings are well attended, so much so, that we are compelled to say, make room.

On Shrove Tuesday we held a tea meeting, and a very respectable one it was. We were higly entertained with addresses from elder Thomas Wilson, president of the Liverpool branch, who spoke on the subject of the Joint Stock Company, in a very interesting manner. Elder Milnes, from Bradford, entertained the meeting much with the subject of the gospel, also elder A. Lord, from Idle, addressed the meeting much to their satisfaction. P. Riddle, of Leeds, gave us a specimen of his first speech among the Latter-day Saints, &c., in a very entertaining manner. M. H. Beaumont, of Leeds, addressed the meeting in an affectionate manner. A. F. Bapty, of Leeds, rose to move a vote of thanks to sisters Bapty and Lees, together with their kind friend, Mrs. Pearson, for their ready and valuable services in getting up the tea, and excellent accompaniments thereof, which was unanimously responded to. The meeting was dismissed with a benediction from brother Thos. Wilson.

Yours in the new and everlasting covenant,

PAUL HARRISON.

NEWS FROM AMERICA.

New York, February 1st, 1846.

Dear brother Hedlock,—Yours came to hand some time since, but I have delayed writing till just before our setting sail for California, in order that I might be more definite in relation to our departure.

The ship is now loaded, full to the hatchways, about five hundred barrels of which we leave at the Sandwich Islands, and the remainder is ours. There are now in the city, and some on board the vessel, about 230 souls, that will sail next Wednesday at two o'clock;

all happy and cheerful at the prospect of deliverance. This afternoon I preached my farewell discourse at the Hall, and the house was crowded. *I have made arrangements with the Government, that we are to pass out of this country to California, by sea and by land, unmolested.*

I received a letter from the West a few days ago, informing me that a man would be sent on as soon as I am gone, to raise another company; also that a large company was to leave Nauvoo about the 25th of last month, and travel westward until it was time to put in a crop, and then commence planting.

We have received intelligence that brother Woodruff was on his way home.

The reason I did not send you a *Messenger*, was, I thought that one of the ten was for you; but I have a very neat copy, bound, which I shall keep for you until you come to California; if I had an opportunity, I would send it now.

You need not forward any more money for Mr. Winchester; he is in Pittsburgh, and has left the Rigdonites, and I should not be surprised if he went to the West, and crossed the mountains with the Saints.

The Saints in this country are very anxious to emigrate, and will do so as fast as they can procure the means.

A letter will reach me in California, by addressing it to the care of the American consul at Honolula, on the Sandwich Islands.

I have many letters to write before I leave, and I shall be under the necessity of closing by bidding you farewell, until we meet in a land of freedom. Ask the Saints in England to remember us in their prayers, that we may have a safe passage.

Yours, as ever, in the gospel,

S. BRANNAN.

Latter-day Saints' Millennial Star.

MARCH 1, 1846.

WE have to apologise for the late appearance of the present number of the STAR it has arisen from circumstances over which we had no control, being necessarily obliged to make a journey to Scotland in connexion with the promotion of the Joint Stock Company. We hope that this will be a sufficient apology to our patrons and readers for the delay.

Situated as we are we have to look at the kingdom of God as a whole, and therefore cannot devote ourselves to the promotion of any particular interest. We wish also to extend this feeling and principle, and call for the sympathy and asistance of all faithful Saints in all things that tend to establish and promote the kingdom of God. Let us look at the work of the Lord, as a great whole, and assist with all our energy all things calculated to accelerate its progress, until the stone cut out of the mountain without hands becomes a great mountain and fills the whole earth.

We are glad to present to our readers the letter from elder Brannan, of New York, and have no fear but that it will give much satisfaction. Our friends in the West seem to be actuated by a right spirit, fitting them for the exigencies of the times, and we feel to pray that God may bless them on their way, by land or sea. We are fully convinced of one thing, that so long as the Saints are in a right state of mind before the Lord, that whatever circumstance transpires they will be prepared to meet it, and the great, glorious, and never-dying principle of "all things working together for good," will be fully exemplified in the salvation of the Saints, and in their escape from Babylon to build up the kingdom of God, that it may go forth in majesty and power unto the nations, to accomplish the great designs of the Almighty in the regeneration of a fallen world.

We have given an extract from a book of travels to Oregon and California, which we think will be of interest to all; we are busily engaged in perusing the same at present, and shall occasionally give such further extracts as we think will be of interest to the Saints, who must, one and all, deeply sympathise with those of the brethren and sisters who are about to make so great a journey.

We wish now to announce that it is our intention to hold a GENERAL CONFERENCE in the month of June next. As we have held a Special Conference so lately is one reason for our postponing it from the sixth of April; another is that as the complete registration of the British and American Commercial Joint Stock Company must be effected before May next, we are very desirous of laying all particulars of the same before the various delegates, as well as the Saints at large.

We would now give a timely hint to the Presidents of Conferences and branches in relation to sending by delegate or letter, every particular without fail of their various conferences, or branches, as a report of this nature will be of great value to us, and to the authorities in Zion.

EXTRACTS FROM THE TIMES AND SEASONS.

PUBLIC OPINION.

Never, since we can recollect, was public opinion so fluctuating as at the present time. Sensation, wild and frantic, the passions of men seem to be bloated with every breeze that skims over the surface of the great deep of religious, political, civil, and uncivil freedom; and in the midst of all this wind, we occasionally witness a flash of lightning, and hear the sound of distant thunder, which indicate the approach of a storm. The minds and feelings of neighbourhoods are uneasy, the honour and virtue of the States are in jeopardy, and the confidence and glory of the Republican droops at the awful signs of the times.

Nor is America the only quarter of the globe that is agitated, or that manifests symptoms of the great day—the dissolution of things spiritual and temporal. The other three quarters, or what is termed the old world, like a moth-eaten garment, appear on the eve of falling to pieces.

The weather is cold, and bracing to health, and everything moves with its accustomed precision and prophetic appearance, that the Lord blesses the Saints in Nauvoo. We feel grateful to our Father in heaven for his kindness and mercy continued to us from day to day, and sincerely hope and pray that he will still favour his people; beseeching them to pray for the prosperity of Zion, and that her ministers may be clothed with salvation, and preserved to do good and carry the gospel to all Israel. Brethren, be wise.

THE TIMES.

It is an old saying, that the times change, and we change with them; but whether this is exactly the case, in point of fact, men of reflection can judge. The promise made to Noah, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," continues with all its variety, grace, glory, wonders, and seed seeding seed. But man, from one family, has multiplied to millions: one language or tongue has branched out into thousands of significant, insignificant, and melodious modes of conveying ideas to the understanding; and patriarchal, fatherly, or family government, have swelled from simplicity for ordinary purposes and conveniences, to states, kingdoms, empires, and despotisms, for conquest, for slaughter, for safety, for wealth, for greatness, for grandeur, for ambition, that the voice of the people might supersede the voice of God. The early simplicity of living, of thoughts, of government, and

etiquette, have grown into luxury, cunning, cruelty, and impropriety. We view these innovations upon the comfort, society, and friendship of man, as inventions that have degraded him from the image of God, to (almost) passions and likeness of a beast. There is now extant a very erroneous idea of the knowledge of the first families of the earth, from Adam to Abraham. They possessed intelligence derived from God himself, and they lived to the age of nearly one thousand years, in good health and vigour. There were men of renown and giants in those days. Now we see dwarfs, mean men, consumption, short-lived hypocrites, and learned speculators upon all the viscissitudes, calamities, and phenomena of nature, without the power to change one hair white or black. Surely we live in peculiar times, which, if time permits, we shall speak further upon hereafter.

HEATHEN TEMPLE.

We present the following as a specimen of heathen wisdom which is somewhat a-head of christian improvement and light on the score of a place of worship.

"*Heathen Temple.*—The Rev. Eugene Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to crowded auditories. In one of his recent discourses, he described a heathen temple, which we have never seen paralleled. It stands in the city of Arva, or the golden city, which, for six hundred years. has been the capitol of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy feet high. On the top of the walls rest two rows of massy pillars. At each corner of the walls rises a beautiful spire. On the top of each spire is placed a huge bar of iron, surmounting which is an iron net work ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the wind is strong, every bell is set to ringing.

On the top of this temple is a second one, one hundred and fifty feet square, and fifty feet high, and on each corner rises a beautiful tower with its compliment of bells. On the top of this second, stands a third temple, one hundred and twenty feet square, and thirty feet high, each corner having its tower and bells; and surmounting this third, is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron net-work at its summit—having nnmerous bells suspended from its edge. On walking along by the temple, when the wind is strong, and all these bells, comprising an endless variety of tones, are ringing, a wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Arva sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 140,000 rupees, or 60,000 dollars. Besides this, in the niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher and higher, until they reach the lofty ceiling. Look about you which way you will in this immense building, and it seems as though the Gods are looking down upon you, wherever you turn your eyes. Look up this 274 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worshippers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

The temple with all its images—the 2,000 bells—the sculpture which adorns the building within and without—the brick and stone work, and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months labour to the work, others four, and few less.

PRAYER.

Prayer is the only sure weapon of a Saint on earth, and we think a sure psss-port to heaven. The great Seer of the last days gave the Lord's word upon it as follows:—"All victory and glory is brought to pass unto you through your diligence, faithfulness, and *prayers* of faith." Emphatically then, as the soldier prayed, when going into battle:—*O Lord, if I forget thee, do thou not forget me!*

EXODUS.

Ye sons of Israel arise,
  Nor round your city dally.
An echoing voice prophetic cries,
  "Go seek some lonely valley."
In ambuscade the foemen lie,
Watching you with a tiger's eye.
Up and away, to your mountain home,
Where wild beasts prowl, and red men roam,
  There round your standard rally.

Oh! linger not, though loved ones plead,
  And fondly wish you tarry,
Proscrib'd, yet bless'd; why should you dread
  The blood-stain'd emissary?
Your Temple's spire still points to heav'n,
Whence God reviews the outcast driven;
And angels guard the hallow'd ground,
Till once with glorious triumph crown'd,
  You, Zion back shall carry,

Shall scornful Gentiles', ruthless ire,
  The work of God fulfilling—
E'er quench the rapturous desire,
  That's in your bosoms thrilling.
Be still, and know the voice of God—
The coming bliss, the fearful rod;
There hide ye, till the scourging blast
"Of judgment set, and thrones o'ercast,"
  Then wait for God's revealing.

Go, where ne'er a white man trod:
  Unveil each Indian nation,
Unfold the *stick* of *Ephraim's God*,
  The cov'nant of salvation.
Then the *despised*, and *trodden down*,
Shall rise to glory and renown,
And nations in earth's midst shall flow
To Zion, and a kingdom grow,
  To swell the restoration.

LYON.

Kilmarnock, February 5th, 1846.

NOTICE.—*We have just printed some* 2000 *copies of an Abstract of the Deed of the Joint Stock Company, which we shall sell as low as a penny each.*

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 6. MARCH 15, 1846. Vol. VII.

CALIFORNIA.

We here make a further extract from the interesting travels of Captain J. C. Tremont, just published by Wiley and Putman, of London.

July 28.—In two miles from our encampment we reached the place where the regular road crosses the Platte. There was 200 feet breadth of water at this time in the bed, which was a variable width of 800 to 1500 feet. The channels were generally three feet deep, and there were large angular rocks on the bottom, which made the ford in some places a little difficult. Even at its low stages this river cannot be crossed at random, and this has always been used as the best ford. The low state of the waters the present year had made it fordable in almost any part of its course, where access could be had to its bed.

For the satisfaction of travellers, I will endeavour to give some description of the nature of the road from Laramie to this point. The nature of the soil may be inferred from its geological formation. The limestone at the eastern limit of this section is succeeded by limestone without fossils, a great variety of sandstone, consisting principally of red sandstone and fine conglomerates. The red sandstone is argillaceous, with compact white gypsum or alabaster, very beautiful. The other sandstones are grey, yellow and ferruginous, sometimes very coarse. The apparent sterility of the country must, therefore be sought for in other causes than the nature of the soil. The face of the country cannot, with propriety, be called hilly. It is a succession of long ridges, made by the numerous streams which come down from the neighbouring mountain range. The ridges have an undulating surface, with some such appearance as the ocean presents in an ordinary breeze.

The road which is now generally followed through this region is therefore a very good one, without any difficult ascents to overcome. The principal obstructions are near the river, where the transient waters of heavy rains have made deep ravines with steep banks, which render frequent circuits necessary. It will be remembered that wagons pass this road only once or twice a year, which is by no means sufficient to break down the stubborn roots of the innumerable artemisia bushes. A partial absence of these is often the only indication of the track, and the roughness produced by their roots in many places, gives the road the character of one newly opened in a wooded country. This is usually considered the worst part of the road east of the mountains; and as it passes through an open prairie region, may be much improved, so as to avoid the greater part of the inequalities it now presents.

From the mouth of the Kansas to the Green River valley, west of the Rocky Mountains, there is no such thing as a mountain road on the line of communication.

We continued our way, and four miles beyond the ford Indians were discovered

again, and I halted while a party were sent forward to ascertain who they were. In a short time they returned, accompanied by a number of Indians of the Oglallah band of Sioux. From them we received some interesting information. They had formed part of the great village, which they informed us had broken up, and was on its way home. The greater part of the village, including the Arapahoes, Cheyennes, and Oglallahs, had crossed the Platte eight or ten miles below the mouth of the Sweet Water, and were now behind the mountains to the south of us, intending to regain the Platte by way of Deer Creek. They had taken this unusual route in search of grass and game. They gave us a very discouraging picture of the country. The great drought, and the plague of grass-hoppers, had swept so that scarce a blade of grass was to be seen, and there was not a buffalo to be found in the whole region. Their people, they further said, had been nearly starved to death, and we should find their road marked by lodges which they had thrown away in order to move more rapidly, and by the carcases of the horses which they have eaten, or which had perished by starvation. Such was the prospect before us.

When he had finished the interpretation of these things, Mr. Bissonette immediately rode up to me, and urgently advised that I should entirely abandon the further prosecution of my exploration. "*Le meillure avis que je pourrais vous donner c'est de roirer de suite.*" "The best advice I can give you is to turn back at once." It was his own intention to return, as we had now reached the point to which he had engaged to attend me. In reply, I called up my men, and communicated to them fully the information I had just received. I then expressed to them my fixed determination to proceed to the end of the enterprise on which I had been sent; but as the situation of the country gave me some reason to apprehend that it might be attended with an unfortunate result to some of us, I would leave it optional with them to continue with me or to return.

Among them were some five or six who I knew would remain. We had still ten days' provisions; and, should no game be found, when this stock was expended, we had our horses and mules, which we could eat when other means of subsistence failed. But not a man flinched from the undertaking. "We'll eat the mules," said Basil Lajeunnesse; and thereupon we shook hands with our interpreter and his Indians, and parted. With them I sent back one of my men, Dumés, whom the effects of an old wound in the leg rendered incapable of continuing the journey on foot, and his horse seemed on the point of giving out. Having resolved to disencumber ourselves immediately of everything not absolutely necessary to our future operations, I turned directly in toward the river, and encamped on the left bank, a little above the place where our council had been held, and where a thick grove of willows offered a suitable spot for the object I had in view.

The carts having been discharged, the covers and wheels were taken off, and, with the frames, carried into some low places among the willows, and concealed in the dense foliage in such a manner that the glitter of the iron-work might not attract the observation of some straggling Indian. In the sand, which had been blown up into waves among the willows, a large hole was then dug, ten feet square and six deep. In the meantime all our effects had been spread out upon the ground, and whatever was designed to be carried along with us separated and laid aside, and the remaining part carried to the hole and carefully covered up. As much as possible all traces of our proceedings were obliterated, and it wanted but a rain to render our *cache* safe beyond discovery. All the men were now set at work to arrange the pack-saddles and make up the packs.

The day was very warm and calm, and the sky entirely clear, except where, as usual along the summits of the mountainous ridge opposite, the clouds had congregated into masses. Our lodge had been planted, and, on account of the heat, the ground pins had been taken out, and the lower part slightly raised. Near to it was standing the barometer, which swung in a tripod frame; and within the lodge, where a small fire had been built, Mr. Preuss was occupied in observing the temperature of boiling water. At this instant, and without any warning until it was within fifty yards, a violent gust of wind dashed down the lodge, burying under it Mr. Preuss and about a dozen men, who had attempted to keep it from being carried away. I succeeded in saving the barometer, which the lodge was

carrying off with itself, but the thermometer was broken. We had no others of a high graduation, none of those which remained going higher than 135° Fahrenheit. Our astronomical observations gave to this place, which we named *Cache* Camp, a longitude of 106° 38 26″, latitude 42° 50′ 53″.

July 29.—All our arrangements having been completed, we left the encampment at seven o'clock this morning. In this vicinity the ordinary road leaves the Platte, and crosses over to the Sweet Water river, which it strikes near Rock Independence. Instead of following this road I had determined to keep the immediate valley of the Platte, so far as the mouth of the Sweet Water, in expectation of finding better grass To this I was further prompted by the nature of my instructions. To Mr. Carson was assigned the office of guide, as we had now reached a part of the country with which, or a great part of which, long residence had made him familiar. In a few miles we reached the Red Buttes, a famous landmark in this country, whose geological composition is red sandstone, limestone, and calcareous sandstone and pudding stone.

The river here cuts its way through a ridge; on the eastern side of it are the lofty escarpments of red argillaceous sandstone, which are called the Red Buttes. In this passage the stream is not much compressed or pent up, there being a bank of considerable though variable breadth on both sides. Immediately on entering we discovered a band of buffalo. The hunters failed to kill any of them, the leading hunter being thrown into a ravine, which occasioned some delay, and in the meantime the herd clambered up the steep face of the ridge. It is sometimes wonderful to see these apparently clumsy animals make their way up and down the most rugged and broken precipices. We halted to noon before we had cleared this passage, at a spot 12 miles distant from *Cache* Camp, where we found abundance of grass. So far the account of the Indians was found to be false. On the banks were willow and cherry-trees. The cherries were not yet ripe, but in the thickets were numerous fresh tracks of the grizzly bear, which is very fond of this fruit. The soil here is red, the composition being derived from the red sandstone. About seven miles brought us through the ridge, in which the course of the river is north and south. Here the valley opens out broadly, and high walls of the red formation present themselves among the hills to the east. We crossed here a pretty little creek, an affluent of the right bank. It is well-timbered with cotton-wood in this vicinity, and the absinthe has lost its shrub-like character, and becomes small trees six and eight feet in height, and sometimes eight inches in diameter. Two or three miles above this creek we made our encampment, having travelled to-day 25 miles. Our animals fared well here, as there is an abundance of grass. The river bed is made up of pebbles, and in the bank at the level of the water, is a conglomerate of coarse pebbles, about the size of ostrich eggs, and which I remarked in the banks of the Laramie fork. It is overlaid by a soil of mixed clay and sand, six feet thick. By astronomical observations our position is longitude 106 deg. 54 min. 32 secs., and latitude 42 deg. 38 min.

July 30.—After travelling about twelve miles this morning we reached a place where the Indian village had crossed the river. Here were the poles of discarded lodges and skeletons of horses lying about. Mr. Carson, who had never been higher up than this point of the river, which has the character of being exceedingly rugged, and walled in by precipices above, thought it advisable to camp near this place, where we were certain of obtaining grass, and to-morrow make our crossing among the rugged hills to the Sweet Water river. Accordingly we turned back, and descended the river to an island near by, which was about twenty acres in size, covered with a luxuriant growth of grass. The formation here I found highly interesting. Immediately at this island the river is again shut up in the rugged hills, which come down to it from the main ridge in a succession of spurs 300 or 400 feet high, and alternated with green level *prairillons*, or meadows, bordered on the river banks with thickets of willow, and having many plants to interest the traveller. The island lies between two of these ridges, 300 or 400 yards apart, of which that on the right bank is composed entirely of red argillaceous sandstone, with thin layers of fibrous gypsum. On the left bank the ridge is composed entirely of silecious pudding stone, the pebbles in the numerous strata increasing in size from the top to the bottom, where they are as large as a man's head. So far as I

was able to determine, these strata incline to the north-east with a dip of about 15°. This pudding stone, or conglomerate formation, I was enabled to trace through an extended range of country, from a few miles east of the meridian of Fort Laramie to where I found it superseded on the granite of the Rocky Mountains, in longitude 109 deg. 00 sec. From its appearance the main chain of the Laramie mountain is composed of this rock; and in a number of places I found isolated hills which served to mark a former level, which had been probably swept away.

These conglomerates are very friable and easily decomposed, and I am inclined to think this formation is the source from which was derived the great deposit of sand and gravel, which forms the surface rock of the prairie country west of the Mississippi.

Crossing the ridge of red sandstone, and traversing the little prairie which lies to the southward of it, we made in the afternoon an excursion to a place which we have called the Hot Spring Gate. This place has much the appearance of a gate, by which the Platte passes through a ridge composed of a white and calcareous sandstone. The length of the passage is 400 yards, with a smooth green prairie on either side. Through this place the stream flows with a quiet current, unbroken by any rapid, and is about seventy yards wide between the walls, which rise perpendicularly from the water. To that on the right bank, which is the lower, the barometer gave a height of 360 feet. This place will be more particularly described hereafter, as we passed through it on our return.

We saw here numerous herds of mountain sheep, and frequently heard the volley of rattling stones which accompanied their rapid descent down the steep hills. This was the first place at which we had killed any of these animals; and in consequence of this circumstance, and of the abundance of these sheep goats (for they are called by each name), we gave to our encampment the name of Goat Island. Their flesh is much esteemed by the hunters, and has very much the flavour of the Alleghany mountain sheep. I have frequently seen the horns of this animal three feet long and seventeen inches in circumference at the base, weighing eleven pounds. But two or three of these were killed by our party at this place, and of these the horns were small. The use of these horns seems to be to protect the animal's head in pitching down precipices to avoid pursuing wolves—there only safety being in places where they cannot be followed. The bones are very strong and solid, the marrow occupying but a very small portion of the bone of the leg, about the thickness of a rye straw. The hair is short, resembling the winter colour of our common deer, which it nearly approaches in size and appearance. Except in the horns, it has no resemblance whatever to the goat. The longitude of this place, resulting from chronometer and lunar distances, and an occultation of Arietis, is 107 deg. 13 min. 29 sec., and the latitude 42 deg. 33 min. 27 sec. One of our horses which had given out, we left to receive strength on the island, intending to take her, perhaps, on our return.

July 31.—This morning we left the course of the Platte, to cross over to the Sweet Water. Our way, for a few miles, lay up the sandy bed of a dry creek, in which I found several interesting plants. Leaving this, we wound our way to the summit of the hills, of which the peaks are here 800 feet above the Platte, bare and rocky. A long and gradual slope led from these hills to the Sweet Water, which we reached in fifteen miles from Goat Island. I made an encampment early here, in order to give the hunters an opportunity to procure a supply from several bands of buffalo, which made their appearance in the valley near by. The stream here is about 60 feet wide, and at this time 12 to 18 inches deep, with a very moderate current.

The adjoining prairies are sandy, but the immediate river bottom is a good soil, which afforded an abundance of soft green grass to our horses, and where I found a variety of interesting plants, which made their appearance for the first time. A rain to-night made it unpleasantly cold; and there was no tree here to enable us to pitch our single tent, the poles of which had been left at *Cache* Camp. We had, therefore, no shelter except what was to be found under cover of the absinthe bushes, which grew in many thick patches, one or two, and sometimes three feet high.

August 1.—The hunters went ahead this morning, as buffalo appeared tolerably abundant, and I was desirous to secure a small stock of provisions; and we moved

about seven miles up the valley, and encamped one mile below Rock Independence. This is an isolated granite rock, about 650 yards long, and 40 in height. Except in a depression of the summit, where a little soil supports a scanty growth of shrubs, with a solitary dwarf pine, it is entirely bare. Everywhere, within six or eight feet of the ground, where the surface is sufficiently smooth, and in some places 60 or 80 feet above, the rock is inscribed with the names of travellers. Many a name famous in the history of this country, and some well known to science, are to be found mixed among those of the traders and of travellers for pleasure and curiosity, and of missionaries among the savages. Some of these have been washed away by the rain, but the greater number are still very legible. We remained at our camp of August 1st, until noon the next day, occupied in drying meat. By observation, the longitude of the place is 107 deg. 25 min. 23 sec., latitude 42 deg. 29 min. 56 sec.

AMERICAN ANTIQUITIES.

A description of the Ceremonies of Fire Worship, as practised by certain Tribes on the Arkansas.

Mr. Ash witnessed an exhibition of fire worship, or the worship of the sun, as performed by a whole tribe at the village of Ozark, near the mouth of the Ozark, or Arkansas river, which empties into the Mississippi from the west.

He says he arrived at the village at a very fortunate period; at a time when it was filled with Indians, and surrounded with their camp. They amounted to about 900, and were composed of the remnants of various nations, and were worshippers of the sun. The second day after his arrival happened to be the grand festival among them. He had the most favourable opportunity of witnessing their adorations at three remarkable stages—the sun's rising, meridian, and setting.

The morning was propitious, the air serene, the horizon clear, the weather calm. The nations divided into classes: warriors, young men and women, and married men with their children. Each class stood in the form of a quadrant, that each individual might behold the rising luminary, and each class held up a particular offering to the sun the instant he rose in his glory. The warriors presented their arms, the young men and women offered ears of corn and branches of trees, and married women held up to his light their infant children. These acts were performed in silence till the object of their adoration visibly rose, when, with one impulse, the nations burst into praise, and sung a hymn in loud chorus. The lines, which were sung with repetitions, and marked by pauses, were full of sublimity and judgment. Their meaning, when interpreted, is as follows:—

"Great Spirit! master of our lives. Great Spirit! master of things visible and invisible, and who daily makes them visible and invisible. Great Spirit! master of every other spirit, good or bad; command the good to be favourable to us, and deter the bad from the commission of evil. O, Grand Spirit! preserve the strength and courage of our warriors, and augment their number, that they may resist the oppression of the Spanish enemies, and recover the country and the rights of our fathers. O, Grand Spirit! preserve the lives of such of our old men as are inclined to give counsel and example to the young. Preserve our children, multiply their number, and let them be the comfort and support of declining age. Preserve our corn and our animals, and let no famine desolate the land. Protect our villages, guard our lives. O, Great Spirit! when you hide your light behind the western hills, protect us from the Spaniards, who violate the night, and do evil which they dare not commit in the presence of your beams. Good Spirit! make

known to us your pleasure, by sending to us the Spirit of dreams. Let the Spirit of dreams proclaim your will in the night, and we will perform it through the day; and if it say the time of some be closed, send them, Master of Life! to the great country of souls, where they may meet their fathers, mothers, children, and wives, and where you are pleased to shine upon them with a bright, warm, and perpetual blaze! O, Grand, O, Great Spirit! hearken to the voice of *nations*, hearken to all thy children, and remember us always, for we are descended from thee."

Immediately after this address, the four quadrants formed one immense circle, of several deep, and danced and sung hymns descriptive of the power of the sun, till near ten o'clock. They then amused and refreshed themselves in the village and camp, but assembled precisely at the hour of twelve, and formed a number of circles, commenced the adoration of the meridian sun. The following is the *literal* translation of the mid-day address:—

"Courage, nations! courage! The Great Spirit looks down upon us from his highest seat, and by his lustre appears content with the children of his own power and greatness. Grand Spirit! how great are his works and how beautiful are they! How good is the Great Spirit! He rides high to behold us. 'Tis he who causes all things to augment and to act. He even now stands for a moment to hearken to us. Courage, nations! courage! The Great Spirit, now above our heads, will make us vanquish our enemies; he will cover our fields with corn, and increase the animals of our woods. He will see that the old be made happy, and that the young augment. He will make the nations prosper, make them rejoice, and make them put up their voice to him, while he rises and sets in their land, and while his heat and light can thus gloriously shine out."

This was followed by dancing and hymns, which continued from two to three hours; at the conclusion of which, dinners were served and eaten with great demonstrations of mirth and hilarity. Mr. Ash says he dined in a circle of chiefs, on a barbecued hog, and venison very well stewed, and was perfectly pleased with the repast. The dinner and repose after it, continued till the sun was on the point of setting. On this being announced by several who had been on the watch, the nations assembled in haste, and formed themselves into segments of circles in the face of the sun, presenting their offerings during the time of his descent, and crying aloud:—

"The nations must prosper; they have been beheld by the Great Spirit. What more can they want? Is not that happiness enough? See! he retires, great and content, after having visited his children with light and universal good. O, Grand Spirit! sleep not long in the gloomy west, but return and call your people once again to light and life, to light and life, to light and life."

This was succeeded by dances and songs of praise, till eleven o'clock at night, at which hour they repaired to rest, some retiring to the huts that formed their camp, and others to the vicinity of fires made in the woods, and along the river bank. Mr. Ash took up his abode with a French settler in the village. He understood that these Indians have four similar festivals in the year—one for every season. When the sun does not shine or appear on the adoration days, an immense fire is erected, around which the ceremonies are performed with equal devotion and care.

Origin of Fire Worship.

For many ages the false religions of the east had remained stationary; but in this period, *magianism* received considerable strength from the writings of Zoroaster. He was a native of Media. He pretended to a visit in heaven, where God spoke to him out of a fire. This fire he pretended to bring with him on his return. It was considered holy—the dwelling of God. The priests were for ever to keep it, and the people were to worship before it. He caused fire temples every where to be erected, that storms and tempests might not extinguish it. As he considered God as dwelling in the fire, he made the sun to be his chief residence,

and therefore the *primary* object of worship. He abandoned the old system of two gods, one good and the other evil, and taught the existence of one Supreme, who had under him a good and evil angel—the immediate authors of good and evil. To gain reputation, he retired into a cave, and there lived a long time a recluse, and composed a book called the *Zend-Avesta*, which contains the liturgy to be used in the fire temples, and the chief doctrines of his religion. His success in propagating his system was astonishingly great. Almost all the eastern world, for a season, bowed before him. He is said to have been slain, with eighty of his priests, by a Scythian prince, whom he attempted to convert to his religion.

It is manifest that he derived his whole system of God's dwelling in the fire from the burning bush, out of which God spake to Moses. He was well acquainted with the Jewish Scriptures. He gave the same history of the creation and deluge that Moses had given, and inserted a great part of the Psalms of David into his writings. The Mehestani, his followers, believed in the immortality of the soul, in future rewards and punishments, and in the purification of the body by fire; after which they would be united to the good.—(*Marsh's Ecclesiastical History*, p. 78.) From the same origin, that of the burning bush, it is altogether probable the worship of fire, for many ages, obtained over the whole habitable earth, and is still to be traced in the funeral piles of the Hindoos, the beacon fires of the Scotch and Irish, the periodical midnight fires of the Mexicans, and the council fires of the North American Indians, around which they dance.

A custom among the natives of New Mexico, as related by Baron Humboldt, is exactly imitated by a practice found still in some parts of Ireland, among the descendants of the ancient Irish.

At the commencement of the month of November, the great fire of *Sumhuin* is lit up, all the culinary fires in the kingdom being first extinguished, as it was deemed sacrilege to awaken the winter's social flame except by a spark snatched from this sacred fire; on which account the month of November is called in the Irish language, Samhuin.

To this day, the inferior Irish look upon bonfires as sacred; they say their prayers, walking round them, the young dream upon their ashes, and the old take this fire to light up their domestic hearths, imagining some secret undefinable excellence connected with it.

THE JOINT STOCK COMPANY.

We again recur to this subject, and shall continue to do so frequently, in order that we may sufficiently impress the minds of the Saints with the importance of it. We are greatly encouraged in our efforts for the completion of the company from time to time, by the good wishes and labours of others, and particularly by those of our esteemed and very zealous trustee, Mr. Samuel Downes, of Manchester, whose labours in the cause are unceasing, and who by his great success realizes the result of his efforts. We have received advices from him, stating that he has on hand applications for 1200 shares, and he calculates on obtaining some 600 more yet in the Manchester Conference. We have made this statement for the encouragement of others, and to show what may be done by diligence and activity in such a cause. Much depends upon official characters in connexion with the company for the promotion of its interests, as also upon Presidents of Branches and Conferences, that by their diligence and example others may be led to assist and support so great and powerful an auxiliary to the building up of the kingdom of God as such a company is calculated to be.

Many faithful Saints, and well-wishers to the cause of God, have long desired to see established some plan by which the genius, talent, mechanical skill, and pecu-

niary means of the Saints could be united, so as more effectually than hitherto to be instrumental in rolling on the great work of the last days. When we look around us, in the professedly religious portion of the community, or in the emporiums of commerce and trade, we find all parties practically illustrating the great maxim that "union is strength;" but when we consider the peculiar situation of the Saints of God in the last days, the great doctrine of the *gathering*, and the building up of Zion, we behold a people who, more than any others upon earth, require in the first place to be united, in heart and mind, and secondly, to put forth every energy, in combined action, to facilitate the progress of the work of God, and also to place themselves one and all that are faithful and true, in such a position and locality, that they may learn the will of the Lord in relation to the mighty work of salvation, both of the living and the dead, and of all things necessary for fitting themselves for a celestial kingdom and glory. How then can this be effected? Every faithful man and woman knows, that the impartation of those great principles necessary for us to know, and those ordinances that require our obedience cannot in the first instance be communicated, nor in the second instance be attended to amongst the Gentiles. Hence then the gathering of the Saints, and the absolute necessity of their being associated, as one great family, to learn the will of the Lord, and obtain that knowledge which alone can fit them to be his agents in the accomplishment of his great purposes. But let us ask again—Are there not many, very many Saints in the British Islands, who have been members almost from the time that the sound of the fulness of the Gospel first broke in divine accents upon the echoes of our Isle, who have never yet been able to gather with the Saints? and we would further inquire, what prospects have they, if circumstances remain as they have been, of ever fulfilling the commandments of the Lord in this respect? Truly they have none. Is not then the time come for the Saints, one and all, to put far away from them all selfish motives, to cast aside suspicion and doubt, and come out in the exercise of mighty faith to unite their energies, to enable each and every one to escape unto the land of Zion, that we may learn in the temples of the Lord his mind and will. Amongst the many obstacles that array themselves against the progress of the Saints as individuals, or in a collective capacity, *poverty* is certainly a great barrier, which to their sorrow, they have often realized. And are the Saints for ever to be toiling and struggling against this paralizing enemy, when by union they may overcome and triumph? We answer, emphatically, No! God has given genius, and talent, and enterprise unto his people, as well as the rest of mankind, and he calls for the consecration of those talents to his service and glory. Let the people of God never be afraid of doing too much in the cause of truth. Nations have been conquered and subdued, mighty and gigantic schemes of enterprise have been conceived and executed, wonderful effects of the application of great principles have been realized, but still all things fall into insignificance, yea, all those things combined are but trifles, compared with the mighty work to be accomplished by the Saints, whom God has chosen to be his agents in the last days. Here, then, in the formation of a Joint Stock Company, established according to the laws of Great Britain, is a first effort for this necessary union and action of the people of God; and who shall limit its operation? The glory of God, the building up of Zion, the gathering of the Saints, have been the grand motives that have led to its origin and establishment, and under his blessing, whose glory we seek, who shall say to our exertions, "thus far shalt thou go, but no farther?" Not all the powers of earth or hell combined can stay its progress. Genius can conceive, and talent bring into operation its mighty conceptions amongst the children of men, and shall its powers not be increased by the blessing of the spirit of God? The earth brings forth its fruit to reward the labour of the husbandman, and shall it refuse its blessings to the people of God? Nay, rather shall all good things be multiplied unto the children of light, and the children of the day, until they be fitted and be prepared to be citizens of that kingdom which will never come to an end. But again, there are other signs of the times, that speak unerringly for the necessity of the Saints to be united, and seek after those things for which they have enlisted into the army of God. War-clouds are gathering thickly and fast, the blood of thousands has been shed, and is still shedding upon the plains of Ind. The burning sands, or snowy hills of Afric, are witness to the demon of devastation,

murderous war; while among equally polished and enlightened nations, whose best interests are promoted beneath the olive branch of peace, it seems to require every effort of the best of senators and of the people, to keep the elements of war from bursting into a flame to consume each other; and for a time these efforts may be successful, and whilst it is so, is the time for the Saints to put forth every energy to build up and establish the kingdom of God. The day of vengeance may be postponed for a season, but as the Lord God lives, it will come, and it behoveth the Saints to be prepared, to have established a place of refuge and a covert from the storm, that when the indignation of the Lord shall pass, they may be secure, as in the pavilion of God. But it is not by mere theory that these things can be effected, hence we present to the churches the Joint Stock Company, a practical association, to be brought into practical exercise, and to bear immediately upon the best interests of the Saints.

Ere long our brethren of the West will be located in a strange place, all things as it were, with them, will have to be commenced anew. Let us show to them that we are one with them, that though we have hitherto not been enabled to gather with them, yet that we have combined our energies to send them out machinery and manufactures, and receive in return the produce of their lands and what the climate produces, that all may be mutually benefitted. But still more than this, it is not merely with the Saints that business may be transacted, but with the tradesmen and merchants of various lands; we are proud to say that already have the Saints of this land a name that is not insignificant amongst honourable men, and that name has been earned by honourable dealing, and unflinching integrity, which must command respect when contrasted with the too prevalent manifestations of knavery amongst men. And while we anticipate transacting business for ourselves, as the people of the Lord, there are multitudes who will be glad to avail themselves of our means for the transmission of merchandize to the various ports at which our ships may touch, and thus a profitable and honourable business may be established and conducted on principles of integrity and honour, characteristic and worthy of the Saints of the Most High.

It is our intention as much as possible, to make known from time to time to the Saints, the nature and privileges of the Company. The labour of the formation of it has hitherto been confined to a few, it must hereafter be extended unto many. In consequence of the new Act of Parliament for the formation and regulation of Joint Stock Companies, many unforeseen difficulties have had to be encountered and overcome; but let all subscribers rest assured that the provisions of the said Act are to secure the shareholders against fraud on the part of the directors or others, and though the labour and expenses necessary for its completion will be very great, the result will be the permanent establishment of the society upon principles of British law, and under the protection of the executive authority of the realm.

There are a few remarks which we wish to make in order to throw a little light upon some things not properly understood. We receive from time to time many applications for shares, which at present we do not allot, but which will be allotted after complete registration: in the mean time we shall be glad to receive as many applications as possible, which will be carefully laid by for allotment at the earliest possible period.

We feel very anxious on another point that the treasurers of every district keep a very accurate account of what deposit each person has paid, and the date thereof, because as soon as we are completely registered we shall want returns from each district of every particular in that respect.

Also, all monies now lying in the hands of the treasurers of districts, we should wish to be transmitted to us without delay, that we may have every means for the completion of the work, which we pledge ourselves shall be effected as economically as possible.

Earnestly exhorting the Saints to all diligence in the work of the Lord, by combined efforts, and unshaken union, we pray for the blessing of the Most High to crown the efforts of every one labouring with an eye single to the glory of God, to build up the kingdom unto his Son in righteousness, that he may reign whose right it is.

EDITOR.

A FEW REMARKS UPON ORDER.

That the kingdom of God is one of order every person will be prepared to acknowledge, and that the power of God, delegated to the holy priesthood, is the governing authority thereof, will also be freely admitted; but that as occasionally individuals become jealous of their own prerogatives, or at least what they consider are such, we would throw out a few hints for their guidance, and to which we earnestly exhort the Saints to give heed, so that peace and unity may prevail in their midst, and that every one may be upheld in the office to which he is called.

In the first place we hold every one responsible for the discharge of the duties of the office unto which he is called; a president of a branch for the condition of that branch; a president of a conference for the condition of that conference, and the presidents of a kingdom or country for the general condition of the church at large.

What then, we would inquire, are the relative duties and privileges of each? We have known it occur, on several occasions, that the president of a branch has supposed that the president of his conference had no right to interfere with his local presidency, and had no control over the measures which he and his council might adopt. We have also known others to declare that the first presidency of the British Islands had no right to interfere or advise in the affairs of a conference, unless they were manifestly in error. On those subjects we would make a few remarks; first on presidency merely. If a council be assembled, connected with a branch, and the president thereof be not present, another can be voted to preside in his absence; but if during the meeting he happens to come in, surely none will deny his right to preside, if he chooses to accept of it. And we would say still further, that if the president of his conference enter that meeting, he has most assuredly an undoubted right to preside in that meeting if he chooses to accept of it; and further still, if one of the presidency of the land enter, he most undoubtedly has a first claim upon the presidency of that meeting, and one of the quorum of the twelve apostles would have a prior claim still to take the presidency of the same, were he to be introduced there.

And secondly, with regard to the power to alter or direct measures that may be brought before such council. As we have said each person is held responsible for the condition of that over which he presides, so we would make a few remarks upon the exercise of authority for this end.

It is the duty of the president of a branch to call for the combined wisdom of his council to be manifested on various subjects, and it is his duty to come to a decision as he shall be led by the Spirit of God. And when that decision is not in unrighteousness, it is the duty of his council to support and assist in carrying out the same; and if his decision be plainly unrighteous, his council have the right of appeal to higher authority.

It is also the privilege of a high priest or presiding elder of a conference to reverse the decree of a council of a branch, and this may be absolutely necessary from time to time, and inasmuch as he is held responsible for the condition of his conference, this is his undoubted privilege; but if his decision be an unrighteous one, then that branch has a right of appeal, otherwise it is their duty to look to the high priesthood as the channel through which God will give wisdom and revelation for the guidance of his church.

There is no doctrine which ought to be more impressed upon the minds of all, than the priesthood being the channel through which the Lord will communicate his mind and will. There is, however, one maxim amongst men which we hold to be true, that "*they only know how to govern aright who have learned how to obey;*" and if a president of a branch expects to be honoured in his office as a servant of the Lord, and expects the members of his branch and council to give heed to his teachings, let him also make it manifest unto them that he is equally ready to give heed to the counsel of his president, and set to all an example by so doing.

Let but an individual or a branch of the church of Christ conceive the notion that they are perfectly capable of acting in all things without consulting their superior in office, and the principle of the authority of the priesthood is, with them, at once annihilated, however they may look for obedience from others. The priesthood is, and ought ever to be, and ever will be, to all that look for it, a continuous channel through which God will communicate his mind and will for the guidance and regulation of his kingdom.

Let us view the principle in another light, and trace it as it would naturally lead us. One of the lesser priesthood seeks counsel of the priesthood of Melchisedek, he does so legally, and thereby receives the truth and a blessing with it; an elder seeks counsel of his high priest, a high priest seeks counsel of the first presidency of the land he lives in, they seek counsel of the quorum of the twelve apostles of Christ, they of their president, and he of God. This is the legitimate order of the kingdom of God, and we sincerely exhort all Saints to give heed thereunto. We have seen, too often, in our experience the results of any section of the body of Christ seeking to destroy this order, by assuming that they themselves were abundantly sufficient to come to proper conclusions in reference to various measures; for even if they deemed their decisions to be correct, reason would say "get also the sanction of your president, then you will be doubly sure; but if he does not approve of your determinations refrain from executing them at once, until you have further reasoned upon the matter, and obtained a knowledge of the ground upon which the objections are raised." And further, if the decisions of a branch and their president be at issue, they will appeal to the president of conference, and if his decisions and those of any branch be at issue, they will conjointly appeal to the first presidency, and abide by their decision.

We are aware that the order of God requires the exercise of humility, but not the servility of slaves; but a humility that can be associated with undoubted courage and unflinching integrity; at the same time there is no room for pride, self-sufficient pride, that rests solely upon its own capabilities, and refuses to look for the support and countenance of others. Such a feeling may be in other places, but its place is not in the kingdom of God; it is a principle that would raise the standard of rebellion against the throne of God himself, and seek to establish itself upon a foundation of its own.

Let the Saints, and officers in particular, then reflect upon these things, and give heed thereunto, that the blessing of God may be in their midst, to qualify them as agents to do the will of God.

There is another subject to which we would allude here, which is to the calling of men to the priesthood. Let it be always ascertained whether if a person be ordained, he is so situated as to discharge the duties of his office; if he be not, let him tarry without ordination until opportunity offers for him to labour therein. Never ordain men to sit merely in a council meeting, without otherwise executing the duties of their individual office, or you may soon find that with them it is much easier to find fault with others than to do their own duty. Those individuals who are most diligent in the discharge of their own duties, are generally the last to become the accusers of the brethren, because they are better employed.

EDITOR.

Latter-day Saints' Millennial Star.

MARCH 15, 1846.

THE signs of the times gather darkly around us at the present, while the political aspect of affairs bids fair for bringing to pass that perplexity with which the nations shall be visited. But while these things are so, the condition of the Saints should be in an obverse ratio. Light and knowledge should be theirs, and a continued preparation for all events that may transpire among the nations of the earth. We wish the Saints, as individuals, to realise this, and seek to assimilate themselves to the principles of truth, and the people of the Lord who must be made manifest in the contrast with the sinking nations of a falling world. Let no one be deceived,—to become connected with the kingdom of God in the last days, to enlist under the banner of the cross of Christ, is indeed, and will be found to all the faithful, to be a warfare, through which to struggle will be a mighty work that will require all things calculated to retard, to be cast away, with every weight, and the sins by which we are most easily beset. But, still, the reward is sure. Great beyond all possible conception at present, are the privileges of being permitted to have an existence in the flesh in this day, if associated with the kingdom of God; and fearful the responsibility of rejecting the offers of mercy at this the eleventh hour.

Let the Saints ever consider themselves as men that are upon the watch; let them give heed to counsel, and maintain the order of the kingdom of God, and they will find themselves prepared for all things that may come to pass, and they shall not be taken unawares as the children of the night.

Though we have not been able to regain our lost time in the publication of the STAR, we trust still to be borne with; and hope that the contents of our periodical will not be less acceptable to our readers on that account.

We shall be glad from time to time to receive communications from the Saints for the pages of the STAR, though we must be allowed every author's privilege of rejecting what we do not deem suitable matter; in this, however, we shall be as lenient as we possibly can; our object at all times being to make the STAR a vehicle for the communication of the principles of Salvation, the building up of the Saints in their most holy faith, and the diffusion of that intelligence and information necessary for the guidance of the people of God.

We have made a further extract from Mr. Fremont's interesting work, which we see largely quoted from in the public journals of the day, and we think it will be interesting to the reader. We calculate ere very long to give a something similar narrative, though on a much more gigantic scale, of an entire people, the Saints of the West making their exodus from a land of oppression to locate themselves in the wilderness, and enjoy the privilege of worshipping God according to their own consciences.

A WARNING.

We lay it down as an infallible rule, that when an individual, who has been called and ordained to the holy priesthood, so far loses the spirit of his office, and forgets the purpose for which he received his authority, that the *leading* spirit by which he is guided, is one of abuse of existing religions, and persecutions of the sects and systems by which he is surrounded, that that man will fall. The results of experience prove it as a truth that is ever realized, and we would most anxiously and earnestly warn all who may be indulging in such a practice, to lay it aside at once and for ever, that they become not individually living witnesses of the principle we have set forth. Let not Satan deceive them by saying, such and such a one in high authority did so, or that the Saviour did so, they have the authority neither of one nor the other. Many high in authority, and who are still deservedly so, had to learn many things as well as ourselves, and they came not forth unto us as infallible or incapable of erring. Let every one go about his Master's business, having received a dispensation of the fulness of the everlasting gospel unto the children of men, let them go forth and proclaim the same with all diligence and faithfulness, speaking with authority of the work of God in the last days, and the glorious privileges of the faithful and obedient. Let pride never be allowed to intrude with the thought that to maintain your reputation to talent and ability, that it is necessary you should continually present some fresh subject before the public,—the first principles of salvation which led you, poor man, to the obedience of the gospel, and which caused him to rejoice and be glad therein, are the same that you must present to the great, the mighty, or the learned; there is no exception in the scheme of redemption, God hath concluded all under sin and condemnation, and that new birth, in which you have received authority to minister, must be proclaimed in all faithfulness to every one, that they be left without excuse before God, if they refuse obedience thereto.

Were we to recall to mind the consequences of indulgence in the practice which we here condemn, we should be able to remember many that for a season run well, and promised fair to be instrumental in bringing to pass much restitution, until, unfortunately, they split upon this rock, and eventually made shipwreck of their faith, and were found associated with the apostate and the vile.

We remember well hearing one (whose former usefulness none can question), yet whose mind had become so darkened by indulgence in this practice, declare there was nothing in the plan of salvation to proclaim, if he refrained from lecturing on the errors of the systems of the day. We laboured hard and faithfully to convince him of his folly, but in vain. The very practice which he himself had condemned with us, he became pre-eminent in, and he has gone the way that all must go who are led by this spirit, which is not of God, but of the Devil.

Placed as we are in connexion with the Presidency of the Churches in these Isles, we have opportunities, which others have not, of witnessing the effects of this deceiving and abominable practice, and from our knowledge thus obtained, we are led earnestly to exhort others against indulgence in the same. And, furthermore, there are many spirits abroad in the earth that are seeking to attain to popularity by opposing what they term Mormonism, and the very acme of their desires is accomplished when they can get the Saints to hearken to them, and minister to their iniquitous purposes by gratifying them with a public discussion. Upon such a thing as this, their popularity may exist for a year, when by having been treated with the silent contempt their falsehoods merit, they would, long ago, have sunk and have been forgotten in their own insignificance. Let the Saints be wise, and not blow into popularity the emissaries of Satan, but pursue an undeviating course in proclaiming the principles of salvation, and in preparing themselves for the great events that are already beginning to open upon the world. EDITOR.

A DISCOURSE DELIVERED BY ELDER JOSHUA GRANT, JUN., AT THE CONFERENCE.

In looking at the large concourse of people that now present themselves before me, in this conference, my mind is carried involuntary to other scenes, and I am reminded of the situation of this church when in its weakness and infancy, which, contrasted with its present numbers, respectability and influence, was "but a drop in the bucket," and brings with renewed force to my mind the great work in which we are engaged, and that, as God has hitherto put forth his hand to defend his people, in the day of adversity, that, as they have, in their weakness, baffled all the attempts of wicked and designing men, aided by the powers of darkness, to overturn and destroy them; that as they have hitherto been aided by the arm of omnipotence, and sustained by the power of Israel's king; that if they still continue humble and faithful, the same power, the same intelligence, the same arm, will yet sustain his own people, bring to pass all the things spoken of by the prophets, gather his elect from the four winds, and crown the Saints with glory, honour, immortality, and eternal life.

Without any further remarks, by way of preliminaries, allow me a short time to call your attention to the following text, which you will find contained in Matt. xxiv. 14,—"And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations; and then shall the end come."

These are the words of our blessed Lord, that he spake to his disciples in answer to certain questions which were propounded by them, in relation to his coming, and the end of the world. After entering into many particulars pertaining to the events that should transpire in and about Jerusalem, speaking of the calamities that should destroy that city, and bring destruction upon the Jews, he goes on to describe the signs that should precede the coming of the Son of Man, and the end of the world. Among other signs that are referred to by him, is that contained in the words of our text, which is one of the greatest and most important, "And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations, and then shall the end come."

In all the dispensations of the Lord, and in all his dealings with the children of men, he has pursued one uniform, undeviating course, though the earth by revolutions may have changed, and man has been wavering and fluctuating, God has declared concerning himself, "I am the Lord, and I change not;" and wherever we can trace the dealings of God with man, we shall find that they have been unchangeable, he has always taught man by revelation. In regard to the gospel, it is a principle that has always existed, in all ages where God has had a pure church; and if the children of Israel were placed under a schoolmaster, and the law was added, it "*was because of transgression*," and not because of the changeableness of God, for he has always pursued one uniform course to edify, instruct, and give the world a knowledge of his law; and in unfolding the principles of truth to the human family, he never instructed them at random, nor suffered them to go according to their notions, or at the bidding of men; they never wage "a warfare at their own charge," but they were endued with power from on high; wisdom and intelligence was given through the great source of the priesthood, which God has given to regulate the affairs of his kingdom, and thus being endowed and qualified by the wisdom and intelligence that God had imparted, they were prepared to unfold the gospel of Jesus Christ to a fallen world. If this has been God's way of dealing with the children of men, it naturally follows that it will continue to be, and if the preachers of the gospel in primitive days were thus called and empowered, it follows as a natural consequence, that it will continue to be, and that as God is immutable and unchangeable, whenever he calls men in any age of the world, he will qualify and inspire them in the same manner. And if they are thus taught, whether in this age, in ages that are past, or that are yet to come, there will be a uni-

formity in doctrine and ordinances, they will teach the same things. There have been many who have professed to be called of God; but their doctrines have been diverse, and their ordinances conflicting. The reason of this difference is, that they have not been taught of God, nor inspired from on high, but their learning has been merely scholastic, and their wisdom the science of men. Thus situated, it is impossible that they should teach correct principles, for man is finite and fallible, and God is infinite and infallible, and it is impossible for the people of this or of any other age, to comprehend the Creator without being taught of him.

The disjointed manner in which sectarianism has placed the gospel, renders it extremely ludicrous; one having taken one part, and another another part. Now the ordinances, gifts, and powers of the gospel are not one, but many; yet being many, they are not divided, but the one gospel, proceeding from the same spirit. One, two, or three items do not compose the gospel any more than if we were to take two or three leaves out of a book and call it a book. As it takes all the leaves to make a book perfect, so it requires all the ordinances, gifts, blessings, powers and priesthood of the gospel to make it complete. It may, with propriety, be compared to a chain, which, if any link is broken, it destroys the force of the whole. So, in like manner, if one principle of the gospel is destroyed it renders the whole imperfect. The Saviour told his disciples to "teach ALL things *whatsoever he had commanded them.*" Hence this gospel, in all its parts, must be preached to every nation, before the Messiah will come, and men must be inspired to prepare them for the accomplishment of so great a work.

According to the statement of the *Universal Geography*, there are three thousand and twenty-six different languages. It must be obvious to every reflecting mind, that it is absolutely necessary for the gifts and powers of the gospel to be restored before the gospel can be preached to all of those nations and tongues; and if it is not, the Messiah cannot come, for the preaching of the gospel to all nations is one of the great signs that must take place, preparatory to the coming of the Son of Man.

This brings to our minds forcibly the necessity of the gift of tongues, in order that the gospel may be preached unto all nations, in their own tongue; for the best linguist in the world cannot understand more than twenty different languages, or tongues; and if they do not and cannot learn them, it is absolutely necessary that ministers of the gospel should be inspired with the gift of tongues, as the apostles were on the day of Pentecost, to prepare them for this arduous undertaking. Many, because they possess not those gifts, and not having the honesty to acknowledge the reason of this deficiency, tell us that we have no more need of them; but if they can accomplish this work without the power of God, the fulness of the gospel and the gift of tongues, they will accomplish more than has been done by the so-called preachers of the gospel for the last seventeen hundred years.

Mr. John Wesley informs us, in his fourteenth sermon, that the reason why these blessings were lost, was because the christians had turned heathens again, and had nothing left but the dead form, without the power—and we presume that if others would open their eyes, they would see the like discrepancies.

I would remark, in regard to the gospel being a witness unto all nations, that there is a striking coincidence between this and the testimony of our Saviour, concerning his disciples:—"Ye are my witnesses, as also is the Holy Ghost, that bears witness of me." They were the acknowledged heralds of salvation; to them was given the keys that they might unlock the kingdom unto others, preach salvation themselves, and ordain others to this authority. They were the only persons who could properly be called witnesses of the Saviour in that day; they had been with our Saviour and seen his miracles; they had witnessed his life, death, resurrection, and ascension; they had felt the prints of the nails in his hands, and in his feet; they had seen him transfigured on the mount and ascend into heaven, and after his death and resurrection they saw and conversed with him forty days, and afterwards saw him ascend into heaven, in a cloud. He afterwards appeared unto them, and became their benefactor, instructor, and friend: thus situated and endued with this power, they were certainly of all men upon the face of the earth most competent to be his witnesses.

The Holy Ghost was also another witness of him, and wherever the gospel was preached and believed, that Holy Spirit bore witness, enlightened and comforted; and wherever the pure gospel of Jesus Christ is preached by proper authority, and believed in and obeyed by the world, it will be productive of the same results.

If this was the kind of testimony that existed in those days, it is absolutely necessary that a principle of the same kind should now exist; that men should be endowed with the same power, possess the same priesthood, administer in the same ordinances, and preach the same things, then the spirit of God will bear testimony to the word preached; it will not come "in word only, but in power, in demonstration of the spirit, and in much assurance."

TO MARY CALLAGAN.

I met thee, Mary, in a distant land,
And if the wishes of a friend can bless,
Mine will not all be lost for thee. And yet,
I found thee, not amongst the Saints of God;
But, still, thy heart was free, and long'd to hear
The truths of Heaven, as reveal'd to man,
In these last days of mercy and of peace.
And yet, for this, and thy short intercourse
With those that knew the truth,—'twas crime in thee,
And thou must feel the persecuting rod
Of those that love it not. And so it is,
And has been heretofore; and will be still,
Till evil is uprooted from the earth,
And righteousness and truth supreme shall reign.

But what is Persecution's rod, but that
Which shall be made a blessing to the good?
And what to be compar'd or weigh'd against
The life, and light, and joy, of those that stand
Accepted heirs of God; his Spirit's light
To guide, and teach, and lend its holy power
To speak in angels' tongues, or bless, or heal,
And know the truth untaught of man; to learn
The great and mighty scheme,—"Salvation,"
And how the dead from their dark prison-house
Shall be redeem'd, with all the glorious truths,
To lead thee onward to perfection's height,
And fit thee for celestial bliss with God.
The rod of Persecution then is lost,
Nor brought against the weight of bliss
The just shall claim. My pray'r for thee shall be
That thou may'st serve the God of Heaven, and reap
The full fruition of redeeming love.

THOMAS WARD.

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LIVERPOOL:
EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 7. APRIL 1, 1846. VOL. VII.

THE ROCKY MOUNTAINS.

Extracted from the Narrative of an Exploring Expedition to the Rocky Mountains, &c., by Captain J. C. Fremont.

August 12.—Early in the morning we left the camp, fifteen in number, well armed, of course, and mounted on our best mules. A pack animal carried our provisions, with a coffee-pot and kettle, and three or four tin cups. Every man had a blanket strapped over his saddle, to serve for his bed, and the instruments were carried by turns on their backs. We entered directly on rough and rocky ground; and, just after crossing the ridge, had the good fortune to shoot an antelope. We heard the roar, and had a glimpse of a waterfall as we rode along; and crossing in our way two fine streams, tributary to the Colorado, in about two hours' ride we reached the top of the first row or range of the mountains. Here, again, a view of the most romantic beauty met our eyes. It seemed as if, from the vast expanse of uninteresting praires we had passed over, Nature had collected all her beauties together in one chosen place. We were overlooking a deep valley, which was entirely occupied by three lakes, and from the brink the surrounding ridges rose precipitously 500 and 1,000 feet, covered with the dark green of the balsam pine, relieved on the border of the lake with the light foliage of the aspen. They all communicated with each other; and the green of the waters, common to mountain lakes of great depth, showed that it would be impossible to cross them. The surprise manifested by our guides when these impassable obstacles suddenly barred our progress proved that they were among the hidden treasures of the place, unknown even to the wandering trappers of the region. Descending the hill, we proceeded to make our way along the margin to the southern extremity. A narrow strip of angular fragments of rock sometimes afforded a rough pathway for our mules, but generally we rode along the shelving side, occasionally scrambling up at a considerable risk of tumbling back into the lake.

The slope was frequently sixty degrees; the pines grew densely together; and the ground was covered with the branches and trunks of trees. The air was fragrant with the odour of the pines; and I realised this delightful morning the pleasure of breathing that mountain air which makes a constant theme of the hunter's praise, and which made us feel as if we had all been drinking some exhilirating gas. The depths of this unexplored forest were a place to delight the heart of a botanist. There was a rich undergrowth of plants and numerons gay-coloured flowers in brilliant bloom. We reached the outlet at length, where some freshly barked

willows that lay in water showed that the beaver had been recently at work. There were some small brown squirrels jumping about in the pines, and a couple of large mallard ducks swimming about in the stream.

The hills on this southern end were low, and the lake looked like a mimic sea, as the waves broke on the sandy beach in the force of a strong breeze. There was a pretty open spot, with fine grass for our mules; and we made our noon halt on the beach, under the shade of some large hemlocks. We resumed our journey after a halt of about an hour, making our way up the ridge on the western side of the lake. In search of smoother ground, we rode a little inland, and, passing through groves of aspen, we soon found ourselves again among the pines. Emerging from these, we struck the summit of the ridge above the upper end of the lake.

We had reached a very elevated point; and in the valley below, and among the hills, were a number of lakes at different levels; some 200 or 300 feet above others, with which they communicated by foaming torrents. Even to our great height, the roar of the cataracts came up, and we could see them leaping down in lines of snowy foam. From this scene of busy waters, we turned abruptly into the stillness of a forest, where we rode among the open bolls of the pines, over a lawn of verdant grass, having strikingly the air of cultivated grounds. This led us, after a time, among masses of rock which had no vegetable earth but in hollows and crevices, though still the pine forest continued. Towards evening, we reached a defile, or rather a hole in the mountains, entirely shut in by dark pine-covered rocks.

A small stream, with a scarcely perceptible current, flowed through a level bottom of perhaps eighty yards width, where the grass was saturated with water. Into this the mules were turned, and were neither hobbled nor picketed during the night, as the fine pasturage took away all temptation to stray; and we made our bivouac in the pines. The surrounding masses were all of granite. While supper was being prepared, I set out on an excursion in the neighbourhood, accompanied by one of my men.

We wandered about among the crags and ravines until dark, richly repaid for our walk by a fine collection of plants, many of them in full bloom. Ascending a peak to find the place of our camp, we saw that the little defile in which we lay communicated with the long green valley of some stream, which, here locked up in the mountains, far away to the south, found its way in a dense forest to the plains.

Looking along its upward course, it seemed to conduct by a smooth gradual slope, directly toward the peak, which, from long consultation as we approached the mountain, we had decided to be the highest of the range. Pleased with the discovery of so fine a road for the next day, we hastened down to the camp, where we arrived just in time for supper. Our table service was rather scant; and we held the meat in our hands, and clean rocks made good plates, on which we spread our maccaroni. Among all the strange places on which we had occasion to encamp during our long journey, none have left so vivid an impression on my mind as the camp of this evening. The disorder of the masses which surrounded us; the little hole through which we saw the stars overhead; the dark pines where we slept; and the rocks lit up with the glow of our fires, made a night picture of very wild beauty.

August 13—The morning was bright and pleasant, just cool enough to make exercise agreeable, and we soon entered the defile I had seen the preceding day. It was smoothly carpeted with a soft grass, and scattered over with groups of flowers, of which yellow was the predominant colour. Sometimes we were forced, by an occasional difficult pass, to pick our way on a narrow ledge along the side of the defile, and the mules were frequently on their knees; but these obstructions were rare, and we journeyed on in the sweet morning air, delighted at our good fortune in having found such a beautiful entrance to the mountains. This road continued for about three miles, when we suddenly reached its termination in one of the grand views which, at every turn, meet the traveller in this magnificent region. Here the defile up which we had travelled opened out into a small lawn, where in a little lake, the stream had its source.

There were some fine *asters* in bloom, but all the flowering plants appeared to seek the shelter of the rocks, and to be of lower growth than below, as if they loved the warmth of the soil, and kept out of the way of the winds. Immediately at our feet a precipitous descent led to a confusion of defiles, and before us rose the mountains as we have represented them in the annexed view. It is not by the splendour of far-off views, which have lent such a glory to the Alps, that these impress the mind, but by a gigantic disorder of enormous masses, and a savage sublimity of naked rock, in wonderful contrast with innumerable green spots of a rich floral beauty, shut up in their stern recesses. Their wildness seems well suited to the character of the people who inhabit the country.

I determined to leave our animals here, and make the rest of our way on foot. The peak appeared so near, that there was no doubt of our returning before night; and a few men were left in charge of the mules, with our provisions and blankets. We took with us nothing but our arms and instruments; and, as the day had become warm the greater part left our coats. Having made an early dinner we started again. We were soon involved in the most ragged precipices, nearing the central chain very slowly and rising but little. The first ridge hid a succession of others; and when, with great fatigue and difficulty, we had climbed up 500 feet, it was but to make an equal descent on the other side; all these intervening places were filled with small deep lakes, which met the eye in every direction, descending from one level to another, sometimes under bridges formed by huge fragments of granite, beneath which was heard the roar of the water. These constantly obstructed our path, forcing us to make long *detours*, frequently obliged to retrace our steps, and frequently falling among the rocks. Maxwell was precipitated toward the face of a precipice, and saved himself from going over by throwing himself flat on the ground. We clambered on, always expecting with every ridge that we crossed, to reach the foot of the peaks, and always disappointed, until about four o'clock, when, pretty well worn out, we reached the shore of a little lake, in which was a rocky island. We remained here a short time to rest, and continued on around the lake, which had in some places a beach of white sand, and in others was bound with rocks, over which the way was difficult and dangerous, as the water from innumerable springs made them very slippery.

By the time we had reached the further side of the lake, we found ourselves all exceedingly fatigued, and, much to the satisfaction of the whole party, we encamped. The spot we had chosen was a broad flat rock, in some measure protected from the winds by the surrounding crags, and the trunks of fallen pines afforded us bright fires. Near by was a foaming torrent, which tumbled into the little lake about 150 feet below us, and which, by way of distinction, we have called Island lake. We had reached the upper limit of the piney region; as, above this point, no tree was to be seen, and patches of snow law everywhere around us on the cold sides of the rocks. The flora of the region we had traversed since leaving our mules was extremely rich, and, among the characteristic plants, the scarlet flowers of the *dodecatheon dentatum* everywhere met the eye in great abundance. A small green ravine, on the edge of which we were encamped, was filled with a profusion of alpine plants in brilliant bloom. From barometrical observations, made during our three days' sojurn at this place, its elevation above the Gulf of Mexico is 10,000 feet. During the day we had seen no sign of animal life; but among the rocks here, we heard what was supposed to be the bleat of a young goat, which we searched for with hungry activity, and found to proceed from a small animal of a grey colour, with short ears and no tail—probably the Siberian squirrel. We saw a considerable number of them, and with the exception of a small bird like a sparrow, it is the only inhabitant of this elevated part of the mountains. On our return, we saw, below this lake, large flocks of the mountain goat. We had nothing to eat to-night. Lajeunesse, with several others, took their guns and sallied out in search of a goat; but returned unsuccessful. At sunset, the barometer stood at 20·522; the attached thermometer 50 degrees. Here we had the misfortune to break our thermometer, having now only that attached to the barometer. I was taken ill shortly after we had encamped, and continued so until late in the night, with violent headache and vomiting. This was probably caused by the excessive

fatigue I had undergone, and want of food, and perhaps, also, in some measure by the rarity of the air. The night was cold, as a violent gale from the north had sprung up at sunset, which entirely blew away the heat of the fires. The cold and our granite beds had not been favourable to sleep, and we were glad to see the face of the sun in the morning. Not being delayed by any preparation for breakfast, we set out immediately.

On every side as we advanced was heard the roar of waters and of a torrent, which we followed up a short distance, until it expanded into a lake about one mile in length. On the northern side of the lake was a bank of ice, or rather of snow covered with a crust of ice. Carson had been our guide into the mountains, and agreeably to his advice, we left this little valley, and took to the ridges again; which we found extremely broken, and where we were again involved among precipices. Here were ice fields; among which we were all dispersed, seeking each the best path to ascend the peak. Mr. Preuss attempted to walk along the upper edge of one of these fields, which sloped away at an angle of about twenty degrees; but his feet slipped from under him, and he went plunging down the plane. A few hundred feet below, at the bottom, were some fragments of sharp rock, on which he landed; and though he turned a couple of somersets, fortunately received no injury beyond a few bruises. Two of the men, Clement Lambert and Descoteaux, had been taken ill, and lay down on the rocks a short distance below; and at this point I was attacked with headache and giddiness, accompanied by vomiting, as on the day before. Finding myself unable to proceed, I sent the barometer over to Mr. Preuss, who was in a gap 200 or 300 yards distant, desiring him to reach the peak, if possible, and take an observation there. He found himself unable to proceed further in that direction, and took an observation, where the barometer stood at 19·401; attached thermometer 50 deg., in the gap. Carson, who had gone over to him, succeeded in reaching one of the snowy summits of the main ridge, whence he saw the peak, towards which all our efforts had been directed, towering eight hundred or one thousand feet into the air above him. In the meantime, finding myself grow rather worse than better, and doubtful how far my strength would carry me, I sent Basil Lajeunesse, with four men, back to the place where the mules had been left.

We were now better acquainted with the topography of the country, and I directed him to bring back with him, if it were in any way possible, four or five mules, with provisions and blankets. With me were Maxwell and Ayer; and after we had remained nearly an hour on the rock, it became so unpleasantly cold, though the day was bright, that we set out on our return to the camp, at which we all arrived safely, straggling in one after the other. I continued ill during the afternoon, but became better towards sundown, when my recovery was completed by the appearance of Basil and four men, all mounted. The men who had gone with him had been too much fatigued to return, and were relieved by those in charge of the horses; but in his powers of endurance Basil resembled more a mountain goat than a man. They brought blankets and provisions, and we enjoyed well our dried meat and a cup of good coffee. We rolled ourselves up in our blankets, and, with our feet turned to a blazing fire, slept soundly until morning.

August 15.—It had been supposed that we had finished with the mountains; and the evening before it had been arranged that Carson should set out at daylight, and return to breakfast at the Camp of the Mules, taking with him all but four or five men, who were to stay with me and bring back the mules and instruments. Accordingly, at the break of day they set out. With Mr. Preuss and myself remained Basil Lajeunesse, Clement Lambert, Janisse, and Descoteaux. When we had secured strength for the day by a hearty breakfast, we covered what remained, which was enough for one meal, with rocks, in order that it might be safe from any marauding bird; and, saddling our mules, turned our faces once more towards the peaks. This time we determined to proceed quietly and cautiously, deliberately resolved to accomplish our object if it were within the compass of human means. We were of opinion that a long defile which lay to the left of yesterday's route would lead us to the foot of the main peak. Our mules had been refreshed by the fine grass in the little ravine at the Island camp, and we intended to ride up the

defile as far as possible, in order to husband our strength for the main ascent. Though this was a fine passage, still it was a defile of the most rugged mountains known, and we had many a rough and steep slippery place to cross before reaching the end. In this place the sun rarely shone; snow lay along the border of the small stream which flowed through it, and occasional icy passages made the footing of the mules very insecure, and the rocks and ground were moist with the trickling waters in this spring of mighty rivers. We soon had the satisfaction to find ourselves riding along the huge wall which forms the central summits of the chain. There at last it rose by our sides, a nearly perpendicular wall of granite, terminating 2,000 to 3,000 feet above our heads in a serrated line of broken, jagged cones. We rode on until we came almost immediately below the main peak, which I denominated the Snow Peak, as it exhibited more snow to the eye than any of the neighbouring summits. Here were three small lakes of a green colour, each perhaps a thousand yards in diameter, and apparently very deep. These lay in a kind of chasm; and, according to the barometer, we had attained but a few hundred feet above the Island lake. The barometer here stood at 20.450, attached thermometer 70 deg.

We managed to get our mules up to a little bench about a hundred feet above the lakes, where there was a patch of good grass, and turned them loose to graze. During our rough ride to this place they had exhibited a wonderful surefootedness. Parts of the defile were filled with angular, sharp fragments of rock, three or four and eight or ten feet cube; and among these they had worked their way, leaping from one narrow point to another, rarely making a false step, and giving us no occasion to dismount. Having divested ourselves of every unnecessary encumbrance, we commenced the ascent. This time, like experienced travellers, we did not press ourselves, but climbed leisurely, sitting down so soon as we found breath beginning to fail. At intervals we reached places where a number of springs gushed from the rocks, and about 1,800 feet above the lakes came to the snow line. From this point our progress was uninterrupted climbing. Hitherto I had worn a pair of thick moccasins, with soles of *parfleche;* but here I put on a light thin pair, which I had brought for the purpose, as now the use of our toes became necessary to a further advance. I availed myself of a sort of comb of the mountain, which stood against the wall like a buttress, and which the wind and the solar radiation, joined to the steepness of the smooth rock, had kept almost entirely free from snow. Up this I made my way rapidly. Our cautious method of advancing in the outset had spared my strength; and, with the exception of a slight disposition to headache, I felt no remains of yesterday's illness. In a few minutes we reached a point where the buttress was overhanging, and there was no other way of surmounting the difficulty than by passing around one side of it, which was the face of a vertical precipice of several hundred feet.

Putting hands and feet in the crevices between the blocks, I succeeded in getting over it, and, when I reached the top, found my companions in a small valley below. Descending to them, we continued climbing, and in a short time reached the crest. I sprang upon the summit, and another step would have precipitated me into an immense snow-field 500 feet below. To the edge of this field was a sheer icy precipice; and then, with a gradual fall, the field sloped off for about a mile, until it struck the foot of another lower ridge. I stood on a narrow crest, about three feet in width, with an inclination of about 20 degs. N. 51 degs. E. As soon as I had gratified the first feelings of curiosity, I descended, and each man ascended in his turn; for I would only allow one at a time to mount the unstable and precarious slab, which it seemed a breath would hurl into the abyss below. We mounted the barometer in the snow of the summit, and, fixing a ramrod in a crevice, unfurled the national flag to wave in the breeze where never flag waved before. During our morning's ascent, we had met no sign of animal life except the small sparrow-like bird already mentioned. A stillness the most profound and a terrible solitude forced themselves constantly on the mind as the great features of the place. Here, on the summit, where the stillness was absolute, unbroken by any sound, and the solitude complete, we thought ourselves beyond the region of animated life; but while we were sitting on the rock, a solitary bee (*bromus, the*

humble bee) came winging his flight from the eastern valley, and lit on the knee of one of the men.

It was a strange place, the icy rock and the highest peak of the Rocky Mountains, for a lover of warm sunshine and flowers; and we pleased ourselves with the idea that he was the first of his species to cross the mountain barrier—a solitary pioneer to foretell the advance of civilization. I believe that a moment's thought would have made us let him continue his way unharmed; but we carried out the law of this country, where all animated nature seems at war; and, seizing him immediately, put him in at least a fit place—in the leaves of a large book, among the flowers we had collected on our way. The barometer stood at 18,293, the attached thermometer at 44 degs.; giving for the elevation of this summit 13,570 feet above the Gulf of Mexico, which may be called the highest flight of the bee. It is certainly the highest known flight of that insect. From the description given by Mackenzie of the mountains where he croosed them, with that of a French officer still further to the north, and Colonel Long's measurements to the south, joined to the opinion of the oldest traders of the country, it is presumed that this is the highest peak of the Rocky Mountains. The day was sunny and bright, but a slight shining mist hung over the lower plains, which interfered with our view of the surrounding country. On one side we overlooked innumerable lakes and streams, the spring of the Colorado of the Gulf of California; and on the other was the Wind river valley, where were the heads of the Yellow-stone branch of the Missouri; far to the north, we just could discover the snowy heads of the *Trois Tetons*, where were the sources of the Missouri and Columbia rivers; and at the southern extremity of the ridge, the peaks were plainly visible, among which were some of the springs of the Nebraska or Platte river. Around us, the whole scene had one main striking feature, which was that of terrible convulsion. Parallel to its length, the ridge was split into chasms and fissures; between which rose the thin lofty walls, terminated with slender minarets and columns. According to the barometer, the little crest of the wall on which we stood was 3570 feet above that place, and 2780 above the little lakes at the bottom, immediately at our feet. Our camp at the Two Hills (an astronomical station) bore south 3 degs. east, which, with a bearing afterwards obtained from a fixed position, enabled us to locate the peak. The bearing of the *Trois Tetons* was north 50 degs. west, and the direction of the central ridge of the Wind river mountains south 39 degs. east. The summit rock was gneiss, succeeded by sienitic gneiss. Sienitie and feldspar succeeded in our descent to the snow line, where we found a feldspathic granite. I had remarked that the noise produced by the explosion of our pistols had the usual degree of loudness, but was not in the least prolonged, expiring almost instantaneously. Having now made what observations our means afforded, we proceeded to descend. We had accomplished an object of laudable ambition, and beyond the strict order of our instructions. We had climbed the loftiest peak of the Rocky Mountains, and looked down upon the snow a thousand feet below, and, standing where never human foot had stood before, felt the exultation of first explorers. It was about two o'clock when we left the summit; and when we reached the bottom, the sun had already sunk behind the wall, and the day was drawing to a close. It would have been pleasant to have lingered here and on the summit longer; but we hurried away as rapidly as the ground would permit, for it was an object to regain our party as soon as possible, not knowing what accident the next hour might bring forth

We reached our deposit of provisions at nightfall. Here was not the inn which awaits the tired traveller on his return from Mont Blanc, or the orange groves of South America, with their refreshing juices and soft fragrant air; but we found our little *cache* of dried meat and coffee undisturbed. Though the moon was bright, the road was full of precipices, and the fatigue of the day had been great. We therefore abandoned the idea of rejoining our friends, and lay down on the rock, and, in spite of the cold, slept soundly.

THE JOINT STOCK COMPANY.

We hope that we shall not weary the patience of our readers by again recurring to this subject, which in our own estimation, and we would wish in others also, is one of daily increasing importance. We have said much before time on the advantages to be derived from the company, and we now desire to stimulate into activity all whose names (especially officially) are connected with the same.

Our much respected friend and zealous labourer in the cause, Samuel Downes, had the proud satisfaction, the other day, of bringing down to Liverpool applications for no fewer than TWO THOUSAND SHARES. We would say let others go and do likewise—let us see between this and the month of June, that others also have caught the same spirit, and let the fruits of their labours be made manifest at the General Conference.

It is written that, "the children of this world are, in their generation, wiser than the children of light," and we verily believe it; we have abundant proofs around us daily of the great faith in matters of speculation or business that is to be found amongst the people of the world. In this respect, we wish to see an alteration for the better among the Saints. They have men in their midst that have been tried, and well tried, for the truth's sake, before to-day; and if they have been faithful under adverse and difficult circumstances over a few things, do not fear to make them rulers over many. We, ourselves, have a confidence in God that does much to remove doubt and suspicion from our minds. We consider, that, when various schemes are set on foot, with an eye single to his glory, when they are devised in wisdom, asking his blessing upon them, we feel certain of the results; and, though difficulties may arise, we are assured that all things will be made subservient to the promotion of the great object in view.

We have thrown out the foregoing observations in order to arouse the Saints to action in so great and noble a cause. It will be found the only means by which the great body of the Saints from these, and, we dare venture to say, from other lands, can be enabled to fulfil the commandment of the Lord, to gather themselves together, and come out of Babylon in the last days. We would now say to all, let the Saints gather themselves together in their various districts; let them make applications for shares, and let them commence to pay the same forthwith into the hands of their treasurer, and let the secretary keep a very correct account of all monies received from each individual. We will send them as soon as we can, books and printed receipts in order to facilitate the business; but, in the mean time let there be no delay, but commence operations forthwith, that the results may be calculated to give much encouragement when we again meet in public conference.

We want in so great a cause men of much faith, activity, and diligence, and who manifestly care for the success of the Company, and show it by their works; and if individuals do not feel so, we would in all charity say, let them step aside, and make room for better men. We feel confident of one thing, which is this, that the labours of one and all will be made known in an especial manner in connexion with the Joint Stock Company. We know at the same time that many of the Saints will have much to learn in these matters, but every sincere well-wisher to the cause of God will show that he is anxious to learn, and to be qualified more effectively to labour for so good a purpose. Let then every effort be made, so that when we are assembled in public conference, we may know exactly how we stand, and what our prospects are; and also that we may be enabled to lay before the people such plans as shall be most calculated to carry into active and profitable operation the funds of the Company.

We have no doubt that many experienced considerable disappointment in consequence of the measures and plans adopted at the last General Conference not being carried into effect, but this was totally impracticable. We found ourselves in con-

tact with a new Act of Parliament, very strict and complicated in its requirements, and which had been passed in order the better to prevent fraud and imposition being practised upon shareholders. This Act had, therefore, to be our study, and the Saints will perceive at once how it was we could not give information which we had not ourselves attained. We shall, however, endeavour from time to time, and particularly in our General Conference, to lay before them all the information which we can relative to the formation of the Society, its rules, and also what is intended to be done in carrying it out into practical operation.

Many of the Saints of the last days are in comparatively poor circumstances, with regard to the wealth and good things of this world, neither have they had opportunities of becoming persons of business and trade; but, by the blessing of God, the Company, in its practical operations, will be a means of much instruction to many, and we trust also of delivering many from the shackles of poverty, and of making them free citizens of the kingdom of God.

We would say, therefore, to all and to each, be not content merely to observe and watch the labours of others, but take one share at least, if not more, (which even the poorest may do,) that you may feel yourselves associated with so great an undertaking for promoting the building up of the kingdom of God.

EDITOR.

CONFERENCE MINUTES.

Merthyr Tydvil, March 15 & 16, 1846.

Sunday at half-past ten A.M., the meeting was called to order. Elder D. Jones presided, After a few interesting preliminaries the presiding elders represented 24 branches, including 14 elders, 28 priests, 18 teachers, 11 deacons. Baptized in the last three months 102, making the total number of Saints in Wales to be 600. The elders represented the general state of the churches to be good, and the prospects flattering.

At Two P.M., held a Saints' meeting, which was well attended. Administered the sacrament; and the Saints bore strong and interesting testimonies of the wonderful goodness of God, in the language in which they were born; after which the president exhorted all to be faithful to the end, and showed the absolute necessity of union among the Saints, and of charity and humility, &c., and it was truly a time of refreshing, and it appeared that the only thing that disturbed the meeting was the Saints, at the least noise, glancing towards the door, constantly expecting, even to the last, the appearance of president Banks in our midst; but he, having been detained in coming from Bristol, arrived in time for the evening meeting. The news of his arrival having spread abroad, at 6 P.M. the Hall was thronged. After the usual ceremony by the president, he introduced president Banks to the audience—and to the chair by an unanimous vote.

President Banks, after a few complimentary remarks upon the peculiar circumstances under which he was placed in addressing a Welsh audience for the first time, showed that the great and glorious purposes of God in this "Dispensation of the fulness of times," was to prepare a people for His coming,—for glory, immortality, and eternal life; that in this great restoration of all things, a pure language should be restored also to all nations. He enlarged upon the beauties and glories of the kingdom with such eloquence, that it charmed the hearts and filled the souls of all who understood it with new life and vigour.

Elder Jones succeeded him, and translated the principle part of the discourse into Welsh, after which the meeting was dismissed by a benediction from president Banks.

Monday, 16.—Met at 11, A.M. President Banks presiding. Some unpleasant cases of aspiring spirits were examined and amicably adjusted, and the offenders restored to full confidence and fellowship, so that when the evening meeting closed, peace and universal restoration were established among all the Saints.

On motion of president Banks, "that Captain D. Jones preside over Merthyr Tydvil conference, in addition to his former presidency over Wales," it was carried unanimously,

and the meeting closed with thankful hearts to their heavenly Father for his goodness; and showering blessings upon president Banks for the wisdom, judgment, and mercy which he manifested, and his success in restoring that union and brotherly love which are so desirable, and pleasing to God, and all good Saints.

P.S. I should have stated that 4 elders, 8 priests, 9 teachers, and 4 deacons, were ordained in the evening meeting.

Tuesday Evening held open council. President Banks presided, and instructed the different officers on the importance of discharging their various duties faithfully, and the beauty and glory of the priesthood, &c.

Wednesday Evening. President Banks, in a very clear manner, showed the advantages that would result from the "Joint Stock Company," and the necessity of the same to the happiness of the Saints. Captain Jones translated, and several shares were taken—many paid for shares previously taken, and all seemed to be determined to do all they can for the advancement of this glorious institution, as well as for the gospel of Christ.

I am happy to say that, we have some of the noble spirits of the days of yore in our midst, the sons of noble sires, yes, from the unconquered race of mountain chiefs, who will go, two by two, in a very short time, and sound the trumpet through every part of Wales, until the aspiring summits of Cambria's hills shall echo the sound to every glen, and warn them faithfully. May the God of their fathers be propitious to them.

I have, dear brother, written these few items in great haste, that you may have some idea of what we are doing hereabouts. I am, dear brother, your obt. servant,

D. Jones.

MANCHESTER.

March, 15*th* 1846.

Dear brother Ward,—I herewith send you the minutes of the Manchester Conference, held on Sunday, March 15th, in Bridge-street room. From a letter we received a few days previous from elder Hedlock, we did not expect him nor any of the Liverpool authorities, but to our astonishment, a little before the meeting opened, our much esteemed and beloved brother Hedlock entered the room, which cheered every countenance. After our much respected brother had taken his seat, he was requested to take the presidency of the meeting, but declined doing so as he had much to say to the Saints, and by being freed from that office, his mind would be more fixed upon those things which he had to communicate to the Saints for their future welfare and well-being in the cause of truth.

Elder William Walker rose and called the meeting to order, and moved that elder J. D. Ross should preside over the meeting, which was seconded and carried unanimously.

Elder Ross moved that elder Wm. Walker act as clerk, which was carried.

The meeting was opened with singing, elder Hedlock engaged in prayer. After which the president called upon elder Hedlock to address the meeting. Brother Hedlock said he certainly had much to say to the Saints, but he thought it would not be well timed before the representations of the various branches was gone through, he felt desirous that the representation should be proceeded with.

The president called for the representation. Twenty-four branches were represented; their total number, including officers, were as follows:—1847 members, including 48 elders, 95 priests, 50 teachers, 28 deacons; 120 baptized since last conference.

The president called upon the delegates from the various branches to speak as to their present condition and if any alterations or ordinations were necessary, it might be attended to.

Elder William Walker rose to speak as to the condition of the Manchester church. He said he felt highly pleased and satisfied at the state of the Manchester church, but he had one thing to say, that since he had been elected president of the Manchester branch he had met with more opposition from his brethren in the priesthood than any other elder that had preceded him. Some might say, why, how is that? we verily thought you were at peace more so than ever you were before? Well, that's true. But I will explain myself. You recollect that when elder Milton Holmes retired, and appointed elder Ross to succeed him as president of the Manchester conference, it had been in the minds of some individuals that the officers composing the Manchester council, together with the members, were in possession of such an evil spirit they could not endure the thoughts of having one to preside over them taken from their midst. Now the officers of the Manchester church were determined to eradicate that feeling from the breast of every individual who was in possession of it, by choosing one from their midst. Now the opposition I have met with from my brethren in the priesthood is, they one and all have been determined I should have little or nothing to do, and this they have done by their united efforts to do the will of God,

which gives me great joy and satisfaction. I have now been a member of this church nearly five years, and a great portion of that time in the priesthood, but never at any time have I witnessed so much love, goodwill, peace and union, as have existed for the last twelve months; truly our council meetings are a source of great comfort and consolation, all being united hand and heart in the Redeemer's cause. I feel satisfied that my mode of acting up to the present has given satisfaction to my brethren; when the head is well, the body is generally well also; but if the head be sick the body is somewhat affected; if the head be right there is not much trouble with the body. The teachings of elder Downes, some few weeks back, upon the Joint Stock Company, seemed to have inspired their minds with a double portion of the Spirit of God, and my prayer is that peace and union may continue in our midst, that the work of God may roll on. Even so. Amen.

Elder Richard Cook spoke as to the condition of the Stockport branch. He said in the Stockport church there were some of the best of Saints; men and women of noble spirits. Generally speaking, they are united in the cause of God. Since elder Downes had laid before them the Joint Stock Company, their hearts seemed full of joy and gladness at the prospects of their deliverance. He said he felt it an honour to be associated with such a people, and his daily prayer was that God would preserve them, that all might continue faithful to the end.

Afternoon Service

Opened by singing, and prayer by elder Charles Miller. After the Lord's Supper was administered, the remainder of the branches were represented by the delegates: all appeared to be in good condition with the exception of Rochdale, which appears to be labouring under difficulties of an old standing. Elder Levi Rigg desired something might be done for that branch.

Elder Levi Crawshaw moved that Samuel Bussin be ordained to the office of priest in the Mottram branch. Seconded and and carried.

Elder Barker proposed that Edward Greenhalgh be ordained to the office of priest in the Pendlebury branch. Seconded and carried.

The ordinations were attended to under the hands of elders Hedlock, Ross, and Miller.

Moved by elder Levi Crawshaw, that the Edgeworth Moor branch be connected with the Tottington branch. Seconded and carried.

The remainder of the afternoon was taken up by elder Hedlock giving instruction and exhorting the Saints to be faithful. He said the question might be, and is often asked, why all this persecution of the Saints? Why are these people again compelled to leave their homes and lands and flee to the mountains for safety. Certainly there must be a cause? The answer to such an enquiring mind is this. The sole cause of all this persecution is of a political character, aided and assisted by professing christians. The Saints in America being a free people, and locating themselves in a slave state, aroused the jealousy of the slave-owners, and likewise the governors; the gospel of Christ being calculated to emancipate the slave, and the Saints being a free people were allowed the free right of voting, which they considered unjust, and would at a future day work against their interest. The pure gospel of Christ as taught by the Saints of God, strikes at the very root of all systems now extant, therefore it has brought all sects and parties together to join in one common destruction of both life and property, and such has been the case up to the present day. He also spoke of the trials, difficulties, persecutions, and sore afflictions which the servants of God and the church in the states of America have had to pass through since its first organization of six members; but now, said he, the day is not far distant when the Saints will stand high amongst civilized society, and the nations of the earth will look upon the church with wonder and amazement at her prosperity, beauty, excellency, and perfection, and the day is not far distant when the Saints will have a high standing in the mercantile world: he said, there is wisdom and intelligence sufficient amongst the Saints of God to raise them to a pitch of eminence and wealth. The present movement of the Saints from Nauvoo to California, and the forming of the Joint Stock Company in England, show at once that the mighty hand of the Lord is in it. While they are crossing the Rocky Mountains, we at this side of the water are preparing to open a communication of trade, so that they may be enabled to build up a new state, and provide them with every necessary. All things seemed to work together for good. Let the world be silent but for a little while, and we will gain their favour, goodwill and esteem, and they cannot help it, because they will see we are an honest, industrious, well-disposed, and business-like body of men, and that all our transactions and dealings are just and upright; by this means thousands will be led to flock to the standard of truth, and gather with the Saints of God. He also spoke in relation to the Joint Stock Company, and some of the advantages that might be derived from it to the shareholders, and also to the poor Saints who could not extricate themselves, which drew tears of joy and gladness from many in the congregation.

The meeting was called upon to assemble again at six o'clock, that elder Hedlock might have a little more time allowed to address them, having to leave Manchester for Liverpool by the last train.

Evening.

Elder Hedlock addressed the Saints from the 5th chapter of Hebrews, it was truly an edifying discourse. He commenced with the promise of God made to Abraham, also the dealings of God with Moses, Elijah, down to Peter, James, and John; and last, though not least, the prophet Joseph Smith, showing the great work he had been called to perform, and the mighty and important consequences that must result therefrom.

Elder Hedlock left in order to take the train for Liverpool the same evening. The day was one which gave much satisfaction to all present.

WM. WALKER,
President of the Branch of Manchester and Clerk of the Conference.

PRESTON.

Sunday, March 15, 1846.

The meeting being called to order, elder John Melling moved that elder John Holsall be president of this conference. Seconded by John Thornley, teacher, and carried unanimously. President elder Holsall then gave out the first hymn, when elder Speakman engaged in prayer; after which, John Fawley, priest, was chosen to act as clerk.

The third hymn was now sung, after which elder Holsall made the Saints understand that no one had come to the conference from the first presidency, wishing them not to be too much discouraged from this circumstance.

The officers present were then numbered. Elders, 9; priests, 10; teachers, 8; deacons, 3. Total number of members, 515.

Brother elder Melling represented the Preston branch to be in good standing, peace and unity reigning in the council meetings.

Elder Holsall made a few remarks on the necessity of ordaining a few officers to labour in this branch. He remarked that some were dead, others had emigrated, and he was sorry to say that some were negligent of their duty. He advised the officers to improve their minds in all useful knowledge, and to use all natural means in their power, to qualify themselves for the proper discharge of the important duties that devolved upon them. He gave much encouragement to the Saints, and prayed that God might bless them, and unite them together in unity and love.

Elder Melling then gave out the 31st hymn, and concluded with prayer. The meeting was adjourned until half-past two o'clock.

Afternoon Service.

The meeting was opened by elder Holsall giving out the 188th hymn; he then engaged in prayer. The 143rd hymn was then sung, after which the sacrament of the Lord's supper was administered. Elder Worsley asked a blessing upon the bread; brother John Knowles, priest, asked a blessing upon the wine. While the bread and wine were being administered, the choir sang three select hymns.

Elder Holsall gave instructions upon the priesthood—its importance—its authority and power—and encouraged the brethren who were about to be ordained to diligence and faithfulness in their respective offices.

Elder Holsall, president, moved that John Fawley, priest, be ordained to the office of elder, in the place of elder Gardner, deceased. Seconded, and carried unanimously.

Moved by elder Holsall, that Robert Huntington, priest, be ordained to the office of elder, in the place of elder John Carter, deceased. Seconded and carried unanimously.

Moved by elder Holsall that John Harrison, priest, be ordained to the office of elder, in the place of elder John Parker, emigrated. Seconded and carried unanimously.

Elder Melling said he felt one with the motions that had been made by elder Holsall. He moved that brother James Fisher be ordained to the office of priest. Seconded and carried unanimously.

Moved by elder Melling that James Brown, teacher, be ordained to the office of priest. Seconded and carried unanimously.

Moved by elder Melling that John Thornley, teacher, be ordained priest. Seconded and carried unanimously.

Moved by elder Melling that John Hunt, teacher, be ordained priest. Seconded and carried unanimously.

Moved by elder Holsall that John Topping, be ordained teacher. Seconded and carried unanimously.

Moved by elder Holsall that William Wignall be ordained to the office of teacher. Seconded and carried unanimously.

Moved by elder Holsall that brother Thomas Salisbury be ordained teacher. Seconded and carried unanimously.

Moved by elder Holsall that James Hodson, priest, of Penwortham, be ordained to the office of elder, in place of elder John Melling, removed. Seconded and carried unanimously.

Moved by elder Holsall, that brother Robert Gregson be ordained to the office of priest, for Penwortham. Seconded and carried unanimously.

Each brother about to be ordained, expressed his determination, by the help of the Lord, to be diligent and faithful in the office to which he had been called.

President elder Holsall, elder Melling, and elder Speakman, conducted the above-mentioned ordinations.

The conference was now adjourned till it should be necessary to call another.

"Praise God from whom all blessings flow," &c., was then sung, when elder Speakman concluded with prayer.

The business of the conference was gone through in peace—unity and good feeling prevailed.

JOHN HOLSALL, President.
JOHN FAWLEY, Clerk.

LEAMINGTON.

March 30th, 1846.

Dear brother Ward,—Our conference was held yesterday, and I must say that it gives me great satisfaction when I think how the Lord has blessed our labours in this conference. I have been here about six months, and in that time we have baptized fifty-two into the kingdom of God. The first time I held a public meeting here, while giving my reasons for believing Joseph Smith to be a prophet of the Lord, and bearing my testimony to his character, a gentleman, in his great zeal for the Pope of Rome, struck at me, and tried to pull me off the platform; indeed for some time our meetings were interrupted, fixtures and windows broken, until we applied to the magistrates, who kindly sent the police, who took two of the men to prison, but at the request of the worthy magistrate, who gave them a severe reprimand, we did not press the charge; and I here wish to say that the conduct of the authorities of this town has been most praiseworthy, and I here thank them in the name of the Church, for their kindness in protecting us in the rights of Englishmen, as we can now hold our meetings in quietness, which are well attended, and many appear to be believing.

In and round the country the work is rolling on.

At Stratford-on-Avon we have a branch raised up by brother Freeman, who has had much to contend with, a few weeks since I went there and took a room for three months; I gave two lectures, which were well attended, and good attention was paid; but the priests and some of their friends thought it would disgrace their town to have the Mormons in a public room, so they took counsel, and with the help of a lawyer, and by telling a few falsehoods, locked us out of the room, so that when I went again I had to preach in the open air; and although a frosty night, we had a good attentive congregation; however, we have succeeded in taking another room, and expect soon to add to our numbers.

Brother Freeman at Stratford, and brother Waine at Bareford, have opened Sunday schools in each branch, and I think it will be productive of much good, as it preserves the children of the Saints from the taunts and insults of those who should know better, besides the benefit of the children being taught the principles of the gospel.

I have travelled much in this country, and there seems to be a great work commenced; we cannot supply the numerous calls for preaching that are made upon us.

I have found the Saints in this conference a kind and good people, and the officers willing to give heed to counsel, and do their utmost to roll on the work of God. Indeed, our prospects are most cheering, the Saints are rejoicing and looking forward to the time when all shall meet on Mount Zion, and rejoice in the goodness of the Lord, to whose name be all the glory.

Wishing you all in the Presidency every success in the cause of our God,

I remain, your brother in the gospel,

20, Chandos Street. THOMAS SMITH.

Agreeably to appointment the Warwickshire Conference assembled in the Meeting-room, Leamington, on Sunday, March 29th. Elder Thomas Smith, President, and Elder John Lichorish, Clerk. The meeting was opened with singing and prayer. Officers present were, five elders, two priests, two teachers, and one deacon.

After the meeting had been addressed by the President, seven branches were represented, containing 168 members, including seven elders, nine priests, four teachers, and four deacons. Baptized since last conference, 33.

Several nominations to office were received by the conference, and their ordinations were attended to.

In the afternoon the Sacrament of the Lord's Supper being attended to, and some few having borne testimony to the work, the subject of the Joint Stock Company was then brought forward by the President, and spoken of by some of the brethren present, and several expressed their determination to make application for shares.

It was agreed to raise a subscription for the support of Brother Smith's family.

After the President had made a few remarks, and recommended the Saints to sympathize with the officers, and give them their support and confidence, &c., the meeting was closed with prayer, a good feeling having prevailed throughout the day.

THOMAS SMITH, President.
JOHN LICHORISH, Clerk.

CHARACTERISTICS OF THE INDIAN CHARACTER.

Of the Choctaws, Bertram observes, "They were a hardy, subtle, brave, intrepid, ingenuous, and virtuous race. They erect a scaffold twenty feet high in a grave, upon which they lay their dead, and, after a sufficient time, the bones are placed in a coffin fabricated of bones and splints and deposited in the bone-house. The relations and a multitude follow with united voices, and alternate Hal-le-lu-yahs and lamentations."—*Bertram's Travels, p.* 514.

The same writer adds,—"The women are seldom above five feet; they are well formed, have round features, fine dark eyes, and are modest, subtle, and affectionate. The men are a full size larger than European; they are warlike, merciful, and haughty. They have had furious wars with the Spaniards."

"Those of the other confederate tribes are tall, finely-formed perfect figures; their countenance dignified, open, and placid; the eyes rather small, dark, and full of fire; the nose inclining to aquiline; the brow and forehead strike you with heroism, and their air and action exhibit magnanimity and independence; their complexion is reddish brown."—*Ibid. p.* 481.

Brackenridge says, "the government of Natchez is so strictly civilized, that it seems impossible for them to act out of the common high road of virtue."

The Rev. Mr. Cushman, in a discourse preached at Plymouth, New England, in 1620, intended to contradict the slanders which were prevalent against the primitive inhabitants, observes, "The Indians are said to be the most cruel and treacherous people—like lions; but *to us they have been like lambs*, so kind, and helpful, and trusty, that a man may truly say there be few christians *so sincere and kind.* When there were not six able persons among us, and the Indians came daily to us by hundreds, with their sachemes or princes, and might in one hour have made despatch of us, *yet they never offered to us the least wrong in word or deed* these many years."

"The history of the Brazillians, from the first incursions of the Spaniards to the year 1776, furnishes a long list of battles, evincive of a valor which no fatigue could weary, no danger dismay."

"The Brazil Indians are very numerous, and divided into clans; the degree of their independence depends on their distance from the Portuguese settlements.

They are generally of the middle size, muscular, and active, of a light brown complexion, black uncurling hair, and dark eyes, which discover no mark of imbecility of intellect. Nor does the turn of their countenance convey the least idea of meanness or vulgarity; on the contrary, their looks and expressions are intelligent. None, except the Auricanians, have been so difficult to subdue; none have discovered a more invincible attachment to liberty."

Latter-day Saints' Millennial Star.

APRIL 1, 1846.

We rejoice much in the apparent activity of the churches in relation to the Joint Stock Company, we are glad that many are beginning to stir themselves in this most important business, the results of which will be, we hesitate not to say, beneficial not only to individuals personally interested therein, but most certainly to the whole of the kingdom of God.

We are also continually gratified by receiving intelligence of the progress of the principles of truth in the British Islands. Let the brethren give heed unto counsel and go forth, neither molesting nor persecuting any one, or meddling with their principles, but proclaim fearlessly the great first principles of salvation, and their success shall astonish even themselves, for their services will be acknowledged by heaven, and the blessing of God will be upon them.

EVIDENCE OF THE BOOK OF MORMON.

"The fact of the Mexicans recording, both in their paintings and songs, the Deluge, the building the tower of Babel, the confusion of tongues, and the dispersion, &c., being generally admitted by the Spanish writers on America, it is almost unnecessary to the authority of any particular author, to prove what no one will deny; since *Gomara*, in his history of the Indians, describing the conference of Nicaragua with *Gil Goncales* and the Calezcasters, introduces this chief as putting a variety of questions to the Spaniards. The first of which was, "whether they were acquainted with the Deluge," and others no less curious, showing that the Indians were not unaccustomed to abstruse speculation, and that besides the knowledge of many traditions contained in the Old Testament, they possessed some information respecting the New. It may be interesting to insert the entire passage of *Gomara*, giving an account of this conference. "*Nicaragua*, who was so acute and skilled in the knowledge of the rites and antiquities of his own countrymen, had a long conference with *Gil Goncales*, and the ecclesiastic. He inquired if the Christians were acquainted with the great Deluge which had swallowed up the earth, men and animals, &c.; and whether the earth was to be revolutionized, (*trastornar*) or the firmament to remove? *When* and how the sun, moon, and stars would be deprived of their light? What was the honour and reverence due to the triune God, &c., where souls go after death, and what would be their occupation, &c.

LETTER OF W. A. SMITH.

Halifax, Nova Scotia, March 2d, 1846.

Beloved Brother Woodruff,—I have enclosed in this letter, the sum of *ten* shillings sterling, for the purpose of paying a year's subscription for the MILLENNIAL STAR. If I am incorrect, as regards the price of the STAR per year, please inform me through its columns, and I will forward the balance. Since the *New York Messenger* has been discontinued, we have had little or no news from the West, and therefore you will confer a favour upon the subscriber by sending the back numbers of the STAR, from September 1st, 1845, up to the time the mail leaves Liverpool.

In consequence of being under age, and my father being very much opposed to the Saints, I have been prohibited from attending our meetings since the early part of November, except when I attended, as it were, clandestinely. I would not have allowed myself to be restrained from attending the meetings of the brethren if it would not have hurt others; but, in consequence of the business I was and am engaged in, others would have been hurt if I had made open resistance to the will of my parents. In the course of the ensuing summer the law of the land will make me independent of those who have blindly prohibited me from attending at the place appointed for the worship of the God of Heaven. Then, I shall be enabled, once more, with the help of Almighty God, to declare His revealed will to the children of men. In consequence of said prohibition, you will kindly oblige me by directing the MILLENNIAL STAR to a brother in whose house our meetings are held: that is *Mr. William Gumb, Gottengen-street, Halifax, N.S.*

The Saints here (the Halifax and Preston branches) being desirous to obey the commandments of Almighty God, "to gather," according to the advice of the "Twelve,"—they met in conference, in Halifax, on the 28th day of January last, for the purpose of considering the best mode of procedure, as regards emigration to Port St. Francisco, California, and after mature consideration they passed several resolutions relative to gathering. The plan which they considered most feasible is as follows:—"That the Saints who belong to Halifax, Preston, Pope's Harbour, and Onslow, in Nova Scotia, and the Charlotte town and Beddeque branches in Prince Edward's Island, and brother Russell, at Miramachi, N. B., agree to unite for the purpose of obeying the commandment, "to gather" and purchase a vessel of about 200 tons register, and, also, such an out-fit for the Saints as may be deemed necessary, and leave Halifax for Port St. Francisco, California, on or before September 1st next. A consequence of the above plan was, that a committee had to be appointed to address the Saints, in the above branches, upon the subject of gathering—which has been done. We are now waiting for their answer, acknowledging the rececipt of our address, and acquiescing with the propositions contained therein.

Elder John Skerry, who belongs to this branch, went to P. E. Island, partly on business last fall, and the God of the Saints was pleased to make him the instrument of raising up a branch in November last, at Beddeque, in that Island, containing one elder, one priest, and ten members. If he could have stopped there this winter, he might have been engaged in various places, because he had numerous calls to preach from various parts of the island. The latest accounts from the island state, that the Beddeque branch had been enlarged by the addition of four members, and the Charlotte town branch by the addition of two members. They were all strong in the faith, and the spirit of moving was greatly manifested.

I baptized three persons in September last, and since then there has not been any addition to this branch.

This letter has grown larger than I had at first intended; but, as the Saints of the Most High God are always desirous to hear of the rolling forth of the glorious kingdom of the Lamb of God, I feel assured that it will be pleasing to you to hear of its progress in this part of our Redeemer's vineyard.

With sentiments of respect and esteem,

I subscribe myself your brother in the New and Everlasting Covenant,

WILLIAM A. SMITH.

THE HERO'S REWARD.

BY MISS E. R. SNOW.

Well may the fire of glory blaze
Upon the warrior's tread;
And nations twine the wreath of praise
Around the hero's head;
His path is honour, and his name
Is written on the spire of fame.

His deeds are deeds of courage, for
He treads o'er gory ground,
Amid the pride and pomp of war
When carnage sweeps around;
With sword unsheath'd, he stands before
The foe, amid the cannon's roar.

If such the meed the warrior gains—
If such the palm he bears—
If such insignia he obtains—
If such the crown he wears,
If laurels thus his head entwine,
And stars of triumph round him shine!

How noble must be HIS reward
Who, 'midst the crafts of men;
Clad in the armour of the Lord
Goes forth to battle, when
The powers of darkness warfare wage,
And Satan's host around him rage.

Who goes opinion to unbind,
That reason may go free,
And liberate the human mind
From priestly tyranny.
To sever superstition's rod,
And propagate the truth of God.

Who wars with prejudice, to break
Asunder error's chain,
And make the sandy pillars shake
Where human dogmas reign.
Who dares to be a man of God,
And bear the spirit's sword abroad!

Above all earthly, his shall be
An everlasting fame;
The archives of eternity
Will register his name
With gems of sacred honour rife—
His crown will be eternal life.

NOTICE.

From the very great pressure of business, and the want of space, we are compelled to omit several communications.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 8. APRIL 15, 1846. VOL. VII.

THE ROCKY MOUNTAINS.

Extracted from the Narrative of an Exploring Expedition to the Rocky Mountains, &c., by Captain J. C. Fremont.

CONTINUED FROM OUR LAST.

August 16.—We left our encampment with the daylight. We saw on our way large flocks of the mountain goat looking down on us from the cliffs. At the crack of a rifle, they would bound off among the rocks, and in a few minutes make their appearance on some lofty peak, some hundred or a thousand feet above. It is needless to attempt any further description of the country; the portion over which we travelled this morning was rough as imagination could picture it, and to us seemed equally beautiful. A concourse of lakes and rushing waters, mountains of rocks naked and destitute of vegetable earth, dells and ravines of the most exquisite beauty, all kept green and fresh by the great moisture in the air, and sown with brilliant flowers, and everywhere thrown around all the glory of most magnificent scenes; these constitute the features of the place, and impress themselves vividly on the mind of the traveller. It was not until eleven o'clock that we reached the place where our animals had been left, when we first attempted the mountains on foot. Near one of the still burning fires we found a piece of meat, which our friends had thrown away, and which furnished us a mouthful—a very scanty breakfast. We continued directly on, and reached our camp on the mountain lake at dusk. We found all well. Nothing had occurred to interrupt the quiet since our departure, and the fine grass and good cool water had done much to re-establish our animals. All heard with great delight the order to turn our faces homeward; and toward sundown of the 17th, we encamped again at the Two Buttes.

In the course of this afternooon's march, the barometer was broken past remedy. I regretted it, as I was desirous to compare it again with Dr. Engleman's barometers at St. Louis, to which mine were referred; but it had done its part well, and my objects were mainly fulfilled.

August 19.—We left our camp on Little Sandy river about seven in the morning, and traversed the same sandy undulating country. The air was filled with the turpentine scent of the various *artemisias*, which are now in bloom, and, numerous as they are, give much gaiety to the landscape of the plains. At ten o'clock we stood exactly on the divide in the pass, where the wagon road crosses, and, descending immediately upon the Sweet Water, halted to take a meridian observation of the sun. The latitude was 42 degs. 24 min. 32 sec.

In the course of the afternoon we saw buffalo again, and at our evening halt on

the Sweet Water the roasted ribs again made their appearance around the fires; and, with them, good humour, and laughter, and song, were restored to the camp. Our coffee had been expended, but we now made a kind of tea from the roots of the wild cherry-tree.

August 23.—Yesterday evening we reached our encampment at Rock Independence, where I took some astronomical observations. Here, not unmindful of the custom of early travellers and explorers in our country, I engraved on this rock of the Far West a symbol of the Christian faith. Among the thickly inscribed names, I made on the hard granite the impression of a large cross, which I covered with a black preparation of India-rubber, well calculated to resist the influence of wind and rain. It stands amidst the names of many who have long since found their way to the grave, and for whom the huge rock is a giant gravestone.

One George Weymouth was sent out to Maine by the Earl of Southampton, Lord Arundel, and others; and in the narrative of their discoveries, he says: "The next day, we ascended in our pinnace that part of the river which lies more to the westward carrying with us a cross—a thing never omitted by any Christian traveller—which we erected at the ultimate end of our route." This was in the year 1605; and in 1842 I obeyed the feeling of early travellers, and left the impression of the cross deeply engraved on the vast rock one thousand miles beyond the Mississippi, to which discoverers have given the national name of *Rock Independence*.

In obedience to my instructions to survey the river Platte, if possible, I had determined to make an attempt at this place. The India-rubber boat was filled with air, placed in the water, and loaded with what was necessary for our operations; and I embarked with Mr. Preuss and a party of men. When we had dragged our boat for a mile or two over the sands, I abandoned the impossible undertaking, and waited for the arrival of the party, when we packed up our boat and equipage, and at nine o'clock were again moving along on our land journey. We continued along the valley on the right bank of the Sweet Water, where the formation, as already described, consists of a greyish micaceous sandstone, and fine-grained conglomorate and marl. We passed over a ridge which borders or constitutes the river hills of the Platte, consisting of huge blocks sixty or eighty feet cube, of decomposing granite. The cement which united them was probably of easier decomposition, and has disappeared and left them isolate, and separated by small spaces. Numerous horns of the mountain goat were lying among the rocks; and in the ravines were cedars, whose trunks were of extraordinary size. From this ridge we descended to a small open plain at the mouth of the Sweet Water, which rushed with a rapid current into the Platte, here flowing along in a broad and apparently deep stream, which seemed, from its turbid appearance, to be considerably swollen. I obtained here some astronomical observations, and the afternoon was spent in getting our boat ready for navigation the next day.

August 24.—We started before sunrise, intending to breakfast at Goat Island. I had directed the land party, in charge of Bernier, to proceed to this place, where they were to remain, should they find no note to apprise them of our having passed. In the event of receiving this information, they were to continue their route, passing by certain places which had been designated. Mr. Preuss accompanied me, and with us were five of my best men, viz., C. Lambert, Basil Lajeunesse, Honore Ayot, Benoist, and Descoteaux. Here appeared no scarcity of water, and we took on board, with various instruments and baggage, provisions for ten or twelve days. We paddled down the river rapidly, for our little craft was light as a duck on the water; and the sun had been some time risen, when we heard before us a hollow roar, which we supposed to be that of a fall, of which we had heard a vague rumour, but whose exact locality no one had been able to describe to us. We were approaching a ridge, through which the river passes by a place called "canon," (pronounced *kanyon*) a Spanish word, signifying a piece of artillery, the barrel of a gun, or any kind of tube; and which, in this country, has been adopted to describe the passage of a river between perpendicular rocks of great height, which frequently approach each other so closely overhead as to form a kind of tunnel over the stream, which foams along below, half choaked up by fallen fragments. Between the mouth of the Sweet Water and Goat Island there is probably a fall of three hundred feet, and that was principally made in the canons before

us; as, without them, the water was comparatively smooth. As we neared the ridge, the river made a sudden turn, and swept squarely down against one of the walls of the canon with a great velocity, and so steep a descent, that it had, to the eye, the appearance of an inclined plane. When we launched into this, the men jumped overboard to check the velocity of the boat, but were soon in water up to their necks, and our boat ran on; but we succeeded in bringing her to a small point of rock on the right, at the mouth of the canon. Here was a kind of elevated sand beach, not many yards square, backed by rocks, and around the point the river swept at a right angle. Trunks of trees deposited on jutting points twenty or thirty feet above, and other marks, showed that the water here frequently rose to a considerable height. The ridge was of the same decomposing granite already mentioned, and the water had worked the surface, in many places, into a wavy surface of ridges and holes. We ascended the rocks to reconnoitre the ground, and from the summit the passage appeared to be a continued cataract foaming over many obstructions, and broken by a number of small falls. We saw nowhere a fall answering to that which had been described to us as having twenty or twenty-five feet; but still concluded this to be the place in question, as, in the season of floods, the rush of the river against the wall would produce a great rise, and the waters, reflected squarely off, would descend through the passage in a sheet of foam, having every appearance of a large fall. Eighteen years previous to this time, as I have subsequently learned from himself, Mr. Fitzpatrick, somewhere above on this river, had embarked with a valuable cargo of beaver. Unacquainted with the stream, which he believed would conduct him safely to the Missouri, he came unexpectedly into this canon, where he was wrecked with the total loss of his furs.—It would have been a work of great time and labour to pack our baggage across the ridge, and I determined to run the canon. We all again embarked, and at first attempted to check the way of the boat; but the water swept through with so much violence that we narrowly escaped being swamped, and were obliged to let her go in the full force of the current, and trust to the skill of the boatmen. The dangerous places in this canon were where huge rocks had fallen from above, and hemmed in the already narrow pass of the river to an open space of three or four and five feet. These obstructions raised the water considerably above, which was sometimes precipitated over in a fall; and at other places, where this dam was too high, rushed through the contracted opening with tremendous violence. Had our boat been made of wood, in passing the narrows she would have been staved; but her elasticity preserved her unhurt from every shock, and she seemed fairly to leap over the falls.

In this way we passed three cataracts in succession, where, perhaps, one hundred feet of smooth water intervened; and, finally, with a shout of pleasure at our success, issued from our tunnel into the open day beyond. We were so delighted with the performance of our boat, and so confident in her powers, that we would not have hesitated to leap a fall of ten feet with her. We put to shore for breakfast at some willows on the right bank, immediately below the mouth of the canon; for it was now eight o'clock, and we had been working since daylight, and were all wet, fatigued, and hungry. While the men were preparing breakfast, I went out to reconnoitre. The view was very limited. The course of the river was smooth, so far as I could see; on both sides were broken hills; and but a mile or two below was another high ridge. The rock at the mouth of the canon was still the decomposing granite, with great quantities of mica, which made a very glittering sand.

We re-embarked at nine o'clock, and in about twenty minutes reached the next canon. Landing on a rocky shore at its commencement, we ascended the ridge to reconnoitre. Portage was out of the question. So far as we could see, the jagged rocks pointed out the course of the canon, on a winding line of seven or eight miles. It was simply a narrow dark chasm in the rock; and here the perpendicular faces were much higher than in the previous pass, being at this end two to three hundred, and further down, as we afterwards ascertained, five hundred feet in vertical height. Our previous success had made us bold, and we determined again to run the canon. Everything was secured as firmly as possible; and having divested ourselves of the greater part of our clothing, we pushed into the stream. To save our chronometer from accident, Mr. Preuss took it, and attempted to pro-

ceed along the shore on the masses of rock, which in places were piled up on e ther side; but, after he had walked about five minutes, everything like shore disappeared, and the vertical wall came squarely down into the water. He therefore waited until we came up. An ugly pass lay before us. We had made fast to the stern of the boat a strong rope about fifty feet long; and three of the men clambered along among the rocks, and with this rope let her down slowly through the pass. In several places high rocks lay scattered about in the channel; and in the narrows it required all our strength and skill to avoid staving the boat on the sharp points. In one of these, the boat proved a little too broad, and stuck fast for an instant, while the water flew over us; fortunately it was but for an instant, as our united strength forced her immediately through. The water swept overboard only a sextant and a pair of saddle-bags. I caught the sextant as it passed by me, but the saddle-bags became the prey of the whirlpools. We reached the place where Mr. Preuss was standing, took him on board, and with the aid of the boat, put the men with the rope on the succeding pile of rocks. We found this passage much worse than the previous one, and our position was rather a bad one. To go back was impossible; before us the cataract was a sheet of foam; and shut up in the chasm by the rocks, which, in some places, seemed almost to meet overhead, the roar of the water was deafening. We pushed off again; but after making a little distance, the force of the current became too great for the men on shore, and two of them let go the rope. Lajeunesse, the third man, hung on, and was jerked headforemost into the river from a rock about twelve feet high; and down the boat shot like an arrow, Basil following us in the rapid current, and exerting all his strength to keep in mid channel—his head only seen occasionally like a black spot in the white foam. How far we went I do not exactly know, but we succeeded in turning the boat into an eddy below. "*Cre Dieu,*" said Basil Lajeunesse, as he arrived immediately after us, "*Je crois bien que j'ai nage un demi mile.*" He owed his life to his skill as a swimmer, and I determined to take him and the two others on board, and trust to skill and fortune to reach the other end in safety. We placed ourselves on our knees, with the short paddles in our hands, the most skilful boatman being at the bow; and again we commenced our rapid descent. We cleared rock after rock, and shot past fall after fall, our little boat seeming to play with the cataract. We became flushed with success, and familiar with danger; and, yielding to the excitement of the occasion, broke forth together into a Canadian boat-song. Singing, or rather shouting, we dashed along; and were, I believe, in the midst of the chorus, when the boat struck a concealed rock immediately at the foot of a fall, which whirled her over in an instant. Three of my men could not swim, and my first feeling was to assist them, and save some of our effects; but a sharp concussion or two convinced me that I had not yet saved myself. A few strokes brought me into an eddy, and I landed on a pile of rocks on the left side. Looking around, I saw that Mr. Preuss had gained the shore on the same side, about twenty yards below; and a little climbing and swimming soon brought him to my side. On the opposite side, against the wall, lay the boat, bottom up; and Lambert was in the act of saving Descoteaux, whom he had grasped by the hair, and who could not swim: "*Lache pas,*" said he, as I afterwards learned, "*lache pas cher frere.*" "*Crains pas,*" was the reply, "*Je m'en vais mourir avant que de te lacher.*" Such was the reply of courage and generosity in this danger. For a hundred yards below the current was covered with flooting books and boxes, bales of blankets, and scattered articles of clothing; and so strong and boiling was the stream, that even our heavy instruments, which were all in cases, kept on the surface, and the sextant, circle, and the long black box of the telescope, were in view at once. For a moment I felt somewhat disheartened. All our books—almost every record of the journey—our journals and registers of astronomical and barometrical observations—had been lost in a moment. But it was no time to indulge in regrets, and I immediately set about endeavouring to save something from the wreck. Making ourselves understood as well as possible by signs (for nothing could be heard in the roar of waters), we commenced our operations. Of everything on board, the only article that had been saved was my double-barrelled gun, which Descoteaux had caught, and clung to with drowning tenacity. The men continued down the river on the left bank. Mr. Preuss and myself descended on the side we were on; and Lajeunesse, with a

paddle in his hand, jumped on the boat alone, and continued down the canon. She was now light and cleared every bad place with much less difficulty. In a short time he was joined by Lambert, and the search was continued for about a mile and a half, which was as far as the boat could proceed in the pass.

Here the walls were about 500 feet high, and the fragments of rocks from above had choked the river into a hollow pass, but one or two feet above the surface. Through this and the intersticies of the rock the water found its way. Favoured beyond our expectations, all our registers had been recovered, with the exception of one of my journals, which contained the notes and incidents of travel, and topographical descriptions, a number of scattered astronomical observations, principally meridian altitudes of the sun, and our barometrical register west of Laramie. Fortunately, our other journals contained duplicates of the most important barometrical observations which had been taken in the mountains. These with a few scattered notes, were all that had been preserved of our meteorological observations. In addition to these, we saved the circle; and these, with a few blankets, constituted everything that had been rescued from the waters.

ASCENT OF MOUNT ARARAT.

From Dr. Parrot's Journey to Ararat.

The mountain of Ararat rises on the southern borders of a plain, of about thirty-five miles in breadth, and of a length of which seventy miles may be taken in with the eye; being a portion of the plain which is watered by a wide curve formed by the Araxes. It consists, correctly speaking, of two mountains—the great Ararat, and its immediate neighbour, the less Ararat; the former on the north-west, the latter on the south-east; their summits distant about seven miles from each other, in a right line, and their bases insensibly melting into one another, by the interposition of a wide level valley. This valley is now used as pasture ground by the shepherds, but formerly it was taken advantage of by the Kurds, as a convenient retreat, through which they might keep up an easy and certain communication between the provinces, north and south.

The summit of the great Ararat lies in 39 degrees 42 minutes north latitude, and 61 degrees 55 minutes east longitude, from Ferro; it has an elevation of 17,210 feet perpendicular, or more than three miles and a quarter above the sea, and 14,320 feet, or nearly two miles and three quarters above the plain of the Araxes. The north-eastern slope of the mountain may be assumed at fourteen, the north-western at twenty miles in length. On the former, even from a great distance, the deep gloomy chasm is discoverable, which many compare to a crater; but which has always struck me rather as a cleft, just as if the mountain had been rent asunder at the top. From the summit downwards for nearly two-thirds of a mile perpendicular, or nearly three miles in an oblique direction, it is covered with a crown of eternal snow and ice; the lower border of which is irregularly indented, according to the elevations or depressions of the ground; but upon the entire northern half of the mountain, from 14,000 feet above the sea, it shoots up in one rigid crest to the summit, interrupted here and there by a few pointed rocks, and then stretches downward, on the southern half, to a level somewhat less low. This is the silver head of Ararat!

Little Ararat is in 39 degrees 39 minutes north latitude, and 62 degrees 2 minutes longitude, east from Ferro. Its summit rises 13,000 feet, or nearly two miles and a half, measured perpendicularly, above the level of the sea; and above the plain of the Araxes, it is 10,140 feet, or nearly two miles. Notwithstanding

this height, it is not always buried in snow, but is quite free from it in September and October, and probably sometimes also in August, or even earlier. Its declivities are considerably steeper than those of the great Ararat; its form is almost perfectly conical, marked with several delicate furrows, which radiate downwards from the summit, and give the picture presented by this mountain a very peculiar and interesting character.

Although these two mountains have no appearance of forming part of any other range, but stand in independent grandeur by themselves, still they are not altogether unconnected with other hills. While the south-western slope of both is lost in the hills of Bayazed and Diadina, which contain the sources of the Euphrates, the north-western slope of the great Ararat runs into a chain which borders the entire right bank of the Araxes, and to which many sharp conical peaks give a very striking character. The west end of this chain wheels round the head waters of the Araxes, touches Erzerum, giving to the left side of this river, as it had already done to the right, an ornamental barrier of mountains, many of which, especially in the vicinity of Kars, must be of majestic height; for these must be the hills which I saw covered with snow to a considerable depth, and for a length of twelve miles, in the month of October, at a time when nothing else but the summit of the great Ararat retains it without melting. This I conceive to be the Saganlúg, a branch of mount Taurus, the witness of the heroic days of Kars, Assan-Kaléh, and Erzerum; as old Ararat was of those of Erivan and Bayazed.

The impression made by Ararat upon the mind of every one who has any sensibility for the stupendous works of the Creator, is wonderful and overpowering; and many a traveller of genius and taste has employed both the powers of the pen and of the pencil in attempts to portray this impression. But the consciousness that no description, no representation, can reach the sublimity of the object thus attempted to be depicted, must prove to the candid mind, that, whether we address the ear or eye, it is difficult to avoid the poetic in expression, and the exaggerated in form, and confine ourselves strictly within the bounds of consistency and truth.

My anxious longing to approach nearer to the venerable head of the holy mountain, would not allow me to remain long idle and irresolute in the quiet of the monastery. Anxiety as to the lateness of the season was beginning to produce its effect, when the serenity of the weather decided me at once to undertake an excursion to reconnoitre the summit the day after our arrival. When I speak of the serious difficulties with which I had to contend in the execution of my design, I may surprise many a one, who will be little disposed to admit that there could be any such abruptness in the declivities, or such unusual obstacles to the ascent, if the representation given of the mountain in my own drawings is to be taken as an authority. This is to be accounted for by a very common optical illusion, which every mountain traveller would do well to divest himself of, if he would avoid falling into some troublesome mistakes.

Whenever we ascend a mountain, and have the slope immediately before us, we think the angle of acclivity much greater than it would be found to be by the plummet. It is not unusual to find the estimate in this case double of the reality. The solution of this lies in the perspective shortening of the distances. The idea thus formed in our imagination, of the steepness of the declivity, is embodied in the profile outline of the mountain; and hence the exaggerated forms of almost all rising grounds, when sketched off-hand. Were they really so steep as they are shown in the drawings, there would not be very many of them climbed; for we must recollect, that though hills of an inclination of sixty degrees in drawings are not at all unusual, even among those classed with the accessible, still, an acclivity of thirty-five or forty degrees is totally insurmountable, unless recourse be had to steps or ladders in the ascent, or the surface be composed of tolerably-sized angular stones, like stairs, not quite accidentally laid together.

On the 12th (24th) of September, at seven in the morning, I started on my way, attended by M. Schiemann. We took with us one of the Kossaks, and a peasant from Arguri—a hunter, and directed our steps, first to the ravine, and then along its left declivity, till we came to a spot where there were two small buildings, of squared stone, standing near each other, one of which was formerly a chapel, and the other erected over a well reputed holy. The Armenians assign to this chapel,

which they have named after St. Gregory, a very remote origin, and make pilgrimages to it from distant quarters. During our stay we often encountered Armenians from Bayazed, at the religious ceremonies which they are in the habit of performing there; after which the visitors amuse themselves with discharges of fire-arms, and other demonstrations of joy, in a remote part of the valley.

The fountain which springs out of a rock at this spot, affords a clear drinkable water, of a pure natural taste, and is therefore an object deserving of general estimation; for there cannot be many perennial springs upon mount Ararat, as I have proved, to my vexation; since, in all my excursions upon it, I never either found or heard of any other.

It is possible that it may have originally induced some devout monk to establish himself in that locality, whose reputed sanctity procured for the spring also the reputation of miraculous virtues, until, in the course of centuries, and the storm of political events, the peaceful inhabitant was frightened away, and the miraculous spring alone remained, as the object of universal veneration among the Armenians, wherever they may be scattered round the world.

The tradition respecting the wondrous virtue of the water is this, that the flights of locusts which occasionally traverse the country on this side, and beyond Caucasus, in countless numbers, and as a kind of field plague, often laying waste an entire province in a single day, cannot be expelled otherwise than by means of a certain bird, which I have never been able to see; but infer, from the description given of it, to be a kind of thrush, though the Russians settled in this country call it a starling. Not very large, it is dark coloured, yellowish-white on the breast and back, and is said to resort in flocks to the Araxes, when the mulberries are ripe,—though why they do so, is not well explained,—and to do much damage, by destroying the mulberries. Its Armenian name is Tarm; it is also called Tetägush, (*gush* in the Tartar language, means *bird*, and *tut* is the Armenian for *mulberry*;) the Tartars call it Gasyrtshakh. Should it make its appearance in a tract infested by the locusts, then the fields are soon saved, for it pursues the locusts with implacable enmity. For the purpose of enticing this serviceable bird, the water of the holy well is brought into requisition; and, for this purpose, it is sufficient just to fill a pitcher or a bottle with it, and to set it down in the neighbourhood of the locusts, taking care, however, not to let the vessel touch the ground anywhere on the way; for, in that case, the water immediately disappears; but set in the open air, and in the proper place, it never fails to attract to the spot a flock of the tetägush, which soon rid the district of the devouring plague. Not merely the common people and Armenians, but some even of the educated classes, and not of the Armenian creed, have sought to convince me of the truth of this story, and related as a proof, that a few years before, the country round Kislyar, on the northern side of Caucasus, being attacked by locusts, was saved through the virtue of a bottle of water fetched in the greatest haste from the holy well, and which immediately brought together a flock of the birds. At Ararat, and in Tiflis, every one knew that the water was brought; and as to the success attending the use of it, that might be easily learned in Kislyar, where the bottle, with some of the miraculous water, was still lying in the church!

From this chapel, we ascended the grassy eminence which forms the right side of the chasm, and had to suffer much from the heat, insomuch that our Kossak, who would much rather have galloped for three days together through the steppe, seated on horseback, than climb over the rocks for two hours, declared that he was ready to sink with fatigue, and it was necessary to send him back. About six o'clock in the evening, as we too were completely tired, and had approached close to the region of snow, we sought out a place for our night's lodging among the fragments of rock. We had attained a height of 12,360 feet; our bed was the hard rock, and the cold icy head of the mountain our only stove. In the sheltered places around, still lay some fresh snow; the temperature of the air was at the freezing point. M. Schiemann and myself had prepared ourselves tolerably well for this contigency, and our joy at the enterprise also helped to warm us, but our athletic yäger Sahák (Isaac), from Arguri, was quite dispirited with the cold, for he had nothing but his summer clothing; his neck and legs from the knee to the sandal were quite naked, and the only covering for his head was an old cloth tied round

it. I had neglected, at first starting, to give attention to his wardrobe; it was, therefore, my duty to help him as far as I could; and as we had ourselves no spare clothing, I wrapped his nakedness in some sheets of grey paper which I had brought with me for the purpose of drying plants; this answered him very well.

As soon as the darkness of night began to give way to the dawn, we continued our journey towards the eastern side of the mountain, and soon found ourselves on a slope, which continues all the way down from the very summit. It may be seen in the drawing of the Convent of St. James, on the left, behind the roundish and grassy projecting hills; it is formed altogether of sharp angular ridges of rocks, stretching downwards, and having considerable chasms between them, in which the icy covering of the summit disappears, while forming glaciers of great extent. Several of these rocky ridges and chasms filled with ice lay between us and the side of the mountain which we were striving to reach: we got successfully over the first ridge, as well as a beautiful glacier immediately succeeding it. When we arrived at the top of the second ridge, Sahák too lost the courage to proceed further; his limbs, frozen the preceding night, had not yet recovered their natural glow, and the icy region towards which he saw us rushing, in breathless haste, seemed to him to hold out little hope of warmth and comfort: so, of our attendants, the one was obliged to stay behind from the heat, the other from the frost. M. Schiemann alone, though quite uninitiated in hardships of this kind, yet never lost the heart and spirit to stay at my side; but, with youthful vigour and manly endurance, he shared in all the fatigues and dangers, which soon accumulated to an extraordinary extent. Before the eyes of the tarrying yäger, we crossed over the second glacier, which lay before us, and ascended the third ridge; taking an oblique direction upwards, we reached, at the back of it, and at an elevation of 13,954 feet, the lower edge of the ice, which continues without interruption from this point to the summit.

Now, then, the business was to mount this steep, covered with eternal winter. To do so in a direct line was a thing impossible for two human beings, although the inclination did not quite amount to thirty degrees. We therefore determined to go obliquely upwards on the slope, till we gained a long craggy ridge, which stretches a great way up towards the summit, and slight indications of which may be seen on the left side of the mountain, in the sketch made from St. James's, as well as in that from Syrbaghan. This we succeeded in accomplishing, by cutting with our staffs regular hollows in the ice, on which lay a thin coat of newly-fallen snow, too weak to give our footsteps the requisite firmness. In this way we at last got upon the ridge, and went along it, favoured by a deeper drift of the fresh snow, directly towards the summit.

Although it might have cost us great exertions, yet it is probable that on this occasion we could have reached, contrary to all expectations, the lofty aim of our wishes: but our day's labour had been severe; and as it was three o'clock in the afternoon, it was time for us to consider where we should find a resting place for the coming night. We had reached nearly the furthest end of the rocky ridge, and an elevation of 15,400 feet above the sea, or about the elevation of the summit of Mont Blanc; and yet the head of Ararat, distinctly marked out, rose to a considerable height above us. I do not believe that there existed any insuperable obstacle to our further advance upwards; but the few hours of daylight which still remained to us, for climbing to the summit, would have been more than expended in accomplishing this object; and there, on the top, we should not have found a rock to shelter us during the night, to say nothing of our scanty supply of food, which had not been calculated for so protracted an excursion.

Satisfied with the result, and with having ascertained that the mountain was by no means wholly inaccessible on this side, and having made our barometrical observations, we turned about and immediately fell into a danger which we never dreamt of in ascending. For, while the footing is generally less sure in descending a mountain than in ascending it, at the same time it is extremely difficult to restrain one's self and to tread with the requisite caution, when looking from above upon such a uniform surface of ice and snow, as spread from beneath our feet to the distance of two-thirds of a mile without interruption, and on which, if we happened to slip and fall, there was nothing to prevent our rapidly shooting downwards, ex-

cept the angular fragments of rock which bounded the region of ice. The danger here lies more in want of habit than in real difficulty. The active spirit of my young friend, now engaged in his first mountain journey, and whose strength and courage were well able to cope with harder trials, was yet unable to withstand this: treading incautiously, he fell; but, as he was about twenty paces behind me, I had time to strike my staff before me in the ice as deep as it would go, to plant my foot firmly on my excellent many-pointed ice-shoe, and, while my right hand grasped the staff, to catch M. Schiemann with my left, as he was sliding by. My position was good, and resisted the impetus of his fall; but the tie of the ice-shoe, although so strong that it appeared to be of a piece with the sole, gave way with the strain: the straps were cut through as if with a knife, and, unable to support the double weight on the bare sole, I also fell. M. Schiemann, rolling against two stones, came to a stoppage, with little injury, sooner than myself; the distance over which I was hurried almost unconsciously, was little short of a quarter of a mile, and ended in the debris of lava, not far from the border of the glacier.

In this disaster, the tube of my barometer was broken to pieces; my chronometer was opened, and sprinkled with my blood; the other things which I had in my pockets were flung out by the centrifugal motion, as I rolled down; but I was not myself seriously hurt. As soon as we had recovered from our first fright, and had thanked God for our preservation, we looked about for the most important of our scattered articles, and then resumed our journey down. We crossed a small glacier by cutting steps in it; and soon after, from the top of the ridge beyond it, we heard with joy the voice of our worthy Sahák, who had had the sagacity to look for and await our return in this spot. In his company we had at least the satisfaction of passing the night in the region of grass, to the dry heaps of which, being always chilly, he set fire, in order to warm himself. On the third day, about ten o'clock in the morning, we reached our dear monastery, where we refreshed ourselves with juicy peaches and a good breakfast, but took special care not to let a syllable escape us, while among the Armenians, respecting our unlucky falls; as they would not have failed to discover therein the divine punishment of our rash attempt to arrive at the summit; access to which, from the time of Noah, has been forbidden to mortals by a divine decree: for all the Armenians are firmly persuaded that Noah's ark remains to this very day on the top of Ararat, and that, in order to ensure its preservation, no human being is allowed to approach it.

CHARACTERISTICS OF INDIAN CHARACTER.

A literary traveller thus writes of the Chyans on Upper Missouri in 1825: "Most of the Chyans never saw a white man before; they are the finest and wildest looking Indians we have yet seen; they are the genuine children of nature; they have all the virtues nature gave, without the vices of civilization. These must be the men described by Rousseau, when he gained the medal from the Royal Academy of France. They are artless, fearless, and *live in the constant exercise of moral and Christian* virtues—though they know it not." "Some parts of the country are beautiful in the extreme."

M. de Lapoterie, speaking of the Cherokees, and other southern Indians, says, "These Indians look upon the end of life to be *living happily;* and for this purpose their whole customs are calculated to *prevent avarice,* which, they think, *embitters* life. Nothing is a more severe reflection among them than to say that a man *loves his own.* To prevent the existence and propagation of such a vice, they, upon the death of an Indian, *burn all* that belonged to the deceased, that there might be *no temptation* for the parent to hoard up a superfluity of domestic conve-

niences, &c., for his children." "They cultivate no more land than is necessary for their subsistence and hospitality to strangers. At the Feast of Expiation they burn all that is left of last year's crop, &c."

Colden says, "History cannot give an instance of a Christian king observing a treaty so strictly, or for so long a period, as these barbarians (*as they are called*) have done."—*Vol. I. p.* 34.

Clavegero says, "The Mexicans had, as the other tribes, a scrupulous regard for truth."

Bertram says of the Creek nation, "Joy, contentment, love, and friendship, without guile or affectation, seem inherent in them or *predominates in their vital principle—for it leaves them but with their breath.*" Bertram had lost his way among the woods. He saw an Indian at his door beckoning to him to approach and come in. Of himself and horse the best care was taken. When he wished to go, the Indian led him on the right track. He adds, "They are just, honest, liberal, hospitable to strangers, affectionate to their wives, their children, and relations; frugal, persevering, charitable, forbearing." It must be recollected this testimony is given of Indians in their *unsophisticated* state, *before the corrupting influence of the lower class of European emigrants had reached them.*"

"They are," writes Major Long, "of opinion that the WAHcondAH has been more profuse of his gifts, especially the knowledge of letters, to the white people than to themselves. They consider the *result* of experience, thus easily *transmitted*, like the operation of some *mystic medicine.*" "But they claim a superiority in natural intelligence," &c.

"They esteem themselves more generous, brave, and hospitable to strangers than the white people, and these beneficient virtues with them, mark 'the perfect man.' If a white man or stranger enters the habitation of an Indian, he is not asked if he has dined, or if he is hungry, but independently of the time of the day or night, the pot is put on the fire, and if there is a single pound of venison in the possession of the family, that pound is cooked and set before him."

"Every Indian warrior holds *his honour* and the *love of his country* in such high esteem as to *prefer it to life*, and they will suffer the most exquisite tortures rather than renounce it. There is no such thing among them as desertion in war, because they do *not* fight for hire, but for wreaths of swan feathers. The *just* awards which they *always* bestow on *merit*, are the great and leading—the only motives that warm their hearts with a strong and permanent *love of their rights*; governed by simple and honest laws founded on right reason; their whole constitution breathes perfect freedom, by which means there glows such a cheerful warmth of *courage* and *constancy* in each of their breasts as cannot be described. They believe that their readiness to serve their country should not be subservient to their own wishes and knowledge, but always *under divine controul.* I have seen a large company set out for war, return in parties, and be applauded by the united voice of the chiefs because *they acted in obedience* to their *Nana Ishtahoola*, (guardian angels) who impressed them."—*Adair.*

Beltrami thus writes to the Countess Compagnoni, "Every Indian is at liberty to speak to the agent; but as *presumption* and *gossipping* are vices unknown among the red people, it rarely happens that the agent has to reply to any but chiefs, civil and military, the orators, or the prophets. Every individual may also lay their complaints before him against the traders; but the privilege is rarely used, for the Indians will revenge themselves, but will not descend to the office of accusers. There is great dignity and magnanimity in the *silence* they observe with regard to the traders, who are not ashamed to *cheat them* in every possible way. This is one powerful cause of their constant and increasing hostility to the civilized. The red men, who are *most in contact with the white, are uniformly the worst.*" Of a council which he attended beyond the Mississippi, he thus writes: "I heard *morceaux* of eloquence worthy of Athens or of Rome. *Peskawe* descended from the throne with Spartan dignity,* and *Koudous-wa* extended his hand to him as he ascended it, with the noble air of a truly generous spirit. I am sometimes

* "The calm repose of person and feature; the self-possession under all circumstances, the incapability of surprise or *deregtement*, and that decision about the slightest circumstance, and the apparent certainty that he is acting absolutely *comme il faut*, is equally "gentleman-like and Indian-like."—*New York Mirror in London Weekly Journal, Oct.* 3, 1845.

astonished at finding the grand incidents of ancient and modern history in these wilds. The grave and dignified air of Wa-manetouka contributed to the majesty of the ceremony; on this occasion he assumed a sacerdotal kind of air; he consecrated the Calinut, turning the tube first horizontally to heaven, and to earth, east and west, invoking the GREAT SPIRIT."

Of a hunting expedition, at which he was present, he thus writes: "The chief who accompanied me with M. Renville, let fly his arrow and shot a buffalo," &c. "Never did I see attitudes so graceful as those of the chief. They alternately reminded me of the equestrian statue of Marcus Aurelius, on the capitol, and that of the great Numidian king. Altogether it was the most astonishing spectacle I ever saw; I thought I beheld the combatants and games of the ancients. I played nearly the same part as the Indians of former times did in thinking the first Spanish beings of superior order. While the chief with his quiver, his horse, and his victim, formed a group worthy of the pencil of Raphael or the chisel of Canova."—*Discovery of the Source of the Mississippi.*

ADDRESS BY ELDER HEDLOCK.

Beloved Saints,—It is with a deep impression of a duty I owe to you, that I address you at this time; and while I am aside from the busy scenes that so fully engross my attention every day, I feel that I cannot be better employed than to communicate through the medium of the STAR, my thoughts upon the great subject that is of so vital importance to every Saint, and the reasons why I have so long been silent.

The Saints have justly expected from me, according to promise at the last conference, a pamphlet, setting forth the reasons why the Saints left Nauvoo to seek a home in the wilderness; and also a statement of the mode of operation, and probable cost of a company of emigrants from here to California. For this delay I owe an apology, and assign the following reasons. It is well known to all the Saints that the heavy hand of persecution has compelled the Saints of Nauvoo to leave their homes and go to the western coasts of America, which has put a stop to the emigration of the Saints for a season, and at a time when I was labouring under embarrassments, owing to fulfilling the orders from Nauvoo, by sending out so many emigrants from whom I received nothing in return to assist me in defraying expenses here; and when orders came for no more to emigrate to Nauvoo, there were additional liabilities incurred by loans on books, and bills for publishing left unpaid, in order that all funds might go to Nauvoo by elder Woodruff, to assist the Saints in their exodus to California. These burdens, together with the importance of maintaining our position, which we had assumed as a presidency of the church in Britain, before the Saints and the world, and to lay a foundation for carrying into effect the great objects of the Commercial Joint Stock Company—the gathering together of the Saints agreeably to the commands of the Most High—also to liquidate all demands upon us as servants of God, we have been compelled to resort to the only alternative of sustaining ourselves by enlarging our connexions and entering more fully into business with the world, doing which has occupied my time so closely that I have laboured night and day; and I am happy to inform you that my labours have not been in vain, and that we shall soon be so arranged that I shall have more time to devote to the great objects that so immediately interest the Saints; at the same time my expectations have been more than realized, for I have in the short space of two weeks, sent in two ships, upwards of five hundred emigrants, and prospects bid fair for doing a heavy business for two months to come, and with the blessing of God we shall be able to maintain our honour, and meet all demands upon us, besides forming a a good connexion in business, and laying a foundation for the operations of the Joint Stock Company. This is one reason why I have been so long silent; and another is that I have expected by every steamer a letter of instructions from the Twelve, but as yet I have received none, and the time has arrived when I can no longer be silent, but shall endeavour, according to my best ability, to carry out the instructions received from elder Woodruff previous to his departure, and the voice of the general conference held in Manchester, by

submitting to the next general conference the formation of the first company of emigrants, the time of their departure and those things necessary for them to take with them to effect a settlement in a new country, together with the costs of the journey as near as I can calculate. I hope the Saints will come prepared to act upon the subject, and so many as intend to go in the first ship, will bring or send their names to the general conference, that we may know how many to provide for. If we cannot obtain all at the conference, when they have the plan before them, they must send their names to my office, in Liverpool, that we may have a ship and all things prepared by the 10th of next September.

I have received a letter from elder Woodruff from which I have extracted the following.

"*Midship, Ashburton, Atlantic Ocean, 400 miles east of New York, March 2d,* 1846.

"Dear Sir,—Notwithstanding the fury of the waves, winds, storms, gales, hurricanes and tornadoes, and all the prophesying of my enemies, I am neither drowned nor burned, though I have been in danger enough, both from fire and water. We have experienced the roughest passage, such as the mariner seldom sees. The first ten days we spent in the Irish Channel, beating against head winds and gales, in danger of rocks and shoals. When seventeen days at sea we were only about one thousand miles from Liverpool. The second mate was washed overboard with a sea, and lost, on the 3rd of February; his name was William Drummond, twenty-four years of age; it was a most exciting scene. The wind changed when about seventeen days out, and we had fair wind four or five days; we ran one thousand miles in five days, which carried us nearly to the Banks, then the wind changed to the west again, and continued so nearly twenty days, almost constant storms, hurricanes, cold, snow, hail, and frost. Several days we have run under nearly bare poles, some of our jibs and stay sails being blown to ribbons. We shipped seas that broke to pieces the binnacle and wheel; the helm was lashed down part of the time, but the ship being strong we lived through it, though many would have gone to the bottom. We have now been at sea nearly forty days, and have had only about one week fair winds. We have now a fair wind that has lasted forty-eight hours; we are within four hundred miles of New York, running before a fair breeze eleven knots an hour. We were considerably sick for the first ten days, since that time we have had sufficient health to eat up most of our provisions. I never saw half so much rough weather in my life as I have this voyage. Give my respects to elders Ward, Banks, Wilson, and all Saints who inquire after me. Brother Stratton is well. I wish you to write me a long letter in answer to this, and give me all the news with it; direct it to Nauvoo; I shall be anxious to hear it. Until that time I bid you good bye.

New York, March 7th, 1846.

We arrived in dock last night, and I spent the night at brother Beard's, and I felt to thank God for the privilege of treading on *terra firma* once more. We were forty three days at sea, but when I came to learn how other ships fared that came out of Liverpool before us, I was perfectly satisfied with our voyage. * * * It has indeed been a terrible time at sea.

I have learned since my arrival that the Twelve, with several hundred Saints, had left Nauvoo for the West, expecting the rest to follow in the spring; their lives were sought, but they are all safe, thank God. I shall hasten to Nauvoo as speedily as possible. There were two hundred Saints that went West with elder Brannan; they were loaded down with freight, some for Touboui, where elder Pratt is. The Saints are expecting to charter or buy two ships in September. All are alive for emigration, most of the Eastern churches are going by water. Yours, most respectfully,

W. WOODRUFF.

P. S.—You will hear from me after I get to Nauvoo. It is a hard winter in America, New York is choked up with snow, so that teams cannot get along. The endowments will continue in the wilderness, so I hear. W. W.

From the foregoing extracts the Saints will learn that the Twelve are beyond the reach of their enemies, and their early leaving Nauvoo may account for them not writing to me on the subject of the emigration of the Saints.

We also learn that the same exertions are making in America, as we are desirous of making in England, to carry out the work of the gathering; and if we send out one or two ships in September, with emigrants, we shall only be acting in concert with our brethren there.

I hope that nothing will be wanting on the part of the Saints in Great Britain, who have proved themselves worthy of the name by rendering every assistance in their power to promote the great work of God; but that in the hour of need, when decisive steps are to

be taken, they will be found at their post, determined to do the will of God, and gather together in the last days. The time has come when we are required to make sacrifices of our homes, and the land of our fathers, and go forth in obedience to the commandment of God, to seek a home in the wilderness.

Let every one count the cost before he goes, and remember that he will have to build a house before he can inhabit it, and plant fields before he can eat the fruit thereof, also vineyards, before he can drink the wine thereof. Towns and cities must be built before they can be dwelt in. Paved streets lighted with gas, must be paved, and the gas must be manufactured before they can be enjoyed. Before the mechanic can find manufactories, they will have to erect them, and to effect these great objects, it will be necessary for those that go first to take with them as much useful machinery as possible, for they will go like pilgrims into a land of which they know but little at present, and what is useful to us here will be found useful there. They will have to bid farewell to their native homes, and to near and dear friends, in order to lay the foundation of a home for the Saints of the Most High, and be instrumental in carrying the gospel to the nations of the earth. Brethren, are you prepared to make these sacrifices? If so, let your names be forwarded as we have mentioned; and, in the mean time, let the Saints be diligent in preparing for the journey, by providing themselves with plenty of good clothing, with all requisites necessary for a household. Let every mechanic procure suitable tools. I mention these things at present, but will endeavour to lay before the General Conference a printed list of articles necessary both for the voyage and settlement. I wish to see a company fitted out that will do honour to the character and wisdom of the Saints.

I have been often asked, what benefit would the whole church derive from the formation and operations of the British and American Commercial Joint Stock Company, and what advantage it would be to the poor who could not take shares in it? In reply to the first question, I will give my views from personal knowledge and experience. Having been a member of the church for about fourteen years, and an eye-witness to the sufferings of the Saints; who have been driven from the cities they have built, and from the fields they had cultivated three times, without any return being made them for their losses, although it has been legally sought for by the Church.

Many of the Saints have been murdered while defending their wives, and children, and their own firesides. I have seen thousands of Saints driven from the lands which their industry had made into homes, and which they had purchased with their own money, as the records of the State will testify, to wander in the highways and wilderness, and bleak prairies, in the depth of winter, with no protection for men, women, and children from the pelting storm, save a few scanty bed clothes rescued from the plunder of those who kindled the flames in hundreds of dwellings. I have witnessed the widow and orphans weeping over the remains of the husband and father, who, while endeavouring to protect them from the violence of a mob, have fallen victims to the same. I have assisted to carry to the tomb four brethren in one day, who fell by the cruel hands of the mob, and now, to complete the work of assassination and murder, they have slain the Prophet and Patriarch of the church, while under the sworn and pledged protection of the chief magistrate of the State; and now for the sake of peace, rather than fight and shed the blood of any, the Saints have chosen to sacrifice their city, their temple, and the fields they have cultivated, and seek a home in the wilderness.

Now, considering all these things, the Saints in Britain must know that hundreds of thousands of pounds, in time, money, property, and hasty removals, and in being plundered by the mob, have been lost or unavoidably expended, while, if the church could have enjoyed her rights, guaranteed to every American citizen by the constitution of the United States, not incurring these expenses nor suffering these losses, much might have been expended in erecting manufactories, and supplying the raw materials, and thus have given employment to thousands who were flocking every year to Nauvoo; and the sad tale told by the few who have returned would not have been, and the hundreds who have sought employment in the surrounding towns among their enemies, might this day have been members of the body of Christ, instead of apostates through the influence of their employers. The Saints in England, then, will understand that, their brethren in the West will not be able to take much with them, besides the few things necessary for a long and tedious journey, and two years must roll away before they can again enjoy their homes and their own firesides; and when they have houses and lands, they will be destitute of machinery, materials, and money, and of the means of giving employment to those who may go to California from England or the Eastern States by water, as also of means for fitting out preachers to go to the nations to warn them for the last time before the coming of the Son of Man.

The great work of the last days cannot be accomplished by the Saints, without a united exertion of the whole church both in England and America. And while the Saints in

America are journeying to the land where they can rest, let me ask of the Saints in Britain to use their utmost exertions to render them all the assistance they can. And how can we do it effectually? Only on a well-organized system, by which every individual will have his rights secured to him or her by the laws of the land.

Having a view of the situation of the church in Nauvoo, and having been a witness of their sufferings, and the evils arising from a waste of capital in vexatious lawsuits, and in the driving of the Saints from their homes, feeling also a heavy burden by assisting the poor; and from these things realizing the advantages to be derived by having some capital at command, first suggested to my mind the necessity of forming a company to promote the interests of the whole church, and at the same time repay the shareholders; and I am thankful to Almighty God that we are soon to realize the complete registration of the company; when what is now a name will soon be a reality, and its benefits will flow to all connected with it.

I have been lengthy in my remarks before coming to a calculation in figures, having a desire that the Saints may comprehend the true position of the church at present. In answering the first question, I will endeavour to show wherein the company will derive a profit, and wherein the whole church will be benefitted. First in the article of provisions for emigrants. Every one hundred emigrants want £50 worth of provisions, which, passing through different hands, advances it at least twenty per cent; but which would leave a profit to the company of £10, and on every thousand passengers, £100, who frequently may be booked in three weeks. And if others can make a good profit in dealing in provisions, I am sure the company can do the same, by supplying other ships as well as our own, as also the Saints in the country. In chartering ships for New York, if we can supply freight and passengers, we can save at least £100 in every ship. If the company selects competent persons to purchase, we will say, part of a cargo of manufactured goods of various kinds, and sends some one out with them to New York, and he there purchases a cargo of flour, Indian corn, pork, beef, lard, &c., it would afford a profit to the company, and be useful to the Saints. It might be done to supply our own people on their voyages out to California.

It will cost about two thousand pounds to charter and fit a ship for a voyage to California, and if we can get a full cargo of freight and passengers, it would nearly amount to this sum; but if we purchase a ship, and have it, and the cargo ensured, it will, of course, belong to the company, the expense of a charter, and they would also have the privilege of taking out a cargo of goods to trade at the different ports on their voyage out and home; and can also take out machinery and other things to the Saints to the West, which, perhaps, could not otherwise obtain. Having a capital to work with, these things can be accomplished, whereas, in the impoverished state of the church, and especially without a combination of effort and abillity no two or three isolated individuals could accomplish. With a capital of even ten thousand pounds a good profit may be returned to the company, at the same time much can be done towards laying the foundation of a home for the Saints, and for providing employment for the poor, when they arrive there, which will be of the greatest importance, while, on the other hand, if employment be not found, they would have a long and hard struggle to surmount the difficulties of settling in a new country,

This was one object of the company, when the Saints were considered to be settled in Nauvoo, and it will be of much greater importance now.

The readers of the present address will not understand that I am dictating what shall be done, as that will be according to the wisdom of the Directors on the Complete Registration, but I am merely throwing out a few hints of what may be effected by active and prudent exertions, under the blessing of God. I am convinced also that much facility may be afforded to the emigration of the poor Saints, and, indeed, we trust that the time will come when the Saints, by the combined energies of all, may bid adieu to their long and cold companion, poverty, and begin to enjoy the blessings of earth, under the guardianship of their heavenly Father.

The advantages of a company may also be seen in this: suppose the Saints in England, were to raise ten thousand pounds, and trust its outlay to a few individuals, it would open a door for discord and jealousy, and the main object for which the amount was raised might not be attained, but the capital might be squandered, and the hopes of all might be disappointed; but by the formation of a company, according to the existing Act of Parliament for the Regulation of Joint Stock Companies, the property is secured, and though the expense will be considerable, yet the rights of the shareholders will be made sure unto them. A company, then, thus established, receiving the sanction of the heads of the church, and seeking the blessing of God upon its exertions, will surely be a mighty instrument for the gathering of the Saints, the building up of Zion, and in the carrying forth the gospel unto the nations of the earth. What Saint then will hold back from such

a scheme, with such objects in view, and in which the rights of all will be recognized and secured? The Saints will be duly apprised of every movement, and the combined wisdom of all will be called into exercise for the good of all, while the company will be so organized by law, that enemies and apostates cannot overthrow it. REUBEN HEDLOCK.

Latter-day Saints' Millennial Star.

APRIL 15, 1846.

WE again recur to the important subject of the Joint Stock Company, from a consideration of its great importance, and in order to prepare the Saints, to carry out into effective operation a plan so well calculated to benefit all connected with it, and to further the gathering of the people of God, and the buildiug up of his kingdom.

We are well aware that all do not understand the subject alike, and that the views of some are too much contracted respecting it. We wish to write for the benefit of such, and desire to lay the matter before them in all its magnitude and importance.

In the first place we would remark that the position of a Saint of the last days, amongst professed religionists, or the world at large, is entirely different from that of any other individual. He becomes a marked character, not only in the estimation of men, but of beings of another order, and to whom this world is subject. He has done something, when he has gone forth, and been initiated into the kingdom of God, but in order to advance, and be made perfect in all things, he has much to learn of things that to mankind are hidden, and that are not lawful to be uttered in their midst. He must come into possession of principles, and knowledge, that shall be keys unto him to unlock and open the glorious principles of truth that have been long veiled and hidden from human ken because of transgression. But how is this to be effected? By the gathering of the Saints, by the erection of temples, in which these glorious mysteries may be unravelled, where alone the people of the Lord may be taught to know and to do his will. But the Saints cannot be gathered, neither can temples be erected, but by the combined efforts and energies of the people of God being brought into successful operation. A contemplation therefore of the peculiar position of the Saints amongst mankind, and of the things to be accomplished by them, will at once be sufficient to convince any one of the necessity of union and being united, of taking a high and dignified stand amongst the nations of the earth.

The completion of the Joint Stock Company, and afterwards of carrying out into active operation the purposes of the same will be very expensive, but that expense will be but a trifling item when brought into the balance, to weigh against the advantages to be derived from the company for the well-being of the Saints, and the glory of God.

It will be necessary for the company to employ good, skilful, active, and intelligent men; these men must be well remunerated for their services; and our sincerest wish is, that a spirit of niggardliness may never have control in the regulations of the same. Let the great and sublime work of the last days, have its due and legitimate effect upon every one; let them consider the high and exalted condition to which they are elevated in connexion with the kingdom of God; and remember that no mean, paltry, half-hearted measures will ever conduce to, or be in harmony with so great and glorious a work.

Let the minds of the Saints, then, be prepared to meet the subject when laid before them at the General Conference in Manchester, which, at present, is intended shall be held in Whitsun week, commencing on the last day of May.

Many great and gigantic schemes are at work in the world, and the minds of their supporters have expanded, and their hearts have enlarged to devise liberal things, and their success is equal to their views and desires; but every scheme and every plan falls infinitely short in its objects to the great work of God, while the privilege of the people of God, of being guided by the Spirit of Truth, ought to give faith and confidence sufficient to enable them to surpass in their designs, and, in the completion of their objects, all the world besides them.

Let this be done, let nothing less satisfy the enlarged hearts of the people of God, and great shall be the reward of the faithful in the day of triumph. Amen.

We have much pleasure in stating to all well wishers of the interests of the Joint Stock Company, that we expect shortly that Mr. Samuel Downes, who has so distinguished himself in the cause, will come out to labour entirely on behalf of the company.

MINUTES OF CONFERENCE.

Philadelphia Chapel, Bradford, March 28th, 1846.

The morning being very fine, and having the president of the Manchester conference, (elder J. D. Ross) along with president Charles Miller, we had a large assemblage of Saints and strangers soon after ten o'clock, when the meeting was called to order by elder Ross. Elder Charles Miller was called to preside, and brother Frederick Bapty, from Leeds, to act as clerk. The representation of branches then took place in the following order:—

Bradford.—Represented by elder Milnes. 155 members, including 1 high priest, 2 elders, 7 priests, 4 teachers, and 4 deacons. Baptized since last conference 13, received by letter 4, removed 17, cut off 6, dead 3.

Leeds.—By elder Paul Harrison. 61 members, including 3 elders, 4 priests, 2 teachers, and 1 deacon. Baptized 14, received 1, removed 3, cut off 3.

Idle.—By elder Abraham Lord. 57 members, including 3 elders, 8 priests, 1 teacher, and 2 deacons. Baptized 9, removed 4, cut off 2.

Halifax.—By elder Thomas Child. 12 members, including 1 elder, and 1 priest. Baptized 3.

Huddersfield.—By elder Charles Miller. 19 members, including 2 elders, and 2 priests. Baptized 2, received 3.

Stanningley.—By elder Jeffrey Dinsdale. 7 members, including 1 elder, and 2 priests.

Wakefield.—By elder Paul Harrison. 12 members, 1 priest.

Low Moor.—By elder Peel. 8 members, 1 elder, and 1 teacher.

Total, 8 branches, consisting of 331 members, including 1 high priest, 13 elders, 24 priests, 9 teachers, and 6 deacons. Baptized since last conference 41, cut off 11, dead 3.

The whole represented as being in general good standing.

Elder Paul Harrison, on behalf of the Leeds branch, recommended that brother Mark Hill Beaumont, priest, be ordained to the office of elder, as also priest George Hewitson, who, having removed to Wakefield, has been labouring there for some time; and further, that he preside over the branch of the church there.

Elder Abraham Lord, on behalf of the Idle branch, recommended, that as 12 members were working, or about to work and reside at Bramhope, they be organized into a branch, called the Bramhope branch, and that priest James Sers be ordained elder, and take charge of the same. Resolutions were carried that these recommendations be acceded to.

In the afternoon, after the administration of the sacrament, the president spoke lengthily on the utility of the same, and the importance of attending to it. He also showed what blessings would accrue to those who would render obedience to the gospel of Christ, by being permitted to share in the various ordinances of God's house, administered by persons having due authority.

The three priests nominated to the office of elders were now ordained, and a sister confirmed.

Elder Ross expressed his great pleasure and satisfaction in meeting, in this, his first visit to Bradford, with the people against whom nearly every body spoke. In continuing his remarks, he spoke in a most pleasing manner on the beauties of the "Joint Stock Company" in assisting in the spiritual and eternal, as well as the temporal salvation of mankind; which was followed by an exhortation from the president to the presidents of branches, disiring them to do their utmost in rolling on the kingdom of God.

The clerk then read the minutes, which were received with thanks, and the congregation dismissed after a day of happiness, with union and love prevailing in their midst.

CHARLES MILLER, President.
FREDERICK BAPTY, Clerk.

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LIVERPOOL:
EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 9. MAY 1, 1846. VOL. VII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

IN a few of our last numbers we have made extracts from the work of Captain Fremont, relative to incidents connected with an expedition to the Rocky Mountains, and we now purpose quoting from his second expedition to Oregon and California, matter which we doubt not will be highly interesting to our readers at the present time, knowing as we do, that many of our brethren are at this moment travelling through the region of country he has so ably portrayed; and by thus bringing the scenery and hardships of the expedition to our own homes, we may be led to participate with our brethren in their arduous undertaking, in seeking a home where they can rest in peace, free from the persecutions of a lawless horde of half-civilized barbarians, who, with liberty on their lips, have tyranny stamped on their hearts, and who, from the imbecility of the executive power in the Western States of America, rule rampant in deeds of rapine and murder.

After a few introductory remarks, stating the number of the party comprising the expedition, and the instruments requisite for scientific purposes, we leave the gallant Captain to relate his own adventures, merely premising that he started on his exploring expedition from the little town of Kansas, on the Missouri frontier, on the 29th May, 1843.

To make the exploration as useful as possible, I determined, in conformity to general instructions, to vary the route to the Rocky Mountains from that followed in the year 1842. The route was then up the valley of the Great Platte river to the South Pass, in North latitude 42 degrees; the route now determined on was up the valley of the Kansas river, and to the head of the Arkansas, and to some pass in the mountains, if any could be found, at the sources of that river.

By making this deviation from the former route, the problem of a new road to Oregon and California, in a climate more genial, might be solved; and a better knowledge obtained of an important river and the country it drained, while the great object of the expedition would find its point of commencement at the termination of the former, which was at that great gate in the ridge of the Rocky Mountains called the South Pass, and on the lofty peak of the mountain which overlooks it, deemed the highest peak in the ridge, and from the opposite sides of which four great rivers take their rise, and flow to the Pacific or the Mississippi.

Various obstacles delayed our departure until the morning of the 29th, when we commenced our long voyage; and at the close of a day, rendered disagreeably cold by incessant rain, encamped about four miles beyond the frontier, on the verge of the great prairies.

Resuming our journey on the 31st, after the delay of a day to complete our equipment and furnish ourselves with some of the comforts of civilized life, we encamped in the evening at Elm Grove, in company with several emigrant wagons, constituting a party which was proceeding to Upper California, under the direction of Mr. J. B. Childs, of Missouri. The wagons were variously freighted with goods, furniture, and farming utensils, containing, among other things, an entire set of machinery for a mill, which Mr. Childs designed erecting on the waters of the Sacramento river, emptying into the bay of San Francisco.

We were joined here by Mr. William Gilpin, of Missouri, who intending this year to visit the settlements in Oregon, had been invited to accompany us, and proved a useful and agreeable addition to the party. From this encampment our route, until the 3rd of June, was nearly the same as that described to you in 1842. Trains of wagons were almost constantly in sight, giving to the road a populous and animated appearance, although the greater portion of the emigrants were collected at the crossing, or already on their march beyond the Kansas river.

Leaving at the ford the usual emigrant road to the mountains, we continued our route along the southern side of the Kansas, where we found the country much more broken than on the northern side of the river, and where our progress was much delayed by the numerous small streams, which obliged us to make frequent bridges. On the morning of the 4th we crossed a handsome stream, called by the Indians Otter Creek, about 130 feet wide, where a flat stratum of limestone, which forms the bed, made an excellent ford. We met here a small party of Kansas and Delaware Indians, the latter returning from a hunting and trapping expedition on the upper waters of the river; and on the heights above were five or six Kansas women, engaged in digging prairie potatoes (*psoralea esculenta*). On the afternoon of the 6th, while busily engaged in crossing a wooded stream, we were thrown into a little confusion by the sudden arrival of Maxwell, who entered the camp at full speed at the head of a war party of Osage Indians, with gay red blankets, and heads shaved to the scalp lock. They had run him a distance of about nine miles, from a creek on which we had encamped the day previous, and to which he had returned in search of a runaway horse belonging to Mr. Dwight, which had taken the homeward road, carrying with him saddle, bridle, and holster pistols. The Osages were probably ignorant of our strength, and, when they charged into the camp, drove off a number of our best horses; but we were fortunately well mounted, and, after a hard chase of seven or eight miles, succeeded in recovering them all. This accident, which occasioned delay and trouble, and threatened danger and loss, and broke down some good horses at the start, and actually endangered the expedition, was a first fruit of having gentlemen in company—very estimable, to be sure, but who are not trained to the care and vigilance and self-dependence which such an expedition required, and who are not subject to the orders which enforce attention and exertion. We arrived on the 8th at the mouth of the Smoky-hill fork, which is the principal southern branch of the Kansas; forming here, by its junction with the Republican, or northern branch, the main Kansas river. Neither stream was fordable, and the necessity of making a raft, together with bad weather, detained us here until the morning of the 11th, when we resumed our journey along the Republican fork. By our observations the junction of the streams is in latitude 39 deg. 03 min. 38 sec., longitude 96 deg. 24 min. 56 sec., and at an elevation of 926 feet above the gulf of Mexico. For several days we continued to travel along the Republican, through a country beautifully watered with numerous streams, handsomely timbered; and rarely an incident occurred to vary the monotonous resemblance which one day on the prairies here bears to another, and which scarcely require a particular description. Now and then we caught a glimpse of a small herd of elk; and occasionally a band of antelopes, whose curiosity sometimes brought them within rifle range, would circle round us, and then scour off into the prairies. As we advanced on our road these became more frequent; but as we journeyed on the line usually followed by the trapping and hunting parties of the

Kansas and Delaware Indians, game of every kind continued very shy and wild. The bottoms which form the immediate valley of the main river were generally about three miles wide, having a rich soil of black vegetable mould, and for a prairie country, well interspersed with wood. The country was everywhere covered with a considerable variety of grasses, occasionally poor and thin, but far more frequently luxuriant and rich. We had been gradually and regularly ascending in our progress westward, and on the evening of the 14th, when we encamped on a little creek in the valley of the Republican, 265 miles by our travelling road from the mouth of the Kansas, we were at an elevation of 1,520 feet. That part of the river where we were now encamped is called by the Indians the *Big Timber*. Hitherto our route had been laborious and extremely slow, the unusually wet spring and constant rain having so saturated the whole country that it was necessary to bridge every watercourse, and, for days together, our usual march averaged only five or six miles. Finding that at such a rate of travel it would be impossible to comply with my instructions, I determined at this place to divide the party, and leaving Mr. Fitzpatrick with 25 men in charge of the provisions and heavier baggage of the camp, to proceed myself in advance, with a light party of 15 men, taking with me the howitzer and the light wagon which carried the instruments.

Accordingly, on the morning of the 16th, the parties separated; and bearing a little out from the river, with a view of heading some of the numerous affluents, after a few hours' travel over somewhat broken ground, we entered upon an extensive and high level prairie, on which we encamped towards evening at a little stream, where a single dry cotton-wood afforded the necessary fuel for preparing supper. Among a variety of grasses which to-day made their first appearance, I noticed bunch-grass (*festuca*), and buffalo-grass *sesleria dactyloides*). Amorpha canescens (*lead plant*) continued the characteristic plant of the country, and a narrow-leaved *lathyrus* occurred during the morning in beautiful patches. *Sida coccinea* occurred frequently, with a *psoralia* near *psoralia floribunda*, and a number of plants not hitherto met, just verging into bloom. The water on which we had encamped belonged to Solomon's fork of the Smoky-hill river, along whose tributaries we continued to travel for several days.

The country afforded us an excellent road, the route being generally over high and very level prairies; and we met with no other delay than being frequently obliged to bridge one of the numerous streams which were well timbered with ash, elm, cotton-wood, and a very large oak—the latter being occasionally five and six feet in diameter, with a spreading summit. *Sida coccinea* is very frequent in vermillion-coloured patches on the high and low prairie; and I remarked that it has a very pleasant perfume.

The wild sensitive plant (*schrankia angustata*) occurs frequently, generally on the dry prairies, in valleys of streams, and frequently on the broken prairie bank. I remark that the leaflets close instantly to a very light touch. *Armopha*, with the same *psoralia*, and a dwarf species of *lupinus*, are the characteristic plants.

On the 19th, in the afternoon, we crossed the Pawnee road to the Arkansas, and travelling a few miles onward, the monotony of the prairies was suddenly dispelled by the appearance of five or six buffalo bulls, forming a vanguard of immense herds, among which we were travelling a few days afterwards. Prairie dogs were seen for the first time during the day; and we had the good fortune to obtain an antelope for supper. Our elevation had now increased to 1,900 feet. *Sida coccinea* was a characteristic on the creek bottoms, and buffalo grass is becoming abundant on the higher parts of the ridges.

June 21.—During the forenoon we travelled up a branch of the creek on which we had encamped in a broken country, where, however the dividing ridges always afforded a good road. Plants were few; and with the short sward of the buffalo grass, which now prevailed everywhere, giving to the prairies a smooth and mossy appearance, were mingled frequent patches of a beautiful red grass (*aristida pallens*) which had made its appearance only within the last few days.

We halted at noon at a solitary cotton-wood in a hollow, near which was killed the first buffalo, a large old bull.

Antelope appeared in bands during the day. Crossing here to the affluents of the Republican we encamped on a fork, about 40 feet wide and one foot deep, flowing

with a swift current over a sandy bed, and well-wooded with ash-leaved maple (*negundo fraxinifolium*), elm, cotton-wood, and a few white oaks. We were visited in the evening by a violent storm, accompanied by wind, lightning, and thunder; a cold rain falling in torrents. According to the barometer, our elevation was 2,130 feet above the gulf.

(*Continued in our next.*)

ADDRESS TO THE SAINTS BY DAVID C. KIMBALL.

The importance of the work in these last days, which is to be a consummation of the purposes of God connected with the earth, and to bring to pass that which gratified the heart of Abraham, and inspired the lays of the Psalmist, and excited the admiration of the ancient prophets, who, though deprived of the privilege of participating in the work of the latter times, rejoiced at the vision of so glorious a dispensation; and in order that we who are called by the voice of inspiration to enter into the work, to assist to roll the stone hewn from the mountain, should do the work worthy of its authors and accomplish the designs of God, it will require our every effort; our united exertions are demanded; pusillaminity can never form an ingredient in a servant of the Most High, for the press of matter and the short time to effect the vast amount of purposes will push the indolent aside to make room for the active and the zealous; and whatever our hands may find us to do, we are called upon by the sacredness of our standing to do it; by the beauty and holiness of the cause of God, to enlist in the cause for the honour and perpetuity of his kingdom. Its righteousness must be primary with us and not a secondary consideration; it must engross our attention; we cannot be lookers-on to see the salvation, but must assist to make it such—if we had waited for it to work upon us salvation we had never been able to know the truth of the latter-day work, but from the fact that we heard the gospel and rendered obedience to its mandates, it gave us salvation—and now, that we are launched into it, we must learn wisdom and knowledge, which is power and honour, that we may be called to be a peculiar people, zealous of good works—to become a kingdom of priests, to be made by virtue of obedience to the cause of God and our meekness. To inherit all the promises made to the fathers, we shall find that in our progress in the kingdom of God that there are a variety of things to demand our attention. I conceive it not to be enough that I am zealous to preach faith and repentance, and bring souls into the knowledge of truth; but when I have done that and put them in the way to effect their spiritual salvation, I am also bound by the weight and responsibility of my office as an elder in the church, to point out the path of their temporal salvation also. The line of demarcation cannot be consistently drawn between the spiritual and temporal salvation of the Saints, and when I view the slowness of men to learn wisdom, I have been surprised that the Saints who are engaged in the cause of the Most High should show any thing like dilatoriness, they should rather evince a spirit to pursue with avidity that which will accelerate an object so very desirable and devoutly to be wished for. My residence at the seat of our church has made this impression upon my mind, and so indelibly is it fixed, that I purpose to give it a place in all future conversations with the Saints. In Nauvoo wonders have been effected; a temple, which excited the admiration of men, who, although travellers in foreign countries, and widely averse to our principles, pronounced it the best piece of work outside of Italy; public institutions have been raised, and by the unwearid exertions of the Saints it has been made to bloom and blossom. The last year's crop was unparalleled, the earth seemed to yield the abundance of her treasures; yet we lacked a great many things, we lacked manufactures; our artizans, skilful and ingenious, had to leave the bosom of the church and other

towns; enemies to us as a people were enriched by their labour, and the reward some received was base ingratitude, subject to insult because of their faith. Our sisters became the drudge of other people; because of the inadequacy of employ they were constantly made the subjects of vile abuse—but could we obviate this? I answer, no. Some left of their own accord, others were forced to it, but the hearts of the first presidency were pained to the very extreme, and their prayers were often for the erection of manufactories, that our poor might be employed and our own city enriched by their toil, and that they might tarry with the church and receive instructions calculated to soothe their hearts—in the midst of the conflict of life to receive means to parry off the power of the evil one. When the news reached Nauvoo of your contemplated Joint Stock Company, it cheered the hearts of all, and it has received from that time to this the continued prayer of the presidency of the church and of the whole body of the Saints; and I congratulate you on the prospect of the consummation of your exertions for the benefit of the Saints, not only in this country but of those in the Far West, where no law-suits nor writs will be obtruding themselves—so vexatious in their nature, and so unhallowed in their purposes, as those we endured in our last location. The Saints of necessity can take but little with them on their journey through the wilderness, and how necessary will it be for a vessel to leave this country, laden with the comforts of life, to ameliorate their future condition—then that saying or proverb it is quite a *God send*, would be fully verified. And while your project has this in view for the comfort of the Saints, it will be a source of profit to the shareholders—cast up an highway for the poor of the household in this land, and based upon the firm and solid foundation of British laws, its stamina will bear the blast of the strongest breeze—the thunders of the disaffected will be powerless—their spleen will be ineffective, supported as it is by the wisdom of the Great God, and screened by the invulnerable bulwark of the British constitution.

In view then of the beauty of the cause, I purpose, emphatically, to make the subject bear a conspicuous part in all my future harangues, and if the elders and members of our church will be advocates also, it is destined not only to be a source of profit to the church, but also to effect one of the most noble and praiseworthy objects, viz., the better condition of the Saints; and, as the kind acts of the daughter of Abraham to Christ, it will ever be a memorial, as shall the prayers of a righteous people ascend in the ears of the Lord God of Sabaoth, for the honour and perpetuity of the Saints in the British Isle; and be assurred that the prayers of a *righteous man availeth much*. I trust that no man who feels or wishes himself identified with the people of God but knows that now is the time to rally to their support in the furtherance of his cause. Let no hand slacken or droop, or heart faint, or be in the least mistrustful—for to the fearful and the unbeliever there is but very little if any reward; but embark manfully, so long as one righteous man remains or the purposes of God are to be effected. I trust there will never need an advocate for the temporal or spiritual salvation of the people of God, and if the elders in Great Britain desire to share in the glory of the last days, or become saviours upon Mount Zion, how wide a field presents itself for usefulness—the very dictates of humanity, aside from the spirituality of the cause, will, I trust, speak volumes, and make a deep and lasting impression upon every honest heart; and that the sceptical who wishes to see it progress before his strength can be given to help it on, may be ashamed of his suspicion. It is now that help is needed to give it a start; for how well a loaded wagon is moved by the united efforts of the people, but if they were to keep their hands in their pockets the poor horse would labour and never effect its object—the summit of the hill. So with your company, your labours, I doubt not, for some time past have been unmitigated to accomplish the complete registration of the British and American Commercial Joint Stock Company, and now that the dawn of better days is at hand, let every man, both rich and poor, make every effort to become a shareholder, for I am pleased that it is brought within the reach of all; and wishing you every success and the realization of your every wish in righteousness, and the spiritual and temporal salvation of all the Saints, and whenever this can be effected, I ever wish to throw in my moiety of labour.

Yours in the Covenant, &c.

DAVID C. KIMBALL.

CORRESPONDENCE BY JAMES KAY

Saint Louis, Missouri, U. S. A., November 22nd, 1845.

Dear Brother Ward,—The summer is past and the harvest is ended, and I am still about two hundred miles from my destination, or rather the one I pointed to when I left the shores of my native land; how far I may roam, when and where I shall permanently settle, who my companions, are things which future time must tell; Abraham like, I feel myself a pilgrim and stranger, seeking a city which hath foundations whose architect is God. What varied scenes of untried being must we pass! Compare the anticipations of the morning with the reflections of the evening, and what a contrast! What animating pictures we paint of home with all its pleasing associations, surrounded by a circle of happy friends, plenty crowning the table, and cheerfulness smiling on the hearth—no tyrant hand to rob us of our comforts—no incendiary torch to destroy our peaceful habitation—no infuriated mob to drive us from our firesides—no blood-thirsty banditti to hunt us like the chased roe. Our home is *sacred* and SECURE. The proud eagle spreading his broad pinions in the lofty air—the spangled banner floating in the breeze, the gallant steamer stemming the furious stream, the dense forest covering the plain, the verdant vallies stretching to the setting sun, the limpid lakes reflecting the blue arch of heaven, the towering hills showing their snowy tops—tells us this is the land of LIBERTY. Nature's bounteous hand has rich provision made for all our wants; "but man's inhumanity to man makes countless thousands mourn." Blood, fire and smoke have again evinced the power of the prince of darkness, and patriotic "suckers," with blackened hearts and bloody hands, have shewn their readiness to fulfil his "high behests." Illinois has again been the scene of strife—mobocracy has reigned supreme, and law, the boast of civilized nations, rendered powerless. "Land of the free and home of the brave!" Were this my native land I would blush to hear its name. Why mobs should rule in Illinois or Missouri I cannot determine; the people in this city are law abiding and peaceable, every moral institution is well supported, and charitable ones are not lacking in diffusing the benefits both to native and stranger; few cities will surpass St. Louis in benevolence and humanity. Why the executive of a state or nation should wink at such glaring and disgraceful outrages as those lately committed in Illinois is strange, and why the perpetrators cannot be punished and wrong redressed, is passing strange? That thousands of honest industrious people should be compelled to abandon their homes and altars at the bidding of a ruthless banditti, is "pitiful," that hundreds should see their habitations in smoke and ruins, and they without comment in the legislative halls of a civilised republic, is a shame no excuse can cover. We need not look for equity and justice until he shall reign "whose sceptre shall protect the meek, and crush the wicked pride." Dear brother, let me talk to you concerning the church and my experience here, this is the object of my present epistle. Dissensions have not ceased any more than persecutions, nor can it be said with propriety that both are for righteousness' sake, some men make a garb of their profession "to hide the black corruption of a putrid heart," it is to such we owe the benefits of all our persecutions, they are necessary evils, ministers of the bitter dregs of life, that when we taste the sweets we may realize the difference. Doubtless you will have heard of Wm. Smith's apostacy, he is endeavouring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the twelve as an unauthorised, tyrannical, abominable, blood-thirsty set of scoundrels. I suppose you have his pamphlet, I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, having no head, that the twelve are not, nor ever were, ordained to be head of the church, that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, &c. G. J. Adams is William's right hand man, and comes out as little Joseph's spokesman; they intend holding a conference here this week and organizing the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the "Mormon Throne." Two high priests have been disfellowshipped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party. Amongst them is our late president, H. P. James

Riley, H. P. Robert Reid, men who have contended more strenously than all others for the twelve, who would fellowship no man unless he publicly protested to obey and uphold the twelve as the rightful authorities of this church; and now these very men are trying every scheme a wicked heart could invent to destroy the character and influence of the twelve, seeking every opportunity to draw away the honest and simple after them; their disposition seems to be to destroy us at all events. William declares 'if the constitution deemed it necessary to drive from their borders the "Mormon church, under Brigham Young," he would be amongst the first to raise his musket against the insurgents. When I witness the spirit of these men, I cannot follow them, my heart revolts at the thought. Whatever sympathy I may feel for William Smith as being a last brother of our martyred prophet, I cannot sanction the conduct I have witnessed of him and some others who comprise his party; they appear to hate the church as former apostates hated Joseph, and like them, seek to destroy us. And why do I cling to the church? Because it evinces a spirit of meekness and love, philanthrophy and enterprise, wisdom and truth. I have not seen the evils in the twelve they complain of, in *them* I have seen enough to prevent my following them. My experience teaches the doctrine of Pope, "whatever is is right," but it requires a wide mind to grasp it, if so what can sin, crime, wrong, inconsistency, &c., mean; of course they mean what they are and answer their purpose; sin answers its purpose, namely, to show what righteousness is, truly it is difficult at times to determine the amount of right or wrong; truth is said to be self-evident, and is not error as much self-evident? Can we know truth without its contrast or opposite, or can we discriminate error by any other means—one is requisite to manifest the other, therefore if wrong does exist, it answers a good end, it makes mortals like Gods in one respect "knowing good and evil;" it enables those who are willing to pursue the right to know how far they have progressed. Wrong is not right, nor right wrong. They both ARE, say you; and if so how can they both be right, only as far as they are requisite to manifest each other. Is it not right we should know both right and wrong? Then if it is right to know both right and wrong, then it is right that wrong should exist in order that we may know it. Can we know these two principles without experience? No. Can we know any thing except by experience? Not without a certain amount of experience: for instance, we see a man with arm amputated, we possess arms and we know how sensible they are of pain, we therefore conceive the situation of the maimed man; if we existed not in certain capacities we could not judge of things in that capacity. How impossible it would be for a country clown to realize the situation of an emperor, or a mortal a God. We may therefore account for or improve ourselves from the many evils around us. When we know others to go wrong, we know better than to follow them; wrong inflicts pain, right produces pleasure; so while we know the effects of both it is rational we should pursue the latter. I know it is needless to write thus to you, but since we cannot talk only through this medium, excuse me indulging in a few reflections. JAMES KAY.

February 10*th*, 1846.

Dear Brother Ward.—Coming into the city last night, I heard of a gentleman intending to go to England, on a mission, of course, supposed he would be introduced to you as soon as he arrived in the country. I think he will be kind enough to carry this letter for me. No doubt, you have often wondered why I have not been more communicative, as I did, when at home, wonder why our friends, out here, wrote so seldom and said so little. I remember what promises have been made, to write *all* particulars, and how little has been done towards redeeming such promises. When I left home, I made but one promise to write, and that I fulfilled. In the letters sent by brother Amos Fielding, I said something about writing if anything extraordinary should occur. Many surprising developments have been made since then: some standing on the pinnacles of honour and fame in the church, have fallen, and so shaken the fabric, that many loose materials have dropped from their places, to mix with the common trash trodden under the foot of men.

You know well the common opinion (of the church) entertained by the world in your locality, the generality of people here consider the Mormons, not only as a fanatical, duped set, but an heterogenous accumulation of grand rogues, hypocrites, thieves, knaves, liars, fools, and superstitious simpletons. And can we say the people here are so ignorant, selfish, and corrupt, to condemn without hearing, or detest without a cause. Much allowance must certainly be made for national prejudices. The church advocates monarchical principles, which are universally reprobated in this country, notwithstanding the prayer spontaneous rises from every pulpit in the land, "thy kingdom come."

And the church is principally composed and supported by English! which makes it obnoxious to free (?) Sons of Republicanism! Therefore, it is not marvellous the church

should be rejected in this country. "But," says one, "if your people were upright, virtuous, and intelligent, they would ultimately succeed in removing the prejudices of the American public; but what are we to think of men who fill your pulpits and represent your people and principles; speaking to your favour in the strongest terms of praise and commendation in one month, and the next pronouncing you the most accomplished villians, and completest fools in nature?"

They were selfish aspirants while with us, and, because they could not gain the elevation they coveted, they called the people fools, and their leaders knaves, is our reply.

Then it is disappointed ambition which rails so loudly against you. Certainly, it is, like the fox in the fable, everything out of their reach is sour. They were too proud to serve —therefore, too unjust to be served. They required more of others than they would contribute themselves: so where they could not rule they would not live. "Better to reign in hell than serve in heaven," seems to apply to them. I am sorry to say, you are troubled with a large number of such characters, and judging from the past, the very best of your elders and leading men to-day may become your greatest opponents to-morrow; therefore I cannot rely on your testimony, nor admit your repeated declarations of sincerity and candour. Yourselves often express great sorrow that so many should prove wolves whose business has been to fleece the flock ever since they knew you. It certainly appears to me that some have crept in among you with painted feathers, as the kite deceived the pigeons, and when once in power, they scrupled not to sacrifice your interests to their own gratification.

Such, brother Ward, is the tenor of conversation in this city; and no wonder Mormonism should be despised. This place is the first where apostates vomit their venom and explode their spleen, almost every street is infected with them, the words of abuse are continually dropping from their lips, they feed upon envy and hatred, and malice is their drink; they bias the minds of honest inquirers, bar the gates of reason, shut out the light of truth, put darkness for light, and light for darkness. They are paper for the herald of scandal, and ink for the pen of reproach. The Saints regard them with mingled pity and contempt; the wicked hail them as their right hand friends. The world loves its own, and so does heaven. You are ready to ask, "Well, James, why are you so long in St. Louis?" It is because the devil has given especial orders to bar me in, I suppose. And, sometimes, I imagine it would be a good plan to be a little friendly to the old chap, until I can lay hold of enough of his property to accomplish the Lord's designs. You know we are told the kingdoms of this world, and very likely republics too, (for I think it mentions the cities also) are at his disposal. And Paul says, "he is the god of this world. Heigh oh! while I am rambling and writing, suppose we have a little dissertation about the devil. Come here Paul and David. Now, Paul, you say the god of this world blinded the eyes of those who rejected the gospel,—and I take it for granted the devil is that god, because he is called the grand deceiver, and, no doubt, the way to deceive a person is to blind his eyes. Well, David, you say the earth is the Lord's and the fulness thereof. Yes, and so it is legitimately his. After it was finished he made a present of it to man, but the devil came round and fooled him out of it. So, you see, the devil was an interloper, and stole away some of man's privileges, and invaded the rights and territories of the Lord. Well, then, why don't the Lord wipe him off, and restore man to his former situation as lord of the soil? Why, of course, so he will, as soon as possible. How, as soon as possible, David? I thought he was Almighty, and could manage things directly. You're mistaken then: as I were telling you, he fooled man out of his possessions, and so, I expect the Lord is only letting the old chap carry on his rigs until there are intelligent men (and valiant) enough to tackle him, and fetch back again their own, and likely when they get it again they will take better care of it. Well, good bye, David and Paul, I have not time to talk any longer with you. You must remember I'm not scribbling for the STAR. Little did I suppose that my simple stuff would be considered worthy of transferring through so bright a luminary! Since I wrote last my health has been excellent. Give my kind love to all my friends in Liverpool, and remember me when you write to Burnley. I am, as ever, yours, JAMES KAY.

P. S.—I have inclosed part of a letter of a former date, the other portion I am reserving for the lip. The Rigdonite discussion spoken of never took place. Mr. Adams has forsaken William, or William him. Adams, under the assumed name of Young, is manager of a theatre here. I was in his company one evening last week for the first time. He told the woodchuck story, but not a word about Mormonism. James Tomlinson's family are well. I wrote to Robert Jackson but have had no answer. Mrs. Dawson and family are here; I seldom see them. Brother Carrigan is here and married, has one child, is a first-rate fellow. I have not heard of William Greenwood this long time. John Peacock heard of my

arrival here last December, Benson told him : they and theirs are at Alton, I think Richard talks of going to England. Cowden's family are here, they have buried Magaret Ann in this place. John Webster is also here. J. K.

MINUTES OF CONFERENCES.

The Worcestershire Conference was held according to appointment, March 29th, in the Hall of Science, in the city of Worcester.

Elder Thomas Smith presiding, when 232 members were stated to be in the conference, including 13 elders, 19 priests, 8 teachers, and 3 deacons; baptized since last quarterly conference, 14.

The prospects around that region are stated to be very encouraging. The conference was assisted by elders Johnson and Haliday, the Saints passed a day of union, joy, and gladness.

THOMAS SMITH, President.
WM. HAWKINS, Clerk.

By a letter received from elder John Rudd, a General Meeting or Conference was held at Holbeach, March 22nd, when three branches were represented, containing 114 members, including 2 elders, 11 priests, 4 teachers, and 2 deacons; 20 have been baptized since the General Conference.

The Second Division of the Mars Hill Conference met at Leominster, on Sunday 22nd of March, elder Arnold presiding, when eight branches were represented, containing 188 members, including 10 elders, 11 priests, 2 teachers, and 1 deacon; 12 baptized since last conference.

At the close, the Saints partook of plum-cake and milk-and-water, and were dismissed rejoicing in the truth.

H. ARNOLD, President.
J. HUGHES, Clerk.

Mars Hill Conference was held on the 29th of March, at Cradley, in the county of Herefordshire, elder Arnold presiding, when 11 branches were represented, containing 469 members, including 15 elders, 24 priests, 11 teachers, and 7 deacons; baptized since last conference, 10. Plum-cake and milk were again the order of the day.

In the evening elder Pullin, of Ledbury, addressed a large congregation from the words of our Saviour. "Let thy kingdom come, and thy will be done on earth as it is done in heaven," and truly did justice to the subject.

H. ARNOLD, President.
C. LAYTON, Clerk.

Edinburgh, April 21, 1846.

The meeting being called to order by elder M'Ewan, it was unanimously resolved that elder Gibson take the chair, and elder Waugh act as clerk. The officers present were 6 elders, 8 priests, 2 teachers, and 2 deacons.

The meeting been opened in the usual way, the President called for the representation of the different branches, which were given in the usual manner.

Edinburgh.—185 members, 8 elders, 9 priests, 1 teacher, 2 deacons.
Wemyss.—28 members, 1 elder, 1 teacher.
Path Head.—42 members, 1 elder, 2 priests, 2 teachers, 1 deacon.
Stirling.—17 members, 1 elder.
Falkirk.—23 members, 2 elders, 1 priest.
Crofthead.—17 members, 1 elder, 2 teachers.
Hunterfield.—38 members, 4 priests, 2 teachers.
Dundee.—31 members, 2 elders, 2 priests, 1 teacher.
Dunfermline.—36 members, 2 elders, 2 priests, 1 teacher, 1 deacon.
Tranent.—2 members, 1 priest.
Biggar.—7 members, 2 priests.
Perth.—9 members, 2 priests.
Total 435 members, 18 elders, 25 priests, 10 teachers, 4 deacons.

In the total number of members, officers are included. Baptized since last conference, 17.

After the representation of the various branches, the President moved that brothers M'Pherson, Bailie, and Swan, be ordained to the office of teachers, which was seconded by elders Waugh and carried unanimously.

The President next moved that priest David Calder be ordained to the office of elder, and preside over the Falkirk branch, and that brother Thomas Begg be ordained a deacon in the same branch, which was seconded by elder Waugh, and carried unanimously. The above ordinations were carried into immediate effect.

WILLIAM GIBSON, Presiding Elder.
GEO. P. WAUGH, Elder and Clerk.

A FEW REMARKS BY D. C. KIMBALL.

I feel again like trespassing upon your valuable time to listen to my cogitations, but you will, I trust, forgive me. My anxiety to see the prosperity of the cause roll on is the only excuse I shall make. I have ever felt, since my acquaintance with the cause of God, my interest both spiritually and temporally identified therewith, and when anything was to be done in either case I felt it required my feeble exertion; I could not think I was to wait to receive the word of the Lord before I proceeded in the enterprise, or that I must of necessity receive a vision or a dream to assure me the thing would prosper, or that I was to help—no, verily no; but from the very fact that it was a call from the presidency, I felt the call was for all hands, and I never could bear the idea to see the struggles of a few to roll on the kingdom, but I have the ambition also to rush to the aid and put my moiety of talents and strength to the work, and then I am, of course, entitled to the reward of a faithful labourer, and trust to receive my penny in the last day. I am sensible many who hold a place in our midst do not feel the importance of your unmitigated labour which you have spent for the promotion of the Joint Stock Company and for its speedy completion, but have looked on supinely, or have thrust their hands in their pockets and waited awhile to see if the scheme prospers; others again only move as they are moved by others—they are in fact *automatons;* and if any thing in this world is a disgrace, that surely is. I am surprised that any man can feel in any respect to resemble so utterly a useless thing, it is a clog on the great wheel, and will ever be so until it is shook off by the quickened motion of the car of great events. I am at a loss faithfully to describe to you the nature and attributes of an automaton, but I will just try my hand for once at a definition. It is one whose heart is like marble that receives indention only when the sharpened chisel, forced by the hammer of the sculptor, comes in contact with the solid mass, so he is only moved as he is moved upon; and such a one professedly feeling for the prosperity of the kingdom of God, is as cold and indifferent as the greatest alien from the commonwealth of the House of Israel; but to a man who is alive to the cause, I am bold to assert he can never stand still—he must move on or else be pushed aside. The times we live in, the dispensation committed to us, call in tones of thunder, as it were, for our united exertions. Are we going ever to emerge from our days of boyhood and become men? Are we going to gather Israel, to shake off the trammels of the world? Are we to beautify a place for the Lord to dwell, where we can enjoy his communion, and shall it be worthy of a great and noble people? shall our new location be enriched by the gold and silver and precious things of the earth? shall the great ships of Tarshish, come laden with the produce of other climes, to gladden us in our exile? If, then, these things fire the bosoms of my brethren and sisters in the cause of God, let them rush to the

help of the Joint Stock Company. If they wish that we should be looked upon as men of business, of respectability, as men who can so sweetly blend the temporal and spiritual welfare of the Saints together, let them behold in the above-named company the very means to bring it about. I look upon it as a bright star to guide us in our future course, to actually make us what we ought to be, do what we should as Saints—to cheer the fatherless, to relieve the distress of our own precious people. There are hundreds of Saints whose aspirations have been sent to heaven that they might be with the people of God, and it has not been as yet granted; but now is the day of their discontent past, and the summer of our prosperity made more glorious—a new *Star* in the firmament of the commercial world—the Joint Stock Company, has arisen, and points as significantly as the star at the birth of Christ to the wise men where he was deposited; and we have wise men now who will whiten the seas of other climes with our ships. Let our banner then float on the breeze, bearing this motto,

UNITY IS STRENGTH.

As to our religion, we know its truths, for we have tried it and found its valuable brightness increased by use; so in this, we have the wisdom of commercial men as our guide, and to make us more capable, more extensive, more useful, we have the great God as our chief director, and I am content to risk my fortune for the promotion of so noble and commendable a project—and I feel satisfied of its results. No man who is acquainted with the history of the people of God will ever, after reflection, say that he will not condescend to guard the temporal destiny of the Saints, when history, scripture, and reason reiterates, He will, and will bring to pass our most sanguine expectations. The field for labour and usefulness is now widely extended, and every man must labour as though all depended upon him; let his heart be fired with its utility and its righteousness too, and see if we do not make the Saints rejoice—put the whole machine in motion, and then enjoy the results of our labours; and as a reward for our diligence, the prayers of a grateful and loving people will be our portion, and the smile and approbation of God. We will accelerate the purpose of our being, and magnify the station we are called to. We are not here to be in each other's way but to help one another, to show forth the principles of temporal and spiritual salvation. Let liberality characterize your deeds, and do not bind up the bowels of your compassion, and if the Saints will do this they shall be rewarded for their liberality—the prayer of the poor—the good will of our enemies, shall be our portion; for when we, by the means of the Joint Stock Company, are on the platform of respectability, arm-in-arm with men of means and station, it gives a zest to our doings, it opens the eyes of the hitherto unapproachable class, and they say, "here are men whose capacity for business cannot be excelled: in the midst of the most unhallowed persecutions, robbery, murder, &c., have, in the spite of the ten thousand obstacles thrown in their way, arisen to fame, and earned a reputation for honesty and integrity of soul.

Our principles, (which can never reach the ears of the opulent and wealthy), are saluted with the glorious truths of the gospel of Christ, and they will then see how beautifully the cause is built up upon the firm and solid foundation of eternal truth, shielded by the laws of the best and most noble of governments, which delights to bless and succour the interests of its subjects—I mean the government of Great Britain. There is abundant room for enterprise, and surely we have as much right to dip our bread in the dish, to gather up the wealth of nations as any one else; and so long as its interests are watched over by the all-wise God—its directors men of faithfulness and prayer, and the blessing of heaven sought upon all its movements, what, I ask, shall throw down the fabric we are now raising? I answer, nothing. Shall the blast of apostates sully its fame. *No, verily, no.* Should they seek to steady, as they may think, the ark of our temporal interest, they will find that the Lord is at the head of affairs. But I must close, and ask your pardon for my lengthy letter, but the delight, coupled with the cause at my heart, has led me beyond the limits I had intended. I pray, as ever, for the temporal and spiritual salvation of the Saints of God.

DAVID C. KIMBALL.

SAVIOURS ON MOUNT ZION.

I have reflected much upon this subject, and I have, from the evidences produced, been led to the conclusion, that many, very many, of our elders do not fully understand the nature of the duty of a saviour. When I reflect upon the priesthood that is held by the elders in the church, the sacredness of the same, and their responsibility before God, I am thrilled with feelings of fear whether I righteously execute my office, whether I do all in my power to save the members in the church, and persuade others to come in. It is not to say, because I have been appointed as a president of a conference or a branch, that the power vested in me is to be used on any trivial occasion, there are higher and nobler principles that must actuate my actions. I may possess the eloquence of Demosthenes, and unravel mysteries as deep as human thought can go; may soar into the eternal world, and brush away the webs of mysticism; yet, what am I, after all, but a sounding brass, or a tinkling cymbal, if I possess not that true and lasting virtue, charity; and whenever a man who holds a station or name among the people of God will carry with him this mantle, then will he become, in every sense of the word, a saviour. Until he does this, he will never be sufficiently qualified for his station and the name he bears. What I wish to be understood by the mantle of charity is this:—if the voice of the branch or conference has placed me at their head, what object had they in doing it, was it to trifle with their feelings, and delight to torment them? Or if any should bind themselves by earthly pledges to any other society, such as the temperance cause, and thereby show their weakness and their want of stamina, does it behove me to trifle with their feelings? I answer, no. When I do that, I lower the estimate of my office, I tarnish my reputation of a saviour. Again, if a brother gets into transgression, how shall I act? Shall I rise up, and, with a degree of pomposity, and long and violent harangues, make the breach wider than it is, and by a colouring make it look heinous and disgraceful? I say, no; but, in the meekness of my office, as a saviour, use mild and conciliating words, and by this means, hundreds who have been severed from the church might have been saved; because, allowing the offender had the spirit of the Evil One in him, when I begin to wrangle with it, it masters me, and we both partake of the one same spirit, and then in the midst of wounded feelings on my own part, I cut him off, thus others see my spirit and are dissatisfied; but if I had taken him alone, and spoken and laboured with him, and not exposed his faults to the gaze of every one, I might have saved him by throwing over the mantle of charity; but when, on the first onset I drag him before the brethren and the world, and portray his faults before them, he feels indignant —he knows the eyes of all will be upon him—his character is gone—his reputation, his usefulness at an end, and the spirit of the Evil One takes more hold, and puts him beyond repentance; had the other course been adopted—had I sought him alone, and by prayer and supplication pointed out his faults with that mildness that ought to characterize an elder, giving him the mantle of charity to hide his faults, and prevailed upon him to ask God to forgive, as freely as I should do, then he might lift up his face in the public assembly, speak of the goodness of God, and years upon years of after usefulness would have redeemed his error. Then see the change—his heart and hand are mine in the friendly grasp—I feel his heart, he prays for me, his aspirations are unceasing for my welfare, and he calls me blessed, yea, his saviour, because I threw over his shoulder the mantle of charity, and hid a multitude of sins; for if God can forgive a multitude, cannot we. O! ye of little charity! Do not, however, understand that you are always to bear, but you must be your own judge, and draw the line of demarcation and not I, for there are times when a branch becomes dead and dried up, it is best for the beauty of the tree it be cut off; but if there is one spark of life remaining, nourish it and water it, for he has a soul to save. It is of importance we save all we can. Let me then, in conclusion, say to every man, be not premature in these things, carry the mantle of charity and throw it over a brother whenever you can, and you then

will become, in every sense of the word a saviour, and shall stand on Mount Zion as such, and the peace and joy of the Holy Ghost shall in this world be yours, together with the fervent prayers of a loving and zealous people.

I am, dear brethren, your servant in the Lord,

DAVID C. KIMBALL.

RETROSPECTIVE REMARKS ON THE CHURCH.

My object in again thrusting myself upon the notice of your readers, is from an impression of the unbounded field of intelligence which is open for reflection, and in which the Saints delight to roam. There are a variety of things that force themselves upon us for our consideration, and which afford an indescribable pleasure as they develope themselves to our enraptured vision. It is the manna of intelligence which brings a source of knowledge, in the acquisition of which we never feel to tire; but as the wild deer leaps from hill to hill unwearied, so we march on, still learning and being the recipients of the means by which an entrance will be administered to the presence of God. But I purpose in this address to retrace our steps, and look for a while at the mountain from which we were hewn, and see to whom we are indebted for the privileges we enjoy, of the truth of which we are not left to speculation, but have arrived at that certainty which gives a tone to all our actions. We cannot help but frankly acknowledge that, as a people collectively, we were once in the midst of sectarianism, our minds fettered with the creeds and doctrines of men. By what power, I ask, have we been enabled to snap the chains of tradition, to dispel the charm of the syren superstition? It has been done by the superior knowledge and intelligence which has beamed upon us, and like a weary traveller ready to perish, when his heart has received a new impetus, felt invigorated and more strongly nerved; or like the glimmering light of a cottage, though distant many miles, gives courage and hope; so even in the vast wilderness of speculation and doubt we saw the light, knew it and embraced it, and found therein the principles of eternal truth, by which we hope to be finally sanctified and made holy. But however much we may glory in the knowledge of these things, we are indebted to the heads of the church. Paul, in writing to the churches in his day, said that if Christ be not risen from the dead, they were false witnesses—the people yet in their sins, and without hope. The only conclusion we can come to is this: that it was essentially necessary to establish the fact of the resurrection of Jesus Christ in order to make the doctrine valid; hence we find He was particular to show himself after his resurrection to his disciples, and He gave them proof of it, so as to place it beyond contradiction, for they had become eye witnesses. Hence the apostle very justly said, if in this world only we had hope, we were of all men most miserable. They had arrived at a certainty, they knew Jesus Christ after his resurrection, they ate and drank in his presence; he spent many days with them, and gave them instructions on many points, and desired them to tarry for the endowment of the Holy Ghost. When they had received that, then mark the boldness of Peter on the day of Pentecost; and the force of their arguments were such from that time, that kings and nobles quaked beneath the power of their speech, coupled with the all-sufficient and conclusive fact their knowledge of Christ's resurrection. Hence, then, I must come to the point I first started for; and I am about to make an assertion which, if it be strange or new, it is nevertheless true; that for our knowledge, and the truth of the religion of Christ, we are indebted to the apostles and prophets of this age. I am sensible the Bible records the fact, but do we know its truth, could we vouch for its authenticity and correctness? I trow not; but when we embraced the testimony of living witnesses, and eye ones, then we knew the Bible true—the Book of Mormon also. When we received the imposition of hands, we received the spirit of truth, and by it we knew the gospel of Christ true. We now knew, because

we had obeyed from the heart, that form of doctrine which makes a man wise unto salvation. We have taken the advice, that if any man will do the will of the Father he shall know the doctrine, &c. The prophet Joseph then stood forth, the unflinching and unwavering apostle of Jesus Christ, fearlessly asserting the fact of his communion with that personage, by which means he knew for himself that Christ had arisen from the dead. He was no longer left in doubt and uncertainty, but rejoiced in the truth; and like the woman who had found a piece of silver, called in his neighbours to make merry; so he launched out upon the broad ocean of speculative religion, and declared himself, as boldly as Paul before Agrippa, that he had heard a voice and seen a vision, and, like him, supported it by his own assertion, and yet in the former case, the king was almost persuaded to become a Christian. We have seen the opposition it has met, the most base and disgraceful, not from the falseness of the claims but rather from the truth and righteousness of our position, though our enemies would seek to stop the ears of the public by crying —Is not God with us? behold our exertions to evangelize the heathen; look at the number of Bibles annually exported; the unlimited amount of tracts distributed; the sacrifice of our missionaries; the splendour of our cathedrals; and, then, to cap the climax, the age of our institutions, they have become grey, and must, forsooth, be true.—These, to some extent, were the objections to the introduction of the gospel of Christ in his day, but in spite of that, it won its way, gaining admirers, till by a retrograde march, the pure principles of Jesus were amalgamated with the traditions of man, when it became a bastard, and not the legitimate offspring of God, and He would not own it, but withdrew his Spirit from them, and they have since wandered in the labyrinth of vague and uncertain dogmas. It gave an opening for the introduction of anything but the right. There grew up in the garden, rank and deleterious weeds, which ever will poison and choke the growth of true and vital religion. It then became essentially necessary that confidence should be restored between God and man, that some one should be eye-witness of his resurrection, and upon this truth we have built. We have the twelve at our head, our prophet has put them in possession of the same knowledge, and they became eye-witnesses of his power and the resurrection also. And, now, as the consequent result, hundreds, yea, thousands can testify they know the truth of the Christian religion, they have become free and can rejoice in the same. Let no man suppose that I, in the least, underrate the Bible, no, on the contrary, I seek to establish its truth, to cement it with all which has preceded it, or shall follow after. We have then believed, and have the power to become the sons of God—yes, though we have this, and the assurance that the Spirit of the Holy Ghost is given unto us, let us be careful how we travel on, and ever remember the mountain from which we were hewn. Ought not respect and reverence to be given to those men who have borne the brunt of all the most malignant persecution? Ought not their counsel to be our delight? I answer, yes. And, if they are to be the judges of the Saints, do we not see it our duty to follow their counsel? if we could trust to their testimony in the first place, can we not now? And I am certain that so long as we do it, we shall prosper either in the temporal or spiritual sense of the word: to follow counsel, and to give it an implicit obedience, will ensure us an admittance into the kingdom of God—not a slavish obedience, nor a begrudged service, but from the love of it, and the knowledge of its truth, which comes from the heart.

I do not want to see then a fear, but rather a love to the principles and the men who have borne the heat and burden of the day; and let the Saints ever remember to obey those who have the charge over them, as men that must give an account of their stewardship; and believe me, the presidency of the church is not by any means a sinecure, but rather a place or position which feels every move; it is like the topmost branch of a tree, it feels every blast, and every shock, while the trunk rests in peace. They are men whose minds are constantly racked by conflicting events for the prosperity of the church, and do all for the glory of God—the least member in the church, if afflicted, the head feels the pain—they have never been behind in the midst of the troubles through which the Saints have passed, but have been foremost in danger, counting not their lives dear unto them, but have toiled for the bread which perisheth and the bread which gives life eternal. Shall they ever flag or

weary for the want of the support of the Saints in Britain? I feel that every one will respond—no, but will uphold the hands of our first president, Brigham Young, that he may be enabled to bring down blessings upon us, and we shall see the force and power of their office, and enjoy in the garden of the Lord, that peace and consolation which the world cannot give or take away.

I would then, in conclusion, exhort my brethren, not only to respect the presidency in the west, but here also value their labours; put a high estimate on their ceaseless care—consider their toil for you, that our society might have a name on earth. Allow not the mean and darkening idea to arise in your minds that it is for self aggrandisement, but consider it as it really is, for the glory of God; and if you will consider the toil of brother Hedlock, upon whose shoulders rest so much in connexion with his counsellors, I am certain you will feel to sympathise, and behold in them men who, unless supported by the great God, must have sunk under the accumulation of business arising from our extended character and usefulness. Finally, let all men remember their situations, to magnify them and make them honourable; and let the Saints respect and uphold every man in his place, and the priesthood which he holds, and God will bless them with knowledge, which is power. Arise, and act like men, and have your desires and souls so large, that you can truly comprehend the work of God in the latter times. With prayer for the success of the cause of God, I, as ever, remain your fellow labourer,

DAVID C. KIMBALL.

Latter-day Saints' Millennial Star.

MAY 1, 1846.

WE rejoice much to say, and inform every true-hearted Saint, that the work of the Lord is everywhere, so far as we are acquainted, on the ascendant. In the West the Twelve, with the exception of elders Hyde and Woodruff, have escaped from the hands of their enemies, and are making their way to a settlement beyond the tyranny of earthly codes, where God himself shall be their law-giver, and where his Saints that are obedient shall for a long season at least, rest in peace. We have rejoiced much also in the arrival from Nauvoo of elder David C. Kimball, one of the presidents of the quorum of seventies, who has also brought credentials to prove his having received his endowment in the Temple of the Lord. We feel assured that the Saints will rejoice in his teachings, and minister to his wants with that liberality which they have always manifested. With regard to the work in the British Islands, we anticipate that the approaching conference in Whitsun week will prove that it is by no means dead, but that the increase is in every place.

With regard to the Joint Stock Company, we have much pleasure in informing our readers, and especially the subscribers thereto, that our deed is now in London, and that in a few days we expect to receive it with the certificate of complete registration, when we shall be in a position to commence operations that shall be for the good of all connected therewith.

We have also much pleasure in stating that elder Samuel Downes, of Manchester, in connexion with elder David C. Kimball, are about proceeding on a mission in connexion with the building up of the Saints in the faith of the gospel, and in promoting the interests of the company. We are certain that the subject of the Joint Stock company needs only to be laid before the Saints in Britain, so that they may comprehend its importance, and we feel assured that its success will be certain; and we trust that our brethren while on their mission will receive that support and encouragement which the cause in which they are engaged so justly deserves.

Great are the privileges and blessings that fall to the lot alone of the people of God, and we would earnestly exhort them to be faithful to the principles they have embraced, and they will find that every fresh acquisition of knowledge will be a confirmation of what they have received before, each portion yielding additional strength, thus building them up on their most holy faith.

Greatly did we think of the first principles of truth when presented unto us, and much have we rejoiced in the reception of the truths received since, but the result of all is the conviction that we are yet but upon the threshold of intelligence, and that the great temple of knowledge is open before us. Let then the Saints be true and faithful to the principles they have embraced, and great shall be their reward in the kingdom of God.

We would also earnestly exhort all to diligence in connexion with the work of the Lord. There is no room in the kingdom of God for indolence and self-indulgence, no man must expect to move and act in the church of Christ, as a mere machine at the will of others, but each and all are required to be interested, and to labour as if the success of the cause depended upon their own individual exertions. Let each one then, so exert himself, laying aside all personal exaltion or aggrandisement, and seek to build up the head of the church, and promote the glory of God, and be assured such a one shall not fail to be exalted in his turn, and enjoy the blessings of redemption in his kingdom. We feel no sympathy with the heartless and heedless, we know that while connected with the kingdom of God they are out of place; but on the contrary, we rejoice to behold men who consider the interests and prosperity of the church their own, and who fear not to consecrate all which they possess to the promotion of its glory.

COMPLETE REGISTRATION OF THE JOINT STOCK COMPANY.

London, April 30th, 1846.

Dear Brother Ward,—I feel happy to state that the deed appears to be all right, and I am anxiously waiting its completion, and, in a few days, I hope to have the honour of returning with it to Liverpool. Then all your cogitations that have troubled you (that is about the strap and buckle and every other thing) will be vanished for ever. I think you need not be afraid, for the attorney asked me if we had commenced business yet. Dear brother, when we first met in Clitheroe, at the end of 1840, we had no conception of the Latter-day glory. I presume almost the name of Joint Stock would have been sufficient to have tried our faith. Some might say, for what reason? The reason we can make obvious; because we were trammeled in the dismal labyrinth of sectarianism. O, how thankful ought we to be to think that our spirits are free, and that we are permitted to gaze upon the Latter-day realities, and the present prospects of the great auxiliary of the Joint Stock Company; yea, it will ultimately prove a salvation to many of our noble brethren who are at present held down by that dreadful tyrant—poverty. When I think of the indefatigable labours of our respected brother Downes, in this great work, and of his unparalleled success, and learn that he has got four thousand shareholders in the Manchester conference alone, it makes me more determined than ever to do my duty in this glorious cause. O, I pray that every president of conferences, as of branches, and every officer iu the kingdom of God, may be aroused to diligence in this great work. I feel assured if we, as officers, only do our duty, a year shall not pass, from this time, without us having 30,000 at the very least. I have heard good news from Birmingham. They think they will not be much behind Manchester ere long. I pray that every other conference may take hold of the same spirit. The Saints here in London, are determined to do their part, so, dear brothers, believe me to remain as ever, yours, most affectionately, in the kingdom of peace. H. CUERDEN.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 10. MAY 15, 1846. VOL. VII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

AT noon on the 23rd, we descended into the valley of a principal fork of the Republican, a beautiful stream with a dense border of wood, consisting principally of ash, forty feet wide and four feet deep. It was musical with the notes of many birds, which from the vast expanse of silent prairie around, seemed all to have collected here. We continued during the afternoon our route along the river, which was populous with prairie dogs, (the bottoms being entirely occupied with their villages), and late in the evening encamped on its banks. The prevailing timber is a blue-foliaged ash and ash-leaved maple. With these were cotton wood, and long-leaved willow. We gave to this stream the name of Prairie Dog river. Elevation 2350 feet. Our road on the 25th lay over high smooth ridges, 3,100 feet above the sea; buffalo in great numbers, absolutely covering the face of the country. At evening we encamped within a few miles of the main Republican, on a little creek, where the air was fragrant with the perfume of *artemisia filifolia*, which we here saw for the last time, and which was now in bloom. Shortly after leaving our encampment on the 26th, we found suddenly that the nature of the country had entirely changed. Bare sand-hils everywhere surrounded us in the undulating ground along which we were moving; and the plants peculiar to a sandy soil made their appearance in abundance. A few miles further we entered the valley of a large stream, afterwards known to be the Republican fork of the Kansas, whose shallow waters, with a depth of only a few inches, where spread out over a bed of yellowish white sand, 600 yards wide. With the exception of one or two distant and detached groves, no timber of any kind was to be seen; and the features of the country assumed a desert character, with which the broad river, struggling for existence among quicksands along the treeless banks, was strikingly in keeping. On the opposite side, the broken ridges assumed almost a mountanious appearance, and fording the stream, we continued on our course among these ridges, and encamped late in the evening at a little pond of very bad water, from which we drove away a herd of buffalo that were standing in and about it. Our encampment this evening was 3,500 feet above the sea. We travelled now for several days through a broken and dry sandy region, about 4000 feet above the sea, where there were no running streams, and some anxiety was constantly felt on account of the uncertainty of water, which was only to be found in small lakes that occurred occasionally among the hills. The discovery of these always brought pleasure to the camp, as around them were generally green flats, which afforded abundant pasturage for our

animals; and here were usually collected herds of the buffalo, which now were scattered over all the country in countless numbers.

The soil of bare and hot sands supported a varied and exuberant growth of plants, which were much further advanced than we had previously found them, and whose showy bloom somewhat relieved the appearance of general sterility. Crossing the summit of an elevated and continuous range of rolling hills, on the afternoon of the 30th of June, we found ourselves overlooking a broad and misty valley, where, about ten miles distant, and 1000 feet below us, the South fork of the Platte was rolling magnificently along, swollen with the waters of the melting snows. It was in strong and refreshing contrast with the parched country from which we had just issued; and when, at night, the broad expanse of water grew indistinct, it almost seemed that we had pitched our tents on the shore of the sea.

Travelling along up the valley of the river, here 4000 feet above the sea, in the afternoon of July 1, we caught a far and uncertain view of a faint blue mass in the west, as the sun sank behind it; and from our camp in the morning, at the mouth of Bijou, Long's Peak and the neighbouring mountains stood out into the sky, grand and luminously white, covered to their bases by glittering snow.

On the evening of the 3rd, as we were journeying along the partially overflowed bottoms of the Platte, where our passage stirred up swarms of mosquitoes, we came unexpectedly upon an Indian, who was perched upon a bluff, curiously watching the movements of our caravan. He belonged to a village of Oglallah Sioux, who had lost all their animals in the severity of the preceding winter, and were now on their way up the Bijou fork to beg horses from the Arapahoes, who were hunting buffalo at the head of that river. Several came into our camp at noon; and, as they were hungry, as usual they were provided with buffalo meat, of which the hunters had brought in an abundant supply.

About noon on the 4th of July, we arrived at the fort, where Mr. St. Vrain received us with his customary kindness, and invited us to join him in a feast which had been prepared in honour of the day.

Our animals were very much worn out, and our stock of provisions entirely exhausted when we arrived at the fort; but I was disappointed in my hope of obtaining relief, as I found it in a very impoverished condition; and we were able to procure only a little unbolted Mexican flour, and some salt, with a few pounds of powder and lead.

As regarded provisions, it did not much matter in a country where rarely the day passed without seeing some kind of game, and where it was frequently abundant. It was a rare thing to lie down hungry, and we had already learned to think bread a luxury; but we could not proceed without animals, and our own were not capable of prosecuting the journey beyond the mountains without relief.

I had been informed that a large number of mules had recently arrived at Taos, from Upper California, and as our friend Mr. Maxwell was about to continue his journey to that place, where a portion of his family resided, I engaged him to purchase for me ten or twelve mules, with the understanding that he should pack them with provisions and other necessaries, and meet me at the mouth of the *Fontaine-qui-bouit*, on the Arkansas river, to which point I would be led in the course of the survey.

Agreeably to his own request, and in the conviction that his habits of life and education had not qualified him to endure the hard life of a voyageur, I discharged here one of my party, Mr. Oscar Sarpy, having furnished him with arms and means of transportation to Fort Laramie, where he would be in the line of caravans returning to the States.

At daybreak, on the 6th of July, Maxwell was on his way to Taos; and a few hours after we also had recommenced our journey up the Platte, which was continuously timbered with cotton-wood and willow, on a generally sandy soil. Passing on the way the remains of two abandoned forts (one of which, however, was still in good condition), we reached in ten miles Fort Lancaster, the trading establishment of Mr. Lupton. His post was beginning to assume the appearance of a comfortable farm: stock, hogs, and cattle were ranging about on the prairie; there were different kinds of poultry; and there was the wreck of a promising garden, in which a considerable variety of vegetables had been in a flourishing condition, but

it had been almost entirely ruined by the recent high waters. I remained to spend with him an agreeable hour, and set off in a cold storm of rain, which was accompanied with violent thunder and lightning. We encamped immediately on the river, 16 miles from St. Vrain's. Several Arapahoes, on their way to the village which was encamped a few miles above us, passed by the camp in the course of the afternoon. Night set in stormy and cold, with heavy and continuous rain, which lasted until morning.

July 7.—We made, this morning, an early start, continuing to travel up the Platte; and in a few miles frequent bands of horses and mules, scattered for several miles round about, indicated our approach to the Arapaho village, which we found encamped in a beautiful bottom, and consisting of about 160 lodges. It appeared extremely populous, with a great number of children; a circumstance which indicated a regular supply of the means of subsistence. The chiefs, who were gathered together at the farther end of the village, received us (as probably strangers are always received to whom they desire to show respect or regard) by throwing their arms round our necks and embracing us.

It required some skill in horsemanship to keep the saddle during the performance of this ceremony, as our American horses exhibited for them the same fear they have for a bear or any other wild animal. Having few goods with me, I was only able to make them a meagre present, accounting for the poverty of the gift by explaining that my goods had been left with the wagons in charge of Mr. Fitzpatrick, who was well known to them as the White Head, or the Broken Hand. I saw here, as I had remarked in an Arapaho village the preceeding year, near the lodges of the chiefs, tall tripods of white poles supporting their spears and shields, which showed it to be a regular custom.—Though disappointed in obtaining the presents which had been evidently expected, they behaved very courteously, and after a little conversation I left them, and, continuing on up the river, halted at noon on the bluff, as the bottoms are almost inundated; continuing in the afternoon our route along the mountains, which were dark, misty, and shrouded—threatening a storm; the snow peaks sometimes glittering through the clouds beyond the first ridge.

We surprised a grizzly bear sauntering along the river, who raising himself upon his hind legs, took a deliberate survey of us; that did not appear very satisfactory to him, and he scrambled into the river and swam to the opposite side. We halted for the night a little above Cherry Creek; the evening cloudy, with many mosquitoes. Some indifferent observations placed the camp in latitude 39 deg. 43 min. 53 sec., and chronometric longitude 105 deg. 24 min. 34 sec.

July 8.—We continued to-day to travel up the Platte; the morning pleasant with a prospect of fairer weather. During the forenoon our way lay over a more broken country, with a gravelly and sandy surface; although the immediate bottom of the river was a good soil, of a dark sandy mould, resting upon a stratum of large pebbles, or rolled stones, as at Laramie fork. On our right, and apparently very near, but probably eight or ten miles distant, and two or three thousand feet above us, ran the first range of the mountains like a dark corniced line, in clear contrast with the great snowy chain which immediately beyond, rose glittering 5000 feet above them. We caught this morning a view of Pike's Peak; but it appeared for a moment only, as clouds rose early over the mountains, and shrouded them in mist and rain all the day. In the first range were visible, as at the Red Buttes on the North fork, very lofty escarpments of red rock. While travelling through this region, I remarked that always in the morning the lofty peaks were visible and bright, but very soon small white clouds began to settle around them—brewing thicker and darker as the day advanced, until the afternoon, when the thunder began to roll; and invariably at evening we had more or less of a thunder storm. At 11 o'clock, and 21 miles from St. Vrain's fort, we reached a point in this southern fork of the Platte, where the stream is divided into three forks: two of these (one of them being much the largest) issuing directly from the mountains on the west and forming, with the easternmost branch, a river of the plains. The elevation of this point is about 5,500 feet above the sea; this river falling 2,800 feet in a distance of 316 miles, to its junction with the North fork of the Platte. In this estimate, the elevation of the junction is assumed as given by our barometrical observations in 1842.

On the easternmost branch, up which we took our way, we first came among the pines growing on the top of a very high bank, and where we halted on it to noon; quaking asp was mixed with the cotton wood, and there were excellent grass and rushes for the animals.

During the morning there occurred many beautiful flowers, which we had not hitherto met. Among them, the common blue flowering flax made its appearance; and a tall and handsome species of *gilia*, with slender scarlet flowers, which appeared yesterday for the first time, was very frequent to-day.

We had found very little game since leaving the fort, and provisions began to get unpleasantly scant, as we had had no meat for several days; but towards sundown, when we had already made up our minds to sleep another night without supper, Lajeunesse had the good fortune to kill a fine deer, which he found feeding in a hollow near by; and as the rain began to fall, threatening an unpleasant night, we hurried to secure a comfortable camp in the timber.

To-night the camp fires, girdled with *appolas* of fine venison, looked cheerful in spite of the stormy weather.

July 9.—On account of the low state of our provisions and the scarcity of game, I determined to vary our route, and proceed several camps to the eastward, in the hope of falling in with buffalo. This route, along the dividing grounds between the south fork of the Platte and the Arkansas, would also afford some additional geographical information. This morning, therefore, we turned to the eastward, along the upper waters of the stream on which we had encamped, entering a country of picturesque and varied scenery, broken into rocky hills of singular shapes; little vallies, with pure crystal water here leaping swiftly along and there losing itself in the sands; green spots of luxuriant grass, flowers of all colours, and timber of all kinds—everything to give it a varied shape, except game. To one of these remarkably shaped hills, having on the summit a circular flat rock two or three hundred yards in circumference, some one gave the name of Poundcake, which it has been permitted to retain, as our hungry people seemed to think it a very agreeable comparison. In the afternoon a buffalo bull was killed, and we encamped on a small stream, near the road which runs from St. Vrain's fort to the Arkansas.

July 10.—Snow fell heavily on the mountains during the night, and Pike's peak this morning is luminous and grand, covered from the summit, as low down as we can see, with glittering white. Leaving the encampment at six o'clock, we continued our easterly course over a rolling country, near to the high ridges, which are generally rough and rocky, with a coarse conglomerate displayed in masses, and covered with pines. This rock is very friable, and it is undoubtedly from its decomposition that the prairies derive their sandy and gravelly formation. In six miles we crossed a headwater of the Kioway river, on which we found a strong fort and *coral* that had been built in the spring, and halted to noon on the principal branch of the river. During the morning our route led over a dark vegetable mould, mixed with sand and gravel, the characteristic plant being *esparcette* (*onobrychis sativa*), a species of clover which is much used in certain parts of Germany for pasturage of stock—principally hogs. It is sown on rocky waste ground, which would otherwise be useless, and grows very luxuriantly, requiring only a renewal of the seed about once in fifteen years. Its abundance here greatly adds to the pastoral value of this region. A species of *antennaria* in flower was very common along the line of road, and the creeks were timbered with willow and pine. We encamped at Bijou's fork, the water of which, unlike the clear streams we had previously crossed, is of a whitish colour, and the soil of the bottom a very hard tough clay. There was a prairie-dog village on the bottom, and in the endeavour to unearth one of the little animals, we laboured ineffectually in the tough clay until dark. After descending, with a slight inclination, until it had gone the depth of two feet, the hole suddenly turned at a sharp angle in another direction for one more foot in depth, when it again turned, taking an ascending direction to the next nearest hole. I have no doubt that all their little habitations communicate with each other. The greater part of the people were sick to-day, and I was inclined to attribute their indisposition to the meat of the bull which had been killed the previous day.

(*Continued in our next.*)

ADDRESS TO THE SUBSCRIBERS TO THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

As the time is nigh at hand for the holding of a General Conference of the Church of Jesus Christ of Latter-day Saints, in the British Islands, simultaneously with which will be held the first meeting of the Joint Stock Company, I have thought it necessary to make a general statement of what has been done hitherto, as well as to offer a few hints for our future proceedings.

I trust that no apology will be necessary for so frequently recurring to the subject of the company, and I hope that no one will think that it is to the neglect of the great subject of salvation, or the rolling onward of the kingdom of God; for I have no feeling of my own, neither have I met with it in others, but that of the establishment of the company as a grand auxiliary to the work of the Lord in the last days, while at the same time a just and legal advantage will be enjoyed by every shareholder.

It is well known that at the last annual conference, the meeting came to the conclusion to form a company, by which their individual means and exertions might be combined, and the general good of the church be more effectually promoted. For this end a committee was formed for the purpose of drawing up a code of laws for the government of a society, to be called the "Mutual Benefit Association:" these laws received the sanction of the general meeting, and the thanks of the same were presented to those employed on the committee for their diligence on the occasion, having sat for about sixteen hours to complete their work. A general satisfaction was I believe felt on the occasion, and the orders of the general meeting were for the delegates, from different conferences, on their return to commence operations immediately, by the organization of committees, officers, &c. The directors residing in Liverpool were not slack in giving heed to these instructions themselves, but also so far as their limited means at the time enabled them, to assist others likewise. In consequence of their anxiety to proceed according to the orders of the general meeting, various receipts, scrip, &c., were printed for the use of the "*Mutual Benefit Association.*" Being anxious, however to act wisely in all things, and in strict accordance with the laws of the land (which has ever been the practice of the church), they came to the conclusion to wait upon an attorney for instruction as to the legality of their proceedings, and also to ascertain what the society would be considered in point of law; when, to their great surprise, they found that a new Act had been passed during the last Session of Parliament, for the express purpose of regulating companies, and securing to shareholders their just rights, by the prevention of fraud and robbery on the part of the promoters, directors, or others. They also found that from this law, which appeared truly formidable to encounter, there was no escape, inasmuch as the definitions of the Act made the society which you intended to form, neither more nor less than a *Joint Stock Company*, as will be seen from the following extract from the Act itself,

"That the term 'Joint Stock Company' shall comprehend,—Every Partnership whereof the Capital is divided, or agreed to be divided, into Shares, and so as to be transferable without the express consent of all the Copartners." Also,

"Every Partnership which at its formation, or by subsequent admission, shall consist of more than twenty-five members."

The directors now found that, in the general zeal for progression, they had done many things which they ought not to have done; however, they all concluded to carry out the intentions of the general meeting by the formation of the society strictly according to the requisition of the new Act, 7 and 8 Victoria, cap 110.

It is but justice, then, that you should become generally acquainted with the true position in which your servants, the directors, stood, and also with something of what they had to encounter.

Your servants also found that their every step, if not strictly in accordance with

the requisitions of the Act, was attended by fines and penalties; and, being utterly ignorant of such things as acts of parliament, earnestly requested their attorney, James Rowe, Esq., to become the legal solicitor for the company, and to take upon himself the responsibility of making the necessary returns both for "provisional and complete registration," whereby he would individually incur the responsibility alluded to; this, however, he declined, on the ground of his not being acquainted with the new Act, which had only been in his possession a few days. Upon your servants, therefore, devolved the necessity of making themselves acquainted with the different preliminary items of the Act, and of making the necessary returns required, through the instrumentality of the attorney.

It is but justice to myself and to the directors generally, that the subscribers should know something of these matters, as they will then have a more correct understanding of the workings of the same, and of what will have to be attended to in the future.

Before we could proceed to make public by way of prospectus, handbill, or advertisement, any intention or proposal for a company for any purpose within the meaning of the Act, the following particulars were to be attended to according to schedule (c), first.

The proposed name of the Company.

And, here, by the advice of our attorney, an alteration of the name and title of the company took place, which, I am of opinion, none of the subscribers will object to; for we feel assured that the *British and American Commercial Joint Stock Company* is much more appropriate, and more fully comprises the objects you had in view, than the *Mutual Benefit Association*. Though the question be frequently asked, "What is in a name?" I, as an individual, feel a peculiar satisfaction in the change, particularly since the providence of God, in directing the church to seek a new home on the Pacific, calls for the active exertions of such a company as the name implies.

Secondly. The Business or Purpose of the Company.

This we endeavoured to make as comprehensive as possible, so as to give us the privileges of trading as merchants between Great Britain and North and South America, to have the right of erecting buildings in one or both countries for the manufacture of the produce of either of them.

Thirdly. The names of its promoters, together with their respective occupations, places of business (if any), and places of residence.

After making the above returns we received our *Provisional Certificate*, after which, subject on failure to a fine of twenty pounds, the following particulars were to be returned within one month from the time we ascertained each individually, viz. The name of the street, square, or other place in which the provisional place of business or meeting shall be situate, &c.—The names of the members of the committee or other body acting in the formation of the company, their respective occupations, &c., together with a written consent on the part of every such member or promoter to become such, and also a written agreement on the part of such member or promoter, entered into with one or more persons as trustees for the said company, to take one or more shares in the proposed undertaking, which must be signed by the member or promoter whose agreement it purports to be.

The subscribers may remember that in the prospectus which accompanied the "Form of Application for Shares," the names of Hiram Clark and Capt. Dan Jones were omitted; this was in consequence of our not being able to obtain their signatures within the limited time—they were, therefore unavoidably excluded from the list of provisional directors.

The names of the officers of the company, their respective occupations, &c.; and also, before it shall be circulated or issued to the public, a copy of every prospectus or circular, handbill or advertisement, or other such document at any time addressed to the public or to the subscribers or others, relative to the formation or modification of such company. (This will account for our long silence at the comencement of our labours, and why we were not able to communicate through the pages of the STAR respecting our movements). And afterwards from time to time, until the complete registration of such company, a return of a copy of every addition to or change made in any of the above particulars.

It will also be remembered that the decision in public conference was, that the amount of shares should be ten shillings only. We found in this a subject of much difficulty, in consequence of it being necessary previous to complete registration, that one-fourth in number of the persons who, at the date of the Deed had become subscribers, should sign the same, and that they at least should hold one-fourth of the maximum number of shares in the capital of the company. We found, therefore, that the expense of complete registration would be greatly increased by the increased number of signatures that would be required; it was therefore proposed that the shares should be five pounds each, and be made divisible; this was however, overruled to suit the prejudices of individuals who did not sufficiently understand the difficulties we had to contend with, and therefore the shares were permanently fixed at One Pound.

We now continued to labour in receiving applications, allotting shares, and in making the necessary returns of the subscribers from time to time. We also found it necessary that the Deed should be drawn up for complete registration, and previous to its being engrossed upon parchment, that an abstract of it should be returned for examination by counsel in London, and that the said Deed must necessarily embody, according to the Act, the following list of purposes, for which provision is required to be made before we could obtain a certificate of complete registration, viz. :—

I.—*For the holding of Meetings, and the Proceedings thereat, viz :—*

1. For the holding ordinary general meetings of the company, once at least in every year, at some appointed place and time.
2. For holding extraordinary meetings, either upon the convening of the directors of the company, or upon the requisition of not less than five shareholders.
3. For the adjournment of meetings.
4. For the advertisement and notification of meetings, and the business to be transacted thereat.
5. For defining the business which may be transacted at meetings, ordinary and extraordinary, or at adjournments thereof.
6. For the appointment of the chairman at any meeting of the company.
7. For ensuring that each shareholder shall have a vote; and where it is not provided that each shareholder is to have a vote in respect to each share, the appointment of the number of votes to be given by shareholders in respect of any number of shares held by them.
8. For enabling guardians, trustees, and committees to vote in respect of the interests of infants, lunatics, and idiots.
9. For ascertaining what shall be the majorities or numbers of votes requisite to carry all or any questions, and where a simple majority is to decide.
10. For prescribing the mode and form of the appointment of proxies to vote in the place of absent shareholders, and for limiting the number of proxies which may be held by any one person.
11. For determining questions where the votes are equally divided, whether by the casting vote of the chairman or otherwise.

II.—*For the Direction of the Execution of the Affairs of the Company, and the Registration of its Proceedings, viz :—*

12. For prescribing the *maximum* number of directors to be appointed; the number of shares, or amount of interest, by which they are to be qualified; the period for which they are to hold office, so that at least one-third of such directors, or the nearest number to one-third, shall retire annually, subject to re-election, if thought fit; and for the determination of the persons who shall so retire in each year.
13. For filling up vacancies in the office of the directors, as they occur; but not so as to enable the board of directors (if the filling up be assigned to them) to fill up such vacancy for a longer period than until the next general meeting of the company.
14. For the continuance in office of directors, in default of election of new directors.
15. For regulating the meetings of directors, the quorum thereof, the proceedings thereat, and the adjournment thereof.
16. For recording the attendances of directors, and reporting the same to the shareholders.
17. For the determination of questions, upon which the votes of the directors may be equally divided.

18. For the appointment of a person to take the chair of the directors, and for supplying any vacancy in the office of chairman.

19. For the appointment of the chairman of the directors at meetings, at which the permanent chairman may not be present.

20. For regulating the appointment by the directors of officers, clerk, and servants.

21. For recording the proceedings of directors.

22. For keeping and entering of minutes of such proceedings.

23. For ensuring the safe custody of the seal of the company, and for regulating the authority under which it is to be used.

24. For providing for the remuneration of the auditors of the accounts of the company.

25. For providing for the appointment of a secretary or clerk (if any) of the directors.

26. For providing for the receipt, custody, and issue of monies belonging to the company.

27. For providing for the keeping of books of accounts, and for periodically balancing the same.

28. For keeping the records and papers of the company.

29. For prescribing and regulating the duties and qualifications of officers.

30. For determining what books of accounts, books of registry, and other documents may be inspected by the shareholders of the company, and for regulating such inspection.

III.—*For the Distribution of the Capital of the Company into Shares, or for the Apportionment of the Interest in the property of the Company, viz.:*

31. For determining whether calls or instalments of payments (if any) are to be made in certain amounts and at fixed periods, and if so, what amounts and at what periods.

32. For determining whether, on failure to pay any instalments or calls, the share shall or shall not be forfeited, and if forfeited, whether, and on what conditions the property in such share may be recovered by the shareholder.

33. For determining whether, and under what circumstances, and on what conditions the capital of the company may be augmented, by the conversion of loans into capital or otherwise, or by the issue of new shares or otherwise.

34. For determining whether the amount of new capital shall or shall not be divided so as to allow such amount to be apportioned amongst the existing shareholders.

IV.—*For the borrowing of Money, viz.:*

35, For determining whether the company may borrow money, and if so, whether on bond or mortgage, or any other and what security.

36. For determining whether the directors may contract debts in conducting the affairs of the company, and if so, whether to any definite extent.

37. For determining whether and to what extent the directors may make or issue promissory notes.

38. For determining whether and to what extent the directors may accept bills of exchange.

I have made this long extract, not for the benefit of the directors or those who have been conversant with the subject before, but entirely for those who are ignorant, and have not seen much of the affair.

It will be at once perceived that our labours have been of a character that required our every attention, and however formidable the obstacles we had to meet with were, having passed the Rubicon, honour and the cause we had espoused compelled us to advance to the completion of our task. Our Deed is at present, whilst I write, in London for complete registration, and I anticipate, ere the pages of the present number of the STAR are filled, that I shall have the pleasure of announcing the return of your trusty messenger, Mr. Henry Cuerden, in triumph with the same. Having thus taken a retrospective view of what we have dône, I shall endeavour to make a few remarks of what lies immediately before us.

In the first place we shall, so soon as completely registered, proceed to allot the shares for which we have applications on hand, after which, on calculating the expenses incurred in the formation of the company, we shall endeavour to form an estimate of the amount of a call upon each share to defray the same. We shall then proceed to print scrip to be issued to those who shall have entirely paid up their shares, as well as transfer scrip for shares that may be so disposed of. At our general meeting we shall have to take into consideration the best means for commencing operations in the way of business, in order to carry out into practical operation the intentions of the Company.

In making a few remarks upon this subject, the directors and subscribers will understand that I am by no means wishing to dictate, but merely to throw out a few hints. As there is every probability that we shall be able to secure a vessel as the property of the Company on advantageous terms, and as an expedition to the coast of California is contemplated to take place some time in the month of September next, much forethought will be necessary in order to make the most for the benefit of the Company in the voyage out and home. In the consideration of this subject the Company will have to avail themselves of the knowledge of practical men in the purchase of such goods, &c., as shall be most likely to be disposed of to the greatest advantage.

In my own position as president of the Company, I have been taught that my duties were to watch over the proceedings of all, and in an especial manner to direct the affairs of the same, so as to promote its interests to the best of my ability. Whether in the arduous task I have had to perform, I have done my duty or not, will remain to be seen at the general conference, one thing, however, I can fearlessly assert, whether my labours be appreciated or not, they have been given, such as they are, with an earnest desire for the good of the cause, and to prevent anything from transpiring by which we might be involved in difficulties, and incur the censure of violated British laws.

I rejoice much at the constantly growing interest that appears to be taken in the society in various parts of the kingdom, and we feel assured that the merits of the same need only to be fairly laid before the Saints at large to cause them to take a lively interest therein. To effect this, as yet we have not been able for want of men who were capable and at liberty to accomplish the same; however, we have much pleasure in stating that Mr. Samuel Downes the efficient advocate of the interests of the company in the Manchester conference, is at present on a misson in the Birmingham conference, and will return by way of Sheffield, to be present at the general conference on the last day of May.

We would invite the serious consideration of all in regard to the important subject that lies before us. We do not call for wild and visionary schemes, but for sound and judicious suggestions that will call for the concurrent assistance of all to effect the great object in view.

Trusting that we shall be prepared to meet with an eye single to the glory of God, and that his blessing will be upon us, and guide each and all in our cogitations and practical efforts, I remain your humble servant, for the welfare of the company.

THOMAS WARD, President.

ADDRESS TO THE SAINTS.

Liverpool, 30th April, 1846.

My dear Brethren and Sisters,—I feel through the medium of the STAR to address you on the subject of the Joint Stock Company, now being formed by the Saints of the most High God; and first, I shall write a few thoughts that may be useful to those of you who have not yet taken shares. Believing, and knowing as many of you do, that "THE KINGDOM" is set up, which shall never come to an end, even "that which the God of Heaven, who revealeth secrets, has set up in these latter days." In the days of the ten kings or kingdoms, and at the very time too when there is neither strength, adhesion, nor union existing among or between any of these—the iron being mixed with miry clay, and all being very brittle—allow me to ask you, will you permit the many of your brethren who are building up this kingdom to receive all the honour and reward, without your participating both in the labour

and the gain? You must not—you *will* not. Surely *now* you are not of them who think the GREAT I AM can and will himself do all things, while we inert behold. No, yours is "What saith my Father, and I shall do it." You hear and obey His commands, and these too, coming as they do from and through the officers he has appointed, instructed, and empowered to roll on "*the stone*," which is first to fall upon and break in pieces the ten toes or kingdoms—become a great mountain—fill the whole earth—neither be destroyed nor left to other people—break in pieces all other kingdoms and IT shall stand for ever. Manifest your faith by your works. Say not "I am too poor, I cannot take even one share to pay for it in the time required." What! not able to pay one pound in eighteen months! Eaters not able to dispense with some article of food—say one ounce of tea less per week; drinkers not give up one pint and a half of beer, or one glass and a half of spirits; and ye that revel in the soothing plant, snuffers and smokers, as ye gaze upon the ascending fumes, think whether ye could not save an ounce and a half per week, or altogether obey "God's word of wisdom." If ye ask for what purpose all these sacrifices, I reply, that ye yourselves may become great and good. Gather with all Saints—and be prepared, through deeds and suffering to meet our coming Lord. Ye have made a covenant with our Father by sacrifice, a little more of this—endurance to the end—and ye shall be saved.

"What good will it do to me, or to the Saints?" asks one. "A sovereign from me can do but little." Perhaps in nothing connected with any kingdom is the common saying—"*Union is power*,"—more true than in money matters. I venture to assert that the laborious poor of Liverpool earn nearly the eighth of £1,000,000 weekly, and spend it apparently without many grand results; but suppose each of these would place one shilling per week into a common fund, then we should have about £8000 weekly, or nearly £400,000 per annum. How much would this accomplish, *if properly managed*, and how soon accumulate? Tell us, ye who know how soon a large snowball increases as you roll it onwards. Do ye not think by this co-operation the industrious poor of Liverpool would soon have their own ships bringing abundance of food from all countries, and luxuries too, shorten their hours of toil, and by this union and wisdom ultimately secure for themselves well earned ease and wealth? So intend the Saints to act. Ye who have not yet taken part in this matter, let us have your co-operation, let not fear dissuade you. I am bold to assert the Saints are as honest as the work they are engaged in is great. "Her judges are righteousness, her exactors, peace." At present I see no way for the Saints as a body to be gathered with their brethren, but by such an association and union of their funds: this will be productive of a result both great and most desirable.

And now to you who have taken shares I write. It is more than twelve months since we purposed to lay our funds together, by small weekly payments for eighteen months, till we had from ten to thirty thousand pounds in trade. Unexpectedly but necessarily there has been much delay—"by Act of Parliament!" We are again soon to be assembled in General Conference; let me entreat you to be diligent till then in paying up your instalments in your various branches, and this you may now do freely, as our Deed is in London, and while I write the Registration may be completed. It will manifest much wisdom in you if you are ready when the first call is made, to send it at once, and proceed laying past your small sums weekly, so that you may be duly prepared to meet the second call, and thus shall we be able—perhaps as early as September next—to commence as a trading company. I rejoice because of the negociations already pending for the purchase of a ship to begin with. We soon shall have advanced a capital sufficient, *if you are faithful*, not only to take out many passengers to the wide and sunny fields of California, to meet our brethren who are marching thither, but also a large and good cargo of British manufactures. Already have we friends in Manchester and other parts of Lancashire, Yorkshire, Birmingham, and Scotland, willing and able to assist us in filling up our vessel with a profitable cargo, which we shall barter and sell at many ports on the way to, and all along the western shores of the new world—*nor shall we forget to minister to the necessities of the Saints*; and in return I shall again assert on much well-grounded confidence, we shall have a cargo from which a profit of from two to four thousand pounds shall be realized.

Shall we stop here? Verily, no; brethren, our ships shall whiten every sea, and visit every port, until there be no more sea, and until

> "All kingdoms shall fail but the one
> As fair as the moon and as clear as the sun."

Yea, our work, like the kingdom of which we are the happy subjects, shall roll on and become greater and greater throughout eternity. Grant it our Father—even so; and more than all we hope for; we ask it in the name of Jesus Christ. Amen.

THOMAS D. BROWN.

THE GOSPEL.

We turn with something like a degree of pleasure from the contemplation of Joint Stock Companies, (though we would be understood as by no means wishing to depreciate their value) to offer a few reflections on the gospel. When we call to mind the state of darkness in which we were involved before the light of divine truth beamed upon our understandings, we never can feel sufficiently grateful for the privileges which it has been our lot to enjoy in connexion with the fulness of the everlasting gospel.

To find the mists of sectarianism swept away, and the pure light of truth flooding as it were our intelligence, brought with it joy and gladness which our natures had never previously known, and which we trust will never be eradicated from our remembrance.

How often had we read the word of God, and passed unheeded the most glorious principles of truth, yet because of the darkness of our understandings we experienced not the effect they were calculated to produce, and thus lost that unspeakable ecstacy resulting from a knowledge of the truth for ourselves. God in his infinite mercy saw fit to call his servant Joseph from the labours of the husbandman, and prepare and fit him to be a prophet unto the people, to usher in the great last dispensation of the gospel to the sons of men. The wise, the learned, and the rich in the things of this world raised the war-cry of persecution, and the servant of the Lord and his followers were compelled to flee from place to place before the fury of the bigots and pharisees of the day. But, notwithstanding all this, the truth sped; the honest hearted received it in love; its power was made manifest in their midst, and the spirit of the ancient martyrs animated the bosoms of those that *knew* the truth.

Accelerated by the violence of persecution the principles of eternal truth were carried from the place of their resuscitation, the land of Joseph, to distant climes; the shores of Britain were blessed with their sound, and their potency was soon found to have produced its legitimate effect among the inhabitants of these shores. Many, very many, have been the struggles through which the church has had to make its way until the present period. All that wickedness could devise has been put into operation to prevent its progress, but in vain. Apparent friends for a season, have become apostates and deadly enemies; pillage and murder have in vain exercised their ruthless efforts to stay its progress; but like the fabled Phœnix, from the ashes that surrounded her, the church has arisen from every diabolical attempt to overwhelm her, only more glorious in her appearance, and her votaries more enlightened and valiant in the glorious work of God.

Our beloved prophet, previous to his martyrdom, was happy in laying a permanent foundation for the church, and in having found men on whom he could confer the keys of the kingdom, and full power and authority to bear it off unto the ends of the earth. At his hands they received their endowments, and by the completion of the temple of the Lord, the twelve have been enabled to confer a like blessing upon many others. Thus the grand object in view has been obtained, and the power of God has again been imparted unto the sons of men, that the great work of the last days may be cut short in righteousness, and the gospel be preached as a witness that the end may come.

We are well aware that as the privileges of the Saints increase, so will their trials and difficulties be augmented, and many things perhaps surpassing far the troubles of the past, will rise up to try the faithfulness of the honest in heart. False prophets already seek to tread in the footsteps of our lamented president, and profess to be in possession of the mantle of prophetic power.

Let every one exercised by temptations resulting from such things fall back upon the first principles of eternal truth. Let them contemplate the designs and teachings of the prophet while in our midst, and let them support those upon whom he has placed the burden and care of the church, and all shall be well with them.

But especially let all that can, seek to gather with the people of God, that they may receive that endowment which, if faithful themselves, will enable them to overcome every adversary, and triumph in the day of trial.

We can truly say that to ourselves the principles of eternal truth are more and more refulgent with glory, and continue to show forth additional evidence of their beauty and power. Although difficulties and temptations in our own experience have greatly multiplied, as we expect them continually to do, until the great enemy is subdued, yet we are truly thankful to say that the principles we have received, though comparatively of no moment when weighed against the hidden mysteries, yet they have been pregnant with conviction, and redolent with glory, that has caused us to rejoice under every difficulty, and pray our Heavenly Father for strength to resist temptation and overcome every evil, until we are enabled to realize the full fruition, that shall bless the denizens of a renovated world.

Let the Saints universally remember that the grand principle of success lies in supporting the head; if every member of the church will uphold the authorities, it is manifest that they will be of one heart, and of one mind; but suppose that a portion are dissentient and do not uphold the head, then of course, they are out of place, inasmuch as they cannot be governed by the laws that emanate from the head. This is a principle that should never be forgotten by the Saints of God; by it only can the throne of God be upheld, by it only can his kingdom be established on earth. The twelve Apostles of the church are authorities in trust for the carrying onward of the work of the Lord, and for building up his kingdom; every one, therefore will see the necessity of upholding them by all means in their power, and it will be manifest to all that they who do not, yet profess a connexion with the church are out of place, and should take their departure in search of some head which they can acknowledge. Our laws and rules of government emanate from the authorities at the head of the church, and they who dispute that authority can in no wise be subjects of the same, nor can they have part or lot in the matter.

Let the Saints be wise, and understand, and mark well what spirit they are of, remembering that that which leadeth to good is of God, and he that is faithful and endureth unto the end shall be saved.

EDITOR.

COMMUNICATION FROM ORSON HYDE.

Nauvoo, April 5th, 1846.

Dear brother Ward,—I send you a few lines in addition to the revelation given through me. I am the only one left in charge here, the rest of the Twelve having gone to the west. Elder John E. Page is gone from the church; you will remember that he did not perform his mission to Jerusalem with me. This is the reason of his apostacy, and also violating the law of the church and incurring that penalty which says, "He shall deny the faith, and shall not have the Spirit."

These followers of Mr. Strang tell the most horrid lies that men ever did tell in creation. When they are here, in our city, they will say that many hundreds have joined them in some other parts, and when they go to some other parts, they will say that many thousands have fallen in with Mr. Strang in Nauvoo, when the plain fact is, that I do not know of ten persons in Nauvoo that have joined Mr. Strang. There are none who join him except a few Rigdonites, and some few others who are restless and unruly spirits that would disgrace almost any society. Strangism is but a second and revised edition of Rigdonism.

After Mr. Page was disfellowshipped, he left Nauvoo and went away about 120 miles, and met a company of Saints coming from Canada. He told them that he

was one of the Twelve sent by the council to inform them that they must turn about and go to Voree, (Mr. Strang's place of gathering) in the territory of Wisconsin. They could not believe this, but sent a messenger to us to know the truth of the matter, yet some were deceived by him. I only relate this to you to give you a specimen of their low and wicked course.

Every thing in relation to this church goes well; many are coming to Nauvoo and being baptized daily. The Saints are selling out and removing west; hundreds of families are coming here from other States, and fitting out for a campaign in the wilderness. It is a great work, God can only tell when it will end, if any end it has. It will gather all things in one. Some of the old mobocrats in Mo, have come to the camp as they passed along, and have given satisfaction, and multitudes are joining the camp of Israel. May the great God enlarge our borders, roll the wheels of his empire through the confused ranks of Babel's broken legions, and exalt on high the golden sceptre of truth, that every eye may see, and every honest heart be glad. Be faithful, dear friends, over a few things, and God will make you rulers over many.

May heaven bless you in Old England, and soon bless you in California, is the earnest wish of your brother in Christ Jesus our Lord. Amen.

ORSON HYDE.

P.S.—Brother Stratton has arrived here, and brother Woodruff, his family, and friends, are daily expected.

"HE THAT HATH EARS TO HEAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

In my meditations, this morning, the Spirit of the Lord came upon me, and I was moved to write: and being grieved in my spirit on account of false pretences by evil designing persons to gain power, and lead away the flock of God; It whispered me and said:

Evil men, ambitious of power, must needs arise among you, and they shall be led by their own self-will and not by me. Yet they are instruments in my hands, and are permitted to try my people, and to collect from among them those who are not the elect, and such as are unworthy of eternal life. Grieve not after them, neither mourn nor be alarmed. My people know my voice and also the voice of my spirit, and a stranger they will not follow; therefore such as follow strangers are not my people. Behold James J. Strang hath cursed my people by his own spirit and not by mine. Never at any time have I appointed that wicked man to lead my people, neither by my own voice, nor by the voice of my servant Joseph Smith, neither by the voice of mine angel: but he hath sought to deceive and Satan helpeth him; but before of old was he one that was ordained to gather the tares of the field, and mine angels have chosen him to do it because he was a wicked man, even as Judas was chosen to betray his Lord. But his spirit and ambition shall soon fail him, and then shall he be called to judgment and receive that portion which is his mete, and his treacherous followers, who have forsaken the counsel of their brethren and turned from the covenants of their God, and have cast asunder the tenderest ties, must drink from a bitter cup.

Let no man who putteth his trust in me be troubled about his rights. The worthy shall have their rights and no power can prevent it, for I will give them the hearts of my people, and their voice is my voice, even as my voice is the voice of my father; and what they bind on earth I will bind in heaven. But the unworthy have no rights except these, repentance or condemnation. If they act upon the former, behold they are justified, but if not, they must suffer the consequences of the latter.

By this you may know the unworthy among my people: for whomsoever they reject, the same are rejected of me. And woe to such as shall follow him who hath been rejected by my people. If my people sin I will correct and chasten them because I love them, yet I will not reject them, neither give my kingdom to other people, for behold the end draweth nigh, and judgement will I pour out upon your oppressors and upon those who accuse you to hide their own iniquity and their shame, and to get power for unholy purposes and not for the building up of my kingdom. Let such beware lest they fall by the hand of the *destroyer*, whose arrows are plague and pestilence, before their designs are accomplished.

Let my saints gather up with all consistent speed and remove westward, except such as are counselled to tarry and must needs remain to settle ther business according to the counsel of my servant JOSEPH SMITH, in the day that he was with you in the flesh, and also according to the counsel of my servants, the Twelve whom I have chosen, and who have abode in me.

Let there be no more disputes or contentions among you about doctrine or principle, neither who shall be greatest, but hearken to those things which I have spoken unto you, and which have before been given and you shall rest in my kingdom, and have glory and honour for ever and ever—Yea! Saith the Spirit, and the Spirit is truth, and the truth abideth for ever: Amen

Latter-day Saints' Millennial Star.

MAY 15, 1846.

In the writings of the apostle Peter, 2 Epistle, iii chap., we find a reason deduced from the fact of the coming of the Lord, and the dissolution of the present state of things, which is the following: "Seeing therefore that all these things shall be dissolved, what manner of persons ought ye to be in holy conversation and godliness." If the apostle at the comparatively remote period at which he wrote his epistle, could make use of the coming of the Lord in order to influence the character and conduct of the Saints in those days, how much more reason have we, in these last days to reflect upon so important a subject, connected as we are with a dispensation of the gospel given for the express purpose of ushering in the great and stupendous events that are nigh at hand. A connexion with the church and the kingdom of God in the last days has no counterpart on earth. It calls for a complete surrender of the entire man to the promotion of the cause which he has espoused. This will appear obvious from a few reflections upon the subject.

In the first place, the terms of enlistment (if we may so term it), into the army of God, are of a very peculiar character. On obedience to the great law of adoption for the remission of sins, there is attached the promise of the gift of the Holy Ghost. How little appreciated indeed, we fear is this inestimable gift. Through the loss of it, the world has been flooded with iniquity, and the powers of darkness have reigned supreme; and only by its restoration to the human family can the world be redeemed from the bondage of Satan, and be made a fit habitation for them that are sanctified.

Here then, the faithful receive a power, an influence to give them light and intelligence, and all necessary knowledge to progress onward in their career, to endure faithful unto the end, and eventually receive that reward which remaineth for the people of God.

Well might the apostle Paul, in writing to Timothy, say "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." It is then an utter impossibility that a Saint of the last days, can continue under the influence of those feelings and sentiments by which he had been previously governed. A new life, new hopes and aspirations, and fresh vigour are given, and he becomes indeed truly a "new man in Christ Jesus."

In what estimation does he now look upon the world? Short indeed, will be his experience before he will feel the bitterness of its hostility; beforetime he, as it were, felt one with it; but the delusion is past, he has crossed the threshold of heavenly intelligence, and his soul aspires after more copious outpourings of the spirit of truth. Henceforth therefore must there necessarily be a radical and entire change of purpose and conduct. He has now begun to learn something of *existence*, and of *progression in existence*, to see the true end of his being, and he longs to be perfect, even as his Father who is in heaven is perfect.

Formerly he was guided by the maxims of the world, or the dictates of his own mind; now he has found the only true channel of intelligence from the fountain of eternal truth; and that channel is the priesthood after the order of the Son of God, which he has chosen as the only medium of communication with the children

of men. Formerly there might have been in his character a self-will that brooked not the teachings of others, and a consequent deportment manifesting pride, and a considerable degree of self-importance; but how great the change now in this respect. The light of truth having glanced upon his intelligence, has at once taught him his littleness, his ignorance and unworthiness; and if he be a Saint indeed, humility will be the striking characteristic of his disposition; a desire and willingness to seek for instruction and counsel, and a spirit of gratitude and thankfulness for every fresh acquisition of truth. These will be something of the feelings, desires, and manifestations of the true Saint of God.

Perhaps before his knowledge of the truth, he had an interest in the measures and movements of different nations and kingdoms, and their various policy in relation to each other; but he beholds them now under a different aspect; convulsions may arise, and kingdoms may be overthrown, but it is no longer a mystery to him, he has become connected with a kingdom that shall never come to an end; and finds himself placed, as it were, on an eminence from whence he can look calmly down upon the transactions, alike of individuals or nations, undisturbed by the turmoil beneath him, save as he may be enabled to deduce from them lessons of humility to direct him to the true source of wisdom and intelligence.

What manner of people then, indeed, ought the Saints of the last days to be? Such as are looking for the coming of the Lord, such as are seeking to know God, and obey the gospel of Jesus Christ. Men that have laid aside their pride of heart, their self-opinions, and have become sufficiently humble to sit at the feet of the servants of the Lord, that through the teachings of the holy priesthood, they may become wise unto salvation.

We can easily suppose how evil, and consequent anarchy and rebellion, might be introduced amongst any society, however perfect. So long as the individuals thereof feel their dependence upon the great Head by which they are governed, so long will they uphold that Head, and be in harmony with each other; but on the contrary, let one suppose that he has got sufficient wisdom and intelligence in himself, and that it is in vain for him to seek it elsewhere, then comes the spirit of rebellion, confusion arises, and the disorder of hell becomes substituted for the harmony of heaven.

This a true and grand principle, the importance of which we have hinted at elsewhere, and which cannot be too thoroughly impressed upon the minds of our readers; for the continued acknowledgment of the authorities and order of the kingdom will be one great and distinguishing characteristic of the Saints of the last days.

As the people of the Lord continue to receive instruction, they will be manifesting an increasing desire for more, hence arises the singular phenomenon in the eyes of the world of an entire people seeking to leave their homes, the land of their fathers, and the scenes with which they have been associated from their earliest infancy, to find a resting place in the wilderness; there to encounter the unavoidable difficulties that settlers in a foreign land must meet with, but which will not deter the true-hearted people of God, for their object is to learn the will of God, and avail themselves of those privileges, by which, they themselves may be saved, and also become saviours upon Mount Zion unto others.

Such, then, will be some of the distinguishing features of the people of the Lord, who are anticipating his coming. Their conversation will be of the things of the kingdom of God, and their conduct will be such as shall not be grievous unto that Spirit by which they are sealed unto the day of their redemption.

We did anticipate, before closing the pages of the present STAR, to be able to announce the complete registration of the Joint Stock Company; it appears, however, from the multiplicity of business of a similar kind, that the delay of a few days will be unavoidable. All appears to be perfectly right with our deed.

Our general conference will take place at the time before-mentioned, commencing on the last day of May, in Manchester, and will be held in the same place as on several former occasions, viz:—the Hall of Science. It will be of great advantage if the Directors of the Company could be in Liverpool, at least, a day or two previous, in order that arrangements might be made in council for the better conducting of our proceedings in conference.

We have just received the letter of O. Hyde, and stop the press for its insertion.

CHELTENHAM LAWSUIT.

The following are the list of Subscriptions towards defraying the expense of the Cheltenham Lawsuit which we have received since our last publication of the amount:—

1845.	Dec. 17th.	To Cash from George Eyre	0	10	0
	„ 19th.	To Cash per W. Woodruff, from Burslem and Hanley	0	3	6
1846.	Feb. 3rd.	To Cash from Kennerton Branch, per Charles Phelps	0	5	0
	Mar. 17th.	To Cash from Brierly Hill, per John Cartwright	0	4	4
	„ 19th.	To Cash from Louth, per William Thompson	0	5	6
	„ 24th.	To Cash from Tranmere Branch	0	5	10
	April 6th.	To Cash per Charles Phelps, from Poolquay Branch	0	2	2
	„ 6th.	To Cash per Charles Phelps, from Overton	0	3	0
	„ 26th.	To Cash per Thomas Smith, Warwickshire, three Conferences	0	10	6
			£2	9	10

MY EPITAPH.

BY MISS ELIZA R. SNOW.

'Tis not the tribute of a sigh,
From sorrow's bleeding bosom drawn;
Nor tears that flow from pity's eye,
To weep for me when I am gone.

No costly balm, no rich perfume,
No vain sepulchral rite I claim;
No mournful knell, no marble tomb,
Nor sculptur'd stone to tell my name.

It is a holier tithe I crave
Than time-proof, monumental piers,
Than roses planted on my grave,
Or willows dipt in dewy tears.

The garlands of hypocrisy,
May be equipt with many a gem;
I prize the heart's sincerity,
Before a princely diadem.

In friendship's memory let me live,
I know no earthly wish beside;
I ask no more, yet, Oh! forgive
This impulse of instinctive pride.

The silent pulse of memory,
That beats to the unutter'd tone
Of tenderness, is more to me
Than the insignia of a stone.

For friendship holds a secret cord,
That with the fibres of my heart,
Entwines so deep, so close, 'tis hard
For death's dissecting hand to part!

I feel the low responses roll,
Like the far echo of the night,
And whisper softly through my soul,
"I would not be forgotten quite."

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LIVERPOOL:
EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 11. JUNE 1, 1846. VOL. VII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

July 11.—There were no indications of buffalo having been recently in the neighbourhood; and unwilling to travel farther eastward, I turned this morning to the southward, up the valley of Bijou. *Esparcette* occurred universally, and among the plants on the river I noticed, for the first time during this journey, a few small bushes of the *absinthe* of the voyageurs, which is commonly used for fire wood. Yesterday and to-day the road has been ornamented with the showy bloom of a beautiful *lupinus*, a characteristic in many parts of the mountain region, on which were generally great numbers of an insect with very bright colours (*litta vesicatoria.*)

As we were riding quietly along, eagerly searching every hollow in search of game, we discovered, at a little distance in the prairie, a large grizzly bear, so busily engaged in digging roots that he did not perceive us until we were galloping down a little hill fifty yards from him, when he charged upon us with such sudden energy, that several of us came near losing our saddles. Being wounded he commenced retreating to a rocky piney ridge near by, from which we were not able to cut him off, and we entered the timber with him. The way was very much blocked up with fallen timber; and we kept up a running fight for some time, animated by the bear charging among the horses. He did not fall until after he had received six rifle balls. He was miserably poor, and added nothing to our stock of provisions.

We followed the stream to its head in a broken ridge, which, according to the barometer, was about 7,500 feet above the sea. This is a piney elevation, into which the prairies are gathered, and from which the waters flow, in almost every direction, to the Arkansas, Platte, and Kansas rivers; the latter stream having here its remotest sources. Although somewhat rocky and broken, and covered with pines, in comparison with the neighbouring mountains, it scarcely forms an interruption to the great prairie plains which sweep up to their bases.

We had an excellent view of Pike's peak from this camp, at the distance of forty miles. This mountain barrier presents itself to travellers on the plains, which sweep almost directly to its bases—an immense and comparatively smooth and grassy prairie, in very strong contrast with the black masses of timber, and the glittering snow above them. With occasional exceptions, comparatively so very small as not to require mention, these prairies are everywhere covered with a close and vigorous growth of a great variety of grasses, among which the most abundant is the buffalo grass. Between the Platte and Arkansas rivers, that part of this region

which forms the basin drained by the waters of the Kansas, with which our operations made us more particularly acquainted, is based upon a formation of calcareous rocks. The soil of all this country is excellent, admirably adapted to agricultural purposes, and would support a large agricultural and pastoral population. A glance at the map, along our several lines of travel, will show you that this plain is watered by many streams. Throughout the western half of the plain, these are shallow, with sandy beds, becoming deeper as they reach the richer lands approaching the Missouri river; they generally have bottom lands, bordered by bluffs varying from fifty to five hundred feet in height. In all this region the timber is entirely confined to the streams. In the eastern half, where the soil is a deep, rich, vegetable mould, retentive of rain and moisture, it is of vigorous growth, and of many different kinds; and throughout the western half it consists entirely of various species of cotton wood, which deserves to be called the tree of the desert—growing in sandy soils where no other tree will grow; pointing out the existence of water, and furnishing to the traveller fuel, and food for his animals. Add to this, that the western border of the plain is occupied by the Sioux, Arapaho, and Cheyenne nations, and the Pawnees and other half-civilized tribes in its eastern limits, for whom the intermediate country is a war ground, you will have a tolerably correct idea of the appearance and condition of the country. Descending a somewhat precipitous and rocky hillside among the pines, which rarely appear elsewhere than on the ridge, we encamped at its foot, where there were several springs, which are the extreme sources of the Smoky Hill fork of the Kansas. From this place the view extended over the Arkansas valley, and the Spanish peaks in the south beyond. As the greater part of the men continued sick, I encamped here for the day, and ascertained conclusively, from experiments on myself, that their illness was caused by the meat of the buffalo bull.

On the summit of the ridge, near the camp, were several rock built forts, which in front were very difficult of approach, and in the rear were protected by a precipice entirely beyond the reach of a rifle ball. The evening was tolerably clear, with a temperature at sunset of 63 degrees. Elevation of the camp 7,300 feet.

Turning the next day to the south-west, we reached, in the course of the morning, the wagon road to the settlements on the Arkansas river, and encamped in the afternoon on the *Fontaine-qui-bouit* (or Boiling Spring) river, where it was fifty feet wide, with a swift current. I afterwards found that the spring and river owe their names to the bubbling of the effervescing gas in the former, and not to the temperature of the water, which is cold. During the morning a tall species of *gilia*, with a slender white flower was characteristic; and in the latter part of the day, another variety of *esparcette* (wild clover), having the flower white, was equally so. We had a fine sunset of golden brown, and, in the evening a very bright moon, with the near mountains, made a beautiful scene. Thermometer, at sunset, was 69 degrees, and our elevation above the sea 5,800 feet.

July 13.—The morning was clear, with a north-westerly breeze, and the thermometer at sunrise at 46 degrees. There were no clouds along the mountains, and the morning sun shewed very clearly their rugged character.

We resumed our journey very early down the river, following an extremely good lodge trail, which issues by the head of this stream from the Bayou Salade, a high mountain valley behind Pike's peak. The soil along the road was sandy and gravelly, and the river well timbered. We halted to noon under the shade of some fine large cotton-woods, our animals luxuriating on rushes, which, along this river, were remarkably abundant. A variety of cactus made its appearance, and among several strange plants were numerous and beautiful clusters of a plant resembling *mirabilis jalapa*, with a handsome convolvulus I had not hitherto seen. In the afternoon we passed near the encampment of a hunter named Maurice, who had been out into the plains in the pursuit of buffalo calves, a number of which I saw among the domestic cattle near his lodge. Shortly afterwards a party of mountaineers galloped up to us—fine-looking and hardy men, dressed in skins and mounted on good fat horses; among them were several Connecticut men, a portion of Wyeth's party, whom I had seen the year before, and others were men from the western states.

Continuing down the river, we encamped at noon on the 14th at its mouth, on

the Arkansas river. A short distance above our encampment, on the left bank of the Arkansas, is a *pueblo* (as the Mexicans call their civilized Indian villages), where a number of mountaineers, who had married Spanish women in the valley of Taos, had collected together, and occupied themselves in farming, carrying on at the same time a desultory Indian trade. They were principally Americans, and treated us with all the rude hospitality their situation admitted; but as all commercial intercourse with New Mexico was now interrupted, in consequence of Mexican decrees to that effect, there was nothing to be had in the way of provisions. They had, however, a fine stock of cattle, and furnished us an abundance of excellent milk. I learned here that Maxwell, in company with two other men, had started for Taos on the morning of the 9th, but that he would probably fall into the hands of the Utah Indians, commonly called the Spanish Yutes. As Maxwell had no knowledge of their being in the vicinity when he crossed the Arkansas, his chance of escape was very doubtful; but I did not entertain much apprehension for his life, having great confidence in his prudence and courage. I was further informed there had been a popular tumult among the *pueblos*, or civilized Indians, residing near Taos, against the "*foreigners*" of that place, in which they had plundered their houses and ill-treated their families. Among those whose property had been destroyed, was Mr. Beaubien, father-in-law of Maxwell, from whom I had expected to obtain supplies, and who had been obliged to make his escape to Santa Fé.

By this position of affairs, our expectation of obtaining supplies from Taos was cut off. I had here the satisfaction to meet our good buffalo-hunter of 1842, Christopher Carson, whose services I considered myself fortunate to secure again; and as a reinforcement of mules was absolutely necessary, I despatched him immediately, with an account of our necessities, to Mr. Charles Bent, whose principal post is on the Arkansas river, about 75 miles below *Fontaine-qui-bouit*. He was directed to proceed from that post by the nearest route across the country, and meet me with what animals he should be able to obtain at St. Vrain's fort. I also admitted into the party Charles Town, a native of St. Louis, a serviceable man, with many of the qualities of a good voyageur. According to our observations, the latitude of the mouth of the river is 38 deg. 15 min. 23 sec.; its longitude 104 deg. 58 sec. 30 min., and its elevation above the sea 4,880 feet.

On the morning of the 16th, the time for Maxwell's arrival having expired, we resumed our journey, leaving for him a note, in which it was stated that I would wait for him at St. Vrain's fort until the morning of the 26th, in the event that he should succeed in his commission. Our direction was up the Boiling Spring river, it being my intention to visit the celebrated springs from which the river takes its name, and which are on its upper waters, at the foot of Pike's peak. Our animals fared well while we were on this stream, there being everywhere a great abundance of *prele*. *Ipomea leptophylla*, in bloom, was a characteristic plant along the river, generally in large bunches, with two or five flowers on each. Beautiful clusters of the plant resembling *mirabilis jalapa* were numerous, and *glycyrrhiza lepidota* was a characteristic of the bottoms. Currants nearly ripe were abundant, and among the shrubs which covered the bottom was a very luxuriant growth of chenopodiaceous shrubs, four to six feet high.

On the afternoon of the 17th we entered among the broken ridges at the foot of the mountains, where the river made several forks. Leaving the camp to follow slowly, I rode a-head in the afternoon in search of the springs. In the mean time the clouds which had been gathering all the afternoon over the mountains, began to roll down their sides; and a storm so violent burst upon me, that it appeared I had entered the store-house of the thunder-storms. I continued, however, to ride along up the river until about sunset, and was beginning to be doubtful of finding the springs before the next day, when I came suddenly upon a large smooth rock, about twenty yards in diameter, where the water from several springs was bubbling and boiling up in the midst of a white incrustation, with which it had covered a portion of the rock. As this did not correspond with a description given me by the hunters, I did not stop to taste the water, but dismounting, walked a little way up the river, and passing through a narrow thicket of shrubbery bordering the stream, stepped directly upon a huge white rock, at the foot of which the river, already become a torrent, foamed along, broken by a small fall. A deer which had

been drinking at the spring was startled by my approach, and springing across the river bounded off up the mountain. In the upper part of the rock, which had apparently been formed by deposition, was a beautiful white basin, overhung by currant bushes, in which the clear cold water bubbled up, kept in constant motion by the escaping gas, and overflowing the rock, which it had almost entirely covered with a smooth crest of glistening white. I had all day refrained from drinking, reserving myself for the spring; and as I could not be well more wet than the rain had already made me, I lay down by the side of the basin and drank heartily of the delightful water. The spring is situated immediately at the foot of lofty mountains, beautifully timbered, which sweep closely round, shutting up the little valley in a kind of cove. As it was beginning to grow dark, I rode quickly down the river, on which I found the camp a few miles below.

The morning of the 18th was beautiful and clear, and all the people being anxious to drink of these famous waters, we encamped immediately at the springs, and spent there a very pleasant day. On the opposite side of the river is another locality of springs, which are entirely of the same nature. The water has a very agreeable taste, which Mr. Preuss found very much to resemble that of the famous Seltzer springs in the grand duchy of Nassau, a country famous for wine and mineral waters; and it is almost entirely of the same character, though still more agreeable than that of the famous Bear springs, near Bear river of the Great Salt lake.

At 11 o'clock, when the temperature of the air was 73 degrees, that of the water in this was 60 deg. 5 min.; and that of the upper spring, which issued from the flat rock, more exposed to the sun, was 69 degrees. At sunset, when the temperature of the air was 66 degrees, that of the lower springs was 58 degrees, and that of the upper 61 degrees.

July 19.—A beautiful and clear morning, with a light breeze from the northwest; the temperature of the air at sunrise being 57 deg. 5 min. At this time the temperature of the lower spring was 57 deg. 8 min., and that of the upper 54 deg. 3 min.

The trees in the neighbourhood were birch, willow, pine, and an oak resembling *quercus alba*. In the shrubbery along the river are currant bushes (*ribes*), of which the fruit has a singular piney flavour; and on the mountain side, in a red gravelly soil, is a remarkably coniferous tree (perhaps an *abies*), having the leaves singularly long, broad, and scattered, with bushes of *spiræa ariæfolia*. By our observations, this place is 6,350 feet above the sea, in latitude 38 deg. 52 min. 10 sec., and longitude 105 deg. 22 min. 45 sec.

Resuming our journey on this morning, we descended the river, in order to reach the mouth of the eastern fork, which I proposed to ascend. The left bank of the river here is very much broken. There is a handsome little bottom on the right, and both banks are exceedingly picturesque—strata of red rock, in nearly perpendicular walls, crossing the valley from north to south. About three miles below the springs, on the right bank of the river, is a nearly perpendicular limestone rock, presenting a uniformly unbroken surface, 20 to 40 feet high, containing very great numbers of a large univalve shell, which appears to belong to the genus *inoceramus*.

In contact with this, to the westward, was another stratum of limestone, containing fossil shells of a different character; and still higher up on the stream were parallel strata, consisting of a compact somewhat crystalline limestone, and argillaceous bituminous limestone in thin layers. During the morning, we travelled up the eastern fork of the *Fontaine-qui-bouit* river, our road being roughened by frequent deep gullies timbered with pine, and halted to noon on a small branch of this stream, timbered principally with the narrow-leaved cotton-wood (*populus angustifolia*), called by the Canadians *liard amere*. On a hill near by were two remarkable columns of a greyish-white conglomerate rock, one of which was about 20 feet high, and two feet in diameter. They are surmounted by slabs of a dark ferruginous conglomerate, forming black caps, and adding very much to their columnar effect at a distance. This rock is very destructible by the action of the weather, and the hill, of which they formerly constituted a part, is entirely abraded.

A shaft of the gun-carriage was broken in the afternoon; and we made an early

halt, the stream being from 12 to 20 feet wide, with clear water. As usual, the clouds had gathered to a storm over the mountains, and we had a showery evening. At sunset the thermometer stood at 62 degrees, and our elevation above the sea was 6,530 feet.

(*Continued in our next.*)

APOSTACY.

My title is a curious one, but it is *apropos* to the reflections I shall pen for the perusal of your readers. The causes which lead to the above result are so numerous, that I shall not pretend to comment upon them all, but call the attention of your subscribers to some of the most prominent.

When a man becomes associated with the people of God, it is truly astonishing to witness his change of feelings, and his views are of that nature as almost to cause the individual to imagine some strange thing has occurred to him. He is made liable, by his relationship to God, to be a target at which Satan shoots his arrows, and seeks to mar his peace and tranquility; and in proportion as a man is exalted, the power of the evil one increases in activity to assail him, and his schemes to effect his overthrow become more powerful. Hence, for instance, when a man is ordained a teacher, he is more tried than the lay member, and his temptations are of a different nature, and stronger: to resist them requires more of the power of God, which is ever attendant on a faithful and humble discharge of his duty. So we pass from that grade of office to higher and more responsible ones. Many, very many men who have been faithful and trustworthy in the office of teachers, have been unbearable when made presiding elders; they have forgotten their places, pride and avariciousness have taken hold of them; they have allowed the devil to suggest a great many things to them, and by thus making room for him first in their hearts, he has overcome them, and by dint of insinuations and acquaintanceship, become a familiar and constant guest. Many men, who once held places of trust in our midst—where are they now? They are gone, and all that remains is the finger-post, pointing out their folly and forcibly bidding us beware. Their eyes became jaundiced, they thought too much respect was paid to a stranger, his preaching so gladdening the hearts of the Saints—who are naturally a loving people; they have become wrapt by the mantle of jealousy—probably from his orations not partaking of the sanctimonious enough for their over-pious feelings, and thus their consciences have been hurt and wounded. An over-righteous person cannot be pleased by God, angels, or men; he is past being pleased; he would be found finding fault with Jehovah if he dare. There are many things I wish and pray to be delivered from, and from an over-righteous man, *Good Lord deliver me.* These are some of the most fruitful sources of apostacy. By the mention of names I could clearly illustrate my views, and point to living marks of the withering effect of jealousy. I care not who the man, though he may be endowed with all the necessary qualifications for a presiding elder, I would, as a junior in the cause of God, warn him against its destructive tendency. They may for a season pass on, they may be admired, but see if that man does not leave the church if jealousy once takes root. It is a foul green-eyed monster that has sapped the foundation of many families, and elders in the church, who have been fearful that strangers might get some gift, and they left minus something, forgetting that God holds the hearts of all men in his hands, and can, out of his inexhaustable treasure, supply their wants. *Oh! ye of little faith.* Again, the stranger may preach better, or God may have given him a more fluent gift of utterance than themselves, consequently they do not like him, and the poor travelling elder must for a time bear their malignant hints, their cold receptions, and their hard speeches, but when the people perceive his zeal and faith in the cause of God, and admire him for his consistency of conduct, then every kind word to the stranger, invitation, shake of the hand, or admiration of the Saints of his preaching, if expressed in the presence of a jealous

minded person, is like a poisoned dagger to his heart, it cankers and eats out all the good, and he drops from the church, in fact, apostatizes. Ask him the reason, and should he tell you truly, he would say, avoid jealousy as you would the Upas tree. It was the death blow to my influence, for when I saw the mole-hill of affection, I, by my jealousy, magnified it into a mountain. The course then to avoid this is for every man to stand nobly in his office, act conscientiously before God, be upright in all his dealings, try to comfort the hearts of all, speak good of all that comes recommended, till you find them out bad; then is the time to denounce them, and do not freeze up your bowels of compassion, nor in any way be double minded, but know that so long as you act nobly and liberally in your office, your good qualities will shine forth, and the praise of God and men shall be yours. Never allow yourself to be overcome by the spirit of jealousy, for as sure as that takes hold it will never loose its grasp till it has brought you down to destruction, shame, and reproach. Never let an elder think he will rise upon the ruin of another's character, but raise one of his own by dint of perseverance and honesty before God, and when you rise to the topmost round of the ladder, consider you need presence of mind to keep your equilibrium, or should you lose that, you fall, and great is the fall thereof, and you are a long time recovering, if ever you attain your former place. Many are like the country maid who returning from milking, bearing her pail on her head, contemplated her future prospects, the purchases she should make with her chickens, milk, &c., how she would reject such and such suitors, and while labouring under these buoyant feelings, she tossed her head, upset her milk, and was brought to her senses by seeing the contents of her pail past recovering. So many, who have been raised to places of trust, have become intoxicated with the spirit of praise, have grasped after undue influence, have tampered with their brother's feelings and character, have forgot the ladder of promotion and spurned the same, have looked indignantly upon their helpers and associates, and have thereby upset their milk pails, and are lost, perhaps, for ever.

Humility is an indispensable ingredient in a servant of God, and where this is not, apostacy will take place sooner or later. We must consider that, because we are placed at the head of a branch or conference, we are not beyond the possibility of falling, but keep in mind the numerous beacons that warn us of impending danger; and I pray God that every man desiring to do right, may be helped by the blessings of God, and the prayers of his people so to do.

While I am writing I will take the liberty to say a few more words. The office of an elder is not a momentary thing, but if we use it right, an eternal office. I am fearful many elders do not rightly think of it, but are apt to take too much scope in a variety of things. It is true my conscience may be more tender than many, but however that may be I shall take the liberty to speak and write freely. There are many ideas as to what is sin, and what is not. I will enumerate a few species of sin, as another cause of so many apostatizing. When some receive a little power they are apt to indulge in many practices that are abominable in the sight of God, and they forget his eye is on their ways. I am here to husband all the talents and means put into my power, but not to use them in mingling with the wicked, and so bring the cause of God into disrepute. I hold it essential to make myself thoroughly acquainted with the power of the evil one, so as to warn my weaker brethren, but a visit once or twice to such scenes are enough, and will not squander the money that the Saints have given me in scenes of this kind. A hint to the wise is enough. I consider my priesthood of that sacred kind that I dare not sully it by any connexion with the wicked, further than I am compelled to do by necessity. I would therefore beseech my fellow labourers, if they wish to have the Spirit of God, and to exhort their brethren to virtue, chastity, and temperance, to show the example; not by signing the pledge, no, for that shews your want of faith in the gospel of Christ, because if you truly are a faithful follower of Jesus Christ you will add to your faith, *temperance;* and you covenanted to keep the commandments of God when you went to the water, and I am sure temperance is one. Then why sign a pledge? *Oh! ye of little decision.*

Elders, let purity of intention be your motto, and you will prosper and never fail, and in the things of God you will be fruitful, and not barren.

D. C. KIMBALL.

REMINISCENCES.

When we were first privileged by hearing the proclamation of the gospel of Jesus Christ, we almost invariably heard the people told, that if they received and obeyed the principles of truth, they would have to suffer persecution for the same; that from the moment they were classed with the Saints of God, they would find an array of enemies with which beforetime they were unacquainted, and truly in our own experience, and in that of others, we have found it too true.

We feel by no means anxious to intrude ourselves upon our readers, but believing that the biography of the servants and handmaidens of the Lord would be interesting, and especially a detail of the manner in which they became acquainted with the principles of truth; we shall trespass upon the indulgence of our readers in a few reminiscences of the past, in reference to that period of our history.

Wonderful and various are the ways by which the people of God are led, and singular on many occasions are the means by which persons, who, beforetime, have been enshrouded, as it were, in the clouds of sectarianism, burst the gloom of their enthralment to rejoice in the light of the gospel of truth. In making a few remarks upon our position as a sectarian, it is with no intention of meddling with the characters of others, so we shall confine our remarks to our own experience. We remember well, after revelling in the follies of the day, and of youth, how we were first led to contemplate the subject of religion, and to think seriously of living not for this life only, but in the anxious hope and desire of a life to come.

We shall make no pretensions to any extra piety after we found ourselves associated in membership with a body of Particular Baptists, but merely state that we were probably on a par with the rest of the members. We laboured, at least, diligently in endeavouring to promote the interests of the cause, but had to regret, that though we anticipated a time when all the chapels in the land would baptize by immersion, yet their was no progression in knowledge of heavenly things, but a miserable substitute in a continued discussion upon doctrine. For some ten years and upwards our connexion continued with this body, when we were led, by intercourse with a friend, to contemplate the subject of baptism for *remission of sins*. At the outset, this subject was anything but pleasing to contemplate, as clashing with our former Calvanistic views, in being of too meritorious a nature to be compatible with the honour and glory of God. But notwithstanding our prejudices, the truth of the doctrine, from the mere reading of the New Testament, forced itself upon us, and we were compelled to acknowledge it, in spite of every preconceived opinion. So far as we had received the doctrine it was good, bringing with it joy and gladness which our former experience had never known; and, of course, like the one who had found a piece of silver, we called upon our friends to rejoice with us. But here we were much disappointed in finding scarcely one disposed to view the subject in the same light, but rather to manifest a spirit of opposition and persecution, of which beforetime we could not have supposed them capable.

But, notwithstanding this, conviction grew upon conviction, until action became absolutely necessary, and in an affectionate manner we addressed the members of the church by letter, stating our views, and the necessity we felt of withdrawing from their communion, and of seeking a connexion with some who would recognize with us a doctrine, which we now considered to be all-important.

And now, on this decided step being taken, became manifested a spirit of persecution in our old friends, of which beforetime we could not have believed them capable. Every reason but the true one was assigned for our *falling away*, and motives the most foolish and wicked were assigned for the steps we had taken. Thus, at an early period, though we had never heard of the Saints of the last days, did we begin to suffer for the little accession of truth which we had made.

Under these circumstances we became desirous of disseminating the doctrine on which we had separated ourselves, and for which we had begun to suffer, by being

publicly lectured against, and otherwise maligned. Success appeared for a time to crown our efforts with regard to a few individuals, but it was evident there was something radically deficient in the means employed; for, however some appeared to approve of, and rejoice in, the doctrine, they could not be persuaded to act; and we have since discovered that we wanted the power and authority of the holy priesthood, that we might teach with authority and not as the scribes of the day. While under these circumstances, we met with a person who made some statements in relation to the Latter-day Saints, and especially to the fact of the doctrine of baptism for the remission of sins being held by them. After several conversations upon the subject with the same person, who was not then a member with the Saints, we experienced the heavy hand of affliction under a severe illness, which lasted for some time. While suffering and becoming convalescent, the important step which we had taken, and the consequences resulting therefrom, by no means died away in our reflections, but rather became magnified in our estimation, and of continually increasing importance.

The period, however, of recovery arrived, when, still rejoicing in the principle upon which we had acted, we again came in contact with the person before alluded to, and found him in a very different condition to that in which he was on our previous acquaintance, inasmuch as he had joined the church of Jesus Christ of Latter-day Saints about a fortnight before. Of course, the subject of religion was renewed between us, and we found the person rejoicing, beyond measure, in the principles he had embraced. He narrated his experience with great joy and gladness, and though we endeavoured to throw doubt upon many points, and to argue against others, we could not refrain from feeling the force of the principles of truth in a manner not soon to be forgotten.

The following day, while conversing with the same person, we were accosted, in a very friendly manner, by the presiding elder of the little branch of the church where it occurred. He was cool, courteous, and apparently well-informed on the principles of the church. We discussed the subject with him for some time, and finally received and accepted an invitation from him to attend a meeting. On the following Wednesday evening, therefore, for the first time, we found ourselves within the walls of a humble cottage, listening to the principles of eternal truth as they fell from the lips of poor and despised Mormons, as they were termed. What we witnessed and experienced on the occasion, we feel assured will never be blotted from our memory, but ever be recalled with grateful feelings of thanksgiving unto the God of all grace.

In defiance of every disposition to be captious, and question every principle we heard, we were compelled to acknowledge the power of truth, and we remember well the happiness, the unspeakable delight with which we were filled on the occasion. It was in vain that we retired to rest, or seek for our customary slumber; joy and gladness unspeakable filled our soul at the very thought that the fulness of the gospel had been restored, that men having authority from heaven had come forth to proclaim it unto the sons of men, and that all the glorious promises of our Saviour could be realized, and that man could know for himself, independent of his fellow man, the truth as it was in Christ Jesus.

Here, then, before we crossed the threshold of the kingdom of God, did we perceive the great difference between the systems of men and the religion of God; the one upheld by the skill, eloquence, or tact of its advocates, the other ratified by infallible signs promised by the Son of God, and realized by the believing and faithful.

We continued to attend the meetings of the Saints, but under many temptations and doubts, accompanied by several individuals, who, we rejoice to say, are now in in the church of Christ, as labourers in the gospel. The news of our proceedings was soon bruited abroad, and we found we had committed a great crime in the estimation of the religious public, by merely attending the meetings of the Saints, though none of us had joined them.

We also found that we had not only to contend with the opposition of the sectarists, but also our own temptations, our misgivings in regard to the truth of the system we were contemplating. The Book of Mormon was a great stumbling block to us personally.

Its grammatical inaccuracies and errors of spelling, we were inclined to think an evidence of its fallacy, whilst the vigorous opposition and zeal manifested by the religious world, in the circulation of all kinds of slanderous assertions and tales, led us at many times to pause, and reflect upon what we were about, and to consider well our faith. In reflecting upon the Book of Mormon, we forgot that the Lord called forth his servant from the field, and from his daily labour, to do his work; and to translate such a work as the Book of Mormon, he would necessarily act in simplicity, and perform the task according to his ability, and in the language which he could command. But, again, we thought that if the work were not true the elders who came from America were very unwise to bring the Book of Mormon with them, inasmuch as the first principles of the gospel could be preached from the New Testament alone.

But, however, at this period occurred an incident that did much to remove our doubts, and to establish us in the faith of the gospel. One who had accompanied us in attending the meetings almost from the beginning, who was distinguished for his piety and humility as superintendent of the General Baptist Sunday School, being much exercised in his mind on one occasion, on returning home from a meeting, was led most earnestly to pray that God would make it manifest unto him, whether the principles as taught by the Saints were of him or not, covenanting most earnestly that he would be faithful with his life if they were so, and on the contrary, asking to be enabled to reject them if false. His own statement was, that he never before was enabled to approach the Lord in so much earnestness and sincerity. After he had risen from his knees, and got upon his bed to repose for the night, "the power of the Holy Ghost came upon him, and he spake with tongues, and magnified God." The joy and satisfaction consequent to him, were such as to banish sleep from his system; he had received of an influence whose nature was life-eternal, and the weariness of the body was forgotten in the almost overwhelming joy of the soul. We subsequently heard him under the same influence, and remember well that he spoke in the Greek tongue, in the words of Archimedes, who, when overjoyed at making some fresh discovery, ran into the streets of Athens, exclaiming, *Eureka! Eureka!* I have found it! I have found it! Perhaps a sceptic would say that such a thing was very easy; but we would state for the satisfaction of our readers that the young man was as ignorant of Greek as he possibly could be. From this time forth, our personal obedience to the great law of adoption became a constant thought, especially as one of our number had been favoured, like the house of Cornelius, with the gift of tongues previously to being baptized.

We continued still to attend the meetings, and as we could not confine to ourselves the principles we had heard, nor the realities we anticipated, we were assailed every hour in the day by various religionists, while the pulpits began to thunder their anathemas upon the system and the persons connected with it.

While many things were put forth in the papers of the day in the way of condemnation and ridicule, and which we had then no means of refuting, yet, we could not but be surprised, and even encouraged, by the conduct of others, who, while professing to labour for our recovery from so great a heresy, hesitated not to make use of the most sweeping and palpable falsehoods, that were at once self-evident to our understandings, and they, consequently, produced a contrary effect to that which their authors intended.

In a short time, and at intervals, we, who had been attending the meetings, joined the church, by being baptized in the name of Jesus Christ for the remission of our sins, when opposition and persecution raged to as great an extent as they could under the circumstances go. Some were banished from their father's house the very hour they became the children of God, others suffered the loss of friends, and the esteem and patronage of those who beforetime had liberally supported them, and all were taught to *know*, that they that will live godly in Christ Jesus must suffer persecution.

We have before made allusion to the use of falsehood in opposing the truth, and that, too, on the part of individuals whom we could not have considered capable of resorting to such a means, but we understood not then that truth could not be brought to oppose truth, as all truth is harmonious, and, consequently, falsehood

is the weapon that must be used for the purpose. We soon had the most glaring manifestation of the same in the first lecture against us, which we heard from the pulpit. It was delivered by our own former pastor, by whom, too, we had been introduced into the Society of Particular Baptists.

The lecture was truly unique, and very original, the introduction consisting of an enumeration of the various systems of fanaticism that had sprung up in different ages, the climax of absurdity being furnished by the Mormons. The Book of Mormon, of course, was an important topic in the discourse; it was described as being a poor, weak, miserable production, that needed only to be looked at to convince any one of its fallacy. It was then described on the ground of the old Spaulding story, as having *been written* in close *imitation* of the Old Testament, and before many minutes had elapsed it was said not to be at all like the Old Testament for the prophecies of the Old Testament were dark and mysterious, but those of the Book of Mormon were *too lucid and too bright.*"

One great point of the lecturer was to prove that we were heretics, and like the heretics of former days, were equally rude and unpolite. "For," said the speaker, "the infidels, in the days of Calvin, could not give that venerable reformer his proper name, but called him 'Jack,' and also, in the days of Baxter, that clever divine was called 'Dick,' so with these Mormons, while they address each other by the appellation of 'brother.' Cant, hypocrisy, which my soul hates."

Let it be understood here, that the lecturer's motto or text was no other than, 1 Cor., 14 chap., 20 verse. "*Brethren*, be not children in understanding; howbeit, in malice be ye children, but in understanding men."

After various most unwarrantable statements, as to the characters of the individuals who had joined the Saints, he discharged the following elegant morsel of pulpit eloquence. "The Mormons were anxious to get amongst them intelligent and respectable people, but they could not accomplish it, they therefore formed their society either out of old people in their dotage, or of young folks that knew nothing; they were like the bird that fed upon carrion, and reminded him of the old adage, 'That the devil would rather play a small game than no game at all.'"

Suffice it to say that the entire lecture was a tissue of misstatements and falsehoods from beginning to end, making many friends to the principles, and building up the Saints in an astonishing manner, for they had witnessed one of the most noted men, of great originality of mind, and a well-known discussionist being compelled to resort to the most glaring falsehoods and the vilest vituperation of character, in order to make out what he thought a case against the Mormons. We shall, at present, for fear of trespassing too much upon the patience of our readers, come to a conclusion, as we may possibly resume the subject of these reminiscences at a future time.

EDITOR.

REFLECTIONS ON THE SEEKERS OF MYSTERIES.

I again obtrude on your readers, but seeing so much upon which to write, I feel constrained by this medium to give publicity to my views. I am aware that your readers would rather read an article upon some new principle, and be edified in that manner (as the desire of the Saints is to acquire a knowledge of the sublime truths of the gospel of Christ), but I do not feel to open the treasury of the Lord before I see that the minds of my associates are ready to receive and fully comprehend the principles to be developed, fearful lest by a development of them, it would only produce the opposite to admiration—*abhorrence*—and thereby become wasted; for if a person wished to catch water and secure it for after-use, he would not put it in a leaky barrel and thereby waste it, but would first tighten and drive up the hoops; so with some Saints, pour water into them or knowledge, and it leaks and becomes lost, and your labours to fill the barrel are altogether fruitless and ineffectual.

Since I have been in England, I have received most pressing invitations to unfold principles of truth, the parties expressing their strength of mind to receive any teachings, and however strong, it could not in the least affect them. I have been asked a thousand and one questions, yet the very persons most anxious to learn, are the greatest babblers you can find; and however much you might feel inclined, in the presence of some individuals, to speak of the beauty of the gospel, I have generally found some traitor, who has been so anxious to be thought by his brethren and sisters to know something more than they do, that he has run like a penny postman from house to house, to tell them what he knows, seldom telling who was the bestower of the knowledge, but wished it to be understood he found it out, his own *mighty self*—that he dug the mine of inexhaustible truth, and struck the vein himself; they are pirates, land sharks—and many of these characters exist. Not that I care to have the honour of telling anything new, for I confess I can only, in point of knowledge pertaining to the mysteries of the kingdom of God, clearly read A and a part of B; and I have found individuals so far outstrip me in point of revelations, visions, dreams, that did I not know that I had received something at the hands of the Lord, I should repine and think I was neglected. I have been obliged to knock under or succumb to the mighty weight of their knowledge, and I have thought, should their dreams and revelations be written, that they could say with John, "the world could not contain them." I am very certain that the world would not receive them, for many know more than angels or men, and I have thought they would forget whether they were in the body or out of it, and go up to the third place, and we should loose their society; but what a blessed release for a self-conceited man—I believe God does despise them, and I know that men do.

I have heard in my travels such histories of things, that I am sure it is poison to listen to them. I have been asked for the white stone, and had to confess my ignorance and acknowledge I did not know of it. I have had to award the palm to some of my most noble sisters, and confess that they outstrip me and leave me in the lurch; but question them on the first principles of the gospel, or the Joint Stock Company, and you find the one is stale and worn threadbare by frequent use, the other must prosper before they can give it assistance. Again, if an elder come amongst them, no matter how destitute of money or clothes, preach he must—labour and unfold principles unto them—tell them of mysteries pertaining to the kingdom of God; but if, perchance, he should unfold the mystery that his feet are on the ground, and name his wants—his short acquaintance among them, &c., is urged to rebut the crying wants of the travelling elder; he is at once denounced as extravagant and out of reason. They imagine that because he is sent without purse or scrip, he must never have a penny in his pocket—must live on the wind—create clothes out of nothing—preach night and day—be dragged round from pillar to post—and then when night comes (oh, pen! forbid to write his feelings!) he throws himself upon his bed, and feels once again free from the press of company, and robs himself of sleep to meditate and prepare to relate something new, for if he does not he will soon find he is not wanted; and should he be placed there for a season (in the place where the richest hive), he must preach till they are tired—must not move from them till they are pleased; but when he perceives the situation he is placed in, he does not endeavour to speak of mysteries about John and Daniel's four-footed beasts, two heads, &c., but he goes to the smaller and poorer branches, where he can truly receive assistance to buy his clothes, for amongst the rich his wants are not seen and esteemed—such a mystery acts as an emetic. I beg pardon for my use of figures. For the correctness of my assertion I appeal to our efforts in behalf of the Joint Stock Company. We have obtained more shares where the people are poor, trade fluctuating, and few in number, than we did in large and very respectable branches. I ask travelling elders, who have assisted them most? has it been the rich? I answer, No! Preach, preach, night and day, but never mention your wants, for if you should, you will receive their frowns, and the shake of the hand is not so friendly but cool. Oh! how changed. Christ very truly said, the poor had the gospel preached unto them, and never mentioned the rich, other than they scarcely could be saved. And why? Because their money was their god; they worship it, and so are proud of the influence it gives them; they close up the bowels of their compassion and see their brother in need. The apostle said to the rich, go to and *howl*. Of course there are exceptions, but I speak generally, and feel the force of my assertions. I am not careful about its savouriness, so long as its truth; and I now stand as the advocate of my brethren in the ministry—the sacrifices—the trials—the difficulties they have to contend with, few know; and should they embrace the privilege given to others, and unbosom their feelings—make a confidant of some one or two of congenial feelings (and to the heart of a true man it is similar to a hearty cry when the heart is overcharged), he is sure to be belied. Or should he tell his little wants in all simplicity and truth, he is sure to find himself mistaken in his supposed bosom friend, and he is made, of necessity, a man over the things God has revealed to him; and thus the true and faithful Saints, who would derive good from the things you could

tell them, are debarred from enjoying them, because traitors are in their midst, and those are the characters ever ready to magnify the little wishes of the poor travelling elder to be as large as mount Etna, and extravagance is put down as his weak point. He must walk and never ride—must preach and never name his barefootedness, his threadbare clothes—must preach something new—something they never heard before, otherwise he will not satisfy this learned branch. At one place he must put on a sanctified look and never smile or use a figure or parable, for they are so very delicate, and their nerves are so very sensitive, they cannot bear to hear a preacher use a familiar figure; at another he is to be serious; at a third "he will not suit us," and so you go on, from place to place, till at last you give up, and declare you will not try to please any one, but endeavour to please God and yourself. And I would say to elders, to new beginners especially, never strain yourselves to tell them any thing new, rely upon the spirit of Jehovah, and teach and preach what He gives you. Never attempt to explain Daniel's visions of horns, tails, eyes, and heads, for if you do, you will explain yourself away beyond the bounds of time and space; and although it may not get you so fine a name as being a popular preacher, nor receive so many invitations to preach, or be looked upon so highly for a season, you will eventually, by sterling worth and sound sense, recommend yourself to every honest-hearted Saint and foreigner to our creed. They who love these mysteries will be tired of them by and bye, and he that gives way to such desires to satisfy his cupidity, will become as dark as midnight, until he can say, like the Great Gun, I can preach as well without the spirit of God as with it; and why? because you have run before the spirit of God, relied upon your own wisdom, and fallen a prey to the desires of those whom you thought your friends; and they now retort upon you and back-bite you, till you are compelled to leave and go elsewhere, having got to the end of the stretched rope. Had you taught the first principles, and relied solely upon the spirit of God, and been humble, I am certain that so long as you remained faithful, and in all sincerity before God, and with singleness of heart sought to magnify your office as an elder, God never, no never would leave you without a word to say, but on the contrary your words would be savoury and good. Never allow that organ, termed by phrenologists self-approbation, to be too large, for if you do, the desire to obtain the encomiums of your brethren for good preaching, will prove a misfortune; but rather know yourself that you have done your duty faithfully before God, and feel you have his approbation. Whether your discourse is stale or new it is his will and not your own, yours being swallowed up in the will of God; thus you will succeed and bring more into the kingdom of God, and effect the object for which you were called to the office of elder. If you do this, you truly magnify your office, and make it honourable.

I am aware many are fond of the applause of their brethren; it is food to live upon; it is congenial to their feelings; but if they cut off the ears of the people by telling them of John's visions, of great things, of marvellous things about a nation being born in a day, of the white stone, of the new name, on all of which they are in ignorance themselves (yet must, forsooth, tell something new to please these truly mysterious people), what is the result? My dear brethren, it is a very mistaken notion, do not do it; tell them the plain and simple facts of the gospel of Christ; be humble, patient, frugal, and economical over all you have got, whether temporal or spiritual, and for one or five talents you shall receive ten or twenty; and although for a season you bear the taunts and sly hints about your plain preaching, &c., you will shine forth after a season. I shall preach faith and repentance here, because I know nothing else to tell them till they get to Zion, where God has appointed his mysteries (if any there are) shall be revealed, and not in Babylon. Let no one suppose that when I come they will hear mysteries, for I know none other than some of my pressing wants, and these are too much for some people to receive, especially amongst those who have the means to do it, for God having made them stewards over a part of his treasures, they keep them as close as the bird in the cage; but the poor, who receive a few shillings for their weekly toil, are far more liberal, and can see your wants, though, as is generally the case, they are not preached to so frequently as the rich, still they are content, and will do more for a travelling elder. God bless the poor, and the rich too, so long as they desire liberal things, and if they do, they shall live by them, and God will abundantly bless them. The poor are willing to help the Joint Stock Company with their limited means, and will exercise faith and take up from ten to twenty shares, and thereby show their readiness to put the machine in motion. Come, then, ye wealthy brethren, assist us, for we need it, if you do it from the heart, and the very God of heaven shall bless you and increase your riches so long as you use them for his glory, and the furtherance of his cause; but if you are niggardly, it will take wings and flee away, and bring you down to poverty and probably apostacy. I have seen this as the result of niggardly proceedings; but on the other hand, when I have seen liberality of soul manifested, the individual has prospered. Many very essential works might have been put forth in Nauvoo, and, in all probability the translation of the Bible would have been effected, and we had possession of the

unbounded privilege of a perusal of the sacred volume, but for the narrow, sixpenny-souls of some men, who would rather build a mill, or live on their money, than let the church realize the benefit of the labours of the prophet. They made their money their god, and I am bold to affirm it will prove the destruction of a great number. They would rather the Gentiles, who lurk for our blood, should receive the benefit of using and trading with their money—a railway or bank, or houses or lands should rather have it in their power than the church; because suspicion has so rivetted on their minds, they want to see it prosper first, then come in at the fag end, and thereby have a fag end glory, to which they are welcome so far as I am concerned; but I have ambition to rise to the height of perfection in being liberal as I am in other species of attributes to which man can possibly arrive. Let no one take umbrage at what I have written, because of its plainness; of their truth I know hundreds of elders will bear me out; but if I stand alone and as a target to receive the arrows of the illiberal, I know, as a servant of God, that I have written facts, stern facts, and incontrovertible ones. Let it go forth then, for it will reach those for whom it is intended, and I trust no man will impugn my motives, but consider it emanated from a man who possesses a liberal heart, who delights to bless the poor and needy, and you, and who knows what it is to have riches, houses and land, and forsake them for the gospel's sake, and is willing to do it again and again, as often as God requires it; therefore, let no man say "I do not know what it is to have riches, and therefore it is easier to write than to act;" it may be so in some cases, but I rejoice to say that meanness, or a narrow, contracted soul never formed an ingredient or had a place in my constitution.

You must excuse my long articles, as I am lead beyond what I intended by the truth. My subject having put the spirit in me, and I felt warm upon it, as I penned these solemn truths. Let us have liberal souls, wide as eternity, to comprehend the goodness of God, and be liberal as God is liberal, and he will delight in you and bless you, for he likes a cheerful giver. Let your hearts be warmed and stimulated to do acts of generosity, and, as the kindness of the daughter of Abraham was ever to be a memorial, so shall be your good acts to the elders and the Joint Stock Company. I love to pray for my friends who lend the helping hand and administer to my wants, and all the travelling elders will respond Amen.

I am, your sincere friend,

DAVID C. KIMBALL.

LETTER TO R. HEDLOCK.

Macclesfield Street South, City Road, May 18th, 1846.

Dear Hedlock,—We have had our quarterly conference yesterday, and all has passed off well. I think it was the best that we have had in London since I have been here. We had but little business to do, except talk about the Joint Stock Company. I am happy to say that after a great deal of explanation, the Saints in this conference are coming up about right, and I think we shall shall not be behind others at the end of the year, if we were a little so at the start.

I feel quite encouraged from what the Saints are doing, for, I believe, they will do their utmost. I have been lately sending the proclamations to the lords, dukes, viscounts, marquises, bishops, members of parliament, and all kinds of BIG men. I fold them up nicely in an envelope, and superscribe the title, name, and private residence, and send them through the post office. Is this right, Father Hedlock; if not, please tell me?

Brother Cuerden is here still; to-morrow the Deed is to be registered complete, and then I have no doubt but you will feel happy. On Thursday, I am going to Birmingham, I shall stay there till conference, then I shall see you. Brother H. Crump will also be at the conference. I am well, I hope you are the same. My love to brothers Ward, Banks, and Wilson.

Your's respectfully,

E. H. DAVIES.

TO MR. THOMAS WARD.

Sir,—From an article emanating from you as President of the British and American Commercial Joint Stock Company, which appeared in your last number of the STAR, and also from an Address by Mr. Thomas D. Brown, in the same publication, I am led to presume that your Joint Stock Company is now legally established according to the provisions of an Act of Parliament; and such being the case, I deem it a matter of courtesy towards yourself and the gentlemen comprising the Board of Directors, to thank you on my own behalf, as well as for my co-trustee Mr. Samuel Downes, for the manner in which you have conducted the arduous duties necessarily attendant upon so novel and important an undertaking; and when I take into consideration the great number of shareholders, it seems to me a matter of surprise that the trustees you appointed at the formation of your intended company, have not, upon any one occasion, been appealed to—this of itself speaks volumes, and if anything can, at once gives the highest evidence of the integrity of your motives, and the satisfactory manner in which you have conducted the preliminary arrangements.

The period, then, having arrived when it becomes incumbent upon your trustees to retire from the office deputed to them, allow me, while surrendering my office, to express my satisfaction at the result, and in doing so, I am sure that every wellwisher to the interests of the company will coincide, and join me in congratulating you and the directors upon the accomplishment of your intentions, namely—the formation of a society for trading purposes, based upon British law—an association, too, which in three points, at least, stands without a rival for the benefit of the working man—first, from the trifling amount per share; second, from the number of shareholders; and, third, from the extent of its objects.

Trusting, Sir, that the gentlemen hereafter called to preside at the Board of Directors, will ever bear in mind integrity of purpose, I can with confidence predict a successful result to your future undertakings.

Believe me, Sir, with an ardent desire for the prosperity of your company,

Your most obedient servant, R. JAMES.

Liverpool, May 22d, 1846.

Latter-day Saints' Millennial Star.

JUNE 1, 1846.

IN our readings of the various public newspapers of the day, we have observed many slanderous and false statements in reference to the Saints in the west, and of their progress on their journey westward. These have generally been quotations from the most disreputable paper published in the west, the *Warsaw Signal*, and we are astonished that respectable journals in this country should disgrace their columns by such extracts. We have, however, in our present number, extracted a more favourable statement from a New York paper, which, though not correct in all its items, yet gives a much better statement as to the *camp* generally.

The attention of our readers will no doubt be directed to the contributions of elder D. C. Kimball, and we trust that the principles therein taught, will be duly considered and acted upon; let no one take offence at any apparent severity in them, but rather place themselves, by their conduct, in such a position as to be free from the application of the remarks upon themselves.

It will be seen, from the letter of elder Davies, that our deed was nearly completed, and by the return of elder Hedlock from London, we have ascertained for a certainty that the deed would be delivered complete on Wednesday the 20th instant.

We would again remind the Saints that our General Conference will take place in Manchester, in Whitsun-week, commencing on Sunday the last day of May.

We ought also to remind the Directors of the Complete Registration, that much advantage would be derived by their assembling in Liverpool, at least two days previous to the Conference.

We request the presidents of conferences, and others, to bear in mind that we shall require at the General Conference as accurate a return as can be made of the members' increase, and present standing of the Saints, represented either by delegate, or by letter. A strict compliance with this injunction will much oblige.

THE MORMON EMIGRATION.

(*Extracted from the London Times Newspaper of the* 18*th May*, 1846.)

The Mormons of Nauvoo are fairly *en route* for California. They have all left their old residence, and at the last accounts were just crossing the head waters of the Chariton river, about 150 miles west of Nauvoo. A Locofoco paper has been established at Nauvoo since their departure, and contains some very interesting items of intelligence concerning the progress of the expedition, and the general prospects of the country. It states, on the authority of a letter from a gentleman travelling with the company, that everything has gone on well, that the party is in good health, and the grand caravan moved slowly, but peacefully. Their progress had been materially retarded by the want of fodder for their live stock; the grass not having fairly started, reduced them to the necessity of labouring for the farmers on the route, to supply the deficiency. They travel in detached companies, from 5 to 10 miles apart, and, in point of order, resemble a military expedition. The editor of the Hancock *Eagle*, the paper referred to, says, that he visited the camp before it broke up. It was in the vigorous weather of February, and the tents were blockaded by snow-drifts; yet the scene seemed cheerful and animated. From appearance he thought they would suffer most severely before reaching their destination. Is was the intention of at least some of the companies to halt in the valley of the Sweet-water river, and put in a crop for the subsistence of themselves and others who may follow. Numbers were on their way from the eastern states to join the expedition. The same paper says, that in the whole town of Nauvoo it would be impossible to purchase a drop of ardent spirits! No drinking, gambling, or any similar vice had ever been introduced there, though, as a new class of emigrants was pouring in to take the place of the Mormons, it seemed altogether probable that they would bring with them the accompaniments of "civilization." The Temple was for sale, and a wealthy bachelor gentleman from the south had arrived, with the intention of purchasing it. His object, it is said, is to convert the Temple into an asylum for destitute widows and orphans, and to purchase lands and town lots, and endow it out of the rents of the same. The *Eagle* contains the following paragraph concerning a prospective improvement in Nauvoo:—"The agent of an eastern company has arrived here for the purpose of selecting a site for the erection of manufactories. By throwing out a wing dam into the Mississippi, and cutting a short canal, water-power can be obtained here sufficient to drive all the machinery in the state. A fall of two and a-half to three feet can be had, with an inexhaustable supply of water at all seasons. The Mormons had a project on foot to accomplish this, through the aid of an English company, and if they had not been molested would have commenced operations this spring.

A fund of £150,000 had been already subscribed, which was to have been expended in the erection of factories, the purchase of farms in the vicinity, and in bridging the Mississippi. We are informed by an engineer, who has examined the locality, that there is not a spot on the river that will bear a favourable comparison with Nauvoo, in point of eligibility for the establishing of a great manufacturing interest. The idea is not chimerical, that this city will in time be the Lowell of the West."—*New York Courier and Enquirer.*

LIVERPOOL CONFERENCE.

According to previous announcement, the Liverpool Quarterly Conference was held in the Music Hall, May, 17th, 1846.

The meeting being called to order, was opened by singing and prayer. Elder J. Banks moved that elder Thomas Wilson preside on the occasion, and that elder J. S. Cantwell act as clerk, which was voted unanimously.

The number of officers present were two high priests, 20 elders, 23 priests, eight teachers, and five deacons. The total number of members represented in thirteen branches was 750 members, including three high priests, 31 elders, 50 priests, 23 teachers, and 14 deacons.

In the course of the proceedings, brother John Wilson, late of London, and formerly of Burnley, was ordained to the office of a priest.

The proceedings of the day were of a very pleasing and satisfactory nature, though a little varied in the afternoon from the general business, by a case of appeal on the part of an individual who had been cut off from the church. Denying many of the principal doctrines of the church, including the authority of the Twelve, were the grounds of complaint against the person.—He was desirous of showing that he had not been legally dealt with, and wished his case to be re-heard. The business, however, was brought to a conclusion in a summary way, by the question being urged as to whether the individual believed in the authority of the Twelve or not, as it was argued that if an individual were in heaven, he would acknowledge the authority of God, the father, from whom the laws of government emanate; or otherwise if his authority was rejected, there were no laws left for the government of such a one, and his place was no longer there: so if an individual denies the authority of the Twelve, from whom the laws for governing the church emanate, it is evident we have then no laws by which to govern him—his place therefore is no longer amongst us—he must go hence to find a head whose laws he can acknowledge.

As there was abundant evidence of the fact, it was moved and carried unanimously that the former decision of the council and branch be ratified by that conference, that the person be cut off from the church.

THOMAS WILSON, President.
J. S. CANTWELL, Clerk.

NOTICES.

We have much pleasure at last to state that the Certificate of Complete Registration of the British and American Commercial Joint Stock Company, together with the Deed, was received in Liverpool on the 22nd ult.

We shall be much obliged by our agents for books, &c., squareing their accounts up as much as possible by the General Conference.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 12. JUNE 15, 1846. VOL. VII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

July 20.—This morning (as we generally found the mornings under these mountains) was very clear and beautiful, and the air cool and pleasant, with the thermometer at 44 degrees. We continued our march up the stream, along a green sloping bottom, between pine hills on the one hand, and the main Black hills on the other, towards the ridge which separates the waters of the Platte from those of the Arkansas. As we approached the dividing ridge, the whole valley was radiant with flowers; blue, yellow, pink, white, scarlet, and purple, vied with each other in splendour. Esparcette was one of the highly characteristic plants, and a bright-looking flower (*gaillardia aristata*) was very frequent; but the most abundant plant along our road to-day was *geranium maculatum*, which is the characteristic plant on this portion of the dividing grounds. Crossing to the waters of the Platte, fields of blue flax added to the magnificence of this mountain garden: this was occasionally four feet in height, which was a luxuriance of growth that I rarely saw this almost universal plant attain throughout the journey. Continuing down a branch of the Platte, among high and very steep timbered hills, covered with fragments of rock, towards evening we issued from the piney region, and made a late encampment near the Poundcake rock, on that fork of the river which we had ascended on the 8th of July. Our animals enjoyed the abundant rushes this evening, as the flies were so bad among the pines that they had been much harassed. A deer was killed here this evening; and again the evening was overcast, and a collection of brilliant red clouds in the west was followed by the customary squall of rain.

Achillea millefolium (milfoil) was among the characteristic plants of the river bottoms to-day. This was one of the most common plants during the whole of our journey, occuring in almost every variety of situation. I noticed it on the lowlands of the rivers, near the coast of the Pacific, and near to the snow among the mountains of the *Sierra Nevada*.

During this excursion we had surveyed to its head one of the two principal branches of the Upper Arkansas, 75 miles in length, and entirely completed our survey of the south fork of the Platte, to the extreme sources of that portion of the river which belongs to the plains, and heads in the broken hills of the Arkansas dividing ridge, at the foot of the mountians. That portion of its waters which were collected among these mountains, it was hoped to explore on our homeward voyage.

Reaching St. Vrain's fort on the morning of the 23rd, we found Mr. Fitzpatrick

and his party in good order and excellent health, and my true and reliable friend Kit Carson, who had brought with him 10 good mules, with the necessary pack-saddles. Mr. Fitzpatrick, who had often endured every extremity of want during the course of his mountain life, and knew well the value of provisions in this country, had watched over our stock with jealous vigilance, and there was an abundance of flour, rice, sugar, and coffee in the camp; and again we fared luxuriously. Meat was, however, very scarce; and two very small pigs, which we obtained at the fort, did not go far among 40 men. Mr. Fitzpatrick had been here a week, during which time his men had been occupied in refitting the camp; and the repose had been very beneficial to his animals, which were now in tolerably good condition.

I had been able to obtain no certain information in regard to the character of the passes in this portion of the Rocky Mountain range, which had always been represented as impracticable for carriages, but the exploration of which was incidentally contemplated by my instructions, with the view of finding some convenient point of passage for the road of emigration, which would enable it to reach, on a more direct line, the usual ford of the Great Colorado—a place considered as determined by the nature of the country beyond that river. It is singular, that immediately at the foot of the mountains, I could find no one sufficiently acquainted with them to guide us to the plains at the western base; but the race of trappers, who formerly lived in their recesses, has almost entirely disappeared—dwindled to a few scattered individuals—some one or two of whom are regularly killed in the course of each year by the Indians. You will remember, that in the previous year I brought with me to their village near this post, and hospitably treated on the way, several Cheyenne Indians, whom I had met on the Lower Platte. Shortly after their arrival here, these were out with a party of Indians, (themselves the principal men,) which discovered a few trappers in the neighbouring mountains, whom they immediately murdered, although one of them had been nearly thirty years in the country, and was perfectly well known, as he had grown grey among them.

Through this portion of the mountains, also, are the customary roads of the war parties going out against the Utah and Shoshonee Indians; and occasionally parties from the Crow nation make their way down to the southward along this chain, in the expectation of surprising some straggling lodges of their enemies. Shortly before our arrival, one of their parties had attacked an Arapaho village in the vicinity, which they had found unexpectedly strong; and their assault was turned into a rapid flight and a hot pursuit, in which they had been compelled to abandon the animals they had rode, and escape on their war horses.

Into this uncertain and dangerous region, small parties of three or four trappers, who now could collect together, rarely ventured; and consequently it was seldom visited and little known. Having determined to try the passage by a pass through a spur of the mountains made by the *Cache-a-la-Poudre* river, which rises in the high bed of mountains around Long's peak, I thought it advisable to avoid any incumbrance which would occasion detention, and accordingly again separated the party into two divisions—one of which, under the command of Mr. Fitzpatrick, was directed to cross the plains to the mouth of Laramie river, and, continuing thence its route along the usual emigrant road, meet me at Fort Hall, a post belonging to the Hudson Bay Company, and situated on Snake River, as it is commonly called in the Oregon Territory, although better known to us as Lewes's fork of the Columbia. The latter name is there restricted to one of the upper forks of the river.

Our Delaware Indians having determined to return to their homes, it became necessary to provide this party with a good hunter; and I accordingly engaged in that capacity Alexander Godey, a young man about 25 years of age, who had been in this country six or seven years, all of which time had been actively employed in hunting for the support of the posts, or in solitary trading expeditions among the Indians. In courage and professional skill he was a formidable rival to Carson, and constantly afterwards was among the best and most efficient of the party, and in difficult situations was of incalculable value. Hiram Powers, one of the men belonging to Mr. Fitzpatrick's party, was discharged at this place.

A French engagé, at Lupton's fort, had been shot in the back on the 4th of July

and died during our absence to the Arkansas. The wife of the murdered man, an Indian woman of the Snake nation, desirous, like Naomi of old, to return to her people, requested and obtained permission to travel with my party to the neighbourhood of Bear river, where she expected to meet with some of their villages. Happier than the Jewish widow, she carried with her two children, pretty little half-breeds, who added much to the liveliness of the camp. Her baggage was carried on five or six pack horses; and I gave her a small tent, for which I no longer had any use, as I had procured a lodge at the fort.

For my own party I selected the following men, a number of whom old associations rendered agreeable to me:—

Charles Preuss, Christopher Carson, Basil Lajeunesse, François Badeau, J. B. Bernier, Louis Menard, Raphæl Proue, Jacob Dodson, Louis Zindél, Henry Lee, J. B. Derosier, François Lajeunesse, and Auguste Vasquez.

By observation, the latitude of the post is 40 deg. 16 min. 33 sec., and its longitude 105 deg. 12 min. 23 sec., depending, with all the other longitudes along this portion of the line, upon a subsequent occultation of September 13, 1843, to which they are referred by the chronometer. Its distance from Kansas landing, by the road we travelled, (which, it will be remembered, was very winding along the Lower Kansas river,) was 750 miles. The rate of the chronometer, determined by observations at this place for the interval of our absence, during this month, was 33 deg. 72 sec., which you will hereafter see did not sensibly change during the ensuing month, and remained nearly constant during the remainder of our journey across the continent. This was the rate used in referring to St. Vrain's fort, the longitude between that place and the mouth of the *Fontaine-qui-bouit.*

Our various barometrical observations, which are better worthy of confidence than the isolated determination of 1842, give, for the elevation of the fort above the sea, 4,930 feet. The barometer here used was also a better one, and less liable to derangement.

At the end of two days, which were allowed to my animals for necessary repose, all the arrangements had been completed, and on the afternoon of the 26th we resumed our respective routes. Some little trouble was experienced in crossing the Platte, the waters of which were still kept up by rains and melting snow; and having travelled only about four miles, we encamped in the evening on Thompson's Creek, where we were very much disturbed by mosquitoes.

The following days we continued our march westward over comparative plains, and, fording the Câche-à-la-Poudre on the morning of the 28th, entered the Black hills, and nooned on this stream in the mountains beyond them. Passing over a fine large bottom in the afternoon, we reached a place where the river was shut up in the hills; and, ascending a ravine, made a laborious and very difficult passage around by a gap, striking the river again about dusk. A little labour, however, would remove this difficulty, and render the road to this point a very excellent one. The evening closed in dark with rain, and the mountains looked gloomy.

July 29.—Leaving our encampment about seven in the morning, we travelled until three in the afternoon along the river, which, for this distance of about six miles, runs directly through a spur of the main mountains.

We were compelled by the nature of the ground to cross the river eight or nine times, at difficult, deep, and rocky fords, the stream running with great force, swollen by the rains—a true mountain torrent, only 40 or 50 feet wide. It was a mountain valley of the narrowest kind, almost a chasm; and the scenery wild and beautiful. Towering mountains rose round about; their sides sometimes dark with forests of pine, and sometimes with lofty precipices, washed by the river; while below, as if they indemnified themselves in luxuriance for the scanty space, the green river bottom was covered with a wilderness of flowers, their tall spikes sometimes rising above our heads as we rode among them. A profusion of blossoms on a white flowering vine, (*clematis lasianthi*), which was abundant along the river, contrasted handsomely with the green foliage of the trees. The mountain appeared to be composed of a greenish-grey and red granite, which in some places appeared to be in a state of decomposition, making a red soil.

The stream was wooded with cotton-wood, box-elder, and cherry, with currant and serviceberry bushes. After a somewhat laborious day, during which it had

rained incessantly, we encamped near the end of the pass at the mouth of a small creek, in sight of the great Laramie plains. It continued to rain heavily, and at evening the mountains were hid in mists; but there was no lack of wood, and the large fires we made to dry our clothes were very comfortable; and at night the hunters came in with a fine deer. Rough and difficult as we found the pass to-day, an excellent road may be made with a little labour. Elevation of the camp 5,540 feet, and distance from St. Vrain's fort 56 miles.

July 30.—The day was bright again; the thermometer at sunrise 52 degrees; and leaving our encampment at eight o'clock, in about half a mile we crossed the Câche-à-la-Poudre river for the last time; and, entering a smoother country, we travelled along a kind of *vallon*, bounded on the right by red buttes and precipices, while to the left a high rolling country extended to a range of the Black hills, beyond which arose the great mountains around Long's peak.

By the great quantity of snow visible among them, it had probably snowed heavily there the previous day, while it rained on us in the valley.

We halted at noon on a small branch; and in the afternoon travelled over a high country, gradually ascending towards a range of *buttes*, or high hills covered with pines, which forms the dividing ridge between the waters we had left and those of Laramie river.

Late in the evening we encamped at a spring of cold water, near the summit of the ridge, having increased our elevation to 7,520 feet. During the day we had travelled 24 miles. By some indifferent observations, our latitude is 41 deg. 02 min. 19 sec. A species of *hedeome* was characteristic along the whole day's route.

Emerging from the mountains, we entered a region of bright, fair weather. In my experience in this country, I was forcibly impressed with the different character of the climate on opposite sides of the Rocky Mountain range. The vast prairie plain on the east is like the ocean; the rain and clouds from the constantly evaporating snow of the mountains rushing down into the heated air of the plains, on which you will have occasion to remark the frequent storms of rain we encountered during our journey.

July 31.—The morning was clear; temperature 48 degrees. A fine rolling road, among piney and grassy hills, brought us this morning into a large trail where an Indian village had recently passed. The weather was pleasant and cool; we were disturbed by neither mosquitoes nor flies; and the country was certainly extremely beautiful. The slopes and broad ravines were absolutely covered with fields of flowers of the most exquisitely beautiful colours. Among those which had not hitherto made their appearance, and which here were characteristic, was a new *delphinium*, of a green and lustrous metallic blue colour, mingled with compact fields of several bright-coloured varieties of *astragalus*, which were crowded together in splendid profusion. This trail conducted us through a remarkable defile, to a little timbered creek, up which we wound our way, passing by a singular and massive wall of dark-red granite. The formation of the country is a red feldspathic granite, overlying a decomposing mass of the same rock, forming the soil of all this region, which everywhere is red and gravelly, and appears to be of a great floral fertility.

As we emerged on a small tributary of the Laramie river, coming in sight of its principal stream, the flora became perfectly magnificent; and we congratulated ourselves, as we rode along our pleasant road, that we had substituted this for the uninteresting country between Laramie hills and the Sweet Water valley. We had no meat for supper last night or breakfast this morning, and we were glad to see Carson come in at noon with a good antelope.

A meridian observation of the sun placed us in latitude 41 deg. 04 min. 06 sec. In the evening we encamped on the Laramie river, which is here very thinly timbered with scattered groups of cotton-wood at considerable intervals. From our camp, we are able to distinguish the gorges, in which are the source of Câche-à-la-Poudre and Laramie rivers; and the Medicine Bow mountain, towards the point of which we are directing our course this afternoon, has been in sight the greater part of the day. By observation the latitude was 41 deg. 15 min. 02 sec. and longitude 106 deg. 16 min. 54 sec. The same beautiful flora continued till about

four in the afternoon, when it suddenly disappeared, with the red soil, which became sandy and of a whitish-gray colour. The evening was tolerably clear; temperature at sunset 64 degrees. The day's journey was 30 miles.

August 1.—The morning was calm and clear, with sunrise temperature at 42 degrees. We travelled to-day over a plain, or open rolling country, at the foot of the Medicine Bow mountain; the soil in the morning being sandy, with fragments of rock abundant; and in the afternoon, when we approached closer to the mountain, so stony that we made but little way. The beautiful plants of yesterday reappeared occasionally; flax in bloom occurred during the morning; and esparcette, in luxuriant abundance, was a characteristic of the stony ground in the afternoon. The camp was roused into a little excitement by a chase after a buffalo bull, and an encounter with a war-party of Sioux and Cheyenne Indians, about thirty strong. Hares and antelope were seen during the day, and one of the latter was killed. The Laramie peak was in sight this afternoon. The evening was clear, with scattered clouds: temperature 62 degrees. The days journey was 26 miles.

August 2.—Temperature at sunrise 52 degrees, and scenery and weather made our road to-day delightful. The neighbouring mountain is thickly studded with pines, intermingled with the brighter foliage of aspens, and occasional spots like lawns between the patches of snow among the pines, and here and there on the heights. Our route below lay over a comparative plain, covered with the same brilliant vegetation, and the day was clear and pleasantly cool. During the morning, we crossed many streams, clear and rocky, and broad grassy valleys, of a strong black soil, washed down from the mountains, and producing excellent pasturage. These were timbered with the red willow and long-leaved cotton wood, mingled with aspen, as we approached the mountain more nearly towards noon. *Esparcette* was a characteristic, and flax occured frequently in bloom. We halted at noon on the most western fork of Laramie river—a handsome stream about sixty feet wide, and two feet deep, with clear water and a swift current, over a bed composed entirely of boulders or roll stones. There was a large open bottom here, on which were many lodge poles lying about; and in the edge of the surrounding timber were three strong forts, that appeared to have been recently occupied. At this place I became first acquainted with the *yampah*, (*anethum graveolens*,) which I found our Snake women engaged in digging in the low timbered bottom of the creek. Among the Indians along the Rocky Mountains, and more particularly among the Shoshonee or Snake Indians, in whose territory it is very abundant, this is considered the best among the roots used for food. To us it was an interesting plant—a little link between the savage and civilized life. Here, among the Indians, its root is a common article of food, which they take pleasure in offering to strangers; while with us, in a considerable portion of America and Europe, the seeds are used to flavour soup. It grows more abundantly, and in greater luxuriance, on one of the neighbouring tributaries of the Colorado than in any other part of this region; and on that stream, to which the Snakes are accustomed to resort every year to procure a supply of their favourite plant, they have bestowed the name of *Yampah* river. Among the trappers it is generally known as Little Snake river; but in this and other instances, where it illustrated the history of the people inhabiting the country, I have preferred to retain on the map the aboriginal name. By a meridional observation, the latitude is 41 deg. 45 min. 59 sec.

In the afternoon we took our way directly across the spurs from the point of the mountain, where we had several ridges to cross; and, although the road was not rendered bad by the nature of the ground, it was made extremely rough by the stiff tough bushes of *artemisia tridentata*,* in this country commonly called sage.

This shrub now began to make its appearance in compact fields; and we were about to quit for a long time this country of excellent pasturage and brilliant flowers. Ten or twelve buffalo bulls were seen during the afternoon; and we were surprised by the appearance of a large red ox. We gathered around him as if he had been an old acquaintance, with all our domestic feelings as much awakened as if we had come in sight of an old farm-house. He had probably made his escape

* The greater portion of our subsequent journey was through a region where this shrub constituted the tree of the country; and, as it will often be mentioned in occasional descriptions, the word *artemisia* only will be used, without the specific name.

from some party of emigrants on Green river; and with a vivid remembrance of some old green field, he was pursuing the straitest course for the frontier that the country admitted. We carried him along with us as a prize; and, when it was found in the morning that he had wandered off, I would not let him be pursued, for I would rather have gone through a starving time of three entire days, than let him be killed, after he had successfully run the gauntlet so far among the Indians. I have been told by Mr. Bent's people of an ox born and raised at St. Vrain's fort, which made his escape from them at Elm Grove, near the frontier, having come in that year with the wagons. They were on their way out, and saw occasionally places where he had eaten and lain down to rest; but did not see him for about 700 miles, when they overtook him on the road, travelling along to the fort, having unaccountably escaped Indians and every other mischance.

We encamped at evening on the principal fork of Medicine Bow river, near to an isolated mountain called the Medicine *Butte*, which appeared to be about 1,800 feet above the plain, from which it rises abruptly, and was still white, nearly to its base, with a great quantity of snow. The streams were timbered with the long-leaved cotton-wood and red willow; and during the afternoon a species of onion was very abundant. I obtained here an immersion of the first satellite of Jupiter, which, corresponding very nearly with the chronometer, placed us in longitude 106 deg. 47 min. 25 sec. The latitude, by observation, was 41 deg. 37 min. 16 sec.; elevation above the sea, 7,800 feet, and distance from St. Vrain's fort, 147 miles.

(Continued in our next.)

REFLECTIONS ON THE DESTINY OF MAN.

It is one of the most pleasing things, my beloved brethren, for the mind of man to contemplate his origin and destiny. It is the source of many happy feelings gladdening to the heart, sweetens the cup of life, and even makes our passage through the world at least supportable; and when I reflect and ask myself, why did I come here? what object had I in view? what gain shall I make (if any) if I am associated with the Father, numbered with the sons of God that shouted for joy when the council of heaven decreed the creation of another to the already vast number of spheres for man to act upon and perfect himself? why did I leave my beatific state? what object had God in making the world, and I in coming here to be made the recipient of unnumbered evils, of woes, of sorrows of every kind and then die? Here are questions rational, and who shall solve them—who shall brush away the webs of mysticism, and point out the path of light, and draw the curtain aside and reveal to man the past, present, and future.

Again, was it of my own free will and choice I came here? I answer, yes. What object had I in coming? I will refer you to the saying of our most blessed Redeemer—"a body thou hast prepared me." Sensible was he that he could not become perfect without, and, passing through sorrows and affliction, by experience be made aware of the infirmities of the flesh; and then, when exalted to the godhead, could be touched, as Paul very beautifully expresses himself, that our great high priest, Jesus Christ, is touched with our infirmities. Thus the Saviour, after passing through the agonies of the garden, looked up, and in the most touching and melting words said—"Now, Father, glorify or bless me with the glory I had with thee before the world was." He had, then, a claim upon the goodness of the Father—his end was near—his final struggle for the victory nearly over—and as all this was about to take place, we may suppose him to have said, nerve me with thy power—encourage me by the display of thy unbounded mercy—strengthen me for

the conflict; and as I am about to be laid or descend below all things, before I am exalted above all things, "bless me with that power or glory I had with thee before the world was."

My soul melts in tears while I pen these touching expressions of the blessed Redeemer. So then with us; we saw before we left the realm of bliss our state as far as spirit was complete, but as far as the godhead we were imperfect; we could not say we had descended below all things, and were worthy to be exalted above all things. Hence then a panoramic view passed before us, wherein was depicted our present state (in the presence of God, a son of God according to the spirit), the trials and difficulties incident to a mortal life. Our ultimate reward, if faithful, and a steady adherence to the laws of Jehovah, would bring us to the object we had in view, *i. e.*, to be numbered as kings and priests in the presence of God; and by our coming here we became not only the son of God according to the spirit, but of man also; hence, when the Saviour asks Peter as to the general belief of the people as to who he was, Peter replied the opinions were various; but, said Christ, whom do you say that I am; he replied thou art the Son of the living God. Shortly after, when Christ was interrogated as to who he was, and, in answering the question, said he was the son of man. Here seems to be an evident contradiction, the one asserting he was the son of God, and he himself declaring before the people he was the son of man. To the superficial observer it may seem a contradiction, but when we understand the true sense of both, it ceases to be a mystery. As to the birth of the spirit he was the son of God, and as to the flesh he was the son of man, being born of a woman; he thereby became acquainted with all things, was obedient to the will of heaven, showed by his humble deference to the Father he could be governed, and would make a wise governor; he had improved his five or ten talents and made good use thereof, therefore he could exclaim, "Now, Father, crown me with that glory I had with thee before the world was."

So, my beloved readers, it is with us; God in the plentitude of his tender mercies has given us a body in order to prepare ourselves for everlasting happiness—priviledged us in being born in the dispensation of the fulness of times, and by this means given us a glorious opportunity to use our one, five, or ten talents for his glory, and answer the end of our creation.

Who does not feel the warmth of the Spirit while perusing these scattered thoughts? and here let me ask you, my fellow traveller, do you realize your place in the midst of the Saints? Do you feel that inward satisfaction and rejoicing? Can you look up to heaven and say, Father, enable me to keep my place, and be rewarded in heaven? Do you feel cold in the cause of God, careless and indifferent, thoughtless and not mindful of the things of heaven, or mingle with the wicked, receive their company, and smile at their jeers? Oh! my dear brethren, and you, my sisters in the cause, shun them by every lawful and righteous means, do not seek their company, think upon your noble origin, your object here, and your reward if faithful. I know we must mingle with the world, but let us do it sparingly, and not revel in their scenes of wickedness. Do you want recreation and pleasure, be your own judges, but I would rather take it among the people of God, where purity of intentions are such as to gladden the heart, and make the enjoyment sweet; and where can I enjoy these things? I answer, in the midst of the true and faithful Saints.

If then, my brethren, your desires are still to progress in the kingdom of God, remember your first estate, improve your time, lay up treasures in heaven, smile upon the insolence of the proud, and treat with contempt the contumely of the arrogant. Know you this, that when the elements are in contention, nations at war, all creation groaning, the earth passing through her last throes, and the hour of her deliverance come; then shall you stand, built upon the rock, look up and say, "Now, Father, crown me with the glory I had with thee before the world was." Then shall you hear that gladdening sound, "Well done, good and faithful, thou hast been faithful over a few things, I will make thee ruler over many; thou shalt be numbered with the kings and priests unto God and the Lamb." Or like the long absent sailor, when he treads on his native shore, his heart bounds with ecstacy, he almost adores the ground he walks upon, his feelings are buoyant, he hastens to see the old cot, his mother, father, brothers, and sisters are profusely kissed again

and again, and then from the admiralty he receives his appointment of commander for good deeds. So with us, when the voyage of life is over we are safely anchored in port, then bursts upon our view the Father and Mother of heaven, who for thirty years or upwards we had not seen; the family from which we have been so long separated welcomes us back again, and from our Father or Master we receive the command to govern one, five, or ten kingdoms, as the reward of our fidelity. We see what we were before we left, and what we are now on our return. Well may the heavens ring on such an occasion, well may they provide a feast, and invite the ransomed throng to partake of the bounties and viands of the season, to witness our Great High Priest come in clouds of heaven, perfected, to receive the approbation of the assembly of Saints, and acknowledge his right to rule. Who does not feel a desire to be there, to act his part nobly, to keep himself unspotted from the world, be worthy of a robe of righteousness, clad in white linen, the emblem of purity, drink new wine in the kingdom of heaven, be associated with individuals perfected through the sufferings of the flesh, able and competent to be made judges in the house of Israel.

Let me then, my dear brethren, in conclusion urge upon you diligence in the cause; do not sully your priesthood, but value your place in the midst of the Saints; bear and forbear; let love abound among you; be one family, let there be no jars, but know that you have one father and mother in the eternal heaven where all is peace and love. Shall we not be one also, knowing that we are hastening to the one home where God shall rule and sway the sceptre of universal peace? Lift up your heads then and rejoice, know yourselves, act worthy of your name, origin, and destiny. I feel, my brethren, while I write, my heart warm with feelings of love for you all, and that you will pardon me for the seeming severity in my former pieces, it originated from a desire to see you learn wisdom; do not treat them with contempt, but believe, as I really do, that I love you and the cause of God for which I am willing to be spent. I trust, therefore, that the intentions with which I left the bosom of the church, bade farewell to the partner of my life and to home, and all the endearments thereof, may be fully realized; and if I can only see this, and you, my brethren and sisters, learn to rejoice in the truths, my ends are accomplished. It is my only object, and for which I dedicated myself in the Temple of the Lord to become a saviour, to bless my associates in the kingdom of God; and although I may have taken a strange course to bring this about, yet I feel that no one will impugn my motives, but attribute it to my zeal and love for you. I want, in the morn of the first resurrection, to see you all eternally saved, the careworn brow, the heavy heart, the throbbing breast, all banished for ever, and, like soldiers returned from the wars, to sit at the table of the Great Bridegroom, or under our own vine and fig tree, tell over our tales of adventures, and recapitulate our experience, speak of them with admiration, knowing that eternal youth is our portion, no tears or sorrow to obtrude, or the least difficulty to mar our peace. Then again, permit me to urge upon you, by all your hopes of here or hereafter, to shake off your coldness in the cause, heal up the breaches; you, my offended and offending brethren be ever ready to apply a plaster as large as the wound; do not be stiff-necked, but be humble; magnify and make your places honourable, then shall your sick be healed, your hearts rejoice, your meetings large and numerous, yourselves made the recipients of the manifold blessings of God. What, my readers, shall separate us from the love of the cause? shall thrones or dominions, principalities or powers? you answer, no; then why let these little things sever you from the body of the church, yet I well know it is little foxes spoil the crops.

Much, my dear brethren, will my heart be rejoiced when I come among you, if I find you healthy in body and spirit, and hear you all say the same thing. Be then patient and humble, and you shall sit down with Abraham, Isaac, and Jacob; and last, though not least, our martyred prophet and patriarch, Joseph and Hyram, who have died that you might have life; for had our beloved prophet consulted his own feelings, he had yet lived, but the whinings of some persuaded him and he gave himself a sacrifice for the people he so dearly loved—he would die rather than they should be slain—he gave his life for theirs, well knowing he had seen Nauvoo, when he left for Carthage, for the last time, and gave the text from which his fune-

ral sermon was to be preached. Here then was love. Can we, my brethren, do so? Not at present, I fear. What shall I say then; shall we bring the cause into disrepute? God forbid, but rather let us be alive, up and doing; the hour of labour is short. Who, then, are for the crown, to behold our martyred brethren again, to see them, in the presence of the host of heaven, receive a martyr's crown, and hear the plaudits of the angelic host, because they have overcome by the word of their testimony, and power is given them to rule the nations with a rod of iron. Thrust in your sickles and reap, the day of burning is near at hand, the angels will soon come to gather the tares, and be assured that unless you are known, the destroying angel will not pass you by, but will number you with the unfaithful and wicked. Remember your sacred origin, your purpose here, and the destiny you are bound to arrive at. Know that you have believed on the Lord Jesus Christ, and power is given you to become the sons of God. Well, then, use that power righteously, so that you may arrive at the result, namely, a son of God.

May the Lord God bless you and me to aid his cause, to ameliorate the condition of our fellow man, to use our talents faithfully to his glory and our eternal good.

I am, dear brethren, your fellow-labourer for the glory of God and man,

DAVID C. KIMBALL.

GENERAL CONFERENCE.

According to previous appointment the Saints assembled in general conference, in the Hall of Science, in the town of Manchester, on Whit-Sunday, the 31st day of May, 1846.

Elder J. D. Ross called the meeting to order, and moved that elder R. Hedlock preside over that conference, and that elders Thomas Ward and John Banks assist him as his counsellors, which was carried unanimously.

Elders William Walker, Samuel Downes, and Thomas Dunlop Brown were appointed as clerks.

The meeting being opened by singing and prayer, elder Hedlock said that if amid the toils and difficulties of business he had neglected his duty to the Church, or injured any one's feelings, he sincerely asked pardon. He felt the necessity of having the spirit of God in their midst, that they might have order and union of feeling throughout the conference, and he trusted the speakers on various subjects would speak short and to the point.

The number of officers present was then taken. The president and his two counsellors, three high priests, one patriarch, four seventies, 79 elders, 60 priests, 24 teachers, and seven deacons.

The representation of the churches, with regard to numbers, was then called for, and given in the following order:—

Manchester.—Represented by elder J. D. Ross—consisting of 23 branches, contained 1847 members, 53 elders, 98 priests, 50 teachers, and 28 deacons. Baptized since April 1845, 235.

Liverpool.—Represented by elder Thomas Wilson—consisting of 13 branches, 750 members, 3 high priests, 31 elders, 50 priests, 23 teachers, and 14 deacons. Baptized 140.

Preston.—Represented by elder Halsall—consisting of 9 branches, 519 members, 18 elders, 26 priests, 16 teachers, and 4 deacons. Baptized 59.

London.—Represented by elder Davies—consisting of 7 branches, 341 members, 13 elders, 20 priests, 6 teachers, and 7 deacons. Baptized since general conference, 42.

Macclesfield.—Represented by elder William Walker—consisting of 8 branches, 223 members, 13 elders, 17 priests, 15 teachers, and 4 deacons. Baptized since general conference, 55.

Birmingham.—Represented by elder Perks—consisting of 13 branches, 842 members, 40 elders, 68 priests, 31 teachers, and 20 deacons. Baptized since general conference 115.

Derbyshire.—Represented by elder Thomas Margetts—consisting of 6 branches, 234 members, 18 elders, 19 priests, 8 teachers, and 9 deacons. Baptized since last December, 84.

Leicestershire.—Represented by elder Thomas Margetts—consisting of 4 branches, 158 members, 7 elders, 14 priests, 3 teachers, and 5 deacons. Baptized since December, 16.

Edinburgh —Represented by elder Gibson—consisting of 11 branches, 443 members, 18 elders, 25 priests, 13 teachers, and 4 deacons. Baptized since the general conference, 25.

Glasgow.—Represented by elder Peter M'Cue—consisting of 16 branches, 1234 members, 1 high priest, 45 elders, 63 priests, 48 teachers, and 30 deacons. Baptized since last March, 45.

Ireland.—Represented by elder M'Cue—consisting of 45 members, 4 elders, 3 priests, 1 teacher, and 1 deacon.

Sheffield.—Represented by elder James Ure—consisting of 7 branches, 472 members, 1 high priest, 13 elders, 33 priests, 15 teachers, and 6 deacons. Baptized since the general conference, 148.

Bradford.—Represented by elder Charles Miller—consisting of 9 branches, 337 members, 1 high priest, 16 elders, 22 priests, 9 teachers, and 6 deacons. Baptized since the general conference, 159.

Worcestershire.—Represented by elder Thomas Smith—consisting of 10 branches, 233 members, 13 elders, 20 priests, 8 teachers, and 4 deacons. Baptized since the general conference, 56.

Clitheroe.—Represented by elder William Speakman—consisting of 8 branches, 324 members, 14 elders, 20 priests, 15 teachers, and 8 deacons. Baptized since general conference, 31.

Cheltenham.—Represented by elder John Johnson—consisting of 11 branches, 368 members, 18 elders, 23 priests, 9 teachers, and 8 deacons. Baptized 64.

Bath.—Represented by elder John Halliday, consisting of 2 branches, 111 members, 3 elders, 8 priests, 2 teachers, and three deacons. Baptized, 30.

Bedfordshire.—Represented by elder Robert Martin—consisting of 10 branches, 258 members, 13 elders, 21 priests, 10 teachers, and 3 deacons. Baptized since the general conference, 59

Carlisle.—Represented by elder Thomas Barton—consisting of 5 branches, 192 members, 13 elders, 17 priests, 8 teachers, and 4 deacons. Baptized since general conference, 30.

Wales.—Represented by elder Dan Jones—consisting of 28 branches, 687 members, 23 elders, 42 priests, 19 teachers, and 14 deacons. Baptized, 378.

Mars Hill.—Represented by elder Arnold—consisting of 19 branches, 656 members, 25 elders, 35 priests, 13 teachers, and 8 deacons. Baptized since general conference, 51.

Hull and Boston.—Represented by elder George Robins—consisting of 11 branches, 229 members, 12 elders, 24 priests, 13 teachers, and 5 deacons. Baptized since general conference, 157.

Bristol.—Represented by elder John Halliday—consisting of 86 members, 1 elder, 5 priests, 3 teachers, and 3 deacons. Baptized the whole since December 2nd, 1845.

Trowbridge.—Represented by elder John Halliday—consisting of 5 branches, 111 members, 1 elder, 4 priests, and 2 deacons. Baptized, 115.

Warwickshire.—Represented by elder Thomas Smith—consisting of 7 branches, 188 members, 7 elders, 11 priests, 5 teachers, and 6 deacons. Baptized since last September, 72.

Etherby, near Durham—consisting of 6 members, and 1 priest.

Staffordshire, Garway, and Chalford Hill, were not represented.

We shall endeavour to give the total numbers after we have had the returns that are omitted.

President Hedlock then called for an account of the standing of the various conferences, that any steps necessary for their improvement might be at once taken.

Elder J. D. Ross rose to speak of the Manchester conference. He had seen all the branches within the last three months, and as a whole they were in good standing. There was, sometimes, perhaps a little jangling, but the votes of the councils were generally unanimous.

After singing and prayer the meeting was adjourned.

AFTERNOON.

Elder Ward rose and stated that he rejoiced to meet the Saints once more. It was true there had been many troubles to contend with, but there was one grand principle to be borne in mind. It was admitted that our Father in heaven had all

power, so as to subdue all things, and that he was perfect in all his attributes; and it would be evident to all, that in attaining to the same glory, and in becoming perfect as our heavenly Father was perfect, we must endure unto the end, and overcome all things. He would not detain them by any further remarks, but would avail himself of the pleasure of introducing to that conference elder David C. Kimball, from Nauvoo, a president of the seventies, and one who had had the privilege of receiving an endowment in the temple of the Lord, and he would call upon elder Kimball to open the meeting.

This being done in the usual manner, and several brethren being appointed to administer the sacrament,

Elder Kimball rose to address them. He stated that the bread and wine of which they were about to partake, was but a minature representation of what the faithful would see hereafter, when the myriads of the redeemed on a larger scale sit down at the marriage supper of the Lamb. We shall then in fact only know the truth and fulness of this feast. He would therefore exhort the Saints to unity, to put away jars and schisms, for by this means only could the enemy be bound, and they have peace and rest. Be then united, and keep the enemy out.

President Hedlock expressed his pleasure in meeting the Saints, and especially the priesthood: he exhorted them to lay aside every selfish feeling, and in the appointments that might be made, let all try to do that which will be for the well-being of the entire church. Let us exercise wisdom in our appointments and changes of presidents, that the church may go on and prosper. He rejoiced much that the numbers had so greatly increased. He further said, that as brother Ross was to be employed elsewhere, where the duties would not be so arduous, and as Manchester was a most important conference, he had resolved on the appointment of elder David C. Kimball to preside over them, assisted by elder William Walker, president of the Manchester branch, and elder Hulme of Duckingfield, to assist him as counsellors.

Elder Kimball said that he should acknowledge the head, and bow to authority.

Elder Ross felt rejoiced at the proposal, and would give it his unqualified approbation. The brethren expressed their willingness to support elder Kimball.

Elder Ward moved the appointment, which, being seconded by elder Ross, was carried unanimously.

The Birmingham conference requested the presidency to give them elder Davies as their president. Elder Ward did not think they could spare brother Davies from London as yet, but would move that elder John Banks, one of the counsellors to the first presidency, preside over the Birmingham conference.

Elder Banks having expressed his willingness to go wherever he might be sent, the motion was seconded and carried unanimously.

Brother Jones was then called upon to speak of the condition of the churches in Wales. The increase of members was threefold; once in the south, the seed took root, and it is now in the north, and all over. They had lately baptized the only remaining two of an entire church of baptists; they had now the chapel, priest, and hearers. His conference at one time extended to a presidency over himself and wife, but it was now over seven hundred. He had been much engaged in publishing some six different pamphlets illustrative of the principles of the church or in defence of the many false statements and calumnious reports in circulation. He was desirous of dividing the principality into two conferences, by associating together ten branches, to be called the "Monmouthshire Conference." He was truly grateful that he had found the diamond truth, the object of his long search, the darling of his heart. It was his determination to sound the praise of that man of God, Joseph Smith, with whom he had lived among mobocrats even up to the hour of his death; and he would ever be ready to tear down the cobwebs that had been thrown around his name. He then moved that the branches which he named, but which we were unable to catch, be organized into a conference, and that elder John Morris preside over the same. It was seconded by elder Ward, and carried.

Elder Peter M'Cue stated a desire on the part of elder G. P. Waugh of the Edinburgh conference, to be allowed to go and labour in Ireland, on a mission.

It was moved by elder Ward and seconded by elder Banks, that his request be granted, and was carried.

Elder Wm. Speakman said that the Saints in the Clitheroe conference were in good standing, and there were many prospects of improving. There were many invitations for preaching in different villages. Elder Speakman was then counselled by the conference to remain.

The meeting then adjourned as usual.

EVENING.

The meeting was opened in the usual manner by the president, after which he said that there were many appointments to be made in the various conferences, which they would attend to on the morrow. They would therefore pass the evening in teachings, especially on the Joint Stock Company. They had been long labouring to form a company to forward the interests of the church. The deed of that company was now completed and ratified by the laws of the land. This had been accomplished by the united labours of brother Ward and others. Individuals will address you on this subject in the course of the evening, but he wished to know whether, as a conference, they approved of what had been done. If they had erred, they were willing to do better for the future. The time had now come for them to say *how shall we act, how much and what shall we do?* The Saints had taken their departure for the wilderness, and we have wished to meet and assist them there; they had gone both by sea and land from the States, and we had hoped to send out a ship in September next, with emigrants, and things that the brethren would require, and it is for our consideration whether we can accomplish this or not; if not so soon, what shall we do? and when shall we carry out our intentions? This is the most important conference we have ever held in Britain. The distance to California is much greater than to Nauvoo, and we must count the cost, and act wisely, that we may accomplish in the end—the gathering.

Elder Ward, though labouring under considerable debility, and not much in a condition for speaking, rejoiced much in the complete registration of the British and American Commercial Joint Stock Company, by which we are enabled to act legally. He did not feel to make an apology for speaking on this subject on that day, for though to others it might appear strange, yet he knew that Saints justly appreciated anything that was intended to be instrumental in rolling onward the kingdom of God. We therefore, this evening, avail ourselves of the present time to speak on this subject, because many that are now present cannot be with us tomorrow. It has long been desired that we should adopt a plan by which the combined energies of the Saints could be brought into exercise for the good of all; and by means of this company much might be done, and many might be benefitted. They had been twelve months in the completion of the company. At our last annual conference we received your instructions to proceed immediately to business according to instructions given us, and by the rules which your committee drew up with considerable ability, and much labour. We therefore on our return commenced in good earnest, but being anxious to act legally in all things, as our church has always taught us to do; we waited upon an attorney to know if we were acting according to existing laws, when we discovered that a new act had been passed only the last session of Parliament, and that this act was very stringent in its items, and had been passed to prevent shareholders from being imposed upon either by promoters, directors, or others, and to prevent a recurrence of those bubble speculations by which so many had been ruined. We at once determined to comply with the requisitions of the act immediately, which required us in the first place to be *provisionally* registered, and afterwards *completely*. We also found that we had to make numerous returns to the registrar, failing in any of which we became subject to fines of twenty or five and twenty pounds. The time of making these returns also being limited; we had at times to use the utmost diligence, and this was the sole cause why the names of elders Clark and Jones were excluded from the list of provisional directors. We requested the attorney to become the solicitor of the company, by which he would be responsible for any fines that might be incurred; this however, he declined, because he had not then read the act himself, and had only had it in his possession a few days. However, I feel proud this day to stand before you and declare that we have obtained complete registration, and that I have in my possession the Deed, as well as the Certificate of the same;

and that we have accomplished this without making any mistakes or incurring any fines. Our position then, at present, is stable—and we stand upon a sure foundation as an incorporated society, according to British law. Our object must now be to carry out the intentions of the company for the benefit of the shareholders. We require the support of all in accomplishing this, and our united efforts will do much. Our shares are now fixed at one pound each, and while we intend to be as lenient as possible with the poor, in order that all may have an interest in the company, we shall be glad on the other hand for all that are able to pay for their shares as soon as they can. There is one thing that is a strong evidence that the hand of the Lord has been in this work, for when we commenced our labours it was with the intention of benefiting our brethren in Nauvoo, but now since they are gone to seek a new home in the wilderness, how much will be needed any assistance we can lend. We shall require wise and competent men to labour for the company, to travel among the conferences to instruct the Saints in the principles of the society; and if we cannot buy ships at first, we can do something with the capital, that it may not lie dormant, but increase itself until it is sufficiently enlarged to carry out the great purposes we have in view. He felt anxious that every servant of the company should be effective, and whether employed in lecturing, or trading, their services should be effective for the good of the company. He did not intend that any votes should be taken on the subject that evening, but had thrown out a few hints for further consideration. He did not feel competent to depict in glowing colours the advantages that would result from our efforts but would leave that for those who would follow him on the subject. He felt anxious that we should ever keep the company close to God, and seek the counsel of the authorities of the church, so that all our efforts might be for the building up of his kingdom.

Elder David C. Kimball said he would promise them not to be tedious, surrounded as he was by so much talent and wisdom. Though he was young, his face had been pretty well rubbed on the brass kettle, which enabled him to stand before them on that occasion. We must remember that we are but infants as yet, not men, and make our calculations with care and wisdom according to our abilities. They all knew the story of the girl and her basket of eggs, who, while calculating the profits she would realize from the sale of them, in her hilarity let the basket fall, and thus at once ruined her prospects. We cannot therefore become big men at once, but though I am but very young on this subject, I am baptized into the spirit of the Joint Stock Company, I have put it on, and shall do my utmost to promote its interests. We are at present but sixteen years old, but when we become twenty-one, we will then do big things, such as we cannot at present. We must prosper, for we had the will of good men on our side, and were recognized by the British Government, and we had the approbation of heaven. Who then shall stay the progress of the company, or hinder its success? I know, and can tell you, that this company has had the best wishes and prayers offered up daily on its behalf, and it is the object of God's care. Our brethren and sisters that are gone to California will want many things which they could not take with them, their knives and their forks, their dishes, and many other things which they have not, but which can be supplied them by means of this company. He would close his few remarks by expressing his best wishes for its prosperity.

Elder John Banks remarked that the company was now based upon British laws, that it had the approbation of heaven, and was stable. There was a period when we considered ourselves as being in possession of light and knowledge, that we were men, but when the light of the gospel beamed upon us, we discovered that we had lived indeed, but that we had been born blind, and though the light brought with it pleasure to our understandings, we were ready as it were to raise our hands to our eyes, and request that we might not have quite so much of it. It was very good, and glorious, but we could only bear it as our mental vision became strengthened. So is it with the Joint Stock Company; we have not been able to grasp it at first, we could only admit it in a small degree, the prospects were too great for us to give credence to at the first, but we are beginning to bear it better, and though we have commenced with small things, we shall by and by attain to what are truly great, inasmuch as our object is to glorify God by building up his kingdom

on the earth. We need never be ashamed of labouring according to our ability, even though we take up our basket, and the tapes and the laces happen to hang over the side. What is the principle by which mankind judge of anything that comes before them? Is it not *respectability*? Go and preach the gospel to the wealthy and the wise of this world, and what is the manner in which you will be received? Will they not inquire, who are your patrons? Does that rich man belong to you? This is the way you will be received, and you will be considered fools for the gospel's sake, and be judged by the rule of respectability. So it is, and will be with the company, but by a unity of effort we shall become great, and stand erect until all men shall see that we are neither fools nor fanatics, but shall acknowledge that we are respectable. May the God of Heaven, help and bless us. Amen.

Elder Samuel Downes said he felt a desire to address them on the same subject, but to a few only of the present assembly would his remarks be new, as he had now for a considerable time laboured in their midst to promote the interests of the company. He rejoiced much that we were completely registered as a company. He thought that we had effected a great object in a short time. We had made ourselves as the ladies and gentlemen of England, we were recognized by the laws of Britain, and could stand unflinchingly by the aristocracy of the land. If we have not a ship in September, it would perhaps be our own fault; some stand aloof, and will be ready to say, if the company does not prosper, "we knew it could not stand;" such individuals have not the gospel principle in their hearts; legions of angels could not convince him that they should not succeed. I do not want to do great things before we are able. But we will perform them as soon as we can, and if we have some capital on hand we must use it, and turn it over to advantage. Let every one do a little; take shares and pay for them; and being united, the day will come when we shall be as great gentlemen as any that walk the Exchange in Liverpool.

Elder Hedlock said that he had been held down by burdens, but he rejoiced that the company could relieve him from them and leave him more at ease to attend to his other duties. He would have his Temple Book there on the morrow, and would present his cash account, that if there were any errors they might be corrected. He had received receipts from brother Woodruff for the monies that had been sent out. He should recur to this subject again.

Elder Dan Jones said the subject before them was as deep as the unfathomable ocean, we have no chain with which to sound its depth. It is the Joint Stock Company or nothing. Every one must see that their temporal and spiritual salvation depends upon this and the gospel. We have a body and spirit to save, and our soul having parts and passions, therefore approves of this, as a means of gathering and of temporal salvation. He could not see how the poor ever could be gathered, but the rich only who have means wherewith to pay their passage. Let the poor apply to the merchants or brokers of Liverpool, and ask for the means of escape. What would be the reply? The payment of the uttermost farthing would be required. We must therefore save ourselves and help others. Upon what do we ground our doubts that we cannot do great things? We have done all that we intended, and more; let us join and be united, do what we can, and we shall go on. The Saints seem to fear tropical climates, and icebergs which they have never seen, but we need not fear these things in a good ship, and living in peace. The climate on our route is moderate, with no sunken rocks to drive upon. They will have weeks of peace in the trade winds, while they may live at ease, without touching tackle or sheet. Their comfort too lies in what is before them. It is a grand system, and a little millennium. It has for its objects the glory of God and the salvation of man. Then let us not despise our small beginnings. The ocean is made up of drops, and the oak is produced from the small acorn, and rises in magnitude until the fowls of heaven can dwell in its branches. So is it with our company, it is small in its beginnings, but mighty in its results. Imagine then the Saints assembled in the west with their numerous wants, which by the means of this company can be supplied. Let us then seek to do unto others as we would they should do unto us.

The meeting was then adjourned until half-past ten o'clock, on Monday morning.

MONDAY MORNING.

Elder Hedlock said that the business of the Church had better take the precedence of the Joint Stock Company. We must seek the best way to promote the interests of the Church; therefore, it is necessary to make judicious arrangements for the different conferences. The presidents must be aware, having the spirit of God, that the talents and duties of each may be different, and all must act in union that good may be done, and no feelings should exist but those of concord and love; and our resolutions individually must be so to do anything agreed upon, that it may be for the general good.

With regard to Liverpool elder Ward preferred hearing the president's opinion as to the presidency of the Liverpool Conference.

President Hedlock thought the conference was so extensive, that it was necessary that a president be appointed; and he would also approve of the Isle of Man being separated from Liverpool, of its being made into a conference with a president of its own.

Elder Ward then moved that the Isle of Man be a separate conference, which was approved of by brothers Wilson, Brown, and James.

Elder Ward then moved that elder Lea, late president of the Sheffield branch, preside over the Isle of Man.

Elder Kimball seconded the motion which was carried unanimously.

Elder Hedlock suggested that elder Thomas Wilson be appointed president of the Liverpool conference.

It was then moved by elder Banks, seconded by elder James and carried, that the Liverpool conference appoint a president for the Liverpool branch.

Elder Halsall stated that by the labours of elders Banks and Hardy, he found Preston in good condition, and he was happy to say that it continued so. Its present position was therefore confirmed.

Elder Perks felt that elder John Banks was fully competent to arrange the Birmingham conference and put it in order, having elder William Walker, late of Macclesfield, to co-operate with him.

Elder Peter M'Cue stated that Glasgow conference was in good order, the officers being generally wise and diligent, and that brother Dunbar had done much good amongst them both in temporal and spiritual matters, especially in connexion with the Joint Stock Company.

Elder Ward moved that elder Dunbar continue to labour under the presidency of elder M'Cue, which was seconded by elder T. D. Brown, and carried.

Elder Charles Miller, said that in the Bradford conference they were doing well. The harvest was plentiful, the field very extensive, but the labourers were few. He would much like a wise and judicious labourer in connexion with him if he was continued in his present field of labour. Carried that he remain.

Elder Elisha H. Davies stated that in London they were getting on pretty well, they were not numerous, as they had cut off a few dozen, but had baptized better ones to stand in their place.

Elder Henry Crump supported and attested the truth of the statement, and requested that elder Davis might remain, as his conduct had been wise and prudent, which was very desirable.

Elder Hedlock had a strong desire that London, Dover, and Portsmouth, being important places, through which the gospel might find its way into France and the entire continent, might be attended to.

The difficulties of labouring in those quarters being alluded to,

Elder Ward said that he wished to impress one thing upon the minds of the officers; the secret of success was to go and preach the first principles of the gospel, by which all classes must alike be introduced into the kingdom of God. Let them take the example of Father Eyre, who, during his pilgrimage of the last twelve months has baptized 106 persons, and his labours have been upon new ground, and over a great extent of country, but the secret of his success has been that he diligently adheres to the proclamation of the first principles.

It was then carried unanimously that elder Davies be sustained in his present office.

Elder Hedlock suggested that elder Ross be held to labour in the southern district and elsewhere, under elder Davies, or as the presidency should direct. The motion was moved and seconded, being supported by elders Flint and Jones.

Elder Ross approved of the appointment, and stated his qualifications to endure hardships and suffering, by narrating his trials in Scotland; he was ready to obey counsel and labour where he was sent. He wished, however, that the conference would look a little towards the support of his wife who was living in Scotland.

Brother Wood, of Masborough, then arose and nobly offered his house as an asylum for sister Ross. He had prayed to the Lord that he would give him means to forward the work of the Lord and assist those who were in the field of labour. The Lord had done so, and he was prepared, and if sister Ross would come and live with them, that is, himself and wife, for he had no children, he would never ask her to go away, but she should have a home so long as he had one.

Elder T. D. Brown said that he never felt his own littleness of soul, and want of liberality, so much as he did then; he was not aware of sister Ross's position, or he would have made a similar offer, but he felt he was now too late, and as he could not wear the laurels, he would resign them to brother Wood, and long may he wear them.

Brother Wood further stated that if elder Ross would supply him with his measurement, he should never want for clothing.

After several speakers had expressed their feelings at the noble offer, a vote of thanks was given to brother Wood, and the offer unanimously accepted.

Brother Plumpton, of Manchester, said that if sister Ross preferred residing with him she should have a similar welcome.

Elder Jones then offered his several publications in the Welsh language, not that he expected the English brethren could read them, but that they might distribute them amongst the Welsh population by whom many of them were surrounded.

Several of the brethren made considerable purchases that they might assist brother Jones in his good work, and let his countrymen know what God is, and what he is doing in these last days.

The meeting then adjourned.

AFTERNOON.

The meeting was opened as usual.

Elder Gibson said the Edinburgh conference was at present resting after toils and troubles arising from aspiring spirits, they were in a manner rubbing their eyes and beginning to awake. The Church and the Joint Stock Company were in an improving state, a hundred new shares had lately been taken at a single meeting.

Elder Ward moved that elder M'Ewan cease to preside over Hunterfield and Crofthead, and that they be under the control of elder Gibson, and that elder M'Ewan co-operate with him under the directions of the Edinburgh council.

Elder Thomas Smith, of Worcester, stated that the condition of his conference was good, and much love and union prevailed. The members were extended over much ground. Six years he had laboured there, and spread the principles into several counties. At this stage of the proceedings it was left to stand as it was, though subsequently altered.

Elder Ward moved that elder John Goodfellow go to preside over the Macclesfield conference. Elder Goodfellow stated that he was as clay in the hands of the potter, and should comply with his appointment. Carried.

Elder Thomas Margetts stated, that in the Leicestershire conference the brethren were united, though they had had some trouble from apostates. He also said that the Derbyshire conference was in a pretty good state, though they had been troubled with some strange doctrines, which he had endeavoured to remove; he wished much for assistance.

Elder Ward suggested, that as elder Banks would be in the neighbourhood, and would not be considered to be confined to the Birmingham conference, he recommended that elder Banks go occasionally to assist elder Margetts.

Elder John Johnston said that the Cheltenham conference was long and narrow, standing straight up, the Saints were good, all good, most of them good for good, two or three good for nothing. He himself was but slow in speech, but he had his

spokesman beside that was quick enough. He was grateful that all the money for the law-suit had been obtained, and it would be paid immediately.

Elder James Bayliss desired to lay his case before the conference, expressing his willingness to abide by counsel.

Elder Johnston said that brother Bayliss was not obedient to counsel but contended against it, and professed to receive revelations for the guidance of the church, and with regard to meats and drinks; and that being desirous of opening the city of Gloucester he forbad elder Bayliss to go, as he should like both to eat meat and pudding, and when he went himself he should not like to find his way blocked up. But more seriously, he knew that a false doctrine was more easily implanted than eradicated.

Elder Hedlock remarked, in order to shorten this case, that we had a word of wisdom, it was not a commandment, nor by restraint; at present we might be grateful to eat what we could get, and at some future time we might do otherwise. We had now to preach the gospel, and not about meats and drinks. Tongues were good in their place, but churches may be torn to pieces by them, if wisdom be not exercised. When the heart is right, the gift will be good, but it will be evil if the heart be so. Revelations for the church and callings of individuals come not by the gift of tongues, but through the priesthood, as Aaron was called. Revelations come from God through the head and not through the limbs. Every person has a right to revelation for himself and his own affairs, and the president of a branch may receive of the wisdom of God; but special wants must come from the head, from which all truth and light comes.

Elder Bayliss said that elder Levi Richards asked him and others to covenant to keep the word of wisdom, he had done so, and knew it was good, he had done it for himself, but had not taught it to others.

Elder Thomas Smith, of Leamington, stated that he knew elder Bayliss to have taught very erroneous doctrines, which did much mischief, and he was desirous to see it put a stop to at once.

Elder Ward rose, and remarked to brother Bayliss, that he was surprised that he said that he had always abided by authority, and was still willing to do so; the very fact of his being present on that occasion was a proof that he had not gone by counsel. At the last annual conference he was counselled to remove to Cheltenham with his family, and labour with his hands for their support, and with regard to his preaching, to be subject to president Johnson. He then moved that brother Bayliss be under the control of brother Johnson, or any one that presides at any place whither he may remove, and that he be suspended from preaching until he receive authority from the presidency of Britain.

Elder T. D. Brown seconded the motion, remarking that brother Bayliss must learn wisdom and be subject to the head, and esteem the present an act of mercy for his probation. Carried.

Elder Arnold said that the Saints in the Mars Hill conference were in good standing; he had managed the whole since brother Sheets left, but he much wanted assistance.

It was then resolved that elder T. B. H. Stenhouse, from Scotland, join him, and assist in that extensive, though rural and poor field; and that elder Dan Jones look after the Garway conference in connexion with that of Monmouthshire.

Elder Thomas Barton found the Carlisle conference, as it were, sealed up, yet still twenty-four had been baptized since he went there. He had been supported himself, but they could not support his wife and family, and he would recommend that some young, active, and single man, go to labour there. Subject left over for the present.

Elder John Halliday stated that at Trowbridge there was a good field, and a great work to be done; also that the Bristol branch wanted a good stirring up.

Elder Kimball spoke of brother Joseph Berry, of Walsall, as a good and able young brother, and he would propose him to be sent to Bristol to labour under the presidency of brother Halliday. Carried.

Elder George Robins, of Hull, stated that his assistant, brother Jackson, had returned, and he moved that brother Brewerton, of the Sheffield conference, go and labour with him. Carried.

It was then resolved that elder Barton return to Carlisle, assisted as formerly by elder Leech.

Elder Ward moved that elder Thomas Smith receive the sanction of this conference to preside over Leamington. Carried.

Elder Ward then moved that elder Henry Cuerden, one of the seventies, obey the counsel that he has received from the twelve, as soon as he can, to return to America, and that until then he be subject to the directions of the first presidency in this land. Carried.

It was then resolved that elder Charles Phelps labour in the Bradford conference under the presidency of elder Charles Miller.

Elder Hedlock desired that all who were disposed to spend their time in the ministry, give him a note, so that they be sent out when required.

Elder Hedlock, in closing the meeting said, that as elder S. Downes had done much already, it would be best to employ him has a Joint Stock Company preacher, and that elder Henry Cuerden be employed in the same service if required. Agreed to. He said to-morrow we shall begin the business of the company. This was an important time, which would require both wisdom and unity of action. The first intention of the society was to help on the brethren abroad, and a great question would be whether we could send out a ship and company by September or October next.

The meeting was then adjourned.

TUESDAY MORNING.

The meeting was opened in the usual way by elder Dan Jones.

Elder Hedlock said, we shall take up the Joint Stock Company business to-day. I shall now give way to the president of that company, but would first remark that we shall want the wisdom of all. We wish to keep this company in connexion with the church. We may have many struggles to get through, but we will never give up. The monies we have been obliged to sacrifice in consequence of the mobocrats in the Far West, would have enabled us to have erected manufactories amongst us. But instead of that we have enriched others, and have been compelled to purchase different articles of the enemy, instead of producing them ourselves. But the principle now is this, that we have funds whereby we may minister to their necessities, or find them employment, and in return bring with us the results of their labour and industry. By doing this we shall build up each other, instead of the worldly speculators that have so long preyed upon the Saints. We have hitherto in a great measure been building up the brokers and shipowners by our hard earnings, but if we procure ships of our own we shall then build up ourselves. We have the counsel and prayers of the Twelve, let us adhere to them, and practise obedience. If the companies of the world can pay their labourers, and have a profit to divide amongst the shareholders, can we not do the same? Yea, we can do more, by the help of God, acting on the principles of righteousness and truth.

President Ward then took the chair, and said, that they were now completely registered, and could act legally. He had of his own accord adopted some measures, which, on the consideration of the duties he had been taught, were those of a president. In the exercise of these feelings he had therefore called upon elder Samuel Downes to go forth and labour for the company by explaining its principles, and procuring applications for shares. I might, if I had had sufficient time, have consulted all the directors, but I had not. The results of his labours are before us, namely, in bringing in applications to the amount of between five and six thousand shares. You may either reprove me, or approve of my proceedings.

Elder Dan Jones felt highly to approve of what had been done by the president, and especially in the calling out of elder Downes.

Elder Wiley of Liverpool also expressed his approval of the proceedings of the president.

At this stage of the proceedings, the president discovered that if we came to the decision of any thing by vote, we might be acting illegally as a company, inasmuch as the shareholders had not been called together according to item ninety-five of the Abstract of the Deed, for the performance of which, since the return of the

Deed from London, there had been no time. After a variety of observations from different persons, the meeting was adjourned until the afternoon.

AFTERNOON.

Elder Ward rose and said that since we had discovered that we could not act legally as a company to-day, he would move that brother Hedlock take the chair, while the meeting expresses its feelings generally, but more particularly on the Joint Stock Company, and especially of your confidence in the Directors of the same and of what they had done.

Elder Carruthers wished a list of the names of the Directors of complete registration, and also to know whether shares might be sold to those who are not members of the church. He was answered in the affirmative to the last question by elder Ward, and a list of the Directors was repeated, which will be forthcoming in connexion with the application papers that will be sent forth.

Elder Gibson moved that this assembly express their full confidence in the Directors of the Company, which was carried unanimously.

Elder Hedlock said that the desire of many to get to California as soon as possible would be laid before the Directors, and expressed his opinion that we should try to get up a company of emigrants.

Elder Ward remarked that he was equally anxious to accomplish great things as early as possible, but he was for working upon a sure foundation, and he would not wish our feelings to carry us forward in a measure that we could not carry out, and which must necessarily entail loss upon the society, and discourage the shareholders; but he was not by any means for being inactive, he would propose to employ what small capital we might have on hand, and seek to turn it over so as to multiply it for the advantage of the Company, and then, when we could do something effective and on a grand scale, he would go into it with any one. He did not wish any one to mistake the bearing of his remarks, he was wishful to do all that could be done well.

Elder Samuel Downes said that he had studied well the law of the Company, and he knew from practical experience the workings of its principles among the Saints; he was as anxious as the most sanguine that all that could be done should be done, and as early as possible, but he felt assured that sufficient funds could not be raised to purchase, freight, and send out a vessel to California so early.

Elder Davies ably supported the big step and great measure, he proposed the gathering of a company of young persons and the sending of them out in a ship of our own.

Elder Kimball approved of a great step being taken, and would recommend the attempt. Elder T. Margetts the same. Elder Crump came to express his feelings fully and freely, and would exert himself for a ship.

Elder T. D. Brown approved of the same measures.

Elder Wilson moved that conference encourage elder Hedlock to carry out his views, through the agency of the Joint Stock Company, and that we in the British Islands will do all we can through the churches, to prepare a company of young and able emigrants by September next, or as soon after as possible, to go and assist their brethren in California in their labours. Carried.

Elder Davies expressed a wish that diligent search be made for young men of all trades, mechanics, farmers, &c. &c.

Elder Dan Jones moved that the conference appreciate the labours of the first presidency in the British Islands, and that they will coutinue to uphold them by their faith and prayers.

Elder Hedlock returned thanks for this expression, and thereby felt encouraged.

Elder Hedlock suggested that the representatives of the various conferences now assembled in Great Britain, do resolve to uphold the First President in America, the Twelve Apostles with President Brigham Young at the head of the Quorum.

The suggestion was ably seconded by elder Ward, who repeated the principle that all who do not uphold the head from whom the laws of government emanate, must seek a head elsewhere. Carried unanimously.

Elder Ward wished to know whether elder Smith of Worcester, and elder James Ure of Sheffield would exchange conferences.

Elder Smith was in the hands of the presidency.

Elder Ure was willing to go to Worcester if brother Smith wished to exchange.

Elder Ward moved that the exchange be ratified. Carried.

Elder Ward moved that Chesterfield be separated from the Sheffield Conference, and that it form a conference of itself, to be presided over by elder Glande Roger. Carried.

Elder Banks moved that Etherby near Durham be joined to the Carlisle Conference. Carried.

Elder Ward spoke in answer to an inquiry which had been put to him relative to assistants in labour, who have been appointed at a general conference, whether they can be dealt with in case of wrong conduct, &c., by the president of the conference they are in, without an appeal to the general conference. He answered that decidedly they could, for when the general conference appointed such a one, they at the same time recognized the authortiy of the president under whom he was to labour, and expected him to exercise it in righteousness.

Elder Charles Phelps referred to the subject of having schools and books for the instruction of the children of the Saints, and was encouraged as well as he could to carry it into effect.

A vote of thanks was then proposed to elder Ward as editor and publisher of the STAR. A similar mark of respect was also presented to the same gentleman for his persevering and gentlemanly conduct as president of the Joint Stock Company, to both of which elder Ward feelingly replied.

COUNSEL.

How few fully comprehend the nature and the extent of that word—counsel; and yet many are apt to boast of their strict adherence to the preaching and admonitions of the first presidency, but let such be made acquainted with any thing that comes in contact with their feelings, and they rise up, as a certain man did in the days of Moses, when he, as the mouth-piece of God, forbade the Israelites to marry with other nations, and declared that his own feelings in that respect should be consulted, and not the counsel of that man Moses. So with many at this day, counsel is a sweet morsel so long as it chimes with our feelings, but let it be adverse to them, and it must be resisted as encroaching upon our liberty—as too likely to fetter the free range of our thoughts and desires. I do not wish to be understood as writing in vindication of servility, but rather to show there are bounds to its range; yet when we entered into the kingdom of God, we covenanted to obey his counsel, and knew we should have to receive it from his servants. It was our delight when we were told that we should live by every word that proceedeth from the mouth of God, and surely no man or woman ever thought He would take the trouble to tell every individual all things for himself, because if such there are, they are miserably mistaken. God raised up Moses to speak to Israel, to give his mind and will to the people; so God raised up our martyred prophet, to speak unto us the words of life and salvation; yet how many have fallen through a disobedience to the counsel of that man. Some have railed against him, used hard speeches, and called him tyrant, simply because, as a man of God, his counsel was asked, and given in all sincerity, but they not being suited, esteemed him their enemy, and have gone about to seek his life. Some have been counselled to go and labour in the vineyard, and have not done so, probably being comfortably seated upon a nest, they did not relish moving, expecting all the eggs to be hatched, but after all they were addled. Some in asking counsel, tell their tale, and never wait to hear your mind, but go on relating what they think would be best; and I have heard many receive counsel just as they wanted it, and it proved the road to their apostacy. But then, says one, why

did Joseph give such counsel? Because he knew it was in their hearts,—he heard them say they would do as they liked after all, let him give what advice he might. Thus their words betrayed them.

It is not policy to ask counsel unless you mean to render implicit obedience to it. What, render obedience to that which I know to be wrong. Yes, or why did you come into the kingdom of God, and throw yourself voluntarily under the superintendence of its head. Well, if that is what you call obeying counsel, I shall never do it. It needs not the spirit of prophecy to tell that person's doom, sooner or later. As far as I am acquainted with the order of the church, I have witnessed the downfall of many eminent men in it, and a disobedience to counsel has been the primary cause. My blood runs chill through my veins when I hear the obstinacy of persons against the powers that be; also, when I have heard persons at fellowship meetings declare themselves beyond the reach of the powers of the church. How wilfully ignorant.

Again, when charges have been preferred against them, maliciously too, they have allowed themselves to be severed from the church, and dwindle into unbelief and perish, perhaps for ever; whereas a little humility, recognizing God as the impartial judge, and knowing their innocence before him, and that all things would be adjusted before that tribunal, thereby showing their willingness to bear the wrongs for a season, when after a while their innocence would be apparent to all, and their forbearance would be the theme of thousands in the covenant, because they had borne this for the gospel's sake and to retain their place in the kingdom of God. But some will say, if I am cut off I can be baptized again; what matters it then; I will shew my resistance to those proceedings; I will expose this elder's conduct, shew his partiality, and uphold him to the world. Oh, hush, my brother, as you love the cause of God, as you value your own peace and tranquility, shut your impious lips, and behold in the officer at your head the man to lead you, at least for a season, and to himself be the condemnation for unrighteously filling his office, but do not seek to bring yourself under the displeasure of God, who delights to bless those that obey them who rule over them; and as you value a place in the midst of the Saints, permit me to urge you, by all that is sacred and holy, never to be cut off, for seldom, if ever, when once cut off and again joined to the church, are you so good as at first, though, I rejoice to say, there are some exceptions to this rule, for I have seen such show forth the true spirit of repentance, ever willing and ready to warn their unthinking brethren. When I have seen the Saints, some asserting their freedom and their determination to use it, I have felt to say with the poet—

> "O, but man, proud man!
> Drest in a little brief authority;
> Most ignorant of what he's most assured,
> His glassy essence,—like an angry ape,
> Plays such fantastic tricks before high heaven,
> As make the angels weep."

I have never thought myself too high in office, too proud to confess my sins and ask forgivness; and if I have to deal with a stubborn man, and he will not forgive me, the sin shall lie at his door and not at mine—he shall answer for it. I will partake of the Lord's Supper and not eat and drink damnation, but he will, because he will not be reconciled when I ask his forgiveness. Let such take care, for they are on the wrong road; stop and reflect; consider that you are blinded by an obstinate spirit and do not discern the beam in your own eyes. I am fearful many have left the bosom of the church, passed years of unsettled and distracting feelings, and fain would be baptized again, but pride will not let them acknowledge or humble themselves.

Dear readers, I do so highly esteem my place in the midst of the Saints, that I would bear the lash if I had done anything wrong, or even if innocent, knowing that my innocence would be apparent. I would hope all things, endure all things, and after a time I know, as I love the cause, and my heart is right before God, the suspicion existing against me would give way, and I should shine forth with redoubled force as the sun after a mist. But some may say I have committed sin against the Holy Ghost, and thus consider the door of entrance is for ever shut against

me. I view it, my brethren, in a different light. When a person commits that sin, I am, of course, sensible he cannot be forgiven; but what, I ask, is that sin? have the Saints become eye witnesses of the majesty of God in this country? have our separated brethren sought to shed the blood of innocence either directly or indirectly, been anointed of the Most High, or made partakers of those blessed powers? At present you answer they have not; then, I am bold to say they have not committed sin against the Holy Ghost. What shall I say then? Permit me, my offended brethren, and you that are separated from us, to urge the one to humility, to retain their place; never allow yourselves to be cut off—for once severed, if again baptized, you are seldom as good as at first. To the latter I call for a speedy return to the fold; the day of selection is near at hand, the sheep must be separated from the goats. If then, you wish to be thus numbered among the faithful, embrace now the opportunity; and you, my fellow officers, that may have given umbrage, make a plaster as large as the wound; seek to save all you can, esteem the souls of those you preside over of inestimable worth, not as a toy to be played with in the hands of a child, but labour for the good of all.

Permit me then, in conclusion, to urge you to become one family; let lenity and brotherly kindness prevail, then will the hearts of all be cheered at the different conferences to see a diminution in the numbers of suspended and separated brethren. The kingdom of God will prosper, your numbers increase, fresh doors open for you on the right and left, and when you stand up in the congregation, you have the faith and prayers of all; you have the spirit to preach, setting forth a good example; the Saints will follow it, and when you leave, you have their unceasing prayers for your prosperity, you are ever welcome among them, for they know your sterling worth, your untiring assiduity to profit them, and make them, by your excellent teachings—Saints; and who will not respond and say this is preferable to their being tired of you and wishing you gone. May the joy and peace of the Holy Ghost abound among you. Even so. Amen.

Your servant for the gospel sake,

DAVID C. KIMBALL.

THOMAS WARD, ESQ., PRESIDENT OF THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

Dear Sir,—This company having now obtained complete registration, is in a position at once to proceed in carrying out the objects for which it has been formed, after first adopting the necessary steps for permanently appointing the officers who have been provisionally elected.

Although the time occupied in procuring complete registration has been considerable, yet no unnecessary delay has taken place, nor have any obstacles whatever arisen, either from irregularity or illegality of proceeding in following the course directed by the Act of Parliament; the sole cause of the delay being the extent of the company as respects the number of shareholders, and the multitude of provisions embodied in the deed of settlement.

I am glad to say that every assistance and facility have been afforded me by the officers of the company, and others connected with it, with whom I have been in communication, and that much arduous labour has been saved me by their attention and assiduity.

In conclusion, allow me to wish the company all the prosperity its promoters anticipate, and to remark, as far as my means of judging permit, that if straightforward and disinterested conduct in those at the head of its affairs be any guarantee of future success, the company is entitled to an assurance of prolonged stability and welfare.

I am, dear Sir,

Your obedient servant,

Liverpool, 6th June, 1846. JAMES ROWE.

LETTER TO THE EDITOR.

Dear Brother Ward,—Having a few days ago arrived from the seat of the church, according to previous appointment, in company with brother Cain, I thought a few lines from me might prove interesting to you, and if worthy of a place in your valuable pages, might not prove uninteresting to your numerous readers. We took our departure on the 10th of March, and arrived in this port on the evening of the 9th instant.

The state of affairs when we left, and for some time previous, were at once animating and heart rending, calculated to force a sigh accompanied with tears from the hearts of those who know how to sympathise with suffering humanity; while on the other hand the brightness of hope beamed from every countenance, and every arm was nerved with power in preparing for their exodus from exile, to a place where they could breath the uncorrupted air of freedom, which is so dear to their hearts.

I need not here mention scenes of barbarous persecution which you have already been under the necessity of publishing before the gaze of this astonished nation, the recollection of which ought to be stored up in the strongest cells of memory until the day of retribution and vengeance.

Several thousand Saints had already crossed the mighty Mississippi, and were encamped in the wilderness, then made dreary and cold by a recent snow storm; but the Saints were all in good health, and many who had before relapsed into a state of weakness were recovering their health, and seemed nerved with fresh life and vigour. Could you have seen that camp smiling in the rays of the moon's silver beams, could you have emerged at once into the place and pervaded the silent valley at an hour when animated nature slept, and while contemplating the scene, would not your cogitations at once embrace the gloomy past, the interesting present, and the glorious future.

By this time no doubt another company of several thousands are on their way, and many more preparing to go, which preparation can only be facilitated according to the progress of the sale of property that has been left by those already gone to be consecrated to fit out the poor, the widow and the fatherless, the sick and infirm with age, the maimed and the blind.—" This is pure and undefiled religion."—Thus they are leaving the city of their exile, built up by them in the midst of poverty and want, which they have beautified and adorned with many noble buildings, which would do honor to any of the large and opulent cities of that country, and have crowned the whole with a magnificent temple which by this time is nearly finished if not quite, which will stand as a monument of Mormon industry, talent, perseverance, and grandeur to the latest generation.

I cannot but express my gratitude, and congratulate you with the rest of your fellow-labourers, to hear, on arriving at this place, the flattering and heart-cheering accounts of the still rapid spread of the cause of truth; and when I contemplate the present prospects, I cannot but look back to the time when a few individuals came to the town where I then dwelt (Preston), without money, their clothing threadbare, their bodies worn down by fatigue, without friends, strangers in a strange land, without home or where to lay their heads—not a Saint in the whole land, and consequently not a heart that could feel and sympathise. I say when I contemplate the germ from which so mighty a people has sprung, I am ready to exclaim, what but the mighty power of Jehovah could have effected it? Many thousands of our countrymen now see and understand, that temporal salvation is as necessary and essential to man as the salvation of the spirit; they understand that the body and the spirit is the soul of man, and therefore it is as necessary to save the tenement as the tenant.

With respect to temporal salvation, I know of no greater power to bring it about than that which is already in operation in this land, and looked too with so much interest by those in the land of Zion—I mean the Joint Stock Company. I am happy to learn that your unwearied efforts have been blessed beyond your expectation, in laying the foundation of that by which God will " For brass bring gold, and for iron will bring silver, and for wood brass, and for stones iron, to beautify Zion, and exhalt her above the nations," for, says God, " The multitudes of the sea (ships) shall be converted to thee, the strength of the Gentiles (wealth) shall come to thee; the multitude of camels shall cover thee, the dromedaries of Median and Epha, all they from Sheba shall come, bringing gold and frankincense," &c. Thus, dear brother, I conceive the Joint Stock Company to be the germ from which will spring that mighty lever of power to effect the fulfilment of the

above quotations in connexion with many more of the sayings of the ancient prophets. This is a subject of vast interest to all Saints; it is the subject of my heart, I have put it on; it is part and parcel of my religion; it is hallowed by the prayers of the first presidency of this church, and all those of tried and sterling faith. It is nursed and protected by the most powerful government in the world, the Queen is its "nursing mother," and it must ultimately "suck the breasts of kings."

What, then, can impede the progress of such a system; the foundation of which is laid in wisdom, hallowed by the prayers of apostles and prophets, protected by the British lion, supported and fed by Saints, and regulated by the judicious management of men of profound wisdom, learning, and virtue, clothed with the authority of the great Jehovah. A system so protected, so wisely managed, so powerfully upheld, and which contains within itself the power of so great results, cannot but call forth the confidence, support, and energies of all Saints, of the poor, and of the rich—the Lord requires it at their hands, and no Saint will withhold for a moment his support. Seeing that I have extended my remarks so far, allow me to close without further ceremony. Yours. &c.,

G. D. Watt.

Liverpool, June 12th, 1846.

Latter-day Saints' Millennial Star.

JUNE 15, 1846.

If it were possible for us to look into the future and behold the mighty and stupendous results of the things that are now but as it were in a state of embryo, our hearts would undoubtedly be elated with joy and gladness that would perhaps unfit us for the discharge of our present duties.

We have now effected the complete registration of the British and American Commercial Joint Stock Company, and have thereby laid a foundation for the establishment of a mighty engine, which, under the direction of the Spirit of God, will, we most truly believe, be made one of the most powerful instruments in the hands of God that has ever been employed for the building up of his kingdom.

Let the shareholders in the company have full confidence in the directors, for we believe one and all to be men whose sole desire is to promote the glory of God, and to build up his kingdom.

It will be the duty of all, as soon as facilities are afforded them for the purpose, to make applications for shares, and to commence paying for them as soon and as quickly as their means will allow.

For the encouragement of our brethren, we would reiterate what has been said before, that the Joint Stock Company is fully appreciated by the Twelve, and has been a daily subject of their prayers, and that they consider it one of the greatest things that has ever been devised for carrying out the great purposes of God. Their anticipations are beyond our grasp at present, but what they have said of it ought to stimulate every one who wishes well for the cause of God, to do their utmost to aid and help onward this great work.

The shareholders may rest assured, that whatever transpires, the directors will preserve it in its purity, and carry out, according to the principles of British law, the Joint Stock Company; that the anticipations of the most sanguine may be fully realized, the Saints be blessed, and our God be glorified.

We cannot omit to allude to the acquisition of strength that we have of late received from America, first in the arrival of our beloved brother David C. Kimball, and since in that of brothers G. D. Watt and Joseph Cain. Elder Kimball, it will

be seen by the present number of the STAR, is appointed to preside over the Manchester conference. Elder Watt is sent to preside over Scotland, while elder Cain is sent on express business of the church to Herefordshire. Our brethren have been privileged above the Saints here by receiving an endowment in the Temple of the Lord, and consequently have received additional power and blessings. Let no man deceive himself, nor be alarmed, for most assuredly as our knowledge and blessings increase, so will the hostility of our great adversary, and our warfare will not be ended until we have overcome all things.

In concluding our Editorial labours of the seventh volume of the STAR, we feel it our duty to return our sincere thanks to all our subscribers and patrons, and sincerely thank them for their support, and trust that the future will find us no less diligent in discharging our multifarious duties. We feel to apologize to those who have from time to time been disappointed, and have to state that other engagements, harassing and difficult, have been the cause of our neglect, a circumstance however, which for the future, we shall endeavour to avoid. Wishing individual prosperity to subscribers, and to the kingdom of God, we remain your obedient servant in the Lord,

THE EDITOR.

INTEGRITY.

It is possible for a person to receive the principles of eternal truth, to rejoice therein, and to walk according to them for a considerable time, bearing the scorns and sneers of his former acquaintances, and even suffering loss for the truth's sake. But though this be a good commencement in the career of a man of God, it will not suffice to bring him off victoriously as a servant of the living God. The demand which the religion of the Lord Jesus Christ requires, is more than this; it is not only to endure for once or twice, but to continue to endure, even unto the end, to meet with difficulties complicated and dark, when every resource from which we look for help appears to be gone, when the highest and most distinguished for their integrity fall, when you look around for the support of many who have hitherto stood firm as a rock, whose previous career has been untarnished, and find them apostates; then, indeed, is the hour of trial, then is it proved whether the seed within us has fallen upon good ground or not; yes, when every friend has fallen, when the horizon of our prospect shows no ray of light or hope, when it is in vain to seek for any aid far or near, then indeed comes the test, and happy is that man who can still stand, and calmly stand, upon the principles of eternal truth, feeling that his feet are fixed upon a rock, and whose confidence is such, that he knows that foundation is sufficient, nor asks for other aid.

And sooner or later all that have entered into the kingdom of God must endure these things, and be similarly tested. In aspiring after that high and exalted position in which our heavenly Father is exalted, who has overcome all things, we must in our progress be prepared to overcome all things, and go on continually conquering and to conquer. Shall we then despair when difficulties arise—when the dark clouds of adversity hover around us—when no way of hope of escape as it were is afforded? No! Let the Saints stand individually upon the principles of eternal truth, they are lasting as their great Author, let each become isolated as it were then, and prove in his own person the unflinching integrity and uprightness of a man of God.

But suppose on the other hand that we have our faith in the gospel associated with our own confidence in some individual besides, and that we look upon his faithfulness as a support unto ourselves; in the day of adversity he may fall, in the struggle of persecution he may be overthrown; what then becomes of those who have looked more to the integrity of that man than to the reality of their own position? Why, they fall too, and find that the covenant which they had made was not formed between themselves and God, but that it trusted in an arm of flesh, which now has failed them, and they look in vain for a way to escape. Let then every one examine himself, trial and difficulty are nigh at the door, the power of the tempter is about to be excited with surpassing energy, and it behoveth all to watch and pray, lest they fall.

Let it be ever remembered that religion is personal, that we individually have to act our part, and blessed shall he be who having encountered all things, still shall stand; his reward shall be lasting, and his crown glorious, sparkling with the radiance of eternal light, and he shall be welcomed and accepted amongst the sons of God.

EDITOR.

PRAYER.

Perhaps there is no subject less understood than that which we have placed at the head of these remarks, and yet it is as it were the life and existence, or rather the source of it, in the true saint of God. How exalted indeed must be the condition of that man, who, whatsoever office he may fill, is prepared continually to go before his heavenly Father, unbosom his feelings, and lay all things before him with the simplicity of a child, and ask for his guidance and blessing upon that in which he is about to engage. How many errors, indeed, would be avoided, if we continually sought for wisdom and light from God through the medium of prayer. And we would here remark, that there is no one exempt from the duty of prayer, let their position be ever so exalted they stand in need of the light and intelligence of the Spirit of God continually, and if they wish for success in their various enterprises, it will be found to be associated only with a continual application to the throne of grace, and blessings consequent upon so doing.

We are aware that no one enters into the kingdom of God without commencing a career of trial and difficulty. Well, what would be our best and sincerest counsel to such a one? Most assuredly to live near unto God, to be in constant communion with him by prayers and supplications, that we might not err in our ways, but do all things in accordance with the mind and will of God. The grand secret of salvation is *endurance unto the end*, but this can only be effected by the application of the great principle upon which we are now treating. There is no power in man to save himself, he can only come into a state of security by becoming the recipient of another spirit, even the Spirit of God; therefore, how necessary is it that he should ever be in such a state as to approach acceptably into the presence of God, and obtain that aid which is so essentially necessary to his salvation.

In making these few remarks, we mean them fully to apply to ourselves as well as to our readers, and let no one mistake about this subject, for whatever is their position, be it arduous and difficult, or otherwise, the grand secret of success will be found to be a constant communication with our heavenly Father, in which we can lay all things before him, and ask in the name of Jesus Christ for wisdom and power to do all things in accordance with his own will.

Let the Saints reflect upon this subject deeply, it is applicable to all; how much trial and difficulty and evil feeling would be removed, if the parties were in com-

pany to go before the Lord, there explain all things and seek for wisdom and intelligence to rectify and put in order all things that may be wrong.

Presidents of conferences, of branches, and all officers, we address these lines to you, give heed to these injunctions and you will be blest, your labours will not be in vain, neither shall you have to look around and find your brethren in hostility to yourself, but you shall find that having sought for the spirit of the Lord, that you have become of one mind and heart, and that you can act together in concert, and the Evil One shall not have power over you.

We consider this subject as extremely simple and easy to be understood. The great plan of redemption is to impart unto man a spirit and power foreign to himself, but by which he shall be enabled to overcome and triumph. That spirit is the spirit of God, and it is only by a constant career of faithfulness and diligence in seeking for the same that we can overcome any present difficulties, and be prepared for entering into that rest which is prepared for the people of God. Let then the Saints of God be individually an example to all men of their diligence in this respect, we do not mean that they should make a display of their piety, but that they should constantly feel the necessity of trusting in the power and blessing of God, and never fail to ask for light and intelligence to be our attendant in our progress onward to eternal life.

Let such a course of conduct in this respect be ours, and our success is certain, and our everlasting reward is sure, while our pilgrimage shall be cheered by the bright corruscations of the principles of truth, which will, while we are childlike and honest, continue to illumine the path to immortality and eternal life.

EDITOR.

COME GO WITH ME.

Come go with me, come go with me,
Ye Saints of God, come go with me,
The time has come, we must away
To distant lands, where God shall say;
No longer let us linger here;
The world is doom'd to woe and fear—
This Gentile race the priesthood hates;
We have no home, within these States,
Let us away and seek our rest,
Our home's not here, it's in the west,
Come go with me.

My kindred come, come go with me,
All friends of truth, where'er you be,
Ye poor, ye lame, ye halt and blind,
Ye need not one be left behind.
Come go with me, I'm westward bound
Where mobbers' blasts will never sound—
Where truth can spread and justice flow—
Where party sects will never grow—
Where God shall be our Priest and King,
And Saints to him their offerings bring,
Come go with me.

Come then, oh come, no more delay,
The spirit whispers haste away;
This nation now has seal'd its doom
And soon with wrath will be o'erthrown—
The Prophet's blood has stained the land,
He fell by cruel mobbers' hand,
Although the rulers pledged their faith
That he with them should be kept safe,
Their pledge they broke, they spilt his blood,
And forced his spirit back to God.
Come go with me.

We'll go away, from this vain world,
With freedom's banners wide unfurl'd,
To a land of peace and liberty,
Beside the great Pacific Sea;
There we will sing in joyful strains
And shout hosannas o'er the plains,
Where mobs and strife shall be no more,
Upon the great Pacific shore;
Sweet praises to our God we'll give
While in our peaceful tents we live.
Come go with me.

We'll bid adieu to party clans,
And rend asunder all their bands
We'll leave them to their wretched fate,
Because they do the Gospel hate;
We'll leave these scenes of strife and woe,
To milder climes we all will go,
Where RIGHT will rule, and FREEDOM reign,
We there will break this Gentile chain;
No more we'll wear their cursed yoke,
For God hath said it shall be broke.
Come go with me.

Then come ye Saints, no longer stay,
In forty-six we'll move away;
Our God shall be our constant aid,
His arm is bare, be not afraid—
The journey's great and arduous too,
But dread it not, there's peace in view,
Though wicked men may rage and foam,
The silent west shall be our home;
God says he'll be our guard and shield,
And for his Saints his power will wield;
Come go with me.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME VIII.

"LET US NOT SLEEP AS DO OTHERS, BUT LET US WATCH AND BE SOBER."—*Paul.*

LIVERPOOL:

PUBLISHED BY ORSON HYDE,

No. 6, GOREE PIAZZAS.

MDCCCXLVI.

PREFACE.

Being desirous to begin the New Year with a New Volume, we are under the necessity of closing the present one with the eleventh number. It will, however, contain more than the usual quantity of matter, being one number and a half.

It will be seen that the Editorial department of this work changed hands after the sixth number was partly in type. Owing to the peculiar condition of the Church at that time, we have been under the *disagreeable necessity* of publishing a great deal of matter that has been only interesting to the Saints, and even to them painfully interesting. But through the blessings of Providence we have been enabled to regulate and straighten up the affairs of the Church, and to close this Volume in full view of the rising prosperity of God's people in the British Isles. We therefore feel to tender our most sincere and heartfelt gratitude to our Father for the success and prosperity that have attended our labours. Relying upon His unbounded goodness and mercy for aid and support, we hope to renew our labours in the coming Year with brighter hopes and additional zeal, and to reflect the light of Heaven, through the Star, with a more brilliant lustre and glory upon the path of the just.

Orson Hyde.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 1. JULY 15, 1846. VOL. VIII.

TO OUR READERS.

IN issuing the first number of the eighth volume of the MILLENNIAL STAR, we feel to return our grateful acknowledgments to all our supporters for the encouragement they have afforded, and respectfully to solicit a continuance of their patronage for the support of the same, into whose hands soever the editorial department fall. We have also to express our gratitude to our Heavenly Father for being enabled to bring to a conclusion the seventh volume, which has been effected in connexion with many other cares and anxieties that have devolved upon us from time to time. When we contemplate the events that have transpired since we first read the pages of the STAR, we feel that there is an importance attached to the publication of the work, that obtains not with any publication unconnected with the kingdom of God. The years of the world, with regard to its present state, are speedily drawing to a close, whatever scepticism may be indulged upon this most important subject; while the work of the Lord, and the establishment of his kingdom upon earth becomes the great subject of interest to every one connected with the principles of eternal truth. It is by being connected with this scheme of Jehovah in restoring the authority of the holy priesthood unto man, and unveiling the great principles on which the salvation of ourselves and of our dead depends, that the STAR and similar publications have an interest and importance attached to them, which the publications of the world have not.

We trust that so long as we have the high honour and privilege of being connected with the STAR, this relationship on our part will never be forgotten. We feel no desire any longer to write or compile for the press than so long as this continues our great object—that we may be instrumental in disseminating the principles of the plan of salvation, in warning the people of the signs of the times, and in faithfully recording the great events that must form the history of the last days. In endeavouring to carry out these great objects we place a perfect reliance on the patronage and support of all faithful Saints, and trust that our labours will be appreciated, and prove of lasting benefit to the faithful by inspiring them with fresh confidence from day to day, and by encouraging them to a speedy compliance with the commandments of the Lord so necessary for their salvation.

Under the sentiments which we express do we then enter upon the labours of another volume, and sincerely pray that they may be productive of increasing interest and usefulness to all our readers.

As time progresses we feel persuaded that matters of growing importance will continually arise, and it will be evident more especially when we take into consideration the situation of the church in the wilderness. Never since the organization of the church, has the progress of events in connexion with it, failed to produce an interest that has to the people of God absorbed all others, but

we are fully convinced that the future will be productive of events and matters of interest that will throw past experience with few exceptions into the shade. It behoves us then, in the discharge of our duty, never to lose sight of the great things with which we are now, and must ultimately be, associated, and on the part of our readers we trust that the same motives will have their due and legitimate effect; then by union and combination we shall not be altogether useless in the kingdom of God.

May the Spirit of God be our guide and counsellor continually. Amen.

THOMAS WARD.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

August 3.—There was a white frost last night; the morning is clear and cool. We were early on the road, having breakfasted before sunrise, and in a few miles travel entered the pass of the Medicine *Butte*, through which led a broad trail, which had been recently travelled by a very large party. Immediately in the pass, the road was broken by ravines, and we were obliged to clear a way through groves of aspens, which generally made their appearance when we reached elevated regions. According to the barometer, this was 8,300 feet; and while we were detained in opening a road, I obtained a meridional observation of the sun, which gave 41 deg. 35 min. 48 sec. for the latitude of the pass. The Medicine *Butte* is isolated by a small tributary of the North fork of the Platte, but the mountains approach each other very nearly; the stream running at their feet. On the south they are smooth, with occasional streaks of pine; but the butte itself is ragged, with escarpments of red fieldspathic granite, and dark with pines; the snow reaching from the summit to within a few hundred feet of the trail. The granite here was more compact and durable than that in the formation which we had passed through a few days before to the eastward of Laramie. Continuing our way over a plain on the west side of the pass, where the road was terribly rough with artemisia, we made our evening encampment on the creek, where it took a northern direction, unfavourable to the course we were pursuing. Bands of buffalo were discovered as we came down upon the plain; and Carson brought into the camp a cow which had the fat on the flank two inches thick. Even in this country of rich pasturage aud abundant game, it is rare that the hunter chances upon a finer animal. Our voyage had already been long, but this was the first good buffalo meat we had obtained. We travelled to-day 26 miles.

August 4.—The morning was clear and calm: and, leaving the creek, we travelled towards the North fork of the Platte, over a plain which was rendered rough and broken by ravines. With the exception of some thin grasses, the sandy soil here was occupied almost exclusively by artemisia, with its usual turpentine odour. We had expected to meet with some difficulty in crossing the river, but happened to strike it where there was a very excellent ford, and halted to noon on the left bank, 200 miles from St. Vrain's fort. The hunters brought in pack animals loaded with fine meat. According to our imperfect knowledge of the country, there should have been a small affluent to this stream a few miles higher up; and in the afternoon we continued our way among the river hills, in the expectation of encamping upon it in the evening. The ground proved to be so exceeding difficult, broken up into hills, terminating in escarpments and broad ravines, 500 or 600 feet deep, with sides so precipitous that we could scarcely find a place to descend, that, towards sunset, I turned directly in towards the river, and, after nightfall, entered a sort of ravine. We were obliged to feel our way, and clear a road in the dark-

ness; the surface being much broken, and the progress of the carriages being greatly obstructed by the artemisia, which had a luxuriant growth of four to six feet in height. We had scrambled along this gully for several hours, during which we had knocked off the carriage lamps, broken a thermometer and several small articles, when, fearing to lose something of more importance, I halted for the night at ten o'clock. Our animals were turned down towards the river, that they might pick up what little grass they could find; and after a little search, some water was found in a small ravine, and improved by digging. We lighted up the ravine with fires of artemisia, and about midnight sat down to a supper which we were hungry enough to find delightful—although the buffalo meat was crusted with sand, and the coffee was bitter with the wormwood taste of the artemisia leaves.

A successful days hunt had kept our hunters occupied until late, and they slept out, but rejoined us at daybreak, when, finding ourselves only about a mile from the river, we followed the ravine down, and camped in a cotton-wood grove on a beautiful grassy bottom, where our animals indemnified themselves for the scanty fare of the past night. It was quite a pretty and pleasant place; a narrow strip of prairie about 500 yards long terminated at the ravine where we entered by high precipitous hills closing in upon the river, and at the upper end by a ridge of low rolling hills.

In the precipitous bluffs were displayed a succession of strata containing fossil vegetable remains, and several beds of coal. In some of the beds the coal did not appear to be perfectly mineralized; and in some of the seams, it was compact and remarkably lustrous. In these latter places there were also thin layers of a very fine white salt, in powder. As we had a large supply of meat in the camp, which it was necessary to dry, and the surrounding country appeared to be well stocked with buffalo, which it was probable, after a day or two, we would not see again until our return to the Mississippi waters, I determined to make here a provision of dried meat, which would be necessary for our subsistence in the region we were about entering, which was said to be nearly destitute of game. Scaffolds were accordingly soon erected, fires made, and the meat cut into thin slices to be dried; and all were busily occupied, when the camp was thrown into a sudden tumult, by a charge from about 70 mounted Indians, over the low hills at the upper end of the little bottom. Fortunately the guard, who was between them and our animals, had caught a glimpse of an Indian's head, as he raised himself in his stirrups to look over the hill, a moment before he made the charge; and succeeded in turning the band into the camp, as the Indians charged into the bottom with the usual yell. Before they reached us, the grove on the verge of the little bottom was occupied by our people, and the Indians brought to a sudden halt, which they made in time to save themselves from a howitzer shot, which would undoubtedly have been very effective in such a compact body; and further proceedings were interrupted by their signs for peace. They proved to be a war party of Arapaho and Cheyenne Indians, and informed us that they had charged upon the camp under the belief that we were hostile Indians, and had discovered their mistake only at the moment of the attack—an excuse which policy required us to receive as true, though under the full conviction that the display of our little howitzer, and our favourable position in the grove, certainly saved our horses, and probably ourselves, from their marauding intentions. They had been on a war party, and had been defeated, and were consequently in the state of mind which aggravates their innate thirst for plunder and blood. Their excuse, however was taken in good part, and the usual evidences of friendship interchanged. The pipe went round, provisions were spread, and the tobacco and goods furnished the customary presents, which they look for even from traders, and much more from government authorities.

They were returning from an expedition against the Shoshonee Indians, one of whose villages they had surprised, at Bridger's fort, on Ham's fork of Green river, (in the absence of the men, who were engaged in an antelope surround,) and succeeded in carrying off their horses and taking several scalps. News of the attack reached the Snakes immediately, who pursued and overtook them, and recovered their horses; and, in the running fight which ensued, the Arapahoes had lost several men killed, and a number wounded, who were coming on more slowly with a party in the rear. Nearly all the horses they had brought off were the property

of the whites at the fort. After remaining until nearly sunset, they took their departure; and the excitement which their arrival had afforded subsided into our usual quiet, a little enlivened by the vigilance rendered necessary by the neighbourhood of our uncertain visitors. At noon the thermometer was at 75 degrees, at sunset 70 degrees, and the evening clear. Elevation above the sea, 6,820 feet; latitude 41 deg. 36 min. 00 sec.; longitude 107 deg. 22 min. 27 sec.

August 6.—At sunrise the thermometer was 46 degrees, the morning being clear and calm. We travelled to-day over an extremely rugged country, barren and uninteresting—nothing to be seen but artemisia bushes; and in the evening found a grassy spot among the hills, kept green by several springs, where we encamped late. Within a few hundred yards was a very pretty little stream of clear cool water, whose green banks looked refreshing among the dry rocky hills. The hunters brought in a fat mountain sheep (*ovis montana*).

Our road the next day was through a continued and dense field of *artemisia*, which now entirely covered the country in such a luxuriant growth that it was difficult and laborious for a man on foot to force his way through, and nearly impracticable for our light carriages. The region through which we were travelling was a high plateau, constituting the dividing ridge between the waters of the Atlantic and Pacific oceans, and extending to a considerable distance southward, from the neighbourhood of the Table rock, at the southern side of the South Pass. Though broken up into rugged and rocky hills of a dry and barren nature, it has nothing of a mountanious character; the small streams which occasionally occur belonging neither to the Platte nor the Colorado, but losing themselves either in the sand or in small lakes. From an eminence, in the afternoon, a mountanious range became visible in the north, in which were recognized some rocky peaks belonging to the range of the Sweet Water valley; and determining to abandon any further attempt to struggle through this almost impracticable country, we turned our course directly north, towards a pass in the valley of the Sweet Water river. A shaft of the gun carriage was broken during the afternoon, causing a considerable delay; and it was late in an unpleasant evening before we succeeded in finding a very poor encampment, where there was a little water in a deep trench of a creek, and some scanty grass among the shrubs. All the game here consisted in a few straggling buffalo bulls, and during the day there had been but very little grass, except in some green spots where it had collected around springs or shallow lakes. Within fifty miles of the Sweet Water, the country changed into a vast saline plain, in many places extremely level, occasionally resembling the flat sandy beds of shallow lakes. Here the vegetation consisted of a shrubby growth, among which were several varieties of *chenopodiaceous* plants; but the characteristic shrub was *Fremontia vermicularis*, with smaller saline shrubs growing with singular luxuriance, and in many places holding exclusive possession of the ground.

On the evening of the 8th we encamped on one of those fresh-water lakes, which the traveller considers himself fortunate to find; and the next day, in latitude by observation 42 deg. 20 min. 06 sec. halted to noon immediately at the foot of the southern side of the range which walls in the Sweet Water valley, on the head of a small tributary to that river.

Continuing in the afternoon our course down the stream, which here cuts directly through the ridge, forming a very practicable pass, we entered the valley, and after a march of about nine miles, encamped on our familiar river, endeared to us by the acquaintance of the previous expedition, the night having already closed in with a cold rain-storm. Our camp was about 20 miles above the Devil's gate, which we had been able to see in coming down the plain; and in the course of the night, the clouds broke away around Jupiter for a short time, during which we obtained an immersion of the first satellite, the result of which agreed very nearly with the chronometer, giving for the mean longitude 107 deg. 50 min. 07 sec.; elevation above the sea 6,040 feet; and distance from St. Vrain's fort, by the road we had just travelled, 315 miles.

Here passes the road to Oregon; and the broad smooth highway, where the numerous heavy waggons of the emigrants had entirely beaten and crushed the artemisia, was a happy exchange to our poor animals for the sharp rocks and tough shrubs among which they had been toiling so long, and we moved up the valley

rapidly and pleasantly. With very little deviation from our route of the preceding year, we continued up the valley, and on the evening of the 12th encamped on the Sweet Water, at a point where the road turns off to cross to the plains of Green river. The increased coolness of the weather indicated that we had attained a great elevation, which the barometer here placed at 7,220 feet; and during the night water froze in the lodge.

The morning of the 13th was clear and cold, there being a white frost; and the thermometer, a little before sunrise, standing at 26·5 degrees. Leaving this encampment, (our last on the waters which flow towards the rising sun,) we took our way along the upland, towards the dividing ridge which separates the Atlantic from the Pacific waters, and crossed it by a road some miles further south than the one we had followed on our return in 1842. We crossed very near the table mountain, at the southern extremity of the South Pass, which is nearly 20 miles in width, and already traversed by several different roads. Selecting as well as I could in the scarcely distinguishable ascent, what might be considered the dividing ridge in this remarkable depression in the mountain, I took a barometrical observation, which gave 7,490 feet for the elevation above the Gulf of Mexico. You will remember that, in my report of 1842, I estimated the elevation of this pass at about 7,000 feet; a correct observation with a good barometer enables me now to give it with more precision. Its importance, as the great gate through which commerce and travelling may hereafter pass between the valley of the Mississippi and the north Pacific, justifies a precise notice of its locality and distance from leading points, in addition to this statement of its elevation. As stated in the report of 1842, its latitude at the point where we crossed is 42 deg. 24 min. 32 sec.; its longitude 109 deg. 26 min. 00 sec.; its distance from the mouth of the Kansas, by the common travelling route, 962 miles; from the mouth of the Great Platte, along the valley of that river, according to our survey of 1842, 882 miles; and its distance from St. Louis about 400 miles more by the Kansas, and about 700 by the Great Platte route; these additions being steam-boat conveyance in both instances. From this pass to the mouth of the Oregon is about 1,400 miles by the common travelling route; so that, under a general point of view, it may be assumed to be about half way between the Mississippi and the Pacific Ocean, on the common travelling route. Following a hollow of slight and easy descent, in which was very soon formed a little tributary to the Gulf of California, (for the waters which flow west from the South Pass go to this gulf,) we made our usual halt four miles from the pass, in latitude by observation 42 deg. 19 min. 53 sec. Entering here the valley of Green river—the great Colorado of the West—and inclining very much to the southward along the streams which form the Sandy river, the road led for several days over dry and level uninteresting plains, to which a low, scrubby growth of artemisia gave a uniform dull grayish colour; and on the evening of the 15th we encamped in the Mexican territory, on the left bank of Green river, 69 miles from the South Pass, in longitude 110 deg. 05 min. 05 sec., and latitude 41 deg. 53 min. 54 sec., distant 1,031 miles from the mouth of the Kansas. This is the emigrant road to Oregon, which bears much to the southward, to avoid the mountains about the western heads of Green river—the Rio Verde of the Spaniards.

(*Continued in our next.*)

Thomas Aquinas entered the chamber of Pope Innocent IV. whilst large sums of money were being counted there. "You see," said the pontiff to him, "that the church has been blessed, and is no longer in the state in which she was when it was said, 'Silver and gold have I none.'" "It is true, holy father," said Aquinas; "but neither can she now say to the paralytic, 'Take up thy bed and walk.'"

CONSOLATION.

The Saint enjoys a privilege which is entirely unknown to any other, and which alone can be understood by those who have listened to, believed and obeyed the principles of the gospel. It is that of being able, under all circumstances however adverse or distressing, of recurring to the great truths to which he has become obedient, and which he knows are pure and lasting as their great Author, and that by a faithful adherence to the same he will be brought off more than conqueror, however difficult his course may be, or mighty the obstacles which he has to overcome.

Who that reads the history of the church of Christ since its organization, in the year 1830, but must be convinced of the truth of these remarks. How otherwise could we account for the great spirit of endurance that has been manifested on the part of the people of God. The loss of property and houses, time after time driven as fugitives before a relentless mob, numbers sacrificing their lives to the bullet, the bayonet, or the harrassing fatigue consequent upon the privations they were compelled to suffer; all these things have been their portion, and yet the faithful are the faithful still, though by a recantation of their principles, a sacrifice of the bright hopes in which they had indulged of becoming citizens in the kingdom of God, might have secured them from molestation, and they might have had the protection of the laws, and have gone along smoothly with the popular current of the day, gathering unto themselves the comforts and the good things of the world around them.

But they had not so learned Christ, they had received truth and knowledge of things beyond the vision of the people of the world; that knowledge gave them the power to endure, and while that knowledge with them increases day by day, so shall their moral fortitude be strengthened even to enable them to overcome all things. It is then on this principle alone that salvation is to be obtained, and though the faith of some may be weak, and the prospects of the difficulties that are before them may appear almost too great for them ever to surmount, yet by a faithful adherence to that to which they have already attained, they will find themselves nerved in the day of trial, not only to endure, but to rejoice even under circumstances that in the anticipation of them appeared completely overwhelming; and they will fully realize the faithfulness of the promises of God, "that as their day their strength shall be."

Indeed, any one professing to contemplate a salvation that shall terminate in celestial glory, and who does not take into consideration that it can be attained only by passing through great tribulation and overcoming, or being victors over every opposing power, is making a most egregious mistake, that the revelations of eternity will make abundantly known. This only is the path the Redeemer trod, and it was only by sufferings that he was made perfect, and most assuredly all who aspire after like perfection must endure a like ordeal, to fit them for the enjoyment of the power and glory of their Great Master.

Let then the minds of all in connexion with the church of Jesus Christ reflect upon these things, as certain and sure principles of truth, and the study thereof will have a beneficial effect upon all the honest in heart.

We who have become connected with the church in the British Islands, have looked hitherto upon our brethren in the West, as in the great field of action, contending with the powers of darkness, and manfully struggling against the wild fury of mobocrats, or the malice of apostates, prompted to every act of wickedness by by the great enemy of God. We have in this land the protection of the laws, and though the spirit of persecution has been often exhibited, it has been as it were an individual affair, and confined to separate localities; but not so with our brethren in the land of Joseph, it is as a community, as an entire people that they have been called upon to suffer, and are now wending their way in the wilderness to escape from the murderous oppressions of their adversaries. But though this has been the

condition of the church hitherto in relation to persecution, we may rest assured that it will not continue so. It appears more than probable, that while a great portion of the church have escaped from the aggressions of their enemies by fleeing into the wilderness, that the great enemy of all truth will turn in anger upon the remnant of the Saints that remain in different lands, and we feel assured that the faith of multitudes will be tested long before they may be enabled to gather with their brethren in the West.

Let then the Saints be prepared for these things, let them apply the principles of consolation which they possess themselves, never losing sight of the great exaltation and glory after which they aspire, but realize continually that to attain to that position in which all things shall become subject, it can be effected only by overcoming all things in progress.

We cannot close these few observations without recurring to the thought that the day of trial is speedily approaching the Saints in these lands and others, such as has hitherto not been experienced; but on the great consoling principle, "that all things shall work together for good," it will have the effect of throwing out many perhaps that might not endure in the day of trial, while it will fit and prepare the honest-hearted for the enjoyment of those holy and glorious privileges which await the gathering of the Saints of God. Many have hitherto entered the church, and have ran comparatively well for a season, and the Lord has overruled their proceedings and ultimate designs for the good of his people, and for the establishment of things necessary to enable his servants to lay the foundation of the kingdom of God. That foundation has been laid, the servants of the Lord have received their endowments, and the time is rapidly approaching, when the faithful only shall be gathered to partake of the blessings of the sons of God.

Thus we may take consolation from the prospect of the trial of our faith individually, but the various branches being pruned will be beneficial for the entire church. May the Spirit of the Lord be the guide of the honest in heart that they may endure to the end, and enjoy the rest that remaineth for the people of God. Amen.

EDITOR.

THE JOINT STOCK COMPANY.

From several communications received we find that there has been some little disappointment in consequence of persons who have made applications for shares not having yet received their allotments. This has not arisen from neglect, but from the multiplicity of business which we have had to attend since our conference. Also from a desire to economise as much as possible by sending a number of allotments that will serve for a district at one expense either by messenger or otherwise. We have now allotted nearly the whole of those applied for, or shall at least do so with the remainder, when the necessary measures required are secured.

The spirit of the company we rejoice to say is much extending, and though like everything else set on foot for the furtherance of the cause of God, we may expect to meet with the most determined opposition, yet we have faith to believe that the objects of the company will be fully realized, and every one connected therewith have cause to rejoice and be glad.

The great work at present that we have to attend to is, to get shares taken, to allot them as speedily as possible, and to procure the execution of the deed as speedily as we can; and in the mean time let the treasurers of the districts be punctual in making what returns they can, and the shareholders be as diligent as possible in paying in their instalments, as much, very much depends upon our being in possession of funds at the present.

We have a most advantageous offer of a ship, admirably fitted for our purposes, which is expected to arrive in the port of Liverpool in the month of November, and it will require in the mean time our utmost exertions to avail ourselves of the offer. Let the subscribers and shareholders of the company take courage, and rest assured that nothing shall prevent our utmost exertions being put in operation to promote the success of the company.

We have printed for the use of the shareholders, a considerable number of copies of the Deed of Settlement which we have on hand to dispose of as soon as we can, at about a groat each.

Most of the conferences will be soon visited officially, in order that subscribers may sign the Deed, that the principles of action of the company may be understood and its interests more efficiently promoted.

In the mean time we solicit the forbearance and long-suffering of our friends, pledging ourselves that no time shall be lost, but every exertion be made for the establishment of this great work, and the accomplishment of the objects to be effected by it.

THOMAS WARD, President.

LAND OF PROMISE.

I am desirous to act in such a manner as shall answer the end for which I was called to the priesthood, and if I can to any extent accomplish this by writing, and giving publicity through the medium of the STAR, I shall be pleased, and trust none will censure my frequent contributions, for they arise from a desire to benefit the reader, and are penned at the request of the editor.

The subject which I wish to place before you is the necessity of the removal of the Saints. Many in my travels have laid before me their complaints, and have not understood the reasons of this removal—they have censured it as being unwise and in contradiction to the revelations of God through Joseph. I shall not place before you all the objections I have heard, but the above are some. Permit me, then, before I proceed to answer them, to say, whenever I come in contact with such persons possessing those notions, I have not failed to silence them after a very brief explanation. I am aware of the objection taken from the Book of Doctrine and Covenants, and used as a weapon against the movements of the church, and I consider it almost superfluous to answer it, but I wish to put an extra power in the hands of the elders so as to be able to answer rightly.

Many have supposed that our location in the city of Nauvoo was to be a permanent one, so was the situation in Missouri—both were promised as an everlasting possession, yet the Saints were driven from their homes to Nauvoo for a season, there to raise up a temple for the Lord, in which he could reveal unto us the power of the priesthood, and qualify his servants for the work assigned them by God through Joseph Smith; and during our stay at Nauvoo we have reared a temple, obtained the blessings for which we built, and God be praised. But the question arises, why are you driven, your numbers were large and you could have stood your ground, and if you had been right, you never need have been driven? You are wrong: you might with equal propriety say that God had forsaken Abraham, whom he called from his country to a land of which he was ignorant; yet he complied and went forth, having received the promise he should have the land of Canaan for an everlasting possession; and if we follow him through his journey on that land, fancy him digging a well, his flocks quietly grazing, when presently he is made to move away by shepherds, and quit his place to obtain a habitation somewhere else; truly then was he made to move from one place to another, in possession of the express promise of Jehovah. It may be said his number was small,

and that he could not compete with his enemies, but why did not the Almighty exert his power to put Abraham in possession of the promised land; had he frowned upon him? the biblical scholar answers no; but men do not see as God sees, neither are their ways his ways, for Paul, in speaking of the promise made to Abraham, asserts the fact that he never owned one foot of it, but actually died seeing the promise afar off, yet he received a positive command to inherit the land of Canaan; but the difficulty ceases when we fully comprehend the extent of Isaiah's words—"my ways are not as your ways." But seeing the prophets often spoke in the prospective, we can at once understand the nature of this inheritance, and the saying of the same prophet, wherein he says, "unto us a child is born, the wonderful counsellor," evidently of Jesus Christ; yet he was not born to that people or generation, but many hundred years afterwards.

When the prophets spoke, they invariably spoke as though the things would transpire immediately, therefore it requires a discerning spirit to separate the past from the present, and that from the future. We must get the same spirit by which they wrote, before we can rightly divide the word of God, and give to every time and people their portion in season. It is similar to a man, who, by the aid of the telescope, brings the distant object near, nay, almost within his grasp; but remove the glass, and the object is distant still. So then with us, the promises of God are in some measure the same; he gave us the land about Nauvoo for a home, and commanded us to build a house to his name, and an obedience to this should give unto us the privilege of being baptized for our dead, without naming the time and place, but the doing of the thing he had commanded should warrant us our dead. We zealously laboured with all our might, mind, and strength to build this house, and one too that should be worthy of our name, that if we had to leave it behind, we should never be ashamed of it. We obtained from the hands of the twelve that knowledge and power to qualify us for our duties; they laboured night and day to have the temple so far finished as to do this, never omitting in the midst of the greatest troubles (when mobs raged without, hunting for them or lurking like the hungry wolf, with lips already smeared with blood from recent prey) to offer up their prayers for the prosperity of the church, and by their united efforts it has been kept together till the endowment was received. The place became too small for us to dwell in—the church required to be sifted—the celestial laws to be put in force, and the foundation of Zion laid according to that pattern. All, all cried for room and a purification of the church. But had we been desirous to shed blood, we could have done it, but we leave such matters with God, and we consider the kingdom of God primary. Houses and lands, what are they? we can build more. It was essential we should go and be in the wilderness, to be pleaded with, to be hidden till the indignation of God be overpast. Were we able to comply with the saying of the prophets, "to your tents, O Israel?" were we hid from the gaze of the world? No; then we must go somewhere. Could God bring destruction upon Jerusalem while the disciples where there? No; but he commanded them to flee to the mountains, take with them the Sun of Peace, leave the nation destitute of salt to save it, or peace to save from destruction. What was the result? let those ponder who do not see the removal of the Saints essential. Has not the blood of our best men been shed, and did not Joseph's remarkable funeral text say peace was gone? has not the blood of others been spilt as water, our sires numbered with the dead, or brutally flagellated, while their homes were consumed in their presence? Our aged mothers borne in the dead hour of night to their narrow house and denied the attendance of friends, our fair daughters and sons prematurely hurried there by repeated wrongs and persecutions and yet no need of a removal! O, how inconsistent! Had there been no revelation prior to that date authorizing our removal, I do believe God would have given one, and commanded us to hide ourselves till his indignation be overpast, that he might rise in his sore displeasure.

Again, the gospel must be presented to the house of Israel, but the Gentiles must have it first. America has had it and we now leave her, having done our duty. Elders without number have been in her midst, but she drives us now from her land, and we go and make a willing sacrifice for the sake of the gospel of Christ, braving the perils of the wilderness, build new homes, and wait God's time for retribution, well-knowing the justice of our cause, and that he will chasten every son

whom he receives. The child needs the rod sometimes, so we have felt the stripes, and many have realized good therefrom, whilst others have left. My brethren, we have not in this land had much to bear, and if you speak of your trials and difficulties here, just for a moment think of your brethren in the West, thrice plucked up by the roots—consider the twelve, men who labour for your good; and this I know, for my acquaintance with president B. Young, has indeliably fixed in my mind his noble character, his manly bearing, his close adherence to the spirit of God, assisted by his counsellors; yet some will dare to talk of the unrighteous movement of the church, the conduct of our head; let such know most assuredly they have neither lot nor part in the kingdom of God. I have received in the city of Nauvoo that instruction which I know will eventually save me, and redeem my dear relatives, whether in the temple at Nauvoo or some other place where God shall appoint, no matter where. The house of the Lord is so far accomplished, we can claim our privilege and rejoice in the same. I trust ever to feel that love for the men who have borne patiently the difficulties and trials to benefit the Saints and to uphold them. I purpose to sound their praise and never detract from them, for I know God would blast my intentions, and bring me to shame and contempt; by them I have been put in possession of eternal truths, and by a right use thereof I know I shall be a welcome guest in the presence of the sons of God, but an abuse thereof will render my condemnation complete. It is the same with us all, let no man rail against the head but uphold it. Gather up your gold and silver to beautify the place of the Saints, be active and not idle, waiting for the times and seasons of the Lord; let no man rob you of your crown, but know if you contend lawfully you will obtain. I have truth, diamond truth, and by it I hope to be sanctified. To all who feel the interest of the cause at heart, I pray God to bless them in their efforts. Be up and doing, the enemy is on the alert to break in and devour; keep a close watch over yourselves, that if a day of sifting should come in the land, you may stand the trial. Such a day will come, and who shall be able to stand. Shall I or shall you? never, unless we keep our own hearts free from the rancorous growth of obnoxious principles. Ponder over the catalogues of fallen degenerate men from our church, eminent in oratory and love; where are they now? Caterers for public favour in various ways, and others have the contempt of a discerning public and stand as a withering tree in the midst of Babel. But otherwise, if you stand fast you shall be crowned in the presence of God, and know that your trials have enhanced you in the favour of God, angels, and the ransomed throng, and be in the midst of eternal felicity.

D. C. Kimball.

Latter-day Saints' Millennial Star.

JULY 15, 1846.

We read from time to time various contradictory reports in relation to the condition of the camp of the Saints in the wilderness, some testifying to the perfect harmony and union of the company, others stating that divisions and dissensions were taking place. With regard to the latter statement, we give it no credit whatever; the principles which could lead a whole people to sacrifice, in a great measure, all which they possessed, and go forth to seek a home in the wilderness, were principles of no common character, but of a potency which the world cannot comprehend; and we venture to assert that never were a people more united since the days of Enoch to the present hour.

We wait with much anxiety to hear from the quorum of the Twelve, and regret that the time and distance are so great, but in the meantime it will behove the

Saints in this land to bear the brethren in the west continually in mind—to uphold them by faith and prayer—and to use every exertion that lies in their power that they may be enabled, sooner or later, to assist them. Never was there a period when the church was in a more interesting position than at the present time. The Saints have gone forth where they will receive mighty additions of power, and the great enemy is perfectly conscious of this, and will use all his energy to injure them and oppose their progress; and, as we have hinted before, his powers will be brought to bear with manifold strength upon all Saints, and especially in the degree in which they labour to assist their brethren. Let no one be discouraged in this matter, but remember that it is the destiny of those whom the Lord loves to be chastened; and though the trial may be hard to bear, yet, inasmuch as we endure, we shall go forward with accumulated strength in the path that leads to life and salvation.

We have thought sometimes that the removal of the Saints from Nauvoo to a region so distant, and of which comparatively but little is known, might have an effect of lulling in some measure the spirit of gathering. While in Nauvoo, there appeared the prospect of a home amid the community of the Saints, associated with a thriving and rapidly increasing people, while at the present they who gather will have to provide a home for themselves, their cities have to be raised, and in the meantime the necessary privations and toils must be borne before these enjoyments can be had. But while we make these remarks we most earnestly exhort the Saints to cherish as their great, peculiar, and distinguishing doctrine, the "gathering." Upon this great principle all things depend, which we hope to realize and enjoy in connexion with this last dispensation. We have been privileged with hearing and receiving the first principles of the gospel in this land, and have enjoyed many blessings in connexion with it, but it is only by gathering from amongst the Gentiles into the body of the church, that we can receive those ordinances, and learn those principles, and practise those duties by which we shall not merely be saved ourselves, but become saviours on Mount Zion unto others. Let then the Saints never lose sight of the doctrine of the gathering, for without it, and the influence which it effects upon all our proceedings, our other principles are as it were null and void, and it becomes quite an anomaly for a Saint not to be imbued with the spirit of the gathering. Let the elders encourage and enforce the necessity of the principle upon the Saints, so that one and all may live in certain hope of effecting the same whenever the Lord shall open their way.

In our early connexion with the church we can recal to mind what comparatively trifling things tried our faith, or, at least, caused us much anxiety of mind, subjects which as we have increased in a knowledge of principles we can now smile at; yet we have found also in our experience that as our knowledge increased so also did our temptations; and we have thought the late events which have transpired in reference to the Saints in the West, might have been to many a great trial of their faith. Certainly it is no small matter for a people to gather from distant places over land and sea, or for others to have been driven from their houses and lands, sacrificing their all as it were, and then uniting under the most trying circumstances of poverty and sickness, to build for themselves and their families a home; and then amid the continued difficulties, arising from the persecutions of apostates and others, to continue their industry, until a beautiful city arose around them, adorned by public mansions and halls; and to crown their labours, to behold the temple of the Lord rising under their hands, until the top stone was brought forth with hosannas unto the Most High. We repeat that after having endured such things, and accomplished so much, it is no small matter to sacrifice these

things and go forth into the wilderness to find a new home, if possible, away from the oppressions of the wicked. Many, we are aware, have thought it strange that these things should be so, especially when the temple, that mighty work of labour, was just completed, and with which such glorious hopes were associated, that it should so soon be abandoned. But, beloved Saints, let it be universally understood, that the purpose for which the temple was erected has been accomplished—the church has therein received privileges and powers she otherwise could not have had, and now there is no power of earth and hell combined that can stay the onward progress of the kingdom of God. Even here then, under circumstances unparalleled, and though called upon to make sacrifice of the labour of years, can the Saints take consolation, and fully see the purposes of God have been accomplished, and the designs of the enemy have been completely frustrated.

TO THE SAINTS IN THE ISLE OF MAN.

Dear brothers and sisters,—I greatly rejoice that our brother Mr. Joseph Cain is going to England, and will have the pleasure of visiting you; and as he is respected and esteemed here, and thought worthy of confidence and trust, you will be much edified by his testimony; but beware of other spirits who may even come from this place, and whom it would not be prudent to name, "By their fruits ye shall know them;" they will not bear a straightforward testimony to the work of the Lord. Believe them not. If my testimony and brother Cain's goes hand in hand, you then have two witnesses, and I will only simply state what I have seen and heard, and my own conclusions thereon, believing I have a right to think and judge for myself. I am no enthusiastic girl in her teens, but have seen a good deal of the world, and am accustomed to be extremely cautious, and weigh well all circumstances and things ere I jump to a conclusion. A statement of simple facts will enable you to judge for yourselves; truth needs no ornament. I shall endeavour to use the most plain and simple language, for the express purpose that I may be understood by every one. From a child I had studied the scriptures, and in secret poured out my heart to the Lord. Mr. Taylor and others providentially came to our house on the North Quay, and boarded with us. In spite of my Jewish unbelieving heart, I could not deny baptism and at the same time believe the new testament; however, I was so resolved not to be deluded, that I thought I would just get baptized, and only go so far as I could see was right. Slow and cautious ever, I received the truth; many ran before me, while I crept slowly along. I soon felt, in common with many of my brethren, a spirit of gathering pervading my bosom, and a strong desire to be enabled to visit Nauvoo, to see and judge for myself; at the same time there seemed to be no possible chance for me ever to go; however, by faith I believed I should go, though so very unlikely, and frequently testified the same in the meetings. To be short, the Lord opened my way, I knew beforehand by prophesy that it would be so. I sailed in the ship Palmyra, and left a kind father and friends. When the farewell hymn was sung on ship-board, I felt what it was to leave all for the truth; I had before gone through much persecution as many of you know. Unkindness in all its forms I could cheerfully bear, but to leave a kind and aged parent was almost more than I could endure. Well did St. John say, "These are they who have come through great tribulation," &c. We had soon something else to think of than farewells, friends, or any thing else, for the winds arose, and our fears with them; wave dashed on wave, and storm on storm, every hour increasing; all unsecured boxes, tins, bottles, pans, &c., danced in wild confusion, cracking, clashing, jumbling, rolling, while the vessel pitched, and tossed, and bounced till people flew out of their berths on the floor, while others held on with difficulty; thus we continued for eight days—no fires made—nothing cooked—biscuits and cold water; the waves dashed down the hold into the interior of the vessel, hatchway then closed, all in utter darkness and terror, not knowing whether the vessel was sinking or not; none could tell—all prayed—an awful silence prevailed—sharks and sins presenting themselves, and doubts and fears; one awful hour after another passing, we found we were not yet drowned;

some took courage and lit the lamps; we met in prayer, we pleaded the promises of our God—faith prevailed; the winds abated, the sky cleared, the fires were again lit, then the luxury of a cup of tea and a little gruel. Oh! how ungrateful are we for our mercies, because they are so common. We soon sailed joyfully and pleasantly along, rescued a sinking vessel with nine human beings from a watery grave; they had been seventeen days up to their waists in water, sleeping by turns, held up by the others. Oh! we wept for joy to be the means of saving them, remembering our own perilous condition. We arrived at New Orleans. The sight of land caused every face to smile, though on a foreign shore. Refreshed, we started up the noble Mississippi; the beauty of the scenery would take me too much much time to describe; orange trees, houses, plantations, villages, pass in quick succession. We arrive at St. Louis—the great emporium of the west, all bustle, animation, and full of interest; leave St. Louis for Nauvoo. Our hearts now began to feel lively and warm with emotions, as the Captain from time to time proclaims our near approach to Nauvoo. It was a beautiful moonlight night, our vessel glided silently and gracefully over the moon-lit waters. Spontaneously we sung a hymn, and never before or since has music seemed so sweet—it was from the heart; we had surmounted every difficulty, had braved every danger, and now were nearing our desired port. The bell rang—the vessel stayed—we were at Nauvoo. Soon friends welcomed friends. We seemed alone. I thought I knew no one there, when we heard a voice, "Is any here from the Isle of Man," we gladly responded "yes," when our two kind brothers, Mr. Joseph Cain and Mr. James Cowley gave us a right Mormon welcome. It is impossible to describe our sensations, when seven thousand miles from our natural home, on being received with such brotherly kindness and attention. It was midnight, but a warm comfortable meal was provided, a conveyance got for us and our goods, a house warm and comfortable found for us—and our joy seemed full. Brothers Cain and Cowley we shall never forget; they would receive no remuneration for their trouble and unwearied attention; they proved themselves true brethren, and we shall ever feel grateful. The next morning Mr. and Mrs. Taylor called upon us, and evinced the same kindness and hospitality; we found one spirit in all—the spirit of union and love. From that time to this we have ever found them the same. Nauvoo greatly exceeded our expectations—likewise the temple. Soon after we came it was the conference, and to witness such an immense multitude of happy faces was in itself a treat; thousands upon thousands thronged to the stand (a place erected for the twelve before the temple was completed), and what did we hear at the stand? Some set formal discourse, rightly divided, graced with flowery eloquence? No! But men spoke as they were moved by the spirit. The word, though clothed in nature's simplest language, was as fire—it came from the heart, and went to the heart—conviction followed the words of truth. Mormonism here is no long-faced religion. At the stand you see an illumination of countenances, the apostles affect no pompous style of delivery, they speak naturally the sublime truths they utter; there is no mystery about what they say, neither is that word engraved on any countenance, all is light and intelligence, every word goes home as an arrow sent by a skilful archer to the right place—information, temporal and spiritual—for here we are taught to intimately mix our religion with everything we do, that whether we eat or drink (as the apostle says) we may do all to the glory of God. We do not keep a little hid up in a corner to be brought out only upon high days and holidays, Sabbath days, &c., but it is religion all the day long, in every transaction we fear the Lord, by faith we see our ministering angel ever about us, viewing our daily and hourly conduct, and so respect ourselves that we would not do a mean action, public or private. The priesthood is restored in power. I have heard prophecies delivered openly, publicly, and fearlessly on the stand, and (in months after) seen them fulfilled. But this is nothing in comparison to my mind in evidence to the truth of the work, compared to a greater evidence which none can well imagine unless they witness the same, that is the remarkable literal illustration of the word, "By this shall all men know that ye are my disciples, if ye have love one to another." God is love, and here you see that principle clearly made manifest. To witness the perfect obedience, union and love of this people, has been to me most delightful—the most convincing proof that the spirit of God is among us. As the trees of the forest are moved by a mighty wind, so the spirit of the Lord rushes through every heart, and all feel of one heart, of one mind; brother would die for brother. Satan seems bound, and you would almost think, and think correctly, that amongst the Saints the millennium had begun, and verily, I believe it would seem so, but for our enemies—these pious persecuting christians. Our apostles are all of them fine looking, talented, bold, and daring spirits—spirits chosen before the world was, for this great work; they rule in the hearts of the people; their word is law; let them but give a command and it is done. Never, since the days when all came and sold their possessions and laid them at the apostles feet, has been manifest such willingness to obey. The apostles hold their lives in daily sacrifice for the good of this people, and the infant kingdom of Christ; the people

catch the same spirit, and would die for the apostles, and the same cause. We know that history furnishes us with many solitary magnanimous instances, where a man would in some extraordinary case, sacrifice his life for his fellow man; but to see thousands upon thousands animated with this heroic spirit, is a delightful spectacle. Not all the powers of earth and hell combined can break this chain of love and union that cements the Saints. Devils and pious persecuting christians may hate, being of one and the same spirit, but the Saints of Latter-days triumph by love. This is a power above them, they cannot cope with it; they may, in accordance with the spirit that dwells in them, murder, burn houses, drive into exile, but no further. Can they chain the heart or bind the pure free spirit? No! With love and union we go to the wild regions of the Far West, and soon the wilderness shall rejoice and blossom as the rose. Polished society shall grace the desert. The cities and temples of the Saints shall arise; the stone cut out of the mountain without hands has begun to roll on, and soon with fearful rapidity will the wicked be confounded. We can all discern the signs of the times, "nations in perplexity;" the fig tree has put on her leaves, summer is nigh. I rejoice exceedingly that ever I came here, and received an endowment in the temple of the Lord. I am well satisfied I have followed no cunningly devised fable. I can rejoice in the Lord all the day long, and smile at the taunts of the ignorant, crying delusion! delusion!! I bow not to educational prejudice, sectarian bigotry, or popular opinion. I dare not barter my eternal peace for man's opinion, nor set of men; I dare to think and judge for myself. Facts are stubborn things; they cannot be beat down nor be annihiliated by clamour. Truth cannot be destroyed by persecution. I daily see living witnesses, even from my own country and other countries, who testify that Joseph Smith was a prophet of the Lord; testimony upon testimony proves it, anecdote upon anecdote, in social common conversation, with first one friend and then another. Joseph was so loved by the people that any man in or out of the city would have died for him, and the description of Nauvoo at the time of his death, by living witnesses, can hardly be written, but you may form some imperfect idea by what many of you felt at so great a distance. Not very long before he went to Carthage he addressed the legion, when he solemnly asked them if they would die for him? One universal thrilling shout of "we will," rent the air. Then, says he, "I will die for you." His murderers yet go free; the land is polluted with their deeds; his spirit unites with the souls beneath the altar who are crying, "Lord how long," &c. Surely, as there is a God in heaven I believe the Lord will come out of his hiding place and vex this nation. At present we are patient in tribulation, and rejoicing in hope; we fear no exile. Does an infant feel from home at the breast of its mother, on land or on sea? so the Saints with the church. We are at home, no matter our location. Welcome ye wilds where freedom reigns, far from all tyranny and oppression. Let us be governed by the God of heaven alone; his laws indelibly written and engraved by his spirit on our hearts, need no prisons to enforce them; we have no fear—fear be to our enemies. The Mormons live above fear; death itself daunts not our warriors, and the tender and delicate female, who would weep at the fall of a bird, would in the cause of freedom and of God, shoot with nerve and dexterity to defend themselves. Our God will fight for us, we are not afraid. He that led the Israelites will again lead his people, with signs and with wonders, and an outstreched arm in the sight of all nations. Then be not slack to come up to the help of the Lord. Lo the standard will soon be reared. Why tarry ye? Surely "one does not go to his merchandize," &c. No, my dear brethren, I hope better things, though I thus speak. All whose hearts are set on Zion will have their way opened, when their work is done in that part of the vineyard they are now labouring, and the last shall be first. Mr. Joseph Cain will be enabled to give you many interesting particulars, both serious and comic. It would be well if the Mormons had nought but comic scenes to relate; but alas, the most fearful tragedies have been enacted, too fearful to relate without a shudder. Brother Cain will be enabled to relate every minute circumstance respecting that awful Carthage scene, where not only Joseph and Hyram were murdered, but brother Taylor was made a living martyr to the truth, by receiving four balls, &c., but is now along with his brethren, defeating the councils of the wicked. Fearing to tire you all, I must draw to a conclusion, but would just remark, should any wrong spirit, no matter where from, from foreign climes or in your midst, even your own countrymen, try to seduce you from your steadfastness, heed them not; they will slander and villify the Saints in every possible way; they have that same spirit that accused our Saviour of gluttony and drunkenness—so will these; there is nothing too gross or too bad for them to say. I heard the most abominable things of this church while coming up the river, and even after I had got to Nauvoo, but I waited patiently to see and know for myself, so I would advise no one to give heed to tales and lies, but boldly and fearlessly come and see for themselves. What interest have I in writing so much, and bearing my testimony were it not for the truth. I may never see you again in the flesh, and if I do, would it benefit me to lead you into error? Certainly not. You may say, what interest or plea-

sure has any one to bring us lies? because their own works are evil; fearing their own evil deeds should come to light, they traduce others; the righteous have no such fear, they have nothing to hide, nothing to gloss over; their path is as the shining light that shineth brighter and brighter unto the perfect day; you may know them by their countenances, they feel all light and life, and love and joy. I shall be proud and glad to hear from any of you, and will write to brother Joseph Cain if any important event transpires, likewise will take the first opportunity to write from our new location, with every interesting particular. May my Heavenly Father bless you with wisdom and the spirit of discernment, and all other blessings.

Your affectionate sister in the gospel,
ANN PITCHFORTH.

P.S.—Samuel writes in love to you all, he has a very good wife, and we are all very comfortable and live together. The climate has agreed with us all very well, but the climate where we are going is much better.

ERRORS OF THE MISSIONARY SYSTEM.

We have extracted the following article from the *Liverpool Mercury* of Friday last, being firmly persuaded of the truth and justice of the author's remarks, who appears to be well versed in the subject on which he writes. We present it to our readers for a careful perusal.—ED.

To the Editors of the Liverpool Mercury.

Gentlemen,—I find it stated in your paper of the 6th of March, that the income of the Wesleyan Missionary Society, for the year 1845, amounted to no less a sum than £112,823. This, to say the least, speaks very highly in favour of the liberality of the Methodists, and plainly intimates that they feel deeply interested in the spread of that form of Christianity which they have espoused. There are other societies, however, established for the same purpose, and these societies, when appealing to the sympathies and the pockets of the people, appear equally zealous for the spread of their own views of Gospel truth, and, therefore, spare no pains to secure the needful for that end. In proof of this, we find that the income of the Church Missionary Society, and also that of the London Missionary Society, are each nearly equal in amount to that of the Wesleyans; while a number of other societies, such as the Baptists, &c., are following in their wake, some at a less and others at a greater distance, the precise amount of whose income is not easily ascertained. But, in the absence of the necessary figures, we may assume that half a million of money is annually drawn from this country alone for missionary purposes. And where is the man, with a spark of humanity in his soul, who is disposed to find fault with this? If an individual only fancy that he possesses an infallible remedy for any of the numerous ills which afflict the human family, he is bound, by every tie that unites him to his species, to make it known, and, if possible, to circulate it in every place where a human being is to be found. But the members of these societies firmly believe that they possess a specific, well calculated to heal the disorders of the entire moral system, and are, therefore, under the greatest and most sacred obligation to make it known from "pole to pole, and from the river to the ends of the earth." But the expenditure of half a million annually imposes very considerable responsibility upon those who are engaged in the distribution of that sum. The first question, therefore, which is likely to suggest itself to a reflecting mind will have relation to the impression made upon the world by such an amount of expenditure. Such a mind will naturally inquire, whether the effects produced are in proportion to the means employed; and it is painful to state, that many of those who have turned their attention to this subject are far from being satisfied that this is the case. And who can be surprised at this dissatisfaction, unless we shut our eyes to that which is as notorious as the sun at noon-day, namely, that the world is as far from being brought under subjection to the authority of Jesus Christ as it was a century back, and that there are more heathens in existence at the present moment than ever were numbered since the globe was peopled with human beings. These are facts

which it is presumed the gentlemen who visit the country for the purpose of advocating the cause of perishing millions, will not gainsay. These facts, however, must establish either the one or the other of the following conclusions: either that Christianity is incapable of being represented in such a light as to insure its reception by the heathen, or that there must be some radical defect in the method at present adopted for its promulgation. But when we consider the wonderful adaptation of Christianity to all ranks and conditions of men, and connect this consideration with the success which crowned the efforts of the first preachers of the Gospel, we clearly perceive that the former conclusion cannot be sustained, and, therefore, it follows, as a matter of course, that the reason why greater progress is not made in the conversion of the world is owing to the manner in which modern missions are established and sought to be carried out. There is no need to insist upon the obstacles which a diversity of creeds, however minute their shades of difference, must necessarily occasion to the spread of Christianity in some countries and among certain classes of people, because it appears sufficiently evident that there is a departure from primitive practice, of such a nature as to cripple every effort that can be made. We learn, from the Acts of the Apostles—the only authentic history of the first planting of Christianity that has come down uncorrupted to our own times—that when converts became sufficiently numerous in any place to form a congregation, the apostles chose from among them the most fitting persons, whom they ordained, to be elders, presbyters, or ministers of that congregation, and then left them, in order to pursue the same course in another place amongst another people. Now, if like causes produce like effects, is it unreasonable to suppose, that if this plan were judiciously adopted, and properly worked out, that our modern missionaries, with such ample means at their disposal, might soon be able to perambulate the globe, and to leave, as the apostles did, a leaven behind them which would speedily leaven the whole mass? But when, where, and by whom has this common-sense practice been followed, in such a manner as to give it a fair trial? There are parties, it is true, who have in a few instances condescended to employ native talent in preaching the Gospel; but as if they were alarmed at their own temerity, they have placed a mark of inferiority upon such preachers. They style them assistant missionaries, by which epithet the Christian public is given to understand that they are mere journeymen, individuals who are unfit to be entrusted with the care of the churches; a brand this which is as disgraceful to those who impose it as it is insulting and degrading to those who wear it. Besides, this invidious distinction, if it do not paralyze the efforts of these men, must necessarily injure their usefulness. Indeed, view the matter in whatever light you please and you cannot help being convinced that those who expect the world to be evangelized, or even greatly benefited under the present system, will be most wofully disappointed; for, notwithstanding the flaming accounts which are given from time to time, both from the platform and the press, respecting the progress of the mission cause, those who have paid attention to that progress must acknowledge that the spread of Christianity does not keep pace with the increase of the world's population, and, therefore, we may conclude that doomsday will arrive before the world is converted, if the present system be continued.

Let not the Christian public, however, run away with the notion that these remarks are designed to damage the mission cause, for the writer is quite alive to the vast amount of good which must result from the universal prevalence of Christianity, and is as anxious for the conversion of all men as the most vociferous advocate can be. His sole intention, therefore, is to call the attention of the public to the subject, in the hope that, by so doing, a better plan may be adopted, in order that the world's regeneration may in reality commence, and be prosecuted to a successful and speedy issue.

Yours, &c.,

ARATOR.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 2. AUGUST 1, 1846. VOL. VIII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

August 16.—Crossing the river, here about 400 feet wide, by a very good ford' we continued to descend for seven or eight miles on a pleasant road along the right bank of the stream, of which the islands and shores are handsomely timbered with cotton-wood. The refreshing appearance of the broad river, with its timbered shores and green wooded islands, in contrast to its dry sandy plains, probably obtained for it the name of Green river, which was bestowed on it by the Spaniards who first came into this country to trade some 25 years ago. It was then familiarly known as the Seeds-ke-dée-agie, or Prairie Hen (*tetrao urophasianus*) river; a name which it received from the Crows, to whom its upper waters belong, and on which this bird is still very abundant. By the Shoshonee and Utah Indians, to whom belongs, for a considerable distance below the country where we were now travelling, it was called the Bitter Root river, from the great abundance in its valley of a plant which affords them one of their favourite roots. Lower down from Brown's hole to the southward, the river runs through lofty chasms, walled in by precipices of *red* rock; and even among the wilder tribes who inhabit that portion of its course, I have heard it called by Indian refugees from the Californian settlement the Rio *Colorado*. We halted to noon at the upper end of a large bottom, near some old houses, which had been a trading post, in latitude 41 deg. 46 min. 54 sec. At this place the elevation of the river above the sea is 6,230 feet. That of Lewis's fork of the Columbia at Fort Hall is, according to our subsequent observations, 4,500 feet. The descent of each stream is rapid, but that of the Colorado is but little known, and that little derived from vague report. Three hundred miles of its lower part, as it approaches the Gulf of California, is reported to be smooth and tranquil; but its upper part is manifestly broken into many falls and rapids. From many descriptions of trappers, it is probable that in its foaming course among its lofty precipices it presents many scenes of wild grandeur; and though offering many temptations, and often discussed, no trappers have been found bold enough to undertake a voyage which has so certain a prospect of a fatal termination. The Indians have strange stories of beautiful valleys abounding with beaver, shut up among inaccessible walls of rock in the lower course of the river; and to which the neighbouring Indians, in their occasional wars with the Spaniards and among themselves, drive their herds of cattle and flocks of sheep, leaving them to pasture in perfect security.

The road here leaves the river, which bends considerably to the east; and in the afternoon we resumed our westerly course, passing over a somewhat high and

broken country; and about sunset, after a day's travel of 26 miles, reached Black's fork of the Green river—a shallow stream, with a somewhat sluggish current, about 120 feet wide, timbered principally with willow, and here and there an occasional large tree. At three in the morning I obtained an observation of an emersion of the first satellite of Jupiter, with other observations. The heavy waggons have so completely pulverized the soil, that clouds of fine light dust are raised by the slightest wind, making the road sometimes very disagreeable.

August 17.—Leaving our encampment at six in the morning, we travelled along the bottom, which is about two miles wide, bordered by low hills, in which the strata contained handsome and very distinct vegetable fossils. In a gully a short distance farther up the river, and underlying these, was exposed a stratum of an impure or argillaceous limestone. Crossing on the way Black's fork, where it is one foot deep and forty wide, with clear water and a pebbly bed, in nine miles we reached Ham's fork, a tributary to the former stream, having now about sixty feet breadth, and a few inches depth of water. It is wooded with thickets of red willow, and in the bottom is a tolerably strong growth of grass. The road here makes a traverse of 12 miles across a bend of the river. Passing in the way some remarkable hills, 200 or 300 feet high, with frequent and nearly vertical escarpments of a green stone, consisting of an argillaceous carbonate of lime, alternating with strata of an iron-brown limestone, and worked into picturesque forms by wind and rain, at two in the afternoon we reached the river again, having made to-day 21 miles. Since crossing the great dividing ridge of the Rocky Mountains, plants have been very few in variety, the country being covered principally with artemisia.

August 18.—We passed on the road, this morning, the grave of one of the emigrants, being the second we had seen since falling into their trail; and halted to noon on the river, a short distance above.

The Shoshonee woman took leave of us here, expecting to find some of her relations at Bridger's fort, which is only a mile or two distant, on a fork of this stream. In the evening we encamped on a salt creek, about fifteen feet wide, having to-day travelled 32 miles.

I obtained an emersion of the first satellite under favourable circumstances, the night being still and clear.

One of our mules died here, and in this portion of our journey we lost six or seven of our animals. The grass which the country had lately afforded was very poor and insufficient; and animals which have been accustomed to grain become soon weak and unable to labour, when reduced to no other nourishment than grass. The American horses (as those are usually called which are brought to this country from the States) are not of any serviceable value until after they have remained a winter in the country, and become accustomed to live entirely on grass.

August 19.—Desirous to avoid every delay not absolutely necessary, I sent on Carson in advance to Fort Hall this morning, to make arrangements for a small supply of provisions. A few miles from our encampment the road entered a high ridge, which the trappers called the "Little Mountain," connecting the Utah with the Wind river chain; and in one of the hills near which we passed I remarked strata of a conglomerate formation, fragments of which were scattered over the surface. We crossed a ridge of this conglomerate, the road passing near a grove of low cedar, and descended upon one of the heads of Ham's fork, called Muddy, where we made our mid-day halt. In the river hills at this place, I discovered strata of fossiliferous rock, having an *oolitic structure*, which, in connexion with the neighbouring strata, authorize us to believe that here, on the west side of the Rocky Mountains, we find repeated the modern formations of Great Britain and Europe, which have hitherto been wanting to complete the system of North American geology.

In the afternoon we continued our road, and, searching among the hills a few miles up the stream, and on the same bank, I discovered, among alternating beds of coal and clay, a stratum of white indurated clay, containing very clear and beautiful impressions of vegetable remains. This was the most interesting fossil locality I had met in the country, and I deeply regretted that time did not permit me to remain a day or two in the vicinity; but I could not anticipate the delays to which I might be exposed in the course of our journey—or, rather, I knew that they were

many and inevitable; and after remaining here only about an hour, I hurried off, loaded with as many specimens as I could conveniently carry.

Coal made its appearance occasionally in the hills during the afternoon, and was displayed in rabbit burrows in a kind of gap, through which we passed over some high hills, and we descended to make our encampment on the same stream, where we found but very poor grass. In the evening, a fine cow, with her calf, which had strayed off from some emigrant party, were found several miles from the road, and brought into camp; and as she gave an abundance of milk, we enjoyed to-night an excellent cup of coffee. We travelled to-day 28 miles, and, as has been usual since crossing the Green river, the road has been very dusty, and the weather smoky and oppressively hot. Artemisia was characteristic among the few plants.

August 20.—We continued to travel up the creek by a very gradual ascent and a very excellent grassy road, passing on the way several small forks of the stream. The hills here are higher, presenting escarpments of parti-coloured and apparently clay rocks, purple, dark red, and yellow, containing strata of sandstone and limestone with shells, with a bed of cemented pebbles, the whole overlaid by beds of limestone. The alternation of red and yellow gives a bright appearance to the hills, one of which was called by our people the Rainbow hill; and the character of the country became more agreeable, and travelling far more pleasant, as now we found timber and very good grass. Gradually ascending, we reached the lower level of a bed of white limestone, lying upon a white clay, on the upper line of which the whole road is abundantly supplied with beautiful cool springs, gushing out a foot in breadth and several inches deep, directly from the hill side. At noon we halted at the last main fork of the creek, at an elevation of 7,200 feet, and in latitude, by observation, 41 deg. 39 min. 45 sec.; and in the afternoon continued on the same excellent road, up the left or northern fork of the stream, towards its head, in a pass which the barometer placed at 8,230 feet above the sea. This is a connecting ridge between the Utah or Bear river mountains and the Wind river chain of the Rocky Mountains, separating the waters of the gulf of California on the east, and those on the west belonging more directly to the Pacific, from a vast interior basin whose rivers are collected into numerous lakes having no outlet to the ocean. From the summit of this pass, the highest which the road crosses between the Mississippi and the Western ocean, our view was over a very mountainous region, whose rugged appearance was greatly increased by the smoky weather, through which the broken ridges were dark and dimly seen. The ascent to the summit of the gap was occasionally steeper than the national road in the Alleghanies; and the descent, by way of a spur on the western side, is rather precipitous, but the pass may still be called a good one. Some thickets of willow in the hollows below deceived us into the expectation of finding a camp at our usual hour at the foot of the mountain; but we found them without water, and continued down a ravine, and encamped about dark at a place where the springs again began to make their appearance, but where our animals fared badly; the stock of the emigrants having razed the grass as completely as if we were again in the midst of the buffalo.

(*Continued in our next.*)

ADDRESS TO THE SAINTS IN SCOTLAND.

Dear brethren and sisters,—You have learned by the last STAR of my arrival again in this country according to previous appointment, and the same being renewed by the presidency of the churches in this land, I am to take the oversight of the conferences in Scotland. I feel to some extent the weight of such a charge, and am aware of the diligent perseverence required to do justice to the same; but I flatter myself from the little experience the last four years has put in my possession,

connected with your prayers and united assistance, we may be able to accomplish a work that will not rank among the least in the pages of history.

Let no brother or sister consider themselves exempt from duty, all have a work to do, a duty to perform in the work of the last days; let none stand aloof, but on the contrary, let every person fill their own station and fill it well, then will the work committed to our charge progress and effect much restoration.

We live in an age big with events, at once pleasing and tremendous; the last act of the great stage (the world) has commenced, and we are the actors. Adam, Enoch, Abraham, Moses, Jesus Christ, yea, all the prophets and apostles, with the spirits in prison, and our martyred brethren in the last days are our spectators, who wait with anxious joy for the conclusion of the performance, when the crash of nature will fill immensity with applause. Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is now set down at the right hand of the throne of God. The work we are engaged in embraces not only the present, but the past and the future; it not only concerns us, but our progenitors, and our children for ever; lethargy, a fall, or, may I not venture to say, a false step on our part may hurt, if not ruin, the interests of both, and throw a barrier between them and immediate exaltation in the kingdom of God; perseverance, humility, fortitude, and a faithful heart ought to be the most prominent characteristics of our nature; perseverance, by which we may progress from faith to faith by the spirit of the Lord, thus subduing every evil tendency in the animal formation of the body, every lustful desire of the flesh moderating the excesses of the appetite, and of the adorning of the frame, and so create not only a fund of intelligence, but a fund of silver and gold, which will enable you to gather with the people of God according to his commandments; humility, by which a perfect submission to the council and teachings of our superiors is cultivated, for this is as necessary and essential to our salvation as baptism for the remission of sins, or any other ordinance in the house of God. Let no man presume to dictate to his leader except in a proper manner. A president has his two counsellors, they may dictate and prompt him, or lay their views before him on all subjects, pertaining to the welfare of the kingdom of God; neither is it the prerogative of the president to undervalue in the least the counsel of his counsellors, or to act without it in things pertaining to the kingdom, inasmuch as they remain faithful to him. Let humility be the leading virtue, from the president down to the least member; humility is the sun of the soul, it is the master virtue, the mirror which reflects the light of truth and illuminates every other virtue which without it could not shine, and makes us acceptable to God and angels. Fortitude to endure the contradiction of sinners, the finger of scorn, a blasted name, and the spoiling of our goods; the martyrdom of our beloved leaders, and a thousand other evils which come upon us for righteousness sake, it is our province to endure while the wicked rule, and to dash them to pieces like a potter's vessel when we have overcome; let us therefore endure until "vengeance" which is the Lord's "shall be repaid."

A faithful heart is the diamond of the soul, and without which you cannot enter into the presence of God. Is their a trait in the character more despicable and mean, more hurtful to the cause of God and man, more despised and hated by God and angels, more shunned and guarded against by prophets and apostles, and by all holy men, than an unfaithful heart; the most profligate and profane despise it, it is an enemy to every cause whether good or evil. The psalmist says "the secret of the Lord is with the righteous." A faithful heart is one of the greatest characteristics of a good man; let us cultivate this virtue, it is the impregnable stronghold of the soul; let us learn to be faithful to one another in matters of little or no importance, and thus prepare and fortify ourselves for things of startling interest to us and all connected with us by the ties of nature, or *vice versa*, let us not forget how great is our calling. Brethren, "God hath made known unto us the mystery of his will according to his good pleasure, which he hath prepared in himself, that in the dispensation of the fulness of time he might gather together all things in Christ both which are in heaven and which are on earth, even in him."

We are called to assist in this great work of gathering, to assist according to the means which God has put into our possession. One man is blessed with extensive powers of mind and priesthood to expound the will of God more perfectly, another is blessed with mighty faith and unshaken attachment to the cause of God—he cannot say much, but he is a pillar in the church of God, a stay and a support to those who are weak, to them a wise counseller, a rich blessing; another is blessed with an abundance of this world's goods, and with them a charitable heart, a big soul, esteeming himself only as the steward of these things, to bless the poor, the widow, and the fatherless, to feed and cloth the servants of God and give them money, for, saith the Lord, by this shall ye know my disciples. Thus every Saint of God is blessed with some particular peculiarity, which are all necessary and will work together to bring to pass the strange act of Jehovah in these days. Let every one then cultivate the gift peculiar to himself, by doing so he will fulfil the will of heaven, and gain unto himself glory and honour. Dear brethren, while I am among you I shall act according to the spirit of this letter, taking a straight forward course in all my proceedings, having no respect for one man more than another in the line of my duty; my honour, my exaltation, my glory, and a fame unsulied to transmit to my children all depend upon the manner I acquit myself in the duties of this mission, and every other that may follow it until my work is done, which I hope to finish in triumph, saying, "I have fought the good fight, I have finished my course, I have kept the faith, there is henceforth laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing.

I shall soon see you and speak to you face to face, and give you such teachings as the Lord shall put into my heart; therefore, allow me abruptly to close this short and imperfect communication, signing it with my name,

G. D. Watt.

A FEW WORDS TO THE SAINTS.

We would at the present time endeavour to address a few thoughts to the Saints in the British Islands, that may be calculated to strengthen the faith of those that are weak, and to encourage all the honest hearted in their onward progress in the kingdom of God.

Amongst mankind many schemes and systems have arisen, been modelled and brought forth into existence by the genius, power of mind, or talent of the individuals by whom they have been originated, and while the authors maintained their positions and activity, continued to flourish; but when they disappeared from the theatre of action, the systems have gone down, and all that remains is their history in the records of the past. But with the kingdom of God, as restored in these last days, it cannot be thus. The slanderers of the truth, who consider Mormonism, as they term it, to have been a scheme originated by the superior craft and cunning of Joseph Smith, have long expected to see the realization of our remark above, so that if he, the leader, could only be destroyed, the whole work would fall to the ground, and merely be recorded in the history of the various fanatical and visionary absurdities that have marked the history of our race. But, we proudly ask, has such been the fact? No! It is true God has permitted his people to be tried from the beginning, and in a manner almost unexampled in the history of man, at least if we take into consideration the circumstances and professions of the times. And not only so, but many originally connected with the work have become apostates, and have exerted every energy to destroy that which they once laboured to build up. But has their hostility overthrown the church? No! And more than this, the first great human leader with his brother, after bearing a burden of persecution,

great as ever fell to the lot of man, have been murdered under circumstances the most degrading to the people and country in which the deed was perpetrated that could possibly be. Terrible was the blow to the hearts of the people of God, but did the faithful saints sink under this affliction and great bereavement? No, no! assuredly not, but with an energy increased manifold, they have risen up to renew their exertions in the cause of truth, with a full confidence that the principles they have embraced are not dependent upon the breath of man, however beloved by them, and are not to be shaken, whether an exalted brother falls by the hands of an enemy, or through failings of his own.

The principles of truth make religion an individual and personal concern, and this is the grand secret that explains the faithfulness of the Saints. By the obedience of faith the Lord himself is proved, all doubt and scepticism is removed, while the individual becomes possessed of a knowledge, that according to his faithfulness gives him power to endure and overcome. Let the Saints then reflect upon these things; let them look back continually on the history of the church, and in so doing take encouragement, and rest assured that God will never forsake his people, but uphold them in righteousness for the accomplishment of his great designs.

We have frequently intimated of late that the faith of the Saints in this country will be severely tested, but let them maintain themselves in peace, let no rash or hasty measures characterize their conduct, let their faith be mighty in the God of Israel, and deliverance shall be wrought out for all, and those things which are portentous of evil, shall be made a blessing, and the hour of adversity be cheered by the approbation of Heaven. EDITOR.

REFLECTIONS ON THE ECONOMY AND ORDINANCES OF THE KINGDOM OF GOD.

In the economy and ordinances of God, we are much pleased with their peculiar adaptation to our every requirement, for whether aliens, or illegitimate in every sense of the word, in sickness and distress, in the last debt of nature, in all the various vicissitudes incident to mortality, we are not left disconsolate or without hope in the world; yet it is only by the strictest scrutiny and the practical use of them that we can fully appreciate the same, and derive that consolation promised unto all by a faithful attendance upon them. Some of our most learned divines have, in this enlightened day, found out that in this economy there are non-essentials; but we, as true believers of the plan of salvation, have never yet been able or had the base desire to find any such peculiarities, but are more and more pleased with the development of the many ordinances which are designed for the comfort and perfection of man. Some have boldly asserted their peculiar views of the ordinances, their object and interests—but all fall far short of realizing the absolute utility of the same, and have, upon mere speculation, advanced new theories in hopes to help on the rest of their fellow-jobbers in religion; for in this the trade is like to men who are miners, many strike veins of ore and conceive their own to be the purest, hence the darkness which covers the face of the earth, and the gross darkness which covers the minds of the people; and when we contemplate the simplicity of the means by which we are no longer counted as strangers or foreigners, but are made members of the household of faith, and numbered with Israel, and share in the patrimony of the children of God, we cannot fail to admire and rejoice as the ray of light bursts upon us; yet we never could do this unless we are fully prepared in our own minds willingly to forsake houses and lands, and fathers and mothers for the gospel's sake. Many are the vague notions of men who verily believe a change of heart is all-essential, that this will make a man a child of God, and vainly conceive they have a right to share with the children adopted into the family.

In order that we may more fully understand the meaning of the law of adoption, by which we can call God our father and claim the inheritance, we will suppose that in one town resided a man that was poor, yet blessed with a family of six boys; he is the main stay of the same. In the town adjacent resides a rich man, and he has no family; popular

rumour had given him a good name, which had also been awarded him by this poor man and his six boys, but one evening a stranger calls at the poor man's house and solicits lodgings for the night. The poor man, with feelings alive to good deeds, consents—the frugal meal is spread—after partaking of which they encircle the fire, the whole family listening with eager ears to the many enquiries of the stranger about the rich man; and after many insinuations of his austerity and rapacity, he denounces him as totally bad: the recapitulation of such things gains the feelings of the family, and they join also in their denunciation. There is a change of heart a second time—first as good, now as bad. In the morning the stranger departs, and some time after the father of the family falls sick and is brought near unto death; the rich man hearing of this, loads his mule with wine and oil, and goes forth to administer to the sick man's wants, and give unto him money also. This timely aid raises him to health and strength, and he is soon again among his family. Now then he exclaims, my heart is changed, I believe this rich man to be a good man, and so replies the six boys do we—here is a change of heart. In the course of a few days the rich man waits upon them, and desires three of the boys to leave their father's house and go with him, and become his sons by adoption; he has made no choice of which three it shall be, but leaves the matter to them. Thus consulted they all believe him to be a good man, but three reply they will stand by the old man, the other three volunteer to leave their father's house and go with the rich man—he calls in the lawyer, and by the law of the country they are his adopted sons. After a time the rich man dies, then the other brothers come to claim a share of the patrimony upon the ground of their good feelings towards him, but they could not claim one jot or tittle. Now you that are believers only in the change of heart, ask why they could not claim a share? I answer the reason is very obvious, because they had not been adopted into the family, and could not show the seal of their adoption, nor could they call with a clear conscience to the Abba, Father. Then a change of heart alone will not do, unless we receive that seal which leaves no room for doubt. Hence, then, it has been wisely ordered that when a person, an alien or stranger to the family, wishes to become a son or a daughter of God, he must abide and conform to the laws established for that adoption, which secures to them the patrimony of those who are willing to leave fathers and mothers, and houses and land for Christ's sake, and we can alone come in by the laws of adoption. How then shall we say a change of heart will alone suffice? Hence then Christ came to set at variance the domestic circle—the father against son—the mother against daughter—and a man's foes they of his own household. Had he been content to remain with his change of heart, all would be well, and he would by the world be esteemed as good; but as soon as he leaves his old father and becomes a member of the rich man's household, his former companions become his enemies, and the adoption will not comprise every individual, for it is the intention of God to take one of a family, and two of a city, that his purposes might be fulfilled. Hence then when the ordinance of baptism has been administered, to seal that adoption we are called upon to receive the laying on of hands for the purpose of receiving the holy spirit—the seal of our inheritance, and the power which gives us a claim to share the same; and God our father cannot withhold these blessings from us, because we have complied with the requisition; but yet after this there are other duties for us to attend to, in order that we may grow into a man before the Lord. We have many duties enjoined upon us, and as we are a mixed family from every tribe, nation, kindred, tongue and people; hence as far as little things will arise, and in order that we might amalgamate our feelings, the ordinance of the Lord's supper was instituted, though not for this alone, yet it forms one of the means by which we not only remember our Saviour and his sufferings, but also realize the blessings promised us in the Book of Doctrine and Covenants, section 19.

Some persons may now be found who assert that this ordinance is non-essential; and the scripture, from an ignorance of its true meaning, is perverted to sustain the dogma that Christ shed his blood for the remission of the sins of the whole world, consequently they say there is no need of anything else. "We are made free from sin by the blood of Christ, which cleanseth from all sins;" but to this I am opposed, as not being strictly true, because he did not die for our own individual sins, not knowing whether we would commit any, and therefore could not die for sins never committed. I am willing to allow he died for the sins of the world—that is the original sin of man—to remove which it required the shedding of blood; hence then by so doing, circumcision, nor uncircumcision, availeth anything, but a new creature, and children had no longer any need of circumcision, for of such is now the kingdom of heaven. Christ removed the original sin and took the curse away, and now makes man responsible for his own sins, and has provided a way for him to obtain a remission of those, namely by baptism; and by this means he is made a new creature, because he is born again—first of the water then of the holy spirit, which, as I before stated, seals his adoption in the due and faithful observance of the sacrament. We may have a foretaste of those things which shall be hereafter revealed to the faithful, but only

in proportion as we appreciate the minor or lesser ordinances can we fully comprehend the higher and more exalted ones. Experience is the schoolmaster, and he gives us practical lessons, and I am confident that if all who desire to stand in the general assembly of the church of the first born, must observe these first ordinances as much as the child needs the knowledge of A before he should be taught the last letter of the alphabet; and there are in the economy of God fundamental principles for us to learn, and the despising of these will not entitle us to the blessings of greater ones; and it is owing to ourselves whether we arrive at the fulness of the heirships we have believed and obtain the power to become the sons of God—which is the fulness, as we are called to be elders, but we are not yet in the possession of the fulness of the priesthood. We are called, but are we chosen—we are in possession of the gift of the Holy Ghost, but we have not the fulness of the power of the Holy Ghost itself. Christ promised to send "another comforter" and he should lead them into all truth, and Christ and his father would make their abode with them. Then it depends whether we become fully sons, or elders indeed, by the usefulness we put ourselves to, and how we magnify this little power we have now; it is great in proportion to the rest of the world; but what is it in proportion to that to be received? It has never entered into our hearts to conceive one tithe of the power and blessings laid up in store for those who are faithful. But I very much question whether the Holy Ghost will come and abide in an impure tabernacle, made impure either through slothfulness, uncleanliness, or abominations of any kind; for if we sully or tarnish our priesthood which is an earnest of better things to come, we cannot come into a fulness, we cannot become kings and priests to God and the Lamb. Are we arbitrary, unmerciful towards repenting fellow-man? Are we governed by our passions, by whatever name they are called? Is lust active in our bosom? Are we grasping after things we have no right to, which the law of God and man forbids? Are we handling edge tools? Mind your fingers. Let us learn then that God's eye is upon our ways, and though we move smoothly on for a while, our sins will find us out, and if we have been unfaithful over little things who will entrust us with larger ones? How can we expect to rule or sway a sceptre, or judge the world unless we first learn to govern ourselves and bring our passions and desires in subjection to the will of heaven? Paul said they were not all Israel that were called Israel. We may truly say they are not all Latter-day Saints that are called so. The day of trial is at hand, and if there ever was need of our searching ourselves and looking at the foundation of our hope it is now. The Saints in the West have had their share, and it is now near upon us. Many may fall, and if they have made the arm of man their trust it will fail. We shall be tried as gold seven times purified. We shall feel the rod for all sons received; God will chasten. We have had no troubles compared with our brethren in the West, and we ought not to let them bear the whole. We shall have a ship in Liverpool shortly, and, I ask, how glad would the Saints in California be to see a vessel coming into port laden with goods and honest men and women, as comforts for them in every form, to make up in part what they left behind; how destitute they will be, few know. If then, there ever was a time to help, now is the time; how sweet the reflection to know we have been there from the first, and assisted to lay the foundation for another temple and see it reared, as well as to learn that that law is established which shall proceed from Zion and call forth the admiration of thousands, and put a desire in their hearts to come, and say to their neighbours, come ye also and let us go up to Zion. I say, how sweet to tread her courts, to learn her laws, to consider her municipalities when our hands have helped to do it, when we have toiled with the rest to effect this—much sweeter will the rose smell when we reflect it is our own nursing that has raised it. Let us then bestir ourselves, and carefully save our money, so that at the first opportunity we may go and see Zion established according to the pattern laid down. Let us not be idle in the Joint Stock company, but pay up our shares, and inasmuch as our hearts are to do good by this means, so God will order it to bring about what we wish in righteousness before him, for He holds the hearts of all men in his hands, and He will not see his purposes thwarted and brought to nought. Let then the sound go forth. Gather together my Saints that make a covenant by sacrifice, and when we gather, clear the way before us and never look back, for it is to such God has promised the blessings. Let us not be in haste—bear patiently and make your wants known to God through Christ our Great High Priest, and he is easily touched with our infirmities, because he has passed through affliction and drank the bitter cup; so that in whatever way you are found in bondage, or wish you may have to relieve your relatives, God has promised your every wish in righteousness before him should be granted. Hence the variety of ordinances for us to attend to, and their absolute necessity—all have their place and time for proper development, and will be made manifest in proportion to our needs requiring them. Let no one repine, but be faithful and attend to the things now revealed to us for fulfilling on this side Zion, and seek not by any means to entangle ourselves with abominations of any kind. If we desire to be chosen, remember we are probationers now on trial, to see whether we will suit our Mas-

ter. We are clay in the hands of the potter; if we lay well on the wheel, and do not dictate or find fault with the shape or vessel we are made into, we shall do; but if we do not, we shall be thrown off the wheel, and put into the mill and re-ground. Let us hold faithful, though wicked men and apostates howl—persecution may be our portion, yet woe unto those who persecute, whether saint or sinner, better had they never seen the light, than, having seen it, run wilfully into darkness, aye, much better had they never been born. Our foundation will be tested, and unless we are built upon the rock it will tumble about our heads, and we be buried again in the midst of Babylon. A day of separation is at hand, let us cleave then to the ordinances of the house of the Lord—those which we do know let us ponder upon them, and when we understand them as the ground work upon which the superstructure is to be raised, and having laid a good foundation, we can then go to work, and by faith, hope, charity, long suffering, patience, temperance, godliness, virtue, chastity, and brotherly love, raise up an holy temple fit for the abode of the Holy Ghost to dwell in; and know assuredly, as the bell founder when he casts a bell, he does not immediately hoist the same to the steeple, but taps it on every side to see if it is sound, and to regulate its tone. So God taps us on every side, to prove us before we are fit for the exaltation to which we shall arrive if we are faithful. We know sweets by the opposite sour—liberty by confinement, and so our course will be a mediocrity; if wealthy, we may forget God, if poor, blaspheme; hence the cup we have to drink is prepared by an excellent cook, and the sweets and sours are so sweetly blended as, I hope, to make it palatable to all who are called to drink. Let us not wish it removed, but drink it and rejoice we are counted worthy to live, suffer, or die for the privilege of living in the last and greatest of all dispensations, a blessing which holy men of old have coveted and desired much. Let us then say we will go up to Zion the city of our God, where we can learn more of the ordinances of the Lord's house, and pray Him to give us hearts to keep them sacred, and apply them for what they were intended—our perfection.

Your servant for the gospel's sake,

DAVID C. KIMBALL.

CONFERENCE MINUTES.

TROWBRIDGE CONFERENCE.

This conference was held according to previous announcement in the chapel, Connigree, July 1st, 1846.

The meeting opened by singing and prayer at half-past seven o'clock, p.m. After singing again, the business of the conference commenced, elder J. Halliday presiding. The president laid before the meeting the items of business they would have to turn their attention to, and remarked that it was the salvation of mankind, and the building up of the kingdom of God that the Saints had in view as their object, and therefore it was very necessary that they should act with wisdom and in righteousness, on this and on all occasions. He was very happy to inform them of the present standing of the Saints in this conference, and the condition of the church. Peace and union were existing, as far as he had a knowledge, in all the branches save one, and this case would come before them; but generally the work was spreading and the Saints were rejoicing. The representation of the branches then took place as follows:—

Trowbridge—Represented by elder Halliday, contains 62 members, 1 elder, 1 priest, and 1 deacon.

Road—Represented by brother Duell, contains 12 members, and 1 deacon.

West Lavington—16 members and 1 priest.

Easterton—15 members and 1 priest.

Earle Stoke—6 members and 1 priest. These last were represented by the president, as there were no officers from those distant branches.

Total number in the conference, 111 members, 1 elder, 4 priests, and 2 deacons; 30 baptized since last conference, 1 cut off, and 2 removed.

The president observed this was a far extended conference though but small in numbers, and a large field for labour, but it lacked labourers. He would propose brother Tucker,

of Road, to be ordained to the office of priest; seconded by elder Westwood, and carried, brother Tucker stating his willingness to fulfil the office.

Voted also, that brother J. Kendall be ordained a priest in the Trowbridge branch.

Voted also, that brother J. Harding, now holding the office of deacon, which he has fulfilled diligently, be ordained to the office of priest in the Trowbridge branch.

Voted, that brother Isaac Stevens be ordained to the office of deacon in the same branch.

Several cases of transgression on the part of some of the members in the Trowbridge branch, were brought forward and dealt with accordingly. The president observed that some of these persons were examples of the evil of using the tongue too much, in tale-bearing, &c., and hoped this would prove a useful lesson to all.

Several other items of business were attended to of minor importance, and some relative to the Joint Stock Company, which is beginning to take root here.

After some valuable instructions given by the president to the brethren and sisters assembled, which we believe they will truly appreciate, the meeting closed at a late hour by prayer from the president.

JOHN HALLIDAY, President,
PHILIP M. WESTWOOD, Clerk.

BEDFORD CONFERENCE.

This conference assembled at the usual place of meeting on Sunday morning, July 12th, and was opened with due form by elder Margetts of the Leicester conference. Elder Martin then rose to make some preliminary observations respecting the business for which we had come together, and the great cause in which we are engaged.

Elder Margetts then rose to address the Saints, referring to that order and union which should exist amongst them for the advancement of their interests in the kingdom of God. He made some very excellent remarks in demonstration of the spirit of peace and union.

Elder Martin then rose and called on the elders to represent the various branches, when it appeared nine branches were represented, containing in the whole 264 members, 13 elders, 17 priests, 9 teachers, and 4 deacons; baptized since last conference, 14, removed 6.

After the branches had been represented, elder Martin made some reference to what had been done by council, and the propositions that would be set before them for consideration.

Brother Fowles proposed that brother W. W. Smith be ordained an elder in the church; seconded by brother Pembroke, and carried unanimously.

Brother Smith then made some remarks as to what should be the conduct of the servants of God, after which it was moved that brother Keetsh be ordained an elder in the church, and that brother Tinguy be ordained priest; seconded, and carried unanimously.

After the business of the conference was gone through, the members were supplied with a comfortable tea, bread, butter, and cake, which passed off to the satisfaction of all present. Preparations were then made for evening service, in which elder Margetts took an active part, at the conclusion of which two persons came forward and were baptized.

We trust that this branch of the church will shortly become in a more healthy state, that much good may be done, and that it may be our determination to act in that way by which we may receive the approbation of God in this life, and be finally saved in his kingdom, for his dear Son's sake.

ELDER MARTIN, President.
JAMES PEMBROKE, Clerk.

WORCESTERSHIRE CONFERENCE.

This conference of the Church of Jesus Christ of Latter-day Saints, met at brother James Hunting's, Earls Common, near Kimbleton, on Sunday the 12th of July at ten o'clock a.m., for the purpose of transacting the business pertaining thereto, and also for the reception of brother James Ure, who had been appointed by the general conference to preside over the Worcestershire conference.

The meeting having been called to order by elder John Smith, it was moved, seconded, and carried, that elder Thomas Smith preside over the meeting for the day. A hymn was then sung, after which elder P. M. Westwood, from Bath, engaged in prayer, at the the close of which another hymn was sung.

The president then arose and gave a short address on the all-importance of the object for which they were met, hoping all would strive for one spirit, that we might all be found of one mind; and, in continuation of the remarks he made, said it would be remem-

bered that when he returned from the general conference, he stated to the Saints that there was a man of wisdom, talent, and ability appointed to come and superintend this conference, namely elder James Ure, from Sheffield, but, as he had not come, he trusted the Saints would not feel disappointed. What was the cause of his not coming he could not tell, unless it was his being a worthy man, and the Sheffield Saints not wishing to part with him; this, I doubt not, will cause you to feel further regret at his non-arrival. From what appeared in the STAR you were led to believe he would have been here, but I have lately received a few lines from the presidency in Liverpool which he purposed reading to them previous to the closing of the conference. We will now proceed to business, and the first to be attended to will be the representation of the branches, which were given in the following order:

Earls Common—Represented by elder John Smith, contains 49 members, 3 elders, 4 priests, 1 teacher, and 1 deacon; baptized 2, and cut off 1 since last quarterly conference. The Saints in this branch are generally in good standing, love and union prevailing. There is a prospect of a work being done in different places where the brethren have been preaching, some six or seven miles distant, where a good hearing has been obtained; there are also one or two places where the inhabitants have opened their houses for preaching, and I have no doubt, if they could be attended to, that soon some souls might be brought into the fold of Christ, one having been baptized already.

Flyford Flavel—Represented by elder Wheeler, contains 28 members, 1 elder, 2 priests, 1 teacher, and 1 deacon. The Saints in this branch are in good standing, and rejoicing in the work of the Lord.

Pinvin—Represented by elder Ruff, contains 22 members, 2 elders, 2 priests, and 1 teacher.

Ucking Hall—Represented by elder Wiltshire, contains 15 members, 1 elder, 1 priest, 1 teacher, and 1 deacon; baptized 4, received by letter 1, cut off 1. The Saints are in good standing and rejoicing in the truth. This is a large field of labour that has not as yet been well-warned. We have been preaching in the neighbouring villages, and in some places they hearken with attention, in others they persecute, unwilling to hear.

Worcester—Represented by elder Williams, contains 29 members, 1 elder, 2 priests, and 1 teacher. The Saints are striving to do the will of God, and are mostly united; but the people do not come to the room to hear the preaching, as there seems to be a great spirit of prejudice in Worcester—not against the doctrine of the Saints, for people do not know much about it, but because the ministers of the town have well-warned the people against us, being as we are, almost everywhere spoken against.

Crossway Green—Represented by priest Knight, contains 19 members, 2 priests, and 1 teacher. The Saints in this branch are in good standing, and rejoice in the great work of God. There is a prospect of a work being done in that region, there being a large tract of country and one town that has not yet been warned.

Kidderminster—Represented by elder Hawkins contains 33 members, 2 elders, and 3 priests; baptized 1, received by letter 1. The Saints are generally in good standing and rejoice in the work.

Shatterfoot—Represented by elder Tabley, contains 7 members, 1 elder, 1 priest, and 1 teacher.

Broomsgrove—Represented by elder Joseph Westwood, contains 12 members, 1 elder, and 1 priest.

Total number of members 235, elders 13, priests 22, teachers and 5 deacons. Number of officers present, 11 elders, 13 priests, 4 teachers, and 2 deacons.

Brother Smith said he now wished to call their attention to the letter he had received from the presidency, from which we learned that it was the counsel of the presidency that he at present preside over the Worcestershire conference. In speaking on the subject he remarked to the Saints that he had been removed by the general conference, consequently was no longer their servant, until duly received, the same as brother Ure would have been had he come. He entreated them not to hold up their hands to receive him (if such a motion should be put to the meeting) unless it was perfectly in accordance with their views, for he had no desire to labour amongst a people if they could not heartily sanction his doing so; if otherwise, he could not benefit them, and it was his motive to build them up and be the means of their salvation. The Saints now knew his mind upon the subject, and he wished to learn something of theirs, because if they chose him, he was under the necessity of being their servant in accordance with the instructions of the presidency of the British islands, and he feared to reject their counsel.

Several members rose in succession, and said it was in perfect accordance with their wishes that brother Smith tarry with them, at the same time stating that he was a man of God, had laboured with diligence and faithfulness among them, and counselled them with mildness and gentleness. They never wished to part with him, but another being appointed

by the general conference, they felt bound to be governed by the head, yet were thankful that he was not going to leave them.

It was then moved by elder Hawkins, that we receive brother Smith as our president, and also that we support his wife and family. Seconded by elder John Smith and carried unanimously.

Brother Nutt was then ordained to the office of deacon, and the meeting adjourned.

At half past two the meeting again assembled on the meeting ground in the open air. After singing and prayer an excellent discourse was delivered by elder Westwood, of Bath, to a very large assembly. Several others also spoke at some length, when the meeting again adjourned till half past six o'clock.

During the interval we went to the water, and after singing and prayer, the president addressed a numerous and attentive body of people on the subject of baptism, before attending to that ordinance. A deep solemnity seemed to rest upon the whole assembly while brother John Smith had the honour of baptizing his brother, the third of the family that has now embraced the fulness of the everlasting gospel. A great number of spectators witnessed the interesting ceremony.

At half-past six o'clock the evening service opened in the usual manner, after which an excellent discourse was delivered by elder Joseph Westwood, on the first principles of the gospel to a large assemblage of Saints and others of various creeds, yet excellent order and great decorum was observed. The service concluded with singing and prayer, and the congregation departed in peace.

Thus we passed the day in this part of God's vineyard, which much resembles a desert, there being but few dwellings to be seen for miles around, yet it was a day long to be remembered by those who participated in its proceedings.

T. Smith, President.

MANCHESTER CONFERENCE.

Pursuant to notice, the quarterly meeting of this conference was held in the meeting room, Bridge-street, on Sunday, July 19th, 1846.

At half-past ten o'clock the house was called to order by elder W. Walker, by singing a hymn, and prayer by elder D. C. Kimball, after which it was proposed by elder Walker, that elder Kimball preside over the meeting. Carried.

Moved by elder Kimball that elders Walker and Hulme be appointed clerks. Carried.

Elder Kimball then called upon the different presidents to represent their respective branches, and in so doing to be as brief as possible, and not detain the meeting by a voluminous detail of things unconnected with that required. The representations were given as follows:—

24 branches, containing 1799 members, 247 elders, 94 priests, 50 teachers and 25 deacons; 46 baptized since last quarterly conference.

After the representation of the branches, the president arose and said he had been anxious to meet them in this capacity, that they might lay themselves out in such a manner as would best enhance the benefits of the Saints and the spread of the gospel. He felt pained at the inroad of that spirit which brings destruction and darkness upon the minds of all—he meant the spirit of disunion relative to the Joint Stock Company, &c. He would have been much pleased had brother Hedlock been here, according to his wish, but circumstances over which he had no control had ordained it otherwise. He wished all unpleasant feelings to be put aside, and if any are dissatisfied let them be calm in all their words, yet clear and comprehensive, assisted by the spirit of the Lord; but push forward, the vessels need to be clean, yet it would be folly to jump overboard while the cleansing was going on—let us therefore keep ourselves clean, and not partake of a foul spirit—let us all be active and industrious, so that our shares may be paid, and when the ship comes in port we may be ready to go to California, and take out a cargo of things for our brethren who will arrive there destitute. He wished all to see the necessity of this, that they might partake with them the bitters as well as the sweets, and hoped they would be formost in all good things.

Elder W. Walker followed in a very forcible and plain manner.

The president at this period pressed upon the meeting the necessity of supporting the Star.

The morning service then closed by singing a hymn and prayer from the president.

In the afternoon the assemblage took place at half past two, and meeting opened by singing, prayer by the president.

The president then made some remarks upon the nature of the sacrament, its intents and

purposes, and also upon the effects of various spirits and the way to subdue them. At the conclusion of his address the sacrament was administeaed to a very large assembly.

Elder Simeon Carter then offered some salutary remarks.

The president called upon the different presiding elders to represent the condition of the various branches, and that if alterations were needed, to lay the same before the meeting. The representation then took place and all proved very satisfactory.

At the request of the Cross Moor branch, brother W. Potts was sustained as their presiding elder, and also that brother James Allman be ordained priest to labour in the same branch which being agreed to, the ordination took place under the hands of the president and elder Simeon Carter.

Proposed by the president that elder W. Hulme, one of the counsellors, take the oversight of the Newton Moor, Duckinfield, Ashton and Mottram branches, which was carried. The service was then closed in the usual manner.

The evening service was opened in the accustomed manner, when elder Simeon Carter delivered a very pleasing discourse upon the millennium.

The president then proposed,—That owing to the present excited feelings of the brethren, and seeing the designs of the evil one to cause division, and being desirous to avoid its tendency, do solicit the presidency at Liverpool to call a special general council of the officers of the whole church, for the purpose of amicably arranging matters, and devise means to assist our esteemed brother Hedlock, and that the said council be held in Manchester and at as early a period as practicable.—The proposition was seconded and carried unanimously.

Thus closed the services, after a day in some degree of pleasure and praise to God for his favours unto us. The prospects are good, the spirit of enquiry is at work industriously in many places.

It was then moved and agreed to that an adjournment take place until the usual time of holding the next quarterly conference.

David C. Kimball, President,
W. Walker, } Clerks.
W. Hulme, }

Latter-day Saints' Millennial Star

AUGUST 1, 1846.

We have much pleasure in the present number of the Star, through the favour of elder Joseph Cain, to present some extracts of a letter from the camp, which we feel certain will be read with interest by all Saints. Never was there a body of people placed in more peculiar or interesting circumstances, than the church of Christ at this period. Thousands upon thousands compelled to flee from the abodes of their honest industry, and from the midst of a people professing to be in possession of more extended principles of liberty than all the nations of the earth. There is a degree of guilt attached to the nation and people of the United States that calls aloud to heaven for punishment, and sooner or later will the wrath of heaven be made manifest. Judgment may for a time be suspended, while the lingering remnants of the Saints be permitted to effect their escape, which we feel assured will be done by all the faithful so soon as they have the means at command. We have referred to the interesting position of the church at the present time. The multitudes on their journey in the wilderness, others that are preparing to follow them on their route; hundreds on the water rounding the Horn, to meet their brethren on the coast of the Pacific; nor less interesting still is the position of the Saints in the British Islands. All actuated by one general spirit of gathering, intending as soon as practicable to seek their home in the West. And here we have much pleasure to announce the arrival of *Zion's Hope*, a noble ship, well calculated to bear

the Saints to their distant home, which however will make at least one voyage previous to her being engaged by the company.

We have also the gratification of making known that we have secured Stanley Buildings to the company, which will necessarily be a great advantage. We shall have to entreat the forbearance of many subscribers to the company, for the delay in receiving their allotment of shares, and in the execution of the deed. There is much, very much to be done, and we pledge ourselves that our most diligent exertions will be put forth for the good of the company, and for the prosecution of the objects in view. In the meantime let the Saints exert themselves in the payment of their shares that no means may be wanting, but that the objects of the company for the gathering of the Saints, and the building up of the kingdom of God may be fully realized. Care and business continually multiply upon our hands, and we feel to desire the assistance and prayers of all good men, that we may labour effectually for the glory of God, and the well-being of all. To this end may his spirit be imparted to guide and direct us in all things to his praise.

We would here announce that a meeting of the presidents of conferences, and as many of the priesthood as can make it convenient to assemble, will be shortly held, most probably in Liverpool, in order to attend to most important business in connexion with the church, the time of which will be specified by letter to the various conferences.

TO THE EDITOR OF THE STAR.

Dear Sir,—I beg to state that I have received a letter from J. M. Bernhisel Esq., dated Nauvoo, June 9th, 1846, which states that a great number of the Saints have left and still continue to leave; also that the Saints have made two large farms near the western border of Iowa, where those who were not prepared to go any further, were left to take care of the crops. The rest, including the Twelve, have but very recently left there for the Far West. Strangers continue to arrive at Nauvoo. Peace and quiet reign there.

Also I have received a letter from elder John Taylor from the camp of Israel, and I have made an extract from it, and I think it will not be uninteresting to the Saints in the British Isles, which, should it meet your approbation, you will please insert in your valuable paper.

I am, dear sir,

Yours in the new and everlasting Covenant,

JOSEPH CAIN.

Liverpool, July 30th, 1846.

EXTRACT.

Camp of Israel, Mount Pisgah, Middle Fork of Grand River, May 30th, 1846.

Dear brother Cain,—I embrace an opportunity of sending you an account of our situation and circumstances, thinking you would be pleased to hear from us. We started from Sugar Creek Bottom, March 2nd, 1846, and continued travelling slowly, in consequence of bad roads and inclement weather, until April 25th, when we arrived at the West Fork of Grand River, 160 miles from Nauvoo, and about fifteen miles from the state of Missouri. At this place we made an encampment, and commenced ploughing and making rails and some log-houses for the accommodation of the brethren who should

come after us, who should lack means. We left men to take care of the farm while we went on to this place, to establish another farm on the same principle as we had the last. This place is situated about forty miles north of the last farm, and is beautifully situated, abundance of wood and water being convenient. We calculate to start from here in a few days for Council Bluffs, and from there to the mountains, that is, the twelve and their families, and such men as they shall select. I have been at Nauvoo, on business, since you left; the place has altered very much, *civilization is making rapid strides, and the people are very much improved since we left;* they have built a ten-pin alley opposite the temple, in Mulholland-street; groggeries are plentiful, at night you can hear drunkards yelling and whooping through the streets, a thing formerly unknown. The brethren are trying to sell as fast as they can with some success, though at very low prices. The Saints are moving rapidly away. On my journey back from Nauvoo I passed I should think eight hundred teams, four hundred on the road and four hundred on this side of the river, ready to start, together with cattle and sheep in abundance. In the midst of their difficulties the Saints are rejoicing, and endeavouring to do all they can for the forwarding of the work. The basement story of the temple is finished, together with the ground floor, and looks elegant. My feelings were very peculiar while standing in the font, which is of stone, and passing through the rooms, when I thought how the Saints had laboured and strove to complete this building, and then be forced to leave it, together with their comfortable homes, in the hands of their enemies. Strang is not doing much at present there. William Smith and he have united their forces to try and impede the progress of the work, but without success. Brothers Hyde and Woodruff are on their way to this place from Nauvoo. Brother Jacobs is going to take this to Nauvoo, he is going to England in company with brother Butler. Remember me to the church, and all friends.

I remain yours in the everlasting covenant,

JOHN TAYLOR.

P.S.—Elder Amos Fielding has just arrived here, he expects to return soon, he informs us that he had seen you in New Orleans. Brothers William Taylor, George Cannon, and William Kelly are well, and send their love to you. Brothers James Cowley, William Cottier, Charles Lambert, and Richard Harrison are on their way to the camp. Brother Elias Smith was well when I left Nauvoo and preparing as fast as possible to come on. Mrs. Taylor sends her respects to you and wishes to be remembered to all her friends in the Isle of Man. The brethren here send their love to you and all the Saints. If I have another opportunity, I will again write to you. J. T.

ITEMS OF NEWS.

We learn from a variety of sources, that considerable damage has been done in London, by the overflowing of the Thames, and by the hailstones, which have broken thousands of panes of glass, on Saturday last. No less than thirty panes were broken in the *Sun-office*; nearly all the skylights in town are destroyed, including those of the arcades. An immense quantity of glass has been broken in Buckingham Palace. Several stacks of chimneys were struck by the lightening; several houses were undermined, and have been rendered uninhabitable, and others have been entirely swept away by the violence of the flood. Numerous families narrowly escaped drowning. A vast quantity of furniture has been destroyed. The fields and gardens at Holloway were laid under water several feet, and the crops have suffered severely.

The Mormons, emigrating to Oregon from Nauvoo, certainly present a novel and interesting sight, considering the peculiarity of their character, their troubles, their religious zeal, and their undeniable energy and perseverance. "The Camp of Israel," now on its way to the Rocky Mountains, has already crossed the tributaries of the Charitan river, the emigrants all in good health and spirits—no dissensions, and everything peaceable. They travel in detached companies, from five to ten miles apart, and in point of order resemble a military expedition. The camp has the appearance of a moveable town; the waggons and carts being arranged on either side of large streams, and public squares left for the protection of the cattle. This expedition; numbering about 3,000 souls in all, will encamp in the fertile plains near the entrance to the south pass in the Rocky Mountains, on the margins of the Sweetwater and Laramie rivers, where crops will be sown and buffalo meat dried, to provide food during the winter and succeeding spring. The second expedition, numbering 4,000 or 5,000 persons, will leave Nauvoo in February, 1847, and when it arrives at the plains, the first will pass through to Oregon or California, leaving the new comers to prepare for the third and last expedition, which will leave Nauvoo in the spring of 1848.—*New York Sun.*

THE LORD'S PRAYER.

BY W. W. PHELPS.

Our Father in heaven,
  Be hallowed thy name,
Thy kingdom come quickly,
  Thy will be our aim.

O give us bread daily;
  Forgive us our sin,
As we forgive debtors
  Of all that have been.

Lead not to temptation—
  Deliver from sin—
For thine is the kingdom
  To fill earth again.

And thine is the power,
  While Jesus shall reign—
And thine is the glory
  Forever. Amen.

NOTICE.

To "LEAVE NO STONE UNTURNED" *is an old proverb, and one truly applicable to us as a people, upon whose shoulders rests the duty of warning the present generation of the restoration of the gospel. We ought, then, to embrace every means in our power to effect this warning, and whatever we imagine will tend to the desired end, let us pursue with avidity. Tract distribution will, I think, be conducive in no small measure to effect this, by conveying the gospel to their firesides; and hence I have commenced, by permission of the presidency in Liverpool, to publish a series (No. 1 of which is ready for delivery) under the title of* "THE FIRESIDE VISITOR; OR, PLAIN REASONER," *and which I purpose continuing if encouraged to do so by the reception of my first visit. If favourable, I intend paying seven or more visits, till every principle embraced and believed by myself and friends, is placed before the people at their firesides; thus the sick, the lame, the poor, and those who cannot attend, or will not, can be warned. Our worthy sisters, too, can become tract distributors, and introduce* "THE FIRESIDE VISITOR" *to their notice, and by this means mildly and plainly open the budget of truth. I wait, then, patiently to see the encouragement my first visit receives, and ask no more than one penny for each visit; but to those who require a larger share of my visits, I will lower my charge, and will esteem it a favour, as my wants are many, by prompt payment for my visits, that I may be enabled to appear again at an early period at the firesides, and bring news of another nature, yet at the same time connected with the principles of my first visit. I shall be better dressed than the generality of the same class of visitors, and will be in size similar to my contemporary the* "STAR," *and, by my small charge, will be able to go into nooks and corners where the light of the* "STAR" *does not shine. I shall also partake of the character of the author of the principles I speak upon, as far as omnipresence is concerned, for I shall be able to be everywhere present where I am wanted or requested to go. Any person wishing a visit from me will please direct to the office of my elder brother the* "STAR," *Stanley Buildings, Bath Street, Liverpool, where payments also are to be made, thereby obliging, yours in the covenant of grace,*

THE FIRESIDE VISITOR.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 3. AUGUST 15, 1846. VOL. VIII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

August 21.—An hour's travel this morning brought us into the fertile and picturesque valley of Bear river, the principal tributary to the Great Salt lake. The stream is here 200 feet wide, fringed with willows and occasional groups of hawthorns. We were now entering a region which for us possessed a strange and extraordinary interest. We were upon the waters of the famous lake which forms a salient point among the remarkable geographical features of the country, and around which the vague and superstitious accounts of the trappers had thrown a delightful obscurity, which we anticipated pleasure in dispelling, but which, in the mean time, left a crowded field for the exercise of our imagination.

In our occasional conversations with the few old hunters who had visited the region, it had been a subject of frequent speculation; and the wonders which they related were not the less agreeable because they were highly exaggerated and impossible.

Hitherto this lake had been seen only by trappers who were wandering through the country in search of new beaver streams, caring very little for geography; its islands had never been visited; and none were to be found who had entirely made the circuit of its shores; and no instrumental observations or geographical survey, of any description, had ever been made anywhere in the neighbouring region. It was generally supposed that it had no visible outlet; but among the trappers, including those in my own camp, were many who believed that somewhere on its surface was a terrible whirlpool, through which its waters found their way to the ocean by some subterranean communication. All these things had made a frequent subject of discussion in our desultory conversations around the fires at night; and my own mind had become tolerably well filled with their indefinite pictures, and insensibly coloured with their romantic descriptions, which, in the pleasure of excitement, I was well disposed to believe, and half expected to realize.

Where we descended into this beautiful valley, it is three to four miles in breadth, perfectly level, and bounded by mountainous ridges, one above another, rising suddenly from the plain.

We continued our road down the river, and at night encamped with a family of emigrants—two men, women, and several children—who appeared to be bringing up the rear of the great caravan. I was struck with the fine appearance of their cattle, some six or eight yoke of oxen, which really looked as well as if they had been all the summer at work on some good farm. It was strange to see one small

family travelling along through such a country, so remote from civilization. Some nine years since, such a security might have been a fatal one; but since their disastrous defeats in the country a little north, the Blackfeet have ceased to visit these waters. Indians, however, are very uncertain in their localities; and the friendly feelings, also, of those now inhabiting it may be changed.

According to barometrical observation at noon, the elevation of the valley was 6400 feet above the sea, and our encampment at night in latitude 42 deg. 03 min. 47 sec., and longitude 111 deg. 10 min. 53 sec., by observation—the day's journey having been 26 miles. This encampment was therefore within the territorial limit of the United States; our travelling, from the time we entered the valley of the Green river, on the 15th of August, having been to the south of the 42nd degree of north latitude, and consequenly on Mexican territory; and this is the route all the emigrants now travel to Oregon.

The temperature at sunset was 65 deg.; and at evening there was a distant thunder storm, with a light breeze from the north.

Antelope and elk were seen during the day on the opposite prairie; and there were ducks and geese in the river.

The next morning, in about three miles from our encampment, we reached Smith's fork, a stream of clear water, about fifty feet in breadth. It is timbered with cotton-wood, willow, and aspen, and makes a beautiful debouchement through a pass about 600 yards wide, between remarkable mountain hills, rising abruptly on either side, and forming gigantic columns to the gate by which it enters Bear river valley. The bottoms, which below Smith's fork had been two miles wide, narrowed, as we advanced, to a gap 500 yards wide; and during the greater part of the day we had a winding route, the river making very sharp and sudden bends, the mountains steep and rocky, and the valley occasionally so narrow as only to leave space for a passage through.

We made our halt at noon in a fertile bottom, where the common blue flax was growing abundantly, a few miles below the mouth of Thomas's fork, one of the larger tributaries of the river.

Crossing, in the afternoon, the point of a narrow spur, we descended into a beautiful bottom, formed by a lateral valley, which presented a picture of home beauty that went directly to our hearts. The edge of the wood for several miles along the river was dotted with the white covers of emigrant wagons, collected in groups at different camps, where the smokes were rising lazily from the fires, around which the women were occupied in preparing the evening meal, and the children playing in the grass; and herds of cattle grazing about in the bottom, had an air of quiet security and civilized comfort that made a rare sight for the traveller in such a remote wilderness.

In common with all the emigration, they had been reposing for several days in this delightful valley, in order to recruit their animals on its luxuriant pasturage, after their long journey, and prepare them for the hard travel along the comparatively sterile banks of the Upper Columbia. At the lower end of this extensive bottom the river passes through an open canon, where there were high vertical rocks to the water's edge, and the road here turns up a broad valley to the right. It was already near sunset, but, hoping to reach the river again before night, we continued our march along the valley, finding the road tolerably good, until we arrived at a point where it crosses the ridge by an ascent of a mile in length, which was so very steep and difficult for the gun and carriage, that we did not reach the summit until dark.

It was absolutely necessary to descend into the valley for water and grass; and we were obliged to grope our way in the darkness down a very steep bad mountain, reaching the river at about ten o'clock. It was late before our animals were gathered into camp, several of those which were very weak being necessarily left to pass the night on the ridge; and we sat down again to a midnight supper. The road, in the morning, presented an animated appearance. We found that we had encamped near a large party of emigrants, and a few miles below another party was already in motion. Here the valley had resumed its usual breadth, and the

river swept off along the mountains on the western side, the road continuing directly on.

In about an hour's travel we met several Shoshonee Indians, who informed us that they belonged to a large village which had just come into the valley from the mountain to the westward, where they had been hunting antelope and gathering service-berries. Glad at the opportunity of seeing one of their villages, and in the hope of purchasing from them a few horses, I turned immediately off into the plain towards their encampment, which was situated on a small stream near the river.

We had approached within something more than a mile of the village, when suddenly a single horseman emerged from it at full speed, followed by another, and another, in rapid succession; and then party after party poured into the plain, until, when the foremost rider reached us, all the whole intervening plain was occupied by a mass of horsemen, who came charging down upon us with guns and naked swords, lances, and bows and arrows—Indians entirely naked, and warriors fully dressed for war, with the long red streamers of their war bonnets reaching nearly to the ground, all mingled together in the bravery of savage warfare. They had been thrown into a sudden tumult by the appearance of our flag, which, among these people, is regarded as an emblem of hostility, it being usually borne by the Sioux, and the neighbouring mountain Indians, when they come here to war: and we had, accordingly, been mistaken for a body of their enemies. A few words from the chief quieted the excitement, and the whole band, increasing every moment in number, escorted us to their encampment, where the chief pointed out a place for us to encamp, near his own lodge, and made known our purpose in visiting the village. In a very short time we purchased eight horses, for which we gave in exchange blankets, red and blue cloth, beads, knives, and tobacco, and the usual other articles of Indian traffic. We obtained from them also a considerable quantity of berries of different kinds, among which service-berries were the most abundant; and several kinds of roots and seeds, which we could eat with pleasure, as any kind of vegetable food was gratifying to us. I ate here, for the first time, the *kooyah*, or *tobacco-root* (*valeriana edulis*), the principle edible root among the Indians who inhabit the upper waters of the streams on the western side of the mountains. It has a very strong and remarkably peculiar taste and odour, which I can compare to no other vegetable that I am acquainted with, and which to some persons is extremely offensive. It was characterized by Mr. Preuss as the most horrid food he had ever put in his mouth; and when, in the evening, one of the chiefs sent his wife to me with a portion which she had prepared as a delicacy to regale us, the odour immediately drove him out of the lodge; and frequently afterwards he used to beg that when those who liked it had taken what they desired, it might be sent away. To others, however, the taste is rather an agreeable one; and I was afterwards always glad when it formed an addition to our scanty meals. It is full of nutriment, and in its unprepared state is said by the Indians to have very strong poisonous qualities, of which it is deprived by a peculiar process, being baked in the ground for about two days.

The morning of the 24th was disagreeably cool, with an easterly wind, and very smoky weather. We made a late start from the village, and, regaining the road, (on which, during all the day, were scattered the emigrant wagons,) we continued on down the valley of the river, bordered by high and mountainous hills, on which fires are seen at the summit. The soil appears generally good, although, with the grasses, many of the plants are dried up, probably on account of the great heat and want of rain. The common blue flax of cultivation, now almost entirely in seed —only a scattered flower here and there remaining—is the most characteristic plant of the Bear river valley. When we encamped at night on the right bank of the river, it was growing as in a sown field. We had travelled during the day 22 miles, encamping in latitude (by observation) 42 deg. 36 min. 56 sec., chronometric longitude 111 deg. 42 min. 05 sec.

In our neighbourhood the mountains appeared extremely rugged, giving still greater value to this beautiful natural pass.

(*Continued in our next.*)

ZION'S HOPE.

This fine ship sailed for Miramichi this day, the fifteenth of August. She is expected to make the present voyage, and return to be employed by the Joint Stock Company in November. But it must be obvious to all that to accomplish this purpose great exertions will be required on the part of all connected with the company. She will require much fitting and appointing before she will be ready for a voyage round the Horn, and not only so, but we must be in a position to supply her with cargo that will be disposable at a good profit at the various ports where she may touch. This will require every exertion that can possibly be made on the part of the shareholders to raise a sufficiency of funds for the purpose. Let this principle be generally understood, *that whatever is worth doing at all, is worth doing well*, and that a failure in our first efforts would have a very discouraging effect upon all. We therefore call upon all connected with the company to use their utmost exertions to raise all the funds they possibly can to meet the time, and accomplish so desired an object.

We have applied for a license as an emigration agent, and mean to avail ourselves of the privileges thereof by sending out passengers to New Orleans or other ports, as beforetime, being assured, that if properly conducted much benefit may arise to the company from the same.

We ask of the Saints their confidence and support; much we have to do, and much anxiety and labour will be necessary to do it well. We are now exerting ourselves to get the deed executed by the subscribers in different parts of the kingdom, and we here beg leave to throw out a remark that may be of much use. Many have complained that they have not had their shares allotted to them on application; this is true, and a great many we have piled together which we know not where to send on account of inefficient addresses, others we have postponed in order to save expense, and send them with a parcel belonging the same locality. But we wish to make known, that if an individual signs the deed, he has no need of an allotment paper at all; the numbers of his shares will be given in his certificate when he has paid the amount of the same; this will save much time and expense.

For the encouragement of all who wish well to the company, and to the church, we have the pleasure to state that the whole amount of shares (ten thousand) which we can issue at present, have been applied for. We rejoice also to make known, that we have secured to the company the premises at Stanley Buildings, and we call for the united efforts of all, to enable us to transact business beneficially for the general good.

We shall now proceed to make a few general remarks on the nature of the company, in order to remove some erroneous impressions that are abroad concerning it. One principle of much importance we wish to make known to all, because we have been much harassed and annoyed occasionally by the ignorance of persons respecting it. For instance, some who have taken shares, and even paid the full amount thereof, from some motive or another have desired to withdraw, and have their money returned, others have talked of making this or that alteration in the laws of the company, or were going to regulate matters, whether according to the laws of the company or not. Now the principle which we wish to teach, is this, that the laws of an incorporated company are the laws of the land, and an individual may as well violate or infringe any general law by which society is regulated, as violate the laws of the company, for he is equally culpable in either respect. We trust this hint will be sufficient for all.

Again, with regard to the objects of the company, we fear that some have not fully comprehended them, but have supposed that it was merely an emigration society, by which the Saints might be enabled to reach their destination in the west. This is altogether a mistake. The object of the company, in the first place, is to

employ the capital thereof in trade and commerce for the mutual benefit of the shareholders, that they may receive interest for their money deposited in the same; but in the second place it is intended to provide a means of emigration for the Saints at the same time that we are seeking by commerce to promote the interests of the company. But the grand object of the same is to assist our brethren in their new location, by trading with them and others, and by taking out instruments of husbandry, machinery, manufactured goods, and other articles which otherwise might cause them years of labour to produce, and thus to facilitate the building up and establishing of a permanent home for the people of God. We expect also eventually to bring back the produce of the Saints to Europe, thus to make both our voyage out and home as profitable as possible to the company.

The Saints and shareholders will be well aware that these are easier matters to write about than to accomplish and carry into effect, and this we feel deeply ourselves, and ask for the sympathy and support of all that wish well to the cause. We are aware that in this, as well as in all things connected with the kingdom of God, that offenees will come, but *woe to them by whom they do come.* We have not been so long connected with the kingdom of God, but that we have seen manifested a great variety of spirits, and while labouring with all possible diligence in the discharge of the multifarious duties devolving upon us, we have still found some whose life and soul seemed to be engaged solely in finding fault, or searching for iniquity. Such things are certainly annoying, but we are content to leave them to reap the reward of the accuser, and to receive the doom of those that seem to live only to make offences manifest. In the meanwhile, let the Saints in every district seek to strengthen our hands by putting means into our power to enable us to labour efficiently for the company, and we pledge ourselves that nothing shall be wanting on our part to carry on the great work in which we are engaged, and to promote the interests of all connected with the same.

T. WARD.

THE PEARL OF GREAT PRICE.

How opposite to the calculations of the sects of the day are those by which we hope to obtain that great desideratum—the pearl of great price. The parties of the day soothe themselves with the consolation that the pearl may be obtained by sitting at home in the arm chair of luxury, or in the yearly routine of ordained services, or by the heralding of their names as patrons of various institutions, thereby making their left hand conversant with the deeds of the right, but who never think that to obtain this pearl requires all they possess, although they convenanted, by means of sponsors, to forsake the world, the flesh, and the devil. How far this applies to us as a people may be seen from the following:—many on hearing the sound of the gospel in this land, as well as others, have rendered obedience to the same, but the causes which induced us are multifarious; and when we have entered into the church, our actions are in a great measure prompted by the person who brought us in, or convinced us, or those who preside over us. The causes which led us to obey are various—some probably because they have seen the fallacy of all parties and have therefore stood aloof, refraining from shaking hands with any; others brought their minds to believe there was no God—thus becoming what are termed infidels, they take up a cudgel to beat with, and always keep their screen at hand behind which to hide themselves, namely a disbelief in God. Scepticism takes deep hold of man, and fastens its poisonous grasp upon his every pure and ennobling thought, bringing him to the point at last of believing all things by the amount of evidence produced—this is his favourite theme, and in his bosom is a wrangling and a disputing spirit. Under these feelings he hears a preacher of our

church—the preacher vents his spleen against all sects and parties, making one angry while another rejoices, and this is what the infidel wanted. He has now another horse to ride, and says I must believe this man by the amount of evidence produced, or else shew myself a liar to the world; beside his cudgel is a better one than I have, I will take up with it. What for? because it is God's truth? No, but because it chimes in with my feelings, for I can wrangle with the whole professing world. Suppose a man baptized by this kind of a preacher, confirmed by him, and as every spirit begets its own likeness, he begets another wrangler, another disputer, and one that cannot stop in the church of the living God, unless he obtains a proof for himself the work belongs to God, for life eternal does not rest with him, and he has no knowledge of God by which he can get this boon. How many stand now upon the platform in connexion with us that are such I know not, but I know many that are apostates now, who have been tinctured so deeply with scepticism that it never could be fully eradicated. I am not desirous to boast of hundreds convinced and brought into the church by such a practice, how many of my fellow officers now in the priesthood that can say they are free from this spirit of wrangling, how many can say I do not cut off more people from coming to hear than I gain by love into the church, nor how many now make a common practice of carrying on a warfare with all creeds, searching the bible for the most bitter reproofs against the various sects, but I fear there are many. I would exhort you to forsake this course, it is not a good spirit, but a darkening one, and if you compass sea and land to make a proselyte, when you have made him, what is he but two fold more the child of darkness, and you are both blind and fall into the ditch. But to return. Many come in because they see faith, repentance, and baptism is right; all this is true—they obey—but if you attempt to lead them on, some will say I believe the first principles—all this is good; but what need have I to gather, or go to learn more—I have done so far so well; I will obey counsel, I will follow in righteousness the head; while at the same time they never, by the very fact of their obeying the gospel, knew what the first grain of righteousness was; they might have been just and good, Cornelius like, yet he had to send for Peter to teach him the way of life more perfectly. They have just stepped on the threshold, and because they see men as trees walking, they will follow the head as far as it goes in righteousness; but if they see what they conceive to be a wrong course, cry out and oppose it. What consummate folly! To whom are we indebted for the first ray of light? Who made the bible a new book to us? Who drew our attentions to these things? You answer the head. Then how shall we rise up, and because we have got a tithe of light, say we will follow the head so long as it goes on in righteousness, when every day ought to show us our own vitiated taste pertaining to the laws of God; for what, I ask, do we know, scarcely how to love, or how to hate—how to walk or stand alone, yet dictation seems active. Another says, I must see the head do so; you must be unscrupulously honest, for although I was dragged in by the net when it was spread in the muddy stream, yet I do not want to see any bad fish in the net, for should I do so, I shall jump back into the old stream, or, like the sow, wallow in the mire again and make myself ten times dirtier. Why? Because the person I first heard preach has left the church, or I have given a part of my substance—some of my hard earnings are gone, I cannot stand this; I like the pearl, but it costs too much to get it; I cannot go and sell all I have got and buy it; I cannot leave houses and lands, father and mother for this cause; I never expected it; I can meet anything, but do not bring me to the test; I have willingly rendered obedience to the first principles, and that at a sacrifice of many friends. If we consider that our religion is so much better than any of the various species of religion that is afloat, we must prepare our minds to obtain the best reward at a sacrifice of all; the way to obtain it is plain and pointed—the path to the field is narrow. Anxiety or ambition prompts us toward the place where the pearl is deposited, and the man that enters this church in the present year, is a sanxious to obtain it as the one who entered in the first year, and it is his right if he is faithful; but this anxiety prompts every man so much that we are like soldiers when on march in single file, when his leader moves his feet the next puts his in the same place, and if one should run out of the ranks to pick up some bauble in the shape of some lost piece of money, while he is picking it up his place is filled, he cannot break in any where, for should he do

so he would rob some one of their place; he must go to the end and bring up the rear, and all because his eye was not kept on the prize, but was looking round to see what there was by the way side. We are compelled to keep moving, we cannot say with Moses, stand still and see the salvation of God, unless we are placed in similar circumstances. It was time for them to stand still, for they could neither go forward, side ways, nor backward; therefore God had to exercise his power for their deliverance, and they had to stand still and see the salvation wrought out for them; but we must move on, keep marching, and if we come to a rock, a sea, or an army press us in the rear, then we may say—stand still. But when we entered into this church it was an eternal life principle, or ought to have been; we should sit down and count the cost before we go to war, and most assuredly we shall have to go to war and bind the devil and make a millennium. Much have I read and heard upon these two principles—the binding of the devil for a thousand years, and a millennium. Some have it already begun, and Satan bound, but I think his works are so apparent I doubt the truth of their assertions. I do most decidedly believe the seed is sown in some hearts from which will be produced a millennium, for if ever we have one we shall have to make it; it must begin in our hearts, and then like the rising sun, small in its commencement, it will rise and expand till it illumes the earth with its rays. When we are united heart and hand—when we are one—when we are brothers indeed—when we can say we know we have passed from death unto life because we love the brethren—when we can lay down our life for a brother—when we are circumcised in the heart—when we can feel another's woe—when every heart throbs alike—when our interests are one, the prosperity of the kingdom of God—when we can say if the head is pained the whole body is pained—when, I say, unity is our constant aim, almighty in its effects and influence, then we may talk of the millennium, of binding Satan. No other chain in the world can ever bind him except the grand chain of unity. He will laugh at every other effort, and, like the maniac, will snap every other means as the cobweb weavings of imbecile man. Strive every way you can and he will put you to shame, and laugh at your presumption. We may run round the world and endeavour to make proselytes, but if we make them not upon the noble principles of unity what are they? only an increase in number; but plant that seed deep and water it well, it will grow and bring forth fruits meet for a place in the grand assembly of the Saints. What blessings can we obtain under the distracted feelings and notions of our minds as they now are, sorry I am to say but few. Tell me who can limit the amount when we are united—when we are one. Let us take a candle and look within and search every corner of our hearts to see what induced us to come in—let us look like the woman for the piece of silver—let us sweep down all the cobwebs of sectarianism, brush out the rubbish of tradition, and put out ever ism in our hearts and make room to receive the new guests, principles of eternal truth; and if our motives will not stand the strictest scrutiny let us ask God to forgive us, and what we lack we will ask Him also to make up. Let us then arouse ourselves and see to what we are destined to become, the welcome guest at the feast of the righteous; to make the earth blossom as the rose, to bring in the rest of the same, to make a millennium; and let us ever remember the seed must be in our own hearts—there it is where it must first begin; and I feel thankful it has begun to dawn—the sun begins to rise. How sweet is it when brethren dwell in unity, and let us ever remember if we get the pearl of great price, it will be unity helped us to it. What shall then drive us from our purpose? Shall a brother's fault, his misconduct or failure in any respect? I hope not, for there is a pearl to be given to every one that is faithful, and I do not want to see any other have one and not myself—it is an individual concern. Shall we run out of the ranks because some man ahead of us on whom we trusted much is turned aside, and ask him, saying, pay me what thou owest, and while we are quibbling with him about the same, the spirit of another power takes possession of us, and we forget the march, which like time and tide, waits for no one, and when we see all our time spent is lost, having fought against the wind, the place where we stood filled up, we must come in at the rear, and then what are our feelings. Let then every consideration go but to maintain your place at the risk of every thing, and know most assuredly, as Abraham offered up Isaac to test his faithfulness to God and his purposes, so shall we if it is not our son or only

child, it will be something else, for we have all got our Isaacs, if I might be allowed to spiritualize for once, and we shall have to offer it up in some way. We will be tested and tried, we will be proved to the very core, and every string pulled, yet there is sweet consolation, although these things are not joyous at present but rather grievous, yet if we will let them they will work on for us a far more exceeding and eternal weight of glory. I hope then we may all strive and never give up, but get the pearl of great price. Although it takes all we have got, and I trust when time shall cease to be—moons wax and wane no more—stars no longer needed, having answered the end of their creation—the sun put out, and the Lamb of God the light of the world. Then may we stand in our white robe of righteousness, purchased through tribulation and fidelity to God, and our brethren crowned in his presence, and the pearl of great price glitter in the diadem of all; and the shoutings of ransomed thousands shall proclaim us worthy to reign for ever, and there we shall see the effect of unity—almighty and never ending unity.

DAVID C. KIMBALL.

LETTER TO THE PRESIDENT.

Merthyr, July 24th, 1846.

Dear brother,—To an individual who loves the eternal theme, and placed amid the busy scenes and diversified aflictions of mercantile life, at the same time harassed in mind as a child of God while surrounded by the busy hum of worldlings, necessarily attendant in the populous and commercial enterprise of your extending locality, it would not be amiss or uninteresting to change the scene, and in leisure moments peruse the adventures of a wandering brother among the mountains. And inasmuch as I have been lost to the Liverpool world, and they to me for some time, this may open the frozen passage by removing the ice bergs (if any there be that obtrude it) by the gentle breezes that blow from the tropical climes of "Kolob."

Since I left you, I have been preaching on my way through the principal towns of eight counties, in each place had the consolation to know that some more or less believed the gospel, although I baptized only four, organised two branches, ordained two priests, three teachers, and two deacons. One circumstance in particular is worthy of note, because the power of God is manifested thereby. In one place a young man who had a sore leg—past cure by the doctors—upwards of twenty pieces of bone having been worked out of it! and he not able to walk without a crutch since a year last Christmas. When he believed the gospel, I told him he would be healed if he would obey; he walked about a mile with crutches. By the river side we prayed that he might be enabled to dispense with his crutch, and he walked into the water without it—out again, and home—and so far as I have heard has never used it since. I carried his crutch home through the town on my back, the man telling them that he was healed, but strange to say they would neither believe him nor their own eyes, but cried out impostors, &c., and that he might have walked before!! although they knew better; but however, the man got a blessing, and when I left, the wounds in his leg were closing finely, and free from pain. Two others, a priest and a Saint, were miracuously healed by the power of God publicly, yet for all that, there were none but the Saints that would "return glory to God."

In another place, a blind man was persuaded, as I had reason to believe, and for a sign came forward to be baptized. I questioned him hard, suspecting his integrity, but he insisted on being baptized, so then I could forestall his wickedness and frustrate their plan only by publishing a public baptism of a blind man, far and

wide, to take place on a certain time. It was astonishing to see the crowds that came from the regions round about; both priests, preachers, persecutors, and people. Oh, what an opportunity that was to explain the whys and wherefores of Mormonism, sign seeking, &c. They all listened with the greatest attention for about two hours, although many had come on purpose to oppose, but I could not get a try out of any of them. I shewed them that our religion was true, whether the blind man got his sight or not; it was true before the blind man was heard of, that it would remain as true when he was dead and forgotten, and that it is eternally true, and I knew it. But after the baptism, while walking up to the house to be confirmed, it was amusing to hear the remarks as the crowd followed, crossing and re-crossing to peep at his eyes, to see whether his sight was restored; some said it was, some that he was blinder than before, and that was difficult. But there and then Madam Slander filled the baskets of her pedlars with a variety of *trinkets* that were retailed out again at a fine rate, until even her own markets were entirely deluged. However, I confirmed the man, anointed and laid hands on him, and he shouted for joy in the presence of all, and testified that while hands were on his head he could "see the candle in the candlestick on the table; that he was more than satisfied." But the fun of the matter was, that after I left, the sign-seekers who persuaded him to come, found themselves in their own trap, and again persuaded the man that it was all "conjuring," imposition, &c., and were not satisfied until they got the man back to his former blindness, spiritually and bodily. If this is not a specimen of the "blind leading the blind," tell me what is? However, it is only a prophecy fulfilled, "that both will fall in the ditch together."

But I must hasten to tell you of the grand conference that was held here on the 12th and 13th of July. For a grand one it was, though of the many who had promised to visit us then, not one came, nor brother Kimball either. Whatever loss we sustained by their absence, we were not the only losers I think. I have only room to give you a few of the general items. The hall was thronged in the morning with a warm-hearted and respectable audience. The presiding elders represented 29 branches, almost universally in the bonds of love and union, and in flourishing conditions, containing 23 elders, 42 priests, 25 teachers, 15 deacons. Baptized in the last three months 210. Total, 780. The county of Pembroke was not represented, no one being present, hence it is not included. The meetings were carried on as usual, only much more of the spirit of God among us than I ever before witnessed. I heard not a whisper or an apostate's rumour throughout, nor do I like such dull music.

Monday morning we called and ordained 9 elders, 23 priests, 11 teachers, and 4 deacons—for the Principality organized three new branches, ratified the organization of the Monmouthsbire conference, finished our business, and gave room for the ladies to bring in their China, cakes, and delicacies, and by two o'clock the scenery was considerably changed, though for the better still, for I should have told you that our conference was to be sealed up by a glorious *Tea Party*, and such in short it proved itself in every sense of the word—about one thousand partook of the feast. But about the last, though not least of the business, I suppose you will say that I am tainted with sectarianism! whether so or not, we formed a Missionary Society, the object of which is good, and I hope that the name will not be deemed unfit for it, since it is formed expressly to raise funds, by voluntary contributions, to assist the travelling elders to preach the glad tidings in new places; and so great has been its success already, that it enabled twelve to go into the vineyard and devote their whole time where the fulness of the gospel was never heard. The profits of the tea party (being £22 10s.) was consecrated to this object; every presiding elder of a branch through Wales forms a committee; the funds to be appropriated as the majority may direct. In order to increase the funds, as well as to report the progress, I pray Almighty God, who owns the work, to crown the efforts of the society with success. We have appointed a prayer meeting to be kept in every branch, on the first Monday evening in every month, then to contribute according as the Lord has blessed them. I trust it is so organized as to prevent impositions, misunderstandings, and personal interests, which are the basis of most institutions. If it meets your approval and worthy of your prayers, or if you have any amendments to make, as I hope you will, please advise with me; at any rate

I pray with all my heart it may be the means, under the blessing of God, to warn my brethren and sisters of their danger, that they may fly to the strong holds of eternal truth for safety.

I must close lest I wear out your patience, as I have done my paper, though I might give you other items that are interesting. What news from America? My love to brother Ward, tell him I have not had a STAR for a good while. That parcel of the Joint Stock receipts, which I left in the office, has never come. Please send them, we are out. Give my love to brother Wilson too, and write soon, and convince me whether my dreams are wrong.

Your obedient servant and brother,

D. JONES.

LETTER TO MR. THOMAS WARD.

East Bradford, July 24th, 1846.

Dear Brother Ward,—Your lad has not yet forgotten you, and to prove it I improve this opportunity of addressing a few lines to you, to let you know that I am, together with my family, in the land of the living and enjoying good health, and I hope and pray that these lines will find you and yours enjoying the same blessing. In mind I frequently cross the Atlantic Ocean, and take a survey of my brethren and sisters in the British Isles, and not unfrequently I wish my body there too, once more to shake the friendly hand in your midst. But here am I, in a boasted land of liberty, with a few Saints here and there, endeavouring to gather them together to follow those who have gone into the wilderness and over the Rocky Mountains to California. Oh, my God! what a land of liberty—liberty for sinners but not for saints. When will the time come that the Saints will take the kingdom and possess it for ever?

Dear brother, my prayer to God my heavenly father is, that his work may roll on with power, and be cut short in the earth for the benefit of his Saints, that we may be together once more on the earth and rejoice at such a meeting. I often think of the happy hours I spent in your company, and I trust to have the privilege again in a land of peace and plenty. I understand brother Hedlock has left England for America, but I have not heard a word from him since I left, nor any of you in Liverpool, except brother Woodruff, neither have I received any of your papers. Now I will thank you to take up your pen and write me a long letter on receipt of this, and tell me all the news you can about the Saints in Old England, and especially about the Preston and Manchester conferences; you cannot imagine what a great favour you will confer upon your unworthy lad, Leonard. I have written several letters and have not received an answer to one of them, yet I cannot bring myself to believe the Saints have forgotten me so soon, for I think I shall never forget their kindness to me while in their midst. I request you to give all the Saints my kindest love and respects that you see.

Brother Holmes has got married since we arrived home, to a lusty Downeaster, in the state of Maine, and I shall take the liberty to send his best respects to you and all the Saints. I send you a couple of circulars, and by them you will perceive that I have no time to waste in idleness, if I do my duty as a man of God, and I desire to do all for the Saints that it is possible for me to do for their salvation, both temporal and spiritual, that I may have my reward in heaven.

I am aware your time is much limited by the press of matters that of necessity have to pass through your hands, but I beg of you to spare a little to answer this. I also wish you would send me some of your papers, as well as the sixth volume of the STAR, get it bound and I will endeavour to send for it. Tell all the Saints from me that I feel to exhort them to be faithful in all things, to keep the command-

ments of God, and be humble that they may have the spirit of God to lead them, ever being ready to hear counsel from those men who have been called and chosen of God to counsel them in all things, and the peace and blessing of Almighty God will rest upon them, and will open the way for their deliverance; be at peace among yourselves, and be as one, or, says Jesus Christ, you are not mine; and if they are one and endure unto the end, they will be saved with a complete and full salvation. May God grant that this may be their lot and mine for Christ's sake.

My wife and children desire to be remembered to you, and I request you to remember me to all in the office. Be sure not to forget my friends in Manchester, brother and sister Flint, mother Downes, all their relatives, and all the rest of my good friends in Manchester. My best respects to your wife and family, and accept a large share yourself. I am, as ever, your brother and lad,

LEONARD HARDY.

LETTER TO MESSRS. HEDLOCK, WARD, AND BANKS.

St. Louis, July 10th, 1846.

After being silent a little while, I take this opportunity of writing a few lines to you, hoping they will find you as they leave me—*alive*—and in the enjoyment of good health, although some of the mob have threatened to kill me; yet I feel perfectly safe, and may with propriety sing as the Methodists sometimes do in their meetings, "I am on my journey home." I have had a trip on horseback up into the wilds of the Far West. I started from Nauvoo on the 25th of May, and the sight of the camps of the brethren, which I every day met with on my journey, was at once striking and impressive, and especially when we revert to the language of the ancient prophets. David appears to have had a view of this great move, Psalm cxxxii. 2, 3, 4, 5, 6—Ezekiel xx. 33 to 38 inclusive—Micah iv. 8, 9, 10—the prophet here seems to have had a perfect view of the death of Joseph and Hyrum, and the scenes that should soon follow. The church must go out of the city and dwell in the fields spoken of by David—this is now being literally fulfilled, and that contrary to the expectations of many of the Saints as well as others, who thought they should stay in the city and worship in the temple they had laboured so very diligently to build; but the Lord's ways are not as man's ways, for if the church had been permitted to stay in Nauvoo, the work of the Lord would have been retarded; but there were wicked men who were ordained from the foundation of the world to bring this move spoken of by the prophets into requisition, just as much as Judas was before ordained to betray Jesus Christ, that the salvation and redemption of man might be cancelled in heaven; so to bring about this great move into the wilderness in the due time of the Lord, were Williams, Sharp, Roseavelt, Grover, Davis, Aldridge, M'Cauley and others ordained for the purpose. God knowing beforehand the wickedness of their hearts, suffered them while working for the salvation of the Saints, to seal their own condemnation by their own wicked deeds as did Judas.

But to return to a short account of my journey. On my way to the upper camp, or what is called mount *Pisgah*, which is about two hundred miles from Nauvoo, in about a south-west direction, this camp is situated on land belonging to the Potowattomy tribe of Indians, who have received the brethren with kindness. At this place I met with brothers Young, Kimball, Taylor, Richards, O. Pratt, and Amasa Lyman of the twelve. About ten miles further on their way to Council Bluffs, I met with G. A. Smith, also of the twelve, in company with his father. They had encamped at the edge of some timber, for the purpose of repairing their wagons, and where there is timber there is generally a stream of water running along

through it. On this night, 4th of June, I lodged with brother H. C. Kimball's company, in a wagon, about fifty miles from Council Bluffs. Next morning we all arose early, the women being employed in preparing breakfast, while men and boys were driving the cattle to the camp, in order to yoke the oxen and milk the cows, and so prepare for the journey for the day. After breakfast I went in company with brother Kimball to the camp of president B. Young to receive their blessings along with brother W. Richards, and bid them good bye for a season. The companies then began to move to the west, while I with my horse turned toward the east, when soon we lost sight of each other in the distance on the wide spread prairie of the wilds of the Far West. On the 5th I lodged with brother John Taylor's company, five miles from mount Pisgah, and the sixth started by five o'clock in the morning, being anxious to return to Nauvoo, which I accomplished in the afternoon of Friday the 12th of June. On coming to the river opposite Nauvoo, I found all bustle and confusion, the people making the best of their way out of the city with whatever of their goods they could take with them; the cry being that the mob was then encamped within five miles of Nauvoo, and the following was the day appointed by them to blow up the temple with gunpowder. The mob consisted of between four and five hundred according to statements made by those who had seen them. On Saturday, the 13th, there were meetings held in the temple, also outside in front of the temple, and one in the evening at the hall of the seventies, where it was finally agreed upon that a committee of the new citizens should visit the mob camp with an order from the sheriff to move or take the consequences; but they did not wait the invitation, for some of them packed up early in the evening and scampered off for home. On Sunday morning, the 14th of June, I was one of a party of ten, who started to reconnoitre the movements of the mob party, when having proceeded about two miles and a half down the river side, we fell in with a man mounted on horseback, with a loaded gun and a bed quilt strapped behind the saddle, for the purpose of camping. Our party being the sheriff's posse, of course we captured the gentleman, and sent two of our company to conduct him before the sheriff in Nauvoo. We proceeded on toward the mob camp, and on arriving within half a mile of the place we were informed by one of the committee who was returning from the place of the camp, that the mobbers had all fled, thus fulfilling the proverb, the wicked flee when none pursue. Thus ended this mob gathering.

Dear brethren, on looking over my letter I find that I have not said anything about the people generally; but I can truly say that I never saw any people so well satisfied. They were healthy and cheerful. One of the sisters told me that she had had frequent attacks of rheumatism before she started with the camp, but that she had not been the least troubled with it since she came out, although shortly after they began to move the weather was very cold, and sometimes they would wake up in the morning covered with snow, and yet experience no inconvenience from the cold or otherwise. They had a spirit of oneness among them, and I can say for myself that I never felt so much like leaving home in my life as I did on the morning I left the brethren to return home. I will now conclude with my love to you and all the Saints in Great Britain, and with these sentiments I subscribe myself your brother in the bonds of the new and everlasting covenant.

AMOS FIELDING.

AN ACCUSING SPIRIT.

In the contemplation of human nature there are many things to admire, and many virtues are made manifest, which glow like rainbows in a storm, and afford a sweet relief from the darkened picture of human existence. It is a great blessing

whoever possesses it, to be capable of beholding and of pointing out the various virtues that characterize our fellow-beings; and to be enabled with a charity, born only of heaven, to cover the faults and failings of our common brotherhood, and select the peculiar virtues of individual character, and dwell upon them with delight. How God-like, and how blessed is such a spirit, and what happiness is derived from indulgence therein; and how mightily contrasted is it to the spirit that seeks only to accuse, that can only delight itself in the failings and errors of mankind, so born of hell as only to find delight in the defects of humanity. We have made these general remarks by the way of warning the Saints against an indulgence in such a spirit. We have learned one great principle, which is, that we are to be saviours of men, and yet, what is he that is everlastingly labouring to find out the failings and weaknesses of his brethren, but a destroyer? It is the very work of Satan, and his servants they are whom they serve. We would kindly and calmly remonstrate with those who are indulging in such a spirit, and would ask them to examine themselves narrowly, and inquire into the motives that prompt them to action in such a course. Does it yield them happiness to find that a brother has failings? It may, if it soothes them when reflecting upon their own, but let us be delivered from such a gratification, banish it far from us, O, our God, and grant unto us that charity which covereth a multitude of sins.

But we know well, that there is no error into which individuals are so easily led, as indulgence in this practice, and when once commenced, it will as it were fasten upon their very natures, until their whole thought, their life, consists in pursuing the frailties and failings of their fellow man. What an awful condition is such; it is indeed to them that can discern aright, a specimen of hell upon earth. But the grand delusive point of the tempter is this—that he inspires the persons thus actuated with the thought, that their course is most righteous, and that it arises from their superior purity, and hatred of whatsoever is sinful, and thus does the arch-deceiver lead them to become the accusers of the brethren, while in so doing, they are his direct and most obedient servants.

But again, we would enquire the object to be accomplished by indulgence in this habit, and especially in the kingdom of God. Does he intend to increase the faith of the Saints by pointing out the defects of a brother? Does he calculate on establishing confidence in the authorities of the church, by demonstrating that such are imperfect beings, and are subject to infirmities like other men? These cannot be his motives, for the objects could never be effected, and he would be a madman who adopted such a plan. But we can surmise a few reasons for such a course of conduct; chagrin, disappointed ambition, envy or malice, can be the only motives from which such a principle of hell emanates; its origin was thence, its practice is the same, and its end is there. Beware, therefore, ye Saints of God of this diabolical principle, for while the objects of slander and accusation are themselves seeking to serve God to the best of their abilities, regardless of the accuser, he on the contrary is nursing in his bosom a serpent that will sting him sooner or later, and he is planting seeds from which he will ere long reap confusion and dismay.

Of the truth of the sentiments we have been endeavouring to enforce, let us contemplate for a moment the general conduct of the enemies of God, and of the Saints. What has been the course of proceeding of all the apostates by which the church has been vexed and tried in America? Individuals steeped in iniquity that has placed them far from the pale of the church, have come forth in the garb of professed purity, and have justified themselves in their apostacy, because of the imperfections and failings of the Saints. The history of the past abundantly confirms this statement, and it is not merely confined to mere apostates, but the bloodthirsty mobocrat that revels in the destruction of life and property seeks to justify himself by accusations of iniquity against them he persecutes. Let us then endeavour to classify and arrange principles and actions according to their just and true character, and let the accuser of the brethren though he now stands numbered with the people of God, be placed in his true position and with the spirits with which his own harmonizes—the apostate, the murderer, and the devil.

EDITOR.

Latter-day Saints' Millennial Star.

AUGUST 15, 1846.

We have ourselves been pleased, and have no doubt but our readers will be the same, in perusing the communication from our much esteemed brother Amos Fielding. We wish him a speedy and successful journey to England, and hope that he will be able to realize his intended voyage for California at the time anticipated. We have also given an extract from the *New York Herald* of August 1st, respecting the state of affairs in Nauvoo and the vicinity, which fully makes manifest the state of society from which the Saints have made, and are now making, their escape. Though one thing is very apparent that more ample justice will be done to the present inhabitants of the city of Nauvoo, than was ever meted out to the industrious Saints that laboured so diligently to build it. The letter of Leonard Hardy will, we are sure, be read with pleasure by all who knew the excellency of his character.

We have not quoted much of late in regard to the signs of the times, and indeed, but a portion of what is published would fill the whole of our pages. The tremendous destruction of life and property by the late storms, is almost unprecedented; while the accounts relative to a great portion of the staple food of the great mass of the people, are very alarming; particularly with regard to the potatoe crop. Accounts from all quarters of England, Scotland, and Ireland, testify to the truth of the same; and it will be understood that the present statements are made independent of political motives, and are too truly matter-of-fact reports, that ere long will be sadly realized. We anticipate, and sincerely believe, that disasters of this nature will increase with alarming rapidity, and with strides for which mankind will not be prepared. Let those who have been privileged to know the truth in the last days, and what their duty is, be up and doing, and let them seek to obey the commandments of God, and escape from the calamities that must come upon the nations from the wrath of an offended God.

We feel great satisfaction at all times in recurring to that great principle, which we have often urged upon the attention of the Saints, which is, that whatever transpires, of whatever nature it may be, be it prosperous or adverse, come from whatever source it may—from the church itself, or from the world, "All things shall work together for good to them that love God, to them who are the called according to his purpose." There is a satisfaction and a confidence imparted to the honest in heart, in reflecting upon this principle, which proves it of inestimable value; it seems to elevate the Saint into a lofty and elevated position, from which he can look down upon the turmoil, the confusion and darkness amongst which the nations are struggling, while at the same time he can behold his own path pointed out, as a stream of light amid surrounding gloom, leading him onward and onward to life, and light, and glory. Let this principle then, be as a shield unto the Saints, under every trial of their faith, and their happiness shall be commensurate with their vivid perception of this glorious truth.

Very gratifying are the statements of our gallant friend and brother, Captain Jones, we are glad to hear of his success, and trust that through his agency and others, the principles of truth may go on, to subject and subdue a *nation* that has never been conquered.

LATEST NEWS FROM THE WEST.

MORMON EXCITEMENT—HOUSE BURNERS AT WORK—EXCITEMENT AT FORT MADISON.

We have received an Extra from the *Nauvoo Eagle*, dated the 17th ult., from which we clip the following:—

An express from the southern part of the country furnishes the intelligence that "Moses' Fire Insurance Company" is again in the field, and that a large stack of cut grain, together with two or three out-houses, have been destroyed by the incendiaries. The property belonged to a Mr. Marsh, who, although an Anti Mormon, has become obnoxious to some of the "Regulators," who have made an example of him by burning his property. Mr. Marsh resides near Col. Williams's neighbourhood, and about 15 miles south of this city.

The posse dispatched by the legal authorities to ascertain the fate of the kidnapped citizens, and watch the movements of the "Regulators," are still at Pontoosuc. They have not yet been enabled to get any information concerning the fate of the men abducted by the mob, and many fear that they have been brutally murdered. Finch, (against whom sundry processes are out,) secreted himself at Pontoosuc on the arrival of the posse, and fled to Fort Madison as soon as they left. Many of the mobocrats from the northern part of the county have fled to Iowa also, where they exerted themselves to the utmost to get up an excitement against the New Citizens of Hancock, by circulating the most abominable falsehoods. The reports "that the prisoners now held by law in this city are in danger," is entirely false, as well as the stories that "the New Citizens intend to destroy property and annoy innocent persons."

Finch solemnly promised the authorities that the kidnapped citizens should be sent down to Nauvoo last Wednesday, provided they would suffer him to go at liberty. This sacred pledge he has violated, and has, no doubt, caused the men to be removed to one of the islands up the river. While at Fort Madison, this morning, he made a proposition to Capt. Clifford to exchange the kidnapped men for those who are in the laws custody at Nauvoo. As the citizens were seized without even the pretext of legal authority, and as the lynchers in Nauvoo are now in the custody of the State, this proposition was scouted at. In fact, Finch has proved himself a man upon whom no reliance whatever can be placed, and it is now apprehended by many, that the intentions of himself and the land pirates under him, are to sacrifice the kidnapped men.

A note, purporting to come from the latter, has been received by the citizen's committee, which proposes that the prisoners in the hands of the constables at Nauvoo should be released, as the only means of saving the men in custody of the mob. The affair has caused a great excitement in this city, and an expedition is talked of to scour the island in search of the missing men. The Sheriff of Lee county, Iowa, has promised the assistance of a posse for furthering this humane design, by watching the Iowa shore.

Mrs. Needham, the wife of one of the men arrested by the posse at Pontoosuc, informs the committee that she understood that the new citizen who fell into the hands of the mob, was so badly lynched that they were obliged to send for a physician to save his life. This corresponds with the information received from other sources by the posse, on their arrival at Pontoosuc.

It is reported that the mob leaders in the south part of the county, have charged the burning of Marshe's wheat upon the Mormons; and that they have called upon the "Regulators" to assemble again at Golden's Point, on Monday next. The charge of the burning upon the Mormons, is a stale trick, and one that can no longer be practised with success.

The scene of the conflagration is in Col. Williams's neighbourhood, at least 15 miles distant, and no person from this city has been in that direction. Of the few Mormons left in Nauvoo not one could be induced to go into this region, on any consideration. That the wheat and buildings were fired by some of the mob party is certain; but whether to injure Mr. Marsh, or to get up an excitement against this city, remains to be seen. As some device of this kind generally precedes a gathering, it is not improbable that the conflagration was raised with that end in view. A sham attack upon a school house was once made for this purpose, and sham thefts have been committed to produce a similar result. As some of the Carthage gang have gone off in this direction, it is not at all improbable that a rising is contemplated, and that the incendiary has been set to work to give a colour of justification to a contemplated movement against this city.

While we are writing, a dense smoke may be seen in the direction of Montabello, and it is feared that "Moses' Fire Insurance Company" is at work again in that quarter.

We have just seen an extra printed at Warsaw, which, from beginning to end is a tissue of falsehood. The statements put into the mouth of a Jemina Lofton, wife of the Lofton who scourged the new citizen at the lynching on Saturday last, are utterly false, as can be proved by at least a dozen witnesses who are not Mormons.

FATAL EFFECTS OF LIGHTNING.

On Wednesday week, during a thunder storm at Chichester, a reaper, who was flying to a cottage for shelter, with his reaping hook over his shoulder, was struck dead by lightning. The body presented a shocking spectacle.—The wife of a carpenter at Kennington was terrified to such excess during a thunder storm, that she fell back suddenly and expired.—Mr. Chandler, the celebrated camelia japonica grower, in Wandsworth-road, whose extensive conservatories were destroyed during the storm on Monday se'nnight, died next day of grief, and his son, a fine young man, whom he had taken into partnership, has since been raving mad.—At Chacewater, Cornwall, yesterday week, James Richards, a shoemaker, whilst looking out of his bed-room window at the storm, was struck by lightning, and killed.—At Esserden, Hertfordshire, John George, a boy of fourteen, was killed by lightning.—At Oldham, on Sunday se'nnight, John Taylor, a slater, whilst walking in the street was struck down by lightning. He was taken to the infirmary, where he died on the Wednesday following.—At Langton Matravers, a poor woman, the wife of a quarryman, named Benfield, who had got out of bed in terror, opened the door of the room, and while standing on the landing place was struck by the lightning and killed. Her husband, who remained in bed, was uninjured.—On Wednesday se'nnight, four men were killed by lightning whilst reaping in a field at Whitehorse Farm, between Norwood and Croydon; three of them were struck dead on the spot, and the fourth was taken away insensible, and died soon after. Another man was killed at the head of a team of horses, at Chislehurst.—At the Priory Farm, Little Horkesley, Essex, the electric fluid struck a stable, killing three fine cart horses in their stalls.—On Friday last, Martha Ann Winterbottom, residing with her father at Higginshaw, Oldham, was killed by lightning. It appears that about half-past twelve o'clock the deceased was attending to her reel, in the kitchen, whilst both the front and back doors were open. The passage leading from one door to the other runs in a slanting direction, but it is supposed that the electric fluid descended the kitchen chimney. the opening to which is near the spot where the young woman was reeling; the lightning attracted, as is supposed, by her ear-rings, struck her on the head, and instantly consumed a large portion of her hair. The poor girl fell speechless to the floor, and died almost immediately; one of the ear-rings was partially torn away, and the other fragment left in her ear; her stockings were much singed, and her boots greatly torn, from which it would seem that the fluid had scathed the entire body. The mother of the girl, who was standing at the door at the time, was struck speechless for an instant, and remained insensible for some time. The furniture in the house does not appear to have been damaged in the least. The coroner's jury, who sat on view of the body on Saturday, returned a verdict of "Death by the visitation of God."—At Munich, on the 22nd ult. three men, employed at the terminus of the Munich and Augsburgh railway, were killed by lightning, and twelve other persons seriously injured.—On Saturday last, the 8th instant, as two men, named Boomer and Bruce, were engaged stretching linen at the bleach works of Messrs. Ferguson, near Belfast, during a thunder storm, they were both struck dead by the electric fluid. The bodies were only slightly discoloured, and not disfigured in the least, but the eyes remained open, with a fixed and frightful stare.

NOTICES.

From the crowded state of our pages we are compelled to forego the pleasure of inserting the Poetry by "Lyon." It shall appear in our next.

We have to announce that brother Kimball's second number of the VISITOR *is now published and on sale at our office.*

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 4. SEPTEMBER 1, 1846. VOL. VIII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

August 25.—This was a cloudless but smoky autumn morning, with a cold wind from the S. E., and a temperature of 45 degrees at sunrise. In a few miles I noticed, where a little stream crossed the road, fragments of *scoriated basalt* scattered about—the first volcanic rock we had seen, and which now became a characteristic rock along our future road. In about six miles travel from our encampment, we reached one of the points in our journey to which we had always looked forward with great interest—the famous *Beer springs*. The place in which they are situated is a basin of mineral waters enclosed by the mountains, which sweep around a circular bend of Bear river, here at its most northern point, and which, from a northern, in the course of a few miles acquires a southern direction towards the Great Salt Lake. A pretty little stream of clear water enters the upper part of the basin from an open valley in the mountains, and, passing through the bottom, discharges into Bear river. Crossing this stream, we descended a mile below, and made our encampment in a grove of cedar immediately at the Beer springs, which, on account of the effervescing gas and acid taste, have received their name from the voyageurs and trappers of the country, who, in the midst of their rude and hard lives, are fond of finding some fancied resemblance to the luxuries they rarely have the fortune to enjoy.

Although somewhat disappointed in the expectations which various descriptions had led me to form of unusual beauty of situation and scenery, I found it altogether a place of very great interest; and a traveller for the first time in a volcanic region remains in a constant excitement, and at every step is arrested by something remarkable and new. There is a confusion of interesting objects gathered together in a small space. Around the place of encampment the Beer springs were numerous, but as far as we could ascertain, were entirely confined to that locality in the bottom. In the bed of the river in front, for a space of several hundred yards, they were very abundant, the effervescing gas rising up and agitating the water in countless bubbling columns. In the vicinity round about were numerous springs of an entirely different and equally marked mineral character. In a rather picturesque spot, about 1,300 yards below our encampment, and immediately on the river bank, is the most remarkable spring of the place. In an opening on the rock, a white column of scattered water is thrown up, in form like a *jet-d'eau*, to a variable height of about three feet, and though it is maintained in a constant supply, its greatest height is attained only at regular intervals, according to the action of the force below. It is accompanied by a subterranean noise, which, together

with the motion of the water, makes very much the impression of a steam-boat in motion; and, without knowing that it had been already previously so called, we gave to it the name of the *Steam-boat spring*. The rock through which it is forced is slightly raised in a convex manner, and gathered at the opening into an urn-mouthed form, and is evidently formed by continued deposition from the water, and coloured bright red by oxide of iron. An analysis of this deposited rock, give some idea of the properties of the water, which, with the exception of the Beer springs, is the mineral water of the place. It is a hot spring, and the water has a pungent and disagreeable metallic taste, leaving a burning effect on the tongue. Within perhaps two yards of the *jet-d'eau* is a small hole of about an inch in diameter, through which, at regular intervals, escapes a blast of hot air with a light wreath of smoke, accompanied by a regular noise. This hole had been noticed by Dr. Wislizenus, a gentleman who several years since passed by this place, and who remarked, with very nice observation, that smelling the gas which issued from the orifice produced a sensation, of giddiness and nausea. Mr. Preuss and myself repeated the observation, and were so well satisfied with its correctness, that we did not find it pleasant to continue the experiment, as the sensation of giddiness which it produced was certainly strong and decided. A huge emigrant wagon, with a large and diversified family, had overtaken us, and halted to noon at our encampment; and, while we were sitting at the spring, a band of boys and girls, with two or three young men, came up, one of whom I asked to stoop down and smell the gas, desirous to satisfy myself further of its effects; but his natural caution had been awakened by the singular and suspicious features of the place, and he declined my proposal decidedly, and with a few indistinct remarks about the devil, whom he seemed to consider the *genius loci*. The ceaseless motion and the play of the fountain, the red rock, and the green trees near, make this a picturesque spot.

A short distance above the spring, and near the foot of the same spur, is a very remarkable yellow-coloured rock, soft and friable, consisting principally of carbonate of lime and oxide of iron, of regular structure, which is probably a fossil coral. The rocky bank along the shore between the Steam-boat spring and our encampment, along which is dispersed the water from the hills, is composed entirely of strata of a calcareous *tufa* with the remains of moss and reed-like grasses, which are probably the formation of springs. The *Beer or Soda springs*, which have given name to this locality, are agreeable, but less highly flavoured than the *Boiling springs* at the foot of Pike's peak, which are of the same character. They are very numerous, and half hidden by tufts of grass, which we amused ourselves in removing and searching about for more highly impregnated springs. They are some of them deep, and of various sizes—sometimes several yards in diameter, and kept in constant motion by columns of escaping gas.

In the afternoon I wandered about among the cedars, which occupy the greater part of the bottom towards the mountains. The soil here has a dry and calcined appearance; in some places, the open grounds are covered with saline efflorescences, and there are a number of regularly-shaped and very remarkable hills, which are formed of a succession of convex strata that have been deposited by the waters of extinct springs, the orifices of which are found on their summits, some of them having the form of funnel-shaped cones. Others of these remarkably-shaped hills are of a red-coloured earth, entirely bare, and composed principally of carbonate of lime, with oxide of iron, formed in the same manner. Walking near one of them, on the summit of which the springs were dry, my attention was attracted by an underground noise, around which I circled repeatedly, until I found the spot from beneath which it came; and, removing the red earth, discovered a hidden spring, which was boiling up from below, with the same disagreeable metallic taste as the Steam-boat spring. Continuing up the bottom, and crossing the little stream which has been already mentioned, I visited several remarkable red and white hills, which had attracted my attention from the road in the morning. These are immediately upon the stream, and like those already mentioned, are formed by the deposition of successive strata from the springs. On their summits, the orifices through which the waters had been discharged were so large, that they resembled miniature craters, being some of them several feet in diameter, circular, and regu-

larly formed as if by art. At a former time, when these dried-up fountains were all in motion, they must have made a beautiful display on a grand scale; and nearly all this basin appears to me to have been formed under their action, and should be called the *Place of fountains.* At the foot of one of these hills, or rather on its side near the base, are several of these small limestone columns, about one foot in diameter at the base, and tapering upwards to a height of three or four feet; and on the summit the water is boiling up and bubbling over, constantly adding to the height of the little obelisks. In some, the water only boils up, no longer overflowing, and has here the same taste as at the Steam-boat spring. The observer will remark a gradual subsidence in the water, which formerly supplied the fountains; as on all the summits of the hills the springs are now dry, and are found only low down upon their sides, or on the surrounding plain.

A little higher up the creek, its banks are formed by strata of a very heavy and hard scoriaceous basalt, having a bright metallic lustre when broken. The mountains overlooking the plain are of an entirely different geological character. Continuing on, I walked to the summit of one of them, where the principal rock was a granular quartz. Descending the mountains, and returning towards the camp along the base of the ridge which skirts the plain, I found at the foot of a mountain spur, and issuing from a compact rock of dark-blue colour, a great number of springs having the same pungent and disagreeably metallic taste already mentioned, the water of which was collected into a very remarkable basin, whose singularity, perhaps, made it appear to me very beautiful. It is large—perhaps fifty yards in circumference; and in it the water is contained at an elevation of several feet above the surrounding ground, by a wall of calcareous *tufa*, composed principally of the remains of mosses, three or four, and sometimes ten feet high. The water within is very clear and pure, and three or four feet deep, where it could be conveniently measured near the wall; and at a considerably lower level, is another pond or basin of very clear water, and apparently of considerable depth, from the bottom of which the gas was escaping in bubbling columns at many places. This water was collected into a small stream, which, in a few hundred yards, sank underground, re-appearing among the rocks between the two great springs near the river, which it entered by a little fall.

Late in the afternoon I set out on my return to the camp, and, crossing in the way a large field of a salt that was several inches deep, found on my arrival that our emigrant friends, who had been encamped in company with us, had resumed their journey, and the road had again assumed its solitary character. The temperature of the largest of the *Beer* springs at our encampment was 65 degrees at sunset, that of the air being 62 deg. 5 min. Our barometric observation gave 5,840 feet for the elevation above the gulf, being about 500 feet lower than the Boiling springs, which are of a similar nature, at the foot of Pike's peak. The astronomical observations gave for our latitude 42 deg. 39 min. 57 sec., and 111 deg. 46 min. 00 sec. for the longitude. The night was very still and cloudless, and I sat up for an observation of the first satellite of Jupiter, the emersion of which took place about midnight; but fell asleep at the telescope, awaking just a few minutes after the appearance of the star.

The morning of the 26th was calm, and the sky without clouds, but smoky; and the temperature at sunrise 28 deg. 5 min. At the same time, the temperature of the large Beer spring, where we were encamped, was 56 degrees; that of the Steam-boat spring 87 degrees, and that of the steam hole, near it, 81 deg. 5 min. In the course of the morning, the last wagons of the emigration passed by, and we were again left in our place, in the rear.

Remaining in camp until nearly 11 o'clock, we travelled a short distance down the river, and halted to noon on the bank, at a point where the road quits the valley of Bear river, and, crossing a ridge which divides the Great Basin from the Pacific waters, reaches Fort Hall, by way of the Portneuf river, in a distance of probably 50 miles, or two-and-a-half days' journey probably for wagons. An examination of the great lake, which is the outlet of this river, and the principal feature of geographical interest in the basin, was one of the main objects contemplated in the general plan of our survey, and I accordingly determined at this place to leave the road, and after having completed a reconnoissance of the lake, regain it subse-

quently at Fort Hall. But our little stock of provisions had again become extremely low; we had only dried meat sufficient for one meal, and our supply of flour and other comforts was entirely exhausted. I therefore immediately despatched one of the party, Henry Lee, with a note to Carson, at Fort Hall, directing him to load a pack horse with whatever could be obtained there in the way of provisions, and endeavour to overtake me on the river. In the mean time, we had picked up along the road two tolerably well-grown calves, which would have become food for wolves, and which had probably been left by some of the earlier emigrants, none of those we had met having made any claim to them; and on these I mainly relied for support during our circuit to the lake.

In sweeping around the point of the mountain which runs down into the bend, the river here passes between perpendicular walls of basalt, which always fix the attention, from the regular form in which it occurs, and its perfect distinctness from the surrounding rocks among which it has been placed. The mountain, which is rugged and steep, and, by our measurement, 1,400 feet above the river directly opposite the place of our halt, is called the *Sheep rock*—probably because a flock of the common mountain sheep (*ovis montana*) had been seen on the craggy point.

As we were about resuming our march in the afternoon, I was attracted by the singular appearance of an isolated hill with a concave summit, in the plain, about two miles from the river, and turned off towards it, while the camp proceeded on its way to the southward in search of the lake. I found the thin and stony soil of the plain entirely underlaid by the basalt which forms the river walls; and when I reached the neighbourhood of the hill, the surface of the plain was rent into frequent fissures and chasms of the same scoriated volcanic rock, from 40 to 60 feet deep, but which there was not sufficient light to penetrate entirely, and which I had not time to descend. Arrived at the summit of the hill, I found that it terminated in a very perfect crater, of an oval or nearly circular form, 360 paces in circumference, and 60 feet at the greatest depth. The walls, which were perfectly vertical, and disposed like masonry in a very regular manner, were composed of a brown-coloured scoriaceous lava, evidently the production of a modern volcano, and having all the appearance of the lighter scoriaceous lavas of Mount Ætna, Vesuvius, and other volcanoes The faces of the walls were reddened and glazed by the fire, in which they had been melted, and which had left them contorted and twisted by its violent action.

Our route during the afternoon was a little rough, being (in the direction we had taken) over a volcanic plain, where our progress was sometimes obstructed by fissures and black beds composed of fragments of the rock. On both sides the mountains appeared very broken, but tolerably well timbered.

(*Continued in our next.*)

CLITHEROE CONFERENCE.

We had the pleasure of attending this conference, in connexion with elder Lucius N. Scovil, quite unexpectedly, as our visit was one for the sake of health, unconscious of the conference being held. However we were glad to meet with old friends with whom we have been familiar from our earliest connexion with the work of the Lord, and we rejoiced much to find them still unwavering in the principles of truth. This conference was held on Sunday, August 30th, 1846.

The meeting being called to order, was opened by singing and prayer, after which it was unanimously voted that elder William Speakman, president of the conference preside on the occasion. Elder William Wolstenholme was chosen clerk.

The officers present on the occasion were 3 high priests, 10 elders, 8 priests, 9 teachers, and 5 deacons.

The representation of the branches was then called for, numbering nine, containing 313 members, 14 elders, 25 priests, 19 teachers, and 6 deacons, all in good standing, and with favourable and encouraging prospects.

The alterations necessary by the ordination of new officers was next attended to, when it was voted that William Cottam be ordained an elder for Clitheroe, and John Turner, deacon for the same. Also John Bailey, priest, for Chatburn, and John Chadburn, teacher. Thomas Eaglin, priest for Settle, and William Parker, priest for Burnley. The president then called for the brethren nominated to speak their minds concerning their several appointments, when they arose and respectively proclaimed their willingness to serve the Lord in any capacity, and that they were determined, by the help of the Lord, to do all in their power to roll on the great work of the Lord.

Those nominated were then ordained under the hands of elders Scovil, Watt, and Speakman.

The president then rose, and proceeded to lay before the Saints the necessity of establishing a systematic mode of sustaining himself in the necessaries of life, remarking that his support had hitherto been casual, and the burden of it had lain upon a few, which he considered might be remedied by adopting some method whereby all would be called upon to bear their share of the burden.

He was followed by elder G. D. Watt upon the important duties of the priesthood, showing them the evils arising from rashness, and advising in all things, to act in charity and love. He also made some excellent remarks upon the subject introduced by the president, which it is to be hoped will have a salutary effect by inducing them to become liberal in all their actions, more particularly to the servants of the Lord.

The meeting was then closed by singing and prayer.

AFTERNOON SERVICE.

The meeting was opened as usual by singing and prayer, the sacrament of the Lord's supper was then attended to, after which elder Ward rose to make a few remarks on the ordinations that had taken place in the morning. He remarked that as the several members of the body were necessary to complete the body, so were the various offices in the church of Christ. He knew that erroneous views were extant respecting the different grades of office in the church of Christ, but he wished to establish in their minds the great principle that all the officers were equally honourable, and that if an individual did his duty as a deacon faithfully, it was not necessary for him to pass through the various grades of offices to entitle him to receive an endowment in the temple of the Lord—as a faithful deacon he would be entitled to all the privileges as well as if he were faithful in the office of high priest.

Elder Ward again rose to make some remarks upon the Joint Stock Company. He said that it was generally known that elder Hedlock was no longer with us, and that he had got into embarrassed circumstances principally by being too good natured, and not having sufficient cunning to meet the villany of the parties with whom he had to deal in Liverpool. But they rejoiced that in what to many might be considered the downfall of the church, had been the salvation of it. He would explain. When creditors came to inquire for brother Hedlock, he also stated that they in connexion with the Joint Stock Company were creditors also to a large amount, at which of course, they were much surprised, thinking that all things belonged to brother Hedlock. He then stated that they had secured the premises at Stanley Buildings, with the fixtures, free from the intrusion of any creditor, to the Joint Stock Company, and for several hundred pounds less than they could have made the bargain had brother Hedlock been on the premises. He stated also that they were commencing business in a variety of small ways, and that they had taken out a license as a Passenger Broker, which would be necessary even to ship for California, and he thought the company might avail itself of the privilege to ship emigrants to America as usual. He was convinced that the emigration business was a very profitable one when rightly conducted, and as it would now be under

the immediate control of the directors of the company, there was not much fear of a profitable result. He further remarked that already more than ten thousand applications had been received, which exceeded the amount of the original capital, and while he would encourage the Saints generally to send in their applications, we must wait until our next general meeting to increase the capital to thirty thousand as proposed. He further remarked on the salvation that had been effected by the company, for had it not existed, every thing must have gone down with brother Hedlock, but as it was, the premises at Stanley Buildings, and every thing else had been secured for the advantage of the company. He then referred to the offer that we had made from elder Russell, of a fine new ship, for our especial use, of the best possible construction and build that could be. He stated that elder Russell determined to give with the ship, eight hundred pounds as tithing, eight hundred as shares in the company, and some four hundred for the good of the church, to be at the disposal of the presideney. This noble offer could only be met by the most prompt and energetic labours of all, and it behoved every elder to labour diligently in promoting the cause of the Joint Stock Company. He believed sincerely that the company had been originated by the suggestions of the spirit of God, and that it would prove the only effective means by which the Saints would have any hope of gathering to the land of Zion. He therefore exhorted the Saints to be diligent in connexion with the company, that they might be able to meet every exigency that arose. While he reflected on the importance of the company to the church, he believed also that the grand enemy of all truth was aware of its importance also, and that he had done his utmost to overthrow it if possible; in this however he had hitherto failed, and the company now stood in a position that was not anticipated without the expenditure of several hundred pounds more than it had cost them. He trusted therefore that the Saints would be diligent and faithful in connexion with the company, that the objects hoped for might be accomplished.

Elder Scovil agreed with the remarks that had fallen from elder Ward. He alluded to the sacrament of which they had been partaking, and anticipated the delight the Saints would experience if they were privileged to partake of the ordinance in the Temples of the Lord.

Elder Watt urged the necessity of faithfulness in the discharge of their duties. He considered the Joint Stock Company as a germ from which glorious things would spring in these last days, by converting the multitude of the sea unto Zion, and bringing the riches of the earth unto her.

Elder Watt preached to a very crowded audience in the evening, which closed the services of a day, which we doubt not will be long remembered with pleasure.

MACCLESFIELD CONFERENCE.

Beloved brother Ward,—The assembly of the Macclesfield conference, according to appointment, took place on the 30th ult., as follows:—

A council meeting being convened at ten a.m., composed of as many of the officers from the district branches as could avail themselves of the privilege to meet with their brethren here, to facilitate the onward progress of the great work of the last days, on which occasion unity was, I believe, the true characteristic. Previous to this occasion, there had been measures adopted, practically to organize a council composed of officers belonging to all the branches (Macclesfield and Bollington excepted), to meet once a month to arrange and supply the need of the whole, both as to the ministration of the word, &c., and the paying of shares to the Joint Stock Company. Elder Thomas Nicholson, of Crewe, having been chosen unanimously, as the presiding elder of that council, and treasurer for the shareholders; brother Samuel Drinkwater, secretary. The plans for ministering to be renewed monthly:

numbered and designating the names. The reason of the adoption of such a plan was originally suggested by having heard of the many informalities recurring, owing mainly to the long distance and remoteness of the branches from each other. I shall feel happy to be honoured and favoured with your counsel, respected brother, should you see it defective ; be it so or not, I shall feel honoured by a communication from you, be it ever so short, aware that you have not time to spend in trifles.

The conference met at two p.m., the meeting was opened by singing the hymn on the 9th page, prayer by elder E. Horrocks, singing again. Proposed that elder Goodfellow preside—carried unanimously; also that elder J. Walker act as secretary—unanimous.

Elder Goodfellow rose and offered some important instructions applicable to the present state of the conference, as regarded the duty and calling of officers and members, insisting upon a firm and undeviating adherence to the head, and the necessity of upholding them by their prayers, &c.

The number of officers was then called for, which was as follows:—10 elders, 7 priests, 7 teachers, and 2 deacons.

The officers from their respective branches were next called upon for the representations, &c., which was as follows:—*Macclesfield*, 103 members including 4 elders, 4 priest, 6 teachers, 2 deacons. *Bollington*, 37 members, including 2 elders, 2 priests, 2 teachers, 1 deacon. *Middlewich*, 27 members, including 2 elders, 4 priests, 1 teacher. *Northwich*, 11 members, including 1 elder, 1 teacher. *Crewe*, 23 members, including 1 elder, 4 priests, 2 teachers, 1 deacon. *Plumley*, 13 members, including 2 elders, 2 priests, 2 teachers. *Budworth*, 7 members, including 1 elder, 1 teacher. *Rookery Bridge*, 2 members, including 1 elder. *Total*, 223 members, 14 elders, 16 priests, 15 teachers, and 4 deacons.

Elder Goodfellow then offered some general instructions, shewing the necessity of firm and undeviating adherence to the laws and order of the church, as illustrated by Paul in the 12th chapter of the 1st of Corinthians, as a preventative to the forsaking the assembling of ourselves together, and that for the purpose of exhorting one another, and so much the more, as we see the day approaching. Observing that there are many spirits abroad which are not of God, also to avoid dealing in slander, and seeking opportunity to malign the character and reputation of the brethren and sisters, for charity "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

It was then moved and seconded that brother G. Williams, of Budworth, be ordained to the office of elder, formerly a priest. Carried unanimously.—Also that brother Cornelius Head be ordained to the office of a priest. Carried.—Also that brother Oddy be ordained to the office of a teacher. Carried.—Also that brother Frederick Markland be called and ordained to the office of a deacon.—Also that brother Humphrey Holloway be called and ordained to the office of a teacher in the Bollington branch. Both carried unanimously.

The ordinance was next administered, which done, the several officers representing the branches bore their testimony while a spirit of unity prevailed. It was indeed, and in truth, a season of love, abounding beyond any calculation which could have been warranted upon a review of the state of the conference, as a whole, but especially the Macclesfield branch.

I thank God, the thick dense mist which has hung around for a long time, begins to be illumined by the brighter rays of the millennial morn. Thrice welcome the advance of solar light and influence which is promised. Yea! the midday glory, when it may be sounded through the spacious vault of heaven as well as over earth and seas. "Arise, shine, thy light is come and the glory of the Lord is risen upon thee." Amen.

JOHN GOODFELLOW, Presiding Elder.
JOSEPH WALKER, Clerk.

GENERAL CONFERENCE OF ELDERS.

We proceed to give a few items of this meeting, which was held, pursuant to notice given, in Liverpool, August 22nd, 1846. The arrival of brethren from different parts of the kingdom being numerous, the meeting was adjourned from Stanley Buildings, to the Music Hall.

The meeting was called to order by elder Simeon Carter, lately from Nauvoo, and opened by singing and prayer.

Elder Ward was then unanimously chosen to preside, and elder G. P. Waugh to act as clerk.

There were present on the occasion, high priests, 8; seventies, 4; elders, 33; priests, 7.

The meeting was addressed by elders Ward, Carter, Banks, Lucius N. Scovil, (lately from Nauvoo), G. D. Watt, D. C. Kimball, Capt. Dan Jones, and many others, on the objects for which it was called together, and extensive statistical accounts were given in relative to the branches in general.

In consequence of the absence of elder Hedlock, the following are some of the motions which were voted on the occasion, and which the meeting requested should be published in the STAR.

It was moved by elder Dan Jones, and seconded by elder G. D. Watt, that the thanks of the meeting be given to the President and Directors of the Joint Stock Company for their successful exertions in securing the premises and fixtures at Stanley Buildings, to the company. Carried unanimously.

It was moved by elder Simeon Carter and seconded by elder Lucius N. Scovil, that the meeting uphold elders Ward and Banks, as counsellors of the presidency in this land, which was also carried.

Elder L. N. Scovil stated that he put full reliance in counsellors Ward and Banks, and should act under their authority, and therefore he seconded the motion.

Elder Cain coincided with brother Scovil's statements and should do the same.

A vote of confidence was then given on behalf of elder Thomas Wilson, as secretary of the Joint Stock Company.

It was proposed by elder Ward and seconded by elder G. D. Watt, that elder L. N. Scovil, in the mean time, act as counsellor to brother Ward in connexion with brother Banks, which was carried unanimously.

It was also voted that elder Simeon Carter he appointed to labour as a travelling high priest, under the direction of the presidency, and that he commence his labours in the Manchester conference.

Notice was then given that elder Joseph Cain had on hand some 700 volumes, half-bound, of the fourth and fifth volumes of the *Times and Seasons*, at six shillings per volume, which he wished to dispose of for the benefit of the Saints in the west.

It was then voted that the resolutions passed should be published in the fourth number of the eighth volume of the MILLENNIAL STAR, after which the conference was brought to a close by prayer from president Ward.

THOMAS WARD, President.
G. P. WAUGH, Clerk.

THE JOINT STOCK COMPANY.

The progress and success of this company lies entirely in the hands of the shareholders, according to their faithfulness and diligence in paying their instalments must its prosperity be; the way is clear and open for its labours to commence for the benefit of all, and its prospects of success are very encouraging; let therefore all who have the good of the cause of God, and the welfare of the company at heart, use every exertion to carry out the great designs contemplated by its formation.

PEACE, PEACE.

It will be the characteristic of the last days, that the various professors of religion will be proclaiming unto the multitude that they shall have peace, when behold sudden destruction is nigh at hand We presume that the Saints will not be deceived by this cry, they have we trust been better taught; never do we remember the elders of Israel ever attempting to deceive their hearers by such a proclamation. The whole tenor of sacred truth, whether ancient or modern, testifies to the falsity of such a condition of things, until the time comes that the Ancient of Days shall sit. But to the Saints generally speaking in this land, we would ask, do they believe that they are to be made perfect through sufferings? If so we would inquire, what, comparatively speaking, have they suffered? Surely no one can deceive himself so far as to suppose that he has passed the fiery trial, and that he is fitted to stand upon Mount Zion with the hundred and forty and four thousand who have come up through great tribulations, and have washed their robes and made them white in the blood of the Lamb. People of the Lord, reflect, be not deceived, but let a word to the wise be sufficient. EDITOR.

ZION.

Prepare, prepare ye saints of the Most High,
  Behold the bridegroom standeth at the door;
The signs declared, announce his coming nigh,
  When grief and pain shall vex your souls no more.
But joyful rest, and nature's boundless store
  Shall bless the sunshine of a thousand years,
Where friendship ne'er betrays the love it bore,
  Nor dims faith's tranquil face with brim-ful tears,
  Nor clouds its hop'd-for prospects, with alarming fears.

Beyond the cloud-capt mountains, far away,
  The priesthood of God's testimony 's borne
To southern climes of mild pacific ray,
  Where peaceful rest shall crown the sorrow-worn
With triple-portioned love for by-gone scorn.
  Nursed by the care of heaven's mighty power,
The infant church will rise like sunny morn,
  From east to west the glowing light shall soar,
  Till dark chaotic night its brightness melts before.

From far the gathering tribes shall flocking come,
  Like swift-winged messengers, out o'er the sea,
To join the reaper's happy harvest home,
  With everlasting songs of heav'nly glee.
On Zion's Mount a father's mind will see
  His offspring's seed, and claim them for his own;
A long, long patriarchal pedigree,
  Restored by gospel light, before unknown
  To this dark world, where sin's vast ruin reign'd alone.

Hail glorious day! when gath'ring Saints command
  The joint-stock riches of a hundred isles,

And equal-balanc'd justice bless *the land*,
Where clear-eyed virtue o'er industry smiles ;
And joyful ease emparadise the toils,
Of woe-worn pilgrims in the trying day,
Who've bore the scorn 'mid deep alluring wiles,
And deadly venomed, dark apostacy,
To bring again Messiah's universal sway.

Prepare the royal robes ye saintly throng,
The marriage day of heav'nly nuptials near,
When the *fair bride* and festive banquet song.
Shall crown the triumphs of a higher sphere,
While ransomed children palms of vict'ry wear,
Patriarchs, prophets, martyr'd saints, and kings
Around the throne, in homage deep revere
The mighty God, who thus salvation brings,
And all confess him Lord o'er all created things.

Kilmarnock, August 7th, 1846. LYON.

LETTER TO THE EDITOR.

11, *North Street, Clarendon Street, Hulme, Manchester, Sep. 4th*, 1846.

Dear Brother Ward,—At the request of elder John Banks I submit the following to you for publication in the Star, if you deem it wisdom.

You are fully aware that "trumpet-tongued" rumour has of late been very active in this neighbourhood, and as it invariably happens, each repetition of a tale is likely to add something to its magnitude, and frequently to the criminality of its charges. But I cannot acknowledge that all the idle stories that have been circulated have emanated from myself, not by any means. That I have certainly used expressions that cannot be substantiated, I freely acknowledge, at a time when I was deceived by the representations of another party, who shall here be left nameless. I deeply regret that I should ever have used expressions that wounded the feelings of a friend and brother, but with regard to many tales afloat I utterly renounce them, yet at the same time I am anxious through the medium of the STAR to recall what I have said, although at the time I was led to believe my assertions were true.

I remain, Dear Brother,
Yours as ever,
DAVID C. KIMBALL.

EXTRACT OF A LETTER FROM NAUVOO.

June 18th, 1846,

Dear Father, Mother, Sister, &c.—No doubt you will be surprised to see a letter from Nauvoo by me, after having seen one I sent in the winter, which stated that I was on the eve of going west. Well, it is true, I have been with the camp until now and am going back, therefore I write while having an opportunity of sending. I would inform you that we are all well, and that my dear child was glad to see me when I got back. The reason why I came to Nauvoo was, I brought a team to fetch a load of goods and to take my child along, for I felt uneasy at not hearing from you, nor receiving any intelligence of my

child or my affairs. While writing at this time, I must be very brief. Were I with you I could tell you many things that would be interesting, but at present a few must suffice. I suppose you have heard of the terrible war, blood, and thunder which Nauvoo has been the scene of within the last few days, but cheer up no harm has occurred—no men or women put to the sword at this time, only a few men whipped, and that because they were too old to defend themselves. A posse of old women would frighten all the mob away.

I wrote to you last February, and hope you received the letter; but I will now inform you where I have been since. Myself and David Moss were in the same company, and during the months of February, March, and April it was very cold and wet, with snow a great portion of the time. Our duty was to guard the camp, and when travelling to assist the wagons out of rough places, &c. While in the settlements we were passing through, we did a great deal of work, while the camp was resting for a few days, such as making rails, digging cellars and wells, for which we got corn for our horses and cattle, and provision for ourselves. Two or three hundred would soon earn some provisions. In this manner we went on until we came to Lucus Creek—the roads had been bad, the spring was very late, and not much feed for our horses and cattle until near the middle of April. David, myself, and our company of ten were sent into Missouri to work and get provisions. We went and got work, some at thrashing, some splitting rails, ploughing, clearing land, &c. We were in the mob country, or rather near the scenes of the troubles which the Saints had before in Missouri—only twenty miles from Di Ammon, and forty from Far West. I would say, that through the country which I have travelled, there are some of the most beautiful and picturesque scenes that I ever saw. I have seen Gisburn Park, Clerk Hill, and other parks and plantations of the rich in England, but here nature alone, unassisted by art has outrivalled those places. Here and there you may see frightened deer bounding over the prairie, or hear the turkey cocks gobbling in the borders of the timber. Many deer and turkeys we have had—each company sending out a man or two for hunting, when a turkey, weighing twenty-eight or thirty pounds, would be cut up at one time for each company of ten.

While in Missouri one of the company took a prison to build, others built barns. Our company took a barn to build, so that we had plenty of work. In the meanwhile the camp travelled on to the Weldon Fork of Grand River, where they stopped to make a farm or resting place for those that should come after. They fenced in a large field of two or three hundred acres I believe, if not more, so that those that wished could put in a crop. That place they called "Garden Grove." About forty miles further on they made another farm or resting place. From Missouri I went up to the first camp or Garden Grove, where I had been expecting letters or tidings from you or from my brother John about my child, as I heard that elder Woodruff had got back. I assisted four weeks to make a little farm about three miles from the camp, and still not hearing anything of my child, I was determined to go with a team to fetch along a load of goods, and bring on my child. You would have been surprised at the companies of wagons, cattle, &c. that we met, miles on miles, all over the prairie, wherever you cast your eyes there were white covered wagons and tents. I met numbers of people that I knew. One morning I started out on my journey before day break, and had not proceeded far, when asking one of the brethren who was captain of the company which was the next we passed, he told me brother Woodruff. I thought probably he would know something about you, but remembering you mentioned brother Sheets, I asked one of the women if there was a man in the company of that name. She said there was, and that he had lately come from England. I went to his wagon, he got up when I told him my name; he told me Joseph Cook had come, and that you were all well, and that he had seen brother John, who had been at St. Louis, and was going to take Ann and child there, and then to go to the west. This was on the prairie about 150 miles from Nauvoo. Brother Sheets and wife are well, and would be glad to be remembered to you. I was not more than five minutes with him, as our team and selves were in such haste to get to Nauvoo. Before we got there, the report was that the mob had come and were driving our brethren out of the city over the river. I was all on thorns, for I never felt more like fighting in my life, when I thought of the circumstances, of widows and children, and all our poor brethren who had not the means to convey themselves away, to be driven away in that manner, but when I got to Nauvoo, I found it all false. True, the mob had met close to, for the purpose of driving and burning, but the new citizens and a few of our brethren had, under the command of Sheriff Backenstos and Col. Markham, gone to disperse them, but the birds had flown. I found my child very well with Uncle Moss and Aunt, and I assure you he was glad to see me. I found Nauvoo, but oh, how desolate! The houses uninhabited, the once beautiful gardens full of weeds; peach and apple trees broken, and fences down; instead of peace and happiness there was ruin and desolation; but cease, my soul, mourn not over the desolation of this place, I look forward for more happy and glorious days. Is it not true that all those who will live

godly in Christ Jesus shall suffer persecutions? I doubt not, I count all things but small in comparison to what this ungodly generation have to answer for. All that I desire is, that I may be enabled to stand through all the fiery trials that may be before us. We read that the ancients wandered about, or dwelt in the dens and caves of the earth, and suffered all things patiently; therefore, gird up your loins, be faithful, neglect not to call upon the Lord, and I will tell you he will not forget his people. Remember me, and all the brethren in your prayers. * * * * * *

Brother Joseph Fielding wants ms to go along with them, I expect I shall go to drive one of his teams; as for my house, &c., lot and land, I shall have to leave them, very likely unsold, for people know we must go, so that they can get them when we are gone. I do not care a fig about them—it is a day of sacrifice. Tell my friend, Robert Walker that I received his letter, and was glad to hear from him, as for the savages he mentions, I fear them not, for I am a friend of theirs, and a kind spirit begets its likeness. I have been where but few white men have been, but there you may see the Indian's wigwam, there are his fixings for drying his venison, there lie the bones of deer, elk, or turkey; and ere twelve or eighteen months have rolled over, if my life be preserved, and my health is good, I shall be able to tell him something of the West and its inhabitants.

I start in a day or two for the West, I have kept a journal of my travels, &c., daily, but left it up at the camp. Remember me to all the Saints, and believe me to be your affectionate son,

THOMAS COTTAM.

Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1846.

WE have to apologize to the churches generally for omitting to notice in our last number the arrival of elder Simeon Carter, and elder Lucius N. Scovil, from the West, we however embrace the present occasion to do so, and feel assured that the Saints throughout the land will feel, sooner or later, the benefits arising from their visit. We also are glad to announce that several more elders are expected daily from Nauvoo.

We feel to give the greatest possible encouragement to the Saints throughout the kingdom, on the prospects that are before us, for notwithstanding all the difficulties we have had to contend with, we sincerely believe that the Saints by their trials will become mightier servants of God, and that still greater objects may be accomplished than we have hitherto beheld.

It will be generally known that owing to existing circumstances, our cares and business have much increased, and that consequently the publication of the STAR at its due time has been more than we have been able to effect; we regret this much, but request the exercise of charity on the part of our readers, pledging ourselves to remedy the evil as soon as possible.

We would desire to offer a word of caution and counsel to the Saints generally, in relation to the many objects employed by the powers of evil to lead them astray from the path of truth; these efforts will assume every variety of shape, but their nature may be generally detected by the spirit and fruits resulting from them;

whether it be to reject the legal authority and governing power of the church, or to follow any one that may arise with pretensions to govern and control the church. Here then it behoves the Saints to mark well the spirits, and the effects produced thereby. Does the reception of any spirit lead you to cherish a feeling of rebellion in the heart? if so, be assured that it is not of God. Does it lead to indulgence in a desire to detect and point out the failings and weaknesses of others? then be assured it is not of God. If by its influence you more readily indulge in feelings of anger, if you are more irritable, and are less happy, because of feeling the loss of love in your bosom, then be assured it is not of God.

Many have been privileged for years to receive of the principles of eternal truth, each new accession having brought with it joy and gladness, because it harmonized and became one with the truths they had received before, and this must ever yield pleasure, and bring conviction of the genuineness of that which they receive.

But, on the other hand, are sentiments and doctrines presented to you that do not harmonize with those principles which you have felt to be truth, and which have been a source of happiness to you, be assured such principles are not of God, but have emanated from another source. The statements of the ambitious man, or the knave may exhibit at first view a considerable degree of plausibility, but you have a better criterion by which to judge of matters; you can test them by the spirit of God, and by carefully watching the effects produced by the reception of their doctrines.

Under every temptation let us fall back to the first principles of truth, let us consider the work of the Lord from the beginning, and we shall not be so easily led away by every wind of doctrine, but shall feel the consecutive movements that have attended the progress of the kingdom of God, as one continuous and harmonious whole, leading the faithful and honest in heart to the glorious destiny that shall be the reward of all that adhere steadfastly to the principles of truth.

In recalling to memory the history of the church of Christ in these last days, there are some peculiar traits of character in all that have become apostates, that it will be profitable not to overlook. We have often witnessed the powerful effect produced upon many persons, by the simple declaration of the first principles of the gospel; they have acknowledged its potency, rejoiced much at the light of truth which on many occasions they have been honest enough to compare with the systems to which they were attached, and to confess its superiority; yea, we have known them ready on some occasions to exclaim almost in public assemblies, that they knew it to be truth; and yet these very individuals have, through the temptations of Satan, even for a period of years, been looking for something that should prove that the work of the last days was not true, something that should sap its foundations, and provide an apology for their non-obedience of those principles of which they felt so much the force.

Now this very principle has been characteristic of those persons who have finally become apostates from the church. There has appeared to have been an innate spirit of rebellion against authority which would seize the first opportunity of throwing of the yoke of obedience. Let but one start up, and take the lead in rejecting the authorities of the church, and they were ready to follow immediately, and for a season they would continue in connexion with the same, but as the elements of truth and error will never adhere together, so finding they had made a false step, they would return penitent to the bosom of the church, but only to wait for another apology to find fault with the authorities, when again they would make another erratic flight, perhaps to return again as before, or otherwise plunge into the depths and wickedness of the vilest of apostates. We could here name, if so disposed,

many whose career has been exactly as we have described, and though they have more or less been connected with the church for years, such have been their proceedings from the beginning.

The Saints will do well to watch against the influence of such a spirit, and see that they put it far from them, ere they are led to apostacy and ruin.

Another characteristic of such persons is that they have in general a plea against authority on the score of iniquity, coming forth with great professions of sanctity and righteousness, and declare themselves as horror-struck with the conduct of those against whom they have rebelled, while at the same time, in many instances, we have known them to be the very personifications of every kind of iniquity in themselves, and associated with the vilest of the earth, and the murderers of the innocent. This plea of iniquity, and of unrighteousness, is one of the most deceptive agents made use of by the evil one, in spreading a snare for the feet of the Saints, and is therefore the more necessary to be guarded against by all.

We have published what we consider a very interesting letter from elder Thomas Cottam, who formerly resided at Waddington, near Clitheroe; he was one of a large party who went out some few years ago in the ship "Hope," Captain Soule. Our brother was ever distinguished for his faithfulness and integrity, and his statements may be fully relied upon in every respect,

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ITEMS OF NEWS.

A Trieste letter of the 15th ult., says:—"The last accounts from Jerusalem represent all Palestine to be a prey to the horrors of famine, caused by the rivers and streams being dried up. At Safet many persons had already perished from want of food."

The council of Mormons at Nauvoo have agreed to sell their Temple for 200,000 dollars, and remove the remainder of their community, now estimated at 8,000 souls, during the summer.—*Douglas Jerrold's Weekly Newspaper.*

The *Universe* states that a petition to Almighty God for the removal of Satan from the earth, lies for signature in a street in Newington-butts, and that above 80,000 names have been appended to it.—*Ibid.*

The late Earthquake in Italy.—By letters from Leghorn, of the 17th of August, we have the following account of a dreadful earthquake in that town and the volcanic district of Maremmes:—"This town has experienced an earthquake, which has thrown the inhabitants into the greatest state of alarm. On the 14th instant, at 50 minutes p.m., the first shock was felt, having been preceeded by a subterranean noise. The shock lasted seven or eight seconds. The oscillations were at first perpendicular, and as if produced by a rising up of the earth, taken from the south-east to the north-east, and repeated five or six times. Household furniture was displaced and thrown down, the church bells violently agitated. The noise produced by the cracking of beams and the walls which opened, gave warning of an impending catastrophe. The inhabitants, terrified, threw themselves into the street, evincing the greatest fear and despair. During the night several other shocks were felt; the earth seemed to be in a continued convulsion. The sky was free from clouds, but there was a thick mist in the air, which produced a melancholy on the mind. The palace occupied by M. de la Rochefoucalt, the French Minister, has been much damaged. A stone from the ceiling fell on the chair Madame de la Rochefoucault had left a few minutes before the earthquake. The house of M. Brenier, Consul-General, has also suffered; at an angle it sunk, and all the inside walls are full of crevices, and shaken. The villa established by M. Moreau, the son of the cashier of the Bank of France, has been seriously damaged.

M. Moreau passed the night in a carriage in his garden. The earthquake was more violent, and did more damage, in the country round; and great disasters have occurred, especially in the Maremmes, a volcanic country, which still bears the signs of a subterranean influence. Whole villages have been thrown down in the Saulia, Lorenzana, Osciano, and Casciano, the centre of the oscillating motion, and at about five leagues from Leghorn. At Voltera, a Government prison fell, burying several prisoners. The number of persons killed is stated to be, in all the districts, 38, and 140 wounded, of whom 58 seriously. The effects of the shock extended to Pisa. The vaulted roof of the old church of St. Michael fell at the first shock. The congregation had just left the building after divine service. The houses of the town were shaken, but the shock being less than at Leghorn, did not cause so much damage. Several natural phenomena occured. Spouts of muddy and boiling water sprang out of the earth. A lake has been formed in a sunken space of land. All the villas in the neighbourhood of Pisa have been considerably damaged. The farms and peasants' dwellings have, more or less, suffered on the whole line of the shock. During the last four days, the earth has not ceased to shake at intervals. Looking to the state of the houses at Leghorn, a smart shock would evidently complete the ruin of the town. A portion of the inhabitants have left the town; many are bivouacking under tents in the public places; many are on board the boats. The Government has lost no time in sending into the rural districts engineers, medical men, medicine, and provisions. Is is stated that on the 10th of August a slight shock of an earthquake was felt in the city of Naples, but, fortunately, without any injury being done." A letter from Leghorn, of the 22nd of August, states that the earthquakes in that city had at length ceased. The number of persons killed is reported at 70, and 180 have been wounded. A great number of houses have been destroyed, and four thousand persons have in consequence been deprived of shelter.

A violent shock of earthquake took place at Syracuse, on the 7th ult. Several houses were thrown down, and twenty persons are said to have been killed. The heat is described as extraordinary.

A smart shock of an earthquake was felt in Switzerland on the 17th ult. The commotion shook the houses at Morges and Yverdon, threw down chimneys, rang the public bells, and overthrew men and animals.

SIGNS OF THE TIMES.

To every one observant of the signs of the times, there are many things present themselves of a very serious aspect at the present time, even to nations that have basked for many years in the sunshine of prosperity. We refer again to the almost entire destruction of the potatoe crop, an article so generally employed as a staple part of the food of the people of these realms. Again, the consequences of the poor and wretched inhabitants of many parts being compelled to eat the same in its corrupted state, which in several unquestionable instances have been productive of severe and fatal cases of cholera.

Add to this the very extensive and destructive murrain amongst cattle, which baffles the skill of every one to counteract its effects. These things, with others that might be enumerated as peculiar to the present era, cannot be overlooked, nor be considered of light importance by any observant of events, and especially if connected with the kingdom of God. Let all things therefore have their due effect, and inasmuch as we are serving the Lord with all diligence, we know that all things shall work together for good to them that love God, and are the called according to his purpose.

O, ADAM!

BY W. W. PHELPS.

EVE. O, Adam, will you come with me?
For God has said that we are free
To all of Eden's joys and powers,
To pluck and eat her fruits and flowers,
So we may cull the garden through
For flowers for me, and fruit for you.

ADAM. All, save the tree of knowledge there,
You may, my fairest of the fair.

EVE. O, Adam, now 'tis you and I,
For Satan said we should not die;
God never made a woman mute,
And I have eat forbidden fruit—
So now come eat with Eve your bride,
And feast your passions and your pride.

ADAM. Yes, on the tree of knowledge there,
I will, my fairest of the fair.

GOD. O, Adam, Adam,—where art thou?
For paradise is blooming now;
Through endless realms the angels fly,
To bring forth joys for you and I:
O, have you hid yourself from me,
For tasting that forbidden tree.

ADAM. O, yes, the tree of knowledge there,
And oh! my fairest of the fair.

EVE. O, Adam, Adam,—must we go
Where "thorns and thistles" ever grow—
Where joys celestial never come,
Where sorrow will despoil our home—
Or can we live and be forgiven,
And gain our place once more in heaven?

ADAM. Yes, for the tree of life is there,
So come, my fairest of the fair.

CHORUS. And multiply with joy and mirth,
And beautify our mother earth.

NOTICES.

We have to announce that we have just published a tract, entitled "A Voice of Warning." Price, One Penny, or Seven Shillings per hundred.

We are under the necessity of soliciting our Agents to be as punctual as possible in their remittances of cash to the office, especially those whose accounts have considerably accumulated of late; we can assure them that we have many claims upon us over and above a mere living for ourselves, and the support of a family, and shall therefore feel truly grateful for attention to this appeal.

In a few days, will be published, a beautiful and correct lithographic tinted ENGRAVING OF PRESIDENT JOSEPH SMITH, *addressing several chiefs and braves of different tribes of Indians in the city of Nauvoo, June,* 1843. *The picture will be of ample size, say some fourteen inches by eighteen or nearly so, and will be afforded at about fifteen shillings per dozen, or say eighteenpence each. We would recommend all the Saints that can avail themselves of so interesting a memorial of one to whom they have been so much indebted, and whose memory is held sacred by them as the great martyr of the last days.*

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

RICHARD JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 5. OCTOBER 1, 1846. Vol. VIII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

August 26.—Crossing a point of ridge which makes in to the river, we fell upon it again before sunset, and encamped on the right bank, opposite to the encampment of three lodges of Snake Indians. They visited us during the evening, and we obtained from them a small quantity of roots of different kinds, in exchange for goods. Among them was a sweet root of very pleasant flavour, having somewhat the taste of preserved quince. My endeavours to become acquainted with the plants which furnish to the Indians a portion of their support were only gradually successful, and after long and persevering attention; and even after obtaining, I did not succeed in preserving them until they could be satisfactorily determined. In this portion of the journey I found this particular root cut up into such small pieces that it was only to be identified by its taste, when the bulb was met with in perfect form among the Indians lower down on the Columbia, among whom it is the highly celebrated kamás. It was long afterwards, on our return through Upper California, that I found the plant itself in bloom, which I supposed to furnish the kamás root. The root diet had a rather mournful effect at the commencement, and one of the calves this evening was killed for food. The animals fared well on rushes.

August 27.—The morning was cloudy with the appearance of rain, and the thermometer at sunrise at 29 degrees. Making an unusually early start, we crossed the river at a good ford; and, following for about three hours a trail which led along the bottom, we entered a labyrinth of hills below the main ridge, and halted to noon in the ravine of a pretty little stream, timbered with cotton-wood of a large size, ash-leaved maple, with cherry and other shrubby trees. The hazy weather, which had prevented any very extended views since entering the Green river valley, began now to disappear. There was a slight rain in the earlier part of the day, and at noon, when the thermometer had risen to 79·5 deg., we had a bright sun, with blue sky and scattered *cumuli*. According to the barometer, our halt here among the hills was at an elevation of 5,320 feet. Crossing a dividing ridge in the afternoon, we followed down another little Bear river tributary, to the point where it emerged on an open green flat among the hills, timbered with groves, and bordered with cane thickets, but without water. A pretty little rivulet, coming out of the hill side, and overhung by tall flowering plants of a species I had not hitherto seen, furnished us with a good camping place. The evening was cloudy, the temperature at sunset 69 deg., and the elevation 5,140 feet. Among the plants occurring along the line of road during the day, *epinettes des prairies* (grindelia squarrosa)

was in considerable abundance, and is among the very few plants remaining in bloom, the whole country having now an autumnal appearance in the crisped and yellow plants and dried up grasses. Many cranes were seen during the day, with a few antelope, very shy and wild.

August 28.—During the night we had a thunder-storm, with moderate rain, which has made the air this morning very clear, the thermometer being at 55 deg. Leaving our encampment at the *Cane spring*, and quitting the trail on which we had been travelling, and which would probably have afforded us a good road to the lake, we crossed some very deep ravines, and, in about an hour's travelling, again reached the river. We were now in a valley five or six miles wide, between mountain ranges, which, about thirty miles below, appeared to close up and terminate the valley, leaving for the river only a very narrow pass, or canon, behind which we imagined that we should find the broad waters of the lake. We made the usual halt at the mouth of a small clear stream, having a slightly mineral taste (perhaps of salt), 4,760 feet above the gulf. In the afternoon we climbed a very steep sandy hill, and, after a slow and winding day's march of 27 miles, encamped at a slough on the river. There were great quantities of geese and ducks, of which only a few were shot, the Indians having probably made them very wild. The men employed themselves in fishing, but caught nothing. A shunk (*mephitis Americana*), which was killed in the afternoon, made a supper for one of the messes. The river is bordered occasionally with fields of cane, which we regarded as an indication of our approach to a lake country. We had frequent showers of rain during the night, with thunder.

August 29.—The thermometer at sunrise was 54 deg., with air from N.W., and dark rainy clouds moving on the horizon; rain-squalls and bright sunshine by intervals. I rode ahead with Basil to explore the country, and, continuing about three miles along the river, turned directly off on a trail running towards three marked gaps in the bordering range, where the mountains appeared cut through to their bases, towards which the river plain rose gradually. Putting our horses into a gallop on some fresh tracks which showed very plainly in the wet path, we came suddenly upon a small party of Shoshonee Indians, who had fallen into the trail from the north. We could only communicate by signs; but they made us understand that the road through the chain was a very excellent one, leading into a broad valley which ran to the southward. We halted to noon at what may be called the gate of the pass; on either side of which were huge mountains of rock, between which stole a little pure water stream, with a margin just sufficiently large for our passage. From the river the plain had gradually risen to an altitude of 5,500 feet, and, by meridian observation, the latitude of the entrance was 42 degrees.

In the interval of our usual halt several of us wandered along up the stream to examine the pass more at leisure. Within the gate the rocks receded a little back, leaving a very narrow, but most beautiful valley, through which the little stream wound its way, hidden by different kinds of trees and shrubs—aspen, maple, willow, cherry, and elder; a fine verdure of smooth short grass spread over the remaining space to the bare sides of the rocky walls. These were of a blue limestone, which constitutes the mountain here; and opening directly on the grassy bottom were several curious caves, which appeared to be inhabited by root diggers. On one side was gathered a heap of leaves for a bed, and they were dry, open, and pleasant. On the roofs of the caves I remarked bituminous exudations from the rock.

The trail was an excellent one for pack horses; but, as it sometimes crossed a shelving point, to avoid the shrubbery we were obliged in several places to open a road for the carriage through the wood. A squaw on horseback, accompanied by five or six dogs, entered the pass in the afternoon, but was too much terrified at finding herself in such unexpected company to make any pause for conversation, and hurried off at a good pace, being, of course, no further disturbed than by an accelerating shout. She was well and showily dressed, and was probably going to a village encampment somewhere near, and evidently did not belong to the tribe of *Root Diggers*. We had now entered a country inhabited by these people; and, as in the course of our voyage we shall frequently meet with them in various stages of existence, it will be well to inform you that, scattered over the great region west of the Rocky Mountains, and south of the great Snake river, are numerous Indians

whose subsistence is almost wholly derived from roots and seeds, and such small animals as chance and great good fortune sometimes bring within their reach. They are miserably poor, armed only with bows and arrows, or clubs; and, as the country they inhabit is almost destitute of game, they have no means of obtaining better arms. In the northern part of the region just mentioned, they live generally in solitary families; and further to the south they are gathered together in villages. Those who live together in villages, strengthened by association, are in exclusive possession of the more genial and richer parts of the country, while the others are driven to the ruder mountains, and to the more inhospitable parts of the country. But by simply observing, in accompanying us along our road, you will become better acquainted with these people than we could make you in any other than a very long description, and you will find them worthy of your interest.

Roots, seeds, and grass, every vegetable that affords any nourishment, and every living animal, thing, insect, or worm, they eat. Nearly approaching to the lower animal creation, their sole employment is to obtain food; and they are constantly occupied in a struggle to support existence.

The most remarkable feature of this pass is the *Standing rock*, which has fallen from the cliffs above, and standing perpendicularly near the middle of the valley, presents itself like a watch-tower in the pass. The annexed view will give you a tolerably correct idea of the character of the scenery in this country, where generally the mountains rise abruptly up from comparatively unbroken plains and level valleys; but it will entirely fail in representing the picturesque beauty of this delightful place, where a green valley, full of foliage, and a hundred yards wide, contrasts with naked crags that spire up into a blue line of pinnacles 3,000 feet over, sometimes crested with cedar and pine, and sometimes ragged and bare.

The detention that we met with in opening the road, and, perhaps, a willingness to linger on the way, made the afternoon's travel short: and about two miles from the entrance we passed through another gate, and encamped on the stream at the junction of a little fork from the southward, around which the mountains stooped more gently down, forming a small open cove.

As it was still early in the afternoon, Basil and myself in one direction, and Mr. Preuss in another, set out to explore the country and ascended different neighbouring peaks, in the hope of seeing some indication of the lake; but though our elevation afforded magnificent views, the eye ranging over a long extent of Bear river, with the broad and fertile *Cache valley*, in the direction of our search was only to be seen a bed of apparently impracticable mountains. Among these, the trail we had been following turned sharply to the northward, and it began to be doubtful if it would not lead us away from the object of our destination; but I, nevertheless, determined to keep it, in the belief that it would eventually bring us right. A squall of rain drove us out of the mountain, and it was late when we reached the camp. The evening closed in with frequent showers of rain, with some lightening and thunder.

(Continued in our next.)

TO THE PRESIDENT OF THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

My dear Sir,—As I have penned these few remarks, hoping that they might prove both interesting, instructive, and be a guide to the shareholders of the company, of which you are president, I shall esteem it a favour if you will give them a place in the pages of the STAR, should you, on a perusal, deem them worthy. By so doing you will very much oblige,

Sir, your most obedient servant,

To Mr. Thomas Ward. SAMUEL DOWNES.

ADDRESS TO THE SHAREHOLDERS.

My dear friends,—I feel myself incompetent to the task which I have undertaken to perform at the present time, namely, to address you, through the medium of the STAR, upon a subject of so much importance to us all as the Joint Stock Company, because you have from time to time been favoured with the ideas and wisdom of others who are infinitely my superiors in knowledge, both as to what ought to be done, and what will be achieved by the company, if its business be conducted in a proper manner, and by men who have the interest of the cause at heart; but however far short of theirs my foresight may be as to what may be effected in future, or however inferior my abilities may be to theirs to serve you in any way, I flatter myself that my heart is as warm in the cause as theirs, and that I am as willing to do every thing for its good as any one connected therewith.

My opinions with regard to the utility or usefulness, and certain success of the company, have by me in person been laid before some thousands of its shareholders, and if any one should feel anxious to know whether my ideas are altered from what they formerly were, I have only to say my mind has not undergone the least change with regard to anything which I have advanced upon former occasions. I still believe it to be the most effectual means to be employed for the gathering of the poor unto Zion, and the channel (at least one) through which the riches of the Gentiles will flow thereunto. I believe that God is faithful and true, and that the prophecies of the prophets will come to pass in the own due time of the Lord, and that the Saints will be privileged with seeing the fulfilment of a many of them accomplished by this means. But here let me commence my business, or the instructions I wish to give you at the present time.

In the first place I have to inform you, that at a meeting of the directors, held at the office of the company, Stanley Buildings, Bath Street, Liverpool, on Tuesday, September 15th, 1846, I was, by an unanimous vote, chosen to act as treasurer for the company, by giving such security for the amount of money which might be placed in my hands as to the directors might be deemed sufficient and to their satisfaction. The above conditions having been complied with on my part, I have to state, that in accepting the office, I am glad to have it in my power to serve you in this capacity, and not only so, but I rejoice to find myself (through the respect and confidence of the directors) the honoured individual first to hold the office of treasurer for the British and American Commercial Joint Stock Company.

Now what are the duties which I have to perform? for an answer to this question I refer you to clauses 22, 23, 24, and 25 of the Deed of Settlement, there you will find what I have to attend to; and by any neglect of these duties I subject myself to be removed from office by the directors, and for any default or misappropriation of the funds of the company, I become liable to be punished according to clause 34 of the Deed of Settlement; but the necessity for these measures being taken, I wish to avoid, my intentions being to conduct myself in my office in a way in which I trust will give general satisfaction, both to the directors who have placed me there and to the shareholders. A great part of the clauses to which I have referred in the Deed of Settlement, not only apply to myself and regulate my own conduct, but point out the duty of every treasurer for the company in the British Isles; and here I wish to say to the treasurers in the different branches of the church, that I shall feel much obliged by their urging upon the shareholders the necessity of paying up the amount due upon their shares as early as possible, and that the same be immediately forwarded to me per post office order or otherwise, at the earliest and most convenient opportunity, that the directors may be enabled to do business upon the most profitable terms for you; for it will be much more to your advantage if they can go into market to make their purchases, and those upon an extensive scale, rather than be compelled to buy in small quantities.

I have also one thing to caution the shareholders against, but more particularly the treasurers in the various branches, and that is this, that they do not pay money to individuals who may come amongst them, professing to be authorized to receive the funds of the company; for I wish it to be known that no person is authorized to receive any money on account of the company but those who are regularly appointed treasurers in the various branches of the church; but should cir-

cumstances so arise, that we might think it advisable to send a person or persons forth to raise funds for the company, or collect from the treasurers what money they may have on hand, those individuals appointed by us will come to you with proper credentials from the company's office in Liverpool, the same being signed by the official officers, and sealed with the company's seal; therefore any individual not producing such a document, you may be sure is not authorized by us to collect money, and I caution you against paying any one without such document, as it will be to your own loss, should the same never find its way into the treasury of the company. I do not make these remarks because I suspect any one of dishonesty, I write them merely to caution you against being imposed upon by the unprincipled; and should any person take upon himself to collect money, and not immediately account for the same to me, I shall deem it my duty to report him to the directors, that they may deal with him according to clauses 22 and 34 of the Deed of Settlement.

Now we have in the church, brethren who are engaged in various pursuits and callings for the purpose of maintaining themselves and families, and who have it in their power to do a little more than is just sufficient for the same; for instance, in Sheffield we have brethren who are cutlers, in Birmingham we have brethren who are engaged in the making of hardware of various kinds, in Staffordshire we have brethren who are potters, in Macclesfield we have silk weavers, in Manchester there are brethren who are engaged in many different branches of business. Now I wish these brethren to take up shares in the company, to lend us every assistance they can, and if they cannot pay for the same in money, can they not pay us for their shares in those goods which they manufacture, and which would answer for us just as well as though we were paid for the same in gold, providing we get the goods at the market price, for unless we did so it would not answer our purpose. If we are to open a store (which we are now about to do), we shall have to sell our goods at a market price, and therefore expect to buy at the same, or else how are the shareholders to be benefited? Those individuals who could take up shares in this way, I should like them to send to the office in Liverpool, a list of the articles they could supply us with and the price—and if they could by any means send a specimen of the material and work it would be well. I throw out these hints for the benefit of the Saints not only in England but elsewhere; the Scotch could furnish us with many articles which I am sure would be useful. These remarks I am not offering to the brethren alone, but I wish the sisters to think upon them, and see if they cannot do something to fill up a blank shelf or two in the Joint Stock Store in Liverpool.

I now wish to call your attention to the 66th clause of the Deed. You will perceive there that the directors will have, by some means, to pay the expenses of establishing the society, without touching the general fund raised expressly for business purposes; this might be done out of the deposits to be paid upon shares after being taken up, but as many shareholders have (up to the present time) failed to pay any deposit upon their shares already applied for, we shall be necessitated to make a call upon the shareholders for the purpose of paying off the expense of establishing the company; this I may inform you will not be heavy, and sufficient notice will be given you before you are required to pay the same. Immediately after this is done we shall issue the certificate of shares already paid for, and shall continue to do so from time to time as parties pay up for their shares applied for. We wish to suit all our proceedings to the circumstances of the shareholders, so that we may do all our business with them without causing uneasiness to any one by calls, if we can possibly avoid doing so; for we are not compelled by law to make calls for our money, although we have in this clause power given us so to do, as will be seen from the following: "In addition to the payment of the preliminary expenses as hereinafter mentioned, the directors may require and call for the payment by each shareholder of the sum of one pound on each share held by him, by such instalments and at such times as they shall think fit, so that no call shall exceed the sum of five shillings on each share, or be made payable until the expiration of three calendar months after the day for the payment of the last preceding call; and that notice of such call, expressing the time and place when and where the payment is required to be made, to be given to every shareholder one

calender month at least before the time appointed for payment of the same."—*See 66th clause of the Deed.* Now, as I said before, we do not wish to take up our money on the shares by making calls upon the shareholders, as we prefer giving to them all the opportunity of paying for them at the rate of three halfpence per week on each share. But why is it that many who have applied for shares have not as yet done anything towards forwarding the interest of the company, by not having paid anything upon them? Do they suppose the directors can work without the means? or how is the society to flourish and prosper were all its shareholders to take this course? The time is not far off when it will be necessary for the directors to meet the shareholders at a general meeting, for the purpose of presenting a statement of the income and expenditure of the society, also a list of its profits and losses for the first year of its operations. Now, I suppose, that those who are hanging back in paying up for their shares, if they see at that time that the society is likely to be prosperous they will immediately commence paying, but if on the other hand we should not have realized as much as they had calculated upon, why they will then feel glad they have not paid anything upon their shares, and proud indeed of the course they had taken. The shareholder who is possessed of these ideas, I pity his miserable soul. What can you expect the directors to do when you have not put it in their power to do anything for you? however, we are prepared to meet with many obstacles in our way, but hitherto, by the help of the Almighty, we have been enabled to triumph and to overcome, and, I trust, shall continue so to do. We may, and shall, no doubt, be compelled to make calls for the purpose of getting the shares paid up, which have already, or what may in the future be applied for, but let those take comfort who have been paying for their shares by instalments, as when those calls are made, they will only affect those who have neglected to avail themselves of this privilege when they might have done so. The 77th, 78th and other clauses contained in the Deed explain the consequence of a further neglect of duty.

Here then let me say that the society is going on as well as we could wish, considering what we have to work with. It is true we are not doing at the present time as much business as many would wish, nor as I could myself desire; but then when I contemplate what we have already done, and the means in our hands at the present time to accomplish what lies before us, I am led to think we have not done amiss. I am aware that at the meeting of shareholders, when the affairs of the company are laid before you, that many will come to the same, expecting that the directors will have by that time accomplished great things. Now, I am bold to say, that if by that time there is not something done, which shall be much to your advantage, it will be the fault of the shareholders in not paying up their shares, and not caused by any negligence or misconduct of the directors. I believe them to be a body of men who sincerely wish the society to prosper, and are doing their utmost to promote its prosperity at the present time, and the shareholders will find at the annual meeting that what I am now stating is true, and that every one (however much may have been said to the contrary) has been faithful to his trust.

I rejoice to inform you that our worthy president, Mr. Ward, has succeeded in procuring a license, authorizing him to act as an Emigration Agent between this country and North and South America. This I conceive to be a wise step to be taken, as without it he could not have shipped emigrants to California; and if the business be conducted with caution and attention, I am certain it may be made a profitable one for the company.

We are also about to open a Store in Liverpool, for the sale of provisions and other things, and this (to be of any benefit to the shareholders) must be on an extensive scale, and will therefore require a considerable sum to stock the same. I should therefore wish the Saints, now they know our present position, to use every endeavour which lies in their power to enable us to carry out our designs, as we feel assured they are for their good. I wish to say to the treasurers in the various branches that I shall not be wholly employed in attending my duties as treasurer, but shall continue to travel under the direction of the directors, so long as they shall think it likely to be of benefit to the company, and therefore, if you should make any remittances of money to me whilst I am away, probably at times it may be two or three days before you receive an answer, but

be assured upon my returning to Liverpool, the first duty to be performed by me shall be to attend to your communications.

I will now, Mr. President, bring my article to a close, having said more than I at first intended, and thank you for the privilege afforded me of laying these remarks before the shareholders in the pages of your valuable publication; and in conclusion I would say to the shareholders, set your shoulders to the wheel which is now set in motion, assist us to the utmost, and if you do so you will be blessed, and have the blessings of thousands. Unborn generations will arise and look with delight upon what we have done. Angels will praise us, the heavens will rejoice over us, and we shall have the inward satisfaction of having gathered the poor unto Zion—of having fed the hungry, and clothed the naked, and also of having taken part in the rolling forth of the great work of Zion's King in the last days; and may the God of Abraham, of Isaac, and of Jacob inspire you with his spirit, and arm you for the great battle of our God in the last days, is the prayer of your unworthy brother in the kingdom of God. Amen.

By permission and order of the president and directors of the company.

SAMUEL DOWNES.

September 21, 1846.

CHRISTIANITY.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—LUKE xiv. 33.

Among the myriads that profess to be believers in the doctrine of christianity, and followers of the Lord Jesus Christ, how few realize the importance of the quotation we have placed at the head of this article. Can so much indeed be required? and can we not attain to the fulness of the glories of salvation, without so great a sacrifice? We certainly cannot, and the words are as true, as he from whose lips they fell. It may be asked again, is such a demand reasonable? Most assuredly, as reasonable as it is true. We shall endeavour to give a few thoughts on the subject, that may be of service to the faithful and honest-hearted.

In the first place we would inquire what salvation is calculated to procure for us. It is not merely to deliver us from the punishment due unto sin, but to give unto us keys and powers, by which we can attain unto a perfection of existence, in the general acceptance of the term. It is not merely to deliver us from the ills of this life, but to ensure us eternal happiness in the world to come. Is there then anything which we possess in this world so valuable as not to be resigned for so glorious an exchange? But more than this. Christianity, or truly speaking, a faithful adherence to the principles and commandments of God, gives us not only the unspeakable blessing of personal salvation, but bestows upon us powers by which we shall become saviours upon Mount Zion, and have the inestimable privilege and glory of redeeming our dead. If such it be, and it is only a portion of our glory, the fulness of which we cannot comprehend, is it not then incontrovertably true, that any system of religion that falls short of this great demand upon its votaries, cannot be the religion of God? Wherefore let no one deceive himself, God will not be mocked. It will be no difficult matter for us to recall the memory of our religious career, since we became connected with the gospel as renewed in the last days; and while we take a retrospective survey, let us ask ourselves seriously, has this demand yet been made upon us? Certainly it has not, then we must naturally deduce from the fact, that we have much yet to encounter, much to endure, and much to sacrifice, yea, we have to endure all things; for we may rest assured that if we ever attain to sit down on the Saviour's throne, it must be by overcoming as he did, to sit down on his Father's throne.

We are aware that to multitudes this doctrine will not be very palatable. Multitudes will be contented to receive principles, and connect themselves with systems that do not require such a sacrifice. The human heart is deceitful above all things, and is willing to acquiesce in the doctrines of such religious teachers as have the audacity to proclaim a milder scheme. But there is one criterion by which the truth of various systems may be tested, and it is that continued opposition, and persecution from every possible source against the principles, which by the Almighty's fiat are destined to overthrow the kingdom of Satan, and establish in its stead, a kingdom of purity and holiness, sanctified and redeemed to the glory of God.

And in this reflection the Saint of the last days can derive a consolation unknown to the followers of any of the systems of men. Let him call to mind the treatment which the church has received from the first day of its organization, not only from the world, but more particularly from the religious professors of the day, fulfilling to the very letter the words of the Saviour, that "the time cometh, that whosoever killeth you will think that he doeth God service." Have we not as a body realized this, according to the strictest letter of the word, and let no one deceive himself, we must continue to do the same, in order that it may be said of us if faithful unto the end, "these are they that came up through great tribulation."

But while this persecution and continual opposition brings an evidence to the Saints of the truth of the work of the Lord, the world at large regards their sufferings and afflictions as the just demerit of crimes of which they believe them to be guilty, proving more completely the truth of the Saviour's words, that putting them to death would be doing God service, under the idea that they were too iniquitous to pollute the earth any longer.

But how do we account for this strange infatuation, that calls evil good, and good evil? On the very principle that the world is under the dominion of the Evil One, that mankind are utterly ignorant of the true principles of righteousness, and especially the grand object of existence, and consequently being led by the present prevailing influence by which they are controlled, they are totally incapable of estimating principles of truth, or of comprehending their pure and god-like nature.

Here then we have a strong argument which will act with much force upon those who have learned what the Lord has already been pleased to communicate, of the necessity of the Saints gathering together, free from the intrusions of a Gentile world, where the great principles of salvation can be made known, without the danger of casting pearls before swine.

Let the Saints then consider the magnitude and glory of those things to which they have been called, and we fear not but the gratitude of their hearts will lead them to make every sacrifice, that they may stand associated with the triumphant throng of the redeemed who shall stand with palms of victory in their hands, proclaiming salvation to our God which sitteth upon the throne, and unto the Lamb.

EDITOR.

CONFERENCE MINUTES.

GLASGOW.

This conference met according to previous appointment, on Sunday the 12th of August, 1846, in the Odd Fellows Hall, Trongate.

The meeting was called to order by elder Drummond, and elder Joseph Cain engaged in prayer. Elder George D. Watt was appointed as president, and brs. Robert Watson and Walter Thomson were appointed as clerks. After a short address from the president on unity, how the Saints should be united in one measure pertaining to the kingdom of God, the number of officers present was taken, namely: 1 high priest, 1 seventy, 28

elders, 21 priests, 17 teachers, 8 deacons; after which, the representation of the different branches was given in, and the total number represented was 1229 members, 43 elders, 53 priests, 45 teachers, and 30 deacons. Baptized since last conference, 41; number of members in Girvan not given in; and according to the reports of the presidents of branches they are generally in good standing.

The conference then proceeded to organise three branches. It was moved by John Taylor, seconded by John Carmichael, that the Saints in Kelvindock and Knightwood be organised into a branch, to be called the Kelvindock and Knightswood branch. Brother Taylor stated, since he had gone there they are very united, and number about 30, and were included in the Glasgow branch; the motion was put to the house and unanimously carried.

It was also moved by bro. Thomas Barr, and seconded by bro. Andrew Ferguson, that the Saints in Rutherglen be organised into a branch, to be called the Rutherglen branch; put to the house and carried.

It was next moved by bro. Peter Gillespie, and seconded by bro. Wm. M'Keachie, that the Saints about Cambuslang be organised into a branch, to be called the Cambuslang branch; the motion was put and carried.

They then proceeded to make some changes in the priesthood, to assist in the great work of God, and the president trusted to the good sense of the presidents of the branches to call those that were worthy. Moved by elder Drummond, and seconded by elder Douglas, that John Taylor, priest, be raised to the office of an elder, and take the presidency of Kelvindock and Knightwood branch; it was put to the house and carried. Moved by elder Drummond, and seconded by elder Douglas, that Thomas Scott, John Grier, and John Muir, be called to the office of priests; and Jas. Smith, Moses Martin, P. Douglas, John Kier, and John M'Millan, to be teachers for the Glasgow branch. Those individuals were called upon to state if they were willing to accept of these offices, they accepted them; when it was put to the meeting and unanimously agreed to. Moved by John Taylor, seconded by John Carmichael, that John M'Intosh be called to the office of a teacher for the Kelvindock and Knightwood branch, It was next moved by Thos. Barr, seconded by Andrew Ferguson, that John M'Fie, deacon, be raised to the office of a teacher, and John Millar be called to the office of deacon for the Rutherglen branch; unanimously agreed to by the meeting. Moved by Peter Gillespie, seconded by Wm. M'Keachie, that Alexander Kier be called to the office of a teacher, and William Liddel to the office of a deacon; also unanimously agreed to by the meeting. Those individuals then stood up and accepted of their offices. It was next moved by elder Carruthers that Wm. Smith be ordained to the office of priest, and take the oversight of Wishaw, under the direction of the Airdrie council; seconded, and unanimously agreed to. It was also moved by elder Crosbie that bro. Maxwell and John M'Farlane be called to the office of priest, in the Lanark branch; seconded and carried. He also moved that brothers Ayton and Walker be called to the office of teachers for the same branch; seconded and carried. It was also moved that brother Thomas Crowder be called to the office of a priest, and brother William Piper to the office of a teacher in the Kilbirnie branch; seconded and carried unanimously.

Elder Watt then introduced to the meeting elder Joseph Cain, a president of one of the quorums of the seventies. He stated that brother Cain had a few very valuable publications to dispose of, particularly two volumes of the *Times and Seasons*, which he recommended to those that were able to purchase them; he also thought it would be advisable for each branch to purchase two volumes for the use of the poor brethren that were not able to purchase them themselves.

Brother Cain then rose and stated that he was sent on a special mission from Nauvoo, and had partly fulfilled it. It was the counsel of the presidency, and the counsel of president Hedlock that each branch should have these books, and he wished to sell all that he could, for the assistance of himself, and the poor Saints in Nauvoo, and he would probably return in about ten or twelve weeks. The forenoon service then closed.

The afternoon service opened by singing and prayer. While those who had been called into office in the forenoon were receiving their ordinations in the side room, under the hands of elders Joseph Cain, Scott, Baxter, and Dunbar, brothers Watt, Drummond, Bell, and Douglas confirmed nine members in the hall, and blessed three children. After these things were attended to, it was moved by elder Drummond and seconded by elder Bell, that the Saints in Garthumloch be organized into a branch; the presidency of that place was left until it be further considered by elder Drummond and the Glasgow council. It was then considered necessary by elder Watt that a president should be placed over the Glasgow conference, and after mature consideration he proposed brother Drummond as the president of the Glasgow conference, which was seconded by elder Waugh, and unanimously agreed. This caused a vacancy in the Glasgow branch for a president, to fill up which, it was moved by elder Watt and seconded by elder Dunbar, that elder Douglas

be appointed president of the Glasgow branch; being put to the vote, it was unanimously agreed to. Brother Watt appointed brothers Drummond and Dunbar as his counsellors, to assist him in his work in Scotland. The motion was put to the house, carried, and accepted by elders Drummond and Dunbar.

Brother Watts then gave a short address on charity, and showed that charity, like faith without works, is dead. He introduced a scheme for the support of himself and brother Dunbar, which he laid before the meeting for their consideration, in order that if any had a better scheme than the one he proposed, he was willing to adopt it, and if not, he considered the propriety of adopting his scheme. After a few remarks by elders Carruthers, Scott, and M'Fadyen, the plan proposed was unanimously agreed to. Brother Robert Watson, No. 9, William Street, Cowcaddens, Glasgow, was appointed to receive the monies from the different branches.

After a few very useful remarks on the subject of singing, brother Alexander Fortie was appointed to superintend the singing department, and to form classes for the improvement of the members in the Glasgow branch in this most useful science. Seconded, and carried unanimously.

Elder Cain then rose and bore his testimony to the work. He said he rejoiced in the unity that was in our midst, hoped that the spirit of gathering may be amongst us, and that we may all soon be gathered to Zion.

Some other matters being attended to, the business of the conference ended, and the meeting was closed by prayer.

GEORGE D. WATT, President,
ROBERT WATSON, } Clerks.
WALTER THOMSON, }

ISLE OF MAN.

Douglas, September 8th, 1846.

Dear brother Ward,—I owe an apology to you for not having sent before an account of our conference, which was held here on the 16th of August last; however, I now send you the following extract, and if you deem it worthy of a place in the STAR, and are not pressed by more interesting matter, I should be glad to see it inserted, and as it is the first conference that has ever been held on this island by any one officially appointed to preside over it, it may prove interesting to your readers.

The meeting was called to order about eleven o'clock, a.m. when elder Lees took the presidency, and elder Henry acted as clerk. The meeting being opened as usual by the president, he proceeded to address the brethren in the priesthood on the nature of the said conference, and how that they were met to consult together as to the best means of promoting the work of God in this island.

The officers present were 6 elders, 4 priests, 3 teachers, and 3 deacons.

Douglas branch was then represented by elder Barlow, and contains 59 members, 4 elders, 4 priests, 2 teachers, and 3 deacons. Elder Barlow stated that there were some in very bad standing, but the branch contained a few who were desirous of doing good, and promoting the work of God.

Peel branch was represented by elder Holsal, and contains 40 members, including 3 elders, 4 priests, 1 teacher, and 2 deacons. This branch was represented as being generally in good standing, and worshipping together in unity.

Brother Lees then moved that elder Boyde take the presidency of Peel branch, stating that we ought to exonerate elder Holsal from the care of presiding, as he was getting old, being in his 70th year. Seconded and carried.

It was then moved that brother Shimmin of Peel branch be ordained to the office of a priest; carried.

President Lees at this stage of the business wished to know if the brethren accepted the appointment of the general conference in sending him to preside over the Isle of Man conference. Upon which elder Barlow moved that we accept of elder Lees as the president of this conference, and agree to support him spiritually and temporally. Seconded by elder Henry, and carried unanimously, after which elder Lees addressed the meeting on the duties of the president of a branch, and also of a conference. The meeting then adjourned.

The afternoon service commenced at half-past two o'clock, and the meeting being opened as usual, by elder Barlow, elder Lees rose to address the meeting on the nature of the Lord's supper, which he did in a very impressive manner. The meeting was then addressed by various brethren, who bore testimony to the work of the Lord, testifying that it was the work of Jehovah in the last days. The president then spoke on fasting and prayer, at some length, shewing the utility of the same, and concluded with desiring

to know the minds of the brethren on that subject. It was then resolved to appoint a day for each branch to fast and pray for more of the spirit of God to be in our midst, to give us wisdom, and that God would crown with success the labours of his servant on this island. Brother Shimmin was then ordained by elder Lees, and the meeting closed.

SAMUEL J. LEES, President.
ISAAC HENRY, Clerk.

WARWICKSHIRE.

According to appointment the quarterly meeting of this conference was held in the meeting room, Greyfriars-lane, Coventry, on Sunday, September 13th, 1846. Elder Thomas Smith presided, and elder John Lickerish was chosen clerk.

The meeting opened with singing and prayer. The president then laid before the meeting the business of the day, and spoke at some length to the Saints on their various duties, and of the magnitnde of the work in which they were engaged, and urged them to be faithful, that with all the faithful they might enjoy that rest which remains for the people of God.

The representation of the branches were then given in, consisting of 7 branches, 201 members, 9 elders, 14 priests, 5 teachers, and 5 deacons; baptized in the quarter, 21. All in general good standing, and the prospects good.

A few alterations were then made, and brethren were called to fill various offices. After other business had been attended to, the president arose and said he had been in their midst just one year this day, he had endeavoured to do his duty to them, and he felt that he had done it, at the same time he wished them to remember that he was but a man, of like passions with themselves, and liable to err; but he wished the members of the conference to express their feelings in a candid and impartial manner, and to state whether they were satisfied or not with his teachings and conduct, as he could not get on unless he had the confidence of the Saints. He therefore wished the officers to stand up, and state to the meeting their feelings on the subject.

Elder Lickerish then made some remarks, after which the officers from the different branches rose up in succession and expressed their satisfaction with the president, elder Smith. Elder Lickerish then proposed that we approve of the teachings and conduct of brother Smith, and we wish him to continue his labours amongst us. Seconded by elder Broadhead, and carried unanimously. The meeting then adjourned.

The afternoon service commenced at half-past two o'clock, and after the sacrament had been administered, and some confirmed, the president spoke on the Joint Stock Company, after which elder Freeman from Stratford addressed the house at some length, and the meeting adjourned until the evening, when the president delivered an excellent discourse on the different dispensations. A goodly number of strangers were present, and listened with attention. Throughout the day all was peace and harmony.

THOMAS SMITH, President,
JOHN LICKERISH, Clerk.

A PARABLE.

From the Times and Seasons.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces on the day of the marriage. The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown, with twelve precious diamonds set therein, and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun were brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces. The surrounding neighbourhood, together with the inhabitants of said province looked upon her with jealousy, and waged war against her and her intended espousal, and treated them as their worst enemies, and succeeded in banishing the king's

son from his province, which caused the woman to mourn with a great and grievous mourning until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms should become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles; at last the emperor of the nation that was warring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become possessed of the rod of iron, which seemed to be destined to rule all nations; the woman now was overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions, and rescued the woman out of the emperor's hands, and secreted her in a neighbouring wood, that her life might be preserved. This enraged the disappointed emperor with madness and revenge; he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; but in all this she was comforted, waiting with hope and listening with great anxiety to hear the glad news, behold the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king who was to bring back the reflecting rod, and all its attending beauties, authorizing the same to be proclaimed to every nation, kindred, tongue, and people, saying, with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

ANSWER TO THE ABOVE.

To make the subject plain, the explanation is given in question and answers.

Who is the king and his son?—The king is the father of our Lord Jesus Christ.

Who is the woman?—Christ's church.

When was the marriage and dinner proposed?—At the time Christ and his apostles offered salvation to the Jews.

Who banished the king's son?—The Jews.

Who put to death the woman's friends?—The Church of Rome.

What was the rod?—It was the power and priesthood after the holy order of the Son of God, which the church had; and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.

What were the twelve diamonds?—The twelve apostles.

Will the woman or church come out of the wilderness?—Yes, with the same adornings as Solomon saw her.

When will the king's son return?—As soon as the church gathers together and gets ready.

Where is the woman?—She is on the continent of America.

How is she known from other women or churches?—By the priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the twelve, and seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

Do the inhabitants of the world, look upon her now, with any less jealousy than they did eighteen hundred years ago?—No; she is evilly treated in like manner.

Who despised the king's dinner?—The Jews when they refused the gospel as offered to them by Jesus Christ in person.

Who were invited to the supper?—The Gentiles, when the apostles said to the Jews, seeing you count yourselves unworthy of eternal life, lo! we turn and invite the Gentiles, that they may be ready at Christ's second coming.

What was the dinner?—It was the gospel offered the second time, first to the Gentiles, that the first (which was the Jews) may be the last, (which was the Gentiles) may be first.

Who is it that will not partake of the supper?—It will be those who refuse to obey the gospel when God sets his hand the second time to organize his kingdom, and calls forth his hunters, and sends them out to preach the everlasting gospel, to all nations, kindreds, tongues and people, saying with a loud voice, hear, O ye inhabitants of the earth, and

hearken unto the voice of the Lord your God, for he has sent his angel to man on earth, and committed the everlasting gospel to him, saying, fear God and give glory to him, for the hour of his judgment is come, and worship him who made heaven, and earth, and the sea, and the fountains of water.

Who is the messenger sent from the king?—It is the angel that John saw flying from heaven, having the everlasting gospel to commit to man on the earth.

LETTER TO MR. WARD.

7, Macclesfield Street South, City Road, Sept. 16th, 1846.

Dear Brother Ward,—I hope a line or two from me will not be entirely uninteresting to you, although I have not much news to tell you. I am well and hope you are the same. I believe things are tolerably well in this conference. In London we move along at a slow pace, struggling in the midst of the powers of darkness, that hangs as a cloud over the metropolis of the world: here is the strong hold of the devil, and here are his mighty ramparts; nothing short of the great power of God will ever be able to storm his strong castles and lay his empire low.

However, the work of the Lord is onward. Brother E. H. Webb has been at Dover and vicinity for several weeks labouring with success, and according to last accounts the prospects were very good indeed—people were believing and being baptized. Brother J. D. Ross is now there, but I have not heard from him since he went. The work is also prospering finely in some of the towns north of London, where I have lately been. At a place called Whipsnade, the prospect is very good indeed. We have lately opened it, and a good number have obeyed, and others have been prevailed upon to become Christians.

My love to brothers Scovil, Cain, Wilson, and all friends.

Yours as ever,

E. H. Davies.

Latter-day Saints' Millennial Star.

OCTOBER 1, 1846.

There is nothing that will be made more manifest to the Saints of God, ere they have had much experience, than, that the course to be pursued by them will be one of continued warfare, a continued scene of trial and difficulty. We have often thought that by and by the obstacles that were in our path would be removed, and that we should be enabled to proceed with less difficulty in our way; but experience proves this to be a complete fallacy, and we have learned to look for troubles and difficulties on every hand, though doing our utmost to promote the advancement of the kingdom of God upon the earth. These obstacles are of various kinds, it matters not to enumerate them, or to specify whether they arise from professed members of the church, or from the world, it is a portion of what we have to encounter in obtaining salvation, and therefore it is quite time for the Saints to learn this feature that must invariably characterize their onward progress in the kingdom of God.

But there is one glorious and satisfactory consolation to all the faithful that they, while faithful, hold the mastery over all adverse circumstances, and know full well that these things must minister to their good.

We are delighted to hear of our brethren and sisters who have passed round the Horn from New York, on their way to California, and trust that the account will be encouraging to the Saints in this land.

Every exertion will be made on our part to facilitate the early departure of Saints from this land by the same route.

In order to effect this object we have taken out a license as a passenger broker, to use in the mean time for the benefit of the Joint Stock Company, and to be of avail when the Saints want to leave for their distant journey.

We have not received any news since our last from the camp in the wilderness, but it will be seen we have a few items from Nauvoo.

It appears that since a great portion of the Saints have left, that character not only begins to be developed, but to be acknowledged by the press generally, and that it is discovered that the Mormons (so termed) have had to contend with the vilest set of desperadoes that ever disgraced the earth. Well, whether the world be slow in discerning truth or not, the Saints repose confidence in one who knoweth their trials and their difficulties, and who can fully sympathize with those that are tempted and especially overcome.

Whatever trials and privations the Saints may have to endure in their pilgrimage in the wilderness, it is very manifest, and daily more and more confirmed, that the people of these realms, and others, must necessarily be visited by the dire calamity of famine. Philosophers or statesmen may propound schemes for the alleviation of the miseries that must ensue, but to every observant mind comprising the extent of the catastrophe, they must appear perfectly inadequate and abortive.

Poverty and hunger are powerful stimulants to violence and outrage, and seem clearly to be the forerunners of those calamitous events which must necessarily characterize the last days.

In the contemplation of these things, what is the determination of the Saints? can it be otherwise than to gather together and seek a hiding place under the protection of the Almighty, while his wrath is poured upon the nations of the earth. This is the grand point, in distinction from the religions of the day, that particularizes the fulness of the Gospel of Christ, and it is one that never can for a moment be overlooked by the true followers of the Lord Jesus Christ. Should we not then endeavour to live for the carrying out of this great object, that we may escape to a land of Goshen, not only to be rescued from the consequences of the anger of the Almighty, but to learn also those great principles, necessary for our perfection, and the fulness of salvation. The distinction then will ever be between the Saints and the world, that the people of God will manifest that this is not their resting place, but that they are as pilgrims on the face of the earth, seeking a city that hath foundations, whose architect is God.

We have the pleasure to announce the arrival of elder M. Sirrine, and elder and sister Dunn, from America, since our last. Elder Sirrine is gone to preside over the Manchester Conference, and it is expected that elder Dunn will proceed to Leicester, in place of elder Margetts, who is about to emigrate.

We are exceedingly gratified to hear of the progress of the Saints who sailed from New York, under the Presidency of elder Brannan; we give both extracts, though nearly similar, from the *American Sun*:—

Mormon Emigration.—The company of Mormons who sailed from this port last year for California, *via* Cape Horn, had stormy weather during the first part of their voyage, but round the Cape they experienced none of the dreadful gales which are usually apprehended. Even the little children were able to play on the deck most of the time In the

cabin the thermometer was at no time below 50 degrees. After doubling the Cape they put into the harbour at Juan Fernandez, owing to a storm, where they replenished their stock of wood and water, of which the island contains a bountiful supply, besides any quantity of pigs, hares, goats, and in short, almost everything except men and pretty women. This island sunk and rose fifty feet at the time of the earthquake at Valparaiso. The emigrating company were highly pleased with the captain and mate of the ship, and derived so much gratification from the little library on board as to greedily devour the contents of every volume contained in it.

THE EMIGRATING MORMONS.—From a letter in the *Journal of Commerce*, dated Juan Fernandez, May 8th, we perceive that the company who embarked from this port last year, have had a quick and pleasant passage around Cape Horn. At no time was the thermometer in the cabin below 50 degrees. At one time it fell for a few hours to 36 degrees, on deck, which was thought to be owing to an iceberg in the vicinity. After a spell of fine weather, they experienced a gale from the south, which caused them to put into the harbour at the island of Juan Fernandez. This harbour, which is on the north-east side, is represented as safe, and easy for ships to put to sea, if not lying too near shore. Excellent water, plenty of firewood, besides, abundance of goats, hares, and pigs are to be found on the island, which is inhabited but by two families. The writer of the letter to the journal, also says that "the ship has proved herself to be better than she was represented, and our captain and mate have been good and kind. Every book, I believe, in the little library, has been read through."

JOSEPH SMITH ADDRESSING THE INDIANS.—We refer to this engraving with much pleasure, we have had the privilege of inspecting the drawing upon the stone, and we pronounce it a very fine and artistic production, which reflects great credit, indeed, upon the gentleman, Mr. M'Gahey, who has executed it. We feel persuaded that all who can, will avail themselves of a copy, and put themselves in possession of the most correct and animated likeness of our beloved and martyred prophet that has yet been made.

The prophet is represented standing beneath some noble trees, with one hand elevated, evidently animated by the fire of the subject while addressing those noble sons of the forest, and of the seed of Joseph; the Indians in every variety of their native costumes and paint, are manifesting the greatest attention and interest, grouped in various attitudes, forming one of the most interesting sketches that we have looked upon for a long time, even independent of the interest awakened by its connexion with the great work of God in the last days.

The artist of this picture has previously distinguished himself by a series of large folio engravings from the sketches of Mr. Catlin the great Indian traveller, he was therefore well prepared to do justice to a subject with which he was so familiar.

BEFORE sending the STAR to the press we take the opportunity to announce the arrival of two more brethren from America, viz., elder Henry B. Jacobs, who has come direct from the Camp of Israel, he is accompanied by elder Oliver B. Huntingdon. We have much pleasure in making these announcements, the church generally must be benefited by their mission, and the progress of the work of the Lord, be much accelerated.

ITEMS OF NEWS.

THE CITY OF SAINTS AGAIN IN TROUBLE.—Poor Nauvoo! Is she never to have quiet? It appears that the new citizens who have bought out most of the Mormons, have determined to protect their property and persons from the cowardly and brutal assaults of a gang of desperate villains who infest that vicinity. A party of these wretches swore out

a number of writs at Green Plains, for the purpose of arresting all those who had resisted their high handed outrages. Once in their power, their purpose was to *put them to death.* The citizens discovering their intentions, called a meeting, and appointed a committee of seven members of the bar, called the *Justiciary Committee*, who are determined to prosecute to the extreme rigour of the law any individuals caught in the nefarious business of lynching and kidnapping. They also appointed another committee, called the *Military Committee to defend the city.* Success to the friends of law and order.—*American Sun.*—[It is rather singular that when the Saints, or a great majority of them, have left Nauvoo, the press can begin to sympathise with the new settlers, and without hesitancy acknowledge that there is a gang of desperate villains who infest that vicinity. We hope however that one thing will be effected—that the remnant of the Saints, by the spirit and vigour of the new settlers, will be enabled to prepare to follow their brethren to the West without being harassed by the base mobocrats from whom they for years have suffered much persecution and affliction.—Ed.]

One Day Later from America—On Friday last the ship St. George, Captain Ferris, arrived in the Mersey, bringing papers one day later than those previously received. There is nothing additional from Mexico or the seat of war, and some doubt is thrown on the reported proceedings in California. Col. Allen, the commander of the Mormon regiment, had died on the prairie, of congestive fever. The anti-Mormons, fully armed and 1000 strong, were to march upon Nauvoo on the 26th ult. An engagement and bloodshed were deemed inevitable.

NOTICES.

We have much pleasure in announcing that Number III. of Brother Kimball's Visitor is now published, and on sale at our office. It is twice the size of Numbers I. and II., consequently, the price is One Penny, or Seven Shillings per 100. *Numbers I. and II. are now in the hands of the printer for republication, and will be ready in a few days.*

Our friends will perceive from the date of this number that we have omitted to issue a Star *for the 15th of September. Pressure of other business, together with a protracted indisposition must plead our excuse. We are fully aware of the disappointment lately caused to our friends from the late period at which our publication has appeared, but have now the pleasure of announcing that we have made such arrangements as in future will insure its publication regularly on the 1st and 15th of each month, or at least on the first Sundays after those dates. We have also to state that although we have omitted the 15th ult., our volume will contain the usual amount of numbers. We trust, therefore, our friends will, in future, find by deeds, and not professions, that we purpose accomplishing what we here announce.*

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 6. OCTOBER 15, 1846. VOL. VIII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

August 30.—We had constant thunder-storms during the night, but in the morning the clouds were sinking to the horizon, and the air was clear and cold, with the thermometer at sunrise at 39 deg. Elevation by barometer 5,580 feet. We were in motion early, continuing up the little stream without encountering any ascent where a horse could not easily gallop, and, crossing a slight dividing ground at the summit, descended upon a small stream, along which we continued on the same excellent road. In riding through the pass, numerous cranes were seen; and prairie hens, or grouse (*bonasia umbellus*), which lately had been rare, were very abundant.

This little affluent brought us to a larger stream, down which we travelled through a more open bottom, on a level road, where heavily laden wagons could pass without obstacle. The hills on the right grew lower, and on entering a more open country, we discovered a Shoshonee village; and being desirous to obtain information, and purchase from them some roots and berries, we halted on the river, which was lightly wooded with cherry, willow, maple, service-berry, and aspen. A meridian observation of the sun, which I obtained here, gave 42 deg. 14 min. 22 sec. for our latitude, and the barometer indicated a height of 5,170 feet. A number of Indians came immediately over to visit us, and several men were sent to the village with goods, tobacco, knives, cloth, vermillion, and the usual trinkets, to exchange for provisions. But they had no game of any kind; and it was difficult to obtain any roots from them, as they were miserably poor, and had but little to spare from their winter stock of provisions. Several of the Indians drew aside their blankets, showing me their lean and bony figures; and I could not any longer tempt them with a display of our merchandise to part with their wretched subsistence, when they gave us a reason that it would expose them to temporary starvation. A great portion of the region inhabited by this nation formerly abounded in game; the buffalo ranging about in herds, as we had found them on the eastern waters, and the plains dotted with scattered bands of antelope; but so rapidly have they disappeared within a few years, that now, as we journeyed along, an occasional buffalo skull and a few wild antelope were all that remained of the abundance which had covered the country with animal life.

The extraordinary rapidity with which the buffalo is disappearing from our territories will not appear surprising when we remember the great scale on which their destruction is yearly carried on. With inconsiderable exceptions, the business of the American trading posts is carried on in their skins; every year the Indian villages

make new lodges, for which the skin of the buffalo furnishes the material; and in that portion of the country where they are still found, the Indians derive their entire support from them, and slaughter them with a thoughtless and abominable extravagance. Like the Indians themselves, they have been a characteristic of the Great West; and as, like them, they are visibly diminishing, it will be interesting to throw a glance backward through the last twenty years, and give some account of their former distribution through the country, and the limit of their western range.

The information is derived principally from Mr. Fitzpatrick, supported by my own personal knowledge and acquaintance with the country. Our knowledge does not go further back than the spring of 1824, at which time the buffalo were spread in immense numbers over the Green river and Bear river vallies, and through all the country lying betwen the Colorado, or Green river of the gulf of California, and Lewis's fork of the Columbia river; the meridian of Fort Hall then forming the western limit of their range. The buffalo then remained for many years in that country, and frequently moved down the valley of the Columbia, on both sides of the river, as far as the *Fishing Falls*. Below this point they never descended in any numbers. About the year 1834 or 1835 they began to diminish very rapidly, and continued to decrease until 1838 to 1840, when, with the country we have just described, they entirely abandoned all the waters of the Pacific north of Lewis's fork of the Columbia. At that time, the Flathead Indians were in the habit of finding their buffalo on the heads of Salmon river, and other streams of the Columbia; but now they never meet with them farther west than the three forks of the Missouri or the plains of the Yellowstone river.

In the course of our journey it will be remarked that the buffalo have not so entirely abandoned the waters of the Pacific, in the Rocky Mountain region south of the Sweet Water, as in the country north of the Great Pass. This partial distribution can only be accounted for in the great pastoral beauty of that country, which bears marks of having long been one of their favourite haunts, and by the fact that the white hunters have more frequented the northern than the southern region—it being north of the South Pass that the hunters, trappers, and traders have had their rendezvous for many years past; and from that section also the greater portion of the beaver and rich furs were taken, although always the most dangerous as well as the most profitable hunting ground.

In that region lying between the Green or Colorado river and the head waters of the Rio del Norte, over the *Yampah*, *Kooyah*, *White* and *Grand* rivers—all of which are the waters of the Colorado—the buffalo never extended so far to the westward as they did on the waters of the Columbia; and only in one or two instances have they been known to descend as far west as the mouth of White river. In travelling through the country west of the Rocky Mountains, observation readily led me to the impression that the buffalo had, for the first time, crossed that range to the waters of the Pacific only a few years prior to the period we are considering; and in this opinion I am sustained by Mr. Fitzpatrick, and the older trappers in that country. In the region west of the Rocky Mountains, we never meet with any of the ancient vestiges which, throughout all the country lying upon their eastern waters, are found in the *great highways*, continuous for hundreds of miles, always several inches and sometimes several feet in depth, which the buffalo have made in crossing from one river to another, or in traversing the mountain ranges. The Snake Indians, more particularly those low down on Lewis's fork, have always been very grateful to the American trappers, for the great kindness (as they frequently expressed it) which they did to them, in driving the buffalo so low down the Columbia river.

The extraordinary abundance of the buffalo on the east side of the Rocky Mountains, and their extraordinary diminution, will be made clearly evident from the following statement:—At any time between the years 1824 and 1836, a traveller might start from any given point south or north in the Rocky Mountain range, journeying by the most direct route to the Missouri river, and, during the whole distance, his road would be always among large bands of buffalo, which would never be out of his view until he arrived almost within sight of the abodes of civilization.

At this time, the buffalo occupy but a very limited space, principally along the

eastern base of the Rocky Mountains, sometimes extending at the southern extremity to a considerable distance into the plains between the Platte and Arkansas rivers, and along the eastern frontier of New Mexico as far south as Texas.

In 1842, I found the Sioux Indians of the Upper Platte *demontes*, as their French traders expressed it, with the failure of the buffalo; and in the following year, large villages from the Upper Missouri came over to the mountains at the heads of the Platte, in search of them. The rapidly progressive failure of their principle and almost their only means of subsistence has created great alarm among them; and at this time there are only two modes presented to them, by which they see a good prospect for escaping starvation; one of these is to rob the settlements along the frontier of the States; and the other is to form a league between the various tribes of the Sioux nation, the Cheyennes, and Arapahoes, and make war against the Crow nation, in order to take from them their country, which is now the best buffalo country in the west. This plan they now have in consideration; and it would probably be a war of extermination, as the Crows have long been advised of this state of affairs, and say that they are perfectly prepared. These are the best warriors in the Rocky Mountains, and are now allied with the Snake Indians; and it is probable that their combination would extend itself to the Utahs, who have long been engaged in war against the Sioux. It is in this section of country that my observation formerly led me to recommend the establishment of a military post.

The farther course of our narrative will give fuller and more detailed information of the present disposition of the buffalo in the country we visited.

Among the roots we obtained here, I could distinguish only five or six different kinds; and the supply of the Indians whom we met consisted principally of yampah, (*anethum graveolens*,) tobacco root, (*valeriana*,) and a large root of a species of thistle, (*circium Virginianum*,) which is now occasionally abundant, and is a very agreeably flavoured vegetable.

We had been detained so long at the village, that in the afternoon we made only five miles, and encamped on the same river after a day's journey of 19 miles. The Indians informed us that we should reach the big salt water after having slept twice and travelling in a south direction. The stream had here entered a nearly level plain or valley of good soil, eight or ten miles broad, to which no termination was to be seen, and lying between ranges of mountains, which, on the right were grassy and smooth, unbroken by rock, and lower than on the left, were they were rocky and bald, increasing in height to the southward. On the creek were fringes of young willows, older trees being rarely found on the plains, where the Indians burn the surface to produce better grass. Several magpies (*pica Hudsonica*) were seen on the creek this afternoon; and a rattlesnake was killed here, the first which had been seen since leaving the eastern plains. Our camp to-night had such a hungry appearance, that I suffered the little cow to be killed, and divided the roots and berries among the people. A number of Indians from the village encamped near.

The weather the next morning was clear, the thermometer at sunrise at 44 deg. 5 min., and, continuing down the valley, in about five miles we followed the little creek of our encampment to its junction with a larger stream, called *Roseaux*, or Reed river. Immediately opposite, on the right, the range was gathered into its highest peak, sloping gradually low, and running off to a point apparently some 40 or 50 miles below. Between this (now become the valley stream) and the foot of the mountains, we journeyed along a handsome sloping level, which frequent springs from the hills made occasionally miry, and halted at noon near a swampy spring, where there were good grass and abundant rushes. Here the river was 40 feet wide, with a considerable current; and the valley a mile and a half in breadth; the soil being generally good, of a dark colour, and apparently well adapted to cultivation. The day had become bright and pleasant, with the thermometer at 71 deg. By observation, our latitude was 41 deg. 59 min. 31. sec., and the elevation above the sea 4,670 feet. On our left, this afternoon, the range at long intervals formed itself into peaks, appearing to terminate, about 40 miles below, in a rocky cape; beyond which, several others were faintly visible; and we were disappointed when at a very little rise we did not see the lake. Towards evening, our way was somewhat

obstructed by fields of *artemisia*, which began to make their appearance here, and we encamped on the Roseaux, the water of which had acquired a decidedly salt taste, nearly opposite to a canon gap in the mountains, through which the Bear river enters this valley. As we encamped, the night set in dark and cold, with heavy rain; and the artemisia, which was here our only wood, was so wet that it would not burn. A poor, nearly starved dog, with a wound in his side from a ball, came to the camp, and remained with us until the winter, when he met a very unexpected fate.

As we consider the preceding article more of a topographical and botanical nature than otherwise, we shall decline for the future burthening the pages of the STAR with its details.—ED.

DISCOURSE BY ELDER JOHN TAYLOR, DELIVERED SUNDAY AFTERNOON, JULY 6th, 1845.

Extracted from the Times and Seasons.

REPORTED BY G. D. WATT.

Beloved Brethren,—I have been requested to address you this afternoon, and I do so with pleasure; for I feel at home among the saints of God, and delight in speaking to them of the things of the kingdom, and in unfolding the principles of eternal truth. Since I have sat here some ideas have occurred to my mind, upon which I purpose to make a few remarks.

There have been certain ideas advanced on the stand, that seem to puzzle the minds of the Saints; and, as truth, light, and intelligence are what we are all in search of, and a knowledge of correct principles being all important, it may be well to attempt to throw light on a subject that seems now, to many, to be wrapped in obscurity and involved in mystery.

It has been remarked frequently that we are in eternity, and that we have now begun to live for ever. A great many are at a loss to understand the nature of this eternal life, and how we are connected with eternity. The remarks are certainly novel; and in order to get at the subject, it will be necessary for us to investigate in some measure the meaning of the word eternity. In entering upon this subject, I shall necessarily have to refer to certain remarks which I advanced last Sabbath in relation to the everlasting, unchangeable principles of the gospel; but as every principle pertaining to the gospel of Jesus Christ is eternal, it is all relevant to the subject about which we are now speaking. The same principles that now exist, in relation to the gospel, existed in the various dispensations that have been in being in the different ages of the world; they existed in the days of Moses, in Enoch's day, and in the days of Adam; and they existed in eternity in the mind of God, before this world rolled into existence, the morning stars sung together, or the sons of God shouted for joy. When we speak of these things we have reference, not so much to our existence here on the earth, as we have with regard to principle; principles relative to our coming into existence in this time, to live upon the face of the world a few years; for although we came into corporeal existence here, we existed thousands of ages before we came here; we only came here to live on this stage of action, whereon we are to work out our probation, and to prepare ourselves for the eternal courts of glory and a celestial kingdom of God. Time is a short space between, or in, eternity. Eternity existed before time was, and will exist when time will cease; and so did we. It takes the body and the spirit to make the soul of man, or man a "living soul." Jesus existed thousands of years before he came here; and so did we, a body was prepared him, and a body has been prepared for us; and although the body may be killed or die, the spirit cannot; and as Jesus lived before he had his

body, he lived also after his body was slain and inanimate. He had power to lay down his life or body, and power to take it up again: and where did his power exist if he was dead? Our Saviour spake on a certain occasion, on the last great day of the feast, and said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die." But what has become of those that were then in existence, who heard and believed these things, and to whom he did then address himself? Are they living in their tabernacles here upon the earth? or have they not long since slept with their fathers, and their bodies have mouldered with their mother earth, to wait for the resurrection of the dead? The latter is the precise situation of those individuals, and yet our Saviour made use of the same kind of language with regard to eternity, or living for ever, says he, "He that liveth and believeth in me, though he were dead, yet shall he live; and he that liveth and believeth shall never die."

There is faith and power connected with the gospel of Jesus Christ, whereby the sleeping dead shall burst the barriers of the tomb as Jesus did. "He that liveth and believeth in me shall never die." They have begun to live a life that is eternal; they are put in possession of eternal principles; they have partaken of the everlasting priesthood which is eternal, without beginning of days or end of years; they have become familiar with eternal things, understand matters pertaining to their future destiny, and are in possession of an exalted glory. They have become familiar with all these things, and consequently "their life is hid with Christ in God; Christ lives—he lives in them, and they in him. Though he is dead, he ever liveth to make intercession for us," and all who partake of the same spirit, live to him and for him, and to and for eternity, or for eternal glory; and if other bodies should die as his did, in possession of the same principles, they will be where Abraham, and Isaac, and Jacob are waiting for the resurrection of their bodies; "for God is not the God of the dead, but of the living, for all live unto him."

There is something peculiar in regard to these things, and something that is difficult to convey right ideas of to man. It is not an easy task to define or unfold to man the relationship that we sustain to God, and how it is that our life is hid with Christ in God, as we exist in the glory of the eternal world.

When our bodies moulder in the dust, what is it but a sleep for a little while? What say the scriptures? they speak of the sleep of death, the body seems to be worn out, the weary wheels of life stand still, and the body crumbles to the dust; but the spirit possesses life, and mingles with those intelligencies that exist in the eternal world, these persons having the everlasting priesthood, still continue to exist and roll forward the great designs of Jehovah. Abraham died, so say the scriptures, yet Abraham lives, and long after his body had mouldered in the dust, we find that Lazarus was seen in his bosom.

We read of Adam, or Michael if you please, of Gabriel and some others. Who was Michael? and who Gabriel? They were those who had existed in this world, those persons having the everlasting priesthood, and who now exist in the eternal world to administer in offices pertaining to man on earth.

Who was it that came to our Saviour to administer unto him when he was on the mount with Peter, James, and John? We read that Moses and Elias were seen with him. What were they doing there if they were dead long ago? They had long existed in the eternal world. Who was with John on the Isle of Patmos? He was in the spirit on the Lord's day, and had the heavens opened unto him, and the glories of the eternal world unveiled to his astonished vision. He gazed upon the future purposes of God, and wrapt in prophetic vision described the designs of Jehovah down to the latest age. A glorious personage stood before him, who unfolded to him many great events. John fell down to worship him; but he said, see thou do it not, for "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus; worship God." John might have said, "You were dead long ago." No, but says Jesus, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Michael, Gabriel, Moses, Elias, and thousands of men who had the everlasting priesthood on the earth and officiated in it here, existed or lived still to perform the work which they had commenced upon the earth. They had the everlasting priesthood while upon earth, and officiated in it according to the eternal purposes of God, and the laws that govern the

eternal world while they were upon this earth; and when they left this earth they still lived in another sphere; their names were not blotted out of existence; they had the everlasting priesthood that administers in time and eternity. This was the situation of these individuals, as far as the other world is concerned.

There is a curious expression made use of by one of the apostles. He says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give you light." The fact of the matter is, the whole world lies in the arms of the wicked one. The whole world with all their religion, honours, pride, and philosophy, are ignorant of God and his purposes. They know nothing of God, nor of the laws which govern his kingdom. They neither know how to save themselves, nor their friends; they are unacquainted with the principles of the eternal plan of salvation, for "darkness has covered the earth, and gross darkness the minds of the people." But let those who are ignorant of the eternal principles of heaven, and the laws that govern the eternal world, and the kingdom of Jehovah, have their understandings once enlightened by the spirit of God; let the intelligence of heaven once beam upon their hearts, and their capacities expanded by the powers of eternal truth, and by the word of salvation, and they will awake out of slumber, exclaiming what have I been doing all my life long? I have been searching for intelligence, honour, and glory. I have been searching after truth, but find that I know nothing of God, neither of spirits, angels, heaven, hell, nor of eternal life. I have been in a sleep, which is worse than the sleep of death. Let such individuals be once awakened, and understand by the teachings of the spirit of Jehovah the knowledge which he imparts to those who begin to awake to the knowledge of his kingdom, then the spirit of God beams upon their minds with resplendent glory, and life at once springs up; yea, they are born again, not of flesh, nor of the word of man, but of God; they are born again of the spirit, and are made new creatures in Christ Jesus;—thus being born again of the spirit of God, they can rejoice with joy unspeakable, and full of glory.

We do not expect that our bodies will live to all eternity, for we know the scriptures say, that "it is appointed for man once to die." And another scripture says, "he that liveth, and believeth in me, shall never die." Does the scripture contradict itself? What are we to understand by these sayings? One scripture says, it is appointed for man once to die, and yet Jesus says, "he that liveth, and believeth in me, shall never die." A man that liveth and believeth in Jesus Christ has the principles of everlasting life within him, and hence says Jesus, "if any man thirst let him come to me and drink," and further, "I will be in him a well of water, springing up unto everlasting life; and the water that I shall give him, shall be in him a well that shall spring up unto everlasting life." Do you believe it? So said Jesus, and the principles that he taught were the eternal truths of heaven, they were true before he uttered them, they existed in eternity; they were true after he uttered them and they are true now. It has the principle of life in itself, and is so true that all those who participate in the fulness of the gospel, will receive eternal life, or in other words, shall have in them "a well of water, springing up unto eternal life;" hence it is, that the gospel embraces eternal covenants, eternal principles, and eternal laws, that will hold in eternal bonds things past and things to come, and as Judge Phelps says in one of his hymns, it is "eternity now and eternity then."

The relationship and transactions of the priesthood are eternal; they are intimately connected with other worlds and act with reference to eternal things; "what they bind on earth is (recorded and) bound in heaven," what they loose on earth is loosed in heaven. They are the legal representatives of the heavenly world, and are acknowledged as such in the courts of heaven, consequently for them to die, or cease to exist, would make a blank in creation and subvert the designs of Jehovah. But as Jesus was put to death in the flesh, and quickened by the spirit, and then continued his work in preaching to spirits in prison, even so will the priesthood, as did Moses, Elias, and the angel or prophet who administered unto John on the Isle of Patmos.

We have begun to have a relationship with eternity and eternal things. We knew nothing of these things while associated with the Christian world. If a man formed any relationship there, it was considered only for a time, and

at death every thing relating thereto, ended. If he should have a friend drop out of existence and not be converted, his doom was to go down, down, down to the bottom of the bottomless pit, to be bound for ever and ever in the flames of liquid fire and brimstone. In those days almost every body professed to be acquainted with the great principles of salvation, although they neither knew God, nor the principles of eternity; but we are in possession of principles revealed from heaven, of a gospel that will save men; and if they will not be saved they must go down to hell, until the prison doors be opened, and the captives set free. Our Saviour was put to death in the flesh, and yet he was quickened by the spirit, and by that spirit he went to preach to the spirits in prison, who had been held in confinement since the days of Noah. He preached that they might have liberty, that they might from henceforth be snatched from the jaws of the devil, and having suffered enough for their crimes, he came to open the prison doors and preach the acceptable year of the Lord. He was put to death in the flesh, and quickened by the spirit, so will every believer, and be put in possession of the same eternal principle; for if the same spirit dwell in us, it will also quicken our mortal bodies, so that we shall not only exist in spirit, but our bodies will exist upon the same principle. How different is this to the religion of the world. Theirs is full of gloom, and misery, and death—ours of life and immortality. All the wisdom which is manifested by the religious world, or by the nations of the earth, in relation to futurity, is that they be preparad to meet death. When I went to the Methodist class meeting, I was asked—"Well, brother, are you prepared for death?" I don't think any thing about death; I don't believe in meeting Christ at death. I believe that Christ is our life, and that when he who is our life shall appear, we shall appear like unto him in glory; he is our life, our living head, and by the power that dwells in him, we may be raised to immortal bloom, and grasp eternity itself. What is eternity? It is duration. It had no beginning and it will have no end. What is the priesthood? It is everlasting; it had no beginning and will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing—that would be impossible. But the Christians say nothing is impossible with God. He made the world out of matter that existed before he framed it. He spake, chaos heard, and the world rolled into existence. There is no end to the works of the Almighty, and we may soar amidst the knowledge of God forever. We can look unto Jesus Christ for ever. We can do the works that he did and greater, because he has gone to the Father; for we are told all things were created by him and for him—principalities, powers, things present, and things to come; and if ever we should get to such a state as to be like him, we might be able to do such kind of business as he did—the same as carpenters or any other mechanics know how to make the various utensils that are used by man. They do not make them out of nothing—the trouble is to get material; it troubles them sometimes to get a stock to commence with or to drive business a-head, and I expect we shall want some one to counsel us, and shall have to covenant to abide by his counsel and walk to the mark. It is also necessary that we should learn the principles of order and government, but we must first learn how to govern ourselves, then how to govern our families, and lastly, learn how to be governed, which is the most difficult lesson that can be set us—it is infinitely worse than governing others. Jesus was not prepared to govern till he was placed in circumstances that gave him experience. The scriptures say it was necessary to the bringing of many souls to glory that the captain of our salvation should be made perfect through sufferings; so he was not perfect before, but had to come here to be made perfect. He had to come here to pass through a multitude of sufferings, and be tempted and tried in all points like unto us, because it was necessary; had it not been necessary he would not have been placed in those circumstances, and this is the reason why we are here, and kicked and cuffed round, and hated and despised by the world. The reason why we do not live in peace is because we are not prepared for it. We are tempted and tried, driven, mobbed, and robbed; apostates are in our midst, who cause trouble and vexation of spirit, and these are all to keep down our pride and learn us to honour the God of Jacob in all things and to make us appear what we really are. The gospel turns us inside out and makes manifest every good and every evil way. When we were in other churches we would

say is not that brother a good man? what a holy man another brother is—he is a pattern of piety; but when the gospel appears among them, they loose all their false religion and pretended piety, and manifest the weakness of human nature, as much vanity and folly as any body else, though they would seem to be more righteous than the angels who are on high, or the intelligencies that surround the throne of God. The trials to which they are exposed drag into day-light their follies, tear away their mask and false covering, and make them appear in their true colours. This is just the situation that we are placed in, and it is necessary that we should be tried, and kicked, and cuffed, and twisted round, that we may learn obedience by the things we suffer. You never would whip your boy if you could make him good without chastisement. I will tell you how I would do, if I should sin against God. I would go to him and confess my fault and ask forgiveness. If I have sinned against the brethren I will go and ask them to forgive me. I would not have any charge brought against me for I should be sure to get a flogging, I therefore would humble myself and ask forgiveness before I got it. If you transgress the law of God, and do not find it hard to kick against the pricks, I do not know anything about it; but says one, it is almost impossible for me to endure it; you had better however endure it than suffer a worse thing, for it is the intention of God to try you. Some of the brethren talk a great deal about their troubles and trials. They say, I can hardly endure it. I am not sorry that you are tried, I am glad of it, and some of the sisters will put on a pitiable face, and look so mournful you would think they were going to give up the ghost; I am glad of it—I am glad to see people in trouble when I know that it is for their salvation? Do you feel sorrowful? I do not know that I do, and if I did, I would not tell any body about it. I feel just as the Methodists sing, "there is a better day a coming; praise the Lord." I believe in that scripture which says—we have sorrow in the night, but joy cometh in the morning. I am willing to bear it, and say roll on ye proud billows, and take your own course; spend all your fury, for the Lord is my God, and I shall triumph. I pray that I may neither swerve to the right, nor to the left, nor do any thing against my brother, nor my sister, nor my God; but act all the time with reference to eternity. I will tell you what it is, I know before God, that if we were only prepared to receive greater blessings, we should have them roll upon our heads, until there was no room to contain them: blessings of every kind—blessings temporal, spiritual, and eternal; and as we have begun to live for eternity, and as God is our eternal father, and has taught us eternal principles; and as we are obtaining an eternal relationship with God and with each other, we shall understand by and by, when that house is completed, all things that are taking place.

What have we to fear? What fear have we of mobs, beasts, or any thing else? We fear nothing but God. We fear God and know no other fear. We are in the hands of God, we know the will of God, and are acting with reference to eternity to make provisions for our dead and our posterity yet to come. Well, says some, "we do not at all understand this." You will understand it, and what you do not understand now, you will hereafter understand, for there are those that know it perfectly—there are those who know how to save themselves and those that are dead; they know what step to take, what course to pursue, and what ordinances to administer in, and how to administer them, even all about it, and how to place you in relationship to God, angels, and to one another; then you will know more about eternity and eternal things than you do now. These are some of the feelings that I have in relation to this subject, and when I speak of living forever, and being in eternity, I will tell you how I feel—I feel surrounded with eternal principles—I feel like being united in an eternal covenant with God and my friends, which you will understand by and by, and being in possession of eternal principles, we see and feel the necessity of an eternal covenant, and of holding a relationship to those who have gone before, for without them we cannot be made perfect. What have we to fear? All things are ours; the kingdom is ours; and we are Christ's, and Christ is God's and when he who is our life shall appear, we shall appear with him in glory.

Persecution is for our good, and if we have hard things to endure, let us round up your shoulders and bear them in the name of the Lord and not murmur. The pattern has been set before us by some of the ancients. At the time that Job's sons

were slain by the falling of a house, and when he was despoiled of his oxen, sheep, and camels, all the time he was deprived of every thing, and his body was covered over with scabs and putrifying sores, and at the time his friends forsook him his enemies tantalized him. Did he find fault with any of those people that had stolen his oxen, sheep, and camels? No, he did not blame the Sabeans and Chaldeans particularly for their unrighteous deeds; he did not consider that they were the origin of his misfortunes, but the instruments employed; he knew they were under the guidance of the Almighty, and did not complain, nor wish his enemies to be cursed; but he said, the Lord gave and the Lord taketh away, blessed be the name of the Lord. Do not find fault if we have a few apostates among us here, for they are mean, damnable, and pitiable characters; they were made for that purpose and have got to magnify their calling. How mean, and contemptible, and devilish are they—they would not fulfil the measure of their creation if they did not act as they do. Do not find fault with them, but let them do their own business, and pursue their own course, for it is necessary that we should have to cope with, vanquish and overcome every spirit to perfect us here, and to prepare us for our future existence; for we may yet have more powerful spirits to cope with, even as Michael or Adam, who contended with Satan about the body of Moses.

I do not know that I have explained the principles of eternal life to the mind of every individual so that all can understand. I will, therefore, make a few additional remarks which may have a tendency further to elucidate this subject. Before we were acquainted with this gospel we knew nothing about eternal principles, for it was not until we became acquainted with it and embraced it, that we had in our possession the principles of eternal life; before that we were ignorant of God, angels, spirits, heaven, and hell; but when we embraced this gospel, we embraced the everlasting covenant, the laws of which give us a right to the throne of Jehovah; to as many as believed, to them gave he power to become the sons of God. Before they were born they were not sons, but being born, we become sons, children, young men, and after that men. It is necessary that men be acquainted with eternal principles, that the seed should be sown to produce the blade, then the ear, then the full corn in the ear, to accomplish the purpose for which it was sown. If the seed was never sown it could never grow, and we shall never reap good seed, except good seed shall grow. The everlasting gospel, or the everlasting priesthood was not known till the Lord revealed it from the heavens by the voice of his angel, and when we receive these principles and they abide in us, we shall then have the principles of eternal life. It was small when it first began, but you see the spirit of God has caused it to grow and become a mighty tree, and its branches cover the whole earth. Without the principle of eternal life, the principle of eternal knowledge never could be imparted as a blessing to the human family; and when once the key was turned, when the door was unlocked, and the seed once sown, truth began to grow, and the communication opened between the heavens and the earth, which placed men in a situation to converse with beings that surround the throne of God. The Melchisedic priesthood holds the keys that unfold the purposes of Jehovah, and drag into day-light the secret of God, the mystery of godliness, as well as the secret abominations of the wicked. Yea, "life and immortality are brought to light through the gospel." If we can see life and immortality let us hide ourselves under it, make a mantle of it, imbibe it in our spirit, become inoculated with it, and we shall live forever. It will spring up to everlasting life, to eternal glory and salvation, and whoever is in possession of it, is in possession of salvation; and whoever is in possession of salvation, is in possession of eternal life; this emanated from God; yea, it is God. Do you believe it? What saith the scriptures? Know ye not that Christ dwelleth in you except ye be reprobates; and in Christ is life, and that life is the light of men, and it shineth in darkness, but the darkness comprehendeth it not; but when it is comprehended, it is life, salvation, and eternal glory. The relationship that we sustain to our wives and children is eternal; we are bound to them by an eternal covenant, (if indeed we have entered into that covenant) and knowing how to save them, death will not dissolve the covenant, for we shall live and enjoy their society and participate in their glory worlds without end.

Is not this a glorious subject to dwell upon; the principles of eternal life, the idea of

being in God, of having him about us, to control, sustain, and bless us. I will tell you these are glorious themes—themes that angels delight to dwell upon, and that cheer the hearts of the intelligences around the throne of God; the principles of eternal life with them are a delightful subject, and you will understand more about them when you get more teaching upon the subject. The scriptures could not tell all things, nor ever can, because there are times and seasons, laws, principles, and authorities that regulate, govern, control and put in order. We have to come to a knowledge of these things in order, not in disorder. Suffice it to say, then, we understand something of the principle of eternal life. God is in all things—he is the light that lightens all things; he is in the moon, the light of the moon, and the power by which it was made. He is also in the sun, and the light of the sun, and the power by which it is made; and the same light that lighteneth our understanding, even the spirit of the most high God, is in all things, round about all things, and through all things. To some men God is a consuming fire, but to the Saints eternal life and glory.

Let us be patient and submit to the authorities of God in all things, and be goverend by the authority of the eternal priesthood, and we shall understand all things pertaining to our salvation. Trust in God and the authorities of his church. Do not be fearful and unbelieving, for the fearful and unbelieving go outside the city. Do not be troubled about anything. I should be ashamed of telling any body I was troubled. Talk about your troubles; for God's sake let me never hear it again. Talk about peace and the principles of eternal life—about God, angels, &c. We want peace, and the fellowship of the spirit of God in our midst, and all will be well. I am suprised to hear any body talk about troubles; poor creatures, you have little souls. I never had much trouble myself, for I have no time to be troubled because of taking care of other people. I do not know that I ever had any trouble, for I am always looking forward to eternal life. When trouble comes upon you I would recommend the course Bunyan took in the Pilgrim's Progress; he put his fingers in his ears, and cried life, life, eternal life; so when you hear any one talk about their troubles, put your fingers in your ears and cry life, life, eternal life. God bless you for ever and ever. Amen.

Latter-day Saints' Millennial Star.

OCTOBER 15, 1846.

Dear Brethren.—During the last winter, the Council of the Church in America, under the guidance of the Holy Spirit, deemed it necessary to send unto you a number of fellow labourers in the gospel, to aid you in sustaining and in spreading forth the cause of our blessed Lord throughout the British Isles. The greater number of those who were appointed to go, made as speedy preparations as possible, and began to leave for the place of their destination, to commence their labours under the superintendence of the presidency of the Church in England, to whom their letters of commendation were addressed.

Since the above arrangements were made, and in some measure carried into effect, it hath pleased the Lord to direct the council by his Spirit to send unto you, in addition, a deputation of three of their own number, with instructions to regulate and set in order the various departments of the church, and to so dispose the labours and services of the respective gifts and talents as to insure the greater happiness and prosperity of the church.

Elder Taylor and myself arrived here on the third instant, and issued a circular on the same day, which is republished in this number of the Star to give it a wider circulation. When we sailed from New York, elder Pratt was in Boston, making ready to come. We are thankful that we have once more arrived in safety upon the shores of Old England, the home of our forefathers, to examine the vineyard

which some of us had the honour, a few years ago, to be instrumental in planting. But by dreams and by visions—by word and by letter, did we know in the American wilderness, that all was not going right in this country. The vineyard has been neglected—the watchmen have not been at their post; through liberties which they have taken, the Spirit of God hath left them, and they have been lured into snares by the god of this world. However good their intentions may have been, their wisdom has been turned into folly, in consequence of directing their operations to matters for which they had no license or warrant from the Church or Council. That holy zeal for the conversion and salvation of souls, which ought to burn in the bosom of every man that has been honoured with a priesthood after the power of an endless life, has been quenched and smothered by the chilling damps of a misguided ambition, bequeathing uneasiness, disappointment, and vexation to thousands of precious souls, both within and without the church. This ought not so to be.

The Spirit of God never sent forth men to preach "Joint Stock-ism;" neither did it ever inspire the hearts of our elders to proclaim it; and as an evidence of the truth of these declarations, a damp and a chill came over the minds of the Saints whenever you did it. It has brought darkness and not light, pain and not joy; but when the spirit of God sends you forth, it will tell you to preach the pure and plain principles of the gospel, and to confine yourselves within the circle of your own experience and knowledge. It will tell you to let "heads" and "horns" alone; and he who makes the greatest pretensions to a knowledge of mysteries, understands the least in the kingdom of God. The man of real merit is not anxious to exalt himself, but is content to let his merit exalt him without any personal trouble to do it. Whenever a man tries to exalt himself, you may know that he despairs of his own merit doing it. Some men are above their business—some are above the poor labouring classes, and deem it exile to be in such a field of labour, and some have suffered their vanity to puff them up above their own name. When the young mind becomes tempered with a little more experience in human nature and in bible truth, it will learn that a small stone slew Goliah, and also that precious stones are always small, while large rocks are of comparatively little value. Repentance and baptism should be preached unto men for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. They should be taught to pray in secret, and in their families, both morning and evening. The elders should lay hands on the sick and anoint them with oil in the name of the Lord, that they may be healed: and wherever there is a meek and teachable spirit, whether in our church or out of it, lay your hands upon such an one, if sick, and comfort, bless, and heal; or if there is not faith to do this, leave your peace and blessing upon the distressed and go your way and Heaven will bless you. Let the priests visit the house of each member, and the presiding elders should see that all such duties are performed, that lost or stray sheep may be gathered in. Let vitality be nourished wherever it is found, and he that will live help him to live. Remember, dear brethren, that the care of souls is committed to you, and happy will he be whose garments are pure and unspotted with their blood.

I will inform you that the church in America, though having suffered most cruel and bloody persecutions of late, is now prosperous and happy. She is in the wilderness, with the native sons of the forest, journeying to find a location far from the the abodes of *feeling* and enlightened Christians, whose hands are reeking fresh with the blood of saints, prophets, and the martyrs of Jesus. In the vallies of the American Pyrenees or Rocky Mountains does she hope to find a resting place after *fleeing from the face of the serpent.*

Cruel are the wrath and vengeance of men, but more cruel will be the lashes of a guilty conscience, when Heaven makes requisition for blood. The former we have suffered in America, while the deeds of our enemies have given them a legitimate and an unavoidable claim upon the latter. A little more patience and perseverance will therefore enable us yet to see justice in the ascendant, with the diamond of mercy glittering on his brow, and lighting up the countenances of the oppressed with the glow of immortality, and inspiring them to sing —" We have come up out of great tribulation, and washed our robes and made them white in the blood of the Lamb."

By the request of some of our friends here I take charge of the publication of the STAR for the present, until elder Orson Spencer arrive from America. He is appointed by our Council to fill that station, and he possesses every qualification requisite to make our periodical highly interesting and useful to every class of society.

Brethren, give us your prayers, that the spirit and wisdom of God may direct all our energies, and that our labours may be a blessing to you and to the world. You have our kind feelings and unchangeable love, with the assurance that we shall spare no pains to give you all necessary information upon the great and important subject of the gathering or the dispensation of the fulness of times.

Your brother in the bonds of the gospel,

ORSON HYDE, President of the American Deputation.

CIRCULAR.

BELOVED BRETHREN,—Having been appointed a mission to visit the Church in England by a special manifestation of the Spirit of God, through the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, in America, with written instructions from under the seal of said council to regulate and set in order every department of said church in this country, according to the wisdom that God may give us.

We are happy to embrace the earliest opportunity of informing you that we, through the mercy and goodness of God, arrived here in good health and safety this morning, and have thought proper to appoint a Conference in Manchester, to commence on Saturday the 17th instant, at ten o'clock A. M. The presiding officers of Branches and Conferences, throughout the realm, are particularly requested to attend, so far as may be practicable, and as many others, both male and female, as may cherish a wish to do so, as there will be business transacted in which the whole body of the Saints is interested.

We would advise the Saints, of whose rights and interests Providence has, to a certain extent, made us the guardians, to patronize the Joint Stock Company *no more for the present*. That is an institution wholly independent of the church, and we do not wish to see a religious influence enforced upon the Saints to draw money from them, with the ostensible design of conveying them to another country, when indeed that money is applied to purposes other than those for which it was subscribed. There are two ways of transacting business—one is with prudence and economy, and another is with wasteful prodigality. At our conference, proper instructions will be given to the Saints upon all these matters.

With feelings of much regard for your temporal and spiritual welfare—with hearts full of sympathy and good will towards you, we have the honour to subscribe ourselves your brethren in Christ,

ORSON HYDE,
JOHN TAYLOR.

Liverpool, Oct. 3, 1846.

P.S.—Elder Parley P. Pratt is daily expected here.

LETTER FROM ELDER DUNN TO ELDER APPLEBY, OF PHILADELPHIA.

The following is the copy of a letter written by elder Dunn, then in New York, to elder Appleby, of Philadelphia, who published the same in a circular with some appropriate remarks of his own, together with a brief statement from elder John Taylor.

New York, August 4th, 1846.

Dear Brother Appleby,—I address you a few lines this morning, which may be for your benefit, as I understand that Strangism is making a division in the branch at Philadelphia. I shall state the facts which I am knowing to, as I was presiding over the western part of the State of Michigan at the time J. J. Strang presented himself as a prophet to the Church of Jesus Christ of Latter-day Saints, appointed, as he said, by brother Smith. He came to the town of Florence, St. Joseph's County, Michigan, on the 5th of August, 1844, and presented a letter to me purporting to come from brother J. Smith. I read its contents, and saw that it did not correspond with the Revelation that is in the Book of Covenants, for it says if he (Joseph) "transgresses he shall not have power except to appoint another." And the revelation to J. J. Strang, purporting to come from brother Smith, appointed Strang's counsellor and gathering place, &c., which the Book of Covenants said he should not do, for if he transgress he should only have power to appoint, and go no further.

And furthermore, Strang's revelation commands the apostles, through J. Smith, to proclaim this my doctrine abroad—the gathering at Voree in Wisconsin. I asked Mr. Strang if the twelve were the apostles? Yes, he said, they were. I asked him if they knew anything about this revelation? He said they did not. I then asked him if he had been ordained a prophet? He replied he had not. I then asked him how he was going to receive an ordination? He replied he did not know. I then said to him, if you have not been ordained you have no authority to act as a prophet, no more than a justice of the peace has before he has been authorized, although he has been elected by the people. He acknowledged to me he had no authority to act as a prophet, and said he must receive an ordination by those who held the authority, and agreed not to say any more about the gathering at Voree until the revelation was sanctioned by the twelve, and that he would return home. But he knew very well that he would not meet with good success at Nauvoo with his letter, and refused to obey counsel after he had agreed to. I then called a conference, and after hearing his side of the question, I arose and told him what I was charged to do.

If any elder came along with a revelation, or taught doctrine contrary to the Bible, Book of Covenants, and Book of Mormon, to counsel them to return home; and you said you would do it, but you have caught yourself, seeing you have refused to do so. I then told him that they had two letter stamps at the post-office in Nauvoo, or else his was a forged one, as I had three letters from the office about the same time his was mailed, which gave me a few chances to test his. His was stamped with black ink, and the letters (or type) were one size larger than the three which I had, and they were stamped with red ink. I called him to the stand, he saw the difference, and his head dropped as if he had been knocked down. I then demanded his license, but he had none to give, for he had never received any. I sent the proceedings of the meeting to Nauvoo, informing them that he was cut off from the church, and it was published. And no more of Strangism was heard of until last fall.

He knowing the movement of the church, and the persecution, took another position, and said he was ordained by an angel at the time brother Joseph was killed, and he has caught some of the uneasy spirits to follow him, and by their little cunning have deceived some honest ones. His last position is no better than the first, for he admits Joseph holds the keys of the kingdom in this world, and in the world to come. Well, how did brother Joseph get the keys conferred upon him? By Peter, James, and John, because they held them last on the earth. Well, if Joseph had the keys conferred upon him by Peter, James, and John, and he (Strang) admits that Joseph holds them in the world to come, I ask how can Strang get the keys, or receive them from any other personage? He cannot, no more than Joseph could from any other than Peter, James, and John, for they held that authority. And I would say to all of the Saints who have not heard of the foundation of Strangism, that the above is verily true, and as a servant of God my prayer is that you may not be deceived by him, for he can no more live than a limb of an oak tree when severed from the body. I do not write this to you as instructing you in the order of God, but to inform you of the course Strang took, that you, by the Spirit of God, may be able to put down every false spirit. I remain, your brother in Christ,

CRANDELL DUNN.

The preceding letter is conclusive evidence of the base and wicked designs of James J. Strang, and it will redeem all who may have been ensnared by his deceptions, except such as possess a spirit similar to his own.

The Saints well remember that one John C. Bennett, whose known corruption and wickedness relieves me from the necessity of commenting upon his character, once warmly espoused the Mormon cause, but for his crimes was disfellowshipped by that people, and afterwards wrote a book exposing their corruptions, as he said. In this book he states that he did not join the Mormons because he believed in them, but for the purpose of finding out their iniquity. This same Bennett, after the martyrdom of Joseph Smith, professed to have received from him a sealed document while he was in good standing in the church, with a solemn charge from Mr. Smith that he should not break the seal until after his (Mr. Smith's) death. Accordingly, after Mr. Smith's death, the sealed document was forthcoming, and it claimed to be a revelation from Joseph Smith, appointing Sidney Rigdon his successor in office. Mr. Bennett contended that this was as it should be, and this revelation was swallowed so greedily by Mr. Rigdon's party that they published it in an extra.

This same Bennett has now joined Mr. Strang as the successor of Joseph Smith, and become his right hand man We wonder what the renowned doctor has done with his sealed revelation that he said was from God, or if he has embraced Mormonism under Mr. Strang for the same purpose that he said he embraced it before? But "birds of a feather will flock together."

Having had some conversation with elder John Taylor, one of the twelve apostles of the church, who is now in this city, I solicited his certificate to certain things with which he was personally acquainted.

W. J. APPLEBY, presiding elder of the church in Philadelphia.

For the satisfaction of all whom it may concern, I here state, that at the time of Mr. Strang's letter of appointment to the presidency of the church purports to have been written him by Joseph Smith, which was, according to the date of said letter, only about ten days before he was killed, I was with him nearly all the time, and am a member of the only council that could legally act in cases which that letter refers to—that I attended every council that was called in which Joseph Smith presided, after that time—that I did not forsake him—I was with him and Hyrum in prison and in death—that when they fell as martyrs, my blood mingled with theirs, having received four balls in my body. And I do know that Joseph Smith never wrote, nor caused to be written the letter that Strang exhibits, containing his appointment, and I also know that he is an impostor, a false and wicked man. His letter of appointment is a near relative of John C. Bennett's famous revelation. It was brought into being through some such process, and I warn all the Saints to beware of that base and wicked man.

JOHN TAYLOR.

Philadelphia, August 29th, 1846.

COPY OF A LETTER FROM JAMES J. STRANG, TO ORSON HYDE AND JOHN TAYLOR.

Philadelphia, August 30th, 1846.

Messrs. J. Taylor and Orson Hyde,—Knowing from your public proceedings, as well as otherwise, that you, and others associated with you, claim the right, and are attempting to use the power of dictating all the affairs of the church of Jesus Christ in all the world, not under the directions of the first presidency thereof, but independently; I suggest to you the propriety of publicly shewing by what means you are authorized to act as leaders to said church, and offer to publicly discuss that question with you in this city, or any other proper place that will suit your convenience.

Your answer to this, left at the house of Jacob Gibson, on the N.E. corner of Third and Dock Streets, near the post-office, will receive immediate attention.

Yours respectfully, JAMES J. STRANG.

ANSWER TO THE ABOVE.

Sir,—After Lucifer was cut off and thrust down to hell, we have no knowledge that God ever condescended to investigate the subject or right of authority with him.

Your case has been disposed of by the authorities of the church, and being satisfied with our own power and calling, we have no disposition to ask from whence yours came.

Yours respectfully, ORSON HYDE,
JOHN TAYLOR.

CONFERENCE MINUTES.

SHEFFIELD.

This conference was held according to announcement on the 13th ultimo, and as we are desirous of laying before you a few of the principle items connected therewith, the following is an outline.

Having assembled in our room, near the Corn Exchange, at ten o'clock, it was moved by elder Sylvester, and seconded by elder Mitchell, that elder Ure preside

Moved by the president, and seconded by elder Rodgers, that elder Mitchell be clerk. Both motions were submitted to the meeting and carried unanimously.

The president then called the meeting to order and gave out a hymn on the 95th page, after which he engaged in prayer, that we might have the spirit and blessing of Israel's God with us throughout the day in all our proceedings. The hymn on the 10th page was then sung.

The president, after he had made a few remarks, called on the different delegates to represent the various branches of the conference.

Elder Mitchell was then called on to represent the Sheffield branch, which consists of 239 members, including 1 high priest, 4 elders, 16 priests, 6 teachers, two deacons; baptized since last conference 18. Doncaster, represented by priest Emery, 41 members, including 1 elder, 3 priests, 1 deacon; baptized 2. Newhall, represented by elder Ward, 7 members, including 1 elder, 1 teacher. Woodhouse, represented by elder Hall, 41 members, including 2 elders 5 priests, 2 teachers, 2 deacons. Hoyland Common, represented by priest Lee, 18 members, including 1 elder, 2 priests, 1 teacher, 1 deacon; baptized 2. Mathersea, represented by elder Padley, 44 members, including 1 elder, 1 priest, 2 teachers, 1 deacon. Gringley, represented by elder Padley, 14 members, including 1 elder.

The above branches are in good condition with the exception of a few, who have been led by the spirit of the devil instead of the spirit of God, but we hope soon either to reclaim or to lop them off; we shall give them every chance we can, so that if they are cut off the blame will rest upon themselves.

It was then moved and seconded that Rotherham be organized into a branch.

It was also moved by the clerk and seconded by the president, that elder Wood be president of that branch. The motions were put and carried unanimously.

It was moved by elder Ward and seconded by elder Mitchell, that teacher Bower, from Newhall, be ordained to the office of priest. Carried unanimously,

The president of the Woodhouse branch having on former occasions stated his intention of giving up the presidency of that branch, it was then moved and seconded that we accept his resignation, and that elder Leonard Hall be appointed in his place, over that branch. The motions were then put and carried unanimously.

Elder Travis was then requested to continue as the president over the Hoyland Common branch, and that priests Wells and Wharton labour in that region of country with him.

The signs for the spread of the gospel in that part are very cheering, in fact there is Wesperdale and Barnsley where we have some one or two members; at Wesperdale, a gentleman has promised to assist us considerably in a room, if we will continue to supply it with preachers.

The president having a little time, entered into some items in reference to the Saints absenting themselves from sacrament because others did not do right. He referred them to the Book of Doctrine and Covenants, page 147, paragraphs 2nd and 3rd. I want their actions to speak as well as their words; if a man speaks by the spirit of God, it will be accompanied by the power of God. Prayer is essential, especially family prayer. This is a duty very much neglected, no wonder that the enemy gets advantage over them. I feel assured that if we act according to the word of God all will be well. Let love characterize us in all our actions. In consequence of this being our first conference since the general one, I feel desirous to know your minds with reference to myself.

It was then moved by elder Sylvester and seconded by elder Mitchell, that elder Ure continue to be our president, and that we uphold him by our united faith and prayers. Carried unanimously.

The number of officers was then taken, 1 high priest, 8 elders, 17 priests, 10 teachers, 5 deacons. The conference then adjourned until two in the afternoon.

Afternoon Service.

The meeting having been called to order by the president, a hymn on the 189th page was sung. Elder Rodgers then engaged in prayer; hymn on the 161st page was next sung, after which, elders Sylvester and Mitchell broke the bread, while our beloved president made a few important remarks suited for the occasion. He said, I want to give you

an idea what the Lord wants you to do, viz., to forgive one another as the Lord forgives you; if you do not, you have the greater condemnation, by acting on this wise you will be blessed in your sacrament meetings.

Some good remarks were made by elder Rodgers on the nature of the sacrament.

Elders Ure, Rodgers and Mitchell then ordained brother Bower to the office of a priest. Six persons were confirmed by the imposition of hands, also four children were blessed: some oil was consecrated for the anointing of the Saints of God.

The president then spoke on the ordinance of the laying on of hands for the reception of the Holy Ghost, for it is the means which God has established for that purpose in his church. We are to be prepared to meet Jesus, and I pray that you all may be fully prepared for that great and glorious event.

Hymn on the 47th page being sung, the meeting concluded by prayer.

Evening Service.

Having assembled ourselves again in the evening, the president called the meeting to order. "How firm a foundation ye Saints of the Lord" was sung. Prayer was offered up to Israel's God, for a further blessing to rest upon us; another hymn was sung, when two sisters were confirmed by the laying on of the hands of the elders.

Our president then called on the president of the Chesterfield conference to address the meeting. The subject of his discourse was the gathering; an excellent discourse, well suited for the occasion, attentive hearers, all well satisfied with the proceedings of the day, all seemed very loth to part. Not unto us O Lord, not unto us O Lord, but unto thee would we ascribe the glory, power, might, majesty, dominion and kingdom. Amen and amen.

Elder J. Ure, President.
Elder H. Mitchell, Clerk.

NOTICES.

Emigration.—*As there are many who wish counsel concerning going to America, we would say to them* be not anxious to go this year. *We have instructions for the Saints upon the subject, which we shall lay before them in due time. Be content, therefore, for the present, and your contentment to remain here a little longer will be for your benefit.*—Ed.

All church monies hereafter received for Books, Stars, or for any other publication for charitable or other purposes, or as tithing, will be duly acknowledged through the Star. This will be all the receipt that may be expected, and it will be good and sufficient before any tribunal of law or equity. Till further notice be given, all letters on business, or letters containing Cash or Post Office Orders, must be addressed to L. N. Scovil, No. 12, *Gibraltar Street, Liverpool, where they will meet with due attention. As the business of publishing here has been suffered to linger without proper attention and promptness, it has incurred liabilities that now must be discharged, and should have been before this day. The spirit of God is prompt and energetic, and he who possesses it will be so likewise; "but if any man have not the Spirit of Christ, he is none of His." The old books are to be settled up as speedily as possible and laid aside. The agents, therefore, and others holding money in their hands belonging to the church for Books or Papers sold, are requested to remit the same to the above address, with as little delay as possible. "He that is faithful in the unrighteous mammon," may obtain "the* true *riches." The agents of the Star are requested to inform us by letter how many copies of each number of the paper they wish sent to them, and whether they wish them sent semi-monthly or monthly, with their directions or address* in full. *An account of all monies received will be reported in our next.*—Ed.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON HYDE, 135, DUKE STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 7. NOVEMBER 1, 1846. VOL. VIII.

ADDRESS TO THE SAINTS IN GREAT BRITAIN.

IN the last number of the STAR, the Saints were made acquainted with the arrival of myself and elder Hyde, and the object of our mission was briefly hinted at; but as many of them have friends in the West, and contemplate joining the Saints of the most high God in a distant land, I have thought that a few items, in relation to the situation of the Saints in the West would be pleasing to them at the present time.

Brethren,—You have no doubt been informed of our removal from the city of Nauvoo, and of the causes for that removal you may not be entirely ignorant. The ostensible cause was that of persecution; the martyrdom of our prophets, the burning of our houses, the kidnapping of our brethren, and the daily fear that many of the Saints experienced from the hand of the assassin, without an hope of redress for any abuse that might be committed, no matter how flagrant, were among the leading causes of our speedy removal. I say speedy removal, because the project was not new to us; for however strong our attachment might be to our houses and lands, to the city of the Saints, and to the Temple of the living God, yet there were other steps to take in relation to the establishment of the kingdom of God, in which were involved, not only the interest and happiness of the Saints of Nauvoo, but the fulfilment of the ancient prophecies, contained both in the Bible and the Book of Mormon, in relation to Ephraim; and I might add the pouring forth of blessings upon the Saints in general, and the interests and happiness of the world. Time, alone, can unfold this to many, but to us it has been manifested long ago, years before the Temple was completed, and long before the martyrdom of our prophet and patriarch. Many living witnesses can testify that we proposed moving to California, leaving the land of our oppression, preaching the gospel to the Lamanites, building up other temples to the living God, and establishing ourselves in the far distant West. The cruel and perfidious persecution that we endured tended to hasten our departure, but did not dictate it. It jeopardised our lives, property, and liberty, but was not the cause of our removal; and as the people of Egypt thrust the Israelites from their land without understanding their object or mission, so did this mob, madly and ferociously urge us from their midst, though they knew not that in so doing they were carrying out our designs, fulfilling the dispensation of Jehovah, and sealing their own condemnation.

Many a time have I listened to the voice of our beloved prophet, while in council, dwell on this subject with delight; his eyes sparkling with animation, and his soul fired with the inspiration of the spirit of the living God. It was a theme that caused the bosoms of all who were privileged to listen, to thrill with delight; inti-

mately connected with this were themes upon which prophets, partriarchs, priests, and kings dwelt with pleasure and delight; of them they prophesied, sung, wrote, spoke, and desired to see, but died without the sight. My spirit glows with sacred fire while I reflect upon these scenes, and I say, O Lord, hasten the day! Let Zion be established! Let the mountain of the Lord's house be established on the tops of the mountains! Let deliverance be proclaimed unto Zion! Let redemption echo from mountain to mountain, from hill to hill, from nation to nation! Let the world hear! Let the law go forth from Zion, and the word of the Lord from Jerusalem! Let the dead hear a voice and live! Let the captives be set free! Let the Saints possess the kingdom, and the kingdoms of this world become the kingdoms of our God and his Christ!

I have no doubt but that our persecution will prove a blessing to many, although bitter and cruel, for Nauvoo was a lovely place. Our streets, our houses, our gardens, and farms, were beautiful. There, too, stood in majesty and in architectural grandeur, the temple in which we performed the ordinances for the living and the dead.

The Saints are but men, and many, no doubt, being surrounded with the abundance of the good things of this life, might have been tempted to have made Nauvoo their home. It is pleasant to live in a goodly land, to possess houses, and land, and cattle, and sheep, and to be surrounded with a circle of lovely friends. It is no small sacrifice to leave all and go into the distant wilds; to depart from our houses, with all our pleasing associations, to dwell in tents, and mingle with the savages of the West. Many might be tempted with the leeks and onions of Egypt, and prefer staying in their quiet homes to suffering affliction with the people of God. Thus were our foes the ignorant instruments of rolling forth the purposes of God, and by their conduct making the Saints feel unsafe and uncomfortable, and desirous to leave a place which was no longer a home unto them. Not but that thousands of the Saints, independent of other considerations, would immediately upon being counselled to do it, have left every thing, trusting in the Lord of Hosts; but among so large a body of people, there must necessarily be those who, for want of better information, not having improved their privileges, or through undue attachment to the things of this life, might have preferred to remain in their good homes; whereas this persecution opened their eyes to their true situation, raised them from their lethargy, and gave them another opportunity of improving their talent, and of making their calling and election sure. On the other hand, it is necessary that the wicked should have an opportunity of proving themselves—of deciding whether they are of Christ or Belial—of demonstrating that they are of their father the devil—of filling up the measure of their iniquity, and of preparing themselves for the wrath and righteous retribution of the great Jehovah.

Again, in all gatherings, the chaff and tares are collected with the wheat, and it becomes necessary that the fan should be used to separate the chaff, and the sieve to remove the tares from the wheat. In Ohio, in Missouri, and in Illinois, and at various times in those several States, such siftings have generally removed the chaff and tares, which have collected together under the name of Harris, Russell, Law, Rigdon, Adams, and Strang. These various systems for a time have been very specious to some; but old birds are not caught with chaff, and if for a time the appearance has deceived, the first storm has invariably scattered them to the four winds; so that among those several pretenders, who in their turn have risen and fallen, there is nothing left but a name. The floating materials of which they were composed have been flitting from body to body, as each in succession arose, scattering as they went, until there is scarcely a vestige of them found in existence. Strangism, it is true, still has a name; but it is in the last throes of a miserable existence, struggling with the desperation of dying energy against the king of terrors, and Mr. Strang, like all of his venerable predecessors, will soon end his short career and perish in forgetfulness, while the kingdom of God rolls steadily on, and triumphs amidst opposition in the wisdom, strength, and power of God.

(*Continued in our next.*)

THE POOR.

For the want of proper information, the Saints in most cases have conscientiously refrained from applying to the parish for the relief of their poor, believing that their religion required them to maintain their own poor, independent of aid legally obtained from any government source. These views are incorrect. Justice and equal rights go hand in hand with all true religion; they are, indeed, the very bone and sinew of it.

The members of our church are all taxed by law for the support of the poor, according to the amount of rent for which they are rated. This money goes into the common fund, for the benefit and relief of the poor in general; you, therefore, are morally, legally, and religiously entitled to a proportionate amount of it, whenever your poverty or want may drive you to this refuge; and if you who are poor and destitute do not apply to this source for help, you are verily faulty, and guilty of imposing a burthen upon your brethren which they are neither able nor willing to bear a second time.

Were it generally known that we provided wholly for all our poor, we should be overrun with paupers; for there are thousands of people in this country who would join any religion that would feed them. This policy would soon reduce to beggary all who possess any of this world's goods. We wish the poor saved as well as the rich, but we wish neither rich nor poor to join us from any other motive than from a sincere conviction of duty, arising from a firm and unshaken belief that God is with us.

If any should, perchance, be out of the limits of their own parish, and unable to return, they can legally call upon the parish where they then are for assistance to remove them to their own where they have a just claim for relief.—These remarks are not made with the intention of banishing those feelings of charity and kindness from the hearts of the Saints, which have, in many instances, so manifestly exhibited themselves in the relief of the needy and destitute; but that wisdom and prudence may be the guide of your charity, and that every object of distress may have claim upon your liberality, so far as your circumstances, in justice to yourselves, will reasonably allow.

A certain brother has just related to us a circumstance which we will here relate, to correct an abuse too common in many parts:—A member of a certain poor family died not far from this town. Silk and crape to a considerable amount were purchased for mourning dresses, &c.; then application was made to the church for money to bury the dead, alleging that they were poor and had no means to do it. This was not right. A false pride, supported by the custom of the country, imposes a tax upon many for things wholly unnecessary, which robs them of their money and their bread. There is room in every affectionate heart for all the sorrow and mourning which the loss of friends or relatives can inspire, and an outward display of mourning robes is but to be seen of men. If the heart be not right, no outward dress can make it so; if the heart be right, all is right. Mourning attire is soon laid by, but pure affection lives for ever.

A country whose poor are numerous, because of the density of its population, and not affording sufficient means for their support, ought to favour the immigration of its subjects (which would be greatly for its interests) to such portions of its territories as may be vacant. There the poor and destitute could find a field of labour in which, after a little time, they could not only benefit themselves, but abundantly repay their government for all the facilities extended to them, by bringing into cultivation the soil that now lies without an inhabitant—exporting their home commodities and inviting the importation of foreign productions, and thus swell the revenue of the state. England has the vacant territory. She has the ships to convey her poor and loyal subjects to its distant shores, and money to provide them food and implements of husbandry, till they convert the waste howling

wilderness into fruitful fields and gardens, teeming with nature's richest bounties. Then would the poor bless their Queen, their country, and their God; then would joy and gratitude swell those generous hearts that are now filled with sorrow and despair for want of employment, for want of bread.

How pleasing must be the reflections of that sovereign whose energies have been successfully directed to the relief of her poor subjects! She sees them elevated from the abodes of poverty and wretchedness, to homes of peace and plenty. Well may she congratulate herself upon becoming a "nursing mother" to those who were ready to perish; while from the eternal throne on high, her deeds are noted in words rich with approbation—"for as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

According to the late Oregon treaty, concluded between the United States Government and that of England, the beautiful island of Vancouver, on the coast lying between latitude 48 and 51 degrees north, and nearly as large as Ireland, falls to the British crown. The climate of this island cannot vary materially from that of the south of England, being surrounded by water and fanned by the soft and balmy breezes of the great Pacific, it must be very congenial to the health and constitution of the English people. It is inhabited, at present, only by a few savages, and has a small fort or trading post connected with the Hudson's Bay Company. It has the best and almost the only safe harbour on the coast, except that of San Francisco in Upper California. Its fisheries are, so far as discoveries have been made, equal, if not superior, to any in the world.

The Government of the United States is doing much to favour the settlement of its territories on the Western Coast, and even to settle territory now in dispute between it and the Republic of Mexico. Their motto is, "Possession gives a pre-emption right." While, therefore, the United States do manifest such a strong inclination, not only to extend and enlarge their possessions in the West, but also to people them, will England look upon her possessions in those regions, lying vacant to invite the roaming pioneers from the States to take possession, without making a successful effort to maintain a balance of power in that quarter, destined at no very distant period to command the trade of China. Time must determine: yet it may be presumed that this view of the subject will not escape the notice of the wise and able ministers of her Majesty's Government.

READER, REFLECT!

Why did the potatoe crop in England, Ireland, and Scotland perish and rot in a night? Why are cattle seized with a strange disorder, and thousands die therewith? Why the corn of Scotland blasted? Why the mighty tempests on the ocean sending thousands to a watery grave? Why perish the fish on the American coast for five hundred miles in extent? Why the rumbling of earthquakes and volcanoes in the bowels of the earth? Why the numerous and extensive conflagrations throughout the world? Why so many wars, riots, and mobs? Why does famine stare the fairest portions of the earth in the face? Why are so many horses dying of a disease in the United States, resembling that of the potatoes of this country? Because the angel hath flown in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; and to every nation, kindred, tongue, and people, saying with a loud voice, fear God, and give glory to Him, for the hour of his *judgment* is come.

Oh, ye elders of Israel! can you be silent or indifferent while the judgments of God are so manifestly abroad in the earth? Will you not raise your voices as with the sound of a trumpet, cry aloud, and spare not, while it is called to-day? Will

you be idle when the fields are white already to harvest? Will you dabble with things beneath your office and calling, while the anger of God, like a dark and gloomy cloud is rising over the nations? There are elders who are not magnifying their calling: "Their works are in the dark, and they say who seeth us, and who knoweth us?" But all things are known unto God, and his servants will also know: for he that is faithful and true will have the spirit and wisdom of God; but he that is slothful and impure will be so barren that his leanness will be discovered. There are those, however, who are seeking with all their hearts to build up the kingdom of God, and to do good. Their reward awaits them, and their blessings are sure, if they be not weary in well-doing. The reward of those who have dishonoured their calling, and have defiled their consciences, also awaits them: for, "Now is the judgment of this world, and now shall the prince of this world be cast out." Some are preaching that the Saints should not emigrate till they go themselves, and are making secret covenants to that effect, &c. How foolish is this manœuvre! That elder does not know that he will even go himself; but if he knew his own duty, and was willing to do it, he would teach the Saints to emigrate whenever the authorities of the church counselled it, regardless of his own individual wishes, or *unauthorised covenants*.

It is very hard for some men to abide the counsel and instructions that are given them. It seems that they are resolved, in some way, or in some shape, to go beyond their limits. On receiving their charge previous to going forth into the vineyard, they covenant and promise in all solemnity to keep within the limits of their instructions; but as soon as they get out of sight and hearing, they begin to preach *beasts, heads, horns, goats, &c., &c.* This betrays a pride and an ambition, such as Lucifer had when he said, "I will redeem the world and save all men, only give me the glory." Wherefore, humble yourselves, under the mighty hand of God, and in your humiliation rise to celestial honours.

THE TWO MARTYRS.

I came to the place where the two martyrs lay,
  And pensively stood by their tomb;
When in a low whisper their spirits did say:
  How sweetly we sleep here alone.

When told by the Saviour to publish on earth
  The pure testimony again;
With hearts of rejoicing we gladly went forth,
  Enduring all things for his name.

We wandered as exiles and pilgrims below,
  To publish salvation abroad;
Endeavouring the trump of the gospel to blow,
  Preparing a people for God.

But when among strangers in prison we lay—
  And promised protection by law;
A lawless banditti soon made us their prey,
  Our bodies they pierced with ball.

Go tell to our brethren and families dear,
  To weep not for Joseph though gone,
Nor Hyrum, for Jesus through scenes dark and drear,
  Has safely conducted us home.

The tempest may rage, and loud thunders may roar,
  And gathering storms may arise;
Yet calm and serene and with peace to our souls,
  The tears are all wiped from our eyes.

BENDER.

Latter-day Saints' Millennial Star.

NOVEMBER 1, 1846.

THE JOINT STOCK COMPANY.

As this institution is now a subject of much investigation and interest among the Saints, we take the liberty, as a servant of God, to express our views in relation thereto. We have freely expressed them to the president, and also to the directors, and have given them our counsel, yet we feel it due to the people at large to make known unto them the true spirit and condition of its affairs.

This company is a body corporate by an especial act of parliament, having its by-laws and its officers, with power to direct its own course, and to manage and control its own affairs. The church in this country is not an incorporated body, and, therefore, as a body cannot by her spiritual authorities procure its dissolution without the concurrence of two-thirds of the shareholders. The church cannot participate in the profits that might arise by trade, &c.; neither can she be held responsible for any of its liabilities or losses; neither can any of her members, unless they are shareholders, and have signed all the requisite papers and documents.

This company was begun to be established without our consent or knowledge in America. But when it was declared that its design was to raise a fund by subscription from such persons as might have money to spare, to establish manufactories in Nauvoo or elsewhere, in America, for the employment of the poor, it met our approval, and we bade it "*God speed*," thinking that the shareholders might realize something in the shape of profits in a few years. But since that time its purposes have been materially changed. A very unwise policy to trade by sea has sunk the greater part of the capital actually paid in. There was also about three hundred pounds expended to procure its charter, while other companies, of a similar kind, have been chartered or registered with three times the amount of capital, at an expense of little more than one hundred pounds, as we are credibly informed.

This Company might have done well enough if it had postponed the awarding of salaries to its officers until it had accumulated profits sufficient to warrant it; or if the business had been managed in a wise and prudent manner, and large amounts of money not loaned, *contrary to law*, to irresponsible men who have since eloped and left them *minus*; and being unable and irresponsible themselves, having given neither bonds nor security of any kind, the shareholders will have to lose the amounts which they have paid, unless those shareholders who have not as yet paid anything, shall feel disposed, from a sense of justice, humanity, *equal rights*, and equal burdens, to come nobly forward voluntarily, and contribute to help such as have borne the burden in the heat of the day. The directors have power to compel, by law, those shareholders who have not as yet paid anything, to hand over a proportionate amount of the losses and expenditures of the company, that all may be equal in bearing the burden, and they were about to do it; but to save cost in law, and to save any unpleasant feelings that might arise through compulsory measures under existing circumstances, we have interposed

our counsel to stay any further legal proceedings. And as we have *most emphatically* advised a dissolution of the company, we also, with the same emphasis, advise and counsel the shareholders to contribute to the aid of others who have suffered in this enterprize. We also counsel all those who have paid into the "Joint Stock" fund, whose circumstances will allow them to consecrate the same, not unto God, nor to the church, for neither would get anything, for the best of all reasons, there is nothing to get; but consecrate it to the Joint Stock Company or Sinking Fund, and let two nothings come together; and, as the Lord hath said, "Gather my Saints together unto me, those that have made a covenant with me by *sacrifice*." Perhaps through the sacrifice that you are now asked to make, you may be considered in the future prosperity of the church and helped to be gathered with the Saints.

All shareholders who are willing to sign off and sacrifice the amount which they have actually paid in at this place or any other, to said company, will please signify the same, by letter, with the amount thereof, to the editor of this paper, together with a statement of the place of payment, to whom paid, and date or time when paid, and all who may feel disposed to contribute to the aid of those who have suffered, may send or pay the same to the editor as above. Those who sacrifice the amount paid, and those who contribute to help such as must be helped, will receive a faithful acknowledgment of the same through the STAR. All who may have collected monies by loan or donation, for the payment of any liabilities, are requested to forward the same to us hereafter. All letters pertaining to the office, or to business of any kind, must be addressed to Orson Hyde, 135, Duke-street, Liverpool. Elder Scovill will not be here.

It now becomes our painful duty to lay before the church in England an act of the Council of the Twelve Apostles, in the American wilderness.

Camp of Israel, Council Bluffs, July 16, 1846.

The Twelve in Council, this day, voted that Reuben Hedlock, and Thomas Ward, be disfellowshipped until they shall appear before the Council and make satisfaction for their repeated disregard of Council.

A true copy of the record of the Council.

WILLARD RICHARDS, Clerk.

TO THE EDITOR OF THE MILLENNIAL STAR.

Dear Sir,—Will you allow me, through the medium of the STAR, to communicate to the shareholders of the Joint Stock Company, my sentiments on the subject of its rise, progress, and anticipated dissolution?

Beloved brethren and friends,—I did hope, and do still believe, that this association proceeded from the dictates of God's spirit, through benevolent minds; that it was begun in wisdom, and had for its objects (or contemplated only) the well-being of the Saints, and the upbuilding of the kingdom of God; the employment of the industrious poor in manufactories; and the gathering of the people of the Most High. It originated from a principle of love, therefore, it was from God, for He is love.

Unfortunately before the society had attained strength, even before it began to move, nearly three hundred pounds were expended in law! to obtain a "complete registration," or enrolment in the records of British laws, that it might be recog-

nised—a legal establishment; and in extending our simple code of laws, by which we had agreed to be governed, into a deed of partnership, the spirit of our first resolutions was buried in legal verbiage—lost sight of and subverted—property qualifications substituted for equal rights—a man's intelligence and power measured and prized just according to his wealth, or the number of shares he possessed; and in voting, a show of hands, which is often an expert mode of carrying the election of a favourite nominee, substituted for vote by ballot, by which all, without giving offence, can give a free and unprejudiced vote, actuated by justice and truth, according to their best judgment, and uninfluenced by fear.

And whereas it was our intention originally, that "the two keepers of keys, trustees, or cash-keepers, were required to give approved bond." In our *legal* deed this was altogether overlooked, and the treasurer might run away with £500 or more, and no one left to be responsible for his misconduct. Again, though a treasurer had been so appointed, he was never installed into office; the money was received and kept by another who was equally irresponsible! How much has been so kept, and how spent?

To all these irregularities I was not a silent spectator. To the utmost of my influence and power, even after I had resigned my office of director, did I oppose these things; and still more the additional burdens of THREE *salaried officers*, who themselves were directors, and, of course, had the power to vote for their own salaries—about *seven pounds per week!* which, with nearly *three* pounds more for rent and taxes, must all be drawn from our slowly accumulating capital—the hard won earnings of the poor; since, as yet, there had been no increase in the shape of profits—no exertions had been made—no business had been done. Inactive ease lounged listlessly—activity and enterprise were fast asleep, and thus have eighteen months gone past; would that I could add, without injury to you, save the loss of so much precious time. These salaries, I presume, have not been drawn by the officers more than six months.

The gathering appeared almost lost sight of. The royal offer of our beloved brother Russell, of the noble ship "Zion's Hope," was, in weakness of faith, rejected and referred to a more distant day, and thus was one hope of the Saints lost, and others disappointed; and instead of those great and noble objects and actions, were we on the eve of becoming extensive hucksters! dealers in eggs and butter!! Thank Heaven and the "shepherds who care for the sheep," deliverance was at hand.

Have I not shown you enough (though I have not exhibited all) to satisfy you that we had departed from our original plans and purposes — from the building up of a people, to the elevation of favourites, and the gratifying of sordid and selfish interests—from light to darkness, our leaders had "dwindled into unbelief." But enough of this. While we cry "save us from such friends," we do not feel to crush a fallen foe.

Is it not now manifest, that more than "two-thirds of the capital actually paid up, has been expended and dissipated—squandered and gormandized—supporting the most indolent ease that I ever witnessed, misnamed business, that it is high time to pause, dissolve, and divide the little of your hard-earned capital to its rightful owners, or appropriate it to any other object on which you may be united to carry out your original plans, even the great designs of God. I feel assured, that by the light and intelligence of God, ministered unto us by His sons who have come from the Far West, we may yet be enabled to forgive our enemies, inasmuch as they may have "done it ignorantly"—to pray for them that they may be saved, if they continue penitent, humble, and obedient—making restitution as fast as they can; and we shall yet arise and advance, by the might and majesty of Heaven's God and of His sons, meeting and overcoming all opposition, conquering every foe, saving every honest friend, and enduring faithful unto the end—if end there be of ought there is but sin. Yea, we shall, by "patient continuance in well doing," rise and advance into the full blaze of celestial light, a cloudless and eternal day, increasing in knowledge, glory, and power—becoming one with Christ, as he is one with God. Even so. May Heaven bless you. Amen.

THOMAS D. BROWN.

P.S.—Since I wrote the above I have received a welcome letter from our brother Joseph A. Stratton, of St. Louis, late president of the Liverpool conference. After relating how hard it was to be deprived of the pleasure of accompanying the camp of Israel when he had made preparation, and that he had, in obedience to counsel, gone to preside at St. Louis, where the Saints were making great exertions to follow the camp, he adds, "Present my kind regards to the Saints in Liverpool, whom I love. The testimony that I bore while in your midst is true; this is most assuredly the work of the great God, destined to roll on till the whole earth is revolutionized. I have never felt better at any period of my life than I do at present. It is good to serve the Lord and keep his commands. *Let us seek to do right* and we have nothing to fear."

T. D. B

TO THE EDITOR OF THE MILLENNIAL STAR.

Sir,—I think it due to the public to state my feelings frankly in relation to certain things that have transpired here, in order that they may be on their guard, and be no longer deceived by specious pretences. The Saints in this country have had almost unlimited confidence in elder Hedlock, thinking that he was the representative of the Twelve here. Elder Hedlock was sent here to preside over the church, as their spiritual adviser; but in respect to the shipping and other transactions he had nothing further to do than to promote the interest of the Saints; if, in doing that, he could benefit himself, of course we could have no objection; but, on the other hand, if he unwisely, and without our knowledge, advice, or approbation, entered into speculations that were unwise or fraudulent, wherein he involved himself and his friends in pecuniary embarassment, we, as a matter of course, cannot feel justified in meeting his engagements, or becoming responsible for debts contracted either fraudulently or in good faith, connected with his own individual enterprize. These are his own affairs, and with him his creditors must have to do, and not with us.

I am very sorry to find that elder Hedlock has descended so far from his high and holy calling as to betray the confidence placed in him, and to sell his birthright for a mess of pottage. I am sorry on his own account, and would to God that it were otherwise. Elder Hedlock might have occupied an high and exalted situation in the church, both in time and in eternity; but he has cast from his head his crown —he has dashed from him the cup of mercy, and has bartered the hope of eternal life with crowns, principalities, powers, thrones, and dominions, for the gratification of his own sensual appetites; to feed on husks and straw—to wallow in filth and mire—and for the possession of the hope of the hypocrite. I feel to sympathise also with many of the brethren who may have been deceived by him, and have suffered in a pecuniary point of view; and I wish I could say that I had a hope that Mr. Hedlock is still honest, and will meet his engagements in a future day. I have no such hope, and I feel in duty bound to express my feelings frankly in relation to this matter. Mr. Hedlock professes to be honest in his words, but his works seem to deny it. Having heard that he was in the city of London, I visited him since my arrival in this country, for the purpose of seeing what his views, feelings, and designs were. He professed to be very honest, but unfortunate; he said that he was willing to render an account of everything. I asked him for an order for twenty pounds that was due to him in Liverpool (as he was very much indebted to the church), he said he would give it to me or anything else that I wished. I obtained an order and a stamp receipt for the sum, and forwarded it to Liverpool; but by the same mail, an order was sent to the same firm, ordering them not to pay it; from this proceeding it was evident that he wished to

act dishonourable, and I thought it a duty devolving upon me, to give this information to the brethren, lest they might hereafter be deceived by him.

JOHN TAYLOR.

LINES BY ORSON HYDE TO HIS WIFE.

PUBLISHED AT THE REQUEST OF SOME FRIENDS.

Oh, M! thou aggrieved one, whose love is so pure,
Whose heart, like a fountain, that flows always sure;
Thy mind with much care has oft'times been oppress,
And thou, like thy Master, hast no place to rest.

A stranger and pilgrim on earth, doom'd to roam
With men of the forest to seek for a home;
In far distant wild-woods were nought can be heard,
But yells from the savage and screams from the bird.

From house and from garden where nature did bloom,
Where roses and lillies exhal'd their perfume,
Hast thou, by the Anties most savage and wild,
Been driven away like a creature that's vile.

Remember, thou exile, that God is thy friend,
His mercy from heaven to thee he doth send;
His Son has been given, and thee he'll sustain,
'Till death end thy contest, yet still thou'lt remain.

Remain as a witness in Heaven's high court,
Where deeds done by mobbers shall meet their deserts;
Their crimes, dark and cruel, are mark'd on the page,
Awaiting adjustment from youth and from age.

Thy rulers have counsell'd and aided their cause,
By letters most specious—subversive of laws;
Their guilt stands recorded in letters of blood,
And cries from their victims have reach'd up to God.

Though they, like a Judas, perchance may relent,
When storms in their rage like the demons are sent;
They then vainly strive all that rashness to check,
To which they gave license in hopes of respect.

Oh treacherous sycophants! where is your home?
And where are the thousands that with you are one?
Where martyrs are bleeding and murderers go free,
Oh! there are your quarters, the whole world may see!!

To the wife of my bosom these lines are address'd,
I left her encamp'd in a vale of the West,
By the shores of Missouri's dark waters so rough,
Near the old Indian village pronounc'd Council Bluff.

Though the ocean's proud billows between us now rise,
Yet Hope's brightest visions appear to mine eyes,
That time's rapid flight through God's mercy and grace,
May bring me in safety to her warm embrace.

TO ELDERS HYDE AND TAYLOR.

[The following letter is from our worthy and much-esteemed brother, elder Stratton, who presides over the Saints at St. Louis. He gives a statement of the troubles in Nauvoo that may be relied on. He is well known in England, having been a successful labourer in the gospel here between one and two years.

Were this inglorious triumph of mobocracy to end the scene, its votaries might congratulate themselves, after being driven from the field on three successive days by one-fourth of their numbers, upon the splendor of their achievments. But as all these matters have to undergo a future examination before the Chief Executive of heaven and earth, I envy not the honours that will clothe them at that day.

Governor Ford's most disgraceful and dishonourable letters, written to A. W. Babbitt, Esq., and to the *Warsaw Signal*, last spring, indirectly gave license to all this trouble, and he has a bloody account to meet at some time, whenever the voice of justice can be fully heard. If the eye of justice does not also discover his official robes stained with the blood of the murdered Smiths, I must confess that truth does not guide my vision.]—ED.

St. Louis, September 23, 1846.

Beloved Brethren,—I have delayed writing to you up to the present time, on account of the renewal of difficulties in Nauvoo and vicinity, Illinois; and wishing to be able to communicate to you the result of those troubles, which, in a measure, I am now prepared to do; and as you have, doubtless, had no account of the proceedings there, except what may have reached you through the public press, I think it will not be amiss in me to present you to a brief outline, as I may be in a position to communicate some items that have not otherwise reached you.

I will commence with the appointment of Mr. Carlin to the office of constable, which was effected by a magistrate in Green Plains. It seems strange that such an appointment should have been made, when we consider that there were two duly elected constables in the precinct, who were more than sufficient to execute all the business; but, I conclude, they were not willing to act the cats-paw for the mob party; or, if willing, were not considered qualified for the business that was to be entered into—perhaps not thoroughly versed in mobocratic principles. Carlin was first sent to Nauvoo with writs for three of the new citizens, namely Clifford, Furness, and Pickett. The men were found and the writs served; but before leaving the city, Pickett was informed by one of the party who had accompanied the constable, that there was a plot laid to destroy him, and that he was sent by one of the leaders of the mob to acquaint him with it. Pickett, on learning this, asked the officer if he was willing to guarantee his safety, when he replied in the negative; consequently he refused to accompany him. I am not informed that any force was exerted to compel him, but Carlin, with the other two prisoners, left immediately. While on their way to the magistrate, they were met by a large body of armed men, who were lying in wait for them. They called out loudly for Pickett, but finding themselves disappointed in their expected prey, they turned upon Clifford and Furness, and it was with the greatest difficulty their lives were preserved. As to the charge against them, it was a miserable farce, something about an old gun. They were, of course, discharged and returned to Nauvoo. Carlin then immediately set about collecting a posse of men to go and arrest Pickett. When the people of Nauvoo learned what was going on, they sent Pickett, accompanied by a few friends, to the magistrate by whom the writs were issued, but that dignitary at once refused to take him into custody.

The inhabitants of Nauvoo, considering that they had done all that could in justice be required at their hands, and seeing it clearly evinced that the object of Carlin and his

posse was not to take Pickett only, but a pretext to enter the city with a body of armed men to commit violence on persons and property therein, determined to offer resistance and prevent their entering. In the course of a few days, Carlin, at Carthage collected a force of about seven hundred men, who were placed under the command of Col. Singleton, of Brown county, Chittenden, of Adams, and others. While these procedings were taking place, a deputation was sent from Nauvoo to the governor, to lay before him the nature of the difficulties, and to solicit assistance. The governor ordered Major Parker, of Fulton county, to repair to Nauvoo immediately, and to take command and defend the place against the mob—for such the governor and Parker both declared them to be. As soon as Major Parker arrived in Nauvoo, he issued a proclamation, commanding the mob to disperse, stating that he was ready to assist in executing any writ that might be required in Nauvoo, and that such could easily be effected by four men; but no! the mob did not disperse, and their numbers were daily augmenting. A treaty of peace was next attempted, which ended in Col. Singleton and Chittenden agreeing to the proposals of the people of Nauvoo, which were that the Mormons should leave Nauvoo in sixty days; and when the mob refused to accept it, Col. Singleton and Chittenden both withdrew, declaring in a letter, that they considered the people of Nauvoo had done all that could in justice be required of them. Major Parker and the citizens of Nauvoo fearing they would not be able to defend the place without a reinforcement, dispatched another deputation to the governor, who ordered Major Lloyd of Quincy to call out a supplemental force to put an end to the troubles in Hancock county. But the Major, instead of doing as ordered, took only two individuals with him from Quincy to Nauvoo, thinking they would be able to bring about a compromise. They visited the mob camp, and on their return to Nauvoo, told the people that they were in the right, and that the procedings of the mob were illegal. "But," says Major Lloyd, *that high-minded officer of the state*, "you had better surrender—they are too strong for you; but if you will fight, I will appoint Mr. Clifford to command. I will go to Quincy." Major Parker left at the same time for Fulton county to try to raise more aid; but the time had come when the force of arms must be tried. On the afternoon of the 10th instant, the mob drew up within about three quarters of a mile from where the Nauvoo forces were stationed, when a few cannon shots were exchanged, but with little effect, after which the mob withdrew.

From the last information that I have received, I conclude that the mob number about eight hundred, and the Nauvoo party about three hundred. The mob had six pieces of cannon, and the other party five *things* which they had made out of *some old steam-boat shafts*. On the 11th the fight was renewed, and the mob compelled to retreat. Report says there were fifteen of the mob killed this day—one being Capt. Smith of the Carthage Greys. Of the Nauvoo party only one was wounded, and but slightly in the foot. On the the 12th all the forces of the mob were drawn out, amounting to about 1000, and marched up to the front of about two hundred and fifty of our party (it is asserted by those engaged this day, that there were not more than this number in the field in defence of Nauvoo) and commenced firing. The engagement lasted an hour and a half, when the mob retreated and left the field. All acknowledge that the Nauvoo party fought valiantly, repulsing the enemy at every point. I have not been able to learn what the loss of the mob was on this day; but it must have been considerable. The Nauvoo party lost three of their brave boys, namely, William Anderson and his little son, fifteen years of age, and a brother Norris, a blacksmith. A few wounded, but none mortally. On the 13th, a few shots were fired into the mob camp.

On the 14th, a company of men arrived from Quincy. They came to settle the matter without the shedding of any more blood. A treaty was finally entered into; the stipulations of which were, that the Mormons and all the citizens who had taken part in favour of Nauvoo, should lay down their arms and leave the state in five days, their arms to be restored to them as soon as they crossed the river. A committee of five would be allowed to stay in Nauvoo to settle the business. The mob were to be allowed to enter the city and see that this treaty was complied with on the part of the people of Nauvoo.

On the 17th, this victorious army, amounting in all to 1625, entered the subdued city in all

the pride, pomp, splendour, GREATNESS AND GLORY OF A MOB!! Most of our brethren left the same day. They have had to leave most of their things behind. Some have gone up the river, and some have gone down, while others go into Iowa, but they are not allowed to stop in Lee county. The governor has sent a company to see them safely through it. The sufferings of our brethren through this difficulty have been almost insupportable; and what it may yet be, time must determine. But my heart is sick at the contemplation of the subject that I have been writing about—the triumph of mobocracy, and the distress brought upon an innocent people. But let us rejoice, there is a day of righteous retribution which I pray God to hasten on.

We have news from the camp up to the 12th instant, but nothing of any great importance. Those in and about Council Bluffs have enjoyed tolerably good health; but there has been considerable sickness in the Pisgah Settlement; though I have heard of but few deaths. There has been quite a number of teams sent from the Bluffs to NAUVOO. It is about time for their arrival. We, St. Louis folks, are getting along just about as when you left. Good order and good feeling prevail. I never saw a branch so large in which there was so little trouble. We are longing for spring. But I must conclude. My kind love to all the Saints.

I am, as ever, dear brethren, your humble servant, friend, and brother,

JOSEPH ALBERT STRATTON.

P.S.—A MIRACLE.—In the very midst of these troubles, Esq. Wells came forward, publicly declared his faith in Mormonism, and was baptized by elder Babbitt, and has now gone West.

[Esqr. Wells, the gentleman referred to in elder Stratton's letter, is an old acquaintance of ours—has resided in Nauvoo and in its immediate vicinity ever since the place was settled—was the original owner of the land on which the Temple stands, together with that on which a considerable part of the town was reared. He has been an eye and ear witness to all the scenes that have been enacted there; is acquainted with our difficulties and with the causes thereof; has been an acting magistrate ever since, and before a Latter-day Saint resided in Hancock county. He is a gentleman of wealth, influence, and respectability. In the midst of our hottest troubles he has publicly confessed his faith in the everlasting gospel, received baptism, and been confirmed a member of the church of Jesus Christ of Latter-day Saints. We send unto him our best compliments, and tender him our cordial congratulations upon his union with us; and, although his religious career began in a storm, God grant that it may end in calm.]—ED.

LETTER TO L. N. SCOVILL.

Shelton, Staffordshire, October 12th, 1846.

Sir,—I received the circular sent to me by Messrs. Hyde and Taylor, requesting me to pay to you the sum of £2 17s. 6d., due for Books and Stars.

Now I write to ask you to send me a statement of the accounts for six of the last consecutive months that I and Ward corresponded together; the date of sending of parcels, and remittances of cash by me.

If you cannot furnish me with the above, I should feel grateful if you would apply to Thomas Ward, or give me his address, for I think he would cheerfully respond to my requirements, unless something has materially changed his disposition.

I well remember the last epistle that I sent to him, promising that I would remit the balance when I had the power, but owing to adversity and indigent circumstances, I have not had means in my hands yet of liquidating the same. There are others who owe me

a good sum of money whom I employed as local agents, but I despair of ever receiving any from them, as they are indigent like myself.

But comply with my request, and have patience with me, and I will pay you all.—Yours truly, WM. WRIGHT.

REMARKS ON THE FOREGOING LETTER.

It is but just that a correct statement of the items of the accounts in the above letter, with the dates, &c., be rendered; yet, it is but a miserable apology for an agent, to whom goods have been entrusted, to plead adversity and indigent circumstances in extenuation of his delinquency. There is no connexion between adversity, indigent circumstances, &c., and a plain business transaction as an agent for another. But for an agent to apply money or goods thus entrusted to him to his own private use, and to allow others to do so likewise, without the consent or permission of the owner, betrays an intimate alliance with a loose and dishonest spirit that can have no connexion with the kingdom of God. A man may steal his neighbour's goods, and his neighbour only lose their real value; but an agent may convert his neighbour's goods and money to his own use, by which the owner not only loses their real value, but with it also all his confidence in the agent. Thus, a man loses more by an unfaithful agent than he does by the thief, allowing each to take the same amount in value.

After the present number of the STAR, there will be different arrangements made. Necessity compels us to take another course; for we wish to continue its publication for the benefit of those who wish to do right, and for any others who wish to know the truth. There was a debt of £50 due the printer when the STAR fell into our hands which we must meet, and we have no source to draw on except upon our agents. There is also a debt of £30 due the bookbinder for labour done that we shall have to meet, and the means that we depend on for this are in the hands of agents, according to the books.

Were the above letter the only instance of the kind, we would never have placed it before the public. But there are many of a similar character and to a considerable amount also. This has forced us to speak out and make an example of one, that others may make an exertion to build up the kingdom, and not themselves at the expense of the kingdom; for this would look like being unprofitable servants indeed.

This is the last number of the STAR that will be forwarded to those agents that are considered inattentive to its interests, without the money in advance.

SONNETS.

Son of man, set thy face against Mount Seir, and prophecy against it, and say, I will lay thy cities waste, and thou shalt be desolate.—*Ezekiel.*

Go search and say, ye sceptics who find fault,
  Why lands once *fertile*, are now *ruins wild;*
Lo! Sodom's Dead Sea's sulpherous *asphalt*,
  Bab'lon's *marshy fens*, and *tumila* pil'd,
And Petra's *rocky tenements* forlorn.
  The wand'ring tribes of *Esau's cursed race*,
And Jacob's sons without a *resting place*—
  Of all their *cities*, COMMERCE, GLORY, *shorn.*
Say, why thus cursed, scatter'd, and o'erthrown.
  Go to the *sacred page*—there learn their *doom*,
Their sins disgrace, their tears could not atone,
  Till the *refreshing* rouse the dormant tomb.
Say, sceptic, say, are monuments like these
  The congurations of the mind's disease. LYON.

And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear.—*Christ.*

Go ask, ye sages of the latter-day,
  Why doth the *herds* now *perish* from the stall;
And why grim *pestilence* stalks in dread array,
  And tens of thousands 'neath its influence fall:
Say why the *seed* now *rots* beneath the *clod*
And meagre famine tracts the putrid sod.
Or why the *haughty folk* in *langour* dread
The cry of *millions famishing* for bread;
Or why alarmed at *war's* blood-thirsty ire,
  Earthquakes, mock suns, and *rainbows* during *night*—
With all the sick'ning ravages of *fire,*
  Nameless *opposing creeds,* and *priestly might.*
Say, are not these forebodings of that gloom
Long since foretold, presaging the world's doom.

LYON.

Kilmarnock, Oct. 10th, 1846.

Women do not transgress the bounds of decorum so often as men; but when they do, they go greater lengths. For with reason somewhat weaker, they have to contend with passions somewhat stronger: besides, a female by *one* transgression forfeits her place in society for ever. If once she falls, it is the fall of Lucifer. It is hard, indeed, that the law of opinion should be most severe on that sex which is least able to bear it; but so it is, and if the sentence be harsh, the sufferer should be reminded that it was passed by her *peers.* Therefore, if once a woman breaks through the barriers of decency, her case is desperate; and if she goes greater lengths than the men, and leaves the pale of propriety farther behind her, it is because she is aware that all return is prohibited, and by none so strongly as by her own sex. We may also add, that as modesty is the richest ornament of a woman, the want of it is her greatest deformity; for the better the thing, the worse will ever be its perversion, and if an *angel* falls, the *transition* must be to a demon.—*Lacon.*

MARRIED.—On the 18th of June last, at St. Louis, by Joseph A. Stratton, Minister of the Gospel, Mr. James Kaye, to Miss Ann Forrester, both formerly of England.

NOTICES.

We are happy to announce the safe arrival of Elder P. P. Pratt, in Liverpool, on the evening of the 14th inst. He is in good health and spirits, and very happy in the anticipation of meeting his old friends in England.

However faulty Elder Ward's course may have been heretofore, we are happy to say that he has manifested a good feeling and a good spirit since our arrival, and has abode by our counsel in every particular since that time. Would to Heaven that we could say the same of Elder Hedlock.

The balances due to the office on the 5th inst., at which time the publication of the STAR *fell into our hands, will appear in our next, with the name and residence of the agent. A remittance, however, of all the monies received by the agents for Books and* STARS *sold, except their per centage, with an account of all Books and* STARS *unsold, will save us this trouble.*

Because of the press of business, and the peculiar condition of the affairs of the Saints on both sides of the Atlantic, this number of the STAR *is hurried out before the time, that the intelligence may go forth from the Manchester Conference of October 17th, to all the Saints in the British Isles. Our next will probably not appear until November 15th, unless something important occurs.*

INVITATION.—*Our brethren and friends abroad are hereby most respectfully invited to contribute to the columns of the* STAR. *We shall be ever happy to insert in our pages the productions of any one that may be well written, containing true doctrine and matter sufficiently interesting to merit the attention of a great people who wish to soar above the errors of the age, and bask in the unclouded sun-beams of* ETERNAL TRUTH. *Intelligence respecting the prosperity of the cause—the number baptized—or any other information that may comfort the Saints, and give a new spring to their energies, will also be admitted; but particular pains and care must be observed in composing, else the composition* cannot *be admitted. Should any of the sons or daughters of Israel feel inclined to strike the poetic lyre, and favour us with their sweet and harmonious effusions, we will place them as we would our flower-bed, in the most beautiful and sightly spot in our garden. All letters containing matter for the* STAR, *must be addressed to the Editor, No.* 135, *Duke Street, Liverpool; also, letters asking counsel must be addressed in the same way; but to insure an answer, the writer should enclose a postage stamp.*

Monies received from Agents for the Stars and Books from October 5th, 1846.

	£.	s.	D.
Thomas Smith, Kidderminster	1	5	3
William M'Ghie, Dalry, Scotland	0	15	10
Timothy Parkinson, Tottington	1	2	8½
William Gibson, Edinburgh	4	0	0
Thomas Margetts, Leicester	0	17	6
Charles Miller, Bradford	3	0	0
John Swindlehurst, Preston	1	0	0
Hugh Leach, Hillsborough, Ireland	0	7	0
William M'Keachie, Glasgow	1	10	0
James Cantwell, Liverpool	0	10	0
William West, London	1	0	0
Charles Phelps, Bradford	0	2	11
	£15	11	2½

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON HYDE, 135, DUKE STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 8. NOVEMBER 15, 1846. VOL. VIII.

ADDRESS TO THE SAINTS IN GREAT BRITAIN.

(Concluded from our last.)

THE Twelve, the high council, and about four hundred families left the city of Nauvoo in the month of February last, and launched forth, in an American winter, braving the frost, the snow, and the chilling winds, and commenced their journey to the far distant West. We left at that time for the purpose of assuaging the anger of an infuriated mob, and to preserve the peace, lives, and property of our brethren whom we left behind; and as most of their indignation was kindled against the leaders of the church, this step had a tendency to cool their wrath, and give the brethren whom we left behind, a better opportunity to dispose of their property, settle up their business, and prepare their wagons and teams for a removal in the spring. To this all their energies were directed, all other business subsided, and Nauvoo was converted into one great wagon shop; in fact, nothing else seemed to be spoken or thought of but making wagons, purchasing teams, and preparing for a removal. Those who had left the city were very much exposed, living in tents and wagons; but as there is an abundance of timber in that country, we made large fires in the woods, and thus were enabled to preserve ourselves from the cold. As there was no grass, we were necessitated to purchase corn and hay to feed our horses and cattle, although we had left an immense amount behind; this, however, was mostly obtained for labour, which in that country is high, while produce is very low.

We pursued our course slowly onward, encamping in several places where wood and water were convenient, for one, two, and three weeks at a time; our cattle and horses suffered very severely from exposure, and we ourselves had frequently to endure the fury of the pitiless storm—the drifting of snow—the pelting of hail and rain—and the icy chills of storms and tempests—but we sustained no injury therefrom; our health and our lives were preserved—we outlived the trying scene—we felt contented and happy—the songs of Zion resounded from wagon to wagon—from tent to tent; the sounds reverberated through the woods, and its echo was returned from the distant hills; peace, harmony, and contentment reigned in the habitations of the Saints.

In the opening of the spring we were placed in more favourable circumstances; the grass supplied the wants of the cattle and horses, and our labour was materially lessened, not having to furnish provender for them: and while the cattle were refreshed with the green grass and herbage, the Saints felt to rejoice that they had outlived the chilling storms of an inhospitable winter, and were now refreshed and quickened by all the vivifying influences of a beautiful spring. The Saints from Nauvoo continued daily to swell our ranks. There were no less than four ferry

boats employed all the time ferrying them across the Mississippi river, and sometimes those were engaged day and night, so that early in the spring we had a very formidable camp. Our numbers continued to swell as we proceeded along, and crowds flocked daily to the camp, until the time of our leaving the Saints to come to England. When we left there were in the camp and on the way from Nauvoo, (as near as we could estimate) about fifteen thousand Saints, three thousand wagons, and thirty thousand head of cattle. There was also a great number of horses and mules: oxen, however, were generally used to draw the wagons; the horses and mules either for riding or drawing carriages—besides these we have an immense number of sheep.

In almost any other country it would have been impossible to remove so large a body of people with so little trouble and outlay—provender for cattle would have cost so much. We could not have removed in the eastern or southern states in America, because the land is generally cultivated, and that which is not, is either worthless or covered with timber; not so, however, with the country through which we have travelled and shall travel. The land is rich and fertile. There are large prairies or open land, skirted here and there with timber on the banks of the smaller streams and larger rivers. The timber is larger and more abundant generally on the latter than on the former. The size of the prairies depends, where we have travelled, on the distance of the streams from each other, varying from one to twenty miles across; they are covered every where with a rich luxuriant grass, which cattle and horses are very fond of, and which varies in height from one to ten feet; it is generally about eighteen inches high in the highlands, and on the lowlands or "flats," near rivers, from six to ten feet in length, and as those prairies are not enclosed or owned by private individuals, they are free for all; and although we have with us flocks and herds so immense, there is a sufficiency of grass to feed ten times the number, without money or without price. When we left, our cattle and horses were fat and in good condition.

The camp of Israel is regularly organized into companies, consisting of fifty or sixty wagons each; over these companies there are captains of fifties and captains of tens. The captains of fifties superintend the captains of tens in their several companies; and the captains of fifties are under the direction of the council of the church. We have our pioneers to go before the camp, to make bridges or roads when required; we also have small boats with us, and when we have to ferry large streams, we build large boats, so that every thing moves on harmoniously, and with order and regularity.

When we left the camp, most of them had taken up their winter quarters. They might have travelled much further, but it was necessary to cut hay and prepare for the winter; for if this had been put off until the fall, there would not have been time to do it, and the cattle might have perished. The Saints would also build temporary houses for the winter, and the country which they were in was peculiarly favourable for winter quarters.

The Saints in this country will be at a loss to know how so large a body of people can be sustained for so long a time in the wilderness; but their surprise will cease when they are informed that they have with them provisions to last from one to three years. Provisions in that country are much cheaper than here; you can, on the frontier settlements, purchase Indian corn for 6d., wheat for 1s. and 1s. 3d. per bushel, and beef for 1d. per pound. We have with us plenty of cows, which furnish us with an abundant supply of milk and butter. It is true that in our sojourning we do not possess all the luxuries and delicacies of old established countries and cities, but we have an abundance of the staple commodities, such as flour, meal, beef, mutton, pork, milk, butter, and in some instances cheese, sugar, coffee, tea, &c., &c. We feel contented and happy in the wilderness. The God of Israel is with us—union and peace prevail; and as we journey as did Abraham of old, with our flocks and herds to a distant land, we feel that, like him, we are doing the will of our heavenly Father, and relying upon his word and promises; and having his blessing, we feel that we are children of the same promise and hope, and that the great Jehovah is our God.

It may be thought by the church here, that we have sustained great damage and loss in consequence of our removal, and that the Saints are impoverished by our

late persecutions. This is indeed true in a pecuniary point, if we look at the real cash value of personal and landed property—but relatively it is not true. We have made great sacrifices in the city of Nauvoo and in the surrounding country, for I do not suppose that on an average we have obtained more than one-third the value of our farms, our houses, lots, and other property. If we could have had time to wind up our affairs, to obtain the full value of our property, and to move according to our original intentions, we should certainly have been better off than we now are; but nevertheless, although we have been obliged to make so great a sacrifice, yet, relatively speaking, we are better off at the present time, and our circumstances much more favourable than if we had continued in Nauvoo. For land and city lots, or houses, there were very valuable; we had paid high prices for our lands; money to an incredible amount had been laid out in purchasing even wild lands. By our industry and enterprise we had enhanced the value of lands and other property from four, to ten and twenty fold, in the space of six years. This property consisted of houses, lots, farms, and lands, principally. When we went there, the country was wild and uninhabited, with the exception of a few farms scattered here and there, but we turned the desert into a city, and the wilderness into a fruitful field, or fields and gardens. When we first settled in Nauvoo, lands in the city were worth from three dollars to twenty dollars per acre; when we left, they were worth from fifty to fifteen hundred dollars per acre. Farming lands, out of the city, on our arrival were worth from one dollar and a quarter to five dollars per acre; when we left they were worth from five to fifty dollars per acre, so that although this was the actual value which I have mentioned, and we had made very extensive improvements, yet if we obtained even one-third of the the real value, we were well paid for our labour, and in a better and richer condition than we were when we purchased, or when we then possessed the city of Nauvoo and the surrounding country, relatively speaking. It may here be asked why. According to the common mode of computation, of course we should be two-thirds poorer; and if we had to purchase with the means which we obtained for the city of Nauvoo and suburbs another city equally valuable, we could only obtain a city one-third as large or valuable, and only one-third the amount of farming land; but this is not the case; we have obtained horses, oxen, cows, sheep, mules, wagons, provisions, money, clothing, together with living and moveable property for that which was immoveable in Nauvoo, and which had attained nearly its full value through our settlement and improvements. This property, together with our families, we are removing to a distant land; when we arrive in that land, we shall have the very kind of property that is requisite to settle it and improve it. When we arrive in California, according to the provisions of the Mexican government, each family will be entitled to a large tract of land, amounting to several hundred acres; but as the Mexican and American nations are now at war, should California fall into the hands of the American nation, there has been a bill before Congress, in relation to Oregon, which will undoubtedly pass, appropriating six hundred and forty acres of land to every male settler; should California fall into the hands of the American nation, this privilege will unquestionably extend to that land, for the encouragement of emigration; so that whether it is in the hands of the Americans or Mexicans, still we shall obtain a vast territory of country for nothing, and become the legal proprietors of the soil without any outlay of money or other property —our presence alone gives it value; thus it will easily be seen that we are in a better condition than when we were in Nauvoo. Labour, with us, is capital, and an industrious, enterprizing population is the bone and sinew of wealth. It was the labour, the enterprize, and the settlement of the Saints that made Nauvoo valuable; the same results must necessarily follow their settlement in California.

Again, many of the Saints in and about Nauvoo, had expended every thing they possessed for the purchase of lands, &c., &c., and many were more or less in debt for property; but the sale of their property liberated them from their embarrassment, put them in possession of property to remove with, and when they arrive in California, they will have lands equally as good, rich, and fertile, without money. Again, there were hundreds who were unable to obtain lands in Nauvoo, who now will have the same privilege as others, so that soon after our arrival in California, when we shall have had time to raise crops, we shall be in a better situation than

when we were in Nauvoo. It is true that there are many men whose circumstances will not be so good for some time: this will apply more particularly to men of property, but the main body of the people will be much better off than formerly, and those men who have assisted their poor brethren, will not be forgotten; they have their reward; they live in the hearts of a grateful people; they will not be forgotten in the future prosperity of the Saints; and they will be rewarded in this life an hundred fold, and in the world to come with life everlasting.

Some time before we left the city of Nauvoo a conference was called, and a unanimous vote was taken in the Temple of the Lord, that we would assist all the Saints in Nauvoo who wished to remove, to the extent of our property, until there should not be one worthy Saint left. This resolution so far has been faithfully carried out, and every exertion has been made by the Council of the Twelve for the accomplishment of this object, and by trustees appointed for that purpose. Men have scoured the country for one hundred miles round, to purchase cattle, mules, &c., for the removal of the Saints; and we have drained the surrounding country for that distance, and for several hundred miles on the rout we have travelled, of all the cattle they could spare, and we have, in fact, the best cattle and horses in the country.

The Saints had not all left Nauvoo when we started from the camp for England, but the great majority of those who lived in and about, were either in the camp or on the way to it; and as we were about taking up our winter quarters, it was proposed that a great number of our teams be returned for the purpose of bringing up those who were behind, so that although the mob has driven them from Nauvoo since we came here, in a heartless, cowardly, and dastardly manner, yet those teams must by that time have been near Nauvoo, and thus be prepared to carry them on to the camp. There must necessarily be a great amount of individual suffering and privation in all such removals, persecutions, and afflictions; yet those afflictions can be greatly relieved and mitigated by kindness, sympathy, charity, and brotherly love, and by faith and hope in the Lord of Hosts, for we look for a city which hath foundations whose builder and maker is God.

At the commencement, and during the continuation of our removal, many of the Saints removed to Galena, Burlington, St. Louis, and other cities, to labour and prepare themselves for an outfit, most of whom will join the camp in the spring.

The Lord says in the Revelations, that although we may have to endure afflictions and persecutions, yet he will soften the hearts of the children of men from time to time, and that we should find favour in the eyes of the people. Christians, it is true, have cast us off because we dared to bear testimony to the truths which have been revealed from the heavens, by the mouths of his prophets, by the ministering of angels, and by the revelations of God; truths which are contained in the sacred oracles, because those truths came in contact with the corrupt systems of men; they unmasked their priestcraft and iniquity, and exposed it naked and bare to the world. Our enemies have incurred a fearful responsibility; their hands and garments are stained with the blood of the prophets and saints, and they will have a heavy account to settle before the bar of a just God; but while christians in their mad zeal have banished us from their midst—whilst they have been furiously applying the torch to our houses—whilst they have thirsted for our blood, and their swords are now stained with the blood of innocence; whilst they were madly and furiously seeking to banish us from their midst, and to blot our names out of existence, and were drunk with blood, the wild Indians, the barbarians, the savages (so called) of the forest, opened their arms to receive us from the sword and the faggot of the *feeling christians*—the professed followers of the meek and lowly Jesus, the Prince of Heaven. Yes, they have treated us as friends and brethren; they have opened their hands and hearts; they have bid us welcome to their lands and possessions; they have told us to kill their deer—to drink their water—to till their lands—to burn and use their timber, and to find a home with them without money or price. All the chiefs of the Potawatamie nation have signed an instrument to this effect, and as the christians have been praying for our destruction, and, mad with frenzy and superstitious zeal, have sought to blot our name and memory out of existence, I will here give the speech of a savage, the head chief of the Potawatamie nation, to shew the difference between the unenlightened heathen and the

intelligent and humane christian. He had attended our council in company with another chief, and after deliberating with us for some time, he mounted his horse and addressed us in the following terms:—

"Gentlemen,—This land belongs to your friends, the Indians. You are at liberty to cut and use all the timber you may wish—you can make all the improvements upon the land that you desire; you may occupy any portion of it that is not occupied by the Indians. We know and appreciate your condition—it is even as ours. We must help one another, then the Great Spirit will help us both. We may live to see all right yet; but if we do not, our children will. Farewell."

The Indian name of this chief I do not recollect, but the French name is *Peres La Clare*. The christians drove us from our own lands and sought to possess them by violence and fraud—the savages took us to their land and offered it to us free.

But to return, although we have been inhumanly and barbarously dealt with by the surrounding country where we dwelt, yet the President of the United States is favourably disposed to us. He has sent out orders to have five hundred of our brethren employed in an expedition that was fitting out against California, with orders for them to be employed for one year, and then to be discharged in California, and to have their arms and implements of war given to them at the expiration of the term, and as there is no prospect of any opposition, it amounts to the same as paying them for going to the place where they were destined to go without. They also had the privilege of choosing their own leaders.

For the purpose of assisting those who might not have a sufficiency of teams, or who might otherwise be disqualified or unprepared, the camp enclosed two large fields, each about two miles square; they also ploughed and put in grain in a great part of them, for the assistance of those who might be left behind, and also for the poor that might follow after. These are both on our route, one about two hundred miles from Nauvoo, the other about two hundred and forty. Many of the Saints have stayed in these places, and are cultivating and making improvements therein. A company, consisting of persons having two or three hundred wagons, had started, or were about going to Grand Island, in the river Platte, about two hundred and fifty miles from Council Bluffs, for the purpose of wintering there; they would also put in seed grain, and make improvements in that part. A small company of fifty wagons started for the purpose of crossing the Rocky Mountains, if practicable, with grain and other seed to sow. Perhaps it will be doubtful whether they will be able to cross or not; if they are not, they will winter in the Black hills, on this side of the mountain, where they will find forage for so small a company, and be sheltered from the winter storms.

The main body of the camp is at or near Council Bluffs, where they rendezvoused for the purpose of cutting hay for their cattle, and preparing for winter. This is on the land before referred to, which the Indians have given us the privilege of possessing. I would here remark, that not only did the Indians sign an instrument authorizing us to improve the land and remove the obstacles, but the United States agent in that district did the same; he and Colonel Allen, of the United States army, sent a document to the President of the United States for him to sanction it. As the President feels favourably disposed towards us, I think that before this time everything is perfectly settled. This last is a matter of form, arising from the jurisdiction which the United States hold over the Indians. This land has been negociated for by the United States, but they do not come into possession for two years. This allows our brethren what is termed in the United States the privilege of pre-emption right, or the privilege of settling and making improvements before the land is paid for, and the right of possessing it by paying the government price, when it comes into market, which is one dollar and a quarter per acre, or of selling their improvements to others; and as they have, by the forementioned stipulation, the privilege of selecting the best lands and locations before it comes into market, it gives them a privilege over all other citizens. It will be seen that not only have the brethren the privilege of helping themselves by improving the land, but also of obtaining a value for their improvements when they shall wish to remove. This will make a good stopping place for the Saints who may be emigrating, as well as a home for those who may not have means to proceed the whole distance; the same remarks will also apply to the other farms.

As I have already swelled this article to a considerable length, I will close by making a few remarks. It will be seen that those who first penetrate the wilds of the West will have the greatest difficulties to encounter, having to make roads and bridges, to act as pioneers, and prepare the way for those who may follow; and as they are necessitated to take with them a vast amount of provisions, and also seeds of various kinds, to furnish them until they can raise more, it requires a great many more wagons and teams to do this than will be required by those who follow. The way is now prepared, the roads, bridges, and ferry boats made; there are stopping places also on the way, where they can rest, obtain vegetables and corn, and when they arrive at the far end, instead of finding a wild waste, they will meet with friends, provisions, and a home, so that all that will be requisite for them to do, will be to find sufficient teams to draw their families, and to take along with them a few woollen and cotton goods, or other articles of merchandise, which will be light, and which the brethren will require until they can manufacture for themselves; for these you can obtain all the articles of food that may be required for the journey.

I hope I shall not be so tedious next time. As ever, yours in the everlasting covenant, JOHN TAYLOR.

6, Gores Piazza, Liverpool.

GENERAL CONFERENCE AT MANCHESTER.

Manchester, Oct. 17th, 1846.

This Conference was held on the 17th ult., according to previous announcement, when the meeting being called to order by Elder Sirrine, president of the Manchester conference, it was moved and seconded that Elder Orson Hyde preside over the conference. Carried unanimously. Elder P. P. Pratt was called to his assistance, and Elder Brown, of Liverpool, appointed clerk.

The hymn on the 114th page, "Father, to thee my soul I lift," being sung, prayer by Elder Hyde, after which the 1st hymn was sung.

Elder Hyde then arose and said, I am happy to meet my brethren in the ministry here this morning, and can but tender to you my hearty congratulations upon the auspicious period that has once more brought us together. The endearments of home—the sacrifice of our society—and the dangers of the ocean, could lay no embargo upon us when the word of the Lord bade us revisit your shores. Though storms and hurricanes on the deep threatened us with a watery grave—though the heaviest blasts carried away all our canvas and partly dismasted our noble ship—though the angry billows rolled in fearful majesty over her decks, yet she as often rose from the tomb of waters, and finally bore us in safety, thank Heaven, to our destined port. In vain did the prince of the power of the air display his might to destroy us—in vain the howling tempest rose and spent its fury upon our unoffending mistress of the ocean. We are here! and here to do the work our Master hath sent us to perform. His hand hath delivered us from the dangers of the deep, and the breath of His mouth hath wafted us to the shores of Britannia's Isle. The contrast between the present scene and that of our first landing in this country, nearly ten years ago, strikes me with peculiar force. I was the second messenger that landed in England with the *everlasting gospel* to proclaim, and set my feet on shore about five seconds after the first, who was Elder H. C. Kimball. We were then strangers in a strange land, and not overburthened with silver or gold. We proceeded pretty directly to Preston, by coach, where we arrived amid a great display of banners, with various mottos and ensignia expressive of the various sentiments of the different political parties that had assembled on that day to elect members of parliament, just after the death of William the IV, and a little previous to the elevation of Queen Victoria to the throne. While standing by our luggage, on the side walk, having sent one of our number to find lodgings, we were casting over in our minds what might be the result of our mission in this country. Thus lost in silent meditation upon the future, a very large banner was at that moment brought out

of the hotel near where we stood, carried into the middle of the street before us, and then unfurled in the breeze, displaying upon its brilliant and dazzling folds, in large golden letters, "TRUTH WILL PREVAIL." Our anxious minds immediately seized the above sentiment, under then existing circumstances, as prophetic of our future prosperity. There was also a certain internal emotion simultaneous with the view, that seemed to whisper to us the following language: "The hand of Providence hath unfurled this banner before your eyes for your comfort and for the confirmation of your faith and hope, that your message shall take root in the hearts of the people and prevail." Time abundantly confirmed the truth of our impressions, and from that important hour until the present moment, the cause has been onward, and is onward still, and still shall be onward

"While the earth bears a plant,
Or the ocean rolls a wave."

The blood of our martyred heroes and prophets is pleading our cause in the celestial courts, in strains too eloquent and thrilling for Jehovah to resist. It cries in the ears of the God of armies, like the blood of Abel, for vengeance on the foe. The destroying angel is commissioned and has made the stormy tempests his chariot to ride forth on the face of the waters—his hand scatters famine and pestilence like the hoar frosts of winter, and stirs up jealously among the nations like a man of war. Some of the English papers endorse the misrepresentations, slander, and abuse heaped upon us by the American press, and even add another thorn, particularly the *Liverpool Mercury*. This may be sport to them, but it is death to us. We are accounted all the day long as sheep for the slaughter. These editors are incurring a fearful responsibility. They not only close the door of mercy against themselves by condemning the innocent unheard, but they plant a disposition in the great mass of the people to reject the truth, for which Heaven holds them responsible to a certain extent. A people who reject the truth—a nation that despises the ways of God—that vilifies his servants and fans the flame of desolation against them, will draw upon itself the wrath of God in various ways, until the people, like their crops of corn and potatoes, perish by a strange disease, and there be none to help. Let these editors remember that when they are required to publish the most appalling scenes of the above nature, that they have been warned beforehand, and for their consolation, let them also remember that the helm of public opinion was in their hands and that they have run their vessel upon the fatal reefs of the judgments of God. As blind and unskilful pilots will they have to render an account for the wreck of the ship and loss of the cargo, or for the destruction of the body and ruin of the soul. But enough of this for the present; we will turn our thoughts from the light afflictions which we endure here but for a moment, unto eternal things which are more worthy of our consideration. I now behold myself encircled by the ministers of God; some of whom have been raised up in this country, and some have come from America. We have all had our national spirit, and have been attached to some political party in the kingdoms and governments of this world; but the time has now come for us to lose sight of our national and political feelings, and unite in one spirit and enterprize, men of every nation, kindred, tongue, and people, considering henceforth the world to be our home, and to know no distinction except in character and conduct, and so far as ourselves are concerned, let the kingdoms of this world become the kingdom of our God. I will now lay out the work of this conference that we may be able to proceed understandingly to its accomplishment. The morning will be spent in speaking and general instruction. The afternoon will be devoted to inquiring into the condition of the different conferences, and to ascertain their feelings and wishes in relation to their presiding Elders, and in the evening the hall will be given up by the conference to the British and American Joint Stock Company, who wish to assemble here for business that does not come under the direction of this conference. This company, though not directly connected with our church, yet as most of the shareholders are members thereof, it stands indirectly connected with our body; and it is just about as much of an auxiliary to aid our onward march to perfection in happiness, as a weight of fifty-six pounds would be to aid a man in running a race, if tied to his heel. Cut the cord asunder by annihilating the company, and let the church go free from this body of sin and death. Amen.

Elder Pratt arose and delivered a short, but appropriate, sympathetic, and thrilling address. He observed that there was danger of one's lagging behind this work. The only way to insure our happiness was to keep up with it. The river may roll on and the barque be left on the sand. This kingdom shall roll on till all the kingdoms become the kingdom of Christ.

Elder Hyde arose and said—"The traveller in our country who keeps up in the front rank breathes a pure air, his vision is clear, and his garments free from dust; but if he lag behind, the dust gets into his eyes that he cannot see, and into his ears that he cannot hear. He also inhales the dust with every breath, is choked and stifled, and perhaps

stumbles and falls; yet, if by chance he finds his way through to the inn, he, is so completely disguised and covered with dust and dirt that he is not recognized or known. Keep up then, as Elder Pratt has said, and all will be well."

Elder Dan Jones arose and made some remarks upon the Joint Stock Company. He said the work in all the counties in Wales is rolling on, and many being baptized. They were about one thousand strong and united. His flag was nailed to the mast-head, and he intended to keep it floating there until he was safely moored in the desired haven of eternal felicity.

Several others spoke very much to the point and gave cheering accounts of their prospects. Conference then adjourned till two o'clock, p.m.

Meeting called to order by Elder Hyde, and prayer by Elder P. P. Pratt.

Moved by Elder Hyde, and seconded by many, that the Twelve be acknowledged in their standing according to the appointment of Joseph, our martyred prophet, as the *counsellers* of the church of Jesus Christ of Latter-day Saints, and *directors of all her affairs.* Carried unanimously.

Moved, seconded, and carried without a dissenting voice, that we receive and uphold the deputation of the Twelve sent over to regulate and set in order the church in this country.

Elder Hyde observed that many had risen up to take the place of Joseph while he lived, alleging that he had fallen, and making pretensions to appointments from Heaven. O. Cowdery and others had some worldly polish, and a little fluency of speech They made a flowery show which dazzled the eye and tickled the ear; but, Joseph, the man of stammering lips, and with but little beauty, that he should be desired, brought forth the golden fruit to feed the hungry soul. His teachings were pregnant with the spirit and wisdom of God. When Jesus left the earth, who stepped in between him and the Twelve Apostles to preside over the church? No one! But if Strang had lived at that period, he would have attempted it. If Jesus had fallen through transgression, then another might have been appointed to preside over the church in his place and to inherit his crown; but as he did not fall through transgression, he stands in his own place and wears his own crown, holding the keys of death and of hell; and he was just as much the head and president of the Twelve, and consequently of the whole church, after his death as he was before; for he said unto them, "Lo! I am with you always, even unto the end of the world." We also declare and testifiy that Joseph Smith is just as much the president of the church now as he ever was. No man can take his place, or step between him and the Twelve Apostles to preside over the church, for he is not fallen through transgression. Mr. Strang's revelation says of him, "The sceptre and the crown await thee." If he had fallen through transgression, the sceptre and the crown would not have awaited him, but awaited another that would have been planted in his stead. Joseph abode in Christ to the last; he served him in life; he honoured him in death; and through him, not through an angel, were the oracles delivered or committed unto another, *even unto the church.* The Lord hath said to him, "The keys of this kingdom shall never be taken from you while thou art in this world, neither in the world to come."—(*Book of Doctrine and Covenants, page* 249.) Also on page 312, the Lord hath said of Joseph Smith: "The keys which I have given unto him, and also to you ward, (that is destined to be given to you Twelve in future,) shall not be taken from him till I come." To talk of appointing another in Joseph Smith's place, in the face of the above pointed and unqualified truths, exhibits a specimen of the most consummate ignorance, stupidity, and wilful blindness. He fills his own place, and no man can take it. He holds the keys of the kingdom in connexion with the Twelve Apostles, for they were given him to usward. The Twelve were the only ones that stood by him in authority—in life; they were the only ones that stood by him in the prison of death; and as we have suffered and bled with him, we expect to reign with him. The Saints in America rejected Mr. Rigdon because they knew him; they rejected Mr. Strang because they did not know him, neither did they know his voice; but they received the Twelve Apostles because they knew us, and knew our voice; we have grown up with them, and by our labours most of the people were brought into the church; and thanks be to God that we are this day what we are. Elder Woodruff is a good man, but through fear of giving offence, he erred very much in appointing Elder Hedlock to preside over the church, a man whose habitation could not be found—whose works were in the dark, and in whose heart the spirit of God did not dwell. The appointment never met our sanction or approval in America, neither can it. The true cause of Hedlock's darkness and dishonesty, was an illegal and an unrighteous alliance that he formed in Liverpool, and I move that he be excommunicated from the church for practising fraud and deceit, and for neglecting to comply with counsel. Seconded by elder Taylor, and carried unanimously. Elder Ward has been disfellowshipped by the council, and can no longer go to the communion of the church, nor act in any official capacity, until he return to the council of the Twelve in America, and make satisfaction for neglecting to comply with their instructions.

Moved that the proceedings of the Twelve, in relation to brother Ward, be ratified by this conference. Seconded and carried unanimously.

Elder Taylor came in from Liverpool a little before, having been detained on account of ill health, and delivered a short but an excellent speech—pointed, instructive, and comforting to the Saints.

Conference adjourned to meet at the "Hall of Science" to-morrow morning at 10 o'clock, a.m., Sunday 18th.

SUNDAY MORNING.

Conference met according to adjournment, and opened by singing the 1st hymn, and prayer by Elder John Taylor. After which the conference proceeded to business.

Elder Walker's appeal from the Manchester branch to the General Conference, was referred to a special committee, composed of F. D. Richards and M. Sirrine, who, on hearing the case on its merits, reported to the conference a reversion of the decision of the branch.

Moved, seconded, and carried that Elder Walker be restored to his office, and to the communion of the church.

Ireland was set off a confererence by itself; Elder Paul Jones appointed to preside. Elder Sirrine over the Manchester conference; Elder Simeon Carter over the Liverpool conference; Elder Jacobs over the Preston and Clitheroe conferences, assisted by brother Huntington; Elder Moses Martin over the London conference, in place of brother Davis. Brother Davis released and permitted to go to America, or labour in this country wherever he choose. Macclesfield, Goodfellow; Birmingham, Elder Wheelock, assisted by Elder Banks; Derbyshire and Leicestershire, Dunn; Scotland, Elder Franklin, D. Richards, assisted by his brother Samuel, Gibson, Dunbar, Watt, and others. Sheffield conference, Elder L. N. Scovil; Bradford, Elder Charles Miller. Wilson, Dunbar, Ure, Watt, Ross, Speakman, and Margetts, continue to labour under their several presiding elders, or in regions where they have heretofore laboured, until called by Elders Pratt and Taylor to labour elsewhere. Worcestershire, Elder Thomas Smith; Wales, Elder Dan Jones; Cheltenham, Johnson; Bath, Halliday; Bedfordshire, Martin; Carlisle, Candland; Isle of Man, Lee.

EVENING.

An excellent sermon by Elder John Taylor. It was like the man himself; sympathetic, bold, powerful, and eloquent.

Elder Henry Cuerden was cut off from the church for improper and unvirtuous conduct, and the Saints are under no obligation to him, for his conduct has rendered him unworthy in every particular.

Conference closed with a heavenly influence. Several thousand people attended. Every heart was light; joy and gladness shone in every countenance.

Latter-day Saints' Millennial Star.

NOVEMBER 15, 1846.

TO THE PRESIDING ELDERS ABROAD: GREETING.

BELOVED Brethren and Fellow Labourers in the Kingdom and Church of God,—We feel to congratulate you upon the high and responsible stations, which, in the order of God's providence, you are called to fill. The power under which you act is no less than the same by which the heavens and the earth were created, and by which all things are sustained. In the discharge of your official duties, you have none but God to fear, and the favour of none but His to court. You are to be bound by no cords but by the cords of love and good will to all men, and to suffer no feelings of partiality, marked respect, or attention to any branch, brother, or sister that does not merit it by a purer course of life, and by a more Godly and virtuous walk and conversation.

You are not only called to be shepherds of the flock of God, but shepherds over shepherds, and labourers over labourers. Do you want all under your care and di-

rection to be diligent and faithful in bearing their testimony, and in preaching the gospel? If so, set them the example; for as the head is, so also is the body; and he that would be great, let him not be above serving. To every faithful labourer in the vineyard under your care, extend the feelings of kindness and sympathy, with words of comfort and encouragement. The labourer in the vineyard has many troubles and anxieties when without friends, without "purse or scrip" (we have been there), and an encouraging word to him from the proper source, cheers and revives his spirits, as the balmy dew of night does the dry and thirsty plants of the earth. Instruct those under your care to be diligent in their calling, breaking up new ground, establishing the gospel where it has not been preached. Let the Saints generally have prayer meetings, to pray the Lord of the vineyard to roll on his work. Wherever there is faith and humility, lay your hands on the sick, and heal such as are not appointed unto death, whether they be in our church or out of it. Let repentance and the first principles of the gospel be your constant theme. Wherever the Elders are kindly received and entertained, let them leave their peace and blessing upon that house, or that people; but where they are rejected, let them go away by themselves alone, and wash their feet in cold water, and shake their garments against them, and bear testimony of the same unto their Father in heaven, and go their way and return not again to that house nor to that people; and while Strang and his associates are, like *their* master, feeding their followers upon slander, lies, reproaches, and accusations; do you, like your Master, feed your brethren with the word of life, and see which race will fatten the faster. They may swell and be dropsically bloated, it is true, but our flesh will be sound and good, fed as it is on the bread of life. That imposter publishes in his paper, in America, that his cause is very prosperous in England. All the Saints here know that he lies; and if he will lie about things that we do perfectly know and understand, can we trust his word in things that we do not know? In the same paper he also publishes that Elder Parley P. Pratt was run out of Boston, by writs, constables, and policemen, and that he fled to New York, and there begged money to go back to the camp with; that he started for England, but he feared that Brigham would get too much power, and he returned to the camp in the wilderness. But as it happens, brother Pratt is here, and can speak for himself. Strang also boasts of Thomas C. Sharp and Col. Williams as his friends, and that they have given him permission to live where he likes, and to worship in the Temple, &c., and prides himself much on the friendship and good will of those two notorious characters, who have headed all our persecutions, and who concocted the murder of Joseph and Hyrum Smith, and who are stained with innocent blood, and have been the cause of suffering enough to damn a nation; and the nation will be damned, unless they punish such offenders. Mr. Strang throws himself upon the patronage of murderers, house-burners, man-stealers, and, in fine, upon the patronage of every wicked and blood-stained spirit, from Cain down to Sharp of the *Warsaw Signal*. But enough of this.—We entreat all the Elders to take an active part in the sale of the STAR. Let them make a simultaneous exertion to increase its circulation by selling it to the world and to all the church. We wish the presiding Elders to inquire and see if the agents for books and for the STAR are doing justice to the office, and making seasonable remittances. Should you find that any are not, you are authorized to take their agency from them and place it in your own hands, or in the hands of some other person that is responsible, and that will take an interest in its circulation. Since our last, many of the agents have done well. They have sent us money which has helped us towards paying many debts. May God bless them. They have our thanks for their exertions. Will not all the agents do the

same? Let every man go to with his might; let him take righteousness and truth for his girdle; the spirit of God for his compass, and steer his course through this generation to the haven of eternal life, studiously avoiding all the rocks and shoals on the passage. Brethren, may your voice be indeed the voice of God. Farewell for the present. You may hear from us again.—ED.

SKETCHES OF NOTORIOUS CHARACTERS.

JAMES J. STRANG,

Successor of Sidney Rigdon, Judas Iscariot, Cain & Co. Envoy Extraordinary and Minister Plenipotentiary of His Most Gracious Majesty, Lucifer the* I., *assisted by his allied cotemporary advisers, John C. Bennett, William Smith, G. J. Adams, and John E. Page, Secretaries of Legation,*

Have all acknowledged, taught, and declared that the plates said to be found in the earth by Strang, in a supernatural way, were so very rusty and defaced by time, that they could not be deciphered without first undergoing some chemical process, being scoured up, &c., as we have been credibly informed. They have resorted to these statements to prove the great antiquity of their pretended record. Since the rust has been well scoured off from them by much labour and care, Strang, the prophet, seer, and revelator unto all his apostate brethren, translates some very holy and sacred things from them, as he pretends, and in this way he has not only proven the great antiquity of his plates, but immortalized his own character for truth and inspiration, in the eyes of him whom he has the superlative honour to represent, and also in the eyes of a portion of his most loyal subjects. He has plucked the laurels of victory and placed them on his brow, yet, unfortunately for him, the sting of truth was found lodged in the wreath, and pierced him with a deadly thrust while basking in the splendor and glory of his achievements. The following extract from the Book of Mormon is the sting. English Edition, page 349; or the 17th chapter of the Book of Alma. The old prophet must have seen Strang in an open vision in all his old rusty plate operations, and by so small a thing as just mentioning that plates, containing sacred things, should retain their brightness, blasts for ever the prospects of that arch deceiver's prosperity, and stamps upon him all the infamy of his ignoble predecessors.

"And now my son Helaman, I command you that ye take the records which have been entrusted with me; and I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them: for it is for a wise purpose that they are kept; and these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning. And behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord, until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon. And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ. Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things, are great things brought to pass; and small things in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls."

* The brother and murderer of Abel.

LEICESTER BROOKS.

This celebrated Strangite Apostle has just arrived in England to do the work of his master. This said Leicester Brooks was one who attached himself to a notorious speculator in the state of Ohio, near where there were a number of branches of the church. Brooks at that time was an Elder in our church, in good standing for ought the Saints knew. This speculator, by the name of Nelson Millet, professed to have great tracts of lands in Illinois, and as the branches of the church in Ohio wished to remove to that state, Millet offered to exchange lands with them and take their fine farms in Ohio, and give them a greater number of acres of wild land in Illinois; but Millet being a stranger to the Saints in Ohio, they would not deal with him unless he would get Brooks to recommend him to them. So Millet goes to Brooks, and, as we confidently believed, offered him a share in the speculation if he would lend him his influence to trade with the Saints. Brooks goes with Millet to the branches of the church, and recommends him as an honest good man. The Saints, having confidence in Brooks, traded with Millet on his testimony; gave Millet deeds of their farms and took his obligations for lands in Illinois. When these men came to Illinois, they found that they had been completely hoaxed by Millet, and that Millet had no such lands as he professed to have, and they lost their farms completely. Brooks thus has the honour of betraying the interests of his best friends into the hands of a consummate enemy. Brooks was brought up for it, and was cursed before God and man for it, in our presence—and he cannot deny it. Under that censure he went away from Nauvoo into a remote part of the county, and was silent. We have heard nothing from him from that time until now. He has come here (as a Strangite Apostle) to preach purity, reformation, and good things to the Saints in England. Brethren, do we need the services of such men? Men who will barter the purest confidence of their friends for paltry gold? It is our opinion that the services of such men are not particularly needed among us.

EDITOR.

MARTIN HARRIS.

One of the witnesses to the Book of Mormon, yielded to the spirit and temptation of the Devil a number of years ago—turned against Joseph Smith and became his bitter enemy. He was filled with the rage and madness of a demon. One day he would be one thing, and another day another thing. He soon became partially deranged or shattered, as many believed, flying from one thing to another, as if reason and common sense were thrown off their balance. In one of his fits of monomania, he went and joined the "Shakers" or followers of Anne Lee. He tarried with them a year or two, or perhaps longer, having had some flare ups while among them; but since Strang has made his entry into the apostate ranks, and hoisted his standard for the rebellious to flock too, Martin leaves the "Shakers," whom he knows to be right, and has known it for many years, as he said, and joins Strang in gathering out the tares of the field. We understand that he is appointed a mission to this country, but we do not feel to warn the Saints against him, for his own unbridled tongue will soon show out specimens of folly enough to give any person a true index to the character of the man; but if the Saints wish to know what the Lord hath said of him, they may turn to the 178th page of the Book of Doctrine and Covenants, and the person there called a "*wicked man*" is no other than Martin Harris, and he owned to it then, but probably might not now. It is not the first time the Lord chose a wicked man as a witness. Also on page 193, read the whole revelation given to him, and ask yourselves if the Lord ever talked in that way to a good man. Every one can see that he must have been a wicked man, and the Lord said that that revelation was the last he should receive; and no wonder that a man without revelation should join Anne Lee, Strang, or any other imposition or strong delusion, having rejected the truth.

The fate of such as turn away from this church and remain apostates, is truly awful. *See Book of Doctrine and Covenants, page* 213:—"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessing, ye that hear me; and ye that hear me not will I curse, that have

professed my name, with the heaviest of all cursings." Let all the Saints beware that they keep in their own bosoms the spirit of our Lord and Saviour, Jesus Christ. Give no place to the Devil, nor to those who have gone out from us, that it might be made manifest that they are not of us. Receive them not into your houses, neither bid them God speed, lest you be partakers of their evil deeds; but pray to be delivered from evil, and pray for the spreading forth of the work of God, and for men to repent, and seek to act accordingly.

As many of the readers of the STAR have not the Book of Doctrine and Covenants, we insert the revelation to Martin Harris, that all may see how the Lord spoke to him, through Joseph Smith, years ago. His instructions are therein plainly laid down, what he shall preach and what he shall not preach, so that every person to whom he speaks, or with whom he converses can be able to call him to order, if he exceeds his limits, and require him to stick to the text which the Lord has given him, which was to last him to the end of his life.—If the Lord had not foreseen that he would fall away, he never would have refused to give him more revelations; but he foresaw what has already happened, and told him that the following revelation should suffice, even to the end of his life:—

A Commandment of God, and not of man, to Martin Harris, given (Manchester, New York, 1830,) by Him who is eternal.

1. I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I, having accomplished and finished the will of him whose I am, even the Father concerning me—having done this that I might subdue all things unto myself—retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment.

2. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name: wherefore—

Eternal punishment is God's punishment.
Endless punishment is God's punishment.

Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name: and it is by my almighty power that you have received them; therefore, I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For, behold, I God have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive: wherefore, they must not know these things lest they perish: learn of me and listen to my words; walk in the meekness of my Spirit and you shall have peace in me: I am Jesus Christ: I came by the will of the Father, and I do his will.

3. And again, I command thee that thou shalt not *covet thy neighbour's wife; nor seek thy neighbour's life.* And again, I command thee that thou shalt not covet thine own

property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

4. And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings, yea, publish it to the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire; yea, even the Holy Ghost.

5. Behold, this is a great and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk, even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels; yea, even the destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands, and all, save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna! blessed be the name of the Lord God.

6. Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek, and conduct thyself wisely before me; yea, come unto me thy Saviour. Amen.

ON THE PROPER IMPROVEMENT OF OUR TIME.

The period allotted to us in this life is a short one. We all have much to do to prepare for another state of being, and we are cruel trespassers upon our own interests when we sleep too long in bed—when we engage in idle or foolish conversation—when we spend our time in back-biting, evil-speaking, or in running from house to house without any real or useful errand, only to pass away time, and hinder others from pursuing their own domestic concerns. We have no time to idle away in the streets—none to spend at the dram-shop—none to spend in the vain and fanciful pursuits of a giddy and unthinking world. We have begun to seek for a celestial crown, and he that would obtain the highest prize must exert every nerve, muscle, and sinew to accomplish it. If you have nothing else to do, go to your closets and pray, and if your wants are all supplied, we wish you to ask the Lord to bless brother Hyde, and to give him wisdom and knowledge sufficient to make the STAR interesting to all its readers; and that it may become a mighty engine in spreading the truth abroad—that it may speak with ten thousand tongues, and make the Saints rejoice—sinners cry for mercy—and apostates fly to the rocks and mountains and cry, "Fall on us ye rocks and mountains and hide us from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand."

We shall be ever happy to see our friends at the office on business, to exchange with them the smile of friendship and the cordial shake of the hand, and, in a word, communicate every thing that may be necessary, or that we may be able to communicate. But we wish every body that visits us to do their business with us without delay, in as few words as possible, and go their way, and not trespass upon their own time; or if time is not quite so precious with them, and they may have a little to spare, we have none to spare unless business requires it, and then we have all day. The office is no place for visiting, or for long chit-chat discourses. Were

we to stop for this with all, we could not write a line for the STAR, nor attend to our numerous correspondents, both in England and in America.

Every reflecting person will readily see the propriety of the above remarks, but should any be so unfortunate as not to see it, and take offence because of them, we deem such persons unworthy of an apology. We wish to set the house in order which has been in disorder, for we have come for that very purpose; and we wish to leave an example behind us that we shall not be ashamed of on earth nor in heaven. No sluggard or idle person can ever get a celestial crown. Let both ministers and people work then while it is called to-day, for soon the night will come when no man can work.—It is our intention not only to edit the STAR and attend to most of our correspondents on both sides of the great waters, but also to preach, if not as much as any other Elder, at least all we can.

PRESTON.

On Sunday, October 25th, we preached in Preston in the morning, afternoon, and evening. Our congregation was very large both in the morning and afternoon, but in the evening it was enormous; the people trode one upon another; it was old times revived; we had to send for the police to keep them from stamping one another to death. Our discourse rather took the robes off from sectarianism, and its lovers were compelled to look upon the naked creature, which caused them to blush with shame, rage, and confusion. At the close of the discourse, one gentleman rose up to speak against what had been said, for he was so nettled that he could not sit still. He began speaking without permission, but a hymn from the choir and a tap from the policeman's cane soon put him all right. He was very anxious for a discussion, and so also were several others. But we were not very courteous or complaisant with them on account of the ungentlemanly manner in which they obtruded themselves upon the attention of the congregation, and disturbed the meeting. But if there is any minister in Preston, who has a good and honourable standing in his own society—one that is the pastor of a regular congregation, and has charge of a church or chapel, and may wish to speak in our meeting when we are present—we will give him the privilege of doing so, provided he will let us reply in his chapel before his congregation. He must signify his wishes beforehand, in writing, with his name and address, the name of his society, and church or chapel that he has charge of. This left with Elder Jacobs, at Mr. Parkinson's, St. Paul's Square, Preston, will meet with due attention, as we intend to spend a little more time in that place before we leave the country, if the Lord will. This looks like the golden rule, "to do to others as you would that others do to you."

LIST OF MONIES RECEIVED SINCE OUR LAST.

William Broomhead, West Bromwich	£1	18	9
William Gibson, Edinburgh	1	0	0
Francis Jackson, Newton	1	7	0
Thomas Smith, Leamington	3	0	0
Charles Marsden, Brampton	0	12	6
Joseph Hibbart, Macclesfield	1	0	0
Samuel Gentle, Bristol	1	10	2½
James White, Ledbury	2	10	0
Dan Jones, Wales	2	7	0
Charles Miller, Bradford	1	0	0
Robert A. Martin, Bedford	3	14	10
Robert Holt, Bolton	1	8	1½
Leonard Hall, Sheffield	5	0	0
James J. Cantwell, Liverpool	0	9	5
Abraham Merchant, Bath	0	15	0
John Swindlehurst, Preston	2	0	0
Thomas Smith, Kidderminster	1	17	0
Alfred Shaw, Manchester	5	0	0
William Clark, Birmingham	2	0	0
Thomas Stevenson, Leicester	0	12	6
John Preece, Ledbury	4	11	6
	£43	13	10

If all will do like those above, we shall soon be out of debt. We hope all will follow these examples.

NOTICES.

Our office is now removed to No. 6, Goree Piazza, Liverpool, where all letters must be directed, addressed to us. Letters requiring an answer will henceforth receive no attention, unless accompanied with a postage stamp.

The flood of matter that is crowding upon us has induced us to issue this number of the STAR *sooner than we anticipated. We have now on hand, nearly matter enough for another number, and it is important for the Saints to know.*

We stop the press to say that our letters by this morning's mail (Oct. 31) bring cheering accounts from our Elders in various parts. They are baptizing in almost all directions. We also learn, from Elder Wheelock's letter of Birmingham, that Martin Harris and his escort have paid them a visit. He introduced himself to their conference meeting and wished to speak, but on being politely informed by Elder Banks that the season of the year had come when Martins *sought a more genial climate than England, he had better follow. On being rejected by the united voice of the conference, he went out into the street, and began to proclaim the corruption of the Twelve; but here the officers of government honoured him with their presence—two policemen came and very gently took hold of each arm and led Martin away to the Lock-up. We would insert brother Wheelock's letter entire if we had room. Elder Wheelock will remember that evil men, like Harris, out of the evil treasure of their hearts bring forth evil things.*

We have asked repeatedly for a balance sheet from the officers of the Joint Stock Company, but as yet we have received none; we shall have one before the next STAR *is issued or we will tell you the reason why. In the mean time let every one be in haste to forward their receipts to us, if they are willing to sign off their interest in said company. We have all the funds in our hands that remain unspent that belong to the company, and we are ready and prepared at a moment's warning to account for the same, not on paper only, but in pounds, shillings, and pence; and as there may be some dissatisfaction in the settlement of the affairs of the company, we think it may be better for us to give up the whole affair, debts and money, into the hands of a committee to settle. It is no desirable job to settle up the concern; there are debts to pay, and but little to pay them with. We would advise every one who wishes to be freed from the concern, to consecrate their receipts and forward them to us. In our next we can tell you more about these matters.*

Just as our paper was going to press, we learned that Martin Harris, about whom we had written in another article, had landed in Liverpool, and being afraid or ashamed of his profession as a Strangite, and we presume both, for we are confident we should be, he tells some of our brethren on whom he called, that he was of the same profession with themselves—that he had just come from America and wished to get acquainted with the Saints. But there was a strangeness about him, and about one or two who came with him, that gave them plainly to see that the frankness and honest simplicity of true hearted brethren were not with them. A lying deceptive spirit attends them, and has from the beginning. They said they were of the same profession with our brethren, when they knew they lied. If they were of our profession, why not call at our office and get their papers endorsed? Because they know that they are of their father, the Devil, who was a liar from the beginning, and abode not in the truth. The very countenance of Harris will show to every spiritual-minded person who sees him, that the wrath of God is upon him.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 9. NOVEMBER 20, 1846. VOL. VIII.

IMPRISONMENT AND ESCAPE OF P. P. PRATT, DURING THE PERSECUTION IN MISSOURI, 1838.

(Extracted from the Prophet.)

MR. EDITOR,—In a late number of the *Prophet* you published the testimony of our late Patriarch and much-lamented martyr, Hyrum Smith, in relation to the extermination of the Saints from the State of Missouri, in the years 1838 and 1839.—It will be borne in mind that I was a fellow-prisoner with him and his brother Joseph, and that I was tried by the same court or inquisition that he describes, and was a personal witness of most of the scenes related by him; and I hereby bear witness that he gives a clear and correct statement of the facts so far as I have any knowledge or recollection; and I firmly believe the whole of his testimony may be relied on, and handed down to posterity as one of the most clear, impartial, and intelligent histories of those times, although the hundredth part is not told, and probably never will be, either by the pen or tongue of mortal.

At the end of this extraordinary mock trial or inquisition, which lasted near two weeks, I was unchained and loosed from him and his brother and the others, and being separated from them, was conducted to a gloomy, dark, cold, and filthy dungeon, in Richmond, Ray county, where I was doomed to spend the winter and spring, and await a further trial, while they shared a similar fate in a place called Liberty, in Clay county.—When I first entered the dungeon there were some twenty sorrow-worn and wretched men, mostly heads of families, who had just been torn from the bosom of their families and thrust into prison. It was not only crowded to suffocation, without a chair, stool, bench, bed, furniture, or window light, but just then completely filled with smoke by a fire which was lighted in a stove, without a pipe or any conductor for the smoke to pass out, except at the crevices between the timbers, where the wintry storm was passing in.

When my guard conducted me to the door of this miserable cell, it grated on its huge hinges, and opened like the pit yawning to receive me; a volume of thick smoke issued forth and seemed to forbid my entrance, but urged in my rear by bayonets and loaded pistols in the hands of savage beings, I endeavoured to enter, but was forced to retreat again outside of the door to breathe for a moment the free air. At this instant several pistols were cocked and presented at my head and breast, with terrible threats and oaths of instant death if I did not go in again. I told them to fire as soon as they pleased, for I must breathe a moment or die in the attempt. After standing a few moments, I again entered the prison, and threw myself down, my face to the floor, to avoid the smoke. Here I remained for some

time, partly in a state of insensibility—my heart sickened within me, and a death-like feeling came over me, from which I did not wholly recover for several days. I arose, however, as soon as I was able, and began to speak to and recognize my fellow-prisoners, most of whom were my neighbours and acquaintances. The door was now locked, bolted, and barred, and several guards placed before it. The fire died away, and the smoke gradually cleared from the dungeon, but the floor formed a hard and cold winter lodging.

In a few days all those in our prison, except five, were released on bail, and themselves and bail banished from the State, with the rest of the society; thus compelling them to forfeit their bail bonds, which amounted in all to many thousand dollars. The five who remained were Morris Phelps, Darwin Chase, Norman Shearer, Luman Gibbs, and myself; two of these were soon dismissed, being boys scarcely out of their teens; but another was soon added by the name of King Follett. This made our final number four. One of our number, namely, Luman Gibbs, denied the faith and turned a traitor to the others, becoming their most inveterate enemy—this was in order to save his life and gain his liberty; however he was nominally kept in prison as a spy upon us, and lest it should be said that it was wholly a religious persecution. But he was treated very well, and went out to dine with the sheriff or others, or to spend a day with his wife when it pleased him to do so.

Our food was of the most unwholesome kind, and scant at that, consisting of bones and remnants of meat, coarse corn bread, and sometimes a little coffee. We generally partook of it in a standing position, using our fingers instead of knives, forks, or plates—a tin cup served us for our coffee.—We were guarded very strictly both night and day, by two or three men with loaded pistols. These consisted of the most unprincipled and profligate villains that could be found in the country. They would swear, drink, gamble, and sing the most obscene and disgusting songs—boast of shooting the Mormons, robbing and plundering them—committing rapes, &c.; they would also insult every female slave or black woman who might happen to come within hearing, and then boast of their criminal associations with them.—The blasphemy, the noisy grumbling, the blackguard chit chat, doleful lullaby, and vulgar songs of these guards grating daily upon our ears, seemed like the howls and wailings of the damned, or like wandering spirits and demons hovering around to torment us. What greatly added to our affliction, as if to complete our hell, the old apostate Gibbs became very quarrelsome and noisy, not only to us, but with his wife also, who sometimes came into the prison to spend a few days with him. He was a hard-faced ill-formed man, of about fifty years of age, full of jealousy, extremely selfish, very weak minded, and withal a little love-cracked; and I may say, that he seemed not to possess one redeeming quality.

His wife was about the same age, and, withal, a coarse, tall, masculine-looking woman, and one of whom he had no reason to complain or be jealous. True, she did not love him, for no female could possibly do that; but then no one else would love her, nor was she disposed to court their affections. However he was jealous of her, and therefore abused her, and this kept a constant and noisy strife and wrangling between them whenever she was present; whole nights were spent in this manner, during which no one in or about the prison slept. After a quarrel of some two or three days and nights between them, he would attempt to gain her love, and a conversation like the following would ensue. Luman drawing down his face, and drawling his words with a loud and doleful tone, commenced as follows:—"Now, Phila, wont you love me one hour? Come, here's my watch, and here is all the money I've got." Then turning to us he would exclaim, "Boys, I'll tell you all about it. The fact is she never did love me—she only married me out of pity, we being members of the Baptist Church together." Then again addressing his wife, "Come now, Phila, wont you love me? Oh, that I had been born a rich man, I would give you a dollar a minute to love me!" Phila would then laugh and call him a silly old fool. He would then turn away in a rage and exclaim, "Go along, away, you old b—h you, nobody wants your love, no how."

On one occasion they had quarrelled and kept us awake all night, and just at break of day we heard a noise like a scuffle and slamming against the wall, and next followed a woman's voice, half in a laugh and half exultation, "te-he-he-heh, Luman, what's the matter? what's the matter, Luman?" Then a pause. After-

wards a man's voice in a grum, sorry, and rather a whinning tone is heard at a distance from the bed, exclaiming—"Now I snum, Phila, that's tu bad." The truth of the matter was, she had braced her back against the wall, and with both feet placed against his body, had kicked him out of bed and landed him upon the opposite side of the room. Such scenes as these, and all the folly of the guards, served to complete the misery of imprisonment, and also to render our sufferings complete. We tried to keep them quiet, but tried in vain. Neither threats nor persuasion, coaxing nor reasoning had any influence over them. The old rascal was a peculiar favourite of the sheriff and guards, and other citizens of Richmond. He was considered by them as the only honest, good, deserving man in the prison. They often expressed pity for him, and wished he was at liberty. He, in turn, watched our movements closely, and was ready to betray us on the least show on our part of any meditated plan of escape.

Under these painful circumstances we spent a long and dreary winter. Our whole community, who were not in prison, were forced out of the State, with the loss of homes and property, and in some instances, even of life. They fled by thousands to Illinois. My wife visited me a few times in my prison, but at length the period expired that the State authorities had stipulated for every Mormon to be gone, and my wife and family, and a few others who remained behind, were obliged to fly or be exterminated, as bands of armed men were roaming amid the deserted settlements, robbing, plundering, destroying property, and threatening all who remained.

My fellow-prisoners, who had been separated from me and sent to the prison at Liberty, had also effected their escape, and had fled to Illinois to join their families; in short, all were gone, except King Follett, Morris Phelps, and myself, and the old apostate, who was left to torment us. Alone in a State which was wholly governed by an open banditti of murderers and robbers, we seemed abandoned to our fate, and doomed to suffer that full weight of vengeance and fury which seemed in reserve for an entire people; but that people were now beyond their reach, all the fury of the storm seemed now to beat upon our heads: we were daily threatened with extermination, without the form of a trial, and were repeatedly told that we never should escape alive from the State. Our guards were doubly vigilant, and our sheriff took every possible precaution, while Luman, the apostate, was also in constant watchfulness, and busy in forming up plans of escape, then accusing us, and pretending to reveal wonderful things to our keepers in regard to our plans, which, in fact, only existed in his lying brain. This increased the severity of our confinement and seemed to preclude every possibility of escape.

To be tried without friends or witnesses, or even with them, by a set of "Gadianton robbers" and murderers, who could drive out and murder women and children, was but to be condemned and executed; and to tarry there and drag out a miserable life, while our wives and children wandered abroad in a strange land, without the comfort or protection of husbands and fathers, was worse than to die ten thousand deaths. Under these circumstances, and half way between hope and despair, I spent some days in fasting and prayer, during which one deep and all-absorbing inquiry—one only thought seemed to hold possession of my mind. It seemed to me that if there was a God in heaven who ever spake to man on the earth, I would know from him the yea or nay of this one question. It was not how long shall I suffer—it was not when or by what means I should be delivered—but it was simply this: shall I ever, at any time, however distant it may be, or whatever I may suffer first—shall I ever be free again in this life, and enjoy the society of my dear wife and children, and walk abroad at liberty, dwell in society, and preach the gospel as I have done in bye-gone years? Let me be sure of this, and I care not what I suffer. To circumnavigate the globe—to traverse the deserts of Arabia—to wander amid the wild scenes of the Rocky Mountains to accomplish so desirable an object, would seem like a mere trifle if I only could be sure at last.

After some days of prayer and fasting, and seeking the Lord on the subject, I retired to bed in my lonely dungeon at an early hour, and while the other prisoners and the guard were chatting and beguiling the lonesome hours in the upper apartment of the prison, I lay in silence, seeking and expecting an answer to my prayer; when suddenly I seemed carried away in the spirit, and no longer sensible to out-

ward objects with which I was surrounded. A heaven of peace and calmness pervaded my bosom—a personage from the world of spirits stood before me with a smile of compassion in every look, and pity mingled with the tenderest love and compassion in every expression of the countenance—a soft hand seemed placed within my own, and a glowing cheek was laid in tenderness and warmth upon mine. A well-known voice saluted me, which I readily recognised as that of the wife of my youth, who had been dead for some years. I was made to realize that she was dead, but that her spirit was sent to commune with, and to comfort me, and to answer my questions. Knowing this, I said to her in a most earnest and enquiring tone—Shall I ever be at liberty again in this life, and enjoy the society of my family and the Saints, and preach the gospel as I have done? She answered deffinitely and unhesitatingly—"Yes!" I then recollected that I had agreed to be satisfied with the knowledge of that one fact, but now I wanted more. Said I, can you tell me how or by what means, or when, I shall escape? She replied—"That thing is not made known to me as yet." I instantly felt that I had gone beyond my agreement and my faith in asking this last question, and that I must be contented at present with the answer to the first. Her gentle spirit then saluted me and withdrew, and I came to myself. The doleful noise of the guards, and the wrangling and angry words of the old apostate again grated on my ears, but heaven and hope were in my soul.

Next morning I related the whole circumstance of my vision to my two fellow prisoners, who rejoiced exceedingly.—This may seem to some like an idle dream, or a romance of the imagination, but to me it was and always will be a reality, both as it regards what I then experienced and the fulfilment afterwards. Dear reader, if you think it an idle dream, come to me now and try to persuade me that I am not at liberty, and that it never has been fulfilled; recollect too, that I related it to two witnesses, some months before its fulfilment, and while, to all appearance, there was no prospect, or even probability of its being fulfilled.

In order to show some pretence of respect for some of the forms of law, Judge Austin A. King, granted a change of venue, by means of which we were finally to be removed one hundred miles down the country, and confined in the prison at Columbia, in Boon county, to await a final trial. A long and dreary winter and spring had now passed away, and the time drew near for our removal. We looked forward to the change with some degree of hope and expectation, for it could not be for the worse, and might, perhaps, be for the better; at any rate, the journey would give us a chance to leave our dark and loathsome dungeon and look upon the light of day, the beauties of nature, and to breath the untainted air.—The morning of the departure at length arrived. Mr. Brown, the sheriff, entered our prison with a fierce look, and bidding us hold out our hands, coupled us together in pairs, with irons locked on our wrists, and marched us out, and amid a throng of people, placed us in a carriage, and accompanied with four other guards on horseback with loaded pistols, drove away, and thus we bade farewell to Richmond.

It was a pleasant morning in early summer, when all the freshness and beauty of spring was blended in rich profusion with the productions peculiar to the season as it advanced towards maturity. The leaves on the trees were full grown, and the forest presented a freshness of beauty and loveliness which reminded me of paradise. The plains were covered with a coat of green, and the wild flowers of the prairie blooming in all their variety, sent forth a perfume which mingled with every zephyr, and wafted sweet odours on every breeze. And to prisoners who had breathed only a tainted air, the very ground itself sent forth a sweetness which was plainly perceptible to the senses. We enjoyed our ride through that delightful country, more than any being could who had never seen a prison. The day at length closed, and we were taken into a house, and stretched upon our backs on the floor, all fastened together with wrist and ankle irons, in such a manner that we could not turn nor change our position. The doors and widows were then made fast, and the sentinels on duty guarded us by turns until morning. This was our rest after a hard day's ride.

The next day proved extremely rainy, with heavy thunder but still we travelled. In the course of the day we came to a stream which was swollen by the rains to that degree that we had to swim over it and stem a swift current. This hindered

us for some hours, in crossing over with horses, wagons, luggage, &c.; and as all of us were engaged in this business, our chains were taken off for the time. When we had crossed over and put on our clothes, and replaced our baggage, saddles, arms, &c., ready for a start, it was night, and we were very weary and hungry, having had no refreshments during the day. The rain was also pouring in torrents, and the night setting in extremely dark, and four miles of wild country, partly covered with forests and underwood, still lay between us and the nearest house.—Through the hurry of the moment, or for some other reason, they neglected to replace our irons, and our limbs were free. The carriage drove through a thick forest during the extreme darkness, and was several times on the eve of upsetting. This caused us to assume a position for saving ourselves by rising upon our feet, ready to jump out in case of the carriage upsetting. The sheriff and guards seeing this, rode close on each side, and, cocking their pistols, swore they would shoot us dead upon the spot if we attempted to leave the carriage; and that if it upset, they would shoot us any how, for fear we might attempt to escape. The fact is, their intention was to shoot us on the way if they could get the least pretext, either real or pretended. This we learned both by their words and actions, but they found no opportunity.

After two days more of rain, hail, and travel, we arrived at Columbia, where we were immediately thrust into a gloomy dungeon, filled with darkness, filth, and cobwebs, and left to sleep upon the floor. We had travelled hard, through rain and fatigue for several days, and on the last day had rode till sundown without refreshment. We were extremely hungry and weary, but received no refreshment, not even a drink of water till late in the evening, when our new keeper, Mr. John Scott, visited us with some buttermilk and bread, but we were now too much exhausted and two low spirited to eat. We thanked him for his kindness, and sunk down exhausted on the floor, where we rested as well as we could till morning. We saw no more of Sheriff Brown and his guards who conducted us, and will now dismiss them without further notice, except to observe that both he and his guards insulted every black woman they met during the whole journey, and frequently turned aside with them in the woods and fields, and afterwards, on returning to the company, would boast of that which ought to crimson with shame the face of the most abandoned villain.

After spending one night in our new dungeon, we were called on by the sheriff to come up into a more comfortable apartment, and were treated with some degree of humanity. We were now no longer troubled with guards, and even our old apostate Luman, behaved much better. We had been in our new situation something like a month, when we were visited by some friends from Illinois, from whom we learned the fate of our families and friends. The wife of Mr. Phelps rode 160 miles on horseback, accompanied by her brother, a young man named Clark. They arrived in Columbia and paid us a visit in prison, about the first of July. My brother Orson also arrived on horseback about the same time. From these friends we had a good visit for some days, they being permitted to stay in the prison with us. They also brought a letter from Mrs. Pratt, by which I learned that she made her escape from Far West, Missouri, to Quincy, Illinois (distance 200 miles), with her children and some of her goods, by the aid of Mr. David Rogers, one of our friends with whom we had been acquainted in New York. This gentleman removed her in a two-horse wagon. During the journey they were much exposed to hardships and trouble, having to camp by the way in company with other women and children who were in a like condition.

On crossing a swollen stream, Mrs. Pratt had left the carriage to cross on a foot bridge, leaving the children to ride through it. She had just crossed over and turned to look back to see whether the carriage came through in safety; but as the horses rose the bank and came out with the carriage and driver, she saw a little girl's bonnet floating down the current, and on examination, her daughter Mary Ann, a girl of six years old, was missing from the carriage; the next moment she saw her floating down the swift current. She gave the alarm to Mr. Rogers, the driver, who instantly dropped the reins and sprang after her into the stream. At that instant, the horses being high spirited and restive, started to run, and would probably have dashed themselves and the carriage, goods and children in pieces, but

for the timely interference of a large prong of a tree, which caught the carriage with such a strong hold, that all was brought to a stand. In the mean time Mr. Rogers succeeded in rescuing the child, and bringing her safe to shore. She had, as she stated, pitched head foremost out of the carriage into the water, and one of the wheels passed over her lap and crushed her fast into the mud at the bottom of the stream; but as it rolled over, she caught the spokes with her hands, and by this means the same weight that crushed her down, brought her to the surface and saved her life. On examination the mark of the wheel was distinctly seen on both her thighs, which were seriously injured and nearly broken.

After a wearisome journey, and various toils and dangers, they at length arrived at Quincy, where Mrs. P. rented a small house, and by the sale of a few books, with the use of her two cows, which some of the brethren had brought from Missouri for her, she was making shift to live from day to day, and still had some faint hopes of seeing her husband again, in a land of liberty, although at present there was little ground to hope, and she was sometimes nearly in despair. Such was the news brought us by the arrival of our friends in the prison at Columbia, on the first of July, 1839, after eight months of dreary confinement.

Previous to their arrival, the Lord had shown me in a vision of the night, the manner and means of escape, and, like Pharaoh's dream, the thing had been doubled to me, that is, shown to me on two occasions in the same manner. Mrs. Phelps had the same thing shown to her in a vision, previous to her arrival; and my brother Orson Pratt also came to us, with a firm impression that we were about to be delivered, and he even predicted that we should go to Illinois about the same time that he himself would return. As we sat pondering upon these things, and comparing our visions and manifestations of the spirit on this subject, my brother Orson opened the Book of Mormon, and the first sentence that caught his eye was the words of Ammon to king Lamoni—"Behold my brother, and my brethren are in prison, in the land of Middoni, and I go to deliver them!"—This was indeed a similar instance to ours. Ammon, on that occasion had an own brother in prison, and also brethren in the ministry, and did deliver them. Our case was exactly similar, not in Middoni, but in Missouri. And what was still more strange, in a book of six hundred pages, this was the only sentence which would have fitted our case.

Some may call us superstitious for noticing so small a matter as a providential encouragement, but I am humble enough to own the truth by saying that this small circumstance cheered our hearts, and increased our faith and hope of a speedy deliverance; and the more so when Morris Phelps, who was then slow to believe, opened the New Testament to see what Providence or accident might direct his attention to, for still further confirmation of our hopes. To this movement I objected, saying, do not tempt the Lord; if you will not take courage and be satisfied from what we have already witnessed, you would still be in doubt though one should rise from the dead; but he still persisted. He said, let me open the book this once, and see if I don't meet with a sentence well calculated for our encouragement. He accordinly opened, and the sentence read as follows: "Why is it that ye are so fearful? and how is it that ye have no faith?" Reader, if you feel disposed to make light of our simplicity in this matter, you have only to be torn from a lovely wife and children, while they are disinherited and driven to a strange land, and then be confined for eight months among the most unprincipled savages, with no hope of deliverance, except by an immediate interposition of Providence; then you can appreciate such things and easily excuse us.

We now began in earnest to make arrangements for our escape; but if there had been no strong bolts and bars to overcome, still there was one serious obstacle which a miracle alone could immediately remove—which was this. I was then very sick and scarcely able to stand on my feet, or to go up and down from the upper room, where we were in the day time, to the dungeon where we slept. It was near the 2nd of July, and our friends could only make an excuse for staying to spend the great national holiday with us (the 4th), before they must take leave or excite the suspicions and ill-will of the people; and as that day had been a lucky one for our fathers and our nation, we had determined on that time as the proper one to bid farewell to bondage and gain our liberty. In short, we determined to make

that notable day a jubilee to us, or perish in the attempt. We therefore prayed earnestly to the Lord, that if he had determined to favour our plan, he would heal and strengthen me, and give us all courage to act well our part. I was instantly healed, and from that moment begun to feel as strong and fearless as a lion.

Our plan was this:—my brother Orson Pratt was to wait on the judge and attorney, and obtain various papers and arrangements for summoning witnesses from Illinois to attend our trial, which had just been adjourned for some months to come. He was also to procure an order from the court to take affidavits in Illinois, in case the witnesses were afraid to come (to the State from whence they had been banished) in order to testify in our behalf. These active preparations on our part to defend our case, together with engaging a lawyer or two, and paying a part of their fee beforehand, served as a sufficient blindfold to cover our real intentions. This done, and the papers all prepared in the hands of my brother, he and Mrs. Phelps and her brother, were to stay with us until the 4th, and after celebrating the day with a dinner in the prison (which we obtained leave to do), he and the young man, Mr. Clark, were to take leave with their horses, and also the horse and saddle on which Mrs. Phelps had rode, on pretence of taking him home with them to Illinois, while she stayed with her husband a few weeks in the prison; in the mean time engaging her board in the family of the keeper, who occupied part of the building in connexion with the prison. This measure, on the part of Mrs. Phelps, served the double purpose of lulling them into security, as to fears of any intention on our part to escape, and also of furnishing a third horse, as there were three of us. These three horses were to be stationed in a thicket, or forest about half a mile from the prison, and there the two friends were to await in readiness for us to mount, should we be so fortunate as to reach the thicket alive. Sundown, on the evening of the fourth, was the moment agreed upon, and if we did not then appear they were to give us up for lost, and make the best of their way to Illinois, and inform our families and friends that we had gone to paradise in the attempt to come to them. The reason for appointing this hour was this. Our door would be opened at sundown to hand in our supper, and we must then make the attempt, as our only chance; for it was customary to lock us up in the lower dungeon as soon as the shades of evening began to appear.

This plan all matured, and the arrangements completed with the court and the lawyers—the fourth of July dawned upon us with hope and expectation. And while the town and nation were alive with the bustle of preparation, for the celebration of the American jubilee, and while guns were firing and music sounding without, our prison presented a scene of scarcely less life and cheerfulness. We were also busy in preparing to do proper honours to the day. We had prevailed on the keepers to furnish us with a long pole, on which to suspend a flag, and also with some red stripes of cloth. We then tore a shirt in pieces, and took the body of it for the ground work of a flag, forming with the red stripes of cloth an American eagle, and the word 'Liberty' in large letters. This rude flag of red and white was suspended on the pole from the prison window, directly in front of the public square and court house, and composed one of the greatest attractions through the day. Hundreds of the people from the country, as well as villagers, who were there at the celebration, would come up and stare at the flag, and reading the motto, would go swearing or laughing away, exclaiming, "Liberty, liberty! What have the Mormons to do with celebrating liberty in a damned old prison?"

In the mean time active preparations were in progress for our public dinner, and with the contributions of our friends who were to partake with us, and a portion served from the public table of the citizens of the town (who, by-the-bye, though in favour of Mormon expulsion, were a hundred per cent better than the mob of the upper country, where we were first confined), we had a plentiful supply, and as we considered it was to be a day of release to us, as well as already sacred to the memory of departed liberty, we partook of our feast with much cheer, and with thankful as well as social feelings, which I think has been seldom if ever surpassed. O! ye sons of Columbia, at home and abroad, on the land or on the sea, think back to the fourth of July, 1839. Call to mind your feast in honour of national freedom, and ask yourselves the question, whether in all your pomp and show of joy and social glee, you felt any thing compared with our feelings, or the interest excited during

that feast. Eight months and four days we had been deprived of the sweets of that liberty which a whole nation was then engaged in celebrating; and in the language of the Scottish bard we said—

Now's the day, and now's the hour,
To trample on a tyrant's power;
To burst at once the prison's gloom,
Or find a martyr'd hero's tomb.

The dinner over, our brethren took a final leave of us and our prison, loaded with love, respects, compliments, and messages to our families and friends in Illinois: and all these, together with the good byes and farewells, were heard and witnessed by the keeper's family, and served the purpose for which it was intended, namely, to lull them into security, and to remove all possible ground of suspicion as to our intentions. After riding out of the town, and a mile or two into the forest, on the road towards Illinois, they turned off into the thick-leaved wilderness, and made their way in secret, as best they could, to the thicket agreed upon, within about half a mile of the prison, where with horses saddled and bridle reins in hand, they awaited in anxious suspense the slow progress of the setting sun.

To be Continued.

Latter-day Saints' Millennial Star.

NOVEMBER 20, 1846.

RE-BAPTISM.

BAPTISM by immersion in water is ordained of heaven for the remission of sins. The repentant, broken-hearted sinner is the fair and acceptable candidate to pass through this door into the church or kingdom of God; and "except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

When members of our church have become cold and indifferent by the neglect of duty, and have fallen into a lukewarm state, but afterwards cherish a desire to be re-baptized, and covenant anew to keep the commandments of God, it is their right and privilege to confess their sins, humble themselves before God, and do their first work by being immersed in water, and thus their second baptism is no less for the remission or forgiveness of sins than their first; yet to break a solemn covenant by becoming cold, indifferent, or lukewarm, so as to render re-baptism often necessary, is certainly dangerous, for repeated neglect of duty, and the frequent breaking of your covenant, will render you unworthy the protection of God's spirit, and you will find yourselves caught in the snare of the devil in some unexpected moment.

Those who are re-baptized should be again confirmed, but not again ordained, unless they have been cut off from the church, for their priesthood is not taken away by the act of re-baptism. Such persons as have been cut off from the church for transgression, and admitted again by baptism three times, can no more be admitted to the fellowship and communion of the church, if expelled a third time; such members, therefore, as have been expelled from the body three times for transgression, can no more be baptized or admitted into the church. We have done our duty towards them—our garments are clear of their blood—and let their names not only be erased from all the records of the Saints, but completely obliterated or blotted out, so that no one can read them. Ye Saints and Elders see that this is done, lest their sins and inquities cleave unto you. But if they return and repent, before they are thus cut off, thou shalt forgive them until seventy times seven.

The form of re-baptising is very similar to that of the first. Calling the candidate by his or her given name, saying (JAMES or MARY ANN) having authority given me of Jesus Christ, or being commissioned of Jesus Christ, I baptize thee *for the remission of thy sins* in the name of, &c., &c., after the usual mode. Let proper solemnity and decorum be strictly observed in all your administrations, and let not the multitude of the Saints rush thoughtlessly to the waters of re-baptism, but let them be well taught and faithfully instructed by the presiding Elders of the conferences before the work is begun; and let every Saint fully understand, that every time he may renew his covenant by baptism or otherwise, that he is held under stronger obligations to do his duty, and also exposed to greater snares, temptations, and evils, if he does not do it. Be wise and humble, and indulge not in sin, thinking you can be baptized for remission, for the bow that is too often bent loses its elasticity.—The Elders and friends are requested to be particularly careful in selecting safe and proper places for baptizing; and to avoid any accident, the person officiating should first go into the water alone with a stick, and ascertain if he can baptize with safety and convenience. People in this country have not much spare time, and therefore they frequently have to avail themselves of the night season to get baptized in. This fact renders it very necessary for the Elders to be very cautious and particular in the selection of a safe and proper place, even if they have to go a little further, that this ordinance may be safely attended to, even in the night season, as in the case of the Jailer and his household.

A copy of the petition which we intend to present to her Majesty is inserted in this number of the STAR. We shall send blank sheets to the presiding Elders of each conference, requesting them to get thereon all the signatures they can, and forward the same to us with as little delay as possible, that we may attach the sheets containing the signatures of the Saints and others that may sign, to the petition, and forward the same to her Majesty as soon as possible.

Brethren and sisters, do you wish to emigrate? If you do, get your names placed upon the paper, and send them to us; and as the getting up of this petition and presenting it will be attended with some expense, we ask the Saints to send us a little contribution for this purpose. The presiding Elders will please attend to this. Let presiding Elders of each conference take an active part in obtaining the names of all their members, both male and female, and as many others as they can. Preserve the sheets as clean as possible, and let the names be written with care. We wish this work done with promptness and dispatch, and when we want the sheets, we will call for them. Be ye therefore ready.

STRANGISM.—INVITATION TO IMPOSTERS.

The Strangite delegation, namely, Harris, Brooks, and their companion, on arriving in Liverpool, complained very much that they could not get an opportunity to do the work which the Lord sent them to perform. Elder Marsden, of this town, handled them so effectually in Birkenhead, and made Strangism look so contemptibly mean, that Martin publicly denied being sent by Strang, or being in any way, connected with him. This he did in presence of many witnesses, and not in some remote region where nobody could ascertain the fact, but here in Birkenhead, where we all know it. But being an American ourself, and having some little feeling of respect for our fellow-countrymen, we thought proper to send them an invitation to meet with us, as their operations had been mostly limited to one or two persons who had been excommunicated from our church for some time. We thought that if the Lord had sent them, they might accept our invitation and come,

but if the devil had sent them, we were confident they would not come to the light. We knew that God had not sent them, yet we could not tell whether Mr. Strang or the devil had sent them, or whether they had come themselves; but it was our opinion that His Satanic Majesty, Strang, Brooks, and Harris concocted the mission in company.

The following note was sent to their lodging place, by Elder Brown, a gentlemanly and responsible man, but they were not in. Elder Brown read the note to the family, named Styles, where they made their home, and Mrs. Styles said that if they did not come in by six o'clock she would send it to them. But lest they might say that they were unwell, or that they did not get the note in time, or that they were going a journey, we sent Elder Brockbank, some time before the hour of meeting, a man of character and standing in society, to ascertain if they had got the note. He found that they had received it in due time, but declined improving the admirable opportunity which we offered them on this occasion. They said that the eighth number of the STAR contained falsehoods which they were sorry to see. Elder Brown observed to the people of the house that if they would attend our meeting, according to the following invitation, they should have the privilege of showing what was false, and if any thing was found to be untrue in that paper it should be corrected in the next. He also re-assured them upon the honour of a gentleman and a christian, that they should not be harmed or molested in any improper manner if they would attend. But they did not come, and our garments are clean.

We have washed our hands and our feet—we have shaken the dust of our garments against them, and borne testimony of the same to our Father in heaven. And let this dust cleave to them as a witness of condemnation, and let it cleave to that house that knowingly receives them or harbours them, or that bids them God speed, either directly or indirectly, or that shall knowingly receive, harbour, or entertain any others that may come after them on the same, or on a similar errand. The following is a copy of the invitation:—

Liverpool, 5th November, 1846.

TO MESSRS. HARRIS, BROOKS, AND COMPANION.

Gentlemen,—To-morrow evening, Friday the 6th, will be our council meeting in the Vaccine Institution, Back Colquitt Street, at which most of the priesthood belonging to this conference will be assembled, and as you wish for an opportunity to break out of your private and limited circle of operation, and get before the public, you may then and there have the oportunity to speak if you will attend.

You say that the Lord hath sent you, and if so, you ought to have the chance of speaking; but if he has not sent you, and you are working privately to turn away the people from the truth, it is our duty to try those who say they are Apostles, lest, perhaps, they might not be, and thus be found liars as of old.

You may advocate the claims of Mr. Strang or yourselves, which you like. You shall have a reasonable time to speak without molestation in any way, and if you have superior wisdom and intelligence, with the spirit and power of God, the weight of your Apostleship will be fully appreciated. So now, our garments are clear of your blood. Elder Taylor will probably be present.

As ever, a friend to the virtuous and good,

For ORSON HYDE,

At Mr. Styles's. T. D. BROWN.

ALTHOUGH DEAD, YET HE SPEAKETH.

JOSEPH SMITH'S TESTIMONY CONCERNING MEN BEING ORDAINED BY ANGELS, DELIVERED IN THE SCHOOL OF THE PROPHETS, IN KIRTLAND, OHIO, IN THE WINTER OF 1832-3.

The occasion which called forth his testimony upon this matter was as follows:—One Francis G. Bishop, an Elder in our church, was very anxious to be ordained a High Priest, but he was not considered a proper candidate to fill the office at that time; and his urgent solicitations to be promoted to the High Priesthood, confirmed the Saints in the opinion that he wanted a high station without meriting it, or without being called by the

Spirit of God to that work. He was sent forth into the world to preach in the capacity and calling of an Elder; but he was not long out before he declared himself to be a High Priest—and that he was ordained by an angel from heaven. This made much stir in the branches of the church and also in the world. But when the news of his proceedings reached the prophet Joseph, he called Bishop home forthwith. He was introduced into the school of the prophets, and there closely questioned upon his course. He said he was ordained by an angel to the High Priesthood; yet, on a more close examination, he crossed his own testimony and statements—became confused, and blushed with shame and guilt—he fell down upon his knees and confessed that he had lied in the name of the Lord—begged to be forgiven and cried aloud for mercy. We all forgave him, but we could not give him our confidence, for he had destroyed it. Elder Sidney Rigdon was present at that meeting, and though he has since fallen, still he knows that my statements are correct. Zebedee Coultrin was also present, and many others that I might name.

Brother Joseph observed to Bishop that he knew he had lied before he confessed it; that his declarations were not only false in themselves, but they involved a false principle. An angel, said Joseph, may administer the word of the Lord unto men, and bring intelligence to them from heaven upon various subjects; but no true angel from God will ever come to ordain any man, because they have once been sent to establish the priesthood by ordaining me thereunto; and the priesthood being once established on earth, with power to ordain others, no heavenly messenger will ever come to interfere with that power by ordaining any more. He referred to the angel that came to Cornelius and told Cornelius to send for Peter; but if there had been no Peter with keys and power to administer, the angel might have done it himself; but as there was, the angel would not interfere. Saul was directed to go to Ananias for instruction and to be administered to by him; but if there had been no Ananias with power and authority on the earth to administer in the name of Christ, the Lord might have done it himself. You may therefore know, from this time forward, that if any man comes to you professing to be ordained by an angel, he is either a liar or has been imposed upon in consequence of transgression by an angel of the devil, for this priesthood shall never be taken away from this church.

This testimony was delivered in an upper room, in the south-west corner of the White Store and dwelling-house, formerly occupied by Whitney and Gilbert, situate on Kirtland Flats.

If men would regard the testimony of the servants of God who have laid down their lives for the cause, they would have little to fear of being misled; but when the spirit of apostacy takes possession of a man's heart, he becomes completely blind to every true principle, and is filled with strife, debate, deceit, false accusation, and treachery. He cherishes no desire to convert and save the world, but is content to confine his operations to the church, which he slanders, defames, and, like a ravening wolf, tries to tear in pieces and destroy; and having no merit of his own to bring him into notice, he seeks to obtain notoriety by contention and debate, which the Lord declares are not of him but of the devil. Their hearts being a fountain of evil, they can speak nothing but evil; they, being disciples of the "*accuser of our brethren*," can do nothing but accuse the brethren like their master whom they serve; they, having a beam in their own eye, can see nothing but the mote in their brother's eye; and well did the Saviour ask such characters, "How can ye, being evil, speak good things?" They are like the filthy and indelicate bird that has no relish for sweet and wholesome meat, but likes to feast on tainted flesh and putrid carcasses. Mr. Strang, like Bishop, claims that an angel ordained him.

INTELLIGENCE AND MISCELLANY: OR, TITBITS FOR OUR AMERICAN READERS.

Sela Lane was expelled from the church of Jesus Christ of Latter-day Saints, in Nauvoo, for base and wicked conduct, and returned to the city of New York soon after. When we were in that city in the early part of September last, this said Lane came before the church there and confessed his sins, but said that he had been led into transgression by that abominable wicked character, William Smith. The church there told him that Wm. Smith had more sins of his own to answer for than he would be able to cancel, and that they could not allow him to make Smith his "scape-goat." If he was received back into the church (which he weepingly desired), they told him that he must be his own scape-goat, and confess that he went into sin and transgression because he chose to do so, and not attempt to lay the blame upon another. To this he agreed, and the church then consented that he might be baptized and confirmed in the church and remain as a member. But on learning that this said Lane threatened violence against certain ones that informed

of him, we told the presiding Elder there not to baptize Lane. This said Lane then goes and joins Strang, and becomes a true yoke-fellow with William Smith who led him into such awful sloughs of drunkenness and debauchery. Oh, happy pair! The glory of thy union is like the odours that rise from a den of pole-cats, or like the perfume that ascends from a putrid carcase to invite to a sumptuous feast every bird whose maw can alone be satisfied with that kind of food.

We wonder if brother Hardy believes his own pamphlet, written against Smith and Adams? or if Smith and Adams have become converted to the truth of Hardy's pamphlet, and have received him into their fellowship? Remember that that pamphlet tells of *bloody deeds*. But, perhaps, as Adams had ingenuity enough to screen his brother William from exposure at that time, he may now have faith and purity enough (being a celebrated reformer in the East), to cure brother William without the aid of medicine, and thus save a soul from death, and hide a multitude of sins. If brother Hardy has any of his pamphlets on hand, we would recommend him to furnish his old friends, Adams and Smith, each with one, in order to stir up their pure minds, by way of remembrance, and furnish Adams with suitable matter to improve the *morals* of the "DRAMA." A man whose apostolic charge has become so extensive under Mr. Strang, can afford to advocate the claims of the *drama;* for it requires the same kind of spirit and talent to advocate the claims of Mr. Strang that it does to advocate the claims of the drama. We would like to ask brother Foster, of New York, and brother Gibson, of Philadelphia, if they do not often hear Adams, Smith, Lane, Page, and Co., whisper to them and say, "*How we apples swine together.*" As the people of England have never seen Hardy's pamphlet, we would recommend the *holy brotherhood* to re-publish it in the *Star of the East* and the *Voree Herald*, that its pithy contents may be the more extensively disseminated. We have one or two lying among our waste paper, but we confess that we do not like to handle them without a long pair of old-fashioned tongs. Still, if an edition of them were circulated in this country, they might open the way for Harris, Brooks, and Co., and even for Moses Smith of "stolen goods memory," to get a place to lay their heads, which they are now unable to do without money. If the people of this country should be inclined to doubt the correctness of the above pamphlet, we can only inform them that it was written by one of their own party, whose poetic talent is rolled up in the napkin of the *Star in the East*. The Hardy above alluded to, is not the one that has laboured in England.

LINES ON THE DEATH OF BROTHER AND SISTER MARSDEN'S LITTLE INFANT SON.

BY ELDER JOHN CLEMENTS, OF THIS TOWN.

Weep not for him that's dead and gone,
  Nor to despair be driven,
Your child is sav'd through Jesus Christ,
  And he is gone to heaven.

Gone far away from wicked men,
  To mingle with the good,
That wash'd their robes and made them white,
  In Christ's atoning blood.

'Tis true the trial was severe,
  That tore him from your breast,
But oh! do not desire him now,
  For he is gone to rest.

When lying suffering on your knee,
  Your heart was like to break,
And oft you sigh'd and wept aloud,
  Oh! could my child but speak!

And still you mourn his absence now,
  And think you are bereav'd;
Sister, look up, thy God is good,
  Woman, thy child is sav'd.

"Shed not for him the bitter tear,
  Nor give the heart to sore regret;
'Tis but the casket that lies here,
  The gem that fill'd it sparkles yet."

FACTS AND SCRAPS.

COMPLIMENTARY.—The sisters of Liverpool and elsewhere have our grateful acknowledgments for their praiseworthy exertions in raising funds for the completion of the Temple. Sister Hill, of Liverpool, has forwarded accounts to us for upwards of twenty pounds, paid by the sisters of this branch. Although the Temple is completed, we cannot enjoy it because the wicked bear rule, and the people mourn; nevertheless God will humble the wicked that persecute and slay the just, and exalt such as be of low degree, and make them pillars in his everlasting temple to go no more out. Sisters, you shall then, if not before, be rewarded for your labours of love.

MR. REUBEN HEDLOCK, we are sorry to say, was appointed presiding Elder of the church in England, by Elder Woodruff. Elder Woodruff designed no wrong, but he was fearful of hurting the feelings of some if he did not do it. The confidence of the Saints in England was unlimited in Hedlock, and if any other man had been appointed to preside, there would have been much dissatisfaction. Brother Woodruff was satisfied that he was not sound at heart, but thought, under existing circumstances, that the Saints must find it out themselves. He has borrowed much money of different persons, but we cannot be any more responsible for the debts which he has contracted, than we can for debts contracted by the presiding Elder of a branch or of a Conference.

HONOUR EVERY MAN IN HIS CALLING.—Many of the Saints apply to us to lay our hands upon them and bless them. We should have no objection to do this if our time and strength would permit it, but the labours of our delegation are so great that we have little or no time to rest, day or night, and it is the duty of the patriarchs to minister in these things. We are sent here to minister in word and in doctrine, and also to organize the church on better principles, and to direct its temporal and spiritual affairs in a safe and advantageous channel. This is all we have strength to do, and we hope that our brethren and sisters will consider our condition, and remember that if we lay our hands upon one to bless, others will feel themselves slighted if we do not the same to them. This would require more than all our time and strength. Again, after we have preached a lengthy discourse and have become faint and exhausted thereby, it is not right for the people to ask us to lay our hands upon any one, for we have poured out our spirit and blessing upon the people, and just at that time we have little or no spirit left either to bless or to heal them. We wish the Saints to have mercy upon us in this respect wherever we go, and not suffer us to be used up and worn out before the time that our required labours are performed. We bless you always in God's name, and we will lay our hands upon your sick and bless them also when we have faith, strength, and spirit to do it. But do not call upon us directly after preaching, but call upon other elders who have not spoken. May heaven bless and heal you all. Amen.

TRUTH.—If a man would be wedded to truth, he must make up his mind to find her a portionless virgin, and he must take her for herself alone. The contract too, must be to love, cherish, and obey her, not only until death, but beyond it; for this is a union that must survive not only death, but time, the conqueror of death. The adorer of truth, therefore, is above all present things, firm in the midst of temptation, and frank in the midst of treachery; he will be attacked by those who have prejudices, simply because he is without them; decried as a bad bargain by all who want to purchase, because he alone is not to be bought; and abused by all parties because he is the advocate of none; like the dolphin which is always painted more crooked than a ram's horn, although every naturalist knows that it is the straightest fish that swims.

"De konkrekashun vill shing de von tousant and tow't psalm," said a Dutch parson. "There are not so many in the book," said the chorister. "Vell den, pleeshe to shing so many as tare pe."

LIST OF MONIES RECEIVED SINCE OUR LAST.

	£	s.	d.
James Cantwell, per Henderson, late of Crewe	0	17	6
Richard Eatough	1	3	8
George Robins	3	10	0
John Johnson	4	3	0
Joseph Wooton	2	0	0
Thomas Smith	4	0	0
F. D. Richards	7	0	0
William Gibson	3	10	0
William Emsly, balance of account	1	2	2
Edward Horrocks	0	15	6
William West	2	10	0
Charles Miller	1	15	0
Carried forward	£32	6	10

	£	s.	d.
Brought forward	32	6	10
Anthony Lofthouse	3	0	0
Benjamin Wright	1	15	0
James Hughes	2	0	0
William Frodsham	0	9	8½
John Halliday	1	2	6
William M'Ghie	0	11	3
Leonard Hall	3	0	0
Edwin Senior	0	10	0
William Broomhead	2	5	0
William Clark	2	0	0
John Parkinson	1	8	0
John Swindlehurst	1	3	0
	£51	11	3½

MEMORIAL TO THE QUEEN FOR THE RELIEF, BY EMIGRATION, OF A PORTION OF HER POOR SUBJECTS.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Majesty:

We, the undersigned, men and women of the United Kingdom of Great Britain, approach your Majesty with every sentiment of loyal and affectionate devotion to your person, and with sincere respect for the Patriotic Virtues by which your Reign has been so eminently distinguished. We feel the strongest confidence in your Majesty's deep and earnest desire for the happiness and prosperity of your people. We know, from your Majesty's own assurance, that the privations and sorrows of the unemployed and destitute portions of the community, have not in vain appealed for sympathy and compassion to your heart. We, therefore, anticipate for this, our respectful memorial, a gracious and considerate reception.

Your memorialists are moved to address your Majesty by the unexampled amount of abject, helpless, and unmerited misery which at present prevails among the labouring classes of this country. By all your memorialists this wretchedness has, to some extent, been witnessed; by all it has been deplored, and by many among them it has been bitterly felt. The sufferings and destitution of these portions of your Majesty's subjects have, in the judgment of your memorialists, reached a point at which it has become the duty of both sexes, and of all ranks, to use every constitutional means for their relief and remedy.

Your memorialists are daily the witnesses of a frightful increase of poverty and pauperism; while those who are at present in circumstances above the reach of absolute want, are constantly becoming less able to sustain the burden of supporting the poor,

Your memorialists beg your Majesty to believe that in bringing these painful facts under your Majesty's notice, and in pointing to what, to your memorialists appears a just and necessary measure of relief, they are impelled by an overwhelming sense of moral obligation and christian duty, and that no less a motive would have induced them to appear thus prominently in public affairs.

Your memorialists, without attempting to enumerate the many alledged causes of the present national distress and suffering, feel convinced that Emigration to some portion of your Majesty's vacant territories is the only permanent means of relief left to a rapidly increasing population, which, if retained here, must swell the aggregate amount of misery, wretchedness, and want.

Your memorialists believe that, if a part of the poor and destitute portion of your Majesty's loyal subjects were sent to the Island of Vancouver, or to the great territory of Oregon, through your Majesty's gracious interference and Royal aid, they might there find a field of labour and industry, in which, after a short period, they could not only benefit themselves, but open an effectual door for the interchange of commodities with the home country, having brought into cultivation the soil that now lies untenanted, and thus indirectly raise a revenue that would more than balance the expenditures of the present emigration.

It is now fully settled and determined that Vancouver's Island, with a large portion of the Oregon territory, on the Great Pacific Coast belongs to your Majesty's Empire. Their fine and extensive fisheries—their safe and commodious natural harbours for ships—the salubrity of their climate, and their remarkable similarity to the climate of the south of England—all, in the opinion of your memorialists, offer strong inducements to the surplus population of England to make that delightful section their future home.

Your memorialists believe that your Majesty cherishes the wish, and they pray your Majesty to exert all that constitutional influence and power which will effectually accomplish their removal to the distant shores of a country, the natural resources of which are waiting to be developed, to reward the hand of industry, and to fill with plenty thousands that wander here at present without employment, and consequently without bread.

Your memorialists are no less aware than your Majesty, that the government of the United States is doing much to favour the settlement of its territories on the Western Coast, and even to settle territory now in dispute between it and the Republic of Mexico. While, therefore, the United States do manifest such a strong inclination, not only to extend and enlarge their possessions in the West, but also to people them, will not your Majesty look well to British interests in those regions, and adopt timely and precautionary measures to maintain a balance of power in that quarter—which, in the opinion of your memorialists, is destined, at no very distant period, to participate largely in the China trade.

Your memorialists, therefore, humbly but earnestly supplicate your Majesty to take the present afflicting condition of your subjects into your prompt and gracious consideration, and to interpose your Royal aid, as far as it may be constitutionally rendered, to provide means for the immigration of your memorialists who are not able to provide for themselves—to give them employment in improving the harbours of those countries, or in erecting posts of defence; or if this be inexpedient, to furnish them provisions and means of subsistence until they can produce them from the soil.

Your memorialists further ask your Majesty to consider the propriety of sending out a small military force for the protection of emigrants against savage invaders upon that coast. And again, your memorialists ask your Majesty to favourably consider the propriety of allowing to each male emigrant, who is more than twenty-one years old, who may become an actual settler, a grant of land corresponding in extent to grants proposed to be allowed by the United States Government to its subjects, who become actual settlers in its extreme Western territories, namely, from three hundred and twenty to six hundred and forty acres.

Your memorialists are mostly anxious to avail themselves of the earliest opportunity to sail to the place of their future desired home, where they may begin to convert "the wilderness and the solitary place into fruitful fields," hoping, that under the blessing of Heaven, and under the gracious protection and fostering care of their Sovereign, they may soon close their eyes upon the stern and angry frowns of poverty and want, and open them to greet the smiles of peace and plenty.

Finally, the prayer which your memorialists offer at the footstool of HIM by whom Kings reign and Princes decree justice is, that your Majesty's reign may be protracted and peaceful in the midst of a devoted and prosperous people; that the choicest of heavenly blessings may descend upon your Majesty's person, upon your Royal Consort, and upon your illustrious offspring; and that, after a long and righteous administration you may be able to say, "When the ear heared me, then it blessed me; and when the eye saw me, it gave witness to me, because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy. I put on righteousness and it clothed me; my judgment was a robe and a diadem."—And thus your memorialists will ever pray.

THE INQUIRY, AND THE INQUIRY ANSWERED.

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindl'd to a whisper low,
Sighing for pity, as it answered—No!

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favour'd spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?
The wild waves rolling in perpetual flow,
Stopp'd for a while, and sighed to answer—No!

And thou, serenest moon,
That with such holy face
Dost look upon the earth,
Asleep in night's embrace,
Tell me, in all thy round
Hast thou not seen some spot,
Where miserable man
Might find a happier lot?
Behind the cloud the moon withdrew in woe,
And a voice, sweet, but sad, responded—No!

Tell me, my secret soul,
Oh, tell me, hope and faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be blest,
Where grief may find a balm,
And weariness a rest?
Faith, hope, and love, (best boons to mortals given,)
Wav'd their bright wings, and whisper'd—
Yes! in heaven.

THE INQUIRY ANSWERED.

Tell me, ye twinkling STARS,
That gild the azure sky,
If in your distant rounds,
Some place of bliss you spy.
Some peaceful happy home,
Where souls *forever* rest,
Or will they yet *return*,
To *earth* when it is blest?
The stars all wink'd, as if unfond to tell,
Then whispering, said—On earth the saints shall dwell.

Tell me, thou glistening SEA,
Bright looking glass of heaven,
If earth shall e'er again
To happy saints be given?
Say, if when wreck'd on thee,
Wilt thou again restore
Their long-lost sunken barks,
That never came ashore?
The wild waves dash'd along in merry strain,
And echoed back—On earth they'll meet again.

And thou, majestic SUN.
In glory dazzling bright,
Say if that blessed home
Enjoyed by saints in light,
Be like thy bright career,
One moonless, cloudless race,
All luminous, and gay,
Beyond the bounds of space?
Behind a cloud the sun then hid his face,
And blushing, said—The earth's their resting place.

Come, spirit stirring THOUGHT,
And faith that ever brings
The soul's celestial bliss,
Of all created things,
Say, wouldst thou love to dwell
For ever here below,
Where all our loves, and fears,
And social friendships grow?
Yes, yes! the soul replies, in hope's exulting strain,
Tho' blest with God above, we'll reign on earth again.

Kilmarnock, November 1st, 1846. LYON.

NOTICES.

Persons procuring post-office orders to send to us are requested to be particular *in giving our name correctly. Some orders have come payable to "Horse and Hide"—some to "Horson Ide." To avoid giving an incorrect pronunciation of our name, the person wishing to procure an order for us had better write our name on paper, in a plain legible hand, and present it to the Post Master issuing the order. This will save us trouble. Remember that our name is*—ORSON HYDE.

A committee, consisting of seven responsible men, chosen by the Liverpool branch, under our approval and approbation, have been appointed to wind up the affairs of the Joint Stock Company. We feel happy to say that we cheerfully and confidently deliver over into their hands all papers, books, accounts, and monies belonging to the said company that have come into our possession, for we consider them fully competent and fully disposed to close the concern in a judicious and equitable manner. Their names are as follows :—

James Marsden, *President.*
Thomas D. Brown, *Secretary.*
John Clements, *Treasurer.*
Robert Wiley, James M'Guffie, George Allen, Matthew Hicks, } *Counsellors.*

We have received a balance sheet from the officers of the company, and this committee will examine it and make their report—which, with the contents of the sheet itself, will appear in our next. All letters hereafter upon the affairs of the Joint Stock Company, must be addressed to Thomas D. Brown, No. 6, Goree Piazza. Letters requiring an answer must contain a postage stamp.

Persons wishing to ask counsel upon any point, question, or matter, should remember that they have a presiding Elder over their conference, who is the proper person to apply to. If the presiding Elder of their branch cannot give them satisfaction; and if the presiding Elder of a conference cannot give them satisfaction, then we will try to solve their matter if called upon. But do not slight or disrespect those who are over you, by asking our counsel before you do theirs.

Our agents are requested not to trust out the STARS *or books, but when they go from you get your pay, unless you let your sub-agents have them, knowing that they will pay you as soon as they are sold. And as money has been paid to sundry persons to be forwarded to us, and that money not having reached us, we shall enter nothing to the credit of any person, neither acknowledge any monies through the* STAR *that have not been actually paid into our hands, or sent to us through the post.*

Our patrons are requested to make payment of all arrears to their respective agents, with as little delay as possible, for it becomes absolutely necessary *that our accounts should be settled up, and that we start upon a new principle of business on or before the first day of January,* 1847. *Will our agents and patrons give us their hearty support and co-operation in bringing about a reform in business, that will warrant a reduction in the prices of books and* STARS? *We shall see! Let no more books or* STARS *be given out on credit, except it be to sub-agents, who will make immediate returns.*

The masterly work of Elder P. P. Pratt, entitled "THE VOICE OF WARNING," *is now about being published again. If the conferences will join and send us their money in advance, say by the first of January next, they shall have the work,* respectably bound, *from this office at* 1*s.* 2*d. each. The book will be out as soon as it can be. The price will be about* 1*s.* 6*d. if not paid in advance.*

We have nothing more to do with the Joint Stock Company in any way, except to publish the Balance Sheet and the Committee's Report thereon in our next.

We presume Brother Halliday's statements of donations received from the various branches, to defray the expenses of a certain law suit, are correct. We have not room to insert particulars.

Our correspondents are requested to be as brief as possible in their communications to us, as the press of our business will not allow us to spare time in deciphering long epistles that are not to the point in question. Ask what you will, but in a few words. We now see why the Lord counts long prayers and repetitions an abomination in his sight. It is because he has not time to listen to them.

ERRATUM.—*In our last we said that Elder Paul Jones was appointed to preside over Ireland, whereas we should have said Elder* PAUL HARRISON, *late of Leeds.*

BOOKS ON SALE AT THE OFFICE OF THE STAR.

Book of Mormon, or the ancient record of the forefathers of the American Indians	4s.	6d.
Book of Doctrine and Covenants, containing the revelations and prophecies of our late martyred prophet	4s.	0d.
Hymn Book	1s.	9d.
O. Cowdery's Letters, describing the appearance of the holy angel, and the ordination under his hand	0s.	3d.
Small Voice of Warning, by T. Ward	0s.	1d.
Joseph Smith's Answer to J. A. B., a little tract well worth any one's attention	0s.	1d.
A well executed engraving of the likeness of Joseph Smith preaching to the Indians. Taken from life. For sale by Cain and Scovill, at this office	1s.	8d.

Back numbers and back volumes of the Millennial Star. Whoever wants back numbers of the Star had better apply soon, as they are going off rapidly.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 10. DECEMBER 6, 1846. VOL. VIII.

IMPRISONMENT AND ESCAPE OF P. P. PRATT, DURING THE PERSECUTION IN MISSOURI, 1838.

(*Continued from our last*.)

THE prison at Columbia was situated in the same square with the Court-house, being on the north edge of the town. Between it and the wilderness, where our friends held the horses in waiting, there were several fields and fences, say for the distance of half a mile; consisting of meadow and pasture land, and all in full view of the town. The prison consisted of a block house, two stories high, with two rooms below and two above. The keeper and his family occupied one end, and the other was used as the prison. The only entrance into it being through the lower room of the dwelling part, which was occupied by the family, and then up a steep flight of stairs, at the head of which was a heavy oaken door, ironed, locked and bolted as if to secure a Bonaparte or a Samson. On the inside of this was still another door, which was but slender, with a square hole near the top of sufficient size to hand in the food and dishes of the prisoners.

The large heavy door had always to be opened when food, drink, or other articles were handed in; and while open, the inner door served as a temporary guard to prevent prisoners from escaping, and was not always opened on such occasions, the food being handed through the hole in the top of the door, while the door itself remained locked. However, as a fortunate circumstance for us, the coffee-pot when filled would not easily slip through the hole in the door, and, rather than spill the coffee and burn his fingers, the keeper would sometimes unlock and open the inner door, in order to set in this huge and obstinate pot; and once in, the door would immediately close, and the key be turned, while the outer door would perhaps stand open till the supper was finished, and the dishes handed out, (for, by the bye, we fared better there than in the Richmond prison.)

Now our whole chance of escape depended on the question, whether the inner door would be opened that evening, or the coffee-pot squeezed in at the hole in the top. Mrs. Phelps and Mrs. Gibbs were in the upper room of the keeper's apartment, near the head of the stairs, and only a log or timber partition between us and them, and several open crevices in the same, so that we could easily communicate with them. One of them was waiting the issue of the great scene about to be acted, with almost breathless interest, and feverish anxiety, as on the good or ill success of that moment depended her future hopes through life, while the other was totally ignorant of the whole affair. In a far corner of our prison, sat Luman, the old apostate, entirely ignorant of the whole plan, and with no other anxiety than a slight wish for the sun to go down, that he might enjoy his supper and the society of his dear "Phila," in his curtained bed in the upper room, while we were locked in the dungeon below, to sleep on an oak floor, amid cobwebs and filth.

The citizens of the town were now some of them gathering in small groups outside of their doors to enjoy the quiet of a summer evening, to smoke a cigar, or chat over the merits of the celebration; while others were on horseback to enjoy an evening's ride, or to return to their homes. Bands of music, or rather an occasional beat of the drum, or blast of the bugle, was still to be heard in the distance; while a few soldiers, or rather militia in uniform, were hurrying to and fro. Groups of boys were playing about the square, and last though not least, our flag was still on high, with "Liberty" and the eagle in bold colours waving to the night breeze. This had so attracted the attention of the little fellows, that once and again they begged of us to make them a present of it; but we told them we could not spare it till the next morning; the fact is, we were not willing to surrender our castle before the time, or till we made good our retreat.

As the sun began to decline behind the long range of forest which bounded the western horizon, and the lengthened shadows of the tall trees were thrown over our prison, we called upon the Lord to prosper us and open our way, and then sang aloud the following lines:

Lord, cause their foolish plans to fail,
  And let them faint or die:
Our souls would quit this poor old jail,
  And fly to Illinois.

To join with the embodied Saints,
  Who are with freedom blest;
That only bliss for which we pant,
  With them awhile to rest.

Give joy for grief—give ease for pain,
  Take all our foes away;
But let us find our friends again,
  In this eventful day.

These lines were sung several times over with the spirit and with the understanding also, and very loud and distinct, being heard by the old apostate and his wife, and by the keepers of the prison; but the doctrine of spiritualizing had become so prevalent, that neither this nor the flag of liberty, nor any other scripture seemed to them to have any literal meaning, till they found too late the true interpretation by the fulfilment.

The sun was now setting, and the footsteps of the old keeper were heard on the stairs—the key turned, the outer door grated on its huge hinges, while at the same moment we sprang upon our feet, hat and coats on (rather an unusual dress for a hot day in July, for, by the bye, my hat proved to be a fur cap, which I wore when first taken in November previous), and stood by the door to act the part of waiters in receiving the dishes and food for supper, and placing them on the table. Dish after dish was handed in through the small aperture in the door, and duly received and placed upon the table by us, with as much grace and as calm countenances as if we thought of nothing else but our suppers. And I will now venture to say that famishing men never watched the movements of a coffee pot with more anxiety than we did on this occasion. At length the other dishes all being handed in, the huge pot made its appearance in the hole, in the top of the door, but one of us cried out to the keeper—"Colonel, you will only spill the coffee by attempting to put it through, besides, it burns our fingers; it will be more convenient to unlock and hand it in at the door." With this it was lowered down again, and the key turned on the inner door.

In this, as in most other fields of battle, where liberty and life depend on the issue, every one understood the part assigned to him and exactly filled it. Mr. Follett was to give the door a sudden pull, and fling it wide open the moment the key was turned. Mr. Phelps being well skilled in wrestling was to press out foremost, and come in contact with the jailer; I was to follow in the centre, and Mr. Follett, who held the door, was to bring up the rear, while sister Phelps was to pray.

No sooner was the key turned than the door was seized by Mr. Follett with both hands; and with his foot placed against the wall, he soon opened a passage, which was in the same instant filled by Mr. Phelps, and followed by myself and Mr.

Follett. The old jailer strode across the way, and stretched out his arms, like Bunnyan's Apollion, or like the giant Despair in Doubting Castle, but all to no purpose. One or two leaps brought us to the bottom of the stairs, carrying the old gentleman with us headlong, helter skelter, while old Luman sat and laughed in his corner of the prison, and Mrs. Phelps exclaimed, "O Lord God of Israel, thou canst help." Old Mrs. Gibbs looked on in silent amazement, while the jailer's wife acted the part of the giant Despair's wife Diffidence, and not only assisted in the scuffle, but cried out so loud that the town was soon alarmed. In the mean time we found ourselves in the open air, in front of the prison and in full view of the citizens, who had already commenced to rally, while Mr. Phelps and the jailer still clinched fast hold of each other like two mastiffs. However, in another instant he cleared himself, and we were all three scampering off through the fields towards the thicket.

By this time the town was all in motion. The quietness of the evening was suddenly changed into noise and bustle, and it was soon evident that the thrilling scenes of the great drama of the 4th of July, and of the Columbian celebration of liberty were yet to be acted. The streets on both sides of the fields where we were running, were soon thronged with soldiers in uniform, mounted riflemen, footmen with fence stakes, clubs, or with whatever came to hand, and with boys, dogs, &c., all running, rushing, screaming, swearing, shouting, bawling, and looking, while clouds of dust rose behind them. The cattle also partook of the general panic and ran bellowing away, as if to hide from the scene. The fields behind us also presented a similar scene. Fences were leaped or broken down with a crash, men, boys, and horses came tumbling over hedge and ditch, rushing with the fury of a whirlwind in the chase, but we kept our course for the thicket, our toes barely touching the ground, while we seemed to leap with the fleetness of a deer, or as the young hart upon the mountains.

Our friends who had stood waiting in the thicket, had watched the last rays of the sun as they faded away, and had observed the quiet stillness of the evening as it began to steal over the distant village where we were confined, and had listened with almost breathless anxiety for the first sound which was to set all things in commotion, and which would say to them in language not to be misunderstood, that the struggle had commenced. For some moments after the last golden beam had disappeared, they listened in vain. The occasional lowing of a cow as she came home from the woodland pasture, impatient for her calf and the milkmaid to ease her of her rich burthen, the mingled sound of human voices in the distance in common conversation, the merry laugh of the young beaus and their sweethearts, the quiet song of the whiperwill, mingled with the merry notes of the violin, the thrill of the bugle, or the soft and plaintive notes of the flute, stole upon the silence of the evening, and were occasionally interrupted by the clatter of hoofs, as a few of the citizens were retiring from the enjoyments of a public day to their own peaceful homes in the country. These, and the beatings of their anxious and almost bursting hearts, were the only sounds which fell upon their ear, till suddenly they heard a rumbling and confused noise, as of footsteps rushing down the stairs of a prison, then a shrill cry of alarm from Mrs. Diffidence, the giantess, and soon followed by the shouts and rush of men, dogs, horses, and prisoners towards the spot where they were located. They then sprang forward to the edge of the fields and ran back again to the horses, and again returned, as if the using of their own limbs would serve to add nimbleness to those of the prisoners, and to quicken their speed.

As soon as the prisoners drew near, they were hailed by their friends, and conducted to the horses. They were breathless and nearly ready to faint, but in a moment they were assisted to mount, and a whip and the reins placed in their hands, while the only words interchanged were—"Fly quickly, they are upon you!" "Which way shall we go?" "Where you can; you are already nearly surrounded." "But what will you do, they will kill you if they cannot catch us." "We will take care of ourselves; fly, fly, I say, instantly." These words were exchanged with the quickness of thought, while we were mounting and reining our horses, in another instant we were all separated from each other, and each one was making the best shift he could for his own individual safety.

I had taken about the third jump with my horse, when I encountered a man rushing upon me with a rifle, and taking aim at my head he said, "God damn you, stop, or I'll shoot you." He was then only a few paces from me, and others were rushing close in his rear, but I turned my horse quickly in another direction, and rushed with all speed into the thickest of the forest, followed for some minutes by him and his dog, but I soon found myself alone, while I could only hear the sound of distant voices, the rushing of horsemen in every direction, with the barking of dogs. What had become of my companions or our friends I knew not. I rode on at full speed for a mile or more, when the woods terminated, and no alternative was left for me but to go either to the right or to the left into one of the public highways where I would be every moment exposed to my pursuers, or go over the fence and pass through the open fields to the wilderness beyond, or on the other hand to turn back into the heart of the forest, partly towards the town and prison from whence I had escaped. As horses' feet and men's voices were already heard along the highways which lay on each side of me, I determined upon the latter. I therefore changed my course, took my back track, and plunged into the depth of the forest. I then dismounted, tied my horse in a thicket, walked some distance from him and climbed a tree, intending to wait in this situation amid the concealment of the thick foliage till the darkness of evening would enable me to proceed with safety. Seating myself in one of its forked branches, and placing my arms in two other similar forks, I was supported from falling, although in a moment after I had ceased my exertions, I fainted away. In this situation I remained for some time, without the least power to change my position or help myself; my breath was gone through over exertion, and my mouth and throat parched with a burning thirst, my stomach sickened, and as I began again to breathe, I was seized with vomiting and threw up nearly all the food which my stomach contained. I then gradually recovered my strength till I could speak, when I began to call on the Lord, saying, "O Lord, strengthen me this once, deliver me from my persecutors and bring me in safety to a land of liberty, and I will praise thy name and give thee all the glory, and the remnant of my days shall be wholly devoted to thy service, for surely my life is now at stake, and if preserved, it is thy gift, therefore I shall owe it all to thee."

The darkness of evening was now fast setting in, and every moment seemed to increase my safety and security from immediate discovery, although I could still hear the distant sound of tramping horses, and the voices of men and dogs in pursuit, and sometimes so near that I could distinguish some of their words. It was a dark and moonless evening, the sky was only lighted by the glimmer of a few stars, partly obscured by the clouds and the thick foliage of the forest, increased the gloom and served to render the darkness nearly complete. I now came down from the tree and felt my way to the place where I had tied my horse, but as good or ill luck would have it, he had loosed himself and gone, leaving me to my fate. I then groped my way amid the dark shades of the forest to a small stream of warm muddy water, and stooping down, partly quenched my thirst. Probably in this act of stern necessity I was the murderer of some scores of insects. I then made my way to the highway and commenced my journey on foot, carefully watching on either hand lest I should be surprised and taken.

I was an entire stranger to the country, having no guide but the polar star. My road lay nearly northward, and upwards of a hundred miles of a wild country, peopled only by enemies, still lay between me and a State where the principles of freedom yet prevailed in a sufficient degree to insure my safety. If I could make my way through this wilderness of enemies, on foot, after the weakness and debility caused by eight months confinement, and after the fatigues of my evening's race, and neither enquire the way nor make my appearance at any house for entertainment and refreshment, then I should still have the great Mississippi river to ferry over, and be liable to be discovered and retaken in the act, while in sight of liberty. The thoughts of these dangers, the anxious enquiries of my mind as to what had become of my fellow prisoners and friends, which I had no means of satisfying, and the hopes and expectations of soon meeting and embracing my family and friends in a land of liberty, alternately occupied my mind as I slowly pursued my solitary way during that dark, and to me, eventful night.

(To be concluded in our next.)

BALANCE SHEET OF THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

Dr. CASH RECEIVED FROM

May, 1845.	£.	s.	d.
June.			
6, John Druce, Manchester...	7	7	0
A. M'Gaffin, Liverpool.....	14	0	0
Wm. Speakman, Clithero...	9	17	0
James Clithero, Preston...	5	3	0
Thos. Smith, Worcester ...	20	0	0
— Swadlincote, Leicester	2	12	0
John Spencer, Leicester ...	2	9	6
—— Bradford.....	15	0	0
James Phillips.....	0	1	0
Richard Casson	0	1	0
Jas. Hughes, Leominister..	0	2	0
Chs. Layton, Herefordshire	5	6	0
7, Henry Fowles, Bedford ...	1	0	0
9, Wm. Henshaw, Merthyr...	4	0	0
Jas. White, Tetbury, Chalford Hill, Herefordshire..	1	7	0
24, John Alder, Cheltenham...	15	0	0
30, Wm. Mackay, Edinburgh...	5	9	0
July,			
3, Wm. Gough, Hereford ...	2	10	0
Rich. Eatough, Blackburn	5	18	0
John Druce, Manchester...	2	13	0
16, James Clithero, Preston...	5	10	0
August.			
13, Henry Crump, London ...	7	10	0
20, H. Campbell, Durham.....	1	0	0
Thomas Ord, ditto ...	1	0	0
September.			
2, Vincent Law, Sheffield ...	6	0	0
6, Ebezr. Gillies, Sunderland	1	12	9
16, Wm. Hulme, Dukinfield ...	6	1	0
October.			
8, Henry Fowles, Bedford ...	2	0	0
15, Peter M'Cue, Glasgow ...	10	13	0
16, Henry M'Ewen, Edinburgh	4	10	8
H. M'Ewen, Hunterfield...	1	7	6
Carried forward...	£167	0	5

CONTRA. CASH PAID TO **Cr.**

May, 1845.	£	s.	d.
8, Mr. Rowe, solicitor, on account	6	0	0
17, Wm. Shaw, stationer, for district account books as per bill, he allowed 10 per cent. discount.....	5	7	0
7, T. D. Brown's expenses to Manchester as per order	0	0	0
Thomas Wilson's ditto.....	0	19	0
20, Thos. Ward's expenses to Manchester for Joint Stock Company	0	8	0
28, Postage Stamps for T. Ward	0	5	0
June.			
6, Lent T. Wilson, on account of salary	2	0	0
8, Postage Stamps for T. Ward	1	0	0
July.			
11, Lent T. Wilson on account of salary	2	0	0
26, Lent T. Ward, ditto.....	2	0	0
Lent T. Wilson, ditto.....	2	0	0
September.			
22, Lent T. Ward, ditto.....	3	0	0
Lent T. Wilson, ditto	2	0	0
24, Mr. Rowe, solicitor, on account	10	0	0
James and Woodburn on account of stationery and printing	15	6	8
Reuben Hedlock, one year's rent in advance for office of this company.....	20	0	0
October.			
11, T. Wilson on account of salary.....	2	0	0
14, T. Wilson, balance of salary allowed by the directors to this date, £15 0 0...	5	0	0
T. Ward, balance of salary same date, £15 0 0.....	10	0	0
16, DIRECTORS expenses attending a meeting in Liverpool :—			
H. Crump, London	4	17	2
J. Druce, Manchester	1	10	0
J. Flint, Manchester	1	6	0
R. Wiley, Liverpool.....	0	10	0
T. D. Brown	0	0	0
H. M'Ewen, Edinburgh ...	3	0	0
Peter M'Cue, Glasgow	2	0	0
M. Caruthers, Airdrie	2	0	0
Dinners for three days, &c. Provisions, Cooking, &c.	4	10	0
18, For use of knives and forks	0	5	0
Carried forward...	£109	3	10

Dr. CASH RECEIVED FROM

November.			
Brought forward...	£167	0	5
26, John Druce, Manchester...	7	0	0
27, Samuel Downes, ditto.....	5	0	0
December.			
2, Samuel Downes, ditto.....	7	0	0
Chas. Simpkins, Newton le Willows.....	3	8	0
3, Wm. Hall, Chatburn	7	1	6
4, Peter M'Cue, Glasgow ...	42	19	10½
10, Mathew Caruthers, Airdrie	7	0	0
13, Chs. Layton, Herefordshire	14	10	0
Edinburgh Branch	2	8	0
Path Head ditto	3	13	0
Dundee ditto	0	10	0
15, Henry Cuerden	1	8	6
Joseph Morris, Dukinfield.	2	0	0
William Stott, Oldham ...	8	10	0
William Hulme, Dukinfield	5	2	0
Saml. Downes, Manchester	13	10	0
John Druce, ditto ...	1	0	0
31, Henry Crump, London ...	3	12	6
January, 1846.			
7, Vincent Law, Sheffield ...	4	0	0
10, Peter M'Cue, Glasgow ...	10	0	0
Saml. Downes, Manchester	13	10	0
20, Henry Crump, London ...	4	0	0
February.			
3, Abraham Marchant, Bath..	1	10	0
4, Richd. Eatough, Blackburn	7	8	0
15, Abraham Marchant, Bath..	2	15	0
28, Ed. Horrocks, Macclesfield	1	10	0
J. Hibbert, Macclesfield...	1	10	0
March.			
2, Abstracts of Deed	0	4	7
Jas. Hughes, Leominster...	1	0	0
6, Thos. Smith, Worcester...	6	0	0
Peter M'Cue, Glasgow ...	1	10	0
Robt. Christie, Edinburgh	15	15	0
10, Charles Layton, Cradley, Herefordshire	12	10	0
16, Saml. Downes, Manchester	80	16	0
J. Maxwell, Thornlie Bank	15	0	0
18, Hy. Isherwood, Liverpool.	3	0	0
28, Saml. Downes, Manchester	22	0	0
30, R. Gresley, Barsley, Leistr.	5	0	0
31, Henry Fowles, Bedford ...	3	0	0
April.			
1, Wm. & Margaret Bradbury	4	0	0
G. Whitehead, Birmingham	5	0	0
2, Macclesfield Branch	4	14	0
Joseph Hibbert, ditto.....	0	10	0
George Robins, Hull	6	15	0
Peter M'Cue, Glasgow ...	5	0	0
6, John M'Lellan, Appen.....	0	10	0
6, Thomas Taylor, junior.....	0	10	0
Carried forward...	£541	6	4½

CONTRA. CASH PAID TO **Cr.**

November.			
Brought forward...	£109	3	10
5, T. Wilson, on account of salary.....	2	0	0
6, T. Ward, ditto	1	0	0
S. Downes expenses from Manchester	0	16	0
20, Mr. Rowe, attorney.....	20	0	0
December.			
1, T. Ward on account of salary	1	7	6
2, Mrs. T. Wilson, while he was in Yorkshire	1	0	0
8, T. Ward, as salary	2	0	0
Mr. Rowe, attorney on account.....	60	0	0
13, R. Hedlock's expenses to Manchester	1	10	0
T. Wilson's, ditto.....	1	10	0
T. Ward's, ditto	1	10	0
29, T. Wilson, on account of salary.....	4	0	0
January, 1846.			
27, T. Ward, on account of salary.....	3	12	1½
February.			
11, Mr. Rowe, attorney, on act	50	0	0
13, Thos. Wilson, on account of salary	1	0	0
James and Woodburn, for printing, &c.	20	0	0
28, Thomas Wilson, on account of expenses	2	0	0
£3 per R. Hedlock as per W. Woodruff, and £2 per Thomas Ward's expenses (unintelligible)	3	0	0
March.			
2, Henry Cuerden's travelling expenses in Scotland with deed	6	0	0
Henry Cuerden's expenses (first time) to London ...	12	0	0
25, John Banks, for travelling	2	0	0
29, Expenses of S. Downes's, journey, lodgings, &c. (not known where too).....	2	0	0
30, Henry Cuerden, for services in procuring signatures to deed	4	0	0
April.			
2, Thos. Wilson, for expenses in getting deed signed...	5	4	0
6, Wm. Walker, for expenses in getting deed signed...	2	0	0
11, T. Ward and John Banks's expenses to Manchester..	1	0	0
15, Thos. Ward, for travelling procuring signatures ...	5	3	1
Carried forward...	£324	16	6½

Dr. CASH RECEIVED FROM

April.				
	Brought forward...	£541	6	4½
8,	John Enion, Tranmere ...	40	0	0
11,	Saml. Downes, Manchester	19	10	0
16,	Geo. Baddley, Middleport.	2	0	0
	Thomas Smith, Worcester.	2	9	0
	Thos. Margetts, Leicester.	1	16	0
22,	John Parkinson, Preston...	13	0	0
23,	Abraham Marchant, Bath..	2	19	9
	Margy. Dickinson, Preston	5	0	0
25,	Richard Hall, Liverpool...	1	0	0
	Joseph Hall, Liverpool ...	1	0	0
28,	Saml. Downes, Manchester	29	10	0
29,	Ditto ditto ...	21	0	0
	Ed. Horrocks, Macclesfield	5	0	0
	Thomas Smith, Worcester..	1	17	6
May.				
2,	John Alder, Cheltenham...	9	8	11
	Capt. Dan Jones, Wales ...	2	18	0
6,	Wm. Stawport, Newcastle	5	0	0
11,	Charles Miller, Bradford...	5	0	0
	Richard Cook, Stockport...	23	11	6
14,	Thomas Smith, Worcester.	2	17	6
	James M'Guffie, Liverpool	20	0	0
21,	William Philips, Merthyr..	1	17	0
	John Halliday, Trowbridge	1	0	0
28,	Carlisle Branch	1	5	1
	Alston ditto	1	15	0
	Sunderland ditto	2	7	3
30,	Peter M'Cue, Glasgow ...	10	11	6
	W. Cameron, Dunbar, Glas.	6	0	0
	Thos. Margetts, Leicester.	2	18	0
June.				
1,	William Philips, Merthyr..	7	7	6
	E. Horrocks, Macclesfield..	9	16	0
	Henry Crump, London ...	9	10	0
2,	James Ure, Sheffield	11	0	0
	Ditto ditto	2	0	0
	George Robins, Louth.....	3	10	0
	Ditto Hull	1	4	0
	Wm. Walker, Birmingham	1	0	0
	J. Halliday, Trowbridge.	2	0	0
	Henry Arnold, Mars Hill...	4	18	6
4,	Mathew Caruthers, Airdrie	7	0	0
6,	Martha Wragg, Liverpool.	2	10	0
	Eln. Waterland, Birmingham	3	0	0
	Saml. Downes, Manchester	80	16	6
	Abraham Marchant, Bath..	2	0	0
10,	Thomas Smith, Worcester.	4	15	0
	H. Campbell, B. Auckland, Carlisle	1	0	0
12,	Thomas Smith, Worcester.	5	0	0
	Robt. Christie, Edinburgh.	9	0	0
	T. Ord, near Darlington...	1	0	0
23,	John Dudley, Pool Quay, North Wales	5	0	0
	Mrs. Dudley, ditto	2	0	0
	Richard Hall, Liverpool ...	0	16	0
25,	Thomas Smith, Worcester.	4	17	0
28,	Jos. Hibbert, Macclesfield..	3	0	0
	Carried forward...	£967	18	10½

CONTRA. CASH PAID TO **Cr.**

April.					
	Brought forward...			£324	16 6½
18,	Mr. Rowe, attorney, on account			10	0 0
	W. C. Dunbar, for travelling expenses.....			1	0 0
21,	Henry Cuerden's expenses (second time) to London, with the deed			6	0 0
25,	Henry Cuerden's expenses (third time) to London...			6	0 0
	D. Candland to assist Sam. Downes on a mission ...			1	0 0
29,	Thos. Ward, for travelling expenses			0	12 0
	S. Downes, on account of salary.....			5	10 0
May.					
2,	DESK and travelling expenses for S. Downes ...			7	12 6
11,	S. Downes, for travelling			5	1 0
	Sister Kennedy, Glasgow, debtor R. Hedlock, or T. Ward.....			10	0 0
22,	H. Cuerden			3	0 0
23,	Mr. Rowe, attorney, on account			10	0 0
	Thos. Ward, on account of salary.....			2	0 0
June.					
4,	John R. Isaac, for engraving the Seal of the Company			4	0 0
5,	Mr. Rowe, attorney, the balance of account owing to complete registration			74	0 0
	Directors expenses for attending conference:—				
	H. Crump, Lndon	£5	19 0		
	M. Caruthers, Gl.	3	10 0		
	T. D. Brown, Liv. (since re-paid into the funds now in hand)...	0	19 6		
	Thos. Ward, do.	3	0 0		
	Peter M'Cue, do.	3	10 0		
	Cpt. D. Jones, do.	5	0 0		
	John Banks, do.	3	0 0		
	Robt. Wiley, do.	3	0 0		
	R. Hedlock, do.	3	0 0		
	James Flint, do.	3	0 0		
	Thos. Wilson, do.	3	0 0		
	S. Downes, do.	3	0 0		
	I. Brockbank, do.	3	0 0		
	J. A. James, do.	2	0 0		
	To Directors one conference and meeting.....			44	18 6
	Carried forward...			£515	10 6½

Dr. CASH RECEIVED FROM

June.			
Brought forward...	£967	18	10½
July.			
2, Charles Miller, Bradford...	5	0	0
William Philips, Merthyr..	6	12	6
3, Glaude Roger, Chesterfield	10	0	0
Thos. Margetts, Leicester..	10	0	0
William Bunker, London..:	4	0	0
Peter M'Cue, Glasgow ...	25	0	0
11, Robt. Christie, Edinburgh	11	4	0
Wm. Brewerton, Hull.....	6	0	0
13, William Benn, Liverpool...	6	0	0
George Wild, Fleetwood...	2	0	0
Daniel Holding, Shropshire	5	0	0
John Enion, for Tranmere Branch	2	19	6
24, David Candland, Manchester	26	13	0
Thomas Smith, Worcester.	4	0	0
T. Nicholson, Crewe, Staff.	2	7	6
27, W. Frodsham, Prescot, per T. Wilson	1	0	0
Ditto, 21st April, per T. Ward	1	0	0
31, W. Smith, Preston, per H. Cuerden	4	0	0
Ditto, per T. Wilson	19	0	0
T. Salisbury, per T. Wilson	9	11	0
August.			
1, Joseph Taylor, Bollington, Macclesfield	20	0	0
11. Capt. Dan Jones, S. Wales	6	8	0
Thomas Smith, Worcester.	5	0	0
18, Wm. Bayliss, Birmingham.	30	0	0
19, Four pair Razors at 2s. 6d.	0	10	0
20, Thos. Ord, New Sheldon, Carlisle	2	0	0
21, Thos. Margetts, Leicester..	16	0	0
Joseph Mathews, Swansea.	1	0	0
25, J. Halliday, Trowbridge...	1	17	0
Ditto, Bath ...	3	4	9¾
Ditto, ditto ...	3	4	9¾
Ditto, ditto ...	3	4	9¾
Ditto, ditto ...	3	4	9¾
Ditto, Bristol ...	3	6	0
Ditto, ditto ...	3	6	0
Peter M'Cue, Glasgow ...	16	11	6
Geo. Eyre, Lincolnshire ...	21	0	0
Captain M'Pherson, of the "Zion's Hope"	3	0	0
September.			
7, Alex. Eckford, N. Wales	2	0	0
David Marshall, Chester...	2	0	0
Joseph Ellis, Ewloe, North Wales	1	0	0
Carried forward...	£1277	4	1½

CONTRA. CASH PAID TO **Cr.**

June.			
Brought forward...	£515	10	6½
6, S. Downes, on account of salary.....	4	10	0
9, H. Cuerden, for services...	2	0	0
12, S. Downes, salary.....	5	0	0
19, S. Downes, salary	1	10	0
22, H. Cuerden, salary	0	16	0
24, S. Downes, salary	2	0	0
July.			
2, H. Cuerden	0	10	0
S. Downes.....	3	0	0
4, H. Cuerden, for travelling expenses	1	0	0
8, S. Downes, salary	0	10	0
S. Downes, for travelling expenses	7	0	0
13, S. Downes, on account of salary.....	4	0	0
T. Wilson, on account of salary.....	15	19	6
17, Henry Cuerden's travelling expenses	1	0	0
21, Thomas Ward, salary	5	0	0
22, Waring Webb, of Liverpool, for Ledger.....	2	4	6
25, Mrs. Downes, on account of S. Downes's salary	0	10	0
27, Thomas Wilson	1	0	0
31, Henry Cuerden	4	0	0
Ditto.	1	0	0
August.			
3, James Bond, for wages ...	1	0	0
4, Mr. R. James, for printing and stationery	37	6	0
6, Margery Dickinson, Preston, for over-paid four shares in the company. (See Dr. side, April 23)...	1	0	0
11, Taylor and Cooper, for office fixtures, desks, and utensils, as per account..	25	0	0
Mr. Rowe, attorney, as per account	2	2	8
S. Downes, on account of salary	7	0	0
15, James Bond, on account...	0	4	0
19, Henry Thompson, of Sheffield, for razors, &c., as per invoice	3	13	8
22, J. Bamfield, for services...	1	0	0
Postage Stamps	0	10	0
September.			
3, Mr. Samuel Downes	6	0	0
5. J. Bamfield, for services...	0	17	0
James Bond, balance of two weeks wages, at 8s.....	0	12	0
Carried forward...	£664	5	10½

Dr. CASH RECEIVED FROM

September.				
	Brought forward...	£1277	4	1½
7,	John Jackson, Chester ...	1	0	0
19,	Henry Cuerden, for John Yates, Manchester	1	0	0
	Ditto for Thomas Margetts Leicester	2	0	0
	Ditto, for Wm. Williams, West Bromwich	1	0	0
	Ditto, for J. Evans, Warrington	0	14	0
	Ditto, for Henry Stocks, Newton le Willows	9	0	0
	Ditto, for Wm. Frodsham, Prescott.....	1	0	0
	S. Downes, fm W. Walker, Manchester	12	16	7
	George Robins, Hull	7	0	0
	W. Thompson, Louth, Hull	4	15	0
	George Robins, Hull	1	10	0
21,	James Ure, Sheffield	15	0	0
	Here S. Downes began to keep cash.			
26,	George Robins, Hull	48	0	0
	W. Williams, W.Bromwich	3	11	3
	Thos. Smith, Leamington..	4	10	0
	Thos. Margetts, Leicester..	11	5	0
	Robert Holt, Bolton	9	15	6
	George Mantle, Dudley, Birmingham	14	15	0
	Henry Crump, London ...	5	0	0
	William Walker, Walsall...	2	15	0
	John Watts, Manchester...	4	18	8
28,	William Philips, Merthyr ..	4	12	0
29,	William Hulme, Dukinfield	8	4	5
	Luke Brammah, Ashton...	8	0	0
30,	Abraham Marchant, Bath .	8	0	0
	W. Thompson, Louth, Hull	10	0	0
	Jos. Hibbert, Macclesfield	13	16	0
	Thos. Henshall, Bollington Macclesfield	2	0	0
	James Henshall, ditto.....	0	10	0
	Thomas Nicholson, Crewe	1	4	6
	Charles Miller, Bradford...	5	0	0
October.				
1,	Daniel Baxter, Kilburnie...	5	0	0
	J. Yates, Crompton Fold, Manchester	2	15	0
2,	Joseph Wooton, Burslem	4	19	6
	John Halliday, Trowbridge	1	5	0
	J. Harmston, Moulton Hull	1	2	10
3,	Martha Wragg, Liverpool.	3	0	0
	John Alder, Cheltenham...	14	18	5
	Charles Miller, Bradford...	3	0	0
	Jane Bates, Southport ...	1	10	0
6,	William Philips, Merthyr ..	10	12	0
9,	Geo. Clayton, Cross Moor.	1	0	0
	Book sold to L. N. Scovill, for the Church Accounts	0	6	6
	Postage Stamps to ditto...	0	3	6
12,	Profits on Emigration, due by T. Ward	1	10	0
14,	James Sinclair, Greenock..	5	9	3
		£1556	9	0½

CONTRA. CASH PAID TO **Cr.**

September.				
	Brought forward...	£664	5	10½
5,	T. Wilson, on ac't. of salary	19	0	0
	Ditto, . ditto ...	9	11	0
11,	H. Cuerden, on account...	0	10	0
	J. Bond, one week's wages	0	8	0
17,	Expenses of obtaining a Passenger Broker's License for T. Ward.....	0	8	0
	Postage to Miramichi	0	1	2
19,	H. Cuerden, for travelling expenses with deed	9	14	0
21,	S. Downes, for travelling expenses	5	0	0
	Postage Stamps	0	10	0
24,	For one ream of paper.....	0	9	0
	Liverpool Journal for advertizing	0	6	6
	Liverpool Mercury ditto...	0	7	6
	Mr. Jenkins's expenses of the valuation at Stanley Buildings	2	17	4
	Mr. Rowe, attorney, for Drawing a new lease of premises	0	10	0
	James Bond, for wages.....	0	8	0
	J. Bamfield, ditto	0	12	0
	Steel pens, sample botls, &c	0	5	6
	Postages paid Mr. Wragg	0	4	2
	Lent to R. Hedlock (?)...	403	0	0
	James M'Guffie, what R. Hedlock owed him	13	15	0
25,	One quarter's rent in advance for office.....	18	10	0
26,	James Bond's salary	0	8	0
	T. Ward, on ac't. of salary	16	11	3½
27,	Expenses incurred by S. Downes, in Manchester Conference, as follows: Account Books for the Manchester Conference, form April 17th, 1845, to April 25, 1846 £1 13 9			
	Writing Paper & pens 0 4 4			
	Postage of Letters and Documents 0 10 4			
	Carriage & Post-office Orders... 0 4 9			
	J. Druce's petty cash account... 0 2 3			
January, 1846.				
31,	J. Flint's expenses to Duckinfield to get deed signed £0 1 3			
March, 1846.				
6,	J. Flint, ditto second time 0 2 6			
	Carried forward 2 19 2			
	Carried forward...	£1167	12	4

March, 1846.

CREDIT SIDE CONTINUED.				CASH PAID TO		
Brought forward				£1167	12	4
Expenses of Manchester Conference by S. Downes, brought forward from page 153	£2	19	2			
15, Expenses of R. Hedlock, S. Downes, & J. Flint, in Manchester	0	15	0			
23, J. Dunn's expenses to Rochdale with deed	0	7	0			
April.						
18, H. Cuerden and G. Dunbar, for lodgings in Manchester	0	3	6			
23, G. Dunbar's expenses to Ashton	0	2	0			
March.						
15, H. Druce, for J. Druce's money lent on books to W. Woodruff as per order of R. Hedlock	3	0	0			
Railway, Coach Fare, and other expenses incurred by Samuel Downes, in visiting Bolton, Bury, Tottington, Pendlebury, Ashton, Oldham, Newton, Moor, Dukinfield, Shaw, Rochdale, Stockport, Cross Moor, and other places, and part of the time in company with Cuerden and Dunbar	10	18	6			
Manchester conference. Total				18	5	2
September, 1846.						
28, S. Downes, on account of salary				25	0	0
October.						
1, Postage Stamps				0	6	0
2, Lock and key for office drawer				0	6	0
J. R. Isaac, for New Die Press, for working the Seal of the Company				7	0	0
S. Downes, on account of salary				14	0	0
Petty Cash Book				0	2	6
Postage of Circulars, Wafers, and Railway Guide				0	3	4
James Bond, for Gum				0	0	6
3, Scissors, Star, and Letter				0	1	2½
J. Hibbert's expenses for attending in Liverpool to sign bond				0	19	0
J. Flint, Liverpool, for the same				0	4	0
T. Wilson, on account of salary				5	0	0
James Bond ditto				0	8	0
10, Mr. John Enion, loan returned				40	0	0
Mr. O. Hyde, for Mr. James M'Guffie				20	0	0
Thos. Wilson, for Postage Stamps for circulars calling a Meeting of Shareholders				4	0	0
Samuel Downes, balance of salary				0	17	8
13, Mr. James, for Printing, &c.				9	1	6
Disbursements in Petty Cash Book				6	9	8½
Mr. Orson Hyde, balance in Bank				190	0	0
13, L. N. Scovill, to be paid by Mr. O. Hyde				23	0	0
16, Mr. Orson Hyde, balance of cash in hand				5	9	3
21, Joseph Cain, for Mr. Orson Hyde, another balance of cash				4	12	2
24, Expenses of Thomas Ward and Thomas Wilson to the meeting in Manchester for dissolution				4	0	0
25, Mr. Orson Hyde, another balance of cash				2	0	0
Profits owing on Emigration, paid to T. Ward				1	10	0
Book and Postage Stamps sold Mr. L. N. Scovill, for Mr. Orson Hyde				0	10	0
Balance in hands of Samuel Downes, since paid to Mr. O. Hyde				0	9	11½
Carried forward				£1551	8	3½

Dr. CASH RECEIVED FROM				CONTRA. CASH PAID TO			Cr.
October, 1846.				*October*, 1846.			
Brought forward	£1556	9	0½	Brought forward	£1551	8	3½
Cash collected by R. Hedlock not included in the above:				Collected by R. Hedlock	88	7	0
— Rowhill, Glasgow	2	10	0				
R. Wiley, Liverpool	12	0	0				
James M'Gaffin, Liverpool	4	0	0				
J. Farrington, Liscard	5	0	0				
Carried forward	£1579	19	0½	Carried forward	£1639	15	3½

Dr. CASH RECEIVED FROM

October, 1846.			
Brought forward...	£1579	19	0½
Sheffield	6	0	0
Bradford	20	0	0
D. Candland, Manchester	24	0	0
Mary Godd, Stockport ...	8	0	0
Alexander Brown	1	0	0
Thomas Wood.....	0	5	0
John Roberts	0	5	0
Clitheroe	5	7	0
	£1644	16	0½

CONTRA. CASH PAID TO Cr.

October, 1846.			
Brought forward...	£1639	15	3½
Error in Book	0	0	9
James M'Guffie	5	0	0
This was sent from Manchester, by R. Hedlock, for ship's detention money, but was paid with the funds of this Company.			
	£1644	16	0½

9, To Amount of Cash Received	£1644	16	0½
By Ditto ditto Paid, lent and lost	1418	14	8
Balance in the hands of Mr. O. Hyde	£226	1	4½

ABSTRACT OF MONEY RECEIVED FROM THE

				£	s.	d.
Manchester Conference ...	£422	14	8			
Ditto to R. Hedlock ...	32	0	0—	454	14	8
Liverpool Conference.....	50	7	6			
Ditto to R. Hedlock ...	21	0	0—	71	7	6
London Conference.....				33	12	6
Leicester Conference.....				54	0	6
Macclesfield Conference..				62	6	0
Birmingham Conference..				61	1	3
Hull, Louth, &c., ditto ...				88	14	0
Bath, Bristol & Trowbdg.				42	17	3
Bradford Conference	33	0	0			
Ditto to R. Hedlock ...	20	0	0—	53	0	0
Hereford Conference				41	13	6
Bedfordshire ditto				6	0	0
Worcestershire ditto				53	18	6
Cheltenham ditto.....				39	7	4
Leamington ditto.....				4	10	0
Lincolnshire ditto				21	0	0
Staffordshire ditto				6	19	6
Preston ditto.....				64	18	6
Clitheroe Conference	24	16	6			
Ditto to R. Hedlock ...	5	7	0—	30	3	6
Carried forward.....				£1190	4	6

				£	s.	d.
Brought forward				1190	4	6
Blackburn ditto				5	18	0
Sheffield Conference	40	11	6			
Ditto to R. Hedlock ...	6	0	0—	46	11	6
Carlisle Conference.....				17	0	1
Chesterfield Branch				10	0	0
Glasgow Conference	162	5	10½			
Ditto to R. Hedlock ...	2	10	0—	164	15	10½
Edinburgh Conference ...				53	17	2
Greenock Branch				5	9	3
Port Glasgow, per Captain M'Pherson				3	0	0
South Wales Conference..				55	7	0
North Wales ditto				13	0	0
Shropshire, ψ D. Holden.				5	0	0
J. Salisbury, ψ T. Wilson, Conference unknown ...				9	11	0
W. and M. Bradley, ditto				4	0	0
H. Cuerden ditto.....				1	3	6
Phillips and Casson, ditto				0	2	0
Not enumerated				59	16	2
				£1644	16	0½

Brethren, Sisters, and Friends,—We have patiently revised and laid before you this Balance Sheet and Abstract of the business of the British and American Commercial Joint Stock Company, since its dissolution; and in accordance with our duty and our instructions in winding up the affairs of the same, we now proceed to the most painful part of our duty, and lay before you our

REPORT.

It is evident on looking to the amount of the Debit side of the preceding account, that Sixteen Hundred and Forty-four Pounds, Sixteen Shillings and One Half-penny have been received from the over-sanguine shareholders, for purposes which, alas! have not been realized by them, viz., the advancement and rolling on of the work and kingdom of God, and the benefit of the Saints and the shareholders as individuals.

When we look at the Credit side of our account, and see that Fourteen Hundred and Eighteen Pounds, Fourteen Shillings and Eight Pence have been expended, spent, squandered, devoured—and not the first—the least object of our desires attained, realised, or accomplished, how inexpressible is our sorrow and regret! Tell the amount thereof, ye widowed mothers who have subscribed your all, even that which you, and those who have been removed from you, had collected in much labour and sorrow, and by great diligence and economy, to assist in establishing your sons in trade, from the profits of whose honest industry, you had hoped to be nourished and fed; and ye maidens and young men, who participate in this loss, tell us, if ye can, how many extra hours ye have toiled over the midnight lamp to increase your hard won weekly income, and the extent of your self-denial, to save your pence and your silver, that you might add to the funds of this association, thereby increasing your hopes, believing, that one day, and that ere long, you too, in your turn, would be removed from your penury, to mix with the sons of God and share in the sufferings and blessings of the "children of Zion?" Tell us the amount of your sorrow, and the extent of your disappointment, if ye can? In a measure we realize and participate the same, for we suffer alike. But after all we have written, there are private circumstances and trials in the aggregate of suffering now laid before you, which we shall probably never know, for "each heart knows its own sorrows." One instance:—A shareholder, who had by great industry and care, saved £5 from his limited earnings of 7s. 6d. per week, walked forty miles and paid his little all for five shares, was soon after visited by fell disease. His mother first fell sick of fever, and died of ten days illness, his wife, who had recently been confined, was next the prey of this malignant typhus; she however was spared, but only to nurse the subject of our narrative, who was, by the same dire visitor, for fourteen weeks confined and unable to earn his bread! How much good would even £1 then have done in this abode of pain?

Before proceeding to make but a few remarks on *what* has been so palpably, prodigally, and profusely misused, abused, and squandered, and on *those* who have so evidently and deservedly rejected "the blessings of those that are ready to perish," and caused the widow's heart to bleed, and filled the orphan's eyes with tears of grief, we feel constrained to say, and our Father knows we speak the truth, we bear *them* as individuals no malice, but feel indignant at *their conduct*, and are, notwithstanding, ready to do all in our power to save them, *when* they repent and make restitution, *if they can*, or to the utmost of their power, to the satisfaction of Israel's God and his injured people, for says our Lord, "inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

Proceed we. Five Hundred and Four Pounds, Twelve Shillings we perceive lent to Reuben Hedlock and collected by him, who, till lately, stood high in our esteem, and with it he has gone! Whither? To those from whom he received his authority, to render an account of his stewardship? No; and when they came, through the revelation and power of God, and searched him out, did he meet them with the candour and frankness of an honest but unfortunate man, and give up his books and estate? No; but is content with mocking them by evasion and falsehood—giving them orders to receive small sums of money due to him here, with which they might have paid debts for which he and others had left them responsible, and sending by the same mail countermanding orders, requesting the holders of these small sums of money not to pay them! and by sending anonymous letters full of falsehood. Oh, thou who art deeply dyed in hypocrisy, hide thy face in thy hand, and *start* when an honest man comes near thee.

With his other liabilities we have nothing to do, though four times the amount of the above. Let disappointed emigrants, defrauded creditors, a deserted wife, and helpless children tell how entangled the web he has woven.

Nearly Three Hundred Pounds more we behold devoured by avaricious Law! and Thomas Ward may tell whether this long account is just and correct, and the result of dire necessity. On making enquiry, we find that two out of three Joint Stock Societies here, obtained their "Complete Registration" for less than One Hundred and Fifteen Pounds!

Now come we to the condensed essence of expenditure, viz:—Salaries of the officers, their travelling expenses, and those of their superabundant assistants, and the allowance to Directors.

Thomas Ward, President, salary	£48	0	11			
And as a Director, for attending two conferences or meetings while he was an officer of the society, and received a salary	5	0	0			
Travelling expenses	9	13	1			
				£62	14	0
Thomas Wilson, Secretary, salary	73	10	6			
And as a Director or officer, in addition to salary, for attending two meetings	5	0	0			
Travelling expenses	9	13	0			
				88	3	6
Samuel Downes, the protege of Thomas Ward, primarily preacher of Joint Stockism, and secondarily, Treasurer for sixteen days. His salary	78	13	8			
Attending meeting of conference	3	0	0			
Travelling expenses	43	8	8			
				125	2	4
Paid to Directors at Liverpool meeting	15	3	2			
Paid to Directors at Manchester conference	44	18	6			
Total paid to Directors—two meetings				60	1	8
Henry Cuerden, Joint Stock preacher the second, salary and travelling expenses				57	19	0
Bamfield, Bond, and other office assistants; Banks, Walker, Dunbar, Hibbert, Flint, Dunn, Candland, the other travelling assistants				13	14	9
Lent or paid to Reuben Hedlock				504	12	0
To Mr. Rowe, attorney, &c., for law	245	10	0			
And balance claimed by him	46	9	8			
				291	19	8
Books and Stationery, mostly not used				100	5	8
				£1304	12	7

We feel to commend the example of one of the Directors, T. D. Brown, in returning the 19s. 6d. he received for his travelling expenses to Manchester conference, to be imitated by the others, that thus, if possible, the dividend may be increased.

From our examination of the minutes and orders of the Directors, we find that two of the officers have *overpaid* themselves salaries, as follows:—

Thomas Wilson	£73 10 6	over paid	£10 0 10	
Samuel Downes	78 13 8	over paid	27 17 11	

The first order in the minutes on salaries, is as follows, dated October 14th, 1845:—

"Resolved, that Thomas Ward, who has filled the office of President, and Thomas Wilson, the Secretary, shall be paid the sum of fifteen pounds each, for their services to this date." There was no further salary allowed them till the Company was completely registered. See under date of 4th June, 1846, which second order for the same, reads thus:—"That the salary of the President (T. Ward) of this Company shall be one hundred pounds per annum, for the present, and that he shall have the privilege of conducting his own business, as editor, &c. And that T. Wilson, the Secretary to the said Company, shall have one hundred pounds per annum, salary, with permission to carry on his own private business, as shipping agent, &c," and that these salaries shall commence from the date of "Complete Registration," namely, the 27th day of April, 1846. And further, "That the three officers of this Company be paid for their services since last meeting in October, 1845, viz:—Messrs. Ward, Hedlock, and Wilson, and the amount shall be determined by the Liverpool Directors." This order was never complied with. The Liverpool Directors, we suppose, thought the officers sufficiently paid for the amount of business they had done, for we find no order in the minutes to carry out this last measure. Did T. Wilson think proper to help himself without their permission? We call upon him to return this £10 0 10, and if he has not the cash, and is wishful to have our fellowship, let him do what is right—sell the gaudy decorations he purchased while in office, even his gold watch, chain, ring, and pin, if necessary, and make restitution.

The only order for Samuel Downes's salary, and his first appointment by the Directors to act for the Company, reads thus, under the same date, 4th June, 1846:—"That Samuel Downes shall be employed as travelling agent for this Company, and that he shall have the sum of one hundred and forty pounds

per annum, salary, together with all necessary travelling expenses." And further, under date of 15th September, 1846:—"That S. Downes shall be the Treasurer to the British and American Commercial Joint Stock Company, without any additional salary than what he already has fixed upon him, and that he shall do this business in addition to his former travelling department as agent to this Company." The same observations, but with additional force, we apply to S. Downes, because the amount overdrawn £27 17 11 is greater. Let him also do what is just, and make restitution. Till they do so, we feel to recommend the Saints not to fellowship them. We admit he may argue he has been badly used, having been taken away from a situation where he had a fair weekly wage. Who has he to blame for this? Himself and an individual, not the Shareholders, nor the Directors as a body, for he was engaged in this travelling for some time before he received any appointment from them; but we cannot allow that he draw salary except such as is ordered, viz., from 4th June to 17th Oct., 1846. The rapacity chicanery, and cunning of Thomas Wilson and Samuel Downes is manifest in the payments of salary made to them, or retained by them, on the eve of the dissolution of this Company, as follows:—

5, September, 1846.	Thomas Wilson on account of salary	£19	0	0
Do.	do. do.	9	11	0
21, Do.	Samuel Downes on account of travelling expenses	5	0	0
27, Do.	Sundries due to him for expenses in Manchester (This was the day he took possession of the Cash, and Books, as Treasurer.)	15	5	2
28, Do.	do. On account of salary	25	0	0
2, October,	do. do. (Five days after)	14	0	0
3, Do.	T. Wilson on account of salary	5	0	0
10, Do.	S. Downes balance of salary	0	17	8
	Two officers in one month	£93	13	10

Our friends arrived from America on the third of October. Did the western breezes waft the scent of their approach?

Nor is the natural weakness of Samuel Downes less manifest in his payments to his relations. J. Hibbert, of Macclesfield, for coming down to Liverpool, "to sign the deed," 19s., and J. Flint, who then lived in Liverpool, 4s., a day's wage also for calling to "sign the deed!"

In short, it has been throughout a system of plundering, spoliation, and favouritism. Thomas Ward, although himself apparently the least avaricious, favours the lawyer, Thomas Wilson, and Samuel Downes; and they assist and favour him and their friends, minions, and near of kin.

(See May 11th, 1846.) What right had Thomas Ward to pay Reuben Hedlock's debts with Joint Stock Company's money, Ten Pounds? (see Sept. 24,) or to lend Hedlock from the same funds Four Hundred and Three Pounds? Did the act of parliament or deed sanction or permit these? And we further regret that Downes should have used Three Pounds of Joint Stock money to pay debts on the church books in the office, (see March 15th), when there must have been enough of proceeds from the sale of these books to pay all just demands on them? Was economy observed in the conducting of this society's business in all things? Alas, no! (See May 2nd.) Travelling desk (we call upon S. D. to return this desk for sale) and expenses for Samuel Downes, Seven Pounds Twelve Shillings and Sixpence. O, pudore! pudore!! This is only one specimen of their prodigality from the credit side of the account before us. And here we further note that one, *only one* purchase, and only one sale is the amount of real business done by the officers of this commercial society—a purchase of razors—(see credit side 19th of August, 1846), cost Three Pounds Thirteen Shillings and Eightpence—and on the debit of the same date a sale of four pairs of the same merchandize for Ten Shillings—PROFIT? FORTY PENCE! and to gain this has cost the shareholders upwards of FOURTEEN HUNDRED POUNDS!!

We are credibly informed that the Directors, as a body, knew little or nothing of money matters, and, till this sheet is before them could form no idea of the amount that had been received and expended by the Officers. Were they purposely kept in the dark regarding these matters? Let the officers answer.

Again, were there no false statements and misrepresentations issued shortly before the dissolution of this Company to obtain more goods and money. See STAR No. 5, October 1st, 1846. The whole article from the pen of Samuel Downes may now be read with peculiar interest by way of contrast, He writes thus:—"My opinions with regard to the usefulnes and certain success of this Company are not altered."—"I still believe it to be the most effectual means to be employed for gathering the poor to Zion."—"I find myself the honoured individual *first* to hold the office of Treasurer for the British and American Commercial Joint Stock Company."—"We are now about to open a *store* in Liverpool."—"Let the brethren and sisters think, and see if they cannot do something to fill up a blank shelf or two in the Joint Stock store in Liverpool."—"We shall make a call to pay off the expenses of *establishing the Company*; this, I may inform you, will not be heavy,"(he might have added, "only 2s. per share" as I taught you in my lectures.) Did he not know it had cost upwards of £1300? He was then Treasurer and had the Cash Books in his hand, and knew they had done no business as yet. He proceeds thus:—"The time is not far off when it will be necessary for the Directors to meet the Shareholders to present a statement of the income and expenditure of the Society, also a list of its *Profits* and *Losses* for the first year of its operation."—"Hitherto by the help of God we have been enabled to triumph and overcome (!)"—"Let those take comfort who have been paying for their shares."—"The Society is going on as well as we could wish."—"I believe that the Directors are good men, doing their utmost, and that *every one* has been faithful to his trust, however much may have been said to the contrary."—"To the Shareholders I would say, set your shoulders to the wheel, assist us to the utmost; and if you do so you will be blessed, and have the blessings of thousands. Unborn generations will arise and look with delight on what we have done! Angels will praise *us*, the heavens will rejoice over us, and we shall have the inward satisfaction of having gathered the poor unto Zion, of having fed the hungry and clothed the naked, and also of having taken part in the rolling forth of the great work of Zion's King in the last days." Finally, "if great things are not done, it will be the fault of the shareholders in not having paid up their shares"!!!

Let it be observed here, that though some of the Directors have paid in their shares and lost heavily, proving that their unknown Treasurer had kept them in the dark about receipts and expenditure, not one shilling has been paid by any of the officers into the funds of this company on account of shares, as far as we see, thus tacitly admitting that they had no confidence in good results accruing generally to the Saints, but that they themselves were and would be benefitted.

We do not know why the expense, £15 5s. 2d. of the Manchester branch or Conference should have been extracted by our new Treasurer on this his first day of office, from the cash given him out of the general fund. See 27th September, 1846. All other conferences and branches bore their own expences besides contributing to the capital, with which, indeed many such unwarrantable liberties have been taken.

We have copied our debtor side from the Cash Book but have no means of checking this to ascertain

the truth, and we request the Treasurer and Secretary of every branch to send us in a list and amount of the money collected by them, and to whom paid, with the dates; and after to return all their duplicate receipts, Cash Books, and other documents, with any remarks they may have to make on this balance sheet, pointing out errors or omissions, that in some following number of the STAR we may enter such corrections, then destroy all the documents that these records of folly and misdeeds may be forgotten, if possible, for ever.

We are thankful, and you must be sensible and grateful too, for the visit of the deputation from America; they have done a great and good work in a short time. May the blessings of Israel's God be ever theirs, and say you all, Amen. Each of them may repeat to their quorum "*Veni, Vidi, Vinci;*" which, being pluralized, amplified, and freely translated, reads, "We heard, we knew, we came and saw, we conquered."

By their timely arrival and aid we have saved a little, but there is yet a heavy balance of rent and of the Lawyer's bill unpaid, also some smaller accounts, and we require all Treasurers of conferences and branches that have balances on hand, to remit the same forthwith; and let all who have not yet "signed off" and returned their receipts, but who feel to do so, send them to us forthwith. A list of the names of those who are willing to sign off their interest in this Company is not enough; we must have the receipts also, if possible; and if there are any moneys paid by conferences or branches not acknowledged in the balance sheet, or included therein, please let us know the amount and circumstances of payment.

The Officers are blameable before God and the authorities of this church, because, when they knew that this company was not answering the purposes intended, they did not rise up like honest men and stop the growing evils, but were content to continue till nearly all the funds were *devoured*; and have thus rendered themselves unworthy of the future confidence of the Saints, and of any responsible trust hereafter in this kingdom.

Had it been for the good of the cause they laboured, they would not have been content to *eat up* and *squander* this capital without the most distant prospect of enabling the shareholders to realize their expectations, without apprizing them of the true state of affairs before it was too late. The censure of the deputation, therefore, falls heavily but most deservedly, upon them in consideration of their delinquencies in these and other matters.

Mr. Orson Hyde has paid over all moneys into our hands, and our present feelings are, first, to pay all the debts and liabilities of this Company; secondly, to announce the dividend, if there be any; and thirdly, to remember the necessities of those who have left their families and homes in the wilderness far west, and who are soon about to leave us again, out of the dividends of those who have "signed off," sacrificed, and sent us in their receipts, and to this we feel you all are, or ought to be, agreeable; finally, may we *all* learn from the past and be wise, and speedily be gathered and rejoice together among the wise and good who have passed through great tribulation, and are where "their judges will be peace and their exactors righteousness." Amen.

Signed by JAMES MARSDEN, President
On behalf of the Committee.

CORRESPONDENCE.

Somewhere about the early part of November last, the Rev. Mr. Baylee, parish minister of Birkenhead, addressed a note to some gentleman, not connected with the Latter-day Saints, expressing his readiness and desire to meet the Mormons or Latter-day Saints in discussion upon the merits of our religion and his own. The note was presented to us by a brother, and we were asked what we had to reply; our answer was "nothing; but if a note were addressed by him to us directly, we would notice it." Hence originated the following communications.

Clifton Park, Birkenhead, November 19*th*, 1846.

SIR,—Mr. Wm. Kent informed me this evening, that you had expressed your readiness to discuss the claims of the Mormonites or Latter-day Saints. For the sake of some of my parishoners, I am quite ready to meet you at any mutually convenient time, and to discuss the following points:—

1. The claim of the Book of Mormon and the other few books held sacred by you, to be a revelation from God.
2. Your claim to authority from God.
3. The evidence that the North American Indians are descended from the ten tribes.

If you choose to submit to such a test I am quite ready to provide a suitable room, and trust I shall be enabled to meet you as becomes a gentleman and a christian.

Truly yours,
JOSEPH BAYLEE.

To Mr. Orson Hyde.

6, *Goree Piazza, Liverpool, Nov.* 21*st*, 1846.

Sir,—Your note of the 19th instant is before me. Though I have not the pleasure of being personally known to you, still, I observed to Mr. Kent and others by whom a note was presented to me, addressed by you to some other gentleman, expressing your readiness to meet the Mormonites before the public to discuss the merits and claims of our religion and yours. I was asked what I had to say in reply. I replied, "nothing," but continued I, "if the note had been addressed to me, I would notice it."

Sir, without expressing at present my readiness, yea or nay, to meet you, allow me to ask you if you are as ready to submit your religion to the test and scrutiny of investigation, as you are to scrutinize and investigate mine? Your answer to this in the affirmative, will call forth the terms on which, in the name of the Lord, I am willing to meet you at a

time and place hereafter to be mutually agreed upon; for be it known that your religion has as little claim upon my credulity, as mine has upon yours. And further, I do sincerely consider that the consummation of your faith will be equally disastrous to its votaries, as you presume that whose claims I advocate will be to those who have embraced it.

Very respectfully your obedient servant,

ORSON HYDE.

To the Rev. Joseph Baylee, Birkenhead.

Clifton Park, Birkenhead, Nov. 23rd, 1846.

Sir,—As a divinely appointed teacher and priest of the Christian Church, I am quite ready to meet you in defence of my principles, I therefore beg to declare my readiness to defend the following proposition:—The system of doctrine, sacraments, and discipline laid down in the Book of Common Prayer is in strict accordance, in all its parts, with the Holy Scriptures, and is of soul-saving efficacy. The place of meeting must be in my own parish, the time, whatever may be mutually convenient, and the frequency, as often as you please, with one stipulation, that it must be alternately with your submitting Mormonism to the same test.

I am, Sir, your obedient servant,

To Mr. Orson Hyde. JOSEPH BAYLEE.

Liverpool, 26th Nov. 1846.

Sir,—As this investigation has not been sought after by me, neither did the challenge proceed from me but from yourself, I claim the right of choosing the time, place, and mode of warfare; and I think, sir, that you are in honour bound to acknowlege my right, and to allow my claim.

I am ready to defend my religion according to the ability that Heaven may give me whenever its principles, contained in the Bible, Book of Mormon, Book of Doctrine and Covenants, are assailed; for the above books I hold sacred, and equally sacred. The two latter I will lend you at any time previous to the discussion if you have them not already in your possession. The Book of Common Prayer, containing an abstract of your faith, I have. As you consider my religion erroneous or false, you will be at liberty to show its errors or falsehoods from the books themselves which I acknowledge sacred, but from no other source. I also, in turn, will attempt to show the errors and falsehoods contained in your book, which your plighted faith requires you to defend.

You shall have one hour to attack my religion and to show whatever you may consider inconsistent, erroneous, or false, and I will have one hour to reply. Then you can resume your speech for half an hour, and I will follow with a half hour's reply. On the following evening I will attempt to make manifest the errors of your system from your own book and from no other source, and you shall have the same length of time to reply that I have to speak, and thus may the investigation continue till the subject be exhausted. The present popular translation of the Bible being the test and law by which all points shall be determined.

I am not disposed to go into a corner, by-place, or small room, but I have spoken for the Music Hall, in this town—a place well suited to accommodate the public, and also worthy of either of us, and of the congregation that may attend. In that place I am willing to meet you with one chairman of my own choice, one of yours, and a third, chosen by these two from the Roman Catholic Church; he may be either a minister, or an intelligent, well read layman. If a gentleman from that church has any prejudice, that prejudice will be equal against us both, and, consequently, equivalent to no prejudice at all; moreover, the Roman Catholics are a very numerous and learned body, particularly their ministers, and they may be considered every way qualified to decide the merits of a controversy of this kind, particularly when associated with two of our personal friends.

If you accept the above conditions, I wish only time to procure a phonographic writer from Scotland, to note the speeches for publication; when this is done, I shall be ready to wait upon you at the Music Hall. If you subscribe thereto, or agree to meet me upon these conditions, please give me early notice, and I will appoint the time so soon as I get my reporter. I will take the responsibility of placarding the town, and of the expenses of the meeting.

I am, Sir,

Your obedient servant,

To the Rev. Mr. Baylee, Birkenhead. ORSON HYDE.

To this our last, we have received no reply, but have understood through a private channel, but with how much truth we cannot say, that the Rev. Gentleman is resolved to expose the alleged corruptions of our religion in a pamphlet, if we refuse to meet him in *his own parish*. Under existing circumstances we think that our

proposals are fair and honourable, to meet him in the Music Hall, in this town, a place that might accommodate near fifteen hundred people; but lest we might have taken a wrong or selfish view of the question, we say, that if there is a large, commodious hall, that we can obtain at a reasonable rate in Birkenhead, the gentleman's *own parish*, we will take the entire responsibility of procuring it, and also of the expenses of the meeting, and he shall have no part whatever in it, except in discussion, and we will meet him there upon the same terms that we have before expressed. Or if the gentleman thinks that we are too illiberal, and do not give him range or latitude enough to disprove our religion, if he will open his own parish church for the discussion, we propose to meet him there, and give him as extended a range as he wishes, though he should go through Billingsgate to Henry the Eighth, the head of his Church and Defender of the Faith.

Debate and controversy we do not seek, for we do not believe in them, neither do we desire to get a great name thereby, but when a man has manifested such a restless anxiety as Mr. Baylee has, that he has even come over to the Music Hall on the Holy Sabbath, and disturbed the public meeting of our brethren in their sacrament and communion, though repeatedly informed that he could not then be heard, we feel inclined to step out of our usual road, and even to do some works of *supererogation* to accommodate him.

There is no article in our religion that apologizes for sin and corruption in our ministers. The following, from the Church Prayer Book (saying nothing about their God without body, parts, or passions), is one portion which the gentleman considers "*very full of comfort*" and of "*soul-saving efficacy.*"

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men."

Joseph Smith did not officiate in his own name, but in the name of Christ and by his commission, and if the above article be true, we are justified in receiving his Ministrations whether, he was good, bad, or indifferent.

NOTICES.

Our Agents are requested to return to this Office all the STARS *of the present volume*, particularly *of Nos.* 8 *and* 9, *which they may have on hand and no immediate prospect of selling. Please return them per first opportunity when they can come free of charge. Will Elders Taylor and Pratt gather all they can of Nos.* 8 *and* 9 *of this volume, and bring them when they come. Of these numbers we are entirely out.*

One more number after the present one, will close the 8*th volume. Though it will lack one number, unless our next be a double number; yet we wish to begin the coming year with No* 1, *Vol.* 9. *The balances due this office after the* 25*th inst., from all persons indebted to it, will appear in No.* 1, *Vol.* 9.

Our presiding Elders are hereby notified that the agents of the STAR *will be appointed by the voice of the Conference or Branch, under your supervision. The conference or branch can appoint whom they will, subject to your approval, but in case the agent convert the money to his own use, we shall hold the branch or conference responsible. It will stand you in hand, therefore, to appoint responsible men. This will go into effect with the new volume. There will be none of the new volume forwarded to any place except we get a certificate from the presiding Elder of a conference that the agent has been appointed by the people as above, and that they become responsible for the faithful performance of his duty. We intend to reduce the price of the* STAR *and the price of books at the commencement of the New Year, and unless there are fewer defalcations than there have been heretofore, we must shut up shop and go a begging. We wish none of our agents to lay this to heart who have done the best they could, and made timely remittances.—An Account of Monies in our next.*

A Tea Party is expected at Manchester on Christmas Day. Also one in Liverpool at the same time.

We have been under the necessity of suppressing much useful matter for the present, to give place to Joint Stockism, but as we have no more to do with it, having paid over every penny that has come into our hands, we are resolved that that dark cloud shall no more obscure our light.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 11. DECEMBER 19, 1846. VOL. VIII.

IMPRISONMENT AND ESCAPE OF P. P. PRATT, DURING THE PERSECUTION IN MISSOURI, 1838.

(*Concluded from our last.*)

AT length the morning began to dawn, but it proved to be a cloudy day; no mark was left in the heavens to determine the point of compass, while at the same time my road became every moment more obscure, and finally terminated in a deer path, which wound along among the hills and vales of a dense and entirely unsettled forest, and finally disappeared. It was now broad day. The wild forest extended around far and wide, with no sign of human existence or occupation. I still wandered slowly on, not knowing whether I was every moment travelling nearer to friends, and home, and liberty, or to the place of dreary confinement. The deer and wild turkey occasionally started up before me, and the howl of the wolf was heard in the distance. At length I came to a beautiful clear stream which seemed to wind through a fine valley. The wild flowers blooming in richest variety sent forth sweet odours, and the birds of the forest were pouring forth in profusion their evening songs.

I now sat down in safety and took a small biscuit from my pocket which sister Phelps had kindly provided, and which was my only store of food for the journey. With a hearty drink from the crystal stream and this biscuit, I made my first breakfast as a free son of Columbia. I recollect that while I sat enjoying this solitary meal, far from friends and home, surrounded with a scenery strange and wild, and without any guide or any knowledge where I should obtain the next refreshment, I thought of the sweets of liberty I now enjoyed, and with a thankful and joyous heart I exclaimed aloud, "Thank God for this hour, it is the happiest of my life; I am free, although lost in the wilderness, and if I cannot find myself, thank God nobody else can find me. In this happy valley the reader may leave me to rest awhile if he chooses, while he looks after the fate of the other prisoners and our two friends, and also of Mrs. Phelps and the affairs of the prison, bearing in mind at the same time that he must return again and accompany me through the whole dangers, toils, and incidents of my journey to a land of liberty.

At the time we were separated in the heat of the pursuit, Mr. Phelps made his escape much in the same manner as myself. He was at first closely pursued, but at length he out distanced them all, and once out of their sight he struck directly into the road, and rode on toward Illinois. He had proceeded a few miles on his way, when he was suddenly surrounded in the darkness of the night by a company of horsemen who were out in pursuit of the prisoners. They immediately hailed him, and cried out, "Say, stranger, God damn you, what is your name?" He replied in the same rough and careless manner, "You damned rascals, what is yours?" On finding he could damn as well as themselves they concluded he could

not be a Mormon, while his bold and fearless manner convinced them that he was not a man who was fleeing for his life. They then begged his pardon for the rough manner in which they had accosted him, exclaiming, "Oh, you are one of the rael breed. By God, no damned Mormon could counterfeit that language, you swear rael natteral; hurrah for old Kentuck. But whar mought you live stranger?" He replied, "just up here; you mout a kno'd me, and then agin you moudn't. I think I've seed you all a heap o' times, but I've been so dam'd drunk at the fourth of independence, I hardly know myself or any body else, but hurrah for old Kentuck; and what about the dam'd Mormons?" "What about em! egad, you'd a kno'd that without axin if you'd a seed em run." "What, they are not out of prison, ar they?" "Out o' prison! Yes, the dam'd rascals raised a flag of liberty in open day, and burst out, and down stars right in the midst of the public celebration, out-rassling the dam'd jailer, and outrunning the whole town in a fair foot race. They reached the timber jist as they war overtaken, but afore we could cotch em they mounted their nags, and the way they cleared was a caution to Crocket. We tuk one on em, and seed the other two a few feet distant, rushin' their nags at full speed, but we couldn't cotch em nor shoot em either; I raised my new Kentucky rifle, fresh loaded and primed, with a good percussion, and taking fair aim at one of their heads only a few yards distant, I fired, but the damned cap burst, and the powder wouldn't burn." "Well now, stranger, that's a mighty big story and seems enemost ompossible. Did you say you cotched one on em? Why I'd a tho't you'd a kilt him on the spot; what have you done with him?" "They tuk him back to prison I suppose, but it was only the old one. If it had a been one o' them tother chaps, we would a skin'd em as quick as Crocket would a coon, and then eat em alive without leaving a grease spot."

This interview over, the horsemen withdrew and left Phelps to pursue his way in peace. He rode on during the night without further molestation; but when day appeared he found himself in rather an awkward fix for a traveller, having lost his hat in the race the preceding day; he was therefore bareheaded, besides his face was somewhat bruised and scratched in the scuffle; however, he concluded to make the best of it, and trust to Providence for the issue. Riding up to a farmhouse to call for breakfast and to have his horse fed, he began to banter the host to sell him an old straw hat; "For," said he, "I got such a power of drink last evening at the big doings, that I couldn't ride straight, and tumbled off my horse once or twice, and finally lost my hat." Judging from his manner and the dirt and scratches on his face, they readily believed his tale, and furnished him with an old, wide-brimmed, miserable-looking hat, which served as a very good disguise during the remainder of the journey. Himself and horse refreshed, he renewed his journey, and finally arrived in Illinois in safety, having reached the ferry before his pursuers, and before the news of the escape had spread so far. By his arrival the news soon spread far and wide that we had made our escape from prison, and that we might be looked for soon. This news was received with a general joy, and produced a lively sensation, not only throughout the society, but among the public generally; for all parties had looked upon us as martyrs, doomed to suffer the vengeance of a set of bloodthirsty outlaws and murderers.—My brother, O. Pratt and the young Mr. Clark, who furnished us with the horses, must now be looked after.

When we parted in the thicket, as has been before described, they had only time to flee a few paces, when they found themselves completely surrounded on every hand, and no possibility left them of escape by running; they, therefore, dropped down into a small ravine which had been made by the water during some former freshet, and there lay as close to the earth as a young quail when its nest is disturbed. The enemy passed close by them a number of times, and so very near that they dared not to make the least motion, not even to look up to see whether they were discovered.

At length night came on; the pursuers retired, and they arose and pursued their journey on foot, and arrived safely in Illinois, soon after the arrival of Mr. Phelps. My brother immediately repaired to the residence of my wife and children, who were waiting his return in anxious suspense, in hopes to hear some news from me, whom they considered still in prison, not having as yet heard any news of the escape. As he entered the door, Mrs. P. raised her anxious and sorrowful eyes,

and eagerly enquired: "Have you seen my husband?" "I have," was his reply. "Is he yet alive?" said she, with an eager tone. "Yes," was the reply. "Is he well?" she continued. "He is," answered my brother. "Oh, thank God for that!" she exclaimed; and then enquired whether there was any ground to hope that he would ever get free and return alive. "Well, I hope so," replied he, "for the last time I saw him he was straddle of a horse in the woods, and headed towards home on a gallop." I shall not attempt to describe her feelings at that moment, as the reader can best imagine them; but suffice it to say, after her first transports were over, he sat down and related to her the whole affair which had transpired up to the time he last saw me. She was now full of hope and expectation, although mingled with fear and anxiety indescribable. If I eluded the pursuit of my enemies and arrived in safety, it was now time to look for my arrival; but if, on the other hand, I was taken back and chained down in a dungeon; or if I was shot down and left without a burial, to be a prey to wolves and turkey buzzards. Oh, dreadful thought! Oh, horrible suspense! Oh, the hope, joy, sorrow, anguish, misery, happiness, phrenzy, and feelings undefined, which agitate and distract the bosom of a wife and mother at such a moment. If man—hard-hearted, unfeeling man, could read the heart of a woman on such an occasion, he would never more drive, imprison, or kill his fellow-man.

She soon set about preparing for the reception of her husband, in case he should arrive faint and exhausted with hunger and fatigue. The table was spread, and food placed upon it; the house was illuminated through the night, during which her anxious and beating heart would not suffer her for one moment to sleep. She watched during the entire night, and on several occasions opened the door and looked abroad; but still the morning dawned, and he came not. Surely, thought she, he is slain or again confined in a dungeon, loaded with chains, and kept for a sure prey to glut the vengeance of a furious mob who have been disappointed of the rest of their victims.

The excitement now became general; friends crowded in to enquire the news and to sympathise with her, and to endeavour, if possible, to keep up her hopes. They argued that the same God who had delivered him from prison, and strengthened him in the chase; and the same God who prevented the powder from taking fire when the deadly rifle was aimed at him, would also stand by him and bring him in safety to his friends and home. This, in some measure, still kept her spirits from sinking in despair.

Armed men were now dispatched in various directions, along the river, and into Missouri, to endeavour, if possible, to meet with him and protect him home. Another day and night at length passed away in the same suspense, no tidings having been heard from him, nor from any of those who had gone in search. The pursuers, however, were known to be at the ferry on the other side of the river, watching his arrival. The same precaution was taken by them at all the public ferries for some distance up and down the river.

The suspense and anguish of her aching bosom now became intolerable; in vain they continued to assure her that he would be preserved and return in safety; she could plainly see that while they sought to comfort her with hope, they themselves were half in doubt, and beginning to despair of his deliverance. Another long day passed and another night set in, and still no news, except that the ferries on the Missouri side were all strictly guarded, and the entire people on the look out to take him dead or alive. She had now kept her table spread both night and day, and had watched for three entire nights without sleep. "He cannot be alive and free," exclaimed she, "or I know he would fly to meet the fond welcome of his wife and children, and relieve their aching hearts."

We must now return with our readers to the prison at Columbia, and take a glance at the scenes which followed our departure, and learn the fate of Mr. Follett and Mrs. Phelps.—As soon as the prisoners had cleared from the jailer, and were fairly under way, Mrs. Phelps, who was still an inmate of their dwelling, became the particular object of their spite and rage. The old jailer and his wife commenced to rail and curse her as the author of all the mischief. They threatened her with instant death, and finally turned her out of doors in the dusk of the evening, and in the midst of a mob who had gathered in great numbers around the prison,

and were swearing, cursing, and raging like so many tigers disappointed of their prey. Being a stranger, and without money, friends, or acquaintance in the place, she knew not where to go or what to do; she finally sat down in the open air in the midst of the mob, by whom she was assailed, cursed, insulted, threatened, and abused in the most unfeeling manner for some time. But she still remained on the spot, and scarcely noticed the slang and abuse of the raging rabble, so intent was she upon the issue of the race—not knowing from one moment to the other, whether her husband would be shot down, or whether he would be taken and brought back in triumph.

At length, after a watchful glance towards the wilderness, she heard the shout of triumph amid the hosts of the enemy, and next was re-echoed from crowd to crowd, amid vollies of oaths, curses, and exulting laughs—"We've catched one of the damn'd Mormons and we'll roast him alive, over a slow fire, damn him." They now rallied around her in great numbers, exulting and threatening, and boasting that they had taken her husband, and would kill him on the spot. While they were thus abusing her, she saw another crowd coming, and a prisoner in the midst, on whom they were venting their rage, as if he would be torn to pieces. As they approached nearer, it proved to be Mr. Follet, on Mrs. Phelps's horse and side-saddle. He had been surrounded, overpowered, and taken at the time we were each separated from the other. He was finally rescued from the mob, and thrust alive into the lower dungeon, and chained down to the floor. He remained in this doleful situation for a few days, till the wrath of the multitude had time to cool a little, and then he was unchained by the sheriff, and again brought into the upper apartment, and treated with some degree of kindness.

They now laughed with him about his adventure—praised him for his bravery—and called him a good fellow. The truth of the matter was, they had no great desire to take the lives of any but those whom they had considered leaders; and since they had discovered that Mr. Follett and Mr. Phelps were not considered religious leaders among our society, they were in no great danger, except they should happen to be killed in the heat of excitement or passion.

We now leave him in his lonesome prison, with no other society than the old apostate, Luman and his dear Phila, while we get sister Phelps out of the trouble she was in. After the fate of the prisoners seemed determined, she sank down exhausted on a block of wood in the open air amid the surrounding darkness. Here she was still mocked and insulted by the unfeeling rabble, till a certain young man, more feeling than the others, declared that he was not accustomed to see a female treated thus in America, and that if she had no home, his father and mother would receive her kindly, and give her protection under their roof till she could return to Illinois. He then went home, and in a few minutes returned with his mother, by whom she was kindly invited to their dwelling. On arriving there she was treated in the kindest manner for about two weeks, during which her horse was kept from her and rode in search of the prisoners. They finally restored her horse and saddle to her, and she rode home in peace, where she eventually met her husband, and rejoiced that she had been, in some measure, the means of his deliverance.

And here I might as well inform the anxious reader of the final liberation of the two remaining prisoners. Mr. Follett remained in confinement for several months, and finally was dismissed and sent home to Illinois, where he met his family who had been expelled from the state of Missouri, in common with others, during his confinement. And, last of all, the old apostate came out by fair acquittal; and should any of our readers have the curiosity to see the charming couple, whose singular courtship and history run through and make a principle thread of our narrative, they will call at the little town of Augusta, a few miles from Fort Madison, Iowa territory, and enquire for "Luman and Phila," who were living there in quiet at the last accounts. * * * * * * *

I suppose by this time the reader has either forgotten the circumstances in which he took leave of myself, or else is somewhat weary with the winding of the narrative, and impatient for it to come to a close. The only apology I have to offer for the many digressions and wanderings through which he has been led, is, that I consider it impolite and disrespectful to get myself out of a bad place until I have first seen my friends all safely out. True, I did not strictly observe this rule of good

breeding in the escape itself; therefore it becomes me to take the more care to observe it now, when there is no danger, except a slight danger of being deserted by some of my readers before I am safely out; however, if you still wish to accompany me in all the windings of my wearisome and dangerous adventure, we will now turn to the happy valley, where you recollect leaving me on the morning of the fifth of July, in the act of breakfasting on a small biscuit, while, to all appearance, I was lost to myself and to all mankind.

After resting a few minutes I arose and travelled onward, without any way to determine the course I was travelling. After some miles I came to a house in the woods, and ventured to enquire of the woman the way to Columbia, and what course it lay from there. By this means I learned that I was fourteen miles distant from the prison in a northerly direction. I then took a course directly opposite to her directions, and soon found myself among settlements, and in a kind of road, but very indirect and winding among fields and woods, or, in the language of that country, among "clarens" and "timber." I paid but little respect to the road, but rather wandered around among the forests, and made my course as well as I could without being seen.

At last the clouds thickened, and it began to rain. In the meantime I had again plunged into the depth of an unknown forest, and lost all idea of the true point of the compass. The air now became dense with thick clouds and mist, and the rain was pouring in torrents. At first I thought that rather than expose myself by another enquiry, I would sit down at the foot of a large oak and wait patiently for the clouds to break away, so that I could see the sun, and thus determine my course, as to travel in uncertainty would exhaust my strength for nought. I accordingly sat down; but after waiting for a length of time, I found there was no prospect of seeing the sun, moon, or stars for some days to come. In the mean time I was becoming wet and cold, lame and stiff-jointed from the effects of my exertions the night previous. I was also aware that hunger would soon be preying upon me, as I already felt very much in need of refreshment. I therefore arose and wandered on till I saw another house in the distance. I there ventured another enquiry, by which I was enabled to make my way through the windings of the forest, and finally to enter upon a vast prairie or untimbered plain without inhabitants. Through this plain there was a direct road to a place called Paris, which was now some twenty miles distant and directly on my way. Here I could travel in solitude, and have no difficulty in finding my way either by night or day; and should I chance to meet a traveller in pursuit, I could see him for some miles distant in the day time, and have time to leave the road and hide myself in the grass before he could be near me.

It was now drawing towards evening, and the rain was still pouring in torrents, while the wind blew almost to a tempest. I was weary and exhausted with fatigue and hunger, and chilled and benumbed with the rain and wind which had drenched me for some hours. It had been my intention to travel through the night, but I now saw it was impossible. I would be obliged to rest my weary limbs somewhere; and to sit or lie down without shelter in such a tempest, and benumbed as I then was, would be death; or at least it would be what I could not endure; and to lodge at any house would expose me to be discovered and taken by my pursuers. As night approached, I hesitated for some time whether to continue to brave the tempest, and to pass the night in the rain, or to run the risk of being taken, by turning off the road and going a mile or two through the wet grass to a settlement which was in sight, in the borders of the wilderness, on the left of my road. At last I was compelled by the severity of the storm, to choose the latter. I accordingly made for a house; but how was I to account for being a traveller, and on foot? as nearly all men in that country travel on horseback. However, my ingenuity soon prepared me a way to account for this suspicious circumstance.

As I drew near the house, the owner stood in the door, looking out upon the tempest and watching my approach, it being rather strange to see a person from the open plain amid such a tempest. As I drew near, all wet and dripping, I cried out very sociably, saying "Sir, can you entertain a drowing man here this terrible night?" The answer was, "I reckon we mout; come in, stranger, you seem in a mighty bad fix." I hobbled in as well as I could, being very lame with walking,

as well as benumbed with the storm; and without giving time for any more inquiry, I began to complain of the fatigue of walking, and how it had lamed me; at the same time observing that my horse had played a very bad trick with me: he had got away from me and strayed in the timber, where I could not find him. "Ah (said he) how did you happen to loose him?" "Why (said I) I am from Indiana, and have been out in your wild woods back here, looking for land. I had been in a habit of letting my horse bait a little occasionally, as he never seemed inclined to leave, till, last evening, he of a sudden wandered out of my sight in the woods, and dark coming on I could not track him, and finally lost him; and what is worse, he carried off my clothing and all the fixings I had with me, even to my shooting irons and ammunition. I shall now have to go clear to Paris on foot, and then remain there a few days till I can advertise him and obtain him again."

"Oh! (exclaimed he) it's a pity you should have such a heap of trouble. Where did you stay last night?" I replied "the devil himself could hardly answer that; for in hunting my horse I got benighted, and lost myself instead of finding him; however I made my way out to the first cottage I could find, and took up with very curious fare, I assure you." "What part of Indiana are you from," continued he. "From near Terre Haute," replied I. "What is the price of land in that country now?" he enquired. I replied that it had risen very much since the completion of the great national road; "indeed (said I) as a specimen of the rise of property, I could now take twenty-five dollars per acre for my little place in the backwoods, which a few years ago only cost me three dollars and seventy-five cents, so I thought I would just mount my nag, and ride west here, and take a look in Illinois and Missouri, and if I could suit myself I would go home and sell out, and come out here and purchase." "Well (said he) I reckon you must do a heap better here than there, as we've a smart chance of land here that's very cheap, besides (continued he) we can make corn here so easy; and then, agin, there's a power of range for cattle and horses." In this kind of conversation the evening passed off very sociably. After eating a hearty supper I retired to bed.

In the morning I awoke much refreshed, and found the storm had subsided, and the sun shining in his strength. I tarried to breakfast, which consisted of a good cup of coffee and a fowl, with some corn bread or "dodger." After breakfast I vented my spite once more, with angry and impatient words about my poor horse; grumbled sorely at being so lame, and regretted very much at having to go on foot all the way to Paris; and, said I, I get so hungry and faint in walking over these lonesome plains, where the houses are a dozen miles apart, I believe, with your leave, I'll just pocket the remainder of the dodger and chicken. "O, yes, said the good woman, take it and welcome. You mout want it, and then agin you mout not; and although its coarse fare, yet we've seed a heap o' times in this new country that we couldn't get as good." I thanked her, and then settled my bill with her husband, and making her a present of a quarter of a dollar, I took leave, and soon found my way back to the road I had left the evening before. On arriving at the road I found a fresh horse track had been made since the rain, and immediately concluded one of my pursuers had passed in pursuit, which I afterwards learned to be the fact.

I would here remark that some persons will perhaps be disposed to censure me for saying that which was not strictly true in all its points, in order to avoid discovery, and make good my escape. But I can say, from the bottom of my heart, that I feel perfectly justified in so doing, not only because it accomplished a good object, and seemed according to wisdom, but we have numerous instances in scripture, where God's prophets and people acted in a similar way for a similar end. For instance, the New Testament justifies Rahab, and even commends her, and includes her in the sum of the faithful, because she hid the spies under the flax and then deceived their pursuers by stating that they had left the city and fled to the mountains; and thus she became an accomplice, or an aider and abettor of the people and purposes of God. David also, who was the Lord's anointed, and a man after his own heart, dissembled a number of times to save his life. At one time he deceived the national priest, and thus obtained both bread and armour, under pretence of being on the king's errand, while he was in fact an outlaw, then in the act of fleeing for his life from that same Saul. And Jesus himself mentions this

to the Jews, and justifies it. — At another time he feigned himself insane, by figuring on the wall, and letting his spittle drizzle down on his beard, in order to escape the Philistine judges. Oh, yes; says one, but he was the Lord's anointed, and therefore had a right to save his life at all hazards, to fulfil God's purposes. To this I reply, that I am also God's anointed, and have a greater reason for living, and a more worthy object to accomplish than he had. That may be, says the objector, but who believes it? I answer, one hundred people believe me in the days of my trouble and humility, where one believed David. And well they may; for I have a greater work to accomplish than he ever had. But the world may blame unjustly. I care not a straw for their judgment. I have one only that I serve; and him only do I fear. The hypocrite who censures me, may yet be placed under similar circumstances, and then judge ye how he would act.

But, to drop the argument and resume the history, I now pursued my way until I entered upon a public road called the Louisiana road, as it was connected with a ferry on the Mississippi, at a place called by that name. I had travelled that road before, and I was not a little rejoiced to find myself on ground I was so well acquainted with, that I could travel by night, without any danger of missing my way. I was now in a part of the state which was comparatively thickly inhabited, and therefore considered it unsafe to proceed in the daytime, as the news of our escape must by this time have spread far and wide. I therefore spent the day either in concealmennt among the thickets, or in slowly progressing on my journey with much caution and many deviations from the road, in order to shun plantations and houses; but at night I pursued my way with all the strength I had.

On the third or fourth day after my escape from prison, I found myself in the neighbourhood of a settlement where I had formed some acquaintance years before, and where once lived a small branch of the church, but they had all moved west, and as I supposed, were driven out of the state with the others. But I recollected a family by the name of Ivy, who would still be living on the road, and who had been members, but were now dissenters. I was now very hungry, and wanted a friend, but was in doubt whether they would befriend or betray me, as they had once been my friends, and not only so, but their near kindred had suffered in the general persecution, and had shared the common banishment. I hesitated, prayed, and at length came to the conclusion that I would venture past their door in open day, and if no one discovered or recognised me I would take it as a providence, and conclude it was wisdom in God, as I would not be safe with them; but if on the other hand, I was saluted by them, then I would think it a sign which Providence had given me as a witness that I could trust to them. I accordingly walked past their dwelling on Sunday evening, about two hours before sundown. As I got nearly past, the little children who were playing in the front door yard, discovered me, and cried out with surprise and joy, "there is brother Pratt!" At this a young man came running out to me, who proved to be one of my acquaintance, who was still a member of the church, and who had been driven from the upper country, but instead of going to Illinois with the rest, he had come back and settled in his old neighbourhood. I asked him where Mr. Ivy, the man of the house was. He replied that he and his wife had gone to a neighbour's, two or three miles distant, on a visit; and continued he, I also am here on a visit at the same time, and by this means I have very unexpectedly met with you; and I am very glad, for the news has just reached here that the prisoners had escaped, and that they burst a cap at one, and took another and carried him back to prison. The other two have not been found. This was the first news I had heard, either of myself or the others. I then requested him to go and charge the children strictly, not to mention that they had seen me; and then come with me into the woods.

He did so. I then told him I was very hungry, faint, and weary; and not only so, but so lame I could hardly move; besides my feet were blistered, skinned, and bloody. He said that his brother, who was also a member, and had been driven with him from the upper country, lived in an obscure place in the woods, some two miles distant, and that his brother's wife and children were as true and genuine Mormons as ever lived. He then took me on his horse and conducted me through a pathless wild for two miles, and coming in sight of his brother's house, I dismounted and hid myself in a deep valley, whose sides were nearly perpendicular

and formed of craggy rock, while he went to reconnoitre the house, and to get something ready for me to eat. He soon returned, informing me that his brother was out and would not be in till dark, but the family wished very much that I would come in, as the children would hold their tongues, and it was thought to be perfectly safe. I declined, however, for the present, and he brought me out some bread, milk, and cream, on which I refreshed myself till they prepared a more substantial supper.

As evening came on, being pressed very much to come in, I finally consented. On entering I was received with joy by the family, and sat down to supper. One of their neighbours, a young man, soon came in and seemed determined to tarry till the arrival of the man of the house, as he had some errand with him. This embarrassed me very much, for I was fearful that he would arrive and salute me as an old acquaintance, and call my name in the presence of the young man. But the little children (bless their souls) took good care for that matter, they watched very narrowly for the arrival of their pappa, and when they saw him and whispered to him that brother P. was there, and being just out of prison, he must not know him till Mr. —— had gone.

The man came in, and I looked up with a vacant stare, or rather with a strange and distant air, and enquired if he was the man of the house? he nodded coolly in the affirmative. I then enquired of him if he had seen any stray "nags" in his neighbourhood? I then went on to describe a span of horses which had strayed from me, and observed that I was out in search of them, and, being weary and hungry, I had stopped to get some refreshment with him. "He said I was welcome to his house and to such fare as he had; but he had not seen any nags except what was owned in the neighbourhood.

The young man soon did his errand and withdrew. We then shook each other by the hand most heartily, and with a burst of joy and smiles enquired after each other's welfare. I told him I was well nigh exhausted and worn out, and withal very lame, but still I had some hopes of making my escape out of the State, and of living to see my family once more in a land of liberty. I then begged of him to exchange with me, and take my fur cap and give me a hat in the stead, which he did, and then saddled his horse with a side-saddle, as the young man who was in had just borrowed the other saddle, and placing me on horseback, he run before me and by my side, on foot, to take me on my journey. In this way we travelled till twelve o'clock at night, when I dismounted, and he bid me farewell, in order to reach his home again before the neighbours would arise and find him missing.

He had given me directions which would lead to the Mississippi river much nearer than the Louisiana ferry, and also more in the direct course towards my family, who resided at Quincy, and besides all these advantages, the route was more obscure, and therefore safer for me. I now pursued my course the remainder of the night with renewed courage and strength, although so very lame, foot-sore, and so much exhausted that, in lying down to refresh myself, I could not again rise and put myself in motion short of extraordinary and repeated exertion, sometimes having to crawl on my hands and knees, till I could get sufficiently limbered to arise and walk, and frequently staggering and falling in the attempt.

At length the day began to dawn, and I must soon be under the necessity of hiding in the thickets, or making deviations from the road in order to avoid discovery in passing the settlements. I therefore wished to push my way with all speed while it was yet too early for people to be stirring; but sleep now completely overpowered me. As I was walking along the road, I could scarcely open my eyes for a moment to look my way for a few rods a-head, and they would then close in sleep in spite of all my powers. I would then proceed a few paces in my sleep, till I stumbled or till I had need to take another look at the road before me; then I would open my eyes and take one glance, and the lids would fall again as powerless as if I had no life. In this way I walked on, alternately sleeping and waking, till, I presume, I had more than fifty naps without ceasing to walk; and each time I opened my eyes and came to my senses, I firmly resolved to keep them open and run no further risk; but while this resolution was still passing in my mind, sleep would again steal over me, not exactly unawares, for I realised it each time, but had no power to prevent it.

At length the twilight gave place to the full blaze of the morning; the sons of the earth were again in motion; I therefore retired like the owl to the thicket and took a morning rest. When I awoke the sun was high in the heavens, and, feeling somewhat refreshed, I arose from the ground and wandered slow and solitary amid the wilds of oak, interspersed with hazel and underwood, sometimes stopping to pick and eat a few unripe blackberries, and sometimes resting beneath the shade of a spreading tree.

I had now great hopes of having to pass but one more night in a land of enemies, as I could easily reach a small town in the course of the day, which was then only two or three miles distant; and then if I could by any means get on to the right track before night, I would only have about eight or ten miles travel for the whole night, which would bring me to a small town on the Mississippi. I wandered on amid the wilds, but at length about half a mile of open plain or prairie intervened between me and the town. To pass this in a public road, in open day, would be running a great venture, and to wait for the cover of darkness would perhaps keep me wandering another night, for the want of being started in the right road from the town before me to the landing on the river. I therefore concluded to venture across the plain, along the public highway, in the day time, and should I be discovered, I would sell my life as dear as possible, sooner than be taken back to prison. I therefore walked boldly on. I had proceeded about to the middle of the plain, when, on a sudden turn of the road, two men appeared on horseback, each with a rifle on his shoulders. They were then too near for me to retreat, or to make any other shift than to meet them. As soon as they discovered me they both halted as if surprised, and one said to the other, 'there he is now.' They then rode on towards me, and I expected every moment that they would hail and attempt to stop me. In such a case I felt fully determined to seize one of their rifles and overpower or frighten them, or die in the struggle.

I at length passed between them in the middle of the road, and looked as calm and unconcerned as if I hardly knew they were there. Either from this circumstance or some other, unaccountable to me, they never spoke to me at all, but rode on and I saw them no more. I soon passed the plain and made my way into a small thicket of trees, which lay adjoining the little town. I then crept up near the court house, which occupied a public square in the centre, and endeavoured, without being discovered or noticed by any person, to ascertain as well as I could by my own judgment, which of all the roads would seem to lead off towards the river. After reconnoitering the town and the various bearings of the roads, I retreated back into the wilderness with the satisfaction that I had not yet been discovered by the citizens; I had also the satisfaction of seeing the highlands and the hilly broken country which evidently bordered on the Mississippi. The river therefore could be but a few miles distant, and as it was yet several hours to sundown, I concluded that I could take my course, and without any particular regard to roads, reach some spot on the river that evening, as nothing was to be so much dreaded as a public ferry—for there I knew my enemies would set their traps.

I immediately took my course, and after wandering for an hour or two, with great fatigue, among thickets of brush-briars and vines almost impassable, I at length descended a steep decline of perhaps two hundred feet, well nigh perpendicular, and then came down to what is called in that country the 'river bottom,' covered with the growth of thick forest, and appearing in some places somewhat swampy and gloomy; but still I pushed on with all speed, supposing I was not many miles from the river Mississippi. After travelling for some distance in this disagreeable and swampy wild, what was my surprise and disappointment, when on a sudden I came to a dark, deep, and muddy-looking river, some forty rods wide, and rolling with a swift and turbulent current. This surely could not be the Mississippi; and yet it was something that intervened between me and that great river, and seemed to present an impassable barrier. I then hove a deep sigh, and feeling exhausted and almost discouraged, I exclaimed to myself half aloud, how long shall I wander and find no rest? it does seem as though an enchanted ground lay between me and liberty. I turned round, and with the little strength that then remained, I made my way back to the town. When I arrived again in sight of the town, the sun was setting, and another wearisome night was approach-

ing in which I must reach the river, or I would probably be exhausted with hunger and fatigue, so as to be entirely disabled.

I now resolved to venture boldly into a public highway, and to ascertain the right road before it would be too dark to find my way or choose my course. There would not only be danger of exposure by enquiring, but, although I knew there was a little town on the Mississippi, near the place I was then in, yet I had never heard the name of it; and to appear like a stranger who did not know the country and yet be on foot and without a parcel or valise, or any thing which travellers are accustomed to carry, and withal a beard near a week old, together with sweat and dirt over my clothes from lying and tumbling on the ground, would altogether make me seem like a very suspicious character; but yet I must venture an enquiry, which I determined to do the first providential opportunity which occurred. I walked along the edge of the town, and struck into a public highway which seemed to lead the right course. I had not travelled far when I came to a branch of the same river which I had encountered in the swampy bottom. On one side of the road a mill was situated on its bank, and on the other side a dwelling house. Several persons were about the mill, and it was not yet dark.

I was now determined to pass by boldly, and if any one passed near me to speak to them and enquire the way, and then pass on so quick that they would have no time to have suspicion or to question me. Just as I was passing between the house and the mill, I said, "good evening, sir. How do you cross this river?" He replied, "that the teams and horsemen ford it, but a footman may chance to cross it on the mill dam, yonder." Said I, "is this the right road to—to—what the plague is it you call that little town yonder—your nearest landing on the river—what is its name; I can seldom think of it?" "O! Saverton—Saverton," replied he. "O, yes; Saverton," I repeated. "Yes," said he, "this is the direct road to it." I replied, "Thank you sir. How far is it?" "Nine miles," said he. By this time I was some distance past him, and in another moment I was balancing my clumsy and worn out body on the edge of the dam, while the waters were roaring and foaming beneath me.

I got safely over, and now pursued my way with increasing hope and certainty. However, I had not gone to exceed half a mile before I came to another fork of the river, larger and swifter than the one I had just crossed, and withal, neither dam nor bridge. I soon forded boldly into it, determined either to sink, swim, or ford it. It proved to be about a yard deep, with a strong current, and several yards wide; but I forded it in safety, and still pursued my way. After wandering for a mile or two along the bottom lands, I ascended a high bluff of several hundred feet, and thus entered upon the high, rocky, and unsettled wilds which intervened between the bed of the river and the great Mississippi.

It was now dark, and I was fairly under way for my night's journey, which at most could not exceed seven or eight miles, and feeling extremely exhausted and also at leisure, I stepped aside from the road and laid me down at the foot of a tree, with a block of wood for a pillow, where I intended to sleep for an hour or two. It was a wild scene in which to slumber; no human abode was near, no voice or sound stole upon the stillness of the evening. The stars shone forth in unwonted splendour in the heavens, while wild and grassy hills, and rocky steeps pierced with deep vales and chasms, extended far and wide on all sides, as if reposing in eternal and undisturbed quiet and loneliness. Ah! thought I, as I lay in silent meditation and contemplated the scene, here is peace, here is rest, here is a solitude of grand and sacred repose, scarcely polluted by the bloodthirsty dwellers upon the degraded earth. And were it not for the ties of wife, children, and duties which bind me to society, how gladly would I seek a lone cavern or some unknown retreat amid those romantic wilds, and never more feel the ills and suffer the evils which now distract and disturb the peace of a poor miserable world. As I had finished these meditations and was about to fall asleep, I turned on to my side and made a slight movement in adjusting my wooden pillow, when I heard the well known rattle of a rattlesnake (eez., eez, eez.,) close by my side, as if disturbed in his repose, or as if I had more than my portion of the bed. I then recollected the old proverb, that "travelling makes strange bedfellows," and also the scripture which says, "if two lie together there is heat, but how can one be warm alone." Said I, "old

friend, I'll not argue with you as my first mother did with your venerable ancestor, and rather than quarrel or keep you awake, we will part asunder." With this, I arose and very condescendingly sought out another bed, where I was so fortunate as to remain in undisturbed possession till the chill of the night air admonished me to be again on the move.

I then arose, and after much exertion became at length able to use my limbs, and thus continued my journey. Early dawn found me standing on a height which overlooks the little village of Saverton and the broad river, which was the only barrier between me and safety from my enemies. As the rays of the morning began to expand with increasing light, the dark outlines of the wooded bottoms of Illinois were distinctly visible. I had now seen with my eyes the land of peace, and a land which contained family, friends, and all that was dear to me; but oh, if I should be intercepted at the ferry, and thus lose at once my labour and my hope. I now knelt down and prayed fervently to God for deliverance, and thanked him for the past, and for his mercy and providence which had preserved me thus far.

I then descended from the height and entered the town, the people yet being wrapt in repose. I examined the shore and soon convinced myself that no public ferry was kept there. I was extremely glad to learn this fact, being fully aware that by this time all the ferries would be watched. I next tried to find some road or path up the river bank, so as to pass along and obtain the use of some chance canoe, but this was impossible. Huge rocks and mountainous steeps, with alternate ditches or patches of mire, rendered it impossible, even for a footman, to pass up the bank of the river. I then made my way down along the sandy beach which lay before the town, and just as the people were beginning to stir, I left the town and continued along down the river for some five miles, sometimes climbing steep and rocky spires of the bluffs, and sometimes wading through mire and marsh.

At length I came to a dwelling on the banks of the river, and saw several canoes lying in the water before it. I entered the house and enquired of the lady whether I could get a passage over the river in a canoe. She replied that her husband sometimes set people across, but owing to the swift current, and a large island several miles in length, which lay in the middle of the river, it was a tedious job, for which he never charged less than a dollar; but, however, he was very busy in the harvest field, about a mile distant, and owing to the hurry of the harvest, she did not think he could be prevailed on to do it at any price. I was now ready to faint from extreme heat, and exertion, and hunger, and to walk another mile and back upon an uncertainty was altogether out of the question, to say nothing of the danger of exposure to which it would subject me.

I cast my eyes towards the canoes and they looked very tempting, and I know not but I might have been tempted to charter one without the leave of the owner, but just then I saw a little boy of ten or twelve years of age playing about the water. I asked him if he was accustomed to paddling a canoe. He replied, yes. I then offered him a good price if he would set me across the river. He refused to do this, saying that he had never been so far alone on the water, and the wind might arise, or at least his parents would whip him for so doing. But, said he, "I will set you over on to yon big island, which is one mile from here; you can then walk a mile or two through the woods and come to the opposite shore of it, and then shout and make signs to the people on the Illinois shore, who will come across their half of the river and take you from the island." He observed that persons had frequently crossed over in this way. I hardly believed him, but still I thought an uninhabited island was preferable to staying another minute in Missouri.

The boy soon set me over and left me on the shore of the island, pointing out my course as well as he could. I paid him well and then commenced my overland journey, among nettles, flies, mosquitoes, and heat. I was soon entangled in thickets of hazel, thorn, and grape vines, which made my progress very slow, as well as extremely laborious and difficult. These, however, were soon intersected with sloughs of mire and water, which could only be crossed with the utmost difficulty, by picking my way on old logs and wood, and sometimes wading in mire and water. After crossing several of these, I at length came to one much larger, which I judge was navigable for a steamboat, and I now found, to my inexpressible horror and disappointment, that he had deceived me. I had now no alternative

left but to make my way back through the same difficulties I had just passed, and to the shore where he had left me, and then I should have no other chance but to call and make signs to the Missouri shore, which I had just left with so much joy and as I hoped for ever. This was at length accomplished, and I had the inexpressible joy of seeing my sign answered by the same boy, who soon came paddling to me. As soon as his canoe touched the island I bounded into it, and said to him with a determined tone and manner, "you have deceived me, my boy, so now you have to go to the opposite shore if you never went before, and I will then pay you another dollar, which will pay you, even if your parents chasten you for going." We now headed up the current, and after a painful and laborious exertion of an hour or two, we doubled the cape at the head of the island, and shot off across the river at a rapid rate.

We soon landed in the woods in a low bottom, with no signs of inhabitants, although while crossing I had seen some houses on the shore a mile or two below. I now paid the boy his dollar, and he pushed off and commenced his way back exceedingly well pleased. I immediately stepped a few paces into the woods, and kneeling down kissed the ground as a land of liberty, and then poured out my soul in thanks to God. I then arose and made my way down the river for some two miles through woods and swamps, and finally came to a house. I entered it, determined to call for something to eat; no one was in but a little boy, but he said his mother would be in in two or three minutes. I asked him for some milk, and he gave me a vessel which was full, probably containing between one and two quarts. I intended only to taste of it to keep me from fainting, and then wait till the woman came, and ask her leave to drink the remainder, as it was all she had; but once to my famishing mouth it never ceased to decrease till it was all swallowed; I now felt somewhat abashed and mortified at what I had done, but concluded money would pay all damages. Hearing the footsteps of the woman at the door, I was fixing my mouth for an awkward apology, when I heard a sudden scream; on looking up, Mrs. Sabery Granger stood before me, with both hands lifted up in an ecstacy of amazement. I said to her, "be not afraid—handle me and see, for a spirit hath not flesh and bones as you see me have." She exclaimed, "why, good Lord, is that you? why all the world is hunting you, both friends and enemies; they had almost given you up." She then flew round, scolded the children, talked to the ducks and chickens to keep out of the house and out of the garden, and not stray off.—She washed my feet, gave me some clean stockings, got me some dinner, told me a thousand things about our friends, asked five hundred questions, laughed, cried, and again scolded the children and chickens.

This over and dinner eat, she on with her bonnet and accompanied me to her husband, who was clearing a small spot of land near by. [I had forgotten to say that this woman had been one of our nearest neighbours in Ohio for several years.] Her husband now dropped his work, and accompanied me as a guide for five miles across a wet, low, untimbered bottom, covered mostly with high grass and stagnant water, and entirely destitute of shade or refreshment of any kind. The air was now extremely sultry, and the sun poured in scorching beams, while we could get no water to drink, nor any rest or retreat for a moment. To sit down in the tall grass under these scorching rays, without a breath of wind, would be overwhelming.

I had not proceeded more than a mile or two before I became so weak and faint that I could hardly speak or stand, and parched with a burning thirst. I was upon the point of lying down in the hot and stagnant water, but he took me by the arm and partly supported me, and drew me along for some distance, exhorting and begging of me to try my utmost to hold up a little longer. In this way I finally reached the upland and the shade of a fence, within about half a mile of a settlement of the Saints and other citizens, which extended along the bluff. I dropped down under the shade of this fence and fainted entirely away; the man ran to the house of a brother Brown and got some cold spring water and a little camphor, and was returning with it. Sister Brown, who had never seen me, came running before him to my relief; while they were yet distant I had partly come too, and feeling a dreadful faintness at my stomach, and a raging thirst which knew no bounds, I made an effort to arise and run towards them, at the same time making signs for them to hasten; I staggered a few paces like a drunken man, and again fell to the

earth. This singular appearance, and my dirty clothes and long beard so frightened the woman, that instead of hurrying she halted till the man came up with her, and then she exclaimed, "it cannot be Elder Pratt of whom I have heard so much —it must be some old drunkard." But the man assured her it was me, and they then came on together. They bathed my temples and wrists in cold water and camphor, and finally gave me a spoonful or two at a time to drink. In about half an hour I was so far revived as to be able to arise and be led to the house. I then shaved and washed myself, and borrowed a change of linen, and got into a comfortable bed.

Next morning I felt quite refreshed, and after resting through the day, I was so far recruited as to be able to mount a horse at evening and ride towards Quincy, which was still twenty-five miles distant. Brother Brown now furnished me a good horse and saddle and himself another, and we started for Quincy in high spirits just as the sun was setting. We rode on at a brisk rate, and arrived in Quincy at about two o'clock next morning. Riding up to the dwelling where (from the partial recollection of Mr. Brown, as well as from the fact of my two Missouri cows lying before it quietly chewing their cud) we judged my wife resided, we dismounted and gave a gentle knock at the door. She had watched for four successive nights and most of the fifth, and had now just lain down and given up all for lost. On hearing the knock she sprang from bed and opened the door, and in another instant we were in each others arms. She asked me what I stood in need of as to refreshment. I told her I needed nothing but a drink of water and a good sleep. At this she was much surprised, as she expected I would arrive in an exhausted state, if I arrived at all. Next day, and indeed for several days I did nothing but shake hands with, and receive the congratulations of, my friends and fellow-citizens of all sects and parties, who thronged in great numbers to see me, and welcome me to liberty and life.

I now close my narrative by saying, that I hereby appoint unto my children and my childrens children, in their generations and nations forever, that the fourth day of July be observed by them as a day of feasting, thanksgiving, and processions, with music and with joy, not only as the birth-day of American liberty, but as a day of deliverance to their father. And when the stars and stripes of our national banner are unfurled to the breeze in honour of that day, let a small flag be also unfurled to wave in triumph. Let it consist of the half of a shirt, with an eagle and the word "Liberty" rudely formed on the same by stripes of red cloth; and when they look upon it, let them remember him who suffered for liberty and truth, and to win and perpetuate the blessings they enjoy.

And should the cause of liberty and equal rights ever require their action in the battle-field, let this rude flag be the standard which shall lead them to victory or to death. And whenever it is unfurled in the cause of right and freedom, I now leave my blessing upon it in the name of Jesus Christ, and say that it shall never be dishonoured, but shall always prevail till the rod of oppression shall cease from the earth, and peace and truth shall spread and extend their dominion without end.

P. P. Pratt.

Latter-day Saints' Millennial Star.

DECEMBER 19, 1846.

The present number being the last of our eighth volume, which, together with the near approach of the closing year, brings round to us, as editor, the pleasing customary duty of addressing our readers at this important period—a period when, before we again shall have the privilege of appearing before you, the now fast-waning year will have passed into the womb of time, leaving nought but the records of deeds done to call it again to our remembrance; and oh, my dear readers, how many of us are there, who have not deeply to regret the omission of duty, and the

commission of sins, of which we have been guilty during the now departing year? and oh, how many are there—we fervently hope not a few—who can say with those of old—"I have fought the good fight, and God will give me the victory?"

But the now closing year of 1846 is one that will ever remain memorable in the annals of our church—memorable, not alone for what has transpired in this country, but memorable from what has occurred on the western continent of America also. In this country we have suffered from inward foes, who, from the station they held, under the assumed mask of meekness and righteousness, have done their utmost to sap the foundation of our church's prosperity; and although they prospered for a season, the time came when it was essentially necessary to call them to an account of their stewardship, and cast them down from their exalted stations. In America we have suffered from outward enemies, who, persecuting us with the spirit of demons, have driven us and our families from our homes, to seek an asylum in the wilderness; and thus have we become, like the Israelites of old, wanderers and strangers in a remote land; but "he who tempers the wind to the shorn lamb, will not see his children forsaken, nor their seed begging their bread." We rely, therefore, with confidence upon the strength of his arm, well knowing that when the measure of their inquity is full—when the cup of their unrighteousness overflows, a day of awful retribution will come, in which he will hurl the thunders of his displeasure upon their guilty land, for he has said—"vengeance is mine, and I will repay it." Woe, woe then be to the States of Missouri and Illinois; ye have mercilessly shed the blood of innocent and unoffending men; ye have tarnished the fair fame of your boasted star-spangled banner; and ye now stand as foul and withering spots upon the escutcheon of your country's freedom.

If, then, the closing year has become memorable for deeds of evil, let us hope that it will be equally memorable for deeds of a contrary tendency.—We have been resident in this land but a few short weeks, yet it is a source of sincere gratification to our feelings to know that, even in the brief period we have been with you, much has been done to reconstruct on sure and safe grounds the future prosperity of the church as established in latter days, which, from the apathy and supineness of those lately at its head in this country, has been allowed to languish with a listless indifference most truly incomprehensible. Oh! it is painful to reflect, that men placed in situations to act as lights unto the head and lamps unto the feet, should so far forget their duty towards their Creator and themselves, as to be led captive by the allurements and temptations of Satan, until they sink into the depths of degradation, by committing deeds which, but a short time ago, the mere thoughts of would have caused the cheek to be tinged with a crimson hue.

Let, then, the year 1846 stand out in bold relief as a warning to all—let it be engraved on the tablet of your memories that punishment must follow sin, and that righteous conduct will have a just reward.—As a church, however, we have every cause to rejoice—as a body, we have been weighed in the balance and not found wanting; and although there is much to comfort, still there is much yet to accomplish. Let us then, while it is yet day, freely use those energies with which we have been endowed, to advance the welfare of our cause, that we may be the means of bringing many sheep into the fold of God's kingdom; and that as time rolls on its ceaseless round, we may increase in strength and power to the honour of him whose we are, that at the last, when he shall call us hence away, we may be found amongst the myriads of blessed spirits that attend upon his throne.

We now, dear readers, conclude our labours for the year, trusting we shall meet you again at the dawn of 1847, arrayed with our shield and buckler, and strongly armed with the determination to do our duty. But previous to laying aside our pen,

let us present to you the compliments of the season; yet remember, that while you are enjoying the comforts and luxuries of civilized life, your friends and brethren are passing their departing year in the wilderness; let, therefore, your festivals be tempered with reason—commisserate the situation of your brethren—and pray, fervently pray, that the departing year may be the last in which the Saints of God are to suffer by the hands of ruthless and wicked men.

"An ungodly man diggeth up evil, and in his lips there is as a burning fire."—*See Proverbs* xvi. 27.—William Law dug for evil against the Saints until he became a spiritual bankrupt. Sidney Rigdon next entered the pit and began to dig, but being very corpulent, *though accustomed to that kind of labour*, he soon tired, and sat down to rest in the hole of the pit which he had digged. Strang discovered next a vacancy in the subterraneous vault, and saw that there was no active labourer in the pit, consequently he enters the dark dominions, full of zeal and full of strength. He is resolved to prosecute the work without intermission, and feels to reproach his predecessors for not going rightly to work at this difficult undertaking. Messrs. Law and Rigdon were quite respectable merchants and manufacturers of this article, and we think that their successor should not reproach them, for they could not only produce the raw material, but manufacture it to order to suit any country or climate; but by some unforseen changes in the times, they experienced a sad reverse of fortune. It will be remembered that that kind of trade is very fluctuating at best; but as no man ever enters upon that business with real capital, but with a false or assumed one, persons of real merit seldom suffer by that business for one most substantial reason—*they will never engage in it.* Though Strang has called to his aid, John C. Bennett, John E. Page, Wm. Smith, and G. J. Adams to assist him, (men who are fond of dirty work), yet he will find 'ere long the side walls to give way, and the pit they are digging for their neighbour will become their own grave.

We understand that the Reverend Mr. Baylee has procured his pick axe and spade, and is about to enter the pit and commence operations. We are informed that his pick axe is a certain anonymous letter writer, and his other instrument is is "Spade, the gardener's wife." The gardener having discovered that the spade was not his own property, but another man's, and withal not *well-tempered* to suit his purpose, he therefore exported it to a foreign country, being willing to deceive foreigners. But "*them are*" Yankees soon discovered the baseness of the metal of which the spade was manufactured, and sent *it* back again to the shipper, as they do all other spurious metals. The gardener has to keep his spade and house it—very much to his annoyance at times. He no doubt has just cause for all his troubles.

For the correctness of our statements with regard to Mr. Baylee's intentions, we cannot vouch; it is but hear-say with us. We know but little of Mr. Baylee; but in one of his notes to us, he expressed a wish to meet us "as a gentleman and a christian." We learn also from other sources that he is a very gentlemanly man; but we do not think that it was a mark of the purest refinement or of christianity to disturb a public meeting on the sabbath, as we are told he did; but his late quietude and silence give us evidence of reformation, and charity therefore directs us to consider him a gentleman still.

But we would like to know, notwithstanding, why the Reverend Gentleman cannot come over to the Music Hall as well now as he could some time ago, when he interrupted the meeting of the Saints. He came out of his parish then, and why not now? He may say that he has not interrupted any meeting; but if we had done in his church what he did in our hall, we think that he would have considered

it an interruption serious enough to have had us arrested the next day. But we never did interrupt any other denomination's meeting, and we shall have to be made over anew before we can ever bring our feelings to do it; yet we dismiss the subject for the present.

But with regard to this said letter writer. We have spoken of him in dark sentences because we do not think him worthy of being brought forth into the halo of light, but as he has chosen darkness, we are content to let him go away into outer darkness—his own element. He is already where the blessings of God's Holy Spirit will never reach him, but where his curse will. It will search him out and settle into the marrow of his bones like oil, and when this comes upon him, let him know that we speak by the Spirit of God. And if it does not come upon him in this way, he may call us a false prophet. And let this be the portion of him also that is secretly aiding and abetting him, though he be never so fair and good to our face. Unstable as water is he, and double-minded in all his ways.

LETTER FROM ELDER DAN JONES.

The following letter gives cheering accounts of the success of the gospel. Similar accounts come from all parts:—

Merthyr, Dec. 2nd, 1846.

Dear brother Hyde,—Having a few minutes time, at length I write you again, hoping you have received my previous letters. As to business I have just seen brother Henshaw, and he has promised to remit me some money in a few days—on account. He complains of having STARS out unpaid for, and several of the books on hand. I have set some of the Elders to work getting subscribers for the STAR, especially in those districts where people understand English, but have not had their reports as yet—hence I cannot say how many can be sold. I have appointed brother Henshaw to preside over the Garaway Conference, there he will be able to sell more in proportion to the members.

Please inform brother Cain (if convenient), that if he sends about twenty or thirty of the PLATES, "Joseph and the Indians," I will do all I can to sell them and refund him the money as soon as sold, but I have not a *dollar* by me now, having remitted the last to pay for the publishing of the "*Welsh Star.*" That does not now (the first year) sustain itself, nor anything like it; besides I have been enabled, by means of my publication, not only of diffusing much information through ever county in Wales, but also to sustain, principally, some ten or twelve travelling Elders abroad through this season thereby; and I have great cause to rejoice already that I have been enabled so to do, and that the great God has abundantly crowned our labours with success.

Great and glorious reports continue to greet my ears daily, of the success of the gospel through all parts of Wales. I have three letters before me now, welcome heralds, showing that thirty have been baptized last week in four branches only, besides a host at the door. Hardly a letter arrives but brings intelligence of some one in some place or other having been born again; and not only do they come in, but almost universally they *stay in;* and more cheering still, they go on rejoicing in the glorious hopes of "life and immortality," and of that "crown which fadeth not away." You will believe me when I assert that they are a blessed, a good, yes, the best people I ever saw,—such love, union, and ambition to go on towards perfection. May the great God bless them, I say, and keep them onward, for I do love them, and I know that brother Hyde will love them and bless them in their simplicity and innocence when he sees them. Pray when will that time come? They are continually asking me when will the Apostles visit Wales? In reply, I have assured them that they shall have a hearty shake of the hand with one or two, if not the three of the Apostles, at our next annual conference, which will commence at Merthyr, on Sunday the 27th instant, being the first Sunday after Christmas-day. There is a general expectation among all ranks for you here, and woe be to poor me if some of you don't come; you know I have allowed much time—had a promise, and afterwards—"a long silence gives consent." Excuse me therefore for stirring up your pure minds by way of remembrance, and I desire you to jog the minds of brothers Pratt and Taylor.

But were I to write more I could only say that the great car of Mormonism is traversing over the Cambrian hills with astonishing rapidity—crushing all who oppose its mighty impetus into powder beneath its huge diamond wheels, and onward it goes again, as though

it was destined to pick up thousands of the "Ancient Briton" race in its golden carriages, and land them on the everlasting hills of heaven. May angels help to drag or push it onward, till it lands us all at home, is my prayer. What say you, dear brother?

Please to give my best wishes to our beloved brothers Pratt and Taylor,* as well as yourself; also to brothers Cain, Brown, Carter, &c.

I remain your obedient servant and brother in the kingdom of God,

D. JONES.

* Elders Pratt and Taylor cannot visit Wales till after the New Year.

MARRIAGE.

We feel to give a word of counsel and advice to the Saints upon this important institution, ordained of heaven for the comfort and well-being of both male and female in this life, when duly considered and appreciated, and for their exaltation and glory in that life which is to come. We are a friend to matrimony, and consider that no man can be perfect, or, rather, perfectly fill the measure, design, purpose and end of his creation without a wife, any more than a woman can fill the purpose and design of her creation without a husband.

There are many men who incur a fearful responsibility by omitting this duty. Their penurious dispositions in too many cases prevent them from taking a woman honourably as a wife, and providing for and protecting her; therefore, there are many women that, perhaps, may be any thing but ornaments to their sex, who, but for this criminal neglect of duty in men, would be a balm to soothe our cares and sorrows, and dry up the fountain of misery in many a heart. Men may be free from the sin of licentiousness themselves, yet by neglecting to become partners and protectors of females, they leave them exposed to a thousand snares; and how many fall into the lowest vices when thus neglected, and descend into irretrievable ruin? Remember, oh ye bachelors! that to your charge much of this sin will be imputed by that God whose ordinance you have neglected to fulfil; we mean, more particularly, such as have the ability to provide for a wife, and have not generosity enough to do it.

But in selecting partners for life, both parties should be careful, and through prayer unto our Heavenly Parent, seek for those who have goodness at heart, with a spirit and disposition congenial to their own. But to the Saints we would most emphatically say, and enjoin upon you, that you become bound in matrimony to none except to those of your own religion, unless you were under an especial covenant before you joined the church. Two cannot walk together except they be agreed; and Paul says that it is not good to be unequally yoked together with unbelievers. If you sincerely believe your own religion, you must regard all as unbelievers who have not faith in it. If you do not consider them unbelievers, you must have some doubts of the correctness of your religion, or that there are more true religions than one.

We will here take the liberty to relate a circumstance with which we have been made acquainted by the mother of the young lady who is the subject of this narration. A very respectable family, by the name of B——, living in the town of D—, not more than fifty miles distant from this place, belonging to our church, had a daughter who received the addresses of a young man of the Roman Catholic religion. Her parents did not realize that any thing very serious was going on between them, until, indeed, the daughter had become completely led away by his artful intrigues, (she being only about sixteen years old). He persuaded her to leave home and get married to him unknown to her parents. She reposed all confidence in his integrity. Her unsuspecting heart knew no evil, and consequently feared none. She complied with his wishes—they went to the priest and were married. Soon the first heated passions of the heart wore away, and left him unmindful of his kind promises. They soon began to disagree about religion, and could not unite with one another in going to any place of worship, and consequently did not attend to religion in any way, but became cold and indifferent. He then began to abuse her with his tongue —next he beat and whipped her, and after living, or, rather, staying together in this way about three years, she was forced, by his cruelty and violence, to forsake him and return to her father's house. She looks like a child of sorrow. The cheek is there where beauty once sat, but it is pale and care-worn by the cruelty of a wicked man. She has a small babe, the fruit of their union, whose meagre and skeleton appearance shows that it was a partaker of its mother's troubles before it was born into the world. The poor girl is now paying the sad penalty of disregarding the advice of her parents, and going in opposition to the teachings of our holy religion.

We, therefore, avail ourselves of this opportunity to raise our warning voice again in the name of the God of Israel, and say to the Saints, marry not out of our church, and do

not marry those who have just come into it either. We will "summer and winter them" first, then we can tell better whether they are worthy of our confidence or not. It is bad not to be married at all, yet it is worse to be unequally yoked. Those, therefore, who will go contrary to the order of God's kingdom and government in this respect, cannot expect to be exalted or obtain the glory of that empire of whose increase and government there shall be no end.

EDITOR.

LINES,

Written in the Album of Miss Abby Jane Hart, of New York City.

BY ELDER JOHN TAYLOR.

Abby: Knowest thou whence thou camest? Thine
Origin? Who thou art? What? and whither
Thou art bound? A crysolis of yesterday:
To-day a gaudy fluttering butterfly—
A moth; to-morrow crushed, and then an end
Of thee. Is this so? And must thou perish
Thus, and die ingloriously without a
Hope?
Ah, no; thou'rt no such thing. Thou in the
Bosom of thy Father bask'd, and liv'd, and
Mov'd thousands of years ago. Yes, e'er this
Mundane sphere from chaos sprung, or sun, or
Moon, or stars, or world was fram'd: before the
Sons of God for joy did shout, or e'er the
Morning stars together sung—thou liv'dst.
Thou liv'dst to live again. Ah, no! thou liv'd
But to *continue* life eternal—to
Live, and move, and act eternally. Yes;
Long as a spirit, God, or world exists;
From everlasting, eternal, without end.
And whilst thou dwelt in thy paternal home,
And with thy brethren shar'd extatic bliss,
All that a spirit could not cloth'd in flesh,
Thou through the vista of unnumbered years
Saw'st through the glimmering veil that thou would'st
Dwell in flesh—just as the Gods.
Tread in the
Footsteps of thine elder brother, Jesus—
The "Prince of Peace," for whom a body was
Prepared.
Thou heard; thou look'd; thou long'd; thou pray'd;
Thou hop'd for this. At length it came; and thou
Appear'd on this terraqueous ball,
Body and spirit; a living soul, forth
From the hands of Eloheim—eternal
As himself—part of thy God. A small spark
Of Deity struck from the fire of his
Eternal blaze.
Thou came! thou came to live! Of life thou art
A living monument; to it thou still
Dost cling eternal life. To thee all else
Are straw, and chaff, and bubbles light as air;
And will be all, until thou gain once more
Thy Father's breast; rais'd, quicken'd, immortal;
Body, spirit, all: a God among the
Gods forever bles't.
Abby: and hast thou dared to launch thy
Fragile barque on truth's tempestuous sea;
To meet the pelting storm, and proudly brave
The dangers of the raging main; and through
The rocks, and shoals, and yawning gulphs, pursue
The *nearest* way to life, in hopes that thou
Would'st speedy gain a seat among the Gods?

Seest thou the multitudes who sail in
Gilded barques, and gently float along the
Silvery stream? Downward they go with sweet
Luxurious ease, and scarce a zephyr moves
The tranquil bosom of the placid stream.
Unconscious of the greatness of the prize
They might obtain, they glide along in peace;
And as they never soar aloft, nor mount
On eagle's wings, nor draw aside the veil
Of other worlds, they know none else than this—
No other joys. They dream away their life,
And die forgot. Just as the butterfly
They gaily flutter on: to-day they live—
To-morrow are no more.
And though, like thee,
In them is the eternal spark; thousands
Of weary years must roll along e'er they
Regain the prize they might with thee have shar'd.
Regain it? Never! No! They may come where
Thou wert, but never can they with thee share
Extatic bliss.
For whilst in heaven's progressive
Science skill'd, thou soard'st from world to world, clad
In the robes of bright seraphic light; and
With thy God, eternal—onward goest, a
Priestess and a queen—reigning and ruling in
The realms of light. Unlike the imbeciles
Who dared not brook the scorn of men, and knew not
How to prize eternal life.
Abby: the cup 's within thy reach; drink thou
The vital balm and live.

New York, September 5th, 1846.

REFLECTIONS BY A DEAF AND DUMB YOUNG MAN.

The following are the reflections of a young man between 18 and 19 years of age, to whom we administered baptism a few days ago. He is deaf and dumb, and it will be seen by this, that persons educated from sight alone, unaided by sound, construct their sentences after the idiom of a foreign language, proving that the construction of our language is quite unnatural.

We publish it as a curiosity. The style, though simple, is forcible, expressive, and weighty. It was found upon his table in his own hand-writing in the evening, while his parents were absent on a visit. On returning late in the evening, they found these thoughts lying upon the table, and himself sleeping in bed.

Elder O. Hyde baptized me, and then my mother and step-father, brother Hewitt, and sisters Belinda Hewitt and Bond, were re-baptized for the remission of sins, on Saturday, 5th December, about one or two o'clock. Who sent them? God sent them, to baptize, or bury down in the water. I love only best, God. Simeon Carter confirmed me, and under his hands, I, and all the brethren and sisters who were baptized, received the gift of the Holy Ghost. I wish all people to be baptized. I am very sorry that Joseph Smith and his brother were shot and killed—The bad mob shot them.—God knows all about them.—They were very good, and preach. I wish Joseph Smith was not killed. When Jesus Christ comes here, he will rise from death. The Bible says, "thou shalt not kill." I love all Saints. I read in the Bible that John baptized Jesus Christ, and Peter baptized three thousand people. The Bible says, "that God can give to hear and speak, even the deaf and dumb."—God made me deaf and dumb. I am very glad to learn, by brother Taylor's letter, that he has baptized eighty-five persons near Birmingham, and I am glad that I was baptized. I wish all people would obey God. I am sure I am for Mormonism; God knows, I must never be cut off from the church. I wish to go to California soon—before five years, because Jesus Christ will come there, and he may go into the temple. I was very glad to read a *Star* about brother Pratt and he was escape from jail, at Missouri, in 1838. I am sure I never hate Saints. I was not afraid when I went down into the water, I thank God I was dreaming about being baptized, and angel led me out. All Saints people must never cut off from church of Jesus Christ of Latter-day Saints. I must pray to God may give good to his people. If I was bad and quarrelsome, God will be angry

with me. I wish to be good, and obey God and my parents, and love the Mormons and Bible, and have care to be good. I wonder Almighty God made all earth and mankind. When Joseph Smith was killed, God sent all Saints people to be removed to California, from Nauvoo. That Mr. Wilson must pay one penny or one shilling all weeks, and pay to people because he was spend money from Joint Stock Company. God knows me about it—I am very sorry and pity. Jesus Christ was crucified in Jerusalem, and he has gone into heaven. Tell people, must not kill and murder. I must pay money to the poor's in Music Hall. When I go to church of Latter-day Saints, I cannot hear from preacher, but I can read a Bible or Book of Mormon, &c. I am very sorry that Miss Mary Sherratt, and her aunt, Mrs. Sherratt, of St. Helens, died. When I die, I may see her; she is very good Saint.

JOHN SHERRATT.

A LIST OF MONIES RECEIVED SINCE THE ISSUING OF THE 9TH NUMBER UP TO FRIDAY, THE 11TH INSTANT, INCLUSIVE.

	£	s.	d.		£	s.	d.
Robert Martin	2	4	5	Brought forward	27	11	2
Alfred Shaw	6	7	6	Lorenzo D. Butler	0	12	6
David Candland	3	11	0	Thomas Nicholson	0	10	4
William Gibson	2	5	0	George Robins	2	0	0
James White	1	10	0	Benjamin Johnson, (Whipsnade)	1	10	0
Samuel W. Richards	4	15	10	John Halliday	0	7	0
Charles Phelps	1	10	0	William Clark	2	0	0
William Cartwright	2	0	0	William West	1	6	0
George Kendall	0	10	7	Robert Holt	0	18	9
James S. Cantwell	0	10	0	John Johnson	0	17	0
Joseph Wooton	1	0	0	Paul Harrison	0	4	0
Crandal Dunn	1	6	10	James Hughes	0	11	6
Carried forward	27	11	2		38	8	3

NOTICES.

Our present number contains one half more matter than the quantity we generally issue. We are, therefore, under the necessity of charging 3½d. instead of 2½d. We have been compelled to increase the size of the STAR *this number, in order to clear up our articles that we may have a fair start with our New Volume.*

In a portion of our last impression there occurred an error in addition of £20 in the Joint Stock Company's Balance Sheet, which consequently left a balance of that sum unaccounted for by the officers of the Company. To those, therefore, who obtained copies of our first impressions, we have to state that the sum not accounted for at the end of the balance sheet, is incorrect, such sum arising solely from the error we have named.

The time is drawing near when we must leave England. We are daily looking for brother Spencer to take our place. We therefore most earnestly request our agents to make all the exertions they can to settle their accounts with the office, even if they should borrow a little money for the time being. This would help us much.

What brother, sister, or friend to the persecuted and oppressed is there in England, who may feel disposed to make a donation, or bequeath a legacy to the Saints in the wilderness, in this, the day of their calamity and sorrow. We should be happy to become the bearer of any such token to the Saints now in tribulation—they would be most grateful to receive it; and your grateful heart would well nigh burst with joy to hear the Son of God say to you in a coming day—"Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me. Enter thou into the joys of your Lord." Now is your time to make to yourselves friends with the "Unrighteous Mammon." We shall not be long with you.

It should not be forgotten that we send no more STARS *or books after this number, to any agent, unless we get a certificate from the presiding elder of a branch or conference, that the said agent has been appointed by the voice of the Saints, and that the Saints, as a branch or conference, have become responsible for the payment. We intend to allow the agent a profit that will make him good for his trouble and cost, and, therefore, the office must be secured or it cannot continue. In case there are any changes under this new regulation, the former agent will deliver up all monies, books, and* STARS *into the hands of his duly appointed successor, who will take a faithful account thereof. It should also be remembered that our agents are not to sell books or* STARS *on credit hereafter. The money must be paid in hand, for we intend to lower the prices of books, so much so, that it will be an object to pay down; in fact, we cannot live unless we adopt the "ready money system." Men should be appointed for agents who will punctually attend meetings with the* STAR, *and make every exertion to sell them, not only to the Saints, but also to the world.*

Let it not be forgotten that the Joint Stock Committee wish all persons who have paid any thing for shares in said Company, to forward their receipts without delay to Mr. T. D. Brown, No 6, Goree Piazzas, if they are willing to sign of their claims and be rid of the concern. We hope this will be attended to soon, and not think next week will do as well as this. The Committee are anxious to close the concern with all possible despatch.—Since our last we have paid near £50 more of the Joint Stock money to the Joint Stock lawyer, making in all near £300 paid to him. The Saviour said, "Woe unto you lawyers!" and we endorse the sentiment, and say further, "Woe unto you that have so freely and liberally patronized them, most unnecessarily, at the expense of the poor and not at your own." There is also a debt of nearly £100 more saddled upon the Joint Stock Company for rent, which was caused by the folly of its officers in getting a transfer of the Stanley Buildings from Hedlock to themselves. When this is paid, and also some more necessary expenses incurred, that will have to be paid, the shareholders will readily see that but little will remain to be divided—not enough to buy each shareholder his dinner. No one need, therefore, hold on to their receipts, thinking to make much out of a broken-down, spent, and squandered capital.

LIVERPOOL: EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME IX.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel* xii, 3.

LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER,
39, TORBOCK STREET, SOHO STREET.

MDCCCXLVII.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1. JANUARY 1, 1847. VOL. IX.

IRELAND.

THE following is extracted from the *Mercury* and other papers, showing the painful and distressed condition of Ireland; and this distress is not confined to that country, but is creeping upon England with fearful and rapid strides, and also into many parts of France and Germany. Prophecy, both ancient and modern, must be fulfilled. Heaven pity a fallen race.—ED.

Despatch of Troops.—We have just received information that an order has been forwarded this evening to the Tower, from the Board of Ordnance, directing a troop of artillery to be despatched to Ireland forthwith. The alarming condition of the people in that country, and the frequent recurrence of outrage in many districts, justifies the Executive in taking immediate and strenuous measures for the protection of life, and the preservation of the peace.—*Sun of Saturday.*

Alarming Prospects of the Country.—We must fairly own that the deepening prospects of distress and demoralization which the public accounts of the last few days present, are such as to excite in us the most serious uneasiness. Our columns to-day exhibit details of distress and crime that may well arrest the attention of the most indifferent. Starvation seems advancing in some quarters with tremendous force, and at the same time, insubordination, demoralization, and murder, keep horrid pace with it, whilst pestilence appears to be coming in to close up the account. It is dreadful, amid present sufferings, to contemplate the conduct pursued by a large portion of the Irish press. Ignorant, or reckless, or both, the ultra-tory and ultra-repeal journals send forth, day by day, the most inflammatory articles—articles which, if they were based upon truth, as they are founded on falsehood and ignorance, ought to suffice to rouse the Irish people to one wild rebellious outburst. If the Dublin and Cork journals have sufficient grounds for their charges, then are our rulers guilty, as Ministers seldom have been, in any age or country; and scarcely any means should be shrunk from that would rid us of their criminal and murderous tyranny. But what are the main charges against them? That they did not undertake the duty of superseding the merchants of the country, in importing provisions; that they did not pour in food, and sell it below the natural price; that they did not supersede the ordinary dealer; that they have not distributed food, either gratuitously, wherever it has been wanted, or put money, in abundance, into people's hands, in one way or other, to enable them to purchase freely; and now we have them called upon actually to undertake the task of digging, ploughing, and planting the small farms throughout Ireland! We cannot shut our eyes to the distressing fact, that helpless, and jobbing, and demoralizing dependency seems to be too congenial to the Irish character. Perhaps time and enlightenment may work a change; but let us not attempt to blink the truth, that at this moment, at this time, when high energies, if they could be called forth, would appear, the general tendency is towards crawling and clamorous mendicancy, rather than high-minded exertion. We know that it may be unpalatable to multi-

tudes to hear this, but they extort from us the humiliating acknowledgment. We can conceive of only one thing more humiliating, and that would be, to attempt, by the wretched froth of pretended patriotism and public spirit, to gloss over the popular humiliation, and whilst we stooped to demand that we should be fed as mendicants, and have our fields tilled for us, as lazy jobbers, we should still maintain the swagger and bluster of independence.—*Belfast Northern Whig.*

The present state of Ireland is bad enough and painful enough, but the prospect of the future seems to us far more appalling. If Government do not resolve to retrace their steps and break through the existing system while yet in its infancy, and *boldly to face whatever may be the consequence of such decision*, relying on the necessity of the case and the rectitude of their intentions—next autumn will find us in Ireland with a harvest defective, if not from disease, certainly from want of preparation—with the markets of the world already drained to supply our deficiency—with prices of provisions high, *because artificial aid will have stimulated a large consumption in the face of a diminished production;* and to crown the whole, with a people on our lands thoroughly demoralized by pauperization, and in whose perverted and blundering logic, the circumstance that they have lived upon charitable aid for a whole year, will be considered as entitling them to a continuance of it in all future time.—*Economist.*

Deaths from Starvation.—The *Mayo Constitution* reports seven coroner's inquests, in all of which the verdict was—death from famine,—namely, on Francis Bradley, at Turlough; Martin M'Cevir and Michael Walsh, at Crossmolina; John Barrett, at Cloonralogh; Anthony Malley, at Notish, near Crossmolina; John Monnelly, at Ballymoholy; and Wm. Rutledge, at Shangursta; and an inquest at Ballinrobe on Bridget Glynn, aged 16 years, who, whilst attempting to get a little meal out of a mill which was in motion, was drawn into the machinery by her clothes, and killed instantaneously.—The *Limerick Examiner* states, on the authority of the Rev. Mr. Hickey of Doon, that seven persons died last week in that parish of absolute want.—The *Cork Examiner* gives the following in a report of the meeting of the Skibbereen Relief Committee on Tuesday:—Doctor Donovan detailed some lamentable instances of death and sickness from hunger, and a want of protection against the inclemency of the weather, and he stated that he had no hesitation in saying that, before the close of the spring, half the population of this portion of Carbery would have been swept off the earth by starvation!—The *Wexford Independent* says,—"Our accounts from the northern parts of this county are most deplorable. What the poor people earn on the public works is barely sufficient to support them. All their earnings go for food; and the consequence is, that they have nothing left to procure clothing. Since the extreme cold set in, sickness and death have accordingly followed in its train. Inflamation of the lungs, fevers, and other maladies, resulting from excessive privation, have been bearing away their victims. Many died in the course of last week; and the illness in every case was traceable to the want of clothing and fire, if not of sufficient food."—In juxtaposition with this appalling statement appears the following:—"*The O'Connell National Debt.*—The men of Wexford, true to their noble nature, have resolved, as will be seen by our advertising columns, on collecting their contingent of this imperishable debt of a grateful nation to their incomparable leader. More of this hereafter."

The Old and Young Irelanders.—The *Nation* of Saturday heads an article on Mr. O'Connell's overtures of peace with the word "Reconciliation," and says, "Ireland, through all her counties, towns, and parishes, has been longing ardently to hear this word. The ears of millions have been thirsty to drink in the first sound of it; and, lo! from Conciliation-hall itself has issued an overture, which will fly through the land, glad tidings to many an Irish heart." The editor intimates that he and his friends are willing to let bygones be bygones, and to forgive all the "undeserved and most hideous imputations" which have been cast upon him and them. But then, the *Nation* urges that there are other points at issue besides "physical force,"—points which involve the political, moral, and financial working of the association. "The seceders," he observes, "say that as at present constituted and conducted it is unsound, and therefore powerless for good; often offensive in its tone and proceedings to its Protestant members, and therefore less than national; under obligations to an English faction, and therefore suspected and deserted by the people of Ireland. They say fur-

ther, that the Committee, which even in its best days had not that control which it ought to have over the operations of the body, has now no control at all. All this they ought absolutely to see reformed before they again co-operate with the Repeal Association. For to what end should the association be reconstructed, unless it is to be made effective for carrying out repeal. Why set up again that giant frame if there is not to be soundness at its core?" The further requirements of the *Nation* are—"an utter relinquishment of all alliance with any English administration which does not make repeal a *Cabinet question*,"—that the present committee of the association shall be dissolved, and a new one formed to receive and expend the funds and publish the accounts,—and that no individual who receives a salary or stipend of any kind from the association shall be eligibe to serve on the committee. Mr. W. S. O'Brien has, however, refused to attend the conference, except on certain conditions; and, from the terms in which Mr. O'Connell spoke of the rest of the party at the meeting of the association on Monday, it is fairly to be presumed that the attempt at reconciliation has already been given up as a bad job.

Murders and Outrages.—At Tullamore, on Tuesday evening se'nnight Mr. William Lloyd was shot dead while standing at his own door, in Church-lane. Mr. Lloyd was the owner of a small property at Ballough, Tipperary, occupied by a set of repudiating tenants, one of whom, named Watkins, was suspected of having perpetrated the the act.—On Monday night se'nnight, an atrocious murder was committed at Coolmarney, near Blue Bull, by an armed party, on the person of a poor man named Reneham. They first beat him, robbed him of £1, and finished by putting him behind the fire, where he was so dreadfully burnt that he died shortly afterwards.—On Monday evening se'nnight, John Brown Lynch, Esq., of Clonkeely, near Tuam, formerly an officer in the 6th Regiment of Foot, was murdered in his own avenue, returning from the fair of Ballindangan. A pistol was found near his body. It is supposed he struggled with the murderers, as his skull was fractured, and his throat cut and dreadfully mangled as if with a reaping hook. The shot was heard in the house, and his horse ran into the yard immediately after. An inquest was held next day. Several witnesses were produced, but nothing was elicited that could throw any light upon the affair. The proceedings were adjourned.—On the 5th instant, William Lidesay, a check-clerk on the new road at Pollock, parish of Croom, county Limerick, was fired at, and a book was offered to him with a demand that he should swear never again to return to the work. Government has offered a reward of £60 for the detection of the offenders.—The *King's County Chronicle* states, that, on Friday week, Mrs. Ellen Hoolam and her assistants, who had advertised a sale of corn, distrained for rent, were attacked by a large well-armed mob, by whom they were assaulted and driven away, upwards of twenty shots being fired after them. One of Mrs. Hoolam's sons was severely beaten.—The *Limerick Chronicle* says, "Mr. John Fitzgerald, engineer of the Board of Works in Ennis, received a threatening notice, telling him he would get the death of Mr. Carrick. Mr. Mahon, engineer, in Broadford, removed to Tulla, received a threatening notice for the second time, saying that powder and ball would be the next; and Mr. Richard Creagh, assistant engineer at Tulla, was grossly abused at Six-mile-bridge for refusing to allow a full day's wages for a half day's work."—On Sunday night, the gamekeeper of Sir Hugh Stuart, Bart., on going his rounds in the demesnes of Ballygowley-house, county of Tyrone, saw a man armed, who, on being challenged by the keeper, and being closed on by him, discharged the contents of his gun, with fatal precision, into the body of the keeper, who died on the spot. Every exertion was being made by the police to arrest the murderer.

In the district of Knockaderry and Ballingarry armed bands of peasantry are traversing the country almost every night, and attacking farmers' houses for money and arms, firing shots in their progress, without apparent fear of detection.

The Gun Trade.—Owing to the numerous authenticated reports from all parts of the kingdom, respecting the immense purchases of fire-arms by the peasantry, the Government has been at length aroused to the danger, and an official notification was issued from Dublin Castle on the 5th inst., directed to the Irish magistracy, calling their attention to the subject, and setting forth specific instructions, with the view of checking the unrestricted sales of arms that have been carried on to such an alarming extent for some weeks past. A letter from Cavan says,—"The peasanty are armed,

or are arming, almost to a man. The stores of the armourer are more frequently exhausted than the provision stores. Auctioneers, with carts laden with Birmingham arms, attend almost every fair or market in the county of Cavan and the adjoining counties. The rapidity with which they are sold is quite astonishing.

Deplorable Neglect of Tillage.—The farmers of the south are desirous, for obvious reasons, to put in the soil this month a greater quantity of seed wheat and oats than usual, in proportion to the much larger breadth of potato ground at their disposal, and which, else, is likely to remain waste after the second year's failure of the staple crop of Ireland. This object is to them one of the wisest policy, not alone in a marketable view, considering the present high prices of grain, and the sanguine speculation of good profits in the next year, but with the provident and philanthropic design of a substitute for the very short, and, perhaps, diseased potato crop of 1847, which we must be prepared to encounter. But unfortunately they are bereft of all facilities for this most essential purpose, by the evil operations of the public works' system, which, in every barony, parish or townland, cripples the farmer—for he has not the able and willing staff of labourers heretofore at his command, whose services are now diverted from field culture to the easier task of destroying a good road, or making a bad one. This is, however, the primary fault of the Legislature, and not of the Board of Works, whose province is to carry out the operose details of a hasty enactment, to avert, perhaps, a general catastrophe. Spade husbandry, under the farmer's eye, is a stiff and vigorous occupation, unlike the task of throwing a shovel of gravel, or tapping a stone-hammer on the side of a *boreheen*, while the operators smoke and chat in concert. Universally, therefore, the labourers prefer this "free and easy" mode of work to the farmer's engagement of 10d. and 1s. a day, reckless of future prospects, dismal as they are, to themselves and others from the neglect of tillage.—*Limerick Chronicle.*

State of the Country.—There is no part of Ireland exempt from the terrible calamity by which we are now afflicted. The northern districts, heretofore comparatively free from destitution, are now suffering deep distress; and even in the manufacturing towns, Drogheda, Belfast, and Lisburn, there is a vast amount of destitution. In Drogheda, on Tuesday last, a meeting, attended by all the leading inhabitants, was held at the Tholsel, to adopt measures for affording relief and employment, until the Board of Works should be enabled to extend operations in the district. The Roman Catholic Primate, Most Rev. Dr. Crolly, addressed the meeting on the necessity of prompt exertion. "We must," said that excellent prelate, "call on the inhabitants to subscribe liberally, although it is not very long since we called on them before. But we could not, no one could foresee the greater calamity which has since befallen the country. That calamity is far more deep, and more extensively spread over the country, and we must appeal to all for aid." Arrangements were made for a general subscription.—*Correspondent of the Morning Chronicle.*

PARACLETES.

(*Extracted from the Times and Seasons.*)

Once upon a time, the most honourable men of the creations or universes, met together to promote the best interests of the great whole. The "head" said to his eldest son, you are the rightful heir to all, but you know I have many kingdoms and many mansions, and, of course, it will need many kings and many priests to govern them; come you with me in solemn council, and let us send some of the "best" men we have had born in the regions of light, to rule in those kingdoms, and set them in order by exhibiting good, that evil may be manifest.

It was said and done, for every thing there was adopted from the "head" by common consent. As free agency gave the sons of the "head" a fair chance to chose for themselves, the most noble of the hosts came forward and selected a world or a kingdom, and a time or a season when he would take his chance at winning the heads of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full development of the

qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself for this time to sketch but one. Idumia is the one as interesting as any, and being situated at an immense distance from the centre or "head's" residence, and many eternities from the birth of the "Son of the Morning;" or even the great holy day, when the "morning stars sang together" because so many worlds had been wrought out and left "empty and desolate," as places for "all the sons" of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the following men agreed to leave the mansions of bliss, and spiritually help to *organize* every thing necessary to fill a kingdom for the space of many of the Lord's days, namely, Milauleph, Milbeth, Milgimal, Mildauleth, Milah, Milvah, and Milzah. Now after they had organized the kingdom of Idumia spiritually, then one at a time was to come temporally and open the door of communication with the spiritual kingdom, that all that would might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings—agents to themselves but accountable to the "head" for promises made, when they agreed "to go" and be born of the flesh as they had been of the spirit; that they might know the evil and choose the good; and then be "born *again* of the spirit and the water," and enter into the mansions prepared for them before the foundations of the worlds.

Milauleph being the eldest and first chosen for Idumia, came on when "there was not a man to till the ground," that is, there was not a "man of flesh" to labour temporally; and his elder brethren, who had wrought out their salvation upon worlds, or realms, or kingdoms, or ages, yea, even eternities before, formed him a temporal body like unto their spiritual bodies, and put the life of his spiritual body into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven; and his acts while he was in the spiritual councils of the Gods for millions of years; and his acts upon Idumia, while he named, arranged, and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written in "the books" of the "head," which are to be opened when the judgment comes for just men to enter into the joys of a "third existence," which is spiritual.

Milauleph had one thousand years to account for, as well as to be "archangel" of Idumia, after he laid down his temporal body. Behold, here is wisdom, he that hath ears to hear, let him hear, for Milauleph had not as yet been tempted with evil that he might *know* the good. He had not exercised the power of endless lives, that he might *do* the works that his father had done; and he had not "fell that man might be." Although he had seen his eldest brother create worlds and people them, and had witnessed the course and conduct of that world and people as free agents, "sinning and being sinned against," while "death," who held a commission from the "Son of the Morning," to end the first partnership between the spirit and the body; yet, with all this knowledge, and a liberal education in the great college of the nobles of heaven, wherein all perfection was taught, all science explained from first to last, and all that was, or is, or will be, was exhibited on the great map of perpetual systems, and eternal lives, Milauleph had to take his wife, or one of the "Queens of Heaven," and come upon Idumia and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the "head" that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of "perpetual succession" in eternal lives, wherein there was no "remission of sin without the shedding of blood;" no forgiveness without repentance; and no glory without perfect submission to the "head." The foundation was *truth*, and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin and be troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way-marks to the original "truth," whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the "Son" might be lost, or any souls which his Father had given him might be left in prison, angels were commissioned to watch over Idumia, and act as *spiritual guides* to every soul, "lest they should fall and dash their feet against a stone." They were denominated "the angels of our presence."

But I must stop, Mr. Editor. My story of the whole *seven*, who managed the seven dispensations of Idumia, will be be too long for one communication. And let me say that I have begun this story of the Paracletes or Holy Ones, to counterbalance the foolish novel reading of the present generation. My story is not revelation, but the innuendoes relate to holy transactions, which may lead good people to search after truth and find it. If this meets the approbation of virtuous minds, I shall write more.

CONTINUED.

To continue the history of the seven Holy Ones, who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory upon Idumia, it will be necessary to premise that Milauleph and his first companion in the flesh, knew before they left their "first estate," what their Father's will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their Father's family, would descend from heaven like lightning to tempt them, that they might know to choose good and reject evil. These two, who had engaged to people Idumia, to subdue it and to return, having *kept the faith* once delivered to the chosen seed, were informed, when they agreed to go and labour their hour, that besides the comforter to bring all things to their remembrance, the angels which attended them on high, should attend them below, to preserve them from the secret or unforseen snares of those angels who kept not their first estates, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son; and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great, glorious, and eternal things, honours and blessings that were then, in the Father's dominions and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates—*the eternal life.*

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would "punish the hosts of the high ones on high," and the "kings of the earth upon earth," that spirit might judge spirit, and flesh judge flesh—for this honour have all the just, and this honour have all the saints.

Having this understanding, Idumia was placed in its space, but was "desolate and empty," and the life-organizing power of the Gods, or sons of the "head," moved over the matter, and then the land and water separated. And the Gods called "light, and light came," and they went on and organized a world, and created every thing necessary to beautify and adorn it with life, and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth—from a man to a God; and Milauleph's and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father; for even the elder brother could do nothing but what he had seen his Father do in eternities before.

Perhaps this subject may excite the curiosity of some, as it will lead the mind back among the worlds that have been organized and passed away, and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till *now;* and to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it; and of having organized a new heaven and a new earth, wherein dwelleth "righteousness;" and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the woman, neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions! Who knows?

JOSEPH'S SPECKLED BIRD.

EXTRACTS FROM THE "AMERICAN SUN."

The following from the *American Sun*, of November 26th, shows that, at least some of the American Indians are looking to the east for deliverance. We wonder if some of our brethren in that army will not tell them about their forefathers, show them the Book of Mormon, and preach the gospel to them, that the Star of Bethlehem may dawn upon their dark and beclouded minds. We also wonder if the White Indians are not descendants of the ancient Nephites, who were never cursed with a skin of blackness, but a few were spared and made their escape into the south country. A promise was made to their fathers that a remnant of their seed should remain. The Book of Mormon declares this. May not the Munchies be this peculiar remnant? "Every secret thing shall come to light."

EDITOR.

AN ANCIENT TRADITION.—In Lieut. Emory's statement to the Union, we find some facts which are of a startling character. He says that on the 20th of August, the chiefs and head men of the Puebla Indians came into Santa Fe, to give in their adhesion to General

Kearney, and express their satisfaction at his coming. These are the descendants of the venerable Aztecs, who, at the Spanish conquest, embraced the religion of their conquerors. They said that there was a tradition with them, that the white man would come from the east and release them from the conditions which the Spaniards had imposed upon them. Three centuries have rolled away, but the descendant of the Aztec remembers his former greatness. The fact which overcame Montezuma, and caused him to yield without resistance, was that a tradition existed that another race would come from the far east; the purport of their coming became matter of dispute. Montezuma thought they would come to supplant him; the priests, that they would come as a benevolent race; but the Emperor could only fear, and his fears forbade resistance—he dared not fight against the Fates. The survivors still cherished a fond hope that the deliverer from the east was yet to come; and now the Puebla thinks he sees the restoration of his rights in the Anglo-American. We sincerely hope he will not be disappointed.

Munchies or White Indians.—A work has been recently published, in which there is a full account of a race of white savages called Munchies, who are said to be actually existing in a valley among the Sierra de los Mimbros, upon one of the affluents of the Rio Gila in the province of Sonora in Mexico. They number about 800, are of Circassian complexion and graceful form. They are peaceable in their habits, honest and virtuous in their conduct, and have many of the comforts of life. Their place of abode is surrounded by inaccessible mountains in which their caves and houses are built. There appears to be no doubt of the fact that this colony exists, and what gives form to the opinion is the manuscripts of early travellers in America, deposited in the Vatican in Rome, describing large numbers who have for centuries inhabited the valleys of the Cordilleras. It is yet to be ascertained whether these people are the descendants of Spaniards who landed with Columbus, or descendants of those extraordinary people who built the ancient cities of Mexico and Yucatan, the ruins of which are spread all over Mexico and Central America.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1847.

We praise Him who has in His hands power over all things, that we are again permitted to appear before you at the dawn of another year; and while in all humility we present our thanks at the footstool of His throne, for having hitherto spared us and carried us unscathed through the many vicissitudes by which we have been surrounded, while journeying along life's weary way, we, at the same time, offer up our orisons that He may continue to guard and protect us, and inspire our hearts with that divine spirit He alone imparts, that it may tend to the eternal honour and welfare of His kingdom; and that when, like the past year, our earthly pilgrimage has drawn to a close, and the trumpet of the archangel has sounded through the ethereal vaults of heaven, to summon the dead to awake, we may be found prepared to fill the future calling destined for us in the regions of eternal day.

When rightly considered, the dawning of a new year opens a wide field for the contemplative Saint to dwell upon. Time glides swiftly away. In one continued round, days, weeks, and months roll on the even tenour of their way. Let us, then, embrace the present important period to form anew the line of conduct we purpose to pursue—let us revert to the past, and wherever we find "we have left undone the things we ought to have done, and done the things we ought not to have done," pray that, as far as in our power lies, we may correct those errors of which have been guilty, and endeavour for the future to avoid the shoals and quicksands by which our earthly career is inevitably surrounded. This is a duty incumbent upon us all. Before the waxing and waning of twelve short moons, many of us may be summoned to appear before his judgment seat—many of us, who are now rejoicing in our strength, and in the full glow of early manhood, may, by his omnipotent arm, be suddenly called away, to render an account of the deeds done in the flesh. Be prepared then, "for the des-

troyer may come as a thief in the night, and at an hour ye know not of." Oh, my dear readers, ponder, reflect; and let the year 1847, if ye are spared to witness its departure, be one to which, in after years, you can revert with a conscience void of guile.

But the present is a period when it is anticipated that we, in our public capacity as editor, should say something in our own behalf, or, at least, in behalf of our publication. We do not feel inclined to swerve from a customary obligation, much less when that obligation is rendered pleasing by your kindness and extensive patronage; and as we promised in our last to come strongly armed with the determination to do our duty, it would ill beseem us, in this our first number, to act counter to an assertion so confidently made. It is well known, however, to the generality of our readers, that but a very short period has elapsed since we assumed the editorial chair, yet we have every reason to feel the highest gratification at the success attending our labours; and if the past may be taken as a criterion whereby to judge of the future, we cannot but feel a strong conviction, that in a little time we shall have a great increase in the number of STARS that periodically shine for the advancement of His glory. But while we tender our heartfelt thanks for the prosperity of our publication, we are fully aware that it emanates more from a feeling of goodwill towards the STAR, than from any merits of our own; yet we trust our numerous patrons and friends give us credit for endeavouring to make our periodical as entertaining and instructive as its nature will permit; and while we continue to occupy the editorial chair, they may implicitly rely on our exercising our utmost abilities to render the STAR as interesting as its limits will allow. In return we entreat our numerous friends to use their utmost exertions to circulate it freely to the extent of their means.

It may not, however, be out of place to state here, that as our present volume commences with the opening year, so will it close with the departing year. We intend the volume, therefore, to contain twenty-four numbers instead of twelve, by which means the expense of binding one volume in the year will be saved, also render the bulk of the volume more consonant to the size of the page, and add considerably to the respectability of its appearance when arranged on the shelf of the library, or quietly reposing in the book-case. And here, too, we may further add, that in future we purpose charging the STAR at twopence to our agents, and from this circumstance we expect them to make increased exertions to circulate it more extensively. The retail price will be twopence halfpenny invariably. These changes, we confidently hope, will meet the approbation of our friends.

But while we are writing this article, or at least before it is in the hands of our readers, the gentleman who is in future to undertake the duties of editor, may have landed on these shores, and should such be the case, we shall feel pleasure in resigning our trust into his hands, well knowing, that from his extensive erudition, he is in every respect fully competent to make the STAR to shine with a brilliancy it has never yet attained; and from the gentlemanly and christian deportment of our successor, we are confident he will very soon "win golden opinions from all classes of good men."

In conclusion, dear friends, we do pray that the dawning year may be one of prosperity unto you temporally, and add additional wreaths of glory to the crown you seek to wear eternally; and although in a short time we shall again return to the land of our nativity, when we do recede from your shores, we will leave you our blessing, and the blessings of Israel's God for the spirit in which you have met our mission; and rest assured, that in all times and in all seasons, we shall ever revert with feelings of the liveliest gratitude towards you for the kindly feeling that has at all times been evinced towards us.—Our visit to your shores will have been but short, yet it has been fraught with mighty import; and when we again meet our brethren in

the wilderness, we shall convey to them tidings that will so gladden their hearts, that the welkin will resound with praises and thanksgivings for the prosperity and stability of the Church in the British Isles. We sincerely wish all our readers and friends

A Happy New Year.

"THE HOUSE OF GOD IS A HOUSE OF ORDER."

ORDER and regularity are two essential principles most necessary to secure the perpetuity of any system of government, either human or divine. Government, strictly speaking, is the power which one being has to rule over another. This power should consist in a superior degree of wisdom and knowledge, for knowledge is power, life, and salvation. To *know* the living God is eternal life.

In all earthly governments there are different tribunals to administer justice and to enforce the laws. These tribunals differ in the extent of their jurisdiction and powers; the greater control the less, and the less must submit to the greater. These grades of authorities, differing thus the one from the other, are wisely ordained and established in view of the great imperfection of mortal man. Were any one tribunal or grade of officers perfect, there would be no need of any other; but as injustice may be rendered by one tribunal, there is a chance for the aggrieved party to appeal to a higher court or power. But the dignity and honour of worldly powers will not allow any person condemned for crime to oppose or contradict the judge or jury from whom the sentence has proceeded, even though the judge or jury were wrong; and if, under these circumstances, the condemned one should attempt to resist the government, he might be put into prison, or if he had power to carry his opposition so far as some have done, he would be hung for treason against his government, even though he were virtually in the right.

In the kingdom of God there is imperfection, and even the laws and institutions of that kingdom are, in some respects, imperfect, from the fact that the powers of this world, who now hold dominion, will not allow the perfect law of heaven to be put in force; therefore, we must still pray, "thy kingdom come, and thy will be done, on earth, as it is in heaven." For the hardness of men's hearts, there was once a law given of God, that, even for very small offences, men might divorce their wives or put them away, while the original or *perfect law* of the kingdom would not allow it.

The Lord hath designed and purposed to plead with all flesh in the last days by the voice of his servants, and by the voice of mercy, and by the voice of judgments. He first sends forth his servants, without "purse or scrip," to call upon the people to repent, and such as do repent and embrace the fulness of the gospel, he blesses, and saves from their sins. He then begins to unfold to them the law of a celestial kingdom, in part (not yet in perfection), and requires them to keep it. As they begin to act upon it, persecution begins to arise, because of this word; then some find an opportunity to take offence thereat, and, to avoid persecution, begin to persecute of themselves. Writs and processes, for treason and every species of crime, are issued to ensnare the Saints. It would not be popular now to confess that they persecuted the Mormons for religion's sake, but for their crimes and wickedness. No; "for a good work we stone thee not," but because thou art an evil-doer. Thus are the Saints persecuted and slain for being instruments in the hands of God to introduce something bordering upon the perfect law of heaven.

This kind of treatment provokes the Almighty to fight against the nations with the sword of his mouth. He says to them by the voice of his servants, "let my kingdom come, and let my laws be established therein." The powers of this world say, "No! desist, or we will hang you for treason." About this time the Lord begins to

stretch out his hand over them very gently, which makes them cry out through the public press—"*The peace of Europe in danger.*"—"*Awful and heart-rending disasters at sea.*"—"*Great loss of life.*"—"*Terrible steamboat explosion, scores perished.*"—"*Frightful state of the country.*"—"*Famine in the land.*"—"*The poor perishing for want.*"—"*Anticipated revolution.*"—"*War with Mexico.*"—"*Awful conflagration.*"—"*Great excitement about bread stuffs.*"

These are but preludes to that distressed hour that is rapidly hastening on, when the all-powerful arm of God shall be nerved with vengeance, to break the spell of worldly dominion—to make nobles and monarchs tremble—to cast down thrones and scatter the ungodly like chaff before the wind—to drench the earth with the blood of millions, and roll the full tide of omnipotent power throughout the world, while a voice from heaven proclaims, "Victory! victory!! Justice has triumphed, the law of the Most High is exalted, and the kingdoms of this world have become the kingdoms of our God." Oh, ye our partners in tribulation, ye sons and daughters of the Holy One, who are now passing the deep vale of humiliation and sorrow, look forward to the period, and greet the auspicious morn that shall open to your admiring eyes a world of deliverance and a flood of glory, while your present foe, both strong and cruel, shall come and worship at your feet, and confess that you are the seed whom the Lord hath blessed. When the Lord rises in his might to establish his kingdom, the laws of worldly kingdoms can no more resist his onward course, than the spider's web can resist the force of the whirlwind. If the Saints were permitted to establish the law of God on earth, and abide by it, the whole world might be saved thereby. But this will not be. "It must needs be that offences come, but woe to them by whom they come."

Now let every soul in the kingdom of God be subject to the higher powers—let every member of the body be subject to the head, and never dishonour that head by opposing it after it has spoken the sentence; but if you are wronged, quietly appeal your case to a higher tribunal for another hearing. No man, who possesses the Spirit of God, will ever contradict or resist his presiding officer, any more than the loyal captain will contradict or resist the words of his general, whether he be right or wrong. No man that respects the priesthood will ever rise up against his superior in office, but in all things will shew himself subject to the higher powers; for these powers are ordained of God, and he that resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation, says Paul.

If the presiding officer be wrong in his administration, none below him in office can regulate him or put him to right; neither can any one rise up against him without committing sin. The way is open for every one to get justice by appeal to a higher tribunal—if he has been unjustly dealt by previous; but never should he stoop to contention and controversy, which the Lord says are not of him but of the devil. If a presiding officer get far out of the way, it is the right of the body to withdraw fellowship from him, and give due notice of the same to the next higher presiding officer, and thus let him try the case who has the right and the power to do so. But it must be an extreme case of wickedness to justify any body of people in withdrawing fellowship from their presiding officer.—There are some who are fond of theorizing upon this subject: they will ask a thousand questions—raise as many objections—and require a a definite explanation to every thing before they can be satisfied to act. Now, persons who are so very particular, will never know much nor do much; but the man whose heart is inspired with the Spirit of God, will never surmise difficulties—never ask many questions, but when circumstances require him to act, he is ready to begin, relying upon him who has said, "It shall be given you in the same hour what ye ought to say and teach."

All meetings of the Saints should be by the knowledge and consent of the legally appointed officers. There is once in a while that some persons profess to have revelations of great importance, and will privately call a meeting of a few of such as they choose to invite, &c. Any man or woman that takes this course, you may know that no good spirit is with them, but it is the spirit of darkness and of the evil one. A good heart that has conceived a good thing will not hide it under a bushel, but hold it up for every poor and needy creature to enjoy. Whenever private meetings are called, you may know that the spirit of apostacy, dissention, and rebellion has called them. There is no man fit to preside in any place in this kingdom, who will suffer his wife or children to preside over him. There are many women who are more capable of managing business than men, and they should do it; they are also more capable of governing than men, and therefore ought to govern their husbands; but we have but little use for such husbands in the kingdom of God. We have but very little use either for men who domineer or tyrannize over their wives, or that abuse them; but we have great use for men that will honour the priesthood, by obeying their presiding officers—we have great use for women who will obey their husbands, and for children who will honour and obey their parents *in the Lord.*

Although the Saints in England have suffered some temporary losses by listening to unwise counsel; yet, as that counsel proceeded from a legal source, they will be blessed and favoured of God in his own due time, in consequence of their loyalty and submission to the government of the church. They must exercise a little patience, and they will see that God will overrule all things for the good of his chosen—for the well-being of his elect, and for the eternal glory of such as are "*called according to his purpose.*"

STRANGE CONDUCT OF THE JOINT STOCK COMPANY'S OFFICERS.

We have been told that the officers of the Joint Stock Company have it in contemplation to enter some sort of a protest against the proceedings of dissolving the company, but we cannot for a moment believe any such thing; for if they should attempt to pursue any such course, they must stand in rather a queer light, or rather, in a queer darkness, to proceed with such a matter in the face of the following document. In consequence of certain rumours we publish it, that all parties may be satisfied that our counsel has foundation and backing.

COPY.

We do hereby certify and declare, that on Saturday the Seventeenth day of October, A.D. 1846, at Manchester, a Meeting of the Shareholders of the British and American Commercial Joint Stock Company was duly held, having been legally convened; and also a Meeting of the Shareholders of the same Company on the following Monday, the Nineteenth of October of same year 1846, at which the Shareholders and Meeting expressed their full and firm desire and *resolution* that the said Company be dissolved forthwith, the numbers present, and votes taken, being superabundant to warrant its dissolution.

We do declare, therefore, in accordance with the unanimous wishes of the Shareholders, the said Company *legally* and justly *dissolved*, to all intents and purposes. Given under our hands and with the seal of our office, this Third day of December, A.D. 1846.

LOCUS SIGILLI.

THOMAS WARD, *President.*
SAMUEL DOWNES, *Treasurer.*
THOMAS WILSON, *Secretary.*
ROBERT WILEY, J. A. JAMES, I. BROCKBANK, } *Directors.*
GEORGE ALLEN, M. HICKS, H. ISHERWOOD, } *Shareholders.*

EXTRACT OF A LETTER FROM L. N. SCOVIL.

165, Arundel Street, Sheffield, December 22nd. 1846.

Dear Brother Hyde,—I embrace this opportunity of writing a few lines to you. All things are going on as well as I expected when I came here. I told the Saints when I first came, to listen to counsel and to sustain the authorities of the Church, and they would see the work roll on here; and I can say that it has rolled on since that time, for we are baptizing every few days. I baptized a man and his wife a few days since, who bid fair to be very useful in this kingdom; and I expect to baptize five more on Christmas day. A good spirit is prevailing here, and much enquiry after the truth. I shall organize two new branches at our next conference (if the Lord will), one three miles from here, and the other eleven. Yesterday we opened a new place for meeting in the Odd Fellows' Hall, at Barnsley. There are no Saints in that place, but we had three discourses delivered to a crowded house (say from five to seven hundred people), who gave the best attention. Elder Ure will preach there this evening.—Yours in the everlasting covenant.

L. N. Scovil.

TITHING.

This is a subject about which much has been said, and much is still being said. We feel to contribute our mite also to the general fund of knowledge upon this subject. We duly appreciate the zealous labours of some of the Elders to enforce this part of the celestial law in the churches of the Saints in this country; but at the same time, the difference of circumstances, the difference of countries, habits, and customs should have been a sufficient warrant to postpone the enforcing of this law until the wisdom and propriety of so doing, at this time, could have been determined in council at head quarters, and the result of such deliberations made known through the Star; then it would have been sufficiently early for the Elders to attend to teaching and enforcing it. But as they desire to be forward in every good work, they are certainly pardonable for their rather premature action upon this subject.

The celestial law requires one-tenth part of all a man's substance which he possesses at the time he comes into the church, and one-tenth part of his annual increase ever after. If it requires all a man can earn to support himself and family, he is not tithed at all. The celestial law does not take the mother's and children's bread, neither ought else which they really need for their comfort. The poor that have not this world's goods to spare, but serve and honour God according to the best of their abilities in every other way, shall have a celestial crown in the Eternal Kingdom of our Father. But the rich, and such as have this world's goods which they can spare, without injury to themselves, or without bringing want upon themselves and upon their families, can never obtain a celestial crown unless they pay their tithing. They are not excluded, neither disfellowshipped from the church if they do not do it. We have no law to authorize us to do this; still, such as are able and do not pay their tithing, their light, like that of the foolish virgins, will go out: they will have no oil in their vessels, and consequently cannot be admitted. It, therefore, remains with every man to decide for himself whether he will seek for a celestial crown of his own free will and choice, without compulsion, or not. The poor will readily pay their tithing and more too, because tithing is not particularly required of them. The rich think that it is a hard law as a general thing, yet once in a while a rich man is caught in the gospel net, whose heart is open not only to pay his tithing, but even to sell all that he hath and give to the poor, and go forth and preach the gospel without purse or scrip. But we expect that not only our property will be tithed, but our life also, not one-tenth of it particularly, but even the whole.

But if any man or woman wishes to pay their tithing, they can pay the same at Head Quarters here, or at Head Quarters in the Camp of Israel in the wilderness. These two places are the proper ones for the transaction of such business, that a true and faithful record of the same in the book of the "Law of the Lord" may be kept and preserved. Any one of the Twelve Apostles travelling through the churches are authorized to receive this tithing.

Money, thus raised, is held by the presidency of the church, and applied by them to build temples, help the poor, and to devote to such purposes as they may deem proper for the good of the church, and for the advancement of the cause.

If there are any that wish to tithe themselves for the benefit of the church, there may never, perhaps, be a more acceptable time to pay it than at present. We therefore say, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts; if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10.

IMPORTANT FROM AMERICA.

Just as we were about to go to press, we received a note by express, from brother F. D. Richards, of Glasgow, bringing us the painful intelligence of the death of Elder Orson Spencer, our expected successor to the editorial department of this paper. But, alas! our expectations in this respect are blasted. We give an extract below of the letter.

"Dear President,—I hasten to inform you that by Samuel's letter, dated November 7th, from America, forwarded here with the 11th number of the STAR, and received last evening, we are informed that Elder ORSON SPENCER IS NUMBERED WITH THE DEAD!! The letter is from brother John Parker, of St. Louis. He is Samuel's wife's brother, and we believe its contents. He also makes mention of the death of father Bent and bishop Hale. There is no other news of consequence to you or to the Saints generally that I know of. Not a word about any of our families."

This intelligence breaks in upon our arrangements and calculations so directly, that we hardly know what to say or what to do. The church, in general, have lost three very valuable and brilliant lights in the above persons, and we may also add father Huntington, of whose death we have learned through another channel. They were high in authority in the church, high in authority before God, high in the Saints' estimation and favour, and we trust that they are now high in heaven. The Saints cannot part with four better or more worthy men. Their earthly substance was ever at the service of the needy. They were firm in the hour of peril and danger, bold and fearless amid the storms of persecution, whose heaviest blasts burst upon that portion of the church where Providence had ordered their dwelling place. They never faultered in the most trying scenes, nor turned to the right hand or left from the strict line of their duty. They were ever ready to lay down their lives for their brethren, and to sacrifice all things for the Kingdom of God's sake. "But they are gone, and we mourn their loss,"—we feel it.

The Saints in England have great cause to lament the death of brother Spencer. He was a star of the first magnitude, but is set, and set behind the western hills, to rise amid the constellations of other climes, where his glory will not be obstructed by the dark and gloomy clouds that float in the atmosphere of our fallen and guilty world.

We had fondly hoped that his name would grace the pages of the present number of the STAR as editor, but instead of that they contain his obituary! But he has gone down to his grave, leaving a memory behind him embalmed in the sweet recollection and never-dying affections of God's persecuted, but chosen people. Whose turn may come next? We cannot say; but let us all be admonished hereby to be ready to meet the call whenever it may come, having our work completed, our garments clean, and our hearts pure.

While penning this article, it has been suggested to us what we must do to supply the loss of brother Spencer. We shall consult about the matter and make it known in due season. In the meantime, we indulge the hope that we shall, in God's own due time, meet our brethren again who are prematurely taken away because of suffering through persecution. They are gone to carry our cause to a higher court, where mobocracy does not bear rule, neither the Executive wink at the shedding of innocent blood, nor authorize demons, in human shape, to oppress and kill the just.

If Governor Ford, of Illinos, does not meet the wrath and just indignation of a righteous God—if the arm of Omnipotent Power is not laid heavily upon him and his posterity (if he have any) in this world and in the world to come, it will be because his ears are deaf to the cries of innocent blood, shed within the walls of Carthage prison; because they are deaf to the cries of widows and of orphans; because they cannot hear the wailings and lamentations of those who have been recently driven out of Nauvoo upon the Iowa side without

food, sick, wounded, and bleeding; because there is no power in the keys of the eternal priésthood; and, in fine, because there is no strength in the word of the everlasting God. If he ever prays, let him remember when he asks God for mercy, that those letters to A. W. Babbitt, Esq., and to the *Warsaw Signal*, defining his position in relation to the Mormons, and to the Anti-Mormons, virtually authorized all the misery, suffering, and death, that have come upon the Saints from exposure and hardship, and even tacitly extended encouragement, and if not Executive protection, at least satisfactory assurances to the mob that they would be beyond the reach of law and punishment if they should rise up and drive the Saints. But there is no danger of his praying to God; and even if he does, "*Let his prayer become sin.*" But it is written, "Thou shalt not speak evil of the ruler of thy people." He is not the ruler of my people, and instead of protecting them as he ought to have done, he has virtually signed the bill of their exile, and suffered them to be thrust beyond the pale of his jurisdiction. He is, therefore, not our ruler, and we say in the name of that God whose we are, and whom we serve, Let evil cleave to him and to his house, and to all the champions of mobocracy, until their names are wiped out from under heaven.

If Governor Ford had cherished any desire to see the laws of Illinois faithfully executed, he never would have acknowledged his inability to preserve peace, execute the laws, and to suppress a ruthless and violent mob. Men are not apt to confess their weakness and inability to an enemy, but to their friends. If the Governor were not "hand in glove" with the mob, and favourable to their operations, why should he confess through the *Signal* any inability on his part to preserve the peace? This was the license and toleration that he gave to a set of murderers and robbers to glut themselves upon the hard earnings of the Saints. But when our people are all driven out, the mob do not cease their operations, but continue to rob and plunder the new citizens. The Governor then blusters up and says that something must be done. He raises a small force and marches to Nauvoo, and is there met by the leaders of the mob, who laugh him to scorn, and who have men enough to drive him and his posse from the field. Governor Ford was rather beside himself to march out against a force which his own unprincipled letters had invited into the field.

But we must ask pardon of our readers for pouring out our contempt and indignation upon an object so unworthy. We consider the Governor of Illinois received the highest marks of honour that he was capable of enjoying or worthy of receiving, upon his late entrance into Nauvoo; namely, the contempt of a mob. That mob is a rebellious child, but Thomas Ford is its father.

The above is severe, we know, and we intend it to be severe, even the naked and undisguised truth; and we know, also, that more than fifty thousand tongues will respond with a hearty amen, in the British Isles, to these sentiments in a few hours after they leave the press.

We understand that some contributions have been made by the people to administer momentary relief to those who have recently been driven away from their homes. This shows kindness and benevolence. To drive a family away from house and lands, worth probably from £100 to £500—then give that family five or ten shillings as a matter of charity—how much credit are such people worthy of for aiding the poor Mormons in the day of their trouble? They are worthy of just what they will get—and that is damnation. But if any man or woman has given any thing to assist our brethren in the day of their misery and sorrow, and has not participated in enforcing mobocratic law and vengeance against them, to such we are very thankful, and ask our Heavenly Father to bless them and to reward them an hundred fold.

If the United States' Government had heard our cries and redressed our wrongs, the God, whom we serve, would have saved them from a vexatious war with the Mexicans; and the lives that have been sacrificed in that contest would have been spared with millions of treasure. Oh, America! our native land, "hadst thou known in this thy day the things that belong to thy peace, but now they are hid from thine eyes!" For thy sake, as well as for the sake of brother Spencer and the others, we clothe this article in mourning.

EDITOR.

A DREAM.

Mr. Editor,—If you think the following dream worthy of a place in the STAR, please insert it, and if any person can give the interpretation thereof, I shall be glad.

I remain, yours in the everlasting covenant,

JOSEPH CAIN.

In looking over some papers a few days ago, I found one with the seal of the late Joint Stock Company attached to it. I was puzzled, and tried hard to ascertain the meaning of the inscriptions on the seal. This signet was so impressed on my mind, that when lying on my bed it again returned to my recollection. Slumber came over my eyelids, and sleep sealed up my eyes, and I dreamed that I was in a great field, and heard the roar of a lion, as if in pain; I went nigh unto him, where he was crouched beneath a tree, and was in great agony, and beheld two snakes sucking his blood. I looked round for a white ash tree,* to cut a branch with which to kill or drive away the snakes, but could not find one. I then went close to them and gazed upon them with a clear eye, purposing to frighten them, but they hissed, and coiled up to make a spring at me; I retired a short distance, and the snakes resumed their sucking of the lion's blood more keenly than before. I beheld, and the snakes grew big, and were filled with the blood of the lion. They were rattle-snakes, spotted all over, and were filled with poison. I was much troubled, for the lion roared more terribly, and was getting very weak through loss of blood. I looked towards the setting sun, and beheld three great eagles flying with the swiftness of lightning from the forests, to the rescue of the lion: they had heard the roar of the lion in the west. The eagles had eyes like the sun, and the snakes shrank from their gaze; I beheld that the eagles fastened their talons into the snakes, and hurled them into utter darkness; and one of the eagles had a tongue given unto him, and spake as with the voice of a man, and he cried, *that judgment had commenced, and that the sentence was passed on the snakes, and entered in the book of the law of the Lord, and sealed up to the day of righteous retribution.* I looked again towards the west, and beheld three smaller birds flying towards the lion. They were of the buzzard kind, and had heard the roar of the lion, and came to feed on his carcass; but the great eagle flew on the back of the lion and flapped his strong wings; his eyes were brighter than the sun at noon-day, because of which, the buzzards could not look upon him, and flew into the caves and hid themselves. I looked again towards the west, and behold, many eagles came, and each had meat in his mouth with which to feed the lion. He did eat the meat, and became stronger than he had been before, and when he roared, the beasts of the forest trembled, and when he found a snake in his path, he crushed it beneath his feet. I thought the snakes recovered a little and tried to bite the eagles, but the eagles sat in counsel, and placed a seal upon them, and took away the poison so that their bite could do no harm. I beheld till the greater eagles returned westward to the forests, and left the other eagles with the lion; these brought food to him daily from a place whither no other bird could go, even from the regions of light by which this noble animal, so lately oppressed, was nourished, and became stronger than he hitherto had been, and—I awoke.

* This species of ash is said to be objectionable to the rattlesnake, and that this reptile would sooner go through fire than come near the leaves of the "white ash."

LIST OF BALANCES DUE THE OFFICE FROM THE SEVERAL AGENTS, ON DECEMBER 24TH, 1846.

	£	s.	d.
Manchester.—Shaw, agent	12	11	2½
Glasgow.—Deducting STARS returned, Richards, agent...	19	5	11
Edinburgh.—With M'Ewan's, and deducting STARS returned, Gibson, agent	36	18	3¾
Preston.—Swindlehurst, agent	4	8	3
Burslem.—Wooton, agent	4	16	6½
London.—West, agent	5	14	1½
Bradford.—Including brother Phelp's, Miller, agent	11	12	1½
Ireland.—Harrison, agent	1	18	0
Tottington.—Parkinson, agent	2	4	11½
Macclesfield.—Horrocks, agent	3	5	2½
Clitheroe.—Lofthouse, agent	2	9	9
Blackburn.—Eatough, agent	0	13	0½
Accrington.—Wright, agent	0	9	6
Birmingham.—Clark, agent	4	6	5½
West Bromwich.—Broomhead, agent	2	17	4
Bedford.—Martin, agent	0	4	6¾
Cheltenham.—Johnson, agent...	1	2	0
Isle of Man.—Kelly, agent	1	10	5
Carlisle.—Candland, agent	4	6	2½
Hull.—Robins, agent	0	13	10½
Sheffield.—Hall, agent	6	5	11
Leicester.—Dunn, agent	2	16	7
Swaddlingcote.—Cartwright, agent	0	4	5½
St. Helens or Prescot.—Frodsham, agent	0	7	6

Newton-le-Willows.—Jackson, agent	1	18	0½
Lower Tranmere.—Enion, agent	0	8	4½
Crewe.—Nicholson, agent	0	0	0
Bristol.—Kendall, agent	0	8	9
North Wales.—Lorenzo D. Butler	0	7	9
Whipsnade.—Johnson, agent	1	9	0
South Wales.—William Henshaw, agent	4	0	3½
Bath.—Marchant, agent	1	16	1½
Leamington Spa.—Smith, agent	2	0	10½
Trowbridge.—Halliday, agent	0	7	1½
Liverpool.—J. S. Cantwell, agent	0	11	2
Ledbury.—Preece, agent	9	18	0
Tedbury.—White, agent	1	19	5¾
Henry Campbell	0	8	9
Dalry.—M'Ghie, agent	0	10	2¾
George Hewitt, late of Manchester	16	4	2¾
Chalford Hill.—Webb, agent	1	9	10½
Strangdom.—Thomas Braidwood	2	13	0
John Allen.—We don't know him	1	14	3½
Bolton.—Holt, agent	0	0	0
Worcestershire.—Smith, agent	2	17	7¾
Leominster.—Hughes, agent	0	9	7½
Granton.—Eyre, agent	0	4	6
Duckenfield.—Hulme, agent	0	19	0¾

Most of the above agents have some Books and STARS on hand as an offset, in part, against the above accounts. But we hope that an exertion will now be made to clear these balances off the books. We want the money. We need it.

NOTICES.

Hereafter, in sending the STAR, we shall only send a bill of each parcel, and not include therein the old balance due the office. By preserving these bills the agents can determine at any time how much they owe.—For want of space we are compelled to leave out the list of monies received since our last.

Book of Mormon, heretofore retailed at 4s. 6d., will hereafter be sold by retail at 3s. Book of Doctrine and Covenants, heretofore sold at 3s. 6d., will now be sold at 2s. 6d. Hymn Books retailed hereafter at 1s. 6d. STARS, 2½d., by retail. To our agents we shall forward Books of Mormon at 2s. 6d., Doctrine and Covenants at 2s., Hymn Books at 1s. 3d. Parcels always sent at the expense of the agents. We shall retail all our works at this office at the same prices that our agents do abroad. But for books at these *very reduced prices*, we must have the money always in advance. The STARS will be paid for after they are received, but cash is the only order that can get books at the above prices. We would advise everybody that wants books, to buy them now. We wish to raise a little money at this time, and when that money is obtained, books may cost a little more.

POETRY.—We receive many pieces of poetry, with a request to publish them and also to correct any errors that we may discover in their composition, rhyme, and measure. This we have no time to do; moreover, we would much rather, as a general thing, write poetry entire, than to correct pieces that are badly written. A tailor may cut a garment out of whole cloth without difficulty, but to cut one over to fit another person, that has been cut out before, is rather a difficult job. To correct errors in prose or poetic composition belongs not to the editor, but to the schoolmaster. If you are inclined to write poetry, write in the best manner you can, carry it to some one who knows the measure, &c., for correction, if you do not know it yourself, then send it along to us, and it may shine in the STAR.

We would say to our presiding elders abroad, that we wish them to complete the work of procuring signatures to the Petition, as soon as possible, and carefully fold them up and return them to us in a nice snug parcel, with the STARS which the agents may have on hand, and no prospect of selling. The elders will remember that a contribution should also be raised and forwarded to us to defray the expenses of this Petition, and of getting it presented, &c. The carriage of the parcels should be prepaid. Do not let this be neglected, lest the petition be left on your hands incomplete. Brother Paul Harrison can get for Ireland just such kind of sheets as he wishes, ruled to his own liking, and obtain all the signatures he can; the Irish petition can be presented by itself, which would be far the more proper. It will only require two or three words of alteration to suit Ireland, which may be very easily done.

Letters are received daily by us from all quarters, inquiring if we can explain how it is that large sums of money from various conferences and individuals, paid into the Joint Stock Company's funds, through the officers, are not at all acknowledged in the Balance Sheet, or, in some instances, only partially, as, Eight Pounds instead of Forty-four, &c. We have published, *entire*, all the money acknowledged by the officers either in their Balance Sheet, handed to us, or that we could trace in the Cash Books. Beyond this we cannot explain, nor are we responsible. Parties who feel themselves aggrieved by this neglect, and wish an explanation, will please address their inquiries to the officers—the responsible parties, viz:—Mr. Thomas Ward, 9, Castle-street, Everton.—Mr. Samuel Downes, 6, Mount-street, Everton.—Mr. Thomas Wilson, 16, Mulberry-street; all of Liverpool.

By Order. THOMAS D. BROWN.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2. JANUARY 15, 1847. VOL. IX.

SHEFFIELD CONFERENCE.

Dear brother Hyde,—According to previous announcement, we assembled ourselves in the capacity of a conference on the 27th instant, in our own room. The meeting being called to order, we opened with singing and prayer, after which it was moved by Elder Ure, and seconded by Elder Mitchell, that Elder Scovil preside over our conference.—Carried unanimously. It was then moved by Elder Sylvester and seconded by Elder Ure, that Elder Mitchell be clerk.—Carried unanimously.

President Scovil then addressed the conference, and said, "We have to transact business for the good of the kingdom of God; I rejoice in having the privilege to stand in your midst. When I think of the great work of God, my soul rejoices: it is just as the prophet says, the little stone cut out of the mountain would roll forward with power." The Book of Mormon, slander, and the second coming of Christ, formed a portion of his address, and were alluded to with warmth and zeal.

It was moved by Elder Ure, and seconded by Elder Mitchell, that the Chesterfield conference be annexed to the Sheffield conference again, and that Elder Rodgers labour there, or elsewhere, as the president may see fit.—Carried unanimously. Chesterfield formerly belonged to the Sheffield conference, but at the last general conference but one, it was made into a conference of itself, but since Elder Scovil was appointed over Sheffield he deemed it would be best to have it connected with his conference; therefore, when Elders Taylor and Pratt were here, he consulted with them on the subject, and they gave him power to act as he thought best: he has done so in connexion with his conference.

The number of officers present, were, 2 high priests, 8 elders, 17 priests, 8 teachers, and 4 deacons.

The representation of the branches being then called for, Elder Sylvester represented the Sheffield branch, which numbers 239 members, including 2 high priests, 3 elders, 14 priests, 5 teachers, and 2 deacons; baptized since our last conference, 13. All in good standing, the work of the Lord is progressing, and the Saints are rejoicing in the truth.

Pilley branch was represented by Elder Travis, consisting of 20 members, including 1 elder, 2 priests, 1 teacher, and 1 deacon. This branch is doing well, with good prospects, and a good room to preach in.

Rotherham, represented by Elder Wood, consists of 7 members, including 1 elder; baptized since last conference, 1. They are rejoicing in the truth, and determined to conquer. At Wickersley, near Rotherham, there are a few Saints who have been gathered out through the instrumentality of priests Hardy and

Barker, but in consequence of their being nearer Rotherham branch than Sheffield, it was recommended that they be placed under the care of Elder Wood, and for the future belong to his branch; this was agreed to at once.

Mattersea, represented by Elder Padley, consists of 45 members, including 1 elder, 2 priests, 2 teachers, and 1 deacon; baptized 4 since last conference. Although they are held down by Gentile oppression, the Saints are rejoicing in the truth, and in good standing.

Doncaster, represented by letter, contains 41 members, including 1 elder, 4 priests, and 1 deacon; baptized 3 since last conference, 1 removed, 5 cut off.

No one being present from Gringley branch, Elder Padley was called to represent the same, which consists of 15 members, including 1 elder. Elder Walker stated that he believed there were more honest individuals in Gringley—sectarianism will yet give way.

Newhall, represented by Elder Ward, consists of 5 members, including 1 elder, and 1 priest. No prospect at present what Saints are willing to suffer persecution, but it is worthy to notice here the case of brother and sister Stables, who have been sick for a long time, and have been assisted to the utmost abilities of the Saints; in fact, relief has been given to them when it would have been best at home. Elder Wood has relieved them, (hear, hear) and now that they have got better they will not come near us, but speak evil, and try to injure us as much as possible. Inasmuch as they have sinned openly, and do not repent, it behoves us to make an open example of them; therefore it was moved that Benjamin Stables, with his wife, Maria, be cut off. Seconded, and carried unanimously.

Woodhouse, represented by elder Hall, consists of 40 members, including 2 elders, 4 priests, 3 teachers and 2 deacons; 6 removed, 1 dead, 2 cut off.

Chesterfield, represented by letter, consists of 58 members, including 2 elders, 6 priests and 2 deacons; all in good standing.

Some eight or ten members at Darnell were then represented by Priest Willden as being in good standing. It was moved by the president, and seconded by Elder Ure, that Darnell and Attercliff be organized, and known as the Darnell and Attercliff branch, and that Elder Mitchell take the oversight, in connexion with Priests Willden and Long.—Carried unanimously.

Moved by the president, and seconded by Elder Ure, that Crane Moor be organized into a branch, to be called the Crane Moor branch, and that brother S. Wells be ordained as Elder for that branch.—Carried unanimously.

The president also considered it necessary that there should be more officers, therefore he nominated that brothers Dafft, Parkin, J. Wells, Wild, Birtles, Walker, Palfreman, Robinson, Shearman, Wadsworth, and Woodhead, be ordained priests; that brothers White, Furnace, Law, Green, and J. White, be ordained teachers, and that brothers J. Moulson, Crossland, and Stubbs, be ordained deacons.

Total number of members in the Sheffield conference, 482, including 2 high priests, 13 elders, 33 priests, 11 teachers, and 9 deacons; 29 baptized since our last conference.

AFTERNOON SERVICE

Opened with singing and prayer. The president then stated that we should proceed with our business; he therefore moved, and it was seconded by Elder Ure, that Pilley be organized into a branch, to be called the Pilley branch.—Carried unanimously. This branch was previously known as Hoyland Common branch.

The president then stated that he had one nomination to make which he forgot in the morning, viz:—that brother Joseph Shepherd be ordained a priest.—Carried.

Moved by Elder Ure, and seconded by Elder Wood, that Elder Scovil be our book agent for the future.—Carried.

Two individuals who had been baptized, were confirmed by the president, after which the sacrament was administered.

The president said he had one thing on his mind that he wished to mention, that was, that there be a fast throughout the conference. It was responded to cheerfully. Moved and seconded that we keep a fast on the 10th of January, 1847, and that the value in money of what is saved by the Saints in fasting, be given to Elder

Scovil, for the purpose of assisting his wife and family in the wilderness.—Carried unanimously.

Seven of the brethren who had been nominated, were ordained under the hands of Elders Scovil and Ure.

EVENING SERVICE.

After the meeting was called to order, our beloved president opened it with singing and prayer. Elder Ure was then called to address the meeting; he spoke on some of the principles of salvation, and quoted many singular expressions in the scriptures, as, "He that believeth in me, though he were dead, yet shall he live."—"Life and immortality are brought to light by the gospel." The gospel comes directly from God, and if there had been no gospel we had not had eternal life. Believers in Christ never die. The religion of the day is a gloomy thing, but the gospel of Christ is "the power of God." The Elders of Israel are making thousands rich by their instrumentality; Paul says, "we are unknown, and yet known; we are not known to the world, but the Saints of God know us; our gospel came not in word, but by the power of God." The power is not in the Bible, it emanates from Jehovah. "If ye believe in me, ye shall never die."—Thus our beloved brother, Elder Orson Spencer, is not dead, but liveth. Who were the two that appeared to Jesus on the mount? they are not dead, but living, and benefiting us. He looked on the world as being dead, but we are sent to preach the life-giving principles of the gospel. The word of God abideth for ever; take the gospel from us, and we die. Jesus is a pattern of a resurrected body.

Elder Scovil then spoke in his plain and familiar style, but, as the apostle says, "our gospel came not in word, but in power." "I know that what my brother has said is true, I know it for myself. This plan of salvation is a glorious plan, it is no new thing, it was in being before this world. When I reflect on these things it rejoices my soul. If faithful, we shall come into the presence of God. We understand that 'life and immortality are brought to light by the gospel;' yes, so it is—brother Spencer knows this—he is clothed with the powers of the priesthood—with the keys of the resurrection. It stands us to investigate these principles for ourselves; still, *onward is our motto.* In the kingdom of God, progress, grow in truth, be ready like brother Spencer, and may the blessing of God be with you. Amen."

After singing and prayer we adjourned until Monday, being well satisfied with what we had heard, seen, and felt of the good word of God. All the glory be given to him. Amen.

MONDAY MORNING.

The meeting having met according to previous arrangement, it was opened in the usual way, after which the president made some few remarks suitable for the occasion, and then he proceeded, with the assistance of Elder Ure, to ordain those who had not received their ordination on Sunday. S. Wells was ordained an elder, brothers Dafft, Parkin, Wells, Wild, Birtles, G. Walker, and Shepherd, were ordained priests, brothers A. T. White, Furnace, and Law, were ordained teachers, and brothers Crossland and Stubbs, were ordained deacons. Some excellent remarks were made by the president on the different offices in the priesthood.

Moved and seconded, that we have our conference minutes published in the STAR.—Carried. Moved and seconded, that all who have received ordination, have a license.—Carried. Moved and seconded, that we uphold and sustain the twelve as the legal directors of this church.—Carried. Moved and seconded, that we uphold brother Scovil in his office, as president.—Carried. Moved and seconded, that brothers Berry and Hardy take Dronfield as a field of labour.—Carried.

In consequence of Elder Scovil having to go and baptize at one o'clock, our conference came to a close. At the same time Elder Scovil re-baptized seventeen, and confirmed them, after which we enjoyed ourselves at a soiree got up for our own pleasure. Amen.

LUCIUS N. SCOVIL, President.
HEZEKIAH MITCHELL, Clerk.

Sheffield, December 28th, 1846.

THE HANCOCK TRAGEDY.

The following is from the *Mississippian*, a paper published at Rock Island, Illinois, about 70 miles from Nauvoo. Its editor speaks the language of a patriot! Will the government of the United States suffer those women and children to perish that have been driven away from their homes in Nauvoo? Let them remember that their husbands, fathers, and brothers, many of them, are fighting the battles of their country in an enemy's land.—ED.

"We have concluded M. Brayman's report. Such is our feeling—our indignation—our burning sense of shame—of wrong—of disgrace, in regard to recent affairs in Hancock county, that we hardly know what to say—how to begin.

"To say nothing of the odium and imperishable disgrace that must for ever rest upon the escutcheon of our State for the murder of the Smiths, awaiting their trial in an enemy's land; for the burning of the houses—the trampling on the sick, the infirm, the helpless: for the flagellation, abuses, and excoriations; for the driving of the Mormons without one shadow of law to justify such a procedure. To say nothing of all these, what shall we say when we are compelled to herald forth to the world, that an armed mob, headed by a military leader, is found opposing the authority of the Executive, trampling upon the laws of the land, and marching and fighting against their own fellow-citizens of every religious creed—of every political faith? And because the new citizens of Nauvoo saw fit to defend their city, their property, and their lives, against the attacks of lawless desperadoes and an armed mob, and that too by express authority and direction of the governor; why, forsooth, they must be made the victims of their lawless and brutal vengeance. Men living in Nauvoo, unconnected with Mormonism, because they have exercised the inalienable rights of freemen in speaking against the doings of the mob, have been hauled up before a self-constituted mob tribunal in that devoted city, have been driven without one moment's preparation, at the point of the bayonet, into exile, and have been threatened with death if they should return.

"The savage will relent over an infant's wail, but these infuriated men see the haggard mother with her dying infant, nerved by despair and goaded by fear, rushing from the city, and they can laugh at her misery, taunt her as she passes, and add speed to her faltering steps by their abuse—their insults and jeers. Aye, too, and many of these helpless dying children—these more than widowed mothers, have fathers and husbands now engaged in the service of the United States—fighting for their country on the plains of Resaca de la Palma—under the walls of Monterey. And such is the protection afforded to their wives and children; turned out from their only shelter, with none but heaven's canopy, with no hope but in God's mercy! And to such a pass has mob law come in the state of Illinois. Men deliberately taken and shot, denied a trial, and their last appeal for mercy meeting no response! Men surrendering themselves under the solemn pledge and faith of the State, confined within prison walls—guarded by men under a solemn promise to protect them from all violence, basely surrendered to armed ruffians, and brutally massacred while awaiting a trial under the laws of their country! Men, unsafe even with their female companions, but inhumanly shot on the highway! Men resorting to the vilest and cruelest tortures to wring from their victims confessions of crime! Men, with their wives and children compelled to see their houses, their substance, all destroyed before their eyes, with their sick and dying around them, and then driven to the wilderness to become the prey of savages, or the victims of famine!

"We turn from this horrible picture with utter disgust and loathing. If such is to be the state of things, we, with our brethren, may next become the victims of mob violence because we are immersionists and close communionists—our Methodist friends because they shout—the Presbyterians for their infant sprinkling—the Episcopalians for reading their prayers!! It is time, at any expense, at any cost, for every citizen, for every officer to stand forward and defend, maintain, and obey the laws. They must be respected on all occasions—on no occasion set aside, otherwise there is no safety, no protection, no confidence or faith to be reposed in them."

ELDER J. CAIN'S FAREWELL ADDRESS.

The time having arrived for me to return to the Camp of Israel, and not having an opportunity of seeing the Saints in many of the conferences, and wishing to take a farewell of the many that I have become acquainted with since my arrival in England, I have taken up my pen to address to you a few words through the medium of the STAR. But before I proceed, I will just state that I first heard the gospel in the Isle of Man, September, 1840. Elder Taylor being the bearer of the truth to that Island. I was convinced the first sermon I heard, and from that day to this I have had no doubt of the work of God. I left England on the 5th of March, 1844, on board the ship "Glasgow," and landed in Nauvoo on the 28th of April, having the quickest passage that had been made by any ship that conveyed the Saints to America. From the time of my arrival in Nauvoo until my return to England, I was in the printing and post office, and lived with Elder Taylor, and had an opportunity of witnessing the proceedings of the prophet Joseph and his brother Hyram, also the Twelve Apostles; and as I wish to bear a faithful testimony to the work of God, which he has commenced in the last days, I have thought it best to make these few remarks, as I may have occasion to refer to them before I close.

I received a mission to England on the 1st of March, 1846, and started from Nauvoo on the 10th of the same month, having previously visited the camp, which was then situated in Sugar Creek, Lee County, Iowa, and arrived in Liverpool on the 9th of June, 1846, in company with Elder George D. Watt and family. As my business called me to Herefordshire, I visited some of the branches in that conference, and found that the Saints were faithful and rejoiced in the work. On finishing my business in Herefordshire I returned to Liverpool, where, with the exception of about six weeks, I have made my stay.

It would be useless to refer to the proceedings in Liverpool, as sufficient has been said on that subject; I therefore would say, that I have visited Birmingham, Glasgow, Edinburgh, and Isle of Man conferences, and several branches in many other conferences, and found the Saints faithful and willing to do the will of the Lord; and although a cloud has hung over the church in the British Isles, yet the Lord has worked good out of it, and I rejoice that since the arrival of Elders Hyde, Pratt, and Taylor, the work has taken a fresh start. The shackles have been cast off the church, and she is now rising from her lethargy and is progressing with unprecedented rapidity, and will continue to do so, and no power on earth or in hell can oppose it; and if the Saints in this land will stand by, and support with their faith and prayers the brethren that have arrived and taken charge of the several conferences in this land, and also their future president over England, the Lord will bless them with his spirit more abundantly, and many thousands will be able to rejoice in this work, who, at the present time, know nothing of our principles; for the work will not be retarded in the future in this land, for the power of the priesthood is in your midst. The Saints have cause to rejoice and thank our Heavenly Father, that our brethren arrived in a time so opportune, as their arrival has restored the confidence of the Saints, and made their hearts rejoice, knowing that our Father in Heaven has his eye on his children, and will send his spirit to them, and by the administration of his servants, bring down blessings on their heads.

The Saints in this land have had a trial, in which they have proven their faith in the work of the Lord, by showing their willingness to act according to the Council of the Twelve. In doing so they will not lose their reward, for the God of our fathers has at all times proven and tryed his children before he gave them many blessings. If the Saints in this land expect to receive a celestial crown, they must expect also to prove to our Heavenly Father that they are worthy of it.

During the short time I was in Nauvoo, I witnessed the sufferings which the Saints had to pass through, and found tha tafter the waves of persecution had retired, they were more firmly united than they had been before; therefore, beloved brethren and sisters, whatever may come, mak e up your minds to stand fast in the faith, and pray to God that he will give you his spirit, that as your day is, your strength may also be.

In conclusion I wish to say, that since I came to England the Saints have administered to my wants, and I pray God, my eternal Father, to bless them, and restore unto them one hundred fold in this world, and life everlasting in the world to come. I will also take this opportunity to say to the Saints, that when they have any of the Elders labouring among them, they should see to their wants, and they in return will bless you, and their blessing will come upon you, and you will rejoice in doing good always; for the Lord once gave a key, whereby his apostles might know his children, even such as clothed, fed, or gave his servants money. Therefore, in conclusion, I wish to bear my testimony to this work. I was well acquainted with our martyred prophet and patriarch, and from my own personal observation, and from every honest man that I have ever come in conversation with who knew them, I found that they were men that acted in everything that became gentlemen. They were men of honourable and virtuous principles, and were the friends of the poor, of which hundreds can testify that are not in this church. I know they were men of God, chosen to do a work which the God of heaven had purposed before this world rolled into existence, or the morning stars sang for joy. They laid a foundation for the kingdom of God, strong as the pillars of heaven, and although they have passed from our view, yet they are not idle but are doing a greater work than they could possibly do on this side of the veil. As to the Twelve Apostles who now are at the head of the church, I can testify that they are men of God and have the keys whereby they can roll on the work. And although there are men that have put into circulation everything that Satan and his emissaries could hatch up against them, yet I know that more virtuous and honourable men are not to be found on the face of the earth, and I also know that the men who have circulated the lies against them, are as corrupt as man can be; and a day will come when such characters will be sorry that they were ever born. I therefore say, be faithful, beloved brethren and sisters, and press forward to the mark of your high calling, for there is a crown awaiting all the faithful; and the day will shortly come when a way will be open that you all can gather to Zion and partake of the blessing laid up for the righteous. I ask one boon at your hands, that is, to pray for me that I may be kept faithful. Farewell then, beloved Saints, and may the God of our Fathers bless you and keep you faithful, which I ask in the name of Jesus Christ. Amen. J. CAIN.

CLOSE OF JOINT STOCKISM.

We are happy to say that brothers Samuel Downes and Thomas Wilson came before the Joint Stock Committee on the 7th instant, and made all the satisfaction for the past which the Committee required. They manifested a desire to do right, and wherein they have done wrong, they are willing to rectify the wrong, so far as in them lies. This is all we can ask; and we say, let the yoke be taken off their necks, and let them go free, with the fellowship of the church, and let them make their calling and election sure, if they will.

The Committee that were appointed to wind up the affairs of the Company, have done their duty, and completed their work to our entire satisfaction. They have done it, and have done it well; and it appears that there is a dividend in favour of the shareholders of one shilling and three-pence on the pound, of monies actually paid in. The remaining funds of the Company are now in our hands, and whoever requires their dividend, will forward their receipts for monies paid, and make their demands by the 10th day of February, next, and if there is a record of the same upon the Company's books, the said dividend will he forthwith paid over, upon the presentation of such receipts.

The money that would have gone to those who have signed off all claim to their share of the dividend will be paid out for nautical and mathematical instruments for the use and benefit of the camp of Israel in the wilderness, and such as have not yet signed off and are willing that their share should go for the same purpose, may signify it by not demanding their portion by the above 10th day of February. Such as do require their dividend will signify it to us as above directed.—ED.

A DIAGRAM OF THE KINGDOM OF GOD.

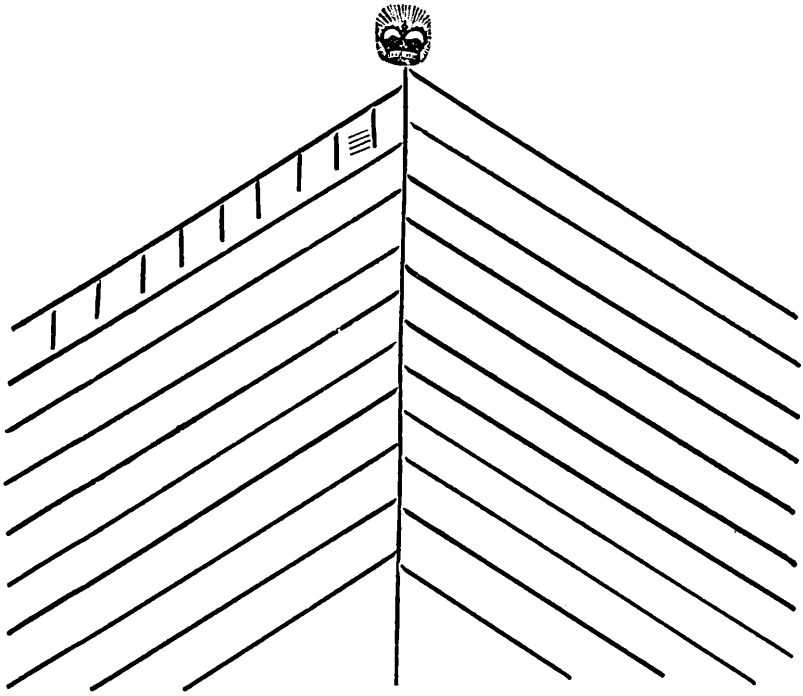

The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, crowned King of kings and Lord of lords. Wherever the other lines meet, there sits a king and a priest unto God, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.

While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said: "Of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

The great fault of all nations has been, that they would worship more Gods than one. They well knew that there was more than one God, and vainly sought to worship all they imagined. We well know that there are more sovereigns than one over the kingdoms of this world, but would it not be folly in the extreme for an Englishman to attempt to serve other kings and rulers, while a subject of her Majesty, and living within her dominions? Most certainly it would: his Queen would be jealous of him, but if there was no other power to serve, she never would be jealous; there would be no room for fear or suspicion. If there was only one man on earth, that one man would never be jealous of his wife. Our God says that he is a jealous God; but how could he be jealous if he were the only God? These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fulness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

FORGIVENESS.

When I against the Lord transgress;
  And none but he can know my secret sin,
  Then I'll repent, and strive his love to win;
  By *doing all* that I've forgot to *do*,
  And more devoutly, righteousness pursue;
Then shall I have forgiveness.

And should my folly cause distress,
  To father, mother, sister, brother, friend;
  I'll run with speed, confess to each, and mend
  The sinful breach, by new obedience;
  All loss restoring, through the vile offence;
Then shall I have forgiveness.

Should love demand that I confess,
  For open sin a public sense of grief;
  I'll humbly yield, if this should bring relief,
  No matter what may be the penance; still,
  I'll strive the law of trespass to fulfil,
To gain from all, forgiveness.

Then shall my brethren love, and bless,
  The penitent with heartfelt joy again,
  While the recording angels sound the strain
  Through brighter spheres: the sinner is forgiven,
  And mercy, radiant with the smile of heaven,
Exults in God's forgiveness.

Kilmarnock, December 11th, 1846. LYON.

The Latter-day Saints' Millennial Star.

JANUARY 15, 1847.

FAREWELL ADDRESS.

BELOVED Saints and friends,—The time has now nearly arrived when we anticipate leaving you for a season. The work which we were sent here to perform, has been nearly accomplished, under the blessing and watchful care of Him whose we are, and whom we serve. That part of our work that is not yet fully completed, is in that state of forwardness that will enable our successor to carry it on to perfection with ease and facility.

The time of our sojourn here, to you, seems very short; yet, to our friends and families in the American wilderness, it seems *long*, LONG, LONG! Upon these points we also feel not wholly indifferent. The thoughts of little children being left among savages, without the protection of a father, awakens in our bosom the most restless anxiety to take the wings of the morning, and fly swiftly across the pathless ocean, to embrace once more the dear little ones, and the mother that hath borne them, and to seal upon their cheeks a father's and a husband's love, by an affectionate and holy kiss.

> "Swift as the wheel of Nature rolls,
> I'd fly to meet and mingle souls,
> And wear the joyful chain."

The thoughts of leaving the Saints in this country, with whom we have formed an extensive acquaintance, and as agreeable as extensive, detracts much from the anticipated pleasure of meeting the Saints in the wilderness; yet, we indulge the hope that the day is not far distant when the Saints in England will follow us, not only to the American wilderness, but even to the celestial courts on high. While we remain in this world, our hearts are torn and rent asunder, the tenderest cords are often severed, if not by death, by the changes and fluctuating scenes through which cruel fate frequently compels us to pass, and after having encountered the cross currents of life, the whirlpools of sorrow and tribulation, the fatal reefs of death lie hidden just beneath the surface, awaiting our weak, careworn, and sea-beaten barques to wreck upon. But everlasting thanks are due to the Virgin's Son; he has conquered our foe, and led the king of terrors captive, bound in chains. He encountered the monster in his own dominions—he attacked him in his own citadel—he was victorious—he ascended up on high, leading in his train captivity captive. Rejoice then, ye children of earth; shout aloud for joy, ye sons and daughters of Zion's King. The morning star has risen upon you, and sheds a friendly ray through the parting storm-clouds upon your rugged path. The hope of immortality is yours, the sceptre shall be put into your hands, and crowns upon your heads. The tyrant and the oppressor shall be your menials, while the persecutor and the shedder of innocent blood shall be removed far away.

Since our stay here it has been our pleasure to see the church rise from a worse than lukewarm state, to a lively zeal—to an unshaken confidence in the work of God in the last days, that is destined to gather together the honest in heart, with many that are dishonest. We have seen the fetters broken that bound the Saints in drowsy slumbers; we have seen the work of God break forth in the salvation of precious and immortal souls, that before had been supplanted by the God of this world; and as we

sail westward from your shores, we shall catch the rays of the sun of prosperity that is just rising upon the Saints in the British Isles.

Brother Franklin D. Richards, a worthy young man, who has received the fulness of the priesthood in the Temple of God, will be our successor to the editorial department of this paper, and also will take the presidency of the whole church in the British Isles under the direction and instruction of the Council of the Twelve Apostles. With all confidence we resign our trust into his hands, being satisfied of his competency and ability to perform the work assigned him; and what is still better, we know that God is with him. We leave our blessing upon him in the name of the Lord, and say to the Saints, listen to his counsel and instruction; in doing so you shall be blessed with life and salvation. He that blesseth him shall be blest, and he that curseth him shall be cursed. Whomsoever he blesses shall be blessed, and whomsoever he curses shall be cursed.—We are happy to introduce him through the medium of the STAR to the Saints, and we can assure them that the more they become acquainted with him the better they will like him. Uphold him by your faith and prayers, by your love, and by your good will, and heaven will bless you.

We now feel to tender to the Saints our kindest regards for the spirit in which we have been received. We came to do you good, and you have seconded our wishes and the Lord hath blessed our exertions. Your kindness to us is remembered, not only in our hearts, but also in heaven. We leave our peace and our blessing with you in the name of the Lord God of Hosts, and say to the Saints, "lift up your heads and rejoice, for your redemption draweth nigh."

We now throw the mantle of authority upon the shoulders of brother Richards. The spirit of wisdom and knowledge shall be with him, and his word shall be an end of controversy to them that are saved, and a law to the upright in heart.

Finally, brethren, farewell. Remember us, and if you have seen any folly in us, we pray you to forgive us. As to our official course we know of no error that we have committed. Our conscience is clear and the peace of God rests upon us, and under that influence we bless you in the name of the Lord, and say also to our American brethren, be faithful and true to the end of your calling, and you shall come in due time, bringing your sheaves with you, laden with honour and with glory, preparatory to immortality and eternal life.

Receive brother Richards as you have received us, and hearken to his counsel as you have to ours. Henceforth, all letters on business of the church, will be addressed to Franklin Dewey Richards, 6, Goree Piazza, Liverpool. Amen.

ORSON HYDE, President of the American Deputation.

SUPPORT OF MINISTERS.

Whenever an Elder in our Church begins to lay a foundation to get a salary for preaching, though it should be but a penny a week, it may be known that the spirit of faith or confidence in God has left him, or is about to leave him.

A man that preaches this gospel should live by the gospel, and if he preach by the spirit of God, that spirit will open the hearts of the people to give him what he really needs. But if he get full pay for his services here, he cannot expect a reward hereafter. We would recommend to the Elders, if they get reduced to very low circumstances, to invite some of their wealthy brethren home with them. Set out your table—put on the dishes—knives and forks—then say to them that you have gone to the extent of your means to provide a dinner, and if they will make up the deficiency, you will enjoy a comfortable meal together. If you do this, you will be very apt to get something handsome.

Again, we say to the Saints who have means, let not a faithful man of God who is sent among you to labour, want for the necessaries of life. Hold up his hands and his head and make his heart light and he will bless you and do you good. The worthy will say but little about the god of this world—which is money, but they will have much to say about the God of the next—who is Jesus Christ. We say to the Elders, look well to the interests of the Saints and build up the church, and trouble yourselves about little else. We say to the Saints, take care of your preachers and do them the good they need. Fulfil your duty towards them, and if they do not fulfil their duty towards you, notify the presiding officer of your conference, or the president of the whole church in Liverpool. Go to with your might—both ministers and people—do your every duty in the fear of the Lord, and you shall see of the travail of your souls and be satisfied.

A WORD OF COUNSEL TO THE SAINTS.

As we have appointed a worthy and well qualified person to preside over the church in England, we wish all the Saints and Elders to honour and respect his counsel as they have ours. Let no one say, after we are gone, that he has received his instructions from us, and will be subject to those instructions, yet reject the counsel of brother Richards. He that honours him honours us, and he that dishonours him dishonours us. He that will receive our word will receive his also.

We would counsel all the Elders who wish to publish any work to get the sanction of the presidency here to their publication before they issue it, not but that there are many capable of writing and setting forth the doctrine of the Saints in good order. But respect should be paid to the powers that be, that order and regularity may prevail in the church of God.

No Elder should be admitted to preach among the churches who has come from abroad, without first submitting his papers to the presidency here, and obtaining his sanction and signature, and thus enter into the field of labour by the door. Let all the Elders that labour in the different conferences, act under the sanction of their respective presidents, and not run from conference to conference without being sent.

The presiding Elders over conferences are at liberty to exchange with one another to suit their own convenience for the time being. This may prove a blessing to the Saints; but presiding Elders are not to interfere with the government of any conference except their own, unless legally called to counsel and assist another. No Elder should suffer himself to create any party feeling, but sincerely employ all his powers and lend all his influence to support and uphold his presiding officer. So long as he does this he is safe; but when he becomes cool or indifferent about upholding his presiding officer, the spirit of God is about leaving him, and he begins to build up a little party to himself and to create a separate interest and feeling preparatory to his overthrow and expulsion from the church. Lucifer was hurled out of heaven for the very same cause, and they who gather not with their presiding officer scatter abroad.

Brother Brigham Young is our presiding officer, and the president of the whole church of God. His quick and penetrating mind—his untiring zeal—his noble and generous disposition, will not fail to secure to himself the love, confidence, and good will of all the Saints who know him. The mantle of power from the martyred prophet has fallen upon him, and the spirit of Joseph and of Joseph's God burn in his bosom and blaze out of his mouth. Rigdon, Strang, and others have claimed to stand in Joseph's place, yet none but President Young speaks by the spirit and

power of Joseph. We look to him as the prophet, seer, and revelator of the church, and to the rest of his quorum as his counsellors. He is the centre post around which the whole influence and faith of the Saints should be rallied. He is worthy, and God has given him the key of power. Uphold him then, ye Saints of God throughout the British Isles. Let your prayers for him ascend up on high, and for the others of his quorum; and if your eye be single here, your whole body shall be full of light.

LINES,

BY ELDER JOHN TAYLOR.

Written while proceeding by the train from Edinburgh to Glasgow, December 17th, 1846, and sung by him at the Glasgow Soiree, December 18th.

TUNE—"*Auld Lang Syne.*"

Ureka! now we've found the tree;
The balm—the heavenly boon;
That will the Saints and nations bless,
And perfect them in one.
CHORUS.—Then since our God has made us one,
And planted freedom's tree,
We'll taste its bud, but eat the fruit,
In California.

The day—the auspicious day has dawned:
The day of liberty;
When tyrants shall oppress no more,
And Zion will be free.
Then since our God, &c.

What matter though we've suffered much,
As Saints in days of yore—
We'll not complain, with them we'll reign,
On Zion's heavenly shore.
Then since our God, &c.

Ye British Saints aloud rejoice,
And sound the jubilee:
Strike! strike the lyre, with living fire,
For you shall all be free.
Then since our God, &c.

And if we to Vancouver go,
And dwell on Britain's isle—
We'll visit those we used to know,
On Zion's heav'nly hill.
Then since our God, &c.

For there upon the mountain's top,
The house of God shall stand:
And to it all the nations flow,
From every sea and land.
Then since our God, &c.

The shamrock, thistle, leek, and rose,
That bloom so fresh and fair,
Shall planted be, around the tree,
And of its fragrance share.
Then since our God, &c.

Then hail Columbia's happy shore,
And hail the British laws:
God save the Queen, and every King,
Who favours Zion's cause.
Then since our God, &c.

A NIGHT VISION.

Dear brother Hyde,—I take the opportunity to drop these few lines to you.—I am not in the habit of relating dreams or visions, but in consequence of the heavenly impression that a certain dream or vision left on my mind, I thought that I would relate it to you. I preached in Bolton on the evening of the 16th of December, on the resurrection of the dead. After meeting I went to the house of one of the brethren, and retired to bed at about eleven o'clock at night. I had not been in bed long before this singular occurrence took place. I viewed myself travelling in company with two or three of my brethren in the ministry, and we were conversing on the principles of the kingdom of God, when, all at once, a very fine looking man fell in company with us. He said, "well brethren, how do you all do?" We looked at him, and said, "you have got the advantage of us, for we do not know you." He said, "if you will keep it to yourselves whilst I am with you, I will tell you who I am." We told him we would. By this time we had arrived at a brother's house, where we intended to stay all night, for it was then getting evening. We all went in, and were seated in a private room, when the following conversation took place. Said the stranger to us, "my name is James, I am one of the twelve apostles that was on this earth in the days of our Saviour, and you now see my resurrected body. Handle me, and see; for a spirit hath not flesh and bones as you see me have." We then viewed him very closely, but, oh, the beauty and glory of that body; would to God that I had language to describe it. His flesh and skin looked so beautiful and pure, and his cheeks bloomed like the rose. I then took my hand and laid it on his cheek, but he said to me, "be careful, do not handle me too much, for I am very choice of my immortal body." Said I, "brother James, how did the people treat you and the rest of the Saints in that age of the world." Said he, "very much the same as they treat you and the twelve at the present time; they mocked and derided us, our names were cast out as evil; the priests contended with us, they told the people we were false prophets, impostors, and not fit to live on the earth, just as the people say at the present day about the twelve that God has sent in this dispensation. The truth is, continued he, the people are the same now that they were then, and the pure principles of Christ they will not receive, any more at the present day than they would when we told them the truth; and in that day only a few believed our testimony, and but few will receive the truth at the present day." Said I, "brother James, the people have got a chapel reared to your name in this country, I wonder if they would let you preach in it." "Oh no," said he, "they would not let me preach in their chapel any more than they would one of the twelve of the present age; for if I should, my preaching would come in direct opposition to all their false traditions. You know my writings. What little of them they have, they do not practice, although they are not half so plain as when I wrote them, for the plainest part of my writings they have taken away, and if I should go and tell them of it they would not believe me. So all that can be done is to preach where you can get an opportunity, and gather out the honest, then the rest will be cut off from the earth, for all the Lord does is to warn people, and when they reject his warning, he cuts them off from the earth by his judgments." I then said to him, what do you think of P. P. Pratt's poem that he has written to his wife and family at Council Bluffs, Missouri? He replied that it was very good; it expresses the feelings of his heart in a plain and forcible manner. He further added, that there once lived a sister in Rome who wrote a piece of poetry on the persecutions that we past through, which I think full as good as brother Pratt's: she was a faithful sister, had great faith in the twelve apostles, for I taught her myself the pure principles of the gospel. I then asked him what he thought of the twelve apostles that we had now with us, that are the leaders of the Church of Jesus Christ of Latter-day Saints. Said he, "they are good men, and if the Saints will follow their counsel they will be exalted in the kingdom of God." Said I, "they have learned many great and glorious principles since the organization of the church." "Yes," says he, "but they are all but babes yet to what they will be when they get their immortal bodies, as you now see me have." Said I, "how long have you had your resurrected body?" He did not answer me definitely, but said it had been some time. Said I to him, "I wish that I had my immortal body, as I see you have, how glad I should be." Says he, "it will not be long, if you are faithful, before you and all the rest of the Saints will have just such a body as you see me have." By this time I thought that supper was ready, and we were called into another room. He said, "if you will not tell who I am, I will take supper with you." At this I awoke, and behold, it was a dream. Some may think that it was nothing but a phantom of the brain, but to me it was something glorious and tangible, and which I never shall forget in time nor in eternity; for it is verily true, just as I have related it, and it makes my heart rejoice every time I think of it. Oh, the beauty and glory of that body!

—language cannot describe it, therefore I feel willing to pass through sorrow and affliction whilst in this mortal body, that I may obtain a glorious resurrection. Even so, Amen.

I remain, as ever, your friend and brother in the gospel,

M. SIBBINE.

Manchester, December 24th, 1846.

LETTER TO ORSON HYDE.

The following letter was received from Boston by the last steamer, but it is without date:—

Dear brother Hyde.—We have just received two numbers of the STAR, and the faithful rejoice in the glad tidings from England. The branch in this place I consider as being in good condition after so much sifting from time to time, and I am fully convinced that the wheat is more easily distinguished now than ever. I was never more convinced of the greatness of this kingdom and its governing principles; I mean that power by which it is borne to the nations of the earth. I recollect a statement made at a certain time by our martyred prophet Joseph, whilst I was engaged in placing the oxen beneath the font; he said to those to whom he was showing the beauty and order of this kingdom, "See this representation of the strength and power of the twelve apostles." I then said to him, they are looking towards the four quarters of the earth, He answered, "Yes. I am glad the foundation is laid so that no man can overthrow or uproot it." This is a subject I love to dwell upon. The church in Boston has been visited by a slight touch of *Strang-Adamism*; you may depend it is a weak animal. The main object of Adams seems to be "the Dimes and Dollars," but even in this it is confidently believed he will fall a *little* in the rear. He seems wonderfully concerned about the abuses of the drama, and the disrespect shown to Mr. Strang, his prophet. His proclamation seems to be that James J. Strang is the prophet of God, and the Drama an excellent thing. There seems to be some novel performances in many of their acts with now and then a tragedy—making their religion rather *tragicomical*—neither this nor that, nor the other thing—yet, upon the whole, we are very grateful for their services. I never saw so much the necessity of men by whom offences come, but woe to them by whom they come! I would tell his course, but I don't wish to disturb the peace of your mind by writing such nonsense; I will, however, give you a little of the comedy. They have started a paper called the *Star in the East*, but I suppose they never dreamed that a brighter one shined farther east than theirs. In one of Mr. Strang's revelations, he says the Lord showed him a city built of stone, yet a FEW houses of brick, and LESS of wood. He also said the Lord strengthened him, but his faith was WEAK. He has been in Boston, and he is truly weak—his arguments in particular. Now, dear brother Orson, allow me to close, after giving you an account of the loss of the steamer "Atlantic," on the New York line. She was wrecked on Fisher's Island, November 27th, with about seventy-five souls on board, nearly one-half of whom perished; among them was brother Lawson Eames, of Farmington, Massachusetts, his wife formerly Miss Smart, of Boston, Mary Jordan, and Captain Dunstan, lost. Please receive these few lines written in haste, to be conveyed by the steamer. Remember me to the brethren with you. I now subscribe myself a fellow labourer and companion in the gospel of Jesus Christ our Lord, with sentiments of the highest esteem and fellowship,

ALEXANDER BADLAM, President of Boston Branch.

ON HOME.

Can this be home, where day by day,
Oppress'd, I wear the hours away?
Can this be home, where lonely night,
Prepares me for the toils of light?
Does ought this land possess, endear,
Or fond remembrance chain me here?
Midst all thy scenes I lonely sigh;
Brethren, you can answer why,
The home of Saints is home to me;
And home without them cannot be.

I find no home in Babel's pride,
With wealth so great, and fame so wide,
With scarlet beast, and whore's attire,
Which kings and courtiers so admire;
Her daughters, who with harlot grace,
Abound so much in every place,
Have lost the charm they had on me,
With saints alone I wish to be;
The joy, the bliss, their presence give,
Is home, in which my heart can live.

Will God observe my anxious sigh,
And answer prayer bye-and-bye?
Will he to me this blessing give,
The home in which I long to live?
Zion is where I sigh to be,
The home of Saints is home to me.

There shall the past and future meet,
Angels shall Saints as brethren greet,
God shall blessings on us shower,
And render blissful every hour;
Yea, resting, spread his guardian shade,
To bless the home that Saints have made.
Zion indeed a home will be,
With plenty, holy, glorious, free.

E. H. Webb.

NOW IS THE DAY OF ISRAEL.

BY P. P. PRATT.

Hark, ye mortals. *Hist!* be still,
Voices from Cumorah's hill
Break the silence of the tomb,
Penetrate the dreadful gloom.
Gently whisper—"all is well,"
Now is the day of Israel.

Now the Gentile reign is o'er,
Darkness covers earth no more;
Now shall Zion rise and shine,
Fill the world with light divine.
Angels join—the tidings tell,
Now is the day of Israel.

Thrones shall totter, Babel fall,
Satan reign no more at all;
Saints shall gain the victory,
Truth prevail o'er land and sea.
Gentile tyrants sink to hell,
Now is the day of Israel.

Jesus soon shall come again,
Saints with him shall rise and reign,
Heaven and earth in songs combine,
All the worlds in chorus join.
Every tongue the music swell,
Now is the day of Israel.

Ghastly death shall conquered be,
Zion reign and Saints be free,
Priests and kings shall join in love
Fill the worlds below—above—
Singing anthems—"all is well,"
Now is the day of Israel.

LIST OF MONIES RECEIVED SINCE THE ISSUING OF THE 11TH NUMBER OF VOLUME EIGHT TO JANUARY NINTH.

	£	s.	d.
William Broomhead	£5	17	4
John Swindlehurst	4	6	0
William Clark	2	0	0
William Hulme	1	14	0½
Thomas Smith, Leamington	2	0	0
George Kendall	1	16	1
Charles Miller	7	0	0
Joseph Wooton	1	0	0
Thomas Nicholson	0	11	4
Robert Holt	2	3	8
William West	2	17	2
Robert Martin	1	6	1
William Cartwright	1	16	0
F. D. Richards	14	7	3
John Halliday	0	8	0
Carried forward	£49	2	11½

	£	s.	d.
Brought forward	£49	2	11½
John Ennion	0	7	2½
David Candland	1	19	2
George Robins	0	13	4
Francis Jackson	0	14	0
L. N. Scovill	4	9	0
James Hughes	0	9	7½
Edward Horrocks	1	8	0
William Gibson	8	0	0
Richard Eatough	0	16	3
William Frodsham	0	2	0
Benjamin Wright	0	9	6
Anthony Lofthouse	1	16	8
Thomas Smith, Kidderminster	3	2	8
John Parkinson	1	9	5
	£74	19	9½

NOTICES.

Our farewell Tea Party comes off at the Music Hall, in this town, on Thursday afternoon, the 14th instant.

We would say to Elder William Gibson, that if all be well, Elder O. Hyde will preach in Edinburgh on Thursday evening, the 21st instant, and in Glasgow on the Sunday following.

Elders Pratt and Taylor it is expected will sail in a day or two for New Orleans, but we think of remaining a little longer to attend to some necessary business which they cannot do.

Our sincere thanks to Elders Pratt and Taylor for their indefatigable exertions to promote the interests of of this office, and to extend the circulation of the STAR throughout the various conferences which they have visited.

We are told that West Bromwich has only about 106 members of our church, and they take and pay for 100 STARS regularly. If all would do likewise the spiritual horizon of the Saints would be in one general glow of Star light. Our agents will please accept our thanks for their prompt exertions.

A friend of Simeon Carter, Franklin D. Richards, Samuel W. Richards, Cyrus H. Wheelock, Moses Martin, E. H. Davis, M. Sirrine, Lorenzo D. Butler, Crandal Dunn, John Halliday, George D. Watt, L. N. Scovill, Henry B. Jacobs, and O. B. Huntingdon, has left in our hands £2 10s. for each one. We hold the money subject to them or to their order.

Elder Samuel Richards will now take the presidency of the church in Scotland, in place of his brother Franklin D. Richards, called to another station. In case money orders should be sent to brother Richards, the persons sending them will have to insert his name in full in the order. His full name is Franklin Dewey Richards.

When we first received brother Sirrine's "Night Vision," we looked upon it as a thing made up and told as a dream or vision; but we have since seen him and conversed with him, and he assured us it was no tale or fiction, but a reality—just as he has stated it. Joel says, "It shall come to pass in the last days that your old men shall dream dreams, and your young men shall see visions;" and the wise man says, "Where no vision is, the people perish." Heaven grant that the veil may be taken away from before all our eyes that we may see as we are seen, and know as they are known.

Brother T. D. Brown has completed an arrangement with Elder P. P. Pratt, author of the "Voice of Warning," for the copyright of the present edition, which is now in the press and will soon be ready to be issued. We have received some money for the "Voice of Warning," and handed the same to brother Brown. Those who have subscribed and wish copies delivered as soon as ready, will please send their order and cash to T. D. Brown, 6, Goree Piazza. He will send them out to the various conferences in the parcels containing the STARS.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3. FEBRUARY 1, 1847. VOL. IX.

MINUTES OF THE EDINBURGH CONFERENCE.

This Conference assembled in Mary's Chapel, in High Street, on Sunday morning, at the usual hour of worship, January 10th, 1847.

Elder Samuel W. Richards called the meeting to order, and after singing offered prayer, when another hymn was sung. He then stated that as his brother had been called to Liverpool by the Presidency on business, he had the duty to perform at present of superintending the affairs of the church in Scotland, and wished to know if the Saints who were present, felt to accept and sustain his brother Franklin and himself as the presidency of the work of the Lord in Scotland.

Elder William Gibson proposed that elders Franklin D. and Samuel W. Richards be accepted and sustained by this Conference as the presidency of the work of the Lord in Scotland, and that brother Samuel W. Richards preside over this meeting, which was seconded and unanimously carried.

The President called for the number of officers present, when it was ascertained that there were 1 high priest, 1 president of the seventies, 10 elders, 8 priests, 4 teachers, and 2 deacons. The President spoke of the necessity of having a record book, and a clerk to keep the Conference register and minutes, also to give licenses to those who may be from time to time ordained to the Priesthood, and proposed that such a book be purchased, and that elder George P. Waugh be appointed clerk of this Conference, to keep its records in the book, &c., which was carried by a unanimous vote.

The different branches composing the Conference were then represented.

	E.	P.	T.	D.	MEMB.
Edinburgh, by President Gibson	7	8	4	1	139
Wemys by brother Mowbray	1	0	1	0	28
Pathhead " Gibson	1	2	2	1	36
Falkirk " Calder	3	1	0	0	20
Crofthead " Letter	1	1	1	0	13
Sterling " Gibson	1	1	0	0	17
Hunterfield " Nibble	0	3	2	1	43
Dundee " Findlay	2	2	0	0	26
Biggar	0	2	0	0	5
Perth	1	0	0	0	5
Dunfermline " Dunbar	2	6	1	1	39
Scattered Saints	2	0	0	1	7
Total	21	26	11	5	378

By the above representation it appears there have been 36 added by baptism, 5 cut off, and 3 have died since last Conference; the churches are generally in good condition in this Conference.

Moved and unanimously voted, that brother Robert Christie be the book and STAR agent for this Conference, the Conference being responsible for the faithful performance of his duties in pounds, shillings, and pence, if necessary, to the office in Liverpool.

Moved and unanimously voted, that Elder William Gibson be sustained as President of the Edinburgh Conference.

Moved and unanimously voted, that Elder Robert Menzies preside over the Edinburgh branch instead of Elder Gibson, who has had the care of both the branch and conference.

Conference adjourned for one hour.

AFTERNOON.

The Saints assembled and partook of the Sacrament of the Lord's Supper. The president addressed the Saints concerning their duties to each other, and Elder George D. Watt bore record, and related a portion of his experience in the work of the Lord.

Moved by Elder Watt, and seconded by Elder Gibson, that this Conference accept, uphold, and confide in the counsel of the Twelve Apostles, as the presidency of the Church of Jesus Christ of Latter-day Saints in all the world.

Moved and unanimously voted, that this Conference be adjourned until Sunday, March 21st, 1847, and that the representatives of branches meet in Mary's Chapel, at six o'clock, on the Saturday evening previous.

The good spirit of our God prevailed throughout the day, and no dissenting voice was heard to break that enjoyment of peace which union brings to the Saints of God.

At half past six in the evening, Elder Richards delivered an interesting discourse upon the organization and power of the Holy Priesthood, to the edification of all present, showing the necessity of being subservient to those powers and principles which existed before the world was, in order to inherit eternal life in the world to come; and the hearts of the Saints were made glad in the light of those truths so plainly illustrated by the speaker.

SAMUEL W. RICHARDS, President.
GEORGE P. WAUGH, Clerk.

MINUTES OF THE GLASGOW CONFERENCE.

This Conference assembled, by previous appointment, in the Odd Fellows' Hall, 175, Trongate, Glasgow, on the 3rd day of January, 1847, and was opened by singing, and prayer offered by Elder William Gibson, of Edinburgh.

Elder Franklin D. Richards then stated that his brother Samuel and himself had been labouring some time among them, and they could now perceive what manner of men they were; and as they had been sent here to preside, they wished to know if the conference accepted of their labours, and acknowledged them as their presidency.

Elder Graham Douglas moved that the Conference accept of the appointment and labours of brothers Richards, and that Elder Franklin D. Richards preside at this meeting, which was carried by a unanimous vote.

The President then stated the importance of appointing a clerk, whose business it should be to keep the books and records of the Conference, give licenses to such as may from time to time be ordained; and keep a record of all the names of persons baptized, ordained, and to what offices ordained; also the dates and places of baptism and ordination, and proposed brother Robert Watson as a fit person for that office, which was carried by a unanimous vote. Brother Walter Thompson was called to assist brother Watson for the day.

The President then wished to know the number of officers present, which was ascertained as follows:—2 high priests, 1 president of seventies, 23 elders, 24 priests, 19 teachers, and 10 deacons.

The President then called for a representation of the different branches composing the Conference.

	E.	P.	T.	D.	MEMB.
Glasgow, by president Douglas	5	11	13	5	367
Airdrie " Carruthers	8	5	7	2	108
Paisley " Bell	5	5	4	3	53
Lanark " Crosby	3	5	3	2	68
Greenock, by brother Smith	2	5	4	3	53
Bonhill, " Allison	1	2	1	1	14
Johnstone " Craig	3	3	1	2	44
Bridge of Weir, by president Ure	2	1	0	1	31
Kilbirnie " Baxter	2	3	2	2	45
Dalry " Rennie	1	1	1	1	26
Kilmarnock " Lyon	1	5	3	2	34
Girvin, by brother Shiels	1	3	1	2	43
Campsie, by president Scott	2	1	2	3	16
Toll-cross " Mc. Fadyen	2	2	5	2	38
Thornlie Bank & Pollockshaws, Russell	4	4	3	2	47
Balfron, by letter, per elder Drummond	1	1	2	1	5
Cambuslang, by president Gillespie	0	1	1	1	7
Knightswood & Kelvindock, by president Taylor	1	3	2	1	22
Busby " Burnside	1	2	2	1	15
Rutherglen " Barr	0	2	1	1	19
Scattered members, 4 in Ayr, 10 in Irvine, and 5 in the West Highlands	0	0	0	0	19
Total	45	65	58	38	1074

By the representations it was manifest that since the last Conference 63 had been added to the church by baptism, 17 have been excommunicated, and 3 have fallen asleep by death.

Most of the branches are in good standing, and renewing their diligence in their duties, with brightening hopes of eternal life; many renewing their covenants by re-baptism.

Brothers Peter Gillespie, of Cambuslang, Matthew Watson, of Busby, and W. Mc. Ghie, of Dalry, priests, having been called to the office of elder; George Steel, Dalry, and William Carruth, of Johnstone, to be teachers; John O'Neil, Dalry, to be a deacon; by instruction of the president, retired with Elders Samuel W. Richards, James Ure, and William Gibson, to another room and were ordained.

The President then spoke at some length upon the importance of keeping a conference record book; also that each branch should have a faithful record of all the names of its members, date and place of their birth; date, place, where, and by whom baptized; the same also of their various ordinations, the blessing of their children, marriages, and deaths that might occur; also the necessity of members removing, taking letters of commendation, &c., and instructed the presiding Elders to teach the members of their branches their duties in these things.

It was moved and unanimously carried that a book be purchased to contain the conference records.

The President stated that he found a debt upon the Conference of £17, which had been incurred by repeated calls for their former presidency to attend convention and conference in England, house rent, &c., which it was useless to detail, being now unavoidable; that it would be necessary to liquidate the most of it by the next quarterly Conference, and the whole of it by the 15th of May next; and submitted the same to the presiding Elders of branches to accomplish as they thought best.

The President next called upon the Conference to appoint an agent for the STARS and books, whom they would be responsible for in pounds, shillings, and pence, to the office in Liverpool, in case of his delinquency, and proposed brother William Mc. Keachie, which was carried unanimously.

Prayer by Elder James Ure.—Meeting adjourned for 30 minutes.

AFTERNOON.

Meeting being opened by singing and prayer, the Sacrament of the Lord's Supper was administered. Elder Samuel W. Richards delivered a short discourse upon the temporal condition and circumstances of the Saints, and their duties one towards another, that those who have, bestow to those who have not, that all may rejoice together and be one in Christ.

Elders Ure and Waugh followed in continuation of the same subject.

Elders William Gibson and Graham Douglas spoke with feelings of kindness and sympathy of the situation of our brethren and sisters in the wilderness of America, and especially of the *families* of those who have come among us to visit us in this in our time of need, and who have been the means of saving us from destruction, and the duty that rests upon us to minister to their wants.

Elder Samuel W. Richards moved that this Conference sustain the Twelve Apostles in their offices as the presidency of the church on earth, which was seconded by the president, and passed by the general vote of the assembly.

Elder Matthew Carruthers then read the following memorial and resolutions.

Memorial of the Glasgow Conference, expressive of their feelings relative to the present position and future prospects of the Camp of Israel, now in the wilderness of America, together with the benefits derived by ourselves from the judicious and wise administration of the deputation sent to this country.

Having heard of the cruel conduct of the citizens of Illinois and surrounding country, in murdering, mobbing, and driving our brethren from the State to seek an asylum in the wilderness, also the procedure of the authorities in withholding protection from our brethren and refusing redress for the wrongs they received.

It was resolved,—

First,—We hereby record our detestation, abhorrence, and indignation at such unrighteous conduct, and express our feelings of sympathy with our brethren who have suffered by their ungodly deeds; and inasmuch as they have been persecuted and driven from their homes, we deeply sympathize with them in their present condition, in being doomed to live in tents, exposed to the inclemency of an American winter; we pray God our eternal Father to ameliorate their condition, that their lives and health may be spared, that they may be enabled to lay a foundation for the kingdom of our God, to be built up and never more pulled down.

Second,—And as our salvation depends upon their being able to build up a kingdom to the God of heaven, that we through them may receive a knowledge of the principles of life and salvation, we pray God our heavenly Father to open the way, and safely escort them to the place of their destination, desiring that we also may speedily be gathered to assist them in laying the foundation of that kingdom which shall stand for ever.

Third,—We hereby express our gratitude to the quorum of the Twelve for sending the deputation to aid us in this our time of need, in order to remove spiritual wickedness from high places, like the sun in his meridian glory to dispel the clouds and mists that lately obscured the horizon and darkened our vision; and we truly feel thankful for those bright luminaries sent to us, viz., Brothers Franklin D. and Samuel W. Richards, by whose bright influence we have been able to see light and rejoice.

WILLIAM GIBSON,
MATTHEW CARRUTHERS, } *Committee.*
DAVID DRUMMOND,

The President then proposed that the Conference adjourn till the last Sunday in March, which was unanimously agreed to, and the meeting closed by prayer from the president.

Our usual meeting took place in the evening at half-past 6 o'clock. A number of our country brethren remained and heard an able and instructive discourse delivered by our president, brother Franklin D. Richards; the Saints were much refreshed, and went home rejoicing in the glorious truths which emanated from his lips.

The union and fellowship of the spirit of God prevailed in all the business of the day—not one dissenting vote or voice, the negative being called for on every question. Joy and peace seemed to abound in every heart. The Priesthood of the Son of God bore rule, and the Saints felt that it was good to be there.

FRANKLIN D. RICHARDS, President.
ROBERT WATSON, Clerk.

REACTION IN PUBLIC FEELING.

(*Extracted from the New York Sun.*)

"Considerable interest and sympathy begin to prevail in favour of the Mormons. For a long time their peculiar religious tenets, the strange origin of their faith, the singular personages selected for their prophets and temporal guides, and the books published against them, produced in public opinion a most unfavourable impression. They were represented to be utterly unmoved in their habits and dishonourable in their practices, and it is a remarkable circumstance that the Mormons themselves never opposed to these charges any serious remonstrance. When a lawless mob broke into prison and murdered Joe Smith their leader and his brother Hirum, the act shocked the community for a while, but it was soon forgotten. A number of persons in the state of Illinois subsequently organized themselves into bands under the name of Anti-Mormons, to drive them out of the State, and compel them to abandon their farms, their homes, and the costly temple which they had erected. For this purpose the Anti-Mormons armed themselves, obtained cannon and munitions of war, and marched into Nauvoo for the purpose of attacking and driving the people out of the city. The position of the Mormons attracted the attention of the citizens of other States, but as the State of Illinois itself did nothing for their protection, on the contrary rather permitted the outrages to be perpetrated upon them, it was believed that their characters were so bad and their morals so impure as to justify the determination to drive them to seek some other place of residence. The Mormons defended themselves and their homes as well as they could, but being overpowered by numbers, having the State against them, having public opinion to contend against, and no aid and no protection, they said "We will go;" and they did go into the wilderness, leaving a few friends to take care of their property, their farms, and their temple—to sell all at a sacrifice. Men, women, and children, some on foot, some in wagons, carrying with them the remains of their household furniture, left their homes and took to the wilderness. Part entered the army bound to California, and another body went west of the Mississippi. Thus some 12,000 or 15,000 persons, from a state of comfort and prosperity, were driven from their homes to lie down on the banks of sickly rivers, or to encounter the more savage Indians on the vast prairies of the West. It now appears from the testimony of persons worthy of credit—from those who are intimate with the Mormons, and have closely observed their habits and pursuits, that great injustice has been done to the character of those unfortunate people, so treated, so wronged, and so abandoned by a sovereign State which was bound to protect them. The late Capt. Allen of the U. S. Dragoons, who had a body of 500 under his command, not only represented them as spirited and patriotic, good and faithful, but describes them as "wonderfully pure and unexceptionable in their moral conduct; frugal, industrious, and self-denying; manifesting patient heroism in the endurance of suffering, worthy the noblest christian character." And a correspondent of the United States Gazette, of character and veracity, who has travelled and lived among them, declares that the "virtues of the family, chastity, affection, and the spirit of united effort for the advancement of family happiness, form absolute characteristics of this outcast people, together with temperance, frugality, industry, energy, and constancy of purpose." If this be so, words are inadequate to portray the gross injustice and cruelty practised towards them in the State of Illinois. Some excuse can be found for the religious and personal outrages of the Goths and Vandals, or for the cruelties and persecutions of the darker ages; but in these enlightened times, in a country of laws and free institutions, where the largest liberty is secured to every citizen—that a community of 12,000 or 15,000 people, without having been charged with any legal delinquency, should be driven by force of arms from their homes and property as outcasts, and that the strong arm of the State should not be held forth for their protection, is a stain on our annals and on our country at large, which we apprehend will take years to wash out. We have no parallel to it in the history of our country. But the tale does not end here. *Riot, drunkenness, and crime, signalized the victory of the Anti-Mormons!* A reckless body of men seized upon the Mormon property, took possession of their farms, desecrated their temple, and the poor, the sick, the aged, and the infant, were driven half famished into the woods, and the safeguards of domestic and social life were thus outraged and broken down.

"If recent statements respecting their condition and character be true, the State of Illinois is bound in honour and in law to restore them to their homes and property, and the Legislature, for the sake of justice and humanity—for the character of the State and the institutions of the country, should direct the governor to issue a proclamation inviting the Mormons to return to their homes, and offering to guarantee their safety against every attempt to injure or molest them. They are now, by the injustice of the State, dying in the wilderness of sickness and starvation—a prey to savage Indians and beasts of prey.

Many are lying on the bare earth opposite to Nauvoo, while *brigands* have possession of their property. Let Illinois move in the good work, before public opinion everywhere unite in demanding for the Mormons indemnity for the past and security for the future."

We feel thankful for the kind feeling manifested by the Editor of the *Sun*, in suggesting the propriety of the Governor of Illinois issuing a proclamation, inviting the Mormons to return; but should the Governor and the Legislature of that State offer us every thing which they can constitutionally control, it would be no temptation to the Mormons to return.

They have once felt the *virtue* of the plighted faith of that State, and they know just what it is worth. They know it is not worth their confidence. Their prophet and patriarch were basely murdered at Carthage, after the faith of the State was plighted for their protection. The Mormons have not forgotten this, neither will they ever forget it in time nor in eternity. "It must needs be that offences come, but woe to them by whom they come." The Saints have gone out of that country, and we are glad. When they left, they shook off the dust of their garments against the state, and cursed it in the name of their God, and this curse is sealed upon it by the tears of the afflicted and distressed, who have groaned and cried unto God under the weight and enormity of its injustice and oppression.

They will not return to the State from which they have been exiled to inherit the curse which they have placed upon it. But if they must perish in the wilderness, because there is not spirit and sympathy enough in the people, nor in the government, to administer to them relief under the peculiar circumstances which now attend them, then let an additional stain come upon the nation, and let the nation be driven to as great extremes as the Mormons now are. Hear it, O America! And let it be registered in your journals, that the cries of the Mormons have reached up to God, and he has decreed and sworn that he will feed the nation with speedy judgments that suffers them to perish.

In time of any great calamity by fire, by flood, or otherwise, the people and government rise up to aid the sufferers. But here is a whole community burned out, robbed, plundered, killed, wounded, without house and without home, and none have laid it to heart. Their sick and dying have breathed their last on the banks of a sickly river, under the burning rays of a scorching sun, driven away from their peaceful homes by an accursed MOB, in the face of law, justice, government, and every principle of humanity. Will the nation and people look on and see them perish without offering them some aid? If they will, let them no more complain against Illinois for her mobocracy.

GOOD NEWS FROM AFAR.

* * The Californians have still much national feeling respecting the change of flags yet are perfectly sure that there were no hopes of protection from Mexico, and every sign of the times pointed out to them that this country could not remain unknown and in the state it was, while the whole word was fast advancing beyond them. Therefore, whether they are pleased or not, they are satisfied there was no remedy. The whole state of trade is on the change—goods falling in price—produce rising. Domestics, that four months ago paid six dollars a-piece duty, can now be purchased from a whale ship at the same price. In June, Mr. Thomas O Larkin purchased a cargo of N. E. domestics, and paid two hundred per cent duties on the cost. This day this cargo could not be sold for money sufficient to pay the duties. A piece of Lowell blue drill, in May sold in this town for sixteen dollars, it can now be purchased for eight dollars.—A house lot of 100 yards square worth in May 100 dollars, sold in August for 400 dollars. Ranchos worth, six months back, 100 dollars a square league, are now five times that sum. More available Ranchos were worth something more, and are now worth 1000 dollars per league.

A newspaper has already been published in Monterey. A sloop and schooner built in this vicinity are now coasting under the United States flag. Mills are building—Yankees stirring—schoolmasters sought for, and the whole of California looking up. You may believe, that under this pleasant state of affairs, Californians will in time bless their conquerors, and that Commodore Stockton, now governor and commander in chief, must feel much pleasure in knowing how large a part he has taken in these great changes.

The *Brooklyn*, from New York, has landed her passengers in San Francisco. Part of the emigration from the States have reached the Sacramento, many more are within a few days travel.—The very bears, elks, and antelopes are starting from their feeding ground, and thousands of wild horses are snuffing the air to see so many of their kind on the road.

Purser Fauntleroy, of the Savannah, has lately had charge of a company of men in the interior. One day his company were driving about eighty horses one hundred yards a-head, when a drove of wild horses ran in between and carried off every horse, even some with baggage on them. Captain Fauntleroy was some hours getting his own again, and finally lost two or three tame saddle horses. * *

The Californians begin to see, and they are not so headstrong as not to acknowledge, that they have for a long time past been oppressed by a set of idle rascals, who were too proud to look for an honest livelihood, and desired nothing more than a good horse and a few silver buttons and gold lace, at the expense of the public, that they might, under the authority of a stripe on their shoulder, avoid the stripes which they deserved to have on their backs.

There has lately arrived at the Sacramento, three thousand emigrants from the United States. They are expected to settle around the beautiful bay of San Francisco, where they will find immense quantities of the finest land in the world, with a climate where sickness is unknown. * * * *

In making some extracts relative to the Mormons, from the *Friend*, a paper published at Honolulu, we feel it our duty to state some facts which have occurred within the circle of our acquaintance. We lived in Illinois, not far from the Mormons. At the time of the last Mormon war there were a great many hard things said against them, probably, much of it true, though many things have been highly coloured. At all events, they have landed here, this is to be their home; those of us who preceded them have not the right to prevent their settlement, but we must join heartily with the *Friend*, in wishing, that whatever errors of government or of conduct may have led to their former troubles, will be corrected here; that they may see the vital importance of pursuing such a course as to ensure their harmony with others. May God rule their councils in wisdom.

THEIR PRESENT CONDITION, AND PROSPECTIVE PLANS.—As has been already stated, they estimate their numbers by hundreds of thousands, very many of whom have come off from other denominations. This is true of the company on board the *Brooklyn;* some have come from the Baptists, others from the Methodists, a few from the Presbyterians, while almost every denomination has its representative among them. So far as we are able to learn, California is now to be their grand central rendezvous, while the beautiful region around San Francisco Bay is the chosen spot where the Latter-day Saints propose to settle. Abating much from the highly coloured description which we have always heard respecting that region, it must still be regarded as a most enchanting spot, and the most desirable location for a colony to be found upon the long line of the North and South American sea coast. The natural facilities of the country and bay, conspire to render it certain that many years cannot elapse before flourishing cities and villages will diversify the scene. The watchword of the Mormons now is, "California." The few scores of emigrants on board the *Brooklyn* are but a fraction of the immense number on their way thither. The difficulties in which these people found themselves at Nauvoo, and other parts of the States, have led to the resolution to break up, and be off for California. From the various reports, we conclude that about 25,000 have left Nauvoo and other parts of the States, for California, while the report has reached us, that a vessel with Mormon emigrants has already left Liverpool, and that others will soon fellow, all bound for California.

Whatever views different classes of christians and politicians may form of the dogmas and tenets of this people, one thing is certain, that this general movement in the four quarters of the globe, and rush for California, opens a new chapter in the colonizing and peopling of a sparely inhabited and fruitful region of our globe. The influence which their arrival and settlement must have upon the present condition of California, is quite uncertain, but should the tide of emigration continue to flow in, (as it undoubtedly will) California must very soon become a very different country from what it has been, civilly, socially, morally, and religiously. We cannot but hope for a brighter day, and most certainly we are far from taking a dark view of the subject.

Before closing our remarks, we feel ourselves in duty bound to give publicity to the testimony of Capt. Richardson, master of the *Brooklyn*, in regard to the general character of the emigrants, as it has been developed during a long voyage round Cape Horn. Of their general behaviour and character he speaks in the most favourable manner. They have lived in peace together, and uniformly appeared to be quiet and orderly. They are going with the full determination of making a settlement, and have brought ploughs, carts, scythes, and all kinds of husbandry implements, and tools for ship and house building. They have not lost sight of the means of promoting education and schools. Many of the

emigrants coming from New England, and the middle States, are inclined to transplant some of the noble institutions of their native regions. Capt. R. informs us, that during most of the passage they have maintained orderly and well conducted daily religious exercises, which still continue while lying in port.

During the passage of the *Brooklyn* there have occurred ten deaths (four adults and six children) and two births. A male born before doubling the Cape, was called Atlantic, and a female born this side is called Pacific.—This numerous company of emigrants are soon to leave for their new home. May it prove more peaceful than the one they left. So far as their minds may have been led to embrace error may it be renounced. That we differ upon many essential points of doctrine and practice is clearly manifest, yet our best wishes and prayers go with them. May the fostering smiles of a benignant Providence rest upon them. They are to lay the foundation of society and institutions, social, civil, and religious. Oh, may they be such that coming generations shall rise up and call them blessed!

NOTICE.—Whereas, the authorities of the United States, deeming it of the first importance to maintain order and quiet, and to give security to all persons, and to prevent any riot or disturbance in the town of Monterey and its jurisdiction—an order was published prohibiting the sale or disposition of any ardent spirits. Notwithstanding the order, the sailors and soldiers of the United States, as well as persons of this place, frequently become intoxicated. It is, therefore, evident that persons are still indirectly disposing of liquors. It is hereby ordered that no one is to sell or dispose of any intoxicating liquors whatever, and all persons that have formerly vended liquor, and all store and shop keepers and keepers of public houses are prohibited from keeping any liquors or wines of any kind or description in their shops or stores; so doing will be considered a violation of this order and will be looked upon with the greatest severity, and punished by forfeiture of their liquors, fine and imprisonment at the discretion of the magistrate.

Monterey, August 13*th*, 1846.

We take peculiar satisfaction in laying before the readers of the STAR, the foregoing account of the arrival of the ship *Brooklyn* at the place of her destination, namely, the Bay of San Francisco, in Upper California. Of the date of her arrival we are not definitely informed, except that it was prior to the 18th Sept., 1846 It will be recollected that the *Brooklyn* sailed from New York in the latter part of January, 1846, having on board 230 souls, and most or all such things as are necessary for such a body of people to found a settlement in a new country, cultivate the earth, build houses, mills, &c., with which to supply their numerous wants.

We feel that the Saints throughout the British Isles will offer a tribute of praise and thanksgiving to Almighty God for his kind and Fatherly care, which has been manifested to them and us all in guiding them safely over the pathless deep, and although their voyage was rather a protracted one, still, even in their detention, we are enabled to discover the wisdom and blessing of Him who causes all things to work together for good to them who love God, and are the called according to his purpose; for had they landed a little sooner, their vessel would have been liable to a seizure by a foreign power, or at least an exorbitant duty upon her precious cargo of 200 per cent. upon its first cost; but by their detention, until the United States Government had taken possession of California, they were permitted to land under the stars and stripes of their own native country, and what is still better, they are hailed with a general welcome on the part of the citizens, through the prints of that country; and instead of cursing and bitterness, a short and devout supplication, "May God rule their councils in wisdom; may the fostering smiles of a benignant Providence rest upon them. They are to lay the foundation of society, and institutions, social, civil, and religious. O may they be such that coming generations shall rise up and call them blessed."

Had the State of Illinois breathed such a spirit, and manifested such a feeling towards the Latter-day Saints, and not stained her executive garments with the blood of their prophet and patriarch, the Saints would have been an everlasting blessing to her; they had already furnished a market in the city of Nauvoo, for the produce which was raised for sixty miles around, and we have known those who came eighty miles to get their wheat floured at the steam mills in the city; their taxes had already amounted to some thousands of dollars per annum, which were being paid into her treasury, and were yearly increasing at a very rapid ratio, while, as a State, Illinois was on the very verge of bankruptcy, with repudiation staring her full in the face, and could scarcely sustain her credit by repeated promises to her creditors; indeed, to such an extreme was she driven, that the Governor convened a

special session of the legislature to devise measures for the payment of an instalment of the interest on the State debt, and the legislature, after a lengthy deliberation upon the matter, rose without making provision for its payment; yet, in the face and eyes of all these embarrassments, instead of holding out every inducement, which she lawfully could, for emigrants to come and settle upon her lands, and by their taxes assist to liquidate her immense obligations, she, with a blind infatuation, has expelled 30,000 loyal citizens from her borders, depriving them of houses and lands, and the multitude of comforts connected therewith; taken from them by the cruel hand of violence, the lives of their two prophets—for whose lives they were ready to offer their own—and in their last extremity, by the fierceness of an accursed mob, forced them from the temple of their God, to find if they could, an asylum among the savages of the forest.

During the outrageous course of those who surrounded them, the Saints diligently, but vainly, sought in "meekness to instruct those who opposed themselves," if peradventure their eyes might have been opened to their own interest, till now it is too late for them to be benefitted by the exertions of a people who all the day long have sought to benefit and not to injure their fellow men. We might detail many points of light in which the Latter-day Saints were already benefitting the State, and contemplated benefitting, not only that State, but all people, as far as they should be enabled to extend their influence by means of the wisdom which the Lord of the whole earth has bestowed upon them, not in the superlative blessings of the Kingdom of God, which, to the natural eye, appear so far in the future, as to forbid the exercise of faith in the creature of ever enjoying them, only; but in temporal blessings of this life also, for it is written, "blessed are the meek, for they shall inherit the earth;" and why should not the wisdom of a God and Father be employed in providing ways and means to feed and clothe perishing millions who bear the likeness of his image. Let Illinois and the world know, that while the prophet Joseph was gathering together the humble poor to a country unoccupied, or but thinly settled, that he was acting in the wisdom of a God, as a general benefactor to his fellow man—that the poor might have a home wherewithal they might rejoice in the Lord in the good things of this life—that the state treasury might be replenished with funds wherewith to sustain its credit abroad and its honour at home; but because, forsooth, he did it in the name of the Lord, as men are taught by the word of God to do all things, his labour of love could not be appreciated and accepted in the benevolent spirit of kindness in which it was offered, but was reciprocated by malignant persecution, and consummated by the *shedding of his and his brother's blood, and the expulsion of the Saints from their borders.*

During the period of their severest persecution and expulsion as a people, a company of Saints in the Eastern States of America, who constituted the passengers on board the *Brooklyn* united their efforts, and after much diligent exertion, effected to sail from New York for California, humbly hoping to find a more peaceful abode than they had the prospect of, should they go to Nauvoo. For the safety of their ship and its precious contents, many humble and fervent supplications have been offered up to the throne of Him who can control the winds and waves, not only in the various parts of the British Isles and the United States, but within the more sacred walls of the "House of the Lord," for the peaceful answer of which will our Father in Heaven please accept of our most grateful acknowledgements in the name of our Lord Jesus Christ, and we feel to respond a hearty amen to the pure sentiment. "May God rule their counsels in wisdom; may the institutions social, civil, and religious, which they are about to establish, be such as future generations may rise up and pronounce them blessed;" and we are happy to observe the attention of the authorities in that region directed to the subject of temperance; may that be a prominent trait in the character, course, and conduct of not only the Saints who have gone, and may go, to that country, but of all people who shall be favoured with an inheritance in that choice and healthy land.

Our mind reverts with feelings of sorrow to the state of things as they existed in the "City of Joseph" when most of the saints had left the place, where for years scarcely was a man seen overcome with the influence of intoxicating drinks—when not a grog-shop, ball alley, or public house in the city afforded the intoxicating draught by which to brutalize the noblest workmanship of God. There to see a distillery

in active operation, six public houses retailing the poisonous beverage, four or five grog-shops with ball alleys attached to them, and one within a stone cast of the temple, where was continual drunkenness and fighting; and at the same time it was published in the Quincy paper, that peace and good order was beginning to prevail, and the prospect was, that Nauvoo would soon be inhabited by a more enlightened people. To see and read these things where peace and brotherly love had filled our hearts—where we had sat and taken sweet counsel together in our Father's Holy House, awakened feelings in our bosom which we know not how to describe. And while the State of Illinois has thus treated the people of God, we say, let the cup which they have caused the Saints, as a people to drink of, be placed to their own lips, and let them drink it to the dregs, well wrung out, till they realize the *tender mercies* which they have tendered to the Latter-day Saints. For they are a religious people, and had a preacher in the mob camp, who said prayers before going to the slaughter, and, of course, *did to the Saints as they wish to be done by;* therefore, let the same spirit of mobocracy burn till it shall become a flame and consume, by civil broils, that power which has fostered it in shedding innocent blood; and while this is having its natural course may the Camp of Israel be led to a place of peace and rest from their persecutions, and perform the labours of love which are appointed them to do for themselves, their children after them, and their dead, that they, with all the honest in heaven and on earth, may rejoice in the blessings of the celestial kingdom which were revealed unto Abraham, Isaac, Jacob, Joseph, and Hyrum for the Church of Jesus Christ of Latter-days.

FRANKLIN D. RICHARDS.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1847.

ADDRESS.

IT now becomes our duty and privilege to address a few words to the Saints in the British Isles, through the medium of the STAR.—On account of the supposed decease of our worthy brother, Orson Spencer, we were called from our field of labour in Scotland, to act in our present calling and station, as appointed and published by our beloved president, Orson Hyde, in the last number of the STAR; but it affords us superlative pleasure to advise our readers, that Elder Spencer is *alive and in our midst*, enjoying excellent health and buoyant spirits, as is also our beloved brother Elder Andrew Cahoon, who accompanied brother Spencer from the Camp of the Saints to this land. They landed in Liverpool on Saturday evening, the 23rd instant, after a protracted voyage of about forty days, encountering storms and gales; but by the kindness of a Father's care, they were preserved from any serious disaster. Few men in the 19th century possess that degree of longevity which enables them to read in the public prints their own obituary notice, but it has been Elder Spencer's privilege to read the feelings of his brethren concerning him, when they expected never to see him again in mortality; and we speak with great confidence, when we say, that he enjoys an ardent and a faithful place in the affections of thousands upon these islands, that can say of him, "Whom not having seen, we love;" and we feel that every faithful Saint will bestow upon him their confidence and most cordial and hearty support and co-operation, giving diligent heed to his counsels in all things. For ourself, we have to say, (and we speak knowingly) that Elder Spencer's appointment was by the counsel of the Quorum of the Twelve Apostles in the land of Zion, to take the presidency of the church, and charge of the publishing department in this country,

and we gladly surrender to him the responsibility and honour of that important trust, for we are deeply sensible that where much is given, much will be required; and we feel to say, let the same rich blessings which president Hyde so freely bestowed upon ourself in the last number of the STAR, rest in all their richness and fulness upon our beloved brother Spencer, and may he realize joy and blessing in the performance of those duties which are before him, and have great satisfaction in seeing the work of the Lord prosper under his hands; and it will still be our studious aim to render to the uttermost our mite of influence and exertion, subservient to the cause of our Lord Jesus Christ, under the direction, and according to the dictation of Him, and them who are appointed to preside over the Church, in the kingdom, ever mindful, that

"Honour or fame, not from condition rise.
Act well your part, there all the honour lies."

We feel to tender to the Saints our thanks and blessing, in the name of the Lord, for the kindness and favour which we have at any time experienced at their hands, especially our brethren in Scotland, among whom our labours have hitherto been for the greater part bestowed, and remain, your brother in Christ, and fellow-servant in the kingdom of God, FRANKLIN D. RICHARDS.

January 27th, 1847.

N.B.—Henceforth all letters on business to this office, should be directed to Orson Spencer, 6, Goree Piazza, Liverpool. F. D. R.

TO THE BELOVED SAINTS AND PATRONS OF THE "STAR."

THROUGH the protecting care of a kind Providence, after a long detention in the Camp of the Saints, from family sickness, and a protracted voyage across the Atlantic, I am permitted to set my feet upon the land of my forefathers, under the ample banner of the parent of a great nation, and of many populous provinces and tributary dominions. The descendants from this kingdom, after the manner that ancient Joseph went into a distant land, to prepare the way to escape the evils that should come upon his father's country and kindred, are permitted to come to the land of their father's nativity with messages of far greater importance and gladness. Salvation is not now proffered to us in a scanty ark; but the vast land of Zion, rich in products and treasures, and the dews of heaven has spread a wide lap to all nations, kindred, and tongues. For the Almighty knew that a time of famine, pestilence, war, and tribulation such as never had been should come upon the earth; and the children of Joseph, by the voice of truth, and by the inflexible judgments of God, should push the people together from the four corners of the earth. What then must be the emotions that swell my bosom when brought to stand upon this ancient and venerable land—not to admire her antiquities, or trace the genealogy of her nobles, but to woo her sons and daughters to flee to the promised inheritances, where "though a thousand may fall at their side, the plague shall not come nigh them, and their bread shall be made sure," where, too, the word of the Lord shall go forth to gladden the hearts of congregated millions from all nations.

In taking the Presidency of the Church, and the Editorial charge of the STAR, I have some pleasing assurances of my being cordially welcomed by the Saints of the United Kingdom of Great Britain, and that my services will be less onerous, because that President Hyde and his counsel, P. P. Pratt and J. Taylor, have, by much wisdom and diligence, made the rough places smooth, and the crooked straight, and set in order the things that were wanting. I trust that integrity of purpose and diligent application to the interests of the Saints will tend to secure a charitable

indulgence for errors and deficiencies that may appear. And if the STAR does not shine as brilliant as it has done a few months past, in consequence of its proximity to "the Twelve" other stars, still it has a place in the same moral firmament—established by the same high authority for the illumination of such as may read, and the less light it may emit the more reason why every family should have one at hand.

All contributions from Elders and other patrons of the STAR, written in brevity and plainness, shall be studiously directed, so as not only to enhance the usefulness of the paper, but also the ultimate reward of the contributors.

ORSON SPENCER.

Liverpool, Jan. 27th, 1847.

ADDRESS TO THE BOOK OF MORMON.

BY W. E. SHAW.

Record of records, book of books divine,
Thy heavenly precepts and thy truths sublime,
The pure injunctions which thy leaves unfold,
Prove thou wast wrote by holy men of old.

The prophets long since wrote and spoke of thee,
And of thy power in causing men to see;
When midnight darkness reign'd through ev'ry clime,
'Twas said that God would cause thy light to shine.

'Twas also said that thou wouldst spring from earth,
While righteousness from heaven came bursting forth,
To free from error those who would obey,
And them prepare for an eventful day.

Isaiah, *wrapt in vision,* could behold
A time when human creeds would be extoll'd
When seers and prophets all would cover'd be,
And God provok'd men's wickedness to see.

He view'd men drunk with folly, not with drink;
Want of true priesthood made them wrongly think,
Their thoughts of God, man, heaven, and hell,
To reason, truth, and scripture bade farewell.

Sect after sect arose, exclaiming thus,
"All these are damnable, come, join with us;"
And thus men built up churches to get gain,
And starv'd the poor, their priesthood to maintain.

The prophet saw this state of things, but knew
Of *Joseph's land,* its *hidden treasures* too,
He knew that nothing dark would lie conceal'd,
Nor ought be hid that would not be revealed.

He viewed a land which symboliz'd great wings,
Beyond the flow of Ethiop's august springs,
Which yet would yield this glorious book of truth,
To cheer the hearts of hoary age, also of smiling youth.

Now I behold thee, open to my gaze,
The *Stick of Ephraim* sent in these *last days,*
To warn the nations, gather Israel in,
Bring Christ to earth, and make an end of sin.

Lennextown, Campsie, November, 1846.

ELDER TAYLOR'S FAREWELL ADDRESS.

Brethren and Sisters,—At the request of Elder John Taylor, I now put down the following suggestions, which he would have written himself ere he left this country, but for the press of business and the short time he had to prepare for his departure. Said he, at two a.m., on the day of his departure, which was the third or fourth time we had sat up till far past midnight, "I wish you, brother Brown, to tender my thanks and love to all the Saints in England, Scotland, and Wales, for their kindness to me during my labours and journeyings among them. Say that we have finished our work here, for the present; that I have found ALL WELL, and the Saints increasing in numbers, union, and love. I promise them, in the name of Israel's God, they shall be gathered, and have the desires of their hearts in righteousness, and I shall remember them on the deep. Brethren, uphold us by your labours of love, and by the prayer of faith, and heaven will bless you." Amen.

For JOHN TAYLOR,
T. D. BROWN.

FAREWELL.

Elders Pratt, Taylor, Davis, Cain, and others, brethren and sisters, in all fourteen in number, sailed on board the ship *America*, bound for New Orleans, on Tuesday the 19th instant, clearing the dock at about one o'clock, p.m. Brothers A. Fielding and T. D. Brown accompanied them thirty-five miles to sea where the steamer left them, standing before a fair breeze, all in good health, and very happy in having so propitious a start upon the long journey before them. May they be favoured with fair winds and a speedy passage across the mighty deep, and haste to the bosoms of their families in the midst of the camp of Israel; with great peace and joy in reflections of their heroic deeds, for they have assisted in accomplishing a mighty revolution in the spiritual condition of the Saints in Britain. Through their instrumentality the dark clouds which but a few months ago hung low and heavy, obscuring the light of truth from the minds of the Saints, have been dispelled by the radiance of eternal truth flowing from their lips, and to multitudes who mourned sitting in darkness, is light now sprung up, and smiles play upon their cheerful countenances, indicative of the joy which they feel within their hearts as the fruits of the Holy Spirit imparted to them through the ministry of the servants of God from the land of Zion.

May the angel of the Lord go before them and preserve them from every evil, and enable them speedily to realize their anticipations of pleasure in the society of those most dear to them.

FRANKLIN D. RICHARDS.

ELDER DAVIS.

We are happy to say that this worthy minister of Christ has gone to America with his wife, on board the same ship with Elders Pratt and Taylor. He was removed from the London Conference in consequence of ill health, and appointed a mission to visit the various conferences and churches whithersoever he desired to go, thinking that perhaps a change of air and a little travelling might be beneficial to him. He had shown himself approved in his ministry before God and before his brethren, and we felt to say to him, go and visit the churches, and get a little help from them to go home to America. He complied with our instructions and visited the Saints, and inasmuch as any have ministered to his wants, they have our blessing upon them in the name of the Lord. And inasmuch as any have withheld their

aid from him, because he shaved himself or cooked his dinner on a Sunday, they have "*strained at a gnat and swallowed a camel.*" We would advise such persons to stop the chickens from laying eggs on Sundays, and cork up the beer and whip it so that it should not violate the traditions of the fathers by working on the sabbath day. Or if these are too small matters for such noble and generous minds to condescend to, let them prevent the winds from blowing, the birds and lambs from playing, the rivers from flowing, the grass from growing, the moon and stars from rolling on in their courses, &c., &c. But after all we think that our Saviour knew best, when he said that the "sabbath was made for man, and not man for the sabbath."

Brother Davis wished us to tender his thanks through the STAR to all the friends in England who have aided him, which we most cheerfully do; and we assure them that their benefit has not been bestowed upon an unworthy object. May our heavenly Father bless the hand that hath blessed him.

MARRIAGE EXTRAORDINARY,

But not in heaven, neither on the earth, but on board the ship *America*, hence to New Orleans, in lat. 48 degrees, 29 minutes, north, and long. 17 degrees, 34 minutes, west. Wind fresh on the starboard quarter, under full sail at the rate of ten and a-half knots an hour. At the conclusion of the afternoon service, on Sunday, the 24th ult., Mr. Joseph Cain, and Miss Elizabeth Whittaker, should have been (if they were not before) united in the holy ordinance of matrimony, by Elder John Taylor. It was a general time of mirth and hilarity among the guests, and they all joined (no doubt) in singing the following sentimental hymn.

When Adam was created,
He dwelt in Eden's shade,
As Moses has related,
Before the bride was made.

Ten thousand times ten thousand,
Of creatures swarm'd around,
Before that Eve was form'd,
Yet man no mate had found.

But finding it unseemly,
That man should be alone,
Holding so wide dominion,
Without twain being one.

God caus'd a sleep on Adam,
And took from him a rib,
Then made of it a woman,
And closed up his side.

Great was his elevation,
When first he saw his bride,
Great was his exultation,
To find her by his side.

He spoke as in a rapture,
"I know from whence you came,
From my left side extracted,
And woman is your name."

This woman was not taken,
From Adam's head, we see,
So then she must not rule him,
The meaning seems to be.

Indeed she was not taken,
From Adam's feet, we know,
So he must not abuse her,
'Tis evidently so.

But truly she was taken,
From near to Adam's heart,
By which we are instructed,
That they should never part.

The bride, she is commanded,
Her husband to obey,
In ev'ry thing that's lawful,
Until her dying day.

The bridegroom is required,
Always to love his bride,
Live as becomes a Saviour,
And for his house provide.

Go, multiply, replenish,
Increase the powers of life,
These are the solemn duties,
Of both the man and wife.

The way the pigs, chickens, and ducks suffered on Saturday night, preparatory to the celebration of this ever memorable event, (to say nothing of the great quantity of fish that contributed to the richness and variety of the repast) exceeded the suffering of the newly married couple, upon a sudden squall springing up directly after the ceremony. Wind dead a-head, forced to tack ship, These dear creatures were so sick that they were unable to hold each other's heads, and when our carrier pigeon left the ship, the whole party were so sick that they could eat none of the pigs, ducks, nor chickens, but all were in a sad mess, and the commencement of the honeymoon, with them, was any thing but what it had been represented. But we would say to them, cheer up, there is a calm at hand, followed by a gentle breeze, to waft you safely over the sea of time to the haven of eternal bliss.

LETTER TO THE EDITOR.

Sir,—Elder John Goodfellow, President of the Macclesfield Conference, was this day ordained a High Priest in the Church of Jesus Christ of Latter-day Saints, under my hands, by counsel and dictation of the Holy Spirit.

P. P. Pratt.

Manchester, January 14th, 1847.

LETTER TO THE EDITOR.

Sir,—I am authorized by Elder M. Sirrine to inform you, that William Leech (Elder) was cut off from the Church on the 19th of January, 1847, and that he refused to give up his license. Therefore, as he has expressed his resolution to teach his views on certain points of doctrine, it is desirous that the following paragraph be inserted in the Star:—

"That William Leech, of Duckinfield, who was lately a travelling Elder in the north, is cut off from the Church for declaring false doctrine, and sowing dissension."

I am, yours &c.,

William Hulme.

ADDRESS TO A FLOWER.

BY MRS. MARY ANN DAVIS.

Pretty flower, wilt thou tell me who made thee,
Cloth'd thee so gaily, and made thee so free;
Freed thee from labour, from toil and from pain,
And gave thee contentment—that bright shining gem.

Ah! dost thou not say, though in accents most mild,
"Behold me, and see, I am nature's fair child,
By God I am made happy, lovely, and free,
I am innocent too, and a pattern for thee."

Sweet flower, I inspect thee; oh, how do I see
The wisdom of God manifested in thee;
Oh, when I survey thee how oft do I find,
Lessons of virtue to store in my mind.

How brilliant thy colours, how rich thy perfume,
But, oh, how unconscious art thou of thy doom;
To-day thou art blithesome, fragrant, healthy and gay,
To-morrow, thou'rt faded and wither'd away.

How plainly thou showest the frailties of man;
And sayest, tho' softly, "thy life's but a span;
My season's soon o'er—thy life's but a day;
Prepare then to die, time's winging it's way."

Adieu, lovely flower, like thee may I shine
In glory's bright bower, in a robe wrought divine,
In a garment made clean by Jesus's blood;
I then shall be like thee in the garden of God.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 27TH OF JANUARY.

	£	s.	d.
Robert Holt	£0	16	8
John Kelly	1	1	2
William West	0	13	6
Cyrus H. Wheelock	1	0	0
William Broomhead	1	2	4
Abraham Merchant	1	0	0
Samuel L. Lees	1	6	10
John Price	5	0	0
Joseph Wooton	1	0	0
William Frodsham	0	9	6
Henry M'Ewan	3	0	0
Lorenzo D. Butler	0	7	9
James Bond	0	13	4
Carried forward	£17	11	1

	£	s.	d.
Brought forward	£17	11	1
Charles Miller	0	7	10
Crandal Dunn	1	0	0
Lucius N. Scovil	2	4	0
John Halliday	0	5	8
Robert Martin	0	16	3
William Hulme	1	2	9
John Johnson	0	16	0
William M'Keachie	4	1	4
John Swindlehurst	1	7	0
Francis Jackson	0	6	8
Alfred Shaw	7	10	0
	£37	8	7

NOTICES.

We must inform applicants for STAR number one, that they are now out of print, and it is out of our power to accommodate them.—ED.

Elder Franklin D. Richards is appointed first counsellor to the presidency of the Church of Jesus Christ of Latter-day Saints, in Europe, and the adjacent islands. ORSON SPENCER, President.

Elder Sirrine wishes us to give notice, that a Conference will be held in Manchester on the first Saturday and Sunday in February, commencing on Saturday, at two o'clock, p.m.

Owing to a press of matter on hand, we are obliged to lay over some communications till our next. We also find that some have been mislaid till too late for this number of the STAR, from the confusion attendant upon the change of the office into our hands, and just at the time when our brethren were taking their departure for the Camp of Israel; for all which we believe our readers will excuse us.

A Tea Party of the Saints came off on the evening of the 14th instant, at the Music Hall, in this town. There was a large and respectable company present, nearly as many as could be accommodated. Elders Hyde, Pratt, Taylor, and most of the Elders from America attended, and offered sentiments bespeaking the joy they all seemed liberally to partake of on that occasion. Much instruction was given by the Twelve, as well as many spicy remarks from them and others, not forgetting a spirited song, adapted to the occasion.

I would recommend to the Saints in Britain a little work by Elder Moses Martin, President of the London Conference, entitled a "Treatise on the Gospel," originally published in America, and now re-published in this country. It is a clear and succint statement of good news—even the Gospel—and towards the close, is finished in brother Martin's own peculiar style. I am the more earnest in this recommendation because of the peculiar position of brother Moses Martin's family. He left them in charge of brother Anderson, who, with his son, were lately killed in the skirmishing at Nauvoo; and since her protector has been cut off, and while her husband is far, far away, sister Martin has been cast out by the mob, and was robbed of the little she then possessed—in short, left destitute. Let this appeal meet your cordial response in the purchase and sale of this good little work, and God will bless you. JOHN TAYLOR.

I have aggreed to dispose of these for the benefit of brother Martin and the Saints. Retail price 6d. each, but to the agents 4d., and the price being advanced as with the other books in the office, and they shall be sent as ordered with the STAR. They may also be had from the author, Moses Martin, at No. 1, Fletcher's Row, Vineyard Gardens, London.—I have also some hundreds of "The Visitor," written by Elder David Candland, President of the Carlisle and Newcastle Conferences. Of these, a stranger enquiring by whom they are edited, says "*they are very cleverly written*," and as we wish to dispose of them, and settle the printer's bill promptly, numbers 1 and 2 shall be sold at 4s., and number 3 at 7s. per hundred, at 6, Goree Piazza. THOMAS D. BROWN.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4. FEBRUARY 15, 1847. VOL. IX.

MESMERISM.

The following article on *Mesmerism* or Animal Magnetism, was commenced by Elder John Taylor while in Wales, but the greater part hurriedly sketched just before his departure to America, to join the Camp in the wilderness—and left unfinished, or in outline, with the request that I should fill it up. The subject is comprehensive, and the principles laid down are his; but, it may be, some of these are obscured or injured by my language. Give Elder Taylor all the merit due for the excellent thoughts contained in it, and place the blame to my account for any faults you may discover therein.

T. D. BROWN.

Liverpool, 23rd January, 1847.

TO THE EDITOR OF THE STAR.

Merthyr Tydvill, Wales, December 2nd, 1846.

Sir,—Having a few moments leisure, I have thought good to write an article on the subject of mesmerism or animal magnetism, to guard the Saints against the frauds and impositions of men, and the power and influence of Satan.

I have noticed in my travels through England and Scotland, in company with Elder Pratt, that some of the Saints have entertained erroneous notions in relation to this, so called, science. To prevent those opinions spreading, and to guard against the influence of *false spirits*, and the *power of Satan* in disguise, is the object of the following remarks.

It is not my intention to enter into a critical disquisition on animal magnetism, nor into an elaborate examination of mesmerism as a science; for that would be too tedious and lengthy for a communication of this kind—nor shall I only abruptly assert, as I have heard some, that it is altogether an imposition, and a fraud practised upon the community, and that it is got up by designing persons for the purpose of deception.

That many, otherwise enlightened and intelligent persons, seeing a manifestation of power, and a development of peculiar influences, attribute to magnetism what ought to be attributed to another power and influence, and unwittingly and undesignedly become the aiders and abettors of a cause, which is deceptive and injurious, is evident; and while they, in their foolish imagination think they are doing good, they are laying the foundation of principles which must ultimately result in misery, destruction, and ruin.

That there is a power manifested in mesmerism is evident to every unbiassed mind; but to say that the power is purely magnetic, would be assuming too much, and would require a little investigation. The laws of magnetism, as a science, are

clearly defined, as also the laws of electricity; and the study of the needle, the magnet, the galvanic battery, and the electric machines and telegraph, have become matters of interest and useful science. And it has become a matter of fact that we can draw the lightning from the heavens, and govern this powerful agent at our pleasure; that through the power of magnetism we can navigate the boundless ocean with certainty; and by electricity convey our thoughts with the rapidity of lightening to any remote distance. All these sciences are good, together with astronomy, and every branch of natural science and philosophy, and ought to be studied and known by the Saints, inasmuch as they are within their reach, and it is well to know every true principle both on the earth and in the heavens.

Animal magnetism is called a science, and is professedly conducted on scientific principles; yet, without impugning the motives of its advocates, I would state that its very name is a misnomer, inasmuch as it would attribute to the animal or corporeal body, what belongs to the agency of an invisble influence or spirit. And here I would not wish to attach any undue influence to terms or words, further than they represent certain ideas; and to give the ideas themselves a full and fair representation, for I believe myself that the spirit of man is material, that it is matter—but more subtle, elastic, and refined than that of our corporeal bodies—and not subject to disease, decay, corruption, and infirmity, nor to the influence of the same laws that affect our natural bodies; and that although the corporeal body cannot handle spirit, yet that spiritual intelligences can commune with and handle each other, and operate upon matter; for we are told that Jesus created all things by the word of his power, though he had not then received a corporeal body; and Satan, who has not a corporeal body, influences men and leads them captive at his own will.

The views, as I understand them, of the professors of animal magnetism are, that the system of man is corporeal; that the mind is contained in certain organs of the body, or developed through them—that as the retina of the eye receives the shape of the object looked upon, through the exquisite fineness and susceptibility of the nerves, and imparts the impression through the optic nerve upon the retina—its flattened extremity—to the sense—as in the daguerrotype process, the image is transferred to the prepared plate: and as, through the principles of vibration, sound is conveyed to the drum of the ear, and through the nerves to the senses; and as the fine and minute particles of matter which come in contact with the nasal organs, give us the sense of smelling, so it is through a magnetic influence that the natural senses are operated upon, in the same manner as the ear, the eye, and the nose—all by the touch; and that the brain is the seat of intelligence; and hence phrenology is brought forward as the handmaid of mesmerism, and the various phrenological developments touched by the mesmerizer to prove not only his system true, but the other also.

As I stated before, I cannot follow this subject at present in all its meanderings, but will simply state, that what they ascribe to matter, in their sense of the word, I should ascribe to spirit, and say with the scripture, "there is a spirit in man, and the inspiration of the Almighty giveth it understanding." And that spirit which is in man, may be operated upon by the spirit of God, or the Devil, according to whom they yield themselves servants to obey—or to the spirit which is in another man, if they yield themselves to it. Hence, in former days, while some were led by the spirit of God, and were the sons of God; others sold themselves to the Devil to work wickedness, and this wickedness was developed in the shape, and under the various names of soothsaying, witchcraft, necromancy, magic, and familiar spirits. And those several persons were not destitute of a supernatural power and influence, for they had very great gifts, and performed great miracles.

The body and spirit constitute the soul; hence, when God made man, he breathed into his nostrils the breath of life, and man became a *living soul*. Before this he was only a lifeless lump of clay, inanimate; and before the breath of life was breathed into him you could not magnetize him, nor can you, when the breath of life is withdrawn, consequently there is something more than the animal frame to be acted upon. This is one argument I adduce to prove the term animal magnetism a misnomer. The organs of the body exist just as much after the spirit is withdrawn as they did before, until they are impaired by decomposition or decay. The body is of itself only part of the soul, and when the body and spirit are separated the spirit returns to its own element, and the body to the dust. The question

here would arise, By what power was the spirit imparted to man? By the power, spirit, or breath of God. By what power will the body be raised and re-united to the spirit? The answer is obvious; by the power and spirit of God. Can another power do it? No; magnetism cannot do it! By galvanism you can produce a momentary movement of the body after the spirit has left it; but by this power you can neither impart intelligence nor life. God, then, is the giver of life and intelligence, when he takes these away they cease to exist in the body, and thus the body and spirit continue or remain apart until he again restore life, and re-unite them; and if he do not, no earthly power can.

We have here shewn that animal magnetism cannot operate upon the body separated from the spirit. The next question that would naturally arise is, by what power or principle do magnetizers act or operate? When the thing is neither fictitious nor exaggerated, it is the operation of spirit upon spirit; and the spirit operated upon, having power over the body that it inhabits, produces the various effects that are developed through the power of what is called animal magnetism; for the spirit has power over the body, and the body moves as the spirit wills. The Spirit, under these circumstances does not think or act for itself, but is acted upon, and stands in the same relation to the body as steam does to the engine. But, says the objector, if this is the case, why is it that when any of the organs are impaired, connected with the head or brain, people do not retain their intelligence? I might here ask, why (if steam is the principle of power in an engine) does not the engine work, when some of its parts are out of order? The mechanic would answer, that it takes a perfect engine, as well as steam, to produce the effect; and I should say, that as the spirit is only part of the soul, it requires a perfect body and spirit, and all the functions to be correct, to make a perfect man. When the machine or body is perfect, it then can be acted upon by this invisible agency or spirit. I repeat the comparison,—just as a perfect engine is acted upon by the steam.

The scriptures say, that formerly many spirits had gone forth into the world, and the discerning of spirits was given, as a gift, to enable the church to recognize true spirits, and detect those that were false.

Devils exercised formerly what would now be called a magnetic power over men and women; hence, when the woman of Thyatira cried out, "these are the servants of the most high God, that shew unto us the way of salvation," she was under the influence of a spirit of that kind, which had power over the organs of her body, and made her speak the words which it desired; this she did, following the apostles many days. But by the power of the spirit of God in Paul, which was stronger or more powerful than that of the spirit which possessed her; she was commanded, in the name of Jesus Christ, to hold her tongue, and the spirit to come out of her; it did so, and her exhibitors no doubt found fault with Paul and felt their loss. This is called a spirit of divination, which possessed her, and brought her masters much gain by soothsaying.

"There were seven sons of one Sceva, a Jew, and chief of the priests, called vagabond Jews—exorcists, who took upon them to call over them which had evil spirits the name of the Lord Jesus, and who wished to exercise the same power as Paul did, saying 'we adjure you by Jesus whom Paul preacheth;'" but neither being expert at magnetizing, nor so powerful as those they sought to dispossess, they were discomfited, and brought into difficulty by their more powerful magnetizer, who, through the man, exclaimed, "Jesus I know, and Paul I know, but who are you?" And here let it be observed, it was the Devil in this person that flew on them—so say the scriptures; yet, it was in reality the man himself who leaped on them and overcame them, being operated upon through the organs of his body, magnetized by, or possessed of, the Devil. Those men were exorcists, or miracle workers themselves.

There was also another man, Simon, a sorcerer, in Samaria, who worked miracles, bewitched, or magnetized the people, who thought like some at the present in regard to magnetism, that it was "the great power of God;" but when he saw that the apostles possessed a power also, he wished to have that power, that he might yet be more expert; but he was given to understand, that if the Devil disposed of his gifts for money, God did not. There may have been, and no doubt there were, and are, different gifts or manifestations, but these all proceed from the

same source—the father of lies, who was, and is, a deceiving spirit, and the head of the powers of darkness.

There are different powers on the earth whereby miracles are wrought, and some of them perhaps according to the science of heaven, yet not acknowledged of God, because they are illegal, unauthorized, and in some instances, sought to be exercised against the sons of God. As Balaam, whom Balak sought to divine against Israel sending the gift of divination; but Balaam could not curse whom the Lord had blessed. Twice did he seek for enchantments, as at other times, to divine, after Balak had as often built him seven altars, and offered seven oxen and seven rams on them; but on the third occasion, feeling that his usual enchantments failed to procure Balak's desire—a curse on Israel—Balaam lifted up his eyes and the spirit of God came upon him, and he again blessed Israel. Had Balaam's prophecies and divinations been legitimate, he would not have met with the opposition of the greater powers, as he did in the way while riding on the ass.

Again, there were witches and wizards, who, having this power, were not allowed to live in the days of Israel, when the law of God prevailed; yet one was spared, and Saul sought a manifestation of her power and of the familiar spirit and divination by which the witch of Endor called Samuel forth from the dead, illegally, to answer Saul, when the Lord would no longer answer him by dreams, Urim, or prophets.

There is no *legitimate* power but the priesthood, or the authority of God conferred upon man: it holds the keys in heaven and on earth; has power to bind, loose, remit, retain; sees into the future, has visions and prophecyings. Any information obtained by an illegitimate power, is revealed unlawfully by the spirit of Satan, through the knowledge he has of spiritual things and subjects, which he possessed aforetime, ere yet he was hurled from heaven, drawing the third part of the hosts thereof with him. The persons employing knowledge so obtained, to the power and influence of that spirit whose they are, or may become; for his servants ye are to whom ye yield yourselves to obey, have like some sold themselves, according to scripture, to work wickedness, and that too, perhaps unwittingly. I have met with some who were Saints that had been magnetized by unbelievers, and they partook of their spirit and have fallen from the simplicity of the gospel. Again, I have met with Saints who have magnetized others, not knowing that they were doing wrong, and the persons have received no material injury, because the magnetizer himself had not a bad spirit; but let him continue to do it and he would loose the spirit of God, and so would those who were operated upon. God does not require the aid of the Devil to support his work; if it cannot stand by his own power, let it fall. We do not need the power of the Devil unless we have become corrupt, and then we are of course his subjects. We shall not ourselves go to magnetizers, nor suffer ours to go to them, to be benumbed for amputation, excision, or healing; if anything is the matter with us, we shall call for the Elders of the church, and let them pray for us, and anoint us with oil in the name of the Lord, and lay on hands, that we may be healed and strengthened to endure, as good soldiers and faithful sons; and then if we have not faith to be healed, we shall die in the Lord; and it is better to die in the Lord than live by the power of the Devil, if indeed, we could thus be kept alive; but if God does not heal us, the Devil cannot.

Saul became corrupt and wicked; he sought by the Urim, &c., (see 1st Samuel xviii. chap., before referred to), God did not hear him, he then sought, through the divinations of a familiar spirit, in a witch, how he might live and escape the Philistines, but he had to die.

We must not be deceived by power; Satan has power, and can use it in all forms and under every disguise; he lent it to the wise men, and sorcerers, and magicians of Egypt, who had power to imitate the power of God, made manifest through Moses —to make "frogs, turn water into blood, and rods into serpents" by their enchantments. But the power of God through Moses, was greater than that of the Devil through the magicians, as is manifest by the serpent made from the rod of Moses swallowing all those of the magicians, and these could neither make lice, nor be healed of the boil. But God's power was, is, and ever shall be, greater than the Devil's, though he could aid the astrologers, soothsayers or magicians, who had books written, such as the vagabond Jews read and practised from, using curious arts, even those of the same school as the seven sons of Sceva, but many of them having believed and

obeyed the gospel, burned these books before all men. He can come as an angel of light, and come with all deceivableness and lying wonders, great pretensions, manifestations, &c. Nor is his power yet ended, he will accomplish great things in the last days, and exhibit some most marvellous and deceptive powers. "Three unclean spirits, like frogs, will come out of the mouth of the dragon, of the beast, and of the false prophet; these are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world. They will gather the kings and nations together to the battle of that great day of God Almighty," through the influence of those miracles, and lead them to destruction at Jerusalem, and all the world shall wonder after the beast. The nations go up to Jerusalem. Then they meet with the two prophets, witnesses of God, and the agency of these three spirits, or the lesser power shall be overcome by the greater power and be overthrown—even by the power of these two prophets, which is the power of God (see xi Revelations, 9 verse). Again, after the thousand years, Satan is to be let loose for a time; he again goes forth to deceive, and does deceive, gathers the people against the Saints, and fire comes from heaven and destroys them. There has been a continual warfare from the commencement, between the spirit of God and that of Satan; it is carried on to the last, we can join which standard we please, and yield ourselves subjects or servants to which we think proper.

I said Satan deceived; this is his peculiar characteristic and province: the magicians, soothsayers, and many others, were believed to be men of God, to have power from God, and men, princes, and kings sought to them. The people believed Simon Magus had the great power of God. Many suppose that the oracle at Delphos, the ancient Egyptian, Babylonish, Roman, and other oracles were worked upon by this power, and all those powers sought to *exhibit* their power and make it manifest —see the whole from the magicians of Egypt to the last in Revelations, and in modern times. God's prophets never manifest their power or the power of God, merely for an exhibition of the same; they have used it for deliverance and defence, as Elijah who slew several by fire who came to take him. The two witnesses in the last days shall cause fire to come out of their mouths to consume their enemies, but that is in defence. When Jesus was on the earth he made no ostentatious display of his power, but frequently said, "tell no man, and give glory to God," &c. &c. Nor has any of the men of God any thing to boast of, but the mercy, grace, and power of God; he has no exhibitions to make, nor trials of his skill—no boasting; he uses the power given him of God, and gives God the glory. Jesus said, the "words that I speak, I speak not of myself, but the father that dwelleth in me, he doeth the works."

Whenever there is an exhibition of this kind, set it down as from the Devil, he likes to exhibit his powers, God does not; or if it is made manifest it is in goodness, mercy, healings, and salvation.

It is not enough to say magnetism is not an influence of this sort or from this spirit; for the schools of Egypt, the sorcerers among the vagabond Jews and other places, were organized, kept their own secrets, and could easily perform many ceremonies, and deceive people by their incantations and mummeries, thus drawing aside their attention from the true influences at work, by more ostentatious manipulations; whilst it might, in reality, be by the principle now practised, or the magnetic power they possessed. If the knowledge of animal magnetism was confined to a few, they might now do the same things, and keep secret to themselves, the processes by which bodily stupor and mental activity are induced. Have nothing to do with the "unfruitful works of darkness." Believe not every spirit, try all the spirits, and seek from God the gift of discerning of spirits. Receive not every power as from God; but having received the fulness of the gospel, the gift of the Holy Ghost, and the spirit of revelation in the knowledge of God, be content, and seek WISDOM from that source where it abounds—it is high as heaven, deep as hell, wide as the universe, has no beginning nor end, bottom nor shore, extends from eternity to eternity, worlds without end.

That the Devil had scientific knowledge, and power to exhibit and display the same (not for salvation) but for destruction, is evident in the plentiful and powerful discharge of God's electric battery upon Job. Satan is the prince and the power of the air, and the Lord said unto him, "all that he hath is in thy power, only upon

himself put not forth thy hand," and speedily a messenger adds, "the fire *of* God" but not *from* him, nor by his power, on this occasion, "is fallen from heaven, and hath burned up the sheep and servants and consumed them, and I only am escaped alone to tell thee."

Finally, I would entreat you, study first to know yourselves, to keep the commandments of God, to recognize, honour, and uphold the delegated power of God —the priesthood, whose acts will always be for the benefit and salvation of the creature, and to become acquainted with matter in all its forms, organizations, and laws: and I pray that you may be guided into ALL TRUTH by the spirit of God, worlds without end. Amen.

For JOHN TAYLOR,

T. D. BROWN.

NIGHT OF MARTYRDOM.

Twenty-seventh of June, 1844.—Eventful period in the calendar of the 19th century! That awful night!! I remember it well—I shall never forget it! Thousands, and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings and lightnings, and tempest; but the majesty and sovereignty of Jehovah was felt far more impressively in the still small voice of that significant hour, than the roaring of many waters, or the artillery of many thunders, when the spirit of Joseph was driven back to the bosom of God, by an ungrateful and blood-guilty world. There was an unspeakable something, a portentous significancy in the firmament and among the inhabitants of the earth. Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt at the very moment the prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what had passed with the seer and patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret, and enquired why am I thus. One of the twelve apostles, while travelling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable anguish of heart, without knowing the cause, that he was constrained to turn aside from the road and give utterance to his feelings in tears and supplications to God. Another apostle, twelve hundred miles distant, while standing in Fanuel Hall, Boston, Massachussets, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed thick and long from his eyes. Another, president of the high priests, while in the distant state of Kentucky, in the solitude of midnight, being marvellously disquieted, God condescended to show him, in a vision, the mangled bodies of the two murdered worthies, all dripping in purple gore, who said to him, we are murdered by a faithless state and cruel mob.

Shall I attempt to describe the scene at Nauvoo on that memorable evening? if I could, surely you would weep, whatever may be your faith or scepticism, if the feelings of humanity are lodged in your bosom; all prejudice and mirth would slumber, till the eye of pity had bedewed the bier, and the heart had found relief in lamentation. Before another day dawned, the messenger bore the tidings into the afflicted city; the picquet guards of the city heard the whisper of murder in silent amazement, as the messenger passed into the city. There the pale muslin signal for gathering the troops hung its drooping folds from the temple spire (as if partaking of nature's sadness), and made tremulous utterance to the humble soldiery to muster immediately. As the dawn made the signal visible, and the base tone of

the great drum confirmed the call, fathers, husbands, and minor sons all seized the broken fragment of a dodger, or a scanty bone, for the service that might be long and arduous before their return, or swallowed some thickened milk (as might be the case) and fled to the muster ground; the suspicious mother and children followed to the door and window, anxious to see the gathering hosts emerge from their watch posts and firesides, where rest and food were scanted to the utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that *mournful spirits* had saddened their hearts with during the night. The speaker stood up in the midst, not of an uniformed soldiery of hirelings, for they had no wages; their clothing was the workmanship of the dilligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies, earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the prophet and patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly as it must feebly, that hallowed—that solemn and ever memorable hour! The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand to half draw the glittering sword, and feel the sharpness of the bayonet's point and its fixedness to the musket's mouth. But the well planted principle of self-command, and also of observing the order of heaven and the council of the priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evil doers to Him that judgeth righteously, and who hath said, "vengeance is mine and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to angels and men, that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God. It was the most unearthly and morally sublime scene that I ever witnessed. Contemplate a city and community of 20,000 people, whose love for their leader, the prophet of the Lord, was warm and abiding as the love of David and Jonathan, in an evil moment betrayed by a sovereign State! Under his instructions they had been taught the ways of truth and salvation—they had been gathered from remote parts, even distant islands and continents, that they might hear the word of the Lord from his lips, and build up a city where *gambling* and *lewdness*, *theft* and *drunkenness* should have no admittance! And the life of Joseph was considered so necessary to the work of God and the welfare of the human family, that many thousands could readily have died in his stead, if that could have preserved his life. But the governor of Illinois, the Commander-in-Chief of 80,000 organized militia, threatened the speedy demolition of the whole city of Nauvoo, if Joseph was not delivered up to him for trial on the *antiquated charge* of treason! He made the most solemn assurance, and pledged the sacred faith of the State that he should be kept safe and unharmed until he could have a fair and impartial trial But oh! the cruel perfidy of that modern Nero, the governor! and the bloody butchery of the soldiery (some of whom had been disbanded and others had not), that could deliberately murder innocent and helpless men, that had surrendered at discretion, after all the strongest assurances of protection! The soldiery in Nauvoo numbered near four thousand, while those in alliance with the bloody perpetrators in the country, were not more than one half the number. They would have been an easy prey to the merited revenge of the outraged force at Nauvoo; but that force bore the outrages with coolness and wisdom that has never been equalled by uninspired men. They governed themselves under circumstances the most extraordinary, and hearkened calmly to the voice of wisdom, when their pain and grief were almost insupportable. The soldiery on the Temple square heard, but felt that there was no adequate victim for vengeance in the county, or even in the destruction of the whole State. Some, least tender in their hearts, found relief in tears. In the houses of the Saints, aside from the soldiery, females, less competent to bear the news than husbands and fathers, in some instances lost their sanity of mind for a season; but as the sun arose and the people congregated on the green, after being exhorted to give their

enemies into the hands of Him that judgeth righteously, tranquillity and order ensued. But not so with the mob. During all the bloody night their houses were hastily deserted by men, women, and children. So great was the consternation and so precipitate the flight, that even females fled in their night clothes, almost naked, and continued their flight amid imprecations and shrieks for the distance of even fifty miles, where, exhausted and frightened, they alarmed villages and the city of Quincy to the ringing of bells, and the speedy gathering of every person that could bear arms for their defence; but no man pursued, though "the wicked fled."

To be Continued.

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1847.

AMERICAN PROJECT FOR IRISH EMIGRATION.

The *Belfast Vindicator* contains the following:—"We are enabled to state, on the authority of private letters from respectable parties in New York, that a plan for enabling the destitute Irish to emigrate, on an extensive scale, from their present wretched habitations to the delighful valley of the Mississippi, is in contemplation in that city. The outlines of the project are these:—A large moneyed company is to be formed in New York. By this company ten good ships, at the least, will be provided to bring out Irish families for the purpose of forming a colony in the valley of the Mississippi. The company will have its own responsible agents both in Ireland and America; it will supply every family so brought out 100 acres of land, implements of tillage, and everything necessary for their new condition during the first twelve months. The remunerations from the colony to the company would be by yearly instalments extending over several years, in order to make the repayment of the expenses easy to the settlers. It is believed that by this means of transit, 10,000 souls would be removed from the shores of Ireland to the banks of the Mississippi in a year."

We are by no means adverse to the foregoing method of aiding the poor, if it shall be carried out on principles of equal justice to the operatives and employers. Any thing of the kind is better for the indigent sufferers of Ireland, and the Island of Great Britain, than to be for ever bowed down as a bulrush under feudal institutions and usages. By this means the poor may get into a land that is not scanted in dimensions and narrowly hedged in by impassable seas. They may get to a "goodly land." Let such as have the offer improve it; and may capitalists of the United States be moved upon by the spirit of the living God to facilitate the emigration of thousands, yea, millions (for there are now three or four millions in this enlightened christian kingdom ready to perish for lack of bread). The famine is sore in this land; the most so of any that has been felt for several centuries past. Scores are actually dying daily. Now is the time to become acquainted with the vast resources of the land of promise. The rich and the noble must turn preachers and publish salvation to the poor. We mean they must, from interest or policy, set forth the natural facilities of the continent of America for securing a livelihood to the poor; and they must and will help to populate that land. God has one ruling motive in this, while men may have various motives. If they mean it for gain—He means it for the deliverance of the righteous. Capitalists in the states, and in the old countries, can employ labourers in America far more profitably than in the old countries; and every annual swelling tide of emigration throws the balance of interest into the scale of further and increasing emigration, and it will continue so to do until an entire change in the political aspect of both nations will be effected.

It is not for us now to tell what will be the effect of that change upon the destinies of the two nations, but it is now recorded, and the wise shall understand,

and many already do understand. We say the tide of emigration has begun, and it cannot stop. The kingdom of heaven is set up, and it "gathers good and bad." It is a day of gathering, and after that the burning comes. Every emigrant helps to make another emigrate. The enterprising son will return from America in order to bring his wife and children, and father and mother into that goodly land, and save them from penury, and plant them among the voters and commoners of that land. Thus one emigrant often quadruples his number. And the poor and labouring class that remain at home, look upon their oppression and vassalage with the leaven of indignation swelling in their breasts. They are less contented with antiquated institutions, and raise the signal for reform in government. The axe is raised against the law of primogeniture and entailment of estates, and against supporting any longer a lame religion on the crutches of government.

The spirit of emigration is breathed upon the face of christendom. The inhabitants are agitated by it. The nations (though perhaps unwittingly) are helping it on, and God, the Great and Terrible God, is helping it on by famine and pestilence—and national vanity and pride of dominion—and by individual cupidity and lust of power—and by the love of the truth and the covenants of promise—and by the hopes of eternal life and final glory! The government of Great Britain has set the example of aiding emigrants to Canada and other parts; like the good Samaritan taking the emigrants into her own ships to the very place of destination without charge. They have seen and tasted the grapes of the promised land, and brought back a good report. The result is, that their neighbors have an hankering for some of the same fruit, especially at this time when there is a sore dearth and scarcity in their own land. But the government is alarmed lest the emigration increase and become too multitudinous. In the late popular speech of Lord John Russell, fears on this subject are explicitly avowed. His words are, "there had been in consequence a large increase in the amount of emigration during the years of 1845 and 1846, and affirmed *that under such circumstances he should be afraid of giving a stimulus to further emigration.*" What is the matter? Does his lordship fear that there will be but few men left if this tide of emigration increases? Surely his fear cannot arise from the apprehension of their coming to want, for they return after a little with sovereigns enough in their pocket to remove their friends and kindred with them, to the same land or to the States. His lordship must then fear, that in case of a continued *swarm* of emigration, *the old hive* shall fail to receive its usual deposites which feed the aristocracy of the nation.

Truly we must confess that this is a dilemma from which we do not know how to extricate his lordship, only by letting it take its course. The time *was* when government might have perpetuated its prosperity by undoing the heavy burdens, and loosening the shackles of oppression, and giving the "hireling his wages that have been kept back by fraud." The fetters have been drawn so tight that it is difficult to heal the wound, though they may be removed from the sufferer. If emigration is now stopped, so far as the patronage of government is concerned, the middling and industrious classes that have a sufficient pittance to set them on a foreign shore, will still emigrate, and these are the bone and sinew and support of any government. While on the other hand, the exceedingly poor and disorderly, indolent and disquieted, will remain as thorns in the side of the nation, ready to execute the mercenary and aspiring purposes of insurrectionists, and prove a cancer to the body politic. The best policy then, is doubtless to let them emigrate under the benign patronage of government, with all their prepossessions in favour of her Majesty's government, and the endearing ligaments of patriotism, and ties of lineage and tradition are unsevered and unsinged. Let them go, not merely to one part of

her Majesty's provinces, but divers provinces and dependencies, where they can bring the product and growth of every climate and soil to the land of their birth, and the home of their fathers. While a portion may go to the Canadas, let other ships be freighted with this species of living wealth to Oregon, and the eligible and commanding locality of Vancouver Island.

The greatness of the tree, and the capacity of its trunk, is known by the length, and multitude, and fruitfulness of its branches. That nation is truly great that employs her utmost resources for the greatest prosperity and enlargement of *all* her citizens. Her Majesty's Government is eminently a maritime power, and thereby fitted to carry and plant her subjects into every eligible part of the globe. There her surplus subjects will not only magnify the name of Britons, but increase the tide of her wealth and glory. Lord John has justly and wisely said, that it would be inhuman to send off vast numbers of paupers to uninhabited lands to perish in a helpless condition. We are no advocates for such a measure. Our plan is to send off such a number of *absolutely destitute*, in company with a savory number of such as have a competence, that the whole may prosper. The physical energies of those *absolutely destitute*, constitute a capital of the *first order* in importance. And that portion of emigrants who have a monetary competence, or even abundance, can turn the capital of the former class to the best account in an early settlement. But lest the competent class should not have an abundance to encounter the difficulties of actual settlement in a distant province, let the gratuity of Government come timely to their aid. We say *gratuity;* no, we will not even ask the aid as a gratuity. We will only ask such a loan, or benefice, as his Lordship has proffered to Ireland, to purchase seeds, and to the guardians of the poor, and for the drainage of rivers and streams, with its proposed extension to the improvements of waste lands in Ireland, and the sale of embarrassed estates. Neither will we ask it for the long period of "22 years, at the reduced price of 3½ per centage." Less favourable terms, we believe, will put her Majesty's subjects in a prosperous condition in Oregon or Vancouver, than they would be in Ireland according to his Lordship's plan.—According to our plan the poor might become freeholders, and in the high-road to affluence, and the sinews of national strength be augmented. But in the other alternative, it is conceived that a mere temporary relief to the poor, would increase the wealth, and consequent power of oppression, of the landlord, and leave room for starvation to revisit the abodes of the poor after a little season. After all that are disposed to emigrate to foreign parts have gone away, there will still remain enough at home to need the aid of Government, and the benefactions of the liberal and charitable. Nor is there any danger of EMIGRATION becoming so great as to have a sinister effect upon either the wealth, or peace, and strength of the nation at home. By no means. The redundant population will be removed to fertile provinces, where instead of being as a sickening tumour upon the national body, they will not only become self-supporters, but fruitful contributors to the national treasury, enlarging her commerce, and multiplying the bounties of her agriculture. The productiveness of her Majesty's possessions in both the Indies will support this position. But when provinces are secured to a nation by the emigration and settlement of her own sons, and not by bloody conquest, a greater revenue may be expected, and the principles of loyalty supposed to be more abiding.

On the other hand, the population at home having experienced barely a *wholesome pruning by the emigration of her redundant and impoverished members*, will become more productive, loyal, and peaceful. And the restoration of home prosperity, by this means, will prove an effectual antidote to *excessive* emigration, which his Lordship has inadvertantly surmised, with some show of fear as to the

consequence. The attachment of home, country, and kindred, will always bind a people to their native land, other things being equal.

In conclusion, we humbly trust that the avowed predilection of many thousands of her Majesty's loyal subjects, in favour of emigrating to some of her Majesty's provinces, in preference to any Foreign Government, combined with the voice of Providence, heard in the famine and pestilence, will not fail to obtain a candid hearing. The enterprising capitalists of other Governments are already on the alert in planting some ten thousand of her Majesty's loyal subjects under the banner of the American eagle. Will not Britain colonise her own subjects on her own territories? We wait for the answer.

LETTER TO THE EDITOR.

Cheshire, February 5th, 1847.

Brother Spencer,—If you have room in the next STAR, please insert this communication therein, if you deem it of sufficient importance to the Saints to merit their attention.

I am extremely glad to hail you on the shores of Old England, almost as one from the dead. It seems that it was your brother that died, and you were spared to come here according to your appointment, and take the part in this great and important work that was assigned you. God Almighty bless thee and make thee a true and faithful watchman and shepherd unto this great people. They are a good people, and a people whom the Lord delights to bless and honour. They will listen to your voice and obey it—they will love you for the sake of your priesthood and appointment; and when they become acquainted with you, they will love and honour you as the servant of God in deed and in truth, because you point them to the fountain of all good.

Now, therefore, on your shoulders rests the responsibility of directing the affairs of the Church in the British Isles, under the directions and instructions of the Council of the Twelve Apostles in the American wilderness. Brother Franklin D. Richards is duly appointed your counsellor and assistant. "His word must stand as a law to the just, and an end of controversey to them that are saved," and your word must stand as a law unto him, and an end of controversy upon all matters pertaining to the kingdom of our God, and to the duties of his calling. His voice is your voice wherever you are not. This is the order of your callings—the authority of your priesthood, and the spirit, power, and wisdom of our God.

This solemn obligation now rests upon you to guide this people in wisdom—to direct their course in truth, and to spread abroad the light of the glorious gospel of the Son of God, by all lawful and prudent means, both among this nation and other nations also, so far as the Lord shall put it into your power to accomplish. "He that is faithful over a few things shall be made ruler over many."

To our American Elders I would say, that on my return to the camp (if God permit), I will make a faithful respresentation of your circumstances, health, and condition, and also the wishes and desires of the people here to emigrate, and obtain their counsel and advice, and either send it to you myself for publication in the STAR, or get the Council to write officially.

It would not be proper, under existing circumstances, for any people to make their calculations to emigrate to the camp or wilderness until after you get an official communication from the council as an answer to the representation that brothers Pratt, Taylor, and myself shall make on our return, unless the Queen should listen to our prayer, and prepare the way for emigration to Vancouver. In that case let the emigration begin just as soon as government may open the way.

As you, brother Spencer, had the misfortune nearly one year ago to lose your wife, a very interesting and valuable woman, I counsel and advise you to marry again in this country. This will be for the honour and good of the cause, and also for your own comfort and well being. In this you shall be blessed before the Lord.

My peace and blessing I leave with you, and with brother Franklin in the name of the Lord God of Hosts. Amen.

ORSON HYDE.

OBITUARY.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD,"

Said the martyred Joseph, as he was about to go to the place of his assassination, "Who, that knows anything of eternity, is afraid to die?" Jesus, the King of Saints, made but a short though a glorious work on the earth; but he was not idle or indifferent to the welfare of our race after his death. The apostle Peter tells us that he pushed his benevolent enterprise of salvation, immediately after his death, among the abodes of departed spirits. Others, who hold under him the keys of the same priesthood, are suffered to be removed as he was, to the same field of labour. "I go to prepare a place for you." Departed Saints are doubtless co-workers with Him in preparing places for those that follow. Many of the Latter-day Saints have changed their sphere of labour; the writer of this article has been bereaved, during the last twelve months, of the friends and companions of early days, with whom he often took sweet counsel, and with whom he fondly hoped to pass through the rugged vicissitudes of time. But they are gone, and he is left for a little season, bereaved of the counsel of his senior brother, Hiram, and of the companion and wife of his youth, Catherine Curtis Spencer. The former died in the latter part of July last, near the age of forty-seven, at Soap Creek, and was buried at Pisgah. The labours incident to, and consequent upon the expulsion of the Saints from Illinois, brought him to the grave. But he had lived long enough in the church to prove his fidelity to the cause of righteousness, and diligence in building it up. Of him the prophet Joseph once said, in view of his willingness to be used in the service of the Saints at all times, "Brother Hiram is always ready."

His death doubtless gave occasion to the report of the death of the writer of this article, which found its way into the first number of the STAR, volume nine.

Catherine C. Spencer died on the 12th of March, 1846, at Indian Creek, near Keosaqua, Iowa territory, at the age of thirty-five years, wanting nine days. In one month from the time of her departure from Illinois to the wilderness, she fell a victim to the cares and hardships of persecution. The youngest daughter of a numerous family, brought up in affluence, and nurtured with fondness and peculiar care as the favourite of her father's house; her slender, though healthy frame, could not endure the privation of sleep and rest, and the inclemency of the winter season (the thermometer below Zero for ten days). The change from the warm rooms of brick and plaistered walls, to that of mere canvas ceiling and roof, floored with snow and icy earth, was too much for her fragile form to endure. When, through unforeseen hindrances in travelling, there was no place where sleep could visit, or food suited to the demands of nature could be administered to her or her six little children (from the age of thirteen and under), she would cheer her little innocents with the songs of Zion. The melody of her rare voice, like the harmony and confluence of many virtues in her mind, contributed on that memorable epoch of the church, to render her the glory of her husband, and the solace and joy of her children. When asked if she would go to her distant friends that were not in the church, who had proffered comfort and abundance to her and her children, she replied, "no, if they will withhold from me the supplies they readily grant to my other sisters and brothers, because I adhere to the Saints, let them. I would rather abide with the church, in poverty, even in the wilderness, without their aid, than go to my unbelieving father's house, and have all that he possesses." Under the influence of a severe cold, she gradually wasted away, telling her children, from time to time, how she wanted them to live and conduct themselves, when they should become motherless, and pilgrims in a strange land. To her companion she would sometimes say, "I think you will have to give me up and let me go." As her little ones would often enquire at the door of the wagon, "how is ma'? is she any better?" She would turn to her husband, who sat by her side endeavouring to keep the severities of rain and cold from her: "oh, you dear little children, how I do hope you may fall into kind hands when I am gone." A night or two before she died, she said to her husband, with unwonted animation, "A heavenly messenger has appeared to me to-night, and told me that I had done and suffered enough, and that he had now come to convey me to a mansion of gold." Soon after, she said she wished me to call the children and other friends to her bedside, that she might give them a parting kiss, which being done, she said to her companion, "I love *you* more than ever, but you must let me go. I only want to live for your sake, and that of our children." When asked if she had anything to say to her father's family, she replied emphatically, "*Charge them to obey the gospel.*" The rain continued so incessantly for many days and nights, that it was impossible to keep her bedding dry or comfortable; and, for the first time, she uttered the desire to be in a house. The request might have moved a heart of adamant. Immediately, a man by the name of Barnes, living not far from the camp, consented to have her brought to his house, where she died in peace, with a smile

upon her countenance, and a cordial pressure of her husband's hand about an hour previous.

Many tributes to her memory, from the Twelve, and other distinguished friends, expressive of her worth and the amiableness of her life, have been communicated to the writer, which conjugal relationship forbids *me* to insert, but which are still a comfort to the bereaved in his pilgrimage through mortality. Though prepossessing in her manners, her confiding and generous mind always made permanent the friendship that she once obtained. Her unceasingly affectionate and dutiful bearing to her husband, and her matronly diligence in infusing the purest and loftiest virtues into the minds of her children, not only exemplified the beautiful order of heaven, but made the domestic circle the greatest paradise of earth. Said a member of the high council, after her death, who had often observed her in the temple of the Lord, where she loved to linger and feast on the joys of that holy place, "I never saw a countenance more inexpressibly serene and heavenly, than hers."

"'O! she was young who won my yielding heart,'
Nor power of genius nor the pencils art
Could half the beauties of her mind portray,
E'en when inspired; and how can this my lay?
Two eyes that spoke what language ne'er can do,
Soft as twin violets moist with early dew.

In sylph-like symmetry her form combined,
To prove the fond endearments of the mind,
While on her brow benevolence and love
Sat meekly, like to emblems from above,
And every thought that had creation there,
But made her face still more divinely fair."

Her remains were conveyed to the city of Nauvoo, and there, after a few neighbours had wept, and sung, "Come to me; will ye come to the Saints that have died," and expressed their condolence to the deeply afflicted husband, buried, in the solitude of the night, by the side of her youngest child that had died near six months before.

The writer does not mourn for his dead as those that die without hope, knowing they are taken from many evils to come. He desires to dedicate the above faint sketch to his children, now in the wilderness, for the testimony of Jesus, lest time should obliterate from their young and tender minds the recollection of her person and some of her virtues, and thereby perpetuate the memory of the just, while that of the wicked shall rot. He desires the prayers of all Saints for himself and his children, and may the blessing of Almighty God rest upon all who love our Lord Jesus Christ in sincerity. Amen.—Ed.

TO THE SAINTS IN GREAT BRITAIN.

Beloved Brethren,—Having been crowded with business and care on my late departure from your shores for my home in the distant wilds of western America, I had no time to say, *farewell*, or to leave my blessing with you in a formal manner, as a whole, although expressed frequently in our farewell meetings. I have, therefore, providentially returned to your midst after nine days of seafaring life, in order to take a fair start, and to say farewell through the medium of the Star.

I feel the most perfect satisfaction with the manner of our reception and entertainment among you as men of God. I also feel that we have, as far as time would permit, accomplished the work for which we came, and that the utmost success and prosperity has attended our labours. The Church universally has manifested a spirit of confidence and obedience to the instructions we had to impart, and the measures we were sent to propose for their prosperity and deliverance, both temporally and spiritually.

We have also been received and entertained in the most kind and hospitable manner in every place we have been permitted to visit. We have been lodged, fed, comforted, and cheered as if we had been angels of glad tidings, and we feel the utmost satisfaction in expressing our most grateful thanks for all the kindness and assistance rendered unto us while in your midst; and, in the name of Jesus Christ, and by authority of the holy priesthood and apostleship vested in us, we bless the congregations of the Saints throughout this land, with all the officers and members thereof, with the blessings of time and eternity in all their fulness. We also bless the Queen, ministers, magistrates, and people of this realm, while they continue to administer equal justice for the protection of every subject, without respect of persons; and we pray that Heaven's choicest blessings may rest upon the Saints, and upon all that fear God and work righteousness in this land. Ye sons and daughters of Zion, be of good cheer, for God will deliver you in due time, and gather in one the children of God. Pray for us and for the Camp of the Saints in the wilderness. Farewell.

P. P. Pratt.

Liverpool January 29th, 1847.

TO THE SAINTS IN GREAT BRITAIN, GREETING.

It is with inexpressible satisfaction that we hail Elder Orson Spencer and Elder Cahoon, and congratulate the Church on their safe arrival in your midst. They are men of God, worthy your utmost confidence, and well calculated to co-operate with those already in your midst, in carrying out and perfecting all those measures for your future prosperity and deliverance as a people, of which the foundation has been laid.

Elder Spencer has been long and intimately known by us in the councils of the Lord, and will, through the blessing of God and his brethren, and the prayers, confidence, and assistance of the Church, be able to preside over the affairs of the Church in this realm, in a manner well calculated for their prosperity and peace. And as such we hail him welcome to your midst; we bless him and his fellow-labourers, and bless all who bless them, and say to the Saints, receive him even as ourselves. Amen.

P. P. Pratt.
John Taylor.

Liverpool, January 29th, 1847.

STATE OF IRELAND.

Quotation from Lord John Russell's Speech in the House of Commons on Monday the First of February.—There was another subject—emigration—on which he intended to make no proposition, though extravagant expectations, which never could be realized, were entertained respecting it in Ireland. Pauper families could not be removed so as to produce any sensible effect on the population either by public or by private means. This point was to be considered. If you were greatly to assist emigration, and to convey a million of men beyond the ocean, what funds and means are there in the countries to which you remove them. If by a large addition to the burdens of the country we were to remove hundreds of thousands of men to the United States, they would complain, and justly, that we were casting upon them paupers whom we ought to maintain ourselves. If we were to remove them to our own colonies, the same complaints would be made by them—we should reduce them to ruin, and create beggars in abundance where we now had industrious and happy settlers. He then described the measures which he had adopted when he held the seals of the Colonial Department to promote emigration by taking charge of the emigrant at the port of his disembarkation, and by conveying him thence to the field of employment. He showed that there had been in consequence a large increase in the amount of emigration during the years of 1845 and 1846, and affirmed that under such circumstances he should be afraid of giving a stimulus to further emigration.

This is an extract from the best speech, on a subject the most important, before the British Parliament, viz:—the state of Ireland—the present crisis—famine—starvation, and death, not only among the Irish, but felt more or less throughout the world, in the vegetable and animal kingdoms, and by man.

While there is much in this statesmanlike speech that is true, bold, and philanthropic, we cannot help feeling, that in the portion copied above, there is some little that is not true in reality, but highly coloured, unintentionally, to prove that emigration would be injurious, rather than a benefit; and much that seems to dash the cup of hope from our lip, just as we began to sip.

We are sorry our memorial to the Queen, and a copy of it to each M. P. (now mailed), were not despatched before Lord John Russell gave utterance to his opinions on emigration; but we are hopeful that these are not his *final* sentiments on this great measure of relief, and that by command of her Majesty; yea, and of his own accord, he may take up our cause, advocate our scheme, and procure for us all that we seek, temporary assistance, which we shall virtually consider as a loan, and never rest till we have cancelled this liability, and thus become, not only wealthy, but free.

I admit, that large expectations are entertained respecting emigration, not only among the labourers in Ireland, but by the tax-oppressed, half naked, and hungry mechanics and artizans in England, Scotland, and Wales, (as well as by some of the middling classes, who now have some small means, but feel they too are sinking,) and I think their hopes and expectations are built upon justifiable premises.

Here labour cannot be procured, consequently, the people suffer from hunger and cold. In America, and in the colonies, there is abundance of both labour and food, the latter being the partial reward of the former; here, the industrious man has no hope of ever owning more of the soil than the breadth of his father's grave, if ever he gain even this much; there, if a working man exert himself half as much as he must necessarily do here to live, he will soon be lord of large possessions, and receive the just reward of his industry from the teeming, the generous earth.

The effect that the removal, even of pauper families, would have on the labourers and consumers of food left behind, would just be relatively, and in the same proportion, as the number removed stood to those left; for instance, if one be removed from a family of eight, whose scanty supply of food costs forty shillings per week, there would be one-fifth less consumption, or five shillings worth more of food to be divided among the remaining seven, and these, I apprehend, would be able to do all the work the eight formerly did, inasmuch as all are only partially employed, and some of them, in reply to the question, "Why stand ye here all the day idle?" might in truth reply, "Because no man hath hired us."

To Lord John Russell's question, "What funds are there in the countries to which you would remove millions of men?" I reply, the best of all for paupers—FOOD in abundance, the reward of labour, and plenty of employ. The sinews of men, practical and theoretical intelligence of the sources of raw material, and the various modes of manufacturing the same, are the only powers by which wealth and abundance are created and increased.

The universal testimony of settlers, both in the colonies, and from western America is, "Labour is high, for labourers are few; no sooner does an industrious family arrive, than, after a short time of servitude, they learn that land can be had on easy terms, and they speedily set up for themselves, as food producers, and become in their turn the employers of emigrants on hire, as they themselves were employed but a few weeks before."

The United States will never complain of our sending them our surplus population, even though paupers before they are sent; for they know full well the advantage of population to a country so vast as theirs, the greater part of which is yet uncultivated. Spots that now bloom as the gardens of England, were but a short time ago, like millions of acres, the wilds of the west, disturbed only by the wild song of the wood birds, fanned by the genial air, or the insensible recipients of the perfumes from a thousand odoriferous flowers.

The same remarks apply to the colonies as to the states; both are in want of labourers, and there is an inexhaustible field for the reward of industry, above and beyond what is already under cultivation.

Lord John Russell proceeds to prove the arguments I have just advanced, for says he, in effect, "when I had the charge of the Colonial Department I paid a little more attention to the emigrants than had been usual, by taking charge of them at the port of disembarkation and conveying them thence, or assisting them to the field of employment, and that in consequence a great increase in the numbers emigrating had taken place in 1845 and 1846." He then goes on to affirm that "under these circumstances he should be afraid of giving a stimulus to further emigration!" What! afraid to get quit of a surplus pauper population! afraid to benefit the circumstances of the oppressed poor! afraid to send labourers to the places where they are so much wanted—the colonies and the western wilds! Lord John afraid to give the industrious poor a chance of improving their circumstances, and of becoming *bona fide* owners of the soil—their legitimate inheritance! No, it cannot be; he is the descendant of a house too ancient and noble to oppress the poor, or refuse a little temporary assistance in the shape of a loan, for which they would give good security, and in a few years repay. This must never be said of a scion of the House of Bedford—so nobly descended; be *is* the poor man's friend. Has not the whole course of his political career tended to befriend the poor, by supporting every liberal measure that has presented itself in Parliament and out of it.

The fear of encouraging emigration too much, to which Lord John has just given expression, is based on false premises, viz.—The supposition that there are already more than enough going out as emigrants,—a greater supply of labour than the demand for labourers; and thus we might beggar, both the United States and Colonies. I have conversed extensively with colonists and American farmers from the west lately, and I repeat fearlessly *the fact*, that there "the harvest truly is plenteous but the labourers few," in consequence of which, "much corn has never been removed from the ground in the valley of the Mississippi and elsewhere." And I am prepared to produce evidence to prove these statements before the House of Commons if called upon.

There are some thousands of our friends now on their way, at their own expense, to the Oregon Territory and Vancouver's Island, and bearing seeds and implements with them; and there are now twenty-five thousand British subjects ready to join them as soon as they can receive a free passage thither, and a temporary loan on the conditions expressed in our memorial, now presented to Her Most Gracious Majesty, viz., to repay any advances now made to them in full, which they consider only as a loan. May God incline all high in state to favour the industrious poor, that they may be twice blessed.

THOMAS D. BROWN.

Liverpool, February 8th, 1847.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 10TH OF FEBRUARY.

	£	s.	d.
Samuel James Lees	£0	11	9
William Broomhead	1	15	2
John Parkinson	1	1	2
Thomas Nuttall	0	9	6
Crandal Dunn	0	10	0
John Ennion	0	3	4
William West	1	0	0
Robert Christie	1	17	9
William Frodsham	0	2	0
Carried forward	£7	10	8

	£	s.	d.
Brought forward	£7	10	8
Joseph Wooton	0	18	0
George Eyre	0	13	6
William M'Keachie	1	13	0
David Candland	0	7	6
Thomas Smith	1	5	0
Charles Miller	2	16	0
Lucius N. Scovil	2	4	0
	£17	7	8

DEATH.

On July 23rd, 1846, Franklin Snyder Richards; also, September 14th, of the same year, Wealthy Louisa Richards; the former an infant son of Franklin D. Richards, and the latter a daughter of the same, aged two years, ten months, and twelve days. They died while on the journey to the wilderness in the absence of the father on his way to England. What an account will persecutors have to render when their deeds are made manifest at the bar of final justice.

NOTICES.

Payment of the Dividend on the Joint Stock Company will cease after the 10th instant, agreeably to former notice.

Many communications for the STAR are necessarily deferred, and our friends must patiently and quietly allow us to judge when and what to publish. The mechanic likes to have a variety of good tools in his tool chest, but it may be months before he will have occasion to use *all* of them.

We have received several requests from Agents, for books, without advance payment. As good and loyal stewards, under those who have committed to us a talent, with explicit directions for the use of the same, we are constrained to "obey, rather than sacrifice."

ORDINATION.—We are happy to notice the ordination of Elder William Gibson, of Edinburgh, to the holy office of High Priest, under the hands of President Orson Hyde. "The faithful shall go from strength to strength and from glory to glory in the Lord."

EXCOMMUNICATION.—We understand that a brother by the name of Whitton, a Priest, of the Panbrage Branch (Birmingham Conference), has been disfellowshipped for gross immorality. "For he will thoroughly purge his floor and gather the wheat into the garner." Let iniquity be so promptly rebuked by those whose right it is to administer discipline, that it will hide its head in merited shame and oblivion, and men who profess to turn others to righteousness profit by the reproof.

MEMORIAL TO THE QUEEN.—This instrument, measuring 168 feet in length, and containing near 13,000 names, has been forwarded to her Majesty, together with a copy to each Member of Parliament, and also to other distinguished individuals. Tens of thousands await the issue with prayerful solicitude and hope. May He who holds the hearts of Sovereigns and the destinies of Nations in his hands, graciously incline her Majesty to favor the Memorial.

We have already been honoured by receiving two letters on the subject of our Memorial to the Queen, one from the Prime Minister, Lord John Russell, acknowledging receipt of a copy of the same, and one from Dr. Bowring, M.P., requesting further information on the mode of finding funds to carry so many to the western coasts of America. May the great God, our eternal Father, induce and over-rule the great men of this great empire to forward the views of all the honest in heart.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5. MARCH 1, 1847. VOL. IX.

IMPORTANT CONCERNING THE UNITED STATES OF AMERICA.

Mr. Editor,—When I reflect that the above country is my native land—the home of my fathers, and the resting place of my mothers—my feelings, under existing circumstances, are raised to a pitch that language cannot describe; add to this fact, that my fathers not only fought and bled to obtain emancipation from under the yoke and dominion of a foreign power, but boldly faced their nation's foes at Chippewa, Londies Lane, and Waterloo, to maintain the honour of their country's flag amid the thunder of cannon and the clash of arms. These patriots of '76 and of '12 and '14 drew the deadly steel, not only to obtain their country's freedom, but to transmit to their posterity that rich and inestimable boon, THE LIBERTY OF CONSCIENCE, AND THE RIGHT TO WORSHIP ALMIGHTY GOD ACCORDING TO ITS DICTATES. The prize for which they fought was more precious than the wealth of India, more reviving than the spicy breezes from Ceylon, and more glorious than kingdoms, crowns, or empires. Their arms were not nerved in vain. Victory perched on their banner, and the war-cry was still under the rainbow of peace, whose broad arch spanned Columbia's shores, and shed its golden tints upon her brave and gallant sons. But how, oh, how! must the spirits of our noble sires feel, when they look down from their high and exalted stations and behold mobocracy triumphant in the land, and whole communities forced from their homes, from their fire sides, and from the place rendered dear to them on account of the graves of their fathers and friends—on account of their Temple, their religion, and their God? Methinks I see them veil their faces, resign their commission as guardians of that liberty for which they bled, and turn away in disgust from such scenes of inhumanity, cruelty, and blood; declaring their sentiments in words not to be misunderstood—that a government that will be silent when such deeds are perpetrated before their face—that will not stretch out an arm to save them that are struggling for life, especially when they are ready to devote that life to the service of their country (as the Latter-day Saints have proven by sending more men into Mexico, according to their numbers, than any other sect, party, or people), are unworthy the guardianship of "*the spirits of just men made perfect,*" and should be abandoned to the fates until they learn obedience by the things which they suffer, and until their woes equal in measure those which have been dealt out to the Mormon people; for, saith the inspired man, "When thy judgments are abroad in the earth, the people learn righteousness."

The story of the Mormons' wrongs I need not rehearse. The tale is told. It speaks for itself. It is written in lines of blood; and the flames ascending from our once peaceful and happy dwellings, have shed a light upon the gory page which causes Heaven to blush with indignation, and hell to tremble for fear. This tale is also written in the book of fate, and sealed up by the tears and cries of mothers

and children, whose husbands and fathers are in the public service of their country in an enemy's land. "Such protection do vultures give to lambs."

Is there not some man in America that will read this communication to his Excellency the President, and tell him that Elder Orson Hyde, once a citizen of the United States, but now an exile for the word of God, and for the testimony of Jesus—who is one of the Twelve Apostles of the church of Jesus Christ of Latter-day Saints—was in the spirit, on the 6th day of February, A.D. 1847, in the county of Cheshire, England, and was directed to write this article; and blessed is he that with good heart and good mind towards the suffering Saints of the Latter-day, shall seek to lay it before them that are in high places, and before them that rule in the nation that gave me birth. I hope they will not provoke the anger of God against themselves, neither suffer their minds to be insensible to its contents, by saying that it is the production of a poor fanatic, a deluded Mormon, or of an intriguing and wicked Mormon leader.

Whenever a great calamity comes upon any people, by fire or by floods—by tempests or by famine—the people and government, in some way, are ready to rise up and help them to bear the loss. The wants of the suffering Irish even meet with a response in dollars and cents in the United States; yet strange to tell, a whole community of her own citizens may be driven out and spoiled of all their earthly substance, by the flood and fire of mobocracy, and they left in a land not their own, without house, or home, or food to eat, and no public demonstration of relief extended to them.

But it is urged that the Mormons are a bad people, and are not entitled to the sympathies of the public—that they are not American citizens at heart, but are enemies to their country; therefore, they should perish without mercy or pity. But is it not possible that the public may be in error with regard to their views of us? Some of the best men that we read of in olden time had as few friends in their day as the Mormons have now. They were cruelly treated, and suffered death in the most horrid and forbidding manner. Yet few were ready to say that they suffered for their goodness; but the great mass could cry out, "Let him be crucified! let him be crucified!! He is not fit to live, and moreover if we let him thus alone, the Romans will come and take away our place and our nation." The men who perpetrated these deeds of ignoble daring, were just as confident that they were rendering to their country and their God an especial service at that time, as the murders of Joseph and Hyrum Smith, with the other persecutors of the Latter-day Saints, now are, that they are serving their country and their God by the cruel deeds which they have committed. But the former were mistaken, and may not the latter be also? Would not the persecutors of the Latter-day Saints shudder at the thought of killing the good old prophets, Jesus Christ and his apostles? Yes, they would. They would say, "If we had lived in the days of our fathers, we would not have killed the prophets and persecuted and slain the just." But in this, who has embraced the most wicked delusion? the Mormons, or their persecutors? Let every reasonable man answer. But if the Mormons are wicked and in error, have they no rights? Has not the Turk, the Jew, the Greek, the Barbarian, the Negro, and the Savage rights that ought to be respected, though they may be in error? Nay, has not the condemned criminal rights that should be respected? Or has it come to this, that the guilty culprit on his way to the gallows may be beaten, whipped, and tormented unlawfully; his house burned, his goods destroyed, and his wife and children driven away naked and destitute to perish in a waste howling wilderness? Have not Mormon rights been most shamefully outraged? And does not this outrage call for retributive justice and condign punishment? I say, yes! and if the government does not make the guilty answerable for the wrongs they have done, the God of justice and of truth will require it at the hands of the nation that has suffered that evil to go unpunished. But if the Mormons are a good people, and have been persecuted for their religion, then how must the offender against their rights appear in the eye of the Great Ruler above? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Better that a mill-stone be hung about your neck and be cast into the depths of the sea, than to offend one of these little ones that believe in me."

I bear my humble testimony in the name of my God, that the Mormons are a good people—that their aim is salvation through Jesus Christ, and an eternal inheritance in the kingdom of our God. That there may be those among us who are bad, I will not deny—that there are those who have stolen and done wrong, I will not dispute. This thought grieves me. I could wish that a thing of the kind had never been done; yet where one single instance of the kind has really happened, it has been magnified by our enemies an hundred fold. Still, when the grand secret is out, and effect traced back to cause, it may prove that some daring spirits among us, who have been driven away from all their earthly substance in earlier times, on seeing no protection against mobocracy, neither any redress for injuries and losses sustained, through want and despair may have put forth their hands and taken that which was not their own. But in the eye of justice, who must answer for such crimes? The immediate actors, or those who drove them to the desperate necessity of acting in that manner? If a cause had not existed, could any effect have ensued? I would not wish to appear as the advocate of crime, or as an apologist for criminals; but let the saddle be placed upon the back where it belongs, and let punishment roll upon the heads of those who have been the cause of crime. It shall be more tolerable in the day of judgment for those who have been forced away from the means of an honest living, and compelled to steal to sustain life, than for those *pious christians, those honourable and upright "old citizens," who have whipped and slain the Mormons without law, justice, mercy, or provocation*—who have burned down their houses, barns, and stacks of grain. Yea, thus saith the Lord, "the sins of my people will I require at the hands of mine enemies who have vexed them, and caused them to do that which I have forbidden. Their cruelty I have seen, and the cry of my people hath come up into mine ears. Mine anger waxeth hot against their oppressors, against the shedders of their blood, and against those who turn a deaf ear to their cry, or mock and contemn their supplications. But my hand shall turn away evil from him that considereth them, that will show mercy and help them in the day of their distress and sorrow."

The people of the United States have reason to fear that the Mormons will turn against them, and become their national and inveterate enemies. Why have they reason to entertain such fears? Is it because the Mormons have made any demonstrations to authorize or justify those fears? No! But the people have killed their leaders—they have persecuted them with fire and sword—they have cruelly treated them and tormented them, and few have laid it to heart; therefore, their own guilty consciences will not let them rest. Their evil imaginations are constantly representing us as enemies to our country, for they know that they have given us every cause in their power to be such; and they fear that we will do just as they would if they had received the same treatment that we have. Their own guilt and condemnation before God and Angels, are the true and only cause of their fears.

The Mormons do not wish to become enemies to their country, but they will fight for their government if called on. This, the government and people very well know, and we have never given any justifiable reason for any different opinion of us, neither do we wish to. Yet when we are abused, whipped, robbed, murdered and exiled, we will tell both God and man of it; and when we get houses to live in, and food to give strength to our bodies, and spirit to our song, then we can sing, "Hail, Columbia!" as loud as the best.

But I will now speak upon my own responsibility before the Lord, and I do not want my brethren to be held, in any way, amenable for what I am now about to say. If the Lord will, I shall soon be in the halls and assemblies of my own country; and if my countrymen deem me guilty of sedition, conspiracy, or treason, for publishing this article, I refuse not to meet the charges before our tribunals; and if I am found guilty, let me alone be punished. An innocent people have suffered EXILE and BANISHMENT from the UNITED STATES OF AMERICA!! Their leaders have been most SHAMEFULLY AND TREACHEROUSLY MURDERED IN COLD BLOOD!!! The cries of this people have repeatedly reached the capital at Washington, but reached it in vain; we have also appealed for toleration and mercy to every governor of the States, but to no good. This was looked upon as the height of presumption and folly by those who understood

not our motives. We had little expectation that we should obtain anything favourable to us, yet we wished to obey the counsel of the Lord, knowing that he had some design and purpose in directing us to do so, even if it were nothing more than to leave the "powers that be" without excuse, and to be justified in whatever his own arm might be raised to do; and now, as no human power can stop the ordinances of day and night, nor hinder the planets from rolling on in their courses; so no mortal arm can save the American nation from wrath and indignation, tribulation and anguish; for the cries of this people have ascended up into the ears of their Redeemer, and they have not ascended in vain. He will avenge their wrongs, and the land must mourn, for the mouth of the Lord hath spoken it. He will plead with the nation by calamities and judgments until they feel after his people that have been despoiled and driven away, and bind up their wounds, and pour in the oil of consolation. Until they do these things, prosperity has fled from the nation, and contentions, conspiracies, divisions, famine, and blood must and will visit them. If temporary prosperity attend them, it is but to delude them into a snare. If they shall feel after the persecuted and distressed, and relieve them, this will lighten their peril and mitigate their sufferings and troubles, yet it cannot turn the rod away; for the past sufferings of the Saints cry in the ears of Eternal Justice with a voice that cannot be denied, and the blood of martyrs is smoking from the earth in the face of the Avenger of our wrongs, confirming the complaints and cries of His people.

If our cries had been heard and our wrongs redressed years ago, America would have saved much blood and millions of treasure. We warned them faithfully of this long before trouble came. Beware then, oh my country! lest thy newly acquired territories prove an interruption of thy union in consequence of a wish to extend thy peculiar institutions there. Matters of this kind may cost thee more blood and treasure to settle, than the acquisition of these new territories has done. Have mercy and compassion then upon the Latter-day Saints, for this is thine only safety.

I have now borne a faithful testimony, and I have borne it in the name of the Lord God of Hosts. I am willing to live for it or die for it, as the Lord will, and I have but little choice which. Yet this much I wish distinctly understood, that I have written it without the concurrent counsel and approval of my brethren in the wilderness, and if there is any wrong in it in the eyes of the people, I want them to make only me answerable or accountable.

But let it be published in the eyes and ears of the nation. Let the public journals herald it forth, and let representatives reflect, and senators consider; "for the Lord is doing a marvellous work and a wonder—a work which they will in no wise believe, though a man declare it unto them."

Some trembling, faint hearted persons who would like to befriend the Saints, may think that the plain manner in which I have written, will completely hedge up our way and make enemies for us instead of friends. But to such I would say, there is a God in heaven, and his power will honor these sentiments before the face of the American people, if the American people do not honor them before his face. But should I clothe an article with a hypocritical gloss, and say, "*poor pussy*," and withhold the plain and cutting language of justice and truth, every noble spirited man would despise me, and justly call me a sycophant and a hypocrite, and God would despise me also. But I have not written this to court the applause of men, neither to awaken their hatred or indignation, but to make a true and faithful record to lay before the nation, even as I have been directed by the word and spirit of my Lord and Master; and cursed is he that perverts it, or that shall extract certain portions of it to the prejudice and injury of the Saints. But blessed is he who through sympathy and kindness, shall publish it entire, and blessed is he also who shall seek to relieve and benefit that people who have suffered all the day long, and have been accounted always as sheep for the slaughter. Yea, blessed is that king, queen, lord, or nobleman,—that president, senator, representative, or government that seeks to do them good in any way. They shall not be forgotten by Him who has power to bestow good. The day in which we live is pregnant with weighty matters.

The Book of Mormon, so much despised, has one very important saying

which the American people would now do well to consider; for it speaks particularly of that country. "Behold the wrath of God cometh upon the people of this land [America] when the cup of their iniquity is full, and they shall be cut off." But the cup of their iniquity is not full until they cast out the Saints. Americans! do you set the seal of your approbation to the act of driving out the Saints? If you do, I tremble for your fate. If you do not, signify it by helping them to settle and live in some portion of the great west, where they can serve their God as they wish. They have sent 500 of their most efficient men into the army of the United States. This cripples them very much in prosecuting their journey, as most of these men were teamsters, and had families or friends dependent upon their personal exertions to get along. We sent them because the government said they wanted them. This throws a burthen upon those who remain in the camp that is almost insupportable. Add to this the fact that they were driven away, and compelled to part with their homes for a contemptibly mean and pitiful sum; while hundreds of them never received one farthing for their hard earned possessions. They want food and clothing, and also that which they have been wickedly and cruelly robbed and despoiled of; namely, houses and homes. This people are now before the American nation under circumstances that should awaken a deep and thrilling interest. Will Americans see them perish on their borders? Your action towards them, be it what it may, involves important consequences both to them and to yourselves. Consider then, and ponder well the circumstances under which we all are placed; and may a merciful Providence guide our actions in a way to secure to us all the greatest amount of good. This is the prayer of your

Obedient and humble servant,

ORSON HYDE.

BIRMINGHAM CONFERENCE.

This Conference was held on December 27th, 1846. The Conference was opened by singing, and prayer by Elder John Banks. The officers present were Elder John Taylor, of the quorum of the twelve, 1 high priest, 3 of the quorum of the seventies, 25 elders, and a goodly number of priests, teachers, and deacons, from the various branches comprising the Conference. Elder John Taylor was chosen to preside over the meeting; and Elder John Brook to act as clerk.

The business of the day commenced with the representation of the various branches, which were as follows:—

	MEMB.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.
Birmingham	494	2	12	26	17	9	22
Grick Greens	33	0	3	1	2	0	0
Oldbury	40	0	2	3	2	1	7
West Bromwich	106	0	4	9	2	1	13
Wolverhampton	20	0	2	3	1	0	4
Brettle Lane	56	0	2	1	3	0	3
Rockerdine Wood	10	0	0	1	0	0	0
Old Swinford	24	0	3	4	0	0	2
Rowbury Hill	12	0	1	0	0	0	0
Walsall	55	0	4	2	1	1	0
Total	850	2	33	50	28	12	51

Elder Taylor arose and stated that he was much delighted with the proceedings of the Saints in this Conference, the energy manifested by the officers for the prosecution of the cause, and the unity of spirit which prevailed throughout the Conference, gave him entire satisfaction.

A motion was then made that this Conference signify their approval of the doctrines, teachings, and conduct of Elder Wheelock, and that we sustain him by our faith and prayer as President of this Conference.—Passed unanimously.

A motion was then made by Elder Wheelock that this Conference likewise

signify their approval of the labours of Elder Banks, and they also sustain him by their faith and prayer in his capacity as Counsellor.—Passed unanimously.

A motion of approval was then made that the following brethren be sustained as Presidents over the undermentioned branches:—Elder T. Perks, of the Birmingham branch; Elder William Broomhead, of the West Bromwich branch; Elder John Banks, of the Dudley branch; Elder Bowers, of the Oldbury branch; Elder Ramsal, of the Wolverhampton branch; Elder Westwood, of the Old Swinford branch; and Elder William Clarke, of the Brittle Lane branch.—Carried unanimously.

A few remarks were made by one or more of the Elders from the country, respecting some little misunderstanding with Elder Walker, and after council was given on the subject by Elder J. Taylor, it was moved that he be sustained in his office as travelling Elder in this region of country.

A motion was made that the Grick Green branch be united with West Bromwich branch, and that Elder Broomhead take charge of it, and make arrangements for the furtherance and welfare of the branch.—Carried unanimously.

The meeting adjourned till half-past two, and assembled again in the People's Hall. Elder M. Martin addressed the congregation on the Kingdom of God, its origin, organization, and progress, which was done in a most masterly style, both for plainness, perspicuity, and with that demonstrative power of the spirit which overturns all spirit of opposition; and the subject was taken up in the evening by Elder John Taylor, on the consummation and restoration of the Kingdom of God, who did no less honour than his predecessor to the cause.

Throughout the whole of the day that oneness of spirit and intention was manifested by the Saints which only is to be found among the assemblies of the faithful. Our numbers are daily increasing, and the work is rolling onward on every side. The meeting was dismissed with satisfaction of feeling in all persons, and which, I have no doubt, will be a day long remembered.

J. Brook, Clerk.

THE MANCHESTER CONFERENCE.

In accordance with the announcement given in the second number of the present volume of the Millennial Star, the quarterly Conference at Manchester was held in the Hall of Science, on the 6th February, 1847.

The house being called to order, Elder M. Sirrine was unanimously voted to preside, and W. Hulme to act as clerk.

The congregation sung a hymn, and after prayer had been offered by the President, another hymn was sung.

The census of officers present at the Conference, consisted of 1 high priest, 1 patriarch, 3 of the quorum of seventies, 33 elders, 40 priests, 16 teachers, and 5 deacons.

The number of members in this Conference, as given by the representatives of the various branches, amounts to 1866; including 1 high priest, 1 patriarch, 54 elders, 92 priests, 54 teachers, and 26 deacons.

Since the last Conference, 72 have been added by baptism; 24 have been cut off; and 12 have died.

The President remarked, that it is the duty and privilege of the officers in every branch to meet in council, to examine and settle every common difficulty that occurs, without sending for the President of the Conference; but if a case be too difficult for the officers, the President may be sent for.

The representatives were called upon to shew the condition and standing of the branches, and to mention such difficulties as were necessary to be removed.

Most of the branches are in good condition; the Saints generally are united, rejoicing in the truth, increasing in knowledge, growing stronger in the faith, and a spirit of gathering is prominent among the faithful; but there are some who seem to have lost their "first love."

It was moved, and unanimously voted, that there be a branch organized at Wigan, and that Elder Robert Holt have the oversight of it; also, that there be a branch organized at Chew Moor. Moved, and carried unanimously, that brother Timothy Parkinson be ordained to the office of Elder, and that he preside over the branch at Bury; also, that Elder John Dunn preside over the branch at Pendlebury.

The President, remarked concerning certain Elders who have strayed from their own field of labour to various branches of this Conference, seeking out the generous hearted Saints—that in order to prevent imposition and money-fishing, let the Saints enquire whether such Elders are sent from the Presidency to teach and administer among you; and if they be not, the Saints are not required to bear their expenses, &c.; nevertheless, those who feel disposed may feed and lodge them a little while.

Moved, and carried unanimously, that an adjournment take place until half-past six in the evening.

The President dismissed by prayer.

SATURDAY EVENING.

The meeting being opened by singing and prayer as before, the President shewed the necessity of having a book for the purpose of recording therein the minutes of the Manchester Conferences, and of appointing a clerk to record those minutes; also, that each branch have a book containing a record of the names of its members, together with the date, when and by whom baptized; their residence, and age when baptized; the date, and other circumstances of ordinations, marriages, removals, deaths, and when cut off; he also advised each officer to keep a record or history of his life; he also spoke at considerable length on the necessity of the officers teaching the Saints the principle of submitting to government, to yield in subjection to the laws of God; shewing thereby that the salvation of man depends on his living "by every word which proceeds from the mouth of God," whereas acting contrary thereto leads to apostacy and condemnation.

Moved, and carried unanimously, that a book be obtained to contain the Conference minutes, and that W. Hulme be appointed to act as clerk.

The President recommended that the officers be energetic in counselling the Saints and others to purchase the MILLENNIAL STAR; and believes it to be wisdom for the Saints not to lend any of the STARS to a person who can purchase them; and if such people wish to read—say as the wise virgins, "go ye and buy."

Moved, and carried unanimously, that brother Alfred Shaw be appointed as Book and STAR agent for this Conference, and that we will be responsible for him in pounds, shillings, and pence, for the due payment of such books, &c., as go through his hands from the STAR office at Liverpool; also, that all the STARS and other books from the aforesaid office for this Conference go through brother Shaw's agency, except those which go to Duckinfield, Ashton, Newton Moor, and Mottram branches.

The President spoke on the principle of the servants of God going forth to prove this generation, and deems it necessary that we give those who come to hear us an opportunity to assist us in pecuniary matters, whether for the rent of our meeting rooms, or other expenses connected with the work of God.

The officers believing the labourer to be as worthy of support as "the ox that treadeth out the corn," it was moved, and carried unanimously, that the presiding Elder of each branch exhort the Saints to assist Elder Sirrine, and to devise the best means to aid him immediately.

Moved, and carried unanimously, that this meeting be adjourned until half-past ten to-morrow morning.

The President dismissed by prayer.

SUNDAY MORNING.

The meeting was opened as usual, and the President read Romans xi. chapter, 22nd to 27th verse, from which he addressed a numerous assembly, shewing the dealings of God with the children of men—the nature, power and effects of the Holy Priesthood, which is now restored.

An adjournment was moved and carried until two o'clock in the afternoon, and the meeting dismissed by prayer.

SUNDAY AFTERNOON.

After singing, and prayer as usual, the Saints partook of the Sacrament of the Lord's Supper, during which the President spoke of the virtue, benefits, and joys which may be derived from obedience to the ordinances of the Kingdom of God.

Moved, and carried unanimously, that a branch be organized at New Mills, and that the brethren William Potts and Henry Bayley be authorized to organize it; also, that brother James Hankinson be ordained to the office of Elder, and that he preside over the branch at Didsbury.

Moved, and carried unanimously, that this Conference uphold and sustain the Twelve Apostles as the leaders and presidency of the whole church of Jesus Christ of Latter-day Saints on earth.

Moved, and carried unanimously, that this Conference uphold and sustain the brethren Orson Spencer and F. D. Richards as the Presidency, to lead and guide the Saints of Great Britain.

Moved, and carried unanimously, that Elder M. Sirrine be upheld and sustained as the President of the Manchester Conference.

The President called on Elders J. Cook and J. Dunn to assist him in the ordinations, &c. Brothers T. Parkinson and J. Hankinson were ordained; one member confirmed; and two children blessed.

The President then gave liberty for the Saints to speak their experience; and the testimonies of the Saints respecting the restoration of the Holy Priesthood—the gifts, blessings, comforts, joys, and hopes which they had realized, were given so powerfully, that a spirit of love, joy, and union prevailed in our midst, so that indeed and truth

"The spirit of God like a fire was burning,"

and we had a foretaste of "the Latter-day" glory.

Moved, and carried unanimously, that this meeting adjourn until half-past six.

The President dismissed by prayer.

SUNDAY EVENING.

Service being opened as usual by singing and prayer, the President addressed the audience from Eph. i. chap. 8th to 14th verse, and beautifully illustrated how man lost his possession of the earth; the plan devised for man to possess it again; and plainly laid forth the means employed, and the duties enjoined on man, not only to obtain an "earnest" thereof, but also how mankind may be put in full possession and enjoyment of "the purchased possession."

The minutes of the Conference being read and accepted, it was moved, and carried unanimously, that they be sent to the MILLENNIAL STAR office for publication.

The President expressed, with gratitude to God, his satisfaction with respect to the condition of the Conference, and with the union and love that had been manifested during the Conference, there not having been one negative vote, though called for every time.

It was then moved, and carried unanimously, that this Conference be adjourned until the first Saturday and Sunday in May next; to commence about two o'clock in the afternoon on Saturday.

The President dismissed the meeting, praying that the blessing of God may continue to abide with his people; that the labours of the officers may be powerful and efficacious, and that a speedy deliverance may be opened for the Saints, which may God grant for Christ's sake.

The Saints returned home with songs of joy and gladness.

M. SIRRINE, President.
W. HULME, Clerk.

The Latter-day Saints' Millennial Star.

MARCH 1, 1847.

SUMMARY.

THIS world has been compared to a stage on which all the world are players. To those who understand the great sequel of the whole drama, it affords no little interest to contemplate the parts which the sovereigns and rulers of the earth are acting; and the confluence of all the actors and events connected with the scenes towards one great focal point, namely, verifying the words of prophecy in establishing righteousness, and sweeping wickedness from the earth.

The first scene brought upon the stage is laid in America. America is not only the land of Zion, but the land of wonders. There precious treasures are embowelled in the earth—there the Book of Mormon and the Urim and Thummim were preserved bright and legible by the hand of God, in order that the nation of the United States might read and know, with unerring certainty, what should be its future destiny. That nation is now fast bringing about the events long since declared by prophets. They have cast out the Saints, and turned a deaf ear to their cries; and as they have meted to others, so shall it be measured to them in return, and more abundantly. "Whom he will, the Lord hardeneth." In their blindness and lust of dominion, they grasp at the wide extended dominions of Mexico. Under the "banner—*might makes right*," they proceed from conquest to conquest, and, as they feign hope, from glory to glory. Under the specious pretext of provocations received, and the popular self-righteous notion that the conquest of Mexico, and the accession to so great, and refined, and righteous a nation as that of the United States, would be both benevolent, humane, and religious—they are pushing their conquest onward to the Pacific. But stop a moment, O ye that have cast out the Saints of the most High God, the glory of this wicked Haman must soon be reversed, and the despised Mordecai shall soon be seated upon the King's beast and honoured with royal honour. The American army has hard fighting with the Mexicans—a serious frolic for Uncle Sam. One division of his army hedged in by the overwhelming force of Santa Anna, and General Taylor's alliance with him threatened to be cut off—and the whole campaign of the American army worse than lost. Their military pride stained by defeat—and the nation involved in a great debt, which the anti-adminstration party are loath to pay. Brother Jonathan looks serious. Domestic troubles are more grievous to him than foreign difficulties. Some of his family are disposed to place the senior General, Scott, in an attitude over the army, that will give umbrage to Taylor and cause him to resign and leave the army; others, that have their eye well awake to the next Presidency, would have a Lieutenant-General created, which would give equal umbrage to General Scott, and cause him to *resign*; and a considerable portion of brother Jonathan's family seem to suppose that they have no pocket money to spare for a foreign war with Mexico. The net proceeds of robbing the Saints in two States, and oppressing three or four millions of slaves, scarcely counterbalance the loss sustained in numerous *fires* and shipwrecks, and leave but little surplus means to be laid out in augmenting the glory of a President, whose fame is to be made by needless conquest. The nation is being a little vexed. The war does not come off exactly to their mind. *Query*. Wont the priests in America appoint a general day of fasting and prayer, that success may attend their armies until the heathenish Mexicans are subdued into fellowship with slaveholding, and the robbery and banishment of Saints?

CORRESPONDENCE ON THE EMIGRATION MEMORIAL.

The Diagram affixed was attached to the printed copy of the Memorial sent to every Member of the British Parliament with the following explanation:—

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49

The squares represent each a section, or six hundred and forty acres. Should it please her Majesty to grant the Petitions of her Memorialists, the even numbers might be given to emigrants and the odd numbers retained, so that in future years the improvements made upon the property of the settlers, or even numbers, would greately enhance the value of that retained by her Majesty; and that ere long, as those districts became more densely populated, a price might be obtained for the sections represented by the odd numbers, that would go far to recompense the British Government for their present expenditure. This, not to speak of relief from starvation to many thousands of her Majesty's subjects here, should induce you to forward the desires of the industrious poor. In most schemes by emigration hitherto approved and aided by Government, great difficulty has been found to induce the people of this country to leave their native isle; but we are prepared, and shall guarantee, to send twenty thousand people of all trades, and from most districts in Scotland, England, and Wales at once, or as soon as vessels can be found to convey them.—*For the Memorial to the Queen, refer to No.* 10, *of the* STAR, *Vol. VIII.*

FROM DR. BOWRING, M.P.

House of Commons, February 8th, 1847.

Dear Sir,—I should be glad to see emigration called in to aid in the reduction of our existing embarrasment; but emigration to Western America is emigration of the most costly character; and how do you propose to find the funds?

I am yours,

Thomas D. Brown, Esq., Liverpool. JOHN BOWRING.

FROM LORD JOHN RUSSELL, PRIME MINISTER.

Downing Street, February 9th, 1847.

Sir,—Lord John Russell has desired me to acknowledge the receipt of your letter of the 5th instant, transmitting the printed copy of a Memorial to the Queen, for the relief of the poor by emigration.

I am, Sir,

Your obedient servant,

Mr. Thomas D. Brown. GEORGE KEPPEL.

COPY OF REPLY SENT TO DR. BOWRING.

6, *Goree, Liverpool, February 11th*, 1847.

Dear Sir,—To your favour of the 8th, on the subject of emigration to the western coast of America, and how we propose to find the funds, &c., I now reply.

We shall send a mixture of men, who have some means, with the multitudes who have none; "To take charge of them at the port of disembarkation, to remove them to the fields of employment," and *direct their energies when there*:—men who CAN govern, and in whom the people have the utmost confidence. But first, we want *grants of land*—as you will see from the printed copy of the memorial I sent you—to be subsequently paid for, by the sale of intermixed and reserved lands, which they will improve by their presence (see diagram and explanation on printed memorial). And we farther desire, that all who cannot pay for their own passage to Western America, should be provided with *a free passage*, or its equivalent, Ten Pounds, for each grown up person, to be repaid within six years. The locality selected is Vancouver's Island and Oregon: we have landed one ship's cargo in the bay of St. Francisco already, containing two hundred and thirty-four souls, bearing seeds and implements with them, &c., at their own cost; and we have many more ready to go, but those already there, want labourers, mechanics, &c., who will require the above assistance to carry them thither; and we have nearly twenty thousand able and intelligent people, ready and willing to depart now, chiefly from Scotland, England, and Wales. Our friends who have landed there, are at present in a disputed territory, under the American flag, and are solicited to remain. The Americans offer many inducements to settlers in California, but our friends would prefer the protection of the British nation.

Allow me here, Dear Doctor, to make a remark on the present popular scheme now before your honourable House. It is proposed to borrow Sixteen Millions from the nation's fund, for twenty-two years, to make railways in Ireland, and thus, for a time only, give employment to the starving poor. This surely should draw forth the approbation of Irish landlords in your honourable House, for their property will thus become more valuable, by British capital, and the sinews of the Irish labourers, but these have no inheritance there, thus permanently improved. What is their condition when the railways are made? Not permanently better. Whereas, with one sixty-fourth part of this amount, and that, too, only as a loan, to be repaid within six years, we immediately and *permanently* benefit twenty-five thousand people, and give a large inheritance to them, which may descend to their children's children; or with the same sum, now proposed to be lent to the Irish landlords, or expended on railways, ostensibly for the good of the poor, but really for the benefit of the soil, and of the already wealthy owners thereof, we could liberate, enrich, and elevate sixteen hundred thousand souls, in Western America, and extensively benefit the manufactures and commerce of Great Britain; and their very presence in these wilds would so enhance the value of the lands retained as security for the loan, that the prices paid by future settlers for this land, thus improved, would in a few years immeasureably exceed the first outlay or loan for removing them thither, and even the present cost of all the lands we respectfully request Her Majesty and Government to grant.

I have the honour to subscribe myself, Dear Doctor,

Yours, most respectfully,

John Bowring, L.L.D., M.P. THOMAS D. BROWN.

P.S.—Allow me to call your attention to two articles in a little periodical I send you this day,—No. 4, Vol. 9, of the *Millennial Star*; one is, "American Project for Irish Emigration," the other, on "The State of Ireland."

London, 13*th February*, 1847.

Dear Sir,—I do not know any resources from which the government would be disposed to vote public money for emigration to North Western America. The Railway Scheme in Ireland must be considered as rejected—but still the enormous demand upon the treasury will, I fear, exhaust its coffers—and you must be aware that it does not suffer to pay the amount of transport alone, for pauper emigrants. There must be provision made for their existence, and that is an expensive matter. Voluntary and self-supported emigration I should be glad to see encouraged towards Oregon and Vancouver's Island, and I would expect such emigrants as had pecuniary resources at their disposal would meet with encouragement from the government. Your's very truly,

Thos. D. Brown, Esq., Liverpool. JOHN BOWRING.

LETTER TO THE EDITOR.

Beloved Brother,—Having this morning read the following article in the *Herald of Europe*, published in New York, dated Sunday, January 31st, 1847, I thought it would be interesting, so I have copied it for you.

The following is an extract of a letter dated at Santa Fe, on the 29th November, to the Liberty Tribune:—"About 400 of the Mormon troops left this place for California, under the command of Colonel Cook, on Sunday, the 18th instant. The residue, amounting to about 100 men and 23 women. were sent back to Fort Pueblo, on the Arkansas, by order of Colonel Doniphan, as the inclemency of the season rendered it impracticable for them all to complete their march to the Pacific this winter. The Mormon battalion is composed of five companies, and numbers 500 men, 25 women for laundresses, and some boys and girls. They are all well drilled troops, and were apparently in good condition when they arrived here, and also when they commenced their march for California."

The same letter states that the other soldiers are dying fast, while the Saints are in good health! Thank the Lord, my soul doth rejoice to see the preserving care of God.

We are doing well in this Conference, love and unity prevails. We have re-baptized since Sunday week, 44, added 3 to the church, and more purpose entering. We had a tea party yesterday, in Bradford, 100 present; peace and union prevailed—it was a glorious time. Oh, beloved brother, my soul rejoiceth to see the peace and zeal among the Saints. May God bless you, Amen. My love to you and Elders Richards and Brown.

From your beloved brother in the Lord,

Wednesday Morning, February 17*th*, 1847. CHARLES MILLER.

LETTER TO THE EDITOR.

Mr. Editor,—Brother George D. Watt is appointed to preside over the Burslem or Staffordshire Conference, until further instructions from the Presidency at Liverpool; and whenever brother Speakman can be spared, and his circumstances permit him, he is requested to go to Carlisle, and take the Presidency of the Church and Conference in that region; and let brother David Candland, and brother Charles Phelps labour there under his counsel and directions.

To dissolve a branch, or cut a branch off from the church, must be an extreme case, and such a case has not occurred in our church since the beginning, under the presidency of our oldest and most experienced men, at least to my knowledge or recollection. Will brother Speakman examine into these matters, and report faithfully to the presidency here. Men are ordained to power to save others and not to destroy, and when men have a spirit to scatter the flock and not to gather them, they have no longer the spirit of God, but the spirit of this world that lusteth after things that bring dishonour, reproach, and a snare. And I now say to the presidency here in Liverpool, by the word of the Lord, and what I say to them, I say to all the presiding Elders of Conferences, that inasmuch as there are Elders that are pretending to preach the gospel, and are doing no good, but rather harm, whose integrity, when alone by themselves, is of a doubtful character, and whose wisdom is turned into folly through pride and self-conceit, that you send them out of the vineyard, and permit not the cause to be clogged by the folly of unwise and imprudent men. Now see ye to it, and if any presiding Elder is not doing his own duty, or if he suffers foolish and unwise men to run about in his Conference, unbridled and unchecked, let that presiding Elder be removed and another planted in his stead. Let a healthy atmosphere be kept up around the branches and Conferences, and light will break in upon the British Isles. Very truly, your brother in Christ, ORSON HYDE.

LETTER TO THE EDITOR.

Ayr, 13th February, 1847.

Highly honoured in the Lord,—Being placed at a distance from any branch of the church, we are denied the privilege of meeting with the Saints, and of sitting at the Lord's table. We are known to brethren at a distance, who have taken a deep interest in our welfare, and write suitably to our circumstances. We wrote to brother John Lyon, telling him how lonely we felt, and received the enclosed in return. We would tell every lonely child of God how these lines have made us glad, and filled us with animation. But let them be inserted in the MILLENNIAL STAR for the good of all in like circumstances with ourselves. It is only those who are seldom or never in the meeting of the Saints that can feel the sweetness, or see the beauty of these lines.

We cannot but make mention of a worthy brother residing in Airdrie, brother Andrew Henderson. Often has he revived our fainting spirits, and done good among us in secret. What the brethren have done unto us, from love to our souls, is remembered in heaven; we could wish their unwearied labours of love to be ever on record among the Saints upon earth. It is very humbly requested that these few lines may have a place in the STAR, with the enclosed.

We are yours, with feelings of the utmost respect,

MARION MONTGOMERY.
ELIZABETH M'LEAN.

LINES INSCRIBED TO SISTERS MONTGOMERY AND M'LEAN, IN ANSWER TO THEIR LAMENTATIONS IN BABYLON.

Dear sisters, though your dreary lot,
A wilderness may seem;
Still, life has hope, and *sunny hours:*
May *gladness* on you *beam!*

Where'er I cast my wistful eyes,
O'er earth's remotest wild,
Look where I may, *still whisperings* say,
God *loves* the *lonely* child.

The flow'r rear'd in the desert waste,
Is *strengthened* to endure;
It bows and blossoms 'neath the storm,
In virgin meekness pure.

And though no *balmy show'rs* impart,
Nor *dews refreshing* bring,
Still, sweet the solitary flow'r
Blooms, like the *vernal spring!*

It cheers the pilgrim's care-worn mind,
With hope's reviving ray,
And points him to the *better land*,
The *valley far away!*

So, sisters, like this desert flow'r,
May such sweet charms be giv'n,
That you may throw a *savour* o'er,
The *messengers* of heav'n.

Kilmarnock, January 30th, 1847. LYON.

PADDY'S UNFORTUNATE JOURNEY TO MARKET.

A barefooted son of Hibernia, and an exceedingly ragged one withal, was one day, as is said of the little old woman,

"Going to market, his eggs for to sell."

On an occasion so important, he deemed it necessary to put on all his finery, the chief of which was, a red woollen comforter for his neck (not mentioning the "bottle o' comfort" in his pocket). On his way he fell in with a brood of goslings, accompanied by their dam, and the old gander. The consequence was that the old gander and his wife, to speak politely, having a very delicate perception of colors in general, and of red in particular, were highly offended at Pat's display of finery, so inimical to their ideas, and kicking up a most unearthly noise with malice aforethought, they commenced an attack on Pat's defenceless toes. Immediately the poor fellow began to dance a queer sort of hornpipe, much like the antiquated custom of bears dancing on hot plates. The reason was, Pat, in his perplexity, had a basket of eggs in his charge; and although it is a difficult matter to dance in fetters, yet, surely no impartial advocate of the art will deny, that to dance with eggs without breaking them, is no mean performance, and requires no little skill. How Pat contrived to do it, remains a profound mystery; some think that he had visited a mesmerizer that morning, others say that he carried a charm about him. However this may be, he did it, and did it fairly—our veracity demands that this should be clearly stated and understood. It is the more wonderful, as he was considered the veriest clown in an Irish jig, that ever hopped to the tune of a fiddle. But "too much of a good thing is good for nothing," and Paddy found that too much repetition of an arduous feat, is too severe a strain on the physical constitution, or in other words, causes too vast a consumption of the vital economy. It became necessary then, to change his tactics. So, seizing a handful of stones, he began pelting the goslings at a distance. This enraged the old folks, and they renewed the attack on Paddy's toes with increased violence. Pat believing that his safety entirely depended on his dexterity, fired away with amazing energy, and down came gosling after gosling. At this juncture the farmer appeared.

"Murther and ouns, what are ye killing my goslings for?"

"Botheration!" ejaculated Pat, embracing the opportunity thus presented, to breathe a little, and pulling out a handful of straw from the basket, he wiped the perspiration off his face. "Sure, sir, I was in bodily danger, and so was my eggs."

"But why, you spalpeen was you killing the goslings for?"

"In silf-defence, sure!" replied Pat, breathing more freely.

"The sorrow a ha'porth o' harm the darlints did ye;" said the farmer, looking pitifully on the dead bodies on the road.

"Well, sure their father and mother did sir."

"Then why did'nt ye attack them, ye divil's whelp, ye?"

"Be me soul, sir, I niver thought of that. But sure, an it please yer, I'll not forget that same the next time."

"Its a mortal sin for ye Pat, to be the death of the little creatures for the fault of the old ones."

"Divil a bit, misther O'Moor. Sure Father O'Falix says, the fault o' the father shall be visited on the childers." Pat squinted as he gave this astounding dogma, for he thought it was a nailer.

"Och! a mighty deal ye know about the canons o' the church, Pat. Sure, it was the tinth gineration, as was said, and them goslings is only the first gineration; and that's why they're so tinder, and fetch such a price in the market, it is."

Pat was beaten with his own weapons. He archly said, "Sure, thin, misther O'Moor, it's mighty sorry I am for the throuble I've caused ye; but, an its a fact sir, them yallow

chickens has been a power o' throuble to me." And he walked off with his eggs, leaving the farmer to gather up the dead.

As Paddy walked off, the farmer shook his fist and shouted, "Sure a judgment 'll come on ye for this."

Patrick escaped from Mr. O'Moor, without having suffered bodily pain, began to congratulate himself on his good luck. "Och, its better manners, Mr. O'Moor 'll tache his goslings afther this, I'm a thinking. The little yallow bastes that I killed he'll be afther keeping in the house now, and not letting dacent people be plagued to death. Be the saints!" cried Pat, in consternation. And well he might, for an infuriated bull was running after him in no measured pace. "Och! help! help!—misther O'Moor's judgment is is afther me!"

Under the lively impression that the predicted judgment of Mr. O'Moor was really at at hand, he very philosophically concluded to run a race with the Fates. And he did run. If he danced well for the gander, he ran better for the bull, for Pat knew how to run as well as any man in Kilkenny. The bull got so close on the poor fellow, that he ejaculated, "Och! the judgment! Och! the yallow chickens!"

Fortunately for Pat, a tree was in his course, he instantly turned it, and the bull in trying to do the same, came "full drive" against the tree, perfectly stunning himself. But what deprived the bull of activity gave Pat a greater supply of the material, and soon he had much the best of the race. Being the first on record who ever ran against Fate, and beat her fairly. Pat got fairly out of danger, but he did not stop running though; for, as we have said, he was famous for that. However, he met a friend, and then he stopped, just to be "gentale."

"Good-morrow, Pat. What's your hurry? You're early to market."

"Sure, a bull, as big as the elephant at Baliwach fair, was afther me," said Pat, nearly exhausted.

"Tare an 'ouns! but a fine brade of a bull he must ha' been at that," exclaimed his friend.

"Yes. And be the —— but that 'ould be wicked, sure. He was within the toss of an button of giving me—"

"A toss in the tree," suggested the friend.

"No Mikey; but as I was going to say, only you stopped me, he came within the toss of a ha'penny o' sending me to heaven."

"What a blessing that 'ould been!" exclaimed Mikey, delighted with the thought.

"What, going to heaven without absolution! think o' that, Mikey. Its horrifferous!" replied Pat in holy horror.

"Ah, you're right, Pat. And sure yez was meant for a praest, but yez was spoilt in the making."

Pat felt complimented, and continued, "Besides, Mikey, to go to heaven and not to leave a ha'porth for masses for your sowl's salvation."

"But sure, Pat; if the bull had sent ye up, ye needn't a' taken the eggs along; and they'd do, wouldn't they?"

"Be me sowl, Mikey, I niver thought o' that. Sure ye know I'm throubled with a wake mimory. How I wish the bull had run harder and catched me up."

"It's a burning shame, Pat. There always is something that robs a poor man of his blessings when they're coming. It is'n so with the rich."

"Don't you see?" says Pat, "that's why Father O'Falix says a rich man can't inter the kingdom of heaven! because they don't have the thribulation that poor men do."

"Thrue for you, Pat; so good morning; I shall be at market soon myself. Good morning to you."

The friends parted, and soon Pat and his eggs arrived safe and sound at market. Here he saw a crowd round a poor woman, and his gallantry taking alarm, he supposed they were taking advantage of a poor defenceless creature. Unfortunately for Pat's gallantry, defenceless and dissolute were to him synonymous terms. Breaking into the crowd, he cried, "Arrah, boys; shame on yez, acting in this scandalous way with a poor, dissolute woman."

Not appreciating Pat's kind intentions, the little vixen's eye flashed daggers at her benefactor.

"Och, now, shame, taking advantage of a poor dissolute woman!" repeated Pat.

"A dissolute woman!" screemed the termagant. "Och, hone! Will nobody take me part against this spalpeen, calling me dissolute, who's been always a vartuous woman, and had fourteen childers, by me last husband. God bless him!"

This appeal was all-powerful; and seizing the basket of Pat's, the crowd pelted its precious contents most lavishly at the poor fellow's head. Pat, for his life, could not comprehend the true cause of this condition of affairs.

"For the love o' the saints!" roared Pat, "is this the fun ye'd be afther? Won't nobody give me a shelalah? It's so long since I've had a fight that I am blue-mouldy for want of a bating."

Mikey was close by, and he thrust a black thorn stick into his friend's hand. Pat was himself again; and so deftly his shelalah flew about, that he broke the head of one of his persecutors in a trice. This made a general clearing.

"Hurrah! hurrah! Where's the boy can face me now?" roared Pat, twirling his shelalah over his head.

Just at this critical moment, when Pat was winning victories, two policemen laid their hands on him.

"Sure surs, it wasn't you I meant at all, at all. Was it Mikey?" But Mikey was not to be found.

Pat was escorted with all due ceremony, to the magistrate's, and there accused of insulting a poor woman by attacking her character, and of breaking the peace in divers manners, all of which was proved by abundant witnesses.

"Sure, you're honor, I didn't insult the poor woman at all at all. I called her a dissolute woman, yer honor."

"Why, the knave confesses it;" said the astonished magistrate.

Pat was fined five shillings: and in default of payment, was sent to the house of correction.

When at his leisure, Pat began seriously to think. "Och! I see how it comes!" he exclaimed. "It's misther O'Moor's judgment. It's all for killing the yallow chickens."

VARIETIES.

Negro Insurrection.—An Insurrection, deeply planned, has been detected in Memphis. A number of negroes were arrested, and some have confessed. A night was appointed for the destruction of the place.

Incendiary Fires.—Incendiary fires were alarmingly numerous a few weeks ago in Salem, Massachusets. On the nights of Monday, Wednesday, and Thursday, several attempts were made to fire the city, but happily without serious injury in any case.

Questionable Compliment to Foreigners.—A Constitutional Convention, representing the people of Illinois, adopted a provision authorizing foreigners to become *citizens* of that State without being naturalized under the United States laws. This privilege is rather a negative one, and the compliment very questionable, as coming from a state notoriously faithless in protecting the property and lives of her *citizens*.

A Meteor Exploded.—On the night of the 10th ult., at New Scotland, Albany County, N. Y., about ten o'clock, the horizon was suddenly lighted up by the brilliant glare of a meteor in the W. N. W., passing off to the south, with a luminous train, emitting sparks. Suddenly, a long, heavy, rumbling sound was heard, resembling the rapid discharge of several pieces of heavy artillery in quick succession, when the whole died away. The night was clear and star light.

Progress and Results of Home Emigration.—The tide of emigration from the northern and eastern states is now towards Western Texas, where there are elevated table lands, of great fertility, free from these wasting diseases which prevail on the bottom lands of the new states in the North West. Not only is there an extensive home emigration into that salubrious country, but there is also a large foreign emigration. New England, Old England, Ireland, Scotland, Germany and Holland are all pouring in the best classes of their population into Western Texas. The north Western States are sending out their "professional pioneers" to people Oregon and California and build up commercial and manufacturing emporiums on the shores of the great Western Ocean.

It is said that Eighteen Thousand *people in Ireland have recently died from Starvation and its sickening influence !!!*—What a comment upon the charity of Christendom is it, when christian nations are rolling in affluence and fareing sumptuously every day, that so many thousands must perish for want of sustenance at their very door!! If means were wanted to build ships and carry on a war of conquest there would be no lack. Look to it, O ye hypocritical nations, lest the cry of the poor and oppressed should ascend into the ears of the God of Sabbaoth, and inquisition be speedily made from the Throne as aforetime in the days of Sodom and Gomorrah. God has sent the famine upon the land as a feeler, that He might prove the nations and see what they will do with those thousands and millions, whom avarice and oppression have brought down to death's gate. Shall the rulers and the rich take the poor while they have it in their power, and convey them to a land that will speedily crown their labours with plenty?

ADDRESSES OF THE PRESIDING ELDERS.

Manchester	M. Sirrine, 13, Ravald-street, Salford.
Liverpool	S. Carter, 12, Gibraltar-street.
Wales	Dan Jones, 45, Gyfarthfa-row, Merthyr Tydvil, South Wales.
Macclesfield	— Goodfellow, care of E. Horrocks, Catherine-street, Georgetown.
Preston and Clitheroe	H. B. Jacobs, at Mr. Parkinson's, St. Paul's-square, Preston. O. B. Huntington, at Mr. Parkinson's, St. Paul's-square, Preston.
Staffordshire	G. D. Watt, care of J. Wooton, Pitt-street, Burslem.
Birmingham	C. H. Wheelock, 58, Graham-street.
London	Moses Martin, 1, Fletcher's-row, Vineyard Gardens.
Chalford Hill	E. H. Webb, Chalford Hill, Gloucestershire.
Herefordshire	T. B. H. Stenhouse, care of Mr. W. Pullen, sawyer, backway of Howard-st., Ledbury.
Worcestershire	Thomas Smith, at Mr. W. Hawkins', Constitution Hill, Kidderminster.
Leamington	Thomas Smith, 20, Chandos-street, Leamington Spa.
Leicestershire, Derbyshire	Crandall Dunn, 6, Cumberland-street, North Gates, Leicester.
Bath, Bristol, Trowbridge	John Halliday, in the courts back of the Plasterer's Arms, Trowbridge, Wilts.
Hull	George Robins, at Mr. H. Beecroft's, cooper, Dicken's-entry, Grimsby-lane.
Bedford	Robert Martin, and Thomas Margetts, at Mr. Pembroke's, Watchmaker, St. Mary's.
Isle of Man	Samuel L. Lees, Fairy Ground, Douglas.
Glasgow	Samuel W. Richards, 9, William's-street.
Edinburgh	William Gibson, St. Leonard's House, foot of Brown-street, Pleasance.
Bradford	Charles Miller, at Mr. E. Milnes, Bower-street, Manchester-road, Bradford.
Sheffield	L. N. Scovil, 195, Arundel-street, Sheffield.
Carlisle	W. Speakman, and David Candland, 8, Russell-street, Botchergate, Carlisle.
Cheltenham	J. Johnson, at Mr. T. Smith's, corner of Sun-street, Tewkshury-road, Cheltenham.
Liverpool	L. D. Butler, Pool Quay, near Welchpool, care of John Dudley, North Wales.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 22ND OF FEBRUARY.

	£	s.	d.
John Johnson	£1	0	1
Lucius N. Scovil	0	15	0
John Ennion	0	6	8
J. W. M'Lellan	0	2	6
James Walker	0	7	6
Thomas Smith	0	9	3
Dan Jones	13	8	0
William Hulme	1	9	1
James Bond	0	15	10½
William West	1	18	0
Carried forward	£20	11	11½

	£	s.	d.
Brought forward	£20	11	11½
Robert Holt	1	2	1
William Frodsham	0	2	0
Paul Harrison	0	7	0
George Robins	1	6	0
William M'Keachie	4	8	11
William Leese	1	19	10
John Jones	0	1	6
Joseph Wooton	0	15	0
Francis Jackson	0	6	8
	£31	0	1½

NOTICES.

Elder Orson Hyde is all ready to sail to America, but is waiting to see Elder Amos Fielding. Will brother Fielding come or send as soon as possible.

The Presiding Elders or Book Agents, will oblige us by collecting and returning to us on the first opportunity, and free of charge if possible, the following numbers, as clean as possible, which any of the brethren may be willing to part with, and we shall give them new ones of the coming numbers for these, viz.:—No. 3, of Vol. I. Nos. 1, 2, 4 and 9, Vol. II. Nos. 1 and 3, Vol. III. Nos. 1, 2 and 3, Vol. IV. Nos. 1 and 5, Vol. V Nos. 1 and 2, Vol. VI. No. 1, Vol. IX.

The Saints and Elders are hereby particularly cautioned against saying anything more concerning the cruel negligence of the American Government in adopting any measures of relief or protection to the Saints. A faithful testimony has been borne, and now let that suffice, and go your way and preach salvation to the meek, bind up the broken-hearted, heal the sick, comfort the mourner, and bless the faithful. In so doing, Heaven will grant you a rich reward.

From your brother in Christ, ORSON HYDE.

We wish the presiding Elders of Conferences, and all the members, distinctly to understand that they are under no obligation whatever to listen to the teachings of any man that may come among you, that has not been invited to come by your presiding Elder, nor been especially sent. You are under no obligation to give him money, unless he is authorized by the Presidency of the church to travel from place to place. Order must be preserved in the kingdom of our God, and every man must begin to learn the lesson to move in his own orbit. Then he can shine. This running from place to place, without being sent, cannot be tolerated in any one. Let this be a law in Israel who inhabit the British isles.

ORSON HYDE.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6. MARCH 15, 1847. VOL. IX.

LETTER TO HIS EXCELLENCY THOMAS FORD, LATE GOVERNOR OF THE STATE OF ILLINOIS,

Addressed to him soon after about one hundred and fifty of the Saints houses, and other buildings, had been burned by the mob.

HON. SIR,—The familiar interviews I have had the honour to share with you, and the portentous state of affairs in Hancock county, induce me to write you, not however without the impulse of PRESIDENT YOUNG and his council.

After our interview in June last, in presence of ex-Governor Reynolds and Samuel Brannan, Esq., I ventured, unequivocally, to assure the authorities in this city, that you would never lend your official influence to oppress or exterminate this people. This was the prominent and emphatical object of my mission to Springfield, and made uppermost in our whole discourse in the state capitol, as you will recollect.

The result of that interview was perfectly satisfactory to me; and in the strength of your generous and noble avowal, never to walk in the footsteps of Governor Boggs, of Missouri (whose conduct you severely and justly reprobated), and never to jeopardize the lives of our leaders, under writs and arrests, as the Smith's had been, I made the most sanguine assurances to the Council of your high-minded and patriotic bearing towards this people. You also will recollect that I laboured to apprise you that, by misrepresentation or falsehood, they *might* endeavour to array the state executive against us, before a full disclosure of facts could come to your knowledge; and, sir, contrary to all these assurances, and pleasing grounds of hope that the high authority of the state would never be wielded against law and order, and consequently, against a long persecuted and unoffending people; we find your *troops;* yes, *your* troops, clothed with your own signature, and all the potency your official name can impart, right in our midst. And for what purpose have they been here the last six weeks, and what have they done? Let the facts speak! Have they stayed the progress of crime, or have they even spliced up the broken fragments of law and order? Have they looked with paternal charity after the fugitives that have been compelled to run for their lives before the lurid flames of the midnight incendiary? Have they administered a shelter to the sick that have been precipitated on to the cold grounds of autumn, to die under the excitement of threatened conflagration and disease? Have they even shielded those that humanely have *volunteered* to go twenty miles and under, to gather up scattered fragments of property and crops, and dispersed cattle, hogs, and fowls, that the wretched existence of survivors might be protracted? Have they come valiantly forward to help the high-sheriff of the county in his perilous and arduous struggle to stop the marauders in their hellish deeds of robbery, midnight arson, and murder?

To all these pungent and significant enquiries, I answer before all men, and before the JUDGE of quick and dead, solemnly, NO! But, sir, the doings of *your* troops have been not only the negative, but the very *ingenious* and *hypocritical* counterpart of all this. In proof of this, if proof were necessary, I cite you to scores of public journals, and visiting spectators to these awful scenes, who have testified of it through the land. I ask you, sir, where now is the head and right arm of the law in Hancock county—sheriff Backenstos? Severed, yes, completely amputated and severed. And for what, and by whom has this noble-hearted patriot, that dared to breast the midnight arson—and the infuriated cupidity of fiends—and roll back the crimson current of onward desolation—and pick up the routed sick—and quench the rolling conflagration? In God's name, and with retributive *solemnity*, I ask, where is this noble right arm of the law? *Severed*, indeed, but not by the mob; NO! would to God it had been so, for the honour of our State and nation, and for the blushing glory of humanity. But it was not so: this valiant man, with the firmness and patriotism of Jackson, S. Adams, and P. Henry, had even won a victory that will laurel his brow in the circle of such worthies as Washington, Marion, and Howard, in all time to come. He had rescued the sick from the tusk of the wild boar, and boldly struck down the midnight arson with the torch in his hand, and actually routed the whole host of inhuman fiends when your troops arrived. *Horribile dictu!* horrible to say, your troops, sir, forthwith—(shall I tell it to the nations) did—did what? They *arrested the benefactor, and released Barabbas!!* The convalescent *sick*, and *robbed*, *hung aside their harps* and mournfully and loudly exclaimed, "GOVERNOR FORD HAS BECOME ANOTHER BOGGS. Your troops, sir, immediately became a safeguard and shield to robbers, incendiaries, and murderers, who speedily returned to their homes in quiet, while the veteran of law and order with the whole posse and sinew of goverment were exposed to warrants of arrest, and the sheriff actually indicted for MURDER!!! In no instance has an *anti-Mormon* malefactor, however palpable his guilt, been arrested; but posse's of state troops continually throng our city and the vicinity with attempts at all hours of the day and night to make arrests of Saints. The consequence is, that peaceable unoffending citizens, and those who have yielded prompt obedience to the mandates of the Sheriff in authority, are filled with fearful apprehensions of being ferreted out to undergo the like fate of the assassinated Smiths, or of being tried under the empannelment of the most notorious mobocrats acting as Elizor. Your troops, sir, in the estimation of the public (soon after they were disbanded), murdered the defenceless Smiths in prison. And the state force now, is a perfectly legalised mob—sweetened arsenic—honeyed poison. The mob, arsenic and poison, when unadulterated we are not afraid of; but when they are administered to us by your potent arm, with all the authority of government, our condition is appalling, and desperate alternatives must be used. The only difference between your troops and the mob is like the difference between a keg of arsenic, and a keg of choice flour fatally pervaded with arsenic. The mob we dare to resist because they are purely mob.; but the state force, though equally fatal, we are obliged to submit to by reason of their legal authority. And now, sir, will you, in the eyes of a nation and world that is canvassing your acts, both by the domestic fireside and in the reading room, continue to legalize the doings of an armed soldiery, that are more obnoxious to law and innocence than the worst mob? If not, then, for humanity's sake, speedily withdraw these troops and allow us peace long enough to attend to our sick and poor, and prepare for a general departure in the spring. Do not force us to acts of blood-shedding or a fatal dispersion in the inclement winter; when multitudes of the poor must inevitably perish, and your own exalted name sink beneath that of Nero, Boggs, and Williams.

Withdraw then, these troops, and lend not a listening ear to aspiring politicians, or the cupidity of the cruel; but let the oppressed bless your name for permission to breathe the air of liberty long enough to escape in a warm season to the caves of the mountains, or to some distant Island of the Pacific. With high hopes of your bold and philanthrophic determination,

I have the honour to subscribe myself,

Yours, in behalf of the Council,

O. S.

THE FIRST DIVISION OF MARS HILL CONFERENCE.

This Conference met, according to appointment, at Cradily, Worcestershire, on Sunday, the 7th of February, 1847.

The meeting being called to order by Elder Layton, was opened in the usual way, when Elder Thomas Smith, President of Worcestershire Conference, offered prayer.

It was moved by Elder Layton, and seconded by Elder Pullen, that Elder Stenhouse preside over this Conference. Carried unanimously.

Elder Arnold was chosen to act as clerk.

The President then spoke concerning the work of God in which they were engaged. The purpose for which they had assembled to-day was to do business in connexion with the kingdom of God, and to be enabled to do such with honour and profit, it required the spirit of God to direct us; therefore it would be necessary to unite our faith and prayers to the God of Israel, that his blessing might be ours. He was also happy to bear the tidings to this meeting that Elder Ure, of Sheffield, did to that conference, but with very different feelings, that brother Orson Spencer "is not dead but liveth," and was proud to find his name grace the columns of the STAR, and in due time we would be benefited by his labours.

A representation of the branches was given as follows:—

Ridgeway Cross.—Represented by Elder Williams, contains 53 members, including 2 elders, 2 priests, 2 teachers, and 2 deacons; 2 cut off, and 2 baptized. This branch is in excellent condition, and wishful to do the will of the Lord.

Widbourn and Clifton.—Represented by Elder Lewis, contains 26 members, 1 elder, 2 priests, and 1 deacon. Widbourn Saints are very united, and a good people.

Ledbury.—Represented by Elder Pullen, contains 17 members, 1 elder, 2 priests.

Old Storadge.—Represented by Priest John Bailie, contains 40 members, 2 elders, 3 priests, and 1 teacher; in rather a better condition than it has been. It was thought wisdom to call brother Bailie to the office of an elder, to preside over that branch, which was unanimously agreed to.

Mars Hill.—Represented by Elder Jenkins, contains 37 members, 2 elders, 3 priests, 1 teacher, and 1 deacon. It was considered to be beneficial for the Saints, and brother Jenkins, that he assist at Old Storadge branch, and that Elder Lewis be appointed presiding elder of Mars Hill branch, which was unanimously agreed to; and on account of Elder Lewis being removed from Widbourn, Elder Johnson was appointed over that branch.

Durlow Common.—Represented by Elder Stenhouse, contains 47 members, 1 elder, 1 priest, and 2 teachers.

Stokes Lane.—Represented by Elder Layton, contains 46 members, 1 elder, 4 priests, and 1 teacher.

Froom's Hill.—Represented by letter, contains 35 members, 1 elder, 1 priest, 1 teacher, and 1 deacon. This branch is in a much better state than it has been, and the officers have prospects of doing some good in that place. It was considered needful to call Priest Jonathan Davies, to be ordained to the office of Elder, and preside over that branch; it was unanimously agreed to.

Calwall Branch.—Represented by Elder Lucy, contains 32 members, 1 elder, 2 priests, 1 teacher, and 1 deacon. They are in ordinary condition.

Brinstie Common.—Represented by Elder Layton, contains 27 members, and 2 priests. 4 having removed, it was agreed that Elder Johnson see to them for the time being.

Shucknell Hill.—Represented by Elder Philips, contains 33 members, 2 elders, 2 priests; 1 cut off. They are generally in good standing.

Lugwardine.—Represented by Elder Arnold, contains 45 members, 1 elder, 1 priest, 1 teacher, 1 deacon. It was moved and carried, that brother John Farmer, who held the office of a deacon, be ordained to the office of a priest; there was use for him, and he had been found to be faithful in the discharge of his former duties and was worthy to fill a higher office.

Keysen Hill.—Represented by Elder Price, contains 52 members, 1 elder, 3 priests, 1 deacon. The generality of the members were good and faithful Saints.

There were present, 14 Elders, 12 Priests, 1 Teacher, and 2 Deacons.

Afternoon service being opened in the usual way, the Saints and strangers were addressed to a considerable length by Elders Smith and Stenhouse. The Saints were united, and rejoicing in the work of God.

Those that had been called to office were ordained under the hands of Elders Smith, Arnold, and Philips. After much valuable instruction had been given by some of the Elders present, the meeting was dismissed by a blessing from the President.

We had much business to do, and being assisted by the spirit of God, we did all things in peace and love, for which blessing we thank our Heavenly Father. Amen.

T. B. H. STENHOUSE, President.
HENRY ARNOLD, Clerk.

THE SECOND DIVISION OF MARS HILL CONFERENCE.

According to previous announcement, the second division of Mars Hill Conference met at Leominster, Herefordshire, on Sunday, 31st January, 1847.

The meeting being called to order by elder Hughes, was opened by singing and prayer, after which, it was moved by Elder Hughes, and seconded by Elder Allen, that Elder Stenhouse preside over the conference. Carried unanimously.

Elder Hughes was appointed to act as clerk.

The President occupied some time in shewing the greatness of the calling of the servants of God—the responsibility that rested upon them—and the necessity of their efforts being united, to accomplish the end for which they had been called to act in the kingdom of God, &c.

A representation was then called for, as follows:—

Leominster.—Represented by Elder Hughes, contains 25 members, including 2 elders, 3 priests, 2 teachers; 2 cut off, and 2 baptized, since last conference. Nearly all had renewed their covenant by baptism, and at the present time the members are more united than they have been, and in good standing.

Richards Castle.—Represented by Priest James Philips, contains 13 members, including 1 priest, and 2 teachers. All in good standing.

Balls Gate.—Represented by Elder Tunks, contains 18 members, including 1 elder, and 1 teacher; 1 baptized. They are very widely scattered, and being more the creatures of circumstances than is enviable, their standing is ordinary.

Preisteign.—Represented by letter, contains 26 members, including 2 elders, 2 priests, 1 teacher.

Stoke St. Milbro'.—Represented by Elder Stenhouse, contains 22 members, including 2 elders, and 1 priest; 6 baptized since last conference. The others having renewed their covenant, they have now the appearance of new creatures, and are rejoicing together in the work of God.

After the representation of the different branches, the President shewed the duty of the officers to teach the souls committed to their care such things as would elevate them above "the weak and beggarly elements of this world," and also the duty of every one to yield all lawful obedience to those appointed to preside over them; and if they did act in unison together, they would be enabled to surmount many difficulties that surrounds them, and prepare themselves to serve the Lord with full purpose of heart, and in due time they all should be enabled to gather together in Zion; for the Lord had promised to gather the faithful, and most assuredly would perform it. The meeting adjourned.

AFTERNOON SERVICE

Being opened by singing and prayer, the Saints partook of the sacrament, after which many arose and bore testimony to this being the work of God; the spirit of God was much in our midst, and caused every one to rejoice. After a few minutes dismissal we again met and did service to our bodies, that they might keep pace

with our spirits, and be also refreshed with plum cake, and milk and water. All having got satisfied, we soon got to order again, and being desirous not to "live by bread alone," we were addressed by Elders Stenhouse, Allen, and Tunks, to a considerable length, on the great work of God in the last days. All rejoiced, for it came not in word only, but also with power, which gladdened the hearts of the Saints, and made every countenance brighten.

After blessing being pronounced by Elder Hughes, the Saints bent their way home, rejoicing for the happy meeting they had together, for which our heavenly Father shall have the praise. Amen.

T. B. H. STENHOUSE, President,
JAMES HUGHES, Clerk.

RELIGIOUS IMPOSTORS.

In the second volume of a neat, cheap, but flimsy and ephemeral compilation or periodical, published among the hundreds of similar and better works, by W. and R. Chambers, of Edinburgh, which they are now throwing off by steam, as our bakers throw off sea biscuits, I find an article under the above caption or title: and after giving us an account of the vagaries, knavery, and monomania of "Munzer and Rockholt"—"Richard Brothers"—"Jeremiah Wilkinson"—"Ann Lea"—"Mrs. Buchan" and "Joanna Southcott—also of "Mathews" and "Thom" of recent date—then comes a dissertation on "Mormonism," last and not least! Wonder it was not headed "Joe Smith, the Impostor!" No, "Mormonism."

I am the more anxious to examine this article on "Mormonism," because I see great exertions are being made to circulate it.—After having immersed eight of my fellow-men "for the remission of their sins," I called at a public bathing establishment to enjoy more completely at leisure an aquatic purification of my own body, and experience that "cleanliness is next to godliness," and found it on the table in the public room, amongst other tracts, which had been neatly stitched and left there—by some holy lady—a unitarian—for the salvation of men.

I expect the whole of this "Miscellany" of the Messrs. Chambers, Edinburgh, are got up in the way of trade—for of the "making of books there is no end," and it is much easier to copy from those already printed, than to make new and original matter on the various subjects so heterogenously commingled. Messrs. Chambers are old enough in book compiling not to lose the benefits arising from this knowledge. Their scanty compilations, in this instance and on this subject, are acknowledged, (I know not whether they are equally honourable on all others; if not, let plundered authors complain); in this they quote only from the "Rise, Progress, and Causes of Mormonism, by Professor J. B. Turner, New York, 1844," and a "*little*" work by a Rev. Mr. Caswall, A.M., Professor of Divinity, Kemper College, Missouri, &c., &c., who visited the city of the Mormons—Nauvoo—in the year 1842.

The former work I have never seen, but of the latter I have a copy, and read it before I received or obeyed the truth. It is the drivelling production of a neighbouring reverend divine, whose craft was in danger, and contains self-evident marks of fabrication, falsehood, and credulity; four-fifths of its statements being the narrations of "somebody, who said so and so!" This would not be received in a court of equity. But let us examine some of the statements in this article. In the first paragraph, Messrs. Chambers, or their compiler, speaking of the Book of Mormon, say "they assume it as the fruit of inspiration, and take it as their Bible!" To correct this, I reply we KNOW that it was translated *by the power of God*, but do *not* take it as our Bible; we have only one book received, believed in, and known, by this name. The Book of Mormon is a record or ancient history, translated from a foreign, ancient, and unknown language, by the power of God, and in it is revealed the history of the American continent, and of its enlightened, industrious, and ancient inhabitants, also the fulness of the everlasting gospel, and a more enlarged acquaintance with the acts of Jesus Christ the Son of God.

Again, the article before us reads—"Joseph Smith, the youthful imposter! followed the profession of a money digger," which, being corrected, should be read as follows:—"He was for a time a farmer's assistant, his employer requested him on some occasions to dig in certain portions of his estate, where money was supposed to have been concealed"—and while he thus did what his master required, he followed the profession of a money digger!

That money has been concealed in this continent, before and during the times of the late wars in America, as well as aforetime by the ancient inhabitants, is generally believed, and I doubt not, this is the fact; and were I an owner of the soil, to get good crops, and perhaps money, I might probably induce my posterity to believe I had hid some in my fields; thus would I secure for them, ample irrigation, and an abundant reward to satisfy their money-digging propensities. Oh! covetous generation, how will ye escape if you dig for silver ore, iron, lead, or copper; or cull and dig for such miserable scraps of falsehood which ye publish *for money*. Know ye not that thus ye are sealing you own condemnation?

I shall now proceed, and shortly give a few *negations* to what is affirmed by these cullers of "simples," and compounded extracts of falsehoods. Joseph Smith did NOT discover treasures by incantations—NOR was he *ever* received up into a bright light, when the heavenly messengers ministered unto him—he did *not* say so, it is *not* so written. He was not required to learn the Egyptian language before these plates could be delivered to him, that he might translate their engravings. Where could he get instruction in either the ancient or modern Egyptian? but perhaps the heavenly messengers were ignorant that professors of these could not be found in that locality! The withholding of these plates was for a nobler purpose—that he might put covetousness away from him, and be taught by heaven how to use their noblest gifts.

"This work has made a considerable impression among the *poorer* classes." The *poor* have always been the first to receive truth, and to have the gospel preached unto them. This, at least, is not new. Jesus, the Son of God, said "How hard it is for a *rich* man to enter into the kingdom."

Now to the affidavit made by *fifty* GENTLEMEN, citizens of Palmyra and Manchester. I wonder *how many* of these were hireling priests, whose craft was in danger, from the "considerable impressions made on the poorer classes!" Will they inform us? May we not discover who these fifty were, to a certain extent, from their own scribblings? "At first little attention was paid to the imposture (*by the learned*), but when it appeared to be undermining the religious belief and habits of the *less instructed* portion of the community—the laity—the respectable citizens (the *better instructed*—the college-made priests "who preach for hire and divine for money") felt it their duty (interest!) to expose the real character of the Smiths!"

"They were particularly *infamous* for *visionary projects*"—that is, they were *not* so; for I feel by putting a negation upon, or denying all their affirmations, I am nearest the truth. Judge ye: "Joseph and his father were *entirely destitute* of moral character, and addicted to *vicious habits*." They were *not* so, and if so, what were those vicious habits? Notwithstanding the notorious conduct of those visionary men—the Smiths—"they so far influenced a *business man*" (a class of men the most calculating, and the least easy to be imposed upon), "whose *word* was considered good, and who had acquired a considerable property"—that he joined this church, and is one of the witnesses that the Book of Mormon is a record of truth." This was made known by revelation, or from Heaven, unto this man—Martin Harris. And now that he is *not* numbered among us, and has since been in this country, has any one ever heard him say that Joseph Smith—a prophet of God—was a bad man, or addicted to visionary habits? or that the Book of Mormon was not true? or that this work was not of God? No! and he is miserable until he again be numbered with us. I pray my Father that he may do what is right, and again be numbered and saved in the Kingdom of God.

But a short time ago, our fifty *learned* gentlemen stated, that this work took hold only of the *less instructed;* now they say, "ALL whom *we know*, that have embraced this system, are *visionary*, destitute of moral character, and *without influence* (wealth?) in the community!" Sad accident! to be without money, or

to be poor! and consequently *without influence!!* and this, too, in the locality where *fifty learned* GENTLEMEN reside, whose learning no doubt would enable them to appreciate sterling worth, though clad in humble garb; in passing, I would enquire, May not this difference in circumstances, more frequently arise from the cunning and cupidity of the rich, in making unjust laws, which locally and in kingdoms, oppress the weak, over-tax and burden the poor, and lighten those who are most able to bear the burdens and expenses of governments? Who generally make the laws; the rich or the poor? and who are in general favoured therein? Philanthrophy would reply—the poor; because they are the least able, in money, to support government; but without their labour a kingdom would be poor indeed.

We proceed to expose the ignorance and wickedness of these *fifty gentlemen.* After they have informed us all about the less instructed, the poorer classes whom they knew, and Martin Harris, having received this gospel—of whom, and his circumstances, they seem to have had also a minute knowledge—they add, "WE KNOW NOT A SINGLE INDIVIDUAL *in this vicinity, who puts the least confidence in these pretended revelations!*" What! *not know* Martin Harris; not know one of the poorer classes! the less instructed, whose religious belief and habits were being undermined by this visionary delusion? Shame upon you, ye fifty and *one* respectable *gentlemen,* who have thus done your utmost to injure private character, of whose worth you know not the value. Ye *know not* the poorer classes? Ye know not a single follower of Joseph Smith? Ye know nothing of this matter as ye ought to know. God reward you, and give you a more perfect knowledge, of what you must inevitably become acquainted with—the reward of bearing false witness.

Before I leave this affadavit, one remark more. "Of ALL who have embraced Mormonism, whom *we know,* they are without *influence,* &c. This is the reason why they were *permitted* to go on undisturbed." Oh! shame upon you again; because these men were the less instructed—the poorer classes—and you *know* them, did you? and their circumstances? because of their poverty, and being without influence among you, they might embrace delusion, run into *visionary* projects, and damning errors undisturbed by you! You *permitted* them because they were poor!! How shall you answer for this at a just bar?

Again, these same "*gentlemen*" speak equally dishonourably of "another assistant in the fraud"—Oliver Cowdery, known to them only as "a worthless fellow, and not to be trusted;" also "Mr. Whitmer, another member of this *impious* (*!*) confederacy is spoken of with equal disrespect" by these fifty-one *pious gentlemen,* who "know not a single individual who puts the least confidence in these revelations!!"

Another remark in passing. How is it, when there have been so many assistants in getting up this visionary and delusive fraud—Sidney Rigdon and the Spaulding Novel not excepted—and seeing that some of these men have withdrawn, and been cut off, we have not had an *exposure* of the whole fraud, and the manner in which it was got up? for "when rogues fall out, *honest men* get their own"—*the truth.* Have any of these men, who have been much more highly honoured of Heaven, than many of their fellows, ever once, in their weaker state, through disappointment or chagrin, charged Joseph Smith as an impostor; or spoke of the work otherwise than as from Heaven and of God? No! Even while through the weakness of the flesh, they have given way to seducing *spirits* and errors; they have ever maintained, whatever their follies and errors were—"that this work was not of men but from Heaven, and of God."

But I must shorten my review of this mean article, or compilation of other men's—say-so. The writer speaks of Mormonism, as of an imposture that has failed, like the impositions he had been treating of—"The religion Smith proposed to disseminate"—as a thing gone by. Was he ignorant, that at the time he wrote, there were hundreds receiving *the* truth, and obeying the gospel, every week, and that *now* we are *innumerable;* more than one hundred thousand in America, when last numbered, and twelve thousand on this small island, still remaining to be gathered, notwithstanding the many thousands that have emigrated?

Neither is the compiler of the article now under review, nor the pious, respectable, and better educated citizens, either of the old or new world, able to receive

many of the doctrines, laws, commandments and privileges of the "sons of God," which are to be revealed and restored in "the times of the restitution of ALL things." If tithing is commanded, the grand head is said to be seeking his own exaltation—the priesthood to be sharers in the plunder, and the obedient to heaven's commands, are set down as dupes; and this, with every other matter that is a hair's-breadth larger than the traditions of men, or their mother's old, red, though now thin, and nearly worn out, cloak.

Again, are not words only the vehicles by which we convey our thoughts? Yes, and when a revelation is given from heaven, is it not more frequently by the Spirit than by the audible voice of God, or a holy messenger? and in the power imparted to translate, were thoughts or words given? In all probability, in most cases, the thoughts were only given, and the translator would convey the idea in his own language, or that with which he was most conversant: then if the Son of God was presented in the visions or ideas while translating, might a modern Christian not use the Greek word *Christ*, or *Jesus*, as readily, or more so, than he would Messiah, or Joshua, or some more ancient and classically correct phrase? But say our objectors in spirit, "when men are under the inspiration of heaven, their language will be classically beautiful, and grammatically correct, for does not God know all languages, and would it not be as easy for him to give the finest language and the most beautifully rounded periods, as to give the thoughts and let man find the language?" Why then, did the *learned men* in the apostles days, *perceive* that they were unlearned men? Was it not because of their inelegant pronunciation of the language, or ungrammatical construction of their sentences? And will any of our modern *divines* dare say, that the apostles of the former-day Saints, were uninspired on the day of Pentecost, when they thus spoke?

Oh, spirit of our martyred prophet Joseph, how very ignorant you must have been while in the body, to have mistaken "Alpha and Omega" for some sacred and mystic sounds! And were you indeed so? Had not you often knelt at your mother's knee, and read these words in the book which you were ever taught to revere, and which you always held sacred as a record written by inspired men? Will the world swallow this? I think the honest in heart—the serious enquirer after truth, will not, for though you were often wronged while in the body, perhaps your name will be honoured while your body rests in the tomb. So it has been with others who have preceded you.

The story of the Rev. Mr. Caswall, Professor of Divinity, &c, &c, which he has extended into a book whose price is seven shillings and sixpence, may appear credible till another is told; and I shall now write the testimony of more than one, who were in Nauvoo, and present during the short interview between him and Mr. Smith. "The time was but a few minutes, for Joseph was going out, and knew the spirit by which this modern reverend book writer and divine was actuated." In a word, they aver "the whole book is a tissue of falsehoods, abounding in personal anecdotes of Mr. Smith, related to Caswall by credible (?) witnesses!" But to none of these was this reverend gentleman an eye-witness, nor did he know of his own knowledge one of them to be a fact!

And yet of such base fabrications, are the innumerable tales of falsehoods, against the prophet of the Most High, and the work of God, composed. Once more, blush, ye credulous sons of this benighted age, amid the boasted blaze of intelligence, in this the *nineteenth* century. Do you not feel that indeed you live in the *evening* of time—that darkness covers the earth, and gross darkness the people—"as your fathers did, so do ye?"

Can you discern the spirit under whose guidance the merciful, pious, and Rev. Mr. Caswall wrote this costly book from the following quotation, 174 page, speaking of the persecution the Saints suffered in Missouri—"A child, nine years old, survived the general massacre by concealing himself under the bellows (in the smithy), but was afterwards discovered and shot, the perpetrator justifying the act by coldly asserting that "little sprouts soon become large trees, and this boy, if permitted to live, would become a Mormon like his father!" He thus revels in murderous deeds of blood. "An old man who was shot down but not killed, and who stretched out his hands for mercy, had his fingers cut off with an old scythe! (by some one of the *better educated* citizens), then the hands of the imploring sup-

pliant were severed from his arms! the arms from the body!! and the head from the trunk!!!" Such are the tales of deeds tolerated in America—the boasted land of liberty, unheeded by her senators, recorded by a pious and learned reverend of the nineteenth century, approved and extenuated by the successful book makers —the Messrs. William and Robert Chambers of Edinburgh; and, we do hope, read and cherished by but few of the truly noble and great.

And this same Rev. Mr. Caswall, attributing the whole persecution to the satanic devices of the infamous Smiths, setting himself up for a judge (judge not that ye be not judged, was the counsel Jesus gave), passes a sentence, and gives an opinion, that is recorded in other books, that will be opened when his is shut and lost, but not forgotten by Him who will mete out a just reward to every man according to the deeds done in the body. We close our quotations and notice of this work for ever after the following:—"A court-martial was next held upon the prisoners (in Missouri); the members of this court consisted of nineteen militia officers, *seventeen preachers, of various sects,* who had served as *volunteers* against the Mormons; this singular court came to a determination that our prophet and his comrades should be taken into the public square of Far West, and there be shot in the presence of their families. *Had this decision been enforced, myriads might have been saved from the infamy of Mormonism, and Smith would have gone into eternity under a less onerous burden of* UNPARDONABLE GUILT."

Have the Messrs. Chambers *convinced* the world that Mormonism is a delusion, and Joseph Smith a religious impostor? "Judge ye"—the wise will understand. They may have added a few more pence to their gains, by the sale of an additional sheet. Will this reward endure for ever? If judgment begin at the house of God, where will the ungodly and the sinner appear? And what will be the reward and eternal inheritance of him who maketh, and of them who love a lie? The truth is not in such, nor are such *in the truth,* neither are they numbered as yet among the saved in the kingdom of God.

DELTA.

Liverpool, 6th March, 1847.

The Latter-day Saints' Millennial Star.

MARCH 15, 1847.

SOME enquiry has been made whether there will be a General Conference held on the 6th of April next.—It is not considered to be wise or expedient to call a General Conference so soon as the 6th of April, not only by reason of the inconvenience that will accrue to the members in gathering from remote parts; but, we trust, that intelligence from the camp of Israel, in America, or knowledge of other matters pertaining to the emigration of the Saints, and their general interests as a body, will constitute a more imperative demand for such a conference at some later period, of which we shall endeavour to give timely notice in the STAR.

To the Saints in England we are happy to say, that the prospect of spreading gospel truth in the Kingdom of Great Britain, at the present time, is decidedly flattering and soul-cheering to all who love the salvation of God. In Wales, our beloved brother, Dan Jones, is gathering a very plenteous harvest. It is a delightful service to bear messages of peace and glad tidings to those who are weary and heavy laden with tradition and false creeds, as massy as the load on "Pilgrim's" back, and to administer the cooling beverage of spiritual consolation to those that

thirst for the water of life. From Sheffield, Preston, and Manchester, and some other conferences, we have cheering intelligence. Baptisms are administered every week. And while modern christendom has been most assiduously rocked by Priests that preach for *hire*, by means of the most varied, protracted, and exciting efforts, the electro-spasmodic effect has been followed by a most deathly sleep. What, say modern sectarian priests to their congregations, is the matter of all our churches! A melancholy apathy prevails throughout the Christian world. Why is it so?

During the last year there has been no increase to the denominations! There is a great falling away, and, said a distinguished Baptist preacher, president of a college in the United States, surely wickedness is increasing in the United States, and christianity is losing ground. We reply to such—Ah, is it so? Yes, we know your condolings are true and well grounded; and the Elders of Israel have forewarned you of this state of things for many years past. They know, and have testified by the spirit of God, that the sectarian world "spend money for that which is not bread, and their labour for that which satisfieth not." Let them hearken diligently to the Lord for *now* he may be found, and call upon Him for *now* he is near. And we rejoice that multitudes are now enquiring after truth throughout England, and setting their faces Zion-ward.

The Saints of England are arousing up to the great work of God like strong men to run a race. The manner in which they have so unitedly and generally responded to the counsel of the first Presidency in Israel, seems to be followed (if we mistake not the signs of the times) with rich tokens of a great ingathering of souls.

If Her Majesty shall not graciously please to aid the poor and righteous to emigrate in this day of peril, deliverance will come in some other way. And we shall be satisfied if His Gracious Majesty, the King of kings, shall by his spirit convert thousands, and among them such as are rich as Joseph of Arimathea or Obadiah of old, that shall have appended to their illustrious name, like the rich Patriarch and Prince of Uz, the blessings of many ready to perish.

VISIT TO SHEFFIELD ON THE OPENING OF "SCIENCE HALL."

After passing through a romantic country most beautifully variegated by the hand of art, we reached this large town, justly celebrated for its cutlery. On alighting from the train we were most agreeably welcomed by our old and highly valued friend, Elder L. N. Scovil, and two of his esteemed brethren, whose prepossessing and familiar bearing, made us feel at once that we were at home among the good and great of the earth. On entering the residence of our friend, a further smile of complacency played over the countenances of our new acquaintances, which was not explained till the morning following. The solution then appeared to be that one of the inmates had seen and described our person, before arrival, as accurately as though we had been in their presence before. In the silent slumberings of the night, that spirit that was promised by the mouth of the prophet Joel to the obedient sons and daughters of men, opened the eyes of the understanding in a dream, and introduced our person, while as yet we had not gone beyond the precincts of Liverpool. Surely, thought we, "the eyes of the Lord are in every place," and things at a distance are seen by the power of his spirit as though they were brought nigh. "Oh! that men would praise the Lord for his goodness, and for his wonderful acts to the children of men!"

On the Sabbath morning we repaired to the Hall of Science, a spacious and commodious Hall, which had just been engaged by the Saints for public worship. A hallowed feeling of peace, intelligence, and holy joy, beamed on the countenances of the numerous auditory during all the three public services of the day. During the confirmation of the recently baptized Saints, and the bestowment of blessings upon a few children (we speak our own feeling, and we believe that of very many others also), it was a truly delightful season. We felt that God honoured the institution of laying on of hands for the "gift of the Holy Ghost;" and those who received this precious gift, were more highly honoured than those who are inducted to earthly thrones, amid all the pomp and glitter of fading royalty. We felt to say in our hearts, truly how great—how needful an endowment the honest and obedient believer receives at the very threshold of the Kingdom of God. The Father meets the prodigal at the first approach towards home, welcomes him with a gift that golden mines cannot purchase. With this first but not least boon of the believer he, sees, as with the eye of the Almighty, the evil and the good, and discerns between him that serves God and him that serves him not. He beholds, as in a glass, the glory of the Lord, and the sight transforms him by the same spirit from glory to glory into his image. We do not wonder that Saints who have grieved or otherwise lost the spirit, want to be re-baptized in order that they may be renewed in the spirit of their minds. The united, peaceful, and kind-bearing of the Saints in Sheffield towards each other, and towards those that watch over the flock, made the service of blessing infants a rich season of liberal things to those precious *ones* that are the *heritage* of the Lord. If their angels always behold the face of our Father in heaven, they seem most free to bestow good things upon those mete candidates for the Kingdom of Heaven, when parents united with a congregation that is fervent in spirit, dedicate to God these dearest objects of their love.

The three meetings of the day continued to increase in numbers, the evening auditory being very numerous, embracing many interesting strangers. Profound attention and interest were manifested; a mild, hallowed, and thoughtful feeling seemed to indicate that the spirit of truth was working a saving and wide spreading influence in the town of Sheffield. Elder Scovil has baptized more or less for several weeks past, and last week, ending February 28th, he baptized fifteen (besides re-baptisms), and other persons were ready to go forward in a few days. A sectarian clergyman, lamenting the stupidity of his own congregation, wondered how it was that the work should be making such progress among the Latter-day Saints; but let him obey the same gospel which the Saints have obeyed, and the mystery will be solved. The branch at Sheffield is much like God's "husbandry," every member as a lively stone, to bring some of their fellows to the acknowledgement of the truth. May God continue long to bless them, and him that presides over that conference, for his very abundant labours in searching out and teaching men the ways of life and salvation, is the prayer of the visitor.

On our return we called at the residence of our beloved brother, Elder Sirrine, and here, too, we were recognized by those who had never seen us before, as we had been previously in Sheffield. In the evening we enjoyed the pleasure of an interview with a number of the brethren and sisters that called in, which altogether finished out our visit with much satisfaction to ourselves, and furnished an increasing stimulus to our minds to co-operate with the faithful in all this land to the utmost of our ability in building up the kingdom.

HUGH M'NEILE AND A GENERAL FAST.

This gentlemen has already obtained an unfortunate celebrity by his sermon on the visit of Prince Albert to Liverpool—a sermon disfigured and debased by the most irreverent comparison of a mere man with the Divine Nature. He has now penned a petition to the Queen—a petition lying for signature at Liverpool—for a general fast. Mr. M'Neile has, we understand, most laudably exerted himself in behalf of the suffering Irish; but such exertions do not justify the absurdity and audacity of the man who attributes the present famine to the wickedness of the people, who have drawn upon themselves the wrath of Heaven. "Your petitioners," says the document—

"—cannot, therefore, hear the tidings daily arriving from Ireland, of inquest after inquest returning verdicts of 'death by starvation,' without recognising the outstretched hand of Almighty God.

"Your petitioners believe also, on the same sacred authority, and without presuming to be wise above what is written, that famine and pestilence are two of the sore inflictions of an offended God *for the transgressions of a guilty people;* and that when they appear, wise men should hear in them a voice calling aloud to national repentance.

"Your petitioners are grieved to perceive that, by persons of station and influence, sentiments have been uttered wholly subversive of this fundamental principle of the religion which your Majesty has solemnly sworn to defend, and calculated, as far as their evil example can extend, to propogate *practical infidelity* amongst your Majesty's subjects."

What—we ask it—have been the transgressions of the wronged and wretched peasantry? They have been ground to the dust by oppression, and they have never murmured. But—we think we discover the meaning of the preacher—they have been smitten for the patience with which they have endured long-suffering. Doubtless, thinks Mr. M'Neile, there is a point at which resignation becomes pusilanimity. If he do not mean this, we can see nothing in the words of the petition-monger—nothing save religion turned inside out.

VARIETIES.

Effects of Ether on Animals and Birds.—At the session of the Academy of Sciences, Paris, which took place on Monday se'nnight, the results of various scientific experiments on the effects of ether on the nervous system of the inferior animals were given. M. Flourcens stated that he had made experiments to ascertain the effects of ether upon the spinal marrow. In the first place he caused the ether to be inhaled by a dog, which in a few minutes became perfectly insensible. He then laid bare the spinal marrow at a point of the dorsal region, and during the whole of this cruel operation, the animal gave no sign of pain. He then divided the nerves of sensation, still no pain was manifested. Lastly he pricked, cut, and tore the spinal marrow itself and the dog did not give the slightest symptom of suffering, and experienced no convulsion. His next experiment was on a fowl, with the same results. When the effects of the ether were dissipated the spinal marrow resumed all its vitality. M. Lerres announced that he had made several experiments upon animals, but with liquid ether, as he was desirous of ascertaining its effects upon the nervous system. He had laid bare the nerves of the thighs of several rabbits and placed them in contact with a sponge dipped in ether. The results were as follows:—Sensibility was abolished in the nerve subjected to the action of ether at the points immediately in contact with it, and in all the radiations emerging from the nerve under that point; but the entire sense of feeling remained in the portion of the nerve above the point emerged in ether. In order to take into the account the action of the air, the following comparative experiment was made. Of two nerves which were laid bare, one was emerged in ether, and the other was exposed simply to the action of the air. Five minutes afterwards the first was dead to all sensation, even on the application of pincers. The second retained all its sensibility and powers of contraction. Having thus ascertained the sedative power of the ether, M. Lerres resolved to know whether the sensibility could be restored by the immediate application of strychnine to the nerve which had been deprived of it. He applied the tincture of nux vomica strychnine, and the chlosphydrate of strychnine, and all without effect. They produced neither sensibility to pain nor restored the power of contraction.

CANADA.—ARRIVAL OF THE NEW GOVERNOR.—After an unusually long and severe passage the Hibernia landed Lord Elgin safely at Boston, on Monday, the 25th ult. On the following day he was to leave for Montreal, where he was hourly expected. A difficult, but brilliant career is before him, and, for what precise reason I know not, but so it is, the hopes of all parties run high in his favour. His career will be "brilliant" should he succeed where so many have failed; it will be "difficult" only in the selection of the path to follow.

THE UNITED STATES.—The Hibernia reached Boston, fom Liverpool, on the 25th ultimo, and on the arrival of her news here, which was transmitted by the electric telegraph, an extraordinary scene of speculation and hubbub immediately commenced. The high prices of flour and cotton in England set the merchants and speculators all by the ears, and, of course, they were all going to make their fortunes immediately. Flour rose to seven dollars a barrel. Indian corn and wheat in the same proportion; and as to freights there seemed to be no bounds for them: nothing in the shape of a floatable craft could be had for love or money. In New York great activity prevailed among all parties connected with shipping; sixty-seven of the largest ships were laden with provisions of all kinds for Europe.

MEXICO.—There had been no battle in Mexico, nor was there any likelihood of one. The report of Santa Anna's movements was a false one; and an opinion gained ground in America that he had no such resources in material and cavalry as those alleged. The following is the latest account which is given in the *Washington Union*:—"Monterey, Dec. 24, 1846.—I send you a few lines by Major Van Buren, who leaves in half an hour for New Orleans. We have had something of a *stampied* throughout this district last week, occasioned by a letter from General Worth, who received information that Santa Anna was bearing down upon him with great strength. This, however, appears not to have been the case, and we are again enjoying a feeling of security. The effect produced is, nevertheless, good; for it has caused some 5000 troops to be concentrated near Saltillo. Generals Wool and Worth are there, and General Butler exercising chief command. General Taylor has again left us with the division of Twiggs for Victoria. After going as far as Montemorelos, 60 miles, General Wentworth's letter brought him back to this place, but he did not remain long with us. This place may be considered safe from any probable attack. The *New York Express* says:—It now appears that the movement of Mexican troops towards Saltillo, was not the main body of Santa Anna's army, but a small detachment, which rumour swelled into a general advance of the whole Mexican force, prior to a decisive battle. Since that time we have had a rumour of an engagement between General Quitman's division, and some Mexican troops, near Victoria, but it is not credited, and all our military movements are more in doubt than ever. The inactivity of Santa Anna occasioned strong surmises that he was not in earnest in his hostility to the Americans, and only desired to put himself in a position of strength with the army, in order to overawe his own capital. The dates from the city of Mexico were up to the close of December, and although the Congress assembled there in the beginning of the month, it does not appear that the proposals for negotiation instead of war had been disposed of, even if they had been considered at all. In the meantime great activity prevailed on the side of the Americans. The blockade of the Mexican coast was rigidly enforced, and the materials of war were being despatched from New Orleans to the army. A communication from that city appeared in a Charleston paper, which seemed to emanate from a military source, and which stated that a march would be made direct upon Mexico by General Scott. "The distance is only 250 miles, and the road is said to present no serious obstacles to the march of troops. General Scott will advance at once on Sans Luis Potosi, simultaneously with the Tuspan movement. It is supposed that Santa Anna will not fight at Potosi when he finds 9000 men advancing from Tuspan, but will fall back on Queretaro, and thence to Tulancingo, to oppose our advance from Tuspan. At this point he can make a strong stand. But here the double howitzer brigade will act with great efficiency."

DREADFUL WRECK OF AN EMIGRANT SHIP.—FIFTY LIVES LOST.—Letters communicating a most deplorable wreck have been received at Lloyd's, the packet ship, Queen of the West, which arrived at Liverpool on Friday, detailing the particulars of the total shipwreck of the "Creole," a barque of 400 tons burthen, with 120 French and English on board, of whom upwards of 50 met with a watery grave, on the coast of Cuba. She belonged to New Orleans and was chartered by a firm in London, her agents at Bordeaux, which port she sailed from in the early part of October last, for New Orleans, the ship being commanded by Captain Cagal, who is among those who have perished. The catastrophe happened on the night of the 19th of December, on a sunken reef of rocks situate about six miles to the windward of Point Matterrierilos, near the entrance of the river leading to Nuevitus. It was about half-past eleven o'clock —the wind blowing on the land with fortunately little sea. The instant after she struck,

Captain Cagal ordered the boats to be cut away and launched for the saving of the passengers, observing the destruction of the ship was inevitable, the shock being so tremendous, and barely had that been effected ere she began to break up, and several were crushed to death between her wreaking decks and bulwarks. The dismay and consternation among the emigrants was of a character agonising in the extreme, most of them were in their night clothes, and their cries and supplications for succour rendered the scene most awful. The boats were immediately crammed and pulled through the surf to the beach, which was gained in safety. On their return the ship had parted in two, and numbers were struggling in the waves. A number were picked up and taken off the wreck, but upwards of fifty perished; among whom, as before stated, were the commander, Captain Cagal, the cook, eighteen females, twenty children under twelve years of age, and the other male emigrants. The captain could have saved himself, but he refused to leave the wreck until the emigrants had been rescued, adding he had little desire to live after having been the cause of so lamentable a loss of life and property. The first mate (who remains in charge of the wreck), behaved nobly in saving the lives of the unfortunate creatures. Some of the crew, we regret to say, committed several acts, inhuman in the extreme. They plundered several of the passengers of their money, and threatened the lives of those who resisted. They robbed the dead of everything that was valuable; even cutting off the fingers and ears to possess themselves of jewellery. Many of the fiends have been arrested. The survivors, on reaching Mucirtus, were hospitably received by the citizens, and clothed. Of the emigrant baggage not a box or package was saved; consequently their situation is deeply to be deplored. The last accounts from the spot state that the vessel has wholly disappeared, and that fragments are strewed along the beach. Twenty-seven bodies have been picked up, and decently interred. The loss of the ship and contents is estimated at upwards of £25,000.

The Famine.—Hunger, cold, and disease are rapidly thinning the population along the western shores, matters are clearly getting worse and worse every day; food is disappearing from places where it was procurable for the money, and in no place is the supply increasing. Private letters from persons who witness the sufferings of the employed labourers, say, that they are becoming so feeble from want, that those who could earn from 1s. to 1s. 4d. per day, by task work on the public works, a fortnight or three weeks ago, are now unable, from physical debility, to earn 10d. In a letter from Longford it is stated, that last week a gentlemen brought six men from the roads to work on his grounds. A couple of months ago they were stout active fellows, but they are now so feeble that the whole party are not able to do as much work in the day, as two of them could have done at Christmas. This, continues the writer, is the case with all the labouring population in the county of Longford, and he calculates that the farmers must employ at least one-half more men to do their field work, than would have sufficed for the same quantity last spring. The physical strength of the whole population is fearfully reduced—the ablest men have become enfeebled—the delicate long since passed into eternity. The number of widows and orphans in the rural districts bears a remarkable contrast to the so-called able-bodied, left single by the famine. It would appear that the poor men provide for the wants of their wives and children, in the first place, where they can, and the man is the first member of the family to die of starvation. There are fourteen deaths from destitution reported from Sligo, nine more from Mayo, five from Galway, seven from Clare, four from the neighbourhood of Bally Shannon, and as to ill-fated Skibbereen, Bantry, and the extreme south of Cork, it may be observed that the deaths are beyond all calculation.

What makes old Maids and Bachelors?—We will paint a picture—one in which the lights and shades appear strong, but which every one will recognize as not outraging the truth of nature. There are two houses built side by side. In the one, dwells a widow and her daughter, fair, light-hearted, the sunshine of her mother's declining years, but alas, not rich. With all the affectionate instincts of a woman's heart, with all the capabilities to create happiness in a man's house, she remains unseen and unchosen. As time passes on she gradually deepens into old-maidism. Where once she was heard singing about the house, like Una making a sunshine in the shady place, her voice is now heard shrill in complaint; parrots and cats accumulate, taking the place of a more human love and her words are those of sharp reproof and spite against those very instincts of maternity which have been so long the master-spirit of her thoughts. Her affections, after in vain throwing themselves out to seek some sympathetic answer, turn in with bitterness upon her own heart, and she remains that most melancholy of all spectacles—a nature with aspirations unfulfilled. In the next house lives a bachelor—young, open-hearted, and generous. Busied in the struggle of life, he has perhaps no time for parties, he sees little of society, the female portion of it especially, a knowledge of his own brusqueness of manners at first prevents him from coming in contact with womankind, and this shyness in time becomes so strong as not to be overcome. It might seem strange, but we are

convinced it is the fact, that some men are much more afraid of women, than women are of men, and fearing "to break the ice" is a fruitful cause of old-bachelorism. Gradually age grows upon him, chalk stones gather in his knuckles, gout seizes hold of his toes; served by menials he is a stranger to the soft and careful hand of affection; and he goes to the grave, his death not only unlamented, but absolutely rejoiced over by his heir-in-law. A wall of but six inches thick has all this time divided those two people. English society does not allow them even a chink, which, like Pyramus and Thisbe, they might whisper through, although by nature they might have been formed to make a happy couple, instead of two miserable units.—*People's Journal.*

A brilliant scientific discovery is announced to have been made by father Lecchi, a Jesuit Librarian, to the Roman College. This discovery establishes a link between the Egyptian phonetic and symbolical characters.

A Tremendous Charge.—A bull, who had been carrying everything before him all the way from Smithfield Market, ran into St. Paul's churchyard, and was taking the shortest steps to enter the Cathedral, when the doorkeeper had the presence of mind to shut the door in his face, and shout, "Twopence!" The animal, not having the sum about him, was obliged to turn back.

A PARAPHRASE.

Rev. 14th chap., 6th and 7th verses.

Behold the midst of yonder skies,
  Refulgent as the noon-day sun!
What glory beams! an angel flies
  In power from the celestial throne.

Jehovah spoke! the joyful word
  Throughout the heav'nly myriads ran;
And, willing to obey his Lord,
  He bears the tidings down to man.

'Tis he of whom the prophet spake,
  When wrapt up in eternal fire:
He comes! let heaven the silence break,
  And tune the sweet seraphic lyre.

Let mortals in the concert join,
  Power and salvation here he brings—
Nations, and climes, and tongues combine
  To fear and serve the King of kings!

Pure from the archives of the sky,
  He brings the gospel on his tongue;
Restores the Priesthood from on high
  Lost to the human race so long.

He speaks aloud,—"fear God, the hour
  Of dreadful judgments is at hand;
Contagion, thousands shall devour,
  And famines waste the fertile land.

Earthquakes shall yawn and seize their prey,
  And tempests howl with fearful moan;
War, with its havoc thousands slay,
  While refuge is through God alone.

Fear Him who formed, seen and unseen,
  The spacious universe around;
Who governs all the vast machine,
  And not a jarring wheel is found.

He will appoint those souls a place
  To flee, who put their trust in him;
Salvation is, in latter days,
  In Zion and Jerusalem."

W. G. Mills.

Ramsey, Isle of Man.

Died,

On Thursday, the 4th inst., at eleven a.m., at the early age of 37, Elder THOMAS WARD, of dropsy, with an affection of the liver. Thus, in the meridian of life, Elder Ward has been summoned from time into the world of spirits. We visited him the night previous to his death, while he was expecting that his end was near. He appeared humble and peaceful, while his ruling desire, which was expressed with much frequency to his latest breath, was to have the privilege of going to the land of Zion, and to receive some of the ordinances that belong to the faithful. If there remained any lack of satisfaction on his part to the Presidency in the American Wilderness, we firmly believe that it was his ruling passion to the last, to render it as soon as God should permit, and the mantle of charity rests upon his memory; and we humbly trust from the extensive and honourable field of his former labours, will rise up many friends to bless his name for the good he has done in the great work of the millennial dawn, and that he will stand in his lot and place among the justified in the everlasting mansions of our God. "Boast not of to-morrow for thou knowest not what a day may bring forth."—ED.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 8TH OF MARCH.

	£	s.	d.
James Bond	£1	3	0
David Candland	2	16	1
John Swindlehurst	4	10	3
William M'Keachie	2	18	4
John Parkinson	0	17	11
Thomas Margetts	1	0	0
Alfred Shaw	3	10	0
Lucius N. Scovil	4	10	0
Samuel J. Lees	0	12	0
Paul Harrison	0	0	5
George Kendal	0	17	10
John Johnson	0	16	8
Edward Horrocks	0	14	1
Carried forward	£24	6	7

	£	s.	d.
Brought forward	£24	6	7
Robert Christie	1	19	6
Thomas Smith, Worcester	0	19	10
John Halliday	0	7	6
Joseph Wooton	0	18	0
Thomas Smith, Leamington	2	18	10
Crandell Dunn	0	10	0
William West	1	19	8
William Broomhead	1	14	4
George Robins	3	15	0
G. Davies	0	1	0
John Jones	0	0	4
	£39	10	7

NOTICES.

The Sheffield Quarterly Conference, will be held in the Science Hall, on the 28th instant.

The Clitheroe Conference will be held in the Temperance Hall at Burnley, on the 21st instant.

On the 26th of January last, Mr. Henry Thompson, a Priest, and Thomas Page, an Elder, were cut off from the church in the Sheffield Branch, for *Apostacy*, the latter refusing to give up his license.

The "Voice of Warning" is now printed and being bound, and will be ready, in a few days, for sale at this Office.

Also we have received the 4th and 5th volumes of the "Times and Seasons" from the binder. Price of the latter, 5s. 6d. per volume.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7. APRIL 1, 1847. VOL. IX.

LETTER TO ELDERS HYDE, PRATT, AND TAYLOR.

Camp of Israel, Omaha Nation, Winter Quarters, near Council Bluffs, January 6, (to wit, one o'clock next morning), 1847.

Dearly beloved brethren,—Four days since, a letter was received by sister Taylor from brother Taylor, dated Liverpool, October 3rd, 1846, giving an account of of his and Elder Hyde's arrival at their destination, which made our hearts to rejoice, and also to mourn at the calamities of our fellow beings upon the mighty ocean. Of brothers, Pratt, Richards, and others, we have heard nothing since the report by the *New York Herald*, of their sailing; we believe they are safely through long since. We wrote Elder Orson Spencer on the 20th October, the general particulars of camp and creation, and as he left soon after that date, we hope he will tell you all those particulars before this reaches you, which we anticipate will be before you leave the island. Your families are all in usual health, and that of all our brethren in England, so far as we know, which we believe is very general.

Brother Luke Johnson has visited us within the last two weeks, direct from brother Hyde's encampment, having buried his wife at St. Joseph's, yet apparently feeling well and enjoying himself.

Our last letter shewed the prospects of a city which we now realize and feel the benefit of—a city of logs and mud, but mostly of logs; that is to say, we have upwards of 700 houses in our miniature city, composed mostly of logs in the body, covered with puncheon, straw and dirt, which are warm and wholesome; a few are composed of turf, willows, straw, &c., which are very comfortable this winter, but will not endure the thaws, rain, and sunshine of spring, like stone, burnt clay, or even hickory.

Our great city, which sprung up in a night as it were, like Jonah's gourd, is divided into 22 wards, over which 22 bishops, with their counsellors preside, and no one suffers for food or raiment unless it be through their own fault, that is, in not asking for it, or being well and too lazy to work; but the fact of so many houses having been built in so short a time, is a proof of the general industry of the people, which will bear comparison with the *history of all the nations of the earth*, and in all periods of time.

The Municipal High Council of this place, decided to build a water flouring mill, as we wrote Elder Spencer. The stones and gearing, or fixtures, have been received, and the building and machinery are nearly ready for operation; this would not have been, were it not that brother Brigham had kindly offered the council to superintend the whole work, and see that the establishment was put in operation; this he did solely for the benefit of this people, and it has thrown an immense burden upon his shoulders, which in justice ought to have been borne off by other

hands—but the greater toil the greater glory. Our president don't stick at any thing that tends to advance the gathering of Israel, or promote the cause of Zion in these last days; he sleeps with one eye open and one foot out of bed, and when any thing is wanted, he is on hand, and his counsellors are all of one heart with him in all things. Eight of our quorum spent the last night at brother Ezra T. Benson's, and we enjoyed ourselves right well for three or four hours, chatting on the first or most interesting subjects that came before us; among which was brothers Hyde, Pratt, Taylor, and their mission, particularly the emigration of the Saints from islands to island, and the opening up of their way from the four quarters of the earth to the final place of their destination. Brethren, whatever else you do, don't forget this subject, and we say it not through fear, but by way of remembrance.

The Twelve, Municipal High Council, Bishops and Counsellors, have commenced building a Council house, 32 by 24 inclusive; the rafters, that is to say the puncheons are nearly ready to receive the dirt on the roof. Hitherto the Council has met at various places, mostly at Dr. Richards's Octagon, a queer looking thing, six rods east of President Young's, and very much resembling a New England potatoe heap in the time of frost.

On or about the 10th of December, Big Head, the second chief of the Omaha nation, with his family and friends were encamped near us, in their Wika ups; between one and two in the morning were fired upon by a band of the Iowas. Big Head was severely hurt, and two or three others—one arm was amputated by our surgeons and their whole camp was taken care of by us, and in our midst until about the 18th, when another encampment of their tribe passed through our city on their way south, having lost about 73 of their number while asleep, about sixty miles north of this, on the morning of the 12th, by a band of the Sioux; when they passed through this place, those who were here went with them, and they have since encamped a little north of the Old Ferry, or Mr. Sarpy's. Almost all their warriors and hunters still being on a buffalo hunt; those who were killed or remain here, have lived mostly on our cattle, either by gift or theft. The whole Omaha nation are a poor, miserable, degraded race of beings, so far as we have any knowledge, and it would seem that they must soon come to an end, if they don't alter their course.

Bishop Miller came down here from the "Running Water" at Christmas, and WE commenced our council at the Octagon, and continued it three days, when the main subject was left to our council, with the general impression that the pioneer company of some two or three hnndred, more or less, would be fitted out as early as circumstances would possibly permit, so as to be at the foot of the mountains somewhere in the region of Yellow Stone river, perhaps at the fork of Tongue river, say two days ride north of the Oregon road, and a week's travel west of Fort Laramie, with ploughs, corn, beans, &c., prepared to raise a summer crop, for some thousand or two of the Saints who should follow after them as soon as grazing would permit, and those who remain here to plant and raise grain sufficient for their consumption, and those who will come after to fill the place of the absentees, so that the Saints may not be obliged to run to Missouri or any other place after grain, pork, &c.

In the fall, wheat in Upper Missouri was worth 18¾ to 25 cents per bushel, corn from 10 to 12 cents. By our stopping at this point, they have taken occasion to raise wheat from .40 to .50, and corn from .20 to .25, and the clerk says, "Wo unto you, ye Missourians;" but we are independent of them, and can live without them, for we have thousands of cattle left yet. A few brethren have gone to Missouri, and paid high prices, because the people have asked it. Pork has been worth at this point from .3½ to .5 by the hog, but we have now engaged to supply the market at .2½; and although wheat and flour are rather scarce at the present, we anticipate no lack by and by, for we are determined to buy at fair prices or not buy at all, and good corn and meal are tolerable plenty at 40 and 50; and if the Missourians don't sell us cheaper than that, pretty soon, *they will not sell us at all*, for we have means to support ourselves.

On the 9th of October, while our teams were waiting on the banks of the Mississippi for the Saints who had been driven out of Nauvoo by an infuriated mob,

and left without houses, beds, bed clothes, coats, frocks, tents, stoves, beef, pork, potatoes, or any of the necessaries of life, and there was nothing but starvation and death staring them in the face, with the fever and ague, and all other complaints incident to that climate preying upon them, and they had nothing to start their journey with—the Lord sent flocks of quails, which lit upon their wagons, and on their beds, and upon their empty tables, and upon the ground within their reach, which the Saints, and even the sick, caught with their hands, until they were satisfied, and their breakfast and their dinner was full; not only the Saints saw this but the world—a steam boat was passing during part of the time, within six rods, and the passengers marvelled at the sight—others in the camp, *not of us*, wondered also: this occurrence continued through the day, and followed the camp when they started from the river. Tell this to the nations of the earth! tell it to the kings and nobles, and the great ones!! tell ye this to those who believe that that God who fed the children of Israel in the wilderness in the days of Moses, that they may know that there is a God in these last days, and that his people are as dear to him NOW *as they* WERE *in those days, and that he will feed them* when the power of the oppressor is unbearable, and he is acknowledged God of the whole earth, and every knee bows, and every tongue confesses that Jesus is the Christ.

From brother Kane, for such we call him, for his kind offices, we have received no communications since he left Nauvoo; we attribute it to the tardiness of the mail, or neglect with us between us and Fort Leavenworth, the communication of which has not been convenient for us for some days. We believe Colonel Kane to be a true friend.

Lieutenant Pace came on express from Fort Leavenworth, to inform us of the demise of Lieutenant Colonel Allen, battalion being then on their march towards Fort Bent. We immediately wrote council for Captain Hunt to take the command of the battalion, according to his station, and continue to carry out the orders that had been issued to Colonel Allen, giving General Kearney the earliest information by express. This communication we dispatched by brother John D. Lee, on the 30th of August, accompanied by Howard Egan, and Lieutenant Pace on his return. They overtook the battalion on or about the 17th September, on the Arkansas river, a considerable distance below Fort Bent, on their way to Santa Fe, under the command of Lieutenant Smith. As the battalion could not get their regular pay, our messengers continued with them, under forced marches, till they arrived at Santa Fe. Dr. Sanderson, the surgeon, was very oppressive to the sick, forcing down calomel and spirits of turpentine by the spoonful. The commander was equally oppressive, yet it was all quietly submitted to by our principal officers. About the 17th October, Captain Brown was detatched to Purbelow, on the Arkansas, to winter, accompanied by the laundresses, sick, &c., of the batallion, numbering in all about eighty; the remainder of the battalion took up a line of march for Monterey in California, thence expecting to ship for San Francisco. Our messengers having received 3 or 4000 dollars in checks from the battalion, left Santa Fe on or about the 19th October, and arrived in camp 22nd November. Brother Samuel Gulley resigned his station and returned with them.

Instead of the officers sending to us for counsel, they wrote the President of the United States to appoint a commander. The president informed them that was not his privilege—that the command devolved on the rank; but inasmuch as they had made the request, he despatched Captain Thompson from the Jefferson barracks to take command, if the battalion wished it. Brother Lee met Captain Thompson, learned his mission, was pleased with the man, and wished him to go forward, thinking that the battalion would be benefitted by the exchange, and that the choice would be with the battalion and not with the officers alone. General Doniphan was in command at Santa Fe, and acted the friendly part towards our people: the particulars of the whole you will learn hereafter, as we have not time to write them now.

On the route brother Lee met Elders Brown and Crosby, of Mississippi, on their return from the Arkansas river, where they had been with the camp this season, and not finding us as they anticipated, had located their company on that river for the winter, and were on their return for a reinforcement to join them in the spring, hoping to fall in with us and pass over the mountains together. They had a joyful

meeting, and we have since written them how and where to unite their camps with ours, at the foot of the mountains next spring. Recent reports indicate that Lyman Wight and company are somewhere near the head of the Big Blue.

Bishop Whitney returned from St. Louis several weeks since with a large lot of merchandize, which he has been dealing out to the sisters and friends of the battalion, and others who sent money by him, which has added much to the comfort of many souls in camp, indeed, to the camp generally. The water was very low and navigation difficult, which made freight and cartage from St. Louis here very high, near 3 00 per 100. Sugar, and some other staple articles, were very dear at the time of purchase, all of which brought the goods higher than was anticipated, and produced some grumbling in camp; but this had been mostly overcome by the recent reformation in camp, or the influence of teaching, preaching, explanation, prayer meetings, &c., and the good spirit prevails among us.

Since our buildings were completed many of the Saints have turned their attention to the manufacture of willow baskets, hundreds of dollars worth have already been completed, and there is a prospect of quite an income from this source in the spring—other articles are also commencing, such as wash boards, half bushels, &c.

We suppose that you have more intelligence concerning the Mexican War than we have. From rumour we are inclined to think that it is not quite ended yet, and that there is a good deal of dissatisfaction in the States concerning the war or the manner of carrying it on, and that the people are beginning to think that it is easier to vote ten millions out of the treasury than it is to gather it in.

January 8th.

At eight yesterday morning, mercury fell to 8 degrees below zero, and it has been pretty cold since.

We have no very late news from Nauvoo. Some time after the Saints were driven out, Governor Ford took courage and gathered a troop, variously estimated from 80 to 150, and marched down to the devoted city, for the purpose of re-instating the new citizens in their rights. On his arrival he appears to have found but little or no opposition: quartered his troops in the Temple—locked arms with the ringleaders of the mob—patrolled the streets—visited the grog shops, not forgetting to take a drop of the *aqua vitæ*—ate splendid suppers—attended fancy balls, and was hail fellow, well met, with his Black Majesty's Princes, while they were swearing behind his back, that as soon as little Tom was gone, the New Citizens should leave with far less ceremony or mercy than had been shown the Mormons: thus you have the story as cheap as we have it.

The Temple and public property have not been sold. At the last date brother Babbit had left for Kirtland. Rigdonism is unknown, and the probability is, that Rigdon himself is about ready to deny the faith. Strang is very little better off, indeed not so well, for he has already denied his faith, or changed and altered it so many times that no man can tell what he does believe.

Perhaps we have written you about enough at this time, as we shall expect to see you with us before we leave, which will probably be between the 1st and 10th of May.

In the mean time, the historian wishes you may find it convenient to bring him a good portable desk, about two feet in length, and when closed in trunk form, and all the little internal fixtures, as your judgment shall dictate, not forgetting a good razor strop.

President Kimball wishes Elder David Candland to return to Camp, and it is very desirable that all Elders should remember that the things of the Lord's house belong in the Temple, and are not to be transferred to the habitations of the Gentiles, and all the brethren who have so far forgotten their sacred instructions as to disremember their original names, had better return home and take further lessons.

Since writing the foregoing, report has reached us from the public prints, that Gens. Santa Anna and Taylor have had an interview, agreed upon articles of peace between the United States and Mexico, giving the Californians the privilege of religious toleration and choice of government for the time being; and further intelligence, that the 200 dragoons marching with the Mormon Battalion had received orders

for countermarch, and were on their return; while the battalion was pursuing their course to their destination, and the United States Paymasters were on their way to settle up with their troops; of the truth of which every man must judge for himself.

Letters of the 11th and 18th of September, from Elders Scovil, Dunn, Cain, and Sirrine, also one from Thomas Ward, of the 17th of Sept., are received, but your presence and this sheet must be a reply to the whole.

We remember all the dear Saints upon the Islands in kindness, love, faith, and prayer, and blessing them and yourselves.

We subscribe ourselves, your brethren, in behalf of the Council of the Twelve Apostles,

BRIGHAM YOUNG, President.
W. RICHARDS, Clerk.

P.S.—It will be pleasing to brother Franklin Richards to learn that his wife has enjoyed better health, for a few months past, than for many years previous, and is truly possessing the vigor of youth.

P.S.—No opportunity has presented to convey this to post until this morning, Jan. 23rd. Since the above, the weather has mostly been cold—sometimes mercury 16 deg. below cipher. The 6th, 7th and 8th Nos. of the MILLENNIAL STAR are received, also a letter from Elder Taylor to his wife—all of which make our souls to rejoice—also a letter from brother Orson Spencer, at New York, to his family, but nothing of his interview with Colonel Kane, who is working for us with all his might. W. R.

MINUTES OF THE CARLISLE CONFERENCE.

Sunday, Jan. 10th, 1847.

Pursuant to appointment, the officers and members convened in the lecture room of the Tyne Polytechnic Society, No. 11, Nuns-street, Newcastle on Tyne.

At half-past ten the house was called to order, and opened in due form; Elder Candland presiding, and Ebenezer Gillies, clerk. In consequence of a very large audience having collected, it was deemed policy to address them particularly, which our president did, on the subject of the apostacy being the fruitful source of the present and future evils and calamities now visiting, and which hangs over the heads of the people at large. The discourse was a very laboured and energetic one, and the people evidently believed it. Our morning service closed at half-past twelve, in due form.

AFTERNOON SERVICE

Opened at two o'clock by singing, and prayer from Elder Bainbridge. The sacrament was then administered. The number of officers present, were, 1 of the seventy, 2 elders, 3 priests, and 1 deacon. The representation of the branches was then called for.

Carlisle,—Represented by letter, contains 75 members, including 3 elders, 6 priests, 3 teachers, and 3 deacons; 1 baptized.

Dalston,—Represented by letter, contains 13 members, 1 elder, and 1 priest; 4 baptized since last quarterly conference. In this branch there is no teacher or deacon, having no materials; all the rest are females.

Alston,—Represented by letter, contains 27 members, 2 elders, 3 priests, and 1 teacher; 2 baptized.

Newcastle,—Represented by Elder Bainbridge, contains 36 members (including some two or three at the distance of seventeen miles), 2 elders, 4 priests, 1 teacher, and 1 deacon; 3 baptized.

The Saints in Sunderland never were properly organized into a branch, whereupon, by their wish through Elder Knox, they were then organized, and the above elder chosen to preside.

Sunderland,—16 members, 1 elder, 1 priest, and 1 teacher

The president arose and gave an explanation relative to the course to be pursued with Brampton. For years they had been in a wretched and heart-rending state as a branch. Their covenants to amend were registered, their names attached, and before they had reached their homes they would abuse one another. Their conduct was in many respects vicious and extremely mischievous to each other; they had become a bye-word and a scorn by the people of the town. He deemed it useless to listen to any more covenants, as they had made so many and broken them. He said he had visited them, laid out the only remedy in his estimation, viz: to cut the entire branch off, to which the whole agreed, and the officers, with one exception, named Harrison, gave up their licenses; Elder Wilson at the same time bearing his testimony that it was the fulfilment of a dream given to him some years ago; others bore testimony to its being the only sure plan. The members there had agreed to the measure, and have given up the council book, which presents one of a dreadful mutilated appearance, from the frequent erasures of charges against one another, after the explanation. The conference also agreed to their separation.

The president also addressed us on the course to be pursued for the spread of the work, on re-baptism, and many important items. He gave some most excellent advice on the settlement of difficulties, and the sure way to heal up the breach; also upon the course to be pursued by the priests in this branch. After some other little items were discussed, the meeting was dismissed.

EVENING.

At six o'clock our room was densely crowded, as many leaving as were in the room, not being able to obtain seats or standing room. After the opening of the meeting, the president addressed the audience in a lengthy and laboured discourse, on the second advent, which was listened to in solemn silence.

Thus we enjoyed the spirit of the Lord, and may the Lord prosper his work in the midst of the years, and clothe his servant with power, for his unwearied labours and toils in the ministry deserves our praise and prayers, that he may gather in some into the fold of our Lord and Master, Christ.

Elder Bainbridge arose and said he felt great pleasure in proposing a vote of confidence in our beloved president. His course of wisdom—his watchfulness for the welfare of the church—his untiring assiduity in preaching the word—his advice, counsels, and encouraging exhortations, has inspired our hearts with new courage, and made us more alive to the cause, and I feel to propose this vote of confidence. Seconded by Elder Knox, and carried unanimously.

DAVID CANDLAND, President,
EBENEZER GILLIES, Clerk.

MINUTES OF THE WARWICKSHIRE CONFERENCE.

This conference was held in the Chapel, Cubington, on Sunday, March 7th, 1847. The Meeting opened in the usual way. Elder Thomas Smith, president, Elder John Freeman, clerk. Officers present—5 elders, 7 priests, 2 teachers, and 3 deacons.

After some remarks made by the President, the following branches were represented:—

	MEM.	ELD.	PR.	TEA.	DEA.
Leamington	50	1	2	1	2
Stratford-on-Avon	25	1	1	0	1
Coventry	71	2	5	1	3
Fillingly	65	1	3	0	2
Rugly	13	1	2	0	0
Barford St. John's	24	1	2	1	0
Dorchester	18	1	2	1	1
Aston Rowant	10	1	1	1	0
	276	9	18	5	9

By the representation it was manifested that 41 had been added to the church since the last conference, and 5 cut off.

It was then resolved that Cubington be organized into a branch.

Resolved that Brother John Haynes be ordained to the office of a Priest, and take the oversight of Cubington

Resolved that Brother John Hiott be ordained to the office of a Deacon.

Resolved that Loxley be organized into a branch

Resolved that William Tubb, Priest, preside over Loxley.

Resolved that W. E. Hortin be ordained Priest.

Resolved that Brother V. W. Cleves be ordained Teacher.

Resolved that Brother Joseph Heath be ordained Deacon.

Resolved that Brother Isaac Randal be ordained Priest.

Resolved that Brother George Arnold be ordained Priest

Resolved that John Suckling be ordained Priest.

Resolved that George Brener be ordained Teacher.

Resolved that George Newcomb be ordained Teacher.

Those present who were called to office, were ordained under the hands of Elders Freeman and Broadhead.

Proposed that Whittleford be organized into a branch, and that Elder Bramall preside over it. Carried.

Proposed by Elder Bramall, seconded by Elder Broadhead, that a petition be sent to the General Conference, requesting the Presidency of the British Isles to return our president, Elder Thomas Smith, to preside over us. Carried unanimously.

Proposed that Elder J. Freeman write the petition. Carried

Elders Bramall, Freeman, and Broadhead then addressed the meeting on the signs of the times.

In the evening the president delivered a powerful discourse from Romans xiii. chap., 11 verse.

A charge having been fully proved against sister Maria Mullis, for lying and slandering a brother, having a tendency to do him an injury, and as she would not make restitution,

It was moved by Elder Freeman, seconded by Elder Bramall that Maria Mullis be cut off from the church. Carried.

A good number of Saints were present from the different branches, and from the spirit of joy, union, and love that prevailed through the day, it seemed a foretaste of that rest that remaineth for the people of God.

THOMAS SMITH, President
JOHN FREEMAN, Clerk.

NIGHT OF MARTYRDOM.

(Concluded from the 4th No.)

Every effort was made by the insurgents to excite the surrounding country to rise up *en masse*, and repel the Saints that were supposed to be about to retaliate upon the surrounding country for the murder of the Smiths; and although the Saints were quiet and submissive, yet the sentiment gained credit throughout the country, that there could be no more peace between the Saints and their enemies. This sentiment was especially cherished and propagated by the Anti-Mormons, who made capital of it to gain an influence sufficient to drive the Saints from the State. And seeing the manner in which the vitiated public countenanced the murder of the Smiths in the public prints; and the winter following, the State of Illinois actually taking away their City Charter, they were emboldened subsequently to commit those awful deeds of house-burning, and the murder of Durfee, that will aggravate the condemnation of the State of Illinois in the day of righteous retribution and wrath. The assassination of the Smiths may be considered as giving the finishing seal to the incorrigible wickedness and unalterable doom, not only of the State of Illinois, but also of the nation.

The personal frame of Mr. Smith was fitted by nature for the greatest measure of endurance. His gigantic mind disposed of cares and troubles of a domestic, political, and religious character, with extraordinary tact; and scarcely could the fury of the storm have begun to abate, before the sunbeams of cheerfulness irradiated his countenance, and the versatile character of his mind allowed him rest and recreation, where others would have sunk despondingly under accumulated troubles. Conscious of possessing a knowledge of the most profound principles of truth, virtue, and happiness, that were ever revealed to man, he dealt out unsparing giant blows against the Goliah of error, and smiled alike at the formidable front of his antagonist, and the inevitable discomfiture that ensued. He contemplated, without a shadow of doubt, the complete and triumphant success of that system of truth that God had revealed through him, for the temporal, spiritual, and eternal safety of man; and although his days were cut short by the cruel hands of assassins, yet he lived to accomplish the work to which he was sent. This work he finished —the foundation of the millennial reign was fully laid by him—the superstructure is to go up to its full completion with shoutings of grace—grace unto it.

In conclusion, while the awful scene of that ever-memorable night filled the hearts of many Saints throughout two continents with unspeakable grief and anguish, the effect produced at the time of his death upon the righteous, is but a faint emblem of that unquenchable anguish and woe that must be felt by the assassins and their abettors. Let the inhabitants of Carthage village blush, when it is told in legible characters, inscribed on the walls of their final prison-house, that Joseph Smith, one of the brightest sons of the morning, was murdered under the deliberate gaze of their eyes, in the broad light of a summer day!! at the county seat of a populous county!!! Let the governor of Illinois remember well that he was repeatedly notified by faithful and fearless men (at the instance of the prisoners), that their lives were in momentary peril—that to leave them in the midst of such sworn enemies, who had vowed with horrid imprecations that what the civil law could not do, "powder and ball should do!" was like leaving them in a den of angry lions. Let the State of Illinois blush and crimson with guilt, that such a band of conspirators and murderers have never been brought to justice, even to this day; and let the nation bewail the day and hour when a member of her great confederacy was stigmatized with violated faith, and stained with martyred blood!!—Ed.

The Latter-day Saints' Millennial Star.

APRIL 1, 1847.

"EMIGRATION OF THE SAINTS FROM ISLANDS TO ISLAND, AND THE OPENING UP OF THEIR WAY FROM THE FOUR QUARTERS OF THE EARTH, TO THE FINAL PLACE OF THEIR DESTINATION."

From this extract of President Young's letter, it will be perceived that Vancouver Island is the gathering point of the Saints, from the islands and distant portions of the earth. To this point the Saints of England should steadily direct their attention in all their arrangements for emigration. Any other arrangements, such as going in the company of Elder ——, through the States, or to some point east of the Rocky Mountains, must not be made upon our responsibility, or upon that of the Presidency in America. No companies are counselled by competent authority to go to any other parts of America than Vancouver's Island. Presiding Elders over Conferences cannot tell, until further instruction reaches them, to what part of America their destination will be when they return to their families, unless it shall be by way of Vancouver Island. Some American Elders, whose ill health shall compel them to leave soon, may go to their families through Missouri, and possibly

take with them an individual friend or two for company, or aid, or both; but any expectations beyond this may be attended with disappointment. We are perfectly aware that many have little or no employment, and some are anxious to emigrate before their means are too much exhausted. Perhaps some of the followers of Moses at the Red Sea, when they were hemmed in by surrounding difficulties, thought it better to press through the lesser difficulties of mountains or enemies, than to wait patiently for the word of the Lord by the mouth of their leader; but the Lord's way proved in that instance two things; first, the patience and faith of the people; second, their perfect deliverance by his hand. The poor Saints that were left at Nauvoo, through want of means to carry them all at once to the wilderness, were in constant jeopardy of their lives and property from blood-thirsty men. They were told that the way would open for them all to re-unite with their brethren in the wilderness, if they would abide faithful. This was the best instruction that the Council could give to their afflicted brethren that remained ungathered to the wilderness; and what was the result? They had eat their last meal and meat, and sickness, fatigue, and the inhuman imprecations of violent and bloody men were upon them; but in the midst of it all, God also was there; he hearkened and heard their cry, mingled with the profanation of his holy name, by ungodly men; his eye pitied, and his arm brought salvation; he inspired the quails to come and offer themselves a willing sacrifice to the destitute and needy. The Saints partook thereof, and were satisfied; God supplied their empty table. Oh, ye beloved and afflicted Saints of England, fear not, but trust in the living God. You shall yet see the rod of the oppressor broken, and the inspiration of the Almighty that moved the fish to bring tribute money in his throat purse to Jesus, and the raven to minister to the Prophet, shall uphold you in the day of great distress, if your faith fail not.

President Orson Hyde sailed for New York on the 23rd Feb., with the prayers and blessings of the faithful upon his head for his valuable and untiring services in the mission which he so acceptably fulfilled in connexion with his fellow Apostles, P. P. Pratt and John Taylor.

Much valuable matter concerning the political aspect of the United States and other nations is necessarily deferred from going to print in the present Star.

The warlike and *migratory* signs in the sun, and the convulsive murmurings of the nations, arising from famine, pestilence, and the menaces of war, and the extraordinary press of emigration, are filling the nations with fearful apprehensions; and fanatical misguided men will, doubtless, run to and fro crying tidings, while they are poorly qualified to interpret the signs of the times without the key of inspiration; and their teachings will rather harden the inhabitants of the earth against the day of slaughter, than light their pathway to deliverance.

A letter from Elder Speakman, explanatory of the doings of Elder David Candland in the Carlisle Conference, gives us much pleasure, and will be published in our next.

The present edition of hymn-books is now entirely out of print, and demands for them are increasing daily. We would inform our patrons, that it is our intention to issue another edition as soon as *circumstances* and means will permit, which

however is not the labour of a day, or a week only. The late increase of orders for the various works of the church, affords us a most pleasing assurance of the progress of the work of the Lord generally throughout the Conferences on this island, and we earnestly desire, and do confidently hope, soon to behold the great work spreading upon the continent, that the meek among other nations also may increase their joy in the Lord, and many poor among them rejoice in the Holy One of Israel. We have recently opened a correspondence with a brother in France, who has been for some time engaged in business there, and has formerly requested that an Elder might be sent there, offering his means and influence to assist him in disseminating the principles of eternal truth in that vicinity, and we shall make every reasonable exertion to extend the gospel to every place where an opportunity may present, that the word of God may go forth, have free course, and be glorified. Will the Saints offer their supplications to him who is the author of every good gift, that our humble efforts in this matter may be crowned with success, and an effectual door be opened in France.

VISIT TO PRESTON.

March 13*th*, 1847.

The morning opened fair and pleasant, while the Saints congregated in Temperance Hall; but still more fair that congregation of saints that had been purified by sacrificial blood and the water of remission. With spirits mild, blithe, and buoyant, and countenances reflective of hope, love, and faith, it was pleasant to sit in that congregation, emblematic of the hallowed order and tranquillity of saints in the final restitution of all things.

But a passing remark on the place of meeting. The Temperance Hall is by many better known as the Cockpit, or place celebrated in former times for cock-fighting. It is built strictly in circus form, and is not so objectionable for want of convenience as for the associations of former uses. One scripture is verified in the saying, that "old things are done away, and all things are become new." The old sports have given place to the hallowed songs of praise, and the joys of salvation; and the place has become honourable by reason of the deeds of praise and righteousness that are done there. It is not the place, but the use to which it is applied, that sanctifies and ennobles. The place calls to mind a sterling sentiment of Shakspeare, in which Bertram is made, in despite of the king's entreaties to the contrary, to refuse the hand of a virtuous and lovely maid, by reason of her low origin (a poor physician's daughter). The king offers in vain to give and bestow upon the fair (but obscure and untitled) one, both title and wealth:

"'Tis only title thou disdain'st in her, the which
I can build up. Strange is it that our blood's
Of colour, weight, and heat; pour'd altogether
Would quite confound distinction; yet stand off
In differences so mighty. If she be
All that is virtuous (save what thou dislik'st,
A poor physician's daughter), thou dislik'st
Of virtue for the name. But do not so:
From lowest place when virtuous things proceed,
The place is dignified by the doer's deed;
Where great additions swell, and virtue none,
It is a dropsied honour: good alone
Is good without a name: vileness is so.
The property by what it is, should go,
Not by the title. She is young, wise, fair;
In these to nature she's immediate heir;
And these breed honour: that is honour's scorn,
Which challenges itself as honour's born,
And is not like the sire. Honours best thrive,

When rather from our acts we them derive,
Than our fore-goers. The mere word's a slave,
Debauch'd on every tomb; on every grave,
A lying trophy; and as oft is dumb,
Where dust and damn'd oblivion is the tomb
Of honour'd bones, indeed. What should be said
If thou canst like this creature as a maid;
I can create the rest: virtue and she,
Is her own dower; honour and wealth from me.
BERTRAM.—I cannot love her, nor will I strive to do it."

In the above lines we recognize two descriptions of wisdom; the king speaks according to the wisdom of common sense, and the inspiration of God; and Bertram speaks according to the sense of this world, which is foolishness with God and his saints. A place of worship is stigmatized and avoided by the followers of Bertram, by reason of its origin and ancestral uses; but the wise regard it for its value and convenience—for a good and noble use, in the absence of a better place.

The followers of Bertram reject and despise the teachings of the ministry of the Saints by reason of the humble origin of him who first propagated the fulness of the gospel in the last days, and of those ordained by his counsel to propagate knowledge and salvation to all the nations of the earth. They say, "this new religion we 'cannot love, nor will we strive to do it.' Though it is true and excellent, yet it has not the honours and titles of this world."

Who, we ask, are the Saints? They are the excellent of all the earth—they are trees of righteousness—trees of the Lord's planting; in their breasts are planted the most exalting principles of truth, wisdom, virtue, and benevolence. But they are not generally a titled people, clothed with the trappings of royalty, and basking in the gilded sun-beams of wealth, or dwelling in marble castles, or clothed in courtly livery. Therefore the world cannot, and *will* not love them. "Oh, ye fools, and slow of heart to believe." The great comedian whose plays often amuse you, will you receive the amusement that springs from the productions of his pen, and slight his wisdom that comes with it? The Saints are true to nature, and therefore true to nature's God; for being in his image naturally, they are also in his likeness morally, by the spirit of adoption. God has called them, and chosen them from before the foundation of the world, because they are worthy and beloved. "He first loved us." They are the salt of the earth, and the greater part of the intelligence that is in the world is in them, and in them also is the greater portion of real virtue and solid worth.

We hope soon to receive the minutes, and make extracts. The remarks of Elder Jacobs upon the importance of self-government and of temperance to him that striveth for the mastery, were excellent, as well as the remarks by Elder Huntington, on the proper method of training and teaching children, &c. The present lively interest and good order of the Saints in this town, that first welcomed the gospel of Christ to the British island, indicates not only an increase of conversions, but the necessity of a larger house of worship when it becomes practicable. A goodly increase by baptism has already taken place, and peace, love, and union, seem to abound. As God blessed that town first, may he also bless it unto the last, even till all are gathered to the land of promise.—ED.

LETTER TO THE EDITOR.

Merthyr, Jan. 9, 1847.

Dear brother Hyde,—The gale having somewhat subsided, I find time to give you some items of brother Taylor's visit to the *Ancient Nation of the everlasting hills.* The report of his arrival spread far and near, over snowy mountains, until, on the second day, Saints and sinners had crowded the largest hall in these regions to overflowing. Such a turnout I never saw here before! 'Twas a conference as follows:—number of branches, 38—Elders, 34—Priests, 61—Teachers, 35—Deacons, 22; baptized since the last conference (which was held in July) 341—total 979.

Brother Taylor taught them many glorious principles, unfolded the beauties of future ages, the hope of the Saints, as though he was well acquainted with the eternal councils, since the "Sons of God shouted for joy;" and although the majority did not un-

derstand the English language, or brother Taylor the Welsh, yet it vibrated their nerves like electricity, by the spirit, I suppose, until they were highly edified. At length brother Taylor (for some reason, I know not, unless because he loved us) set to work trying to stumble some of us professedly so. He told all the worst tricks of ancient and modern saints—the last first, which proved far the least. He tried them every way, but utterly failed to stumble any of them, though some whined because he compared their "little captain to one of the little boys of Zion," as he said; but I thought that as much gospel as any thing he said.

Our conference lasted two days, and really it was a "little heaven below," more love and union I never witnessed, not even a groan or an apostate "*hum*."

Brother Taylor, among other things, made songs of Zion, very suitable to the Saints of Wales, and sung them beautifully. Some thirty in the different branches through Wales were called and ordained unto the different offices of the priesthood.

After an affectionate farewell address which caused tears to flow, brother Taylor left on Monday night with the train for London, *via* Bristol, and such shaking of hands and blessing, reminded me of old times in the "*Grove*" at Nauvoo, and proved the power of the love of Christ—cementing the hearts of strangers as one by his spirit, though oceans and tongues intervene.

The general query was, after he left, "when shall we all be gathered to Zion?" and as I have not had such an answer myself, the nearest to it I tell is, "when we have reaped all the fields in Wales, and bring the wheat home with us."—You will perceive, dear brother, that we have not been very idle, although it was but our seed time this season, but we anticipate a rich harvest next season. Some few seeds shoot up very soon, you know, others grow deep—so here only nine baptized after the conference closed in this branch, but a general spirit of enquiry, fanned up by the persecuting preachers and editors (poor things!) as by their preaching, or both together, make quite lively times with us,—and God grant it may be more so is my prayer. Amen.

From your brother and obedient servant in Christ,

D. Jones.

LETTER TO THE EDITOR.

Preston, March, 1847.

Mr. Editor,—As your paper is the only medium by which "I can rise up and call my father blessed" to my satisfaction and his worthiness, you will confer a favour upon me, and comfort those that feel the loss of a father and friend in the wilds of America, by giving a place for this to stand as an everlasting memorial of the departed Noble. I esteem it a higher nobility to be associated with Apostles and Prophets of Almighty God, than the highest nobles and dignitaries of worldly kingdoms. He was baptized in the year 1834, and has ever been firm, unwavering, and active in this glorious work. He was a good father, a kind husband, a faithful servant in his calling, and a true and undeviating friend to the martyred Prophets and the Twelve Apostles. I am a witness of his private as well as public life; and in the hardest trials and deepest troubles of Kirtland, Missouri, and Nauvoo, I never heard him murmur or complain, but he actually rejoiced in the midst of the worst, with a seeming air of disregard to pain or suffering, knowing that all was his gain. Often has he called his family around him in the hour of peril or hunger, and talked to us like a Patriarch of old, and told us such things must be in order to purify and make us perfect; and if we bear all nobly, without murmuring or complaining, it was our gain, but if we grumbled and complained, it was our just due. When apostacy was raging and many were turning aside from the truth, his governing maxims and instructions to us were, that whatever the head did was right, without making the wisdom of God's autherities bend to the reasoning of any man; for, said he, God has called and empowered them, and no man has a right to judge them or their works, except God call him to a higher office or power. In fine, his course of life and conversation said virtually, "swallow whatever the doctor gives you, for if he does not know what will cure you, nobody does." By following out this course through life he has shunned the rock on which many have split, that is, thinking they could see better than the eyes which God had placed in the church.

Thus he has died without leaving a spot or stain upon his memory, and I can think upon him with delight and call him blessed. Truly he has fought the good fight, has kept the faith, and obtained the crown which endureth forever.

When last I saw him he was in health and vigour, but through suffering, privation, and a heavy charge of business, he now sleeps the last sleep beneath the Prairie sod at Mount Pisgah.

One thing comforts me. I expect yet to enjoy an inheritance and life of immortality upon this earth with him at my head, the Twelve at his head, Joseph at their head, Jesus at his head, his Father and our God at the head of all.

Yours very truly,

O. B. HUNTINGTON.

NOTE.— Father Huntington was a wise counsellor and excellent man, and presided over the Mount Pisgah Station, and had made a sacrifice of all his goods to aid the poor Saints to remove from Nauvoo to the wilderness, as many other Saints did also do.—ED.

A ROMANCE IN STAGE LIFE.

(From the Glasgow Saturday Post.)

During the drama of the "Battle of Sedgemoor," at the Adelphi Theatre here, on Tuesday evening last, an occurrence took place which, for stirring interest and romantic story, far outdoes all such dramatic fictions as "The Wife of Two Husbands," "The Fatal Marriage," or those numerous misadventures and mishaps in connexion with love, marriage, and triumphant virtue, which are put upon the stage to "fill the pause and give the fancy play." The facts of the case, which have been communicated to us by an eye-witness, and which can be authenticated on the best authority, are as follows:—While on the above evening the business of the play was going forward, and while one of the favourite actresses of the Adelphi was performing her part—indeed we need not hesitate giving the name (Mrs. De Bourgh) as the whole matter is now kept no secret by the parties interested—a tall handsome man, with a military air, in the pit, was observed to look very uneasy for a few minutes, to gaze earnestly at the stage as if the lady had engaged his fixed attention, rising several times from his seat during the time, until he at length apparently satisfied himself with his scrutiny, when, to the astonishment of all around, he exclaimed at the pitch of a stern military voice, "My wife, by Heaven! my Eliza!" Not knowing the cause of this sudden outburst, the spectators for a time appeared at a loss whether to treat the affair in joke or earnest. Seeing, however, that the gentleman was perfectly sober, and quite serious in his manner of address, their merriment gave way to wonder and curiosity, which was in no degree lessened when it was noted that the fair actress who had been thus pointedly addressed, had swooned, and required to leave the stage. The play, however, went on notwithstanding of this, but the occurrence excited the most marked attention. On hearing of the matter, Mr. Miller, the manager, at once proceeded to the place where the gentleman sat, in order to ascertain the cause of the unlooked-for interruption that had been given to the evening's entertainment, and enquired his meaning for the expression he had made use of. "I tell you," said the gentleman, "that lady is my wife, whom I have not seen these nineteen years. I have been abroad, and during that time have not heard from her; I thought her dead, and can you wonder I was astonished?" "But," said the stranger, "who are you that enquires?" Mr. Miller replied that he was lessee of the theatre—that he had a respect for this lady, who had now been in his *corps dramatique* for three years, during which her reputed husband, Mr. De Bourgh, had died, and as he felt an interest in the reputation of this lady, as well as for the good name of all the members of the company, he hoped the gentleman would not wantonly make a statement to injure her character. "Married," exclaimed the stranger, "to another! My Eliza married!! But I must see her immediatly, she is still my wife." Mr. Miller asked the name of the gentlemen, who said, "My name is Lewis—Lieutenant Lewis, Sir. I've come direct from Liverpool, after having been on foreign service with my boy, her boy, Sir. He is twenty-two years of age, six feet two inches high. You shall see him, Sir." Somewhat doubtful and yet surprised at this recital, Mr. Miller enquired the maiden name of the lady. "Stanley," said the lieutenant, "Elizabeth Stanley." After these interrogatories Mr. M. proceeded behind the scenes to satisfy himself as to the truth of the representations, when he found it at once verified by the actress, who had by this time recovered from her faint. And now for the sequel. The parties had a meeting, and such a meeting! our fair readers may form some idea. After loving embraces and hurried explanations, during which the lieutenant seemed to have lived over again his first three years of marriage, the following statement was elucidated, which was highly satisfactory to Mr. Miller and the other parties who had the fortune to be present at the scene:—They had married when young in England—he, at the time, a private soldier, she a rising member of a theatrical company in the town of ——. The fruit of their union was a fine boy. The regiment was ordered abroad,

and in vain the young soldier applied to have along with him his loving wife. The stipulated number of women to go with the regiment had been made up, and, as a favour, their child, then three years of age, was permitted to accompany his father. They parted, and during the lapse of nineteen years had not seen or heard of each other. The one believing the other dead, need we wonder at the remarkable nature of their first encounter? He had risen in the army, by steadiness and good conduct, to the rank of a lieutenant, and consoled by the company of his boy, had not married again. She, about eight years after the departure of the vessel with the regiment, had been positively informed that her husband had been killed in battle, and she was married again. The second husband died about 18 months ago, and thus ends our strange eventful story. But no, we are in error, the tale is not yet told. On Wednesday morning last, accompanied by a respectable body of friends, the happy pair, both being of the Catholic persuasion, appeared before the Rev. Mr. Gordon, who, after hearing the particulars, again formally re-united two whom fortune and the chances of war had put asunder.

Reader, when you have read the above, you will perhaps feel astonished that, after the lapse of so long a separation between this husband and wife, there should be a recognition of such a thrilling character, and the intermediate marriage of the wife having been dissolved by death, and all obstacles to a re-union removed, and the honey-moon of connubial felicity renewed! But marvel not, for you shall see greater things than this—things of doubly thrilling import, in which eternal destinies are involved. But see to it, that when thou seest thy wife or husband standing not upon the stage of yesterday, but upon a sea of glass, with a palm of victory in hand, and upon the head a diadem, surpassing in lustre and glory ten thousand suns, the admiration and gaze, not of a few hundreds that are convened for amusement only, but of teeming myriads that wait with obsequious and willing reverence for the mandatory droppings of his or her lips; that that husband or wife (as the case may be), is lawfully yours, so acknowledged and registered by the power of God, for, says Paul, "there is no power that is not of God." Thy companions, by the events of a mysterious Providence, may be separated from thy bosom for a long time, and the clay tenement mingle with the dust from which it sprung, and earthquakes may shake the tomb with convulsive throes, and famine may heap its scores of human skeletons thereon, and the earth be soaked in blood as prophets have foretold; still in the great final restitution of all things nothing shall be lost, but reanimated, beautiful, and perfected with blooming immortality, they shall stand upon the stage of life, in the city of the New Jerusalem, if faithful to the commands of God, and none shall pluck them from their hands. True, in the resurrection they neither marry nor are given in marriage, but those who have made their calling and election sure, and are registered in the new and everlasting covenant, shall claim and hold their own. Mother, thou hast not forgotten thy lovely boy, from whose marble forehead thy tender hand didst many years since turn aside his silken locks and plant the maternal kiss. Long since thou didst convey him from thy sight in the narrow cell, and in some distant land too, forsooth. Thy cares, and the fond ones thou hast yet remaining, have partly obliterated the lovely image, and chased away thy mourning sorrows. But when thou walkest yonder golden streets, and enterest that royal mansion prepared by the princely architect of heaven, you will not have occasion to scrutinize long that blooming lad's countenance before you can exclaim, Oh, *my* boy! *my* boy!! *my* son! *my* son!! Or that queenly figure blooming with immortal charms and hallowed enchantment—That, say you, is *my* wife! *my* wife!! But we forbear. When life and immortality are brought to light by the gospel that is now on the earth, you will say the one half is not told you.

EDITOR.

SIGNS IN THE SUN.

For a week past, several groups of solar spots in different declination and successively varying their appearance, have presented a singular aspect on the sun's disc. Three of these now exhibit individual spots on their western sides, of between thirty-four and forty thousand miles in diameter; of these, first, in about one degree of south declination, resembles a large parallelogram, with its side westward and nearly within one digit of the sun's western limb. The second, in about two degrees of north declination, has its largest spot nearly round, which is followed at regular intervals by two others varying from two thirds to one third of its size, this group being now about two digits from the sun's western limb. The third group, in the high declination of about four digits north, has its largest

spot, now almost nearly round, within two-and-a-half digits of the sun's western limb. The fourth group, composed of smaller spots, is nearly on the sun's equator, and within three-and-a-half digits of his western limb. Besides those now mentioned, one large spot has just made its appearance on the sun's eastern limb, thus showing us that the sun's inhabitants, whose existence is inferred by analogy, are not deprived of the means of studying astronomy, which can only be done by viewing the celestial bodies through the clear sky, afforded to them by means of these solar spots, which often remain for four, five, or more weeks, with little change over the same opaque solar territories. 19*th Feb.*, 1847.—P.S.—On the 15th instant the three large spots, thus noticed, singularly resembled ships of war, with sails bent, and top-gallants flying, as if then met by a breeze from the west.—*Glasgow Evening Post.*

PETITION.

To the Lords Spiritual and Temporal in Parliament Assembled.

"The humble petition of the undersigned members of the Grand Jury, assembled at Spring Assizes, 1847, for the county of Wicklow,

"Showeth,—That your petitioners would submit to your Lordships, that a plan of systematic colonization would prove useful as a remedy for local distress in Ireland, by affording the means of emigration to such families as may be desirous of leaving the country, insuring to them, at the same time, the opportunity of acquiring independence through the exercise of industry. That for this purpose they would especially urge the necessity of securing the welfare of the colonist, on arriving at his destination, until he shall have acquired sufficient information.

"That the class which it is desirable to see emigrating cannot do so by their own resources; and that no one of the other classes benefitted by the operation, would, separately taken, find it so profitable as to insure their carrying it out upon a large scale.

"That it is, therefore, peculiarly the province of the state, whose office it is to represent and protect the interests of all collectively, to promote emigration by direct intervention, as well as by assisting, with information and pecuniary aid, the efforts of individuals and of public bodies in promoting this most desirable result.

"That your petitioners respectfully submit that it would be expedient that the waste lands belonging to the Crown in the colonies, should be applied with a view to benefit the labouring poor of Great Britain and Ireland, and they pray your Lordships to have regard to this consideration in legislating on the subject.

"That this question is peculiarly deserving of the attention of Parliament at the present crisis, inasmuch as your petitioners can assure your Lordships that a very large portion of the poorer classes are desirous to avail themselves of that mode of relief from their present position.

"That we therefore pray your Lordships to take the subject of colonization into your consideration, with a view to the relief of Ireland."

IMPROMPTU,

Written in commemoration of President Hyde's departure from England, for the CAMP OF ISRAEL, 1847.

Farewell, blest messenger of peace!
God's blessing go with thee;
Calm be the winds to waft thee o'er
The boist'rous rolling sea.
Like Noah's dove, far thou hast soar'd,
A resting place to find,
Where sins devouring deluge swept,
The peace of human kind.

Back to the ARK, again thou'lt bear
On wing the glad'ning news,
That sins dark flood has left the land,
Though *leaves* lie *strewed* profuse;
And oh, how happy will they be
To greet the BRANCH *of peace*,
And eager list, the dove-like tale,
"The troubled waters cease."

May still increasing joys abound,
  Best tidings of thy toil!
When thou shalt tell, how *waning oaks*
  Unearth'd, now root the soil;
And seeds upon the surge far cast,
  In fruitful forests grow;
Whilom, where barrenness had reign'd,
  Now springs refreshing flow.

Fly, brother, to the *Camp afar*,
  Where fond hearts throb with grief,
And let the persecuted know
  Thy message brought relief.
Tell every soul, we *live* and *love*,
  And *long with them to be*,
That we united may rejoice.
  Heaven's blessings go with thee!

LYON.

SCARCITY OF VESSELS AND SEAMEN.—The demand for vessels is so great, that our merchants are glad to charter any thing that has a hull and masts. So great is the scarcity of both vessels and sailors, that several of the schooners employed as packets between this port, Boston, and other cities on the coast, and even Cape Cod fishing smacks are chartered at high rates, to load with flour, grain, &c., and a bounty of 25 dollars paid to sailors, to induce them to ship immediately.—The sailors now in port knowing this fact, take advantage of the demand, and refuse to ship even at these rates. The consequence is, no less than six or seven vessels, among which is the large packet ship *Constitution* are detained in the rivers, at a heavy expense to the owners.—Sailors, as well as other people, understand the law of supply and demand. And why should they not? This has been a prolific year to the shipping intetests of the country; and the sailor, as well as the shipper, should share a fair proportion of the fruit. In examining the lists of vessels advertised for Europe, throughout the different ports of the United States, we find that no less than 183 vessels are now loading for the old world, with the produce of the country. This activity and life in shipping is without precedent in the United States, and has, of course, the effect to make freights higher than was ever known here.—*Herald for Europe.*

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 19TH OF MARCH.

	£	s.	d.
William West	0	5	6
John Godsall	0	15	0
Crandell Dunn	1	10	2
Thomas Margetts	1	3	9
Abraham Marchant	1	5	0
William Hulme	1	17	9
Thomas Smith	0	16	10
Ebenezer Gillies	0	4	4
William M'Keachie	2	10	0
Robert Russell	2	0	0
Carried forward	£12	8	4

	£	s.	d.
Brought forward	£12	8	4
John Ennion	0	2	3½
James Bond	0	12	6
Thomas Williams	0	16	8
William Cartwright	2	0	0
William Frodsham	0	4	0
T. B. H. Stenhouse	3	10	6
John Swindlehurst	2	19	3
John Halliday	0	18	0
	£23	11	6½

NOTICE.

ERRATA.—Of the amount credited in the last STAR to John Swindlehurst, 15s. 7d., should have been credited to O. B. Huntington.—The price of the *Times and Seasons*, bound, is 6s. per vol., instead of 5s. 6d., as per notice in last STAR.—On the 85th page, under the head of "Religious Impostors," 6th line, instead of *Jeremiah Wilkinson*, read Jemimah Wilkinson; same line, for *Ann Lea*, read Ann Lee; next line, instead of *Joanna Southcott*, read Joanna Southcoat.—Elder Jacobs address is at Mr. Parkinson's, 23, St. Paul's Square, Preston.—Elder Scovil's is 165, instead of 195, Arundel Street, Sheffield.—Instead of Samuel L. Lees, read Samuel James Lees.—Elder Samuel W. Richards address is 9, William Street, Cowcaddens, Glasgow.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8. APRIL 15, 1847. VOL. IX.

MR. BENNETT'S LETTER FROM EUROPE.

(*From the Herald for Europe.*)

THE CONDITION OF THE OLD WORLD—THE POSITION OF THE UNITED STATES—THE MEXICAN WAR—STARVATION AND SOCIETY IN EUROPE—MISERY AND MONEY ABROAD, &c.

Paris, 20th January, 1847.

The legislative bodies of both France and England are now in session. The sovereigns of both have delivered their speeches—and the debates of each body now begin to fill the newspapers to a very considerable extent. The subjects which engage their attention are of a novel and extraordinary kind. One portion of these matters consists of the intrigues of courts, the marriages of princes—the extinction of treaties; another portion is formed of the distress of the people, the glimmerings of insurrection and revolution, and the new attitude forced upon Europe towards America. All the commercial restrictions and laws heretofore put in force against the United States by England and France, have been broken down by the terrible destitution and famine which prevail in both countries. The awful deficiency of the crops has produced a commercial revolution which will throw the balance of wealth into the lap of the United States in a few short years, and make our country the great leading power of the commercial world.

There is also every reason to believe that the deficiency of the British and French harvests to support the populations of each country, will henceforth be a permanent condition of things—and not an accident happening in 1846. The population of the British kingdom is nearly thirty millions—that of France reaches thirty-five millions—but the state of agriculture in each, is such as to be unable to support such a vast mass of human existence, without an increasing and permanent supply from the United States. Tell the young men of enterprise in the United States to go a farming. Hereafter, Western Europe will permanently require an increasing supply of food for an increasing population. This relative position of the two continents will throw the balance of trade permanently in favour of the United States—and ultimately draw to America the great wealth of the old world.

From these views it will be seen that a new and extraordinary state of relations has grown up between America and Europe. However friendly they may appear—whatever attitude of kindness they may put on, the governments of Western Europe possess feelings of dislike, fear, and hatred to the United States. The people of Great Britain and France may feel differently, when they have sense and intelligence to feel at all; but their governments dread and fear the influence and wonderfully growing power of the government at Washington. No matter who may be President, he must expect the like attacks from the European press which have characterized the short carreer of Mr. Polk. The Mexican war, however it

may end, is a greater blow to the influence of Europe in the old and new world, than any other event that has taken place since the declaration of independence. If England and France could interfere with success between the United States and Mexico, and in favour of the latter, they would do so in a moment, even in a forcible shape. But they dare not—they are paralysed—they are thunder struck—they are bound hand and foot by the condition of their commercial relations, and their dependence for food on the fertility of the American soil. This dependence will increase—not diminish—as years pass away. Here is Paris, and a great portion of France, verging to the brink of famine, and its awful political consequences, such as were formerly exhibited in 1790 or '91—and one of the principal resources of the present government for preserving order and filling hungry bellies, is the removal of all restrictions on the commercial relations with the United States, in the article of food. In England the same condition of things exist, and will continue to exist.

Therefore do I say to the young men of the United States, go to work—turn farmers—take hold of the plough—cultivate the earth—raise food for Europe. All the corn laws of France and England have been broken to pieces, never more to be renewed. The population of these countries have outrun, and will outrun, the means of subsistence. The deficiency of next year, in the article of food, will be greater than that of the last year. The chances are that not only a permanent high price will be affixed to all American breadstuffs hereafter, but that the rates will advance. No one who has not seen Europe in all its magnificence and misery can realize the novel relations which have now been precipitated upon the old and new world.

One of the curious phenomena of the age is the horrid mixture of frivolity and sadness which spread through the debates of the two legislative bodies of France and England. On the one side, we see the ludicrous and laughable importance given to the marriage of a young Frenchman from the banks of the Seine, to a young and pretty Spanish girl from the centre of Spain. On the other hand, the little weight attached to the misery of the people—the wretched peasantry, in a state of starvation—the dead and the dying for the want of those common crumbs which fall in such abundance from the tables of the rich and lofty. I might also note the ridiculous importance and oceans of fine false sentiment thrown away upon Cracow and the last ray of ancient Poland. The iron despotism of the three great monarchies of Eastern Europe is a thing that admits of but one opinion, from freedom on earth or in heaven, Despotism, in its mildest form, is an unnatural, but only a transition state of society; but the fuss made about Cracow, when the people of France and Great Britain are dying of starvation, is the veriest fanfaronade imaginable. There is a great talk of war in certain portions of Europe—but I do not believe that war is a possible condition to any of the existing monarchies, except Russia. The present *regimes* can just preserve order, and continue their own existence, by their annual revenues. The French Government, since 1830, has even been more profuse in public expenditures. In the course of these sixteen or seventeen years of peace, about two hundred millions of dollars have been added to their national debt. What would it be in war? Such is the financial condition of the European governments that it is said the great capitalists, such as Rothschilds, Barings, &c., keep the peace of Europe, by holding and tightening the purse strings. Indeed, many believe that there is a great delusion about the immense wealth of the great capitalists of Europe. The governments are all in debt, and only make a formidable display on credit and their revenue. It is supposed that their agents, the wonderful financiers and capitalists, are in a like condition—that all their wealth exists in paper credits; and their incomes, arising from their usual banking or commercial business, are all spent as fast as made, in splendid chateaux—country houses—magnificent living—and expensive pleasures. This is the opinion among many well-informed men, and there certainly is strong reason for placing a good deal of confidence in the idea.

On the whole, Europe is in an extraordinary state of transition. The press, the railroads, steam, electricity, the increase of population, and rise of the United States, all concur to produce a gradual but certain revolution, of which no one can see the end, or even its course of action. The elements of society, religion, government,

and philosophy are in a constant state of fermentation; and not all the existing governments united, with a million of soldiers at their command, can long repress the energies of three hundred millions of people. A new age is bursting upon civilization.

PROFESSOR BROWNSON'S LECTURE ON THE REVOLUTIONARY SPIRIT OF THE AGE.

(Extracted from the Herald for Europe.)

Professor Brownson, who is so well known throughout the country as a man of great intellect and learning, delivered a discourse on Tuesday evening, the 23rd ult., in the Tabernacle, New York, to an audience of about 2500 persons, on the "Revolutionary Spirit of the Age." It was listened to with intense interest throughout. Our reporter took pretty full notes, and made a report of this lecture, which is as follows:—

The subject which I have chosen for this evening's lecture, is the "Revolutionary Spirit of the Age." In treating this subject, I shall take the word "revolution" in a somewhat enlarged sense—so large, indeed, as to make my subject really, though not formally, the spirit of the age itself; for if we look close at the age in which we live, we shall find that if it be not exactly revolutionary, yet revolution is its eminent characteristic; and if we wish to distinguish it by a single epithet, we shall term it the revolutionary age. There may be two sorts of revolutions—a revolution which is brought about by violence. There may be a revolution that is not, in the strict sense of the term, brought about by violent changes of opinion—a revolution that is brought about by the gradual development of principles, till men's minds are so changed, that the old institutions fall of themselves, and new ones are substituted in their place. I take the word in both of these senses, and shall speak of revolution in both. If we take a glance at the age we live in, and at the present condition and state of the nations of the world, we shall see that very few appear to have settled institutions. In all, there is more or less of uneasiness—a spirit of discord, of a dislike to what is; of a desire, more or less definite or vague, for something which is not, but which is believed will be better, and for which you see efforts, more or less marked, made for the purpose of changing the existing order, and of introducing something else. This is universal. It appears in this country as well as in the old world. It is looked upon as the spirit of the age—a spirit that will enable them to reach that elevated state of earthly well-being, as well as of moral being, of which they are capable, and which is certainly desirable. This is felt by all persons of all parties, occupying every position. Every where we find the question of change is before men's minds. The right of change and the question of the proper means for effecting a change, also come up. Nor is this peculiar to this precise epoch in which we live. This desire for change has been marked in modern society for three centuries past, and we say of the last three centuries that they have been revolutionary centuries. There has been a general want of stability of institutions—stability in men's habits—in manners—in customs. Perpetual changes go on, and these changes have often been effected by war, by insurrection, and revolution, till, finally, we adopted the right of revolution; and, indeed, no small portion of our own countrymen hold to the SACRED RIGHT OF INSURRECTION. We hold, that the people have a right, whenever dissatisfied with their institutions, to change them in any manner which seems to them good, without reference to pre-existing laws. Another class of persons pretend to say that these changes may be brought about by violent means—that all institutions ought to be progressive—that in this world nothing can, or ought to be, fixed. Everything is going onward, and should go onward, and that whoever attempts to resist progress in the internal or external concerns of man, is an enemy to his race and wars against the laws of God's universe. This last class, carrying their views further than that, say that generation may follow on generations, and after a lapse of ages the race has made progress—that man is not only progressive, but that human nature is in a continual state of

progress, from childhood to manhood and from manhood to old age; and that the progress does not stop with the individual man, but is supposed to attach to all created animals, and that it is not true, as Dr. Johnson says, that the beaver of to-day builds his house as well as did the beaver of four thousand years ago; but that the beaver and all animals are in a state of continual progress; and not only this, but they say the globe itself is in a state of progress, and not only the globe, but the whole universal system, and not only the whole universal system, but some go further, and say that the very cause of the universe is also progressive. We have men among us who claim to be philosophers—we have men of the day, who call themselves members of this "movement" in the language of the day—great friends of humanity—men of fine sentiments—of most philanthropic feelings—who call on us to harmonize ourselves as individuals, so that we may harmonize our race—and then harmonize the globe—for the sake of the planetary system, and then for harmonizing the universe with its Maker. These doctrines, however chimerical they may seem, are put forth by men who are not destitute of learning or of the kindly feelings of our nature, and who publish them extensively to the world—establish associations for the amelioration of our race, and even establish a church to clothe them with worship. Now, before proceeding to examine the views of those who hold to the right of violent revolutions, for they connect themselves with the doctrine of progress, I shall say a few words on the doctrine of progress itself. If you go out of the church, I say, the doctrine of progress is the leading doctrine of the age. I may say that it is the characteristic of the 19th century. Prominent men in Germany and Italy—the Michalets and Quinets—your own prominent men out of the church—your Channings, Ripleys, Greeleys, all advocate this doctrine of progress, and seem to take it for granted, that it needs no proof and may be assumed as a starting point in the argument. The term "progress" implies motion. If in the moral world, moral motion. The general definition of it may be from the imperfect to the perfect. Now I believe it is a law well ascertained that there can be no motion without something from which that motion must come; without there being something on which the instrument of motion must rest as a basis. It would be hard for a counter bird to fly if he had no pressure on the atmosphere. You cannot lift a weight by machinery without there is something for your machinery to rest upon. If you assume that all things are in progress—that the cause of the universe even, is progressive—you assume that all is in motion, and that nothing is at rest; and then you assume, what is a philosophical absurdity, viz., that you can have motion without rest—that to use the remark attributed to Archimedes, you could move the world without something whereon to rest your lever. You then deny that action and reaction are always equal. From these remarks I seek to establish this principle, that whenever you seek for motion, &c., I may say "progress," which is only a species of motion, you want something at rest. As in the universe, you go back to the first mover, which is God, and one of the strongest arguments for the existence of a Supreme Being is this very motion of the universe. From this I proceed to apply this same principle to "progress." You cannot have progress without something on which you can rest—from which you will either move or be moved. If you take the action of the human will, for instance, it may be changed, but that which wills the motion must itself remain unmoved, or else it cannot act or perform any motion itself. This principle is universal—you have it in mechanics and everything else. On that principle you build when you construct your machinery, and it is this which shows that the idea of attaining perpetual motion is an absurdity, because action and reaction being the same, you can't find force to keep it in operation in itself, but must borrow your force from some other source. Well, now, to pass from this point, taking this view with us, we must suppose that the cause of the universe is not in progress; and assuming that man makes progress by means of institutions, for these are his only support, and he cannot operate without them; man requires religious and social institutions—he requires them, that they may give him power to act, or by which he may be carried forward, as, indeed, a counterpressure. But if you go further, and say that these institutions must be progressive, then you deny this principle and assume that you may have motion without rest—that institutions always changed can afford support. If we could realize the dream of Semorris, that every institution

should follow the public will, the result would be that institutions would only embody for the time being, what the people were—they would not be any aids to the people, or be capable of enlarging their powers. Institutions then, if they are to accomplish any good purpose, must be in themselves fixed—on which man can rest and find support for his own activity. Thus it is with the church. How is it that it has carried our race forward? How has it effected so many changes for our benefit? Because it was itself unchangeable—always ready to supply the same amount of power, and that to all who applied for it. But if it had gone on with the generations, instead of having aided the progress of our race, it would have progressed itself. It would have looked to the human race for support, instead of their looking to it for their support. And this is much misunderstood. We want civil institutions adapted to our peculiar wants, so that they will feel every movement of public opinion. You see at once, the moment you assume this, that you are not assuming institutions for aiding the progress of individuals, but you are assuming the public for aiding the institutions. Now institutions never exist for their own sake, and their progress, even supposing their progress is the end to be used, is always, and it is the progress of individuals that we seek, and by them do we attain them. We can understand this by reflecting for a moment. Now there are men who tell us that man began his career imperfect, and that he will realize perfection and a higher sphere. They deprecate man's inhumanity to man. They tell us that man, vulture-like, feeds on the heart of man—that there is no feeling in common—that he does not feel for his fellow-man. They will point you to the servility of the poor, and the pride and haughtiness of the rich, and say these things ought not to be—that they could be cured, and ought to be cured; and then they propose means to effect a cure. These schemes are derived from man, and are therefore flexible, and not suitable to accomplish the change. From man you can get nothing but man. If he is enlightened and wise, you might get all those things—but if you cannot get from him what he has not, you can't reform the evils they complain of. To use a plain, home-spun figure, which I often use, "a man can't raise himself by his waistbands." (Laughter). Just so it is when a man attempts to raise himself. He fails because he has nothing but himself to raise with. You seek the motion, without the principle from which the motion is to be obtained. I am prepared to go still further, and say that there never has been this progress in our race which those modern philosophers contend for. There has been progress effected by religious institutions—but if you believe the history of all institutions—all except the church of God, which has supernatural support—you will find their most perfect state in their earliest state; and the history of all countries is a history of their decline and corruption. What a short-sighted philosophy of the day calls "progress," is nothing more than the generous effort of the day to stay the progress of corruption. Take the history of England, for instance. What is the *magna charta*, which is the honest boast of every Englishman? In that you see not any great acquisition of liberty, but merely a guaranty of less than what had been the rights of the Anglo Saxons. In the bloody and noble efforts of the barons, aided by the church, and seconded by the commons, there was nothing more than an effort to save from the general wreck some vestiges of their former liberty. Whenever you see people resort to written contracts, you will find there is no gaining of liberty, but a gaining of a guaranty of rights that were falling away. Thus, if we go back and examine the charter of the commons given to the three cities, you will find they only confirmed liberties previously enjoyed, but which were in danger of being taken away. They mark a time when tyrants received a check. So if you look at the institutions of this country, taking them at the present epoch of time, and comparing them as they existed at first, it will be seen that the early administrations were wiser and more virtuous, and the spirit of our institutions was more strictly adhered to at first than at a later period. And it argues nothing for the safety of our institutions to say that every year there is a departure from the principles, and from the form of government which our fathers intended should be the government of their children. And I might go on, and show that the proposition which I have laid down, that the history of the institutions of every country, when they are not protected by religion—their history is one of decline and of corruption; but the fact is so obvious that I need not dwell longer on it. If you

examine more closely the history of modern countries, you will find, not the progress of institutions, but the progress of society itself. We boast that we live in an enlightened age: but if we do boast so, it is because our vision is narrowed down to a small circle, and not because we are really more free or more enlightened than our fathers in the dark ages. I do not appear as the advocate of the follies of history; but though I am a man of my own age, I do not feel that this age can boast of any remarkable progress over the ages that preceded it. In regard to liberty, there never was, perhaps, a time when there was less of it than at present. We must not include our own country in the comparison I wish to make, because when comparing the amount of liberty existing in the present day and that existing centuries back, it will not bear the comparison as it is of modern times. But take England, for instance, and I must have read the history of that country to little advantage if the House of Commons has as much power now as it had in the twelfth or thirteenth century. If you come to the subject of education, you will find that the comparison will be much against us, unless we deny matters of history. The proportion of learned men in the middle ages was as one hundred to one to what they are now. At Oxford, in the year 1300, there were 30,000 students, and the same number in 1340. There are now in the same place between 4,000 and 5,000, and while the population has doubled, the number of the universities remain the same. It was the same at Cambridge—the comparison is the same. Besides these there were, throughout England, monasterial schools in each diocese—a cathedral school and a parochial school in each parish. It was the same in France and other parts of Europe—and where are they now? Within the last three hundred years they have declined, and if we believe the reports of Parliament, within a few years, there is ignorance in that free and enlightened kingdom, which has realized the better principles of the reformation—there is in that nation ignorance, the grossest ignorance—ignorance which you would look in vain for in the South Sea Islanders. If you pass from education to the social condition of the people, I am told on what is considered good authority, that at the period of the Reformation a labouring man would receive four times the amount of the necessaries of life that he can obtain now. There were then no standing armies—no national debt—no paupers. The last accounts from there show that one of every six is a pauper. And this is the progress which you have made! Under any other point of view it is the same—witness the accumulation of wealth in the hands of the few, placing not only the land of the country in the hands of few, but placing the whole industrial capital in the hands of a few, and leaving the great mass of the people dependent on the landholders and fundholders. Then, if you go into the arts, you do not see any evidence of that progrees you speak of. The latest built of the pyramids is the most perfect as a work of art and in architecture; this millenium of which you speak, may be a miracle of modern architecture, but not a cathedral of the middle ages.

MR. CALHOUN'S SPEECH ON SLAVERY.

SENATE. *Washington, Feb. 19th*, 1847.

SLAVERY—NEW HAMPSHIRE RESOLUTIONS.

Mr. Cilley presented the following decisive preamble and resolutions from the Legislature of New Hampshire, in reference to the question of southern slavery.

The preamble sets forth, that, in the annexation of Texas, an act was perpetrated for the propagation of human oppression, odious to every friend of liberty; and that New Hampshire holds to the truth of the declaration of independence, that all men are created equal, and to the truth of the same declaration in her own bill of rights; that her voice shall be heard on the side of the oppressed, and against the system of human slavery, &c. &c.

The resolutions of the New Hampshire Senators and Representatives in Congress ask:—

1. For a movement in behalf of the extinction of slavery in the district of Columbia.

2. For the exclusion of slavery from Oregon, and from any territory that may hereafter be acquired.

3. For a resistance to the admission of any State into the Union acknowledging the institution of slavery.

Resolutions to be sent to the Governor of every State, and to each of the New Hampshire Senators and Representatives in Congress for presentation.

Mr. Calhoun—I rise simply to ask the Senator from New Hampshire by what majority those resolutions were passed?

Mr. Cilley was proceeding to answer,

Mr. Calhoun—I can't hear the Senator.

Mr. Cilley—I am unable to inform the Senator. They passed the Senate, however, by a very large majority.

Mr. Westcott raised the question of reception.

Mr. Cilley called for the ayes and noes. (Voices, Oh! no! no! withdraw the question.)

Mr. Calhoun—They are from a sovereign state; let them go.

The resolutions were accordingly received, laid on the table, and ordered to be printed.

SLAVERY—NEW JERSEY RESOLUTIONS.

Mr. Miller presented resolutions from the legislature of New Jersey, requesting their Senators and Representatives in Congress to use their efforts for the passage of a law requiring as a fundamental condition to the admission of any further territories into this Union, that slavery or involuntary servitude, except for crimes, shall be forever excluded from, and inhibited in, such territories.

Mr. Calhoun—I would put the same question to the Senator from New Jersey. By what majority did those resolutions pass?

Mr. Miller—They passed one house unanimously, and had only one vote against them in the other.

Laid on the table and ordered to be printed.

SLAVERY.—MR. CALHOUN'S RESOLUTIONS.

Mr. Calhoun here rose and said:—Mr. President, I rise to offer a set of resolutions in reference to the various resolutions from the State Legislature upon the subject of what they call the extension of slavery, and the proviso attached to the House bill, called the three million bill. What I propose, before I send my resolutions to the table, is to make a few explanatory remarks. Mr. President, it was solemnly asserted on this floor some time ago, that all parties in the non-slaveholding States had come to a fixed and solemn determination upon two propositions. One was, that there should be no further admission of any States into this Union which permited, by their constitution, the existence of slavery; and the other was, that slavery shall not hereafter exist in any of the territories of the United States; the effect of which would be to give to the non-slaveholding States the monopoly of the public domain, to the entire exclusion of the slaveholding States. Since that declaration was made, Mr. President, we have abundant proof that there was a satisfactory foundation for it. We have received already solemn resolutions passed by seven of the non-slaveholding States—one-half of the number already in the Union, Iowa not being counted—using the strongest possible language to that effect; and no doubt in a short space of time similar resolutions will be received from all the non-slaveholding States. But we need not go beyond the walls of Congress. The subject has been agitated in the other House, and they have sent you up a bill, "prohibiting the extension of slavery," (using their own language) "to any territory which may be acquired by the United States hereafter." At the same time, two resolutions which have been moved to extend the compromise line from the Rocky Mountains to the Pacific, during the present session, have been rejected by a decided majority. Sir, there is no mistaking the signs of the times; and it is high time that the Southern States, the slaveholding States, should inquire what is now their relative strength in this Union, and what it will be if this determination should be carried into effect hereafter. * * * * * * * * *
Now, I ask, is there any remedy? Does the constitution afford any remedy? And if not, is there any hope? These, Mr. President, are solemn questions—not

only to us, but, let me say to gentlemen from the non-slaveholding States, to them. Sir, the day that the balance between the two sections of the country—the slaveholding States, and the non-slaveholding States—is destroyed, is a day that will not be far removed from political revolution, anarchy, civil war, and wide spread disaster. The balance of this system is in the slaveholding States. They are the conservative portion—always have been the conservative portion—always will be the conservative portion; and with a due balance on their part, may, for generations to come, uphold this glorious union of ours. But if this policy should be carried out—if we are to be reduced to a handful—if we are to become a mere ball to play the presidential game with—to count something in the Baltimore caucus—if this is to be the result—wo! wo! I say to this Union! Now, sir, I put again the solemn question—does the constitution afford any remedy? Is there any provision in it by which this aggressive policy—boldly avowed, as if perfectly consistent with our institutions, and the safety and prosperity of the United States—may be confronted? Is this a policy consistent with the constitution? No, Mr. President, no! It is, in all its features, daringly opposed to the constitution. What is it? Ours is a federal constitution. The States are its constituents and not the people. The twenty-eight States—the twenty-nine States (including Iowa)—stand under this government as twenty-nine individuals, or as twenty-nine individuals would stand to a consolidated power. It was not made for the mere individual prosperity of of the State as individuals. No, sir. It was made for higher ends. It was formed that every State, constituting a portion of this great Union of ours, should enjoy all its advantages natural and acquired, with greater security, and enjoy them more perfectly. The whole system is based on justice and equality—perfect equality between the members of this republic. Nor can that be consistent with equality which will make this public domain a monopoly on one side—which, in its consequences, would place the whole power in one section of the Union to be wielded against the other sections of the Union? Is that equality? * * * That is a question which I will not undertake to decide. It is a question for our constituents—the slaveholding States. A solemn and a great question, Mr. President. And if the system shall be adverse at this time, I trust and believe that they will take under solemn consideration what they ought to do. I give no advice. It would be hazardous and dangerous for me to do so. But I may speak as an individual member of that section of the Union. There I drew my first breath. There are all my hopes. I am a planter—a cotton planter. I am a Southern man and a slaveholder—a kind and merciful one, I trust—and none the worse for being a slaveholder. I say, for one, I would rather meet any extremity upon earth than give up one inch of our equality—one inch of what belongs to us as members of this great republic. What? Acknowledged inferiority! The surrender of life is nothing to sinking down into acknowleded inferiority. I have examined this subject largely—widely. I think I see the future, if we do not stand up now; and in my humble opinion, the condition of Ireland is merciful and happy—the condition of Hindostan is peace and happiness—the condition of Jamaica is prosperous and happy, to what the Southern States will be, if now they yield. Mr. President, I desire that the resolutions which I now send to the table be read.

The resolutions were read, as follows:—

Resolved,—That the territories of the United States belong to the several States composing this Union, and are held by them as their joint and common property.

Resolved,—That Congress, as the joint agent and representative of the States of this Union, has no right to make any law, or do any act whatever, that shall directly, or by its effects, make any discrimination between the States of this Union, by which any of them shall be deprived of its full and equal right in any territory of the United States, acquired, or to be acquired.

Resolved,—That the enactment of any law which should directly, or by its effects, deprive the citizens of any of the States of this Union from emigrating with their property, into any of the territories of the United States, will make such discrimination, and would, therefore, be a violation of the constitution, and the rights of the States from which such citizens emigrated, and in derogation of that perfect equality which belongs to them as members of this Union, and would tend directly to subvert the Union itself.

Resolved,—That as a fundamental principal in our political creed, that a people in forming a constitution have the unconditional right to form and adopt the government which they may think best calculated to secure their liberty, prosperity, and happiness; and that in conformity thereto, no other condition is imposed by the federal constitution on a State in order to be admitted into this Union, except that its constitution shall be republican; and that the imposition of any other by Congress would not only be in violation of the constitution, but in direct conflict with the principle on which our political system rests.

I move that the resolutions be printed, I shall move that they be taken up to-morrow; and I do trust that the Senate will give them early attention, and an early vote upon the subject.

Mr. Benton then rose and said,—Mr. President, we have some business to transact. I do not intend to avoid business for a string of abstractions.

Mr. Calhoun—The Senator says he cannot take up abstractions. The constitution is an abstraction. Propriety is an abstraction. All the great rules of life are abstractions. The Declaration of Independence was made on an abstraction; and when I hear a man declare that he is against abstract truth in a case of this kind, I am prepared to know what his course will be. I certainly supposed that the Senator from Missouri, the representative of a slaveholding State, would have supported these resolutions. I moved them in good faith, under a solemn conviction of what was due to those whom I represent; and due the whole South and the whole Union. I have as little desire as any Senator to obstruct public business. All I want is a decision, and a decision before the three million bill is decided. If the Senator from Missouri wants to-morrow morning, very well. The resolutions can be taken up on Monday.

Mr. Benton—I will pursue my own course when the time comes. I know what are abstractions, and what are not. I know what business is, and what is not. I am for going on with the business of the session; and I say, I shall not vote for abstractions, years a-head, to the exclusion of business. He says he calculated on my course. He is mistaken. He knows very well, from my whole course in public life, that I would never leave public business to take up firebrands to set the world on fire.

Mr. Calhoun—The Senator does not at all comprehend me.

Mr. Benton—I am from the right place. I am on the side of my country and the Union.

The resolutions were laid on the table and ordered to be printed; and are to come up by agreement on Monday next.

[If Mr. Calhoun's resolutions are persevered in, the whole South may be driven to concentrate upon him, irrespective of party distinctions; and the contest in the north may be an exclusive northern competition of two or three candidates—the whig candidate, and Cass as the administration candidate, and Wright as the candidate of the restorationists, headed by Col. Benton. The results of such a contest it is impossible to guess at—they may terminate in an election by the House—and they may—that is, we were about to hazard the opinion that they may result in a split—there is another word, but we have sworn not to use it till the last extremity. Shades of our fathers! how momentous are the issues that depend upon the single hair, and the ten days limit, that holds the present Congress together!—W.]

The Latter-day Saints' Millennial Star.

APRIL 15, 1847.

We have given place, in our columns of this number of the Star, to a larger amount of political matter than is usual. This we do because the peculiar and extraordinary political state of the nations at the present time, is among the signs of the times, which Saints who are disposed to chronicle, are edified by contemplating.

The condition of the nations of Europe, as described in another column of this STAR, is, probably, not overdrawn; but while men see the beam in the eyes of other nations, they are not always as clear sighted in regard to the beam that lies in their own eyes. The cords of union that bind the twenty-eight United States of North America, are being stretched at the present time full *tort*. A little stronger draught from the unflinching hand of the Northern Puritan, or from the elastic hand of the Chivalrick Southron, will break the cord. When once the cord is broken, all splicing or mending may be for ever despaired of.

The chance of competition between the Northern and Southren States, when once they are arrayed in hostile variance, will be so even-handed as to make the result of belligerent conflict for ever unenviable. Inflated with unequalled prosperity, and the elements of national greatness and supremacy, it may be expected that the dire collision, when it fairly begins, will never cease only in the dreadful extinction of both the proud rivals. The struggle to maintain equilibrium of power and privilege, has been long and arduously contested between the north and south; and while American statesmen are commenting upon the tottering condition of the old nations of Europe, whose long-venerated institutions are being held in derision, and their dismissal eagerly sought after, if they would look upon their own boasted fabric of government, they would see their own lofty walls and colossal columns ready to fall and grind them to powder.

But happy, thrice happy, are the righteous in all nations, whether of the old or new world, that shall take warning and escape to the cities of refuge, pointed out by the finger of God, until "the indignation be overpast." The troubled sea will ere long be calm, and the angry waters abate,—then may the "righteous go forth on the face of the earth, and grow up as calves of the stall, and the sun of righteousness will rise with healing in his beams." "And they shall go forth and look upon the carcasses of the men that have transgressed against me." "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee shall bow themselves at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." "When I called none did answer, when I spake they did not hear, but did evil before mine eyes, and chose that in which I delighted not."—When God begins to plead with the nations by famine, and pestilence, and sword, then it is time for the righteous to lift up their heads and begin to rejoice for the time of their redemption draweth nigh.

BRADFORD CONFERENCE.

Bradford, Feb. 8th, 1847.

Dearly beloved brother Spencer,—Whom having not seen, I love from the testimony of our beloved brethren the Twelve, who have laboured so diligently here in England, and set all things in order, for which we thank the Lord, who has so wisely brought about peace through his servants the Twelve.

We had our conference yesterday. It was a time of joy and peace. Never did I see more peace, union, and joy throughout the whole. My heart swells with emotion at the improvement of the church, for they are growing in love, and evince such a willingness in the priesthood to do right.

I will give you the minutes as given to me, though I condense them a little, for the sake of brevity, from what I received from the clerk.

MINUTES OF THE BRADFORD CONFERENCE.

February 7th, 1847.

This conference was held in Croft Street, School Road, Bradford, where the meeting was convened, about ten a.m., while joy beamed in every countenance. Elder Charles Miller being proposed and seconded to preside, and Priest John Stockdale to act as clerk, both were unanimously agreed to.

After meeting being opened with singing and prayer, the President arose and gave some beautiful remarks, showing the greatness of this work, and the responsibility of those in the priesthood to faithfully proclaim the gospel, and especially upon his responsibility with all in this conference, who are clothed with the priesthood. He spoke with warmth and zeal which language fails to express.

Officers present—1 high priest, 11 elders, 13 priests, 10 teachers, and 2 deacons. The representations were as follows :—

NAME OF THE BRANCH.	BY WHOM REPRESENTED.	MEM.	H. P.	ELD.	PR	TEA.	DEA.	BAP.	CUT.	REM.	REC.	DEAD
Bradford ...	Elder J. Becroft ...	156	1	4	8	6	2	7	3	9	0	1
Leeds.....	„ W. Emsley ...	62	0	3	3	2	1	0	3	2	0	0
Idle	„ A. Lord	38	0	3	4	1	1	0	3	5	0	0
Huddersfield	„ H. Whittaker	37	0	1	2	1	1	4	0	7	0	0
Wakefield ...	High Priest C.Miller	20	0	1	0	1	0	2	0	0	1	0
Halifax	Elder T. Child	9	0	1	0	1	0	0	0	0	0	1
Bramhope ...	„ James Cooper	14	0	1	2	0	0	4	1	3	6	0
Marsden ...	High Priest C.Miller	15	0	2	1	3	0	0	0	0	0	0
Low Moor ...	Elder John Peel ...	8	0	1	0	1	0	0	0	0	0	0
Gayle.....	„ J. Dinsdale ...	3	0	0	0	0	0	0	0	0	0	0
	Total.....	362	1	17	20	16	5	17	10	26	7	2

The general standing, good, except Leeds, and that is in a fair way for improvement.—Closed with benediction.

AFTERNOON.

At two p.m., after the meeting being opened in the usual form, the President arose and spoke with holy zeal, declaiming warmly upon the recent outrages and general persecution of the Saints by the people of Illinois—alluding to their banishment and immense sacrifice of property, with loss of life and their being now in the wilderness without homes, he spoke in the most lucid manner, which caused a general feeling to run through the conference of sympathy for their brethren, and holy resentment for such outrages. He then read the Memorial from the Glasgow Conference, when the following resolutions followed :—

First.—That we, the Saints assembled in conference, fully appreciate the value and importance of the Memorial and Resolutions adopted by the Glasgow Conference (as recorded in STAR No. 3 of the 9th volume), and declare them as being expressive of our warmest feelings and approval as Saints of the Most High.

Second.—That we heartily welcome to our shores our beloved President, Elder Orson Spencer, to his presidential duties, feeling fully to sustain him and his counsellor in their important stations, praying that the mantle of our late beloved President, Elder Orson Hyde, may rest upon him in all his duties.

Third.—That we sustain the Twelve Apostles as presidents of the kingdom of God, with Brigham Young at their head, on the earth, upholding them by our faith and prayers before God continually.

Fourth.—That we sustain Elder Charles Miller as president of this conference, praying God to bless him with all needful gifts.

These resolutions were heartily responded to, with many appropriate remarks, showing their utmost approval, without the least shadow of a dissenting feeling in all the assembly.

The branches were then examined in order.

Elder Becroft arose and stated that he had pleasure in announcing that Elder Milnes was returned home, and as he was only appointed for the time being, he now left the charge of the branch before the conference.

The President arose and stated that Elder Becroft had been faithful in the discharge of his duties.

It was then moved, that we hereby testifiy that Elder Becroft has been faithful in the discharge of his duties as president. Carried unanimously.

Moved that Elder Edward Milnes preside over the Bradford branch. Carried, unanimously, with the exception of one vote, and he was desired to state his reasons before the council.

After some important remarks from the president and others, the following motion was passed, that we sanction the suggestion of the President, that he have charge of the Leeds branch for the time being, and that in his absence Elder Emsley preside. Carried unanimously.

All the other Presidents of branches were presented in order, and motions made that they be sustained in their standings, which were agreed to without a dissenting voice.

It was then moved that William Greenlay be ordained Priest for Bradford—that James P. Jones be ordained Priest for Leeds—and that George Gardner be ordained Priest for Bramhope. These brethren having shewn their willingness and desire to labour, the motions were passed unanimously.

While the Sacrament was administered, the Saints sung with much spirit, that beautiful poem "Now's the day of Israel."

Three children were blest, and the meeting adjourned with a benediction.

EVENING.

At six p.m. the meeting opened as usual, after which the President delivered an important address to the conference, especially the priesthood, showing the order of the kingdom and the responsibility upon the priesthood, and explained the duties of all.—The address will long be remembered by the Saints.

The brethren were then ordained, and the meeting closed with a benediction full of blessings.

The meetings were crowded, and truly it was a day of joy and blessings, never to be forgot.

P. S.—In the afternoon, the following motion was unanimously agreed on, that Elder Charles Miller be the Book Agent for this conference, and that we be responsible for the same.

CHARLES MILLER, President.
JOHN STOCKDALE, Clerk.

MACCLESFIELD CONFERENCE.

Middlewich Dec. 27th, 1846.

This conference was held at Middlewich, on the 27th December, 1847, at a quarter past eleven a.m.. The meeting was opened (by Elder John Sant) by singing part of the hymn on the 136 page "Except the Lord conduct the plan," &c.—Prayer being offered, Elder J. Goodfellow was called by the unanimous vote of the meeting to preside for the day ; and Elder J. Walker to act as clerk.

Number of officers present, elders 9, priests 6, teachers 3, and deacons 3.

	MEM.	ELD.	PR.	TEA.	DEA.
Macclesfied Branch, represented by Elder Horrocks	119	4	6	6	1
Bollington	34	2	0	2	1
Middlewich	25	2	2	1	1
Northwich	8	1	0	1	0
Plumley	12	1	2	2	0
Budworth	6	1	0	1	0
Crewe	23	1	4	0	1
Rookry Bridge	2	1	0	0	0
Total	229	13	14	13	4

The representations made, it was moved by Elder Sant, seconded by Elder Hoole, that Northwich and Plumley be organized as one branch, and that Elder Bramhall preside over said branch. Carried unanimously.

It was then moved by brother Tims, seconded by brother Griffiths, that brother William Brown be ordained teacher in the Crewe branch; also moved by Elder Sant, seconded by Elder Hoole, that brother Thomas Nixon, formerly a teacher in the Middlewich branch, be ordained priest. Meeting adjourned till half-past two pm..

The interim being occupied by taking refreshment, the time for re-meeting arrived, when Elder Horrocks engaged in prayer, which done, Elder John Goodfellow rose to address the office bearers upon the order of the priesthood, and the necessity of union in that order, coupled with untiring effort and persevering fidelity in the discharge of all duties devolving upon all and each, remembering that whenever we are indulging in negligence, or the omission of any relative duty belonging to our office, we cease to be "co-workers together" with the head, who are to us, in "Christ's stead," &c.

The Saints realized the presence of the promised Comforter in the breaking of bread and bearing testimony.—Thus the time glided sweetly away, until half past four, when the meeting adjourned for one hour and a half, when it became necessary for many of the brethren and sisters to retire to their homes, having to walk from six to nine miles.

At six a council of the officers met pursuant to the notice for transacting a little business belonging to the branches, which done, the evening meeting commenced at half past six p.m., from which time, until half past eight p.m., the time was appropriated to the bearing of testimony by the officers—which testimonies were truly encouraging and exhilerating. There seemed a reluctance in giving the parting hand.

JOHN GOODFELLOW, President.
WILLIAM WALKER, Clerk.

N. B.—At the close of the afternoon service, the notice published in the 10th number of the STAR, Vol. 8, was brought before the meeting; when it was moved, seconded, and carried unanimously, that Elder Goodfellow appoint whoever he may select in any of the branches, of which appointment due notice will be given.

LETTER TO THE EDITOR.

Newcastle-upon-Tyne, March 18th, 1847.

Brother Spencer,—Sir,—When I received your valuable periodical for March 1st, in which Elder Hyde gives me counsel to go and take the presidency of the Carlisle conference, I had just written a letter to my wife, and was about to post it; but it being my good fortune, like the wise men of the east, who went to see the babe of Bethlehem, to be guided by the light of a star, and saw that Preston, where she resides, was in my way to my future field of labour, so Paddy-like I took the letter myself, and thereby saved the postage, so it is an ill wind that blows nobody a good turn, and arrived in Carlisle on the 10th of this month, and met with Elder Candland and Elder Charles Phelps. We called a council meeting on the 12th, when I found that division had existed among the officers which had been difficult to settle, this led brother Candland to advise them to be cut off, to which they all agreed, so the whole of the officers were severed from the branch, with this advice, to come in again by baptism when they had been re-baptized; finding that they were not called back into their offices they were quite dissatisfied, and it was soon seen that bad by this course was made worse. I then showed them that they had gone the wrong way to work, informing them that the order of God was to find out the transgressor, and separate him unless he was ready to make restitution; consequently I moved that every man be restored to his former standing, which was agreed to by the whole council, which was done by a vote of the same. Afterwards every man had the privilege given to speak his mind freely about existing evils, this was done with a good spirit, and went to prove that jealousy was the cause of their disaffection. This being manifest, it was agreed to that every man stand in his former office with this pledge, that each officer support his brother officer, and laid the decision of the council meeting before the church meeting on Sunday the 14th instant, and was pleased to see them support it with every good feeling, and to see that joy and peace prevailed in our midst during the services of

the day. Monday, the 15th, Elder Candland and myself walked over to Brampton. This is the branch that brother David is said to have separated entirely. The branch numbers about twenty-six members; he had not cut off the whole branch, but had left about fourteen standing, and had re-baptized eight of those he had cut off; so when I got here, five was the number that remained out of the church. He had dealt with them in the manner he had, because they were divided, and had agreed with him to be separated, thinking it would bring about a good feeling; but when the officers saw that they were not going to obtain their priesthood after their separation, they began to feel uneasy, and said that they were illegally cut off, and I restored them to their former standing, in the same manner that the Carlisle council was restored, except two, who had lost the confidence of the Saints. The Carlisle and Brampton branch, to a member, bore their testimony that brother David had always acted as a servant of God whilst in their midst, and said that they believed, even in the cutting off, he had done it with a good intent and for their prosperity, and had testimonials sent me from all the other branches desiring me to continue him among them, and I feel in duty bound to say, that brother Candland has submitted himself to the counsel I have given him, and has done all that he could to assist me in setting things right. . Many are the persons here in Newcastle that are inquiring after the truth through his labours, and from what I have seen while with him, he is aiming at doing right. For the present, Brother Candland is going to labour about Newcastle, and Brother Charles Phelps about Carlisle, and I hope by our united labours we shall do a good work. That this may be the case is the prayer of your brother in Christ, WILLIAM SPEAKMAN.

SONG, BY A SON OF ZION.

Wake! O, wake! the world from sleeping,
Watchman, watchman what's the hour?
Hark ye, only hear him saying
'Tis the last—the eleventh hour.

Chorus.—For we are the true born sons of Zion,
No one with us can compare,
We're of the root and branch of Joseph,
The bright and glorious morning star.
For we are the true born sons of Zion.

Lo! the lion's left his thicket,
Up ye watchmen be in haste,
The destroyer of the Gentiles,
Goes to lay their cities waste.
For we are, &c.

Bring the remnants from their exile,
For the promise is to them;
Japheth ruled the world his time out,
He must leave the "Tents of Shem."
For we are, &c.

Comfort ye the house of Israel,
They are pardon'd, gather them;
Hear the watchmen's proclamation,
Jews, rebuild Jerusalem.
For we are, &c.

Soon the Jews will know their error,
How they killed the Holy One;
And they'll mourn and shout Hosanna,
This is "THE BELOVED SON!"
For we are, &c.

Sound the trumpet with the tidings,
Call in all of Abraham's seed;
Though the Gentiles may reject it,
Christ will come in very deed.

For we are the true born sons of Zion,
No one with us can compare,
We're of the root and branch of Joseph,
The bright and glorious morning star,
For we are the true born sons of Zion.

LINES,

BY MISS MARGARET GRATRIX.

An angel from heaven has come,
  And brought us the gospel of Christ,
That Ephraim no longer may roam,
  But go to the land of the west,
    For that is the land of the brave.

Ye children of Zion arise,
  Who're among the Gentiles oppress'd,
In this generation be wise,
  And flee to the land of the west,
    For that is the land of the brave.

Come, Ephraim, thou bless'd of the Lord,
  O come to the place of thy rest,
For Jesus has spoken the word,
  Thou shalt dwell in the land of the west,
    For that is the land of the brave.

Oh, Ephraim, thou art my first born;
  In thee shall all nations be blest;
Although thou hast wander'd forlorn,
  Yet thou shalt rejoice in the west,
    Then flee to the land of the brave.

VARIETIES.

CHRISTIAN FORBEARANCE.—When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was 100 years of age; he received him kindly, washed his feet, provided supper, caused him to sit down; but, observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of Heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he threw the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham and asked him where the stranger was. He replied, "I thrust him away, because he would not worship Thee." God answered him, "I have suffered him these hundred years though he dishonoured me, and wouldst thou not endure him one night, when he gave thee no trouble?" Upon which, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go, then, and do likewise, and thy charity will be rewarded by the God of Abraham.—*Jeremy Taylor.*

ECONOMICAL GROG, ON THE PLAN OF M. SOYER'S ECONOMICAL SOUPS.—Take a pint of boiling water, and put into it a thin slice of lemon. Add to this a few grains of nutmeg, and three lumps of white sugar. Pour out into wine-glasses, stir up with silver spoon, and drink warm. The cost is as follows:—

Water	0*d.*
Firing	¼
Three lumps of sugar	¼
Nutmeg	¼
Slice of lemon	¼
	1¼

The above quantity will suffice for at least a dozen people. The flavour is something quite novel, and besides having the recommendation of excessive cheapness, is found to be very refreshing, and, providing it is taken in moderation, exceedingly healthy. It is just the thing to take before singing a convivial song, or after proposing a friend's health. A person may take six tumblers of it with the greatest comfort, without feeling any of those boisterous effects or nervous headaches the following morning, which result from drinking grog made of gin, whisky, rum, or brandy. It is strongly recommended for the use of families.—*Punch.* [If the economical soup recommended for the poor has no more nourishment than the economical grog has stimulant for the lovers of strong drink, we think the above is a snug fit.—ED.]

WONDERFUL, IF TRUE!—An Irish provincial paper, the *Downpatrick Recorder*, states the astounding fact, that, by means of the inhalation of ether, Professor Sewell had "effected the amputation of the limb of a *deceased* sheep, with perfect success, and *without any apparent pain*."

A PROPHECY.—The Duke of Northumberland, in conversation one day with Lord Mansfield, spoke of the comfort of reading the newspapers at breakfast. "The comfort of reading the newspapers," said Lord Mansfield; "mark my words, you and I shall not live to see it, but sooner or later these newspapers, if they go on as they now do, will most assuredly write down the Dukes of Northumberland out of their titles and possessions, and the country out of its king. Mark my words, for this will happen."

ANOTHER BORDER WAR.—General Thompson Ward, commander of "the 15th division Missouri militia, near Lower Lake, Platte county," following the example of his locofoco compeer, has determined to get up a war on his own responsibility. It seems, from the explanations of the editor of the Platte *Argus*, that a band of Fox Indians are roaming at large in the counties of Gentry and Harrison, committing depredations on the property of citizens, and frequently insulting and terrifying women and children, being excited thereto from the effects of liquor, which is furnished them by whisky traders, who "follow in their wake." It is furthermore said that he has been induced to order the immediate removal of these Indians out of the State, by the representations of men of high character and standing, residing in the immediate neighbourhood of the "scene of action"—the "infested region." All this sounds well enough, but we should like to know where this militia General gets his authority to commence such acts of hostility against these Indians, or any body else? Would it not be quite as well for the General to employ himself in finding out and punishing the scoundrels who sell whisky to the Indians, thereby causing them to insult the women and children, instead of taking upon himself to call out the militia and punish the Indians?—*St. Louis Republican, Feb.* 8.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 5TH OF APRIL.

	£	s.	d.
Charles Miller	3	0	0
L. N. Scovil	4	0	0
William West	1	12	0
Alfred Shaw	2	10	0
George Robins	1	10	0
Joseph Wooton	0	18	0
William M'Keachie	1	13	0
Brothers Nuttall and Nicholson	0	5	10
Carried forward	£15	8	10

	£	s.	d.
Brought forward	£15	8	10
Robert Christie	2	10	0
Lorenzo D. Butler	0	6	6
James Bond	0	14	0
Thomas Smith, Worcester	0	15	1
William Wolstenholme	0	17	6
John Swindlehurst	0	12	0
	£21	3	11

NOTICE.

The VOICE OF WARNING is now ready for sale, and will be supplied in the following styles of binding at the prices affixed, *retail*; a small allowance will be made to the agents, as usual, though probably not so much as might be expected, in consequence of our having counselled that the price be reduced from 1s. 6d. to 1s. 3d. Our desire in this is to give greater facility for the more extensive dissemination of TRUTH, and to place the work more within the reach of the poor.

	s.	D
Bound in cloth, embossed, gilt letters, in retail	1	3
Ditto cut and gilt edges, ditto	1	4
Bound in leather, ditto	1	4
Strongly bound in boards, leather backs and corners, ditto	1	8
Strongly bound in morocco, elegantly ornamented in gold	3	0

These may be ordered from Elder T. D. Brown, here, or through the office as usual.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9. MAY 1, 1847. VOL. IX.

AMERICA.

GREAT BATTLE BETWEEN THE AMERICAN AND MEXICAN FORCES.

The Royal Mail Steam-ship "Hibernia," Captain Ryrie, which left Boston on the 1st instant, and Halifax on the 3rd, arrived in the Mersey on Thursday morning, the 15th ult. She brings very important news.

A great battle has been fought between the American and Mexican armies, between Saltillo and Monterey. The accounts are now very positive as to the result, and further intelligence was daily expected.

General Taylor, at the latest preceding dates from him, 20th February, was posted at Agua Nueva, a well chosen position, abounding in water, as its name denotes, about eighteen miles in advance of Saltillo, upon the road to San Luis! and at the entrance of the defile which, it would seem, extends almost the whole distance thence to the famous pass of Rinconada, about fifty miles in the rear, and distant about thirty from Monterey. His whole force mustered there, including the column of General Wool, which had joined, consisting of between 5000 and 6000 men, all volunteers' except 400 or 500 artillerists and dragoons of the regular force, with three or four field batteries, numbering some twenty guns. Santa Anna, who had long been lying at San Luis de Potosi, with an army variously estimated, at from 17,000 to 30,000, commenced a march about the middle of February, to attack Taylor's position. The country that separates them, is, for the most part, a bleak desert, where water is only to be found in tanks artificially constructed, and offering great difficulties, as well of subsistence as in the transportation of cannon. He appears to have reached the vicinity of General Taylor's position about the 21st of Feb., and to have come into conflict with him.

The details of the battle, as given by Captain Brown, who left Brazos on the 10th of March, are follows:—

General Taylor was attacked by Santa Anna, at Agua Nueva, and, after a sharp battle, fell back in good order to the vicinity of the city of Saltillo. Here he was again attacked by Santa Anna, and a sharp engagement ensued, in which General Taylor was victorious, continuing his retreat in good order. General Taylor fell back on Monterey, where he arrived in safety, and entrenched himself. Finding, however, that Santa Anna would not attack him, General Taylor sallied out, and gave him battle. A long and severe conflict ensued, which terminated in the total defeat of Santa Anna, with a very heavy loss. The loss is reported to be between four and five thousand. This may be an exaggeration; but when it is considered that General Taylor had twenty pieces of flying artillery, splendidly officered and managed, we venture the opinion that the Mexican loss has been very heavy. Capt. Brown states that all the points on the Rio Grande are in hourly apprehension of

being attacked by the Mexicans. At Camargo, especially the number of Mexicans hanging about the outskirts of the town, had created considerable anxiety and vigilance among our troops.

Capt. Hicks, in the Government employ on the Rio Grande, who left Brazos on the 10th, also gives the following corroborative information. Captain Hicks brings intelligence from Camargo to the 5th instant, at which place information had been received from a Mexican, who had just arrived from the interior, that a collision had taken place at Buena Vista, Saltillo, and Monterey, between the forces of Santa Anna, numbering some 23,000, and those of General Taylor. The conflict was stubborn and sanguinary on both sides, the enemy suffering immeasurably; but General Taylor, finding himself too hotly pressed on all sides, by a force greatly outnumbering his, retired before the enemy in good order, and made good his retreat to Monterey, spiking six pieces of ordnance, and leaving at Saltillo some 30,000 rations, which have fallen into the enemy's hands. The different engagements are said to have occupied a space of three days. The enemy followed closely upon General Taylor's retreat until he arrived at Monterey, where the battle was renewed, and our forces gained a decided advantage over the enemy, forcing him to precipitately retire, when General Taylor, with a battery of flying artillery, and a squadron of dragoons pressed them warmly home, creating such immense havoc in their routed columns, that the slain are represented to have been ridden over, in piles three deep. The enemy was pursued for eighteen miles on the Saltillo road, having suffered in all the engagements to the amount of 5000 killed, wounded, and missing. General Taylor's loss is said to be 1000. At the last advices Santa Anna is said to have been endeavouring to rally his forces for another desperate onslaught, while General Urrea had fallen in with General Taylor's rear, near Passa Victoria, with 8000 cavalry, and an irregular force of Rancheros, for the purpose of impeding reinforcements and cutting off all communication between Monterey and Camargo. General Taylor is confident that he can maintain his position until adequate assistance may arrive.

The *New York Courier and Enquirer* of the 31st, publishes the following under the head postscript, two p.m. :—

"Just as we are going to press we have received extracts from New Orleans papers which give later and authentic news from the army."

The following statement was brought from the schooner John Bell, in the river, by the reporter of the Picayune. It was prepared for that paper by Lieutenant J. C. Bibb, of the United States army. Though necessarily brief, it is clear and connected :—

Dr. Turner, U. S. A., who arrived at Matamoras on the 9th instant from Monterey, brought the intelligence of another brilliant victory over the Mexicans. The scene of action was at Buena Vista, a hacienda about six miles west of Saltillo. The fighting commenced on the 22nd of February and ended on the 23rd. Santa Anna retired to Agua Nueva, a distance of ten miles, leaving four thousand killed and wounded upon the field. Santa Anna's adjutant general and many other officers and men are prisoners. The loss on our part was seven hundred killed and wounded. Santa Anna's force amounted to at least fifteen thousand men; that of General Taylor to about five thousand, almost entirely volunteers. His army is composed of Washington's, Bragg's, and Thomas's batteries, one squadron of the 1st and one of the 2nd dragoons, the Arkansas and Kentucky cavalry, a brigade of Illinois and one of the Indiana volunteers the 1st Mississippi and 2nd Kentucky regiments, and the company of Texas volunteers. Dr. T. brought a list of sixty-three officers killed and wounded.

Amongst the officers killed on the side of the Americans were Colonel Jefferson Davies, Colonel A. Yell, Colonel M'Ree, Colonel Henry Clay, (the son of the American statesman), and Colonel Harnin.

(*From the N. O. Delta, March* 23.)

On the 22nd Santa Anna began the battle, by various manœuvres, attempting to outflank and terrify Old Rough and Ready. On that day the battle was confined to skirmishing and cannonading, without much effect on either side.

In the meantime Santa Anna had sent a large force to Taylor's rear, but our

artillery opened upon them with great effect, and they were soon compelled to withdraw. On the 23rd the battle commenced in real earnest, and raged with great violence during the whole day.

The Americans did not wait to be attacked, but, with the most daring intrepidity, charged on the enemy with loud huzzas, their officers leading them most gallantly. General Taylor was every where in the thickest of the fight. He received a ball through his overcoat, but was not injured.

Adjutant Bliss was slightly wounded at his side. Adjutant Lincoln, also, of the General's staff, the intrepid young officer who so distinguished himself at Resaca de la Palma, was killed.

The battle of the 23rd lasted from early in the morning till about four, p.m., when Santa Anna drew off his army, and retired to Agua Nueva, to await a reinforcement.

It will be remembered that Santa Anna's corps de reserve, commanded by General Vasques, had been delayed in its march, and has, no doubt, joined him, a few days after the battle, but in the meantime his army is starving, and many of his men are deserting.

Captain Hunter's strong artillery company was not in the action, but had left Monterey to join General Taylor, with six cannon, two of them being eighteen pounders.

On the 7th of March, one of the Ohio regiments also left Monterey to join Gen. Taylor. If these, and the artillery of Captain Prentiss, arrive in time, the General's heavy loss will be fully repaired, and he will be ready to meet Santa Anna again.

General Taylor, at the last accounts, was still maintaining his position, undisturbed by the enemy. An exchange of prisoners had taken place, and Old Rough and Ready's promise to Colonel Marshall to get back C. M. Clay and his party, by taking Mexican prisoners enough to exchange for them, has been redeemed.

General Wool greatly distinguished himself in action, and all the officers fought like heroes. After the battle, General Taylor demanded of Santa Anna an unconditional surrender of his whole army, which the latter declined; but, in return, requested General Taylor to surrender immediately. Immortal be the reply of Old Rough and Ready, as delivered by the gallant Lieutenant Crittenden:—"*General Taylor Never Surrenders!*"

Santa Anna's adjutant general was captured by the Americans, but was afterwards exchanged. General Taylor occupied his ground on the 24th and 25th, without opposition.

Colonel Morgan, of the Ohio volunteers, with a small force, cut his way through large bodies of armed Mexicans, and arrived at Merin.

A detachment of three companies under command of Colonel Giddings, was sent to his aid, and the whole party are said to have arrived safely at Monterey.

A train of 100 loaded waggons of the United States, on their way to Monterey from Camargo, under escort of thirty volunteers, was captured by a body of Mexican cavalry a few miles beyond Marino. Three of the men made good their escape, the rest were taken prisoners.

A young lady, the daughter of an American citizen, living in Mexico, and returning home from New Orleans, where she had been going to school, was taken with this train, her father having been killed by the Mexicans. She had escaped, and arrived at Monterey in safety, where her misfortunes had excited the most lively sympathy. The lady's name is Miss Burns. The Mexicans have possession of Saralvo, China, Mier, and all the towns beyond Camargo and Monterey.

Santa Anna gives the following account of the battle:—

Camp near Buena Vista, February 23, 1847.

Excellent Sir,—After two days' battle, in which the enemy, with a force of 8000 to 9000 men, and twenty-six pieces of artillery, lost five of his positions, three pieces of artillery, and two flags. I have determined to go back to Agua Nueva, to provide myself with provisions, not having a single grain of rice left. Thanks to the position occupied by the enemy, he has not been completely beaten, but he left on the field about 2000 dead. Both armies have been cut to pieces, but the trophies of the war will give you an idea on which side has been the advantage.

We have struggled with hunger and thirst during forty hours; and if we can provide ourselves with provisions we will go again to charge the enemy. The soldiers under my command have done their duty, and covered the honour of the Mexican nation with glory; the enemy has seen that neither his advantageous position, nor the broken nature of the ground, nor the rigour of the season, (for it has been raining during the action), could prevent the terrible charge with the bayonet, which left him terrified.

SANTA ANNA.

The *Washington Union*, of the 29th March, says, "A letter, which we have seen, has been received this day from Havannah, which states that, on the previous evening, the steamer Mississippi had arrived from Vera Cruz, having taken the place of the unfortunate Tweed, which has been recently shipwrecked on the coast. From the reliable accounts brought by her, it would appear that Santa Anna had ordered the troops to be withdrawn from the city, leaving the castle to defend itself. According to an order issued by Santa Anna, it appears that his troops are to make a stand at the Pueree Nacional—National Bridge—about twenty-three miles from Vera Cruz."

SANTA FE.

By letters dated Independence, Mo., Feb. 15th, we learn that a battle had been fought at Santa Fe, between Colonel Doniphan's regiment and some Mexicans. Col. Doniphan, with 600 men, was marching to join General Wool at Chihuahua. When within fifty miles of Pass Del Norte, they were met by 1200 Mexicans, bearing a black flag. The Colonel sent an interpreter to ask what was meant. The answer was, an unconditional surrender. Colonel Doniphan asked fifteen minutes to think of the matter, which time he used in drawing up his men. The Mexicans fired, when an engagement ensued, which ended in the Mexicans being routed, and leaving forty slain. Several of the Colonel's men were wounded, but none killed.

MEXICO.

This ill-fated country has been the scene of another revolution. It will be recollected that, overcome by the importunities of Saint Anna, the Government issued a demand on the clergy for 15,000,000 dollars! to be gained, if by no gentler means by the sale of the church property. Of the fifteen millions ten were thus apportioned:—On the church property in the federal state of Mexico, 4,750,000 dollars; Queretaro, 200,000 dollars; San Luis, 10,000 dollars; Vera Cruz, 40,000 dollars; Puebla and Plaxcaia, 1,250,000 dollars; Vera Cruz, 750,000 dollars; Jalisco, 675,000 dollars; Zacatecas, 500,000 dollars; Aguas-Calientes, 25,000 dollars; San Luis, 50,000 dollars; Michoacan, 300,000 dollars; Gua-ajuato, 400,000 dollars; San Luis, 150,000 dollars; Bishopric of Oajaca, 500,000 dollars; Durango, 400,000 dollars. The clergy immediately joined issue, and a formal protest was issued by the Archbishop's Chapter, to the Minister of Justice and Ecclesiastical affairs. On the 5th of February the Congress authorized the taking of a loan of 450,000 dollars a month, which was acceded to. This loan was to be granted by the clergy in order to save their property from confiscation. But the clergy lost all confidence in the Government, and on the 26th of February, taking advantage of cowardice among a division of the National Guard, which had on that day received orders to march to the defence of Vera Cruz, they deposed the Congress and Government, and proclaimed in favour of a new Congress and Executive, to be elected on the Federal principle.

UNITED STATES.

The season has been unusually severe, and the navigation on the lakes and canals has of course been proportionably suspended by the frost. As soon as they are opened, the supplies of food will rapidly pour in and check the prices, which, according to the last accounts, were unsettled and easily affected. The *New York Herald* says,—"The last crop of grain has, as yet, hardly been touched, particularly that of corn. The aggregate exportation of this grain from this country to

Europe since the 1st of January last, a period of about three months, does not exceed five millions bushels, which is hardly a tenth part of the surplus on hand previous to the late harvest. According to the estimate made by the commissioner of patents, the crop of Indian corn in the United States in 1846, was about 460,000,000 bushels; this, with the surplus of the previous year, would swell the aggregate supply on hand in the fall of 1846, to at least 500,000,000 bushels. It would be safe to calculate upon a consumption in this country of at least 350,000,000 bushels, which would leave a margin for exportation of 150,000,000 bushels for the year ending in the fall of 1847. Of our supply of wheat we can spare a fifth part of the crop, which, in 1846, according to the above authority, was about 125,000,000 bushels. This would be equal to 5,000,000 barrels of flour. Of this we have exported, since the 1st of September last, full 1,000,000 barrels, leaving a balance of about 4,000,000 yet to go forward, in the event of its being wanted. It will be seen by the above calculation, that we have a surplus of breadstuffs in this country greater than the greatest estimated deficiency in the harvests of Great Britain. The best authorities in England calculate upon a deficiency equal to sixteen millions of quarters of grain, equal to about 145,000,000 American bushels. Suppose one-half of this deficiency should be required from this country, we shall still have 30,000,000 bushels of wheat and corn to supply the demand from other sources. The quantity of breadstuffs shipped from this country, to the United Kingdom, from September 1st, 1846, to March 27, 1847, according to the most official returns, was as annexed:—Flour, 1,258,876 barrels; corn meal, 248,852 barrels; rye, 2685 bushels; wheat, 1,273,882 bushels; corn, 6,931,640 bushels; oats, 144,060 bushels; barley, 130,071 bushels.

The state of Maryland has named the 1st of January next for resuming "payment of the current interest on the public debt," and the state of Indiana is taking a step in the same direction.

RELIEF OF IRELAND.—Congress having voted the use of the sloop of war, Jamestown, and the frigate Macedonian, to carry donations of food to Ireland, the Jamestown left Boston on the 29th instant, for Ireland, laden with provisions. The Macedonian is now loading with the same at New York. Messrs. Kipp and Brown set apart the receipts of all their stages. The Friendly Sons of St. Patrick have dispensed with their annual festival, giving its cost to the relief fund. The Catholics of New York and Brooklyn, who have but few very rich people among them, have set a noble example of philanthrophy. On one Sunday they collected in their several churches 13,750 dollars 34 cents. The contributions received by the Irish Relief Committee in New York amount to over 104,000 dollars. Collections and subscriptions have also been made for the poor of Scotland. The private collections throughout the American States for the Irish poor amount to about half a million of dollars. Four relief ships have sailed from New York, one from Philadelphia, and two from Boston. The contributions in the principal cities since December last are, in dollars, nearly as follows:—New York, 130,000; Boston, 45,000; Philadelphia, 50,000; Washington, 5000; Albany, 25,000; Newark (and State of New Jersey), 35,000; Baltimore, 40,000; New Orleans, 25,000; total 355,000 dollars.

EXTRACTS OF LETTERS FROM THE CAMP OF ISRAEL, NORTH AMERICA.

ADDRESSED TO L. N. SCOVIL AND G. D. WATT.

Two of our brothers, Thomas Woolsy and John Tibbets, left fort Pueblo, seventy miles above fort Bent on the Arkansas river, on the 29th December, where a detachment of 170 of our brethren, including the sick and laundress women are stationed for winter quarters, and reached here after a journey of fifty-two days without a guide, not seeing a white man on the route, and were robbed three times

by predatory bands of Pawnees, who took from them their horses and gave them mules, they also took the most of their ammunition and what clothing they had, except what they had on their backs.

Brother Woolsy informs me that he took a due north course from Pueblo, 137 miles, and struck the south fork of Platte, where it issues from the gap in the Rocky Mountains, about twelve rods wide, and then followed that fork to the junction of the north and south forks without a sign of a road, and the whole way was one continued succession of immense herds of buffalo. There was from two inches to one foot of snow along the route; their animals fared sumptuously on the buffalo grass, about five inches high, and as Woolsy expressed it, is both hay and grain; thirty-two days of their journey they lived on meat alone, without even salt. They crossed the Platte and travelled forty miles on Grand Island; found it very good—plenty of buffalo, rushes, grass, and plenty of timber. He brings news that the main body of our brethren under the command of Lieutenant-Colonel Cook, of the United States army, had taken the city of Alpasso, containing 5000 inhabitants, and commanding the pass from Mexico to California. Finding it impossible to get through the mountains in the winter to the latter place, have taken up quarters within the captured city, as no army can go from Mexico to California except they go through this pass. They were all well when brother Woolsy left, all the sick having been sent back to Pueblo. Several of the brothers have died, among whom were Joseph Richards, son of Phineas Richards, Richard Carter, Alva Phelps, Abner Chase, Milton Smith, brother Sharp. We have had considerable sickness in this place, and a great many have died; both sickness and death being caused in a great measure by exposure, from our being driven out from Nauvoo. Among the dead are Edmond Bosley, Father Van Waggoner, Joshua Holman, seven have died out of Stillman Pond's family, they came up here worn out with fatigue and sickness. Arrangements are now in progress to send off a company of pioneers in a few days, who will work their way up the Platte, as they find forage for their animals, the number will probably be from 100 to 150. Brother Orson Pratt has been to Pisgah and Garden Grove, and organized the brethren into companies of hundreds, fifties, and tens, and appointed a president and two councillors to preside over them. Brothers Benson and Erastus Snow have been to Punkah and organized the brethren there, and all the companies here are organized in the same way, and all comprehended in two grand divisions, with their presidencies; this has been done in accordance with a revelation given on the 14th of January, containing the word and will of the Lord concerning our journeyings to the West, and to continue so doing until all were moved who wished to go, and to fulfil covenants, touching these matters previously made. The winter has been severely cold, with but little snow; the river has been froze over most of the time, and great quantities of wood and timber have been brought over on the ice. Some of the old cattle have died on the rushes, and a few have been destroyed by the Indians, but thus far the stock have done very well. The families of the brothers who are in England are well as far as I know, great care and pains have been taken that none of the poor should suffer, or any whose husbands are away, and a tenth day labour has been exacted and cheerfully complied with which has so far more than accomplished the object.

EXTRACT OF ANOTHER LETTER FROM ONE OF THE TWELVE.

Continue in well doing, you are in a good field. Thrust in your sickle like a man of God and reaper—not in *thunder;* yes, in thunder but in meekness, and bear your testimony of the first principles of the gospel. And after faith, repentance, baptism, and laying on of hands; and the people enquire what next? Say unto them, "O, Jerusalem, Jerusalem, &c., gather, gather." What next? Gather. And what next? Gather yourselves together, O ye children of the kingdom, to the place which the Lord shall appoint; yea, prepare for the hour of your departure for the house of the Lord, for the resting place of the Saints.

P. S. Cyrus Daniels and Newel Knight have also died.

LETTER TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The admirable article from the pen of the learned Mr. S. Hoga (in your last issue), contains so much that is truly instructive to all interested in biblical studies, that, in venturing to request of you the insertion of a few remarks on Mr. H.'s paper, I am solely actuated by the hope that in a future communication, on the same subject, Mr. H. will substantiate what, as yet, appears to me untenable in his argument.

If I understand Mr. H. aright, he accounts for the plural form of Elohim on the grounds that "our weak and limited faculties can comprehend the name Elohim only in the plural number:" or, that the idea entertained of God by the unassisted reason of man, is infallibly that of a plurality.

If this proposition were true, the consequence, it seems to me, would be, that the word by which the Deity is named should be a plural among all nations, without exception: since weakness belongs to the faculties of human kind, in genera, and not to those of a single branch of the family, in specie. But, far from such being the case, whole clusters of languages (the Hindoo-Germanic, for instance), have, from the remotest times, possessed words in the singular number, with which to express their idea of a Godhead. No examples will be required of me to prove what I state respecting those languages, some of which are known to every man of education. Drawing nearer to the field of our inquiry, we again find that the Semitic languages, sisters of the Hebrews, prove the possibility of comprehending the One God in the singular number, by the fact that the word Elohim is invariably expressed by a singular in the Chaldee, the Syriac, and the Arabic; although a plural of the same word does exist in these languages, to be employed in allusions to several gods (see the text and versions of Jeremiah x., xi.). Lastly, the Hebrew itself possesses a singular of Elohim, which singular could not have been formed, if, as Mr. H. opines, it were impossible for the human mind to conceive the Elohim in the singular.

It being, in conclusion, recognised by Mr. H. that the plurality of the Godhead is contrary to the revealed truth, while it must, on what I have adduced above, be granted that there is no necessity, from the nature of the human mind, for attributing to the Divine Oneness a plurality of form in human speech: it seems to follow that those ancestors of the Hebrews who have, nevertheless, adopted into their language the plural word Elohim, did so when under the influence of false notions of religion, that is, in their case, under the influence of Polytheism. I do not maintain that Polytheists universally have a plural name for Godhead, but I hold the inverse, that where the name of God is a plural, this peculiarity may be fairly traced to a Polytheistic origin. T. T.

Manchester, 26th March, 1847.

[Ye Pharisees! How you teach for commandments the doctrines of men!! Do not strive to make that *singular* which God has made *plural.*—EDITOR.]

The Latter-day Saints' Millennial Star.

MAY 1, 1847.

Beloved Saints,—We are happy to say that we have news from the Camp of Israel, as late as the first of March last. All things appear to move on prosperously with the Saints in America: they are organized in splendid order for their "journeyings." The perfect discipline and harmonious order of the Hosts of Israel, marching through such an extensive country, is an event peculiar to these last days. Nothing has occurred in former times equal to it. The journey of the children of Israel was short, compared with the distance to be travelled by the Latter-day Saints—from Maine and Canada to the Rocky Mountains and California. It is a marvellous spectacle, when so many thousands come from so many different states

and nations, with all their diversified traditions and usages, and then, so soon after being baptized into one spirit, enter upon the most self-denying, and arduous, and toilsome, and even perilous undertaking, with such unity and vigour. Almost any other people would have required an expensive array of the munitions of war, and the offer of a captivating bounty, in order to induce men to enlist in such an enterprise. But not so with this people. With the love of God burning in their bosoms, they trample upon the greatest difficulties as a thing of nought, and smile at the angry elements of lawless violence and misrule, that have so frequently burst upon them. The nation from which they have gone out, has, indeed, very bounteously and properly bestowed half a million of dollars upon Ireland and Scotland, but seems to have forgotten the golden maxim, that "charity begins at home."

The millions of property that have been unlawfully and violently taken from the Latter-day Saints, if paid back to them now, might not only do something towards liquidating the demands of justice, but also towards averting those perplexities of war, and checking the sanguinary struggle that has already spilt the most distinguished blood of the nation; but it is not likely that they will do this soon. No matter. The Saints, with the riches of eternity for their portion, can do better without it than those that have plundered them can do with it; in short, more wealth would make their condition nothing better, but rather worse. More of the friendship of this world would be hostile to the all-wise designs of Jehovah. Have we any instance, on the inspired record, that God ever loved any people on the earth that he did not chasten? Whom he loveth he chasteneth and scourgeth, every son whom he receiveth. And if men will not "endure chastening, then are they not sons but bastards." But by their expulsion from state to state, and from "one country to another people"—by their multitudinous journeyings in the wilderness—by their patient edurance of all manner of evil—by the signs and wonders and mighty deeds with which their history is replete, they become a spectacle to all men; yea, their light shineth to the ends of the earth. While the nations of the earth "behold and wonder" at this marvellous work, it is to be feared that many will perish in their gainsayings. But still the flight of such multitudes to the mountains of America, is a proclamation to all nations that hear the sound thereof, that speaks as with the voice of many thunders. It will soon be carried with every flag to the remotest islands of the sea and the ends of the earth.

When men refuse any longer to hear the proclamation of the gospel by the preaching of the revealed word, then the last notable PROCLAMATION is by FLIGHT!! The inhabitants of Jerusalem that had obeyed the gospel under the preaching of Jesus and his apostles, were required to give the last great warning by flight to the MOUNTAINS. "But when ye shall see the abomination of dessolation spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the MOUNTAINS." The mountains were the only place of safety in that day of violence, and starvation, and war. The unbelieving Jews were warned by the flight of believers for the last time; so also was Lot instructed to *flee* to the MOUNTAIN. This was the last sermon ever preached to the wicked Sodomites and the inhabitants of the plain! The text and whole discourse were, *flee* to the *mountain*. Noah also fled from the reach and visitation of all men upon the mountain-waves of the great deep! As it was in the days of Noah, Lot, and the destruction of Jerusalem, so it shall be, before the son of man shall be seen coming in the "clouds with great power and glory." The elect shall first be "gathered together." Unparalleled affliction shall spread over the earth also, and even the righteous shall scarcely accomplish their escape.

This latter day FLIGHT, however, shall continue until all the upright are gathered

from all nations. Thus one continued and tremendous *flight* to the land of Zion, (the only place of deliverance until Jerusalem is built,) will be as the roaring voice of Jehovah out of Zion. Search the scriptures, for they are they which speak of these things. Already the emigration from the Islands of the Sea, shows that they are waiting for the law of God to be administered to them. A late Nauvoo paper states that one hundred and fifty Latter-day Saints, from the Sandwich Islands, (probably most of them natives,) have just arrived in California, moved by the Almighty Spirit of gathering to go to Zion, and thereby flee from the wrath that is coming upon the nations; for "every island shall flee away and be moved out of its place." But this is only a small part of the native Saints of those Islands that have been brought to obey the law of God.

The spirit of gathering not only rests upon Saints, but also upon clouds of emigrants, who go westward as doves before a storm. These emigrants outrun the proclamation of the gospel by the Elders. They literally press into the land of promise in such crowds, and with such unconquerable perseverance, that it reminds us of the multitudes that lay at the pool of Bethesda, waiting for the moving of the waters. Multitudes of them will, doubtless, enter into the order of the gospel, and receive their inheritance among the righteous, that now know not why they are in such haste to emigrate. Thus the Gentiles are gathering themselves for safety, though they know it not. The Lord is propitious to Zion; all things are working gloriously. The United States have granted permission to the Saints on the Omaha lands to remain until it suits their convenience to remove. This will allow emigrating Saints the privilege to rest and replenish their provisions under the protection of Government. Elder Almond W. Babbitt, we understand, has also obtained the commissioned rank of Major in the Government service, with instructions to build a fort or block house at the pass in the Rocky Mountains. This, we trust, will furnish employment, and tend to render provisions and money more profuse among the Saints at a point in the mountains where they will most need them. Thus the dangers of war, bring the Government to lend their aid to the faithful, and inspire us with gratitude and attachment to the President of the United States and his Cabinet. May God bless the President and Rulers of the United States, so that the law of kindness may pour from their lips and their hearts, until the wounds of this afflicted people are healed; for there is no people under the whole heaven so loyal to that Government, or that will make such sacrifices to sustain her noble and free institutions, as the Latter-day Saints. And such is about to be their peculiar geographical position, that their influence may tend vastly to the weal or woe of that great nation.

One thing we want to say to the beloved Saints in England touching emigration, before we close our remarks, already very much protracted. Let them not think of emigrating under any ordinary circumstances, without taking instructions from a proper source. We will state an example of a number of persons (part of them Saints and a part otherwise,) that are now in this port bound to the Camp by way of New York. Without our knowledge they paid £85 to be conveyed to New York; but the New York Saints were instructed to go to the Camp by way of New Orleans, and the expense of passage from New York to New Orleans is, probably, nearly as great at this time as from Liverpool to New Orleans. For about £50 they might have obtained their passage from Liverpool direct to New Orleans, and made a saving of £50 or £60. If they had waited to go in a large company of Saints, their expenses would have been considerably less throughout the whole journey, besides the additional pleasure of journeying so great a distance with kindred spirits, whose united faith might save them from many disasters and temptations.

We are happy to say that they expressed, most penitently, their sense of the error into which they had fallen through inexperience of the way and order of God's house. Through their solicitation we cheerfully invoked blessings upon them for the future, and caused measures to be used to transfer their passage to New Orleans directly from this place.

When the time comes for the Saints to emigrate, it will give us the greatest pleasure to give it a speedy announcement, and employ all wise means to facilitate a cheap and speedy embarkation to the resting place of the Saints. Are any of the Saints out of employment? neglect no opportunity to spread the knowledge of the gospel, for herein you may reap greater blessings than you could possibly in drawing a few shillings from the mills and work-shops. Finally, may the angel of the Lord encamp round about you, now and for ever more. Amen.

In the 7th number of the STAR we gave notice that arrangements would be made for a reprint of the Hymn Book, for which there is such constant demands from our book agents. We accordingly made an arrangement with a respectable printer of this city and expected to have a sufficient number of copies bound in time to send off with the ninth number of the STAR, but we have been disappointed. Upon our return from the Derbyshire Conference we found that the printer had made an estimate so far below the sum for which he could afford to print the book, that we released him from the contract. We are negociating with another printer and nothing will hinder a reprint but want of funds; but still we shall doubtless have an edition out in the course of a few weeks. The times are so propitious for the spread of truth that we want all our various publications disbursed among the Conferences and Churches, in order to help the living preacher.

The desire of the Saints in Liverpool and many other places is waxing unusually warm to rid their garments of the blood of all men, and leave a faithful testimony to this nation before they depart from its shores. And the spirit of enquiry on the part of those who have not yet obeyed the gospel is every way encouraging. The congregations of the Saints are increasing, and our Halls and places of worship are becoming too inadequate for the swelling tide of inquirers. Well, then, ye Elders of Israel and Saints generally, roll on the work. As the warm season, favourable to out-door preaching approaches, search diligently in every town and village, and ascertain who in it is worthy of eternal life. In the midst of wrath, God is showing mercy by inclining the ears of multitudes to hear the words of life and live. The places where the gospel has long been preached are reviving into new life.

We are happy to say that our beloved brother Russel reached Halifax in health and safety, rejoicing greatly in the God of truth as we learn by brother W. A. Smith of H——. We have heard nothing yet from the three beloved Apostles, who left Liverpool on the first and twenty-third of February last, but expect to hear soon.

We have printed Licenses or Certificates for such conferences as may apply. Price 2s. per hundred.

LETTER TO THE EDITOR.

Liverpool, April 20th, 1847.

Mr. Editor,—Dear Brother,—Permit me through the medium of the STAR to say, Farewell to the Saints of the British Islands, after twelve months' labours, in which many instances of fallibility have been shown, amid the many efforts for the promotion of the interest of the kingdom of God. Notwithstanding the storms of sorrow brought upon me by the surrounding circumstances into which I have been thrown, I have, thus far, steered my bark (in hope) free from the shoals of apostacy. God be praised! When for a moment I review my twelvemonth's career, what cheering things on the one hand, and warnings on the other. My arrival here in the days of the presidency of certain individuals—the circumstances attending the same—have, to a greater or less extent, followed me like an evil genii. Yet, sir, I am to blame. I am one year older. I have learned more. I know a little more. I have been the frequent topic of discourse, and the lighthouse to warn other mariners in the same ocean of circumstances. I say, farewell to England, and thank God the day has come. I go, to lie as clay in the hands of the potter; to receive some corrections, essentially needful for me before I am burnt, or baptized with fire. I have been beaten on every side: yet, like those toys used by children, which are so round on the bottom that they cannot be knocked over, so with me. I have only rolled down the stream; a few years hence, I have not had time by frequent contact with other stones to become smooth,—yet I hope to become smooth; no rough corners, but fit for use. I go to ask forgiveness. I go to humble myself, and cry, "spare the tree another year." Dig—dung it as much as you will, but spare it, and see if the tree cannot produce some fruit fit for the Master's table. Wherein my brethren can extract anything from my course worthy of note, or anything to warn themselves as brethren, take it freely; I will make no charge for *originality or copyright.* I am yet alive to the interests of the church. The thoughts of apostacy has never been uttered by my lips, nor nourished in my heart, for which I heartily and sincerely thank God. If any should seek to look with lowering eyes upon me—should seek further to traduce my character—let such forbear; hold, and remember you rob me of that which does not enrich you but makes me poor indeed.

Finally, my brethren and sisters, if I have wronged you in thought, word, or deed, forgive—forgive. Accept my hearty thanks for all your kindness manifested towards me; your many tokens of friendship I fondly cherish. May the very God of peace abide in your bosoms, and in your families, and bring you to Zion. Farewell, sir, let me have your prayers for a safe and speedy journey home. And I pray we may all meet in Zion's courts at last; and we can then tell over what troubles and conflicts we have passed. Till then, I again say, farewell!—Yours, in the bonds of the covenant, DAVID CANDLAND.

DESTRUCTION OF THE STEAMER GRANUA UAILE BY FIRE.—AWFUL LOSS OF LIFE.

From the Freeman's Journal, of the 15*th ult.*)

A most melancholy catastrophe, attended with considerable loss of life, took place yesterday morning, on board the Granua Uaile steamer, bound from Liverpool to Drogheda, when about thirty miles east of Lambay. The accounts of this painful and fatal accident were various and confused, but from the best inquiry that the nature of the case and the time would permit, we were enabled to collect the following facts, which may be relied on as correct so far as they go. The ill-fated steamer left Liverpool about eight o'clock on Tuesday night, bound for Drogheda. She was commanded by Captain Rawdon, who is said to be an experienced seaman—was laden with flax and wheat, and carried a considerable number of passengers—some say 250, others about one hundred and fifty, while others state the number at one hundred; but on this point nothing satisfactory could be ascertained, as it appears that a considerable portion of the passengers were persons who had gone to Liverpool with a view of emigrating to America, but being unable to find vessels in Liverpool, were returning again. These parties being provided with free tickets, their names did not appear on the ship's books. Many of the passengers were cattle dealers, and from a conversation with one of them it appears that about six a.m., and after the steamer had passed Holyhead, all on board were aroused by the cry of "fire, fire"—an awful rush took place towards the deck, and the confusion became so great, and the people so alarmed that none of them we met appear to have any knowledge of the state of facts or the condition of the ship. The only thing they remembered was that the vessel was on fire—the bunkers or coal holds having ignited in the first instance. Every exertion

was made to subdue the destructive element, but the vessel being so crowded, and the consternation so terrific that the efforts made to save her were retarded, and proved unsuccessful. The scene, as might be expected, is said to have been one of the most harrowing nature. For a long time the captain was most sanguine in his hopes of subduing the fire. In this state the fire raging below, but not appearing above, the vessel kept on her course till about seven o'clock, when she was observed by the Bessy, fishing smack, of Ringsend, belonging to Mr. Bartlett, and Mr. William Pullen, of the same place, the latter of whom, the skipper, was on board the Bessy at the time, when those of the passengers and crew who were on deck were rescued from their awful condition. The crew of the Bessy consisted of Mr. Pullen, John Parker, his mate, George Upham, and a boy named William Symes, an apprentice. Pullen's account of the transaction is very meagre. He says that between six and seven o'clock he saw a steamer in the distance, and thought she was in distress from the way "she went about." After some observations and converse with his crew, he bore down on her, and on nearing her, found her on fire, the people on board screaming, and many of them clinging to her sides. At the time Pullen came up, the flame had not burst out, but was still confined in the interior. He and his crew took sixty-nine persons on board, by the aid of boats—the smack standing off lest the fire might be communicated.

The brave fellow, to use his own words, "was anxious to save the people," and was so absorbed that he could give a very poor account of the transaction. His mate, John Parker, whose exertions were equal to those of his commander, appears to have been more observant, and gives a more circumstantial and detailed account of the calamity. He said, "that a little after sunrise they saw a steamer about thirty miles east of Lambay, but did not notice her much at first; they thought there was something wrong, as she did not appear to be moving. On closer observation, they saw a steady dark cloud of smoke issue from her, but did not know, or even suspect, that she was on fire at the time. They were steering about south east by east at the time, and in the direction of the steamer. When they came nearer, he called the skipper, and remarked that he thought the steamer was on fire. The skipper looked out, and said, 'She is on fire—there's a boat a-stern—lie up to her.' They made all way towards her, and came close to the boat. There were about eight or nine persons in it at the time, whom they put on board the smack. Parker and his companions then got into the boat, and went to render the people on board the wreck all the assistance they could. Their own small boat was on board, and George Upham, of the Bessy, lowered it, and got into it by himself, and pulled for the steamer."

At this portion of the brave fellow's narrative he was interrupted by George Upham, a fine athletic young fellow, who said, "Yes, I took off a good many in that boat, but the crew of the steamer didn't assist me, and what I thought worse of than all was, the loss of a poor old woman whom I thought to get in four times, but I missed her, and she sunk."

Parker.—Yes, I saw you, brave lad, at that—you did your best. Parker then went on to state, that they went four or five times to the steamer with the boats, and took off every living soul on and about the steamer. "The last he took off (he remarked) was a poor woman and her child. The unfortunate woman was clinging to a rope for a long time, and when rescued, said that only for a knot that was on it she would have been unable to hold for half the time. As soon as they got all on board the smack they inquired for the captain, and heard that he was overboard. They then went in search of the captain in the steamer's drift, and after some time found him with a life buoy attached to his person. They took him below and used all the means in their power to restore him, but all to no use, though he showed signs of life when first taken out of the water.

The crew of the brig seeing all hope of saving the vessel at an end, bore straight for Dublin, (where she arrived about six o'clock yesterday evening), and soon lost sight of the steamer. None on board saw her sink, and the general impression was, that she still continued to float when they lost sight of her.

When Pullen and his humane companions got the people on board, they bore away from the steamer. The fire by this time had burst forth above with great fury, and seemed likely soon to effect the destruction of the vessel. The heat emitted was almost unendurable, and the bellowings of an unfortunate bull on deck, as the flames surrounded him, are described as most terrific. From all we could learn from the mate, who stated that he checked the tickets, he did not think there were more than thirty passengers lost, but he could not be sure, as there were a good many persons going back to Drogheda free, and their names were not entered on the books. The mate said their might be about sixty lost, and he feared some were smothered with the smoke below. All who were on deck, or clinging to the vessel when the Bessy reached, were saved, including forty-five passengers and twenty-four of the crew—in all sixty-nine. One man had his leg broken jumping into the boat with a child in his arms—three women were injured, and a child scalded. The injured persons were sent to Baggot-street hospital, on the arrival of the Bessy.

The above are the particular facts connected with this sad affair; in addition to which the following general information was obtained:—

When the first alarm of fire was given, one of the steamer's boats was lowered, but the rush of people into her was so great that she swamped and almost all perished. The crew of the steamer, with the exception of the captain, were all saved; and Parker states that the mate told him the unfortunate gentleman could have saved himself, but that he refused to abandon his vessel while there was the most remote chance of saving her, and that he vowed he would not stir until passengers and crew were all safe—a determination which cost him his life, for it appears in the last extremity he took the life buoy and jumped overboard. A poor woman, one of three saved, could tell no more of the occurrence than that she was awoke out of bed, and in the general consternation which prevailed, she leaped overboard, and was picked up in a boat by the brave lad Upham. When she recovered, she found, to her inexpressible joy, her husband safe on board the Bessy. The passengers saved, with the exception of the persons sent to the hospital, and a few others who sought and obtained refuge about the quays, took their departure yesterday evening by the train for Drogheda, as did also the mate of the ill-starred steamer and all the crew. The mate took all the books which he had saved, with him, but Mr. Walsh, the agent for Lloyd's, at this port, obtained the names of the passengers who were booked previous to the mate's departure. The lateness of the hour, however, prevented us of getting a copy of the list. There was no property belonging to the passengers or crew saved, except whatever money they had about them, and the clothes they wore. The passengers were mostly poor people, many of them, we understand, were cattle jobbers, and with a generosity characteristic of true Irish feeling, they subscribed the sum of £6, as a token to their deliverers, Mr. Pullen and his gallant crew. It would be impossible to overrate the noble conduct of these men, which might vie with that of the captain of the ship who rescued the unfortunate sufferers of the Tweed steamer, and for whom the inhabitants of Savannah subscribed a sum of four thousand dollars. It is to be hoped that Pullen and his crew will meet with the reward to which their bravery and humanity entitle them. On inquiry last night at the hospital, it was ascertained that the patients were doing as well as could be expected.

There was a prize bull on board, valued 100 guineas; the animal was burned.

On Thursday an inquest was held at Dublin on the body of Captain Rawdon, before Dr. Kirwan, one of the coroners for the city. After a minute examination of several witnesses the Jury came to the following verdict:—

"We find that the said Captain Thomas Rawdon's death was caused by accidentally drowning, in his attempt to escape from the fire which had taken place on board the steamer Granua Uaile, on the 14th of April, 1847, off Lambay, of which vessel he was captain.

"From the evidence which has come before us we have as yet no means of ascertaining how this melancholy fire originated, but we do not attribute blame or want of proper precautions to either the owners, captain, or crew, of this ill-fated steamer.

"The jury desire to express their high admiration of the truly noble and praiseworthy and spirited conduct of Captain William Pullen, and the crew of the Bessy smack, by whose exertions, assisted also by the crew of the steamer, sixty-nine human beings were rescued from an untimely death. We strongly recommend Captain Pullen and his crew to the favourable consideration of the owners of the steamer, also to the Humane Society. We also beg to express our unanimous disapprobation and censure of the conduct of the captain and crew of the smack Frederick, for the heartless and unfeeling conduct exhibited by them in not affording the sufferers any assistance within their power."

We have learned that there were on board the ill-fated vessel ninety-one persons in all, including a crew of twenty, of whom sixty-nine were saved, from which it would appear that twenty-two have met an untimely fate, and that this loss of life was owing to the frantic rush of the sufferers, in the first instance, to get possession of two of the vessel's boats, into which the plunged, when the boats swamped, and both people and boats were lost.

We understand the vessel was supplied with the requisite number of boats, fire-hose, &c., according to the recent Act of Parliament. She was in good order, and from £3000 to £4000 had recently been expended in furnishing new boilers.

VARIETIES.

When any plan of national education is proposed in England, it always receives an opposition which may be illustrated by the fable of the 'old man and his two wives;' one pulls all the black hairs out of his head, the other all the white, until, in a very short time, the poor man is left without any hair at all.

There is an old maid in Walnut-tree Court, who can look so sour, that she goes out by the day to make pickles. It saves a heap of vinegar.—*Old Bachelor's Domestic Economy!*

EMIGRATION.—The extent of the emigration this season from all parts of the country will far surpass all the calculations that have been made upon the subject. The peasantry—the large as well as the small farmer and cottier—the cattle and pig dealers, the small traders and shopkeepers, are flying from the country in all directions. A vast number of vessels, employed in the importation of food, are taking return cargoes of emigrants; but still there is not half enough of shipping accommodation at the various outports, although great numbers proceed every tide to Liverpool, or some other English port, to seek a passage across the Atlantic. From all the facts that have fallen under my observation, I have no doubt that the emigration of the present year will exceed that of any previous five years. *Correspondent of the Morning Chronicle.*

STATE OF TRADE.—LANCASHIRE, THURSDAY, APRIL 15.—The trade in the cotton mills at Rochdale, Whitworth, and their vicinities, is exceedingly dull, owing to the high prices of cotton. The operatives at nine factories are entirely out of employment. The hands at Messrs. George Howarth's mill, at Sudden-bridge, Castleton, have been stopped fourteen weeks, and, at present, there is no probability of their resuming work; the masters, however, make a free gift to all their hands of two days' wages per week, exclusive of paying their rents. The operatives at other cotton mills are working only six or eight hours per day, and the masters at many of them this week have stated, that, unless an alteration for the better speedily takes place, they will shut up their factories: distress increases every week. The operatives employed in the woollen business are in better circumstances than those employed in the cotton trade, and yet the flannel hand-loom weavers are only partially employed at a low rate of wages; those who work in the woollen mills generally have full employment. The trade in cotton factories at Heywood is dull; the hands at two large mills are entirely without work, and, at most of the mills, the hands are working short time; several masters have given notice of a reduction in the wages of factory operatives. At Bury, the factory operatives in the cotton trade are working three, four, and sometimes five days per week. The woollen business is also very dull, and distress increases. The silk trade at Middleton, and the neighbourhood of Manchester, is in a moderate healthy state, and the broad fancy silk weavers are fully employed. The silk smallware business is rather flat, &c. The hatting trade at Oldham, Denton, Droylsden, Stockport, and vicinities, is in a depressed state, owing to the inroads made in the manufacture of beaver and felt hats by the wearing of silk hats, great quantities of the former having been made in the above-named districts, and but few of the latter. The hatters, on an average, have not half employment, and wages are very low indeed. The woollen cloth trade at Saddleworth is very dull, and but few goods are now manufactured for the home trade; hands are only partially employed. In all the above districts there are loud complaints of the scarcity of money, and there are but few new houses in course of erection compared with last spring. The calico block printing business, in the neighbouring towns of Manchester, is exceedingly dull.—*Liverpool Mercury.*

HYMN

BY W. W. PHELPS.

Sung at the Dedication of the HOUSE OF THE LORD, in the City of Joseph, May 1st. 1846.

Ho! ho! for temple's completed,
The Lord hath a place for his head;
And the priesthood in power now lightens
The way of the living and dead.

See, see, 'mid the world's *dreadful splendour*,
Christianity, folly, and sword;
The Mormons—the diligent Mormons
Have rear'd up this house to the Lord!

By the wisdom and spirit of JOSEPH,
Whose blood stains the honor of state;
By tithing and sacrifice daily,
The poor learn the way to be great.

Mark, mark, for the Gentiles are fearful,
  Where the work of the Lord is begun;
Already this monument finished,
  Is counted one miracle done!

Gaze, gaze, at the flight of the righteous,
  From the "fire-shower of ruin" at hand;
Their prayers and their suff'rings are wrath-ing
  Jehovah to sweep off the land!

Sing, sing, for the hour of redemption—
  The day for the poor saints' reward,
Is coming for temp'ral enjoyment,
  All shining with crowns from the Lord!

Watch, watch, for the blessing of Jesus
  Is richer the farther it's fetched;
The wonderful chain of our union
  Is tighten'd the longer it's stretch'd!

Shout, shout, for the armies of heaven
  Will purify earth at a word;
And the TWELVE, with the SAINTS *that are faithful,*
  Enter into the joy of their Lord.

A FRAGMENT.

TO MISS E. B.

I saw her tread the verdant mead,
  With graceful mien and fairy lightness;
Pure were the hues her cheeks display'd,
  And dazzling beam'd her eyes with brightness.

With charms that dwell at beauty's shrine,
  Nature with partial hand had crown'd her;
Love, with its influence divine,
  Shone forth in radiancy around her.

The smiling fields were deck'd so gay,
  With odours sweet the air perfuming;
And she was clad as rich as they—
  As pleasing too—yet unassuming.

She lean'd on him who strove to gain
  Her heart by his unfeign'd addresses;
And, conscious he sued not iu vain,
  Press'd her sweet lips with many kisses.

The tender flame each bosom own'd,
  And pure each wish was there concealing;
They lov'd—then oh! the spell that bound
  Their young hearts in one hallow'd feeling.

The sacred vow they warmly breath'd—
  A vow that death alone could sever;
And the sweet garland Love had wreath'd,
  A few short months would Hymen give her.

* * * * *

I saw her tread the mead alone,
  A spot that oft her soul delighted;
But ah! the vivid glance was gone—
  The rose that deck'd her cheek was blighted!

She wildly gazed—the vacant stare
  From that fair brow, oh, how unseeming!
She started, as some friend were there,
  Or some faint rays of hope were gleaming.

Again depress'd she stroll'd along,
  Some broken accents lowly mutter'd;
And scenes once lov'd she rov'd among,
  But no fond word of praise was utter'd!

In vain had nature then displayed
  Its lovely robe in many a blossom;
And aerial songsters lent their aid,
  To cheer again her pensive bosom.

She gaz'd upon her sable weed,
  And sigh'd, as if her heart was breaking;
"Ah! me, and is it so decreed—
  This dreary garb my woes bespeaking."

'Twas thus, with many a bitter tear
  And heaving sigh was Eva mourning;
For he, who more than life was dear,
  Had gone from whence is no returning.

Yes, Fate forbade the happy lot
  That Hymen long'd to crown with pleasure;
And ere he bound the ritual knot,
  Heaven claim'd and took her valu'd treasure.

So Love's bright pictur'd hope of bliss,
  Is but the passing of an hour;
And earthly joy (so transient 'tis,)
  Dies like the early blooming flower.

W. G. Mills.

Ramsey, Isle of Man.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 22ND OF APRIL.

	£	s.	d.
Benjamin Wright	0	10	0
Ebenezer Gillies	0	5	5
Joseph Wooton	0	18	0
Abraham Marchant	0	10	0
Robert Holt	1	16	8
Isaac Daker	1	8	1
John Johnson	1	4	6
James S. Cantwell	0	11	2
Crandell Dunn	1	14	0
John Ennion	0	0	5
John Preece	3	2	6
James Bond	1	4	10½
John Mason	5	0	0
Francis Jackson	0	16	6
John Swindlehurst	1	6	0
Carried forward	£20	8	1½

	£	s.	d.
Brought forward	£20	8	1½
L. N. Scovil	4	8	0
William Cartwright	1	2	7
William Frodsham	0	2	0
John Parkinson	1	5	0
John Haliday	0	14	0
William Broomhead	0	3	4
Thomas Margetts	1	11	0
John Johnson	1	5	0
William M'Keachie	3	14	3
William Frodsham	0	4	0
Nathan Tidgett	0	10	0
William A. Smith	0	10	0
Thomas Nuttal	0	7	3
Abraham Marchant	0	12	0
	£36	16	6½

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10. MAY 15, 1847. VOL. IX.

ELDER M. SIRRINE'S LECTURE BEFORE THE ASSEMBLY OF THE SAINTS,

Met in Conference at the Hall of Science, Manchester, on Sunday Evening, Feb. 7th, 1847.

The meeting having been opened by singing and prayer, Elder Sirrine read in the Epistle of Paul to the Ephesians, 1st chapter, from the 8th to the 14th verse.

No man can teach the things of God but by the Spirit of God, and whosoever teaches thereby is enabled to instruct and edify the saints of God; for the word of God is so plain, generally, that it is easily understood if it be rightly divided: hence Paul taught Timothy (2 Timothy ii. 15) to "rightly divide the word of truth." When it is thus divided, each sentence will be used in its proper place. The words that I have read before the Saints this evening are plain, clear, and comprehensive; for, in the 14th and 15th verses, the apostle says:—"After that ye heard the word of truth, the gospel of your salvation, in whom also after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of your inheritance until the redemption of the purchased possession." We may notice, that after the saints "had heard the word of truth," and believed it, they were sealed with the Spirit of promise, which was given as an earnest of their inheritance. What is an inheritance? It may consist of a large portion of land belonging to a certain person. This person, we will suppose, has a son, and he gives to his son a portion of the land, which he claims and possesses; that portion of land which the father gives to his son, is the son's inheritance. But, perhaps, a certain time is to elapse before the son shall become the possessor; meanwhile, the father might give to his son a document as an earnest of his intentions, which would be sufficient to entitle the son to the inheritance at the expiration of the time specified; so, then, the Saints have a promised inheritance, and the Holy Ghost is given as an earnest thereof. But this earnest was not given before they had heard the word of truth; and as the word Truth is so much spoken of and used by all parties, we will examine what truth is. The psalmist (Psalm cxix. 142) says:—"Thy righteousness is an everlasting righteousness, and thy law is the truth;" and, verse 151:—"All thy commandments are truth." 1 Peter i 22:—"Seeing ye have purified your souls in obedience to the truth." We see, then, that truth cometh from God, and it is given through the agency of the priesthood, so that thereby men and women may learn and obey the truth, and be adopted as subjects into the kingdom of God. For Jesus came forth from the Father, and was ordained (Heb. v. 5–10) "a priest after the order of Melchizedec." Mark iii. 14:—"Jesus ordained the twelve;" John xx. 2:—"As my Father hath sent me, even so send I you," &c. Again: John xvii. 17—20: "Sanctify them through thy truth,—as thou hast sent me into the world, even so have I also sent them into the world;" "I pray for them also which shall believe on me through their word." Thus, we see the servants of God

were sent forth with the word of truth; those who believed and obeyed it, not only received remission of sins, but also the gift of the Holy Ghost, and thus they were sealed with the Spirit of promise, and that, too, by the operation of baptism and laying on of hands, as recorded in Acts viii. 1—18, and Acts xix. 1—6. There is no method of obtaining the blessings of the gospel, only through obedience to the commands of God; this, then, being the only way laid open, is the channel through which the children of men, who have transgressed the laws of God, can become "children of God in Christ Jesus," and be sealed with the Spirit of promise. This Spirit of promise is the same that bore record of the Father and the Son, it is the Spirit of truth, the Spirit of adoption, and is given as an earnest of the inheritance until the redemption of the purchased possession. What is the purchased possession? It is this earth upon which we live. We learn that God made the earth out of matter, see Genesis i. 6—10. God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," &c. God said:—"Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so; and God called the dry land earth, and the gathering together of the waters called he seas." The earth was put in its proper place and shape; it moved according to the will of God, and thus it was prepared for the habitation of man, beasts, fowls, &c. God made or caused the waters to bring forth fish in abundance; the fowls were created or organized, also the cattle, creeping things, and beasts. Man was also made and placed at the head of all things which were created on this earth; for God made man after his own image, male and female created he them, and said:—"be fruitful, and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea," &c.

Thus, we see that Adam was placed on the earth as governor or king, therefore it was man's inheritance, and he held the keys of authority, so that he had dominion, power, and right to possess the earth at the first, for God gave him that right. Adam was a free agent to act for himself, therefore he was capable of receiving orders: a law and commandment was given to him to the effect that he might partake of the fruit of every tree in the garden, except the tree of knowledge of good and evil; and if he partook or eat of that tree he should surely die. God said:—"Thou shalt not eat of it;" but Adam eat thereof, and thereby broke the law. It may be asked, Why did Adam violate the law? On the very same ground, I ask, Why do we, or any one of us, violate any of the laws of God? Some will say, We violate the laws because we are in a sinful world; whereas, Adam had not sinned before he partook of the forbidden fruit, and if the tree had been taken away he could not have sinned. Do you ask, Why the tree was not removed? I also ask, Why was not man made a machine? A machine can act without intelligence when it is propelled by power. But all intelligence acts upon the principle of free agency, and without this principle he can only act as he is acted upon. It was a law and command that the tree of knowledge of good and evil should be where it was placed; and Adam possessing intelligence, and in connexion with it free agency, he chose to break the law by partaking of the fruit, and thereby became subject unto death, and the earth became under the power and dominion of the devil. From that time to the present the devil has had possession of this earth, and the very "ground" was "cursed for man's sake:" and it began to grow or produce thistles and thorns, instead of the abundance of good which it had previously produced. Therefore man having lost his possession, and become subject unto death, he would for ever have remained in that condition, had not Jesus stepped forward to the Father, and offered to redeem the earth and man, and restore them to their primitive condition.

In the fulness or meridian of time, Jesus came into this world, took upon him our nature, flesh, and blood, and offered himself a sacrifice (Heb. vi. 27), and Heb. ix. 15) "for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." He came to (1 John iii. 8) "destroy the works of the devil." Certainly he was (1 Peter iii. 18) "put to death in the flesh, but quickened by the spirit;" "he (Eph. iv. 8) ascended up on high, led captivity captive;" and having ascended to the Father, he sent the Holy Ghost the comforter (Acts ii.) as an earnest (to those

who believed and obeyed the gospel) of the inheritance until the redemption of the purchased possession. The time, therefore, will come that the earth will be restored to its primitive beauty, and, when thus restored, it will be given as an inheritance to the saints of the Most High (Dan. vii. 22—27). But until that restoration takes place, Satan, or the devil, will hold possession. Satan could tell Jesus (Luke iv. 5—7) that all the power and glory of this world was delivered unto him, and he could give it to whomsoever he would. He has (Heb. ii. 14) the power over death: he is the (Eph. ii. 2) prince of the power of the air: he has disfigured the earth, and it groans (Rom. viii. 22), waiting for the redemption of the body.

As it was in the ancient apostolic days, so it is in this our day; those who hear and obey the gospel, receive the gift of the Holy Ghost as an earnest of the purchased possession. Truly, this is a source of joy and consolation for the despised and persecuted saints of God, and they need not be surprised at having trouble, for Jesus said (John xvi. 33), "in the world ye shall have tribulation;" but he also says (John xiv. 15—18), "I will not leave you comfortless." The Holy Ghost being given as an earnest of a future inheritance, it sustains the Saints in their tribulations, knowing that the earth will be their inheritance.

All the ancient prophets and men of God looked forward for the redemption of the earth; for then Satan will be cast out, his power will be taken away, his dominion and authority will cease, and the earth will be given into the possession of the Saints, and "the meek will then inherit the earth." This was the hope and and faith in the which Abraham lived and died: the promise to Abraham was (Gen. xvii. 8), "unto thee and thy seed will I give the land of Canaan," &c. And though he did not possess it, yet he died in the faith that he would, "for he saw (Heb. xi. 13) the promises afar off." David said (Psalm xxxvii. 9—36), "Evil doers shall be cut off, but they that wait upon the Lord shall inherit the earth." Job (xix. 25—27) says:—"I know that my Redeemer liveth," and "in my flesh shall I see God." Daniel, Isaiah, Jeremiah, and the various prophets of God foresaw the time when "righteousness shall cover the earth as the waters cover the sea." The apostles of our Lord Jesus Christ understood the principle very well, (see Heb. xi. 1—40). And the faith and knowledge which the ancient prophets and apostles possessed sustained them in all their trials and sufferings.

The people of our day wonder at the Saints enduring the privations and persecutions they have undergone. But if they had the Spirit of God, and were led thereby, they would have no occasion to wonder, for the same spirit and principle which actuated the ancient prophets and apostles to endure faithful unto their calling through persecution, perils, and in death, that same spirit and calling is now enjoined on the Saints; consequently the Saints have now the same hope and assurance of enjoying the same reward for the like faithfulness; and we know, as David did, that "the wicked will be cut off;" nevertheless, so long as God is willing for the wicked to reign, we are willing that they shall reign, for when they have fulfilled their iniquities, they will have to resign their possession, and the earth will be given into the possession of the Saints.

The earth now labours under a curse, and will not be so fruitful while it remains in this state, as it will when the curse is taken away; therefore we are willing that the wicked have the rule at present; for the curse will be taken away—the earth will be made a fit abode for the Saints, and they will inherit it; therefore at the present we do not care so much about it, for the Holy Ghost is given to us as an earnest that we shall possess the purchased inheritance when it is restored to its pristine beauty and fertility; and with our resurrected bodies we shall walk, talk, eat, drink, and enjoy each other's society, and be free from sorrow, pain, sickness, famine and death. But we do not stop here, for we look at the vast creation of God, of which this planet is only a small speck, for many of the ancient worthies are waiting in paradise for the resurrection. Some of the martyrs were heard to say (Rev. vi. 9—11) "how long, O Lord, holy and true, dost thou not avenge our blood," &c. They were to remain until their fellow-servants, and brethren should be killed, &c.

There are people of this age, who have been assisting to fulfil this work of martyring the prophets, and of persecuting and driving the Saints, even as the children of this world did in the days of Jesus and the apostles; and the spirit that sustained

and actuated Stephen, actuated also Joseph and Hyrum Smith; yea, it sustained and led Abraham, Isaac, Jacob, Moses, Joshua, and the prophets; and it was to all of them an earnest that they should inherit the earth, and that the wicked should be cut off. This is also the hope, joy, and comfort of the Latter-day Saints, and they are enabled to endure tribulation on the same principle as the Saints of old, and with them have the same hope and blessings; therefore, looking at the vast universe of God, and the numberless worlds that are under his control, we shall perceive that the sun, moon, and the planets which revolve round the sun, are only a small part of the dominion of God. Certainly the sun is a great light, but from whence cometh its light? It receives its light from the planet on which God dwells—*See Book of Abraham, Millennial Star, Vol. 3, page* 49. Will this people be surprised if I say that a resurrected body can soar from planet to planet? or, if there should be other worlds organized, surely a resurrected body could visit them also, if they could visit the old ones. Hear what Paul says, 1 Cor. iii. 21—23, "All things present or to come, all are yours, and ye are Christ's, and Christ is God's. We have got the spirit as an earnest of these, and have begun to rejoice in them."

If we want an example of the difference between the body in its mortal state, and the condition of a resurrected body, see Jesus among the Jews in Palestine—read the history of his temptations, watchings, labours, faithfulness, and sufferings from his infant state in the manger to his death on the cross; and while his body was in the sepulchre, see him (1 Peter iii. 19, 20), preaching to the spirits in prison; when he rose again from the dead, see him with his disciples (John xx. 27) when he told them not to touch him because he had not ascended to the Father; but shortly after he appeared unto them again, and told them (John xx. 21), his Father had sent him. He ordered (John xx. 27) Thomas to handle him—declared (Mark xvi.) all power was given to him in heaven and earth. *See Book of Mormon, page* 512, *first European edition*, where he visited the Nephites in America; and page 523, where he declares he had received a command to visit the ten tribes. See him (Acts i. 8) ascending to heaven—seated (Acts vii. 55) at the right hand of the Father, and (Acts ix. 5) speaking unto Saul of Tarsus, and (Rev. i. 18) appearing unto John on the Isle of Patmos. And it is written we shall be like him; then when we get a resurrected body, we shall then just be commencing to work, and be heir with Jesus.

I hope the Saints will be faithful unto the end of this mortal state. We have got to submit to the teachings and counsel of those who are set over us, and thus prove ourselves worthy to obtain a crown of glory. Every officer in the church is required to discharge his duty faithfully. I am well aware that it will be woe unto me if I preach not the gospel; therefore, as an ambassador of Jesus Christ, I entreat men (as though he did it by me) to be reconciled to God—to be obedient to the requirements of the gospel of Christ, that thereby they may be adopted into the kingdom of God—receive the gift of the Holy Ghost as an earnest of the inheritance which Jesus has purchased—be counted worthy to escape the judgments which are coming on the earth, and be prepared to stand before the son of man.

I pray God to add his blessing and to seal instruction on our minds. I ask it for Christ's sake. Amen.

SECOND LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

Editor of the Christian Watchman, Boston, Massachusets, U. S. A.

Reverend Sir,—Agreeable to promise made in my first answer to your letter, I now resume my pen to inform you, in a series of letters, of the distinguishing tenets of the Church of Jesus Christ of Latter-day Saints, according to the faith which I myself do entertain, with all sobriety and integrity of heart, before God and all good men. I had hoped, however, that more leisure would have favoured me, not only that I might more minutely and perspicuously maintain the primitive faith, but also do it in such conciseness and embellishment of diction, as both to please and enlighten.

The first subject to which I will invite your attention will be that of *immediate* revelation. It shall be my direct aim to show in this letter, that no person ever did partake of the gospel of salvation, or ever will partake of it, without the spirit of *revelation* dwelling in his breast. This is the first and also the last round in the ladder that leads to the perfect knowledge of God. Without the same spirit of revelation that dwelt in the breasts of prophets, patriarchs, and apostles in ancient time, no man can *begin* to know God, neither can any man or set of men make any *progress* in the knowledge of God, when that spirit is withdrawn from him.

A word from the mouth of the Great Arbitrator of all controversy ought to suffice. HE, THE GREAT GOD AND JUDGE OF ALL, has said that "no man knoweth the Father but the Son, and no man knoweth the Son but he to whom the Son revealeth him." Words cannot bear a plainer import. If any man knows Jesus Christ, it is by *revelation*, and in no other way can he be known. Will you say that apostles and prophets know him in this way; while others *may* know him without themselves being gifted with the spirit of revelation? Absurd! Others must know him by revelation as much as apostles and prophets, if they have not the spirit of revelation, they cannot judge what is a genuine and infallible revelation when it proceeds from the pen of apostles, or even the lips of angels, or of God himself; for the things of the spirit are correctly judged only by those who have the same spirit. Hence all men must not only be born of the *spirit*, but likewise be baptized into one and the same spirit. This spirit is the Spirit of God, and nothing less; and the Spirit of God is the Spirit of Revelation, because it is expressly declared that the spirit takes of the things of God, and shows them unto men: even the deep things of God are searched out and dispensed to men for their comfort and the illumination of their minds. Hence Jesus declared that he would send them another "comforter," even the spirit of truth; and the office of this spirit of truth was to "lead into all truth." By this means we perceive that the universal store-house of all truth is thrown open and rendered available to such as have been properly baptized into the spirit, as their occasion may demand. Even the apostles were forbid to go out and preach until they were endowed with the gift of the Holy Ghost. After they should receive this gift, it would then become their duty to impart it unto all others freely, by the imposition of hands, who should obey the Gospel. Males and females were to partake of it, and see in vision things to come, and have their remembrance of things past quickened into vivid and unambiguous recollection. It was this spirit of revelation that gave to the primitive church the power of godliness; for it was simply the Holy Spirit of God that rendered the gospel the power of God unto salvation to them that believed, for therein was the righteousness of God *revealed* from faith to faith. The gospel never took any effect upon men's hearts, unless the Spirit of God attended it. Whenever God takes away from the church the spirit of revelation, he thereby takes away the light of the church—the good spirit of the church, and the *truth* and integrity of the church, and the comfort of the church, and also the power of it. It becomes like the branch without sap, or the pale mortal corpse without the living spirit. A church that is built upon the principle of revelation by the Holy Spirit can never be prevailed against while that spirit continues with it. It then becomes the power of God personified. Mere men and women—servants and hand-maidens—attended by the Holy Spirit of God, know about men and things, and matters and events even as God knows; because they have precisely the same spirit that God has. Things that never entered the heart of man to conceive, and things that the tongue could never utter, are revealed by the Spirit of God. As bodily eyes are to the corporal organization, causing all that wide difference that exists between him that sees and one that is wholly blind, so are the eyes of intelligence which the spirit imparts to a believer, whereby he comprehends the different spirits of men from time to time, and sees events in the future as though they were actually and presently at hand. The daughters of Phillip can speak prophetically, with as much unerring certainty as God himself, according to the measure of the spirit given them, because they have his spirit, and consequently a given measure of intelligence. And the scope of this increase of intelligence is expanded or diminished as God pleases to suit the occasion. When there is occasion to prophecy, or speak with new tongues, or interpret, or rebuke disease and cast out evil spirits—it is given. And

it could be given as well to a beast as to a man for the same purpose, and the same effect would follow. The beast of Balaam, when inspired of God, rose immediately above his legitimate sphere of action, and spoke with a man's voice, forbidding the madness of the prophet. The same spirit by which he spoke, would have enabled the dumb ass to rebuke disease, cast out devils, or speak a variety of tongues. But God might withdraw that spirit, and he would then be only a dumb ass, fit only to bear burdens, &c. Men are but little more competent to heal the sick, cast out devils, and discern spirits, or know the things of God or eternity, and make preparations for the future, than the beasts without the Spirit of God. When God wants to punish a generation or generations, he does it effectually by withholding his spirit. The world travels in pain, and groans in bondage, and oppression, and cruelty, and strife, and bloodshed, and in ignorance, superstition, and zeal without knowledge, when God shuts out the light of revelation. The revelations given to the primitive age, bears about the same relation of benefit to the people of this age, that the gift of food and manna to those starving in former ages bears towards the supply of such as are in want now. Jesus Christ winds up his sermon on the mount, by calling him a WISE man that hears and obeys the voice of revelation, and *he* shall never "fall." At the same time he calls him that hears and obeys not the voice of revelation a FOOL, and such a man will *fall*, and his fall will be great.

We cannot be in any doubt what is meant by the expression "hearing" Christ, or "these sayings of mine." Jesus says to such servants as he sends out to preach (and none but such as are sent by revelation can preach), he that heareth YOU heareth ME. But while they cannot hear without a preacher, neither can they hear *with* a preacher, except the Father draw them; or, in other words, except they have the Spirit of God, which is a Spirit of *Revelation*. How could Peter know Jesus, when he heard his conversation and preaching? Jesus testifies that by the wisdom of flesh and blood, Peter did *not* know him, but by the spirit of revelation from God out of heaven; and in order to end all controversy throughout all ages, he declares that not only Peter, but NO OTHER MAN, ever *did* or ever *can* know God, only as he is revealed to him from heaven; and that man is "blessed" that has the spirit of revelation to know the only true God and Jesus Christ. That man is accounted as a thief and a robber that would know God or Jesus without the spirit of revelation. The Spirit of God was sent into the world for the express purpose of acquainting men with Jesus Christ. By this spirit it was an easy matter for men to know Jesus Christ, though he was every where spoken against, and the whole country teemed with lies, and the great mass of people, reputedly good as well as bad, thought that he ought to be *stoned, mobbed, and crucified:* still it was easy to know him by the spirit of revelation, and it was impossible to know him without that spirit. Thus, dear sir, it is easy for you, and all my former associates in the sectarian ministry, to know that Joseph Smith was a prophet of the Lord, sent to prune the Lord's vineyard for the last time.

Says the scriptures, "no man, speaking by the Spirit of God, can call Jesus accursed," although he "hung upon a tree." And I add, sir, with perfect assurance, that no man can call Joseph Smith "accursed," or an "impostor," while speaking by the Spirit of God; for the Spirit of God will never dictate any one to speak against the servant of God; but the spirit of the world and of Satan *will* stir up men to speak against prophets and saints, and persecute and assassinate them. The scripture also says that no man can call Jesus, Lord, but by the HOLY GHOST. Thus, reverend sir, you perceive that NO MAN, in former ages or latter ages, can call Jesus, Lord, but by revelation from the HOLY GHOST. It is by the person and agency of the HOLY GHOST only, that Jesus promises to be with his preachers always unto the end of the world, in order to reveal the truth unto honest hearers, and show them who are prophets and true ministers of Christ, and also what is true doctrine. The HOLY GHOST will always attend a true minister of God, and reveal to his humble honest hearers his mission and authority beyond all reasonable doubt.

Now, sir, let me say, distinctly, that the testimony of any number of men, or of all men together, is no proof either *for* or *against* the authority, doctrine, or mission of a prophet or true minister of God. For if no *one* man can know a minister of

God without revelation, then no large body of men can know him; and surely they cannot testify of what they do not KNOW. No matter what is said against Joseph Smith, or who, or how many, say it, or however *credible* the witnesses, they are not competent to testify, because they have not the gift of revelation. This position, sir, is invincible because it is fortified by the voice of eternal truth, even the word of God, which you profess publicly to believe, and preach, and print. Flesh and blood cannot reveal spiritual things, but our Father in Heaven. The things of the spirit require the same spirit to discern them. He that is spiritual can judge all things, while he that has not the spirit of revelation cannot judge any spiritual matters correctly, of any name or nature.

Now, my dear friend, I close this second epistle, praying that God will give you the spirit of understanding, which I assure you He will do, inasmuch as you are humble and contrite, and seek it with all your heart.

Your obedient servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

MAY 15, 1847.

"PRECIOUS IN THE EYES OF THE LORD IS THE DEATH OF HIS SAINTS."

SEVERAL of the American brethren have recently been called to mourn the death of their near and dear friends. My dear brethren, Franklin and Samuel Richards, are advised of the death of a junior brother, far distant in the wilds of America. He died in the service of his country, in the campaign to Mexico. Father Bosley and brother Holman, and several others are numbered with departed spirits. Peace to their hallowed memories. They have fought a good fight; they have kept the faith to the end, after having been tried as in fire. They rest from the labours of earth, no more to endure the spoiling of their goods and vilifying their names from foul tongues. Peril and want, sorrow and calumny, can follow them no further. But last of all, we have heard of the death of the wife of Elder Cyrus H. Wheelock, now presiding over Birmingham Conference. We deeply deplore this loss of our beloved brother, and tender to him our most fervent sympathy in this great affliction. Surely the Saints are afflicted and bereaved as were the ancients—"Waters of a full cup are wrung out to them;" and if they can abide all these things, it may be said of them, "these are worthy, for they have gone through great tribulation." When David lost his friend Jonathan, he exclaimed, "would God I had died for thee, my brother Jonathan." This language is expressive of the deep sorrow that Saints feel for their friends, when they are bereaved and afflicted. We are well assured that brother Wheelock has the sympathy and faith of the Saints in Birmingham Conference, to comfort and uphold him; and as he is ever ready to move only in harmony with the counsel of the authorities of the church, and inasmuch as he shall desire to dispel the sorrows of recent bereavment, by taking to himself a wife in the Lord, he will have our approbation and blessing in so doing.

AMERICAN AND MEXICAN WAR.—This war, that causes so much excitement on both sides the Atlantic, is progressing with the usual attendants of mourning and bloodshed. The American force under General Scott has captured the city of Vera Cruz and the Castle of San Juan D'Ulloa, after a severe bombardment of three days and half's continuance. The Mexican loss is said to have been near one thousand killed and wounded; and the Americans sustained a loss of seven officers and fifty-eight men killed. A joint operation of American forces was intended

against Alverado, with the grand design to capture the Mexican capitol. At the same date a tremendous gale from the North blew *thirty American vessels* on shore. Thus destruction attends both armies on sea and land.

CIVIL WAR IN CHINA.—The *Chinese Repository* gives an account of a civil war between the two neighbouring departments of Chany-Choo and Tseven-Choo, in which 24,515 houses and 668 huts were pillaged and burnt to the ground, and *one hundred and thirty thousand six hundred and thirty-eight* persons were either killed or wounded.

THE pestilence and distress of Ireland are said to continue without abatement. The price of breadstuffs has increased during the last week, and the panic in the financial and monetary operations of England is at this moment very great. The exportation of specie to foreign countries, for breadstuffs, that has been going forward, and still must continue, has produced such a check upon the circulating medium at home as to threaten pecuniary ruin to thousands, and throw vast numbers out of employment, depreciate the value of property, and cast a blight upon the commercial prospects. The Lord is holding back multiplied evils in order that the Saints may take their families and gather up their earthly substance (that will ere long become *valueless*) and depart hence to the appointed refuge of the righteous.

BEING behind in printing Conference Minutes, we are obliged to insert a greater quantity than usual.

MINUTES OF CONFERENCES.

BATH CONFERENCE.

This Conference was held in the Lecture-room, Monmouth-place, on Sunday, March 7th, 1847. Elder J. Halliday was called to preside, and Abraham Marchant to act as clerk. The meeting being opened by singing, the president offered up prayer, and then opened the proceedings of the conference.

He was very happy, he said, to meet with the Saints on the present occasion, to review the state and standing of the conference, and to transact such business as shall be necessary for the welfare and prosperity of the work of God, in which we were all engaged. Some things which would be brought before them were of a sorrowful nature, as they concerned individuals who, he believed, would be separated from the church for their transgressions; but if we looked at the thing rightly, we would find that such persons who, like those in question, had not for years been known as Saints, but have gone back from the very time of their baptism, and never brought any fruit, and had been visited and exhorted time after time; such persons were better out of the church than having a name in it. The church would prosper better without them. Elder Westwood made some remarks on the power and unity among the Saints, and proceeded to represent the Bath branch, as follows:—It contains 75 members, 2 elders, 5 priests, 1 teacher, and 1 deacon; 3 baptised since Christmas; 12 cut off; 1 dead. Downhead branch, represented by E. Hanham, 11 members, 1 elder, and 2 priests; total, 106 members.

Elder Halliday then proceeded to lay a charge against Elder Robert Bethel, who was present, of rebellion against the constituted authorities of this conference, and slandering the officers in public and in the Saints' houses, causing division in the church; also of slandering and speaking evil of brother Joseph Smith, the Prophet, and John Taylor of the Twelve. These things Elder Bethel would not retract, but continued to maintain them. It was, therefore, moved, seconded, and carried, that Elder Bethel be cut off from the church meeting. Adjourned.

Afternoon.—Meeting opened at three o'clock. The sacrament was administered to the Saints, who seemed much united in feeling, and the business proceeded. Charges were preferred and sustained against George and Ann Byfield, of getting drunk—since leaving the church, and joining the Lady Huntingdon Society; against James and Mary Lowe, the latter of slandering the Saints. Against sister Rose for denying the faith and calumniating the elders. "The Twelve," as against George Cox and Robert Wickham, of absenting themselves from the church, and following bad company. These parties had been duly visited and told of their state, but would not make the least restitution. Voted that they be cut off from the church. It was proposed and seconded, that Henry Trulstone be ordained a teacher; William Luff, ordained a deacon; E. Houham, ordained a priest; and that the present lecture-room be given up, and another room, more suitable and commodious, be obtained as soon as possible. Elder Halliday then gave an exhortation to the Saints, on the necessity of cultivating unity among themselves, which could only be done by all being willing to be guided in all things by those who were set to teach them. Elder Westwood made some excellent remarks on the same subject. A good spirit now pervaded the assembly, and in that state the conference adjourned. Closed by prayer. Elder Halliday preached in the evening to a large and attentive audience, when he laid before them the true plan of salvation, as propounded by God to redeem the human family.

JOHN HALLIDAY, President.
ABRAHAM MARCHANT, Clerk.

BRISTOL CONFERENCE.

This Conference assembled in the Saints' Meeting-room, Castle-green, on Sunday, March 21st, 1847, at eleven o'clock in the morning. Elder J. Halliday, president. The meeting being opened by singing, the Divine blessing was invoked by the president. He then gave some excellent instructions to the Saints and officers, and imparted some valuable information on the powers of the priesthood. The Bristol branch and conference was then represented by Elder George Kendal, as containing 104 members, 2 elders, 7 priests, 2 teachers, and 3 deacons. There were baptised, since last conference in November, 14; received by letter, 4; cut off, 5. Some pecuniary affairs were then adjusted, when it was found that the conference was in debt to a considerable amount. Steps were here taken for the liquidation of the same, and the meeting adjourned.

In the afternoon, after the meeting had been opened in the usual manner, the Saints partook of the sacrament, and the business was resumed.

Resolved that David Kebb, now a Priest, be ordained to the office of Elder.

Resolved that Joseph Mills be ordained to the office of Teacher.

Resolved that William Irvine, Teacher, be ordained to the office of Priest.

Resolved that Mary Ann Morris be disfellowshipped from the church.

Brother Webb's child was then blessed by the president, assisted by Elders Kendal and Rowle. The conference then adjourned.

In the evening a public meeting was held, when Elder Halliday delivered a lecture on the resurrection of the dead. He did ample justice to the subject, and proved the hope of the Saints to be the "*Resurrection and the Life*" which follows it. The church in Bristol has been almost smothered for a long time, but lately it has began to "lift up its head" and shew itself, and the people can see it.

JOHN HALLIDAY, President.
SAMUEL GENTLE, Clerk.

PRESTON CONFERENCE.

This Conference was held in the Temperance Hall, on the 14th March, 1847. The meeting was called to order by Elder Jacobs. After the usual ceremonies of singing, and prayer by Elder Jacobs, he requested the Saints to raise their minds to God for a blessing to rest upon the labours of the day.

It was moved by Elder Creer, and seconded by Elder Fawley, that Elder Henry B. Jacobs preside over the meeting. Carried.

Elder John Fawley was chosen clerk.

Elder Orson Spencer being present, very unexpectedly, was introduced to the congregation by the president. The Saints were much delighted and rejoiced for this unlooked for favour, which they told by their profound silence and smiling countenances, as Elder Spencer arose to express his gratitude for the present privilege.

The President then requested an expression of the Conference if they accepted his labours, and felt to continue to acknowledge him as the president of that conference. All hands were raised.

By a show of hands, the conference acknowledged Elder Orson Spencer to be the President of the Church of Jesus Christ of Latter-day Saints in all the British realm.

Elder O. B. Huntington was acknowledged as Elder Jacobs fellow-labourer.

The President then called for the number of officers present, which was—1 high priest, 1 president of the seventy, 1 seventy, 14 elders, 15 priests, 8 teachers, and 3 deacons.

The president then called for the representation of the several branches in the conference, which was as follows:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Preston	Elder Fawley	370	12	12	8	3	26
Longton	" Warsley	17	1	2	0	0	0
Layland Moss	" Langton	28	1	1	0	0	0
Huntershill, Heskin, Eccleston	Priest Benson	19	1	2	0	0	0
Southport	" Highton	21	1	1	1	0	1
Euxton		8	1	1	0	0	0
Kendal	Elder Stuart	41	2	3	3	2	2
Holme	Priest Huddleston	15	1	2	0	0	0
Scattered Members		7	1	0	0	0	0
Total		526	21	24	12	5	29

Most of the branches were represented to be in a good condition as to faith and confidence in the work. Life and animation was beginning to characterize the Saints more than had been the case. Preston branch especially, was represented as being in a more united and prosperous condition than it had been for several years. There had been fifteen expelled, which were old delinquents, like the dead branches of a tree, better off than on. There had two died in the faith, and a good prospect for many to be added to the church.

The President then called for volunteers to go out into the vineyard.

Elder John Parkinson volunteered and was accepted.

The President then addressed the congregation by way of charge, the officers especially, at some length. He desired them, in particular, to abstain from all intoxicating drinks, to be wise and sober in all their actions, and shun every appearance of evil. When asked questions upon this gospel, in all cases to give a civil answer. He cautioned the officers against being over anxious to get high offices, but to wait in patience the due time of the Lord, who will exalt every man as fast as he is worthy. He also exhorted the heads of families to govern their families, not in tyranny but in love, that their children might rise up in future generations and call them blessed. He closed by blessing them in the name of the Lord.

Elder O. B. Huntington then addressed the meeting, charging the officers, the presiding Elders especially, to be diligent and active in their respective fields of labour; and if they wish to represent those they look after as being full of faith and life, infuse the spirit of diligence into the Saints by setting them a noble pattern; for as children pattern after their parents, so men and women partake of the spirit of those to whom they look to lead them in the right way. He also made some very judicious remarks to parents concerning the bringing up of their children in the right way, and not in the way of tradition.

The meeting then adjourned until half-past two o'clock p.m.

At half-past two o'clock in the afternoon, the President called the meeting to order, and Elder Huntington opened it with prayer, and singing by the choir.

After a short address from the President upon government, which he showed to commence with man's self, and to be perfected there before it could be extended far, is the true order of God's government.

The Lord's Supper was administered, and the President spoke to the Saints

drawing their attention to those that had been expelled for persisting in the habit of tippling; one man had been separated from the church, which drew forth many strong remarks upon the evils and abominations of the practice in those professing to be servants of the living God. He expressed his determination to deal strictly with those who should be guilty of the like in time to come.

Elder Huntington made some remarks on Strangism, and said that when men lost the spirit of God, they frequently mistook light for darkness and darkness for light. He remarked that no true prophet could arise in opposition to this kingdom—in opposition to the existing authorities, or majority of the Saints, as he contended that the voice of the Saints was the voice of God. He cautioned the brethren against hearkening to principles or persons in opposition to the legal authorities of this church, and the principles taught by them, and referred to a false prophet that had risen in Blackburn, and fallen "into Preston House of Correction" lately, as well as Strangism.

Elder Orson Spencer then addressed the meeting. He said he thought he could not do better than reiterate the principles that had been delivered by President Jacobs and Elder Huntington. He was well aware of the importance of the remarks that had been made. He took a retrospective view of the condition of this conference, as it had been represented in the former part of the day, expressing his entire satisfaction at the favourable state in which it was at the present time. He urged the Saints to let their light so shine that many might be won to the gospel of Christ by their examples. He showed that the righteous must be gathered out from all parts of the earth, and if we proved ourselves unworthy to be made instruments in doing it, others would be called in our stead. He said the time was fast approaching when people would begin to rightly appreciate the blessing of having the keys of salvation in their power. He showed we were to come in possession of those keys by being faithful in little things, and by giving heed to the counsel of those in authority. He said the servants of God were coming in possession of, and increasing in, that power which will enable them to look through and penetrate the hearts of the children of men, like Peter did Ananias, and thereby root out iniquity from the church without so many courts, witnesses, and forms. It was a matter of rejoicing to him that he found the Saints, generally, in the possession of the spirit of inspiration to a very great extent, in this realm. He strongly and kindly exhorted the Saints to faithfulness and diligence.

The President desired the Saints to encourage the sale of the STAR.

The Meeting was then adjourned until half-past six o'clock.

At the hour appointed in the evening, the meeting was opened by the President, and singing by the choir.

Elder Spencer occupied the evening in addressing the congregation upon the order of the kingdom of God, and his wisdom in punishing the wicked and transgressors. He gave good satisfaction, added joy to the joyful, and left a sweet remembrance, which, like noble and glorious principles ever do and will, beget in the hearts of the honest towards those who promulgate them; and such messengers are always heartily welcomed in Preston.

The conference was then adjourned *sine die*.

The choir sung, and Elder Spencer dismissed the meeting by benediction.

HENRY B. JACOBS, President.
OLIVER B. HUNTINGTON.
JOHN FAWLEY, Clerk.

CLITHEROE CONFERENCE.

The following are the minutes of the Clitheroe Conference, held in the Temperance Hall, Burnley, on Sunday, March 21st, 1847, pursuant to notice given in the 6th number of the STAR:—

Elder Jacobs called the meeting to order at 10 o'clock, when Elder John Cottam moved that Elder Jacobs preside. Seconded by William Cottam, and carried unanimously.—Elder William Wolstenhome was also chosen to act as clerk.

The choir sung the first hymn, "The morning breaks, the shadows flee," &c., after which the President engaged in prayer.

The President then desired to know if this Conference would receive and sustain him as president of the conference, and brother Huntington as his fellow labourer —carried unanimously; likewise if they acknowledged Brigham Young as president of the whole church, and the Twelve as his counsellors, and Orson Spencer as president of the British Isles, and F. D. Richards as his counsellor—all carried.

The President proceeded to express the satisfaction he felt at the unanimity of feeling manifested by the brethren in the different branches, whom he had ever found united to sustain and carry out the measures of the duly constituted authorities of the church. He next called for the representation of the branches, which were given as follows:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	DEAD.	RECV.	REM.
Clitheroe	William Cottam...	41	1	2	2	2	8	2	2	1	0
Waddington...	Edmund Pilling ...	26	2	2	1	1	1	1	0	0	0
Chatburn	Edward Bevers ...	53	2	3	4	1	2	3	0	0	0
Burnley.....	John Cottam	60	2	4	1	0	14	0	0	0	0
Barley	William Brown ...	13	0	2	1	0	4	0	1	0	0
Accrington ...	Robert Parker ...	31	3	5	3	0	2	0	0	0	0
Ribchester ...		19	1	0	0	0	0	0	0	0	0
Blackburn ...	John Hartley	79	2	3	3	2	8	0	0	0	2
Settle	William Cottam...	12	1	2	0	0	0	0	0	0	0
Total		334	14	23	15	6	39	6	3	1	2

The branches were all represented as in good standing.

Brother Isaac Daker was appointed agent for the STARS, and ordained Elder; also John Hartley was ordained Priest; and John Henshaw and James Riley to the office of Teachers.

The President then spoke upon the necessity of carefulness in the choice of individuals to hold offices in the church, and take upon them the responsibility of the holy priesthood—that they should be men of faithfulness and integrity, and determined to magnify their calling, and pointed out the way of exaltation in the kingdom of God, from one degree of glory to another, until we shall be permitted to sit with the nobles thereof. He also made some remarks upon the subject of intemperance, shewing that any one desiring to be exalted to be a governor in the kingdom of God, must first learn to govern his appetites.

Ordinations for Burnley were next called.—It was moved and seconded that William Crabtree be ordained Priest; also Thomas Myers and William Hyde be ordained to the office of Deacon; and that Ralph Barnes be ordained Priest for Accrington branch—all of which were carried unanimously. The meeting then adjourned to two o'clock p.m.

At two o'clock the meeting was called to order by the President, and the afternoon was happily occupied by President Jacobs and Elder Huntington in the ministration of the sacrament, and the ordination of brethren previously nominated, and in diversified instructions on the ordinance of the sacrament, and remarks upon the petition to the Queen, and upon disposing of the numerous applications for alms in this day of beggary and famine. Many of the Saints bore a faithful testimony to the work of the Lord.

After opening the meeting at six o'clock in the evening, the President addressed a numerous audience from Heb. i. 10, 11, and 12, showing, in a clear and forcible manner, that God in all things works in a natural and orderly manner. He concluded the services of the day with prayer—a day which no doubt will long be remembered with feelings of gratitude to God for the encouragement and consolation afforded by the ministrations of his servants.

HENRY B. JACOBS, President,
O. B. HUNTINGTON,
W. WOLSTENHOLME, Clerk.

SHEFFIELD CONFERENCE.

On Sunday, March 28th, this Conference assembled in the Hall of Science according to announcement. The meeting being called to order, it was moved, seconded, and carried unanimously, that Elder Lucius N. Scovil preside, and Elder Mitchell be clerk.

The number of officers present were—2 high priests, 9 elders, 23 priests, 8 teachers, and 5 deacons.

The President then called for the representation of the branches, which were as follows:—

BRANCH.	REPRESENTED BY	H. P.	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	C. OFF	REM.	DEAD.
Sheffield	Elder Sylvester ...	2	2	17	6	3	272	38	3	3	1
Chesterfield ...	„ Rodger	0	2	6	2	2	69	8	2	0	0
Woodhouse ...	„ Hall	0	2	4	4	2	41	4	0	3	0
Pilley	„ Travis	0	1	4	1	1	19	0	0	2	0
Cranemoor ...	„ Wells.....	0	1	1	0	1	9	0	0	0	0
Doncaster.....	Priest Emery	0	1	4	0	1	43	4	1	0	1
Mattersea.....	Elder Padley	0	1	2	2	1	45	0	0	0	0
Gringley		0	1	0	0	0	16	0	0	0	0
Darnall	„ Mitchell ...	0	1	2	0	0	26	13	0	0	0
Newhall.....	„ Ward.....	0	1	0	0	0	7	1	0	0	1
Rotherham ...	„ Wood.....	0	1	1	1	0	17	3	0	0	0
Scattered members at Nottingham	„ Rodger	0	0	0	0	0	7	5	0	0	0
Total		2	14	41	16	11	571	76	6	8	3

The Saints are in good standing, union exists in our councils, and all appear to have a oneness of desire to roll on the kingdom. The gifts of the holy spirit are variously manifested, and we rejoice in each others company.

The President then proceeded to nominate several persons, viz.—Priests, Benjamin Berry, Charles Willden, John Buxton, Thomas Whitley, and Henry Emery, for Elders; Alfred T. White, George Hawley, Arthur Parks, Matthew Ellis, John Green, and George Howe, for Priests; William Grayson, George Pickering, Martin Slack, Thomas Timmins, John Richardson, and James Hague, for Teachers; and John Redfern, James Whitley, and John Hillerd, for Deacons; the above brethren were unanimously accepted by the conference. Those who had been called to be Elders stated, in a brief manner, their willingness to do their best in advancing the cause of God in the office to which they had been called. The morning service was then concluded with singing and prayer.

The afternoon service opened in the usual manner. The sacrament was then administered, and while two of the brethren were going round with the emblems of the broken body and shed blood of Christ, several of the brethren bore faithful testimonies to the great work of the last days.

The President then arose and said he had a few remarks to make. "If there are any who are dissatisfied with the course which I have taken to-day, let them speak, and speak right out, for I'm the boy! I know its for the best—its right. There are others who are ready and will be called in the Lord's own due time. Thus I have taken such a course as if I was going to stay for two or three years. Are you satisfied with me? I want an expression from this conference."

It was then moved by Elder Mitchell, and supported by Elder Sylvester, that we uphold Elder Scovil as President over the Sheffield Conference. *A clear vote.*

Moved by the President, and supported by Elder Ure, that we uphold by our faith and prayers the Twelve Apostles as the proper authorites of the church. A clear vote.

Moved by Elder Mitchell, and seconded by Elder Wells, that we uphold the First Presidency in the British Islands, viz.—Elder Spencer as the President, and Elder Richards as his counsellor. A clear vote.

A few appropriate remarks on calling men to the priesthood were then delivered by the President.

The evening service opened by singing and prayer. President Scovil then delivered an excellent discourse; subject, the gospel. It was just like the man; a plain, good, sound, and energetic discourse. Several of the brethren were then ordained under the hands of the President and Elder Ure. The conference then adjourned, all well satisfied. Never a better conference in Sheffield. To God be all the glory.

P.S.—The rest who were nominated received their ordinations on Monday evening by the President.

LUCIUS N. SCOVIL, President,
HEZEKIAH MITCHELL, Clerk.

GLASGOW CONFERENCE.

This Conference met according to previous announcement, on Sunday, the 28th March, 1847, in the Odd Fellows' Hall, 175, Trongate.

The meeting was called to order by Elder Samuel W. Richards, and at his request, Elders Carruthers and Drummond came upon the stand.

Elder Andrew Cahoon gave out the hymn on the 36th page, "Come ye that love the Lord," prayer being offered by him and another hymn sung—

Elder Samuel W. Richards then arose and said, that he was happy to see so many of us met together, and it was with feelings of gratitude to his heavenly Father that he appeared among us; and, although the day is somewhat unfavourable, he trusted a sufficient number had come together in order to transact the business of the day. He wanted to know if this conference accept of his labours and sustain him as their president.

Brother Graham Douglas then moved that this Conference accept, uphold, and sustain Samuel W. Richards as President of this Conference. The motion was seconded by Elder David Drummond. It was put to the vote and carried unanimously.

President S. W. Richards then rose and stated that he did not call for this vote because he doubted his having had their faith and prayers, for he had experienced both while in his sickness.

The number of the priesthood present were, 1 high priest, 1 seventy, 21 elders, 19 priests, 18 teachers, and 10 deacons.

The President then called for a representation of the branches, which was given as follows:—

BRANCH.	REPRESENTED BY	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	DEAD.	C. OFF
Airdrie	Prs. Carruthers	8	6	8	2	116	22	0	4
Balfron	Letter	1	1	2	1	5	0	0	0
Bonhill	Bro. Kinloch	1	2	1	1	20	0	0	1
Bridge of Weir	Pres. Ure	1	1	0	1	27	1	0	5
Busby	" Watson	1	1	2	1	15	1	0	0
Cambuslang	" Gillespie	1	1	0	1	5	0	0	2
Campsie	" Scott	2	1	2	0	18	0	0	0
Dalry	" Rennie	2	0	2	2	34	5	0	0
Girvan	Letter	3	3	1	4	50	11	0	0
Glasgow	Pres. Douglass	7	10	14	5	379	7	2	0
Greenock	Bro. Baxter	2	4	4	3	48	0	0	4
Johnstone	" Craig	3	3	2	1	42	3	0	3
Kelvin Dock & Knightswood	Pres. Taylor	1	3	3	1	19	1	0	1
Kilburnie	" Baxter	1	3	2	1	51	1	1	1
Kilmarnock	" Lyon	1	4	3	2	32	0	0	0
Lanark	Letter	3	5	2	2	70	0	1	0
Paisly, Renfrew, & Barrhead	Pres. Bell	5	4	5	2	61	8	0	0
Rutherglen	" Ferguson	1	2	1	1	21	3	0	0
Thornliebank&Pollockshaws	" Russell	4	3	3	2	43	1	0	2
Tollcross	Bro. Jardine	2	1	5	2	41	4	0	1
Scattered Members,— 2 Langbar, 6 Ayr, 10 Irvine, 1 Blantyre, 10 Wishaw, & 1 Elder, 4 members in Oban		1	0	0	0	33	0	0	0
Total		51	58	62	35	1132	68	4	24

It will be seen by the above, that the Glasgow Conference numbers 1338, including office bearers; 68 have been added by baptism, 4 have fallen asleep, and 24 been cut off.

The members of the different branches were represented, with a few exceptions, as being in good standing.

The President then proposed Robert Watson to be called to the office of an Elder in the Glasgow branch. It was seconded by Elder Graham Douglas, and carried unanimously.

James Hardie was also called to the office of a Deacon in the Glasgow branch.

Patrick Lynch was called to the office of an Elder, and William Watson to the office of a Priest in the Busby branch.

George Steel and Hugh Rennie were called to the office of Priests, Wm. Smith to the office of Teacher, and Wm. Wilson to the office of Deacon in the Dalry branch.

Robert Watson and James Watson were called to the office of Teachers, and David Herron to the office of Deacon, in the Airdrie Branch; Robert Ure to the office of Teacher in the Bridge of Weir Branch.

The President then called upon Elders Cahoon, Douglas, and Drummond to retire to the side-room with the above, and attend to their ordinations.

The President then spoke at some length and with great power, on some of the ordinances in the kingdom of God, when, by whom, and how they ought to be attended to; he then gave out the Doxology on the 149th page.

It was moved by brother Douglas and seconded by brother M'Keachie, that the conference adjourn for an hour. Carried unanimously.

In the afternoon, the meeting being opened by singing and prayer, the sacrament of the Lord's Supper was administered, and two children blessed.

Elder Samuel W. Richards then delivered a short and impressive discourse, on the second advent of the Messiah, and the necessity of preaching the gospel, whether men receive it or not, before he come the second time to take vengeance on them that know not God, and obey not the gospel of his Son. Elder Andrew Cahoon then spoke at some length, when he stated that he felt proud to be present for the first time at a conference in Scotland, especially where there existed so much good order, love, and peace. He stated, also, that when the vote was taken in the forenoon, whether we would sustain Elder Samuel W. Richards, as our president, he had not held up his hand, for it had brought to his mind feelings of the past concerning our brother Joseph, in the land of America, and while he was reflecting the vote was passed, but as he had not held up his hand at that time, he would now hold up both hands.

He was followed in his remarks by Elders Drummond and Douglas.

Elder Samuel W. Richards then made a motion that we, as a conference, sustain President Brigham Young and his council, the quorum of the Twelve, in their offices as the presidency of the church on earth, which was seconded by Elder Douglas, and carried unanimously.

It was moved by Elder Andrew Cahoon, that this conference sustain brother Orson Spencer and Franklin D. Richards, his counsellor, as the presidency of the church in the British Isles; seconded by Elder David Drummond, and carried unanimously.

Elder Samuel W. Richards then spoke of Elder Andrew Cahoon as a faithful and worthy brother come to labour amongst us in this conference, and hoped he would be received kindly by all Saints; and as he might sometimes be sent to transact business for him throughout the branches, he hoped they would attend to his instructions, and receive him as they would do himself. He then moved that this conference adjourn till the last Sunday in June; seconded by Elder Drummond, and carried unanimously.

After singing the hymn on the 15th page, the meeting was closed by prayer by S. W. Richards.

Our usual meeting took place in the evening at six o'clock, a good number of country brethren attended.

Not one dissenting vote or voice was seen or heard throughout the day, but the best of feeling, love, and good order prevailed. The Saints were much refreshed and felt that it was good to be there.

S. W. RICHARDS, President.
ROBERT TAYLOR, Clerk.

STANZAS.

O, Zion, I would dwell in thee,
  Although thou bleed'st at every pore;
Although thy sorrows none can see,
  Or feel the burdens thou dost bear.
Yes, I would linger in thy tents,
  And in thy deepest sufferings share,
Nor should my heart e'er once relent,
  Nor grieve, for those I love dwell there.

Yes, though thy noblest sons were slain,
  And filled an early martyr's grave,
And though I keenly felt the pain,
  No higher honour would I crave
Than dwell within thine honour'd courts,
  And taste the sufferings thou dost bear,
For those I honour'd most on earth
  Are dead, and sweetly slumbering there.

Although thy fairest daughters weep
  And faint beneath the tyrant's rod,
But struggle still thy laws to keep,
  Till cold they sleep beneath the sod.
Yet, still, I'd linger in thy bowers,
  And in thy perils boldly share;
For she that bless'd my fondest hours
  Lies low, and sweetly sleeping there.

Yes, I would haste with speed to thee,
  Nor stay for honour, wealth, or fame;
My suff'ring kindred there to see,
  And help redeem thy glorious name:
No crowns of gold, or kings' attire,
  Should keep my feet from treading there;
For those that bind me still more dear,
  My tender babes still linger there.

CYRUS H. WHEELOCK.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 7TH OF MAY.

	£	s.	d.
Thomas Smith, Leamington	2	10	0
Charles Miller	2	0	0
Crandell Dunn	2	2	0
William Hulme	1	15	6
John Jones	0	3	6
John Ennion	0	2	6
Robert Christie	1	2	0
James Bond	0	13	0
L. N. Scovil	1	10	0
Carried forward	£11	18	6

	£	s.	d.
Brought forward	£11	18	6
Samuel J. Lees	0	18	6
Alfred Shaw	1	10	0
George Kendal	1	0	0
John Godsal	0	12	4
William West	4	3	0
Joseph Wooton	1	1	0
Thomas Smith, Kidderminster	1	10	10
John Halliday	0	5	10
	£23	0	0

NOTICES.

ERRATA.—In our last publication, in the List of Monies received, read West Bromwich £3 4s. instead of 3s. 4d.

We acknowledge in the Money List all monies that come to our office, whether for ourselves or others.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II.

No. 11. JUNE 1, 1847. VOL. IX.

ELDER TAYLOR'S LETTER TO THE EDITOR OF THE STAR.

Ship America, Belize, mouth of the Mississippi River, March 13th, 1847.

Dear Brother Spencer,—I write to inform you of our safe arrival in this place. We arrived here on the 10th instant, after a passage of thirty-six days, all enjoying a tolerable degree of health, and rejoicing that through the merciful interposition of our heavenly Father, we are thus far on our journey, and safe on this side of the great Atlantic. We have had a very pleasant voyage; we never had to "tack ship;" and, with the exception of once for a few hours, never furled a sail. We have had the most pleasant time that I ever experienced at sea, and we have made the voyage in less time than any other vessel. There are several ships here which sailed two or three weeks before us, that have only just arrived. The reason of our having been detained here so long is in consequence of foggy weather, which prevented us crossing the bar at the mouth of the river. We, however, start to-day at noon, and have the joyful anticipation of soon joining our families and friends in the *Camp of Israel.*

I have nothing particular to record concerning the voyage that will be interesting. We saw a great number of dolphins, porpoises, flying-fish, and two or three whales, and outsailed every vessel that we saw on the route. We are now here, well and happy.

As I had no time before I left England, I now wish to say a few words to the Saints. When I was there, in consequence of having so many places to visit, and to travel so extensively, my stay was necessarily short at the various branches; and it made it impossible for me to visit so many places, to form so extensive an acquaintance with the Saints, as I should gladly have done would time have permitted. If my stay had been longer, I should gladly have spent two, three, or six months more; have visited all the branches, and seen the Saints at their own homes, for I love the people of God, and delight in the habitations of the righteous. There peace reigns,—there reigns the Spirit of God,—and there is my home. And here I wish to say that, although very much pressed and hurried, I have seldom enjoyed myself better than I did on my late visit to the British churches. I saw an honesty and simplicity which I admired. They seemed to vie with each other in many little acts of kindness and charity, which were duly appreciated by me, and which I have taken pleasure in acknowledging. They were esteemed not so much on account of their intrinsic value, as from the feelings of those who administered.

Our arrival in England was very opportune; the situation of the churches in general was very deplorable, quite as bad as had been manifested to us before we left the camp. Before we left, it was revealed to the authorities that the presidency in England was in transgression, and that it was necessary some of the Twelve

should proceed immediately to England. Elders O. Hyde, P. P. Pratt, and myself, were appointed on this mission. As we journeyed, we felt the Spirit moving us forward, so much so that, when Elder Hyde and myself were in New York, and Elder Pratt in Boston, we thought it expedient, rather than wait two or three days for him, to proceed immediately to Liverpool. We found, on our arrival, that we had not come away too soon. The teachers of the people were under transgression; they were corrupt; they were acting dishonourably and dishonestly, under false pretences; stripping the poor of their last pittance, and yet those wanton profligates professed that they were doing the will of God, while they, under a cloak of religion, were revelling in debauchery, drunkenness, and fraud. But they have their reward, and they are even now more the objects of pity than of censure. I speak more particularly of the heads of the church. This being the situation of those men, it could not but be expected that the streams should be more or less contaminated with their influences. Many of the Elders were at a loss what to do. They saw that things were out of order, but how to regulate them they knew not; they were perplexed, annoyed, and discouraged, and many of the Saints, from want of discipline, regularity, and order, and seeing abuses that they could not close their eyes upon, began to think that the religion of Jesus Christ was almost as bad as sectarianism; they were charitable and confiding; they felt a disposition to hope for the best, but it seemed to be hoping against hope; in fact, the whole head was sick and the whole heart faint; and had it not been that the Saints were in possession of the eternal principles of truth, and had the testimony of the Spirit, giving them assurance of the truth and verity of this work, they might all have made a shipwreck of faith, and been scattered upon the mountains in the dark and cloudy day; but having enjoyed the witness of the Spirit—felt the truth of the things that had been communicated—and realized the Spirit and power of God; when they saw the iniquity of their deceivers and oppressors unmasked, and heard again the voice of the good shepherd, they knew the sound and rejoiced in the deliverance. The American Elders, who soon followed us, were the means of strengthening, comforting, and edifying the Saints, so that confidence was again restored, the spirit of peace breathed among them, and joy and gladness was experienced among the people of God.

As Elder P. P. Pratt and myself journeyed among the churches, we found them generally doing well, rejoiced to see us, and expressed a willingness to follow our advice in all things. We visited most of the conferences in England and Scotland. In some of the leading conferences, such as Manchester, Liverpool, Birmingham, Sheffield, and Glasgow in Scotland, we found them exceedingly prosperous; nor were they less zealous, loving, and affectionate in some of the smaller conferences. I visited the Isle of Man alone, and was glad to meet there some of my old friends. I visited the London and Edinburgh conferences, and found them doing well; I also visited Wales, and was very much pleased and gratified with the situation of things there. I found the Welsh church in a very flourishing condition. Elder Jones is publishing a paper in the Welsh language, which circulates very extensively, he has also published many thousands of tracts, and circulated them throughout the length and breadth of his native land. He has taken a wise and judicious course, and in his publication ought to be encouraged. In speaking of him and the good done by the American Elders, I would not forget the English and Scotch; I do not implicate them with their leaders; I found them generally to be good, humble, virtuous, zealous, and honourable men, who are using all their exertions to propagate the cause of truth and build up Zion, and who will yet shine bright in the kingdom of God.

I would here say a word or two to the Saints, by way of caution. Because you have been deceived by your former leaders, do not mistrust those you have now, but let them have your confidence and your prayers. It is impossible but that offences come, but woe to them by whom they come; as I stated before, these men have their reward—their situation is not to be envied—they are now reaping the reward of their own doings. You, some of you, may have suffered in a pecuniary point of view, but you have learned a lesson worth a great deal more than your money; and salvation and intelligence pertaining to the kingdom of God, is not to be compared with pounds, shillings, and pence. You have not been mobbed, driven

from your homes, and robbed of your property as we have—for the gospel's sake. You have not been shot at, imprisoned, hunted, and spoiled as we have. It is necessary that we should be tried, that, like Jesus we may be made perfect through sufferings. You will find us ever watchful over your interests as we have been; if there is wrong, we shall know it and come to the rescue; and our prayers will continually ascend to the God of Israel, that you may be kept by grace, through faith, to the day of eternal redemption. I say again, have confidence in your presidency; never condemn one man for what another has done—neither be afraid of him. Give all good men your confidence; if they betray it, judge them according to what they have done—not for what they may or may not do. It is a devilish principle to be jealous of men who have done no wrong, and to withhold our confidence from those who ought to have our support, merely because it is possible they may abuse it. The mob have always acted on this principle, and have condemned and persecuted us, as they said, not for what we have done, but for what they thought we would do. This has been the devil's voice from the beginning.

While speaking of Elder Spencer, I would here remark that I know him from years acquaintance to be a good man, and I wish the Saints to sustain him as such. Again, brethren, let me counsel you to circulate the STAR as extensively as possible, and other good books which are approved of, by the presidency, as in so doing you spread intelligence, and frequently do more good than you can with preaching; but let not any person publish books, hymns, or tracts, without direction of the presidency, and let not the Saints countenance them without, for if order is not observed in this, all kinds of foolish ridiculous things will be published in the names of the Latter-day Saints.

Now, brethren, as I had not time before I left, I must take the liberty from this side of the ocean of saying farewell—Farewell! and God bless you for ever and ever worlds without end, amen. It is a long distance to salute you from, as I am now six thousand miles from you, but I know it will be welcome, for I came more than six thousand miles to see you, and I had to salute my family from your homes. We have yet two thousand miles to go to see our families, and part of that through mobbers, blacklegs, and murderers, who would gladly take our lives; but we trust in the God of Israel that he will take us safely through, and that we shall arrive in the Camp of Israel in peace, and rejoice in once more meeting our families and friends. I left the camp in company with my brethren, July 31, 1846, and when I return shall have travelled upwards of seventeen thousand miles, three thousand of this was in England, Scotland, and Wales. I now feel well in health and spirits, am thankful that so much of my mission is completed, and I bless the name of the God of Israel.

I have not time to write to all of the American Elders, but must take this opportunity of sending my kindest love and regard. I pray that Israel's God may be with you, brethren; and I would say, teach the things that you have heard of us, and that you have been instructed to teach in Zion, in the counsels of the Most High. Be pure, be virtuous; remember the instructions you have received and the vows you have made in the temple of God. Keep yourselves pure and God will bless you. Set a good pattern to your Elders and flocks, and although we may now be separated for a short time we will hail each other yet on the mountain of the Lord, and rejoice together in the temple that shall be built to his glory.

To the Elders in general, I would say, teach the first principles of the gospel of Christ, say nothing but repentance to this generation. Listen to the counsel of your presiding Elders, and you will be blessed in time and in eternity. Let the Saints also listen to the instructions of their Elders, and be governed by their counsel. Husbands love your wives; be kind and courteous to them—do not abuse them—for in so doing you degrade yourselves. They have placed themselves and all they have in your hands, therefore, treat them kindly, tenderly, and affectionately; and wives, obey your husbands, in the Lord. Children obey your parents, and though you may be grown up, forsake them not in their old age; remember their love and affection for you; do not despise their grey hairs—they are your parents; honour them as such till their death; comfort, feed, and clothe them while they live, and soothe their dying pillow, and then shall you reign with

them in the kingdom of God, and possess thrones, and principalities, and powers in the eternal world, according to the laws of the everlasting priesthood. Servants obey your masters, and masters be kind to your servants.

Be faithful, brethren, and your way shall be opened to come to the land of Zion, and we will yet rejoice together in the kingdom of God. I felt anxious for your deliverance when with you; I did all in my power to facilitate your removal, and can say for your encouragement be faithful, and you can be, you will be, and shall be delivered.

I proposed staying, to Elder Hyde, if necessary for your interests and the advancement of your removal; but he told me that it was not necessary—that I had fulfilled my mission; and he wished me to go with his blessing and the blessing of the Lord.

Again, I say to the Elders, brethren, and sisters in England—farewell. God bless you for ever, in time and in all eternity. Amen.

Your affectionate brother in the new and everlasting covenant.

JOHN TAYLOR.

P.S.—Elder Pratt wishes me to say that the above he adopts as his sentiments, and that they are as much his feelings as my own. Elder Davis is very well, has recovered his health; he and sister Davis tender their love to the Saints in England. Elder Cain also sends his kind love.

Please to ask Brother Brown to obtain for me the whole of the volumes of the STAR from the commencement.

I did not get the STARS I spoke to you about; will you please to forward them the first favourable opportunity. I should feel obliged if you would keep a full file for me, besides, and bring them when you come. I have not time to correct this; if you see any little inaccuracy, please rectify it.

I have taken these up the river, having learned that it is as quick a way to forward them as any; I may put them in post, at the mouth of the Ohio, but perhaps, to ensure safety, at St. Louis.

On board Amelia, bound for St. Joseph.

P.S.—I am in St. Louis. All well at the camp. I expect a pioneer company have started to the mountains. They were to go the 15th of this month. The Twelve who are there go, with them.

J. T.

THIRD LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

Editor of the Christian Watchman, Boston, Massachusets, U. S. A.

Reverend and Dear Sir,—The next subject to which I will invite your careful consideration, is that of *faith*. Do not be surprised that I should attempt the investigation of a subject so common-place, with the view of imparting any new or useful instruction. The numerous elaborate treatises that have heretofore been bestowed upon this subject, I boldly aver have been like Goliath's armour against David, massive and imposing, but, at the same time, alike inapplicable and ineffectual to the case at issue.

In order that you may be apprised of my position, without needless circumlocution, I here distinctly observe, that there neither is, nor ever was, any gospel or saving faith, in former or latter days, but the faith of miracles, or the faith of *immediate revelation*. Can any man know God without faith? Certainly not. The gospel of Christ is the power of God unto salvation. To whom? To the unbelieving? No! but to them that have *faith*. The gospel of Christ is, then, brought only to such as have faith. But what faith are they to have in order to receive it. The answer is, the faith of immediate revelation, or of the supernatural agency of the Holy Spirit. Now, sir, I ask you to listen a moment, and hear what the voice of God says to you and me on this subject. The righteousness of God is *revealed* from FAITH to FAITH. Here, it is conceived, my position is invincibly fortified beyond the power of rational conquest. God's righteous will is *revealed* to FAITH.

"It is written, the just shall live by faith." By what faith shall the just live? Surely, nothing less than the faith of immediate revelation. The fact, that God's will was *revealed* to the faith of the Saints anciently, does not supersede the necessity of his will being *revealed* to your faith and to my faith now. The ancients could not *believe* for us; or, in other words, their faith could not be a substitute for our faith. "He that believeth not," for himself, "shall be damned." Neither could a revelation to them be necessarily a *revelation* to us. A revelation to Noah to build an ark, is not suited to Abram, or Peter, or Francis Wayland, or Dr. Chalmers. No man, in this day, can know that God ever revealed himself to Noah, or Abraham, unless it is now revealed to him from heaven. And he cannot know that it is revealed from heaven to him now, unless he has faith unto himself before God; and this faith which he must exercise for himself, is the faith of *revelation*, or the faith of miracles. What ailed the Judaic churches in Christ's day? They certainly believed on Moses and Abraham, and made habitual sacrifices in support of their faith. Paul was a bright example of sincerity and fidelity in support of the Judaic faith. He verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. But was the faith of Paul, and of the the Judaic church generally, the faith of immediate revelation or the faith of miracles? By no means. Paul, originally, and his associates in the ministry, believed the Mosaic Scriptures from tradition and education, and not from immediate revelation. They, indeed, believed that Abraham, and Moses, and Samuel, and Noah, had the faith of miracles, and enjoyed *immediate revelation*, and the spirit of prophecy, &c. They believed, that such an high order of faith as prevailed in the Mosaic and prophetic days was no longer necessary. (But, afterwards, Paul concedes that his own state was one of ignorance and unbelief.)

Hence the spirit of prophecy, spoken of by Joel, as poured out in the apostolic day, was, in their estimation, uncalled for. They supposed the cannon of Scripture was sufficiently full, when the prophet Malachi finished his testimony, and closed up the age of miracles! Men may sincerely believe the Bible, as many of the sects do believe it, without having it revealed from heaven that the Bible is true, and it will never save them. They may believe the Bible even without knowing God. For the simple reason, that no man can know God without God reveals himself to him. This was the condition of the Judaic church. Many of them sincerely believed the Mosaic writings, but detested and rejected the principle of immediate revelation, by which alone they could know the only true God and Jesus Christ whom he had sent. If they had believed heartily in the doctrine of immediate revelation to all believers in all ages, they would have known Jesus Christ to be the Messiah, as well as Moses, or Abraham, who saw his day, and was glad. On the same principle, dear sir, Christian denominations, in this day, believe the apostolic Scriptures sincerely, and do many things accordingly; but rejecting the principle of immediate revelation to them-ward, they neither know Jesus Christ, nor his prophet Joseph, nor the power of God, as it is revealed from faith to faith in our day. We, sir, contend for the faith of miracles in our own day, but you and your associates contend against it. The disciples of Jesus contended for it in their day, but the professed followers of Moses and Abraham contended against it. Now, sir, to which of these sides do you belong? Can you find that any people, who ever contended against the faith of immediate revelation and miracles, such as was maintained by Samuel, Abraham, Barak, Daniel, and Noah, ever prospered. Is there a single instance in Scripture, from Genesis to Revelations, where God manifests any fellowship for any faith short of a faith of miracles and immediate revelation? If an inferior kind of faith has been got up since the New Testament age, is it not well to enquire from whence it has sprung, and what is the scriptural basis of its support? If such an inferior faith is not *revealed* from heaven, it must certainly be from beneath, and, consequently earthly, and sensual, and devilish. If it springs from the precepts of men, and not from the direct and positive revelation of God, it ought surely to be abandoned and forsaken at once. When men believe the Old and New Testament Scriptures from tradition, and the lips of a ministry that is not sent out and called by immediate revelation from heaven, their faith is dead. And all such as float in this broad stream of traditionary faith, are not and cannot be built up as lively stones to offer up spiritual sacrifices to God.

Hence, sir, the concession of Mr. C. G. Finney, and Nettleton, and of your own Mr. Knapp, all great Revivalists, and talented and devout men, that the "sectarian churches need to be converted over again." And I am constrained to add, without any invidious feelings, that such teachers themselves need to be converted from a traditionary faith into the same faith with the ancient worthies spoken of in the eleventh chapter to the Hebrews. They themselves cannot *know God*, without that same ancient faith that secured to its possessors revelation from God, and the power of working miracles, &c. God has never called men to testify to the truth of the Old and New Testament, unless the truth has been revealed to them *personally* from the heavens. When it is thus revealed, they will obey like the ancient saints, and the power of godliness will follow their faith, "even healing the sick, casting out devils, and speaking with new tongues."

You, sir, will surely admit, that the faith of the ancients was far superior to modern traditionary faith, and was attended with a power which this latter faith cannot in its very nature ever attain to. By the ancient faith, or faith of immediate revelation, men wrought righteousness, subdued kingdoms, stopped the mouths of lions and quenched the violence of fire—stayed the sun in the firmanent—sealed up the heavens as brass for the space of three years and a half, or opened the windows thereof for the rain to descend in showers or torrents even to a universal deluge.—Surely it will be no disparagement to such exalted names as yours, and that of my old acquaintance President Barnas Sears, and my former instructor President E. Knott, to turn like Paul to the banner and standard of such a faith. By such a faith they are prepared to work the works of God; and either in time or eternity to work even far greater works than Jesus ever wrought on the earth as his own word declares; for, sir, this kind of faith shall abide beyond the veil; for God himself made the world by faith, and the spirits of the just work by faith, and obtain revelation from God, and minister the same to militant believers on earth, from the faith of the sanctified in light, to the faith of the militant here below. "The righteousness of God is revealed from faith to faith." Surely we may count all things but loss for the excellency of the *knowledge* of Christ Jesus our Lord; for he that gets the knowledge of Christ by revelation to himself, and keeps it, shall never fall.

Do you not preach, sir, the ancient faith spoken of in the eleventh chapter of Hebrews, for modern believers to imitate? Or is the miraculous faith of the ancients to be portrayed to men in this day, only as a beautiful picture to be admired by spectators, and not copied and imitated as a doctrine of modern practice? If there is such a thing as *common* faith, in distinction from the supernatural and miraculous faith, named in the eleventh of Hebrews, what part of the Scriptures teach it? Please to name the chapter and verse; and when you have pointed out to me the specific Scriptures that teach a faith inferior to that of prophecying or working miracles, &c., please to tell me wherein lies the power of such a faith? If it cannot reveal any thing to the children of men, how can it increase the sum of knowledge with any reasonable prospect of filling the earth with knowledge, as the waters cover the bed of the great deep? If it cannot forecast events beyond the mere common prescience of human minds, how can the wise man foresee the evil in time to hide himself? Is it not passing strange, sir, that from Adam to Noah, and from Noah to Abraham, and from Abraham to David, and from David to Malachi, and from John the Baptist to John the Revelator, the miraculous faith should be tenaciously and rigorously contended for; while since that day, men, professing godliness, not only contend for an inferior faith, but contend against the antiquated faith that was sustained for more than four thousand years, giving to God a great and glorious name for all his wonderful works and mighty deeds.

Why do the modern clergy commend the faith that put to flight the armies of the aliens—quenched the violence of fire—and staggered not at promises that required supernatural agency to fulfil, if we are not to imitate and practice such faith? Why so much time and labour exhausted in order to define and extol a faith that belonged exclusively to past ages; and if the Scriptures speak of no other faith that is pleasing to God, would it not be better that mankind be informed more explicitly what is the nature and effect of that common and inferior faith of which the Bible illustrations are so inapplicable? Seeing that the Bible illustrations of faith pertain to examples of a supernatural order, will you please to give us those that

are of a natural and common order, suited to our age, that is, and, of a right, ought to be, free from supernatural and miraculous deeds, signs, and wonders, and prophesyings? In so doing, and publishing the same through your widely circulated paper, you may rest assured that it shall have prompt insertion in the STAR, and greatly oblige,

Your humble and obedient servant,

ORSON SPENCER.

LETTER TO ORSON SPENCER AND THE REPLY.

Kidderminster, May 4th, 1847.

Dear Brother Spencer,—We feel disposed to make inquiry of you of some things which we feel will be good for the Saints in general in this Conference—to learn, from yourself, why and wherefore, and not here alone but elsewhere, about certain things that have been put in the STAR; through the same medium, to learn thereby from thyself, will be, and through the same, in our judgment, much more good to the Church of Jesus Christ of Latter-day Saints in the British Isles, than any other source from which it might be given. We shall put them in way of questions; an answer to them we leave to your judgment, and trust we shall not be accounted to be unworthy of notice, through which we desire to obtain knowledge, and light, and truth of the blessings of which we now have to prize, let it come from whereever it may; and much more so from your hands, and by the President of the British Isles of the Church of Jesus Christ of the Latter-day Saints, with whom is the spirit of truth and not error. With these words we conclude, praying for you and for your counselling, that wisdom, and light, and truth, with the blessings of the new and everlasting covenant, may continue with you and the whole of the Elders of Israel, and all the Church; and that you may long live to be an instructor of righteousness to the faithful seed of Abraham, a guide to them that are called to be guides with you in the great, and glorious, and mighty work in these the last days; that all those that are called into this present and great dispensation, may seek to roll along by buying, and selling, and spreading truth, of which we say success unto them; and may the number of those that read and enjoy that knowledge that is given unto us in the STAR, and brother M. Martin's pamphlet, the Voice of Warning, Book of Doctrine and Covenants, which is the voice of God unto us, the message of Jehovah unto the children of men, and by which they will have to be judged. Our desire is, that our children may grow up in the knowledge therein contained; we are thankful the price of them is reduced, so that we can obtain them, and trust that all the Saints will do likewise, and all those that are to be teachers and give instructions to the Saints, will not be backward in obtaining them, by which their minds may be stored with correct things, and their faith made strong.

1st Question,—What are we to understand concerning "Paddy's Unfortunate Journey to Market?" No. 5 Star, vol. ix, page 77.

2nd,—Also, the bit called a tremendous charge about the bull? No. 6 Star, vol. ix, page 95.

3rd,—Has the subject of the memorial to the Queen failed, and why, if so?

4th,—Not in the Star, but a dialogue between Brother Joseph Smith and the Devil. What is the meaning? Did Brother Joseph and the old Gentleman indeed talk together after the manner spoken of?

5th,—Are those of the Saints that spake evil of the brethren that sell them, and of the brethren who have put the things in the Stars referred to in the 1st and 2nd questions, justified by so doing, judging the motives as impure and for gain, and filling up with trash, by them so called?

6th,—In case a branch once organized, by default of the officers therein, neglect of their duties, shall, by the conference meeting to which it belongs, deem it wisdom to annex it to another branch, they not being present of the members? Is it order, and are they bound to come to the church meeting as agreed thereto by the said conference, without their vote or consent? Has the conference power to do so?

7th,—In the Book of Doctrine and Covenants, section 2nd, on the duties of Priests ordaining, is that for the British Isles? Can the Priests, or in other words, when would it

be according to the rule here laid down as duty, of one in that office to ordain Priests, Teachers, and Deacons. Page 71, 10th paragraph.

8th,—Is it right for the Priest to lay on hands for the healing of the sick, in accordance to 71st page, 10th rule, where it says, in all his duties the Priest is to assist the Elder as occasion requires? is that what the Elders are to understand if several Priests be present?

9th,—Book of Doctrine and Covenants, page 73, 25th par., section 2nd, relative to conference meetings, about lists of names being brought by those that represent the branches. We have been representatives of the branches and clerks at, or of conference meetings. Does this part of the instructions given in the word of the Lord unto the Church of Jesus Christ of Latter-day Saints by Prophet Joseph, belong to the churches in the British Isles?

10th,—Doctrine of Covenants, page 82, section 3rd, 44th par., if we obtain not a knowledge of our duties, we are not to be found worthy to stand. What means are the best for us to use in order to obtain that knowledge by which we shall be able to stand?

11th,—Can a Saint be saved in this country if he have the means to emigrate, or to gather to Zion, and will not?

12th,—Can the Saints here in this land be baptized for their dead?

13th,—Is it the duty of conferences to send faithful men to preach the gospel, though no room or place appears near them; but, where the word has been preached, to unite to see to their needs while labouring?

14th,—What are we to understand is the meaning of the dispensation of fulness of time, spoken of in Ephesians, chap. 1st, 10th verse?

15th,—What are the duties of the Saints in branches and conferences towards maintaining rooms and places for worship? Is it expected of all by money and all other lawful means; and for a branch, and all in the same, to bear an equal part in defraying the cost of the same in conferences and branches?

16th,—If a poor Saint that works for a brother, and he or she deals with that said brother in the church, and owes to that brother a small sum of money towards goods that are needful for food, is it just to say that one give not his own, if they wished to purchase the Stars, or to give towards what money cannot be done without, when it is from poverty and not waste?

17th,—What are the duties of the Saints towards those whom we find will not assist when they can? Is there any rule among us, in the British Isles, like in Zion? Can they obtain to the same as if they had given to make known salvation to the sons of men?

18th,—Did our Lord mean, that when he said take neither purse or scrip, nor two things of a sort, did he mean for their clothes to endure so that they would not want any more?

We request you to put the questions and the answers into the STAR, and sooner the better the information can be given to the readers of the same, will be, as far as knowledge of the things inquired of by us, will, we have not any doubt, have good effect on the Saints; for we wish to justify all things done by our brethren, and likewise walk in the commandments blameless ourselves, and the whole of the Elders of Israel, and not they only, but all Israel, and that the Saints may know the line of duty, and walk up thereunto.

We are your brethren in the bond of the new and everlasting covenant,

ELDER WILLIAM HAWKINS, Sen.,
PRIEST WILLIAM HAWKINS, Jun.,
ELDER JOHN LICKORISH.

Constitution Hill, near the King's Head, Kidderminster.

The foregoing questions should more properly have been referred to the Elder that presides over the conference, rather than to us; but lest it should not be convenient for Elder Smith to answer them all so soon, as desired, we insert a brief reply according to request.

1st Answer,—The design of this "unfortunate journey" (extracted from a foreign paper), was partly to amuse, partly to show a perverted sense of the principle of retribution, "Mr. O'Moore's judgments;" and partly to chronicle the peculiar idiom of language and versatile aptness of a portion of the human family. These three purposes, to say nothing further, entitles the "unfortunate journey" to a better appellation than that of *trash*. If any are expecting to go to a heaven where there is nothing amusing or even *laughable*, their faith differs, in this respect, from ours. We have heard Sectarians, who are more devout than wise, say, that Jesus wept but was never known to *laugh*. But if we read the Bible correctly, His Father, even the God and Father of us all, sometimes laughs; and the Scriptures testify that Jesus doeth what he sees his Father do. Do not stumble, if we

say that God is not so pious, (according to the piety of hypocrites), but that He even "*laughs* at the calamity of the wicked." There are some kinds of folly, ignorance, and calamity, that are best corrected by being laughed at. We would not be surprised if Elijah laughed at and mocked the Priests of Baal, when their God would not answer them. Little children, the best emblems of heaven, love to be amused, so does God. Therefore "he hath created all things for his pleasure." We have many things to say on this subject, but all "cannot bear them now." Until our supposed piety is so full grown, that it absorbs all relish for an *amusing* incident, occasionally we may sometimes insert something of the kind in the STAR, for such as are fitting more for heaven than for the convent

2nd,—Cathedral worship is costly, and inaccessible to the poor.

3rd,—The Queen has not answered the memorial. The reason why, she has not told us.

4th,—Brother Joseph did not, probably, talk with the Devil in the manner stated. But the dialogue is a metaphorical illustration, such as is often used by the inspired writers of the Old and New Testament. Read from the 2nd Samuel, 12th chapter, seven verses, and tell us if Prophet Nathan really told the truth; and if there were any certain *rich* and *poor men* spoken of; and whether the former actually killed the poor man's lamb; and whether David was that identical man who killed the lamb? Answer us, and we can then answer you further if necessary.

5th,—"Speak evil of no man." Be assured, brethren, that such as "speak evil of the things that they know not," and "despise dominion, and speak evil" of authorities ordained of God, to select and communicate instruction to the nations of the earth, except they repent, will be judged as they have judged others.

6th,—A conference has full power to regulate, annex, or cut off any branch as it shall seem wisdom, being responsible to a higher body for any abuse of power.

7th,—When a Priest is not in the immediate vicinity of a higher officer of the church, he may then ordain persons to a level with his own authority, being responsible for the exercise of discretion in the case. But in the presence or vicinity of a higher officer of the branch, he should take counsel of his superior in the branch.

8th,—The Priest may probably lay on hands, when requested by an Elder, for the healing of the sick; but the general rule is, to "call for the Elders of the church," and not the Priests, to lay hands upon the sick. The Priest's duty is to assist the Elders to preach, teach, &c.

9th,—Any Teacher, or higher officer in the church, may act as clerk or representative of the churches in conference meeting, in the British Isles.

10th,—Matthew vii.:—"Whosoever heareth my sayings and doeth them," &c.

11th,—The commandment of the great God is to gather to Zion, as much as it was for Lot to go out of Sodom, for, in "Mount Zion is deliverance." "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." "Remember Lot's wife." "The willing and obedient shall eat the good of the land, but the way of the transgressor is hard."

12th,—No!

13th,—Every conference should be its own judge of the propriety of sending a preacher abroad, and equalise his burden among them, if they send him out.

14th,—Very much every way. But in few words: In this dispensation the cup of time will be full. The "angel will swear time shall be no longer." 1st. The gathering and separation of the righteous from the heavens. If there are any rebellious spirits there, like Lucifer of old, they will be cast out from the society of the sanctified, for the heavens must be shaken as well as our own planet. 2nd. The separation and gathering of the righteous from all parts of the earth; and, thirdly, from under the earth. For many captives and exiles long to return from prison and banishment. From these three dominions the righteous are to be "gathered together in one" in Christ: the earth filled with knowledge, and all the ordinances and powers of the priesthood in their fulness manifested, even in a manner and extent that have not been before since the foundation of the world.

15th,—Let there be equality; one should not be eased and another burdened.

16th,—This question is rather obscure to our mind, and the answer may not be applicable to the case in point. While it is a duty to owe no man anything, it is the highest of all duties "to seek first the kingdom of God," and count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Even the unjust steward is sometimes commended for making friends with the mammon of unrighteousness, that when he fails they may receive him into everlasting habitations.

17th,—Those who will not assist to spread the Gospel with their means according to their ability, will reap as sparingly as they sow. If men love the truth of God they will give their *money* to propagate it. "Hereby shall ye know my disciples, they will feed you and clothe you, and give you money." Doctrine and Covenants, page 88.

18th,—He did not mean that their clothes should endure so that they would not wast any more. But he meant that the just should live by faith, and if they had faith, to go out and preach; in this manner, others would have faith to lodge, and feed, and clothe them; thus the faith of the preacher would be an example to beget a like precious faith in them that heard them. When a man proves himself to be incorrigibly covetous, let him be cut off as an idolator.

Having answered briefly the eighteen questions propounded, we humbly trust the explanation given will be satisfactory to such as judge by the spirit, "for it is the spirit that gives life while the letter killeth." And we cannot close without offering our acknowledgements to the interrogators, for their conscientious desires to sustain the columns of the STAR, and to justify it before all men. And it shall be our studious aim and prayer, to make the STAR worthy the perusal of all men, especially of the household of faith. We know that many of the Saints are poor, and find it difficult to raise a few shillings only to purchase the STAR; yet it is our firm conviction that they would be poorer without it at the end of the year, both temporally and spiritually, than to buy it. The STAR is now the only printed organ and mouth-piece of the church of Christ in the English language, throughout the world. The church, too, is passing through the most critical, responsible, and glorious period of its whole history for seventeen years past. Israel has fled from the "city to the country," even to their tents. War, and famine, and pestilence, and panic have settled down upon the nations. It is our design not only to acquaint ourselves with the varying movements of the church in the wilderness, and its thousands of members scattered abroad, but also to understand the laws and customs of nations generally—the power and policy of their governments—their fluctuations previous to their revolution, division, and downfall.

No period of the world has ever been fraught with more interest to the race of man than the present. When our children, and their children, enquire after the history of the church in this age, and the history of men that waxed valiant in faith, and stormed the citadel of apostacy in '44 in America, and the same apostacy that began to intoxicate the British presidency in '46; when they enquire after the cause of the rapid spread of truth, and the consequent decline of the false forms of governments, both civil and religious, who can answer their reasonable enquiries, and derive instruction from their knowledge of the past, and impart it for the benefit of coming generations? If the STAR is the organ of God's ordination, through his servant Brigham, to transmit useful information to the British churches pertaining to the Saints, and many of the nations of the earth, then those who obtain, read, and lay up with care our volumes, as they issue from the press, will be an honoured instrumentality in this benevolent work. We even believe that the volumes of our paper will be sought after with avidity in years to come, and prized more highly than rubies! Every child of the church that lives long will ultimately want a copy for themselves, even if there are from six to twelve in a family. The Twelve have sent from America to have the entire nine volumes preserved and bound for them. They know their worth. If they are purchased as they issue from the press, the expense will scarcely be felt. If any are too poor to purchase (which is rarely the case) let some one, having more means, help him occasionally, if he is diligent in business, and fervent in spirit. But if he makes needless use of strong drinks, or tobacco, and wastes his time, and neglects his family, when he might be better employed, help him not, neither bid him God speed, but rather reprove him. The pecuniary benefits accruing from the sale of the STAR, and other books, will be under the control of the highest authorities, and flow freely into every channel of benevolence.

We expect, as certainly, to give account to God for what we publish in the STAR, as we do for what we preach in the chapel; and if antiquated Scripture is a savour of life or death, we also believe that the counsels, instructions, and warnings given through the STAR to men, will justly claim a reasonable share of the same savoury influence; and those who speak evil of its columns, would also speak evil of those who preach the word, and are, to say the least, in danger of imbibing the spirit of apostacy. If we magnify our office (as we shall seek ever to do through your faith and prayer in our behalf), the Spirit of truth and wisdom will rest upon us, unto edification of the righteous; and before any cast the first stone at our columns, let

them compare the old Scriptures, and from them learn what a diversity of operations proceed from the Spirit of God, according to the ever varying circumstances of men and events. We do not complain,—by no means; but feel thankful for the wide spread interest that calls for several thousand of our sheets every fortnight. Our prayer is, that the demand may still be increased. "O, Lord, send out thy light and thy truth," that the world may know the miracles, and signs, and mighty deeds that God is performing in this their own day, and know the things that belong to their peace. Even so,—Amen.

EDITOR.

The Latter-day Saints' Millennial Star.

JUNE 1, 1847.

WE are happy to inform the Saints, through the present STAR, of the safe arrival in America of Elders Hyde, Pratt, and Taylor. Elder Hyde had a long and rather perilous passage of 41 days to New York, where he arrived on the 6th of April; and we learn that he left New York for the Camp, by way of Philadelphia, on the 14th of April. His letter expressed his ever abiding love to the Saints in England; and also informed us that some of the Saints from the Eastern States had already emigrated to the West, and another company was expected to emigrate on or near the 10th of April, being gathered from New York, Boston, and Philadelphia.

The excellent letter of Elder John Taylor, fully approved by Elder P. P. Pratt, on our first page, we are confident will be both instructive and comforting. They have all probably arrived before this time at the Camp, and received the cordial greetings of their families, and of the Saints generally. Before this time, also, we apprehend, the Pioneer Company, that left Council Bluffs on the 15th March last, have selected another station at the base of the mountain for sojourning. We take this opportunity to remind the Saints, generally, of their obligation to remember with unceasing prayer the Camp of Israel, in all their journeyings and sojournings. The Twelve are preparing places, through much privation and difficulty, for the upright of all nations, that such as hear the voice of the good shepherd, and take proper heed to the warning, may find a safe resting place in the cloudy and dark day.

We take this opportunity to drop a few suggestions to the Saints concerning temporal preparation for the day when they may be notified that it is time to embark to America. In all business operations, extricate yourselves from all entangling alliances that might deter you from going at a very short notice. Commerce and trade are not a little distracted in this country already. Of this fact the Saints have probably been advised before this, from time to time. Be not flattered with the hope of any permanent betterment in trade, although evil will be overruled for the good of the obedient, and the sun will shine through threatening clouds long enough for the Saints to make their escape. The Saints in the United States were told to lose no reasonable opportunity of selling their farms and houses, and stock in trade, because that property would depreciate in proportion as the work of gathering the Saints progressed. Subsequent facts in that land fully justified the counsel. Property depreciated from ten to fifty per cent. In some instances, those who could have sold a property for £1000, through greedy desire to get more, or distrust of the wisdom and practical experience of men, who, they supposed, understood spiritual matters better than they did temporal,

delayed selling a year or two, and were obliged to take £600, and the same property experienced a further depreciation after it was sold. If you are offered £1000 for property that has ordinarily been valued at twelve or fourteen hundred pounds, you had better take it than to keep it eighteen months and then sell it for five or seven hundred. We think we speak understandingly upon these matters; and if you have some difficulty in settling unadjusted accounts with your neighbour now, the difficulty is not likely to lessen hereafter. And if it is not settled beyond the shadow of dispute, when your goods are packed for emigration, you may then be hindered by a legal process, or obliged to pay unreasonably in order to effect a settlement. Oh! says brother Careless, I would have trusted my life in the hands of my old neighbour, Trusty; I have lived by him twenty years, and never knew him guilty of a mean or fraudulent deed before. When I settled my bills last, I did not think it necessary to take a receipt, but to my surprise, I now find I must pay him again, or be subject to a suit in law. Who would have thought it? He has heard so many false tales about the Saints, that he is not the same man as formerly.

The next case in point, is that of Brother Greedy. Elder Watchman advised Brother Greedy to take £2500 for a real estate. No, says the latter, there is something of a panic just now that will soon die away, and times will be better, and then I can get £3000 at least. But three years passed away, and Brother Greedy had offered to sell the same property for £1800, while £1500 was the very best offer he could get in return. A little wisdom, mixed with strict adherence to good council in this matter, may be worth more than the unsold merchandize of Babylon, when her walls are tottering and falling under the merited plagues of indignant heaven. It is believed that Presiding Elders understand this subject, and will do their duty. In buying and selling, and employing labourers, let the righteous have their full share of favour.

We have just received an excellent letter from Elder Thomas Smith, Worcester, dated city of Norwich, Norfolk, in which city he was led, by the Spirit of God, to publish the gospel to those who had never heard it before. God attended the preaching of our beloved brother, sealing the truth of His gospel upon the hearts of many in the city of Norwich. Fourteen persons soon came forward and obeyed the gospel, and were baptized, and others are in an encouraging state of mind for baptism. We love to see the Elders opening new fields and spreading the truth far and wide. The brethren in Worcester conference, are highly commendable for sustaining their presiding Elder in his absence, while preaching in new places. This is all right. Let presiding Elders and their conferences imitate the example occasionally, until every part of England shall have heard the gospel. We rejoice in the belief that the time is near, when, under a single sermon, scores, and even hundreds, will give their names for baptism.

Ye elders of Israel! stir up the gift that is within you, which is the gift of the Holy Ghost, and preach in the Spirit, not of this world, nor the wisdom of this world; but in the spirit of God, and in much assurance. The promise of Christ—"Lo, I am with you alway," will be verified in the obedience of many from time to time. If the Saints will pray for the success of their Elders, even as they formerly prayed for the deliverance of Peter from prison, or the promised descent of the Holy Spirit on the day of Petecost, or as Mordecai and the Jews in Queen Esther's time prayed for deliverance from threatened destruction, they will see manifestations of the power of God in spreading gospel truth in the British Isle, that will gladden and refresh the heritage of the Lord. "We labour not for a corruptible crown."

EDINBURGH CONFERENCE.

This Conference was held in Mary's Chapel, High Street, on Sabbath morning, at the usual hour, March 21st, 1847.

The meeting being called to order, and after prayer by Elder M'Ewan, and singing a second hymn, Presiding Elder Menzies moved, and being seconded by brother M'Ewan, it was resolved that High Priest Gibson preside over this conference now assembled.

The President then moved, and it was in like manner resolved, that Elder Waugh act as clerk of the conference, and take minutes of the day's proceedings.

President Gibson thereafter delivered some prefatory and very appropriate instructions to the Saints, relative to the duties of husbands, wives, and children towards each other, with the unfeigned love of the brethren—shewing, that wherever religion exists, there begins at home its savoury influence, and fails not to attract the attention of neighbours around; and were the Saints as zealous to obtain an inheritance in the first resurrection, as their covenant with God demands—their diligent and exemplary deportment before the world, like a city on a hill, would lead many honest-hearted persons obediently to follow the principles of celestial light and truth unto eternal life. A word to the wise is sufficient.

The number of officers present being called for, there stood up according to their several gradations in the ministry, 1 high priest, 11 elders, 8 priests, 6 teachers, and 3 deacons. Total 29.

The different branches composing this conference were then represented as follows:—

BRANCH.	RPSNTED BY	HIGH PRIST.	ELD.	PRS.	TRA.	DEA.	MEM.	TOTAL	BAP.	RCVD. BY LR.	RMVD. BY LR.	CUT OFF.	DED
Edinburgh ..	Menzies..	1	7	8	4	2	138	160	4	2	4	4	1
Wemyss.....	Currie ...	0	1	0	0	0	26	27	1	0	0	0	0
Pathhead ...	Currie ...	0	2	1	4	1	36	44	3	1	0	0	1
Sterling	Gibson...	0	1	1	0	1	14	17	0	0	0	0	0
Falkirk	Calder ...	0	3	1	0	0	20	24	0	0	0	0	1
Biggar	.....	0	0	2	0	0	5	7	0	0	0	0	0
Hunterfield .	Nibley ...	0	1	4	2	2	42	51	2	5	0	0	0
Crofthead ...	M'Kay ...	0	2	0	1	1	11	15	2	4	7	0	0
Dundee	Dunbar ..	0	3	1	1	0	25	30	0	0	0	0	1
Perth	Dunbar ..	0	1	0	0	0	6	7	0	0	0	0	0
Dunfermline	M'Master	0	1	4	1	2	26	34	0	0	0	0	0
Loch Gelley.	Watson ..	0	0	1	2	0	8	11	0	0	0	0	0
Oakley	Burnett..	0	0	1	1	0	13	15	0	0	0	0	0
Sctrd. Saints	.....	0	0	0	0	0	4	4	0	0	0	0	0
Total		1	22	24	16	9	374	446	12	12	11	4	4

In the above representations there is a net increase of 5 since last quarter. Say gained by baptism and by letter 24; and deduct 19—11 for removals, 4 cut off, and 4 dead. Total last quarter 441, total this quarter, 449.

The churches throughout this conference are generally speaking in good standing, and in some regions prospects of increase appear hopeful.

Resolved, on the council's motion, that Elder Dunbar labour in Perth and Dundee, under Elder Findlay's presidency, till called to labour elsewhere, is hereby confirmed.—President Gibson exhorted the Edinburgh Saints to succour sister Dunbar during the said mission, and they shall be blest for the deed.

Resolved on the council's motion, that the organization of Greenlaw branch under the presidency of Priest William Smith, be also confirmed.

Resolved on the council's concurrence, that we sustain High Priest Gibson's presidency over this conference, and that it be in the above manner confirmed.

On the motion of President Gibson, seconded by Elder Menzies, it was unanimously resolved, That this Conference sustain the presidency of High Priests Orson Spencer and Frankland D. Richards over the British Isles, under the Twelve Apostles as Travelling High Council and Presidency over the Church of Jesus Christ of Latter-day Saints in all the world.

It was in like manner resolved, That High Priest Samuel W. Richards be also sustained in his presidency over the Scottish Conferences under the said authorities.

Moved by presiding Elder Menzies, seconded by brother Anderson of Leith, and carried into resolution, That brother Ralph Rolle be ordained a Teacher, which being humbly accepted, he was ordained accordingly.

The measures of last evening's council being confirmed and adopted, the conference adjourned till Sabbath the 20th June, the council of delgates and elders to meet on Saturday at 6 p.m., the 19th June, 1847.

WILLIAM GIBSON, President,
G. P. WAUGH, Clerk of Conference.

BIRMINGHAM CONFERENCE.

This Conference was held on the 28th of March, commenced by singing, and prayer by Elder John Banks.

Elder C. H. Wheelock was chosen by unanimous vote to preside over the Conference, and Elder J. Brook to act as clerk.

The business commenced with the delegates from the various branches giving in their respective number of members and officers which were as follows:—

BRANCH.	REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA	DEA.	BAP.	RCVD.
Birmingham	Elder Perks	339	2	14	23	19	11	38	6
West Bromwich	" Broomhead	155	0	7	15	2	3	9	10
Brittle Lane	" Clark	39	0	1	2	2	1	2	2
Stourbridge	" Westwood	43	0	3	5	1	1	11	10
Wolverhampton	" Ramsall	18	0	3	4	1	0	0	1
Walsall	" Williams	58	0	4	2	2	1	5	0
Dudley	" Banks	53	0	2	6	2	1	4	2
Oldbury	" Bowers	41	0	2	2	2	1	3	2
Rockerdine Wood	" Walker	10	0	0	0	1	0	2	0
Rewbury Hill	" Bayliss	11	0	1	0	0	0	0	0
Total		767	2	37	59	32	19	74	33

A motion was made by Elder J. Banks, that C. H. Wheelock be accepted and sustained by this conference as President of the work of the Lord. Having wrought with unwearied zeal to promote order, to establish peace among the Saints, and build them up in their most holy faith, pushing onward and extending the work on every land, whose doctrines and teachings have ever been based upon the principle of truth, and which heaven has owned and blessed, for it has commended itself to the consciences of all, purifying the heart from sin, and by our faith and prayer we will ever uphold so worthy a minister. Carried unanimously.

A motion was made by Elder C. H. Wheelock, that this conference sustain Elder John Banks in his capacity as Counsellor, whose labours have been unceasing, his admonitions and teachings at all times acceptable and salutary, and that he ever receive the utmost confidence with our faith and prayer, being worthy of them. Carried unanimously.

Moved by Elder C. H. Wheelock, that Elder J. Brook continue to be sustained as the General Church Recorder, duly appreciating his unwearied services in that department and the promotion of the cause in general. Carried unanimously.

Moved by Elder C. H. Wheelock, that Brother Walker be still sustained in this conference until a new outfit of clothes are obtained for him, and the presidency think fit to remove him to labour near his home. Carried.

Moved that Elder Perks, of Birmingham, Elder Broomhead, of West Bromwich, Elder Westwood, of Stourbridge, Elder Williams, of Walsall, and Elder Bowers, of Oldbury, be sustained by their brethren as presidents over their several branches. Carried.

Moved that Elder Finch be appointed to preside over the Brittle Lane Branch, and that we signify our appoval of the proceeding and labours of Elder W. Clark, late president of the said branch. Carried.

Moved that Priest Joseph Hall be ordained to the office of Elder, and sent out to labour in the ministry in the Wolverhampton branch, extending his labours in the adjacent villages. Carried unanimously.

Moved that Elder Room, of Bilston, be sent out to labour in the Rockerdine Wood Branch, and extend his labours through the various towns and villages of Shropshire. Carried unanimously.

Moved by Elder J. Banks, that a Church Record be kept at Birmingham, of all the members in the conference (expressing their name in full, age, where baptized, by whom baptized, their office, whether received by letter into the branch), and that each president hand over the record to the clerk at Birmingham each quarterly conference. Carried.

Moved by Elder Banks, that this conference signify their approval of the presidency of the church in this land, and that they be sustained by the faith and prayers of the Saints, and their counsel at all times be revered as men delegated by God, to counsel and and instruct his people. Carried.

Moved by Elder Wheelock, that we signify our approval of the presidency of this church in the Camp of Israel, Brigham Young, as their head and leader of this people, being ordained under the authority of high heaven, to bring about the restitution of all things spoken of by all the holy prophets since the world began; and the Twelve, his Counsellors, who are appointed by the same high authority, to gather together the honest in heart from every nation under heaven, that they may be safe in the garner of our God, while the overwhelming of the Almighty shall sweep away the inhabitants of the earth those that love not God and obey not his gospel. Carried with joy.

Moved that this conference signify their approval of the proceedings of the delegation sent by President B. Young to this country from the Camp of Israel, (Elders Hyde, Pratt, and Taylor), to set in order the church of Chirst in the British Isles, which thing they have accomplished (as men understanding their Master's business), surpassed the expectation of the most sanguine spirit, and we feel proud to honour their heads with a never-fading laurel of glory which shall adorn them in the courts of their Royal Master, even Jesus the Christ.

Moved that the following brethren of the West Bromwich Branch be ordained to the office of Elder, Brothers T. Gainge, Joseph Southwick, John Andrews, Edward Millward, and James Swan; and to the office of Priest, Thomas Smith, Benjamin Broomhead, Henry Stokes, and Walter Hugish; and to the office of Teacher, John Waner and John Groom. Passed.

Moved that Brother J. Andrews preside over the Dudley Branch, and Brother Gainge over the Wednesbury Branch. Carried.

The number of officers present was—29 Elders, 30 Priests, 14 Teachers, 12 Deacons. The meeting adjourned till after dinner.

At half-past two the meeting again assembled, opening in the usual manner, and sacrament was again administered to a great number of Saints, after which Elder Stenhouse, president of the Hereford Conference, and Elder Johnson, president of the Cheltenham Conference, addressed the Saints on the glorious hope they had in the gospel, the privilege they now enjoyed, and looking forward to still more and greater ones than they can yet conceive or anticipate, for it is yet but an omen of an approaching day, whose ray of glory has already sent its bright light across the moral horizon, dispelling darkness, and overcoming error's darker reign.

Elder C. H. Wheelock addressed the Saints in the evening, on the subject of gathering, and the organization of the kingdom, during the reign of righteousness, and we truly say it was a time of refreshing, for great was the manifestation of the Spirit of God, uniting the hearts of all, binding them together with the cords of love, so that it was one heart, one hand and voice in all the councils the day. All our reports from the Branches are cheering, and are happy to state success is crowning our labours on every hand.

The meeting dismissed with every heart well satisfied with the proceedings of the day.

C. H. Wheelock, President,
J. Brook, Clerk.

"JOSEPH, OUR BROTHER, IS DEAD."

Joseph, thou art gone to the world of spirits, far away
In wilds, yea, far from home thy body there doth lay;
To rest with quiet sleep from toil and constant strife,
Until the resurrection morn shall welcome thee to life.

Joseph, how great the chance, how welcome to be free—
From what thy brothers still do witness day by day;
Thy life was short, 'ere called to lay thy body down,
But long enough to gain for thee an ENDLESS CROWN.

Joseph, no longer fight to serve a nation's cause.
Thy spirit now is free to serve celestial laws,
The power of which on earth you did obtain,
To weild it where both *Kings* and *Priests* shall ever reign.

Joseph, thy life, though short, was no less sweet and pure,
Lovely as innocence, the world it never could allure;
Redemption's glorious work for thee shall all be done,
And onward still the heavenly race you there may run.

Joseph, while 'mong thy kindred spirits with power divine,
Illumine regions dark, and let thy light forth shine—
And with thy *martyr'd brother*,* mingle a martyr's cry,
For *vengeance* to go forth with power from on high.

Joseph, when *its* proud work is done, and martyrs cry not known—
All blood aveng'd that oft in innocence has flown;
Father, mother, sister, brothers, shall join with thee,
In praise to him through whom we gain the *victory*.

Joseph, a stronger tie shall bind us then as one,
Than e'er was formed by ties of flesh alone!
The priesthood's seal for thee, no death shall ever take,
While thy lone home, and death, and hell have bonds to break.

Joseph, rest thou in peace, thy works shall follow still,
For thou hast sought to find a life's eternal seal;
Then wait the day when *life*, with priesthood's power to save,
With trumpet voice shall say, '*Thy home is not the grave*.'

S. W. RICHARDS.

* Brother George S. Richards, who was shot dead in the Haunts-mill Massacre, on the 30th of October, 1838, in Missouri.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 22ND OF MAY.

	£	s.	d.
Paul Harrison	0	0	1
Charles Miller	3	0	0
John Ennion	0	2	6
John Legg	0	4	0
Sister Gardner (Tything)	0	2	0
John Johnson	1	2	0
John Swindlehurst	1	1	7
Thomas Nuttall	0	8	0
Carried forward	£6	0	2

	£	s.	d.
Brought forward	£6	0	2
William M'Keachie	2	12	0
William West	1	1	0
William Hughes	1	18	4
Samuel J Lees	0	4	4
Dan Jones	2	0	0
Joseph Wooton	1	2	0
	£14	17	10

NOTICES.

The Office of the MILLENNIAL STAR is REMOVED from 6, Goree Piazza, to 39, TORBOCK STREET, Liverpool. All letters pertaining to the business of the Office should hereafter be addressed to ORSON SPENCER, accordingly.

ERRATA.—At the close of Glasgow Conference Minutes, in the last STAR, read Robert Watson, Clerk, instead of Robert Taylor.

We are compelled, from want of space, to decline inserting the Sonnet by "Lyon." It is, however, in type, and shall appear in our next.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12. JUNE 15, 1847. VOL. IX.

LETTER FROM ELDER ORSON HYDE.

New York, April 7, 1847.

Dear Brothers Spencer and Richards,—I now take my pen to write to you, and through you, to all our good friends in England. I would, most gladly, write private letters to many, if time and circumstances would permit; but, as every minute now seems almost an hour, I trust that our friends will pardon me for any seeming neglect under these circumstances, and be content, for the present, to hear from me through the STAR.

After a long, tedious, and I may say, perilous passage of forty-one days, I arrived here in safety yesterday evening at 6 o'clock p.m. I need not express my joy on gazing once more upon the shores of my native country, nor upon treading its fertile soil, after escaping the perils of the ocean, and the fierce and howling tempests of the deep. We sailed from the Mersey early on the morning of the 24th February. The wind was fair and strong for seven or eight days, and we fondly indulged the hope that we should make the passage in about 16 or 18 days; but this hope was delusive. On the 9th day out, the wind ceased to blow—the clouds passed away, leaving a clear blue sky, with the sun shining in its strength. The elements seemed to repose in silence. Exhausted nature sank in sweet and peaceful slumbers. "Not a breath disturbed the sleeping billow." The night passed away without wind or storm; but, at about 7 o'clock next morning, the wind arose all of a sudden, like a giant refreshed with wine, and commenced an attack upon us, as though it had no other business than to destroy our ship and give us to the finny monsters of the fathomless ocean. All hands were instantly summoned on deck to shorten sail. The royals and top-gallant sails were furled, but when this was done, the men could no longer remain aloft, and every other sail belonging to the ship was torn and rent as if it had been brown paper. Some of the sails that were furled and secured as they usually are, were blown out of their gaskets and torn into shreds. Thus was our ship left completely bare and naked, and exposed to the furious blasts of a merciless "norwester." This continued for twelve long hours. We sustained no other material injury. It then took about a week to mend and patch up sails, which, with the spare ones on board, enabled us to clothe the "Empire" in much better style than those Irish beggars are clad in, that throng the streets of Liverpool. Since that time there has been a succession of gales from the westward, and our ship, like the advocates of truth, made her desired haven against wind and tide.

Our friends in this city are all well; many are preparing to go to the camp. They intend to start on Tuesday next. Many also from Boston, Philadelphia, and from other parts are going; some have already gone. The news from the camp is favourable. All was well according to reports here. The Saints have

started on westward from their encampment, at least many of them, as it is supposed.—The Mexican war news is very interesting. The Americans are carrying all before them. God will use the American arms to break down papal domination, and then do as seemeth him good. The papers will give you all information upon this subject.—There is not flour enough in the city of New York to last the inhabitants four days, it is said. The daily papers say it. It is all shipped off, with the expectation that the canals and rivers would be opened before this time, by which a supply could be received from the west. The western flour is all bought up by European agents, as it is said, and will be forwarded to New York only to be shipped to the different countries of Europe. Things work rather curiously in the "*latter days.*"—Strangism is not dying, but is dead; and lo! it stinketh, as its late advocates say. If we now had about one hundred good and faithful travelling preachers through the United States, thousands would obey the truth. * * *

Yours,

ORSON HYDE.

FOURTH LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

Editor of the Christian Watchman, Boston, Massachussetts, U. S. A.

Rev. and dear Sir,—You, sir, need no argument to convince you that *water baptism* is the first ordinance, after faith and repentance, that initiates the believer into the kingdom of God. The kingdom of God is to be established upon the earth according to the pattern of the heavenly order, which is the first principle taught in the memorable prayer of our Lord Jesus Christ, which prayer will be pertinent to all believers on earth, until the object of the prayer is fully achieved; and the kingdoms of this world have universally become the kingdom of God. And if we were to search the kingdom of God from one end to the other, and from side to side, we should not find a single adult believer in the whole heaven who had not been *baptized* with water. Do you ask why I make such a bold declaration, and how I know this seemingly exclusive and uncharitable truth? I know it, sir, by the voice of God from the heavens, and this voice is to you, as well as me, if you will receive it. Do not you believe the Scripture that saith, except a man be born of the WATER and of the Spirit he cannot enter into the kingdom of God. I know that you believe this Scripture, and am persauded that your ingenious mind will not seek to pervert it from its plain and obvious import.

Whatever an over-jealous mind may fear concerning the state of the penitent thief on the cross, and of devout and upright men that have lived and died in every age of the world, still let God's word be accounted true, and every man that gainsays it be esteemed a liar! No man ever puts on the uniform of Christ's followers, such as is worn by subjects of the kingdom of Christ, until he is "baptized into Christ" for "*remission of sins.*" Hereby he "puts on Christ." When an ambassador of Christ finds a man or woman that heartily repents of his or her rebellion against the laws of Christ, he baptizes him unto repentance for "remission of sins." By the ordinance of baptism, the rebellious subject virtually says, I hereby signify to all men my repentance,—and the lawful administrator as virtually says, on the part of Jesus Christ, whose ambassador I am, (being called by revelation, being authorized to act in his name and for him), I pronounce this person's sins *remitted*, according to his genuine repentance and faith in Christ.

Now, sir, what objection can there be for a man sent from God, to remit sins by baptism in the name and by the authority of the King of heaven? If Christ has power on earth to forgive and remit sins, may He not send forgiveness and remission by another, even by whom he will? And will not such a remission and forgiveness of sins be as valid as though he administered the ordinance of baptism himself? Undoubtedly it will be indisputably valid. And what ordinance is so beautifully

significant as that which expresses both the penitence of the subject and the cordial acceptance of the Ruler and Lord? Has not Jesus Christ a right to remit sins by baptism unto repentance? Who shall say that the penitent believer's sins are not remitted by baptism? Who shall lay any sins to his charge? Is it not God that justifies? Has not Christ died? Has he not a right to say who are fit subjects for baptism? Has he not a right to say by what ordinance sins shall be remitted? He has never said that repentance and faith shall secure remission of sins to any one without baptism. It is not in the power of any man or angel to find a license in the Bible to receive a person into the kingdom of God without baptism. Jesus Christ has never given any license, but on the other hand He has explicitly said, in the most unequivocal language possible, that NO MAN can "enter the kingdom" without water baptism, or being "born of the water." Do you ask if I call baptism a saving ordinance? I reply that repentance and faith will not save any body in the kingdom of God without baptism. Some men whose crimes are unpardonable in this world, may, and doubtless do, repent and believe; but they cannot be baptized for the remission of sins, nor forgiven "until the times of refreshing come from the presence of the Lord in the restitution of all things." Righteous Noah was "saved by water;" and the apostle Peter, rehearsing the fact, says that baptism saved believers in his day in *like* manner.

You, sir, must be perfectly aware that Jesus Christ has said, by the mouth of his servant John, that BAPTISM constitutes no less importance of character than one of the THREE GREAT WITNESSES of adoption and citizenship into the kingdom of God on the earth—the SPIRIT, the WATER, and the BLOOD. These three bear witness on the earth and agree in one. One of these THREE performs the double office of bearing witness on the earth, and also of bearing record in Heaven. Three witnesses appear to be requisite in order to prove our title good to a place in the kingdom of God; and the testimony of these THREE, and nothing less, is recorded in heaven by the Father, Son, and Holy Ghost. Who will dare to say that the THREE in Heaven will accept of the testimony of two witnesses on earth, when God has explicitly said that he requires the testimony of THREE, and nothing less. Do we forget that all men are to be judged out of the books? And if the books show the absence of one WITNESS, and the consequent *disagreement* of the three before named, can that person that is thus deficient of testimony stand acquitted from the books out of which he is judged? By no means! The THREE witnesses will agree in one; and when they agree, the Spirit will bear the testimony of the Water and the Blood to the recording Angel, and these united with his own seal, will be placed on record until the Books are brought forward for judging the nations of the earth.

Futhermore, no man can ever be born of the Spirit until he has first been born of the water. The Holy Ghost will never condescend to become the covenant-guide and instructor, and Holy Comforter of any one, until he has been baptized, or born of water. Have ye received the Holy Ghost *since* ye were baptized? Peter told penitent believers that they might receive the Holy Ghost *after* they were baptized; so said John the Baptist to those he baptized. If in a single instance the Holy Ghost was given before baptism, still it was no part of Christ's instructions to his apostles ever to confer the Holy Ghost until *after* baptism—and then it was to be done by the laying on of hands. Men may receive a measure of the Spirit of God before baptism (even as a child has in embryo the germ of life before parturition); but no one has a large measure of the Spirit, nor has any covenant claim to the Spirit, or in other words, can be born of the Spirit until he has been baptized in water. "Jesus came by water," and was baptized in water for the remission of the original sin of the world. He knew that baptism for remission of sin was necessary as an example, and also that by his *obedience* many might be made *righteous*, even as by the *offence* of one, many were made *sinners*. Jesus needed not only the testimony of water-baptism, but also *after* baptism the testimony of the other witness—the Holy Ghost. The Holy Ghost was a personage inferior in office to himself, but still the Holy Ghost was conferred upon him while coming out of the water in "the form of a dove."

The third witness to adoption is the "Cup of Blessing, or Sacramental Cup of Wine," which, if men drink not, they have no life in them. Now, sir, let us abide

strictly by the "law and the testimony," even as Jesus our pattern has done, and consider nothing unessential which our lawgiver has both enjoined and exemplified for obedience and salvation. Who is prepared to say that the faithful will not take the cup of blessing, even in the heavens, and drink wine in our heavenly Father's kingdom? Who can say that the river of life that proceeds from the throne of God in the celestial city, shall not be employed to perpetuate the remembrance of baptismal water of adoption, and even perpetuate sinless purity, like the leaves of healing that grow on the banks of the crystal stream?

Is it a thing incredible with you, sir, that God should remit sins through baptism? It is with difficulty that I can persuade myself that you are so distrustful of the power or wisdom of God? You read and expound the scriptures from Sabbath to Sabbath. You certainly believe that Naaman's leprosy was washed away by water-baptism in Jordan; you also must believe that men were healed of mortal diseases, by simply looking at a brazen serpent lifted up in the wilderness. Do you not believe that the walls of Jericho fell down under the simple blast of the rams horns? and that the simple touch of the hem of a garment, or of handkerchiefs, was attended with healing virtue to them that believed? Why were the learned and devout Judaic churches surprised that Peter should proclaim to thousands—"be baptized for the *remission* of your sins?" and, on another occasion, even *command* Cornelius, as pious and devout a believer as yourself, to be baptized in order that he might be "saved"—telling the churches in a general circular epistle, that baptism would save them as much as water saved Noah. Why should those same churches withdraw fellowship from Paul because he believed Annanias, saying to him, "arise and be baptized *and wash* away thy sins," even as your church have disfellowshipped me, because I believe as Paul did and obey the same gospel which he preached with all its miraculous gifts, blessings, and priesthood. The secret and solution of the whole surprise of the Judaic and modern churches are, that both overlook the efficacious *simplicity* of Christ's ordinances, and know not the "power of God," by which a mere look, touch, baptismal rite, or the imposition of a hand, may secure blessings as rich as heaven—power as great as Gabriel's—knowledge as high as the throne of God—and life and felicity as endless as eternity!

Greatly blessed, sir, is that man commissioned immediately from the heavens to administer baptism unto repentance for *remission* of sins; and blessed are they who receive remission of sins from the hands of those who act in "Christ's stead." Hence the grateful acknowledgements of David, repeated by Paul—"Blessed are they whose iniquities are forgiven, whose sins are covered." Men who obey the gospel are as well satisfied that their sins are forgiven through baptism, as you, sir, would be satisfied of the validity and legality of a deed, signed and sealed by his excellency the Chief Magistrate of your State. They rejoice in the same, without ambiguity or fear of being deceived. The spirit of bondage and fear (which is in sectarian churches) does no longer wither up their hope, and blight the joy of their acceptance with God. The heavens, that before seemed clouded with dismal forebodings and doubtful omens, that kept the excellent Dr. Payson even, on a tumultuous sea of mental storms and calms, is now clear and tranquil all the day and all the year. They rejoice in the Lord ever more; and they know of a truth, that by keeping the commandments of God, their peace is like the gentle and ever-onward current of a river. Driven from "city to city, and from one nation to another people;" and, "every where spoken against," belied, robbed, arraigned before "magistrates" for thefts, treason, and blasphemy, &c., they are distressed indeed, but not with mental doubts and fears. No; far from it, they are borne down with expulsion from place to place—burning their houses—despoiling their goods under shadow of legal prosecution—whippings—priestly and editorial calumnies! These things, sir, distress their bodies, and cause cold, and nakedness, and hunger, and an uncertain dwelling place; but does not by any means impair their peace in believing, or their joy in the Holy Ghost. None of these things move them.

Yours,

ORSON SPENCER.

LETTER FROM J. L. HEYWOOD, AND ARTICLES OF AGREEMENT.

City of Joseph, Dec. 28th, 1846.

Beloved brother O. Hyde,—I have often felt prompted to write you, but my time has been so occupied, and my feelings so often interrupted by the untoward circumstances in which we have been placed, as to leave my mind in such a state that I could hardly bring myself to the sticking point.

I received your much esteemed favour, written while you were ascending the La Belle river, which was promptly answered and directed to you at Boston, but whether you received the communication I have never heard.

To give you a minute description of the scenes through which we have passed in this place, would transcend the limits of a letter; suffice it to say that the mob which was gathering at the time you left the States, continued to increase until their numbers exceeded 1500 armed men, with about 200 baggage wagons, with sectarian clergymen to preach, and orators to inspire the rabble with the idea that they were doing God service; yes, their commander in chief, Thomas S. Brockman, was and is a Campbelite preacher.

At the time the mob were encamped at Carthage, a compromise was attempted between the mob forces, then commanded by J. W. Singleton and Major Parker, whom Governor Ford had sent to Nauvoo with *ten* men to protect the same against attacks from without.

Propositions were made by Col. Singleton of a cruel nature, requiring the removal of our people in sixty days. Hard as these terms were, when they were submitted to the mob camp, they were rejected unanimously; whereupon Singleton and some other prominent men withdrew, at the same time publishing their withdrawal, stating that the Mormons had agreed to as much, or more, than humanity could ask. The mob immediately placed Brockman in command, and the next day took their line of march for this place, where they arrived on the morning of the tenth of September, and encamped upon the "Hunter Farm." In the meantime, instead of reinforcements from the Governor, Major Flood, of Quincy, in company with John Wood, Esq., Mayor of Quincy, Dr. Conyers, and Mr. Joel Rice, visited the mob encampment, with a hope of turning them from their purpose, but all to no effect; for as they returned to this place, a number of cannon balls were fired in the direction in which those gentlemen were coming. The next day they moved their position, marching towards town on the La Harpe road, throwing cannon ball and grape shot in showers. They were brought to a halt by our domestic cannon (made out of an old steam boat shaft). The next day they commenced an action about one o'clock, which lasted an hour and twenty minutes, when they were repulsed, which seems a miracle, when we consider that about 150 men stood against something like 800 of the enemy. Brother William Anderson and his son, a noble youth aged 14 years, were slain on our side, also a brother Norris; how many of the enemy it is unknown; they acknowledged some twelve wounded but only one killed.

At this juncture of affairs a committee arrived from Quincy, who were instrumental in bringing about a compromise, which saved the effusion of blood, although it operated very oppressively upon the poor Saints, who, contrary to agreement, were forced across the river in great haste. The following month brother Fullmer and myself remained here, the mob holding possession of the Temple and City, brother Babbitt being on a visit to the Camp of Israel. Such a scene I hope never to pass through again. Our houses were frequently searched for arms or secreted persons, contrary to the stipulation of agreement. Since that time, some of the more law-abiding citizens, inasmuch as sundry new citizens were driven as well as the Saints, succeeded in pulling Governor Ford off his nest, and he consequently came here with a force to keep the peace; but, as our letter from brother Brigham says, "who ever knew a fly trap to catch flies in the winter," the mob party laughed the Governor to scorn, and their women presented him with a petticoat, as a testi-

mony of their estimation of his qualities as a military man. Governor French, our present chief magistrate, says mobocracy can not, it *shall not*, rule in Illinois.

Articles of Accommodation Treaty and Agreement, made and entered into this Sixteenth Day of September, A.D. 1846, between Almon W. Babbitt, Joseph L. Heywood, and John S. Fullmer, trustees in trust of the Church of Jesus Christ of Latter-day Saints of the one part, and Thomas S. Brockman, commander of the posse, and John Carlin, special constable and civil head of the posse of Hancock County, of the second part, and Andrew Johnston, chairman of the citizens of Quincy of the third part:—

1.—The city of Nauvoo will surrender. The force of Col. Brockman's to enter and take possession of the city to-morrow, the 17th of September, at three o'clock p.m.

2.—The arms to be delivered to the Quincy Committee, to be returned on crossing the river.

3.—The Quincy Committee pledge themselves to use their influence for the protection of all persons and property from violence; and the Officers of the Camp and men pledge themselves to protect all persons and property from violence.

4.—The sick and helpless to be protected and treated with humanity.

5.—The Mormon population of the city to leave the state, or disperse as soon as they can cross the river.

6.—Five men, including the trustees of the Church, and five clerks with their families (Mr. Pickett not to be one of the number) to be permitted to remain in the city for the disposition of property, free from all molestation and personal violence.

7.—Hostilities to cease immediately, and ten men of the Quincy Committee to enter the city in the execution of their duty as soon as they think proper.

We, the undersigned, subscribe, ratify, and confirm the foregoing articles of accomodation treaty and agreement, the day and year first above written.

THOMAS S. BROCKMAN, Commander of the Posse.
JOHN CARLIN, Special Constable.
ALMON W. BABBITT, JOSEPH L. HEYWOOD, JOHN S. FULLMER, } Trustees of the Church of Jesus Christ of Latter-day Saints.
ANDREW JOHNSTON, Chairman of the Quincy Committee.

Yours in the new and everlasting covenant,

JOSEPH L. HEYWOOD.

MR. THOMPSON'S LETTER ON THE WEALTH OF THE ROMISH CHURCH IN MEXICO.

Washington, May 13, 1847.

The organic paper broadly hints at the sequestration of the church property of Mexico, upon information that the church has advanced and will continue to advance funds for the prosecution of the war against the United States. The policy of this project we do not now intend to discuss; but simply, for the gratification of public curiosity, to look a little into the affairs of the church, its finances, &c.

By an estimate before us, the church property of Mexico is set down at the following valuation:—

	DOLLARS.
Real property in town and country	18,000,000
Churches, houses, convents, curates, dwellings, furniture, jewels, precious vessels, &c.	52,000,000
Floating capital, with other funds, and the capital required to produce the sum annually received in alms	20,000,000
Total	90,000,000

An estimate entirely too small: for Gomez Farias sets down the total value at 160,000,000 dollars, which is, doubtless, nearer the mark. No one, however pretends to know the value of the coin, jewels, and ornaments belonging to the various churches, which have been accumulating ever since the establishment of the catholic religion, and their real estate has been constantly increasing in amount

and in value. They own many of the finest houses in the city of Mexico and other cities, (the rents of which must be enormous,) besides valuable real estates all over the republic. Almost every person leaves a bequest in his will for masses for his soul, which constitute an incumbrance upon the estate; and thus nearly all the estates of the small proprietors are mortgaged to the church. The property held by the church in mortmain is held at 50,000,000 dollars.

Gomez Farias is the only man who has persevered in the movement for the confiscation of the church property. He attempted it in 1834; but was put down by a revolution. He attempted it again in 1847, and has been again ruled out of power. One of the best men in the country, we hope he may live to see the power of the church subservient to the power of the people.

To give some idea of the wealth and magnificence of the church, we extract from the recent book of Hon. Waddy Thompson, on Mexico, the following pictorial description of the interior of the cathedral of the city of Mexico. Mr. Thompson says:—

"The cathedral, which occupies the site of the great idol temple of Montezuma, is five hundred feet long by four hundred and twenty feet wide, (larger than the capitol of the United States). Like all other churches in Mexico, it is built in the Gothic style. The walls, of several feet thickness, are made of unhewn stone and lime. Upon entering it, one is apt to recall the wild pictures of the "Arabian Nights." It seems as if the wealth of empires was collected there.

"The clergy of Mexico, do not, for obvious reasons, desire that their wealth should be made known to its full extent; they are, therefore, not disposed to give very full information upon the subject, or to exhibit their gold and silver vessels, vases, precious stones, and other forms of wealth. Quite enough is exhibited to strike the beholder with wonder. The first object that presents itself on entering the cathedral is the altar, near the centre of the building. It is made of highly wrought and polished silver, and covered with a profusion of ornaments of pure gold; on each side of this altar runs a balustrade, enclosing a space of about eight feet wide, and eighty or a hundred feet long. The balusters are about four feet high, and four inches thick in the largest part; the hand-rail from six to eight inches wide. Upon the top of this hand-rail, at the distance of six or eight feet apart, are human images, beautifully wrought and about a foot high. All of these, the balustrade, hand-rail, and images, are made of a compound of gold, silver, and copper—more valuable than silver. I was told that an offer had been made to take this balustrade, and replace it with another of exactly the same size and workmanship of pure silver, and to give half a million of dollars besides. There is much more of the same balustrade in other parts of the church. I should think, in all of it, not less than three hundred feet.

"As you walk through the building on either side there are different apartments, all filled, from the floor to the ceiling, with paintings, statues, vases, huge candlesticks, waiters, and a thousand other articles, made of gold or silver. This, too, is only the every day display of articles of least value, the most costly are stowed away in chests and closets. What must it be when all these are brought out, with the immense quantities of precious stones which the church is known to possess! And this is only one of the churches of the city of Mexico, where there are between sixty and eighty others, and some of them possessing little less wealth than the Cathedral; and it must also be remembered that all the other large cities, such as Puebla, Guadulajara, Guanajuato, Zacatecas, Durango, and San Luis Potosi, have each a proportionate number of equally gorgeous establishments. It would be the wildest and most random conjecture to attempt an estimate of the amount of precious metals thus withdrawn from the useful purposes of the currency of the world, and wasted in these barbaric ornaments, as incompatible with good taste, as they are with the humility which was the most striking feature in the character of the Founder of our religion, whose chosen instruments were the lowly and humble; and who himself regarded as the highest evidence of his divine mission, the fact that 'to the poor the gospel was preached.'

"I do not doubt but there is enough of the precious metals in the different churches of Mexico to relieve sensibly the pressure upon the currency of the world, which has resulted from the diminished production of the mines and the in-

creased quantity which has been appropriated to purposes of luxury, with a surplus left to pay the cost of much more tasteful decorations in architecture and statuary made of mahogany and marble."

Such is the description, and such the opinions of the Hon. Waddy Thompson, late United States minister to Mexico. We have only to say, that if the administration then, should put all these church treasures under the law of "military contributions," it would be a vast relief to Mr. Secretary Walker, and those loans and treasury notes, to say nothing of the humanity and christianity, or profanity, or whatever else you may please to call it, of breaking up, demolishing, extinguishing, and eradicating that oligarchy of the hierarchy.

The purpose of the Administration, we believe to be, to scare the clergy of Mexico to terms; but it remains to be seen whether this threat will not have directly the contrary effect. We hope the Administration may not be deceived in this particular.

As a further evidence that the Mexican clergy absorb the fat of the land, and fatten upon the sweat of the people, we subjoin some of the salaries of the church bishops, &c., as estimated in 1802; and they have rather increased than diminished since that time, notwithstanding the exhausting civil wars that have wasted the resources of the nation and the people at large, and debarred the development of the resources of the country, even to the destruction of the progress that had commenced under the slow motions of the viceroys of Old Spain:—

ANNUAL SALARIES.

Archbishop of	Mexico	130,000 dollars.
The Bishop of	Pueblo	110,000
"	Valladolid	100,000
"	Guadalajara	90,000
"	Durango	35,000
"	Monterey	30,000
"	Yucatan	20,000
"	Oaxaca	18,000
"	Sonora	6,000

The clergy, regular and secular, number about 10,000, or at least twelve thousand, including lay brothers of convents, and other subordinates. In 1827, the regular clergy was divided into fourteen provinces, possessing 150 convents, and some 2,000 friars.

There are six colleges in the quasi republic of Mexico for the propagation of the faith, to which are attached some sixty-two missions, twenty of which are in Upper California—a larger number, by all odds, than will be hereafter required in that section of the country, after its occupation by Colonel Stevenson and his military settlers.

While the church has thus been accumulating resources in the midst of a series of civil wars, extending through nearly half a century, including the outbreak with Old Spain, the State, up to 1842, presents the following deficit of indebtedness:—

Internal debt	18,550,000 dollars.
English debt	60,000,000
United States claims and interest, say	10,000,000
Copper to be redeemed	2,000,000
Loans and claims	1,500,000
	92,050,000
Add probable expenses of the war with the United States, to April, 1847	50,000,000
Total debt	142,050,000

—which presents the republic of Mexico to the world in the most deplorable condition of any nation upon the face of the earth, since the reign of terror in France. The only hope for such a country appears to be to blot it out from the map of nations or to re-organise it upon a liberal platform—the treasures of the church to be used as a "military contribution" in the work. W.

AMERICAN VICTORIES IN MEXICO.

(From the Herald for Europe.)

The list of victories achieved in Mexico, since May 7, 1846, one year ago, now stands in the following order:—Palo Alto, Resaca de la Palma, San Pasqual, Los Angelos, Mesa, Monterey, Buena Vista, San Francisco, Sacramento, Vera Cruz, El Embudo, Pueblo de Taos, Mora, La Canada, El Bracito, Alvarado, Cerro Gordo, Tuspan.

These particulars, and this long list of victories, possess the deepest interest to every American. They have gone to Europe in the steam-ship Sarah Sands, and although we, as a nation, are now too powerful to care a button for the whole of Europe, still we can do no harm in sending these details thither, for the purpose of exhibiting to the people of the old world that we are strong, determined, and united, and can, by a little exertion, perform great deeds.

We have shown that, in a military point of view, we are equal to any emergency. We shall yet show that we have the capacity to turn our military genius to a good account—for the regeneration of Mexico, and the benefit of the whole civilized world.

LATEST NEWS FROM AMERICA.

Philadelphia, May 14, 1847.

The New Orleans *Picayune* has received an account of the killed and wounded at Cerro Gordo.

There was no officer of the regulars killed—14 were wounded; 39 privates were killed, and 196 wounded. Of the volunteers 1 officer was killed, and 7 wounded; 3 privates killed, and 48 wounded. Total, 42 killed, 265 wounded. Letters received express confidence that General Shields will recover.

The inquiry, in the American community, now is, having conquered all that is important or valuable of Mexico, what is to be done with the conquered territory? The opinions on this point are conflicting. The high-toned portion of the Administration party insist upon the Government holding all they have or may conquer until the Mexicans pay the expenses of the war. They say the army shall be supported by contributions levied upon Mexico, &c.

On the other hand, there is another party that advocates an abandonment of all conquests, or substantially so, contending that whatever territory it may be deemed expedient to retain shall be honestly paid for, at its real or true value. Between these two extremes there are a variety of opinions. What are the precise views of the Executive is not known. It is considered, I believe, a State secret.

One thing, however, many think is definitively settled, so far as the Administration is concerned. Not an inch of territory, of any value, which they may have the power to hold, will they ever surrender. Every act, every movement, indicates such a design. What the American people will ultimately require their government to do is in the womb of Time. I yet hope and believe that they will indignantly spurn the idea of being recorded on the pages of history as freebooters and robbers.

In the present state of public affairs, I shall hazard no other opinion as to the future policy of the Government on the question of peace and war, than that above expressed. The partizans of the Executive are amassing fortunes. They will, therefore, continue to laud Mr. Polk and the war. I neither know nor hear of any honest effort by those in power to terminate the conflict. A few weeks will probably develop more fully the views of the President and his Cabinet. The latest accounts from Mexico would lead us to the conclusion that they were preparing for a guerilla warfare.

On the 28th of April it was rumoured at Jalapa that Mr. Bankhead, the British Minister, has renewed his offers of mediation between Mexico and the United

States, and that when the last diligencia left the city of Mexico, the Congress was acting upon his propositions, whatever they may have been.

A most unpleasant collision has taken place in California, between Commodore Stockton and Lieutenant-Colonel Freemont on the one side, and General Kearney on the other. I pretend not to judge who is in the wrong; but I may safely state that public opinion is strongly against the Commodore, and in favour of the General. When Kearney presented his authority as Governor, Stockton refused to recognize it, and defied his authority.

One charge against Colonel Freemont, it is said, is making improper and incorrect reports to the administration for sinister purposes. It is further said, that the General is only awaiting the arrival of troops to sustain him, and he will then, probably, arrest Stockton and Freemont as mutineers. Within the last ten days, it is announced the Cabinet have had two conclaves on this serious subject. Freemont is the son-in-law of Colonel Benton.

It is also stated, that Mr. Marcy, Secretary of War, sustains General Kearney, while Mr. Mason, Secretary of the Navy, deems it his duty to uphold the acts of his subordinate. This is, for the President, an unpleasant dilemma, to say the least of it, as it may produce unhappy results.

The Latter-day Saints' Millennial Star.

JUNE 15, 1847.

SOME may have expected that our volume would be closed with the twelfth number of the STAR; but our predecessor, Elder Orson Hyde, it will be recollected, gave notice in a former number of the STAR, that the present volume would be completed with the twenty-fourth number, in December next, when an index will be printed.

We insert the letter of brother Heywood, accompanied by the articles of agreement entered into between the "mob party" and the Trustees of the Church, on the part of the citizens of Nauvoo, as a matter of historical record, to be read in generations to come. Even the leader of the mob party, Col. Singleton, was outdone by the merciless barbarity of the force that he led; and APPALLED at their cruelty, he left them and returned home, saying that the Saints had acceeded to all that humanity could ask. Yes: the Saints have long acceeded to all that humanity could ask! Yea, more! They are a spectacle to all men of patient endurance, of robbery, spoiling of goods, and loss of fathers, sons, wives, and daughters, for to satiate cruel bigoted priests, and the idle and avaricious. It may seem surprising that even priests, professing the religion of the meek and lowly Jesus, should be among the foremost in such cruel persecutions against the Saints. But intelligent devout priests were among the foremost, thirsting for the blood of Jesus. Even Pilate, like Col. Singleton of Illinois, and Gen. Doniphan of Missouri, had some compassion and bowels of mercy towards suffering humanity; but the priests had none towards Jesus in Palestine, or towards Joseph in Missouri, or towards the plundered Saints in Illinois. And should we not beware of those priests in England as well as America and Palestine, that first show their hatred of the righteous, by preaching against them from the chapel and church, and closing the doors of their houses of worship? Will not that same spirit of evil speaking soon lead them to acts of violence, and even blood-guiltiness? "He that hateth his brother is a murderer." When you hear men preaching against Saints (with whom they are not acquainted), and stirring up "vile men of the baser sort" to deeds of inhumanity and cruelty, or lend the influence of their station to sanction

such deeds, and to belie the faith and character of the righteous, you may know that they hate their brother, and would, ere long, murder him, when in their power.

The news from the American and Mexican war is of much importance in the history of nations. The American army has overrun a very considerable portion of the Mexican dominions, and is fast approaching to the ancient and populous Capitol of Mexico. It is well if these successes of the Americans do not serve to inflate that young republic, that grasps at boundaries as wide apart as the Atlantic and Pacific, with pride and vain glory. Our extract from the London *Times* shows an account of no less than eight American newspapers printed in Mexico. One of these is published by the Latter-day Saints, at Yerba Buena. We are happy to find a contemporary newspaper, of our own faith and policy, printed in that interesting portion of the American continent. We trust the time is not far distant when another similar press, established in Oregon or Vancouver, shall contribute to form the mind of the increasing population of Western North America, according to knowledge and truth. We are also happy to learn from the St. Louis paper, as extracted in another column, that the extraordinary skill, intrepidity, and power of endurance, as manifested by the Saints' battalion, in accomplishing great and rapid marches through deserts and mountains, and unbridged rivers, are appreciated by the United States. The enterprise of the Saints in traversing half of the globe, and planting an intelligent colony with schools and printing presses,—and in exploring the wilderness and climbing the mountains under privations unprecedented, in the day of their calamity being fed by quails,—even by the outstretched arm of the Almighty; surely these things should not be kept under a bushel from the knowledge of the world. It is surely the dawn of the great day of God Almighty. While the earth famishes and many die from pestilence and hunger, the Lord remembers his covenant people; and as the ravens ministered to Elijah when driven from his country, even so He sends his anointed ones meat from heaven, and his angel goeth before them, and the desert and solitary places are made glad. Those who are acquainted with the prophesies and history of the Book of Mormon must be aware that the American continent is to be the scene of great events,—and those events are near at hand. It matters not by whose arms the rod of the oppressor is broken, and the bands of priestly wickedness are sundered. The fierce wrath of one nation may be employed to chastise and humble another people; and they in their turn be scourged by the fiercer wrath of another more powerful than themselves. Thus, He will "dash the nations of the earth as a potter's vessel." The long reign of intolerance that has darkened the dominions of Mexico must receive a fatal blow from American arms, and the more tolerant genius of American institutions. The multiplication of the press, and the colonization of American and European citizens in the midst of that land, renowned for its pyramids and ancestral monuments, will soon tend to make the western coast of North America one of the most interesting portions of the world. We shall not marvel if it is the greatest depôt of emigration to be found in modern times. The climate has about every variation known to any part of the earth—the productions are consequently as varied; and "there remaineth very much land to be possessed," almost without money and without price. The United States will doubtless hold out strong encouragements to emigrants to effect an early settlement in their newly acquired territory; and, probably, Great Britain will not be a whit behind the young republic in granting encouraging facilities to emigrants to settle in Oregon and Vancouver, lest the footing the latter has acquired on the western coast of America is lost, through the insatiable ambition of the States.

CONFERENCE MINUTES.

TROWBRIDGE.

This conference was held, according to previous appointment, in the Middle Rank Chapel, Conigree, on Sunday, March 14. The meeting was called to order at half-past 10 a.m., when Elder Halliday proposed that Elder P. M. Westwood act as president of the meeting, which was carried unanimously. The meeting was then opened by singing the 1st hymn, and prayer by the President, who made some remarks on the object of the meeting, and gave some valuable instruction to the Saints and officers upon their duties. The representation of the different branches was called for, when it was represented that the Trowbridge Branch contains 64 members, 1 Elder, 3 Priests, and 2 Deacons. The West Livington Branch, including some Saints at Stoke, contains 19 members, 2 Priests, and 1 Teacher; the Eastanton Branch contains 16 members, 1 Priest, and 1 Teacher; the Road Branch contains 11 members, 1 Priest, and 1 Deacon, making in the whole, 110 members, 1 Elder, 7 Priests, 2 Teachers, and 3 Deacons. The case of two females in the Eastanton Branch was then laid before the conference, when they were cut off for apostacy; also one female in the Trowbridge Branch was cut off for refusing to repent of drunkenness. The meeting then adjourned till half-past two p.m. The afternoon meeting being opened, Elder Halliday delivered a short address on the present distress of the nations, after which three persons, which had been baptized, were confirmed, and the sacrament was then administered. The meeting then adjourned till six o'clock p.m. The evening meeting being opened, and there being a great number of strangers present, Elder Westwood preached a discourse from Hebrews iv, 9:—"There remaineth, therefore, a rest to the people of God." The conference was then closed with a blessing.

P. M. WESTWOOD, President.
WILLIAM DUELL, Clerk.

EDGE HILL.

This conference was held at the house of brother James Phelps, Edge Hill, on Sunday, March 14th, 1847. The meeting opened in the usual way, and in consequence of Elder Johnson being sick, it was voted that Elder George Halliday preside over this meeting, and that brother J. Tingle act as clerk. The number of officers present, were 5 elders, 6 priests, 1 teacher, and 3 deacons.

After some remarks had been made by the president on the necessity of being prompt in business, the following branches were represented:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Brangreen	12	1	2	1	0	0
Pouncil	26	1	4	1	1	0
Edge Hill	22	2	2	0	1	1
Woodside	17	2	1	1	1	1
Viney Hill	31	1	2	0	1	2
Total	108	7	9	3	4	4

The above branches were all represented in good standing, and a spirit of love and union was in their midst.

The following propositions were then put to the meeting and carried unanimously:—That James Price be ordained to the office of a Teacher—That Elder James Tingle keep a general record of baptisms, &c., for this conference—That this conference sustain the Twelve Apostles as the leaders of this church—That this conference sustain Elders Orson Spencer and F. D. Richards as the presidents of the British Isles; after which the meeting closed in the usual way.

The Afternoon meeting opened in the customary manner, when the President delivered a powerful address, which was followed by many of the Saints bearing testimony to the work.

Some few were confirmed, the sacrament administered, and some children bles-

sed, when the meeting came to a close; after which the Saints sat down to a feast provided for them, when all seemed to enjoy themselves, and, from the feeling manifested, it was indeed the communion of Saints.

GEORGE HALLIDAY, President.
JAMES TINGLE, Clerk.

CHELTENHAM.

This Conference was held in the Temperance Room, Cheltenham, on Sunday, March 21st, 1847.

The meeting opened in the usual way. Elder J. Johnson, president, Elder James Balinger, clerk.

Officers present—12 elders, 9 priests, 4 teachers, and 4 deacons.

The President addressed the meeting at some length, and showed the responsibility resting upon him and his brethren in the priesthood, and urged the officers to keep all envy and jealousy from their midst, and to pray for wisdom to guide them in the work of the Lord.

The representation of the following branches was then taken as follows:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	REC.	BAP.
Cheltenham	117	5	7	2	3	3	10
Apperly	30	2	1	0	0	0	0
Norton	27	2	1	1	1	1	2
Frogs Marsh	27	1	2	0	0	0	2
Caudle Green	45	2	3	2	1	0	2
Compton	10	1	2	1	0	0	0
Gloucester	20	1	2	0	0	3	0
Total	276	14	18	6	5	7	16

The standing of the several branches was then taken, and the accounts were of a cheering nature, all being in general good standing.

The following propositions were then put to the meeting and carried unanimously —That brother Thomas Stevens be ordained to the office of Deacon—That brother Shurmer be ordained to the office of priest—That brother William Day be ordained to the office of a Teacher—That brother William Dean be ordained to the office of Priest—That brother George Shill be ordained to the office of Priest—and That brother Daniel Guinell be ordained to the office of a Deacon.

Some remarks were then made by the President, calculated to build up the Saints in the faith.

The minutes of the Edge Hill conference being read (another part of the Cheltenham conference), it was resolved that they be received by this conference.

The meeting was addressed by Elder John Barradel, who lately returned from the Camp, who gave a short account of his experience in America.

After Elder Thomas Smith, from Leamington, had addressed the meeting for some time, the meeting broke up to prepare tables for tea. The Saints then sat down to a comfortable repast.

In the evening the meeting opened in the usual way, when after some remarks by the President, the following propositions were put to the meeting and carried unanimously—That this conference sustain the Twelve Apostles as the leaders of this church—That this conference sustain Elders Orson Spencer and F. D. Richards as presidents of the British Isles—That each Branch be provided with a book, to record baptisms, &c.—That a general book for the conference be provided, and that Elder James Balinger keep the book—That the Cheltenham branch sustain Elder Edmund Robins as presiding Elder—That Elder John Alder preside over Norton Branch.

The ordinations and confirmations were then attended to, after which the meeting was addressed by Elders Johnson, Haliday, and Smith, each of whom spoke at some length in a bold and powerful manner.

The meeting was then closed in the usual way. Thus ended a day of rejoicing, for among the number who were assembled, there was not a countenance but seemed to beam with joy and delight.

JOHN JOHNSON, President.
JAMES BALINGER, Clerk.

LIVERPOOL.

This Conference was held on the 28th of March, 1847, and the meeting having been called to order at the usual time, it was proposed and seconded that Elder Simeon Carter preside over the meeting, and that James S. Cantwell act as clerk. Carried unanimously.

After singing and prayer, the representation of the branches was called for, when the numbers appeared as follow :—

	MEM.	H. P.	SEVTS.	ELD.	PRSTS.	TRA.	DEA.	BAP.	C. OFF	DEAD.
Liverpool, by Elder J. Marsden ...	403	1	1	15	26	12	5	20	20	5
North Wales, by Elder L.D.Butler	74	0	0	4	8	4	0	0	0	0
Tranmere, by Elder Gibbon	45	0	0	1	3	1	2	3	7	0
Prescott, &c., by Elder Frodsham	20	0	0	1	1	2	1	5	0	0
Newton, by Elder William Lovatt	35	0	0	4	4	1	1	0	0	0
Warrington, by Elder John Evans	17	0	0	1	1	1	0	3	0	0
Total.....	594	1	1	26	43	21	9	31	27	5

The number of officers present was then called for, when there appeared 1 high priest, 1 of the seventies, 18 elders, 17 priests, 5 teachers, and 4 deacons.

The President then placed himself before the church, stating that if there was anything against him since he was appointed to preside over the conference, he was there to answer for it. He did not know of anything against him, nevertheless he stood there to answer to it if any, or to claim a renewal of confidence, which he ought to possess if he must act efficiently as president over the conference.

Elder James Marsden responded in the name of the branch, stating that we had unshaken confidence in our esteemed president; that the spirit of light and truth, union and concord dwelt amongst us. There had been a marked improvement in the branch since he had come to preside over us—the spirit of our offices seemed to rest upon us more, and we were more determined to magnify our calling, and push on the great work of the Lord. It was consequently moved and seconded that we pass a vote of confidence in the conduct of Elder Simeon Carter, and sustain him as far as in us lies as president of this conference. Carried unanimously.

The President then called for a vote of confidence in Elder James Marsden as president of the branch, stating that he had nothing against him, but quite the contrary, as he had always found him willing to obey his counsel in all things and in possession of the spirit. He would move that he be also sustained by a vote. Carried unanimously.

The feelings of the branches of St. Helens and Prescott were requested regarding Elder William Frodsham as president, when brother John Moore, of Prescott, responded, and it was voted that he be sustained.

Expressions of confidence were also taken for Elders J. D. Butler, of North Wales—Elder William Lovatt, of Newton—Elder John Evans of Warrington, all of which were responded to, and voted to be sustained in their various places as presidents.

The President stated, that in as far as he knew, there was nothing against them; they were also willing to obey his counsel, and push on the work of the living God. The vote was carried unanimously.

It was moved and seconded that the branches of Birkenhead and Tranmere be organized in one, to be called the Birkenhead branch; and that Elder John Parry take charge of the same as president; and that Elder James Marsden take the watch-care of the whole, and see that there are efficient Elders supplied to preach there from time to time.

The President then said he would now call for the ordination of some to various offices; he said the time had now come to do a work, and that there was no time to spare; we had but *one hour* to work, and although there was a dearth of corn, let us lay to and gather in a good harvest of souls. It had been signified to him by the Spirit, that the following persons be ordained to the office of Elders.

The following brethren were nominated, and voted to be ordained, viz.:—Matthew Hicks,—Thomas Taylor,—John Cheetham—Peter Okell—Caleb Parry—William Parry—and George Chappel; and that John Hughes be ordained to the office of Priest; and that Hugh Davies be ordained to the office of a Deacon.

The President then stood up, and said that when he first joined the church he had not the most distant idea that he ever would be called upon to preach the gospel in the capacity of a travelling Elder; but almost immediately after entering the church, an individual stood up and prophesied that he would be ordained and go forth to the nations to preach the gospel; he said he was not qualified to do so according to the wisdom of this world, but the Spirit of God had qualified him for it, and it came to pass as was prophesied. He called upon the Elders and other officers of the church to magnify their callings, and to clear themselves from the blood of this generation, or else they would be guilty of their sins; he told them not to fear, but to trust in their heavenly Father. He said, that on one occasion, having to preach at a certain place, and not depending on the spirit for matter, he quickly exhausted his stock of knowledge, and wanted to prevail on another Elder with him to preach, but not being able to do so, he felt he had to throw himself on the guidance of the Spirit of God; setting aside the wisdom of man, he felt his tongue unloosed, and his heart inspired; he could preach the eternal principles of truth with ease and freedom. He said there was no time to idle, and if they were faithful at all times, God would bless them and fill their mouths, and they would not speak their own words, but the words of the Lord.

Elder James Marsden opened the meeting in the afternoon by singing the hymn on the 12th page.

Brothers John Parry, Thomas Thomas, Joseph Hall, and Elias Hall, were called upon to administer the sacrament, after which the aforementioned brethren were ordained under the hands of Elders Carter, Butler, and Marsden.

The President then called on those Elders, &c., to renew their licenses, and the newly ordained to receive theirs; he requested a subscription among the Priesthood to defray the expense of getting them up, and that they be signed by the President and Clerk of the conference.

The President then spoke of the sick among us, and said he would give counsel on that subject; he had observed that the Saints were generally destitute of faith in doctors' physic, but in consequence of the law of the land forbiding the burial of the dead without a doctor's certificate, the Saints were compelled to employ one, and consequently were at a great expense in the purchase of medicine, which was not generally used; hence a needless waste of money that might be put to a better purpose, viz., the work of the Lord, the support of the travelling Elders among them. His counsel was this, that when any of their families were seized with *dangerous* illness, they were to send for him immediately, and if he was not in at the time, they were to leave word, with their correct address, and he would come as soon as possible; in the mean time they were to go for the nearest Elder in their own neighbourhood, or if they had faith in one more than another they were to go for him, and by this means honour the Priesthood in their calling. He said no medicine would do any good, because they had not faith in it; he also said that if the Saints heeded his council, not one in fifty would die, except the Lord had positively determined it, having a work for them to do in another state of existence. It was the privilege of the Saints to live out all their days, and the Lord intends them to do so; he said we had not secured all things here. He said, I want you to obey my counsel, and do just as I counsel you to do; he called on the officers to be up and doing, and he said he felt as if they would obey counsel. He then called upon the Saints to purchase each a book, and to write a history of their lives, and the circumstances of it, viz., birth, parentage, childrens' names, dead and living; fathers' names, mothers, grandfathers, grandmothers, great-grandfathers, great-grandmothers; in fact, all our progenitors as far back as we possibly can get a knowledge of; name of wife before marriage, brothers, sisters, uncles, aunts, &c., dead or living; dates of birth, death, &c.; where born, when, the circumstances of birth; how you came by a knowledge of the gospel, when baptized, where, by whom; when ordained, to what office, if progressively; by whom confirmed, where; if re-baptized, when, where, and by whom; if re-confirmed, when, where, and by whom. He called on the Saints to keep a strict record of all these things, and when they go to Zion, to take it with them, or if the Lord should call them by death, to send it by a faithful Saint to Zion, that they might be had in everlasting remembrance there.

Elder James Marsden then said, after what had fallen from the lips of our esteemed president, he felt to rejoice greatly, and also felt stirred up to magnify his office and calling, and heed the counsel given by an inspired servant of God through the power of his holy spirit.

Elder L. D. Butler bore a strong and faithful testimony to the work of the Lord, in spirit and in power, which recommended itself to our understandings and cheered our hearts.

It was then moved and seconded, that the proceedings of this conference be published in the STAR. Carried unanimously.

Moved and seconded, that we adjourn this conference until the last Sunday in June. Carried unanimously.

SIMEON CARTER, President.
JAMES S. CANTWELL, Clerk.

VARIETIES.

AMERICAN NEWSPAPERS IN MEXICO.—There are already eight American newspapers regularly published in Mexico, viz., the *Flag* at Matamoras, *Sentinel* at Tampico, *Eagle* at Vera Cruz, *Chronicle* at do., *Star* at Jalapa, —— at Monterey (New Leon), *Californian* at Monterey (California), and a Mormon paper at Yerba Buena, ditto. Of the whole number, two are in the department of Tamaulipas, one in that of New Leon, three in that of Vera Cruz, and two in California. Another will soon, in all likelihood, be established in Puebla, another at San Luis Potosi, and two in the city of Mexico.

MORMON COLONY IN CALIFORNIA.—The *St. Louis Union*, of the 4th of May, states that the advent of the Mormon Battalion to California, has been followed by the publication of a a paper at Yerba Buena, in which the doctrines of the Latter-day Saints are promulgated. The successful march of this battalion shows the skill of its commander in overcoming the most formidable obstacles on the route. The distance from Santa Fé is about 1100 miles. and the march was made through mountains and over deserts, where for days neither food or water for the men, nor forage for mules and horses could be procured. The battalion was composed of infantry companies. The main body of the exiled Mormons is still on the plains near Council Bluffs, and north of Missouri. They have suffered great privations during the winter, and the news of the safe arrival of their brethren in California will increase their desire to resume their journey westward.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 7TH OF JUNE.

	£	s.	d.
John Johnson	£1	0	0
L. D. Butler	1	10	9
Robert Christie	1	19	6
L. N. Scovil	1	14	10
Thomas Stevenson	0	11	8
John Halliday	0	12	4
William M'Keachie	3	0	0
Alfred Shaw	2	15	0
Carried forward	£13	4	1

	£	s.	d.
Brought forward	£13	4	1
Thomas Nuttall	0	12	0
Francis Jackson	0	10	0
James Bond	1	5	0
Robert Holt	1	16	8½
William Frodsham	0	6	0
John Parkinson	2	13	11
William Broomhead	2	16	1
	£23	3	9½

	£	s.	d.
March 6th. Thomas Nuttall	£0	11	10
April 25th, Alfred Shaw	3	10	0

NOTICES.

Elder Samuel W. Richards's address henceforth will be 270, Parliamentary Street, Glasgow.

Elder Moses Martin's address is at Mr. Poulter's, 8, Cumberland Street, John Street, Blackfriars Row.

We are again obliged to leave out, in our present number, the Sonnet by Lion. It shall, if possible, appear in our next.

All agents or others having funds in hand, arising from the sale of "Times and Seasons," or "Plates of the Prophet addressing the Indians," are respectfully requested to remit the same to this office, at their earliest convenience, and thereby enable me to meet certain demands upon them which are now due.

F. D. RICHARDS.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 13. JULY 1, 1847. VOL. IX.

NEWS FROM AMERICA.

GUERILLA WAR ON THE RIO GRANDE.

Camp in San Augustin, April 4, 1847.

I this day send to the Adjutant Inspector of the National Guards the following instructions.

I learn, with the greatest indignation, that the Americans have committed a most horrible massacre at the rancho of the Guadalupe. They made prisoners, in their own houses, and by the side of their families, twenty-five peaceable men, and immediately shot them. To repel this class of warfare, which is not war but atrocity in all its fury, there is no other course left us than retaliation; and in order to pursue this method, rendered imperative by the fatal circumstances above mentioned, you will immediately declare martial law, with the understanding that eight days after the publication of the same, every individual who has not taken up arms (being capable of so doing) shall be considered a traitor, and instantly shot.

Martial law being in force, you are bound to give no quarters to any American whom you may meet or who may present himself to you, even though he be without arms. You are also directed to publish this to all the towns in this State, forcibly impressing them with the severe punishment that shall be inflicted for the least omission to this order.

We have arrived at that state in which our country requires the greatest sacrifices; her sons should glory in nothing but to become soldiers, and as brave Mexicans to meet the crisis. Therefore, if the army of invasion continues, and our people remain in the towns which they have molested, they deserve not one ray of sympathy; nor should any one ever cease to make war upon them. You will send a copy of this to each of your subordinates, and they are authorized to proceed against the chiefs of their squadrons, or against their colonels or any other, even against me, for any infraction of this order—the only mode of salvation left. The enemy wages war against us, and even against those peaceable citizens who, actuated by improper impulses, desire to remain quiet in their houses. Even these they kill, without quarter; and this is the greatest favour they may expect from them. The only alternative left us, under these circumstances, is retaliation, which is the strong right of the offended against the offending. To carry this into effect attach yourself to the authorities. Your failing to do this will be considered a crime of the greatest magnitude. All the officers of the troops are directed to assist you in carrying out this order, and it is distinctly understood there shall be no exceptions. Neither the clergy, military citizens, nor other persons shall enjoy the privilege of remaining peaceably at their homes. The whole of the corporation shall turn out with the citizens, leaving solely as authority of the town one of the members who

is over the age of sixty years; at the same time, if all of the members are capable of bearing arms, then none shall be excepted; leaving to act some one who is incapable of military service. You yourself must be an example to others, by conforming to this requisition. And I send this to you for publication, and charge you to see it executed in every particular, and communicate it also to the commanders of your squadrons in your city, who will aid you in carrying into effect these instructions; and in fact you are directed to do all and everything which your patriotism may prompt. God and Liberty!

ANTONIO CANALES.

PROCLAMATION OF GENERAL SCOTT.

Head-Quarters of the Army, Jalapa, May 11, 1847.

THE GENERAL-IN-CHIEF OF THE ARMIES OF THE UNITED STATES OF AMERICA TO THE MEXICAN NATION.

Mexicans! The recent events of the war, and the measures adopted in consequence by your government, make it my duty to address you—to show you truths of which you are ignorant, because they have been criminally concealed from you. I do not ask you to trust my words (though he who has never falsified them has a right to confidence,) but to judge of these truths by facts within the view and knowledge of you all.

Whatever may have been the origin of this war, which my country saw itself forced to undertake by irremediable causes, which I learn are unknown to the greater part of the Mexican nation, we regard it as a necessity; such is it always to both belligerents, and reason and justice, if not forgotten on both sides, are in dispute, each believing them its own. You have proof of this truth as well as ourselves; for in Mexico, as in the United States, there have existed, and do exist, two opposite parties, desiring—the one peace, the other war. But governments have sacred duties from which they cannot depart, and often these duties impose, for national reasons, a silence, and a reserve sometimes displeasing to the majority of those who, from views purely personal, or individual, make opposition. To this a government cannot pay any regard, expecting the nation to place in it the confidence merited by a magistracy of their own election.

Reasons of high policy and of continental American interest precipitated events in spite of the circumspection of the cabinet of Washington, which ardently desiring to terminate its differences with Mexico, spared no resource, compatible with honour and dignity, to arrive at so desirable an end; and when it was indulging the most flattering hopes of accomplishing its aim by frank explanations and reasonings, addressed to the judgment and prudence of the virtuous and patriotic government of Gen. D. J. Herrera, the misfortune least looked for dispelled this pleasant hope, and at the same time blocked up every avenue which could lead to an honourable settlement between the two nations.

The new government discarded the national interests, as well as those of Continental America, and elected in preference foreign influences the most fatal to the future of Mexican liberty and of the republican system, which the United States hold it a duty to preserve and protect. Duty, honour, and dignity itself, impose upon us the necessity of not losing a season of which the monarchical party was taking violent advantage, for not a moment was to be lost, and we acted with the promptness and decision necessary in a case so urgent, to avoid thereby a complication of interests, which might render our relations more difficult and involved.

Again, in the course of civil war, the government of Paredes was overthrown. We could not but hope this would prove a fortunate event, and whatever other administration might represent the government, it would be less deluded as well as more patriotic and prudent, if it looked to the common good, weighing probabilities, its own strength and resources, and especially the general opinion as to the inevitable results of a national war. We were deceived, as perhaps you, Mexicans, were also deceived in judging of the true intentions of Gen. Santa Anna, whom you recalled, and whom our government permitted to return.

From this condition of things the Mexican nation has seen what have been the results—results lamented by all, and by us sincerely; for we appreciate, as is due,

the valor and noble determination of the unfortunates who go to battle ill-fed, worse governed, and almost invariably outraged by deceit and perfidy.

We have witnessed, and we cannot be taxed with partiality for lamenting, with astonishment, that the heroic deportment of the garrison at Vera Cruz, in its valiant defence, was aspersed by the general who had just been defeated and put to shameful flight by a force far inferior to that which he commanded at Buena Vista; that this general, rewarding the insurgents and promoters of civil war in Mexico, heaped outrages on those who had singularly distinguished themselves by a resistance beyond what could be expected, and of admirable decision.

Finally, the bloody event of Cerro Gordo has shown the Mexican nation what it may reasonably expect if it longer continues blind to the true situation in which it has been placed by some generals, whom it has most distinguished and in whom it has most confided.

The hardest heart would be moved to grief in contemplating the battle fields of Mexico a moment after the last struggle. Those generals whom the nation has, without service rendered, paid for so many years, with some honourable exceptions, have in the day of need betrayed it by their bad example or unskilfulness. On that field, amongst the dead and dying, are seen no proofs of military honour, for they are reduced to the sad fate of the soldier—the same on every occasion, from Palo Alto to Cerro Gordo—the dead to remain unburied, and the wounded abandoned to the charity and clemency of the conqueror. Soldiers who go to fight, expecting such a recompense, deserve to be classed amongst the best in the world, since they are stimulated by no hope of ephemeral glory, of regret, of remembrance, or even of a grave.

Again, Mexicans of honorable pride contemplate the lot of peaceful and laborious citizens in all classes of your society. The possessions of the church menaced and held out as an incitement to revolution and anarchy; the fortune of the rich proprietors pointed out for plunder to the ill-disposed; the merchant and the artisan, the laborer and the manufacturer, burdened with contributions, excises, monopolies, taxes upon consumption, surrounded with restrictions and charged with odious internal customs; the man of letters and the stateman, the man of liberal knowledge who dares to speak, persecuted without trial by some faction or by the rulers who abuse their power; criminals unpunished and set at liberty, as were those of Perote —is this, then, Mexicans, the liberty which you enjoy?

I will not believe that the Mexicans of the present day are wanting in courage to confess errors which do not dishonor them, and to adopt a system of true liberty of peace and union with their brethren and neighbors of the North; neither will I believe that they are ignorant of the falsity of the calumnies of the press, intended to excite to hostility. No! public sentiment is not to be created or animated by falsehood. We have not profaned your temples, nor abused your women, nor seized your property, as they would have you believe. We say this with pride, and we confirm it by your own bishops and by the clergy of Tampico, Tuspan, Matamoras, Monterey, Vera Cruz, and Jalapa, and by all the authorities, civil and religious, and the inhabitants of every town that we have occupied. We adore the same God, and a large portion of our army, as well as of the population of the United States, are Catholics, like yourselves. We punish crime wherever we find it, and reward merit and virtue.

The army of the United States respects, and will always respect, private property of every description, and the property of the Mexican church.

Mexicans! the past cannot be remedied, but the future may be provided for. Repeatedly have I shown you that the government and people of the United States desire peace, desire your sincere friendship. Abandon, then, rancorous prejudices, cease to be the sport of individual ambition, and conduct yourselves like a great American nation; leave off at once colonial habits, and learn to be truly free, truly republican, and you will become prosperous and happy, for you possess all the elements to be so. Remember that you are Americans, and that your happiness is not to come from Europe.

I desire, in conclusion, to declare, and with equal frankness, that, if necessary, an army of 100,000 could promptly be brought, and that the United States would not terminate their differences with Mexico (if compelled to do so by force of arms)

in any manner uncertain, precarious, or less dishonouring to yourselves. I should insult the intelligent of this country if I had any doubt of their acquaintance with this truth.

The order to form guerilla parties to attack us, I assure you, can procure nothing but evil to your country, and no evil to our army, which will know how to proceed against them; and if, so far from conciliating, you succeed in irritating, you will impose upon us the hard necessity of retaliation, and then you cannot blame us for the consequences which will fall upon yourselves.

I am marching with my army upon Puebla and Mexico—I do not conceal it; from those capitals I shall again address you. I desire peace, friendship, and union—it is for you to select whether you prefer war; under any circumstances, be assured I shall not fail my word.

WINFIELD SCOTT.

EXTRACT FROM THE SPEECH OF THE HON. THOMAS H. BENTON, OF MISSOURI.

(*From the St. Louis Union, May* 14.)

Mr. B. passed to a new subject—and which had not yet excited the public attention—but which in his opinion was pregnant with much danger, and required early attention. It was not a question of foreign war, to be settled by arms or diplomacy, but of domestic legislation, to be settled by public opinion, and by votes. He alluded to the slavery propagandist resolutions, introduced into the Senate towards the close of the late session, and which he stigmatized as a fire-brand on the day of their introduction. On their face these resolutions contemplate a subversion of the Union, throwing the guilt of the subversion upon those who oppose their enactment into law; at the same time they propose what no citizen of a non-slaveholding State can ever stand, and what many from the slaveholding States, himself in the number, would not stand if they could. They propose the abolition of all compromises past and future, on the slavery question, and treat as violators of the rights of the States, and of the Constitution, and as subverters of the Union, all who will not agree to extend slavery to all the territories of the United States, even to the most remote and hyperborean—to Oregon itself, in the latitude of Wisconsin and the Lake of the Woods. They go the precise length of the northern abolitionists, and with the same practical consequence, only in a reversed form. The abolition creed is, that the admission of slavery in any part of the Union is a violation of the Constitution, and a dissolution of the Union; the new resolutions declare the prohibition of slavery in any territory of the Union, is a violation of the Constitution, and of the rights of the States, and a subversion of the Union! so true it is that extremes meet, and that all fanaticism, for or against any dogma, terminates at the same point of intolerance and defiance.

The first effect of this new slavery creed, which the South was summoned to adopt most summarily, would be to establish a new political test for trying the orthodoxy of all candidates for the Presidency; and as no Northern man could stand such a test at home, the whole of them would be knocked in the head, so far as the South was concerned, at a single lick. The next effect of these resolutions, adopted in the non-slaveholding States, would be to put an end to the present political division of parties, and to substitute a new party in the South (with its antagonist in the North) bounded by geographical lines, and founded on the sole principle of slavery propagandism. The third effect of these resolutions would be that which is stated hypothetically on their face, namely, the subversion of the Union.

Seeing these resolutions in this dangerous point of view, he (Mr. B.) had stigmatized them as a fire brand on the day of their introduction, and had since deprecated their application to the Oregon bill, by which the Oregon people were left without law or government for a year longer. Many persons thought him too prompt in denunciation of these resolutions; perhaps the same persons thought him too prompt in denouncing the Oregon joint occupation treaty in 1818—the treaty which gave away Texas in 1819—the treaty of annexation in 1844—and all the measures of the Tyler adminstration which led to the Mexican war in 1846! but the truth might be that he was not too fast, but themselves too slow. The resolutions appeared dangerous to him, and he struck them at their first apparition in the Senate

chamber. He had done his duty; he has sounded the alarm; it was for the people of the United States—all the friends of the Union—to do the rest. There was no Jackson now to save the Union by a voice, like the command of destiny, proclaiming that, "it shall be preserved."

EXTRACTS FROM MR. BENNETT'S LETTERS FROM EUROPE.

Paris, April 26, 1847.

I should not at all be surprised, if the opening of the Prussian Diet were to be the beginning of a social, political, and religious revolution in Europe, that will surpass any event of the kind that ever took place in the world. In Germany, there are nearly fifty millions who write and speak the same language, are animated by the same ideas—possess the same traditions—entertain the same general purposes of reform in all the departments of existence. There is also much more correct political knowledge among the Germans than among the French. Germany has a great many large cities—but no single capital to which every other city looks up for fresh news—and first ideas. It is the aggregate active intellect of Germany that produces public opinion and moral weight—and not the sudden *emeute* of a turbulent population, set in motion by agitation, in a single capital. A revolution in Germany will be a slow, gradual, certain, onward process, like the rise of the tide or the growth of a forest—and not a sudden explosion, containing equal proportions of liberty and licentiousness—to be succeeded by despotism or corruption in all the avenues of society and government.

I trust that before this can reach New York, every anticipation that we now entertain of General Taylor, will have come out right end uppermost. His talents —his moderation—his wisdom—his modesty—the simple dignity of his dispatches, and his conduct in the field and in the council, have already created in Europe a greater name for American capacity and power, than any event since the revolution or the deeds of Washington. Whatever be the character of the motives which caused the Mexican war, there is no getting rid of that business without fighting it out at any cost. The United States must exert at once sufficient force to close it gloriously. The governments of Western Europe are only waiting a chance to interfere to our disadvantage. I have heard it said that secret overtures have been made here by agents from Mexico, to establish a monarchy there, in order to check and oppose, on the American continent, the progress of those republican ideas which have their principal central power in the United States. I am perfectly sure that all the leading governments on this continent would gladly embrace any policy that had for its object the curtailment and diminution of the power and influence of the United States, which threatens to be the great leading republican power throughout the civilized world. Direct hostilities with the United States are too dangerous to the commercial interests of France and England, to venture upon that kind of policy, but indirect aid and assistance furnished to Mexico, to enable that nation to carry on the war, would, no doubt, be gladly adopted, particularly if it were coupled with a prospect of establishing a monarchy in Mexico, as a direct counterpoise to the United States.

If the Mexican war continue another year, and if it should not be followed up with brilliancy and decision on the part of the United States, the American people may expect some very grave and very important intervention, or attempt at intervention, on the part of Europe. The monarchies of Europe are only waiting for a proper chance to form a coalition for this purpose. They hate, and fear, and deprecate the American republic, as a central point of great influence and great injury to the government systems of Europe. This dangerous republican power has been fearfully increased of late, by the establishment of steamers across the Atlantic, the rapidity and interchange of political intelligence, and particularly by the last great development, that of the capacity of the United States to carry on a war by sea and land, against ten millions of people, at the same time that they had the means of feeding the starving populations of Western Europe by their surplus food, and actually, in one outburst of charity, of a few weeks' duration, send 1,000,000 dollars worth of provisions to the hungry people of Ireland. In France, with a population of 35,000,000, the aggregate contributions to the sufferers on

the Loire—to their own people—only reached 500,000, or only one-half what the United States—a population of 20,000,000—have given to Ireland.

We are decidedly in the first stage of a great transition in the civilized world. Europe and America now form, and are forming a single community of nations. Steam, electricity, the press, applied to all the practical purposes of life, have removed mountains and oceans that formerly separated different nations. The United States has entered upon a new era of her wonderful history, and her statesmen, her politicians, her generals, her journalists, ought to study that position, and take advantage of every element favourable to her progress in a right direction. A calm, quiet, and philosophical investigation of the governments and nations of Europe, is more necessary than ever to the public men of America. We act, and think, and write, not alone for an American community, but for a community in Europe, who are always ready to judge us hastily and harshly; who hate our free institutions, dread our increasing power and influence, and would adopt any policy, consistent with their own safety, to check our progress, disgrace our arms, or dismember our Union. Europe looks backwards, America looks forward. The future of the United States opens a prospect of unbounded happiness and influence, if the people and their public men are true to themselves and wise in their generation. The prospect of Europe, as far as the eye of prediction can accurately reach, is full of changes, commotions, tumults, insurrections, and revolutions—leading, probably, after a long series of events, to peace and probable prosperity, under more liberal system of governments.

HAIL-STORMS.

Two miles Northwest of McDonough, Ga., May 18, 1847.

A correspondent of the *Herald for Europe* says:—I have heard of large hail, but never saw any until yesterday (Monday). About four o'clock p.m., a cloud came from the northwest with considerable wind, hail, and rain—some of the hailstones were as large as turkey or goose eggs. I had no convenient way of weighing any, and never thought at the time to measure any of them. But I picked up some, say near three hours after they fell, and this morning, at 8 a.m.—16 hours after they fell—measured some of the largest, and found one to measure 4¾ inches by 3¾. A gentleman about one mile in the direction the cloud came, told me he measured one an hour after it fell which measured 10¼ inches in circumference, and another gentleman measured one 9¼ inches in circumference, immediately after it fell. In the direction of the body of the cloud, north of me, crops are very much injured, and I learn east of me also, they are much worse. I was just at the edge of the cloud of hail. The hail was as large as any person might wish to see. I heard of persons telling of hail much larger than any I have spoken of, but that was only guess. Where the largest hail fell, I understand the ground was just about covered. At my house the largest hailstones were scattering, say about a yard apart.

The Marietta *Helicon* of Thursday, the 20th instant, says:—"A severe hailstorm passed through our county on Sunday night last, doing, we understand, considerable injury to crops. And on Monday night again, we had a heavy shower of hail for well nigh half-an-hour, while the wind blew a heavy gale and the rain fell in torrents. On Tuesday the air was so cool as to render fire comfortable throughout the day."

The Atlanta *Enterprise*, of Thursday, the 20th instant, has the following paragraph:—"We learn, by private letter, that there was a very heavy hail storm at or near Social Circle, on Tuesday evening last. Our correspondent writes that there were lumps found after the storm had abated, from the size of a musket-ball to that of a hen's egg, and that it lay several inches deep on the ground. He further states that both corn and cotton in that neighbourhood have been entirely destroyed by the hail—so much so that several farmers have commenced ploughing up their cotton crop to replant the land in corn."

The La Grange *Chattahooche*, of the same date, alludes to it thus:—"A few miles southwest of the village, we learn that the hail fell in large quantities, and in pieces of several ounces weight. Whole fields of corn were levelled with the

ground and beat to pieces, while fences were scattered and trees blown down, without number. We have no intelligence of the extent of injury done, but believe that the severest of the storm was felt only through a small section of country."

The Montgomery (Alabama) *Journal*, of Wednesday, the 24th, thus speaks of the same storm:—"On Monday, about three o'clock p.m., there was one of the most violent hail storms that has ever been experienced here. The ground was literally covered with hailstones of various sizes. We measured some that were over six inches in circumference. Trees were, to a considerable extent, stripped of their leaves, and gardens suffered considerably. We have not heard the amount of injury down to cotton and corn, but it must be great. Those fond of fun and frolic gathered large quantities of hailstones, some of which are still preserved. They were employed extensively in making ice-cream during that and the next day."

The Macon (Georgia) *Journal and Messenger*, of the 19th instant, contains the following account of another:—"A most violent and destructive hail storm occurred in the lower part of Bibb and Twiggs counties, on Thursday last. The cloud was about one mile wide, and passed in the southeastern direction. The storm commenced about twelve o'clock, and continued for nearly half an hour with great violence. Some of the hailstones were as large as a hen's egg, and the quantity which fell was so great that in some places it did not all melt in six hours. We are informed by a planter residing in the region of the storm, and who witnessed it, that the destruction of the growing crops of corn and cotton was very great."

California, United States, February, 1847.

In September, October, and November, about 1400 emigrants arrived in San Francisco, 200 of them by sea, the remainder in about 180 wagons. The Mormons, via Cape Horn, and Governor Boggs, via the mountains, have had the pleasure of again seeing each other on these shores, where man may come, but can go no further.

The emigrants have less trouble each year in crossing the mountains, as the road becomes better. The first house or rancho they generally reach, belongs to Mr. Johnstone, an Englishman, who will this year, with other settlers, be better prepared to have provisions for the new comers. From Johnstone's they proceed to Capt. Sutter's. By next October there will be other settlers established; in 1848 very many more. Even this year the emigrants will not find at the Sacramento much to purchase. They should all bring more coffee and sugar than they do, and take great care of their stores and oxen on the road. Horses for the journey are worth but little; mules not much more; some light oxen prove the best. Many of the emigrants last year brought some few goods, which were soon disposed of. By reason of the wars, they sold FFF powder in 25lb kegs for 25 dollars; lead, 25 cents per lb.; caps, five dollars per 1000, payable in Mexican dollars. People meet the wagons to buy up their articles, also their guns, swords, pistols, and rifles. All the emigrants who joined Col. Fremont, obtained a sale of their horses, saddles, and rifles, and 25 dollars per month for six months.

We expect three or four thousand emigrants will reach the Sacramento this year. Very few of those who arrived in 1846 have had time to look for lands, but have had a fine opportunity to serve the country at 25 dollars per month, and very few entered the ranks, because that sum was an object—sport and ambition to have a fight urged on many; but they only saw the Californians at a distance—they were not to be caught. A Californian can get a very good gallop out of a horse that an American has turned loose, because he cannot spur him out of a walk; the former can carry the latter behind him at that. These Californians and their horses know each other, and appear to have a private understanding together.

As an American is a pure descendant of an Englishman, he, therefore, knows more than any one else, and does not imagine a native of California can teach him any thing, and acts accordingly, but cannot get into the trick of riding double in a gallop on a tired horse, arraying a lance in one hand, carbine in the other, and the bridle reins between his teeth.

VARIOUS EXTRACTS FROM THE AMERICAN PAPERS.

We have letters and papers from Guatemala to the 26th of March inclusive, from which we learn that the State of Guatemala has erected herself into an independent republic, having withdrawn from the confederacy of the republic of Central America. Whether the other States will permit, or recognise this, or not, is yet unknown. It is our firm conviction they will not, and that another civil war will be the result of this act on the part of Guatemala.—*Balize (Hon.) Observer, April* 10.

General Kearny was joined about the 9th of January, at San Diego, by Lieu.-Colonel Cooke, with the battalion of Mormons under their command. Great praise is bestowed on Col. Cooke, for the condition in which he brought his command in. It is said that all his men were in fine health, with their arms as bright as when they set out on the march—in excellent discipline, and without any serious loss. —Soon after being joined by Col. Cooke, General Kearny, with the Mormons and dragoons, proceeded to Monterey, where he was when our informant left. There he had been joined by the two artillery companies from Baltimore. We cannot learn from our informants, that any portion of Colonel Stevenson's command from New York had arrived. Commodore Shubrick had joined General Kearny at Monterey; but we are unable to learn what their operations would be. The question of the right to act as Governor of the territory, was still in dispute between General Kearny and Commodore Stockton. It was understood that Gen. Kearny intended setting out on his return about the 1st of July, but the state of affairs, it was supposed, might delay his departure —*St. Louis Republican, May* 17.

The *California Star* (a Mormon paper) of the 23rd, gives the particulars of the troubles near Santa Clara. A lieutenant of the navy, with six marines, whilst in the interior on business, were surprised and taken prisoners by armed Mexicans. Captain J. B. Hull, Governor of that district, sent a company of regulars under Captain Marston, and a company of volunteers under Captain Smith, to rescue the prisoners. The enemy retired from his fortified camp near Yerba Buena, and made a stand not far from Santa Clara. Our forces brought their cannon to bear on the enemy, and in a few hours, induced them to send in a flag. Nothing was known, of a certainty, of the missing launch, under Midshipman Montgomery.—*St. Louis Union, May* 19.

ISTHMUS OF TEHUANTEPEC.—The *N. Y. Courier* publishes a communication from Mr. Benjamin H. Wright, in reference to the letter of Mr. Dallas, on the subject of the projected union of the Atlantic and Pacific Oceans, at Tehuantepec; in the course of which the former remarks that a charter was granted, as therein stated, to Don Jose Garay, but that the latter has transferred his privilege to a company in London, who are awaiting only the subsidence of faction in unfortunate, distracted Mexico, and next, the restoration of complete tranquillity in the adjustment of differences with this country, and the consequent withdrawal of a hostile army and navy, in order to proceed with the enterprise.—Mr. Wright then goes on to say—"Mexico having thus formally, for a term at least, conveyed away her right over this channel, and this having become vested in neutrals *anterior* to the commencement of hostilities with the United States, it will, I suppose, become a question how far the United States Government may interfere with respect to rights and privileges legitimately held, and such as custom hitherto has recognized in all the international intercourse. If the work was already executed and legally in the possession of foreigners, through a regularly chartered privilege, no one would think of disturbing the latter. The right is as perfect now, although the work is not thus advanced, unless it has reverted to Mexico, and been taken advantage of by the latter on account of non-compliance with some of the conditions, working thereby a forfeiture. Of this I am not aware.

The *Californian*, of February 13, says that it learns by an arrival from Yerba Buena, that a party of emigrants, 60 in number, left on the other side of Californian mountains, had suffered severely. Nineteen started for the valley, but only seven arrived, having been compelled to eat the dead bodies of their companions to save themselves from starvation. Among the survivors were two girls. A public meeting was held at once in Yerba Buena, and 800 dollars raised for the relief of

the sufferers in the mountains. Messrs. Ward and Smith offered their launch, and Passed Midshipman Woodworth, with a small party started up the river with the intention of disembarking at the foot of the mountains, and going on foot with packs of provisions, to save the sufferers. The distressed party lost their cattle on the salt plains, at Hasting's Cut Off—a route which never should be travelled.

THE MORMONS.—There has been, it seems, an irreconcileable split among the Mormons at San Francisco. The little volcano has been rumbling for some time, and has at last broke forth in flame. The result of this explosion will be to throw them into different parts of California. In this dissevered state they will undoubtedly do more good than a distinct community. They have habits of industry that can make them extensively useful; they are a plain, laborious, frugal people, and little deserve the opprobrium cast upon them.—*Californian.*

EMIGRANTS.—We have noticed for several weeks past, various parties of emigrants to the west, passing through the city. An unusual portion of them are well dressed, intelligent persons, from the eastern states. We think they are the most substantial persons who have gone west for a long time. We have noticed none apparently in better circumstances.—To our surprise a gentleman who has every opportunity of knowing, assures us the great majority of them are *Mormons.* We have no doubt, from our informant's knowledge, that such is the fact. It is a source of deep regret that numerous families—for the parties included a considerable number of such—should have been led away by this strange delusion.—*Pittsburgh Gazette.*

NEW ERA IN NAVIGATION.—On the 20th inst. the three masted schooner New Brunswick anchored outside Chicago harbor, loaded with 18,000 bushels of wheat, with which she had cleared for Liverpool. She goes by the way of the Welland Canal and St. Lawrence. This is the first clearance of the kind ever made from the inland waters of the great lakes for an European port, and constitutes a new era in the history of navigation.

NAVIGATION OF THE ST. LAWRENCE.—Steamboats left Montreal on Thursday, May 6, for Quebec. Considerable difficulty was anticipated in passing through the lake, which was still covered with ice. So backward is the season that the first of May was celebrated at Nicolet, by planting a May pole, decorated with fancy coloured ribbons in the ice of the St. Lawrence. Such an event, it is said, never before occurred within the remembrance of the oldest inhabitant.—*Detroit Daily Advertiser.*

FIFTH LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

Editor of the Christian Watchman, Boston, Massachussetts, U. S. A.

Rev. and Dear Sir,—The subject of my fifth letter is one of surpassing importance. It is, sir, the "GIFT of the HOLY GHOST," by the laying on of hands. The magnitude of the subject warrants me to say, in few words, what belongs to it, without those copious scripture references which you can look after at your leisure. If you will honestly listen to my description of the office-work of the Holy Ghost, you will clearly perceive that, since the time Jesus left the earth, it is more extensive and important than even the work of the other personages of the Godhead. The Holy Ghost performs the double office of a WITNESS on earth and a RECORDER in heaven. Being an unembodied personage, he can move among men without the danger of being mobbed and killed, as was not the case with Jesus Christ. He takes up the work of man's redemption, just where Jesus Christ left it, and has a distinct part to act until the second coming of Christ, that in due time He also may obtain glory with the Father even as Jesus does—yea, a fulness of the Godhead by himself. According to promise he came on the day of Pentecost, either with a retinue of sanctified spirits, or in the simple unity and grandeur of his own potent agency, and filled the house. He then disbursed among the disciples a variety of tongues—gifts for men which the Conqueror had promised. With the

keys of revelation, peculiar to his office, he unlocked their understanding (with perfect impunity to himself) and bore witness that Jesus was Christ. His testimony not only confirmed the disciples, who had been previously baptized, beyond the shadow of all further doubt, but convinced some thousands of the sin of unbelief. He immediately informed Peter, to whom Christ had promised to send the keys of Presidency over the church by the Holy Ghost (for he could do nothing till the Holy Ghost should bring them), that He, the Holy Ghost, would ever be an attendant upon penitent believers that should be "baptized for remission of sins," whenever his ministers should lay on hands. He authorized him to make a solemn standing PROMISE to this effect, viz: that the Holy Ghost's presence as a WITNESS to truth should invariably follow the imposition of hands. But he also gave him to understand, that none should lay on hands or preach but such as should be called by revelation, even as was Aaron. He assured him that he would henceforth abide with the church, and enable obedient believers to work certain miraculous signs, such as healing the sick, casting out devils, nullifying the properties of poison wickedly administered, and speaking with new tongues—and these and other confirmations of the truth should invariably attend the true church to the end of the world, or as long as true believers continued on the earth; and if these miraculous signs did not follow believers, they might know that they were rejected of God, as reprobate silver is rejected of men. The Holy Ghost further informed him, that He was the LIVING WITNESS on earth, in connexion with the WATER and the BLOOD, and sealed up the testimony of all the witnesses concerning all believers on earth, and then took them to Heaven and recorded them in the BOOKS, by the mutual agreement of the Father and the Son, against a time of awards and punishments. He also informed him that he always obtained a perfect knowledge of Jesus Christ's mind touching all church transactions on the earth, and faithfully communicated the same to chosen men and believers, according to their capacity to receive and use such knowledge; and should continue to act in this Office of enlightening and comforting the church, "until they all come to the unity of the faith and the measure of the stature of the fulness of Christ," which he possessed before he left the earth. And he would also communicate Christ's mind concerning the destinies of nations, and the judgments, famines, and pestilences, &c., with which Jesus Christ would visit the earth. The Holy Ghost would also reveal the deep purposes of God, not only concerning the future glory of the Church, but also concerning individuals that lived before the foundations of the world, and what would be their state in worlds that are future. And even all things that Jesus Christ knew concerning the interest, salvation, and endless felicity and glory of the church—and the misery and final undoing of such as obey not God, the Holy Ghost would communicate in visions, dreams, and revelations. Thus the earth would be filled with knowledge, and Christ would again return here with all the departed saints, and literally bring down a celestial city of splendid mansions—even the New Jerusalem—and God would once more dwell with men in peace.

Let it be understood, that not only apostles, but all obedient believers in the primitive age had the gift of the Holy Ghost, and consequently the "spirit of prophecy." He that hath the "testimony of Jesus, hath the spirit of prophecy." How do men have the testimony of Jesus? I answer, through the agency of the Holy Ghost. Let it be understood, and marked with INDELIBLE EMPHASIS, that the HOLY SPIRIT is the GREAT WITNESS on earth—that He, the spirit of truth, has transmitted the mind of Jesus to believers in visions, dreams, prophesyings, &c. For this purpose Jesus sent the SPIRIT into the world, that he might reprove the world of sin, of righteousness, and of judgement. The spirit, though unimbodied, now acts in all the authority, influence, and power that Jesus himself would do if He were on the earth in very person. But He acts upon and through the body of Christ, which is the Church; through the spirit's possession of the Church, it displays the "MANIFOLD WISDOM OF GOD." Whatever varied and abundant wisdom Jesus himself possessed, the true Church ever has in a measure, and is destined to have, even to perfect fulness —"the fulness of his stature." But how is the true Church to show forth all the omniscience and potency of Jesus? I answer, sir, by the Spirit of God that is in

the Church, by the "laying on of hands." By this spirit it is signified to Paul what shall befall him at Jerusalem; and also that the true Church shall cease from off the earth, with all its miraculous gifts and blessings, before the second coming of Christ. By the same spirit, John saw that an angel would Again come in the midst of heaven to restore the original primitive gospel to the earth. By the same spirit Zechariah heard and saw the Angel that should bring it, speak to a "young man." Isaiah saw the young man take a sealed Book from the earth that should be a "marvellous work and wonder," confounding the "wisdom of the wise." By this spirit the Camp of Israel saw and heard seventy Elders prophecy the very hour and moment that hands were laid upon them. Paul saw and heard more than twelve disciples speak "with tongues and prophecy," as soon as the "Holy Ghost" was conferred by "laying on of hands." No sooner had Annanias laid his hands on Saul, than the Holy Ghost, ever faithful to his "promise," filled the person of Saul, and opened his eyes. The same spirit signified to Philip a mission to Gaza, and after he had baptized the Ethiopian, caught him away with power. By it also, Sampson stretched forth an arm of omnipotence and slew a thousand men; and at another time overthrew a large and capacious building, being filled with people, besides containing three thousand men and women upon the roof. And by the same spirit, in this day, the blind have been made to see, the lame to walk, and the deaf to hear, and hundreds of persecuted, famishing Saints, on the banks of the Mississippi, have been miraculously fed by quails, as ancient Israel were fed in the wilderness.

Now, sir, can you tell me why sin and blasphemy against the Holy Spirit constituted a more heinous and unpardonable offence than sin against the "Son of Man?" Surely there is an importance attached to the office-work of this DIVINE AND MARVELLOUS WITNESS on the earth, that deserves attention. If there is no forgiveness of such an offence, it becomes all men, not only to hear before they judge, but also to judge "righteous judgment." Jesus Christ has told us that He placed in His Church apostles and prophets, with gifts of miracles, tongues, &c. These gifts were the gifts of the spirit; and you will not deny that the Spirit of God, so far as the New Testament speaks of Him, was a Spirit of Almighty Power, as displayed in numerous gifts and ways. Now, sir, what has become of this miraculous and almighty spirit? Has he ceased wholly from the earth? If so, then the WATER and the BLOOD are the only witnesses now left on the earth. But perhaps you will say that the same spirit still remains without exercising his miraculous gifts and powers, (seeing they are not now necessary). Shall we then understand that this Almighty Spirit is still on the earth, and in the diversified and conflicting Churches, and comparatively silent and inefficient, with holding from these Churches (which are by supposition the BODY of Christ), his majestic displays of supernatural power in prophecies, healings, tongues; causing the dumb ass to speak with man's voice, causing powerful armies to flee before the pursuit of one man? and yet the world is perishing for lack of knowledge, and christianity losing ground every day. Might we not as soon think the spirit has grown old to dotage, or lost his first love, or been beguiled into other pursuits of less importance? Surely He never wrought so lazily, or in such imbecility and indifference in any other age, when true believers or prophets were on the earth? Strange, indeed, sir, that he should drop off so suddenly his royal robes of prophetic, miraculous grandeur and power, to become the silent and inefficient inmate of more than six hundred clashing, contentious Churches, that are yearly subdividing into minute fragments, to the confusion of all common sense throughout boasting Christendom! What a falling off of the spirit's power, and of the spirit's light and unity! Will the Holy and Eternal Spirit of God endorse such a powerless distracted state of things, as being in any way connected with His presence on the earth, or in any way the result of His doings? No, sir, by no means. For the honour of this illustrious personage, let us never ascribe to HIM such a powerless distracted organization of heterogenous ignorance and imbecility, as modern Christianity presents in contrast with ancient Christianity. The heavens may well blush with shame at this modern picture, purporting to be the Kingdom of God on the earth. If it is the Kingdom of God, how shorn of its miraculous strength! How are the prophets and seers covered!!

How dim that fine gold that once shone resplendent with the celestial lustre of prophetic visions!! Then men spoke as they were moved by the Holy Ghost, and the sick were healed, and he that lied to them was paralized in instantaneous death, at times.

Orators "boast," as it is written of them in these "perilous times," of the spread of Christianity. Christianity spreading! Where is the evidence of its increase of power or knowledge? Where the least signs of approximation to "unity of faith," and the "full stature measure of Christ" in "manifold wisdom and power?" Where the ornamental beauty and symmetry of the Bride that is preparing for the marriage feast of the Lamb? How many ten thousand years must elapse before it can be said of Christianity, "the Bride hath made herself ready!" "clear as the sun, fair as the moon, and terrible as an army with banners." Surely, since her prophets have lost their power "to quench the violence of fire, and subdue kingdoms, and stop the mouths of lions," and her servants and handmaids to see visions, &c., the beauty of the Bride has failed—her breasts have diminished—her face is wrinkled—her eyes are dim and cannot see afar off; she is no longer a chaste virgin espoused to one husband—but she has as many husbands as sects, and yet none of those with whom she is now living can be called her husband. Now, sir, will the Spirit join with such a *bride*, and say to Jesus the Great Bridegroom, "come!!" the Bride hath made herself ready! No, sir, the Spirit of God will say, I never knew you; depart from me, you pusillanimous, benighted, powerless, contentious christianity. "Thou Aholibah and Aholibamah, thy lewdness is in all high places;" "thou hast played the harlot with many lovers—yea, thou hast even hired lovers" (with human inventions), instead of commanding admiration by the grace of thy "seers," and the "visions of thy handmaids," and the "healing power of thine Elders." Thou shalt be burned with fire.

In humble assurance of your willingness to see the unsheathed glittering sword of truth, I have the pleasure to subscribe myself your humble servant, for Christ's sake,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

JULY 1, 1847.

INVITATION.—Having long felt the necessity of having some uniform card of invitation to be distributed throughout England, so far as practicable, we have inserted the "Invitation" as a *form*, and intend to print 20,000 copies, price not to exceed seven shillings per 1000. If the several conferences approve of the plan, let the Elders seek places for preaching, either in open air or otherwise, and fill the blank parts of the card accordingly, and put on the harness for preaching on the subjects named in the card, varying the order of given subjects if they think proper. Thrust in the sickle, brethren, for a *great harvest*, although uninspired men have toiled all night without catching anything, the day has now come to drop the net on that side of the ship, and in that way that multitudes *will press* into the kingdom of heaven. Fear not; let prayer be made without ceasing, that the word may have free course and be glorified—bring out the cardinal and peculiar doctrines of the Saints in the "Holy Ghost and in much assurance."

INVITATION!!

Dear Sir,—Being commissioned by Jesus Christ, I take the liberty to call your attention to the following MOMENTOUS and MARVELLOUS TRUTHS, to be illustrated and proved to the entire satisfaction of every honest mind, at such time and place as shall hereinafter be named:—

1st.—The literal appearance of the Angel of God, bearing to the nations that *now* live on the earth the knowledge of the pure primitive Apostolic Gospel!

2nd.—The Doctrine of IMMEDIATE REVELATION, the only true basis of all genuine religion!

3rd.—The Faith of Miracles, and Immediate Revelation, the only true Faith, for which holy men ought ever to contend earnestly!

4th.—REPENTANCE of past unbelief, ignorance, and false and discordant religions, which our apostate forefathers have entailed upon ages past; together with Baptism for Remission of Sins, invariably followed with the gift of the Holy Ghost, as in ancient times, according to the "immutable promise of God, who cannot lie."

5th.—The REINSTATEMENT of the Church of Christ on Earth, with all the order, beauty, and power of Apostles and Prophets, with Gifts and Prophesyings, Healings, Tongues, &c., illustrated by copious references from the Old and New Testaments, and attested by more than one hundred thousand *Living* witnesses, many of whom are now in your town, and 15,000 are now in the Kingdom of Great Britain!!!

6th.—The literal Gathering together, in one place and portion of the earth, by the servants of God, and by the Angels of God, all such as shall be accounted worthy to escape the latter-day plagues and vials of wrath,—the famine,—the noisome pestilence,—the horrors of war,—conflagrations, domestic and civil feuds, rapines, secret murders, and all lawless lusts!

7th.—Also Lectures on various subjects:—Baptism for the Dead, Resurrection and Eternal Judgment, Restitution of all Things, with a Millennial Reign of a Thousand Years,—New Heavens and New Earth!

Reader, will you "prove all things!" first hear for yourself, and then judge. "Faith cometh by hearing" a "preacher," called of God as was Aaron, namely, by IMMEDIATE Revelation!

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Manchester.

Your friend, and the servant of the Living God, separated by the Holy Ghost, under the hands of Twelve Apostles, to preside over the Church of Jesus Christ of Latter-day Saints in Europe,

ORSON SPENCER.

Liverpool, June 18, 1847.

CONFERENCE MINUTES.

CHALFORD HILL.

This conference was held at Chalford on Sunday, March 21, 1847, when there were present 7 elders, 3 priests, 5 teachers, and 2 deacons.

The morning was devoted to instruction, chiefly by Elders E. H. Webb and Salter, on the nature of the meetings of the Saints, and the importance of their assembling together at the appointed times; that neglecting to do so led to apostacy; and that where that was not the result, great loss was frequently sustained. "It shall be shown you in your assembling yourselves together, that the Lord hath heard your prayer," was doubtless spoken to encourage the children of Israel to a performance of their duty: they were appointed of God to assemble together at Jerusalem,

and "thither the ten tribes went up;" and how pleasing must have been the condition of the tribes of the Lord on this occasion? It seems as if the thousands of Israel were now before me, and I see smile answered by smile, until joy beams forth in every countenance, indicating how happy they are. Obedience insures the blessing of heaven, and all who are in possession of it must be happy. The time is not far distant when the Lord will require every one of all the families of the earth to go up to Jerusalem, and they that go not He will curse their land with drought; and if they do not sufficiently awaken then to a sense of his displeasure, He will cause their eyes to consume away in their holes—their tongues to consume away in their mouths—and their flesh to consume while they stand upon their feet! We can easily deduce from this, the offence that is committed by staying from the meetings from trifling excuses, while we know how pleasing it must be to be always at our post, by our own feelings, and how happy we are, when, with one accord, we meet together. But though I have made these remarks, I feel that in the afternoon our room will be thronged: the brethren and sisters, too, are on the way that leads from their homes to this place. [At this period a considerable number of Saints came in, amongst whom was Elder Salter, who addressed the meeting at some length.]

The meeting then adjourned, the time being a quarter past one o'clock.

In the afternoon the meeting again assembled at three o'clock, and was opened by singing the hymn on the 117th page. Prayer by Elder Webb, after which the hymn on the 68th page was sung with much spirit—

Away with our fears! the glad morning appears,
When an heir of salvation was born, &c.

It was then proposed by Elder Gabb, and seconded by Elder Salter, that Elder Webb preside over the meeting—Carried.

Proposed by Elder Salter, seconded by Elder Russell, that Elder Gabb act as clerk—Carried.

The representation of the branches was then called for, and took place in the following order:—

NAMES OF PLACES.	MEM.	ELD.	PRST.	TEA.	DEA.	REM.	REBAP	BAP.	DEAD.
Chalford	27	3	2	2	1	1	12	1	0
Avening	28	1	2	1	2	0	10	0	0
Tetbury	31	2	2	2	1	0	7	1	0
Kingswood	18	0	0	1	0	0	1	0	0
Cam	5	1	0	0	0	1	2	0	0
Thornbury	2	0	1	0	0	0	0	0	0
Chapel Allerton	11	1	1	1	0	0	0	0	0
Nimphsfield and Ully	7	0	1	1	1	0	0	0	1
Total	129	8	9	8	5	2	32	2	1

After the branches were represented, some remarks were made by the President on the nature of the Kingdom of God—power of the gospel—its blessing as in the days of Christ and his apostles, *so now*, Christ *being the same yesterday, to-day, and for ever*.

He then proposed, that we, as a conference, uphold the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, as the Presidency of the whole Church, with Elder Young as the President of that Quorum; seconded by Elder Gabb—Carried He next proposed, that we, as a conference, uphold Elder Orson Spencer as the President of the Church in the British Islands, and Elder Richards as his Counsellor, &c.—Carried.

A motion was then made by Elder Salter, that we uphold Elder Webb as the President of this conference—Carried.

Similar motions were made by the President to uphold all the Presidents in the different branches of this conference, which were seconded by the officers belonging to the branches in question—Carried, and recorded in the conference book.

Elder Davies, President of the Avening branch, moved that brother John Ludlow, senior, be ordained to the office of Teacher; seconded by brother James Ludlow—Carried.

Proposed by the President, that William Gardener be ordained to the office of Teacher in this branch; seconded by Teacher Pearce—Carried.

Proposed by Elder Webb, seconded by Elder Salter, that brother Alfred Parnal, in Thornbury, preside over *his wife*.

The sacrament was administered; two persons were ordained; and seven, who had been re-baptized, confirmed, and the meeting adjourned till six o'clock.

Conference resumed—After singing and prayer, an address by the President. The principles of truth made the hearts of the Saints to rejoice greatly. Good order and unity prevailed throughout the day, and oneness cements the Saints together, and they seem determined to carry out the order of the Kingdom of God, and thereby assist in gathering out the honest in heart of this generation.

Proposed by Elder Webb, seconded by Elder Salter, that Elders Webb, Gabb, and Stephens make a plan for the preachers of this conference, adapted to the circumstances of all going out to preach.

Proposed by Elder Webb, seconded by Elder Salter, that meetings be held in all the branches of this conference next Wednesday, being Fast Day, morning, afternoon, and night—Carried.

Moved by Elder Gabb, and seconded by Elder Russell, that Elder Job Salter travel in this conference, subject to, and under the direction of, Elder Webb, and also subject to the Presidents of the various branches.

E. H. Webb, President.
G. P. Gabb, Clerk.

SONNET,

To the Memory of Elder James Young, who departed this life at Birkenhead, near Johnstone, Scotland, April 21st, 1847.

Behind the veil another brother 's gone,.
To *wait* the *mandates* of a brighter sphere—
Whose *virtues* with such heav'nly lustre shone
That e'en the *Bigot* could not but *revere !*
And weeping friends regret his absence here:
True to his trust! though Scoffers dar'd to mock,
He prov'd a loving husband! parent kind!
A faithful watchman o'er his little flock,
To *lead*, and *feed* them on the *lees refined :*
Nor *marked distinction*, e'er imprest his mind
With selfish feelings, for the *lonely poor ;*
He *gave !* and *gained* what wealth could not secure.
Thrice happy Saint! may we, like thee, still prize,
To *live* the *best*, the sordid *poorest dies.*

Kilmarnock, May 1*st*, 1847. Lyon.

VARIETIES.

A milliner in this city, (says the *New York Sun*) advertises a new kind of corset, that "winds up with a windlass."

A man must first govern himself ere he be fit to govern a family; and his family, ere he be fit to bear the government in the commonwealth.—*Sir Walter Raleigh.*

Phenomenon.—We learn by a correspondent, that Missouri papers contain a marvellous account of the appearance of an immense body of vultures flying from north to south through that State. Their horizontal diameter from north to south was two miles, and from east to west the vast body extended as far as the eye could reach. They flew as near to the earth as the tops of trees, and as high in the air as the eye could penetrate, in one dense, solid mass. So immense was this thick body of vultures as to eclipse the natural light of day, and cover the earth with Egyptian darkness where they passed! The inhabitants were frightened at the fearful *sign*, and various conjectures followed. Although there may be *signs* in the heavens above, and on the earth perplexity and distress of nations, still the "end" will not come until the gospel is preached to all nations. The earth must first be drenched in blood, cities wrapped in fire, paleness and fear pervade the nations, and prophets be slain for the testimony of Jesus, and a *distinct remarkable sign* of the coming of the Son of Man, made palpably manifest in the heavens.—Ed.

The world is a city full of crowded streets,
And death the market where each person meets;
If life was merchandize that men could buy,
The rich would live, and the poor must die.

Epitaph in Biteswell Churchyard.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 19TH OF JUNE.

	£	s.	d.
L. N. Scovil	£1	4	4
Henry Campbell	0	2	4
William Hulme	1	17	2
John Parkinson	1	0	0
John Johnson	1	0	6
William West	1	12	2
George Kendall	0	16	0
Thomas Smith, per John Lickerish	2	2	7
Carried forward	£9	15	1

	£	s.	d.
Brought forward	£9	15	1
William M'Keachie	3	13	0
John Ennion	0	5	0
Charles Miller	2	0	0
Robert Martin	1	0	8
John Godsall	2	1	0
John Halliday	0	14	8
William Speakman	2	0	0
	£21	9	5

NOTICES.

Elder T. D. Brown desires to give notice that in consequence of the removal of the STAR office, and his consequent disconnexion therewith, he deems it expedient to increase the price of the *Voice of Warning* One Penny on each different quality except the best, which will remain as at present. Also that all moneys due him for the *Voice of Warning, Martin's Treatise*, or *Fireside Visitor*, should be remitted to this office, at the earliest convenience, as he is desirous to have the same settled up. Henceforth all orders for these works should be addressed to Orson Spencer, but private letters to be addressed to T. D. Brown 135, Duke Street.

The following is the list of books on sale at the office, 39, Torbock Street :—

	s. d.	s. d.
Book of Mormon	2 6	3 0
Doctrine and Covenants	2 0	2 6
Voice of Warning. Prices as per brother Brown's notice.		
Proclamation	0 1½	or 0s. 10d. ℔ 100
Fireside Visitor, No. 1	0 0½	or 4s. ℔ 100
Ditto No. 2	0 0½	or 4s. ℔ 100
Ditto No. 3	0 1	or 7s. ℔ 100
Dialogues	0 1	or 8s. 4d. ℔ 100
Thomas Ward's Voice of Warning	0 1	or 7s. ℔ 100
Orson Spencer's Letters to W. Crowell	0 10	℔ dozen.
Orson Hyde's Speech before the High Priests Quorum in Nauvoo	0 2	each.
Falsehood and Folly of the Rev. C. S. Bush, by P. P. Pratt	0 1	each.
Complete Failure of Mr. R. Livesay, by P. P. Pratt	0 1	each.
(Times and Season for John Taylor, 6s. per volume.)		

1000 Copies of Joseph Smith's Reply to James Arlington Bennet for gratuitous distribution.

We have to acquaint our readers that the following are the number of Volumes of the STAR we have on hand :—

Vol. 1, 15 complete copies
„ 12 wanting first half-sheet of No. 2.
„ 73 do. the whole of No. 2.
2, We can spare all but Nos. 1, 2, 4, 9, 10, which are wanted.
3, 3, wanting Nos. 1 and 2. Price 1s. 8d. per vol.
„ 3 „ Nos. 1, 2 and 3. Price 1s. 6d., or 2d. per No.
„ 23 „ Nos. 1, 2, 3 and 4.
4, 4 „ Nos. 1, 2 and 3.
5, 2 „ Nos. 3, 4, 5, and Supplement to No. 3.
6, 12 „ Nos. 1 and 2.
7, 85 „ Nos. 1 and 2.
8, 60 complete, odd Nos. to sell except No. 1.
9, 100 wanting Nos. 1, 2 and 7.

We announce the foregoing list of volumes on sale, thinking that many individuals, by a little inquiry, can supply themselves with the deficient numbers, and thereby make these volumes complete in their hands. We have odd numbers to sell out of every volume except the deficient numbers here named. We shall feel grateful to receive deficient numbers.—It will be perceived that the office sustains a serious loss in the course of a year, arising from the fact that many volumes are rendered unsaleable in consequence of a few absent numbers. It is desirable that such as take the STARS should continue to the end of the volume, and where persons do not continue until the volume is full, if they will make a gratuitous return of all odd numbers to our office they will save us from much loss. Will the agents and presiding Elders please to hint this suggestion in proper time and place. We can sell every complete volume of the STAR in due time, to such as believe that the history of the church will abide when other periodicals will be for ever obliterated from memory.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14. JULY 15, 1847. VOL. IX.

NEWS FROM AMERICA.

The royal mail steam-ship Hibernia, Captain Ryrie, reached the Mersey on Monday morning, the 28th ult., between eight and nine o'clock. She left Boston on the 16th at half-past twelve at noon, and Halifax on the 18th, at half-past eight a.m., and has made a very rapid passage.

We give the following summary of news from the *Courier and Inquirer for Europe*:—

Our latest European advices are of the 19th ult., and the tenor of them as to the prices of bread-stuffs and the state of the London money-market, had the effect of still further advancing prices here, both of produce and of stocks. As to the latter, U. S. Treasury Notes bearing 6 per cent. interest, are bringing 106 ¾ to ⅞, and Pennsylvania Fives have been sold readily at and now command 83. In the Bonds, too, of Illinois and Indiana, so long neglected, a great advance has occurred, and for Indiana, which on the 1st instant were at 42, 47 is now given, and for Illinois, at 42½ on the 1st instant, 48½ is now the ruling price. All other stocks, paying and non-paying, have partaken of this advance. Money is abundant, business active, and every thing is flourishing. The growing crops of grain, too, notwithstanding all croaking and predictions of failure, give promise of abundance; and although the weather continues cool, there have been no frosts, and, consequently, the young Indian corn, now so profusely planted, has not only escaped injury, but everywhere, as we hear, looks thrifty and strong. The wheat and rye, if we have the usual warmth for the next fortnight or three weeks, will be ready for the sickle, even in this neighbourhood, and further south, as in Virginia, for instance, it will be ready earlier, indeed is now ready.

The most serious complaint about the damage sustained by wheat *winter-killed*, comes from Michigan, in which State a great proportion of the bread sown is said to be materially injured. Even admitting that the whole ordinary produce of Michigan be cut off—and that has been estimated at about *eight millions bushels*—such a *deficit* would be more than doubly compensated by the larger quantity every where sown for the present growth. But no such *deficit* can occur there, and we entertain unshaken confidence that the yield of wheat this year will far exceed that of any previous year in the United States.

It is this prospect of the coming crops, and the great benefits realized from those of last year, that in a great degree impart such a prosperity to the condition of this country, which scarcely feels at all the pressure of its war with Mexico.

Of that war, the aspect is little altered since the last steamer left our shores. We hear, indeed, that Santa Anna has been dethroned in the hearts of the people of the city of Mexico, and that on reaching the capital on the 19th ult., he was saluted with hisses and pelted with stones; but we are not yet informed of the result of the late election for president in that country, notwithstanding the lateness of our dates,

which are to the 30th ult., from Mexico, and the election was to be held on the 15th. The returns had not even up to that date been received from the different states, each of which participates in the choice somewhat after the manner of electing a President in these United States. But it is known that Santa Anna, who, according to previous information, was to be among the candidates, was not any where voted for. This seems decisive of his fall alike from power and influence.

Our army was steadily advancing and concentrating at Puebla, whence, as soon as the new recruits reach the main body, it would march upon Mexico, between which city and Peubla, at the pass of Rio Frio, preparations were making—such as the Mexicans, almost destitute of arms and of money, are now capable of making to resist Gen. Scott. It will be all in vain. Some more precious lives may be sacrificed, but the advance of our arms will not be checked, and General Scott will occupy the capital of Mexico. Once there, it remains to be seen whether peace be any nearer or more practicable. Of Mr. Trist's mission, its precise object, or probable result, conjectures only can be formed. It cannot be otherwise than pacific, but the real difficulty is to find an audience, from any party in Mexico, of sufficient influence for any propositions however pacific and reasonable.

There are some clouds in the horizon between this country and Brazil, but they can hardly attain any dangerous consistency. The new Minister from the United States, Mr. D. Tod, is about to embark for Rio Janeiro, in the U.S. ship-of-the-line Ohio, which is expected to sail from this port in the course of a few days for that port, and on his arrival such explanation will, it is hoped, be made, as may soothe the wounded dignity of the Court at Brazil; for the difficulties, such as they are, arose entirely from violations, real or fancied, of royal etiquette. The Ohio, after landing Mr. Tod, will proceed round Cape Horn to the western coast of America, to look after our interests in that quarter. Commodore Ap Catesby Jones, who is appointed to the command of that station, will proceed over land to Monterey in California, and there join his squadron.

The state of our money market is easy, firm, and buoyant. The banks are seeking for good paper at five per cent., and there seems no present prospect of any stringent demand for money.

It is estimated that the value of agricultural produce alone (excluding cotton and tobacco) shipped to Great Britain and Ireland from this port since the 1st of September last, amounts to the enormous sum of thirty-two millions of dollars. This is almost all a new opening to our agricultural products, and the sum named represents the value thereof, with the freight added, which in a great measure is earned by American ships.

This large sum must, of course, have a very considerable effect upon the exchanges, and as the exports of other products have not fallen off, will account for the state of the exchange between this country and Great Britain, and the consequent drain of specie from the latter. The rise which occurred in the rate of bills on England early in May, and was sustained to within the last few days, is now giving way, and the tendency is again to a decline; and as shipments of bread-stuffs will continue to go forward as long as such high prices are paid in England, and the orders for manufactured goods will not increase in the same proportion, exchanges cannot advance, and we shall again see rates at which it will be found profitable to bring back coin to this country—and then what will the Bank of England do? That is a question more difficult to solve than to propound.

To show what the exports of breadstuffs to Great Britain and Ireland have been this season, that is, from 1st September last to the early part of June (little over nine months), we annex a table of shipments from the ports named:

		Flour Brls.	Corn Meal Brls.	Wheat Bus.	Indian Corn Bus.
12th June	...New York	934,734	289,771	1,116,273	5,259,759
11th "	...Baltimore.....	265,990	66,134	83,553	1,612,250
2d "	...New Orleans	509,231	23,512	274,507	3,452,247
5th "	...Philadelphia.....	204,779	187,690	440,881	858,871
5th "	...Norfolk	44,737	21,289	———	1,362,761
5th "	...Boston.....	65,621	23,085	———	558,413
5th "	...Other Ports.....	49,648	47,507	32,457	517,628
	Total	2,074,745	658,989	1,947,571	13,624,929

There may be added some 567,379 bushels of oats and barley, and then we have an aggregate of barrels of flour and meal 2,733,734
and of bushels of grain 16,139,879,
equal, at five bushels each, to . ... 3,269,939 brls.

Total, reduced to barrels..... 6,003,673

Six million barrels of flour and corn meal have already been sent in a little over three-fourths of the year to Great Britain and Ireland! The prices ruling there at the last dates were higher than ever, and, consequently, all that can be got to market will be sent in the remaining quarter of the year, before the shipments can begin of this year's crop. It is not in our judgment an exaggerated estimate that 1,250,000 barrels of meal, or the equivalent thereof in bushels and barrels, will be sent, and then we should have for the gross aggregate seven and a quarter millions of barrels of flour and meal, or their equivalent in grain contributed by these United States "to feed England," which a late *London Times* seems to think a very presumptuous and not at all a praiseworthy effort on our part.

These barrels weigh 200 lbs. each—and calculating them at that weight would afford *one pound*, a day for nearly *one-third* of a year to *twelve million* people—or half the population of Great Britain and Ireland.

There are some thirty-eight vessels on the berth now loading for Great Britain, and as freights have rather a tendency to rise, shipments will be hurried. The rivers and canals are taxed to their utmost to bring to the seaboard the surplus of the interior. Already we have received flour, and wheat reducing it to flour, near 274,000 barrels more than in any preceding year at this time; and of Indian corn an excess of *one million* bushels—and this will go on.

The wheat harvest has already begun in Virginia, and in the course of a fortnight or three weeks will be in progress in this region. It looks well generally, but the grain will not be dry enough for shipment before September or October.

The U. S. ship Macedonian, lent by the Government to carry provisions to Ireland, after much delay consequent upon causes purely local, at last sailed this morning. Her cargo, contributed by private benevolence, and upon which it is understood no freight is to be paid either by the British Government or by the sale of any part of the cargo.

SIXTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

Editor of the Christian Watchman, Boston, Massachussetts, U. S. A.

Rev. and Dear Sir,—The subject of my sixth letter is APOSTACY FROM THE PRIMITIVE CHURCH. If modern christianity is only an enlargement of the system of early apostacy from the true Apostolic Church of Christ, it certainly deserves the most serious consideration. It shall be my direct object in this epistle to show, that modern christianity possesses such a faint resemblance to that system of faith established by Jesus Christ and his apostles, that it cannot be called a likeness, or a copy, or even an imitation. Startle not, reverend sir, if I unhesitatingly declare that a counterfeit bill of currency, that should have no more resemblance to a true emission from the bank, than modern christianity does to the ancient religion, would never be likely to do much harm. Modern christianity is the very opposite extreme and counterpart of the ancient order of "apostles and prophets." If you will read patiently, I will show clearly the proof of my position. In the Primitive Church the Holy Ghost, after Jesus left the earth, came and took possession, and constituted the grand main-spring, life, light, and power of it. And the apostle Peter (of indisputable authority) declares, in the Second of Acts, that the *promised gift* of the Holy Ghost SHOULD CONTINUE even to "all the Lord our God should call." But this wonderful agent is not known in modern christianity. His powerful agency, as foretold by Joel in prophecy, in tongues and

interpretation, in discerning of Spirits and in healing, is not now recognised as being any part of the present christianity. That Spirit that was to make amends for the departure and absence of Jesus, by acquainting believers with all truth—past, present, and future—that they might be comforted with knowledge and light, such as could not be obtained from books, whether inspired or uninspired, was the great *sine qua non* or essential thing in ancient christianity; but in modern christianity, the fruits of such a spirit would be sneered at, even by divines! What! exclaims one, prophecy in these days! speak in tongues now! heal the sick now! have visions of future things, and even heavenly things like unto the ancients! The exclaimant, stands aghast with astonishment, as a perfect stranger to the most obvious and conspicuous principles of ancient christianity. Modern christianity professes to derive all its light and its various clashing creeds from the Old and New Testament. If modern christianity is, indeed, the offspring of the Bible, it is a prodigy with many hundred heads; but ancient christianity drew its light from the ROCK of immediate revelation, and previous Scriptures were only confirmatory of the Spirit's testimony. Illiterate fishermen, like Peter, traditionated by a corrupt priesthood, could know next to nothing of the written manuscripts of the Bible. What he learnt was not from flesh and blood, but from the spirit of revelation; and let it be ALWAYS in your mind, sir, that Christ has said, that on "THIS ROCK *of immediate revelation*" "He will build His church."

A christianity contained exclusively in a small volume like the Bible, is an insult to the capacious revelations of the Eternal Spirit of God, that even searches the deep things of God—a mere drop compared with the mighty ocean! The full biography of Jesus Christ contained in the New Testament? Nonsense! preposterous mockery! You certainly are not ignorant of the last verse in John's gospel—"*The world itself could not contain the account, if written, of the acts and doings* of Jesus Christ." But shall the knowledge of Christ be buried in oblivion because his acts and sayings cannot be written? No, by no means; God forbid! What saith the Scriptures? the all-wise "Spirit shall bring *all things* to your remembrance, even the deep things of God—things that the tongue cannot utter nor the heart conceive." Without the Holy Spirit of revelation, to take of the things of Jesus and convey them to the knowledge of men, I boldly aver that NO man can harmonize a consistent system from the Old and New Testament, or find eternal life. Every man must be born of that spirit which gives revelation and knowledge of Christ, or he can never see the kingdom of God. But a prominent feature in the creed of modern christianity is, that there is no further need of revelation, consequently the distinct office-work of the Spirit to bring to mind unwritten acts and doctrines of Christ, and harmonize those which are written and scattered promiscuously through the Bible, is abrogated and deemed superfluous by modern christianity! O thou benighted advocate of modern christianity, how long shall thy eye be veiled in reading the New Testament, and thine heart be too gross to perceive the beauty, and comfort, and power of that blessed Spirit that gave life and salvation to ancient christianity? Hast thou lost all admiration for the Spirit's miraculous gifts, power, and blessing? settled down under reconciliation to a load of doubts and fears, hoping that death will remove thy tormenting burden? Vain hope! No longer then do despite to that Eternal Spirit of revelation that is freely promised to all that will honestly receive it. If Gentile christians are ashamed of the Jew, because a veil was before their eyes in reading the Old Testament, has not the Jew equal cause to be ashamed of the Gentile, that has so soon turned away from the primitive path of the Spirit's gifts of visions, prophecies, healings, &c., and thereby been "cut off for not continuing in His goodness" according to the warning threat of Jehovah against Gentiles.

Where, sir, are the splendid gifts of apostles and prophets, evangelists, pastors and teachers, that Christ gave to men and set in his Church, forever to continue in the ministry, edifying "the BODY of Christ till we all come to the unity of faith," and to such a knowledge of God, and fulness of power and wisdom as dwelt even in Jesus? They are no where to be found in modern christianity! Modern christianity has the effrontery and shamelessness even to say that she does not need them; consequently she says that she does not need "to come to unity of faith," and to that full and potent knowledge of God that Jesus in the flesh possessed, and had decreed that

all Saints should possess and be like their "elder brother." Not one of these great and precious gifts are retained. The bare name of evangelists and pastors is retained in modern christianity, without the shadow of the power and prophetic knowledge of the Holy Ghost, with which these officers were *obliged* to be endued in the primitive church. She admits, indeed, the form of the office, "denying the power." She says, indeed, that she can come to "unity of faith," &c., without apostles, and without the help of the good old-fashioned Almighty Holy Ghost. But how long a time does she want to run for this prize of "unity of faith, &c.?" She has been running for the stakes nearly EIGHTEEN HUNDRED YEARS, and is further from the goal than when she started. When she started, "false apostles and deceitful workers" were her champions. In order to win the prize, these shed the blood of true apostles, and the blood of saints was found in her garments. And when her followers found that she had only the form or name of apostles and prophets without the power, she said we have no further need of apostles, they have done their work and miracles have ceased. Oh, thou blood-guilty, "lying," Gentile christianity! thy lineage takes hold of the mother of abominations, clothed in scarlet! How great will be the severity of God's judgments upon all that are accessory to modern christianity, except they repent and obey the gospel! She has also changed the ordinances. Where is now the ordinance of anointing with oil? Where the ordinance of imposition of hands? The healing of the sick is given up to medical men, whose reliance is on anything but the *power* and established ordinance of God. Is it not written for the benefit of the sick, that they should call for the *elders* of the church, whose duty it is to "anoint the sick with oil and lay on hands and they *shall recover*." Now the consequence of changing this one ordinance of the Bible to the medical nostrums of men, is the literal death of thousands, who change the ordinance and contribute to make this whole earth the *burying ground* of nations. Sir, may I not significantly ask, will the priests of the day return unto the Lord and teach his "law and his testimony," or will they with hearts of stone see the inhabitants of the earth perish under the curse of "trusting in man and making flesh an arm?"

The prophet Isaiah says, the consequence of changing the ordinances is to make the earth empty and desolate? But this is not the only ordinance that is changed. By laying on hands for the gift of the Holy Spirit, the authority to prophecy, speak with new tongues, and cast out devils, is conferred. Now, unless boasting christianity has secured peace and fellowship with the devil, it is of much importance to know how to cast him out. Unless they have wisdom and power, and the spirit of prophecy, to supersede the need of the Holy Spirit, it is very essential to observe the ordinance by which alone it is conferred. But it is certain, that if the Holy Spirit, in all his supernatural office-work of miraculous omnipotence and wisdom, does not come and reign on the earth, then the kingdom of God will never come on the earth as it exists in heaven. But the Scriptures assure us that the kingdom of God will break in pieces all other kingdoms, and be established on earth, even as it is in heaven, and the Palace of God (Tabernacle) be in the midst of the human family. The Holy Ghost is the grand agent by which the different orders of priesthood have all their authority, wisdom, and power to teach and administer the laws and ordinances of heaven to men on earth. The "MANIFOLD WISDOM OF GOD" flows through these orders of priesthood from heaven to earth. But modern christianity has abolished these orders of priesthood, as no longer necessary; consequently, the communications from heaven to earth have been stopped for nearly *eighteen hundred years;* and from *this cause*, our race has witnessed the most appalling picture of the progress of crime and wretchedness that has ever pervaded the earth since the dawn of creation. No man has sufficient knowledge of figures to enumerate the millions that have been slain in war since the Gentiles were cut off for unbelief. The pestilence has never slumbered since man rejected the healing ordinance of God, for the aid of physicians that are of no value. Famine has locked hands with pestilence, causing *rot*, and *blast*, and *mildew* to lead many to fear that God had repented himself of the "promised seed-time and harvest."

The social virtues that ought to be and ever would be, under the reign of God, like salubrious breezes of heaven, have become like the antagonistic and forked teeth of a *picking cylinder*, that, turned ever so much, will still be *picking* either

in the offensive or defensive. The number of the oppressed is becoming so fearfully great and vast, that the captors know not where to find either room or keepers for their prisoners. The yoke of intolerance must have fresh iron fastenings of unheard of tenacity and rigour. The oppressor feels the danger of an awful outbreak from desperation that can be smothered no longer. The elements of revolution and self-destruction are sown deep in every government, and in every religious and social system that have not for their basis *truth, immediately and continually revealed from heaven!*

Now, all this direful state of things is, because that men have "forsaken God, the fountain of living waters, and hewn them out cisterns that can hold no water." "From the crown of the head to the soles of the feet," modern christianity, whether Protestant or Catholic, "is full of wounds, and bruises, and putrifying sores." The prophets and apostles foresaw the Gentile apostacy that would spread over the earth, under the plausible name of christianity, obliterating the knowledge of God, and "denying the power of God, and changing his laws and ordinances," till "gross darkness should cover the people." They saw the "mystery of iniquity" working, and boldly foretold the "*falling away*"—the exaltation of the man of sin,—the removal of the priesthood and light of truth from the seven churches of Asia,—the refusal to "teach all things that Jesus commanded,—the irresistible fact, that men would not "endure sound doctrines," but would multiply discrepant teachers to suit "itching ears." The introduction of "damnable heresies," and the "doctrines of devils," and the church becoming like a blood-guilty "harlot," that had exterminated the whole order of apostles, and prophets, and spiritual gifts, and even denied the need of any such order of gifts and ministry as existed in the primitive church! The first doctrine of the devil in the garden was that it was not necessary to obey God concerning a particular tree of the garden; and the same doctrine of devils has, by inches and by piece-meal, removed and broken every command of Christ, and put bishops and doctors in the seats of apostles and prophets, and the ordinance of sprinkling infants, in place of baptism; virtually saying, that God doth know, that, without the aid of apostles and the gift of the Spirit by laying on of hands, you can know truth *enough;* and without baptism for remission of sins, you can be forgiven through prayer at the altar.

Permit me, sir, in the conclusion to remind you of the reproof given by an inspired wise man. "Say not thou what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." The true and only rational revealed cause why modern christianity is so weak, contentious, discrepant, and unlike the majestic, almighty christianity of apostolic days, is, because *apostate uninspired men* "HAVE TRANSGRESSED the LAWS, CHANGED the ORDINANCES, and BROKEN the EVERLASTING COVENANT." Therefore, *the "earth is defiled under the inhabitants thereof."* "Gentile" christianity will yet be compelled to come from the "*ends of the earth and say, surely our fathers have inherited lies, vanity, and things wherein there is no profit.*" *And God has said, sir, because "your* (Gentile) *fathers have forsaken him and have not kept his law," "therefore," says God, "behold I will this once cause them to know mine hand and my might, and they shall know that my name is the Lord." "The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word, the earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore, hath the curse devoured the earth, and they that dwell therein are desolate; therefore, the inhabitants of the earth are burned, and few men left.*"

In view of these things, dear sir, my fervent prayer is, that you and all my brethren in the sectarian ministry will, from this day forth, stay their hand and voice from upholding modern boasting christianity—that is a stink in the nose of Jehovah—that is depopulating the earth and abrogating the laws and ordinances of God, and sin no more, and thereby follow the humble example of

Your obedient servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

JULY 15, 1847.

SEVERAL of our highly-esteemed brethren have engaged their passage to New York, on board the ship *Empire*, to sail on Monday, July 5th, from Liverpool. Among the number are Elders L. N. Scovil, M. N. Sirrine, H. B. Jacobs, and O. B. Huntington. While we congratulate these brethren on the prospect of meeting their respective families, and the Saints, in the land of Zion, we regret deeply the loss of their valuable labours in the kingdom of Great Britain. Their labours have been crowned with much success, and considerable accessions to the conferences where they preside; and the conferences, we believe, are left in a prosperous condition. We trust that they will be upheld by the faith of the Saints, and have the privilege of beholding their families once more in life and health in the land of Zion. The health of Elder Jacobs is considerably impaired, and we learn also that Elder Robins, who is also a fellow-passenger to the camp of the Saints, has suffered seriously from impaired lungs. May the God of Israel give them a prosperous voyage!

We commend the lengthy article from *Blackwood's Magazine*, on the use of unbolted wheat flour, to the careful reading and attention of the Saints, having ourself made practical demonstration of the soundness of much of the teaching of the said article.

The "INVITATION" is now ready to be used by such as may apply; and the Hymn Book, (the Printer says), "will surely come, if you tarry for it."

CONFERENCE MINUTES.

DERBYSHIRE.

According to previous announcement this conference was held on Sunday, the 4th of April, when Elder Dunn was called in the usual way to preside. After singing and prayer, the representation of officers present was taken as follows, namely, 2 high priests, 12 elders, 9 priests, and 1 teacher. The representation of branches then took place in the following order:—

BRANCHES.	MEM.	ELD.	PRST.	TEA.	DEA.
Wooden Box	50	6	4	1	1
Dunstall	22	3	3	1	0
Barton	14	0	2	1	1
Branstone	14	3	0	1	1
Coleville	44	4	3	1	2
Whitwick	95	5	8	3	3
Total	239	21	20	8	8

The branches were represented as being in good standing, with very few exceptions, and, in some, a good prospect for the future.

Elder Cartwright spoke of some places near, wherein the gospel had been preached some time back, out of doors, and asked counsel in reference to out-door preaching in those places again.

Elder Dunn said he would leave it with the brethren, what to do in respect to out-door preaching, but advised to act cautiously and preach the pure principles in simplicity and kindness.

Elder Thrusbly rose to propose the following alterations:—Brother Cashmore to be a Teacher—John Mee to be a priest—Thomas Shaw to be a Priest—and William Price to be a Priest. Elder Dunn seconded the propositions, which were carried unanimously.

Elder Spencer rose rather to second or support Elder Dunn's remarks and instructions, than to add much on the subject. That each officer use the gifts God has given him, in his own proper place, and his own peculiar way, as the diversities of gifts and talents are given for the various classes of hearers, and go dependant on the Spirit, to guide, direct, and use the knowledge, principles, and powers that each possesses; and in so doing, God will own and bless the means used, for the gathering of the honest in heart, and fulfilling his covenants and promises to his people in all ages.

Elders Spencer and Dunn ordained those called to office that were present. Elder Cartwright and Elder Hockley bore a very strong testimony to the work in which they were engaged, and expressed a determination to go on in the course they had commenced. The meeting then adjourned till half-past two o'clock, after prayer.

The afternoon meeting was opened in the usual way, when Elder Dunn remarked, that we had come together to worship God and attend to his commands, that we might have intelligence and power to be saved in his kingdom. The Sacrament was then attended to, by Elders Dunn and Cartwright. Elder Spencer began to instruct the Saints from the words of the Lord to Peter:—"Lovest thou me," &c. The principle of instruction was the same in all ages, that was necessary for the people of God, and which the righteous had at all times acted on; entering largely into the subject of the relationship existing between God and the faithful, and their ancestors; in the various ages of the world; that no obstacle can prevent those that have received the principles of truth, from making them known, unto those that at present, know not God, or their relationship to him. He *only* being the wise man, that heareth the sayings of God and doeth them. How hear the word of God, if not spoken to, by a prophet? Knowledge, coming by the principle of revelation, comes free, so it must be freely dispensed. The signs of the times,—the prospects for the future,—the manifestations of Divine power to be displayed,—and other principles of truth, were set forth in so *forcible* and *thrilling* a manner, that our hearts seemed to beat within us, and we felt it good to have the privilege of receiving instruction from this servant of God.

Elder Dunn rose to propose, that this conference acknowledge and uphold Elder Spencer, as president, and F. D. Richards, as counsellor, to the church in the British Isles: carried unanimously. Elder Cartwright proposed, that this conference acknowledge and uphold Elder Dunn as president of the same: carried unanimously. The meeting was dispersed after prayer, till half-past six o'clock.

The evening meeting being opened in the usual way, Elder Dunn set forth the order of the kingdom of God, and a variety of principles of truth, in a forcible and pleasing manner, to the satisfaction of the Saints, and to an attentive congregation.

After which, Elder Spencer remarked, that a gospel of miracles was necessary in any age of the world, and continued revelation for the children of God in those various ages; and communicated much instruction on the subject of the government of God. After prayer, for the blessing of God to rest on the instruction given, the Saints returned to their homes, rejoicing in the truth and power of the Spirit, and will long remember the day.

E. Dunn, President.
T. B. Ward, Scribe.

MACCLESFIELD.

This quarterly conference was held on Sunday the 4th of April at half past ten in the morning, when a goodly company of officers from the several branches were early in attendance—some from a distance of twenty-six miles. Elders Sirrine and Dunn having arrived over night on a visit, were greeted with acclamations of joy and gladness.

The meeting being opened by singing the first hymn, Elder Goodfellow offered

prayer, after which it was moved by Elder Horrocks, seconded by Elder Parker, that Elder Goodfellow preside over the meeting during the day. Carried unanimously.

Moved by Elder Goodfellow, seconded by Elder Horrocks, that Elder J. Walker act as secretary. Carried unanimously.

It was then moved by Elder Goodfellow, seconded by Elder Horrocks, that the Bollington Saints, which for some years had been represented as a distinct branch, but never organized as such, or had a presiding Elder duly appointed, be included in the Macclesfield branch. Carried with acclamation.

The number of officers present was next called for, when there appeared 2 high priests, 8 elders, 8 priests, 4 teachers, and 1 deacon.

President Goodfellow afterwards called for the representation of the branches, which took place in the following order:—

BRANCHES.	MEM.	H. P.	ELD.	PRST.	TEA.	DEA.
Macclesfield *	127	1	6	7	7	2
Middlewich	25	0	3	3	1	0
Northwich and Plumley †	11	0	2	1	1	0
Crewe ‡	27	0	1	4	2	1
Rookery Bridge	2	0	1	0	0	0
Total	192	1	13	15	11	3

* Three removed † 16 Scattered.

‡ In this branch one has been baptized and two have been received by letter.

Elder Horrocks rose and said, the Macclesfield branch was in a more prosperous state than it had been for six years, and the Saints were rejoicing in the midst of poverty and suffering.

Elder Sirrine engaged in prayer, and the meeting adjourned until two p. m.

The afternoon service commenced at two o'clock with singing. Elder Sirrine engaged in prayer, when Elder Goodfellow rose to show the relative condition of the Bollington branch as it stood, and as it would now stand for the time being, the Saints being registered with, and recognised as a component part of the Macclesfield branch.

Previous to the breaking of bread, Elder Goodfellow addressed the meeting upon the unity of the spirit, as illustrated by the Apostle Paul, "Now are they many members, but one body," so that we partake not unworthily.

Brother John Entwistle was called to be ordained to the office of Deacon in the Macclesfield branch.

The bread and wine being administered, during which three verses of the hymn "O God the Eternal Father" were sung.

Elder J. Dunn rose and bore a faithful testimony, characterized by the promised Spirit's influence; then sung the following song of Zion,

Salvation! ye nations, attend to the echo,
It comes from the skies to your homes:
Salvation! ye people, Jehovah invites you—
Don't treat with contempt it's shrill tones.

Salvation! the angel has brought the glad tidings;
Deliverance, proclaims, far and near:—
Salvation! re-echoes, through all your abidings,
Attend while the sound is so clear.

Salvation! apostles and prophets proclaim it,
O'er land and o'er sea they are sent;
Salvation! let all who dare to disdain it,
Prepare for the heavens to give vent.

Salvation! 'ere long will cease to be sounding
Through villages, cities, and towns;
While nations and kingdoms and people are crying,
Rocks and hills, will you hide from his frowns?

Elder Goodfellow rose and gave a short address on the order of the priesthood, showing the necessity of co-operation in carrying out the purposes of God (in their several localities, which occupied a wide district of country) in word and doctrine, as contained in its first principles, &c.

The representatives of the several branches bore their testimonies, in language quite appropriate, which was cheering, and much to the edification of the Saints, and to the praise and glory of God.

Elder Sirrine arose, and expressed his gratification and joy in having an opportunity of meeting with the Saints in Macclesfield, and finding that one Spirit prevails as in America, though separated by the mighty waters; he shewed the necessity of revelation, and that God had sent forth a mighty ANGEL to communicate his will unto men that dwell on the earth, to restore the priesthood with its authority and *appendages*. The service closed by singing, and prayer by Elder Dunn, at thirty minutes past four p.m. Adjourned to six p.m.

The hour arrived for the adjourned meeting; a goodly company were assembled in the chapel, service being opened by singing, and prayer by Elder Goodfellow, Elder M. Sirrine read the 9th chapter of the Epistle to the Romans, on which most interesting subject he dwelt with clearness and perspicuity, shewing the order as well as the authority of the Melchizedec priesthood, as necessarily involving the doctrines of predestination and election, being emphatically belonging to the *righteousness of God*, and not man; and that now, in these last days, God will finish the work, and "cut it short in righteousness, because a short work will the Lord make upon the earth," &c.

The meeting closed by singing an anthem by the choir, when it was moved by Elder Goodfellow, that the prayers of all the honest hearted Saints, composing this conference, be offered to God through Jesus Christ, on behalf of Elder Sirrine, that he may see that work accomplished which he most desires, viz., the pleasure of the Lord *prospering in his hands*, which was manifested by standing up, and a loud "Amen!" The meeting closed at twenty minutes past eight p.m.

JOHN GOODFELLOW, President.
JOSEPH WALKER, Clerk.

MERTHYR TYDVIL.

This conference was held on the 18th and 19th of April, which being opened in the usual way, and the business laid out by the President (Dan Jones), eighteen branches were represented as being in a flourishing condition almost without exception. Present 34 elders, 48 priests, 38 teachers, and 17 deacons. Baptized since last conference (being held on the 3rd and 4th of January) 220. Total of Saints in this conference now in good standing, 965. This is exclusive of either of the other two Welsh conferences and of any of North Wales.

During the meeting arrived President Halliday, and Kendall of Bristol, and other celebrated English stars and satelites, revolving unawares into our orbit; and presently I had the honour to usher in our anxiously expected American star, whose brilliancy illumined every countenance, and of course the lesser disappeared in the shade. I will not undertake to recapitulate, if I could, the many good counsels, doctrines, and precepts that were laid before the Saints by President F. D. Richards and others, in this and the five following meetings, but they were such as cheered every honest heart, and vibrated every nerve to attain to a full enjoyment of the celestial sweets.

In the afternoon the Saints met, and joyous was the communion of so many hundreds of the honest hearts of Cambria, around the table of the Lord, without a whine or a wrinkled face; I had liked to have said—*perfect* love and union. Yet, why not *perfect* in their *sphere?* All through Wales this heavenly union prevails, undisturbed from end to end, and may the cords of love divine tie them faster yet. When brother R. informed them of the condition of the brethren and sisters which they have in the western world, they showed that there was a tie there too.

In the evening brother Richards occupied most of the time, and rivetted a crowded audience to their seats till late, telling them, by the family traits, who are the children of Abraham; and if any went away, not knowing their father and kin, it was their fault I am sure. The leading topics were then touched in Welsh.

Monday.—In the morning there was a full audience. Instructions were given chiefly to the priesthood. Called 7 elders, 23 priests, 15 teachers, and 5 deacons.

In the afternoon most of the called officers were ordained, and brother Richards

augmented the '*Zion fever*' to a fervent heat; and brothers Webb and Kendall put on the 'cap stone' by singing the "SEER," *beautifully*.

The evening service was commenced by Welsh preaching, then by brothers Richards and Halliday, in English of course. Thus terminated this conference that gladdened every heart, in hopes of realising 'ere long, the great antitype of all conferences on Zion's happy hill. Amen.

MONMOUTHSHIRE CONFERENCE.

This conference was held at Nanty Glo, on Sunday the 25th of April. As I have unwittingly sent the minutes of this, 100 miles hence to press, without reserving a copy, I cannot furnish particular items—suffice it to say that I remember as follows:—Number of branches 8, elders 8, priests 16, teachers 10, deacons 5. Baptized since last conference there 114. Total, 233. Called three elders, about a dozen priests, besides teachers and deacons in proportion.

The hall would not contain a fourth of the people who came to hear, and many had to return, but we have a larger one there now.

Brother Richards's health would not permit him to attend until towards the close of the afternoon meeting; but then, and in the night meeting he did it well, to the joy of all present, except of those who had no business there or in heaven either; for, when he had explained, by the wisdom of heaven, the wiles of Satan, and exposed him so that he was ashamed of himself, he went out just as he was going to put the chain round his leg, and in his rage clenched it himself by throwing stones through the window. This is the Welsh fashion of clueing up the argument and nailing the point. But facts, like baptizing a dozen since, there, go to prove that he lost the case after all.

You see we have been baptizing at the rate of from three to four a day in these two conferences for three or four months, although this we consider only a prelude of the coming harvest here. Let those laugh now, who laughed when I represented "*two* in my conference—myself and wife included!" Well, I suppose I have said enough, considering, withal, that you will remember the rest, and my head aches until I am almost blind. Remember your promise to *select* or *remodel* items if you wished to STAR it!

Another item I have just thought of. Last summer I told the readers of the STAR of a frolic I had in baptizing a *blind man*—how he got to "*see the candle plain;*" that the blind leaders of the blind (you know who I mean), led him back to total darkness twofold; and made a tool of him to publish a '*bull*' against poor me. Well, this was edited and published by a *Rev.*, sold, like fresh eggs, until the markets were glutted. I replied to it, and was led to say, "that as hot a fate as that of '*Cora Dathan*' awaited him doubly, if he recalled not his lies," &c. No sooner was the reply out of press, than on the old blind man it came, hot and heavy. He cried out that he was burning up alive; his friends poured cold water on him night and day in vain! He would rush out from them to a pool that was by, and there he would roll, and wallow, and yelp until he terrified the passers by. Doctors admitted entire ignorance of the cause of his pain, some said he had a legion of * * * * in him, and others something else. However, yesterday, by letter I was informed by an eye witness (for he lives about 80 miles off), that he took his departure hence, too * * * * *. Yes, he died a monument of the displeasure of a just God for hypocrisy, is the admission of many besides Saints.

DAN JONES.

ON THE NUTRITIVE QUALITIES OF THE BREAD NOW IN USE.

BY PROFESSOR JOHNSTON.

The following very important and very instructive article is from *Blackwood's Magazine* for June. It deserves universal perusal:—

I propose, therefore, to show, in an intelligible manner, that whole meal flour is really more nourishing, as well as more wholesome, than fine white flour as food for man.

The solid parts of the human body consist, principally, of three several portions; the fat, the muscle, and the bone. These three substances are liable to constant waste in the living body, and, therefore, must be constantly renewed from the food that we eat. The vegetable food we consume contains these three substances almost ready formed. The plant is the brick-maker. The animal voluntarily introduces these bricks into its stomach, and then involuntarily, through the operation of the mysterious machinery within, picks out these bricks, transports them to the different parts of the body, and builds them into their appropriate places. As the miller at his mill throws into the hopper the unground grain, and forthwith, by the involuntary movements of the machinery, receives in his several sacks the fine flour, the seconds, the middlings, the pollard, and the bran; so in the human body, by a still more refined separation, the fat is extracted and deposited here, the muscular matter there, and the bony materials in a third locality, where it can not only be stored up, but where its presence is actually at the moment necessary.

Again, the fluid parts of the body contain the same substances in a liquid form, on their way to or from the several parts of the body in which they are required. They include also a portion of salt or saline matter which is disolved in them, as we dissolve common salt in our soup, or Epsom salts in the pleasant draughts with which our doctors delight to vex us. This saline matter is also obtained from the food.

Now, it is self-evident, that that food must be the most nourishing which supplies all these ingredients of the body most abundantly on the whole, or in proportions most suited to the actual wants of the individual animal to which it is given.

How stands the question, then, in regard to this point between the brown bread and the white—the fine flour and the whole meal of wheat?

The grain of wheat consists of two parts, with which the miller is familiar—the inner grain and the skin that covers it. The inner grain gives the pure wheat flour; the skin, when separated, forms the bran. The miller cannot entirely peel of the skin from his grain, and thus some of it is unavoidably ground up with his flour. By sifting, he separates it more or less completely; his seconds, middlings, &c., owing their colour to the proportion of brown bran that has passed through the sieve along with the flour. The whole meal, as it is called, of which the so-named brown *household bread* is made, consists of the entire grain ground up together—used as it comes from the millstones unsifted, and, therefore, containing all the bran.

The first white flour, therefore, may be said to contain no bran, while the whole meal contains all that grew naturally upon the grain.

What is the composition of these two portions of the seed? How much do they respectively contain of the several constituents of the animal body? How much of each is contained also in the whole grain?

1. *The fat.* Of this ingredient, a thousand pounds of the

Whole grain contain	28 lbs.
Fine Flour	20 „
Bran	60 „

So that the bran is much richer in fat than the interior part of the grain, and the whole grain ground together (whole meal) richer than the finer part of the flour in the proportion of nearly one-half.

2. *The muscular matter.* I have had no opportunity as yet of ascertaining the relative proportions of this ingredient in the bran and fine flour of the same sample of grain. Numerous experiments, however, have been made in my laboratory, to determine these proportions in the fine flour and whole seed of several varieties of grain. The general result of these is, that the whole grain uniformly contains a larger quantity, weight for weight, than the fine flour extracted from it does. The particular results in the case of wheat and Indian corn were as follows:—A thousand pounds of the whole grain and of the fine flour contained of muscular matter respectively—

	Whole Grain.	*Fine Flour.*
Wheat.....	156 lbs.	130 lbs.
Indian Corn	140 lbs.	110 lbs.

Of the material out of which the animal muscle is to be formed, the whole meal

or grain of wheat contains one-fifth more than the finest flour does. For maintaining muscular strength, therefore, it must be more valuable in an equal proportion.

3. *Bone material and saline matter.* Of these mineral constituents, as they may be called, of the animal body, a thousand pounds of bran, whole meal, and fine flour contain respectively—

Bran	700 lbs.
Whole Meal	170 „
Fine Flour	60 „

So that in regard to this important part of our food, necessary to all living animals, but especially to the young who are growing, and to the mother who is giving milk, the whole meal is three times more nourishing than the fine flour.

Our case is now made out. Weight for weight, the whole grain or meal is more rich in all these three essential elements of a nutrative food, than the fine flour of wheat. By those whose only desire is to sustain their health and strength by the food they eat, ought not the whole meal to be preferred? To children who are rapidly growing, the browner the bread they eat the more abundant the supply of the materials from which their increasing bones and muscles are to be produced. To the milk-giving mother, the same food, and for a similar reason, is the most appropriate.

A glance at their mutual relations in regard to the three substances, presented in one view, will show this more clearly. A thousand pounds of each contain of the three several ingredients the following proportions:—

	Whole Meal.	*Fine Flour.*
Muscular matter	156 lbs.	130 lbs.
Bone material	170 „	60 „
Fat	28 „	20 „
Total in each	354	210

Taking the three ingredients, therefore, together, the whole meal is one-half more valuable for fulfilling all the purposes of nutrition than the fine flour, and especially it is so in regard to the feeding of the young, the pregnant, and those who undergo much bodily fatigue.

It will not be denied that it is for a wise purpose that the Deity has so intimately associated in the grain the several substances which are necessary for the complete nutrition of animal bodies. The above considerations show how unwise we are in attempting to undo this natural collocation of materials. To please the eye and the palate, we sift out a less generally nutrative food, and, to make up for what we have removed, experience teaches us to have recourse to animal food of various descriptions.

It is interesting to remark, even in apparently trivial things, how all nature is full of compensating processes. We give our servants household bread, while we live on the finest of the wheat ourselves. The mistress eats that which pleases the eye more, the maid what sustains and nourishes the body better.

But the whole meal is more wholesome, as well as more nutrative. It is on account of its superior wholesomeness that those who are experienced in medicine usually recommend it to our attention. Experience in the laws of digestion brings us back to the simple admixture found in the natural seed. It is not an accidental thing that the proportions in which the ingredients of a truly sustaining food take their places in the seeds on which we live, should be best fitted at once to promote the health of the sedentary scholar, and to reinvigorate the strength of the active man when exhausted by bodily labour.

Some may say that the preceding observations are merely theoretical; and may demand the support of actual trial, before they will concede that the selection of the most nourishing and wholesome diet is hereafter to be regulated by the results of chemical analysis. The demand is reasonable in itself, and the so-called deductions of theory are entitled only to the rank of probable conjectures, till they have been tested by exact and repeated trials.

But such in this case have been made; and our theoretical considerations come in only to confirm the results of previous experiments—to explain why these results

should have been obtained, and to extend and enforce the practical lessons which the results themselves appeared to inculcate.

Thus, from the experiments of Majendie and others, it was known that animals which in a few weeks died if only fed upon fine flour, lived long upon whole meal bread. The reason appears from our analytical investigations. The whole meal contains in large quantity the three forms of matter by which the several parts of the body are sustained, or successively renewed. We may feed a man long upon bread and water only, but unless we wish to kill him also, we must have the apparent cruelty to restrict him to the coarser kinds of bread. The charity which would supply him with fine white loaves instead, would, in effect, kill him by a lingering starvation.

Again, the pork grower who buys bran from the miller, wonders at the remarkable feeding and fattening effect which this apparently woody and useless material has upon his animals. The surprise ceases, however, and the practice is encouraged, and extended to other creatures, when the researches of the laboratory, explain to him what the food itself contains, and what his growing animal requires.

Economy as well as comfort follow from an exact acquaintance with the wants of our bodies in their several conditions, and with the composition of the various articles of diet which are at our command. In the present condition of the country, this economy has become a vital question. It is a kind of Christian duty in every one to practise it as far as his means and his knowledge enable him.

Perhaps the whole amount of the economy which would follow the use of whole meal instead of fine flour, may not strike every one who reads the above observations. The saving arises from two sources.

First, The amount of husk, separated by the miller from the wheat which he grinds, and which is not sold for human use, varies very much. I think we do not over-estimate it, when we consider it as forming one-eight of the whole. On this supposition, eight pounds of wheat yield seven of flour consumed by man, and one of pollard and bran which are given to animals—chiefly to poultry and pigs. If the whole meal be used, however, eight pounds of flour will be obtained, or eight people will be fed by the same weight of grain which only fed seven before.

Again, we have seen that the whole meal is more nutritious—so that this coarser flour will go further than an equal weight of the fine. The numbers at which we arrived, from the results of analysis, show that, taking all the three sustaining elements of the food into consideration, the coarse is *one-half* more nutritive than the fine. Leaving a wide margin for the influence of circumstances, let us suppose it only one-eighth more nutritive, and we shall have now nine people nourished equally by the same weight of grain, which, when eaten as fine flour, would support only seven. *The wheat of the country*, in other words, *would in this form go one-fourth further than at present.*

But some one may remark, if all this good is to come from the mere use of the bran, why not recommend it to be withheld from the pigs, and consume it by man in some way alone? This would involve no change in the practice of our millers, and little in the habits and bread of the great mass of the population.

But such a course, if possible, would not bring us to the economical end we wish to attain. Suppose it could be made palatable and eaten by man, little comparative saving would be effected.

First, Because, when eaten alone, the fine flour will not go so far as when mixed with a certain proportion of bran: that is to say,—a given weight of fine flour will produce an increased nutritive effect when mixed with the bran: greater than is due to the constituents of the bran taken alone. The mixture of the two in reality increases the virtues of both. Again, if eaten alone, bran would prove too difficult, and, therefore, slow of digestion in most stomachs. Much would thus pass, unexhausted of its nutritive matter, through the alimentary canal, as whole oats often do through that of horses, and thus a considerable waste would ensue.

And further, supposing all to be dissolved in the stomach, there would still, of necessity, be a waste of material, since the bran actually contains a larger proportion of bone material and saline matter compared with its other ingredients, than the body, in its naturalhealthy state, can make use of. All this excess must, therefore, be rejected by the body, and, as nutritive matter, for the time be wasted.

Lastly, it is doubtful if bran alone contains enough of starch, or of any substitute for it, to meet the other demands of the human system. I have not spoken of the use of the starch of the grain in the preceding observations, because, as both whole meal and fine flour contain a sufficient quantity of it to supply the wants of the living animal, it was unnecessary to the main object of this paper. But with bran the case is different. It is doubtful if the purposes of the starch could be fully, and with sufficient speed, fulfilled by the ingredients which, in the bran, take the place of starch in the flour. The cellular fibre or woody matter, of which it contains a considerable proportion, is too slowly soluble in the stomachs of ordinary men. While, therefore, much of it would pass through the body undigested, it would require to be eaten in far larger proportions than its composition indicates, if the body was to be supported, and thus a further waste would be incurred.

On the whole, therefore, we come back to the whole meal, as the most economical as well as the most nutritive and wholesome form in which the grain of wheat can be consumed. The Deity has done far better for us, by the natural mixtures to be found in the whole seed, than we can do for ourselves. The materials, both in form and in proportion, are adjusted in each seed, as wheat, in a way more suitable to us than any which, with our present knowledge, we appear able to devise.

A word to our Scottish readers before we conclude. We do not recommend to you even the whole meal of wheat as a substitute for your oatmeal or your oatencake. The oat is more nutritive even than the whole grain of wheat, taken weight for weight. For the growing boy, for the hard-working man, and for the portly matron, oatmeal contains the materials of the most hearty nourishment. This it owes in part to its peculiar chemical compositions, and in part to its being, as it is used in Scotland, a kind of whole meal. The finely sifted oatmeal of Yorkshire and Lancashire is not so agreeable to a Scottish taste, and, I believe, is not so nutritious, as the rounder and coarser meal of the more northern counties.

While, therefore, the whole meal of wheat is superior to the fine flour, in economy, in nutritive power, and in wholesomeness, and therefore should be preferred by those who *must* live upon wheat,—in all these respects the oat has still the advantage, and, therefore, ought religiously to be adhered to. You owe it to the experience of your forefathers, for a thousand years, not to forsake it.

VARIETIES.

Bigamy.—By the ancient laws of Hungary, a man convicted of bigamy, was condemned to live with both wives in the same house; the crime was, in consequence, extremely rare.

Case of Somnambulism.—Altogether, the most interesting case of somnambulism on record, is that of a young ecclesiastic, the narrative of which, from the immediate communication of an Archbishop of Bordeaux, is given under the head of somnambulism in the French Encyclopdæia. This young ecclesiastic, when the archbishop was at the same seminary, used to rise every night, and write out either sermons or pieces of music. To study his condition, the archbishop betook himself several nights to the chamber of the young man, where he made the following observations. The young man used to rise, to take paper, and to write. Before he wrote music he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness. Or, when he had written the words too wide, he altered them. The notes that were to be black, he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other; on one occasion he had to substitute the word "adorable" for "divin;" but he did not omit to alter the preceding "ce" into "cet," by adding the letter "t" with exact precision to the word first written. To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perceptions to what he was thinking about was very curious. A bit of aniseed cake, that he had sought for, he eat approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spit it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to, his preconceived ideas is truly wonderful. It is to be observed that he always knew when his pen had ink in it. Likewise, if they adroitly changed his papers.

when he was writing, he knew it, if the sheet substituted was of different size from the former, and he appeared embarrassed in that case. But if the fresh sheet of paper, which was substituted for that written on, was exactly of the same size with the former, he appeared not to be aware of the change. And he would continue to read off his composition from the blank sheet of paper, as fluently as when the manuscript itself lay before him; nay, more, he would continue his corrections, and introduce the amended passage, writing it upon exactly the place on the blank sheet which it would have occupied on the written page.—*Blackwood's Magazine.*

STEAM-BOAT RACING IN AMERICA.—The Oregon and Vanderbilt, two fast steamers, lately had a trial of speed on the Hudson river, from the Battery, to Sing Sing, and back, a distance of seventy-eight miles, for a purse of one thousand dollars aside. The race is thus described in the *New York Herald*:—"The race was contested with so much spirit on both sides, that the boats kept side and side for thirty-three miles, neither one gaining a foot on the other. At first the Vanderbilt gained on the Oregon, the former making twenty-one and the latter nineteen and a half revolutions. The Oregon increased her revolutions to twenty-one and twenty-two, when she gained on the Vanderbilt, and arrived at the stake-boat, opposite Sing Sing, half a length a-head, in one hour and thirty-five minutes from the Battery,—thirty-nine miles. When passing the Vanderbilt, she was run into by that boat, and her wheel-house much damaged. Upon turning the stake-boat at Sing Sing, the engineer of the Vanderbilt made a mistake in answering the bell from the wheel-house, and instead of reducing the speed so as to allow the boat to turn quicker, stopped the engine entirely, which retarded her progress to a very considerable extent. The Oregon had the start on the return, and maintained it throughout the race, coming in about four hundred yards ahead. When off Harlem, her supply of coal gave out, and they were obliged to burn up berths, settees, chairs, doors, and every thing else of a combustible nature they could get their hands on. Several inches of steam were lost by this, but she was so far in advance of the Vanderbilt that the latter could not recover. On the return both boats were pushed to the utmost. Each made twenty-two revolutions, and every thing the boilers would bear was put on. The distance from the battery to the stake-boat, opposite Sing Sing, and back to the starting point, was seventy-eight miles, and the Oregon run it in three hours and fifteen minutes, against the tide one way and with it the other, which is equal to slack water, being an average speed of twenty-four miles per hour, or an average of a mile in two minutes and a-half." After reading the above, will any one be at all surprised that so many steam-boat explosions take place on the American rivers?

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 29TH OF JUNE.

	£	s.	d.
James Bond	£1	5	6
Edward Horrocks	1	4	8
William Wolstenholme	1	9	0
John Johnson	0	18	0
John Parkinson, Preston	1	5	2
Joseph Walker	0	8	10
Carried forward	£6	11	2

	£	s.	d.
Brought forward	£6	11	2
Robert Martin	0	13	0
Joseph Wooton	0	19	[illegible]
L. N. Scovil	4	0	0
William Frodsham	0	4	6
William Cartwright	1	18	6
	£14	5	2

NOTICES.

Will STAR agents, and all other persons doing business with this office, please to observe, that no *money order* will be credited on book, or published in the STAR, that is not addressed to ORSON SPENCER, and executed to his name. Money-orders, to the name of some other person, are like good grapes, beyond our reach. Let the error of the past suffice.

Elder Simeon Carter's address hereafter, will be at No. 2, St. David's Place, (out of Burlington Street), Liverpool.

"Mr. EDITOR,—Allow me, through the columns of the STAR, to warn the Saints and others against the iniquitous conduct of a man by the name of John G. Duff, an Irishman, who, by borrowing money in different places, and defrauding and deceiving, has brought reproach upon the Church of Christ. I write this note, in order that the public may have timely caution against shewing him any further confidence or fellowship. H. B. JACOBS.

"*Preston, June* 30, 1847."

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15. AUGUST 1, 1847. VOL. IX.

ROUTE TO WESTERN AMERICA ACROSS THE ISTHMUS OF PANAMA.

ELDER SPENCER.—The following is an extract of a letter I lately received from America, in reply to one I wrote, at the request of Elder Orson Hyde, to a friend who had travelled across the Isthmus of Panama or Darien—the narrow neck of land that joins North to South America. My letter was written to ascertain whether a road or canal could be easily made over this tract, and thus shorten considerably the route to Western America for the British Saints, who, at present, suppose they shall have to sail round South America by Cape Horn—*unless counselled otherwise.*

* * * * * * * *

"As to the crossing of the Isthmus of Panama, that in the dry season is a very pleasant journey, and to give you an idea of it, I may as well describe the journey of the party of which I was one. We were landed at Chagus, which is a miserable unhealthy place, on the Atlantic side. You will see it laid down on the map or chart of the coast; it is only a collection of negro huts. Here we got an excellent breakfast, and then embarked in canoes, and were carried up the river Chagus to Gorgina, where we got mules to carry us to Panama. We were twenty-seven hours in the canoes—slept one night at Gorgina—and twelve hours on mules from Gorgina to Panama on the Pacific, which place we reached in sixty hours after we landed at Chagus; but the distance across can be accomplished easily in thirty-five or forty hours—the whole journey across being about seventy miles—the land part of this is about twenty-seven miles, which can be done in six or eight hours, but as my wife and child were of the party, our progress was slow. By going a few miles higher up the river, to a place above Gorgina, called Cruces—the land journey is reduced to about twenty miles. The whole distance across the Isthmus, *as the crow flies*, is only about thirty miles. The road, if such it may be called, is merely a bridle road, and is as bad as can be imagined, but there is no danger on that account, nor from robbers; the people are perfectly honest, and you may safely leave your luggage in their hands, with the full assurance that it will be all right. No package should weigh more than 136lbs., as the only means of conveyance at present is by mules or horses. The scenery both on the river and on the road is to a European quite delightful, and I never enjoyed a pleasure excursion more than I did the crossing of the Isthmus. It should be crossed in the dry season, which is from November to April, and the best months are January, February, and March, during which the northerly winds prevail, and the country is quite healthy. That part of it which I saw consists of a series of swelling hills of about 500 feet high, and the road, such as it is, goes straight up and down, as the old roads in our own country used to do. In my judgment there would be no difficulty in making a common road, railroad, or canal, so far as the nature of the soil is concerned. The crossing of the Isthmus costs about thirty dollars, but unless there be some one present who can speak Spanish, you are liable to be overcharged.

"I quite approve of your intention to emigrate, with a view to improve the position of your children, but you must lay your account to make a great sacrifice as regards your present comforts. You will find a vast difference between England (which, with all its faults possesses great social advantages) and any new country to which you may go. But if you should make up your mind to take this step, it appears to me that the western States of America, bordering on the Mississippi, hold out the greatest advantages to the emigrant. There you will get the richest prairie land at 1¼ dollars an acre; and with the ports of England always open you will never want a market for your produce, for which there is every facility by water carriage down the "Father of Waters." There you will neither be without church nor schools, and you are within a fortnight's journey of England by means of railroads and steamers.

"To that country (the banks of the Mississippi), I intended to have gone, had I not come here, and there I shall probably settle ultimately. Callao, and this region of South America, is not the country for an Englishman who has a family, for various reasons. The Catholic religion is the only one tolerated, and there is little or no education, according to our ideas. Those who wish to know what the Catholic religion is, should see it in a country where there is no other, and I think that should cure them of any tendency towards it, or *to any system which cramps the immortal mind of man. Vancouver's Island*, however, from its being an island, possesses advantages in a commercial and political point of view which *may* induce the British Government to *colonize* it, so that they may have a footing in the Pacific as well as the United States. A British war steamer was down there lately, and the people on board speak favourably of this island, on which they found *abundance of good coal*, and took on board a supply of it. From all I can learn of California, it is a country possessing a fine soil and climate, and good harbours; and no doubt under the Americans will go a-head. Our steamers do not run as far north at present as Port San Francisco, but the Pacific Steam Company will extend their line as the population increases northward."

T. D. Brown.

AMERICAN NEWS.

There has been very little alteration in affairs in Mexico. It was doubtful if General Scott had advanced from Puebla, although the road was open. Sickness prevailed at Vera Cruz, and he was concentrating his forces. A strong Guerilla party had attacked a large convoy of provisions and treasure, conducted by Colonel M'Intosh, near the strong pass called the National Bridge, and had suffered severely, having, in the end, only been rescued by the appearance of General Cadwallader and another division. The Americans lost 15 men, the Mexicans 100. General Scott had taken measures to cut off all these troublesome parties. In the meantime there are flattering prospects of peace.

Herrera has been, or was about to be, elected President of Mexico; and a peace journal was established in the capital. The Washington correspondent of the *New York Courier and Inquirer* states that the government of the United States would willingly terminate the war by the payment of a handsome sum to Mexico, for the cession of Upper California and New Mexico. He intimates that a portion of the first instalment of that money has been already sent to New Orleans; and some colour is given to the statement by the announcement in a journal of that city, that a million of dollars had been received by one of the banks on the government account.

The only other political intelligence of interest respects a misunderstanding which Mr. Wise, the United States minister in Brazil, had brought about between the two countries.

The commercial intelligence is favourable. Exchange is steady at 106 to 106½.

What a Day may Bring Forth.—On the 1st instant, Mrs. Margaret Day, wife of George W. Day, of Bucks county, Pa., was safely delivered of four children, three girls and a boy.

CONFERENCE MINUTES.

HULL.

This conference of the Church of Jesus Christ of Latter-day Saints, was held in the spacious hall of the Mechanics' Institute, on the 25th April, 1847.

At half-past ten o'clock, the meeting being opened by singing, and prayer in due form, it was proposed, seconded, and carried that Elder George Robins preside over the conference, and William Thompson act as clerk. Officers present, 1 high priest, 6 elders, 3 priests, 3 teachers, and 1 deacon. The President gave some excellent remarks and counsel to the several officers and members generally, for the performance of their respective duties, in the rolling on of the great work in which they were engaged; after which the representation of the branches took place.

Hull Branch, consists of 53 members, including 1 high priest, 4 elders, 3 priests, 2 teachers, and 1 deacon, 3 baptized since last conference, and 1 dead. Standing generally good, and rejoicing in the truth.

Louth Branch, consists of 34 members, including 3 elders, 3 priests, 1 teacher, 1 deacon, 1 cut off. In general good standing, zealous for the cause of truth, and indefatigable in spreading the publications of the church.

Tealby Branch, consists of 12 members, 1 elder, 1 priest, 1 teacher. Rejoicing in the everlasting gospel.

Crowle Branch, consists of 27 members, 1 elder, 2 priests, 1 teacher, 17 baptized since last conference. Standing good, rejoicing in the gospel, and have tasted of the power and blessings of the same.

York and Goole, contains 13 members, 1 elder, 2 priests, 1 baptized; in the whole 139 members, 1 high priest, 10 elders, 11 priests, 5 teachers, 2 deacons, and 21 added by baptism.

In the afternoon, the Sacrament was administered; after which the congregation was addressed by Elder Ballan, of London.

In the evening, Elder Ure of Scotland gave an eloquent address on the Second Advent of the Messiah, and Resurrection of the Saints, which caused the hearts of the same to rejoice, and was listened to by a large, respectable, and attentive auditory. After prayer by the President, the Saints and congregation separated in peace.

GEORGE ROBINS, President.
WM. THOMPSON, Clerk.

BELFAST.

This conference, which was held on the 20th June, commenced by singing, and prayer by Elder Samuel M'Clatchey. Priest M'Farland proposed that Elder M'Clatchey preside over this meeting; carried unanimously. Proposed by Elder M'Clatchey that Priest M'Farland act as clerk.

The business then commenced by the President giving them a short address, concerning the duties of the priesthood.

The following representations were afterwards made:—

The Belfast Branch by Priest M'Farland, contains 10 members and 1 priest, and is in a flourishing condition,—love and union prevailing in their midst.

Hidepark, represented by Priest Biggar, contains 7 members and 2 priests. In good condition, and a spirit of inquiry begins to exist among the people.

Crawford's Burn, and Hilsborough, represented by Elder M'Clatchey, contain, the former, 9 members and 1 elder; the latter, 7 members, 1 elder, 1 priest, and 1 deacon.

Elder M'Clatchey proposed that the Saints in Belfast be organized in a branch, and that John M'Farland preside over the same.

Elder M'Clatchey proposed that Brother Adam Balie be ordained teacher for the Belfast Branch; carried.

Elder M'Clatchey moved that Brother John Biggar and Alexander Caruth, Priests, assist brother M'Farland, as occasion requires. Sister Mulholland's child was then blessed by Elder M'Clatchey.

Proposed by Elder M'Clatchey and seconded by Priest Biggar, and carried

unanimously, that this conference should uphold the Twelve Apostles in their prayers.

Proposed by Elder M'Clatchey and seconded by Priest M'Farland, that we sustain and uphold Orson Spencer, President of the Church of Jesus Christ in the British Isles.

The conference closed by Elder M'Clatchey making a few remarks on the duties of priests and teachers.

SAMUEL M'CLATCHEY, President.
JOHN M'FARLAND, Clerk.

STAFFORDSHIRE.

The Staffordshire quarterly conference of the Church of Jesus Christ of Latter-day Saints, met according to previous announcement in the Temperance Hall, Pitt Street, Burslem, on Sunday, the 16th day of May, 1847.

The meeting was called to order, at about half-past ten o'clock, by Elder Watt, and opened with singing, and prayer by Elder Simpson, after which it was moved by Elder Simpson, and seconded by Elder Mason, jun., that Elder Watt preside over the conference. Carried unanimously.

The President then read the hymn on the 223rd page, "Lord in the morning thou shalt hear," &c., which was sung by the brethren and sisters then present, after which it was moved by the President, and seconded by Elder Simpson, that Elder Leese, jun., be clerk for the day. Carried unanimously.

President Watt then rose and said, that it was about three months since he came to labour in this conference. He was appointed by the President of this land to come and put it in order, and the first time he ever preached in this county was on the 21st of February last. When he came here he found many good Saints, who had the work of God at heart, but were in a languid and drooping condition. It was the prevailing idea among them that they had been neglected or overlooked by the presidency of this land. The minutes of their quarterly conferences had not been inserted in the MILLENNIAL STAR for some years. When I read over the minute book of this conference I find it has been a place of mighty labourers, such as Willard Richards, Wilford Woodruff, G. A. Smith, and others, and that during their labours in this conference the spirit of God rested upon the Saints, and his work prospered among them. Since that time the vintage has been partially gathered. When I came here I found it something like the gathering of grapes after the vintage is over. We are assembled together to-day in the capacity of a conference, in order to rally our forces and to gather in our scattered troops, to wage a warfare against the principles of error and erect the standard of truth and righteousness. Notwithstanding the principles of the gospel have been promulgated to some extent in this region of country, there are still a great many misunderstandings in the minds of the people relative to our doctrine, and a great many lies and misrepresentations in circulation against the cause of truth. The devil is at work with all his might, endeavouring to darken the minds of the people and to set them in array against the great work of God commenced in latter-days. Therefore it is necessary that the officers should lift up their voices and make known the principles of the fulness of the everlasting gospel, that the people may know what we believe in, and be left without excuse. I am happy to say that the officers are learning their duty and that the spirit of God is burning within them and prompting them to do the same. As the minutes of your conferences have not been inserted in the STAR for some years, it will be necessary to represent the different branches in as minute and accurate a manner as possible, so that the President in this land, and also that in America, may understand the true condition in which we stand.

Moved by Elder Lockett, seconded by brother Wood, that we as a conference accept our President, and are satisfied with the course he has taken since he came among us, and are willing to sustain him. Carried unanimously.

Moved by Elder Westwood, seconded by brother Thomas Brindley, that we sustain and acknowledge Elders Orson Spencer and F. D. Richards as the Presidency of the British Isles, and are willing to abide in their council and instruction. Carried unanimously.

Moved by the President, seconded by Elder Mason, jun., that this conference adjourn until half-past two o'clock. Carried unanimously.

The meeting was then adjourned with singing, and prayer by the President.

Meeting resumed, according to adjournment, with singing, and prayer by the President.

It was moved by Elder Shaw, and seconded by Elder Simpson, that we sustain and acknowledge the Twelve Apostles of these last days as the presidency of the Church of Jesus Christ in all the world. Carried unanimously.

The number of officers present were 3 high priests, 18 elders, 10 priests, 4 teachers, and 5 deacons.

The President then called for the representation of the branches, which was given as follows:—

BY WHOM REPRESENTED AND CONDITION.	MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	IN DOUBTFUL STANDING.	BAPTIZED SINCE LAST CONFERENCE.	CUT OFF SINCE LAST CONFERENCE.	DIED SINCE LAST CONFERENCE.	REMOVED SINCE LAST CONFERENCE.
Burslem Branch was represented by Elder Lockett, consisting of... A good feeling prevails in this branch, the officers are united and seem determined to do their duty.	101	10	8	2	2	13	11	4	0	0
Hanley, by Elder Mason, sen., consists of ... There is a good feeling in this branch, the Saints have a desire to roll on the work of God.	35	2	3	1	1	2	6	3	0	0
Knutton Heath, by Elder Green, consists of... The members appear to have the work at heart more than formerly and the officers are determined to warn this place.	20	2	1	1	1	3	2	4	2	0
Lane End, by Elder Symmonds, consists of... All except the five in doubtful standing are good, honest-hearted Latter-day Saints.	35	4	5	2	0	5	6	0	0	0
Badley Edge, by Elder Adams, consists of ...	26	1	2	2	1	4	3	3	0	0
Cox Bank, by Elder Wicherley, consists of... The Saints in this place have a desire to roll on the work of God.	22	3	2	1	1	1	6	0	0	0
Prees, by letter, consists of... Are good, honest-hearted Latter-day Saints.	16	2	1	0	1	6	0	0	0	0
Leek, by Elder Gibson, consists of... This branch has been in an awkward condition for some time.	38	3	5	0	2	15	0	2	0	1
Stoke, by Elder Mountford, consists of ... There has been no preaching here for some time. We intend to open a room and commence as soon as possible.	5	1	1	1	0	2	0	0	0	2
Stafford, by Elder Westwood, consists of ... Are faithful Saints; we shall commence preaching again in this place next week.	10	1	1	0	0	0	0	0	0	0
Hassall Green ...	7	1	1	1	1	0	0	0	0	0
Scattered members ...	6	0	1	0	0	0	0	0	0	0
Total ...	321	30	31	11	10	51	34	16	2	3

Moved by Elder Mason, sen., seconded by Elder Shaw, that Brother Isaac Pool be ordained to the office of an Elder. Carried.

Moved by Elder Mason, sen., and seconded by Elder Simpson, that Brother John Wood be ordained to the office of a Teacher. Carried.

Moved by Elder Lockett, seconded by Elder Mason, that John Ralphs be received into this church by re-baptism. Carried.

Moved by Elder Adams, seconded by Elder Westwood, that Brother Lear be ordained to the office of an Elder. Carried.

Moved by Elder Lockett, seconded by Elder Simpson, that Brother A. Wright be ordained to the office of an Elder. Carried.

Moved by Elder Adams, seconded by Elder Mason, that Brother William Brunt be ordained to the office of a Priest. Carried.

Moved by Elder Adams, seconded by Brother Brindley, that Brother Mountford be ordained to the office of a Teacher. Carried.

These were ordained by the President and Elder Simpson.

Moved by Elder Simpson, seconded by Elder Mason, that the brethren and sisters at Penkhull and Stoke Lane be joined to the Stoke branch. Carried.

Moved by the President, seconded by Elder Westwood, that Elder Wooton continue STAR agent for this conference. Carried.

Moved and seconded, that the conference adjourn until six o'clock. Carried.

Meeting then adjourned with singing, and prayer by the President.

Meeting resumed, according to adjournment, with singing, and prayer by the President and Elder Mason.

The Sacrament was then administered to the Saints present, by Elders Lockett and Mason, senior.

The President then delivered a discourse relative to the signs of the times, coming forth of the everlasting gospel and Book of Mormon, and the gathering of the people to Zion, &c., &c.

Moved by the President, seconded by Elder Lockett, that this conference adjourn until the 1st of August next. Carried.

Moved by Elder Mason, seconded by Elder Lockett, that the minutes of this conference be forwarded to Elder Spencer for insertion in the STAR. Carried.

The conference then adjourned with singing, and prayer by the President.

G. D. WATT, President.
WM. LEESE, jun., Clerk

LONDON.

This conference met according to previous announcement, on Sunday, June 6th, 1847, in the large assembly rooms, No 8, Theobalds Road.

The meeting was called to order by Elder John Cooper, prayer being offered by Elder Crump. After a hymn was sung, it was proposed by Elder J. D. Ross, and seconded by Elder Hodgert, that Elder Moses Martin preside over this conference, and brother James Brooks and Elder H. Crump act as Clerks. Carried unanimously.

It was also proposed and seconded that the Church show their approval of Elder Martin as President, and are willing to uphold him in his office and calling by a show of hands. All hands were raised.

The President then called for the number of officers present, when there appeared elders 15, priests 7, teachers 4, and deacons 4.

Elder Martin addressed the meeting upon the present condition of the church, stating that it was in a most flourishing state in all parts that he had been. He then called for a representation of the several branches in the conference.

	ELD.	PRST.	TEA.	DEA.	DEAD.	C. OFF	REC.	BAP.	TOTAL
London	7	5	4	3	1	0	3	15	189
Luton	5	4	2	3	0	0	0	23	71
Dover	4	2	1	1	1	2	0	23	40
Woolwich	2	2	2	1	0	0	0	0	18
Rickmansworth	3	2	1	1	0	0	0	9	24
Blackwall	2	0	0	0	0	0	0	3	12
Newbury	4	7	1	1	1	3	0	29	93
Portsmouth	1	0	0	0	0	0	0	0	9
Total	28	22	11	10	3	5	3	102	447

The statements of the officers were good. The Saints are doing well in all parts of the conference.

It was proposed and seconded that as Elder Crump was about leaving for America, a testimonial be given him, showing their approval of his labours and re-

spect towards him before leaving this conference, and that Elder Martin should write it out. Carried unanimously.

The meeting then adjourned until half-past two o'clock. It was again opened by singing, and prayer by Elder J. D. Ross. Elders Savage and J. Booth attended to the ordinance of the Sacrament.

Elder Martin said, if there was any one who had anything to say, they were at liberty to do so.

The President then called David Blair, Aaron Painter, Robert Farley, and Richard Margetts, to the office of Elders.

Elders J. D. Ross and R. Hodgert attended to the ordination.

Proposed by Elder Ross, seconded by Elder W. Booth, that a collection be taken up in the evening for Elder Martin's wife, to be sent her by Elder Amos Fielding, and that all branches be requested to collect what they can, and pay it into the London branch by Sunday, June 20th, 1847, and that Brothers Shorten, Schibe, Poulter, and J. Booth, be appointed to take up the collection. Carried unanimously.

The meeting adjourned till half-past six o'clock, when it again commenced, and a numerous and respectable congregation was addressed in an interesting and impressive manner by Elder J. D. Ross.

The meeting was dismissed, after having spent a very comfortable day.

MOSES MARTIN, President.
JAMES BROOKS, Clerk.

MERTHYR.

We had a very pleasant conference here on Sunday and Monday, the 11th and 12th ult. There were twenty-eight branches represented in good order—four new branches admitted into the conference. This conference alone, now includes near 50 elders, 79 priests, 50 teachers, and 20 deacons. Baptized in the last two-and-half months, 142. Total, 1153. Ordained, 7 elders, 7 priests, and 5 teachers; confirmed some and baptized some at the close, and some every day since, besides some who are going into the water just now here.

Monday we enjoyed a splendid tea-party here; and it was splendid, not only in appearance but in taste, and conducted all through in a splendid spirit and style. Not a dissenting voice, not even an angry look of jealousy or malice disfigured any countenance in the happy throng. Over 1000 sat down at the tables, and yet of the fragments left were sold near £2 worth. I never saw so large a company enjoy themselves so well, and in such love and union since I've left our pleasure parties about Nauvoo. The Welsh Saints are certainly improving, before, they could govern themselves and be governed, as well as subduing all sectarians, who mingled with them, by the principle of *love*. The assembly was addressed after the feast by several elders, both in Welsh and in English, among others, in the latter by brother Mitchell, who labours in Pembrokeshire somewhat successfully.

It is freely admitted, by even our sectarian opposers, that Mormonism is making a fearful havoc among their flocks, all the while they have been proclaiming that it was dying of decline or cholera, natural death, or some foreign epidemics. Now they say, it will not do to let it alone any longer, or it will expose their secret mints and dishonesty; and yet it rushes onward like the mighty Niagara, sweeping all before it, and in its sprays forms a halo which encircles all its votaries with the bands of love or cords of the everlasting covenant of peace. Success to it is my constant prayer. Amen.

I remain, with my love to Brother Richards, your obdt. servt. and bro.

DAN JONES.

LEAMINGTON SPA.

Dear Brother Spencer,—I have heard it stated by some that the devil was bound, and we were enjoying the thousand years' rest. But I think that what has taken place among us will show, that instead of the devil being bound he is loose, and exercising more power than he has done for some time past.

Our conference was appointed to be held on Sunday, June 20th, at Coventry. In order to attend it, brother and sister Freeman came with brother Currell, who

had been proposed at the council meeting at Stratford-on-Avon, to be ordained to the office of a priest. But as soon as he had expressed his willingness to take the office, some evil spirits (devils) entered him, and declared he should not be ordained, and if he went to the conference they would go too. This was on the 15th, and on the 19th they left home for Coventry, about 20 miles distant. On the road, the devils entered brother C. several times, and four times while passing through the town of Warwick, and were as often rebuked by Elder Freeman, in the presence of many people, to whom he bore a faithful testimony. At length they arrived at Leamington Spa, in order to remain the night, but as soon as they entered the house, the devils began to rage and swear. I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me. I rebuked them, and they came out of him; but as fast as one lot went another came, declaring Currell should not go to Coventry, each party tearing him and trying to kill him: thus they continued until one o'clock, when we lay down until five, when another party came swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started to take him with us to Coventry, 10 miles distant. Several times we cast them out on the road, but in coming to Stoneleigh, the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared we were the *servants of the Most High God*, as many people were gazing at us we bore a faithful testimony to them, and went on our way. As we drew near to the city, we attracted the attention of the people who were walking out; for the devils came oftener and stronger, swearing by the God that made us, we should not take him to conference. By this time a number of the brethren from Coventry met us; I got them to carry brother Currell, while I walked by his side, and rebuked the devils as fast as they came. We arrived at the room about half-past eleven o'clock, a great crowd following us into the room. I endeavoured to speak to them, but the foul spirits came so often, and what with the noise and confusion of the people, I thought it best to close the meeting. While we were preparing for dinner, some stronger devils took possession of brother C.; we expelled them, and in came two policemen, and took brother Currell to the police-station. I went with him, others following, amid the insults and hooting of the mob, to the station. The superintendent, on hearing the case, ordered brother C. to be locked up *for having a devil*, and *me for casting him out*, and thus causing a disturbance. *Bail was refused*, and we were locked up in a filthy room along with two drunken men. In about two hours we were let out on bail, the police finding themselves wrong in refusing it. On our return from prison the streets were lined with spectators, anxious to see the men who had been locked up—one for having, and the other for casting out, a devil. We arrived at the room about three o'clock, and commenced the business of the conference. Ten branches were represented, consisting of 295 members, 9 elders, 22 priests, 8 teachers, 6 deacons, 4 cut off, and 26 baptized since last conference. The following propositions were put to the meeting:—

That this conference sustain the Twelve Apostles. Carried.

That this conference sustain Elder Orson Spencer as President over the British Isles. Carried.

That this conference sustain Elder F. D. Richards as counsellor to Elder Orson Spencer. Carried.

Among others it was voted, that brother R. Currell be ordained to the office of a priest. When we laid our hands upon him, the devil entered him and tried to prevent us from ordaining him; but the power of Jesus Christ in the holy priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ we ordained brother Richard Currell to the office of a priest in the Church of Jesus Christ of Latter-day Saints.

In consequence of what had taken place, many came to our meeting in the evening and paid great attention. The scenes of the 20th of June will long be remembered by us as a day of rejoicing in the glorious manifestation of the power of God, confirming the faith of the Saints, and spreading the sound of the gospel farther than we could have done it in a long time.

On Monday, the 21st, we appeared before the mayor, and although the policemen did their best to prosecute us, on our promising to take brother Currell from the

town, the mayor dismissed us. Instead of these things doing us any harm it has done us good, and we feel to bless the name of God, to give him all the glory, and shout his praise among the people, and to preach the gospel with renewed energy among the sons of men; and pray for the time to come when the gospel shall have been preached, the devil bound, the reign of righteousness come in, and the kingdom of this world become the kingdom of our Lord and his Christ for ever and ever.

I should inform you that when the devil found he was defeated in brother C. he entered a sister, and kept coming in for several hours; as fast as one lot were expelled another lot entered: at one time we counted 27 come out of her. When we rebuked them they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power,—damn our gospel, and tear and bite? The sights were awful, but it has done us all good.

I may as well say, that some of the devils told us they were sent, some by Cain, some by Kite, Judas, Kilo, Kelo, Kalmonia, and Lucifer; some of these, they informed us, were presidents over seventies in Hell. The last that came previous to our going to prison, told us he was Kilo, one of the presidents, and his six counsellors. We cast them out thirty times, and had 319 devils, from 3 to 27 coming at a time.

I shall feel obliged for any instruction you can give me on this subject.—Yours,

THOS. SMITH.

The above narration will, no doubt, seem new and strange to many who may read it, and perhaps to some incredible—but not to those who are true believers in the word of God. Christ, in his day, told his Elders that in his name they should cast out devils. They went forth, trusting in the virtue and efficacy of their holy calling, and in due time returned, rejoicing that even the devils were subject unto them, although they were baffled at a certain time, and asked the Lord why it was. He told them that kind came not out but by prayer and fasting. It no doubt seemed as inexplicable to them, why they could not cast them out, as it did to Elder Smith, why they should so soon return after being cast out; but brother Smith proved that, by determined resistance in the name of the Lord, they would flee from him. There are some, however, that will not come out but by *baptism*.

These characters have been the inveterate enemies of the truth from the beginning, and have sought its overthrow whenever it has been revealed to man, and have prevailed on the earth for so long a time, that it is not to be supposed they will remain perfectly quiet and be cast out, without making a resolute effort, and marshalling all their hosts to the contest as well. They were even manifest to Christ in such numbers that they were called "*Legion, being many*," and acknowledged his power, saying, "we know thee who thou art, the Holy One of God," much as they did that of Elder Smith's and his brethren calling them the "*servants of the Most High God*."

Nor are these characters ignorant of the order of God—they have once dwelt in light. Lucifer, the son of the morning, and his companions, constituted a "*third part of the Hosts of Heaven*," and were near the throne of God in the beginning, being acquainted with the Priesthood, which is without beginning of days or end of life; and while in this exalted station, dwelling among the sons of God, rebelled against the authorities appointed over them, and waged war in heaven, and fought against Michael and his angels, and were cast out and thrust down, and have been the cause or causes of "*wo to the inhabitants of the earth*," ever since, and will continue to be henceforth more than ever, until the mighty angel having the key of the bottomless pit, and a great chain in his hand, shall lay hold and bind their Prince or Ruler and cast him into the pit, and shut him up, and place a seal upon him for a thousand years.

No doubt these characters supposed they or their leader ought to have had the rule, as some *men* now-a-days rebel against the authorities of the church, and arrogate to themselves the right to preside, hence they went and organized themselves into the order of Heaven, counterfeiting the priesthood of the Son of God, that as Christ appointed other seventy also, so they told brother Smith they had, and so have the men, who have been cast out of the church in the last days, gone and organized a

church of their own, counterfeiting the true priesthood; but when they came on a mission to the British Isles, they met with about the same success, only they were not half as diligent in their exertions, as those spirits who contended with Elder Smith; still they were of the same spirit, having been once in the church of Christ on earth, enjoying his spirit and the revelations of his will, until they became the accusers of the brethren, and were cast down from their high standing, being filled with deceit and whatsoever loveth and maketh a lie, going about trying to deceive others—hence they become the children of *him* who is a liar and the father of lies. This, the scriptures teach us, is to be *his* mission among men after the thousand years, viz., to *deceive* the nations in the four quarters of the earth; and how deplorably successful he and his emissaries have been, for near two thousand years past, in *deceiving* the world into a belief of anything, and almost everything except the gospel of the Son of God.

In answer to the inquiry, how was it they could acknowledge the power and defy it? I will state: it was because all power in heaven and on earth is given into the hands of him in whose *name* they they were rebuked, and each time they came out, they, by so doing, acknowledged that power if they had said nothing; but they thought, by making the verbal acknowledgement, to have escaped being cast out; and also, by defying the power, designed to intimidate the servants of God and remain unmolested.

Well may the Saints rejoice in that *name* which is above every other; who has prevailed against death, and will destroy him that hath the power of death—which is the devil. Yes, though such scenes may cause the Heathen to rage, and the people to imagine vain things, the day is fast approaching when "every eye shall see, every ear shall hear, and every heart shall be penetrated;" then those who have faithfully and truly borne the name of Jesus Christ will realize deliverence from all their enemies. Let the Saints be encouraged, because the stronger than the strong man armed is about to cast out the usurper. Put on, therefore, the whole armour of God and furbish the sword of the spirit by the continual prayer of faith, and the triumph over all our foes will indeed be glorious. F. D. RICHARDS.

A CAUTION.

Elder Wm. Speakman, of the Carlisle conference, writes that a man, calling himself Tomkinson, and professing to have a letter of commendation from the president of the Macclesfield Branch, is travelling from conference to conference with a very sanctified countenance, and talking much about the doctrines of the kingdom, had borrowed money, and made off with it in a fraudulent manner.

Elder Douglas, President of the Glasgow Branch, writes that a man by the name of Henry Tomkinson, had appeared among them, having a certificate from Macclesfield, professing to be in search of work, was kindly received, fed, and lodged, and received money of a deacon in the branch to assist him; and on Monday, the 19th ult., decamped, having helped himself to 15s. from the pocket and chest of a brother. It is hoped that this ray of light from the STAR, may put a period to his dark course among the Saints.

FREE SEATS.—The sum of 8000 dollars has been raised in Providence, for the purchase of forty-two pews in Grace Church, of that city, to be *for ever seats*.

Among the gleanings from the American papers we find the following:— "The Mormon Temple, at Nauvoo, has been sold to the Catholic Church for 75,000 dollars." Time will determine whether this is true or not.

The Royal Steamer "Hibernia," left Liverpool on Tuesday, the 20th ult., for the western world, taking, with her complement of passengers, £18,000 of specie.—That is as it should be! Whatever is precious and lovely should go to the west; even the stars, moon, and sun SET before us daily their illustrious examples. The gold sovereigns have been obedient to the heavenly instruction by hundreds of thousands for a few months past, and no wonder the Latter-day Saints are anxious to be going. "They are perfectly in the right."

The Latter-day Saints' Millennial Star.

AUGUST 1, 1847.

It now becomes a painful duty to inform many, who are not already aware, of the severe indisposition of President Orson Spencer, the Editor of the Star. For a few weeks his health had been declining, so as to render him only competent for the intellectual and less physical duties of his calling, until Thursday, the 8th of July, when he encountered a violent attack of the fever, attended by obstinate constipation, which entirely prevented his further labours in the office, and immediately reduced him to a state of almost entire helplessness in bed, and continued to prey upon him. Being frequently abated in its violence by the anointing and prayers of such as attended him till the 16th, it left him in an extremely debilitated condition; since which time he has been free from the fever, but has recovered strength so very slowly most of the time, as to be almost imperceptible; but we thank God our Heavenly Father, that the *life* of his servant has thus far been precious in His sight, and though still very low, we rejoice in the assurance of the Holy Spirit that he will, ere long, be restored to perfect health, and still more abundant usefulness in his labour of love to his fellow-men on these Islands. July 27th, Elder Spencer is still recovering very slow.

Heretofore priority of date has been regarded in publishing Conference Minutes in the Star, but as they have accumulated on our hands, it is thought best to pass over some that have been recently represented in its columns, to make room for others that have not been noticed for a length of time, such as London, Staffordshire, and Belfast, which our readers will be interested to hear from, no doubt, as by this method a kind of acquaintance may be made which will tend to increase the attachment and sympathy of feeling in the hearts of the Saints as they read of each other, and promote a spirit of prayer, for such as have the more difficult fields of labour, or any great obstacles to encounter, in the hearts of such of the Saints as enjoy more abundantly the blessings of God and thus aid each other by the unity of their faith and prayers.

It is desired that minutes of all conferences should be forwarded to this office as early as may be convenient after the conferences are held, that the progress of the work of the Lord may be known, and the Presidency be thereby better enabled to judge of the condition and wants of the people.

As the Saints are anxiously expecting the intelligence promised in Elder Hyde's farewell letter, it seems proper to state that we have received no letter from him since his arrival in the camp, though we have expected it a month past, perhaps some brother is bringing it. We have learned, however, by letter to Elder G. D. Watt, that a company left Council Bluffs for the mountains on the 12th of April, to seek a location for a stake in Zion. President Brigham Young, and others of the Twelve Apostles, were with them.

We had fondly hoped to favour our readers with a precious bit of news of the prosperity of the Saints in exile on Zion's land, in this number of the Star, as well as something concerning the gathering of the Saints from this land, for we know quite well their intense anxiety upon that subject; but be the counsel whatever it may, when received, or however long in coming, the interval can be most profitably employed in spreading the truth, as but a small part of the inhabitants of Great Britain have heard

the gospel, and the Saints owe a great duty to that portion of the people who have not, by acquainting them with the glorious hopes which animates their own bosoms; and until this is accomplished to some considerable extent, the Saints, as a mass, are unprepared to gather. How could you go in good conscience before God until you have done in this thing to them as you would wish to have others do to you. The harvest is truly great, and the ministers of the Everlasting Gospel will scarcely have gone over the nations of the earth until the Son of Man will have come to receive to himself the kingdom. Let, therefore, all Saints, both ministers and people, continue to put forth their best exertions to warn their neighbours, in meekness and with holy boldness, for this is a day of warning and not of many words.

The accounts which we are frequently receiving from the various parts of the kingdom, are occasions of great joy and rejoicing to those who love the cause of truth, and, through its triumph, anticipate a day of deliverance from the present numerous ills which have been entailed upon man by an entire perversion of the laws and order of God. One brother writes of 40 being added in his vicinity in four weeks; another, brother Jones, of Wales, writes us that in one conference only, in about ten weeks, 142 were added, and that arrangements are now made for preaching the gospel in every county in Wales.

The Spirit of the Lord is liberally and powerfully co-operating with the faithful labourers, who labour with an eye single to the glory of God, and the work of the Lord is moving forward with a greatly accelerated motion. Even in Ireland, where the success of the Elders has been very limited, in the city of Belfast there were ten lately baptized by brother M'Farland, a Priest, late of Greenock; and may there be many more added to their number of such as shall be saved. The devils are aware also of the success which attends the preached word, as will be seen by a perusal of the Leamington Conference Minutes; indeed, such accounts remind us most forcibly of the time of the Apostles and of our Lord Jesus Christ, and also renders the analogy of the warfare, in which both ancient and modern saints have engaged, still more striking; and proves to all men that the Elders of Israel, in the last days, are partakers of the same holy priesthood as the Saviour bestowed upon his Elders in person in his day, in that "even the devils are *subject* unto them," which is now a source of great joy, as it was then, although it brings bonds and imprisonment. The great adversary of souls, as well as his emissaries who accompany him abroad in the world, know that *their time is short*, hence they are stirred up to great wrath to war against the work of God, not only as in that instance, but by inspiring the hearts of men to persecute the Saints and those who proclaim the truth, therefore, the greater reason why the faithful should have on the whole armour of God.—F. D. RICHARDS.

JEWISH BELIEF IN GOD, AND EXPOSITION OF THE "ANGEL" OF SCRIPTURE.

We insert the following extract from the *Jewish Chronicle*, in order to make manifest what absurd notions of the person of the "Supreme Being" exist, both among Jews and Gentiles. The Heathen nations often worship some tangible and visible object, like the sun or some gilded image. It is worth serious enquiry which is the more rational and consistent object of worship—the God of the Heathen, or the God of modern Jews and Gentiles?

The popular notion of the following article is, that God is omnipresent or everywhere. Now, if He is everywhere alike, how can he come down from his "height." If he fills immensity with his presence, then there is no room for any thing else to occupy immensity at the same time, unless His person is of such an *immaterial nature* as not to take up room, or displace other bodies at the same time. If the latter supposition, He would not fill anything, or any place at all, either in heaven, earth, or

hell. We do not recollect any passage of scripture that says God is in every place at one and the same time. There is indeed a passage that says, that the "eyes of the Lord are in every place beholding the evil and the good," so also it is said that "the fool's eyes are in the ends of the earth." The truth probably is, that while God may survey the various portions of the earth from time to time with his own eyes, He nevertheless acts through the medium of the eyes of others delegated to observe for him. Moses was the "mouth-piece of God," and true saints are "His witnesses."

Before the Lord destroyed Sodom, "He came down in person to *see* whether the cry against the Sodomites was just." If men would believe the scripture, they might learn that Jesus Christ was, in *person*, as exactly like the Father as inspired language could tell it. They might also learn that in the *bodily* person of Jesus Christ, *all* the functions of the GODHEAD were held and exercised without any difficulty.

That same man, Jesus Christ, that eat broiled fish and honey comb in the presence of His disciples, and they saw and handled Him, and conversed with Him—had all power in heaven and earth; now if that same Jesus could fill immensity, and see every thing, and handle every thing at one and the same time, He could most certainly converse with men face to face, even without *delegating* a "messenger" to speak for Him, which messenger or delegate it is said has no real existence whatever, but is more evanescent and unreal than the veriest bubble imaginable.—ED.

"I have demonstrated that the perception of all Prophets, Moses excepted, and their communion with God, was by means of their natural senses; I have also shown that no impossibilities can come under the denomination of religious belief, even if such a belief should be demanded of a man by God Himself. Now, as the supreme Being in His infinity and perfection can by no means be perceived by the senses of man, his communion with Him could not possibly be otherwise effected than by the Almighty in his power descending from his height, to accommodate Himself to man with whom he deigned to commune, as a medium fitted to his senses, and to convey to his mind the idea and consciousness of His divine presence. This was not done by the Almighty undergoing any change or metamorphosis, either in place (since He is everywhere Himself) or in his formless being, by taking upon himself a similitude of a finite corporeal being, which must be extended or limited in space in order to be perceived; for this is as little as possible for the Almighty to do as to annihilate his own being; but the medium by which God conveyed to the Prophet the idea of his presence, was the image of a person, visible to the senses of the Prophet, standing before him, and imparting to him a prophetic conviction of the presence of God. The person thus seen by the prophet is called מלאך ה׳, "The messenger or Delegate of the Lord," of whom God says כי שמי בקרבו, "My name is in him;" that is, he represents myself. Let us consider what idea the Prophet had on perceiving that מלאך. Convinced on the one hand of the impossibility of the Almighty becoming so metamorphosed as to be limited in space, or incarnate in shape and form; and, on the other hand, by a prophetic sense *also* fully convinced, that the person visible to him stood there in the capacity of God; he could not reconcile these opposing convictions otherwise than by the conclusion, that the person before his senses was a delegate of the Supreme Being, with full authority to be believed, obeyed, and even worshipped as God himself. Now this Angel was a real being to the Prophet who perceived him, as long as that perception lasted; but the Angel was no real being to any one else, because to all other creatures he had no existence, but was by the power of God only a momentary creation and means of communion with the Prophet. It is moreover obvious, that although the Prophet had reason to worship that being whom he perceived in the capacity of a delegate from God (and in so doing worshipped no body else but God himself); yet, for us that Angel not only is no God, but has even no existence at all.

"From the above remarks, it will clearly be perceived that there is no other revelation from God to men, except that which was vouchsafed to Israel "by the hand of Moses," whose basis is the belief in one personal God, made known by the name ה׳. And as surely as *there is a God*, so surely will this doctrine ultimately become the

belief of all men, who, with Israel, will in sincerity and truth worship the one only God."

LETTER TO PRESIDENT ORSON SPENCER.

Merthyr, July 22, 1847.

Dear President Spencer,—I have received your letter, written by President Richards, which brought the mournful intelligence of your ill health; and it would be but superfluous for me to say that my whole soul sympathises with you in your deep and multiplied afflictions, many of which I have witnessed with regret in Nauvoo, besides those untold in the wilderness, and lastly in a foreign land. Truly the Saviour (who himself was "a man of sorrow and acquainted with grief") foretold that "in the world ye shall have tribulation," and moreover he said "rejoice for I have overcome the world," hence ye shall also. 'Tis a consolation to know that, although you are in a strange land, you are by no means among strangers; and for your consolation I say, dear brother, that when I read your request for an interest in the prayers of the Welsh Saints, in the Saints' meeting; such a sympathy, a reciprocating spirit I hardly ever saw manifested on any occasion. When, after explaining the nature of the case, I moved that we should pray, and *not cease* to pray, until that we should hear of brother Spencer's recovery, it was so heartily responded to with such a faithful "amen," by over 500 Saints, that it certainly reached the ears of our heavenly Father speedily, methinks. And we do it with the greater faith, because we have abundance of evidences we think, that we have not transgressed so as to render ourselves unworthy of your teachings, precious counsels, and guidance; neither can I believe that the Lord of the great and busy harvest will call you hence now, nor let you be confined from your labours long. All the Saints, as well as myself, anxiously wait the arrival of every post to bring the glad news of your recovery, for such we verily believe to be the will of our heavenly Father.

Dear Brother,—Doubtless the following intelligence will be pleasing and recreating in your weakness, to one who loves to see the prosperity of the work of God among every tribe and nation, and especially as it makes manifest the wonderful condescension, power, and love of God through the Gospel. I mean to say, that one day last week, one of the Hindoos, late from Bengal, called at my door for charity, clothed in his native costume. At first sight I felt a great attachment to him, because, as I thought that he was now, as I had been in my youth in his native land—that is, a *stranger* and without a friend,—I had retained in my memory some little of his language, and invited him in. He came, and by mixing a little Hindoostanee with the little broken English which he understood, I preached to him the Gospel; and strange as it may seem, he believed it all as fast as he could understand. Ever and anon he would lift up his jet black eyes to heaven in gratitude, and then again he would be animated with the good news, and want to hear them again, as though too good to be true. I fed him, and invited him to call again, which he did each day punctually to the hour, and appeared very thankful for the instructions he received. I took him to our church meeting on Sunday, and requested the Saints to pray that the great dispenser of all spiritual gifts would cause him to be instructed in a language which he understood, and that it should be for a testimony to him. The gifts and 'tongues,' in particular, are profusely enjoyed here generally, but this time more abundantly, so that before the close of the meeting I knew, and all the Saints indeed knew, that he had heard a language which he understood, and great was our joy when he said that he had heard the great things of God taught him in that meeting in eight different languages of the east, which he understood more or less of. But what astonished him the most was, a song which one of the sisters sung in the Malabar language (as he called it), and another in the Malay; this so animated him, that he pulled a Hindoostanee hymn book out of his pocket, and fain would sing in the meeting with them, supposing they could follow him in that too. Thus were our prayers answered so far to his great joy and ours. On Monday I felt impressed the more of the necessity of perseverance to bring him to the knowledge of the truth, and (whether in order or not, I know not) I called several of the Elders and brethren that had the gifts to my house, and brought him, or rather he brought himself amongst us. We covenanted in prayer to seek his conversion in the Lord's way further, and for the space of four hours the brethren, through the gifts of the spirit, taught him the gospel so plain and forcibly, that before he left the room he requested to be baptized. Sometimes he interpreted in English as well as he could, and the speakers again, by the gift of interpretation in Welsh, in some instances almost *verbatim*.

Now, to test the depth of his sincerity, I invited him to come and live in my house, free of cost, and eat at my table, but so far his only reply is, that all he wants of me is "good religion to please the great '*Shurinah*,'" and so has sustained himself.

But to be brief with my narrative, yesterday I took and baptized this first fruits (I presume) of a numerous, inoffensive, and idolatrous nation, and we have had intimations through the spirit that he is to be like the leaven in much meal to leaven the whole. May it be the case is my sincere prayer. Amen.—He rejoiced greatly after the ordinance that the Lord lead him to my house.

Your brother in the Gospel,

DAN JONES.

TRUTH.

BY JANE MASON, OF LOUTH.

What is this, with meteor blaze,
Fills the nations with amaze?
As to earth she bends her way,
Turning darkness into day.

'Tis a form, majestic bright,
From the upper realms of light;
Faith and Hope upon her brow,
Rob'd in love as white as snow.

In her joyful hands she brings
Present hopes of future things;
Cheers our long benighted way
With a bright millennial ray.

Hail! thou Heavenly Messenger,
Thee we long have waited for;
Glad our longing, aching eyes,
Turn from earth to Paradise.

Welcome, stranger, come and rest,
Dwell in every honest breast;
These, thy work, have understood,
Hail'd thee from the throne of God.

What! though some may think thee chang'd,
'Tis themselves who are estrang'd
Far from truth's simplicity,
Wrapt in Babylon mystery.

Come, ye sons of mental night,
Fearlessly behold the light;
Why, so mad, your dross prefer
To the gold she would confer.

Hark! she speaks, ye sects give ear;
You 're condemn'd if you forbear:
Let your broken cisterns go,
Come where living waters flow.

See! she stands with open arms;
Calls you, with unequall'd charms:
Cast your empty husks to swine,
Come, and taste her milk and wine!

GOSPEL TRUTH 's this seraph's name;
Still unalter'd, she's the same:
When all creeds and systems fail,
TRUTH ETERNAL will prevail.

VARIETIES.

The Chinese spend annually £90,000,000 for incense to burn before their idols; about five shillings for every man, woman, and child in the empire.—*Mercury.*

The total amount of the annual products of the United States is estimated at 1,000,000,000 dollars.—*New York Sun*

The edge of our faculties is seldom worn out by use, but is often rusted away by sloth. It is ardent industry alone which gives the polish, the beauty, the brightness to human nature.—*Herries.*

STRANGE RUMOURS AT ROME.—The *Augsburgh Gazette* of the 7th ultimo, publishes a letter from Rome of the 29th June, containing a variety of strange reports. It was said that the Pope intended to abdicate, and that he had sent for his brother, Count Mastai, of Sinigaglia, to consult him on the subject. The Liberals assembled on that day to draw up a petition to his holiness, in which they set forth the reforms he could achieve without compromising his apostolical dignity.

HELP YOURSELF.—Beg, borrow, seek office, fish for place, trust in patronage, wait for old men to die, worship fortune,—who does not one or other of these? Who does not expect to rise by the help of others? Help yourself and God will help you. Nine-tenths of the world live and die infidels of this truth. So destitute are most people of the knowledge or belief of this truth, that give them the slightest indications that they may rely on you, eat you, clothe themselves out of you, and they will do it without mercy. They will drop their tools and their labour and do it. This it is that makes the world so hedgehoggish. The self-helpers know that in the common run if they help others they may help and be—eaten up. This it is that has spoiled most, if not all, the experiments to apply the science and economies of association to practical human life. Take people as they rise, and put them together in a bee-hive community, and half of them will turn drones and live upon the rest, because they have not been educated to rely upon themselves, but just the reverse. No wonder that the swarm should be eaten up by these drones, or exhaust itself in an effort to turn them out. Yet men are naturally self-reliant. The moment a baby can go alone, it goes itself and imitates all kinds of work, proud to be doing something. But this disposition is not encouraged, but discouraged. The rich are ashamed to have their children do any thing menial, as if menial and mean were the same word. The poor cannot be bothered to teach work to babies, and when their babies get to be old enough, they overload them with it untaught. Hence the child comes to maturity educated to sloth, "bad health," and reliance on others, or to hate the burden which crushes him, and longs to be relieved entirely from it. Self-reliance is destroyed every way, in work, thought, and opinion. Whole classes, we say races, of men are taught to feed upon others without returning any fair equivalent. They even think themselves generous to leave a little which they don't eat.—*Chronotype.*

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 27TH OF JULY.

	£	s.	d.
Isaac Daker	£1	0	0
William M'Keachie	5	18	0
Robert Christie	3	10	0
Charles Miller	4	0	0
John Godsall	1	10	0
William West	1	3	8
Thomas Stevenson	2	7	0
Titus Barlow	0	14	0
John Halliday	0	8	10
Abraham Marchant	1	5	0
Thomas Smith (per John Lickerish)	1	12	6
T. H. Bunting	0	15	8
John Preece	1	10	0
Robert Reader	1	12	1
Joseph Wooton	0	16	0
Carried forward	£28	2	9

	£	s.	d.
Brought forward	£28	2	9
David Mulholland	0	3	0
Alfred Shaw	5	0	0
John Johnson	1	12	0
John Jones	0	4	2½
Dan Jones	6	0	0
John Ennion	0	5	0
Thomas Smith, Leamington	2	6	0
John Hackwell	0	11	8
William Broomhead	2	0	0
William Hulme	1	15	0
William Gibson	2	0	0
Robert Martin	1	15	0
Robert Hodget	0	8	0
	£53	2	8½

NOTICES.

Elder Cyrus H. Wheelock's address is 7, Stafford Street, Birmingham.

There are a few hundred copies of Oliver Cowdery's letters for sale at this office, at the same price as the STAR.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16. AUGUST 15, 1847. VOL. IX.

AMERICAN NEWS.

We find, by the papers brought by the Caledonia, which arrived on Wednesday, that the grain harvest is unusually abundant; and the quantity of grain and flour ready for exportation was still very large.

We learn from private sources that the prospects of the cotton crop are exceedingly good. A gentleman who had recently returned from an extensive tour in the southern states, and whose statements, we believe, may be relied on, in a letter dated July 15, says:—" The cotton crop, from the best information we can obtain, has a very prosperous appearance. The quantity that will be produced is uncertain, but there can be no doubt of an average yield. Should the picking continue late, more than an average crop will be produced.

THE MEXICAN WAR.—Neither the American army under General Taylor, nor that under General Scott, has made any forward movement since the last advices. The army of General Taylor remains at Monterey, too weak in numbers to effect any thing, and without the slightest prospect of being able to advance towards the central provinces of Mexico, within any reasonable time, or indeed at any time that can be named. For any effect that it is likely to produce on the fortunes of the war, it might just as well be on the Canadian frontier. The army of General Scott is considerably nearer the point where the struggle must be decided, but it seems to be greatly deficient in the number of troops, and other resources for bringing the war to a speedy close. So far from having advanced to the city of Mexico, it had not left Puebla up to the last advices; the disbanding of the volunteers having left General Scott with not more than 5000 to 6000 men. This force was expected to be increased shortly to 9000 men or 10,000 men, but the delay had revived the confidence of the Mexicans to such an extent as to render 10,000 men less formidable now than 5000 would have been immediately after the victory of Cerro Gordo. There is every reason to expect that the Mexicans will fight another battle between Puebla and the city of Mexico, and though the probability is that they will be beaten, yet every day's delay diminishes the impression produced by their advance, and familiarizes the Mexicans with the war. Delay is the policy of the Mexicans, and the conduct of President Polk's government in leaving General Scott in the heart of Mexico, for so long a time, without sufficient means of following up his successes, enables the Mexicans to play that game with ease and comparative safety. Santa Anna has resumed the presidency and had received powers equal to those of a dictator.

COMMERCIAL.—*New York, July* 15.—The business of the country continues to be flourishing, healthy and promising. From all parts of the country the grain harvests promise unprecedented abundance. In the more southern of the wheat-growing states the grain has been already gathered, and the crop proves to be more

than an average; and in no section of the Union is their any apprehension of a deficiency.

The supply of flour, wheat, and corn, arriving at the tide-water through the canals of this state, is beyond all precedent. The receipts up to the first week in July of flour this year were 1,578,170 barrels, being 513,808 over those of the last year; of wheat the receipts were 1,823,147 bushels, 1,440,210 more than last year, and of corn there has been an increase of 1,153,697 bushels; the whole amount received last year up to the same time being only 593,334 bushels. Reducing the wheat to flour, there is an excess of 871,846 barrels over the receipts of the corresponding period last year. The receipts of corn, so far, a period of sixty-eight days of navigation, exceed the receipts of last year by 1,139,882 bushels. The foreign export has been large; the quantity shipped for Europe within the last ten days having indeed been larger than that of any similar period in any previous year, though its measures are not in proportion, perhaps, to the increase of receipts. The large receivers, as a general thing, prefer to trust a foreign market to selling at rates current here. In the money market there has been no change of marked importance. There has been but little variation in the price of leading securities, and the transactions have been comparatively limited. The market has been firm, except for Treasury Notes and United States' Loans, generally, which have declined somewhat in consequence of the recent accounts from Mexico. The extreme heat of the season, and the consequent absence from town of nearly all the largest dealers, has also contributed greatly to the curtailment of recent transactions. Speculative stocks, for the same reason, have also declined.—*Mercury*.

CONSPIRACY IN ROME.

If facts did not, as they distinctly do, bring home to Metternich and Austria the atrocious and truculent conspiracy which Providence and the courage and sagacity of the benevolent Pontiff who now occupies the Vatican have baffled, the *hiatus* in the link of outward testimony would be supplied by the force of internal evidence. The plot is so redolent of the Galician massacres and the sham insurrection of Cracow, as at once to discover its true parentage. Austria has vowed to defeat the liberal policy of a Pope who dreams of regenerating and restoring Italy. There is a beauty in the life of his reforms which makes her ugly, and so she will arrest the progress of the new ideas. But how is this to be accomplished? Clearly, by producing a reaction in the government. And slaughter is the ready means of working this. On a festal anniversary, therefore, it is arranged that a band of hired ruffians, under the leadership of tools and underlings of the Austrian legation, shall sally forth from ambush upon the crowd assembled in the *Piazza del Popolo*, and with the cowardly *stiletto* deal death to unarmed and defenceless thousands. By the success of the sanguinary scheme Austria would in Rome, as at Cracow, have established an indisputable case for intervention. Her own butcheries she would have represented as the fruits of a reforming administration, and in the simulated character of the friend of peace, proclaimed the good old *regime* of stagnant despotism.

Fortunately, the bloody and fatal catastrophe has been warded off, and the issue, so far from compromising the cause of liberty, has added fresh vigour to its onward movement. Pius IX is now enabled to see clearly the foe with whom he has to contend. Concessions to such a foe would only be received as indications of weakness. The most moderate policy, if only its tendencies were liberal, would be equally hateful to the High Church Tory bigots of Rome, whom Austria is secretly aiding and abetting in their villainous seditions, as a policy of the most thoroughgoing and progressive character. The Pope must seek his safety, therefore, in the affections of his people; and, by steadily and consistently adhering to the rule of government which he has adopted, he may hope to defeat the iniquitous attempts of the enemies of progress. This infamous affair (which, curiously enough, is proximately attributable to the irritation excited among the Jesuit party by the *concio ad populum* of Father Ventura, in the course of his funeral eulogium of O'Con-

BEDFORD—FIRST DIVISION.

This Conference extending over a vast tract of country, Elder Martin thought it discreet to hold the conference meetings at two convenient places in the conference, and accordingly the first division was held in a large room in Wellingborough, on Sunday, April 25th, 1847.

The hour for opening the meeting having arrived, the Saints took their seats with feelings of delight beaming upon their countenances, which bespoke the spirit of God dwelling in them.

Elder Sheffield arose and called the meeting to order, by giving out the first hymn, which was sung in a lively and animating strain.

Elder Margetts moved that Elder R. Martin preside over the conference; the nomination being seconded, it was put to the meeting and carried unanimously. Prayer was then offered by Elder Margetts. After which it was resolved that Elder John Clarke act as clerk to the conference.

The President rose and said, I feel happy to meet with the Saints assembled in conference, although there are not so many as I could wish to see, yet I feel pleased to meet those who are here. It is not our number that will bring down the blessing of God. When the church was first organized in America, there were but six members, and God blessed them. Through their united efforts they were enabled to roll on the work. Just so with those who are now assembled: if we wish to roll on the work of God, we must be united in hand and heart. Although our number is small, we can accomplish a great and a mighty work. I thank God for the opportunity I have of publicly thanking Elder Margetts for the great assistance he has rendered me. His work has been laborious and extensive; I hope the Saints feel benefited by them. If you do not it is your own fault. After making some very suitable remarks, and calling for a representation of the branches, he sat down.

BRANCHES BY WHOM REPRESENTED.	MEM.	ELD.	PRS.	TEA	DEA.
Wellingborough and Irchester, by Elder Sheffield	48	3	6	2	1
Bedford, by Letter	28	2	2	0	1
Eversholt, by Letter	12	1	1	0	0
Newport and Crowle, by Letter	9	1	1	0	0
Stoke, by Elder Nobles	21	1	0	1	1
Northampton, by Elder Nobles	7	1	0	0	0
Total	125	9	10	3	3

Elder Sheffield stated, that the Saints in the Irchester branch had lately been thrown into some confusion on account of some wicked spirits being in the branch, but they were cut off, and the branch was in a fair way for prospering; they had good meetings and well attended.

Elder Margetts rose and said, the Bedford branch is in a very peculiar condition. There are some very good Saints there and some very bad ones. When I go there they will come to the meetings, but when I am away they appear to take no notice of what has been said to them. But autumn will come, and the dry leaves must fall; then, and not till then, will things be better in Bedford. He also stated that the Eversholt branch was in good standing. The Saints at Crowle and Newport are likewise in good standing.

Elder Nobles said, to speak in a general way, the Saints at Stoke are in good standing. We hold some good meetings there, although none of the world attend; the people there say they will unroof the Saints' houses, if they do not cease holding meetings. However, these things only make some of them more faithful to the cause.

The President then moved, that the Saints approve of the course taken by Elder Margetts to open Northampton; although he had not succeeded so well as we at first anticipated, on account of the people not attending. Seconded and carried unanimously. The meeting then adjourned till two o'clock.

Afternoon meeting. The meeting was opened with singing the 163 hymn, and prayer from the president. The choir then sung the 142nd hymn, and the Sacrament was administered by Elder Sheffield and Elder Nobles.

Resolved that brother Jeffery Perkins be ordained to the office of Deacon.

Elder Margetts rose, and made some excellent preliminary remarks to the following propositions, which he suggested to the meeting:—

1st. That we uphold and sustain Brigham Young, as the President of the Church and Kingdom of God on earth.

2nd. That we uphold and sustain the Twelve Apostles, as the High Counsellors of the Church and Kingdom of God on earth.

3rd. That we receive, uphold, and sustain our beloved brother, Orson Spencer, as the President of the Church in the British Islands.

4th. That we uphold and sustain Elder R. Martin, as the President of the Bedford conference.

5th. That we deeply sympathise with the Saints who are suffering in the American wilderness, and that we covenant to pray the Almighty to redress their wrongs, and speedily establish them in their new location in peace and prosperity.

The foregoing were all laid before the meeting, seconded, and carried unanimously.

Elder Martin rose and moved, that the Saints sustain and uphold Elder Margetts, as counsellor and travelling elder in the Bedford conference. Seconded and carried without a dissenting voice.

Elders Sheffield, Clarke, and Nobles then addressed the meeting. The meeting then adjourned.

The meeting opened in the evening by singing the 5th hymn, prayer from Elder Margetts. The choir then sung the 10th hymn.

Elder Martin then addressed the meeting. He delivered a long discourse on prophecy, which would have proved both instructive and edifying had he not been disturbed several times during his discourse by apostates, who had lately been cut off the church. It appeared they could not receive the good word themselves, therefore felt determined that no one else should.

The meeting dismissed with a benediction from the President.

ROBERT MARTIN, President.
JOHN CLARKE, Clerk.

SECOND DIVISION.

This conference was held in the Saints Meeting House, Thorncote, on Sunday, May 2nd, 1847.

Moved by Elder Margetts, that Elder R. Martin preside over the meeting. Seconded and carried unanimously.

Resolved that Elder Margetts be clerk.

The President then arose and made some excellent remarks on the nature of the meeting, shewing the necessity of the Saints being united as one. If they are not united they cannot accomplish anything, Satan will get among them and lead some to apostatize. The President, after a lengthy discourse, replete with instruction, called upon Elder Margetts to address the meeting.

Elder Margetts arose and said, it was a source of great pleasure to him to have the opportunity of addressing them. He did not feel very talkative, but would do his best by offering a few remarks. He would first ask a question. Why do the Saints meet on the Lord's day to transact business? That is a question often asked by the people of the world. I will answer by asking which is not the Lord's day? Again, if this is any more the Lord's day than another, I say we cannot do better than meet on his day, to do his work. After some other suitable remarks, he sat down.

Elder Reed then arose, and made some good observations on the nature of our meeting.

Elder W. Smith said he would not refer to anything that had been said: he only wished to express his happiness at meeting with the Saints. Our Father, in the Gospel, made some very excellent remarks, to the rejoicing of the Saints.

The President then called for a representation of the branches.

That the Saints resident at Driglington and neighbourhood, be organized into a branch, called the Driglington Branch. Elder Joseph Beecroft to preside over the same.

That the Saints in Morley and vicinity be organized into a branch, called Morley Branch, and that Priest John Barnes preside over the same.

That the Saints in Headingley be organized into a branch, called Headingley Branch, and that Elder Riddel preside over the same.

The meeting closed with benediction from the President.

At two p.m. the meeting was resumed at the appointed time, by Elder Milnes, as the President had not arrived (being detained by baptism).

The President having arrived, he proceeded to business, and having laid before the conference the improvement in the Leeds Branch, and the desire of the Saints that Elder William Emsley preside, it was moved and carried that he preside over the Leeds Branch.

The Sacrament was then attended to, with appropriate singing from the choir.

Sacrament being administered, the President introduced the various nominations, which had been maturely considered by the officers in the various branches, before presenting them to the conference with the fullest confidence, when twenty persons were separately proposed and accepted by the conference, as candidates for the different offices of the Aaronic Priesthood. Such as were present manifested their willingness to accept of the office to which they were called.

Meeting adjourned by benediction from the President till six p.m.

During intermission there were 5 confirmed and 9 ordained by the President and other Elders, to hasten the business of the day.

At six p.m. the meeting commenced at the time specified in the usual way.

The President, previous to entering into business, gave a laconic outline of the magnitude of this stupendous work; its present progress, the order of the kingdom, every man to do his own work, and those receiving missions to faithfully discharge their duties in proclaiming the gospel in all meekness, integrity, and honour before all men.

Fields of labour were then allotted to more than twenty Preachers of the Gospel.

The various Presidents of Branches were presented and their labours allotted, with the full sanction of conference to sustain them.

The President then introduced Elder Henry Whittaker, president of the Huddersfield Branch, whom he had counselled to go out, as a large field of labour surrounded his branch, to which he had consented.

The following motion was carried unanimously, that we fully sanction the appointment of Elder Whittaker to go out in the vineyard, and that he have Huddersfield and Marsden Branches under his special charge.

The President then introduced Elder George Hewitson, President of the Wakefield Branch, whom he had counselled to go out, as a large field of labour opened on every side, to which he had consented.

The following motion was carried unanimously, that we fully sanction the appointment of Elder G. Hewitson to go out in the vineyard, and that Wakefield be the centre of his operations.

The President made some very appropriate remarks in relation to the STARS and publications. The following motion was passed, that we do all in our power to extend the circulation of the STARS, and all the publications of the church as widely as possible.

The President was about to close the meeting, when Elder Beecroft introduced the President of the Conference, and spoke warmly of his labours, &c.

The following motion was unanimously carried, that we fully sustain our beloved President Elder Charles Miller, as President of this Conference, by our faith and means.

After a few important remarks, touching the duties of the officers in their various missions, faithfully declaring the gospel, and calling upon all to repent; that inasmuch as any should not obey, their garments were clear of their blood, &c.

The meeting closed about eight o'clock, with benedictions and blessings from the President.

CHARLES MILLER, President.
JOHN STOCKDALE, Clerk.

P.S.—Those present who were not ordained at the intermission, were ordained during the evening service by the Elders and President.

CARLISLE.

This conference was held in the Rechabite Tent-room, Castle Street, on Sunday the 27th of June, 1847. The meeting was opened in the usual way by singing and prayer. Elder William Speakman, President; Priest John Threlkeld, Clerk.

The President, at the opening of the service, made a few remarks on the great necessity of the members, and the officers in particular, being diligent in spreading a knowledge of the great doctrines of life and salvation, made so plain in these last times by the light of revelation, through his servants the prophets; showing at the same time the folly of expecting those who are out of the covenant to connect themselves with it, while the sons and daughters of that covenant are cold and indifferent about matters of such great moment; having exhorted the Saints then present to arouse themselves from every lethargetic feeling, and to steadfastness and firmness in the work of God,

The following branches were represented:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.
Carlisle	63	3	7	5	1
Brampton	21	1	3	1	1
Alston	19	2	4	1	0
Newcastle	34	3	1	1	1
Dalston	19	1	1	1	0
Scattered	20	1	1	0	0
Total	176	11	17	9	3

In the representation, it was ascertained that 11 had been added to the church since last conference, by baptism, and 7 cut off.

After some remarks made by the President, encouraging the officers to set their powers to the work with all their might, the meeting was dismissed.

At two o'clock p.m. our meeting was opened again, by singing and prayer.

The number of officers present were—4 elders, 4 priests, 5 teachers, and 1 deacon.

The President arose and made a few remarks on the Sacrament about to be administered, showing that our attending to that ordinance was a great blessing when we observed it aright, and that the marriage of the Lamb, to which it had reference, would be a glorious time to faithful Saints, to which time we ought ever to have respect.

It was then moved by Elder Speakman, and seconded by Elder Stoddart, that we sustain the Quorum of the Twelve as the Presidency of the Church of Jesus Christ of Latter-day Saints, with Brigham Young at their head. Carried unanimously.

Moved by Elder Speakman, and seconded by Elder Stoddard, that we sustain Elder Spencer, as the President of the Church in the British Isles, and Elder F. D. Richards as his counsellor, and give it as our opinion that the best way of sustaining them will be in taking the periodicals. Carried unanimously.

Moved by Elder Stoddart, and seconded by Elder Macreary, that we sustain Elder Speakman as the President of this Conference, being satisfied with his labours while he has been with us. Carried unanimously.

The Sacrament being administered, the meeting was dismissed by prayer.

At six o'clock in the evening the meeting assembled again, when it was addressed by the President, from the ii. chap. of Joel. He spoke much about the signs of the times, and the places of deliverance spoken of by the prophet, to the comfort and satisfaction of all present.

WILLIAM SPEAKMAN, President.
JOHN THRELKELD, Clerk.

nell) will, no doubt, be made the subject of a searching investigation: and if, as is reported, it should be directly traced to the Jesuits, the Pope will not diminish his popularity should he think of inscribing over the Vatican the well-known couplet from the old *Canticum Jesuiticum:*—

" O vos qui cum Jesu itis,
Non ite cum Jesuitis."

We have on a former occasion exposed the narrow bigotry which shuts this country out from all political intercourse with Rome. But the time is now come to put an end to this absurd and anomalous state of things. There is every reason to believe that had England been represented by an accredited Minister at the Court of the Metropolis of Christendom, the disgraceful conspiracy which we have had the pain to record would never have been hatched. It is treason to humanity for England to refuse to recognise the political existence of a Prince who is bravely fighting the battle of liberty in Italy, and to leave him almost exclusively surrounded by the *corps diplomatique* of despots. We trust that in the first session of our new Parliament this wrong will be righted by the renewal of our diplomatic intercourse with a Sovereign against whom their is no ground of objection, but that he is attached by the bonds of a spiritual relationship to millions of faithful and attached subjects of the British Crown.—*Mercury.*

LETTER FROM PRESIDENT ORSON HYDE.

Camp of Israel, Omaha Nation, May, 30, 1847.

Dear brother Spencer,—After a long and tedious passage, I arrived in good health and safety at my home, in the Potowatamie nation, on the 12th inst., and found my family all in good health and in good condition; and for this blessing I feel very thankful to my Father in heaven.

Brothers Pratt and Taylor arrived in time to meet President Young and the Council, just as they were about starting for the mountains. Brothers Pratt and Taylor are about to start with a large company, to proceed over the mountains on the track of the other members of the Council, and the pioneers; and I am the only member of our quorum left to preside over the Saints in these two nations on both sides of the Missouri River.

As you have undoubtedly received an official letter from the Council touching many things, I shall not go into all particulars, but content myself with giving you such information as they have not been particular to give. First, then, I have been in to see your children this morning—found them all in good health. I inquired particulary into their condition, and learned that they, like many others in the camp, have been under rather straitened circumstances this winter; but your timely aid, by the hand of brother Pratt, was indeed a God send to them. I had fifty dollars to pay in St. Louis, which I borrowed a year or two ago to buy canvass with, which I had to pay on my way home. This cut me too much short of means, but I gave your eldest daughter some money this morning, which will enable her and the rest to be comfortable for a season. She will write to you soon. I shall look to them and see that they do not want for the necessaries. I have seen and conversed with brother Franklin's and Samuel's wives to-day, and also with their parents. They are all well at this time and cheerful. I saw brother Scovill's wife at the meeting to-day, and she was well. Brother Wheelock's wife is dead: she died of the chills, canker, and other complaints at her friends in the Potowatamie nation. As brother Wheelock now has nothing urgent to call him home, he had better remain in England until I counsel him to return. The wives of all the Elders in England, that went from this country, are *particularly* anxious for their return as you may all well judge; yet inasmuch as they still remain in England, their families can be sustained if they will send them what they consistently can for their help.

And now, with regard to the return of the American Elders to this country, I would say that the propriety or impropriety of their coming soon is left with you, under the influence of the spirit of God, and the spirit of the times to determine. It is wisdom and right for you, brother Spencer, in connexion with brother Frank-

lin, to take upon you the responsibility of saying who shall come, and when they shall come, for thus whispers the spirit of truth unto me. Consider, then, the condition of your families, the responsibility of rolling forth the work there, and let justice and mercy be mingled with your decision and all will be right. But let no Elder bring a company with him from England, unless he receive official counsel from here to do so. It is necessary that a permanent location should be found, and officially made known, before the emigration commences from England, unless the government of England does something for the Saints. I do not know but that I may return to England again next winter or spring. Be this as the Lord and his council say, in answer to the prayers of the Saints in Old England. There will probably two or three companies pass over the mountains this summer, on the track of the pioneers. There are large fields of corn put in on both sides of the river—hundreds and thousands of acres, and I think I should not be out of the way if I should say tens of thousands of acres. It is almost incredible the amount of labour done, and grain put into the ground. If Heaven bless our labours, there will be no scarcity of food among us. Missouri is full of Mormons. Two Indian nations are full of them, and they are strung all along the road from Nauvoo to the Rocky Mountains. All is peace and quietness now. Brother Moses Martin, * * * would do well to return to his family soon if you think it wisdom and proper.

Now, my kind love to yourself, to brother Richards, and to all our fellow-labourers in the gospel, and to all the Saints in the British Isles. May the peace and blessing of our Father in Heaven rest upon you from henceforth and forever. Remember my kind love to all our old friends.

Your friend and brother in the Gospel of Christ,

ORSON HYDE.

P. S.—If brother Spencer can send a little means to his family by some one coming, it will be well; and let all the Elders comfort their wives and children by sending them what means they consistently can, and all will be right. Heaven's blessings be upon you for ever and ever. Amen. O. H.

CONFERENCE MINUTES.

BRADFORD.

May 23*rd*, 1847.

This conference was held in Croft Street School Room—a large concourse assembled—the day was fair—joy seemed to radiate every countenance. Elder Milnes called the meeting to order, when Elder Charles Miller was unanimously chosen President, and Priest John Stockdale, Clerk.

The meeting opened after the usual form, by the President, and appropriate remarks in relation to the business of the day and the great importance of our position, holding authority from Jehovah to make known his will to the people.

Present 1 high priest, 12 elders, 18 priests, 6 teachers, and 3 deacons.

BRANCHES REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	REC.	C. OFF	REM.	DEAD.
Bradford, Elder Milnes.....	165	1	4	9	5	3	18	4	4	8	1
Leeds, Elder Emsley	70	0	3	4	1	1	11	4	3	4	0
Idle, Elder Lord	39	0	2	4	1	1	3	1	0	3	0
Huddersfld, Eld. Whittaker	41	0	1	2	1	1	3	1	0	0	0
Wakefield, Elder Hewitson	21	0	1	1	0	0	0	1	0	0	0
Halifax, Elder Child	12	0	1	1	1	0	0	3	0	0	0
Low Moor, Elder Peel	8	0	1	0	1	0	0	0	0	0	0
Bramhope, Elder Cooper ...	23	0	2	5	0	0	2	9	2	0	0
Marsden, Priest White	12	0	2	1	2	0	0	0	2	1	0
Gayle, Elder Dinsdale	3	0	0	0	0	0	0	0	0	0	0
Total	394	1	17	27	12	6	37	23	11	16	1

The standing of the branches was generally good, the prospects were animating; peace, love and union generally prevailing throughout the whole conference.

The following branches were then organized by the unanimous vote of the conference:—

That the Saints resident at Pharsley, &c., be organized into a branch, called the Rodley Branch. Elder Jeffrey Dinsdale to preside over the same.

"*My Lords and Gentlemen,*

"I think proper to inform you that it is my intention immediately to dissolve the present Parliament.

"I rely with confidence on the loyalty to the Throne, and attachment to the free institutions of this country, which animate the great body of my people. I join, with them in supplications to Almighty God, that the dearth by which we have been afflicted may, by Divine blessing, be converted into cheapness and plenty."

DEPARTURES AND ARRIVALS OF THE FOREIGN MAILS IN AUGUST.

The mails for Maderia, the British and foreign colonies in the West Indies, (except Honduras, Bermuda, and Havannah), and Venezuela, will be made up in London, on the morning of the 17th, in Liverpool on the evening of the 16th, at at 6 p. m. Next packets due, the Great Western (steamer) on the 7th, and the Severn Steamer on the 22nd. The mails for Gibraltar, Malta, Greece, the Ionian Islands, Egypt, Aden, Ceylon, India, Hong Kong, and China, will be made up in London on the morning of the 20th, in Liverpool on the evening of the 19th, at 6 p. m., to be forwarded by the fortnightly overland closed mails to the Mediterranean, Egypt, India, &c., from London on the evenings of the 7th and 24th, *via* Marseilles, and from Liverpool on the mornings of the 7th and 24th, at 5 a. m. Next mails from Halifax and Boston, the Britannia (steamer) due on the 15th, and the Hibernia (steamer) on the 30th, at Liverpool. Letters and newspapers to New York *via* Havre.

The French Government having established a line of mail steam packets to run between Havre and New York, all letters and newspapers intended to be forwarded from the United Kingdom to America by these vessels, must be specially addressed "by French packet from Havre." The postage on letters forwarded by this *route* must be paid in advance, and will be as follows:—For letters weighing under a quarter of an ounce, British postage 5d., foreign 10d., total 1s. 3d.; one and a quarter ounce, British postage 1s. 8d., foreign 4s. 2d., total 5s. 10d.; and so on in proportion, 5d. and 10d. for every quarter of an ounce; and upon each newspaper the charge will be 2d. These packets are appointed to leave Havre on the 15th and last day of each month until further notice. Letters and newspapers addressed to be forwarded by the packets will be specially sent in the French mail to Calais, unless specially directed "*via* Southampton." The mails for Vigo, Oporto, Lisbon, Maderia, *via* Lisbon, Cadiz, and Gibraltar, will be made up in London on the mornings of the 7th, 17th, and 27th; in Liverpool on the evenings of the 6th, 16th, and 26th, at 6 p.m., to be forwarded *via* Southampton; next packet due the Jupiter steamer, on the 6th, Montrose 15th, and the Tiger steamer on the 25th at Southampton.—*Mercury.*

VARIETIES.

The prospect of the harvest throughout the south of Europe is most gratifying. For fifty years the markets of Paris have never been so abundantly supplied with fruit and vegetables as at present, and the vintage of this year will, it is said be memorable for its superabundance.

True Love.—There needs no other proof, that happiness is the most wholesome moral atmosphere, and that in which the immortality of man is destined ultimately to thrive, than the elevation of soul, the religious aspiration, which attends the first sober certainty of *true love.* The statesman is the leader of a nation; the warrior is the grace of an age; the philosopher is the birth of a thousand years; but the lover—where is he *not!* Wherever parents look round upon their children, there he has been; wherever children are at play together, there he soon will be; wherever there are roofs under which men dwell—wherever there is an atmosphere vibrating with human voices, there is the lover, and there is his lofty worship going on—unspeakable, but revealed in the brightness of the eye, the majesty of the presence, and the high temper of the discourse. True *love* continues and *will* continue to send up its homage amidst the busy hum of noon and the song of morning stars.—*Miss Martineau.*

A conspiracy against the Pope has been discovered and frustrated at Rome. At the head of it was the Civil Governor of the city, and several officers of the Papal troops were implicated.

The *Courrier de Marseilles* publishes a letter from Rome of the 18th instant, stating that a great agitation prevailed in that capital, in consequence of the report of the discovery of a conspiracy, at the head of which was supposed to be cardinal Lambruschini. "I dare not," says the writer, "mention the projects attributed to the conspirators, but I am assured that numerous arrests took place in the course of the day, and that several high personages were confined in the Castle of San Angelo."

What Constitutes Real Wealth.—There is no real wealth but the labour of man. Were the mountains of gold and the valleys of silver, the world would not be one grain of corn the richer, nor could one comfort be added to the human mind.—*Godwin.*

Poverty.—Start not at the labour doom of honest poverty; it is to poverty that we are indebted for the discovery of a new world; it made Franklin a philosopher, Hogarth a painter, and Napoleon the conquerer of Europe. The mightiest minds that ever astonished the civilized world, were nursed in the vale of poverty; that was their incentive to action, their stimulus to glory and immortality. Pine not, then, at your lot, if you be poor and virtuous; a large fortune to giddy youth, is the most painful judgment an indulgent heaven can inflict upon man. The inordinate love of wealth, so fatally prevalent in modern times, when, with a great majority, riches are a test of respectability, and cash a token of worth and virtue, a cloak to screen from crime—is worse than a blear-eyed famine, more fatal than the festering folds of the purple pestilence. Mourn not, then, that you are poor, push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind.—*Fisk.*

Be Truthful.—Let us be truthful—let us speak, and act, and look *ourselves*—never try to appear other than we are. Who in his heart does not long for this? Who is not weary of seeming and not being? There is no freedom without it. There are no chains so heavy or degrading as those which enslave us the moment we strive to appear other than we are. There is no conduct so mean, so unworthy, so cowardly, as untruthfulness; and none so noble, so glorious, and God-like, as perfect truthfulness. Does not every heart feel this? Why then do we see so little of it around us? Why do we not find more of it in our own souls? Shall we who are called to be children of light, shroud ourselves in darkness—the darkness of insincerity, and strive to escape from the day—the clear, bright day of sincerity? Let us rather stand bravely and gladly in the light, removing, as we may, all clouds and mists from about us, and dare to appear to all, in all places, *as we are.* Prefer to be called unwise, unsound, or even unholy, to being untrue. Let us strive to become so transparent that the smallest word or slightest look may be a true index of ourselves. Then shall we be indeed free, with no master but a Heavenly one. Then shall the light of God's love shine in upon us, and cast out all fear. Then in our truthfulness and simplicity shall we be as "little children;" and "of such is the kingdom of heaven."—*American.*

Sympathy.—Does it require a long time, days, weeks, months, and years, to enable human beings to love one another? Does the human heart slowly and suspiciously lay up one kind thought after another, till the measure of affection is full? May gentle words and kind smiles pass from the lips, and the heart remain cold and untouched, and willing to lose sight of, and to forget, the object of its transitory tenderness? It may be so with many, for the accidents of time take different lessons, all equally necessary and wholesome, perhaps, to different hearts; but, before human nature has been sorely afflicted, tried, or deceived, its temper is opened to kindness and to joy; and, attracted by the sympathies of a common nature, why may not those who are strangers to-day, be friends to-morrow? Nor does deep affliction always close up the fountains of love in the human soul. The saddest turn often is sudden restoration to the gay and joyful; like the light streaming in upon a prisoner through the bars of his dungeon, is the smile on faces, not yet bedimmed by grief, to the man of many miseries; and he who hugs his sorrow to his soul, will often at once lay down that rueful burden to which he has so long clung with infatuated despair, at the sight of youth, beauty, and innocence, rejoicing before him in untamed and triumphant bliss. There are often, also, sudden revelations of sympathy made between human beings by a word, a tone, a look, or a smile; truth is then conveyed suddenly and easily into their spirits, and from that moment they rest assured of each other's worth, as much as if they had been mutually known for years. If there were not these strong and prevailing tendencies in our nature, the path of human life would be barren indeed; or the friendships that spring up over them would in general be sown by the hand of self-interest or self-love. But nature follows other processes; and love and friendship at first sight often spring up as necessarily as flowers expand from bud into blossom, in the course of a few sunny and dewy hours of one vernal morning.—*Professor Wilson.*

We have had the pleasure of noticing some plates; we understand they were got into circulation by Elder Scovil. The excellency of them seems to be, that while we are partaking the bounties of Providence, that satisfy with food and gladness, we are sensibly reminded of the Twelve Apostles, two Bishops, and Patriarch, by whom the world is fed with knowledge and understanding, and satisfied with the great things of God's law. Honour will accrue, sooner or later, from all things to the Priesthood, which is after the order of the Son of God. And so let it ever be.

LABOUR AND SUCCESS IN SHREWSBURY.

Shrewsbury, 4th August, 1847.

To President Spencer,—Dear Brother,—I feel that an additional testimony of the goodness of God, in choosing weak man to assist in rolling on THE KINGDOM, and owning our labours, by adding five members to the church in a new town and district, *in one week*, will do you more good than one box of Morrison's pills, five of Holloway's, or any other elixir, or more mysterious mineral compound.

Some weeks ago, Elder Thomas was working in Shrewsbury, and began to preach the gospel, many opposed, and some heard gladly; he returned to Liverpool, and bore testimony of what he had done. Having heard your strong desires that the gospel should be preached in *new places*, to those who had never heard it, and the promise of God, that we should have more abundant success, I desired much to go to Shrewsbury, and preach the everlasting gospel; I accompanied Elder Thomas thither eighteen days ago; we preached every evening in some part of the city, and four times each Sunday, and a week ago—the first in Shrewsbury—Thomas Davies was baptized by me. Next evening two sisters were baptized by brother Thomas, and since he left, other two; in all, five in one week, one of whom has for years been an out-door preacher, first for one party and then for another, and all the time "for the Lord," (is God divided?) latterly for the Irvinites and Campbelites. He opposed me a little, yea, much, though not so much as other parsons and priests did; but through the power of God, and much teaching, he was persuaded to submit to the ordinance, under one who had authority, *that he might receive the Holy Ghost*, and humble himself—an aged man, in comfortable circumstances—and was baptized "*for the remission of his sins.*" Elder Butler, who had been labouring in that region of country, came down to Shrewsbury to hold a discussion with some uneasy spirits—Baptists by name—who had also withstood the truth as propounded by me, and finding I was there, traced me out. We counselled together and organized a branch in Shrewsbury, calling and ordaining Father Fenn, to the office of a Priest, and brother Davies to the office of a Deacon.

I pray my Father to restore you speedily to greater health than you ever have had, to preserve the tender lambs of his flock in Shrewsbury, that I may have some of them as jewels in my crown, when we become kings, as we now are priests, of the Most High God. I rejoice to hear that brother Thomas is appointed to labour permanently in Shrewsbury, in connexion with brother Butler. There are many there very near the kingdom, who will soon enter it, in the name of Jesus, Amen.

T. D. Brown.

APPOINTMENTS.

Elder Andrew Cahoon is appointed to take the Presidency of the Clitheroe Conference. In this appointment this conference will only need become acquainted with brother Cahoon to love him. He has known the Church and been familiar with its Prophet and wisest counsellors from early youth, both in prosperity and in adversity. The conference may safely cherish him in their hearts, and uphold him in all his ways as a teacher of righteousness.

Further, as the Presidency of all Scotland may have measurably devolved upon elder S. W. Richards for some time past, hereafter his presidential charge will extend to the Glasgow Conference; and Elder William Gibson, well known as the father of many rising branches of the Church in Scotland, will take the presidential charge of the Edinburgh conference.

PROROGATION OF PARLIAMENT.

The speech delivered on Friday, the 23rd ult., by her Majesty in person, from the throne, having been settled at the Privy Council, held on Thursday, at Buckingham Palace, the preparations usual on such state ceremonies as the opening and prorogation of Parliament, took place, for the first time, at the new House of Lords, which her Majesty for the first time visited in state. The house presented a very brilliant appearance.

Her Majesty was received at her entrance to the house by the great officers of state, and of the household; and having robed and taken her seat upon the throne, having Prince Albert seated on a lower chair on her left, and having commanded the attendance of the House of Commons at the bar, proceeded to read, in her usual clear distinct voice, the following

ROYAL SPEECH.

"*My Lords and Gentlemen,*

"I have much satisfaction in being able to release you from the duties of a laborious and anxious session. I cannot take leave of you without expressing my grateful sense of the assiduity and zeal with which you have applied yourselves to the consideration of the public interest.

"Your attention has been principally directed to the measures of immediate relief, which a great and unprecedented calamity rendered necessary.

"I have given my cheerful assent to those laws which, by allowing the free admission of grain, and by affording facilities for the use of sugar in breweries and distilleries, tend to increase the quantity of human food, and to promote commercial intercourse.

"I rejoice to find that you have in no instance proposed new restrictions, or interfered with the liberty of foreign or internal trade as a mode of relieving distress. I feel assured that such measures are generally ineffectual, and in some cases aggravate the evils for the alleviation of which they are adopted.

"I cordially approve of the acts of large and liberal bounty by which you have assuaged the sufferings of my Irish subjects. I have also readily given my sanction to a law to make better provision for the permanent relief of the destitute in Ireland. I have likewise given my assent to various bills calculated to promote the agriculture and develop the industry of that portion of the United kingdom. My attention shall be directed to such further measures as may be conducive to those salutary purposes.

"My relations with Foreign Powers continue to inspire me with confidence in the maintenance of peace.

"It has afforded me great satisfaction to find that the measures which, in concert with the King of the French, the Queen of Spain, and the Queen of Portugal, I have taken for the pacification of Portugal, have been attended with success, and that the civil war which for many months had afflicted that country has at last been brought to a bloodless termination.

"I indulge the hope that future differences between political parties in that country may be settled without an appeal to arms.

"*Gentlemen of the House of Commons,*

"I thank you for your willingness in granting me the necessary supplies; they shall be applied with due care and economy to the public service.

"I am happy to inform you that, notwithstanding the high price of food, the revenue has, up to the present time, been more productive than I had reason to anticipate. The increased use of articles of general consumption has chiefly contributed to this result.

"The revenue derived from sugar, especially, has been greatly augmented by the removal of the prohibitory duties on foreign sugar.

"The various grants which you have made for education in the United Kingdom will, I trust, be conducive to the religious and moral improvement of my people.

BRANCHES BY WHOM REPRESENTED.	MEM.	ELD.	PRS.	TEA.	DEA.
Wadon, by Elder Parcel	39	2	3	1	0
Gravely, by Elder Wheeler	20	1	1	1	0
Whyboston, by Elder Joice	28	3	2	2	1
Thorncote, by Priest Underwood	31	1	4	1	0
Total	128	7	10	5	1

Elder Parcel said, the Saints at Wadon were, generally speaking, in good standing, and felt determined to go on in the way of truth.

Elder Wheeler said, the Saints at Gravely are all in good standing. The Council is united. All appear determined to do the will of God.

Elder Joice rose and said, I can speak well of the Saints at Whyboston; they bear each other's burdens, and take a delight in helping each other on. The officers are all firm and united.

Elder Martin said, the Saints in the Thorncote branch were thrown into confusion. The cause of it is in the council. Some of them are afraid to make a little sacrifice for the gospel. They love their homes better than they love the cause. There are elders in this church who have sacrificed good homes for the cause, and have suffered much in travelling. I have one at my side (Elder Margetts) who has left a good home, good friends, and many comforts. I have been at his friends' houses, and have seen for myself. I know he has travelled to preach the gospel, till the blood of his feet has been found in his shoes. After some other remarks, in which he gave the officers a sound whipping, he moved that Elder Foxley be dropped from the office of president. Seconded and carried.

Resolved, that Elder Joice take charge of the branch at Thorncote. After singing a suitable hymn, the Sacrament was administered to a good number of Saints, who rejoiced at the opportunity of partaking of that refreshing ordinance.

The resolutions passed at the conference, held in Wellingborough, were then laid before the meeting, and the Saints manifested their willingness to support them. Rejoicing at the opportunity of expressing their love towards the authorities of the church. Moved that the meeting adjourn till six o'clock; seconded and carried.

The meeting was opened in the usual way by singing and prayer. After which Elder Margetts addressed the meeting, in a lengthy discourse, on the second coming of Jesus Christ. The meeting was then dismissed with a benediction from the president. The Saints, after the usual shake of the hand, departed, well pleased with the proceedings of the day.

ROBERT MARTIN, President.
THOMAS MARGETTS, Clerk.

The Latter-day Saints' Millennial Star.

AUGUST 15, 1847.

BELOVED SAINTS,—Through the tender mercy of our God, and the prevailing faith of the Saints, I am so far recovered from a severe sickness, as to be barely able, for the first time, to acknowledge my gratitude to God, and his dear people, through the STAR. I have laid down in the severest, and almost the only considerable sickness, experienced since my early boyhood. But I laid low, like a child in the arms of the parent, feeling perfectly secure of life in the faith of thousands of Saints, and in the providential bosom of my God. The Elders that watched over me, and administered to me, were a host in power. Many Saints in this vicinity ministered comforts suited to my condition, while the liberality of Elder Gibson, of Edinburgh, bespoke the same benevolent spirit that has been working through the Priesthood since the morning of creation; and will work, until all the sons and daughters of Adam are redeemed, except the heirs of perdition, that the scripture may be fulfilled. Of the same congenial spirit, allow me to name brother and sister Ennion, (former sufferers by Hedlock), in

whose pleasant residence I was permitted to be sick three weeks, with many attendants. Their charge was like the good Samaritan's, with this adjunct—that what I might be disposed to pay *them*, I would remit the same to my destitute orphans in the wilderness. The blessing of the motherless and destitute will surely descend upon their heads.

To him that is full and hath need of nothing, favours may pass unnoticed as the idle wind. But when persecution has turned sunshine into storms, and a house into a tent, and a fruitful field into a desolate wilderness! and children, the lawful heirs of plenty, in all the tenderness and thoughtlessness of early minority, are obliged to seek *diligently* the *very* precarious supplies that sustain *life*, without the soft hand of the fond mother to pat the cheek, or wipe the anxious tear; or the rigid forecast and labour of the father to bring forth supplies—then, then a little favour, is like the fragrant breeze of heaven, and gratitude must have vent, if not in words, at least,—in silent drops of tears.

After a few days spent in the country, in order to complete my restoration to ordinary health, I hope to minister again through the STAR, and confer with the churches, and minister personally to the conferences of the kingdom from time to time.

You will perceive by Elder Orson Hyde's letter all the council that has, as yet, reached us from the Presidency in America. And I would also apprise you that a very important official letter from President Young, which was due to us two months since, has been unaccountably detained and not yet reached us. In consequence of the miscarriage or detention of this important document, we shall not say any thing at present on some subjects of interest to the cause of truth in England, still hoping to receive it hereafter.

The unusual success of the priesthood in winning souls, and the very favourable disposition of those out of the church, to hear and obey the gospel, go to show that the work of the Saints in this land is not yet finished, and also that the time of emigration is not yet. If we can do more good here than in the land of Zion, let this consideration serve to content us for a season. The angels rejoice over one sinner that repents, and were our minds equally enlarged, we should be as ready as another to exclaim, "the redemption of the soul is precious." Near a thousand souls are brought into the Kingdom of God, quarterly, on this Island. Who then that loves their native land and their countrymen, will not be slow to leave the inmates of a burning building while it is practicable to effect their deliverence. The day of burning is at hand.

The harvest is ripening fast. Wickedness would even now overflow all restraints, were it not that some righteous remain in Sodom. The promised seed are not all gathered. The wise virgins have not all been awakened to know that the Bridegroom is indeed coming. As honest and pure souls as any that have been washed in baptism are still unacquainted with the gospel proclamation of the angel, "That the hour of salvation and judgment has come!"

The Hymn Book is printed, and going immediately into the hands of the bookbinder. It has an addition of sixteen pages of choice Songs and Hymns, and will be sold at the usual price of one and threepence to agents, and one and sixpence retail.

Will Book Agents forward us, before the next number of the STAR is issued, a list of all the Hymn Books that have been paid for, by them to this office, otherwise we shall not be able to serve every one with their proper number of books. We wish this suggestion *particularly* observed. We shall have a few copies of the best bound Hymn Books to spare as formerly.

Be Kind.—How foolish it is to do anything else. Kindness to all God's creatures is like soft soap upon a ship's way. It enables one to slide off into the great ocean of eternity without friction, without smoke or fire. There is no excuse for unkindness even in the "vilest of the vile." It is the bane of society, and yet all are more or less liable to indulge in it. We may be determined, resolute, unyielding in what we believe to be our duty, but still we may be kind. Indeed, firmness and decision in our treatment of wrong doers are required by kindness; for one of the first dictates of a kind spirit is, to know how to consult the good of an offender, and this can be effectually promoted only by intercepting him in his evil way.

Importance of Example.—The *poor woman* who, with a scanty wardrobe, is ever neat and clean in her person, amid various and trying duties; is patient, gentle, and affectionate in her domestic relations; with small funds is economical and judicious in her household management—as presenting every day a practical exposition of some of the best lessons in life—may be a greater benefactor of her kind than the woman of fortune, though she may scatter a tithe of a large fortune in alms. The *poor man*, whose regularity and propriety of conduct co-operate with such a woman, and shows his fellow-workmen or townsmen, what temperance, industry, manly tenderness, and superiority to low and sensual temptation can effect in endearing a home, which, like the green spot that the traveller finds in the desert, is bright even amid the gloom of poverty, and sweet even amid all the surrounding bitterness—such a man does good as well as the most eloquent speaker that ever spoke, and the most eloquent writer that ever wrote.

Very Explicit.—A Yankee, riding up to a Dutchman, exclaimed, "Well, stranger, for acquaintance sake, what might be your name?" "Vy, my name is Haunce Hollenhoffenhiffenhoffengradensteiner!" "By Cape Cod, if that ain't as long as a pumpkin vine. Well I han't no time to lose—I'm on a speculation! Tell me the road to Harrisburg." "To Harrisburg? Vell, you see dat roat pon de hill?" pointing in the direction. "Oh, yes, I see it." "Vell, den, you musht not dake dat roat. You see dis roat by de coal-bank?" "Yes." "Vell, dat is not de roat, too; but you musht go right straight py de parn dere, and ven you see von roat crooks jusht so, (bending his elbows, and describing it at the same time,) and ven you get dere, keep right along till you gits furder. Vell, den, you vill turn de potato path round de bridge over the river up stream, and de hill up, and directly you see mine prodder Fitz's parn, shingled mit straw, dat's de house vere mine prodder lives. He'll tell you so petter as I can. And you go a little pit furder, you see two roats—you musht not take both of 'em." The Yankee rode off at the top of his speed.

The Race not for the Swift but the Loving.—It is death in Lapland to marry a maid without her parents' consent; wherefore if one bear an affection for a maid, upon the breaking thereof to her friends, the fashion is that a day is appointed for her friends to behold the two parties run a race together. The maid is allowed in starting the advantage of a third part of the race, so that it is impossible, except willing of herself, that she should be overtaken. If the maid outrun her suitor, the matter is ended, it being penal for the man to renew the mention of marriage. But if the virgin hath an affection for him, though at first running hard to try the truth of his love, she will (without Atalanta's golden ball to retard her speed) pretend some casualty, and make a voluntary halt before she comes to the mark or end of the race. Thus none are compelled to marry against their own will; and this is the cause that in this country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love and real unhappiness.—*Fuller's Worthies.*

The Reflux.—We are happy to say that the Irish paupers are being reconveyed from this port to their own country at the average rate of about a 100 per day, and that the town is, in consequence, very much less unhealthy than it has been for months past. The Select Vestry are at present engaged in diminishing the number of inmates in the workhouse, the fever hospitals, the fever sheds, and the lazarettoes, by drafting them back to Ireland, and this process will be continued until some of the receptacles for disease are emptied and closed. The reluctance upon the part of the paupers to return to Fatherland is as great as ever, so much so that thousands of them have fled into the interior of the country for the purpose of cutting the harvest, and are therefore no longer chargeable on the parish funds. Many have made their escape from the workhouse, knowing that if they remained there Ireland must be their destination, and many others have refused to become inmates of the fever hospitals and sheds, knowing that immediately on their being pronounced convalescent they must cross the channel. The effect of the Poor Removals Bill is now particularly visible in the rapid falling off of the drain on the parish funds. The relief in kind amounted to £56 per day in April last: it now amounts to only £6 8s. 2d. There has been as gratifying a decline in the daily payment of money. The men, women, and children relieved in April were 5,500 in number; now they have dwindled down to 1,404, and they will be less than one thousand in the course of a few days more.

RETALIATION.

INSCRIBED TO ELDER FRANKLIN D. RICHARDS.

When Jesus appeared as the Saviour of men!
His back to the smiters, for truth gave he then:
That redemption and mercy to sinners might flow;
Ah! then all his work was,—*a kiss for a blow.*

And onward his followers shared the same fate,
While the Spirit of truth stemm'd a world of hate:
Just so was it then, and will ever be so,
While falsehood can utter,—*a kiss for a blow.*

But when he returns in his glory to reign!
No more shall he suffer the scoffer's disdain:
Then the black-hearted hypocrite sinners shall know,
There's no longer for them—*a kiss for a blow.*

Hark! a voice from on high, saying, "O Lord, how long,"
And on earth a loud cry of wailing and wrong;
For the land's *full* of *robbery*, *violence*, and *woe*,
And the *causers* cry on, give—*a kiss for a blow.*

Yet, there is a day when in wrath he'll devour,
And thrash them to dust with the rod of his power:
Who now cry "Lord, Lord!" in tones mournfully low,
And *cheat*, *lie*, and *preach*, give—*a kiss for a blow.*

If *slander* and *falsehood* were axioms of bliss,
And a *growl* for a *scowl*, and a *kick* for a *kiss*;
Then Sin, in its pure native colours would glow,
And we'd laugh when 'twas said, give—*a kiss for a blow.*

But alas for the motto—"put evil for good,"
To say *well*, and do *ill*, is now understood;
With words sweet and oily, and hearts cold as snow,
The wicked can trump forth—*a kiss for a blow.*

Kilmarnock. LYON.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 7TH OF AUGUST.

	£	s.	d.
Joseph Walker	£0	4	0
Robert Christie	3	9	0
Crandell Dunn	1	6	0
William West	1	0	0
Charles Miller	1	8	6
Francis Jackson	0	15	6
Carried forward	£8	3	0

	£	s.	d.
Brought forward	£8	3	0
James Bond	1	4	3
Thomas Smith (per John Lickerlah)	1	19	6
Joseph Wooton	1	2	6
Samuel Wood	1	0	0
	£13	9	3

NOTICES.

Elder Crandell Dunn is appointed to preside over the Sheffield Conference. Address to him at Mr. Stubbs, 12, Cumberland Street, Sheffield Moor, Sheffield.

Elder G. D. Watt is appointed to preside over the Preston Conference.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17. SEPTEMBER 1, 1847. VOL. IX.

AMERICAN NEWS.

UNITED STATES AND MEXICO.

The steam-ship Britannia, Captain Harrison, arrived in the Mersey from Boston on Friday evening, the 13th ult.

Important accounts were current that at length Mexico had appointed three commissioners to discuss with Mr. Trist, the American envoy, the preliminaries of peace. Upon the accuracy of these statements, however, we can place no implicit reliance; and even should they be warranted, and a treaty be consummated, yet a formidable obstacle to the realization of peace has risen up in the shape of a coalition of several states of the Mexican federation, whose intention has been announced to reject any peace offered upon terms dishonourable to the perfect integrity of the national territories. Generals Cadwallader and Pallas had reached Perote, after encountering considerable opposition. General Pierce, with a detachment of two or three thousand men, left Vera Cruz for head quarters, on the 15th ult., but information having been brought in by the scouts that a very large Mexican force was at the National Bridge, the commandant returned to the city, and, after he had obtained a reinforcement of 700 men, marched out to meet the enemy. The city was placed in a state of defence. From Tampico we learn that an American force of about 200 men had had an encounter with a body of Mexican cavalry, and had cut its way back to the port, with a loss of twenty killed. The Mexican loss is reported at 150. General Taylor remained in position at Buena Vista. It was reported that large numbers of Mexican cavalry had crossed the mountains.

The domestic news of the United States is unimportant. General Taylor's prospects for the presidency continue to brighten.

The steam-ship Washington, arrived at New York in fifteen days from Southampton; and the steam-ship Hibernia, at Halifax on the 31st ult.

From Canada we have accounts of the prorogation of the provincial parliament, with the usual speech from the governor. It is unimportant. The House of Assembly had addressed the crown for the repeal of the freedom of the St. Lawrence and the modification of the navigation laws, so far as regards the interest of the colony. The accounts of mortality among the Irish emigrants continue to be frightful.

The contributions in the United States for the relief of the distressed Irish from the 1st of January to the 31st of July, amount to 1,050,000 dollars, or about £200,000.

SEVENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

Editor of the Christian Watchman, Boston, Massachussetts, U. S. A.

Rev. and Dear Sir,—The next subject in the order of my promise, contained in my first letter to you, is, THE RE-ESTABLISHMENT OF AN APOSTOLIC CHURCH, after the similitude and power of the primitive church. Such an occurrence as this, truly demands proof of a palpable and satisfactory order, which, by the help of God, I will proceed to give you.

The beloved apostle John, who survived many of his fellow-labourers in the gospel, and saw many damnable heresies coming into the church, and making havoc of all the faithful, and even the seven most faithful churches in all the earth probably, right under his own faithful supervision, yielding to APOSTACY, and going over to Satan. This apostle, dear sir, in his solitary grief, was shewn, by revelation from God, the RE-ESTABLISHMENT OF THE TRUE CHURCH, with such wrath and vengeance following its wake, as should make an utter end of wickedness, give the righteous a thousand years rest, cleanse the earth by blood and burning, and bind the devil until the "little season."

Now mark, sir, the emphatic words of this apostle before he left the earth, concerning what he saw would come in the last days. Hear now with a fixed ear, and an unbiased, determined purpose to believe, and abide the declaration of your own apostle John. Now to the momentous words that cheered the few banished, persecuted Saints, that survived the bloody hand of Gentile apostacy. Says he:—"*I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to all nations, kindreds, tongues, and people; saying, Fear God and give glory to him, for the hour of his judgment is come.*" There is no obscurity about this language. It is quite as intelligible and free from ambiguity as the language that predicted the marvellous manner of the coming of Christ, which, however, men would not understand through prejudice. "Behold a virgin shall conceive and bear a son," &c. Now, sir, is it at all incredible that an angel should come to men? Or is it incredible that he should come soaring, or "*flying*, in the midst of heaven to earth?" You certainly believe, that Jesus Christ and Elijah soared from the earth up through the air, or visible heavens. Is it not also credible, that God should employ an angel to carry a message to the nations? And as God ministered the law by angels to one man, Moses, for a whole nation, even so the angel that John saw, would minister his gospel message to some *particular* man, and that man should bear it to the nations of the earth. Now, to what man might we expect an angel would bring such a message of vast importance? A great and wise man, or obscure and ignorant, or an old or young man? If we look at the past, we shall find that John was a boisterous fellow, from the wilderness, that had no fellowship for any existing religion whatever. He struck the axe deep at the root of every religious organization, notwithstanding there were, probably, some good men in every sect, but they were in error. This man, sir, was first and chief pioneer to the Lord of life.

And who comes next to receive a message for all nations, and hold the keys of revelation for all nations? Now, reverend sir, fix the eye of your mind steadily upon him. And who is he? An honest, hardy, illiterate, bold, rough fisherman, that perhaps never saw the inside of a gentleman's drawing-room. Here, sir, is the wisdom of God and confusion of man. But to return. Who is the man, to whom the angel shall give the gospel message for all nations, in the last days, according to the vision of John, the revelator? Let God, the Holy One of all the earth, speak in this matter, and let all the ends of the earth believe HIS holy word. The Lord God of all flesh, sir, by the mouth of His servant Zechariah, tells us precisely what kind of man this angel would speak to, and give the gospel, in the last dispensation. Speaking of the two great events, (the building of Zion and Jerusalem, in the last days), Zechariah, with his ear open to the revelation of the same great event as John's was, says he heard the mandate of the Almighty to the angel, saying:—"Go and speak to that *young* man." Here we have it, sir, in the language and testimony of God himself, by the mouths of his two servants, John, the revelator, and

Zechariah. John saw, after much inquiry before God, about the restoration of the gospel to the earth, in clear vision, the angel in his downward flight through the heavens to earth, and also heard him proclaim his errand, and the message of joy and wo to the nations of the last days. The other servant of God, Zechariah, like John, equally intent to know, whether the true gospel ever would triumph in all the earth, and wickedness come to an end, had the happiness to see the angel, at the end of his downward flight, place his feet upon the earth, and witness the finger of God raised, and pointing the angel to a *young* man, saying, "go speak to that *young* man."

Now, sir, that you may be convinced beyond controversy, I will beg your attention to the marvellous coincidence, between the matter of fact, as related by a guileless *young* man, and the declaration of John and Zechariah; but first, you must readily admit, that according to the testimony of two prophets of God, an angel must come down through the midst of heaven to earth, in *some* period of the last days, subsequent to the life time of John, with such a gospel as was not on the earth; and that angel must communicate his gospel message to some certain *young* man which the finger of God should point out to the angel. Now, was the young man Joseph *the* man, or look we for another? His testimony concerning the angel that he saw, and the message that he received, if you will read it, coincides perfectly with what the two prophets had long since declared should take place. He was, indeed, an illiterate and obscure youth of seventeen, of humble parentage, from the mountains of Vermont; but was he any less fit to receive such a message than any other youth, because he was illiterate or poor, or obscure, or rough and vulgar. This simple country youth told a tale of what he had seen and heard, in the face of all the broad blazing science and christianity of the nineteenth century; but was he any less likely to be *the* youth that the prophets saw and spoke of on that account? Was it a marvellous tale that he told? so likewise was the tale that the Virgin Mary told about her *offspring* as *begotten of God* the Father. Did the message that Joseph received, lead him to disfellowship all the religious systems of the day, as incompatible with the primitive pattern? *so* did Jesus, with the religions of his day. But lest some lingering doubt should remain upon your mind, whether the young man Joseph was the identical youth spoken of by the prophets just named, you shall have other proofs until reason is satisfied.

The prophet Daniel being greatly beloved of God, and of great faith, saw this scene of the visitation of the angel to the *young* man, and the laying of the corner stone of a millennial kingdom, and the time of its organization, and calculated the same, to a day, as will be developed in due time. Job wished that his words, or revelations and history, were written with a pen of iron (the engraver's tool) and laid in a rock. Now many of the prophets that lived and suffered on the American continent, and settled that continent about the time of the destruction of Jerusalem under Zedekiah, also wished *their* words written and laid in rock or stone. By great faith they obtained permission to have their records and prophecies laid up in *stone*, being neatly engraved with a pen of iron, on plates of the most enduring metal. Now Daniel saw this *stone* that contained the records, and spoke of it. Now this stone, containing the words of these prophets of that "*other fold*" spoken of by Christ, had been buried about fourteen hundred years previous to its discovery, probably to a considerable depth in the earth, in what was then called the mountain of Cumorah. Daniel's language is very remarkable in regard to the manner in which this *stone*, with its contents, and connexion with the angelic message, should come forth "*out* of the mountain *without hands*." The stone, probably, in consequence of the wear of the elements upon the earth under the guidance of God, was gradually resurrected from the depths of its burial, until it was literally *out* of the mountain, and visible without the aid of hands.

Oh! how marvellous, literal, and exact the fulfilment of Daniel's prophecy! THE MOUNTAIN! THE VISIBILITY OF THE LONG BURIED STONE WITHOUT HANDS! The contents of this stone, long harped upon by commentators, joined with the whole of the angelic message foreseen by John and Zechariah, were to lay the foundation of a kingdom that should extend over the whole earth, and break in pieces all others, and never be thrown down. Daniel not only saw the stone, and mountain, and *young* man, and the whole beginning of this latter day work, and

calculated the precise year and day of the month when the kingdom (not the coming of Christ) should be set up; but he describes the small and weak governments into which the four great universal governments should be divided and subdivided. The governments that should exist on the earth when this stone should be brought to light, would be, in comparison with the four universal and potent governments of previous ages, as the numerously divided toes of a man's feet in magnitude, to his body.

When Jesus Christ came to organize the kingdom, the Romish government was universal, and all the world were required to be taxed for its support, consequently Daniel did not speak of *his* organization, which all the apostles saw and declared would be overcome. But he saw that the kingdom which Christ would never take from the earth would be set up, when the image of great kingdoms would be reduced to the simile of mere toes, or petty kingdoms, just such as exist all over the earth now—weak and small, and huddled together as thick as some of the supernumerary toes of the feet of some ancient prodigies. The kingdoms of this world, just precisely like the religions of this world, are small, very numerous and contentious—all the present governments of the earth being based on mixed, heterogenous, and discordant principles, will readily crumble, like dry clay, before the march of truth, until the dust thereof is carried away, and these kingdoms and diversified religions are known only in the past. You, sir, know very well whether the signs of the times fully indicate the tottering state, and general disruption of all the governments of the earth. But before I close this part of my subject, I will still multiply the testimony of the prophets even further upon it.

Omitting Ezekiel, I will next introduce the testimony of Isaiah. This prophet has probably said more on the re-establishment of the church in the last days, and the surpassing glory of it than any other, and deserves rather to be read as a whole than suffer mutilation from a single extract or two. How any man can read Isaiah's testimony and not see that an extraordinary scene, just like the one I have been describing, was in full vision before him, it is difficult to explain, except their hearts are waxed gross and dull to perceive, and the veil remains untaken away in reading the Old Testament prophecies. Instead of citing passages of scripture verbatim, I will here name topics which Isaiah distinctly exhibited, bearing directly upon the subject at issue. First, he speaks unequivocally of an extraordinary BOOK, and says it would be a "*sealed* book," that neither the learned or unlearned could read. Second, in the context, he gives a cutting rebuke, because there is no prophet or seer to read it, and administers a most withering reproof to the religious world, that draw near to Him with their lips, and honor Him with their mouths only, and for lack of the spirit of *revelation and prophecy*, resort to their own ingenuity of teaching the fear of the Lord by human precepts. Third, he says the "*vision*" of all is become as a BOOK that is sealed which cannot be read. How is this, sir, that the prophecies and revelations of *all* are locked up in a book, that neither learned nor unlearned can read, and the men that uttered them, prophets and seers, are covered—shut out from the knowledge of mankind.

The visions of the Old and New Testament are so plainly legible in many books, that he who runs may read. Those who had these latter visions, instead of being covered or unknown, are well known, and preached every Sabbath day. Don't shrink from this issue, sir, but meet it like one who feels his destiny to be suspended on a correct faith in revealed truth. What mysterious collection of visions, arranged into the form of a BOOK, that no uninspired man can read, IS THIS? It must be the visions of *some* prophets and seers, that have lived and prophecied to *some* people, that have now faded from the knowledge of men. Mankind is ignorant of them. And when the BOOK that contains their *records* is found, (taken out of the earth, as I shall shew by Isaiah's testimony), no man can read it, or is the wiser for it, (unless God reveals it). Now, sir, as you are a teacher, professing to be sent from God, I again ask, whose visions are all these, so curiously wrapped up in a BOOK, and sealed too, and kept hid from the knowledge of mankind? You will not deny that the prophet saw *a book*, containing important records of some certain unknown prophets and seers. But if you believe the prophet, as I know you do, and humbly acknowledge, that you cannot tell what this mysterious BOOK of RECORDS means, then, by the spirit and blessing of God, I

will further endeavour to shew, that it is the same that the angel announced to the young man Joseph.

This mysterious BOOK of records was found in that identical *stone*, spoken of by Daniel the prophet. The prophets and seers, whose records constitute that book, lived among a mighty nation on the American continent, whose history is as important as that of other continents in its place. Another topic, dwelt upon by Isaiah, is that "truth," plainly alluding to this book of inspired records, should "*speak out of the ground*, and thy speech shall be low *out of the dust*, and thy voice shall be as of one that hath a familiar spirit *out of the ground*, and thy speech shall whisper *out of the dust*." Is it a marvellous thing that this wonderful book of the visions of all the American seers should be so skilfully entombed in *stone*, and then buried in the earth? Where should they have deposited it, so that it could have answered the purpose intended, so well as in the ground? How could the STONE, containing it, ever have been CUT OUT OF THE MOUNTAIN, WITHOUT HANDS, if it had never been put *into the mountain?* Isaiah says, the people should be besieged and brought *low*, (nearly all were slain), but by the records of their seers should, after a long time, speak *out* of the ground, and their records should be as the voice of a familiar spirit? Who, sir, that has read them does not clearly perceive that they speak familiarly of things past, present, and to come. So truly do these records speak of what shall transpire, after the BOOK has been shewn to them, that many have slanderously said, that it was written by an eye witness of the things spoken of. It speaks also of the ruins of cities,—of antiquities since discovered on the American continent, by travellers and antiquarians, that have excited the curiosity and wonder of the world.

This Book of Mormon, is one of the most unexceptionable and God-honouring books that was ever published to the world. An uninspired man might as well attempt to originally compose the Old and New Testament as it. Its language (the best butt of cavillers) is said not to harmonize with the philological rules of the nineteenth century. One word in reply. Peter and John were illiterate men, who spoke as they were moved by the Holy Ghost, and their language was accredited to unlearned men by their hearers. Now, if redundant and ungrammatical language may be the medium through which the Holy Ghost communicates by men in speaking, may it not with equal propriety be employed in *writing*, by a similar class of men? It is not denied, that there is something wonderful about all this matter. The prophet Isaiah considered it wonderful, when he calls it a "marvellous work: a marvellous work and a wonder." "The wisdom of their wise men shall perish, and the understanding of their prudent shall be hid." All the learned commentaries of divines, as this gospel advances, shall be buried in oblivion, as so much rubbish. God declares, by the same prophet, that he has seen the wickedness of the wicked, and the oppression of the poor and upright, until he rises up to "*do his work, his strange work*, and bring to pass his act, his strange act." He warns men against making a mock of this strange and marvellous work, lest their "bands be made strong," for he has "*decreed a consumption upon the whole earth*." This is what John also says:—"The hour of *His* judgment" is measurably simultaneous with the proclamation of the gospel. Habakkuk, the prophet, told men to wait for this same vision of American prophets, written on tables, (tabular plates), which would be a long time before it made its appearance; but it would "surely come," because God had promised these seers that a remnant of their seed, on that continent, should be saved. No pen can describe the joy and exultation that they must have felt in obtaining such a promise, or the bliss now experienced by them in the fulfilment of it. But for the fulfilment of this promise, none of them or their righteous contemporaries would ever have been made perfect.

Oh! how great the goodness and mercy of God to every nation, without respect of persons! How great, too, the indebtedness of this generation to Almighty God for that most precious "*stone*" of prophetic records, that reveals at once the history of the American continent! A continent of otherwise unfathomable antiquities and wonders. A land that embowels the bones of a numerous and mighty race of people, with all their implements of husbandry and of art. Where, also, are the ruins of splendid cities, the former glory of which might surpass even gigantic London! Within that stone, too, was written with a pen of iron, as in-

fallibly as the marks on Belshazzer's palace, the future destiny of the American people.

In conclusion, do you ask if the Apostolic Church is again re-established? where is it? I reply, it is in the mountains where the Lord's House is to be built in the last days. Driven by the cruel hand of persecution to the very place where the Lord has declared He will "*hide* them till the indignation be overpast." Do you also ask what kind of organization this Church has? The answer is, the same as that of the Apostolic Church in the days of Peter, consisting of Apostles, Prophets, Evangelists, &c.; with the gifts of healing, tongues, interpretation, casting out devils, prophesyings, &c. Do you ask who has seen any of these miraculous fruits of this Church? I answer, a hundred thousand living witnesses are ready to testify that the "signs" which Christ said "shall follow them that believe," *do*, in very deed, follow believers in *this* Church. Do you say, are they credible witnesses? They were generally accounted credible persons until they believed and obeyed this gospel. Do their lives show that they do sincerely believe and love the apostolic gospel which they profess? Nothing as yet, has been able to separate them from it; neither home nor country, nor the inheritances of their fathers, nor penury or reproach, or evil report, or cold, or nakedness, and no certain dwelling place for years.

I now close this simple and unembellished statement of truth, being written in a state of convalescence from severe sickness, hoping a portion of your enquiries will have been satisfactorily answered,

Your friend and servant,

ORSON SPENCER.

CONFERENCE MINUTES.

WORCESTERSHIRE.

This conference was held on the 13th June, 1847, in the parish of Himbleton, in the regular house used by the Church of Jesus Christ of Latter-day Saints for worship, for several years, (being the first place where the gospel was received, by James and Elizabeth Hunting, at Earls Common).

The meeting was called to order by Elder Henry Ruff, the first person that was ordained to the office of an Elder in this region of country.

Opened by singing, prayer by Elder Ruff. After the second hymn had been sung, he made some remarks on obeying and following counsel. He then proposed that Elder John Banks preside over this meeting. It was seconded and carried.

Brother Banks stated that he had been sent by Elder Orson Spencer (which they would see by a letter from Liverpool, which Elder Lickerish had read to them) to set in order all things found wanting in doctrine and discipline, &c.

The letter spoke in very high terms of Elder John Banks and of his services in the church, and as such, to receive him liberally, &c., in the absence of Elder Thomas Smith, who was on a mission at Norwich, in the county of Norfolk, about 200 miles from here.

It was moved and seconded that Elder Lickerish act as clerk to this conference. Carried unanimously.

The President then gave instructions on the subject before-named, on counsel and order. He said that he knew from Elder Smith, a long time since, that he wanted to leave this conference, because minds had been knit up by wrong teaching from himself, that had brought it so that his family had been in want of bread—bringing in a system of obtaining funds, that made those, whose circumstances were easy, and those who were ground down by the rich, to deal out alike, and that sparingly. He said, what had been done by Elder Smith was through fear of offence, but these things must be altered. They had been dividing seven penny worth between twenty of them per week, and that not without complaining. Seven penny worth of blessings to be divided among twenty of them, &c., &c.

Number of officers present—1 high priest, 13 elders, 12 priests, 4 teachers, and 3 deacons.

The representations of branches then took place, and were as follows:—

BRANCHES BY WHOM REPRESENTED	MEM.	BAP.	REC.	REM.	C. OFF	ELD.	PRS.	TEA.	DEA.	SCAT.
Earls Common, by Elder Cole	53	1	2	4	0	2	5	1	2	0
Pinvin, by Elder Ruff	30	9	2	1	0	2	2	1	0	0
Flyford Flavel, by Elder Wheeler...	26	3	5	1	1	1	1	0	1	0
Persal Green, by Elder Knight.....	20	0	0	0	2	1	2	1	1	0
Bromsgrove, by Elder Westwood...	10	0	0	0	0	1	1	0	0	3
Worcester, by Elder Williams	25	0	2	0	3	1	4	0	0	0
Kidderminster, by Eld. Edwards...	36	1	2	0	4	1	3	1	0	0
Crossway Green, by Pr. Saunders...	20	4	3	3	1	1	1	1	0	0
Uckingham, by Elder Wiltshire.....	14	0	0	0	0	1	1	1	1	0
Norwich, by Letter	18	18	0	0	0	1	1	1	1	0
Total	252	36	16	9	11	12	21	7	6	3

The President then called upon the meeting to sustain the presidents of the branches, their names were called over by the clerk, and were re-elected.

It was proposed that James Wiltshire, Deacon, in the Uckingham Branch, be ordained to the office of a Priest, and Henry Wiltshire to that of a Deacon. Carried.

The case of Elder Tolley, of Shatterford, was then brought forward by Elder William Hawkins. He was charged with neglect of duty and immoral conduct, the charge being supported by the testimony of Elders Hawkins, Edwards, and Lickerish, by whose evidence it was proved that he would not attend counsels, but kept company with the wicked, neither would he attend any duties belonging to the office of an Elder in Israel. Resolved and carried that he be cut off.

Brother Lickerish brought forth his accounts of moneys received towards a sum of money borrowed by Elder Smith, in the name of the conference. It authorised him to do so, to help the deputation of the Twelve Apostles sent in 1846, Orson Hyde, John Taylor, and Parley P. Pratt, namely, the sum of £4, of which sum £1 0s. 3d. was yet left, and he wanted it settled.

After some remarks, some said it would hurt the feelings to have to give again, it was stated that out of 200 or more only 101 had given towards the same.

Brother Banks said it would be best to draw collections through the branches. Carried.

A portion of a letter from Elder Smith, concerning his family going to Norwich was read; a collection was made when the sum of £1 15s. 6d. was collected. It was stated that many of the members not being present, should be requested to assist, for that would not be enough; also, he wished them to give him £1 per month, as stated in the letter.

Brother Banks said he was willing for them to do so if they thought proper.

It was resolved to do according to the wish of Elder Smith, and the meeting adjourned.

In the afternoon the meeting opened by singing the hymn on the 155 page, prayer by Elder John Banks, after which

The President made some beautiful remarks on the sayings of the Prophets, of bringing Israel from the rocks and caves, (dens of the earth), which, he said, the place they were in put him in mind of.

Several of the Elders attended on the breaking of the bread, while brother Banks addressed the meeting on the subject of the same, in a very able and instructive manner.

President Banks asked a blessing. Elders Williams, Hawkins, and Ruff assisted.

Brothers James and Henry Wiltshire were ordained, and two infants blessed by Elder John Banks.

It was resolved that the Elders renew their licenses, which were given by Elder Banks, and the brethren to give them to those under them.

Brother Lickerish rose to request some instructions, as alterations were about to take place in regard to the duties of the Saints, in giving and receiving for the forwarding the work of God.

Elder Banks spoke and shewed them their duties as officers and Saints. Their feelings were not our guide, shewing the faith of the Saints of old, and also of our brethren, and in deeds to show our faith by bringing their means, and to give to the servants of God, to roll the purposes of God along, preserving their discipleship

by feeding and clothing, without which, all other is abomination in the sight of the Lord.

Elders Hawkins and Edwards stated that they would have seven penny worth themselves.

It was resolved for the Elders, Priests, Teachers and Deacons, that the duty of a deacon was to see the sick, &c., to carry out the instructions of Elder Banks.

It was resolved that Elder Lickerish be clerk to this conference, and that a book be obtained for the conference minutes to be inserted, and for the branches, the names of the members with their contributions, &c.

It was resolved that Elder Lickerish labour under Brother Banks.

Resolved that Elders Ruff and Hawkins be counsellors to Elder John Banks, instead of Elder Thomas Smith.

Resolved that this conference sustain the Twelve as head of the Church of Jesus Christ of Latter-day Saints.

Resolved that this conference sustain Elders Orson Spencer and F. D. Richards as the President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

The meeting closed with singing, and prayer by the President.

Elder JOHN BANKS, President.
Elder JOHN LICKERISH, Clerk.

Kidderminster. July 3rd, 1847.

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1847.

WE are almost daily refreshed with cheering intelligence from the churches, of baptisms every week. The hearts of the Saints are enlarged, and every order of the priesthood, seems to be called into the field of labour, and is using the sickle to good effect, especially in new places. Who that goes forth weeping, bearing precious seed, returns in these times without having gathered some sheaves? In one month, sixteen thousand "Invitations" have already gone abroad into the families of this kingdom, to warn and to win men to the gospel! At this rate we shall leave an explicit warning Invitation, in a *hundred thousand* families in six months. Many or all of these families, either from good will or bad, will, doubtless, spread the knowledge of the same into four times as many families besides. And the trail which these "Invitations" will make through the kingdom of Great Britain, in connexion with preaching, will be seen more visibly, and far more frequently, than that of the comet's tracks. The elders, priests, teachers, and high priests, all lifting up their voices together, toiling for kingdoms, will soon wake up the sleeping virgins, and anger the foolish ones, too, for shame and lack of "oil." But they that love the truth are ready and will go to the water of baptism, and gather to the appointed place of safety.

Some of these *foolish* ones, *priests*, in a certain part of the land where Saints labour, refused lately, one after another, to administer the ceremony of marriage to a couple of Saints even for *fees*. Astonishing! a new thing under the sun! Priests refuse money! Preach for hire, and divine for money, and yet forbid to marry even for *money!* Oh! they were Latter-day Saints, which conformed to the legal prerequisites, in case of marriage provided, and desired the privilege in common with other citizens. Oh, ye priests, hear now the voice of God from the great Statute-book of revelation. *Marriage is honourable in* ALL. Now, take *All* for a text, and divide and sub-divide, and improve, and tell us where you come to the deduction that *Saints* must not marry, and others may? But still we cannot blame you for refusing to

marry, or to administer baptism, if you would also cease to preach until you are called of God. You would then act more consistent with the word of God and a good conscience. Men who have no higher authority to administer the marriage rite than that which springs from human legislation, may well begin to indulge fears about officiating in matters with which they have no scriptural right to meddle. Marriage is an institution of God. Who, then, has a right to administer a rite so intimately connected with eternal life? Those who are called of God, as was Aaron; or those who deny the power of God, and transgress his laws, and change his ordinances? Whether is more obligatory or pleasing to God, nuptial vows made before a true servant of God, or before a priest of Baal? If the latter is only the shadow of good things to come, and cannot make the comers thereunto perfect, let us not grieve at a refusal of *shadows*, but indulge a better hope that the time is near when such ordinances will be ministered *only* to the Saints by holy hands.

LETTERS TO CROWEL.—These letters are now out of print, and would have been exhausted long since, if we had filled all the orders that have been made upon us for them. Indeed, negotiations for the large number of Two Thousand have been proposed to us, by one individual, who wanted them solely for gratuitous distribution. The benevolent and praiseworthy spirit of such an individual speaks for itself. Other demands to the extent of Three Hundred copies, and less, have been forwarded to us, which we have been equally unable to meet.

We have, therefore, considered it justifiable and obligatory to order a reprint of the seven first letters, of sufficient numbers to meet all orders for some months to come, probably. The *first* letter, written at Nauvoo, together with the letter of the Rev. Wm. Crowel, (editor of the leading Baptist paper in the United States, and Foreign Missionary Elect), prefixed, will be printed in the series, also a few hundred sheets extra. The letter of Mr. Crowel is a praiseworthy and honest enquiry after those truths which, we humbly trust and pray, may be satisfactorily answered in the series of letters now going to the public. And we presume that the enquiries of Mr. Crowel are virtually those of thousands of others.

When the first letter came out, the author had the most flattering encouragements from both the Prophet and Patriarch, then living, to exhibit a full reply and exposition of the faith and doctrines of the Saints, being assured by them that the letter would do more good than a preacher. The author has since had numerous testimonials, of persons who have credited their conversion to the gospel, to this humble letter. To God, whose Spirit giveth understanding, and openeth the hearts of men, as He did that of Lydia of old, be all the praise. The first letter being estimated in the printer's bill to us, as equal to three letters, will be sold at the same price as any other single letter, *only* in the *series* of letters. The price of the series will be considerably reduced on large quantities hereafter, with a small reduction on dozens.

Price per dozen, 10d. For every 200 (as near as may be) 9s.: single copy (No. 1) three halfpence.

The Hymn Books are now bound, and ready to order. The Letters will be ready to order by the next issue of the STAR.

TITHEING.—We have lately received a letter, asking us if it will do as *well* to pay titheing to the Presiding Elder as to send it to the Presidency in Liverpool, for Zion. We reply, we wish it distinctly understood by all Saints, that if they want titheing-money credited to them, in the book of the Lord, they should invariably send it to the Presidency in Liverpool, and it will be published in the STAR, unless the donors specially decline its publication.

During the past year, there have been several works of art got up by Elders in the Church, and other works have been proposed to be got up at as early a period as President Hyde's residence among us, though by his council *prohibited*. First, a portrait of Joseph and Hiram, afterwards some table plates, and last, though not least, some lithographic likenesses of the Prophet and Patriarch, by Elder Moses Martin.

Now, the remarks that we have to make on this subject are these. We have nothing to say against the utility of the foregoing and other similar works. We know, in a measure, how to appreciate works of taste and art, and are happy to have others enjoy the same privilege to the fullest extent that reason would dictate. But when elders, presuming upon their own sufficiency in taste and skill, or judgment, and without our knowledge, get them up for the general use or purchase of the churches, and then want our sanction, or even commendation, they often place us in an awkward position. If our weak capacity and dull perceptions should not happen to appreciate the merit of their works, or if their works, though valuable, should not appear to us to be called for just *now*, or if the churches have higher and more indispensible objects to secure in this peculiar crisis of their history; still we are in an awkward position. The necessities of good and great men urge, on the one hand, to our sanction and patronage. But if we yield to them, other similar works may be ingeniously invented, and multiplied upon our hands, until the churches are flooded with works, (valuable indeed), but not immediately connected with the most urgent purposes of the church at large.

For our own part, we are desirous to be extricated from this awkward position. Believing that those who preach the gospel should live of the gospel, we would explicitly counsel the elders, if they think the Presidency here have any guardian interests in the Saints at large, on this island, not to get up any more such like works for the Saints, without our previous knowledge and consent. If any, who are not Elders, should be disposed to do the same, they are not denied a share of the same advice we give to the Elders.

HUMBUGGERY ABOUT MORMON EMIGRANTS PERISHING ON THEIR WAY TO CALIFORNIA, AND EATING HUMAN FLESH!—Another page of the STAR contains, probably, the true narrative of the facts in this case, so far as very distant and doubtful stories of the kind can be credited at all. We do not marvel that lying editors, whose principal employment is to pander to the vicious lusts of the populace, should tell this story upon Mormons, for we have long known that their trade is slander and their inheritance lies; yet we have been a little surprised to find that some Latter-day Saints even, should give any credit to such a story. Do not the Saints that read the STAR *attentively*, know of a certainty, that no Mormon emigrants have ever crossed the Rocky Mountains, unless it has been within a few months past, of which we have not been advised yet. Elder Brannan sailed from New York to California, and a battalion of Mormon soldiers, (not emigrants), belonging to the United States army, passed in the southern latitude of Santa Fe, in a healthy and prosperous condition. But no emigration of Saints *whatever* ever crossed the mountains, previous to this summer.

A DREAM.

A resident in C—— by F——, Scotland, on crossing S—— M—— one fine morning, in May 1804, found a female infant in a basket, which he fostered and educated as if one of his own family circle, till she was respectably married in the vicinity of S——. The foundling was, therefore, named M—— S——, incidentally signifying the time and place of her banishment, which her foster-father con-

cealed from her till revealed in the summer of 1841 or 42 in a dream, three times repeated in one night, wherein she beheld the similitude of her mother sitting at her spinning wheel, and was told at the time that the spinstress resided in a certain house in a lane in K——. M——, as she was commonly called, related her dream next morning to her husband, who only ridiculed the imbecility of such as gave the least credence to nocturnal visions as absurd fanaticism, emanating from the delusive phantoms of a crazy brain! Our heroine, however, placing more reliance in the mandate of her midnight prompter than in the sycophantic effusions of her husband, was, therefore, not disappointed; for on going to the lane in K——, and on pensively casting her eye *askance* into the lower window of the above defined house, she recognized the venerable spinstress previously revealed, when in her visionary attitude, and who was her real mother spinning at her wheel! After surveying her personage with wonder and delight, she had courage sufficient to enter the domicile of her hitherto obscured parent; and after lifting the wooden latch, M—— made ample apology for the abruptness of her intrusion, and very plainly asked the aged dame whether or not she had been correctly informed that the spinstress was the mother of a daughter, born in May 1804, and who was placed on S—— M—— in a basket, between D—— P—— and C——? Startled, the mother hesitatingly replied with faltering accents in the old Scottish idiom, "Na, na, my bonnie wumen, whae'er ye be, wha's putten that i' yer heed, na? Fur I'se sure ye're sairly wrang the noo, an unco' far misleer'd, fur e're sen I war i' me teens—an it's lang syne—I've aye been as ye see me the noo—a lanely maiden wumen a' me days." Undaunted at her mother's denial of a fact which her aspect as well as speech bewrayed, and with confidence in her invisible guide (so far,) M—— touched the very tenor chord of her religious and parental nerves by a recitation of the dream and voice that revealed unto her the nature of her employ, and where she was located, till the spinstress fell back into her chair, and on coming out of her lethargy, recognised in her visitor's visage the image of her *banished infant*, snatched from her bosom in D—— M—— at the instance of the clerical father, to preserve his reverence's reputation from public scandal.

The foundling daughter (then aged 38 years and mother of a family,) soon urged her mother to unfold who was her father, when she reluctantly replied, "My bonnie bairn, ye dinna ken me, wumen, or ye wadna speir sic a quaston, fur I canna thole the thouchts o' divulgin ony mair than I hae dune, but yer faither's aye to the fore yet, and aye as daft for the lassies as e're he war, tho' he hae a sonsie wife, an walth, a' weans o' man and wumen muckle weel, to let ye ken. Yer faither (an it puts me i' an eerie swither ta think o't,) insisted, wan he settled an all'ment on me, to keep me out o' the puirshuse, that I wasna to tell ony leevin budy that I hed a bairn be him, na, ta the day o' me deeth; yet, me bonnie wumen, az I hae gien ye ese side o' the story ye maun e'en hae the lair o't, tho' I sude sacrefeze me all'ment fur do'int. A weel, a weel, then, as ye maun ha't, ye sal ha't. Then, me bonnie douchter, i' me yunger days I leeved baith sarvent an husekeeper wi' the minister o' D——, afore he gat married fur lang and dreigh, and to mak a lang tale short, me bonnie wumen, he's yer reel faither."

MINERAL RESOURCES OF NEW MEXICO.

(*From the St. Louis Reveille.*)

Santa Fe, May 4th, 1847.

In reply to your inquiries as regards the mineral wealth of this territory, the situation of the mineral regions, &c., I will cheerfully give you all the information I have been able incidentally to obtain during a residence of some twenty years in the country.

New Mexico is a part of the ancient province, called by the Indians "Cibola." It was called New Mexico, in consequence of the reports of various Spanish adventurers, who visited it before the conquest, and described the aboriginal inhabitants and the mineral wealth of the country to be similar to those of Mexico.

The first conquerors discovered mines of the precious metals in nearly all the

mountains of the country, and wrought them industriously and profitably. The indications of their labours are yet to be seen in many places. The first settlers having been expelled or destroyed by the Indians, the country was conquered and settled a second time by the ignorant and poorer classes of people from Zacatecas, and other southern cities, who possessed neither the enterprise, capital, or knowledge to carry on the business of mining; consequently, in the course of a few generations, the knowledge of working the mines, and even the situation of the mines themselves, were lost.

Since 1828, gold dust has been found in large quantities, at several places—at the "Old Placer," twenty-seven miles from Santa Fe, and at the Real del Tuesto, some twelve miles further south. The quantities of the gold dust obtained have varied from year to year, according to the number of persons employed in the search for it. During some of the past years it has exceeded, for one year, 250,000 dollars at these two places; and, from examinations made, abundance of the precious metal, in the dust or grain, can be obtained at numerous points every where south of Santa Fe, on the east side of the Sandilla mountains, as far as the Gran Quivira, a distance of about one hundred miles, and towards the north for about one hundred and twenty miles, to the river "Sangre de Criste." I carried to the United States in 1842, 1500 dollars in gold dust from the last named place. The "Arroya Honda," in the valley of Taos, El Quemado and Las Trampas, have yielded considerable amounts of gold when wrought.

That these gold regions have not produced the precious metals in immense quantities, is because the gold finders and diggers are always of the poorer classes, who only labour when necessity compels, and cease to work so soon as they obtain a supply for present wants and vices.

Neither capital, industry, or knowledge have ever been brought to bear upon the enterprise, in consequence of the heretofore entire want of protection by the Mexican government, either as to their individual rights or against the attacks of the Indians.

Since 1828 several good mines have been wrought with more or less profit, according to the enterprise and knowledge of the operator. Those only have yielded well which were wrought by foreigners, who were always restrained from investing capital to any amount, by the jealousy and oppression of the officers of the Mexican government.

The three or four gold mines which are now wrought by either foreigners or natives in the vicinity of the "Old Placer," and "Real del Tuesto," are managed upon the most limited scale, and with the most rude and imperfect apparatus imaginable, which, notwithstanding, yield handsomely, according to the means employed.

Several mines of silver, wrought in ancient times, are known in the territory.

One at Avo, wrought by a single man, simply for his own support, is the only one wrought.

One near Santa Fe, one at Cerrillas, and a bed of silver ore, of great traditional fame, in the Nambe mountains.

Nearly all the mountains of the territory abound in rich iron ore; I have seen many specimens as rich as that of the iron mountain of Missouri.

Copper ore also abounds everywhere, but particularly at Sas Tijeres, Jemas, Abiquin, Gudalopita de Mora, and between the Sieugia de Taos and the River Ponie, there is an entire hill of fine copper ore.

Lead is found at Cerrillas and Arroyo Honda of Taos.

Coal is found in abundance, and of good quality, between the Placers, in the Ratons mountains, and in many other places.

The above hasty sketch will give you a general idea of the mineral resources of this territory, when taken in connexion with your own actual knowledge on the subject. You are aware that the territory has never been explored by practical and scientific men. What I have stated above is derived from my own observations. Any further information I may be able to impart will always be entirely at your disposal.

Very respectfully your obedient servant,

MANUEL ALVAREZ.

EMIGRATION TO CALIFORNIA.

The difficulties and dangers our hardy pioneers to California and Oregon, are exposed to, are graphically set forth by Mr. Quivvey, a correspondent to the *Western Expositor*. One of his letters appeared in that paper on the 14th inst. This letter is dated on the 24th of March last, at Lower Puebla. The writer arrived at the first settlement in California on the 14th of October, after a very long and tiresome journey. Very soon after their arrival in California, hearing of the revolution, and that the American colours were raised, these emigrants enlisted as volunteers in a regiment formed under Col. Fremont, with the promise of twenty-five dollars per month—sergeants, thirty-five. He speaks very favourably of the country over which he has passed, and says, that if he were now back in Missouri with his family, and with his present knowledge of the country, he would not hesitate to move there. The charms of the country must be very great to counterbalance the difficulties which the emigrants encounter in getting there, and of which he gives some account in his letter. He went out with Moran and Boon, who changed their minds on the route, and went to Oregon. Governor Boggs reached California about the same time Mr. Quivvey did, after much difficulty, having lost his cattle.

A party of emigrants, who went out, or started with Colonel Russell, suffered almost incredible hardships in the mountains last winter, having been prevented from crossing them by the snow. This company was composed of twenty-three wagons, and left Indian Creek on the 13th day of May, 1846. About a month previous to the date of the letter, five women and two men arrived at Captain Johnson's, the first house of the California settlement, entirely naked, and their feet frost bitten. They stated, that their company had arrived at Truckey's Lake, on the east side of the mountains, and found the snow so deep that they could not travel. Fearing starvation, sixteen of the strongest (eleven males and five females) agreed to start for the settlements on foot. After wandering about a number of days, bewildered, their provisions gave out. Long hunger made it necessary to cast lots to see who should be sacrificed, to make food for the rest, but at this time the weaker began to die, which rendered the taking of life unnecessary. As they died, the company went into camp and made meat of the dead bodies of their companions. Nine of the men died, and seven were eaten. One of the men was carried to Johnson's on the back of an Indian. From this statement, it would seem that the women endured the hardships better than the men, as none of them died. The company left behind numbered sixty souls, ten of them men, the others women and children. They were in camp about one hundred miles from Johnson's. Revolting as it may seem, it is stated that one of the women was obliged to eat part of the dead body of her father and brother, and another saw her husband's heart cooked!!

SOUTH LANCASHIRE AUTUMN ASSIZES.

On Wednesday afternoon, the commission of the peace and general gaol delivery for the southern division of Lancashire was opened at Liverpool before Lord Chief Baron Pollock and Mr. Justice Wightman. The court having been opened with the usual formalities, was adjourned till eleven o'clock on the following day, and their lordships attended divine service at St. George's Church.

The Lord Chief Baron presided in the Crown Court, and Mr. Justice Wightman in the Nisi Prius.

CROWN COURT.—THURSDAY.

There were in all 118 prisoners for trial, and the following is a digest of the calendar:—Murder, 6; intent to murder, 1; manslaughter, 13; stabbing, wounding, &c., 10; burglary, 24; housebreaking, 3; robbery from the person, 20; arson, 3; rape, 5; sacrilege, 1; bigamy, 8; forgery, 5; perjury, 2; horse-stealing, 3; mint cases, 11.

The Lord Chief Baron, in his charge to the grand jury, said the calendar, which

would be presented to their attention on the present occasion, was certainly one of the most remarkable which, in all his experience, he had ever met with, or heard of. He believed that it exceeded in amount any other calendar which he had ever known to be presented to a grand jury, and it contained the most frightful catalogue of atrocious offences. There were no less than 43 cases of violence to the person; seven murders; 13 manslaughters; 10 cases of cutting and wounding; five rapes; and there were in addition to these above 20 cases of burglary. If we looked back to a period of a few years, before a change took place in the criminal law of this country—a change with which his own opinion in every way and for every reason entirely coincided—he meant the mitigation of capital punishment, it was alarming to consider that, if the law had remained the same as it was a few years ago, there would now have been presented to their attention not less than seventy cases of capital offences, the majority of which were very frequently punished with death. He (the learned Chief Baron) knew not what this was to be ascribed to, he meant the alarming increase of very great and atrocious crimes, and particularly that species of crime which consists of a disregard of the life, the health, and the personal enjoyment of those who were the objects of it. The learned Chief Baron then proceeded to refer to several of the cases, and expressed strong disapprobation with the conduct of a coroner in the district who had furnished him with depositions, some of which were totally illegible.—*Courier*.

VARIETIES.

Isle of Man.—The harvest has commenced in many parts of the island, but not generally yet. Wheat is quite ripe; oats are lodged by the late rain and wind, where the crop is heavy, and it is feared that in some parts it will not rise. The potatoe and turnip crops look remarkably well. The weather on Friday and Saturday was extremely fine, and there was every appearance of its continuing so. In the neighbourhood of Castletown much grain was expected to be saved before the end of the month.—There has been an immense influx of visiters during the past week. On Friday, the Queen steam-packet arrived at Douglas with upwards of 500 passengers from Whitehaven, who returned the same evening, without seeing her Majesty, as they expected. The *Manx Sun* says, that "so great is the anxiety among the lieges of Glasgow to meet the royal squadron on the Clyde, that the steam-ship Admiral has been hired by a private party for a sum of £700, and tickets to the amount of £1,000 were immediately sold at £5 each."

The Weather and the Crops.—Liverpool and the Neighbourhood.—Since our last publication we have had broken weather, and two days of heavy rain (Thursday and Sunday,) with showers on the other days. The rain has been accompanied with high wind, but that has rather been useful than otherwise, as it has raised the corn which had been beaten down by the rain, and cooled the air, so as to prevent sprouting. If the rain has been general it will have delayed the harvest a few days; but it has not continued long enough to do any more serious mischief. Yesterday was a fine drying day. Previous to the commencement of the rain the green crops were ripening beautifully, and here and there a field of oats, and one or two instances of wheat, had been cut. No further progress has been made since Wednesday last; but if the remainder of the present week should prove fine, a good many fields will be cut in Cheshire and Lancashire before Saturday night. The harvest will not be general, however, until next week in either of those counties, nor then without a continuance of very good weather. The latest accounts of the grain and root crops, from all parts of the kingdom are, on the whole, favourable as relates to wheat and barley; rather less so as to oats; decidedly bad as to beans and peas; and very contradictory as to potatoes. The worst accounts of the potato are from Cornwall, from the neighbourhood of Preston, in this county, and from the east of Scotland, though disease has shown itself, to some extent, in other places. We have heard of several cases of disease in this district. One, for instance, from a farmer in the neighbourhood of Ormskirk, who brought a cart-load of potatoes into Liverpool market on Saturday last, after having picked from it four measures of bad ones; and others from other practical persons. There is no doubt of the existence of the disease in many places; but it is still doubtful whether it will become so general and extensive as to produce any serious diminution in the supply of human food.—*Liverpool Times*.—Since the foregoing the weather has been dry and favourable.—Ed.

About midnight, on the 28th ult., shocks of an earthquake were felt at Madrid. The oscillation which lasted about 25 seconds, were from north-east to south-west, and were three in number. In several houses the bells rang, and the furniture was deranged. At about one o'clock the next day there was a new shock of short duration, but which was sensibly felt. At a chocolate manufactory in the Street of the Relations, some bags of cocoa and sugar, which were placed in rows, fell down and caused great dismay.

Alarming Progress of Crime.—On another page may be read, under the title of South Lancashire Autumn Assizes, a most astounding account of the progress of crime, as given to the Grand Jury by Lord Chief Baron Pollock. The Lord Chief Baron is, above most men, best qualified to judge of the existence and progress of crime. Any attentive observer of the signs of the times does verily know that the most appalling crimes, known to our race, are increasing among the nations with the most alarming strides. This is especially observable throughout England, and the United States of America. Men are becoming reckless of the welfare of their fellow beings; human life is taken from man by his fellow for a slight provocation, and with as much indifference as a shilling would formerly have been stolen. Now, does all this look as though the boasting Christianity of the sects would convert the world by their benevolent institutions, as they are called? Satan laughs at such pretensions. No: it rather looks like the fulfilment of the numerous prophecies of the Bible, and Book of Morman. The nations are fast filling up the cup of iniquity, that they may be destroyed by the judgments of God. "For the hour of his judgment is come." God will not destroy the nations until they become so wicked that they can be no longer tolerated. They must and will become like Sodom, and the Cities of the Plain, or even as those in the days of Noah. They must first refuse to obey the gospel before God will take vengeance on them. When the Saints shall have gone home to Zion, and sealed up their testimony that the nations will not obey the gospel, and the Jews are gathered to Jerusalem in troublesome times, then know of a truth that the end draweth near, and the vials of wrath are being emptied upon the seat of the beast and upon the false prophet. Oh, how happy are they who, in that day, can behold from the windows of Zion the desolations that are in all the earth, and be themselves safe!

The Chinese Junk gone to New York.—The Chinese seem well qualified to realise the old nursery tale of a respectable elderly gentleman, who shot at a pigeon and killed a jackdaw. There was one of them, during the late skirmishes, let off his clumsy gun at one of our men, and contrived to kill a pig which was grunting twenty yards off. The crew of the Chinese junk so long expected in London have, in their search for the metropolis of England, contrived to arrive at New York. The following description of her is given in the *New York Express*:—"We have read in books a description and have seen pictures and models of these wonderful vessels, but until this morning have never had occular demonstration that such a craft floated on the great waters. This nondescript of vessels is now anchored at quarantine, Staten Island, where she arrived last night, and cast her wooden anchor. All the seventy-fours and frigates in the British or American navy, if moored below, would not attract half the notice. Every person on the land and on the water is astonished at her unique appearance. She is unlike a ship, brig, schooner, sloop, steamer, canal boat, or any other craft. Her stern appears like two or three poop decks, piled one above another, nearly fifty feet above the water, and her rudder, which is latticed, weighs eight tons, and is in shape something like, only much larger, than a canal boat. It takes forty men to steer her in a gale of wind. Her prow is nearly square, and open in front, with a large wooden anchor projecting out like a figure-head. She has galleries or walks outside, extending from the stern to midships. Her stern is nearly square, and she is gaudily painted with figures. We learn from her commander that it is 212 days since she left China. She has floated, drifted, and sailed along, stopping at the Cape of Good Hope and St. Helena. She was bound to England, her captain being an Englishman and the speculation English, but in consequence of the long passage her course was altered, and she put into this port, where she will be exhibited for several weeks, and then proceed to her port of destination in Britain. Her bottom is very foul, which has prevented somewhat her sailing. She will have to be placed on the Sectional Dock to be cleaned. She has a crew of about fifteen English and fifty Chinese. It is a singular sight to see many of the crew at work nearly naked, and others in the Chinese garb. She is an excellent sea-boat, lies too and drifts with perfect ease and safety, is about 700 tons burthen, and has a large supply of provisions and water on board. The commander states that he has experienced very severe weather, particularly off this coast. The passage has been nearly 100 days less than he anticipated. Her accommodations within are handsome and commodious, and she is filled with curiosities descriptive of the country she came from. We do not know her name, and if we did, probably could not give it to our readers. The ferry-boats from Whitehall to the island pass so near her that persons can have a fine view of her. She will come to the city in a few days."

LINES,

WRITTEN BY MRS. R. T. SIRRINE, TO HER ABSENT HUSBAND.

I think of thee, when flies the gloom
Of night, before the dawning day,
And in my lonely, quiet room,
I kneel in morning light to pray;
While my devotions early frame,
Ascend to heaven from whence it came.

I think of thee, though far away,
I think of thee with still delight,
When gazing on thy portrait here,
I give it with creative might,
A life and soul. Again I have thee in my sight,
My heart beats high, I feel thee near.

I think of thee, when round me clings
My little girl so dear;
And when I look at her, thy form I see;
And then, in looks, she earnestly demands
When will my father come again.
I soften my awak'ning pain
With hope, full soon to grasp thy hand.

I think of thee where e'er I go,
The traces of thy hand I view;
And every thing around betrays
Thy spirit hovering o'er us still;
In every place where I have been,
Thy lovely vision comes between.

I think of thee when in the west, the sun
Sinks down, and the long day closes;
When darkness has our valleys dress'd,
And all the earth in shade reposes.
Then when my head lies down to rest,
Thy image o'er my pillow beams,
I see thee all night in my dreams.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 19TH OF AUGUST.

	£	s.	d.
Crandell Dunn	£2	0	0
William Frodsham	0	6	9
Thomas Nicholson	0	12	10
William Wolstenholme	0	12	0
William M'Keachie	5	14	0
Thomas Nuttall	0	11	6
William Broomhead	1	10	0
John Parkinson	1	17	2
Philip Lewis	0	17	0
G. D. Watt	1	1	6
Carried forward	£15	2	9

	£	s.	d.
Brought forward	£15	2	9
Thomas Thomas	0	3	9
James Bond	1	2	0
James Wood	0	7	0
John Preece	3	7	6
William Speakman	0	16	2
Robert Hodgert	1	2	8
John Halliday	1	9	0
William West	2	0	0
Titus Barlow	0	14	0
	£26	5	4

NOTICE.

Elder G. D. Watt's address is at 10, Duke Street East, London Road, Preston.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18. SEPTEMBER 15, 1847. VOL. IX.

LETTER FROM ELDER ORSON HYDE.

St. Louis, August 5th, 1847.

Dear Brother Spencer,—Last evening I arrived in this city, direct from my residence among the Indians. I hardly feel like a white man, but will try to write as intelligibly as I can. I left my house on Tuesday, the 27th ult. My family were all well except my little son, he was ill with teething, &c. Your family were all well a few days ago. I called on them and learned that they were in good health, and getting along as well as could be expected. I have helped them some, and shall not see them suffer. The means you sent by me, I informed you in a previous letter, how they were disposed of.

I received your letter on the night before I left home, but came off early next morning in haste, and forgot to bring it with me. I have forgotten its date, and can only alude to its contents from memory.

I have come down into the *land of civilization* to attend to some business, and as I am now where letters can be mailed and sent any where, I most cheerfully embrace the opportunity of writing again to Old England, to one whose elevated station in the celestial organization, with a course of life hitherto honouring the same, entitles him to the sympathy and respect, the confidence and good-will of God and of his servants.

Elders Pratt and Taylor, with a company of nearly 600 waggons, left the Horne on the 21st and 22nd of June last, to follow up the pioneers. In coming from the Bluffs to St. Joseph's, about five days ago, I met five of our battalion of soldiers returning. They came to fort Laramie, from Purbelo, in company with about 150 others. When they arrived at fort L. the pioneers had passed about one week before, but brother Amasa Lyman was left at the fort with a message from the Presidency to the soldiers when they arrived, (as the express had arrived at the fort announcing the march of the soldiers to that point). Upon their arrival at the fort, the soldiers, all except these five whom I met, went on with brother Amasa after the pioneers. A small party from Oregon overtook our five returning soldiers. They met our pioneers beyond the "south pass" in the mountains. All well. Brother Brannan had come on to fort Hall to meet the pioneers, to report progress, &c. He will undoubtedly meet them in the mountains. This will be a "God send." The other 350 soldiers are discharged in California. Thus the *great country* will have been explored by our people, and a representation from all our squads and exploring parties, through the providence of God, are all likely to meet a majority of the Twelve with other authorities among the pioneers, in a grand council in the vallies of the Rocky Mountains. God be praised! His own spirit laid out the work, or else it would not have come together thus, without the "sound of axe or hammer."

Our crops in the Indian country are surprisingly good—great—and extensive. The land fairly groans under the burthen of corn and other products that wave over its surface by the western breezes. One week ago last Sunday, I preached at

my encampment, to a large congregation, with much liberty and power. Eight new members came forward for baptism. They had followed us into the wilderness, and the solitary place was glad for them. Amidst the waving grass on the Prairie, which was more than waist high, we drove our horses and waggons near the place where you and your brother were encamped last year. There the boys had dammed up the water from a cold spring, for the purpose of bathing. The pool was about three rods in length, one rod wide, and the water from three to ten feet deep—a cold and pure fountain. This was a glorious day to us. People are following us up and being baptized all the time; in fine, all things are going well among us. I send you enclosed a slip from the "*People's Organ*" of this day, concerning California, &c. This will be interesting to you. Brother Pratt's and Taylor's company of emigrants were within 150 miles of fort Laramie on the 17th of July, all well and doing well. I have preached and held conferences for an extent of fifty miles on both sides of the Mo river, this spring and summer—have had good health—and have laboured with my own hand. I have a field of fifty acres, firmly fenced, with nearly six thousand good oak and hard-wood rails. About thirty acres are broke up and in cultivation. I was never so heavy in my life as now. This country and climate agree with me. I have a good garden of an acre and a half which now produces all sorts of vegetables in abundance, and a finer lot of vines you never saw. Melons of all kinds in abundance. I could almost wish you and yours here to help me eat them, and what makes them all a little better is, they are the products of my own labour. The Lord be praised for the health and prosperity that he has given me! I have my hands full, I do assure you; and if I had a dozen such men as yourself, I could find ample business for all.

When the Twelve return, you will be timely advised concerning emigration, and I hope the Saints will be patient a little time longer. All things are working well here, seemingly. And if they work well for us, it will be well for the Saints in England. I have come down here as a "resting spell" for about an hour, to give counsel to the Saints in St. Louis, and also to attend to some business with the trustees in trust at Nauvoo, and it is not impossible but that, when I want a whole day to rest, I may run over to England. Be this as the Lord and my brethren will. Tell Capt. Dan Jones that Zion's colours are nailed to the top-mast, and wave proudly over the son's of Joseph, which lights up their dark visage with a ray of hope that the "day spring from on high hath visited them." My best respects to him and to his family, and also to the Welch brethren and sisters over whom he is called to preside. May Heaven's choicest blessings rest upon them, and his favour distil, like the dew of Hermon, upon the Cambrian hills, or like the dews that descend upon the Mountains of Zion. Oh! there is Scotland too, and brother Richards, and a thousand more just as good. God bless them. I have not the thorn and thistle, but I have the plaid-de, and the thistle, and the bonnet also; and then there is Old England too, and though lion-hearted, *the Queen reigns*. God favour her sons and daughters, and give plenty of potatoes to Ireland. I have just come from the Indians where they talk curiously; pardon my eccentricities.

Brother Franklin, I understand, is gone to Wales, for the good of his health. I am truly sorry that his health is poor, and hope that he is now well again. My kind love to him. His wife, I believe, is well, and also Samuel's wife. Brother Jacob's wife is well, and I think all the families of the Elders in England. My kind love to brother Wheelock. I shall expect him to leave for the Camp at winter quarters, about the 20th of January next, and hope he will make his calculations to come from Liverpool at about that time by way of New Orleans. I wish to be kindly remembered to all the brethren from this country, and to all our good friends and brethren in England, Scotland, and Wales. I pity the condition of the poor, and feel to say, God deliver them.

How peaceful is the hour of death,
When purity the heart sustains,
We gladly fly from mother earth,
To dwell on the celestial plains.

With kind remembrance, and distinguished consideration, I have the honour to subscribe myself your brother in Christ, ORSON HYDE.

LETTER FROM ELDER W. I. APPLEBY.

Recklesstown, Burlington Co., N. J., U. S. A., July 31st. 1847.

Dear Brother Orson Spencer,—Your letter of June 5th came to hand to-day, together with the twelfth number of the STAR, with which I was much pleased, especially your letters to the Rev. Mr. Crowel, which, I consider, invulnerable. It makes my heart rejoice always to hear from my brethren, and the prosperity of the work of God, especially those who labour "in word and doctrine." Although you are not personally known to me, "yet not having seen I love" because of the gospel; for those who have embraced that, and walk therein, whenever they hear from each other, they hear from a brother, and when they meet, they meet a friend.

I shall endeavour to attend to your requests, as stated in your letter, immediately (or within a few days), and derive all the information in regard to the same that I can, and whatever intelligence I receive, I will duly inform you by the earliest opportunity.

As it regards the STARS, we would be much pleased to have them regularly sent here; indeed, there has been quite an inquiry by the churches for them where I have travelled. I was about writing to you, to have you send them to me. While Elder Hyde edited it, he sent them over regularly to me. I sold about twenty dollars worth for him in a short time in Philadelphia, &c. If you would send over in future about two hundred of each number, as they are published, I think I could dispose of them to good advantage—perhaps better for you than a regular subscription. I can remit the returns to you in Liverpool, or deposit the same with some trusty and worthy one here, (provided I should go to the camp the coming fall, which is not improbable), which will be optional with you. You will please direct the STARS, (one-half to Elder Rogers, the other half to me), care of Mr. David's, No. 142, Spring Street, New York. Elder Rogers is the Presiding Elder of the Church there, and perhaps I might be in New York when they arrived, or if in Philadelphia, they could be sent on by express to me; if directed to this place, it might be weeks, perhaps, before I received them.

I have at present the charge of all the churches in the Eastern and Middle States committed to my care. I returned a few days ago, from a tour of near two thousand miles, since last April, through the different states, visiting, counselling, organizing, &c., and setting the churches in order to the best of my abilities. I can truly say that my heart was made glad, and my soul to praise my God, for I do not believe that ever the churches in the East here, were in a better, or as good, a situation as at present; peace, love, and union reigns, as a general thing, throughout; to hearken to counsel, and to emigrate as fast as they can command the means. Several have already disposed of their farms, for emigrating in the spring; others are preparing. Strangism is dead and buried, and I think it will take more of the power of the priesthood than Strang or all his followers are in possession of to resurrect it. J. C. Bennett, I understand, has left him and W. Smith, also. William wants to return to the church again. But why should I waste time and paper, and exhaust your patience to write about such a man as J. Strang, he will do his work, (which is a short one) gather out the tares, and as the revelation says concerning him, "his spirit and ambition will soon fail him, and then he shall be called to judgment." It must needs be that evil and ambitious men will rise to lead away the flock, if they possibly can, but all those who have been faithful, and retained the Spirit of God, after having received it, know the voice of the good shepherd, but a "Strang-er" they will not follow.

I have heard from the Camp some few weeks ago; they were getting along very well, considering all things, and in good spirits, as also the pioneer company, which left in April; likewise our brethren in California. Thus we see the work of God is rolling onward, every moment accelerates its speed. Zion is rising and spreading in power, and ere long will be the terror of kings. Wisdom, light, and truth are hers; under the direction of her God has she been established, and events are rolling onward that an ungodly generation will yet have to acknowledge, and that by compulsion, that such is the case. But the world knew not Jesus—neither did it know his prophet Joseph—neither does it know the "Twelve" at present on the

earth; and especially their president, the "Lion of the Lord." But, dear brother, there is a day coming when they shall be known, and what Saint of God is there that cannot rejoice in what they have embraced. Praise him for the past—thank and adore him for the present—and press forward with an eye single to his glory for the future—to crowns, thrones, principalities and powers—to eternal life. Oh, joyful sound; although perplexities, grief, persecution, privations and exile be our lot, yet, in the strength of Joseph's God let us persevere until the race is over—the battle fought, and the victory won; and while the destroying angel is making the stormy clouds his rumbling chariot, scattering death and pestilence on sea and land, and stirs up nation against nation, to bathe their swords in each others blood; let us consider this is but a prelude to that dreadful time, when "men shall seek death and shall not find it." But there remaineth a "rest" for the people of God, and while distress and perplexity of nations are moving onward, the star of hope is bursting through the parting storm-clouds, and shedding its beams of glory and heavenly rays around a despised but chosen people.

My unfeigned respects to brothers F. D. Richards and Samuel, Martin, Sirrine, and indeed, to all, and receive the same to yourself. May God, our Heavenly Father, bless you, and all his servants and people, forever and ever. Amen.

In haste, I remain,

Your brother and fellow-labourer in Christ,

W. I. APPLEBY.

LETTER FROM L. N. SCOVIL AND M. SIRRINE.

338, *Hudson Street, N. Y., August 12th*, 1847.

Beloved President Orson Spencer, and F. D. Richards, Counsellor,—Through the mercies of God we are yet alive and well, and we feel very grateful to think that we are once more permitted to set our feet on our native soil, and it gives us pleasure in writing to you, knowing the anxiety that is in every true-hearted Saint in the British Islands, to hear a few words from this land, relative to the building up of the kingdom of God.

We had a good passage, but were just five weeks at sea, arriving at the quarantine ground on the 9th instant, the next day landing in the city. When we had been four or five days at sea, the wind began to blow from the west, which continued for three weeks, during which time we made but slow progress on account of tacking ship so frequently. We experienced three very heavy storms, so heavy indeed, that the Captain remarked he had never experienced such at this season of the year. During the first storm a fire broke out in an adjoining apartment to ours, which created great excitement among the passengers, and never until then did we see so fair a specimen of men doubting the veracity of a God which they pretended to believe in, for there were two Methodist preachers on board, and they appeared more uneasy than any of the rest, and frequently came to us to talk about the dangers we were in, which plainly showed that they had no confidence in their God without body or parts, whilst our company were as merry as larks, for we trusted in Israel's God, who is ever as ready to protect his Saints on the sea as on the land, for we are his people and endeavour to do his will, and felt satisfied that we had the faith and prayers of the Saints in Europe and America to sustain us.

We took the north route to the north of Ireland, and went as far north as 58 degrees N. L., therefore it was very favourable for our company. There was but little sickness on board, and only three deaths. Our party had unbounded influence on board the ship. The captain, and first and second mate showed us every respect that we could ask. They requested us to preach, and we did so. The captain read the Voice of Warning and made many enquiries about our principles, and wished to form a further acquaintance with our people; he is a gentleman, and so is his son, who acted as second mate. They often said we were the most comfortable of any on board the ship, for peace and union prevailed with us, and, we thought, as much as ever had existed in crossing the sea. Our company was organized in a proper manner, appointing brother Scovil as president, and brother Sirrine as coun-

sellor, and brother Huntington as steward, who made every arrangement about our cooking, and carried it out to the satisfaction of the whole company. We recommend the Saints who think of emigrating to New York, to come by the *Empire*, with Capt. Russell, for it is a noble ship a good sailer.

When we arrived here we met with Elder L. O. Littlefield, who is on a mission to Europe with documents from the Twelve, and he says too large for post, with many letters for different elders. I got two from my wife, one was directed to New York and the other to England. My family were all in good health, at present they are about 18 miles above Council Bluffs. My wife had been sick several months, and my three eldest children, but all have got well (I write this for the benefit of all those who may wish to know of their welfare, as it had been so long since I had heard from them.) Brother Littlefield tells me that your families are all well, and all the friends of the American Elders that are in camp. He says that peace and union prevails, but he will tell you all particulars when he arrives. He has been here but a short time, and had gone to work for means, but we told him that he must not stay to work, but go direct. He came this evening, and said he had no money, when we told him, if he made up his mind to go, that the Lord would put it into the heart of some person to furnish him, and before he left here, brother D. S. Hollister, who came from Philadelphia to-day, gave him ten dollars towards it, and now he says he will only work this week.

Brother Hollister says that the Saints are doing well in Philadelphia; he had heard from the west since brother L. O. Littlefield left, and says that Emma Smith is selling off her effects to go to the camp. Brother G. D. Grant is preaching in Mo. Brother W. W. Phelps is now in Boston, and expected here soon; he is making arrangements about a printing press; I expect to see him soon. * * * There has been a great battle at the city of Mexico, which has surrendered to Gen. Scott. It appears in the papers that Samuel Brannan is at Fort Hall, or was in June.

Brother Sirrine has gone to Newhaven to day, and left me to finish the letter. Brother Crump and family went to Philadelphia yesterday. There are thirteen of our company stopping at the above address—a transient boarding house and very cheap and good. Brother Jacobs's health is quite good now; in fact, all of us are in good health and spirits. Brothers Jacobs and Huntington will go on near Buffalo in a day or two, and I intend to go next week by Philadelphia, and make my way to the camp as soon as possible. My wife tells me that brother Brigham told her that I should be at home this summer without fail. Probably brother Phelps will write to you and tell you things that I cannot. * * * *

The Church in this place is rather at a low ebb, but we have roused them up, and the prospects are more favourable. Brother Miles, who went with a company in the spring to St. Louis, has returned to Brooklyn, and but three of the company went forward to the camp, the rest remained at St. Louis, for the counsel was only for those to go forward that could provide for the expedition to the mountains. Brother Appleby is in Philadelphia, and brother Hollister says that they have got all there back into the church that are good for any thing who had previously joined Strang. Every thing seems to be moving on well as regards the church and the prosperity of the same. We shall probably write separate letters as soon as circumstances will permit.

Please give our best respects to enquiring friends, and may the God of peace be and abide with you all, is the constant prayer of your fellow-labourers in the new and everlasting covenant. Yours, while eternal life remains,

LUCIUS N. SCOVIL.
M. SIRRINE.

EIGHTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

Editor of the Christian Watchman, Boston, Massachussetts, U. S. A.

Reverend and Dear Sir,—In this epistle I shall endeavour to set before you a description of the person, abode, and character of the true and living God. In so doing I trust it will not be imputed to arrogance if I borrow my apology from the

language of St. Paul:—"As I passed by I beheld an altar with this inscription, 'To the Unknown God.' Whom ye ignorantly worship, him declare I unto you." The people of Paul's day had for several generations been unaccustomed to receive revelations from the true God, believing, generally, that revelations from God had ceased with Malachi. They supposed that the canon of scripture was complete long before their time, and they considered that the great law-giver, Moses, had established an immutable code of laws and government, suited to the condition of people of all ages and circumstances whatever, to the end of time; and the Jews, to this very day, entertain the same opinion. Labouring under this most blighting and soul-darkening opinion for several centuries, without the light of any new revelation, and without the aid of that immediate inspiration which attended Moses and the prophets, their foolish hearts became darkened as a necessary consequence. Inflated with pride, and a false but sincere reverence for the scriptures of a previous age, they became a conspicuous and warning example to this generation, of ignorance not only of the scriptures, which they carefully memorized, but also of all the essential attributes of the person, character, and doctrine of God.

Now, sir, during the long period of sixteen or eighteen hundred years, in which the light of immediate revelation has not shone, the religious world have fallen into similar and even far greater darkness The true and living God is not known as I shall proceed to show. The religious world have an abundance of zeal for God, and diligence in spreading the scriptures and their missionaries over the face of the earth; but, alas! the God they profess to worship is an unknown God, and this ignorance of God is the legitimate consequence of not having immediate revelation from him, during a *long* period of near eighteen hundred years; and unaided by the spirit of inspiration, the ancient scriptures have become a dark and obscure book—their import has been warmly debated by a thousand learned disputants, without any prospect of approximation to unity. A very general conviction concerning the character of God now is, that He is a Being without body, or parts, or passions. A greater absurdity cannot be furnished in all the annals of heathenism. Even images of wood, and brass, and stone are scarcely more remote from the picture of the true God than the theory of a passionless, matterless God—an inconceivable sort of chaotic being, that is without form, or void, or dwelling place! a being whose circumference is everywhere, and his centre nowhere!

Another theory concerning God, that is entertained by Jewish Rabbies, though of an opposite character, is not much more extravagant than the common orthodox theory, viz., the Rabbies suppose that God is a Being of some "*millions of miles in length.*" Again, the popular notion of modern Jews, as expressed in a recent number of the *Jewish Chronicle* is, that the almighty God is a Being of such infinite *dimension*, that He cannot *condense* himself sufficiently to speak to men, or be tangible or visible by mortals. Accordingly, when he gives revelation to men, He creates a fictitious or imaginary messenger, through whom he communicates his will, and this messenger has no real existence in the eye of God, and *only* in the momentary perception of the person addressed. (See MILLENNIAL STAR No. 15, also *Jewish Chronicle.*)

From the foregoing it may be seen how grossly ignorant both Jews and Christians are of the person of God, the Creator and Saviour of the world! All this, too, in an age of the world, boasting of blazing light! of a millennial dawn! of the unparalleled march of improvement! but alas! the very God and Father of us all, who ought to be *truly* known in order to be rightly worshipped, is regarded as the most insensible (a God without "*passion*" must be insensible), and irrational, and unattractive, as to form, of all beings that can be conceived of; and the most surprising feature in all modern theology in an age of sanity is, that this notion concerning the person of God, is deducible from the scriptures of the Old and New Testament. The New Testament tells us most unequivocally what kind of person God has, and whether he is a Being having both passion and physical form. It tells whether he can be so "*condensed*" as to speak to men, and be seen of them, and talk to them face to face, as a man talks to his fellow man. The New Testament declares that in Jesus Christ dwelt the "FULNESS OF THE GODHEAD, BODILY."

Now if the Godhead dwelt in the body of Christ, then it is certain that God is

not without a *body*. But He has a body; and what is His body like unto? The New Testament tells us what his body is like. It is so nearly and exactly like unto the body of Christ that there is no difference. Paul says, that Christ was the "*express image of his person.*" It is then beyond all dispute that the body and person of Jesus Christ and the Father are alike. Language cannot express the similitude of the Father and the Son in plainer or stronger terms. Then if we can show from the New Testament what kind of body or person Jesus Christ had, we can also tell what kind of body the Father has, because they are alike. One is the express image of the other. If one has a fleshy material body, the other has the same. If one resembles in stature the seed of the woman, the other also wears the same resemblance. If one can be so "*condensed*" as to speak and walk, and feel and act like a man, the other can do the same. If one wearing a body of flesh and bones, in all points like unto his brethren, is capable of holding all power in heaven and earth, and also of displaying the brightness of celestial glory, the other can do the same in a similar body of flesh and bones. Well, now, what kind of body or person had Jesus Christ which looked so much like the Father's person? Was it an airy, invisible, evanescent, mystical *nothing*, which some would denominate spirit? No, by no means; very much otherwise. Hearken now, my dear sir, and all ye readers, that have an honest desire to *know* the living and true God, and Jesus Christ whom he hath sent, in order that men might know from the person of the Son what is the personal appearance of the Father. He, *the Word, was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.*" Jesus had a fleshly form like the seed of Abraham, and being begotten of the Father he partook of his likeness. Men beheld his glory in human form, and Paul says that his glory was the glory of the Father. It appears from the conduct of some of his disciples, that they, like sectarian churches now, were tinctured with the idea that Christ, after his death and resurrection, was purely and exclusively a *Spirit;* but he tells them to handle him and see that "*a Spirit has not flesh and bones as ye see me have.*" And he eat and drank with them as aforetime with his resurrected body, and afterwards ascended up from their midst with the same bloodless body into heaven; and in like manner will he come again.

Thus, sir, the notion of a God that is exclusively *Spirit* without bodily form, was banished from the minds of the disciples that saw the bodily image of the Father in the person of the Son after his resurrection. From heaven he will come again in like manner, and every eye shall see him and they that have pierced him. But the popular God of modern times, that has no body or parts, cannot be seen. But, sir, this popular God that has sprung into fashion, since the age of revelation, has no resemblance to Jesus Christ, who has both body and parts, and is the exact image of his Father. Jesus Christ declared that he could exercise all power in heaven and earth while he was in the body. His Father could do the same, because they were alike. It required no extraordinary *condensation* of the infinity of Jesus in order to reveal himself to men, or in order that men should behold his glory. But we have other proofs that the person of God the Father is like the bodily form of Christ's resurrected person. God has declared that man is in his image. Man was created in the image of God, and in the likeness of God. And the bodies of holy men are destined to be like unto Christ's own most glorious body; that is as much as to say that they are like the body of Christ in the heavenly state.

If the foregoing, and many other similar passages of scripture, do not go to show that the Supreme Being bears a personal appearance like unto the person of his Son, and consequently like unto any other resurrected body of a righteous man, then we are in a labyrinth of doubt how to interpret the most plain and unequivocal language. If the language of scripture does not bear me out in the conclusion that man is in the form of God, then there are no infallible way-marks or criteria by which I can safely interpret scriptures. And the votaries of Vishnoo have as good scriptural reason to believe in their theory of deific annihilation, as others have to believe in a God without body, or parts, or passions. The scriptures plainly deny both theories, as they do that God is a person some millions of miles in the height of his stature. Common sense cannot grasp the idea of any *being* or *thing* whatever that is without body or parts. Even the most subtle and

refined spirit conceivable, is a *material* existence as far removed from immateriality as the east is from the west. Now, sir, suffer me to entreat you to abandon all such crude theories concerning God, which are as baseless and unscriptural as the most extravagant vagaries of the heathen, and confine your faith to the simple, obvious testimony of Jesus and the prophets. And remember that this is not a subject of little importance; for it is written, that, *to know God and Jesus Christ is eternal life.* No man can understand the import of eternal life, nor how it is secured to believers, that does not *know God* and Jesus Christ. In God and Christ is eternal life. This life is not barely the perpetuity of existence, for even the wicked exist for ever, but it is called in scripture the "*power* of endless life." This *power* of multiplying or creating life emanated in that Melchisedek priesthood of which Jesus is the head and High Priest. This is the gift of God to men who keep his commandments and the greatest of all gifts. Unsearchable riches accompany this gift. When God created man, he created him in his own image (male and female), in order that he too might have the power of multiplying life after the order of Melchisedek, through obedience.

Now, sir, should it not be a matter of delight to you, that man is created in the image of God, and crowned with glory and honour through faith in Christ. Will not Peter and his fellow-disciples rejoice to recognize that same Jesus who ascended to heaven with a body like their own, and if Jesus bears the image of the Father, they will be equally familiar with the highest. What is there, sir, that contributes more to the glory of God than his *creative power*, by which he brings myriads of living intelligences into being, through whom a chaotic universe is organized into works of beauty, taste, grandeur, and glory. All these creations are for the righteous pleasure of Him that created them.

We all are the offspring of God, and the loyal offspring of God are the greatest delight and concern of God. For them he is ever ready to make the greatest sacrifice possible. Not only is filial reverence displayed from them to Him, the fountain of life, but by them is shown forth the manifold wisdom and power of God. And when men, by humble obedience, become worthy of eternal life, the Almighty bestows upon them the like precious *creative* gift. But this gift of life is in his Son, and He never bestows it upon unworthy subjects. Thus by the law of adoption men became the sons and daughters of the Almighty, and receive the priestly "*power of endless life,*" which is after the order of the Son of God. Hence the marvellous language of scripture, "I said ye are God's to whom the word of God came." Jesus virtually said on one occasion, "If holy men are the sons of God, and consequently heirs to His throne, privileges, and glory, then marvel not that I (Jesus) should claim to be a God or the Son of God!" For Paul says "*there be in heaven Gods many, and Lords many, yet to us there is but one God. Howbeit there is not in every man that knowledge.*"

In conclusion, I will drop a passing remark or two concerning the abode or dwelling place of God, with a brief hint of his moral attributes. As Jesus is our light and example, we can learn of the Father's abode from his Son. The Son ascended up into *Heaven* and to his God and our God. The scriptures abundantly declare that a place called *Heaven* is the peculiar dwelling place of the God and Father of our Lord Jesus Christ. Now if Heaven is not a *literal, bona fide place,* but only an imaginary phantom, then it follows that Jesus went to no place, but continued to ascend up, till, in his glorious flight, He reached—shall I call it Nichban—an imaginary phantom—or annihilation! Be not displeased, dear sir, I am not trifling with your religion, but am bound by truth and the love of God, to unfold its naked absurdity, in order that you, my beloved friend, and all good men may recoil from such gross Gentile vagaries, and exclaim in the language of scripture, "*our Fathers have inherited lies, vanity, and things wherein there is no profit.*" If you will read carefully the scripture accounts of the visions of holy men, that have been permitted to look in upon the heavenly residence of God, where Jesus and all the resurrected bodies of the righteous abide, and eat and drink, you will be constrained to acknowledge every appearance of a splendid local abode. Mansions—streets—rivers—trees—precious metals—thrones—persons—apparel—animals—ministering personages in all the courtly livery of unspeakable celestial glory! The heaven of all the holy prophets. God's holy dwelling place, is literal, local real and to

its occupants, it is visible and tangible. It is by no means a matterless, passionless, mystical region of extatic and endless songs from the lips of immaterial spirits, offered in praise to some Great Spirit, equally passionless and immaterially chaotic, spreading infinitely through all space without centre or circumference. If such is the God that men expect to adore in heaven, mankind would present but a faint image of him, yea, even Jesus, who partook of man's likeness, could not have been the brightness of the Father's glory, and express image of his person. He declares that He has given us an image and likeness of himself in the person of man. But who would ever recognize their Father and Jesus in the person of a boundless centreless being of no body or parts, infinitely expanded.

But it is sometimes urged that man only resembles God in his moral attributes. Morally, says the divine and doctor, man bears the image of God. Aye, indeed. The absurdity of such a supposition is still greater. By moral, I must then understand, that the resemblance between God and man, consists in their being of like social, civil, and religious temperament and affection. Other things being equal, a holy man as Adam originally was, would cherish the same propensities with God—have a similar sense of justice and truth according to the measure of knowledge belonging to each. But the absurdity and query are here: an immaterial, infinitely expanded God, without physical form and locality, is as unlike to man as light to darkness, or as the most diverse animals can be supposed to be, and cannot in the nature of things have those sympathies and moral sensibilities that man has. Material sensibilities must differ from those which are immaterial as much as the elements of land and water differ. My sheet being full, allow me to subscribe myself

Your friend and servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1847.

WE lay before our readers in this number of the STAR, several interesting letters from America. It rejoices us much to learn the prosperity of the emigrating Saints on their way to California, and also at the different encampments. Mormonism truly flourishes on the heights and in the valleys of the everlasting hills. The ships of truth ride splendidly over the billows of these warlike, crime-daring, tumultuous times. The enemies of the pure gospel in the United States have relaxed a measure of their virulence, and are beginning to allow that Mormonism is established upon a permanent basis, and fully as likely to survive all persecution and flourish among the nations as any other religion of the day. But the Saints have not relaxed either in valour or efforts, and are now sharper for the glorious conflict of gathering the righteous, and subduing the earth into allegiance, to God than they ever have been heretofore. All other religions are fast becoming like damaged ships, that are no longer sea-worthy. No man buyeth their merchandize.

The Saints, however, are valiant and bold, and the trophies of victory hang aloft on their banners. While the people of the United States are softening in their asperity towards the Saints, and are again ready to receive the word of God with all readiness, England! blessed England, is highly favoured. The faith and union of the Saints is gathering up the powers of the earth, and the work spreads with unprecedented success.

We have recently visited Staffordshire and Bradford Conferences, and, if the Lord permit, shall visit Clithero, Edinburgh, Glasgow, and Derby Conferences in successive rotation. In the Conferences visited we find the most pleasing and promising state of things. In Bradford Conference especially, the Saints, like the stars in the firmament, are stationed over a great area of country, where a hundred villages and cities can enjoy the brilliancy of their light; and we are well assured that their light will shine until the day dawns in the hearts of thousands. Order

and system characterize the arrangement of the labourers in that Conference. It seems, however, almost invidious to speak of particular Conferences while so many others are accomplishing a great work.

If our limits had permitted, we should have furnished an interesting extract from a letter of our beloved fellow-editor Capt. D. Jones, whose feet bear good tidings upon the mountains of Wales. Although we have received from him some Welch pamphlets and even placards in Welch for our examination and approval, yet we have no glasses of such a focus as to enable us to see the secret power of Welch language over and above the English, in securing such wonderful success. We have some mighty men preaching in the English without any comparable success, who, however, (if we may judge from Cheltenham Conference Minutes), know how to hang out their sky-scrapers and star-gazers, &c., as eloquently as their fellow-seamen in Wales—yet the English nation will not be converted in a day.

Our readers will pardon a little playfulness in comparing two nautical men—one in the English and the other in the Welch nation, because they both know right well how to make the port in a gale, if we do blow them up a little; the one for sending us specimens in Welch—and the other, lest the people extol him beyond the bounds of time and space, which, being a little beyond our jurisdiction, disqualifies us to judge of the merits of the one in English as much as the other in Welch. But we do intend to visit the tent at West Bromwich, from which we have hitherto been deterred by unavoidable causes, and contemplate with our own eyes the good work there, with the many happy results of the most faithful and arduous labours of brother Wheelock and the Saints of his charge generally. May the God of Israel continue to prosper all the Saints, whether in Welch or English, is our unceasing prayer.

Elder Wm. C. Ballan has been honoured of God in building up a branch of the church in the Island of Jersey—having baptized fifteen persons—and the prospect is still encouraging for an extension of the good work of the Lord in that Island. Surely the Isles wait for the law of the Lord.

CONFERENCE MINUTES.

CHALFORD HILL.

This conference was held on the 6th of June, at half-past ten a.m. A goodly number of the Saints had assembled in the Saints meeting room, Chalford Hill, and after being called to order and the meeting opened in the usual way, Elder Webb moved that Elder Johnson preside, seconded by Elder Gabb and unanimously carried. It was then resolved that Elder Gabb be clerk.

The President then proceeded to make some very appropriate and interesting remarks, with a pleasantry that gladdened every heart and brightened every eye, and called upon the representatives to state the numbers and condition of the several branches.

The representation of the branches then took place in the following order, from which it appeared they were generally in good standing:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REM.	C. OFF
Chalford	34	4	2	3	1	6	8	0
Avening	28	1	2	2	2	0	0	0
Tetbury	34	2	2	2	0	3	7	2
Kingswood	19	0	1	1	0	0	0	0
Cam	5	1	0	0	0	0	0	0
Thornbury	2	0	1	0	0	0	0	0
Chapel Allerton	10	0	1	1	0	0	0	0
Nimphsfield	7	0	1	1	0	0	0	0
Total	139	8	10	10	3	9	15	2

Elder Davies, president of the Avening branch, having expressed a desire that that branch should be better attended to than he was capable of, owing to the nature of his occupation, it was resolved that Elder Russell, president of the Tetbury branch, take charge of the Avening branch also, and that Elder Gabb be his first counsellor, and Elder Davies his second.

Resolved that brothers Newman, of Tetbury, and John Gardner, of Chalford, be ordained to the office of a priest. Also, that brother William Underhill, jun., of Tetbury, be ordained to the office of deacon.

The meeting adjourned at half-past twelve until half-past two.

In the afternoon, the Clerk read two letters from the hand of Elder Spencer, addressed to Elders John Johnson and E. H. Webb, expressive of the approbation of the presidency relative to the officers of this conference, requesting that it be joined to the Cheltenham conference.

Elder Webb then moved, That this conference be united to the Cheltenham conference, and that Elder Johnson preside over it. He observed that this union was what he much desired, and he greatly rejoiced at the accomplishment of his wish, because union is strength, and all the Saints should, as far as practicable, revolve round one point.

The motion was seconded by Elder Salter, and carried in a manner that evinced how the spirit of oneness prevailed, joy beaming in every countenance.

Elder Johnson then proposed that Elder Webb be his counsellor, and that he have power to preach, teach, baptize, and settle any business that may come under his notice in all the conference, or as far as our presidency extends. Seconded by several and carried unanimously.

Brothers Gardner and Underhill were then ordained and one confirmed, after which the Sacrament was administered. A good feeling prevailed, and many encouraging testimonies were given.

The evening was rendered very interesting by an address by the President, on the future prospects of the Saints, &c.

Present, 3 elders, 6 priests, 6 teachers, and 2 deacons.

Elder JOHN JOHNSON, President.
Elder JAMES GABB, Clerk.

EDGE HILL.

This conference was held on the 13th of June, 1847, and opened in the usual way. Elder J. Johnson was voted to the chair, and Elder Webb to act as clerk.

The President, after giving some very instructive counsel, called for the representation of the various branches, which took place in the following order, and which, with few exceptions were represented as in good standing:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Edge Hill	24	2	2	0	1	1
Puncil	24	1	4	1	1	1
Woodside	18	2	1	1	1	1
Brangreen	12	1	2	1	0	0
Viney Hill	31	1	2	1	0	0
Total	109	7	11	4	3	3

The President then remarked that young persons would act as young persons, and that unless cheerfulness was encouraged among the Saints, those of a young and volatile disposition would be forced from the church in pursuit of what they could not find within it. He observed that the Elders were commanded to go forth with a glad heart and cheerful countenance, to diffuse joy and gladness, and make the meeting or the society of the Saints a place and source of happiness, the want of which compelled the representatives at times, to speak of the branches as generally good, while those that are not included, ought to be represented as better than good! The Lord has no pleasure in the melancholy feelings and long faces of a community; be lively then, and provided we keep the commandments of God, it is not only rational, but implied in many injunctions, such as "rejoice evermore," "the joy of the Lord is your strength," &c.

Much good instruction was given on the principle of liberality, proving the im-

possibility of doing good to the Saints, or even to the world, without laying up good for ourselves.

It was then resolved that the Chalford Hill Conference be united with the Cheltenham Conference, and that Elder Webb be counsellor to Elder Johnson.

Resolved that Priest John Ennies be ordained an Elder—that Henry Smith be ordained to be presiding Priest in the Puncil branch—that John Ennies be presiding Elder in the Puncil branch—that Evan Sliman preside over the Saints at Old Hill, and that Henry Smith assist him.

The President then said, as short recknonings make long friends, he wished the presidents of the several branches to state what they knew of the feelings of the Saints respecting himself, as he was a responsible person and wished to give to the presidency, in Liverpool, an account of his stewardship.

Elder Morgan said, I can speak for our branch; the Saints desire brother Johnson to stay with us, and it also my own desire.

Elder Single said, I have, as an individual, the best feeling towards him, and I know of no one that has a disrespectful word to say of him.

Brother Ruck said, we have *some* Saints in our branch, and they wish well to brother Johnson, but there are some who care for themselves. My feelings are to keep him, and keep him up.

Elder Ennies, said, my prayer is that he may stay with us, and all the Saints in our branch love him, and I know that they will try to keep him up. Let us all try, for, perhaps, if he go away, we may go down, therefore it will be to our advantage to keep him respectable.

At the close of many testimonies of a similar nature, and partaking of the Sacrament, the Saints, of whom (considering the locality, in the Forest of Dean, as well as a very wet day) there was a goodly number sat down in the midst of much rejoicing, to a comfortable tea and cake.

Present, 5 elders, 2 priests, 2 teachers, and 3 deacons.

Elder JOHN JOHNSON, President
Elder E. H. WEBB, Clerk.

CHELTENHAM CONFERENCE.

This conference was held on the 20th of June, 1847. After the meeting being opened in the usual manner, it was resolved that Elder Johnson preside, and that Elder James Ballinger act as clerk.

Present, 1 high priest, 15 elders, 16 priests, 2 teachers, and 2 deacons.

The representation of the branches were next called for and took place in the following order:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	RMVD.	C. OFF
Cheltenham	114	4	6	2	2	0	3	0
Apperly	30	2	1	0	0	0	0	0
Purton	30	2	1	0	1	5	1	0
Frogmarsh	27	1	2	1	0	0	0	0
Cawdlegreen	47	2	4	2	1	1	0	1
Gloucester	24	1	2	0	1	1	0	0
Compton	10	1	1	0	1	1	0	0
Total	280	13	17	5	6	8	4	1

The President rose to give expression to his feelings, which, he said, were of a peculiar nature. He had attended eleven conferences since he came in the capacity or president to Cheltenham, but he never felt before as he had done that morning. He much rejoiced in our present position, and felt as if we were going to do something worthy of notice, and he loved them all.

It was then resolved that the Chalford conference be united to the Cheltenham conference; that Elder Johnson preside over both, and that Elder Webb be counsellor.

The officers from the several branches spoke in high terms of the wisdom, knowledge, and excellent teachings, and proper adaptation of Elder Johnson to the position he sustained, as well as to his proved integrity.

In consequence of Elder Robbins resigning the presidency of the Cheltenham

branch, owing to the nature of his circumstances not allowing him to attend to it as he wished, it was resolved that Elder Johnson take the charge of it.

Resolved that Elder Webb take charge of the branch at Gloucester.

It was then resolved that brother Thomas Buchell be ordained an Elder—that brother William Tucker be ordained a Priest—and that brother George Halliday be furnished with a certificate on leaving Cheltenham conference.

Elder Wheelock, to the great joy of the meeting, spoke of his feeling on the occasion—of the work of God collectively, and its present pleasing position in Birmingham.

Resolved that these minutes go to Liverpool. After which the meeting came to a close and a comfortable refreshment was partaken of.

In the afternon, after the opening of the meeting, Elder Johnson moved, and Elder Alder seconded, that William Dean be cut off from the church. Carried.

After Sacrament, Elder Wheelock was called upon to address the meeting, which he did upon the hope, or rather certainty of the Saints possessing the earth, also the dealings of God with the Saints of this age. Time was, he said, when he regretted that his lot was not to come into this world, when the former-day saints were upon the earth, in the days of Moses, Jesus Christ, or the Apostles, but NOW he rejoiced that he had come here in THIS AGE, THIS BEING THE LAST and the GREATEST DISPENSATION, and he knew more than was *ever* written in the Bible *or could be written*.

The principles advanced, and the power and eloquence displayed by our beloved brother, was beyond all conception by any but such as were present.

J. JOHNSON, President.
J. BALLINGER, Clerk.

VARIETIES.

An earthquake shook the south of Spain at half-past-eleven on the night of the 28th ult. Letters from Seville, Cordoba, and Jaen, report shocks at the same moment.

In commenting on the election of Baron Rothschild, the *Jewish Chronicle* says, "The influence of the victory, be it remembered, is not confined to this country, but extends to all parts of the world, where the yoke of oppression still bears heavily on our Jewish brethren."

On Sunday week the town of Merthyr Tydvil was visited by a shower of black gnats. So dense were they for about an hour, that people coming from chapel could hardly see their way along the streets, and were obliged to cover their faces for protection. They were of a larger size than the common gnats, and their sting was like that of the musquito. —*Glasgow Christian News.*

In a Marseilles paper there is an account of some wonderful effects produced by Dr. Charles Lafountaine, with magnetism, who has succeeded, in several instances, in restoring to deaf mutes their hearing. These experiments had been made with wonderful success in Lyons, and he had, at the last accounts, recently arrived in Marseilles, where he announced his intention of repeating his experiments, and attempting the restoration of hearing to all the deaf mutes who may apply for aid.

IMMENSE ARMY.—Among the papers left by a French General lately in the United States, and who was formerly attached to the grand army of Bonaparte which passed the Niemen for Russia, was found a list of that grand army which, in a few short months, perished by the climate and the shock of arms:—"Poles, 60,000; Saxons, 30,000; Austrians, 30,000; Bavarians, 30,000; Prussians, 22,000; Westphalians, 20,000; Wurtemburgers, 3,000; Badeners, 8,000; Darmstadters, 4,000; Gotha and Weimar, 2,000; Wurtzburg and Franconia, 5,000; Mecklenburg, Nassau and Small Princes, 5,000; Italians and Neapolitans, 2,000; Spanish and Portuguese, 4,000; Swiss, 10,000; and French, 250,000—including 60,000 cavalry, besides 40,000 horses, artillery and train, consisting of 1,200 pieces of cannon. Total 493,000, with the servants, women, and other followers of the army, making a grand total of 526,000 persons—one of the largest armies ever concentrated at any period of history. The number of Russians destroyed in this campaign exceeded 200,000."

Colonization of British Oregon.—A proposal to form a colony in Vancouver's Island, on the west coast of North America, has been extensively circulated in England. This island lies between 48 and 52 degrees north latitude, and is included in that part of Oregon allotted to Great Britain by the late treaty. It is about 260 miles long, and 50 to 60 wide, containing about 15,000 square miles.—*American Paper.*

The Wesleyan Conference.—The one hundred and fourth Conference of the Wesleyan Methodist ministers, which assembled at Liverpool, on Wednesday, the 28th of July, has been brought to a close. Upwards of 400 ministers attended the Conference. Mr. S. Jackson was elected president. It appears from the voluminous reports which have been published of the daily proceedings, that during the past year, seventeen ministers had died in England, four in Ireland, and five on the foreign stations. The institutions at Richmond and Didsbury have fifty-four students preparing for the ministry. Thirty-one young men were admitted into full connexion with the Conference. *Solemnization of Marriage.*—The form for this service was submitted to the Conference, and, after some verbal alterations, was adopted. Directions were given that it should be printed, together with suitable instructions on the subject, and that a book for the registration of marriages should be kept in every building licensed for the purpose. *Numbers in Society.*—Mr. J. Cusworth presented the returns of the number of members in connexion with the Conference, from which it appears that there are—In Great Britain, 339,379; in Ireland, 24,633; on foreign stations, 100,303. Total, 464,315. These returns show that there has been a *decrease*—Great Britain, 2,809; in Ireland, 2,193. Total, 5,002. And an increase on the foreign stations of 253, leaving a net decrease of 4,749.

There are many and painful signs of barbarism and brutality among the peasantry and artizans of England. This period of the year is rife in them. The assize lists and criminal calendars admit us into a gallery of dark and ghastly pictures. Crimes are perpetrated in cottages which rival the courtly atrocities of the Brinvilliers' and the Brogais. The insiduous and appalling offence of poisoning seems to be growing more and more common every year. Perhaps this increase of such crimes is only apparent. The chemical test discovers what the autopsy left hidden. The earth no longer covers the deed. While a portion of the body remains undecayed, science can detect the poison, and the murderer is not safe so long as his victim's dust can be separated from the common earth of the churchyard. But whether it be more or less common than it used to be, this is a crime which indicates a deep-rooted and fearful recklessness in the perpetrator. It is one, moreover, which is seldom committed, once only. There is a terrible fascination in the knowledge that you hold in your hand the lives of households. If this were not sufficiently proved by such cases as those of Anna Maria Zwaziger, the German prisoner, whose deeds Fenerbac has chronicled, the confession of Mary Ann Milney, who lately crowned her quadruple poisoning with suicide, in the gaol at Lincoln, actually avows the horrible passion. Nothing ministers to it so effectually and fatally as the ease with which poison may be procured in this country. There is no restriction whatever on the sale of deadly drugs. Not always is the petty precaution observed of writing "poison" on the phial or packet.

Courting.—A lawyer, whom we well knew, did his courting off-hand. He had got a good practice and a high reputation, as well for what his noddle contained of Coke and Blackstone, as for being a very eccentric chap in all his ways, sayings, and doings. His eccentricity got him into the notion that it was't "meet that woman should be alone," and so of a delightful summer's eve, when the roses smiled and the cowslips laughed, Sunday evening, too, mind ye, gentle reader, that—

"Delightful hour of witching love,"

he caught up his hat and was seen ascending the steps of the cottage beside the hill, where tripped

"A lovely damsel, bright and fair."

She opened the door, and he politely asked, "Is the Chief Justice within?" "No, sir," said the pretty one, "but will be shortly." "Ah! it's no matter;" said the counsellor, as he was curtesied within the door—"I did not come to see the father; my client is interested only in the testimony of the daughter. My client, madam, owns the mansion you see from the window, and the pith of the suit is to ascertain if you would have any objection to becoming its mistress. I'll call next Sabbath evening for your answer." "Why, sir, it won't be necessary to suspend the *suit*. I think your client's case is founded in *justice*, and I am sure he will win his *point* without any *special pleading;* but, as the father has been twenty-one years upon the bench, it would be but decorous to see if his opinion does not *confirm* mine." "Certainly, madam," said the lawyer, as the father entered the apartment. It is needless to say that the full court did not reverse the decision—and the happy pair signed the bond, and went into *possession* in four weeks from that night.

MAILS FOR OREGON, VIA CHAGRES.—We learn that the Secretary of the Navy has contracted with Major Arnold Harris to carry the United States Mail, from Chagres to Astoria in Oregon, in steam vessels of one thousand tons each. This is a continuation of the route contracted for by Messrs. Sloo & Co., from New York to New Orleans, Havana and Chagres.

THE POTATOE.—The confidence of the farmers in the ultimate recovery of the potatoe has been so much restored, that they express their determination to plant a much larger breadth next year than they did this season. Early planting in reference to the potatoe will become general throughout the country, owing to the superiority, for the last few years, of the early over the late gardens. It cannot be denied that the late gardens have suffered much within the last few days. The cold north wind and frost which prevailed on Sunday and Monday night did them much injury. The general impression is that the potatoes were blighted on three several occasions this year; the two former attacks they recovered more or less (no inconsiderable evidence of the reviving strength of the plant), but the latest attack has been the severest. It should, however, be known that the quantity of late potatoes is as nothing compared with that of ordinary years. A clergyman who arrived in Cork on Monday evening by mail from Dublin, speaks despondingly of the late potatoes through the counties of Kilkenny and Tipperary, but he added, "you will not see five potatoe gardens where you might have observed five thousand before. The whole country is teeming with turnips and vegetables, which is a most Providential circumstance." The quantity of turnips, cabbages and parsnips planted for miles through this country is very great. The gardens from which potatoes had been dug are now green and luxuriant with vegetable cultivation. It is worthy of notice that in many instances the potatoes reared from foreign seed have thriven better this year than our own. Mr. James Tobin, of Rocklodge, planted some Newfoundland potatoes in the spring of this year, and he had a most abundant and excellent produce. When the field in which they were attacked by the blight, early in August, those potatoes showed scarcely any sign of injury, while the Irish quarries growing near them had the leaves withered and burnt up. The "white potatoes" have been the greatest sufferers. In a field adjoining the city, in which many varieties of potato were planted, including the foreign, the white potato may be said to be the only kind that was injured. Several gentlemen in different parts of the country planted potatoes from the seed, but they were as much injured by the blight as any other species. Mr. Jennings, of Glasheen, put in some decayed potatoes in the spring of the year, merely for sake of experiment; indeed they were so far gone that the men sticking them used to say, "it was a pity to waste ground on such trash." What has been the result? Why, these rotten potatoes have produced a sound and abundant crop, and some of the largest in the entire garden. In more instances than this the very same result has been witnessed. Although the blight has appeared this year, it was only what was expected. In fact, the farmers say that the potatoes have grown this season infinitely better than they expected, and that it would be "unnatural" to expect that "the blight" which destroyed the entire crop one year would wholly disappear the ensuing one.—*Cork Constitution.*

LINES

SUGGESTED BY THE REFLECTIONS OF THE CALL AND MARTYRDOM OF JOSEPH SMITH, BY ELDER W. I. APPLEBY, NEW YORK, JULY 9TH, 1847.

"Joseph, the Prophet of the Lord," thy name to me is dear
And for thy absence now, I often shed the tender tear;
Call'd thou wast when young, thy faithfulness to prove,
To do the work agreed by thee, e'er thou left the courts above.
On this terrestrial ball thou came, at the appointed time,
To do those works of might and power, and let thy wisdom shine;
To break the spell of darkness, the time had arriven,
To bring to light the truth, the way and plan of heav'n.
To burst traditions fetters, to relieve the oppress'd,
And prepare the earth for righteousness and everlasting rest;
An angel from on high is sent, the truth for to reveal,
A record of the gospel, that "Moroni's" hand had sealed.
The Record is translanted—the humble doth rejoice—
God bears witness to the same, by his spirit and his voice;
Again the priesthood is restor'd—the church is organiz'd,
According to revelation, but by the world despis'd;
Built on the ancient pattern—a dispensation new,
Of apostles and prophets, and inspiration too.

Joseph, thy name's evil spoken of, by great and by small,
But true unto thy God and cause, thou overcame them all,
And laid the foundation of a mighty work began,
For the redemption, salvation, and exaltation of man.
"*John the Baptist*" first with the "Aaronic Priesthood" came,
Second, the Melchisedek, from Peter, John, and James,
Third, the "keys of restoration" by "Elias" they are giv'n,
By "Elijah" (fourth) the sealing keys, to seal on earth and heav'n.
And for these truths thy blood was shed, and laid thy body down,
But thou will rule a mighty host, and wear a martyr's crown,
Millions shall know thou'rt a king—thy power they shall dread,
For by the priesthood thou wast crown'd, before thy blood was shed;
Thou'rt only passed behind the veil, to plead the cause above,
Of mourning, bleeding, Zion, which was thy daily love.
There, in the counsels of the just, before the throne of God,
Along with thy brother Hyrum, who fell with thee in blood!
Thou art the "*Angel of the Church*," under Christ thy head,
Thou hast minister'd to it since thy death, by thy counsels it is led,
Thou wilt stand in thy place and lot in the resurrection morns,
With all the ancient worthies, whose brows a crown adorns,
At the head of thy dispensation thou ever thus will stand,
While less inferior spirits, shall bow at thy command,
"Joseph," the "Saints" there will meet you, and brother Hyrum too,
Along with the "Twelve" apostles, whose faithful been and true,
With all the "Saints" in glory, forever there to reign,
Sealed with the Holy Priesthood. Eternal life. Amen.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 11TH OF SEPTEMBER.

	£	s.	d.
Joseph Wooton	£0	18	0
Thomas Smith (Leamington)	0	15	10
John Hackwell	0	8	0
William Wolstenholme	0	6	6
Robert Christie	2	17	0
J. W. M'Lellan	0	2	6
J. S. Cantwell	0	5	0
Robert Holt	2	15	10
Crandell Dunn	6	4	0
William Cartwright	2	0	0
Thomas Nicholson	0	8	9
William A. Smith (Halifax)	1	0	0
Joseph Walker	0	16	9
Thomas Stevenson	1	0	0
John Godsall	3	0	0
Carried forward	£22	18	2

	£	s.	d.
Brought forward	£22	18	2
Richard Musgrave	0	14	7
John Johnson	4	14	6
Thomas Smith (Norwich)	1	7	3
David Mulholland	0	4	4
John Halliday	0	10	7
George Kendall	0	19	6
William Hulme	3	0	0
Charles Miller	9	10	0
Alfred Shaw	5	0	0
Robert Martin	2	8	6
John Parkinson	1	3	6
William M'Keachie	6	10	0
James Bond	0	10	0
	£59	10	11

NOTICES.

I design to attend the Scotland Conferences on the two last Sundays of this month, if the Lord will.
Sheffield Conference will be held on Sunday, the 26th instant. Derby Conference will be held on the first Sunday in October, and Leicester Conference on the Sunday following. Elder Crandell Dunn is requested to attend them if consistent.
Elder Thomas Smith's address is opposite Saint George's Church, Colegate Street, Norwich, Norfolk.
Elder Andrew Cahoon's address is at Mrs. Anna Douglass's, Waterloo, Clitheroe.
Elder C. H. Wheelock's address is at Mr. Wm. Broomhead's, Bull Street, West Bromwich.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19. OCTOBER 1, 1847. VOL. IX.

AMERICAN NEWS.

PROCLAMATION TO THE PEOPLE OF CALIFORNIA.

The President of the United States having devolved upon the undersigned, the civil government of California, he enters upon the discharge of his duties with an ardent desire to promote, as far as possible, the interests of the country and well-being of its inhabitants.

The undersigned is instructed by the President to respect and protect the religious institutions of California, to take care that the religious rights of its inhabitants are secured in the most ample manner, since the constitution of the United States allows to every individual the privilege of worshipping his Creator in whatever manner his conscience may dictate.

The undersigned is also instructed to protect the persons and property of the quiet and peaceable inhabitants of the country, whether foreign or domestic; and now assuring the Californians that his inclination, no less than his duty, demand the fulfilment of these iustructions, he invites them to use their best efforts to preserve order and tranquility, to promote harmony and concord, and to maintain the authority and efficacy of the laws.

It is the desire and intimation of the United States to procure for California, as speedily as possible, a free Government, like that of their own territories, and they will very soon invite the inhabitants to exercise the rights of free citizens, in the choice of their own representatives, who may enact such laws as they deem best adapted to their interests and well-being. But until this takes place, the laws actually in existence, which are not repugnant to the constitution of the United States, will continue in force until they are revoked by competent authority; and persons in the exercise of public employments will for the present remain in them, provided they swear to maintain the said constitution, and faithfully to discharge their duties.

The undersigned by these presents absolves all the inhabitants of California of any further allegiance to the Republic of Mexico, and regards them as citizens of the United States. Those who remain quiet and peaceable will be respected and protected in their rights; but should any one take up arms against the Government of this territory, or join such as do so, or instigate others to do so—all these he will regard as enemies, and they will be treated as such.

When Mexico involved the United States in war, the latter had not time to invite the Californians to join their standard as friends, but found themselves compelled to take possession of the country to prevent its falling into the hands of some European power. In doing this there is no doubt that some excesses, some unauthorized acts were committed by persons in the service of the United States, and that in consequence some of the inhabitants have sustained losses in their property. These losses shall be duly investigated, and those who are entitled to indemnification shall receive it.

For many years California has suffered great domestic convulsions; from civil wars, like poisoned fountains, have flowed calamity and pestilence over this beautiful region. These fountains are now dried up; the stars and stripes now float over California, and as long as the sun shall shed its light they will continue to wave over her, and over the natives of the country, and over those who shall seek a domicile in her bosom; and under the protection of this flag agriculture must advance, and the arts and sciences will flourish like seed in a rich and fertile soil.

Americans and Californians! from henceforth one people. Let us then indulge one desire, one hope; let that be for the peace and tranquility of our country. Let us unite like brothers, and mutually strive for the improvement and advancement of this our beautiful country, which within a short period cannot fail to be not only beautiful, but also prosperous and happy.

Given at Monterey, capital of California, this 1st day of March, in the year of our Lord 1847, and of the Independence of the United States, the 71st.

S. W. KEARNY.

Brigadier General U. S. A., and Governor of California.

From the St. Louis Republican, August 24.

On Sunday evening, Captain T. G. Drake, of the British ship Modeste, (not, however, a bearer of despatches, as has been said), and Mr. John G. Campbell, arrived in this city from Oregon. They left Oregon on the 6th of May, and travelled to Fort Hall in company with a brigade of the Hudson Bay Company. They left Fort Hall with only four men, but overtook another party of seven, and arrived in the settlements with a party of fourteen.

They bring us but little information in addition to that already received from Oregon. Every thing was quiet, when they left, and the prospect for the season favourable. The Columbia had been so high as to require them to take the southern route. This, we presume, they were inclined to do also, from the pleasure and facility of travelling afforded by the force of the Hudson Bay Company.

The British ship Modeste left Vancouver on the 3rd, and dropped down the river, on her way to England. She was to proceed, by the Sandwich Islands, home. There were no American ships in the river. The British squadron in the Pacific had not been heard from for nearly eight months prior to their leaving.

Between Fort Hall and Soda Spring they were overtaken by a party of four men from California. Their party left California on the 4th of June. They reported all things quiet when then left. General Kearny was in supreme command, and this party are understood to say most positively that Col. Fremont was not under arrest up to the time of their leaving. Commodore Stockton's flag-ship was at Monterey, and several ships of the United States squadron were at San Francisco. This party arrived at St. Joseph with Captain D. and Mr. C., and may be expected in this city shortly.

Captain D. and Mr. C. met a great many emigrants and their wagons. They were progressing rapidly and comfortably, but Mr. Campbell thinks that those for Oregon, because of their number, many suffer a great deal from the want of grass for their stock, on the other side of the mountains. They met the advance party of the Mormon emigrants, and subsequently the main body of about five hundred wagons. The advance party were hastening on by forced marches, to select a place for a winter encampment, somewhere in the vicinity of the great salt lake. A few days previous to their meeting with the main body, the Mormons and a large party of Pawnees, going on a hunting expedition to the Little Blue River, met and held a festival together. Our informants passed the ground where the festival was held, but were fortunate enough (from Mr. Campbell's long and intimate knowledge of the country) to escape falling in with the Indian party.

The Mormons represented themselves as being supplied with at least eighteen months' provisions. They had with them pigs, poultry and cattle, and appeared to have an abundance of every thing. They seemed to be harmonious among themselves. * * The Californians, and most of the emigrants from the United States, were very decidedly opposed to the settling of the Mormons there. It was thought they would resort to force to resist their settlement.

From Fort Hall, Capt. Drake and Mr. Campbell met with no incident, except the loss of a favourite mare of the captain's, which was stolen whiie they were encamped at a Sioux village. Capt. Drake returns to England by the earliest steamer to Liverpool. Mr. Campbell will return to Oregon this fall, by some one of the southern routes.

From the Philadelphia North American of August 30.

By the Western mail we learn that General Kearny and suit arrived at St. Louis on Wednesday last, the 25th inst. Colonel Fremont and his party were left at the Kansas, and will arrive in the next boat that comes down.

Gen. Kearny left California on his homeward route on the 18th of June. He was accompanied by his personal staff, and several discharged volunteers, formerly belonging to the Mormon battalion, so that his whole party numbered from fifty to fifty-five persons.

Colonel Fremont, being under arrest, and ordered home for trial, under charges of disobedience of orders, left California with his party about the same time that Gen. Kearny did, and was but a short distance in his rear during the entire journey, and reached Fort Leavenworth before the general's departure for St. Loui. General K. arrived at the fort on Sunday week, the 22nd inst., having made the trip in the short space of sixty-five days. He chose the South Pass for his route, and had many obstacles to encounter, as the snow on the mountains was very deep, and the track in many places almost impassible.

Neither party experienced any difficulty from the Indians; on the contrary, they were very quiet, and evinced no hostile disposition whatever.

Major Cook and Judge Bryant, who were of the returned party, say that all the trains of emigrants now on the way to Oregon were severally met. They were progressing finely; stood the fatigues of the journey well, and had abundance of provisions.

When Gen. Kearny and his party left California, everything was in a peaceful and prosperous condition.

Col. Mason was left in command, as military governor of the territory.

There was quite a fleet off the coast of California, consisting of the 74 gun ship Columbus, bearing the broad pennant of Commodore Biddle; the frigate Congress, 45; the three sloops of war, Portsmouth 20, Warren 20, Dale 16, and the store ships Lexington 8, and Erie 8. The latter was to leave in a few days with about 500 men.

The rest of the troops were divided into parties under separate commands, and stationed at different posts throughout the country, where it was deemed most advisable, either from precautionary or defensive views.

Nothing has yet transpired as to the specific nature of the charges against Lieut.-Col. Fremont, but as both the commanding officer and the arrested subordinate have now returned, we shall soon have our curiosity satisfied on this head.

There seems, at least for the present, to be no farther feeling of resistance toward our authority in California. The civil officers elected under the provisional government are executing their duties with honesty and directness, and present so new a phase of justice to the native inhabitants that they are delighted.

NINTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Reverend and Dear Sir,—In close connexion with an account of the character of God, I will proceed to give you a brief and succinct description of the Priesthood. It is feared, however, that the present subject will not be more congenial to your views than the foregoing. Still it shall be treated according to the spirit of the scriptures of the Old and New Testament, which you ardently profess to believe. You will admit that God is the righteous Ruler over all the moral and intelligent creatures of the universe. His government is both temporal and spiritual. Not even a sparrow falls to the ground without His notice. He clothes the lilies of

the field; much more doth He watch over all the varied interests of intelligent beings both in heaven and upon earth. I shall then define priesthood to be that order of authorative intelligences by which God regulates, controls, enlightens, blesses or curses, saves or condemns all beings. To it, under God, all things are subservient in righteousness, whether in heaven, earth, or hell. God the Father of our Lord Jesus Christ is at the head of all genuine priesthood. But as it is His will that all men should honour the Son even as they honour the Father, Jesus now stands accredited as the Apostle and High Priest of our profession. Subordinate priests in the same apostolic order of the Son of God are such as he has put in his church. These are called apostles, prophets, evangelists, teachers, &c. Now, sir, by means of this order extending from Jesus the High Priest, to the lowest grade of priesthood, in conjunction with the Holy Ghost, God teaches and governs all things. Out of the line of this order, there is no power whatever that is acknowledged and approved of God. Magistrates, rulers, kings, potentates and principalities, if not legitimately ordained and clothed with the authority of this priestly order of the Son of God, are usurpers, and not of God—for the scriptures declare that there is no power that is not of God. Even the angelic order is in the line of subordination to Jesus Christ, and in the same chain of priesthood with apostles and prophets upon the earth. The priesthood exhibits a regular gradation of knowledge and authority from Jesus the great High Priest in Heaven, to the lowest description of ordination in the church below. Jesus said that "all power was given him in heaven and upon earth." But how did he propose to exercise all that power which was given him both among the nations of the earth and in heaven? My answer is, that he proposed to do it through a delegation of power to the different orders of his priesthood. We are told distinctly what the priesthood consists of, which is established on the earth, viz., apostles, prophets, evangelists, &c. The heavenly order minister to the authorities of the earthly order. The ruling object to be accomplished by the latter is, the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ.

The first object of this priestly order is to teach all nations to become loyal and good citizens of the kingdom of God, observing all the commandments of God. One universal commandment of God is, for all men every where to repent and be baptized, and keep all other laws of God, as they shall be dispensed from the Great High Priest through the delegated authorities. Now if all men do not obey these commands, they are liable to be dealt with as transgressors, and punished as evil doers. The command to obey is imperative upon *all* men. Hence whatever orders of civil government—or order of domestic compact—or order of business transaction—or order of religious worship—or rule of commercial transaction may contravene the established order of priesthood, the same must bow to the requisition of the inspired priesthood of God; and God acknowledges no other power with approbation. Now, dear sir, it is this imperative attitude of authority and power which the Almighty boldly claims, and fearlessly attempts to exercise through a chosen priesthood over all mankind, Jews and Gentiles that greatly displeases the rebellious portion of our race. They cannot bear that this "man should reign over them." False notions of independence and liberty rise against an order of delegated authorities claiming inspiration and officiality from God. The rebellious profess that they are ready to obey the Almighty God, but as for these men claiming priesthood, we will not have *them* to reign over us.

The abuses practised by an apostate and uncalled priesthood for the last seventeen hundred years, has wrought an honest but wofully misguided prejudice against the true priesthood. And a large portion of mankind demand also that God shall communicate with themselves directly, without the intervention of agencies chosen from mere men like themselves. And this captious spirit of dictation, as to the manner in which God shall teach and govern them, has been fostered in their minds by the erroneous notion that God is such a centreless, boundless Spirit of ubiquity, that he can teach and govern all worlds without the aid of other agencies. We might as well suppose that he can see without eyes or hear without ears. But God's being like man, though infinitely exalted above him, and unspeakably perfected in every faculty and power, puts to shame these dark vagaries about the inutility of delegated powers. During the whole period of the world, God has ever

and invariably attempted to teach and govern mankind by means of an established priesthood consisting of men; and this priesthood has been as invariably resisted from the days of righteous Abel till now. By this priesthood, it is the design of God to establish a Divine government upon the earth, even as it is established in the heavens. All other forms of government have proved a complete failure in every nation and period in which the experiment has been attempted. But the most humiliating feature in the whole history of governments is, that many have sought to ape the Divine government with an uninspired priesthood. They have thereby made every species of religious government a stink and confusion in all the earth. Their uninspired systems have been like a fair woman without discretion, or like jewels in a swine's snout Sometimes they have united church and state, and swayed a sceptre of oppression; at other times they have been passive and non-resistant, even to the utter extinction of thousands whose defenceless blood has crimsoned the earth. But the time for experimenting upon false forms of government, civil or religious, has nearly gone by never to return, "save for a little season." A priesthood chosen not of men, but chosen first of God, and inspired with his wisdom, truth and power, is now called and ordained to teach all nations, and fill the earth with the knowledge of God. By means of this order, and this order alone, the kingdoms of this world, whether temporal or spiritual, pagan or Christian, are all to be merged in one universal kingdom. And this will be the best and greatest kingdom ever known this side of heaven. Its constitution, laws, and method of administration will be after the model of the heavenly order. It will embrace politics, arts, war, merchandize, science, and religion—things temporal and things spiritual. And the energy and wisdom of Omnipotence will, like the little leaven in meal, increase and magnify in the priesthood, till the whole world is brought into happy subordination to this plan of government. The nations of the earth will then become one family and brotherhood. Kings and rulers, of all grades, will then be chosen of God through the priesthood, of which priesthood rulers will be a part and portion; and without being ordained to the priesthood no man ever can rule in this great kingdom.

Thus, dear sir, you perceive that I attach great importance to the priesthood, and consider it the grand instrumentality of revolutionising, and saving, and governing the whole earth. But what harm in all this? Do you think there is too much power invested in this chosen order of men? Why, certainly not! They have not chosen themselves. Neither have they come to office by the votes of the unthinking mass; nor by blind hereditary lineage, nor by violence and the usurper's acts. They have been chosen of God, who knew their spirits before the foundation of the world. They are a royal priesthood and holy nation, for God will have no other in his priesthood. Says Jesus to his apostles, "Ye have not chosen me but I have chosen you. Whom God approves men should not refuse. Moses was a priest and lawgiver, and had to do with the temporal and spiritual affairs of his subjects. Moses sought to unite church and state, in obedience to the command of God. Joshua was also a priest and ruler, and united both temporal and spiritual interests in his government. David was a priest and king, and likewise Solomon, his son. Abraham, Isaac, and Jacob were as much directed, by God, in their temporal concerns or movements as they were in their spiritual devotions. Jesus Christ came to establish a temporal kingdom fully as much as a spiritual kingdom. Both Jews and Romans suspected his designs, and charged him with the crime of treason. They said, that he called himself a King. Some will say, that he explicitly declared that His kingdom was not of this world. True: He did make this declaration. But what does it prove? It proves simply, that this world was not the father, author, or origin of His kingdom. His kingdom was from *heaven*, and He had come here for the very important purpose of establishing it on the *earth*. He called it kingdom of heaven in distinction from kingdoms that were of earthly origin.

It is strange, indeed, that the sectarian clergy should borrow the idea that His kingdom was not a temporal kingdom as well as spiritual. It was the prayer of His heart, and the prayer that He taught His disciples, that God would establish His kingdom on earth, and cause His will to be done here as it is done in heaven. Consequently, he organized the kingdom here after the pattern of heaven, with all

proper officers, and laws suited to every temporal and spiritual occasion, and then gave commandment that all nations should yield allegiance to the laws and authorities established, and also submit themselves to the ordinances of His kingdom. And being in possession of living teachers, even the word of inspired men, they (all mankind, if they would obey) would be thoroughly furnished to "*every good word and work.*" In other words, they would know how to act in every calling and sphere of business, whether temporal or spiritual. Jesus Christ did not design that his servants should fight one another, or fight and conquer mankind into allegiance to Him. The world would act on these principles through disobediance, but his disciples would not, because they were shown a better way to universal dominion and government. The priesthood being an office of great responsibility, is guarded rigidly against intruders. Man may lawfully desire this office, but he has no right to take it of himself, but he must first be called and appointed to it as Aaron was, by God, through a prophetic voice. Neither is man required to study, and artificially qualify himself for receiving it. God takes men as they are, and with the gift of priestly office He bestows the requisite qualifications. The ordination of heaven put upon the head of any man, however ignorant, is a voucher for requisite qualification and blessing. Every man is thereby thoroughly furnished for the discharge of all the duties of his respective calling. They are not all apostles, however, neither are all prophets or pastors. But every one has his calling of God, and in the legitimate sphere of that calling he acts as God, and in the authority of God. Some have authority only to baptize unto repentance for remission of sins, as John the Baptist. Such can confer no more authority than they possess in themselves. Others have authority to bless, and whom they bless are blessed in very deed. They have similar authority to curse, and whom they curse are cursed in very deed. Jacob blessed his sons, and the heavens sealed and confirmed the same upon their heads. Paul cursed Elymas, the sorcerer, with blindness, and the same curse was sealed and confirmed upon him immediately.

Elisha cursed Gehazi, his servant, and leprosy cleaved to him from that time. Elijah shut up the windows of heaven that it rained not for the space of three years and six months by the same delegated power, and again they were opened at his voice. He was a man of like passions with ourselves. All men are not ordained to this power, and when they are not, they are wholly incapable of exercising it. It is office that gives recognition and legality to a deed of conveyance and ownership. It is divine appointment and official calling that gives efficacy to the priesthood. But many generations have contented themselves to preach and support preachers who have no divine appointment. The consequence is, that men have been self-appointed to the ministry and spread dissension and confusion abroad. The knowledge of the true and living God has gradually receded from the earth, and darkness, even gross darkness, convered the people. The ordinances that impart healing virtue and the power and light of truth, have either been changed or abolished.

The apostolic office has been counted as a thing out of date, and the spiritual gifts as being done away. The religious world has been too much like King Saul. After he had been forsaken of God, and the power and Spirit of his anointing given to David, this unhappy Monarch resorted to every miserable device, (even to the aid of witches), in order to obtain knowledge and influence. But the curse of disobedience followed him to the day of his death. The religious sects, in like manner, have resorted to seminaries and the polish of schools—also to the theological comments of time honoured fathers, (who were as ignorant as themselves) ever learning, yet never coming to the knowledge of truth. Bibles have been translated again and again; learned volumes have been written in explanation, and even wars have been instigated by the supposed defenders of the faith, and the earth crimsoned by human gore. All these evils and curses have arisen from a spurious priesthood. In view of these things, is it not time, sir, to let God resume the reins of government and once more establish a holy priesthood, which shall be after the calling of Aaron, and after the order and power of endless life. That this may be the unfeigned choice of all who seek after God, is the continued prayer of your old friend and humble servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1847.

THE political horizon is somewhat calm just now, both on the Eastern and Western Continent, but dark and threatening clouds are every where visible. The very stillness of the scene seems to portend a melancholy approach of the most explosive elements. The deep designs of the different regencies of Europe and America are carefully smothered, lest premature exposure should be the means of giving the vantage ground to some rival or antagonistic power. The war operations of Mexico and the United States are held in portentous and anxious suspense. Paredes, the former rival of Santa Anna, and the uncompromising advocate of war to the death, has returned to Mexico like another exiled Bonaparte from Elba. And when the curtain is raised again, we expect a scene of more than common interest. Paredes is said to be a monarchist politically, and as he has recently been visiting the crowned heads of Europe, may have already negotiated an alliance for the protection of Mexico against invasion and insurrection. The President of the United States is disappointed and perplexed, something as the ambitious Napoleon was when the invincible Russians burnt Moscow before his eyes, proving to him that over-running an enemy's country was quite a different thing from subduing its inhabitants.

Mexico may yet be the bloody arena where monarchy and republicanism may contend for the ascendancy, until the Lord of Hosts shall decide the controversy by his own out-stretched arm. The United States, like the governments of Europe, are too much crippled and embarrassed by internal discord and bankruptcy to carry on the Mexican war. If new territory is acquired in Mexico or California, it then becomes a bone of contention whether it shall be parcelled off into slaveholding States or non-slaveholding States. The northern and southern divisions of the States each keep a close eye upon all newly acquired territory, lest the same should destroy the balance of power between the two divisions of north and south. The governments of Europe cannot slumber much longer, lest their poverty come upon them as an armed man. War must be resorted to as a safety valve before long, or the increase of crime, now acknowledged in every nation, together with the spirit of insurrection, will demolish every civil compact.

The Mighty God is determined that the nations that will not receive the Gospel and serve him, shall become scourges to themselves and others. The nations, by means of the gospel, have fallen into a great strait; either they must obey God, or work out their own destruction with greediness. God will so far coincide with the work of the Devil, that he will harden the hearts of incorrigible opposers till they become their own executioners. "What if God, willing to shew his wrath and make his power known, endure with much long-suffering the vessels of wrath fitted to destruction."

CONFERENCE MINUTES.

HULL.

According to previous announcement we assembled ourselves in the capacity of a quarterly conference on the 29th of August in the Temperance Hall, Blanket Row. The meeting being called to order, it was moved and seconded that Elder James Ure preside on the occasion—that Charles Barnes act as clerk, when both the motions were unanimously carried.

The meeting then opened in the usual manner, after which the president made some excellent remarks on the priesthood and government of the church and kingdom of God, established in these last days through the instrumentality of our much-esteemed and martyred prophet; clearly shewing the difference between *priesthood* and *priestcraft*, the former being the power of God conferred upon man, through the gift of the Holy Ghost and the laying on of hands to qualify him to administer salvation to the people—the latter being a system of craft of man's own device.

The representation of branches was then called for, which took place in the following order:—

Hull Branch—Represented by Elder Beecroft, numbers 55 members, including 1 high priest, 3 elders, 5 priests, 3 teachers, and 1 deacon. Removed 4, baptized 4 since last conference. Standing generally good.

Louth Branch—Represented by Elder Warburton, consists of 36 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon. Removed 1, baptized 4 since last conference. The Saints are rejoicing in the truth, which will, inasmuch as they are faithful, eventually exalt them on high.

Tealby Branch—Represented by Elder Ure, consists of 12 members, including 1 elder, 1 priest, and 1 teacher. In good standing as far as is known.

Crowle Branch—Represented by the president, numbers 28 members, including 1 elder, 2 priests, and 1 teacher. Baptized one since last conference. Standing good and rejoicing in the truth, and in the enjoyment of the gifts and blessings of the Holy Spirit of God, promised through obedience to the gospel.

Goole Branch—Represented also by the president, who stated that at the last conference, the Saints at Goole and York were represented as being one branch, but from henceforth the Saints at York would be under the watchful care of Elder Charles Miller, president of the Bradford conference. At Goole there are 7 members, including 1 elder, 1 priest. Several Elders have bestowed much labour in this place, but the people have refused to accept the offers of mercy. Attempts have recently been made to increase the number of Saints there, but no one would come to hear.

It will be seen from the above representations that the total number of members in this conference is 138, including 1 high priest, 9 elders, 12 priests, 6 teachers, and 2 deacons. Added by baptism since last quarterly conference, 9.

Elder Stevenson then rose and said that he was labouring to the utmost of his power, and according to the wisdom and abilities which God had given him, to raise a branch of the church in Great Grimsby, where Elder Ure had a few weeks ago introduced the fulness of the gospel, and met with much opposition from some of the self-wise and better-instructed portion of the inhabitants, namely, Baptists and Ranters, but he was fully resolved to make their streets and lanes resound with the glad tidings of salvation revealed from heaven in our own day.

Elder Ure then observed, that in consequence of the departure of Elder George Robins, their late president, to the land of Zion, he was now left to take charge of this conference for a time, but not without their approval.

Moved by Elder Beecroft, and seconded by Elder Warburton, that we receive and acknowledge Elder Ure as President of this conference, and that we sustain him by our faith and prayers, and also to see to his temporal necessities. Carried unanimously.

Moved and seconded that Timothy Andrew be ordained to the office of deacon, for Crowle Branch. Carried.

Moved and seconded that Thomas Clarkson be ordained to the office of deacon, for Hull Branch. Carried.

Moved and seconded that we acknowledge and sustain, by our prayers and faith, the Twelve Apostles, as the Presidency of the church in all the world. Carried.

Moved and seconded that we acknowledge and sustain, by our faith and prayers, Elder Orson Spencer as President of the Churches in the British Isles, and F. D. Richards as his counsellor. Carried.

Moved and seconded that Elder Beecroft be continued and sustained as President of the Hull Branch. Carried.

The meeting then adjourned until half-past two o'clock.

The meeting in the afternoon having being opened in the usual manner, Elder Beecroft offered a few brief remarks on the necessity of the Saints partaking of the bread and wine to commemorate the death and love of our Lord. After which the sacrament was administered to the church.

The President then spoke on the necessity of the priesthood being on the earth to administer salvation to the inhabitants thereof, and also recommended that a faithful and true record of all baptisms, and by whom administered, be kept and preserved, that their names might be found in the Records of God's Holy Temple and sanctuary in a day to come.

Brother Clarkson was then ordained under the hands of Elders Beecroft and Warburton. Timothy Andrew not being present, his ordination was suspended until the President visited Crowle Branch.

The meeting then adjourned until half-past six.

In the evening, after singing, and prayer by Elder Beecroft, the President read from the 15th to the 21st verse of the 27th chapter of Matthew, and addressed the congregation at considerable length on the rise and progress of the church of God in these last days, and selected for his text the language of Jesus, viz., "A tree is known by its fruit; a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." He proceeded to remark, that according to scripture, reason, and every righteous principle, Joseph Smith was a good tree—that is, a true minister of God. He has brought forth, through the spirit of prophecy and revelation, *never-dying* fruit to feed the hungry souls of men—for thousands, tens of thousands—yea, I may almost say, hundreds of thousands have partaken of the same, and to their happy experience have found it to be salutary, nutritrious, and good. It swells and expands the mind, and enlivens the soul, and is in those who have eaten thereof, as a well of water springing up unto everlasting life. Can men gather grapes of thorns, or figs of thistles, &c., &c.

The conference closed with a benediction by Elder Beecroft. During the whole proceedings the spirit of union, love, and peace prevailed.

JAMES URE, President.
CHARLES BARNES, Clerk.

P.S.—Beloved brother Spencer,—This comes with our best wishes and prayers for yours and brother F. D. Richard's welfare and prosperity in the cause of Zion and Zion's God. J. URE.

York, September 13th, 1847.

Dearly beloved brother Spencer,—I arrived here on Saturday night, wearied in body, and my mind filled with joyful anticipations. I have been kindly received by the Saints. There are three residing in the city, one a mile distant, two others seven miles further off. On Sunday morning I re-baptized A. Colton, the priest, and then went to Dringhouses and preached. We had an interesting time, and an individual gave his name for baptism. I then preached in the Market Place, to a large assembly about three p.m., and gave out another appointment for half past five. I was truly blest, and had great liberty; sold many of Cowdrey's Letters and J. Smith's Reply, of which I gave many. I then met the few Saints, and ordained Anthony Bolton, elder, and William Pears, priest. I then went and preached according to appointment; and, oh, brother, I felt the spirit; shewed the foundation of this church; told of its rise, persecutions, and the purity of its doctrines, and parted with a many more Cowdrey's Letters, &c. I then wished I had some of your valuable Letters to Crowel. You will not forget to send me one thousand of your letters as soon as possible, for I glory to have them circulated.

And now, beloved brother, the whisperings of the spirit say, send for Elder Mitchell to labour in this region, which, beloved brother, I leave in your hand to do; and I will lay to with him all I can, to reap in this wide field. I have this day been speaking to many, both in houses and streets, and I feel the harvest is quite ripe.

I have sent a priest to Malton, twenty miles from York, who is going to work there at the railway: he has gone, full of the spirit, with the intention of preaching there, at the house of a watch maker who has opened his house for us. At another place, about twelve miles distant, there is a building open for us. I never saw such a field for usefulness in all my life, and by the grace of God I have commenced reaping with my whole soul in it. Oh, beloved brother, remember me in your prayers at all times. I love you dearly.

I here subjoin the minutes of our conference in a very condensed form, for the sake of brevity.

BRADFORD.

This conference was held in Croft Street School Room, on the 5th of September. There was a large assemblage, joy and gladness prevailed throughout the whole. Elder Miller nominated Elder Spencer to preside, but at his special request, on account of weakness of body, Elder Charles Miller was appointed to preside and Elder Joseph Beecroft, clerk. Meeting was then opened after the usual form.

Elder Miller then introduced before the conference Elders Spencer and Mitchell, speaking highly of them as servants of the Lord, and desiring the prayers of the Saints for Elder Spencer, that he might be strengthened in body for the duties of the day, which was heartily responded to; and after a short and appropriate speech, in which he laid before the conference the business and order of the same, and its importance for the well-being of the church, and the rolling on of the work, business commenced.

Present—2 high priests; 1 seventies; 10 elders; 26 priests; 14 teachers, and 4 deacons.

The representation of branches was as follows:—

BRANCHES, REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	O. OFF	REM.	REC.	DEAD.
Bradford, Elder Milnes.....	155	1	2	7	5	2	13	0	20	0	2
Leeds, Priest Jones	72	0	3	4	2	1	8	4	6	4	0
Idle, Elder Lord.....	40	0	2	6	1	1	5	0	5	1	0
Huddersfld, Eld. Whittaker	42	0	1	3	1	1	3	2	0	0	0
Halifax, Elder Child	12	0	1	1	1	1	0	0	0	0	0
Wakefield, Elder Hewitson	20	0	1	1	1	0	3	4	0	0	0
Bramhope, Elder Cooper	22	0	2	5	0	0	0	0	1	0	0
Low Moor, Elder Peel.....	10	0	1	1	1	0	1	0	0	1	0
Marsden, Priest White.....	11	0	2	2	1	0	0	1	0	0	0
Headingley, Priest Campbel	13	0	1	1	1	0	7	0	0	0	0
Rodley, Elder Dinsdale ...	8	0	1	2	1	0	3	0	0	0	0
Driglington, Elder Beecroft	7	0	1	1	1	0	0	0	0	0	0
Morley, Priest Barnes	9	0	0	2	1	0	1	0	0	2	0
Gayle, Priest Mason	6	0	0	1	0	0	0	0	0	3	0
York, Brother Pears.....	8	0	0	2	0	0	0	0	0	0	0
Total	435	1	18	39	17	6	44	11	32	11	2

The branches as a whole were represented in very good standing, peace and union prevailing, with very great prospects of a rich harvest of souls, and a priesthood full of life and activity in the field.

Elder Spencer gave some cheering teachings at the close to the officers upon their labours—the greatness of the work, through which many would bless them and their names be handed down with honour to future generations.

The meeting closed with benediction till two p.m., full of joy and gladness.

At two p.m., the meeting opened after the usual form, by Elder Milnes.

Elder Miller presented before the conference the organization of several branches, when the following motions were passed unanimonsly:

That the Saints scattereda bout York be organized into a branch, called the York Branch, and Priest Anthony Bolton preside over the same.

That the Saints scattered about Tadcaster be organized into a branch, called the Tadcaster Branch, and Priest George Watson preside over the same.

That the Saints scattered about Gayle be organized into a branch, called the Gayle Branch, and Priest William Mason preside over the same.

That the Saints scattered about Horsforth be organized into a branch, called the Horsforth Branch, and Elder Thomas Cardingly preside over the same.

That the Saints scattered about Manningham be organized into a branch, called the Manningham Branch, and Priest Joseph Bentley preside over the same.

That the scattered Saints about Hunslet be organized into a branch, called the Hunslet Branch, and Priest John Barnes preside over the same.

That James Isherwood preside over Morley Branch.

While the sacrament was administered, Elder Mitchell addressed the Saints with much spirit and zeal, his heart full, shewing the great importance of all doing their utmost to warn their friends and extend the gospel to all around, which caused the Saints to rejoice abundantly.

Elder Spencer followed with one of the most edifying addresses, filled with intelligence, speaking highly of the conference, its love, union, and good order, and alluded particularly to the president, as a man of wisdom, wishing them to sustain him continually before the Lord.

The meeting closed with benediction and blessings, to meet again at six p.m.

At six o'clock in the evening the meeting opened by singing "The Spirit of God," &c., and prayer.

Elder Miller then addressed the officers upon their charge, and the responsibility resting upon their shoulders, giving general council; and further, that he proposed to open new fields for labour, as there were more than an hundred cities, towns, and villages within the limits of this conference which had not yet heard the gospel. His heart yearned for them, and he wished to fully warn all within the limits of this conference before he went home to Zion.

Elder Spencer followed, shewing the great importance of the priesthood being faithful in their calling. While his heart was fired by the Spirit of God, he poured forth such a stream of intelligence, pertaining to the glory and greatness of the kingdom of God, that filled all our hearts with joy.

Elder Miller asked the priesthood how many felt to volunteer to go forth in new fields of labour, and give their whole time to it, when fifteen volunteered to go at any time, and any where that Elder Miller counselled.

The following were called to the priesthood during the afternoon and evening:—John P. Jones, ordained Elder; John B. Pears, David Grundy, James Rawlinson, and Brother Suel, were called to the office of Priests.

The meeting closed with benedictions and blessings, from Elder Spencer, a little after eight p.m.

Thus closed one of the most glorious conferences ever witnessed here; peace, love, union, and holy zeal characterizing the whole.

CHARLES MILLER, President.
JOSEPH BEECROFT, Clerk.

LETTERS FROM ELDER DAN JONES.

Merthyr, July 8th, 1847.

Dear brother Spencer,—Perhaps a short sketch of our Mormon comedies among the mountains here would not be uninteresting to read in your leisure hours, for we have a variety of them here just now.

Well, last Saturday week, while coming through a city of about 12,000 inhabitants, on my way home here, and having sent an advertisement before hand to some Saints who were living there, and who had the use of a hall to preach, they had placarded the town over so, that on my arrival about noon, the whole place appeared to be in as great an uproar as Mars Hill of old.

The first salutation after my arrival, was an invitation from the Mayor to defend myself against charges. When I reached his worship, he was in a hasty stew, reading a long catalogue of charges which were at the head of a lengthy petition to banish us from the limits of the city; attached were the names of the clergy, rev. doctors, lawyers, and deacons, and, following, the names of their deluded followers. After a dozen attempts I succeeded in hearing my own voice, and proceeded to defend myself against their charges, one at a time. The first was *Blasphemy*. 2. *Infidelity*. 3. Saying that the end of the world was

at hand, thereby scareing people out of their senses—taking them to a foreign country, and selling them as slaves, &c., &c., &c. You'll be surprised to hear that the chief magistrate had been made to believe these lies so firm, that he had actually made his arrangements to put me in prison, which he told me to my face! But I had weathered too many storms to give up the ship so. But to make the story short, I reasoned there with him until he pledged himself to befriend me! that he would do all he could to procure me the lone of the hall, longer. He summoned the aldermen, and they, after a long confab, upset all my impressions. I had a broadside with each of them in turn, and none but some doctor or lawyer there returned the rally. However, thus I was alone amidst all the lions of the city, yet I was uppermost every turn, until it was after midnight. Their clergy, my accusers, had refused to toe the mark. The last of the game was, an admission from the mayor "that they all had got up with their shirts wrong side out, and that Captain Jones has proven Mormonism to be the '*Established Church*' according to Paul's theory." For I had pinned them hard down upon the premises that "God has set some in his church," &c., and hence a church of God's *establishing* was the only *established* church. But the corporation voted against my having the hall, a great majority of them being sectarian deacons and priests. But how true it is that all things work together for good; this unparalleled and public persecution, after such a defence, drew us the almost universal sympathy of the city—ladies in particular. Law or not, I took French leave to defend the holy faith of Mormonism next morning, at ten, (being Sunday), in the public square; and I do believe that there were more hearers, and more attention too, than in any chapel there. When I cited them to the treatment which we received in our native land, and among the graves of our fathers, for our religion, there was hardly a dry face in the vast assembly, even the sergeant of police who had presented, and big nobs who had signed the petition, wept like babes. The mayor had ordered the police and reporters there, and they never were in a more suitable place of worship! At night, again I preached in the same place, and there was a larger concourse of respectable people than they had witnessed together for a number of years, they said. I heard not a murmur against the principles; but doubtless some scores told me that they would obey if I would stay with them, and some gave in their names then. All the cry through the streets was, shame on the preachers and corporation for their persecution. So, dear brother, this place is set on fire by the foolishness of the enemy of truth. I had to come off to this conference, but expect daily to hear of a great draw of fishes there. All things are going on well here.

I am, your obedient and humble servant,

D. Jones.

Merthyr, August 22nd, 1847.

Dear Brother Spencer,—With heartfelt gratitude to our Heavenly Father, I congratulate you on your recovery, hoping that ere this, you enjoy your usual health and strength. All the Welsh Saints manifest as great a wish for you to visit us, as they have for your recovery. Dear brother, would a ride thus far not be as pleasant and recreative to you and your lady, as it would be pleasing and edifying to us? You can come by sea or land. If you can come, I should be pleased to inform the Saints, and call a conference.

By these handbills, you will perceive the state of affairs with us somewhat. These regions are like a boiling pot; the priests mad with rage, and their flocks leaving them and embracing the gospel continually. Some of the Welsh brethren will translate this, and show how I met the broadside! The priests of the various sects hereabouts hold secret committees, purposely to devise plans to oppose the Saints; and the last plan concocted was to bribe 30, in Dowlais, of their most daring and shameless, belonging to the various schools and chapels, to interrupt, harass, and oppose our officers when preaching! This they do faithfully, by crying out in their faces while preaching, "*You are a liar*," *&c.* Some of their preachers are burning with such zeal for their *holy goddess* and her family, that they cannot keep out of the fuss. But our brave boys are dauntless as lions, preaching out in the streets, squares, and houses, every evening nearly, for all; by this means crowds come to hear that otherwise would not.

I commenced my lectures, on this affair, in Dowlais, yesterday, on the Book of Mormon. I am to be there this evening, and will continue until I forestall my short-sighted antagonist, and will have refuted his charges before his lecture comes on; and I intend to correct his mistakes afterwards, and follow up the rear until this affair proves to be the greatest *Mormon manufactory* ever here, under the blessing of its author.

I delight in the trophies of war. I came here to fight for the spiritual freedom of my brethren, and I thank heaven, and the God of this warfare, that He is knocking off their shackles by hundreds! Who that has tasted of the sweets of liberty would say, "Hold!" Most of the stories that were told on poor Brother Joseph, in America, are here fathered on Captain Jones, and I often hear those who don't know that little man, unhesitatingly

denounce him as "a curse upon this nation for kicking up such a fuss, and leading so many headlong to hell! Poor Parrotts!

Yours, in the gospel,

D. JONES.

VARIETIES.

We learn that several distressing shipwrecks have occurred of late, with the loss of many lives. On board of one vessel 300 lives were lost, on another 214 persons are said to have perished.

During the heavy storm of rain, which fell three weeks since at Heacham, in Norfolk, there descended myriads of small dead frogs, which were afterwards collected in shovelfuls.

The tide in the Thames, on Thursday (September 16th) was the lowest ever known. In the very centre of the river, close to Waterloo-bridge, the mud was some feet above the water, and at one o'clock the river steamers were compelled to cease plying for the first time since their introduction on the river.

On the railway between Vienna and Prague, the locomotives are provided with a small electric apparatus, by the aid of which, and by that of a wire, which can at pleasure be put in communication with that of the railway, the train can announce to every station, far or near, the events it may have learnt on the road.

A German gentleman advertised that he has at last solved the problem which the greatest chemists have hitherto supposed to be impossible: namely, by discovering an ingredient through which the azote of the atmosphere can be totally destroyed, so as to produce a vacuum; a new, cheap, and valuable motive power being obtained.

CELESTIAL TRADING.—1235. King Stephen granted tithes as follows:—"Because by the churches publishing it far and near, every body has heard—that by the distribution of alms, persons may be absolved from the bonds of sin, and acquire heavenly joys—I, Stephen, &c., being willing to have a part with them who by a happy kind of trading exchange heavenly things for earthly! and smitten with the love of God, and for the salvation of my own soul, and the souls of my *father* and *mother*, and all my *forefathers* and *ancestors*, &c." He then confirms tithes and other things to the church.

A CURIOSITY.—We have now before us six peaches taken from a tree in the garden of one of our esteemed townsmen, three of which are ripe and well-flavoured, and three quite green. They were take from different sides of the same tree—the whole on one side being ripe and the whole on the other green. They are of the fall seedling variety, and have heretofore ripened late in October. Can any one of our horticultural readers assign any satisfactory reason why this tree has this year matured one-half its fruit in August, while the other half will not apparently mature before October? It strikes us as a great curiosity, and we should like to see the mystery explained.—*Newburgh Gazette.*

While we have had no lack of rain in Lancashire, Scotland and parts of England have been visited by excessive drought. The *Dumfries Courier*, in speaking of a storm, says:—"So thirsty had the earth been, that all the rain which fell had scarcely any effect upon the Nith, whose diminished waters had barely force enough to wend their way towards the Solway, which, as if for the sake of contrast, poured its tides up the channel of the stream with more than usual vigour. All ruralists agree in declaring that the ground has not been so dry since the celebrated season of 1826. Pastures were seldom barer, and on light soils the growth of turnips has been stopped, if more serious injury has not been inflicted; but the moisture at last vouchsafed, if not in sufficient quantity, has at least done much to freshen and revive. In the south of England the pastures have suffered much more than in this district; and in some places the fields are entirely bare of grass."

BE ACTIVE.—The body was made *for use*.—Every part of it is formed for activity. But any thing made for use will suffer injury to lie still. The human body, especially, if suffered to remain inactive, becomes useless. Activity strengthens the parts. If you would have more strength, you must use what you have, and it will increase. The right use of your members, also, must be learned by *practice*. Much practice is necessary, for instance, to train the fingers to the various uses in which they are to be employed, so as, (to use a homely phrase), to make them *handy*. The body, likewise, needs exercise, to keep it in a healthy state. The various parts of its machinery have a great work to do every day, in turning your food into blood, and sending it a great many thousand times, in a vast number of little streams, to every part of the body. But this machinery will not work, if the body is all the time inactive. It requires *motion*, to give it power. There is nothing, therefore, so bad for it as *laziness*. It is like a dead calm to a windmill, which stops all its machinery.

The *Kölnische Zeitung* states that Baron de Rothschild has obtained from the Austrian government permission to entail an estate upon his family, a privilege which has never before been granted to a Jew in Austria.

According to the latest accounts, the cholera was rapidly approaching Odessa. At Rostoff, in less than three weeks, it had swept off 2000 persons out of a population of about 8000.

On the 5th instant, a grand demonstration was made at Florence to celebrate the formation of the National Guard. The people assembled before the windows of the Grand Duke to thank him for the grant, and bands of musicians traversed the city, which was illuminated at night. The enthusiasm was general. We have been also assured that a monster feast was to take place on the 8th at Leghorn, where a grand banquet was to be given in commemoration of the decree of the National Guard. The ladies were on that occasion to wear the national colours.

A correspondent writes from Rome, on the 5th:—"Cardinal Lambruschini has arrived here, and in a suffering state. The Cardinal Secretary of State rode before him, to protect him from any popular demonstration, and no disturbance took place. Cardinal Ferretti has established a corps of policemen in uniform, a measure which has much pleased the populace, as it deprives the local police of its secret and inquisitorial character. Another letter from Rome announces the arrival in that city of an envoy from the United States of America, to negotiate a treaty of amity and commerce between the two countries. This treaty will lay the foundation for the establishment of diplomatic relations between the two governments, and it is said a nuncio will shortly be sent from the Pope to Washington." —*Galignani.*

Wonders of the Heavens.—Sir John Herschell, in an "Essay on the Power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star would be relating, not its history at the present day, but that which took place two millions of years gone by.

Salutary Thought.—When I was a young man there lived in our neighbourhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good—rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be his own advantage. Now, my friends, mark the answer of the Presbyterian: "God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this, friends, but one journey through the world.—*James Simpson.*

Advice to Young Ladies.—The celebrated Dr. John Dow, in his sermon of last week, gives the following very excellent advice to the young ladies of his flock:—"The buxom, bright-eyed, rosy-cheeked, full-breasted, bouncing lass who can darn a stocking, mend trowsers, make her own frocks, command a regiment of pots and kettles, feed the pigs, chop wood, milk cows, wrestle with the boys, and be lady withal 'in company,' is just the sort of girl for me and for any worthy man to marry. But you, ye pining, moping, lolling, screwed-up, wasp-wasted, patty-faced, consumption-mortgaged, music-murdering, novel-devouring, daughters of Fashion and Idleness, you are no more fit for matrimony than a pullet is to look after a family of fourteen chickens. The truth is, my dear girls, you want, generally speaking, more liberty and less parlour; more leg exercise and less sofa; more pudding and less piano; more frankness and less mock modesty; more breakfast and less bustle. Loosen yourselves a little, enjoy more liberty, and less restraint by fashion; breathe the pure atmosphere of freedom; and become something as lovely and beautiful as the God of nature designed."

Another Alarming Failure, in London.—The *Times* says, the daily anxiety regarding failures has been fulfilled this morning to a more distressing extent than we have yet had to record. The house of Reid, Irving, and Co. has suspended, and the liabilities are estimated at £1,500,000, the amount of acceptances alone being upwards of £900,000. The failure, moreover, irrespective of its amount, derives importance from the circumstance of the head of the firm being one of the senior directors of the Bank of England. The cause of the stoppage is to be found in the way in which the firm had extended their operations, not only without a corresponding extension of capital, but in the face of an annual diminution of their means consequent upon the gradually increasing weight of inconvertible investments. A sum of not less than £600,000 is understood to be locked up in real estate, and other property in the Mauritius and the West Indies.—Apart from the

want of prudent calculation thus shown, the present case, it is believed, may be described as an ordinary mercantile failure. In former days the house possessed a capital far beyond most others, and there is reason to believe that the difficulties which have brought about the present result, have been of that gradual character which often escape recognition until a fall in produce, or a permanent rise in the discount market brings them to a fatal conclusion. The balance-sheet of the house, as now made up, shows, it is said, a nominal surplus of about £330,000; but this it can hardly be doubted, arises from valuations of the Mauritius estates, which will prove entirely delusive. Although it is said that an aggregate of more than £200,000 has at various periods been written off from the total at which they were originally valued, the probability is, that if brought to sale, these estates would still be found to have been enormously over-estimated.—The firm it may be added, were the agents of the Spanish and also of the Venezuelan governments. Sir John Reid was deputy-governor of the Bank in 1837, and governor in 1839.—*Times* of Saturday.

Great National Demonstrations in Italy.—All Italy, from north to south, may be said to be in movement. In Piedmont and throughout the peninsula, in fact, the festival of Our Lady of the Grotto had been made the occasion for a demonstration in favour of liberal ideas and of homage to the Pope, and with an amount of enthusiasm to describe which the *Journal des Debats* declares it to be impossible to find words. Even at Lucca, where the duke and the prince had for a moment been unpopular, the tide of opinion had changed because of the concessions made to the public feeling, and the people cried out—"The Duke Charles Louis, King of Italy, for ever." At Genoa, more calmness, but not less enthusiasm, was displayed. No cries for reform, nor for a national guard, were heard, for the Genoese are prosperous and happy, but the cheers were astounding for Charles Albert, King of Italy." At Leghorn there occurred an extraordinary and unlooked for event, namely, the fraternization of the people of Pisa with those of Leghorn. United, they marched to the great square of the cathedral, with the mass of the clergy at their head, while other ecclesiastics, mounting to the tower of the church, blessed thence the national flag and the multitude, every man of whom fell upon his knees to receive the benediction. At Turin, however, there took place the most important demonstration of all. The King having reviewed the garrison, and having placed himself (in the usual way) at a particular point, the troops defiled before him. On passing his majesty, one regiment, the Riflemen of the Alps, added to the usual cry of "Long live the King," these emphatic and significant words, "Long live Pius IX—long live Italy," which was taken up and echoed by every regiment on the ground. A letter from Rome of the 8th instant states that a grand fete, in commemoration of the amnesty, took place that day in this city. The Pope reviewed 2,000 national guards, and the utmost joy prevailed." Such is the condition of Italy. Surrounded by the populations of Sardinia, Lucca, Tuscany, and the legations, all entering on the ways of enlightenment and freedom, will the excitable Milanese and Venetians rest tranquil under the narcotic despotism of Vienna? Hardly. And we have already symptoms of the movement, which cannot long be repressed. Letters from Milan of the 9th, bring intelligence of a popular movement which took place in that city on the evening of the 8th, on the occasion of the festivities in celebration of the appointment of M. Romilli, the new archbishop. The people collected on the Piazza Fontana, with cries of "Viva Romilli!" "Viva Pio IX!" "Viva Italia!" A fresh accession of 500 or 600 arrived suddenly, when the hymn composed by Rossini to Pius IX was sung by the multitude. The police and military came to disperse the populace. It is impossible to describe the scene of confusion which ensued. The people resisted, crying, "Down with the police! Down with the Austrians." The new archbishop, seeing the authorities overpowered, came out of the cathedral on the piazza, harangued the people, and after much difficulty, persuaded them to disperse. The patrols of the gendarmes and the regular troops were, however, everywhere insulted and disarmed, the people spitting in their faces, and crying, "Down with the Germans." On the piazzo Campo Santo there was another movement, and the police and military were compelled in a moment to retreat before the people. It was not till four in the morning, on the arrival of reinforcements, that order was restored. Letters from Parma represent the excitement in that duchy to be extreme. Advices from Sicily render it evident, notwithstanding the devices of the government to obstruct the transmission of intelligence, that the island is in a state of insurrection. At Messina the populace rose, seized the guard-houses, and attacked the citadel. The guns from that fort being made to play on them, they were compelled to retire to the hills that surround the town. The loss in this *emeute* (variously estimated) is said to be 30 killed and 100 wounded. The measures taken by the Neapolitan government render it impossible to obtain correct and reliable information regarding the movements in Calabria, but all reports concur in representing the insurrection as having assumed a most formidable character, and as spreading and augmenting in extent and force from week to week.—*Liverpool Journal.*

LINES,

BY MISS MARGARET GEATRIX.

O Zion, O Zion, thou joy of my soul,
When shall I thy splendour and glory unfold;
When fountains and rivers in purity roll,
And flowers their sweet odours and beauties unfold.
Home, home, sweet, sweet home!
When shall I behold thee, O Zion, my home!

The sweet warblers sing as they soar through the sky;
The wild forests ring with each other's reply;
Methinks I can hear their melodious sound,
The woods and the groves with the praises resound,
Home, home, sweet, sweet home!
When shall I behold thee, O Zion, my home!

I long in the far western forests to dwell,
Where peace, love and union, o'er all shall prevail;
For soon the wild forests like Eden will bloom,
And fill the whole earth with their richest perfume.
Home, home, sweet, sweet home!
When shall I behold thee, O Zion, my home!

I love thee, thou blest above all other lands;
Oh! when shall I range o'er thy sweet flow'ry plains;
With prophets and seers, then, I would rejoice,
I love thee, O Zion, thou land of my choice.
Home, home, sweet, sweet home!
When shall I behold thee, O Zion, my home!

Oh! when shall I rest from oppression and toil,
And dwell in the west, on that blessed rich soil;
With prophets, apostles, and patriarchs too,
The land of my fathers I now long to view.
Home, home, sweet, sweet home!
When shall I behold thee, O Zion, my home!

Oh! tell me, ye prophets, how long shall I roam
A captive, an exile, far from my sweet home:
I long with the remnant of Joseph to rest,
That I may rejoice in the land of the west.
Home, home, sweet, sweet home!
When shall I behold thee, O Zion, my home!

Manchester.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 27TH OF SEPTEMBER.

	£	s.	d.
John Lickerish	1	18	11
Thomas Stevenson	1	4	4
Titus Barlow	0	15	10
William Wolstenholme	0	19	6
Isaac Dacer	1	5	0
Henry Beecroft	3	10	0
Philip Lewis	0	10	6
Thomas Smith (Leamington)	2	7	0
Crandell Dunn	5	0	0
Carried forward	£17	11	1

	£	s.	d.
Brought forward	£17	11	1
William Frodsham	1	2	9
William West	2	7	4
William Speakman	2	0	0
Charles Miller	3	8	0
John Fidoe	2	0	0
Edward Horrocks	1	0	0
Francis Jackson	0	17	6
	£30	6	8

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20. OCTOBER 15, 1847. VOL. IX.

S. BRANNAN'S LETTER.

(*Transmitted by our kind Brother L. N. Scovil.*)

Fort Hall, June 18, 1847.

Brother Newell,—Once more I take my pen to drop a few lines and let you know of my whereabouts. I left Capt. Sutter's post, in California, on the 26th of April last, and arrived here on the 9th inst. I am on my way to meet our emigration; I am now one thousand miles on my road, and I think I shall meet them in a couple of weeks. I shall start on my journey again in the morning with two of my men and part of my animals, and leave one man here and the rest of the horses to recruit until I return, and then it is my intention to reach California in twenty days from this post. We crossed the Snowy Mountains of California, a distance of 40 miles, with eleven head of horses and mules, in one day and two hours, a thing that has never been done before in less than three days. We travelled on foot and drove our animals before us, the snow from twenty to one hundred feet deep. When we arrived through, not one of us could scarcely stand on our feet. The people of California told us we could not cross them under two months, there being more snow on the mountains than had ever been known before, but God knows best, and was kind enough to prepare the way before us. About a week before we entered the mountains it was extremely warm, which made the snow settle and work together, then it turned cool and there fell about 18 inches more of light snow, which kept the old snow from melting during the heat of the day, and made the travelling for our horses much better; we were enabled to get along much faster. During our journey we have endured many hardships and fatigues in swimming rivers, and climbing mountains, not being able to travel the regular route owing to the high waters. Had I time and paper I might give you quite an interesting account of the country and our travels throughout. We past the cabins of those people that perished in the mountains, which by this time you have heard of. It was a heart rending picture, and what is still worse it was the fruit of their idleness, covetousness, ugliness, and low mindedness, that brought them to such a fate. Men must reap the fruit of their folly and own labours. Some of the particulars you will find published in the STAR.

In relation to our company's affairs I can say but little. When I left, our crops were doing well; I think I have said something about it in my previous letter which will reach you the same time as this. A company arrived there yesterday from Oregon, on their way to the States. I forwarded by them; perhaps this letter will reach you before the other. Give my respects to brother Rodgers. I want you and him to write me a long letter and let me know all the little particulars—how things get along in church matters—what has become of Rigdon, Smith, Adams, and all the rest of the Big Guns. You need not be surprised if you see me in the States next year; I should think no more of travelling across the continent

of America than I would of taking my breakfast. Oh! if you could but once have a taste of the keen appetite enjoyed in these mountain wilds, your city habitations could hold you no longer. I suppose you would not believe me if I should tell you I can sit down here and eat three or four pounds of roast beef at one meal; it is a fact. A man cannot know himself until he has travelled in these wild mountains. We killed a bullock this morning and we are now roasting one side—its ribs—for our dinner, four in number. It is most astonishing the amount of food the body demands in this region. But away with roast beef and let me come to our mental wants. Let me know how you all get along and enjoy yourselves. Remember me to Mr. Davids and family, and tell them I should have written to them half a dozen times before this, and so would have Mrs. B., but we could not recollect Mr. Davids's given name or their number in the street. I know they must have thought very bad of us, especially after showing us so much kindness before our departure, but I hope the day is not far distant when I shall make amends for all. You may hear from me again before I go home. There are none coming on that are going into the States; and if anything important occurs I shall write again. Remember me to Mr. A. G. Benson and Co. and all the good saints in New York. May God and angels guard you and bless you is the prayer of your unworthy brother.

As ever yours in love,

S. Brannan.

TO THE SAINTS IN ENGLAND AND AMERICA.

(*From the California Star-Extra.*)

Yerba Buena, San Francisco, Jan. 1, 1847.

Beloved Brethren,—Feeling sensible of the anxiety of your minds to become acquainted with the state of affairs in this country, induces me, at this late hour, to communicate to you this short and feeble epistle. Our passage from New York to this place was made in six months; since our arrival, the colony generally has enjoyed good health. In relation to the country and climate we have not been disappointed in our expectations; but, like all other new countries, we found the accounts of it very much exaggerated; so much so, that we would recommend to all emigrants hereafter to provide themselves with thick clothing, instead of thin. There has been no arrival in the country this fall, from those coming by land; but we are anxiously waiting for them next season. They will in all probability winter on the head waters of the Platt, where they can subsist upon Buffalo meat. We are now all busily engaged in putting in crops for them to subsist upon when they arrive: *I said all*, but I should have said all that love the brethren, for, about twenty males of our feeble number have gone astray after strange gods, serving their bellies and their own lusts, and refuse to assist in providing for the reception of their brethren by land. They will have their reward. We have commenced a settlement on the river San Joaquin, a large and beautiful stream emptying into the Bay of San Francisco; but the families of the company are wintering in this place, where they find plenty of employment, and houses to live in; and about twenty of our number are up at the new settlement, which we call New Hope, ploughing and putting in wheat and other crops, and making preparations to move their families up in the spring, where they hope to meet the main body by land some time during the coming season. Since our departure from New York we have enjoyed the peculiar care of our Heavenly Father, every thing in a most miraculous manner has worked together for our good, and we find ourselves happily situated in our new home surrounded with peace and prosperity. The Spaniards or natives of the country are kind and hospitable; but previous to our arrival they felt very much terrified from the reports that had been circulated among them by those who had emigrated from Missouri, which have proven to be false, and they have become our warmest friends. Governor Boggs is in this country, but without influence even among his own people that he emigrated with. And during an interview I had with him a few days since, he expressed much dissatisfaction with the country,

and spoke strongly of returning back in the spring. He says nothing about the Mormons, whether through fear or policy I am not able to say. As soon as the snow is off the mountains we shall send a couple of men to meet the emigration by land, or perhaps go myself. The feelings among the foreigners in the country are very friendly, and I have found, even among the emigration from Missouri some of the warmest friends. We shall commence publishing a paper next week, which will be the government organ by the sanction of Colonel Freemont, who is now our Governor, and is at the present time on a campaign to Lower California to subdue the Spaniards, who have lately taken up arms. We arrived here about three weeks after the United States' Flag was hoisted, and the country taken possession of by the Americans, which exempted us from paying a heavy bill of duties, which would have amounted to about twenty thousand dollars. Capt. Montgomery of the sloop of war Portsmouth, at that time held the command over this district, and to whose gentlemanly attention we were under many obligations. A few of the passengers on our arrival endeavoured to make mischief and trouble, by complaints of the bad treatment they had received during the passage, which induced Capt. M. to institute a court of enquiry, before which the larger portion of the company were cited to appear, for private examination. But the truth was mighty and prevailed! and every effort that has yet been made to bring disgrace and reproach upon the cause, by cunning and wicked men, has been frustrated, and they have had to learn that the warfare was useless. Four persons were excommunicated from the church during our passage, for their wicked and licentious conduct. Elder E. W. Pell, Orren Smith, A. T. Moses and Mrs. Lucy Eagar. The conduct of the above-mentioned two, who were Elders, was of the most disgraceful character, and could they have succeeded in carrying their sway, and successfully gained the ascendency with their doctrines, we must have every soul of us perished.

The captain of the ship became very much alarmed, and was continually urging some decided step to be taken in relation to them, which we delayed to do until we left the Sandwich Islands, when a council was called and the matter investigated, and a list of evidences given in of the most disgusting character. And since our arrival three others have been excommunicated; Elisha Hyate, Jas. Scott, and Isaac Addison; the latter having returned to the United States, and others who deserved to share the same fate; but at the present our attention is more particularly called to temporal affairs, if we might so term it, than spiritual—by making every exertion in our power to provide for the arrival of our brethren over the mountains.

Provisions in the country are very high, owing to the arrival of so many emigrants, and provisioning the Army and Navy; and without doubt will be very scarce next season, from the unsettled state of affairs in the country, politically, which has a very bad influence upon the agriculturist. Good mechanics are very much needed in the country, and in great demand. None need go idle for the want of employment, and being well paid. Merchandise and groceries demand a heavy price, and emigrants coming to the country, should come well supplied, which can be done only by coming by water. Wheat is now selling for one dollar per bushel, and flour for twelve dollars per hundred, owing to the scarcity of mills.

We have received no intelligence from our brethren at the Society Islands, and conclude that they have not yet learned of the warfare and pilgrimage of the Saints, or they would be wending their way to California. We are every day anxiously looking for the arrival of another ship load of emigrants. Two have been reported here to have sailed—one from New York and the other from Boston.

We will now bring our epistle to a close by a few words of kindly advice to those wishing to emigrate to this Eldorado of the West, and that is, by all means to come by water in preference to land, the advantage you will appreciate for years to come.

Yours truly, in the bonds of the everlasting Covenant,

S. BRANNAN, President.

La Democratic Pacifique mentions that the Archbishop of Lyons had actually ordered prayers to be put up for the conversion of the Pope. Several of the clergy refused.

TENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Reverend and Dear Sir,—You have doubtless been ready to ask, time and again, why this *gathering* together of such large bodies of Saints? Why can they not stay in their former residences like other christians? And may they not do more good to their fellow-men by scattering about amongst the people promiscuously? Why, go away off to some distant part of the earth; is not the Almighty God to be found as much in one place as another? Furthermore, says one, it is exceedingly dangerous to community at large to allow any large body of people, of the same faith and doctrine, to assemble themselves in any one place, their influence being rendered formidable by reason of concentration and union.

My dear sir, have not cogitations like these passed through your mind, and been reiterated in your hearing more than once, concerning Latter-day Saints? Delusion! delusion! is reiterated on many sides. What can these Latter-day Saints mean—selling out their possessions at so great a sacrifice, and leaving a comfortable and pleasant home for a far distant land, even crossing the wide Atlantic! Has there been the like fanaticism since the time of the crusades? On the land, hundreds of waggons, yea thousands in all, are seen rolling their whitened canvas over the wide prairies, accompanied by their flocks and herds; and on the ocean a multitude of ships are wafting the inhabitants of distant islands and continents to the same destination! Now, I propose to meet these enquiries and reflections promptly and fairly. In the first place, if the church is guided by the Spirit of revelation, God, the author of all true revelation, knows what is good for his people, and He will not require them to *gather* without good and sufficient reasons. For the church that is not guided by the Spirit of sacred inspiration, is guided by Mammon or the Devil; for every church will serve God or Mammon. Well, says one, I don't believe that God ever did, or ever will, require people to gather together and leave their country and kindred. Aye, indeed, but you believe the bible, I trust, which informs you not only how God *has* gathered his people in different periods of the world, but also, that He will gather them together in the dispensation of the fulness of times. Do I need to remind you, sir, that God required Abraham to rise up and leave his country and kindred, and go in search of a country that he should afterwards show him. He was obedient and went from one country to another, the Lord being his counsellor and guide. The ancient saints and prophets generally were "strangers," in consequence of being called to leave their home and country. Their obedience to such a call, through faith, constituted them heirs of an inheritance. Abraham became an heir of the country which he was not permitted to possess in time, but he will hold the same in eternity, with a city built upon it according to the counsel of God.

In the dispensation given to Moses, he was required to gather the people out of all the land of Egypt, and take them to the land of Canaan; and what was very remarkable, he was required to slay and destroy the inhabitants, in order to make room for the great *gathering* of the Hebrews. The children of God and the people of this world cannot dwell together; they are always contrary one to the other.

What fellowship hath Christ with Belial, or believers with unbelievers? The Egyptians could have no fellowship with the Hebrews after they were told that a prophet had sprung up among them. The Hebrews told a marvellous tale about the Lord appearing to Moses in the "burning bush." They pretended to have revelation and work miracles as in the early days of Potipher and Joseph; but this pretension to angels, prophets, and miracles, speedily sundered all ties of harmony and fellowship, and it was necessary for the Hebrews to leave the country. God required it of them, and even ordered them into an unpromising wilderness, to be subject to hunger, and thirst, and many hardships. The same spirit of opposition to miracles, prophets and angels exists now, and the righteous can no more keep the ordinances and commandments of God now, without persecution even to death, from the world, than the Hebrews could do it. For the same reason Lot *gathered* out of Sodom—even angels could not stop a night in Sodom without being mobbed;

accordingly, the Lord commanded him to gather up so many as would go with him and flee to the mountain. His reason for the gathering in this case was, that He could not properly punish the Sodomites unless the righteous were gathered out of the city in the first place. Likewise, when Jerusalem was about to be destroyed, Jesus instructed his disciples to flee to the mountain. It was persecution that scattered the primitive saints abroad in the days of Jesus. Jesus had taught Paul and Peter, that the Saints could not be preserved on the earth, and the kingdom built up, without the Saints were gathered together in one. He told them, absolutely and unequivocally, that he should gather the disciples in the day of restitution. Such was their sense of the immediateness of gathering, and of the second coming of Christ, that they were troubled when the disciples were *gathered*, lest the day of the Lord was at hand; but Paul disabused them, and told them that there must be a "falling away" before the notable day of the Lord should come.

Paul informed his brethren, that in the dispensation of the fulness of times, God would gather together in one, all things both in heaven and upon earth and under the earth. John speaks of the same, probably as the day of the great battle of God Almighty. Jesus signified that He would gather his people, the elect, even if he had to send his angels to the four corners of the earth, to bring them after the manner in which he sent to Sodom to bring Lot out of it to a place of safety. He declared he would gather the wheat into the garner, and the tares into bundles to be burned. The prophets, too, long before the meridian of time, saw with enrapturing vision, the sons coming from afar and the daughters from the ends of the earth. Isaiah says, "the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see, all they *gather* themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, that men may bring unto thee the forces of the Gentiles. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the corners of the earth."

The gathering of Saints to one place is necessary in order to preserve their genealogies, and to secure to them those inheritances, the title to which must be substantiated by legitimate records, kept in the archives of the house of God. Whenever God has had a people, He has been careful to instruct them to keep an accurate record of marriages and the issues of marriage; from Adam to Noah, and from Noah to Abraham, and thence to David down to Jesus Christ, the genealogy must necessarily be preserved. Says David, "God setteth people in families as a flock." "He arrangeth them in families;" but if these families intermarry with those who do not keep the laws of God, nor conform to his ordinances, the records of genealogy are soon obliterated from the knowledge of men, and the proof of a legitimate title to inheritance is thereby extinct; and unless Saints are gathered out from the midst of unbelievers, they are more liable to intermarry and become alienated from the ordinances and covenants of the Lord. If Isaac and Ishmael have no records of parentage, how can one claim rights of lineage above another? God will assign rewards to men according to the *records* of their deserts, and one great pre-requisite to the final restitution of all things, is the reviving and establishing of proper records of genealogy, and covenants, and promises, and patriarchal blessings. In one instance, God had to rescind the marriages of a numerous people, because such marriages, by their issue, would tend to frustrate the grace of God to the righteous, and entail blessings upon a strange people that God designed to curse. The ordinances of the church, and institutions of God's house cannot be carried into execution in a land belonging to "aliens from the commonwealth of Israel;" because aliens from God will not have the Lord to rule over them; they consider that the laws of God set two against three, and three against two, the father-in-law against the son-in-law, &c.; and so do they have this effect, and always will have it, until the

Saints are separated from their adversaries. Before there can be any thing like a true, godlike, peaceful millennium, a separation must take place between the righteous and disobedient, even as a shepherd divideth the sheep from the goats, even so must God's will be done with friends and foes on earth like as in heaven. Had the Jews received Jesus Christ, He would have set up just such a kingdom on earth as in heaven, and the honest from all nations would have been *gathered* to his standard. But seeing they would pierce the Shepherd, and scatter the sheep through a long cloudy day, as it had been prophesied of Him and his followers; He, nevertheless, assured His disciples that His people should be *gathered*, in the latter days, as wheat into the garner. John says to the Saints, in the last days, that are scattered among the confused nations of the whole earth:—"*Come out of her my people, and be not partakers of her sins, that ye receive not of her plagues.*" Here the reason why Saints should come out of other nations is distinctly avowed. "To escape her plagues." The same reason that was assigned why Lot should go out of Sodom. The idea prevalent that God will inflict all his judgments in one great tremendous DAY, is as absurd as the notion is universal. The famine and dearth were at the command of Elijah. The earthquake that swallowed up Dathan and the company of Abiram, was at the command of Moses. Moses also stretched out his hand as a signal to the accumulated seas to overwhelm the Egyptians, and they obeyed his mandate. But I will not multiply proofs. God will pour out his vials of wrath, and distress the nations till they will learn and practice righteousness; and his people must flee to their appointed hiding place till the indignation is overpast, otherwise they have no guarranty for their safety. The Hebrews were obliged to mark their houses, lest the destroying angel should slay both them and the Egyptians. The Lord God has decreed a consumption upon the whole earth, therefore let the righteous flee to the strong holds of Zion, that are preparing in that land, that was promised to the Patriarch Joseph, while it is an accepted time, and the evil days come not. Jesus cautioned Jerusalem saints to beware of imitating the silly and dilatory part of Lot's wife. The righteous are no more secure from approaching judgments than the wicked, except they obey the commands of God. Even a prophet was once slain by a lion because he dared to disobey the Lord. No man should neglect any means by which he can be removed, and help to remove others from those nations that are as inevitably doomed to destruction for rebellion, as the Canaanites of former times.

Sir, we feel the very same extraordinary interest in depositing our very bones in the land of Zion, that the patriarchs formerly felt when they commanded that their bones should be removed to the country and burying place which God had designated. If there is enthusiasm in this sentiment, sir, it is the enthusiasm of patriarchs and prophets that kept the divine mandates, and knew well the order of the resurrection, and the necessity of having their bones laid on the identical land, that should afterwards be their possession and inheritance for ever and ever. Did not the Lord apportion off the land of Canaan to the twelve tribes to be their inheritance for ever? and shall not the one hundred and forty-four thousand in the latter days be equally tenacious to possess the very inheritance that was promised them to be a perpetual possession in time and eternity? There, their bones, like the precious valley of dry bones, will be the guardian care of angels, and in the resurrection stand up like a consolidated army, while the disobedient and ungodly shall be scattered and driven as chaff before the wind. The aged and infirm, among us, fervently desire to carry their bones, while animated with life, to the land of Zion, as an expression of their faith in the promise of God, that he will resurrect them and plant them in that same "heavenly" country which they now seek. What Canaan was to ancient saints and prophets, the land of Joseph will be to the saints and prophets of the last days, and more abundantly. If men have not the spirit of gathering they are blind and cannot see afar off, and are nigh unto burning. The gathering is one great test of faith, by which you may know who is on the Lord's side. Kindred spirits long to congregate together. The language of Ruth is expressive of the desires of God's people in all ages. "Thy people are my people, and their God is my God, and where thou goest I will go, and where thou lodgest I will lodge." Her sister Orpah could forego the society of saints and the ordinances of God, sooner than part with her native country and kindred. A portion of Lot's family

saw no wisdom in the *gathering* until it was too late. Sir, the *gathering* is the great universal national *preacher* of the last days. It speaks in trumpet tones out of every nation where it has been commenced. As birds retire before a storm, and fowls before the darkness of night, so the multitudes that go out by sea and land, is a practical warning that cannot be mistaken by those that remain.

The nations wonder at the spectacle of such multitudes going out of their midst under the warning voice of Jehovah, and are ready to cry out, who are these that fly as clouds, and as doves to their windows? Who are these Latter-day Saints? What is their doctrine and whither are they fleeing? The sound of the gathering goeth into all the earth. The fear and dread of approaching calamities take possession of the nations. The righteous are being withdrawn apart in order that the Almighty may stretch out his chastening hand, and inflict his sore judgment upon rebellious nations. There is no room to mistake the faith and sincerity of those whose gathering together is without a parallel for magnitude of enterprise. The Israelites performed a journey that might have been compassed in about forty days, but the Latter-day gathering brings sons and daughters from the ends of the earth.

The great design of Jesus in bringing the righteous to *unity* of faith and the knowledge of God, is wonderfully facilitated by bringing the righteous together in one place. The ancient Jews were taught of God to build up Jerusalem as a place of *gathering*; and those whose circumstances forbid them to locate there, either from political or agricultural interests, were required to visit Jerusalem at least three times a year, where they could interchange hospitalities and friendships, and contract matrimonial alliances, &c. Also, in addition to these facilities of union, their baptisms were to be performed in the national font; their marriage rites, and records of genealogy, were to be performed and deposited in the archives of the great Temple of the Lord at Jerusalem. In this great city of gathering, their frequent and splendid national festivals were to be held from generation to generation. By these multiplied means the union of Jews became proverbially strong; and their attachments to their nation and kindred, and national rites and usages, became as enduring as their existence. If, perchance, they should be scattered amongst the remote nations of the earth, still the recollection of their journeyings to Jerusalem in social groups—their splendid festivals at the national capitol—their royal affinity with the great and good of God's people—vibrated through their minds with resuscitating power. There it was that the Almighty condescended to reveal his acceptance of their sacrifices, and bless the people from the greatest to the least, and even speak to the people through their High Priest at least once a year.

Now, when God shall build up Zion and his Holy House in the tops of the mountains, and all nations flow unto it, will He not appear in his glory? Such a measure of union and strength of attachment to the Lord and his people, the last days will exhibit as was never before realized on the earth. Then will Zion rise and shine, her light being come, and the glory of God being risen upon her—yea, be an eternal excellency and the praise and joy of the whole earth. Who, sir, can contemplate the glory of Zion when God shall have gathered his people from the four corners of the earth, and made of them a great nation, an "innumerable company," and blessed them with his own laws and ordinances, binding them together in a new and everlasting covenant, without the most thrilling emotions of love, gratitude, and joy in believing. Break out, oh thou inhabitant of Zion, and sing for the glory that shall shortly be revealed, when the kingdoms of this world shall become the kingdom of Christ, and the stakes thereof shall no more be thrown down for ever!

Now, sir, in conclusion, may I not say with all deference to the misguided teachers of modern christianity, that the Lord is performing a marvellous work and a wonder in the greatest of all gatherings since the foundation of the world. He is gathering his righteous hosts from the nations of the earth to one place, and setting his forces in battle array against the powers of darkness, and against all flesh that exalts itself against the knowledge of God. And by truth, and by judgments he will thoroughly cleanse the earth, and overthrow more wickedness in ten years to come, than blind, boasting, self-righteous modern christianity can in ten thousand years. Please to accept my warmest desires for your present and everlasting peace and welfare. Your humble servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

OCTOBER 15, 1847.

We have now visited in quick succession six conferences, spending a Sabbath with each. Last Sabbath was pleasantly employed with the Saints in the Birmingham Conference, after which a night meeting was held with the Saints in Warwickshire, in company with Elder Thomas Smith, presiding elder. In several of these conferences we have seen much calculated to stir up the Saints, generally, to deeds of emulation. The Saints in Birmingham have obtained a very large and spacious chapel through their liberal and diligent efforts, and we had the pleasure of seeing it filled with attentive hearers on Sunday evening. In West Bromwich, the exertions of the Saints in erecting a large and commodious tent, some months since, has been followed with large and attentive congregations, hundreds of whom it is confidently expected will ere long obey the gospel. The review of all the conferences visited by us, for the last six weeks, promises a great amount of usefulness, and the salvation of hundreds and thousands. The union of the priesthood—their diligence and abundance of labours in preaching the word, and their liberality in disseminating the various publications of the office—their faith and burning zeal to save their fellow-men from judgments, temporal and eternal, we verily believe have not been equalled in any former period of the history of the church in this land. A great increase of the spirit and wisdom and power of God must necessarly follow; and although the Elders cannot engage in any out-door preaching so much as heretofore, yet they will find it convenient to send abroad the "Invitations," that their houses of worship may be filled with enquirers; and Letters, Pamphlets, Stars and Books should ever be on hand for such as are able to purchase, and to be *given* occasionally without money or price to the honest poor, who will repay in the resurrection of the just. If any presiding Elder wants to open any town or city by preaching the gospel, let the valor and liberality of the Saints be manifest in sustaining the blessed enterprise. Give him a part of that time which you have been accustomed to have expended upon you, and according as God has prospered you, help with your means, and let his family in his absence share with you in food and raiment, so that one may not be eased and another burdened. Let every brother and sister in the whole church be able to say before God and the Saints, that they have contributed to do something to bring their fellow-men to the knowledge of truth. Your hands will surely find something to do, therefore do it with your might. Sow the seed and God will give the increase. The signs all indicate a great harvest, and soon the destroyer of the Gentiles will be on his way, and then it will be enough for the great body of the Saints to escape for refuge to the place of deliverance appointed of God. Beloved brethren in the priesthood, rejoice and praise God continually.

The success and unflinching boldness of Elder Dan Jones is drawing down the wrath of the powers of darkness, and threatening even his precious life. We are not strangers to such threats towards our own person, while mob violence reigned in a distant land. Our prayer is that brother Jones may continue his labours unharmed, and that the angel of God may shield him from all evil, and give him wisdom and power that his adversaries cannot resist. Brethren, I need not ask you to sustain brother Jones by your faith and prayers. You will assuredly remember him. Brother Jones's letter, though private, and not designed for the press, we have taken the liberty to publish, in order to promote laudable emulation. We verily know, that if we are as faithful and diligent to save souls as our martyred

prophet was, the rage and spite of wicked men will be as formidable as ever known in Missouri and Illinois; but blessed be God that we have stout hearted men, who are not afraid to *maintain* the faith of those that quenched the violence of fire, and put to flight the armies of the aliens. The devil knows that the spirit of conquerors and kings pervades the breasts of God's people, and that his time is short; therefore his wrath begins to wax hot in places; but the rod of the oppressor must be broken, and the pure in heart that have long been in bondage must be rescued and set free. Therefore it is time to blow the trumpet in Zion, and wake up the mighty men, until Zion's warfare is accomplished.

Elder Lymon O. Littlefield has arrived from America, bringing letters from the Camp, most of which, however, are not of a recent date. Brother Littlefield will remain in the STAR Office at present. Elder Franklin D. Richards is appointed to take charge of Bristol, Bath, and Trowbridge Conferences. Elder John Banks is appointed to take charge of London Conference, and Elder Moses Martin is appointed to the charge of the Manchester Conference. Now, with Elder Richards in the South of England, contiguous to Capt. Jones, we may confidently say to the South—keep not back; and a missionary to the Highlands of Scotland has recently been sent out to preach in the Gaelic language—" to the North, give up."

An extract from President Young's letter to the President of the Saints in the British Islands, dated April 12th, reads as follows:—" Beloved Brother,—It is the wish of the council that you permit such of the American Elders to return home, this summer, or so as to be here before navigation closes, as you shall be led by the spirit and your situation, and that of the conferences will warrant. If either Franklin or Samuel Richards could be spared consistently, it would be right, also L. N. Scovil, and others the same; but if not in accordance with the spirit of the times, let them wait in patience and they shall have their reward. It is well for the Elders to pass and repass during the navigation of the rivers, so far as can well be, as your experience will prove. We expect to return in the fall, and in the spring following take our families."

We have also a letter from Elder John Taylor, in which he commends his love to the British Saints, the antiquated date of his letter, only forbids its publication. Elder Taylor has kindly forwarded us an elaborate article on priesthood, which we shall publish as soon as convenient.

A great battle has been fought between the Americans and the Mexicans, near the capitol of the Mexican government, in which about *five thousand Mexicans were slain, and nearly one thousand Americans.* A cessation of hostilities immediately followed, by mutual consent, at the instance of the British Ambassador, as is supposed. It is hoped that terms of peace will be agreed upon, and the effusion of so much blood on both sides stopped.

CONFERENCE MINUTES.

MANCHESTER.

In consequence of a report being circulated that the Manchester Conference would be postponed until notice be given, very few of the officers met on the first Saturday in August; and as it seemed impracticable to obtain a representation of the various branches of the conference, those who met on the 7th of August, agreed that the conference be adjourned until the first Saturday and Sunday in September.

About six o'clock on the evening of September 4th, some of the officers from the various branches of the Manchester Conference assembled at the Hall of Science, Manchester, and as no one had arrived who was ordered to take the presidency, it was deemed necessary to appoint a president for the time being; therefore it was

moved, seconded, and carried unanimously, that Elder John Dunn preside for the time being. Elder Dunn then engaged in prayer.

The representation of the branches being called for and given, it was found that this conference consists of 26 branches, in which are 1908 members; among which there are 1 patriarch, 51 elders, 105 priests, 58 teachers, and 27 deacons. Since the last conference 108 have been baptized; 43 cut off, 6 emigrated, and 13 died.

From the representation given, the conference is in good condition; the Saints rejoicing in the truth,—the officers attentive and diligent, and cheering prospects of much good being done; yet there are exceptions both in officers and members, who have need to repent, and to arouse themselves by becoming diligent and faithful in the discharge of those duties that are required at their hands.

The president of the Rochdale Branch felt to resign his presidency, as his residence was a considerable distance from the branch: his resignation was accepted, but it was deemed necessary to defer the appointment of another president until the Sunday. Elder Dunn dismissed by prayer.

Sunday morning, September 5th.—It was moved, seconded, and unanimously voted that Elder John Banks preside at this conference. The meeting was then opened by singing and prayer.

The meeting being opened, the President rose and expressed his pleasure and gratitude at having the privilege of meeting in conference with the Saints, in the town where his ears were first saluted with the gospel in its fulness, and though many things had occurred which seemed singular and strange to many of the Saints, yet he had no doubt but all things will work together for the good and welfare of the Saints; and our past imperfections being manifested unto us, may serve to show that we were greater fools, or more imperfect and ignorant than we thought of, and thus stimulate us to greater diligence in the discharge of those duties that are required at our hands,—to cast away our old traditional notions, and become as little children, &c.

It was then moved, seconded, and unanimously voted that Brother James Penny, of Newton Moor; James Hallows and Richard Bradshaw, of Bolton; George Lindley, of Ashton; James Crossley, of Radcliffe, and William Yardsley be ordained to the office of Priest; and that Brother Joseph Holt, of Radcliffe, be ordained to the office of Teacher.

After singing and prayer, an adjournent took place until half-past two o'clock in the afternoon.

The meeting was opened in the afternoon by singing, and prayer as usual; after which the sacrament was administered, and the choir sung the hymn, "Ye children of our God," &c.

The Clerk then rose and read a letter which the President had brought from Elder C. H. Wheelock, recommending Elder J. Banks as an efficient and faithful servant of God, &c. He then moved that this conference receive Elder John Banks as the presiding Elder of this conference, and that the Saints uphold him by their faith and prayers. The motion was seconded and carried unanimously.

The President then rose and expressed his gratitude at being received at the place where he first started out, after having encountered many difficulties, and enduring all things hitherto. He was well aware that many inexperienced officers, who have just learned to discern the gate which leads into the narrow path—the structure and beauty thereof—and the manner of lifting up the latch—think, or are apt to conceive, that they know all about the other side of the door. He would therefore counsel the Saints to teach the simple truths which they know, and to exercise patience during their journeying, not to be over anxious of running too quick, nor yet careless and too slow; but to possess their souls in patience and to be firmly united in love; for God set the work on the very day that he purposed before the world began; and now all the hosts of heaven are acting in unison with God, therefore God and Angels are hoping and striving to bring the Saints to one opinion, and to become as obedient children, doing the will of God, so that he may cut his work short in righteousness. It is not uncommon to hear some of of the Saints say, "I think," such and such a thing "is not right." Let me tell you, that if you act too much on the principle "I think," you cannot grow as you ought. Remember, God will never ask you what you think of such and such things

as he commands, but requires us to be as little children that we may grow in grace and in knowledge of the truth, &c.

It was then moved, seconded, and unanimously voted, that Brothers Joseph Garside, of Rochdale, Uriah Hulme, of Middleton, and Joseph Eckersley, be ordained to the office of Elder; and that Brother Thomas Barlow be ordained to the office of Priest.

The presiding Elder of Middleton resigned his presidency on account of residing at too great a distance from the branch; it was therefore moved, seconded, and unanimously voted that Brother Uriah Hulme preside over the branch at Middleton, and that Brother Joseph Garside preside over Rochdale branch.

Elder Amos Fielding, and Patriarch John Albiston, assisted the President to ordain the officers who had been nominated; there were also two children blessed.

The President then remarked to the officers, that if they wish to be useful in the kingdom of God, and to possess the Holy Spirit, it is necessary to strive to merit the esteem and confidence of those whom we labour among; to seek for wisdom—to act in meekness and humility—and never to encourage or hearken to the spirit of slander or evil speaking, but rather seek to subdue and overcome every evil; and thus let our light shine, so that others may glorify our Father who is in Heaven.

The census of officers present being taken, was found to consist of 2 high priests, 1 patriarch, 1 seventies, 37 elders, 49 priests, 19 teachers, and 6 deacons.

After singing and prayer, an adjournment took place till half-past six.

The meeting in the evening being opened by singing and prayer, the President addressed the audience in an affectionate and impressive manner, shewing some of the beauties and privileges connected with those who obey the gospel and abide faithful to the end.

The minutes being read and accepted, it was moved, seconded, and unanimously voted, that they be sent to the STAR OFFICE for publication.

The meeting was then dismissed in the usual form, and the Saints retired to their homes, rejoicing in the truths which they had heard and received.

JOHN BANKS, President.
WILLIAM HULME, Clerk.

WARWICKSHIRE.

This conference was held on Sunday, September 19th, in the old chapel, Leamington Spa.

The meeting opened in the usual way by Elder Bramall. Elder Thomas Smith was called upon to preside, and Elder John Freeman, clerk. Officers present: 1 president of seventies, 7 elders, 14 priests, 2 teachers, and 3 deacons.

After a few remarks from the President, the following branches were represented:

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	REM.
Leamington Spa	54	1	5	1	1	2	2	1
Stratford-on-Avon	16	1	0	1	3	3	2	0
Coventry	22	2	7	2	2	14	2	0
Fillongly	63	1	5	2	1	2	1	1
Rugby	15	1	2	0	0	0	0	0
Barford St. John's	22	1	1	1	0	0	0	0
Dorchester	20	1	3	1	0	0	0	0
Aston Rowant	9	1	1	1	0	0	0	0
Loxley	13	0	2	0	0	0	0	0
Whittleford	9	1	0	0	0	0	0	0
Total	313	10	26	9	7	21	7	2

It was then voted that the following brethren should be ordained to the office of Elders: George Wilshere, Thomas Irins, William Rollason, Charles Hortin, Joseph Bates, T. W. Tubb, and W. E. Hortin.

Some excellent remarks were made by Elder Moses Martin, from London, on the nature of ordinations and the power of the priesthood.

It was then voted that the following brethren be ordained to the office of Priests: Valentine Cloves, Thomas Johnson, David Broadhead, and Richard Britton.

Voted that William Baylis be ordained teacher, and John Fisher a deacon.

The different branches were then called upon, and voted to sustain their various presiding elders.

Elder Moses Martin made some remarks, and then proposed that Elder Thomas Smith be sustained as President of the Warwickshire Conference. Carried unanimously.

Elder Moses Martin then remarked at some length, showing the Saints their duty to support Brother Smith's wife, while he was spending his time in the cause.

A motion was then made that every presiding elder take upon himself to see that the Saints did their duty in this respect.

Moved that henceforth this conference allow Sister Smith five shillings per week, and that the presiding Elders collect the same from their several branches. Carried.

Elder Martin then made a few remarks concerning the evil spirits that had troubled the conference, and gave some instructions on the subject.

The meeting closed in the usual way.

Afternoon.—The meeting was called to order by Elder Moses Martin, and opened in the usual way. The meeting was addressed by Elders Smith and Martin, when it was closed in the usual way.

In the evening, Elder Moses Martin preached an excellent sermon on the resurrection, and was listened to with attention by a good congregation.

We feel thankful to our heavenly Father, that Elder Moses Martin came to pay us a visit, as the instructions we received from him refreshed us, and by his counsel and assistance we were enabled to discern the powers of darkness which had taken possession of several Saints, during the last three months. But by the power of the holy priesthood, in the name of Jesus, they have been set free from their power, and can glorify the God of our salvation.

THOMAS SMITH, President.
JOHN FREEMAN, Clerk.

THE STATE CHURCH.

(*From the Leed's Times of August* 28.)

A return was made to Parliament not long ago, from which it appeared that there were six bishops of the Poor Man's Church of England—as it has been cantingly called—who divide among them about *one hundred and three thousand pounds per annum!* They are as follows:—

The Archbishop of Canterbury	£27,705	13	6
" " York	20,141	14	4
The Bishop of Durham	22,416	0	2
" " London (1843)	12,481	8	0
" " Salisbury	12,879	9	0
" " Worcester	7,294	18	0

Each of these bishops, too, possess enormous patronage, which, as is well known, is a valuable and saleable article in the English Poor Man's Church. Thus

The Archbishop of Canterbury has	149	disposable livings.	
" York	62	"	"
The Bishop of London	90	"	"
" Durham	47	"	"
" Winchester	63	"	"

And these holy and anointed men, who preach from a book that tells us "to lay not up treasures on earth," are in the habit of leaving behind them at death enormous accumulations of wealth. They die as rich as Jews and bankers—so rich that one would almost be led to infer that Gold and not God was the Deity they worshipped.

To give a few striking instances of this, I shall cite the enormous fortunes accumulated by the following Irish bishops, as ascertained from the probates of their wills after death.

The last Archbishop of Dublin (Fowler) left	£150,000
" Archbishop of Tuam (Beresford)	250,000
" Archbishop of Cashel (Agar)	400,000
" Bishop of Cork (Stopford)	25,000
" Bishop of Dromore (Percy)	40,000

The last Bishop of Fearns (Cleaver).....	50,000
" Bishop of Limerick (Bernard).....	60,000
" Bishop of Clogher (Porter).....	250,000
" Bishop of Raphoe (Hawkins)	250,000
" Bishop of Killaloe (Knox)	100,000
" Archbishop of Armagh (Stuart).....	300,000

Here is an enormous mass of "the root of all evil," accumulated too by men who teach that it *is* so; and that it is easier for a camel to pass through a needle's eye than for a rich man to enter into the kingdom of God!

Now, either these men went out of this world without the slightest hope of a better, or they did not believe one word of all the declarations of Scripture as to the sinfulness of riches and worldly accumulations. Upon one or the other horn of the dilemma they are placed. And judging from the general tenor of the conduct of the Bishops of the "Poor Man's Church," I should say that the latter is decidedly the horn on which we must hoist them. They cannot possibly believe that money is the root of all evil, else we should not find the twenty-five Bishops of the English Church dividing among them at the rate of a hundred and eighty thousand pounds annually, and eleven Irish Bishops dying with accumulated fortunes amounting to one million eight hundred and seventy-five thousand pounds sterling!

And yet these are the men who say that the people cannot choose for themselves a religion better than they have to set before us. For this is the principle of a State Church—that the people, though they have the Bible given them, cannot judge and decide and worship for themselves,—but must have priests and bishops paid by the State, in taxes obtained from the people's labour—to teach the people a religion which the State and the Church together have selected for them! *They* are to judge—*they* are to decide for us, by what means our salvation is to be wrought out; and we, the people, are simply to do as *they* tell us, and pay them their taxes and gorgeous church revenues! Happy sheep, with wolves for shepherds!

We are repeatedly told in the New Testament, that Christ's kingdom is not of this world; and yet these men insist on making Christianity a political institution, established by laws, penalties, taxes, bayonets, and bum-bailiffs! There is not a single word in all the New Testament which warrants the establishment of any church by the State. There was no State Church for three hundred years after Christ, and yet the Church multiplied exceedingly; nor would there be one now had the Christian and Apostolic teachings been unswervingly adhered to. Christianity was established to play the part of a political engine, and selfish men and corrupt rulers have perpetuated the destructive error.

But even conceding that a State Church is a right thing, *who* is to decide of what form it is to be? Is it the Catholic, which is the oldest, or the Presbyterian, which is the youngest, or the Episcopalian, which is a mongrel of both? or is it to be Quaker or Unitarian, according as the chief magistrate for the time being (who is "head of the church!") may be one or the other? or, are all churches to be endowed and established alike, and thus all forms of religion supported by law, though each of these is condemned as full of fatal errors by all the other sects?

The Roman Catholics think *they* are right, and that the votaries of all other creeds are doomed to eternal perdition. The Church of England hates "Papists" and Dissenters; and excludes them from the pale of *her* salvation. Dissenters of all kinds regard both the aforesaid as the blinded votaries of the scarlet lady. They cannot be all right; but shall we establish one or all of them; and if only one, who is to decide which it is to be? Where is the infallible man that is to determine?

There is, after all, only one true and safe way—to place all denominations of religion upon a fair and equal footing—to leave them to their Bibles and their own conscience. In a word, let the system of Christ and his apostles be established, —abolish at once, and for ever, the unholy dominion of State Church. Not until then will Great Britain be, what it is her ambition to aim at being—the land of equal laws and rights for men of every faith—the land of civil and religious freedom for all.—PYM.

LETTER TO ELDER ORSON SPENCER.

Merthyr, September 29, 1847.

Dear President Spencer,—Having but just retreated for a few hours from the battle-ground, while my guns are cooling for another broadside, I will report to you the progress of the war.

The rumbling of the thunders which echoed in the distant hills, when you had those placards, has increased as they neared, and thickened as they lowered, until surcharged with the electric fluid of both hemispheres; they have exploded like the concussion of tornadoes, and deluged the town of Dowlais and vicinity, impregnating the moral atmosphere with a stench as fatal to truth and holiness, as the poisonous breath of the Upas Tree is to those who inhale it!

The scene was truly picturesque, which presented the first of this crusade! It was in a Baptist chapel, one of their collegians being the hero. The big seat was crowded with reverends, &c., from far and near, and although they exacted sixpence for admission, yet the chapel was crowded with anxious listeners, who, with opened mouths, eagerly anticipated to hear the funeral sermon of Mormonism. I seated myself in front, and took notes of his topics, and were you to see the fingers and eyes that evidently marked me as a gone case, you would have thought that I had seven horns, if not as many heads, and every time that the harlequin would strike the pulpit with his paw, and cry "Down with Mormonism!" &c., in the midst of the echo of cheers, I had time and opportunity to inspect nearly all eyes in the place. To report this lecture here would only be for diversion, and to prove the dying fumes of sectarianism. Suffice it to say, that the lecturer brought forward some scores of what he termed "credible witnesses," "Rev. D.D's," and *holy, pious, and very godly* people, to prove that "Joe Smith" was a "money-digger," "fortune-teller," "liar," "thief," "drunkard," and "whore-master;" and, in fact, it would expend too much of my time and paper to enumerate the catalogue of titles which was heaped upon poor Joe! Furthermore he had the testimony of Mr. Hale, Ingersoll, &c., to prove that "Joe Smith discovered plates in the earth, translated their contents by means of a peep stone, which he held in a hat, and that Martin Harris was his scribe, situated on the other side of a blanket, &c. That this was the origin of the Book of Mormon!" This he placed beyond contradiction, he said, by the testimony of Mr. Hale, having seen and handled the box containing them while in his house! Hence proving the ideality of such plates. This he did with such eloquence and certainty, that his hearers really believed his task completed,—that such was the origin, and that Joe Smith was the author of the Book of Mormon. But, strange to say, the lecturer commenced pulling down his former fabric, and brought forth a greater number of still more *pious* and *holy* witnesses, to disprove every sentence of the above! Before he closed, he had succeeded to prove, as unanswerable, that "Solomon Spaulding was the author of the Book of Mormon!" You will know the rest. It was extracts from "Mormonism Unveiled," "Origin of Mormonism," "Caswell," &c. I had sent one of my placards (publishing that I should reply the following evening, and admission by buying a shilling book for sixpence, and thereby paying them sixpence for coming, which contained the history of the church, Joseph Smith, and refutations to most of those charges, &c.), to the chairman, with a request for him to read it at the close, but he refused to read it, and when one of the Saints asked him, I was replied to in the negative by one of them jumping on top of the seat in front of me, and in front of a seatful of the reverend divines, with his fist in my face, and gnashing his teeth, and in the attitude of sending me to judgment, apparently, if I said a word: and instead of allowing his hearers to come and hear both sides, as an honest man would do, behold, he published that he would deliver another lecture the following night gratis! and thus showing the white feather in his tail. However I fulfilled my appointment, and sent reporters to his second lecture, and from that time I have been lecturing there to crowded audiences of eager hearers, almost without cessation, and many believing the gospel.

We had baptized over 150 there in a short time, previous to this skirmish, and that is the cause of these hirelings coming out thus to save their crumbling and tottering crafts. Besides this clan of very reverend and holy persecutors, our streets are infested nightly with another sort of self-styled "Philanthropists," and devout men of the Teetotal cause, and all the other would-be men of renown, and the striplings who thus curry favour with the big nobs, and ascend the pinnacle of fame. These keep up a continual roar of "Great is the venerable goddess of Dowlais!" and banish the Mormon heretics, &c. These meetings sometimes are attended by shepherds and flocks, and thousands of the rabble reiterating the foul epithets of the clergy, the above-named authors, and such additions as they can think of themselves. They have exhausted all their ammunition at poor Joseph, and have of late beset poor Captain Jones, "his imp," and "arch impostor of Wales;" and it is truly amusing to witness the exertions of these Nothingarians, in ransacking the vocabu-

lary of Billingsgate itself for titles with which to crown me! Some say, they have proven me even worse than Joe Smith! Others say, "He is not quite so bad, but soon will be!" The scenes here are very like the continental rabbles of Missouri, &c., and still raging worse and hotter daily. You need not be surprised should you hear of Carthage tragedies in Wales, ere long. The whole towns and works hereabouts, containing over 60,000 people, are actually drunken with infatuation, and rage for or against Mormonism. This is all the topic, and reverends, out of the pulpits, have actually declared that we should be treated as Joe Smith was; others are doing all they can to prove us Chartists, and get us all banished by the iron masters, and secret councils are kept by desperate characters to devise the best means to rid the place of * * * and a few more names known, and that the others would die away. They denounce their unreserved anathemas on the only press in Wales, to my knowledge, that will publish for me; and, in fact, their black deeds of horror are rife, and too numerous and disgusting to mention!

The last two Sundays our hall was surrounded with hundreds of such characters, even in broad daylight, gnashing their teeth, and threatening everything, besides throwing stones through the windows. Even yesterday, being a kind of holiday, many thousands of such people congregated and incited the people against us all they could. It is dangerous for me to go among them now, for some declare that they consider it God's service to rid themselves of me! Thus is our pot boiling gloriously at their expense, the scum running over to the fire. I think our work here will be cut short in righteousness. If Brother Spencer wishes to know "the secret power of Welsh over English preaching," here it is! We fight hard for all we get, and contend toe to toe, and point to point, for every inch of ground we gain. And who would not fight when immortal souls are the prize and laurels of victory? Last Sunday, in despite of all, I preached four times; had a public baptism, and over 2000 hearers, and not a dog moved his tongue to me. We baptized five here last week, and through all the wars in one branch, we have baptized about 60, mostly from the very ranks of our persecutors, besides very many in other places all through Wales. Yes, Brother Spencer, were you here, and to walk with me through the streets, you would think of old scenes and lively times. But for all, thank my heavenly Father, my lips keep moisture and my lungs never tire, but just as ready now as ever, and my colours are firmly nailed to the mast-head, and will sink or swim on the deck of my Mormon barque.

I have much more news of strange doings about these "diggins," had I time. I have a reply or replies now in press, besides, dressing off these stripe-jacks in their own style, which will be out this week, I expect.

Please inform me whether my bill overruns the old balance yet; it cannot be far off it. I am afraid that by not having either mate or clerk, I have lost some of the bills you sent me. Excuse this extra trouble for once. Please send me about 20 hymn-books, and 24 M. Martin's. I am doing all that is possible to fulfil Brother Hyde's "Keepsake" by this fall. I hope to be able by Christmas to do much towards it. Poor folks, they need it much! Can Brother Spencer promise to visit this land of earthquakes in the cool of winter,—say at Christmas? If so, may I announce it in my publication, and hold a conference, &c.? Is it wisdom, think you, to rush into such a crowd as the above, to undertake to defend our characters or principles? Does Brother Hyde, in his complimentary remarks to me, intimate that they have discovered the far-famed "Welsh Indians?" Hope flatters me so!

I shall not now eulogise on your high encomiums on your humble servant, but thank you most sincerely for your good-will and favours to me, and will endeavour to prove myself worthy of the others. Humbly entreating for an interest in your prayers, that I may be endowed with wisdom from on high to govern my cause and precious freight, right side up, amidst this gale, which, bye-the-bye, is but a splash in a washhand basin in comparison to the gales both you and I have experienced, but the difference is, that all hands are merely apprentices on board, to the weather-beaten old tars of western climes.

But I had like to have forgotten that the post is going, amid loud calls for me. Breakers a-head again! Farewell, dear brother, just now. Do please to send me a word of advice, your letters revive my heart, and enlighten my eyes, like the honey on Jonathan's rod. Would that I were near you—near somebody! but here I am alone, like a beacon at sea, or a reed in the gale. My kind respects to Sister Spencer, and my wife joins me, hoping you will bring her with you to see the beauties of Wales. My kind love to Brother Richards, Carter, and all enquiring brethren there.

Dear brother, this moment I thought you would be at Birmingham Conference, and get this sooner there, as brother Wheelock had intimated, therefore I will address to you there. Excuse my great haste, and I should have liked to enjoy your company there were it possible, but I cannot. In addition to everything else, I hold a county conference on the same day and hour: then, oh then, pray for me. Your obedient servant in the gospel,

D. Jones.

LETTER FROM ROBERT DEAN.

Crofthead, 13th September, 1847.

Dear Brother Gibson,—I write you these few lines to let you know how we are getting on here. I am happy to say we are going on better here than we have for a long time. I baptized five last week, and I expect another this week; if he comes he will make eleven baptized last quarter in this branch, and, strange to say, one of them that I baptized was deaf, (caused by the bursting of a gun), and had been so for years, *and that night he got his hearing again as good as ever he had it before;* and such a blessing as he has received is causing the Saints to rejoice.

I believe, brother, if things go on at this rate, more officers will be needed, in short, I think a priest or elder should be called there, but I will be subject to your counsel, and you can consider over it before Conference. Brother John Neilson will be through at that time.

I remain, yours in the gospel, ROBERT DEAN.

TRUTH.

Oh seek for Truth!
Win thou the threshold of her halls:
In age or youth,
Seek her still, whate'er befalls.
Rich is the feast she freely spreads;
And round her board time-honour'd heads,
Who sought her long and won her well,
In peace and joy for ever dwell.

Shrink not from toil!
Truth, rich and lovely, oft upsprings
On poorest soil:
O'er deserts she her perfume flings!
Sweet the reward by labour won;
And calm the sleep, when day is done,
Of those who toil the truth to find,
With ready hand and earnest mind.

Heed not the scorn
Of worldly men who dwell around;
But, night and morn,
Worship the Truth where'er 'tis found.
Truth seekers ever were reviled;
But honest face and accent mild
Prevail against ignoble Pride,
And turn the venom'd shaft aside.

Fear not to scan
The deep profound, or mountain height:
Heed not the man
Who drawls old creeds to keep the right.
Examine *all* creeds, old or new;
Test all with *reason* through and through;
For God, in bounty, reason gave,
From Error's gloom our souls to save.

Swerve not aside!
Thy rule of duty sketch aright—
Then true abide;
Inquiring still, with ardour bright.
Like cloudlet's shadow on the stream,
Or passing grief in childhood's dream,
Shall be the ills and woes of Earth
To him who knows of Truth the worth.

Thornaby, Cleveland, 1847. EDMUND TRESDALE.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 11TH OF OCTOBER.

	£	s.	d.
John Johnson	1	12	6
John Godsall	1	8	0
William West	0	12	0
Joseph Wooton	0	15	0
John Lickerish	2	8	9
James Bond	1	5	0
Thomas Smith (Norwich)	0	12	8
William M'Keachie	5	14	0
John Halliday	0	15	8
Carried forward	£15	3	7

	£	s.	d.
Brought forward	£15	3	7
William Wolstenholme	1	5	0
John Parkinson (Tottington)	2	16	11
Charles Miller	4	1	0
Crandell Dunn	2	5	6
Robert Russell	1	11	0
Andrew Cahoon	0	12	0
Lorenzo D. Butler	2	10	0
	£30	5	0

NOTICES.

The Lord willing, I shall visit the Welsh Saints near Christmas, at such a time and place as President Jones shall designate.

Elder Crook, of Bolton, is appointed to Missionate in Ireland, and from recent intimations we are encouraged to hope the gospel will yet be received by many in that land.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21. NOVEMBER 1, 1847. VOL. IX.

ON PRIESTHOOD.

To the Editor of the Millennial Star.

Dear Brother,—Before I left in the ship *America* for New Orleans, I have frequently had it on my mind, from circumstances which have come under my notice during my travels in this country in company with Elder Pratt, to write an article for the STAR on the subject of Priesthood, but could not do it for the want of time; but now, that through the providence of God, we have been driven again to this shore, through unfavourable winds, and having a few moments leisure, I improve it for that purpose, hoping that it may be interesting and instructive to the Elders of this country, and also to the Saints.

As my time is limited, and I shall be necessitated to be brief, I shall commence by asking the question—What is Priesthood? Without circumlocution, I shall as briefly answer that it is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth; and when we arrive in the celestial kingdom of God, we shall find the most perfect order and harmony existing, because there is the perfect pattern, the most perfect order of government carried out, and when or wherever those principles have been developed in the earth, in proportion as they have spread and been acted upon, just in that proportion have they produced blessings and salvation to the human family; and when the government of God shall be more extensively adopted, and when Jesus's prayer, that he taught his disciples is answered, and God's kingdom comes on the earth, and his will is done here as in heaven, then, and not till then, will universal love, peace, harmony, and union prevail. Then the spirit of God will be poured on all flesh; then the lion will lay down with the lamb; then will the earth resume its paradisiac glory; yea, more, it will fulfil the order of its creation, and become celestial, and then will every creature in heaven, on the earth, and under the earth, be heard to sing—"Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

To bring about this desirable end—to restore creation to its pristine excellency and to fulfil the object of creation—to redeem, save, exalt, and glorify man—to save and redeem the dead and the living, and all that shall live according to its laws, is the design and object of the establishment of the priesthood on the earth in the last days; it is for the purpose of fulfilling what has not heretofore been done—that God's works may be perfected—that the times of the restitution of all things may be brought about, and that, in conjunction with the eternal priesthood in the heavens (who without us, nor we without them, could not be made perfect), we may

bring to pass all things which have been in the mind of God, or spoken of by the spirit of God, through the mouth of all the holy prophets since the world was. When this shall be done, then shall be sung the following song:—

"The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travelled and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For he stands in the midst of his people;
Glory, and honour, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace, and truth, and peace,
For ever and ever, Amen."

The priesthood in the heavens are uniting with us to bring about these purposes, and as they are governed by the most perfect laws, it is necessary that we also should be governed by the same principle, that our works may agree—that there may be a reciprocity of action, and that God's will (so far as we are concerned) may be done on the earth as it is in heaven. It is this which we have to learn, and this which we must do to fulfil our calling, and render our works acceptable in the sight of God and of the holy angels, and also in the sight of our brethren, who are associated with us in the priesthood in the kingdom of God on the earth.

There are different callings, and offices, and stations, and authorities in the holy priesthood, but it is all the same priesthood; and there are different keys, and powers, and responsibilities, but it is the same government; and all the priesthood are agents in that government, and all are requisite for the organization of the body, the upbuilding of Zion, and the government of his kingdom; and they are dependant one upon another, and the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee. It is for every one to abide in the calling whereunto he is called, and magnify his office and priesthood, and then will he have honour of his brethren and be honoured of God and of the holy angels.

I have noticed some in my travels, those, who, like the disciples of Jesus of old, evince a great desire for power, and manifest a very anxious disposition to know who among them shall be greatest. This is folly, for honour proceeds not from office, but by a person magnifying his office and calling. If we have any honour proceeding from or through the priesthood, it comes from God, and we certainly should be vain to boast of a gift when we have no hand in the gift, only in receiving it. If it comes from God, he ought to have the glory and not us, and our magnifying our calling is the only way or medium through which we can obtain honour or influence. It is not the being an eye or ear that make these members honourable, but the seeing and hearing; and a well foot is certainly much more valuable to the body than a blind eye, a deaf ear, or a dumb mouth; and a priest, a deacon, or a teacher, who magnifies his office, is much more honourable than an elder, high priest, or an apostle who does not magnify his calling. It is Gentilism for men to thirst after power, and empty honours, and dignity. True honour, pertaining to the priesthood, comes from God, and a man of God does not feel a disposition to seek after power, nor to lord it over those who may be inferior to him in office. If he does, he has not the spirit of Christ, nor of his mission. Jesus said to his disciples, "The lords of the Gentiles *exercise* authority over each other, but it shall not be so with you; but he that is greatest among you, let him be servant of all." A man of God feels satisfied to fulfil his office, and when he has done it his conscience is clear; he stands approved before God, and is satisfied that he has fulfilled his calling. If he possesses power, he exercises it for the good of his fellow-

men—for the good of his brethren, the church, and the world, and he feels a disposition to bless his brethren and to do them good. He, indeed, has authority and rule in his office—but as a father, not as a master; a father governs his house and children, but he does it as a father; he does not wish to exercise authority over his children, for he has the authority to rule, and uses it for the benefit of his children. His family do not obey him because they fear him, but because he is their father, and they love him and know that he rules and directs for their benefit. We love, fear, and serve God, because he loves us. We keep his commandments because they are joyous, and tend to our benefit in time and in eternity; and we obey the counsels of the authorities of the church, because they counsel and direct for our benefit.

To point out all the different laws, powers, and authorities in the church, would be a thing impracticable; and to refer to all the different cases wherein it might be used, is not to be attempted. God has organized a priesthood, and that priesthood bears rule in all things pertaining to the earth and the heavens; one part of it exists in the heavens, another part on the earth; they both co-operate together for the building up of Zion, the redemption of the dead and the living, and the bringing to pass the "times of the restitution of all things;" and as they are thus closely united, it is necessary that there should be a communication between the one and the other, and that those on the earth should receive instructions from those in the heavens, who are acquainted with earthly as well as heavenly things, having had the experience of both, as they once officiated in the same priesthood on the earth. This being the case, it will be seen that it is a thing impossible to make different laws touching every case, but that it requires a living priesthood, and not a dead letter; the letter killeth but the Spirit giveth life; and it is the intercourse and communication of the priesthood in heaven, that gives power, life, and efficacy to the living priesthood on the earth, and without which they would be as dead and withered branches: and if any man has life, or power, it is the power and life of the priesthood; the gift and power of God communicated through the regular channels of the priesthood, both in heaven and on earth; and to seek it without, would be like a stream seeking to be supplied with water when its fountain was dried up; or like a branch seeking to obtain virtue when the trunk of the tree was cut off by the root: and to talk of a church without this is to talk of a thing of naught,—a dried fountain, a dead and withered tree.

The Bible is good; and Paul told Timothy to study it, that he might be a workman that need not be ashamed, and that he might be able to conduct himself aright before the living church,—*the pillar and ground of truth.* The church-mark, with Paul, was the foundation, the pillar, the ground of truth, the living church, not the dead letter. The Book of Mormon is good, and the Book of Doctrine and Covenants, as landmarks; but a mariner who launches into the ocean, requires a more certain criterion; he must be acquainted with heavenly bodies, and take his observations from them, in order to steer his barque aright. Those books are good for example, precedent, and investigation, and for developing certain laws and principles; but they do not, they cannot touch every case required to be adjudicated and set in order; we require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. No matter what was communicated to others, for them, it could not benefit us; and a living dog is better than a dead lion;—and from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam's revelation did not instruct Noah to build his ark; nor did Noah's revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, Joseph, and so must we, or we shall make a shipwreck. Then, while we examine our books, and search them diligently, don't let us put those before the priesthood, but seek to support it in all its branches, that life, and health, and salvation may flow to us through the various branches or channels. I do not wish to be understood as despising those books, for they are good,

and there are a great many useful revelations in them; and God will not deny himself, or contradict, without cause, his former revelations; and every principle of truth is eternal and cannot be changed. But I speak of them as I would of children's school-books, which a child studies to learn to read; but when it has learned to read, if its memory is good, it can dispense with. But I would here remark, that we are most of us children as yet, and, therefore, require to study our books. If there are any, however, who think themselves men, let them show it, not by vain glory or empty boast, but by virtue, meekness, purity, faith, wisdom, intelligence, and knowledge, both of earthly and heavenly things.

To define the power of the priesthood would be impossible, for, as stated before, it governs all things; but it does not here, neither can it at present, further than the laws of God and its authority is acknowledged. Jesus said, all power is given me in heaven and on earth; yet he was rejected, cast out, and crucified. Paul explains this matter. "What is man that thou art mindful of him? or the Son of Man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet all things put under him.*" He was ordained to that power, but did not then possess it, only in the church, and not until his second coming, and the binding of Satan would he possess it among the nations.

There are different councils and authorities in the church, which are in some measure defined, together with some of their duties, in the Book of Doctrine and Covenants, but which are not generally understood, and whose powers it would be impossible to define, and which I shall not here attempt to do, but briefly to shew, in some few particulars, the relative position which they stand in to each other.

When Joseph Smith was living he was the president of all councils, and all authorities in the church; he stood as prophet, seer, and revelator, and apostle; the chief Apostle of the Church of Jesus Christ of Latter-day Saints. He stood before God as the representative of his church on the earth. In his absence, the Twelve being next in authority, stepped in; not to deprive him of his place, which he still occupies in the heavens, but to fulfil their office and calling, and the relationship which they sustain to the church; but why did not his counsellors occupy his place? Because they were not ordained to that authority, and they, therefore, could not act in it no more than the king's cabinet could reign over the nation after the king's death. On the demise of a king, it is necessary that another should be crowned in his stead, and this must be the rightful heir. It is not enough that he is his companion or counsellor; and here let me remark that there is a material difference between a counsellor and a president. There are some quorums in the church, wherein so much difference does not exist, as the High Council and the Twelve, and with some few exceptions the seventies, high priests, elders, teachers, and deacons, but the bishops have their counsellors, so had Joseph, and so have some of those others. The High Council, however, and Twelve, have not, farther than the whole quorums are counsellors to each other and to their president. And in relation to the Twelve, their president became such, not on account of election or choice, but because of seniority, or age, hence when Thos. B. Marsh was in good standing he was the oldest, and consequently the presiding officer; but when he apostatized the next oldest took it, which was President Brigham Young. He had the same priesthood before and the same authority, but was not the president or mouth-piece of the others, who are all presidents in all the world, without other ordinations, and in this respect differ from the council of Joseph, who had not. The Twelve standing next to Joseph, on his death the charge of the church necessarily fell upon them, and President Young being their president, of course presided, and became the mouth-piece and president, not only of the Twelve but of the church.

There has been, sometimes, a little feeling manifested between the Seventies and High Priests, as to who has the greatest authority, and some of the Seventies have manifested a desire to be united with the High Priests' quorum, thinking thereby to obtain a greater degree of Priesthood. This is folly, for, as I stated before, it is not the office but the magnifying of an office that makes a man honourable. But

in relation to their offices, they are called to move in other spheres, and fulfil other callings, rather than possessing different power and authority. Brother Carter thought that some of the Seventies were out of their place, because they were appointed to preside over conferences, whereas they have as much right to preside, when legally appointed, as an High Priest or an Apostle. The Seventies have the High Priesthood, and many of them have received ordinances in the Temple, qualifying them to build up the kingdom of God, if every other officer was dead or killed, and so have the High Priests. So far, then, as authority is concerned, they both have authority, but it is the especial business of the Seventies to preach to all the world, introduce and spread the gospel; while it is the duty of the High Priests more especially to preside; yet a High Priest is not precluded from travelling and preaching, and introducing the gospel (nor a Seventy from presiding). You have your officers in the army and navy, they may be equal in authority but act in different callings. The military officer, if at sea, while the navy is engaged in a fight with an enemy, would assist with his men to vanquish the enemy; while on the other hand the naval officer would assist the military in storming a garrison and taking possession of territory. They are both engaged in the same cause, and are fighting for the interests of the same kingdom or government; and so it is with the High Priests and Seventies—they are both empowered to do good, and although their callings differ in some respects, they can both act legally in whatsoever situation they are placed by authority. And though it is the especial duty of the Seventies to preach, yet some of the High Priests are much more competent to do it than they; and although it is the especial duty of an High Priest to preside, yet a wise man, who fulfils and magnifies his calling among the Seventies, is much more competent to preside than a foolish or ignorant High Priest, who does not magnify his calling.

In relation to the presidents of churches I would also say a word. It is not always wisdom to appoint the highest officer in a branch to preside. It frequently happens that a priest or teacher is more competent to preside over a branch than an elder; and it is the privilege of the president of the conference to appoint such to preside, with the consent of the church, according to the regulations of the Doctrines and Covenants; and, if he is a man full of the Holy Ghost, he will be able to select such as are most competent.

In regard to the duties of presidents I would say a word. While a man holds the office of president it is his duty to magnify his calling, and to preside over his district or branch, subject to the counsel and direction of those officers who are legally placed at his head. A president of a branch presides over his branch subject to the direction and counsel of the president of his conference. The presidents of conferences are subject to the counsel of the president of the whole church in England, Ireland, Scotland, Wales, and wheresoever he has jurisdiction; and the president over this district is subject to the counsel of the Twelve or first presidency, from which no authority is exempt; and it is the duty of all officers and members to be subject to the counsel of their proper authorities as to the Lord, and in doing so they will be blessed, for to obey is better than sacrifice, and to hearken than the fat of rams. But if a president should fall into transgression, and begin to smite his fellow servants, and eat and drink with the drunken, let him be reported to superior officers, and let him be dealt with as the Book of Doctrine and Covenants point out. But let men be careful how they bring accusations against their presidents without just cause, lest they fall under condemnation and be found among the murmurers and complainers. But if an officer can be sustained let him be sustained under all circumstances while he is worthy to be sustained and remains as your officer; if he cannot, let him be removed and one be appointed that you can sustain, and this will apply unto all presidents. If your presiding elder does wrong, write or speak of it to the presiding elder of your conference, asking his counsel. If the presiding officer of your conference falls into transgression, write of it or send a messenger to the president of England, and if he falls into transgression let the presidents of conferences, or those acquainted with the circumstances, notify the Twelve, and it is the duty of all those officers to investigate such matters; but in the absence of the Twelve, any branch may withdraw their fellowship from any officer, and report him to his quorum or to the Twelve; but as I stated before, such

branches must be careful how they act, for if they act unrighteously they will fall under condemnation; by asking counsel of your presiding officer you will avoid this difficulty.

In relation to the presidency in England, they fell into transgression, and it placed the whole church in difficulty. The church had been taught to be subject to their counsel, and it was right they should be; so also were all the Elders in England, whether they were English Elders or American. They were all subject to their counsel, and it was right they should be until they were legally displaced; but men placed under them, if they are righteous men, need not do wrong, nor teach wrong principles; if they wish them to do so, they can legally refuse until they have a hearing. If they belong to the High Priests, the Seventies, or the Elders' quorum, they can return to their own quorums and report. Such was the case with Elder Sirrine. When he went to England, he was directed to act under the directions of the first presidency. They wished him to preach Joint Stockism when he arrived, but he informed them that he came to preach the gospel, and could not engage in that. He paid all deference to them as his presidents while there, but as he had received other instructions from the Twelve and his quorum, if he could not follow his instructions from them, he should be under the necessity of returning. He would not interfere with them (the English presidents) but return to his own quorum and the Twelve, and report his reasons for returning. Elders Scovil and Cain pursued the same course and did perfectly right.

I must, however, hasten to a close, as I have extended this article longer than I anticipated when I commenced. Let presidents while they magnify their calling, and maintain their standing and dignity, be kind and courteous to the Elders over whom they preside, and not assume authority because they are called to preside over brethren of their own quorum, or in equal standing with them; for peradventure, their brethren may yet preside over them. Let men deal with others as they would wish to be dealt with in similar circumstances; and, on the other hand, let not members of the same quorum reject the counsel of those of their own quorum who are called to preside, but esteem, honour, and sustain them in their office. Finally brethren, let the officers be sustained in their office, and let every man magnify the calling whereunto he is called. To define all the laws of the priesthood would] be impossible, for it is living power, not a dead letter, and although these instructions may be of general use, the living priesthood must regulate its own affairs. Let all seek the spirit of God, humble themselves before the Lord, work the work of righteousness, and study to build up the kingdom of God, and they will have his spirit to guide them into all truth. They will add to their faith knowledge, brotherly love, kindness, charity, and be neither barren nor unfruitful in the knowledge of God and of our Lord and Saviour Jesus Christ; and if we are found faithful in a few things we shall be made ruler over many things, and in due time reap our reward in the kingdoms of our God, and possess thrones and principalities, powers, rule, exaltation, and dominion in the eternal kingdoms of our God, worlds without end. Amen. JOHN TAYLOR.

I had not time to finish this article before I left Liverpool, but completed it in Winter Quarters. J. T.

May 7th, 1847.

ELEVENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Reverend and Dear Sir,—The Latter-day Judgments, the subject of my present letter, deserve a careful consideration among the topics peculiar to Latter-day Saints. You must be already aware that it is a part of my faith that God designs to set up his Kingdom *on the earth*, in order that the meek may inherit the *earth* as their celestial abode. And as He will not employ His enemies to administer even temporal affairs within the bounds of His kingdom, His kingdom will consequently be a temporal one, and wholly and exclusively conducted by His own loyal subjects, according to His righteous will. He will proceed from conquest to conquest, until all other kingdoms are overthrown and merged in one, even His own kingdom. The means by which he will subdue and overcome the nations of the

earth are two, viz., TRUTH and JUDGMENT. He explicitly declares, that He will lay *judgment* to the line and *righteousness* to the plummet. His latter-day proclamation is, "Fear God and give glory to Him, for the hour of His judgment is come." The salvation that He offers is temporal, spiritual, and eternal; and the judgments which He will inflict are also similar. As a supreme lawgiver, He claims the submission of all the inhabitants of the earth. Nor is it necessary that His servants should be for ever preaching the gospel on the earth, in order to effect a universal reconciliation of all men to their God. All men will not obey the truth, therefore what the truth will not save through faith, God's judgments will destroy through their unbelief. And these judgments will be executed speedily, even as in the days of Noah and Lot. God formerly gave the inhabitants timely warning before the deluge came, and before the fire descended from heaven.

The gospel must first be preached, and then the judgments will follow in quick succession. Even as a chalk-line makes an impression for the saw and the chisel, so God's judgments will make an impression, sensible and summary. The day of vengeance has long been in His heart. A day when His jealousy and wrath shall burn like fire, even to the lowest hell. The wicked and diabolical spirits will be pursued, even to their dens of darkness, and there scourged and bound. The righteous veterans that have long since fought and bled, in order to establish a reign of righteousness and truth on the earth, and prayed with uplifted hands for this day of truth and judgment, their language is, "How long, O Lord, wilt thou not avenge our blood on them that dwell on the earth?" But God, who is long suffering, not willing that any should perish, but rather that they should repent and be saved, has nevertheless reserved the worst spirits to the day of wrath, and the revelation of the righteous judgment of God. That day is even now dawned. God has commenced to reveal his wrath against all them that obey not the gospel. It is a day of revelation and prophecy. The righteous are timely advised to gather out and separate themselves from those that will not obey the gospel. They are not disobedient to the great revelation of mercy to them that obey, and of wrath to them that are contentious and obey not the truth. The winds and waves are wafting thousands to the land of refuge. The prairies and wilderness reverberate with the songs of the outcast, but chosen and elect ones of God. A more intelligent, enterprising, and bold race of Saints, perhaps, has never been summoned to the help of the Lord, against the mighty, since the foundation of the world. Their fortitude, patience, and invincibility are indelibly written in their blood-stained pathway through Missouri and Illinois. The old arts of tormenting the sick by burning their houses, and of famishing the robust by plundering their crops, and forcing the sale of property by threats of murder and arson, are fruitless. Prison walls and tragic scenes of assassination and expatriation have spent their fury to no purpose. The daring sons of Pharaoh, Cain, and Judas are baffled and confounded at such godlike firmness. Occasionally a priest, goaded on by the loss of his flock, has dared to act as champion, and throw the gauntlet for public discussion, but the inevitable discomfiture that has followed has taught him the superior policy of evading discussion. But, dear sir, no man can long be a neutral in this warfare. He must choose his side. If truth fails to bring down high looks, judgments will not fail. Those judgments which begun at the house of God in Kirtland, Independence, and Nauvoo, have been seriously felt by the Saints of God. But if the righteous scarcely escape, where shall the sinner and ungodly appear? The latter-day judgments that shall befall their enemies will be far more insupportable and abiding.

There was no part of the United States ignorant of the murderous doings of their countrymen towards the Latter-day Saints. The news spread over the Continent, and reached even the remote islands of the Pacific with almost telegraphic speed. Nobody that loved justice, or felt the bowels of humanity, had the least need to be ignorant of the distress, and famine, and sickness, and nakedness that were inflicted on the innocent worshippers of the only true God by their countrymen. Presidents, and governors, and judges, lawyers, priests, and physicians, and common people, all were made acquainted with the diabolical outrages. They were not only warned but *forewarned*. What has been the consequence? For the last sixteen years the fluctuations of business have been like the troubled ocean.

Panic and depression have been as successive as light and darkness, with the exception of incalculable irregularity and confusion. In the place of wealth there has followed bankruptcy. For peace, national war; and for the blood of one murdered servant of God, there has been tens, and even hundreds, laid weltering in their gore. Some of the best blood of the nation (so accounted) has been demanded by Him that said, touch not my prophets and do my anointed no harm. The word of the Lord to all Israel, on the eve of the Carthage tragedy, was, if they (the enemy) begin to shed blood, the sword shall waste the blood of the nation. And how are the sons of the mighty fallen! What wailing and lamentation are heard from high places over distinguished slaughtered Americans! And the end is not yet. And what shall I say of time-honoured orthodoxy? Poor creature! Her glory is being fast turned into shame. Many of her lovers are forsaking her, and the balance are too sleepy to wake up. They refuse to be fascinated, notwithstanding all her meritricious arts. Education, tracts, missions, and moral reform, are a vain thing for strength. The Lord is a jealous God, and will not give His glory to another gospel. But He will curse all the systems of men that are built upon human precepts merely, without the authority of immediate revelation. The various systems of modern Christianity are cursed already, wherever the true gospel is proclaimed. That sincerity, fidelity, and zeal, which your churches and your preachers once had, is taken away from them; and your preachers have no longer power to preach with effect. The reason and cause of all this is, the true light has come. Consequently, they have no longer any apology for upholding systems of error and false religions. The Spirit of God will be withdrawn from your ministry and your churches, just in proportion as the true light shines and the true gospel is rejected. When the devout Jews rejected the novel doctrines of Jesus and his apostles, the virtues which they previously possessed either withered up or were withdrawn from them, and communicated to Infidels or Gentiles. So it is now. While the devout priests and churches reject the gospel ministered by an angel to Joseph, and confirmed by the signs following, their former virtuous principles forsake them. They become filled with the spirit of envy, hatred, and malice towards the Saints. They retail groundless slanders, and often are foremost in instigating mobs, refusing common civilities and hospitality to the servants of the Most High. And so sanguine is their opposition, that they even believe it would be well for the cause of religion, if the Saints were exterminated and put to death. So believed the devout Jews, who persecuted the prophets and slew the Holy and Just One. Thus, by step after step, the professedly pious are brought to become accessory to blood-guiltiness, and bring upon themselves all the blood that has been shed from the days of righteous Abel till now. Oh! my much-loved friend, will you not shudder at the sight of such a catastrophe before the modern churches? What an awful curse! Given up by God to believe Saints to be sinners, and then to war against them even to blood-guiltiness! Strange and deplorable infatuation! One would think that the snares and pitfalls into which God precipitated ancient persecutors would prove an effectual warning to modern persecutors, to beware how they plunged themselves into a worse destruction! Oh, how great the severity of God towards them that strive with their Maker, and spurn the faith once delivered to the Saints as no longer needed! The very *religion* of modern Christianity is now about as great a curse as can be inflicted upon its possessors, without doing violence to their power of agency. It is the prolific cause of judicial blindness and hardness of heart. A false religion is worse than no religion, because it is a lure and a lullaby, that excludes true religion from taking effect.

Modern religion rejects immediate revelation; consequently, all that knowledge that flows from visions and dreams, and the ministry of angels, and the prophetic inspiration of the Holy Ghost. A greater curse cannot well be conceived of. There never was a people that lived a hundred years, or even fifty years, without immediate revelation from God, but they fell into gross darkness and contention, and those hurtful lusts that drown men's souls in perdition. There never was a people that survived the gift and blessing of immediate revelation any considerable length of time, except they fell into idolatry and worshipped strange gods; and their sorrows shall be multiplied that hasten after strange gods. All Israel fell into the worship of Baal, and hundreds of them became prophets to Baal. They,

indeed, were the descendants of the mightiest Saints that ever lived, such as Abraham, Isaac, and Jacob, and Moses, &c. They had in their possession the writings and traditions of their fathers, but still they were cursed because they rejected the knowledge of God through immediate revelation. They became like blind men groping in the dark. They taught their children to rebel against prophets and miraculous gifts. Modern Christians, with the Bible in their hands, are in as gross darkness as the worshippers of Baal. The god they worship is no more like the person of Christ, or the person of a man, than Baal was. Their order of church authorities and church gifts, and ordinances of healing and anointing, are probably about as remote from the apostolic pattern, as the worship of Mahomet or Vishnu is. Do not believe, sir, for a moment, that I intend, by this humiliating remark, any disrespect to the supporters of modern christianity. No: God forbid. As good a man as Paul the apostle, was once as vehemently opposed to immediate revelation and spiritual gifts as you are, or any other abettors of modern christianity. But, by timely repentance, he escaped that awful curse of aversion to the only means of knowing the only true and living God. But multitudes of his countrymen still adhered to the belief that the gift of revelation had ceased, and prophets and miracles were no longer necessary. And you firmly believe that the curse indescribable has followed them to this day. Oh! how astonishing it is that you, sir, and your high-minded associates in modern christendom, should plunge into the same doleful abyss,—reject the same doctrines and ordinances, as no longer necessary, and entail the same curse upon your children for generations to come! In this you are fighting against Jehovah. Every year and every day while you persist, the darkness of your minds will become more gross, and you will bring the worst passions into the field of conflict against the Saints. God will withdraw his Spirit from you, and you will ultimately be forced, through weakness and multiplied divisions and contentions, to unite the scattered fragments of sectarianism on some common platform of anti-scriptural invention. On this platform, and with this consolidated power of anti-Christ, the great battle is destined to be fought that shall silence the spirit of anti-revelation for a thousand years!

Alas! the deplorable destiny of those that war against prophets and apostles, and the spirit and power of primitive godliness! Such, in all former ages of the world, have been cursed with wars, conflagration, famine, pestilence, and the vagaries of an oppressive superstition. But, in the latter days, God has decreed a consumption upon the whole earth. The religion that is not based on the immediate interposition of the wisdom and power of God, from day to day, and time to time, will not, cannot, and shall not stand, for the mouth of the Lord hath spoken it, and let all the inhabitants of the earth hear it. Yea, sir, such religions shall be as the chaff which the wind driveth away, even as the small dust of the threshing-floor. God despises the religion that professes to flourish without the aid of constant revelation from the heavens. And he will shoot out the hot arrows of his wrath against it, until there is not a vestige or semblance of it left on the face of the whole earth. The potsherds may strive with the potsherds of the earth, but wo unto him that striveth with his Maker! Alas the day, when God shall withdraw his Spirit from all flesh! Then confidence, between man and his fellow, will give place to distrust; and jealousy, evil surmising, hatred, robbery, and blood-guiltiness will spread their direful influence through all communities! The cords of domestic union will be severed! The weak will be compelled to bow to the yoke of the strong—might will become the strongest pretext for right. The carcases of the poor and infirm will bleach uncovered upon the earth. The stench of putrefaction will impregnate the atmosphere with poisonous pestilence; insects and noisome creatures will breed innumerably to the annoyance of man. "The sword shall devour from one end of the earth to the other,—the earth shall be soaked in blood." The rivers shall become bloody, and the fountains of waters shall no longer be pure. He that lieth down at night shall not awake in the morning. The fruitful field shall become sterile and barren, because no man knoweth for whom his fruits are growing. "The earth becometh empty and desolate." The master and servant are brought to a level. The priest is as void of consolation as the people. Paleness and fear are depicted on every human face.—Your old friend and servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1847.

PERPLEXITY and distress of nations are being made manifest to the most stupid observers of the times. Our paper would be altogether inadequate to contain the numerous accounts of failures that have recently occurred among the rich and reputedly affluent. Every day brings fresh accounts. Men possessing princely fortunes a few months since are said to be hurled into bankruptcy and pauperism. In a moment they are in desolation! Such are the pecuniary auspices that panic and consternation are spreading through opulent business communities. Through fear many are withdrawing their gold from the vaults of banks, and collecting their debts from sources hitherto unsuspected. Distrust and fear pervade the breasts of business men. Factories are stopping on every hand. Numerous railway operations are threatened with suspension; and a multitude of labourers are in danger of being thrown out of employment. The rich may save from the ruins of bankruptcy a competency, perhaps, but the poor labourers, whose livings are dependant upon their daily earnings, to what resources shall they resort? Alas! these are a portion of the troublous times long since spoken of by men whose eyes were open to see the good and evil while yet afar off. The mystery of these times is, that the pecuniary embarrassments cannot be satisfactorily accounted for. Some ascribe them to the recent famine; others to the vast expenditures upon the railways; others still to the currency law of 1844. Whatever may be the cause, the evil is sudden and overwhelming, carrying in its wake portentous signs of want, rebellion, and revolution. The evil is contagious, and other nations must suffer by it to some extent. The United States of America are preparing for a similar shock. The change in the States, if not so sensibly felt as in England, will be quite as sudden. From an extraordinary flush of money arising from great sales of bread stuffs, the transition to scarcity will produce trepidation and alarm.

But why all this trepidation and perplexity among the nations? Have they not been timely advised and continually forewarned by hundreds and thousands of the faithful servants of God, and by the ancient prophets, that such evil days would surely come, and men's hearts would fail them for fear of those things that are coming on the earth? Why these portentous misgivings and anxious forebodings? Why this incipient disposition to seize fast hold of fleeting wealth with hurried and cautious grasp, as though the world had turned knaves and swindlers? Why are the citizens of Spain thirsting every one for his neighbour's blood? Why is the Mexican war carried on with such desperation under continued bloody disasters? Because these are days of righteous indignation. The inhabitants of the earth have become luxuriant in crime. The rod of the oppressor has caused wailing and sorrow among the honest poor for a long time. The hire of the labourer has been kept back by fraud. The priests have divined for money. And the Lord, the God of the whole earth, has determined to re-people the earth with a righteous seed—a holy generation—that will keep his commandments, and walk in his statutes and ordinances blameless. The wicked shall slay the wicked, and the spirit of God shall be taken from all rebellious flesh; and the inhabitants of the earth shall lay to with their might to worry and devour each other, and peace shall be taken from the earth save in Mount Zion and Jerusalem. But the saints will lift up their heads and rejoice, because the same spirit that has revealed the wrath of God against all unrighteousness of men, has also revealed glad tidings of good things to

the meek; and the poor shall rejoice in the Holy One of Israel. And he that lendeth to the righteous poor shall be accounted as giving to the Lord.

The Saints have no cause to fear, but to rejoice rather, for the redemption of the upright draweth near. Now is the time to instruct the rich how to save their treasures by laying them up in the kingdom of heaven. The fallow ground is broken, cast in the seed. The foundations of society are being shaken, let the Saints stand on the crumbling ruins with bold hearts and unwavering faith, and they shall see the salvation of God. The oppression that men mean for evil shall, through your faith, turn for good and for your salvation. The gold will shine brightest in the fire. Though the dross may be consumed, yet the foundation of God standeth sure. He knoweth them that are His.

BATTLES OF CONTRERAS AND CHURUBUSCO.—The report of these battles, as published in the *New York Herald*, is too prolix in detail to find place in our limited sheet. The struggle between the two belligerant powers must have been a sanguinary and bloody one, as the number of killed and wounded, on both sides, will show. Three thousand Mexicans were captured and an *immense* number killed. Thirteen Mexican generals, including three Ex-Presidents, were killed or taken prisoners. The loss of the American army was one thousand killed and wounded. Major Mills and fifteen American officers were killed. General Scott himself was wounded. General Scott is encamped within two and a-half miles of the city of Mexico. The result is looked for with deep interest by all.

CONFERENCE MINUTES.

CLITHEROE.

This conference convened on the second Sunday in September, 1847, in their place of worship in Clitheroe, being favoured with a visit of our beloved President, Orson Spencer, from Liverpool.

Elder Wolstenholme was appointed conference recorder and clerk for the day. Elder Cahoon received a vote of support as President of the conference and proceedings of the day.

The representation of the various branches was as follows:—

BRANCH.	RPRSNTD BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	DEAD.	REM.	RCVD.	SCAT.
Clitheroe ...	J. Cottam...	42	3	3	3	1	0	2	0	0	3	0
Blackburn ..	T. Hartley ..	75	2	3	3	2	3	3	3	4	2	0
Burnley.....	J. Cottam...	60	2	5	1	2	7	4	1	2	0	0
Accrington.	R. Parker...	32	3	6	1	0	0	0	1	2	6	6
Chatburn ...	Battersby ...	47	2	3	4	0	1	2	4	1	0	0
Settle.....	J. Cottam...	14	1	2	0	0	0	0	0	0	0	0
Waddington	J. Ormred...	25	2	2	1	1	0	0	1	0	0	0
Ribchester..	R. Proctor..	19	1	2	2	0	0	0	0	0	0	0
Barley	W. Brown ..	9	0	1	1	0	0	1	0	2	0	0
	Total.....	323	16	27	16	6	11	12	10	11	11	6

Standing, with few exceptions, good.

The number of officers present were, High Priests, 1; Seventies, 1; Elders, 12; Priests, 13; Teachers, 7; Deacons, 4.

The remainder of the forenoon was occupied by President Spencer in instructing the Saints in their duties as to preaching the gospel to their fellow-men while yet they had an opportunity.

After a few remarks in confirmation from President Cahoon the meeting adjourned till two o'clock.

The services were commenced as usual by singing and prayer. The sacrament was then administered, after which the following names were presented and received sanction, and were ordained as follows:—For Clitheroe branch, James Riley to the office of Priest, William Douglas, Deacon. For Chatburn, John Chatburn,

Priest. For Burnley, Thomas Normington, Elder, William Wolstenholme, Priest, Thomas Myers and William Hyde, Teachers, and Henry Southworth, Deacon, under the hands of Elders Cahoon and J. Cottam.

Measures were then proposed by President Cahoon for the spread of the gospel, by preaching and circulating the letters and works on the gospel, which received the sanction of the Saints, all feeling an interest in the same.

The remainder of the afternoon was occupied by the presidents of branches speaking their feelings.

In the evening President Spencer addressed a very crowded and attentive audience from the 102 Psalm, 13 verse, which ended the services of a day of peace and joy to the saints; and from the teachings of the day it is hoped much good will result.

ANDREW CAHOON, President.
WILLIAM WOLSTENHOLME, Clerk.

EXTRACTS FROM LETTERS.

"LATE FROM THE MORMONS.—Letters of a late date from the Pioneer Camp of Mormon Emigrants, state that they have at length reached the great Salt Lake, near which they made a halt, and their wearied cattle were enjoying the sweet grass and fresh water, with which that region is favoured. They had made a new road from the Omaha country to near the base of the mountains, which will no doubt be valuable to other emigrants from the United States. It keeps north of the Oregon track—is said to be more direct than that—and is carried by substantial bridges over most of the principal streams. By the pioneers it must have been traversed with difficulty, since they have evidently been subject to great hardships. After leaving Grand Island, however, they had an abundant supply of buffalo beef, which greatly nerved the strength of those whose health was suffering by forced abstinence. A single herd, with which they fell in, was estimated to number over 10,000, or according to the calculation of one letter writer, must have contained from eight to ten millions pounds of meat, "a large supply (he says) to be sent by quails in the desert." Should Whitney's railroad, or any goverment works be undertaken along the line from the Missouri to the Pacific, they will find their best contractors and workmen among the Mormons—hardy children of persecution, who appear to despise difficulty and danger.—Elder W. W. Phelps gave me this: he starts in a few days for the camp with a press.

O. B. H.

(Elder Hulme writes from Middleton, near Manchester.)

"We have an exceeding good prospect; a spirit of inquiry begins to appear in and about Middleton. We have baptized five since the conference. Four or five more are just ready, and we have a prospect of a good harvest here."

(Elder Speakman writes from Carlisle.)

"We have lately baptized twenty about Newcastle, and the work is prospering, and we expect a great ingathering."

Elder Miller writes, also, "That the work is rolling forward prosperously in Bradford Conference."

(Extract of a letter from Elder G. D. Watt.)

"I have conceived an idea, how your very valuable letters can be turned to good, in warning all people. It is as follows: Let the brethren and sisters, each of them, supply themselves with a full set; then let them begin with No. 1, and leave it at a house long enough for them to read it; let them call for No. 1 and leave No. 2, and take No. 1 to the next door; then call for No. 2 and leave No. 3, taking No. 2 and leaving it where No. 1 was, and take No. 1 to the next door again, and so on. Keep the whole twelve letters working until every house in the town is warned. What do you think of it? A small piece of paper might be pasted in No. 1, stating where is the meeting-place of the Saints. No more; but I am ready to fulfil your will and pleasure."

[This suggestion may lead to great good. Let it be tried by those whose time and circumstances permit.—ED.]

(Elder C. H. Wheelock writes from West-Bromwich.)

"Our meetings continue to be well attended, both at this place and at Birmingham. A week yesterday, I spoke in the tent for the last time before taking it down. The spirit of my Master rested abundantly upon me in bearing my last testimony in that place; all were silent, not a murmur was heard, but all seemed to be touched by the same spirit that moved

me to speak at the close. I baptized two fine young men, one a Baptist and the other a Methodist; they are both well-informed young men, and bid fair to do good. They can now testify as strongly of Joseph as Peter could of Jesus on the day of Pentecost, although but one week old; many more are so deeply infected with this doctrine that nothing but water will cure them. At Birmingham we have baptized six since conference; and last night I preached to the chapel full (gallery and all) of attentive listeners. I felt as happy as I ever did in my life, while advocating the cause of Zion's King and his faithful subjects. At the close, two gentlemen and their wives gave their names for baptism, wishing to become subjects of this great King, as they said. I had also many a good hearty shake of the hand by strangers that I never saw before. All conspired to give me strength and courage to persevere in this goodly work. I feel assured that, by your prayers and the blessing of heaven, we shall be able to do a goodly work in this conference the next three months. I am engaged every night this week in the different parts of the conference; I mean to make the most of my time while I remain in England, and hope to be able to effect much good by the aid of the Holy Spirit; but still I do not expect to be able to sail to windward of Captain Jones, but hope to keep in his wake, or at least not far to the leeward, and arrive safe in the same port with equally as good, though not so extensive a cargo, where I hope to shake hands with him and every other successful navigator, without the least spark of jealousy at their better success."

(*Elder Charles Miller writes from Bradford.*)

"Dearly-beloved Brother Spencer,—We are all in a blaze here; truth has set on fire the country around. Last night I went to a fresh place called Clayton, and oh, what a scene of crushing, old and young! I believe a great work will be done. I have opened many new places, and many more opening; I am going to York next week. I hear nothing of Elder Mitchell yet. I have parted with all your thousand letters, but have a few left of No. 7 and 8, the last you sent. Please to send me a thousand more: first count 100 of each to No. 9, and the other 100 make up of 50 of No. 9, and the other 50 of those you have most; thus fill up the 1000.

"Three dozen more of Cowdrey's Letters, and 3 Book of Mormons, and 3 Doctrine and Covenants. I want to deluge the country with truth. The spell of sectarian doctrines is well nigh over; they keep trying on all hands to make a stir, and they cannot get any converts hardly. Oh! how bad they feel against us on all hands But truth shall prevail, and we shall conquer through the blood of the Lamb. While the priesthood are united and faithful, the work will prosper, and such is the case here.

"May God bless you, beloved brother, I love you; my wife sends her kind love to you and yours, and give my love to Elder Richards and all the faithful, for I love them all.—Yours truly, in the bonds of peace, CHAS. MILLER."

[The previous letter of Brother Miller calls for no less than *five hundred* back numbers of odd STARS, and other works nearly in proportion. We don't wonder the country is set in a blaze! In like manner may the *word* run and be glorified in all the conferences. Oh! brethren, send out light and truth, both by the living teachers and the written word, and we may yet see hundreds turning to the Lord under a single sermon.—ED.]

Elder Smith, of Norwich, gives a cheering account of the work in that region of country. And Elder Martin's extensive labours have not been unworthy of the great Metropolis.

ELDER DUNN'S LETTER TO THE EDITOR.

Sheffield, October 19*th*, 1847.

The following brief sketch of my recent labours I send you for publication in the STAR, if you consider it worthy.

On the third of October, in company with Elder Glaud Rodger, I attended the Derbyshire Conference. We found the Saints in good spirits, and rejoicing in the fulness of the gospel of Jesus Christ. The different branches (many members of which were present) were represented in good standing, with an increase of a few members since last conference. In the afternoon sacrament was administered, and many of the Saints bore testimony to the great work of God. Elder Rodger gave them some instruction upon the importance of hearkening to counsel, that they might be perfected, and gain wisdom and knowledge in the great and glorious plan of salvation; also to remember those that are sent among them to labour, and reminded them of the Saviour's words, that what they measure (or give to others) the Lord would return to them four-fold. He bore testimony to the truth of the Book of Mormon, and to Joseph Smith's being a prophet of God.

In the evening Elder Rodger addressed the meeting. I followed him, and bore testimony to the gospel in its fulness, and closed. There was not a dissenting voice in our midst; the Spirit of God seemed to prevail and the Saints enjoyed the same.

On the fifth, we visited the Whitwick Branch; preached to them and found them rejoicing in the truth. On the sixth, we preached in the Long-lane Branch, and found them in very good spirits. On the eighth, I re-baptized some, and, on the ninth, went to Leicester, where we met with Elder Spencer, and, on the tenth, met in conference at Leicester. There was present a goodly number of Saints and some strangers.

The conference opened in the usual form. The different branches were represented in good standing, with an increase of seven since last conference.

In the afternoon sacrament was administered, and President Spencer addressed the Saints. Being led by the Spirit of God he fed them with eternal truth.

In the evening he spoke to a crowded room, and although their chapel was an old comb-shop, it did not prevent the speaker from enjoying much of the Spirit; and while he dispensed the word of eternal truth, the audience sat and stood with open ears and heart, to hear the plan of salvation opened so clear to them. It was a day long to be remembered by the Saints, and all present, who parted, after the blessing of God upon them, with grief, wishing that they might enjoy themselves as well every Sabbath as they did on that day.

On the eleventh, Elder Rodger preached at a little town called Sheepshed. We got a larger room than what the Saints use at present, and sent the cryer through the town. We had a good congregation and many enquiring after the truth; the prospects are good for an increase there.

On the twelfth, I preached at Whitwick to a large audience, and, on the thirteenth, I baptized six, and re-baptized some, in all, twenty-one. We left them on the fourteenth in good spirits, and many are enquiring after the truth—the prospects are good for an increase in that town. May the blessings of God and his Holy Spirit rest upon the Elders of Israel, in that and all other places, that they may have their desires in rolling forth the kingdom of God, and may error flee before the mighty power of truth; the honest in heart be gathered out, and He, whose right it is, reign on the earth, even Jesus Christ, with the righteous; even so, Amen.

C. Dunn.

VARIETIES.

The Branch at Liverpool has commenced lectures in the Temperance Hall, Bond Street, in addition to the stated meetings in Concert Street. Truly the Spirit of God, like a fire, is burning!

The number of houses "to be let" in some of the principal towns in Ireland, affords a melancholy proof of the general hardness of the times. There are now fifteen houses so offered in the best street in Cork, where, a few years since, it was almost impossible to procure one.

At a recent examination, previous to the ceremony of confirmation, the following edifying colloquy took place between the vicar and a girl from ——. Vicar: Who made you? Girl: Whoy, my feyther. Vicar: I don't mean that: but who made your soul and body? Girl: Whoy, Betty Robert, deawn i'th' lane, made skirt, an' mother an' me made th' body. Vicar: I find you're not fit to come here. Girl: "Noa, oi thoit so mysel', for oi've had a bowel complaint his vortnight.

As soon as Johnson had completed the last sheet of his Dictionary, the delay of which had completely exhausted the patience of Millar, the bookseller, the latter acknowledged the receipt of it in the following rude terms:—"Andrew Millar sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of his Dictionary, and thanks God he has done with him." To which uncourteous intimation the Doctor replied in the following bitter retort:—"Samuel Johnson returns his compliments to Mr. Andrew Millar, and is glad to find (as he does by his note), that Andrew Millar has the grace to thank God for any thing."

On Guardian Angels.—Infancy hath life but in effigy; or like a spark dwelling in a pile of wood, the candle is so newly lighted, that every little shaking of the taper, and every ruder breath of air puts it out, and it dies. Childhood is so tender, and yet so unwary, so soft to all the impressions of chance, and yet so forward to run into them, that God knew there could be no security without the care and vigilance of an angel-keeper; and the eyes of parents, and all the effects of human love and providence, are not sufficient to keep one child from horrid mischief, from strange and early calamities and deaths, unless a messenger be sent from heaven to stand sentinel and watch over the very playings and sleepings, the eatings and drinkings of the children.—*Jeremy Taylor.*

The population of Ohio, Indiana, Michigan, Illinois, and Wisconsin, 1787, just sixty years since, was 4000 souls—and the population of the same states in 1847 is 4,175,000 souls! One-half of this increase has taken place within the last sixteen years.

FREE AMERICA!—The *Ram's Horn*, of which Mr. Douglas is assistant-editor, having been sent through the postoffice, by a friend in New York, to John C. Pulley, a free-coloured man in Baltimore, he was recently arrested, under a statute of 1841, by which a penalty, of not less than ten or more than twenty years' imprisonment is attached to the possession of an abolition newspaper, book, or picture, tending to make the slaves of the States discontented. He was held to bail in 500 dollars, to appear before the City Court at the next term.

MAMMOTH STARCH FACTORY IN MICHIGAN.—We learn from the *Detroit Free Press*, that Mr. Chamberlin, from Vermont, has erected an extensive starch factory in Lapere county. It is made from potatoes; 100,000 bushels are annually consumed. The building is three stories high and 214 feet long. One bin holds 40,000 bushels. The factory price for potatoes is ten cents per bushel. There is now starch made from potatoes in New England, 22,000 lbs. annually. There are 160 establishments engaged in its manufacture, mostly in Maine and Vermont. Much of it is shipped to England. It is used in finishing many kinds of fabrics—by confectioners, and finds its way into neat packages, with the label of Arrow-root, for puddings.

The Herald for Europe says:—"If we have peace, we shall have at Washington the coming winter, such an exhibition of crippled soldiers, with legs and arms shot off, as never will have been seen in this capitol before. And these poor brave good fellows will have to be taken care of; and though it may add some 500,000 dollars annually to the pension list, the honour and good faith of the government, will, we know, be most cheerfully met by all parties in Congress in this particular. The number of soldiers and their heirs-at-law coming in for the land bounty of 160 acres each, on account of the war with Mexico, admitting the war now to be at an end, will be sixty thousand men, equivalent to an aggregate in land bounties of 9,600,000 acres, or at 100 dollars treasury scrip for each soldier's bounty of a quarter's section, equal to 6,000,000 dollars; and then when, we add to that the 3,000,000 dollar bill, and the expenses of the war, say 75,000,000 dollars, it will be enough to make the old women tremble for their tea and coffee. Colonel Fremont has asked for a trial at the end of thirty days. He shows in his letter to Adjutant-General Jones the real fire of the flint. We learn, too, that Commodore Stockton is expected soon from California; and we should say that, between Stockton and Fremont, General Kearny will have a stout job on hand. However, after naturalizing the Mexicans a townful at a time, from the house-tops, General Kearny is not the man to be scared by either your 'big guns' or your mountain scalers. Until the case is settled, however, we shall waive the expression of any opinion on the subject. It has been raining for the last thirty-six hours, almost without intermission; but is now clearing off, with a prospect of an interval of sunshine.—Captain Taylor, of the india-rubber camels, is just up from Vera Cruz. It will be recollected he helped Com. Perry over the bar at Tobasco."

NO PEACE YET.—While we are all expecting peace, the war department is still mustering men and means for the prosecution of hostilities. Mr. Marcy seems to have no faith in the armistice as preliminary to a treaty. He regards it, or appears to regard it, as a stratagem of Santa Anna, which will terminate in the escape of the Mexican army from the capitol. As affording some indication of the opinion of the Secretary of War, he has ordered all the troops in the States on hand for service, to be got ready instanter for the seat of war, and that the new companies L and M, of the four regiments regular artillery, shall be ready by 1st October for transportation to Mexico. The purpose is either to hold Mexico in occupation, treaty or no treaty, or to be in readiness for the worst that can be apprehended from the armistice.—*The Herald for Europe.*

The Herald for Europe adds:—"It was the Columbian Artillery, (volunteer), under Captain Buckingham, that fired the salute of 100 guns in behalf of the recent achievements at the city of Mexico. You will have learned of the death of Brigadier General Hopping. He is but one of some 2000 American soldiers who have fallen before the pestilential climate of the Rio Grande. He died not in battle, but he died in his country's service, and those who fell in the field did nothing more. By this time the American armies in Mexico are equal to an aggregate of 35,000 men, to wit:—

Within the line of Gen. Scott's operations	25,000	men.
do. do. Gen. Taylor's occupation	5,500	„
At Tampico	500	„
In New Mexico	1,500	„
In California	2,500	„
	35,000	

Of these, about 12,000 men are with Gen. Scott at the city of Mexico; the rest are distributed at Peubla, Perote, Jalapa, Vera Cruz, Tampico, Buena Vista, Saltillo, Monterey, Mier, Camargo, Matamoros, Fort Brown, Point Isabel, Santa Fee, and San Francisco, &c."

A JOURNEYING SONG FOR THE CAMP OF ISRAEL.

BY MISS E. R. SNOW.—DEDICATED TO PRESIDENT B. YOUNG AND LADY.

Tune—"*Auld Lang Syne.*"

The time of winter now is o'er—
There's verdure on the plain;
We leave our shelt'ring roofs once more,
And to our tents again.

CHORUS.

Thou Camp of Israel! onward move—
O Jacob! rise and sing
Ye Saints! the world's salvation prove,
All hail! to Zion's King.

We go to choice and goodly lands,
With rich and fertile soil:
That, with the labour of our hands,
Will yield us wine and oil.
Chorus—Thou Camp of Israel, &c.

We go beside the mountain cliffs
Where purest waters flow—
Where nature will her precious gifts
Abundantly bestow.
Chorus—Thou Camp of Israel, &c.

We'll find a climate pure and free
Producing life and health;
Where steady care and industry
Will be a source of wealth.
Chorus—Thou Camp of Israel, &c.

And there again we will surround
In peace, and luscious board;
And share the products of the ground
With skill and prudence stor'd.
Chorus—Thou Camp of Israel, &c.

We leave the mobbing Gentile race,
Who thirst to shed our blood;
To rest in Jacob's hiding place
Where Nephite temples stood.
Chorus—Thou Camp of Israel, &c.

We seek a land where truth will reign,
And innocence be free—
Where lawful rights will be maintain'd—
A land of liberty.
Chorus—Thou Camp of Israel, &c.

We seek a land of holiness,
Where justice to the line
And to the plummet, righteousness
Will ev'ry work define.
Chorus—Thou Camp of Israel, &c.

We go where virtue will be known,
And merit meet its due;
For Zion's pathway will be shown
With light and glory too.
Chorus—Thou Camp of Israel, &c.

We go where hypocrites will fear
And tremble at the word,
Of him, who is appointed here
To wield the two-edg'd sword.
Chorus—Thou Camp of Israel, &c.

We'll find the land the prophet saw
In Vision, when he said;
"There, there will the celestial law
Be given and obey'd."
Chorus—Thou Camp of Israel, &c.

We go where nations yet will come
In ships, from climes abroad;
To seek protection, and a home,
And worship Israel's God.
Chorus—Thou Camp of Israel, &c.

We'll build in peace and safety there,
A city to the Lord:
And shout amid our toils to share.
A Latter-day's reward.
Chorus—Thou Camp of Israel, &c.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 22ND OF OCTOBER.

	£	s.	d.
Robert Martin	£1	7	0
Joseph Walker	1	0	0
George Kendall	0	10	9
Titus Barlow	0	17	3
John Lickerish	0	7	11
John Halliday	1	0	4
Thomas Stevenson	0	8	4
Charles Miller	5	0	0
William M'Keachie	4	0	0
Thomas Smith (Norwich)	3	0	8
William Timms	1	4	0
Carried forward	£18	16	3

	£	s.	d.
Brought forward	£18	16	3
Robert Hodgert	1	10	0
John Ennion	2	9	4
Robert Christie	5	0	0
John Johnson	3	2	0
John Hackwell	1	4	0
A. Marchant	1	5	0
Crandell Dunn	5	10	0
William West	3	4	0
James Bond	1	7	0
	£43	7	7

NOTICE.

Elder John Fidoe is requested to take charge of the Derby and Leicester Conferences, assisted by brother Stevenson of Leicester.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22. NOVEMBER 15, 1847. VOL. IX.

FOREIGN NEWS.

THE MEXICAN INVASION—ITS POLICY AND PROMISE.

"*To annex Texas is to declare perpetual war with Mexico. The seizure of Texas will not stand alone. It will darken our future history. It will be linked by an iron necessity to long-continued deeds of rapine and blood. Ages may not see the catastrophe of the tragedy, the first scene of which we are so ready to enact.*"

These words of prophecy ten years since uttered by the true-hearted Channing in the ears of a country that was not worthy of him, are now in progress of fulfilment. The first scene of the tragedy followed fast on the prediction; and its first act has just closed with the capture of the city of Mexico. The beak of the American eagle—that carrion bird—is now reeking with the blood of four thousand victims, men, women, and children, butchered in the streets of the Mexican capitol. And yet the marauders are as far off as ever from the attainment of the objects of their infamous invasion. General Scott in Mexico is in nearly as bad a plight as was Napoleon in Moscow. "Thus far into the bowels of the land" has he marched on, though not "without impediment." But to march back again, he may find to be a more difficult undertaking, though perhaps a less dangerous course than to stay where he is. According to present appearances, indeed, the American General is caught as in a trap. It is not the least ominous circumstance that the tale of his triumph has as yet reached Washington, only through Mexican accounts. His own despatches to his government, announcing the glorious tidings of the "Conquest of Mexico," have been intercepted by the conquered enemy. In the capitol of Mexico, General Scott is powerless to dictate terms of peace. For eighteen months has this war been waged. The march of the American army from Vera Cruz to the capitol has been a series of victories, each more "decisive" than another. City after city has yielded to the arms of the conquerors. Yet with advancing success the prospect of peace has still receded; and now that Mexico is as effectually "conquered" as ever it can be, except by the extermination of its inhabitants, the war is only just beginning.

We have all along seen and said that it would be so. A semi-barbarous people, if their passions are enlisted in the cause of their country, may be extirpated, but cannot be subdued. The Americans will never hold rule in Mexico beyond the lines of their entrenchments so long as there is a native population left. Do they seek to annex that country—to make it *e pluribus unum*, one of their many possessions—(if we are free to render thus freely the motto of the national escutcheon)—they have no alternative but to clear out the "humans" between ocean and ocean, from Tehuantepec to Santa Fe. The only kind of footing they can otherwise obtain in the country must be such as they at present hold. General Scott is now undoubted master of the metropolis, but of nothing but the metropolis. His army is diminished in numbers, and his communications with Vera Cruz are cut off. He is hemmed in on every side. He cannot count upon external supplies. Three hun-

dred thousand dollars destined for him have fallen into Mexican hands. But in the temper of the people, even money, if he had it, would not procure him provisions, and he must be reduced to rely on foraging parties for food supplies. The enemy hang upon his skirts; and the reinforcements, which he is anxiously expecting, will have to fight their way to him through three hundred miles of a hostile country, that swarms with guerillas breathing vengeance and death to the Americans. Such is the present position of the conqueror of Mexico; and it is but the type of what a military occupation of the country on a larger scale would be. The Mexicans will not go under the yoke; and the United States have nothing for it but to put them to the sword. The young republic, in imitation of the old tyrant power of the world, must just make a solitude and call it peace.

The *loco-focos* begin to see this, and accordingly their cry is for a war of extermination. The organs of Mr. Polk and his government furiously demand a general massacre of the Mexicans. The *New York Herald* speaks thus:—"What is now to be done? There is only one correct course left for our government to pursue. *They have treated the Mexicans with as much kindness as one nation could possibly treat another;* and *yet we have been humbugged, and will continue to be humbugged and laughed at till we show the Mexicans what a war is really and emphatically meant to be. We must now destroy the city of Mexico; level it with the earth on which it now stands; serve Peubla, Perote, Jalapa, Saltillo, and Monterey in the same way; and then increase our demands* till we insist on the perpetual possession of the castle of San Juan d'Ulloa as a key to the commerce of the Gulf of Mexico. *This course would save hundreds of lives;* occupy all the seaports on the Gulf and on the Pacific, for revenue for the payment of the expenses of the war. *There will be no child's play in this.* Such a course would compel the Mexicans to sue for peace. Nothing else will. *All this may appear at first blush very severe, but is it not necessary? We are in this war, and we must get out of it.* No one wishes it to continue. We must, therefore, have a peace. We must conquer it; we must act promptly and energetically, and *thus prevent the waste of life* that has marked the victorious progress of our arms through Mexico. No more armistices. The last one was properly granted; so was that at Monterey. But let us have no more."

SPAIN.

Further accounts of the 23rd state, that a ministerial crisis had existed, in consequence of the attempts of Maria Christina and Narvaez to coerce the unfortunate Queen into the dismissal from her service of the Aya Dona Catalina and the Count of Santa Colonna, who are personal friends of the Queen. Christina coaxed and Narvaez bullied in vain. The Queen declared that she would, if the attempt were persevered in, instantly dismiss her ministers, and the attempt was for the time abandoned. The odds, however, against the unfortunate young Queen were too strong; she was alone against Christina, Narvaez, and the Ministry; and, after two days' struggle, she was forced to yield to their threats, and her friends are consequently dismissed. The Queen is now a captive in her own palace, and all her friends have been driven from her presence, and no person, diplomatist or otherwise, is permitted to have access to, or to hold communication with her Majesty, save known and sworn Afrancesados. The whole of the medical attendants of the court have resigned, and a certain Nunez has been appointed physician to her Majesty. Contemporaneously with this change in the medical staff, reports were industriously circulated in Madrid by the paid agents of the Afrancesados that the Queen's health was suffering, and that a voyage to Italy had been recommended. Other agents of the same party, and paid from the same purse, are circulating the most atrocious reports against the character of the Queen; and, although these wretches have been denounced to the police, to Narvaez, and to Maria Christina, they are still permitted to proceed in their dirty work unmolested. The all but openly avowed object of these atrocious intrigues is to get the Queen out of the country, under pretence of ill health, and to inaugurate a regency, composed of Christina, Narvaez, and the Duchess of Montpensier, whose French education has, it is supposed, by this time, eradicated every spark of patriotism or feeling for Spanish nationality which she may have once possessed.

Accounts from Madrid of the 25th instant have been received. The *Gazette* of the 24th publishes two decrees; the one relieves Narvaez of the functions of Minister of Foreign Affairs, but he retains the Presidency of the Council; and the other decree nominates the Duke of Sotomayor to the office vacated by Narvaez. The *Gazette* of the 25th contains two other royal decrees, the first appointing M. Manuel Bertran de Lis to the post of Minister of Marine; the second relieving General Cordova, Minister of War, from the duties of the Minister of Marine, which he had fulfilled *ad interim*.

A Madrid letter of the 25th mentions a report that General Serrano has sent in his resignation as captain-general of Grenada.

A Barcelona letter of the 24th ult. announces the return of General Concha to that city, after a fruitless campaign against the Carlist bands in the mountain districts of Catalonia. The *Fomento* states that the Cabecilla Greno, one of Cabrera's best officers, was operating in Lower Arragon, and that upwards of 250 or 300 insurgents had lately crossed over to the right bank of the Ebro, above Fayos, in order to join that chief.

ITALY.

Letters from Rome of the 20th instant, mention that Pius IX took an excursion on the previous day to Castel-Gandolfo, a village situate within four leagues of that city, where the Pope possesses a summer residence. The progress of his holiness was a continued triumph. At dinner time he perceived that a table had been, according to ancient usage, laid for him in a separate room, whilst another was prepared in an adjoining hall for fifty persons. The pontiff observed that he was not in the habit of dining alone, sat down at the large table, and delighted his guests by his gaiety and affability.

SWITZERLAND.

A letter from Berne, of the 23rd instant, announces that the difference which had arisen between the English charge d'affaires, Mr. Peel, and the Swiss authorities had resulted in a satisfactory arrangement.

The accounts from Switzerland are of the most gloomy character, and it is probable that before the present time the opposing parties have come to blows. Letters from Berne of the 25th state, besides the 50,000 troops which the Diet in its secret sitting of the 24th empowered the government to call out, powers and instructions have been given to General Dufour, the commander-in-chief of the government forces, to add as many to that number as he may consider necessary to put a speedy stop to the insurrection of the Catholic provinces. In the sitting of the Diet of the 24th, General Dufour took the oath of fidelity to the government, on assuming the command of the troops. Three battalions of troops belonging to the canton of St. Gall had refused to take the oath of allegiance, and were at once disbanded. The St. Gall government, in consequence of this event, has demanded reinforcements from the central federal government, which was at once agreed to, and three battalions from Zurich were sent into that canton. It was reported at Berne that an expedition would be immediately sent against Friburg. The prisoners recently escaped from that canton were urging the federal directory to adopt such a course,

A correspondent of *Galignani's Messenger* writing from Berne on the 25th of October, says:—"The sittings of the Diet are now held with closed doors. The following, however, has transpired relative to the proceedings at the last sitting. The deputies from the Sonderbund, with the exception of Uri, who seem to have finally left Berne, occupied their seats. A despatch from the government of St. Gall announced that the rising in that canton was suppressed. Nevertheless, the governments of the adjoining cantons were still persevering in their military measures, in the hope that the Diet will no longer defer raising the federal troops required by the circumstances. It was on this occasion that Colonel Dufour took the oaths as commander-in-chief of the army. The representative of Lucerne, called for explanations as to the proceedings of the sitting of the preceding day, wishing to be informed whether the levy which had been decreed by the Diet, was to be considered as the commencement of the execution of the resolution to act with an armed force. The reply given to him was that the measures of execution

would be taken into consideration on a later day. [The official reports of the federal representatives must be first heard.] The assembly was informed that Switzerland would be surrounded by cordons formed of the troops of Austria, Bavaria, Wurtemburg, and France. The Grand Duchy of Baden had not complied with the application made to it to station troops along its frontier, founding its refusal upon its not having any fear of danger to itself. M. Amrhyn, Chancellor of the Confederation, has given in his resignation. This gentleman belongs to the Lucerne family, and he felt a repugnance to sign, as chancellor, documents relative to war against the town and canton which he inhabits. The commander-in-chief has just appointed his generals of division:—They are Colonel Donacs, of the Grisons; Colonel Rilliet-Constant, of Geneva; Colonel Gmur, of St. Gall; Col. Burkart, of Basle; and Colonel Zieglar, of Zurich. He has chosen Colonel Zimmerli, of Berne, for his Adjutant-general. Four divisions are, it is said, to be immediately put into motion, their head-quarters being Berne, Soleure, Arau, and Lugano. A rumour was current here to-day, that in the secret sitting of the morning, Basle town and Neufchatel had declared that they would co-operate with arms in bringing about a dissolution of the Sonderbund. In that case there would be fourteen whole states and two half ones against the seven Catholic cantons. It is supposed that Basle town and Neufchatel must desire not to produce war, but, on the contrary, to prevent hostilities, by depriving the seven separated states of any chance which the neutrality of these two cantons might give them."

TWELFTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Reverend and Dear Sir,—The RESTITUTION OF ALL THINGS is a subject deserving rather a voluminous treatise than the contracted limits of a single letter; still some out-standing features of this very prominent part of scripture revelation shall be briefly touched upon. *The apostle says that the heavens must receive* (Jesus) *until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.* By the term restitution, the scriptures mean putting all things on a permanent and righteous basis. All things are not, and never have been on a righteous basis since the fall of Adam. After the expulsion of Lucifer and his associates from heaven, order and harmony were restored, and the everlasting system of progressive intelligence and felicity again established on an immutable basis, so far as heaven was concerned. And even among the third part of heaven, drawn away by the apostacy of Lucifer, there might possibly have been some persons capable of ultimate restoration in the interminable ages of futurity. Of this, however, it may, perhaps, be said that no man knoweth. No man, surely, can know unless it is revealed to him from heaven. The possibility, however, of redeeming all flesh from the transgression laid upon mankind in this mortal state, through obedience to the gospel, is abundantly revealed in the scriptures. However wrong may have been the conduct and opinions of the inhabitants of the earth, obedience to the gospel will reinstate them in the course of permanent felicity, intelligence, and righteousness.

There are *particular* and *set times* for the restitution of all those things which God has spoken of by the prophets. God hath spoken of the subject of restitution by *all* the prophets since the world began. Indeed there never was a prophet on the earth whose business did not engage him more or less in the work of restitution. But long periods have elapsed on the earth in which no prophets have been known. During such periods the work of restitution has invariably ceased. Iniquity and misery have been made to abound, and gross darkness has spread over all people. But at *particular* periods God would raise up prophets, and then the work of restitution would commence and continue until the prophets were slain or otherwise removed from the earth. It is during such particular *times* of restitution in the latter days, that even Jesus himself may appear from the heavens in order to give direction and mighty impulse to the work of restitution. Noah was raised up to

stay the progress of wickedness and build up the waste places. Wickedness was swept off the earth according to his prophecyings and teachings, and a race of righteous men put in the place of the wicked to people the earth. It was also a time of restitution when Abraham was commissioned to reform mankind by truth and judgment, teaching them to walk in the old paths of revelation and immediate and constant intercourse with the heavens.

Again, in mercy God raised up Moses, and recommenced the same work of restitution which was subsequently undertaken by John the Baptist, under the immediate supervision of Jesus himself. But it was not competent for any one prophet, in the short period of his ministry on the earth, to set *everything* right that was wrong; but each did what he could, under existing circumstances, with the people with whom he had to do. The spirit of revleation rested upon each successive prophet to perform that work which was most fit and necessary to the age in which he lived. No one could attend to all things; and many things are yet to be revealed that have been kept secret since the foundation of the world. No man has ever understood all those measures and principles by which the human family can be brought to the highest degree of perfection. The angels probably do not know them, and even the Son himself did not know them; but the Father only.

The reign of a thousand years of righteousness will probably do much to correct, ennoble, and exalt mankind, and beautify the works of his hands, and felicitate all flesh. Whatever principles and measures can contribute to exalt and felicitate mankind in the sight of the heavens, is yet to be done. The profound philosophy and science of the highest intelligences, with all the embellishments which art, and taste, and genius can secure, are destined to become tributary to the righteous. And when these things shall take place in the *times* of the restitution of *all things*, God will be crowned with ineffable glory and honour, blessing and dominion, for ever and ever. Amen.

The spirit of apostacy has stripped and shorn true religion of all its luscious and beautiful fruit, and left nothing scarcely but the naked withered hulk of false *spirituality*. Religion has been taught, by protestant dissenters, as a science almost wholly abstracted from civil government—from political, social, and domestic institutions, and also from the useful and fine arts. It has been circumscribed to the most revoltingly contracted limits. In the zeal of its advocates to put down an illegitimate and bastardly union of church and state, that had long darkened the moral atmosphere of the earth, and made nations groan under oppression, and sigh and mourn that religion was the wedded ally of the civil sceptre, they pushed off into the opposite extreme of imbecile, naked, and sterile spirituality; thereby proving, plainly, that any religion that is not based on constant and immediate inspiration of the Holy Ghost, can neither walk long with or without the crutches of govermental aid and support. It will not only become a stink in the nostrils of Jehovah, but soon cause great dissatisfaction and fall into merited contempt and ignominy.

The best biographies of such men as David Brainard and Edward Payson, is a fair exhibition of internal mental turmoil, and fitful commotion of spirit, and servile bondage to a law, that neither they nor their fathers could keep. Poor misguided but honest men! How happy might they have been, had they known the true primitive gospel that Paul preached, by the infallible light of inspiration! How joyful the intelligence to the honest but misguided, when the glad news of *restitution* shall reverberate in their prisons, and cause the captive exile to haste into light and liberty! Not only will the hopes and faith of men be set right in the times of restitution, but the earth itself will undergo an important change, and the heavenly bodies or planetary system. The islands shall flee and continents be united, and the waters be restored to their proper bounds, no more to break over their proper barriers. The curse shall be clean removed from the earth, and the air shall become salubrious and delightful. The animal race shall cease from their animosity and virulence of temper. The lion and the lamb shall lie down together; and there shall nothing hurt or destroy in all God's holy mountain. In short, all things that are now wrong shall be set right. Human life shall be prolonged; the infant shall die an hundred years old. The power and perpetuity of life will be secured to the ultimate extinction of death from off the earth. Death, the last

enemy, will be conquered and swallowed up in victory. When every form and power of sin ceases, may we not expect that death will also cease. Death hath passed upon all men in that all have sinned. Sin is the sting of death and the cause of it. It is true that Jesus died, although he never sinned after the similitude of Adam's transgression; but he took upon him Adam's nature and became sin for us, though he knew no sin. But it was not possible for him to be holden of death, or to see corruption, because he was holy. When a holy seed shall be raised up from the loins of the righteous, which know no sin, (which will be the case when the devil is bound) then their bodies will not see corruption. They shall not all sleep (or die), but they shall be changed. Those who partake of the curse of Adam will be changed in a moment, without knowing corruption; but the posterity of such as are changed, will be the legitimate heirs of sanctified bodies upon whom death has no conceivable claim. Death will not pass upon them because they have not sinned. Their bodies are generically spiritual and holy, like Christ's own most glorious body. Then will the seeds of death become extinguished from the human body, and man will stand as holy and pure as in his pristine creation, blooming with health, vigor, and immortality. Then he is prepared to hold intercourse with the heavens, and to reign with Christ on the earth.

You will perceive, sir, a difference in the liability of such persons as are born during the reign of righteousness, who do not sleep or die, and those who must die by reason of sin. The former know not the dominion, or sting of sin, but are as trees of the Lord's planting, righteous. The latter must needs die and be resurrected. Jesus was the first fruits of them that slept. In the case of all others, corruption followed death; and a longer period must elapse before their bodies could be resurrected by reason of corruption. But Jesus was first and foremost to ripen into immortality. Corruptibility did not pertain to him, of course, it was not necessarily prerequisite to his resurrection and immortality. But with all others, down to the period when it is said that they should not sleep, corruption must precede the resurrection. If the body of Jesus did not corrupt and moulder back to dust, then it is evident that he had substantially the same sort of corporal frame after his resurrection that he had before. The Spirit resting upon him without measure, animated and resuscitated his body with no other material change than that of loss of blood. He shewed his disciples his body, and told them to handle him and see of what material it was, A spirit hath not flesh and bones, as ye see me have. He showed them demonstratively, in his own person, a proper specimen of a living resurrected body. He shewed them that a spirit did not possess flesh and bones as a resurrected body did. He also proved another thing, viz.: That a resurrected body retains probably all the five senses common to a mortal body. He eat and drank with them, and showed them that his person was identically the same as before his death. Here there is a specimen of corporal immortality. In this person we may see what all resurrected bodies will be. For we shall be like him. Life and immortality are brought to light in the example of Christ's resurrected body. Such is the organization of a resurrected body, in consequence of the expulsion of the seeds of death, the last enemy, that decay and disease have no further power or influence. The immediate resurrection of Jesus, after the lapse of only three days, was one of the greatest blessings and honours that could be conferred. In addition to all the faculties and powers which he possessed previous to his death, he also had those of an immortal Being. Instead of lingering a long time, with barely the circumscribed and limited powers and privileges of a disembodied spirit, he was blessed in *body, soul,* and *spirit* united. The key to innumerable lives and boundless dominions was given him on the third day after his death. It was his sole prerogative to say how long the dead should sleep before they should be resurrected. All the innumerable privileges of a resurrected body—privileges unspeakable, and even unlawful to be uttered by reason of the hardness of men's hearts—were conferred upon him! He held the key of death and hell. No one could come forth from the tomb without his orders. None could felicitate his spirit by possessing his own body till Jesus should grant permission. His friends could all be called forth at his pleasure, and be reinstated on the earth as he had been, with all their friends and posterity after them, but no enemy could resuscitate the slumbering ashes of his tomb, till Jesus should speak the word and grant per-

mission. His attention would be especially directed to the speedy and early restitution of such as had been beheaded for his sake and the gospel's. They should be the very first to be raised, and others in their time and order. But the wicked enemies! alas, how long they must lie unnoticed! A *thousand* years, at least, must roll slowly away before their mouldering bodies could be allowed to have a living re-organization! Long and doleful banishment from the joys of life and immortality! In the meantime, the righteous are restored to their own bodies now immortalized for ever. They are reinstated on the earth in the company of kindred spirits, while their enemies are trodden down as so much dust under the soles of their feet. How remarkable a contrast between the righteous and the wicked! They that sowed to the Spirit are reaping the fruits of the Spirit, which are life everlasting. They inherit the earth, and multiply upon it, and build cities, and temples, and their posterity are as numerous as the sands upon the sea shore. How glorious the rich reward of keeping the commands of God! But, alas! where are the wicked all this time? Where are those who have sown to the flesh, during this long and glorious reign of the righteousness on the earth? Poor wretched creatures! They are reaping corruption, just according to what they sowed. Once they scorned the righteous, and oppressed the hireling, and sneered at prophets, and said they needed no revelations in their day and age. But where are they now? Their bodies mingle with the dust of the streets and of the field, that men tread upon daily. Their memories are nearly faded from remembrance. Their posterity can no where be found on the earth. When the wicked return from their banishment, so many as do return, for they shall be visited after many days, they have become an inferior race of beings. The righteous have outstripped them in knowledge, and happiness, and power, and dominion, and glory and honour.

The resurrection will bring about a great restitution both to the righteous and to the wicked. The righteous will receive the reward of righteousness, and the wicked will receive the wages of sin. When the wicked are swept off the earth, the books will be opened and examined in order to know whose names are recorded; and those "that are found written in the book shall be delivered;" and such shall be resurrected immediately, and shine as the brightness of the firmament on account of the illustrious part they had taken in Christ's service. But the wages of the wicked shall he paid off in a long night of death before they rise; and when they rise, it shall be to shame and everlasting contempt. If their long banishment and death is followed by a subdued and humbled spirit of loyalty to truth, still their late resurrection, with all its doleful accompaniments, will be an eternal stigma on their name. It will always be known that they were once banished and trod under foot a thousand years at least, in consequence of their disgraceful rebellion against the laws and ordinances of God's government. Neither they nor their posterity can ever wipe off the disgrace. They may repent and reform, and become truly loyal to God, still their former rebellion against immediate revelation and prophets will stand on record eternally, and crimson their face with shame, and furnish occasion for contempt to their name at the retrospect. Many ancient Saints endured "tortures, not accepting deliverance, in order that they might obtain a better resurrection." The domestic tie is the strongest bond of union, and the most prolific source of virtue and happiness that appertains to mankind on earth or in heaven. Hence the promise made to Abraham of an innumerable domestic confederation, and to all others also who should be heirs of the same faith with faithful Abraham. But the wicked are disembodied spirits without flesh and bones, and cannot partake of the blessings of domestic union, and that friendship and fellowship that the whole *family* of God in heaven and upon earth enjoy. Poor desolate spirits, that once despised prophecyings and forbid to speak in tongues, ye are now left without the sweet ties of parentage and the endearing bonds of filial and conjugal affection! The social circle in which you move, and the government under which you are organized, have lost their most lovely and essential ligaments of union and strength. How gladly would wicked spirits accept the bodies of the inferior animals as their tabernacle, might they be permitted to do so; even the swine would be a desirable habitation rather than none at all. The angels that kept not their first estate are reserved in chains (have not the liberty of embodied spirits) to the far distant period of final judgment, when death and hell shall be judged after the lapse of a

thousand years and "little season;" even then death and hell, with all others whose reprieve is not found written in the book, must fall victims to the second death. Oh! dreadful consequence of sin!

How oft would I have *gathered* you, as a hen gathereth her chickens under her wing, but ye would not, but now your house is left unto you desolate! But, alas, sir, how many attach no more importance to the resurrection, than merely the fact of its being an evidence that we shall survive the dissolution of death! But blessed are those who understand and have part in the *first* resurrection, for on such the second death hath no power. Sir, my heart swells with deep concern that all men might obey the only true gospel, that entitles to a part in the first resurrection! The limits of my letter forbid me to exhort. But suffer me to say, unless you have the same faith with Daniel and Elijah, and the same spirit of revelation with Peter, Abraham, and Moses, you can never associate with resurrected bodies, neither with holy angels nor with God. In your *flesh* you never can see God. All former Saints were united with the spirits of the just, and angels, and Christ, and God the judge of all; and if you are not united to the same by supernatural faith, and the spirit of vision and revelation, you may bid farewell to every endearing social tie, and launch forth among the disembodied powers of the air, and there with bitter regret and wailing, lament over that fallen and lost bodily image of your Maker, laid low in corruptible ruins through your transgression and hatred of the ministry of the prophet of the last days. There, this spectacle of your rebellion against prophets (monument of your shame) must lie till your self-righteous spirit is subdued, or be raised only to encounter the mortal grasp of a second death.

Yes, sir, while the restitution will elevate the righteous to their proper level in the scale of being, where the wicked cannot molest, it will also depress the wicked to their humiliating level. It will separate them to their own place; and the want of bodies will prove an impassable gulf between them and happiness. In this state they may, indeed, contemplate what they have lost without the power of recovering it. Oh, tantalizing state of keen despair! Dreadful chains! Cruel death holds that once noble image of thy Maker fast in mouldering ruins, as a monument of thy contempt of prophets! Now, thou needest supernatural power to restore to thee that lost image of thy Maker! Now, thou needest a new name and key to resurrecting power! But thou hast despised these things, and sadt thou hadst no need! therefore thy light is put out and clean gone. Now, angels offer to minister to thee, and prophets to become thy teachers, but thou wouldst have none of these; therefore they will withdraw from thee for a long and dreary night, in which thou wilt often cry out with bitter wailing, "Would God it were morning!" Now, sir, may a consideration of these truths lead you to choose the good and refuse the evil, and stand on the immutable basis of every one that is taught of God, is the unceasing desire of your humble servant,

ORSON SPENCER.

CONFERENCE MINUTES.

EDINBURGH.

The delegates and brethren met in their hall, No. 2, Drummond Street, at 11 o'clock, A. M., on Sunday, September 19, 1847, and were called to order by High Priest William Gibson, who gave out the 1st hymn; whereafter High Priest Sam. W. Richards, President of Glasgow Conference, prayed; when presiding Elder R. O. Menzies, of the Edinburgh branch, moved that Brother Gibson preside over this meeting and Conference, which, being seconded by Brother Andrew Cahoon, President of Clitheroe Conference, was unanimously resolved.

President Gibson then moved that Elder Waugh, as clerk of Conference, minute this day's proceedings, which, being duly seconded, was also resolved.

The President, thereafter, expressed the pleasure he felt in being privileged to introduce to this meeting our beloved brother, Orson Spencer, President over the

European Conferences, who was to address the Saints and others who might attend in the afternoon and evening of the day. Therefore, to accelerate the business in hand, he called for a representation of the branches, as follows:—

BRANCHES.	REPRESENTED BY	OFFICERS & MEMBERS.						RECEIVD BY			REMVD BY				SC. STS.		
		H. PRIEST.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	MEMBERS.	TOTAL.	BAPTISM.	LETTER.	TOTAL.	LETTER.	CUT OFF.	DEATH.	TOTAL.	OFFICERS.	MEMBERS.	TOTAL.
Edinburgh	President Menzies	1	7	4	5	2	134	153	8	0	8	13	2	0	15	1	20	21
Wemys of Fife	Elder Waugh	0	1	1	0	0	24	26	1	0	1	0	0	0	0	0	0	0
Pathhead of Fife	" McFarland	0	2	1	3	1	37	44	2	1	3	0	1	1	2	1	2	3
Stirling	" Tomkinson	0	0	0	1	1	17	19	1	2	3	0	0	0	0	0	0	0
Falkirk	" Calder	0	3	2	0	0	21	26	0	3	3	0	0	0	0	0	0	0
Crofthead	" Deans	0	2	1	2	1	29	35	10	9	19	0	0	0	0	0	0	0
Hunterfield	President Nibley	0	1	4	2	2	41	50	2	1	3	0	0	0	0	0	0	0
Greenlaw	Elder Swan	0	0	0	0	0	16	16	2	0	2	4	0	0	4	0	0	0
Dundee	" Findlay	0	3	2	1	0	37	43	8	2	10	1	3	0	4	0	0	0
Dunfermline	" McMaster	0	2	2	1	1	70	76	36	2	38	9	2	0	11	0	0	0
Loch Gelley	" Watson	0	1	2	3	1	19	26	10	3	13	2	0	0	2	0	0	0
Linlithgow	" Gibson	0	1	1	1	0	5	8	1	1	2	2	0	0	2	0	0	0
Clackmannan	" Sharp	0	1	1	2	1	32	37	22	5	27	6	0	0	6	0	0	0
Leith	President Anderson	0	0	2	1	0	9	12	2	0	2	0	0	0	0	0	0	0
Biggar	Elder Waugh	0	0	1	0	0	4	5	0	0	0	0	0	0	0	0	0	0
Travelling Elders	" do.	0	2	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0
Scattered Saints	" do.	0	2	0	0	0	22	24	0	0	0	0	0	0	0	0	0	0
	Total	1	28	24	22	10	517	602	105	29	134	37	8	1	46	2	22	24

The above branches, with few exceptions, are in good condition.

Resolved, on the motion of Elder Deans, of Crofthead branch, and of Elder Gibson, that Brother John Neilson be ordained Priest for said branch at Shotts, and that Brother George Kinghorn be ordained a Deacon for Crofthead branch.

Resolved, on the motion of Elder Findlay and Brother Russell, that Brother Andrew Macfarlane be ordained Teacher, and Brother Robert Macfarlane be ordained Deacon for Dundee branch.

Resolved, on the motion of President Gibson and Elder Waugh, that Priest James Nibley, of Hunterfield branch, be exalted to the office of an Elder.

Resolved, on the motion of the above, that we sustain President Brigham Young over the quorum of the Twelve Apostles, and they the travelling High Council of the Church of Jesus Christ of Latter-day Saints in all the world. Carried.

Resolved, on the motion of the above, that we sustain Orson Spencer as President over the European Conferences, and Brother Franklin D. Richards his Counsellor, subservient to said quorum. Carried.

Voted, on the motion of Elders Menzies and Waugh, that we also sustain President William Gibson in his presidency over the Edinburgh Conference.

Resolved, on the counsel of delegates vote of last evening, that we highly appreciate the offer of Elder William Mackay to preach the everlasting gospel in the Gaelic language to our Scottish Highlanders, in two months hence, and that he be sustained by this Conference by the prayer of faith made perfect. Carried.

Resolved, on the motion of Brothers Gibson and Menzies, that travelling Elders Ephraim Tomkinson and Ralph Nephi Rowley, continue in the meantime to labour in their present spheres. Carried.

President Gibson here observed, that owing to family indisposition and lack of means, Elder W. C. Dunbar was called in for a season to enjoy a cessation from his labours.

The above ordinations having been administered, and two members confirmed after baptism by immersion, the business of Conference terminated and the meeting adjourned.

At two o'clock, P. M., the Saints having re-assembled, the afternoon meeting was opened with singing and prayer by Brother Andrew Cahoon; when Brother Richards, of Glasgow, arose and expressed the gratitude he felt towards God for the present prosperous condition of the Edinburgh Conference; and during the celebration of the ordinance of the paschal supper, Brother Richards drew an illustrious contrast between the Church or Kingdom of Christ, founded on the rock of immediate and continued revelation, and of the sandy base on which the human-

ly invented kingdoms of this world are fabricated, which faded as a leaf in autumn, or as a shadow that passeth away.

The memorials of the Messiah's death and resurrection being administered, and contributions given towards the poor Saints, President Gibson introduced our worthy President, Orson Spencer, who occupied the remaining portion of the afternoon with a variety of invaluable instruction, peculiarly adapted to each and every gradation of an ardently attentive audience.

The meeting was opened in the evening at 6 P.M. by Brother Cahoon, and after singing and prayer, Brother Richards gave an introductory address, illustrative of the *true foundation* on which the church of God's beloved Son *anciently was* and *now is* erecting through the ministry of holy angels—built upon *living apostles and prophets, Jesus Christ himself being the chief corner stone*, to perfect the Saints and execute their ministerial work, so long protracted and perverted from the primitive order, by the mysterious workings of iniquity, which shed their blood and seemed to triumph during a dark vista of ages! But now the time appointed of the Father has dawned upon the world, in which he will overturn! overturn! overturn! till he shall give the kingdom and dominion under the whole heaven to him whose right it is to reign—even to Jesus Christ, the King of Saints.

The coming forth of Jehovah's strange work, predicted by the prophets in connexion with the Book of Mormon, the calling and instalment of Joseph Smith to the prophetic office, &c., was thereafter most perspicuously defined, in strict analogy with the scriptures with the Old and New Testament, by President Orson Spencer, whose long experience in the work, and acquaintance with *our* martyred seer and patriarch, together with the sufferings and manifold privations he has been inured to with the persecuted Saints of the Most High in the western hemisphere, amply qualifies him to narrate relative to these last days.

The Saints thereafter retired, deeply impressed and invigorated from the import and sublimity of the subject discoursed, which neither time, nor space, nor death itself can ever efface from memory, the soul-inspiring theme!

WILLIAM GIBSON, President.
GEORGE P. WAUGH, Clerk.

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1847.

Watchman, what of the night? Much every way. The signs are portentous. How true it is, that however dark and gloomy the night may be, still Saints are not in darkness, because they are children of light; and these troublesome times do not overtake them as children of the night, but as the children of the day. While darkness that might be felt brooded over the Egyptians, the Hebrews had light in their dwellings. Peace reigns in the bosom of the Saints, whatever may befall the nations. They know that the Lord God liveth, and hath set his hand again to bring salvation to the upright, and accomplish "his strange act." Happy is that band of exiles that traverse the wide prairies, and climb the mountain tops, and build cities for sojourning; they say plainly, that they seek a heavenly country and cities, whose builder and maker is God. They are conscious that they are leaving cities and nations which are destined to be shaken by the insupportable blasts of adversity. They know that they flee from famine, pestilence, and the sword. The distant mutterings of war, and the precursors of disease and want, rapine, and blood-guiltiness, have reached their ears, and been pointed out to them on the page of prophecy and by the whisperings of visions. They do not count these as strange things, for they know that these things must needs come to pass. Wickedness, and violence, and distrust must needs prevail because God is with-

drawing his Spirit from the earth. Peace burns and swells in their bosoms, because they are the called according to his purpose, and the signs indicate that their redemption draweth near. Meagre, flimsy, and baseless are all those religions that cannot abide the day of burning—even that day that burneth like an oven. The wicked shall be stubble. When the wheat is taken off there is nothing but stubble left; consequently the fire cannot do much harm after the wheat is gathered into the garner, even if it burn the stubble; but a wise husbandman will not set any very dangerous fires in the field, until there has been sufficient time to gather out the wheat. Many Saints are thrown out of employment by the disastrous crash of financial matters. Some are threatened with speedy starvation and hunger; but fear not, brethren, if you trust in Israel's God, and do your duty, you will not famish; neither will you be cast into any more loathsome places for lodgings than Jeremiah was forced into. Cheerfulness, in the midst of want, will beget more sympathy and charity than excessive sadness. Let no one suffer to excess through pride, or through fear to ask for that bread that has been kept back from fraud. The labourer is worthy of his meat: it is justly due from the master, and the country that has fattened on your labours in a day of prosperity. Let the needy ask their country, and those that have abundance, in meekness, and ask their God in secret, and they shall not often suffer beyond that they are able to bear. No: fear not; but let those fear that transgress the laws and change the ordinances. When the present angry blasts of adversity have been lulled for a little season, then those whose faith abode the burning ordeal of the crucible will rejoice, and their strength will be mighty. The valour of the warrior is best known in the day of trial. We are glad to see Elders, that are out of employment, offering to go into the vineyard, and preach without purse and scrip, and without a murmuring word at the badness of the times. We expect such will do great things, and their bread will be made surer even than when they wrought in the *mill* or *shop*. Feeling now that they are working for a heavenly Master, they have faith to preach with power and the Holy Ghost, and faith to obtain all necessary supplies for life. The general assembly and church of the first-born in heaven and upon earth, now will lift up "holy hands" in their behalf. And the people will hear such preachers, as though they were the angels of God, and their voice is charming to their ears, and their teachings like the manna of heaven.

Now is the time to discern between him that serveth God and him that serveth him not. The wicked are fearing, and many are cutting their own throats, and hanging themselves by the neck. Even the priests of the day expire under their own suicidal hands; but the Saints must and will be happy, come what will, for Zion's God reigneth, and He cometh to judge the earth and punish the nations for their ungodly deeds.

Parliament will be suddenly convened on the 18th of November, in order to justify the extraordinary measures recommended to the Governor of the Bank of England in respect to discounts and exchange securities, by Lord John Russell, and in order to devise some conservative measures to check the progress of bankruptcy and insolvency. Men of princely wealth have imbibed the spirit of speculation, and "made haste to be rich," and thereby fallen into a snare.

The mania of speculation is not confined to England only, but has pervaded the French and even Russian nation. Ruling powers and governments are completely tinctured with it: the consequence is, that legislatures themselves are often obliged to warp their own constitutions, and the long established usages of government, in order to meet the sudden revulsion and crisis of the times, and to cover up their illegitimate deeds of nefarious ambition.

The Royal Bank, at Liverpool, has been accounted second only to the Bank of England: but it has perished as a fool dieth! After loaning a large sum of money to one respectable firm, it became so timid and fearful of periling the credit of the bank, by refusing further loans, that it actually turned out nearly all its paid up capital to meet the exorbitant demands of the same honourable debtor, and was obliged to stop. It is written that the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought. Let not men think to lay up treasures on earth while the poor famish for bread, and the righteous are exterminated and slaughtered, and no man layeth it to heart. God will overthrow the tables of the money-changers, and make a spoil and curse of treasures that are not dedicated to him. The time hasteneth when there will be no safe treasury for gold and silver, save in Zion and Jerusalem.

LETTER FROM N. H. FELT TO ELDER ORSON SPENCER.

St. Louis, September 23, 1847.

Dear Sir,—I take the liberty of addressing you, though not personally acquainted, supposing it might be interesting to hear from this far-off part of the world; being, as it is, the theatre of so many important events, so interesting to us as a people, that are now and will be transpiring.

In relation to Mexican affairs, I suppose you are already well informed. Appearances are such, since the surrounding of their capitol by Scott's forces, as to lead some to expect that peace will be concluded. But this is not the opinion of the majority, nor of the best informed; but rather that the Guerilla warfare will be continued throughout the country, whatever may be decided upon in the city of Mexico. Meanwhile this country being so engrossed with these matters, it leaves them no time for jealousy upon minor affairs,—such as the removal of a large community from their midst, (because we wish to worship God according to the dictates of our own conscience.) When, at present, any intervention on their part would be of the utmost importance to us. This is not from any lack of desire on the part of the adversary to intercept this movement, for, it is evident, we are not forgotten by him or his friends. By reports sent to Washington, filled with misrepresentation, &c., by some holding "a little brief authority," such as land and Indian agents, who grasp at anything to *swell themselves into notice*. But in this they do not succeed at present, for while they are barking with all their might, the cause rolls on to its fulfilment. We have cause to rejoice, for all things are well for the people of God.

We had letters from the pioneers and the company that left in June, informing us they were all well, and God had greatly blessed them. Not an accident had happened to harm either man or beast, except the killing of one horse, belonging to President Young. Brother Wm. Clayton, of the pioneers with the Twelve, writes: "We are now within about a fortnight's travel of the place appointed to locate; the weather is very fine though hot, while the brethren occasionally bring down snow (which is all the while in sight) from the mountains to cool their milk. Indeed, it almost seems like grasping the snow wreath with one hand while gathering flowers with the other." He has attached to the wheel of his wagon a machine to measure distances, and they are putting down posts every ten miles of the route. They met Elder Brannan from Yerba Buena, California, with a part of his company, on Green River, 150 miles beyond the South Pass. Brother Amasa Lyman was left at Fort Laramie to lead on 150 of the battalion, whose term of service expired on the 10th July; this, I think, was June 14th. You recollect that 350 of the battalion were sent over to California from Santa Fe, and, what is very singular, they had been gone just ten days before a requisition came for them to go to Mexico, and they arrived about two days after each battle in California; and thus have many valuable lives been preserved, as in the words of our beloved president: "If you remember your duties as a people of God, He will remember you." I understand, from a physician who came with Col. Fremont from California, that General Kearny had given all the arms and ammunition, some 19 pieces, besides small arms, taken from the Mexicans, into the hands of the brethren, who, he says, has taken possession of the best part of the country. The June company were near Fort Laramie, when we last heard of travellers that have passed them on the way; all report them to be the happiest people they ever met, while other emigrating companies appear dejected, full of care, fear of the Indians, &c. You have probably seen by the papers that some of their companies have been repeatedly attacked by Indians, and some of their num-

ber killed, and their cattle and horses driven off. Some have been even starved to death in crossing the mountains, which was the case with a company that started from Independence in March last. But this does not prevent the Saints from pressing on, for we know whom we serve, and that he is able to *save*.

Brother Hyde was here a short time since from the Bluffs. The Lord had prospered them greatly in all things they put their hands to do. Their crops were abundant. Brothers Scovil and Robbins arrived here last week in good health. Brother Robbins is stopping here for the present. We expect the Twelve, with the exception of Brothers Taylor and Pratt, will be back about the middle of October. Brother W. W. Phelps is now in the east, and has forwarded a press, type, &c., to go to the Bluffs ,to be there on the return of the Twelve. There are quite a number of the brethren collected at this place, about 200 families, scattered in all parts of the city, and at all kinds of business, busily preparing to go to the mountains in the spring, and all of them appear to be doing well. Two of our brethren have fallen asleep this season in St. Louis, Brother George Charman and Brother Beech, both from England. The former from exposure, after having been driven out from Nauvoo; the latter was aged and infirm, he came here last season.

You will excuse my intruding upon you, and charge it to Brother Scovil, as it is through his suggestion that I have attempted to gather up a few items of intelligence as we receive them. As Dan Jones says, I would not wish to "STAR it;" yet, if there be anything of interest, you will use it as "seemeth thee good." I am happy to see by the STAR, that you are improving in health after your very severe attack of sickness. May God bless you with perfect health, and all other blessings necessary in the office in which you stand. God grant the same to all his Saints, that we may speedily be gathered together in the mountains of Israel.

Yours, in the new and everlasting covenant,

N. H. FELT.

VARIETIES.

"I say, Paddy," said a philosopher, "can you do two things at the same time?" "Can't I!" answered Paddy, "I'll be doing that any day!" "How?" inquired the philosopher. "Why," replied Paddy, "I'll be sleeping and dreaming at the same time, don't you see? So none of your gammon for a spoony."

THE CRISIS IN RUSSIA.—The Emperor of Russia has ordered the Bank of St. Petersburgh to render liberal assistance to the houses whose embarrassments only arise from the present crisis, and who can prove by their books a fair balance to be due to them. The first house which has been assisted is that of Messrs. Thomas, Son and Lefevre.—*Galignani.*

Yesterday week, three young men, eighteen, nineteen, and twenty years of age, natives of China, but who have, for some time past, been prosecuting their studies at Huntly, publicly renounced the religion and the gods of their fathers and professed Christianity, by receiving the symbol of the Christian faith. Their names are Lee Kim Lin, Song Hoot Keam, and Ung Mun Sow.—Three heathen converted to a God without body or parts! Or, out of the frying-pan into the fire! Tenfold more the children of hell than before!—JESUS.

On Sunday last the Rev. W. Gray, Rector of Haslingden, who is also a magistrate, committed suicide by cutting his throat. It appears the reverend gentleman read prayers in the morning, and afterwards christened or baptized several children in the church. He eat his dinner as usual, and at half-past two o'clock in the afternoon he was found dead in his bed, with his throat cut in a shocking manner.

The Rev. T. B. Charnock, who for some years past has been residing at Cullingworth, in independent circumstances, hung himself in his dressing-room on Friday night last. The unfortunate gentleman had been visited in the course of the evening by the vicar of Bingley and the incumbent of Cullingworth; and during the visit of his friends the conversation turned upon the death of a clergyman who had committed suicide in a similar way. On their departure he appears to have gone up stairs, but was found next morning quiet dead and suspended to a beam by his pocket handkerchief.

EXTRAORDINARY PHENOMENON.—A gentleman residing in this city, on going to the window of his sitting room last evening (Sunday, Oct. 24) at half past nine o'clock, observed in the heavens a most brilliant zodiacal light, extending from north west to south east, in a pyramidial form; it was more than 90 degrees in extent, and stretched almost to the moon, which crowned the top of it; it was of a deep red colour, and to the right and left of it were white streaks, in the same shape—the whole being more intense towards the west; in the midst was a beautiful star, and this striking phenomenon moved slowly westward for half an hour, when it gradually disappeared.—*Devonshire Chronicle.*

Electric Telegraph v. Coach: Stopping an Elopement.—On the 18th instant a lady booked herself at Cambridge, by the Defiance coach, (facetiously termed the "Cambridge Spectre,") for the railway terminus, Ware, intending to continue her journey to London by railway. It so happened, however, that, long before the arrival of the coach at its usual stopping place, the French Horn Inn, the telegraph had, with "lightning speed," conveyed intelligence to the Ware station, that a young lady, of prepossessing appearance, had eloped from the residence of her father, at Cambridge, and was *en route* to her lover in London, and earnestly requesting that information of the same might be forwarded to the police, so that they might await the arrival of the "Spectre," in order to take the *substance* into safe custody, and restore her to her disconsolate parents. True to time the coach arrived, and with it the fair fugitive, who, on being interrogated by the veritable "visible blue," readily admitted that she was the person inquired after, and was, without ceremony, taken to the residence of the inspector, to await the dreaded approach of an angry father, instead of the rapturous smile of an expectant lover, who, it appears, was anxiously on the look-out at the shoreditch terminus, for the arrival of his fair inamorata, although evidently keenly disappointed. The young lady said she enjoyed the joke, but should know how to play her cards better in future, as she was determined to embrace the first opportunity of again leaving the paternal roof.—*Heriford Mercury*.

The Mormon Miracle.—The *Ottoway Free Trader* gives a solution of the miracle, alleged to have been performed by the prophet Strang. It appears the prophet wanted a house, and told his followers, that if they would erect one, the Lord would accompany it with an endowment. The Saints completed the building, and applied for their reward; whereupon the prophet put them in a dark room, and anointed their heads with a precious ointment, which caused them to shine, as if lit up by the brightness of the sun. The saints, however, discovered that the illuminating operation was a gross cheat, and that it was produced by a mixture of oil and phosphorus. Strang was accused of fraud, when he acknowledged the fact, saying, that all miracles were produced by natural means, and preached a sermon justifying the act.—[We have proof of the substantial accuracy of the above short article about Strang. His impositions, though scandalous and gross, are in keeping with apostacy. Modern priests, called *christians* after Christ, get their *endowment* from seminaries instead of the Holy Ghost. Strang gives it with oil and phosphorus. Query, which shines the brightest? Strang is called a Mormon from the same cause that the Turks call all persons Christians who happen to live in the social compact of Christendom. If he is a Turk who supposes that every person is a follower of Christ because he prefers Christianity to Mahometanism, that is a gross and double Turk who can suppose the apostate Strang to be a Mormon, because he even prefers refuse Mormonism more than modern Christianity.]

A phenomenon of a singular awful character was witnessed from this neighbourhood on the evening of Sunday last. Shortly after the moon was above the horizon, some faint scintillations of the aurora borealis were visible, which gradually increased in brilliancy and variety of shape and colour until about seven o'clock; at which time the north-western portion of the hemisphere became more cloudy, and these bright spectra were obscured. Up to this time the phenomenon had assumed the usual appearance of pensile rays, bushes, and strata, accompanied by occasional flashes from beneath the northern horizon; bright spots, from which emanated rays of great intensity, shooting up to the zenith, of which I cannot give a better description than that elicited from a youthful bystander, who compared them to "holes in heaven, letting the glory through." At one period there were evidently two distinct strata of rays—one nearly perpendicular, veering to the west,—the other, beyond it, veering diagonally to the north,—forming lozenge-shaped interstices. The field occupied by them, ranged from north nearly to the south, and had for a base the segment of a circle of much darker tint than the exterior on which they corruscated. Their colour at this time varied from their usual silvery-grey to the slight tinge of green—resembling that of phosphorus or the glow-worm's light. The brightness of the moon appeared to have no effect on these evanescent lights, unless I may attribute to that cause a remarkable bar of roseate hue which banded the phenomenon from north-east to the zenith. The gathering clouds in the west, a stiff breeze, and a frosty atmosphere, compelled me to relinquish further observation, until about nine o'clock, when I perceived that the zenith was again brilliantly illuminated. Proceeding along the bay towards Summer-hill, to have clearer scope for watching the changes of these magnificent streamers, now increasing in brilliancy, variety and colour, my attention was so attracted by the spectacle before me that I neither halted nor looked back until I arrived at the house of an acquaintance, when, on turning round, I confess I stood amazed at the awful display which covered the heavens in the south and west. The sky was of a lurid red, the clouds (cumuli) hurrying across, were penetrated with the same hue, and the waters of the bay, except where the moonlight rested in the distance, had assumed the same blood-red hue. My acquaintance,

at my summons to look at the unusual sight, came, accompanied by several other individuals, and stood silent and aghast with awe. Their silence, and the anxious gaze in each other's face, expressed more distinctly than words the thoughts passing in their minds. It did, indeed, seem as though the consummation of all things was at hand,—when the heavens shall be scorched up as a scroll, and the sea be turned into blood. The aspect of the heavens at this period was terrifically awful. The varying appearance of the phenomenon had a corresponding effect on our minds,—awe and apprehension, gave place to wonder and delight at the magnificence of the scene. This phase of the phenomonon only passed away gradually to give place to another of a less awful character. The electrically charged clouds having dispersed, left the sky clear, and the moon shone forth again in undiminished splendour. Direct over head, radiating from a common centre, appeared innumerable rays of great brightness, darting downwards to the horizon in every direction, except in the east, when the light of the moon predominated, and to the west, when they were intercepted by rising clouds, the edges of which were also luminous, but of a greenish tint. As might be anticipated, amongst the spectators were some more superstitious than religious, to whom this phenomenon appeared only as an omen of strange events, and early news of the death of some great potentate was seriously canvassed as being most probable. The appearance of the heavens in the west of England, on the night of the decease of George the Fourth, was called to mind by one who evidently would not be taken for a prophet in his own country.—*Correspondent Mona's Herald.*—[We perceive that the phenomenon above described was not confined to this Island. The following is from the *Liverpool Albion* of Monday :—"Last night, about a quarter before ten o'clock, the atmosphere to the westward presented a very singular aspect. The whole of that portion of the heavens appeared of a deep pink colour, the effect, apparently, of a brilliant moon shining from the eastward on the moist particles suspended in the atmosphere."—We object to the cause assigned for this appearance by our contemporary, and rather incline to attribute it to the highly electrical state of the atmosphere.]

SONG,

COMPOSED BY ELDER JOHN TAYLOR, WHILE REFLECTING ON AMERICAN FREEDOM AND LIBERTY, ON HIS WAY FROM ENGLAND TO THE CAMP.

O! this is the land of the *free!*
And this is the home of the brave,
Where rulers and mobbers agree;
'Tis the home of the tyrant and slave.
For this is the land of the *free!*
And this is the home of the brave,
Where rulers and mobbers agree;
'Tis the home of the tyrant and slave.

Here liberty's poles pierce the sky
With her cap gaily hung on the vane;
The gods may its glories espy,
But, poor mortals, it 's out of your ken.
For this is, &c.

The eagle soars proudly aloft,
And covers the land with her wings;
But oppression and bloodshed abound,
She can't deign to look down on such things.
For this is, &c.

Here the stars and the stripes proudly float,
And glitter in every breeze;
But the patriot who reared it 's forgot,
And is robbed of his freedom and peace.
For this is, &c.

No monarch or autocrat reigns,—
No kingly dominion is here,
But the modest *Vox Populi* deigns
To take what he wants without fear.
For this is, &c.

All men are born equal and free,
And their rights all the nation maintain;
But with millions it would not agree,
They were cradled and brought up in chains.
For this is, &c.

You may worship your God without fear,
For none can your conscience control;
But if you're not orthodox here,
It will be bad both for body and soul.
For this is, &c.

You may see the meek teacher of grace
Against heretics take a bold stand,
And as prayers the delinquents won't save,
Join to drive them from house, home and land.
For this is, &c.

There justice no longer is blind,
And *Vox Populi* governs her hand;
And though to do right she's inclined,
She is under the hydra's command.
For this is, &c.

Here monarchs her glories may see,
And this model republic admire;
For beneath this Upasion tree,
Did liberty's goddess expire.
For this is, &c.

And now w'ell erect her a tomb,
And write on't "Here lieth the great!"
And all tribes and nations to come
May take warning and learn of her fate.
For this is, &c.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 5TH OF NOVEMBER.

	£	s.	d.
Charles Miller	£10	0	0
Thomas Smith	1	9	2
Henry Campbell	0	12	0
James Bond	1	3	3
T. B. H. Stenhouse	0	3	0
John Halliday	2	0	0
Henry Becroft	2	0	0
William Broomhead	3	0	0
A. Marchant	0	10	2
Robert Martin	1	6	0
L. D. Buler	1	10	0
John Hackwell	1	0	0
Crandell Dunn	4	0	0
Carried forward	£28	13	7

	£	s.	d.
Brought forward	£28	13	7
John Johnson	1	2	6
Paul Harrison	0	7	8
Joseph Wooton	0	15	0
William Hulme	1	18	3
William A. M'Master	2	12	6
John Parkinson	2	0	0
John Lickerish	2	0	0
J. Godsall	3	4	6
John Preece	3	0	0
George Mart	0	10	0
Thomas Thomas	0	15	0
Philip Lewis	0	18	0
	£47	17	0

NOTICES.

Elder Moses Martin's address is 12, Violet Street, Hulme, Manchester.
Elder Samuel W. Richards's address is changed to 53, Cowcadens, Glasgow.
Elder John Banks's address is 57, Theobald Road, London.
Elder Crandall Dunn's address is 78, Button Lane, Sheffield.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23. DECEMBER 1, 1847. VOL. IX.

FOREIGN NEWS.

FRANCE.

The adjudication of the loan of 250 millions of francs, as authorized by the bill of August 8, 1847, took place at twelve o'clock on Wednesday, at the Hotel of the Minister of Finance, Rue de Rivoli. The only bidder was Baron J. de Rothschild, and his offer, 75f. 25c., being higher than the minimum price fixed by the Minister, was accepted.

On Friday a Council of Ministers was held at the palace of St. Cloud, at which the King presided in person. The affairs of Switzerland are understood to have been again under consideration. Immediately after the Council couriers were sent with despatches to M. Bois Lecompte, at Berne, and to the French Ambassador, at Vienna. It was generally reported, in quarters likely to be well informed, in Paris, that an arrangement had been come to, between the French and Austrian Governments, for a joint and armed intervention in Switzerland by these two powers. It was added, that orders had already been sent to the commanders of the troops on the Swiss frontiers to hold themselves in readiness to march at a moment's notice.

The accidental discharge of the pistol of one of the servants of an officer on the King's staff, just as his Majesty had, on Thursday evening, reached the Paris terminus of the Corbeil railroad, on his return from Fontainebleau, occasioned considerable sensation in the French capital. We are assured, however, that the King felt satisfied that the affair had been purely accidental.

The Municipal Council of Paris, by a majority of twenty-five to ten, has determined to memorialize Government and the Chambers for a reform of the Electoral Law.

SWITZERLAND.

It is understood that a formal overture has now been made by the diplomatic representatives of one or more of the great continental Powers to the British Cabinet, for the purpose of bringing the present deplorable state of the Swiss cantons under the consideration of the principal parties to the Treaty at Vienna, and of endeavouring to avert the horrors of impending war by an amicable mediation between the two factions into which the Helvetic Confederation is now divided.—*Times.*

Letters from Berne of the 8th, state that rumours were afloat of a collision between the federal troops and those of the Sonderbund on the frontiers of Fribourg, but they seemed of doubtful origin.

All the cantons of the Sonderbund have been blockaded since the day of the declaration of war was made by the Diet. The markets of Zurich and Argovie, from which they had hitherto derived their supplies of provisions, are closed against them. They may, however, for the present obtain provisions from some of the Catholic vallies of the Grisons, and from the canton of Valais, which communicates

directly with Savoy and Piedmont; but as the winter advances, the passes will be blockaded up by snow, and deprived of this resource, they will probably be starved into a surrender. Several refugees from Lucerne have joined the federal army.

A letter from Bale, of the 8th, states that it was rumoured in that city that the troops of Zurich had, on the previous day, taken possession of Zug, after some smart skirmishing, in which they had obtained the advantage, and that, after leaving a sufficient garrison in Zug to hold the place, the main body of the Zurichers had marched on Lucerne, and had taken possession of all the towns and villages situated without the lines of defence on the Reuss and the Emme.

Accounts from the Tyrol say that great excitement prevails there, owing to the events passing in Switzerland, which is greatly increased by the movements of the Austrian troops. The Tyrolese feel great sympathy for the Sonderbund. Like the Swiss, the Tyrolese live in the midst of a mountainous region; they are all Catholics, and are averse to innovations. The news of the defeat of the free corps, three years ago, was hailed with universal joy through all Tyrol.

SPAIN.

General Narvaez has summarily punished the first appearance of opposition in his Cabinet by dismissing most of his colleagues and banishing others. General Alaix was ordered to quit Madrid in twenty-four hours. M. Salamanca and M. Escosura are to have a similar fate, and the former has actually received intimation that if he does not at once resign his seat in the Chamber of Deputies and quit the country, he will be impeached, an impeachment under the *regime* of General Narvaez being, in all cases, and as a matter of course, a condemnation.

The *Gazette* publishes a Royal decree dismissing M. Pacheco from the embassy at Rome, and appointing M. Martinez de la Rosa in his stead. All the captains-general of the puritan section of Moderados have been deprived of their commands, and replaced by devoted partisans of Queen Christiana and General Narvaez.

The *Madrid Gazette* of the 6th instant publishes a Royal decree, appointing General Cordova, late Minister of War, Senator of the Kindgom. It was reported that General Ros de Olano would proceed as Minister to Lisbon. By another decree the Queen had instituted a Board of Directors of the Archives, amongst whom figured Messrs. Pidal and Cortina.

General Alaix has written a letter to the Queen, complaining of the violent and unconstitutional conduct of Narvaez in banishing him from Madrid, and demanding permission to return to the capital to fulfil his duties as a Senator. The Queen, it appears, had signified her desire to General Alaix that he should present her with a list of a new Ministry, but Narvaez and Christina having heard of it, went in the night to the apartments of Isabella, and, re-enacting the brutalities of the night of the betrothal, the virtuous mother and the loyal subject coerced the unfortunate Sovereign into giving a reluctant consent to the banishment of her friends.

The *Madrid Gazette* of the 7th publishes a Royal decree, appointing the Marquis de Miraflores President of the Senate, and the Duke de Gor and the Prince d'Anglona Vice-Presidents of that assembly. By a second decree, the Queen accepted the resignation of M. Lopez de la Torre Ayllon, Envoy Extraordinary and Minister Plenipotentiary of Spain at Lisbon, and named as his successor General Ros de Olano, former Minister of Commerce and Public Instruction.

COMMANDER-IN-CHIEF'S REPORT.

Liverpool, November 16, 1847.

President Spencer,—I obtained from the officer of the day, Col. Bolton, after the battles of the city of Nauvoo, Illinois, last summer, a copy of his official report. I think it not amiss to give it you as an item of church history, as the report has never been published. Allow me to state, that all may understand, that a force of from 800 to 1000 men had been encamped against the city for ten or twelve days, setting many different times when they should enter the city and exterminate all the inhabitants—men, women, and children—who were found there belonging to the church. Our force then amounted to not over 200 men able to bear arms,

the main body of the church having gone to the wilderness. To save the lives of women and children, a treaty was formed, and the small remaining remnant of the church bid adieu to their comfortable homes—their lands—their city and temple, to seek a new home in the wilderness. In all the war there were but three of our brethren killed—Captain William Anderson, and son, and Brother I. Norris. The loss of the mob is variously estimated at 100 and upwards. When they entered the city their whole number amounted to 2000 men, 1600 of whom were armed, as I was informed by one of the Quincy committee while travelling in the stage to Keokuk the day after their entrance. The cannon used by us were of our own manufacture from steam-boat shafts.

Yours in the gospel,

L. O. LITTLEFIELD.

REPORT.

Thursday, September 10, 1846.—A large body of mob, with five pieces of artillery, marched towards Nauvoo from Carthage, and made a show of entering Nauvoo at the point called the Carthage road, but being resolutely met, when within two miles of the city, they retreated and encamped for the night, having fired several cannon shots without effect.

Friday 11.—Early in the morning the mob abandoned their camping ground, and moved their whole force about one and a-half miles further North, to what is called the New La Harpe road. They were here met by a little band of 30 men in number, commanded by W. Anderson and called the Spartan Band, being armed mostly with 15 shooters, who fired upon them and then retreated a short distance and fired again, thus retreating and firing, holding them at bay. They were coming in with flying colours, apparently without obstruction except from the 30 men, when suddenly, when only one and a-quarter miles from the temple, our home-made cannon (of steam-boat shafts,) opened upon them, under the command of Captain Hiram Gates, manned by W. Q. Geen and W. Sumerville. The effect was electric; they halted in their tracks, and, after exchanging a few shots, retreated over the brow of a commanding eminence and encamped for the night.

Saturday 12.—After negotiations had passed, at about 12 o'clock, the mob commenced deploying to their left, taking advantage of corn-fields to mask their movements, with four pieces of artillery and about 800 men, and showed a determination to take the city by storm at all hazards. We had, to oppose them, about 200 men, 130 of whom were in line, the rest were stationed elsewhere, and five pieces of steam-boat shafts, only three of which were in the action, and one of them was disabled after the third shot. The mob came up to within rifle shot of our little band of men, when a sharp action commenced which lasted one hour and forty minutes, when the mob retreated on a full run, then rallied fifteen minutes, then retreated again to their former camping ground. Hundreds of shots had been fired on both sides. Our loss was three killed and two wounded on this day, and but one more wounded in all the days of fight. Thus were the mob repulsed for the third time.

Sunday 13.—This evening, about eight o'clock, all four of our field pieces went down and approached their camp, and opened upon them. After firing a few rounds without receiving any answer from them we returned to the city. This day the Spartan Band and some sharp shooters, from Captain Gates's company, harrassed their wings and watering places.

Monday 14.—A few cannon shots were exchanged. The Spartan Band and sharp shooters continued as the day before, with some loss to the enemy every day.

Tuesday 15.—As on the fourteenth.

Wednesday 16.—The enemy deployed as on the 12th and were met by the Spartan Band and 3rd company of infantry, commanded by Captain Gates, and his two pieces of cannon. Rifle and musket shots flew thick, and the cannon shots were rapidly exchanged, and the mob retreated for the fourth time, finding our fortifications, which we had been constantly throwing up, were too strong for them. A committee of 100 citizens of Quincy now interfered; a truce was proclaimed, and finally a treaty was made disgraceful to the Quincy committee.

Thursday 17.—Mob entered, and the Mormons commenced leaving.

CONFERENCE MINUTES.

GLASGOW.

This conference met according to previous announcement, in the Lyceum Rooms, 72, Nelson Street, on Sunday September 26th, 1847. There were present President Orson Spencer, and Elder Andrew Cahoon, from England, with Elder Wm. Gibson of the Edinburgh conference.

The meeting was called to order by Elder S. W. Richards, who gave out the hymn on the 89th page, "Come let us join," &c. After singing, and prayer by the President, another hymn was sung, when President Richards wished to know if he still retained the confidence of the Saints, as without it he would not act as their President.

It was then moved by Elder Douglas, and seconded by Elder Gillespie, "That we uphold and sustain Elder S. W. Richards as our President, not only this day, but in time to come," which being put to the meeting, was carried unanimously.

The President then arose, and after making some very appropriate remarks, acknowledging the expressions of confidence towards him, introduced Brother Spencer to the meeting, who arose and said he felt happy in their midst, and asked the blessing of God to rest upon them.

The President then moved, that Brothers John M'Law and Robert Watson be sustained as Clerks of conference, which was seconded and carried unanimously.

The number of officers present were as follows:—3 high priests, 1 of the seventies, 44 elders, 24 priests, 28 teachers, and 13 deacons.

The President then called for the representation of branches, which was given as follows:—

BRANCH.	REPRESENTED BY	ELD	PRS.	TEA	DEA	MEM	BAP	DED	C. O.	REC	REM	TOT.
Airdrie	Carruthers	11	4	7	2	131	8	1	2	5	13	155
Balfron	Walkinshow	1	1	1	1	4	0	0	0	0	2	8
Bonehill	Meiklejohn	2	2	1	1	21	2	0	0	0	0	27
Bridge of Weir	Ure	1	1	1	1	26	0	0	0	0	0	30
Busby	Lynch	2	1	1	1	11	0	0	3	0	0	16
Cambuslang	Gillespie	1	1	0	1	5	0	0	0	0	0	8
Campsie	Scott	3	1	2	0	23	0	0	0	1	0	29
Dalry	Rennie	2	2	3	2	28	2	0	2	0	0	37
Girvan	Let. Mountford	3	3	1	4	46	7	0	0	0	0	57
Glasgow	Douglas	9	11	13	7	271	11	2	4	14	10	311
Greenock	M'Callum	4	2	5	3	46	1	0	2	4	0	60
Johnstone	Leishman	4	2	1	2	47	3	0	0	2	2	58
Kilburnie	Baxter	2	2	4	2	43	0	0	0	8	2	53
Kelvin Dock and Knightswood	Cunningham	0	1	1	1	13	0	0	0	0	5	16
Kilmarnock	Lyon	2	4	3	2	32	3	1	0	0	1	43
Lanark	Crosbie	3	4	1	1	62	3	3	0	0	0	71
Paisley, Renfrew, and Barrhead	Bell	3	4	6	1	73	1	0	1	0	0	87
Rutherglen	Furguson	1	2	1	1	24	3	0	0	2	0	29
Thornlie Bank and Pollockshaws	Russell	3	3	2	2	29	0	1	2	0	2	39
Tollcross	M'Fadgen	2	1	4	1	37	5	0	1	2	0	45
Scattered Members		1	0	0	0	86	0	0	0	0	0	87
Total		60	52	58	36	1058	49	8	17	38	37	1264

The above were represented as in very good standing, with a few exceptions.

James Wylie was then called to the office of Elder in the Pollockshaws and Thornlie Bank branch. James Robertson, Priest, and Archibald Steel, Deacon, in the Rutherglen branch.—James Paul, Teacher, in the Glasgow branch, and Hugh M'Cann, Deacon, in the Lanark branch. The above named brethren who were present, were ordained to their respective offices under the hands of Elders Cahoon, Gibson, and Douglas.

After a few remarks from the President, the meeting adjourned for one hour.

At two o'clock the meeting was again opened with singing, and prayer by Elder Cahoon, when another hymn was sung, after which the sacrament was dispensed, during which time Elder Cahoon delivered a very affectionate address to the Saints on his prospect of leaving them to labour in England, with expressions of gratitude for the kindness and favour shown him while in their midst.

At the suggestion of the President, his remarks were responded to with an assurance of a kind remembrance, though absent, in the bosom of the Saints, by a hearty AMEN.

Elder Douglas, with a few remarks, moved that this conference sustain Elder Orson Spencer and F. D. Richards, his counsellor, as President of the Church in the British Isles. Seconded by Elder D. Drummond and carried unanimously.

It was then moved by President Richards, and seconded by Elder Shields, that this conference sustain President Brigham Young and his council, the Twelve, as the Presidency of the Church in all the world. Carried unanimously.

Moved by President Richards, and seconded, that Brother John Carmichael, whose labours were in the vineyard, be ordained to the office of an Elder. Carried unanimously.

Elder Spencer arose and addressed the Saints upon the greatness of the work which lay before them, &c., which was listened to with the greatest attention; and the joy which beamed from every countenance showed that their hearts were made glad.

It was then moved by the President that this conference adjourn till the 26th day of December next, to meet at the usual hour; which being seconded, was carried unanimously.

After singing from page 107, "Lord dismiss us with thy blessing," meeting was dismissed by the President till six o'clock, p. m.

In the evening a crowded and attentive audience of both Saints and strangers were addressed by Elder Orson Spencer, upon the importance of knowing God and the order of his kingdom to inherit eternal life.

The best of feeling and good order prevailed throughout the day, and the Saints separated, rejoicing much in the work of the Lord.

S. W. Richards, President.
John M'Law, } Clerks.
Robert Watson, }

The Latter-day Saints' Millennial Star.

DECEMBER 1, 1847.

Mexico.—The present condition of Mexico is truly problematical. A mighty revolution seems taking place, that will materially alter the complexion of every feature of her internal policy. Her municipal, political, military, and religious systems are trembling under the shock of the conquerors' arms. A new epoch seems about to dawn upon her. Her national independence fast approximates an abrupt and speedy conclusion. The citadel of her strength is possessed by the American victors, who have hoisted there the flag of their nation, and witness the "stars and stripes" waive in triumph over Mexico's battlements and the Montezuman halls. The power of ten millions of people is stricken to effeminacy, while the United States' standard is being planted by only six thousand of her sons. Every thing promising to Mexico the perpetuity of her institutions, is interlarded with ominous indications. The intolerant character of the Papal power, has met a rebuke portentious of the future diminution of its mitered glory. The episcopal service, for the first time in the history of Mexico, is now read, and the more liberal systems of protestant religion, have found their first introduction into the country.

The success of the American army is not attributable alone to its invincibility. The many feuds existing in the very Congress of Mexico, and the various departments of the Administration, were greatly tributary to eventuate the present results. Insubordination of military commanders, inactivity of authorized functionaries, the imbecile recklessness and stupidity of the general mass, weakened their common strength, and invited the enemy's march through the density of her population. In division there is ruin—in union there is strength and safety. The *ultimatum* of all this war is a matter of exciting speculation with all. If benefits accrue to either

republic, they will be purchased by immense stores of treasure and blood. Who cannot see the arm of Omnipotence stretched out over Mexico? Dismay—all the horrors consequent upon general calamity, sweep like a desolating Ajax through the nation! A thirst for blood, slaughter, and plunder, seem the ruling passions of men. Assassination and murder horrifies the mind, and renders society a torture instead of a blessing. Truly, every man's hand seems lifted against his fellow—neighbour raises the sword against his neighbour.

In the midst of all this, Mexico will not acknowledge herself conquered, but the authorities appear resolved to prosecute the war. The seat of government is for the present removed to the city of Queretaro. At Guadaloupe, on the 16th of September, Santa Anna signs his papers, resigning the presidency, *ad interim*, of the republic. By the decree of the constitution, the supreme executive power of the nation is now confided "to the Most Excellent General of division, Don Josse J. Herrera, and the Most Excellent Senor Don Limo J. Alcorta, in place of Don Nicolas Bravo, made prisoner of war, who was named by the decree of the 7th instant." The Mexican forces which were defending the city of Mexico have fled, and the citizens of the city are authoritatively advised to a courteous demeanour towards the North Americans.

General Scott has appointed General Quitman, of the State of Mississippi, Governor of Mexico; he has also invited the Catholics to continue service in their chapels, as usual, and promised his protection while so doing.—A general plan was discovered for poisoning and otherwise taking the lives of American soldiers, which Gen. Scott repudiates in strong terms. Twenty-nine soldiers had received sentence of the Court Martial, to be hung by their necks until dead, for desertion to the enemy. The sentence of these individuals was severally approved by the General-in-Chief, with three exceptions—these offenders were to receive "fifty lashes with a raw hide whip, well laid on the bare back of each, and their punishment is commuted accordingly, with the addition that each be branded in the cheek with the letter D, kept a close prisoner as long as this army remains in Mexico, and then be drummed out of the service." The sentence of three or four others were commuted, so far as related to hanging; the remainder were executed at San Angel, Sept. 10, 1847. On the morning of the 9th, were hung at San Angel, sixteen more deserters from the American army. Immediately after, some ten or twelve were whipped and branded on the cheek with the letter D. The next morning four others were executed at Nixcoac, and on the 13th, thirty more were hung upon the gallows at the same place. These were permitted to live to see the American flag hoisted upon the battlements of Chepultepec, and no longer. When the colours were raised and shown to them, they were launched into eternity.

Thus we conclude our present account of the bloody scenes in Mexico. Truly the Lord is vexing the nations. The latter-day judgments begin to work. The innocent blood that has been shed from righteous Abel down to the present day, will be avenged by the Almighty, and His scourges sweep through the earth, until the kingdoms of this world become the kingdoms of our Heavenly Father. Blessed are they who dwell in safe places, who enter into their clossets until the scourges pass by, and the world is prepared for a reign of peace.

AMERICAN POLITICS.—The season has now passed for electing members to the General Congress, which will convene on the first Monday in December inst. The politics of that country appears to be undergoing a change of serious importance. The grand and absorbing question now is—Slavery or no Slavery! The "Wilmot Proviso," as it is familiarly called, which restricts slavery to the States where it now

exists, and wholly forbids its extension any further, may be considered the rallying point about which it is confidently expected that all parties will gather in the free States, and merge minor differences. The south may be equally united in opposition to the "Wilmot Proviso."

The southern States, by a large majority of them, are assiduously determined to extend the boundaries of slavery. The question is not, whether slavery shall exist or be abolished; but shall it be extended over the vast and newly acquired territory of New Mexico and California? If it is extended, the southern division of the States has a preponderating influence over the northern division, in consequence of southern representation being increased in the ratio of three-fifths of the slave population. The new territory is a very inviting field for the use of slave labour; cotton, rice, and sugar can be grown to profit in Texas, New Mexico, and some parts of California. It is much feared, by the politicians of the south, if slavery cannot be extended to the new territory, that slave labour will ultimately become valueless. The competition of free labour in cotton growing countries, will ere long extinguish the demand for slave labour. The slaves will thereby become a burthen, and the employment of them in only a corner of the great confederacy, will become disgraceful. This effect is foreseen by southern politicians. They seek to avert such an issue, while the north bid fair to unite in seeking to bring about an end so desirable in their estimation. This subject bids fair to be the greatest bone of contention ever introduced into the United States Government. Not only the politician, but moralist and religionist, all claim a deep and irrisistible interest in this great national question. The philanthropy of all christendom, where slavery does not exist, it is conceived, actually obligates men to interfere in this grave subject; hence we may look for indefatigable exertions on both sides of this important affair.

The Democratic party that ushered Mr. Polk into the Presidency, are warping out of their former ranks in many parts of the north, and a new era in politics may ensue. The whigs, conservatives, and democrats, both in the north and south, are likely to be merged in two divisions of slavery and anti-slavery. The Saints are little more than spectators of these grave causes of disunion and revolution. They do not expect to side with any of the kingdoms of this world, any further than to render unto Cæsar that which is his due. The great question with the Saints is, politically, morally, and religiously, "who will keep the commandments and ordinances of God?" This question is important. We have little to do with minor subjects of controversy. We do watch the signs of the times, and the internal movements of nations, that will tend to bring about the destruction of great Babylon, or all the confused apostate religions and civil governments of the earth. Many nations appear to be approaching the verge of a tremendous precipice. At this very moment the nations of Europe and America are much disquieted. The flail of the Almighty begins to be laid upon the threshing-floor. England promises to yield well for the garner. If every successive *tramping* of famine, bankruptcy, and stagnation of business turns out as many Saints for Zion as the last year's flooring has done, Zion will rejoice and God be glorified.

FRANCE, too, we verily believe, is ready for the gospel dawn. Lyons and Calais, and some other parts where the English tongue is more or less spoken, would be suitable places for an English Elder to make a beginning. That nation has been on the threshing floor for about half a century, in which time *all religion* has been publicly anathematized in the streets of Paris. They are now quite tolerant to all religion, although the Catholic religion is generally predominant. We are anxiously

waiting for a young man to offer his service for France, who can go forth without purse or scrip, as the first missionaries came to England, and by faith and untiring diligence in *business*, and in the *spirit* of preaching, open the gospel to that great nation in its blessed fulness. Greatly blessed is that man who shall undertake this great and soul-saving work with requisite faith, patience, and perseverance. Although he may make but a small beginning, still his labour shall not be in vain in the Lord. But we do not feel disposed to give the honour of this important mission to any man who will not magnify his appointment in the midst of all the difficulties that may attend him. We are assured that the encouragements and blessings that will crown a faithful performance of such a mission, will infinitely transcend all difficulties and losses.

SPAIN and Portugal are in a distracted state; and the dominions of the Pope are agitated with the innovations of *reform*. Switzerland is already engaged in a bloody civil war. Russia and Circassia are measuring their strength in the field of carnage. In short the Lord is turning and overturning the nations, in order that He, whose right it is to reign, may come and reign on the earth as He does in heaven.

THE prosperity of the cause of truth in the United Kingdom of Great Britain calls for our continued gratitude and thanksgiving to Almighty God. The spirit that rests upon the Saints is manifest in the spread of truth, and the obedience of thousands to the reign of Jesus Christ. There may be a conference or two that is not in the most prosperous condition. We desire that presiding officers of conferences will conduct with that diligence and faithfulness that should secure the confidence, and affection, and support of the branches; and let the branches respect and sustain their presiding officer or they will fall under condemnation, and confusion and discord will ensue. The presidents of conferences, by virtue of their office, have a right to preside at the meetings of their respective conferences; and any attempt to substitute another person in his place, without his consent, may be considered as an impeachment of his right of office.

THE news from Elders Pratt and Grouard, on the far distant islands of the Pacific, is truly heart cheering to the Saints. *Two thousand* baptized into the faith of the gospel in the short period of about three years! Truly the isles wait for the law of God.

THE slip from the *New York Herald*, entitled "the Ladies' Tea Party" for the benefit of the Mormons, we believe to be true, and as such is one of the brightest omens for the Saints in Zion that has dawned on the Gentile horizon for some time. The wives of two distinguished Presidents of the United States, one of whom is the present acting Chief Magistrate and supreme ruler of the whole nation, ardently enlisted in behalf of the Saints! Mrs. Macomb is the widow of the late Major General of the United States army. These venerable and distinguished matrons constitute an honourable trio, whose names will be transmitted throughout all generations where this gospel is preached. They have nobly dared to sympathize with the oppressed, and to express, not barely in words, their deep condolence with the suffering Saints, whose unparalleled persecutions are beginning to excite the commisseration of the just among all mankind. The benefit of this example will not terminate with the bare act of munificence, resulting from the tea party of the first ladies of the nation. The electric fire of so distinguished an example, we trust will pervade all the principal cities of the United States, and the streams of charity will flow from every state and city, like a pure river of life, to slake the thirst of

thousands, many of whom the fowls of heaven have ministered unto by the mandate of the Almighty. We are willing to call this act a charity, although the Saints were brought to their present sufferings by lawless robbers, whom the nation should have brought to justice; and reinstated the Saints in their hard-earned rights. But these honourable ladies show, by their munificence, that they have no fellowship for the outrages committed upon the Saints by persecuting bigots: like Pontius Pilate, they virtually wash their hands of the blood of these just people, and say they will have no part in this horrid persecution. We fondly hope that the day is not far off, when the honourable ladies of the British nation—the Queen at their head—will express their abhorrence of this bloody tragedy in a manner that will brighten the crown of their glory. We have always entertained the highest respect for the character of her Majesty, the Queen of the United Kingdom of Great Britain. Her Majesty is the mother of a rising family, and knows how to appreciate the worth of social relations. A mother's heart always has the tenderest sympathy for suffering humanity. It was a lovely Queen that periled her life in behalf of thousands ready to perish in the days of Ahasuerus the king. It was a royal consort of Pilate, moved by a heavenly dream, that sought to rescue Jesus from the death of crucifixion. Queens have been, and will be again, nursing mothers to the righteous. Thousands of her Majesty's most loyal subjects are among the worthy sufferers that justly claim benefaction from Britain's noble Queen. Tens of thousands will ere long join the same standard of truth and religious liberty. Britain has a lasting interest to foster and cherish these numerous subjects of hers, in order that they may settle her foreign territory in Oregon, and retain their allegiance to Britain's crown.

When the authorities of Great Britain shall realize the interest they have in the increasing thousands of British Saints, their benevolence and benefaction towards them, it is believed, will effectually rebuke that effervescent and inconsiderate opposition that now comes occasionally from the pens of subsidized editors and hireling clergy.

EXTRACT OF A LETTER FROM ELDER F. D. RICHARDS TO L. O. LITTLEFIELD.

Trowbridge, November 11, 1847.

Dear Brother,—I received your kind letter of the 8th, yesterday: I had been expecting one some days. I thank you for it.

I feel somewhat this morning as a foundered horse acts, in consequence of travelling 13 miles yesterday and 16 the day before; the longest tramp on foot that I have had this side the great water, and the blister on my foot, occasioned by it, so forcibly reminds me of old times, that it is indeed interesting rather than distressing. My health continues good, and the spirit is much with me, and is resting down upon the Saints and people in this region. Truly the work of God needed a helping hand here, and I believe a great and glorious work will be done in this section of country. I feel much of it, even unto prophecying in my preaching, and the Saints feel it, and are more united and prayerful, hungering and thirsting for the word of God. Elder Haliday says, he is astonished at himself that he did not get hold of the plan of "Invitations," "Letters," and "Books" before. He feels now as though he was going a-head, and about to stir up this great region of country into commotion: has forgot that he ever wanted to go to America; says he had rather stay a while now than go just yet, and has also prevailed on his brother George, in Birmingham, to stay and help him. We are very short of help here, and are, consequently, much restrained in doing good; but even the young sisters are out, (it being slack with them), and circulating the letters according to the method of *exchange*, calling for one and leaving another. The Baptist clergyman has read letter first, and made his *notes* and *comments* in marginal *ink*-lings, and returned the same safe. This practice of disseminating truth is so in *fashion* with the *piety* of the times, that it would require some moral courage to refuse such a *pious* offer from one of the innocent-looking creatures. Two members of the brass band have been baptized not a week since, one of which we hope to buckle into the harness soon; indeed it becomes needful to enlist all who are *at liberty and fit for the service*. Sixteen have been baptized in this vicinity since my arrival. Yours, in the everlasting covenant

F. D. RICHARDS.

EXTRACT FROM ELDER SAMUEL W. RICHARDS'S LETTER TO ORSON SPENCER.

Glasgow, Nov. 16, 1847,

Dear Brother Spencer,—My health for three days past is rather improving. The work is onward both in *spirit* and in *numbers*, at present, in the Glasgow Conference, as much or more than any time during the *year past*. Sunday before last, one person came twelve miles to be baptized, and then returned the same distance in the rain. Four or five were added, last week, in Glasgow, and two or three more have requested baptism. Prospects are encouraging. Elder W. Ballan has baptized fifty on the Island of Jersey.

Yours, &c.,

S. W. Richards.

EXTRACT OF A LETTER FROM ELDER APPLEBY TO ORSON SPENCER.

Philadelphia, Pensylvania, U. S. A., Oct. 7th, 1847.

Brother Orson Spencer,—News in regard to the cause of Zion from every quarter of the globe is cheering, especially from the Camp. The Pioneer Camp was at "Salt Lake," California, and there met Elder Brannan, on the 7th of August. Elder Brannan states, I understand, that he had heard from the Sandwich Islands, and that *two thousand* had been baptized into the gospel, under Elders Pratt and Grouard. Thus rolls the stone, and may God our heavenly Father speed it, and roll on the happy time of peace and rest for the Saints,—when persecution shall have an end,—death, sorrow, and mourning cease.

Remember my kind regards to Brothers Franklin, D. Richards, Samuel, and Martin, indeed to all inquiring brethren and friends. May the Lord bless and preserve you, and keep you, and return you safe to the bosom of the church in the Western wilderness, and to your motherless offsprings there; may the angel of mercy protect them, and at last, with the sanctified, may I with you receive a crown of never-fading glory, through Jesus our Redeemer, Amen.

In haste, yours in the everlasting covenant,

W. I. Appleby.

LETTER FROM ELDER GIBSON TO ORSON SPENCER.

Edinburgh, November 16*th*, 1847.

Dear Brother Spencer,—According to promise, I take this opportunity of writing a few lines to let you know how the work rolls on in this conference. I think we have baptised about *ninety* since you were here, and the prospects never were better than now. Everywhere new places are opening, and the people are crying out for us to come and let them hear our principles. The harvest truly is plenteous but the labourers are few.

Brother William M'Kay has gone to the Highlands, to preach the everlasting gospel to the hardy sons of the mountains, in their native tongue. May the God of Israel lead him on and bless his labours, till the heather hills of old Scotland reverberate with the songs of Zion.

I received a letter this morning from Brother M'Master, of Dunfermline, telling me that their numbers are still increasing, and that the power of God is mighty amongst them; the blind receive their sight, and those sick with the palsy are made whole, and many other cures done by the power of God.

Truly we serve a good Master, whose yoke is easy and whose burden is light; and when I see the nations doomed to destruction, and the first drops of the shower of ruin already falling on my native country, oh! I wish for a frame of iron, and a voice as of a trumpet, that I may be able to endure every fatigue and privation, and proclaim salvation to the sons and daughters of my native land; for I love old Scotland, the home of my childhood, the resting place of my fathers, and where my little ones slumber in the arms of death. But their slumber shall be broken, and my fathers shall rise. Then how glorious to meet them in a coming day, if I prove myself worthy of the name of a son of God, and of the honour of being a saviour of the living and dead.

Accept a brother's love and give the same to Sister Spencer. Sister Gibson joins me in this, as she does in all things. If you could find time to drop a line to me I would esteem it highly. May the blessings of the Highest rest on you and yours for ever and ever, is the prayer of

Your brother and fellow-labourer,

William Gibson.

EXTRACT FROM ELDER C. H. WHEELOCK'S LETTER TO ORSON SPENCER.

37, *Cheapside, Birmingham, Nov. 16th,* 1847.

Dear President Spencer,—We are all alive in the work in this place. The cause is rolling steadily on; six were confirmed last night at our fellowship meeting. The gifts of the Spirit were powerfully manifested in tongues, prophecy, and other precious gifts, and truly our hearts were made glad by the rich blessings of our God, and not a week passes but we baptize more or less; our chapel is filled every Sunday evening with attentive hearers. In fact, the cause was never so prosperous here as at present: the brethren mean shortly to preach to the whole town by distributing your letters. To them we are at present indebted for much of our prosperity, and, in my humble judgment, they are the best works, and will result in the most good of any work that has as yet been written; and may the fountain from whence they had their origin never run dry, but continue to increase and swell through time and eternity. They have commenced moving in high circles effectually in this place. My health is but indifferent at present, though a little better than it was a short time ago.

Yours, in haste,
C. H. WHEELOCK.

EXTRACTS FROM ELDER DAN JONES'S LETTERS TO ORSON SPENCER.

Merthyr, November 3rd, 1847.

Dear President Spencer,—I know you have the interest of the work at heart, and be cheerful, for I assure you that these lectures make more Saints, in despite of themselves than many of our elders could do. We increase the more opposed. All the religious editors publish "that Mormonism had a *home stroke* in Dowlais,"—that they are all going to wreck,—that two of their principal leaders left them after those lectures, and others with them, &c. Whereas the reverse is actually the case. Not one has been cut off there since, and, furthermore, we have better hearing than ever; and hardly a week has passed since without baptizing more or less. Thus they prove who are the children of the father of lies, by doing his works. In this branch it is going on gloriously; we hold church meetings twice a week, and it is almost a phenomenon if some are not confirmed every meeting! Last week *only ten*, and even more some weeks that are past. In another branch *fourteen* were baptized in a week, another five, and others less; but from all parts of the Principality, I hear of baptisms almost daily. And what is better still, the Saints are universally growing in wisdom and holiness, union and love, and my soul delights in them. I thank my heavenly Father, and Joseph Smith the more, for such a message to bring to gladden the hearts of my kindred and set them free; the more I hear of the clanking of their bursting fetters, and the more I hear of their joy and gratitude. Oh! how I long for the happy day when I shall see them all in Zion. Have you any idea when it will be my turn? * * * *

I deliver a course of lectures here on week days—replying and defending—on the Book of Mormon, and every Sunday on the Millennium; and the audiences continue to increase until our hall is thronged, and much of the prejudice destroyed.

I do appreciate the resulting consequences of the prayer of the righteous much, and pray them continued in my behalf. While on this topic, and in proof of it, I will mention one circumstance which occurred near here last week. One sister, being newly baptized, was very cruelly treated by her husband, such as being shut out of doors at night, &c. She asked the advice of another sister how to proceed in such an emergency, to which she replied, that they would both covenant to pray all day that the Lord would incline his heart to the truth, and the consequence was, that the first words that her husband told her, when he returned from work in the evening, was to hurry off to get an elder to baptize him as quick as possible, which was no sooner said than done! You may imagine her joy when she saw her husband in the Saints' meeting that night, "clothed and in his right mind," and rejoicing in the Holy Ghost. Who will say that the God of the Saints does not hear and notice their cries? Surely none but aliens and strangers to the family! Another instance to prove that the prayers of the above branch were heard is the fact, that the person alluded to was but one of fourteen that were baptized there last week, besides the many more who are at the door there and elsewhere. Success to it is my prayer, Amen.—My wife joins in love to you and Sister Spencer, &c.

* * * * *

My lectures of last week (replying to that Dowlais lecturer, before alluded to) were well attended. Yes: the place was crowded to excess, neither did any one show any sign of disapprobation, but of universal applause, and cries of shame on my opponent. Much

good is done, and the prejudice disappears like the fog of the morning before the sun.—Sunday evening lecture, No. 7, on the Preparatory Work of the Millennium, has set these regions on fire, as it were, and wondering "where so much light can spring from all at once," for many of them never came to seek it until our persecutors arrested their attention to it of late. Last evening, I baptized a gentleman who is now, and has been, a Baptist minister for the last eighteen years: he preached to his flock last Sunday, and has an appointment for the successive Sunday. He came four miles purposely to be baptized, though he had never heard a sermon, only reading my publications; especially my last reply (of which I sent you a copy—a pamphlet of forty pages,) finished him entirely, and he came in as good a spirit as any one that I ever saw, and has just returned on his way rejoicing. He is a wealthy man of great influence, and, as he said, he feared that he was not a servant of God, because he heard every person universally praising him, whereas the scripture says, "Wo unto you when all men shall speak well of you."

Besides him, two other Baptist ministers of notoriety were baptized last week, and several deacons in various places, while at the same time some ministers are driving nearly all their flocks to the Saints by persecuting them; thus, between them all, we have a tremendous shaking among the dry bones (as sectarians would say) all through this graveyard! The general impression, especially among the Baptists, is, that this last hero has done more harm to their cause by his persecutions than any ten men had ever done before; and my reply is acknowledged to be his "*home-stroke*." He returned home after the last tug, nor have I heard even a bark from him since. I hope he will hide his head in his kennel until he's wanted to watch our houses at night: this, I think, he will be willing to do without being chained!

But, dear brother, time presses me; I forward you £2 more, and you will please forward me by next parcel, (should this come in time), in addition to my former order, 12 Doctrine and Covenants, and 20 Voice of Warning.

Yours, in the everlasting covenant,

D. Jones.

[Elder D. Jones sends for no less than *twenty-four hundred* of Spencer's Letters, for distribution, to *begin with*, and for other publications in fair proportion!—Ed.]

W. ATHOLL M'MASTER'S LETTER TO ORSON SPENCER.

Wood Mill Street, Dunfermline, Nov. 8th, 1847.

Dear Brother Spencer,—I write to you at this time to let you know that I received your parcel on the 5th instant. Now, I wish to let you know how we are getting on in this place, and how the Lord is working with us, and how he is confirming the word with signs following them that believe, concerning whom I will tell you of a few of them.

In a prayer-meeting, on the 29th of September, a brother, that was afflicted with a pain in his arm for twelve years, which he received by helping to put out a fire, said to me that he wanted the ordinance administered to it, upon which the pain that had troubled him for so long a period, left him that hour, and he has not felt any unpleasant sensation since. Again, on the 6th of October, he brought his wife to me, who had been struck with the palsy about ten months ago, and lost the power of her speech; I anointed with oil in the name of the Lord, and laid hands upon her, and she received her speech as well as ever again, and she is rejoicing in the work of the Lord. Again, on the 11th of October, I was called to visit a brother that was afflicted with a sore sickness, and he was struck blind at the same time. Priest Brown was there the day after, and he laid hands on him, and the sickness left him, but he still remained blind, and when Brother Brown came home he told me that Brother Mackindlay was struck blind, and he wanted me out to see him; so accordingly I went out to see him, and I found him as Brother Brown said it was, in a place called Oakley, four or five miles from Dunfermline. His son went out along with me, and when we went into the house where he was; and his son, when he saw him, said, "you can expect no other thing now, seeing that you are an old man." His age is about 73. I told him that I did not believe in such a doctrine, and said that I would see what God had in his store-house for him. I asked him if he believed God was able to give him his sight again through the order of his church, and he said he did. I then anointed his eyes with oil, in the name of the Lord, and laid hands on his head, and the night before I left the house he received his sight, and he rejoiced in the God of his salvation at the restoration of his sight.

Again, on the 8th of November, I was called to visit a brother that was struck stone blind, and when I went to the house it was full of people, and he was in his bed. I went

to his bedside, and asked him if he wished the ordinance of the church, and he said he did; so I turned round to the people that were in the house, and said, they say when we go forth to obey the commandments of God, that we try to work miracles. But I told them that we did not, but that we went forth at the command of God to attend to the ordinance of his house, so I said we would take the advice of James,—"let us pray." After we rose from our knees I anointed his eyes with oil, and then his head, and then Elder Huggar laid hands on his head along with me, and as soon as our hands were taken off his head he received his sight; so I turned round again to the people, and told them there was the power of God, and that they could not deny it. Now, tell this to the nations of the earth, —yea, tell it to the kings of the earth,—to the great men,—yea, to the mighty,—yea, tell it to the hireling priesthood of the nineteenth century,—and let them know that Joseph Smith was a prophet of the most high God, and that God gave him the holy priesthood to act in the things of God, and the power of it is going forth to the nations of the earth, and is bringing out all the honest in heart.

Dear brother, Brother Gibson is going a-head; he is labouring night and day, and he is bringing many into the kingdom through his unwearied zeal, and his conference shall be a good way above what it was when you were here.

I remain your brother in the new and everlasting covenant,

WILLIAM ATHOLL M'MASTER.

VARIETIES.

The past month of October has been extremely cold in New England. The thermometer has ranged as low as twelve degrees above Zero, in some parts being colder than has been known for ten years previous. The hay crop is very short in some of the states, and thousands of sheep, it is said, will have to be slaughtered for want of fodder to keep them through the winter. The early commencement of cold weather will increase the calamity.

ADULTERATION OF FLOUR.—A large and popular meeting has recently been held in Glasgow, in order to check the deterioration of flour through the mixture of Paris white. The practice of mixing this poisonous ingredient appears to prevail somewhat extensively in Scotland. In Leeds, also, a similar adulteration of flour has been detected. This practice ought to be regarded with abhorrence, and studiously guarded against by those who purchase breadstuffs. We have no desire to see breadstuffs compounded with poisonous ingredients, nor true religion adulterated with false doctrines and worldly ordinances. Some may think it don't matter what kind of religion we have if our *hearts* are right; *ergo*, it don't matter if our bread is a *little* poisoned if our stomachs are good. Oh, thou adulterous generation!—ED.

THE LADIES' TEA-PARTY FOR THE BENEFIT OF THE MORMONS.—The ladies' tea-party for the relief of the 15,000 Mormons in the wilderness of the Far West, was opened at Washington, October 28th, at Carusi's saloon, and a most successful opening it was. We shall have something to say about it to-morrow. Suffice it for the present, that the ladies of all denominations, all over the city, headed by the Mayor and the clergy, went heart and hand into work. The venerable Mrs. ex-President Madison, Mrs. Polk, Mrs. General Macomb, and many others of the most influential and highly respected and most beautiful of the metropolis, were united in this benevolent enterprise; and when we come to detail the labours and persevering spirit of these ladies, their exertions and their contributions for the poor outcast Mormons, wherever there is a heart to feel, and a head to appreciate true charity, the story when it reaches them, will be as cheering as the sunshine of a spring morning.—*New York Herald.*

THE GREAT FOOT RACE AT BUFFALO.—The ten mile foot race for 200 dollars, was won on Saturday last by Charles Simon, alias Smoke, a Cattaraugus Indian. The competitors were Gildersleeve, John Canada, John Armstrong, and Charles Simon, or Smoke, Steeprock not appearing on the ground. The first mile was made in 5 minutes 25 seconds, Gildersleeve keeping the lead. The running was about the same until the first quarter of the eighth mile, when Simon darted a-head of Gildersleeve and was followed by Armstrong and Canada, leading Gildersleeve 28 seconds, and accomplishing the mile in 5 minutes 32 seconds. On the ninth mile the Indians had it all their own way, the strife being between Canada and Simon. The tenth mile was made in 5 minutes 30 seconds, Simon leading Canada about four yards and Armstrong some six yards behind. Whole time of running 58 minutes 17 seconds. Gildersleeve succeeded in getting in two seconds before the expiration of the hour.—*Buffalo Com. Adv., 25th October.*

The Mohawk, Hudson, and Ohio Rivers have been attended with an extraordinary rise in consequence of freshets. Extensive damage has been done on the Miami River from the same cause. Thus fluctuating seasons, war and famine, and the fury of the elements, are fast warning the nations to learn righteousness.—Ed.

A Remarkable Aerolite.—On the 18th July last, a remarkable aërolite fell at Brannan, in Bohemia. Two fragments were found, one weighing fifteen the other twenty-one kilogrammes. The aërolite appeared to proceed, as is very often the case, from a small black cloud. The smaller fragment fell upon a house, pierced the roof, struck a beam, which caused it to deviate slightly from its course, passed through a ceiling composed of white clay and straw, and entered a room where several persons were assembled, but, fortunately, no one was hurt. A circumstance worthy of remark was, that the straw of the ceiling traversed by the meteor was not in the least carbonized; it only appeared of a brighter yellow, with semi-metallic lustre; pieces of straw even adhering to the stone presented no trace of carbonization. A fragment has been analyzed by M. Fischer, of Breslau, who found in it, besides sulphureted iron, carbon, phosphorus, and *bromine*. In sawing the mass, globules were inflamed by the friction of the teeth of the saw, and a bright light produced.—*Literary Gazette.*

Algebra Superseded.—Peter M. Deshong, of New York, has written to a contemporary as follows:—"Perhaps you may have noticed, in some of the New York papers, a statement concerning the remarkable powers of a mathematician in this city, who adds, subtracts, multiplies, divides, and performs all other mathematical calculations with a rapidity that seems almost miraculous. As I am that person, I will endeavour to give you a correct statement of the facts. First, let a column of figures, say 3000 in length, and 10 or 20 in breadth, be placed before me, and in less than five seconds of time I will give the sum total, always commencing on the left hand side and write product underneath, in one line, as fast as the figures can be written down. Thirdly, let a sum be written in division, with any large amount for a divisor, and I commence writing down the remainder first; then the quotient, interest, at any per cent., can be performed in the same manner, without any extra figures. Fractions of every denomination can be summed up immediately without reducing them to a common denominator. These rules can be learned by any person having the printed instructions in one half hour, and will apply to pounds, shillings, and pence, or any other currency, and can be calculated with the same ease and facility as in dollars and cents."

Rustic Wit and Provincial Dialect.—"Tut Reader, an ivvery boddy else it nawn Wurld at izant a Reader."—Ha, bless yo, here we are agean wunce more all tagether, at least, wot's left on uz; for ah expect owd Spanwissal hez mawn a fairish lot daan sin last year. Wha, hoeze nowt else ta do, so it's like ta be for owt ah naw; an all ah can say iz, uz at's alive an kickin, mun mack best use at bit a time we hev before uz, an mind an not run agean't edge ov his cythe wilfully befoart nattaral time cums. But enif sed upa this topick, or else ah see plain enif yol all begin roarin, an that al noan suit me, for sum on yo noan looks sa varry bonny when yor laffin, letting alone roarin. Well, then, wot ah want ta begin a sayin next iz, at yo mun understand it's Leap Year iz this; hey it iz al assuar yo. Wha, yo ma hommast see an hear for yersenze, if yo nobbat look raand an hoppen yer ears at same time—ime meanin t'wimmin, ah am; an it strikes me at sum on yo al find it aght befoar t'year's ended. Ah doant mean at yol find their tongues aght; noa, theaze no sich luck; but ah mean at theal be no small noise an rackit we em—yo may stare, but depend on it, it al be past bearin within t'length ov a street a sum at jewels; wha, az for Dick Doleful, heeze been wishin already at he wor thirteen feet high, so az his wife cuddant wear't britches, hey, an he wor az serias an az solid az a cherch door when he sed it too, an weel he mud, for shooze a tartar, mind if shoo izant, Leap-Year or not Leap-Year, wha, al leave yo to guess for

Off shoo goaze, we fist an tungue,
As hard as boath can clatter;
Then home shool cum when this shooze dun
Just same as now't wor't matter.

London and North-Western Railway.—The construction committee lately met at Birmingham, and completed arrangements with the various contractors, who have the new lines on hand, for reducing the amount of work to be executed monthly, to about one-third of the quantity hitherto executed, and a large reduction will also be made upon all the works under the contract of this company. The chief works at present in operation, and now to be suspended to the extent named, are the lines between Rugby and Grantham, Rugby and Leamington, the various stations; and we hear also that some reductions will be made in the engineering staff of the company.

Loss of the Stephen Whitney, and Ninety-One Lives.—We copy the following letter of the mate's, from the *Liverpool Mercury*, of Tuesday, November 16th:—"Skull, County Cork, Ireland, Nov. 12th, 1847.—Gentlemen,—It is my painful duty to inform you of the loss of the Stephen Whitney, with her noble commander, on the night of the 10th instant. We had no observation on that day, the wind strong from the S.W., weather thick. At six that night we close reefed the topsails and reefed the courses, intending to haul off the land at eight o'clock, but at eight o'clock precisely made the land of Crookhaven, and which we judged by the lighthouse to be the Old Head of Kinsale. We immediately made all possible sail, and hauled off shore. At nine kept away channel course, judging we were all clear of danger, but at ten made the land a-head, within pistol shot. In the act of staying, owing to the tremendous sea, she went ashore, stem first, nearly broadside on. The island proved to be the Western Calves, inside Cape Clear. The scene that followed baffles description. Out of 110 persons, passengers and crew, only 19 are saved. Captain Popham was washed away from alongside of me, and I have no doubt was killed immediately. In less than fifteen minutes from the time she struck she went to atoms. The survivors are all here, landed half naked, and every one more or less hurt on the wreck and rocks. The authorities here are very busy saving the wreck, but it is in such a dreadful state that it will scarcely pay the labour. Several bodies have been found to-day—seamen and steerage passengers, and were buried on the island. I have written to the Consul at Cork, stating our loss and distress, and hope to hear from him to-day, as we should have perished if it had not been for the kindness of some gentlemen here—Lieutenant Short, of the Coast-guard, the Rev. M. Wiphook, and the magistrate, Mr. Leinereck, to whose kind offices we are deeply indebted. We shall leave here for Liverpool as soon as we can arrange it. I send you a list of the cabin passengers, as I do not know the names of the others.—I am, with respect, gentlemen, your most obedient servant, Thomas Allen. — Lost: Captain Popham, and Mr. Gill, second mate—Cabin Passengers: Mr. Roberts, New York; Mr. M'Cabe, Ohio; Mr. Fordyce, Scotland; Doctor Sweeney, Ireland; Mr. Robinson, Liverpool; Mrs. Thom, England, with two stewardesses, were lost from the cabin: the third mate, Mr. Mackey, and I being the only persons saved from aft.—T. Allen.—Messrs. Sands and Co."

ON THE DEATH OF A YOUNG LADY,

Aged 14 *Years*,

(WRITTEN BY REQUEST.)

As the sweet flower of early spring,
  Bedeck'd with every charm that pleases,
Is blighted by the piercing sting,
  Of rude and chilly northern breezes:
So death, with ruthless hand, hath stood
And seized the innocent and good.

A lovely child, with every grace;
  Adorned with all the charms of nature—
A Raphael's pencil lov'd to trace
  The placid smile, the glowing feature,
The pleasing look, the sweet expression
Nature had placed in her possession.

These are not all that heaven design'd
  The truly lovely to inherit;
Hers was the beauty of the mind—
  Her temper mild and pure her spirit,
Which shone so exquisitely bright;
Who knew her—lov'd her with delight.

Ere she could form the lisping word
  To prattle o'er her tale of pleasure;
Her mother's happy spirit soar'd
  On high, but left the darling treasure,
Whose baby tears, and infant charms
Were soothed in other fostering arms.

A pious aunt, and parent, too,
  As they beheld her years progressing,
Pointed the Saviour to her view—
  The source of every promis'd blessing;
Studied to train the tender mind,
To be alone what heaven design'd.

They laboured not that she might shine
  In the false charms of fading beauty;
To make her useful and benign
  Was all their ardent zeal and duty:
By precept and example show'd
She must be holy, just, and good.

Nor was their care bestow'd in vain;
  She long'd to show by every action,
The grateful sense she did sustain
  Of their unwearied affection,—
That their fond eye o'er all her ways
Design'd to bless her future days.

Her faculties were quick and clear,
  And hers a heart of finest feeling,—
Oft have we seen the briny tear
  Of sorrow o'er her smooth cheek stealing,
And heaving sigh her breast exhale
When reading some pathetic tale.

Sweet, lovely girl! thy father's prop,
And glory of his years declining;
Thy tender aunt's endeared hope,
In all thy pleasing graces shining!
Thou could'st not to dispel our gloom,
Procure a respite from the tomb.

Ah, no! although the sunny light
Of future prospects beamed around thee;
And thy young hopes were warm and bright,
While virtue's blissful roses crown'd thee;
Death's cruel finger mark'd the clay,
And called thy spirit hence away!

Yes, she has gone! to realms on high,
An escort from Jehovah brought her;
Though mourning friends would fain deny
To part a lov'd, an only daughter,
Whose peaceful mind for heavenly joys,
Has fled and reached its kindred skies.

Then will we mourn her happy lot,—
The sweet exchange from earth to heaven!
Ah no! a better, holier thought,
From yon far world of glory's given;
Let hope suppress the mournful strain,
We part—but soon shall meet again!

Ramsey, Isle of Man. W. G. Mills.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 19TH OF NOVEMBER.

	£	s.	d.
Captain Dan Jones	£4	0	0
Robert Holt	3	3	9
A. Marchant	3	0	0
William Frodsham	0	12	0
William M'Keachie	6	10	0
Charles Phelps	0	5	6
James Bond	1	17	1
W. Cartwright	3	12	11
A. Shaw	3	10	0
John Halliday	2	0	0
Titus Barlow	1	2	8
Robert Christie	3	10	0
Carried forward	£33	3	11

	£	s.	d.
Brought forward	£33	3	11
J. Godsall	1	6	0
William West	3	1	0
Charles Miller	4	0	0
R. Hogart	0	9	0
William Broomhead	1	18	2
John Johnson	1	10	0
William Timms	1	3	9
Edward Horrocks	1	19	5
W. C. Mitchel	1	0	0
Thomas Stevenson	1	15	0
	£51	6	3

NOTICES.

Elder Samuel W. Richards's address, at Mr John Greer's, No. 9, Charlotte Street, Glasgow.

The Birmingham Conference will be held on the first Sabbath in January, at the Livery Street Chapel, Birmingham.

Elder Franklin D. Richards may be expected to visit the Scotland Conferences the two last Sabbaths in December instant.

The price of "Invitations" hereafter will be greatly reduced. We have the promise of such a reduction, in the price of printing, that we can furnish them to our agents at the following prices, viz.:—for a single thousand, *three shillings*; for ten thousand, *twenty-five shillings*; for twenty thousand, *forty-five shillings*. The Liverpool Branch has ordered 20,000 to begin with, in addition to what they have previously obtained. Some portions of the blank space on the "Invitation" might probably be filled by the printer, at Liverpool, where a large order is to be executed for a given place of meeting, &c. If our agents should think proper to order blanks to be filled by the printer for a *particular place*, let the note of reference be very legibly and distinctly written, lest an error in this part of the Invitation render it unfit for use.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 24. DECEMBER 15, 1847. VOL. IX.

ADDRESS ON THE CLOSE OF THE VOLUME.

The present number of the STAR closes the present volume of twenty-four numbers. It contains an Index and Title-page.

The year has past and gone! With us its cares and duties have been so numerous and constant, that the days have fled almost imperceptibly away. But we have little occasion to mourn, and much cause of rejoicing. Some of the Saints, indeed, have fallen asleep, but the number of such is comparatively few. Take the Church at large, in their journeyings and sojournings, probably there has not been so great a measure of the blessing of health conferred upon it since its first creation in Illinois. The voice of health and cheerfulness reverberates along the Banks of the Missouri and Grand River!

Indeed, the past year has been distinguished for great peace and prosperity among the Saints. The ruthless hand of violence has been stayed. The angry blast of persecution has been lulled to rest. A gentle breeze of kindness has sprung up among the American people, to comfort the weary travellers Zion ward. A healthy spirit of benevolence and humanity has taken the place of virulence and lawless hate. The tone of public feeling towards the Saints in America has undergone an important and valuable improvement. The permanency of our religion is now admitted, and measures are being awakened into action, by men of renown, that will introduce our fraternity into respect; without our having been compelled to abandon a jot or tittle of our distinguishing features of faith and self-government. We have won the admiration of the nations for our bold, invincible, and untiring efforts to establish the principles of religious liberty on an immutable basis, against which the gates of hell can never prevail. A good and increasing measure of the Spirit of God has rested upon the Saints in the island of Great Britain. From the time that the Deputation of the Twelve came to this kingdom, in the latter part of 1846, till the present time, the Gospel has triumphed gloriously. Thousands have been added to the Church. Peace and concord have eminently prevailed. Torpor and apathy have given place to zeal and untiring diligence in spreading truth throughout the kingdom. The Church in England is eminently harmonious and united, seeking to rescue the upright from the impending ruin that threatens the nations. The intelligence that bursts upon the minds of the diligent and faithful from the revelations of God, nourishes and sustains them, whereby they hunger and thirst after righteousness, and make light of toils and sacrifices, however arduous. Many of the Elders and Saints will have cause to reflect upon the beneficial results of their labours, with joy and thanksgiving throughout endless worlds. Many that have been turned to the Lord through their instrumentality will rise up among the just to bless their memories for ever and ever. Much good seed has been sown, and an abundant harvest is maturing. The gains of the righteous are secured in the treasury of the Lord, where thieves cannot break through and steal. Kingdoms are tottering, and thrones crumbling; banks are failing, and a

famishing tenantry are ready to assert their equality with the landlord, on the ground of their physical strength. Excitement waxes warm among the nations. Great interests agitate all classes and ranks of society, from the sovereign down to the most menial servant. But the Saints are prepared for the grand agitation, knowing that the nations must be sifted.

The Editor of the MILLENNIAL STAR, in reviewing the faith, liberality, and prompt co-operation of the Saints of the United Kingdom, in forwarding the work of God, and sustaining the publications of the Church, and in upholding all legally constituted authorities of the Church, finds much cause for thanksgiving to God, and expressions of unfeigned love and obligations to the Saints. Many of the conferences he has been permitted to know personally, and contract an unfading attachment for them; others equally deserving, whom he has not been privileged yet to see, he still knows by their works and the testimony of the faithful concerning them. His own imperfections have been endured with that spirit of tolerance and charity, for the gospel's sake, that inspires him with confidence in the constant blessing of heaven and co-operation of the Saints through obedience to the truth and sanctification of the Spirit.

EDITOR.

CONFERENCE MINUTES.

LIVERPOOL.

This Conference was held on the 26th of September, and the meeting was called to order in the usual manner. After singing and prayer it was proposed that Elder Simeon Carter preside, and that J. S. Cantwell act as clerk; this was carried unanimously.

The President then said he would offer a few remarks on this occasion. It was necessary to be up and doing: we cannot do things acceptable before God, unless we are in a right position. I trust we shall have the Spirit of God to do our duty this day. We have received the first principles of the saving powers of the kingdom of God; eternal life will be ours if we are faithful to all the commands of God, and not on any other condition. I intend to keep the law of God. I have no delight any other way. I have been in the kingdom more than sixteen years When about twelve days in the Church, I got an abiding testimony of the eternal truth of these things, from the God of Heaven, and I am glad of it. I call on you this morning to magnify the holy calling of the priesthood. We have to show salvation to our fellow men—how they are to be saved. We must deny the body, that the power may be all of God; and salvation and glory, too, of him. I want you to pray for me. I am glad I have your confidence. I feel there's not that flow of charity that is necessary. We must throw away envy and hatred. We must have the desire to save each other. The time will arrive when salvation will reach all mankind, except the sons of perdition. I don't know of any principle by which they ever will be saved. We must be prepared to take a part in another state of existence to save our fellow men. I hope we will have a good deal of the Spirit of God to-day.

The representations of the branches were then called for:—

BRANCH.	REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.
Liverpool	Elder James Marsden	424	1	26	24	10	5	22
North Wales	" Lorenzo D. Butler	85	0	6	7	0	4	13
Birkenhead	" John Parry	58	0	7	2	2	0	2
Newton	" William Lovatt	35	0	4	3	1	1	3
Prescott	" William Frodsham	32	0	2	3	1	2	4
Warrington	" John Evans	18	0	1	1	0	1	0
	Total	652	1	46	40	14	13	44

Elders Richards and Littlefield came in at this time, the latter having arrived from New York the night previous, after a tedious passage of thirty-five days.

The President made a few remarks concerning ordinations, quoting from Doctrine and Covenants that related to the duty of those that held office. It was of the greatest importance to be guided by the Spirit in all duties in the Church. He said, I feel by

the Spirit to call Richard French to the office of an Elder. The following brethren were then proposed to various offices:—John Kendal (priest) to be ordained an Elder; Thomas Cartwright, Daniel Caveen, James Bond, William Benn, John Bearman (members) to be Priests; Henry Dinwoody (member) to be Teacher; Samuel Clough (member) to be Deacon.

The President then called on Elders Richards and Littlefield to address the meeting. Elder Richards said he was glad to be once more in our midst, having lately been much engaged, owing to the illness of President Spencer and his attendance on him, and other duties in connexion with the Church. He said he could like to hear the sentiments of those called to offices. He recollected the time when he was ordained; he also was called on to speak. When he had done so, and President Young heard him, he seconded the nomination; and he was straightway ordained, though he went up as a mere spectator. He felt the power of God, and rejoiced much in it—it was an endowment of power. After a few excellent remarks on the state of the Church in these islands, of which proofs were daily had by letter of the ingathering of the honest in heart, and calling on the Saints in this Conference to take heed to the counsellings of Elders Hyde, Taylor, and Pratt, for the Prophet Joseph, said, where much is given much is expected. How ought you to live, who are one day destined to wield the destinies of kingdoms and worlds? I urge you to be up and doing—there's no time to lose; but lay to and act in concert with the Presidency *to push on the work of God.*

The afternoon service commenced as usual. After the sacrament was administered, those who had been nominated were ordained under the hands of Elders Richards and Carter.

During the confirmation of Brother Charles Ellams, who had been re-baptized, Elder Richards said he felt by the spirit that he should be ordained to the office of an Elder. He proposed it before the Church; which being seconded and carried, he was ordained accordingly. He is a seafaring man, and the spirit signified that he had a work to do, and as he traversed the ocean, and visited places in the world, he might bring many souls into the kingdom of God.

The President pressed on the Saints the necessity of assisting the presidency in this land by the purchasing of the books; the Spirit directed to seek intelligence in all lawful ways, and reading was one. He exhorted the Saints to be faithful and diligent in all things, and magnify their offices before the Lord.

Elder Littlefield addressed the Saints at some length, expressing his gratitude to his Heavenly Father in being once more amongst the Saints. He gave a cheering account of the work in America, and was glad to say that all things were well, and the principles of truth progressing. The meeting terminated about half-past four.

SIMEON CARTER, President.
JAMES S. CANTWELL, Clerk.

Conference adjourned till the last Sunday in December.

The Latter-day Saints' Millennial Star.

DECEMBER 15, 1847.

WE have copied an extract of Elder Orson Hyde's letter into the STAR, because that every word that we get from him, or any member of the quorum of the Twelve, is a precious treat to ourselves, and, we believe, equally so to all the Saints throughout this land. The extract gladdens our hearts with the anticipation that Elder Hyde will again cheer the hearts of the Saints here with his presence, and give the present incumbent of the STAR-office the happiness, once more, to look upon his absent and far distant family. Our hope, however, is cautiously entertained, lest counter-intelli-

gence should oblige us to "*tough it out.*" But we will still cherish the fond hope of his coming till disappointment compels us to desist. The prayer of the Saints may avail much towards bringing this choice servant of God once more to minister intelligence and comfort to them, and counsel and direct the great and important movement of emigration.

In the meantime, if England expects every man to do his duty, the Church expects it, even on more righteous and justifiable grounds. The work is great and the labourers are few; but the heavens are propitious, and the calamitous state of the times causes many to enquire after "the old paths." Did all persons realise what distinguishing blessings await the faithful, there would be no drones in the Church; no torpid, murmuring, or contentious persons to impede the work. Every man and woman would lay aside every weight and the sin that easily besets. A want of knowledge often causes some to fold their arms and to remain dormant, when crowns of unfading glory beckon them to urge their pace and to run unweariedly. "They that turn many to righteousness shall shine as the stars for ever and ever."

It is, perhaps, better to magnify our mission and calling here, than to defer the proof of our loyalty and zeal, till despatched on a mission to the spirits in prison. Our standing in the next estate will be graduated by our fidelity in this. Happy are those who have faith to labour with their might, rejoicing continually in the Lord.

By the politeness of Captain M'Pherson we have received an agreeable letter from Brother Joseph Russell, concerning the good health and abundant labours of Brother J. D. Ross at Miramichi.

Elder M. Sirrine, formerly President of Manchester Conference, is appointed to preside over Churches of the eastern and middle States, U. S. A., in the place of Elder W. I. Appleby, recently emigrated to the camp at Council Bluffs.

We hope to be able to furnish our readers, before long, with the interesting details of the famous Washington Tea Party, held during the last week in October last. We will not anticipate the speeches that have been made by Columbia's sons in the presence of the noble matrons of the Republic on that occasion; but we trust they will be calculated to give the "American Eagle" a more brilliant plumage, and remove the wrinkles from the striped banner that has hitherto been crimsoned with the blood of its innocent citizens.

Mexican affairs continue in their former confused and unsettled condition. If the war question should cause much greater excitement in the States, Mexico might find it about as profitable to remain inactive and contemplate the political squabble between the war and peace parties of the American nation. All parties in the States are pretty well agreed to contend invincibly for their own favourite views, however perilous may be the consequences.

Parliament has convened and commenced an exciting Session. The debates begin with a warm, bold, and antagonistic spirit. The disastrous state of financial matters furnishes occasion for severe and bitter criminations. The Government organ having transcended the limits of the Bank Charter Act, an air of suspicion rests upon the permanency of the most stable institutions of Government. The Protectionist party,

with Lord Bentick at the head, discover the fatal opening of Pandora's box, in the unrestrictive operations of "Free Trade." The Irish party is sanguine, imperious, and determined. Indeed, the state of Ireland is truly awful and alarming. There seems to be but little room for subterfuge and shuffling, in regard to that unhappy and ill-fated country. Something must be done, and done quickly, for the starvation of the poor, and murder of landlords is already at their door. Many of the priests of Ireland sympathize with the famishing tenantry, and occasionally denounce in public a landlord. Immediately after such a denunciation from the priest, even the same day, and within a few hours after such denunciation, the landlord is shot dead. The tenantry will neither come to his protection or aid even in calling a surgeon to mitigate the sufferings of the wounded and dying man. It is estimated that two or three millions of Irish people lack an adequate supply of food to sustain life. The real deficiency of food has never been greater in that island. The tenantry seem to be broken-hearted, or too inefficient to accomplish any thing adequate to self-preservation. Many estates lie sadly at waste, and are measurably neglected. The landlords are thereby incapacitated to render adequate assistance to their tenantry, unless their estates shall be put under better cultivation. Whether the latter will consent to work the land on terms that may be acceptable to the proprietors is yet problematical. It is said that great facilities for procuring a living in the south of Ireland are sadly neglected through want of industrial efforts. We believe the Irish people have suffered seriously from the bigotry and intolerance of their enemies, and regret that a system of religion that combines so much antiquity, unity, and strength, should not be better employed for a more equal and universal dissemination of knowledge, and the inculcation of better habits of industry, enterprise, and self-government. How mighty and brilliant ought that nation to be whose religion is one and undivided, if that religion were from Heaven, and their priesthood like that of the Apostles and the Son of God, shedding forth upon all around the radiance of revealed truth and wisdom! Such a nation should be fair as the moon, clear as the sun, and terrible as an army with banners. The Lord is their God, and they are the people of his care.

The great question with the British Parliament is, how to relieve the people of Ireland in their perishing, insurrectionary state. Some advocate prompt coercive measures, in order to save the landlords; others recommend supplying the wants of the tenantry with the staff of life rather than putting them to slaughter. Eight or ten millions have been appropriated to their relief, it is said, by the Parliament last year, and the emptiness of the Treasury makes any additional draught upon it in favour of Ireland exceedingly unwelcome. On the other hand the Irish claimants avow that they have received nothing from Parliament (probably in consequence of the manner in which the ten million pounds were to be applied for their relief). Another large influx of Irish paupers to England is apprehended, with some concern, by the inhabitants of Liverpool and other large towns. There must be bad management somewhere, of which the starving poor are far from being the principal cause. The overgrown wealth of the few, and the vast pauperism of the many, is a growing and deplorable evil. Happy would it be for the rich if they could see that their honour and happiness, and the greatest prosperity of the nation, lie in ameliorating the condition of the poor. It is estimated that there are sixty thousand beggars in the city of London, and that each mendicant begs an annual income of twenty pounds—equal to the great sum of £1,200,000 obtained by begging in one city. It is said that many resort to this practice from motives of profit, more than from necessity. If this is the case it would seem advisable that the guardians of the poor, or other proper authorities, should make thorough inquisition and ferret out deceivers, lest those who are poor indeed should suffer from general distrust.

REMARKS ON THE SOCIETY IN HANCOCK COUNTY, ILLINOIS.

Liverpool, December 1*st*, 1847.

[President Spencer,—The following article was written suitable to other times and circumstances; but it may answer to direct a superficial glance of your readers' minds to the bloody history of the county of Hancock. It was written in America for the *Hancock Eagle*, but the sudden formation of a treaty and the confusion that ensued, prevented its publication. The circumstance of kidnapping men on the highway—running them through the woods by night and day—passing resolutions in secret conclave to murder them, &c., is no chimera. Five of our brethren were thus abused, among whom were Brother Phineas Young, (brother of President Young,) his son, Brigham Young, jun., and Brother Richard Balantyne. The names of the remaining two brethren I do not know.—L. O. L.] :—

TO THE EDITOR OF THE EAGLE.

To live where no internal jargons roll their turbulent tide over the circle of domestic associations; where strife and turmoil disturb not the tranquility of home; where no ruthless invaders intrude their sacrilegious edicts, to tear away some partner of life's socialities, rending the hearts of mothers, wives, and sisters; where no usurpation of power levels the bulwarks of justice and human rights; where a healthy jurisprudence holds dominance—alone passing sentence upon the heads of offenders; where the freedom of all men is respected as one of the divine boons to sweeten human existence, and the surest safeguard to the perpetuation of republican institutions;—these blessings bring the climax of earthly enjoyment, and wherever they exhibit their emblems, on all things will prosperity fasten its cheering signet. But where the liberal laws of civilized society are outraged; where a horde of savages, more despicable than the bloody Huns, overrun the country, desolating homes and distracting the felicity of domestic quiet; where crime of every grade raises its bloody form to sit upon the throne of mobocracy, "unwhipped of justice;" where the incendiary torch lights up night's canopy with the desolating blaze, causing destruction and stark loneliness to brood over neighbourhoods where industry had collected life's comforts; where the cudgel and bowie-knife "wabble in the hand of assassins;" where crimes are made the step-stones to political favour; where religious persecution is tolerated by the voice of popular sentiment; where the forms of law are, by art of *lawyer* legerdemain, converted into chains of oppression, or cords to bind, while the assassin strikes the blow; all this is leaping a summerset over the civilized world, and alighting in the confines of barbarism unparalleled.

Hancock is the theatre of scenes like these. For years the laws of good society have been outraged and mutilated. The turbulence of wild enthusiasm has distracted society, and warped it from the fundamental basis of well-organized communities. A horde of fiery zealots, mobocrats, and demagogues, sowing continually the seeds of belligerance, have made commotion their congenial element. However problematic may be the state of the nation; however deeply she may be plunged in collision; however much patriotism may point the warning finger to the field of strife; however invidious may be, upon her public domain, the encroachments of usurpation, it matters not,—these mushroom heroes are deaf to the absorbing topics of national prosperity, and concentrate their energies in the fomentation of districted turmoil—war at home. What meritorious deeds have been the result of this anomalous kind of junto prowess? Traverse the county of Hancock, and when you see one chimney-stack after another standing to point out the work of the incendiary; when you hear of men, women, and children, by hundreds, being driven from their homes by force of arms; when you learn that men have been murdered in gaol, while under the sacredly-pledged protection of the law; when you learn that white men—American citizens—have been cruelly mangled by Lynchers, yes, and WOMEN TOO! when you find that men—citizens—on the peaceful prosecution of business, have been accosted on the highway by armed ruffians, and, without the least shadow of legal pretext, run through the woods by night and day, for the duration of two weeks' time,—their murder premeditated on several occasions,—then, then throw down the gauntlet of opposition to the standard of law and order, and let public sentiment and the sympathy of the world unite to cover the arbiters of such deeds with shame and confusion; while innocence, in her majesty, clothes herself in the habilaments of reward, to enjoy the liberty won by an illustrious ancestry.

These deeds will be dark pages in the history of Hancock. As succeeding genera-

tions rise up one after another, they will fix upon the perpetrators the black seal of crime, repugnant to the true genius of every government on earth.

When will mobocracy loose its rule, and the laws of our country be supreme? When will bloodshed cease? When will the storm pass by, and the muttering thunder lull to silence in a calm of unbroken tranquility? To this result the people of Nauvoo look with anxiety. But they are determined to win it upon high and honourable principles, as men and citizens of America; not as menials, truckling humiliatingly with the men who carry upon their shoulders the Atlas of these crimes.—Respectfully,

L. O. Littlefield.

EXTRACT OF A LETTER FROM ELDER ORSON HYDE TO ELDER ORSON SPENCER.

Hyde Park, Council Bluffs, Potawatamie Nation, October 7, 1847.

Brother Orson Spencer,—Dear Sir,—Your letter of August 18th, came duly to hand in one month and six days from Liverpool; also your letter by Brother Scovil, of July 2nd, was received the same day that the bearer arrived in camp, which was four days ago.

My health is now very good and that also of my family. There are scarcely any sick in Camp, nor throughout our vast settlements. Our crops were never known to be better. There has been no frost yet, and our latest corn and buck wheat will all get ripe. Vegetables are in great abundance. Our stock is all fat, and we have peace within and without. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

We are daily expecting the return of President Young and the Pioneers. They have established their location, I believe, in the vicinity of Salt and Eutaw Lakes, on the east side. This is what I have heard. But when they return, you will get the account officially, and also concerning emigration. I do not feel authorised to direct till I see them. The selection of Brother Ross for the Miramichi mission, I think, was wise and judicious.

I am sorry to hear of your illness, but glad to learn that you are recovering, thankful, also, that you are happy in your work and calling, and that the cause is so prosperous. I sometimes think that when the council return, they will send me again to England, on account of your ill health, fearing that your constitution will not stand that climate, but it is possible that I am wrong. Some one else may go, or you may stay and "*tough it out.*" Whether I come or not, you will hear very soon after the brethren return here. Our California battalion is beginning to return. A few have arrived, and the rest are on their way. I have written a few things which I hope will serve as a lunch, until you get an official dinner served out to you by the President and Secretary of our quorum. I have received a lengthy communication from Brother Brown, which I shall notice so soon as opportunity offers. In the meantime, my kind love to him and to his family, and to all our American brethren.

Now, Brother Spencer, accept the assurances of my confidence and good wishes; the same to Brother Franklin. May the arm of the Lord be over you and all the churches for good. My kind love to your wife, &c. I am pressed with care and business, being the only one of our quorum in these regions. God bless you.

O. Hyde.

LETTER FROM ELDER RODGER TO THE EDITOR.

Chesterfield, November 22, 1847.

Dear Brother Spencer,—It is with pleasure I sit down to address a few lines to you, to inform you how we are getting along here. The work of the Lord is making great progress in this place and surrounding neighbourhood; such a spirit of enquiry I never witnessed before. Our chapel is crowded every Sabbath. We are under the necessity of requiring the Saints to stop at home on Sabbath evenings to make room for strangers, until we get a larger chapel. Many are embracing the gospel, and witnessing to the truth of the same: we are gathering from all parties, which is raising no small stir among the hireling priests; they have visited several of our members, and tried to draw them away from the truth. But they have found it "no go." The testimony of the Saints to the truth of the gospel, and the signs following them that believe, pinched their toes too much. They

could not bear it, so they turned away with rage, and went through town and country, (acting the part of criers or bellmen), by making known to the people what we were, and where we met, and so aroused up the people that they came in flocks to our meetings, till we have no room to contain them, and scores go away satisfied that we preach the gospel and have its power. The fact is, the healing of the sick, the curing of diseases, and the casting out of devils, with the speaking in tongues, have been so self-evident to many that are not of the church here, that our opposers have no chance. So great has been the faith of one of our sisters, that she has been completely cured of the tic-doloreaux in the face, by merely touching the place with the handkerchief of an elder in this branch. Is this not like the days of Paul? Who would not bow the knee for such blessings? Who would not bear the cross, when we, from day to day, both see and handle of the things of our God?

I baptized seven last week, and I have baptized five more this week, and many more are believing. Our branch numbers 148; 70 of whom have been added by baptism within the last five months. The Spirit of the Lord overrules all things here. Satan has tried to draw aside some by showing them visions of things, that it is not wisdom to mention here. But through fasting and prayer we have got all things nearly right again. We have in this branch some young men that bid fair to do well in the priesthood. Though young in the cause, thay have already begun to thrust in their sickles and reap. The people are calling out for preaching all around us. The harvest is truly great, but the labourers are few. The clouds that have so long darkened the atmosphere of the British Isles have begun to give way, and the truth of Mormonism, like the brightening rays of the morning sun, is piercing its way into the strongest systems of men, and, ere long, will shake them to the centre, for every thing that can be shaken shall be shaken, saith the Lord. Every sect, party, name, and denomination must bow to the requirements of heaven, and own the royal priesthood of the Son of God, given to his servants, or they must crumble to the dust and perish in their sins. For the nations and kingdoms that will not serve God must perish: yea they shall be utterly wasted, for the Lord has set his hand the second time to gather his people, and make them one on the mountains of Israel. Whether in prosperity or adversity, there is a something about this work that gladdens the souls of all those that believe and obey it. Yet the world cannot see: for it is written, the wicked shall not understand, but the righteous shall understand.

I have been a member of this church more than five years; three years and eight months of that time I have been preaching the gospel in England, and never have I read or been taught any doctrine or principal contrary to the scriptures in this the Church of Jesus Christ of Latter-day Saints. But I hereby testify, and my testimony is true, that the gospel taught and practised by this people, is the same gospel as was taught by the apostles of our Saviour eighteen hundred years ago; and the same gifts and blessings are following them that believe and obey the commandments of Christ now as did then. I have seen them—I have heard them—and I have experienced them for myself, and I am satisfied with the choice I have made,—praying that the light and truth of the everlasting gospel may soon reach the ends of the earth, that the righteous may rest in peace. This comes with my kind love to you, hoping it will find you well.—I am, yours in the gospel,

GLAUD RODGER.

EXTRACT FROM ELDER C. H. WHEELOCK'S LETTER TO ELDER L. O. LITTLEFIELD.

West Bromwich, Dec. 1, 1847.

Dear Brother Littlefield,—Although poor in health, I feel happy and strong in the spirit of my Master, and feel blessed in seeing that my labours are not in vain in the Lord. Twenty-five have been baptized in Birmingham and West Bromwich, since my last letter to Elder Spencer, and more are nearly ready, they say. Thus, you see, the Lord is favouring us in trying to build up his kingdom. Besides, we are richly paid every Tuesday evening, in the upper room of our chapel. It would do you good to see the happy faces of the Saints beaming with joy and gladness, while the spirit and power of the Holy Ghost is poured out, I think, almost as copiously as in the upper room on the day of Pentecost. It is truly a feast for the Saints, and many who are not yet Saints, say it is a blessing to meet with us there. The elders and priests, and, in fact, all the priesthood seem determined, by the help of God, to boldly front all opposition; flood the town with gospel truth, by the means of STARS, Letters, &c., and seal their testimony by precept and good example. I trust we shall have your and President Spencer's prayers united for our con-

tinued prosperity. And then those glorious illuminating STARS! Yes, I consider every STAR that shines now from Liverpool, or at least from Torbock Street, to be worth the price of a volume, and more to be appreciated, at this time, by us, than the stars of heaven! And well it might be so, for the light that the present STAR emits is direct from the great Author and Creator of all light, and has to do directly with the salvation of all where its rays shall be reflected; and, I say, shine on thou gem of light, till the darkest corner of these three kingdoms are lit up with the blaze of thy glory, and every inferior or false light has faded into oblivion, or been eclipsed by thy superior brightness.—Yours,

C. H. WHEELOCK.

EXTRACT FROM ELDER G. D. WATT'S LETTER TO THE EDITOR.

Kendal, Nov. 27, 1847.

Brother Spencer,—The officers I have in full employment in the following manner:—A and B take upon themselves the responsibility of warning a neighbouring town by preaching, distributing your letters, or by any other means that are lawful and right, and thus to continue until that town receive the truth or reject it. I consider the above course is much better than to send strange brethren to the same place every Sunday; it gives the people an opportunity of forming an acquaintance with the officers, and *vice versa*. Thus I have all the priesthood in Preston employed in warning its vicinity, leaving the presiding officer, the teachers, and old men, who cannot travel in search of the sheep in the fold. Many of the sisters are employed on the Sunday, and at other times, before and after meeting, in distributing your letters. I am happy to say that they receive much encouragement; when the people have read the first letter they enquire for No. 2, &c. They may now be seen upon the tables in the parlours of the great and opulent, in the private studies of the parson and priest, as well as in the miserable cot of the famishing poor of Preston, shedding abroad the light of truth, and preaching the gospel, when we are asleep or otherwise engaged. Thus, you see, the Saints have something else to do than to disagree with one another. I have ever found this the best course to pursue in order to secure union among the Saints, either in a branch or conference of this church, namely, to have each one employed.—I am, as ever, your humble servant and fellow-labourer,

G. D. WATT.

EXTRACT OF A LETTER FROM ELDER F. D. RICHARDS TO ELDER L. O. LITTLEFIELD.

Bristol, Moorfields, November 23, 1847.

Dear Brother Littlefield,—By notes from me to Elder Spencer of last Saturday and yesterday, you are aware of the orbit of my revolution, and that I received yours of last week, in Bath. We had a most excellent meeting of the Saints last evening; they feel full of the true fire of the Lord, and I feel more of it in this city than in any other place I have been in. I have the utmost confidence that, if I were to stop here and make a business of it, I could, in the name of the Lord, set two against three and three against two among the people, and gather out the honest-hearted, and a good number of them too, for this is a great place. The Saints are poor and very scattered in this city, and out of work, but they are willing and most anxious to see the work roll a-head, but we are deplorably in want of labourers; and I pray the Lord of the vineyard to send forth labourers into it, for the field is indeed white; every thing conspires to promote the spread of this work in the hands of faithful men: even the Church parsons, in view of the contemplated Catholic organization, are urging their people to union.

I am informed that the Ministry have granted his "Holiness" permission to organize the island into a see of dioceses; to have an archbishop of the see and bishops of each diocese, *provided* that no Catholic diocese, so appointed, shall bear the name belonging to any diocese of the present Church organization. This makes the Church ministers feel a good deal, "want to and cant," which Brother Brigham says is "hell;" and they are quite in "a way" about the advancement of Catholicism, and the secession of their own preachers to the mother church. *Fear* does and must have a hold on the eldest daughter, for she has rebelled against her mother.

* * * * * *

I feel most sincerely thankful for your kindness in forwarding my letter, and transmitting me sundry items of intelligence, in which I feel the same delight and joy that enraptures your bosom and each other faithful servant of God. I meditate with wonder and delight upon the movements of the great work of the Lord. His hand among the nations, to them "invisible, or dimly seen," may be observed by the light of the Spirit, causing division to be multiplied in every sort of compact, whether social, civil, or religious; nations, families, and churches at war, and the very enemies of the people of God made to feed them, while hundreds and thousands are joining that people who are suffering the most aggravated persecution, led so to do by a motive of superior power, which will result in an entire change of all earthly things, whether matter or spirit. Oh! what an enterprize worthy the character of a God and of us, his sons.—Yours, &c.,

F. D. RICHARDS.

LETTER FROM ELDER T. D. BROWN TO THE EDITOR.

Dearly Beloved,—Inasmuch as many of the nobles are "Starring it oft" in the luminary over whose destinies you preside, and more of our brethren, as truly good and great in their sphere, are never heard of therein, and but little known, I have felt to record occasionally the names of some of these worthies, that, in a time to come, it may be available; and also thus in the mean time encourage others who are labouring, assiduously and successfully, in the building up of THE KINGDOM OF GOD, almost unknown to their brethren abroad, but supported by the affection and faithful prayers of those by whom they are surrounded, and amid whom they preside, and by a measure of that faith, once delivered to the Saints, by which they know that He who seeth in secret shall reward them openly. Such is Brother SLINGER, who presides over the small but loving branch at Duckinfield, which place I visited last Sunday. He is unobtrusive in his manner—clear, concise, and convincing in his style of preaching the first principles of the gospel—but, above all, I observed that he governed a most willing and devoted people, by the divine power—*love*. He appears to have no favourites, he sits among them as an affectionate brother, apparently esteeming each around him as better than himself, and confiding to his willing brethren in the priesthood a wise use of the duties, in proclaiming the plan of salvation in the neighbouring villages: in a word, UNION and LOVE are the manifest characteristics in the Duckinfield Branch; and such is Elder Slinger, who presides there, although he has been in the church from the beginning, and was called and ordained to the priesthood by the Twelve, when they first came to preach the gospel on the British Isles. This is, probably, the first time that this brother's name has appeared among the worthies, whose laudable deeds are duly recorded in the MILLENNIAL STAR. Continually praying for the prosperity of Zion,—that her cities may be built up—her borders enlarged—her sons and daughters gathered, and prepared for the Second Advent—the *glorious* appearing of our Lord and Saviour Jesus Christ.—I have the honour of subscribing myself, your brother in the everlasting covenant,

T. D. BROWN.

SAINTS' TEA-PARTY AT WASHINGTON, U.S.A.

Washington, October 21, 1847.

Dear Brother Hollister,—Notwithstanding I am much engaged in canvassing, in writing, in tea-parties, and in conversation with ladies and gentlemen, yet I take a few moments this evening to inform you that I am well, and that prospects here are brightening.

You see by the papers that the ladies are getting up a tea-party; their adjourned meeting was well attended, and all the necessary arrangements made: to-morrow the time and place will be pointed out in the papers. The party will be one week from this evening. The tickets will be printed to-morrow, and plenty of young ladies and gentlemen to circulate by selling them. You will not, of course, look for me until after the tea-party. I hope Brother Campbell will make the best of his time. When I do return to Philadelphia I expect, I hope at least, that I shall not be obliged to tarry long there, for it will be somewhere about the first of November before I can leave here, without suffering a loss. I have been very diligently casting my bread upon the waters to return many days hence, or, in other words, I have not only been gathering means for the relief of our brethren, but I have sowed the good seed in many an honest heart, and among the most accomplished; they have been astonished and shut their mouths; and I am not able to attend to

all the pressing solicitations that I have: "will you come and see me and spend an afternoon or an evening? I would like to know more about it." I have been able to lay a good foundation to aid our brethren at the Bluffs; but more about that when I come to your city. There is a gentleman here by the name of Peter Force, very earnestly requests me to write to my brethren in Philadelphia, to send all the books, papers, and pamphlets touching the rise and progress of Mormonism, or any works thereon; he says he will pay a fair price for them. If you think best to send them, you can make the same known on the Sabbath to the brethren, and they can fetch them together in the afternoon, and forward to me on Monday, by Adams' express, or some way of safety, informing me through the Postoffice, and the prices, and I will bring the money when I come. I could sell any quantity of books of Mormon, in this place, if I had them. Do your best to have all things in readiness against I come, for it will not do to delay after I have done here.

I received yours of the 18th, and read it with pleasure; hope you will not neglect to write at least once or twice, while I remain here. My respects to all the Saints. There is one brother and one sister in this place.—I am, as ever, your brother in the gospel,

C. R. Dana.

P.S.—Would it be a good idea to encourage Gen. Green to continue our supplications for a few months, aided by his daughter, Mrs. Reed; they think considerable could now be done during Congress, and, if you think best, they will remit through you to our camp.

VARIETIES.

We notice the wreck and total loss of the ship Empire, commanded by Captain Russell. This vessel was lost on a coral reef, while on its way to Vera Cruz, with a company of soldiers, bound for the Mexican war. No lives were lost through the providential interposition of some small vessels that hove in sight just in time to save all hands from threatening death. It will be recollected that Elder Orson Hyde took passage in this vessel to New York, and subsequently Elders Scovil and Sirrine, and others.

Extraordinary Incidents at St. Jude's Church.—On Sunday forenoon, during the time that the Rev. Dr. M'Neile was preaching the annual sermon at St. Jude's Church, on behalf of the Society for the Conversion of the Jews, a loud scream and some incoherent expressions from a man, caused every eye to be directed towards him. He was removed to the vestry-room. Two females were subsequently attacked with nervous symptoms, and screamed loudly, disturbing the congregation until they were removed. In the remaining part of the sermon Dr. M'Neile twice alluded to the circumstance, and expressed a hope that the congregation would be more thankful than ever for the possession of reason, and pray for those who had been so extraordinarily affected. He said that during his ministry at St. Jude's, that was the first occasion upon which any such sudden deprivation of reason had occurred during divine service. The poor man was subsequently removed to the Asylum. He was a car proprietor.—*Liverpool Journal, Nov. 27.*

Mormon Location.—We yesterday saw a person direct from Council Bluffs, who states that on the day he left, a runner came in, who was sent on in advance by the Mormon "Twelve," who were on the route back from the Salt Lake. They sent a small party to the Bluffs twenty days in advance of the main returning party, in order to have fresh teams, provisions, &c., sent to meet them, as they did not intend to burthen themselves with a full outfit back. Our informant states that the Mormons have located their grand gathering place about half way between the Utah and Salt Lake, in California, on a stream which connects the two waters. The distance between the two lakes is about sixty miles—a fertile valley extending the whole distance, of several miles in breadth. There they have laid out a city, and commenced making improvements. They are in the midst of the Blackfeet, Utah and Crow tribes of Indians, who are said to be peaceable, and favour this settlement. The main body of emigrating Mormons, which started from the Bluffs in June last, had advanced about two hundred miles beyond the South Pass, by the latter end of July, and were passed at Green River at that time. They had got on without difficulty to that point, and were pushing on to their new location.—*St. Louis Republican.*

TO THE SAINTS IN GREAT BRITAIN.

BY MISS E. R. SNOW.

Ye Saints who dwell on Europe's shore,
Let not your hearts be faint:
Let each press on to things before,
And be indeed a Saint.

Although the present time may seem
O'erspread with clouds of gloom,
The light of faith will shed its gleam
Until deliv'rance come.

Hold fast the things you have received,—
Be faithful in the Lord;
You know in whom you have believ'd,—
He's faithful to his word.

Your brethren, in America,
Are one in heart with you;
And they are toiling, night and day,
For Zion's welfare, too.

They even now are driven forth
To track the wilderness:
They leave the country of their birth
For truth and righteousness.

But there's a day—'tis near at hand,—
A day of joy and peace:
That day will break oppression's band,
And bring the Saints release.

Then brethren haste, and gather up,
We shall rejoice to meet;
When we have drank the bitter cup,
We'll share a heavenly treat.

And even now the Lord bestows
More—more than tongue can tell,
Of that which from His presence flows—
Yes, Brethren,—"*all is well.*"

Winter Quarters of the Camp of Israel, America,
April 25th, 1847.

THE ANGEL'S GOSPEL.

What was witnessed in the heavens?
Why, an angel earthly bound.
Had he something with him bringing?
Yes—the gospel—joyful sound!
It was to be preach'd in power
Upon earth, the angel said—
To all men, all tongues, and nations,
That upon its face are spread.

Had not we before the gospel?
Yes—had several taught by men.
Then, what is this latter gospel?
'Tis the first one come again.

This was preach'd by Paul and Peter,
And by Jesus Christ, the head;
This, we Latter Saints are preaching—
We their footsteps wish to tread.

Where so long has been the gospel?
Didn't it ever "fall away?"
What became of those neglected?
"God is just"—that's all we say.
Seek no crop where 'twas not planted,
Nor a day where reigns the night;
Now the sunshine bright is beaming,
Let all creatures *see* aright.

Carmarthen. J. D.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 2ND OF DECEMBER.

	£	s.	d.
John Parkinson	£1	13	4
George A. Holt	1	10	8
Thomas Smith (Leamington Spa)	5	1	1
John Halliday	1	17	0
Isaac Dacer	1	4	9
A. Shaw	0	3	9
Thomas Smith (Norwich)	0	13	10
Eliezer Edwards	1	3	6
Carried forward	£13	7	11

	£	s.	d.
Brought forward	£13	7	11
John Lickerish	1	16	3
Robert Martin	1	10	0
John Preece	2	0	0
William West	1	7	0
A. M'Master	2	15	6
J. Bond	1	5	6
John Johnson	1	11	0
John Page	1	5	4
	£26	18	6

NOTICE.

Elder Joseph Clements, recently from St. Louis, U.S.A., is appointed to preside over the Staffordshire Conference.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME X.

"WHERE THERE IS NO VISION, THE PEOPLE PERISH."—*Proverbs*, xxix. 18.

LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT,
15, WILTON STREET, ST. ANNE STREET.

MDCCCXLVIII.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1. JANUARY 1, 1848. VOL. X.

ADDRESS ON THE OPENING OF THE NEW YEAR.

THE New Year of 1848 is ushered in. Cordial gratulations will be interchanged by thousands. We are happy, in our place and through our STAR, to imprecate rich and manifold blessings to rest upon British Saints, and upon all the faithful in all places. Every successive year that has dawned upon the Church since its foundation in 1830, has been pervaded with great events and important changes. The change wrought in the usages and policy of nations—the convulsions of society and overthrow of old and venerated creeds, have been very great during every year. And in order to accomplish the sayings of the prophets, we have reason to anticipate a rapid succession of still greater and greater events, till the Son of Man shall plant his feet upon Mount Olivet.

The best time to treasure up the knowledge of matters of history, is the time in which the events and facts are actually transpiring. The history of the Church for the year to come must be replete with important interests. The attitude of the "Twelve" at the head of the Church in the wilderness—there planting the ensign for all nations—is the greatest epoch in modern annals. Zion, after bleeding at every pore, and being submerged in sufferings for seventeen years, at length rears the ensign of truth and liberty to the benighted and oppressed inhabitants of all the earth. The nucleus of the mightiest nation that ever occupied the earth is at length established in the very place where prophets, wrapt in sacred vision, have long since foreseen it. No former year has ever dawned upon the Church with such auspicious prospects as the present year of 1848. Hitherto the Church has dwelt in a strange land. Strangers, aliens, and enemies have surrounded her on every hand. Captious magistrates and partial imbecile rulers have scourged them with the rod of injustice. Bigoted priests and calumniating editors have bombarded their entrenchments continually. The Church has been like the famous army of ten thousand Greeks under Zenophon, maintaining a safe retreat and defence through the heart of an enemy's country. Their deliverance is now accomplished; they are safely gathered to a country from which they will never again be expelled. We fearlessly enter the prediction upon the public annals, that the Church will never again abandon her position in the valley of the mountains to any foe whatever. Betide what may, the strong hold of the daughter of Zion is chosen by the Spirit of inspiration; and the islands may flee, and the mountains be made low, and the stars fall from their orbits, before the strong holds of Zion shall be thrown down.

Now we may expect such a multitudinous gathering as never before was experienced. The rich and the noble, as well as the poor, of many nations, are ready to hail a land of deliverance, where the banner of truth and freedom shall wave gloriously over a great and noble people.

The work of gathering and building up Zion furnishes ample scope for ardent zeal, fortitude, and the most expansive benevolence. The noblest spirits out of every

nation feel that the God of heaven has at length chosen for them a country and a home. It is the inheritance of the righteous and the asylum of the oppressed. Here patriotism may indulge its warmest effusions, and heaven will not only approve but reward its efforts. Glorious day of jubilee for the upright of all nations! For six thousand years, such an ensign has never been unfurled to all nations. Such a day of unspeakable good things has never dawned upon the earth. The race-course to unfading glory and endless honours, is now paved and staked out by heavenly hands. All may run, and multitudes will run for the prize. Splendid crowns glitter in the distance. No tinsel honours now dazzle only to disappoint. All is real and undeceptive. A tried people that have run the race, and won the laurels of immortality, have returned to the earth in shining vesture and angels' chariots, to beckon the sons of men to the field of glory. Heaven-born nobles have already entered the lists for the prize, and yet there is room!

The battlements of Babylon are tottering, and the perplexity and distress of nations is great. But the clanking chains of oppression's captives are being sundered. The votaries of truth are gathering. Their place of rendezvous is already designated by the finger of God. Angels have received their commission to gather out the just and noble, and then reap down the earth, which is fast ripening for the plagues that are to be poured out. Rejoice, oh ye heavens, and be glad, oh earth, for the wise shall understand, and foreseeing the evil, shall hide themselves. But the wicked shall not understand, but straitway go as the ox to the slaughter, and as the bird to the fowler's snare.

The history of these times, of which 1848 is an important epoch, shall teach lessons of wisdom and experience to generations to come. "Whoso observeth these things shall understand the loving-kindness of the Lord," and be prepared to hold on his way in worlds that are future.

The STAR, of 1848, again appears in the celestial orbit, and in the zenith of the British Isle. Enriched by the contributions of the faithful, and the soul-stirring events of the greatest era of the world, we trust it will rank among the fixed luminaries of 1848, supported by the faith and subscription of additional thousands. Whatever else people can dispense with, they cannot well afford to retrench in the knowledge of God, and of his wonderful acts to the children of men in this age of his wonder-working hand. The increased subscriptions for the STAR that have already come to hand, encourage us to believe that the Saints duly appreciate our paper, as the organ of saving truth, and the chronicle of events that both angels and devils regard with opposite but thrilling interest.

SOUTH CAROLINA ON THE WILMOT PROVISO—GOV. JOHNSON'S MESSAGE.

Baltimore, Nov. 26.—10 p.m.

Gov. Johnson of South Carolina has transmitted to the Legislature of that State, resolutions from the Legislature of Virginia relative to the Wilmot Proviso, calling on every slave-holding State to take a firm, united, and concentrated action in the emergency. He also lays before the Legislature, resolutions passed by the Legislatures of Connecticut and Rhode Island approving of the Proviso.

In remarking on these conflicting resolutions, he takes the ground that if Congress has a right to interdict slavery in a new State, about to enter the Confederacy, the principle might be carried out to such an extent as to give Congress power to legislate altogether for the new States; fetter them with restrictions, so as to leave the mere shadow of sovereign power. The impracticability of offering such a restriction in opposition to the interests and wishes of the citizens is a strong if not a conclusive argument against the soundness and correctness of the principle.

If Indiana, or any other of the States in which the restriction has been imposed, determined to throw it off and introduce slavery, by what means would the Government enforce it? An army would find nothing to war against, and a law in violation of the constitutional rights of the people, and opposed to their wishes and interests, would and must necessarily prove wholly inoperative.

The question is one of interest to the South, as affecting the balance of power, and they owe it to themselves and posterity to resist as an open, undisguised, and unconstitutional oppression on the States hereafter to be admitted into the Union.

The Missouri question agitated the Union through its whole extent, and it was to have been hoped that the principle on which it was compromised was put to rest for ever. But the non-slaveholding States, as if impatient for the strife, have again raised it in the form of the Wilmot Proviso. They will allow no opportunity to escape that will enable them to light up the firebrand.

The interests and sympathies of the slave-holding States are in unison, and they require nothing but firmness, concert of measures, and unity of action to command respect for their rights.

It requires no spirit of prophecy to foretell that sooner or later we shall have to meet and finally decide this question, and we ought to prepare for it. He therefore recommends to the consideration of the Legislature the resolutions of Virginia as a correct exposition of their rights, which declared the duty of every slave-holding state, and of the citizens thereof, as they valued their dearest privileges, their sovereignty, their independence, their right of property, to take firm, united, and concentrated action in this emergency.

On the subject of slave-absconding laws of Pennsylvania, there is no law for the protection of the slaveholder. He recommends an enlargement of the secret service money in the hands of the Governor to protect southern property.

CONFERENCE MINUTES.

SHEFFIELD.

According to previous arrangement this Conference assembled on the 26th of September, 1847, in the Hall of Science, Rockingham Street, at half-past ten in the forenoon. The meeting being opened in the usual way, it was moved and seconded that Elder Dunn preside and Elder Mitchell act as clerk. Carried unanimously.

The President made some appropriate and useful remarks for the time; then called on the delegates to represent their branches, and to be as concise and pointed in their remarks as possible. The representations were as follows:—

BRANCH.	REPRESENTED BY	H. P.	ELD.	PRS.	TEA.	DEA.	MEM.	DEAD.	C. OFF	REM.	BAP.
Sheffield	Elder Sylvester ...	1	11	16	11	4	311	1	7	6	18
Mattersea	" Padley	0	1	4	1	1	45	0	0	0	2
Woodhouse ...	" Hall	0	4	3	3	2	53	0	0	0	4
Pilley	" Cutts	0	2	2	1	1	25	0	0	0	4
Gringley	" Padley	0	1	0	0	0	16	0	0	0	0
Cranemoor ...	" Wells	0	1	2	1	1	9	0	0	0	0
Doncaster	" Senior.....	0	3	5	0	1	45	0	1	2	2
Chesterfield ...	" Rodger	0	3	6	1	2	119	0	1	4	42
Newhall	" Wood	0	1	1	0	0	4	0	0	0	0
Rotheram	" Wood	0	2	1	1	1	24	0	0	1	5
Darnall	" Mitchell	0	2	2	2	1	34	0	0	0	4
Nottingham ...	" Rodger	0	0	0	0	0	6	0	0	0	0
Total		1	31	42	21	14	691	1	9	13	81

All were in very good standing with few exceptions; united in our counsels and desiring to promote, to the best of our abilities, the great work of God.

The President called for the number of officers present, which was, 1 High Priest, 27 Elders, 21 Priests, 14 Teachers, and 8 Deacons.

The following nominations were then proposed and submitted to the conference, and carried without a dissenting voice.

Charles Marsden to be ordained an Elder; Thomas Devenport, John Wigley, and Enoch Stones to be ordained Priests; Charles Longson, Joshua Cutts, and Mark Fletcher for Teachers; and David Needham and George Dutton for Deacons, for Chesterfield branch. William Hardcastle for an Elder, Wilford Collier for a Priest, and Henry Frith for a Deacon, for Woodhouse branch. Peter Heathcote for a Priest, James Stones for a Teacher, and Joseph Wilson for a Deacon, for Darnall branch.

Moved by the clerk and seconded by the President, that Scholes and Thorp be

organized into a branch, to be called the Scholes and Thorp branch, and that Elder Barker be president over the same. Carried unanimously.

Moved by the clerk and seconded by the President that Henry Moor be ordained a Priest, and Robert Edwards be ordained a Teacher for the above branch. Carried unanimously.

Moved by the clerk that Elder Willden have Attercliff as a field of labour, and that he be president of the same. Seconded and carried.

The meeting was then adjourned until the afternoon.

The meeting assembled at two o'clock in the afternoon, and was opened in the usual way. The sacrament was administered by Elders Whitely and T. O. Lee. While the emblems were handed to the Saints, several of the brethren bore firm and faithful testimonies to the work of God; among the number Elder Broomhead from West Bromwich. The power of God was amongst us greatly. Union was in us, and peace and happiness was upon the countenances of the Saints.

It was then moved by the clerk and seconded by the President that we uphold the Twelve Apostles as the legal authorites of the Church, and Brigham Young as President of the whole church and kingdom of God on earth. Carried unanimously.

Moved by the clerk and seconded by the President that we sustain Elder Orson Spencer as President of the Church in the British Isles, with Elder F. D. Richards as his counsellor. Carried unanimously.

Moved by the clerk and seconded by the president of the Sheffield branch, (Elder Sylvester) that we sustain Elder Dunn by our united faith and prayers, as president of the Sheffield conference. Carried unanimously.

Also moved that we sustain, by our faith and prayers, the presidents of all the branches forming this conference. Seconded by President Dunn, and carried unanimously.

Five persons were then confirmed under the hands of the President and Elders Rodger, Sylvester, Brewerson, and Mitchell. Also the brethren who had been nominated were ordained to their respective offices by the above officers. The power of the priesthood rested upon us very much while attending to the above confirmations and ordinations. They are noble men that were ordained.

Moved and seconded that Elder Brewerton take charge of Doncaster and the surrounding country in the absence of President Dunn. Carried.

The evening service was opened as usual. Our beloved President addressed us in his usual eloquent and energetic manner; the subject of his discourse was election and predestination, and as a starting point he read the 1st chapter of the 1st epistle of Peter. Elder Rodger bore testimony to the same with boldness. To God be all the glory for ever. Amen.

CRANDELL DUNN, President.
HEZEKIAH MITCHELL, Clerk.

P.S.—The work is still progressing. I have baptized two since conference and engaged to baptize other two. "Not unto us, O Lord! but unto thee be all the glory and power." Amen. H. M.

PRESTON.

This Conference was held in the Temperance Hall, Preston, on September 26, 1847. The meeting was called to order by Elder John Fawley and opened with singing and prayer.

Elder Fawley then moved that Elder George D. Watt preside over the Conference. Seconded by Elder John Halsall, and carried unanimously.

President Watt then moved that Elder John Fawley act as clerk. Seconded by Elder Creer and carried unanimously.

The President expressed himself pleased at seeing such a goodly number of the Saints as were then assembled together, and was happy to inform the brethren and sisters of the presence of Elders Amos Fielding and Hetherington. He showed that a union of feeling was necessary, in order that the Spirit of the Lord might be with us; and then every thing would be done well, and peace and good order would be in our midst, and every good principle would pervade the hearts of the congregated Saints. As there was much business on hand, he said he would not continue his

remarks, especially as he was anxious to give Brother Amos Fielding and Brother Hetherington an opportunity of addressing them.

The business of representing the various branches was postponed till the afternoon, as one or two of the brethren who had branches to represent, had not yet arrived.

President Watt then nominated William Dobson, Priest, to the office of an Elder; Robert Gregson, Priest, to the office of an Elder; William Smith, Priest, to the office of an Elder; John Newsham, Deacon, to the office of an Elder; James Brown, Priest, to the office of an Elder; Jonathan Clegg, Teacher, to the office of a Priest; James Topping to the office of a Priest; John Titterington to the office of a Priest; Henry Walters to the office of a Priest; Peter Melling to the office of a Priest; George Ward to the office of a Priest; John Croft to the office of a Teacher; and James Gardner to the office of a Deacon; all of whom were nominated unanimously.

The President then addressed himself to those whom he had nominated, on the great importance of their calling, and its responsibilities. He said he felt it was the mind of the Spirit that Elder Amos Fielding should give them some instruction and advice on this head.

Brother Fielding commenced by observing that what he should advance on the subject would be from actual experience. He advised the Teachers and Deacons not to think they were Priests, the Priests not to think themselves Elders, and the Elders were not to think that they were High Priests, &c. He told them when they had to go out to preach the gospel, not to preach something else, or any thing else but the gospel, as had been the custom of some. He advised them to preach the first principles of the gospel—REPENTANCE and BAPTISM—and never to be afraid of preaching about water, nor ever think they would exhaust these principles by preaching about them too frequently, for they were inexhaustible. He concluded, after many pertinent remarks, by advising the brethren who had been nominated, to cultivate a spirit of humility.

The brethren were then called upon to express their feelings relative to their callings, and to their faith, &c., in the work of God, which they did in a very satisfactory manner.

The meeting was then adjourned until two o'clock, and was dismissed with prayer.

The meeting was opened in the afternoon, at two o'clock, by President Watt, with singing and prayer After singing a second time the number of officers present was taken, and appeared as follows, viz.—2 High Priests, 1 Seventy, 14 Elders, 11 Priests, 6 Teachers, and 3 Deacons.

Joseph Jackson, Teacher, was then called to the office of a Priest; and John Thornley, Priest, to the office of an Elder.

The various branches were then represented as follows, viz.—

Preston Branch contains 371 members, including 12 elders, 13 priests, 6 teachers, 4 deacons. 10 baptized since last conference, 6 received by letter, 23 removed by letter, 3 dead, and 5 expelled. In good standing with the exception of 8, who are in doubtful standing.

Hunter's Hill—21 members, 2 elders, and 2 priests; 2 baptized since last conference. In good standing with one exception.

Leyland Moss—27 members, 1 elder, and 1 priest. 12 in doubtful standing.

Longton—18 members, 1 elder, and 2 priests. 6 in doubtful standing.

Euxton—9 members, 1 priest, and 1 teacher. One in doubtful standing.

Southport—32 members, 2 elders, 2 priests, 1 teacher, and 1 deacon; 9 baptized since last conference, 2 received by letter. 2 in doubtful standing.

Kendal—36 members, 2 elders, 2 priests, 3 teachers; 1 baptized, 2 dead, 4 removed by letter, 1 received by letter, 1 cut off since last conference. 6 in doubtful standing.

Holme—13 members, 1 elder, and 2 priests; 3 removed. 2 in doubtful standing.

President Watt then nominated Sylvester Southworth to the office of a Teacher, for Leyland Moss branch. Seconded by Elder Langton, and passed unanimously.

The brethren who had been nominated were then ordained to their respective offices, under the hands of President Watt, and Elders Amos Fielding and Halsall; after which two infants were blessed by President Watt and Elder Fielding.

While the Sacrament of the Lord's Supper was being administered, Elder Hetherington addressed the Saints, showing what were the duties of those who were at the heads of families—to show a good example to their children—to bring them up

in a proper manner, by correcting them wisely, and instilling into their tender minds every good principle that they were capable of receiving. He gave some instructions relative to the duties of husband and wife. He advised the young brethren and sisters not to form connexions with those who were not of the church; and advised those who had been ordained to be humble and child-like, and God would bless them; indeed, the instructions given by this brother were calculated to make the hearts of the Saints glad, for they listened to his teachings, which were delivered with much simplicity, with great earnestness and attention.

It was moved and seconded, that the meeting adjourn until half-past six in the evening, when Elder Amos Fielding preached a very impressive discourse to a numerous audience, on the signs of the times, &c. The Conference was then adjourned until the 26th day of December, 1847.

Throughout the day the meetings were well attended; peace and order prevailed in our midst, and the countenances of the brethren and sisters showed the joy and gladness of their hearts, while listening to the instructions of the servants of God.

G. D. Watt, President.
John Fawley, Clerk.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1848.

We are disappointed in not receiving intelligence from the First Presidency in America, before our paper goes to press. We have many letters on hand asking advice about emigration. We have delayed answering these, hoping to receive official intelligence from the Twelve, that should satisfy all inquiries on this subject. If we should advise all applicants to emigrate, a numerous company would speedily be on hand. We know that there are many good and urgent reasons why many should emigrate, but there may be still more weighty reasons why they should delay until they can act in the light of the highest counsels of the Church. We have been assured by Elder Hyde that we shall have the earliest possible intelligence concerning emigration. He may be on his way here even now, and arrive by the first of January. His instructions, in that case, may be of much value to those who are about to emigrate. Some have emigrated precipitately, or stolen away, Jona-like, and experienced the opposite of all true prosperity. Others are too dilatory and slow to get ready. Saints are often placed in critical circumstances, in order that their fidelity to counsel may be tested. He that walketh in his own strength shall be in darkness and ready to fall. "But the counsel of the Lord, that shall stand." He that believeth shall not make haste. If there is not time enough for all to emigrate *after* they are counselled, we are sure there will be no gain by going before. We shall keep a file of all letters on the subject, and answer, as soon as we can profit the inquirer, either through the Star, or otherwise. While there is anything to do in England, let all exercise their souls in patience yet a little longer. The prospect for employment of labourers is rather brightening upon the whole. The Saints that are faithful must and will have what they need for emigration, and all other useful purposes, in due time.

We have just received incidental advice, by way of Elder F. D. Richards, that the "Twelve" returned to Council Bluffs, the latter part of October, in good health and spirits. We shall therefore look for intelligence from them by the arrival of the next steamer, January 1st.

We wish Elder Lorenzo D. Butler to take the charge of the Worcestershire Con-

ference, in the place of Elder Thomas Smith, removed to Norwich; and Elder William Mitchell is requested to repair to the charge of the Lincolnshire Conference, assisted by Elder Eyre.

Six or eight worthy brethren have volunteered their service to the French Mission. We shall take an early opportunity to counsel on this matter, and designate one or two to that important field of labour. Let the Elders that are expecting to go to America in a few months, be careful to give no unwarrantable encouragement to companies, or even individuals, to accompany them. Neither should they take up moneys from the Saints here, with a view to make purchases in the land of Zion, &c., without previous counsel from a proper source.

We take this opportunity to notify the Saints, that the present edition of the Book of Mormon is all disposed of, and the last copies are sent from the office. If we can collect in all that is due to the office, we shall probably order a new edition to be published soon. Indulging some anticipation that Elder Orson Hyde may come to take our place, or send a successor in office, we feel necessarily desirous to adjust our books with our agents, as soon as convenient. Some errors have, doubtless, occurred in our accounts, which we are more competent to correct and adjust, at an early period, ourselves, than those will be who may come after us. We shall draft a balance-sheet on the first of January, with our agents, and forward it for their inspection with the commencement of the new volume.

Jewish Disabilities Removed.—After a lengthy and elaborate discussion, in Parliament, on this agitating subject, the bill, in favour of the Jews, passed by a vote of 253 in favour, and 186 against, the motion. The whole discussion indicates a perplexing dilemma. The tolerant party do not see so much difference between two erroneous systems, as that one of them should exclude the other. The more intolerant party affect to see good reasons why the Jews, who pray continually to be restored to their own land of Palestine, should not be allowed to innovate upon their long-established system.

The subject of the appointment of Dr. Hampden, as Bishop of Hereford, is also another very exciting topic in the British nation at this time. The doctor is suspected of being tainted with Socinianism by a numerous party. The party accusing him, however, is also supposed, by the Minister of the Crown and others, to be in secret alliance with the Romish Church The truth is, the time has come for discordant elements, whether in Church or State, to come in fearful collision. Deep and covert plots are maturing to explode in the overthrow of the strongest governments. The Jew, Catholic, and Protestant are now all in the race-course for the prize of dominion. The organized system of secret assassinations in Ireland, is scarcely inferior to the horrors of civil war. Oh tempora!

LETTERS TO THE EDITOR.

Bath, November 30, 1847.

Beloved Brother Spencer,—If it is not quite too late, I should be very thankful if this could appear in the Star which the Sons of God are now creating. I feel the more desirous that it may, because my brethren in this part of the island have scarcely been known among the great family of the Saints; and they are a good and faithful people, striving with their might to do the will of our Father in heaven.

Elder John Halliday, who has had charge recently of Bath, Bristol, and Trowbridge conferences, returned to the latter place from Nauvoo about three years ago, after an absence of eight years, since which he has honoured his Master's cause by baptizing about 150 souls into the church from this vicinity. This he has accomplished through patient toil and much privation, as well as much opposition from those who worship God according to law. For a short time past, he felt that the wheels rolled hard, and the work did not prosper as he desired to see it, and as it did in the hands of many of his brethren, and he began to think perhaps he had accomplished his work, and was looking Zionward with longing anxiety; but when I arrived there on the 22nd of October, and we began to take counsel together how to promote the work of God, and increase the number of Saints, the Spirit rested upon us, and we both saw clearly the method of warfare, and the testimony that there were many who would become obedient to the faith and enlist in Zion's cause. Upon communicating our feelings to the Saints, we found they felt the same things. We accordingly sent for Invitations, Letters, Books of Mormon, and Hymns, which we began to circulate and sell, and the Saints felt much rejoiced; and a spirit of inquiry increased among the people, until they lent a liberal hand in the shape of stones, eggs, mud, and other acts of personal violence; in fact, the officers and Saints all feel much engaged in the work, and are determined to spare not, that "the South keep not back."

The Bath branch was raised up by Brother Thomas Smith, now of Leamington Spa; Bristol, by Elders Kingston, Pitt, and others now in the camp with the Saints. Elder George Kendall has distinguished himself in the world, as well as among the Saints, who attribute to him much of the distress which prevails through the breaking of the banks in and about Bridport, where he has baptized sixty-seven. Bristol contains sixty-five, Bath fifty-three, Trowbridge forty-two, Steeple Ashton thirty-two, West Larrington nineteen, Easterton fourteen, Rhode ten, Downhead ten, Kenlisbury nine, Warminster seven, Melsham seven, Stoke five, Bulkington four, Hinton four—total 350 including officers. These constitute what has been called three different conferences as named above; but thinking it quite unnatural that they should be three with only one head, I have created them anew into one, and given it a new name—from henceforth it will be known as THE SOUTH CONFERENCE.

The prospects in the South conference are encouraging—the measure of the Spirit is increasing, and President Halliday, with the other Elders, feel more of the power of their ministry. Invitations have been received lately from new places to go and preach the word, with offers to open houses for public worship. As a declaration of the present, and an omen of the future, I may as well state, that since my arrival in these parts, there has been obtained from your office, seven thousand Invitations, one thousand one hundred of your precious Letters to Crowel (which, by the bye, is a greater proportionate number than those ordered by Capt. Dan Jones, considering the relative number of Saints), thirty-six Hymn Books, and thirty-eight Books of Mormon. Hitherto the number of STARS taken in the South has been about eighty, but the number for the next volume will be one hundred and twenty-five or more. There have been thirty baptized into the church, one a Jew, during my short stay in these parts. It affords me much pleasure and gratitude to God that our labours have been so blessed in the Lord, and the Saints seem to feel the same. Permit me to say the word has gone forth in the name of the Lord, and from henceforth the South will not keep back.

Should you feel to offer any suggestions in connexion with this, I should be happy and thankful if you will do so, and so will this conference.

I subscribe myself, thankful that I may, your fellow servant,

F. D. RICHARDS.

Hollingwood, November 22, 1847.

Dear Brother Spencer,—I take up my pen for the purpose of addressing a few lines to you at the request of Brother Richard Cook, our president, on the present condition of the branch over which he presides at Oldham, and of which I have been a member for near six years; and I must say, that during the whole of that period, I have never seen it in a more prosperous condition. But before I proceed further, let me hope that you are thoroughly recovered from your sickness (as I thank God I am), and that both you and yours are all well; yea, very well.

This branch of the church has been, for a length of time, in any thing but a healthy state —darkness seemed to cover the minds of the members, which made them quite discontented; yet they were very slow to murmur. The officers, too, felt it, but I do assure you they had got some of Job's patience, or they would have rebelled and acted very foolishly. By this time you will be ready to inquire the cause of all this—a hint to the wise is sufficient, and I have no desire to hurt any person's feelings—it had got the head ache, or we were ruled with a despotic tyranny; but at last Elder Sirrine came up, and seeing what

was wanting, set to his hand, and appointed Brother Cook to preside, who, when he came, made us free like men; that is, he counted us as his brethren; and when we felt we were free, we felt like an uncaged bird and were glad, and rejoiced so much in our freedom, that it might be said, now we were certainly more servile than before, for now our president no sooner counsels than we obey, and are ready to do any thing for the spreading of this great work, which the Lord our God has begun in these latter days. The dark mist of discontent began to fade away, like the early dew before the rising sun—light and joy again filled our minds—pure love again began to show its heavenly influence amongst us—our prospects brightened, and there was something to entice the Saints to come to the means of grace. Unity and peace triumphed again in almost every individual, and we began to add to our numbers, such as shall be eternally saved, at least I hope so. We dwell in peace so much, that Brother Cook has not had a trial for transgression as yet; but not to say too much, we are getting on well under the guidance of a wise teacher.

Lately we were attacked by a Mr. Barber, and last of all it came to a public discussion, for three nights, between him and brother Cook—the Bible being the standard of evidence; but, poor man, he was sadly ignorant of its contents. [I would here just mention, as many know Mr. Barber, that he brought the great in person but the contrary in mind.] Mr. Bowes officiated as his chairman, and had Mr. Barber been mesmerized, and Mr. Bowes the mesmerizer, he could not have acted more like a machine under the control of a master hand, than he did under the tuition apparently of Mr. Bowes. Only two principles being brought forward, I shall merely refer to those, viz., the insufficiency of Scripture and the Book of Mormon.

Mr. B. began the tug of war by endeavouring to prove the Book of Mormon a base forgery, &c., because it says a prophet of God called Moroni or Mormon, led on the people of God to battle (page 650 I think he quoted). He then brought forward Jesus and his apostles, showing how meek and quiet they were—all love, &c., and introduced this as strong evidence that the Book of Mormon was altogether unlike the Bible, &c.

Brother Cook now took his stand, and many a prayerful heart was lifted to the great I Am in his behalf. He commenced by saying it was a poor rule that would not work both ways, so he would put it to the Bible and try it, and if the Bible contained such things, and it did, that which would condemn one would also condemn the other, or both. He then recurred to Moses, who killed an Egyptian and fled—to Joshua, who commanded the sun to stand still, while he slew his enemies, and lifted his sword against the Lord; he also alluded to Samuel, Saul, and Agag, and introduced them in such a manner that he evidently carried the audience along with him. He then mentioned David, Jesus, &c., to prove that God was a God of war and judgment, as well as a God of love—thus proving that the Bible and Book of Mormon agree in that respect.

Mr. B. then rose, evidently labouring under a feeling of discomfiture, and said, he was surprised to hear Mr. Cook handle the contents of the Bible in such a manner, and concluded by making a strong appeal te his christian friends in behalf of his Bible.

Brother Cook, with a smile upon his countenance, said, that if the Bible was so dear to Mr. Barber, he had only quoted from it to show, that if such things condemned the Book of Mormon, they also condemned the good old Bible, but wished him to understand, that the Book of Mormon was as dear to him as the Bible was to Mr. B.; but Mr. Barber's conduct called to his mind a fable that he had read when a boy about a farmer and lawyer's bull and cow.

The second night he brought J. C. Bennet's book, and made use of it instead of the Bible, by which he proved himself a retailer of untruths, a hypocrite, and an evil-minded individual.

Brother Cook, in private, applied the lash without mercy, to both Mr. Barber and his chairman, and after the third night declined meeting with such characters. It is but justice to add, that Brother Cook ably defended his principles against theirs, and fully exposed the scurillity of his opponents; but I have not time or space to say more, nor do I think it worth while; yet we added six that week after all, and Brother Martin confirmed five of them the Sunday following, and we have added some since.

Brother Martin, on the Sunday following preached twice, and added fuel to the flame, fulfilling the prayer of Mr. Barber—that if our doctrine was true, the Hall might be filled, and so it was. Thus you see, dear brother, nothing can make against the truth—some being added, and others that were weak made strong. Truth is mighty and will prevail.

I have written this at the request of Brother Cook. You may use it as you in your wisdom see fit. With this you will receive a small poem, written while resting from my work as a blacksmith. I should not have sent it, but for Brother Cook. If you find any thing in either this communication or the poem you may use them—I seek not fame, but if it pleases others, or does good, I shall feel quite satisfied.

Yours very respectfully, JAMES TAYLOR.

Crewe, December 4, 1847.

Beloved President Spencer,—I sit down (under somewhat different than wonted feelings) to transmit a few items from my journal, which may serve to convey to your mind the state of the conference since you left Macclesfield.

Tuesday, 16th, in the evening met a good muster of the members.

Wednesday, 17th, walked to Bollington; the Saints met in the evening at Kerridge.

On Thursday evening, the 18th, (notice having been given) held a meeting in another part of the town, both of which were better attended than usual. Tokens of good—both Saints and sinners.

Friday, 19th, returned to Macclesfield somewhat encouraged.

Saturday, the 20th, spent the day in visiting the members. In the evening met the officers in council. Called Elder David Henshall to take the oversight in my absence; most of them in unity, giving tokens of improvement; girding themselves anew to fidelity and perseverance in the discharge of the duties of their respective callings, and in efforts to extend the truth of God, at the same time repenting of their lethargy and humbling themselves.

Sunday, 21st, made a grave to bury all grievances, only on condition of true repentance, forgiving one another, and obtaining forgiveness of God, &c. All were of one mind, striving together, &c. This was, indeed, a season of rejoicing. It was the fellowship of Saints. In the evening, many strangers came to hear the word; I pray that it may fall where there is "much earth," and bring fruit to the glory of God. Amen.

Monday, 22nd, visited as many as I could.

Tuesday evening, 23rd, met them at the chapel for fellowship. Good testimonies—encouraged to hope.

Wednesday, 24th, walked to Middlewich; found the few Saints living in peace and love, cherishing the counsel and instructions given at the late conference by the beloved servant of God, Orson Spencer. May the choicest blessing of earth and heaven be showered upon him. Amen.

Thursday, 25th, walked to Over; met the few Saints: this is in the centre of a very populous country. The officers who live at a distance of from four to ten miles have come out, after having suffered the summer to be past and gone, and many not saved. Resolving to redeem the time, aware that the harvest is not gathered and that labourers are needed. This appears to have become a powerful stimulant, in most of the officers that I have held intercourse with.

Friday and Saturday, 26th and 27th, saw as many of the Saints as was practicable.

Sunday, the 28th, met the officers from all the branches, except Macclesfield, in conference at Middlewich, at thirty minutes past ten; the state of the weather very unpropitious, being wet. We had an interesting meeting, all bearing their testimonies under the influence of the one Spirit. The services of the day, throughout, were interesting beyond any late specimen.

Monday, 29th, adjourned to Crewe: visited all where it was practicable.

On Tuesday, the 29th, and 1st December, walked from Crewe to Nantwich. Feeling a desire to introduce the gospel, went through the town, but could not succeed in obtaining a room, yet, indulging hope on returning to Crewe: had a meeting in the evening.

Thursday, the 2nd.—Walked with Elders Timms and Walker to Sandbach, on a similar errand, but here also we met with disappointment, only that we got a house to be opened next Sunday, for two meetings each successive Sunday, till somewhat more appropriate shall transpire.

Well, dearly beloved brother, I feel a stronger desire than ever I have done to spend and be spent in the service of so good a Master, and in so high a calling. I often feel my own weakness and incapacity to accomplish any work that is worthy of being acknowledged of God, independently my hope and trust is in God. I therefore rely upon his promise, being convinced of his faithfulness.

I am, in the bonds of the gospel, yours and the servant of Jesus Christ,

JOHN GOODFELLOW.

57, Theobold Road, London, November 30, 1847.

Dear Brother Spencer,—Knowing the interest you take in every movement calculated to promote the dissemination of those spirit-enlivening principles of eternal truth, contained in the covenant which Jehovah has renewed and presented to the children of men for their reception, in order to their being legally adopted as members and citizens of his glorious kingdom; I hasten to lay before you a brief sketch of my visit to the Island of Jersey, where Elder William Ballan has been successfully engaged, during the last four months, in preaching the everlasting gospel.

I left London on the morning of the 18th November, arriving in Southampton at thirty

minutes past eleven. I sailed in the Jersey steamer at seven p m., and arrived in Jersey at thirty minutes past eleven, the voyage from Southampton to Jersey occupying 16½ hours, —the distance from London to Jersey being about 230 miles. On the vessel coming into the port of St. Heliers, I quickly descried Elder Ballan standing on the pier, surrounded by a little knot of Saints, who most kindly welcomed me to their Island. I was conducted to a neat lodging, where, during my stay of thirteen days, I received every attention from a sister, Drummond, and several others. The day of my landing, being the Sabbath, I preached in the evening to a crowded house, and continued to do so during my stay. I believe eleven were baptized while I remained, and as many more had given in their names when I left the Island. Elder Ballan has laboured diligently, and has encountered some opposition. There appears to be a fine opening on every hand in this place.

The Island of Guernsey is little more than 20 miles from Jersey; two other Islands, one named Alderney, and the other Sark Bay, in the same range, making what are termed the Channel Islands, while their contiguity with France, being within two hours' sail of its shores, must render the planting of the standard of truth in these Islands a most interesting and important work. It is little more than 70 years since these Isles belonged to the French nation, consequently the French language is still spoken. There are many who have joined the church who speak English very imperfectly. May we not indulge in the hope that from this place Elders will speedily go forth (having a knowledge of the French language) as instruments in the hands of God, in waking up that great nation to a knowledge of this great dispensation. Amen.

During my stay we had a tea-party, at which sixty sat down, many of them strangers, who seemed to enjoy themselves much, stating that they were highly pleased with the proceedings, and also with the arrangements, the room being tastefully decorated with evergreens, flowers, fruit, &c., having altogether a gay and imposing appearance. Elder Ballan amused us with several stories and anecdotes, illustrative of the spirit of the age, signs of the times, &c., presenting, in bold relief, the gross darkness which covers the minds of the people. I felt happy in fully attempting to portray the beauty and order of the kingdom of God, touching upon the origin, exhaltation, and destiny of man. The meeting was also addressed by Elder Buckingham, Priest Lewis, and Brother Duhamel. I was, indeed, edified while listening to the discourse of Elder Buckingham, who, for many years, has been a member of the Society of Friends. He spoke most feelingly, in expressing his gratitude to God, that he had been led to obey the gospel, and bore a faithful testimony to his having at least received one gift of the Spirit, viz., knowledge. Thus does the kingdom of our God extend, and thus does the Spirit bear witness. All hail to the kingdom of God! speedily covering the earth as the waters cover the channel of the deep, is the prayer of your servant and fellow-labourer, in the kingdom of patience,

JOHN BANKS.

P.S.—We improve in London: eight were baptized last Monday evening. I shall write you again in a few days. When may we expect you in London? J. B.

Glasgow, December 7, 1847.

Beloved Brother,—My health for the week past has been very poor, a part of the time on my bed. Last Sunday, I preached in Kilmarnock three times. In the evening, a complete crowd of people came to hear the *American* Elder, and it being a very respectable congregation of clergy, &c., they listened with great attention, to a *very spirited* discourse.

After meeting, two called for Baptism, and I went with them to the water, and coming forth out of it, we rejoiced much.

Another one told me on Monday morning, that he would be baptized that night.

I went from there, to the large town of Ayr, where Brother John Carmichael is now preaching with great success. He had an appointment at which, I spoke awhile to the people, and after the meeting, an elder of great respectability belonging to the Moravian Society, was baptized and confirmed.

On Tuesday eve, I got up off my bed in a high fever, with pulse high as 96, and walked one and a half miles, to fill the appointment of organizing the branch, and did it in defiance to the devil's determination to hinder me.

An effort several times heretofore has been made to introduce the work there, and now, thank the Lord, we have a fine flourishing branch of sixteen members.

One applied for baptism the night of the organization, and several more were just ready. With such bright prospects, my zeal would not allow me to rest, but I will be under the necessity of so doing, for my bodily powers are getting very weak, and I feel it much after a little hard labour. I fear awhile in the Rocky Mountains will be very essential to my health soon.

My sermons of late, have nearly all been attended with the addition of one, two, or so at the time, and my ambition will scarce allow me to cease my labours in the Lord.

I have not time to write much now, as it is near six o'clock P.M., and I have yet twelve miles to go, where I intend to spend the sabbath.

In haste, I remain, yours affectionately,

S. W. RICHARDS.

Bradford, December 7, 1847.

Dearly beloved Brother Spencer,—I feel happy in writing to you at this time upon the great work of the Lord. The work is moving on well in this region; we are baptizing on all hands, and many important persons are obeying the truth. I baptized Mr. Bastow, of this town, a gentleman of great influence, a surgeon, last Friday; he is very humble, and quite the gentleman in manners and appearance, and he is moving our cause among the higher classes around here. We have baptized lately two ministers from a society of Methodists, at Leeds, and many others from that region. Nearly a whole choir of church singers, at Woodhouse, are believing, some of them are baptized; the minister feels bad about it. The Methodists of Tadcaster had a fine treat a fortnight ago. A minister preached three sermons against the Mormons, reading much from Storey's Book.

The cause of God is moving on well on all hands; peace among the Saints. Babylon's downfall is much felt in this part; distress is appalling and sickness extending. Fear has taken hold of the people, and their systems cannot comfort them.

Yours, in eternal bonds of love,

CHARLES MILLER.

Trowbridge, December, 1847.

Dear President,—I write with pleasure to inform you that I am still alive and well, and, since I wrote last to you, the officers of the law have interfered in our behalf, and last week we had quietness again. We all feel much better since the breeze has blown over, and are sure that all things will indeed work together for good. You will please to increase my list of Stars to sixty instead of twenty-six; and I want 300 of your valuable Letters, with 2,000 Invitations, which will compose my next parcel. I am glad to inform you that I expect to organize three new branches in the course of a week or two, and our prospect is indeed cheering.

With kind love, I remain your humble servant,

JOHN HALLIDAY.

[We are happy to learn from the foregoing note, from Elder John Halliday, that the officers of law have begun to discharge their duty, in preserving the peace and resisting the lawless violence of the mob. When we first heard of this outrageous conduct against peaceable Saints, we felt no little surprise that the officers of government should suffer such abuses to be practised with impunity, and we delayed any remarks upon the subject hoping to hear the intelligence that has at length reached us. The pure gospel will, however, meet with opposition in every land. Offences must come, but wo unto them by whom they come. The same spirit of pure devotion to revealed truth that was exercised in Illinois and Missouri, and in Palestine, and the Cities of the Plain, will be followed with like opposition and tumultuous mobbing. If any one wishes to learn the secret cause of persecution, in all ages, against a godly people, let them practice righteousness, and stormy violence and misrule will soon assail them. "In the world ye shall have tribulation, but in me ye shall have peace." Some of the churches are requiring more than double their former number of STARS. We hope that we may have as full a list demanded at the commencement of the volume as will afterwards be required, lest a deficiency in some numbers is thereby created, and cause disappointment to such as shall in future ask for back numbers. We have but a few complete copies of the ninth volume on hand, and not more than 150 copies that are defective by one or two numbers. This number of copies will go but a small way towards the supply of 15,000 or 20 000 Saints, many of whom will seize the earliest opportunity their means will permit to take these few copies from our shelves.]—ED.

Rhymney, November 29th, 1847.

Dear Brother Spencer,—Although you are a stranger to me in body, as yet, nevertheless I love you, and most sincerely wish to see and hear you speak the words of eternal life; for as Brother Hyde said, when speaking of your death, that you were a Star of the first magnitude; and verily I believe him, for the light that has shone forth in celestial brilliancy from your noble soul, through the medium of the MILLENNIAL STAR, proves his

words to be true; and my sincere prayer is, day and night, to my heavenly Father, that He will continue to bless you with health and strength of body, and give you wisdom and understanding through the light of His Holy Spirit, to govern His children in righteousness. Even so, Amen and Amen.

I understand that you intend paying us a visit at Christmas. Thrice welcome, say I, to you and your lady, for I anticipate having a good shake of the hand at that time, so may God spare our lives until then, is my desire in the name of Jesus. Amen. I now conclude by wishing you all the blessings that heaven and earth, and your dear wife can afford you. Even so, Amen and Amen.

I remain your humble servant, in the everlasting covenant,

GEORGE DAVIES.

P.S.—Brother Jones, our President, is labouring hard in the vineyard here; he is a great blessing to his nation, for the light and knowledge that has flowed through him since he came is astonishing; and our prayer is that it will shine brighter and brighter until it attracts the gaze and wonder of the whole nation, over which he is called to preside. Even so, Amen.—I have composed an Acrostic for Brother Jones, and if you should see it worth your notice, you will oblige me by inserting it in the STAR.

ACROSTIC.

D id you hear of our brave Welsh captain,
A spirited man, without deception,—
N oble in battle as a nation's champion.*

J esus-like, he loves his nation;
O yes, he does, beyond expression.
N o matter what his trials are,
E verything proves he is sincere,—
S o God bless his future career. G. D.

* In spiritual warfare.

EXTRACT FROM BROTHER ROBERT DEAN, CROFTHEAD, SCOTLAND.

Since our Conference was last held in Edinburgh, we have baptized 27, and a few more are just ready to go into the water. Our enemies are raging against us; but the way they take to persecute us always awakens some to inquiry.

ROBERT DEAN.

LETTER TO ELDER F. D. RICHARDS.

Bath, December 16, 1847.

Dear Brother Richards,—It is with feelings of great pleasure that I take up my pen to write to you concerning this place and myself, since you left. We are all pretty well; the Saints are much more united than ever I saw them. Our meetings are well attended by strangers. On last Sunday, the 12th, I preached the first lecture, and you would have been delighted to have seen the immense congregation that attended, and the attention they paid. Truly I was, and I felt, quite at home, while addressing the largest number of people that I ever stood before. I found the power of the Spirit dwelt on me, and I know that great good will be done. I baptized a young woman last Sunday morning, the first fruits of my labours since you left.

I hope this will find you well and happy, as it leaves me at the present time. I often think of you, and regret that your stay was so short in Bath. But I thank the Lord that you came among us, because we received of the good influence of the Spirit of the Lord, which, I hope, will long be felt and enjoyed by all.

Your obedient servant and brother,

A. MARCHANT.

VARIETIES.

EARTHQUAKE.—On Monday night last, about half-past eleven o'clock, many of our citizens distinctly heard the roar and sensibly felt the shock of an earthquake,—*Richmond (Ky.) Chronicle*, Nov. 18.

John Simmonds, a poor but honest and industrious man, with a wife and family, has been committed to Aylesbury gaol, to take his trial at the quarter sessions, for refusing to pay *fivepence* towards the cost of the bread and wine, the cushions, and the cassock, of a parish church!

The steamer *Talisman*, from Cincinnati, bound to St. Louis, and the steamer *Tempest*, bound down, came in contact, about daylight, on Friday, the 19th ult., at Devil's Island, by which the Talisman was sunk, drowning over one hundred deck passengers. No cabin passengers lost. The passengers and crew (those saved) were taken off by the Tempest and landed at St. Louis.—*Louisville Democrat.*

The schooner Sarah, at New Orleans, from the Brazos Santiago, states that the fever was increasing. Letters from the City of Mexico of October, stated that the town of Atlisco, in Mexico, was totally destroyed by an earthquake on the 3rd of October, not a house was left standing. A large portion of the inhabitants was buried beneath the ruins. Severe damage was also done to the surrounding country, and in the villages and mountains, many of which were overthrown. Canales died at Cerralvo on the 4th instant.

Terrible Accident.—We have as yet received no further details of the burning of the steam boat Phœnix, of which by our telegraphic correspondence we informed our readers on Saturday. The following, however, from the *Philadelphia News*, give some particulars not hitherto published:—"News has just reached here, by way of the Lakes, of a sad catastrophe which happened on Lake Michigan, by which nearly two hundred human beings have been hurried into an untimely grave. On Sunday morning last, the Propeller Phœnix, bound up to the Lakes was discovered to be on fire, when within nineteen miles of Sheboygan. The fire broke out under the deck, and a fresh wind prevailing, spread with fearful rapidity. The utmost consternation prevailed among the passengers, and it was impossible amidst the excitement which followed, to make the proper efforts to stay the flames and save the boat. There were over two hundred passengers on board, and the scene was heart-rending in the extreme—Mothers crying in frantic madness for their children—wives clinging to their husbands, and crying aloud for mercy from above. Some in desperation plunged into the lake—others in their wild delirium rushed headlong into the flames. It was a harrowing spectacle, and humanity shudders at the recital of it. Most of the passengers succeeded in escaping in the boats, and the rest either perished in the flames, or were drowned. Captain Sweet, who was lying on a bed of sickness, was saved in one of the boats. Those who so miraculously escaped in the boats, were shortly after picked up by the steamer Delaware, which hove in sight just in time to witness the dreadful fate of those on board the ill-starred Phœnix, but too late to render them any earthly assistance. Every attention was paid to the survivors by the officers and crew of the Delaware. One hundred and fifty of the passengers were German immigrants. The Phœnix was owned by Pease and Allen, at Cleveland, and insured for 15,600 dollars.

American Courtship.—You know nothing in the old country of going-a-head. If you only saw one of our young fellows setting off to pick up a wife, it would wake you up amazingly. There you would see him, perhaps in harvest afternoon, with smart waggon and best team. He arrives at the father's door; leaps right out—starts right in. Miss is sitting in one corner, sewing a napkin; father in t'other putting a new handle to his axe. "Good morning both," says the young man. "Good morning, Fred," says both in return. "I say, squire," says Fred, "the old lady is in the kitchen with a something in her head she wants to be a-telling you of: you had better start." Still cutting away at the handle, the old squire gets up; and leisurely bows himself out of the room. "Now for it!" says Fred. "I say, Miss, it's all up with me." "Up with you!" says Miss; "how's that?" "Why," says Fred, "there aint no fun in natur' in a fellow living by his self in a house as big as a Shakers' meeting, and nothing in it barrin plenty of furniture in the rooms; the kitchen chock full of hams and ingin nets; the cellar over the lip with cider; and nothing else in the universe but the live stock out of doors." "Well, what else would you have?" says Miss; "ain't that enough, you goney?" "Enough!" says Fred, "no! there ain't a wife in the lot." "Ah! that's queer," says Miss, with a blush. "No, it ain't," says Fred; "a critter must begin sometime to be married. I've just ta'en a thought that way since the house is fixed. But I have often thought o' you, Miss! Oh! there now, my dear, don't look flustered," says Fred, in a soothing tone, "I hain't got honey words; but I've a heart, you may depend, as warm as a cooking-stove." "Tuts; yoo're a bold fellow," says Miss. "Well," says Fred, "tuts ain't no. You won't say that ugly word?" "Won't I!" says Miss. "Well, then," says Fred, "will you say 'No,' when I ask you right off?" "To be sure I will," says she, "and keep my word too, you gomerall." "Then," says Fred, with a solemn voice, "Mary, my sweet love, will you refuse me?" "No," says she, according to promise. "There you are!" says Fred, triumphantly, "taken the bait! so I'll step along and tell father." All was settled right off; and Fred got a pretty wife the next week to finish the lot.

The wife of a solicitor in the county of Nottingham lately gave birth to a son, being the eleventh child of the same sex in uninterrupted succession.

One of the amusements of idleness is reading without the fatigue of close attention, and the world, therefore, swarms with writers whose wish is not to be studied, but to be read.

THE SEASON.—A correspondent who resides in the high mountainous district of country, under the Standedge hills, between Manchester and Huddersfield, informs us that he has for several mornings, during this month, heard the common throstle (as it is there called) singing just as if in early spring. There is not that bell-like clearness in its notes, owing to the damp and humidity of the atmosphere of the district, which has been enveloped in rain, fog, and mist, for nearly three weeks.—*Liverpool Mercury*.

THERE IS SOMETHING AT HAND!

There's a voice in the valleys, the mountains, and floods,
And a rust'ling wailing is heard in the woods;
The greensward, and foliage, falls seared in the leaf,
And the gay flowers, *untimely*, are *drooping* in grief!
For the Angel of Death! pours his *curse o'er the land*,
And the people, amazed, cry—"There's *something at hand!*"

There's a sound in the Wind, of the Monsoon, and squall,
And its bellowings echo the Avalanche's fall;
The Ocean laughs loud, while in tempest arrayed,
And the *lightnings gleam* bright o'er the *wreck* she has *made;*
Yet they know not the cause of the *corse*-covered strand,
But, despairingly, cry—"Surely *something's at hand!*"

There are spots in the Sun, as the prophets foretold,
And the pale Moon looks sad, on the Earth growing old;
For a quaking harsh sound in her bowels loud groan,
While her *volcanic cough* vomits *fire* in her *moan*—
Yet though frailty, and age tell her *last* running sand;
Ah! the world perceives not this *something at hand!*

There's a *spectre* abroad! like the wind's airy breeze,
That cometh to all, yet no *mortal eye sees*
In the *haunts* of the *wretched*, its *trophies* are seen,
And Death strews its pathway where e'er it hath been;
Still, though Pest'lence rages, they can't understand,
But, *terror-struck*, cry—"Surely *something's at hand.*"

There's invention and change, by Priest, Artist, and Sage,
From good, better, to best! stamps the toil of the age;
And their *mountebank skill* rings the change into gold,
And their gold becomes tin, as new changes unfold:
Thus *presto* goes on, touched by Mammon's sly wand!
And the *jugglers*, delighted, cry—"*Something's at hand!*"

There is *wealth* in abundance, and *misery* in *store!*
There is *wisdom*, and *learning*, and *ignorance* more;
There is every thing *better!* and every thing *worse!*
More refinement, and morals, yet more of the curse—
War! Religion! and Slavery, the world command,
And Bab'lon, in wonder, cries—"*Something at hand.*"

But what is this *something?* all fear and adore!
That so strangely now "*casteth its shadows before,*"
Which the learned, and illiterate, look for to come:
Be't for good, or for bad, abroad, or at home?
'Tis this wonderful truth—tidings awfully grand!
That *God's time to reign on the earth is at hand!*

Kilmarnock. LYON.

LIST OF MONEYS RECEIVED FROM THE 2ND OF DECEMBER TO THE 18TH OF DECEMBER.

	£	s.	d.
T. H. Bunting	1	2	9
C. Dunn	14	0	0
W. C. Cartwright	1	2	8
F. Jackson	1	10	0
William Speakman	4	0	0
John Halliday	0	15	0
William West	2	15	10
John Preece	2	0	0
John Parkinson	2	0	0
Thomas Stephenson	0	8	1
J. Godsall	4	1	6
William Wolstenholme	0	10	6
Charles Phelps	0	13	6
A. Marchant	2	14	0
John Johnson	2	14	6
Carried forward	£40	8	4

	£	s.	d.
Brought forward	£40	8	4
George Kendall	2	3	6
Robert Christie	1	10	0
Charles Miller	5	0	0
A Shaw	5	10	0
J. Bond	1	8	11
William Broomhead	1	13	4
Robert Martin	1	7	0
William M'Keachie	10	0	0
Robert Hodgert	2	0	0
Robert Russell	1	14	0
William Hulme	1	4	0
J. Hackwell	0	19	1
Robert Reader	2	1	4
Philip Lewis	0	14	0
	£77	13	6

NOTICES.

Elder T. B. Stenhouse is appointed to introduce the gospel in Southampton and vicinity.

Elder Samuel W. Richards's address is at Mr. John Greer's No. 9, Charlotte Lane, Glasgow.

As we design to send off our parcels of STARS and Books about three days before the Sabbath that precedes the first and fifteenth of each month, we shall be thankful to receive all orders for Books &c., nearly a week before the above named Sabbaths. Invitations cannot be printed to order, without sufficient previous notice.

ERRATUM.—In the hurry of going to press with the last number of the STAR, an error occurred in a part of the impression, by the transposition of a line in a paragraph of our Editorial remarks; the error, however, is so self evident that it readily corrects itself, yet we here insert the paragraph as it ought to read for the benefit of those who may have obtained imperfect copies. The correct reading of the paragraph is as follows :—By the politeness of Capt. M'Pherson we have received an agreeable letter from Brother Joseph Russell, concerning the good health and abundant labours of Brother J. D. Ross at Mirimachi.

The present edition of Letters to Crowel being more than two-thirds exhausted within a short period of two or three months, and there being frequent requests for bound volumes of the same, the author has concluded to make a considerable enlargement of the volume, and print another edition, to be bound in a volume of near 250 pages, demy 18mo. In addition to the subjects treated of in the first Twelve Letters, an expository sketch of many other doctrinal subjects is given, and also many prominent objections are answered and obviated, concluding with a summary appeal to the Rev. Mr. Crowel, and a farewell address to the American citizens, &c., &c. This latter volume, now ready for sale, is not designed to supersede the more convenient distribution of the Letters in Tract form, but is better calculated for preservation, and is in a more portable shape and size. The type of the new volume is uniform, and fair, which the length of some of the Letters in Tract form forbid. The price at the office and to agents, of the book bound in cloth, is 1s. 6d.; handsomely bound in morocco, gilt edges, similar to the best bound Hymn Books, 4s.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2. JANUARY 15, 1848. VOL. X.

LONDON BANKERS.

From the Herald for Europe.

According to the last accounts from Europe, there seems to be every reason to believe that a new and fresh speculative movement, in the general articles of commerce and consumption, has been devised by the great capitalists of London and elsewhere, and that the whole commercial world, both in Europe and America, will be more or less under the influence of their agents, during the next six, nine, or twelve months. The action of the British government and the Bank of England, and the sudden effect which the influence of the bank has produced on the money market form one of those periods of quiet and calm, which generally closes a time of excitement, with as much certainty as it precedes another and a new excitement. The monetary crisis in London, and throughout England, seems to have stopped in mid career by the influence of the London bankers and government, and the Bank of England; yet this influence was merely a matter of imagination, without any particular action of any kind. The bank was authorized to make fresh issues of its paper, contrary to its charter, in order to sustain the credit of the country; but affairs gradually improved, even without the application of the physic. We are, therefore, in the midst of that lull, or calm, which follows after or precedes those movements, created by the great capitalists and speculators, for the purpose of filling their own pockets and cheating the rest of the world.

Let us explain. The Rothschilds, the Barings, and other extensive houses and bankers in London, control the commercial world, through the action of the Bank of England, the foreign exchanges, the bullion market of the world, and all by their vast capitals and power over the various governments; and by their combined movements on the money market, originated in London, and carried into effect by their agents throughout the world, they raise the prices of the great articles of consumption, such as cotton, corn, or tobacco, as well as coin. They vary those movements, backwards and forwards, upwards and downwards, just to suit their purposes, and to make money out of their operations. When Voltaire lived in his famous *chateau*, near Geneva, he wrote to a friend that he could speculate in the French funds, and make money on them, just as easy on the shores of the lake of Geneva, as on the *Bourse* of Paris. He explained: he had a friend in the Bank of France, who gave him intelligence when they were contracting or expanding the paper system, and according as they were doing one or the other, Voltaire said he bought or sold stocks, and always, at the end of a few months he cleared a profit, one way or the other. These principles and movements, in controlling the money market, through the agency of the paper money system, have been extended in the present day by the great bankers in London, to embrace all the great articles of commerce, and not stocks alone. Even famine and pestilence, and the miseries of the human race, are merely looked upon as elements in these monetary calcula-

tions, by the great financiers and bankers in London and Paris, who are also great gentlemen; but who, in other ages of the world, would have been looked upon as great scoundrels and great cheats, and would, accordingly, have been hung by the neck till dead.

Let us give a few facts on the subject. In the year 1845 the potato rot began to create its ravages in Ireland, and other portions of Europe. It was, however, only partial in that year. During a part of that summer, the British government, under Sir Robert Peel's administration, sent directions to its agents in Ireland, to collect all the information possible relative to the shortness of the potato crop. This information was collected privately, and was secretly transmitted to London. At the proper time, the deficiency was ascertained, and this important fact was communicated confidentially to the house of Barings, in London, who enjoyed the confidence of Sir Robert Peel. In the fall of 1845, possessed of the knowledge of the exact shortness of the crop, and that there would be a great demand for breadstuffs, the Barings despatched their agents to this country secretly; they purchased large quantities of produce at low prices; and the very vessels that transported such produce to Ireland and England had reached their ports of destination just after the fact of the scarcity was known in England, or to the commercial world of Europe. As soon as it began to be agitated in the newspapers that there was a great deficiency in the potato crop in Ireland, prices of all kinds of breadstuffs of course rose, and the Barings, and a few others in the confidence of the government, who had entered early into the market, made vast sums of money by their operations.

This was the first movement of the London capitalists and speculators. The year after, viz., in 1846, and in the middle of the summer of that year, some doubt was entertained whether the same disease affected the potato again. By this time, however, Sir Robert Peel was ousted from power, and Lord John Russell, the leader of the whigs, became prime minister. Now the favourite of the whigs among the chief bankers, capitalists, and speculators in London, are the Rothschilds, and those connected with that eminent Jewish house. The government secretly collected the same information as Sir Robert Peel had done the year previously, relative to the potato crop in Ireland, and other parts of Great Britain, and communicated the same information to the Rothschilds and those connected with them, and they followed the same system that the Barings had done the year before, and transmitted orders and information to all their agents in America and the east of Europe, for the purchase of grain. Many of the speculators and tottering houses, wishing to help themselves, entered into the same movements. We all remember the extraordinary commercial excitement in 1846-7, created by those movements growing out of the failure of the potato crop in Ireland and Belgium, and even in France, and other parts of Europe.

It was also well known in Paris, that the French government became the confidential adviser of the branch of the house of Rothschild in Paris, in the same way as Sir Robert Peel and the British government had of the Barings in London and their branches. But in order to keep down the prices of grain to the proper period of the season, the French minister of commerce actually underrated and falsified the condition of the crops in France, for the purpose of giving facility and room for the Rothschilds and their agents to make their vast speculations. From the corrupt character of the French ministers, it is probable that they were connected themselves with these movements, and those very grain speculations.

Those extraordinary commercial movements went on in the winter of 1846 and the spring of 1847. A vast number of rotten houses in London entered into those speculations, with the hope of realizing some profits, and thus to enable themselves to be sustained a little while longer. The great banking and commercial houses in London, generally live in the most expensive style; they become connected with the nobility in some way, and are involved in the same mode of living, which has been set by the territorial lords of England, at the West End of London.

The British ministry, however, not only made the Rothschilds and their friends the depositories of those secrets useful to their speculations, but they also made panic speeches in the House of Commons, for the purpose of increasing the prices of breadstuffs, and delaying a reaction in the market. Every one can remember the several speeches made by Lord John Russell when he exaggerated the failure

of the potato and other crops in Ireland and England, putting the estimate of deficiency at sixteen millions of pounds sterling. This tended to advance prices of grain and breadstuffs, in the spring and summer of 1847, still higher, until the favourable moment was seized by the Rothschilds and others to throw vast quantities of grain into the market, and get rid of it at any prices they could, enriching themselves, and leaving the losses to be borne by those not in the secret. But this was not all; a loan of eight millions was asked for by the ministers, to enable them to feed the Irish people; this loan was taken by the Barings and the Rothschilds; and it is a singular fact, that most of the money of this loan probably went into the coffers of those men who were importers, purchasers, and speculators in the very breadstuffs and grain that were imported by this money.

When certain of those articles of general want had reached the highest point, by the very efforts of those men in London who got up the movement, they then turned their attention to make money by the differences in the foreign exchanges, and by managing the imports of bullion into England, in the same way, and on the same principle, that they had managed the imports of grain and flour. For many months past, if we may use the same language to express similar ideas, the prices of gold and silver had been rising throughout the commercial world, as a consequent reaction to the fall of prices in other articles of merchandise. The great capitalists and bankers in London, who control the commercial world through their agents and the Bank of England, have been making just as much money by the advance in the price of bullion or exchanges, as they formerly did in the advance in the prices of grain.

When the revulsion in England had gone far enough — when the panic began to reach some of their own personal friends and adherents — they thought it time to stop it, by calling into action the agency of the Bank of England, of the government, and of some other powers, as we see by the last accounts from that quarter. The Bank of England is nothing but a mere bullion and paper shop — with paper for England and bullion for the rest of the commercial world — and entirely in the hands of Rothschilds and the London bankers who keep their balances there. Those bankers operate to the extent of six or seven thousand millions of dollars per year, in the settlement of balances in London alone. There are about fifteen or twenty of those great bankers formed into particular *cliques*, one headed by the Barings, and the other by the Rothschilds. It is of no consequence which party is in power in England; for the monetary and commercial affairs of the kingdom, and of the commercial world, are managed on the same principles of gain or loss — on the rise and fall of every article of commerce — on the same principle of using famine, pestilence, and all the other misfortunes of human life, as mere elements in commercial calculations, by every party — whig or tory. At the present time, the whigs are in power, and the Rothschilds are their principal financial advisers. Rothschild himself furnished the funds requisite for the London election, estimated at twenty-five thousand pounds, which resulted in the election, of Lord John Russell and himself. They are now operating in London for another great movement on the distresses of the human race. Prices of produce, cotton and corn, are low; gold and silver are high, relatively We have not the slightest doubt that the London speculators have made and perfected arrangements, and sent their agents to every part of the world, for the purpose of purchasing, and with the intention of gradually increasing prices, through the Bank of England and the exchanges, for the next six or nine months, when, at the proper time, they will make vast profits, break down the markets, and produce another revulsion in the commercial world, and pursue the same method at a future day.

It would be well, therefore, under this aspect of the influences which govern the commercial world in England and America, for American merchants and American farmers to make their calculations on those *data* and facts, which they can read and understand as well as we can. It is highly probable that the prices of grain and breadstuffs may not be so high as they were last year; but that they will gradually rise, seems certain. The varied general influences which cause a rise in these articles, will also create a comparative rise in cotton and similar articles; yet it is dangerous to trust to the speculative interests in London which control the commercial world; and the safest policy for America to pursue is to sell at present prices,

but to sell always for cash, and to take care that we do not dip too deep, or follow too closely in the wake of the English speculators or their agents. The speculators of London, united with the politicians and statesmen of that country, and also those of France, act on such principles, and have done so for several years, as will, one of those days, create a terrible revulsion — a revulsion that will, in its turn, create a popular revolution of a much more extraordinary character than the French revolution of the last century. All the governments of Europe are connected together with the great capitalists of Europe. London, Paris, Vienna, Berlin, Naples, are more or less united together by the same interests, the same minds, and by the same monetary principles. The Rothschilds alone have their agents and houses in every large city in Europe, including Frankfort, the very city in Germany from which the whole race of Rothschilds originated. The Rothschild of Frankfort is the oldest; but the most influential are those of London and Paris. They all profess to be Hebrews, strict Jews; but they care as much for their religion as they do for that of Hindostan. Their ambition is of a different character; they consider themselves the financial governors of all Europe and of the commercial world, and live in a style that can only be equalled by royalty, and not low-priced or old clo' royalty, at that. The construction of railroads in Europe, the establishment of steam lines, the wonderful power of locomotion, and that of the electric telegraph, will give to them and other vast capitalists a power over the commerce of Europe that will be still more remarkable than anything we have yet seen. Yet the foundation of all their financial wealth is baseless and rotton. France, England, and all the other governments of Europe, are covered with debt; their population is increasing, and when the proper period of time comes that popular feeling will be stronger than the monetary interest, the whole financial and commercial fabrics will be an utter ruin. It will be a French revolution on an extensive scale; but it will be preceded by a commercial and financial revulsion greater than any we have ever seen. The existing principles of action among the capitalists of London, Paris, and the rest of Europe, are precisely of the same character and the same selfishness which led to the old French revolution, and they will lead to a similar state of things, one of those days, throughout the European civilized world.

In the mean time, it will be wise for America to sell her produce at the present prices, for cash, as fast as they take it.

CONFERENCE MINUTES.

CHALFORD HILL.

This Conference was held on Chalford Hill, September 5th, 1847, and was opened by singing and prayer. The number of officers present was, 8 elders, 7 priests, 4 teachers, and 2 deacons; and a goodly number of Saints and friends.

The various branches were then represented as follows:—Chalford Branch—contains 34 members, 3 elders, 3 priests, 3 teachers, and 1 deacon; 2 baptized, 1 removed, and 1 cut off. Generally in good standing.

Avening Branch—26 members, 1 elder, 1 priest, 2 teachers, and 2 deacons; 2 cut off.

Tetbury Branch—35 members, 2 elders, 3 priests, and 2 teachers; 4 cut off.

Kingswood Branch—21 members, 2 priests, 1 teacher.

Cum Branch—13 members, 1 elder, 1 priest, 1 teacher, and 1 deacon; 1 baptized.

Chapel Allerton Branch—6 members, 1 priest, 1 teacher.

Total—135 members, 8 elders, 11 priests, 10 teachers, and 4 deacons; 7 baptized, 5 removed, and 5 cut off.

It was then resolved that Thornbury and Kingswood be united in one Branch.

Resolved, that Nimphsfield and Uley be united with the Cum branch.

Resolved, that if the Saints in Bristol take charge of the Chapel Allerton branch, that we give it up to them, it being situated 20 miles south of Bristol, and would not only be more convenient for them, but would enable them the better to launch out in that direction.

Resolved, that as Brother James Ludlow had refused to accept the office of priest, the motion be rescinded, and we uphold him in the office of teacher that he may retain the spirit of that office.

Resolved, that Brother Robert Underhill of Tetbury be ordained a deacon, which was done forthwith, and one who had been baptized that morning was also confirmed.

It was then moved by Elders Webb and Salter, and seconded by Brothers Walker and Marchant, that Elder Johnson have the Book Agency of this conference.

Resolved, that this conference be responsible for all books that Elder Johnson obtains for this conference.

The afternoon meeting being opened in the usual manner, the Sacrament of the Lord's Supper was administered. The President then gave some excellent teaching, &c.

It was then resolved that we uphold Elder Olpin as president of the Cum and Kingswood branches.

After meeting we partook of an excellent tea.

The President and others addressed a full house in the evening, and closed by moving that the presiding Elders of the branches go home and teach the Saints the duty of suporting Elder Webb's wife and family, and that they set the example. Carried.

JOHN JOHNSON, President.
JAMES GABB, Clerk.

EDGEHILL.

This Conference met on the 12th of September, 1847, at the house of Brother James Phelps, Edgehill. There were present 12 elders, 6 priests, 1 teacher, and 4 deacons.

The following branches were then represented viz., Edgehill, Brungreen, Puncil, Woodside, and Viney Hill, consisting of 109 members, 8 elders, 11 priests, 5 teachers, and 4 deacons. Since last conference 3 had removed, 5 been suspended, 6 been cut off, 1 had died, and 6 baptized.

Resolutions were then made to the following effect, viz., That Brothers Evan Sleeman and Thomas Virgo be ordained Elders. That Brother Thomas Perry be ordained a Priest, and William Tippins a Teacher.

That in consequence of the loss which the Saints in Little Dean Forest had sustained, in the removal by death of our much esteemed brother, Elder James Tingle, E. H. Webb take the charge of the branches there; and that all the officers of those branches meet in council on the 3rd of October, 1847, at the house of Elder Morgans, Woodside.

Brothers Webb and Salter then ordained the brethren who had been nominated to office.

A motion was made and carried, that we consider it much to the interest of the cause of truth to have a tent, especially for the city of Gloucester, but to be made portable to supply any other part of the Conference as occasion required.

Much valuable instruction was imparted on various subjects, and the business got through. The meeting adjourned to partake of a comfortable repast; after which the death of Elder Tingle was improved by our beloved President to considerable advantage. *All appeared to feel his absence, while all felt a desire to share his gain.*

J. JOHNSON, President.
E. H. WEBB, Clerk.

CHELTENHAM.

This Conference met on the 19th of September, 1847, in the Temperance Hall. The meeting opened by singing, and prayer by E. H. Webb. The following branches were then represented, viz., Cheltenham, Apperley, Norton, Frogsmarsh, Candlegreen, Gloucester, and Compton, containing 280 members, 14 elders, 20

priests, 6 teachers, and 4 deacons. Since last conference 12 have been cut off, 4 removed, 3 received, and 15 baptized.

It was resolved that Brothers Loverage, Stay, and Samuel and William Jeff be ordained Elders; Brother Franklin, Priest; Brothers Bayliss and Roberts, Teachers; and Brothers Taylor and Musty, Deacons.

Resolved, on a motion by the President, that Apperley, Frogsmarsh, and Brungreen branches be under the presidency of Elder Thomas Robbins, and that Elders Oaky and Buck be his counsellors.

The ordinations were then attended to by Elders Webb, Salter, and Alder.

At the close of some suitable remarks the meeting closed by singing and prayer. Refreshment was provided for the Saints, and a goodly number partook.

The evening meeting was opened by singing and prayer, and the Sacrament was administered by Elders Robbins and Ballinger, upon which the President and his counsellor spoke in a very interesting and instructive manner.

The laying on of hands and blessing an infant was attended to by the President and others.

Elder Webb then addressed the meeting on the order of the Kingdom of God.

The President made some other very seasonable remarks to the Saints, and the meeting was brought to a close amid much rejoicing in the truth and the spirit of liberty.

J. Johnson, President.
E. Ballinger, Clerk.

BRISTOL.

This Conference was held on Sunday, October 10, 1847, in the Saints' Meeting Room, Castle Green, Castle Street. At 11 o'clock, a.m., the meeting was called to order by Elder Webb, when it was proposed and carried unanimously, that President John Halliday preside over the meeting. The meeting was then opened by singing and prayer, after which the President introduced to the Saints Elder Stenhouse, President of the Herefordshire Conference.

The President then made some excellent remarks on the utility of union among the Saints, in order that we may not only enjoy the light of the gospel, but be willing to make every exertion in our power to cause our light to shine to all around, that the honest in heart in this great city may yet rejoice, and partake of the same joy that now fills our bosoms.

Elder Webb was then called on to represent the number, condition, and future prospects of the Saints in Bristol, when the following representation was given, viz., Bristol branch contains 57 members, including 2 elders, 4 priests, 3 teachers, and 2 deacons. Since last conference there has been 1 baptized, 2 cut off, 3 removed, and 1 scattered. Elder Webb stated that the standing of the Bristol Saints was pretty good; though they were poor, yet many of them did what they could toward bearing the expenses of the cause. The President wished to know what the expenses of the Saints amounted to, and the state of their finance, when it appeared that the Saints had to pay two shillings and sixpence per week rent, beside candles, together amounting to about three shillings, to be paid by 57 persons, and that they were five shillings in debt for rent.

Elder Halliday then said that he felt very much for the Saints in Bristol, and that sister Halliday, also considering the heavy expenses of the Saints, had sent her compliments, and made them a present of the five pounds due to her for the maintenance of herself and family, at the rate of three shillings per week, according to the agreement of the branch. The President went on to show that such a course would deprive the Saints of blessings both temporal and spiritual, for God blesses his people according to their liberality towards his servants and his work; and that any man who realized the truth and greatness of the work of God, would sacrifice his all, if required, as the saints of God had done already in Zion, over and over again.

The President then gave way for Elder Stenhouse, who arose and said that he was glad to meet with the Saints in Bristol, as he had heard much about them; he had thought to have seen some poor miserable creatures letting every body

trample over them, but he was happily disappointed; for instead of such, were he to judge from appearances, he saw around him some of the affluent of the earth, and, it might be, some of the noblest of God's creatures. He also went on to show how Saints should act with the powers that had been put into their hands, which was full of very valuable instruction to the Saints.

Elder Webb then tendered his resignation of the presidency of the Bristol Conference, which was accepted. The meeting was then adjourned until half-past two, p.m.

In the afternoon the meeting was opened as usual, after which the Sacrament of the Lord's Supper was administered. It was then proposed that Elder Richard Raule, who formerly held the presidency of the branch, and had returned to Bristol, should be reinstated in his office. Carried unanimously.

The President then called on the Saints and officers to use every exertion to obtain a safer and more public room, and to spread abroad to the inhabitants of Bristol the light and knowledge of the glorious principles which we have received; for at the present time it appeared to him like putting our light under a bushel, for the city of Bristol had not been placarded by the Saints these four years.

Elder Stenhouse also addressed the Saints on the importance of keeping a faithful record of their birth and birth place, and when and where they obeyed the gospel, that the same may be transmitted to Zion to be had in remembrance in a day to come.

Several resolutions were then proposed and carried, that we uphold and sustain the different authorities in the Church.

It was then proposed that the Saints make a contribution towards the travelling expenses of Elders Halliday and Stenhouse, in attending the conference, when the sum of four shillings and sixpence was raised.

The meeting was then adjourned till half-past six o'clock, when Elder Stenhouse took his departure for Bath, to deliver a lecture according to previous appointment.

In the evening Elder Halliday preached a discourse on the Kingdom of God as spoken of by the prophets and apostles, which gladdened the hearts of both Saints and strangers.

JOHN HALLIDAY, President.
SAMUEL SENTLE, Clerk.

MORMON BATALLION

Head Quarters, Mission of San Diego, 30th January, 1847.

Order No. 1.—The Lieut. Colonel commanding, congratulates the Battalion on their safe arrival on the shores of the Pacific ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry; nine-tenths of it has been through a wilderness, where nothing but savages and wild beasts are found; or deserts, where, for want of water, their is no living creature. There, with almost hopeless labour, we have dug deep wells, which the future traveller will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pickaxe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat; and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules, by herding them over large tracts, which you have laboriously guarded without loss.

The garrison of four Presidios of Sonora, concentrated within the walls of Tueson, gave us no pause; we drove them out with their artillery; but our intercourse with the citizens was marked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a

campaign, and meet, as we believed, the approach of the enemy; and this, too, without even salt to season your sole subsistence of fresh meat.

Lieutenants A. J. Smith and George Stoneman of the 1st. Dragoons, have shared and given valuable aid in all these labours.

Thus volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone; soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of Lieut.-Col. P. St. George Cook.
[Signed] P. C. Merriel, Adjutant.

The Latter-day Saints' Millennial Star.

JANUARY 15, 1848.

VISIT TO WALES, BRISTOL, AND BIRMINGHAM.

On my arrival at Merthyr Tydvil, the residence of Captain Dan Jones, I was cordially greeted by this most faithful brother and his valuable partner. The throng that soon surrounded him from the influx of brethren coming from various parts, and the cares and duties that occupied his time, leaving but a limited portion to sleeping and private and secular duties, strongly reminded us of familiar scenes at our own office in Liverpool. The lively interchange of brotherly civilities and of reciprocal interest in each other's success, in bringing men to the knowledge of God, and baptism for the remission of sins, was cheering to us, and not less so to him who has occupied a conspicuous part in building up the kingdom of God in Wales.

During conference, Elder Jones and several Welsh brethren addressed the numerous congregation in the Welsh language. The interest of the hearers appeared to be intense, while the speakers partook largely of the spirit of the heavens. Our spirit was truly edified, though through the confusion of tongues our understanding could not keep pace with the speakers. Yet while we saw the relics of the curse, entailed at the building of the Tower of Babel, with regret for the rebellious ambition of man, we were most gratefully elevated with the anticipation that "tongues should cease" in the final restitution of all things, and all nations should "turn to a pure language." Then the English, Welsh, and all other varied tongues would give place to one tongue, and the plural number of *tongues* would be done away. We think, however, that the English stratagem, now in agitation, in order to denationalize Wales, by converting the Welsh language into English, will be about as far from the heavenly object of "restitution," as it is for one religious sect to convert another. One part of the jargon of Babel converted to another equally impure, is too much like the efforts of the anti-revelation sects of Christ's day, who made proselytes tenfold more the children of hell than before.

The representation of the different branches gave a manifestation of a large increase to the Saints in Wales. The addition by baptism showed an average increase of about one hundred and fifty per month for the last five and a-half months. Much diligence, wisdom, and zeal have been manifested by the Saints in South Wales in many ways. The word of God has been extensively preached by faithful living teachers; and pamphlets, books, and a monthly publication of a valuable paper in Welsh, have been liberally taken and distributed, not only among the churches but also among the strangers. Brother Jones is the able editor of these

publications, and the greatest benefactor of the Welsh nation with which it has been blessed for many centuries. While his people receive and liberally distribute the publications, it is hoped that they will not paralyze his indefatigable exertions by any want of promptitude in remitting his necessary dues for the same. We are not, however, distrustful of the liberality of the Welsh Saints, but would simply stir up their pure minds by way of remembering the things that are for their own good. Their promptness in responding to a call for one hundred pounds titheing, was good proof that the hearts of the Welsh Saints was, where they were willing, to contribute their substance. The numerous publications issued by Brother Jones in Welsh, together with some of our own publications that are circulated in Wales, speak well for the intelligence and reading propensities of the Welsh Saints. Fifteen hundred papers of a respectable size are printed monthly, besides some other valuable papers. It is a good omen when Saints attach more importance to an uninterrupted acquaintance with the news that pertains to the kingdom of God, than they do to the scurrilous and ephemeral productions of hireling editors and the tinselled writings of romance. By their fruits ye shall know them. We had the pleasure of addressing large and attentive audiences, whose profound interest indicated a warm and cordial attachment to the truth.

The Branch at Merthyr contains more than six hundred members. Elder Jones very judiciously exhorted them to separate to different parts of the nation, so far as practicable, in order to preach the gospel more effectually to those who have not heard it before.

Owing to the time when the packet sailed from Cardiff to Bristol, we were under the necessity to forego preaching at Aberdare, and enjoying a promised interview with Brother William Howell, (late a Baptist minister). In company with Elder Jones, we reached Bristol on the 30th ultimo, where we had the pleasure to meet Elder John Halliday and Elders Kendall and Westwood. In the evening the Saints from Bristol, and some other remote parts, were convened, and, after listening with apparently lively and thrilling interest to a discourse, which was followed with pertinent remarks from Elder Jones, the meeting was converted into a familiar social interview, enriched with food and gladness. None seemed to regret the pains they had taken in order to enjoy so pleasurable and edifying an interview.

At Birmingham, we commenced a happy new year with Elder C. H. Wheelock, being cheered by the welcome convention of Elder Banks, of London, and Elder Jones, of Wales, and Elders F. D. and Samuel W. Richards, J. Goodfellow, J. Halliday, Thomas Smith, C. Dunn, and Elder Fidoe, &c. The preparations made to entertain the visiting Saints reminded us of the exquisite delight entertained by the woman who poured the costly perfume upon her distinguished guest, even the Great Apostle and High Priest. The business of the conference was consummated with promptitude and despatch under the efficient guidance of Elder C. H. Wheelock, presiding Elder. The afternoon of the Sabbath was mostly occupied with remarks from the Presidency at Liverpool. In the evening, a discourse was delivered by Elder Spencer to a numerous and crowded auditory, followed by very summary and impressive remarks from Elder Wheelock. During the whole evening the patient congregation listened, as some of the Elders afterwards facetiously remarked, with their mouths opened, as though every power were put in requisition to receive the exhilirating truths of heaven.

Monday, furnished the numerous Elders and visiting Saints with a pleasing opportunity to cultivate acquaintance and strengthen attachments among brethren, which will survive the dissolution of the heavens. The evening tea-party was attended by more than three hundred guests, after which numerous speeches were

delivered, nearly all the presiding Elders taking a part. The speeches exhibited a glowing description of the state of the churches, and of the progress of truth in England, Scotland, and Wales, with an occasional playful, but modest and discreet, attempt at boasting. During the evening the Saints in Birmingham Conference, who had previously given the most unequivocal assurance of their confidence and affection to Elder Wheelock, for his indefatigable and successful labours among them, took occasion to present him with a handsome *token* of the same, introduced with a very happy complimentary address, which was followed with a most fervent and heart-thrilling response from Elder Wheelock. The exercises of the evening were attended with occasional outbursts of joyful acclamations.

In conclusion, we trust that great and permanent good will attend the happy meeting of the Saints at Birmingham. If our heavenly Father discovered a little spice of boasting, it was rather attributable to the ingenuous simplicity of children than to vain ostentation; and while English, Scotch, and Welsh Saints are all good, comparing themselves among themselves, our heavenly Father sees that the best Saints may and will be far better.

THE MEXICAN WAR, &c.—This war is fomenting considerable controversy in the United States. Throughout the whole Union it agitates the minds of politicians. Not confined to them, every class of citizens are looking with eager anxiety at the progress of the war, and speculating upon the probable result. What is to be done with Mexico? How is she to be disposed of advantageous to the American nation? Now that her strongest military posts are possessed by our army, and her very seat of government abdicated, how is she to be kept in subjection? How is she to be brought into the national compact, and her institutions remodelled into harmonious co-operation with ours? How are ten millions of people, differing so widely from ours in every essential point of nationality—in educational biases—in the habits of social life—in the tenets of religious faith—in political policy—and in point of the very language and dispositions of the people—to be brought into general allegiance to our flag and constitution? These are some of the inquiries that disquiet the private citizens, the political leaders, and bid fair to render the present session of Congress a protracted and contentious one. If the American administration succeeds in effecting permanently these various changes, it will be truly a mighty revolution—one eclipsing that wrought in the Montazuman age. Henry Clay, Daniel Webster, and many of the anti-administration party are loud in their denunciations against a further prosecution of the war. They brand it as unjust, unconstitutional, and impolitic. The President has submitted his annual message to Congress, in which he speaks in glowing terms of the benefits accruing to America from the Mexican war, and expresses a determination to prosecute the war with redoubled energy. He calls for thirty thousand men and supplies. He seems determined to hold every inch of ground, every military post, village, and city now in possession of his army. That their flag shall wave in triumph over not only New Mexico, but Upper California, and a portion of Oregon, seems now to be the ambition and settled policy of the administration. The whig party in the halls of Congress will wage an uncompromising war against all these measures. The elements for abundant discord are already in existence, and ready to burst forth in stormy recrimination on the slightest agitation of these momentous topics. The number of Americans killed in the present war exceeds more than half the number that fell in the first achievement of their independence. The national debt has been greatly augmented. If the omens of benefit appear ever so auspicious in the

political zodiac, they have been purchased by immense stores of treasure and blood. —However problematical may appear the condition of Mexico, she assumes a tone of invincibility, and seems determined to combat her belligerent foe to the last extremity.

President Polk evinces a great share of the go-a-headitiveness of the nineteenth century. Breaking loose from the political trammels at home, he extends his enterprise abroad. Ten millions of acres of the public domain will be proclaimed for sale during the present year. In his message he recommends that a surveyor-general's office be established west of the Rocky Mountains, and that the public lands be surveyed and brought into market at an early period. He also recommends that grants, upon liberal terms, of limited quantities of the public lands, be made to all citizens of the United States, who have, or may hereafter, within a prescribed period, emigrate to Oregon, or settle upon them. He seems determined to settle these countries, to effect which he holds out flattering inducements to emigrants, and recommends that the existing laws on the subject of pre-emption rights be amended and modified, so as to operate prospectively, and to embrace all who may settle upon the public lands and make improvements upon them before they are surveyed, as well as afterwards, in all cases where such settlements may be made after the Indian title shall have been extinguished. He also recommends the establishing of post routes in Oregon, and the establishment by law of Indian agencies west of the mountains. All these circumstances show him possessed of a capacious mind, and an indomitable spirit for enterprise; keeping pace with, if not outstripping any of his honoured predecessors.

It has attracted the attention of the nations of the earth, that a power less than a century old should aim at international supremacy, and make such rapid strides in conquest and the addition of public domain. Many of the leading journals of Europe denounce her course in the present war with Mexico as subversive of international law, as unjust and barbarous. The American editors, on the other hand, swagger largely over the achievements of their arms, and fill their sheets with too much of fulsome adulation. To shield their own extravagant course of recent belligerence, they point out the errors of the British arms in the prosecution of their wars. The *Courier and Enquirer* devotes three columns to this topic, vindicating the American policy, and denouncing that of Britain. It relates some incidents that took place in the storming of *San Sebastian*, the capture of Washington, &c.; while one of the English editors, in relation to their course with Mexico, says: "It is truly horrifying and disgusting to read the recital of the outrages committed by the republican conquerors in the churches, the religious establishments, the private houses, and in every place consecrated by the veneration or attachment of the natives. What took place in England from 1644 to '48, and in Paris from 1792 to '94, may parallel the performances of the most free and enlightened nation under the sun—in the middle of the nineteenth century, and in the territory of a sister republic." Thus they have it. Crimination and recrimination is liberally indulged in, showing, we fear, too dark a picture of truth on both sides of the question. If the half that each party charges upon the other be true, they are facts truly shocking to humanity, and show abundant proofs of the imbecility of every nation not governed by the wisdom of heaven. When the records are unrolled in eternity, and the history of men and nations are scrutinised by the penetrating intelligence of the judge of all, how fallacious will appear man's proud boastings of their national renown? Boast as you may, O man, but the futility of all your splendid nationality will be manifest when empires shall tremble, thrones be cast down, kingdoms overthrown, and republics become a desolation.

LETTER FROM THE CAMP TO ELDER FRANKLIN RICHARDS.

Winter Quarters, Camp of Israel, Omaha Nation.

Beloved Franklin,—In the month of August I was taken very sick with the fever and ague, followed by my wife and four little children; in this condition we continued until the 16th of September, on which day George Wardle packed up my goods on two wagons, &c., and removed us to his house to be out of all danger from the cannon-balls, which were flying about in too thick a manner to be in any way comfortable. He removed us behind his house out of danger. As I did not see the battle I don't write about it; but one thing I do know, that for a whole week the war of cannon and the sharp cracking of rifles kept us in an awful state of suspense and anxiety. Our devoted city was defended by about 150 poor, sickly, persecuted Saints, while it was cannonaded by about from 1500 to 2000 demoniacs, in the shape of men, who had sworn to raze our temple to the ground, to burn the city, ravish our wives and our daughters, and drive the remainder into the river. With what desperation our little band fought against such an overwhelming horde of desperadoes, I leave you to judge, and humanity to shudder: my flesh crawls on my bones at the remembrance of these scenes. On the 17th, 2000 men with 500 wagons marched into the city; but such yelling, hooting, howling, I never heard from men, or even the wild savages of the forest, (and I have heard and seen them); terror and dismay surely for once overcame the sick, the poor women and children. While they were haranguing (God save the mark!) their mob followers at the rope walk, by Hibbards, such an awful and infuriated noise I never heard, though I was in Warsaw Street, more than a quarter of a mile off. We expected that an indiscriminate massacre was commencing. I, with others who were sick, were carried into the tall weeds and woods, while all who could, hid themselves; many crossed the river, leaving every thing behind. As night approached we returned to our shelter, but, oh God, what a night to remember!

The next morning, at nine o'clock, saw me, my wife, my four children, my sister-in-law, Fanny, my blind mother-in-law, all shaking with the ague in one house; only George Wardle able to do anything for us, when a band of about thirty men, armed with guns and bayonets fixed, pistols in belt, the captain with a sword in his hand, and the stripes and stars flying about, marched opposite my sheltering roof; the captain called a halt, and demanded the owner of the two wagons to be brought out. I was raised from my bed, led out of doors, supported by my sister-in-law and the rail fence. I was then asked if those goods were mine, I replied, "they are." The captain then stepped out to within four feet of me, pointing his sword at my throat, while four others presented their guns with their bayonets within two feet of my breast, when the captain told me, "If you are not off from here in twenty minutes, my orders are to shoot you." I replied, "Shoot away, for you will only send me to heaven a few hours quicker, for you may see I am not for this world many hours longer." The captain then told me, "If you will renounce Mormonism you may stay here, and we will protect you." I replied, "This is not my house, yonder is my house (pointing to it) which I built and paid for, with the gold that I had earned in England. I never committed the least crime in Illinois, but I am a Mormon, and, if I live, I shall follow the Twelve." "Then," said the captain, "I am sorry to see you, and your sick family, but if you are not gone when I return in half an hour, my orders are to kill you and every Mormon in the place." But oh, the awful cursing and swearing that those men did pour out, I tremble when I think of it. George and Edwin drove my wagons down to the ferry, and were searched five times for fire arms; they took a pistol, and though they promised to return it when I got across the river, I have not seen it to this day. While on the banks of the river, I crawled to the margin to bid a sister, who was going down to St. Louis, "good bye;" while there a mobber shouted out, "Look, look, there's a skeleton bidding Death good bye!" So you can imagine the poor sickly condition we were in.

On Wednesday, 23rd, while in my wagons, on the slough opposite Nauvoo, a most tremendous thunder shower passed over, which drenched everything we had; not a dry thread left to us—the bed a pool of water, my wife and sister-in-law lading

it out by bashful, and I in a burning fever and insensible, with all my hair shorn off to cure me of my disease. Many had not a wagon or tent to shelter them from the pitiless blast—one case I will mention. A poor woman stood among the bushes wrapping her cloak around her three little orphan children, to shield and protect them from the storm, as well as she could, through that terrible night, which was one continued roar of thunder and blaze of lightning, while the rain descended in torrents. The mob seized every person in Nauvoo that they could find, leading them to the river and throwing them in—one case I will mention. They seized Charles Lambert, led him into the river, and, in the midst of cursing and swearing, one man said—"By the Holy Saints I baptize you, by order of the commanders of the temple," (plunged him backwards) and then said—"the commandments must be fulfilled, and God d—— you, you must have another dip;" (then threw him on his face), then sent him on the flatboat across the river, with the promise that, if he returned to Nauvoo, they would shoot him. Such were the scenes occurring at the driving of the Saints from Nauvoo.

The Saints may inquire of you—did not they pay brother Bullock for his house, furniture, &c. &c.? Yes; on the 9th of Oct. three men gave him food amounting to two dollars seventeen and a half cents, because he was famishing with hunger—not having a potato, turnip, or an ounce of breadstuff to make a cake; while they had driven him from a house and lot valued about seven hundred dollars, besides his tables, chairs, furniture, pigs, chickens, and all he possessed. Well may the indignation of an offended God be poured out upon the nation; well may the honest and patriotic of the world condemn the acts of such a governor as Tommy Ford, who has become a stink in the nostrils of all good men; and even the wives of the anti-Mormons think so mean of him, that he was presented with a petticoat as a memento of his nobly driving the sick, the widow, and the orphan, from their firesides, to perish in the wilderness, because they are "Mormons!"

On the 9th October, several wagons with oxen having been sent by the Twelve to fetch the poor Saints away, where drawn out in a line on the river banks, ready to start. But hark! what noise is that? See! the quails descend; they alight close by our little camp of twelve wagons, run past each wagon tongue, when they arise, fly round the camp three times, descend, and again run the gauntlet past each wagon. See the sick knock them down with sticks, and the little children catch them alive with their hands! Some are cooked for breakfast, while my family were seated on the wagon tongues and ground, having a wash-tub for a table. Behold, they come again! One descends upon our teaboard, in the midst of our cups, while we were actually round the table eating our breakfast, which a little boy about eight years old catches alive with his hands; they rise again, the flocks increase in number, seldom going seven rods from our camp, continually flying round the camp, sometimes under the wagons, sometimes over, and even into the wagons, where the poor sick Saints are lying in bed; thus having a direct manifestation from the Most High, that although we are driven by men, He has not forsaken us, but that His eyes are continually over us for good. At noon, having caught alive about 50 and killed about 50 more, the captain gave orders not to kill any more, as it was a direct manifestation and visitation from the Lord In the afternoon hundreds were flying at a time. When our camp started at three p.m., there could not have been less than 500, (some say there were 1500,) flying round the camp. Thus am I a witness to this visitation. Some Gentiles who were at the camp marvelled greatly; even some passengers, on a steam-boat going down the river, looked with astonishment.

On our journey, we buried sister Joan Campbell and her babe, who died from exposure, at a time when she was least able to bear it.

On the 17th of March, we buried my little Willard Richards Bullock. These three deaths were decidedly caused by exposure, and the effects of persecution; and wo be unto ex-Governor Thomas Ford, for their blood will cling to his skirts in the great day of judgment. I have not said anything about the whippings, beatings, lynchings, burnings, ravishings, drivings, murders, &c., which he will have to answer for, together with his motley mobbing crew, at that day; neither have I written a word about the ball which tore my sister-in-law's bonnet open, and which by their expressions, appeared intended for my skull. But praise the Lord, I

arrived in safety at winter quarters on the 27th of November, finding a city of about 700 houses, and upwards of 4,000 Saints, built in less than three months.

About one and a half mile north of the Temple Block, is a beautiful warm sulphur spring, which I dug out and made a most beautiful bathing place of. The brethren were pleased to name it after me, on account of my labour. It is 109 degrees of Fahrenheit. About two miles further, is a hot spring, 120 degrees, and about fifty other springs, all mineral and warm. The Salt Lake is a curiosity, for although I cannot swim in fresh water, yet I could not sink in the lake. It was the greatest difficulty for me to put my feet to the bottom, I can now say I can walk on the water. A negro went in to swim, but strange to say, he came out a white man, being covered with salt.

On our return, we met the emigrating companies between Green River and the Sweetwater. Miss E. R. Snow composed the following :—

HAIL TO THE TWELVE AND PIONEERS.

Air "Yes, my native land I love thee."

Hail ye mighty men of Israel,
Who the hiding place have found;
The eternal God has blest you,
You have stood on holy ground.

CHORUS.

Praise the Lord, we're glad to meet you,
Welcome, welcome, on the way;
Yes, O yes, with songs we greet you,
Pioneers of Latter Day.

A choice land of old appointed
For the house of Israel's rest;
You have found and consecrated,
Through your blessing 'twill be blest.
Praise the Lord, &c.

Holy, free, and unpolluted,
Will that land for us remain,
While the sacred laws of justice
Will the Saints of God maintain.
Praise the Lord, &c.

Go, return, to winter quarters;
Go in peace and safety too;
There the purest hearts are beating,
Warm with hopes of seeing you.
Praise the Lord, &c.

We will onward to the valley,
Speed your way, make haste and come,
That 'ere long with joy and gladness
We may bid you welcome home.
Praise the Lord, &c.

Your affectionate brother in the gospel of Jesus Christ,
THOMAS BULLOCK, Chief Scribe.

WILLIAM ANDERSON.

This name is known by hundreds of Saints who had not the pleasure of a personal acquaintance. It stands classified with the names of Latter-day Martyrs. His blood flowed out upon his own native soil for the legitimate truths of heaven; and it now commingles with the crimson tide that has swollen gradually from the murder of Abel to the present day. In a nation to which he held allegiance by birth, by the treasonable hand of his own countrymen, in opposition to the most sacred institutions of the Union for the protection of persons, property, and religion, he fell for the dear and immutable principles of salvation. In his manly bosom burned the ardent fire of patriotism. The ties that cemented his religious attachments were stronger than the dread of death! He was brave even to daring. With his breast boldly fronting the enemy's line, he stood intrepid amidst a shower of their bullets, and received his death wound! He maintained a standing position as long as he could, when he fell upon the ground using these words as near as I can remember, "I am mortally wounded! My brave men, fight them as well as you can!" He expired a short time after.

To heighten the distress of a beloved wife and a large family, his own son was killed in the same battle. This battle took place in the city of Nauvoo, Illinois, America, on Saturday the 12th of September, 1846. He was fighting for his wife, his children, his fireside, his domestic joy—for his brethren and his religion. He fought an illegal assemblage who marched against the city to murder women and children, profane the ashes of a sleeping Patriarch, rob the tombs of martyred prophets, and desecrate the Temple of the Lord. It would take away the sting of death to die in a cause like this!

He had spent the whole summer in uniting his untiring energies with those of his few remaining brethren to defend the city, secure the lives of the innocent, rescue his brethren from the hands of kidnappers, and vindicate the rights of the just. I was an eye witness to the assiduity with which he laboured by night and day. His wearisome marches through the country; the diligence with which he pressed upon the flanks of the retreating foe who held his brethren in jeopardy; the boldness with which he marched upon the ambushed mob at Pontoosuc, who had their rifles levelled at our breasts, until he put his hands on their very shoulders, and took fifteen of them prisoners, are some of the deeds that now spring up in memory, and spread the radiations of imperishable gratitude and honour around his name.

He held an honourable standing in the first quorum of Seventies, and was one of the seven who presided over the sixth quorum. He lived in the fellowship of the authorities of the church, and enjoyed the universal fellowship of his brethren. In his ministerial labours he was as valiant as upon the field of battle. The spirit of the Most High was with him in power and rich abundance. In the social relations of life he was most agreeable. He was warm-hearted, confiding, and generous. He loved his friends, respected the rights of his brethren, and was true to every trust. He was an affectionate husband and a kind father. Often having been favoured with a place in his domestic circle I was most happy to witness the conjugal felicity of his peaceful abode. The high estimation in which he was held by a fond wife and doting children, was often cause of admiration and a source of pleasing contemplation.

In the prime of his manly strength, and in the meridian of life and usefulnes, his blood has flown freely out. His death is to his family a present loss, but it will be to them the cause of future gain. He fell in the ranks of his brethren, (over whom he was chosen Captain,) and tasted death for them and their cause; but he entered the long retinue of illustrious martyrs who, with Jesus at their head, testify in the courts of glory of the sufferings of the Saints, and the blood-guiltiness of the earth. The martyr's crown of reward will rest permanently on his brow, richly studded with the resplendent deeds of time.

His family must now forego the consolation and benefits of his usefulness in a long journey, as exiles from their country, to seek a dwelling place without the limits of the nation which is theirs by birth, but which has shed the blood of their honoured head for his faith in the gospel. May the God of our fathers send his angels with them to stand by them in every time of need.

These remarks on the death and merit of our martyred brother have not resulted from any feeling of empty adulation. His death took place at a time when the Saints were mostly in the wilderness, and no printing establishment was then in operation by the church on any part of the American continent; consequently comparatively nothing has ever been said of his death. With the desire that something of his worth might be left upon the public records of the Church, I submit this for a place in the MILLENNIAL STAR.

I desire also to mention that Brother Isaac Norris fell in the same battle as did Brother Anderson and son. He was a worthy brother, and died for the same noble objects. With him I had not an intimate personal acquaintance. His wife, with her children, fled from his murderers to the wilderness. In consequence of severe unavoidable exposure she died after she had been there a few months, leaving a worthy son and two daughters to endure the perils of travel as orphans, but with God for their friend. Oh! how many are left parentless in the wilderness by the handiwork of murderous men!

L. O. LITTLEFIELD.

ON ZION.

BY JANE MASON, LOUTH.

Happy day, that brings salvation
From a worse than Pharoah's hand:
Hail the welcome invitation,
Echoing from a better land!
We will gather
When our God shall give command.

When our hearts incline to sadness,
And dark clouds obscure our hope,
There's a source which brings us gladness,
And our darksome way lights up.
In the distance
Lo! we see Mount Zion's top.

Though awhile we may be hindred,
And in vain may sigh for home;
Waiting long to join our kindred,
While as pilgrims here we roam:
Yet faith whispers
Our deliverance soon will come.

With such joyful expectation,
Shall a saint his courage lose;
What, though great his tribulation,
He shall conquer all his foes.
Onward marching—
Still rejoicing as he goes.

We on all our foes shall trample—
On ignoble ashes tread;
Giving thus a fair example,
That as calves we're richly fed.
Thus fulfilling
What the ancient prophet said.

Yes, the Scriptures are fulfilling—
Soon our trials will be o'er;
Then the obedient and the willing
Good shall eat, and God adore.
While His praises
Shall resound from shore to shore.

Hand to hand then, brethren—sisters,
Up—prepare—for short's our stay;
See, the foe his army musters,
Soon the word will be—away.
On for Zion,
There's a Head—a better day!

Haste the time by saints expected,
Let the wheat be gather'd home;
In the garner well protected,
That a burning day may come;
When oppressors—
Tares and chaff—must share one doom.

Then is bound the great oppressor,
When the Man-Child comes of age
Strong in power. The vile possessor
Will in vain his hosts engage.
He'll dethrone him—
Laugh to scorn the usurper's rage.

Then in holy heavenly chorus
Shall the Saints with angels sing;
With a thousand years before us,
And the joys which thence will spring,
While in triumph
Jesus is proclaimed our King.

LIST OF MONEYS RECEIVED FROM THE 18TH OF DECEMBER, 1847, TO THE 6TH OF JANUARY, 1848.

	£	s.	d.
James Locket	£ 1	4	0
Charles Miller	5	0	0
W. Frodsham	1	0	2
Francis Jackson	0	12	6
Robert Christie	3	3	0
L. D. Butler	0	10	2
Henry Beecroft	3	10	0
John Lickerish	0	13	0
Wm. Cartwright	1	6	0
A. M'Master	2	0	0
William Tess	2	10	0
T. H. Bunting	1	2	9
Carried forward	£22	11	7

	£	s.	d.
Brought forward	£22	11	7
James Bond	1	4	4
John Parkinson	1	1	0
A. Marchant	0	5	4
Benj. Wright	1	11	0
William Hulme	1	17	9
Wm. M'Keachie	3	17	6
W. M'Lellin	0	4	0
Richard Musgrave	0	15	4
Dan Jones	9	0	0
John Cottam	3	12	0
John Page	1	0	0
	£47	1	10

NOTICES.

Elder Dan Jones's address is Wellington-street, Merthyr Tydvil, South Wales.

We shall have a few hundred copies of the Book of Mormon ready for sale, at the usual price, at the next issue of Star No. 3, Vol. X.

As we shall not print a large number of surplus Stars for the present volume, such persons as intend hereafter to take the present volume, may find it prudent to call seasonably for the first two or three Nos. before they are out of print.

The title to the new bound volume of Spencer's Letters to Crowel, is "SPENCER'S LETTERS." The first Twelve Letters only are published in tract form.—No. 10 in the series is exhausted, and No. 9 nearly so. The very large demand of Elder Charles Miller, of 5,000 letters, has nearly exhausted the entire edition. Two or three hundred of each, except 9 and 10, still remain unsold.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3. FEBRUARY 1, 1848. VOL. X.

EXPLORING TOUR FROM THE MISSOURI TO THE PACIFIC.

BY W. H. EMORY, U. S. A.

[WE make the following extracts from a report of an Exploring Tour from the Missouri to the Pacific, as made by Lieut. W. H. Emory, U. S. A.]:—

August 15th.—Twelve o'clock last night information was received that 600 men had collected at the pass, which debouches into the Vegas, two miles distant, and where to oppose our march. In the morning orders were given to prepare to meet the enemy. At seven, the army moved, and just as we made the road leading through the town, Major Swords, of the quarter-master's department, Lieutenant Gilmer, of the engineers, and Captain Weightman, joined us from Fort Leavenworth, and presented Colonel Kearney with his commission as Brigadier-General in the army of the United States. They heard we were to have a battle, and rode sixty miles during the night to be in it. At eight precisely, the General was in the public square, where he was met by the Alcade and people, many of whom were mounted; for these people seem to live on horseback. The General pointed to the top of one of their houses, which are built of one story, and suggested to the Alcade that if he would go to that place, he and his staff would follow, and from that point where all could hear and see, he would speak to them, which he did as follows:—

"Mr. Alcade, and people of New Mexico! I have come amongst you by the orders of my government to take possession of your country, and extend over it the laws of the United States. We consider it, and have done so for some time, a part of the territory of the United States. We come amongst you as friends, not as enemies—as protectors, not as conquerors. We come among you for your benefit, not for your injury.

"Henceforth I absolve you from all allegiance to the Mexican government, and from all obedience to General Armijo. He is no longer your governor, [great sensation.] I am your governor. I shall not expect you to take up arms and follow me to fight your own people who may oppose me; but I now tell you that those who remain peaceably at home, attending to their crops and their herds, shall be protected by me in their property, their persons, and their religion, and not a pepper nor an onion shall be disturbed or taken by my troops without pay or by the consent of the owner. But listen! he who promises to be quiet and is found in arms against me I will hang.

From the Mexican government you have never received protection. The Apaches and the Veavajhoes come down from the mountains and carry off your sheep, and even your women, whenever they please. My government will correct all this. It will keep off the Indians, protect you in your persons and property, and, I repeat again, will protect you in your religion. I know you are all good Catholics—that

some of your priests have told you all sorts of stories, that we should illtreat your women, and brand them on the cheek, as you do your mules on the hip. It is false. My government respects your religion as much as the Protestant religion, and allows each man to worship his Creator as his heart tells him is best. Its laws protect the Catholic as well as the Protestant, the weak as well as the strong, the poor as well the rich. I am not a Catholic myself, I was not brought up in that faith, but at least one-third of my army are Catholics, and I respect a good Catholic as much as a good Protestant.

"There goes my army,—you see but a small portion of it, there are many more behind; resistance is useless.

"Mr. Alcade, and you two captains of militia, the laws of my country require that all men who hold office under it shall take the oath of allegiance. I do not wish for the present, until affairs become more settled, to disturb your form of government. If you are prepared to take the oath of allegiance, I shall continue you in office and support your authority."

This was a bitter pill, but it was swallowed by the discontented captain with downcast eyes. The General remarked to him in hearing of all the people, "Captain, look me in the face while you repeat the oath of office." The hint was understood, the oath taken, and the Alcade and the two captains pronounced to be continued in office. The citizens were enjoined to obey the Alcade, &c. The people grinned and exchanged looks of satisfaction, but seemed not to have the boldness to express what they evidently felt, that their burdens, if not relieved, were at least shifted to some ungalled part of the body.

August 18.—Events now begin to crowd on each other in quick succession, but my duties keep me so constantly occupied in my office and in the field, that I cannot chronicle them in regular order or enter much upon details. On the morning of the 19th, the General assembled all the people in the plaza and addressed them at some length. The next day the chiefs and head men of the Peubla Indians came to give in their adhesion and express their great satisfaction at our arrival. This large and formidable tribe are amongst the best and most peaceable citizens of New Mexico. They, early after the Spanish conquest, embraced the forms of religion and the manners and customs of their then more civilized masters, the Spaniards. Their interview was long and interesting; they narrated what is a tradition with them, that the white man would come from the far east, and release them from the bonds and shackles which the Spaniards had imposed, not in the name, but in a worse form than slavery.

They and the numerous half breeds are our fast friends now and for ever. Three hundred years of oppression and injustice have failed to extinguish in this race the recollection that they were once the peaceable and inoffensive masters of the country.

A great reduction must take place now in the price of dry goods and groceries, 20 per cent. at least, for this was about the rate of duty charged by Armijo, which is of course taken off.

He collected fifty or sixty thousand dollars annually, principally, indeed entirely, on goods imported overland from the United States. His charge was 500 dollars the wagon load, without regard to the contents of the wagon or value of the goods, and hence the duty was unjust and unequal. Mr. Alvarez informed me that the importations from the United States varied very much, but that he thought they would average about half a million of dollars yearly and no more. Most of the wagons go on to Chihuahua without breaking their loads. New Mexico contains according to the last census, made a few years since, 100,000 inhabitants. It is divided into three departments, the Northern, Middle, and South Eastern. These are again subdivided into counties, and the counties into townships. The lower or southern division is incomparably the richest, containing 48,000 inhabitants, many of whom are wealthy and in possession of farms, stock, and gold dust.

New Mexico, although its soil is barren, and its resources limited, unless the gold mines should, as is probable, be more extensively developed hereafter, and the culture of the grape enlarged, is from its position, in a commercial and military aspect, an all-important military possession for the United States.

The road from Santa Fe to Fort Leavenworth presents few obstacles for a rail-

way, and if it continues as good to the Pacific, will be one of the routes to be considered, over which the United States will pass immense quantities of merchandise into what may become, in time, the rich and populous states of Sonora, Durango, and Southern California.

October 28.—One or two miles ride and we were clear of the Black Mountains and again in the valley of the Gila, which widened out gradually to the base of Mount Graham, abreast of which we encamped. Almost for the whole distance, about 20 miles, were found at intervals the remains of houses like those before described. Just before reaching the base of Mount Graham, a wide valley, smooth and level, comes in from the south-east. Up this valley are trails leading to San Bernandino, Fronteras, and Tucsoon. Here also the trail by the Ojo Cavallo comes in, turning the southern abutment of the Black Mountains, along which Captain Cook is to come with his wagons.

At the junction of this valley with the Gila are the ruins of a large settlement. I found traces of a circular wall, 270 feet in circumference. Here also was one circular enclosure of 400 yards. This must have been for defence. In one segment was a triangular-shaped indenture, which we supposed to be a well. Large mesquite now grows in it, attesting its antiquity. Most of the houses were rectangular, varying from 20 to 100 feet front; many were of the form of the present Spanish houses. Red cedar posts were found in many places which seemed to detract from the antiquity, but for the peculiarity of this climate, where vegetable matter seems never to decay. In vain did we search for some remnant which would enable us to connect the inhabitants of these long deserted buildings with other races. No mark of an edge tool could be found, and no remnant of any household or family utensils, except the fragments of pottery which were everywhere strewed on the plain, and the rude corn-grinder still used by the Indians. So great was the quantity of this pottery, and the extent of ground covered by it, that I have formed the idea it must have been used for pipes to convey water. There were about the ruins quantities of the fragments of agate and obsidian, the stone described by Prescott as that used by the Azteks to cut out the hearts of their victims. This valley was evidently the abode of busy hard-working people. Who were they? and where have they gone? Tradition among the Indians and Spaniards does not reach them.

I do not think it impossible that these ruins may be those of comparatively modern Indians; for Venegas says, "The father, Jacob Sedelmaye, in Oct., 1744, set out from his mission, (Tubutuma) and, after travelling 80 leagues, reached the Gila, where he found 6000 Papagos, and near the same number of Pimas and Cocomaricopas." And the map which he gives of this country, although very incorrect, represents many Indian settlements and missions on this river. His observations, however, were confined to that part of the Gila near its mouth.

October 30.—Mount Turnbull, terminating in a sharp cone, had been in view down the valley of the river for three days. To-day, about three p.m., we turned its base forming the northern terminus of the same chain in which is Mount Graham.

Half a mile from our camp of last night was another very large ruin, which appeared, as well as I could judge, (my view being obstructed by the thick growth of mesquite,) to have been the abode of 5,000 or 10,000 souls. The outline of the buildings and the pottery presented no essential difference from those already described. But about 11 miles from the camp, on a knoll overlooked in a measure by a tongue of land, I found the trace of a solitary house somewhat resembling that of a field-work *en cremalliere*. The enclosure was complete, and the faces varied from 10 to 30 feet.

November 7.—Nearly opposite our camp of this date, and about one-third the distance up the hill, there crops out ore of copper and iron easily worked, the carbonate of lime and calcareous spar. A continuation of the vein of ore was found on the side where we encamped, and a large knoll strewed with what the Spaniards call guia, the English of which is, "guide to gold."

Our camp was on a flat sandy plain of small extent, at the mouth of a dry creek with deep washed banks, giving the appearance of containing at times a rapid and powerful stream, although no water was visible in the bed. At the junction a

clear pure stream flowed from under the sand. From the many indications of gold and copper ore at this place I have named it Mineral Creek, and I doubt not a few years will see flat boats descending the river from this point to its mouth freighted with its precious ores.

November 10.—The valley on the southern side of the Gila still grows wider; away off in that direction the peaks of the Sonoro mountains just peep above the horizon. On the south side of the river, and a few miles from it, runs a low chain of serrated hills. Near our encampment a corresponding range draws in from the south-east, giving the river a bend to the north. At the base of this chain is a long meadow, reaching for many miles south, in which the Pimas graze their cattle; and along the whole day's march were remains of equias, pottery, and other evidences of a once densely populated country. About the time of the noon halt a large pile, which seemed the work of human hands, was seen to the left. It was the remains of a three story mud house, 60 feet square, pierced for doors and windows; the walls were 4 feet thick, and formed by layers of mud 2 feet thick. Stanley made an elaborate sketch of every part; for is was no doubt built by the same race that had once so thickly peopled this territory, and left behind the ruins. We made a long and careful search for some specimen of household furniture or implements of art, but nothing was found except the corn-grinder always among the ruins and on the plains. The marine shell cut into various ornaments, was also found here, which showed that these people either came from the sea coast or trafficked there. No traces of hewn timber were discovered; on the contrary, the sleepers of the ground floor were round and unhewn; they were burned out of their seats in the wall to the depth of six inches. The whole interior of the house had been burnt out, and the walls much defaced; what was left bore marks of having been glazed, and on the wall in the north room of the second story were found hieroglyphics.

FOREIGN NEWS.

Oregon.—The English barque Janette, Captain Dring, arrived here on Wednesday last from Oregon. No papers were received, and little news, beyond what we had already learned. Advance companies of the emigration had arrived, after experiencing some difficulty with the Indians. Notwithstanding the despicable exertions on the part of a certain reckless, speculating portion of the Oregon people to deter the California emigration, by issuing circulars glaringly false, and despatching smooth-tongued hirelings to intercept the different bodies, the emigration to that country will not be as large as was at first anticipated. We have this from excellent authority. The consequence is, the emigration to this country next year, must be immense. The Oregonians will find in the end honest dealing to be by far the best policy.—*San Francisco (Cal.) Star, Sept.* 11.

Specie to Europe—Erroneous Estimates —Washington, Dec. 28, 1847. —Correspondence of the *New York Express* says: "The fact appears to have escaped much of public attention that the present financial operations of the government are calculated most injuriously to influence the money market. The million of dollars which last week was appropriated in a bill which passed the House of Representatives, was to meet two drafts drawn by the army in Mexico upon the government in Washington. The brokers and bankers in Mexico, in the English interest, are parties to the transaction, and by means of these bills they continue to get the value of their Mexican specie to Europe, without the risk of Mexican transportation, and without the payment of the Mexican duty on specie when sent from the country. These foreign bills of exchange, however, no sooner reach the United States than they are converted into specie and sent to England—and thus nearly the whole amount of army expenditures in Mexico finds its way to England. The two drafts, of half a million each, now on their way from Mexico, are but the prelude to so many other drafts, which will have to be paid in the same coin, and which will take the same course across the Atlantic. *It is thus we are to be drained of the precious metals, and in this form, also, the war contributes to the*

great embarassment of the country." This is only an explanation in detail of the same financial movement which we have described in general terms. It is correct throughout, and clearly shows that some intelligent writer for the *Express* entertains right notions of the crisis into which this country is driving. Yet this crisis cannot be regretted nor avoided. A development of power always costs money. Military glory is not cheap and nasty—it is a costly article. The name which this country has achieved within the last two years, could only be reached in the ordinary way by the slow progress of centuries. The rapid movement, however, will cost a few hundred millions. But what of that? Every great nation must pay for its greatness and glory. The assignats and mandats issued at the time of the French Revolution, become worthless during the progress of the war in Italy. The war which England waged with France, caused, in 1797, the suspension of the Bank of England—a suspension which lasted a quarter of a century. No commercial nation can carry on a war of any magnitude without producing a revulsion in the currency, if that currency is one of bank paper, in particular. There is no use in closing our eyes upon the future. The great mass of the business people throughout this country, who conduct their operations upon cash principles, will rather be benefitted than injured by the breaking up of the banking system, which must take place, in consequence of carrying on, for years yet, the war with Mexico. In a short time, if the war continues, all the banks must suspend. But what of that? Seed time and harvest will go on without suspension. Gold and silver will still continue to be in the hands of the people—industry will still continue to be valuable. Most of the rotten banks round about the country are already exploding. Who cares for that? It is only the beginning of the end. —*New York Herald.*

CONFERENCE MINUTES.

MARS HILL.

The first division of this conference met according to appointment at Mooring's Cross, Herefordshire, on Sunday, August 29th, 1847.

The meeting having been called to order, was opened by singing the first hymn, after which Elder Banks offered up prayer.

It was then moved by Elder Layton, seconded by Elder Fidoe, and unanimously carried, that Elder Stenhouse preside over the conference.—Elder H. Arnold was then chosen to act as Clerk.

The President arose and expressed the pleasure he felt in meeting such a great number of the Saints; and, as he observed many from a great distance; he took it as an evidence of their interest for the welfare of the cause of God. He also observed a goodly number of the great ones from a distance; and as he expected much light to be diffused throughout the meeting of the day, he would be as brief as possible, in order that they might have the pleasure of hearing their illustrious visitors.

The number of officers present was 2 high priests, 20 elders, 18 priests, 9 teachers, and 3 deacons.

Eleven branches were then represented, containing 345 members, including 13 elders, 21 priests, 10 teachers, and 6 deacons. 17 had been baptized since last conference and 32 cut off.

The President said he rejoiced to hear the reports from the various branches. That spirit which prevailed in other places was also partaken of by them, causing the hearts of the Saints to rejoice. He observed that the number cut off might seem great, but he could say with assurance, that there had not been one cut off, or even one suspended, during the last fourteen months that he had been there, that was in good standing when he came; those that had been dealt with were some that had not been known as Saints for years past, and he was glad to see their names erased.

After several nominations had been made, the meeting was addressed by Elder

Banks in a pathetic manner, causing the Saints to rejoice in their high and holy calling.

The place being found to be too small for the company, which was constantly increasing, it was resolved to meet in an orchard adjoining.

During the interval those who had been nominated were ordained under the hands of Elders Fidoe, Pullen, and Arnold. Also some who had been lately baptized were confirmed by the same. The meeting was then adjourned.

The afternoon meeting was opened by Elder Banks, after which the President offered prayer. The meeting was then addressed by Elder Westwood from Bath, and Elder Fidoe, lately from America. The latter bore a faithful testimony to the work of God, and the integrity of the prophet Joseph, Hyrum, Brigham, and the Twelve.

The President then read a letter which he had received that morning from an American Elder, confirmative of that which had been stated by Elder Fidoe, which gladdened the hearts of the Saints, and, like all truth—powerful—crushing the false statements that had been made by lying editors and their associates, who had talked so much about Mormons eating each other for want. The Saints had the spirit of truth to bear testimony to what had been stated, so the Devil and all his holy associates were done up. They must try another.

At this period of the proceedings, the following motions were put to the meeting by the President, not because he doubted the loyalty of the Saints to sustain the authorities of the kingdom, but it had of late been expressed by most of the conferences, through the STAR; and even although they were a few in number, and (comparatively speaking) poor, yet he was proud of them, and he thought the Twelve would not be displeased to hear of their attachment to the truth and the the lawful administers thereof. He then proposed that they acknowledge and sustain to the utmost of their power, Brigham Young, with the Twelve, as the presidency of the Church over the known world. Seconded by Elder Fidoe and carried unanimously He also proposed, that we acknowledge and sustain, to the best of our ability, Orson Spencer and F. D. Richards as the presidency of the church in the British Isles, (and as much farther as they please,)* seconded by Elder Arnold and carried unanimously.

Proposed by Elder Layton that we sustain Elder Stenhouse as President of this conference. Seconded by Elder Fidoe and carried unanimously.

The President then asked if they would sustain Elder Pullen as his travelling counsellor, and also Elder Layton. This, being put to the meeting, was carried unanimously. Elder Pullen was then chosen clerk to the conference.

After singing a hymn the meeting was addressed by Elder Hawkins of Kidderminster, and Elder Banks from Birmingham, who went into Mormonism in earnest, and showed its beauty so much that Saints and sinners could not help admiring the beautiful bride—the Lamb's wife.

Such a conference has not been held in Herefordshire for some time. All were of one heart and of one mind. For this blessing we thank our Heavenly Father. Amen.

T. B. H. STENHOUSE, President.
H. ARNOLD, Clerk.

BURSLEM.

This conference assembled in the Temperance Hall, Pitt Street, Burslem, on the 12th of December, 1847. The meeting was called to order by Elder Mason, jun., after which it was moved and carried, that we accept Elder Clements as president over this conference, according to Elder O. Spencer's appointment. It was also moved and carried that he preside over this meeting, and that Elder Leese act as clerk, and take the minutes of this conference.

The meeting was then opened with prayer by the President, after which he read the 5th paragraph on the 220 page of the Book of Doctrine and Covenants. He

* Our Presidency extends to Europe and the adjacent isles, but the term, "Presidency of the British Isles," is more convenient for common use among the British Saints.—ED.

then said that since he came to this conference his mind had been fixed on the order of the kingdom of God. "I find that many of you, through not having a knowledge of the order of the kingdom, have done many things that have been derogatory to the will of God. The Saints should learn their duty, and walk accordingly. If the council of those at the head is not observed, order will be destroyed. Union brings power; discord weakens. United, we stand; disunited, we fall. The revelations given through Joseph Smith tend to unite the Saints, and to make them one. The destroyer always aims his daggers at the head; he thinks if he can cut off the head the body will die, because it receives nourishment from the head. He will try to make the Saints believe that their president is a bad man—the worst wretch in existence—and full of all evil; and when we come to scan it down, we find that it amounts to a great big nothing. Then, brethren, I wish you to know that you must be united if you want to stand and be exalted in the kingdom of God. Jesus says if you are not one you are not his. I don't care how big a man may be—how many revelations and visions he has had—if he opposes the head he is an aspiring man; and, unless he repents, he will be trapped, and receive a just demerit of his crimes. Then, brethren, let past follies suffice. Humble yourselves before God. Round up your shoulders and put them to the wheel, and roll on the work of God. Be willing to support righteousness and maintain the order of the kingdom of God, and then you will prosper; and peace, joy, and happiness will follow you. If any of you have anything to say that will tend to comfort and unite the Saints you can now say it in as brief a manner as possible."

Elder Shaw then rose and said, "Perhaps I am considered by some as being the leader of what took place last conference, but I was not. I then thought that what I was doing would be beneficial unto all. I did not want to exalt one at the expense of another. I am willing to let the past drop, and to start anew from this time."

Elder Mason, jun., then rose and said that he was quite agreeable to let the past drop, and to be one with all those who desired to roll on this work. He also said that he was happy to state that steps had been taken in this branch to raise some money to purchase Invitations of Elder Orson Spencer, in order to invite the world to come and hear the fulness of the gospel, and he would recommend all other branches to do the same.

Elder Lockett and Elder Simpson also stated that they were quite willing to let all unpleasantness die away, and to do all they could for the benefit of this work.

It was then moved by Elder Horrocks, that all former differences shall be for ever buried and never mentioned again; this was duly seconded and carried unanimously.—The president then called for a representation of the branches, which were as follows:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	D. S.	BAP.
Burslem	Elder Badley	100	16	8	2	2	6	0
Hanley	" Pool	55	3	5	4	2	1	3
Knutton Heath	" Green	17	2	1	1	1	3	0
Lane End	" Symmonds	29	4	4	1	0	1	0
Badley Edge	" Adams	24	2	2	2	1	0	0
Coxbank		23	3	3	1	1	0	0
Prees		15	2	1	0	1	0	0
Leek	Elder Gibson	40	3	5	0	2	0	0
Stafford	From Book	10	1	1	0	0	0	0
Hassall Green	Ditto	7	1	1	1	1	0	0
Scattered Members	Scattered Members	4	0	0	0	0	0	0
	Total	324	37	31	12	11	11	3

The number of officers present was as follows:—2 high priests, 1 of the seventies, 13 elders, 12 priests, 3 teachers, and 3 deacons.

The Sacrament was then administered by Elder Shaw and Elder Horrocks, after which the conference was adjourned until our usual Quarterly Conference.

ELDER CLEMENTS, President.
ELDER LEESE, Clerk.

In the evening, Elder Clements spoke to a large and an attentive audience on the Second Coming of Jesus Christ, &c. The meeting was closed about eight

o'clock, and the Saints separated well satisfied with what they had heard and seen through the day. Two gave in their names for baptism, and were baptized on Monday evening.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1848.

EMIGRATION!—The channel of Saints' emigration to the land of Zion, is now opened. The long-wished for time of gathering has come. Good tidings from Mount Zion! The resting place of Israel, for the last days, has been discovered. Beautiful for situation, and the ultimate joy of the whole earth is the Stake of Zion established in the mountains. In the elevated valley of the Salt and Entau Lakes, with the beautiful river Jordan running through it, from south to north, is the newly established stake of Zion. There vegetation flourishes with magic rapidity. And the food of man, or staff of life, leaps into maturity from the bowels of mother earth, with astonishing celerity. Within one month from planting, potatoes grew from "*six to eight inches*," and corn from *two* to *four* feet. There the pregnant clouds introduce their fertilizing contents, at a modest distance from the fat valley, and send their humid influences from the mountain tops. There the saline atmosphere of Salt Lake mingles in wedlock with the fresh humidity of the same vegetable element that courses over the mountain top, as if the nuptial bonds of rare elements were intended to exhibit a novel specimen of a perfect vegetable progeny in the shortest possible time; or, in other words, as if nature's lenses had obtained a focal point of nutritive power just in the valley of the great Salt Lake. This valley is in the north east corner of the great basin, in dimension nearly 300 by 500 miles. The streams and rivers are enriched by valuable waterfalls, suited to the purpose of erecting mills and factories, and all descriptions of machinery. This great basin is adequate to sustain many millions of people. It is generally cleared of all hindrance to settlement by the long and sharp scythe of time. The various timber of lofty mountains wait in proud readiness to bow at the signal of the axe, and to go forth to beautify the temple of our God. The box, the fir, the pine, and maple, have sprung up at the dictation of prophecy, just where they are needed. Mills, factories, hamlets, mansions, houses, and cities, can be supplied with building materials from the unculled forests of many ages.

Now rejoice, and lift up your heads, O ye pure in heart, and let the labouring and heavy laden, that have been bowed down under the weight of accumulated oppressions, in every nation, prepare themselves to come to their inheritance in the land of promise. The day of release dawns, and the notes of millennial jubilee reverberate from the mountain heights of Zion. Let all that can, gather up their effects, and set their faces as a flint to go Zionward in due time and order. All things are now ready. The word of the Lord comes forth from Zion to the upright of all the earth, "gather yourselves to the place of your rest, for there is no time to be lost." Let your preparations, however, be in wisdom, and not in heedless precipitancy.

Hearken implicitly to council, lest a devious step should make the way too rugged to be endured. Look well to the council of those who have literally cast up a highway, and removed the stumbling blocks, and endured fatigue, want, robbery, and indescribable losses, in order that the just might have a home, and reap the good of their labour without molestation. The enterprise, energy, and wisdom,

and endurance of the "Twelve," in making a road of such great distance over mountains, morasses, and rivers, and in cultivating the soil, erecting bulwarks of safety, and laying out a city—all in one short season (or six and a half months)—constitute a marvellous work. These are the men that have proved themselves the sons of God. They have stood undaunted amid the shock and shafts of persecution, while the bellowing roar of calumny has reverberated on every hand. Apostate spirits have shrunk back, dodged, skulked, and retreated for fear of the missiles of scandal, and the teeth of malice. But these men have proved themselves worthy in order that the just may have good assurance of faith in them as the apostles of the last days, and all men may be without excuse who reject their testimony. They are the great liberators of the nineteenth century, who keep the commandments of God, and have right to hold the keys of the gates of Zion. They say come; we have found out a resting-place for Zion. Through perils, losses, and vast difficulties, we have laid the foundation for future generations to build upon.

The Saints in the British island will hail the tidings "come" with delight and gratitude to the Duodecim deliverers, that have conquered all difficulties, and planted the ensign in the heights of Zion. As the ancient Saints (wise men) heard that Jesus had come in the vale of poverty and persecution to liberate and save men, they opened their treasures and presented him "gifts, gold, frankinscence, and myrrh." By these means the poor family of Jesus were enabled to travel and shun the shafts of the persecutors, and perform certain pleasing rites suited to the birth of the royal pauper. The Saints whose means will permit, and whose faith comprehends the great work of their "benefactors," will not forget to send or bear occasional tokens of their love and gratitude to these men.

It is now designed to fit out a ship's company of emigrants as soon as practicable. It is not well to embark from Liverpool later than about the first of March, until the warm season is past. In September, again, it may do to commence sending companies as far as Council Bluffs, from whence they can remove over the mountains in the following spring. The first company this winter ought to be embarked from Liverpool, as early as the 9th of February. The Presidents of Conferences are requested to forward to us the number of those who are prepared to emigrate by the 9th of February, and also the number that will be ready by the 23rd of February. The persons who wish their names registered, to go in the first vessel that sails, are requested to forward their names with an advanced payment of £1, as deposit money. With this sum we shall secure the passages of those whose names and moneys are forwarded. The utmost economy, cheapness, and comfort will be studiously sought out for the passengers. We have no means of certifying definitely the price of passage to Council Bluffs or St. Louis. It would be well to calculate upon £7 passage-money to St. Louis; children under 12 years half price, including provisions and stores. The distance from St. Louis to the Bluffs, by the river, may be about 800 miles. The whole expense from Liverpool to the Bluffs, for one person, may be £10. Emigrants going beyond St. Louis by the Missouri River, should be ready to go up that river early enough in the spring to have the benefit of high water, as boats do not often pass as far as the Bluffs in the summer. Those also who intend to cross the mountains will find it desirable to leave Council Bluffs before the summer begins. Those who have adequate means for passing the mountains this season, it is thought will be advised to do so, whilst others may tarry at the Bluffs until they can furnish the necessary means for pursuing their journey to Salt Lake. Some others may be advised, for want of adequate means,

to tarry at St. Louis, until sufficient can be earned to carry them forward. The poor, and those who have not adequate means, will be assisted as far as practicable, obligating themselves to make remuneration when it is in their power. Our hopes, in regard to the deliverance of the poor, are firm and bright; never have they been more so than at the present moment. Let them wait their day, and watch their opportunity, keeping the commandments with all diligence, and they shall find deliverance sooner and more perfectly than the sceptical apprehend.

But let them and all others work for the Lord and his gospel, in their sphere and station, with contentment. For this is the day of choosing among British Saints to some extent, more or less. The murmuring, contentious, and slothful must not expect to eat the bread of the diligent, and be carried to Zion, where their example will be sadly pernicious. The faithful, whether rich or poor, that are assiduously endeavouring to build up the kingdom, will not be forgotten. The eyes of the Lord are upon them. Let those who have not been faithful hitherto begin anew, and put to with all their might, and mercy and kindness shall be liberally dispensed to them; for the Lord is plenteous in mercy.

We have hitherto, in order to stimulate the Saints to faithfulness and diligence in spreading the gospel, forewarned them that emigration *might* begin soon with a *rush*. Even so it has turned out. The time has come and we want to improve it, until the spring is fully open, with all our might, sending as many by way of New Orleans as can wisely be done. It will not be advisable for emigrants to calculate upon stopping in New Orleans in the summer season. The recruiting station at the Bluffs will be very favourable for earning and procuring provisions and teams, &c., to go over the mountains in the latter part of spring. The pioneer company put seed into more than 80 acres of ground the latter part of July and first of August last. Afterwards a company of 566 wagons arrived in September; and, about a month later, 350 of the Battalion were expected to arrive and spend the winter at Salt Lake. Consequently the large number of able-bodied men left at that Stake, will prove adequate to make great improvements in building houses, and in sowing and planting an extensive territory of ground next spring. It is expected the Lake valley will extensively teem with abundant products for the sustenance of increasing thousands, by another autumn. Emigrants coming to Liverpool by the railways from different parts, will find it needful to be well certified of the names of the company's carriers of luggage with whom they entrust their luggage, so that on their arrival in Liverpool they will have no difficulty in obtaining their luggage promptly. They will need to arrive here about three days before the sailing of the ship. Mechanics may take their tools with them, free of all *duty*, if they choose. The Saints that emigrate should so adjust all their affairs with their brethren whom they leave behind, that there will be no occasion for fault-finding through fraud or unpaid debts, neither should any overstate their means and thereby cause perplexity to the company on their journey. The presiding Elders of Conferences will give adequate counsel to emigrants concerning deposit money that is remitted by Post Office Order. The commission at the Order Office, for a sum not exceeding £2 is threepence, for a sum not exceeding £5, sixpence. Let the conferences which are responsible to us for their agent's payment of our dues, look after our mutual interests. A monthly balance of accounts with our book agents will be advisable for them and us.

THE American news is auspicious of a great political excitement. The electioneering campaign for the next President has commenced very early, and promises a most arduous struggle. The two great political parties are both subdivided so much as

to cause distraction of efforts. The ranks of the Democratic administration party are broken by a rising formidable party of what are called "Half-blood Abolitionists," headed by John Van Buren, son of Martin Van Buren, a late President. Mr. Clay is once more a candidate, probably for the White House, likewise General Taylor.

Nothing of special interest has recently transpired relative to the Mexican war. The financial state of things in the United States of America is becoming sadly deranged. Some half dozen banks at least have already failed, and many more are struggling hard for existence. The panic that has been so serious here, has just begun to be felt there, and Wall Street, the great focal point of banks and brokers, is filled with fearful apprehension about money matters. The drain of bullion to Europe, and to Mexico for the support of the war, awakens general alarm for the safety of the banking institutions of that country.

Go to whatever country you will, the signs of the times are truly ominous. The outrages, crimes, and shocking disasters that now begin to obtrude upon the observation of the most careless and sceptical every where, are preparing men out of all nations to welcome the intelligence, that *Zion*—a place of safety and rest for the righteous, is established. From henceforth the *gathering* will preach louder than ever before; and while it is practicable for the Saints to emigrate by New Orleans to the mountains, no favourable opportunity should be lost, lest in the commotion and revolution of governments, or the event of war, this present channel of emigration should be obstructed, and ultimately emigrants should be necessitated to pass round Cape Horn in ships.

The news from the Western Island, where our faithful brethren Pratt and Grouard are labouring, is favourable. Our beloved Apostles P. P. Pratt and J. Taylor are in the Great Basin, while the other Apostles are at Council Bluffs, except Elder Hyde, who is 25 miles below, at Hyde Park. General health prevails in the camp, except a few cases of measles, with which the Editor's family, among others, were afflicted at the last dates.

JEWISH LETTER, FROM A CONVERTED JEW WHO HAS BEEN A PROTESTANT MISSIONARY.

Giles Long Row, Frome, December 17, 1848.

Dear Brother Halliday,—Grace and peace be multiplied unto you, my dear brother, and called to be head in the church of God the Father andthe Lord Jesus Christ, that is in Wilts and Somerset.

Dear brother, I must tell you that I took my pen with much joy to write unto you these few lines; first, I and my dear wife, that is ready to be a sister of the Latter-day Saints, and my dear children, thanks be to our God, are well in health. Secondly: that I was being tossed about to and fro, and the Lord has grafted me into his true church and in his everlasting covenant, which he has renewed to his ancients, and they that are beloved for the Father's sake, to make them a blessing in the midst of the earth. Yes, may I say great and marvellous are the works of our God. I felt, from the time that I was baptized, and that the servants of the Most High Johovah had laid their hands on my head in the name of Jesus Christ, that the seal of the Spirit of God is steadfast, resting upon me, and my heart is inflamed with love to the brethren and sisters that are called and chosen to be Latter-day Saints. I do testify with all my heart, that Mormonism is the very and true covenant and the priesthood of Melchisedec.

Thirdly: I am glad to inform you that my dear wife has promised me to-day, in the presence of brother Hanham, that as soon as the meeting place should be opened here in Frome, that she will leave the English Church, that is called so; and if

you cannot get a house greater than ours, then you can preach in our own house, only to make a beginning. She would go out of the Synagogue of Satan this very day if we only had a place where to worship. I can assure you that I am refreshed in my mind that the Lord hath answered my prayers.

I hope this will find you and your dear wife and children, and her sister, and all that are near and dear unto you, in very good health, and in the smile of our God and Saviour. My wife sends her kind love to you all in the spirit of Mormonism. Please to answer me by return of post, if you will be soon in Frome to begin to build a church. I will not be at home in the beginning of next week until Wednesday evening. I greet you all with an holy kiss, in the name of the Lord Jesus, and wish you all the blessings of the God of Israel.

Your brother, in the everlasting gospel of the Messiah Jesus,

JAMES BARNET.

COLONIZATION OF PALESTINE BY THE JEWS.

The recent persecutions of the Jews by some of the bigotted people of the East, and the opposite efforts which are now making in this and neighbouring countries to abolish their civic and legislative disabilities, have of late attracted much public attention. It would appear that nearly seven millions of this persecuted race are now scattered over the face of the globe,* in various degrees of prosperity; and to better the condition of the poorest, a plan has been proposed, which appears to have in it the elements of success. This is simply the colonization of Palestine.

The Jews, in whatever country residing, have always exhibited an aversion to engage in agricultural pursuits, or to invest their capital in land. Relying on the Scripture promise of being eventually restored to their country and united again as one nation, they hold themselves in readiness to depart from the place of their present sojourn at the shortest notice. Most of the property they accumulate is either readily transportable, or is convertible into articles which are current coin everywhere—such as gold, silver, and jewels. They are seldom handicraftsmen or artisans, especially of arts peculiar to their abiding places; from which it has always been their policy to be able to sever themselves as speedily as possible, when the wished-for day of union in Palestine shall arrive. Most of the attempts, therefore, to amalgamate the people of Israel with those they may reside amongst, have signally failed. Recently, in Poland and Russia—where the largest section of the nation resides—the emperor ceded a portion of the crown lands to be allotted amongst certain Jews deported from the frontiers; but many of them showed reluctance to take advantage of the cession. Wishing to abolish distinctions, he also issued a ukase or proclamation for the abandonment of the peculiar garb worn by his Jewish subjects; but they considered it as an intolerant hardship, and so few obeyed the injunction, that the emperor, visiting the Jewish hospital at Warsaw, found one only of the patients not dressed in the Jewish garb. The czar noticed this one particularly, and commended his example to the others; observing, that in five years he should command them to adopt the general costume; meanwhile, he would ask it of them as a favour. How many have complied with this polite wish, we have not ascertained.

The rooted aversion of the bulk of the Hebrew nation to regard any country as their permanent home, is of course a bar to their civilization and advancement. Several benevolent persons, with Sir Moses Montifiore at their head, have however found a way out of the difficulty, by proposing a colonization of Palestine by the

* The Jewish population of Russia and Russian Poland is 1,700,000; that of Great Britain and Ireland is 30,000; France, 80,000; Austria, 453,524; Prussia, 194,588; Germany, 145,000; Holland and Belgium, 80,000; Denmark, 6000; Sweden, 1250; Switzerland, 2000; Turkey in Europe, 325,000; Italy, 200,000; Gibraltar, 2000; Portugal, 1000; Ionian Islands, 8000. Making in the whole of Europe about three millions and a quarter. America is said to contain 75,000; Asia, 3,000,000; Africa, 500,000. The total number of Jews scattered over the face of the globe may be above 6,800,000.

Jews. This proposition seems to reconcile all difficulties, and to remove all prejudices. "The Voice of Jacob," a periodical supported by the most influential London Jews, and previously noticed in this journal, approves of such a plan; whilst the organ of the French Jews, the *Archives Israelites* for February last, proposes "a European committee for Jewish colonization" Every Jew, looking towards Palestine with a pious love as his true home, would no longer object to "put his hand to the plough," and to possess a property in the soil. That the land is capable of supporting a vast body of emigrants, is proved by the Parliamentary Report on Syria, published in 1840. Mr. Consul Moore states, that the population of the whole country is at present reduced to a tithe of what the soil could abundantly support. Lands, therefore, with the permission of the sultan, could easily be found; and, as to another great necessary in every undertaking—money—who, according to the proverb, are so rich as the Jews?

An important advantage which would result from such a colonization to the region itself and its neighbourhood, is pointed out in a pamphlet recently issued by Colonel Gawler. The Jews, who, wherever located, are acknowledged to be an orderly and industrious people, would form the nucleus of a well-doing and peaceful population amidst whole tribes who are now the reverse. The Turkish provinces have become, since the declension of Ottoman power, nothing better than diplomatic nuisances. They give more trouble to European governments than all the rest of Asia, and, indeed, of the entire globe. The pachas, each struggling for independence, are constantly squabbling with their neighbours; while in many of these squabbles the already independent ruler of Egypt thinks it necessary to interfere on one side, and his late master, the sultan, finds it his duty to interfere on the other. Hence a constant fermentation is kept up, and the simplest advance towards civilization cannot be effected. But if the very generally expressed desire of the Jews were acceded to—that is, the colonization of Palestine under European protection—most of these evils would vanish. The belligerent pachas would not dare disrespect such powerful protection, even in prosecuting their own quarrels, whilst the industrious colonists would be showing them the advantages of peace and industry.

A number of Jews have already established themselves in Jerusalem; but, from various causes, are not at present in a very flourishing condition. Efforts are making, however, to introduce manufactures into the city, and three intelligent inhabitants have recently made a tour in the English manufacturing districts, for the purpose of learning power-loom weaving, with the view of exporting spinning-mills, and setting them up in Jerusalem. Cotton, silk, and wool, are abundantly produced in and near the city, the first being now spun and woven after the most primitive methods.

The known enterprise, energy, and prudence of the Jews turned into a new, and to them most exciting channel, will, should the scheme be carried out, be productive, there can be little doubt, of the most important results. If, after eighteen centuries of wandering and persecution, they should at last return to the home of their fathers, they will surely excite the interest and good wishes of the whole civilised world.—*Chambers' Edinburgh Journal.*

VARIETIES.

THE ROTHSCHILDS.—The history of the present house of Rothschild—its first beginning, its rise and progress, and the steps by which it attained its present power in the world, is a history of great curiosity. During our visit to Europe, we collected materials for such a history, in Paris, London, Frankfort, Vienna, and Naples. The parent of the house, and the mother of the whole race, still lives in one of the narrowest and dirtiest streets of Frankfort, yet the branches, in all the capitols of Europe, and their descendants, live in the most splendid palaces. They are connected with all the governments of Europe—are concerned in all the great speculations of the day—in corn, cotton, stocks, and every thing; and even American stocks, that are so much talked of in Europe, was one of their chief objects of speculation before the States failed in paying their interest.—*Ed. of Herald for Europe.*

MURDER.—At Louisville, on the 22nd December, a negro belonging to Matthew Ferguson, murdered his master's son. The negro refused to do some work about the saw-mill of Mr. F., where he was employed, and the young man and another were sent to remonstrate with him, and compel him to do his duty. Before any attempt was made to chastise the negro, he drew a knife and plunged it into the side of young Mr. Ferguson, who fell and expired immediately. He then cut both of Mrs. Ferguson's hands severely, and made his escape to a raft in the river, near the house. Mr. M. Ferguson procured a shot gun and discharged it at him. A few of the shot took effect in his face and neck, which injured him but little. He was subsequently arrested, and placed in gaol to await his trial.

WHAT A BILL-FISH CAN DO.—Under what genus and species the ichthyologist will class the specimen of the finny tribe called *bill-fish*, we know not; but according to Captain Lincoln of the William Penn, this fish possesses great physical power, sufficient to thrust its bill through the solid oak sides of a ship. Shortly after the William Penn sailed from the Sandwich Islands, in the spring of 1842, she was obliged to put in at the Society Islands on account of a leak. On heaving out, about six feet from the keel was found the *bill* of the above-mentioned fish. It had been thrust several inches through the following materials: 1st, copper; 2nd, sheathing, one-inch pine; 3rd, plank, 3-inch oak; 4th, timber, 4-inch oak; 5th, ceiling, 2½-inch oak. In all, 9½ inches solid oak and 1 inch pine—total 10½ inches. Captain Lincoln has preserved the identical bill, being about 1¾ inch in diameter, so that he is able to convince the incredulous by ocular demonstration. We recollect some years since to have seen the blade of a sword-fish thrust through a piece of solid oak timber: it was cut from the side of a whale-ship, and is now preserved as a curiosity in the Marine Museum, Nantucket, Massachusetts.—*Chambers' Edinburgh Journal.*

DESTRUCTIVE TORNADO AND LOSS OF LIFE.—We have various accounts of a fearful tornado that passed through a portion of the county of Perry, in this State, on Friday evening last. It commenced, as well as we can learn, near Newbern, in Green County, and pursued a northeasterly direction through the county of Perry. Much damage was done in Newbern, but the extent is not ascertained. Pursuing its course from Newbern, the hurricane first encountered the premises of Mr. John C. Driver, just over the line in Perry, levelling to the ground every building on the place, except the kitchen. The dwelling house of Mr. James Y. Wallace was next unroofed, and all the outhouses, except the kitchen, blown down. Mr. Wallace was injured, though not dangerously, by the falling timbers. Next, pursuing its course, it came to the splendid mansion of L. Q. C. De Yampert, Esq., which it unroofed, and every outhouse on the place was demolished. We next hear of it at Dr. Robert Foster's, whose dwelling was unroofed, and most of the outhouses were blown down. Here, we are pained to learn, Mr. Elias Stokes, a young man of high respectability, and brother of the Sheriff of Perry, was killed instantly by the falling of timbers. Pursuing its destructive course, we next hear of the hurricane at the residence of Mr. Charles Cox, where it is said everything is demolished — hardly a board left of all his buildings. This is as far as we have heard. How long or to what extent its frightful course was continued, we are yet to learn. We hope, however, its fury was soon spent, and that we already know the worst.—*Mobile Advertiser, Dec.* 17.

TERRIBLE STEAM-BOAT EXPLOSION — OVER SIXTY PERSONS KILLED, AND THIRTY OTHERS HORRIBLY INJURED.—The steamer A. M. Johnson, bound to Wheeling, blew up yesterday, with a tremendous explosion, near Maysville, Kentucky, from some unascertained defect in the machinery. Between sixty and seventy persons were killed on the spot, and a large number scalded, of whom some thirty were so horribly injured, that their recovery was considered doubtful. Among the killed we learn the names of the first clerk, Fairchild, engineer, Lyles, and the pilot, Redman. Among the scalded are Messrs. Everhart and son, and G. S. Wetherby, of Philadelphia; Wheat and Rillson, of Baltimore; and Jno. Galbraith, of Pittsburg. Messrs. Arthur Fole, T. M'Donald, James Wichersham, G. Baker, and Ferguson, of Pittsburg, were among the saved. So rapid was the progress of the flames after the explosion, and so complete the devastation, that hardly an effort could be made for self-preservation. The boat was soon in one sheet of fire and burned to the water's edge. The number of passengers on board the A. M. Johnson, when the appalling accident occurred, was one hundred and sixty, not more than one quarter of whom escaped injury. So dreadful an accident has rarely, if ever, occurred on the Ohio. The list of the killed and wounded is, as yet, of course, very incomplete, and, as in most cases of the kind, there were probably many individuals on board whose names will never be known. The occurrence, as may be presumed, has occasioned great excitement and deep sympathy here. Persons in the vicinity of the disaster, did all in human power to relieve the sufferers, but so awfully sudden was the occurrence that nearly every effort was fruitless.—Cincinnati, Dec. 30, 1847.

EXPLOSION AND FATAL RESULT.—Yesterday morning, about half-past nine o'clock, the inmates of the Refectory establishment of Mr. L. Fox, in Light Street, opposite the Fountain Hotel, were startled by a loud report, the cause of which could at that time be scarcely conjectured. It was immediately ascertained that an explosion of a boiler, for the purpose of heating water in the kitchen, had caused the noise, and on entering the room a horrid spectacle was presented. The fire-place, with the range in the same room, was wrecked, and the boiler was blown into fragments; the concussion breaking out windows and tearing doors from their hinges, so great was its force. Mrs. Mary Ann Roden, a widow lady of some fifty years of age, was perfectly dead. A fragment of the boiler had struck her on the right collar bone, and across the throat, completely severing the arteries and exposing the top of the lungs. She had both arms broken. Miss Nancy Quynn, aged about twenty-five years, was not very badly hurt, though her wounds are painful. Miss Sarah Healy, aged about twenty-one years, was very badly injured, being bruised and much scalded about the breast and body. Ann Tracy, coloured, was also much hurt—her injuries appear to be more of an internal character. Nelson Smith, a coloured man, was slightly injured on the arm, and some little scalded.—*Baltimore Sun.*

LINES DEDICATED TO THE SCOTTISH SAINTS.

BY SAMUEL W. RICHARDS.

Dearest Saints, would you come
Where Ephraim doth roam,
'Mong mountains and wiles in the West;
Where Israel doth camp,
And truth as a lamp,
Bright burning, doth lead them to rest?
Methinks you exclaim, We are longing to go,
And learn of them there what Saints only know.

Would you bid friends adieu,
And never once rue
The dangers of land and the sea;
To go where you'll share,
The privations and care,
Of those from oppression who flee?
The faithful voice whispers, We haste to forego
Awhile all the sorrow, for what we now know.

Would you come with the blest,
From east and the west,
And share *as the curse they do flee;*
On mountains yon heights,
In the powers and rights
Of a people for ever made free?
Each Saint is exclaiming, We're anxious to go
From judgments of God; they're coming we know.

Would you live for the keys,
That God you may please,
And redeem both the sire and son,
Of ages long past,
Since the priesthood was lost,
By which the great work must be done?
With impatience ye cry, Oh, yes, let us go!
We seek to receive all blessings we know.

Would you rear to our God,
For his power and word,
A temple to which he will come;
And give a new name,
With which you may claim,
A return to your heavenly home?
Where angels and spirits, with God's freely go,
And Saints, true to death, dwell with them we know.

Then prepare, O prepare,
Redemption is near,
The time of your exit draws nigh;
When angels now stay'd.
Will come forth to your aid:
The wicked with cursing shall die.
Then grieve not, dear Saints, though before you I go,
In Zion we'll meet with robes white as snow.

Glasgow, December 11, 1847.

ANSWER.

Yes, we will go where bold Ephraim doth roam,
To the hills and the vales of the west;
Where the stranger and pilgrim alike find a home,
And are free from the power that oppress.

We will go where the goddess of liberty stands
With her banner of freedom unfurl'd;
And there dwell in peace and find a release,
While kings from their thrones shall be hurl'd.

We will go, we will go, to that land rich and fair,
Where the cities of Zion shall rise,
And where angels shall meet and their brethren greet,
While rich blessings descends from the skies.

We will go; yes, we'll go where dwelleth the good,
The noble, brave-hearted, and free;
Who scorn to be bound, and doth frown at the sound;
Then, hail Zion! we long thee to see!

Glasgow, December 27, 1847. JOHN M'LAWS.

LIST OF MONEYS RECEIVED FROM THE 6TH OF JANUARY TO THE 22ND OF JANUARY, 1848.

	£	s.	d.
Thomas Smith (Worcester)	3	15	2
T. B. H. Stenhouse	2	0	0
John Hackwell	2	0	0
Isaac Dacer	1	2	0
James Bond	1	15	0
James Lockett	0	17	8
Thomas Stevenson	0	12	7
Robert Martin	2	2	6
Charles Miller	6	0	0
Carried forward	£20	4	11

	£	s.	d.
Brought forward	£20	4	11
George A. Mort	2	19	9
William West	3	0	0
William Broomhead	1	16	2
John Johnson	1	11	2
Titus Barlow	1	2	6
Thomas Smith (Leamington)	2	0	0
William M'Keachie	4	8	0
John Morris	1	0	0
	£38	2	6

NOTICES.

T. B. H. Stenhouse's address is 5, Fox's Buildings, St. Mary's Street, Southampton.

Erratum.—Through mistake, the Minutes of Bristol Conference were printed in the last number, while later minutes of the same conference had been previously printed.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4. FEBRUARY 15, 1848. VOL. X.

TRADITIONAL PROPHECY OF THE RETURN OF THE JEWS TO PALESTINE.

This curious prophecy, handed down by John Tritemius, Abbot of Spanheim, a German dignitary of the Romish Church, who wrote about the year 1529, is contained in a tract addressed to Charles V., then Emperor of Germany. He therein records the opinions entertained in antecedent times of the government of the world by angels, or intelligencies of the planets. The precise words of the dedication ran thus:—" Renowned *Cæsar*, it is the opinion of very many of the ancients that this inferior world by ordination of the first *Intellect* (which is God) is directed and ordered by *Secundeian Intelligences*, saying that, from the original or first beginning of the heavens and earth, there were seven spirits appointed as presidents to the seven planets; of which number every one of these ruleth the world 354 years and 4 months in order; and to this position many, and they most learned men, have afforded their consent."

The first period was assigned to Saturn, who by his angel *Orifel* (a name appertaining to his *office*, not *nature*), began his government the 15th day of March, in the first year of the world, and it endured 354 years and 4 months. Under his rule mankind consisted but of one family or immediate kindred, and who after their first increase lived uncouthly, and much after the manner of the inferior animals. The second governor of the world is *Anael*, the spirit of *Venus*, who after *Orifel*, began to rule according to the influence of his planet, and which continued until the year of the world 708. Under the dominion of this angel men began to be more civilized, built houses and cities, found out the manual arts, and indulged themselves plentifully with the pleasures of the flesh; they took unto themselves fair women for their wives, neglected God, and receded in many things from their natural simplicity; they found out sports and songs, sang to musical instruments, and addicted themselves to whatsoever belonged to the worship of Venus; and this wantonness of life in men continued until the flood, receiving the arguments of its depravity from hence.

In this manner the influences of the several angels of the planets are successively described, and the periods of their rule illustrated by historical facts and incidents: my limits, however, prevent their being given, further than as bearing upon the prediction relative to the Jews; nearly all the great events which have happened to that people being attributed to the dominion of Saturn.

For the second time, *Orifel*, the angel of *Saturn*, assumed the government of the world in the year from the creation to 2480. Under the regulation of this angel the nations were multiplied, and the earth divided into regions, and many kingdoms instituted; the Tower of Babel was built, and to the confusion of tongues followed the dispersion of men to all parts of the earth. Now began great improvements; fields were ordained, corn sown, and vineyards planted, and men

began to provide with greater diligence whatever was more convenient for food and raiment. Under *Orifel* came first of all amongst men the *discerning of nobility;* which was when any, in their manner of living or in wisdom, did excel the rest of men, winning trophies of glory from the great ones of the earth, as rewards for their merit.

Again, after 4960 years from the "building of the universe" did *Orifel* assume the rule in chief. Within his period "Hierusalem with the Temple is burnt and destroyed by *Antiochus* and *Epiphanes*. The history of the *Maccabees*, and their wars, was now acted." Now Julius Cæsar gained the empire of Rome, which Augustus after him amplified, joining Europe, Asia, and Africa into one monarchy; by whom, or whose means, God gave peace to the world: and in the 245th year and 8th month of the rule of *Orifel*, on the 25th of December, Jesus Christ, the Son of God, was born in *Bethlem* of *Judea*, of *Mary* the Virgin; and towards the end of the rule of *Saturn*, by his angel *Orifel*, "Hierusalem was destroyed by the *Romans*, and the Jews dispersed into every nation, there being massacred of them eleven hundred thousand, and fourscore thousand sold for slaves." How fair and wonderful is the ordination of Divine Providence! for the world at first was created under the rule of Saturn, his Angel Orifel, and mercifully redeemed, instaurated, and made new again under his third government; so that the great number and agreement of concurring actions seem to administer no small belief to this manner of setting forth that this world is governed by the SEVEN ANGELS OF THE PLANETS; for in the first gubernation of ORIFEL there was but one only monarchy of the whole world; under his second, when the Tower of Babel was built, there was but one tongue, or monarchy, thence branching or dividing into many. Again, during his third, there was but one empire, under the *Romans*. From this time forward the kingdom of the Jews was quite taken away, and the sacrifice of meat offerings ceased. NOR SHALL LIBERTY BE RESTORED TO THE JEWS BEFORE THE THIRD REVOLUTION OF MICHAEL THE ANGEL OF THE SUN, AND THIS SHALL BE AFTER THE NATIVITY OF CHRIST IN THE YEAR 1880, AND IN THE YEAR OF THE WORLD 7170 AND EIGHTH MONTH. Many of the Jews in those times, and of the Gentiles also, shall embrace Christian religion, most plain and simple men preaching the word of God, whom no human institution, but a divine spirit, hath inspired. The world shall then be brought to its first innocency and simplicity, the angel of *Saturn*, *Orifel*, governing the world everywhere.—*Raphael's Prophetic Messenger for* 1848.

ASTROLOGY AND MAGIC.

The foregoing article on astrology, together with no less than twelve strictures, in the *London Journal*, on ghosts, apparitions, &c., have elicited the following article:—

Astrology, magic, and mesmerism, may be reckoned among the curious arts which, along with incantations, soothsayings, and necromancy, are in a fair way to be revived, and revised, and published afresh in the nineteenth century. These arts have obtained a potent ascendancy over the minds of multitudes in former ages. For all these things, it may probably be safe to acknowledge that there is some cause in nature, and some just foundation in philosophy. The devotees of astrology and mesmerism are beginning to impose their arts upon the public with much assurance of success and popular acceptance. Doubtless many converts will be won into the vortex of these arts. The belief in ghosts has obtained in all ages of the world. Many sceptical persons ignorantly ridicule every thing of the kind, and sneer at the credulous as being the weakest of all persons, and pride themselves upon being possessed of superior strength of intellect; but the truth is, that the children of nature, unadorned as they may be by the spurious arts of civilization, are often no more oblique to the laws of nature and truth, than their more haughty revilers. When the disciples saw Jesus Christ after the resurrection, they thought (for the moment) that he was a spirit or "ghost." Jesus did not tell them that there was no such thing as a spirit or ghost that might show itself, but he told them the difference between the apparition of a spirit and a resurrected body—

"A spirit hath not flesh and bones as ye see me have." The Sadducees had fallen into the belief, that there was "no resurrection, neither angel, nor spirit;" but the Pharisees confess both. In this our own day and age, the Sadducees are probably far more numerous than the Pharisees. The spirits of the just may minister to the heirs of salvation, and probably render themselves visible to the eyes of men; the spirits of the wicked may probably do the same. The distinct and separate identity of unclean spirits which seized upon men, and even did them bodily injury, and uttered doleful vociferations, was acknowledged by Jesus in his public ministry. The apparition of false and wicked spirits before the eyes of men, is likely as credible as the apparition of good spirits. They are both subject to the authority of the only true priesthood of Jesus Christ.

When God wants to send strong delusion, he may suffer foul spirits to act an efficient part in accomplishing his purpose, through their deceivable and lying arts.

All spirits and powers in heaven, and upon earth, and under the earth, are subject to God. He may suffer wicked men and evil spirits to increase in knowledge and lying wonders to any extent that seems good to him, by means of superhuman arts; and miraculous powers may be given to evil men and condemned spirits, as well as to good men and holy angels. Certain wicked men had power to slay even the master spirit, and prince of heaven and earth; but Christ tells us this power was given them of God. "Ye could have no power except it were given you of my Father in heaven." If good men may be taught, warned, and instructed, by means of visions, and angels, and apparitions of angels, and departed friends, of which truth ancient saints had no doubt whatever, then why may not bad men, conscious and perfectly credulous of their own soul-crimsoned guilt, be made to feel the haunting and tormenting influence of superhuman agencies, whether good or bad? Is it not agreeable to revealed truth that there is an interchange of communication between the powers of heaven and earth? Certainly it is. The doctrine of visions, angels, and spirits, is a doctrine of the Bible; and this is also equivalent to the doctrine of apparitions, ghosts, and spectres. What was the apparition of Jesus to Mary, but that of a murdered person appearing to his friend? Might he not also have appeared in like manner to those who crucified him, and filled them with fear? The wife of Pontius Pilate was warned in a dream that her husband should have nothing to do with the murder of Jesus, "that just man," for she "had suffered many things in a dream that day because of him." Balaam's ass, even, knew that there were such things as apparitions; and men that oppose the truth of such things, expose either their ignorance or scepticism. Notwithstanding that magicians, enchanters, and necromancers, neither fear God nor work righteousness, and stand repudiated by all holy beings, still there is more reason in their system than in that scepticism which sneers ignorantly at all such like things as being the chimera of weak brains. The magician works by the agency of invisible powers. Who can say that satanic powers do not correspond with kindred spirits in the flesh? The Bible teaches that these powers do take possession of men and women in the flesh, and lead captive such as will yield allegiance to them.

The witch of Endor is said to have raised the prophet Samuel. The mortal remains of another prophet came forth when his burial place was disturbed. The laws by which spirits are governed, and the terms on which embodied and disembodied agents hold intercourse are known to God, and probably known in a measure to satanic powers, and through the latter communicated to the knowledge of the enemies of God, in order to rival the servants of God, who have received their knowledge lawfully from the pure fountain of all righteous revelation. There are certain laws to be observed, in order to obtain revelation from God. "If any man will do his will, he shall know of the doctrine" of God. It is *revealed* from faith to faith. By and in consequence of certain observances, the supernatural knowledge and possession of satanic powers are obtained. The power of magicians, soothsayers, and astrologers has been great in different ages of the world; but the power of God's servants has always been greater. In the days of Pharaoh and Nebuchadnezzar, the satanic arts had reached a great height, but the superior powers of Moses and Daniel far surpassed them.

Again; astrology is an apish effort to pry into the knowledge of the laws of the planetary bodies, and discover their influences upon the human organization, and

human conduct and destiny. There is reason to believe, that the material organization of man, like every other material substance, is biased and influenced in a measure by other material bodies. The different planets are large and influential bodies, that affect the watery, vegetable, and animal world. They swell or depress the ocean, and nourish or blast vegetation. The intelligent spirits of men sympathize with their peculiar organization. But all these systems of magic, astrology, and divination, and enchantments, are probably the counterpart and rival efforts of perverse and aspiring spirits, in order to cope with revelation, prophecy, angels, visions, and miracles. They are as necessary, also, to the perfect appreciation of truth, and the power of the only true God and his servants, as shade is necessary to light in forming a true picture. It is, indeed, true, that persons may be deceived by many specious and unreal impositions of the imagination; but those are more deceived and culpably ignorant who deny the agency of spirits, good and bad, and sideral influences upon the human organization. But Solomon has said, that "fools will ever be meddling." Many persons will plunge precipitately into the systems of astrology, magic, mesmerism, divinations, &c., &c., and be flattered and inflated with their vain acquisitions. God despises all usurpers, thieves, and robbers, that seek for even *truth* unlawfully. He is not only the fountain of knowledge, but also the only lawful dispenser of it. Satanic powers, if they retail even truth without a license, are obnoxious to a divine penalty; and those who purchase of unlicensed agencies, are *particeps criminis*, stained with the same guilt. God will not give his glory to diviners, astrologists, mesmerists, and magicians; such as honor him he will honor, but counterfeiters and bogus-makers in these matters, notwithstanding some gold is mingled with their much alloy, will be ferreted out and brought to condign punishment.—Ed.

FOREIGN POLITICS.

We doubt not, when Parliament re-assembles, the debates on foreign politics will be most interesting. There is food for discussion and ample room for a difference of opinion in the present circumstances and position of almost every country in every quarter with which we have any political relations. As mediation, if not an intervention, between Mexico and the United States will, doubtless, have its advocates amongst our legislators of put-your-finger-into-every-pie school. Will France remain quiet? Louis Philippe's state of health is an unsatisfactory affair for the peace of the world. And what of Spain? And what of Portugal? Things look squally, if not stormy in all these quarters. Germany is uneasy. Italy is in a state of wild excitement. Switzerland, willing enough to let alone and be let alone, is not allowed by her jealous and envious neighbours to settle her own affairs in peace. Greece is a trifle, but it is one more ingredient in the boiling cauldron of mischief and provocation. All the elements of strife exist in ample abundance. The atmosphere is charged with them. A look may excite a storm—a word provoke a whirlwind. Under such circumstances we may well look forward to the approaching meeting of Parliament, not only with curiosity and interest, but with the strongest feeling of anxiety. We have, however, every confidence in the foreign secretary. He knows exactly how each of the continental bullies, now so clamorous and noisy, may be put to silence. In France the people want only a little encouragement to turn their whole attention to political reform, and to carry out those constitutional rights and privileges for which they struggled on "the glorious three days," and out of which they were subsequently duped by their honest monarch. Russia has work enough in the Caucasus. Prussia has Germany and Poland to keep down. Italy is in the front of Austria, Gallacia in her rear. So that, if the despots of the continent have much to gain by a crusade against liberty, they have more to lose by the recoil, should they fail in their attacks upon it. The knowledge of this may be a check upon their hostile wishes and intentions against the happiness of mankind, and there is not any one more likely than Lord Palmerston to keep before them the true and actual bearings of their position. There will, then, we venture to predict, be many words, but no blows, a tremendous smoke, but no fire. We have national

defences that some people little think of. The weakness of other nations is our strength. "All is not gold that glitters" with the continental despots. They have no bayonets to spare for foreign aggression. They want them all, do these paternal governments, to guard themselves against their happy and contented children.—*Liverpool Chronicle.*

CONFERENCE MINUTES.

MANCHESTER.

This Conference was held in the City-hall, in Camp-field, on the 12th of Dec., 1847, at ten o'clock a.m., when many of the officers and members from the various branches assembled.

The house being called to order, and the meeting opened by singing and prayer, Elder James Walker moved, that Elder Moses Martin preside over the Conference meeting this day.

The motion was seconded, and carried unanimously.

Elder Martin felt thankful for the privilege which was given to him, and for the confidence which the Saints manifested towards him. He desired that the Saints would observe and keep the strictest order, as there was much business to be done in a little time. He then moved that Brother William Hulme be sustained as clerk of the Conference. The motion was seconded and carried unanimously.

The President then called for the representatives of the various branches to give a plain and concise statement of their numbers and condition, when called to do so by the clerk.

The branches were then represented in the following manner:—

BRANCH.	RPSNTD BY	MEM.	ELDS.	PRS.	TEA.	DEA.	BAP.	C. OFF	REC.	REM.	EMIG.	DEAD.
Manchester	Walker	306	13	20	9	3	33	14	0	14	2	1
Bolton	Holt	161	5	13	5	2	15	3	1	26	0	0
Bury	Robinson	114	3	8	4	1	15	0	0	10	0	1
Tottington	Crawshaw	84	2	5	3	0	2	1	0	0	0	0
Breightmet Fold	Copied	20	2	1	0	0	0	0	0	0	0	0
Radcliffe	Heap	34	1	2	1	0	4	0	0	2	0	0
Whitefield	Johnson	16	1	1	0	1	0	0	0	0	0	0
Heatons	Hulme	8	1	0	1	0	0	0	0	0	0	0
Pendlebury	Dunn	50	3	6	2	1	1	1	0	0	0	0
Eccles	Do.	14	2	0	2	1	0	0	0	0	0	1
Rochdale	Copied	33	1	4	1	1	0	0	0	0	0	0
Middleton	Hulme	53	3	3	2	0	13	0	5	1	0	0
Oldham	Cook	139	4	8	4	2	10	0	2	0	5	2
Ashtn-undr-line	Smith	107	1	5	1	3	9	0	1	3	1	1
Dukinfield	Slinger	69	1	4	2	1	6	1	1	0	0	0
Newton-moor	Thorp	80	3	2	2	1	7	3	0	0	1	2
Mottram		32	3	4	1	0	0	0	0	1	0	0
New Mills	Haughton	2	0	0	0	0	0	0	0	0	0	0
Cross-moor	Do.	40	2	2	2	1	0	3	0	0	0	0
Stockport	Cook	182	3	7	5	2	8	3	3	2	0	0
Didsbury	Hnkinson	12	1	0	1	0	0	0	0	0	0	0
Leigh	Moss	44	2	3	1	2	9	0	0	1	0	0
Wigan	Do.	13	0	2	1	1	2	0	0	1	0	0
Haslingden	Crawshaw	22	1	2	1	0	1	0	0	0	0	0
Chew-moor	Holt	16	0	1	1	0	0	0	0	0	0	0
Shaw	Yates	59	1	5	4	2	5	0	0	0	0	1
Kersley-moor	Hallows	25	0	3	3	1	0	0	0	0	0	0
Total		1735	59	111	59	26	140	29	13	61	9	9

Several of the branches were represented as being in a disorderly condition; but upon the whole, the Conference is in a healthy state. The officers united, and resolved to spread the truth and discharge their duty,—the members rejoicing in their privileges, and feeling anxious to grow in knowledge of the things of God. The prospects of the truth prevailing, and of an ingathering of honest souls into the kingdom of God, seems to cheer the hearts of the faithful and diligent officers, and gives a stimulus for them to continue faithful in well doing.

The total number of members seem to be less than represented on the previous Conference; but it is occasioned by 260 members of the Manchester branch not

being represented, on account of their residence and persons being unknown at present; yet the officers hope to search them out, and bring them again to the fold of the good shepherd who gave his life for the sheep.

It was moved, seconded, and unanimously voted, that Elder R. Holt take the oversight of Breightmet Fold branch.

It was moved, seconded, and unanimously voted, that the Heatons branch be numbered with Middleton branch.

The President ordered Elder Holt to render assistance to the Kersley-Moor branch.

It was moved, seconded, and unanimously voted, that Elder Richard Cook take the charge of Newton-Moor branch, and that he be released from Oldham branch; also, that Elder Samuel Downes labour in and about the district of Middleton; also, that Brother William Barnes take the charge of Didsbury branch.

The President rose and counselled the officers to labour diligently in spreading the principles of the gospel—to spread themselves over the face of the land, and take care to keep hold wherever they got possession. He would that every branch issue Letters and Invitations, and preach the gospel as the Holy Ghost shall direct; yea, he would that every member testify of the truth to his neighbours, and seek to win souls.

President Orson Spencer then rose, and remarked, that it is desirable to carry out good things on the most favourable occasions, and to the best advantage; and as it is not wise to cut down a field of wheat, and then leave it in the field to spoil, instead of gathering it into the barn, neither are those officers justifiable who content themselves with just laying down the principles of truth before the people, without striving to win souls in the kingdom of God. He would that the officers never lose any advantage; but wherever there is a good impression made, never to let it rest until the person or persons either receive and obey, or reject the gospel.—Respecting the subjects mentioned in the Invitations, he counselled the officers not to let their minds be cramped with a subject, but speak as the spirit of God suggests; and never seek to deliver smart discourses, for the Holy Ghost will not rest on the tabernacle of him who seeks the praise of men.

The meeting was then adjourned, in the usual form, until half-past two in the afternoon.

AFTERNOON.—The house being called to order, and the meeting opened by singing and prayer, Elders Downes, Dunn, and Holt, ordained 1 priest, confirmed 7 members, and blessed 1 child.

After the Sacrament of the Lord's Supper was administered, the President related his condition, and the circumstances of his family; and desired the Saints to assist him according to his necessity.

President O. Spencer then appealed to the Saints on Elder Martin's behalf, in an impressive and edifying manner.

It was then moved, seconded, and unanimously voted, that Elder Moses Martin be upheld and sustained as the President of the Manchester Conference, not only by our prayers, faith, and confidence, but likewise by our good works.

It was moved, seconded, and unanimously voted, that Elder Orson Spencer be upheld and sustained as the President of the British isles, by our faith, prayers, and good works.

It was moved, seconded, and unanimously voted, that we uphold, recognize, and sustain Elder Brigham Young, with his counsellers the Twelve Apostles, as the Presidency of the whole Church of Jesus Christ on earth.

The census of officers present consisted of 2 high priests, 1 patriarch, 35 elders, 37 priests, 18 teachers, and 4 deacons. The President then expressed his gratitude to God, and to the congregation, for the good feeling and unity that had been manifested, and counselled the officers to put down, and cast out every wicked, mean, and unholy spirit and principle; and to cultivate holy, pure, and righteous principles, so that they may reap good, from good seed sown.

The meeting was dismissed in the usual form until half-past six in the evening, when, after the meeting was opened, President Orson Spencer addressed the congregation on the dealings of God with men, and the necessity of being obedient to the opportunity which he offers for the salvation of men.

It was truly edifying and instructive; and the countenances of the Saints beamed with joy and gratitude for the intelligence that flowed from his lips.

M. MARTIN, President.
W. HULME, Clerk.

P.S.—More than 150 have been baptized in Manchester Conference since the 12th of December.

CARLISLE.

This Conference was held in Newcastle-upon-Tyne, in the Saints' Meeting-room, 20, Nelson-street, on Sunday Dec. 12, 1847. The meeting was called to order at half-past ten o'clock a.m., when it was moved by Elder William Wanlass, and seconded by Elder Robert Gillies, that Elder William Speakman, our President, take the presidency of this day's proceedings. Carried unanimously.

Moved and seconded by the same, that Elder Ebenezer Gillies act as clerk. Carried unanimously.

The meeting was then opened by the President giving out the first hymn and offering prayer, after which the third hymn was sung.

The President then arose and made some appropriate remarks to the officers and all present, showing that there was a great lack of wisdom in any man unlawfully aspiring after an office in this church; he therefore hoped that none would be so weak in mind as to suppose they were slighted, because an office was not conferred upon them this day; for although it would be the privilege of every faithful man, by and by, to receive the priesthoood, we have got to wait patiently for it, and by thus exercising this good feature of the Spirit of God, and doing our best in the sphere in which we move, the blessing of the Lord will attend us. He further hoped that no officer would feel disappointed if he was not elevated a little higher; for it was his candid opinion, if ordinations had been more carefully attended to in this Conference, it might have been in a more generally prosperous condition; but, after all, he was glad to behold the aspect of things in this region, and declared that he knew the work would roll on if every one would act well his own part in the Lord, and endeavour to hold up the president of his respective branch, for he considered every one of them to be wise and humble men of God; he therefore hoped that the members would love and respect their officers, and that the officers would be united among themselves, and watch with a fatherly care over the lambs of the flock, and if this were done the work would roll on with a greater impetus than it had done heretofore. He then called for a representation of the branches, which was given as follows:—

Carlisle branch, represented by letter, 80 members, including 3 elders, 8 priests, 4 teachers, 1 deacon. Standing good.

Dalston branch, by letter, 16 members, including 1 elder, 1 priest, 2 baptized since last Conference. Standing good.

Brampton branch, by letter, 26 members, including 1 elder, 2 priests. Standing good.

Alston branch, by letter, 25 members, including 3 elders, 2 priests, 1 teacher, 1 deacon. President Speakman observed, that this was a branch he never had any difficulty with; when he visited them they were always at peace—in short, he said, they were a God blessed people.

Newcastle branch, represented by Elder William Wanlass, 47 members, including 3 elders, 5 priests, 1 deacon; baptized 12 since last Conference. Standing good.

Sunderland branch, represented by Elder William Knox, 38 members, including 2 elders, 1 priest, 1 teacher, 1 deacon; baptized 13 since last Conference. Elder Knox here observed, that he never knew the Sunderland branch in bad standing, but always good—they were a loving united people.

Scattered members, 8. Total, 248 members, including officers.

It was then moved by President Speakman, and seconded by Elder Wanlass, that the seven members lately baptized at North Shields, be organized into a branch and added to the Carlisle Conference, and be called the North Shields branch. It was also agreed to Brother Robert Gillies, belonging to the Newcastle branch, take the presidency of North Shields branch.

Elder Wanlass rose and said, he had represented the Saints at Throp-hill with the Newcastle branch, as they had always been numbered with them, but he moved that they be organized into a separate branch, called the Throp-hill branch, and added to the Carlisle Conference. Seconded by Elder Bainbridge and carried.

Moved and seconded that George Robinson of Throp-hill be ordained Elder to preside over said branch; and that John Robinson be ordained to the office of a priest for the same branch. Carried.

The following motions were then unanimously agreed to, viz., that Father W. Manghan be ordained to the office of an Elder for Alston branch; Cuthbert Charlton and Foster Hawkey be ordained Priests, and Robert Hawkey, Teacher, for Sunderland branch; and that Thomas Greener be ordained Teacher for Newcastle branch.

After a few more appropriate remarks by the President, the meeting adjourned till two o'clock, p.m.

The meeting was opened in the afternoon with singing, and prayer by Elder Wanlass, and while the sacrament was being administered the Saints joined in singing the hymn on page 335, "Weep, weep not for me, Zion," when all present seemed deeply impressed that Joseph was verily a prophet of God. The above named ordinations then took place under the hand of Elders Speakman, Bainbridge, and Wanlass. The ordinations attended to, Elder Wanlass cautioned the Saints against spreading doctrines they had no business with. Elder Robert Gillies arose and said, it would be well for all the Saints to learn the Mormon Creed. All present seemed to receive what was said with the best of feelings; and after some more suitable remarks from the President, it was moved by Elder Wanlass, that this Conference pass a vote of thanks to Elder Speakman for his diligence and faithful labours already done for the prosperity of this Conference, and that we sustain him as our President, and enter into immediate measures for his support. Seconded by Elder Bainbridge, and carried unanimously.

It was then moved by the President and seconded by Elder Wanlass, that Elder Bainbridge, who is a man of years and experience, and who has volunteered to go out into the vineyard, he permitted to go any where into the borders of this Conference where he may be led by the spirit of God. The meeting then adjourned.

In the evening the meeting reassembled at six o'clock, p.m., when the room was thronged with Saints and strangers. The meeting was opened with singing and prayer by Elder Wanlass, and President Speakman addressed the congregation from the 15th verse of the 11 chapter of Revelations,—"The kingdoms of this world," &c. He showed clearly that, although the present tense was here used, the day alluded to by the prophet was yet future. The manner in which the second advent of Messiah, and the setting up of his kingdom on earth, was pourtrayed, seemed to rivit on every heart the truth and verity of the subject. It was truly edifying to the Saints as well as instructive, and every one seemed to rejoice.

Thus ended a joyful day which seemed to have been too short for the valuable business done, and glorious principles taught.

WILLIAM SPEAKMAN, President.
EBENEZER GILLIES, Clerk.

P.S.—Dear Brother Spencer,—In the STAR containing the minutes of our last conference, some branches were not represented at all, and others incorrectly.

ON TAXATION.

We make the following extract from the editorial remarks of *The Liverpool Chronicle* of Saturday, the 29th of January:—

"The Income Tax, moreover, cannot be suffered to remain in its present shape. It is, as it is now worked, one of the most cruel and unjust imposts ever devised by the richer classes to oppress those who are nearer the base of society than themselves. It takes from the clerk who has a bare subsistence—from the tradesman who can only live from hand to mouth—from the professional man who has only a

passing interest in his income—from the literary man who supports himself by his brains—from all these, whose means depend entirely upon health and strength, which may fail them at any instant and plunge them into poverty, it demands as large a *per centage* upon their ephemeral profits, as it does from the possessors of *terra firma*, green field property, and the wealthiest *millionaire* whose nod can shake the funds. The monstrous injustice of this no one doubts. It is admitted on all hands. Sir Robert Peel himself, the hero of the Income Tax, only overruled this objection, whose force he admitted, by urging that, as it was only laid on for three years, it would have been endless trouble, for the sake of so short a time, to have made all the distinctions and differences between Income and Property which it would have been right and proper to have laid down in the case of permanent and abiding impost. But now that it is coming to something like such a shape, and asking for "fixity of tenure" with all the pertinacity of a Tipperary farmer, it must be put into a fair and honest shape, so as to press upon all those from whom it is levied, with equal weight. A large income ought to pay a higher *per centage* than the small one; and income from property should pay more than income from professional employments, and this last, when certain and assured for life, should contribute more largely than when it arises from labour, mechanical or mental, which may be brought to nought any instant by the failing capabilities of mind or body. In short, as long as this tax is a necessary evil, we must submit to its continuance. But we shall only do so cheerfully and patiently on the condition that it is placed on a fair and equitable basis, the wealthier and higher classes being made to bear the brunt of it according to their means, and so on, in proportionate rates, until it reaches the point at which its operation ceases. We will have it in no other form.

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1848.

The article entitled "Foreign Politics," in another page, expresses in a happy and just light, the condition of the nations of Europe. The condition of the nations is so palpably alarming, and the turbid elements of self-destruction so universally diffused, and so perfectly matured for a general explosion, when once the match is applied, that Gentiles see it, and feel it, and tremble at the thought of such imminent danger. The toscin of alarm is sounded, and reverberates among the nations; and fearful apprehensions rise and swell in the breasts of millions at one and the same time. Sovereigns knit their brows in keen anxiety, and know not where to expect the outbreak first. The poor, goaded to the point of desperation, are ready to burst their cruel bonds in wild indignation, and make a forlorn effort to throw off the yoke of their oppressors, seeing that the incentives to perpetuating such a miserable existence are constantly diminishing. The middling classes are casting their eyes around in order to find a refuge from the approaching summons to war, and the increasing burdens of taxation, and a covert from that reckless oppression that has made "wise men mad," and threatens to swallow up the middling ranks of society in a common and almost universal bondage to the few, or spend their life blood in a general war. Light from the heavens shines, and the people see their peril, and hear the clanking chains at hand. National defences are multiplying, the credit of governments is strained and braced up like a tottering wall; and crowned heads are mortgaging influence and titles, in order to purchase the favour of rich bankers.

Rich bankers are fearfully watching the instability and vacillation of thrones,

and the rampant spirit of repudiation and breach of contracts. The spirit of Jesuitism stalks through cabinets and among thrones, disseminating among royal intimates of lofty bearing, jealous distrust. In another inferior, but wider sphere, Gadianton and Guerrilla clubs, under the gold leaf of plausible titles, are multiplying; legalizing, and sanctioning intrigues, and frauds, and crimes of hideous die. Good men that cannot conscientiously shuffle the cards of intrigue, treachery, and blood-guiltiness, are modestly retiring in amazement, and mournfully exclaim—"there is no hope!"

But let us turn over the picture for a single moment. The angels of God are busy in saving the most valuable articles, before the whole cargo becomes a general wreck. The hearts of the Saints burn with intense zeal, and their faith is mighty in healing all manner of diseases, and in preaching the pure gospel in power and in the Holy Ghost. The halls and meeting-houses of the Saints are crowded with listening inquirers, and there is not sufficient room to contain the anxious congregations. The tide of ingathering to the fold of the church swells monthly and daily. Multitudes, however, are still as sheep without a shepherd, perishing for lack of knowledge, crying—who will show us any good? Our prayer is, O Lord, send forth more and more faithful labourers after thine own heart! Shall the righteous perish with the wicked, and the honest in heart cry for light and truth in vain? "Rend the heavens and come down; in the midst of wrath remember mercy" to the upright that know thee not, and cause the poor to rejoice in the Holy One of Israel.

THE probability now is, that British Saints will have the rich blessing of the services of one of the Twelve Apostles, after the lapse of about four months, to be continued with them for a considerable length of time, in consequence of the supposed ill health of the present incumbent in the Presidency. Elder Orson Pratt is already appointed to this mission to the European churches, and we hail with gratitude the prospect of having his superior wisdom combined with us in the Presidency. And the churches may rejoice in the acquisition of such a President as Elder Pratt, by whose side we expect to continue our humble labours, except a declension of health shall render our removal necessary.

Two of the Twelve are stationed at the Bluffs, Elder Orson Hyde and George A. Smith, who will constitute an able and competent power to instruct and forward the Emigrants to their proper destination. President Young, and probably some others of the Twelve, will be stationed in the valley of the Salt Lake or Great Basin.

THE disbursements of STARS, books, &c., from the STAR-office, are becoming considerable, and it will be very necessary that our STAR agents should observe a system of promptitude and scrutiny with their accounts, both for their benefit and ours, and also for the benefit of the churches. It is very desirable that STAR agents should have some stock of STARS, BOOKS, and TRACTS on hand, in order that they may promptly supply incidental demands, and exhibit specimens of our works to inquirers after truth. We had occasion recently to look at the Liverpool agent's list of publications on his hand, as stock in reserve for incidental sale, although it seemed to be no more than was really wanted for successful operation in his agency, yet his stock amounted to about £9. Others have less stock in hand and some have more; from which it will be perceived that if all the agents are in arrears to our office for this amount of stock, or even half the amount, it will keep the office in arrears some hundreds of pounds, to printers, bookbinders, and others,

whose publications pass through our hands. Now we can give a short credit to agents for small amounts, and obtain the same credit of others in turn, in our favour to a large amount, provided our agents shall make prompt remittances at proper and short intervals. The Edinburgh agent is taking a thorough systematic course in this matter; and we have no complaint to make of any agents, for we believe that all assiduously seek the common welfare of the churches. Should many, however, be too delinquent, it would necessarily embarrass our operations to our serious injury. Our publications are securing a greatly increased demand from all the Conferences, and diffusing the knowledge of salvation to multitudes of strangers. A good agent that exhibits skill, and tact, and diligence, and fidelity, in commending the accredited publications of the church to strangers and lovers of truth, will not only share in the rewards that the publications secure, but the blessings of multitudes shall rest upon his head, and God will honour his name on the list of the worthy. His post is one of great usefulness and responsibility, therefore let him magnify it. The great increase to the subscribers for the STAR has necessitated us to reprint the 1st and 2nd Nos. of Vol X. When Elder Pratt arrives, we expect the value of our publications will be greatly enhanced. We wish agents to report *quarterly*, at the most, the number of each of the STARS which they have on hand as returnable to us.

To Emigrants we would say, we have not received sufficient names up to February 4th to authorize us to charter a vessel, but as soon as the names are forwarded we shall secure a vessel and give information to the Presiding Elders of Conferences when the Emigrants should arrive in Liverpool. We hope to secure a vessel on reasonable terms by the 16th of February, but will notify Presiding Elders of the precise day of sail, in time for the emigrants to reach Liverpool before the vessel sails. Other instructions about luggage and the place where the emigrants shall be advised to quarter on their arrival in Liverpool, will be given by letter in due season.

LETTERS TO THE EDITOR.

Manchester, February 1, 1848.

Dear Brother Spencer,—I have just received cousin Smith's letter through your favour, for which I truly feel grateful. Its contents caused my heart to rejoice much, and especially to hear that my dear mother and one of my sisters were so near the great city of our God; may God bless the Saints there. On Sunday I preached three times, and once on Monday evening. I had crowded houses every time, and it is astonishing to see how the people are believing and being baptized, and the power that attends them. I was called a few days ago to go and administer to a young lady who had a cancer, which the physicians had tried their skill upon and declared that it must be cut off. She came to me and wished me to anoint it and lay hands upon her. I did so and it was made instantly whole. Several other cases, equally as powerful, have been manifested here of late—not less than fifty.

Yours, in haste,
MOSES MARTIN.

Idle, Jan. 28, 1848.

Dearly beloved Brother Spencer,—I now take up my pen to write a few lines to you, to let you know how I am going on in the work of the Lord, if a few lines

from one so insignificant may be in any way interesting to you. It is now about thirteen weeks since I presented myself to you to go and preach the gospel, and to warn mankind of the calamities that await this generation. I proceeded, according to your judicious counsel, to the Bradford Conference, to labour under the directions of High Priest Charles Miller, who received me kindly, as so did all the Saints in the Conference; but what a new life it was to me for a few weeks! having always been accustomed to enjoy that domestic felicity that a tender parents' roof afforded, and for the last seven years of my life, in a comfortable place of my own, I found the truth of Elder Banks' words, that I could have no conception of a life of a servant of God but by experience; but now I can say that the short space of twelve weeks has somewhat inured me and prepared me for more arduous undertakings. I can now estimate the value of those brethren that have stood the storms of persecution for years—God bless them all. I feel not to be afraid of this wicked generation, for I feel that love that is spoken of that casteth out all fear; I know that my labours are approved of by the Lord; for when I gave way to my weakness at the first, about that you are aware of, there was a messenger came to me in the night, and told me I must not do as I was thinking, but go to and labour with all my might. Since then I have done so; and now I am ready to go any where you say —either among the Saints or the world. I have always found that blessing that was confirmed on me when I was confirmed into the church, on the 26th of Oct., 1840, by President Brigham Young, and the Apostle P. P. Pratt.—Elder P. rose and said, that I should preach to many nations, and be blessed with all utterance; and, though an inexperienced youth, I have never lacked language—I claim it at the hands of God, through his servants. My labours have been blessed in the places where I have hitherto laboured, and many have come into the church. Elder Charles Miller has appointed me to labour in all the Conference, and to be received like himself, but desires me to labour most of my time in Leeds; Elder Miller is a man of God, and a wise, judicious, merciful servant to the church; he has laboured hard until he is almost exhausted, and is unwell at this time—may God bless him. The work has rolled on since Conference (which is five weeks ago); about forty have been baptized, and the field promises fair for a plentiful and resplendent harvest,—may God bless the reapers. Amen.

My love to sister Spencer and Elder Littlefield—receive the same yourself.

Yours in the Gospel,

THOS. BRADSHAW.

PHONOGRAPHY, OR WRITING ACCORDING TO SOUND.

Phonography is a brief and easy system of writing, so called because of its representation of every sound and articulation that occur in the English language, by a simple and easily formed sign, which will readily enter into every combination required, and which is never used to represent more than one articulation or sound. Hence (as not only every sound has its sign, but every sign also represents a sound,) no ambiguity or difficulty in reading what has been written can possibly occur.

In furnishing signs for the sounds of the human voice, the author of Phonography has been guided by the strictest rules of philosophy. Considering the necessity that existed for a system of writing simple as well as expressive, in order to accommodate it to the flow of thought, he has carried his investigations into the world of forms, and established the most beautiful analogy betwixt signs and sounds. So strict—in fact, so true is this analogy in all its parts, that the very signs themselves seem to speak out the powers he has associated with them.

The inventor has made a correct estimate of the value of every simple mark, and balanced it with an equivalent degree of simplicity in a sound; and looking on the beautiful finish it has received from him, it appears to be all that we can desire. The analogy has indeed been stamped upon the nature of things. Phonography has not made the analogy, but discovered it. The new science, in addition to its value as a universal system of writing, possesses all the elements necessary for

forming a complete system of short-hand, in which capacity it excels all others, being more brief and perspicuous than any other hitherto discovered, and more easily read than the common long hand. Here then is a system of writing that has been so long called for by the world at large.

While systems of short-hand have been literally poured upon us we have not found one that was capable of coming into general use; and it may be safely said that not one individual in ten thousand has reaped any benefit from them, except those who are reporters by profession. It cannot be said that many have not made the attempt, for there are few who have paid any attention to the improvement of their minds who have not, at some period of their lives, devoted their attention to some short-hand, and disappointment, arising not from any difficulty in learning to write, but from the almost utter impossibility of afterwards reading what was written, has been their only reward. Thousands have thus taken such a disgust for short-hand that they spurn to hear it mentioned; we would, however, recommend them not to carry their prejudices to such an extent as to refuse to make enquiries about Phonography, and we are certain that no intelligent person will do so without being enamoured with it. But it is unnecessary to give any higher recommendation of it than the statement of the simple fact that the elementary work has gone through seven editions, and that above a hundred thousand copies of the system are in circulation.—*Phonotypic Journal for December*, 1846.

N.B.—Those who feel disposed to commence the study must procure the Manual of Phonography; best edition, 2s. 6d., morocco gilt; or People's ditto, same matter, 1s. 6d., stiff cover; and the Class Book, 6d., from Isaac Pitman, 5, Nelson Place, Bath, or at 1, Queen's Head Passage, Paternoster Row, London, or from any bookseller.

VARIETIES.

Misunderstanding and inattention create more uneasiness in the world than deception and artifice; or, at least, their consequences are more universal.

A Biter Bit.—An ingenious down-easter, who has invented a new kind of "Love-letter Ink," which has been selling as a sure safeguard against all actions for breaches of the marriage promise, inasmuch as it entirely fades from paper in two months after date, was recently so most awfully "done brown" by a brother down-easter, who purchased a hundred boxes of the article, giving him therefore his note at ninety days. At the expiration of the time, the ink inventor called for payment, but on unfolding the scrip, found nothing but a piece of blank paper. The note had been written with his own ink.—*New York Mirror.*

One of the Sovereign People.—"Make way for a. hindependent woter," said a fellow at the Third District poll on Monday, whose breath was strongly tinctured with the *aroma* of tobacco and cheap whisky. "Make way, there," he repeated, "for a hindependent woter."—"Why, my good fellow, it is not more than an hour ago since you deposited your vote at this very poll."—"I knows it," said the independent republican, "but that 'ere was the Democratic ticket, this 'ere is the Whig."—"If you attempt to vote twice," said the questioner, "I shall have you arrested for a violation of the election law."—"You will, will you," said the sovereign, "then I say, if I am denied the right of woting for the Whigs after havin' gone the whole ticket for the Democrats, there ain't no uniwersal suffrage, that's all—it's a darn'd one-sided business, take it all round."—*New Orleans Delta.*

The Slave Trade.—Letters from St. Helena of the 13th of November mention the arrival of H. M. brig Hound, with her fifth prize, a half-deck schooner of eighty tons, with sixty slaves on board, which she had captured after a long chase. They were so closely packed, and in such a wretched condition, that, notwithstanding all the care and attention bestowed on them by the officers and crew of the Hound, ten died before they got to St. Helena. The vessel was burnt after their removal. At the time the Hound arrived there were upwards of one hundred prize vessels which had been captured by her Majesty's cruizers, waiting condemnation or re-equipping, after having been sold. The greater portion of the slavers are built in America, and sold to the Brazillians, and are described to be as swift and well fitted as yachts, so that scarcely any of the sailing men-of-war on the coast can overtake them. After condemnation they are generally purchased by agents from the Brazillian merchants, and get into the slave trade again.

A negro minister once observed to his hearers at the close of his sermon as follows:—"My obstinacious brethren, I find it's no more use to preach to you, than it is for a grasshopper to wear knee buckles.

There is nothing that tends so much to keep the fire of love burning brightly after marriage, as those little attentions which, before marriage, the two parties would consider themselves inexcusable in forgetting.

One of the most important female qualities is sweetness of temper. Heaven did not give to woman insinuation and persuasion in order to be surly; it did not make them in order to be imperious; it did not give them a sweet voice to be employed in scolding.

A Doubtful Con.—A person entering the House of Commons when the Bump Parliament was sitting, exclaimed, "These are goodly gentlemen, I could work for them all my life for nothing." "What trade are you, my good friend?" said one of the attendants. "A rope maker," replied the other.

Imaginary Troubles.—Half our griefs are imaginary. Before you have recourse to arsenic, therefore, try what virtue there is in an emetic. Instead of your business being deranged, it may turn out to have been nothing but your stomach. Two thirds of the melancholy in the market is nothing but indigestion.

More "Annexing."—The American public is much puzzled to know what is President Polk's object in sending out an expedition to Palestine, to explore the Dead Sea. The editor of the *Maine Farmer* believes that the object is to fish up the cities of Sodom and Gomorrah, and to "annex" them to the United States.

The Bible.—Dr. Plafaire, in a sermon preached before the University of Cambridge, about the year 1573 says—"Before preaching the gospel of Christ, no church here existed, but the temple of an idol; no priesthood but that of paganism; no god, but the sun, the moon, or some hideous image. In Scotland, stood the temple of Mars; in Cornwall, the temple of Mercury; at Bangor, the temple of Minerva; at Malden, the temple of Victoria; at Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; at Westminster, where the abbey now rears its venerable pile, a temple of Apollo."

Flatterers.—Take care thou be not made a fool by flatterers, for even the wisest men are abused by these. Know, therefore, that flatterers are the worst kind of traitors; for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern evil from good, or vice from virtue: and because all men are apt to flatter themselves, to entertain the additions of other men's praises is most perilous. A flatterer is said to be a beast that biteth smiling, and has been compared to an ape, who, because she cannot defend the house like a dog, labour as an ox, or bear burdens as a horse, doth therefore yet play tricks, and provoke laughter. Thou mayest be sure that he that will in private tell thee thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

National Debt.—The weight of the national debt in gold amounts to six thousand two hundred and eighty-two tons; in silver, to one hundred and twenty thousand tons. To transport this across the seas in gold would require a fleet of twenty-five ships, of two hundred and fifty-two tons burthen; or it might be carted by land in twelve thousand five hundred and eighty one-horse carts. These would extend in a procession of thirty-five miles. Or two hundred and eighty-one thousand, seven hundred and sixty-nine soldiers might carry it, each bearing fifty pounds of it in his knapsack. Eight hundred millions of sovereigns piled one upon another would extend seven hundred and ten miles. The same number of sovereigns laid flat in a direct line, and touching each other, would extend eleven thousand and forty eight miles, or nearly twice round the moon. Eight hundred millions of one pound notes sewed together, would carpet a turnpike road forty feet wide, and one thousand and fifty miles long, or from Land's End to Johnny Groat's, and nearly half way back again. If these notes were sewed together end to end, they would form a bandage long enough to go four times round the world, or sixteen times round the moon. An equal distribution of the debt would give sixteen shillings to every man, woman, and child on the face of the earth. Could we import as much silver from the Mexican mines as would pay it off, it would require four hundred and seventy-six ships to carry it, of two hundred and fifty tons each. Carted to the Bank, the procession of one horse carriages, each with half a ton of it, would extend six hundred and seventy-six miles; if carried by men, each carrying fifty pounds, it would take more than five millions, or a million and a half more men in addition to the whole adult male population of Great Britain.

Bread and Milk for Children.—Never allow milk to boil; it loses most of its nutritious quality by so doing. Place it in the oven, or warm it in a sauce-pan—the former is the best; let it be lukewarm. The bread may be soaked in the basin by a little hot water, with a plate over to steam it, previous to pouring the milk in.—*Dr. Hodgkin.*

Who Cannot be Rich?—A Polish woman, who has a stall in the Franklin market, found herself about five years ago a widow with four young children, and an estate of just one dollar and fifty cents in money. She did not, however, turn her steps towards the alms-house, nor spend her time in begging from door to door. Though embarrassed by a very poor knowledge of our language, she immediately invested her capital in some articles which she could sell, and commenced operations, employing her children as she could for assistance. For a year or two past she has had the market stall. A few months ago she learned that the owner of a good farm of seventy-five acres, in one of the central counties of the States, was very desirous to sell his farm for money. She examined the farm, found a good house, barn, &c., and fifty acres under cultivation. Her small store had grown to *twelve hundred dollars*, all safe in the savings' bank, and she offered it for the farm, and it was accepted, for it was all in cash. The Polish widow now has her country estate, where she has been spending some months; though, unwilling to retire as yet, she has returned and resumed her stall. What a fine provision for herself and family has she secured by five years of determined effort! What proof has she made that this is the land where all may be rich who have health, and where they only who have it not, are proper objects of charity!—*New York Journal of Commerce.*

Mother's Grief.—Father's may forget their offspring, and children lose the remembrance of their parents; husbands and wives may be replaced, and brothers and sisters be to each other as strangers, and even foes; but the love of a mother endureth for ever. A father supplies the wants of his children from his purse—a mother from her bosom. Even the grave cannot extinguish her devotion. She mourns over her deceased infant in silence and in solitude. It is always before her. Its voice is in her ear, and its smiles are in her heart Memory raises up the little idol to her admiring eyes by day, and the too vivid dream reanimates it by night. Her natural affections regard it as a living being, and she longs to fondle and embrace it, while the divinity within her sympathizes with it as a celestial, and invests it with the attributes of a ministering angel. She holds strange and mysterious communings with it, for love such as hers has an ideal world of its own. Her wounded spirit flutters against the barriers of its human prison, and strives to escape and join that which has "put on immortality;" and at last, wearied with its ineffectual struggles, it yields its timid submission to the law of nature; it indulges in the hope that that which is imperishable may be permitted to revisit the object of its love, and illumine, by its mystical presence, the depth of its gloom. She cherishes it with an humble but firm reliance upon the mercy and goodness of God, that her child shall be fully restored to her in another and better world, where they shall dwell together in unity for ever.

Physiology of Vision.—The desire to conceal from the world any imperfection which wounds our self-love, is inherent in the human heart, and leads to all sorts of artifices on the part of those who, by natural conformation, advancing years, or other causes, suffer from imperfection in their vision. Thus it is, that some persons prefer to use an eye-glass, others reading-glasses, in lieu of spectacles. Reading-glasses, however, are objectionable from their not being firmly fixed in front of the eyes. The motion of the head not being in accordance with that of the hand which holds the glasses, has the effect of trying the eyes exceedingly in their constant and ineffectual endeavour to adjust themselves to the position of the glasses, inducing unnecessary fatigue to the eyes, and rendering necessary an earlier resort to glasses of a higher power than would have been required had proper spectacles been adopted from the commencement. But a single eye-glass is more injurious still; and many young men, who, from a shortness of sight, or a singular vanity, have thought proper to use a quizzing-glass (as it is termed) have had reason to regret it to the end of their lives. I am acquainted with a gentleman, the sight of whose right eye has been seriously impaired from his having, in early life, constantly used one of these eye glasses, and numerous other instances have come to my knowledge. The consequences to perfect vision are serious, for as one eye is made to do more work than the other, an alteration in their relative strength takes place; the result is, that sooner or later, when the person resorts to spectacles, he finds that the lens which suits one eye will not at all suffice for the other. Watchmakers and other artists, who work with a magnifier, are very subject to this imperfection of vision, and generally find that they see better with one eye than with the other. If, instead of always applying the magnifying-glass to one eye, they were to use the other in turn, a habit which might be easily acquired in early life, although with difficulty afterwards, they would preserve the power of their eyes more equally, and the perfection of vision longer; for, by using the eyes alternately, rest and an opportunity of recovering from

the fatigue produced by the exertion of looking through the magnifier, would be afforded to each. In like manner, those who indulge in microscopical or astronomical pursuits should learn to use either eye indifferently, instead of always trusting to one, although we almost instinctively apply the right eye to a telescope or microscope. An eminent optician informed me that, from constantly looking through microscopes, &c., with his right eye, the focus of that eye has been rendered so much longer than that of the left, that whilst the left eye is suited by a glass that is perfectly plane, the right requires a lens of thirty-six inches focal length.

MECHANICS' WIVES.—Speaking of the middle ranks of life, a good writer observes:—"There we behold woman in all her glory—not a doll to carry silks and jewels; not a puppet to be flattered by profane adoration; reverenced to-day, discarded to-morrow; always jostled out of the place which nature and society would assign her, by sensuality or contempt; admired, but not esteemed; ruling by passion, not affection; imparting her weakness, not her constancy, to the sex she would exalt; the source and mirror of vanity—we see her as a *wife*, partaking the cares and cheering the anxiety of a husband; dividing his toils by her domestic diligence; spreading cheerfulness around her for his sake; sharing the decent refinements of the world without being vain of them; placing all her joys and her happiness in the man she loves. As a mother, we find her the affectionate, the ardent instructress of the children whom she has tended from their infancy; training them up to thought and to virtue, to piety and benevolence; addressing them as rational beings, and preparing them to become men and women in their turn. Mechanics' daughters should make the best wives in the world."

LIST OF MONEYS RECEIVED SINCE OUR LAST TO THE 4TH OF FEBRUARY.

	£	s.	d.
John Ennion	£0	17	2
John Godsall	2	19	6
John Parkinson	2	14	0
William Sherrat	0	7	7
William Speakman	1	16	6
Robert Hodgert	1	15	0
Philip Lewis	0	11	6
Alfred Shaw	2	5	0
Crandell Dunn	5	5	0
Henry Becroft	2	0	0
William Ballan	1	2	0
George P. Waugh	7	0	0
Carried forward	£28	13	3

	£	s.	d.
Brought forward	£28	13	3
Francis Jackson	0	4	3
Robert Holt	3	16	8
William Timms	1	0	0
John Johnson	0	17	8
Philip Roberts	0	3	0
James Bond	2	3	2
William Cartwright	2	0	0
John Parry	0	6	0
Charles Miller	5	0	0
William A. M'Master	1	2	6
William Hughes	3	7	6
	£48	14	0

NOTICES.

Brother West's and Johnson's Post Orders are under examination at the General Post Office.

The retail price of Spencer's bound Letters is 1s. 8d.; to agents, 1s. 6d. Best bound, 4s. 2d.; ditto to agents, 4s.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5. MARCH 1, 1848. VOL. X.

CONFUSION OF OPINIONS, AND NEW SCHISMS.

(*From the Family Herald.*)

The history of the world is a history of confusion; so that new confusion, or new schism, is nothing new after all. It is merely the old spirit manifesting itself in a new quarrel. When man and wife live a cat-and-dog life, they find new sources of contention daily; but the spirit of the two contending parties remains the same. The subject only is different. Church and State are the same now as ever they were; but as time rolls on new circumstances occur to rouse the tempers of each, and to modify the character of the contention which they keep up.

The two parties, also, not being unities, but composed of an indefinite number of parts, are both subject to internal ailments, besides the danger which they incur of being wounded and disabled from without. The internal complaints, too, are most dangerous, as they affect the vitals. The State suffers very little from external aggression, and has little to fear; but it is sadly troubled with cholera, or agitation, within. Its own people are its greatest enemies; they occasion the greatest uneasiness. It is so also with the Church. It also has the cholera; and the cholera, or internal complaint affecting the vitals, is much more dangerous to the Church than the attacks of the infidels from without. The infidels have worked for generations against the Church with their battering-rams, and scarcely even injured the surface of her skin. The crusade of Carlisle and Taylor, some twenty years ago, was rather beneficial to the Church than otherwise; and the active infidel opposition of that time was succeeded by a corresponding season of activity amongst the clergy, and of sympathy amongst the laity. Immense sums have since been contributed for building churches, both in England and Scotland; and the parsons were beginning to lift up their heads, and hope for a time of prosperity once more. But then the Church was suddenly seized with Puseyism—an inward complaint; and this has gone on from one phase to another, till it has ended in one of the most melancholy and unfortunate exhibitions to which a Church was ever subjected; the election and confirmation of two bishops under protest—the one for heresy, and the other for drunkenness—the protesters not being allowed a hearing, though invited to come forward, and promised to be heard. Whether the two bishops be guilty or not is none of our business to inquire. We let them alone, presuming them both to be innocent. Still, the fact of the two protested and ridiculous elections remains the same, and does more real injury to the influence of the Church than a hundred Carlisles and Taylors could do. It is an internal attack of disease; and one, too, for which no remedy has hitherto been discovered. It is this which constitutes cholera, or plague—the inefficiency of medicine to cure it.

There is something like cholera throughout all society. The agitation of the people upon all political questions has proved a grievous disappointment. Millions

have been sacrificed on the altars of revolution, and still truth has not yet appeared in the world. Nothing certain is known. Opinions are infinitely numerous; and men who hold them are sufficiently positive that they are right. But the very diversity renders the right powerless, if there be a right amongst them. What is the remedy for the evil? A *great man*. That is the remedy. One who can command or speak with authority, and not as the scribes who write books and newspapers. There is no other remedy. But we cannot make a great man as the bees can make a great bee, or queen, to govern them, by merely feeding her with a certain species of food, which naturalists have denominated "royal jelly." We have no royal jelly to feed the man with, and make him grow three or four times larger than any other man. If we had, we should soon get out of our difficulties; for a great man is just what the world wants to set it right.

It is very sickening to read and to hear the squabbles of parties; and yet a man cannot be very intelligent or learned in the history and character of society without reading and hearing them. And then when he does hear them, what can he make of them? What side can he take if he judge with candour? There is an apparent truth on all sides, and every party has its plausible reasons for its existence. The candid man must hear these reasons—candour is open-eared, and plausible reasons cannot be rudely repelled or overborne by the candid mind. It is therefore nonplussed or confounded, and leaves the questions to be discussed by the zealots, whose passions are soon kindled, their candour smothered in the smoke of the conflagration, and their words set a crackling like thorns under a pot.

Public controversy is endless. We believe there never was one settled since the world began. It may have been stilled by the death of a leader, or by some new subject of interest exciting the attention of the public mind. But political and ecclesiastical questions seem from their very nature to be interminable, and as yet they have proved to be so. They rise again under a another form. We have no hope, therefore, that either Lord John Russell, or the remonstrating Bishops, or the Court of Queen's Bench, or the House of Parliament, will settle the questions now agitating the Church. It is out of their power. They have not adequate authority. For without faith nothing can be done effectually in the Church; and the people have no faith in the infallibility of the Prime Minister, or the Bishop of Exeter, or the Lord Chief Justice, or the Legislature. They will dispute the question even when the point is apparently settled, and the controversy will appear once more under a new aspect. The law tried to settle the Scotch Church question, but the consequence was a rupture in the church; and now the clergy of Scotland are throwing their bibles in each other's faces, and refusing to pray or sit at the same table together. These are certainly not times of unity. Go where you will you cannot find unity—in the church or out of it; it is all the same. Everywhere the same spirit appears, only dressed in the costume of the country where he shows himself. The Romans, who boast of their unity, have just as little as others. Rome is overborne by Austria. They both belong to the same church: Rome, is the mother, Austria the daughter. Yet daughter rebels against mother; defies her to her teeth; sends soldiers into her house to constrain and restrain her; and forbids her even to set about a domestic reformation or turn-out—insisting upon letting the furniture remain just as it is, and not even permitting her to clean the beds or the bedsteads, which harbour nuisances that annoy the people. Spain—the most Catholic Spain—has done the same thing to her mother; she has broken into her house, seized her chamberlain and kept him in durance. And France has done the same. And these daughters of Rome have shed each others blood, and committed all the abominations that heathen men and women commit. Where then is the unity? Go down amongst the dissenters and you will find as little of it there; but you will find abundance of self-righteousness and condemnation of others in all, as if each had a commission to sit upon the judgment-seat, and judge the world.

Nor if we go out of all this political and ecclesiastical confusion shall we find peace, but only more confusion; for there is nothing so low, unintellectual, and immoral, as the confusion that prevails in other departments of life. People who take no interest in large ideas are sure to take interest in small ones, and to find the same passional excitement in scandal and private brawling that others find in public

affairs. Public life and private life are equally subject to the invasion of the evil spirit. Even children at play quarrel like senators in Parliament, or divines in controversial literature; and the lower the subject of dispute, the more undignified the style of disputation. There is, therefore, a gravity and dignity assumed, and to some extent preserved, in the upper spheres of disputation; but in the lower, these entirely disappear, and the tongue and the countenance, uncontrolled and unrestrained, exhibit the malevolence of the reigning spirit in all the most revolting modes with which they are familiar. It is, therefore, no retreat to a peaceful mind to go downwards into private spheres, for there the passions are quite as fierce, and much more irritating. It will even consult its peace at times, by leaving the scenes of private contention, and rising up to the great public controversy, where the field, being large, a man can find at last a safe and comfortable corner to look on and observe, without exposing himself to much personal danger. In a small row, and a small apartment, you must take a part; but in a large row and open field, you may or you may not.

The lower parties always chuckle over the contentions taking place in the bosom of the higher parties, as if they were positive victories to themselves. The Dissenters glory in a schism in the Establishment. What they would gain by it we know not; not more unity certainly, for if all the world were to become Wesleyan Methodists, there would not be greater unity in the world than there is, nor would the world be any better than it is. It would still continue to slander, backbite, misrepresent, misjudge, deceive, and circumvent. The Catholics also chuckle over our Protestant confusion as if they would certainly gain by it; we are coming over to Rome, they say. Even Daniel O'Connell, before he died, expressed his belief that a young member to whom he addressed himself might live to see mass performed in Westminster Abbey. But what should we or the Catholics gain by that, if it were such a mass as the Romans perform, and with such principles as they profess? Our streets might even then be haunted by assassins, our houses might be attacked by armed children of the Holy Mother Church, and we might be butchered in cold blood by our faithful fellow Christians. There is not much to hope for in this, and the Roman Catholics can give us no reason to hope for more, because they have not attained to anything better themselves.

Where, then, is our hope? There is no party certainly in the world who have it in their power to imbue us with this sacred feeling. They are all hopeless, all rent by division, and all apparently delighted with more division, for they glory in the contentions of each other, which only tend to divide the polypus, and to make two new parties instead of one old one, thus multiplying division and therefore strife. The Scotch, with all their piety in splitting the church, have gained no additional charity, which is the bond of peace. They have divided their church into two, upon principle, but what is the fruit of the principle in the mind or the heart? How does it affect the relationship between two men, who were once members of one church, and are now members of two non-communicating churches? It creates an uncharitable feeling; and the same effect is produced in England even now, for though the schism has not yet taken effect by an actual rupture, it has estranged the heart of one man from his brother, and of one united family it has made two or more families at variance.

Where is the end of all this? or is it a bottomless pit of thought that we are sinking in, ever finding a lower deep when we think we are at the lowest? Some people seek a terminus in authority by going back. This may do for them, but it will not do for others, who have cast off all old authorities and will have no more of them. Moreover, one cannot tell where to stop in going back. If you go back to Rome because the Church came from Rome, you may as well go back to Jerusalem because it once came from Jerusalem; and when you are at Jerusalem, you may as well go to Mount Sinai, for Jerusalem came from Mount Sinai; and from that you may go into Egypt, the land of bondage. You will be driven there in spite of yourself. Then you may go back to Canaan, and from thence to Babylonia; and there you may try to finish the Tower of Babel, which has not yet been completed. Going back is quite as difficult and puzzling as going forward, and they who do turn back find themselves in greater darkness than they were before. We are all in a mesmaze, from the Pope of Rome down to the Jumper—all alike

incapable af extricating ourselves or being guides to others—and only fit for kicking up rows, and keeping them up when they are kicked up. A pitiful description of civilised humanity! but still a true one in all that regards politics and ecclesiastics. In science and arts we are progressing; but these are the favourites of the age in which we live. It is their halcyon time, and they progress and improve whilst the old departments of thought stand still.

We want a leader—nothing can be done without a leader. No people ever led itself. An army must have a general; even officers cannot command a company effectually unless there be a general to command the officers. Popular agitation is always confusion and uproar. There are so many masters that nothing can be done except quarrelling, and one by one the masters are discharged, banished, and blackballed, and pursued with anathemas even unto death. Nor is it the leader of a party that can succeed, for that would be giving the victory to a party. It must be something new—something never yet tried, and therefore something that has not proved abortive. All the large parties have been tried already, weighed in the balances, and found wanting. Even if led by a distinguished chief they want the pre-requisites for conviction in their principles—they have a defect in their understanding, which renders them feeble, and therefore inconclusive in argument. Now, feebleness or inconclusiveness of argument can never convince mankind. We must have something irresistible, something that nobody can deny without making himself appear ridiculous. Or we must just go on as we do at present, brawling and abusing, protesting and splitting, till we drop one by one into our narrow bed.

Victory, however, is what all the parties naturally long for. They want each an ovation, a great spiritual or intellectual Waterloo, in which their foes shall be completely routed, and they shall come home amid the songs of the maidens and the acclamations of the men, hailing them as they hailed King David of old:—"Saul has slain his thousands, but David his tens of thousands." This would strike joy to their hearts. But it is an unhallowed and an uncharitable wish. Party can never triumph over party in this manner. It has never been so hitherto; and as it would be an act of sovereign injustice in the dispensation of human affairs, we have reason to believe that it can never possibly take place. Protestant as we are, we have not yet subdued Popery in our land. It is still rampant. Popish as Popish nations are, they have never yet subdued paganism; it still lives in the rites and ceremonies, the gods and goddesses of the Roman Church. Even druidical superstitions still survive amongst us, though we little think that when we are hanging up our holly and our mistletoe branches at Christmas, we are just doing that which our pagan ancestors were wont to do. Such things show how the mind of one generation lives in another; how deeply rooted all our customs, creeds, and superstition are, and how vain it is to expect that one shall prevail over another and subdue it, without incorporating it with itself. Like Aaron's serpent, it may swallow up the other little serpents, but it can never kill them by any other means. Now, neither Dr. Hampden, nor the Bishop of Exeter, nor the Prime Minister, nor Lord Denman, seems to be provided with a serpent of so large a swallow, and therefore it is only a struggle between serpents without any victory. It is the swallowing process that tests the power of an opponent in subjects of universal interest.

CONFERENCE MINUTES.

EDINBURGH.

This Conference was held on Sunday, 19th December, 1847, at the usual hour for worship, in the Hall No. 2, Drummond-street. The meeting, being called to order, was opened by singing, and prayer by Elder Gibson. It was unanimously resolved, on the motion of Elders Menzies and Waugh, that we sustain Elder Gibson as president of this meeting, and over the conference.

Voted in like manner, on the motion of Elders Gibson and M'Master, that Elder Waugh record the proceedings of this day's conference.

Officers present, 3 high priests, 1 seventy, 17 elders, 4 priests, 5 teachers, 2 deacons.

The branches were then severally represented in the following order :—

BRANCH.	REPRESENTED BY	H. P.	ELD	PRS.	TEA	DEA	MEM.	BAP.	REC	REM	C. O.	DED	SCA.
Biggar	Elder Waugh	0	0	1	0	0	4	0	0	0	0	0	0
Clackmanon	" Sharp	0	1	1	2	2	57	42	0	16	0	0	3
Crofthead	" Tomkinson	0	1	2	1	2	48	31	0	12	0	0	0
Dundee	" Findlay	0	4	3	2	1	38	4	2	1	0	0	0
Dunfermline	" M'Master	0	2	2	3	2	82	15	8	3	2	0	3
Edinburgh	" Menzies	1	7	4	5	1	131	2	2	4	2	2	25
Falkirk	" Chalmers	0	3	1	0	0	23	2	3	4	0	1	0
Greenlaw	" Swan	0	0	0	1	0	21	5	1	0	0	0	0
Hunterfield	" Cossar	0	2	3	2	2	41	2	0	1	1	1	1
Loch Gelley	" Waugh	0	1	3	2	1	20	4	2	4	0	0	0
Linlithgow	" Burnet	0	1	0	1	0	10	8	4	0	0	0	0
Leith	" Waugh	0	0	2	1	0	8	0	0	0	1	0	0
Pathhead	" M'Farland	0	2	2	3	1	54	5	3	0	0	1	0
Rumford	" Gibson	0	0	0	2	1	29	9	14	0	0	0	0
Slammanan	" Do.	0	0	0	0	0	10	0	10	0	0	0	0
Sterling	Brother Low	0	0	0	1	1	13	0	0	0	0	0	1
Scattered Saints	Elder Waugh	0	1	1	0	0	29	0	0	0	0	0	0
Travelling Elders	" Do.	0	2	0	0	0	0	0	0	0	0	0	0
Wesyys	" Do.	0	1	2	0	0	25	1	0	0	0	0	0
Total		1	28	27	26	14	634	130	49	45	6	5	31

Resolved, on the motion of Elders Gibson and Waugh, that the Saints in Shotts, Rumford, and Slammauan, be organized into branches.

Resolved, on the motion of Elders Gibson and Menzies, that we sustain our beloved Brother Brigham Young and the Twelve, as the presidency of the church in all the world.

Resolved, on the motion of Elders Gibson and Menzies, that we approve of the course pursued, and highly appreciate, and shall ever remember the service rendered to the cause of God in Scotland, by the indefatigable labours and teachings of our beloved Brethren Franklin D. and Samuel W. Richards, who are now about to return to their families and brethren in the camp of Israel, whose presence this morning, accompanied by our esteemed Brother Cyrus H. Wheelock, president of the Birmingham Conference, and Brother William Sherratt, from Liverpool, caused the Saints to rejoice, and which displayed itself in every countenance.

Resolved, on motion of the aforesaid, that the presidents and other representatives of the branches exert every effort among the Saints in their different localities to aid Brothers Franklin and Samuel Richards to return to the bosom of their families and friends, and remit the same to Brother Gibson, to be forwarded to them before their departure.

It was also unanimously resolved to sustain our beloved Brother Orson Spencer as President of the Saints in the British Isles, and Franklin D. Richards as his Counsellor, and whoever shall be appointed his successor.

Resolved, that Elder Ephraim Tomkinson continue to labour in his present sphere, where he has been the means of doing much good, and bringing a goodly number into the kingdom of God, and that Elder Ralph Nephi Rowley, be placed as the conference president shall direct.

Resolved, that Brother George Reid, sen., be ordained a Teacher in the Edinburgh branch; Brother James Low to be a Priest in the Stirling branch; Brother Robert Hill to be a Priest in Falkirk branch; Brother George Kinghorn to be a Priest; and Brothers Abraham and William Kinghorn to be Teachers in the Crofthead branch; Brother James Low to be Teacher in Dundee branch; and Brothers John Brown, James Young, and Alexander Dow, to be Priests, and John M'Neil to be a Teacher in the Dunfermline branch.

Resolved, on the motion of Elders Gibson and Swan, that Elder George Peden Waugh be appointed STAR-agent and book-agent for the Edinburgh Conference, as his situation in life will enable him to devote his time to it.

This was one of the best Conferences that has been held here for years. The teachings of our brethren made the Saints feel a determination to go a head. We have added, in this Conference, 235 within the last six months, and the prospects of a continued increase are everywhere good.

The Conference stands adjourned till the 19th of March, 1848, the delegates to meet on Saturday, the 18th, at six o'clock in the evening, at the house of Brother Gibson.

Elder GIBSON, President.
Elder WAUGH, Clerk.

GLASGOW.

This Conference met, according to previous announcement, in the Lyceum-rooms, Nelson-street, on the 26th day of December, 1847, at 11 o'clock a.m.

The meeting was called to order by Brother Douglas, president of the Glasgow branch, and prayer being offered by Brother Gibson, President of the Edinburgh Conference, President Samuel W. Richards stated, that he was glad to find that amidst so much disease and death, that very few of those connected with this Conference had died since we last met. He also stated, that it gave him great pleasure to inform them, that they were honoured with the presence of Brothers Franklin D. Richards, Wheelock, Hetherington, and Sherrat, from England, with Brother Gibson from Edinburgh. He then requested to know of this meeting if they were still willing to uphold him as their president.

It was then proposed by President Douglas, and seconded by Brother Hetherington, that we as a Conference uphold and sustain S. W. Richards as our president, which was unanimously agreed to.

It was then proposed by S. W. Richards, and seconded by Brother Douglas, and unanimously adopted, that this Conference sustain Brothers John M'Laws and Robert Watson, as clerks of the Conference.

The President then wanted to know how many of the priesthood were present, which was as follows:—3 high priests, 1 seventy, 39 elders, 20 priests, 22 teachers, and 8 deacons.

The President then called for a representation of the various branches, which was given in the following order:

BRANCH.	REPRESNTD BY	ELD	PRS.	TEA	DEA	MEM.	BAP	DED	C. O.	REC	REM
Airdrie	Brown	7	5	6	1	109	7	0	2	7	7
Ayr	Carmichael	1	1	2	1	10	11	0	0	0	1
Balfron	Granger	1	1	1	1	5	1	0	0	1	0
Bonhill	By Letter	2	2	1	1	22	1	0	0	0	0
Busly	Watson	2	1	1	1	10	0	0	1	0	0
Bridge of Weir	Ure	1	1	1	1	25	0	0	1	0	0
Cambuslang	Gillespie	1	1	0	1	6	0	0	0	0	0
Campsie	Scott	3	1	2	0	22	0	1	0	0	0
Dalry	Rennie	2	1	2	2	27	4	0	0	0	3
Girvan	By Letter	3	3	2	3	47	2	0	2	0	1
Glasgow	Douglas	11	10	13	6	308	11	3	1	10	6
Greenock	Campbell	5	2	4	3	47	2	0	1	1	4
Holytown	Livingstone	3	1	3	1	30	2	0	2	2	0
Johnstone	Leishman	5	3	1	2	46	0	0	0	2	1
Kelvin Dock and Knightswood	Cunningham	0	1	2	1	13	0	0	0	1	0
Kilbirnie	Letham	2	2	3	2	36	1	1	0	3	9
Kilmarnock	Lyon	2	5	5	2	47	7	0	0	9	0
Lanark	Crosby	3	3	1	2	64	4	0	2	0	0
Paisley, Barrhead, and Renfrew	Sproul	4	3	5	1	68	7	0	3	0	7
Rutherglen	Ferguson	1	3	2	1	25	1	0	0	3	0
Thornlie Bank and Pollock Shaws	Russel	4	2	3	2	31	3	1	0	2	1
Tollcross	M'Fadgen	2	1	4	0	53	13	1	1	0	4
Scattered Members		1	0	0	0	86	0	0	0	0	0
Total		66	53	64	35	1137	77	7	16	41	44

Two new branches have been organized since last Conference, namely, Ayr and Holytown, and 77 members have been baptized.

The branches generally are in good standing; the officers are united, and there are good prospects of reaping an abundant harvest, and the labours of our worthy presidents, F. D. and S. W. Richards have been crowned with success, and the Saints feel to bless them for their unwearied exertions, and the love they have manifested towards the Saints of Scotland, and in dispelling the clouds of darkness which had gathered upon the horizon.

It was then proposed that Brothers Robert Letham, Robert Cunningham, and Matthew Gardiner, be called to the office of Elders; Brothers James Hay and Alexander Adamson, to the office of Priests; Brothers James Henderson, Alexander Hay, Archibald Adamson, William Tait, Dugald Adamson, and Archibald Steel, to the office of Teachers; and Brothers Charles Miller, and William Ramsay to the office of Deacons. The above were unanimously approved of, and ordained under the hands of Brothers Gibson, Hetherington, and Douglas.

It was then proposed, seconded, and unanimously agreed to, that we uphold William M'Keachie as STAR-agent, his conduct as such being highly satisfactory both to the President and the Saints in general.

It was moved by Brother Carruthers, that we as a Conference uphold President Brigham Young and his council as the presidency of this church. Brother F. D. Richards moved as an amendment, that we not only uphold and sustain them as the presidency of the church in all the world, but that we will also be willing and obedient children to them, and live by their teaching, and pray them, in the name of Jesus Christ, to send over some more good men to Scotland to help us. The motion was seconded by Brother Drummond, put to the vote, and unanimously agreed to.

It was next moved by President S. W. Richards, seconded, and unanimously agreed to, that we uphold and sustain Brother Orson Spencer as President of the British Isles, with F. D. Richards his Counseller, and we pray them, in the name of Jesus Christ, that they pray the Twelve for us, that they send us plenty of good men to Scotland to help us.

The forenoon service was closed by F. D. Richards, when the meeting adjourned for three quarters of an hour.

AFTERNOON.—The meeting was opened in the usual manner, and the Sacrament of the Lord's Supper attended to, when the Brothers Richards addressed the Saints concerning the near prospects they had of returning to their wives and families in the camp of Israel, and they felt perfectly satisfied in the course they had pursued while here, testifying of the love they had for the Scottish Saints—a love so great that they can never rest satisfied until they find them gathered to Zion.

Brother Hetherington spoke to the Saints for a short time, and his remarks seemed to be much appreciated. Brother Wheelock followed him, and although last not least; he truly spoke in the spirit and power of Joseph's God, and the Saints felt it, and will long remember Brother Wheelock.

EVENING.—The meeting was opened by singing and prayer, when Brother F. D. Richards addressed the Saints. His instruction was, as on former occasions, impressive and good; we might truly say that throughout the whole of the day's proceedings, the spirit of God like a fire, was burning; nothing but peace, love, harmony, and good order, and not one dissenting voice throughout the day—a day that will long be remembered by all those who were present.

The Conference adjourned until the 26th of March next, and was dismissed by President Richards.

SAMUEL W. RICHARDS, President.
JOHN M'LAWS, } Clerks.
ROBERT WATSON. }

CLITHEROE.

On Sunday, December 12th, 1847, this Conference was held in the Saints' meeting room. After singing and prayer, it was moved and seconded that Elder Cahoon preside. Carried unanimously. Elder Wolstenholme was appointed to act as clerk.

After expressing the satisfaction he felt on meeting the Saints in conference, the president called for the representation of branches:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	DEAD.	REM.	SCAT.
Clitheroe	W. Cottam	45	3	4	2	2	4	0	0	0
Blackburn	J. Foulstone	81	2	3	3	2	7	0	0	0
Burnley	J. Cottam	67	3	5	3	1	7	0	2	1
Accrington	R. Parker	35	3	6	1	0	1	1	0	0
Chadburn	R. Battersby	47	2	4	3	0	0	0	0	0
Barley	W. Brown	9	0	1	1	0	0	0	0	0
Settle	By Letter	14	1	1	1	0	0	0	0	0
Waddington	J. Ormrod	26	2	2	1	1	1	0	0	0
Ribchester	W. Barton	19	1	2	2	0	0	0	0	0
Total		343	17	28	17	6	20	1	2	1

All the branches were represented as in good standing, and in many places there are favourable prospects for an ingathering of the honest in heart.

The President desired that the presiding elders of branches would be careful not to receive any into fellowship without a recommendation from the branch they had before belonged to, as it had been intimated, during the representation, that some

had left the branch they belonged to without recommendation. Some additions having been made during the last three months, he exhorted the brethren to united and increased exertion, and anticipated much greater additions in a short time, the prospects on every hand being encouraging. He also read a portion from the Book of Doctrine and Covenants upon the order of the priesthood, and manner of going out into the world, and made some excellent and edifying remarks upon it, impressing upon the minds of the Saints the necessity of attending to the letter of the law, as given in the Book of Covenants, &c.

Elder G. D. Watt being present was then called upon by the president to speak. He arose, and advised the Saints to attend to the instructions of Elder Cahoon; for, said he, they are good, and I am determined to practice them myself; let every one keep his own place and magnify his own calling, and give your honour to no one.

The meeting was then adjourned to one o'clock.

The afternoon service being commenced as usual by singing and prayer, the Sacrament was administered. The President then called for any alterations that were wanted in the priesthood. The following were moved and seconded for Clitheroe: —Brother John Hartley, Elder; Brothers William Barton and Richard Douglas, Teachers. Carried. Burnley:—Brother William Pilkington, Priest. Carried. Blackburn:—Brothers Richard Eatough and John Foulstone, Elders; James Jerrard and Robert Reader, Priests; James Wilson, Teacher; Thomas Jerrard, Deacon. Carried.

The President read from the Book of Covenants the duties of the officers, and after making a few remarks upon it, requested the presiding elders to obtain licenses for those ordained from Liverpool. He also gave out that a collection be taken up for the conference record.

The brethren nominated were then ordained to their respective offices, under the hands of Elders Cahoon, Watt, and Cottam, and the meeting adjourned till evening, when an edifying and instructive discourse was delivered by Elder Watt to a crowded and attentive audience.

Conference adjourned to the second Sunday in March.

ANDREW CAHOON, President.
WILLIAM WOLSTENHOLME, Clerk.

BIRMINGHAM.

This Conference was held at Livery Street Chapel, 2nd January, 1848. The meeting was called to order in the usual manner. After prayer and singing, it was proposed that Elder C. H. Wheelock preside, and that Elder J. R. Brook act as clerk. Carried unanimously.

The President arose to express his feelings, which were of no ordinary character. I feel happy this day in your midst, and gladly do I welcome my brethren who have honoured us with their presence (our beloved President, Orson Spencer, and Elders F. D. Richards, S W. Richards, Captain D. Jones, C. Dunn, J. Halliday, J. Fidoe, J. Banks, &c.) For upwards of twelve months I have laboured in this conference. I have found this people a faithful people, and on all occasions ready to administer to my wants, responding at all times to my appeals, adhering to my counsel, acting upon my precepts; nor will the manifest kindness and affection which was shown towards me, when I received the intelligence of the death of my wife, ever be erased from the tablet of memory. The latent springs of sympathy and compassion were called forth; a brother's feeling and a sister's love entered into my loss, and they all in common shared with me in my grief. Though I have been with this people as a servant of the great God, yet I have been a man with like passions as other men, and have had my defects, and this day I am open to be judged of my brethren, that those who are now above me in authority may pass judgment upon me; so brethren be free to speak your mind.

Elder Thomes Perks arose, and said he was glad the opportunity was afforded him to respond to the request of Elder Wheelock, and my mind will be to present the following resolution:—

Resolved by Elder Thomas Perks, President of Birmingham Branch, and Elders G. Whitehead and W. Bayliss, his counsellors, in conjunction with the officers and

conference at large, that a general acknowledgement be made of the important services and faithful labours of our beloved brother Elder C. H. Wheelock, as President over this conference, having from time to time wrought with that unwearied zeal which is the characteristic of that fire which burned in the bosom of our martyred prophet, and at all times acquitted himself as a master workman in organising the affairs of the church; the humility, meekness, and forbearance he has exercised in carrying the measures out he laid down, his aim has been to exalt the Saints by principles of purity, by doctrines of truth, light, life, and wisdom, and fix their heart and reliance upon the great God. And it is with the deepest feeling of regret that we offer to him the parting hand, and pronounce the word—Farewell! Praying that the choicest of heaven's blessing may rest upon him and attend him, and all that pertain unto him, through the remnant of his days.

Being moved and seconded, it was warmly received and sanctioned, and the presidents from various branches of the conference arose and bore testimony to the same, and that he was indeed a man of sterling worth and integrity.

After this, our President called for the report of the delegates from the branches for the giving in of their number of members, &c.:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Birmingham	450	15	40	19	15	45
West Bromwich	153	9	14	4	4	16
Dudley	59	5	7	1	2	2
Oldbury	45	2	3	2	1	0
Briorley Hill	70	5	4	3	2	3
Stourbridge	63	3	5	1	2	2
Wednesbury	19	0	0	0	0	0
Walsall	58	3	1	1	2	3
Wolverhampton	29	2	5	0	1	5
Rockerdine Wood, Lichfield Stockley, Moseley	47	1	4	0	0	6
Rowbury Hill	10	0	0	0	0	0
Total	1003	45	83	31	29	80

Moved and seconded, that we uphold the Twelve Apostles as the legal authorities of the church, and our beloved Prophet Brigham Young as President over the whole church of the Great God, which he has set up in these the last days. Carried unanimously. And likewise, that we sustain Elder Orson Spencer as President of the British Isles, and F. D. Richards his Counseller. Carried unanimously.

Resolved that we signify our approval and kind regard to our most worthy Brother Elder Thomas Perks, in his indefatigable labour as president of the branch. Carried unanimously.

Proposed by Elder C. H. Wheelock, that Elder T. Perks be appointed president of the Conference in his stead, and Elder W. Bayliss as president of the branch. Carried unanimously.

The business of the Conference adjourned till half-past two o'clock, when the meeting was addressed by Elder Orson Spencer, upon church government, and the subject of the gathering, &c. Elder F. D. Richards made a few remarks in reference to the spread of the cause of God, and his delight in seeing it prosper in the hand of his beloved Brother Wheelock. In the evening Elder Orson Spencer preached to a large and intelligent congregation, on the qualification of the servants of God, which when called according to his purpose to execute his will, drawing the line of comparison, &c., with the present age; showing the awful position of the christian churches for disregarding the voice of a prophet, and exclaiming against inspiration and immediate revelation; and great and powerful was the operation of the spirit in his earnest appeal to the people—it seemed to breathe through the vast assembly, and rivet their attention in silence on the speaker. After Elder Orson Spencer concluded, Elder Wheelock made a few remarks relative to the occasion. The meeting then broke up in peace, giving to the only wise God our Saviour, glory and majesty, dominion and power, both now and for ever. Amen.

Elder CYRUS H. WHEELOCK, President.
Elder J. R. BROOK, Clerk.

On Monday afternoon a tea meeting was held in the school-room connected with the chapel when between three and four hundred sat down to tea. Such a

sight has never before been witnessed in any other conference in England. After the company had partaken of the repast, they withdrew to the chapel, when Elder Orson Spencer was called to the chair.

The Chairman called upon the president of the various conferences to speak, and each champion of the truth tried to outvie the other, each making claim to the laurel they had won; laying down with zeal their plans for future conquest, and to achieve deeds worthy of their great captain, who has gone before to honour them when their great work is done. The joy and satisfaction exhibited by the whole company will long be remembered by the Saints in Birmingham.

J. Brook, Clerk.

The Latter-day Saints' Millennial Star.

MARCH 1, 1848.

Beloved Saints,—The ship *Carnatic*, Captain M'Kenzie, obtained its clearance papers on the 18th of February ult., and embarked on the morning of the 20th, containing a company of 120 Saints, nearly 100 of whom were adults. This company went out under the superintendence of Elder Franklin D. Richards, assisted by Elders C. H. Wheelock and Andrew Cahoon. This company of Saints was made up upon a short notice, and went off with cheerful hopes and buoyant feelings. Not an unkind whisper, or distant murmur, has come to our knowledge.

There is something perplexing and exhausting to patience in a preparation to emigrate. The emigrants, after the inconvenience of breaking up their homes, are thrown upon unusual expense in journeying to Liverpool, and waiting for the sailing of the ship. But the Saints are soon distinguished among the varied groups of passengers, for their patience, harmony, and good order. From the first day that they begin to sell their furniture and goods, the voice of emigration preaches loudly, and the attention of multitudes is attracted to the onward progress of the great work of God. Thus, the Saints are preaching by flight like unto Lot, and at the same time are escaping from the impending storm that hovers over the nations. Although the old maxim is that "haste makes waste," yet we are not sure but that, before another twelvemonth comes around, the work of emigration will have an impetus and speed that has hitherto been unparalleled in this land. In the case of Lot's wife, the want of haste made memorable waste. Angels even hurried emigrants, taking them by the hand. The very perturbed state of the nations renders it very presumptuous for such as call themselves Saints, to think of a protracted stay in this land, unless positive counsel requires it. If Saints will watch the signs of the times, even through the unobtrusive light of the Star, they will find it prudent to arrange all their affairs in view to an early emigration. The predisposition of some Saints to go the Eastern part of the United States, in order to get work, is a little like Lot's prayer for permission to go to Zoar, instead of a direct march to the mountain. But Lot never found much rest or safety till he got to the mountain. Neither will Saints ever find much quietude and success, in general, till they find it in the place of the great gathering of all Saints in the refuge which the Lord has pointed out.

Another ship of emigrant Saints was advertised to sail about the 26th ult. Passengers, we again repeat, cannot have their passages secured to them until a timely deposite money (£1 to each person whether old or young) is made; and if perchance

the passengers fail to go, after their deposite money is paid, the same will be forfeited to the Church. There is a necessity for this measure which all will allow, when they are made acquainted with the principle of business transactions. When the Saints emigrate, their neighbours need not stay back for want of an invitation.

I take pleasure in expressing to the Saints in England, the farewell reminiscence of Elder F. D. Richards, my Counsellor. His assiduous interest in the prosperity of the churches during his continuance in the British realm, has been calculated to overthrow the works of darkness, and establish righteousness, and promote permanent good will between him and the people among whom he has laboured. To the latter his unfeigned gratitude is affectionately acknowledged for multiplied acts of faith and liberality.

LETTERS TO THE EDITOR.

Crewe, February 7, 1848.

Dear Brother,—Last Friday night, the people of Middlewich flocked out to hear me preach, until they filled the room. I spoke to them nearly two hours, and a more attentive congregation I never had. Some will be baptized there soon, I think. I preach there again on Tuesday evening.

I arrived in Crewe on Saturday. I found everything here prosperous. The Saints are warm in the work. I must speak to the praise of Sisters T. and W. Every Sunday morning they practice delivering Elder Spencer's most valuable Letters to the citizens. They distribute them upon the principle of *exchange*, leaving a number, and calling for the one they left on the previous Sunday. They take the streets by rotation, and frequently call at two hundred houses in one forenoon, and attend the regular meetings besides. Now what credit do such women not deserve? They are frequently abused; but they ever defend the principles, and go on like bold soldiers. I only wish that the sisters through England would pattern after their example. They can do as much good in this way as it is possible for the elders to do. Are there not elders in this kingdom, who have not done half as much good for the building up of the kingdom as these two sisters are doing? They also, at the same time, deliver Invitations, and invite people out to meetings. Four were baptized here yesterday. I preached in the morning and evening. There was a large turn out in the evening, and I was astonished at the good attention that was paid. They listened with ears, eyes, and some of them with their mouths open. I look for a good work to be done here.

Your affectionate brother,

L. O. LITTLEFIELD.

Tottington, February 11, 1848.

Dear Brother,—Many hundreds of houses, in this vicinity, are now supplied with your valuable Letters to Crowel. Some of our good brothers and sisters go round, each in their district, and change the tracts every Sunday. In some cases they "raise the devil," in others they are attended with good results. We put brown paper backs upon them, and inside the backs we plaster an "Invitation" paper,—the consequence is, our room is crowded.

The Church of England minister, in this village, lately preached a sermon from your 12th Letter, on the Millennium, &c. He said, there had been an error in the (his) Church for many centuries, in supposing there was only one resurrection; also, in some supposing that at death a spirit winged its way from mother earth never more to return. For his part his ideas were more earthly: the bodies of men belonged to the earth; the spirit would return and be re-united to the body, and with the earth would remain. A thousand years would elapse after the resurrection of the righteous before the wicked would be raised. This doctrine (says he) is again reving, and I am glad of it, for I believe it. Some of his hearers thought he was turning to be a *Latter-day Saint*.

Dear brother, excuse me for troubling you so long. J. H.

Bury, January 17, 1848.

Beloved Brother Spencer,—I now take my pen in hand for the purpose of addressing a few lines to you, at the request of Elder Timothy Parkinson, who presides over the branch at Bury, to let you know how we are getting along; and I am happy to say, that I never saw such union and love amongst the officers and members of this branch since I obeyed the gospel, which is nearly three years since. Our president is diligent and attentive to his post, and all the priesthood with him covenanted, at the commencement of this year, to serve the Lord with all our might, and the result has been so far, that our labours have been blessed. On the eighth of this month we baptized six, and during last week we baptized seven more, seven males and six females, making in all thirteen, in one week's time; and many more are beginning to believe. I hope, dear brother, ere long, through the blessing of God, that many more will be added to our number such as will be eternally saved; for truly our prospects are cheering, and the priesthood are determined to lift their warning voices to the inhabitants in this region in the open air, as soon as the weather will permit. I can sometimes hear of the teachers of the sectarian schools coming to some of our young sisters, trying to persuade them that they are deluded, but they don't feel inclined to give it up so; and their parsons, to end up their charity sermons with, tell their hearers to be aware of that dreadful Book of Mormon, for if they believe it they will be damned; but I think some of their ministers will not be damned with reading it.

I will relate a case which happened with myself. One night when I had done my work and got home, one of them was at my house; he invited me to attend their meetings. He asked me if ever I went to any place of worship. I told him I did. He then asked me if I was in the way for heaven. I told him, very cheerfully, that I was. He seemed surprised at my boldness; I suppose he thought I should be very sad, but he soon found out what I was, so I preached the gospel to him about three hours, as well as I could, which made him very warm, so he began to ridicule the Book of Mormon. I asked him if he had read it; he said he had some little, but it was so absurd that he was forced to give over. I asked him how large it was, and he told me, so I found it was the Voice of Warning, and he had only read the title-page. You see, dear brother, what big souls they have got; but I must bring my remarks to a close, and you can do as you think fit with them.

I subscribe myself your brother, in the kingdom of God,

JOHN ROBINSON.

Bridport, Feb. 15, 1848.

Dear Brother Spencer,—Having a few moments to spare at this time, I take up my pen to inform you, as far as my abilities allow me, how I have got along with my labours in this region of country in which I am at present located. It is now a little more than twelve months since I came to this place. I was at that time the president of the Bristol Branch; and having received counsel from Brother Halliday, the president of the conference, I took my departure. When I arrived here I found little difficulty in obtaining a house to preach in, as I had the hearty co-operation of many of the inhabitants. I preached to a large concourse of people, and much good resulted from my first night's labours, as nine were baptized that same week. The following week I began to have plenty of persecution; and the hireling priests spit forth their venomous spleen, which soon raised a mob to hunt me about from house to house, breaking the windows and doors without once asking liberty. My life was in danger for eight or ten nights successively, but I did not feel the least alarmed, for I trusted to the promises that I had received from the servants of God, and I intended for my own part to have seen the end of it, but I received a letter from Brother Halliday saying it would be wisdom for me to return to Bristol. Before I left I ordained two priests; and they shortly afterwards succeeded in baptizing eight or nine more. The storm having abated a little, I received counsel, about the latter end of May or the beginning of June, to come down to this place again, and confirm those who had been baptized. I succeeded in taking a small chapel formerly held by the Methodists, and placarded the town, and from that time to this I have been walking in the midst of hot persecution;

for we have been stoned and mobbed, I may safely say dozens of times. While I have noticed in the STAR that some of our brethren have stated that they have had to contest it, toe to toe to maintain their ground, perhaps it would not be amiss in me saying, that I have had to contend it stick to stick to maintain my ground. On one occasion I received a severe cut on the left side of my head, from a stick, which I have yet got to show as a witness of my statement, should it be doubted; but in the midst of all these things, I still rejoice more and more in the principles of eternal truth, for ever since I have been adopted in the family and kingdom of God, I have laboured with all my might to bring souls to a knowledge of the truth, and I feel thankful to God that he has crowned my labours with so much success, for we have now a fine flourishing branch of more than one hundred and twenty members; we have baptized five per week for the last three months. The Lord blesses us greatly in manifesting his holy spirit to us in various ways, but above all, in the gift of healing; and my prayer is, that the Lord will hasten on his great and glorious work, until all things be fulfilled which was spoken by the mouth of all his holy prophets.

Believe me ever your most humble servant and fellow labourer in the kingdom of God,

GEORGE KENDALL.

MEMOIR OF THE HOUSE OF ROTHSCHILD.

(*From Chambers's Edinburgh Journal.*)

It is usual to trace the origin of great families to some gallant exploit, or some lucky accident, which suddenly raised the ancestor of the house from obscurity, and provided him at the same time with a legend to his coat of arms. The representatives of such families are born personages of history; their name, title, and estate —their position in the country—descending to them by inheritance, and so continuing from generation to generation, till war or revolution damages or removes the old landmarks of society. But there are other origins which it would be vain to endeavour to arrive at by a similar process: the origin of houses that rise steadily, not suddenly, in their peculiar career, and the success of which is not secured by a single incident, but distributed evenly over the lifetime of one or more generations. In such cases, the germ of prosperity must be sought for in the family mind —in the idiosyncrasy of the race—in the theory by which their conduct in the world is governed; and the first *accident*, which attracts the attention of the vulgar as the origin of their fortune, is merely a *point d'appui* selected by forethought and resolution. The rise of the house of ROTHSCHILD presents a very remarkable illustration of this view of a question which will never cease to be interesting, and affords a striking instance of the natural and simple means by which those vast results are obtained which it is customary to ascribe to chance or miracle.

In the middle of the last century there lived, in the town of Frankfort-on-the-Maine, a husband and wife of the Hebrew persuasion, who lavished all their cares upon a son, whom they destined for the profession of a schoolmaster. The boy, whose name was Meyer Anselm Rothschild, and who was born at Frankfort in the year 1743, exhibited such tokens of capacity, that his parents made every effort in their power to give him the advantage of a good education; and with this view he spent some years at Fürth, going through such a curriculum of study as appeared to be proper. The youth, however, had a natural bent towards the study of antiquities; and this led him more especially to the examination of ancient coins, in the knowledge of which he attained to considerable proficiency. Here was one step onwards in the world; for, in after years, his antiquarian researches proved the means of extending and ramifying his connexions in society, as well as of opening out to him a source of immediate support. His parents, however, who were noted as pious and upright characters, died when he was yet a boy, in his eleventh year; and on his return to Frankfort, he set himself to learn practically the routine of the counting-house.

After this we find him in Hanover, in the employment of a wealthy banking-house, whose affairs he conducted for several years with care and fidelity; and then we see opening out under his auspices, in his native city, the germ of that mighty business which was destined to act so powerfully upon the governments of Europe. Before establishing his little banking-house, Meyer Anselm Rothschild prepared himself for the adventure by marrying; and his prudent choice, there is no doubt, contributed greatly to his eventual success in the world.

About this time a circumstance is said to have occurred, to which the rise of the Rothschilds from obscurity is ascribed by those who find it necessary to trace such brilliant effects to romantic and wonderful causes. The Prince of Hesse-Cassel, it seems, in flying from the approach of the republican armies, desired, as he passed through Frankfort, to get rid of a large amount in gold and jewels, in such a way as might leave him a chance of its recovery after the storm had passed by. With this view he sought out the humble money-changer, who consented reluctantly to take charge of the treasure, burying it in a corner of his garden just at the moment when the republican troops entered the gates of the city. His *own* property he did not conceal, for this would have occasioned a search; and cheerfully sacrificing the less for the preservation of the greater, he reopened his office as soon as the town was quiet again, and recommended his daily routine of calm and steady industry. But he knew too well the value of money to allow the gold to lie idle in his garden. He dug it forth from time to time as he could use it to advantage; and, in fine, made such handsome profits upon his capital, that on the duke's return in 1802, he offered to refund the whole, with five per cent. interest. This of course was not accepted. The money was left to fructify for twenty years longer, at the almost nominal interest of two per cent.; and the duke's influence was used, besides, with the allied sovereigns in 1814 to obtain business for "the honest Jew" in the way of raising public loans.

The "honest Jew," unfortunately, died two years before this date, in 1812; but the whole story would appear to be either entirely a romance, or greatly exaggerated. Rothschild must have already been eminent as a banker, or he would hardly have been selected by the Prince of Hesse-Cassel as the depository of a sum amounting, it is said, to £50,000, exclusively of the jewels. At any rate, it was in the year 1801 he was appointed agent to the landgrave, afterwards Elector of Hesse; and in the next year (indicated in the story as that of the prince's return), a loan of ten millions was contracted with the Danish court through the house of Rothschild. Before this—and necessarily so no doubt—his knowledge, and the tried rectitude of his conduct, had gained him general confidence; his wealth had increased, and an enormous extension of the field of his operations had taken place. The fact appears to be, that by this time the banker of Frankfort was more in the habit of rendering assistance than of requiring it; and the Grand Duke of the day, to whom the Israelites owed their civic and political rights, nominated him a member of the electoral college, expressly as a reward for his generous services to his fellow-citizens.

The personal character of Meyer Anselm Rothschild is not of small consequence in the history of the house—for their dead father may be said to direct to this hour the operations of his children! In every important crisis he is called into their counsels; in every difficult question his judgment is invoked; and when the brothers meet in consultation, the paternal spirit seems to act as president. The explanation of this well-known and most remarkable trait in the family, is not difficult to those who are in the habit of penetrating through the veil of the romantic, in order to arrive at the simple realities of life. The elder Rothschild was obviously a man of comprehensive intellect, who did not act on the spur of chance or necessity, but after mature reflection, and on rules distinctly laid down; and he must have brought up his children in a certain theory, which survived his mortal part, and became identified with his memory. This is the only *idolum* conjured by the piety of his descendants. His bearing, we are told, was tranquil and unassuming; and although a devout man, according to his views of religion, his devotion was so completely untinged with bigotry, that in his charities he made no distinction between the Jew and Christian.

In 1812, Rothschild left to the mighty fortunes, of which his wisdom had laid

the foundation, ten children—five sons and five daughters; laying upon them, with his last breath, the injunction of an inviolable union. This is one of the grand principles to which the success of the family may be traced. The command was kept by the sons with religious fidelity. The copartnership in which they were left, remained uninterrupted; and from the moment of their father's death, every proposal of moment was submitted to their joint discussion, and carried out upon an agreed plan, each of the brothers sharing equally in the results. The other great principle of their conduct is one which actuates all prudent men, and is only deserving of special remark in them, from the almost mechanical regularity with which it was acted upon—this was the determination never to run the slightest risk in pursuit of great profits. Their grand object was to see clearly each transaction to its termination, to secure themselves from all accidents that human forethought could avert, and to be satisfied with a reasonable and ordinary reward. The plan acted in a twofold manner. By husbanding their capital, they were enabled to take advantage of a thousand recurring commissions, so as to extend their connexion day by day; while their habitual caution earned for them a reputation of solidity, which, united with their real wealth, carried their credit to a pitch which would have been dangerous, if not fatal, to less steady intellects. Credit, however, was no snare to them. They affected no master-strokes—no *coups d'etat*. They would have used the lamp of Aladdin, not to summon genii, but to light their steps as they toiled on in the path of genii. The only secrets by which they obtained their choice of innumerable offers of business, were the moderation of their demands—the punctual fulfilment of their engagements—and the simplicity and clearness of their system. In short, the House of Rothschild became great, because its affairs were conducted upon the most perfect system of mercantile tactics, and because the character of its members, partaking largely of that of the original banker of Frankfort, combined many of those amiable qualities which secure popularity without forfeiting respect. They sought to make money by skill and industry, not parsimony; they gave a liberal share of their profits to all whose services were of use in attaining them; and their hand—

"Open as day to melting charity—"

doubled the value of the gift by the grace with which it was presented—the grace impressed upon the external manner by a simple and kindly heart.

(*To be continued.*)

ADDRESS

TO FRANKLIN D. AND SAMUEL W. RICHARDS, (BROTHERS), ON LEAVING THEIR FIELD OF LABOUR FOR THE CAMP OF ISRAEL. FEBRUARY 15TH, 1848.

Farewell! beloved of the Lord, farewell—
In Scotland's name, a Scot, would dare to tell
How much we've prized your labours since you came,
Though now you leave for lands of brighter fame
Where truth, and love—eternal as the spheres—
Shall wield the sceptre, through unnumber'd years.
Farewell! but oh! one lasting boon I crave,
Remember Scotland, and her sons—so brave—
So poor—so hardy; and withal—so true!
That they could wish to live, and die with you:
Pardon the feeling if too fondly sung—
You gave the sentiments that move the tongue—
The Genii's breath! the life-pulse; and the flow
Of heav'n-born truths, that freemen only know;
And you in Zion can that succour yield
To gath'ring clansmen, when they take the field.
Yes, Brothers Richards, when you're far away,
We'll court your friendship, and a chieftain's stay.
Oh! mark the motto of our nation's pride—
The full-blown thistle on your bonnet's side;
Your Tartan plaids, in Gaelic costume tell
Of lands where Ossian sung—brave Wallace fell!

Where daring men for independence bled—
Nor Roman power—nor Saxon foeman sped.
Land of immortal bards! and martyrs brave,
That tyrants awed, but never could enslave!
And where the watchword, Freedom! still inspires
Her sons, to imitate, their noble Sires.
Yet, milder words, dear Brothers, are your due,
We know you'll pardon, what we can't subdue.
Still, Scotland! like the Lion, from her mane
Would shake the dew! her freedom to regain.
In parting thus, from Scotland, we'd implore
Your kindly int'rest on your native shore.
Accept in words a nation's *warmest love*—
While coupled actions, ample witness prove
How much we've *loved you*, and *will love* you *still*,
Though wisdom whispers, "Do your Master's will."
Ten thousand Saints their throbbing hearts will raise
To heav'n's high King, to bless your future days,
And safely guard you in that happy home
Where *gather'd millions*, shout, the kingdoms come!
And wives, and sires, recount your honours won,
And *bless* your *names*, as Husband, Father, Son!
Accept these presents, which our hearts record
To Brother Brigham, *Lion of the Lord!*
The Twelve! and all good Saints who do us know;
And last, *not least*, for us, Kiss, Sister Snow!
Tell them though darkness broods around,—the while
"Star"-light still sparkles, in this sunset isle,
By which the Saints, still Zion-ward are led,
And mourn no more, *a living* Spencer, *dead!*
Farewell! and while you rise in Godlike fame,
Kilmarnock. We'll ever pray, for blessings on your name. LYON.

LIST OF MONEYS RECEIVED FROM THE 4TH TO THE 19TH OF FEBRUARY.

	£	s.	d.
George P. Waugh	£6	0	0
William Ballan	1	0	0
John Hackwell	1	0	0
Thomas Stevenson	0	11	2
Alfred Shaw	4	0	0
John Halliday	2	0	0
Thomas Smith	0	11	10
Isaac Dacer	1	4	0
Abraham Marchant	0	12	0
William Hawkins	2	5	0
John Godsall	5	0	0
James Lockett	0	16	0
Henry Beecroft	2	10	0
George Kendall	1	0	0
John Preece	1	10	0
Carried forward	£30	0	0

	£	s.	d.
Brought forward	£30	0	0
William Speakman	2	17	10
William Broomhead	3	0	0
Ebenezer Gillies	2	0	0
William Hulme	1	18	4
Charles Miller	3	10	0
John Cottam	0	4	6
W. Frodsham	1	4	0
J. Bond	1	10	6
Thomas Smith	2	0	0
William West	6	1	8
Robert Martin	2	0	0
George A. Mort	2	12	6
John Johnson	2	2	2
	£61	1	6

NOTICES.

Elder William Speakman's address is Fourth Street, Newcastle-upon-Tyne.

Elder John Cottam is appointed to take the charge of Clitheroe Conference.

Elder William Walker is appointed to labour in the London Conference under the presidency of Elder John Banks.

The next STAR will contain a General Circular Epistle of the "Twelve" to the Saints throughout the world;—an important and interesting document.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6. MARCH 15, 1848. VOL. X.

GENERAL EPISTLE FROM THE COUNCIL OF THE TWELVE APOSTLES,

TO THE

Church of Jesus Christ of Latter-day Saints, abroad, dispersed throughout the Earth, Greeting:

BELOVED BRETHREN,—At no period since the organization of the Church on the 6th of April, 1830, have the Saints been so extensively scattered, and their means of receiving information from the proper source, so limited, as since their expulsion from Illinois; and the time has now arrived when it will be profitable for you to receive, by our Epistle, such information and instruction as the Father hath in store, and which he has made manifest by his Spirit.

Knowing the designs of our enemies, we left Nauvoo in February, 1846, with a large pioneer company, for the purpose of finding a place where the Saints might gather and dwell in peace. The season was very unfavorable, and the repeated and excessive rains, and scarcity of provision, retarded our progress, and compelled us to leave a portion of the camp in the wilderness, at a place we called Garden Grove, composed of an enclosure for an extensive farm and sixteen houses, the fruits of our labour; and soon after, from similar causes, we made another location, called Mount Pisgah, leaving another portion of the camp, and after searching the route, making the road, and bridges over a multitude of streams, for more than three hundred miles, mostly on lands then occupied by the Pottawatamie Indians, and since vacated in favour of the United States, lying on the south and west, and included within the boundary of Iowa, we arrived near Council Bluffs, on the Missouri River, during the latter part of June, where we were met by Capt. J. Allen, from Fort Leavenworth, soliciting us to enlist five hundred men in the service of the United States. To this call of our country, we promptly responded, and before the middle of July more than five hundred of the Brethren were embodied in the "Mormon Battalion," and on their march for California, by way of Fort Leavenworth, under command of Lieut. Col. J. Allen, leaving hundreds of wagons, teams, and families, destitute of protectors and guardians, on the open prairie, in a savage country, far from the abodes of civilized life, and farther still from any place where they might hope to locate.

Our camp, although aware of a cold northern winter approaching, with all attendant evils, famine, risk of life in an unhealthy climate, Indian depredations, and every thing of a like nature that would tend to make life gloomy, responded to this call of the President with all the alacrity that is due from children to a parent; and when the strength of our camp had taken its departure in the battalion, the aged, the infirm, the widow and the fatherless that remained, full of hope and buoyant with faith, determined to prosecute their journey, a small portion of which

went as far west as the Pawnee Mission, where, finding it too late to pass the mountains, they turned aside to winter on the banks of the Missouri, at the mouth of the Running Water, about two hundred and fifty miles northwest of the Missouri settlements; while the far more extensive and feeble numbers located at this place, called by us Winter Quarters, where upwards of seven hundred houses were built in the short space of about three months; while the great majority located on Pottawatamie lands. In July there were more than two thousand emigrating wagons between this and Nauvoo.

In September, 1846, an infuriated mob, clad in all the horrors of war, fell on the Saints who had still remained in Nauvoo for want of means to remove, murdered some, and drove the remainder across the Mississippi into Iowa; where destitute of houses, tents, food, clothing, or money, they received temporary assistance from some benevolent souls in Quincy, St. Louis, and other places, whose names will ever be remembered with gratitude. But at that period the Saints were obliged to scatter to the north, south, east, and west, wherever they could find shelter and procure employment. And, hard as it is to write it—it must ever remain a truth on the page of history—that while the flower of Israel's camp were sustaining the wings of the American eagle, by their influence and arms in a foreign country, their brothers, sisters, fathers, mothers, and children, were driven by mob violence from a free and independant State of the same national Republic, and were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the demon of death. From that time to this the Latter-day Saints have been roaming without home from Canada to New Orleans, from the Atlantic to the Pacific Ocean, and many have taken up their abode in foreign lands. Their property in Hancock County, Illinois, was little or no better than confiscated: many of their houses were burned by the mob, and they were obliged to leave most of those that remained without sale; and those who bargained, sold almost for a song; for the influence of their enemies was to cause such a diminuation in the value of property, that from a handsome estate was seldom realized enough to remove the family comfortably away; and thousands have since been wandering to and fro, destitute, afflicted, and distressed for the common necessaries of life, or, unable to endure, have sickened and died by hundreds, while the Temple of the Lord is left solitary in the midst of our enemies, an enduring monument of the diligence and integrity of the Saints.

Lieut. Col. Allen died at Fort Levenworth, much lamented by the "Mormon Battalion," who proceeded *en route* by the way of Santa Fe, from whence a small portion, who were sick, returned to Pueblo to winter; while the remainder continued their march, mostly on half rations, or meat without salt, making new roads, digging deep wells in the desert, levelling mountains, performing severe labours and undergoing the utmost fatigue and hardship ever endured by infantry, as reported by Col. Cooke, their commanding officer, and arrived in California, in the neighborhood of San Diego, with the loss of very few men.

Soon after the battalion left the Bluffs, three of the Council took their departure for England, where they spent the winter, preaching and setting in order all things pertaining to the Church, and returned to this place in the spring of 1847, as did also the camp from Running Water, for provisions.

On April 14th, the remainder of the Council, in company of one hundred and forty-three pioneers, left this place in search of a location, and making a new road, a majority of more than one thousand miles westward, arrived at the Great Basin in the latter part of July; where we found a beautiful valley of some twenty by thirty miles in extent, with a lofty range of mountains on the east, capped with perpetual snow, and a beautiful line of mountains on the west, watered with daily showers; the Utah Lake on the south, hid by a range of hills, with a delightful prospect of the beautiful waters of the Great Salt Lake on the northwest, extending as far as the eye can reach, interspersed with lofty islands, and a continuation of the valley or opening on the north, extending along the eastern shore about sixty miles to the mouth of Bear River. The soil of the valley appeared good, but will require irrigation to promote vegetation, though there are many small streams emptying in from the mountains, and the Western Jordan (Utah Outlet) passes through from south to north. The climate is warm, dry, and healthy; good

salt abounds at the lake; warm, hot, and cold springs are common; mill sites excellent; but the valley is destitute of timber. The box, the fir, the pine, the sugar maple, &c., may be found on the mountains sufficient for consumption, or until more can grow.

In this valley we located a site for a city, to be called the Great Salt Lake City; of the Great Basin, North America; and, for the convenience of the Saints, instituted and located the Great Basin Post Office at this point. The city is surveyed in blocks of ten acres, eight lots to a block; with streets eight rods wide, crossing at right angles. One block is reserved for a Temple, and several more in different parts of the city for public grounds.

Soon after our arrival in the valley, we were joined by that portion of the battalion, who had been stationed at Pueblo, and a small camp of the Saints from Mississippi, who had wintered at the same place, who united with the pioneers in ploughing, planting, and sowing near one hundred acres, with a great variety of seeds; and in laying the foundation of a row of houses around a ten acre block, and nearly completing the same on one side. Materials for brick and stone buildings are abundant.

After tarrying four or five weeks, most of the pioneers commenced their return, nearly destitute of provision, accompanied by a part of the battalion, who were quite destitute, except a very small quantity of beef, which was soon exhausted. The company had to depend for their subsistence on wild beasts, such as buffalo, deer, antelope, &c., which, most of the way, were very scarce; and many obtained, were exceedingly poor and unwholesome. Between the Green and Sweetwater Rivers, we met five hundred and sixty-six wagons of the emigrating Saints, on their way to the valley; at our last encampment with whom, we had fifty horses and mules stolen by the Indians; and a few days after, we were attacked by a large war party of Sioux, who drove off many of our horses, but most of these we recovered. Our route was by Fort Bridger, the South Pass, Fort John, (Laramie,) and from thence on the north bank of the Platte, to Winter Quarters, where we arrived on the 31st of October, all well; having performed this long and tedious journey, with ox as well as horse teams, and with little food except wild flesh, without loosing a single man, although many were sick when they left in the spring, insomuch that they were unable to walk until we had travelled more than one half of the outward distance.

On the 11th instant, fifteen of the battalion arrived from California, with a pilot from the valley, having suffered much on their return from cold and hunger, with no provisions part of their way, but a little horse flesh of the worst kind. From these brethren we received the intelligence that the battalion was discharged in California in July, agreeably to the time of their enlistment, that a portion of the battalion, constituting a company, under Captain Davis, had re-enlisted to sustain a military post in California; that many had commenced labour to procure means to return; that a small portion had come on to the Great Salt Lake City, where they found the emigrants, which we passed in the mountains, alive, and in good health and spirits, except three deaths; and that some of the battalion, who had left the valley with them, had stopped on the Sweetwater, searching for buffalo, who with others, in all about thirty, arrived here on the 18th instant, pennyless and destitute, having suffered much from cold and hunger, subsisting on their worn-out mules and horses.

All who possibly could went to the valley this season; and the Saints now in this vicinity have had to depend on their own resources, in labour, for their sustenance, which, on account of the absence of those engaged in the government service, the sickness that has prevailed in camp, and the destruction of the cattle by the Indians, consists mostly of corn, with a few garden vegetables.

The Saints in this vicinity are bearing their privations in meekness and patience, and making all their exertions tend to their removal westward. Their hearts and all their labours are towards the setting sun, for they desire to be so far removed from those who have been their oppressors, that there shall be an everlasting barrier between them and future persecution; and although, as a people, we have been driven from State to State, and although Joseph and Hyrâm, our Prophet and Patriarch, were murdered in cold blood, while in government duress, and under the

immediate control, inspection, and supervision of the governor and government officers, we know, and feel assured, that there are many honest, noble, and patriotic souls now living under that government, and under other similar governments in the sister States of the great confederacy, who would loathe the shedding of innocent blood, and were it in their power, would wipe the stain from the nation. If such would clear their garments in the public eye, and before God, they must speak out; they must proclaim to the world their innocence, and their hatred and detestation of such atrocious and unheard of acts; but with this we have nothing to do; only we love honesty and right wherever we find them; the cause is between them, their country, and their God; and we again reiterate what we have often said, and what we have ever shown by our conduct, that, notwithstanding all our privations and sufferings, we are more ready than any other portion of the community to sustain the constitutional institutions of our mother country, and will do the utmost, for them, if permitted; and we say to all Saints throughout the earth, be submissive to the law that protects you in your person, rights, and property, in whatever nation or kingdom you are; and suffer wrong, rather than do wrong. This we have ever done, and mean still to continue to do. We anticipate, as soon as circumstances will permit, to petition for a territorial government in the Great Basin.

In compliance with the wishes of the sub-agents, we expect to vacate the Omaha lands in the spring. Thus, brethren, we have given you a brief idea of what has transpired among us since we left Nauvoo; the present situation of the Saints in this vicinity, and of our feelings and views in general, as preparatory to the reply which we are about to give to the cry of the Saints from all quarters, What shall *we* do?

Gather yourselves together speedily, near to this place, on the east side of the Missouri River, and, if possible, be ready to start from hence by the first of May next, or as soon as grass is sufficiently grown, and go to the Great Salt Lake City, with bread stuff sufficient to sustain you until you can raise grain the following season. Let the Saints who have been driven and scattered from Nauvoo, and all others in the Western States, gather immediately to the east bank of the river, bringing with them all the young stock, of various kinds, they possibly can; and let all the Saints in the United States and Canada gather to the same place, by the first spring navigation, or as soon as they can, bringing their money, goods, and effects with them; and, so far as they can consistently, gather young stock by the way, which is much needed here, and will be ready sale: and when here, let all who can, go directly over the mountains; and those who cannot, let them go immediately to work at making improvements, raising grain and stock, on the lands recently vacated by the Pottawatamie Indians, and owned by the United States, and by industry they can soon gather sufficient means to prosecute their journey. In a year or two their young cattle will grow into teams; by interchange of labour they can raise their own grain and provisions, and build their own wagons; and by sale of their improvements, to citizens who will gladly come and occupy, they can replenish their clothing, and thus speedily and comfortably procure an outfit. All Saints who are coming on this route, will do well to furnish themselves with woolen or winter, instead of summer clothing, generally, as they will be exposed to many chilling blasts before they pass the mountain heights.

We have named the Pottawatamie lands as the best place for the Brethren to assemble on the route, because the journey is so very long, that they must have a stopping place, and this is the nearest point to their final destination, which makes it not only desirable, but necessary; and, as it is a wilderness country, it will not infringe on the rights and privileges of any one; and yet it is so near Western Missouri, that a few days travel will give them an opportunity of trade, if necessity requires, and this is the best general rendezvouz that now presents, without intruding on the rights of others.

To the Saints in England, Scotland, Ireland, Wales, and adjacent islands and countries, we say, emigrate as speedily as possible to this vicinity, looking to, and following the counsel of the Presidency at Liverpool; shipping to New Orleans, and from thence direct to Council Bluffs, which will save much expense. Those who have but little means, and little or no labour, will soon exhaust that means if they remain where they are; therefore, it is wisdom that they remove without

delay; for here is land on which, by their labour, they can speedily better their condition for their further journey. And to all Saints in any country bordering upon the Atlantic, we would say, pursue the same course; come immediately and prepare to go West—bringing with you all kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees, and vines—every thing that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the whole earth; also, the best stock of beast, bird, and fowl of every kind; also, the best tools of every description, and machinery for spinning, or weaving, and dressing cotton, wool, flax, and silk, &c., &c., or models and descriptions of the same, by which they can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain threshers and cleaners, smut machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness, or prosperity of any people. So far as it can be consistently done, bring models and drafts, and let the machinery be built where it is used, which will save great expense in transportation, particularly in heavy machinery, and tools and implements generally.

The Brethren must recollect that from this point they pass through a savage country, and their safety depends on good fire-arms and plenty of ammunition;—and then they may have their teams run off in open daylight, as we have had, unless they shall watch closely and continually.

The Presidents of the various branches will cause this Epistle to be read to those under their council, and give such instruction in accordance therewith as the Spirit shall dictate; teaching them to live by every principle of righteousness, walk humbly before God, doing his will in all things, that they may have his Spirit to lead them and assist them speedily to the gathering place of his Saints.

Let the Seventies, High Priests, Elders, Priests, Teachers, and Deacons report themselves, immediately on their arrival at the Bluffs, to the Presidency of their respective Quorums, if present, and if not, to the Presidency or Council of the place, that their names may be registered with their Quorum, and that they may be known among their Brethren.

It is the duty of all parents to train up their children in the way they should go, instructing them in every correct principle, so fast as they are capable of receiving, and setting an example worthy of imitation; for the Lord holds parents responsible for the conduct of their children, until they arrive at the years of accountability before him; and the parents will have to answer for all misdemeanors arising through their neglect. Mothers should teach their little ones to pray as soon as they are able to talk. Presiding Elders should be particular to instruct parents concerning their duty, and Teachers and Deacons should see that they do it.

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and, also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, &c., to present to the General Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works, on every science and subject, for the benefit of the rising generation.

We have a printing press, and any who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical and philosophical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered and brought to the valley, where, and from which, the rising generation can receive instruction; and if the Saints will be diligent in these matters, we will soon have the best, the most useful and attractive museum on the earth.

Let every Elder keep a journal and gather historical facts concerning the Church and world, with specific dates, and present the same to the Historian; also, let the presiding officer of every emigrating company, immediately on arrival, see that his clerk presents the Recorder with a perfect list of the names of every

soul, the number of wagons, teams, and every living thing in his camp, and let all Saints organize at, and travel from the Pottawatamie District, according to the pattern which will there be given them.

Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the Church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed suicides; and we now, having it in contemplation soon to re-organize the Church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth.

The Saints in Western California, who choose, are at liberty to remain; and all who may hereafter arrive on the western coast, may exercise their privilege of tarrying in that vicinity, or of coming to head quarters.

The Saints on the Society and other Islands of the Pacific Ocean, are at liberty to tarry where they are, for the time being, or until further notice; and we will send them more Elders as soon as we can. But if a few of their young, or middle aged, intelligent brethren, wish to visit us at the Basin, we bid them God speed, and shall be happy to see them.

The Saints in Australia, China, and the East Indies generally, will do well to ship to the most convenient port in the United States, and from thence make to this point, and pursue the same course as do others; or, if they find it more convenient, they may ship to Western California.

We wish the Traveling Elders throughout the world, to remember the revelations of the Doctrine and Covenants, and say nought to this generation but repentance; and if men have faith to repent, lead them into the waters of baptism, lay your hands upon them for the reception of the Holy Ghost, confirm them in the Church of Jesus Christ of Latter-day Saints, comfort their hearts, teach them the principles of righteousness and uprightness between man and man; administer to them bread and wine, in the rememberance of the death of Jesus Christ, and if they want further information, tell them to flee to Zion.—There the servants of God will be ready to wait upon them, and teach them all things that pertain to salvation, and any thing beyond this in your teaching cometh of evil, for it is not required at your hands, but leadeth you into snares and temptations which tendeth to condemnation. Should any ask, Where is Zion? tell them in America; and if any ask, What is Zion? tell them the pure in heart.

It is the duty of the rich Saints every where, to assist the poor, according to their ability, to gather; and if they choose, with a covenant and promise that the poor thus helped, shall repay as soon as they are able. It is also the duty of the rich, those who have the intelligence and the means, to come home forthwith, and establish factories, and all kinds of machinery, that will tend to give employment to the poor, and produce those articles which are necessary for the comfort, convenience, health and happiness of the people; and no one need to be at a loss concerning his duty in these matters, if he will walk so humbly before God as to keep the small still whisperings of the Holy Ghost within him continually.

Let all Saints who love God more than their own dear selves—and none else are Saints—gather without delay to the place appointed, bringing their gold, their silver, their copper, their zinc, their tin, and brass, and iron, and choice steel, and ivory, and precious stones; their curiosities of science, of art, of nature, and every thing in their possession or within their reach, to build in strength and stability, to beautify, to adorn, to embellish, to delight, and to cast a fragrance over the House of the Lord; with sweet instruments of music and melody, and songs, and fragrance and sweet odours, and beautiful colours, whether it be in precious jewels, or minerals, or choice ores, or in wisdom and knowledge, or understanding, manifested in carved work; or curious workmanship of the box, the fir and pine tree, or any thing that ever was, or is, or is to be, for the exaltation, glory, honour, and salvation of the living and the dead, for time and for all eternity. Come, then, walking in righteousness before God, and your labour shall be accepted; and kings will be your nursing fathers, and queens will be your nursing mothers, and the glory

of the whole earth shall be yours, in connexion with all those who shall keep the commandments of God; or else the Bible, those ancient prophets, who prophecied from generation to generation, and which the present generation profess to believe, *must fail;* for the time has come for the Saints to go up to the mountains of the Lord's house, and help to establish it upon the tops of the mountains, and the name of the Lord shall be there, and the glory of the Lord will be there, and the excellency of the Lord will be there, and the honour of the Lord will be there, and the exaltation of his Saints will be there, and they will be held as in the hollow of his hand, and be hid as in the cleft of the rock, when the overflowing scourge of Jehovah shall go through to depopulate the earth, and lay waste the nations because of their wickedness, and cleanse the land from pollution and blood.

We are at peace with all nations, with all kingdoms, with all powers, with all governments, with all authorities under the whole heavens, except the kingdom and power of darkness, which are from beneath, and are ready to stretch forth our arms to the four quarters of the globe, extending salvation to every honest soul: for our mission in the gospel of Jesus Christ is from sea to sea, and from the river to the ends of the earth; and the blessing of the Lord is upon us; and when every other arm shall fail, the power of the Almighty will be manifest in our behalf; for we ask nothing but what is right, we want nothing but what is right, and God has said that our strength shall be equal to our day; and we invite all Presidents, and Emperors, and Kings, and Princes, and Nobles, and Governors, and Rulers, and Judges, and all nations, kindreds, tongues, and people under the whole heaven to come and help us to build a house to the name of the God of Jacob, a place of peace, a city of rest, a habitation for the oppressed of every clime, even for those that love their neighbour as they do themselves, and who are willing to do as they would be done unto; and this we are determined to do, and we will do, God being our helper; and we will help every one that will help to sustain good and wholesome laws for the protection of virtue and punishment of vice.

The kingdom which we are establishing is not of this world, but is the kingdom of the Great God. It is the fruit of righteousness, of peace, of salvation to every soul that will receive it, from Adam down to his latest posterity. Our good will is towards all men, and we desire their salvation in time and eternity; and we will do them good so far as God will give us the power, and men will permit us the privilege; and we will harm no man; but if men will rise up against the power of the Almighty to overthrow his cause, let them know assuredly that they are running on the bosses of Jehovah's buckler, and, as God lives, they will be overthrown.

Come, then, ye Saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people, and dialects on the face of the whole earth, and join the standard of Emanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell can prevail against you.

The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a Campbellite, or a Catholic, or Episcopalian, or Mahometan, or even pagan, or any thing else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth.

We ask no pre-eminence; we want no pre-eminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, that do the will of our Father who is in heaven; and by them we will stand, and with them we will dwell in time and in eternity.

Come, then, ye Saints of Latter-day, and all ye great and small, wise and foolish, rich and poor, noble and ignoble, exalted and persecuted, rulers and ruled of the earth, who love virtue and hate vice, and help us to do this work, which the Lord hath required at our hands; and inasmuch as the glory of the latter house shall exceed that of the former, your reward shall be an hundred fold, and your rest shall be glorious. Our universal motto is, "*Peace with God and good will to all men.*"

Written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Council Bluffs, North America, and signed December 23d, 1847, in behalf of the Quorum of the Twelve Apostles.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Clerk.

The Latter-day Saints' Millennial Star.

MARCH 15, 1848.

WE present to our readers, in this number of the STAR, the general Epistle of the Twelve Apostles at full length. It is a document of thrilling interest, and ought to be read with great care and attention by the Saints. It is worthy of the perusal of all men. The Presiding Elders of Conferences and Branches will find it well to analyze and thoroughly digest its contents by more than one perusal, in order that they may instruct the Saints who contemplate emigration in future. The Elders that preside over Conferences, and likewise such as preside over Branches, will have increased duties and responsibilities rolled upon them. The time of emigration is come, although emigrants will generally defer their departure until September. They will want the greater part of the intervening time, between this and September, to make ready. Two things should never be lost sight of by the officers of Churches. One is, to keep the cause in the United Kingdom advancing with increasing power and success; and the other is, to further the work of emigration in every reasonable manner. These two things should go forward hand in hand. Tens of thousands must be gathered out from this land. The prospect of emigration will brighten as the truth is spread abroad, and the word is preached in plainness and power. The ingathering will make ways and means for the outgathering. The faithfulness of the servants of God, in spreading abroad the glad tidings of salvation, and building up new churches, and enlarging those already planted, will swell the tide of faith, and infuse the spirit of liberality and kindness and union through the great community of Saints. And God will pour out his Spirit, and a great multitude of the saved will be added to the Church: and the ingress to the Church, and the egress to Zion, will be among the wonders of the age in which we live.

Multitudes in this land are disaffected with false religions, and tired of the worship of a strange God, that for many centuries past has brought to pass but little union or happiness in any part of Christendom. The knowledge of the true God, and the doctrine of life and immortality, will be to them as cold water to a thirsty soul. They will hail it with gratitude and thanksgiving to God, and bless the lips

that utter the news. The national governments are gasping in the last extremity of consumption. Some thrones are being cast down, and others are tottering under the blasts of popular indignation. The Saints can answer the question,—"Who will show us any good?" While the most fine gold of modern Christianity is become dim, the Saints are gathering laurels of glory and honour, and resuscitating the honest-hearted that were ready to despair of finding truth on the earth. The heavenly order is exhibited to men, and they rejoice in the knowledge of it as those who have discovered the richest pearls and the most precious diamonds. By fanning the sacred flame of eternal truth, and diffusing abroad the knowledge of salvation, the Saints will work out their own salvation, with glory and honour encircling their names. The spirit of apostacy and misrule will be kept down. The howlings and revilings of apostate spirits that have been cast out of the Church, as so much refuse silver, will have no influence to retard the onward progress of the triumphal car of truth.

We expect, indeed, that Sodomites will set up a bitter cry of delusion when righteous Lot leaves them, especially if he warns his friends of impending dangers that await those who remain behind. And cowardly spies, that fear giant-scandal and the fangs of persecution for the word's sake, more than the Almighty God, and the confused crash of kingdoms, will come back from the promised land with an evil report in their mouths, to turn away the hearts of the simple, whose faces are not set as a flint Zionward. These false spies answer the purpose of spiritual smut-machines, that are patented for the latitude of St. Louis and New Orleans, where they are worked supernaturally by the Prince of the Air for the special accommodation of emigrants, gratis. The intricacy of this machinery is so wonderful that it has never yet been discovered that either philosophy, humanity, or truth ever constituted any part of the impulsive power. Sometimes some of these smut-machines have been brought to England, whether to save the expense of transporting wheat too foul and smutty for the market of Zion, and thereby detaining it here, we have not time now to enquire. But the emigrants that are wise will understand and disregard all overtures for the use of such machinery, and such as listen or receive are liable to the suspicion of having foul wheat on board.

On the subject of Emigration, the Elders will do well to see that the people have a correct understanding of it. The Epistle of the Twelve requires and counsels a prompt and energetic preparation to emigrate, under the direction of the Presidency in Liverpool. Elder Orson Pratt will soon be here to direct such measures as will favour this great and important work. The Saints will require a few months to prepare for an extensive embarkation in the latter part of the year. We have more than once suggested the propriety, that the Saints should extricate themselves from all entangling alliances that would hinder their emigration. It is, indeed, a poor time to sell property now, so soon after the panic, and while trade is depressed. But the "counsel of the Lord—that shall stand." The instruction from the only oracle of God now on the earth, is to gather out without needless delay. The Omniscient eye sees ample reason for this counsel, and except it is observed and respected, the negligent and dilatory must not complain if their property is still more unsaleable, and their merchandize without a buyer, and their ears made to tingle with the din of war and revolutionary strife. Let the Saints, then, go about a preparation to emigrate, so far as practicable, in good earnest, not with unwise precipitancy, but with a full and deliberate purpose of heart to bring it to pass. What God has required let not men say they are *unable* to perform. The poor will not be gainers by saying there is no hope for them. The resources of the Almighty

are ample to reach all difficult cases. If more than half a million of poor dependant Hebrew slaves could be extricated from the cruelest bondage, and transported across the sea into a distant land, the Saints, in Britain, that have renounced their allegiance to all strange gods, need not be over anxious about the means of their deliverance. If the rich seek to hold back their treasures from the Lord, and refuse to come to his help against the mighty, they may lose them in a time when they cannot be recovered again.

The Spirit, the water, and the blood, are the three great witnesses. By the testimony of these three all men will be judged where the gospel is preached. The Spirit says, Come, gather out; and let every one say to his neighbour, Come, let us go up to the mountains of the Lord's house and learn his ways. The time is at hand when great Babylon will not suffer the Lord's ways to be taught among the nations, until her walls totter and fall, and the earth is made empty and desolate. If any man has the witness of the Spirit, he will not only go out of Babylon himself, but he will do all in his power to save those who are the destined heirs of glory, honour, and immortality, and joint heirs with Christ. Now is the time for the patriots of the everlasting kingdom to prove their valour and loyalty.

We cannot recommend Saints to emigrate by New Orleans later than March, the climate of New Orleans being hot and sickly in the summer season. But as some persons in the church and others out of the church, are disposed to emigrate to different parts of the United States from time to time, we shall accommodate such as send a pound as deposit money, for each person old or young, by securing tickets for them, from some trusty and legally-licensed ship-agent. This we shall do to prevent those constant abuses to which emigrants are exposed who trust themselves to the guidance of strangers. The frauds practised upon emigrants on their arrival in Liverpool are very forbidding. We shall do our business of emigration, for the present, through the agency of Brother Thomas Wilson, an experienced licensed shipping-agent, who will do all business pertaining to emigration with fidelity and promptness. In making remittances to us, the names and ages of each person should be explicitly stated.

The King of France has abdicated his throne, and is supposed to be in England. The French nation are strenuously inclined to organise a Republic, after the model of the United States government. The spirit of innovation and reform is not confined to France, but it prevails in England and many other parts of the Continent. It wears a bold and unusually menacing front. The end of these things, though disastrous and terrible, is not unlooked for or unexpected by the Saints. The affairs of Mexico continue much as usual. A disposition to annex the whole of the Mexican States to the United States of North America, is fast gaining favour among the American people.

The appointment of a General Conference will be delayed a little in order to enjoy the presence of Elder Orson Pratt.

Our Hymn Books are now out of print; likewise Spencer's Letters, in tract form, except a few of the first and second numbers of the series. Both the Hymn Books and Tracts will probably be reprinted before many months, of which we shall advise the Saints as soon as they are printed.

Caution!—Many errors have arisen in transmitting post orders to this office. Sometimes the orders have been made payable to the persons who remitted them,

and, consequently, were of no use to us. Sometimes they have been made payable to persons assisting at the office, and sometimes to persons that were wholly unknown to us. And sometimes they have been made payable to names purporting to be something like our own, but in reality as unlike as the sectarian God is to the true and living personage. Now whether this error about a name, arises from some tradition or venerated religious notion, that a *mere name* is not *essential* in matters of pounds and shillings, or that the supernatural powers which we are supposed to claim, can make one name as efficacious at the Order Office in drawing money as another; or whether others understand the true orthography of our name better than we, who have published it every fortnight for more than a year in every corner of the United Kingdom, besides in other publications several hundred thousand times. Now if our friends will please to observe the orthography of our name, especially at the Order Office, it will save us from the writhing and often convulsive transmutations of our name, in order to draw a few pounds. And we do not like to be guilty of forgery in order to obtain what is honestly and positively designed to be paid to us. Although some more learned in religious mysteries than ourselves, may think there is some scriptural pretext for giving a "*new name*," which we shall not attempt to gainsay, and a single application of a new name would never have elicited these remarks, but a variety of new names, we venture to believe, is *unscriptural*, and is especially regarded with *suspicion* at the Order Office.

CONFERENCE MINUTES.

BRADFORD.

This Conference was held December 19th, 1847, in Croft Street School-rooom. The meeting opened at half-past ten. Elder Charles Miller was unanimously chosen to preside; Priest John Stockdale, clerk. The meeting opened by singing, and prayer by the President.

The President made some excellent remarks on the present prosperity of the conference, and the union and faithfulness of the officers, and the glorious prospects of a rich harvest of souls, with a few remarks pertaining to the order of the proceedings of the business of the conference.

Present:—1 High Priest, 1 Seventies, 14 Elders, 28 Priests, 4 Teachers, and 4 Deacons.

The representations were then given, which were as follows:—

BRANCH.	REPRESENTED BY	MEM.	H.P.	SEV.	ELD	PRS.	TEA	DEA	BAP.	REC	C.O.	REM	DED
Bradford	Elder Milner	160	1	0	3	9	3	2	20	2	4	13	0
Leeds	" Emsley	77	0	0	3	5	1	1	15	1	0	11	0
Idle	" Lord	52	0	0	3	6	1	1	12	5	1	4	0
Huddersfield	" Whittaker	44	0	0	1	4	1	1	4	3	0	4	1
Halifax	" Child	13	0	0	1	2	0	0	3	0	0	0	0
Wakefield	" Hewitson	29	0	0	1	3	1	0	5	4	0	0	0
Bramhope	" Cooper	14	0	0	1	4	0	1	1	1	0	10	0
Marsden	" Whittaker	15	0	0	2	1	1	0	2	3	1	0	0
Low Moor	" Peel	10	0	0	1	1	1	0	0	0	0	0	0
Rodley	" Dinsdale	11	0	0	1	3	0	0	3	0	0	0	0
Headingley	" Riddel	15	0	0	2	3	0	0	4	1	0	3	0
Driglington	" Beecroft	10	0	0	1	0	1	0	3	0	0	0	0
York	" Mitchell	10	0	1	1	3	0	0	0	2	0	0	0
Tadcaster	Priest Watson	9	0	0	0	1	0	0	1	0	0	0	0
Manningham	" Bentley	11	0	0	0	1	1	0	3	0	0	0	0
Hunslet	Elder Huntington	9	0	0	1	0	0	0	0	3	0	0	0
Morley	Priest Barnes	6	0	0	0	1	0	0	0	0	0	3	0
Whitby	Elder Miller	7	0	0	0	0	1	0	0	0	0	0	0
Horsforth	" Cordingley	8	0	0	1	2	0	0	2	0	0	0	1
Gayle	Priest Mason	6	0	0	0	2	0	6	0	0	0	0	0
	Total	516	1	1	23	51	18	6	78	25	6	42	2

The branches, generally, in very good standing, with many manifestations of the mighty power of God in healings, gifts, &c.

The meeting closed with singing, and benediction by the President, at a quarter past twelve, amidst the most cheering and happy countenances ever witnessed.

Two p.m.—The meeting opened after the usual form, when the President introduced the minutes of a Special Conference at Leeds, held on Sunday, the 12th of December, where the Leeds, Wakefield, Headingley, Hunslet, York, Morley, and Whitby representations were given. It was then moved that they form part of the minutes of this conference, and be interspersed in the same. Carried unanimously.

While the Sacrament was administered, several of the officers gave their testimony in boldness, with much assurance in the Spirit.

After the administration the branches were considered, and the following branches were organized, by the unanimous vote, having been duly considered before:—

New Leeds, Priest Wardman Holmes, President; Little Horton, Priest John Stockdale, President; Great Horton, Priest Edmund Houldsworth, President; Clayton, Elder Thomas Child, President; Bolton, Priest James Ashworth, President; Eccleshill, Priest Michael Watson, President; Bingley, Elder Thomas Bradshaw, President; Tharsley, Elder Jeffrey Dinsdale, President; Woodhouse, Elder Mark Beamont, President; West End, (Leeds), Elder John P. Jones, President; Warmfield, Priest William Jackson, President; Dalton, Priest Jonathan Midgley, President; Lockwood, Priest William Fleming, President; Whitby, Priest Brother Wade, President.

The following Brethren were nominated to the Priesthood:—John Sanderson to the office of Elder. William Myers, William Freeman, George Ward, John Bailey, Ephraim Houldsworth, Samuel Brearley, Thomas Frobishaw, John Hayles, and Brothers Wade and Shaw, to the offices of Priests. Cornelius Tipple, Thomas Beecroft, Henry Swift, and James Rawnsley, to the office of Teachers. The meeting adjourned, with benediction, at half-past 4 p.m.

Half-past 5 p.m.—Opened with singing "the Spirit of God," &c., and prayer, when 5 Priests and 4 Teachers were ordained; 8 confirmed members, and many re-baptisms confirmed. Then the following appointments were made:—

1st.—That Joseph Westwood, Elder, preside over Halifax.

2nd.—That John Sanderson, Elder, preside over Roodley, &c., and that it henceforth be called Brumley Branch.

3rd.—That Noah Lambert be restored to his office, and preside over Marsden Branch.

4th.—That William Mason be a fellow-labourer in Low Moor.

The President then wished to know the minds of the Saints, how far they felt disposed to sustain him and his brethren, labouring in the conference: he presented himself first.

Moved and carried, with warmth and emotion of the utmost confidence, that we sustain Elder Charles Miller, President of the Conference, as a faithful servant of the Lord.

The President spake highly of his brethren, and presented them, when the following motion passed unanimously:—

That we sustain Elder Mitchel, as a counsellor and fellow-labourer with Elder Miller, in this Conference.

That we sustain Elders Thomas Bradshaw, Joseph Westwood, and George Hewitson, as Travelling Elders in this Conference. Carried unanimously.

That we sustain our beloved President Elder Orson Spencer, and his counsellors, and do all in our power to extend the sale of STARS, Books, and especially his Letters, praying for his prosperity in the kingdom of God. Carried unanimously.

That we sustain the Twelve Apostles in their station, with Brigham Young at their head, praying God to bless them and the Camp. Carried unanimously.

Elder CHARLES MILLER, President.
Priest JOHN STOCKDALE, Clerk.

LETTER TO THE EDITOR.

Swambich, Feb. 22. 1848.

Dear Brother,—I wish to inform you, that I have had the misfortune to lose a daughter, nearly three years of age. The minister of Andlem refused to give it the rites of burial because it had not been baptized. My daughter, Julia Ann Billington, died on the 25th day of June, 1847; the necessary information was sent to the registrar's office, and the day was appointed for its interment, but the vicar, on hearing that the child had not been baptized, sent me word that I must bring a note from the minister certifying the baptism of the child, or he would not bury it. I went to see the vicar myself, and told him that my child had not been baptized, but a minister of Jesus Christ had taken her in his arms and blessed it, according to the baptism laid down by Christ. He did not approve of this; he would not inter my child for he did not consider it a christian, and, according to the rules of the church, he durst not. I again urged him to allow the funeral to take place at the time specified, but he refused; he told me that it must not come until the people had retired to rest.

Dear Brother, though the vicar of Andlem compared my child to a dog, I rejoice to know that our Saviour received such, and informs us that of such is the kingdom of heaven.

Yours, in the gospel of Christ,

HENRY BILLINGTON.

MEMOIR OF THE HOUSE OF ROTHSCHILD.

(*From Chambers's Edinburgh Journal.*)

(*Concluded from our last.*)

We may now mention another circumstance which, on various occasions, must have contributed largely to the mercantile success of the family. Although their real union continued indissoluble, their places of residence were far asunder, each member of the house domiciling himself in a different country. At this moment, for instance, Anselm, born in 1773, resides at Frankfort; Solomon, born in 1774, chiefly at Vienna; Charles, born in 1778, at Naples; and James, born in 1792, at Paris. The fifth brother Nathan, born in 1777, resided in London, and died at Frankfort in 1837. The house was thus ubiquitous. It was spread like a network over the nations; and it is no wonder that, with all other things considered, its operations upon the money market should at length have been felt tremblingly by every cabinet in Europe. Its wealth in the meantime enabled it to enjoy those advantages of separation without the difficuties of distance. Couriers travelled, and still travel, from brother to brother at the highest speed of the time; and these private envoys of commerce very frequently outstripped, and still outstrip, the public expresses of government.

We have no means of giving anything like the statistics of this remarkable business; but it is stated in the "Conversations Lexicon," that in the space of twelve years from 1813—the period, we may remark, when war had ruined all Europe, and when governments were only able to keep themselves afloat by flinging the financial burden upon posterity—between eleven and twelve hundred million florins (£110,000,000 to £120,000,000) were raised for the sovereigns of Europe through the agency of this house, partly as loans, and partly as subsidies. Of these, 500,000,000 florins were for England; 120,000,000 for Austria; 100,000,000 for Prussia; 200,000,000 for France; 120,000,000 for Naples; 60,000,000 for Russia; 10,000,000 for some of the German courts; and 30,000,000 for Brazil. And this, it is added, is exclusive "of those sums for the allied courts, of several hundred millions each, which were paid as an indemnity for the war to the French, and likewise of the manifold preceding operations executed by the house as commissioners for different governments, the total amount of which far exceeded the foregoing." This, however, may already be considered an antiquated authority; for, in reality, the vast business of the firm can hardly be said to have commenced till after the

dozen years referred to had expired. Since the year 1826, the House of Rothschild has been the general government bankers of Europe; and if it were possible to compare the two circles of transactions, the former would seem to dwindle into insignificance.

In 1815, the brothers were appointed counsellors of finance to the then Elector of Hesse; and in 1826, by the present Elector, privy counsellors of finance. In 1818, they were elected to the royal Prussian privy council of commerce. In Austria, they received, in 1815, the privilege of being hereditary landholders; and in 1822, were ennobled in the same country with the title of baron. The brother established in London was appointed imperial consul, and afterwards consul-general; and in the same year, (1822), the same honour was conferred upon the brother, resident in Paris. The latter, the Baron James, has the reputation of being the most able financier in France; and it is mainly through his assistance and influence with the other capitalists that railways are now intersecting the length and breadth of the land.

Nathan, the brother who resided in England, left four sons, three of whom rank among the most distinguished aristocracy of the British capital; the fourth, Nathan, residing in Paris. The eldest, Lionel de Rothschild, is privileged, as a British subject, to bear the title of an Austrian baron; his brothers being barons only by courtesy. The second has been recently created a baronet of England, as Sir Anthony de Rothschild; and the third, Baron Meyer, is now high sheriff of Buckinghamshire. Baron Lionel de Rothschild was invited by the Reform Association to stand as a candidate with Lord John Russell for the representation of London in the present parliament, and was returned third on the list. It will have been observed that a consultation was held by the Chancellor of the Exchequer with this hereditary financier, before ministers ventured upon their late celebrated letter, authorising the Bank of England to extend its issues.

Most of the members of this family have married, and live in great splendour here or on the continent; and it must be observed, as something characteristic of the race, that their choice of wives has usually been a good one. In London, where we know them best, the widow of Baron Nathan is held in great esteem for her inexhaustible charity, in the course of which, we observe by the newspapers, she has contributed largely towards the formation of an educational institution for children of the Christian faith. Her sister, the lady of Sir Moses Montifiore, is popularly known as a suitable helpmate for her philanthropic partner. The sister of Baron Nathan, widow of the brother of Sir Moses Montifiore, is likewise well known for her liberality, and more especially for the large funds she has bestowed on the establishment of schools for all religious denominations.

But there is another female of this remarkable family whom we must mention in a special manner, and with her name we conclude. She is the widow of the banker of Frankfort, the mother of the five brothers, and grandmother of those flourishing men who are now rising proudly among the aristocracy of Europe. The following notice of this venerable and venerated lady we take from "Les Matinées du Samedi" of G. Ben Levi. "In the Jews' street at Frankfort-on-the-Maine, in the midst of Gothic fagades, black copings, and sombre alleys, there is a house of small exterior, distinguished from others by its luxurious neatness, which gives it an appearance of singular cheerfulness and freshness. The brass on the door is polished, the curtains on the window are as white as snow, and the staircase, an unusual thing in the damp atmosphere of this dirty quarter, is always dry and shining.

"The traveller who from curiosity visits this street—a true specimen of the times when the Jews of Frankfort, subjected to the most intolerable vexations, were restricted to this infected quarter—will be induced to stop before the neat and simple house, and perhaps ask, 'Who is that venerable old lady seated in a large armchair behind the little shining squares of the window on the first storey?' This is the reply every citizen of Frankfort will make:—'In that house dwelt an Israelite merchant, named Meyer Anselm Rothschild. He there acquired a good name, a great fortune, and a numerous offspring; and when he died, the widow declared she would never quit, except for the tomb, the unpretending dwelling which had served as a cradle to that name, that fortune, and those children.'

"Continued prosperity has attended the sons of the pious and modest widow.

Their name is become European, their wealth proverbial. They inhabit sumptuous palaces in the most beautiful quarters of Paris, London, Vienna, Naples, and Frankfort; but their mother, persevering in her admiral modesty, has not quitted her comparatively humble house, where those sons come to visit her with respect and reverence, and discharge their duties in memory of their estimable father, thus presenting bright examples for the present time."

VARIETIES.

STATISTICAL.—In the Austrian empire, one man out of 78 is a soldier; in the kingdom of Great Britain and its dependencies, one in 426; in the United States, one in 2947.

AN EXCUSE FOR SMOKING.—In the reign of James I, of tobacco-hating notoriety, the boys of a school acquired the habit of smoking, and indulged in it night and day, using the most ingenious expedients to conceal the vice from their master; till one luckless evening, when the imps were huddled together round the fire of their dormitory, involving each other in vapours of their own creating, lo! in burst the master and stood in awful dignity before them. "How now," quoth the domine to the first lad; "how dare you be smoking tobacco?" "Sir," said the boy, "I am subject to head-aches, and a pipe takes off the pain," "And you? and you? and you?" inquired the pedagogue, questioning every boy in his turn. One had a "raging tooth;" another cholic; the third a cough; the fourth—in short, they all had something. "Now, sirrah," bellowed the doctor to the last boy, "what disorder do *you* smoke for?" Alas! all the excuses were exhausted; but the interrogated urchin, putting down his pipe, after a farewell whiff, and looking up in his master's face, said, in a whining hypocritical tone, "*Sir, I smoke for corns!*"—*Coleman's Random Records.*

HOW TO GET TWO CROPS OF EARLY POTATOES FROM THE SAME PLANT.—A correspondent says, "When you take up your early potatoes you will find, in addition to the roots ready for consumption, a considerable number of small tubers, which it is the general practice to throw away with the plant. Instead of so doing, take off, very carefully, the large potatoes, and replant the stem, and in a few weeks you will have another crop of potatoes, all the same tubers having grown to fine roots. I have known, in very fine weather, three crops taken from the same plant. Adding a little good manure at the time of replanting is generally a good plan. Those who practise this must not be discouraged by seeing the tops wither and even die; the roots will grow without the tops. The adoption of this plan, which the writer has personally tried, as well as witnessed its successful results when practised by others, will be of much importance to those who cultivate early potatoes for sale or home consumption; and to carry it out requires very little extra trouble."

TAKE CARE OF YOUR TEETH.—Few people know the importance of teeth, and still fewer take proper care of them. Only when persons grow old and find them wanting, or when they suffer from their decay, do they properly appreciate their value. It is remarkable that while man has only *one* set of any other organs during his life-time, he has *two* distinct sets of teeth; and this fact may be admitted to show their great importance in the animal economy. Man properly has thirty-two teeth, which are fixed with great firmness into the jaws, which latter are moved by very powerful muscles, and the upper and lower rows of teeth are pressed towards each other with considerable force during the mastication of food. By these means, the substances eaten are broken, and macerated by the salivary juice which flows from the glands of the mouth during the presence of food. The subsequent digestion of food in the stomach much depends upon its perfect mastication; if the teeth have effectively done their work, and reduced the food to a soft mass, the gastric juice of the stomach more easily dissolves it, and blood is the more speedily and completely formed therefrom, and the body the better nourished. Many people who have good teeth suffer indigestion from neglecting to properly use them; and those who have them not are afflicted from their absence. To preserve the teeth, they should be regularly cleaned night and morning. Cleanliness in this respect much promotes personal elegance, and frees the breath from the disagreeable taint that would otherwise accompany it. The best tooth-powder is a little pulverised charcoal. Camphor, or camphorated-chalk, acts chemically upon the enamel, (*i. e.*, the hard white coating of the teeth which protects the soft bone and nervous structures beneath, and destroys it. Neglect of the teeth is so common, and the employment of improper substances as articles of diet so general, that comparatively few people have their teeth sound, and many suffer the excruciating pain termed toothache. This pain is so severe that we should do right to interpret it as a warning to take proper care of parts so important to the welfare of the body. Creosote,

oil of tar, alcohol, opium, and other such substances, are often employed as remedies for the toothache. But these only aggravate the evil, by accelerating the decay, and often disordering the gums. The wisest course is to *seek prevention in cleanliness* in the manner already pointed out, and by living upon simple and pure articles of diet. But when decay has taken its seat, the best remedy is to have the apertures filled with a substance which hardens therein, and thus supplies an artificial enamel to shield the nerve from irritation.

THE WEST.

Come, brethren, let us haste away,
On Babel's shores no longer stay,
By tyranny oppress'd.
But, cheerful, let us bid adieu
To all who with us will not go:
Our home is in the West.

The servants of the Lord declare,
To Zion we must now repair,
And seek our promis'd rest.
Then linger not on hostile ground,
But haste where freedom reigns around,
The valley of the West.

No dangers on the deep we fear;
Jehovah's arm He will make bare,
And guide us to our rest.
Then onward, brethren, let us go,
Columbia is the land, you know:
Our home is in the West.

Liverpool. Sarah Mycock.

LIST OF MONEYS RECEIVED FROM THE 19TH OF FEBRUARY, TO THE 2ND MARCH.

	£	s.	d.
Robert Hodgert	£2	10	0
John Halliday	2	0	0
John Parkinson	1	11	4
Henry Beecroft	1	6	0
William Stewart	0	16	6
Eliezer Edwards	0	4	5
William M'Keachie	8	0	0
James Lockett	0	16	6
Carried forward	£17	4	9

	£	s.	d.
Brought forward	£17	4	9
J. Bond	1	18	0
Crandell Dunn	3	5	0
William Cartwright	2	0	0
Robert Holt	0	16	8
John Cottam	0	1	6
William West	0	6	4
	£25	12	3

NOTICES.

The Preston Conference will take place on the 26th of March in the usual place.

A few hundred copies of the Epistle of the Twelve will be printed in Tract form at one penny each.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 7. APRIL 1, 1848. VOL. X.

EULOGIES ON THE DEATH OF JOHN QUINCY ADAMS,

BY SENATORS DAVIS AND BENTON.

IN the Senate the Hon. John Davis, of Massachusetts, announced the death of Mr. Adams in the following words:—

Mr. President—By the recent affliction of my colleague, a painful duty devolves upon me. The message just delivered from the House, proves that the hand of God has been again among us. A great and good man has gone from our midst. If, in speaking of John Quincy Adams, I can give utterance to the language of my own heart, I am confident I shall meet with a response from the Senate.

He was born in the then Province of Massachusetts, while she was girding herself for the great revolutionary struggle which was then before her. His parentage is too well known to need even an allusion; yet I may be pardoned if I say that his father seemed born to aid in the establishment of our free Government, and his mother was a suitable companion and co-labourer of such a patriot. The cradle-hymns of the child were the songs of liberty. The power and competence of man for self government were the topics which he most frequently heard discussed by the wise men of the day; and the inspiration thus caught gave form and pressure to his after life. Thus early imbued with the love of free institutions, educated by his father for the service of his country, and early led by Washington to its altar, he has stood before the world as one of its eminent statesmen. He has occupied, in turn, almost every place of honor which the country could give him, and for more than half a century has been thus identified with its history. Under any circumstances, I should feel myself unequal to the task of rendering justice to his memory, but, with the debilitating effect of bad health still upon me, I can only with extreme brevity touch upon some of the most prominent features of his life.

While yet a young man, he was in May 1794 appointed Minister Resident to the States General of the United Netherlands. In May 1796, two years after, he was appointed Minister Plenipotentiary at Lisbon, in Portugal. These honours were conferred on him by George Washington, with the advice and consent of the Senate.

In May, 1797, he was appointed Minister Plenipotentiary to the King of Prussia. In March, 1798, and probably while at Berlin, he was appointed a Commissioner with full powers to negotiate a treaty of amity and commerce with Sweden.

After his return to the United States he was elected by the Legislature of Massachusetts a Senator, and discharged the duties of that station in this Chamber from the 4th of March, 1803, until June 1808, when differing from his colleague and from the State upon a great political question, he resigned his seat. In June 1809, he was nominated and appointed Minister Plenipotentiary to the Court of St. Petersburg.

While at that Court, in February, 1811, he was appointed an Associate Justice of the Supreme Court of the United States, to fill a vacancy occasioned by the death of Judge Cushing, but never took his seat upon the Bench.

In May, 1813, he, with Messrs. Gallatin and Bayard, was nominated Envoy Extraordinary and Minister Plenipotentiary to negotiate a treaty of peace with Great Britain, under the mediation of Russia, and a treaty of commerce with Russia. From causes which it is unnecessary to notice, nothing was accomplished under this appointment. But afterwards, in January, 1814, he, with Messrs. Gallatin, Bayard, Clay, and Russel, were appointed Ministers Plenipotentiary and Extraordinary to negotiate a treaty of peace and a treaty of commerce with Great Britain. This mission succeeded in effecting a pacification, and the name of Mr. Adams is subscribed to the treaty of Ghent.

After this eventful crisis in our public affairs he was, in February, 1815, selected by Mr. Madison to represent the country and protect its interests at the Court of St. James, and he remained there as Envoy Extraordinary and Minister Plenipotentiary until Mr. Monroe became President of the United States.

On the 5th March, 1817, at the commencement of the new Administration, he was appointed Secretary of State, and continued in the office while James Monroe was at the head of the Administration.

In 1825 he was elected his successor, and discharged the duties of President for one term, ending on the 3rd of March, 1829.

Here followed a brief period of repose from public service, and Mr. Adams retired to the family mansion at Quincy, but was elected a member of the House of Representatives from the district in which he lived at the next election, which occurred after his return to it, and took his seat in December, 1831; he retained it by successive elections to the day of his death.

I have not ventured on this occasion beyond a bare enumeration of the high places of trust and confidence which have been conferred upon the deceased. The service covers a period of more than half a century, and what language can I employ which will pourtray more forcibly the great merits of the deceased, the confidence reposed in him by the public, or the ability with which he discharged the duties devolved upon him, than by this simple narration of recorded facts? An ambitious man could not desire a more emphatic eulogy.

Mr. Adams, however, was not merely a statesman, but a ripe, accomplished scholar, who, during a life of remarkably well-directed industry, made those great acquirements which adorned his character, and gave to it the manly strength of wisdom and intelligence.

As a statesman and patriot, he will rank among the illustrious men of an age prolific in great names, and greatly distinguished for its progress in civilization. The productions of his pen are proofs of a vigorous mind, imbued with a profound knowledge of what it investigates, and of a memory which was singularly retentive and capacious.

But his character is not made up of those conspicuous qualities alone. He will be remembered for the virtues of private life—for his elevated moral example—for his integrity—for his devotion to his duties as a Christian, as a neighbour, and as the head of a family. In all these relations few persons have set a more steadfast or brighter example, and few have descended to the grave where the broken ties of social and domestic affection have been more sincerely lamented. Great as may be the loss to the public of one so gifted and wise, it is by the family that his death will be most deeply felt. His aged and beloved partner, who has so long shared the honors of his career, and to whom all who know her are bound by the ties of friendship, will believe that we share her grief, mourn her bereavement, and sympathize with her in her affliction.

It is believed to have been the earnest wish of his heart to die like Chatham in the midst of his labors. It was a sublime thought, that where he had toiled in the House of the nation in hours of the day, devoted to its service, the stroke of death should reach him, and there sever the ties of love and patriotism which bound him to earth. He fell in his seat, attacked by paralysis, of which he had before been a victim. To describe the scene which ensued would be impossible. It was more than the spontaneous gush of feeling which all such events call forth, so much to

the honour of our nature. It was the expression of reverence for his moral worth; of admiration for his great intellectual endowments, and of veneration for his age and public services. All gathered round the sufferer, and the strong sympathy and deep feeling which manifested itself, showed that the business of the House (which was instantly adjourned) was forgotten amid the distressing anxieties of the moment. He was soon removed to the apartment of the Speaker, where he remained surrounded by afflicted friends till the weary clay resigned its immortal spirit. "This is the end of earth!" Brief but emphatic words. They were among the last uttered by the dying Christian.

Thus has closed the life of one whose purity, patriotism, talents, and learning have seldom been seriously questioned. To say that he had faults would only be declaring that he was human. Let him who is exempt from error venture to point them out. In this long career of public life it would be strange if this venerable man had not met with many who have differed from him in sentiment, or who have condemned his acts. If there be such, let the mantle of oblivion be thrown over each unkind thought. Let not the grave of the old man eloquent be desecrated by unfriendly remembrances, but let us yield our homage to his many virtues, and let it be our prayer, that we may so perform our duties here, that if summoned in a like sudden and appalling manner, we may not be found unprepared or unable to utter his words. "I am composed."

Mr. President, with this imperfect sketch of the character and services of a great man, I leave the subject in the hands of the Senate by moving the resolutions which I send to the Chair.—*New York Daily Tribune.*

At the usual hour of meeting of the two Houses of Congress, on the 25th Feb., a full attendance of members and crowded audiences attested the deep interest of the occasion, which called the two Houses to offer public testimonials of their profound respect for the memory of the Hon. John Quincy Adams, who breathed his last on the preceding evening, and whose mortal remains yet lay within the walls of the capitol.

In the Senate, after Mr. Davis's eulogy on the death of Mr. Adams, Mr. Benton of Missouri, addressed the Senate as follows:—

Mr. President.—The voice of his native state has been heard, through one of the Senators of Massachusetts, announcing the death of her aged and most distinguished son. The voice of the other Senator from Massachusetts is not heard, nor is his presence seen. A domestic calamity, known to us all, and felt by us all, confines him to the chamber of private grief, while the Senate is occupied with the public manifestations of a respect and sorrow which a national loss inspires. In the absence of that Senator, and as the member of this body longest here, it is not unfitting or unbecoming in me to second the motion which has been made for extending the last honors of the Senate to him who, forty-five years ago, was a member of this body, who, at the time of his death, was among the oldest members of the House of Representatives, and who, putting the years of his service together, was the oldest of all the members of the American Government.

The eulogium of Mr. Adams is made in the facts of his life, which the Senator from Massachusetts (Mr. Davis,) has so strikingly stated that, from early manhood to octogenarian age, he has been constantly and most honorably employed in the public service. For a period of more than fifty years, from the time of his first appointment as minister abroad under Washington, to his last election to the House of Representatives by the people of his native district, he has been constantly retained in the public service, and that, not by the favor of a sovereign, or by hereditary title, but by the elections and appointments of a Republican Government. This fact makes the eulogy of the illustrious deceased. For what, except a union of all the qualities which command the esteem and confidence of man, could have insured a public service so long, by appointments free and popular, and from sources so various and exalted? Minister many times abroad; member of this body; member of the House of Representatives; Cabinet minister; President of the United States; such has been the galaxy of his splendid appointments. And what but moral excellence the most perfect; intellectual ability the most eminent; fidelity the most unwavering; service the most useful, would have commanded such a

succession of appointments so exalted, and from sources so various and so eminent? Nothing less could have commanded such a series of appointments; and accordingly we see the union of all these great qualities in him who has received them.

In this long career of public service, Mr. Adams was distinguished not only by faithful attention to all the great duties of his stations, but to all their less and minor duties. He was not the Salaminian galley, to be launched only on extraordinary occasions, but he was the ready vessel, always launched when the duties of his station required it, be the occasion great or small. As president, as cabinet minister, as minister abroad, he examined all questions that came before him, and examined all, in all their parts, in all the minutiæ of their detail, as well as in all the vastness of their comprehension. As Senator, and as a member of the House of Representatives, the obscure committee-room was as much the witness of his laborious application to the drudgery of legislation as the halls of the two Houses were to the ever-ready speech, replete with knowledge, which instructed all hearers, enlightened all subjects, and gave dignity and ornament to debate.

In the observance of all the proprieties of life, Mr. Adams was a most noble and impressive example. He cultivated the minor as well as the greater virtues. Wherever his presence could give aid and countenance to what was useful and honorable to man, there he was. In the exercises of the school and of the college —in the meritorious meetings of the agricultural, mechanical, and commercial societies—in attendance upon Divine worship—he gave the punctual attendance rarely seen but in those who are free from the weight of public cares.

Punctual to every duty, death found him at the post of duty, and where else could it have found him, at any stage of his career, for the fifty years of his illustrious public life? From the time of his first appointment by Washington to his last election by the people of his native town, where could death have found him but at the post of duty? At that post, in the fulness of age, in the ripeness of renown, crowned with honors, surrounded by his family, his friends, and admirers, and in the very presence of the national representation, he has been gathered to his fathers. leaving behind him the memory of public services which are the history of his country for half a century, and the example of a life, public and private, which should be the study and the model of the generations of his countrymen.

When Mr. B. concluded, the resolutions were unanimously adopted, and the Senate adjourned to Saturday.—*New York Daily Tribune.*

RATIFICATION OF THE TREATY WITH MEXICO.

Washington, Feb. 24, 1848.

Evidences of opposition to the Treaty accumulate. It is whispered that the motion to print the conditions thereof in executive session, passed but by a meager majority of two, a kind of Phyrrus victory. The Administration Senators either stood off or were hostile. The Cabinet has had the Treaty under consideration. It has been before suggested, on good grounds withal, that Buchanan and Walker oppose it—the others favor it, under the wish to get out of the scrape as soon as possible. Still the inducement of President and Cabinet to make peace, is to do away with the idea that they wish to absorb Mexico.

These facts "stick out." Trist was sent to Mexico by Mr. Polk without the least *discretionary* authority in regard to terms. The whole conditions were elaborated and prescribed here. The sole discretion he was authorized to use, was filling up blanks in respect to money to be paid for territory. Sliddell had been sent as full Minister, and had been repudiated, under circumstances that mortified while they defeated the Administration. To avoid a repetition of such disagreeable circumstances, they sent Mr. Trist rather in the character of bearer of dispatches—enjoining upon Gen. Scott the duty of informing the Mexican Government that there was an accredited agent of our Government present, ready to receive any propositions they had to make. After the failure of Mr. Trist's limited delegation, his authority to treat failed; and whatever transpired beyond, was extra judical. He

was notified immediately on advice by the Administration of his failure in negotiating, to return.

He replied in terms unacceptable to the State department; and on his non-return by the next departing train from Mexico, in obedience to the orders of the Department; he received at the earliest opportunity, a peremptory order to come back without delay to the United States. To this order he replied in a letter of 50 pages, in a tone and language deemed both by Mr. Polk and Mr. Buchanan improper and offensive. Upon the receipt of such communication, orders were immediately transmitted to Gen. Butler—supposed Commander-in-Chief of the forces in Mexico—to arrest and send him home.

In the intermediate time between his previous communication and the present transmitting the Treaty, it will be seen that the Administration had determined to pursue toward him extreme measures. A negotiator coming home under arrest may not be a novel event; but it will be hardly fair toward Mr. Trist to adopt, and punish, his proceedings.

Still Mr. Buchanan is angry, and much should be conceded to his anger. He is a bachelor, petulent, jealous, and avaricious of praise. No woman was ever more disposed to resent *spretæque injuria formæ* than he—and a personal offence to himself, Mr. Trist will find hardly counterbalanced by even indubitable services to the country.

Mr. Polk, however, wishes peace—and peace he would be happy to take secured on these conditions.

But among others, the Texan Senators are found in opposition. By the terms of the Treaty (as it is understood out of doors) the Spanish grants to lands in Texas are to be made valid. This article would render insecure, and perhaps worthless, the tenures of a large part, if not greater part of Texas. Of course the Senators from that State cannot be faithless to the interests of their contrymen, and adopt the Treaty with such a provision.

Therefore, doubt hangs like a shadow or a cloud over the Treaty.—*New York Daily Tribune.*

LATER NEWS.

New York, Feb. 26, 1848.

We are to have peace at last, no one seems to doubt. Thank Heaven for that! Whether we are to pay Mexico fifteen millions *beside* the amount of our just claims upon her for spoilations upon our citizens, or *including* that amount,—whether we are to lend her an army of twelve thousand men until the peace party shall have fully established and consolidated its ascendency, or only until we can fairly withdraw from the country—seem yet in doubt, and we see no use in crowding our columns with the shrewd guesses of this paper or of that on the subject, since a few days must dispel all uncertainty. It is agreed on all hands that the future boundary of the two nations is to be the Rio Grande, from its mouth to about the 32d degree of north latitude, thence due west to the Pacific, giving us an accession of ten degrees, or nearly 700 English miles in width across the whole north end of Mexico, with all that she possessed on this side of the Rio Grande, including the cities or important villages of Santa Fe, Albuquerque, Taos, &c., and a Mexican population of perhaps 50,000 on this side of the Rio Grande, and as many on the other. The territory we thus acquire can hardly be less than 2,000,000 square miles in all, equal to a district 2,000 miles long and 1,000 broad; but of this a very large proportion is an inhospitable and irreclaimable desert of rock and arid sand, destitute in the main of wood, of soil, and even of water. There is a strip immediately on the bank of the lower Rio Grande of decidedly fertile soil, but subject to inundations, fevers, &c. New Mexico (higher up) is in good part composed of mountains and steril wastes, but it embosoms some decidedly rich mines of copper and silver. Westward of this stretches a thousand miles of the most forlorn desert on the face of the earth—trackless, treeless, in good part waterless, and utterly uninhabitable. Still west of this lies Upper California, composed in the main of steep rugged mountains, and rich narrow valleys, but sorely diminished in value and productiveness by the habitual scarcity of rain, except in winter. There are considerable tracts

wherein this scarcity is not experienced, and which are admirably adapted to grazing and the cheap rearing of horses, neat cattle and sheep. The horses of California are hardy, swift, and fine; the cattle fair; the sheep breed very fast, and are subsisted with little labor or cost, but those of fine wool degenerate. Of grain, large crops are produced in particular localities, but the scarcity and wretchedness of agricultural implements, the indolence of the people, and the general necessity of irrigation, are sad drawbacks on the progress and power of industry. Yet the native Indians, to some extent, have been known to labor steadily for a bare subsistence, and, as the climate is not very hot, we presume Yankee energy will vindicate itself there as elsewhere.—*New York Daily Tribune.*

CONFERENCE MINUTES.

LIVERPOOL.

This Conference, held December 26, 1847, commenced in the usual manner. After singing and prayer it was proposed that Elder Simeon Carter preside, and that J. S. Cantwell act as clerk; both propositions being carried, the President stood up and made some excellent remarks on the nature of the duties of the Saints, which we sincerely hope will be faithfully adhered to. As the press of matter for the STAR will not admit of any lengthy communication, of course on that account it cannot be inserted.

The representations of the various branches in this Conference were then called for:—

BRANCH.	REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	SCAT.
Liverpool	J. Marsden	444	1	28	29	10	5	30	7
North Wales	L. D. Butler	103	0	7	8	4	2	18	0
Prescott, &c.	W. Frodsham	32	0	2	3	1	2	3	2
Newton	W. Lovatt	40	0	3	3	1	1	7	1
Warrington	J. Evans	17	0	2	1	1	1	2	1
Birkenhead	J. Parry	41	0	7	1	2	0	1	0
	Total	677	1	49	45	19	11	61	11

The President then called on the branch to show by vote whether they still would sustain Elder James Marsden as president of the branch. Unanimously agreed to.

He then called for the nomination of such of the brethren as they thought fit to be ordained to office.

The following were then nominated:—Brother John Jones (priest) to be ordained an elder; Brothers David Haines, George Evans, Thomas Ord, Eli Harrison, and Charles Smith, of the Liverpool branch, to be ordained priests.

It was then proposed that Henry Stocks (priest) be ordained an elder, Francis Jackson (deacon) and Henry Pilling, be ordained priests, and William Hall be ordained a deacon for the Newton branch.

The President then made a few remarks relative to the teachings of persons who made statements at times, that were not in accordance with the teachings of the first presidency. He alluded to remarks made on a previous occasion by an Elder relative to the gathering, who stated that this year the deliverance of the Saints would be consummated. He (the president) did not know of any such teaching; as the honest in heart were not yet gathered out of this land, there was a great work yet for the Saints to do, and the Lord would gather them in his own due time. He exhorted the Saints to be diligent and faithful and heed the counsel of those lawfully placed over them to teach and instruct in all things necessary. After a few more remarks the meeting was adjourned until half-past two.

The afternoon meeting commenced as usual. During the administration of the Sacrament, the President called on Elders Littlefield and Butler to occupy a short time in addressing the Saints. Elder Butler then stood up and said he was happy to have an opportunity of addressing the Saints at that time; he was considering upon the pleasant and joyous time he spent the last evening at the tea party, and

when he went home at night he was troubled in mind about the way so many (especially the poor) would be gathered, he asked the Lord in prayer for an answer, and received that night a comforting dream relative to the emigration of the Saints from this land.

Elder Littlefield then stood up and spoke at some length on the subject of the dream, and of other matters in connexion with principles of eternal truth.

The President then called on the Saints to lift up their hearts with him in a petition to the Lord on behalf of Brother and Sister Cousins, who were dangerously ill and nigh unto death; after which he called on those who had been nominated to come forward for ordination. They were then ordained (with the exception of Brother Jones, who was not present,) under the hands of Elders Carter and Littlefield.

The ordinance of confirmation, &c., was attended to by Elders Carter and Littlefield.

It was then moved and seconded that this Conference adjourn until the last Sunday in March, which being carried, the Conference closed in the usual manner.

SIMEON CARTER, President.
J. S. CANTWELL, Clerk.

The Latter-day Saints' Millennial Star.

APRIL 1, 1848.

WE have copied two speeches of Senators Benton and Davis upon the occasion of the death of ex-President John Quincy Adams. Mr. Adams was a rare man, possessed of many noble virtues. He was one, doubtless, of the honourable men of the earth, spoken of in the Book of Covenants, who through the "craft of men received not the gospel in the flesh, (perhaps he never heard it,) but who will receive it hereafter." He seemed to serve mankind at large, and his country especially, through a long life with the strictest fidelity. He adhered to his *own* standard of usefulness and excellence with great integrity, and if he had been made fully acquainted with the gospel standard his noble and honourable mind would doubtless have yielded an implicit obedience to it. We love to see merit acknowledged and rewarded to all men, without regard to political or religious creeds and opinions. True patriots and honourable statesmen and rulers, that hold the scales of justice with an equitable hand, we are taught by the revelations of impartial heaven, will receive the gospel hereafter, and enter into exalted glory. But the "first-born" on earth that receive the gospel in the flesh, will by no means lose their birthright, except for transgression. Let those therefore who know the law of God and standard of celestial claims, keep them, and secure the inheritance of the first-born *in the flesh*, so that no man get their crown.

THE revolution of France, and the bloody scenes in the south of Europe, have recently been followed with numerous alarming disturbances in England, Scotland, and Ireland. Most of the largest towns have been subject to riotous, and in some instances, bloody outrages. These things should warn the Saints to secure a safe hiding-place in the kingdom of God and land of Zion, with all readiness and fixedness of purpose.

In April present, the citizens of France, including all males over twenty-one years of age, will be permitted to enjoy the privilege of elective franchise, and vote for delegates to the National Convention, which is to convene for the purpose of

organising a Republican form of government. This will doubtless constitute a critical period in the political affairs of the French nation.

The crowned heads of Europe can hardly be expected to remain passive and indifferent spectators to the creation of a Republic in their midst, where the antipodes of monarchial systems are exhibited in successful rivalry. If the aristocracy of Europe should succeed in scattering firebrands of dissention among the French nation, in this perilous ordeal of their history, the combustible elements in other nations might be enkindled, by way of retaliation, and a general blaze on the Continent of Europe burst forth, which shall be extinguished only in a massive crash of many thrones.

However, though thrones may be cast down, and many kingdoms be overturned, the end will not come till the gospel is first preached to all nations. Great convulsive shocks must take place before the gospel can be tolerated universally. The days of tribulation must come, and "judgment and justice" must be administered. We rejoice that the days of tribulation will be shortened, lest the righteous should be swallowed up with the wicked, and no flesh should survive to replenish the earth.

A TREATY between the United States and Mexico has been formed, and is likely to be ratified, which gives the United States Upper California and New Mexico, and all territory north of the parallel of 32 degrees lying between the Rio Grande and the Pacific, and all east of the Rio Grande.

WE wish STAR and BOOK agents to remember a previous notice requesting quarterly reports of the number of STARS on hand unsold. The first quarter of 1848 will terminate on the 1st of April. By some means our book account shows a considerable amount of *books* in the hands of agents, for which we have not received pay. Perhaps this is partly our fault, being more indulgent than our worthy predecessor recommended. Several hundred pounds are now due to the office, and corresponding claims against it by those who must have their pay. As the Conferences have generally espoused the responsibility of their agents, it will be well for them to have a quarterly report of the financial condition of the STAR-agents. If the agents will make it a rule to balance their accounts quarterly, it will be gain to all concerned.

THE ship "Sailor Prince" embarked for New Orleans on the 9th ult., with a company of about eighty Saints on board, conducted by Elder Moses Martin and Uriah Hulme.

The "Carnatic," which sailed on the 21st February, has been spoken at sea since its departure: Saints all well.

LETTER TO MR. O. SPENCER.

DEAR SIR,—It is with the best and most loving feeling I at this time write, and hope your love is not incompatible to mine, nor this short note incommodious to you, for it is my desire that such a man of God should let his mind be communicative to me; for though I have forfeited the legal right to such friendship, yet in charity I make my request, and hope you will favour me with an answer on the receipt of the small favour here sent, from one who has disgraced himself by leaving the true fountain of light and truth, to wallow like the sow that was washed. O that I could tell all the world what it is to leave the Church of God, and again fall into the hands of the destroyer! Did they but know the miseries through which

I have gone—the awful dreams—the sleepless hours at night—the miserable days—how I have had recourse to intoxicating drinks, and tried to persuade myself that there was no hereafter; but all in vain. I now am left with nothing else to say, but that Scripture is true, which, in speaking of such as myself, says, "the evil spirit that left shall return, bringing others with him." Were I to give a detail of my crimes, it would chill the blood of the hardest heart, therefore I forbear, but I earnestly hope that the grace of God will keep all from falling as I have done.

Believe me an unhappy apostate and miserable sinner,

* * * *

P.S. If I had space and time I would have said more on this subject, feeling its weight.

REPLY TO MR. * * * *

Liverpool, March 9th, 1848.

Dear Sir,—I am happy to acknowledge the receipt of your interesting letter, and also the very beautiful token of friendship which accompanied the same.

It is a true sentiment that great men may err; a higher finish with such is, that their greatness is enhanced by acknowledging their errors. Whatever devious paths you may have pursued, there is one evidence that the spirit of God still lingers beseechingly around your heart, in that you now see the truth as it is in Jesus, and you desire the good will and affection of the Saints. Cherish then, dear sir, this light, and secure by all righteous means the friendship, faith, and prayers of the just, and it shall not only be as oil and precious ointment to your wounded heart, but it shall induct you into the kingdom of God again, and take away the remembrance of past follies, and give you a name among the just, and an inheritance that shall never fade. If you are now resolute to keep the commands of God you will soon put to silence your accusers, and be able to administer to others whose feet have stuck fast in the miry clay. The school of chastisement, though costly, imparts a permament remembrance of its teachings. You are not alone in this school. Many have taken more lessons and attained to more degrees than yourself, while some bewailed in deeper abasement in proportion to their greater sin; others however have not had either the manhood or faint relic of Godliness sufficient to retrace their steps in the thorny path of penitence, but have madly held on to the last rotten plank of apostacy till engulfed in an awful abyss. But you, sir, can emerge from sickening scenes, which you now humbly acknowledge, into the sunshine of forgiveness, and, like a crimsoned Paul, forget disagreeable things that are behind, and press forward to the mark of a rich prize which is laid up for all who endure to the end. Your desire to caution all others not to drink of the bitter cup of apostacy, which you have so freely imbibed to the removal of all inward peace by night and by day, is truly good, and it shall be published as a friendly warning to the unruly and fault-finding, to beware of the first working of apostacy as leading to despair and guilt.

With sentiments of the sincerest friendship, I am truly,

ORSON SPENCER.

THE NIGHT SIDE OF NATURE.

(*From Chambers' Edinburgh Journal.*)

This is the somewhat poetical name of a book published for the purpose of rationalising the ancient, though of late exploded belief in prophetic dreams, spiritual appearances, and other mysterious things. What first strikes the 'candid reader,' is the amazing moral courage of the author: she, a novelist of some reputation, and a woman of the world, to come boldly out with the profession of a belief in what the intelligent public have long condemned as only fit matter for vulgar wonderment—even though she profess a philosophical object and a wish to fortify the conviction of the spirituality of our nature, and to elevate thereby our moral

life—it must be acknowledged to be no common phenomenon in literature. A second feeling, on dipping into the book, will be surprise at the rifeness of such matters in these cool, unwondering days—so contrary to the common notion that they have disappeared along with the disposition to believe in them. It appears as if, while scepticism is the general profession, a vast number of persons had yet experiences which they could not resolve into accordance with the admitted course of nature, and which they are willing to disclose in certain circumstances, but always with an injunction as to concealment of names, lest they be suspected of a secret leaning to an unfashionable belief. These Mrs. Crowe has determined to collect and arrange, with the view of endeavouring to bring them within the domain of science. 'Because, in the seventeenth century,' she remarks, 'credulity outran reason and discretion, the eighteenth century, by a natural reaction, threw itself into an opposite extreme. Whoever closely observes the signs of the times, will be aware that another change is approaching. The contemptuous scepticism of the last age is yielding to a more humble spirit of inquiry; and there is a large class of persons amongst the most enlightened of the present, who are beginning to believe that much which they have been taught to reject as fable, has been, in reality, ill-understood truth.' If such a reaction be actually in progress, it is a fact of obvious importance. Perhaps the reception of the 'Night Side of Nature' will in some degree be a test how far it is a fact.

Our author starts with a chapter of speculation on the ideas which have been entertained regarding the inner spiritual nature of man. Adopting the doctrine of there being a spiritual as well as fleshy body, she seeks to show how some faint gleams of its attributes may at times shoot up through the clay in which it has taken up its temporary abode; through this medium, she thinks, we may, under certain perhaps abnormal conditions, have communication with the spiritual world, so as to become cognisant of things above the apprehension of the bodily senses. Disease often supplies these conditions; mesmerism supplies them to some extent; so does common sleep; often, however, the communication takes place without any extraordinary conditions being observable.

Revelations by dreaming she takes up first, as being the simplest class of phenomena; and of these she presents a number of curious examples. Take as a specimen the following:—'Mr. S—— was the son of an Irish bishop, who set somewhat more value on the things of this world than became his function. He had always told his son that there was but one thing he could not forgive, and that was a bad marriage—meaning by a bad marriage, a poor one. As cautions of this sort do not always prevent young people falling in love, Mr. S—— fixed his affections on Lady O——, a fair young widow, without any fortune; and, aware that it would be useless to apply for his father's consent, he married her without asking it. They were consequently exceedingly poor; and indeed nearly all they had to live on was a small sinecure of forty pounds per annum, which Dean Swift procured for him. Whilst in this situation, Mr. S—— dreamt one night that he was in the cathedral in which he had formerly been accustomed to attend service; that he saw a stranger, habited as a bishop, occupying his father's throne; and that, on applying to the verger for an explanation, the man said that the bishop was dead, and that he had expired just as he was adding a codicil to his will in his son's favour. The impression made by the dream was so strong, that Mr. S—— felt that he should have no repose till he had obtained news from home; and as the most speedy way of doing so was to go there himself, he started on horse-back, much against the advice of his wife, who attached no importance whatever to the circumstance. He had scarcely accomplished half his journey, when he met a courier, bearing the intelligence of his father's death; and when he reached home, he found that there was a codicil attached to the will, of the greatest importance to his own future prospects; but the old gentleman had expired with the pen in his hand, just as he was about to sign it.

'In this unhappy position, reduced to hopeless indigence, the friends of the young man proposed that he should present himself at the vice-regal palace on the next levee day, in hopes that some interest might be excited in his favour; to which, with reluctance, he consented. As he was ascending the stairs, he was met by a gentleman whose dress indicated that he belonged to the church.

"Good heavens!" said he to the friend who accompanied him, "who is that?"

"That is Mr —— of so and so."

"Then he will be bishop of L——," returned Mr. S——, "for that is the man I saw occupying my father's throne."

"Impossible!" replied the other. "He has no interest whatever, and has no more chance of being a bishop than I have."

"You will see," replied Mr. S——. "I am certain he will."

'They had made their obeisance above, and were returning, when there was a great cry without, and every body rushed to the doors and windows to inquire what had happened. The horses attached to the carriage of a young nobleman had become restive, and were endangering the life of their master, when Mr. —— rushed forward, and, at the peril of his own, seized their heads, and afforded Lord C—— time to descend before they broke through all restraint and dashed away. Through the interest of this nobleman and his friends, to whom Mr. —— had been previously quite unknown, he obtained the see of L——. These circumstances were related to me by a member of the family.'

Akin to such cases are presentiments, a class of phenomena exemplified also in the lower animals. Many of these prove to be warnings against danger, and an instruction as to the means of avoiding it. For example:—'A few years ago, Dr. W——, now residing in Glasgow, dreamt that he received a summons to attend a patient at a place some miles from where he was living; that he started on horseback; and that, as he was crossing a moor, he saw a bull making furiously at him, whose horns he only escaped by taking refuge on a spot inaccessible to the animal, where he waited a long time, till some people, observing his situation, came to his assistance and released him. Whilst at breakfast on the following morning, the summons came; and, smiling at the odd *coincidence*, he started on horseback. He was quite ignorant of the road he had to go; but by and by he arrived at the moor, which he recognised, and presently the bull appeared, coming full tilt towards him. But his dream had shown him the place of refuge, for which he instantly made; and there he spent three or four hours, besieged by the animal, till the country people set him free. Dr. W—— declares that, but for the dream, he should not have known in what direction to run for safety.' Mrs. Crowe thinks that there is no need to suppose supernatural intervention in such cases. It may be only from some cause connected with the condition of the individual that the apprehension takes place—'an accident in the sense that an illness is an accident; that is, not without a cause, but without a cause that we can penetrate.'

Mesmerism has some pretensions to throw light upon these mysteries, as will appear from the following anecdote in connexion with one ensuing upon it. Two ladies, a mother and daughter, are asleep at Cheltenham, occupying the same bed. The mother, Mrs. C——, dreamt 'that her brother-in-law, then in Ireland, had sent for her; that she entered his room, and saw him in bed, apparently dying. He requested her to kiss him; but, owing to his livid appearance, she shrank from doing so, and awoke with the horror of the scene upon her. The daughter awoke at the same moment, saying, "Oh, I have had such a frightful dream!" "Oh, so have I!" returned the mother: "I have been dreaming of my brother-in-law." "My dream was about him too," added Miss C——. "I thought I was sitting in the drawing-room, and that he came in, wearing a shroud trimmed with black ribbons, and approaching me, he said, 'My dear niece, your mother has refused to kiss me, but I am sure you will not be so unkind.'"

'As these ladies were not in habits of regular correspondence with their relative, they knew that the earliest intelligence likely to reach them, if he were actually dead, would be by means of the Irish papers; and they waited anxiously for the following Wednesday, which was the day these journals were received in Cheltenham. When that morning arrived, Miss C—— hastened at an early hour to the reading-room, and there she learnt what the dreams had led them to expect: their friend was dead, and they afterwards ascertained that his decease had taken place on that night.'

The magnetic illustration was related to the author by Mr. W. W——, a gentleman well known in the north of England. This gentleman 'had been cured by mesmerism of a very distressing malady. During part of the process of cure, after

the *rapport* had been well established, the operations were carried on whilst he was at Malvern and his magnetiser at Cheltenham, under which circumstances the existence of this extraordinary dependence was frequently exhibited in a manner that left no possibility of doubt. On one occasion, I remember, that Mr. W. W—— being in the magnetic sleep, he suddenly started from his seat, clasping his hands as if startled, and presently afterwards burst into a violent fit of laughter. As, on waking, he could give no account of these impulses, his family wrote to the magnetiser, to inquire if he had sought to excite any particular manifestations in his patient, as the sleep had been somewhat disturbed. The answer was, that no such intention had been entertained, but that the disturbances might possibly have arisen from one to which he had himself been subjected. "Whilst my mind was concentrated on you," said he, "I was suddenly so much startled by a violent knock at the door, that I actually jumped off my seat, clasping my hands with affright. I had a hearty laugh at my own folly, and am sorry if you were made uncomfortable by it."

The question will of course arise—What is this *rapport* or relation between the parties, and how is it established? Even admitting the facts, who can answer this question?

We are told, in ensuing chapters, of persons who had the power of entrancing themselves, in which state their spirits were free to roam abroad to any determinate place, and for any determinate purposes. 'One of the most remarkable cases of this kind is that recorded by Jung Stilling, of a man who, about the year 1740, resided in the neighbourhood of Philadelphia, in the United States. His habits were retired, and he spoke little: he was grave, benevolent, and pious, and nothing was known against his character, except that he had the reputation of possessing some secrets that were not altogether *lawful*. Many extraordinary stories were told of him, and amongst the rest the following:—The wife of a ship captain, whose husband was on a voyage to Europe and Africa, and from whom she had been long without tidings, overwhelmed with anxiety for his safety, was induced to address herself to this person. Having listened to her story, he begged her to excuse him for a while, when he would bring her the intelligence she required. He then passed into an inner room, and she sat herself down to wait; but his absence continuing longer than she expected, she became impatient thinking he had forgotten her; and so softly approaching the door, she peeped through some aperture, and to her surprise, beheld him lying on a sofa, as motionless as if he were dead. She of course did not think it advisable to disturb him, but waited his return, when he told her that her husband had not been able to write to her for such and such reasons, but that he was then in a coffee-house in London, and would very shortly be home again. Accordingly he arrived; and as the lady learnt from him that the causes of his unusual silence had been precisely those alleged by the man, she felt extremely desirous of ascertaining the truth of the rest of the information; and in this she was gratified; for he no sooner set his eyes on the magician, than he said he had seen him before, on a certain day, in a coffee-house in London; and that he had told him that his wife was extremely uneasy about him; and that he, the captain, had thereon mentioned how he had been prevented writing; adding, tht he was on the eve of embarking for America. He had then lost sight of the stranger amongst the throng, and knew nothing more about him.

'I have no authority for this story,' says Mrs. Crowe, 'but that of Jung Stilling: and if it stood alone, it might appear very incredible; but it is supported by so many parallel examples of information given by people in somnambulic states, that we are not entitled to reject it on the score of impossibility.'

This leads to the class of phenomena called in Scotland *wraiths*—that is, appearances of persons where bodily they were not. This, says our author, sometimes occurs at the time of death, but often at an indefinite period before it, and sometimes where no such calamity is impending. 'In some of these cases, an earnest desire seems to be the cause of the phenomenon.' Maria Goffe of Rochester, dying at a distance from home, said she could not die happy till she had seen her children. 'By and by, she fell into a state of coma, which left them uncertain whether she was dead or alive. Her eyes were open and fixed, her jaw fallen, and there was no perceptible respiration. When she revived, she told her mother, who attended

her, that she had been home and seen her children; which the other said was impossible, since she had been lying there in the bed the whole time. "Yes," replied the dying woman, "but I was there in my sleep." A widow woman, called Alexander, who had the care of these children, declared herself ready to take oath upon the sacrament, that during this period she had seen the form of Maria Goffe come out of the room where the eldest child slept, and approach the bed where she herself lay with the younger beside her. The figure had stood there nearly a quarter of an hour, as far as she could judge; and she remarked that the eyes and the mouth moved, though she heard no sound.'

There is nothing remarkable in the following wraith anecdote; but it recommends itself, because of the parties being well known in Scotland. 'Mrs. K——, the sister of Provost B—— of Aberdeen, was sitting one day with her husband, Dr. K——, in the parlour of the manse, when she suddenly said, "Oh, there's my brother come; he has just passed the window!" and, followed by her husband, she hastened to the door to meet the visitor. He was, however, not there. "He is gone round to the back door," said she; and thither they went; but neither was he there, nor had the servants seen anything of him. Dr. K—— said she must be mistaken, but she laughed at the idea; her brother had passed the window and looked in; he must have gone somewhere, and would doubtless be back directly. But he came not; and the intelligence shortly arrived from Aberdeen, that at that precise time, as nearly as they could compare circumstances, he had died quite suddenly at his own place of residence. I have heard this story from connexions of the family, and also from an eminent professor of Glasgow, who told me that he had once asked Dr. K—— whether he believed in these appearances. "I cannot choose but believe," returned Dr. K——; and then he accounted for his conviction by narrating the above particulars.'

'I have met with three instances,' says Mrs. Crowe, 'of persons who are so much the subjects of this phenomenon, that they see the wraith of most persons that die belonging to them, and frequently of those who are merely acquaintance. They see the person as if he were alive; and unless they know him positively to be elsewhere, they have no suspicion but that it is himself, in the flesh, that is before them, till the sudden disappearance of the figure brings the conviction.' We happen to know that one of these persons is an eminent man of science in Scotland. So familiar are his family with the circumstance, that one of them has been known to express apprehensions as to the early death of a distant friend, 'because —— has seen him.'

(To be continued.)

NEW MEXICO AND THE CALIFORNIAS.

Mr. Hastings, a recent traveller in Mexico and California, in describing the Bay of San Francisco, thus writes:—

"From the points forming the entrance, the sea gradually expands to some eight or ten miles in extent, from north to south, and twelve from east to west. At the extreme eastern part of the vast basin thus formed, its shores again close in abruptly, contracting so as to leave a pass of about two miles in width, which forms the entrance to a second bay of still larger dimensions. From this gorge their high rocky banks again diverge for some ten miles, when they still again contract to the narrow space of one mile, and form the passage to a third. The latter is more spacious than either before mentioned, and, formed in like manner, extends twelve miles from east to west, and fifteen from north to south, affording the safest and most commodious anchorage.

"There is ample water at all times for the entrance of ships of the largest class, and it is asserted confidently, that these three united bays would afford perfect safety, secure anchorage, and ample room for the fleets and navies of all nations."

The following description of California is extracted from a work recently published in Philadelphia, entitled "Scenes in California," &c.:—

"With such extraordinary facilities for commerce, it needs no prophetic eye to foresee the position Western California is destined to assume, before many years have passed, and, from her position and natural resources, will be enabled successfully to maintain among the foremost nations of the earth—provided, always, that some other people more enterprising and enlightened than the present inert, ignorant, stupid, and mongrel race infesting

it with their presence, take possession of the country, develope its energies, and bring to light the full beauty of its natural loveliness.

"We are now led to speak of the peculiarities of soil, landscape, scenery, climate, productions, and mineral resources of this interesting country; and in so doing, I would first draw a succinct view of the territory lying between the Rio Sacramento and Oregon.

"Here we find the most forbidding aspect, with one exception, of any in Western California. The soil is generally very dry and barren, and the face of the country broken and hilly. The streams of water (as in the eastern division) frequently sink and become lost in the sand, or force themselves into the ocean and parent streams by percolation or subterranean passages.

"In many places is presented a surface of white sun-baked clay, entirely destitute of vegetation; and in others, wide spreads of sand, alike denuded; and yet again iron-bound superfices of igneous rock.

"Now and then groves of pines or firs spread their broad branches as it were to cover the nakedness of nature; while here and there a valley of greater or less extent smiles amid the surrounding desolation.

"All the various streams are skirted with bottoms of arable soil, ofttimes not only large but very fertile, though, perhaps, unadapted to cultivation, on account of their dryness, without a resort to irrigation.

"Smith's river pursues its way, for forty or fifty miles, through a wide bottom of rich soil, most admirably suited for agricultural purposes were it not for its innate irridity; however, during the summer season, it is to a limited extent watered from nightly dews, which enable it to sustain a luxuriant vegetation.

"Not one-fourth part of the north-western portion of this section is fit for tillage. That part contiguous to the sea-coast is sandy and far less broken than those sections less interior.

"The Tlameth mountains, pursuing a west-southwest coarse from Oregon, strike the coast near lat. 41 north. This range has several lofty peaks covered with perpetual snow, and shoots its collateral eminences far into the adjacent prairies.

"There is one feasible pass through this chain a few miles inland from the coast, that serves well for the purpose of intercommunication with Oregon.

"The less elevated parts of these mountains are frequently covered with groves of small timber and openings of grass suitable for pasturage, while intermingled with them are occasional valleys and *prairillons* of diminutive space, favourable to the growth of grain and vegetables. The same may be said in reference to the California chain for its whole extent, especially in the vicinity of the prairie.

"Following the course of this latter ridge from north to south, we find upon both sides a reach of very broken and highly tumultuous landscape, some twenty or thirty miles broad.

"Near the head-waters of the Sacramento, these lands are well watered, and possess a general character for fertility, producing a variety of grass, with shrubs, and a few scattering trees. Below, however, they are more sterile, owing to the deficiency of water; but yet they afford numerous inviting spots.

"A considerable extent of country, south of the South Fork of the river above named, is arid and sterile, and has but few streams of water. It sustains, however, among its hills and in its valleys, a spare vegetation, that might be turned to a favourable account for grazing purposes. Only about one-fourth of this country is adapted to other uses than stock-raising.

"Further south from the head-waters of the Tulare and del Plumas, ranging between the coast and the high rolling lands skirting the base of the California mountains, to the boundary of the Lower Province, a section of gently undulating prairie, now and then varied with high hills and sometimes mountains, affords a rich soil, generally consisting of dark, sandy loam, between the hills and in the valleys; the highlands present a superfice of clay and gravel, fertilized by decomposed vegetable matter, well adapted to grazing, and about one-half of it susceptible of cultivation.

"Timber is rather scarce; except at intervals along the water courses and occasional groves among the hills; but along the coast dense forests are frequently found, claiming trees of an enormous size.

"But one grand defect exists in its general aridity, which renders necessary a resort to frequent irrigation in the raising of other than grain productions. In some parts, the abundance of small streams would cause this task to become comparatively an easy one; and the profuseness of dews in sections contiguous to the rivers, in some measure answers as a substitute for rain.

"The bottoms are broad and extensive, yielding not only the most extraordinary crops of clover and other grasses, but incalculable quantities of wild oats and flax, of spontaneous growth, with all the wild fruits natural to the climate.

"In returning to the Sacramento and the rivers which find their discharges in the Bay of San Francisco, we have before us the most interesting and lovely part of Upper California.

"The largest valley in the whole country is that skirting the Sacramento and lateral streams. This beautiful expanse leads inland from the Bay of San Francisco for nearly four hundred miles, almost to the base of the California mountains, and averages between sixty and sixty-five miles in width.

"The valleys of the del Plumas and American Fork are also very large, and that of the Tulare gives an area of two hundred and fifty miles long by thirty-five broad.

"These valleys are comparatively well timbered with several varieties of wood, consisting principally of white oak, live oak, ash, cotton wood, cherry, and willow, while the adjacent hills afford occasional forests of pine, cedar, fir, pinion, and spruce.

"The soil, as well as the climate, is well adapted to the cultivation of all kinds of grain and vegetables produced in the United States, and many of the varied fruits of the torrid and temperate zones can be successfully reared in one and the same latitude.

"Among the grains, grasses, and fruits indigenous to the country, are wheat, rye, oats, flax, and clover, (white and red,) with a great variety of grapes, all of which are said to grow spontaneously.

"Wild oats frequently cover immense spreads of bottom and prairie land, sometimes to an extent of several thousand acres, which resemble, in appearance, the species common to the United States. They usually grow to a height of between two and three feet, though they often reach a height of seven feet.

"The wild clover of these valleys is much like the common red, and, in some places, is afforded in great abundance. It attains a usual height of two feet and a half, though it often measures twice that height—standing as thick as it can well grow.

"Forty bushels per acre is said to be the average wheat crop, but sixty and even one hundred bushels have been grown upon a little spot of ground. This grain generally reaches its maturity in three or four months from the time of sowing.

"Corn yields well, and affords an average of from fifty to sixty bushels per acre, without farther attention from the time of planting till picking. Potatoes, onions, beets, carrots, &c., may be produced in any quantity, with very little trouble. Tobacco has also been raised by some of the inhabitants, with most flattering success.

"Perhaps no country in the world is possessed of a richer or more fruitful soil, or one capable of yielding a greater variety of productions, than the valleys of the Sacramento and its tributaries.

"The articles previously noticed are more or less common to the bottoms and valleys of other sections. Grapes abound in the vicinity of most of the creeks, which afford generous wines and delicious raisins in immense quantities.

"The climate is so mild that fires are needed at no season of the year for other than cooking purposes. By aid of irrigation, many kinds of vegetables are fresh-grown at any time, while two crops of some species of grain may be produced annually.

"Flowers are not unfrequently in full bloom in mid winter, and all nature bears a like smiling aspect. In this, however, we of course refer only to the low lands and valleys.

"The traveller, at any season of the year, may visit at his option the frosts and snows of eternal winter, or feast his eyes upon the verdure and beauty or perennial spring, or glut his taste amid the luxuriant abundance and rich maturity of unending summer, or indulge his changeful fancy in the enjoyment of a magnificent variety of scenery as well as of climate, soil, and productions.

"The only rains incident to this country fall during the months of December, January, February, and March, which constitute the winter; at other times rain is very rarely known to fall. Perhaps, for one-third of the four months before named, the clouds pour down their torrents without intermission; the remaining two-thirds afford clear and delightful weather.

"During the wet season, the ground, in many parts, becomes so thoroughly saturated with moisture, particularly in the valley of the Sacramento, that, by the aid of copious dews, to which the country is subject, crops may be raised without the trouble of irrigation; though its general aridity constitutes the greatest objection to California.

"Of its geological and mineralogical character, little is yet known. The prevailing rock is said to be sandstone, mica slate, granite, trap, basalt, puddingstone, and limestone, with occasional beds of gypsum. Among its minerals, as commonly reported, are found gold, silver, iron, coal, and a variety of salts. The mineral resources of the country have not been, as yet, fully investigated to any great extent, but the mountains in different parts are supposed to be rich in hidden stores.

"To speak of Western California, as a whole, it may be pronounced hilly, if not mountainous, and about two-thirds of it is probably fit for agricultural purposes."

LINES ON THE SECOND ADVENT OF THE MESSIAH.

BY MISS PHEBE DAVIES.

Jehovah comes on flying clouds,
To earth he speeds his way,
And crushes superstition down—
Turns darkness into day.

The signs appearing in the sky,
Bespeak his coming near;
When Zion's King will enter there,
And banish all their fear.

The signs that's in the earth beneath—
Blood, famine, plagues, and fire,
Bespeak the coming of the Lord—
Redemption draweth nigher.

Nation against nation rise,
And wars throughout the land,
Will crush the wicked with surprise,
The righteous only stand.

The veil of darkness will be rent,
All nations see the Lord;
The purified will only stand,
The wicked will be burned.

Haste on, thou resurrection morn—
Dear Lord, prepare my heart
To stand with thee on Zion's mount,
And never more to part.

When Michael's trumpet loud shall sound,
And all the saints be raised—
Caught up with joy to meet the Lord,
And join to sing his praise.

We there shall ancient worthies meet,
All that have gone before;
And saints will there each other greet,
On Zion's happy shore.

Haste on thou bright Millennial world,
May I be faithful found,
To stand in that blest company,
Where joy and peace abound.

The law from Zion will go forth,
And from Jerusalem;
The Lord will give command on earth,
Through the Millennium.

Then our great last change will come,
To immortalize this clay;
Then in the New Jerusalem
We'll spend eternal day.

LIST OF MONEYS RECEIVED FROM THE 2ND OF MARCH, TO THE 15TH MARCH.

	£	s.	d.
George P. Waugh	£6	0	0
William Hawkins	1	2	0
William A. M'Master	0	12	0
William C. Mitchell	15	0	0
Robert Martin	1	0	0
John Johnson	2	14	8
Philip Lewis	0	12	0
Francis Jackson	1	4	0
Robert Hodgert	2	0	0
William Frodsham	0	10	0
Isaac Dacer	2	1	0
Carried forward	£32	15	8

	£	s.	d.
Brought forward	£32	15	8
Thomas Thomas	0	10	0
William West	4	5	0
George Kendall	1	10	0
William Hulme	2	0	0
Abraham Marchant	0	18	0
William Broomhead	2	10	7
Charles Miller	4	0	0
Thomas Bunting	1	0	10
John Preece	2	0	0
James Bond	1	1	0
	£52	11	1

NOTICE.

Elder George Halliday's address is at Bread Street Chapel, Bread Street, St. Philips, Bristol.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 8. APRIL 15, 1848. VOL. X.

THE MORMONS IN THE WEST.

IN accordance with the public call, a meeting was held lately in the Chapel of the University, New York, for the purpose of listening to an appeal on behalf of the distressed Mormons, now scattered in the Far West; and the statements made were of a character to awaken the deepest sympathy in this community for the miseries that have accumulated upon that sect.

The Hon. William V. Brady, Mayor of the city, presided; assisted by the Hon. Theodore Frelinghuysen, and Rev Dr. Whitehouse, Vice-Presidents, and Rev. Rufus Griswold, Secretary. Mayor Brady, in taking the chair, made a few remarks in explanation of the object of it, and introduced—

Col. T. L. Kane of Philadelphia, who stated that on his return, recently, from the Far West, he had been brought in contact with the Mormons, scattered over that country,and during an intimate intercourse with them, had opportunities of observing their distresses, and of ascertaining their character. They were a simple, kind-hearted and well meaning people, and were borne down by afflictions and deprivations; for a more explicit explanation of which he referred to two Mormons then present, Messrs. Ezra Benson and Jesse Little, who had shared in the general suffering, and to the accuracy of whose statements he was willing to pledge his own word and responsibility. He had everywhere found the Mormons pining from want and disease; and their sufferings were of a nature to justify the strongest appeal to the philanthrophic.

The Hon. Benjamin F. Buttler in furtherance of the object of the meeting offered and read the following resolutions:—

Whereas: We have been credibly informed that several thousands of our fellow-citizens, commonly known as Mormons, are now wandering on the prairies of the Far West in a state of extreme destitution and suffering, resulting in the untimely death of hundreds of their numbers, and threatening the destitution of the residue by hardships and famine:

Therefore Resolved, That in view of human misery and destitution which we have the ability to mitigate, we know no difference of creed or sect, and consider only our duty, as men and Christians, to feed the hungry and comfort the afflicted, whoever and wherever they may be.

Resolved, That after the generous and compassionate spirit evinced by our people in reference to the sufferings of Greece and Ireland, it would not become them to suffer thousands of their own countrymen to perish for want of seed to plant, implements of husbandry; and medicines for the sick, and food to sustain them, until their labor could be made sufficiently productive for their support, when a moderate benefaction would place the sufferers beyond the reach of want and wretchedness.

Resolved, That upon statements made by Col. T. L. Kane, of Philadelphia, we commend to the favourable consideration of our fellow citizens, the application about to be made to them by Messrs Benson, Appleby, Little and Snow, the committee now in this city, for donations to relieve emigrant Mormons in their present necessities.

The resolutions were unanimously adopted, and, after some conversation between gentlemen present, and Col. Kane, the meeting adjourned.—*New York Paper*.

LETTER FROM PRESIDENT BRIGHAM YOUNG TO ORSON SPENCER.

Winter Quarters, 23rd January, 1848.

Dear Brother,—Yours of the 1st of November, 1847, came to hand on the 11th instant. I was much pleased to hear of the prosperity of the work in the British Islands—of your good health and your desires to labour in the vineyard. Brother Heber and myself called upon your family—read your letter—found them all well and in lively spirits; the house and the children were clean and neat, and they presented a comparatively comfortable aspect. The difficulty of getting grinding this winter has in a great measure prevented us from being as comfortable as we otherwise might be, but another grist mill starts to-morrow, which will be the fourth run of stones in the city. I asked your children how they would like me to send you word to stay another year, as I thought it was best to do so, and take them and Brother Bullock's family over the mountains in the spring. Ellen replied, "If I thought it was best, they would like it so, for they wanted to do the best," and they all said Amen to it. I told Ellen to buy a good milch cow, and I would pay for it, and reminded her of my saying last winter, that if she lacked anything she was to let me know. It is thought advisable for you to stay another year, and I will take your family on in the spring.

We anticipate sending Brother Orson Pratt and several other Elders to England, who will leave here when we leave for the mountains, and of sending Brother Woodruff to Nova Scotia, Canadas, &c., at the same time. Brother George A. Smith is having some log cabins built on the other side of the river, and intends in a few days to remove over there, and stay for a year or two amongst the brethren, as those who do not go onward must vacate this place and go over to the Pottawatamie purchase. Orson Hyde will stay there also, and with Brother George will take care of the branches and push the Saints westward.

In December last we appointed a day to hold a conference on the other side of the river, in a large double block house, occupied by one of the brethren, where the Saints congregated in such large numbers that we found it impracticable to continue our conference, the house being so crowded and many shouting at the windows to get in, so that we adjourned for three weeks to build a house capable of holding the Saints. Accordingly, on the 24th, we convened again at the "Log Tabernacle," which they erected in a short time, during the severest weather we have had this winter. It is a well-constructed, capacious log house, 60 by 40 feet inside, and will seat 1000 persons, with a recess or stand 20 by 10 feet for the priesthood and a clerk's bench: it is certainly an ornament to this new country, and shows a little of Mormonism. I told them at the conference that the brethren had built, fenced, and made as many improvements in the short time they had been there (about a year) as they would in Missouri in about ten years; and it is a fact, and they have raised a crop equal to any we used to raise in Illinois.

At this conference we suggested to the brethren the propriety of organizing the church with a first presidency and a patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the Quorum of the Twelve, who now feel at liberty to go abroad and herald the truth to the ends of the earth, and build up the kingdom in all the world. Accordingly Brigham Young was nominated to be the first president of the church, and he nominated Heber C. Kimball and Willard Richards

to be his two counsellors, which nominations were seconded and carried without a dissentient voice. Father John Smith was then nominated to be patriarch of the whole church, in the same capacity as Father Joseph Smith was, and also Brother Hyrum—seconded and carried unanimously. The Spirit of the Lord at this time rested upon the congregation in a powerful manner, insomuch that the Saints' hearts were filled with joy unspeakable; every power of their mind and nerve of their body was awakened and absorbed; a dead stillness reigned in the congregation while the President spoke. He said:—"This is one of the happiest days of my life; it's according as Heber prophesied yesterday, our teachings to-day have been good. I never heard better. Is not the bliss of heaven and the breezes of Zion wafted here? Who feels hatred, malice, or evil? If you come to the door with a bad spirit, it would not come in with you; no, it could not mingle here: but when you enter, your feelings become as calm and gentle as the zephyrs of paradise; and I feel glory, Hallelujah. Nothing more has been done to-day than what I knew would be done when Joseph died. We have been driven from Nauvoo here, but the hand of the Lord is in it,—visible as the sun shining this morning; it is visible to my natural eyes; it's all right: and I expect when we see the result of all we pass through in this probationary state, we will discover the hand of the Lord in it all, and shout Amen—it's all right! We shall make the upper courts ring; we have something to do before then. I don't calculate to go beyond the bounds of time and space where we will have no opposition,—no devils to contend with; and I have no fault to find with the providences of the Lord, nor much fault to find with the people; and if the devils keep out of my path I will not quarrel with them. As the Lord's will is my will all the time, as he dictates so I will perform. If he don't guide the ship, we'll go down in the whirlpool. Joseph told the Twelve, the year before he died, "there is not one key or power to be bestowed on this church to lead the people into the celestial gate but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you."

The instrumental band was then called upon to perform, when its heavenly vibrations fell on the tender nerve of the ear, accompanied by the Spirit of God, and the Saints shouted, "Hosanna, Hosanna, Hosanna to God and the Lamb. Amen, Amen, and Amen:" led by Brother George A. Smith. The conference lasted four days. We had indeed an excellent time, and on the 16th January attended another meeting, convened by the seventies, which they called a Jubilee; but I told them it could not be considered a Jubilee spoken of in the Revelations, for all bands were not broken, and I called it Jubilo,—when the Saints assembled and spent the Sabbath in preaching and exhortation; and on Monday, Tuesday, Wednesday, and Thursday, had preaching and teaching concerning the organization of companies for travelling westward,—music, and other recreations. We had a blessed meeting—all hearts were comforted and lifted up above our trials and persecutions, and went home rejoicing in the benefits and privileges of the liberty of the gospel of Jesus Christ; and I pray they may thereby be stimulated to pursue the path of righteousness, and fill up the remainder of their days in promoting the kingdom of peace and happiness on the earth.

We learn from Mr. Glenday, who has been to Oregon city, Willamette valley, this year from Missouri, and who came into Camp on the 14th current, having seen some of our brethren at Fort Hall on the 15th Nov. last, that had been there buying meat and flour, and also saw three brethren working at Fort Bridger, (115 miles from the valley,) at which places he learnt that the Mormons, in the valley, had got between 200 and 300 acres fall wheat sown, and that there was a company going to San Francisco Bay for seed wheat to sow in the spring, and there was plenty of provisions in the valley.

The brethren in this region of country have been much more healthy this summer and fall than ever in Nauvoo, and this has been a great blessing, as you know disease and sickness have been a heavy tax on the Saints. The weather this winter has been very mild indeed; these two weeks past have been like the opening spring, which favours us greatly, especially those who have to leave their farms and improvements here, recross the Missouri, and begin anew on the Pottawatamie lands.

The brethren are busy fixing up their wagons, and making preparations for their journey, and having a plenty of corn and fodder, their teams are doing well.

The Omahas have been peaceable this winter, and have not killed any cattle, and our circumstances, in comparison with last winter, are very prosperous and good.

Your brother in the Lord,

BRIGHAM YOUNG.

P.S.—If we do not send you the name of our New Orleans agent, we will send the man duly authorized, who will produce his papers from us, that the Saints may know he is there by our counsel; but we now think of sending Lucius N. Scovil. The following are a list of brethren expected to go to England, and probably some more:—O. Pratt, Geter Clinton, James W. Cummings, Harrison Burgess, Levi Richards, Eli B. Kelsey, and Hyrum H. Blackwell.

LETTER FROM THOMAS BULLOCK.

Camp of Israel, Winter Quarters, Council Bluffs, Jan. 4, 1848.

Dear Brother,—A few weeks since I wrote a long letter to Franklin D. Richards, which I expect you will see—so consider that as part of my letter to you. Since then I sent you a letter from your daughter, which I received at Big Sandy River, with a line endorsed on the outside; since then I have ordered a copy of our General Epistle to all the Saints, to be sent to you at Mrs. Wassell's, Bramley-lane, Brierley-hill, Staffordshire; and now I write another communication to my old friend, if he will try and find time to read it, and write me in return.

In my letter to Franklin I made a faint description of the persecution at Nauvoo, —the burnings, drivings, beatings, &c.; the visitation of quails, our progress to winter quarters, &c., &c.; I now take up my line of march for the mountains. Accordingly I started from winter quarters with eight of the Council of the Twelve, in a company of one hundred and forty-three pioneers, to search out a spot where the Saints might rest from persecution,—where we could build houses and inhabit them,—plant fruit trees, and eat the fruit thereof; and where none could molest us, or make us afraid. We made a rendezvous on the Elk Horn, until all were ready, when we took up our line of march on the north side of the beautiful Platte. We crossed several small streams before arriving at the Loup Fork, which is the most dangerous stream on our entire route, being full of quicksand. Having beat a road through it, we hauled our wagons through, the brethren being up to their waist in water—all very wet and uncomfortable; but by the blessing of the Lord, we got all through in safety; then went over a dividing ridge, to the head of Grand Island, where we first came in sight of buffalo, on 30th April—a day long to be remembered, for having seen the first buffalo hunt. Several of the brethren mounted their horses, went several miles in pursuit of a band of sixty-five, and then gave chase in splendid style along the mountain side, in full view of our camp. The way they raised a dust was a caution to fox hunters—they were soon enveloped in a cloud; now and then a straggler was singled out and became a victim, and the sport was not ended until they had killed and secured eleven bulls, cows, and calves. When they were brought into camp, we presented a very lively butcher's market—every one being busy to dry and preserve his portion of meat. On the 4th May we travelled five wagons a-breast, on account of an alarm of a large war party of Indians having been seen by our scouting party, a few miles a-head of us. As quick as we got on the prairie, the president called out, "Attention, the camp of Israel,—first company, forward," &c., &c., until all were under motion, which presented a most lively appearance. We had a cannon, which we fired, to alarm the Indians—they kept out of our way; we went on our way in peace, and soon came to the prairie, in full blaze a-head. This put an end to our travelling for the time; prayer and supplication was made to God. The next morning the wind changed—a shower fell at four a.m., and we passed through the fiery furnace before breakfast; and on the west side of the fire saw several thousands

of buffalo, besides many antelope, elk, and wolves. In a few mornings after, several of the brethren were rejoicing greatly at being on the north side of the river, for we saw several miles of buffalo in full move—the prairie was literally a dense black mass of moving animals; that day I saw something like one or two hundred thousand buffalo. On turning a bend round a hill, they were as thick as on the south side; our camp had to stop two or three times while the droves went round us; as quick as they had passed round our camp, many would stop and look at us, as if amazed at such a sight. We caught several calves alive; remember, catching a buffalo calf and a domesticated calf are two different things—a swift horse is sometimes puzzled to catch up with him; they are as swift as horses, and although the old animals are the ugliest racers of any brutes, they get over the ground very fast, and an inexperienced rider is soon left to admire their beauty "in the distance;" even if he should get within shooting distance, if he is not cautions he will kiss mother earth.

We arrived at Fort John (Laramie) on 1st June, and then commenced our journey over hills and mountains. No person can help noticing the sudden transition from level and sandy roads to the mountain roads, and thence all the way we can get timber for firewood, on the hills chiefly pine timber, by the rivers chiefly cotton wood trees; here also commences a five-hundred mile journey through eternal sage plains, from six inches to ten feet high; where the sage is, you must not expect to see any grass,—but if you should happen to sit down on a bush, be thankful if you are not bitten with "sage ticks;" they are something like the ticks on cows, and very plaguy.

About four miles east of Independence Rock, is a small saleratus lake, on the left of the road, where I would advise you to gather one or two hundred pounds' weight for your family use; this stuff is what you will rise your bread with, and the soda in the same lake is excellent to wash with. Remember this.

The rocks now are very bold, like the roaches, only higher; the roads very sandy; the sage bushes more plentiful,—yet you will be rejoicing that every day brings you nearer home. You will not know when you are in the South Pass, until all of a sudden you find the water running in an opposite direction—that is, towards the west; from this point you will have several heavy days' drive without seeing water.—that is to say, heavy drives between the camping grounds after passing Fort Bridger (a delightful camping place); you can camp almost where you have a mind to,—the grass will sustain your animals any time in the year; when the muskeet grass is dry, it answers for corn, hay, and grass at a time. Between Fort Bridger and the valley, the mountains are very high; the road winds through the valleys, some of which are very narrow—not more than ten yards wide, while the rocks overhang the road; the dividing ridge that we have to go over is about 7300 feet above the level of the sea; on this ridge you will see "the twin peaks" covered with eternal snow; those peaks run into the valley, and when you see them, you will sing out, "I shall soon be at home now." There is no fear of your travelling far out of your way, for you are hemmed in by mountains on each side. After crossing a small creek twenty-one times in about five miles, and between mountains near a mile high, on making a sudden bend in the road, you comei n full view of the great Salt Lake, and a valley about thirty miles by twenty; although there is very little timber to be seen, you will be sure to say, "Thank God I am at home at last." On this spot that I am now talking to you about, the pioneers arrived on Thursday, the 23d July last, at five p.m.; the next morning removed to the spot where the city will be built; at noon consecrated and dedicated the place to the Lord; the same afternoon four ploughs were tearing up the ground; next day the brethren had planted five acres with potatoes, and irrigated all the land at night. Sunday was a day of rest—a day of rejoicing before the Lord; His spirit was poured out, and peace dwelt in the "valley of the mountains." The first Sabbath in the valley where a city is to be built unto the Lord, by a holy people, will long be remembered by that little band of pioneers who cried "Hosanna to the Lamb of God."

During the short space between 23d July and 26th August, we ploughed and planted about eighty-four acres with corn, potatoes, beans, buck wheat, turnips, and a variety of garden sauce. We irrigated all the land; surveyed and laid out

a city, with streets running east and west, north and south, in blocks of ten acres, divided into eight lots of one and a quarter acre each; the streets will be eight rods wide, having two side walks of twenty feet each, to be ornamented with shade trees; all the houses are to be built twenty feet in the rear of their fence, with flower gardens in the front; one block is reserved for a temple, and three for public grounds, promenades—having fountains of the purest water running through each square, and ornamented with every thing delightful. One thing wonderful for all you Englishmen to know, is, you have no land to buy nor sell; no lawyers wanting to make out titles, conveyances, stamps, or parchment. We have found a place where the land is acknowledged to belong unto the Lord, and the Saints being his people, are entitled to as much as they can plant, take care of, and will sustain their families with food. My inheritance is on the second block, south of the temple, so when you come you will know where to find me; and believe me, William, I shall be glad to see you, with all your family.

We also built twenty-seven log houses; laid off a ten acre block for a fort, where about one hundred and sixty families can winter in, until they build on their own inheritances. We also manufactured one hundred and twenty-five bushels of salt; four barrels of salt water will make one barrel of most beautiful salt. The water is so strong that I can walk in it without touching the bottom; I can float on it, yet in fresh water I cannot swim a yard. It is a most delightful place to bathe, as is also the warm bath about a mile and a half north of the city; every person who was sick, that bathed in it, recovered; my fingers rooted out the stones, and a couple of brethren afterwards assisted me with spades to dig out a place, about sixteen feet square, to bathe in,—seven or eight persons often bathe in it at a time; those who once bathe there want to go again; the water is 109 degrees Fahrenheit, strong sulphur and salt taste. About two miles further north is a hot spring 126 degrees; the water rushes out of a large rock, and I could not hold my fingers in it while I could count eleven; this spring is as large and as deep as Seines's well, near Leek. There are altogether more than fifty springs in about three miles, many of which will be large enough to turn mills. These springs, like the Pool of Siloam, heal all who bathe, no matter what their complaints. The air is very salubrious, and with these warm springs, I can truly say we have found a healthy country. This will prove the greatest blessing to those poor Saints who are weak, sickly, and afflicted. O what a blessing to the rheumatic; cramp, sprains, bruises, itch, every skin disease, and almost every complaint will here be healed. One child was drowned—one old woman died, between 23d July and 22d October. In the month of October there were about three thousand souls in the valley! Cry it aloud; come, ye poor afflicted people, come and live; come and worship the Lord God of Israel, and let your years be many on the earth.

Brother William, if you do not come the next spring, to go over the mountains, I want you to send me, by the first company, some choice fruit and flower seeds, and vegetables, to carry to the valley—I expect to start by 1st May. I will let you have some of the same, and other kinds, for it. President Brigham Young was very much pleased with the way I packed my seeds; he said he never saw any person take more care of seeds than I had done; so I guess you will not be afraid to trust some of your choice seeds to my care;—send apple, pear, bilberry, gooseberry, strawberry, raspberry, laburnum, lilac, snow-ball, thyme, choice roses, lilacs, hollylisks, daisies, and all kinds of beautiful seeds; also plum, cherry, apricot, and choice fruit stones. You can send what you can get, so as to be here by the middle of April, and bring all you can when you come.

On our return as far back as "Little Sandy," a young lady inquired for the clerk of the camp; as soon as I went to see her, who should I see but your daughter Ann, who has made good use of her time, in going straight from England to the great Salt Lake city; she was very well—rejoiced to see me—gave me a letter to you, which I have sent—and also obtained a promise from me that I would write to you; I have now fulfilled my promise, and hope your patience is not tired by reading this long epistle; if you are tired, send me word, and I will not write another such a long one.

Write me a long letter by return of "Royal Boston Mail," and a parcel by the first company of Saints.

My dear wife and family join me in kind love to you, your wife and family, to Mrs. Wassell, and the Saints at Brierley-hill, and believe me to remain

Your very affectionate brother,

In the gospel of Jesus Christ,

THOMAS BULLOCK.

The Latter-day Saints' Millennial Star.

APRIL 15, 1848.

WE are happy to learn that the Church is again organised with a "First Presidency," with a fair prospect that all the Quorums of the Church will be replete according to their original design. It is very desirable that the immense labour now devolving upon the Church, should be sustained by an adequate number of officers. The creation of a new stake of Zion in the mountains—the erection of a large city, and also of a temple, surpassing in magnitude and beauty of architecture any that has been previously made of late—a preparation to direct the industrial efforts of the tens of thousands that shall gather together from the nations of the earth, by constructing manufactories for the supply of all things that are needful for the use and comfort, preservation and safety of mankind, and the superintendence of the vast field of missionary labour spread over every continent and the islands of the sea, will require the most diligent application of the full Quorum of the First Presidency. It is expected that they will retire to head quarters, where the wisdom and experience which they have been accumulating for many years, will be taxed to the utmost in managing the vast interests of the Church militant on earth.

We are happy to learn that many of the Twelve can be spared to go forth to the nations of the earth, preaching the everlasting gospel. The way seems to be preparing among many nations for the reception of the gospel. The massy bars of intolerance and bigotry are being broken. The venerable age of creeds is no longer a certain index that the people will cherish them. The nations have endured their erroneous creeds so long, that they have fairly and fully proved them palpably false and insupportably prejudicial to the happiness and peace of the human family. They are beginning to rise up and make a violent effort to burst asunder their shackles, and resuscitate long extinguished rights. The effort of the industrial classes to overthrow the sway of iron despotism, seems to be almost simultaneous throughout every nation of Europe. The very news of insurrection serves like fire to a fresh powder plot, when it is communicated from one kingdom to another. Every nation becomes at once like a boiling chaldron. Kings and emperors are suddenly aroused from the self-complacent security of long established despotism, and compelled to make the most humiliating overtures to the imperious and indignant populace, or flee in disguise and precipitancy from their palaces and thrones. Scarcely is there a single government in all Europe that is not at this moment filled with deep alarm concerning its existence. No one nation has much time to hear of national insurrection and revolution abroad, before the blast of violence and popular outrage bursts forth from their own domestic borders.

The history of the last few weeks on the continent of Europe is replete with a combination of very great events. So many kings and potentates disrobed of powers, and thrown into the most sudden and unexpected consternation! The whole political aspect of numerous and powerful governments changed as it were

in a day! A large and warlike army of 80,000 soldiers in the capital of France, furnished with cannon and all the implements of destruction, suddenly converted from their allegiance to the sovereign to the exercise of the most friendly sympathy with the people, and led to take sides with the oppressed against the oppressor! This spirit of sympathy for the labouring people, spreading among so many nations with electric speed, is surely ominous that the hand of the Mighty God of Jacob is at work in turning and over-turning, until He, whose right it is to reign, shall come and reign on the earth.

A very striking feature in the signs of the times is, that the people very generally demand the liberty of the press, and, secondly, the right of universal suffrage. These are the two mightiest engines of democracy. When men of twenty-one years of age, whether rich or poor, noble or ignoble, are allowed to vote in their own rulers, and speak and publish freely their own opinions on all subjects, as in the United States, a very great change in all monarchial governments must necessarily ensue. These two principles of democracy seem to be spreading and gaining favour throughout Europe at this time. The result is feared and dreaded by the aristocracy of every nation. England bids as fair for peace as any nation in Europe. If, however, she would employ a handsome portion of those means expended upon the army and navy, and in paying the extravagant salaries and stipends of distinguished individuals, by encouraging the labouring classes, she would take a more effectual method to strengthen the nation against foreign invasion and domestic violence, than by multiplying military and naval armaments. The labouring classes are indispensible to the prosperity and very existence of any nation. Their wants are comparatively few: what would support one man rolling in splendour and faring sumptuously, would comfort and cheer the hearts of scores, and even hundreds of industrious citizens who are now ready to despair of the means of subsistence. If the wealthy capitalists would for a short period forego their over-grown incomes, and appropriate it to the labouring poor, in the way of honest industry, they would find an income of loyalty and self-support that would secure their estates and titles with far more abiding perpetuity than the covetous, aristocratic course which many are pursuing. Says Moses, "Oh, that they were wise, that they understood this, and would consider their latter end."

In the midst of all the dire commotions abroad at this time, something seems to whisper that wisdom will be given to her Majesty's government to devise liberal things for the poor, whereby they may stand, at least for a season; and business gain a fresh impulse, and the righteous poor be thereby qualified to effect their deliverance.

Although the Saints in the British islands feel deeply the effect of the bad state of trades, and a general stagnation of business, yet the violent commotions which contribute to this state of things are preparing the way for the gospel to be preached to other nations, from whence thousands must be gathered into the great fold of Zion. These commotions must precede the introduction of the gospel to many nations. Therefore we will rejoice in those things which make many sorry. Now is the time when the fallow ground is broken up to cast in the precious gospel. The stumbling blocks of despotism, and bigotry, and aristocratic monopoly, that so frequently deter the poor from obeying the gospel, will be moved out of the way, and a highway cast up for the ransomed to walk in.

As some Saints, in different places, have proposed some plans of pecuniary arrangement, in order to facilitate emigration next autumn or winter, we would suggest the propriety that no moneys be expended or loaned in favour of any systemlike

the joint-stock plan. Indeed, those having money had better keep it for the present than pledge it to any person or persons for emigration, until some plan of emigration, coming from the first presidency in Zion, can be submitted to the conferences, which will doubtless be before many months. Several elders from the land of Zion have been appointed to missions on the British islands, in order to supply the places of those who have emigrated, and such as may emigrate in the next fall or winter. The names of six elders have been given in, whose arrival may be looked for in company with Elder Orson Pratt.

The accessions to the Church by baptism continue to increase in many conferences, beyond any former period. And the season is now favourable to out-door preaching, and we are confidently looking for a precious harvest of souls to be gathered into the kingdom during the approaching warm season. With many, probably, this may be the last season they will enjoy the privilege of preaching in England. Our prayer is, that their last days here may be their best and most useful period.

We are receiving many urgent orders for Hymn Books, but shall not venture upon a re-publication of hymns till a greater portion of the accounts due the office are collected in. Some agents are so deeply in debt to us now, that we are afraid they will peril their standing in the kingdom of God, sooner than pay £20 or £30, which they have used for private purposes, instead of transmitting the same where it is due, like honest men. He that is unfaithful over that which is least, how shall he be trusted with greater riches? If you want to entice a man to apostatize and betray innocent blood, let him carry the "bag," like Judas Iscariot.

We hope the Saints will not emigrate unnecessarily before the next fall or winter companies go out. The fall emigration must necessarily be detained this side the mountains till spring, when the winter and fall emigration may go forward together. No person at this early period will be appointed to lead a company. An individual, from near Stourbridge, came to Liverpool in order to emigrate to Orleans with his family. Before he came to any of our brethren he fell in company with a "man-catcher," who, with fair speeches, enticed him to walk with him, and then to drink a little beer with him, and yet a little more; when, to use the emigrant's own expression, he "fell down fast asleep." His flattering companion then took nearly seven sovereigns from him, and left him destitute. After that, it occurred to his mind that he would come to the office for counsel. Other cases not quite so flagrant have occurred.

CONFERENCE MINUTES.

MERTHYR.

The above conference was held on the 26th and 27th December, 1847, Elder Dan Jones presiding. After some preliminaries by the president, the following representations followed:—Total number of officers in Wales—Elders, 64; Priests, 132; Teachers, 71; Deacons, 25; increase in the last year, 954—nearly double! Total numbers, 1933. The different presiding officers represented their branches as being in good standing, love, and union, without hardly an exception, and that they have brighter prospects for the future than hitherto.

Several were called to the different offices of the priesthood, and four new branches were organised in the Glamorganshire conference. Many interesting instances were recited of the powerful and miraculous gifts of God through his Holy Spirit to his people in Wales.

After the business was concluded, President Spencer addressed the audience, who crowded the most capacious hall in these regions to excess, and many had to go away for want of room to come in.

In the successive meetings we received much interesting and valuable instructions from President Spencer, which gladdened the hearts of the Saints who understood them, and will doubtless leave a salutary influence for the time to come. Several of the Elders delivered interesting discourses on many topics, and it was evident that the spirit of the work rested abundantly on all.

On Monday the receipts of the moneys towards the £100 "Keepsake" for the Saints in the wilderness were read, which showed that £22 were defficient to make it up. Upon this announcement, the sovereigns came in, being pitched over people's heads from all directions, which, together with the half crowns, shillings, and pence, and by Brother Jenkins putting on the cap-sheaf with a £10 note, more than the £100 were made up in about ten minutes. Well worthy the examples of the sons of noble sires to free their nation from debt.

In regard to the Press department in Wales, alone I have continued the Welsh *Star* monthly, and increased its circulation to about 1200. I have published in the past year ten other pamphlets besides, containing in all about 850,000 pages 12mo., many of which win their way into every circle of society, and make Mormons from every grade—the priests, protestant and catholic, not excepted. In a word, never were the affairs of the kingdom of God more prosperous, nor the prospects more flattering than they are at present. May heaven vouchsafe its influence to still progress this great work among my kin is the constant prayer of your fellow-labourer

DAN JONES.

LETTERS TO THE EDITOR.

Sheffield, March 28, 1848.

Dear Brother Spencer,—Having a few moments of time, I pen these few lines to let you know how we are getting along in this conference. I have been here about 9 months, and am happy to say that the Lord has blessed my labours, for which I feel truly thankful to my Heavenly Father for all his blessings bestowed upon us in our labours. When I came here, the conference numbered 610 members; we now number about 930; an increase of 311 baptized since I came here. Our conference was held on the 26th ult. 145 had been baptized during the last three months; the prospects are cheering for the coming season; the branches were represented in good standing. Life and animation characterises the elders and officers throughout; but greatly disappointed in not having your company on Sunday last. We got the town placarded announcing our meetings, and likewise the expectation of Elder Orson Spencer; the result was our hall was filled with attentive hearers to the reports from various parts. Elder Bradshaw, from Bradford Conference, was present and addressed the congregation in the evening. The Spirit of the Lord was with us through the day, and not a dissenting voice, and all united to do their best to help forward the great cause of truth for the salvation of the sons of men, and may this great work roll forth in majesty and power in all parts of the vineyard, that the honest in heart may be gathered in one, and be prepared for the day of our Master's coming, is our united prayer. Amen.

I remain your brother and fellow-labourer in the gospel of peace,

CRANDELL DUNN.

Merthyr, March 30, 1848.

Dear President Spencer,—This is the first time for me to be able to write this much since my last to you, with the exception of translating the welcome Epistle for my Welsh *Star*, which was done by the bedside, and is in the press now. I have been much afflicted with some disease like the pleurisy, but, through the kindness of our Father and the prayers of the Saints, I am now able to walk out a little. Since you were here, I have written and published three pamphlets of 52 pages each, and some smaller ones, besides my publication, to which cause I attribute principally my illness, and which hints to me that I have published about enough for the present.

The gospel never progressed so rapidly here as it has of late: every week in this branch, for some time, averages about 10 baptisms, nearly 100 here alone have been baptized since

the time you were here, which makes this *mother branch of Britain* about 700 members; and over 300 in Wales, to my knowledge, since then have been baptized, with a brighter prospect continuing every where. The harvest is ripe, but the labourers are few indeed. I know that such news will cheer your soul, because I know you love to save souls—so do I.

The *Epistle* cheered my worn-out spirit, and I long to return to live once more among a happy, a devoted, although persecuted people,—a place wherein dwelleth righteousness and peace. The deplorable state of all trades here darkens the prospects of the Welsh Saints to move Zionward soon; thousands are out of employment in different places here, and have been for months, and many of them Saints. In Dowlais about 30,000 dread a flat stoppage daily, which becomes more apparent with the times. I could tell you much of persecutions withal, such as mobbings, being turned out of their work because of their religion; turned out of not only *synagogues*, but out of their houses! Yes, scores of Welsh Saints of late. But I forbear; the day of deliverance has dawned upon us, and God speed the "Sun of Righteousness" on the meridian is my unceasing prayer.

Among all our conferences, branches, and even to a family, all is peace and union among the Saints withal; I love to tell you this,—I love to boast of this, and to keep it so.

Your excellent "Letters to Crowell" are nearly all in circulation, and doing an unspeakable good among our nobility, and those who read English. Please to send me, per next parcel of STARS, 12 volumes of "Letters," cheapest binding; 12 Doctrine and Covenants, &c. Your obedient servant and brother, DAN JONES.

Edinburgh, March 23, 1848.

Dear Brother Spencer,—I send you enclosed the minutes of our Conference, held last Sabbath, and I know it will rejoice your heart to see by them that the great work of God is still rolling on here. We have had some obstacles to surmount this quarter: we had one in the inclemency of the weather, the ice being so thick sometimes that we had hard work to get a hole broke large enough for baptism. Another obstacle is the petty tyrants who surround us, and who lord it over the poor, so much so, in some places, that whenever a man is baptized he is dismissed from his work, and, in the present state of trade, it is next to sentence of death by starvation. I sometimes feel as if I should like to let such *reptiles* know how much I loved them, and in the meantime I can at least *pray* for them (as old David did.) But notwithstanding these and other things, our increase this quarter has been 126, added by baptism; and in the last year, upwards of 400 have been added by baptism in this conference.

Union and love are the general characteristics of the Saints in this conference, with an anxious desire to gather with the people of God, and I expect a goodly number will go in the fall. In these things I feel to rejoice, and although I have an anxious desire to gather with the Saints, yet when I behold the nations doomed to sword and famine, blood and fire, it makes me pause and say to him, whoever he is that God hath set over me, not my will but Thine be done. I remain your brother,

WILLIAM GIBSON.

P.S.—My love to Sister Spencer, and accept the same yourself. Sister Gibson joins me in this, and in praying for the best blessings of heaven to rest on your head, and on all that are dear to you, either here or in the land of Zion. W. & J. G.

Painton, Falkingham, March 31, 1848.

My dear President,—The work here still continues to roll; over 30 baptized since I came down into these parts, which is six weeks. The harvest truly is great but the labourers are but few; I pray that the Lord of the harvest would send forth labourers into his vineyard, for I long to see the wheat gathered. I am called on every hand, and, wherever I go, it is hard work to get away. I have got one young man at Holbeach-bank, which will be useful; he was intended for the Methodist pulpit, and the day he was to ascend the pulpit I ordained him to preach the gospel. His uncle has given him notice to leave his house, and likewise his employment, and if he has to leave, I intend to take him with me and break him in. The religious people are rejoicing here and helping on the work, for the people are no longer to be kept in darkness, they will hear for themselves; they have been priest-ridden long enough. Troubles are coming—banks are failing. One bank in Grantham has broken, and it has caught every one that had money almost in this neighbourhood; while the priests of Baal are crying out "Peace and safety," the judgments are overtaking the world as a thief in the night; the gospel is doing its work as it goes along, condemning or justifying; all men shall know the Lord from the least to the greatest, but some to their condemnation and some to justification of life, those who do not receive it are tormented; it begins to gnaw them as a worm that never dies: their torment

has begun. Oh! that the Saints may be wise, that we may be counted worthy of a deliverance. A great deal depends on us; then let us be united, and pray, as our Lord taught his disciples, Thy kingdom come, and Thy will be done on earth as it is done in heaven; and this will shake old Babylon, and she must give way for the kingdom, and the greatness of the kingdom must be given to the Saints of the Most High God for an everlasting possession; the meek shall inherit the earth, and dwell thereon for ever, that is the Saints' heaven. For the scripture, foreseeing God would justify the heathen through faith, preached first the gospel unto Abraham, that we through the gospel become heirs with Abraham of the same promises. Oh! that men would be wise, and look, and see what they are rejecting, in their salvation; it is time we are delivered, for the world knows us not, because it knew Him not, and they will not know it until they will be calling for the rocks and the hills to cover them, and to hide them from the presence of God and of the Lamb. And it has already commenced, for I may say they wish they had never heard it, for it condemns them. My prayer is that God, my Heavenly Father, may bless you and your companion, and all that pertains to you, and remain your brother in the bond of peace,

W. E. MITCHELL.

Norwich, April 3rd, 1848.

Dear Brother Spencer,—I once more write a few lines to let you know in a small measure how we are getting on in this part of the Lord's vineyard. We baptized six last week, eleven the week before, and I think about sixteen in the three weeks before that; so you see, dear brother, notwithstanding the calumny and reproach that is heaped upon us, the Lord is blessing our feeble efforts. Our meetings are very much crowded, and we are very much crippled for want of room, as our room is small, and we cannot get another sufficiently large; but the Lord seems to be opening a way even in this respect, for I met with a gentleman farmer, about two miles in the country, who happened to have some money he wanted to make use of, by way of building. I solicited him to erect us a place of worship, and we would hire it, and pay him interest for his money. He listened to my advice, and I believe, the voice of the spirit, and purchased a piece of land in a good part of the city, and on last Friday I had the pleasure of laying the first stone for a chapel. There is every prospect of a great work in this region. I think I sent you word that Brother Lickerish had taken a room in Winandon, and I am happy to say that the work is going on well in that town. Six Baptized there. Brother Richard Smith is labouring very zealously in the country villages, and has commenced baptizing them; and truly the harvest is great and the labourers are few,—the Lord blesses us very much, especially in the gift of healing. There is a great spirit of slander in the town, but none come to interrupt us in our meetings. So this, dear brother, is a brief hint of the way we are getting on in this place; and may heaven's blessing attend you and yours, is the prayer of your brother and fellow-labourer in the gospel covenant.

THOS. SMITH.

Bradford, April 5, 1848.

Dear Brother Spencer,—I write to you at this time because I have been counselled by Brother Miller to go out in the ministry; and, according to his counsel, I offered my services to the conference when you were there, to go out in a fortnight; accordingly, as I said, I gave up my work last Saturday, with a determination to labour this summer for the Lord. But when Brother Marsden came to inquire into things, he, instead of sending me out, said he would have to call some in. As this is the case I feel much disappointed. Brother Marsden counselled me to try to get my work back again, or write to you to see if you could find me some labour. As my whole heart and mind is engaged in the work, I have a desire to promote the cause of God, and had rather labour in the kingdom of God. I am at your service, if you deem it wise to send me to assist in any conference, or where the spirit may deem it wise to say go, I go.

I remain your obedient servant,

THOMAS CHILDS.

P.S.—I desire to hear from you soon, if you please, as I have no work.

Dear Brother Spencer,—The above, which has reference to Brother Child's case, is quite correct. Instead of finding two travelling elders, besides Brother Miller, I have learned that there are ten or more who are depending on the Conference for their support. I will write you soon and report particulars.

Yours, &c. JAMES MARSDEN.

REPLY BY ORSON SPENCER.

Liverpool, April 5, 1848.

Dear Brother Childs,—I hasten to answer your letter that has just come to hand. Whatever changes are made in the previous arrangements of Brother Charles Miller, should be wisely made with reference to all existing circumstances. I presume that Brother Miller laid out a large field of labour for many labourers, on the basis of strong and liberal faith on his own part, and on the part of the Elders that should go out to preach in the Conference. The Elders that go out should aim to make their living not so much out of the Saints as out of those whom they convert, and to whom they preach the gospel. Those Elders who have not got faith to live of the gospel, or to sustain themselves measurably wherever they go and roll on the work, would not be much profited if they had stipulated salaries to any amount. There are scores of elders that apply to me to be sent out to preach, and there are multitudes ready to perish for lack of preaching, but they will not pay a man for salvation until they have heard him, and fallen in love with his preaching. There is the *rub;* he must have faith to go out without purse or scrip, and all will be well. But if he cannot go and preach till a Church or Conference is able to sustain him, wherein is he better than a hireling, in this particular? It is *only* the men of strong faith that can be of much use in these times of want, fear, and distress. The elders that have not faith, are too much like the man that hid his talent in a napkin, for fear of losing it. The earth is the Lord's, and he will sustain such as he calls into the vineyard. No presiding elder, we presume, will be led by the spirit to set men to preaching, solely because they have no other employment! The Holy Ghost selects men that are full of faith and the love of souls. Even Paul had to work with his own hands during his ministry. And *work* need not always be relinquished for faith, unless you have a *living* secured from the "Bishop."

Yours respectfully,

ORSON SPENCER.

TO JOHN WOOD, LUGWARDINE, HEREFORDSHIRE.

Pueblo De Los Angelos, Upper California, July 16, 1847.

Dear Father and Mother,—With pleasure I take up my pen to write to you, hoping it may find you all in the enjoyment of good health, as such I am in at present. It is nearly five years since I left England. I wrote one letter to you, but received no answer to it. The reason why you have neglected me, I know not; you may be assured that, although we are some thousands of miles apart, I have not forgotten my parents who gave me birth, nor ever shall.

No doubt you are anxious to know where I am, and what I am doing. In the first place I would say, I am now in the town of Angelos, Upper California, about 25 miles from the shores of the great Pacific Sea. You may ask, What brings you there? The answer is, our Church was settled in Nauvoo, and the mobocrats where continually rising in opposition to us; burning our houses, destroying our grain, and commiting other acts disgraceful to civilization, so the whole body concluded to leave, and go to some place remote from these men, where they could worship God according to the dictates of their own consciences. With this view we left, and were journeying with our teams, when the United States government sent an invitation for so many men to enlist in the service for one year, to march against the Spaniards in New Mexico. Accordingly 500 men enlisted, and left their families to be taken care of by the church. This was on the 16th July, 1846; so now we have served our time, got our discharge, and had but very little fighting to do. First we marched to Santa Fe, the capital of New Mexico. Passing several small towns, from thence we marched to Sonora, to the town of Tosone; we left there for Sandiego, a seaport town on the coast of California; from there we marched to San Luis Roy, where we stayed about two months, when we left and came to Pueblo De Los Angelos, the capital of Upper California, where I am now; we were among the Spaniards nearly eight months. I expect to leave this place in a few days, for the purpose of going to meet the church, they will settle about 500 miles from here, near the Great Salt Lake.

I have travelled over a great desert of country. I have crossed the continent of America, from the shores of the Atlantic to the shores of the Pacific; yet my mind is not changed at all, as it regards the religion I profess to believe. I know that it is true, and that all men will know so, sooner or later, either to their salvation or to their destruction. Various have been the changes that has taken place since I left England, and all plainly indicate the fact, that the great day of the Lord is nigh. It behoves you, then, to prepare for these things, for I know and do testify that all men must repent and obey the

gospel, that is now being preached to the nations of the earth, or else they will be lost. You may think I am bold, and have not considered it in its true light; but I would say I am no more bold than it is true, therefore let no man persuade you. Act according to your own will and obey the gospel of Jesus Christ, and then I will be glad, and will fetch you to this country, where you can be your own farmers, eat your own bread and meat, and enough of it. I am as contented as ever I was; I think no more of travelling a hundred miles than I used to twenty. When I leave this place, I shall take with me three or four horses, as horses are very cheap here, and cattle, you may see 5000 in a herd; these are very cheap also. A man can get a good ox for one dollar and a half, which is about six shillings in English money. Good horses are from four to five dollars each; mares about one and a half dollar each. The country abounds with produce of all kinds, such as wheat, beans, corn, potatoes, and, in fact, everything that can grow in any other climate. A person can stand on the hills, and look down in the vallies, and see vineyards loaded down with grapes. Pear trees, apple trees, cocoa-nut trees, apricot trees, plumb trees, and all loaded with fruit beautiful to look upon. For want of paper I say no more on this subject. I wish you to write, and send me word what changes have taken place since I left; and as I hope to be with the Church, you send by some of the emigrating Saints.

I remain your affectionate son, WILLIAM WOOD.

THE NIGHT SIDE OF NATURE

(From Chambers' Edinburgh Journal.)

One curious circumstance in many such narratives, is the irrelativeness of many of them to a useful or dignified object. 'Some few years ago, a Mrs. H——, residing in Limerick, had a servant whom she much esteemed, called Nelly Hanlon. Nelly was a very steady person, who seldom asked for a holiday, and consequently Mrs. H—— was the less disposed to refuse her when she requested a day's leave of absence, for the purpose of attending a fair that was to take place a few miles off. The petition was therefore favourably heard; but when Mr. H—— came home, and was informed of Nelly's proposed excursion, he said she could not be spared, as he had invited some people to dinner for that day, and he had nobody he could trust with the keys of the cellar except Nelly; adding, that it was not likely his business would allow him to get home time enough to bring up the wine himself.

'Unwilling, however, after giving her consent, to disappoint the girl, Mrs. H—— said that she would herself undertake the cellar department on the day in question; so, when the wished-for morning arrived, Nelly departed in great spirits, having faithfully promised to return that night, if possible, or, at the latest, the following morning.

'The day passed as usual, and nothing was thought about Nelly till the time arrived for fetching up the wine, when Mrs. H—— proceeded to the cellar stairs with the key, followed by a servant carrying a bottle-basket. She had, however, scarcely begun to descend, when she uttered a loud scream, and dropped down in a state of insensibility. She was carried up stairs and laid upon the bed, whilst, to the amazement of the other servants, the girl who had accompanied her said that they had seen Nelly Hanlon, dripping with water, standing at the bottom of the stairs. Mr. H—— being sent for, on coming home at the moment, this story was repeated to him, whereupon he reproved the woman for her folly; and proper restoratives being applied, Mrs. H—— at length began to revive. As she opened her eyes, she heaved a deep sigh, saying, "Oh, Nelly Hanlon!" and as soon as she was sufficiently recovered to speak, she corroborated what the girl had said—she had seen Nelly at the foot of the cellar stairs, dripping as if she had just come out of the water. Mr. H—— used his utmost efforts to persuade his wife out of what he looked upon to be an illusion; but in vain. "Nelly," said he, "will come home by and by, and laugh at you;" whilst she, on the contrary, felt sure that Nelly was dead.

'The night came, and the morning came, but there was no Nelly. When two or three days had passed, inquiries were made; and it was ascertained that she had been seen at the fair, and had started to return home in the evening; but from that moment all traces of her were lost, till her body was ultimately found in the

river. How she came by her death was never known.' Here, it will be observed, there is an element of triviality. To appear at a cellar door seems below the dignity of a spiritual existence. Yet, it may be said, what is it inconsistant with, but only our sense of taste—that sense under which we select incidents for fiction? We are not necessarily to expect that there is any such law presiding over these phenomena. On the theory, moreover, of an earnest desire being concerned in the case, it was natural for Nelly, at the moment of danger or death, to think of the duty which she would have been performing if she had not that day left her home.

Nearly akin to wraiths are what the Germans call "döppel-gangers" (double-goers), or self-seers—that is, appearances of a second self, sometimes seen by the individual as if it were a reflection of his own person, and sometimes only by others either in his presence or at a distance. Catherine of Russia saw a figure of herself sitting on her throne, and ordered her guards to fire at it. Dr Kerner states the case of a Madame Dillenius, who was lying in bed when her sister saw her also walking about the room. No particular incident followed this event. 'Becker, professor of mathematics at Rostock, having fallen into an argument with some friends regarding a disputed point of theology, on going to his library to fetch a book which he wished to refer to, saw himself sitting at the table in the seat he usually occupied. He approached the figure, which appeared to be reading, and looking over its shoulder, he observed that the book open before it was a Bible, and that, with one of the fingers of the right hand, it pointed to the passage, "Make ready thy house, for thou must die." He returned to the company, and related what he had seen; and in spite of all their arguments to the contrary, remained fully persuaded that his death was at hand. He took leave of his friends, and expired on the following day at six o'clock in the evening.'

Of such anecdotes there is a large store. 'A Danish physician is said to have been frequently seen entering a patient's room, and on being spoken to, the figure would disappear with a sigh. This used to occur when he had made an appointment which he was prevented keeping, and was rendered uneasy by the failure. The hearing of it, however, occasioned him such an unpleasant sensation, that he requested his patients never to tell him when it happened.' In such cases, a strong wish of the persons seen to be at the spot at the moment, seems to have a great concern in the phenomenon; but there are many cases in which no such wish was felt. A Berlin professor, walking home one evening, saw a duplicate of himself passing in the same direction on the other side of the street. Arriving at home by a short cut, he saw it at the door. It rang; the maid opened; it entered; she handed it a candle; and as the professor stood in amazement on the other side of the street, he saw the light passing the windows, as it wound its way up to his own chamber. He then went in, and proceeded to his own room, where, as he was about to enter, the ceiling fell with a loud crase. Here the case seems like an intervention.

(To be concluded in our next.)

CHEESE FOR CANNON SHOT.—The greatest ammunition that we have heard of lately was used by the celebrated Commodore Coe, of the Monte Vidian navy, who, in an engagement with Admiral Brown, of the Buenos Ayrean service, fired every shot from his lockers. "What shall we do, sir?" asked his first lieutenant. "We've not a single shot aboard—round, grape, canister, and double-headed are all gone." "Powder gone, eh?" asked Coe. "No sir, got lots of that yet." "We had a darn'd hard cheese—a round Dutch one, for dessert at dinner to-day—do you remember it, said Coe. "I ought to—I broke the carving-knife in trying to cut it, sir." "Are there any more aboard?" "About two dozen. We took them from a droger." "Will they go into the eighteen-pounders?" "By thunder, commodore, but that's the idea: I'll try 'em!" cried the first lieutenant. And in a few minutes the fire of the old *Santa Maria* (Coe's ship), which had ceased entirely, was re-opened, and Admiral Brown found more shot flying over his head. Directly one of them struck his main-mast, and as it did so, shattered and flew in every direction. "What the devil is that which the enemy is firing?" asked Brown. But nobody could tell. Directly another came in through a port and killed two men who were near him, and then, striking the opposite bulwarks, burst into flinders. "By Jove, this is too much! This is some new-fangled paixhan or other. I don't like 'em at all," cried Brown; and then, as four or five more of them came slap through his sails, he gave the orders to fill away, and actually backed out of the fight, receiving a parting broadside of Dutch cheeses. This is an actual fact; our informant was the first lieutenant of Coe's ship.—*N. Y. Mirror.*

LINES

ON THE DEATH OF LEONORA AGNES, DAUGHTER OF ELDER JOHN AND MRS. LEONORA TAYLOR.

BY MISS ELIZA R. SNOW.

Like a rose, but fast unfolding
To the view, superior charms;
Leonora's form was moulding
Beauteous in her mother's arms.

While the father's fondest feeling
Sketch'd her future grace and worth;
Death's cold icy hand was stealing—
Her away from friends and earth.

Did she—could she, wish to grieve them,
When she was beloved so well?
Did she, then, forsake and leave them,
When on earth she ceas'd to dwell?

No: she came to be united
Unto them, and form a *tie:*
She performed the work appointed,
And return'd to worlds on high.

Now that *tie* remains a union
Stronger than the power of death;
Thro' it's strength she holds communion
With her parents on the earth.

She has form'd the dear connexion
That has *won her father's name;*
And thro' which the resurrection
And the priesthood's power she'll claim.

Cloth'd with beauty and salvation,
She will soon appear again;
And in the regeneration
Ornament her kindred train.

LIST OF MONEYS RECEIVED FROM THE 15TH OF MARCH, TO THE 4TH OF APRIL.

	£	s.	d.
William West	£4	0	0
William Speakman	1	7	2
Crandell Dunn	11	7	0
John Parkinson	2	18	6
William Hawkins	1	2	6
George A. Mort	1	8	5
Robert Martin	1	12	0
Francis Jackson	0	18	2
John Johnson	2	15	5
James Bond	1	6	6
William A. M'Master	1	2	6
William M'Keachie	8	12	0
George P. Waugh	7	0	0
Carried forward	£45	10	2

	£	s.	d.
Brought forward	£45	10	2
Robert Holt	2	0	0
Thomas Smith	2	10	0
Henry Campbell	1	0	0
William Frodsham	1	8	10
John Halliday	3	9	6
William Broomhead	3	10	0
James Locket	1	8	0
William Timms	0	11	6
Thomas Smith (Norwich)	0	15	10
John Cottam	0	13	8
John Godsall	5	10	0
	£68	7	6

NOTICES.

Elder William Hetherington is appointed to preside over the Isle of Man Conference.

Elder James Marsden is appointed to preside over the Bradford Conference; and Elder Charles Miller, who has laboured long and faithfully in Bradford Conference, is appointed to the charge of the Macclesfield Conference, assisted by Elder John Goodfellow.

It is requested that "STAR agents," who remit money to this office, as soon as they discover that the same is not acknowledged in the STAR, will oblige us by giving immediate information. Sometimes money-orders reach us only a few hours after our money list is made out. Such orders will be acknowledged in the money list for the next STAR.

Erratum.—In fifth STAR, vol. x, £6 is acknowledged instead of £2. This arose from our assistant repeating and copying, from our day-book, £4 twice; once in the 4th, and again in the 5th STAR.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9. MAY 1, 1848. VOL. X.

THE NIGHT SIDE OF NATURE

(*From Chambers' Edinburgh Journal.*)

(*Concluded from our last.*)

THE subjects in our former numbers pertain to those in which the living are concerned. We now come to those which regard the dead. Here incredulity is disposed to make its most determined stand. Very well; but our object is to display the kind of matter this book is composed of. Mrs. Crowe remarks with justice, that our efforts to extinguish the almost instinctive belief in the young are seldom very effectual; and she adds, 'Suppose the subject were duly investigated, and it were ascertained that the views I and many others are disposed to entertain with regard to it are correct; and suppose, then, children were calmly told that it is not impossible but that on some occasion they may see a departed friend again; that the laws of nature, established by an All-wise Providence, admit of the dead sometimes revisiting the earth, doubtless for the benevolent purpose of keeping alive in us our faith in a future state; that death is merely a transition to another life, which it depends on ourselves to make happy or otherwise; and that whilst those spirits which appear bright and blessed, may well be objects of our envy, the others should excite only our intense compassion'—in that case terror might be more thoroughly banished.

The examples adduced by Mrs. Crowe are so numerous, as to justify her in saying that the day of these things has never been, and is not now truly past. The number might have become tedious, were they not classed in groups according to certain leading features, and mixed up with speculations, or attempts to rationalise the facts under natural laws—all of which are ingenious, while some, with any matter less opposed to common tendencies of belief, could not fail to be successful. The following story is described by Mrs. Crowe as well authenticated:—

In the year 1785, some cadets were ordered to proceed from Madras to join their regiments up the country. A considerable part of the journey was to be made in a barge, and they were under the conduct of a senior officer, Major R—— In order to relieve the monotony of the voyage, this gentleman proposed one day that they should make a shooting excursion inland, and walk round to meet the boat at a point agreed on, which, owing to the windings of the river, it would not reach till evening. They accordingly took their guns, and as they had to cross a swamp, Major R——, who was well acquainted with the country, put on a heavy pair of top-boots, which, together with an odd limp he had in his gait, rendered him distinguishable from the rest of the party at a considerable distance. When they reached the jungle, they found there was a wide ditch to leap, which all succeeded in doing except the major, who, being less young and active, jumped short of the requisite distance; and although he scrambled up unhurt, he found his gun so crammed full of wet sand, that it would be useless till thoroughly cleansed. He

therefore bade them walk on, saying he would follow; and taking off his hat, he sat down in the shade, where they left him. When they had been beating about for game some time, they began to wonder the major did not come on, and they shouted to let him know whereabouts they were; but there was no answer; and hour after hour passed without his appearance, till at length they began to feel somewhat uneasy. Thus the day wore away, and they found themselves approaching the rendezvous: the boat was in sight, and they were walking down to it, wondering how their friend could have missed them, when, suddenly, to their great joy, they saw him before them making towards the barge. He was without his hat or gun, limping hastily along, in his top-boots, and did not appear to observe them. They shouted after him, but as he did not look round, they began to run, in order to overtake him; and indeed fast as he went, they did gain considerably upon him. Still he reached the boat first, crossing the plank which the boatmen had placed ready for the gentlemen they saw approaching. He ran down the companion stairs, and they after him; but inexpressible was their surprise when they could not find him below. They ascended again, and inquired of the boatmen what had become of him; but they declared he had not come on board, and that nobody had crossed the plank till the young men themselves had done so." The body of Major R—— was found by them in a neighbouring well, into which he was supposed to have accidentally fallen.

In a case like this, the common theory of spectral illusion must be allowed to have little force, since five persons saw the object at once.

There is a large class of cases where a trouble about some secular matters seems to be the cause of the return to common haunts; often it is trouble about what appears comparatively a trifle—as the return of a borrowed article of furniture, or the imparting of information about something that has been lost. As formerly mentioned, when a natural law is supposed, the triviality of the object is nothing in point. A more perplexing circumstance is, the communication being sometimes made, not to the person chiefly interested in the matter, but to some other person. This, however, our author overcomes by the suggestion, that susceptibility in the seer is also concerned. The chief person may be too much wrapped up in the sensuous envelope to be sensible of such appearances, and it may therefore be necessary to try another. She joins the German philosophers in their ideas about the destinies of spirits after they leave the body; some being too much clogged with the impressions and tendencies of the material world, to be able to pass at once forward into another sphere, though such may be by and by attained. In this intermediate stage they cling to the earth, hovering about the scenes where they have passed their mortal days: in some instances, from particular causes—as from great guilt or great suffering—this haunting of earthly localities lasts a long time, even centuries. This brings us to the section on haunted houses.

We might suppose that this was a thing known only to our ancestors. It appears, however, that there are still many haunted houses in this civilised land. There is one at Willington, between Newcastle and North Shields, belonging to a very respectable member of the Society of Friends, which has attracted much local attention. So lately as 1840, a gentleman named Drury, a determined sceptic, undertook to pass a night in this house with a friend; and, very unexpectedly to himself, saw 'the figure of a female attired in grayish garments, with the head inclining downwards, and one hand pressed upon the chest as in pain.' He rushed upon it, but fell in a swoon, from which he did not recover for three hours.

Amongst the various stories related under this head, a clear superiority in all respects is to be awarded to one reported to our author by a member of a distinguished English family, who was herself concerned in the series of transactions. The narration is as follows:—

'Sir James, my mother, with myself and my brother Charles, went abroad towards the end of the year 1786. After trying several different places, we determined to settle at Lille, where we found the masters particularly good, and where we had also letters of introduction to several of the best French families. There Sir James left us; and after passing a few days in an uncomfortable lodging, we engaged a nice large family-house, which we liked much, and which we obtained at a very low rent, even for that part of the world.

'About three weeks after we were established in our new residence, I walked one day with my mother to the banker's, for the purpose of delivering our letter of credit from Sir Robert Herries, and drawing some money, which being paid in heavy five-franc pieces, we found we could not carry, and therefore requested the banker to send, saying, "We live in the Place Du Lion D'or." Whereupon he looked surprised, and observed that he knew of no house there fit for us, "Except, indeed," he added, "the one that has been long uninhabited, on account of the *revenant* that walks about it." He said this quite seriously, and in a natural tone of voice; in spite of which we laughed, and were quite entertained at the idea of a ghost; but at the same time we begged him not to mention the thing to our servants, lest they should take any fancies into their heads; and my mother and I resolved to say nothing about the matter to any one. "I suppose it is the ghost," said my mother laughing, "that wakes us so often by walking over our heads." We had, in fact, been awakened several nights by a heavy foot, which we supposed to be that of one of the men-servants, of whom we had three English and four French; of women servants, we had five English, and all the rest were French. The English ones, men and women, every one of them, returned ultimately to England with us.

'A night or two afterwards, being again awakened by the step, my mother asked Cresswell, "who slept in the room above us?" "No one, my lady," she replied; "it is a large empty garret."

'About a week or ten days after this, Cresswell came to my mother one morning, and told her that all the French servants talked of going away, because there was a *revenant* in the house; adding, that there seemed to be a strange story attached to the place, which was said, together with some other property, to have belonged to a young man, whose guardian, who was also his uncle, had treated him cruelly, and confined him in an iron cage; and as he had subsequently disappeared, it was conjectured he had been murdered. This uncle, after inheriting the property, had suddenly quitted the house, and sold it to the father of the man of whom we had hired it. Since that period, though it had been several times let, nobody had ever stayed in it above a week or two; and for a considerable time past it had had no tenant at all.

"And do you really believe all this nonsense, Cresswell?" said my mother.

"Well, I don't know, my lady," answered she; "but there's the iron cage in the garret over your bedroom, where you may see it if you please."

'Of course we rose to go; and as just at that moment an old officer, with his Croix de St. Louis, called on us, we invited him to accompany us, and we ascended together. We found, as Creswell had said, a large empty garret, with bare brick walls, and in the farther corner of it stood an iron cage, such as wild beasts are kept in, only higher: it was about four feet square, and eight in height, and there was an iron ring in the wall at the back, to which was attached an old rusty chain, with a collar fixed to the end of it. I confess it made my blood creep when I thought of the possibility of any human being having inhabited it! And our old friend expressed as much horror as ourselves, assuring us that it must certainly have been constructed for some such dreadful purpose. As, however, we were no believers in ghosts, we all agreed that the noises must proceed from somebody who had an interest in keeping the house empty; and since it was very disagreeable to imagine that there were secret means of entering it by night, we resolved, as soon as possible, to look out for another residence, and in the meantime to say nothing about the matter to anybody. About ten days after this determination, my mother, observing one morning that Creswell, when she came to dress her, looked exceedingly pale and ill, inquired if anything was the matter with her?

"Indeed, my lady," answered she, "we have been frightened to death; and neither I nor Mrs. Marsh can sleep again in the room we are now in."

"Well," returned my mother, "you shall both come and sleep in the little spare room next us. But what has alarmed you?"

"Some one, my lady, went through our room in the night: we both saw the figure, but we covered our heads with the bedclothes, and lay in a dreadful fright till morning."

'On hearing this, I could not help laughing, upon which Creswell burst into

tears; and seeing how nervous she was, we comforted her by saying we had heard of a good house, and that we should very soon abandon our present habitation.

'A few nights afterwards, my mother requested me and Charles to go to her bedroom and fetch her frame, that she might prepare her work for the next day. It was after supper; and we were ascending the stairs by the light of a lamp which was always kept burning, when we saw going up before us a tall, thin figure, with hair flowing down his back, and wearing a loose powdering-gown. We both at once concluded it was my sister Hannah, and called out, "It won't do, Hannah! You cannot frighten us!"—upon which the figure turned into a recess in the wall; but as there was nobody there when we passed, we concluded that Hannah had contrived somehow or other to slip away and make her escape by the back-stairs. On telling this to my mother, however, she said, "It is very odd! for Hannah went to bed with a headache before you came in from your walk;" and sure enough, on going to her room, there we found her fast asleep; and Alice, who was at work there, assured us that she had been so for more than an hour. On mentioning this circumstance to Creswell, she turned quite pale, and exclaimed that that was precisely the figure she and Marsh had seen in their bedroom.

'About this time my brother Harry came to spend a few days with us, and we gave him a room up another pair of stairs, at the opposite end of the house. A morning or two after his arrival, when he came down to breakfast, he asked my mother angrily, whether she thought he went to bed drunk, and could not put out his own candle, that she sent those French rascals to watch him. My mother assured him that she had never thought of doing such a thing; but he persisted in the accusation, adding, "Last night I jumped up and opened the door, and by the light of the moon, through the skylight, I saw the fellow in his loose gown at the bottom of the stairs. If I had not been in my shirt, I would have gone after him, and made him remember coming to watch me."

'We were now preparing to quit the house, having secured another belonging to a gentleman who was going to spend some time in Italy; but a few days before our removal, it happened that a Mr. and Mrs. Atkyns, some English friends of ours, called, to whom we mentioned these strange circumstances, observing how extremely unpleasant it was to live in a house that somebody found means of getting into, though how they contrived it we could not discover, nor what their motive could be, except it was to frighten us; observing that no body could sleep in the room Marsh and Creswell had been obliged to give up. Upon this Mrs. Atkyns laughed heartily, and said that she should like, of all things, to sleep there, if my mother would allow her; adding, that, with her little terrier, she should not be afraid of any ghost that ever appeared. As my mother had of course no objection to this fancy of hers, she requested Mr. Atkyns to ride home with the groom, in order that the latter might bring her night things before the gates of the town were shut, as they were then residing a little way in the country. Mr. Atkyns smiled, and said she was very bold; but he made no difficulties, and sent the things, and his wife retired with her dog to her room when we retired to ours, apparently without the least apprehension.

'When she came down in the morning, we were immediately struck at seeing her look very ill; and on inquiring if she too had been frightened, she said she had been awakened in the night by something moving in her room, and that by the light of the night-lamp, she saw most distinctly a figure; and that the dog which was very spirited, and flew at everything, never stirred, although she had endeavoured to make him. We saw clearly that she had been very much alarmed; and when Mr. Atkyns came, and endeavoured to dissipate the feeling, by persuading her that she might have dreamt it, she got quite angry. We could not help thinking that she had actually seen something; and my mother said, after she was gone, that though she could not bring herself to believe it was really a ghost, still she earnestly hoped that she might get out of the house without seeing this figure, which frightened people so much.

'We were now within three days of the one fixed for our removal; I had been taking a long ride, and being tired, had fallen asleep the moment I lay down; but in the middle of the night I was suddenly awakened—I cannot tell by what; for the step over our heads we had become so used to, that it no longer disturbed us. Well,

I awoke. I had been lying with my face towards my mother, who was asleep beside me; and, as one usually does on awaking, I turned to the other side, where, the weather being warm, the curtain of the bed was undrawn, as it was also at the foot, and I saw standing by a chest of drawers, which were betwixt me and the window, a thin, tall figure, in a loose powdering gown, one arm resting on the drawers, and the face turned towards me. I saw it quite distinctly by the night-light, which burnt clearly: it was a long, thin, pale, young face, with, oh, such a melancholy expression as can never be effaced from my memory! I was certainly very much frightened; but my great horror was, lest my mother should awake and see the figure. I turned my head gently towards her, and heard her breathing high in a sound sleep. Just then the clock on the stairs struck four. I dare say it was nearly an hour before I ventured to look again; and when I did take courage to turn my eyes towards the drawers, there was nothing, yet I had not heard the slightest sound, though I had been listening with the greatest intensity.

'As you may suppose, I never closed my eyes again; and glad I was when Creswell knocked at the door, as she did every morning, for we always locked it, and it was my business to get out of bed and let her in. But on this occasion, instead of doing so, I called out, "Come in, the door is not fastened;" upon which she answered that it was, and I was obliged to get out of bed and admit her as usual.

'When I told my mother what had happened, she was very grateful to me for not wakening her, and commended me much for my resolution; but as she was always my first object, that was not to be wondered at. She, however, resolved not to risk another night in the house; and we got out of it that very day, after instituting, with the aid of the servants, a thorough search, with a view to ascertain if their was any possible means of getting into the rooms except by the usual modes of ingress; but our search was in vain: none could be discovered.'

Mrs Crowe adds the remark—'Considering the number of people that were in the house, the fearlessness of the family, and their disinclination to believe in what is called *the supernatural*, together with the great interest the owner of this large and handsome residence must have had in discovering the trick, if there had been one. I think it is difficult to find any other explanation of this strange story, than that the sad and disappointed spirit of this poor injured, and probably murdered boy, had never been disengaged from its earthly relations, to which regret for its frustrated hopes and violated rights still held it attached.'

The Germans have, like us, the mischievious racketing spirit, which they call *Poltergeist*. Its peculiarity is, to make noises about the house, to cause crockery to fall from shelves and break, to throw stones through rooms, but only to fall at people's feet, and so forth. England furnished a noted case in the Stockwell ghost in the year 1772. Lately, the newspapers announced one in a house at Bayswater, near London. The best detailed, and shall we say, best authenticated case on record, appears to be one which occurred at the castle of Prince Hohenloe, in Silesia, in 1806, when two gentlemen named Hahn and Kern were confined there. Here noises amounting to detonations were heard from neighbouring apartments; pieces of plaster were thrown at the two gentlemen; all the loose articles in the apartment flew wildly about; and lights darted during the night from every corner. M. Kern, looking in a mirror, saw a white female figure, with the face of an old person, bearing an aspect, not gloomy or morsoe, but rather of indifference. Hahn, who became a councillor, testified to these inexplicable events so lately as 1828. A curious appearance of verification is given to such things, when we learn that, in 1835, a case came before the sheriff of Edinburghshire, in which a gentleman who had leased a house at Trinity was prosecuted for damages he had done to it, by shooting pistols and knocking down pieces of wall, in order to detect the source of such a series of annoyances. The landlord considered the tenant's daughter, a sickly girl, who usually kept her bed, as the cause of the mischief; but all efforts at detection proved vain; and the girl did not long survive, 'hastened out of the world,' it is said, 'by the severe measures used while she was under suspicion.'

But we must now bring this subject to a close. We regret that want of space has forbidden us to enter so largely into the speculative part of the book as we could have wished. It contains many ingenious reasonings, which, if we could only admit the premises on which they proceed, seem as if they would lead us to some

interesting knowledge respecting the ultimate destiny of man. The great question is as to these premises. 'Give us facts,' cry the Baconians; 'and when we have enough, we shall proceed to generalise.' 'Well, here are facts,' 'Oh, but these are false facts, for they do not accord with anything we have already ascertained.' It being undoubted that things may be thought to be facts which are none, most persons rest here satisfied. Others, who, like Mrs Crowe, bring forward new doctrines, resting on what they believe to be facts, complain, with some show of truth, that the modern philosophy lands them in a vicious circle, which puts a stop to all progress. It does not quite do this; but it certainly affords encouragement only to sciences strictly experimental, where probation is readily attainable. Where that is not the case, progress is undoubtedly much obstructed. Hence that ultra-physical character which our age has assumed, while all the speculative sciences are in a manner starved and dwarfed. It would be difficult to estimate in how great a degree this tells upon the moral tendencies of our time—how unspiritual it makes us all. Studies like those in the 'Night Side of Nature' are in these circumstances welcome, if it were only as a means of making head against the materialism to which we are tending.

CONFERENCE MINUTES.

HULL.

According to previous announcement, we assembled in the capacity of a quarterly conference, on Sunday, Dec. 26, 1847, in the Temperance-hall, Blanket-row. The meeting being called to order, about half-past ten o'clock a.m., and opened in the usual manner, it was proposed and seconded that Elder James Ure preside, and Charles Barnes act as clerk. Carried unanimously.

The President delivered a brief instructive address on the order of the Kingdom of God, and the necessity of having the counsel and guidance of his spirit, that all things connected therewith might be done by common consent, and agreeably to the mind and will of God.

The representation of the branches was then called for, which was as follows:—the Hull branch, represented by Elder Beecroft, consists of 65 members, including 1 high priest, 3 elders, 5 priests, 3 teachers, and 2 deacons; baptized since last conference, 12: Louth Branch, represented by letter, consists of 36 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon: Tealby branch, represented by the President, consists of 12 members, including 1 elder, 1 priest, and 1 teacher: Crawle branch, represented by Priest Jackson, consists of 28 members, including 1 elder, 2 priests, 1 teacher, and 1 deacon: Goole branch, represented by Elder Wright, consists of 11 members, including two elders, 1 priest, and 1 deacon. The above branches were represented as being in good condition, *united*, and rejoicing in the truth.

Proposed by Elder Beecroft, seconded by Elder Wright, of Goole, that we uphold and sustain, by our faith and prayers, Elder James Ure, as president of this conference. Carried unanimously.

Proposed and seconded, that we sustain Elder Beecroft as president of the Hull branch. Carried unanimously.

Proposed and seconded, that Brother Robert Shipley be ordained to the office of priest for Crawle branch. Carried unanimously.

Proposed and seconded, that Brother Linton Pidd be ordained to the office of teacher. Carried unanimously.

Proposed and seconded, that Brother Woodhead, formerly a priest, be ordained to the office of elder for the Goole branch. Carried unanimously.

After a short address from the President, upon the requirements of the New Covenant, or First Principles of the Gospel, relative to both temporal and spiritual matters, the meeting adjourned until two o'clock p.m.

Afternoon Service.—The meeting was opened in the usual way, after which the Sacrament was administered, and two persons confirmed into the church by a show of hands.

The President then gave some observations explanatory of the ordinance of the house of God. Those persons who were called to the ministry were then ordained to their respective offices, under the hands of Elders Ure and Beecroft.

Brothers Jackson and Wright then addressed the congregation; the former having been a preacher amongst that body of people called Primitive Methodists, but now, he was glad to say, that he found himself associated with the true ministers and people of God, and he bore a faithful testimony to the *fulness* of the everlasting gospel having returned to the earth.

The meeting adjourned until six o'clock p.m.

EVENING.—The President delivered a discourse on the re-establishmsnt of the Church of Christ on Earth, with all the order, beauty, and power of apostles and prophets, with gifts, prophecyings, healings, tongues, &c. The meeting was well attended, and the subject was listened to with profound attention.

Thus terminated a day of love, union, peace, and good order.

JAMES URE, President.
CHARLES BARNES, Clerk.

Beloved Brother Spencer,—I feel desirous of writing a few lines in addition to the above, in order that you may understand the true position of the Saints in this part of God's vineyard. Well, generally speaking, they are at present in a good condition, and diligently engaged in circulating the Invitations, together with your valuable Letters to the Rev. Mr. Crowel; the result is, our meeting place is filled with people, who pay the utmost attention to the principles of the gospel revealed from heaven in our own day. I would here observe, that we have had Invitations to the number of ten thousand six hundred, and several hundreds of your instructive Letters to Crowel, besides other works (which by the by is a far greater quantity, in proportion to the number of Saints, than was ordered by Brother D. Jones or Richards either). My most ardent prayer is, that they may be productive of much good, and the kingdom of the stone continue to roll forth with mighty power, propelled by the outstretched arm of an omniscient all-powerful God, until earthly thrones, governments, and institutions of whatever name or nature, that are not based upon the principles of revelation, equity, and truth, crumble into one general ruin, and the angel is heard to proclaim with a loud voice, "Babylon the great is fallen, is fallen," &c.; and the kingdom and greatness of the kingdom under the whole heavens be given to the Saints of the Most High. Amen.

Yours in the New Covenant,

J. URE.

DERBYSHIRE.

This Conference was held at Whitwick, January 9th, 1848. The meeting being called to order in the usual way, Elder James Fidoe was called to preside, and Elder T. B. Ward to act as scribe. After prayer for the blessing and Spirit of God to rest in the midst, and guide us in the business of the day,

Elder Fidoe gave counsel to the officers on the necessity of order in this kingdom, on temperance in smoking and drinking, particularly young elders and young members, and to be careful not to do anything to bring a reproach on the cause of truth and the principles of the gospel. The following resolutions were put and carried in the usual way.

That this Conference is willing, and will to their utmost, uphold the Twelve, with Brigham Young at their head, as President.

That this Conference uphold Brother Spencer, and councillors, as first Presidency of the British Isles.

That this Conference receive and uphold Elder Fidoe as president of this Conference, and Elder Stevenson as his councillor.

That Huglescote be organized into a Branch, and Ibstock be joined with it.

That Wotton be organized into a Branch.

That Sheepshead be organized into a Branch, and Loughborough be added to it.

That Coton be organized into a Branch.

That John Vernon, John Jaques, John Eardley, William Ball, Joseph Taylor, and Thomas Shaw, be ordained to the office of elder.

That Joseph Sharrad and Jonah Croxhall be ordained to the office of a priest.

That John Hardy, Isaac Gough, and John Lakin, be ordained to the office of teacher. That William Freestone be ordained a deacon.

That Elder Shaw preside in the Huglescote Branch.

That Priest Sharrad preside at Wotton.

That Elder Nobles preside at Sheepshead.

That Elder Taylor preside at Coton.

Representation of officers present:—1 high priest, 22 elders, 12 priests, 5 teachers, and 5 deacons. Number of members, 251, including 23 elders, 24 priests, 12 teachers, 9 deacons; 41 baptized, 4 received, 8 removed, 1 cut off, and 3 dead. Ten members, at New Brunsley, were given over to the Sheffield Conference on account of the advantage of locality.

Elder Cartwright rose, and encouraged the young members and young officers to claim and exercise their privileges and gifts; not to fear man but rely on God, and so faithfully discharge their duty. He then bore a strong and energetic testimony to the gospel of the dispensation of the fulness of times.

The ordinations were attended to by Elders Fidoe, Stevenson, and Cartwright, and some members confirmed, the congregation being obliged to be dismissed first, on account of the heat and pressure arising from the numbers present.

In the evening, Elder Fidoe addressed a very attentive audience, the room being filled to excess, and numbers being obliged to go away that could not get admission. The subject of his instruction being to shew that God has commanded all men to serve him, that it became every one to search his heart and see if it was right before God; making manifest our relationship to God; proving, from Scripture, the principles and plan of salvation; setting forth the order of the kingdom, the privileges, gifts, and blessings of the same; testifying to the work of God in these last days in raising up a prophet, and establishing His kingdom on the earth by giving power and authority to His servants to administer in the same. The Saints rejoiced in the power of the Spirit of God given unto his servant, and after prayer by the president, went home with a determination more than ever to work in rolling forth the kingdom of God.

JOHN FIDOE, President.
THOS. B. WARD, Scribe.

BEDFORD.

This Conference was held in the Odd Fellows' Club Room, Mill Street, Bedford, on the 20th February, 1848, at half-past ten o'clock, a.m. The meeting being called to order, and opened by singing and prayer, Elder W. S. Reid moved that Elder Robert Martin preside over the meeting. Carried unanimously.

Elder Martin said he felt thankful for the privilege of meeting us once more in conference, and for the confidence manifested towards him this morning. He then called for the representation of the branches, which was as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REC.	REM.	C. OFF	DEAD.
Bedford	W. S. Read	48	4	3	0	0	2	2	0	0	0
Wellingboro	P. Sheffield	45	5	8	3	1	3	2	0	0	1
Newport Pagnell	W. S. Read	15	2	2	0	0	5	1	0	0	0
Eversholt	S. Sinfield	12	2	1	1	0	0	0	0	0	0
Whadden	E. Parcell	39	2	3	1	0	1	0	1	0	1
Gravely	J. Wheeler	29	2	2	1	0	0	0	0	0	0
Thomcoat	J. Foxley	33	1	4	1	0	0	0	0	0	0
Wyboston	T. Joyce	28	3	1	2	1	2	0	2	0	1
Northampton	W. Noble	7	1	0	0	0	0	0	0	0	0
Stoke Bruern	W. Noble	18	1	0	1	1	1	0	0	2	0
Scattered Membrs		3	0	0	0	0	0	0	0	0	0
Total		277	23	24	10	3	14	5	3	2	3

There were some complaints of a few of the members being in doubtful standing, but upon the whole the branches are in a healthy state, the priesthood united, and prospects of much good being done in places recently opened.

The following motions were unanimously agreed to, viz.—That Priest Samuel Gadd be ordained an Elder for the Whadden branch; William Stuart be ordained Deacon for Bedford branch; and Josiah Reid be ordained Deacon for Newport-Pagnall branch. The meeting adjourned till half-past two o'clock.

Afternoon meeting opened in the usual way, and the sacrament was administered by Elders Sheffield and Reid, during which time the choir sang some lively hymns.

The President then read an address from the Saints in the city of Cambridge, praying the conference to try and procure the assistance of another Elder to labour in that region of country. After some remarks from Elders Reid and Margetts it was resolved that the address be forwarded, with the minutes of the Conference, to the Presidency of Britain.

It was then moved, seconded, and carried unanimously, that we uphold and sustain Elder Brigham Young, with his councillors the Twelve Apostles, as the Presidency of the Church of Jesus Christ of Latter-day Saints throughout the world; that we sustain Elder Orson Spencer as President of the Church in the British Isles, and that we uphold him by our faith and good works; and that we uphold, sustain, and support Elder Robert Martin as President of the Bedfordshire Conference. The meeting was then adjourned until 6 o'clock.

The evening meeting opened pursuant to adjournment and Elder Thomas Margetts addressed the congregation from the 2nd Epistle of Peter, 3rd chap. and 13th verse. He did great justice to his subject, causing the hearts of the Saints to rejoice in the glorious prospects so clearly pourtrayed. One baptised during service.

ROBERT MARTIN, President.
JAMES PEMBROKE, Clerk.

The Latter-day Saints' Millennial Star.

MAY 1, 1848.

"While men slept his enemy came and sowed tares among the wheat and went his way." —Matt.

How much vigilance is requisite in order to keep the wheat-field clean from tares. Without constant scrutiny the first, you know, *tares*, rank and cumbersome, are springing up among the wheat. Noxious weeds frequently grow faster in the garden than the most precious plants, and poisonous fruit often wears a most enticing verdure. In all ages of the church truth has been turned into a lie, and the grace of God converted into lasciviousness by men that have sought to make "a gain" of godliness, and feed their lusts on the credulity of the righteous and unsuspicious. In the midst of the general prosperity of the churches throughout the British Isles, we sometimes observe the stealthy tracks of beasts of prey. These animals come in the night and spoil the vines, and when the morning dawns, lo! the sight of their unhallowed tracks causes sorrow and mourning. Next to the long hacknied and bugaboo whisperings of polygism, is another abomination that sometimes shews its serpentine crests, which we shall call sexual resurrectionism. The teachers and abettors of such a doctrine have no need to hang out their colours in order to shew their pedigree. And they have no need to preach it *long*, in order to make their "calling and *reprobation* sure." Such wandering stars as J. C. Bennett and Higbee's, do not seem to be sufficient beacons to keep some restless and aspiring spirits from the maelstrom of pollution and apostacy. "Fools ever will be meddling," says Solomon. The doctrines of corrupt spirits are always in close affinity with each other, whether they consist in spiritual wifeism, sexual resurrection, gross lasci-

viousness, or the unavoidable separation of husbands and wives, or the communism of property.

We have barely to say of such "false teachers," that "their damnation slumbereth not." Except they repent and break off their sins by righteousness their wickedness shall be made manifest, and all the righteousness which they have done will be remembered no more in their favour. Let the Saints keep a cautious eye upon teachers that promulgate marvellous things beyond the first principles of the gospel. If a preacher cannot find hearers enough in Great Britain that might be profited by the first principles of salvation, he had better take a mission to some other nation, or chant a jubilee of universal redemption. We would suggest to Elders, whether endued or not, that they do not be too liberal in the use of the ordinance of "blessing." This ordinance legitimately belongs to an office set apart for the purpose; where others bestow it without the most manifest promptings of wisdom, the tendency is sometimes pernicious. We have often denied ourselves in this matter, when solicited by some of the best men of our acquaintance. An undue proneness to be esteemed great sometimes insensibly inflates the minds of very good men. Again some men, in their cupidity to get a name, or build up a family, may inculcate principles of adoption, (principles which may not be altogether false in the abstract), but being ill-timed and uncalled-for in the present state of the British Churches, defeat the object for which they are used, and actually peril indirectly the salvation of those who are taught thereby.

Again the Saints will have notice sufficiently early, whether it is wisdom to emigrate in the fall or winter; and suitable men to lead companies will be appointed early enough for the convenience of all concerned.

THE present number of the STAR will close a lengthy article on the "Night Side of Nature." We have given insertion to this very prolix article in order to show the change which public sentiment is undergoing in relation to *supernatural* appearances. The author of the popular journal from which this article is taken, seems to have published this extract as a "*feeler*" of the public pulse. He does, indeed (though indirectly), lend his assent to the *truth* of such marvellous tales.

We are not at all incredulous ourselves about many such tales; but we marvel at the reformation which is taking place among the literary classes. Their credulity is fast overtaking the popular belief of the *profanum vulgus*, "lowest class." The inference from all this mark of popular opinion towards the belief in supernatural and invisible agencies of departed spirits, is, that the great enemy of Christ's kingdom is about to assume a different method of warfare against the people of the Saints of the Most High God. He finds that the attitude of *opposition* to miracles, and visions, and angels, is too hot and indefensible, therefore he must transform himself, and affect to be an Angel of Light. The time is not far distant when principalities and powers occupying high spiritual places in the world, will be as strong advocates for miracles, and visions, and new revelations as any of the Latter-day Saints. Eminent advocates of modern christianity are beginning to try on the coat of miracles, and ask their neighbours stealthily how it looks! They will soon lay claim to the credit of having always liked the fashion of such a coat. Then the sectarian clergy will proclaim it in their ecclesiastical diocese, "come to our church,—we believe in miracles and prophecyings; our forefathers believed in these things, and we are of apostolic *dissent* and ought to revive the gifts and blessings, and then the 'deadly wound' will be healed." Then let the Saints look out, when that state of things comes to pass, for "lying wonders, and all deceivableness of unrighteousness in them that perish."

SUGGESTION.—As the Conferences assume the responsibility of STAR and BOOK agents, would it not be well that the agents report at least monthly, or as often as the Conferences shall require, to the Council of the Church where the agent belongs! And let each council that audits an agent's report, make a quarterly report of the STAR agency to the next quarterly Conference. In these times of uncertainty of wages and depression of trades, it may not be wise for agents to credit out their publications, and thereby incur the hazard of involving the Conferences in debt. Would not the councils of the respective churches be a more suitable body of persons to advance the small sum requisite to supply their agent with a small stock of BOOKS and STARS, than for the Liverpool general agent to supply the whole number of branch agents? Would not the councils named be more likely to take such an interest in branch agencies as would keep them disembarrassed, and thereby keep our office in Liverpool free from perplexity? By this means, if there were any mistakes either with ourselves or with our agents in the branches, prompt and early settlements would speedily expose them and facilitate their correction. When accounts run a considerable time unobserved, they sometimes augment beyond our anticipations, and real or supposed errors create an uneasiness that is otherwise than profitable. As the STARS which the agents have on hand unsold are returnable to us, it is our request that such STARS may be *returned* to this office as soon as convenient, without *expense* to us. We have several orders for back STARS of the Tenth Volume, and accordingly request such agents as hereafter intend to return any of this volume to do the same, in order that we can supply such orders. The foregoing hints have been thrown out in order to lead to a correction of some evils to which we have hitherto been exposed, through a liberal indulgence in running accounts.

No godly people ever lived in any age of the world without enjoying the spirit of prophecy and immediate revelation. No persons, of any age whatever, were ever condemned for rejecting the gospel, who did not have the offer of immediate revelation. And it is only those persons who reject new and immediate revelations who are destined to a doom more intolerable than that of the heathen. Those who have not the privilege of immediate revelation in their own day, cannot sin against the Holy Ghost, or offend unpardonably. Those who have clamoured most, in different ages, against immediate revelations and the ministry of angels, are like Reynard in the fable, who concluded that the grapes out of his reach were *sour*. When mankind cannot get immediate revelation from God, it both is and always has been a sure token that they had fallen into transgression, and were suffering rebuke and banishment from the presence of God. It is a sheer artifice of Satan for such to say, that they do not need any more revelation. No godly man living in the days of Adam down to Noah, or from the time of Noah to John the Revelator, ever felt or uttered such a sentiment. An anti-revelation spirit was unspeakably abhorrent to every godly person throughout the whole period of biblical history. It is only after the long lapse of seventeen hundred years of gross moral darkness that it has gained any tolerable currency. The first doctrine ever taught to mankind from the heavens, in any age of the world was new and immediate revelation. This is the first and most fundamental doctrine of godliness, and all other doctrines of godliness have no basis or support whatever but upon this doctrine. He that abideth in this doctrine hath both the Father and the Son, and no others have either God or godliness. The very announcement of God to Moses in the burning bush was a new revelation. The appearance of the angel to Zechariah was a new revelation. The stock of heavenly intelligence could only be increased by new

revelation. It is not derogatory to the Supreme Being to say, that neither God nor angels could possibly reveal sufficient in any one age to thoroughly furnish the inhabitants of every age to every good word and work.

LETTERS TO THE EDITOR.

Burslem, April 12, 1848.

Dear Brother Spencer,—My health is quite good with the exception of a cold on my lungs, the result of being so often exposed to rain and mud. My labours are rather hard. I walk from five to twenty-four miles per day. This often produces weary limbs, swollen and blistered feet, which reminds me (as it did our beloved F. D. Richards,) of "old and lively times." But I am willing to endure anything for the spread of the gospel. What have we not endured in the land of America! and need we expect the kingdom to be extended to distant nations with much less of toil and sacrifice? How did my heart thrill with mingled emotions of sorrow and rejoicing when I read the late epistle of the Twelve. There we read of enterprise, diligence, hunger, sacrifice, peril, faith, hope, charity, philanthropy, patriotism, and wisdom,—all without parallel in the world's history. What multiplied and endless honours do not such men merit? All this to redeem Zion, to emancipate Israel, and prepare a way of escape for the pure in heart, the ransomed of the Lord.

I was pleased to learn that this Epistle was to be reprinted. I was no less pleased that your most valuable letters to the Rev. Crowel were also to be reprinted. I have felt the great loss this Conference has suffered by not having it in our power to procure them, owing to the edition being exhausted. But I hope soon to learn of their reprint. In my experience in this country, I have found that where attention has been paid to the circulation of these letters the work has prospered. I know that more good can be done by circulating the publications of the STAR-office, on a punctual and judicious system, than by a resort to any other expedient. While the elders are preaching or sleeping, these can be preaching their many fireside, kitchen, and parlour sermons; thus scattering the seed of truth in hundreds of places where we cannot have personal access, to spring up and bear fruit after many days.

Last Sunday I stood in the streets of two different towns, and raised the warning voice. On each occasion many people stood and listened with profound attention. I cried faith and repentance and baptism, for the hour of God's judgments is at hand; but when I come to speak of the calamity to come, and bear my testimony to the gospel and to Brother Joseph, they seemed pricked in their hearts and filled with wonder. For some time after I closed, the most of them stood in their tracks, and several drew near giving me their hands, and some offered money. Several followed us on our way, talking as we went, and some said it was rather cold to be baptized yet. I thank the Lord for this fine weather, for I am not too proud to preach the gospel in the streets, or under any circumstances, where the rights of men will not be infringed upon, and I can get the people to hear. Paul and Stephen, and even Jesus, were obliged to preach in the streets. The priests of their day were of the same order as the priests of our day; they could not then, neither can they now, consent to open their fine chapels to the true ministers of the gospel.

We are occasionally baptising. The prospects are brightening, and I mean, by the help of my Master, that a a good work shall be done here this summer.

God bless you and all your family, is my constant prayer,

L. O. LITTLEFIELD.

West Bromwich, March 28th, 1848.

Dear Brother Spencer,—I am directed by Elder Broomhead to write to request you to insert in the STAR, the following caution to the Saints. A man, named John Critchley, who was baptized into the church in this branch, but was cut off

for swindling, has left this place some time since and gone to St. Helen's, in Lancashire, where he has tried to do the same, but, through the instrumentality of Elder Sherrat, has been prevented. A letter now lies before me from Wigan, written by Elder Perry, wherein he requests the certificate of John Critchley, and we expect he wishes to do the same there as he has done here

Yours in the new and everlasting covenant, for Elder Broomhead,

THOMAS E. GENGE.

P.S.—He is small in stature.

TO THE PRESIDENT OF BEDFORD CONFERENCE, ELDER R. MARTIN.

Cambridge, February 18, 1848.

Dear Brother,—Cambridge is a mighty town to labour in; it is a seat of learning, and is also represented as one of the eyes of this nation, but, alas, she is blind, and her learning is the wisdom of this world. We want a faithful elder to come and preach to her, so that she may see out of this eye, that the nation may not be stone blind. We do not think ourselves competent to open a place and preach to this people, for Cambridge is a place of so much learning, and filled with priests and priestcraft of so many denominations, that we believe we should meet with much opposition. Would it not be advisable to lay this before the conference, so that it may be noticed in the Conference Minutes by the President of the British Churches? Would it not be wisdom to pray the President of the British Church to send a faithful and wise-hearted Elder to labour with you in this conference, for we say that this is a vast field of labour? Here is Cambridge, with upwards of 30,000 inhabitants; and if we, through a circuit of nine miles round Cambridge, inclose somewhere about sixty villages, which as yet have never heard of the gospel of Jesus Christ. Surely, brethren, the Lord has a people amongst this vast number.

We should like to be at conference but our calling is such, and the distance so far, that we cannot come. But brethren, and ye Saints of the Most High God, can we see another summer pass and another harvest over, and this vast number of people not have the gospel preached to them? O, then, beloved brethren and sisters! let us exert ourselves, and join hand and heart to warn and preach to the people who live round about us, for it is our duty (as sons and daughters of the Most High God) to preach the gospel of our Lord and Saviour to the inhabitants of this nation, so that when our time shall come to be gathered to Zion, we may look back upon the people of this land, and shake our garments, and say that we are innocent of their blood. We believe the time is come when great good might be done in this town and the surrounding villages, and we say that we are willing to labour in this blessed cause, as far as our calling will permit.

Brethren, we are happy to know that the work of the Lord is rolling on, and also rejoice to hear that the door of emigration is open, and we pray that we, with yourselves, may soon be gathered to Zion. We beg, brethren, that you may be blessed in your meeting together at conference, and may the Spirit of the Lord be sweetly enjoyed in your midst.

We subscribe ourselves your brethren in the covenant of our Lord and Saviour,

WILLIAM GOUTS,
HENRY DAVID DALE.

VARIETIES.

CAPTURE OF A CROCODILE IN THE CELEBES.—A male crocodile was caught this morning, (November 25th, 1845,) measuring fifteen feet four inches in length; and it is astonishing how quiescent these animals are when taken, allowing their feet to be fastened over their back, and a strong lashing put round the mouth, without any resistance, and then brought down, floated between two small canoes. When dragged out of the water

to be killed, the monster only moved his tail gently backwards and forwards. Yet, when hungry, it was evident that he would attack both men and boats, for the bones of a poor fellow were found in his stomach. It is probable that these cold-blooded reptiles digest their food very slowly, and that one meal, which is a gorge, lasts them for some time, as is the case with the larger serpents; otherwise, if, like the dragon of old, he required a man or a maid for breakfast, the demand would be a heavy drain on a small population. The thigh and leg bones of the Malay were perfect, and the feet had some portion of the flesh adhering to them, and were crushed into a roundish form, whilst the head was found separated at the joinings or processes. The poor man's jacket and trousers were also found, which enabled the relatives to recognize his remains, and, from his having been a fisherman, it was probable that he was attacked whilst occupied with his lines. A Dyak of Sarambo, who was with him, must have been carried off at the same time. The mode of taking the crocodile is curious. A monkey or a cat is attached to a stick as a bait, which the monster sucks down lengthways, and when the strain comes on this gets across his throat. To the stick is attached by a cord a long rattan, (cane,) which floats on the surface of the water, and which the animal attempts to get rid of. In the vicinity of this floating bait a dog is confined on a stage, beyond the crocodile's reach, in which miserable position it is not surprising that he should howl somewhat lustily. The crocodile, attracted by this noise, approaches the spot with great caution, and the natives state that, if he encountered any resistance when taking the bait, he would immediately retire without making a second attempt. When, however, he has swallowed it, which he does slowly, as he never suddenly tears the bait, he carries it to the shore, and it is sometimes two or three days before the long rattan is found, as he frequently takes it some distance, and secretes himself amongst the bushes and weeds of a small creek.—*Captain Mundy's Borneo and Celebes.*

Cheering Promises.—We shall have our revolution the same as that we have had year by year for centuries; the same as that which has effected a greater social improvement in this country than either the revolution of 1789 or that of 1830. We shall go on probably extending and purifying the constituency. We shall make more laws than ever for the people, for the emancipation of industry and the protection of the poor. We shall fill the gulf that yawns between poverty and wealth. We shall give to Ireland the benefit of England's resources and her own. Doubtless the vivid march of revolution abroad will quicken our own pace at home; and whatever actual benefits are there attained will shortly be naturalized in our soil. But we shall still move naturally, equably, and surely; not by an alternation of frenzy and trance, but by the uniform and simultaneous action of all parties in the State.—*Times.*

On the Liability to Insanity.—From a table illustrative of the occupations and civil condition of the insane, it appears that the farmers and labourers, whose natural and healthy employments might be thought to bestow almost an exemption from this malady, afford no less than twenty per cent. of the whole number. The mercantile class, whose anxieties and feverish speculations might be supposed to irritate the nervous system far more than the unvaried and steady occupations of the farmer, yield only three per cent.; while among the female patients, the monotonous tone of an indolent or merely housewifely occupation seems to afford a parallel to the agricultural, their numbers bearing as high a proportion to the whole as forty-two per cent. Does it not seem to follow, that the energetic employment of all the powers of the brain, which is the necessary condition of a life of trade and business, is more favourable to the continuance of mental health than the partial employment of some faculties, and the stagnant condition of many others, as in the farming and domestic classes? The medical profession supplied ten patients, and the clerical six; but what will be considered surprising is, that the civil condition of married and single give respectively almost equal proportions, the former being 545 and the latter 564.—*Dr. Winslow's Journal of Psychological Medicine.*

Origin of Stays.—Stays were first invented by a brutal butcher of the thirteenth century as a punishment for his wife. She was very loquacious; and finding nothing would cure her, he put a pair of stays on her, in order to take away her breath, and so prevent, as he thought, her talking. This cruel punishment was inflicted by other husbands, till at last there was scarcely a wife in all London who was not condemned to wear stays. The punishment became so universal at last, that the ladies in their defence made a fashion of it, and so it has continued to the present day.

Cabbage Plants may be raised easily from sprouts thrown out by the old stumps. Mr. Wilson, of Harraby, near Carlisle, finds that plants thus raised cabbage much quicker than those raised from seed. They merely require to be cut from the stump with a portion of its bark pertaining to them, and to be planted in rows like rooted seedlings, and to have the usual watering. It is the mode of raising cabbages universally adopted by the Chinese.—*Companion to the Gardener's Almanack.*

ELECTRIC LIGHT.—Numerous experiments have lately been made in Paris, with regard to electric light; the object of which was to give the electric spark a continuous light, which would admit of its being employed for the lighting of public buildings, theatres, work-rooms, &c. By means of a tube constructed upon a new principle, a placard placed at the distance of about eleven hundred yards, was perfectly legible. On the stage of the Palais Royal, an electric spark was thrown upon one of the worst of the scene-pieces, and produced a light equal to that of day, and completely overcame that of the lamps. Great results are anticipated from this discovery, when the regulating of the fluid shall have been mastered.—*Literary Gazette.*

ADROIT MANŒUVRING.—The following is the singular history of Mr. Labouchere, at present a member of the British Cabinet:—In 1822 he was a clerk in the banking-house of Mr. Hope, of Amsterdam, and was sent by his patron to Lord Baring, the celebrated banker of London, to negotiate a loan. He displayed, in this affair, so much ability, that he attracted the attention of the English banker. "Ah!" said he one day to Lord Baring, "You have a charming daughter, will you not accord me her hand?" "Young man! no pleasantry! I love you much, but how could Miss Baring become the wife of a common clerk?" "But," said Mr. Labouchere, "if I were associated with Mr. Hope?" "Ah, that is very different, that would materially lessen the inequality between you." Mr. L. returned to Amsterdam and said to his patron, "I must be your partner!" "My friend, do you think of that? you are without fortune! and ——" "But if I were a member of Lord Baring's family?" "The devil! Why in that case I would give you a partnership on the spot." On the strength of these two promises, Mr. L. returned to England, and two months afterwards married Miss Baring, because he had the promise of Mr. Hope to make him a partner as soon as he was married to her, and became associated with Mr. Hope because he was married to Miss Baring.—*Halifax (N. S.) paper.*

THE WINE-BIBBER AND THE BLACK STEWARD: FINE PALATES.—As to de men passengers, I always let dem shift for demselves, for dere isn't werry few of dem is real superfine gentlemen, but jist refidge a leetle varnished, over de surface like, all pretence. Dey all make believe dat dey know wine, when dere isn't hardly none of em know him by name even. One buckra says, "Steward, I can't drink dis wine; it is werry poor stuff. What de debil do you mean by giving me such trash as dis? He no fit to drink at all! Change him directly, and gib him some dat is fit for a gentleman." Well, I takes up de wine, and looks at um werry knowing, and den whisper in his ear not to speak so loud lest eberybody hear; and I put de finger on my nose and nods, and I goes and brings him anoder bottle of de werry identical same wine, and he tastes him, smack his lip, and say, "Ah, dat is de wine, steward, always bring me dat wine, and I remember you when I leab de ship." "Hush," I say, "massa! Not so loud, sir, if you please, for dere is only a werry few bottles of dat 'ere wine, and I keep him for you, for I sees you knows the good wine when you sees him, which is more nor most gentlemen does." Dey is cussed stupid is dem whites, and werry conceited too, Mr. Labender; but dere is nothing like letting him hab his own way.—*Letter-bag of the Great Western.*

It is said that of eleven members of the French Provisional Government, seven are married to English ladies. Does this portend war or peace between the two nations—union or discord?

ANSWER TO THE WEST.

BY MISS MARY ANN MORTON.

Gladly, dear sister, would we leave
The shores of Babel, and receive
The call that is addressed:
With cheerful sympathy resign
The ties that round our feelings twine,
And journey to the West.

We do believe the mission sent
To call the nations to repent,
That were by sin oppress'd.
They may obey the Saviour's voice,
Obtain remission, and rejoice
With thousands in the West.

The dangers of the deep we'd brave,
Depending on His power to save,
Who is for ever blest.
Yes onward, Sister, would we go,
Columbia is the land we know,
Our home is in the West!

Flamstead, Hertfordshire.

"FIRST LOVE."

(FROM THE FRENCH OF LAMARTINE.)

My image, in her soul, the first was graven,
As, on a waking eve, the morning Heaven.
Since then nought else her captive heart could move:
From the first hour she loved, the world was love.
She blent her life with my life; and her heart
Saw all with my own spirit; I was part
Of all beneath yon blue o'er-arching scope
Of all Earth's joys, and Heaven's immortal hope.
Distance and time for her existed not:
The present bounded all her life and thought.
Ere this she had no past: her future lay
In the soft evening of each summer day.
She trusted in the influence, smiling fair,
On our young hearts, and in the spotless prayer
Given with her flowers, and joys that knew no tears,
On the loved altar of her girlish years.
She led me by the hand into the fane,
And what she did, I child-like did again:
Then would her voice say softly, "pray with me,
For e'en sweet Heaven I know not without thee!"
But why revert to long-departed years?
Let the winds blow, the murmuring waters roll:
Return, return, my melancholy soul:
Come memory: but no tears.

LIST OF MONEYS RECEIVED FROM THE 4TH OF APRIL, TO THE 18TH OF APRIL.

	£	s.	d.
Isaac Dacer	£1	4	0
Charles Miller	4	0	0
John Preece	1	10	0
John Morris	1	10	0
William West	2	0	0
John Hackwell	1	10	0
Ellezer Edwards	0	1	0
Carried forward	£11	15	0

	£	s.	d.
Brought forward	£11	15	0
James Bond	1	9	0
William Cartwright	2	0	0
Peter Ogden	4	11	11
Robert Reader	4	11	2
John Johnson	1	2	6
John Page	0	15	4
	£26	4	11

NOTICE.

ERRATUM.—In the Money List in the second STAR, the last name but one should read "William Gess," instead of "William Tess."

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10. MAY 15, 1848. VOL. X.

BLACK BOOK OF BRITISH ARISTOCRACY!

This is a little work lately published by Mr. Wm. Strange, London. If it is an accurate statement of things as they exist, it surely must astound every lover of equality and freedom. It seems almost incredible that in this boasted age of knowledge, and the march of improvement and spread of *Christianity*, so-called, that humanity should be so flagrantly outraged in the midst of one of the greatest nations of modern times. Have justice and equity fled from the earth? Is Christianity only a fair name full of inward corruption and foul plagues with which she torments the nations of the earth, under the vile pretext of apostolic descent?

The statements of our author are backed with the appearance of such mathematical accuracy as to command our credulity until counter-proof is brought forward. We have no party politics to subserve, neither do we wish to foment discord, nor excite the populace against their legitimate rulers. Our creed is to pray for kings and governors, and all in authority, and be subject to the powers that be; and we unqualifiedly deprecate any part which Saints may take with the heated partizans of the day. Our work is to preach the true apostolic gospel as the only remedy for the grievances of all nations, and to gather out the upright to a land where they can be organized on the principles of godliness, fraternity, and liberty. We do not expect to daub over the tottering walls of old ricketty governments by way of reform or partial repeal. But we expect to abstract the sinews of strength and virtue, and then leave all mere human governments to fall of their own accord, like the walls of Jericho. But peradventure that some, like Lot's wife, may cast a lingering look of attachment towards their native land, and heave a sigh at parting with institutions that are proudly called the bulwark of our holy religion; they may find some relief to their attachments by reading the little work above-named. But we do not suppose many Saints need any scissors to cut the remaining cords of affinity, having felt the rod of the oppressor sufficiently without paying *threepence* to see the *show*. A member of Parliament is reported to have said substantially as follows, while discussing the income tax:—

"We are quarrelling about an income tax of sevenpence a pound. What amount do the *people* pay on articles consumed by them? For every 20s. the working classes expend on tea they pay 10s. of duty. For every 20s. they expend on sugar they pay 6s. of duty. For every 20s. they expend on coffee they pay 8s. of duty. On soap, 5s.; on beer, 4s.; on tobacco, 16s.; on spirits, 14s. of duty on every 20s. they expended upon these articles. When you bear in mind that the working classes expend much more income on these articles than people of our class, you cannot but see that this amounts to an income tax not of 7d per pound, but sometimes to 12s., 15s., or 16s. per pound. While men of some thousands a year expend a vast deal more in buying furniture, horses, carriages, books, and other things which pay comparatively little tax."

The taxation imposed on the British people is said to be the highest in the world. For instance, taxation per head for every man, woman, and child, is in

England	£2	12	6	Austria	£0	11	6
United States	0	9	7	Prussia	0	12	7
Russia	0	9	9	France	1	4	0

Our author adds, that the result of all this British aristocratic system is this:—that on the one hand we have a small and idle class, monopolizing all the lands, monopolizing the government and its immense patronage, regarding the right to legislate hereditarily as their birthrigh, imposing laws, raising taxes, and spending them to the amount of more than fifty millions annually. And on the other hand, we have a vast industrious population, working from morn till night, often for the scantiest wages, deprived of all political power, but compelled to obey the laws, to pay the taxes, and to furnish out of their very misery and wretchedness the greatest part of the national revenue, which is expended in the families of the rich aristocracy themselves, all tending to the accumulation of vast aggregations of wealth, on the one hand, and wide wastes of poverty and suffering on the other. Is this a condition of things, we ask, that the hard-working and industrious classes of Britain ought any longer to endure?—Ed.

ALARMING CONDITION OF THE COUNTRY—PROGRESS OF DESPOTISM.

Lamartine, in his "Vision of the Future," prognosticates the social and political progress of every other part of the European continent, except Russia and England, which are enslaved by aristocracy, and retrograde into misery and insignificance. The circumstances of the present moment seem to warrant the probability of the fulfilment of the prophecy. Except these two countries, all Europe is breaking its fetters; we are suffering new ones to be forged. France, Germany, and Italy, have achieved freedom of speech and of the press—we have lost ours. At the time that we behold other governments rising in renewed youth from the ashes of revolution, our government is pursuing the same fatal course of coercion and terrorism which have brought things to a crisis abroad. Distress increases every day amongst the working class; the government attempts to crush their complaints instead of relieving their sufferings. They cry for freedom, and the government presents them with the muzzles of cannon. They complain of their treatment in public meetings, and they are treated with a gagging bill!

But we are surprised to hear people who are well off themselves still asserting that their is no real distress—that every man may have work if he will. Can there really be ignorance so profound and so pitiable? Why, there is not a foreigner who visits London who is not horrified at the mass of squalid destitution and crime which results from it, which here stares upon him. The prostitution which now covers almost every yard of our pavements—the haggard wretches who present themselves on every hand, are such as are not to be found in the world besides. But plunge into the narrow alleys, amid the denser portions of the population, hidden from the ordinary eye. There you find square miles of squalour, filth, destitution, misery, and crime, in such a rankness, intensity, and extent, as no city or nation, in any age, ever presented the most distant approach to.

We heard an intelligent American, the other day, who had been for two years traversing the continent, say, that there was nothing in the world like it. We have letters from Manchester, Nottingham, the Staffordshire Potteries, and other places, all speaking of the unparalleled distresses.

But volumes would not contain the details of the actual condition of English misery at this moment. We hear manufacturers of the highest standing, and the most moderate political views, declaring that they see nothing but a tendency to revolution. That they employ their hands as much as possible, but do not sell their goods. This we find a very general condition, and it is a condition that palpably cannot last. Numbers of working people apply to us to aid them in getting accepted by the Board of Emigration, but the extent of relief of this kind, is not a twentieth part what it ought to be, and is tied up by absurd restrictions to mere agricultural

labourers. A young, active man came to our office this week. His family has been long known to us. They are industrious and every way most meritorious. This young man is a smith—an admirable workman. Without work in the Midland Counties, and having a wife and three children, he set out to seek employment. He got none on the way to London. He has diligently traversed London for *five weeks* in search of work, but in vain. With the strongest recommendations from gentlemen well-known, he applied at the Woolwick Dockyards. It was useless. Everywhere he was told that they were *turning off*, not *taking on* hands. This able, steady, and industrious young man, who would rejoice to emigrate, is now treading his way back poorer than when he set out, to his native place and his family.

And will men yet pretend to say that there is work for those who will do it? Will they tell a country where the working classes are there in tens of thousands reduced to inaction and starvation, and where the middle classes are sinking in consequence, and must sink rapidly, that it must be patient, orderly, and loyal.

Such language is an insult, to the misery that abounds, and the strongest incentive to disorder and treason. The only thing which can save us is, *the timely coming forth of the middle classes* to join the people in a firm resistance to the present encroachments on our liberties, and as firm a demand for reform and ameliorating measures.

In vain will LITTLE PHARAOH RUSSELL harden his heart at every fresh cry of the oppressed; in vain will he drive the meek and patient Moses of constitutional appeal from his presence. The growing distress will be too mighty for him. Every good man must give him up now he has destroyed the last of our remaining liberties, that of speech and the press, and has found no laws despotic enough for him, without resorting to the reign of the infamous Charles II, when blood flowed like water, and lewdness like a sewer; when his own ancestor, Lord William Russell, and the brave Algernon Sidney fell by government treason and the axe, when the butcher-judge Jeffries sate and executed with brutal violence the brutal will of the most detestable monarch that ever polluted the throne of England.

The times demand the wisest counsels of the wise—the firmest measures of the firm—the promptest union of the prompt. If there be any love of God or man, of liberty or of peace; any feeling for human misery, or desire for the honour of our country, and its progress in the midst of the nations—the merchants, manufacturers, and the whole middle class, must no longer twaddle about order and loyalty, but come forth, and in union with the people, insure the prevalence of those qualities—and the salvation of the state.—*Howitt's Journal.*

CONFERENCE MINUTES.

LONDON.

This conference was held on 27th February, 1848, at the Assembly Rooms, 8, Theobald's Road, and commenced in the usual manner. After singing and prayer, Elder J. Banks was nominated to take the presidency, and Priest Samuel Jarvis to act as clerk.

Elder Savage briefly addressed the meeting, and felt happy to say the work of the Lord, in London, was in a good condition, and never since the commencement so good as at the present time.

The President then rose to express his feelings, and felt happy in having the privilege of meeting with them for the first time in conference; he felt as though a new era had begun: the work was progressing through the conference were he had been on every side. He felt happy to hear so good a statement of the London Branch: he rejoiced to sit in holy council and conference with them that day to devise plans for the further progress of the kingdom of God, for the time was not far distant when the tottering kingdoms around us would fall and crumble to dust. After some teachings truly impressive, the President called for a representation of the branches, which was given in the following order:—

BRANCH.	REPRESNTD BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	REC.	REM.	EMG'D	DED
London	Savage	215	15	13	4	3	22	6	1	15	8	0
Luton	Hodgert	139	4	9	2	1	73	5	5	4	0	2
Newbury	Squires	123	13	8	3	2	30	3	3	0	0	0
Rickmansworth	Caffall	42	5	2	1	1	15	0	2	0	0	0
Dover	Phelps	41	2	3	2	1	10	2	1	1	6	1
Woolwich	J. Booth	25	5	1	1	1	7	1	0	0	0	0
Blackwall	W. Booth	28	2	2	1	1	14	0	0	0	0	0
Nottinhill	Balam	20	2	1	1	1	12	0	0	0	0	0
Jersey	By Letter	50	2	4	1	1	62	12	0	0	0	0
Portsmouth	Lewis	9	1	0	0	0	1	0	0	0	0	0
Scattrd Membrs		7	0	0	0	0	0	0	0	0	0	0
Total		699	51	43	16	12	246	29	12	20	14	3

All branches were represented in good standing; the statements given in were truly cheering; a goodly number of Saints were present from distant branches; all seemed to rejoice; every countenance indicated peace and joy; the work is moving on with great celerity in this part of the Lord's vineyard. The President wished to know if there were any alterations wanted, when the following propositions were made:—

Proposed that William Poulter, William Theophilus Cope, Robert Clifton, John Squires, David Day, and Samuel Purdey, be ordained to the office of Elders. James Hart, John Parson, Edward Clerk, Martin Cole, and Henry Squires, to the office of Priests. Henry Slade, Deacon: carried. Also moved that London be divided into five branches, and subject to one counsel—Elder Smith, of Flamstead.

The branches were then organized and presidents appointed. Also moved that Elder John Caffall be sustained as President of Rickmansworth Branch, and Elder Margats take charge of Watford.

Jersey being represented by letter, it was moved that we, as a conference, do sympathise in our faith and prayers with the Saints in Jersey. Also moved, that Priest Richard Betts, of Dover, being cut off, as no longer a member, and refusing to give up his license, his name be inserted in the STAR.

The President then briefly addressed the meeting upon the glories of the kingdom, the fall of Babylon, the privileges, blessings, and power of the gospel in this our day, as in the days of the apostles. After a few more remarks, the meeting adjourned until half-past two.

Afternoon service commenced as usual. During the administration of the Sacrament, a hymn on the 160th page was sung. After which the President gave an impressive address on the solemn occasion, appropriate to the time and season. The number of officers present was then called for. 32 elders, 15 priests, 6 teachers, and 5 deacons. The President then proposed that Elder Cope take charge of Blackwall Branch, seconded by E. Booth; and Elder W. Booth confine his labours to Camden Town. Other Elders were then appointed to their respective branches. Elder Savage, London; E. Hodgert, from whence he came; E. Phelps, Dover; E. Squires, Newbury; E. J. Booth, Woolwich; E. Balam, Nottinhill. E. James Caffall, Portsmouth; E. Lewis, Brighton; E. T. Caffall, Windsor. Being no branch named as yet, the President wished not to forget St. Alban's; E. Margats said, it should be visited once a fortnight.

The following propositions were then moved and carried unanimously:—

Moved that we, as a conference, uphold and support Brigham Young and the Twelve Apossles, as the Presidency of the Church of Christ throughout all the world; also that we uphold and support Elder Orson Spencer, as the President of the Church of Christ in Europe; also that we uphold and sustain Elder J. Banks, by our faith and prayers, and also with our means, as the President of this Conference; also Elder Savage as the President of the London Branch.

The President then stated the necessity of keeping a correct record in every branch. In order to accomplish that, he had been at the trouble of providing books for that purpose, also books for the registration of all births and times of blessing of children; he had also provided a general record book to be kept in London, and nominated Teacher Benjamin Beer to take charge of the General Record Book for the London Conference, and had done this that all things might be in order, and one order of things be observed. He wished to bind this conference into one focus, and with strict adherence to this council; and then furnished

each presiding elder with record books, and expressed his wish for all books and STARS to be confined to one agency. The President then said it was his mind and will that the work should roll on in this city and vicinity, and it should. He wanted them to make a covenant with him to that effect, and show their approval of it by saying, "Amen," which was heartily responded to by every Saint. He wished to impress on the minds of the Saints the necessity of taking in the STAR, as the time would come when they would be of great value; also Orson Spencer's Letters; it was a work worthy of admiration, and contained more genuine theology than all the books written since the apostles of old. What he said to one he said to all; he wanted them to be blessed, and if they attended to the counsel given, the blessing of God would attend them. The President briefly addressed the officers on the important duty of their office, and called on those chosen to preach the gospel to do it faithfully and in love, and as much as they did this they would become the saviours of the people, and see the good effects of their labours with many blessings. Many kind and fatherly instructions were given by our beloved President, and the meeting adjourned until half-past six o'clock.

Evening service commenced with singing and prayer, after which the ordination of the brethren called to office was attended to by Elders J. Banks, Booth, Squires, Lewis, and Hodgert. After a hymn was sung, the President briefly addressed the meeting in an impressive and instructive manner to all present. Elder Squires and Elder Hodgert gave a short address on the principles of the gospel, preaching without purse or scrip, and its literal meaning. After a truly happy day's instructions and teachings, the Spirit of God truly prevailed; nothing but peace, joy, and concord, all was order and harmony throughout the day, where a respectable and crowded audience was in attendance. Baptized one in the morning, and another name given in at night for baptism. Such a conference has never been held in London; we anticipate such a one has not been in England. Ere long, God speed the plough! This conference adjourned until the first Sunday in May, or till further notice be given. Meeting closed with singing and prayer in the usual manner.

Elder J. BANKS, President.
Priest SAMUEL JARVIS, Clerk.

P.S.—Dear brother Spencer,—The minutes of our conference have been delayed; I beg you will pardon the delay, and I will endeavour to forward the next minutes sooner. Brother and Sister Banks's kind love to you and yours, hoping you are all in the enjoyment of good health. We are all well in London, and going on prosperously; love and unity is increasing. The Lord is blessing the labours of our beloved Brother Banks in this part of his vineyard; there is every prospect of a great ingathering, all seem to have the cause of truth at heart, and rejoice in the promulgation of the gospel of life and salvation. I pray our Father in heaven to bless our feeble endeavours, that the honest in heart may be gathered out of the city of Babylon, and united in the land of Zion. Even so, Amen.

Yours truly, in the everlasting covenant, SAMUEL JARVIS.

WARWICKSHIRE.

This Conference was held in the Infant School Room, Grey Friars' Lane, Coventry, on Sunday, January 9th, 1848. The meeting opened in the usual way, and Elder Thomas Smith was chosen President, and Elder William Broadhead clerk.

The number of officers present was, 21 elders, 20 priests, 2 teachers, and 4 deacons.

The President made some remarks on the rolling on of the work of God; showing the importance of being diligent in the work, this being the seed time of eternity, and we were sowing those seeds that would eventually ripen either for weal or woe.

It was then proposed that Brothers George Arnold and Richard Britton be ordained Elders; Brothers Bisto and Betts, Priests; and Brother White, Teacher. Carried.

Proposed that Alcester be organised into a branch, and that Elder John Freeman preside over the same. Carried.

Proposed that Elder Thomas Smith be sustained as Book Agent. Carried.

The representation of the branches was then called for, which was as follows:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	DEAD.	RECVD
Leamington	54	4	6	1	2	5	1	0	2
Coventry	116	4	8	2	3	31	8	0	3
Rugby	24	1	3	0	0	4	0	0	4
Tillingly	78	2	4	2	2	11	2	0	1
Loxley	40	2	1	1	0	14	0	0	0
Dorchester	20	2	2	1	0	0	0	0	0
Aston Rouant	9	1	2	0	0	0	0	0	0
Whittleford	9	1	0	0	0	2	0	1	0
Barford	25	1	2	1	0	2	0	0	0
Alcester	8	1	0	0	0	5	0	0	0
Total	383	19	28	8	7	74	11	1	10

All were represented as being in general good standing, and, although much opposed by the powers of darkness, were determined to roll on the work of the great God, and would die in the Lord but never give up.

After some remarks by the President, the meeting was adjourned until three o'clock, p.m.

The afternoon meeting opened in the usual way, and Elder Thomas Day addressed the meeting, and expressed his satisfaction at seeing such a number added to the Church; and, being the first person who preached the gospel in that city, he gave vent to his feelings in a manner which showed he was entirely in the cause of God.

Elder Tubb next addressed the meeting, and expressed his gratitude in being permitted to obey the gospel after searching between 60 and 70 years for the truth. And as the old man continued to pour forth the effusions of his grateful heart, every soul seemed to rejoice with him in the light of the everlasting gospel.

A vote was then taken to uphold the Twelve as the legal authorities of the Church.

Proposed that this Conference uphold Brother Orson Spencer as President of the Church in the British Isles. Carried.

The President then proposed a vote of thanks to Elder Orson Spencer for the information and instruction given through the medium of the STAR, and for his unwearied zeal in the cause of God. Carried.

Elder John Page having resigned the presidency of the Barford branch, in consequence of ill health, it was proposed that Elder Richard Britton preside over that branch. Carried.

Proposed by Elder Thomas Day that we uphold Elder Thomas Smith as President of this Conference. Carried.

Some remarks were then made by the President, showing that all who effectually preach the gospel must depend on the spirit of God, and this could only be obtained by faithfulness and diligence before God. After some further remarks the meeting adjourned until the evening.

In the evening a large concourse of people assembled, when a most powerful and impressive discourse was delivered by the President, showing the consequences of rejecting the gospel. It was listened to with breathless attention by an intelligent audience; while the countenances of the Saints beamed with joy and gladness. Many of them came a long distance to meet and enjoy the society of their brethren in the gospel of Jesus, and it was with regret that the parting adieus were given; while the spirit of love which was manifested, showed with what reluctance the parting hand was taken as the time of separation drew near.

THOMAS SMITH, President.
WILLIAM BROADHEAD, Clerk.

SHEFFIELD.

This Conference was held on the 26th of December, 1847. The meeting was called to order, and opened in the usual manner. Elder Dunn then engaged in prayer, after which we sung "O, Zion, when I think on thee!" &c. It was then moved and seconded that Elder Dunn should preside, and Elder Mitchell be clerk. Carried unanimously. The President then made a few pointed and seasonable remarks.

The number of officers present was, 2 high priests, 29 elders, 20 priests, 12 teachers, and 5 deacons.

The President then called for the representation, which was as follows:—

BRANCH.	REPRESENTD BY	H. P.	ELD.	PRS.	TEA.	DEA.	MEM.	REC.	BAP.	C. OFF	REM.
Sheffield	Sylvester	1	11	16	11	3	319	3	7	2	0
Doncaster	Brewerton	0	3	5	0	1	49	3	2	0	4
Chesterfield	Rodger	0	4	8	4	2	155	0	41	1	0
Pilley	Travis	0	2	2	1	1	26	0	1	0	0
Cranemoor	S. Wells	0	1	2	1	1	9	0	0	0	0
Mattersea	By Letter	0	1	4	1	1	48	0	3	0	0
Gringley	Do.	0	1	0	0	0	16	0	0	0	0
Woodhouse	Hall	0	4	3	3	2	55	0	3	0	0
Newhall	By Letter	0	1	1	0	0	5	0	1	0	0
Rotherham	S. Wood	0	2	1	1	1	35	0	11	0	0
Darnall	Mitchell	0	2	3	3	2	43	0	9	0	0
Scholes and Thorp	Barker	0	1	1	1	0	6	0	0	0	0
New Brinsley	Dunn	0	1	0	0	0	20	0	4	0	0
Scatter'd members		0	0	0	0	0	7	0	3	0	0
Total		1	34	46	26	14	793	6	85	3	4

All represented as being in very good standing with few exceptions.

It was then moved by the President that Elder George Wood, his wife Jane, and Sarah Canday be received in this Conference. Carried unanimously.

Moved by the President that New Brinsley be organised into a branch, and that John Dextery be ordained a Teacher for the same. Carried unanimously.

Moved, seconded, and carried that Elder George Wood be president of New Brinsley branch. Brother G. Wood is one of the excellent of the earth; one of the first-fruits of the region round Birmingham, when Apostle Woodruff laboured there; and one of the first that carried the fulness of the gospel into Birmingham.

Moved, seconded, and carried that Elders Wild and Barker take Dronfield as a field of labour.

Moved, seconded, and carried that Brother White of Rotherham take charge of Scholes and Thorp branch in the place of Elder Barker.

Moved by the President that Elder Brewerton labour in Belper and Ripley, and that Elder S. J. Lees labour in Mattersea and region round. Carried unanimously.

President Dunn then called on the presidents of the branches to nominate persons for the ministry, if they required more help. The clerk nominated for his branch James Stones and Joseph Wilson for priests, and James Robertshaw for a deacon. Elder Rodgers, for Chesterfield, nominated Edward Crich and George Wamsley for priests, and William Ashbury for a deacon. Unanimously accepted by the conference.

The meeting was then adjourned until the afternoon.

The afternoon meeting being opened, President Dunn gave out a hymn, and called on Elder C. Miller (president of Bradford Conference) to engage in prayer.

It was then moved, seconded, and carried that we uphold Elder Dunn as President of this Conference by our faith and prayers.

Moved by the clerk, seconded by the President, that we uphold Elder Spencer as President of the Church and Kingdom of God in Europe. Carried unanimously.

Moved by the clerk, seconded by the President, that we uphold the Twelve Apostles as the legally appointed authorities of the Church, and Brigham Young as President of the whole. Carried unanimously.

Moved, seconded, and carried that we sustain all the presidents of the various branches composing this Conference.

The meeting was then adjourned until the evening.

The evening meeting opened in the usual way, and President Dunn then introduced Elder Miller, who addressed the congregation in a powerful manner upon the Kingdom of God. He exhibited the order, sublimity, and surpassing beauty of the kingdom, to the deformed, patched, and ugly image of mysterious modern christianity. After he had done, President Dunn spoke very impressively on the same subject, and bore a bold and faithful testimony to the same. This was truly a day of rejoicing with us to witness such things. To God be the glory for ever.

CRANDELL DUNN, President.
HEZEKIAH MITCHELL, Clerk.

P.S.—On Tuesday, the 28th, three hundred and six sat down to tea. After tea was over, President Dunn called the meeting to order, when a number of us sang hymns and songs of our own composition, (Sheffield manufactured.) President Dunn and his lady sang "Hard Times." The sisters were not behind in reciting and singing. Truly we did rejoice together greatly. The company of saints is sweet, and what a rejoicing when we all meet to part no more! We were also favoured with the company of Elders Miller, S. Wood, Westwood, Rodger, Brewerton, and others, who took an active part in the proceedings of the evening.

H. MITCHELL.

The Latter-day Saints' Millennial Star.

MAY 15, 1848.

THE reports from the Conferences generally were never more cheering than at the present time. It gives us pleasure to notice that the mammoth city of modern Christendom is being taught the way of God more perfectly and far more extensively than before. "He that diviseth liberal things by liberal things shall he stand." If the Bishop of London will not resign his charge voluntarily, for want of proper authority; still, it is written that the Saints shall take the kingdom, and we say, God speed! to Elder Banks and the London Priesthood for their valiant and liberal efforts. It may be that some other presiding Elders in the large towns have "disposable livings," not yet given away to some of the priesthood in their conferences. And we rejoice to find that there are many young men like minded, as ready to seize hold of fat livings, in the true apostolic sense, and win souls that will be as stars in their crown of rejoicings, and as jewels in the day of Christ.

We have waited with anxiety to learn the result of Elder T. B. H. Stenhouse's introduction of the gospel into Southampton, and the intelligence of his success has at length gladdened us, and confirmed the saying, "If the vision tarry wait for it, it will surely come." Let Elder Ballan go to the Isle of Guernsey, that waits for the law of God, and "redeem the time pious knowing the days are evil"

We recently visited Manchester Conference, and found it flourishing under the Presidency of Elder Cook. The Elders of the different Branches of that Conference appear to have on their armour, and the fruit appears in an addition of 273 by baptism since the Conference in December. This Conference has lately had a debt of more than £30 thrown upon them for payment, in consequence of the embezzlement of their STAR and Book agent, Alfred Shaw. Elder Cook remarked, "that we often had to wipe off scandal in consequence of the wicked conduct of some professed Saints. He said that our Church never *suspected* evil till they *saw* it, which was a principle of righteousness not so compatible, perhaps, with the interest of the *purse*, as with the Scriptures of truth and charity. Judas sold his Lord for thirty pieces of silver, and A. Shaw had sold his standing in the Church for £30." The officers of the Conference promptly and liberally came forward and assumed the debt of the defaulter, and paid a part, and promised the balance soon. The Conference also recommended their Book Agent to make a monthly report to the Council, and a quarterly report to the Conference.

Bradford Conference, under the Presidency of Elder J. Marsden, is receiving large additions by baptism. Birmingham Conference, also, under the Presidency of Elder Perks, is in a flourishing condition. Preston Conference, under the Presidency of Elder G. D. Watt, though not so much augmented in numbers, is still united and prosperous. The warm season has fully opened, and, though the

slackness of trade still continues, it does not prevent the priesthood from working full time and getting full wages in the Lord's vineyard. The fidelity, diligence, and zeal of the Saints in spreading abroad the knowledge of the gospel, and converting souls to the truth, furnishes a pleasing assurance that many will make their calling and election sure, and receive an elevating endowment of the gifts and blessings of the great salvation.

LETTERS TO THE EDITOR.

26, Tonbridge-street, New Road, London, April 1st, 1848.

My Dear Brother Spencer,—On Monday last I wrote to Elder Stenhouse, requesting him, with your approval, to take charge of the work of God in Jersey, giving him a letter of commendation to the Saints; appointing Elder John Lewis, for the time being, to take charge of Southampton. I have instructed Elder Ballan to resign his charge into the hands of Elder Stenhouse, to leave Jersey and move to the island of Guernsey, and devote himself to the opening up of that place, which is within a few hours sail of Jersey.

Elder Dunbar writes me from Dover,* that he commenced his labours on Sunday last, under very favourable auspices, so far as being kindly received and good audiences—baptizing at the close of the services; but he adds all things appeared in the sear and yellow leaf. I have sanguine hopes that under a more genial influence vegetation will put on its rich livery of green, and the wilderness and solitary place be glad. In regard to London I am proud to say we are moving on majestically; at no period of the history of the church in this country, has there been manifest such a spirit of inquiry, or so many baptized in the same time; the fact is, the work has been pent up in a nut shell. I have succeeded in having five new places opened in different parts of the metropolis. We have now preaching in six places within doors every sabbath, and something like four branches. Our motto is—right a-head, and we begin to wonder how men feel when they are afraid. Since conference I have organized five new branches in the country, with every prospect of success; I find myself as busy as ever I did in my life, but I regret to say my health is but very poor, yet in spirit I feel a very Hercules.†

My kind regards to yourself and family, and believe me to remain affectionately yours in the covenant of peace JOHN BANKS.

* Elder C. Phelps, who was lately in Dover, is removed to Sandwich, in Kent.

† God grant that every Elder in the British Isles may feel the same, and the Lord's people shall speedily be gathered out with glory to his great Name.—ED.

St. Helier's, Island of Jersey, April, 28th, 1848.

My Dear President,—Having a few minutes at my disposal, I feel anxious of improving the same, in giving you an account of my labours, and success in the ministry of our Lord and Saviour, in and around Southampton, which place I left on the evening of the 25th instant to visit this island.

In my preceding letters I gave you a brief outline of my entrance there, a stranger, on the 14th January, and the difficulty I had of obtaining a room to preach in, together with the opposition that I had met with from professors of religion; I may add to these, *their* predictions of "Mormonism dying a natural death," and consequently unworthy of their particular notice. All these, through a strange comixture, have continued to increase day by day; however, I am happy to write you (with the most grateful feelings to my heavenly father for his blessings bestowed), these have been reiterated and wafted from house to house *in vain*. I was fifty-five days there before I baptized any, since then I have been the instrument of baptizing 17, and that under circumstances which I call favourable to the spread of the gospel. The tales they have set afloat, and employed *missionaries* to scatter among the people, have been so grossly false and irritable to the feelings of the people, that they have come in the ordinary way to pay *their* respects to us: by abusing and slandering those that have been baptized, so much so that those who might

have passed by carelessly, are beginning to ask what's the matter; and while it has the tendency of drawing the attention of more strangers to come and hear, it *confirms* the faith of the Saints, *brightens* their countenance and *strengthens* their hopes; now they feel as glad and happy as did the ancients, when they exclaimed "*we glory in tribulation*," &c. I have preached, and the word says I am *right*, the spirit that accompanies the same, says it is *true*—the blessings following obedience, which we *have* witnessed in *five* cases already, of the instantaneous healing of the sick in the name of the Lord, "by the anointing of oil" and "laying on of hands" before many—not in a corner; and last, yet not least, the visitation of "*false spirits*." The devil stirring up his children to "deeds of darkness"—the threatening of my life, all abundantly testify that Mormonism *is* the *eternal* truth of heaven come to man again. These, dear President, have made my children feel strong in the Lord. I know you would not be ashamed of them; if they are not right, I am to blame, for they scarce wait to hear what they should do, before they are away to do it. I never laboured with more pleasure in my life, although it has been under great weakness of body, arising, I think, from long abstinence before I got any into the church.

On the 6th of April I was visited by an elder and two priests (passing by chance,) who came in time to see our branch organised, and afterwards, through the kindness of the sisters, we enjoyed ourselves as children at a good repast, in honour of 1830 as well 1848. Since I received your Letters and Invitations, the sisters go on Sunday mornings from house to house, and distribute them so gracefully, that the *very pious* cannot refuse them. I am happy to inform you I succeeded in taking a large room, very suitable for us, for the term of six months; when that is expired we shall need a large chapel—so I feel, so I say and so I write—they are the germs of a noble people from *the South*.

I enclose you a letter sent me, from Mr. Waddington the day I left Southampton; it is a letter which might be to some cheering to vanity, but I look upon it not so. My reason for sending it is for your perusal, and use it if you think proper. He is a gentleman, now I should think between sixty and seventy years of age; he has not caught the spirit of this work, or, I doubt not he would have obeyed the gospel; still he is among the *honourable persecuted* of the earth, a friend to the oppressed, and an unflinching advocate of justice between man and man. He has given me the use of his school-room, one mile from the town, ever since I came to Southampton, without receiving any remuneration, though by so doing, he has not only suffered damage to his property, and insult to his person, but the old spirit of taking from him the means of existence has been tried, yet in boldness I have heard him myself, as well as through others, publicly declare he never should turn us out. I have baptized his partner in life, and pray God that he soon may enjoy his reward. Another there, has been turned from £100 a-year, and that by a *mighty pious christian*, for his kindness to me. I stopped at his dwelling, and fed at his table, for some weeks; before I left I baptized him and two others. His kindness to me, as a servant of God, has been such, that I earnestly cherish the hope, though now he should suffer, he may at last find an entrance into *the everlasting habitations* of those whose friendship he has made "by the mammon of unrighteousness" in a time of need.

Dear President, these things I have written as they have occurred to my memory, as they are in fulness in my mind. I now close, craving your indulgence if I have tired your patience, and with pleasure I subscribe myself,

Your brother and fellow-servant,

T. B. STENHOUSE.

The following is the letter alluded to above.

Northam, near Southampton, April 26, 1848.

My Dear Sir,—If I were to consult my own selfish feelings, I should deeply regret your departure, but the destiny of procedure must be submitted to, and in an extended sphere of labour I hope you will be more abundantly useful. I entertain a cheerful hope that your talented successor will, with equal zeal and success, lead on the good cause in this neighbourhood. During your sojourn here my feelings have been deeply affected by the persecution to which you have been subject. I

have equally admired your patience and your forgiving disposition towards your enemies. When you first arrived in Southampton, my curiosity induced me to go and hear your lecture, with a disposition more to criticise than to profit, but I have now to acknowledge that all my previous prejudices against the Latter-day Saints have vanished. Your labours have been crowned with signal success, and sufficient proof has been manifested, that principles which you have promulgated have been acceptable both to God and man.

The Paul Pry town missionaries have visited every cottage in Northam, to prejudice the minds of the people. They have not been contented with condemning your principles, but have most falsely and shamefully traduced your character. I will not stop to detail their petty slander, but merely say it is as false as it is dirty. These snakes in the grass—these firebrands—have tried to injure me, because I accommodated you with a room for public worship, but they have only beat a rock with a feather, and thrashed a giant with a straw. In their malice they would crush me, but God has said, hitherto shalt thou go, but no further. These unprincipled hirelings are doing the dirty work of the black-coated shopkeepers (the retailers of what they call *divinity*, who cannot bear a rival, and will tolerate no other wares but their own. The old women have been frightened into fits by their gross misrepresentations of your doctrine, but intelligent men and women, under divine guidance, will receive your truths and manifest the good effects of your teaching in their future conduct.

I have written a hasty letter under the pressure of very distressing circumstances. You will excuse its imperfections.

Farewell my dear friend, go on in your useful career, and may the blessing of heaven attend you until your earthly mission is fulfilled, and you are taken to your eternal reward. G. WADDINGTON.

Steam-boat, St. Louis, March 6th, 1848.

Dear Brother Spencer,—It is with some degree of pleasure that I take my pen to address you, knowing by experience that a few words at any time was gratefully received by me, and I have no doubt but it will be so with you. I left St. Louis this morning for New Orleans, to act as the agent for the Church in forwarding the emigrants to Winter Quarters, or Pottawatamie Lands. I left Council Bluffs the 10th day of February, accompanied by my wife and Brother William Clayton. He stopped in St. Louis, where he is publishing a book called "The Latter-day Saints' Emigrants' Guide from Winter Quarters to the Great Salt Lake Valley." It is a very complete and minute work; for our pioneers have measured the entire route with great accuracy, and noticed all the points and peculiarities along it. They have given the latitude, longitude, and altitude of all the important points, and noticed all the places where wood, water, and grass can be obtained. In other respects it will be interesting as a scientific topographical survey of a large portion of the Salt Lake basin. The whole distance is 1032 miles. This work will be out in about ten days, and then Brother Clayton will return to the camp.

The first company of emigrants will leave Winter Quarters on the 15th day of April, and assemble at the "Horn," where they will be organised according to the revelation given January, 1847, and start from there the 1st day of May. It was quite unexpected to me that I should have to turn back—that I could not go on this season; but, as President Young says, it is all before we are twenty-one, and I feel reconciled to my lot, and am desirous to help to build up the kingdom of God. The brethren at the Bluffs are doing every thing in their power to get ready to go to the Valley this spring: that is, those that possibly can go; and others are making farms, building houses, &c., on the Pottawatamie Lands. We have had a remarkable mild winter, which has been a great blessing to the Saints in preparing to go west, as well as the saving of fuel, grain, &c.

I stopped a few days in St. Louis to make the necessary arrangements for forwarding the Saints up the Missouri River. Messrs. Beach and Eddy, who have been trading at Winter Quarters for the past year, are going to charter several steam-boats to carry their goods to the Bluffs, and this will be a good opportunity for the Saints to get up the river. A large number of the St. Louis Saints are going up by the first boat, which will start about the 20th of this month. Brother

N. H. Felt (the President in St. Louis) acts as the agent in that place to co-operate with me. I brought his credentials when I came. I suppose you have got a letter from the Presidency, written about the last of January or first of February. That letter I saw. It spoke of the agent for New Orleans, and they thought of sending me. I wish you would write to me by the first steamer, and let me know what the prospects are for emigration, and direct to New Orleans, as I expect to be there until about the 1st of June, and then return to the camp and probably come down again next fall.

Every thing is as favourable as could be expected, and far more than I had anticipated, for truly it is a day of gathering in the United States. I suppose you have seen the proclamation of the "Twelve" to all the world. That has given new energy to the Saints in America.

Give my best respects to all inquiring friends. I am as ever your friend and brother in the bonds of the everlasting covenant, while eternal life remains. Even so. Amen.

LUCIUS N. SCOVIL.

Woodbine Cottage, April 27, 1848.

Dear Brother Spencer,—You may wonder at my long silence but the reason I have not written sooner is, I have been very busy in one part or another of the field, and have had scarcely time to write. Every thing has been going on to my mind, therefore I thought it useless to trouble you with long letters; yet I know you would be glad to learn how the work rolls on here, and how many are entering into a covenant with our father in heaven. Well our conference was held on the second Sunday in March—the branches were all represented in good standing, and forty-five have been baptized in the last three months—that is the greatest increase that has been in this conference, for the same length of time, since the gospel was first preached in this part. Since then we have been baptising nearly every week. I attended Stafford Conference last Sunday, and we had Brother Watt from Preston,—it was a joyful time. Brother L. is coming on first rate, and there appears to be a stir in Stafford. On Monday evening I preached in Hanley to a crowded meeting, when the spirit of my Maker rested on me; and on Tuesday evening, as I passed West Bromwich, (they had called a meeting on purpose) I preached there to the meeting-room full of Saints and sinners, when the spirit of God was poured out abundantly.

Brother Spencer, the spirit of my office rests on me more and more, and God truly blesses me more than he ever did in all my life. May I always keep in favour with God, to direct my path in righteousness.

We would like to know when you can pay us a visit. Our conference will be held on the second Sunday in June. I must now close.

Your servant and brother in the covenant,

LORENZO D. BUTLER.

Trowbridge, April 22, 1848.

Dear President Spencer,—As the STAR, whose revolutions you have the honour to control, is the medium through which light is reflected on things both past, present, and to come, I have troubled you with this communication, and should you think it worthy to come under the rays of the STAR, to expose the ignorance and delusion of the same, it is at your entire disposal.

I must inform you, that for some time past, certain rumours have been circulated in this (south) conference by the enemies of the Saints, calculated to bring persecution, and increase prejudice against us,—namely, that a body of people who lived near Bridgewater had been preaching that Jesus Christ had come, and was living with them; and this body of people was Latter-day Saints. Elder Kendall, paying me a visit, informed me that such was the report in Dorsetshire; so wishing to find out the cause, as well as contradict it, I determined on going down to Bridgewater, and accordingly left Bristol in company with Elder Geo. Halliday and Elder Kendall, the latter being on his way back to Bridport. On our arrival at Bridgewater we were informed that the people we were in search of, lived at Charlinch, a place about four miles distant. We set out, and in about an hour came to a very small village,

where we enquired for a people called *Princites*, as we had learned that was the name they were known by. We were directed to a place called New Charlinch, in the parish of Spaxton, where, on our arrival, we saw a building looking like a chapel, on the top of which was a flag flying; there was a large lion supporting the flag-staff, and on the flag was painted the lion, lamb, and dove; underneath was written, *Oh, hail! holy love;* alongside of the chapel was a large house in which a number of persons reside. This establishment is called by its inmates, *The Aga Pamona.* As it was late in the evening when we arrived, we did not attempt to gain an interview, but obtained lodgings for the night with a gentleman who lived at the next house, who gave us the following information:—A Mr. Prince formerly preached at Charlinch church, as curate for Mr. Starkey, the vicar; that he preached there for three years, but in consequence of the vicar differing with the curate in his religious views, Mr. Prince left and commenced on his own responsibility, and got some followers, who were at first called "Princites." The Rev. Mr. Starkey sold his living and united with the Rev. Mr. Prince and the Rev. Mr. Thomas, and bought some land where they built the chapel and dwelling-house of our informant, Mr. Waterman. Soon after it was spread abroad that the Saviour had come, in the person of Mr. Prince. They then closed their meeting doors against all strangers, unless recommended by a member, and then to be critically examined before being admitted. One of the members of Mr. Prince invited the gentleman with whom we lodged to go with him, and he consented. Before being admitted he was asked if he believed the testimony; he replied, not if he had been rightly informed: they asked him what he had heard; he said he had heard that Jesus Christ was living amongst them; and on his saying he did not believe it, they told him they pitied the darkness of his mind, and informed him that he could not be permitted to enter their sanctuary. Thus we found by this man's testimony it was not all false that was said about them; but we concluded that next day we would, if possible, gain admission to see and hear for ourselves. As we know by sad experience how easy it is to be misunderstood, and consequently misrepresented, so next day it was thought best for me to go alone, and if possible obtain admission for all three. I accordingly went and inquired for the Rev. Mr. Starkey, and sent up my card, when the Rev. Mr. Thomas came and invited me into the parlour, where I was introduced to Mrs. Starkey, who, with Mr. Thomas, constitute the first examining committee. I was then put to a most critical examination, to find out my motive in coming, because if it was to satisfy curiosity they would have nothing to say; but I declared my firm conviction that the time was near at hand, or had come, when the Son of Man would come; and having heard that He had come, and was living with them, I had come to know the truth: they asked me how I thought he would come; I replied, perhaps like a man, for in the days of his first coming it was as a man, and he was known as a man to many of the Jews, before he began to teach that he was the Son of God. I made use of this kind of bait to draw them out, if possible. My interview lasted two hours, during which time they told me that Jesus was to come in clouds, and that he had come in clouds so thick as to veil him from the sight of men, and that he dwelt there under that roof, but none except those who were saved could see him; for God was a consuming fire to sinners, and I could not see him, for I was a sinner; also, that God had heretofore sought to save sinners, but now the door of mercy was shut, and has been for some time past; the bible is of no further use to man, and it is useless for sinners to pray for mercy, for God will no more open the door. There is no use of any more preaching, but as there are many of God's people abroad on the earth, they will be brought there, for this is heaven begun on the earth, and that now God will destroy the wicked by judgment and wrath; and all the judgments go forth from that place. There are thirty or forty persons, male and female, residing there together, as a family of love, surrounded with everything that can be purchased for money, a number of whom have been church ministers, curates, &c. After I had obtained all the information possible, I prevailed on them to grant an interview to my two friends; and when I returned to my brethren, who had been anxiously waiting my return, they informed me, that when I was in the house, the Saviour, attended by the Rev. Mr. Starkey, had rode past on horseback, followed by some bloodhounds which always accompany their master when he takes his ride.

Brothers Kendall and Halliday then called and obtained an interview, and after being thoroughly examined, they obtained the same information as already stated. Brother George Halliday asked them, whether the person whom he had just seen ride out on horseback, whom the people only knew as Mr. Prince, was the very Son of God that was crucified on Calvary? After some hesitation, they told him that it was very mysterious to find out God, but it was true what he had been told, that God did reside there,—with other such like nonsense that would only weary you to read.

Thus, while the Latter-day Saints are stigmatised as fools, fanatics, false prophets, and impostors, by both parsons and press, for receiving the testimony of Joseph Smith, which testimony agrees with that taught by prophets and apostles of old, and their success attributed to the ignorance of their followers, what shall be said in the case of Mr. Prince and his followers, when in his ranks are found reverend vicars, curates, and people of wealth, whose superior intelligence has received as truth, that the whole world is already consigned to destruction, the door of mercy closed, and that a man whom all the parish have heard preach for three years at the Charlinch church, in the yearly employ of the Rev. Mr. Starkey, is in very deed the Son of God!

This much can be said in truth, that the Scripture is indeed fulfilling; for distress of nations, with perplexity—men's hearts failing with fear—wars and rumours of wars—with false prophets and false Christ, are true signs to the Saints of God that the hour of redemption is near.

With a desire for light and truth to clear darkness and deception from the earth, I remain, dear brother, your fellow-servant, JOHN HALLIDAY.

Ashton-under-Lyne, April 30, 1848.

Beloved Brother Spencer,—I lay before you a few particulars, witnesses of the works and power of God since I was ordained patriarch in a conference at Manchester, held April 6, 1841, by nine of the Twelve. In September 1, 1843, being on a pleasure excursion, I returned home by way of Macclesfield, where I had the pleasure of attending the conference held in that year. The business of the conference having been gone through, I was requested to visit a sister who had not been able to turn herself in bed for nearly a month, to which I readily consented. In the room in which the sick woman lay were many persons of both sexes,—evidently brought together to witness the great and final struggle of death over life; and, perhaps, to offer condolence to the other members of the family. Having offered up prayer on her behalf, I laid my hands on her; she instantly changed her position,—yea, more, she spoke; she said she could now walk as well as any one of those present. I visited her next morning, and found her sitting by the fire; she told me she had got up by seven o'clock, made the fire, cleaned the house, and washed the dishes. I then ventured to ask her the nature of her complaint; she told me it was inflammation of the womb. She had been under the care of an old Methodist physician, who, owing to his ignorance of her trouble, used instruments which greatly aggravated her case, and afterwards gave her up as incurable. I administered unto her, and she asked leave to go to a tea party the same day, at a place nearly two miles distant; I advised her, however, to refrain doing so, but to stay at home and give thanks to God for the blessing received.

The next I shall take notice of, is at Old Swinford, near Stourbridge. While I was looking about me one day, I left my stick at the brothers in Old Swinford; the brother and father-in-law worked together as nailors, and the young man had a deep cut in his hand, caused by a piece of iron with which he had been at work. He went to my stick and rubbed his hand against it, and the wound immediately closed. Both father-in-law and mother-in-law were witnesses to this healing. The old man and woman had each wounds; they took the stick and rubbed, and were healed,—so there were three healed in that house, one after another.

After this, in going through the branches, when I got to Cheltenham, there was a sister there greatly disfigured by two scurvy lumps on her top lip, I told the story of the stick, without thinking she would make use of it. I went to look through the town of Cheltenham, and some time after I again saw the sister, but the lumps were gone! She had made use of my stick. This is truth.

The next that I shall lay before you is in the forest of Dean, Little Deans' Hill, and Woodside. I went to give them a blessing; there was one Brother Perin, nearly a skeleton—given up by the doctor, and spitting himself away, sent his two daughters for me to come and visit him. The family were in the church. We all went up to the bedside; I encouraged him as a witness to God's power in healing, and quoted the ancient promise, namely, "whatsoever ye ask the Father in my name, it shall be given you;" we went down on our knees, and I made known his case before the Lord; when we rose I anointed him in bed, for he was not able to stand. He tried to sing that afternoon, and next morning he was able to walk about the house,—in a short time he was entirely well. This is also a fact.

There is one sister in our branch who has been since childhood greatly afflicted; since she came among the Saints she has had many wonderful healings; to write down all would occupy much time and space, I will therefore only mention one or two of the last cases. The sister resides within a few doors of me. One night she came to my house holding her belly up with her hands, as one ready for tapping with the dropsy; her husband had sent her. She said she had no room for supper. I saw she was weak in faith, and said unto her she never came but she got the blessing she came for. I anointed her with oil, and all went down, the same as if nothing had been the matter with her, without any discharge,—but the power of God and our women touched her, and she ran home. This is also true.

Another time the same sister came to my house; her eye was much inflamed, and she wore a green shade over it; the eyelash was filled with lumps full of inflamed matter. I anointed her according to her desire, and the inflammation ran down her cheek. She had the misfortune to get a piece of glass in her eye, and the doctors wanted to take the eye out, but her mother would not agree to it, lest they took her sight away altogether. After being anointed by me, she was enabled to do without the shade, and again began her work. Coming home from her labour one night, a stout lad, who wore a pair of clogs, happened to kick her ankle, which swelled to a great degree; she came to my house and desired me to lay hands on her; I did so, and the swelling immediately went down, and the skin was wrinkled like an old rag; she stamped her foot, and said the one that had just been healed was the strongest of the two. Her husband was against her coming, and said, if she got healed, he should think there was something among us; she went home and took off her shoes and stockings, and he became witness for himself; he came and felt two toes warm that had been dead and cold two years. The nails came off, and new ones came on; the leg had been broken a few times, and succour seems to have been denied. This brought him into the church. She has suffered much from inflammation in the eyes this winter, and came to be anointed, but the ordinance was crossed by her husband, who ignorantly sent for her just as I laid hands on her, and the inflammation was running down her cheeks; the husband was troubled with a dumb man, and could make nothing of him—one of their customers —and he sent for her in haste, and they led her home; the result was, the good influence was crushed, and blindness was the effect. The husband sent for the doctor, and she went through much trouble. I told her, when she gave up the doctor, I would administer the ordinance. On the 2d of April last, she came to my house, by the desire of her husband—for she had sleepless nights; I administered the ordinance, and she was healed, and afterwards had good rest at night.

Another sister in our branch that had St. Anthony's fire very bad sent for me; her face was very much disfigured when I entered the house; before I laid hands on her, she had a blessing, and the ordinance being made, all the inflammation ran down her face. This is well known to the church. This sister had a white swelling on her knee, and had been under different doctors, but to no purpose. On the first Monday in this year she was anointed for it, and on the Sunday following I anointed her again, and she was healed. On the 24th of last April she was brought home from work, expecting to die; her mother came for me in great trouble. I found it was a contortion of the bowels; I administered oil and anointed her. She was well instantly, and washing in an hour after.

Beloved Brother Spencer, you may make what use you like of all these facts. From yours truly in the gospel of the kingdom,

JOHN ALBISTON.

VARIETIES.

The rate-payers of the township of Bradford, Yorkshire, have agreed to appropriate £2000 as a fund to defray the expenses of emigration of such poor persons, having settlements in the parish, as may feel disposed to go abroad.

JEALOUSY.—Jealousy violates contracts; dissolves society; breaks wedlock; betrays friends and neighbours;—nobody is good, and every one is either doing or designing mischief. Its rise is guilt or ill-nature; and, by reflection, it thinks its own fault to be other men's, as he that is over-run with the jaundice, takes others to be yellow.—*Stray Thoughts.*

THE CAMP OF ISRAEL.

BY MISS E. R. SNOW, (WRITTEN ON THE JOURNEY FROM NAUVOO TO THE WEST.)

Altho' in woods and tents we dwell,
Shout, shout O Camp of Israel!
No Gentile mobs on earth can bind
Our thoughts, or steal our peace of mind.

CHORUS.

Tho' oppression's waves roll o'er us,
We will praise our God and king;
We've a better day before us—
Of that day we proudly sing.

We'd better live in tents and smoke
Than wear the cursed Gentile yoke;
We'd better from our country fly
Than by *religious* mobs to die.

Chorus—Tho' oppression's, &c.

We've left the city of Nauvoo,
And our beloved Temple too;
And to the wilderness we go
Amid the winter frosts and snow.

Chorus—Tho' oppression's, &c.

Our homes were dear, we lov'd them well;
Beneath our roofs 'twas sweet to dwell,
And honour the great God's commands,
By mutual rights of Christian lands.

Chorus—Tho' oppression's, &c.

Our persecutors will not cease
Their murd'rous spoiling of our peace;
And for their hatred we must go
To wilds where reeds and rushes grow.

Chorus—Tho' oppression's, &c.

The Camp—the Camp—its numbers swell!
Shout, shout O Camp of Israel!
The King, the Lord of Hosts is near;
His armies guard our front and rear.

Chorus—Tho' oppression's, &c.

LIST OF MONEYS RECEIVED FROM THE 18TH OF APRIL, TO THE 4TH OF MAY.

	£	s.	d.
Crandel Dunn	24	0	0
John Godsall	5	0	0
Edward Horrocks	1	0	0
Philip Roberts	1	6	8
William Speakman	4	8	9
George Kendall	1	0	0
William West	3	12	0
Titus Barlow	1	5	0
William M'Keachie	5	0	0
George P. Waugh	2	0	0
James Bond	1	7	6
Charles Miller	1	13	0
Carried forward	£31	12	11

	£	s.	d.
Brought forward	£31	12	11
Robert Hodgert	1	18	4
Charles Phelps	0	10	0
James Walker	6	0	0
Manchester Conference	5	10	0
William Hulme	0	16	0
William Frodsham	0	7	6
William Hawkins	2	10	0
William M'Master	0	17	0
Thomas Smith	2	6	0
Thomas Smith (Norwich)	1	18	8
	£54	6	5

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11. JUNE 1, 1848. VOL. X.

THE GOSPEL WITNESS!

And "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then, shall the end come."

Reader, will you consider three things? First, What is the gospel? Second, What use is to be made of it? Third, The result.

First, What is the Gospel? You say it is good news. Very true, it is good news. But any preacher from the highest to the lowest grade would tell you this. But is any good news the gospel? You may hear of the return of a long absent friend whom you supposed to be lost, or of the discovery of valuable treasure, and much other news which is good and cheering; but still you are a stranger to the gospel. I will tell you what is the gospel. Do not refuse to read or listen. Although you may have attended some place of popular worship for years, still it may not have occurred to you what is, in reality, the gospel. Yea more, you, sir, may even have been a respectable preacher of religion, and yet be ignorant of the gospel. In short, the gospel is good news from heaven in your own day. Now be slow to condemn this definition, and read on with a careful honest mind, and you shall acknowledge the truth of what I say. You and I are agreed in this, that the gospel is good news. But you ask me to prove that it is also good news from *heaven*. This I will soon do. Well, to the proof. The Scriptures say that the gospel was preached to Abraham. Abraham was surrounded with idolatrous worshippers, and there was no one to preach the gospel to him, unless some one should be sent from the heavens. Accordingly the Lord appeared to him and told him to leave his country and kindred. This was the first good news that dawned upon that generation, worth naming. Because it came from heaven. God himself from time to time appeared to Abraham, and told him what was good. When he was about to slay his only son, a message from the heavens relieved him from the painful necessity of striking the deadly blow. God instructed him in the choice of a temporal location. Abraham's sons, Isaac and Jacob, although they enjoyed the devout teachings of their father Abraham, still they could not dispense with occasional communications from the heavens.

The gospel or a heavenly message came to Jacob when he was in awful peril from his brother Esau. The Lord came to him at this critical moment and blessed him. And he testifies that he had seen the Lord face to face. Lot received a visit from two angels, who informed him of the necessity of removing his family and friends immediately in order to escape destruction.

Any news or intelligence that did not come from the heavens was never reckoned or considered to be the gospel. Who would now suppose that the news-

papers of the day contain the gospel, although they contain much important news about the French revolution, and the Mexican war, and the proceedings of parliament. Now, to say that the gospel is good news, irrespective of the source from whence it comes, is highly absurd. Nothing can be called gospel that does not come from heaven.

Very well, says my attentive reader; I readily admit that the gospel is in very deed, no more nor less than good news from the heavens. But, adds the reader, I am not equally satisfied that the gospel consists in good news from heaven in our *own day*. Aye, indeed! This is a very important consideration. If the definition of gospel is not limited to *news from heaven in our own day and generation:* then the term *news*, may embrace things both ancient and familiar, even things that have been well known for many centuries. Thereby, who will be able to distinguish *news* from things *old*. Who in this day would consider the discovery of the art of printing to be good news after the lapse of four centuries? It *was* good news some centuries ago. But the news has ceased with its familiarity. John's gospel was good news from heaven to the people living in John's day. But it ceases to become *news* after the familiarity of eighteen centuries. But it would be good news if the same gospel, with the same gifts, power, and blessings, accompanied with the authority of apostles and prophets were now announced by an angel from heaven. In the latter event, we should have the gospel "euangellion" good news; otherwise, we should have to be content with old news or what *was* the gospel in former days, merely in a printed copy, without living apostles and prophets, without the supernatural power of the Holy Ghost. The ground on which devout people rejected Christ's advent from heaven, and the immediate ministration of supernatural powers in the apostolic age, was, that the gospel preached to Abraham and Moses was sufficient. This theological position is still maintained by the Jews even in this day. The argument of Christians is precisely like that of the Jews. The Jews are content with the Old Testament, and Christians are content with the addition of the New. If the argument of the Christian is good, that of the Jew is equally good. But the Scriptures expressly condemn the arguments of both. "The Letter killeth, but the Spirit giveth life." It is the Spirit that quickeneth. The Old Testament was not the grand means of converting people in Abraham's day, or in Moses' day. Neither was the New Testament the grand means of converting people in Peter's day. When Abraham commenced a dispensation to the generation in which he lived, he was not governed by the books of previous dispensations. He drew his instructions fresh from the heavens. Moses did the same. Jesus Christ and the Apostles did in like manner.

There is a vast difference between faith in books of any description, and faith in the living God. The most sacred book that ever was written has no power in it compared with the power of the Living God. A mere child may throw it down and trample it under foot. But who can wield an arm like the Almighty? One might read and believe the bible with all his heart during a thousand years, and never have power to heal the sick, cast out devils, or to prophecy, or to speak with tongues, or to forgive sins. Neither would reading and heartily believing the bible ever remit his sins or save his soul. The bible has no power to speak so that any man can hear. For how can they hear without a preacher? How can they preach without they be sent? But when a message comes from heaven in our own day, and confers power on men to preach and to hear preaching, this is good news. This is *the* gospel or "power of God unto salvation." When this communication of power ceases, the gospel ceases, there is no more good news. Sectarian preachers tell of the power that *was* and not of the power that *is*. They laud the intelligence of visions from heaven that transpired eighteen hundred years ago. But that is the latest news from heaven. *Eighteen hundred years ago!!* Not very *late* news, surely! *Rather old!* And yet gospel or "euangellion" necessarily means, good *news*.

A certain man had a friend or lord living in a far country upon whom he was dependent for many favours; yea, his peace, prosperity, and happiness, and even life itself, depended wholly upon the good will of this distant lord. Now who would not think that his lord was offended or alienated from him after refusing to communicate with him for the long period of eighteen hundred years, in any such

manner as he had been accustomed to do in all previous ages? What would be thought of this tenant if, at length, he goes to his neighbour and says:—neighbour, I have some good news to tell you. Aye, indeed; what is it, I pray you? Why, I have heard from my friend, the lord of all the land! Well, friend, I am heartily glad you have heard, because there have been a great many communications sent to him by all the people in these parts, who call themselves his servants and tenants-at-will, and I hope that the intelligence which you have received, will go to suppress many variances and discords that have long produced much confusion, and even blood shed among his servants and fond people, throughout all these christian countries. Not so fast, neighbour; not so fast. You misapprehend me altogether, if you think that I have heard any thing quite recent from our lord. Not so. It is near eighteen hundred years since he has communicated to the inhabitants of christendom. But, as our minister says it is *news*, I thought I would tell you. Humph, humph! News! Ministers are too larned for me who never studied Greek. News, eighteen hundred years old! If it warn't for larned ministers I verily believe we should need the supernatural gifts again. The plague of it is, there are so many of the different sects getting larnin' to oppose one another, that it costs a fine bit to pay a minister that is sharp enough to whip out the others!

So much has been said, because many are very tenacious of the original term "euangellion" or good news. Paul, moved by the Holy Ghost, says, "the gospel is the *power* of God unto salvation." There is a plain definition, given by the Spirit of God, and ought to be regarded as higher authority than any lexicon or dictionary. The gospel then is, the *power* of God transferred from heaven to earth in order to save men, in our own day and age of the world. If the power of God were not transferred to men in our own day, it would not be good *news* as we have shown. Of what benefit would it have been to Peter and Paul to know that Moses was visited with the power of God some hundreds of years before his day, if the like power were not available to himself in his own day? Why, none at all. Is it of any benefit to one perishing for want of bread, merely to know that bread was sent to another man living five hundred years before him? Such intelligence would not contribute to his present necessity, but it might aggravate his perishing condition. The distinguishing mark of the gospel lies in its *power*. This power is supernatural, and is always such as God only could make manifest. All creeds and systems of mere human origin may be exercised without the intervention of supernatural agency; but the gospel never came to men without superhuman power. An Almighty hand always attends it. What did the disciples lack previous to the day of Pentecost. They had enjoyed the teaching of Jesus, the Son of God, but still they lacked something and that something was more *power*. Jesus himself could not confer that power until he had suffered. Says he, "tarry ye at Jerusalem until ye be endued with *power* from on high." After they received this power of the Spirit, then they spoke in demonstration of the Spirit and with *power*. And so desirous has God always been to make the power to be conspicuously and undeniably from heaven, that He has chosen weak things and foolish things to subserve his purpose, that the excellency of the power might be of God and not of man. To as many as received him, to them gave he power to become the sons of God. The body of true believers in the apostolic age were to be attended with the signs and tokens of Almighty power. This principle was recognised and distinctly announced in the apostolic commission to preach in all the world. "These signs shall follow them that believe." "In my name shall they cast out devils, speak with new tongues; if they shall take up serpents or drink any deadly poison, it shall not hurt them; they shall lay their hands on the sick, and they shall recover."

Now, none of these things could take place without power. The sick are not recovered by laying on hands, without extraordinary power. The natural force of poison is not abated or nullified without the interposition of power. Neither is the gift and power of speaking a new tongue conferred in a moment by laying on hands, by means of mere human power. But the true gospel was eminently and emphatically attended with supernatural power.

No godly man ever pretended to know God only by means of supernatural revelation. Pharisees and sectarian pretenders have always claimed that it was sufficient for them that their ancestors, living in some previous age, knew God by reve-

lation; but as for them, pious descendants, they had no need. Any gospel, destitute of supernatural power, is destitute of God. It is barely on a level with other human systems. But the gospel of Christ is the power of God unto salvation. Take away the power of the gospel, and you take away the remission of sins, and the healing of diseases, and the spirit of prophecy. Take away the power of the gospel, and you take away the ministry of angels, and the illuminations of visions and dreams, and the doctrines of miracles, &c. But when these things shall be taken from the New Testament, what will there be left? What a feeble and contemptible relic of a system would the New Testament become without these things? How insignificant would be the history of Christ and his Apostles, or that of the prophets of the Old Testament without these things? Look at a bible without prophets and apostles for the work of the ministry, and without a Holy Ghost to derive intelligence and power from Christ. Without the gift of prophecy to acquaint men with things future, or call to remembrance things past, without a healing ordinance for the blind, the lame, the deaf, the palsied, the sick,—without miraculous power to cast out devils—shut the mouths of lions—quench the violence of fire—seal up the heavens against rain—rebuke the angry elements, and feed the famishing; without any order of angels to communicate between the heavens and earth—without faith to stay the progress of the sun, and put to flight the armies of the aliens, and subdue kingdoms. Take the principle of power from the ancient scriptures and where is the doctrine of the resurrection of countless millions of the human family from the dust of death? From whence comes the hope of harmonising the adverse spirits of the animal and human race, and of establishing familiar intercourse between the heavens and earth, and of causing a perfect conformity to the divine will and celestial order on the face of the whole earth? Without these teachings and exhibitions of power, the bible would become one of the silliest and most impotent books, that was ever printed. A system of religion, drawn from a *powerless* bible, one would scarcely suppose could ever be imposed upon any but the weakest and most benighted minds. A bible bereft of all these supernatural powers would bear so little resemblance to the true record of the ancient revelations, that any man that should offer it as a substitute would be accounted as the most bare-faced impostor. As well might a fruit tree that had become perpetually barren be recommended for its fruitfulness, as that the bible should be recommended after it is bereft of its divine power. And as well might men think to feed a family on the fruit of a barren tree merely, because the tree is said to have born divine fruit in some centuries past! But reader, that which the bible *would* be without supernatural power, that same, modern christianity *now* is. What I have represented the powerless bible to be, is a proper picture of modern christianity. Modern christianity never appears so odious, or in such ugly features, as when it claims a parentage from the Old and New Testament. A donkey might better claim parentage in the noble image of man, than modern christianity in the bible! If you wanted to select a striking specimen of the ridiculous, you might set a modern doctor or bishop by the side of a primitive apostle. The apostle lays his hands on the sick to heal him. The bishop sends him to the physician. The apostle heals the cripple at the temple gate in the name of Jesus; the latter recommends the almshouse and hospital. The former addresses strangers out of distant nations by the gift of tongues; the latter forbids it and recommends a course of study in the university. The former baptizes believers only for the remission of sins; the latter sprinkles infants who have no sins and are fit for the kingdom of heaven without baptism. The one, lays on hands to confer the Holy Ghost upon all who obey the gospel, according to a standing divine promise for all ages; the other says the Holy Ghost has ceased his supernatural work. One receives the ministry of an angel to open his prison door; the other has servants enough to open his palace gate and has no need of angels. One endures joyfully the spoiling of his goods for Christ's sake; the other spoils rate-payers goods greedily for his lusts sake. One preaches a *living* God with body, parts, and passions; the other preaches a God that *once* lived in former days without body, parts, and passions.

What are the good tidings that modern preachers bring to the people? Why, nothing at all. The good tidings that saints anciently brought to the people were, that a message had come from the heavens—from God the Father of Spirits.

Modern preachers bring no such tidings from God, which shows that God does not communicate with them as he did with saints of former ages. The God of modern christians is not a God of wonders, signs and mighty deeds as he was to ancient saints. But the true God is unchangeably the same at all times and the same faith and obedience will be followed with the same fruits—the same signs and wonders. The gospel being the power of God, has a transforming influence to renew men's minds and bring them into the perfect image of God. Believers are first born of the water, and then of the spirit of God. Through the spirit of God, they become partakers of the divine nature, and though it doth not *now* appear what they shall be, yet we know that they will be like Jesus Christ. Whatever attributes and godlike powers and virtues Jesus Christ possesses, the Saints will possess similar attributes; and through faithfulness become perfect as their heavenly father is perfect. The growth and perfection of the Saints can only be limited by the boundless perfections of the Spirit of which they are partakers. As they are born of a Spirit infinitely wise and powerful, their onward progress is towards glories unspeakably great and infinite. They are changed into the image of God, as by the spirit from glory to glory. "Behold, what manner of love, the Father hath bestowed upon us, that we should be called the Sons of God!" It was no marvellous thing even, to call them Gods to whom the word of God came. Inasmuch as God is the father of his own sons, He is the God of gods and King of kings. Surely men should praise Him who hath made them kings and priests unto God. When men in any age of the world have obtained the Spirit of God by adoption, they have been put in possession of the same principle of power and wisdom by which the Almighty works. Hence, Jesus said, that his followers should do greater works than He (Jesus) did.

All the attributes of divine power and wisdom are perfectly communicable to them who cherish the Spirit of God, even to fulness. By the power of God, Sampson puts to flight whole armies—Joshua arrests the planets in their orbits—Elias holds back the rain for the long term of three and a half years—others foresee and describe events down to the winding up scene of this earth. Herein is a specimen of the attributes and powers, with which mere men, in a short period of a few years *have* been clothed by the gospel, which is the power of God unto salvation, to them that believe. No one can entertain a rational doubt that, by the same principal of power in the ages to come, the glory of man will as far transcend anything that has as yet been recorded of man, as the heart can conceive, or tongue express. All this, because he is assimilating to the glory of God, even to the likeness of His image by the eternal Spirit. Herein is the excellency of the gospel, that it makes those who obey it like unto God. Not barely like him in purity, but also in power and wisdom. The righteous will know as they are known, and the manifold wisdom of God be shown forth in the church, which is the pillar and ground of the truth. The true church is destined to exhibit the varied perfections of the Godhead, even as the fruit exhibits the character of the tree.

The gospel is God's process of saving men; that will be needful to man, not only in this world, but also in all future worlds. It is the power by which God transforms him from one measure of divinity to another, even from glory to glory. Whatever wisdom, power, glory, and dominion, and blessing, exist in heaven, or even in the heaven of heavens, either in worlds that now are, or in worlds that shall be, the faithful Saint is a lawful heir unto, in God's own due time and order, "for all things are yours." If men are not made partakers of the good word of God, and of the power of the worlds to come, "they are surely poor indeed." But the true believer, who keeps the commands of God, will continue to be a partaker of supernatural powers throughout all worlds to come. And no man ever truly received the true gospel, who did not at the same time, receive a measure of the keys of supernatural power from God. For the gospel is the "power" of God, and "therein is the righteousness of God *revealed* from faith to faith." When supernatural powers cease from off the earth, then the gospel ceases. When supernatural wisdom ceases, mere human wisdom and the cunning of the devil ensues. The world by wisdom know not God, for no man can know him except by revelation.

(*To be continued.*)

CONFERENCE MINUTES.

MACCLESFIELD.

Beloved President Spencer,—It is with more than wonted feelings of gladness and heartfelt joy, that I proceed to hand you the minutes of our late Macclesfield conference, convened at Middlewich on Sunday last, the 20th ultimo. Though retrograding in point of numbers (compared with the report of Dec. 27, 1846), to the amount of twenty, we now rejoice in hope, that in less than half the time, our increase will more than double the number. Now that we have rid ourselves of *slumbers*, prospects are cheering beyond any former period in the history of the conference, since its first organization. The old Luciferian spirits, after many efforts to gain the ascendancy, have been foiled; *harmony* is the prevailing characteristic in the body—every neck bending meekly, humbly, and cheerfully, to the yoke that the *head* has prepared; and by and by they will be "terrible as an army with banners," whenever the foe shall dare to exert himself against "the powers that be," knowing that the power is of God, *whoever the representative may be.*

On Sunday, the 20th of February, at half-past ten o'clock, the meeting commenced with singing and prayer. Elder John Goodfellow, having been called on to preside, rose and addressed a few words to the Saints—on the one hope of their calling and their charity, while standing on their foundation.

The representation of the branches was then given as follows:

BRANCH.	REPRESENTED BY	MEM.	H. PT.	ELD.	PRS.	TEA.	DEA.	RECVD	BAP.	C. OFF
Macclesfield	Flint	94	1	5	6	4	2	5	3	3
Bollington	Pickup	36	0	2	1	2	1	0	0	0
Crewe	Timms	24	0	2	3	0	1	1	4	3
Middlewich	Sant	27	0	2	3	1	0	0	5	2
Northwich	Bromhall	16	0	1	3	2	0	0	0	3
Over	Williams	10	0	1	0	1	0	0	4	0
Rookery	Walker	2	0	1	0	0	0	0	0	0
	Total	299	1	14	16	10	4	6	16	11

This done, the elders of the several branches (at the instance of President Goodfellow) successively arose, their countenences beaming as with heavenly light, and bosoms swelling with joy, while their vocal expressions were characteristic of the influence of the spirit of revelation and prophecy, to an extent which was not wont to be manifested on former occasions.

Elder Timms said he believed there was a great work to be done in the region round about Crewe. The sisters had begun to take a lively interest in disseminating the principles of the gospel, which is "revealed from faith to faith." The distribution of the "Letters," published by our beloved President Orson Spencer, has become an exercise in which they take supreme delight.

Elder Flint, from Macclesfield, bore a faithful testimony to the work of God, stating that darkness was passing away, and the true light had begun to shine. The branch is beginning to flourish as the garden of the Lord; the officers being in unity—all striving together for the One Faith delivered to the Saints. Several had come forth for baptism, and many were beginning to inquire—what can these things mean?

Elder Pickup said he indulged a pleasing hope that the branch newly organized at Bollington, would find some employment for the faithful servants of God. On one of his visits, a woman had spoken to him concerning her young child, saying she believed it would die. He asked if she would allow him to lay his hands upon the child; she said yes. He did so, and the child was restored; a few days after he had baptized the mother.

Elder John Sant said he firmly believed that the work of the last days was beginning to flourish in Middlewich, and the region round about—many inquiring, many coming to hear the word, and several baptized.

Elder Williams said there was a good prospect of the work being onward in Over. The sisters were commencing to circulate President Spencer's Letters, &c.

Elder Bramhall said he had circulated some of President Spencer's Letters; the people were beginning to inquire, and the priests of Belial begun to rage and foam, and speak all manner of evil against the Saints.

Elder Symkins, from Crewe, bore a faithful testimony to the great work of the last days; resolving to magnify his calling with double energy and perseverance, being assured that the day is near when the kingdom spoken of by Daniel will roll forth, and subdue all other kingdoms, and there will be one Lord, and his name one.

President Goodfellow arose and addressed a few words to the officers, on their responsibility, and the necessity of their firm and undeviating adherence to the principles of righteousness, and to one another, as given by the spirit of revelation unto the head, thence flowing from faith to faith, in one unbroken stream, until we arrive at perfection. He then moved that this conference uphold the first presidency, with President Young at their head, and that we support them by our faith and prayers, seconded by Elder Timms; carried unanimously. Also, that we uphold the presidency in the British Isles, our beloved Brother Orson Spencer. Carried unanimously.

Moved by Elder Flint, seconded by Elder John Sant, that we uphold and support our beloved Brother Goodfellow as the president of this conference. Carried unanimously.

The afternoon meeting, being convened at two o'clock, was opened by singing, and prayer by Elder John Sant; after which four candidates were confirmed in the church, by the laying on of hands.

Moved by Elder J. Goodfellow, seconded by Elder Flint, that Brother Henry Pickup, formerly a priest, be ordained to the office of elder. Carried unanimously.

Moved by Elder Sant, seconded by Elder Littlefield, that Brother Samuel Davies Drinkwater, formerly a priest, be ordained elder. Carried unanimously.

Moved by Elder J. Walker, seconded by Elder J. Goodfellow, that Brother Thomas Nailor, formerly a teacher, be ordained to the office of priest. Carried unanimously.

Moved by Elder J. Goodfellow, seconded by Elder Timms, that Brother Thomas Warbutton be ordained to the office of teacher; also, moved by Elder Littlefield, seconded by Elder J. Goodfellow, that Brother Peter Warbutton be ordained to the office of deacon, in the Crewe branch: both carried unanimously.

Moved by Brother Thomas Nixon, seconded by Elder Sant, that Brother J. Dakin be called and ordained to the office of deacon in the Middlewich branch.

The ordinations were carried on under the hands of President Goodfellow and L. O. Littlefield. The bread and wine having been administered,

Elder Littlefield rose and addressed the Saints at some length, on the priesthood of the Son of God, showing the necessity of the officers discharging the duties of their calling—in proclaiming the gospel—being instant in season and out of season—having an eye to the keeping the commandments of God, in order to their having a part in the first resurrection, &c.

Elder Goodfellow then rose, and, previous to the closing of the meeting and adjournment, moved that the Saints in this conference do uphold our beloved Brother Littlefield in all his labours, by their prayers and faith. Carried with acclamation.

The meeting then adjourned till six o'clock in the evening, when a numerous company resorted to the place of meeting, with eyes open, ears open, and some with mouths open, to hear the word by our beloved Brother Littlefield, who as a preacher of righteousness of olden time, even former apostolic days, spake with authority (not as the scribes of the present day), and insisted upon *revelation, inspiration*, faith in, and faith of miracles; which doctrines cause some to inquire, can these things be? others to say, I must know more about this strange doctrine; and, perhaps, some may wonder and perish.

At half-past eight the meeting dismissed, leaving behind them amens of interest, generating new incitements for the servants of God to be untiring.

JOHN GOODFELLOW, President.
JOSEPH WALKER, Clerk.

WORCESTERSHIRE CONFERENCE.

This conference was held in the Hall of Science, Worcester, on the 12th day of March, 1848. The morning meeting being opened by singing, and prayer by Elder P M. Westwood, of Bath.

Elder Wilkshire arose and stated that he had no doubt but the brethern and sisters present felt a disapointment in not beholding Elder Spencer amongst them, but the reason why, was a good one: a company of emigrants going from this land to their destined homes detained him, and such being the case, he should therefore move that Elder L. D. Butler act as president for this day, which was carried unanimously. He also moved that William Hawkins, jun., act as clerk. Carried.

Elder Butler then arose, and said he had no doubt but the Saints were acquainted, through the medium of the STAR, that he was sent amongst them for the purpose of presiding over this conference, and he therefore wished to know whether the Saints were willing to receive him.

Elder Wilkshire then moved that we receive Elder Butler as president of this conference, which was seconded and carried unanimously.

Elder Butler then called for the representation of the branches, which was given as follows:—

PLACES.	REPRESENTED BY	M.	E.	P.	T.	D.	S.	C. OFF	RECD.	REMD.
Earls Common ...	Cole	47	2	5	0	0	4	0	1	1
Flyford Flavel.....	Wheeler	34	1	2	0	1	7	0	0	0
Urkinhall	Wilkshire.....	23	2	1	1	1	7	0	0	0
Pinvin	Robins	32	2	2	1	1	2	1	0	0
Shatterford	Hawkins	19	0	1	1	1	6	0	0	0
Kidderminster ...	P. Hawkins	24	0	2	0	0	4	0	0	0
Crossway Green...	Hawkins	57	2	3	1	1	11	0	2	1
Percil Green	Knight	20	1	1	1	1	1	0	0	0
Broomsgrove	By Letter.....	13	1	1	0	0	2	0	1	0
Worcester	Williams	28	2	4	0	0	1	0	0	3
	Total.....	297	13	22	5	6	45	1	4	5

The statements of the officers concerning the standing and prospects of their several branches were generally cheering and good.

Elder Wilkshire then arose and stated that it was pretty well understood by the Saints, that Elders Ruff and Hawkins were counsellors to Elder Smith when he was president of this conference. He should then move, that Elder Hawkins be counsellor to Elder Butler in the upper division of this conference. Carried unanimously. He also moved that Elder Ruff be counsellor to Elder Butler in the lower division of the conference, seconded and carried.

Elder Butler then arose and stated that he was happy to state that the long-wished for time had arrived when the Saints were called upon to gather home unto Zion, and if we cannot get the people to believe by precept, the time will soon arrive when we will teach them by example, by going out from their midst unto a land of refuge, whilst the overflowing scourge passes over the nations. He then read the epistle of the twelve from the STAR, which caused all hearts to rejoice, and filled us as it were, with new life, and after he had given a short but sweet discourse upon the same, the meeting was adjourned until half-past two, and dismissed by Elder Butler.

The Afternoon meeting being opened in the usual manner, Elder Butler proceeded with the administration of the sacrament of the Lord's Supper, after which, Elder P. M. Westwood addressed the meeting in a lengthy manner, to the entire satisfaction of all present. Elder Butler followed him in a most pleasing manner, and the meeting was dismissed until six o'clock.

The Evening meeting being opened by singing and prayer, Elder Butler arose and addressed the congregation upon the subject of the gathering of Israel. First shewing the lands which were given to Abraham, Isaac, and Jacob, and also shewing the dispersion of the children of Israel, and afterwards proved to a demonstration that they, in the latter days, will be gathered again unto their own lands, and inherit them for an everlasting possession. He then exorted the officers and Saints to do their duty in spreading the principles of truth around them, and truly our hearts were made to rejoice in the great work of God. Elder Butler then moved that this conference adjourn until this day three months,—carried unanimously. The meeting then closed by singing the hymn upon the 250th page, and prayer by Elder Butler.

ELDER L. D. BUTLER, President.
WILLIAM HAWKINS, Jun., Clerk.

The Latter-day Saints' Millennial Star.

JUNE 1, 1848.

We are barely informed that the Ship *Carnatic*, which sailed to New Orleans with the first company of Saints in the latter part of February last, arrived safely after a very short passage on the 2nd of April. We trust the next Steamer will bring us fresh intelligence of their further progress to St. Louis.

The General Conference of British Saints will be announced on the earliest intimation of the arrival of Elder Orson Pratt.

Quietude and general tranquility prevail on the island of Great Britain.

The trials for sedition in Ireland are going forward. The spirit of revolution seems to be less stormy and violent in that land, and a more orderly system of revolution seems to ensue.

The reform party that has recently been got up in England, appears to combine a great amount of influence and respectability, and promises great and important changes in the political condition in England. The people still cherish the hope of a revival in business, but the vision tarries so long, that many are weary in waiting.

The occasional disturbances on the continent, keep the European nations in continued suspense and fear. Even the people of Rome, the stronghold of popery, are seized with the contagious spirit of sedition and rebellion, and the fulminating terrors of the Pope fail to keep the people in unity.

The Americans and Mexicans are in constant suspense concerning the ratification of the treaty between them. The present prospect is, that the Mexican war will be continued. The Presidential election comes on in the next autumn. Every election excites interests of increasing intensity. The Mexican war bids fair to produce in the end, a greater change in the political aspect of the whole of North America, in the short period of a few years, than it has previously felt in half a century. This may give rise to a new system of politics, and an entirely new class of politicians.

The moral and religious condition of North America will probably undergo also a greater change within five or ten years to come, than has been experienced during the whole history of the United States Republic. The nations are fast being thrown into the great threshing-floor of the Almighty, and both rulers and subjects are filled with fear, not knowing what things are at hand, and ready to befall the inhabitants of the earth; but the Saints are well aware of the portentous signs of the times, and are thrusting in the sickle and gathering the wheat, in full expectation of that universal consumption that is to press upon the whole earth.

GOOD FRIDAY—THE SAINTS IN SHREWSBURY.

It may not be uninteresting to the Saints generally, to read of the Saints in this city, and of those in the neighbouring branches and from North Wales, who assembled with them to open a large room for public preaching, and enjoy for a time "the communion of Saints."

About four years ago, Henry Royle, from the Manchester Conference, visited Shrewsbury, Ellesmere, and neighbourhood; and, though he preached the gospel, we hear little of the success of his labours at that time, but truth, like "bread cast upon the waters," may take root, and the fruits be found after many days. About midsummer, 1847, Elder Thomas Thomas, who had been working in Salop, had frequently preached out of doors in Shrewsbury, in the summer evenings; his

peculiar manner, his zeal, the simple ancient gospel, and the power of God's spirit, soon drew around him very many hearers, among whom were learned students, hireling priests, ignorant pastors, and not a few of the honest in heart, as the sequel will shew. He returned to Liverpool, told the council there how he had been engaged, and was counselled again to return. I accompanied him; and after crying aloud faith, repentance, and baptism, and warning the people of the "hour of God's judgments," for about three weeks almost daily, five were added to the kingdom by immersion, and a branch organized there.

Brother Thomas was appointed to preside, and from that time till now, he has preached from house to house, and called the Saints together to break bread at least once a week in some private house, till the church is increased to twenty-four, containing one elder, two priests, and two deacons.

The time had come to take a room, but, as in other places, many obstacles were in the way; at last a methodist, who owned some property, half consented that the Saints might have a large room which had long been empty, if they would give him a written agreement that they would preach nothing but what was in the good old bible, and certainly never from their new golden bible, of which he had heard but little, but feared much. As requested by Elder Spencer, who had accompanied me and my family thither, I went with Brother Thomas to arrange about this room; and as he was about to withdraw his previous promise, that the Saints should have the room on the above conditions, because he had been informed we did not worship the same God as the Methodists and other christians did, Elder Thomas told him we worshipped the God who made the heavens and the earth, &c.; and I added, we are also a loyal and law-abiding people; we pray for the queen, preach the gospel of Jesus Christ, and invite the honest, the meek, and the poor to accept of God's salvation, in his way; and one peculiarity in our ordinances is, we require all men to manifest their faith by their works—to be baptized FOR the remission of their sins, &c. I then concluded, "it appears to me that all that is now necessary is for you to give Mr. Thomas a receipt for the rent; we are amenable to the laws, if we do ought contrary to the law." He then at once gave the receipt and possession, without any other obligation or argument, and promised to read the "Voice of Warning."

On the Good Friday afternoon, about four o'clock, nearly one hundred Saints assembled from Poolquay, Ellesmere, and other branches in North Wales belonging to the Liverpool conference, and sat down to a comfortable tea. Elder Thomas, who presides over the Shrewsbury branch, called on Elder T. D. Brown to preside, who addressed the Saints on the great and good work of the Lord in which they were engaged, and congratulated them on the auspicious events of that day—their assembling to open a large room to preach in, and to a branch of the church now numbering twenty-four, who, but a few short months ago, were in darkness as thick as that by which the pious sectarians of the day are enshrouded.

Elder Thomas then followed, and gave a short history of the work in that region, in which he introduced some felicitous anecdotes, showing how ignorant the hireling teachers of the day are of the truths of God and of the scriptures.

Elder Orson Spencer the president of the church in Europe, then addressed the Saints. He was a stranger to them in person, and though many of them were intimate with his writings, they now, hearing his voice for the first time, seemed to hang upon his lips; and as the glorious principles of salvation were developed, for upwards of two hours a breathless silence pervaded the meeting, and the "spirit of God like a fire was burning;" yea, truly, all felt, and many exclaimed, "It is good to be here;" and one sister said, arduous as has been our journey, I would travel fifty miles again to share the intelligence and joys in such another meeting.

Elder Caleb Parry, who is travelling in this region, building up the churches, as counselled by Elder Simeon Carter, the president of the Liverpool conference, next addressed the meeting, and sung a song of Zion; and we remembered, that though he was in a strange land, he had not hung up his harp upon a willow; we heard that he cheered the Saints in these regions by his melodies and by the truths of God.

Many kind inquiries were made after Elder Carter, who had been invited, and was expected to be present. At nine o'clock we separated, rejoicing in hope that

we should meet again on the heights of Zion, and rejoice, even more than we had this day done, as the sons and daughters of God.

Elder Spencer retired to the country, to recruit and invigorate his health, and a constitution not strong at the best, but at present much drawn upon by the arduous duties of the presidency in these lands. We feel to say, God bless and strengthen him, and let all the faithful say amen.

I remained in Shrewsbury over the following Sunday, and assisted Elder Thomas, who having laboured with his own hands making forms, &c., was much fatigued; we had three good meetings, and I rejoiced because of the testimony of these young Saints; they have received the gifts and blessings of God by the "same spirit who divideth to each severally as he will." Priest Charles Evans having removed to Leeds, we called and ordained Brothers John Rumford and James Bishop to the office of priest, and Brother Henry Mulleneux to the office of a deacon. Two were confirmed by the laying on of hands, and Elder Spencer had confirmed a third before he went into the country. We also took up Brother Thomas's little Eliza, and blessed her.

That God our Father may bless and establish not only the Saints in Shrewsbury and that region, but in Zion, and throughout the world, is the fervent prayer of

THOMAS D. BROWN.

From Miramichi, Elder Russell thus writes—

"Elder Ross is well, and has laboured here very incessantly, but it is here, as it is everywhere else, the doors are shut in his face, yet I am thankful that my garments will be clear of the blood of my neighbours."

And Brother Thomas Russell, his son, says—

"There has been a great *dust* in Chatham (*Miramichi*) with the Mormons. My father with great difficulty managed to engage a room in that town for two nights only. The first night we were molested very much, the bells ringing, and several panes of glass broken by the mob, and we had a hearty pelting of snow-balls, this did not injure us much; but, on the second night, it appeared as if all hell were loose, the mob smashed in the windows entirely, my father went out to see if he could pacify them, he was struck twice with a large stick, of which he felt the worse for a number of days; we could not preach that night, and had the assembly not conducted us a piece on the road, there would have been fearful work."

Miramichi, is one of the strongholds of papal dominion and error, and it is evident from the above, the powers of darkness are unwilling to yield any portion of their usurped dominion without a struggle. Let the Saints put on the whole armour of God, and stand valiantly forward, and in mighty faith, and they will overcome in the evil day. Amen.

T. D. B.

LETTERS TO THE EDITOR.

Opposite St. George's Church, Norwich, May 3rd, 1848.

Dear Brother Spencer,—I now write another line to let you know how we are getting on, and to say, although you are a true prophet, your predictions are not so long in fulfilling as some of Isaiah's: I mean the first letter you sent me, which I still set much store by because it was truth, and is fulfilling daily before my eyes, so that I know it was dictated by nothing less than the Spirit of the living God. As said one of old, "tell us what shall be that we may know that ye are prophets." The import of your letter was that the Lord had a great work to be done in this region; and when I read it I believed it, for I perceived you did not judge after the sight of your eyes, nor yet the hearing of your ears, having never seen the country nor the people. Now for a short sketch of our progress. The number of Saints in this region is about 130, and it is about twelve months since I baptized the first six that embraced the fulness of the gospel within near 100 miles of this place. We have baptized some in this branch every week, I think, for the last eight or nine weeks; and at Wymandom (not Winnandon as in the STAR) there are now 21 members. We have a commodious room there, and get very crowded congregations. I attended a public baptism there on Sunday morning, between six and

seven o'clock, and as near as we could judge there was about 2000 persons present. Brother Richard Smith and myself preached to them. Good order prevailed, and a deep solemnity seemed to rest upon many. Our meeting was very much crowded during the day, and there are many more in that town pricked in their heart and will soon obey. These things cause a wonderful *fuss* among the holy people as they think themselves. In this city we have gathered many from the different churches, and they say they would not blame us if we would but go into the highways and hedges, and gather up poor sinners. And in Wymandom those are nearly all from what they term the wicked world. Now these have embraced the gospel. These good people, both priest and members, have a wonderful task to perform in running from house to house to tell them how sorry they are for them, and to beg them not to follow the delusion any farther; but the Saints tell them they are curious christians, for when they were following the multitudes to do evil they never said a word at all, but now they begin to serve the true and living God they are sorry for them.

One of the reverends gave a lecture against the Mormons on Sunday last, as the poor things begin to be more alarmed since our chapel has been building. They had been fondly hoping that Mormonism would have given up the ghost long since, as they thought it had nothing but a plough boy to sustain it. They being in the habit of worshiping a God without body, parts, or passions, they did not think that the Father of the spirits of all flesh was at the helm; but as the walls of our chapel go up, it seems to rather alarm them a little, and causes them to think something must be done, and so they begin to stir a little which has done some good, for we have baptized one since that went to hear the lecture. We are still much hindered in this city for want of room, but our chapel is progressing since the weather has got settled, and we expect to be able to get into it in about four or five weeks; then, dear brother, we shall be in hopes of seeing your face, as the Saints, as well as myself, want to see you and hear your voice. Elder Banks has showed us Elder John Buckingham. He has gone to Yarmouth, a seaport with about 2200 inhabitants, to try and get an opening there; he has been gone little more than a week. I cannot tell how he is getting on as yet. Richard Smith is going to Cromer this week, another seaport 20 miles away. He (Brother Richard) labours with very much zeal, courage, and success. Elder F. D. Richards truly sent him here by the spirit of prophecy and revelation. This, dear brother, is a very brief sketch of our proceedings. I must tell you more when you come, and may heaven's blessings rest upon you and yours is the prayer of your brother in the new and everlasting covenant, THOMAS SMITH.

P.S.—I might have named the Lord's goodness to us in the gift of healing, as well as all other ways. Many miraculous cures we have witnessed since I came to this part of the Lord's vineyard. I will name one case which took place last Sunday week. A young lady, grand-daughter of the gentleman who is causing our chapel to be built, was seized with such a violent fit of sickness in the week, that she thought she must die. I was informed that she was so ill, it was scarcely possible for her to move one finger; but she summed up courage, and sent a horse and gig for me. I went, and at her request, according to the holy order of God, I anointed her with oil, laid my hands upon her, and prayed the Lord to heal her body, which he did. From that moment I left her cheerful and well, with the exception of a weakness, and she has been gathering up her strength since. She is coming to be baptized on Sunday morning next. T. S.

Leamington Spa, May 6, 1848.

Dear Brother Spencer,—As the cold season is now past, we have begun to quit our winter quarters, and are mustering our forces to make such an attack on the kingdom of Satan, as shall make his stoutest warriors tremble with fear and rage.

The emissaries of the Prince of Darkness have harrassed us long and sore, and it is now our turn, and in the name of the Lord we will make such a use of our advantage, and thunder such peals of truth and light into the ears of the people as will cause the honest in heart to join our forces, while the wicked fear and fly. An example or two will show to what despicable means the enemies of God are

forced to resort unto when they find their craft in danger. In one village an esquire headed a mob with tin-kettles, whistles, horns, and drums (cement casks), to disturb us while preaching. But lo! the word of the Lord reaches the heart of the *head* drummer, who came and said, please, sir, will you baptize me, I was the worst to drum you, will you forgive me; he is now a good Saint. Out of that village, containing about three hundred souls, we have baptized thirty, and more are believing. In a another place a certain EARL was the means of two shillings and sixpence being taken off a poor widow and her child, and he acknowledged to me in writing that it was taken off her because she allowed preaching in her house. There we have now a branch and eighty members, and what is more, the poor widow has not wanted, to the honour of the Saints be it said.

From the enclosed minutes of our conference you will find that, our increase for this last quarter was fifty, and ten added since, and we now look forward to better things. If honest poverty is a requisition for the celestial kingdom of God, then the Saints in this conference are poor indeed. In order to get some Invitations, &c., I have called a day of fasting and prayer, and the money thus contributed to be spent on circulating the truth—thus filling the country with Mormonism and leave all without excuse. The Brethren in this conference appear to be actuated with one desire, that is, to roll on the work of God, and extend the kingdom of God's dear Son. And may Israel's God bless our efforts and crown our labours with success. We long for the time to come when there shall be an end of sin, and everlasting righteousness come in—the devil bound—the earth purified from the effects of the fall, and Jesus crowned as King of kings and Lord of lords, that there may be one King and his name one.

Then we shall reign, and shout, and sing, and make the upper regions ring when all the Saints get home. I am, your Brother,

THOMAS SMITH.

Leeds, May 10, 1841.

Dear President,—I have ordered the council at Bradford to audit my books once a month according to your suggestion.

I think I shall be able to get most of the outstanding debts in, but it will take some time. The Saints are very poor. I have directed that all books be sold for ready cash only. Of course this will be the general rule. There will be a few exceptions. The STARS are paid for when a second number is delivered, beyond this we are determined not to go. I am astonished to hear of so many books being sold in this conference on credit.

My heart rejoices in the work of the Lord, every thing wrong is all but dead. Love and union reigns among the Saints in every place. We turn out into the open air, and hundreds of people stand for hours with almost breathless attention to hear the truth. On Sunday last I held a discussion with a Quaker, it was at Bradford, on the Chartist meeting ground; there was not less than three thousand people present. The subject was Water Baptism. From the course he pursued, it was evident he thought he had some of the apostate priests of the day to deal with. It was not exactly so. After spending about two hours in reading, in some instances whole chapters at a time from the *good old bible*, as they say in Yorkshire, he was through his *weft*. He trembled, and his knees were well nigh smiting against each other, his voice faltered, and he withdrew from the scene of action, manifestly conscious of his discomfiture. When I had a splendid opportunity of telling the whole story of the first principles of the gospel to the people, showing that it was "the power of God,"—that the religionists of the age deny "the power of God"—that it is the Gospel—that the bible is not the Gospel—they might burn the bible but not the power of God—that God had taken his power from the earth to himself, because man would not love it—man denies it—and that John declared an angel should come from heaven to earth and bring the power of God, that is the Gospel, back again.

In the evening I preached in the chapel which was crowded to excess. The work here is onward in all places. Yours as ever,

JAMES MARSDEN.

Merthyr, May 3, 1848.

Beloved President Spencer,—I am sorry to say that my weather-beaten lungs are lagging behind and threaten to give up the race. I have had to coax them along much lately by change of air and every lawful means, but still I am determined "not to give up the ship while I have a shot left in the locker." I have but just returned since I wrote to you before. The lively, thriving, yes, flourishing condition of the branches generally, cheer my heart, and the good news which I continually receive of the rapid march of Mormonism in every part of Wales, like the spicy breezes of Ceylon, help to invigorate my lungs. Last week I was benefitted by a sea voyage to Bristol, and still more pleased to see the reformed condition of the Saints there. Brother George Halliday has put new life in that old tree, it now blossoms like the rose, and bids fair to be a resting place for the great birds of heaven. They have an elegant little chapel there, and everything in proportion; some twenty-three or more have been baptized since brother Halliday came there, which proves that the Lord blesses the labour of those who go where they are counselled. Such is the case all through Wales, so long as we toe the prescribed line and no further.

According to reports already received our increase in Wales averages over 100 per month since Christmas, notwithstanding that the slackness in the coal and iron works have retarded our progress much. Many of the sectarian stewards turn the Saints out of employment on account of their religion only, and threaten to serve all others in the same manner who embrace it. The holy and very pious persecutors pronounce their anathemas publicly on any of their goslings, if they even dare for once to hear the "Latter-day Devils." They have, in a grand council, decided and published abroad, that that is an unpardonable sin! Poor creatures! I publish a statement of facts in my *Welsh Stars*, with names, dates, &c., &c., that the public may be able to judge men by their works; and could you but read Welsh, you would shudder at the recital of the cruelties that the Saints have to endure in this "land of bibles," this "nursery of christianity," and by the scattered "followers of the Lamb of God. O, the day, the awful day, that will reveal the secrets of men's hearts!

My children have been very sick in my absence, and the youngest darling is but barely alive now. Dear brother, remember me and mine before our Father's throne.

I will be necessitated to remove from here again in search of fresh air in a few days, perhaps on a tour through the northern counties of Wales. I should be obliged for the earliest information, as to when the General Conference will be anticipated? Our General Conference will be held here about the middle of July, as usual. Can you pay us another visit with your good lady and baby?

The other day I saw a ship-load of Welsh families landing, having been driven by force from France; according to their tales, our prospects of performing our mission is gloomy, but I am not alarmed at it. I will act Paul-like, and be all things, or all sorts of nations, rather than be frustrated, if other things favour. That is, I will take with me my naturalization-papers, and call myself a true-hearted "Yankee." Brother Howell is as busy as a bee, and makes a mighty havoc in the sectarian churches, where he lives, having baptized 19 since Conference, and is preparing all he can to go, although his affairs just now oblige him to depend somewhat on others beyond his control, but he is hot for going.—I have lately found out that a regular line of packets sail from Cardiff to California with coal, and bring copper ore back from the coast. How would the project meet your mind, or do you see any inconsistency in moving the Welsh Saints that way, to land in the Gulf of California or San Francisco? *Passage*-money might be had much cheaper, I presume, if no offsets otherwise. Quite a number of Welsh Saints are getting ready to sail in the spring, but none more so than your obedient servant. You see, sir, I have of course taken you at your word, and will have "my colours flying" over the Welsh fleet, ere the "one year" has elapsed; but should contrary orders come, I know no law but obey, if it breaks owners. Direct as heretofore.

Your obedient servant in the gospel,

D. Jones.

Aberdare, May 11, 1848.

My dear Brother,—The above address contains familiarity, not exactly in accordance with a first letter; and I should not have gone so far had it not been for the great respect I have for you as a man of God, to be loved, honoured, and obeyed with sincerity, in all things pertaining to the kingdom of our Lord and Saviour Jesus Christ. My earnest prayer to God our Heavenly Father, for your welfare and prosperity, contains that high opinion of the great importance of your exalted office, as President of the Church of God in the isles of Britain, that induces me to remember you at the throne of grace continually.

I greatly rejoice in the honour of being sent as an ambassador of the gospel to France and Brittany, and I can assure you that it is the first, the principal, the highest object of my ambition, and I long to see the day for commencing the honourable journey, in proportion as the wonderful events, overruled by the hand of God, prepare the ninety millions on the continent to be privileged with the blessings of the gospel. The field of labour being so extensive, the work being so great, and the workmen being few, makes me long for the hour of emancipation.

My respected brother, our dear Captain Jones, has, with our dear sister Mrs. Jones and daughter, been spending a few days as my honourable guests, and I know you will believe my testimony, that we are and have been for the last few days the happiest of the happy. Having our dear President Spencer with us, would have made it the very element of the rest and pleasure in the land of Zion. But we have one sour leaf here, which my faith says will be done away with, viz., the bodily weakness of our dear Captain Jones. His exertions, day and night, has worn at last his iron constitution, in a great degree; but through all he is at it continually. We are going (I had almost said to *transport* him, for a few months) to send him down to the healthy atmosphere of Carmarthen, but I fear that nothing short of your command, or our handcuffs will keep him quiet there, so as to enable him to recruit. He is a regular Welshman; having waged war once, nothing but a thorough victory will do for him. And you know of the war he has waged with the kingdom of darkness in Wales. No one, as yet, can describe to you the wonderful success of his courage and wisdom. The gates of hell, throughout Wales, have made him the object of their arrows, but the little champion of the cross of Christ, with the armour of the gospel, clothed with the salvation of God, returns heaven's ammunition to meet the arrows of hell with such power that the very gates of darkness begin to shake; many a breach has been made in the bulwarks that surround the camp of the enemy, and some thousands of the enemy have already flocked to the Saviour, and the day of the hireling priestcraft's prosperity has just reached the last moment of its black existence.

I shall just conclude my first to you with my testimony. Having spent twenty years nearly with the Baptist denomination seeking truth, but still in darkness, until the reply of dear brother Jones to the false accusations of a neighbouring Baptist minister, vindicating the principles of the Saints, came to my hand, which in a few hours proved the religion I professed to be no other than a sandy foundation—all my false hopes fled,—all human traditions that I had cleaved to appeared folly. I was convinced that the Saints were the only true church of God. The first few hours I spent after having been baptized for the remission of my sins, by a servant who knew that he was sent by God to administer the ordinance, gave me more pleasure and knowledge of spiritual things, than during the twenty years with the Baptist connexion. The blessing I have received since will fill another letter.

Dear brother Captain Jones, Mrs. Jones, and Mrs. Howells join with me in kind love to you and Mrs. Spencer.—Yours respectfully,

WILLIAM HOWELLS.

P.S.—Brother and Sister Jones buried their youngest daughter last Tuesday. The multitude of Saints that showed their respect to our dear brother and sister, was from 1000 to 1500. Their order in the procession, and respectability, made a general sensation at Merthyr. Brother William Howells, of Aberdare, preached in the Welsh language; subject—"The only true and sufficient ground of glorying."—Jer. ix, 23, 24.

SONG FOR THE CAMP OF ISRAEL.—LET US GO.

BY MISS E. R. SNOW.

Let us go—let us go to the ends of the earth—
Let us go far away from the land of our birth;
For the banner of "freedom" no longer will wave
O'er the patriots' tomb—o'er the dust of the brave.

Let us go—let us go from a country of strife—
From a land where the wicked are seeking our life—
From a country where justice no longer remains—
From which virtue is fled and iniquity reigns.

Let us go—let us go from a government where
The just rights of protection we never can share—
Where the soil we have purchas'd we cannot enjoy
Till the time when "the waster goes forth to destroy."

Let us go—let us go to the wilds for a home,
Where the wolf and the roe and the buffalo roam;
Where the life-inspired "eagle" in "liberty" flies—
Where the mountains of Israel in majesty rise.

Let us go—let us go to a country whose soil
Can be made to produce wine, milk, honey, and oil—
Where beneath our own vines we may sit and enjoy
The rich fruit of our labours, with none to annoy.

Let us go—let us go where our rights are secure—
Where the waters are clear and the atmosphere pure—
Where the hand of oppression has never been felt—
Where the blood of the prophet has never been spilt.

Let us go—let us go where the kingdom of God
Will be seen in its order extending abroad—
Where the Priesthood again will exhibit its worth
In the regeneration of heaven and earth.

Let us go—let us go to the far western shore,
Where the blood-thirsty "christians" will hunt us no more;
Where the waves of the ocean will echo the round,
And the *shout* of *salvation be heard the world round.*

LIST OF MONEYS RECEIVED FROM THE 4TH OF MAY, TO THE 17TH OF MAY.

	£	s.	d.
John Godsall	£5	0	0
John Johnson	1	2	6
George P. Waugh	7	0	0
John Preece	1	6	0
William Broomhead	3	2	0
Thomas Thomas	0	10	0
John Morris	1	0	0
Crandell Dunn	4	0	0
George A. Mort	2	0	0
William West	2	0	0
Carried forward	£27	0	6

	£	s.	d.
Brought forward	£27	0	6
James White	0	10	0
Thomas Stephenson	1	0	0
James Marsden	5	0	0
Henry Beecroft	5	0	0
James Locket	1	0	0
Edward Horrocks	0	10	0
Robert Martin	2	12	0
Dan Jones	4	10	0
John Halliday	2	0	0
	£49	2	6

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12. JUNE 15, 1848. VOL. X.

THE GOSPEL WITNESS!

And "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then, shall the end come."

Having briefly told what the gospel is; let us next consider what use is to be made of it. It is to be *preached* in all the world. Consequently preachers must be called and appointed to do the work of preaching. These are explicitly named in the Scriptures. First apostles; secondarily, prophets, evangelists, &c. No man can preach except he is sent by God. He must be called of God, as was Aaron. He must also be endued with the gift of the Holy Ghost, by laying on hands. For, without the gift of the Holy Ghost, no man can say that Christ was sent from heaven. No man was ever authorised of God to preach the gospel who did not believe in immediate revelation, and miracles, and the ministry of angels, in his own day and age. It is wholly and purely an invention of men, to commission any man or set of men to preach the gospel, who do not believe in these things in their own day, and who are not themselves, more or less, the partakers of supernatural powers through faith. None but men of the greatest arrogance or grossest delusion ever entered the ministry with any other belief. An awful curse is pronounced upon any man or angel who enters the ministry, without a full and cordial belief in immediate revelation, and miracles, and the ministry of angels, in his own day and age. A man that has any other belief, has not the doctrine of God, and is a stranger to God, and the wrath of God abideth on him. No example can be found throughout the whole bible, where an approved minister of God, ever had any opposite belief. Any other ministry is an organized rebellion against the order and government of heaven, and will speedily be overthrown by the power of God. When men enter the true church, they form an intimate connexion with the general assembly of Saints in heaven and upon earth, and also with angels, and with Christ the mediator, and God the judge of all. And all the powers of this vast and august assembly are available through faith in their time and order. Being qualified, the preachers are to go forth and proclaim the good news of immediate revelation, miracles, and the ministry of angels, &c., as aforetime, calling on all men as a consequence to repent and be baptized for remission of sins, in order that they may receive the promised gift of the Holy Ghost, and partake of the word of God for themselves, and the powers of the world to come. The burden of the last angelic message to the nations of the last days, being "to fear God and give glory to him for the hour of his judgment is come." THIS GOSPEL which is the power of God unto salvation to them that believe, is also the power of God and wrath of God to the destruction of them that believe not. It is a savour of life or of death. It is good news to the upright, and matter of wailing and misery to the incorrigibly wicked. It must be preached in all the world, for a witness to all

nations. The world is now put on trial, in all its parts, as fast as the gospel can be preached to it. The witnesses are the gospel. The decision of the Judge will be according to the testimony of the gospel. The preachers are to notify the world of this truth, viz., that they will be judged according to this gospel of immediate revelation, miracles, and the ministry of Angels, &c., in their own day and age. There are three things that all men are to subscribe to, in order to obey the gospel. Without these three things in their favor, they will be condemned to wrath and banishment from the presence of God. The spirit—the water, and the blood, must witness in their favor, or there is no salvation. The blood of Christ, is the basis of the everlasting covenant, without which, neither the water nor spirit would ever have been offered to mankind for their salvation. This is the groundwork and platform of salvation. He that counteth the blood of the covenant an unholy thing, will receive no benefit from the water or the spirit, but is a fit subject for the burning. If any man refuse the water in baptism, he never can put on Christ, nor wash away his sins. Neither can he be partaker of the Holy Ghost, which is the light and power of God to the soul. Many devout persons have been damned for rejecting water baptism; because, the mouth of the Lord has said, "That except a man be born of the water, he cannot enter the kingdom of God." The Lord will not lie. The want of a small key, often fills the minds of rogues and thieves with chagrin and anger sufficient to break locks and doors, if it were in their power. But all in vain. Jesus came by water, and if men cannot come in like manner as he did, they cannot come at all. They might as well face a phalanx of fifty-six pounders for countless ages in succession, as to think of entering the kingdom in any other way, than by water. See how restless pride rages in the bosoms of fools that will not submit to the righteousness of God, and be born of the water! The next thing that all men must have in their favour, is the spirit of God. The Holy Ghost. Without this, you are none of Christ's. If the reader has got any Holy Ghost without being first born of the water, or if he has got a Holy Ghost that is not supernatural, and that does not derive intelligence from Christ in visions, dreams, and prophesyings, or in wisdom and power that is more than human, or that does not teach him things to come, and even the deep things of God—if he has got any other Holy Ghost, he had better give it up forthwith. Because, it is no less than a lying spirit that will deceive him, and lead him down to hell, even, as an ox to the slaughter. Beware of it! Say nothing about Cornelius's receiving the Holy Ghost so wonderfully, together with the special ministry of an angel, unless you have received the same. If you have been born of the water and the spirit, then the spirit of God will bear witness in such a manner, that you will have no doubt of your adoption. The kingdom into which you are now born, and of which you are a legal member and fellow citizen, has certain marks or "signs" that are so palpable and easily known, that you might as well doubt the existence of the Sun and Moon, as to doubt the marks of the kingdom of which you are a member. God has said that certain signs shall follow them that believe, &c. Where these signs do not follow, there, you may know assuredly that the kingdom of God does *not* exist. If these miraculous signs are not to be found on the earth; then, the kingdom of God is not to be found on the earth.

But these miraculous signs are now to be found on the earth. But says the reader, show them to me, and I will believe and acknowledge that the kingdom is set up. I say then in reply; obey the gospel, and you shall both see, and hear, and know for yourself that the kingdom of God is in your midst, in very deed, in signs, wonders, and mighty deeds that cannot be denied. But says the reader, I cannot get faith to obey Smith's gospel lest I should be deceived, and become an object of pity and ridicule to all respectable people.

Hearken! incline your ear, and listen a moment! Smith's gospel is nothing more or less than Paul's gospel. They are both a part of that everlasting gospel, that will be in use throughout all worlds. The common basis of both these systems, is, immediate revelation, which will be needed while human beings are at all destitute of the attributes which clothe the all-wise God. Now, if you cannot get faith to obey this gospel without first seeing some palpable miracle, then, you are an unjust and wicked person. For it is written, that the "just shall live by faith." Wicked and adulterous men have always asked for a "sign." "Let us have sight of one

miracle," say they. The very demand of a miracle is the grossest insult to God. It questions the veracity of Jehovah with a bold and impudent front. God says, that miraculous signs "*shall* follow them that believe". But the vile hypocrite and shameless rebel dispute his word, and say; prove it! Oh, horrible! "He that believeth not, shall be damned". Hear it; Oh, hear it! Faith comes by hearing, not by seeing. Here is the struggle. On the issue of your faith, comes life or death. Faith gives you the victory, on the banner of which is perched the sparkling crown of eternal life. But vile unbelief, is followed with shame and everlasting contempt. Now, if you resist this plan of salvation by faith in the supernatural power of God in your own day and age, you resist the Holy Ghost also, in so doing. Because, the Holy Ghost is the great witness that always attends the true gospel, convincing of sin, of righteousness, and judgment. This witness, though unobserved, is true and faithful, and makes honest men believe; and wicked men, tremble with fear and rage. This is the standing witness on earth, and recorder in heaven.

It is utterly impossible for an honest man carefully to hear this gospel preached by a servant of God, without having good evidence that it is in very deed, the true gospel of Christ. The Holy Ghost never neglects exerting his convincing power upon the minds of diligent, honest, hearers. All nations must have the testimony of the gospel before the end will come. Great changes and revolutions may be anticipated before all nations can be expected to have a satisfactory offer of the gospel.

When thrones have been sufficiently cast down, and all other stumbling blocks removed that have hindered the gospel from being preached in all the world, then the gospel will speedily be preached to all nations, after which the end will come. The end will come! Awful period! a time of trouble such as never was known before, or ever shall be again upon the earth. When the righteous have been abstracted from the nations of the earth and gathered to Zion, all impediments to crime and error will cease to exist. The sluice-ways of corruption and violence will be thrown open, and the infuriated passions of all flesh will rage in terror and wild consternation. The catastrophe of earth's rebellion against God and prophets will be consummated in a manner never to be forgotten, worlds without end. The tragic scene of nation rising against nation, and kingdom against kingdom, and cities against cities, and towns against towns, and man against his fellow man, and woman against her sex, and child against child, will be a spectacle of penal terror and discipline not equalled by the universal deluge. The concomitants of plague, fire, and famine, with the bellowing roar and blaze of falling planets, so often foretold and as often forgotten, will finish the victory of the prince of life, amidst the flourish of trumpets and the loud shoutings of the just, and frightful wailings of the lost.

CONFERENCE MINUTES.

BELFAST.

This conference was held according to previous announcement, at Belfast, on the 20th of February, commencing at 12 o'clock. The meeting was opened by Elder Reid—the hymn on the 297th page was sung, after which Elder Reid engaged in prayer. It was then proposed, seconded, and carried, that Elder Reid preside over this conference, and Elder Jaques act as clerk. After a few remarks from Elders Reid, Biggie, and Jaques, showing the nature of a conference, for what it was held, and the duty devolving upon the officers of this church, that they use the knowledge and power bestowed upon them in all humility, as servants of God. That the principle be kept in view, that our business be to save men, and not to destroy them. Recommending and urging, that the members, as well as the officers, should cultivate, and shew forth the healing principles of charity and kindness; the representation of the branches was called for, which was as follows:—

BRANCH.	REPRESENTED BY	ELD.	PR.	TEA.	DEA.	MEM.	BAP.	C. OFF
Belfast	Elder Reid	1	3	1	0	11	3	0
Hyde Park	Elder Biggie	1	2	0	0	10	0	0
	Total	2	5	1	0	21	3	0

The branches were represented as being for the most part in good standing. The people in Belfast seem very careless and indifferent. At Hyde Park, a spirit of inquiry seems in some measure to have been aroused.

The number of officers present were as follows: 3 elders, 5 priests, and 1 teacher.

During the conference, the following propositions were put, seconded, and carried unanimously:

That a conference be held at Belfast every three months, as in the churches in England; and that the next be held on the second Sunday in May. That the ordinance of the Lord's supper be administered in the Hyde Park branch every Sunday afternoon, at half-past two o'clock.

That a church record be kept in each branch, from this time foreward.

That Samuel Reid be agent for the MILLENNIAL STARS.

That we uphold and sustain Elder Orson Spencer, as the president of the Church of Jesus Christ, of Latter-day Saints, in Europe.

That we uphold and sustain Elder Reid as president of this conference.

Elder Jaques then made a few remarks upon the privileges of the Saints.

The ordinance of the Lord's Supper was then administered, after which, several of the Saints arose, and bore strong testimony to the truth, and of their willingness to continue obedient.

The meeting then adjourned until 7 o'clock; when the Saints having assembled, Elder Jaques addressed them on the principles of truth generally; why we were sent into this world; of the provision made by our heavenly father, for our justification before him, and for our restoration to the blessing of his society, that this dispensation, the dispensation of the fullness of times, is the greatest of all dispensations, because, it has to do with all dispensations that have preceded it. It has to rectify and put in order every thing that is in disorder, it has to unite and bind together by the proper links, all the works of God, relative to the salvation and exaltation of the human race. Hence, then, we may expect, as it is written, that every secret thing shall be revealed, and that things which have been hid from before the foundation of the world, shall be revealed in their proper order, as it shall seem wisdom in God. This then, being the fact, think we, that these things can be attended to in the midst of Babylon, where the poor Saints are scattered and oppressed by the haughty self-righteous Gentile? Most certainly they cannot. Hence, then, we perceive the necessity, the absolute necessity of the Saints of God leaving their homes, and removing to a place where they can attend to these things in peace, according to the will of God, that they may receive of the knowledge of God, and be set and sealed all in their proper place and order, in his kingdom.

The meeting then being brought to a close, the Saints separated in peace and union.

ELDER REID, President.
J. JAQUES, Clerk.

CLITHEROE.

This conference was held on Sunday, March 12, in the Temperance Hotel. The morning service commenced, as usual, by singing and prayer. After opening the meeting, Elder Battersby moved, that we receive the appointment of Elder John Cottam to the presidency of this conference. Seconded and carried unanimously.

The representation was then called for by the president, and given in as follows:

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REM.	REC.	O. OFF	DEAD	EMG.	SCAT.
Clitheroe	47	4	2	4	2	1	1	2	0	0	0	0
Blackburn	86	4	4	2	2	9	2	0	0	1	0	2
Burnley	65	3	4	3	1	1	0	1	1	2	2	0
Accrington	37	3	6	1	0	2	0	0	0	0	0	0
Ribchester	19	1	2	2	0	0	0	0	0	0	0	0
Waddington	26	2	1	1	1	0	1	1	0	0	0	0
Barley	8	0	1	1	0	0	1	0	0	0	0	0
Settle	12	1	1	1	0	0	0	0	0	0	0	0
Waddington	47	1	4	3	0	2	3	0	0	0	1	2
Total	347	19	25	18	6	15	8	4	1	3	3	4

All represented in good standing, except Settle branch, which was represented by letter, and nothing said respecting its condition or prospects. The representation being taken, president Cottam rose and spoke of the necessity for union and diligence, in order that the welfare of the work might be promoted, and the honest in heart be gathered into the kingdom of God.

Officers present—9 elders, 7 priests, 10 teachers, 6 deacons.

The alterations necessary in the priesthood were next called for.

Moved, that Brothers William Douglas and William Barton be ordained to the office of priest, and Brother Hartley Stansfield to the office of deacon, for Clitheroe branch. Seconded and carried.

For Waddington branch—moved and seconded, that Brother Edmund Pilling be ordained to the office of priest, and William Sudall to the office of teacher. Carrried unanimously.

For Burnley branch—moved and seconded, that Brothers Thos. Myers, William Hyde, and Henry Southworth be ordained to the office of priest, Brother Edmund Haworth to the office of teacher, and Brother Henry Pilkington to the office of deacon. Carried unanimously.

Moved, by Elder William Wolstenholme, that the following general acknowledgment be made of the important services rendered to this conference by the zealous and faithful labours of Elder Andrew Cahoon, during the time that he has presided over this conference; having by his meekness, diligence, forbearance, and untiring zeal for the onward progress of the great and consummating work of the last days, secured the affection and esteem of the Saints in this conference, which has been greatly benefitted by his labours, his aim ever being to instil the unchangeable and simple truths of heaven in the most simple, winning, and affectionate manner.

"And we sincerely regret his being called from our midst so soon; and in gratitude feel bound to pray for his prosperity, and exaltation in the kingdom of our God." Seconded and warmly responded to by several of the brethren, and carried unanimously.

The meeting then adjourned till two o'clock.

At two o'clock p.m. the meeting again convened, and was opened by singing and prayer. Some excellent remarks were made upon the importance of the Sacrament, when the ordinance was administered, followed by some rich observations by the president, on the great utility of attending to all the ordinances and institutions of heaven, in order to secure an inheritance therein.

The brethren nominated were then ordained to their respective callings, under the hands of Elders Cottam, Wolstenholme, and Battersby, and two children blessed.

Moved by Elder Cottam, and seconded by Elder Wolstenholme, that we sustain the quorum of Twelve Apostles, with Brigham Young at their head, as the head of the whole church Carried unanimously.

Moved, seconded, and carried unanimously, that we sustain Orson Spencer as president of the British isles.

In the evening a numerous audience was addressed by Elders Wolstenholme and Cottam, upon the first principles of the gospel, and signs of the times. The spirit of union and love prevailed throughout the proceedings of the day; but it was a great disappointment to us all, that Elder Orson Spencer was not present.

JOHN COTTAM, President.
WILLIAM WOLSTENHOLME, Clerk.

LIVERPOOL.

This conference commenced March 26th, in the usual way. After singing and prayer, it was proposed and seconded, that Elder Simeon Carter preside, and that J. S. Cantwell act as clerk. Both propositions being carried, the representations were called for.

BRANCH.	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	EMIG.	DIED	REC.
Liverpool	464	1	31	34	9	5	16	2	7	11
North Wales	128	0	5	5	6	2	5	0	1	0
Newton	56	0	4	4	1	1	16	0	0	0
Prescott, &c.	36	0	2	3	2	2	4	0	0	0
Warrington	19	0	2	2	1	1	2	0	0	1
Birkenhead	34	0	2	1	2	0	0	0	0	0
Total	737	1	46	49	21	11	43	2	8	12

The President then stood up, and said he had a little business to bring before the meeting, relative to Elder James Marsden, who had been called upon to go out into the vineyard to labour. President Orson Spencer had appointed him to the Bradford conference, and, as he was about to leave Liverpool, he, (Simeon Carter) had written a recommendatory letter, showing the esteem and confidence we had in him, as a worthy labourer, and faithful and diligent in the cause of Zion's King, while president of the Liverpool branch. He then read the letter, and moved that it be accepted by the conference and branch. This motion was carried unanimously.

Elder Marsden replied in a feeling manner; and said it was a source of great satisfaction and joy to know that his labours were esteemed, and also said, he rejoiced in the further opportunity of warning this generation, *and clearing the way for his escape* to Zion. The President then proposed that Elder James M'Guffie preside over the branch,—carried.

Proposed, that as Elder John Parry has removed from Birkenhead, that Elder John Gibbons be re-instated as presiding Elder of that branch.

The following were then proposed to various offices, viz: Hugh M'Lean; John Holt; Henry Isherwood, (Deacon); Robert Craven; John Guinness; and Richard Fairbrother, (Deacon); to be ordained Priests.

That William Graham; Joseph Guy; and Francis Thornton, be ordained Teachers; and Thomas Price, and John Quilliam be ordained Deacons.

It was then proposed that John Taylor and Samuel Blackburn of the Newton branch, be ordained Priests.

The President made a few remarks on the nature of the various offices of the priesthood, and said: it was of the greatest importance to have a correct knowledge of the principles of truth, as taught in the Bible, Book of Mormon, Doctrine and Covenants, &c., to get knowledge in every lawful way that was commanded by the Lord, in the revelation; and to make the books their study always, so that their minds might be filled with light and knowledge from the true source. He alluded to a priest, who had declared, that he had authority to lay on hands for the gift of the Holy Ghost. This man had not got the spirit of truth, or he would not have said so. He said, a man cannot altogether preach from revelation, he must make himself acquainted by the written word, and have help from every source, or why write instruction at all.

President Spencer said the time had come for out-door preaching, by doing so, God would bless us, as the law of God would be (and now is) written on the heart of man, even his people. The king's of the earth were flying. What for! Because, the people had not confidence in them. They were afraid to suffer, because they had not power to endure it. The Saints of God will not want to escape suffering, but rather to endure it, and have power to endure it, and rejoice in it, as tribulation worketh patience, &c.

Afternoon service commenced at half-past two. After the sacrament was administered, the brethren proposed, were ordained under the hands of Elders Carter and Marsden. Elder M'Guffie made a few remarks, wishing he was in the position of those who had emigrated. Some of whom were out in the field, reaping a rich harvest of souls, while he was here, wasting his time in seeking the mammon of unrighteousness. He made a few remarks on his accession to the presidency of the branch, and intention of faithfulness while he remained in this country, and sat down. Conference closed at four o'clock.

SIMEON CARTER, President.
J. S. CANTWELL, Clerk.

QUESTIONS AND ANSWERS FOR THE CHILDREN OF THE LATTER-DAY SAINTS' SCHOOL.

QUES. What Sunday school do you attend?—ANS. The Latter-day Saints'.

Why are they called Saints?—It is the name by which the people of God were known in all ages of the world (meaning all the holy persons).

Is the name of Saints mentioned in the Bible?—Yes, above ninety times.

Can you refer me to any place in Scripture where the name of Saint is mentioned?—Enoch, the seventh from Adam, prophesied that Jesus should come with ten thousand of his Saints; also, Jude, v. 14; Daniel, c. 33, v. 3; Psalm 50, v. 5; Daniel, c. 7, v. 21, 22, 27; Revelation, c. 5, v. 8.

Why are they called Latter-day Saints?—Because these are the latter days.

When was the church of Jesus Christ formed, or organized?—On the sixth day of April, 1830.

Who was the first elder?—Joseph Smith.

Who was Joseph Smith?—A man called of God to be a prophet.

How did God call him?—By present revelation, and the ministration of a holy angel.

What is a prophet?—A man whom God sends to do his work on the earth.

You said Joseph Smith was called by present revelation?—Yes.

What do you mean by revelation?—It means the communication of God's will to man.

How does God do this?—Sometimes in an audible voice; like as God spoke to Adam, Abraham, Moses, Elijah, and many others.

Is there no other way?—Yes, by the ministration of angels; namely, to Lot, to Mary and Elizabeth, and also to Peter, Paul, and John.

Do you read of any other means of communication?—Yes, Job tells us that God speaks to man in dreams and visions of the night. See c. 33, v. 14, 16.

Can you refer me to any one to whom God spoke in this manner?—To Joseph in Canaan, to Jacob his father, to Daniel, and Joseph the father of Jesus, Peter and John the revelator; we likewise read of the Urim and Thummim.

Where was the church of Latter-day Saints first organized?—In North America.

What is a church?—The church of Jesus Christ is the kingdom of God.

What does it require to constitute a kingdom?—Four things: 1st, a king; 2nd, a code of laws; 3rd, officers, or men having authority to execute the laws; 4th, subjects or citizens to be governed by those laws.

Who is the king?—Jesus Christ.

What are the laws?—The revelations given by God to man, from time to time.

Who are the officers?—Apostles, prophets, pastors, teachers, and evangelists. See Eph., c. 4, v. 11; Cor., c. 12, v. 28.

Who are the subjects of this kingdom?—All who obey the gospel.

What is the gospel?—That message God sends to any nation or people.

Is not the gospel sometimes called glad tidings?—Yes, because it is the power of God unto salvation.

What is required of them who wish to become subjects of this kingdom?—To believe in Jesus Christ, to repent and forsake their sins, and be baptized by immersion for the remission of their sins, and receive the Holy Ghost by the laying on of hands, to receive the Sacrament, to believe in the resurrection of the dead, and eternal judgment.

How do you prove that these are the requirements of the gospel?—From the fact that these were the doctrines that Jesus taught, and his apostles preached.

Is there any other proof?—Yes, it has been revealed from heaven in these last days, as the plan of salvation.

How do you prove that Jesus and his apostles taught and preached those principles?—I prove it from the Bible.

Can you refer me to any Scripture to prove this?—The following passages prove that all men must believe in Jesus Christ: John, c. 3, v. 18, 23, 36; and I find the following prove that all men must repent: Luke, c. 13, v. 3; c. 26, v. 47; Acts, c. 17, v. 30; Acts, c. 11, v. 38; and baptism, spoken of about forty-eight

times—I will refer you to a few: Matt., c. 3, v. 13, 17; Matt., c. 28, v. 18, 19; Luke, c. 3, v. 21, 22; Mark, c. 16, v. 15; John, c. 3, v. 5.

Can you prove that baptism is for the remission of sins?—Yes; Mark, c. 1, v. 3; Acts, c. 11, v. 37, 40; Acts, c. 22, v. 16.

Prove to me that baptism is by immersion.—Rom., c. 6, v. 4; Col. c. 2, v. 11; Matt., c. 3, v. 13, 17; John, c. 3, v. 5.

How do you prove that the laying on of hands was for the gift of the Holy Ghost?—From Acts, c. 8, v. 17; Acts, c. 19, v. 1, 6; Heb., c. 6, v. 2; Daniel, c. 34, v. 9

What is to follow the laying on of hands?—The gifts of the spirit, as we read of them in Mark, c. 16, v. 17, 18; Acts, c. 19, v. 1, 6; Rom., c. 12, v. 6, 8; Cor., c. 12, 13, 14.

How are the sick healed?—By the laying on of hands, and anointing of oil.

Can you prove this?—Yes, Mark, c. 6, v. 13; Mark, c. 16, v. 18; James, c. 5, v. 30.

Who are to do these things?—Those who have authority from God, being called by revelation.

Dear Brother Spencer,—The above questions and answers were written as an assistant to those parents and teachers who wish to instil into the minds of the children under their care the first principles of the gospel of Jesus. Many of the Saints who read this, expressed a wish that it might be printed, if you thought well; and, should this be worthy of your notice, a second and third part is in contemplation. I was in hopes that some more able person would have taken this in hand, as I have seen the want of something of the kind for some time past; the question being often put—what books can I give my children? how am I to teach them? Should you deem it worthy of a place in the STAR, and it can in any way add to the glory of God, and the Redeemer's cause, my object will be accomplished.

I am your brother in the gospel, THOMAS SMITH.

The Latter-day Saints' Millennial Star.

JUNE 15, 1848.

BY the letter of Elder Wilford Woodruff in the present STAR, we get the cheering intelligence of the prosperity of the Saints in the valley of the Salt Lake. The wonders wrought by the pioneers, and the first company of three thousand, in the valley of the mountains, during the first six months of the infant colony, will be hallowed in the memory of unborn millions, in all ages to come, in songs and festivals. The powers of heaven have manifestly nerved the hands and cheered the hearts of those invincible pilgrims beyond any parallel in former times. Robbed and peeled by a cruel christian nation, whose tongues are honeyed with the psalmody of praise to God, while, at the same time, their hands are stained with the blood of the innocent: these lofty minded pilgrims remain undaunted and unforsaken. God is with them, and the rough places are made smooth, in order to prepare a high-way for the ransomed to pass. The barren field becomes fruitful, and a city of a thousand houses springs into being with astonishing celerity. Ever blessed be the memory of those whose patient toils and prayers have consecrated a resting place for the righteous; where the persecuted sons and daughters of God can abide in peace. All hail to the great day of Zion's deliverance, and the bright dawning of the millennial sun! The more God's people are called to pass through sufferings, so much more they increase in knowledge, courage, and power. The sun of glory beams more vertically upon their heads, and the powers of the world to come, are not ashamed to converse with them, and become their faithful allies.

The first company of Saints emigrating in Feb. last, had arrived in St. Louis on the first of May, in prosperous circumstances.

It is now pretty clearly ascertained that the soil of the Salt Lake Valley is very fertile, and easily supplied with water. The springs are very valuable. And building materials, of considerable variety and abundance, must be obtainable with the greatest facility, in order to enable the first emigrants to put up such a large number of buildings in so short a time. The quantity of ground cultivated and grain sown in so short a time, is not only surprising, but is also a pleasing earnest of the safety of tolerating a very large and rapid emigration. The verdure and abundance of grass growing in the middle of winter, is satisfactory evidence of the mildness of the winter climate. The length and severity of the winters is a great drawback upon many other countries in the same latitude. If flocks and herds can be supported throughout the year without grain or fodder cured for their use, it will be a great saving of expense and labour, which is a very desirable item to an infant colony. The spirit and power of God appears to rest mightily upon the Saints in Zion, and their hearts are greatly enlarged to diffuse abroad among the nations of the earth the knowledge of the great salvation. May the life and power of Zion's God spread speedily among all nations and kindreds. Truly it is a time of turning and overturning among the kingdoms of this world; and the coming of the Lord draweth nigh in very deed.

A Brother from L——— Conference puts several questions to us concerning the case of a person who has been baptized three times. The substance of his enquiries may be resolved as follows:—Can a person in any possible case whatever be restored to the chucrh by baptism, under the rule laid down by Elder Orson Hyde, who has been cut off from the church three times?

To which we reply. A person that has been cut off from the church always has the right of appeal, and of a rehearing. If it can be made to appear that he has been cut off without adequate cause, he can be reinstated without baptism by rescinding the vote that cut him off.

But if it appears that he has been cut off justly three times, he cannot be restored under the rule alluded to, save it is by an appeal to the council in Zion, which has all power in such matters.

LETTERS TO THE EDITOR.

Winter Quarters, Omaha Nation, April 24, 1848.

Dear Brother Orson Spencer,—While impressed with a deep sense of a duty I owe you as a brother, a friend, and fellow workman in the great cause of God, I seat myself to acknowledge the reception of your kind letter to me, under date of Jan. 18, 1848; and while I view letter writing as one of the choicest blessings of God to man, I feel thankful that I can exchange thoughts and words with my dear friends from whom I am separated by seas, tide, and distance; yet it is almost painful to reflect, that while I have a desire to converse freely with Brother Spencer, Brother Jones, and thousands of good Saints that surround you, and unbosom my feelings unto you upon a variety of subjects, that I am confined, as it were, to the narrow limits of a sheet of paper; but as I cannot at present speak face to face with you, I will content myself, as well as I can, by saying a few words with my pen. Men of God, who possess the spirit and power of the Holy Ghost, can form a good idea what element they are moving in—what spirits surround them; and they have only to behold a man's face, feel of his spirit, read the productions of his pen, in order to know what port his ship is bound for. And I can say of a truth, with every feeling and sentiment of my heart, that whenever I have read, or heard read, any of the letters or productions of Brother Spencer's pen, either addressed to

myself, President Young, or any of the Twelve, or his own family, or published in the STAR, I felt perfectly satisfied that they were dictated by the spirit and power of God, and spoke in language, not to be misunderstood, that all was right at head-quarters in Liverpool, and that the Lord was guiding Bro Spencer; and the same spirit was manifest in the writings of our worthy Bro. Dan Jones, of Wales, and the Bros. Richards, and, I may say, the elders in general throughout your field of labours. You may rest assured that these things have caused much joy in our hearts, and when I express my feelings upon this subject, I believe I speak the sentiments of all the presidency in this land. Yes, Brother Spencer, we know the Lord is with you, and with your fellow-labourers in that land, and you have done a great and glorious work, and brought much good to pass; and for all these things you will have your reward. We have felt a deep interest in your field of labour, and the labour and field of Captain Dan Jones. I rejoice much in the progress he has made in Wales, and in the fruit of the labours of all the faithful elders throughout the British dominions. And I feel to say to Brother Spencer, Brother Jones, and all the faithful labourers in the vineyard with you, be not weary in well-doing, for if you continue faithful in your tribulations and sacrifices, the day will come, and perhaps it may not be far distant, when you will rejoice before God and all the holy ones; because of the missions you are now filling, the labours you are performing among the nations of the earth; you will be satisfied with the goodness of the Lord, and your reward in the hour of the holy resurrection. And when the Lord cometh, bringing his reward with him, yea, it will be a source of consolation to you through all eternity, to know that you have been a messenger of salvation to many, that your garments are clear of the blood of the generation in which you live, that you have stood with your garments unspotted—that your tabernacle has not been defiled—that no man has taken your crown—that you have kept the celestial law, and, in fine, that you have filled the measure of your creation. You will have the blessings of the Lord with you, and the prayers of the Saints in your behalf. I have watched with deep interest the progress of the work throughout England, Scotland, and Wales. President Young received your letter under date of March. We also received an account of the French revolution and the signs of the times throughout Europe, which was read with interest. As concerning matters with us, I will begin with the time we last parted in winter quarters, you knew my situation then. But I was greatly blessed of the Lord, for in 20 days from the time I received my serious injury, I again commenced work of the hardest kind in building and preparing for winter. I continued to labour hard with my hands until the departure of the pioneers camp, in the following spring, without feeling any serious effects from my hurt. I performed my journey with the tents and camp of the pioneers' over two thousand miles, making the road entirely new over five hundred miles, and performed much hard labour in the valley, and this all accomplished in less than seven months time. And it was clearly visible to every discerning mind that the Lord was with us, for though many of the pioneers were sick when we left winter quarters, yet with all our sickness and exposures of such a journey, buffalo, stampeeds, grisely bear frights, Indian attacks, not a soul was lost, but all returned safe to our homes; and, what was more remarkable still, we used ox, mule, and horse teams through the whole journey, and not a hoof lost, of any beast belonging to the pioneer camp of Israel, except in two or three instances horses were shot accidentally, or killed by not hearkening to counsel. But an account of our journey, and a description of the valley, have already been sent you, and I need not repeat it here. The spirit and power of God was with us on that journey—was with us in that valley, and has been with us since we returned home. We also found, on our return, that the Lord had blessed the Saints at winter quarters, and the region round about, in our absence. The earth had brought forth in its strength, and the labourer had been well rewarded. Winter quarters, on our return, presented one of the most novel scenes I ever beheld. While standing upon the ridge west of the city, it appeared almost a dense mass of corn stacks, hay stacks, covered waggons, and log cabins; and, apparently, a spark of fire in the combustibles, would soon present to the eye, as did Moscow, a sea of fire. But notwitstanding our exposure, we have thus far been delivered from the ravages of that element.

Three messengers arrived a few days since from the city of the Great Salt Lake. They left the middle of January; came through the mountains in the dead of winter. They brought many letters with them, all bringing the most cheering news of matters in that place. Population 3000; sickness and death seldom known. Letters stated *one* death during the winter. The coldest day known, the 1st Nov.; very little snow. Winter supposed to have broke early in Jan. Valley green with grass four inches high, 15th Jan. Horses, mules, oxen, sheep, and all stock wintered well in the open valley. One flouring mill and three saw mills in operation, and plenty of the best quality of lime, and clay for the best quality of brick, tile, and for earthen crockery and queen's ware; good slate quarries and grindstones, salt and saltpetre. The brethren had built near 1000 dwellings, had sown about 1500 acres of wheat, expected to put in as much more, and 3 or 4000 acres of corn. Wheat looked well. No disturbance from the natives that surrounded them. We are now looking for other arrivals from there daily, who will start the last of February or first of March. It is a general time of health through the camps of Israel in winter quarters; but few deaths through the winter.

The first camp or company who go west this spring expect to start in a few days, in company with President B. Young, H. C. Kemball, W. Roberts, and others of the twelve. Winter quarters will be evacuated; all who remain settle in Potomatomy, co. Iowa. O. Hyde and G. A. Smith will preside there; O. Pratt in England; W. Woodruff, the Eastern States, Canadas, Nova Scotia, New Brunswick, and adjacent islands. We are expecting a boat daily, upon which O. Pratt is calculating to take passage for St. Louis, and continue his journey to Liverpool with as little delay as possible. I expect to start for Boston as soon as the first company leaves, and trust I shall be able to correspond with my friends in England from that point. We had quite an interesting conference, on the 6th instant, at the log tabernacle.

There are many things I would like to speak of that my limits will not allow at this time; however, I should do injustice to my own feelings, and neglect a duty towards you, should I close without touching upon one subject that deeply interests you, that is, your family. A remark in your letter to me, and more especially those made in the address to President Young concerning your children, planted in my mind a determination to visit them. Accordingly, last evening, Mrs. Woodruff and myself walked down to your house, and, to my surprise, instead of finding sister Spencer (with whom we had spent many precious moments in holy places) at the head of her family, I found she was sleeping in the dust, and your eldest daughter, who was only thirteen years of age when you left, stood in the place of a mother and counsellor to her five younger brothers and sisters. I enquired into all their circumstances and difficulties since you left, which they had been called to pass through; and while they related past events to me, and read their file of letters from their father, I was filled with sensations better imagined than described. When I considered what they had passed through,—their young and tender ages, the share they had taken in the sufferings of the Saints: I regarded them not only a company of young pilgrims, but a company of young martyrs; and although in childhood, their faith, patience, forbearance, and long-suffering, and wisdom in the midst of all their trials, was such as would have done honour to a Saint of thirty years in the strength and power of his days, or been a crown of glory upon the grey hairs of him of riper years. A parent may well consider such a family of children a blessing from God. I believe they have honoured you in your absence. You have given them the best of counsel; they have followed it. Ellen, said she had received a letter within a few days from you, and had answered it. Your children were all well yesterday. I enquired into their present circumstances. They said they had plenty of meat, and some veal, but had no flour. I told them to come to my house, and I would divide with them. The eldest son came down to day, and I gave him some flour and pork. I would have been glad to have divided with them a long time before, had I but known their circumstances. You may think it strange why I have not known; but our affairs for the last year or two have been like the rolling billows, and each sea has brought as much weight upon every faithful man's back as he was able to carry, unless he by chance might meet with a calm for a moment, and give him chance to look around to see if any

man had a heavier load than himself, and if so, to stretch out his hand and help to carry it. Ellen told me she expected the family would go on with the first company this season to the mountains.

I must close. Mrs. Woodruff, with myself, send our respects, love, and blessings, to brother and sister Spencer; and wish to be remembered to brother and sister Enion, brother and sister Hall, and all who enquire after us.

Yours in the bonds of the Priesthood,

WILFORD WOODRUFF.

Rhymney, May 15, 1848.

Dear Brother Spencer,—Five years last February I heard the servant of God preaching the Everlasting Gospel, to which he testified that signs should follow us (our family) if we would obey the Gospel of Christ; so accordingly we obeyed, and in about six weeks we received the gifts of the spirit,—such as speaking in tongues, interpretation of tongues, prophecying, healing the sick, &c., &c., we being the first in South Wales, who had not the testimony of others to rely on but the bare testimony of the servant of God (which was enough), so, in this way, we proved him to be telling us the truth, and which, of course, gave no room to doubt his future sayings. Some time after, he said we should be gathered together in Zion, which was confirmed afterwards by Brother Jones, Brother Taylor, and several others. Therefore, since it was through believing the servants of God that I came to know that this was the Church of Jesus Christ, on the same ground I know I shall be gathered to Zion, and my prayer is, that their words concerning my going to Zion, may soon be fulfilled. Amen, &c.

G. DAVIES,

Trowbridge, May 16, 1848.

Dear President Spencer,—Having a few moments to spare, I employ them in writing these few lines, hoping they will find you well, and also to inform you that the work of our God is spreading all around this (south) conference; indeed I have never travelled so much and preached so often with so much satisfaction since my arrival in England; and what is better, I have never felt in better spirits for the battle, either in-doors or out in the public Market-place.

Last Sunday, May 14, I held public baptism, about one mile out of the town of Westbury. I baptized six persons, five of whom were the first fruits of our labour. In that town we had near one thousand spectators, who paid the best of attention. At two o'clock, I had a public meeting in the Market-place, there being no room in the town to be had that was large enough. The people were extremely attentive, and Mormonism was running down their throats (for their mouths were open) like oil, when the Mayor being afraid if they let me alone, all men or nearly so, would believe the powerful truths advanced. They sent three officers to request me to remove, for the Market-place was private property. On my informing the people of the same, they were very much disatisfied at the interuption, and publicly declared that it was done at the instigation of the church parson, whose shop was empty, and who was afraid the people would have the scales removed from their eyes, and be able to see things in their right light; so to satisfy them, I made an appointment for six o'clock in the evening, at a place called Chalford, about one mile from Westbury. Accordingly, they came to the tune of six hundred or more, and listened until I had quite exhausted my strength, and the great difficulty I met with was, the want of more faithful reapers and my inability to act as the *sectarians' God,* to be everywhere present at once. But I am content to act in my own sphere according to the wisdom given, and rejoice in beholding many sons and daughters added to the great family of Heaven, and my prayer to God is, that I may continue faithful, and all my brethren may feel just like me, until we have secured the grain from the coming storm. With sentiments of love and affection I remain your brother

JOHN HALLIDAY.

GLASGOW DESCRIBED BY A GERMAN TOURIST.

"Oh could we see ourselves as others see us."

The following description of Glasgow is translated as literally as possible from a recent number of the *Mon at blatter* of the Universal Gazette of Augsburgh, in which it forms a part of a tour to the Hebrides. It enables us to discover in what light we appear to an intelligent German, and in what colours he represents us to Europe at large, for the circulation of the Augsburg Gazette is not inferior to that of the London Times. He also expresses a desire for the most valuable kind of instruction:—

"Glasgow, says the tourist, is a large and remarkable city. It is the commercial capital of the north; has about 300,000 inhabitants, amongst whom are, at the side of the so called merchant princes, numerous destitute beings. Scarcely any where else is poverty found in such a striking contrast with superfluity and lavish expenditure. While the merchants have, besides their houses in the western part of the city, their country seats or castles on the highland hills, on the shores of the lakes, or on the majestic Clyde, the habitations of the poorer classes are over crowded; often the same room is inhabited by more than one family, separated by no other demarcation than a line of chalk marked on the ground. Splendid hospitals, houses for the poor, the sick, the insane, and the criminal, which might be called palaces, are very abundant, they seem to mock the real state of society, or at least to indicate that the evil lies deeper, and that a little rouge is no remedy against age and decreptitude Churches, there are plenty; sects are numerous, and among the middle classes the one tries to outstrip the other; the people care for neither. Of 300,000 citizens only 60,000 have, according to recent statistics, seats in any churches. More than the third part of this immense population belong to no form of worship. In other manufacturing towns, such as Paisley, only one twentieth part is connected with any church. Not many years ago, Dr. Chalmers made an unsuccessful crusade with his church extension scheme against this spiritual destitution of the masses in this country. It has been proved that the building of churches advances as little the religious education of a people as that of asylum for the poor effects the extirpation of poverty. We repeat it again that the evil lies below the surface; it lies where the Scottish theologians do not seek it. They expect to achieve every thing with the grace of God only, and therefore they dissipate their talents, means and time, casting water into the sea. The people are so destitute that in their strife to satisfy the demands of their animal nature they have no time to think of any thing else. Whoever combats with the cravings of hunger is not to be easily comforted with the golden figs and the manna preserved in sugar of the celestial Jerusalem. Poverty and vice are sisters; ignorance stands between them and extends the hand to both.

"The vice of intemperance is the national vice of the people of Great Britain, especially that of Scotland. The most cruel wants, the most unexampled privations, follow in its train. All family—all social ties it dissolves. Drunkenness makes a man unfit for labour; without labour, no bread, no clothing, no fire, no home for wife nor children. Hence the hordes of destitute—hence more than two-thirds of the insane and criminals. Thus vice gnaws like a cancer at the source of the physical and the moral health of the people of Scotland. In many families every penny which the man, the wife, or the boy can acquire goes straight to the public house. Hence (see the statistics of Dr. Macfarlane, the Rector of the University,) every fourth house is a public house—(spirit shop). The man has become a brute. In order to raise him out of this sphere of degradation, the first object must be to make the brute again into a man. What a great field for the English and Scottish missionary societies. Instead of running after the souls of Jews in Berlin, or those of heathens abroad, they should try to convert the heathens of their own land, and to keep those straight over whom they stumble in their own streets. Teach them sobriety, and, by degrees, all the rest will follow—labour, order, domestic peace, happiness, and blessing. I had made up my mind to leave

this string untouched on this occasion, but it is difficult as Juvenal says, *satirum non scribere*, namely, when you happen to pass through the streets of Glasgow. There are whole districts of the city where neither in summer nor in winter do you meet with shoes or stockings. Especially women and children are exposed to this partial nakedness; only men wear shoes. In the evening all are alike. Every moment you have to turn out of the way, if you would not be accosted by drunken girls under the very noses and lanterns of the policeman. As soon as the streets are lighted, all Glasgow seems to become a public-house, not to say worse. The pavement in Argyll-street, and all those which lead to it, are besieged by intoxicated vestal virgins, and whoever desires to escape from their touch and their whisky breath, must yield to them and the numerous policemen the pavement, and chose for himself the dirty middleway of the street. The immorality of the fallen female sex shews itself neither in London nor in Paris in a deeper degradation in more unfeminine manners and language, than in the pious cities of holy Scotland.

"On the morning of week days, all is activity and business: Glasgow is a bee-hive. On Sunday mornings, it is a convent. Every one you meet on the street goes to or comes from church—every face is lengthened from piety and holiness—every eye is bent in humility, and every hand carries a psalm or prayer-book. The tongue utters only holy things, and all speech is about churches and church controversies, ministers and their wives, missions and sustentation funds, and even about these only in a whisper. On such days you are allowed to abuse only Papists, Unitarians, and all denominations but your own; above all, the man of sin—the common synonyme for the Pope. Nobody is allowed to laugh, not even children; sometimes, however, at the distance of every ten yards, the religious silence of the church-going multitude is interrupted by the jovialty of some poor erring soul, who, in his unconsciousness, takes the Sabbath morning for a Saturday evening. Often, also, the pious cititzens stumble at the church-door, over drunken heathens, but the spiritual destitution is forgotten as soon as the citizens hear the man of the sanctuary speak of schemes for the conversion of the red Indians, the black Caffres, and the yellow New Zealanders.

"The thousands are at such hours in the church; the hundred thousands have not yet recovered from the effects of Saturday evening, or have recommenced its excesses. In the evening, matters are altogether changed. The pious are at home, some drinking gin or toddy, and others singing psalms, while the heathens crowd all the streets, and are as jolly as on week-days. Whoever sees Glasgow only on a Sunday morning, believes it to be inhabited by saints; whoever judges it from its appearance at night, must think it in possession of devils, and these of the worst kind, female devils, and intoxicated. Heaven in the morning, and hell at night: the one seems to do penance for the exaggeration of the other, that the world may keep its equillibrium. Thus is Glasgow, thus is Edinburgh, thus the whole of Scotland, nothing but a great misunderstanding between bigotry and unbelief, people and bourgeoisie, church and public-house.

"But let us quit the city of smoke and mud, and let us seek in the surrounding scenery of nature compensation for the offended senses of smell, of sight, and of hearing, and also for the revulsion caused by so much hypocrisy and fanaticism. There we find the full truth of the proverb, that Glasgow is the finest city in the world, measured by the facilities it affords to every one to get out of it! There are railroads in all directions, and the fares are scarcely the half of those in England. Steamers sail every moment, and these cost almost nothing at all. From Glasgow to the Isle of Bute (from 40 to 50 miles) you pay for cabin fare 1s. 6d.; for steerage, just as much as for a London omnibus. And what do you see for these six English pence? One of the finest countries of Europe, which now resembles the narrow shores of the Rhine, then the broader banks of the Danube, only grander and more majestic than both. At the one end of your journey is the Clyde in its infancy, a small mountain river, which restless industry alone could make navigable; at the other a large frith, miles in breadth, in the midst of which lie the Cumbrae Islands and Bute, like another Ischia Capri and Prorider, and above which tower to the clouds the rocky pillars of the majestic island of Arran."

VARIETIES.

"Why do you set your cup of coffee upon the chair, Mr. Jones?" "It is so very *weak* ma'm," replied Mr J. demurely, "I thought I would let it *rest*."

"Are you not afraid your wife will get married again when you die?" "I hope she may, as there will be one man in the world who will know how to pity me."

A Master.—A traveller coming up to an inn door, says, "Pray, friend, are you the master of this house?" "Yes, sir," answered Boniface, "My wife has been dead these three years."—*Theodore Hook.*

A Last Folly.—A very volatile young lord, whose conquests in the female world were numberless, at last married. "Now, my lord," said the countess, "I hope you'll mend." "Madam," said he, "you may depend upon it, this is my last *folly*."

Stays were quite unknown in Russia until Peter the Great danced with some of the Hanoverian ladies on his journey to Pomerania. Quite astounded, the monarch exclaimed to his suite after the ball, "What confoundedly hard bones these German women have."

A Yankee in the West, says the *Sawville Gazette*, advertises that he will mend clocks, lecture on phrenology, preach at camp meetings, milk cows at the halves, keep bar, lecture on temperance, and go clamming at low tide. He says, during his leisure, he will have no objection to weave, rock babbies to sleep, or edit a newspaper.

An Old Student.—Soon after Louis XIV had collated the celebrated Bossuet to the bishopric of Meaux, he asked the citizens how they liked their new bishop. "Why, your majesty, we like him pretty well." "Pretty well! why, what fault have you to find with him?" "To tell your majesty the truth, we should have preferred having a bishop who had finished his education; for whenever we wait upon him, we are told that he is at his studies."

A Bill of Costs.—A worthy old gentleman in the country, having employed an attorney, of whom he had a pretty good opinion, to do some law business for him in London, was greatly surprised, on his coming to town and demanding his bill of law charges, to find that it amounted to at least three times the sum he expected. The honest attorney assured him that there was no article in his bill but what was fair and reasonable. "Nay," said the country gentleman, "there's one of them I am sure cannot be so, for you have set down three shillings and fourpence for going to Southwark, when none of my business lay that way; pray, what is the meaning of that, sir? "Oh, sir," said he, "that was for fetching the china and turkey from the carrier's, that you sent me for a present out of the country."

Balancing the Account.—The following is a western editor's thanksgiving sermon:—"Since last year at this time we have licked one nation and fed another, of about the same population. We have killed a few thousand Mexicans, and saved the lives of ten times as many Irishmen; so that there remains a handsome thanksgiving balance in our favour."

In Scotland, as a teacher of the "young idea" was employed the other day in his "delightful task" of teaching a sharp urchin to cypher on a slate, the precocious pupil put the following question to his instructor—"Whare dis a' the figures gang tae fin they're rubbit oot?"

Before thou doest any thing, or consentest unto any thing, that may affect thy condition or character for a long time to come, give thyself to sleep; peradventure the Lord will speak to thee in the slumbers of the night in vision or dream, or whisper instruction to thy ear in the hour of solitary musing, by his still small voice. Prov. xxxii.

Light, as it reaches us, consists of the three distinct colours, red, yellow, and blue; and each colour possesses a power peculiar to itself; the yellow conveys light, the red heat, and the blue chemical action. In the absence of the proofs which exist of the certainty of these facts, it would seem incredible that red, yellow, and blue should form a colourless mixture.

STANZAS.

BY MISS ELIZA ASHWORTH.

Here's in memory of Joseph,
Our prophet and our seer,
Likewise of Brother Hyrum,
Our Patriarch most dear;
Likewise the twelve apostles
That's with the priesthood cloth'd,
To bring about a mighty work,
The mighty work of God.

Chorus—Here's in memory, &c.

A champion bold was Joseph,
He prov'd himself the man
That was predestinated
To bring about the plan,
The fullness of the Gentiles,
The gathering of the Jews,
And through him every nation
Shall hear the glorious truths.

Here's in memory, &c.

But now our prophet's martyr'd,
The mobbers shed his blood,
'Tis now as 'twas anciently,
With all the men of God,
The hireling priests' began to rage,
When Joseph was so bold,
As to declare the rightful heir
And prophet of the Lord.

Here's in memory, &c.

We'll have no prophets now they cry
In this enlightened age,
They are no longer needed,
They are all done away;
Believe, and you'll be saved
For Jesus is the way,
The holy parsons cry aloud,
But ne'er do what He says.

Here's in memory, &c.

Joseph no hireling would be,
But prov'd a shepherd bold,
He never would forsake his flock,
For honour, fear, or gold.
He was a noble-hearted man,
Of noble seed and birth,
And bold he stood for Zion's cause
While he remained on earth.

Here's in memory, &c.

Although he's gone, in mem'ry still
We will our prophet hold,
We'll sing of him—that noble man
Who was so great and bold:
O yes, his name shall be renowned
In ages yet to come,
And by the Lord he will be own'd
As his eternal son.

Here's in mem'ry, &c.

LIST OF MONEYS RECEIVED FROM THE 17TH OF MAY TO THE 6TH OF JUNE.

	£	s.	d.
William Hulme	1	12	11
William Speakman	3	0	0
John Johnson	2	5	0
Philip Lewis	0	13	6
William Cartwright	2	0	0
Paul Harrison	0	4	0
John Preece	0	14	0
James Bond	2	1	0
William West	4	0	0
Charles Miller	2	0	0
John Godsall	1	2	6
John Parkinson	1	11	7
Crandell Dunn	4	0	0
Carried forward	£25	4	6

	£	s.	d.
Brought forward	£25	4	6
Isaac Dacer	1	1	0
George P. Waugh	2	0	0
Thomas Smith (Leamington)	2	0	0
William Gess	1	0	0
John Hackwell	2	0	0
Francis Jackson	1	10	0
William A. M'Master	1	0	0
James Walker	5	0	0
Manchester Conference	3	0	0
Thomas Smith (Leamington)	1	0	0
Robert Holt	2	0	0
George P. Waugh	2	0	0
	£48	15	6

NOTICE.

The second ship of emigrant Saints arrived in St. Louis about the fifth of May.

The Sheffield Conference will take place at the Hall of Science, Rockingham street, on the Second of July.

The Second Quarterly Period of Settlement with STAR and BOOK Agents will occur at the time of the issue of the present number of the STAR. The Balance Sheet of each Agent will be sent out with the 13th number of the STAR.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 13. JULY 1, 1848. VOL. X.

CHARACTER!!

WE have selected the above caption, in order to call attention to the charge that is so frequently urged against the Latter-day Saints. It is said by many, both in high and low places, that the doctrines of the Latter-day Saints are not so objectionable in the abstract, but their character is not praiseworthy—but even immoral, impure, and unrighteous. Let us then join issue, and meet the charge fairly and honorably. We do not shrink from a fair and rigid trial. We even court investigation, and boldly challenge a comparison with any other body of people of the same magnitude and notoriety, either in ancient or modern times. The difficulty is, that while our enemies prefer many heinous charges against us, they rarely venture to appear in defence of their charges. In the first place, it does not furnish the least presumption that our character is bad, because that "*all manner of evil is said against us;*" for the same has been said against Jesus Christ and the whole body of primitive believers. It is well known that Jesus Christ was ostensibly put to death for his notorious crimes; and most of the prophets were slain for alleged crimes which were said to be so black and notorious as to render them unfit to live on the earth. But none of us now believe that these charges were true: on the contrary we believe them to have been malicious, false, and damnably wicked.

Mere accusations, then, are not sufficient to justify the shadow of a decision against us. Some proof must be furnished or we shall never plead guilty. If it is a crime to be at direct, settled, and immutable variance with the contradictory system of modern christianity, then we are guilty, and never expect to be penitent while eternity endures. If it is good, and pure, and virtuous fully to believe, and practically to concur with, all the revelations that ever came from the only true and living God, that made the sea and dry land, then we are a good, and pure, and virtuous people. If keeping the commandments of God with all sincerity, and diligence, and sacrifice, intitles us to a good and unsullied character, then we claim a good character in defiance of all proof to the contrary. We claim that no people of any age of the world ever kept the commandments of God more faithfully under circumstances as trying and difficult. And while it is utterly impossible for any man to show up any manifest discrepancy between the doctrines and ordinances of the Latter-day Saints, and the doctrines and ordinances of the Primitive Saints, it is equally impossible to show that the former have not maintained these doctrines and ordinances more faithfully than any other people on the face of the whole earth. They have maintained them by preaching the word, without purse or scrip, on every continent and many of the islands of the sea. They have also done it by the sacrifice of their homes and the allurements of business, and the ties of kindred and friendship. They have been driven from country to country by persecution, over a distance of territory unparalleled in the records of any other persecuted people.

That *unity* which Jesus sent gifts from heaven to secure has been maintained by them to the astonishment of even their enemies. Governor Thomas Ford once avowed to the writer, that he considered the unity of the Saints so great and indissoluble as to render them formidably powerful in the midst of any other people. And the message of the same governor to the State Legislature of Illinois, contains a positive exculpation of their character. Strange that an American governor, acting under the national motto of *E pluribus unum*, "all as one," should decry so cardinal a virtue. But the sweet is called bitter, and virtue, vice; and union is discarded for division.

The only true standard of character is conformity to the revealed will of God. When men compare themselves among themselves they are not wise. It is only when they compare their faith and conduct with the revelations of God that they are wise. If men speak not according to this standard, their is no light in them, "to the law and the testimony." Before men can successfully traduce and impeach the character of the Latter-day Saints, they have to demolish the only bible standard of character. Having consigned to oblivion the great and distinguishing doctrines and ordinances of Christ and the Apostles through their traditions, they then begin to make war upon the Saints, and say, there goes a deluded, unrighteous, and immoral Latter-day Saint! But if the Saints shall do the will of God, who shall lay anything to their charge? Is it not enough that God shall justify them? Let him that is without sin cast the first stone.

But let us look around a moment and see who are our accusers, and what is the attitude *they* occupy? Our accusers are indeed the devoted advocates of modern christianity; but are they any better for all this? No, by no means. Modern christianity is a libel on the bible. It strips the bible of all that makes it savory to the souls of men, for this world and the next. Many of the abettors of christianity do this, like Paul, ignorantly in unbelief. But the evil of modern christianity is not lessened on account of their unbelief. The friends of modern christianity are the last people that should talk against the character of the Latter-day Saints; but still they talk the most, and are the most virulent opposers. Of all people that can be named on the footstool, they have the least claim to morality, righteousness, or purity of character. Be patient, and I will show you wherein they do more harm than any other people, the sceptic not excepted; and a more awful retribution awaits them than any other people, the heathen not excepted. I write advisedly—I know what I say. My reasons for such an imputation on their character are, because they make the Word of God of none effect. When God says that certain miraculous signs shall follow believers, they, with no higher authority than the opinions of men, contradict and set aside the same. When God makes solemn and unqualified promise that he will give the Holy Ghost to all whom he calls to repentance and salvation, they, by the same mere power of opinion, flatly and blasphemously deny,—saying, that that supernatural Holy Ghost alluded to is not promised, neither is it needed.

God says that baptism is *for the remission of sins*. Many, with no authority but opinion, make this saying of no effect, and say, baptism cannot remit sins; some say they know their sins were remitted before they were baptized,—thereby they charge the all-wise God with folly.

God says, "except a man be born of the water and the spirit, he cannot enter the kingdom of God;" but christian coxcombs stand up and give him the lie: and some say the water is not needed,—and the great mass of christians say the supernatural spirit is not needed. But God has no spirit but a supernatural spirit; and if a man is not born of a supernatural spirit, that gives revelation of things past, present, and future, he is not born of God's spirit; and if he is not born of God's spirit, he is a child of the devil and in his sins; and if he dies in his sins, where Christ is he cannot come.

God says that he has set in the church apostles and prophets, and for a specific object which has never yet been accomplished, neither will be until the last Saint has been born into the kingdom, and been perfected like unto Jesus Christ; but modern Christians say, in the face of all this, they are not needed. Oh, shameful contempt of the authorities that God has put in his church! God has said that little children are members of the kingdom of heaven; modern christians, casting

contempt upon their citizenship, and neutralizing the force of God's word, have the temerity and impudence to sprinkle little children for baptism, thereby showing them forth in the character of sinners that have need of being born of the water. As well might they baptize the angels that come down from glory, as little innocent children that know not good from evil; but the same children, when they grow up and transgress the laws of God, and God commands such universally to repent, the same they refuse to baptize. God has instituted the ordinance of healing, by anointing with oil and laying on hands of elders; but they have discarded this ordinance and sought out many medical inventions. Millions of the human family have not lived out half their days, as a consequence. Awful guilt! The blood of millions will be found on their garments!

God has explicitly shown, in the person of his Son, what kind of Being he is,—declaring that Christ is the brightness of his glory, and express image of his person; but they have made the Word of God of none effect, by calling him a spirit that hath neither body, parts, nor passions,—thereby the true God is done away, and a mere human invention is substituted in his stead, Many other such like things, too numerous to mention, has modern christianity done. Now, who can think of these things, and entertain for a moment the baseless claim which modern christianity sets up to righteousness, morality, and purity? From the Scriptures are supposed to be drawn the highest and strongest incentives to sound morality and righteousness; but modern christianity has done away the great and fundamental truths of Scripture, as we have shown above; apostles and prophets are done away; a supernatural call to the priesthood is done away; the supernatural gifts of healing, tongues, interpretation, prophecying, which the apostolic church was never without, are done away; revelations, visions, dreams, and the supernatural inspiration of the Holy Ghost, which the primitive church could not do without, are done away; the miraculous signs that follow believers, and by which they know that they are the true believers and the true kingdom of Christ, are done away; the ministry of angels, another very important distinguishing feature of the primitive dispensations, are done away. Thus we see that every exhibition of the supernatural *power* of God is done away. The alarming crisis has fully arrived when men "deny the *power* of God."

But take away the *supernatural* power of God from religion and you have nothing but the *natural* power left; or, in other words, the human family is afloat from their only safe moorings, with no guide but human wisdom, which is folly with God. The ancient revelations have no power to baptize—or to minister in the place of angels—or to anoint with oil and lay on hands for healing. However much good the Scriptures did in the day when they were communicated from heaven, no man now can dispense with the gift of the Holy Ghost any better for all that; neither can he do without the ministry of angels any better for it; neither is it possible to get the remission of sins without an order of priesthood endowed with supernatural gifts, to administer baptism.

Here we make a solemn pause and ask, what, oh what, must be the character of those who so unsparingly and continuously make the word of God of none effect? What must be the feelings of a sin-avenging God to see his own word parried, perverted, and made of no effect in accomplishing that salvation to which he has sent it? The visits of his holy angels are derided as much as they ever were by the Sodomites! The visions and power of the Holy Ghost are sneered at as much as they were on the day of pentecost! The only officers of the church by which the work of the ministry can be commenced or carried on, or by which the Saints can be brought to unity, and the body of believers be edified, are rejected, and their aid arrogantly disclaimed! Blush for thy character, oh thou advocate of modern christianity. Thou art robbing the souls of men of the most precious blessing ever revealed to man! Thou art taking from men, the proffered power of God—the healing mercy of heaven—the light of immediate revelation—the communion of angels in a day of famine, and war, and sore distress. Thou art substituting a false and strange God in the place of the true and living God. And in the midst of all thy rebellion against God; and angels, and apostles, and prophets, and contempt of the supernatural gifts of God, thou hast the hardihood to call thyself righteous and moral, and hast need of nothing! Whereas thou art cherishing,

aiding, and abetting, an apostacy, whose foundation was stained with the blood of apostles. Thou art taking from the word of God its most sacred powers, officers, and ordinances, and abrogating its most solemn and precious covenants, that have been purchased with the blood of Christ. Thou hast so mutilated and garbled the ancient gospel, for more than seventeen hundred years, and darkened the pathway to heaven, by commentaries and the precepts of men, that many generations have lived and perished under thy deceivings without God in the world. Many ages have witnessed the cries of countless millions that have died in your blind and obstinate delusion. In the absence of apostles, and spiritual, and supernatural gifts, thou hast proudly boasted of thy moral purity. Thou hast compared thyself with the heathen, and haughtily thanked God, that thou art not like the wicked heathen. But stop a moment. Compare Glasgow, or London, or Rome, the focal point and strength of modern christianity, with Pekin, or any large pagan city, and then see how the result stands. In the former, witness the pitiful beggary, filth, and demoniac drunkenness of not a few, but rather swarms of immortal beings, basking in the sunshine of modern christianity, in dark cellars, lanes, and avenues, where there is not a window above ground to lighten the gloom that follows their obscene revellings, or alleviate the distress of their haggard penury! Witness the maimed heads and black eyes resulting from nocturnal broils; and the tattered nudity of little children (for of such is the kingdom of heaven) trained up to beggary, thievings, and obscenities too gross to be mentioned.

See that female, the primrose of creation, and "the glory of man," gathering with her fingers the very horse manure that falls in the streets for a livelihood. Look at this picture, thou boaster of modern christianity, and find a parallel case of abominable degradation in idolatrous Pekin if you can? Next, walk above ground, and pass through the streets of the great christian city, enter the spirit vaults and gin shops, and see humanity outraged in features; and reason and passion galloping across lots, as in a steeple chase, and the name of your strange God bandied about like a foot-ball. At night a stranger would think as he passed the streets that all sexual virtue was the most notorious article of merchandize. Next, go to the exchange and places of merchandize where the business of buying and selling is transacted. There you will witness duplicity, and oily smoothness, and honied flattery, artfully mingled with the most deceptive bargains compared with which pagans are mere novices. From thence go to courts and halls of state, and there the spirit of invasion, oppression, conquest, and bloody ambition are more rife than were ever known in China.

Again, compare the unity of the disciples of the Shaster with that of the professed christians of England, and the balance is greatly in favour of the former. Peace reigns more uninterruptedly (so far as our knowledge extends), among the former than among the latter. And as to the stability and strength of christian governments and institutions, they are like vessels at sea, subject to continual storms and tempests—pronounced unseaworthy, dismasted, sunk, wrecked, or captured by pirates. And to crown the climax of this most ridiculous farce, the priests of modern christianity stretch out their hands with surpliced gravity and Jehuic zeal, to arrest this fearful tendency to universal desolation and ruin. And how do they do it? They seek to do it with a half done-away bible, and a self-made modernized priesthood. Struggling like a horse disabled in two legs, without supernatural powers, to carry burthens that angels would shrink from, and the Son of God himself could not perform without the constant intervention and aid of the Almighty Father, they multiply seminaries and wax hot in theological combats, flutter with alarm, and call the world into convention in order to bring about an "*evangelical union.*" From the days of Luther and Knox down to Ann Lee and the Ranters, there have been Reformers and Schismatics enough to make even Satan ashamed of a half done-away bible, and a half done-away God. Can modern priests reform the people or unite them with a half done-away bible and a *natural* Holy Ghost, and with no better angels than Cambridge and Andover parsons? Shame! Shame! Can they lay claim to character who rob God of his attributes, and do away his word by the precepts of men? You might as well stear and stop locomotives when steamers are done away with, and fire cannon in order to do execution without powder, as to think of guiding the ship of salvation without

apostles, or of checking the wickedness of mankind, without the supernatural light and power of God! The character of modern christianity is abominable everywhere. The very heathens are ashamed of her vices, and dread to come in contact with her polluted breath. Her drunkenness and debaucheries—her thievings and cheatings—her robberies and wars—her blasphemies of God and his kingdom, have reached the ears of Jehovah. When a few more of the servants of God have sealed their testimony with their blood, the shame of her nakedness will not only be made manifest, but she will be burned with fire.

CONFERENCE MINUTES.

EDINBURGH.

This Conference was held on Sunday the 19th March, 1848, at the usual hour, in the Hall, No. 2, Drummond Street. The Saints were called to order by Elder Menzies; and after singing a hymn, the Meeting was constituted with prayer by Elder Gibson; when it was voted unanimously, on the motion of Elders Menzies and Waugh, That we hold Brother Gibson in confidence, as worthy to preside over and govern this Meeting and Conference.

The president moved, That Father Waugh minute this day's proceedings; which, being concurred in by Elder Menzies, was voted in like manner.

Brother Gibson, in a brief but animated address, stated, with other items, that during the past year upwards of 400 souls had been added to this Conference by baptism; and 126 of that quota were appended in the last wintry season: but now, that the time for the singing of birds has returned, our prospects are brighter; for every honest seeker after the truth as it is in Jesus, begins to notice the signs foretold by our Lord, in relation to His second personal advent to this our earth, are literally fulfilling; and that now the judgments of God are being manifested, the inhabitants of the world shall learn righteousness, practically, as well as by soundness of doctrine.

The officers present were 1 high priest, 16 elders, 5 priests, 7 teachers, and 1 deacon; and the branches were represented in the following order—

BRANCH.	REPRESENTED BY	HIGH PRIEST	ELDERS	PRIESTS	TEACHERS	DEACONS	MEMBERS	TOTAL	BAPTISED	RECIVED	REMOVED	CUT OFF,	DIED	SCATTERED SAINTS
Biggar	Elder Waugh	0	0	1	0	0	4	5	0	0	0	0	0	0
Clackmannan	" Sharp	0	2	1	3	2	86	94	22	8	0	0	0	0
Crofthead	" Tomkinson	0	2	2	2	2	39	47	9	2	13	1	0	4
Dundee	" Findlay	0	3	5	3	1	52	64	14	0	1	0	0	2
Dumferline	" Hoggin	0	2	4	2	1	105	114	25	6	7	3	0	0
Edinburgh	" Menzies	1	7	6	6	1	143	164	8	13	1	5	2	23
Falkirk	" Calder	0	2	1	0	0	20	23	3	5	0	1	0	2
Greenlaw	" McEwan	0	0	0	1	0	16	17	3	0	1	0	0	0
Hunterfield	" Nibley	0	2	4	4	2	47	59	4	6	2	2	0	1
Linlithgow	" Waugh	0	0	0	0	0	8	8	0	0	6	0	0	0
Loch Gelley	" Watson	0	2	1	0	1	20	24	8	0	6	3	0	0
Pathhead	" McFarland.	0	2	2	3	1	73	81	21	1	2	0	0	5
Rumford	" Tomkinson	0	0	2	2	1	14	19	4	2	10	0	0	0
Shotts	" Tomkinson	0	0	1	1	0	5	7	1	0	6	0	0	0
Slamversmen	" Tomkinson	0	0	0	0	0	7	7	0	1	4	0	0	0
Stirling	" Gibson	0	0	1	0	1	17	19	3	0	0	0	0	0
Scattered Saints	" Waugh	0	2	0	0	0	36	37	0	0	0	0	0	0
Travelling Elders	" Waugh	0	1	0	0	0	0	1	0	0	1	0	0	0
Wemyss	" Waugh	0	1	2	0	0	26	29	1	0	0	0	0	0
	Total	1	28	33	27	13	718	820	126	44	60	15	2	37

The branches were all represented as being in good standing, unity and love prevailing, and the prospects of increase every where good.

Resolved, on the motion voted last evening's council of delegates, That Brother William Fotheringham be ordained a teacher for Clackmannan branch; Brother Robert Murdoch a priest in Perth, for Dundee branch; Brothers William Strang

and William Ross to be teachers, and Brother Robert Izett to be deacon for Dumferline branch; Brothers Colin McPherson and James Ririe to be priests in the Edinburgh branch: the latter to be placed in Aberdeen, under the counsel of his brother Elder George Ririe in that region; Brother William Adams to be priest, and Brother John Smith to be teacher, in Hunterfield branch; Brother Thomas Watson to be a priest in Loch Gelley branch; Brother Thomas Robertson and his brother William Robertson to be priests, Brother Henry Adamson to be teacher, and Brother Charles Duncan to be a deacon, for Pathhead branch. Those present were ordained accordingly; but those not present to be ordained in their respective branches.

The following brethren having tendered their services to labour for the Lord, under the direction of the president and this conference, it was unanimously voted, on the motion of Brothers Gibson and Waugh, That we sustain by our faith and prayers our worthy brethren Elders Hugh Findlay, and David Cook, and Priest Robert Russell, as well as Brother Ephraim Tomkinson, presently in the field of labour, whose labours have been blest in bringing many into the kingdom of God. The other travelling elder, Brother Rowley, having been called in by his wife some time ago for her support.

Resolved, on the motions of Brothers Gibson and Tomkinson, That we sustain President Brigham Young and the twelve Apostles as the travelling high council and presidency of the Church in all the world; also our beloved Brother Orson Spencer in his presidency over the conferences in the British Isles, &c.

Resolved also, That we sustain all the branch presidents in this conference.

Resolved, on the motion of President Gibson and Brother Menzies, That a vote of thanks is due, and hereby given, to Father Waugh, for his punctual exertions as Star and book agent, and also for his services rendered in the arrangement of the branch and conference records, &c.

Resolved, That this conference stand adjourned until the last sabbath save one in June next; and that the delegates meet in the house of Brother Gibson on Saturday evening previous, at six o'clock.

WILLIAM GIBSON, President.
GEORGE P. WAUGH, Clerk.

PRESTON.

This conference was held March 26th 1848.

The meeting was opened by singing and prayer. It was then moved that Elder G. D. Watt preside over the conference. Carried unanimously. It was moved, seconded, and carried, that Elder Fowley be appointed clerk. After singing the hymn on the 70th page, the president proceeded to make remarks suitable to the occasion, in the course of which he introduced to the notice of the conference Brothers A. Fielding and J. Cottam, President of the Clitheroe conference.

The officers present were then numbered, as follows:—

High Priests, 2; Elders, 19; Priests, 16; Teachers, 4; Deacons, 1.

The representation of branches was then called for.

Preston—365 members, including 21 Elders, 14 Priests, 6 Teachers, and 3 Deacons. Increase of 9 since last conference by baptism, 2 expelled, 3 emigrated, and 3 dead. All in good standing except three.

Kendal—41 members, 2 Elders, 5 Priests, 2 Teachers, and 1 Deacon. 7 baptized since last conference, 3 emigrated, 2 expelled, and 1 dead. In good standing, and the prospect flattering indeed.

Southport—35 members, 3 Elders, 2 Priests, 1 Teacher, 1 baptized, 1 expelled, 1 dead, 5 in doubtful standing.

Layland Moss	26 members	1 Elder	1 Priest	1 Teacher	In good standing
Holme	15 ,,	1 ,,	2 ,,		
Longton	18 ,,	1 ,,	2 ,,		Good standing except 4
Hunters Hill	24 ,,	2 ,,	2 ,,		
Euxton	8 ,,	2 Deacons	2 dead.		Good standing.

The President here expressed his satisfaction that our labours had not been in vain during the last quarter, and remarked that it was a maxim of his never to

press any to be baptized, any further than by the influence and power of the truth. He exhorted his brethren in the priesthood to store up the precious word of God, upon their memories, that the Holy Ghost may call it forth in the very hour when they need it, and thus throw out the net of truth and catch men.

After making suitable changes in the priesthood, the meeting was adjourned until 2 P.M.

At 2 P.M. the meeting was opened as usual by the President. After remarks from the stand, bread and wine was administered to a goodly congregation of happy Saints. Elder A. Fielding remarked as follows:—That he felt it to be both an honour and a privilege to stand before them. He said that to appearance the Preston conference was not making great progress in adding to their numbers, but he did not think that any conference had done more towards fortifying and strengthening themselves then this conference had, for he was sure it was in better condition at the present time than he had ever known it to be since its organization. He then spoke at some length to those who had the priesthood, and to those who were about to receive it, and exhorted them in the name of the Lord to be steadfast in the cause of God, to be wise and humble.

Elder Cottam then spoke in a manner that made every heart glad, and every countenance shine with joy.

Elder J. Parkinson, our STAR agent, was then called upon to give an account of his stewardship, and state how his affairs stood, in a pecuniary point of view, with the office at Liverpool. He stated that nothing of any consequence was owing, but that when he had received a few trifling sums that was then due to him, he would be able to settle up his accounts. It was moved and carried that Brother Parkinson be continued our STAR agent.

After ordaining those who had been nominated in the forenoon, and confirming three, the conference adjourned until half-past six.

The evening meeting was opened as usual by the president, after which the time was improved by Brothers Fielding and Cottam, who laid down, by the power and light of the spirit of truth, the principles of salvation to the Saints and to the world.

Thus passed one of the happiest days of our lives, and one that will never be erased from the memory, every soul forgot his care, and seemed to be swallowed up in the spirit of union and peace.

G. D. WATT, President.
JOHN FOWLEY, Clerk.

MANCHESTER.

This conference convened in the city Music-hall, Camp-field, on April 30th, 1848, at ten o'clock a.m. The meeting was opened by singing and prayer.

Elder James Walker then proposed that Elder Richard Cook preside over this conference; Elder Barnes seconded the motion, and it was carried unanimously.

William Hulme was then voted to act as clerk.

The president then called for the representation of the various branches, which was given as follows:—Total number of members, 1853; elders, 76; priests, 181; teachers, 64; deacons, 35. Since the conference in Dec. 1847, there have been 273 baptized, 42 cut off, 35 emigrated, and 11 died: also, a branch at Bullhill had been organized.

It was moved, seconded, and unanimously voted, that a branch be organized at Poynton.

Throughout the whole of the branches, which are twenty-eight in number, there seems to be a lively and energetic spirit to proclaim the principles of the everlasting gospel to the people; and though some professing christians strenuously oppose, there are many giving heed to the teachings of the officers; and the prospects of a numerous ingathering are cheering and encouraging.

The Saints are united, rejoicing in the truth, and enjoying the gifts and blessings in rich profusion,—love, joy, and union generally prevail; and though there are a few who have not adhered to counsel, even some of these are beginning to see their error.

The President informed the officers that there was some business that required them to meet in council during the noon interval, and the meeting was adjourned in the usual form until half-past two o'clock p.m.

AFTERNOON.—The meeting being opened by singing and prayer, the President rose to notify the result of the business of the council that was held during the noon interval, and stated that it was to investigate the conduct of Brother Alfred Shaw, who had been appointed as the MILLENNIAL STAR and Book agent for this conference. It was clearly proved that he was guilty of embezzling property which belonged to this church, to the amount of £30, and that his conduct manifested dishonesty; therefore the council agreed to cut him off from this church, and those Saints who were inclined to sanction that Brother Alfred Shaw be cut off, would manifest the same by a show of hands. The vote was unanimous.

The President then declared that Alfred Shaw was no longer a member of this church; and considered that this case was similar to that of Judas, for the latter sold his Lord for thirty pieces of silver, while the former lost his title to the kingdom of God for £30. The conference had pledged itself to be responsible in pounds shillings and pence, for the due payment of the money for STARS, &c, to the office at Liverpool, therefore the officers agreed to collect the money within the space of four weeks, and remit it to Elder James Walker.

The Saints partook of bread and wine, in remembrance of the Lord's death; and after the choir had sung a hymn, the President recommended Elder Jas. Walker as a worthy character; and it was moved, seconded, and unanimously voted, that Elder James Walker be appointed as the MILLENNIAL STAR and Book agent for this conference.

President Orson Spencer stated that the conduct of Alfred Shaw required the item in No. IX. STAR of the present volume, respecting the agents' books being audited and reported quarterly; he further remarked, that as the STAR agency is becoming important, on account of the agent having a considerable amount of property in trust; and as the conference is responsible for the payment of the money, he advised that the council of the branch where the agent is recognized, do audit the agents' accounts every month, and make them manifest at the quarterly conference. He would further say to the agents, that it is unwise to call for many more STARS than are likely to be sold, after the first five or six numbers of a volume are issued, on account of the difficulty it may produce, by embarrassing the office with a great number of returned STARS, that might probably have been sold if they had not been sent to the agent.

It was then moved, seconded, and unanimously voted, that Brothers James Whitehead, of Oldham; William Thorley, of Stockport; and Thomas Stell, of Manchester, be ordained to the office of elder: also, that Brothers Robert Redford, of Whitefield; Richard Greenalch, of Mosley Common; John Bowie, of Stockport; William Hafflic, of Leigh; James Allin and Joseph Holt, of Radcliffe; Samuel Hawthorn Whaite, Robert Alexander, William Armour, Robert Nightingale, and Brother Manners, of Manchester, be ordained to the office of priest: and that Brother John Stones, of Mosley Common, be ordained to the office of teacher.

The census of the officers present consisted of 2 high priests, 1 patriarch, 47 elders, 58 priests, 33 teachers, and 11 deacons.

At the request of the President, Elder Crook addressed the congregation a short time, in his customary diverting style.

It was then moved, seconded, and unanimously voted, that this conference uphold Brother Brigham Young and his councillors as the presidency of the whole church of Jesus Christ of Latter-day Saints on earth; also, that we uphold the Twelve Apostles of this church by our faith, prayers, and every good thing; likewise, that we uphold and sustain Brother Orson Spencer as the president of the church in the British isles, by every good means that are in our power; and that we uphold Brother Richard Cook as the president of the Manchester conference.

The meeting was dismissed by singing and prayer.

EVENING.—The meeting being opened in the usual form, President Orson Spencer addressed the audience from the words, "To as many as received him, to them gave he power to become the sons of God." His remarks were truly edifying and cheering to the Saints, and were calculated to stimulate them to persevere in

every good work: and to those who had not obeyed the gospel, his words were quick, powerful, effective, and persuasive, to lead them to obey the requirements of the gospel, so that by receiving Jesus and yielding obedience to the laws of adoption, and abiding in the faith, we not only receive the power whereby we may become sons of God, but be exalted to live and reign with Christ, and ultimately receive power and honour and glory, even as Jesus was exalted to be a prince and a Saviour.

The meeting being dismissed by singing and prayer, the Saints returned to their habitations, rejoicing in the Lord.

RICHARD COOK, President.
WILLIAM HULME, Clerk.

The Latter-day Saints' Millennial Star.

JULY 1, 1848.

WE have not used our columns of late in the way of saying much concerning the political condition of the nations. One thing is conspicuous in all the political journals of the day—wars and rumours of wars! These are classed with such things as abdications of crowned heads, daring *emeutes*, conspiracies, riots, confederations, Repeal meetings, Chartism, and National Reform Associations. We are sometimes at a loss whether to use ridicule or pity towards the condition of Christian Europe. All the nations of Europe profess modern christianity. The great ocean is rarely more ruffled or tumultuous than the moral and political condition of priest-ridden Europe. Anarchy, and the violent eruptions of the people, frequently occur in all these christian governments. The profligacy, ambition, and oppression of the rulers have at length descended from the head to the inferior extremities of society. Society is corrupted in every branch. The head is sick and the heart is faint, and the limbs are dropsical or palsied. Wounds and bruises and putrifying sores, in the language of the prophet, pervade the body social. The dethroning of sovereigns and the radical changes of long-tried governments have become a matter of every day talk. All are agreed that, in every government, something ought to be done. Many, reduced to the most insupportable extremity of want and wretchedness, are saying, and practically declaring that something *must* and *shall* be done. Factious partizans and aspirants to power are forming artful plans to displace existing incumbents in office, and ride into power on the mountain wave of popular reform. Secret clubs are organizing and discussing topics that affect the great platform of the moral and social fabric. The experiments of modern christianity, as a conservative power upon society, have been tried time and again, long and diligently, but all to no purpose. Princes and rulers have put to their helping hand. The rich treasuries of kingdoms have been poured into the lap of so-called christianity, in order to unite, ameliorate, and save the nations. Colleges have contributed their erudition, and orators have exhausted their eloquence. But all in vain. The world has continued to grow worse and worse under the treatment of the religious doctors of modern christianity. It is of no use for one sect or denomination to accuse another, and palm the degeneracy and wickedness of mankind upon heretical bodies of people. The evils of universal contentions, abominable corruptions, and infinite divisions (political, social, and religious) still exist. And that which we complain of is, that there is not sufficient virtue and energy in all the discrepant religions of Christendom to remove these evils. The trial has been long and faithfully made under advantageous circumstances, and still the moral and political tendency of society is retrogade. The present aspect of the christian nations is more fearful and ominous of the complete bankruptcy of all society, than

has been furnished probably for the last eighteen centuries. Now, the inference which we draw is, that the true and living God, whose wisdom and power are supernatural and fully adequate to reform mankind, is not indeed the mover and supporter of modern christianity. Better things might be expected of any system of which He is the living Head and active Governor. Let the nations return unto God, and the power of primitive christianity be restored, and the world will be regenerated. Let men return unto God, even the true God, and keep his commandments as aforetime, then shall the nations learn war no more, and the earth shall enjoy its Sabbath of rest.

INDIAN DISTURBANCES.—Serious accounts of Indian depredations are passing through many of the newspapers of the day. The letters of Elder Woodruff, published in our last STAR, and of Elder Richards, and others, (the latter dated St. Louis, May 9th,) represent all things prosperous at Salt Lake and the Bluffs.

It is true that at the date of our last advices from Council Bluffs, messengers were daily expected from Salt Lake. These messengers *may* have brought the painful news of Indian hostility towards our people at the Salt Lake. If so, we shall soon be advised of the fact with its details. However, there are so many false reports, (like that of the Mormons eating their fellows,) and so many that love to publish the calamities of the Saints, saying, "Aha, so would we have it: Where is now thy God?" that we do well to suspend a decisive judgment till we have a better knowledge of facts.

The Indians, wronged and driven from one side of the Continent to the other, and finding the near approach of the white colonies to be indicative of their utter and complete extermination from off the earth, have become very jealous of the new settlers. It appears from the American papers that the Gentile missionaries have been massacred, and other white colonies in Upper California and Oregon have been annoyed with a view to prevent their settlement in that vast country. Lieutenant Warner of the United States forces had visited our people at Salt Lake for the purpose of getting assistance to protect other colonies. And it is not impossible that, in the general assault of the Indians against the whites, our people have been mistaken by them to be their common enemy, and suffered in some measure, we hope not, however, to any considerable extent. And we trust that a timely explanation to them, on our part, of our pacific and amicable designs will establish and perpetuate the best feelings of union and friendship hereafter. The President of the United States has recommended to Congress that an efficient army be sent there to protect the white colonies.

The great God is hastening the redemption of his people, and giving them a name to live among the nations of the earth, whether by prosperity or adversity,—whether by life or by death. If God be glorified, and salvation be extended to all who will receive it, we will rejoice even that we are accounted worthy to suffer in such a glorious cause.

We subjoin an extract from Elder F. D. Richard's letter:—

"We deplore most deeply the death of our Beloved brother M. Sirrine. He was a valuable man, and has wrought a good and great work in the ministry, and very many, both in this country and America, will feel deeply his loss. He will reap a rich reward for his faithfulness. His health began to decline while presiding over Manchester Conference, and continued to his death. The first wife's children, now orphan's *indeed*, will experience the sympathy and prayers of the just, and of those who have enjoyed the labours of this worthy but now departed Saint. The remaining widow and child are tasting the bitter cup of this heavy bereavement. May God bless them for evermore. Amen."

LETTERS TO THE EDITOR.

On board the steamer "Mameluke,"
St. Louis, May 1st, 1848.

Dearly beloved President Spencer,—This is indeed the first convenient opportunity I have found of informing you of our safe arrival over the sea. We were thirteen days tossed violently about in the channel and Irish sea. The whole company were quite sea-sick, except Brothers Wheelock and Samuel, and Mother Kerr, who by their exertions, coupled with the kindness of Captain Wm. M'Kenzie, greatly ameliorated our condition.

On Sunday, Feb. 27th, we were beating off Milford, and it was proposed by the captain, if the weather did not change, to put into haven the next day; but we succeeded in clearing the Cape, and standing out to sea. Sometimes we ran so close upon rocks and shoals, that the captain put on all the sail the "Carnatic" could bear, which made her roll and wallow in the seas with apparent madness, and thereby barely escaped the thereatned danger. This was the roughest part of all the voyage, and took such an effect upon us, our boxes, barrels, &c., as led us to *watch*, and leave it mostly to those who were on the land to *pray*.

As soon as the elements and our healths would permit, we were organized into such divisions as equalized the labour of cleaning, building fires, receiving water, maintaining watch, &c., each day of the week. This was done by the men. We had our regular hours for prayer; also meetings on the sabbaths. We had some precious seasons, and once administered the sacrament. The captain, upon finding us diligent to observe good order, laid aside the rigid formality of ship rules, and granted us every comfort and convenience which we could enjoy, or he bestow, on shipboard; indeed he studied our happiness with the care of a father, bringing and sending dainties from his own table to such of the company as were most sea-sick; admitting us on the quarter and poop decks; into the cabin; committed the ship's medicine chest unto my charge; and allowed the females free access to the water closet; and when we came to warm latitudes, prepared shower and other baths, which conduced much to the health and comfort of the company. In short, had he been a Saint, I do not see how he could have granted us greater liberties, or indulged in more familiarity with us, and maintain the dignity of his command over all on shipboard. Let me here mention his kindness to me. On the 26th of March, when I had become so reduced as to be unable to dress and go on deck alone, he offered me his own berth and state room, and seat at his table. Reluctant to accept this too generous offer, the first and second mates offered me their rooms. I accepted the latter, and immediately began to recover; so that when we arrived in New Orleans, on the 19th of April, my health was again quite comfortable. When I was ready to pay for these distinguished favours, his charge was, "an interest in my prayers, that he and his might be gathered with us into the kingdom of God." He gave us the parting kiss with tears; and the crew bestowed three cheers. Let the prayers and blessings of the faithful be for him and his; for while he *called* us brethren, he *treated* us as such.

We passed between the Azores and main land, and entered into the region of trade-wind influence on the 16th of March. It is worthy of note, that during our whole passage we experienced nothing like any trade-winds, but, on the contrary, they were mostly from the points of compass varying between west and north. The captain said he never knew the like before. I view it as one of the changes of the last days, for the *perplexity* of such as go down to the sea in ships.

As we passed into warmer weather, Father Young appeared to fail daily, notwithstanding the diligent attention which was paid to him. He did not seem to have any particular disease, but was sometimes troubled with cramping, insomuch that on the 21st March we anointed and prayed for him; he was immediately relieved, and comparatively comfortable; still failing however, until he was again distressed with cramping, and when not, lay quite insensible. The weather was now very warm, and all hope of his surviving the passage, with any comfort to

himself or any one else, had fled. The Saints and elders felt as I did, that it was best to commend his spirit to God, which was done with solemn prayer and laying on of hands, on the evening of the 30th, and at fifteen minutes past nine he fell asleep. We desired to bring his body, and bury it among the Saints; but the officers of the ship assured us we should not be permitted to pass the Balize with the corpse on board, and the company became resigned to a burial at sea. After being neatly laid out, his corpse was enclosed in a new piece of strong canvas, a great weight of stone coal, also enclosed in strong canvas, was attached to the feet, and at forty minutes past six o'clock on the morning of the 31st, Father James Young was buried in latitude 19° 10' north, and longitude 58° 40'. The water was so still, that the corpse was seen as it sank at a great depth.

Sister Emery, from Doncaster, has been somewhat afflicted with the scald-head; and Sister Edwards, from the Birmingham conference, has been feeble and declining in her health; otherwise the company have been, and now are, healthy, save sea-sickness.

Cleanliness and ventilation are indispensible to the health of any company of emigrants passing into so warm a latitude. We were as low as 13° north of the Equator. Another important contingency is (since the salvation of precious souls is the primary object of our emigration), each adult person should be supplied with four instead of three quarts of water per day, and put up in *sweet and healthy* casks. When a protracted passage renders it necessary to reduce the quantity of water to two quarts, and even three pints, per day, as was the case with us, it is very *uncomfortable*, if not *unhealthy*, in the torrid zone.

We passed into the Caribean sea between the islands of Antigua and Guadaloupe on Sunday 2nd of April. We passed Cape St. Antonio (Isle of Cuba), on the 13th of April, and on Monday 17th about 3 p.m., Captain M'Kenzie, Brother Cahoon, and myself went on to the foretopsail yard, in search of Balize, and by the aid of the glass readily saw the light house and steamers plying to and fro.

On our arrival at New Orleans, we found Elder L. N. Scovil was watching for us, who immediately came on board, which very much cheered us all. By diligent exertion we were cleared and on board this boat in three days. Captain M'Kenzie had taken out a permit from the house of Customs for the luggage of seventy families to be passed to the officer on board, with whom I made a favourable acquaintance. He treated us with much respect, and not a box, barrel, or parcel of any kind whatever was required to be examined; and lest we might wish to clear the ship when he was not on board, he gave me a certificate of clearance for my company and all that belonged to them, thus even to this moment has the Lord our God seemed to prepare all things before us on this passage. Here let me say it is of vast importance to all concerned, that good and faithful men have charge of companies coming out, who will exert a savory influence, not only with the Saints in charge, but save pounds in value, and prevent the wounding of many good feelings.

Our intire company left New Orleans on Sunday morning, April 23rd, and arrived here in the afternoon of Sunday the 30th, not quite eight days out, and just at the time of closing our meeting, which Captain Coolidge, with his brother and sister, and other cabin passengers, attended. They also have been very kind to us, and are now permitting us to remain on board till we can contract with another boat to take us up the river.

We are afflicted by the death of Elder M. Sirrine, whose widow is now in this city, and designs to accompany us to Winter Quarters. He died on his way here on board the steamer Niagara, on the 20th of April, just before they had reached the mouth of the river Ohio, of consumption. His remains will be taken to Winter Quarters for burial. Brother Felt and the Saints in this place are doing well; they have a chapel and enjoy much of the spirit of God. The council is for none to stop here who have the means to go to the Potowatamie lands. This is important to the welfare of the British Saints.

About a fortnight ago some 200 Saints left this place with elders Amasa Lyman, E. T. Benson, and Erastus Snow on the steamer Mandan, for Winter Quarters. When about 150 miles up, run against a snag, and were obliged to discharge freight

and passengers, and return to this place to repair, which was accomplished and the boat again started up last Wednesday.

The latest news from the camp is all very favourable. The government of Iowa have granted a county of land to the Saints, called Potowatamie county, and the general government has created a post office, Evan M. Green post master—the correct address to which is "Kane, Potowatamie County, Iowa, via St. Joseph's, Missouri." The officers of this new county were to have been elected on the 3rd day of April.

Steamer, Mustang, May 9.

We have at length contracted with Captain Patterson of this boat, to land us at Winter Quarters for a guinea a-piece over twelve years, and 100lbs of luggage allowed each person, all over that is to be paid 4s. 2d. per 100.

During the past week a company of Saints arrived here from Western New York (Batavia), eleven in number, also the company which came in the Sailor Prince, with Brothers Martin and Scovil. Such of them as can are going up with us. Elder Wheelock and most of those who came from Birmingham will find it needful to stop in St. Louis for a while; they are all in good health. Elders Robins and M'Kenzie have returned from Camp with much cheering news and interesting letters from the Salt Lake city. Elders Orson Pratt, and Levi Richards with their families, are expecting to start soon for England, also a goodly number of other men to aid in the glorious work, some of whom are now on their way.

Our present company, who still call me their president, numbers about 150, and consists of persons from different parts of the United States as well as the old country. I am indeed surprised to find such kind and generous treatment as we have received on these rivers, and am assured that the state of public feeling towards us is very much modified, and business men in St. Louis, as well as masters of vessels, are seeking to obtain our business, which is already an advantage to us, and if judiciously conducted will prove a lasting aid in the gathering, and profit to them. We are permitted to enjoy our meetings for prayer and instruction at our own option on this boat, as hitherto, and the officers join with us with all becoming respect.

Now, Brother Spencer, I have watched over this company with my utmost diligence. My counsellors have efficiently co-operated with me. In so doing we have done it in view of the worth of precious souls; and I firmly believe no company of Saints has ever crossed the Atlantic with less disorder, disaffection, or complaining, or with more of a salutary happy influence exerted upon all people, under all circumstances, which have surrounded us: for all this I feel thankful, indeed, to my heavenly Father, and believe it will be comforting to you and the Saints generally, in Britain, to know of it. We are thankful for their faith and fervent prayers, the benefits of which we have richly realized. When they come out may they, as we have been, be led forth in much mercy, and be spared the many evils too often connected with such a journey.

Brother Cahoon returns thanks for your kind letter received here, and in view of your receiving this thought it best to defer writing till we had seen your children. We have not had a word from them yet, but we rejoice in the hope of seeing them soon and our dear kinsfolk. Brother Samuel, Brother Scovil, and my counsellors join with me in sentiments of high esteem towards yourself and family, and wish you every prosperity and happiness in accelerating the speed of the work; and may the blessings of God and good men abound unto all such as have ministered to our wants, or may, to yours and all the faithful.

Farewell, as ever, your fellow servants for righteousness sake,

F. D. RICHARDS, A. CAHOON,
C. H. WHEELOCK, S. W. RICHARDS.

Cambridge, June 6, 1848.

Dear President Spencer,—As regards Cambridge, you can form no idea of such a place, unless you have seen one, its simile. To one whose mind is fettered with sectarianism and never heard the principles of truth, it would be looked upon as the shrine of sacred trophies; the place would seem consecrated as the zealot walked up Emanuel

Street, and Emanuel Lane, and Jesus Place, and Christ's Places, and all such names as these attached to the streets, lanes, and fields, besides 17 large colleges called by the most sacred names, emersed in them. There are about five thousand collegians marching about the streets with black gowns on, and four-squared hats upon their heads. But oh, dear Brother Spencer, however hallowed it may appear to them, it looks the opposite to me, for it is the maelstrom of pollution, and here I see the most hideous features of apostacy, distorted as if the arch-fiend had begotten them in his own likeness. My feeble pen cannot write the repugnance I feel at the sight, the fair name of Jesus is taken into the most unhallowed lips of men that have ruined hundreds of the fair sex that throng these streets. Whoredom and corruption are characteristics of those who walk about in the sacred costume of religion. My heart sickens. I could write a volume about these things. You will see from what I have said that almost all the populace of Cambridge are dependent on these men, but although this is the case, I am not the least daunted; I do not fear all the learning of Cambridge, but I have wished to commence my labours in a wise manner, so I have been quiet, looking about the town for a place to preach in, for I thought if I preached in the streets, they would immediately apprize each other that a Mormon had come, and they have so much influence with the people, that I could not get a place, so I have been quiet in the town until I have at last got a school-room to preach in; it is but small, but it may do at present. I have taken it for a quarter. I commence to lecture next Tuesday week. I want you to be so kind as to send me three thousand invitations, and I will commence my attack that way. I shall have some hard fighting, but I know that he that is for me, is more than all they that are against me, and upon his spirit I depend.

I am as ever,

THOS. BRADSHAW.

CIVILISATION UNVEILED AND CHRISTIAN HYPOCRITES UNMASKED BY NATURE'S CHILDREN.

Both Ojibbeway and Ioways were frequently beset by religious persons who wished to convert them. On one occasion they answered as follows:—

'My friends, we feel thankful for the information and advice which you come to give us; for we know you are good men and sincere, and that we are like children, and stand in need of advice.

'We have listened to your words, and have no fault to find with them. We have heard the same words in our own country, where there have been many white people to speak them, and our ears have never been shut against them.

'We have tried to understand white man's religion, but we cannot—it is medicine to us, and we think we have no need of it. Our religion is simple, and the Great Spirit who gave it to us has taught us all how to understand it. We believe that the Great Spirit made our religion for us and white man's religion for white men. Their sins we believe are much greater than ours, and perhaps the Great Spirit has thought it best, therefore, to give them a different religion.'

This was the view of the Ojibbeways. At Glasgow the patience of the Ioways was exhausted, and even Indian politeness gave way.

'They were introduced to the Indians and their object explained by Jeffery. The war-chief then said to them, as he was sitting on the floor in a corner of the room, that he did not see any necessity of their talking at all; for all they would have to say they had heard from much more intelligent-looking men than they were in London and in other places, and they had given their answers at full length, which *Chippehola* (Mr Catlin) had written all down.

"Now, my friends,' said he, 'I will tell you, that when we first came over to this country, we thought that you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about we find this was all a mistake. When we first came over we thought that white man's religion would make all people good, and we then

would have been glad to talk with you; but now we cannot say that we like to do it any more.

* * * * * * * *

"My friends, I am willing to talk with you if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow; and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending black-coats among the Indians: now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more. (To this all respond, 'How, how, how."

AFFAIRS OF YUCATAN.

We extract the following from the *Weekly Herald* of June 7:—

The condition of Yucatan is desperate—the massacre of women and children, the destruction of every kind, in the most bloody and formidable manner! No hope is left but in a speedy and efficacious assistance of the United States. We ask for arms and amunition in the first place. We have not now the means to buy those articles; and when these means were before at our disposal, in the beginning of this struggle, were notified by the agents of the government of the United States, and seriously threatened, should we introduce arms and ammunition in the country. You can see all these facts in the documents sent to the Senate by the President.—The worst of all is, that the accumulation of thousands of persons in Merida and Campeachy, where all the resources of the country are in the hands of the barbarians, has began to produce consequent misery and starvation. My countrymen have not arms, nor amunition, nor food. Can they defend themselves? In the name of humanity, freedom, and civilisation, please you, gentlemen, to publish these facts, using my name if you wish.

I am yours respectfully,

JUSTO SIERRA.

VARIETIES.

PICTURE OF SOCIETY.—If you should see a flock of pigeons in a field of corn, and if, instead of each picking where and what it liked, taking just as much as it, wanted and no more, you should see ninety-nine gathering all they got in a heap, reserving nothing for themselves but the chaff and the refuse, keeping this heap for one, and that, perhaps, the weakest and worst pigeon of the flock, sitting round and looking on quietly, whilst this one was devouring, throwing about, and wasting it; and if a pigeon more hardy or hungry than the rest touched a grain of the hoard, all the others flying upon it and tearing it to pieces,—if you should see this, you would see nothing more than what is every day practised and established among men. Among men you see the ninety and nine toiling and scraping together a a heap of superfluities for one, and this one, too, oftentimes the feeblest and worst of the whole set—a child, a madman, a knave, or a fool—getting nothing for themselves all the while but a little of the coarsest of the provision which their own industry produces, looking quietly on while they see the fruits of all their labour spent or spoiled, and if one of the members take or touch a particle of the hoard, the others joining against and hanging him for the theft.—*Paley*.

PETITION OF IRISH TENANT FARMERS!—"Resolved: That this is a true description of the agricultural state of Iréland. Rents immoderately high, amounting generally to rack-rents—no security of possession by the tenant, and little or no encouragement to improvement—much positive discouragement—laws all made in favour of the landlord; oppressive and vexatious to the tenants; as a consequence, deficient employment, imperfect cultivation—wide-spread distress—hopeless arrears of rent—*ejectments, extermination—levelling of farm-houses and whole villages*—destitution, *deaths* in countless numbers from hunger and cold—illegal combinations, outrages, assassinations!"

SONG FOR THE CAMP OF ISRAEL.

BY MISS E. R. SNOW.

WRITTEN ON LEAVING OUR FIRST ENCAMPMENT ON THE WESTERN SIDE OF THE MISSISSIPPI RIVER.

Lo! a mighty host of Jacob
  Tented on the western shore
Of the noble Mississippi,
  Which they had been crossing o'er;
At the last day's dawn of winter,
  Bound with frost and wrapt in snow:
Hark! the sound is onward, onward!
  Camp of Israel! rise and go.

All at once is life and motion,
  Trunks and beds, and baggage fly;
Oxen yok'd and horses harness'd,—
  Tents roll'd up, are passing by;
Soon the carriage-wheels are rolling
  Onward to a woodland dell,
Where, at sunset, all are quarter'd:
  Camp of Israel! all is well.

Thickly round the tents are cluster'd
  Neighbouring smokes, together blend;
Supper serv'd, the hymns are chanted,
  And the evening prayers ascend.
Last of all the guards are station'd:
  Heavens! must guards be serving here;
Who would harm the houseless exiles?
  Camp of Israel! never fear.

Where is freedom? Where is justice?
  Both have from this nation fled;
And the blood of martyr'd prophets
  Must be answer'd on its head!
Therefore, to your tents, O Jacob!
  Like our father Abram dwell;
God will execute his purpose:
  Camp of Israel! all is well.

LIST OF MONEYS RECEIVED FROM THE 6TH OF JUNE TO THE 22ND OF JUNE.

	£	s.	d.
George Kendall	1	0	0
J. Lewis	0	13	6
William West	4	10	0
John Johnson	1	4	0
William Hawkins	2	10	0
James Marsden	5	10	0
James Bond	1	3	1
William Broomhead	2	12	0
Carried forward	£19	2	7

	£	s.	d.
Brought forward	£19	2	7
George P. Waugh	5	0	0
T. B. H. Stenhouse	0	9	0
William Cartwright	2	0	0
William Speakman	3	0	0
John Fidoe	0	16	8
George A. Mort	1	7	6
William McKeachie	8	13	10
	£40	9	7

NOTICE.

The tract, "Gospel Witness," being called for, is enlarged to eight solid pages, of the same size as the "Millennial Star," and is for sale at this office, at 5s. per 100. Also, the tract, "Character," contained in the present number of the Star, containing four pages of the same size, is on sale at this office, at 2s. 6d. per 100.

The address of SIMEON CARTER is 11, Great Oxford street, Liverpool.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14. JULY 15, 1848. VOL. X.

THE FOREIGN POLICY OF FRANCE—THE FINAL GREAT STRUGGLE.

(*From the New York Herald.*)

THE last intelligence which we received from Paris is, if possible, more interesting and important than any which has reached us since the overthrow of the dynasty of Louis Philippe, and the assumption of the powers of State by the Provisional Government. That republic has safely passed the crisis—the functions of government are in the hands of the people's delegates; she is strong in arms and men; and is now the first, foremost, grandest, and greatest nation in Europe. "Behold," said Lamartine, in his eloquent report, "what the republic has effected in less than three months!" Well might that great man point with pride and pleasure to France as it now is, and contrast it with the France under the reign of Louis Philippe. Her finances, we are informed, are in a prosperous condition; her immense and powerful navy is in the utmost state of efficiency, ready, at a moment's notice, for any emergency; and on land, as we learn from M. Arago's report to the National Assembly, the republic is able to present to its enemies, should any appear, an effective force of five hundred thousand men, eighty-five thousand cavalry, and a population of millions, all ready to take up arms to defend their independence. Such is the proud position which France at present presents to the eyes of the astonished world. A few months since, she was a bankrupt monarchy, controlled by intrigue, and oppressed by a tyrant—now, a republic, armed to the teeth, with a population of thirty-five millions, all swayed by one heart, and ready to die in the preservation of the rights which they have so valiantly obtained.

While all these scenes were being enacted in France, England, her ancient enemy and rival, has been looking on with amazement. She sees these mighty changes going on, and knows not what the end will be. She feels that she is powerless to prevent them, and can do no more than hope for the best. She fears and she trembles; she succumbs with as good a grace as possible—nay, she even favourably courts the friendship of the great modern republic. She has sunk in a day, as it were, in the scale of nations, and almost supplicates to be permitted to be on terms of amity with her powerful neighbour. If the republic increase its army, she takes alarm and snuffs danger in every breeze that comes across the channel, and despondingly ejaculates that she hopes that the peace of the world may be preserved. Well may she despond. With three or four millions of chartists in her midst, with six millions of revolutionists in Ireland, with a dissatisfied population in Scotland, with a national debt of eight hundred millions of pounds sterling, with a tax roll that grinds her people to the dust, she is not the England of former days; she has become weak and helpless, and may well dread another encounter with the republic. She has sowed the wind, and she has yet to reap the whirlwind.

In view of the strong and impregnable position which France has attained, the natural inquiry is, what will her foreign policy be? This is a question of great

importance in the present condition of Europe. We are not left in doubt as to what it will be, for Lamartine has shadowed it forth in his admirable report of the National Assembly. He says, emphatically:—

"If the liberty of any part of Europe lights up from ours—if prostrate nationalities, if invaded rights, if legitimate and depressed independencies spring up, constitute themselves by their own hands, enter into the democratic family of nations, and make an appeal to the defence of rights, to the conformity of institutions, then France is there! Republican France is not only the country—she is the soldier of the democratic principle, for the future."

In reference to the scenes being enacted in Italy, he says:—

"The campaign of Italian independence is being pursued slowly, by Italy alone; but in presence of Italy and France armed, and ready to act if their principles or the safety of their frontiers should seem to them to be compromised in their watchfulness over Italy."

Again he says:—

"Italy is free. A cry of distress would call France there, not to effect conquests, but to afford protection."

And in reference to Russia, he says pointedly:—

"Russia has time to reflect on the only bond of unity that can exist between her and us—the re-constitution of Poland, independent and free."

This language is too plain to be misunderstood, and the principles set forth in it would not be enunciated with such precision by such a man as Lamartine, unless he felt confident of the capability of the republic to carry them into practice. It is, in fact, saying that the great conflict between democracy and monarchy was commenced in Europe by France—that she has fought her share, and as far as she was concerned, has slain the monster. Other nations having followed her example, she voluntarily assumes the position of the soldier of the democratic principle for the future; and if the democratic principle is assailed, in any nation struggling to regain its rights, "France," in the words of M. Lamartine, "is there."

In pursuance of the views propounded by M. Lamartine, as the guide of the republic, the National Assembly have determined upon directing its attention to the war that was raging at the last accounts, between the Poles and the Prussians. The Poles have appealed to France, and demanded the armed intervention of the republic, in favour of Polish independence. The motion was seconded by the Minister of War, and a day was fixed by the National Assembly for the consideration of the matter. The affairs of Italy, too, are the subject of consideration by the new republic, and the same day was fixed for the discussion of them, too, viz: the 14th of May. On that day the assembled delegates of the French people will decide what line of conduct the republic will pursue with regard to those countries—whether, in case "an appeal to the defence of rights" has been made to France, she will act as "the soldier of the democratic principle."

The question then arises, whether, if the republic decides upon taking the part of the Poles against the Prussians, and that of the Italians against the Austrians, the treaties which were entered into in 1815, would not be violated by France; but these treaties are overlooked, and treated by M. Lamartine, as being of no force, in making the announcement of the principles which would guide the foreign policy of the republic. England, weak and imbecile as she comparatively is, should, in such an event, make a struggle, although it were to be her last; *and here we think is a solution of the order received at Boulogne, and emanating from the government at Paris, to put the French coast in a state of defence.* If this surmise should be correct, Europe has only seen the beginning of the end; and changes greater than any which have yet taken place, are about to occur. It will be the commencement of the great war, which, sooner or later, was destined to take place, between two antagonistic principles—democracy and monarchy; and which will drench Europe with blood, before the end shall have been attained. It will be the verification of the prediction made by Napoleon, that in "fifty years, Europe would be republican or Cossack."

The next news from Europe will, therefore, be of the utmost consequence. We shall learn by its tenor, whether this great conflict, this final and overpowering struggle, this deadly contest, is about to commence.

In the meantime, what part in this great drama is the United States destined to play? We may consider ourselves so far removed from the scene, that we shall escape all participation in it. We may rest apparently secure in our position, and think that we will be calm spectators of this great struggle, in case it should take place; but it will not do for us to flatter ourselves into too much security with the opinion that we can escape becoming a party to it. It will, in the very nature of things, be an easy task to become merged in the general war. We may be compelled to act like France—as the soldier of the republican principle. Our relations with Europe are intimate, and by ocean steam navigation the distance between the two hemispheres is reduced to almost nothing. Away, then, with our paltry issues and party questions. Let Congress be up and doing. Let them take measures for increasing our navy at once, and prepare the country to take a stand, if the emergency should arise for her to take it; and let it be worthy of our great country.

We live in eventful times. The world is unhinged. We are entering upon a new era, and, for aught we know, the millennium is about to commence.

A RELIGIOUS MONEY MISSION TO FRANCE.

A French Presbyterian clergyman has been in this country for some time past, endeavouring to promote the collection of moneys to be expended in the advancement of the cause of Protestantism in France, now that that country is a republic, and all religious creeds are placed on an equality. After a good deal of agitation and lachrymose entreaty, that gentleman prevailed upon several clergymen in this city to issue the following pious and poetical *pronunciaments* on the subject:—

"*To the American Churches.*

"The undersigned feel constrained to address their fellow Christians, of every name, on a subject of great interest and pressing urgency. The seeming arrogance of so doing, they hope will not be overlooked in the circumstances in which the providence of God has placed them.

"The signs of the times cannot well be misunderstood. Recent events which have occurred in agitated Europe present a crisis in the history of the world which indicates that He who is the Governor among the nations is coming out of His place 'to shake terribly the earth.' It is He who governs the world, and not another: 'dominion is with Him.' While, in the accomplishment of His purposes, He honours human instrumentality, yet does He pour contempt upon the pride of man. He speaks, and it is done. Sceptres wither, and thrones pass away. We look for them, and they are gone; we see only the deserted habitation of their greatness, and the empty place where their pride has been.

"We hope it is not with unhallowed emotions that, in such a day as this, we regard the permanence which the God of heaven and King of the universe has assigned to our own favoured land. It is a remarkable fact, that the revolutionary nations are looking with hope to the American people. The people whom they have watched with solicitude and apprehension they are now looking to, with confidence in their institutions, and with affectionate solicitude for their help. They address us as men, as citizens, and more especially as Christian men and brethren of the common faith and the common charity.

"The appeal comes more emphatically from France, and especially Paris—the land of the Huguenots, where the oppressor has fallen. Long have they sought in vain what the God of their fathers now gives them, "the liberty wherewith Christ makes us free." Not for ages has the gospel had free course in France; now the "word of God is not bound," even in the land which has been "drunk with the blood of the saints." Wonderful interposition of God's Almighty Providence!—The people of that entire land are now accessible to the pure gospel in every form, "no man forbidding it," and no civil enactment embarrassing its progress. Protestantism has an equal footing with her once favored enemy; her affecting cry is, 'Come over and help us.'

"God sets before the American churches 'an open door.' If the call be promptly answered, it will remain open, until France shall have become beautified with his salvation.

"Through her highly esteemed messenger, now in this city, she solicits the Word of God, and at a period when a little leaven may diffuse itself through the mass of her fermenting population. She solicits the means of increasing her diminished and sustaining her impoverished ministry in the faithful proclamation of that gospel without which, we well know, she cannot be free. With Christian salutation,

(Signed) "GARDINER SPRING,
"STEPHEN H. TYNG,
"WILLIAM ADAMS,
"WM. R. WILLIAMS,
"THOMAS DE WITT,
"NATHAN BANGS.

"*New York, May* 25, 1848.

"Moneys collected for this object may be transmitted to the Mechanics' Bank, payable to the order of the Rev. Louis Bridel; and it is hoped they will be transmitted without delay."

If we wished to insult the French nation and the French people, such a movement as this, provided it were general, would be the best method of effecting it.—The French people have in their midst as many men of the highest enlightenment, the most gifted eloquence, and of the soundest learning, in proportion to their population, if not more than any other civilized country; and if such men choose to remain Catholics, it is their business, and theirs alone. Any interference with their religious principles would be impertinent. The French people do not want our charity for any purpose whatever, political or religious. They may not despise our alms, but they are as able to contribute as much, and as competent to judge of the correctness of the views of the several Christian sects, as the people in this or any other country are, not excepting the gifted gentlemen who have signed this religious *pronunciamento*. As well might the people of France solict subscriptions for the militia of the United States to enable them to defend the several States in which they live—a degradation certainly that we would not submit to.

Another word on this subject. There is about as much vice, immorality, and sinfulness of every description in this city of New York, as in any other Christian city in the whole world, in proportion to its size and the number of its churches. Such immorality is not confined to the poor, but it pervades to some extent other classes of society—Protestants and Catholics, church goers and non-church goers. If these gentlemen, with their overflowing solicitude for the French people, would look nearer home, at the city of New York, aye, and into their own congregations, who roll and loll on their velvet cushions on Sundays, and cheat the widow and orphan on the other six days of the week—they would find abundance of room for the exercise of their philanthropy. Let them first Christianise and purify their own flocks; and when that shall have been done it will be time enough to think of extending their Christian charity to foreign lands, and making *pseudo* coverts at the rate of five thousand dollars each.—*New York Weekly Herald.*

CONFERENCE MINUTES.

BRADFORD.

According to antecedent notice this council was convened on the Lord's day, June 25th, 1848, in Croft Street School Room. The meeting was called to order by Elder Milnes at the accustomed hour of morning service; after which Elder J. Marsden was unanimously acknowledged the president, and J. Stockdale was selected to act as clerk.

The meeting was then opened with singing and prayer, and after another round of singing, the number of officers present was demanded, when there appeared to be 20 elders, 36 priests, 7 teachers, and 2 deacons present.

The President then called for the representation of branches, which was given as follows :—

BRANCH.	REPRESENT. BY	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	C. O.	REC.	REM.	DIED
Bradford	Milnes	2	11	5	2	140	27	0	2	2	1
Leeds	Jones	2	10	1	2	98	18	5	5	3	0
Idle	Lord	1	6	0	0	35	0	9	0	3	1
Hudderafield	Midgeley	1	2	1	1	28	11	1	1	1	0
Dalton	Midgeley	0	0	0	0	10	0	1	0	2	0
Lockwood	Midgeley	0	3	1	0	17	3	0	0	0	0
Marsden	Whiteing	1	1	0	0	13	2	1	0	3	0
Halifax	Lambert	2	0	0	0	13	5	1	0	4	0
Woodhouse	Riddel	1	4	1	0	24	4	1	0	0	0
Hunslet	Huntingdon	1	1	1	1	14	1	0	1	0	0
Low Moor	Houldsworth	2	1	1	0	10	0	0	2	0	0
Clayton	Holmes	0	1	0	0	14	2	0	0	2	0
New Leeds	Holmes	1	1	1	0	24	3	0	0	0	0
Great Horton	Peel	1	1	1	0	19	3	0	0	0	0
Bolton	Bean	0	2	1	0	11	0	0	0	0	0
Driglington	Beecroft	1	1	1	0	12	0	0	0	0	0
Manningham	Allan	1	1	1	0	21	0	0	0	0	0
Wakefield	Stockdale	1	1	0	0	17	1	0	0	0	0
Warmfield	Stockdale	1	4	1	0	15	0	0	0	1	0
Tadcaster	Watson	1	3	1	0	15	3	0	2	0	0
York	Hallis	1	3	0	0	12	5	0	0	0	0
Whitby	Hewitson	0	1	0	0	10	4	0	0	0	0
Bingley	Lord	0	2	0	0	8	3	0	0	1	0
Bramley	Dinsdale	0	1	0	0	7	1	0	0	0	0
Tarsley	Dinsdale	1	1	0	0	5	0	0	0	0	0
Horseforth	Lord	0	1	0	0	4	1	0	0	0	0
Bramhope						12	0	0	0	0	0
Gayle	Mason	0	2	0	0	6	0	0	0	0	0
	Total	22	65	18	6	624	97	19	13	22	2

The branches were represented as generally in good standing, with a promising prospect of much wheat. The meeting was then closed until afternoon by thanksgiving.

The afternoon meeting opened in the usual manner, after which the President gave some seasonable counsel pertaining to ordinations and the requisite qualifications of persons clothed with the priesthood. He then requested the president of branches to lay before the conference those nominations they deemed prudent and essential for the time being of their respective departments; when those presented were duly accepted and sanctioned by the meeting.

While the Sacrament was being administered, Elder Milnes gave a stirring description of the gospel's first introduction into Bradford, and the glorious results are now manifest.

Brother Hallis followed, and spoke in a pleasing manner about his labours.

The President then desired the travelling Elders who still volunteered their services in the vineyard, to manifest it by standing up; whereupon Elders Harrison, Hewitson, Hallis, Westwood and Stockdale rose up.

Some measures relative to the suppression of some minor branches in the vicinity of larger ones were unanimously adopted, together with some expedient alterations in the actual and relative government of others.

Propositions were then separately submitted for upholding and sustaining Elder Marsden as the President of this conference, and the presiding Elders under his control, which were supported and sanctioned by unanimous votes.

It was also moved and carried, according to the President's desire, that Elder Harrison travel in this conference under the immediate superintendence of Elder Marsden.

It was also agreed upon, that Elder Stockdale labour in Wakefield and vicinity—that Elder Hewitson labour in Whitby and its vicinity—that Elder Westwood, after ascertaining his feelings on the subject, be requested to labour in Selby and its vicinity—and that Elder Hallis labour as usual.

The President then in a powerful, eloquent, and impressive speech, showed the procedure that should be pursued by both officers and members, when presidents are teaching and setting forth strange and unlawful doctrine by precept and example. "If they teach anything in public and private councils that is palpably and glaringly dissonant with the written or printed word or law, directly speak to them in private, and reason with them as with a father; and if they will not

give you an efficient and satisfactory ecclaircissement, inform their president—appeal to a higher authority, and thus you will avoid much imposition, contention, and rebellion; but at the same time be careful not to ground your appeals and complaints on mere conjecture, my opinion, and a thousand other uncertain and semi-imaginary premises, lest you meet with a discomfiture, and thus develope a damning point in your character, *viz.*, "accuser of the brethren."

The meeting then adjourned for refreshment, and during the interim many ordinations, confirmations, and blessing of children were attended to.

Evening service commenced as usual, and great part of the time was occupied by laconic but affecting addresses from Elders Marsden, Harrison, Jones, Milnes, Lord, and others. While listening to their plain and spirited appeals to unbelievers, tinged with such profound scriptural and experimental evidence, sustained by incontrovertible revelation, we thought it would have softened an heart of adamant, and made the gainsayer and sceptic blush with merited shame. O! that men would learn the things which belong to their peace, and refrain from worthless and degrading opposition and controversy, and receive the words of life through this priesthood, and live by them and not by bread—perishable matter alone.

It was then unanimously resolved that this conference uphold and acknowledge Brigham Young, his counsellors the Twelve, and President Orson Spencer in their important stations in our holy theocracy, with all our mind, soul, and strength, and every thing else to further the dissemmination of truth, and roll on this mighty latter-day revolutionising engine under their counsel and jurisdiction.

Our meetings were crowded to suffocation throughout the day, every countenance seemed to be illuminated with gladness; love and union reigned predominant; in short it appeared like a little heaven below, and will long be remembered by those present.

JAMES MARSDEN, President.
JOHN STOCKDALE, Clerk.

P. S.—You are aware no doubt of the discussion that has taken place between Elder J. Marsden and the notorious Bowes. The Saints have been much amused and established in the faith through the same. They chuckle at the idea of any man pretending to expose Mormonism. When your 'sun' shone amid the distil of thoughts, conjectures, and surmisings, there appeared a 'bow' in the cloud of latter times, whose appearance was very uncommon, and almost jumped into the phenomenon circle; for instead of displaying seven beautiful tints, it only displayed one, and that was very black—sad emblem of the times.

Accept my unfeigned love for you and yours, J. STOCKDALE.

THE LATE DISCUSSION BETWEEN ELDER MARSDEN AND MR. J. BOWES.

The following will show the subjects debated between Elder James Marsden and Mr. John Bowes, recently at Bradford, together with the concluding part of the whole matter. It will be recollected by some, that Mr. Bowes is the person with whom Elder P. P. Pratt condescended to hold a discussion formerly in Liverpool.

It appears from the testimony of the committee who acted as judges in the Bradford discussion, that Mr. Bowes's conduct was characterized by so much dishonesty, insolence, and low scurrility, as to bring down upon him the most merited contempt. And if persons who profess no bias towards one religion more than another, express the most revolting disgust towards his public performances against the Saints, we are constrained to think that the "biter" will soon give over his biting. As he that spits against the wind only besmears his own face, so he that wars against the truth, does more to support the truth through the overruling agency of God, than would otherwise be accomplished by his passive silence.

It seems to be the untiring purpose of Mr. Bowes, both by printed tracts and ungentlemanly debates, to bring persecution upon the Latter-day Saints, by retailing slanders which have been time and again spurned by every generous and intelligent community; but his last debate with Elder Marsden (continued through nine nights) being so manifest a discomfiture, we trust it will lay him on the dry dock

for repair, until, at least, the grand "accuser of the brethren" can furnish him with a new hull and bulwarks.

We understand that he declined a renewal of the debate, which was proposed by Elder Marsden. Short skirmishes suit cowards best, especially when they are hard pushed for want of ammunition. The time has gone by when an honest, intelligent populace can be swayed by a long tissue of slanderous accusings and blackguardism, unsupported by any proof. We hope that Mr. Bowes will learn wisdom by the depreciation of his credit with the people from the foregoing debates. His debate with Elder Pratt was followed with a very large accession of converts to the Liverpool Church of Latter-day Saints, and the prospect is favourable to a similar result in Bradford. Let him repent, and acknowledge that the "foundation of the Lord standeth sure," and peradventure his wickedness will be blotted out.—ED.

1st. Has the God of Israel body, parts, and passions?

2nd. Is the doctrine of immediate revelation true or false?

3rd. Was the ministry, or church government, which Jesus Christ established intended to be permanent on the earth?

4th. Is the system of doctrine, consisting of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, true or false?

5th. Are the gifts and blessings, as promised by Jesus Christ, and enjoyed by the ancients, necessary to salvation?

6th. Is the doctrine of the literal gathering, or return of Israel and Judah to their own lands, and the gathering of all the honest in heart out of all nations, true or false?

7th. Is the Book of Mormon true or false?

8th. Is the Book of Doctrine and Covenants true or false?

On all the above subjects the Book commonly known as King James' translation of the Scriptures to be the only rule of evidence.

9th. The character of Mr. Joseph Smith.

For evidence upon this subject, each disputant to have the utmost latitude.

"Dear Sir,—Your chairman addressed a note to me on the evening of the 17th instant, purporting to have been written by the request of your committee, relative to the conduct of Mr. Paul Harrison, as a chairman. I would reply to that note in the following manner:—

"1st,—As the note was addressed to me, it was myself who ought to have had the privilege of reading it, or the direction of its being read to the house, if it had been read at all; instead of that, when Mr. Harrison took the note above mentioned in his hand, you and your chairman told him it was insolence for him so to do; and your chairman himself read the aforesaid note to the meeting, although addressed to me. Now, this conduct was both out of place and ungentlemanly; secondly, you said in the note that the disturbance was created by Mr. Harrison. Now, I will shew you that this is untrue, from the first reason assigned by you for the necessity of his removal from the chair. First, John Bowes had no right to bring up the name of Elder Cooke, or any of Elder Cooke's sayings, in this discussion at all. If he wanted to prove his position, (according to the written rules drawn up expressly for this discussion,) he might advert either to our own publications or the Bible to do so; and Mr. Harrison was perfectly right in correcting him in the manner he did.

"2ndly,—Mr. Harrison consulted with Mr. Bowes's chairman, and when he refused to correct John Bowes for disorderly procedure, then Mr. Harrison appealed to the umpire, who allowed him the privilege, which he availed himself of, viz., by acting in the manner he did; and if John Bowes and his chairman had bowed, with all due deference (as they might have done) to the instructions of the umpire, then there would not have been any confusion; so far then we place the onus upon John Bowes and his chairman, and fully exonerate Mr. Paul Harrison from all blame attached to him in your second reason of objection.

"3rdly,—Mr. Harrison never did, during the discussion, refuse Mr. Bowes the

privilege of quoting from the publications of the Saints, only when such reading had not any connexion with the subject at issue; and Mr. Harrison, acting as chairman for me, had a right, and it was his duty, to call him to order in such a case.

"4thly,—He never did manifest any signs to the meeting, before John Bowes and his chairman rebelled against the decision of the umpire, and wanted to proceed contrary to such decision; therefore, Mr. Harrison had a right to silence him by any moral means he thought fit.

"5thly,—He did not refuse John Bowes's chairman the privilege of speaking, only when acting in opposition to the decision of the umpire; and all the fault I find with Mr. Harrison is, that he gave John Bowes too much lenity on the first evening of this debate; and I return Mr. Harrison my warmest thanks for the efficient manner in which he has conducted himself as chairman.

"*To Mr. J. Bowes.* JAMES MARSDEN."

"The voice from the moderator's chair was, that John Bowes was a disorderly, unprincipled man; he having made an attack, one evening, with sarcastic remarks, upon one of the umpires. The gentleman so attacked handed over to John Bowes, this evening, a note for exposition, but John Bowes and his chairman refused to have it read. A copy of the said note I subjoin:—

"*Bradford, June 19th,* 1848.

"Sir,—I thank you for your very flattering compliment which I received from you on Friday last. You said to me and others, that I was a very intelligent man; I and others that were present knew the meaning of the word slang, and we also know the prevarication, lies, and misrepresentations that you have so long been in the habit of practising under the cloak of piety. You would not have been stopped by Mr. Harrison, on Friday last, had you followed the joint agreement between yourself and Mr. Marsden; but when Mr. Harrison found that you were so expert as to jump from the Friday's discussion to the following Thursday, making six whole days a head, it was his duty to stop you; but it was not your duty to make the impression to your dupes that you were right and Mr. Harrison wrong. Friday's meeting would have been a peaceable meeting, had you been an honest man. Your gibberish will only answer for gibberish-minded people,—not for sound-minded people: they know how to make a distinction between such as you and an honest philosopher. You are what I call a time-serving hireling, that would advocate either old or new prejudicial superstition, for the purpose of being applauded and supported by an ignorant and vicious populace. I need not inform you of what you already know to your sorrow, that Saturday night was the most unfortunate night you have had in all the past five nights of discussion. Why? Because you had not the opportunity to create the likeness of a bull-bait, or cockpit. I hope to see the day when even your very dupes will detest you, and also such base and mischievous characters. Very sorry I am to say that every word of the foregoing is, to my own knowledge, true to the letter.

"I conclude by saying, to my view your doctrine is as good as the Mormons, and theirs as good as yours; but I detest the idea of either bull-baiting, cock-fighting, man-fighting, lying, quibbling, deceit, or sarcasm, without a legal cause. I request that you will read this note in the discussion-room, and if there be no person there to corroborate my statement, you will have the opportunity to acquit yourself of my charges in your usual slang method.

"JOHN WATTON, your last Friday's Umpire."

"The hall was full of people, and it is said there were Ministers from nearly all denominations present on this occasion; and while the enemy of the great God was spewing forth his venom, and bringing up all the spawn of hell against his holy prophet, the spirit of Joseph's God verily burned in every bosom of the Saints, and the false statements brought up by John Bowes were sunk in dark oblivious shades by the multiplicity of testimony thundered forth by brother Marsden in favour of the character of our beloved martyred prophet. John Bowes said that Joseph was an impostor, because he was called the head of the church, but Elder Marsden manifested upon this, as upon all other occasions, the wicked, ignorant, shallow intellect of John Bowes; beautifully illustrating the manner in which Joseph acted

as vicegerent of Jesus from a saying of the Apostle Paul's, viz. :—that as a man was the head of the woman, so was Christ the head of his church; even as man was the head of the woman, she had a head independent of the man—that of her own; but being a weak vessel, and not qualified to govern herself, it was essentially necessary to her salvation that she be subject to another head. So with Christ and his church, whom Jesus calls his wife. Then, as Jesus compares his church to a woman, she, the church, must have a head of her own, according to the degree of comparison, but must be subject unto Christ her head; this head, then, under Christ, is Joseph, and although his body was slain, thanks be to God for evermore, his spirit still lives.

John Bowes said our church is a monster, having more heads than one. He said if a body was to enter this world, having two heads, it would be called a monster, so would a head having more bodies than one be called the same. Then, according to his sophism, every man being the head of his wife, is a monster; and as there are a host of different bodies called Christians, (they acknowledging Jesus as their head,) according to the rules of John Bowes's chicanery, Jesus and the Christians must be a monster. We have no particular objection to the last being called a part of the monster, if they are as unprincipled as their worthy advocate; but we dare not be so foul-mouthed, so impious, as to call Jesus or Joseph a monster. Elder Marsden's views with regard to John Bowes's God, or head, is as follows, drawn from his own arguments and belief:—

"1st,—John Bowes says, God is not a material Being, and that he is everywhere; this just proves a monstrous nothing of a head; for if there be a God, (and all creation, as a catechism, coupled with revelation, says there is,) then let us examine what is the word God. A name (noun) *nomen;* then as we can only name material objects, all material objects have names. The word "material," from *materiallis*, literally signifies "substance;" matter, *materia*, or "something;" and there not being any neuter betwixt something, as nothing,—whatever is not something, as matter, must be nothing. Logic! Consequently, the object of John Bowes's worship and adoration not being of a material organization, must be a monster nothing.

"And now, by way of closing to this breviary, we consider that any Saint of God, after this date, meeting with such a wicked man, in discussion, as John Bowes has proved himself to be, would stoop far beneath his dignity as a Saint. Elder Marsden would never have met John Bowes, although the challenge was heralded before 3000 persons, or upwards, only thinking that John Bowes would refuse to meet him upon honourable terms; but John Bowes knowing if he did not act the hypocrite, he would not have the honour granted him by the acceptance of the challenge. Already, since the finale of the discussion, persons are coming forward for baptism. After a motion had been made and seconded by our people, to the giving of a vote of thanks to the umpires for their valuable services rendered to the public, and having the sanction of the whole house without a dissenting voice, the Saints burst out in loud and joyful strains, by singing, "Here's in memory of Joseph," and seemed to bless the precious power who gave them such an able champion for the cause of Jesus as Elder James Marsden.

"In the bonds of the holy covenant, I remain your brother and humble servant,

"PAUL HARRISON."

The Latter-day Saints' Millennial Star.

JULY 15, 1848.

THE work of God, in the British dominions, continues to spread its sweet, Godlike, and all powerful influence on every hand. The servants of God wax stronger and bolder in the truth. The Lord is in the assembly of the Saints, and his Spirit works mightily in the hearts of his people. The Elders are beginning to feel more deeply that they do not need so large a variety of truths, in order to secure success in the ministry, so much as they need a strong and relentless grasp upon a few cardinal

points of faith. One good scythe will prostrate a great field of grass when it is perseveringly put in with a strong hand. The great doctrine of repentance and remission of sins, when held forth to the priests and people with a faith that is fully proportioned to the vast importance of the doctrine, will accomplish wonders. Hypocrites and sinners might as well think of resisting a locomotive engine of the express order, as to evade or overthrow such a doctrine. The broad command for all men every where (whatever their pretensions or pious professions) to repent and show the most infallible fruit of repentance, viz., *baptism*, is a leveller that Jesus fully understood, when he told the apostles to preach *repentance* and *remission of sins*. This doctrine, in the hands of sectarians, has no more than the strength of a straw. But when we consider that there is not a penitent man in all the Queen's dominions that can show the only *infallible Bible* fruit of repentance, save the Latter-day Saints, it makes one's spirit thrill through his whole system to see the people so given to idolatry. John the Baptist pressed this doctrine so constantly and so believingly and so mightily, that all Judea was agitated with the doctrine, and they forgot their sprinkling and circumcision, and went in companies and multitudes to the rivers and pools for baptism. Jesus and his apostles taught the same doctrines that John did, viz., the baptism of repentance, which is another term for the "remission of sins." They even commanded men to repent, but never accepted of any repentance that was not followed with baptism. They never considered, however, any man better than a child of Satan who did not submit to baptism. Consequently they commanded men even to be baptized. They chided any delay in baptism as undervaluing the forgiveness of their sins. When men care but little about being pardoned, it is a sure sign that they are very much hardened and blinded. Men must be awakened from this stupor and hardness of heart. The law of God that requires a positive act of allegiance through baptism for repentance, must be held forth in its naked verity and power. When Elders wander much from the first principles of the gospel, in order to preach profound things, it is a strong indication that the Spirit of God has but little power over them. There is more art and power to be displayed in preaching the first principles than is generally supposed. In preaching these, not with monotonous dullness but in demonstration of the Spirit and with much assurance, light and power will spring up in the soul of the preacher, that will be transfused through the congregation. The Spirit of God will withdraw from a preacher that through pride or self-conceit departs from the simple order that God lays down. He may appear clever and sound in doctrine, but truth can never be rightly divided without the impulse of the Holy Ghost. The Holy Ghost will not be pleased with a sensual, selfish preacher, whose personal ends are subserved instead of the gospel. The Spirit of God not only brings forth new truth, (which is essential to the very idea of gospel, or good news,) but also renders old truth savoury and delightful and edifying. How deplorable that any man, after having wrought a good work in the ministry, should again destroy the good he has done by some hurtful lust or weakness. Can a man take fire in his bosom and not be burned? Can he steal forbidden things, and the Spirit of God not be grieved? The Spirit of God knows what a man is about, and will in due time expose hidden faults with a vengeance, that will make the ears to tingle. We are joined not only to a church visible, but invisible also. We are not unseen. But all things are open to the eyes of him with whom we have to do.

In a letter from Elder Joseph Clements, dated St. Louis, June 9th, who left Council Bluffs, May 25th, we learn that the Saints were flourishing in peace and

prosperity, temporally and spiritually, at the Bluffs. No mention is made of any Indian disturbance, or disaster of any kind at Salt Lake. But newspaper Editors, whose stock of cunningly devised fables sometimes runs low, often find ingenuity sufficient to propagate a fish story, or tell a tale about "Mormon eating." And it suits their purpose very well, that the scene of wonders and terrible things is beyond the sea, and even the bounds of the everlasting hills, from whence a contradiction cannot be expected till they have been paid a few pence for their deceivings, and the tales have passed into oblivion.

HEALING !!!

The following letter was addressed to Brother Ure, by Jane Spiking :—

"*Sculcoates, Hull, June 27th,* 1848.

"Dear Brother Ure,—I write to tell you how the Lord in his goodness has wrought a perfect miracle in restoring me to health, after being given up by the most eminent medical practitioners in Louth and Hull, as being in the last stage of a consumption; but as you would most probably wish to hear the particulars of my case, with much pleasure I give the following statement.

"Two years prior to coming here I had been in a very low, sinking, and unhealthy state, with constant pain under my shoulder blades, violent pain at my stomach, a cough, with much spitting of bloody froth and matter, at intervals of exertion, besides strong symptoms of dropsy. While in Louth, Dr. Dymoke and Dr. Bogg attended me. Dr. Bogg, this spring, acknowledged I got worse on his hands, but he flattered me as the fine weather advanced I should get better; as the spring quarter rolled on I got rapidly worse. My brother, James Boswell, came over from Hull to see me, and on naming my approaching dissolution he introduced the principles of his religion. He talked of things which appeared strange and wonderful to me; and added, for me to talk of dying was nonsense, at my early period of life. For my part, said he, I don't know that I shall die at all. I felt my blood run cold along my veins; I did not answer; I looked at him, I perceived he was watching my countenance. I said, what do you mean? He said, I mean what I say. Perhaps I may live to see the coming of my blessed Saviour, and reign with him on the earth. We conversed together several hours, and as he had had much sorrow and trouble in his past lifetime, I thought in all probability his brain might be affected. He left me the Voice of Warning; I read it, and found the passages cited in it in my Bible. I came to Hull on the 6th of May; I remained at my brother's house and had the opportunity of mixing with the Saints; I closely watched their conversation and conduct. I heard Brother Beecroft preach, and had much conversation with him. My bodily pain and weakness increased, and my mental sufferings were indescribable. On Saturday and Sunday, June 3rd and 4th, my bodily pain increased, and I was so swollen that I could not bear my clothes to touch me. When my brother came from chapel I requested him to come up stairs and talk to me, as I wished to commit my last request respecting my children, my *interment*, &c. I commenced the conversation by saying, I am very ill. He prevented my proceeding by saying, it is good enough for you. If you would have submitted to obey the principles already laid before you, you might now have been in good health. He talked about half an hour so fast and so cross, that I could not get a word in. He left me to die, or to think over what he had said. I felt willing and saw it right to be baptized for the remission of sins; for a long time past I had felt grieved and ashamed when I looked back on my past sins, and for a long time past I had prayed that God would forgive me, but I never felt as though I was forgiven. The laying on of hands and anointing with oil appeared to me presumption. Is it reasonable, said I to myself, that these men can give me a new liver and new lungs? No; it is impossible: and at the same moment I thought, with God all things are possible. I spent the whole night in prayer; I implored God, for Christ's sake, to spare me a little longer, that I might be able

to walk and be baptized in the same place where Sister Wilson was baptized. This was on Sunday night, the 4th June, and on Tuesday, the 6th, I was baptized in the desired place. It is now twelve days since, and I rejoice to say that from that day I have not had the slightest pain, but I am as well as ever I was in my life, except that I am not, perhaps, so strong as I was when young; but my cough is entirely gone; I have no pain whatever; my sleep is sound and refreshing; no dropsical symptoms; and here I am a living monument of God's tender mercy. I weep daily, but my tears are tears of joy and gratitude. I feel I love God with all my heart. I hate the appearance of sin. I love and enjoy the company, more and more, of the Saints, especially those who attended and prepared me for baptism. I am preparing for your happy land, and hope to be one of those to build, embroider, and worship in the Temple there; and though at present the way to get there seems clouded, yet with God all things are possible.

"I now beg pardon for having occupied so much of your precious time, and hope to remain your friend and sister, in the everlasting covenant,

"JANE SPIKING."

LETTER TO THE EDITOR.

Eccleshill, near Bradford, Yorkshire, July 5, 1848.

Dear Brother Spencer,—I pen a few lines to you, in order to give you a knowledge of an article that is in a newspaper called *The People*. The title and the article are as follow:—

THE COST OF LIBERTY AND TYRANNY.

The total cost of government in the United States, including the national, the state, and the town or city expenses, is about nine shillings a-year for each inhabitant. The total cost of government expenses in Great Britain and Ireland, including national, state, and town or city expenses, is nearly forty-eight shillings a-head. In the United States of America the people can earn from twice to thrice as much as people can here. They have besides a more regular supply of labour; and they have, in addition, a cheaper and more abundant supply of provisions. Thus the people of Great Britain and Ireland do not earn one half as much as the people of the United States—a single man in America earns 30s. or 40s. a-week, and pays 2d. out of it for taxes; the single man in England or Ireland earns 10s. or 20s. a-week, and pays 1s. 8d. out of it for taxes—if he be married, he pays 1s. 8d. for himself, 1s. 8d. for his wife, and 1s. 8d. for each child; if he has six children, he pays 13s. 4d. in taxes; if he has ten children, he pays 20s. in taxes; if the American has six children, he pays 1s. 4d. for taxes; if he has twelve children, he pays 2s. 4d. The difference between the American and the Englishman is this: the Englishman earns 20s. and pays 10s. of it for taxes, and has 10s. left to live upon; the American earns 40s., pays 1s. for taxes, and has 39s. left to live upon. The American, therefore, is nearly four times as well off as the Englishman and the Irishman.

And nearly the whole of this difference, if not the whole entirely, arises from the difference of government in the two countries. The American has regular employment, good wages for his labour, and plenty of cheap provisions in return for his wages—because the country in which he lives is comparatively free—because the principles of common sense and equity have some influence in the affairs of government; the Englishman is unable to obtain a regular supply of employment—when he has employment, he is unable to obtain fair wages—and when he obtains his wages, he is is unable to buy provisions cheap—because England and Ireland are badly governed, because aristocratic ignorance and selfishness rules, and the principles of common sense and common equity are set aside. Englishmen pay from twenty to thirty shillings a-year for bad government; and the Americans pay two shillings a-year for middling government. Some folks pay dear for their whistle!

Respectfully,

ABRAHAM LORD.

SHREWSBURY.—STEWARTON.—MIRAMICHI.

Elder Thomas writes from Shrewsbury thus:—"We have baptized two more since Liverpool Conference, (i.e., during the past week,) and I am going again to the water to-night; we are now beginning to reap a little, (about 30 members after a twelve months' sowing.) We hope to gather many more. We shall be a nice little branch soon. Parsons rage, and lying editors publish our place of meeting as effectually as we could do it ourselves. Two lectures have been delivered against us, the Saints all got tickets and went; after which I baptized two, who were halting between two opinions, but when they heard these lectures they were fully satisfied of the truth of this work. My love, in conjunction with the Saints, to you and yours.—The railway through, opens 1st September."

Doth not the Lord restrain the wrath of man, and make the remainder thereof praise him?

Brother Lyon, of Kilmarnock, gives me an account of the opening of my native town, Stewarton, in Ayrshire, and of the first proclamation of this gospel of the kingdom there as follows:—"For some time we had the 'Old-light' meeting-house, free of charge, and were heard for a time, as usual, calmly; by and by some began to ask questions, and Mr. Cunningham, of Lainshaw, Lord of the Manor, whom you know—a famous preacher, and the well-known author of many works on the "Speedy Coming and Personal Reign of Christ on this Earth"—had a desire (latent till we began to preach there) to procure this meeting-house for his congregation, that he might leave it as an heir-loom to his people; he has accordingly bought it. I believe he had this in view long before we went there, but the inhabitants are generally of the opinion that he did it to put us out of the town; be that as it may, we are out and he is in, for he preached in it on Sabbath last; he has another meeting-house in the same street, that must now be empty, or occupied only as a Sunday school. We are to have the Masonic Hall for two months.

"A gentleman there, of considerable loquacity, bought the Doctrines and Covenants, for the purpose of convincing the whole town of the absurdities of Mormonism. I met him in a friend's house, along with a number more, to hear the awful blasphemy therein contained, but the truth bore him down to the acknowledgment that such were the laws in ancient times, and the man of loud words became a perfect infant in the Lyon's paw. I kept in good humour with all of them, and had their company for two miles on my way home, when we parted at *high twelve* (midnight.) Another gentleman came over amongst us, *after dark*, who is beyond doubt our friend under cover; but such is Mr. Cunningham's influence, and the potency of money, that many dare not profess our principles publicly, until Brother Spencer have their guarantee pound for emigration; he, too, bought a Doctrine and Covenants. Last night, I had a visit from a young man from Stewarton, who informed me he intends being baptized Sabbath first, and publicly, that his brothers, who are favourable, may be witnesses. I trust your prophecy will soon be fulfilled, that we shall have many sons and daughters there soon; our soil is barren and requires much culture, ere it bring forth, so is it with Scotia's sons. The sectarian atmosphere is impregnated with the saline particles of bigotry; and divine intelligence—revelation—the gospel, or good news from heaven in our own days, will dispel, purify, and make it more fertile. I rejoice to inform you that the truth of God is spreading much through Spencer's Letters. May the Lord incline their hearts. Amen."

Brother Russell, from Miramichi, under date 20th June, writes:—"Elder Ross takes his departure for Britain in a few days, on board our new ship the *Standard*, Captain M'Pherson. May God bless him in whatever circumstances he may be placed; he is a man of God, and will shortly, in person, give you all the news about Miramichi."

These extracts are respectfully submitted by

THOMAS D. BROWN.

THE EXPECTED COMET.

Public attention having been recently drawn to the anticipated return of the great Comet of 1264 and 1556, after an absence from our system of 292 years, the following particulars may not be uninteresting:—" On the 5th day of March, 1556, this eccentric traveller was first perceptible in the sign Libra. Pursuing its celestial course with great volocity, it touched the left wing of the sign Virgo, passed below the knee of the constellation Bootes, whence it ascended to the northern pole of the ecliptic, (its inclination being 32 degrees 6 minutes) towards Andromeda, where it lingered, but receding towards the northern Fish, it was there lost. Its perehelion (or nearest point to the sun) was passed on the 21st day of April, just two days previous to its final disappearance. Whilst it remained within the circle of those tropical stars which never set, the comet was visible all night long; and throughout its course, the appearent magnitude of the head was uniformily as large as Jupiter to the naked eye. Its motion ran contrariwise to the succession of the Zodiacal signs, and within the space of four days, it completed seventy degrees westward, and thirty degrees northward, directing its path towards Saturn (then in Aries) but apparently slackening its speed as in approached that planet. At first its heliocentric motion was retrograde—at last direct. In the intermediate course it was most swift, despatching fifteen degrees daily. The nucleus (or body) presented the aspect of a bright globe of flame equivalent to a half-moon, but the rays and colours varied and interchanged like the flickering of a flame agitated by the wind. The tail was moderately long and much attenuated; at first presenting a martial aspect, but subsequently desolving into a pale and livid complexion: the stream of rays was denser near the head, and more rarified towards the extremity of the tail, which at first pointed eastward, but as the comet mounted to the north, the train took a southerly direction.

This eccentric member of the solar system, has been conjectured to be identical with that mighty comet which startled Europe in the year 1264, so particularly described by Palæologus, Zuinger, Calvisius, Matthew Paris, and other chroniclers of the period. That portentous visitant was first discernible near the sign of Taurus, behind the planet Venus; and it raged during the whole summer season, until the 7th day of October. It was originally observed in the twilight of the evening, but speedily passing the sun on the 6th of July, at a rapid rate, (the place of its perehelion being 21 degrees of Capricorn,) it re-appeared shortly before the morning twilight towards the 8th degree of Cancer, where it retrograded very quickly into Gemini, threading its way between Canis and Orion, but ultimately retreating into the latter constellation. Its movement from east to west was more than equal to 50 degrees of latitude, and hardly 5 of longitude. The inclination of its parabolic orbit to the ecliptic was 36½ degrees; and the distance of its perehelion (that of earth being 1) was 0,4450. At first it followed the morning star, but subsequently preceded that brilliant orb. The train or tail was very long and broad, resembling a fan in shape, emerging from the eastern horizon before the dimmer nucleus, and, when fully ascended, stretching itself upwards, and shooting its rays to the meridian, the comet occupied in length one half of the heavens, presenting a fearful apparition to the eye of the superstitious spectator. As it swept along through space, the tail diminished daily in breadth, but proportionately increased in length and brilliancy. Contemporary historians relate many terrible calamities as befalling the nations of Europe during the year 1264; among other strange coincidences, it is related in the *Libri Chronicarum* (printed at Nuremberg, A. D. 1493) and confirmed by other writers in the middle age, that on the occasion of the first appearance of this blazing star, the sovereign Pontiff, Urban IV, was seized with an alarming distemper, which confined his holiness to his apartment during the entire period that the comet prevailed; and on the very night that the comet disappeared the Pope expired. In 1556, its appearance was accompanied by similarly strange sublunary events. The victorious emperor, Charles V, to the amazement of the world, suddenly resigned the crowns of Germany and Spain, and betook himself to a monastery, where he shortly died. It was in a paper read before the Royal

Society of London about the middle of the last century (vide Philos. Trans. vol. 47,) that Mr. Dunthorne hazarded the supposition that these two celestial strangers were identical,—a conjecture also countenanced by the eminent French astronomer, M. de Lalande. This hypothesis has recently found a sanguine advocate in Mr. J. R. Hind, the discover of the new *asteroid*.

But its return during the current year (1848,) although endorsed by these high authorities, is very problematical; for the cautious Dr. Halley has expressly included the comet of 1556 along with five others concerning whose elements he was sceptical, as the observations handed down by Paulus Fabricius and the older astronomers (which formed the basis of his computation) were neither made with good instruments nor mathematical precision, so that great difficulty was experienced in harmonizing their conflicting accounts. Adequate allowance should also be made for the amount of the disturbing forces which this eccentric traveller may encounter through its approximation to other heavenly bodies in its lengthened journey through the realms of space. Besides, we posses exact details of its path only during one-fourth of the fifty days it was last visible. As for the elements of 1264, founded upon the Latin manuscript of a Dominican friar, preserved in Pembroke Hall, Cambridge, they are open to grave exceptions, and form but a sandy foundation for the calculating astronomer of the nineteenth century. Is there not also a palpable difference of several degrees between the elements of the two?

Considering, therefore, that the cometary revolutions are subject to extensive fluctuations, since these frail bodies are so susceptible of opposite attractions from powerful neighbouring orbs—weighing the difficulty of proving identity after a lapse of 292 years—and the laxity of previous observations; above all, reflecting that the orbits of only *three* of these singular bodies are satisfactorily settled, whereas, probably, 800 appearances are known, and the elements of nearly 100 recorded;—may we not reasonably pause, and with the sagacious Halley, legitimately doubt, before yielding assent to a prediction, not wholly gratuitous, nor placed beyond the range of possibility, but yet depending too closely upon conjecture, though seeking to ally positive calculation and observation in its support? But, in spite of mathematical discrepancies, imperfect instruments, and conflicting *data*, should the approach of this comet crown the other wonderful occurrences of this eventful year, it will afford another astronomical triumph; as the comet will then have completed its twentieth revolution round the sun since the creation of the world."

OH! COME TO THE WEST—THE BEAUTIFUL WEST!

BY MRS. SARAH DIVE, LUTON.

Oh! come to the west,—oh! come there with me,
'Tis a sweet land of verdure that springs from the sea;
Where fair plenty smiles from her emerald throne,—
Oh! come to the west, 'tis the Saints silent home;
There's the prophet, he'll guide us and teach us the best,
And you'll say there's no land like the land of the west.

The south has its roses and bright skies of blue,
But it's not like the west with its own lovely hue;
The Mormons are there, I love them the best,
Oh! what is the south to the beautiful west.
Do come there with me, 'tis the Saints place of rest,
And you'll say there's no land like the land of the west.

The north has its snow-towers of dazzling array,
All sparkling with gems in the ne'er setting day:
There the storm-king may dwell in the halls he loves best,
But the soft breathing Zephyr, he plays in the west.
Then come there with me, let us haste to our rest,
And you'll say there's no land like the land of the west.

The sun in the golden east chaseth the night,
When he riseth refresh'd in his glory and might;
But where does he go when he seeks his sweet rest?
Oh! does he not haste to the beautiful west.
Then come there with me, 'tis the land I love best,
'Tis the land of the prophets, the star in the west.

Oh! come to the west, there the water 's so pure,
The leper, the blind, and you'll all find a cure;
Proud England may boast of her springs so rare,
What are they with those in the west to compare.
They'll cleanse you, they'll heal you, of whate'er your oppress'd,
Then come, all ye nations, and be heal'd in the west.

LIST OF MONEYS RECEIVED FROM THE 22ND OF JUNE TO THE 7TH OF JULY.

	£	s.	d.
H. Beecroft	2	6	0
C. Miller	0	15	7
Thomas Thomas	1	0	0
William Frodsham	0	7	6
J. Carmichael	0	4	6
William Stewart	0	17	8
J. Parkinson	2	18	3
James Bond	1	0	0
W. Mc.Keachie (goods)	1	16	10
W. A. Mc.Masters ditto	0	16	0
Carried forward	£12	2	4

	£	s.	d.
Brought forward	£12	2	4
C. Dunn	8	15	0
James Marsden	2	0	0
J. Goodsall	7	9	9
William Broomhead	3	19	0
John Johnson	1	3	8
Manchester Conference (goods)	3	12	4
J. Lockett	4	0	0
T. Smith, Leamington	1	10	0
	£44	12	1

NOTICES.

The Address of Elder CEANDELL DUNN is No. 16, Dee street, Chester street, Sheffield.
——— Elder WILLIAM GIBSON, No. 8, Pleasure street, Edinburgh.
——— Elder THOMAS SMITH, New Chapel House, St. Paul's square, Norwich.
——— Elder THOMAS SMITH, Mr. Palmer's, Leam Terrace East, Leamington Spa.

We have now a new edition of the Hymn Book in the hands of the Printer, which we trust will be ready for issue with the STARS in two or three weeks. Agents will therefore please to gives us fresh orders for any number of Hymn Books wanted. Post Office Orders in payment will not be refused.

At the meeting of the next General Conference, there will be a good opportunity for all the STAR agents that have back STARS of this volume, which they may wish to return, to furnish the publisher with the same free of expense. If this is done, those agents who are deficient in back STARS can probably be supplied.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15. AUGUST 1, 1848. VOL. X.

THE DAY OF GOD'S POWER.

Thy people shall be willing in the day of thy power.—Psalm c. 3.

EVERY dispensation of the gospel is illustrative of the power of God. Indeed, the gospel is the power of God unto salvation to them that believe. There are many persons in every nation that love the principles of righteousness, that still are not distinguishable for being the friends of truth until a day of God's power begins to dawn; but as the sheep know the shepherd's voice, so God's people know the call that is from heaven. The power of God always surpasses the power of Satan The power of Moses was greater than that of the sorcerers and magicians of Egypt; still the authority of God, and his right to govern the nations, is not always or even extensively acknowledged till the arm of his power is made bare. The sons of the ancient patriarch Jacob, were not willing to acknowledge the divine priesthood of their father, and the heavenly nature of the vision of their brother Joseph, until the power of God made them willing. The particular day and set time to make them humble and exalt their brother Joseph, in despite of their efforts to the contrary, had fully come—a rare combination of circumstances had brought the cruel and obstinate adversaries of Joseph to bow at his feet—the haughty lords of Israel saw themselves surrounded with impassable difficulties—their own guilt, and the never slumbering power of God, had at length driven them into a corner, and then they were willing to acknowledge their young brother a true prophet, and that the powers of eternity were with him. Then, too, the venerable patriarch, driven almost to despair, saw clearly that a promise from God to bless his children would inevitably be fulfilled. Obstinate and rebellious children, pervaded with the spirit of Satan, and with rank unbelief, were looked after by the far-seeing eye of Jehovah, and the strong hand of the almighty would ere long compel them to kiss the rod, and willingly embrace the truth; he saw, too, that the meritorious sufferer for truth's sake, would, sooner or later, put his foot on the necks of his enemies, and triumph gloriously in the name of the God of Israel in the day of his power.

Another example, drawn from the New Testament, will, perhaps, suffice at present on this point. God had made choice of Saul of Tarsus, as a fit vessel to bear the truth to the nations. By the power of immediate revelation, and the affliction of blindness, one of the most determined and invincible heroes that ever headed a religious party, was made as willing to serve the true God as before he had been honestly indefatigable in serving the devout devil. If any ask how it happened that this zealous and famous Luther or Knox of apostolic times was ever converted, we answer it was the day of God's power—a day when men of every nation and kindred, who were embraced in the eternal covenant of the Father, were constrained to be *willing*. The present is emphatically a day of God's power, when the right sort of men and women in every nation will be equally constrained to be "willing to obey the truth, and seek for glory, honour, and immortality."

The instruments of power are in the armoury of heaven. Whenever famine, sword, or pestilence are requisite in order to bow the stiff necks of people or potentates into a willing submission to eternal truth, they will be employed, and the chosen vessels of mercy and honour will be forthcoming. Who can contend with him? He maketh the wrath of man to praise him; and wicked men, and priests of bloody zeal, are mortified to find that their vigorous efforts to pull down, even tend to build up the truth they so much hate.

For many centuries past there has been a great aversion to foreign emigration. People have so loved their home, country, and national customs and usages, that the work of emigration has been slow; but now famine, depression of trades, oppression, and the dangers of war, are rousing up the people to consider that easy, which before was so difficult. Emigration to the far distant and unoccupied wilds of America is a matter of every day familiarity. God has set forth his hand a second time to gather his people. By his mighty power he will bring his sons from afar, and his daughters from the ends of the earth. The ingenuity and wealth of man must be employed in multiplying the facilities of navigation. Men are made willing, from some motives or other, to further the great designs of God. Powerful incentives are set before them to engage in costly, magnificent, and daring enterprises. A conspicuous and plausible way must be cast up for the ransomed people to walk in. Nations must be brought in close contact, and, by the sudden and unlooked for interchange of institutions, the great expanse of moral and political institutions of mere human origin, must be broken up and ploughed as a field, because it is a day of God's power. Every thing must be shaken that can be shaken. All mere human confidences must be done away. The wisdom of the wise shall come to nought, and human prudence shall be hid. Necessity will make the best portion of mankind willing to seek after God: "When thy judgments are abroad in the earth, the inhabitants *shall* learn righteousness." The hour of God's judgment is the time to rivet unmistakeable truths upon the minds of men. If Sennacherib could not be persuaded to believe in angels, he could at least be compelled to feel them. If Pharaoh could not know who the God of Israel was, by fair means, he could be taught to know, beyond mistake, by foul means. When the wicked are made an ensample of God's wrath, the righteous learn a sound lesson of obedience. A fair view of his power makes them *willing* to take Christ's yoke, and say that Christ's yoke is easy, and his burden is light.

The judgments that overthrow sinners confirm believers. Ye rich men, and ye mighty, listen, and withdraw not your neck from the yoke of the gospel. Know ye assuredly, it is the day of God's power. The knee that does not bend to the true gospel, must break. The master that will knowingly turn away his servant because he loves the truth, will himself in due time be as when a hungry man dreameth that he eateth, and when he awaketh, lo! he is hungry. The rod of the oppressor shall be broken, and the bands of wickedness shall be loosed. The proud shall be abased. In the day of his power, He will wake up the master spirits of the age, like unto Moses, Paul, and Joseph, and clothe them with knowledge and understanding. Such men will despise bribery and vain glory, and corruptible crowns will be esteemed as things of nought by them, while they seek for imperishable and eternal honours. As the heavenly powers advance in the conquest and restoration of the earth to its legitimate heirs, the voice of the priesthood shall be as the awakening influence of many thunders.

The wisdom, strength, and power of God will be embodied in mere men, as never was known before. Among these, the two witnesses will not be the least distinguished in the last days. In them will be displayed the gigantic power of the holy priesthood of the Son of God. They will have "power to smite the earth with all plagues as often as they will." Even in that day of unexampled wickedness when the miracles of the beast and false prophet are deceiving the nations, God's power will be adequate to save them that he has chosen before the foundation of the world; for the testimony of his faithful witnesses shall make them willing in the day of his power.

There is no labour so arduous, self-denying, or difficult, but God's people can be made willing to perform it. No matter how costly the sacrifice, they will most cheerfully perform it. Houses and lands, wife and children, home and country,

all are counted but dross for the knowledge of Christ. "The world," says a very popular editor, "is now unhinged;" God has commenced turning and overturning, in order that He may reign whose right it is to reign. And while he is blasting the pride of nations, and throwing them into wide tumult and confusion, He is at the same time teaching His senators wisdom. They are willing to venture abroad on the stormy sea of convulsed governments, and rescue the valuables from the angry elements, at the hazard of all things; because the eyes of their understanding are opened, and they know that it is a day of God's power. In the midst of the general wreck of nations, the richest prizes and most precious caskets are thrown upon the strand, or floating unpiloted and untrammelled by human devices. He that runs so as to obtain, is wise. The few that are chosen have fought a good fight and kept the faith.

DIALOGUE BETWEEN TRADITION, REASON, AND SCRIPTUS.

(*Extract from O. Pratt's Almanac for* 1845.)

Tradition.—Good morning, Mr. Reason, I understand that you have lately embraced the Book of Mormon as a divine record, and believe Joseph Smith to be a prophet inspired of God. I am astonished that intelligent men like yourself should be so easily deluded.

Reason.—I am not sensible of having embraced any delusion. But as man is but a short-sighted mortal, and liable to be deceived, I shall be under infinite obligations to you, Mr. Tradition, if you will have the kindness to point out the deception.

Tradition.—Why, sir, the canon of Scripture is full; and the very idea of any more revelation is the height of absurdity.

Reason.—Well, neighbour Tradition, if you can prove your last assertion, viz., that "*The canon of Scripture is full,*" you will do me a great favour, and save a soul from error.

Tradition.—I am pleased to see you so willing to be undeceived. There is hope in your case; for a world of evidence can be brought forward to prove that there is to be no more revelation. Why, sir, our fathers, our mothers, our kindred, our neighbours, and our nation, have all testified that the Scriptures are full. Thousands of Protestant reformers, among every class and society, have borne the same testimony. And finally, almost every Christian denomination for many centuries past, have proclaimed, boldly and publicly, that the volume of Scriptures was completed by the Apostles, and that there was to be no more. What more evidence do you want?

Reason.—I hope, Mr. Tradition, that you will not be offended when I tell you that the "world of evidence" which you have now adduced, is not evidence, but merely tradition—the assertions of uninspired men without proof. How am I to know that all or any part of these witnesses, to which you refer, testify the truth? Do they prove their assertions by the Scriptures? If not, how do they know that the canon of Scripture is full? Must I believe and put my trust in their foolish traditions, and vain assertions, without one Scriptural proof? "Cursed," saith Isaiah, "Is he that trusteth in man, or maketh flesh his arm."

Tradition.—Do you suppose that so many millions of people are deceived upon this subject?

Reason.—If they found their conclusions upon their own imaginations and vain traditions, they are just as liable to be deceived as the millions of heathen who have deceived *themselves* with the vain tradition of *their* fathers. And now, Mr. Tradition, if you will furnish us with some scriptural evidence to support your assertions, you will confer upon me a great favour; but away with unfounded traditions.

Tradition.—I am not much of a scriptorian myself, but depend chiefly upon the ministers for scriptural knowledge. Ah! yonder comes my old friend, the minister,

who has studied the Bible and preached these forty years. He will show you that the Bible contains all that God ever has revealed, or ever will reveal to man.

[*Enter the Rev. Mr. Scriptus, with a Bible in his hand.*]

Good morning, Mr. Scriptus. I am happy to see you. You have arrived just in the right time. Your services are much needed. Mr. Scriptus, I introduce you to my unfortunate neighbour Reason, who has lately embraced that fatal delusion —the Book of Mormon, as a divine revelation. He seems to be an honest man; and it is a pity that he should be so imposed upon. Will you, Mr. Scriptus, have the kindness to show him, by the Bible, that there is to be no more revelation?

Scriptus.—It is to be greatly lamented that any honest man should be so grossly deceived. But, Mr. Reason, are you willing to admit the Scriptures as evidence?

Reason.—Most certainly. The Scriptures are esteemed very highly, both by myself and by all who believe the Book of Mormon. And I can assure you, that I shall receive all evidence drawn from that source with the greatest satisfaction. And if you really believe that I am deluded, I earnestly desire that you should bring forward the strongest and most convincing arguments that you are in possession of, that I may be reclaimed.

Scriptus.—I will read to you, Mr. Reason, the 15, 16, and 17th verses of the 3rd chapter of II Timothy. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

"That the man of God may be perfect, thoroughly furnished unto all good works."

You will perceive, Mr. Reason, that Timothy had enough Scripture when he was a child, to make him wise unto salvation; and what necessity was there for any more? Could he be benefited by any more?

Reason.—Will you please to tell me, Mr. Scriptus, what Scriptures Timothy was acquainted with when he was a child?

Scriptus.—The Old Testament, I suppose; for the New Testament was not yet written.

Reason.—Then, according to your argument, the New Testament is useless, inasmuch as the Old was able to make Timothy wise unto salvation. What a pity it was that the Lord and his angels, while John was on the Isle of Patmos, did not know that mankind had enough Scripture years before, or in the days of Timothy's childhood; it would have saved them the trouble of revealing that lengthy revelation to John, and saved him the trouble of writing it, and saved mankind from delusion in believing it. How long is it, Mr Scriptus, since you made the important discovery that all the Scriptures given since Timothy's childhood are useless?

Scriptus.—I must confess, Mr. Reason, that I never thought of the arguments which you have now advanced; and I clearly perceive that there is no evidence in that passage against more revelations being given; but I think that you must be convinced by the two following passages that we have enough to perfect the man of God, and thoroughly furnish him unto all good works.

Reason.—I do not perceive, sir, any such declaration in the passages to which you refer. It does not say that *enough* Scripture is given by inspiration of God, to make the man of God perfect, &c., that there is no necessity for any more. But it says that "*all Scripture is given, &c.*" Leaving the man of God to be perfected by *all Scripture* which should come to his knowledge, given at any period of time; indeed, as a proof that more Scripture was given after Paul wrote this, you are referred to that given on the Isle of Patmos many years afterwards.

Scriptus.—I perceive, neighbour Reason, that you have a happy faculty of overturning my arguments. Your reasons are so very plain that I cannot withstand their force, and only marvel at the weakness of my own arguments. But I have one more passage of Scripture left, which I think is so pointed and definite against any additional Scripture, that it will be your turn next to yield the argument, and renounce the delusive doctrine of more revelation. It will be found in the last chapter of John's Revelation. I will read it, "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these

things, God shall add unto him the plagues that are written in this book." This, I consider, friend Reason, to be positive proof that the canon of Scriptures is full, and no more to be added.

Reason.—Well Mr. Scriptus, as you have fled to your strong hold and last refuge, the battering ram of reason will try its strength upon it, by asking a few questions. Is there any thing in this passage which you have just read, that prohibits God from adding more revelations?

Scriptus.—O, no. It is "man" who is under restraint, and not God.

Reason.—You perceive, then, that God might give ten thousand more revelations, for aught there is contained in that passage.

Scriptus.—But do you not think that the idea is there indirectly conveyed that God would give no more?

Reason.—Surely not. For the same restraint was placed upon man as early as the days of Moses, saying, "Thou shalt not add nor diminish to the words which I command you." Would you not have considered the children of Israel very foolish, if they had said to Moses, that the canon of Scriptures was full? Yet they would have been as much justified in drawing the conclusion from the caution given in the book of Deuteronomy, as we are from the book of John's prophecy.

Scriptus.—I perceive the strength of your reasoning. You have overturned my strongest hold; and I know of no other Scripture that conveys the most distant idea that the volume of Scriptures was completed by the Apostles. But admitting that there is no Scriptural evidence against receiving more revelation, yet the idea of receiving the book of Mormon, or any thing else, as revelation, without proof, is ridiculous. What evidence have you that is is a divine revelation?

Reason.—I most cordially concur with you, friend Scriptus, that we ought not to receive anything as divine revelation without evidence; and, if I am not deceived, I have as much evidence in favour of the book of Mormon as you have of the New Testament.

Scriptus.—As much evidence for that book as I have for the New Testament! I am astonished at your presumption! Why, sir, look at the great miracles which were wrought by the Saviour and his Apostles, in confirmation of their mission, miracles, too, wrought publicly, and not in a corner: the sick, both in and out of the church, were healed. We have the testimony of large multitudes, entirely disinterested, having no connection with the church.

Reason.—How do you know, friend Scriptus, that miracles were wrought in confirmation of their mission? Did you see them perform miracles with your own eyes? Did you hear them speak in new tongues with your own ears? Did you ever see or converse with any person that they healed? Have you ever seen any person that ever saw them do miracles? Or have you even read the testimony of one disinterested witness, out of the church, who saw them perform miracles? If not, how do you know they wrought miracles?

Scriptus.—Why, the New Testament says so.

Reason.—I think, neighbour Scriptus, that you must have studied logic in the ancient schools of philosophy, for you seem to understand *reasoning in a circle* to perfection. First, you say that the New Testament is true, because miracles were wrought, because the New Testament says so. It is the evidence of both the book and its miracles that is now called for. Let me inform you, sir, that you have only the testimony of *six eye-witnesses*, that there were miracles wrought in the days of the Apostles, viz., Matthew, Mark, Luke, John, Paul, and Peter: and they were all in the church, and not out of it. It is upon their testimony alone that you believe it. Not a solitary individual that was an eye-witness either in the church or out of it, except those six, have written and handed down their testimony.

Scriptus.—What! Did not the lame man who sat at the beautiful gate of the temple, testify that he was healed? And did not the blind man who received sight, testify of it? and did not the multitudes who saw these miracles testify, saying, that notable miracles had been wrought?

Reason.—If they did testify, you and I never saw nor read their testimony, but are entirely dependent upon the testimony of the six writers afore mentioned. Luke, who wrote the Acts of the Apostles, testifies that the lame man was healed; and

we believe it on his testimony alone. Luke testifies that multitudes saw miracles but the multitudes have informed us nothing about it.

Scriptus.—Your reasonings seem to be very conclusive, and cannot be overthrown. And I frankly acknowledge that I never thought of these things in this light before. But, neighbour Reason, can you bring forward as much evidence as there is in favour of the New Testament; that is, can you bring forward six witnesses in your church who will testify that they have seen miracles wrought with their own eyes? You must, sir, bring forward as much as six witnesses at least, in order that the book of Mormon may have the same claims to our faith that the New Testament has, so far as miracles are evidence.

Reason.—I can assure you, friend Scriptus, that we are not dependant upon the testimony of six witnesses alone, but can produce more than *sixty thousand* who have seen miracles wrought with their own eyes. Multitudes have been healed by the prayer of faith in the name of Jesus, both in the church and out of it, since the year 1830. Thus you perceive that we have a great cloud of living witnesses. Now, please take your pen, Mr. Scriptus, and write out the evidences on this sheet of paper in two separate columns, and compare them, and see if one book has not as good a claim upon your faith as the other, so far as the evidence of miracles is concerned.

(Here Scriptus commences writing as follows:—)

New Testament Evidence.	*Book of Mormon Evidence.*
Six eye-witnesses testify in their writings that miracles were wrought in their day.	Sixty thousand eye-witnesses will testify that miracles are wrought in these days.
No witnesses have informed us that they were healed in the Apostles' days: it all depends on the testimony of the six.	Thousands of witnesses tell us that they have been healed in these days; it does not depend upon second-handed testimony.
The six witnesses of the New Testament are dead, and gone where we cannot cross-examine their testimony.	The tens of thousands of witnesses to the Book of Mormon are living, and their testimony can be re-examined.
No eye-witnesses, out of the church, have left us their written evidence to the truth of miracles in the Apostles' days.	Many eye-witnesses, out of the church, have seen and do testify that miracles are wrought in these days.

Scriptus.—I find, friend Reason, that I have been too much under the influence of my neighbour Tradition to judge of things according to reason, and shall henceforth endeavour to shun his company, and shall esteem it as a great favour if you will permit me to associate more frequently with you, for I am highly delighted with the soundness of the reasons you have advanced, and think that you have honourably extricated yourself from the charge of delusion.

Tradition, who had attentively listened to the conversation, became very much excited on hearing himself so lightly spoken of, and abruptly left the room muttering the following soliloquy: My old friends, Reason and Scriptus, have both forsaken me and treated me with contempt. But I don't care. Whatever my fathers believed I will believe too; for my great grandfather, Mr. Heathen Tradition, was highly respected by millions, and died a happy martyr in testimony of our cause; and my grandmother, Mrs. Roman Catholic, and my own dear mother, Mrs. Protestant, with all of her numerous descendants, have been almost inflexible in the faith of their fathers. And of all the Tradition family but a very few apostatize, and they are generally led away by the unpopular Reason and Scriptus families.

BEAUTIFUL ILLUSTRATION OF FAITH.

(*From the Book of Alma.*)

And now, as I said, concerning faith. Faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now behold, I say unto you, and I would that ye should re-

member that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. And now he imparteth his word by angels unto men, yea, not only men, but women also. Now this is not all, little children do have words given unto them many times, which confound the wise and the learned.

And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out; now I do not desire that ye should suppose that I mean to judge you only according to that which is true; for I do not mean that ye all of you have been compelled to humble yourselves, for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might. Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling emotions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, yea; nevertheless it hath not grown up to a perfect knowledge. But behold as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth, and sprouteth, and beginneth to grow, ye must needs know that the seed is good. And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know; for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand. O then, is not this real? I say unto you, yea; because it is light; and whatsoever is light is good, because it is discernible; therefore ye must know that it is good. And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed was good. And behold, as the tree beginneth to grow, ye will say, let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away, and ye pluck it up and cast it out. Now this is not because the seed was not good; neither is it because the fruit thereof would not be desirable. But it is because your ground is barren, and ye will not nourish the tree; therefore ye cannot have the fruit thereof. And thus if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life; and because of your diligence, and your faith, and your patience with the word in nourishing it, that it may take root in you, behold, by and by, ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure? and ye shall feast

upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst. Then my brethren ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you.

CONFERENCE MINUTES.

BEDFORD.

This Conference assembled in the Oddfellows' Club Room, Mill Street, Bedford, on Sunday, July 9th, 1848, at half-past ten o'clock, a.m. The meeting opened with singing, and Elder T. Bradshaw engaged in prayer. Elder R. Martin was chosen to preside over the Conference this day, and James Pembroke to act as clerk. Carried unanimously.

The President then laid before the Conference an outline of the business to be brought before the meeting, thanking them for a continuation of their confidence towards him. He also introduced Elders Robert Hodgert, of Sutton, and Thomas Bradshaw, of Cambridge, whose services in the cause were their best recommendation, and by whom he (the President) would be assisted throughout the day.

A representation of the branches was then called for, which was given as follows:

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	REC.	REM.
Bedford	Martin	52	4	4	0	1	0	0	4	0
Wellingborough	Sheffield	51	5	7	2	1	6	1	0	2
Whadden	Parcell	47	4	2	1	0	9	0	1	1
Gravely	Wheeler	29	2	2	1	0	0	0	0	0
Thorncoat	Campkin	35	2	4	1	0	1	0	2	0
Wyboston	Marriott	30	3	1	2	1	3	1	0	0
Newport Pagnell	W. S. Read	16	2	2	0	1	1	0	0	0
Stoke Brewern	Noble	21	1	0	1	1	2	0	1	0
Northampton	Noble	7	1	0	0	0	0	0	0	0
Eversholt	By Letter	12	2	1	1	0	0	0	0	0
Scattered Members		3	0	0	0	0	0	0	0	0
	Total	303	26	23	9	5	22	2	8	3

The Conference was understood to be in good standing, with few exceptions.

Elder Bradshaw then spoke at some length on the necessity of organization, unity, and love, and to overlook the faults of others instead of magnifying them, by which means order and peace would result.

The meeting was dismissed until the afternoon with prayer by Elder Hodgert.

AFTERNOON SERVICE.—The meeting was opened in the usual way at half-past two o'clock, after which the sacrament was administered.

It was then proposed and carried unanimously, that William Sparks be ordained a Priest for the Wyboston branch.

Proposed by Elder Martin, seconded by Elder Purcell, that Cambridge be organised into a branch. Carried unanimously.

Proposed by Elder Martin, seconded by Elder Read, that we highly approve of the appointment of Elder Thomas Bradshaw to labour in Cambridge and vicinity, and that he preside over the Cambridge branch. Carried unanimously.

The following resolutions were then proposed and carried in the usual way.

That this Conference uphold and sustain Brigham Young and his Counsellors as the first Presidency of this Church.

That this Conference uphold the Twelve Apostles as the Lord's special witnesses unto all nations.

That this Conference will to their utmost uphold Orson Spencer as President of the British Isles.

That we have the most unlimited confidence in, and continue to sustain Robert Martin, as President of this Conference.

That we uphold the Presidents of the branches throughout this Conference.

Elder Martin having perceived that Elder Henry Fowles stood neutral in all the last five votes, said that these motions were not put to the Conference to try the standing of these authorities, but more to try our own.

Elder Fowles then arose and insinuated that all these authorities were called and sent by the "letter which killeth," but that he was a man of "truth and light," and was called and sent by the "spirit that maketh alive."

Elder Bradshaw made some very excellent remarks on the organisation, law, and order of the church, and on the unity and love of the brethren to the accomplishment of all things through the Priesthood; and on the presumption and folly of the would-be-leaders of this church, in endeavouring to establish themselves as Presidents through the means of their foolish and doggerel revelations, which will ultimately lead themselves to destruction, and in hell would lift up their eyes, supplicating the legal authorities of the Church for a drink of water.

Elder Hodgert then rose and set forth in a very distinct manner the order and government of the Priesthood, and its effects in the establishment of the kingdom of God and the overthrow of sin and iniquity.

Elder Martin rose and in a very energetic manner addressed the assembly on the before mentioned subjects, thanking them for the good opinion they entertained of him in again accepting a continuation of his services as their President.

The choir then sung "Go, ye messengers of glory." The meeting was dismissed with prayer by Elder Bradshaw about six o'clock. The Saints parted full of Mormon life and animation, some having many miles to walk home.

ROBERT MARTIN, President.
JAMES PEMBROKE, Clerk.

BIRMINGHAM.

This conference was held on the 2nd July, at Livery Street Chapel. It opened with singing and prayer by Elder G. Whitehead; after which, Elder Thos. Perks was chosen as President of the meeting of the day.

The President arose, and expressed the pleasure which the present season afforded him, and congratulated his brethren on the prosperity which had crowned their labours during the past quarter, and exhorted them to continue steadfast in their labour of love, inasmuch as their labour was not in vain, for the fruit testified that the Lord was with them.

The President then proceeded to receive the representation of the branches, which were as follows:—

BRANCHES.	PRESIDENTS.	MEM.	ELD.	PRSTS.	TEA.	DEA.	BAP.
Birmingham	W. Bayliss	565	17	27	23	15	76
West Bromwich	W. Broomhead	177	12	10	3	4	20
Dudley	Mantle	76	5	10	2	3	17
Oldburry	Bower	46	1	6	6	2	1
Brierley Hill	Caffery	87	7	4	4	6	10
Stourbridge	Westwood	74	7	5	1	1	7
Whampton	B. Broomhead	33	4	6	1	1	5
Walsall	Williams	63	2	4	2	1	3
Rockerdine	B. Broomhead	18	2	2	2	0	3
Moseley	Brown	16	1	3	0	1	2
Hale	Lichfield	17	2	2	0	0	3
Hockley	Thomas North	9	0	1	0	0	0
Rewbury	Thomas North	12	0	0	0	0	0
Wednesbury	By Letter	17	1	2	1	1	1
Kingswood	B. Broomhead	26	1	2	1	1	18
	Total	1236	62	84	46	36	166

The representations were given in with a spirit of devotedness, by all the elders, to the service of the great God, and their determination to still prosecute all their energies, time, and talents to this great cause, all declaring the harvest great and the labourers few, and the prospect still brightening on every hand.

The calling of officers were as follows:—Birmingham Branch: proposed that Priest John Ash be ordained to the office of an Elder, and William Chapman to the office of Priest. West Bromwich: Charles Stephens to the office of Priest. Dudley: Priest Bullies to the office of Elder, and John Price to the office of Priest. Brierley Hill: Deacon Thomas Bank tothe office of Priest. Stourbridge: James Cooper to the office of Priest. Kingswood: William Banks and Thomas Parry to the office of Priests. Seconded and carried unanimously.

Proposed and seconded that Darlaston, Wordesley, and Kingswood, be duly organized into branches; and that the Wednesbury Branch be under the direction of the West Bromwich council. Carried.

Moved and seconded that Elder Joseph Hale preside over the Lichfield Branch, and labour only in the region there about; and likewise that Elder Thomas North preside over Redditch, and labour in that region of country; and that Elder B. Broomhead preside over Wolverhampton, and extend his labours through Shropshire. Carried unanimously.

Moved and seconded, that this conference signify their adherence and confidence in the Presidency of this Church, our beloved Brother Brigham Young, as the honoured and legal successor of our late martyred prophet Joseph Smith, being the prophet, seer, and revelator of the God of Israel, and likewise his chosen colleagues the Twelve Apostles. Carried unanimously.

Moved and seconded, that we signify our approval of the Presidency of the British Isles, our beloved Brother Orson Spencer, and that we at all times support him by our faith and prayer. Carried.

Moved and seconded, that we express our entire satisfaction and confidence in our beloved Brother Thomas Perks, as President of this conference, having proved by his conduct in the management of church affairs worthy of the same, and we, as a people, feel ever willing to hearken to his council and instruction, and strengthen him by our faith and prayer; and likewise Elders G. Whitehead and William Broomhead, his counsellors. Carried.

Moved and seconded that we accept of the faithful labours of Elder William Bayliss, as President of this branch, and will continue to sustain him by our united faith and prayer. Carried.

Elder Thomas Perks moved, that we sustain Elder J. Brook as Clerk of the branch, having merited the approbation and satisfaction of the Church. Carried.

Moved and seconded, that John Godsale and William Broomhead continue as the agents for books in this conference, having discharged their business in a clear, straightforward manner, to the entire satisfaction of the council, their accounts being audited and found quite correct. Carried.

After the business of the conference was closed, the Saints partook of the Sacrament, and the evening was spent by Elders Perks, Goodfellow, Fidoe, and Littlefield, bearing their testimony to the divine origin of the Church, the authority and power with which man was delegated to bring about the restitution of all things spoken of since the world began. Joy prevailed among the Saints, and harmony and love seemed in possession of the whole body, and they at length separated in peace and good order, much to the honour and praise of the great God.

THOMAS PERKS, President.
J. BROOK, Clerk.

The Latter-day Saints' Millennial Star.

AUGUST 1, 1848.

WE are happy to inform the Saints throughout the British Islands, of the safe arrival of President Orson Pratt and his family in Liverpool, on the 26th of July, after a prosperous voyage of nineteen days from New York. He is enjoying good health and spirits, and fervently desirous to participate in the labours and joys of the British Saints. We are happy in the assurance that thousands will hail the arrival of this beloved apostle with the liveliest emotions of gratitude and joy. The intelligence which he brings from the land of Zion is every way cheering.

The General Conference will convene in Manchester on Sunday morning, August 13th, at the Music Hall, Campfield, (late Hall of Science). At this Conference, instructions of importance will be given to the Saints, touching emigration and the general prosperity of the Saints. It is desirable that the Presidents of Conferences

should report with as much accuracy as practicable, the probable number of persons that may wish to emigrate early in September next from their respective conferences. The precise time of the ship's sailing may probably be given during the session of the General Conference.

THERE is a pleasing prospect of a liberal harvest of all kinds of breadstuffs both in Europe and America. Some trades in England are undergoing a slight improvement. But the frequent alarm and apprehension of riot and insurrection serve to check public confidence and keep business greatly depressed. The nations are greatly perplexed. A pleasing prospect of quietude and prosperity is scarcely furnished to the popular eye before it is blasted, and the people are called out upon their oaths of loyalty to the government, to defend property and life, and suppress violent and riotous proceedings. When will this day of alarm and danger pass by, and peace and prosperity prevail? Surely the day looks long and dark with portentous clouds. A momentary radiation of light is followed with a darker cloud than has preceded. Changing from one form of government to another does not remove the pain of disorder. Parliament may be dissolved and new ministries created, still disaffection and the evils complained of exist. Papacy may become more tolerant, and the frightful union of Church and State be sundered by the popular broad-sword of detestation. Still, Dissenters are more subdivided than ever, and their contentions wax hotter and heavier. Neither free trade nor protection makes trade flourish. All pretended remedies have failed. What, then, can be done? The evil lies deep and wide-spread. All flesh has corrupted its way. From the crown of the head to the soles of the feet there are wounds and bruises and putrifying sores; therefore the overflowing scourge shall pass through. And the best symptom of a general betterment of the times, lies in the increased disorder and general concussion of all the varied elements that must bring the inevitable and tragic drama to the terminus. When we see these things let us lift our heads and rejoice, for then we know that our redemption draweth near. Then, too, Zion's warfare will be accomplished, and they who have suffered affliction with the people of God will be recompensed for all their troubles.

THE gigantic enterprise of a Railway from Council Bluffs to the Pacific Ocean, spoken of below, is fraught with interest to the Saints. It will not only pass near their locality, but ultimately facilitate the gathering, and lessen the expense of the same. It will open a fresh market for all the surplus produce of the Saints, and furnish employment to spare labourers and artizans. If it is accomplished, it will constitute a literal "highway" for the ransomed of the Lord. In two or three days a journey from the Bluffs to the Salt Lake may be accomplished, which now occupies as many months.

PROJECTED RAILWAY FROM COUNCIL BLUFFS TO THE PACIFIC OCEAN.

We have been favoured with an account and description of the route by the two passes, in the railroad contemplated by Mr. Whitney. Mr. Whitney's project is now in a fair way of being realized, and any information relative to it must be interesting. When a railroad to the Pacific was first mooted, the idea was laughed at as chimerical; but in this respect it has only shared the fate of all new projects, which the ignorance or incredulity of mankind cannot comprehend. The immense benefit which would accrue from the construction of this road—the trade which it would cause to flow in on us from the East, are facts which are beginning to be fairly comprehended. Of the feasibility of the undertaking there are still those who

are incredulous, but they belong to that class who do not yet believe that vessels can cross the ocean in ten days—that carriages run at the rate of fifty or sixty miles an hour—and that information can be transmitted hundreds of miles in a second. To any one who believes that such things are, the completion of Whitney's railroad, gigantic as it is, will seem a very easy matter. The following is a description of the two routes suggested by Mr. Whitney:—

SOUTH PASS.

Leave Council Bluffs, Missouri; thence proceed in a straight line up the river Platte; thence through the South Pass to Green river; thence southward *via* Muddy creek to Bear river; thence *via* Salt lake to Casha river, bearing northward until you strike the main south branch of the Columbia river; thence down the Columbia, until you reach Fort Bosie; thence pursue the Great Kamin, until you reach the plains of the Wallah Wallah; thence down the plains to the dells of the Columbia; thence down the Columbia *via* the cascades to Vancouver, (or from the valley of the Wallah Wallah, nearly as direct a route to the mouth of the Columbia, as across the valley by way of the Fuca Sound.) The distance on this route (from Council Bluffs) is about 2,200 miles.

Description.—From the Bluffs to the River Platte, the country is nearly level, and the soil hard and compact, with few intermediate impediments, such as knolls, rivulets, &c.; from the Platte to the Green river, the country is also comparatively level, and the soil freely mixed with sand; from Green river to Bear river, the country is rough and hilly, with here and there deep ravines from fifty to one hundred feet in width at the top. These cross and intersect in different directions, so that a route can be obtained as easily, and with as little cost, direct, as by a tortuous course. It would be necessary to cross Muddy Creek, perhaps, a score times before reaching Bear river; but its width is less, and seldom over one hundred feet. From Bear river to Casha river, the route is more level, the country being similar to that between the river Platte and the Green river. After intersecting with the south branch of the Columbia river, the route to Fort Bosie is rough, and the country hilly and full of ravines. The soil the entire distance is a continuous bed of sand. The route by way of the Kamin is level, and easy of pursuit; that through the Wallah Wallah valley being still more so, until you reach the dells of the Columbia, when the country becomes again hilly and uneven. The ravines at this point, however, are not so numerous. After connecting with the Columbia, the route by way of the cascades, is rough, as also the route by way of Fuca Sound.

Snow begins to fall about the 30th of November, and continues to fall until late in March. Its greatest aggregate depth is five feet—seldom over six feet. In body it is light and dry, but seldom drifts. The ground during three months is covered from the South Pass to Salt Lake, at about the depth stated, the distance being 250 miles.

NORTH PASS.

Leave the mouth of M'Kenzie's river; thence up M'Kenzie's river to the Yellow Stone; thence up the Yellow Stone to Twenty-five-yard river; thence up Twenty-five-yard river to Three Forks of Missouri river; up Jefferson Fork to the Source; thence through the Couldney country and Flat Head country to the plains of O'Kenaugeu; thence to the main branch of the Columbia river, above Wallah Wallah valley; thence direct to Pugut Sound, at which the route terminates. Distance about 1900 or 2000 miles.

Description.—From mouth of M'Kenzie's river to the Yellow Stone, the country is hilly, and full of ravines, with a number of small streams interspersed at intervals. The course is otherwise direct. From Yellow Stone to Twenty-five-yard Creek, you pursue a beautiful level plain, which terminates at the head of Jefferson Fork. From the source of Jefferson Fork you enter a well timbered country, comparatively level, which continues until you reach the plains of O'Kennaugeu, which are extremely level, and the soil hard and productive. After crossing the Columbia river, above the Wallah Wallah, you pursue a hilly country until you reach the Cascade Ranges, when the route becomes more even and direct, and the face of the country less broken.

On the South route, little timber is to be had, but in this, timber grows in abundance. The snow falls and continues during the same months of the year, and increases to about the same depth. Water is plentiful, as is also the case on the Southern route. It is also the opinion that the railroad should start at Lake Michigan, and thence by M'Kenzie's river.

The whole project is now before a committee of the House of Representatives, who intend to report favourably upon it almost immediately, and leave the selection of either the North or South Pass to the House. OMEGA.

MASSACRE OF MEN, WOMEN, AND CHILDREN, BY THE INDIANS.

Lately several of our towns were startled with the news that the Indians in the Oregon territory are waging a most fearful warfare upon the whites in that country. Mr. Meek has come in with an escort of six men, as the bearer of despatches from the governor of Oregon, to the President, having left there on the 5th day of March. He reports that four tribes of Indians, numbering about three thousand warriors, were united against the whites, and that four battles had been fought, the army of the Oregonians numbering five hundred, under the command of Col. Neal Gillaim. The whites sustained themselves, being able to keep off the Indians one whole day, and finally forcing them to retire. Mr. Meek received his papers in December, but was unable to leave the country before March, because the Indians were between him and the mountains. In December the Indians attacked Dr. Whitman's mission, massacred a number of men, women, and children, and made the balance prisoners, a list of which, taken from the *Oregon Spectator*, we publish below. The governor of the territory solicits aid from the United States government, and we do hope that the appeal will not be made in vain. Those people have been neglected long enough—they should be either abandoned to their own government, or be protected in good earnest. From the tone of the *Spectator*, we infer that intense excitement prevails throughout the land, and the war will be one of extermination. The Indians wish to rid the country of the whites—the whites breathe a most uncompromising spirit of revenge. The hostility of the Indians is confined to the Americans, and it is said that they are intimately friendly with the British.

The following is the list of persons killed at Dr. Whitman's station:—Dr. Whitman and wife, Messrs. Rogers, Hoffman, Sanders, Marsh, John and Francis Sager, Kimball, Gellen, Bewley, Young, Sales, and Hall.

List of persons rescued from Dr. Whitman's mission:—Joseph and Hannah Smith and five children; Mary Saunders and five children; Harriet Kimball and five children; Josiah and Margaret Osborn and three children; Rebecca Hayes and child; Joseph Stanfield, Sally Ann Canfield and five children; Eliza Hall and five children; Elam and Irine Young and two sons; Miss L. Bewley, Eliza Marsh, and six mission children.

From Mr. Spalding's mission:—Mr. Spalding, wife, and three children; Messrs. Hart, Jackson, Craig, Canfield, and Miss Johnson.

The prisoners, while in the hands of the Indians, were most barbarously treated, as appears from the *Spectator*. The pleasure incident to their rescue from their danger and captivity is marred, however, by the painful intelligence that a portion of them have been subjected to further outrage and insult—the basest, the deepest that can possibly be conceived, and from which our mind recoils with horror. We dare not chronicle the terrible story of their wrongs.

The cause of the disturbances is said to be a horrible suspicion that had taken possession of the minds of the Indians, that the large number of deaths among them, caused by the dysentery and measles, was produced by poisonous drugs administered by Dr. Whitman.—*From an American paper.*

[Col. Neal Gillaim, named in the above article, is well known by the Saints as having been a distinguished anti-Mormon leader of the mob in Missouri. If we mistake not, there was a prophecy uttered by the martyred prophet concerning

those who mobbed the Saints in Missouri, of whom Boggs and Gillaim were notorious, that they in their turn should be mobbed by a people fiercer than themselves. It appears that these same men are now greatly afraid of being exterminated by the Indians before help can reach them!—ED.]

THE MORMON CREED.

Let every body mind their own business.

What is man? The offspring of God.

What is God? The Father of man.

Who is Jesus Christ? He is our brother.

What is man in embryo? He is a helpless babe.

What is man in progress? He is a man.

What is man perfected? He is as Christ, and Christ is as the Father, and they all are one.

How many states of existence has man? He has three.

What is the first? It is spiritual.

What is the second? It is temporal.

What is the third? It is immortal and eternal.

How did he begin to exist in the first? He was begotten and born of God.

How did he begin to exist in the second? He was begotten and born of the flesh.

How did he begin to exist in the third? By the resurrection of the dead.

What is his final destiny? To be like God.

What has God been? Like man.

What is man without revelation? A vessel in a fog without a compass.

What will man be with the aid of revelation? He will be filled with light, and know and comprehend all things.

What is man's spirit? The candle of the Lord.

How shall it be lighted? By the spirit of God.

How many Gods are there? "There are Lords many, and Gods many; but to us there is but one God."

How many heavens are there? They are innumerable.

Where will heaven be? On the earth, and on all other glorious worlds.

What is Mormonism? It is all truth.

How old is it? Without beginning of days or end of years.

What is its destiny? To fill the earth and heavens with light and love.

Who is Joseph Smith? He is Jesus Christ's brother.

From whence is his authority? From Heaven.

What is he sent to do? To let the oppressed go free, and break every yoke.

What kind of success will he meet with? Universal; over the world.

Suppose the people try to hinder him? They cannot do it; but will perish.

Why? Because God has sent him.

What are the present forms of political governments? They are the image seen by Nebuchadnezzar.

What are the present forms of Church government? Spiritual Babylon, or the image of mystery and names of blasphemy, seen by John on the Isles of Patmos.

When will the present forms of political and religious government come to an end? In this present age.

By what means? By the kingdom of God, and by the appearance of the Son of God; and a great destruction.

What is the kingdom of God? A theocracy; or, in other words, a kingdom governed by direct revelation from God.

A PARABLE.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage. The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there and placed upon her head, holding in her hand a reflecting rod, by which the bright

rays of the sun was brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces, the surrounding neighbourhood, together with the inhabitants of the said province, looked upon her with jealousy, and waged war against her and her intended espousal, and treated them as their worst enemies, and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning, until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms shall become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles. At last the emperor of the nation that was warring with the woman changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations. The woman was now overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighbouring wood, that her life might be preserved. This enraged the disappointed emperor with madness and revenge:—he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or, in other words, asleep, having nothing but the pale rays of the moon to guide her feet. She murmured, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted, waiting with hope, and listening with great anxiety, to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king, who was to bring back the reflecting rod, and all its attending beauties, authorising the same to be proclaimed to every nation, kindred, tongue, and people, saying with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

THE ANSWER.—*Q.* 1.—Who is the king and his son? The king is the father of our Lord Jesus Christ. *Q.* 2.—Who is the woman? Christ's Church. *Q.* 3.—When was the marriage and dinner proposed? At the time Christ and his apostles offered salvation to the Jews. *Q.* 4.—Who banished the king's son? The Jews. *Q.* 5.—Who put to death the woman's friends? The Roman Church. *Q.* 6.—What was the rod? It was the power and priesthood. *Q.* 7.—What were the twelve diamonds? The twelve apostles. *Q.* 8.—Where is the woman? She is on the continent of America. *Q.* 9.—How is she known from other women or churches? By the priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

THE POWER OF TRUTH.—I combat the errors of ages: I oppose the violence of mobs: I cope with illegal proceedings from executive authority: I cut the gordian knot of powers: I solve mathematical problems of universities with *Truth—Diamond Truth."—Joseph Smith.*

LINES FOR A KEEPSAKE.

BY JAMES BOND.

(Written previous to departing for America.)

Dear Friend,—

As I 'm going to part from you, these verses I make,
And present them unto you, to keep for my sake;
That when I am gone to a land o'er the sea,
You can look on these verses,—and think upon me.

O yes, I am going to the land of the west,
Where God can be served and his law kept the best;
And when I from priestcraft's oppression am free,
O, then, look on these verses,—and think upon me.

When oppression increases, and tyranny thrives,
When the poor will be driven to fight for their lives;
Then away from commotions you 'll wish you could be,
And you 'll look on these verses,—and think upon me.

When the world will be deluged with trouble and wo,
And when through the earth the "destroyer" shall go;
Then you 'll wish yourself safely across the wide sea,
And you 'll look on these verses,—and think upon me.

But I wish you would see, oh! I wish you would hear,
And learn by the signs that destruction is near;
But if to escape it the way you can't see,
O, then, look on these verses,—and think upon me.

Liverpool, July 11th, 1848.

LIST OF MONEYS RECEIVED FROM THE 7TH TO THE 27TH OF JULY.

	£	s.	d.
Abraham Marchant	2	10	0
William Speakman	2	16	0
George Kendall	1	9	6
Thomas Smith, Norwich	1	16	7
Robert Holt	2	5	8
Isaac Dacer	1	1	6
Robert Martin	3	5	0
John Halliday	2	12	6
Philip Lewis	0	9	0
James Walker	3	4	0
Manchester Conference	2	15	11
John Johnson	1	19	2
William Cartwright	5	0	0
Carried forward	£31	4	10

	£	s.	d.
Brought forward	£31	4	10
William West	6	10	0
Thomas Smith, Leamington	1	10	0
George P. Waugh	4	0	0
Crandell Dunn	3	10	0
William Hulme	2	16	4
James Bond	1	3	0
Thomas Bradshaw	0	9	0
John Fidoe	0	17	9
Francis Jackson	0	11	3
John Parkinson	1	0	0
John Hackwell	2	15	0
W. Mc.Keachie	6	14	6
	£61	1	8

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16. AUGUST 15, 1848. VOL. X.

PRESIDENT ORSON PRATT'S FIRST GENERAL EPISTLE TO THE SAINTS THROUGHOUT ENGLAND, WALES, SCOTLAND, IRELAND, AND ADJACENT COUNTRIES, GREETING,—

Dearly beloved Brethren,—It has seemed good unto the Presiding Council of the kingdom of God to appoint your humble servant, the author of this Epistle, a mission to this part of the earth: the general nature of which is expressed in the following letter written by the Council, namely:—

"Elder Orson Pratt, a member of the quorum of the Twelve Apostles, is hereby delegated to repair to England; to preach the gospel, print, publish, superintend the emigration, and preside over all the Conferences, and all affairs of the Church of Jesus Christ of Latter-day Saints in the British Islands and adjacent countries; and we call upon all the Saints to give diligent heed to his teaching, and follow his counsel in all things, for in so doing they will be blessed. Elder Pratt's family will accompany him, if he choose: in so doing we pray that they may be blessed. It is the duty of Elder Pratt to see that the Elders and Saints carry out those principles contained in our General Epistle of 23rd December, 1847.

"Done at Winter Quarters, Omaha nation, North America, this twenty-second day of April, 1848, and signed in behalf of the Presiding Council of the said Church.

"BRIGHAM YOUNG, President."

"WILLARD RICHARDS, Clerk."

In compliance with this appointment, I left the camp of the Saints in the Indian territory, bordering on the western frontiers of the United States, about the middle of May; and, through the kind favor and mercy of God, I have, together with Mrs. Pratt and our three children, safely passed over about one quarter of the circumference of the globe, riding swiftly upon canals, rivers, railroads, lakes, and the majestic ocean, and at length arriving in the land designated as the great field of my future labors.

It is with feelings of no ordinary kind, that I enter upon the vastly important and highly responsible duties of this mission. I am deeply sensible that it is a matter of no small moment to be entrusted with the watch-care of some forty thousand Saints. To impart to the Saints, to individuals and families, to branches of the church and conferences, the *counsels of life*, requires nothing less than the wisdom of God—the inspiration of the Almighty. Who, without these necessary qualifications, can give counsel in the right spirit—can proportion and measure out the words of life, according to the different capacities, the degree of talent, the nature of the disposition, the deep-rooted prejudices and traditions inherited from the fathers, from which the Saints are not as yet entirely free? The great variety of circumstances which are continually arising, and as continually changing,

requires a continued series of instructions and counsels, adapted to such fluctuating changes, that the Saints may know in all things how to escape the power of evil, and do the very things which will result in their greatest good. Now, who is sufficient for all these things? Who can give the mind of the Holy Spirit upon all the multiplied, unheard of, yet important cases which constantly occur, unless he be inspired to understand the *future* as well as the *past*? O, the folly of human wisdom, when substituted in the place of the spirit of prophecy! O, the vanity of human learning, when it denies immediate revelation, and sets itself up as competent to guide mankind in all the varied and difficult walks of life!

The present condition of the Saints in America is very different from what it has ever been before. In former years we have, through the commandment of God, gathered together by thousands within the immediate vicinity of our enemies and persecutors, being driven from city to city, building for others to inhabit, laboring for others to enjoy the fruits thereof; and all this has taken place that the prophecies, both of ancient and modern times, might be fulfilled. We have now sought out a resting place in the solitary valleys of the great interior of the western continent. There, in the deep and lonely recesses of the "everlasting mountains," we hope to hide ourselves for a small moment, while the indignation of the Almighty is poured upon the nations—there we anticipate to enjoy rest for a season from the fury and oppression of our enemies—there we hope to rear a house unto the God of Jacob, and not be immediately driven from its enjoyments—there we hope to commence the great work of the civilization and redemption of the remnant of Joseph; and, finally, there we hope to serve God with all our hearts, and with all that we possess, and fulfil the great purposes of his will pertaining to the great work of this last dispensation. A great, extensive, and rich tract of country has also been, by the providence of God, put in the possession of the Saints in the western borders of Iowa. This country is also at some distance from all other settlements, there being none on the west, north, or east; and on the south it is some forty or fifty miles to the thinly scattered settlements of Missouri. This country is called the "Pottawatomie country;" it was inhabited by a tribe of Indians by that name, until last season, when they were removed by the United States government, leaving the Saints as the sole occupiers of the soil. This land is not yet in market. When it comes into market, the Saints, being the first settlers, will, by law, have certain pre-emption rights, and the first chance of purchasing the lands at about 5s. per acre.

There are now about 15,000 Saints located on these lands. Their settlements extend some fifty or sixty miles along the east bank of the Missouri river, reaching back to the east of said river some thirty or forty miles. The soil is exceedingly rich and fertile—the face of the country hilly, though not mountainous, and far more healthy than the level plains of Illinois and Missouri. The Saints have opened extensive farms in every direction, and there will doubtless be a large surplus of provisions raised this season, more than sufficient to supply the demands of the emigrating Saints who shall arrive in their midst. From that point, during the month of May and June, emigrating companies will annually leave for the valley of the Great Salt Lake. These are the only two months in which it will be safe for them to start. The Saints throughout the United States, Canadas, British Islands, and Europe, are requested to gather up and concentrate themselves in that land, and make every necessary preparation to pursue their journey over the mountains. Three of the Twelve, namely Orson Hyde, George A. Smith, and Ezra T. Benson have the presiding care over the Saints in that region. They will give all necessary counsel and instructions to companies arriving from the east, as well as to those who shall depart for the west.

Let the presiding Elders of all the conferences throughout this island and adjacent countries, see that the Saints are thoroughly, wisely, and judiciously instructed in all points in relation to the gathering. The gathering of the Saints is a very important item of our faith. It is founded upon divine revelation, both ancient and modern. Isaiah has repeatedly predicted, in the most definite manner, that the sons and daughters of God should be gathered from the ends of the earth. David in his psalms is very express and beautiful in his illustrations upon the gathering. It seems to be a theme upon which all the prophets of the Old Testa-

ment dwelt with peculiar interest. The great events connected with the gathering in the latter days engrossed, to a remarkable degree, the attention of the Nephite prophets in ancient America. They are very explicit in enumerating many of the particulars in the Book of Mormon. The revelations given to our martyred prophet, Joseph Smith, while translating the Book of Mormon, predicted not only the rise of the church of the Saints, but also their gathering. In May, 1829, the Lord, speaking of those who should receive this gospel, said, "Behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts." In September, 1830, about five months after the first rise of the church, the Lord said to his servants, "Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked." Many other revelations of a similar nature are contained in the Book of Doctrine and Covenants. None of the Saints can be dilatory upon this subject, and still retain the spirit of God. To neglect or be indifferent about gathering, is just as displeasing in the sight of God as to neglect or be indifferent about baptism for the remission of sins. It is true that many of the Saints in this country are poor, and have not the means of gathering; but let them not be careless and indifferent upon the subject, but use every lawful exertion to accomplish that end. If they do this they shall still retain the Holy Spirit, and the Lord will smile upon them, and in due time work out their deliverance. Let the rich Saints remember the poor, and help them from time to time as they shall be counselled, and the Lord shall bless them also. Let all the Saints who have property in houses, or in lands, or in goods, or in tenements, or in banking institutions, or in any other incorporations or companies, or in merchandise, or in manufacturing establishments, or in any other circumstances or conditions, immediately set themselves at work, with all wisdom and prudence and with much prayer, to dispose of their property, to wind up, arrange, and bring to a close their business, to collect together all of their riches, and go forth to the mountains of the Lord—to the valley of the Great Salt Lake—with their gold and silver, and wearing apparel and precious things, and in fine every needful thing, as mentioned in the General Epistle of the Twelve Apostles, of the 23rd of December, 1847, published in the 6th number of the 10th volume of the STAR. Let all the elders and officers of the church frequently impress upon the minds of the Saints the important instructions contained in that Epistle. Instruct the wealthy among the Saints not to be covetous, not to set their hearts too much upon their property; but, if they wish to please God, let them put the price of their property down to a reasonable low value, and ask the Lord to dispose the heart of some one to purchase the same; and be sure not to reject any offer that is any thing near reasonable, for, in so doing, you may be a loser, and not have another offer, and be unable to deliver yourself in the days of trouble which are fast hastening upon the nations. Now is the time to be diligent! Now is the day of deliverance! The sword is now unsheathed! It hangs glittering over the nations! It will soon fall and devour much flesh! What withholds it? Surely not the righteousness of the people, for their corruptions cry aloud for judgment! But it is the faith of the Saints—the poor feeble Saints, who are crying day and night, saying, O Lord, spare us! Cut us not off with the wicked! We are weak! we are poor! we are oppressed! O save us! O deliver us! O bring us to the mountain of thy holiness, and not suffer us to perish in the day of thy fierce wrath when thou arisest to take vengeance—to overturn governments—to destroy kingdoms—to lay waste the nations.

Ye are the salt of the earth. It is for your sakes that the flood-gates of destruction are kept closed for a little season. Awake, then, O ye Saints, awake! set your faces Zionward. Go forth from among the nations. Partake not of their sins, neither covet their luxuries; for the day of evil is at hand. It shall enter into the palaces of the great—into the halls of the nobles—and their luxurious banqueting shall cease, their riches shall perish from their hands; sorrow and trouble shall take hold of them, and anguish of spirit; it shall come from all quarters, like the rushing together of adverse elements—like the whirlwind in its

fury—like the breaking forth of mighty waters. O, then, where will be safety? It shall be in mount Zion. There only shall the daughter of peace select her habitation. There only shall be "quiet resting places, and sure dwellings," for the righteous who have escaped from the nations. O, ye Saints of the Most High, linger not! Make good your retreat before the avenues are closed up. Now is the time that you need not "go out in haste, nor go by flight;" but all due preparation can be made, if you are diligent.

Let the servants of God continue to preach repentance and remission of sins by baptism, and let alone the mysteries of the kingdom, for the world is not worthy to receive them, neither can they understand them, for they are only to be understood by the Holy Spirit, and duly appreciated by the children of the kingdom. If the Saints would understand them, let them go up to the mountain of the Lord, and build a house unto the God of Jacob. Then you shall be taught in his ways, and instructed in his paths more fully; then your hearts shall rejoice, and your understandings shall be opened; then the glory of the Lord shall be upon you, and the mysteries of ages past, and of ages to come, shall be revealed; then you shall be taught by the Holy Spirit the right things, in the right time, in the right place, and in the right order; then will be the time to teach and learn mysteries. But now cry aloud to the people in their cities, in their towns, in their country places, and wherever a door shall be opened. Cry aloud, and spare not; saying, Repent, and be baptized by those having authority, for the remission of your sins, that you may be filled with the Holy Ghost; for the hour of God's judgment is at hand. And except you do this, you shall in no wise escape. Let this be your cry in all places; and if you are faithful, the Holy Ghost will teach you in all things what you must do; and the word shall be confirmed unto the believers, with signs following; and they shall *know* of the doctrine, for the Father shall reveal it to them; while the wicked shall not understand, but perish in their wickedness.

I have been appointed to take charge of the business of the emigration of the Saints, and I wish now at the commencement to lay down a few rules and instructions, in plainness, that you may know how to be guided in relation to this matter.

1. The time of emigration for the Saints, from Liverpool to New Orleans, will be from the early part of September until March.

2. Every person or family of the Saints, who wish to emigrate, and are prepared so to do, are requested to send to me their ADDRESS, written in plainness, and also the *ages* and *names* of every man, woman, child, or infant that is going, and also one pound in money for each person, both old and young.

3. I shall not be responsible for any money that shall be committed to the care or charge of any person, unless the same shall come into my hands. The Saints can send to me *Post-office Orders*, safely enclosed in letters, and directed to ORSON PRATT, No. 15, Wilton Street, Liverpool, giving to me the same name, in a plain legible hand, that you give to the postmaster of whom you purchased the order; in this manner there is no doubt but that they will come safely, and be drawn without difficulty from the order office in Liverpool.

4. I shall return no receipts by letters for any money that comes to my hands, for this would require too much of my time, which should be otherwise occupied.

5. We shall publish in the STAR, or by letter directed to the emigrants, the day and month on which every ship, carrying Saints, will sail; and all emigrants are requested to be in Liverpool at least three days previous to sailing, so as to make every necessary arrangement.

6. Let not the emigrants, when they arrive in Liverpool, crowd in upon the families of the Saints of this town and burden them. I have been told that in the time of emigration some of the families have had to prepare from 50 to 100 meals per day, for the visitors of the emigrating Saints. This must not be: it is too burdensome. The Saints should then come prepared to hire their own lodgings, and furnish their own meals. Perhaps some one of the Saints will say, "Well, I do want to see Elder such a one; he is a good brother. When he was preaching in our neighbourhood, I kept him at my house and made him perfectly welcome; I think I will go and take tea with him; I know he will be glad to see me." Let 50 or 100 Saints reason in this way, and behold our good brother is thronged day

and night, and he and his family worn out with fatigue. Remember this and be wise.

7 The Saints are requested not to delay sending one pound until they ascertain the day on which the vessel will sail; for in so delaying, in all probability the ship will be full and cannot take them. As a general thing we shall not publish the day on which a vessel will sail, until we have received the names of about 150 or 200 passengers, at which time a vessel will be chartered and notice given. If one vessel is not sufficient to take all who wish to emigrate in September, we shall procure passages for the overplus in some other vessel.

8. The price of passage will vary within small limits, from time to time, depending on circumstances. It will probably never be less than £3 5s., and perhaps never exceed £5 for adults. Children between the ages of one and fourteen will be about *ten shillings less*. Infants under twelve months, *free*. The alteration in the fare of children is occasioned by the late American law, passed a few weeks ago, which has a tendency to increase the fare of both adults and children. By this law, the passengers on each vessel are not only limited to a smaller number than usual, but each child over twelve months old is counted a full passenger, and must be furnished with the same amount of provisions as an adult. For this reason many ship agents are requiring about the same fare for them as for adults.

9. In the fare, whatever price it may be, will be included the following amount of provisions for each passenger over twelve months old, as specified by law, namely,

Good navy bread about	33 lbs.
Rice	10 lbs.
Oatmeal	10 lbs.
Wheat flour	10 lbs.
Peas and beans	10 lbs.
Potatoes	35 lbs.
Vinegar	1 pint.
Fresh water	60 gallons.
Salted pork, free of bone	10 lbs.

And a sufficient supply of fuel for cooking.

As the Saints will need tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuff, potatoes, &c., together with many other articles not included in the above list of provisions, they are advised to purchase the same of me, as I can furnish them free of duty, and therefore much cheaper. You will also need tin ware, cooking utensils, provision chests, bedding, &c.

10. The Saints are expressly cautioned to be aware of men, who, with flattering words will endeavour to take every advantage of them in order to filch money from their pockets. Such men are plentiful in Liverpool.

11. As soon as the Saints arrive in Liverpool, they are requested to call at the STAR office, where they will obtain passenger tickets from brother Thomas Wilson, an experienced passenger broker, with whom I have made all necessary arrangements, according to law, in relation to all money paid in by emigrating Saints.

12. When the Saints shall have arrived at New Orleans, they are expressly cautioned to beware of all such persons as Lyman Wight, or any of his emissaries, who are endeavouring to decoy the Saints off into Texas, professing themselves to be Saints, when they are looked upon by our church as apostates, acting in direct opposition to the order of the church. All who follow them will be considered apostates, and not of us.

I have also been appointed to receive the tithing of the Saints, and to forward the same by safe conveyance to the first Presidency of the church in the city of the "Great Salt Lake," for the purpose of building in the mountains a house unto the God of Jacob. The law of tithing was given by revelation several years ago, and will continue in force upon the Saints in all the world throughout their generations. By this law, one tenth part of your property is required; and ever after, one tenth part of your annual income must be given in. In this country there are doubtless many Saints who cannot comply with this law—who are dependant upon their daily labor to procure the scanty morsel of coarse food, which is barely sufficient to keep soul and body together. Of such, it is not to be expected that one tenth will be required; for in so doing they would distress themselves and their families

perhaps beyond endurance. It would be better for some one to give to them, than for them to give. There are others, who, though not suffering, can barely procure sufficient to sustain themselves, and perhaps lay by one, two, or three shillings per week, so that in case of sickness, the want of employ, or some other unforeseen circumstances, they would not be entirely destitute. They hope by this slow process to eventually procure enough to emigrate to a land of plenty. We do not require tithing of such. There are others whose circumstances are some better, and who can, without distressing themselves or families, or without hedging up the way of their emigration, pay in their tenth; and of them it is required, and they cannot be justified in refusing to obey this law. Perhaps some may say, "I am willing to obey, but my property is in such a condition that I cannot at present command one tenth." Such are counselled to use all diligence in placing their property in such a condition, that they can not only command one tenth, but the *whole*. Let the whole be extricated from all embarrassment, so that you may not only pay your tithing, but remove with the *balance* of your property to the mountains of America—to the city of the Saints—to the place of the *Name* of the Lord of Hosts. In so doing you shall be blessed. And this is the only safe course for you to pursue; it is the will of God, and his counsel. Blessed are they who shall comply; for they shall flourish like the green herb upon a fertile soil, and not wither away, and their children shall grow up like plants of renown, and be honored among the children of God. But woe unto the coveteous—those who love their property more than they love the counsels of God—for they shall perish with their riches, and shall not receive an inheritance among those that are tithed; they shall wither away, and become like the dried stubble prepared for the burning; and their names shall not be found among the records of the just.

Let the officers of the church give all the requisite instructions relative to the law of tithing, that the Saints may not remain in ignorance upon this subject. Tithing can be forwarded to me by post-office orders, or any other safe conveyance that the conferences may devise.

I shall not be responsible for any tithing that you shall commit to the trust or charge of any person, unless the same shall come into my hands.

All persons paying tithing, are requested to forward their names with the amount, and also the names of the conferences to which they belong, written in plainness, so that they may properly be entered upon the tithing record.

The Saints are constantly making many inquiries in relation to the subject of *marriage*. From the recent information which we have received upon this matter, we judge that it would not at present be expedient for the presiding Elders or any other officers of this church to administer in the ceremony of marriage in England or Wales, or in any other part where the laws of the land have made other provisions. Honor and respect the laws of the country, and do nothing that would subject yourselves to fines or penalties, or bring unnecessary reproach upon the cause of God. From some remarks made at the general conference, some of the presiding Elders might consider themselves safe in officiating in this sacred ordinance, but we are fully persuaded that it is not wisdom under the existing laws of England; therefore if any of the Saints wish to be united in marriage, let it be done according to the laws of the land, or else wait until it can be done in some other country where the laws are more favourable.

The Saints in this country are now become quite numerous, and thousands are constantly being added to the church; and as the eyes of all are fixed upon them, it is necessary that they should manifest by their good works to actually be what they profess to be—the Saints of God—the children of light.

The Saints in this land have been highly favoured and extensively benefited by the indefatigable and praise-worthy labors of our much esteemed and dearly beloved brother, Elder Orson Spencer, whose wise and judicious course in his presidential administration over the Saints in this land, will ever live in remembrance of all the faithful. His integrity and sterling virtue have erected for him an enduring monument that can never perish. The eloquent and powerful reasonings displayed in all his writings—the bold, energetic, and beautiful style diffused through every part, and the meek and humble spirit which seems to pervade almost every sentence, clearly indicates a sound mind, enlightened by the spirit of truth, and filled with

wisdom by the inspiration of the Almighty. The inestimable truths which he has so ably developed in his writings, will prove an invaluable treasure to thousands, and live in the memory of all future generations. We are happy to inform the Saints that brother Spencer will, if his health permits, tarry in this land yet a few months, and we hope to see many articles from his pen upon various subjects, feeling assured that they will be hailed with delight by the anxious multitudes, many of whom have already tasted the soul-cheering knowledge he has formerly communicated, which has served to greatly sharpen their appetites for more.

As I now enter into this great field of labor, I hope that by the assistance of God, through the prayers of the Saints, and by my own faithful exertions, to be a benefit to you and the cause of God in this country. In all my future labors I shall seek to be guided by the Holy Spirit, and I shall endeavour to counsel you, from time to time, as I receive counsel from the proper source. May the God of ancient Israel, who delivered them out of severe bondage, and made them a nation unto himself, also look upon his poor, afflicted Saints in England, and send them speedy deliverance, and bring them forth into his holy mountain, and establish them unto himself a peculiar people, is the prayer of your humble servant,

ORSON PRATT.

Liverpool, August 15th, 1848.

WAS JOSEPH SMITH SENT OF GOD?

A few days since, Mrs. Pratt and myself, together with some others, were kindly invited to take tea with a very respectable gentleman of this town (Liverpool), who, though not connected with our church, yet was, with his family, sincerely enquiring after the truth. They seemed to be fully convinced in relation to the most important features of our doctrine, and were desirous of extending their investigations still further. We hope that their researches may happily result in a full conviction of the truth, and that they may obtain that certainty, so much to be desired, as to the *divine* authority of the great and important message *now* revealed from heaven—a message which must assuredly prove a savor of *life* or *death* to the generation now living. This message is beginning to awake the attention of the honest, virtuous, and upright among all classes of society. They seem to be aroused from the slumber of ages.

A message of simple truth, when sent from God—when published by divine authority, through divinely inspired men, penetrates the mind like a sharp two-edged sword, and cuts asunder the deeply-rooted prejudices, the iron-bound sinews of ancient error and tradition, made sacred by age and rendered popular by human wisdom. It severs with undeviating exactness between truth and falsehood—between the doctrine of Christ and the doctrines of men; it levels with the most perfect ease every argument that human learning may array against it. Opinions, creeds invented by uninspired men, and doctrines originated in schools of divinity, all vanish like the morning dew—all sink into insignificance when compared with a message direct from heaven. Such a message shines upon the understanding like the splendors of the noon-day sun; it whispers in the ears of mortals, saying, "this is the way, walk ye in it." Certainty and assurance are its constant companions; it is entirely unlike all plans or systems ever invented by human authority; it has no alliance, connexion, or fellowship with any of them; it speaks with divine authority, and all nations, without an exception, are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned. It matters not what his former righteousness may have been—none can be excused.

As a specimen of the anxious inquiry which now pervades the minds of many in relation to this church, we publish the following letter, which was kindly read to us during our afore-mentioned visit, by the gentleman who received it from his friend in London. We were struck with the apparent candor, the sound judgment, and the correct conclusions of the author of the letter, and earnestly solicited the privilege of publishing it. Permission was granted, on condition that we would

withhold names. We here present it to our readers, and shall endeavour, in the same spirit of candor, to answer the all-important inquiries contained in it.

July 15th.

My dear Sir,—I have been expecting, time after time, to be able to return you the "Letters" you so kindly left with me. As I informed you in my last, I cursorily read through the Letters, and then handed the book to Mr. ——. With him it is at the present time. The impression made thereby on his mind is very remarkable, and he requests me to inform you, that if you will allow him, he means to keep the book, if you will please to let him know the price thereof. He and I concur in our view of Mormonism at present. Do you enquire what that view is? I will then proceed to state it. We consider that the proofs which Mormonism gives of the apostacy, are without question, clear and demonstrative; we entirely concur also in the personal appearance and reign of our Lord; we are persuaded that all the preachers and teachers of the day are without *authority*—that their teachings and interpretations are uncertain as to the truth—that the translations of the Scripture, being done without inspiration, are also uncertain. All is uncertain! melancholy thought! a deplorable picture but a true one!—the different teachers doing the best they can!—all jarring—all contending! The result—division, multiplied division! And they have a right if they think proper to divide from an authority *merely human*. But their multiplied division is a multiplied proof that they are wrong—that they are without that SPIRIT who guides into truth, *and truth is* ONE!

My dear sir, the "Saints" have made out a strong and irrefragable case to show that "*authority to teach*" is no where, if not with them; but the proposition that *they have authority to teach, interpret, &c.*, is one that at present does not create a conviction in Mr. — or my mind. We admit that it is very reasonable to suppose that, under such circumstances, God would raise up and send *one invested with authority*. Whether Joseph Smith was such an one is the all important question. I also admit, that so far as I am acquainted with his history, there is something very remarkable about him; perhaps I should be fully convinced if I were more fully read in writings relating to him. I wish I lived near to you, and then I would read more fully on the subject; I confess my mind is much concerned to arrive at a clear conclusion upon the point.

Mr. —— wishes you, if you will be so good, to select a few books that you think clearly prove the divine mission of Joseph Smith, and send them in a parcel to him with the prices; he will feel much obliged, and will send you a post-office order for the amount; he believes your selection will be a judicious one. I have heard Mr. Banks twice since I saw you, and other individual teachers also. There is much in their public services I approve. I am struck with the simplicity of their celebration of the ordinances. Mr. Banks and the others *assert strongly* the divinity of Joseph Smith's mission; this is, however, not enough: the church of the early saints had proofs to give by inspired apostles like Peter, inspired deacons like Stephen, inspired evangelists like Philip, inspired prophets like Agabus, and inspired prophetesses like Philip's daughters. All this was the result of the *Spirit* being in and with them *in authority and power*. The church of the latter day ought to be the same, if having the *same spirit of authority and power*. The sects are without these proofs, therefore they are sects groping in the dark, and hoping, and thinking, and guessing they are right, and all this convinces that they are not "the Church, the body of Christ;" bodies they are of their doctors and founders sure enough! Now I think the Church of the Latter-day Saints must resemble the original, or it is at once proved to be only a sect. One result of my conversation with you and Banks, and perusing the Letters, is, that I can be no longer connected with any sect. So far as I see, I can without difficulty confound in argument—plain scriptural argument—any into whose company I am at any time thrown. The Methodist *system* I am convinced is the worst, because its pretensions are highest. I stand, therefore, fully alone. I declare I should be glad to be convinced that Mormonism is what it professes to be; I would join it to-day if my mind could be convinced that its elders had *authority to baptize me for the remission of sins, and to lay hands on me for the gift of the Holy Ghost*. These sacred ordinances I would obey gladly, if I knew men having authority to administer them! To have these ordinances administered without divine authority is mere child's play. Thus you see my position. A Methodist leader, an old friend, said to me the other day, "Are you connected with the Church of Christ now? —I hear you are not with us now." I answered, "Where is the Church of Christ?" He replied it is found among the different sects. I then inquired, "Are you in the church of Christ? for if you are, you must be a member of all the sects." This rather puzzled him. I then asked him "Shew me the sect that resembled the church at the beginning; does any one of them, or do they all put together resemble the church of the beginning?" He said certainly not. I enquired why not? He was shrewd enough to be silent and to see that his own mouth must condemn his sect and all the sects. Observe, in the absence of the spirit, men must do as well as they can. This I am trying to do, only I confess that I

am poor, and blind, and naked, bereft of the glory of the *certainty of the authority and truth of the church of Christ.* The sects, however, are satisfied, though "poor, blind, and naked," to boast of increase of goods, chapels, rich friends, preachers, &c., &c. So much for my present views and standing.

I suppose by this time you have acted on your convictions, and are joined to the Saints; in all honesty you ought, I confess. The moment a conviction that *divine authority and certainty of teaching* is with them, that moment will I join them. In the absence of this, all is mere guess-work; and I can guess as well for myself as any other mere man can guess for me. There is one point in reference to Mormonism which I am surprised at, it is this—the Saints, I understand, were, by *revelation from God,* directed to go to Nauvoo—to build a temple there—and that Christ would come and reign there! Is this so? Thus the Saints, in confidence and faith, left their countries and went to Nauvoo; but what has become of Nauvoo, and all the great things that were to be seen and done there? All is a mere abortion!! vanished like a dream of night!! Nauvoo was Zion. All were to go there. Now Nauvoo is not Zion. California is Zion. All are to go there. Perhaps California may turn out worse than Nauvoo. I hear hundreds of the Saints have been slaughtered in conflict with the Indians; all this to me seems singular, because in connexion with a *divinely guided church,* or one that professes to be so. I read the address of the Apostles from America; I thought it singularly unlike Paul and Peter's epistles. It recommended Saints to bring fire arms and powder, &c., with them when coming to America. Does this advice approve itself to your mind? This may be all right; perhaps it is; perhaps further knowledge would show it to be right.

Farewell. My respectful regards to Mrs. ——, and ever believe me, my dear sir, yours very truly ——.

First.—The author of the above letter has carefully examined the present state of the world, and declares himself fully convinced of the awful apostacy which now so universally prevails. He unhesitatingly admits that all authority to teach—to administer ordinances—to build up the church of Christ, has entirely ceased from the earth—that "all is uncertain." He also admits that "it is very reasonable to suppose, that under such circumstances, God would raise up and send *one invested with authority.* Whether Joseph Smith was such an one is the all-important question." Yes, indeed, it is an important question, and one that involves the fate of the present generation. If Joseph Smith was not sent of God, this church can not be the church of God, and the tens of thousands who have been baptized into this church are yet in their sins, and no better off than the millions that have gone before them. *The form,* without the power and authority, is no better than the hundreds of human forms that have no resemblance to the ancient pattern; indeed, it is more dangerous, because better calculated to deceive. Other churches do not profess to have inspired apostles, prophets, prophetesses, evangelists, &c.; hence we *know,* if the New Testament be true, that they cannot be the church of God. But the Latter-day Saints profess to have all these officers and gifts among them, and profess to have authority to administer in every form, ordinance, and blessing of the ancient church; hence we know, that so far as the offices, doctrines, ordinances, and ceremonies are evidence, this church can exhibit a perfect pattern. In these things, then, both ancient and modern Saints are exactly alike. By the New Testament then we cannot be condemned.

If the Latter-day Saints are not what they profess to be, one thing is certain, that no one ever will be able to confute their doctrine by the scriptures; however imperfect the people may be, their doctrine is *infallible.* Can this be said of any other people who have existed on the eastern hemisphere during the last 1700 years? No. Their doctrines have been a heterogenous mixture of truth and error, that would not stand the test one moment when measured by a pattern of inspiration; some disparity could be seen and pointed out—some deviation either in the organization or in the ordinances of the gospel, could be shown to exist. And now after so many centuries have elapsed, and when human wisdom has been exerted to its utmost strength, and the most exalted and gigantic talents displayed to lay a stable foundation whereon to build, we awake and behold all an empty bubble—a vain show—a phantom of man's creation, with scarcely a vestige of the ancient *form,* to say nothing of the *power.* In the midst of all this thick darkness, a young, illiterate, obscure and inexperienced man announces a message from heaven, before which darkness flees away; human dogmas are overturned; the traditions of ages

are uprooted; all forms of church government tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundation. How happens all this? If Joseph Smith were an impostor, whence his superior wisdom? What power enervated his mind in laying the foundation of a church according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonise with the system of Jesus and his apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The *purity* and *infallibility* of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favour of his divine mission.

We do not pretend that a *perfect doctrine* is an *infallible* evidence in favour of the *divine authority* of the one who teaches it. We can conceive it possible, though not probable, for a man to teach a doctrine unmixed with error, and yet be without authority to administer its ordinances. Swedenborg, Irving, and many others taught doctrines in some respects true, in other respects false; hence their authority should be rejected, even though they should perform miracles. We have no examples on the records of history, of a doctrine, perfect in every respect, being taught by any person or persons, unless they were inspired with divine authority. If Joseph Smith taught a doctrine in any respect false, he should be rejected as an impostor, though he should, like the magicians of Egypt, turn rivers of water into blood, or create frogs in abundance, or even raise the dead like the witch of Endor. On the other hand, if he taught a true and perfect doctrine, he might be sent of God, though he himself should perform no miracle, like John the Baptist, or the prophet Noah, or many other prophets of the Old Testament.

In ancient times, many great prophets were sent of God, and we have no record of their doing miracles, yet their respective messages were of infinite importance, and could not be rejected without condemnation. Where is there a man, no matter how great his attainments, that can show Mr. Smith's doctrine to be false? Did the ancient Saints teach baptism to the penitent believer for the remission of sins? So did Mr. S. Did they teach the laying on of hands for the gift of the Holy Spirit? So did Mr. S. Did the Former-day Saints teach that apostles, prophets, evangelists, pastors, teachers, deacons, bishops, elders, &c., all inspired of God, were necessary in the church? So did Mr. S. Did the ancient Saints teach that dreams, visions, new revelations, ministering of angels, healings, tongues, interpretations, and all other spiritual gifts were necessary in the church? So did this modern prophet. Where then is the discrepancy between the ancient and modern teaching? No where. The teaching of the one is as perfect as the other; and we again assert that this perfect coincidence in teaching, in every point, is a strong presumptive evidence that *Mr. Smith was sent of God.*

Second.—In what manner does Joseph Smith declare that a dispensation of the gospel was committed unto him?—He testifies that an angel of God, whose name was Moroni, appeared unto him; that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph on the continent of America. He testifies that Moroni revealed unto him where he deposited the sacred records of his nation some fourteen hundred years ago; that these records contained the "everlasting gospel" as it was anciently taught and recorded by this branch of Israel. He gave Mr. Smith power to reveal the contents of these records to the nations of the earth. Now, how does this testimony of Joseph Smith agree with the book of John's prophecy given on the Isle of Patmos? John testifies that when the dispensation of the gospel is again committed to the nations, it shall be through the medium of an *angel* from heaven. J. Smith testifies that a dispensation of the gospel for all nations has been committed to him by an *angel*. The one uttered the prediction; the other testifies its fulfilment. Though Mr. Smith had taught a perfect doctrine, yet if he had testified that his doctrine was not restored by an angel, all would at once have known him to be an impostor. How came Mr. Smith, if an impostor, to not only discover a perfect doctrine, but to also discover the precise medium through which that doctrine should be restored to the earth? Did Swedenborg, Irving, Wesley, or any other persons, not only teach a pure

system, but at the same time did they declare that it was committed to them by an angel from heaven? If not, however pure and holy their teaching, they were not divinely authorised to administer in ordinances. If Mr. Smith had professed to have accidentally discovered those records, and that he was inspired to reveal their contents through the Urim and Thummim; or if he had professed to have received a message of the gospel through the inspiration of the Holy Ghost, or the Urim and Thummim, or in any other way but that of the ministering of an angel, we should, without further inquiry, have known him to be without authority. How came Mr. Smith, if a deceiver, to think of all this? Did Martin Luther, Wesley, Whitfield, Swedenborg, or Irving, think of this? Whence his superior intellect—his depth of understanding—his extensive foresight—that he should so far surpass all former impostors for 1700 years? John testifies that when the everlasting gospel is restored to the earth it shall be by an *angel*. Smith testifies that it was restored by an *angel*, and in no other way. *This is another presumptive evidence that he was sent of God.*

Third.—A revelation and restoration to the earth of the "*everlasting gospel*" through the angel Moroni would be of no benefit to the nations, unless some one should be ordained with authority to preach it and administer its ordinances. Moroni might reveal a book containing a beautiful and glorious system of salvation, but no one could obey even its first principles without a legally authorised administrator, ordained to preach, baptize, lay on hands for the gift of the Holy Ghost, &c. Did Moroni ordain Mr. Smith to the apostleship, and command him to administer ordinances? No, he did not. But why not confer authority by ordination, as well as reveal the everlasting gospel? Because in all probability he had not the right so to do. All angels have not the same authority—they do not all hold the same keys. Moroni was a prophet, but we have no account of his holding the office of an Apostle; and if not, he had no right to ordain Mr. Smith to an office which he himself never possessed. He no doubt went as far as he was authorised, and that was to reveal the "*stick of Ephraim*"—the record of his fathers, containing the "*everlasting gospel.*" How then did Mr. Smith obtain the office of an Apostle, if Moroni had no authority to ordain him to such office? Mr. Smith testifies that Peter, James, and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him an Apostle, and commanded him to preach, baptize, lay on hands for the gift of the Holy Ghost, and administer all other ordinances of the gospel as they themselves did in ancient days. Did Swedenborg—did Irving's apostles—or did any other impostors during the long age of darkness—profess that the apostleship was conferred upon them by those who held it last—by any angel who held the office himself? No; and therefore they are not Apostles, but deceivers. If Mr. Smith had pretended that he received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an Apostle, we should at once know that his pretensions were vain, and that he was a deceiver. If an impostor, how came Mr. Smith to discover all this? Why did he not, like the Irvingites, assume the apostleship without an Apostle to ordain him? How came he to possess so much more wisdom than Irving, as to discover that he could not be an Apostle without being ordained under the hands of an Apostle? If Mr. Smith be a false Apostle, it must be confessed that he has exhibited far more judgment than all the false Apostles who have preceded him, learned and talented as they were. Is not this another presumptive evidence of *Joseph Smith's divine mission?* Such a correctness upon matters of so great a moment, and upon subjects on which millions have heretofore erred, indicates something more than *human*—it indicates the inspiration of the Almighty. The purity of Mr. Smith's doctrine—the perfect coincidence of his testimony with that of John's, in relation to the manner of the restoration of the everlasting gospel to the earth, and the consistency of his testimony in relation to the manner of the restoration of the apostleship—are strong presumptive evidences that beautifully harmonize with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistably to force conviction upon the mind.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

AUGUST 15, 1848.

REMEMBER all *Post Office Orders* for Books and Stars must hereafter be sent to ORSON PRATT, No. 15, Wilton Street.

EMIGRATION.—The ship "Erin's Queen" will sail from Liverpool for New Orleans on the (5th) fifth day of September, carrying a load of Saints. Those who have paid their deposit, are requested to be in Liverpool on the (2nd) second day of September, so as to make ready to sail, As soon as you arrive, your luggage, &c., can probably be taken on board, where you can be lodged for 2 or 3 nights, until the ship sails. The fare will be,

For adults ..... £3 12 6 | Children under 14 years and over 1 year, £2 12 6
Infants under 1 year, ... *Free.*

There is still room on the ship for 30 or 40 more passengers. Any others who will *immediately* send £1, can have their berths secured.

CONFERENCE MINUTES.

GENERAL CONFERENCE.

Manchester, August 14th, 1848, *Monday Morning,* 10 *o'Clock.*

Elder Orson Pratt, one of the Twelve, being present, offered up prayer to the Most High God.

The officers present were, of the Twelve, 1; High Priests, 15; Seventies, 7; Elders, 75; Priests, 27; Teachers, 6; and Deacons, 6.

On Sunday, 13th, there were many more officers present, whose business this day prevented them from attending.

REPRESENTATIONS.

CONFERENCE.	PRESIDENTS.	MEMBERS.	BRANCHES.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	APPARENT INCREASE SINCE MAY 31, 1846.
Wales	Captain Dan Jones	2747	50	150	195	130	59	2161
Edinburgh	W. Gibson	1051	16	30	38	27	13	700
Glasgow	Graham Douglas	1438	20	67	56	59	34	*255
Manchester	Richard Cook	2102	30	84	145	64	32	892
Liverpool	Simeon Carter	813	11	48	57	25	11	312
London	John Banks	958	19	50	47	18	15	*617
Birmingham	Thomas Perks	1306	15	62	84	46	36	*564
Sheffield	Crandall Dunn	1050	22	48	67	36	18	578
Bradford	James Marsden	649	20	24	69	20	7	*357
South Conference	John Halliday	571	10	15	37	19	17	407
Preston	G. D. Watt	529		39	30	24	4	• 10
Warwickshire	Thomas Smith, jun.	522	11	23	42	13	9	370
Herefordshire	John Fido	521	17	24	31	15	5	*235
Derbyshire	Ditto	364	13	42	28	10	11	*130
Leicestershire	Ditto	167	4	9	20	6	3	• 9
Cheltenham	John Johnson	518	17	36	38	18	14	*150
Worcestershire	L. D. Butler	386	10	13	25	5	8	170
Clitheroe	John Cottam	357	8	18	30	15	5	* 33
Staffordshire	James Locket	342	11	39	33	13	13	
Bedfordshire	Robert Martin	303	11	26	23	9	4	50
Macclesfield	Charles Miller	274	7	16	24	11	5	• 51
Newcastle-upon-Tyne	William Speakman	224	9	21	17	4	5	* 32
Norwich	Thomas Smith, sen.	212	2	8	13	4	3	212
Pointon, Lincolnshire	W. C. Mitchell	200	7	13	19	8	0	73
Hull	James Ure	163	7	11	10	6	5	• 66
Isle of Man	—— Hetherington	102	2	11	5	2	4	
Southampton	T. B. H. Stenhouse	33	1	2	2	1	1	33
Ireland	Not represented	...	...	...	...	...	...	...
Total		17902	350	929	1185	608	341	8467

In the table of increase above, those marked * are perhaps not very correct, having been obtained by taking the difference between the present representation and those of 1846, but as some have emigrated since that, these are in some instances less than the real increase. Again, in Staffordshire and Hull, there appears to have been no baptisms, but such is not the fact; some have removed, some emigrated, some been cut off, probably, and some dead; and this will account for these and other apparent discrepancies in the numbers marked • which were not given by the presidents, but approximate the truth.

ABSTRACT OF GENERAL CONFERENCES AS RECORDED IN THE STAR.

COMPILED BY T. D. BROWN.

CONFERENCES.	Vol 1. p. 20. Ap. 15 1840.	Vol 1. p. 67. July 6, 1840.	Vol 1. p. 165. Oct. 6, 1840.	Vol 1. p. 301. April 6 1841.	Vol 3. p. 28. My. 15 1842.	Vol 4. p. 33. June 4 1843.	Vol 4. p. 194. April 6 1844.	Vol 5. p. 166. April 6 1845	Vol 7. p. 1. Dec 14 1845.	Vol 7. p. 185. My. 31 1846.	Vo. 10 p. 252. Au. 13 1848.
Preston	300	354	665	675	665	655	594	505	523	519	529
Penwortham	73	77	...	...	...	...	...	...	...	...	...
Longton	51	54	...	...	...	...	...	...	...	...	...
Southport, &c.	20	19	...	...	...	...	...	...	...	...	...
Dauber's Lane & Eccleston	54	42	...	...	...	...	...	...	...	...	...
Hunter's Hill	17	18	...	...	...	...	...	...	...	...	...
Heskin	3	...	...	...	...	...	...	...	...	...	...
Bolton	60	61	61	189	...	...	...	...	...	...	...
Ratcliffe	10	11	16	18	...	...	...	...	...	...	...
Whittle	18	16	...	...	...	...	...	...	...	...	...
Ribchester	25	22	...	...	...	...	...	...	...	...	...
Burnley	24	27	...	...	...	...	...	...	...	...	...
Blackburn	15	17	...	...	...	...	...	...	...	...	...
Keighley and Thornley	29	30	...	...	...	...	...	...	...	...	...
Waddington	50	58	...	...	...	...	...	...	...	...	...
Clitheroe	27	35	295	318	325	300	299	302	314	324	357
Chatburn	84	91	...	...	...	...	...	...	...	...	...
Downham	20	25	...	...	...	...	...	...	...	...	...
Grindleton	5	5	...	...	...	...	...	...	...	...	...
Manchester	240	280	364	443	1531	1481	1583	1724	1844	1847	2102
Stockport	40	85	140	161	...	...	...	...	...	...	...
Dukinfield	30	41	76	120	...	...	...	...	...	...	...
Altringham	8	4	82	...	...	...	...	...	...	...	...
Macclesfield and Peover	30	38	71	...	238	250	219	204	206	223	274
Middlewich	6	20	...	...	...	...	...	...	...	...	...
Bury and Elton	12	12	...	...	...	...	...	...	...	...	...
Potteries, Staffordshire	101	168	248	574	507	377	370	...	329	...	342
Herefordshire	160	534	1007	1550	1298	960	172	498	933	656	521
Alston	40	36	39	26	...	...	...	...	...	...	...
Liverpool	28	78	100	190	570	558	596	678	797	750	813
Brampton	30	36	40	46	171	...	...	...	...	...	...
Bedford	40	40	36	...	...	242	184	220	237	258	303
Edinburgh	...	...	52	203	271	302	330	...	418	443	1051
Glasgow	21	106	193	368	564	721	833	1069	1181	1234	1438
Norwich	...	...	...	...	...	...	...	...	...	...	212
Whitmore	...	3	...	...	...	...	...	...	...	...	...
Odd Members	...	8	...	...	...	...	...	...	...	...	...
Northwich	...	14	...	112	...	...	...	...	...	...	...
Whitefield	...	14	39	41	...	...	...	...	...	...	...
Pendlebury	...	13	36	62	...	...	...	...	...	...	...
Eccles	...	5	13	24	...	...	...	...	...	...	...
West Bromwich	...	16	21	...	...	...	...	...	...	...	...
Birmingham	...	...	4	110	309	509	707	668	727	842	1306
Ireland—Hilsborough	...	...	5	35	71	55	52	33	52	45	...
Isle of Man	...	...	6	90	...	...	...	...	...	...	102
London	...	...	11	137	400	266	324	328	324	341	958
N'westl'-on-Tyne & Carlsle	...	...	6	66	...	154	160	150	186	198	224
Oldham	...	...	...	86	...	...	...	...	...	...	...
Wales	...	...	...	170	...	...	...	316	493	687	2747
Bradford and York	...	...	...	...	54	240	206	181	303	337	649
Cheltenham	...	...	...	...	540	544	532	596	357	368	518
Bristol and Bath, Sth Con.	...	...	...	...	...	93	31	207	282	308	571
Worcestershire	...	...	...	...	...	116	140	270	247	233	386
Wigan	...	...	...	...	...	5	...	...	...	...	...
Nottingham	...	...	...	...	...	5	...	...	...	...	...
Sheffield	...	...	...	...	...	128	201	310	470	472	1050
Pointon, Lincolnshire	...	...	...	...	...	14	27	17	...	...	200
Leicestershire	...	...	...	...	...	...	127	140	156	158	167
Derbyshire	...	...	...	...	...	...	96	112	268	234	364
Wolverton	...	...	...	...	...	...	8	...	...	...	...
Little Moor	...	...	...	...	...	...	6	12	10	...	...
Hull	...	...	...	...	...	...	...	74	190	229	163
Warwickshire	...	...	...	...	...	...	...	...	104	188	522
Southampton	...	...	...	...	...	...	...	...	...	...	33
Total	1671	2513	3626	5814	7514	7975	7797	8614	10951	10894	17902

N. B.—Manchester and other Conferences absorbed many of the smaller branches; and Herefordshire includes Gloucester, Marshill, Garway, Froomeshill, &c. Sometimes a Conference was not represented at all, and others only partially so. The above is as it appears in the STAR, though not exactly a correct representation of the members: about ten thousand appear to have emigrated.

William Gibson, H. P., from Edinburgh, in his representation, stated, that 150 in one small town in Scotland had almost simultaneously obeyed the gospel, and many were ready for emigration; and that in *Ayrshire*, where the work had

slumbered, all was again alive, and the spirit and power of God were made manifest in a great increase of diligence on the part of the priesthood, and of corresponding fruits, in additions to the kingdom of God.

Captain Dan Jones, from Wales, whose lungs and health seemed much impaired, said, that he had three years ago represented his conference of *three*—when he should have baptized one more—including himself and wife; and now, in addition to one thousand he had baptized for himself, and one thousand for his wife, he had nearly one thousand more to divide among the 150 elders who assisted him. He had also printed 45 pamphlets in the Welch language, from 8 to 100 pages each, in all about 1,186 pages of original matter; and from the quantity printed, there were no fewer than 1,600,000 pages duodecimo, in circulation among Cambria's honest sons and daughters.

Elder O. Spencer moved that the branch in Norfolk be organized into a conference to be called the Norwich Conference, and that Thomas Smith, sen., continue to preside over the same. Carried unanimously.

Resolved, that Elder William Ballan, late of Jersey, be cut off from membership in this church, for unrighteous conduct.

Resolved, that Elder Robert Martin leave Bedfordshire and take the presidency of the Worcestershire Conference in the place of L. D. Butler, who is allowed to emigrate first ship.

Resolved, that G. Clinton, from America, go and preside over the Bedfordshire Conference.

Resolved, that Marshill, Garway, and Froome Conference, be henceforth called the Herefordshire Conference.

Resolved, that John Spires from America, a native of this district, go and preside over the Herefordshire Conference.

Resolved, that part of the Herefordshire Conference near Garway, &c., be attached to the labor and charge of Captain Dan Jones, of Wales, as he may find by the Spirit to be wisdom.

Resolved, that J. D. Ross, late from Miramichi, go and preside over Staffordshire Conference, and lift up his voice by the power of God in the Potteries.

Resolved, that Thomas Clark—being a High Priest from America, and laboring in Cheltenham with Elder John Johnstone, who is about to emigrate to America, in January, 1849—go and preside over the Cheltenham Conference.

Resolved, that Milo Andrews, also from America, take the place of Simeon Carter, H. P., who will return to America in September next, and preside over the Liverpool Conference.

Resolved, that Elder Richard Cook leave his manual labor, and continue more efficiently to preside over the Manchester Conference, and that his brethren sustain him.

Resolved, that Elder William Howell, of Aberdare, South Wales, late a baptist minister, go across the British Channel, to Bretagne, in France, and offer the gospel to the people of that country.

Resolved, that the Conferences not named above, remain as they are at present, each officer having been appointed to preside, as at present, by a separate vote.

Elder Orson Spencer then spoke at length on the advantages of buying bonded goods, such as tea, sugar, &c., in Liverpool, and on the mode of remitting larger amounts of money than five pounds, namely, by registering the letter containing the enclosures at the Post Office, paying only 6d.; also on the printing—the book agencies—and the necessity of a three months credit only, or a settlement every three months by the book-agents; so that instead of hundreds of pounds being due the office as now, and corresponding amounts due the printer and binder, the office might be free every three months.

ORSON PRATT, President.
G. D. WATT, } Clerks.
T. D. BROWN. }

SHEFFIELD.

This conference was held pursuant to President Dunn's notice in the STAR, and assembled in the Hall of Science, Rockingham-street, on the second of July. The meeting being opened at the usual time, it was unanimously agreed that Elder C. Dunn preside, and that Elder H. Mitchell act as clerk.

Of the priesthood there were present, 1 high priest, 29 elders, 25 priests, 21 teachers, and 4 deacons. The state of the conference was then represented as follows, viz:—

BRANCH.	REPORTED BY	MEM.	H. P.	ELD.	PREST.	TEA.	DEA.	BAP.	C. OFF	REM.	REC.	DEAD.
Sheffield	Sylvester	357	1	15	23	12	3	17	4	8	0	1
Doncaster	By Letter	47	0	1	4	0	1	0	0	0	2	0
Chesterfield	Rodger	207	0	7	9	7	2	37	2	5	4	1
Pilley	Travis	40	0	4	2	3	1	3	1	0	5	0
Cranemoor	Hardy	10	0	1	2	1	1	0	2	0	0	0
Mattersea	Lees	68	0	2	5	1	1	12	0	0	2	1
Gringley	Lees	16	0	1	1	0	0	1	1	0	0	0
Darnall	Mitchell	41	0	2	3	2	2	3	1	13	0	0
Rotherham	S. Wood	79	0	2	5	2	2	25	0	3	7	0
Woodhouse	Hall	55	0	6	4	3	2	0	0	0	0	0
Scholes & Thorp	White	8	0	0	1	1	0	1	0	0	0	0
New Brinsly	G. Wood	37	0	2	4	1	1	9	1	1	4	0
Eastwood	G. Wood	16	0	0	1	1	0	0	0	0	0	0
Bilper	Brew'rton	14	0	1	1	0	0	4	0	0	2	0
Bolsover	Dev'nport	21	0	2	1	1	1	14	0	0	2	1
Cover	Furniss	8	0	0	0	0	0	7	0	0	0	0
Eckington	Leigh	3	0	0	0	0	0	3	0	0	0	0
Nottingham	Dunn	23	0	1	1	0	1	9	0	0	0	0
Total		1050	1	47	67	35	18	145	12	30	26	4

The branches were represented as being in general good standing, and rejoicing in the truth, of which we are glad.

It was then moved, seconded, and carried, that the following places be organized into branches, viz:—Cover, and Elder Furniss to preside; Eckington, and Priest Leigh to preside; Mizen, and Priest G. Nicholson to preside; Retford, and Priest John Milner to preside; Stavely, and Elder Ward to preside; Bilper, and Elder Brewerton to preside; Eastwood, and Elder J. Stones to preside; Barnsley, and Priest M. Slack to preside; also that M. Slack be ordained an Elder.

The following nominations were unanimously received by the conference, viz.:—Henry Stevenson, James Syddall, Charles Longson, Mark Fletcher, John Fletcher, Joseph Palfereman, Joseph N. Tingle, George Lancaster, Joseph Hasle, and William Robinson, for Priests; Joseph Micklefield, John Palmer, John Gibson, John G. Hall, Samuel Redfern, William Radish, John Cook, William Nailor, and Samuel Robinson, for Teachers; John Robinson, William A. Unite, John Simpson, William Alfred, and Isaac Harrison, for Deacons; George Hutchinson, for Teacher; George Howes and James Stones, for Elders.

While the sacrament was administered, Elders Dunn, Rodger, and Lees ordained those in the vestry who had been nominated to the priesthood, and several bore faithful testimony to the power and work of God in these last days.

It was then moved and carried, that we uphold by our united faith and prayers, Brigham Young and his two Counsellors—the Twelve Apostles—Elder O. Spencer—Elder Dunn as President of the Sheffield conference, together with the Presidents of the various branches of the conference; and also that we uphold one another. These motions were responded to in a way which showed that the parties had the confidence of the Saints.

We had two most excellent discourses in the evening from Elders Rodger and Dunn; the former made the nails so cleverly and so peculiarly adapted to the occasion, and the latter, by his usual mode of driving them with precision, fixed them in such sure places, that every stroke of the hammer of truth told upon the head of the nail; and the nails were of such a nature when driven, that they could not be drawn, and the application of the hammer fastened them so securely, that the Devil has roared greatly since, and his pious fraternity have joined him in the roar. We are hammering away as fast as we can. To God be all the glory, as it was in the *beginning*, is *now*, and *ever* shall be, world without end. Amen.

Elder C. Dunn, President.
Elder H. Mitchell, Clerk.

HEALINGS.

"These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; or, if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
—Jesus.

"If any among you are sick, let them call for the elders of the church, who shall anoint them with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise them up, and if they have committed sins they shall be forgiven them."—James.

Among the thousands of testimony which have been given to the truth of the above passages, we present the following:—

Ashton, August 8th, 1848.

To my dearly beloved brethren, Orson Pratt and Orson Spencer, in conference assembled,—I bear my testimony to you and the church of Latter-day Saints, that I have received a healing from paralytic strokes, both of limbs and body, and can walk by a little assistance. I am also a witness to the power of God in the healing of others.—WILLIAM BENNETT, Ashton-under-Lyne, May 26, 1848.

From a severe pain in the side of his body, he thought he should die before the ordinance could be attended to. It stood rebuked; and the next day he came to my house, for me to lay hands on him again. I was on business at the time, but followed him down to his own house, laid hands on him a second time, and he was restored so as to go to work.

Also, Lydia Whitworth, on the 22nd May, 1848, healed by the power of God, of a painful disease in the bowels so as to go her work.

Also, a son of brother John Lees, of Ashton, a young man, 17 years of age, gave up work last January—given up by the doctor and the neighbours—looked for nothing but death. Attending to the ordinances, he is healed and sound, and danced round the house for joy. On May 25, 1848, further anointed for a leg that pained him, and he danced round the table.

Elizabeth Lees, of Ashton, formerly a member of the Israelite's community in this town, had a bad leg for eight years. It was pronounced by the profession incurable. She was advised to have it taken off. On the 25th of May, it was anointed by brother John Lee; and after I visited her in company with him, and again attended to the ordinance, and continuing to anoint, it was healed and restored perfect in the June following, and she now considers it the better leg.

I am a witness for God that these things are true; and knowing this, I have taken the liberty of forwarding them to you. With my best love to you and your families, and all the Saints with you, I remain your fellow-labourer in the covenant,

JOHN ALBISTON, Patriarch.

LIST OF MONEYS RECEIVED FROM THE 27TH OF JULY TO THE 17TH OF AUGUST.

	£	s.	d.
Thomas Smith, Leamington	£1	17	0
Dan Jones	10	0	0
Robert Dinmead	0	7	0
Charles Miller	1	8	0
George P. Waugh	6	0	0
T. H. Bunting	2	0	0
John Morris	1	0	0
William A. M'Master	0	13	0
William Hawkins	2	10	0
James Hughes	1	0	0
William West	8	10	0
William Frodsham	0	6	8
James Marsden	6	0	0
John Johnson	1	10	0
James Bond	1	8	2
Crandell Dunn	4	0	0
Carried forward	£48	9	10

	£	s.	d.
Brought forward	£48	9	10
W. Mc.Keachie	4	7	0
John Godsall	5	6	0
Manchester Conference	3	10	0
James Walker	8	0	0
Peter Ogden	3	3	0
James Locket	1	10	0
John Halliday	1	4	0
Titus Barlow	1	11	7
T. B. H. Stenhouse	0	1	0
Robert Martin	1	3	0
Caleb Parry	0	15	0
Charles Layton	1	14	4
Philip Lewis	1	0	0
Henry Beecroft	3	0	0
	£84	14	9

NOTICE.

The Minutes of the General Conference will be given at greater length in the next STAR.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17. SEPTEMBER 1, 1848. VOL. X.

WAS JOSEPH SMITH SENT OF GOD?

Fourth.—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received, through *revelation* and *commandment* from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be *false* or *true;* if false, then J. Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering—be false, he *must* be a deceiver. Why? Because he professes to have received *this doctrine* by direct *revelation* and *commandment.* On the other hand, if the doctrine of the gathering of the Saints be a *true* doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

Now a doctrine may be *true* and not be *scriptural;* as for example, Newton's doctrine or law of universal gravitation is a *true* doctrine, but not a *scriptural* one; that is, it can neither be proved nor disproved by the scriptures. So, Noah's doctrine of gathering into an ark—Lot's doctrine of fleeing out of Sodom—Christ's doctrine to depart out of Jerusalem, and flee to the mountains to escape destruction, were all *true,* but neither of them could be proved or disproved by any scripture given to any of the former prophets. So likewise Mr. Smith's doctrine of the gathering of the Saints in the last days might be *true,* even though there should be no former scripture that predicted such an event; but in this case such a doctrine would be no evidence that Mr. Smith, who advocated it, was sent of God; but if such a doctrine can be proved to be a *scriptural* doctrine, that is, if the gathering of the Saints was predicted in ancient scriptures as an event to take place in a certain age, in a certain way, and through certain means, and Mr. Smith comes in *that age,* professing to have a message to gather the Saints in *such way,* and by *such means* as the scriptures have foretold, then the exact and perfect agreement between the professed message of Mr. Smith, and the scriptural predictions relating to such a message or work, would be a presumptive evidence of great weight in favor of his divine mission.

The doctrine of the gathering of the people of God, including Israel, is one so clearly predicted by the inspired writers, that it seems almost superfluous to refer to the numerous passages relating to it. The dispensation in which the people of God were to be gathered in one, is called by the apostle Paul, "*the dispensation of the fulness of times;*" which he represents as being an event then in the future. John, nearly one hundred years after the birth of our Saviour, saw the wonderful events and sceneries of unborn generations displayed in majestic and awful grandeur before him. He saw the churches of Asia, then under his own personal watchcare, lukewarm, corrupted, and about ready to be moved out of their place. He

saw the universal apostacy that was soon to succeed and hold dominion for ages over all kindreds and tongues, under the name of the mother of harlots—the great Babylon that should make all nations drunk with her wickedness. He saw that after the nations had been thus overwhelmed in thick darkness for ages, without the church of God, without apostles, without prophets, without the ministering of angels, without one cheering message from heaven, that there would be one more proclamation of mercy made to all people—one more dispensation of glad tidings from the heavens, to be ushered in by an angel restoring the everlasting gospel, which was to receive a universal proclamation to all the inhabitants of the earth, accompanied with a loud cry, that "*the hour of God's judgment is come.*" He saw the universal proclamation of this warning message immediately followed by another angel, proclaiming the complete overthrow and downfall of Babylon. Between the interval of the flying of these two angels, he "heard another *voice from heaven*, saying, COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Remember, that this voice, commanding the people to come out of Babylon, was to be a "*voice from heaven.*" It was not to be a cunningly devised plan of uninspired man, brought about by human ingenuity, but it was to be a voice from heaven—a message sent from God —a new revelation, commanding the Saints to come out of Babylon previous to its downfall. How came Mr. Smith, if an impostor, to get, not only all the other particulars which we have mentioned, perfectly exact, but also to discover that there must be a gathering of the Saints out of Babylon, and that that work must immediately follow the introduction of the gospel by an angel? Why did he not say, My doctrine is true, and if you will embrace it, you can be saved, and still remain where you are? It matters not how correct his doctrine might have been in all other points, if he had told his disciples to remain among the corrupt nations, and not gather together — this alone would have exposed the cloven foot, and proved him to be a deceiver. Swedenborg, Wesley, Irving, and a numerous host of others, during the last seventeen hundred years, have entirely neglected the gathering, which proves that they were without authority—that a dispensation o the gospel was never commited to them—that the voice from heaven to come out of Babylon had never saluted their ears. Previous to the restoration of the *gospel* by an angel, God had no people in Babylon, and therefore could not call them out. An unauthorised, uninspired priesthood, preaching a perverted gospel, never could raise up a people of God in Babylon; for they themselves are Babylon, and all their converts or children are begotten after their own likeness with Babylonish inscriptions upon their foreheads. It is only when the gospel, apostleship, and power are again restored in the way and manner predicted, that a people of God can be raised up among the nations. It is then, and not till then, that the voice is heard from heaven, calling that people out from among the nations. Mr. Smith did not forget this. It is marvellously strange, indeed, that he should be an impostor, and yet embrace in his system every particular that was to characterise the great dispensation of the latter times. It matters not how diverse the points of his doctrine were to the popular doctrines current among the great modern systems of religion. He seems to have introduced his system without paying the least regard as to what would be popular or unpopular—as to whether it would suit the learned or the unlearned—as to whether it would suit the temporal circumstances of man or not. He did not stop to make the enquiry whether the gathering of the Saints would be congenial to the feelings of those who occupied splendid mansions, upon fine farms, surrounded with every luxury of life. He did not stop to consider any of those things, but spoke as one having authority; saying, "*thus saith the Lord,*" upon every point of doctrine which he promulgated. Now, for a young man, inexperienced and illiterate, to profess to give the word of the Lord upon subjects of so great a moment—to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular, numerous, and powerful sects of the day, and at the same time have those doctrines exactly accord, not only with the ancient gospel, but with every minute prediction relative to the dispensation of the last days—is an evidence that carries TRUTH upon the face of it, and leaves a deep and lasting impression upon every reflecting mind,

and we can hardly refrain from assenting in our hearts, that surely *he must have been sent of God.*

Fifth.—What else besides the "everlasting gospel" does the Book of Mormon profess to contain? It professes to contain a brief but faithful history of a small branch of the *tribe of Joseph*, and the revelations given to them both before and after Christ, written by a succession of prophets who were the literal descendants of Joseph; hence it professes to be, in the full sense of the word, the *writings or records of the tribe of Joseph.* It contains numerous and pointed predictions, shewing expressly that the age in which their records should, by the power of God, be revealed to the nations, should also be the day in which Israel should be gathered; and that their records, in conjunction with the records of the Jews, should be the powerful instruments in the hands of the servants of God in bringing about that great work. Now, how does this accord with the word of the Lord to Ezekiel upon the same subject? Ezekiel was commanded to write upon two sticks, one for Judah, and the other for Joseph; after which he was commanded to join them together into one. And when the children of Israel should make enquiry what these two united writings of Judah and Joseph meant, he was to say unto them, that the Lord God would join the writings of Joseph with those of Judah; immediately after which he would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land: and that he would make them one nation in the land upon the mountains of Israel; and that one king should be king to them all; and that they should no more be two nations or kingdoms. Ezekiel testifies that the *writings of Joseph* should be joined with the *writings of Judah* Mr. Smith presents this generation with a book, consisting of several hundred pages, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere. Ezekiel testifies that Israel should be gathered, never again to be scattered, immediately after the union of these two records. The professed record of Joseph, brought to light by Mr. Smith, testifies, in the most positive language, that this is the age in which Israel shall be gathered through the instrumentality of the word and power of God, contained in the two records. Ezekiel uttered the prediction. Mr. Smith presents a professed fulfilment. This is another presumptive evidence in favor of the divine authority of his mission; for if the gathering of Israel had not been included in the mission of Mr. Smith, as an important part of the great work of the last dispensation, all would have had good reason for rejecting him without further inquiry. The ministering of an angel—the restoration of the gospel—the conferring of the apostleship—the setting up of the kingdom of God—the gathering of the Saints—the revelation of the record of Joseph, and its union with the Jewish record—and the restoration of all the house of Israel to their own lands—are the wonderful events to be fulfilled in the great "dispensation of the fulness of times." Whatever person or persons are divinely commissioned to usher in that dispensation, must have the keys of authority to perform every work pertaining thereunto. If Joseph Smith had included all these remarkable events in his mission, *excepting one;* then that *one* exception would be sufficient to prove him to be acting without authority. But where, we ask, is there one exception? What particular event or circumstance pertaining to the dispensation, of which he professed to hold the keys, has he excluded from his system? Did John predict the restoration of the gospel by an angel? It is included in Mr. Smith's system. Did John predict that the Saints should receive a message from heaven, commanding them to come out of Babylon? It also is included in the system of Joseph Smith, and the Saints are now obeying it. Did Ezekiel predict the final gathering of Israel as an immediate result of the union of the two records of Joseph and Judah? Mr. Smith also includes this in his system. The two records are already united in their testimony, and will soon accomplish the purpose for which they were sent forth. What then is lacking? Is there any of the prophets, or inspired writers of ancient times, who have pointed out some other way for the latter day dispensation to be brought about? Can any man show that the gospel will not be restored by an angel, or that the Saints will not be called out of Babylon by a message from heaven? or that the record of the tribe of Joseph will not be joined

with the Jewish record—the Bible? or that Israel will not be gathered to their own lands through the instrumentality of more revelation? or that the kingdom of God will not be set up in the latter days to break in pieces all other kingdoms? or that apostles and prophets will not be restored to the earth as in ancient times? If all these things are possible, probable, and scriptural—if all these events must come to pass in their time, and in the manner predicted—can any one show that this is not the time? that the Book of Mormon is not the record of Joseph, about which Ezekiel prophesied? Can any one show any cause why Joseph Smith should not receive the ministering of an angel? why he should not be ordained an apostle, or prophet, or receive revelations and commandments from God? If the gospel is to be restored by an angel, it must be restored at the first to some person. Why not that person be Mr. Smith? If the records of two different tribes are to be joined in one, why not the Book of Mormon and the Bible be the two records? and why not Mr. Smith be the instrument in the hands of God in fulfilling this prophecy? If these things are not the fulfilment of those ancient predictions, will the generation that lives when they do come to pass be any more believing than they are at present in this work? Will they be any more ready to receive new revelations, visions, angels, or ancient sacred records than they are now? When God sets up his kingdom, will mankind be any more willing to receive the apostles, prophets, and inspired officers of that kingdom, than they are now? One thing is certain; if the angel has not come—if the gospel is not restored—if the records of Joseph are not revealed—then there is no kingdom of God on the earth, no authority to preach or administer ordinances among men; all is gross darkness—all is uncertainty—and our only alternative is to wait till the voice of the angel is heard, till the great work of the last dispensation is ushered in. But will we then receive it? Will not our prejudices be as great then as they are now against Mr. Smith? Are there any qualifications that Mr. Smith should possess that he did not possess? Were there any doctrines which he advocated adverse to scriptural doctrine? Were there any principles connected with his system inconsistent with the prophecies? If then perfection characterizes every doctrine embraced in the great scheme of this modern prophet, who can say that he was not sent of God? Who dare oppose so great and perfect a system, without the least shadow of evidence to prove its falsity? Who so lost to every sense of reason and sound judgment, as not to perceive an overwhelming evidence flowing in from every quarter to establish the divine mission of Joseph Smith? Who that has examined his mission or system impartially, can bring even one evidence against it? Are we not bound then to yield, at least, our faith on the side of evidence? What excuse then can the learned, and great, and wise of the earth, render for opposing a work of so great importance with nought but ridicule, and slander, and vile reproaches? Let them bring forth their strong reasonings, or else let them hear, and say, it is TRUTH.

(*To be continued.*)

CONFERENCE MINUTES.

GENERAL CONFERENCE.

Music Hall, Camp Field, Manchester, Sunday August 13th, 1848,

Elder Orson Spencer called the Meeting to order, and

Elder Richard Cook read, and the vast congregation, amounting probably to 3000 people, sang the 1st hymn.

Elder John Banks offered up an appropriate prayer to the everlasting Father, full of gratitude for the great blessings, success, and increase of the kingdom of God.

Elder Spencer then named Elder G. D. Watt to act as Clerk, and to call to his assistance any one he felt to do—(he called Elder T. D. Brown to assist him.)

Elder Spencer then introduced Elder Orson Pratt, one of the Twelve, naming him to preside over this General Conference. This being seconded, was passed unanimously.

President O. Pratt then rose, and said: I arise, brothers, sisters, and friends, to express to you the gratitude of my heart for the manifestation of your feelings, and for your kindness to me at this time; I not only feel grateful to you, but I feel grateful also to my Father in heaven, for the privilege I now have of rising before so large a congregation of Saints, and of beholding your faces, and standing in your midst, and that we are met in the capacity of a General Conference. You have become a great people. In the course of a few years you have swelled your numbers to tens of thousands; and this calls for the utmost gratitude of the hearts of the servants of God; for he has opened the hearts and minds of the people in this land to receive the truth, and to obey the message which he has sent from heaven, and to receive the testimony of his servants. Although I feel to rejoice at this time with exceeding great joy, yet I feel as a little child; my heart is melted down with gratitude and thanksgiving to God. I feel my own insufficiency, so far as human wisdom is concerned, for the great and important duties that have been placed upon me, not only by the authorities of this Church on the American continent, but also by the authorities in this land. Were it not that I know that there is a God in Israel, and that his arm is sufficient—that this power has been promised, that his aid has always been given to his servants—I should feel at this time constrained to fall down in the dust, and exclaim, Who is sufficient for this work? Surely no person can be sufficient for a work of this nature, without the help and assistance of God. No human arm can guide a church of God, no human arm can administer proper counsel, or direct in all the affairs of the kingdom of God; but man at all times needs the inspiration of the Holy Ghost; he needs the light that shines from the eternal world, which is given to those who have confidence in God; his arm will be stretched out to assist such in this great work. I feel my own weakness as a man, and would earnestly request of the Church who are now present to support me by their prayers, that I may be a benefit to the Saints in this country. These are the desires of my heart; and I ask your prayers in the name of the Lord, that I may be enabled to give proper instructions in the very moment they are needed, according to the circumstances of the people; that by my administration the Saints throughout this island may be benefited. Having made these few remarks, and expressed the feelings of my heart, I now present to this Conference our beloved and much respected brother Orson Spencer. I here remark, that so far as we have been acquainted with the course of our beloved brother in this country, we are perfectly satisfied with him. The authorities in the land of America are well satisfied with brother Spencer; and we do verily believe, that he has exerted himself, to the utmost of his power, to do the work assigned to him. He has been an instrument in benefiting the people in this land, by the many great and inestimable truths he has published to the Saints in this country—truths that will shine in the presence of God in the great day when the redeemed shall be assembled before his throne—truths that shall stand for ever. I feel, brothers and sisters, upon this occasion, to call for the expression of this congregation on his behalf. I wish him to be one of my counsellors to the Saints in this land, through the pages of the Star, or in any other way, and that his counsel be esteemed as from the mouth of your unworthy servant, or as from the mouths of any of the authorities in America. If it be the feelings of the Conference, male and female, officer and member, that our beloved brother Orson Spencer occupy this station, you can manifest it by the uplifted hand.

[President O. Pratt then took a vote of confidence, sustenance, and approval, on behalf of Elder Orson Spencer, for his diligence and great success in the British Islands, and for his better health and future prosperity in the kingdom of God. Carried unanimously by a show of hands.]

Having made these remarks, I should be exceedingly well pleased to hear from brother Banks this morning, and others through the course of this day; and probably I may address the Saints in the evening; for we design to occupy this day in teachings and counsellings, as the Spirit of God may direct, leaving the business of the Conference till another day. With these remarks I close.

Elder Banks then spoke in a very interesting manner upon a variety of subjects.

At half-past two o'clock the afternoon meeting opened by Elder Crandell Dunn's

reading, and the congregation's singing a hymn. Elder Simeon Carter offered up prayer and thanksgiving to God. Two verses of a hymn were then sung.

President O. Pratt then spoke at some length from Isaiah xl. 9, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" His address, in substance, was as follows:—

This passage is one, among numerous others, relating to the great events which were to receive a fulfilment just previous to the second advent of our Lord, whose coming is clearly predicted in the following verses: "Behold the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." We shall arrange the subjects contained in our text under three general heads, or questions.

First.—Who were to be the people whom the prophet here addresses as "Zion?"

Second.—What is the nature of the good tidings which Zion shall bring?

Third.—Why is Zion commanded to "get up into the high mountain?"

We have not time, at this general conference, to illustrate these several subjects to any great length; hence we shall only touch briefly upon some of the more prominent points connected with them.

First.—Who were to be the people whom the prophet here addresses as "Zion?" —They were to be a people raised up by the Lord himself, just before he "comes with a strong hand" to rule with his own arm. David says (Psalm cii.), "When the Lord shall build up Zion, he shall *appear* in his glory." The Zion mentioned in these passages could not have had reference to the Zion then existing at Jerusalem, but to a Zion that was to be built up and exist in the future. It could not have had reference to the church established under the administration of the ancient apostles; for the Lord did not "*appear* in his glory" to rule with a strong hand in that day. It could not have had reference to any people who have existed for the last seventeen centuries; for, according to their own testimony, the Lord has not spoken during that time, and therefore he has not called any of them Zion. Neither has he built up any city among them called Zion; for if he had, he would have appeared in his glory. But, as a preparatory work for his glorious appearing, both a people and a city called Zion are to be raised up. The people *now* have an existence. The city is yet to be built by them according to the pattern which the Lord shall give by new revelation. The "Latter-day Saints"—the "*pure in heart*"—have already been acknowledged by the Lord to be Zion. (Doctrine and Covenants page 243.) The nations of the earth will not be at a loss to know when the Lord builds Zion; for each dwelling in Zion will have an appendage to it different from what has ever been seen in any of the cities of the nations. Isaiah says, that "the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. This peculiar appendage will distinguish the assemblies and dwelling places of Zion from the assemblies and dwelling places of all other cities. We think that this appendage will not be easily counterfeited. It will be a new order of architecture, that will puzzle the wise men of Babylon. Gas lights and artificial illuminations will rather get out of fashion in those days, especially in Zion. When the great men of the earth find that they can neither buy nor steal the patent for thus illuminating their cities, they will no doubt feel anxious to emigrate. Hence Isaiah says, "the Gentiles shall come to thy light, and kings to the brightness of thy rising." But some of the kings will get awfully frightened as they draw near the city, and behold a flame of fire over every habitation. They will find out that a city of such splendor is no place for them, and they will haste away as fast as possible. David illustrates this beautifully in the 48th Psalm; he says, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took

hold upon them there, and pain, as of a woman in travail." It seems, then, that God will build up a city before he appears in his glory, that will strike sudden terror to the hearts of kings, as they assemble to see it. They will have something else to think of then besides catechisms, creeds, and doctrines of uninspired men. Their imaginary "God without body, parts, or passions," will, for a while, be forgotten, as they look upon the dazzling glory of Zion. Such is the city, and such are the people, whom Isaiah in our text calls Zion, and to whom he addresses his prophetic message.

Second.—What is the nature of the "*good tidings*" which this people, called Zion, were to bring? The "*everlasting gospel*" no doubt was to form the principal part of this message of "good tidings." The Lord could not raise up a people called Zion, without restoring to the earth the gospel as predicted by John in his prophecy. That *gospel*, when restored, must produce the same blessings among the children of Zion as were enjoyed in ancient times, namely, visions, dreams, new revelations, prophecies, healings, and, in fine, all the miraculous gifts promised to believers. Now this, indeed, would be "*good tidings*" to the nations, who, for a great many centuries had been destitute of such blessings. The gospel containing such tidings is nothing more nor less than the "everlasting gospel," that is, a gospel that is unchangeably and everlastingly the same, producing in all ages, among all nations, and at all times the same fruits, the same blessings, the same miraculous powers and gifts, whenever and wherever it is preached by those sent of God, and received and obeyed in faith. Such a gospel had not been preached by one having authority on this eastern hemisphere for the last seventeen hundred years, until it was of late restored by an angel from heaven. But now it is preached with power and authority for the last time, and those who receive it are the children of Zion, and they are gathering out by thousands from among the nations, that in the Lord's due time they may build the city of Zion according to the prophets. This people then are the people who are carrying "*good tidings*" to the nations. Never were there better tidings revealed to man than are contained in the present message. O, ye inhabitants of the British isles, rejoice, for Zion hath sent unto you "good tidings" of great joy. She hath sent to you the messengers of peace, holding the great seal of authority from her king. If you will hear their voice, and receive their good tidings, you shall become the king's favourites, and assist in building him a beautiful city, and he will come and dwell in your midst, and you shall go in and out in his presence, and his glory shall be upon you and upon your children, and upon all your assemblies, and upon every dwelling place of the city, and it shall be called "*the perfection of beauty*," and the great king shall honor it with his presence. Let the poor in the isles rejoice in the tidings, for the day of their deliverance is near at hand; for they shall be gathered to Zion, and flourish in the rich vallies of Ephraim. Let the rich rejoice also, for they shall have the privelege of bringing their gold and their silver with them to beautify the place of the name of the Lord of Hosts—the mount Zion. Let the kings of the earth rejoice, for they shall come to the light of Zion, and shall be taught a perfect system of government; for a perfect law shall go forth of Zion, from which kings and many nations shall learn wisdom. Let all the inhabitants of the world rejoice, for a feast of fat things is preparing, and all that will come, may come and partake freely. Behold, we publish "*good tidings*" to all nations and kingdoms, peoples and tongues, that the preparatory glory of the second coming of our Lord is about to be revealed. Blessed are they who shall take oil in their lamps and gather out from among the nations—from the midst of great Babylon, and go forth to meet the Bridegroom—to the place appointed, and there build unto him a city and sanctuary that the place of his feet may be made glorious; for, recollect, the Bridegroom will not come until "*he builds up Zion.*" Blessed are they who shall receive these good tidings, and shall seek with all their hearts to build up Zion, for they shall be filled with the gift and power of Holy Ghost, and shall perform miracles, signs, and wonders in the name of the Lord God of Israel, and shall receive their inheritance among the mighty ones of Zion. Zion is now sounding her "*good tidings*" in the ears of the present generation.

Third.—Why is Zion commanded to "*get up into the high mountain?*" Why did he exclaim so emphatically, "O Zion, that bringest good tidings, get thee up

into the high mountain?" Surely he must have seen some cause of an important nature, why Zion should go into a high mountain, or he never would have uttered a commandment to take effect nearly 3000 years in the future. One of the principal causes why Zion should be required to "get up into a high mountain" is, that they might build a house of God there, in fulfilment of prophecy. Micah (chap. 4) says, "But in the *last days* it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it." All this was to take place in the LAST DAYS. We can see the propriety then of Isaiah's calling upon the people of the latter-day Zion to "*get up into the high mountain.*" For it is there that the "house of the God of Jacob is to be built." It is from the *mountains* that Zion shall send forth her perfect law to teach the kings of the earth wisdom, and the nations afar off a perfect order of government. It is in the house of God, which shall be in the *mountains*, that "*many nations*" shall be taught in the ways of the Lord, and be instructed to "*walk in his paths.*" There must be something connected with the house of God in the mountains which is very peculiar, or it would never excite the attention of many nations. There are many thousands of houses built up at the present day, professing to be the houses of God. Scores of them are to be seen in almost every city in America and Europe; yet there does not appear any thing very striking in any of them. There is not one house among the whole of them that has excited the attention of even *one* nation. There is a very good reason for this: for all nations have been entirely destitute of a "*house of God*" for more than seventeen hundred years. Indeed, the house of God was not to be built again until in the LAST DAYS; and, when it was built, it should be built in the *mountains*, and not in several hundred places among the nations. The "house of God" could not be built without new revelation to give the pattern of its various apartments. Without new revelation Zion would not know the precise time to "get up into the high mountain,"—they would not know the precise mountain where God would have his house to be built. The "house of God" never was in any past age, and never can be in any future age, built without express commandments or new revelations being given to the people who build it. When the house of God shall be built in the right time, and in the right place, and according to the right pattern, and by the right people, then it will be acknowledged by the God of Jacob—then his glory shall rest upon it, and his presence shall come into it. Then "he shall sit between the cherubims," and reign in the midst of Zion. Then the wicked shall tremble, and the inhabitants of the earth shall be moved. Then "*many nations*" shall say, Come, let us go up to Zion, for God is there; his house is there; his people is there; his law is there; his glory and power are there; the "perfection of beauty" is there; whatsoever is great, and good, and noble is there! Come, then, let us go up, "for he will teach us of his ways, and we will walk in his paths;" and we will no more lift up our swords against nations, but convert them into the peaceful implements of husbandry, and henceforth dwell with the people of God. It is to accomplish this great, this marvellous, this wonderful work, that Zion in the *last days* is commanded to "*get up into the high mountain.*" Thousands of her noble enterprising sons have already traversed the widely-extended plains of North America, and have ascended the great central range of mountains that form, as it were, the back-bone of that continent; and among its deep, retired, and lonely recesses they have "*sought out*" a resting place for the children of Zion. In the spring of 1847 eight of the quorum of the Twelve, in company with 135 others, left Council Bluffs on the Missouri river, as pioneers, to explore the great interior of the continent, and find a place suitable for the location of the Saints. We

prepared ourselves with astronomical and other scientific instruments of English construction, viz., one circle of reflection, two sextants, one quadrant, two artificial horizons, one large refracting telescope, several smaller ones, two barometers, several thermometers, besides nautical almanacks, books, maps, &c. We also invented a simple machinery, attached to a waggon wheel, by which the whole distance, as well as distances from place to place, were accurately measured. By the aid of these instruments, the latitudes and longitudes of the most prominent places upon our rout were obtained, as also their elevations above the sea. Meteorological and geological observations were also taken throughout the whole journey. Geographical descriptions of the streams, rivers, lakes, plains, deserts, mountains, and vales, will also be found interspersed throughout the numerous journals kept by us. Botanical and Zoological observations were not forgotten by the scientific among us; and, indeed, the whole journey was rendered intensely interesting to the lovers of nature. New sceneries, grand and sublime beyond description, were constantly exhibiting themselves to our delighted vision. Mineral springs, hot springs, mineral tar springs, caves, and numerous other natural curiosities, were found in abundance which constantly excited the analyzing and cause-seeking powers of our chemists and natural philosophers.

In the latter part of July we arrived in the valley, called by us the "*Valley of the Great Salt Lake;*" here we located a cite for a city, called by us, the "*Great Salt Lake City.*" In this city we reserved a block for the building of a "house unto the God of Jacob"—this we called the "TEMPLE BLOCK." The latitude of the northern boundary of this block, as ascertained by a meridian observation of the sun with a sextant, is 40 deg. 45 min. 44 sec. Its longitude, as ascertained from the mean of the calculations of three lunar distances, taken by the sextant and circle, is 111 deg. 26 min. 34 sec. west of Greenwich. Its altitude above the level of the sea, as determined by taking the mean of a number of barometrical observations upon different days, is 4300 feet. The variation of the magnetic needle at the same place was 15 deg. 47 min. 23 sec., as determined on the 30th of July, A.D. 1847, by the mean of several observations and calculations of the sun's azimuth and altitudes. This valley is almost shut up by high and lofty ranges of mountains on the east, west, and south, and by the Great Salt Lake on the north. Two of the highest peaks of the range of mountains on the east are elevated about 1½ miles above the level of the valley, and are capped with perpetual snow, which, glistening in the sunbeams, gives to the scenery the picture of eternal winter, wedded in sweet unison with the gentle, mild, varied, and refreshing seasons of the valley beneath. The mountain scenery of this whole region presents a beautiful picturesque appearance, awfully grand and imposing. The impress of the power of Divinity seems to be enstamped in majestic silence on every rugged brow. One would think that SUBLIMITY itself had hewn out an everlasting habitation in these wild romantic mountains.

It will be perceived that the site for the city is in the same latitude as the city of New York. And it is highly probable that all the variety of grains and fruit, so abundant in New York, can be raised in the valley. The average temperature during the month of August, in the heat of the day, was about 96° of Fahrenheit's scale, which is about the same as in the same latitude on the eastern coast of that continent. The nights are cool and refreshing. The mountain breezes gentle, generally changing their directions with the sun, so that in twenty-four hours a pure, exhilarating, reviving breeze is experienced from every point of the compass. The winters mild and pleasant; the grass remaining green the year round. Cattle sheep, horses, mules, &c., graze at all seasons. The cutting and laying up of hay is unnecessary. It will be necessary to irrigate the soil, as there is not much rain that descends into the valley. The showers of rain, and hail, and snow generally fall upon the lofty ranges of mountains, where the vapor is condensed by coming in the neighbourhood of large masses of snow, and immediately precipitates itself upon surrounding hills and forests, beautifully illustrating the prediction of Isaiah (chap. xxxii.), who prophesies that the calamities of Israel should continue "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of

righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places; *When it shall hail, coming down on the forest; and the city shall be low in a low place.*" To stand upon the site of our city, and cast our eyes up to the elevated regions above us, and see the showers of *hail* and snow descending upon the dark forests of the mountains, we could exclaim with the ancient prophet, that surely "*the city is* LOW *in a* LOW *place!*"—the mountain storms do not affect her!—the "*hail*" of the high forests does not disturb her "*quiet resting-places!*"

If ever a city was *low* in a *low* place, when compared with the mountains in its immediate neighbourhood, it is the "Great Salt Lake City." Or if ever a city was *high* in a *high* place, when compared with the general surface of the earth or with the sea level, it is the Salt Lake City. Well might the ancient prophets speak of Zion going up into the high mountain, and of the house of the God of Jacob being built in the mountains, when it is ascertained that the "TEMPLE BLOCK" is 4300 feet above the level of the ocean. It cannot, for a moment, be supposed that Zion would go up to the top of some mountain peak, and undertake to build a city and a Temple upon its snowy summit. But the word mountain, in those passages, doubtless means some high elevated portions of the earth, and yet not so high as to be rendered sterile by eternal frosts and snows, for this would unfit it for the residence of man. Isaiah (in the lxii. chap.) says, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The reedeemed of the Lord: and thou shalt be called, SOUGHT OUT, *A city not forsaken.*" By this passage it seems that the daughter of Zion was not only to "get up into the high mountain," but was to locate a city in a place "SOUGHT OUT." From this we learn, also, that the latter-day Zion was not to be built where Zion anciently stood, that is, in Jerusalem, the place of which has been well known for ages; but in the "*high mountain,*" in a place unknown, that should be "*Sought out;*" and there they should be called, "*The holy people,*"—"*The redeemed of the Lord*"—"*A city not forsaken.*" This was something, too, that was to take place in connexion with the great preparatory work for the coming of the Lord; for it will be seen in the above passage that the "end of the world" was about this time to hear a proclamation concerning his coming, "his reward being with him, and his work before him." "How beautiful upon the MOUNTAINS are the feet of those who are publishing" "good tidings"—that are saying unto Zion, "Behold, thy God reigneth." Let the servants of the Lord cry aloud to the children of Zion scattered abroad, saying, Go ye "up into the high mountain," and build yourselves a city, and the God of Jacob a house; for "he will suddenly come to his Temple," and "reign in *mount Zion*, and in Jerusalem, and before his ancients gloriously."

At half-past six p.m., Elder Gibson, of Edinburgh, addressed the audience, giving a very cheering account of the spread of the gospel in Scotland. He stated that the work was of late rapidly increasing in that country. He was followed by Captain Dan Jones, from Wales, whose remarks were received with many expressions of joy by the audience.

After which President O. Pratt gave some very appropriate remarks to the Elders and Officers concerning their teaching, and the necessity of confining themselves mostly to first principles, and that such Elders would do the most good in the world.

The Conference then adjourned till ten o'clock the following morning, a statement of the proceedings of which appeared in the last STAR.

CHELTENHAM.

In consequence of the repeated disturbances at the meetings in Gloucester, the Saints thought proper, to abate as far as prudence on their part demanded, the raging spirit of persecution that existed against them there; and having resigned the room in which they previously held their meetings, at the last quarterly conference they availed themselves of the opportunity that offered of occupying a splendid

room in Cheltenham, over the Medical Hall, Pitville-street, where, on the 11th June, 1848, the conference was held.

On the morning of that day, the meeting was opened as usual, and considerable interest was evinced by all. The cheerful countenances, the songs of praise, and the immediate assent to every measure proposed, evidently told with what pleasure and fervour they engaged in the business of the church of God.

Elder Johnson was unanimously called to preside, and Elder Bullenger to act as clerk.

There were present, 22 elders, 8 priests, 3 teachers, and 1 deacon.—The representations were as follows:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	RCVD.	REM.	C. OFF	DEAD.	EMIG.	SUSPD
Cheltenham	120	6	8	2	3	4	2	2	1	1	0	0
Norton	31	3	1	1	1	0	3	0	2	0	0	0
Frogmarsh	26	1	2	1	0	0	0	0	0	0	0	0
Apperly	24	1	1	0	0	0	0	0	0	0	0	0
Brangreen	18	1	2	1	0	2	0	0	0	0	0	0
Puncill	28	2	4	1	1	0	1	1	0	0	1	0
Edgehill	26	2	2	1	1	1	0	0	0	0	0	1
Woodside	18	2	2	1	1	1	0	0	0	0	0	1
Vineyhill	27	2	1	0	1	2	0	0	0	0	0	0
Kingswood	11	0	1	0	0	0	0	0	0	0	0	0
Cam	16	1	0	0	0	0	0	0	0	0	0	0
Tetbury	35	2	2	2	2	1	0	0	4	0	0	0
Avening	24	1	1	2	2	0	0	0	0	0	0	0
Chalford-hill	33	3	3	2	1	1	0	0	0	0	1	0
Cawdlegreen	28	2	4	1	0	2	0	0	0	1	0	0
Compton	8	1	2	0	0	0	0	0	1	0	0	0
Gloucester	25	3	2	1	1	1	0	5	0	0	0	0
Cirencester	5	1	0	1	0	1	0	0	0	0	0	0
Total	507	34	38	17	14	16	6	8	8	2	2	2

The President having asked the presidents to state the general condition of the branches they represented, they were found, with few exceptions, to be in good standing.

The following resolutions were then agreed to:—That in consequence of Elder Russell, of Tetbury, desiring to give up the presidency of the Avening branch, brother Edmond Merchant do take the charge of it. That brother Thomas Jones, of Ruesdean Hill, be ordained a priest. And that brother Thomas Lovsey, of Compton, be ordained an elder, to take charge of the Compton branch.

The President next called upon all present who felt a desire for the progress of the work of the Lord, and a determination to engage in helping it forward, and who held themselves in readiness to be used to that end, to stand up; when nearly all obeyed the mandate, without waiting for the conclusion of the sentence. The scene was most pleasing—all seemed of one mind; in fact, many sisters stood up, as much as to say, we will do our best in feeding, clothing, cleaning, &c., our self-denying brethren, who make such sacrifices to obey their divine master.

The President then moved that brother Mark Holbrow, in the Cam branch, who had recently obeyed the gospel after being *twenty years a professed infidel*, be ordained a priest. Elder Webb seconded the motion, which was carried unanimously.

The following resolutions were then passed:—First, that we, as Latter-day Saints, sustain the first Quorum of the Presidency of the whole Church of Christ on earth. Secondly, that we sustain the Twelve as Travelling Council. Thirdly, that we sustain all the several Quorums of this Church. Fourthly, that we sustain the Presidency of the Church in the British Isles.

Resolved, that we sustain Elder Johnson as President of this Conference.

Resolved, on motion of the President, that we sustain Elder Webb as his First Counseller, so long as they both remain in this conference, or Elder Johnson continue President.

Resolved that we sustain Elder Salter as Second Counsellor.

Resolved that we sustain Elder Edmond Robbins as Counsellor in the Cheltenham Branch.

Resolved, that Elder Arkwell preside over the Edgehill branch, and that a branch be organised at Ruer Deanshill, and that Evan Sleeman preside over it.

Resolved, that we sustain the Presidents of the various branches of this conference with their Counsellors.

Resolved, that we sustain all the officers—Elders, Priests, Teachers, and Deacons.

Resolved, that as Elder Webb had resigned the Gloucester branch to Elder Hayes, he be relieved of that responsibility.

Resolved, that Elder Webb still superintend the branches in the Forest of Dean, as well as endeavour to push on the work in the region of Cirencester.

Resolved, that our next Conference be held in Cheltenham, and that the moneys from the branches for defraying the expenses therewith connected, be paid to the Cheltenham committee. The President also urged the importance of every branch keeping a minute account of all things connected with it, such as baptisms, confirmations, births, &c., &c., and recommended all to record passing events.

The morning service then closed by singing and prayer.

At half-past two the meeting again opened, and the Sacrament administered to a very numerous company of Saints. The President spoke with great energy, and reminded us of the prediction, "*the tongue of the stammerer shall be ready to speak plainly.*" Elder Webb spoke on the nature and use of the ordinances.

Many respectable persons in the congregation appeared deeply affected, and showed plainly they felt the mightiness of truth. A solemn yet pleasant feeling rested on Saints and sinners, and strict decorum and holy solemnity prevailed throughout.

In the evening, after singing and prayer, brother Lovsey was ordained an Elder, brother Stubbins a Priest, and a sister confirmed by Elders Webb and Salter.

Elders Salter, Johnson, and Webb, then addressed the meeting successively. The day closed midst solemn rejoicing and shouts of praise, *for there were present instrumental as well as vocal performers.*

Elder J. JOHNSON, President.
Elder J. BULLENGER Clerk.

P. S.—A most interesting tea party was held on the morrow in the Saints meeting room, in Cheltenham. A much larger company sat down to tea than we ever remember in this region before. We had a most delightful time of it, and cannot express the pleasure we realised, but it was so great we still retain the remembrance and long for a renewal.

The Saints here are evidently possessed of the true spirit of Mormonism. We mean to be up and doing. May the great God abundantly bless his people, and by our united labours aid us in rolling on his marvellous work.

Our continual prayers for you, dear brother, are that your dear children may be protected and supplied—your health and that of your dear consort established—and that you may be mightily empowered of God for the great work assigned you by our heavenly father.

LIVERPOOL.

This conference was held in the Music Hall, Bold-street, on Sunday, June 25th, 1848. The meeting was opened at half-past ten, a. m., by singing the hymn on the 223 page.

After prayer, &c., it was proposed that High Priest Simeon Carter preside, and that J. S. Cantwell act as clerk. These propositions being carried,

The President said, the Lord is merciful and kind for bringing us together this morning. I rejoice that we have come together to transact business for the Lord; this being the great salvation of our God, for the wicked will not heed until they sink down to destruction. I rejoice in the prosperity of the work of God in this conference. I am glad to see you prospering in the ministry in preaching this gospel. The Saints have reason to rejoice, for ere long their Redeemer will come, for salvation is on their side, so let us be faithful and rejoice always. He then sat down.—The representations being called for, were as follows:—

BRANCHES.	REPRESENTED BY	MEM.	S. P	ELD.	PRS.	TEA.	DEA	BAP.	REM	CO.	DED
Liverpool	James M'Guffy	501	1	31	37	11	5	47	3	2	3
North Wales	Caleb Parry	124	0	5	5	6	1	15	0	1	0
Newton	William Lovatt	58	0	4	7	2	1	7	1	3	1
Prescot, &c.	William Frodsham	37	0	2	3	1	2	0	0	0	0
Birkenhead	As last quarter	34	0	2	1	2	0	0	0	0	0
Shrewsbury	By Letter	30	0	1	2	1	2	11	1	0	0
Warrington	John Evans	16	0	2	1	1	1	0	0	1	0
	Total	800	1	47	56	24	12	80	5	7	4

The representations being ended, the following brethren were proposed to be ordained to various offices:—

Liverpool branch—That Thomas Dodd, Priest, be ordained an Elder; that Thomas Quirk, Deacon, be ordained a Priest; that Edward Sanders be ordained a Priest, and Samuel Reed be ordained a Teacher.

Prescot and St. Helens branches—That John Webster, John Bradshaw, and John Moore, be ordained Elders; that John Ashcroft and Joseph Birchall be ordained Priests; that William Foster and William Houghton be ordained Teachers; and that Lewis Tarbock and Thomas Partington be ordained Deacons.

After a few excellent and heart-cheering remarks from President Spencer, on the great salvation, and on the way and manner that the Lord visits this earth, and tries the nobility of his kingdom, and proves his Saints (the true seed) at times when they were little aware of it. It brought to our minds Paul's saying, "be careful to entertain strangers, for some have entertained angels unawares." It wrought a powerful conviction in our minds of the necessity of being faithful in *all* things, and watchful also, according to his voice in these last days.

In the afternoon those nominated were ordained under the hands of Elders Carter and M'Guffy, and the conference business being over, it was proposed that we adjourn the conference until the last Sunday in August.

SIMEON CARTER, President.
J. S. CANTWELL, Clerk.

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1848.

WE announce to the Saints the arrival of our beloved brother Elder Kelsey, from Council Bluffs. He has been sent by the authorities of the Church to take part with the servants of God in this land, to preach repentance and remission of sins, and help them roll on the great wheel of the kingdom. We have appointed him for the time being to preside over the Glasgow Conference. Elder Graham Douglas, who has presided over that Conference up to this time, has our confidence as a faithful servant of God, and we hope that he will render all the assistance in the ministry that he can to Elder Kelsey; and we anticipate, that through the united labours of all the officers throughout that great conference, that many hundreds will speedily be added to the church, and the Saints be greatly refreshed. We believe in the policy of occasionally changing the presiding officers of conferences, that the Saints may be edified by the differences of gifts; and we hope that none of our good brethren who have presided with all faithfulness and diligence, will feel to murmur at this policy, for it is all right, and in due time, if they faint not, they shall receive the reward of their diligence.

EMIGRATION.—The ship "*Erin's Queen*" will sail on the fifth instant from this port for New Orleans. She carries about 220 of the Saints. Her full compliment of passengers was made up as early as the 24th of August. They all secured berths by sending in their deposits in time.

Many more of the Saints have since sent in their £1 deposit; but they must wait patiently until another ship can be procured. We shall, as soon as we procure a sufficient number of names, charter another vessel, after which we shall give notice of the time of sailing by letter or otherwise.

The spirit of emigration has seized upon the Saints, and we are glad to see it. How true are the words of the prophet Isaiah; he informs us that "in that day" not only the "deaf shall hear the words of the book," but that the poor among men shall rejoice in the Holy One of Israel." If the poor of England can by any means

get sufficient means to emigrate to a land of plenty, they will greatly better their condition. We verily believe that the Lord will open a door in due time, that the poor, as well as all others, may emigrate. Will they not rejoice then in the Holy One of Israel? Their temporal condition will be incalculably better than in this country, to say nothing of their spiritual condition. We hope to see a nation of English Saints formed in the great interior of North America—all under the government of a celestial law. We hope to see the poor riding in their fine carriages in the high places of the earth. We hope to hear the mountains, and the hills, and the valleys reverberating with their songs of joy. And we hope soon to see kings and queens take a deep interest in this the greatest of all dispensations, and assist in bringing about righteousness upon the earth.

DESTRUCTION OF THE OCEAN MONARCH PACKET SHIP BY FIRE.

It is our painful duty to lay before our readers the particulars of one of the most melancholy casualties which ever occurred within the limits of the port of Liverpool; namely the total destruction by fire of the splendid American ship Ocean Monarch, of 1300 tons burthen, belonging to Train's line of Boston packets. The Ocean Monarch left the Mersey early on Thursday morning, the 24th of August, with about 390 persons on board, including the crew and emigrants, and at one o'clock on Friday morning, the ill-fated vessel, which had burned to the water edge, sank into the bosom of the deep. It has not been correctly ascertained how the fire originated. One report says, that it arose from one of the steerage passengers kindling a fire in a wood ventilator; but in the captain's published statement, he denies that such could be the case, as there was not a wood ventilator on board. His opinion is, that it had its origin in a reprehensive practice of smoking below deck; and states that on the previous evening he had ordered the pipes to be taken from a number who were thus indulging themselves. One of the passengers saved, gives it as his opinion that the fire originated in the spirit room, as there was a strong smell of burning spirits at the first discovery that the ship was on fire. However originated, certain it is that the progress was rapid, as within five minutes after the first alarm, the whole of the after part of the ship was in flames.

It appears that the fire broke out about twelve o'clock. The captain (Murdoch) received the first intimation from the steward, who came to him and said there was a great deal of heat coming up the ventilator. He added that he believed one of the passengers had made a fire in a wooden ventilator on the third deck. The captain immediately gave orders for the extinguishing the fire, but it was, alas! too late. The flames had begun to spread The captain attempted to put the ship up to the wind, so as to keep, if possible, the fire abaft, but he found he could not accomplish this, and he immediately let go the two anchors. The scene was now frightful, and all control over the passengers was gone. Mr. Littledale, the commodore of the Royal Mersey Yatch Club, was the first to render assistance, in his yacht the Queen of the Ocean; and in about an hour and a half after the Brazilian steam frigate Affonso, out on a trial trip came up, and anchored immediately to windward, close to the burning vessel. She got a rope made fast to the Ocean Monarch, by which her boats were enabled to go backwards and forwards to the burning vessel, by which means a large number of lives were saved. The Prince of Wales steamer, hence to Bangor, and the New World packet-ship, bound for New York, sent boats to the rescue of the passengers, and were the means of saving a large number. The loss of lives is greater than at first supposed.

The sufferers consist principally of emigrants from the south of Ireland. They have lost their luggage, clothes, and every thing which they possessed. One person lost £800, and his wife and child.

From the confusion that necessarily prevails amongst the survivors, it is difficult to ascertain the exact particulars, and many misstatements are current. Amongst

others, that the captain and chief mate abandoned the ship, leaving the poor passengers to shift for themselves. It is however now ascertained that the mate stuck to the ship to the last; and we trust that the captain will be able to explain satisfactorily the reports of his unseamanlike conduct.

NUMBER ON BOARD.		SAVED.	
Steerage	322	Per Queen of the Ocean yacht	32
Second cabin	22	„ Affonso, Brazilian steam-frigate	162
First cabin	6	„ Smack	16
Crew	47	„ Prince of Wales steamer	17
Surgeon	1		225
Total	398	Supposed to be lost	173

We subjoin another account.

About twenty minutes to twelve, smoke was seen to issue from the after part of the ship, behind the steering wheel, under the captain's cabin. The alarm was first given by the passengers in the second cabin, who ran upon deck crying out "Fire, fire!" A rush was immediately made to the deck, and men, women, and children ran about in state of frenzy, crying, wringing their hands, and supplicating for help. Water was called for by the captain, and a few buckets were thrown whence the fire appeared to proceed, but without producing any visible effect.

The flames then advanced rapidly to the after part of the ship, and the man left the wheel, and then it appeared almost hopeless to make any attempt to subdue the flames. The fire progressed at a fearful rate, and all those on board then went to the fore-part of the ship—some of them got upon the bowsprit, the jib-booms, into the rigging, or any place, in fact, that presented the least chance of escape. Many, it is said, driven to despair, jumped overboard and committed themselves to the deep; they floated for a short time and then sank to rise no more. It is said that the captain left the vessel soon after the fire broke out, and was not seen again. The sight at this time was truly appaling

Mr. Littledale's yacht, the Queen of the Ocean, was the first to come up, and those who were on board of her immediately rendered all the aid in their power to save the sufferers. She was followed by the frigate Affonso, and a number of the unfortunate people who had escaped from the burning vessel were picked up, and taken on board. Many lowered themselves down by means of ropes, and others attached themselves to pieces of wood, spars, and anything which promised relief.

All the sufferers, the greater portion of whom were emigrants from the south of Ireland, have lost their luggage, clothes, and everything which they possessed. Many of them when landed were nearly naked, and had borrowed coats, jackets, and other articles of wearing apparel, in order to protect them temporarily from the effects of the cold.

The greater part of those who were lost consisted of women and children, who, of course, were less able than the men to avail themselves of the means of escape. It is said that the majority of the crew left at an early period of the catastrophe, and many of the sufferers complain that they did not exert themselves for the safety of the passengers to the extent they ought to have done. Of course, we do not vouch for the accuracy of this statement; all we can say is, that some of the sufferers made a complaint to that effect.

The sufferers consisted chiefly of young men and women, many of them going over to America to join their relatives and friends. Those in the second cabin were principally English.

Many of the sufferers, when they came on shore, were provided with soup and other necessaries by the kindness of Mr. Lynn, of the Waterloo Hotel, who was on board the Affonso, acting as caterer for the distinguished party. We need scarcely say that, from all quarters, the unfortunate people received the greatest kindness.

A number of policemen's top coats, and other articles of wearing apparel, were sent from the Dock police-office, for the use of the unfortunate people, as they were landed at the pier-head from the different vessels which conveyed them into port. —*Liverpool Mail.*

LINES

ADDRESSED TO FATHER JOHN SMITH, A PATRIARCH IN ZION.

BY MISS E. R. SNOW.

Great glory awaits thee, thou father in Israel,
  To reward all thy toil and thy labors of love;
The angels that guard thee—that watch o'er thy pathway—
  Are proud to report thee in councils above.
The pathway that leads to the mansions of glory,
  Where freedom and justice eternally reign,
The Lord God of Jacob has chose for thy footsteps,
  To bring thee to dwell in his presence again.

Thou art greatly beloved by the Saints that surround thee;
  They have tasted thy blessings, and greatly rejoice:
The power of the Priesthood is felt through thy presence—
  The weak become strong, at the sound of thy voice.
Thou art greatly beloved by the councils of heaven,
  Where once thou wast seated, and where still thy name
Is spoken with honor, and held in remembrance,
  Until thou shalt return to their sittings again.

I have oft felt the power of thy blessing upon me,
  And my heart feels to bless thee, thou servant of God;
And say, thou 'lt be hid in the chambers of Israel,
  While the great indignation is raging abroad.
For He that appointeth the times and the seasons,
  Allotted thy calling and work on the earth;
And here in his sight will thy life be held precious,
  Till thou hast fulfilled the design of thy birth.

When thou shalt have finished thy toils and thy labors,
  Thou wilt rest for awhile for thy present reward;
Thou wilt join with the spirits of just men made perfect,
  And enter with triumph the joy of thy Lord;
And then in the morn of the first resurrection
  Thou 'lt come forth to reign with the Saviour on earth;
Made holy and pure through the regeneration,
  The Gods will rejoice in thy glorious birth.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 25TH OF AUGUST.

	£	s.	d.		£	s.	d.
George P. Waugh	2	0	0	Brought forward	27	19	10
John Fidoe	1	4	10	Philip Roberts	1	3	0
William Hulme	1	0	0	Robert Holt	1	2	6
Thomas Smith, Leamington	1	15	0	James Bond	1	3	0
G. A. Mort	2	0	0	James Bowman	0	3	2
Carried forward	27	19	10		11	11	6

NOTICES.

The address of Elder John Banks is 16, Hastings Street, Burton Crescent, New Road, London.

The tract, "DIVINE AUTHORITY," or the question, "Was Joseph Smith sent of God?" will be enlarged to sixteen solid pages of the same size as the MILLENNIAL STAR, and will in a few days be for sale at this office at 10s. per 100, or £4 10s. per 1000. Our Book agents will do well to supply themselves liberally with this tract, for it seems to be the all-important question among the great mass of mankind. Please send immediately how many you will want, as I wish to form a rough estimate how many thousand to print before the type is taken down.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18. SEPTEMBER 15, 1848. VOL. X.

WAS JOSEPH SMITH SENT OF GOD?

Sixth.—The perfect agreement between the prediction of Isaiah (chap. xxix.) and Mr. Smith's account of the finding and translation of the Book of Mormon, is another collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was translated were taken *out of the ground*, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates, a quantity of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest, they were presented to Professor Anthon, of New York city. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the "Book of Mormon" is that translation. Now, Isaiah says to Israel, "*Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.*"

Who cannot perceive the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing us, in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "*out of the ground,*" and whisper "low out of the dust." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "*out of the ground*" the ancient history of one half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a powerful and great nation on the Western hemisphere. The mouldering ruins of their ancient forts, and towers, and cities proclaim their former greatness, in mournful contrast with their present sad condition. They have been brought down like all the rest of Israel; but the words of their ancient prophets "*speak out of the ground,*" and "whisper out of the dust" to the ears of the present generation, revealing in a very "*familiar*" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah says, that Israel should "*speak out of the ground.*" Mr. Smith says, that he obtained the writings of Joseph from "*out of the ground.*" Now, if Mr. Smith had professed that he had got his book as Swedenborg obtained his, or as the Shakers obtained theirs; that is, if he had professed to have obtained this

book to usher in this last dispensation in any other way but "*out of the ground,*" we should have had reason to suppose him a deceiver, like Swedenborg and thousands of others. Again, Isaiah says, that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "WORDS *of a book*" which he found, as before stated, to Professor Anthon. But it was a sealed writing to the learned professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, which was found in the person of Mr. Smith. What a marvellous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned! If the "Book of Mormon" is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction; for the prophet Nephi, one of the writers of the "Book of Mormon," who lived upwards of 2400 years ago, informs us that their writings should be brought to light in the last days in fulfilment of Isaiah's prediction; he also delivers a prophecy in relation to the same book, and predicts many events in connexion therewith, which are not mentioned by Isaiah. We here give an extract from his prediction, as also his quotations from Isaiah:—

Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunk with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man, which dreameth, and behold he eateth, but he awaketh and his soul is empty; or like unto a thirsty man, which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be that fight against mount Zion: for behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry, yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink: for behold, the Lord hath poured out upon you, the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers, and the seers hath he covered because of your iniquity.

And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed, he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed, shall be kept in the book until the own due time of the Lord, that they may come forth: for, behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed, shall be read upon the house-tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold

it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men: for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying: read this, I pray thee. And the learned shall say, bring hither the book, and I will read them: and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore it shall come pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned, shall say, I am not learned. Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time: for I will shew unto the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, to day, and for ever; and I work not among the children of men, save it be according to their faith.

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvellous work among this people; yea, a marvellous work and a wonder: for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, who seeth us; and who knoweth us? And they also say, surely, your turning of things upside down, shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding? But behold, saith the Lord of Hosts, I will shew unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Here it will at once be perceived that the "Book of Mormon" is actually the book predicted by Isaiah, or else it must be an imposture. The book mentioned by Isaiah was to have every characteristic which seems to accompany the "Book of Mormon." Did Isaiah predict that the "deaf should hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness?" It has been fulfilled by the coming forth of the "Book of Mormon." Did Isaiah say that in the day his predicted book should speak out of the ground, then those who "erred in spirit should come to understanding, and they that murmured should learn doctrine?" It has been fulfilled to the very letter through the instrumentality of the "Book of Mormon." Tens of thousands of honest men, who erred in spirit because of the doctrines and precepts of men, have come to understanding. Many points of doctrine which had been in controversy for ages are made perfectly plain

in the "Book of Mormon;" hence those who have murmured because of the darkness and obscurity thrown over the scriptures by human wisdom and learning, have "*learned doctrine.*" Did Isaiah prophecy that when the predicted book should make its appearance, that then "the house of Jacob should no longer be made ashamed, neither should the face of Jacob any more wax pale?" The Book of Mormon has come, declaring that the time is at hand for the gathering of the house of Jacob, no more to be scattered. Did Isaiah predict that in the day of the revelation of a certain book, "the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off;" and finally that "all the nations who should fight against Mount Zion, should pass away as the dream of a night vision, and be destroyed by earthquake and the flame of devouring fire?" The Book of Mormon comes testifying that the hour of these judgments is at hand. And finally there is no circumstance mentioned by Isaiah, connected with the revelation and translation of the book he mentions, but what is connected with the "Book of Mormon." If Joseph Smith was an impostor and wished to palm himself off upon the world as the great prophet who was to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars contained in Isaiah's prophecy, so as to so exactly and perfectly incorporate in his great scheme of imposture each and every one of them? If this illiterate youth was a deceiver, he has far outstretched all the learned divines or impostors of the last eighteen hundred years—he has made his great and extended scheme to harmonize in every particular not only with the ancient gospel but with the ancient prophecies, and this, too, so perfectly, that no one can detect the delusion. Reader, does not such a scheme savour very strongly of the truth? Does it not require a greater effort of mind to disbelieve such a scheme than it does to believe it? If such a scheme can not be credited, where is there a scheme or system in the whole world that can be credited? Can you find a scheme more perfect than the one introduced by Mr. Smith? Can you find one equal to it in perfection? Can you find one that contains the one-twentieth part of the truth which his system contains? If, then, you doubt the authority of Mr. Smith, how much more ought you to doubt the authority of every other man now on the earth? If Mr. Smith's perfect scheme should be rejected, surely all other schemes or doctrines, which can be shown to be ten times more imperfect, should also be rejected. If any are to be received, surely that one should be received which seems to contain all the elements of a true doctrine, and in which there cannot be detected the least evidence of imposture. To invent a scheme apparently every way suited to the last dispensation, or preparatory work for the second advent of our Lord—to have that scheme agree in every minute particular with the endless circumstances and numberless events predicted by the ancient prophets, bespeaks a wisdom far superior to that of man: it bespeaks the wisdom of God. This endless train of circumstances, all harmonizing—all combining—all concentrating, as it were, into one focus, carries with it such irresistible evidence of truth that it is almost impossible for the careful investigator to reject the divinity of Joseph Smith's mission. Like investigating the works of nature, the more he examines the more he perceives the wisdom of the Deity enstamped upon every sentence.

Seventh.—According to the "Book of Mormon," all of the great western continent, with all the valleys, hills, and mountains, riches and resources pertaining thereunto, was given to the remnant of Joseph, as their "*land of promise.*" The Almighty sealed this covenant and promise by an oath, saying that the land should be given unto them for ever. The western world, including both North and South America, is the "*land of promise*" to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the "Book of Mormon" agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the Patriarch Jacob; who, just previous to his death, called together his sons, and predicted upon each what should befall them or their tribes "*in the last days.*" The blessing upon the tribe of Joseph is as follows:— (Genesis xlix chap.) "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of

Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: *the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills:* they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." In the preceeding chapter, when blessing the two sons of Joseph, he says, "let them grow into a multitude in the midst of the earth." And again, "his seed shall become a multitude of nations." From these predictions it will be perceived that Jacob prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, Joseph had confirmed upon him a blessing or country above, or far greater, than Palestine—a country at a distance, represented by "*the utmost bounds of the everlasting hills.*" Some of the "*branches*" of the "*fruitful bough*" of Joseph were to spread far abroad from the parent tree—they were to "*run over the wall*" of the mighty ocean—they were to "*become a multitude of nations in the midst of the earth.*" There, among the "*everlasting hills,*" they were to be "*made strong by the hands of the mighty God of Jacob.*" It was to be there, among the "*multitude of nations*" of the posterity of Joseph, that the "*Shepherd—the Stone of Israel*" was to establish a kingdom, which should break in pieces all other kingdoms, and "*fill the whole earth.*"

In America there is a "*multitude of nations,*" called by us "*Indians.*" These Indians evidently sprang from the same source as is indicated by their color, features, customs, dialects, traditions, &c.; that they are of Israelitish origin is also evident from their religious ceremonies—their language, their traditions, and the discovery of Hebrew inscriptions, &c. If America is not the land given to a branch of Joseph, where, or in what part of the globe shall that tribe receive the fulfilment of Jacob's prediction? where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia, or Africa, or in any of the adjoining islands? If not, then America seems to be the only place where that great prediction could receive its accomplishment. The "Book of Mormon" testifies that America is "*the land of Joseph,*" given to them by promise. Is not this an additional evidence that *Mr. Smith was sent of God?* If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Perhaps it may be replied, that it was easy to discover *that* from the scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other impostors of former times make this scriptural discovery, and incorporate it in their pretended dispensations? It would be, at first thought, far more natural to suppose the American Indians to be the ten lost tribes of Israel; indeed, this is the opinion of many of the learned at the present day. Why did not this modern prophet, if a deceiver, form his deceptive scheme more in accordance with the opinions of the learned? or why should he choose a remnant of the tribe of Joseph to people ancient America? Out of the twelve tribes of Israel why did he select only a branch of one tribe to people that vast continent? All can *now* perceive why the "Book of Mormon" should profess to be the history of a remnant of one tribe, instead of being the history of the ten tribes. All can see, why America should be represented as a promised land to Joseph, instead of being given to Reuben, Simeon, or any of the other tribes. All can *now* see, though it was not seen at the first, that if the "Book of Mormon" was different from what it now is; that is, if it professed to contain a history of the ten lost tribes; or if it had given the great western continent to any other people or to any other tribe than that of Joseph, that it would have proved itself false—it would not have been the book or record which the prophets predicted should come forth to usher in the great work of the last days. An impostor would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day; yet none of them could be neglected, without proving fatal to his scheme. But Mr. Smith, with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and

wonderful scheme—nothing is wanting. Whatever department of his system is examined it will be found invulnerable. What an invaluable amount of evidence to establish the *divine mission of Joseph Smith!*

(*To be continued.*)

CONFERENCE MINUTES.

CARLISLE.

This conference was held at Newcastle-upon-Tyne on the 18th of June.—The meeting was opened by singing the first hymn, after which Elder Speakman engaged in prayer. It was then proposed, seconded, and carried, that Elder Speakman preside over this conference, and Elder Ebenezer Gillies act as clerk.

The President then made a few remarks upon the cheering prospect that lay before them, as a great work was being done about Newcastle, inasmuch as they laboured with faithfulness and diligence; for he thought, as there were now about half a dozen elders given up to the work in this region of country, they would surely do some good. He then called for the representation of the branches, which were as follows:—

Newcastle Branch—Represented by Elder Wanless, consists of 49 members, including 3 Elders, 4 Priests, 1 Teacher, and 1 Deacon. Baptized since last conference 10. All in good standing with the exception of three or four.

Sunderland Branch—Represented by Elder Lenox, consists of 53 members, including 2 Elders, 4 Priests, 1 Teacher, and 1 Deacon. Baptized since last conference 15. All in good standing.

North Shields Branch—Represented by Elder Robert Gillies, consists of 10 members, including 1 Elder, 1 Priest, and 1 Teacher. Baptized since last conference three. All in good standing.

Throphill Branch—Represented by Elder George Robinson, consists of 8 members, including 1 Elder and 1 Priest. All in good standing.

Allerton—Represented by Elder Thomas Child, consists of 22 members, including 4 Elders, 2 Priests, and 1 Deacon. Three cut off since last conference and one dead. In good standing.

Brampton Branch—Represented by Elder Child, consists of 25 members, including 1 Elder, 2 Priests, and 1 Teacher. One dead. One half of the branch in indifferent standing.

Carlisle Branch—Represented by Elder Child, consists of 79 members, including 4 Elders, 7 Priests, 5 Teachers, and 1 Deacon. Three removed, three received, and one dead. Out of these 16 are scattered and about thirty in indifferent standing.

Dalston Branch—Represented by Elder Child, consists of 24 members, including 1 Elder, 1 Priest, 1 Teacher, and 1 Deacon. One dead. Eight baptized since last conference. In very good standing.

Scattered Members at Thornley Colliery, seven. Total number of Members, including officers, 277.

The alterations necessary in the priesthood were next attended to. It was moved that Alexander Murray, John Gillies, and Andrew Walton, Priests, be ordained Elders, together with brothers Scott and Soulsby for the Newcastle branch. Seconded and carried unanimously.

For the Sunderland branch it was moved and seconded that brother Gales and Robert Hawkie be ordained Priests. Carried unanimously.

For Throphill branch it was moved that brother John Rawlinson be ordained Elder; brother Joseph Robinson, Priest; and brother Thomas Robinson, Teacher. Carried unanimously.

Moved by the President, and seconded by Elder Child, that Priest Graham of Carlisle branch be ordained Elder, and that he preside over the streets of Maryport. Carried unanimously.

The President then made a few remarks on the very large and extensive fields that lay before them, and closed the meeting by prayer.

The afternoon service commenced at two o'clock. After the sacrament was ad-

ministered, it was moved that the Saints at Thornley Colliery be organized into a branch, and be called the Thornley Colliery branch, and be added to the Carlisle conference. Seconded and carried unanimously.

It was moved that brother William Hornsley, of Thornley Colliery, be ordained to the office of Priest, and that he labour as Elder Carmichael direct. Seconded and unanimously carried.

Moved that we, as a conference, receive Elders Child and Carmichael with gratitude, to labour in our midst under the direction of Elder Speakman. Seconded and unanimously agreed to.

The brethren proposed were then ordained under the hands of Elders Speakman, Bainbridge, and Carmichael. We then listened to the statements of brother Bainbridge with reference to a large field of labour that he is opening northward from this place; also to the remarks of brother John Gilling, who is labouring at South Shields, with much apparent success; and to brother Graham, with delight, about Maryport; all of whom gave cheering hopes with reference to the future rolling on of the great work of God, which caused the hearts of all present to rejoice in the Holy One of Israel.

It was then moved, seconded, and carried, that the Conference meeting be adjourned until the 17th of September next, to be held in Newcastle-upon-Tyne.

The meeting was then dismissed with prayer by Elder Bainbridge.

At six o'clock the Saints again assembled, and all appeared highly satisfied with some general remarks on the fulness of the gospel which were delivered by Elders Child and Carmichael; the satisfaction was manifest by joy beaming on the countenances of those assembled.

WILLIAM SPEAKMAN, President.
EBENEZER GILLIES, Clerk.

CLITHEROE.

This conference was held in the Temperance Hotel, Clitheroe, on Sunday, June 11th, 1848, and the meeting being opened by singing, and prayer by President Cottam, it was moved that Elder Cottam preside, which being seconded was carried. On the motion of Elder Cottam, Elder Wolstenholme was appointed to act as clerk.

The President then made a few remarks upon the necessity of union, and desired the Saints to take an interest in the proceedings and business that might come before them.

The number of officers present were 11 elders, 10 priests, 9 teachers, and 3 deacons.

The president then called for the representation of the branches, which were given as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TRA.	DEA.	BAP.	C. O.	REC.	REM.	DED.	EMI.	SCA.
Clitheroe	Battersby	47	3	4	3	2	2	1	0	0	0	1	0
Blackburn	Fulstone	86	4	4	2	2	2	0	1	1	1	1	0
Burnley	Wolstenholme	69	3	7	1	1	8	4	0	0	0	0	0
Accrington	Wright	35	3	5	1	0	0	0	0	0	0	0	0
Waddington	Ormrod	32	2	2	1	0	7	1	0	0	0	0	0
Chadburn	Veevers	46	1	4	3	0	0	1	0	0	0	0	2
Barley	Brown	8	0	1	1	0	0	0	0	0	0	0	0
Ribchester	Watson	19	1	2	2	0	0	0	0	0	0	0	0
Settle		14	1	1	1	0	0	0	0	0	0	0	0
Total		356	18	30	15	5	19	7	1	1	1	2	2

All represented in good standing except Settle branch, which sent no representative, and we were under the necessity of taking the numbers from the last representation.

The nominations to the priesthood was next called for by the President, when the following motions were agreed to:—That Roger Dewhurst be ordained Elder that James Wilson and Thomas Williams be ordained to the office of Priest—that William Eatough and James Dewhurst be ordained to the office of Teacher—that John Shorrock, Thomas Duxbury, James Backhouse, and James Houldsworth be ordained to the office of Deacon.

The President moved that we uphold and sustain Brigham Young and his Counsellors as head of the church on earth; that we sustain the Quorum of the Twelve Apostles; that we uphold Orson Spencer as President of the churches in Britain;

and that we uphold Dan Jones, by our faith and prayers, in his laborious efforts in Wales for the spread of the gospel.

Moved by Elder Battersby, that we sustain Elder Cottam as president over this conference. Seconded and carried.—The meeting was then closed by singing and prayer.

At two o'clock the service was again opened by singing, and Elder Parker engaged in prayer. A child was blessed by Elders Parker and Wolstenholme, and the sacrament was then administered.

President Cottam then moved that William Brown be ordained Elder, that William Nutter be ordained Priest; and that William Thornber Brown be ordained Deacon.

The President then called upon the presiding Elders to speak their feelings, and the prospects they had in their respective branches.

The brethren nominated were afterwards ordained under the hands of Elders Cottam, Parker, Wolstenholme and Dacer, and the meeting concluded by singing and prayer.

In the evening a crowded assembly was addressed by Elder Robert Parker upon immediate revelation, which he proved clearly to be the testimony of holy men in all ages, and that without it the church could not exist.

JOHN COTTAM, President.
W. WOLSTENHOLME, Clerk.

STAFFORDSHIRE.

This conference met, according to previous announcement, in the Temperance Hall, Pitt Street, Burslem, on Sunday June 25th, 1848.

The meeting was called to order at about half-past ten o'clock, a. m., when it was moved by Elder Lockett, aad seconded by Elder Simpson, that Elder L. O. Littlefield take the presidency of this day's proceedings. Carried unanimously.

Moved and carried that Elder Leese act as clerk.

The meeting being opened with prayer by the President, a representation of the branches was called for and given as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REC	EMI.	DED	D. S.
Burslem	Lockett	90	18	6	3	4	6	3	3	1	0
Hanley	Littlefield	72	4	5	3	2	16	2	0	0	1
Knutton Heath	Sutton	21	2	3	1	1	1	1	0	1	5
Badley Edge	Adams	21	3	1	2	1	0	1	0	1	0
Lane End	Symmonds	36	4	4	2	1	5	0	0	0	0
Coxbank	Simpson	26	3	4	1	0	2	0	0	0	0
Prees	Do.	18	2	1	0	1	0	0	0	0	2
Hassell Green	From Book	6	1	1	1	1	0	0	0	0	0
Newport	Boult	13	1	3	0	0	5	0	0	0	0
Leek	From Book	39	2	5	0	2	0	0	0	0	48
Scattered Members		5	0	0	0	0	0	0	0	0	0
	Total	347	40	33	13	13	35	7	3	3	56

The President then made some remarks relative to his leaving England for the Camp of Israel. He said that Elder Spencer had informed him that he expected a more permanent President would be sent here after the General Conference; at the same time instructing him to appoint some good man to preside for a few weeks.

Moved, seconded, and carried, that Wellington, Duneaton, Gnosal, and Woodeaton be called the Newport branch.

The meeting was then adjourned until half-past two o'clock.

The afternoon meeting was opened in the usual manner, when it was resolved that we approve of the present organization of the church, with a first presidency at the head, as organized at the conference held last winter at the Council Bluffs. Also that we uphold President Brigham Young as the President of the Church of Jesus Christ; and Heber C. Kimball and Willard Richards as his Counsellors.

Resolved that we uphold and sustain Elder O. Spencer as the President of the Church of Jesus Christ in this land.

Moved and carried that we approve of, and are satisfied with the course that our president, L. O. Littlefield, has pursued since he came among us.

Moved and carried, that we accept the labours of Elder Simpson in the southern part of this conference.

Moved by Elder Littlefield that Elder J. Lockett take the presidency of this conference until there is another appointed by Brother Spencer. Seconded and carried.

The following motions were then unanimously agreed to, viz.—that brother C. Brindley, of Burslem, be ordained to the office of Elder; that J. Mollett of Hanley, brother Swettenham of Penkhall, Wesley Mee of Lane End, A. Front, Richard Harris, and John Bate of Newport, be ordained to the office of Priests; that G. Mollett of Hanley, be ordained to the office of Teacher; and that brother William Eardley of Lane End, be ordained to the office of Deacon.

Moved and carried, that our STAR Agent give an account of his stewardship, and how he stands, in a pecuniary point of view, with the office at Liverpool, every conference.

The officers present were then numbered as follows:—High Priests, 1; Seventies, 1; Elders, 21; Priests, 14; Teachers, 10; Deacons, 4.

The meeting was then dismissed in the usual form until half-past six o'clock in the evening, when, after the meeting was opened, the President addressed the congregation on the necessity of being gathered to the land of Zion, as that is the place where we may get an understanding of the mysteries, glories, and power of the kingdom of God, and make our calling and election sure, &c., &c.

The conference adjourned for three months.

L. O. LITTLEFIELD, President.
WILLIAM LEESE, Clerk.

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1848.

THE Ship "Erin's Queen" sailed from Liverpool for New Orleans on the seventh day of September, having on board 232 second cabin passengers, including infants; all of these, with the exception of two or three persons, were Saints. The people of Liverpool were astonished to see the order and regularity among them. While large companies of emigrants upon other ships have cursing and swearing, and finding fault one with another, songs of praise and prayer are ascending up to heaven from the "Erin's Queen." Elder Simeon Carter, who has been labouring in this country two or three years, sailed on this ship for America. He was appointed the president of the company; and we trust that peace and prosperity will attend him until he shall again meet with his brethren in the Land of Joseph. We are sorry to say that, notwithstanding the caution we gave to emigrating brethren in 16th No. of the Star, there are several of them who have not been on their guard, but have suffered themselves to be robbed of their money, goods, &c. One brother put his chest upon a cart at the railway station and directed the carrier to take it to the ship—that was the last he heard of his chest. Another brother fell in company with one of those Liverpool sharpers, who made him think he was a Latter-day Saint, but, after traveling a short distance, he found his supposed Latter-day Saint missing, and several pounds in money extracted from his pocket. Another one of the Saints had £15 taken from him by another Liverpool sharper. Experience is a hard schoolmaster sometimes; and when the Saints will not hearken to counsel and be on their guard against these pious hypocritical robbers, they may have the consolation of an empty pocket to soothe them in their distress; more frequently, however, they cut out pocket, purse, and all. Will the Saints take warning? or will they suppose that every man they meet who professes to be their friend, is an honest

man? Well did the Saviour say, "the children of this world are wiser in their generation than the children of light."

Our second ship, the "Sailor Prince," will sail for New Orleans with a load of Saints on the 22nd day of September. All those who have paid in their £1 deposit are requested to be in Liverpool on the 19th of September, without fail, so as to have time to procure their passage tickets, and make all other necessary arrangements for the voyage. The fare will be, for adults, £3 12 6; for children under fourteen years, and over one year, £2 12 6; infants under one year, free. In the above fare will be included about one pound of bread-stuff per day, and ten pounds of pork during the voyage. But this will not be quite sufficient: you will want some extra provisions besides. The following list contains about the amount of the extra articles which each adult, or every two children, should have, and also the prices which I shall charge them for each article, viz:—

10 lbs. of the best Biscuits, at 3d. per lb.	£0	2	6
2 lbs. of Rice, at 3d. per lb.	0	0	6
4 lbs. of Sugar, at 3½d. per lb.	0	1	2
¼ lb. of Tea, at 2s. 0d. per lb.	0	0	6
2 lbs. of Coffee, at 6d. per lb.	0	1	0
4 lbs. of Treacle, at 2½d. per lb.	0	0	10
4 lbs. of Raisins or Currants, at 4½d. per lb.	0	1	6
3 lbs. of Butter, at 1s. 0d. per lb.	0	3	0
3 lbs. of Cheese, at 8d. per lb.	0	2	0
	£0	13	0

The Saints, of course, can please themselves as to the amount which they wish to purchase: they can either get more or less, as they feel disposed. The Saints can lodge on board the ship from the 19th with their luggage; they will find the ship in the Waterloo dock. The "Sailor Prince" is a fine, large, commodious ship; she carried a company of the Saints last spring, under the presidency of Elder Moses Martin. Her lawful number of passengers is 290. Let all the emigrating Saints lay in a good store of *patience*, for it is an article that will be much needed throughout the whole journey; many may suffer for the want of it. A large amount of the Spirit of God will be absolutely essential to their well-being, and every person should have a great supply. Kindness and forbearance one towards another, are two articles indispensably necessary, without which no Saint should venture across the great deep. A list of many other essential articles will also be found among the revelations and commandments of God; and we hope that the Saints will be particularly cautious not to omit taking with them every thing therein recommended.

A Word of Counsel.—We hope that all the presiding Elders will embrace every opportunity to send forth the gospel into new neighbourhoods, that churches may be organized upon new ground. Recollect that this is to be a short work upon the earth, and the Elders must not spend too much of their time in preaching to the Saints, but break forth upon the right and left, and preach and baptize, and build up branches, and exhort them to make every arrangement for gathering up for Zion; and when this is done, go forth again where the gospel has not been heard, and cry repentance with a loud voice, and remember that it is "a day of warning, and not a day of many words." Remember also, that this gospel must be preached to all nations, and every man should endeavour to do his part towards accomplishing so desirable an object. A great deal can be done by an extensive circulation of our books, pamphlets, &c. Again, live so faithful and humble before God, that you may have power to heal the sick in the name of the Lord, which may also be the means of calling the attention of many honest persons, who may, by these means be led to

a careful inquiry into our doctrine, and discover its beauty and glory, and embrace it, and thus obtain the salvation of their souls.

THE POWER OF FAITH.—Since our general conference, our beloved brother, President Orson Spencer has been very sick. His constitution seems to be broken down and worn out. He earnestly requests the Saints throughout this country to remember him in their prayers, that he may be raised up from his severe affliction, and restored to soundness of health again. We feel a great anxiety for the recovery of brother Spencer, and we hope that the Lord will be entreated in his behalf. Recollect that faith in God will prevail with him *now* as in ancient times. If faith, like a grain of mustard seed, could remove mountains when Christ was on earth, it has not lost its power by his ascension into heaven. The effects of faith must be the same in all ages! God has never said that the time should come when faith should no longer produce miraculous effects among the children of men. Whenever miraculous effects cease from the earth, faith ceases also. If faith translated Enoch to life and immortality, that he should not taste of death, the same faith can and will translate men in the last days; hence the apostle says, that all the Saints will not sleep, but some will be at a certain time, "changed in the twinkling of an eye." If faith smote the land of Egypt with great plagues in early times, so in the last days the earth shall be smitten with great plagues through the faith of the servants of God. If faith shut up the heavens that it rained not for several years in the days of Elijah, so the faith of the two witnesses or prophets in the latter times will close up the heavens that it will not rain during the days of their prophesy. If faith divided the waters in ancient days, and permitted thousands to walk through the sea on dry ground, so the faith of Israel, when they are gathered from among the nations, will cause them to pass through rivers and seas dry shod. If the faith of Moses and Solomon called down a pillar of fire and cloud of glory upon Israel, and upon the tabernacle and temple, so the faith of the children of Zion in the last days will call down "a cloud and smoke by day, and the shining of a flaming fire by night upon every assembly and dwelling place" of their city. If the faith of the three Hebrews saved them from the fiery furnace, so the faith of the Latter-day Saints will save them from that devouring element, when the wicked shall burn as stubble, and the elements shall melt with fervent heat. If the faith of Daniel stopped the mouths of lions, so the faith of the Millennial Saints will have power, not only over lions but over bears, wolves, leopards, cockatrices, and serpents, so much so that little children shall lead those animals and play with them. The dispensation of "the fulness of times" is to be a dispensation of greater faith and greater miracles than any former dispensation. It is the day of the Lord's power—the day for the revelation of his glory; his almighty arm is to be made bare in glorious majesty, in signs, in wonders, and in mighty deeds, before the eyes of all the nations, far surpassing all the signs, wonders, and miracles of former ages. Then shall the combined faith of all former dispensations be united and concentrated in one; then the powers in heaven above shall be revealed and united with the powers of the Saints on earth, and the heavens shall shake with gladness, and the earth shall tremble with joy.

LETTERS TO THE EDITOR.

Bradford, August 31st, 1848.

Dear President,—I take the liberty of asking some counsel in addition to that contained in the General Epistle of the Twelve, and also in your late Epistle, upon the subject of the emigration of the *poor* Saints.

There are some hundreds of brethren in this conference, who, when they have full employment do not earn more than *eight shillings* per week—some even earn less than this, and some a little more, but eight shillings is the average. It is quite common for the wives of the brethren thus situated to labour as well their husbands, and their wages are rather more; besides, the sisters can more readily obtain employment. There are quite a number of good brethren who have nothing to do, and their wives have to support both them and their children. Under these circumstances, would it not be wise for the brethren to go to Zion, and leave their families until they can obtain means to send them there?

In cases where the wives are not in the church, and have been in a state of rebellion against God and their husbands for years, are such men *prohibited* by the council of the church from leaving their wives and going to Zion?

Is it right for Elders who have never been to Zion, to encourage the wives of other men, who are in the church, to leave their husbands and go to Zion with them?

There are many cases such as those alluded to in the first question, and two or three that my second has reference to, and one to which my third question is applicable.—The above interrogations have frequently been urged upon me, and I know that some five years ago, many brethren left their wives and labored on the Temple and Nauvoo House, and the council of the church sent orders to the emigration agent here to send their families out, while others labored at their private business and sent money for their families; but circumstances have changed, and I do not feel qualified to give counsel upon the above topics, until I receive counsel from proper authority.

An early reply to the above will greatly oblige, your servant in the gospel,

JAMES MARSDEN.

To Mr. Orson Pratt.

ANSWER TO THE QUESTIONS IN THE FOREGOING LETTER.

Answer to question first.—There may be circumstances that would require a separation for a short season between husband and wife; such for instance, as the sending forth of elders upon foreign missions, and various other important duties devolving upon the servants of God. But it would not at present be wisdom for any of the persons described in the first question to leave his wife and children and go over the Rocky Mountains with an expectation of getting means there to send for his family. In the first place, gold and silver do not grow on every bush in those wild interior regions; in the second place, if a man has not means enough to take himself and family across the Atlantic, he has not means sufficient to take himself alone to the Salt Lake, without stopping a few months in the States to labor. It would require at least two years before such a man would find himself safely and comfortably situated in the great valley; and then if he could have the good fortune of picking up money in the streets, it would still be two or three years more before he could remit it to his family and get them safely moored by his side. Therefore this policy at present is not a good one. But where the husband cannot get work, after using all due diligence, and the wife is obliged to support him as well as herself and children, and there is no prospect of any future opening for labor, then let them lay their situation before the presiding Elder of the conference, and if he finds that the wife is voluntarily willing for her husband to cross the Atlantic, and labor in the States, and that they are mutually agreed to be separated for a short season; then if the presiding elder, after carefully considering all the circumstances, discovers no cause why he should still remain in this land, he may give him a permit to cross the Atlantic and labor in the States, providing that he will faithfully promise to use every lawful exertion to procure means, and either bring or remit the same to his family, that they may as speedily as possible be united with him in a land of plenty, and providing also that he furnish himself with his own passage money. But let no such man think of going over the Rocky Mountains, and leave his family to labor and toil in Babylon. And any man that obtains such a permit, and shall afterwards neglect to use all diligence in behalf of his family, is not worthy of a family, neither is he worthy of a name among the people of God, and the wife in that case would be far better off without such a husband than she would be with him.

Answer to question second.—The believing husband should use patience and long-suffering towards his unbelieving wife, and endeavour, by acts of kindness and love, to convert her to the truth, and, if possible, to persuade her to accompany him to Zion; but if she will not be persuaded to accompany him, the sin will be upon her own head. The man being the head of every well-regulated family, wherever he feels disposed to emigrate, they are required to go with him; and if they will not, they are the transgressors. A woman in that case separates from the man, and not the man from the woman. It is the duty of every brother to take his unbelieving wife if she will go with him; but if not, it is still his duty to gather with the Saints of God.

Answer to question third.—All Elders or members, whether they have been to Zion or not, who shall use any influence whatever to persuade a woman to leave her husband, who is in the church, should be dealt with strictly according to the laws of God, and if they repent not, they should be cut off from the church.

Glasgow, September 6th, 1848.

President Orson Pratt,—Dear Brother,—Agreeably to my promise that I made in the hasty note I sent you from Girvan, enclosing two letters for the United States, I embrace a few moments of spare time to inform you of the state of affairs (as far as I have become acquainted with them) in this Conference. I arrived at Glasgow on Friday the 25th ult. I found the Saints in Glasgow under the happy influences of the Spirit of the Lord: all being at peace, and governed by the spirit of love and unity, except a few individuals in the council; but I feel confident that all will be settled soon to the satisfaction of all parties concerned. I preached in Glasgow thrice on the first Sabbath after my arrival. On Monday at four o'clock, p.m., I started for Ayr, to meet brother Douglas, who was absent from Glasgow when I arrived. We passed each other on the road, not knowing it: he to Glasgow to see me, and I to Ayr in search of him. I preached to the Saints in Ayr on Tuesday evening, and passed on to Cross Hill on Wednesday, in company with Elder M'Naughton who is travelling in Ayrshire; he has raised a branch in Cross Hill of 14 members since the General Conference. I preached in Cross Hill, Girvan, &c., and returned to Glasgow on Monday the 4th inst. to see brother Douglas. I find him all I could have wished; faithful, energetic, and obedient to counsel. I have urged upon the Saints, wherever I have been, the duty of family prayer, and of keeping up weekly prayer meetings, &c. I am endeavouring to get a fund raised in every branch of the Church for the purpose of purchasing the various pamphlets issued from the office, viz., Brother Spencer's Letters, Gospel Witness, Was Joseph Smith sent of God? &c.; and having the sisters distribute them as follows,—divide the city, town, or country into districts, a sister being appointed in each to distribute pamphlets; let each take ten of No. 1 of brother Spencer's Letters, and leave them at as many houses, with a polite request that they will peruse it, to be called for in one week; at which time lift No. 1, leave No. 2 as before, and carry No. 1 farther on; leave it again, and so continue till the gospel is brought to every man's door in the Glasgow conference. I am also endeavouring to raise a general conference fund of, say two or three pounds, to be laid out in the same way, (in pamphlets) to be divided among the travelling elders, who will distribute them by sale, returning the proceeds as soon as sold, to be again invested in books. If the above meets with your approbation, or if you wish to suggest any improvement on the plan, please inform me as soon as possible, and direct to No. 34, St. Andrew Street, Glasgow. I shall probably change my address after awhile; until I do so direct as above. If you approve of the plan you may expect a mighty call for the PRINTED WORD.

Brother Douglas and myself will start to-day to visit some ten or twelve branches west of Glasgow. Give my love to brother Spencer and family, sister Pratt, brother James Bond, &c. Brother Douglas sends his love to all.

May the Lord bless you is the prayer of your affectionate brother in the bond of the everlasting covenant,

ELI B. KELSEY.

Middleton Park near Manchester, September 5th, 1848.

Dear President Pratt,—I know you are pleased to hear of the prosperity of the work, therefore I have enclosed a letter which I received a short time ago from a brother in Newry, or within a few miles of the town of Newry, Ireland. The brother who has sent me this letter is a good, humble, and faithful man; when I was labouring in Ireland I ordained him. When I was last in that portion of country in which he resides, there was only himself and wife members of our Church; since then, according to his letter, as you will see, he has baptized seven more. This brother is able to support an elder himself, having a good situation as master miller; he is an Englishman and went from Liverpool. Now an elder, without any incumbrance, might do a great deal of good in that land. I would, if it had met with your approbation, have accepted the invitation, but I am differently situated now from what I was then, having a wife and child to look to. I am sure there are more members in Ireland than what was represented in No. 12 of the present volume of the STAR. Allow me to make a few remarks relative to Ireland, the Irish, and what sort of an elder would be most suitable for that country. The general aspect of the external is a bold manifesto at once (perfectly and definitely) of its inhabitants country's wealth, viz., POVERTY. The Irish are much better educated than the English, very shrewd, and can easily comprehend any thing you talk about to them. They are in their way more religious than the English, consequently more priest-ridden; and it takes a man with a depth of intellect to converse with them, about religious matters, especially when the views of the parties differ. To my own personal knowledge there is not a country in Europe, wherein I have been, where religious controversy prevails so much as in Ireland; and this, to my mind, supports the idea that if an elder with depth of intellect, and a fruitful imagination, along with a diversity of movement in his operations, could be sent there, many—very many—would ere long be added to our church. It is the greatest ambition of my heart to see the church prosper. Dear brother, I do not always depend upon an arm of flesh for increase, but a sound mind I apprehend at all times is necessary for the rolling forth of the purposes of God in these last days. Forgive me, dear brother, for thus troubling you, but I feel anxious some one should go to labour in Ireland. I believe there are those who would take it as a great honour to be sent there.

Your obedient servant,

PAUL HARRISON.

[We are rejoiced to see some of our brethren taking an interest in the spiritual welfare of Ireland. We hope that some good faithful elder, who has no family, will volunteer his services, and enter the door of labour which seems to be now opening near Newry. There are thousands of honest warm-hearted people in Ireland who, if they could but hear the truth, would receive it with great joy. Shall we not see some volunteers for "Erin's" land?—ED.]

A PROPHECY;

OR AN EXTRACT FROM THE WORD OF THE LORD CONCERNING NEW YORK, ALBANY, AND BOSTON, GIVEN ON THE 23rd DAY OF SEPTEMBER, 1832.

"Let the bishop" (Newel K. Whitney) "go into the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate."

ALBANY VISITED BY A DESTRUCTIVE FIRE.

"We scarcely know how to describe the fearful calamity that has befallen our doomed city. It is beyond adequate description—beyond, at the time we write, intelligible detail. Soon after a fire was checked that broke out in Quackenbush-street, just before noon, the alarm was again sounded, and fire broke out in a smal

stable adjoining the Albion-house, between Broadway and the pier, in Herkimer-street, and occupied by John G. White. Of its origin we know nothing; but it burst forth at a most unlucky moment. The fire department was weary, scattered, and disorganized. Some of the machines were disabled, and, in consequence of a shameful fight, one of them—No. 9, we believe—was lodged in City Hall yard, and unmanned in the moment of danger. The heat was intense, the mercury ranging at 91 in the shade, the city as dry as tinder in consequence of the drought, and a gale of wind blowing from the south. Everything conspired against us, and the destroying element immediately getting the upper hand raged awfully and unchecked for hours, sweeping away full 600 buildings, many of them new and of great value, destroying about 2,000.000 dollars worth of property, and rendering hundreds of families houseless and homeless At one time it seemed as if the destruction of our fair city was inevitable. The wind blew fiercely, the flames spread on all sides, the devouring element advanced from block to block and from street to street, buildings were taking fire in several parts of the city—all was terror, confusion, and dismay, and the efforts of man seemed utterly powerless. At this fearful moment the wind lulled, heavy clouds arose in the north-west, and a deludge of rain—grateful, needed, God-sent rain—poured from the surcharged clouds, and checked the progress of the conflagration. The fury and spread of flames exceeded anything ever seen. The fire ran, leaped, flew from building to building with the spread of the hurricane that bore it on its course of destruction. And as it advanced, and grew more and more threatening, the bells resounded the alarm, and the people looked on with terror and almost with despair. There were many narrow escapes from death, and some serious personal injuries sustained. Albany has never before, in her 200 years history, suffered so dreadful a local calamity as this. The loss of household goods of all kinds is immense. Great quantities that were strewed in the streets were ruined by rain. Carts, waggons, drays—every thing on wheels—were in constant requisition, but could not accomplish a tenth part of the work required. Five ten and twenty dollars were offered for carrying a single load. Numbers of persons were rendered powerless by heat, fatigue, and cold water. A number of buildings were blown up under the direction of the authorities. It is impossible at the time we write, to get at any correct estimate of the loss sustained, or the condition of the insurance companies. It will be a long time before Albany will recover from this awful calamity. Seventeen whole blocks, the pier, the Columbia-street market, two bridges, and near 100 boats are destroyed. Most of the boats were heavily laden. Some 8000 or 10,000 barrels of flour were burnt on the pier. The loss of property is roughly estimated at 2,000,000 dollars. Several lives were lost. Hundreds of our business men are utterly ruined. We fear our local insurance companies are overwhelmed. The property on the pier was insured abroad. The Swiftsbure and Eckford tow boat lines loose tremendously. At midnight, the fire was burning in forty places, but is now completely under control. There is no wind, but the rain has ceased,"—*Extracted from the Albany Express of August* 17.

MEMENTO.

Lines of Consolation, addressed to Brother and Sister Watson, in consequence of the bereavement of their son John Kerr, who died at Glasgow on the 15th of March, 1845, aged three years and five months. Also, of their second son William, who died on the 31st March, 1846, aged one year and two months.

My dearest friends, for you I've culled a wreath from mem'ry's bower,
Perfumed with Rue, Forget-me-not, and Eden's lovely flower;
That while you travel life's rough road, this posey ever green,
May tell of flowers that never fade beyond this fleeting scene.

But oh! 'tis sad to touch the lyre, when bent too tight with *wo*,
For then the *chords* of feeling *spring* where griefs dull numbers flow;
Yet, sadder far, when sick'ning pain, no words nor tears impart
One soothing feeling o'er the mind, to ease the aching heart.

So, now my friends, the task be mine to touch a thrilling strain,
And cheer you with revealings of Messiah's glorious reign!
Old hoary Time, with *outspread wings, cross bones, and sand glass run,*
Are *emblems* of *mortality* the fearful world would shun;

But more divinely blest are you, with Truth's inspiring lay,
To *know* your heavenly *origin!* to *claim* your *kindred clay!*
See! yonder flowery garden *sown*, fit semblance of the *tomb*,
No passing stranger there can tell what seeds may spring and bloom.

But they to whom the charge is given, to watch our *sleeping dust*,
Will they not know the *sacred spot* that holds their treasured trust?
Oh, happy day! when we shall *greet* the *loved ones* we revere,
Who only lived, to breath in life, to gain a *soul-made sphere.*

Yes, soon that blessed day will come, the brightest and the best,
When each fond mother's infant child *will rise* and call her blest,
And round the peaceful home will group their loved ones, parted long,
To tell how joyous they have been, rapt in seraphic song!

Then TIME and DEATH, so fraught with pain, remembered will endear
The sweets of Zion's paradise, without distracting fear;
Sealed by the PRIESTHOOD's *saving power*, our offspring still shall rise,
To gain *perfection's godlike height!* the Saints *immortal prize.*

Then dry the burning tear of grief, exult with heartfelt joy!
To know that DEATH nor *Hell* can hurt, nor yet their peace destroy;
And while affection's tendrils twine around the absent fair,
Look up to *Heaven*, RUN TO OBTAIN, you'll find your treasure *there.*

Kilmarnock. LYON.

LIST OF MONIES RECEIVED FROM THE 25TH OF AUGUST, TO THE 8TH OF SEPTEMBER.

	£	s.	d.
Francis Jackson	£1	0	0
Isaac Dacer	0	15	6
Crandel Dunn	5	10	0
Thomas Smith, Leamington	2	5	0
William Hawkins	1	10	0
John Johnson	2	7	6
William West	11	0	0
George Kendall	1	5	0
George P. Waugh	6	0	0
William Hulme	2	0	0
John Parkinson	1	8	4
Carried forward	£36	1	4

	£	s.	d.
Brought forward	£36	1	4
John Preece	3	0	0
William Frodsham	6	9	2
G. A. Mort	1	7	1
James Bond	1	13	0
Charles Miller	1	15	2
Thomas Thomas	1	0	0
John Godsall	5	0	0
William Cartwright	3	10	0
William A. M'Master	0	15	0
	£54	3	9

William Broomhead is credited with £3 0 0, which ought to have been inserted in No. 16 Star.

NOTICES.

The address of Elder Richard Cook, is, Park Buildings, Radcliffe Hall, near Bury.

The tract, "DIVINE AUTHORITY," or the question, "Was Joseph Smith sent of God?" will be enlarged to sixteen solid pages of the same size as the MILLENNIAL STAR, and will in a few days be for sale at this office at 10s. per 100, or £4 10s. per 1000. Our Book agents will do well to supply themselves liberally with this tract, for it seems to be the all-important question among the great mass of mankind. Please send immediately how many you will want, as I wish to form a rough estimate how many thousand to print before the type is taken down.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19. OCTOBER 1, 1848. VOL. X.

WAS JOSEPH SMITH SENT OF GOD?

Eighth.—In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts, and cities were reared in all directions. A careful reader of that interesting book, can trace the relative bearings and distances of many of these cities from each other; and, if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now, since that invaluable book made its appearance in print, it is a remarkable fact, that the mouldering ruins of many splendid edifices, and towers, and magnificient cites of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here then, is a *certain and indisputable evidence* that this illiterate youth —the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discover the ruins of forty-four of these very cities, and in the very place described. What, but the power of God, could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?

Ninth.—The fulfilment of a vast number of prophecies delivered by Mr. Smith is another infallible evidence of his divine mission. Out of the many hundreds of fulfilled predictions uttered by him, we select the following as examples.

1. Soon after Mr. Smith found the plates, he commenced translating them. He had not proceeded far before he discovered from his own translation of the prophecy of Nephi, as before quoted, that "THREE WITNESSES," besides himself, should behold the book by the power of God, and should know and testify of its truth. Some length of time after this, or in the month of June, A.D. 1829, the Lord gave a revelation, through Mr. Smith, to Oliver Cowdery, David Whitmer, and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummim. This prediction was afterwards fulfilled; and these three persons send forth their written testimony, in connexion with the Book of Mormon, to all nations, kindreds, tongues, and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes; and that, at the same time, the voice of the Lord from the heavens testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor might indeed predict the raising up of "THREE WITNESSES," but he could never call down an angel from heaven, in the presence of these "WITNESSES," to fulfil his prediction.

2. Before the "Church of Jesus Christ of Latter-day Saints" had any existence upon the earth, the prophecy of Moroni was translated and printed in the Book of Mormon. It is expressly predicted in this prophecy, that in the day that that book should be revealed, "*the blood of the Saints should cry unto the Lord from the ground*" because of the wickedness of the people, and that the "*time should soon come when,*" because of the cries and mourning of "*widows and orphans,*" whose husbands and fathers should be slain by wicked hands, "*the Lord should avenge the blood of his Saints.*" And again, in August, 1831, the word of the Lord came to Mr. Smith, saying that "*the Saints should be scourged from city to city, and from synagogue to synagogue,*" and that but "FEW" of those then in the church should "*stand to receive an inheritance.*"—(See Book of Doctrine and Covenants, page 151.) The blood of many hundreds of Saints who have been slain and martyred in this church, is an incontrovertible evidence of the truth of the prediction. Surely Mr Smith must have been a prophet of God to have foreseen not only the rise of the church of the Saints, but that their blood should cry aloud from the ground for vengeance upon the nation who should perpetrate these bloody deeds. No human foresight could have seen the bloody sceneries that were to take place after the rise of the church. All natural appearances in the United States were against the fulfilment of this dreadful prediction. Every religious society throughout the whole country was strongly guarded against persecution and religious intolerance by the strong arm of the civil law. The glorious constitution of that great and free people proclaimed religious freedom to every son and daughter of Columbia's soil: yet, in the midst of that boasted land of freedom and religious rights, where universal peace seemed to have selected her quiet dwelling place, the voice of a great prophet is heard predicting the rise of the Latter-day Church, and the bloody persecutions that should follow her "from city to city, and from synagogue to synagogue." Never were there any prophecies more literally and palpably fulfilled since the creation of the earth. If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that to all outward appearances were very unlikely to come to pass: if the predicting of such events and their subsequent fulfilment constitutes a true prophet, then Joseph Smith must have been a true prophet, and, if a true prophet, *he must have been sent of God.*

Tenth.—There are many thousands of living witnesses who testify that God has *revealed* unto them the truth of the Book of Mormon, by dreams, by visions, by the revelations of the Holy Ghost, by the ministering of angels, and by his own voice. Now, if Mr. Smith is an impostor, all these witnesses must be impostors also. Perhaps it may be said, that these witnesses are not impostors, but are deceived themselves. But, we ask, can any man testify that he KNOWS a false doctrine to be true, and still not be an impostor? Men frequently are deceived when they testify their *opinions*, but never deceived when they testify they have a *knowledge.* Such must either be impostors, or else their doctrine must be true. Now would it not be marvellously strange indeed, if even three or four men who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that an heavenly vision had been shown to them, or that God had in some other marvellous way manifested to them the divine authenticity of the Book of Mormon? If the testimony of three or four impostors would appear marvellous, how infinitely more marvellous would appear the testimony of tens of thousands of impostors in different countries, widely separated from each other, and who never saw each others faces, and yet all endeavouring to palm upon the world the same great imposition! If many thousands of witnesses do testify boldly, with words of soberness, that God has revealed to them that this is his church or kingdom that was to be set up in the last days, then we have an overwhelmning flood of collateral evidences to establish the divine mission of Joseph Smith.

Eleventh.—The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with

our church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this church, are additional evidences that the man who was instrumental in founding the church *must have been sent of God.* The thousands of sick that have been miraculously healed in all parts of the world where this gospel is preached, give forth a strong and almost irresistible testimony that Mr. Smith's authority is "*from heaven.*" Although the great majority of mankind consider miracles to be an *infallible* evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an *infallible* evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of water into blood. If miraculous evidence is *infallible,* the Egyptians were bound to receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Endor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, king of Israel. A certain wicked power described by John (Rev. xiii chap.) was to do "great *wonders*" and "*miracles,*" and cause "*fire to come down from heaven on the earth in the sight of men.*" If miracles are infallible evidences, surely no one should reject the divine authority of John's beast. Again (in Rev. xvi. chap.) John "*saw three unclean spirits like frogs,*" which he expressly says, "*are the* SPIRITS OF DEVILS WORKING MIRACLES, *which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty.*" The learned divines and clergy of the nineteenth century boldly declare that "*miracles are an* INFALLIBLE *evidence of the divine mission of the one who performs them.*" If so, who can blame the "*the kings of the earth,*" and these learned divines, and all their followers for embracing the message of these divinely inspired devils? For according to their argument, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years, to see an innumerable host of sectarian ministers as well as kings, taking up their line of march for the great valley of "Armageddon," near Jerusalem, and thus prove by their works that they do really believe in the *infallibility of miraculous evidence.* Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidences of divine authority, they will not have much difficulty among the followers of modern christianity in establishing the divinity of their mission. But the "Latter-day Saints" do not believe in the infallibility of miraculous evidence. We believe that miraculous gifts are absolutely necessary in the church of Christ, without which it cannot exist on the earth. Miracles, when taken in connexion with a pure, holy, and perfect doctrine, reasonable and scriptural, is a very strong collateral evidence in favour of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being *infallible* proofs are no proofs at all: they are as likely to be *false* as true. So baptism "*for the remission of sins*" is essential in the church of Christ, and when taken in connexion with all other points of doctrine embraced in the gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism "for the remission of sins," unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in this church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction to the minds of vast multitudes, who have, in consequence, yeilded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Saviour's promise, viz:—that certain miraculous "*signs should follow them that believe.*—(See Mark, chap. xvi.)

There is one thing connected with Joseph Smith's message which will at once prove him to be an impostor or else a true prophet. It is a certain promise contained in a revelation which was given through him to the apostles of this church in the year 1832. It reads as follows: "Go ye into all the world, and whatsoever

place ye cannot go into, ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of the serpent shall not have power to harm them. * * * Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world." (Doctrine and Covenants, page 86.) Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every soul who would believe on his message—a promise, too, that no impostor would dare to make with the most distant hope of success. An impostor might indeed make such a promise to his followers, but they never would realize a fulfilment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an impostor, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other societies in all the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religions. O, what a wide and marked difference between the religion of Joseph Smith and that of Protestant and Catholic religion—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost to his followers, the other is as powerless as the dry stubble prepared for the burning. While the followers of this great prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded, and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and fire-arms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony, the other class are rolling in all the luxuries and splendors of Great Babylon, with fat salaries of from ten to twenty and twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidences in favour of Joseph Smith's divine mission, it may be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect, and infallible in all its precepts, commands, ordinances, promises, blessings and gifts. In his organization of the church, no officer mentioned in the New Testament organization is omitted. Inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish apostles and prophets, together with the minute circumstances connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also all plainly foretold. Joseph Smith presents the world with the fulfilment at the predicted

time—in the predicted manner—and for the predicted purpose as anciently specified.

3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterise the great preparatory dispensation for the second advent of our Lord.

4. The revelation in the Book of Mormon, pointing out the location of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and palpable fulfilment of many of the prophecies of Joseph Smith, which no human sagacity could have foreseen, all natural appearances and circumstances being entirely against their expected fulfilment—the raising up of numerous other witnesses who also testify to the ministering of angels and the manifestations of the power of God confirmatory of this message—the performance of many splendid miracles by Mr. Smith and his followers, and the bold unequivocal promise of the miraculous gifts to all who should believe and embrace this message, are all evidences such as no impostor ever has given, or ever can give. They are evidences such as will prove the salvation of every creature that receives the message, and the damnation of every soul who rejects it. O. PRATT.

15, Wilton Street, Liverpool, September 30th, 1848.

CONFERENCE MINUTES.

EDINBURGH.

This conference of the Church of Jesus Christ of Latter-day Saints was held on Sunday, the 18th June, 1848, at the usual hour of worship, in the Hall, No. 1, Drummond-street.

The meeting was called to order by Elder Gibson, when a hymn was sung; after which Elder Douglas, president of the Glasgow conference, opened the meeting by prayer. It was thereafter unanimously resolved, on the motion of Elders Waugh and M'Master, That Elder Gibson, president of this conference, conduct the business to come before this meeting.

It was also resolved, on the motion of the president and brother Peter Macomie, That Elder Waugh, clerk of the conference, minute the day's proceedings.

The President, after introducing our American brother, Elder Crandell Dunn, the president of Sheffield conference, to the notice of the Saints assembled, hastened to shew that the work of the Lord in these last days continued to progress in this region; noting that in February, 1847, the conference was upwards of five hundred less than at the present time, notwithstanding so many had removed; and called for the representation of the various branches in the following order:—

BRANCH.	REPRESENTED BY	H. P.	ELD	PRS.	TEA	DEA	MEM	TTL.	BAP.	REC	RMV	C. O.	DED	SCT.
Aberdeen	Elder Findlay	0	2	1	0	1	9	13	4	1	0	0	0	0
Biggar	" Waugh	0	0	1	0	0	4	5	0	0	0	0	0	0
Black Braes	" Tomkinson	0	0	2	1	1	27	31	17	0	0	0	0	0
Bowness, &c.	" Tomkinson	0	1	1	1	0	28	31	6	18	8	0	0	0
Clackmannan	" Sharp	0	2	1	3	2	102	110	19	8	14	1	0	0
Crofthead	" Deans	0	2	4	2	3	63	74	19	2	1	0	0	2
Dundee	" Findlay	0	1	3	2	2	52	60	12	1	0	1	0	2
Dunfermline	" M'Master	0	1	1	4	1	59	66	24	1	71	4	2	2
East Wemyss	" Cook	0	0	1	1	0	18	20	0	0	0	0	0	0
Edinburgh	" Menzies	1	7	7	5	1	158	179	16	4	5	0	0	22
Falkirk	" Calder	0	2	1	0	1	21	25	0	2	0	0	0	2
Greenlaw	" M'Ewan	0	0	0	1	0	5	6	0	0	11	0	0	0
Hunterfield	" Nibley	0	2	5	3	2	62	74	21	2	2	1	0	0
Lochgelly	" Watson	0	1	3	2	0	27	33	3	11	7	0	0	0
Oakley	" Brown	0	2	1	1	1	44	49	4	0	8	0	0	0
Pathhead	" Currie	0	3	3	4	1	72	83	4	1	3	0	0	3
Perth	" Findlay	0	0	2	1	0	9	12	2	0	0	0	0	1
Slamannan	" Tomkinson	0	0	0	0	0	9	9	0	2	0	0	0	0
Stirling	" Waugh	0	0	1	0	1	15	17	0	0	0	2	0	0
Scattered Saints	" Waugh	0	0	0	0	0	34	34	0	0	0	0	0	0
Travelling Elders.	" Waugh	0	4	1	0	0	0	5	0	0	0	0	0	0
West Wemyss	" Crookstone	0	1	1	0	0	11	13	0	0	0	0	0	0
	Total	1	31	40	31	17	829	949	151	53	130	9	2	34

The above branches are chiefly in good condition, and 151 baptized during the last Quarter. The officers present:—2 high priests, 18 Elders, 11 priests, 8 teachers, and 3 deacons.

Resolved, That travelling Elder Tomkinson take charge of Black Braes, Bowness, Linlithgow, and Slamannan.

Resolved, That travelling Elder Findlay, take charge of Perth, Aberdeen, and vicinities; and that priest Robert Russell, at present labouring with him, be ordained to the Melchizedek Priesthood.

Resolved, That Elder Cook be sustained over East Wemyss locality.

Resolved, on the motion of brothers Gibson and M'Ewan, that we sustain brother Brigham Young and his Counsellors, as the First Presidency of the Church of Jesus Christ.

Resolved, in like manner, That we sustain the twelve apostles, as the travelling high counsel of the said Church, in all the world.

Resolved, as above, That we sustain our worthy brother Orson Spencer, during his presidency over the European conferences.

Resolved, as carried in the delegates' meeting, That we sustain brother Gibson over this conference.

Resolved, as above, That we sustain all the branch presidents in this conference.

Resolved, on the delegate's motion, That the following ordinations take place, that is; for Clackmannan branch, brother Robert Breingan be priest; for Crofthead, priest Robert Archibald to be elder, in Hearthill, to be organized into a branch. For Dundee, brother Alan Findlay to be priest; for Dunfermline, teachers William Strong and William Ross, to be priests, and brother John Duncan to be teacher. For Hunterfield, brother Thomas Mc. Neil to be teacher; for Lochgelly, priest Thomas Nicol to be elder, and brother John Simpson to be deacon; for Oakley, brother Andrew Patterson and William Morgan to be priests, and brothers Andrew Burt, Thomas Morgan, and Thomas Campbell to be teachers. All those elected to office, not now present, to be ordained in their respective branches.

The conference adjourned at one o'clock and resumed its sitting at two, p.m. And after commencing with the ordinance of the Supper, George, infant son of George Reid, jun., received a blessing, by the administration of president Gibson, and three confirmations of baptized candidates for the Kingdom of God, and several ordinations to the Priesthood took place. The interval was occupied by Elders Dunn and Douglas, when the conference adjourned till the last Sunday, save one, in September next; the delegates to convene the evening previous.

The visiting presidents, above notified, addressed the evening audience on the principles of election, God's foreknowledge and free salvation; highly illustrative of man's free agency to receive or reject the gospel law of adoption into the kingdom of God, and exhibited it in a manner so convincing, that even sceptics had no room to gainsay nor reject.

The president having received from the clerk the returns for this quarter, laid the same before the meeting. Baptized this quarter, 151. Total number of Saints in the Edinburgh Conference, 949.

WILLIAM GIBSON, President.
GEORGE P. WAUGH, Clerk.

THE SOUTH CONFERENCE,

This conference held its first session at Bread-street Chapel, Bristol, on Sunday, July 29th, 1848, and by adjournment at Middle Rank Chapel, Trowbridge, on Sunday, August 6th, commencing at ten o'clock, a.m.

The meeting being called to order, and opened in the usual manner, Elder George Halliday moved that president John Halliday be requested to preside over this conference meeting. Seconded by Elder Westwood and carried unanimously.

Moved, seconded, and carried, that Elder P. M. Westwood be appointed clerk to the conference.

The President observed, that he rejoiced to meet with his brethren under so prosperous circumstances and pleasing prospects. We are happy to meet as the servants of the great God to do his business. I recognize you as the ambassadors of heaven, sent down to this lower world to be the saviours of men. The true position of the servants of God has not been properly estimated. They have been considered as some under-menials, whose greatest power and province was to preach and pray; but the world will have to learn that they hold the powers of endless life. The

theme of the religious world has been death, death! but the cry of the servants of Jehovah is life, eternal life! unto all who will lay hold on it. Many have strove to do so, but did not know the way. They have endeavoured to *feel* righteous; but John says, "he that doth righteousness is righteous," and they have not known what righteousness is. The Lord reveals his will to his servant whom he has chosen for the purpose, and he is then responsible for making it known to the people, and the people are responsible for the use they make of it. Let all then learn this principle, and look up to President Brigham Young—he is the *man*. But we cannot come to him, only through the other orders of ministering servants that stand between; let every man therefore be sought after and respected in his office. Do not try to leap over a presiding elder's head to get to the President of the Conference, it cannot be. No man can come to God unless he respects and reveres every being appointed to minister, from a deacon or a teacher on earth, to Jesus Christ, the great High Priest, in heaven."

Elder G. Halliday made some excellent remarks on the same subject, after which the representation of the conference was given, which stood as below:—

BRANCHES.	DELEGATES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Bristol	Halliday	116	2	8	3	4	66
Bridport	Kendall	157	3	6	7	6	155
Bath	Marchant	88	1	5	1	2	19
Downhead	Ditto	10	1	1	0	0	1
Trowbridge	Dunford	101	2	6	3	2	38
Road	Tucker	9	0	1	0	1	0
West Lavington	J. Chapman	23	1	0	1	0	7
Easterton	W. Chapman	14	0	1	0	0	1
Melksham	Westwood	18	1	2	1	0	17
Upton Noble	Hanham	11	1	1	0	0	10
Salisbury	Shipway	10	0	1	0	0	9
Scattered Members	Archard	11	0	2	0	0	4
	Total	568	12	34	16	15	326

The representation produced great joy on the part of those assembled. The Lord had blessed the labours of his servants, and a goodly number had been added since the last representation, and all things appeared pretty clear for a good start; for these are but the beginning of things in the South.

In reference to the Bristol branch, Elder Halliday observed that, however in times past this branch had been represented as cold and almost dead, he was happy to say it was now in good condition and full of life. The Saints were good, all good and obedient, and if he talked all day he could only say the same.

Elder Rawle wished to move a vote of thanks to, and confidence in Elder J. Halliday, on the part of the Bristol Saints. He had given them a good character, and if they were good, it was Elder Halliday's teachings which had made them so. The motion was carried.

Elder Kendall gave a cheering account of the Bridport branch, to which the president bore testimony. Elder Kendall had laboured there, in peril and mob-war, alone, for a considerable time; now he had another in the field continually with him, and a good prospect presented itself for the further spread of the work.

The other branches were represented to be in a good state generally; love, union, zeal and faithfulness characterized the Saints throughout, except in a few instances.

Several brethren were called to different offices in the priesthood, and the ordinations of some who had been ordained as circumstances called for them in various branches, were also ratified by the conference.

It being shewn that brother John Harding of Trowbridge, had not magnified his office for some time past, nor manifested any intention to do so, it was resolved that his office be withdrawn from him, he being considered unworthy of it.

Moved, seconded and carried, That brother George Dunford preside over the Trowbridge branch.

Also, That Crewkerne, in Dorset, be organized as a branch, and that Elder John Ostler preside over the same.

That Salisbury be organized into a branch, to be called the Sarum branch; under the presidency of brother Jepthah Shipway.

That brother Samuel Gentle of Bristol, be appointed to go to Glastonbury, and introduce the gospel into that town.

That brother W. Chapman preside over Easterton branch.

The book agents presented their accounts to be audited, which were found to be in a satisfactory state.

Meeting adjourned until half-past two o'clock.

Afternoon: Meeting opened by singing, and prayer by Elder Westwood. The sacrament was administered; Elder George Halliday making some excellent observations on the same, shewing the physical and moral blessings which flowed through that ordinance, when worthily received; giving both health to the body and vigour to the spirit. He gave some valuable hints on the proper administration of the ordinance.

Moved by Elder Kendall, That this conference unite to uphold and sustain, by every means in our power, our worthy president, Elder John Halliday, who has laboured so long and so faithfully among us. This proposition was rapturously and joyously responded to. The President, in thanking the brethren for the confidence they had reposed in him, remarked, that whatever had been his talents or success, he knew well his object had been the welfare of the conference, which he had studied day and night.

Moved, seconded, and carried, That this conference uphold and sustain Elders George Halliday and Philip M. Westwood, as counsellors to the President.

Also, That we promise to sustain and respect every presiding elder, all elders, priests, teachers, and deacons, in their respective offices as now appointed.

And, That we all unite to express our perfect and entire faith in, and approbation of, the first Presidency of the whole Church; also of the quorum of the Twelve Apostles; and likewise of President Orson Spencer, as president of the churches in these lands.

The meeting was now given into the hands of the Saints (the business being finished), that they might express the feelings of their hearts one to another, as the time would allow. The privilege was joyfully embraced, and many cheering and valuable testimonies were borne to the truth by Elders Marchant, Kendall, Ostler, Henshaw, of Wales, and many Saints, whose artless and yet pleasing manner of expressing themselves produced a happy and lively feeling in the assembly, which extended to the strangers present, as well as to the Saints. These were interspersed with hints and instructions from the presidency, which fell like drops of dew upon a grateful soil, and were treasured up as precious jewels.

In the evening, meeting being opened by Elder Kendall, President John Halliday preached a most eloquent and instructive discourse on the "parable of the sheepfold, (John chap. x.) setting forth clearly the door of the kingdom of God.

Elder G. Halliday preached at Trowbridge an edifying discourse on the destiny of Israel and the Gentiles, showing the principle whereby those who are faithful and patient inherit the promises.

Thus passed the first meeting of the South Conference. It will be long remembered by all present, as a good time of refreshing and building up in our most holy and soul-saving religion.

Officers present; one quorum of seventies, ten elders, eighteen priests, six teachers, and seven deacons.

JOHN HALLIDAY, President.
P. M. WESTWOOD, Clerk.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1848.

OUR second ship, the "SAILOR PRINCE," sailed from Liverpool for New Orleans on the 24th ult., carrying 311 passengers, including infants. An American Elder, L. D. Butler was appointed their president. It is remarkable to see the regularity and order prevailing among the emigrating Saints; although coming from different parts of the British Isles, under the influence of different habits and customs, yet when they meet,

they harmonize together like the stones of Solomon's temple. What is the cause of this? It is because they have all been born of the same spirit, and have been made partakers of the same blessings; and, filled with love towards one another, they feel for each other's welfare, and seek each other's happiness. This is the reason why peace prevails among our emigrating companies. Huddled together in such great numbers on board of a vessel, and tossed upon the rolling billows of the great deep, and afflicted with sea-sickness, are circumstances that are calculated to try the patience of the most patient. None but Saints can keep very good natured, and even they, if they are not constantly on their guard, will find old nature occasionally rising up, and now and then one will boil over; but when they find that their more patient brother or sister does not applaud or approbate their momentary ebulition, and that the Holy Spirit is grieved, they cool down again into their sober senses, and a calm reflection for a few moments shows them that it is better to suffer wrong than do wrong. A contentious impatient spirit is very unpopular among the Saints. If there are any of the Saints who cannot govern and control their passions, we would advise such to embark alone by themselves, and then they will not make any one miserable but themselves. But thanks be to God, we have not as yet discovered any such spirits among the Saints. The greatest peace and quietness have characterized all their acts while under our observation. And may the God of peace go with them in all their journies, until they shall be established in a land of peace, and crowned with blessings in their everlasting home.

"When will the third Ship Sail?"—This is a question which many of the Saints are very anxious to have answered; but it is rather a difficult question to answer definitely. If those who wish to emigrate would strictly observe the 7th rule on emigration, published in our General Epistle, in the 16th number of the Star, they would be relieved from some anxiety upon this subject. They would there learn that ships will be chartered when a sufficient number of names and deposits shall have been sent in to warrant us in procuring a vessel. We think that some of the Saints must have forgotten that rule, or they would not ask when they shall send their deposits. Ships will sail with loads of Saints just as often as they desire, if it be one every day, provided the numbers are such as to require it. Send a sufficiency of *names, ages,* and *deposits,* and there shall be no lack of ships. All who secure their passage as above named, will be duly notified by letter of the time of our next ship's sailing. Let none of the Saints give up their employment and throw themselves out of business, until they are certain of the time when they can go; for in so doing they might bring upon themselves unnecessary expense. Some have made enquiries as to the probable amount of tin ware which each adult passenger would need. We would recommend them to get a gallon water bottle, pint tin, plate, knife, fork, spoon, wash basin, coffee boiler or kettle, and frying pan, all of which will cost about 5s. or 6s.

We would caution the Saints when they arrive in Liverpool against buying watches, jewelry, and thousands of other articles, under the delusive expectation of finding a ready sale for such articles in America. Generally speaking you would meet with heavy losses on most of such merchandize. We hope the Saints will be wise in these matters; they will find that their gold will buy cattle, horses, waggons, &c., better than anything else.

The Saints have also inquired whether they should take their feather beds. We reply that feathers are much cheaper in America than here; ticks, filled with straw instead of feathers, is also said to be more healthy in crossing the ocean. Let the Saints act their own pleasure in relation to this matter.

The question is often asked, "What will be the fare from New Orleans to St. Louis?" We reply that it will vary from 10s. to 20s., depending upon the number of steam-boats running in opposition, and other circumstances. The fare from St. Louis to the Bluffs will be a trifle more. Those Saints who have means and feel disposed to assist the poor to emigrate with them, will do well to assist good industrious mechanics, and such persons as would be of the most benefit to emigrants establishing a new colony. Others of the poor will come in remembrance in due time. Let the

presiding Elders of conferences give counsel upon this matter according to the wisdom of the spirit which shall be given them.

PAY YOUR DEBTS.—We are sorry to be under the necessity of counselling the Saints upon a subject of so great importance, and which we had thought every child of God fully understood. But it seems that there have been some professing to be Saints who dishonourably left this country, for America, without paying their just debts; such have brought a lasting stigma upon their characters, and have proved to the Saints and to the world, that they thought more about a few pounds, shillings, and pence than they did of the prosperity of the great work of God. Such persons cannot prosper, neither can they have the fellowship of the authorities of this Church, either in this land or in America. There are some men in this generation who would sell their souls for a sixpence, and to save a penny they would bring persecution upon hundreds of innocent men, women, and children. Unless such characters repent, they shall be cursed with vexation, disappointment, and distress; and the hand of the Lord shall be against them for evil, and poverty and wretchedness shall dwell in their habitations. Let no person professing the name of Latter-day Saint leave this land in a dishonourable manner, but seek to pay every honest debt, and wrong no person, and by so doing a savory influence will be left behind you, and thousands will exclaim, Surely those Latter-day Saints are an honourable people! Let us join ourselves to them. Where they go let us go also. Brethren is it not much better to have such an influence left behind you than it is to have an everlasting disgrace upon your characters? The presiding elders and officers throughout this country, are hereby requested to use every exertion to search out all dishonesty of every description, and root it out from amongst the Saints. Let us have no fellowship for the works of darkness. I once heard a poor ignorant person who thought himself a Saint, advocating the idea of cheating the Gentiles the same as the Israelites cheated the Egyptians. The poor simpleton thought that because God commanded the Israelites to borrow the ear rings and jewels of their cruel task masters and to flee out of the country with them, that he had the right to do the same. He never once thought that that commandment was only binding upon Israel at that particular time. Tens of thousands of commandments were given in ancient times that have no bearing upon the present generation. A man would be esteemed a simpleton indeed who should argue that because God commanded Noah to build an ark, he must build one too; or that because God commanded Israel to blow upon rams' horns, he must blow upon a ram's horn too; or that because the ancient patriarchs and prophets had a plurality of wives, that he must have a plurality of wives too. Ancient Israel were commanded to slay men, women, and children, but that does not authorize any man in our day to kill and destroy. That man who thinks himself under obligations to obey all the commands given to the ancients will find his hands full. Indeed many of the commands given to the ancients could not now be complied with. Woe unto that man who undertakes to kill because the Lord sanctioned Moses killing the Egyptian. Woe unto that man who takes to himself several wives because the Lord gave David several. Woe unto that man who cheats and defrauds his neighbour because Israel ran away with the riches of the Egyptians. We are living under the law and commands given to us, and not under commands of former dispensations. Blessed are they who shall obey the commands given in our day, and shall seek diligently to obtain the mind and will of God concerning themselves. Thank the Lord we are not under the necessity of going back to ancient times to learn the will of God; for we can learn our duties by direct revelations in these days as well as the ancient prophets could in their day; and our duty as made known in this day, is to do unto others as we would have others do unto us; to seek diligently to pay all debts which we have honourably contracted; to deal justly with all men; to render good for evil, and rather suffer wrong than do wrong, and thus manifest to the whole world that we are the children of our Father who is in heaven.

ARRIVAL OF AMERICAN ELDERS.—We take pleasure in announcing to the Saints, the arrival of three good faithful servants of God, from Council Bluffs, namely, William Moss, a high priest; Harrison Burgess, one of the presidents of the second quorum of

seventies; and brother Clements, one of the seventies. They bring cheering news from the West—all was prospering up to the 27th of June. About seven hundred and fifty waggons, with a proportional number of Saints have left the Bluffs this season, for the Great Salt Lake Valley. The city of "WINTER QUARTERS," on the Omaha lands has been entirely vacated. Those who have not gone West have recrossed the Missouri River and settled with the main body of the Church, on the Pottawattomie lands. Elder O. Hyde has lately visited Washington city and Philadelphia, and was expecting to return to the Bluffs, the fore part of September. Elder Wilford Woodruff arrived in Boston a few weeks since, with his family; he has the presidency of all the churches in the Eastern and Middle States, and the Canadas.

WE verily believe that the time is come for a new impulse to be given to the great work of God. Surely all things seem to be tending to that point. The establishment of a great people in the mountains—the Saints' providential possession of the Pottawattomie country—the flood-gate of emigration that is now opened—the vast numbers constantly embracing the work, and a great variety of other events are all indications of a great and mighty revolution at hand. We shall soon expect to see the attention of nations excited, and the kings of the earth enquiring after the glory of Zion. Zion must increase in beauty, in strength, in power, in glory, and in dominion, until she become the praise and joy of the whole earth.

SCOTLAND is doing wonders; upwards of 400 baptized during the last quarter. Brother Kelsey intimates in his letter published in this number of the STAR, that 15,000 pamphlets will be sent for, by the book agent of Glasgow, in a few days. Such a vast circulation of truth must stir up thousands to investigation. We should not much wonder if Glasgow should yet carry the prize. We hope to see thousands of her enterprizing noble sons come forward as valiant men in this great and triumphant work of this last dispensation. Scotland shall be as the strong man armed for battle; her terrible ones shall make the nations tremble. And in the heat of the day they shall not faint, for in the Lord God of hosts shall be their strength. Who shall turn them back or make them afraid? Let Scotland then hear, and she shall prevail.

APPOINTMENTS.

Brother Crook, a high priest, has been appointed to preside over Ireland. Three other Elders from the Glasgow conference have volunteered to preach the gospel in the north of Ireland. If Ireland receive this gospel, judgment shall be turned away from their land, and the earth shall bring forth in its strength, and plenty shall crown their labors, and the Lord shall show favour unto them. But if they reject the fulness of the gospel, and the great message now offered to them, the hand of the Lord shall be against them until they are wasted away in sorrow and wretchedness. O Ireland, incline thine ear, for the servants of God are now sent unto thee. Receive the message and live, that your name may not be blotted out from under heaven—for this is a short work.

Brother Thomas Smith, late president of the Warwickshire conference, is appointed to preside over the Bedfordshire conference.

Brother Jeter Clinton, from America, one of the seventies, and late president over the Bedfordshire conference, is appointed to preside over the Birmingham conference. Our beloved brother Thomas Perks has presided over the Birmingham conference to the general satisfaction of all, so far as we are acquainted. The Lord shall reward him for his faithfulness. Brother Perks is requested to act as Brother Clinton's counsellor. We expect to see a great work performed in that conference under the administration of two such valiant men.

Brother William Moss, a high priest from America, is appointed to preside over the Clitheroe conference.

Brother Joseph Clements, one of the seventies, just arrived from Council Bluffs, is appointed to go to the Staffordshire conference, and assist Brother Ross, who is still

to retain the presidency of that conference. Brother Clements desires to break up new ground, and build up new branches. May the Lord greatly prosper him.

Brother Harrison Burgess, one of the presidents of the second quorum of seventies, late from Council Bluffs, is appointed to visit Manchester conference, and strengthen the Saints throughout that region, and to give such counsel and instruction to the president and officers of that conference as the Spirit shall dictate. Let Brother Burgess labor in that conference until he shall be further counselled. If the Saints will give diligent heed to Brother Burgess's instructions, they will be greatly benefited, and the Lord shall bless them, and many shall be added to their numbers.

LETTER FROM L N. SCOVIL TO ELDER DUNN.

Opposite Winter Quarters, July 19th, 1848.

Dear Brother Dunn,—I received your letter bearing date April 14th, yesterday, and was glad to hear from you, and of the prosperity of the conference where I have laboured in a far distant land from this. Brother George A. Smith took the letter from the office, and gave it to me. He was highly pleased, as well as myself; and as an opportunity offered for me to write a little in Brother H. Emery's letter, I thought I would improve it. I returned to head quarters, from a mission to New Orleans, the 20th of May, and brought with me about 250 Saints, in good spirits (almost without an exception). Part of them have gone on to the Valley, and the rest have settled on the Pottawattomie lands, where the most of them have got houses of their own, and are in a fair way to raise their own provisions, as every one can have as much land as he wants free, in a fertile part of the earth, preserved for the benefit of the Saints.

There has left here for the Valley nearly eight hundred waggons, in two companies. The first was conducted by Presidents B. Young and H. C. Kimball: they left about the 10th of June. The second company, led by Presidents W. Richards and Amasa Lyman: they left the 5th of July. We have had no intelligence from them since they left the Elk Horn (a distance of 28 miles). I went as far as there to see them off, and all was well; and truly it was a majestic scene to see five hundred waggons at their encampment, with their thousands of head of horses, mules, oxen, cows, young cattle, sheep, and goats; and still more pleasing to see my brethren and sisters, and their little ones, *all* as happy as larks, singing the songs of Zion as they were hastening to the place where the pure in heart will see eye to eye, where the house of God will be erected in the tops of the mountains, where the servants of God will receive the ordinances for the living and the dead, where they can worship God according to the dictates of their own consciences, and none to molest them or make them afraid.

We have had no authentic information from the Valley this spring, but are expecting it soon. I shall start (if the Lord will) in a few weeks for the south country, and expect to reach New Orleans the 1st of November next, as my mission is continued until next spring. I am enjoying good health, and likewise all my family. I shall try to write to the conference as soon as I can. Tell them to be of good cheer and gather up for Zion as fast as circumstances will permit, as I shall expect to see many next spring. My family join with me in sending our best love to you and your wife, and all good Saints. May God bless you all.—Your brother in the covenant,

LUCIUS N. SCOVIL.

LETTERS TO THE EDITOR.

Glasgow, September 25th 1848.

President Orson Pratt,—Dear Brother,—I have again to ask permission of you for two more of our faithful elders to go to Ireland; namely, Brother James M'Naughton, (who has been travelling in Ayreshire,) and Samuel M'Clatchey; the latter is an Irishman; they are both well calculated for the mission. Your permission for them to go will give them great pleasure. Our conference came off yesterday; we had a good time, the spirit of love and unity pervading the whole. The number baptized in

the last quarter is, 197. You may expect an order through our agent, in a day or two, for about 15,000 of the various pamphlets, and the money will follow the order in a few days.—I can say that all is peace in the Glasgow Conference.

I remain, your brother, in the bonds of the Everlasting Covenant,

ELI B. KELSEY.

Kane, Pottawattomie County, Iowa, July, 4th, 1848.

To brother O. Spencer, or O. Pratt, presidency of the Church of Jesus Christ of Latter-day Saints, in the British Islands.—I wish to say that Elder L. N. Scovil has been continued in his mission of forwarding the gathering of the European brethren, and will be in New Orleans about the 1st of November next. You will please encourage the embarkation of the Saints to that port, as early in the season as is consistent with their health, and inform Elder Scovil immediately, on the sailing of any vessel (*per mail steamers*), of the name of such vessel, the time of sailing, number of emigrants, &c., as by so doing, Elder Scovil will receive the information in time to be prepared for their reception; and inasmuch as he will be in communication with the presidency of the Pottawattamie lands, the Saints will be blessed in heeding his counsel.

Yours, &c.,

WILLARD RICHARDS.

Stroxton, near Grantham, Lincolnshire, September 22nd, 1848.

Dear President Orson Pratt,—The work in these parts is rolling on slowly. I have baptized six since conference—four last Sunday, the 17th instant, and one of the four was a baptist minister out of Nottinghamshire. I ordained him; and I believe he will do a great work. I saw him as I came to the conference, and had an interview with him, and he has never rested since. He came last Sunday over thirty miles to be baptized. I have been here eight months, and I am led to think as though it had been in vain; but when I come to look round I can see a great work has been done. The news has spread far and wide, and though there is only 81 baptized, the news has gone forth and they cannot get clear of it; it condemns them, and if they will not obey, it will condemn them, and where God is they will never come. O that men would be wise and seek to know themselves, that they might find out the begininng and end of their creation. But I have other business to communicate to you. I feel as though I could write volumes, in my simple way. I am one of the least of all.

W. C. MITCHELL.

Liverpool, Sunday, 10th September, 1848.

Beloved President, Orson Pratt,—I have this day spent an hour at the bedside of our afflicted brother, Orson Spencer, and at this moment feel moved to suggest, if you approve, that the British Saints testify by their WORKS as they do by their *faithful prayers*, that they love him indeed and of a truth, for his labour and works for the kingdom of God among them.

I am sure I express but faintly the feelings of my brethren and sisters in these lands, when I say *we do love him*, and feel so grateful to him, that we wish him to carry to the "heights of Zion," some lasting token of our affection, to cheer his own soul, and in a measure to reward his young and numerous family for their valour in permitting him so long to absent himself from them, and that too so soon after the death of their loving mother.

If *one penny* from each of the 17,000 Saints in these lands would scarcely be felt, even by the poorest. How much good would this do to Elder Spencer and his family? And if this would do so much good, surely sixpence from those who felt so and could spare it would do more. As there are but three months to do this small but good work, I leave the *modus operandi* with you to suggest to the conferences.

THOMAS D. BROWN.

The suggestions in the foregoing letter meet my approbation, and if they meet the approbation of the conferences, they can appoint their agents to receive collections for our beloved brother Spencer. These agents can forward the amounts, by Post Office Orders or otherwise, as they shall please. In blessing brother Spencer they shall be blessed.—ED.

A MORMON CONVENTICLE.

BY JOHN G. WHITTIER.

Passing up Merrimack-street the other day, my attention was arrested by a loud earnest voice, apparently engaged in preaching, or rather "holding forth," in the second story of the building opposite. I was in the mood to welcome anything of a novel character, and following the sound, I passed up a flight of steps leading to a long narrow and somewhat shabby room, dignified by the appellation of Classic Hall.

Seating myself, I looked about me. There were from fifty to one hundred persons in the audience, in which nearly all classes of this heterogenous community seemed pretty fairly represented, all listening with more or less attention to the speaker.

He was a young man with dark enthusiast complexion, black eyes and hair; with his collar thrown back, and his coat cuffs turned over, revealing a somewhat undue quantity of "fine linen," bending over his coarse board pulpit, and gesticulating with the vehemence of Hamlet's player, "tearing his passion to rags." A band of mourning crape, fluttering with the spasmodic action of his left arm, and an allusion to "our late beloved brother Joseph Smith," sufficiently indicated the sect of the speaker. He was a *Mormon*—a Saint of the Latter-days.

His theme was the power of faith. Although evidently unlearned and innocent enough of dealing in such "abominable matters as a verb or a noun, which no Christian ear can endure," to have satisfied Jack Cade himself, there was a straight forward vehemence and intense earnestness in his manner, which at once disarmed any criticism. He spoke of Adam, in Paradise, as the lord of this lower world—"For," said he, "water couldn't drown him, fire couldn't burn him, cold couldn't freeze him—nothing could harm him, for he had all the elements under his feet. And what, my hearers, was the secret of this power? His faith in God; that was it. Well, the devil wanted this power. He behaved in a mean, *ungentlemanly* way, and deceived Eve, and lied to her, he did. And so Adam lost his faith. And all this power over the elements that Adam had, the devil got and has it now. He is the prince and the power of the air, *consequently*, he is master of the elements, and lord of this world. He has filled it with unbelief, and robbed man of his birthright, and will do so, until the hour of the power of darkness is ended, and the mighty angel comes down with the chain in his hand to bind the old serpent and dragon."

Another speaker, a stout black-browed "son of thunder," gave an interesting account of his experience. He had been one of the apostles of the Mormon Evangel, and had visited Europe. He went in faith. He had "but three cents in his pocket" when he reached England. He went to the high professors of all sects, and they would not receive him; they pronounced him "damned already." He was reduced to great poverty and hunger; alone in a strange land; with no one to bid him welcome. He was on the very verge of starvation. "Then," said he, "I knelt down and prayed in earnest faith, 'Lord, give me this day my daily bread.' O, I tell ye, I *prayed with a good appetite;* and I rose up, and was moved to go to a house at hand. I knocked at the door, and when the owner came, I said to him, 'I am a minister of the Lord Jesus Christ, from America. I am starving will you give me some food?' 'Why, bless you, yes,' said the man, 'sit down and eat as much as you please.' And I did sit down at his table, blessed be God: but my hearers, he was not a professor; he was not a Christian, but was one of Robert Owen's infidels. The Lord reward him for his kindness."

In listening to these modern prophets, I discovered, as I think, the great secret of their success in making converts. They speak to a common feeling; they minister to a universal want. They contrast strongly the miraculous power of the Gospel in the apostolic time with the present state of our nominal Christianity. They ask for the signs of divine power; the faith, overcoming all things, which opened the prison doors of the apostles, gave them power over the elements, which rebuked dis-

ease and death itself, and made visible to all the presence of the Living God. They ask for any declaration in the Scriptures that this miraculous power of faith was to be confined to the first confessors of Christianity. They speak a language of hope and promise to weak, weary hearts, tossed and troubled, who have wandered from sect to sect, seeking in vain for the primal manifestations of the divine power.

In speaking of Mormonism as a delusion, I refer more particularly to the apocryphal Book of Mormon. That the great majority of the "Latter-day Saints" are honest and sincere fanatics, I have no reason to doubt. They have made great sacrifices and endured severe and protracted persecution for their faith. The reports circulated against them by their unprincipled enemies in the west, are in the main destitute of foundation. I place no dependence upon charges made against them by the ruffian mob of the Mississippi valley, and the reckless slave-drivers, who, at the point of the bayonet and the bowie-knife, expelled them from Missouri, and signalized their Christian crusade against unbelievers by murdering old men, and violating their innocent wives and daughters. It is natural that the wrong-doers should hate those whom they have so foully injured.

The prophet himself, the master spirit of this extraordinary religious movement, is no more. He died by the hands of wicked and barbarous men, a martyr—unwilling, doubtless, but still a martyr,—of his faith. For, after all, Joe Smith could not have been wholly insincere. Or if so in the outset, it is more than probable that his extraordinary success, his wonderful power over the minds of men, caused him to seem a miracle and a marvel to himself; and like Mahommed and Napoleon, to consider himself a chosen instrument of the Eternal Power.

In the "Narrative of an Eye-witness of the Mormon Massacre," published in a Western paper, I was a good deal impressed by the writers account of the departure of the prophet from "the holy city" to deliver himself up to the state authorities at Warsaw. It was well understood that in so doing, he was about to subject himself to extreme hazard. The whole country round about was swarming with armed men, eager to imbrue their hands in his blood. The city was in a fearful state of alarm and excitement. The great Nauvoo legion, with its two thousand strong of armed fanatics, was drawn up in the principal square. A word from the prophet would have converted that dark silent mass into desperate and unsparing defenders of their leader, and the holy places of their faith. Mounted on his favourite black horse, he rode through the glittering files, and with words of cheer and encouragement, exhorted them to obey the laws of the state, and give their enemies no excuse for persecution and outrage. "Well," said he, as he left them, "they are good boys if I never see them again." Taking leave of his family, and his more intimate friends, he turned his horse and rode up in front of the great temple, as if to take a final look at the proudest trophy of his power. After contemplating it for awhile in silence, he put spurs to his horse, in company with his brother, who, it will be recollected, shared his fate in the prison, dashed away towards Warsaw, and the prairie horizon shut down between him and the City of the Saints for the last time.

Once in the world's history we were to have a Yankee prophet, and we have had him in Joe Smith. For good or for evil, he has left his track on the great pathway of life; or, to use the words of Horne, "knocked out for himself a window in the wall of the nineteenth century," whence his rude, bold, good-humoured face will peer out upon the generations to come. But, the prophet has not trusted his fame merely to the keeping of the spiritual. He has incorporated himself with the enduring stone of the great Nauvoo temple, which, when completed, will be the most splendid and imposing architectural monument in the New World. With its huge walls of hewn stone—its thirty gigantic pillars, loftier than those of Baalbec—their massive caps carved into the likeness of enormous human faces, themselves resting upon crescent moons, with a gigantic profile of a face within the curve,—it stands upon the highest elevation of the most beautiful city site of the West,—overlooking the "Father of Waters;"—a temple unique and wonderful as the faith of the builder, embodying in its singular and mysterious architecture, the Titan idea of the Pyramids, and the solemn and awe-inspiring thought which speaks from the Gothic piles of the middle ages.—*Howitt's Journal.*

A WISH.

Where the voice of friendship 's heard,
Sounding like the sweet-toned bird;
Where the holy notes inspire
With devotion's pure desire;
Where fond actions speak the soul;
Where true love finds no control;
Where the sons of God agree—
There may all the faithful *be.*

Where the weary find a home,
Where the wild deer fearless roam,
Where the mellow fruit tree grows,
Where the golden harvest flows,
Where the *bee*, the *grape*, and KINE
Yield their *honey*, *milk*, and *wine*,
Where the *curse* from *earth* shall *flee*—
There may all the faithful *be.*

Where the Temple-block is laid,
Where no FOE shall e'er *invade*,
Where the priesthood's power shall *claim*
All that heaven and earth *can name*,
Where the judge by justice rules,
Where the counsellers are not fools,
Where the poor shall *judgment see*—
There may all the faithful *be.*

Where the dew-distilling HILLS
Drop their *fatness* in the rills,
Where the *river*, *lake*, and STREAM
With their *finny* myriads *teem*,
Where the shade trees round the fold
Shields from *heat* and winter's *cold*,
Where all nature sings with glee—
There may all the faithful *be.*

Kilmarnock. LYON.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 28TH OF SEPTEMBER.

	£	s.	d.
George P. Waugh	£9	0	0
Thomas Smith, Norwich	1	15	0
William Broomhead	5	9	6
G. A. Mort	0	15	0
George Kendall	1	0	0
William West	6	10	0
James Marsden	5	0	0
Wm. McKeachie	5	16	0
James Bond	1	2	6
James Walker	8	0	0
Crandell Dunn	8	0	0
J. Halliday	5	0	0
Wm. Speakman	3	0	0
Caleb Parry	3	4	2
Carried forward	£63	12	2

	£	s.	d.
Brought forward	£63	12	2
Thomas Smith, Leamington	3	0	0
John Fidoe	1	9	8
John Johnson	1	17	6
W. C. Mitchell	3	5	9
Phllip Lewis	1	0	0
John Bradshaw	0	7	10
John Morris	1	0	0
John Parkinson	1	9	5
John Hackwell	1	10	0
James Lockett	4	0	0
Wm. W. Smith	0	10	0
Robert Holt	2	10	0
William Hawkins	2	10	0
	£88	2	4

NOTICE.

Those wishing to write to their friends in the Pottawattomie country, should address them as follows:—Kane, Pottawattomie County, Iowa, U. S. A. (*via* St. Joseph, Missouri).

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET,

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20. OCTOBER 15, 1848. VOL. X.

THE KINGDOM OF GOD.

The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God, having made all beings and worlds, has the supreme right to govern them by his own laws, and by officers of his own appointment. Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God. The antediluvians were overthrown by a flood, because they rejected the government of the Almighty, and instituted their own governments in its stead. Noah and his family were the only loyal and obedient subjects to the legal power: they alone were saved. The universal desolation and utter abolishment of all the unauthorized man-made governments of the old world, should have been an everlasting warning to all future generations to avoid the same rebellion, and to establish no governments on the earth of human origin. But, alas! the posterity of Noah soon revolted from the only legal, rightful power, and set up for themselves forms of governments of their own inventions. The rebellion soon became so general, that all the inhabitants of the earth, except Melchizedek, Abraham, Lot, and a very few others, engaged themselves in it, supporting and upholding kings and other officers in their usurped authority, and suffering themselves to be governed by human laws, instead of revealed laws from God. From that time until the present, empires, kingdoms, principalities, republics, and numerous other corrupt, illegal, unauthorized powers, have multiplied themselves in the four quarters of the globe. At various times, during the last four thousand years, God has asserted his rights, and endeavoured to establish his own authority, his own laws, and his own government among the children of men. But so great was the opposition manifested by those illegal, rebellious powers, that his government while on earth was exceedingly limited in numbers. The vast majority of mankind made war against it—overcame, killed, and destroyed its officers and loyal subjects, until not a vestige of it was left remaining on the earth. For seventeen hundred years the nations upon the eastern hemisphere have been entirely destitute of the "*kingdom of God*"—entirely destitute of a true and legal government—entirely destitute of officers legally authorized to rule and govern. All the emperors, kings, princes, presidents, lords, nobles, and rulers, during that long night of darkness, have acted without authority. Not one of them was called or anointed a king or prince by the God of heaven—not one of them received their office or appointment by him—not one of them has received revelations or laws from him—not one of them has received any communication whatsoever from the rightful sovereign, the Great King. Their authority is all assumed—it originated in man. Their laws are not from the Great Lawgiver, but the productions of their own false governments. Their very foundations were laid in rebellion, and the whole superstructure, from first to last,

is a heterogeneous mass of discordant elements, in direct opposition to the kingdom of God, which is the only true government which should be recognized on earth or in heaven.

The kingdom of God is a theocracy. And as it is the only form of government which will redeem and save mankind, it is necessary that every soul should be rightly and thoroughly instructed in regard to its nature and general characteristics. The beauty, glory, power, wisdom, and order of the kingdom of God may be more fully understood by a careful examination of the following subjects.

First.—*The nature and character of the King.*

Second.—*The character and requisite qualifications of the subordinate officers.*

Third.—*The nature and character of the laws of adoption, or the invariable rule by which aliens are admitted into the kingdom as citizens.*

Fourth.—*The nature and character of the laws given for the government of all adopted citizens.*

Fifth.—*The character, disposition, and qualifications necessary for every citizen to possess.*

Sixth.—*The rights, privileges, and blessings enjoyed by the subjects in this life.*

Seventh.—*The rights, privileges, and blessings promised to the faithful, obedient subjects in a future life.*

Dear reader, your future well-being in all time to come, depends upon your rightly understanding these seven subjects. Read, therefore, with serious attention, and your mind shall be opened to see things that you never saw before; things too of infinite importance, without which you can in no wise be saved. Let us begin by examining—

First.—*The nature and character of the King.* God is the King. In him exists all legal authority. He alone has the right of originating a system of government on the earth. He claims this right by virtue of his having made man and the earth he inhabits. Man, therefore, is indebted to God for his own formation and for the formation of the planet on which he dwells. He also claims the right of establishing his government among men, by virtue of his superior wisdom and power. If God had sufficient wisdom and power to construct such a beautiful world as this, with all the infinite varieties of vegetables and animals appended to it; if he could form such an intricate and complicated piece of machinery as the human tabernacle as a dwelling-place for the human spirit, then we must admit that his wisdom and power are immeasurably greater than that of man, and hence he is qualified to reign as king. An order of government, established by such an all-wise, powerful being, must be good and perfect, and must be calculated to promote the permanent peace, happiness, and well-being of all his subjects. The Great King is a very amiable being, full of benevolence and goodness, and never turns any person away empty, that comes requesting a favor which he sees would be for his benefit.

The King occasionally visited his subjects in ancient times, and once tarried with them for several years; but he received such cruel abuse from many of the people that he left them, and went to some other part of his dominions. Where the King is gone the people cannot tell. They have not heard one word from him for upwards of seventeen hundred years. He has been absent so long, that some of the people have doubted even his existence. They have argued that if he did exist, that some one would very likely have heard something from him in the course of so many centuries. Many millions however have some idea that he exists, and are constantly sending all kinds of petitions to him; but for some reason he sends no word back. No messengers are despatched to the petitioners to give them any counsel upon any subject. It has become a very popular thing to send daily petitions to the King, and to appropriate one day out of seven for the especial purpose of sending in their petitions. The same petitions are frequently sent a great number of times. It is very unpopular however for any one to expect the King to make any reply to any petition sent in. Any one pretending to have received a reply would be counted a base impostor; for, say they, the King has spoken to no one for the last seventeen hundred years; no one has heard from him since he conversed with his servant John on the Isle of Patmos. The King conversed very freely with his subjects in the early and middle ages; and some think it very strange that he has been silent so long. They have expended millions in building many costly and magnificent

churches in honor of his name; but yet he has not deigned to grace one of them with a visit, neither has he condescended to send any tidings to them by messenger or otherwise. He has not informed them whether he was pleased or displeased with their splendid edifices. His profound silence for so many centuries has caused many to think that he was, for some reason, very angry with the people; yet they could not see why he should be angry when the people were doing so much to honor him—when they were expending millions to hire learned men to preach and write in such an eloquent manner about him.

Reader, can you tell why the King should be so distant? Why he holds no communication with any of the people? Why he has not sent one sentence of consolation or counsel to them? Why he has suffered some fifteen thousand millions of the human race to fall into their graves, in the latter ages, without condescending to speak one word to any of them? There must be some cause for all this. There must be something wrong. The King never formerly served his people in this manner; and when he went away, he left word that if any of his people lacked wisdom or knowledge on any subject, they should send in their petitions unto him, and he would liberally send them the requisite information.

I will now tell you the reason why the King has kept silence so long. It is because he has had no subjects to converse with; all have turned away from him and advocated other governments as being the rightful and legal authority. They killed off and utterly destroyed every true subject of his kingdom, and left not a vestige of it upon the earth; and, to add to their guilt and wickedness, they have introduced idolatry in its worst forms, and utterly turned away from the true and living God. They have introduced a "*God without* BODY, PARTS *or* PASSIONS." They have had the audacity to call this newly-invented god by the same name as the God of the ancient Saints, although there is not the least resemblance between them. Indeed there could be no resemblance between them; for a bodiless god, without "*parts or passions*," could resemble nothing in heaven, on earth, or in hell. This imaginary modern god has become exceedingly popular. It is to him that a vast number of churches have been erected. It is not to the true and living God that they send forth petitions, but it is to this imaginary being. No wonder that they have received no communication from him! no wonder that he has not honored them with a visit. As he has no "PARTS," he could neither be felt nor seen if he should visit them. Such a being could not speak, for he has no "parts" to speak with.

There have been various species of idolatry in different ages of the world. The sun, moon, stars, beasts, crocodiles, frightful serpents, images of wood, of stone, and of brass, have been erected into gods and worshipped by innumerable multitudes. But the system of idolatry invented by modern christianity far surpasses in absurdity any thing that we have ever heard of. One of the celebrated worshippers of this newly-discovered god, in his "Physical Theory of Another Life," says, "A disembodied spirit, or, we should rather say, an unembodied spirit, or sheer mind, is NO WHERE. Place is a relation belonging to extension; and extension is a property of matter: but that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subject to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is *here* or *there*. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as *every where* present. God is in every place in a sense altogether incomprehensible by finite minds, inasmuch as his relation to space and extension is peculiar to infinitude. Using the terms as we use them of ourselves, God is not *here* or *there*, any more than he exists *now* and *then*." This species of idolatry, according to the foregoing quotations, approaches so near to Atheism, that no one can tell the difference. Reader, can you see the difference? A god "*without a body!*" A god "*without parts!*" A god that cannot be "*here* or *there!*" A god that is "NO WHERE!" A god that cannot exist "NOW and THEN!" A god that exists in NO TIME! A god that has no *extension*—no "*parts*"—no conceivable relation to *time* or *space!* O, blush for modern christianity!—a pious name for Atheism! Some perhaps may think that I have not sufficient charity. But why should I have charity for a god that has no "*parts*"—no relation to space? Let him first have charity for himself.

But this would be impossible; for he is a god "*without passions.*" He can have no charity nor love for himself nor any one else. There is no danger of offending him; for a passionless god is not capable of anger. One of the persons of this imaginary god is said to have been crucified. But this must be a sad mistake; for it would be impossible to crucify a portion of something that had no "*parts.*" The reason, then, why the people have not received any word from the Great King, is because they have petitioned the wrong god. Would you expect her majesty, the queen of England, to answer your petition if it was directed to some African prince? Would you expect the God of heaven to answer a petition that was addressed to a Hindoo god? If, then, your petitions are addressed to the bodiless, passionless god of modern christianity, you must not be surprised if the true God does not pay any attention to it. You need not expect that the true God will make any reply to petitions offered to any other being.

The true God exists both in time and in space, and has as much relation to them as man or any other being. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts, and passions; can go from place to place—can eat, drink, and talk, as well as man. Man resembles him in the features and form of his body, and he does not differ materially in size. When he has been seen among men, he has been pronounced, even by the wicked, as one of their own species. So much did he look like man, that some supposed him to be the carpenter's son. Like man, he had a Father; and he was the "*express image of the person of the Father.*" The two persons were as much alike in form, in size, and in every other respect as fathers and sons are of the human race; indeed the human race are "*his offspring,*" made in his likeness and image, not after his moral image, but after the image of his person. There is no such thing as moral image. Such an image cannot exist. Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind. Hence, a moral image never had an existence except in the brains of modern idolators.

The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires *time* for him to transport himself from place to place. It matters not how great the velocity of his movements, *time* is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a *spirit.*" But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "*an immaterial being,*" is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A "*spirit*" is as much *matter* as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist in classifying his substances would presume to say, This substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "without *parts,*" as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain

degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole.

All the foregoing reasonings in relation to the person of the Father, are equally applicable to the person of the Son.

The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects, as the spirits of the Father and Son. It exists in vast immeasurable quantities in connexion with all material worlds. This is called God in the scriptures, as well as the Father and Son. God the Father and God the Son cannot be everywhere present; indeed they can not be even in two places at the same instant: but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent, all-wise, and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and Son. What are called the laws of nature are nothing more nor less than the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size, and occupies space. Two atoms of this Spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should unite themselves together into the form of a person, then this person of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be every where present. No finite number of atoms can be omnipresent. An infinite number of atoms is requisite to be *every where* in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms at the same instant, as it would be for two men at the same time to drink the same identical pint of water. It is these three all-powerful substances that stand at the head of all legal government. All governments not established by these three will be ere long overthrown. They hold the supreme authority and power in heaven, and in the heaven of heavens, and throughout the wide expanse of universal nature. All principalities, powers, and kingdoms, whether in heaven or on earth, must yield to be instructed and controlled by the supreme power, or they cannot stand.

(*To be continued.*)

CONFERENCE MINUTES.

BEDFORD.

This conference of the Church of Jesus Christ of Latter-day Saints, took place on Sunday Morning, September 3d, 1848, in the usual place of meeting, Mill-street, Bedford, under President Jeter Clinton, from America; when the service of the morning was commenced by singing the hymn on page 195, and prayer by Elder Clinton.

Elder Martin then proposed that Elder Clinton preside over the meeting this day. Elder Clinton proposed that Elder Martin preside with him this day, over this meeting; and also that brother Pembroke act as clerk to this meeting and conference. Carried unamiously.

Elder Clinton then called for the officers of the Church to come forward, which being done, the elders were called on to represent the various branches.

BRANCHES.	DELEGATES.	MEM.	ELD.	PRST.	TEA.	DEA.	C. O.	REM.	D.
Bedford	Pembroke	49	3	3	1	1	1	1	1
Wellingborough	Sheffield	50	5	7	2	1	0	0	0
Whadden	Linford	47	4	2	1	0	0	0	0
Gravely		29	2	2	1	0	0	0	0
Thorncoat	Foxley	36	2	4	1	0	0	0	0
Wyboston	Joyce	29	3	2	1	1	0	0	0
Newport Pagnell	W. S. Reid	16	2	2	0	1	0	0	0
Stoke Brewern	W. S. Reid	21	1	0	1	1	0	0	0
Northampton		7	1	0	0	0	0	0	0
Evershott	Sinfield	12	2	1	1	0	0	0	0
Scattered Members		3	0	0	0	0	0	0	0
	Total	299	25	23	9	5	1	1	1

The representation was given by those present, in the absence of the elders of the branches, who, from distance and circumstances, did not attend; after which Elder Clinton proposed that Elder William W. Smith, be made presiding elder of the Bedford branch of the Church, and also that he be appointed book agent for the Bedford conference. Seconded and carried unanimously.

Elder Clinton spoke at some length on the organization of the Church, and of the necessity of union among the Saints for the moving on of the great work of the dispensation of the fulness of times, and encouraged the Saints to look forward for a realization of the promised blessings, and spoke as to the good-feeling and willingness he found in the Saints in their desires to uphold and sustain the president, Brigham Young, and Heber C. Kimball and Willard Richards as his counsellors, and also the twelve apostles, by their faith and prayers. And that they uphold and sustain by faith and prayer, Orson Pratt, as president of the Church in the British Isles.

Elder Martin then rose and proposed that the conference uphold, sustain, and support, by our faith and good works, Elder Clinton, as the president of this conference. Elder Clinton rose and proposed that the conference do shew their gratitude, respect, and esteem, by a vote of thanks to Orson Spencer, for his able and useful services as our late president, in the British Isles. Seconded and carried unanimously. The time having expired, the assembly of the Saints were then regaled with a plentiful supply of bread, butter, tea and cakes, with which there was every apparent satisfaction.

The afternoon service was commenced by singing the hymn on page 100, and prayer by Elder Martin; when Elder Clinton arose and addressed the Saints, recommending them to be diligent in the work in which they were engaged, and of the necessity of meeting often together; and also that we establish a Sunday School, for the instruction and bringing up of our children in the faith of the Saints of the Most High God, believing in the beneficial results of these things of which he had spoken when put into practice.

Elder Martin then rose, expressing the pleasure he felt in having another opportunity of addressing the Saints from that place from which he had often addressed them before, but he should not intrude on their time, as he himself was desirous to hear Elder Clinton speak of the western part of America.

Elder Clinton rose and proposed that brother James Burbridge be ordained an elder, and brother William Cook be ordained a priest, and brother William Cook be ordained a teacher. Each seconded and carried unanimously. He then spoke as to what the Saints had done by building up Nauvoo, and on the trials and sufferings they had undergone, and of the difficulties that would await the Saints until they were gathered out, and of the prospects and blessings that await the Saints in the future, when they should get out to the Salt Lake Valley; describing the situation of that land, with the various blessings that therein abound, and continued for some time to interest and instruct the Saints in the kingdom of God. He then thanked them for the manner in which they had received him as their president, and concluded by wishing them every blessing in the name of Jesus Christ. Amen.

After a collection being made to defray some ordinary expenses, a vote of thanks was given to Elder Martin for the visit he had paid us; and that on his return he should have the prayers and blessings of the Saints.

Elder Martin rose to return the Saints his thanks for the proof of kindness they had manifested, and prayed God that every blessing might rest upon them. It was

proposed and seconded that a vote of thanks be given to Elder Martin for his past services. Carried unanimously. After which the meeting separated, and a spirit of good feeling prevailed, each one appeared to have enjoyed a happy day, and parted in love with each, hoping still in the future. JETER CLINTON, President,
JAMES PEMBOKE, Clerk.

EDINBURGH.

This conference of the Church of Jesus Christ of Latter-day Saints, was held in the hall, No. 1, Drummond Street, on Sunday, September the 17th, 1848, at the usual hour of worship.

The meeting was called to order by Elder Gibson, and after singing the first hymn, Elder Graham Douglas, of Glasgow, opened the meeting with prayer. It was thereafter unanimously resolved, on the motion of Elders Waugh and M'Master, that our beloved brother Gibson preside both over this meeting and conference.

It was also resolved, on the motion of Elders Gibson and McFarland, That Father Waugh be clerk of this day's procedure and of conference.

The President having, by way of introduction, elicited, that through the blessing of God attending the united efforts of the brethren in the priesthood in this conference, 205 members had been added by baptism during the previous quarter. He exhorted the delegates, on their return, to stimulate their brethren in the various branches to double their diligence during the ensuing quarter, inasmuch as their labour shall not be in vain, "for in due time ye shall reap if ye faint not, nor weary in well-doing;" for when the Lord of the harvest shall shorten his work in righteousness, he shall reward the just and faithful servants of his household, and the apostates and hypocritical confessors shall be cut off; for the meek shall inherit the earth, and then the Saints or children of Zion shall rejoice in their King. He then called for the number of officers present, when there appeared 1 high priest, 19 elders, 11 priests, 7 teachers, and 4 deacons.

The branches were then represented in the following order:—

BRANCH.	REPRESENTED BY	H.P.	ELD	PRS.	TEA	DEA	MEM	TTL.	BAP.	REC	RMV	EM.	CT	D.	SC.
Aberdeen	Letter	0	2	1	0	1	17	21	8	0	0	0	0	0	0
Biggar	Elder Waugh	0	0	1	0	0	4	5	0	0	1	0	0	0	0
Black Braes	" Tomkinson	0	1	1	2	1	46	51	15	0	0	0	0	0	0
Bowness, &c.	" Tomkinson	0	0	1	1	1	25	28	3	0	2	0	4	0	0
Clackmannan	" John Russell	0	2	1	2	2	147	154	44	2	1	35	3	0	0
Crofthead	" Archibald	0	3	2	1	2	63	71	22	6	30	0	0	1	2
Dundee	" R. Russell	0	3	3	2	2	63	73	18	0	0	0	0	0	8
Dunfermline	" M'Master	0	1	3	3	1	64	72	13	4	4	0	0	0	2
East Wemyss	" Cook	0	0	1	1	0	19	21	1	0	0	0	1	0	0
Edinburgh	" Menzies	1	7	7	5	2	157	179	26	5	1	7	0	0	22
Falkirk	" Calder	0	2	1	0	0	22	25	2	0	0	0	1	0	0
Greenlaw	" M'Ewan	0	0	1	0	0	7	8	0	0	0	0	0	0	1
Hearthill	" Archibald	0	1	1	1	0	17	20	5	0	0	0	0	0	0
Hunterfield	Brother Young	0	2	6	5	2	63	78	10	9	0	10	0	0	0
Lochgelly	Elder Watson	0	2	2	2	1	53	60	19	9	0	0	1	0	1
Oakley	" Brown	0	2	1	2	1	33	39	8	4	13	4	3	1	0
Pathhead	" McFarland	0	3	3	4	1	76	87	6	1	0	0	1	0	2
Scattered Saints	" Waugh	0	1	0	0	0	38	39	0	0	0	0	0	0	0
Stirling	Brother Low	0	0	1	0	1	14	16	0	0	0	0	0	0	0
Perth	" Hill	0	0	2	1	1	12	16	5	0	0	0	0	0	0
Tranent	*To be re-organized*	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Travelling Elders.	Elder Waugh	0	4	1	0	0	0	5	0	0	0	0	0	0	1
West Wemyss	" Crookstone	0	1	1	0	0	11	13	0	0	0	0	0	0	0
	Total	1	37	41	32	19	951	1081	205	40	56	-52	14	2	39

The above are generally in good standing, and the prospects portentously bright.

The following brethren being duly nominated in the delegates counsel meeting, were unanimously chosen by vote of conference to be ordained for the priesthood in the annexed branches:—

Clackmannan—Brothers David Russell and Burt to be ordained Teachers. Dundee—Presiding Priest William Aitkin and Allan Adamson to be exalted to the Elders office. Dunfermline—Brother Henry Drysdale to be ordained Teacher. Edinburgh—Brother William Reid to be ordained Priest. Hearthill—Brother James Kinghorn to be Priest, and James Easton to be Teacher. Lochgelly—Brother William Simpson to be Teacher. Oakley—Brother Andrew Burt to be Priest, and David Morgan to be Teacher. Perth—Priest Robert Hill to be or-

dained Elder and preside there. West Wemyss—Brother Andrew Penman to be ordained Priest.

Priest James Low of Stirling, having tendered his services to labour for God in this conference, it was resolved that he be placed under the counsel of Elder Tomkinson.

Resolved on the motion of Elders Gibson and Menzies, that we uphold and sustain by our faith and prayers, our beloved President Brigham Young and his counsellors in the land of Zion.

Resolved as above, That we in like manner sustain the Twelve Apostles as traveling high counsel of the Church of Jesus Christ of Latter-day Saints in all the world.

Resolved as above, That we sustain our beloved brother Orson Pratt, as president over the European conferences, with Orson Spencer as his counsellor in the British Isles.

Resolved as above, That we also sustain in office all the branch presidents and their counsels within the region of the Edinburgh conference.

Voted on a resolution carried in the delegates council, last evening, that *one* STAR be paid in advance to our branch agents, to facilitate the adjustment of the MILLENNIAL STAR and other publications, through the medium of our conference agent, to the office in Liverpool.

The President instructed the branch presidents to pay attention to the due insertion in their records of ages, nativities, baptisms, and confirmations; and to send in those registers by their delegates at each quarterly conference, to regulate the general record by; presidents being responsible that all casualties are duly marked off.

The President directed, that for the future no letters of recommendation be given to brethren and sisters removing, without having obtained a previous vote of their fellowship and standing in their respective branches.

Several confirmations of baptized brethren, as also several ordinations to the priesthood were administered at the close of the celebrated memorials of our Lord's broken body and shed blood; the presidents of branches being empowered to ordain those above appointed (who could not attend here) in the branches to which they severally belong.

The conference stands adjourned till the last Sabbath save one in December, 1848. The delegates to meet at No. 8, Pleasance, at seven p.m. the day previous.

WILLIAM GIBSON, President.
GEORGE P. WAUGH, Clerk.

The Latter-day Saints' Millennial Star.

OCTOBER 15, 1848.

ARRIVAL OF AMERICAN ELDERS.—We hail the arrival of two more of the servants of the living God, namely, Alfred Cordon, a high priest, and Lewis Robbins, one of the presidents of the second quorum of seventies. Brother Cordon was formerly from England; many of the Saints in this country are acquainted with him. His former persevering labors in many parts of England will, by many, never be forgotten; and we trust that thousands of his former acquaintances will greet him with great joy.

Brother Cordon is appointed to preside over the Warwickshire conference. Elder Robbins will accompany him, and labor as one the seventies within the precincts of that conference. Elder Robbins has had a long experience in this church, and we trust the Saints will be greatly benefited by his instructions and counsels. We hope that the Saints throughout that conference will use every exertion to assist brother Robbins to spread the gospel into neigbourhoods where it has never been heard; and we anticipate that the time is near, when many new branches will be added to that conference.

Ye elders of Israel, and servants of the Most High God, throughout the British dominions, let your hearts be encouraged, and slack not your labors, for now is the time for the gathering of much wheat—it is a favourable time. Never were the prospects more cheering of an abundant harvest—the faithful laborer shall be laden with many sheaves. Thousands of England's sons and daughters, who now groan in poverty and distress, shall receive the glorious message, and shall be wafted by the gentle breezes of heaven to a land of deliverance and plenty.

TWO MORE OF THE SEVENTIES JUST ARRIVED.—Just arrived from America, William L. Cutler, one of the presidents of the eleventh quorum of seventies, and James H. Flanigan, also one of the seventies. They had twenty-eight days' passage from New York, arriving in Liverpool on the 4th inst. These brethren are in good health and spirits, and will soon enter the great harvest field, and we pray the Lord of the harvest to crown their labours with success, and bless them also with many sheaves. England shall be thoroughly warned, and the ears of their learned and mighty ones shall yet tingle with the tidings. O England, this is the day of thy visitation—the Lord's messengers are now in thy midst—incline thine ear and be not stubborn, that the Lord may shew favor unto thee. This is a visitation of mercy; if rejected, judgment will soon follow. The work will be speedy and decisive. O England, hear and live!

CHEERING NEWS FROM THE GREAT SALT LAKE VALLEY.—Letters have been received, giving news of the most cheering kind from the Great Salt Lake Colony. The spring crops look well and bid fair for an abundant harvest. All was peace and quietness up to June 9th; and plenty of rain in the valley up to that time. The first emigration company, for this season, were 419 miles west of Council Bluffs, consisting of 623 waggons, and 1829 persons. The last company were about 100 miles in the rear. Their journey so far has been very prosperous. Rejoice, ye Saints, for the work is rolling on, and it will gather strength and power as it rolls, until the name of the Lord God of Israel shall become great among his people, and the nations afar off shall hear of his fame.

LETTERS FROM THE CAMP OF ISRAEL.

Camp of Israel, north side of Platte, 400 miles from Winter Quarters,
July 10, 1848.

Dear brother Levi,—This is the first opportunity for me to write a letter to any of my friends, and as you are now my attorney and counsellor in England, I think it right to remember you the first; and as it may be interesting for you and the Saints in England to know a little of our progress, I cheerfully commence the task of communicating.

You are aware that those Saints who had been diligent in accumulating means for their removal from the sound of those who had been their oppressors, and who had driven them from their homes, their city, their temple, their all, had commenced a gathering on the west bank of the Elk Horn, 27 miles from Winter Quarters; to organize, preparatory to their journey into the wilderness, over those immense prairies, barren sage plains, sterile lands, and Rocky Mountains: that they might gather into that valley, which is hidden up in the bosom of the mountains, on the tops of the everlasting hills, and rear a temple to the Lord God of Israel, where they may hear the word of the Lord, and know His will concerning us.

On the last day of May, our beloved President, Brigham Young, commenced organizing the people into 100's, 50's, and 10's; appointing the officers necessary to

manage so large a body of people, and afterwards I succeeded in obtaining the following census of the people and their stock.

	Waggons	Souls	Horses	Mules	Oxen	Cows	Loose Cattle	Sheep	Pigs	Chickens	Cats	Dogs	Goats	Geese	Bee Hives	Doves	Squirrels	Ducks
Allen Taylor's 100	190	597	30	16	615	316	63	134	66	282	19	31	3	8	0	6	0	0
Lorenzo Snow's 100	99	321	20	3	308	188	38	139	25	158	10	26	0	0	0	2	0	0
Wm. G. Perkin's 100	57	155	14	0	191	99	34	97	28	94	3	12	0	0	2	0	0	0
Zera Pulsipher's..... 100	51	156	10	0	161	96	49	41	22	71	5	13	0	2	0	0	0	0
Total	397	1229	74	19	1275	699	184	411	141	605	37	82	3	10	2	8	0	0
President Heber C. Kimball also leads a company of 226 Waggons, with a similar proportion of animals—afterwards found	226	662	57	25	737	284	150	243	96	299	17	52	0	0	3	3	1	5
Total	623	1891	131	44	2012	983	334	654	237	904	54	134	3	10	5	11	1	5

President Willard Richards and Amasa Lyman will also lead another large company to the mountains.

Thus you see the seed of the gathering has been sown, and three of the reapers are gathering their sheaves into the store-house of the Lord, to be hidden up; while the overflowing scourge of the Almighty sweeps the earth of wickedness, and those that forget God.

On the 1st day of June, Lorenzo Snow's company moved off the ground to the Liberty Pole on the Platte, in order to make room for other waggons that came pouring in from Winter Quarters. If any person enquire, "Is Mormonism down?" he ought to have been in the neighbourhood of the Elk Horn this day, and he would have seen such a host of waggons that would have satisfied him in an instant, that it lives and flourishes like a tree by a fountain of waters; he would have seen merry faces, and heard the song of rejoicing, that the day of deliverance had surely come.

On the 2nd day of June, Pulsipher's camp followed on the trail, and we received a visit from Elders Hyde, Woodruff, Benson, and others; by them we learnt that the Pawnees and Otoe Indians had a fight in the rear of Winter Quarters, several killed.

3rd. Perkins's camp moves on their journey. Brother Hyde and others return to Winter Quarters.

4th. Meeting at President Young and Kimball's Carrells.

Monday, June 5. President Young's company take up their line of march. Lucy, wife of Elisha H. Groves, ran over by her waggon, which broke her leg. Camp continues its journey to the Liberty Pole on the Platte, travel 12 miles.

6th. Pass an Indian battle ground. At night, camp on the banks of the river, 13¼ miles. At night, the captains of Tens met with the Presidency, to complete the organization of the camp, and appoint the guard to watch both day and night.

We continued our journey without any thing particular occurring day by day. Came in sight of buffalo on the 29th June, for the first time this season.

Since leaving the Elk Horn, we have travelled 27 days, averaging 14 miles per day; and have rested 10 days, which brings us this day (12th July,) to Crab Creek, 409¼ miles from Winter Quarters; we purpose travelling about 12 miles to good feed this day.

Last night, at half-past 10, brothers John Y. Green, Isaac Burnham, Joseph W. Young, and Rufus Allen arrived at our camp from the valley, bringing us the news up to 18th of May last, the day they started; all is well there. The wheat looks well, corn up about 6 inches; of this they cannot say much at present, as there had been scarce any time to form an opinion.

Since they came in, a mail of a few letters has arrived, the latest date is June 9, 1848, from which we learn "The health of our place is good, and has been ever since we have been here." "There has been a large amount of spring crops put in, and they were doing well till within a few days; the crickets have done considerable damage both to wheat and corn." "The sea gulls have come in large flocks from the lake, and sweep the crickets as they go; it seems the hand of the

Lord is in our favor." "O. P. Rockwell has arrived from California, in company with Capt. Davis and his company."

In a letter from Elder John Taylor, he writes, "We have been busy since our arrival in building, ploughing, planting, and sowing, and we expect ere you arrive to be enjoyed in the more pleasant work of reaping. I never saw the Saints more diligent than they have been in this valley; enterprise and industry seem to be written on every man's forehead." "Barley, oats, rye, buck-wheat, and other grains look well; flax, and especially peas, look very promising." He sent a sample of peas, a carrot, and an ear of rye, gathered 22nd May, as a specimen of the first fruits of the valley for the year 1848.

The accounts given by the brethren all confirm the above—all are cheering for the honest-hearted Saint, but very disheartening to hypocrites, and those who go to speculate and oppress his neighbour—their reign is at an end; as the Poet saith,

"We go where hypocrites will fear,
And tremble at the word
Of him, who is appointed here
To wield the two edg'd sword."

In proof of the health of the place, there have been about 15 graves dug, namely: one child drowned; one carried there dead; one died entering the valley, killed by a log falling; one by eating poison roots; two consumption; one liver complaint; one imprudent exposure while in perspiration; children three; and there may be perhaps three more. To balance this, in one row of eight houses adjoining, in one week there was seven births, and the brethren suppose about 120 births in the 12 months. I will endeavour to send an accurate account hereafter.

There is one grist mill in operation—two in progress. Two saw mills running, and three in progress.

They have also nearly completed 12 miles of fencing, enclosing all the farming land in one field.

Elder P. P. Pratt and family are well, and farming largely in comparison to his help.

Daniel Spencer's family are all well, and doing well; live in five log houses, and have 100 acres of grain in the ground, looking well; their fall wheat is up good; spring wheat is also up, and 12 acres of corn looks pretty.

Ellen Spencer and James Bullock have visited my office a few minutes since; they are all well in health, and in good spirits; they have had no accident either with themselves, their cattle, or their property, and are going on well. Her cousin Charles has brought a waggon and two yoke of oxen, and is going to assist them to the valley. They send their love to their father, and anxiously enquire if they may expect to see him next summer.

You will please remember me to Elders Pratt, Spencer, Clinton, Cummings, Spiers, Whitehead, Robbins, and the rest of the elders who are now on a mission to my native country. May the Lord bless you, from your brother in the gospel of Jesus Christ,

THOMAS BULLOCK, Clerk of Camp of Israel.

Ancient Ruins, Bluffs, 419 Miles from Winter Quarters, July 13, 1848.

Dear Brother Orson Spencer,—I write a few lines at this time, to say that I am perfectly satisfied with the course you have taken while you have been in the British Island; that you have done the best you possibly could; and I pray you to accept of my warmest thanks and congratulations for the success of your labors; you are also informed that on the arrival of Elders Orson Pratt and Levi Richards, you are perfectly at liberty to do as you please, either to return this fall and visit your friends in the Eastern States during the fall and winter, or tarry in England until the beginning of February, then come by the way of New Orleans to Council Bluffs, and continue your journey to the valley next summer, or remain in England; whichever way you feel will be most conducive to your health, you are at perfect liberty to take, and as you and the brethern shall deem best in council.

But while you tarry in England, I wish you would exert yourself to gather up as much tithing as you possibly can, and bring it with you, in order to prepare for glass, nails, paints, and such other articles as will be needed to bring from the

States to assist in building up the Temple of the Lord in the valley of the Great Salt Lake. And I earnestly desire Elders Orson Pratt and Levi Richards will use all their energies on this subject, and assist you in gathering in the tithing until the time of your departure, and bring it to the valley, unless you hear further news from us.

May the peace of our Lord Jesus Christ be with you, rest down in mighty power upon you, prosper you on the remainder of your mission, give you a safe passage over the mighty deep and toilsome journey, and once more bring you to the bosom of the Church and your family,—is the prayer of your affectionate brother in the gospel of Jesus Christ, BRIGHAM YOUNG.

LETTER FROM ELDER W. WOODRUFF TO ELDER O. SPENCER.

Boston, August 21, 1848.

Dear Sir,—Having once more arrived in the Eastern States, and entered upon the field of my labours, I feel assured that I shall have a little time once more allotted me to open a correspondence with my friends who are labouring abroad in the vineyard; which blessing has almost been denied us for the last two years, in consequence of our journeys in the wilderness and travels to the mountains, separating us in a degree from the means of corresponding with our friends abroad. I received a letter from you last winter, and sent you one in return, containing also one to Capt. Dan Jones, which I hope you obtained, but do not know that they reached you. I have not heard anything definite from Elder O. Pratt since he left Council Bluffs, but rumour says that he has sailed for Liverpool. I saw your family frequently before I left the Bluffs; the last I saw of them was at the Horn, with Presidents Young and Kimball, with 600 waggons. They were all well and in good spirits, and I think comfortably fitted out for the journey to the mountains. That company started from the Horn about the 1st of June; Elders W. Richards and A. Lyman left about the 25th of June with about 300 waggons more, making a little rising of 900 waggons in all during this season's emigration. We entirely evacuated Winter Quarters, which is truly desolate. Elder O. Hyde was with me at Mount Pisgah, Nauvoo, Keokuck, and St. Louis. We there parted; he went to Washington and I to Boston. While we were at Nauvoo, there was some excitement from a report that O. Hyde would preach in the temple—neither of us had any such intention; I, however, preached to one man, and baptized, confirmed, and ordained him an elder, and he went out to preach the gospel. I was with Elder Hyde at St. Louis, as I said above, which is the last I have heard from him. I have seen many elders since I came to Boston, among whom are N. H. Felt, A. P. Rockwood, D. Carter, J. C. Little, Dudley, and others who are on missions in the Eastern States; also brothers Robbins and Cordon, who will go to England on missions, and will probably deliver this letter to you.

I have had a pleasant interview with Capt. Joseph Russell, of Miramichi. As to news in this country, I have not much to communicate at this time. I have not had time as yet to form much of an opinion how our cause is through the Eastern States; but as far as I do know, they are quite as favourable as I expected to find them. As to national affairs they present to the discerning mind signs of keeping pace with other nations of the earth in causing their fig trees to bear. No congress ever broke up with greater excitement than the last—feelings of the deepest hatred are seated in the hearts of Northern and Southern statesmen against each other. Senator Butler sent a challenge to Benton of Mo, for a duel, but were prevented carrying out their designs by being taken into custody by the officers of government. Political parties are breaking to pieces and new ones forming. M. Van Buren has deserted the democrat ranks, and is a candidate for the presidency by a combination of parties, including Abolitionist, Van Burens, &c., with the son of John Q. Adams as vice president. There is no doubt in my mind but that the North and South, will, before many years, be arrayed in hostile warfare against each other. Mobs, riots, fires, and pestilence are on the increase in this country. At the last election in Illinois there was quite a fight between the Germans and old

citizens. The Germans drove the others out of town, some were killed. Among the many fires in this land, last week about one quarter of Albany, N. Y., was laid in ashes, and their house left unto them desolate—loss from 3 to 5,000,000 dollars; the most business part of the city is burnt; and while the destroyer is slaying its thousands upon our waters by wind, fire, and steam, death is doubling its ravages throughout the land by almost every species of disease; and while the potatoes in this land smell, look, and taste as though they had the cholera, the clams on our sea coast have the plague, and kill those who eat them; eels are dying by thousands. The Mexican war is ended, peace ratified, New Mexico and California ceded to the U. S. A., but the North and South could not agree sufficiently to give either of those places a territorial government. Oregon has a government and an Indian war on her back, which is now presenting a serious aspect to the inhabitants of that country. The Oregon emigration is falling off fast: last year there were about 1500 waggons, and this year only 400 for Oregon.

I am now with my family in brother A. Badlam's house, in Cambridge Port, near Boston. He got a letter a few days since from brother Samuel S. Brannan, from San Francisco Bay; the letter contained no news, only that they were well and doing well. Our eyes are turned towards you and the country you inhabit for news of every kind. Truly the whole European world is in a convulsed state, which has come upon them in an instant. The anxiety is very great through this country to get the news as soon as it arrives from England. The present state of Ireland is creating great interest through this country; meetings are held through all the cities, and tens of thousands of dollars are collected to send to their assistance. But while these things are going on, I feel more interested in the progress of the cause of the Latter-day Saints under your presidency throughout that land; and as I am now located in this land, I hope brother Spencer will forward me the STARS as they come out, and inform me what I must do in return, and I will endeavour to perform it. I feel very anxious to know how the work is advancing throughout your field of labour. I realize the Lord is doing a great work in the British Isles.

Probably brother Pratt will arrive to take the charge of affairs before my letter. If so, please remember me to him, and I would like to open a correspondence with him and yourself. I wish to be remembered to brother and sister Hall, and all that I was acquainted with in that land that enquire after me. I wish you would do me the favor to forward the letters I send with this to Capt. Jones, of Wales, brother Enion, &c. I spent some time with the brothers Richard on their return, and they gave me a cheering account of the work in that land. They have all gone on to the valley, I am informed. Brother Levi Richards, I suppose, is also with you, who will give you all the news concerning the last camp. Remember me to him and all the American elders with you. I look for a rich harvest from the labours of those who have gone to your assistance, and I expect they will be all needed and probably more if you had them. I shall look for a letter from you as soon as you get this, and every item of news will be interesting to me. My address will be Boston, Massachussets. Any papers or letters sent to me here I shall obtain. Mrs. Woodruff wishes to be remembered to you and lady.

Yours respectfully,

W. WOODRUFF.

TO THE SAINTS SCATTERED ABROAD—GREETING:

Beloved Brethren and Friends:—After so long a time, we have heard direct from Elder Lyman Wight, and have learned his whereabouts. He is in Texas, and I think on one of tributaries of the Colorado river, about seventy-five miles from the city of Austin. He has addressed a pamphlet of sixteen pages to the Latter-day Saints, scattered abroad, and to every body else, containing his appeals to them, and the cogitations of his own mind.

If the Lord had inspired him to write his appeal, it would have been received with respect and cordiality. But it would seem that his inspiration came from no higher source than George Miller. He speaks much about being put out of his place, and some one also called to fill it. If this had been contemplated, and even

carried into effect, the Council of the Church would not have gone beyond their power and right, if they had thought it necessary to be done: But to reproach the person supposed to occupy his place with the appellation of "A LONG-EARED JACK ASS," is but to reproach the Council by whom he was appointed, if appointed at all. The spirit of alienation and jealousy is too apparent in his writings. No person has been suggested to fill his place, to my knowledge; and if he had been dictated by the spirit of the Lord, he would have written a confidential letter to the Council of his brethren, and inquired into all these matters, before venturing to throw out such a volley of most extravagant and uncalled for language as his pamphlet contains. But it seems that he has taken Bishop Miller for his prompter, who lost the spirit of the Lord by his over anxiety to run forward to Grand Island, to Punkand, and to "*Bullyhuck*," that he might show himself a little *smarter* man than any other in the camp: and when the spirit of the Lord had left him, he learned that the Twelve were not right, and resolved to follow them no longer, when the truth was, he never would follow, but always run ahead. He left the body of the Church without counsel and without the fellowship of the Saints.

If brother Wight had been as anxious to keep up a friendly intercourse and correspondence with the Church and Council, and maintain a permanent union and alliance with them, as he now is to sow the seeds of dissension, by scattering his pamphlets among the OUTER BRANCHES of the church, could he not long ago have sent a messenger to hunt us up, as well as to send one now to distribute his pamphlets, the products of his own misguided zeal, breathing manifestly the spirit of separation from the Church and Council? If we were broken up and gone from Nauvoo, we were not gone out of the world. The very spirit of his apology for not writing to us, clearly shows that he lacked more the inclination to write than the opportunity of sending a letter. This is in accordance with some expressions of his concerning his desire to be accounted as one of the Twelve on his leaving Nauvoo. It may be proper, at some time, to note them.

He appeals to those of like ordination with himself, to know if they have any power or authority given them to remove him from his station. For one, I can say that I have been ordained to all the power and authority that brother Wight ever was, and I can inform him that he is not yet so high that the voice of the Council cannot reach him and bring him down, and even put another in his place if they deem it necessary. Sidney Rigdon was ordained to all that brother Wight ever was, and rather more, but the arm and voice of God's Council brought him down, and dried up the fountain of his spirits. Lucifer was even higher than brother Wight, yet he was thrust down by those with whom he stood connected: and be it known, and known to all, that the Council has power to expel any member of its body from the same, when that member ceases to act pursuant to its dictates. If this be not a true doctrine, Lucifer could have stood his ground in heaven, and bid as loudly defiance to the powers there, as brother Wight has in his pamphlet to all the powers of the world, the Church, Angels, and men. But the former was cast down, and the Council at the Salt Lake city, with the Quorum of the Twelve Apostles, must determine the portion of the latter after having canvassed his pamphlet, and considered it in connexion with this circular.

Why does brother Wight teach and enforce a doctrine that Joseph Smith never did, nor never would, sanction? Namely: a community of goods, or property thrown in together as common stock. Though this doctrine has sometimes been practised by good men, but the original purpose and design of God was to make men accountable for their stewardship, and therefore, "to one he gave five talents, to another two, and to another one; and to every man according to his *several ability*." The whole course and order of nature—the constitutional organization of man—the voice of the martyred prophet of the last days, and the eternal purpose of God, all stand opposed to brother Wight's "common stock" principles; and no people can prosper that enforce this as a law among themselves. I call not upon heaven and earth, angels and men, for my "*indemnity*," but let my communications be yea, yea, and nay, nay; and leave the remainder to brother Lyman.

With regard to keys and priesthood, brother Wight is just as lame as he is about the power not existing to displace him, and one day it will meet him in the face; and though I am a fool, there ARE men in this Church that can measure his bushel

in their peck without shaking down or pressing it together. Men have done something here besides wearing fine clothes, and have learned something better and more generous than to throw out any such low insinuations.

When men get a mission according to their own hearts' desire, in answer to long and repeated importunities, they ought not to murmur or complain at their hardships, if they even have "*to sell their last coat for food.*" It was a work craved, because of an apparent unwillingness to remain with the Council and fare as they did, receive the chastisements and corrections which they did, and thus become perfected in the midst of counsel. Israel once received a king, because of their great murmurings and importunities, but was he a blessing or a curse to them? It is said not to be the nature of "*the wild ram of the mountains*" to herd in the domestic fold, and if it does not yet appear that Joseph Smith gave to Lyman Wight his great mission with a similar motive to that with which the Lord gave a Saul to Israel, I will confess my mistake.

The Churches are exhorted to continue their emigration, and in the discharge of their various duties, as counselled and directed in the late General Epistle of the Twelve, and pay no attention to brother Wight's call until it is sanctioned by the First Presidency of the Church, at the Salt Lake city, and also by the Quorum of the Twelve Apostles. Brother Wight may collect around him the whole phalanx of wild, disaffected, and independent spirits, even from the "*Pagan Prophet*" down to the "*Brewster Seer.*" But these combustible materials, gathered together, render explosion more certain, and its consequences more destructive. None of us are at war with brother Wight's mission, but with his boasting and defying spirit.

The next circular that I issue, I hope may come from our own press at Council Bluffs, under the head of the "FRONTIER GUARDIAN."

Now, brethren, farewell! May the blessing of Him who died and rose again from the dead, be with you always, and keep you steadfast and immovable in the truth, and guide your steps to the celestial city where the Saints meet in peace.

With great respect, I have the honor to be, your brother in the bonds of the covenant,

ORSON HYDE.

LETTERS TO THE EDITOR.

Edinburgh, September 19th, 1848.

Dear Brother Pratt,—Our quarterly conference was held on last Sabbath. All goes on well; 205 have been added by baptism this last quarter, in this conference. That is about 100 since I was at the general conference. All is union and love, and the prospects are almost everywhere good. I know this will cause you to rejoice, as from your labours here, the Saints look upon you as their father in the work of God. I will send you the minutes of conference as soon as father Waugh has them ready. With love to brother Spencer, and all, I remain your brother and servant in the cause of truth,

WILLIAM GIBSON.

Glasgow, September 29th, 1848.

President Orson Pratt.—Dear Brother,—I received your letters of the 26th and and 27th inst. Your letter of the 26th rejoiced me very much. I felt glad to hear, that you, too, were sanguine in your expectations with regard to the prosperity of the work in Scotland. My feelings have been on the high pressure principle, and your letter has given another impetus to them.

I was rejoicing to hear of the safe arrival of our brethren; give them my love. I sent you an order yesterday for 8,000 pamphlets; we received 1,000 of the *Divine Authority* last night. I am very sorry to hear that you have not any more of the *Gospel Witness,* or *Brother Spencer's Letters.* If you would print several thousands of each I am confident there would be sale for them. Brother Gibson was at our conference, and I think he will adopt the same plan that we have for the spread of the printed word. Send us 1,000 more of the *Divine Authority* (which will make 2,000 in all), also send us 2,000 of the *Gospel Witness,* and if you will print *Brother*

Spencer's Letters we will take 1,000 of each. Then our order (to be filled yet) would be as follows :—

1,000 each of Brother Spencer's Letters	12,000
1,000 Divine Authority	1,000
2,000 Gospel Witness	2,000
	15,000

And you may look for the money for the whole within one month from the receipt of them. I intend that this conference shall be out of debt; and while we are assisting with our might in the spread of the truth, we will hold up your hands by paying you promptly. If you will fill the above order soon, you will rejoice our hearts.

We had a glorious conference—such unity, as you say—I feel like shouting when I think of it. May the Lord bless us with wisdom through a mighty out-pouring of his Spirit upon us.

The brethren going to Ireland will take several hundreds of the *Gospel Witness* and *Divine Authority* with them.

We will send up the minutes of our last conference, in a day or two, and if you would publish them for us by the 15th of October, we would be thankful. Write to me as soon as you receive this, and oblige your affectionate brother in the bonds of the covenant. ELI B. KELSEY.

APPOINTMENTS.

Elder W. L. Cutler is appointed to labour in the Herefordshire conference, in conjunction with Elder John Spires. If brother Spires's health will permit, he is to retain the presidency of that conference. Let the Saints sustain and uphold these two brethren, and give diligent heed to their counsel and they shall be blessed.

Elder J. H. Flanigan is appointed to labour in the Bedfordshire conference, to counsel and instruct the Saints, and build up new branches of the Church wherever doors shall be opened in that region. Brother Thomas Smith to retain the presidency there for the time being. Brother Smith will probably emigrate towards the latter part of winter, if so, brother Flanigan will then probably succeed him in the presidency.

LIST OF MONIES RECEIVED FROM THE 29TH OF SEPT. TO THE 6TH OF OCT.

	£	s.	d.		£	s.	d.
William Broadhead	£1	2	6	Brought forward	£5	17	6
William Hulme	2	0	0	Wm. McKeachie	8	0	0
James Bond	1	10	0	Thomas Smith, Norwich	2	5	5
Isaac Dacer	1	5	0	George Kendall	1	0	0
Carried forward	£5	17	6		£17	2	11

The address of Eli B. Kelsey is, Scotstown, New London Road, Glasgow.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET,

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21. NOVEMBER 1, 1848. VOL. X.

THE KINGDOM OF GOD.

Second.—*The character and requisite qualifications of the subordinate officers in the kingdom of God* are now to be considered. As the persons of the Father and Son cannot be every where present, it is therefore impossible for them to attend in *person* to all the multiplied affairs of government among intelligent beings; therefore, God, in establishing a government among such beings, has always called persons of their own number to officiate in his name. The character of these persons, previously to their calling and appointment, has generally been that of honesty and sincerity; otherwise they have not differed materially from other men.

The various officers, called of God to administer the affairs of his government, are apostles, prophets, bishops, evangelists, elders, pastors, teachers, and deacons. God has only one way of calling these different officers, and that is by *new revelation*. No person was ever authorized to act in the name of the Lord unless called by *new revelation*. Paul says (Heb. v. 4), "*No man taketh this honour unto himself, but he that is called of God as was Aaron.*" Among the vast number of national governments now upon the earth, where is there one that even professes to be the kingdom of God, or that its officers were called of God as was Aaron? Human authority and human calling are the only powers which any nation professes to have. But there are certain petty governments, called churches, organized within these national governments, which claim divine authority, and consider their officers authorized to act in the name of the Lord. But the great question is, Have any of them been called as Aaron was? By *new revelation* Aaron was called. By *new revelation* the duties of his calling were made known. Have any of the Roman Catholic or Protestant officers been called by *new revelation?* Has God said one word to any of them? Do they not, with very few exceptions, declare that "There is no later revelation than the *New Testament?*" If the revelations contained in the New Testament are the last ones given, then the persons to whom they were given, were the last ones called of God. When *new revelation* ceases to be given, officers cease to be called of God. When the calling of officers cease, the kingdom of God ceases to be perpetuated upon the earth. Nothing is more certain than that the church of God ceased to exist on the earth when new revelation ceased to be given. All the modern christian churches, who deny new revelation, have no more authority to preach, baptize, or administer any other ordinance of the gospel than the idolatrous Hindoos have; indeed, all their administrations are worse than in vain—they are a solemn mockery in the sight of God. It is a grievous sin in the sight of God for any man to presume to baptize, unless God has authorized him by new revelation to baptize in his name. Saul, the king of Israel, lost his kingdom because he assumed the authority that did not belong to him. (1 Sam. xiii. 8—15.) Another king of Israel was smote with leprosy until the day of his death, because he attempted to administer an ordinance without being called and authorized. (2 Chron. xxvi. 16—22.) So all the baptisms and sacraments admin-

istered by modern christian churches who have done away new revelation, are an abomination in the sight of God. All persons who shall suffer themselves to be baptized, or partake of these ordinances through the administration of these illegal unauthorized persons, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God, and unless they repent of that sin they can in no wise be saved. The twelve apostles were called by new revelation, but that did not authorize Paul, Barnabas, Timothy, nor any other person. Each one had to receive a separate call by new revelation for himself. No one could lawfully act under a commission given to some other person. All the commissions recorded in the New Testament were given to individuals then living, and not to any individuals who should live in some future age. If any person would have authority, let them obtain a new commission from God as his servants always did in ancient times, and if they officiate without such new commission, then know assuredly that they are impostors.

The subordinate officers in the kingdom of God must not only be called of God, but qualified to act in their respective offices. The first qualification absolutely necessary for every officer in the kingdom is, *the gift of the Holy Spirit.* This is the most important qualification of all others. No man, without this qualification, can attain to an office in the kingdom of God; it matters not how great his other attainments are; though he has studied the scriptures from a child, and committed them all to memory—though he has carefully learned the original languages in which they were written—though he has made himself master of all sciences—grasped with a comprehensive mind all the arguments set forth in theological works, yet none of these attainments will qualify him for even the least office in the kingdom of God. The unlearned youth, who had not the knowledge of the English alphabet, if he were called of God, and qualified by the gift of the Holy Spirit, would have more power and authority, and could do more towards saving men, than all the theologians and doctors of divinity that the world affords, unless they also were called of God, and endowed with the gift of the Holy Ghost. No other qualifications whatsoever can be substituted in the stead of the Holy Spirit. The Holy Spirit is the great distinguishing characteristic between the officers of the kingdom of God and impostors. Every officer sent of God has a qualification that no impostor ever had or ever can have.

The first officers placed in the kingdom of God are apostles. Let us enquire how in ancient times this office was conferred on man. Jesus said to his ancient apostles (John xv. 16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Paul informs us (Heb. iii. 1.) that Jesus himself was an apostle. Holding the office himself, he had the most perfect right to confer the same calling upon others; hence he first *chose* them, and then "*ordained*" them; after this he sent them forth to preach (Matthew x.) "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Although these apostles were chosen, ordained, and sent forth on a particular mission to the cities of Israel, with power to work mighty miracles, yet there was an essential qualification which they had not yet received. They had received power sufficient to qualify them to preach that the "*kingdom of heaven was at hand.*" But they had not yet received power sufficient to fully organize and build up that kingdom on the earth. They lacked one very important qualification, without which they could never establish the kingdom which they had already predicted "*was at hand.*" What was this further qualification which these apostles had not yet received? It was the gift of the Holy Ghost, or the other Comforter which Jesus promised them. It is very remarkable that these apostles should have such great power, and yet not have the Holy Ghost. But hear what the scripture saith, (John vii. 37, 38, 39) "In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: *for the Holy Ghost was not yet given; because that Jesus was not*

yet glorified)." Mark the expression, "*the Holy Ghost was not yet given.*" This agrees with another saying of Jesus to his apostles (John xvi. 7), "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Jesus calls this Comforter the Holy Ghost (John xiv. 26). After the resurrection of Jesus, and as he was about to be taken up into heaven, he said to his apostles (Luke xxiv. 49), "Behold I send the promise of my Father upon you" (alluding to the Comforter or the Holy Ghost which he promised several days before should be sent unto them from the Father after his glorification); "but," said he, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." Thus you see, dear reader, that these apostles had power to "heal the sick, cleanse the lepers, raise the dead, and cast out devils," although the Holy Ghost was not yet given to them. A certain power was yet lacking. Jesus had commanded them saying, "Go ye into all the world and preach the gospel to every creature." But he would not suffer them to commence this mission until the promise of the Father—the Holy Ghost—was given them. They already had power to work mighty miracles, but had not the power to build up the kingdom of God. This power they were to tarry for in Jerusalem, and when they should receive it, they were then to commence the duties of their mission, first, in the city of Jerusalem, and afterwards extend their labours to all nations. The power to work miracles is entirely a different thing from the power to build up the kingdom of God; the latter power, however, always includes the former, but the former power does not always include the latter.

We now ask, Where is there a man among all the churches of modern times, who has been called to the office of an apostle by *new revelation?* Where is there a man among all the millions of modern christians who has been ordained to the office of an apostle, under the hands of an apostle, as the Twelve were anciently? Where is there a man to be found among all the Catholics or Protestants who has been endowed with even the power of working miracles, to say nothing of the still greater power communicated in the gift of the Holy Ghost? If the apostles in ancient days could not build up the kingdom of God, without being endowed with these two degrees of power, surely no one since their day could be authorized to build the church of God with any less qualification.

One of the important duties, required of an apostle is to ADMINISTER THE SPIRIT. In 2 Cor. iii. 6, we read that both Paul and Timothy were made "*able ministers*" "*of the Spirit.*" The ordinance through which the Spirit is ministered, is THE LAYING ON OF HANDS. (Acts viii. and xix. Heb. vi.) To the apostles were entrusted three very important administrations for the salvation of man:—

First.—*The administration of the word.*

Second.—*The administration of the baptism of water.*

And Third.—*The administration of the baptism of the Spirit.*

While Jesus was with his apostles in person, they had power to minister the *word* and *water*, but not the *Spirit*, for they themselves had not yet been baptized with the Spirit; and they could not administer that which they were not in possession of. It was necessary that they should first receive the gift themselves, before they could confer it upon others. Hence we can perceive the propriety of Jesus commanding them to wait "at Jerusalem until they should be endued with power from on high;" for without this additional power they could neither save themselves nor others. Many persons have flattered themselves, that they can be saved without the assistance of a minister sent of God. But this is a vain delusive hope; for Jesus hath expressly said, "Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God." Now as no man can be saved out of the kingdom, it is necessary that he should be "born" into the kingdom; and this would be impossible without an administrator sent of God; for the birth or baptism of water, and the birth or baptism of the Spirit, require some one legally authorized to officiate in behalf of the candidate.

Reader, have you ever received the Holy Ghost through the laying on of the hands of one sent of God? If not, you are not yet born of the spirit. You are not yet a child of the kingdom. Know assuredly, that unless you find some man who has been sent by the command of God as was Aaron, and get him to remit your sins through your faith, repentance, and baptism, and have him to minister to

you the Holy Ghost, as did the ancient apostles—you need not flatter yourself that you can be saved. Do not deceive yourself upon this all important subject. Do not suffer any man to baptize or administer unto you unless God has spoken unto him by the voice of his servants, and authorized him to administer in his name. Do you enquire how you are to know an authorized man of God from one who has no authority? I will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny new revelation. He never will tell you that the canon of scripture is full, or that the New Testament is the last revelation ever intended to be given to man. He never will tell you, that miraculous gifts are no longer necessary in the church of God. He never will tell you, that inspired apostles, prophets, and other officers are not requisite in the church now. He never will tell you, that the "*ministration of the spirit*" by "the laying on of hands," is done away by God's appointment. But he will tell you, that if you will receive his message, and be baptized by one having authority, that your "*sins shall be remitted*," and that you shall be filled with the Holy Ghost by the laying on of hands; and that you shall know, by the teachings thereof, that his doctrine is true and of God. In this respect he will differ from all impostors; for an impostor never had power to "*minister this spirit*." An impostor dare not promise you that you shall be filled with the Holy Ghost by the laying on of his hands; for he knows that such a promise would not be fulfilled—he knows that you would detect him to be a false teacher by complying with his conditions, and failing to receive his promise. An impostor, knowing that he has no power to give the Holy Ghost as the ancient apostles had, will endeavour to persuade you that such power is not necessary now. He knows very well, that if he cannot get the people to believe that such power is not necessary in these days, that his own unauthorized pretensions will be at once detected.

An impostor, like Simon Magus, may deceive ignorant people by witchcraft and sorcery, but he can never deceive them by pretending to give the Holy Ghost through prayer and laying on of hands. This is a power that none but a true minister of God possesses; it cannot be counterfeited by the devil. The devil can counterfeit the miracles of Christ, but he cannot counterfeit the gift of the Holy Ghost. None but the lawful ministers of Christ can minister the spirit. This then is an infallible sign by which to distinguish true apostles from false ones. But does this infallible sign exist either among the Papists or Protestants? Can any of their ministers give the Holy Ghost by the laying on of their hands? If not, they are not the church of God, and their ministers are unauthorized—all their administrations are illegal and an abomination in the sight of God—salvation is not among them. Not one person among all their societies has been legally baptized. Reader, are you a member of any of these societies? if so, haste to withdraw yourself from them, that you partake not of their plagues, *for the hour of their judgment is come.* If you would be saved, seek after the apostles and prophets of the kingdom of God, and receive their administrations, and you shall be filled with the Holy Ghost, and obtain eternal life.

ADDRESS TO THE SAINTS.

Great Salt Lake City, Great Basin, North America, Dec. 7th, 1847.

Beloved Brethren,—As an opportunity now presents of addressing a few lines to you, I gladly embrace it. I have just had an interview with Capt. Grant, one of the Hudson Bay company's agents, who resides at Fort Hall, a distance of about 200 miles north of this, who has come on a visit to our new city on business, and who has kindly offered to forward through their private mail, any communications that I might wish to send, and as he leaves early in the morning, my remarks will necessarily have to be brief.

In my last letter to you from Winter Quarters, I gave you an account of our safe arrival at that place—of the general health of my family, and the families of Elders Hyde and Pratt—of our interview with the Twelve on the evening previous to their departure—and of the number of the pioneers who started with them to find a location for the Saints. Since that time, Elder Pratt and myself started with a large company to follow in their footsteps. Elder Hyde remained in Winter

Quarters. The company that left Winter Quarters with us, consisted of upwards of two thousand souls; they were divided into companies of hundreds, of fifties, and tens, with their several captains at their heads, under the direction of the Twelve. There were about 560 wagons, drawn generally by oxen from four to eight to a wagon. We travelled generally at the rate of from ten to fifteen miles per day, and our cattle fed solely upon the grass that we met with on our route, which generally was very abundant; and although the journey was tedious, our waggons were mostly fitted up in a commodious manner for travelling, which rendered our circumstances much more comfortable than could be anticipated on so tedious a route. We travelled in companies of one hundred waggons, when circumstances made it practicable, and when on account of scarcity of grass or bad roads we found it inconvenient for such large companies to travel together, we divided in fifties and sometimes into tens. Four hundred miles from here we received by express from the pioneers, the pleasing intelligence of their arrival in this place, which they had selected as a home for the Saints. On our arrival at the South Pass of the Rocky Mountains, the hundred that I was with met the pioneers on their return to Winter Quarters, in company with a number of the battalion who had been engaged in the service of the United States. We felt as though it was a time to rejoice, our hearts were gladdened, and we prepared a feast for them, and spread a table in the wilderness, on the tops of the mountains, of which 130 of them sat down to partake. We mutually felt edified and rejoiced; we praised the Lord, and blessed one another; and in the morning we separated—they to pursue their weary course to Winter Quarters, and us to come to our present location. We arrived here on the 5th of October, generally enjoying good health. I have never, in all my experience, known so little sickness and so few deaths among so many people in the same space of time: there has been some six or seven deaths—two or three were infants, and the remainder were mostly, if not all, seriously indisposed before they started.

The valley in which we reside lays between the Great Salt and the Utah lakes, in latitude 41° longitude 112°. It is from 60 to 70 miles long and from 20 to 30 wide; there is a range of mountains running on each side of the valley north and south, the tops of which are perpetually covered with snow; at the south end is the Utah lake, and at the north end about twenty miles from here is the Great Salt lake; a river which we have called the Western Jordan, and which flows within two miles of our city, forms an outlet for the Utah lake, and empties itself into the Salt lake. Besides this there are many small limpid streams flowing out of the mountains, and emptying into the Jordan, which will prove very valuable for the watering of stock, for water power, and the irrigation of land if necessary. There are also an abundance of springs, among those we have close to the city a warm spring, which is impregnated with sulphur and other minerals possessing great medicinal properties, and flowing in sufficient quantities to turn a mill. A saw mill is now being erected near its mouth, leaving the spring for bathing purposes; besides this there is a hot spring about three miles north, which throws out a great volume of boiling water. The land is generally rich and fertile, perhaps as much so as any in the world, and our best agriculturists believe that it will yield an abundant increase of every kind of grain, not excepting rice; there are various opinions as to its adaptation to the culture of cotton and some other southern products, the validity of which can only be tested by time. We have ploughed and sown, since our arrival here about 2000 acres of wheat, and great numbers of ploughs are incessantly going, and are only prevented by the inclemency of the weather, which occasionally is too severe.

The climate, so far as we have become acquainted with it, is beautiful; until the 1st of November, the thermometer ranged from thirty to forty degrees Fahrenheit, in the mornings, and from sixty to eighty at midday. From the 1st. of November, for about a fortnight we had some cold weather accompanied with snow, since which time the snow has disappeared, and the thermometer has ranged from twenty five to forty degrees.

Timber in the immediate vicinity is not very abundant, but we have found sufficient for building and fuel for some time to come; we also anticipate finding coal; but although there is every reasonable prospect both of finding coal and iron, yet, as respects these and other minerals, we can at present give no definite infor-

mation. Salt can be procured in great abundance at the Salt Lake; and there is a kind of clay equal to the best lime.

Since our arrival, we have put in about 2,000 bushels of wheat, all of which has been drawn a distance of from 13 to 1500 miles; we expect to put in, in the spring, about 3,000 acres of corn and other grain, and we have with us almost every variety of seeds of vegetables, as well as of shrubs, fruits, and flowers. There is sufficient feed for our cattle, sheep, and horses, without cutting any hay, during the winter; our cattle are fattening all the time, living alone on the grass they get, which is highly nutritious, and equal if not superior to most of our tame grasses. The fresh grass is now beginning to grow, and is in some places from 4 to 6 inches high; we anticipate a very early spring.

We have built our houses for the present in the shape of a large fort; but expect as soon as practicable to build our houses on out lots in the city; the houses now erected and in progress amount to about 700, and are built some of logs, some of sawed timber, and some of *a des bois*, or sun-dried brick.

The city plot is about two miles square, it is laid out in blocks of ten acres, and the streets are eight rods wide, and cross each other at right angles; the lots for each individual are an acre and a quarter, those that are worthy receive them freely as their inheritance together with what land they can till. We have no land to sell, neither can any other person speculate on their inheritance, for it is the Lord's, and while the Lord gives us free possession like the gifts of air, light, water, and life, it is free. There is a lot set apart for the erection of a temple, containing ten acres, laid out on the bank of a beautiful creek that runs through the centre of the city.

When the pioneers arrived here, they went forward and were baptized near the temple lot, and thus renewed their covenant before the Lord, since then we have followed their example.

I find that I have extended this communication longer than I anticipated, but as I thought many of those things would be interesting on the other side of this continent and the great Atlantic, I feel as if I was amply repaid for loosing a little rest. And now beloved brethren, although I have been writing in a great measure on temporal things, yet my mind dwells not so much on hills, vales, brooks, lakes, houses, and lands, as it does on the things pertaining to the kingdom of God—the building up of Zion—the gathering together of God's elect—the fulfilment of the prophecies—the blessing, glory, and exaltation of his Saints, and that I may fulfil with dignity and honor the office to which God has called me; and obtain an exaltation in the kingdom of God, for which I claim an interest in your prayers. And I can say, brethren, that although continent and ocean roll between us, yet when I bow the knee before my heavenly Father, I do not forget to remember the brethren on the British Isles before the Throne of Grace; and as when I was with you, so now while absent, I pray God the eternal Father so to influence the hearts of men in authority, that your way may be opened to gather with the Saints of the Most High, that you may partake of the ordinances of the Lord's house, and finally be counted worthy to possess thrones, principalities, powers, and dominions in the Eternal World.

I might talk of trials, afflictions, and so forth, but what avails it? they are the common lot of man—they are momentary and pass away, and are not to be compared to the glory that is and shall be revealed, and I have not time to think, speak, or write about them. Concerning your duties, I have nothing further to add, either to officers or members, than when I was present with you. The doctrines that we taught follow them, and they will lead you into eternal life.

To the authorities, elders and teachers, I would say, feed the flock of Christ; preach not yourselves, but Jesus and the principles of truth; seek not your own exaltation, but the welfare of Zion, and in due time you shall be exalted. Should Elder Spencer yet be in England, will he accept the kindest epistolary love of an old friend; and if blessings can reach from here to all the American elders, they have my blessings; and shall I stop here? No. God bless the British elders, priests, teachers, deacons and members, even all that are honest in heart, in time and in all eternity, worlds without end, amen, is the prayer of your friend in Jesus,

JOHN TAYLOR.

P.S. Will the editor be so kind as to furnish me with newspapers from time to time, when the Saints are coming.

CONFERENCE MINUTES.

WORCESTER.

This conference met, according to appointment, in Reynold's Academy, Worcester, on the 10th of September, 1848.

Morning service was opened by singing the hymn commencing on the 195th page, and prayer by Elder Hawkins.

Elder Butler then rose and said, he was glad to see so many present, notwithstanding the unfavourable state of the weather. The Saints present had no doubt become acquainted with the appointment of Elder Robert Martin to the presidency of this conference: he should therefore move that Elder Martin preside. Carried.

Proposed and carried, that Wm. Hawkins, jun., act as clerk.

The President then called for a representation of the branches, which was as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. O.	RC.	E.
Earlscommon	Wheeler	42	3	6	0	0	0	6	1	0
Pinvin	Ruff	26	1	2	1	1	0	1	0	4
Flyford	Robbins	25	1	2	0	1	2	3	3	1
Uckinhall	Wilkshire	24	2	1	1	1	0	0	0	0
Purcil Green and Wich Bowl	Knight	36	1	3	0	1	9	2	0	0
Crossway Green	Hawkins, sen.	60	1	3	1	1	5	2	0	0
Kidderminster	G. Knight	28	2	0	0	1	4	0	0	0
Bromsgrove	Westwood	12	1	3	0	0	0	2	0	0
Shatterford	Hawkins, jun.	19	0	3	1	1	0	0	0	0
Worcester	Williams	35	2	4	0	1	2	0	0	0
Bridgnorth	Hawkins, jun.	8	0	0	0	0	8	0	0	0
	Total	315	14	27	4	8	30	16	4	5

The conference was represented as in general good standing.

Elder Butler proposed, that the Saints at Bromsgrove be joined with those at Wich Bowl, and called the Wich Bowl branch; and that Elder Westwood, of Bromsgrove, preside over the same. Carried unanimously.

Proposed, by Elder Butler, and carried, That, in consequence of Elder Hawkins being about to emigrate, Elder George Knight take the presidency of the Crossway Green branch.

Proposed, and carried, That priest Wm. Probert be ordained to the office of an elder, and that he preside over the Shatterford branch.

Elder Williams being about to emigrate, it was proposed and carried, That priest Beard be ordained to the office of elder, and that he preside over the Worcester branch.

Elder Hawkins, jun., stated, that, in company with Elder Butler, he had gone to Bridgnorth, and proclaimed the gospel there, and had succeeded in bringing to a knowledge of the truth some of the inhabitants, with good prospects of going a-head. Elder Butler proposed, That Bridgenorth be organized into a branch; and that Wm. Weale be ordained to the office of priest; Edward Vaugn Williams to the office of teacher; and brother George Collier to the office of deacon for that branch. Carried unanimously.

Proposed, That when the Saints about to emigrate have left Uckinhall, those remaining be united to the Worcester branch. Carried.

Proposed, That priest Davies be ordained to the office of elder, and preside over the Pinvin branch, in the room of Elder Ruff, who is about to emigrate. Carried.

Proposed, That Elder John Smith, take the presidency of the Earlscommon branch in the room of Elder Wheeler, who is about to emigrate. Carried.

Proposed that Wm. James, now teacher, be ordained to the office of priest, and G. Waters to the office of deacon, for the Pinvin branch; J. Clerk to the office of priest, and J. Jones to the office of deacon, for the Crossway Green branch; J. Godfrey to the office of teacher, and F. Evans to the office of deacon, for the Wich Bowl branch; and C. Hawkins to the office of priest for the Kidderminster branch. Carried unanimously.

Proposed, and carried, That brother John Arch, of Kidderminster, succeed

Elder Hawkins in the STAR agency for the Worcester conference, and that the said conference be responsible for his agency.

After singing, and prayer by Elder Butler, the meeting adjourned until 3 o'clock.

The afternoon meeting opened by singing the hymn on the 152nd page, and prayer by Elder Hawkins.

The Lord's Supper was then administered by Elder Martin; and Elder Butler exhorted the young Saints to persevere, and strive with all their might to obtain the means to go to Zion; and to fill up their spare hours in perusing the Scriptures and other good books calculated to enlighten their minds; and he hoped that they would encourage the circulation of the Millennial Star, and show, by their walk and conduct, that they are the children of God. He also exhorted those about to emigrate, to leave this land in such a manner that they need not be ashamed to show their faces here again, should it ever be their lot to return.

The ordinations were then attended to by elders Martin, Butler, and Hawkins.

Elder Martin proposed that the Saints of this conference tender unto our beloved brother Lorenzo D. Butler the best feelings of our hearts for his praiseworthy labours since he has been amongst us; feeling assured that his labours have been blessed and owned by the God of heaven; and that we will ever pray for his safety. Carried without a dissentient voice.

Elder Butler expressed the feelings of his heart in a very affecting manner, and thanked the Saints for their good feelings towards him, and for their acceptation of his labours. He was only sorry that he could not take us all with him.

Elder Martin then addressed the Saints in a most pleasing manner upon the subject of gathering; and called upon the elders about to emigrate to speak their feelings before the Saints, it being probably the last time they would have the opportunity of doing so in that place. They complied in a very entertaining manner.

The meeting closed by singing, "When shall we all meet again," and prayer by Elder Butler.

Elder ROBERT MARTIN, President.
WM. HAWKINS, jun., Clerk.

STAFFORDSHIRE.

This conference met, according to previous announcement, in the Temperance Hall, Pitt Street, Burslem, on Sunday, September 17th, 1848.

The meeting was called to order by Elder Lockett's reading, and the congregation's singing the first hymn; after which, it was moved and carried, that Elder J. D. Ross preside over the conference, and that Elder W. Leese act as clerk.

The president then opened the meeting with prayer, and after the Saints had sung the 223rd hymn, he delivered a discourse on the restoration of the priesthood in these last days, showing the responsibility resting on those who have received it. The meeting was then adjourned until half-past two o'clock.

Afternoon meeting resumed according to adjournment, and was opened with singing and prayer. The sacrament was administered by Elders G. Simpson and J. Mason, junr.

The president then called for the representation of the branches, which were given as follows:—

Burslem Branch.—Represented by Elder Lockett, consists of 96 members, including 21 elders, 5 priests, 3 teachers, and 4 deacons. Four emigrated since last conference, and three cut off. In good standing.

Hanley Branch.—Represented by Elder Shaw, consists of 77 members, including 4 elders, 6 priests, 4 teachers, and 2 deacons. Five baptized since last conference. All in good standing.

Knutton Heath Branch.—Represented by Elder Sutton, consists of 21 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon. All in good standing with the exception of 4 or 5.

Badley Edge Branch.—Represented by Elder Adams, consists of 17 members, 2 elders, 2 priests, and 2 teachers. Two cut off since last conference and one removed. The officers are united but the members are not in very good standing.

Lane End Branch.—Represented by Elder Joseph Symmonds, consists of 29 members, including 4 elders, 4 priests, 1 teacher, and 2 deacons. One cut off since last conference. All in good standing except 2.

Coxbank Branch.—Represented by Elder Mulliner, consists of 16 members, including 3 elders, 1 teacher, and 1 deacon. All in good standing.

Prees Branch.—Represented by letter, consists of 19 members, 2 elders, 2 priests, and 1 deacon. In good standing.

Hassall Green Branch. — Represented from book, consists of 6 members, including 1 elder, 1 priest, 1 teacher, and 1 deacon.

Newport Branch.—Represented by Elder Simpson, consists of 11 members, including 1 elder, and 3 priests. One baptized since last conference, and 3 removed. All young in the faith, but have a great desire to see the work roll on. There has been two preaching rooms opened, but the church of England has succeeded in closing both of them.

Leek Branch.—Consists of 6 members, including 2 elders.

Drayton Branch.—Represented by Elder Simpson, consists of 11 members, including 1 elder, 1 teacher, and 1 deacon. All in very good standing except 2. Scattered members, 8. Total number of members including officers, 317.

Resolved, that we sustain Elder Lockett as president of the branch at Burslem.

Resolved, that Elder A. Wright preside over the branch at Hanley.

Resolved, that we sustain Elder Green as president of Knutton Heath branch.

Resolved, that we sustain Elder Adams as president of Badley Edge branch.

Resolved, that we sustain Elder Symmonds as president of Lane End branch.

Resolved, that we sustain Elder Billington as president of Coxbank branch.

Resolved, that we sustain Elder Holding as president of Prees branch.

Resolved, that we sustain Elder Wilkinson as president of Hassall Green branch.

Resolved, that we sustain Elder Boult as president of Newport branch.

Resolved, that we sustain Elder Haywood as president of Drayton branch.

Resolved, that we sustain Elder Gibson as president of Leek branch.

Resolved, that we receive Elder J. D. Ross as president of this conference.

The president here remarked that he wished every branch to stand on its own bottom, having its own councils, &c. He also gave some excellent instruction to the elders and priests, relative to preaching the first principles of the gospel, and interfering with other sects and parties.

Resolved, that Elder Lockett be sustained as counsellor to Elder Ross.

Resolved, that Elder Simpson be sustained as travelling elder in this conference, and counsellor to the president.

Resolved, that we sustain Elder Brigham Young as president of the church of Jesus Christ, and Heber C. Kimball and Willard Richards as his counsellors.

Resolved, that we sustain Elder O. Pratt as president of the church in this land; and Elder O. Spencer as his counsellor.

Elders Sutton and Vernon being about to emigrate to the land of Zion, it was moved and carried that this conference furnish them with a good recommendation.

The officers present were then numbered as follows:—high priests, 2; elders 19; priests, 15; teachers, 6; deacons, 4.

The meeting then adjourned until half-past six o'clock.

The evening meeting was opened by singing the hymn upon the 219th page, and prayer by Elder Simpson.

Elder Lockett, our STAR agent, then gave a very satisfactory account of his stewardship, and it was moved and carried that he continue STAR agent for this conference, and that we are responsible in pounds, shillings, and pence, to the office at Liverpool. The president then addressed the congregation upon the location and building up of Zion, and the absolute necessity of the gathering.

It was then moved and carried that this conference adjourn until this day three months. A good spirit prevailed throughout the day; not one dissenting voice or discontented spirit was manifested on the occasion, but all seemed determined to roll on the work of God. God speed our efforts, Amen.

J. D. ROSS, President.
W. LEESE, Clerk.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1848.

SALT LAKE.—Our latest news from the Salt Lake is July 8th. The wheat harvest had commenced: they had enough and some to spare. The Indian corn was then waist high, some being in the tossel; there was a prospect of a very heavy crop. Garden sauce and vegetables in abundance. Health, good spirits, and prosperity prevailed universally among all the Saints in the valley. The battalion of Saints who enlisted in the service of the States, in the late Mexican war, had nearly all returned from the Pacific coast, and joined with their brethren and families in the valley. All the young sisters in Brannan's company, who sailed from New York around Cape Horn and settled in western California, have married the young brethren of the battalion. The discovery of gold on the branches of the Sacramento river seems to be confirmed by many witnesses. It is found in pieces of different sizes, from that of small dust to quantities as heavy as an ounce. From 10 to 100 dollars per day is the amount frequently collected. It is reported that this discovery was made by the Mormons, probably by Brannan's company, who were, we believe, the only settlers in the gold country. This valuable metal is reported to be extended over a large tract of country; it had already been traced over 100 miles. Let not the Saints be astonished, for the Lord, speaking by the mouth of Isaiah concerning the riches and glory of the Latter-day Zion, says, "*For brass I will bring gold.*" (Isaiah lx. 16.)

About the 1st of August President Young's company were in the Black Hills, on the east side of the South Pass in the Rocky Mountains. Those who left Winter Quarters sick had recovered their health, and the whole camp were moving on in fine spirits. President Richards' camp were at Cedar Bluffs, about 170 miles east of Fort Laramie; they were pursuing their journey in peace and quietness.

POTTAWATOMIE COUNTRY.—George A. Smith, one of the Twelve, writes under date of August 22nd. He informs us that the crops in that country are remarkably good, and in vast abundance. The emigrating Saints who shall arrive in that country, can be supplied with any amount of provisions for almost nothing. It had been very healthy there up to the date of writing. (That country is said to be far more healthy than any former location occupied by the Saints for many years.) All was peace and quietness there.

TITHING.—The Saints throughout Great Britain are requested to hunt up the 16th No. of Vol. X. of the STAR, and examine what is said in our general epistle upon tithing; and then ask themselves these questions—Have I complied with this law according to the instructions in this epistle? If not, can I be justified before God? Some of the officers have been too negligent upon this subject. They should have urged the necessity of obedience, that the Saints might be blessed. Let the Saints of whom tithing is required remember that this law is just as binding upon them as the law of baptism, or any other law of God. Our beloved brother Orson Spencer has again recovered his health in some measure, and is now on a visit to some of the conferences for the purpose of collecting the tithing. Let the Saints be ready to pay their tenth to him when they shall see him. Or if they do not expect to see him, let them send the amount to me through the post-office, or some other way. Brethren, will you hearken to this second call? We want to send every farthing of tithing that can be collected to President Young, by the hands of Brother Spencer, who expects to go over the mountains next season. The faithful will obey this counsel, and will not be negligent. The unfaithful will try to excuse themselves.

ARRIVAL.—James W. Cummings, one of the presidents of the seventh quorum of seventies, has just arrived from the Bluffs. He is appointed to preside over the Cheltenham conference, and our beloved and faithful brother Thomas H. Clark will act as his counsellor. Brother Cummings, being a faithful, persevering, energetic man of God, is recommended to the Saints in that conference; and they are requested to uphold him, and also brother Clark, by their faith and prayers. We desire brother Cummings and the Saints generally to use every exertion to spread the gospel in new places. We anticipate a great work in that region.

EMIGRATION.—We desire all the Saints who wish to emigrate to read the articles on emigration contained in our general epistle published in the 16th number of the present volume of the STAR,—especially the 7th article. I would also inform the Saints, that I have obtained a license from the government, as a passage broker, and have full authority to transact all business in relation to sending passengers to any place in North America. All the Saints throughout Great Britain are hereby counselled to send their deposits to me, and to no other person; and I will endeavor to procure them passages as cheap and comfortable as possible. Our next ship load of Saints will not probably sail before January. Those who wish to secure a passage on the first vessel would do well to send in their deposits soon. Should any of the Saints wish to sail sooner than January, they can send word about what time they would wish to go, and we will engage their passage, and inform them by letter what day to be in Liverpool. But beware of Liverpool sharpers! Have nothing to do with them. Any persons not belonging to our church who wish to emigrate, and will comply with our rules of emigration, shall be dealt with honorably; and we will endeavour to send them as cheap, if not cheaper, than they can obtain elsewhere.

BOOK AGENTS.—Since our arrival in this land, and since we were appointed to take charge of the printing department, we have issued six numbers of the STAR, without saying anything to the conferences in relation to their *book agents*. We had fondly hoped that the powerful and urgent appeal of our beloved brother Spencer at the general conference, would have had a tendency to stir up the conferences to see that their book agents were more punctual in their remittances. This did have the desired effect in some conferences, but there are others that have been too dilatory upon this subject. Some have drawn every two weeks their full quota of books and STARS, and yet have made no remittances for more than three months. Our book agents will recollect the counsel at the general conference, was for them to make their remittances every two weeks, in such sums as would be convenient, and as would nearly or quite balance their accounts; and be sure, at the end of every quarter to have a full and complete balance, and then begin anew. There are several hundred pounds sterling now due the office, and in the course of about three months, we shall be obliged to pay the printer and bookbinder some six or seven hundred pounds. Will the conferences remember this, and see that their book agents are punctual to balance up their accounts. Let the sub-agents, or the agents of branches, use every exertion to settle their accounts with the general agents of their respective conferences; and these again with the office. In this way there will be no disappointments nor lingering of accounts.

We shall send with this number of the STAR, a balance sheet to our general agents, or the sum total which each is now indebted to the office. If there are any errors to be corrected, let our agents notify us and we will make the necessary corrections or send them a bill of particulars. Some of our agents occasionally send us balance sheets; but we pay no attention to them, as the books are our guide; if there be any errors in our books, we would be happy at any time to be notified of them, and will endeavour to make them right; but we have no time to read or attend to balance sheets from our agents, unless they wish to make some corrections of errors.

We would recommend to the conferences to persue the course of the Glasgow conference for the spread of truth; and we are persuaded that it will have a good effect. Something like 30 have been baptized within a few days in the Glasgow branch alone. The printed word can preach and do much good. If the con-

ferences should generally adopt that plan, that is, raise a tract fund among all the branches, and purchase large quantities of tracts, they would no doubt find much good resulting from it. Let the sisters and others circulate these tracts, (after binding them to prevent them from getting soiled and worn out,) and every week go round and take up the first and leave the second. By this means, thousands may be warned who perhaps never would otherwise hear. If an invitation be circulated with them to attend your places of public worship, many would, no doubt, by this means, be brought into the church.

I have commenced publishing a series of pamphlets upon various subjects, all of which will be useful to circulate.

"FOR BRASS I WILL BRING GOLD"—A letter from the bay of San Francisco of June 1st, contained in the *New York Morning Herald* of Sept. 27th, gives the following gold-story excitement:—"The whole of this part of California is in the highest state of excitement (and the southern part will soon become so) relative to the Placera, or gold regions, recently discovered on the branches of the Sacramento river. Three-fourths of the houses in San Francisco are actually vacated; even lawyers have closed their books, and taken passage, with a spade and wooden dish, to make fortunes by washing out gold from the sands on the Sacremento. Cooks and stewards have refused fifty dollars a month to remain under their former employers. Clerks' wages have risen to a thousand a year. Carpenters, blacksmiths, and teamsters, who in April received three dollars a day, now refuse ten; a few still remain, making shovels, spades, and pick-axes, and turning wooden bowls, who are making upwards of twenty dollars a day. I am informed that one blacksmith makes ten to fifteen small picks, and sells them as a favour at six dollars each. English spades and shovels will command ten dollars each, and by taking them to the gold regions, yield a heavy profit by selling again. There is not in town one new shovel for sale, perhaps not a tin cup or pan. A boat requires four days to go from here to Sutter's Fort. The fare has risen from four to twelve dollars, each passenger carrying his own provisions. Wooden bowls, worth in New York ten to fifteen cents, will sell here now for five dollars.

GENERAL REFLECTIONS ON ETERNAL EXISTENCE.

Eternal existence does not admit of reason or cause for such existence. It is entirely independent of all cause. Existence dependent on a cause cannot be eternal. Causes may be eternal, but *effects* never. It is impossible to conceive of the non-existence of duration and space; but it is not impossible to conceive of space entirely void of all substance. Space and duration are necessarily eternal; but we cannot perceive the same *necessity* for space to contain substance. Empty space is as conceivable as occupied space. Space and duration, though necessarily eternal, are yet powerless, and can never originate substance. If space is *now* empty, it *must have always* been empty, and *must forever* continue empty. If space *now* contains substance, it must have *always* contained it, and must *forever* continue to contain it. That space *now* contains substance, is a truth that no one, with a sane mind, will for a moment dispute. But is it a necessary truth? Can it, with the same assurance, be said that, *space must contain something*, as that *there must be space?* The latter truth is one of necessity that could not possibly be different, while the former seems to be a circumstantial truth, existing only by chance, and, for aught we know, might have been otherwise.

There seems to be no cause nor reason why space should contain substance, or if it contains substance, why it should contain one quantity rather than another. If the existence of the omnipresent substance of the Deity, or of that quantity of substance which every one knows to have been eternal, be assumed as a *chance* truth, or one that might not have existed, or that some other condition was equally possible, then there would be an endless number of equally possible circumstances from that of non-existence, through every degree of quantity to infinity, either of which, so far as we can perceive, might have existed to the exclusion of all the rest. If this assumption be granted, there would be an *infinite*

degree of probability in favour of the eternal existence of *something* in space to where there would be *one* against it, as may be more clearly seen by the following illustration :—Let ten separate cards or small pieces of paper, respectively containing the figures 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, represent ten different though equally possible circumstances, one of which *must* exist to the exclusion of the other nine; as for instance, let 0 represent empty space—let the nine digits respectively represent nine different proportional quantities of matter, either one of which, it is supposed, *might* have always existed to the exclusion of the others. Let any one of these numbers, as for instance, 4, represent the arbitrary quantity that *has* always existed. Now suppose these cards placed in a box, and shaken together in every variety of position, it is evident, that in drawing one at random, there would be nine chances against drawing the representative of *empty space* to one in favour of it; so likewise the chances would be nine to one against drawing 4, or any other given number. Now if the above series of numbers were increased to infinity, each one representing a proportional quantity of matter which might have always existed, it is also evident, that in drawing a figure at random, the chances would be infinite in favour of obtaining a representative of *some* quantity; that is, there would be an infinite degree of probability in favour of the eternal existence of *somethiug* rather than *nothing*. This is a necessary conclusion if the foregoing premises are granted. But would it not be more consistent to assume *existence* as a *necessary* truth, that could not possibly have been different? In this case, the infinite number of imaginary circumstances, which, under the former assumption were supposed as possible, together with the reasonings and conclusions founded upon them, at once—vanishes as impossible.

From the fact that *something* now exists, it is universally admitted that *something* has *always* existed. All classes, whether atheists or theists, materialists or immaterialists, agree in this one point, namely, that as something *now* exists, something must have *always* existed. The dispute between these opposite classes of persons is not in relation to the eternal existence of something, but it is upon the question, "*Whether all substance is eternal?*" One class admits the eternal existence of but one substance called God; the other class believe in the eternity of all substance. The former assume that one eternal substance created all other substances from nothing; the latter reject the assumption of the creation of substances from nothing as absurd.

Generations of ancient times almost universally believed all substance to be eternal. The conjecture that one eternal substance created all others is of modern date. Modern christianity originated the idea. The assumption of this vague hypothesis has become very popular; millions have adopted it as a genuine doctrine, without the least reason for so doing. The idea is wholly founded upon wild conjecture.

Some ignorant persons have supposed that the doctrine of the creation of matter is contained in divine revelation; but if the sacred writings are examined upon this subject, it will be found that there is not the most distant intimation of any such event. The creation of the heavens and the earth, the making of the sun, moon, and stars, and the framing of worlds are very clearly and distinctly revealed; but there are no allusions whatsoever to the creation of the materials. God made the earth about six thousand years ago; and it is supposed that he then created all the materials of universal nature out of nothing. But this is mere assumption, without the least shadow of evidence; indeed, the discoveries of modern times clearly exposes the falacy of this assumption; for it is almost universally admitted by the most enlightened Christian astronomers, that, through the aid of the telescope, vast numbers of luminous bodies have been discovered, situated at such immense distances in the depths of space, that it would require their light, though flying with the inconceivable velocity of two hundred thousand miles per second, thirty thousand years to reach our eyes; hence the light by which they are now rendered visible, must have been radiated from them, at least twenty-four thousand years before the creation of the earth, and therefore matter, as well as worlds, must have existed thousands of years anterior to the organiziation of our system. And we again say, with all due respect to those who may think otherwise, that the doctrine of the creation of matter from nothing, is nowhere contained in divine revelation.

Another supposition is, that it is possible for God by his almighty power to create

something from nothing. If this assumption were granted, there would still be no evidence that he ever exercised such power. Many things are possible with God, which it is highly probable never will be accomplished. It is possible for him to reverse the diurnal and annual motions of all the planets, yet it is not probable that he will ever produce these phenomena. It is possible for him to perform an innumerable variety of other operations in the universe which he never will perform; and if it were possible for him to give origin to matter, we have no reason to believe that he ever has, or ever will exercise such power. But although we admit the attribute of power in the Supreme Being to be co-equal and co-extensive with his wisdom, knowledge, and goodness, and with all his other attributes, yet we do not admit that either or any of these attributes can be exercised independently of matter. All the goodness, wisdom, knowledge and power of the Deity must be limited within the pale of the material universe. It is there, and there only, that his goodness so beneficiently abounds. It is there, and upon the already existing materials, that his almighty power is exercised with such magnificent and inconceivable grandeur. If matter did not exist, these attributes could not operate; for there would be nothing to operate upon. And where the attribute of power cannot operate, there can be no creation of matter nor any other effect. Therefore we believe it to be impossible for the Almighty to originate something from nothing. Many things are impossible with God. Indeed all things are impossible with him which are inconsistent with the perfections and laws of his nature. It is impossible for him to deprive himself of the attribute of goodness, or any of his other attributes, and still continue to be God. Hence we are informed by the sacred writings that "It is impossible for him to lie." It is also impossible with God to make the square of one side of a right-angled triangle equal to the square of its hypothenuse; or to make the diameter of a circle equal to its circumference; or to make two parallel lines intersect each other; or to make a part greater than the whole; or to cause duration to cease; or to enlarge the dimensions of universal space; *or to cause solid matter to be originated therein.* All these things, with numerous others, are impossible with God.

That matter is eternal was the theory, as has been already mentioned, almost universally believed in ancient times. Many distinguished writers of modern times have opposed this theory upon the supposition that the eternal self-existence of two independent substances—God and matter, involved an absurdity. But we cannot perceive the least absurdity in admitting the co-eternal self-existence of any number of independent substances. All admit that the substance of the Deity eternally existed, being neither originated nor kept in existence by a *cause.* If then, one substance eternally existed, independently of a *cause,* there is no absurdity in the theory of the eternal independent existence of all others. If no exertion of power is required to maintain one in existence, why should an exertion of power be thought necessary to maintain in existence the others? Why require a *cause* to give being to one substance, but not to another? If by any evidence it could be proved that the operation of a constant power is necessary for the *continuation* of the existence of matter, or that if such power should be withdrawn, matter would be annihilated; then it would be reasonable to suppose that such power gave origin to matter. But we have no evidence that the *continued* existence of matter is dependent on any *cause* or *power* whatsoever. And as there is no evidence in favor of its creation, *analogy* would say, that if the substance of the Deity must be eternal, all others are eternal also.—Ed.

LETTER TO THE EDITOR.

Merthyr, October 9th, 1848.

My very dear brother Pratt,—I just find time to report my safe arrival home here, and my dear wife, since Saturday night last. I cannot say that my health improves very rapidly, although I am sometimes better and more free from pain.

I am happy to say that the condition of the churches I found to be cheering and flourishing. I visited the churches through Carmarthenshire, &c., before I returned here, and was hailed everywhere with good news, and great welcome. All enquired after President Pratt, a thousand questions, and above all, "When does he intend to come and see us?" The Saints here have prayed much for your success,

as well as your humble servant. The great topic, though, is, universally, "When shall we go to Zion?" The prospect now is so cheering, that I am afraid there is no ship afloat large enough to carry off the first company of Welsh Saints! This is no joke, but please inform me what is the greatest number of emigrants that can go on any one ship? But more on this subject anon.

I found the Saints in one town, busy at building a chapel. They had written to me about it before; I had stipulated the conditions, with which they complied. This is one of the many topics which escaped my memory to counsel with you on at Liverpool. This I considered indispensably necessary to their interest as they could not rent a place there to worship in, there being about 200 Saints, nearly all baptized this last year. Many other things come to my mind now, which I should like your counsel on, which would be too tedious to mention here.

Myself and wife have not done grieving yet that we should have been constrained by time, to leave your house, without the pleasure of seeing you and your kind family, after all the kindness and marked hospitality which we received from you and dear Sister Pratt and family. Although actions speak louder than words, yet allow me to assure you, dear brother and sister, that you have laid us under obligations thereby, that we shall ever study to repay. The Saints here shower blessings on your head when I relate to them your kindness to me; and all of them desire much to see you both in Wales, and hope they shall be gratified. My wife joins me in kind love to you, to dear Sister Pratt, and your interesting family, and pray the Lord to bless you all abundantly. Please give our kind love to brother and sister Spencer, hoping that brother Spencer is recovering fast. I lay his case before every branch where I have been, and they pray for him fervently, and so does your affectionate brother. Excuse my haste, D. JONES.

A PRAYER,

IN BEHALF OF BROTHER ORSON SPENCER.

Ramsey, Isle of Man, October 9, 1848.

Dear Brother Pratt,—I send you the following prayer for insertion in the STAR, if it meet your approbation; and I assure you, whatever be its merits or demerits, as a metrical composition, that it breaths the real and sincere sentiments of my heart, and of *thousands* more. Will you have the kindness to give my love to brother Spencer? (Years before I saw him, I loved him on account of his great advocacy of the truth; and I feel that he possesses the *spirit of God*, and *a highly intelligent mind*.) By so doing, you will oblige yours, in the renewed covenant,

W. G. MILLS.

Eternal Father! by whose skill
  Our mortal frames from dust were made;
Who speak'st, and at thy sovereign will,
  We in the dust again are laid!

Who dare arrest thy mighty hand
  That rules among the hosts above?
And on the earth at thy command
  We have our being, live, and move!

We own thy power with humble hearts,
  And bow submissive to thy throne,
Yet claim the gift thy grace imparts,
  We can approach thee through thy Son.

In Jesus' name our prayers ascend
  To Thee, who do'st our sorrows know;
For brother Spencer's health contend—
  Beloved by Saints and Angels too.

A noble champion in thy cause,
  Preserve him for the sons of men;
A lover of thy holy laws,
  Restore him to our midst again.

Send down thy spirit's cleansing aid
  To guide the motions of his heart;
Let it his system now pervade,
  To heal in each diseased part.

Oh! seal on his devoted head
  The gift of health, we do implore;
And raise him from his weary bed,
  To tread again his native shore.

Far as the east is from the west
  Bid the afflicting power remove:
Oh! let our fervent, pure request
  In his behalf effectual prove.

As when of old the prophet pray'd,
  The vapoury clouds withheld their rain;
So when he sought thy promis'd aid
  They pour'd their cheering draughts again.

As when the sick and feeble felt
  Thy Son his healing spirit pour;
So we believe, that if thou wilt,
  Thou canst our brother now restore.

Thy promises are gracious, Lord,
  "Whate'er ye ask, I will supply,"
And we believe the unerring word—
  Thou art a God that canst not lie.

We leave him in thy care, with faith,
  That thou wilt heal his suff'ring frame;
Preserve him yet awhile from death,
  We humbly ask, in Jesus' name.

Ramsey, Isle of Man. W. G. MILLS.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 26TH OF OCTOBER.

	£	s.	d.		£	s.	d.
John Godsall	£7	14	9	Brought forward	£57	1	2
Liverpool Tract Society	1	0	6	George P. Waugh	4	0	0
William Stewart	1	16	5	James Bond	1	3	0
James Marsden	5	0	0	W. A. McMaster	0	8	0
C. Dunn	8	0	0	Robert Reader	4	0	0
John Johnson	2	0	2	John Bradshaw	0	10	0
Dan Jones	5	0	0	John Halliday	3	3	0
William West	10	10	0	John Fidoe	3	9	3
James Walker	10	0	0	Benjamin Wright	1	11	0
Caleb Parry	1	3	10	Thomas H. Clark	1	12	6
Richard Ashworth	0	15	6	Wm. McKeachie	9	12	6
William Broomhead	4	0	0	William Cartwright	3	0	0
Carried forward	£57	1	2		£89	10	5

Just published, twenty thousand of the tract entitled "THE KINGDOM OF GOD," half the size of the MILLENNIAL STAR. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand. This is PART FIRST of a series of tracts on the same subject.

Another edition of the Hymn Book will be out in a few days. We can furnish the demands of our Book Agents for Hymn Books with the next No. of the STAR.

Soon to be republished, a tract entitled "REMARKABLE VISIONS," containing facts in relation to the late discovery of ANCIENT AMERICAN RECORDS, with a Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter-day Saints.

PART SECOND of the "KINGDOM OF GOD" will soon be issued from the press.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

B. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22. NOVEMBER 15, 1848. VOL. X.

T. D. BROWN'S LETTER TO W. CUNNINGHAM, ESQ.,

OF LAINSHAW, AYRSHIRE,

Author of various Works on the Writings of the Jewish Prophets, the Millennium, &c.

"I cannot give you the right hand of fellowship. You have departed from the Lord."
—*W. Cunningham's Address to T. D. Brown, at Harrowgate, Sept.*, 1848.

Respected Sir,—While I have been writing a portion of the conversation that took place between us, as recorded above, when we accidentally met and so abruptly parted, many wise sayings have presented themselves to my mind: viz. "He was *despised and rejected of men*, a man of sorrows and acquainted with grief"—"He that judgeth a matter before he heareth it, is not wise"—"Thou art weighed in the balance, and found wanting," &c. Whether these apply to the writer of this letter or to you, let the sequel and the public decide.

Before I proceed further, I would remark that I do not write this letter under the influence of any contentious or retaliatory spirit, neither do I spend so much of my time upon it because you are a rich man, nor to attract public notice, but that you may, *if possible*, come to the knowledge of THE TRUTH and the obedience of Faith, and that all who read this may be warned, for this is God's *hour* of warning. I say, *if possible*, because our Lord said, "It is hard for a rich man to enter the kingdom of God;" but, though hard, it is not impossible. "*The poor* have the gospel preached unto them," and "the poor amongst men shall rejoice, whilst the rich are sent empty away."

Some five years ago, when I called upon you at a hotel in Liverpool, to ask your opinion of the Latter-day Saints, or MORMONS, as they are called, and of the doctrines they taught, you frankly confessed to me "you knew little or nothing of them; you had never read any of their works; and you did not mean to read them, unless they came into your more immediate neighbourhood." At the same time you warned me, "neither to receive them into my house, nor bid them God speed."

Whether you thus warned me from having had a revelation from God, or discernment by his spirit as to the character of this people, or from the partial accounts and tales you might have read in the newspapers, I shall not stop here to enquire.

I had been taught by you, both in the Sabbath school and church you established many years ago, when I was yet a little boy, "to prove ALL things, and hold fast that which is good," and "to the law and testimony, and whatsoever is not according to these is not of God." I applied these rules in earnest, searched the scriptures diligently, and asked God fervently and faithfully to guide me into *the* truth, and save me from all error. And what was the result? Soon after I felt persuaded, and *believed* that "this people, *every where* spoken against," were a good people, and that the doctrines they taught, were the doctrines of Jesus Christ, and according to the scriptures. I then resolved to prove the truth contained in this

promise of Jesus, reiterated by them—"If any man will do the will of my Father in heaven, he shall know whether the doctrines I teach be of God."

What doctrines did Jesus teach? One is—that all nations were to be taught—and they that believed what the Apostles taught, and WERE BAPTIZED FOR THE REMISSION OF THEIR SINS, should be saved. So also did they teach. Another was, that "he would send the Comforter—even the Spirit from on high—to lead the faithful and obedient into ALL truth, and shew them things to come." I was *obedient* to the commands of Jesus and of his servants, and soon did I KNOW that what I had *believed* was true. And I do now *know*, most assuredly, that "*in vain* ye call Lord, Lord, and do not the things which Jesus commands."

Before I proceed, allow me to ask you a few plain questions, which, I trust, for the sake of truth and for the salvation of men, you will condescend to answer, either from your pulpit or through the press.

Is it righteous, or like Jesus, to withhold the right hand of fellowship from any man who is sincerely seeking to know the will of God, that he may do it?

You say I have departed from the Lord: will you tell us how you *know* it? I do not ask what you *believe* about me and my brethren, but what evidence you have that you KNOW I have "*departed from the Lord?*" and by what measure did you mete? Was it by a scriptural standard—by the spirit of God (if you have received it)—or by newspaper stories? (Herein we have been frequently and most scandalously misrepresented.) Would it be just to judge and condemn me and the Saints of God, because the papers or the "*christian public!*" say we are not a good people, and our doctrines are *strange?* I think not. Is it not rather more just to say, these are the servants of the Most High God, the brethren of Jesus, and they hold the Truth? Did not the *christian or religious public*, in the days of Jesus, say all manner of evil against him and the apostles—that he was a wine-bibber—a gluttonous man—a friend of publicans and sinners, and that the superior power he so often made manifest for salvation was of the devil? Yes; and he said, "wo be unto those of whom all men speak well."

Another of the doctrines which Jesus taught was, "He that believeth, *and is baptized*, shall be saved; he that believeth not (and consequently is not baptized) shall be damned. And these signs shall *follow* them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Does not Jesus here plainly teach that Baptism, as well as Faith, was necessary for salvation? Has *he* ever any where said that this ordinance should be *changed* or done away, because no longer needed? or, has he ever countenanced the opinions of men, and the now too fashionable *doctrine of devils*, that "the signs were only given and required in the first ages of christianity, to confirm them in the faith, but are now no longer needed?"

Isaiah, by the spirit of God, saw that a certain "*ordinance*" should be *changed* by man, and he tells us in the first six verses of the 24th chapter, the sad and fatal consequences thereof. And Paul also speaks of a *falling away*—a departing from the faith—when men would not *endure* sound doctrine, but would *heap* to themselves teachers, having—or because they had—itching ears—they would turn from the truth and receive old wives' fables instead.

What ordinance, doctrine, or command of Jesus have men neglected, turned away from, and *changed?* That which stands most prominently forward is the ordinance of *Baptism*. In this the change is almost complete. The *mode*—the *administrators*—the *subjects* to whom administered, and the *end* or *object* of this ordinance men have changed; and because that which is well known requires no proof, I shall only say upon man's *mode* of baptising, it is as various as are men's opinions—dropping, sprinkling, crossing, pouring, dipping face forward three times, plunging, or just as you please. Is this not so? It is. And the *administrators* may be Catholics, or, as they are sometimes called, Papists—or Protestants of any or every grade, from the Puseyite Church of England Archbishop, down to the Methodists of a hundred different names and shades of opinion—Ranters, Shakers, Primitives, Aitkinites, Kilhamites, or Presbyterians, Independents, Relief, Seceders, Burghers, and Anties; in short,

"Any *thing* that has an ——— on,
Dipped in black to make a parson,"

that has said—whether he has felt it or not—"Wo be to me if I preach not THE (?) gospel."

And the *subjects* are children generally, but adults occasionally, or at any age if required. The *end* or *object*—"to conform to a long established practice, and in the place of circumcision," or to manifest by an "*outward and visible sign an inward work.*" Oh, how easy and accommodating the forms of man—not so the law of God. And here I boldly assert, because I have no fear of successful contradiction—if the scriptures be the book of reference—children *never* were baptized, either by our Lord, his apostles, or their immediate successors—they took them in their arms and blessed them; and only *one* priesthood ever did or ever can administer acceptably before God in this or any other matter pertaining to man's salvation in the kingdom of God, even such as have been called, ordained, and sent as was Aaron—by the revelation and spirit of God. The end or object of Baptism anciently was "Salvation," or "*For* the remission of sins." Jesus says, "He that believeth, and is baptized, SHALL be SAVED;" and Peter, "Repent and be baptized *every one* of you *for* the remission of your sins, and ye shall receive the gift of the Holy Ghost;" and the laying on of hands was for conferring the gift of the Holy Ghost and for healing; and these ordinances in the economy and kingdom of God are like God himself, unchangeable. Proof.—In all the examples of baptism recorded in the bible, children are not mentioned. I know that because "Lydia and *her household*"—"the jailor and all his house"—and "Cornelius and his household were baptized," it is inferred there must have been children therein, and if so, as the household were baptized, these necessarily would also. This is not so, for the following reasons:—1st. Children are in the kingdom of God, because of the atonement of Jesus Christ; for just as much as they lost by the disobedience and fall of Adam, they gained by the obedience and atonement of Christ. 2nd. Jesus commanded his apostles to go and *teach* all nations, and he that *believeth* and is baptized shall be saved." Would they *teach* children? if so, which of Christ's doctrines or parables, even the simplest, could infants understand or *believe?* Oh, how easily man doth wander into error, when in the dark and uninspired! Surely "darkness hath long covered the earth, and gross darkness the people."

Now it must be clear, even if there had been infants in these households referred to, the servants of God would neither have taught nor baptized them, because they had no sins to be remitted—baptism being for the remission of sins—because they believed not, being incapable, even if they had been taught, either of understanding or believing; and only those were to be baptized who believed what they were taught, and thus only could such obtain a remission of their sins; but we have already shown infants had no sins, therefore infants never were baptized.

What was the usual mode of baptism?

Paul's sins were washed away. Jesus and John, Philip and the Eunuch *went down into* the water, and came up out of the water in this ordinance; and we are "*to be buried* with Christ in baptism, that like as he rose, we also should rise and walk in newness of life,"—we are to be "*born of water.*" From these it is evident men and women went down into the water—they were hid in the element as the child before the birth—they were laid as Christ was buried, not on his face or any how; they arose as Christ arose, and walked as in new life, living no longer after the law of carnal commandments—after the flesh, but after the spirit; and to them there was "now no condemnation." So much for the *object* and *mode* or manner of baptism.

Then as to its *necessity*, we may reply to a question that is very often asked, Can a man not be saved without baptism? or is a man safe if unbaptized? Jesus says, "He that believeth *and is baptized* shall be saved;" and I have no authority to say he that believeth and is NOT baptized shall be saved, but the contrary. May we not infer, and that correctly too, that the prayers, faith, alms, and piety of Cornelius could not save him, from the fact that Peter, who was to tell him "words whereby he should be saved," commanded that he should be baptized. I admit his prayers were heard, and his alms had in remembrance. In a word—he was a good man. He had good faith and good works, and received the ministration of an angel; but he yet needed *salvation*, and had a revelation from heaven, instructing him how to

proceed that he might obtain it, viz., "send for Peter," who tells him how to enter the kingdom of God, even by baptism—"Can any man forbid water?"

And you, sir, have long admitted that *faith alone* cannot save a man—it *is dead;* neither can works alone. There is a beauty in God's plan and order. Faith comes by *hearing* the word of God spoken by one that is *sent*. "How can we hear without a preacher, and how can he preach unless he be sent?" Peter said to them who *believed* his preaching and teaching, "*Repent* and be *baptized* every one of you FOR the remission of your sins."—(Acts ii.) And Paul, in Heb. vi., says he would not again go over the principles or first parts of "the doctrine of Christ;" he would give them stronger meat, that they might go on to perfection, "not laying again the *foundation* of *repentance* from dead works, and of *faith* towards God, of the doctrine of *baptisms* and of *laying on of hands*," &c. These were part of the first principles of the doctrine of Christ. But, alas! the doctrines of men how different. Many of Christ's doctrines are not looked at, and what remains of the form is without the power; indeed most sectarians altogether deny the *power*.

Do you ask what power? I reply, the power of God delegated to man—the PRIESTHOOD—the spirit of God—the gifts of the Holy Ghost—the faith that is of the operation of God. Those that deny this power, say "it is no longer needed." Indeed! Jesus said, "they shall lay hands on the sick and they SHALL recover; in my name shall they cast out devils." And James says, "Let the sick send for the elders, who shall anoint them with oil and pray over them—lay hands on them, and the prayer of faith *shall* save the sick, and the Lord WILL raise them up; and if they have committed sins they shall be forgiven." Is this power no longer needed? No more devils and foul spirits to cast out? No more sickness in the church? Alas! alas! how many deny the power, whereas we contend for it, and for the *faith* once delivered to the saints, which was, and is, a principle of power, as Paul shows in his 11th chap. to the Hebrews; and Jesus said, "if a man has even a grain of it, he can say to the mountains be thou removed," &c. And has Jesus ever said all these are done away, or any of them, for they are no longer needed? No; and yet, sir, for receiving, obeying, and contending for these doctrines, gifts, blessings, faith, and powers, the *religious* withdraw "the right hand of fellowship from us, and tell us we have departed from the Lord!"

The holy men of old, who wrote and spake as they were moved upon by the spirit of God, have not left us ignorant as to how long God purposed these gifts, blessings, and powers should continue in the church, even apostles, prophets, *teachers;* miracles, helps, governments, diversities of tongues, interpretation: the words of wisdom—of knowledge; faith, prophecy, discerning of spirits, &c. These were to continue in Christ's church, "till that which is *perfect* is come"—"until we ALL come into the unity of the faith," &c.—See 1 Cor. 12th chap. They were for the strengthening, healing, and comforting of the members of Christ's body, that there might be "*no schism.*" Need we wonder now at the abounding schisms? No; for these officers, gifts, powers, and blessings have almost all been rejected and long since withdrawn, indeed are denied; and "denying the power" is pointed out as a prominent part of the *apostacy* of the last days.

The gospel of Jesus Christ has in it, and is, the POWER OF GOD unto salvation; and wherever we meet with a church that has not this power, or denies it, saying it is not now needed, the gospel of Jesus and the salvation of God are not there. Here then is a true test, and easily applied.

We are often asked, how are the gifts, blessings, priesthood, and power of God received? We reply, by the laying on of hands. The Lord commanded Moses to lay a measure or portion of his *honor* upon Joshua, and to *ordain* Aaron and his sons; and Jethro, his father-in-law, counselled Moses also to choose able men of Israel to assist him in the government; and no doubt he ordained them, and ordination implies setting apart by the laying on of hands, and communicating intelligence and powers. Jesus ordained his apostles, and the seventies were sent out, having participated of the like power by the same ordinance. Phillip, the deacon, sends to Jerusalem, and the *higher* priesthood, Peter and John, go down to Samaria, "and when they had come, they laid hands on them, and they received the Holy Ghost," which produced the same fruits—peace, power, and intelligence. And when Paul had come to Ephesus, he found certain who had been baptized—See Acts xix.—but

it was not into Christ; "*hearing* Paul, they believed," and "were baptized in the name of the Lord Jesus; and when Paul had *laid his hands on them*, the Holy Ghost came upon them, and they spake with tongues, and prophesied." I am aware it is urged that the laying on of hands of the Presbytery for ordination, and of the *Bishop* for confirmation, are still attended to; but tell it, you who know, is it not the form destitute of the power? How else can it be? Can any one impart what he has not received? and are they not of those who deny the power, and say it is no longer needed?

May not any one baptize, seeing that any one can now preach, and if zealous is sure to get many hearers? That many run who are neither called, ordained, chosen, nor sent, and that men are willingly "heaping to themselves teachers" of all sorts, I admit and have already shown; but they are not the sent of God—they neither obey the gospel nor give heed to the commands and doctrines of Jesus; nay more, they exert themselves to prevent them that would, and they shall have their reward. Any man might assume the magisterial power, that he might obtain the fee, and, in form, administer the oath of allegiance to a stranger and alien, and that, too, in the name of the monarch; but would this formal naturalization or citizenship be recognized at head quarters? No; "Depart, I never knew you nor him who introduced you into our kingdom; he has no measure of our authority, we know him not," the monarch would justly say. Of what avail would it be to say, "Why, he observed the proper form, had the proper books, I paid him the usual fee, and he did it in your majesty's name." "We know him not, nor you." So is it in the kingdom of God. Those who administer lawfully in the name of Christ, being the called of God, the sent and ordained, will be recognized in heaven, and their works, as if Jesus himself had done it; but not so with those who assume the power.

So then we see that the doctrines and commandments of men, their belief—faith and creeds, can neither satisfy nor save. No more could the penal code of Moses; it was as a schoolmaster to bring to Christ. Only he, his doctrines, ordinances, officers, or priesthood and spirit, can save, heal, restore, bless, and exalt.

(*To be continued.*)

MORE EVIDENCE TO ESTABLISH THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

From the Edinburgh Evening Courant, October 16, 1848.

DISCOVERIES IM AMERICA.

"The papers received from the United States by the last mail, contain several very curious and important matters deserving particular notice. Amongst these we notice, first, the pointed and remarkable account given, that at Durango, the capital of the province of that name, in Mexico (say lat. 24 deg. 30 min., and long. 103 deg. 35 min. W.), caverns have been discovered and entered, containing hundreds of thousands of mummies, similar to those of ancient Egypt. This is a most remarkable point and fact in the history of man, and the further development of these ancient remains will be awaited with impatience by ourselves and an inquiring public. In the mean time the discovery clearly points out these remains to be of Egyptian or Phœnician extraction, or, more properly, of both. There are many reasons, from recent discoveries, to believe that the continent of America was known to the nations of the ancient world; and a nation who, like the Egyptian, circumnavigated Africa, as the Egyptians certainly did, may readily be supposed to have crossed the Atlantic, and got to America. At any rate, if once they got to the southward, and clear of land, within the sphere of the trade wind, they had no alternative but to run before it to the western world. The Red Charibs of the Windward Islands, Grenada, and St. Vincent (now, we believe, extinct) were most certainly, from their manner, customs, and religion of the Phœnician and Carthagenian race, but from the discovery above alluded to, and those some time ago made in Central America, by Stephens, it would appear that all the western portion of the American continent had been discovered and peopled by Eastern Asiatic nations. It would

exceed our limits to quote references to shew this fact. We shall here simply remark, that whoever looks at the able drawings in Stephens's book on Central America will perceive them to be covered with Egyptian hieroglyphics and Hamyarctic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and linaments are those of superior civilized Asiatic nations, in which portion of the world vast civilized empires were found in very ancient times, as also in Egypt, one of the most ancient and powerful of the whole, and which, though strictly speaking, an African power, yet her sway extended both in Africa and in Asia; and, above all, was, in the African portion, comprehended in what was called the Land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course.

"In corroboration of what we have stated regarding America, in its western parts, being discovered and peopled from the Eastern world, we may state that we had lately the pleasure of conversing with a very intelligent gentleman, long resident in the Sandwich Islands (Hinololu), who states that it is not unusual for vessels from Japan to be driven by the western winds upon, or to be picked by the whaling ships off, these islands, and landed in them, he himself having been the means of relieving and sending back some of their crews to their own country through the Russian settlement at Kamskatscka. The prevalence of strong south-west winds from all the coasts of Eastern Asia beyond the northern tropic will just as certainly drive vessels, when blown off the coast, before them to the coast of America, as the trade wind on the Atlantic would carry vessels from Africa to America. But what is more important, and to the point, he told us that the natives of the Sandwich Islands are daily in the habit of rehearsing, in songs, the traditions of the exploits of their ancestors, and tracing these back through a period of 180 reigns or kings (at 12 years to a reign, this would give 2160 years); they describe them as issuing in swarms, by fleets, from the southern points of Eastern Asia, mentioning especially the Malay coast, and thence coming along by the southern points of Japan, giving the very names of the headlands as stated by the earliest Dutch navigators, till they gained the coast of America on the Oregon or Columbian territory; thence descending the western coast of America into the tropical division thereof, they returned home through the islands in the North Pacific Ocean, giving to some of them the names as known at the present day. From this we perceive how America could be peopled from Asia, and also how Asiatic manners, and a people like Asiatics could be found in it. The Anglo-Saxon race having now got a firm footing and power in the more central portions of the American continent, may speedily prepare us for learning other important discoveries, which will go to connect the ancient inhabitants of the Old World with those of the New.

"Amongst the important discoveries made in California, coal has been found on the borders of the Bay of San Francisco. This will greatly facilitate the proposed steam communication between that port and China, to which latter country a good steamer may go from San Francisco in a little more than three weeks. It will also be of great service to the line of steamers determined on by the American Government, to run from Panama to the Columbia River. A short time also will, we doubt not, see a railroad made from the more western borders of the United States, as known before the peace with Mexico, across the Rocky Mountains to the Pacific at San Francisco. That active officer, Colonel Fremont, has already set out on a journey to explore a route for the purpose, and should he find, as he most probably will find, a practicable passage through the Rocky Mountain chain, about the head-waters of the Arkansas, which runs into the Mississippi, and the Green River, a great and head branch of the Colorada, which runs into the Gulph of California, or in lat. 41 deg. by the Platte or Kansas rivers, which run into the Missouri, then a communication by steam on the eastern rivers and by rail to the Pacific, will speedily be effected. The head-waters of the Arkansas, the Kansas, the Platte, and the Colorado come very near to, in fact almost interlock with each other, and there is every probability that a railroad may be found practicable, keeping to the north of the Coloroda, and to the south of the connecting range, which runs from the Rocky Mountains to the Sierra Nevada, or, more properly speaking, the eastern wing of that chain, and running along by the foot of the most southern point of that last named chain, in about the lat. 34 30 N., and lon. 117 30 W., and thence running N.W.

into the Rio Joaquim, and along it to the Bay of San Francisco. This effected would complete a very rapid line of commercial communication between the Atlantic and the Pacific, and add prodigiously to the wealth, power, and influence of the United States. We are confident a few years will see such a communication completed."

The speculations of the learned have at last come to a focus. Stephens's late discovery in Central America of Egyptian hieroglyphics, great numbers of which he has given in his drawings, and published in his able book of that curious region, and the still later discovery of many thousands of mummies in the caverns of Mexico, similar to those of Ancient Egypt, are evidences so pointed, that Ancient America must have been peopled from the highly civilized nations of Asia, that the learned are at last convinced of the fact. The unlearned, however, have got the start of the learned in this instance, for they found it out about nineteen years ago, through the medium of the Book of Mormon. Moroni, who lived over fourteen centuries ago, in closing up the history of his nation says, (page 580), "Now, behold, we have written this record, according to our knowledge, in the characters which are called among us the *reformed Egyptian*, being handed down and altered by us, according to our manner of speech." Joseph Smith has given us the history of ancient America, translated from *Egyptian hieroglyphics*, showing that America was peopled by colonies from one of the most enlightened nations of Asia, even from Jerusalem, a nation of Israelites, who were well acquainted with Egyptian hieroglyphics, embalming mummies, &c.; for their forefathers had dwelt in Egypt upwards of 400 years, and at a period too, when the art of embalming was known—Jacob and his son Joseph both being embalmed. No wonder, then, that they should introduce these Egyptian arts into America. But the learned antiquarians will speculate on their new discoveries, and try to find some clue as to the origin of the ancient nations of that continent, while the unlearned will have them in derision, and laugh at their folly for not believing in the plain and pointed history contained in the Book of Mormon, and published years ago. Let them alone; they cannot make any discoveries but what will establish the divine authenticity of that excellent and most precious record.—ED.

CONFERENCE MINUTES.

[As the conferences are getting more numerous, we find it impracticable to publish the entire minutes of each conference, without occupying too much room in the STAR; and as we find the minutes accumulating on our hands, we have concluded to give abstracts of the most important items in each. To publish them entire would occupy six or seven pages in each number, rendering it dry and uninteresting to the generality of our readers.—ED.]

NEWCASTLE-UPON-TYNE.

Held September 17th, 1848.—Represented 9 branches, consisting of 312 members, 24 elders, 22 priests, 9 teachers, and 4 deacons. Baptized during the last quarter 35; 4 removed; 8 received; 1 dead; and 1 cut off from the church. The most of the branches, but not all, in good standing. One new branch, called the Blyth branch, consisting of 7 members, was admitted into the conference. One elder, 2 priests, 4 teachers, and 3 deacons were ordained.

WILLIAM SPEAKMAN, President.
THOMAS GREENER, Clerk.

SHEFFIELD.

This conference was held on the 24th of September, 1848, at which were represented 22 branches, consisting of 1080 members, 1 high priest, 47 elders, 66 priests, 36 teachers, and 17 deacons; 121 having been baptized since the last quarterly conference; 22 excommunicated, 20 removed, 15 received, 3 died, 27 emigrated to

America, and 7 scattered. One elder, 4 priests, 4 teachers, and 2 deacons were ordained. Union and prosperity generally prevailed among the branches.

CRANDELL DUNN, President.
HEZEKIAH MITCHELL, Clerk.

GLASGOW.

Held on the 24th of September 1848.—At this conference were represented 23 branches, consisting of 1501 members, including 64 elders, 53 priests, 61 teachers, and 35 deacons. Since the last quarterly conference there have been 197 baptized; 2 have died, 26 excommunicated, 50 received from other conferences, 37 who have removed, and 25 who have emigrated to the land of Joseph, or America. Ordained at the conference, 6 elders, 8 priests, 3 teachers, and 2 deacons.

It was moved, seconded, and unanimously voted, that all the branches in this conference get up a fund of their own amongst themselves, for the purpose of purchasing the various pamphlets issued from the STAR office, for distribution amongst our neighbours. The President spoke at some length upon this, urging the necessity of it, in order that we might spread the truth and warn our neighbours, as we had no access to a great many in this land in any other way.

It was moved, seconded, and unanimously voted, that a collection be raised the first Sunday in every month in all the branches, for the defraying of the conference debt, and support of the travelling elders.

The sacrament of the Lord's Supper was dispensed in our afternoon meeting. A great deal of instruction was given throughout the day from the president. Truly he spoke assisted by the good spirit, and taught the Saints heavenly truths. The Saints felt the force of his arguments while exhorting them to diligence, and laying before them the work or plan of redemption, and what they had yet to do for those who had gone before them, for themselves, and those who should come after them. The conference was adjourned until the last Sunday in December.

The Saints were well entertained in the evening by brothers Kelsey, Gibson, Lyon, M'Naughton, and Douglas. The work has a new feature here; and there never has been a time in this conference when the officers were as much determined to roll on the work as they are at present. May God grant that they may be successful. Amen.

ELI B. KELSEY, President.
JOHN M'LAWS, } Clerks.
ROBERT WATSON, }

BIRMINGHAM.

Held October 2nd, 1848.—This conference represented 17 branches, consisting of 1294 members, 60 elders, 78 priests, 39 teachers, and 32 deacons. Baptized 118 during the last quarter. The total increase since last January is 434, of which the Birmingham branch alone has baptized 190.

JETER CLINTON, President.
J. BROOK, Clerk.

BRADFORD.

Held October 8th, 1848.—Represented 19 branches, consisting of 655 members, mostly in good standing, 24 elders, 70 priests, 20 teachers, and 8 deacons. Baptized during the last quarter, 55; cut off from the church, 4; and received, 100. 19 have removed, 16 emigrated, and 1 has died. Ordained 1 priest, 1 teacher, and 1 deacon. The conference voted to carry out the law of tithing according to the counsels of President Orson Pratt in his general epistle.

JAMES MARSDEN, President.
JAMES BEECROFT, Clerk.

POINTON—LINCOLNSHIRE.

Held October 8th, 1848.—This conference represented seven branches, containing 209 members, in good standing. Baptized 10 since the general conference. Three more came forward for baptism at the close of the meeting.

W. C. MITCHELL, President.
Elder LONG, Clerk.

HULL.

Held October 15th, 1848.—Represented 5 branches containing 169 members, including 1 high priest, 13 elders, 12 priests, 7 teachers, and five deacons. Baptized 13 during last quarter. Nine emigrated, 3 received, and 2 removed. Ordained, 1 elder, 2 priests, and 1 teacher. Four more were baptized on Tuesday evening the 17th.

JAMES URE, President.
CHARLES BARNS, Clerk.

The above mentioned conferences all appear to be in a prosperous condition. They all passed unanimous resolutions to sustain and uphold the First Presidency and the Twelve, and all other general authorities of the church. The gifts and blessings of the Holy Spirit are manifested among them, and they seem anxious to strictly follow the counsels of the servants of God. And we ask our Father in Heaven, in the name of his dear son, to bless the conferences with faith, and wisdom, and power; with virtue and holiness—with means to gather to a land of peace and plenty—with patience to endure tribulation—and with every blessing and qualification to inherit eternal life. *Amen.*

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1848.

"LOSS OF LIFE BY WAR —It is estimated that *thirty thousand millions of human beings* have perished to satisfy the insatiable maw of war. Among the most disastrous of battles upon record, and the numbers slain, are Austerlitz, 20,000; Dresden, 30,000; Waterloo, 40,000; Eylau, 50,000; Borodina, 80,000; Isus, 110,000; Arbela, 300,000; in two of the battles of Cæsar, 700,000; in the siege of Jerusalem more than a million; and at the taking of Troy, more than two millions. The *New York Observer* says, that in the Russian campaign there perished, in six months, more than half a million; during twelve years of the recent wars in Europe, no less than 5,800,000! The army of Xerxes, probably more than 5,000,000, was reduced in less than two years to a few thousands. Jenghis Khan butchered in the single district of Herat 1,600,000, and in two cities, with their dependencies, 1,760,000; and the Chinese historians assure us, that during the last twenty-six years of his reign he massacred an average of half a million every year, and in the first fourteen years, no less than 18,000,000—31,500,000 in forty-one years by a single hand! Grecian wars sacrificed 15,000,000; those of the twelve Cæsars, 30,000,000; those of the Crusades, 40,000,000; those of the Saracens and the Turks, 60,000,000 each; those of the Tartars, 80,000,000!"

If we add to the above the unnumbered millions of the ancient nations of America, who fell in battle, the bloody catalogue will be swelled to nearly double the foregoing estimate. Two of the most numerous and powerful nations of the earth were blotted *en masse* from the page of existence by war. The history of Ancient America, first published in the year 1830, shows that the same spirit of bloody ambition universally swayed its terrific sceptre over both hemispheres of our globe. War, that fatal curse of fallen beings, has not yet ended its ravages. Not

many years hence it will break forth with redoubled fury, spreading desolation and ruin among all nations. The United States, now a flourishing and great nation, shall feel its direful ravages. The North and the South shall unsheath the glittering sword, and in the heat of their anger rush headlong into the opening vortex that has swallowed up nations and generations. While the nations of the Old World will catch the fatal spirit, and drench the soil of Europe with the blood of millions, Asia shall rise up and go forth to the valley of slaughter, where many nations and kings shall perish in one day. War, dreadful war, awaits all nations! Zion alone shall escape! There in her peaceful habitations shall the righteous dwell! War shall not disturb her quiet resting places.

"YUCATAN.—Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment, the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire, by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand; a fit symbol of the rule of blood to which it has so constantly been the victim. This "bloody hand" was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness, but the explanation of the symbol is unknown."—*From the New York Sun, June 8th.*

The writer of the above article on "YUCATAN" is greatly mistaken. He says, "Yucatan is the grave of a great nation that has mysteriously passed away, and *left behind no history.*" This is not so. The first great nation that anciently inhabited Yucatan, passed away about 2,440 years ago; but their prophets *left a history*, an abridgment of which has been translated into the English language, called the "BOOK OF ETHER," and tens of thousands of copies have been published in the Book of Mormon, and circulated both in America and in England for many years. The last great nation that inhabited that country and passed away, have also *left their history* which was discovered, translated, and published in the English language nearly 20 years ago by Mr. Joseph Smith, who has since fallen a martyr to the truth, instead of being rewarded by man for having unfolded the ancient history of one half of our globe from the earliest ages after the flood. This seems to be the common lot of the benefactors of the human race. They live and die neglected, or are persecuted to death by their cotemporaries, and their worth is not appreciated until they are gone, and not always then.

The writer, acknowledges the discovery of "*vast temples*," "*noble cities*," and "*stately palaces*," embosomed in "*every forest.*" He then refers to a confused tradition of the Indians, who say that their "forefathers—a ferocious and cannibal race delighting in human sacrifices,"—exterminated a whole people by "*blood* and *fire.*" He supposes that this is "all that even conjecture can say of the manner in

which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence."

How correctly this Indian tradition agrees with the history given in the Book of Mormon. Mr. Mormon says, that in the 367th year after Christ, "the Lamanites" —the forefathers of the American Indians—"took possession of the city of Desolation," —which was in Central America, near to or in Yucatan—"and this because their number did exceed the number of the Nephites"—the Nephites being the Nation who inhabited the cities of Yucatan.—"And they"—the Lamanites—"did also march forward against the city of Teancum, and did drive the inhabitants forth out of her, and did take many prisoners, both women and children, and *did offer them up as sacrifices unto their idol gods.*" In the 375th year, large numbers of the Nephite women and children were taken prisoners, and were also sacrificed unto idols. (Book of Mormon, page 566 and 567.)

Mormon in one of his epistles to his son Moroni, shows their awful wickedness and cannibal-like dispositions. He says—

"The Lamanites have many prisoners which they took from the tower of Sherrizah; and there were men, women, and children. And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them. And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue; and after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery. O my beloved son, how can a people like this, that are without civilization: (and only a few years have passed away, and they were a civil and delightsome people;) but O my son, how can a people like this, whose delight is in so much abomination, how can we expect that God will stay his hand in judgment against us? Behold, my heart cries wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face."

In the 384th year, the occupants of Yucatan and Central America, having been driven from their great and magnificent cities, were pursued by the Lamanites to the hill Cumorah in the interior of the state of New York, where the whole nation perished in battle. During the protracted wars which resulted in the overthrow of a great nation, many hundreds of towns, villages, and cities were burned by the conquerors. Desolation and ruin marked the footsteps of the contending millions. Though fourteen centuries have passed away, these historical facts are still recorded in the breast of the Indian. The cannibal acts of their forefathers—the extinguishing of a whole nation by "fire and blood," and the offering of thousands of prisoners—women and children as sacrifices to idol gods—are events in Indian tradition not easily forgotten. Well might the conquering nation imprint upon the stately edifices of their fallen foe—"*the blood-red impress of a human hand!*" This truly seems to be a fit symbol of the terrific wars which had drenched that land in the blood of millions. Were it not for the faithful record of Mormon, written in Egyptian hieroglyphics, the history of Ancient America would have remained an untold mystery to all future generations, until the slumbering millions of that vast

continent should burst their ancient tombs, and appear with all the assembled nations in judgment.

LETTERS TO THE EDITOR.

[Just arrived from the invisible world, Marlon Pratt—a large, fat, noble boy. He was introduced into this world on the morning of the 13th of October, A.D, 1848. He has taken up his residence in a tabernacle of flesh and bones, and may be seen at 15, Wilton Street, Liverpool. He brings no news from his brother and sister spirits, whom he left in his native world, but if we were to judge from the following letter, the spirit of emigration among them must be greatly on the increase.]—ED.

Trowbridge, October 24, 1848.

Dear President Pratt,—Please to excuse my troubling you at this time, but I forgot to mention in my communication of yesterday, that sister White, wife of brother Eli White, was safely delivered on the 17th inst., of three children, two sons and a daughter, all of whom with the mother are doing well. Brother White is an officer in the Trowbridge branch.—Thinking that you might find room for it in a corner of the STAR, I therefore send it as a proof of Mormon prosperity.

I remain yours in the gospel,

JOHN HALLIDAY.

Success to the new comers. We hope that a change of worlds and new sceneries will be of great advantage to them, and be conducive to their future happiness in all time to come.—ED.

1, *Fox's Buildings, St. Mary-street, Southampton, September* 14*th*, 1848.

Dear President Pratt,—By the counsel of Elder Banks, I take my pen to inform you of a "wanderer" among the churches. A person calling himself Elder Crook has been at Jersey, since, at various branches of the SOUTH and LONDON conferences. He gave me a call in his perambulations, but being too minute in my enquiries, he made a quick and awkward exit. He carries with him a recommend, signed "John Sharpe, presiding elder, July 20th, 1848." He represented himself belonging to the popular branch, London (in Jersey and Bath.) When here, he belonged to the Holme branch, Preston conference. As he can suit his branch to his circumstances, he may as easily suit his name. I would then add, his stature is somewhat like six feet high, not of too delicate a composition, and withal not very attractive in appearance to a Saint of God. We have conceived this description necessary to stop his career.

Leaving the works of darkness, I am glad to say we are moving in good style here. The Spirit of God is much with us in our preaching; the Saints rejoice more and more in the "*glad tidings of great joy.*" Since conference, we have added other ten to our number, and I find *no man* has power to stand against the power and force of truth. We have been so strong lately, we have been a wonder in our eyes; and Elder Banks has come to give us a push a-head, so we anticipate coming it strong. We feel anxious to spare none, and consequently we shall be compelled to build a chapel, *and inhabit it*, as the ministers don't believe in giving us theirs just yet. Elder Banks, to-morrow, visits the Isle of Wight, and if he be not restrained it is to be feared he will carry the Mormon fever there too. "So mote it be."

Being hurried, excuse this scrawl, and in closing, with Elder Banks I join my kind regards to Elder Spencer, with yourself,

Subscribing myself your brother and servant,

T. B. H. STENHOUSE.

Radcliffe, October 10*th*, 1848.

Dear Brother Pratt.—Having about one hour of spare time, I have thought good to inform you of the prosperity of the work of God in this conference. I have now preached in every branch, and wherever I go I find a spirit of enquiry amongst the people. Our meeting rooms are generally too small to contain the numbers that

come out to hear myself, together with the elders of this conference, who are preaching every night, Saturdays not excepted, and our labours are not in vain. We are baptizing on every hand—the Lord works with us and confirms the word with signs following believers. Men and women enjoy the Holy Ghost as in days of old. Time and space would fail me to enumerate the many instances of healing witnessed and enjoyed by the Saints here; one instance, however, I will just mention, of a brother William Gribben, of Manchester, who had the misfortune to have near six pounds of boiling lead accidentally blown into his face, he was taken home blind, supposed to have lost his eyesight for ever; but he feeling himself to be an heir to the promises contained in the gospel, would be anointed and have hands laid on him, and through faith and prayer was healed, so that within five hours after the accident happened he was able to read the Bible. His eyesight is perfectly restored. Thus we realize that God has again renewed the covenant made with the apostles of old, namely, "These signs shall follow them that believe."

Two or three branches have been laboring under very unfavorable circumstances, but thank God they are getting the better of it, and prejudice is giving way and we hope to reap a rich harvest of souls.

Do not forget us in your prayers. I thank you for sending brother Burgess to my assistance, his labors will be conducive of much good. He is a wise man—I take pleasure in his counsels.

With feelings of high esteem, I am, your humble brother in Christ,

RICHARD COOK.

"THE DEAF HEAR, THE DUMB SPEAK."

Merthyr, October 23, 1848.

Dear Brother Pratt,—It is a pleasure to me to write to you, because it is so pleasing to anticipate, and much more so to realize, your replies. It is a pleasure also, because I never have but pleasing news to inform you of from Wales. The power of God is manifested among and in behalf of his Saints continually here. I might mention many instances of marvellous healings, such as broken bones, fevers, and various kinds of diseases, by faith through the ordinances. But the following instance of the deaf and dumb being healed instantaneously, has attracted more public notice from the world of late.

I send you the remarks which the editor of *The Mertin* has been pleased to publish, being a witness of the fact, and deserving credit above his cotemporaries for his veracity and impartiality. Although some choose to give the glory to the "thunder and lightning," rather than to the God of heaven, yet the children of God will give their Father the praise due. The miraculousness of the case, so far from diminishing by their alleged cause, appears to me far more miraculous; for the idea of the "electric fluid's" waiting in anxious suspense, as it were, to watch this man's course for eight years, in different parts of the world—waiting until he should have found out the Saints in Wales, believed their doctrines, gone down into the water, and waiting until the sacred ordinance was performed, before it would dare or please to confer the blessing, is marvellous indeed! A miracle without a parallel! Why not influence him five minutes, days, months, or years before? or why not wait longer after that unparalleled epoch in his existence? God has chosen to manifest his power in many instances to my knowledge through his ordinances; but in this instance our enemies admit him a God of miracles through the use of the "electric fluid," which element none but God can control! Thus they make the case far more miraculous, in my estimation, by trying to deny it. But now, read the facts referred to:—

"EXTRAORDINARY OCCURRENCE.—During the night of Friday week, (Sept. 22, 1848,) between the hours of eleven and twelve, a very extraordinary occurrence took place in Newport. A young man named Reuben Brinkworth was, in 1840, at Bermuda, on board the Terror, Commodore Franklin, in the Arctic expedition, when, in the midst of a storm of thunder and lightning, he was suddenly deprived of both hearing and speech; and in this deplorable condition returned to Stroud, in England, of which place he was a native. He has since been residing with Mr. Naish, basket maker, Market-street, Newport, who, with several other persons, is

attached to the community of people known as 'Mormons.' Persons of this denomination have been able to communicate their doctrines to Brinkworth, by means of writing, signs, and the finger alphabet. His sad condition, they allege, excited their sympathy for his spiritual as well as temporal welfare; and their doctrines made very considerable impression upon him—perhaps, more especially, because their creed was, that God did perform miracles in these days as he did in the days of old, and a miracle might be wrought in his favour. On Friday night week, the young man was suddenly seized with a kind of fit, in which he continued some time; and on his recovery, he was called upon, by sight, to believe in the Saviour, that the healing power of God might be exercised in his behalf. He was, moreover, earnestly entreated to be baptized; but this was very strongly opposed by a person in the room. The deaf and dumb man, however, signified his acquiescence—he was taken to the canal and baptized in the name of our Saviour; and immediately on coming up out of the water, he cried out, 'Thank the Lord, I can speak and hear again, as well as any of you!' He now speaks fluently and hears distinctly; which marvellous circumstance is attributed to the power of Providence by the friends of the young man; who called at our office with him, and gave us the details. We have heard from another source that this happy change in the young man's condition is supposed to have been produced by the action upon him of the electric fluid during the thunder storm of Friday night. We shall not take upon ourselves to decide the matter."

The young man referred to has been ordained to the priesthood, and has been preaching with great success ever since. He hears as distinctly, and speaks as fluently as ever he did, and more so. In connexion with this "miracle" is another not less marvellous to me, that is, *that it has had a tendency to make many believe and obey the Gospel!* The reverse is the effect produced upon the human mind in general; but this instance has caused many to be baptized; proving that "there is no rule without some exception."

From your affectionate brother in Christ,
D. JONES.

Scotstown, London Road, Glasgow, Nov. 4, 1848.

President Orson Pratt,—Dear Brother,—I embrace the present opportunity of informing you of the prospect in the Glasgow conference. We sent an order a few days since for 2000 of "The Kingdom of God." We have not yet received them. Hereafter send us 2500 of each number of the new series, as they come out: 2000 of them we will use for gratuitous circulation, and which we will pay you for as before promised; the remaining 500 (of each kind) we expect to distribute by sales, by sending a portion of them to each of the branches, to be sent out to be exposed for sale by the elders and priests wherever they go to preach or hold meetings of any kind. The presidencies and councils of the various branches have resolved that every elder and priest shall hold one or more meetings in different places around their respective branches during each week, consequently we may be said to have 80 travelling elders (an elder and priest always going together), in Glasgow conference each of these (80) elders, acting as agent for the sale of publications; by this method we expect to be able to put in circulation many thousand of pamphlets, independent of those we have in free circulation. We shall undoubtedly want many more for this purpose, than 500 of a kind, but as it is expected you will always have them on hand, we can get them as we need them.

I anticipate great things from the unity and faith of the Saints of this conference, and that through the unity of effort of both officers and members, many hundreds will be brought to the knowledge of the truth. There has been about 100 baptisms since last conference, and scores are anxiously enquiring after our principles. Please send as soon as possible 1000 "Divine Authority," and 500 more of "The Kingdom of God."

Give my love to your family, brother Spencer and family, brother Bond, and to as many of my American brethren as you have an opportunity of seeing soon.

I remain your affectionate brother in the bonds of the covenant,
ELI B. KELSEY.

THE COPPER REGION.—SINGULAR DISCOVERY.

A correspondent of the *Buffalo Express*, writing under date June 14, from Ontonagon, Lake Superior, says:—"Mr. Knapp, of the Vulcan Mining Company, has lately made some very singular discoveries here in working one of the veins, which he lately found. He worked into an old cave, which has been excavated centuries ago. This led them to look for further works of the same sort, and they have found a number of sinks in the earth, which they have traced a long distance. By digging into those sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is thirty feet; after getting down to a certain depth, they drifted along the vein making an open cut. These cuts have been filled nearly to a level by the accumulation of soil, and we find trees of the greatest growth standing in this gutter; and also find that trees of a very large growth have grown up and died, and decayed many years since; in the same places there are now standing trees of over three hundred years' growth. Last week, they dug down into a new place, and about twelve feet below the surface, found a mass of copper that will weigh from eight to ten tons. This mass was buried in ashes, and it appears that they could not handle it, and had no means of cutting it, and probably built fire to melt or separate the rock from it, which might be done by heating, and then dashing on cold water. This piece of copper is as pure and clean as a new cent, the upper surface has been pounded clear and smooth. It appears that this mass of copper was taken from the bottom of a shaft, at the depth of about thirty feet. In sinking this shaft from where the bottom now lies, they followed the course of the vein, which pitches considerably; this enabled them to raise it as far as the hole came up with a slant. At the bottom of the shaft, they found skids of black oak, from eight to twelve inches in diameter—these skids were charred through, as if burnt; they found large wooden wedges in the same situation. In this shaft they found a miner's gad and a narrow chisel made of copper. I do not know whether these copper tools are tempered or not, but their make displays good workmanship. They have taken out more than a ton of cobble stones, which have been used as mallets. These stones are nearly round, with a score cut round the centre, and looked as if this score was cut for the purpose of putting a withe round for a handle. The Chippewa Indians all say that this work was never done by Indians. This discovery will lead to a new method of finding veins in this country, and may be of great benefit to some. I suppose they will keep finding new wonders for sometime yet, as it is but a short time since they found the old mine. There is copper here in abundance, and I think people will begin to dig it in a few years. Mr. Knapp has found considerable silver during the past winter.—*Massachusetts Eagle, August* 11, 1848.

ANSWER TO THE CAMP OF ISRAEL.

In woods and tents with thee to dwell,
Thou much lov'd Camp of Israel!
To Gentile bondage we'd prefer,
For freedom bound, nought shall deter.

CHORUS.

Though oppressed we are not daunted,
Still we'll trust our God and King;
Though by tyrants oft we're vaunted,
Our thank offerings yet we'll bring.

Your tents with smoke, we'd rather share,
To lose the Gentile yoke we wear;
Our country leave without a sigh,
Content with Saints to live or die.

Chorus.—Though oppressed, &c.

We'd gladly hail the Saints abode;
Approach the temple rais'd for God,
With energy divine inspired,
Bless those with heavenly ardour fired.

Chorus.—Though oppressed, &c.

Our homes, 'tis true we have held dear;
Our Maker, there, we still revere,
But something whispers, haste away!
Judgements await, make no delay!

Chorus.—Though oppressed, &c.

Distress and trial still increase,
And party sects disturb our peace,
The gospel fulness they despise
And oft with furious anger rise.

Chorus.—Though oppressed, &c.

Expect us soon your ranks to swell;
We long with kindred souls to dwell;
The Lord Jehovah is our shield,
To his divine commands we yield.

Chorus.—Though oppressed, &c.

M. Morton, August, 1st., 1848.

LIST OF MONIES RECEIVED FROM THE 26TH OF OCTOBER TO THE 8TH OF NOV.

	£	s.	d.
William Broomhead	£2	0	0
J. Parkinson	1	11	4
George P. Waugh	7	0	0
John Preece	3	0	0
W. W. Smith (Oct. 12th)	3	12	0
Charles Layton	0	8	0
James Marsden	5	0	0
C. Dunn	4	10	0
Isaac Dacer	0	14	6
Robert Holt	1	12	6
Carried forward	£29	8	4

	£	s.	d.
Brought forward	£29	8	4
Wm. Heap	0	7	6
Thomas Thomas	2	0	0
Philip Lewis	1	0	0
George Mort	2	3	6
Henry Beecroft	5	0	0
John Fidoe	0	15	0
William Cartwright	2	0	0
J. H. Flanigan	0	3	6
	£42	17	10

Just published, twenty thousand of the tract entitled "THE KINGDOM OF GOD," half the size of the MILLENNIAL STAR. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand. This is PART FIRST of a series of tracts on the same subject.

Soon to be republished, a tract entitled "REMARKABLE VISIONS," containing facts in relation to the late discovery of ANCIENT AMERICAN RECORDS, with a Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter-day Saints.

PART SECOND of the "KINGDOM OF GOD" will soon be issued from the press.

We were disappointed in sending our Hymn Books with this No. Our Agents may expect them with the next.

The "VOICE OF WARNING" will be sold, *for cash*, at the Office, till March next, at *One Shilling* per copy, *wholesale*, that thus the *written word* may be yet more extensively circulated, and a larger number sold during this period. This is accomplished by a laudable reduction of the profits and our charge for trouble here. The retail price, till then, will be 1s. 1d.; *after which*, in all probability, it will be fixed at 1s. 6d. We know of one tradesman, in Manchester, who does much good by *lending* one dozen of the "*Voice of Warning*," and as many of Spencer's Letters, among the richer classes: from house to house he thus ministers the words of life and salvation. His praiseworthy exertions have been commended highly to us by the Presidency there. Let those who have *the spirit* and means go and do likewise, and they shall be blessed.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23. DECEMBER 1, 1848. VOL. X.

T. D. BROWN'S LETTER TO W. CUNNINGHAM, ESQ..

(*Concluded from the last number.*)

Perhaps, sir, you too have heard that we have got a new Bible: we call the record that has been recently discovered, and which was dictated, hid up, brought forth, preserved and translated by the angels, and the spirit and power of God, the Book of Mormon, and believe and know it contains an interesting and true account of "a multitude of nations in the midst of the earth," who have long dwelt "in the fields of the wood," and have for their promised inheritance, even "to the utmost bounds of the everlasting hills"—of a people and country that were till but recently altogether unknown to christian Europe—even America, with its "*aborigines*" or Indians as they are called. It brings to light what Jesus meant when he said, "other *sheep* I have which are not of this fold; they, too, must hear my voice"—the appearance and doctrines of Jesus to them—the fulness of the everlasting gospel, also it contains many prophecies of the events of these last days, more fully amplified than we find them in the Bible, which is the "stick of Judah," and this we esteem "the stick of Ephraim in the hands of Joseph," and they agree, being dictated by the same spirit.

Many shut God up in the heavens, and will not let him come out and speak again to his offspring; they say the canon of scripture is full, for we find at the end of the Bible these words, "If any man will add to the prophecies or the sayings of this book, God shall add unto him the plagues that are written in this book," &c.; but surely, you, sir, know better than infer that God thereby forbids further revelations. Some say no, "Let God reveal as much as he pleases, but man is not to add, and your book is an addition by Joseph Smith—*a man*, he is not God." Every revelation of God has been given through man, for "holy men of God wrote and spake as they were moved upon by the Holy Ghost" in all ages, when God has had a people on the earth, and this was and is the Revelation of God; and if the inspired men that followed after Moses had so understood a similar expression in his writings (Deut. iv. 2, xii. 32,) "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it," &c., there would have been no further revelations after that, consequently we should have had no revelations through Isaiah, Ezekiel, Peter, Paul, or John. John and Moses, led by the same spirit—the spirit of Truth and of God—forbad man, uninspired man, to add to or diminish their writings: how much have sectarian commentators to answer for, who have written volumes to try and prove that God did not mean what he said—that God, Zion, Heaven, the Second Coming of Christ, the Millennium, were *all spiritual*, and not to be understood as they are described, even by the spirit of God, but only as *they* explain it?

Is the work of the Lord finished on the earth? No. These are but the beginnings of the "times of the restitution of ALL things." And as all things are to be restored to pristine goodness, and even to greater glory, I am at a loss to account for the

mode of operation, unless God from time to time reveal his mind, purposes, and plans to man: he has always wrought through the agency of man, and I cannot see how the wicked are to be destroyed—the meek put in possession of the earth, and the Saints empowered to judge the world—unless God frequently reveal his will to man, and restore that order and those officers by whom the people can, as anciently, "enquire of the Lord"—unless his servants can say, "Thus saith the Lord"—then and only then will the righteous be satisfied. How little have the monied schemes and plans of man—missionary enterprises—evangelical alliances accomplished? As they advance, *schism* and divisions increase, and they go farther into the dark.

God has in every age, when he had a people on the earth, warned them of the judgments he was about to bring on the rebellious and disobedient. Did he not warn Noah, and prepare a salvation for him and all who should hear him and keep the commands of God? Yes; a great deliverance and a great salvation. And see how minute and particular God is in his revelations about the ark—the kind of wood, the length, breadth, size; in fact, he made Noah's course so plain and straight, that he had only to do what the Lord commanded him, and he would be saved with all who should hear him and do as he commanded them. Well, just "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." If Noah had said I *believe* it, Lord, would this have saved him? No; he knew better, and did what the Lord commanded. This was working out his own salvation, or giving heed to the revelations of God from heaven.

When the cities of the plain were to be destroyed, did the Lord conceal from Abraham or from Lot his purpose? No. He partook of Abraham's hospitality —talked with him, and heard the good old patriarch's reasonings and requests as to the possibility of saving these cities: he walked, talked, and ate with Abraham, and revealed to him certain matters that pertained to his family; and his companions lodged in Lot's house overnight! How different the God of the ancient Saints from the bodiless nonentity of modern sectarians! Yes, He was a God that could eat, talk, and reveal plans for the salvation of the faithful and obedient; and yet sectarians say their God is an unchangeable being. I admit it, for, if nothing ever was, then nothing still would be, and of course this would be unchangeable. The God of the Latter-day Saints is an unchangeable God, and Jesus Christ was made in his "*express image*,"—and if ever Abraham's God warned him of destruction, and showed Lot by revelation how he might be saved, he will assuredly do the same in these—the latter days—for as it was in the days of Lot and of Noah, *so* shall it be in the days of the coming of the Son of Man.

Who, or what is the God of pious modern sectarians? A Spirit, who dwells far away beyond the bounds of time and space, unto whom they are crying continually that they may not fall into the bottomless (?) pit; but he heareth them not, for he has no ears; but say they, he has eyes, for "His eyes are on the evil and the good;" although he dwells so far away he is "*every where* present;" that is, his centre is every where and his circumference no where. How can he stretch forth his *arms* to save, when he has neither arms nor hands? How can his fury rise and be manifest in his countenance when he has no face? How can he trample upon the wicked in his fury, and tread the wine press of his wrath alone, and his vesture be dipped in blood, when he has *no body, no parts, no passions*. How can he? Oh, very well; for to an impossible being—a nonentity—ALL things are possible! and a God without lungs and mouth could very easily breathe into the nostrils of man, and so constitute him a living soul!! How absurd.

Are there any other circumstances or features of resemblance between these last days and the days of Noah and Lot? Yes, many: Noah was a preacher of righteousness—told the people to do what was right for their own salvation; viz. to hear him and obey the revelations of God from heaven. Yet but few—very few—eight souls—were saved. So whenever God shall "come out of his hiding place to vex the nations in his sore displeasure," and give a revelation of his purposes to any one or more, but few will hearken to it, and fewer still obey the commands of God thus revealed; but "few men shall be left:" even as it was in the days of Noah, so also was it in the days of Lot; he had two daughters that were married, and he had two that man had never known, when he had a revelation that Sodom or the

cities of the plain were to be destroyed, he went and warned his townsmen, more especially his sons-in-law: "Up, get you out of this place, for the Lord will destroy this city; but he seemed as one that mocked unto his sons-in-law; and when morning came, and he lingered, the heavenly messengers took him, his wife, and his two daughters that were there, and *led them* without the city." How few were saved! And why not his sons-in-law and his married daughters? For they rejected the truth—did not believe in this revelation from heaven—would not do what God commanded through his servants on the earth—would not accept of salvation and deliverance in God's way. And "as it was in the days of Lot, so shall it be in the days of the coming of the Son of man."

This leads me to dwell for a time on God's work in these last days; men want no more revelations from heaven; say they, "We have a Bible; it contains enough for our salvation; we want no more; besides if God were again to reveal his will to man, would he not choose some good christian Archbishop, Bishop, Rev. Dr. or more pious dissenting clergyman?" I reply, if he should *now* choose some such learned and popular divine, it would be out of his usual course; he has generally chosen the unlearned and weak, and rejected the learned and strong—prefering to "confound and bring to nought the things that are, by the things that are not." See the unlearned apostles and seventies of Christ's day; also his opinion of the great and lofty church dignitaries of those times—"Whited sepulchres," "Inwardly full of dead men's bones," "Ye scribes and pharisees, hypocrites," "Inwardly ravening wolves," "Would not go into the kingdom themselves, and prevented those that would," "Blind leaders of the blind," "Ye do always err not knowing the scriptures," "Going about to make proselytes, and making them two-fold more the children of hell." Is there any resemblance in the conduct of the hypocrites of these days—the "teachers for hire and diviners for money"—to that of the ancient sectarians as described by Jesus? They that have the light of heaven—the spirit of God—can see how striking the likeness. Men generally, and especially the man-made priesthood of former days, rejected what they considered unnecessary innovations; they wanted no ark, for there was no appearance of a flood, and God was merciful; yes, full of mercy. Their plan of salvation was best; they did not feel they wanted God's plan—they rejected revelation, so they did in Lot's day—they wanted no Zoar to flee to, for they did not believe in revelation, saw no appearance of a destruction by fire, neither did the people in the days of Jesus. "He came to his own, and they received him not." Truth never has been popular; and the first to reject God's truth or revelation have always been those who had an interest in propagating error; and if this be true, there is more hope, sir, that you may not reject this work from your being a disinterested enquirer after truth; nevertheless it is a true and faithful saying—"It is hard for a rich man to enter the kingdom of God." The very fact, that in the wisdom of God, under Jesus, Joseph Smith, a poor unlearned farmer's boy, is placed at the head of this the kingdom of God in these last days, and that what we have received of intelligence and power has been received from heaven, through such a channel, even through him, is a great trial for a *rich* and *learned* man to acknowledge and submit to.

Did not this apparent inferiority form part of the trial and hindrance in the days of Jesus? "Is not this the son of Joseph *the carpenter?* are not his brothers and sisters with us? and yet he calls himself the Son of God! and says he has revelations from heaven!" and what he saw his Father do that did he—"I and my Father are one." Rich and learned men dislike to acknowledge a poor illiterate head, even though of God's appointing; but, say you, here is the obstacle, "Convince me that Joseph Smith is sent of God." I may make a few additional remarks on this subject ere I conclude this letter, meantime I would here only add, that the above shows God's choice heretofore to have been of such as he, and if any man will do as Mr. Smith taught, he will *know* of the doctrines he taught—that they are the doctrines of Christ, and that the gifts, powers, and blessings promised by Jesus Christ and by him, follow the obedient believers in this day as in Christ's day.

I shall not dwell upon the image that Daniel saw in a vision, but would remark that we too, like you, believe that "in the days of *these kings*, the God of heaven will set up a kingdom." We may differ as to our expectation of the manner in which this kingdom will come. John sees an angel flying through the midst of

heaven, having the everlasting gospel to preach to men that dwell upon the earth." If, then, the gospel, or God's plan of salvation had been on the earth, what need to send it from heaven again? What was the condition of "*these kings?*" like the toes that represent them, they are partly weak and partly strong, and as iron and clay do not adhere, so there is no principle of union or strength among them; indeed it is esteemed the perfection of modern government and the palladium of their strength, to be nicely divided into parties—"the balance of power!" that is, one portion pulling one way, the other pulling as much in the opposite direction! stand-still governments, continually working, yet doing nothing and worse than nothing, fulfilling the prophecies of Samuel—see 1 Sam. viii. 10—18—ministering to the wants and whims of pampered kings and governors, who are not guided by the revelation of God's will from heaven; who think this altogether unnecessary, and being in the political world as parsons and priests are in the ecclesiastical, *interested parties*, they too, without doubt, will reject the THEOCRACY—the kingdom of God and the government thereof. Their conduct how unlike the *union* in the kingdom of God, which is power, all baptized into one body by one spirit, having one Lord, one faith, and one hope—all pulling one way, accomplishing God's purposes, and no "schism in the body."

I have no doubt but many who persecute the church of God in this day, do it ignorantly and from zealous motives, as Saul did, and verily *believe* they are doing God's service; this resemblance to one who is now called a persecutor is, in my mind, a great and important fact, although many see no parallel, and tauntingly say, "Saul persecuted the followers of Jesus the Son of God, we persecute the deluded followers of Joseph Smith, an impostor and a deceiver." Leave the men and look at the principles and doctrines of the Saints of former days and those of latter days—they are the same, they both teach the same doctrines, insist upon the necessity of attending to the same ordinances, "obeying the same gospel," receiving the same gifts, blessings, and powers by the laying on of hands—being led by the same spirit into *all* truth: and they are persecuted by the same spirit—a spirit of falsehood and opposition—by men who esteem themselves the servants of God, as Saul did, but who perhaps unconsciously are teaching the doctrines of devils, and are led by him who is the father of lies, the accuser of the brethren, and the opposing and rebellious spirit from the beginning.

And here I would show what some of the devil's doctrines are and ever have been.

DOCTRINES OF GOD AND OF THE SAINTS.	DOCTRINES OF DEVILS AND OF SINNERS.
"Thou shall not eat, for thou shalt die in the day thou eatest."	"Thou mayest eat, and thou shalt *not* die."
"I know Job; he is a perfect and an upright man, and one that feareth God."	"Put forth thine hand, and touch all that Job hath, and he will curse thee to thy face."
"Thou shalt worship the Lord thy God, and him only shalt thou serve."	"I will give thee all the kingdoms of the world, if thou wilt fall down and worship me."
"He that believeth and *is baptized*, shall be saved."	"He that believeth shall be saved."—"baptism is a non-essential."
"Go ye into all the world, and *preach* the Gospel to every creature, he that believeth and is baptized shall be saved." Of course, infants cannot hear *preaching* nor *believe*, therefore, baptism to them is unnecessary.	"Baptize infants—it is not necessary to preach to them, nor for them to believe—but if not baptized, they must go to hell, even though not a span long, for they are born in sin through Adam."
"These signs shall follow them that believe,"—having been baptized.	"No signs shall follow the believer—none are needed now."
"In my name they shall cast out devils."	"They cannot cast out devils, for there are none now to be cast out."
"They shall speak with new tongues."	"There is no need for this gift—let them learn new tongues at colleges."
"They shall take up serpents; and IF they drink any deadly thing, it shall *not hurt* them."	"They cannot take up serpents, and if they drink any deadly thing, it *shall* kill them."
"They shall lay hands on the sick, and they shall recover."	"They may *not* lay hands on the sick, for they shall not recover."

"If any of you are sick, send for the Elders: they shall pray over you, and anoint you with oil, and the prayer of faith shall save the sick, and the Lord will raise them up, and if they have committed sins, these shall be forgiven."

"If any of you are sick, send for the doctors, and they shall give you medicines, minerals, drugs, poisons, &c., and you may or may *not* get better; you may pray, but anointing with oil and laying on of hands are unnecessary: go to the penitent form that you may get forgiveness of your sins."

"And the Lord said, write the *vision*, and make it plain upon tables."—"For the *vision* is yet for an appointed time, wait, for *at the end* it shall speak, and not lie—*it will surely come*."—"Thou shall speak out of the ground—thy speech shall be low out of the dust." "Truth shall spring out of the earth."

"Truth comes from our colleges and pulpits, and the Lord *says nothing* now: we shall have none of your visions nor writings upon plates; this savors too much of the 'Book of Mormon.' No revelations will come *in the end*,—certainly not out of the ground, dust, or earth: no, the truth we believe in comes from the lofty head—our exalted seminaries and elevated pulpits."

"And the *vision* is as the words of a book that is sealed, which neither the learned nor unlearned can read,"—"and in that day shall the *deaf* hear the words of THE book."

"There are neither visions nor sealed books now, especially if written on plates: our learned men can read any language, and there is no need for the Lord to aid in translation—that the deaf may *hear the book* read." *Ergo, God and* ALL *the prophets are liars!!*

The Saints of the last days believe, receive, and abide in the above doctrines of God. "Who are the seduced—the deceivers and being deceived, that are teaching these doctrines of devils—that transgress and abide not in the doctrines of Christ, and therefore have neither the Father nor the Son?" Answer—"The enlightened Christians, the sectarians of the nineteenth century." Oh, sir, meditate upon these sayings, and let the 666 different sects now extant reflect and be warned. "If *any man*, or even an angel from heaven, preach any other gospel than what I have preached, let him be an accursed;" and they *will* be destroyed, as they now are cursed, unless they repent and acknowledge God, his kingdom and government, and that speedily. Even "*this generation* shall not pass away till all these things—and many more of great importance—be fulfilled."

I feel that for the present I have nearly completed my purpose. I might dwell upon many great—very important—matters that pertain to THE *gospel*, which have been revealed from the heavens and by the Spirit of God in these the last days: for this Spirit, which is received by the laying on of hands, takes of the things of God, and *reveals* them unto us; yea, the deep things—present, past, and *to come*. But, sir, I know a more certain way by which you can obtain this superior intelligence; viz., by *obeying the gospel*—"minding the same things"—receiving the same Spirit, by which you will be led into ALL truth. You will thus understand, even more perfectly than you do, the signs, times, and circumstances connected with Christ's second coming, and his *personal* reign on this earth—the removal of the curse therefrom—the gathering of the *dispersed* of Judah—the rebuilding of Jerusalem—the coming forth of the *outcasts* of Israel, even the ten tribes—and the establishing, building up, and glory of *Zion*, to which the first dominion shall come, and whence also shall come forth the *law* of the Lord, at the same time his *word* shall proceed from Jerusalem—of the *deliverance* that shall be provided *in Zion* and *in Jerusalem*, in the hour of God's judgments—of the *locality* of Zion, and the gathering of the *remnants* of Israel to Zion, to which "many nations shall say, Let us *go up*, that we may learn more perfectly the ways and the law of the Lord"—of what these *remnants* are composed, and how *we know* these things, even by REVELATIONS from the heavens *in our own days;* without which, and the *Priesthood*, "this gospel of the kingdom never could be preached to all nations before *the end*;" without which the *Saints* could not *judge the world*, be saved in the *perilous times* of the last days, overcome all things, even the powers of darkness, and bring to pass much *restitution*: by these officers, gifts, and powers will the THEOCRACY be made manifest, even this government of God on the earth, by apostles, prophets, faith, and *the power of God;* the "hills will be brought low, and the valleys be exalted; Satan and the powers of darkness be bound; this

earth be changed and elevated to celestial glory; where among the luminous worlds —without number or end—that *are* and *to be* in the immensity of space, it will for ever shine, having need neither of the sun nor moon to lighten it, God being the light thereof."

I send you a small catalogue of the works which we receive, believe and recommend—written by "holy men of God, who are moved upon by the Spirit of God"—*inspired*—to write the things of God, as they are commanded in this our day, as the Saints of former days did. They may be had at "The MILLENNIAL STAR Office, 15, Wilton Street, Liverpool." I would respectfully call your attention to these, because they contain intelligence, which is *true* and faithful, of the origin and records of the aborigines of America—of the priesthood, officers, revelations, and kingdom of God—of the curses and scattering, the blessings and gathering of Israel—of the call, endowments, persecution, sufferings, and murder of Joseph Smith and many more of the *Saints of the most High*, whom the wicked, now as formerly, think they shall *wear out*, but they cannot; for I bear testimony, "the kingdom *now* set up shall *not* be left to other people, and shall *never* have an end;" it is the kingdom of God spoken of by Daniel, and "the kingdoms and dominion under the whole heaven will Jesus *give* to THE SAINTS, and they shall *take* it, and possess it, even for ever and ever." Amen.

There are hundreds of objections to this work and to these doctrines which have been so often met, that I shall here only notice one: "Why lay so much stress on BAPTISM *by immersion?*" Because God, the eternal Father, and Jesus do, and the apostles anciently did: "Marvel not that I said unto thee, Thou must be born again. Except *a* man—that is, *any, every man*—be *born of water* and of the Spirit, he can neither *see* nor *enter* the kingdom of God." Although in the same discourse (John iii.) Jesus dwells upon *believing* and faith for eternal life and salvation as needful, Baptism is as essential; indeed faith without this ordinance *properly administered* is dead. And that sprinkling, or pouring, was not the plan of God, is yet further evident in this saying: "that John, Jesus and his disciples baptized at Ænon, for there was *much* water there." (John iii. 22, 23.)

You, sir, *believe;* and I call upon you to *repent*, and be *baptized* by one having authority—received as Joshua and Aaron received theirs—FOR *the remission of your sins*, and you *shall* receive the Holy Ghost. If you *will*, you shall be yet more abundantly *blessed*; if not, you shall be condemned, and your blood shall not stain my garments. I have warned you as a father, as one whom I love, and to whom I am much indebted; and I would, in Christ's stead, beseech you to be reconciled unto God in God's way, and leave the ways of men to those who make men their stay. Search the scriptures, and pray simply, honestly, and earnestly to God for light and *the truth* in the name of Jesus, and you will *obey the gospel*, which is the sincere desire of, sir, your servant for Christ's sake. Amen.

THOMAS D. BROWN.

Liverpool, 6th November, 1848.

EXTRACTS FROM CONFERENCE MINUTES.

LEICESTER.

Held Oct. 22, 1848.—There were represented at this conference 4 branches, 12 elders, 18 priests, 4 teachers, 3 deacons, and 166 members including officers. One had died, 15 had been cut off, and 8 baptized during the last quarter. Ordained 1 elder, and 1 deacon. The branches all in good standing.

JOHN FIDOE, President.
JOHN CLARKE, Clerk.

MACCLESFIELD.

Held Nov. 5th, 1848.—This conference represented 7 branches, 2 high priests, 14 elders, 25 priests, 10 teachers, 6 deacons, and 267 members. 15 baptized during the last quarter, 10 removed, 6 emigrated, 7 received, and 4 deaths. The branches generally in good standing. Ordained 1 Elder and 1 teacher.

CHARLES MILLER, President.
JOSEPH WALKER, Clerk.

WARWICKSHIRE.

Held Nov. 5th, 1848.—This conference represented 12 branches, consisting of 533 members, 1 high priest, 1 of the presidents of the seventies, 24 elders, 48 priests, 14 teachers, and 10 deacons. 85 baptized during last quarter. Ordained 1 priest.

The testimony of the elders from the various branches, as regards the feeling of the Saints, and the prospects of the work were very cheering. After which it was resolved that we cheerfully coincide with the appointment by Elder O. Pratt of Elders A. Cordon and L. Robbins to this conference, and that we will uphold them by every lawful means in our power.

The President then made some remarks concerning the change made in this conference, and did not doubt but that it would be for the good of the Saints, inasmuch as it emanated from a good source; for by elders staying too long in one place, their testimony became unheeded; therefore when a change took place, fresh elders could come and bring forth fresh testimony, and back up that which had already been given, and thus build up the faith of the Saints and carry conviction to the honest in heart. He afterwards gave some excellent teachings regarding obedience to counsel, and that he also wished the president of every branch to select two counsellors; for himself he nominated Elders Lewis Robbins and Thomas Day, to stand as his counsellors in this conference, which was carried.

The President then made some remarks on the necessity of having a general book agent appointed for this conference, and also that an agent should be appointed in every branch, and that each branch should be responsible for the conduct of their agent, and that the whole conference be responsible for the conduct of the general agent. The meeting then adjourned until two o'clock.

The afternoon meeting opened by singing, and prayer by Elder Robbins, when it was resolved that Elder Lewis Robbins be appointed general book agent for this conference.

The President then exhorted the presidents of the various branches to arouse the attention of the Saints to the purchase of the publications issuing from the STAR office, and remarked that he wished to suggest a plan that would raise the Saints a little in the scale of society, namely, that a Tract Society should be formed in every branch, and that the Saints should circulate the publications from house to house, and thus lay the principles of eternal truth before the people.

After some remarks from the different Elders, it was resolved that a Tract Society be formed in every branch for the circulation of the truth; and it was further resolved that the Presidents of every branch devise means to raise money for the purchasing of Tracts, and forward it to the book agent as soon as possible.

ALFRED CORDON, President.
JOHN FREEMAN, } Clerks.
WILLIAM SHIRWELL, }

The Latter-day Saints' Millennial Star.

DECEMBER 1, 1848.

"*Woolwich, Friday, Nov. 17th.*

"Dear President,—Several causes have contributed to detain my letter till now. I would like your counsel still further upon the subject of Tithing, if any thing occurs to you worthy of being said upon the subject. Some of the rich Saints may not come up to their privilege and duty. The question arises then, Shall those comparatively poor be permitted, and perhaps counselled, to contribute, from time to time, a portion of their substance and earnings to this object. The poor and those in moderate circumstances would be perfectly willing to lay by for the Temple, as God prospers them, a little, either weekly or monthly, and trust in God for the means to effect a timely deliverance from Babylon. The poor

generally have been the willing instruments to carry on this work to its present height of prosperity and triumph. Will not God bring his numerous people to Zion as soon, if they shall contribute a little to the building of the Temple, as if they laid by all their surplus means for passage money? You are fully aware that deliverance will come to the Saints, by means of building God a House, as much in this day as it was of securing blessings in Solomon's days. Of what use to us will be sealed houses and gathering to Zion, if the Lord has no house in which to reveal his will to all flesh, where ordinances may be ministered both to the living and for the dead. I am fully aware that your very liberal remarks, exempting the greatest part of the church from a present tithing, were designed to give the richer members of the church the privilege to do in this particular all that is *now* required of the British churches. Should they come up to their privileges, all would be well, and your mind would be satisfied, and the Lord pleased, and the House of God soon be in readiness for dispensing the richest blessings, without which many must go to their graves if it is not seasonably completed. But if deliverance does not come by those who have the first offer, may others have the privilege and blessing of forwarding the building of God's House. If the rich will not do their part to build the House of God, what the poor lack God can make up; yea, he can open the rich mines of the land of Joseph, and beautify his own House with gold and silver, &c., and transmit means abroad in order to bring his sons from afar, and his daughters from the ends of the earth. Surely, riches will eat as a canker those who suffer the Lord's House to lie waste, while their means are deposited knowingly in the houses, railways, and banks of Babylon. But still I have good hope that I shall be permitted to gather sufficient to gladden the hearts of those who are striving with all longsuffering and joyfulness to build a House, where all nations may go up and learn the ways of the God of Jacob.

"I receive the most unbounded kindness from the Saints in all places, for whom I am bound to invoke blessings for evermore. Most affectionately,

"ORSON SPENCER."

TITHING.—The suggestions of brother Spencer, in his excellent letter on tithing, should be carefully read, and understood, and digested by all the Saints in this land, especially the rich. How often have we reflected upon the saying of Jesus: "How hard it is for a rich man to enter into the kingdom of God." Riches are a great temptation, yet it is possible to resist the temptation, and do the will of God even with the riches which we may possess. There is one thing which the rich among the Saints should distinctly understand, namely, that they cannot be saved without obeying the law of the Lord. Will the first principles of the gospel plan save them if they neglect the law of the kingdom which they have entered? No; verily, no. What are riches compared with obeying the word of the Lord? They are as nothing, and vanity, or rather a curse, to the disobedient, who shall perish with their substance.

All the poor among the Saints have the privilege of paying tithing, if they desire; and in so doing they shall be blessed. Indeed, in America the poor as well as the rich pay tithing—a tenth being required of all Saints. But here the situation of the poor is very different from what it is in a land of plenty. Wisdom would seem to dictate that the poor should use every laudable exertion to extricate themselves from starvation, and, if possible, emigrate to the Pottawattomie country, where their temporal condition will be bettered at least a hundred fold; and where they can do more in two weeks in the form of tithing than they could in this country in a whole year. At the same time they could procure an abundance of the necessaries of life, and prepare themselves in all things for a still further emigration over the mountains. If those of whom tithing is required in this land refuse to comply, and thus reject the word of

the Lord, we shall, in due time, receive counsel from the proper source, what further shall be done; for the Lord will never be at a loss how to proceed to carry out and fulfil his purposes. In the meantime, let all the conferences wherever our faithful and worthy brother Spencer shall visit, hearken diligently to all his instructions and counsels, and with open, liberal hearts pay their tithing, and thus fulfil the law of God. The conferences which he cannot visit, can forward to me, through the post, or otherwise by any safe conveyance, whatever amount they wish to donate for the building of the House of God. Brother Spencer will probably sail in January, and will go with the spring emigration over the mountains. By him the funds will be forwarded to the First Presidency at the Salt Lake.

Book Agents.—The next number of the Star will complete the present volume. Soon we shall commence a new volume and a new year. Will the conferences see that their book agents settle up all their accounts with our office, and commence the year a new? If this be done, we shall be able to meet all the demands now against us, and at the same time have something left to send by the hands of Elder Spencer, to gladden the hearts of the Saints in the mountains.

The conferences throughout this country are greatly on the increase. We anticipate extensive additions during the coming year. This will call for a corresponding increase of the Star for the next volume. How do our book agents feel upon this subject? Have you faith to increase your subscription lists for the next volume? If you have, please send to us, *immediately*, how many you dare venture to take. We are anxious to commence Volume XI. with a sufficient number to supply all future demands for, at least, one or two years to come. We are already out of some of the Nos. of Volume X., and are unable to supply some of the demands of our agents. The agents will see the necessity of giving us immediate information if they intend to have their subscriptions increased. We now publish nearly four thousand,—shall we increase it to five thousand? It is for the agents to answer.

Emigration.—Our first ship will sail after the 20th of January. Those who secure passages in her will be notified by letter what day they must be in Liverpool. If all the emigrants who intend sailing for New Orleans, during the season of emigration, would forward, as soon as convenient, their names, ages, and deposits, we should have more time, and be better prepared, to make all suitable arrangements for them. Will Captain Jones tell us, *in time*, how large a fleet he will require? And we will make ready for him. Three hundred large ships could scarcely carry the hosts of Saints who are now anxiously desiring to emigrate from this Island to their future home. O, what joy and gladness thrill through the bosom in contemplating the rising glory of Zion. The mountains, the hills, and the valleys of Zion will soon be covered with the numerous hosts of Israel!

O Lord, hasten thy work! Gather the children of Zion, and make them "*a strong nation!*" Let Zion bring forth her children speedily; for she hath travailed in pain these many years! Let "*a nation be born in a day!*"

LETTERS TO THE EDITOR.

50, Burr Street, London Dock, London.

Dear President Pratt,—You will perceive by the above caption that I have at length reached the great city and pride of nations; and I have often said in my mind, I wish that you were here that I might enjoy the benefit of your personal observations and reflections upon this most splendid seat of modern Christendom.

Here is the world and modern christianity in beautiful miniature. Her Majesty, the acknowledged head of the Church of England, and empress of one of the mightiest nations of modern times, is surrounded with a galaxy of Lords, spiritual and temporal. Here the God of heaven has suffered modern christianty to put on her most splendid livery. Before the knell of time is sounded, he has suffered the tree of Protestant Christendom to come to maturity, and all nations to taste of its fruit. It ill becomes me to attempt a description of its fruit to *you*: you know its nature full well. Many nations have tasted it, and say positively that is is *bitter*. Even the heathen are reluctant to receive it in barter. The skin of the apple is not so objectionably ugly as its contents are bitter. Many that have tried it for a tonic, have found symptoms of dropsy, spasm, and delirium to follow. Under its influence many have set their mouths against the heavens, transgressing the laws, breaking the covenant, and denying the authority of the Lord that bought them, to send messengers to them in these days. But while there are many in this city that are like the heath in the desert, that knows not when good cometh, yet a goodly number are turning to the Lord, and enquiring after the "old paths." The work of the Lord is spreading in this conference in a manner praiseworthy not only to the president, whose ample qualifications richly fit him for this important post, but also to the other officers and members. The system of diffusing knowledge by individual and conversational efforts among the multitude, and by your enriching publications, is in happy progress in Sheffield and Birmingham conferences (where I have lately visited); and in London this system is vigorously urged, and a signal blessing has followed the effort to open many new places of worship. It appears to have a good effect in propagating truth, where there is a large branch of the Church and a very ordinary and small place of worship, for that branch to subdivide and obtain one or more other places to meet in, though the places are but small: the expense of rooms will rarely be burthensome when the Saints are diligent and faithful. The Saints generally are earnestly desirous to be useful in any way that you may counsel them; the greatest difficulty is in bringing the gospel distinctly to "every creature," so as to make it a witness and warning to all.

Conversational efforts, introducing publications, and diverting attention to public preaching, is a service that all Saints, male or female, may be qualified for. I think this species of labour meets your approbation. The Saints now have so much knowledge and assurance in the work, and the signs so manifestly follow, that much good may be anticipated through this medium.

The London Conference will meet next sabbath, and your presence is earnestly solicited; indeed, in all the conferences where I have visited there is a great desire to see you. If my health continues to improve it will give me pleasure to share in your labours, in order to give you a week or two at least among the churches before I leave in January. This conference is now enlarged to near 1200! Please to give me such instructions concerning my further visitation of the churches as you may think proper. Most affectionately yours,

ORSON SPENCER.

17, *Fellowes Street, Hackney Road, London, November* 13, 1848.

Dear Elder Pratt,—I am informed that many are enquiring the result of your tract on "Divine Authority," in answer to my letter. In reference to myself, to my own unspeakable comfort, I am able to say that the result is, that I am now a member of the Church of Jesus Christ of Latter-day Saints. In obedience to the divine command I repented, humbly and earnestly;—I was baptized, and according to the unalterable ordinance of the unchanging and eternal Father, my sins were remitted, and my very being pervaded with peace, calmness, and tranquility, deep and enduring. I have repeatedly, when a sectarian, tried to believe myself saved, and when my feelings have reached a certain tone and intensity, I have concluded I was saved; but, with these efforts to be saved, what agitation and trepidation, apprehension and fluctuation ever stood connected! *Certainty* of being saved and *permanency* of peace, I never knew. *Now I know both!* Now I understand the difference! I am astonished that I should have overlooked portions of God's word so simple and yet so momentous; and surely those portions that refer to remission of sin must be of transcendent importance! And if infinite wisdom has linked

"remission of sin" with "baptism in the name of Jesus," it must be infinite folly, and infinite presumption, to sever or to disobey a mandate so high. The hands of God's elders were laid on my head—the invocation was accompanied by the Spirit in attestation of his own servants and ordinance. They "administered the Spirit" in thrilling energy; and I pray that I may be counted worthy to share in the perils and the toils, and to participate in the triumph and the glory that are destined to terminate the sorrows, the sufferings, and the labours of the Church of Jesus Christ of Latter-day Saints. Even so: amen.

I acknowledge my obligations of gratitude to my never-to-be-forgotten friend, Mr. C., whenever he called on me, it was to press these matters on my attention—to brother Spencer, for his admirable letters, so convincing to the judgment, and so pleasing to the imagination—to yourself, dear Elder Pratt, for your clear, cogent, and resistless Tract; to evade its conclusions and be honest, is in my opinion impossible; to see and admit the truth, so forcibly urged and transparently shown in your Tract, and not to obey it, is to incur guilt of a frightful magnitude —to Elder Banks, that brother of a mind so illuminated, and a heart so loving and so generous in its yearnings and throbbings for humanity—and to others of the London brethren, who seem to find their own happiness in promoting that of their fellow-men. The only regret I feel in connexion with all this, arises from the thought that my friend, Mr. C. should thus, as it were, introduce me into safety and remission, and be still in peril and unsaved himself!

I remain, dear brother, your brother in the Lord,

JOHN HYDE.

Scotstown, London Road, Glasgow, Nov. 18, 1848.

President O. Pratt,—Beloved brother,—I wish to ask you a question or two concerning the duties and obligations resting on a man who holds the priesthood, and of the power vested in the presidency and counsel of a branch of the church to bring to trial, suspend, silence, or cut off a member of that counsel for neglect of duty, disobedience to counsel, immoral conduct, &c.

1. What is to be done with a man holding the priesthood, who lives in the wilfull neglect of all the duties of his office?

2. Can the presidency and counsel of a branch of the church bring to trial, suspend, or cut off an elder, priest, teacher, or deacon for disobedience to counsel or immoral conduct.

Your answer to the above, through the columns of the STAR, will gratify some and instruct others.

The work of the Lord is going on in Glasgow Conference. 150 have been baptized since last quarterly conference—70 of them in Glasgow alone—and a fair prospect of a still greater increase the remaining part of the quarter.

I remain your affectionate brother in the bonds of the everlasting covenant,

ELI B. KELSEY.

ANSWERS TO THE QUESTIONS IN THE FOREGOING LETTER.

Answer to question first.—"Wherefore now let every man learn his duty, and to act in the office to which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen. (See Book of Doctrine and Covenants, section 3, paragraph 44.)

Answer to question second.—"And if any man or woman shall commit adultery, he or she shall be tried before *two elders* of the church, or *more*, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better. But he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. * * * *And thus ye shall do in all cases which shall come before you.*" (See Doctrine and Covenants, section 13, paragraph 22.)

The presidency and council of a branch, that is, the officers of a branch, when convened "*in a meeting, not before the world,*" have a right to bring to trial, sus-

pend, silence, or cut off any one or more of their own number, or any other person belonging to the branch. They should, as soon as convenient after having passed their own decision, lay the case before the branch, that the church may also decide. This will be calculated to preserve a union of action and of feeling among both officers and members. Let the officers be careful in plucking up the tares, that they do not injure the wheat. The spirit giveth wisdom, and wisdom is profitable to direct in all things. Blessed is that servant who followeth the wisdom of the spirit, and is not deceived; for he shall rule in righteousness, and be honoured among the children of God.

Bedford, November 6, 1848.

Beloved Brother Pratt,—This report I thought only due to the memory and friends of our aged and venerable brother, William W. Smith, who departed this life in Bedford, on the 25th of October, A.D. 1848. He was about the stature and likeness of Patriarch Joseph Smith, sen. Often had his silvery white locks, with honoured years, adorned the assemblies of the Saints in Bedford. Smoothly had he glided along on the ever-changing and boisterous stream of time for 76 years. Eleven years since last August he set a wise and worthy example for his children, by obeying the message of salvation, borne by angels from the courts of glory, at the hands of the Lord's servant, Elder Willard Richards, whose name he still cherished, and made (of me) many kind enquiries about his welfare. Brother Smith has been an unflinching advocate for the gospel, and an unwavering friend for truth. He has been a president, a counsellor, agent and father to the Saints, who deeply feel and mourn his loss. He was respected and honoured by all the good, and even the enemies of the gospel called him a saint. Before he was gathered with his fathers he bore a faithful testimony to the work of God to all his friends who called to see him. In a serene composure of mind, with heavenly dignity, he bore his illness, and testified that this was the kingdom of God organized in the last days. His life was that of a good man, and his whole course was that of honour. He was hospitable, faithful, and kind, and to the home of such he has gone. He died happily in the Lord to rest from his labours, and his works will follow.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv, verse 13.

He made a wise and lasting choice, indeed,
Like fearless saints of God in days of yore;
Search hills, and dales, and mines from shore to shore,
No jewels, gems, nor pearls can it exceed.

Not rife with worldly pomp nor honours vain,
'T is Christ's pure gospel, in vernal rays of light,
Will wreath for him a crown of everlasting life—
Deck him with laurels of immortal fame.

By your fellow-servant and brother in Christ Jesus,
J. H. FLANIGAN.

FAITH AN EFFECTUAL REMEDY FOR THE CHOLERA.

60, *Clark Street, Airdrie, October* 12, 1848.

President Orson Pratt,—Dear brother,—Upon Thursday evening, September 28, while a few of the Saints in this branch were assembled in the capacity of a prayer-meeting, I was sent for to the house of Brother Archibald Geddes, residing in the village of Clarkstone. He asked me to attend to the ordinance appointed of God for the healing of the sick: he seemed to be labouring under an attack of the cholera, during which the following symptoms were manifest—violent vomiting, and severe cramp from the feet as far up as the thighs. Elder Andrew Henderson, having accompanied me from the prayer-meeting to brother Geddes's house, engaged in prayer. I then administered the ordinance to him in the name of the Lord Jesus Christ, and laid hands upon him, when he immediately recovered so as to attend his work as usual upon Saturday. He said he felt so well that he could even have begun work on Friday morning, without fear of any injury therefrom.

His wife, who is not a member of our community, was also sick and very unwell at the same time, and at her request we administered the ordinance to her, when she also immediately recovered by the power of God. I hereby testify the above truths to you and the churches throughout the British Isles under your pastoral care, (if you please).

The work of the Lord is moving on in this region of country. The elders belonging to the Airdrie branch are labouring with all their might, and we anticipate that it will roll on with accelerated speed under the presidency of Elder Eli B. Kelsey. We admire the plans he is adopting, and will co-operate with him in all things that he undertakes: we are busied at present raising a fund in this branch, agreeable to his counsel, which fund will be expended in the getting of a few thousand pamphlets, and distributing them in this locality as he may direct.

Considerable agitation prevails in this quarter regarding the Church of Jesus Christ, in consequence of the exertions of the elders during the past summer; while the pamphlets are being read by the honest who have heard and who have not heard our testimony, we pray that they may feel as if the spirit of the Lord said to them, "this is the way, walk ye in it, and ye shall inherit eternal life." We desire to be diligent and energetic in the work of the great God, and to sustain you and all good men, from President Brigham Young to the last and least who are worthy the name of Saints, by our faith and prayers, and every thing else which our Father in heaven has placed within our reach.

My kind love to you, your wife and family, and Elder Orson Spencer, hoping that he is recovering from his sickness. I remain your obedient servant and brother in the kingdom of God, JAMES G. BROWN.

Louth, Lincolnshire, November 20, 1848.

Dear President Orson Pratt,—Previous to my departure from this conference and from this country, to emigrate to the land of Joseph, the place of the Zion of the holy one of Israel, I feel desirous to communicate to you by writing some information relative to the well-being and prosperity of the church and kingdom of God in this region; and it affords me no small degree of satisfaction to state that never has the church in this conference been in a more healthy and prosperous condition than at the present time. The members are united with but very few exceptions, and such a unanimity of feeling and sentiment as pervades the councils of the priesthood throughout, shows demonstratively that the influence of the holy spirit of truth rules in their midst, and the result is, numbers are being added to the church. In the Hull branch, eleven were baptized in one week; and throughout the conference there has been an increase of about forty during the last four weeks, being an average of ten each week. There seems to be an invisible agency or spirit at work among the people, and they begin to enquire after the truth. I received a letter the other day from a lady residing at Wainfleet, a place about 30 miles distant from here, expressive of her desire to become connected with the church and people of God. I here give an extract verbatim:—

"I can only say that I have been a member and hearer of the Wesleyan society more than twelve years, and never could obtain that blessing, (namely) the forgiveness of sins so much preached and talked about amongst them. But as soon as Mrs. Spiking (Mrs. Spiking is a sister in this church) put into my hands those invaluable letters of Mr. Orson Spencer to his friend, the Millennial Star, and other works, a new light broke in upon me, and I am quite prepared to take up whatever cross there may be, and be baptized into the Latter-day Saints' faith."

Since I received the above, Elder Joseph Westwood has visited and preached in Wainfleet, and administered the ordinance of baptism to her; another has followed her example in the same place; and a new field of labour is now open in the surrounding country. The harvest truly is great, and the labourers are few. Will one or two faithful brethren, who feel an interest in the prosperity of Zion and the salvation of the people, volunteer to labour in this conference and vicinity? If so, good will be the result.

I now feel to say to my brethren in the priesthood, be faithful to that which has been committed to your trust, live in humble submission to all the requirements of

the new Covenant, seek earnestly the guidance and direction of the Holy Spirit, practice virtue and holiness before God continually, that your temples may be pure and undefiled, and the Holy Ghost shall dwell in you richly, and fill you with the intelligence of heaven, that your words may be carried with power and effect to the minds of the people; and thus you will be subservient in the kingdom of God, and administer life and salvation to the honest and upright in heart, and condemnation to those who rebel against the authority of heaven. And to the members throughout the conference I would say, sustain by your faith, prayers, and means the faithful ministers of God, guard against extravagance, that is, vain and superfluous expense, and do not expend the little means you have foolishly; be temperate, deny yourselves the luxuries and vain pleasures of this world, which will vanish away like a vapour and be no more; but appropriate your substance to the support of a faithful ministry, the building up of Zion, the spread of truth, the salvation of the people, and thus be co-workers with God and his servants in the great scheme of redemption and restitution spoken of by the holy prophets since the world began. In doing so you will be blest, gathered, saved, and eventually be exalted to thrones of dignity, power, glory, and dominion in the eternal kingdoms of our God. Adieu.

Yours in Christ, JAMES URE.

Trowbridge, Oct. 23, 1848.

Dear President Pratt,—Being just recovering, under the blessing of God, from a short fit of illness with a little shaking of the ague, I feel a desire to write a few lines to let you know how things are going on in these parts. I have within a few days returned from a general visit through this conference, embracing over 200 miles in my journey, and on the whole things are in a flourishing state, particularly in Bristol, under the wise administration of Elder George Halliday, and in Bridport under the energetic course of Elder George Kendal. Large additions have been made to the kingdom of our God. I think we have baptized since conference over 100, and the elders and officers feel ripe and ready for the harvesting; in fact we all feel that the *south shall not keep back*, and we would like you to say *Amen* to it.

This comes with kind love to yourself and family, with a desire to be remembered in your prayers. I remain your brother and servant,

JOHN HALLIDAY.

22, *Mill Street, Newport, Monmouthshire, South Wales, Nov.* 16, 1848.

Dear Brother Pratt,—We have baptized two captains in Newport. The work of the Lord is rolling on here. Gifts and blessings are following the believers: the dumb speak and the deaf hear, and the sick are healed through the laying on of hands, which causes our hearts to rejoice. My love to you and family, brother Spencer, &c. May God bless you all. Yours truly in the Lord,

WILLIAM HENSHAW.

LETTER TO T. D. BROWN.

Galloway, N. B., October 10*th*, 1848.

My dear Brother and Sister Brown,—To fulfil a promise which I believe I made to you when I saw you last, I take up my pen to write. You will discover from the heading of this letter that I am still in Scotland. My own people here have turned me out of their house; they told me I might stay as long as I pleased if I would cease my preaching, but I could not stay and preach; so I took my hat and my bag, and left the house, not knowing where I should go. Thus my own blood relations have turned me out, without a farthing in my pocket, among strangers, near 200 miles from home and 100 from any of the churches of the Saints.

The first house I went into was one of the poorest houses in the town of Gatehouse, the occupants two old people that live upon town relief. I told the old woman my tale of distress; she answered me thus—"As lang 's I hae a hoose, an a drap parritch tae tak, yees share it wi me, sae dinna ye fash yer lugg, nor be troubled ava aboot it; lay doon yer bag an a'll mak ye a wee drap tea." At this unexpected welcome, given in her native eloquence, my heart melted within me and a flood of tears rushed from my eyes, and spoke my gratitude to God and to the old matron.

I said in a loud voice, in the earnestness of my soul, O God, bless thine aged handmaiden, and let thy salvation come to this house. I have remained here ever since, eating such things as they set before me, asking no questions. I have baptized one man, and expect to baptize several more to night, I know not how many; I preach in the Masonic Hall every Sunday, twice, and in the people's houses in the week nights.—The prospects in this country are very good: I hope soon to organize quite a branch in this town, by the blessing of God. I am determined to hold on, notwithstanding many things I have to suffer.

My kind love to all who dwell in your house. I would be glad to have a letter from you containing any news that would be interesting to me. I hope all your family enjoy good health. Would you bear my kind respects to Mr. and Mrs. Collinson, and believe me as ever, your humble servant and brother in the new and everlasting covenant, G. D. WATT.

THE PRESS.

INSCRIBED TO ORSON SPENCER, A.B,

Editor of the "Millennial Star" from February 1st, 1847, to August 1st, 1848.

BY LYON.

How vast thy treasures, soul-inspiring STAR!
  What power like thine so truthful to control?
While all the world's at enmity, ajar—
  Thou bringest light and peace to every soul.
Tongue-speaking spirit of a heav'nly home!
The Saints shall laud thee in all time to come.

Star-light of Zion! 'twas thy loud acclaim
  By which our Prophet was immortal made;
When persecution dragg'd him into fame,
  Thou laid his body in the martyrs' shade;
And with a cherub's trump flew far and near,
Sounding the tale of bloodshed's dark career.

All but omniscient,—thine Argus eyes,
  From pen and press, look out a hundred ways,
Unmasking malice, and refuting lies
  In all their vileness, by thy Venus blaze!
Lawyer and statesman, priest and peasant, feel
The praise, or censure, which thou dost reveal.

When parted friends, by fortune's gath'ring fate,
  Can't meet the while to form the social tie,
Thy deep drawn lines, in burning words relate
  Old love and friendship when no soul is nigh;
Till fond remembrance, pouring o'er thy strain,
Forgets, and dreams "*we all shall meet again.*"

Read we of lands remote in barbarous climes,
  Which Young, and Pratt, and Brannan travelled o'er;
Where savage hordes, unknown to christian crimes,
  Invite the wand'ring outcasts to explore.
The hopeful Saint surveys their lone abode,
And lifts his mind in gratitude to God.

There 's not a valley, mountain, strath, nor stream,
  Nor note, nor song, nor wild flower's gaudy hue;
Nor light, nor shade, nor bright poetic dream,
  That ever Genius in her fancy drew—
But what thy wizard magic charm has wrought,
To conjure up the image of a *thought!*

Soul-quick'ning STAR! thy light-diffusing rays
  Shall yet dispel the gloom of mental night,
And haste the glory of Millennial days,
  With bright effulgence on the heathen's sight:
When all shall know, throughout this world's vast bound,
Thro' truth's inspiring type, "the joyful sound."

And what but thee, thou alchymist of mind!
  Could *mould* a *thought* to glad the wond'ring eye,
And give to sentiment, so well defined,
  The silent breathings of a virtuous sigh;
Or paint the feelings love-sick eyes impart,
Or speak the language of a broken heart.

Thanks to the printing press for wisdom sound!
  When tongues are mute and mould'ring in the dust,
It gives the echo of their thoughts profound,
  And keeps the treasure with a miser's trust:
It tells their feelings, sorrows, joys, and fears,
And points the anguish of their brimful tears.

Ten thousand blessings and an angel's arm,
  Defend thy virtue, and thy toils reward;
Till vice falls prostrate by thy dread alarm,
  And all the world thy matchless worth regard.
Blest herald! go—march with the rising sun,
Nor stop till thou his ample course hast run.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 25TH OF NOVEMBER.

	£	s.	d.
Wm. West	19	0	0
James Bond	2	10	0
Wm. Hawkins	5	10	0
Wm. Speakman	4	3	0
William Broomhead	2	0	0
J. Hackwell	1	0	0
J. Halliday	2	0	0
Geo. Kendall	1	14	5
Wm. Hulme	2	0	0
T. H. Clarke	1	15	0
Francis Jackson	1	17	1
Carried forward	43	9	6

	£	s.	d.
Brought forward	43	9	6
John Spires	0	11	3
Richard Ashworth	1	0	0
Joseph Lawson	2	3	6
James Bowman	2	10	4
C: Dunn	1	0	0
Thomas Smith, Leamington	3	0	0
Wm. McKeachie	11	7	6
Henry Campbell	1	0	0
J. Godsall	5	0	0
	71	2	1

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand £10 per five thousand.

The "KINGDOM OF GOD", Part II., can now be had. Price as above.

Now in the Press, a tract entitled "REMARKABLE VISIONS," containing facts in relation to the discovery of the ANCIENT HISTORY OF AMERICA, with a Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter-day Saints. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation. It will be the same size as the STAR. Price 10s. per hundred; £4 10s. per thousand; £20 per five thousand.

PART THIRD of the "KINGDOM OF GOD" may be expected soon.

The HYMN BOOK is now ready.

The Preston Conference will be held the 24th of December.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 24. DECEMBER 15, 1848. VOL. X.

GLORIOUS NEWS FROM THE SALT LAKE.

On the Sweetwater, East Side of South Pass, 789 miles from Winter Quarters, 24th August, 1848.

Dear Brother Levi Richards,—I wrote you a long letter last 14th July, also a letter for President Young on the same sheet of paper, giving Elder Orson Spencer a release from the duties which he has filled so satisfactorily in England. I hope you have received the same safe.

As a continuation of the news to you and the Saints in England,—since my last letter to you, we have travelled thirty-five days, at an average rate of eleven miles per day, and lay by for rest seven days; remembering that on the seventh day we must rest from our labors, and keep it holy unto the Lord. You cannot too much impress upon the minds of the Saints who purpose to gather from England, the necessity of their strict observance of the Sabbath, as no manner of work will be permitted to be done in the valley, and therefore the quicker they conform to this law, the easier it will be to them on their arrival in the valley of the Great Salt Lake.

We have seen but very few Indians, and not the one-hundreth of Buffalo that we did last year; they have been driven away by the Oregon emigrants, and the Indians who have spent their spring on the Platte and Sweetwater, but who are now on their southern hunt.

I am sorry to say that many of our cattle have died this season; the dry, fine, dusty roads, heavy dragging, and scanty feed, together with a deal of alkali lying on the route, has caused their death; yet it is strange that the fattest and best cattle die, while the poor and lean cattle live through it. I have been so unfortunate as to have three die already, and the Lord only knows whether the remainder are to go through in safety, or die; no one knows of any cattle being sick until they are past recovery, or they are found dead.

Whenever you see Captain Dan Jones, remember me to him, giving him my warmest thanks, that the Lord has enabled him to do so good a work in Wales; for the Rev. John Griffith, of Llanerchymedd, Anglesea, used to tell me (when I was an excise officer in that place) that the Welsh are a people that stand firm in their religion, and will not turn to any delusion that is offered to them; I hope he has sounded the Gospel trump in Llanerchymedd, Amlwch, Cemaes, Llanfechall and neighbourhood, and been successful; if he has not, I bid him God's speed. I have written several letters to Griffith Williams, druggist, to prepare the way for the Elders. President Young ordered me to read Elder Jones's letters to sister Williams, a full bred Cymru, when tears of joy rolled down our cheeks, and blessings poured out on the head of Elder Jones; she is now gone with her husband, who is on a mission to the Welsh in the Eastern States. Every time we read Elder Jones's letters, we feel to cry out, God bless brother Jones, and prosper him in his glorious mission; he is blessed, and shall be blessed, even so, Amen.

Remember me kindly to all the Elders who left Winter Quarters about the same time as you did; I pray that your health, as well as theirs, may be good; that you may all be blessed with His Spirit from on high, be prospered on your missions, and return to Zion with songs of everlasting joy.

We have received an Epistle from the council in the valley, dated August 9, 1848, from which I send you some extracts.

"There are 450 buildings in the Forts, besides quite a number of temporary farm buildings; three saw mills in operation, and one partly finished; one temporary grist mill, and an excellent one nearly finished by brother Neff. Brother Leffingwell put up a threshing machine and fanning mill on City Creek, propelled by water; it will thresh and clean, in good order, two hundred bushels per day." "Our wheat harvest is over, the grain is splendid and clean, but being mostly in shock and stack, we cannot state the number of bushels; however, we are all agreed that the wheat crop has done wonderfully well, considering all the circumstances, and that we can raise more and better wheat to the acre in this valley, than in any place any of us ever saw; and the same with all other grains, vegetables, &c., that we have tried."

"Wheat ranges at two dollars per bushel, and the best judges think it will be as low as one in a short time. Our main fence is twelve miles long, not quite finished owing to the press of other matters, but we expect to complete it this week. Three small babes have died since we wrote last; (I wrote you on receipt of it) there has not been at any time what is commonly understood by sickness,—health prevailing winter and summer." "You now learn definitely that our wheat harvest has far exceeded our expectations. Green peas have been so plentiful for a long time that we are becoming tired of them; cucumbers, squashes, beets, carrots, parsnips, and greens are upon our tables, as harbingers of abundance in their respective departments," &c.

Brother Orson Pratt will be glad to see the following extracts from a letter of P. P. Pratt to President Young: he says—

"I have enjoyed good health all the day in this valley, and have been enabled to labor as hard as I ever did a season in my life; my family are all in usual health, and in good spirits. We are also greatly blessed in gardens, in wheat, in corn, and in all things I have set my hands unto. I have raised some sixty bushels of good wheat without irrigation; a few bushels of rye and oats, and my corn in the field looks as well as any corn I ever saw in the States. The wheat crop has exceeded all expectation; oats do better than in the States—say sixty bushels to one of sowing, on sod ground; every kind of vegetable suited to the northern latitudes does well." "They have also found a cut off, avoiding Pratt's Pass to the Willow Springs, going up Weber River instead of down it, a good road, and saves about seven miles."

Such are the general extracts, which are abundantly confirmed by men who have lived in the valley; amongst other things, they report, that Elder Levi Hancock sowed eleven pounds weight of California wheat on the 14th of April, and reaped twenty-two bushels the latter part of July; he sowed half a bushel of English common wheat, on an acre and a-half, and reaped upwards of twenty bushels; one grain of seven-eared wheat produced seventy-two ears. Barley that was sowed, ripened and was reaped, and carried off,—the land then irrigated, and produced from the roots a fresh crop, four times the quantity of the first crop. Oats that were sown produced a good crop, was cut down and cleared, the roots again sprung up and produced another beautiful crop. Peas first planted, a good crop ripened, gathered; then planted the same peas, yielded another crop; and again a third crop is now growing. Beet seed planted this spring, produced beets as thick as my leg, which went to seed and yielded a great quantity. Cabbage seed planted this spring, produced seed again.

Above all, they report that Mother Sessions has had a harvest of 248 little cherubs since living in the valley. Many cases of twins; in a row of seven houses joining each other, eight births in one week.

Oh! ye hungry souls, rejoice, and shout for joy; praise the Lord and give thanks. O ye barren; ye who have been bereft of your children, praise the Lord; the place is found where you can rear your tender offspring, like olive branches round your tables; where they can have plenty to be fed, and to be clothed withal; where your souls can be lifted up to the Lord God of Hosts, for his mercies endure for ever. The place is found where the Saints can rear another temple to the Great Jehovah; hear his

word, and from whence his laws can go forth to the ends of the earth. Hosanna, Hosanna, Hosanna to God and the Lamb, for ever, Amen.

I remain, dear brother Levi,

Yours in the bonds of the everlasting gospel of peace and salvation,

THOMAS BULLOCK, Clerk of Camp of Israel.

Let me hear from you on receipt.

P.S.—29th August: Brother Lorenzo Young, and Abram O. Smoot, have just arrived from the valley, confirm all the good news, and more too, and say there will be fifty waggons, and a hundred and fifty yoke of oxen come to the last crossing of the Sweetwater to-morrow evening. Brethren, can you rejoice with the poor persecuted houseless Saints, if so, be diligent in praising the Lord, and win souls unto Him.

May the peace of our Lord Jesus Christ be, and continue with you, for ever and ever, Amen.

Brother Brigham and Heber are well; general good health prevails in the Camp. —Adieu for the present.

T. B.

EXTRACTS FROM CONFERENCE MINUTES.

DERBYSHIRE.

First Division—Held at Gresley, Oct. 8, 1848.—This conference contains 7 branches, consisting of 132 members, including 19 elders, 9 priests, 7 teachers, and 2 deacons. Baptized since last conference 21, 9 removed, and 1 dead.

JOHN FIDOE, President.
JOHN JAQUES, Clerk.

Second Division—Held at Whitwick, Oct. 15, 1848.—This division consists of 6 branches, containing 235 members, including 26 elders, 14 priests, 7 teachers, and 7 deacons. Baptized since last conference 10, received 5, removed 4, cut off 6, and 3 dead. Officers present, 1 high priest, 26 elders, 8 priests, 5 teachers, and 3 deacons.

JOHN FIDOE, President.
JOHN VARNHAM, Clerk.

BEDFORD.

Held Nov. 12, 1848.—This conference met in the Oddfellows' Hall, Mill-street, Bedford, and the meeting was opened by singing the first hymn, and prayer by Elder Smith. Elder Flanigan then arose and introduced to the conference their President, brother Thomas Smith, and moved that he preside over this meeting. Carried.

The President took his stand and introduced to the conference Elder Flanigan, one of the seventies, lately from America, as his fellow-labourer in this conference, and moved that brother Pembroke act as clerk of the day, which was agreed to. He then stated that a resurrection was needed in this conference, and he wanted a united effort of all the Saints to effect one to day, and raise Mormonism from the dead! to unclog the wheels of the work by clearing up old arrears and paying off old standing debts, which had been incurred in many places for rent of rooms, &c. It was also requisite to appoint a Star agent, and to ordain some sound officers, who would be enabled to organize sound branches, &c.

The Elders were called on to represent the standing of the various branches, and to state what alterations were needed. It appeared that 4 had been cut off and 12 baptized since last conference, and with but few exceptions the standing and condition of the members and officers was good, with fair prospects of becoming better, since the Lord had favoured them by sending two of his servants in their midst, to instruct and stir up their minds in the great plan of salvation. Indeed, the unanimity of feeling—the bright countenances—the decided testimony and animating spirits which pervaded our midst, all seemed to whisper that the incubus and chain of darkness that has hung over the Saints in this region, were rent asunder, and

that truth eternal would yet spread its benignant and saving influence over many an honest heart and mind.

Raull was organized into a branch by itself, Elder Sheffield to preside, and Elder Goats to preside in Cambridge. Four ordinations took place, namely, two priests and two teachers.

Elder Flanigan stated that he had made Cambridge a visit, and found it a large place, containing some 36,000 inhabitants—that it was one of the strong priest-manufacturing holds of Satan's empire—that some 12,000 were (or were going to be) Drs. of Law, Drs. of Medicine, and Drs. of Sick Religion!!! He wanted the assistance and prayers of the Saints, that he might go and declare unto them a religion that was not sick! and that needed no doctors to patch it up—that the battering rams of eternal truth might sweep away the refuge of lies!—If there were more to obey the gospel in its native purity, they would not escape without having it sounded in their midst—that they might be warned of the approaching judgments that hung over their devoted heads.

The President moved that Henry Smith be restored to his standing and full fellowship in the church, and that he be appointed book-agent in the place of his honourable father, deceased, and that the conference be responsible to the Star Office. Unanimously carried.

Moved and carried that the various branches assist in removing the old standing debts against the Church for rents, &c., that the elders need not fear to go into places and spread the truth.

Moved by the President, and carried unanimously, that this conference use their efforts to assist our beloved brother Elder O. Spencer to the land of Zion, and that we respectfully solicit a visit from him before he leaves Europe; that the Saints would try and not incumber him with so heavy a coin as copper.

Moved by Elder Flanigan, that we respectfully solicit a visit from our beloved President O. Pratt, when he visits the churches in England. Carried unanimously.

Elder S. Reed, made some apropriate and spirited appeals to the Saints, on the exertions that were needed, spiritually and temporally, by faith and works, to accellerate the rolling on of the work of God.

Moved by Elder Flanigan, that the Saints sustain and uphold their President, Elder Thomas Smith, by their faith and works, and also all the officers of the various branches. Unanimously carried.

Moved by Elder Smith, that we sustain and uphold, by faith and works, the Presidency in Europe, and all the authorities of God's kingdom in the land of Zion. Carried with promptness. The universal response of the Saints, showed a willingness to do all in their power to help and facilitate the work of God.

The business being concluded, arrangements were made for a tea party at four o'clock, p.m. Brother William Cook to be manager. After one of the soul reviving songs of Zion, the meeting closed in prayer by Elder Flanigan.

At 2 o'clock, p.m., the meeting was called to order by reading, and singing the hymn on the 259th page, and prayer by Elder Smith; when Elder Flanigan arose and addressed the Saints an hour and a quarter, in an able and interesting discourse on the subject of immediate revelation from God to man, as being the essence and keys to all true religion, and the distinction between the Latter-day Saints, and all the unbelieving sects.

At 4 p.m., arrangements were made, and the table being furnished with plenty of good cake and tea, the whole length of the Hall, all were seated. The Wellingborough choir sung "The Spirit of God," a blessing was invoked by the president, and the Saints refreshed themselves with glad hearts.

At 6 in the evening the hall was crowded; meeting opened by singing, and prayer by Elder Reed; when Elder Smith took his stand, and addressed the Saints and sinners, an hour and a half on the subject of faith. His arguments were plain and powerful, backed up by a torrent of evidence from that good old book, called the Bible, in which men profess to believe with implicit confidence. At the close of the meeting, 2 were baptized, and our conference being larger than for many years past, came off with the best of order and feeling, and the Saints went their way rejoicing.

THOMAS SMITH, President.
JAMES PEMBROKE, Clerk.

LIVERPOOL.

Held Nov. 26, 1848.—This conference contains 13 branches, 889 members including officers, 47 elders, 44 priests, 23 teachers, and 12 deacons. Baptized since August 26th, 106. Emigrated 40.

The conference has, by vote this day, engaged to uphold and sustain the First Presidency of the Church, by every means in their power. It has also pledged itself to distribute, and cause to be distributed, the publications of the church, as much as possible throughout the conference, and also to obey the law of tithing according to the voice of the Lord in these last days to his Saints.

MILO ANDREWS, President,
JAMES CANTWELL, Clerk.

The Latter-day Saints' Millennial Star.

DECEMBER 15, 1848.

JUST ARRIVED, LEVI RICHARDS, a high priest, with his wife. Brother Richards will probably visit the conferences for the purpose of collecting tithing, giving counsel, and attending to any other business that may be necessary. As he has preached much in this country before, the Saints will hail him with gladness.

IMPORTANT QUESTION.—How many STARS of Volume XI will our agents take? This question should be answered by the 22nd instant, or the answer may be too late, as we wish to begin and end the volume with the same numbers.—*See instructions to* BOOK AGENTS *in the last Star.*

Every person who has £9 per head for himself and family, or over that sum, should pay one-tenth part thereof as tithing. He will then have enough left to emigrate with his family to Council Bluffs.

GLORIOUS NEWS FROM THE SALT LAKE.—We have news from the city of the "Great Salt Lake," up to the 9th of August, which we publish in this number. The young colony of Saints formed in that lonely, peaceful, and romantic valley, are greatly flourishing. Crops of all kinds have yielded an abundance. Health prevails universally. The hand of the Lord seems to be over them, to bless and prosper the work of their hands. Blessed be the name of the Lord God of Israel, the Holy one of Zion! Hosanna in the highest! For he hath led his people forth from the midst of their enemies, and hath planted them in a goodly land. He hath caused them to forget their sorrows and to rejoice in the midst of plenty. He hath seen the affliction of his people, and remembered the covenants that he made of old. O give thanks unto the Lord. Let the children of Zion praise him with songs and upon musical instruments; for he hath redeemed them "from the hand of the enemy; and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." (Psalm cvii. 2, 3, 4, 5, 6, 7.) In the rich valleys of Ephraim, beside the springs, and streams, and rivers of pure water, "he maketh the hungry to dwell

that they may prepare a city for habitation, and sow the fields, and plant vineyards which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease" (verses 35, 36, 37, and 38.) Let the Saints in all the earth rejoice in the glorious prospects of deliverance.

COUNSEL TO THE PRESIDENTS OF CONFERENCES.—Each president of a conference is requested to see that there is but one general book-agent in his conference, and that the conference is responsible to our office in Liverpool for the business transactions of their agent. It is very inconvenient for us to deal with three or four agents in different branches of the same conference. This could be obviated by the sub-agents transacting their business with the general agent of each conference.

We suggest to the presiding elders over the large conferences, the propriety of having the quarterly representations of the numerous branches composing their respective conferences, presented in writing to the clerk of the quarterly conference, instead of giving in a verbal representation as has been practised heretofore. This will give the officers time to give much good and important instruction. When most of the day is taken up in representation, the audience become wearied. We also propose, that, where the appointments for ordination are numerous, instead of occupying the time in the quarterly conferences, the candidates who have been called through the conference, receive their ordinations in the respective branches to which they belong. We also propose, that where the conference is large, the administration of the bread and wine be omitted on the day of quarterly conference. We trust that the officers will not feel themselves bound to follow the same routine of form on every sabbath or in every meeting. We know of no law that binds the Saints or servants of God to sing three times, pray twice, and preach once in every meeting the year round. If important business or instructions are necessary to be laid before a meeting, and the time is short, we know of no reason why general rules may not be suspended, and that which appears to be the most necessary be attended to. "*There is a time to all things;*" and the Spirit of God will teach both the time and the order in which things should be done to accomplish the most good. Be careful not to limit the operations of the spirit of truth by being too formal.

LETTERS TO THE EDITOR.

Manchester, Oct. 18th., 1848.

Dear Brother,—When last I saw you, you said you should at any time be glad to receive a few remarks from me, on any subject connected with the great work in which you and I, and all of us are so deeply interested, namely, the dispensation of the gospel which we have embraced, and which we believe to be the power of God unto salvation to those who accept it.

I think I remember mentioning to you, that in my opinion, the greatest and most undeniable evidence of its truth is, the love with which it inspires those who have obeyed it towards each other.

I have thrown a few remarks together on this subject, and if you think them worthy of insertion in the STAR, after they have received any corrections, additions, or erasures, which your experience may suggest, you can, when you have room, put them in a corner for the perusal of such as may think them worthy of it.

The attribute of the deity, which in me, and I believe in many others, has been the most powerful in awakening feelings of gratitude and admiration, is that of *love*. It is certainly the most prominent feature in the character of that holy being who is gracious, long suffering, and slow to anger. And if so, it will assuredly be the most

conspicuous trait in those who believe him, as we do, to be perfection, and whose most ardent desire is to obey his commandments, and be one with him, even as he and Christ are one. He himself has distinctly told us, "That by this may we know we are the children of God, because we love one another." And again, "That he who says he loves God and loves not his brother is a liar, for if we love not our brethren whom we have seen, how can we love God whom we have not seen?"

And it seems to me that this commandment "to love each other," which is so frequently, both by precept and example, brought under our notice in the perusal of the scriptures, and which appears to be so well pleasing in His sight, is inculcated solely in order that by it we may both give and receive happiness here, and prepare ourselves for happiness hereafter.

The ingenuity and wisdom of man could never discover means so sure to promote his own felicity as kindness and love. If there was no future recompense held out to those who practised it, it would indeed, in this world, bring its own reward.

Delightful and heavenly are and must be the feelings of that man who endeavours to alleviate the misery and promote the happiness of his fellows,—who supplies the place of protector to the orphan and the widow in their affliction—and who keeps himself unspotted from the variance, emulation, wrath, strife, sedition, and other fruits of the flesh which are the enemies of love.

And there are but few who do not likewise know, that to allow these enemies of love to find a dwelling place in our hearts, is the certain way to destroy that happiness for which our heavenly father created us, and which it is his desire that we should enjoy. Direful are and have been the calamities called down upon the human family by their selfishness and cruelty to each other. And ample is the evidence which the history of all ages affords, that all the wealth and grandeur, all the luxury and magnificence that the world can bestow, serve but as fuel to the fire of anguish, misery, and remorse, which preys upon those who have neglected the golden rules of love and justice to their fellow man. For conscience tells them, that instead of peace, they have brought war; instead of happiness,—misery; instead of virtue,—vice; and that where they might have inspired those around them with confidence and *love*, they have filled them with distrust.

"The Saints of God" who have purified their souls in obeying the truth through the spirit unto unfeigned love of the brethren, and who love one another with a pure heart fervently, can testify whether that love with which their bosoms are inspired toward their families, their brethren, and mankind in general, has not already given them a foretaste of heaven; yes, and a heaven too, which those who have not felt that love, can no more comprehend than one born blind can form a conception of the light shed by the sun when in his meridian splendour.

It is a pure and a holy principle, and the Saints may rest assured, that the practice of it will do more towards rolling on the great word of God, and the gathering out of the honest in heart, than can be effected by signs, wonders, and miracles; for these may be wrought by the powers of darkness, but love can come from God alone, for he is LOVE.

Yours in the bonds of LOVE.

H. T. MANNERS.

Staleybridge, Nov. 11, 1848.

Dear President,—I have taken it upon me to write to you respecting the work of God in this place, Ashton-under-Lyne.

The work of God is moving on here with firm and sure steps. The testimony is confirmed among his Saints, and they are rejoicing in the possession of those gifts that he has promised to those that believe, viz., the gift of tongues and of interpretation of prophecy, of healing the sick by anointing with oil, and the laying on of hands in the name of Jesus, &c.; and for these blessings we feel to praise our heavenly Father, and to thank him that he has counted us worthy to have our tabernacles, and live on the earth in a day when the dark mists of sectarian strife and formality are chased away by the illuminating rays of divine revelation from God; and when all the honest sons and daughters of Adam can prove the truth of the saying of Jesus, "if any man will do the will of my Father he shall know of the doctrine, whether it be of God or whether I speak of myself." We have laboured under unfavourable circumstances in this branch a long time, through having to hold our meetings in a room that was

too much in the back ground. This has been our situation ever since I was called on to preside, which was on the 13th day of April, 1844; but notwithstanding these unfavourable circumstances, the blessings of the Lord have been neither few nor small, for many have been our reasons for rejoicing, and many have been the manifestations of his goodness to us in pouring his blessings upon us. And now and then we have caught a few fish, and if they had not been carried off to God's storehouse, (Zion) our numbers would have been great by this time; but we rejoice in their deliverance from this modern Babylon, and hope that the time is not far distant, when we shall all be gathered to rejoice with them, and all the faithful, in the great assembly of the Saints.

Dear brother, I know that the work that we are engaged in is of God, for I have proved it according to the promise of Jesus. But if I had no other proof of it, I know it by the manner in which God's power has been manifested to sustain me (one of the most feeble) in my office, and enabled me to keep this branch of the Church together, and to bring them through many difficulties of Satan, who has often strove to destroy our peace and to bring us to nought, but hitherto are we come by the Lord's help, and all things have worked together for our good, and have only served to confirm us in the only faith that secureth the salvation of God.

But, sir, I have to inform you that we have now taken our light from under the bushel; we no longer trace the dark entry, and through the back yard, and up a long flight of steps, but we have got a commodious room, and we have fitted it up with forms of a new style, at considerable trouble and expense; it will seat upwards of two hundred comfortably. One of the brethren has given a pair of excellent stone door posts and door, which we have got put in next to the front street, which makes it very public. Another brother has brought a large organ (which he had) into the room. Upon the whole we are very comfortable and our room is well attended; many strangers are flocking in to hear the gospel, and we are baptizing every week; many more are believing and not far from the kingdom of God. We had a splendid tea party on Saturday, Oct. 21, when upwards of two hundred and fifty sat down to a full board of rich dainties; after which Elder R. Cook, president of the Manchester Conference, and Harrison Burgess bore their testimonies to the truth of the work of God; it was, indeed, a good feast of both temporal and spiritual things; we also opened the room the day following, when the above brethren preached in turn to crowded assemblies, so much so, that many had to go back, not being able to gain admittance; it was a time that will be long remembered.

This opening was made known to the public by printed bills, and I took one to Staleybridge, and put in my window, which attracted the attention of a minister of the Church of England, who came into my house on the Monday following, and asked Mrs. A. if there had not been a bill in the window, and also how many attended; and when he was answered, he took the liberty to speak very disrespectfully of our beloved and martyred prophet, and the best name he had for him was Joe Smith; he spoke against our faith, doctrines, and character, and said we were a deluded people. I have written a letter to him in defence of our faith, doctrines, and character, which he has not yet answered. If it meet your approbation, and you think it will not obscure the light of the Millennial Star, you may insert it; if not, no offence will be given; but I shall submit to your superior wisdom, with all due respect.

From yours, faithfully in the Kingdom of God,

JOHN ALBISTON, Jun.

P.S.—I send you a copy of the letter that I sent to the so called Rev. gentleman, inclosed in this. J. A.

COPY.

No. 20, *Ridge Hill Lane, Staleybridge, Oct.* 30*th.*, 1848.

[Sent from John Albiston, jun., to a gentleman who came on a visit to his house on Monday, October 23, who stated that he was an assistant minister at St. George's Church, Mount Pleasant, Staleybridge.]

Reverend Sir,—Mrs Albiston has informed me that you came to my house on the day before mentioned, and began to ask her some questions respecting a printed placard which I had in my window the week previous, which was printed to inform the public, that the Latter-day Saints were opening a Preaching Room in Ashton-

under-Lyne, on Sunday, October 22nd. And when you were answered that there had been such a placard in my window, you said that the Latter-day Saints, were a deluded people, and that you were sorry we had been so deluded as to believe their doctrines; and in order that you might convince her that what you said was true, you told her that you had read the life of Joseph Smith, and that he was a man who had no learning or eloquence, and that he was of a low, mean family. You also stated that you did not believe that the gifts of the Holy Spirit of God could be enjoyed in this age, but they were long since done away, and no longer needed. These blessed gifts, or natural results of the possession of the spirit of God, are believed in and enjoyed by the Latter-day Saints; and you, sir, have made this statement I suppose to prove them in error.

Now, sir, I do not know but you have the right to say that we are in error, if you can prove it. But, sir, it is not sufficient that you have read a tract which states that Joseph Smith was not a learned man, or an eloquent man, and that he was of a low, mean family; and that he never went to college like you and your brethren of the same order, for the purpose of learning to preach what you call the gospel; neither does it prove that the Latter-day Saints are in error, when you state that the blessed gifts of the holy spirit are done away.

Now, sir, in writing this letter to you, I wish to be understood to do so in defence of the doctrines taught by the Latter-day Saints, and not because I love controversy, but because I believe, yea, and feel assured that they are the doctrines of the Gospel of Jesus Christ, and because I feel a great interest in the salvation of mankind, and am therefore equally as sorry for you, sir, as you are for me.

Now, sir, one thing is certain, that is, either you or I must be wrong; but if you will appoint a time and place to meet me, and show me my error, I am open to conviction. Or, sir, if you choose, you may begin a correspondence with me, and write again in answer to this letter.

And now, sir, I shall take the liberty to notice in order, the statements you made, and the objections you raised and brought as evidence to prove to Mrs. A., that the Latter-day Saints are in error.

First, you stated that they were a deluded people, and they did not understand the scriptures, or they would not believe in the gifts and blessings of the Holy Spirit that were enjoyed by the ancients, such as healing the sick by the laying on of hands, the gift of prophecy, of visions, of revelations, the ministry of angels, &c. You said that these gifts are done away, and are no longer needed.

Now, sir, your mere assertion of this does not prove that these gifts are no longer needed. These blessings were promised by Jesus Christ unto all those that should believe and obey the gospel in all the world. (See St. Mark's Gospel, xvi. 17. 18.) "And Jesus said that these blessings were for signs, or tokens, or evidences for them that believed, by which they should know of the doctrine, whether it was of God or of men," John vii. 17; "now the testimony of Jesus was confirmed in them," Paul's 1st Epistle Cor. i. 8. Now, sir, if these blessings were given as tokens or signs, or evidence of the gospel of Christ, and they could not be confirmed in their faith without them, does it not require the same cause to produce the same effect; and if so, is it not contrary and contradictory to the scriptures, to say that these gifts are no longer needed; not only so, but according to the scripture which I have quoted, they are absolutely necessary for our salvation, and we cannot be saved or become perfect without them. Turn your attention, again, to the 16th chapter of Mark 16th verse, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe," &c. Now, sir, you will discover from this saying of Jesus, that all who did not believe should be damned, and that all who did believe should possess these gifts (which you say are done away). So says Jesus. Does not this prove that if they believed they would receive these gifts, and if they did not believe they would be damned; consequently, if they did not believe and receive these gifts they would be damned; but, sir, I am willing to admit that these signs have been done away, but when you have proved this, you have proved that the gospel of Christ has not been preached or obeyed, otherwise these signs would have followed according to the immutable promise of Jesus Christ.

But, sir, these signs will not follow them who do not believe in and contend for them, "For without faith it is impossible to please God." So you may see, sir, that

the reason why the saints of God, in ancient days, received these gifts and blessings, was because they believed for them; "And he that believeth not shall be damned." And, sir, the scriptures say there is only one faith, and by that one faith the ancients wrought righteousness, obtained promises, &c., Heb. xi. 33. Now, sir, if you believe that these gifts are done away, you have not the same faith that the ancients had, and I think you will not say they had not the right faith. But, sir, if they had the right faith, you must have the wrong faith; for you do not believe as they believed; and when you meet a people that are contending for the same faith, (Jude, verse 3,) you say they are deluded. Now, sir, I think you may discover from the foregoing, that instead of your statements and accusations proving that Joseph Smith and the Latter-day Saints are in error, it goes to prove that your forefathers have departed from the faith of the gospel, and that you have been brought up in their traditions, which make void the law of God and also the promises.

Second statement or objection. You said you had read the life of Joseph Smith, and that he was from a low, mean family, and that he had no learning; that he was a money-digger, and much more than this that I need not mention, as I do not think it necessary. You said that if he had been a good man he would not have been shot. Now, sir, because you have read a tract or newspaper which gives an evil report concerning Joseph Smith, must all men receive it as good evidence? do all tracts and newspapers tell the truth? because I have read much in newspapers and tracts concerning him which I knew to be false when I read them. But, perhaps, sir, you will say that the tract or newspaper that you read was got up and signed by a number of respectable ministers of America. So, sir, because a number of ministers have got up tracts, and given their names for the purpose of scandalizing the Saints, and calumniating the character of Joseph Smith, we are bound to believe them, are we? No, no, sir: do you not know that Satan is called the accuser of the brethren, and that Jesus Christ received the most persecution from those who professed to be teachers of religion, high priests and elders? they said he was possessed by a devil, that he was a wine bibber, a gluttonous man, and a friend of publicans and sinners, and that no good thing could come out of Nazareth. In a word, the priests of that day said as much against Jesus Christ, as the priests of this day have said against Joseph Smith; and, sir, we have as much right to believe the one as the other. They all of them have used the same weapons with which to fight against the truth, but such a course will do the truth no harm; it only proves that they have a bad cause in hand.

It proves, also, in my estimation, sir, that Joseph Smith has taught the truth, and that the same cause has produced the same effect. Furthermore, sir, I am acquainted with men that I know to be men of truth, who have known Joseph Smith all their lives, and they say he was one of the best of men, and that the stories that are circulated are base fabrications.

You said that Joseph Smith was not a learned man, in order to prove that he was not capable of understanding the scriptures, nor yet preaching the gospel.

Now, sir, if this proves anything against Joseph Smith, it proves as much against Jesus Christ, for it is written in the 7th chapter of John's Gospel, 15th verse, that Jesus never learned letters; it also proves as much against his apostles, for they were chosen from their fishing-boats. And it is written in the 4th chapter of Acts, 13th verse, that Peter and John were unlearned and ignorant men. But, sir, these men received their qualifications to preach the gospel, when they received that Spirit the effects of which you deny. They were commanded "to tarry at Jerusalem until they were endued with power from on high."

But, sir, I have evidence that Joseph Smith was a prophet, and that he was sent of God to preach the gospel in this age, of a stronger nature than that of comparing the doctrine he has taught with those recorded in the scriptures. For I have proved this fact by the power of God, in the same way that Jesus Christ said believers should prove the truth, and I am a living witness for the truth myself. But, perhaps, you will be unbelieving in the statement, and say I may think so, as you said to Mrs. A. when she testified the truth before you. And, perhaps, you would tell me the same story respecting the woman and her daughter, who you declared you knew to be Latter-day Saints, living in Staleybridge, but you declined to mention their names; you said they were very bad characters; you said that the young woman had stated that she was healed by the laying on of hands, but you knew she was sick of the

same disorder when she made the statement. This story you told to prove that the Saints only pretended to have these gifts. Now, sir, you have taken the same course as your brethren, and endeavoured to scandalize the Saints; but whether this is true or false, it is out of place, for if it be true it will only affect those persons who are charged. If individual character is evidence sufficient to prove a system, or another individual false, then, sir, this evidence can be brought against your own favourite church, and characters can be found that you are ashamed to own among your own rank and profession; this will prove upon the same ground that your Church is false.

I must now close this letter for want of room; I think I have noticed all your statements, accusations, and arguments as they have been given to me, and I think it will not require a very discerning mind to discover, that instead of their proving that Joseph Smith and the Latter-day Saints are in error, it goes to prove that you are of that number that St. Paul said should have a form of godliness but deny the power thereof. I have been struck with the exact fulfilment of this prediction in yourself, when I have thought of the manner in which you have acted, sir, and the statements you have made. Sir, it says they were of this sort, that creep into houses and lead captive silly women, just as you came into my house and attempted to lead away Mrs. A., instead of coming to me as an honest man ought to have done. But, sir, I would recommend you to read the whole chapter, which you will find in the Second Epistle of Paul to Timothy, third chapter, and if you see your own likeness in the bright mirror of eternal truth, my labour will not be in vain; and if after a careful perusal of the apostle's writings you find they condemn the principles and doctrines of the church of which you are an accredited minister, then my advice is with the Apostle Paul,—from such turn away. But if you do not think the apostle has an allusion to your system of worship, still I hope you will think me sincere in attempting to show you the superstitious errors which have been entailed upon us by our apostate forefathers.

Yours respectfully,

JOHN ALBISTON, Junior.

P.S.—Rev. Sir, if you are desirous of investigating the truth, be so kind as to answer this letter and vindicate the course you have espoused; and show to me wherein I am in error in the statements I make which refer to doctrines or faith, and then you will take a much better course to convince me of the delusion you say I am in than the one you have before taken. If you do not do so, I shall look upon it as a mark of dishonesty, and upon your coming into my house, and making the statements you did, as an unjustifiable act in a gentleman of your profession. J. A.

Coventry, Nov. 27th., 1848.

Dear Brother,—We have visited most of the branches connected with this conference, and find a good spirit prevailing amongst the Saints; although they are poor as it regards things of this life, yet they are rich in faith and abound in the spiritual blessings. The prospects bid fair for a great increase in this region; the spirit of inquiry into our principles is on the increase; many are investigating very closely. There have been 20 baptized since our last conference; several more have manifested a desire to join us. The Saints have a spirit to roll on the work, and have opened a large hall in Leamington, and a commodious chapel in Coventry. We expect soon to open several large towns, and are determined, God being our helper, to see a great work done here.

We pray God to give us wisdom and prosper our labours, and ask the faith and prayers of the Saints, and yours also; and may God bless you and your family with all things that you desire.

We remain your humble servants and fellow-labourers in the gospel of peace.

ALFRED CORDON.
LEWIS ROBBINS.

STANZAS,

BY JAMES CRAIG EELIN, EDINBURGH.

Gather in strength, ye faithful Saints of Zion,
In mustering thousands on every side;

For the sails they are bent and the signal is flying;
The gallant ship rocks on the fast flowing tide.
Hail to the valley of the great Rocky Mountains,
Whose bold craggy summits are covered with snow,
Where Saints can repose by yon clear gushing fountains,
Secure and at peace from the power of the foe.

Majestic she floats on her wide ocean pillow;
The hopes of the Saints seems to swell with the tide;
Now proudly she sweeps o'er the rude briny billow,
The foam, like a cataract, is dashed from her side.
Hail to the valley, &c.

Farewell and adieu to this land and each nation,
We seek for a home that a Saint might desire,
Since Babylon has scoffed at this last dispensation,
There 's nought for her now but the judgments and fire.
Hail to the valley, &c.

O could she have thought on her day of visitation,
And laid it to heart, for the wisdom of the wise;
The plenitude and fulness of this great dispensation,
Before 't was for ever hid up from her eyes.
Hail to the valley, &c.

We have heard of the Lord; a consumption 's determined
Upon every nation, like a withering blast;
And we haste to take shelter 'neath the skirts of his garment,
Till the fury of his fierce indignation 's o'er past.
Hail to the valley, &c.

LIST OF MONIES RECEIVED FROM THE 25TH NOV., TO THE 6TH OF DECEMBER.

	£	s.	d.		£	s.	d.
Thomas Thomas	£1	2	9	Brought forward	£32	12	7
Wm. Hawkins	2	10	0	John Preece	2	0	0
T. B. H. Stenhouse for J. Lewis	0	4	6	Robert Holt	2	0	0
George P. Waugh	7	0	0	T. H. Clarke	1	10	0
Henry Stocks	0	9	8	J. Parkinson	1	8	0
Charles Layton	0	5	0	William Broomhead	2	0	0
Charles Miller	2	0	0	C. Dunn	6	10	0
William Broadhead	0	10	0	Abraham Marchant	4	10	0
Lewis Robbins	2	10	0	William Hulme	3	0	0
John Fidoe	1	19	1	James Walker	10	0	0
James Marsden	9	0	0	Manchester Conference (A. Shaw)	3	0	0
Thomas Smith, Norwich	5	1	7	Liverpool Tract Society	1	0	0
Carried forward	£32	12	7		£69	10	7

The "BOOKS OF MORMON" are all sold. The next edition will appear in May, and, perhaps sooner.

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, can now be had. Price as above.

Now in the Press, Part III of "THE KINGDOM OF GOD." Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

Elder John Smith, of the Greenock branch, Scotland, was cut off from the church, June 4th, 1848, for rebelling against counsel, and he refuses to give up his licence.—ELI B. KELSEY.

The Address of Alfred Cordon is 32 Kennilworth-street, Leamington Spa, Warwickshire.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XI.

"O ZION, THAT BRINGEST GOOD TIDINGS, GET THEE UP INTO THE HIGH MOUNTAIN."
Isaiah. xl. 9.

LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT,
15, WILTON STREET, ST ANNE STREET.

MDCCCXLIX.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1. JANUARY 1, 1849. VOL. XI.

FAREWELL ADDRESS BY ORSON SPENCER, LATE PRESIDENT OF THE EUROPEAN CHURCHES.

Beloved Saints,—The time is at hand when, by the permission of the first presidency in Zion, I shall be fully discharged from the duties of my mission to the British nation. I shall return to the bosom of my family, and to the priesthood in Zion, after an absence of near three years. I go to the place of gathering for all nations, pointed out by nearly all the prophets which have spoken since the world began. I go to the Saints' hiding place, there to contemplate from the heights of the mountains of Israel the glory of that kingdom which is the Lord's, with the Saviour's thereof; and also the consumption that is decreed upon the whole earth." There shall a priesthood of "Saviours" stand up in holy places and judge the nations of the earth. From thence shall the word of the Lord go forth, and the kingdom shall be given to the people of the Saints of the most High God. Lively sensations thrill through my bosom, in view of the day when I shall greet the nobles of Israel in the heights of the earth, and once more press my little ones to the paternal breast. Saints of England! when I came among you, I found you barely convalescent from a severe attack of apostacy Under the skilful treatment of three of the faculty from Zion, the foul disease was, indeed, brought to a head, and the crisis was passed, followed with most favorable symptoms of early recovery under proper care and regimen. And, to the admiration and astonishment of all, strength has taken the place of weakness, and bloom and vigor the place of paleness and langour. And an extraordinary appetite, the occasional effect of rapid convalescence has been very observable. And furthermore, the disease which assumed the most malignant type, being on the vitals and at the seat of life in this hemisphere, has been so thoroughly mastered, and is now so well understood, that there is little danger that can arise from its approach in future. It is only in extreme and rare cases that the head is ever diseased; and coldness and mortification in the extremities and lesser members can never prove formidable so long as the head and vitals are sound. Joseph, the first apostle of the last dispensation, was never diseased with the contagion of apostacy, but kept the faith unto the end, resisting sin even to the shedding of his blood.

But all others have not been equally fortunate. Apostles and Presidents have not *all* so run as to obtain. But the foundation of God standeth sure, and to Joseph and the line of his priesthood shall the gathering of the people be. No weapon that has been formed against Zion has yet prospered, or indeed ever will prosper, because the promise of God is sure. And no contagion or type of apostacy, however malignant, ever will overthrow the latter-day kingdom, concerning the perpetuity of which there are so many immutable promises. The primitive saints might as soon have expected the defection of the personal priesthood of Jesus himself, as modern saints can reasonably look for the overthrow of that line of

priesthood established by Joseph. Both priesthoods are equally secured by the promises of God; and both have the promised aid of an adequate measure of the Spirit, in order to secure their perpetuity and ultimate triumph. If the line of priesthood established by Joseph, should (by supposition) apostatize and depart from the faith, an entirely new and distinct dispensation and kingdom would then become requisite, which would overthrow the testimony of the prophets, and make the oath of God a nullity. Because, if the kingdom of God can be overthrown contrary to the prediction of prophets and the immutable promise of God in one instance, then, the same overthrow can take place any number of times, and consequently, all certainty of even ultimate triumph vanishes for ever. But, beloved brethren, uncertainty is no feature of the latter-day kingdom; but apostacy and the apocalyptic beast of mobocracy can do nothing against the truth, but for it. They cannot overthrow the kingdom any sooner than they can demolish the throne of the King eternal. They have indeed already driven Zion up into the high mountain. Not one tittle of the prophets could be unfulfilled. The sword of violence, the fire of the incendiary, and a pestilential climate that are destined "to plead with all flesh," must first of all plead with the Saints to get up into the high mountain, and hide themselves in the valley of the rocks till the indignation of the Lord be passed by.

The consecrated fat valley welcomes the exiled fugitives, and spreads a lap of plenty; and the barren wilderness becomes a fruitful field, and the inhabitants of the rock sing and shout for joy.

But while God is gathering Zion, with songs of everlasting joy, and the honest hearted are learning righteousness, let us not fear the judgments that are abroad in the earth. These things must needs be before the end shall come; by them we know that our redemption draweth near. Although the signs of the times cause the hope of the hypocrite to perish, yet the righteous are confirmed in the truth thereby. Judgments are a savor of life or of death; they are an evident token of perdition to them that perish. The past year has been distinguished for two things; the extraordinary prosperity of the kingdom of God; and for wonderful commotions and revolutions among the nations of the earth. Strange things have become so common as to produce but little excitement. The dethronement of kings, and the revolutions of mighty governments, are no longer unexpected events. The migratory spirit of protestantism, so given to the mania of dissent that her limbs threaten to become larger than her body, have led her to indulge a lingering wish to return to the papal homestead of her birth. But the unexpected ruin of the papal roof and chimney has checked her homeward tendency, and caused a general gloom to pervade both the mother and daughter.

As evidence that the signs of the times are producing general alarm, I extract a few lines from the speech of a learned judge, Baron Alderson, at the Chester Assises. Says the judge, "I speak as unto wise men, judge ye what I say. He must have looked on with a careless eye who had not observed the transition state in which society now was, who had failed to perceive the imminent peril which was now hanging over the whole civilized world. In the language of prophecy, to which at this peculiar season of the year the Church called their attention, they heard of wars and rumours of wars, nation was rising against nation, and kingdom against kingdom, and the powers of the world seemed to be shaken. Europe, during the last year, had been convulsed to its centre. Ancient dynasties had been overthrown; and their rulers had to seek a refuge from the fury of those over whom they had swayed the sceptre. Even the most venerable fabric amongst the ecclesiastical powers seemed to be crumbling to pieces, and he who had claimed to give and take away kingdoms was now a fugitive from his own people."

Thus it appears that the power of the beast is storming the bulwarks of modern christianity, and will, before many years have past away, make desolate this corrupt and abominable church, so that no man will buy her merchandise. The beast and the false prophet must have their day, and when the great Babel of modern christianity has fallen before their vengeful arm, they will make war against the Lamb. But the Lord shall come forth from his hiding-place, and gird himself as a man of war in the day of battle and make an end of wickedness, and the kingdom shall be the Lord's under the whole heaven. But the usurpation and reign of the beast will

evidently be a period of terror and mourning among many nations. From the plagues of that day, beloved brethren, we have been faithfully counselled and exhorted to make a timely escape, without needless delay. The language of the General Epistle of the Twelve requires the Saints throughout the British dominions to make all diligence to effect a prompt and speedy emigration to Zion. Great fixedness of purpose and contempt of difficulties must nerve up your efforts, or many will never reach the city of refuge. But let not the poor be discouraged, who are laboring with their might to build up the kingdom. The Lord knows their works, their patience, and their sufferings; and their salvation is continually in remembrance before him. Your deliverance from this land where perils hang in portentous darkness over your heads, will often come under the serious consideration of the council in Zion; and your humble servant will not be forgetful to plead your cause in that council where he has for years had the honor to act a humble part. Your kindness to me during my residence among you, will not only obligate me to be your unflinching friend in Zion, but continually enhance my delight in contributing my best efforts for your well-being to the day of my death. I have endeavoured, during my presidency among you, to treat all Saints without partiality or hypocrisy, and with courtesy and unfeigned love. And your reciprocal bearing towards me has embalmed you in my memory so long as truth and gratitude are my light and waymark. If I have erred in discipline, I think it has been on the side of excessive forbearance. The cloak of charity has sometimes been stretched in order to hide folly and save a soul from death.

It has been my happy lot to see the British churches enjoy great prosperity in the most exciting and eventful part of the nineteenth century. Famine and cholera, insurrection and revolution, and depression of trade, have paralized the growth of sectarian churches, but the *power* of godliness has been strikingly manifest in the enlargement of the kingdom of God and his Saints. About 10,000 have been added to Christ by baptism, and near 30,000 souls have been brought to adhere to the kingdom of God during the two last years. The Presidents of conferences and Priesthood generally, have wrought diligently and in perfect union with counsel, and the result has been a great harvest of souls. With little exception, I have never had occasion to reprove a president of a conference, but their co-operation with me has been spontaneous, free, and liberal, and I have the satisfaction to add that my own labours have received the explicit approbation of the first presidency in Zion, by whose faith and prayer, in common with that of all Saints, I have been continually sustained, and trust in God that I shall be able to stand without rebuke unto the end, through your faith and prayer in my behalf. The fellowship of the Saints is better to me than gold and silver; and a good name among the faithful is more precious than rubies. Better may I sleep untimely in death than forfeit the confidence of those who are faithful and chosen.

Beloved Saints, suffer a little exhortation before I leave you! Keep the fellowship of the faithful, lest being alone you are beguiled from your steadfastness in Christ, and are cast out with the fearful and unbelieving. Let not the things that you cannot understand prevent you from maintaining, unitedly with your brethren, the truths that you *do* understand. Walk in the light so far as you comprehend it, and you will never be in darkness—worlds without end. Keep your bodies in subjection to the law of righteousness, lest being defiled you become a prey to Satan. While there is a great prize before you worthy of your loftiest ambition, strive for it, but strive "lawfully." What is lawful for one, is not necessarily so for another. Let every man walk in his own light and not in another's. The spirit is given to *every* man to profit withal, and the spirit will not lead men to commit folly and wickedness, or indulge in surfeiting and drunkenness, or wantonness, envy, and evil-surmising. The spirit will not lead men to condemn a matter or principle in contrariety to those who are set in the church to perfect it. Seducing spirits will be let loose, in order to sift men as wheat, practising all deceivableness of unrighteousness in and through them that perish. Beware of such, for their reward is from beneath. Rest assured, also, that sincerity alone is no proof of rectitude.

Persons who have a standing in the church may be deeply and truly sincere, while they are at the same time rotten with the spirit of apostacy. The engine of sincerity *may* drag the car of ignorance, blindness, and self-righteousness, and turn

many from the path of righteousness into the abyss of destruction. The doctrines of devils are destined, before many years shall pass away, to be confirmed by lying wonders; and the false miracles of the beast will bewilder and confound those who know not God and obey not his gospel. The hour of temptation that is to come upon all the earth is at hand. Therefore, WATCH! I give you an infallible key by which you may always know the true order from the false. Bear it in mind. The priesthood which God once established upon the earth can *never* apostatize, neither can it ever be overthrown. Such a priesthood never did apostatize, neither was it ever overthrown. It may be removed from the earth by reason of opposing wickedness, which has probably been the case so far as we are permitted to know. Eli's priesthood was not destroyed or abolished through the transgression of his sons, but it was legally transmitted by his own hand to others whom God approved. If God *once* established Joseph Smith's priesthood, He did it upon the principle of *endless life*. This principle *always* accompanies His priesthood; consequently, it cannot be overthrown or abolished. If this priesthood should be removed from the earth, the same would have to be restored whenever God should again set up the kingdom. If Peter's priesthood is withdrawn from the earth for 1700 years, it is his identical priesthood that must be recognised in the restoration at the end of that period. If Joseph's priesthood were removed from the earth for a season, the same authority that was removed would reinstate a similar order of priesthood. Hence, brethren, the foundation that has been laid in Zion remaineth *sure*; and another foundation can *no* man lay than that which is laid, which is the priesthood of Joseph, which is the priesthood of the Son of God, which has the power of endless life. If this foundation is removed, the hopes of righteous men are blasted, until the same is restored; "if the foundations be destroyed, what shall the righteous do?" The men who seek to overthrow the priesthood of Joseph and of Brigham, thereby seek to blot out the light of life, and shroud the world in darkness, and fill the inhabitants with mourning and woe. But success can never attend their efforts; but confusion, and dismay, and anguish will follow upon the heals of all such. Listen not to their seducing arts and lying tales. Their destruction will not slumber. But God has made promise that He will not again take his kingdom from the earth until the end shall come. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel, 7. 27.) Glory be to his name: and blessed is he that shall abide faithful and true to the end. I say these things, beloved Saints, not because there is any want of steadfastness at the present time. In the day of prosperity consider; "for many shall be purified, and tried, and made white; but the wicked shall not understand, and do wickedly; but the wise shall understand." Confide unfeignedly in your president, whom God has set over you for the work of the ministry, and the perfecting of the Saints in Europe; he is eminently qualified by the gift of the Spirit, and by the wisdom, fidelity, and experience of eighteen years membership in the kingdom of God. A work of great care and toil, and responsibility is committed to his charge. If the Saints co-operate with him in vigorous union, it will lighten his burthens, and cause copious blessings to descend upon their own heads. Elders and Saints throughout England! we part but for a little season, and then we shall all repair as pilgrims and strangers, not to seek a heavenly country, for such a country has already been sought out and found, but we go to possess the recompense of reward—a promised inheritance—the keys of revelation, and to enjoy communion with the spirits of the just, where the rich man's gold will not canker and rust, while the poor are famishing for lack of bread; where no ten-hours bill will be needed to mitigate the force of the oppressor's rod. We go to enjoy the fruit of our own vine, and breathe the pure air of freedom, which the breath of treason and rebellion against God and the inalienable rights of man will never be allowed to taint. Brethren, farewell.

That grace, mercy, and peace may be multiplied unto you all, through Jesus Christ, is the prayer of

Your humble servant,

ORSON SPENCER.

MRS. T. D. BROWN'S FAREWELL LETTER.

Dear Friends and Relations,—Frequently in my hours of meditation, since I obeyed the fulness of the gospel, have my relatives and friends had a place in my mind, and I have often wished they enjoyed a knowledge by obedience of those principles of truth that I have embraced. These feelings have so operated on my mind that, with the counsel and consent of my partner in life, I now address you, ere I leave this land for America, on those subjects which I consider of the greatest importance, desiring earnestly to be moved upon by the Holy Spirit to write those things that will cause your salvation.

Many years, you are aware, I was a Wesleyan Methodist, and, although consistent, regular, and constant in my profession and practice of that faith, I never studied prophecy, and consequently rejected, or did not know any thing of a great portion of that book I then thought contained all things necessary to salvation. I never heard then of the personal reign of Christ on the earth; of the gifts and blessings following believers; of baptism by immersion, by those having authority, "for the remission of sins," nor the laying on of hands for the gift of the Holy Ghost, which doctrines are all plainly laid down in the Scriptures, and were alone taught and practised in the days of Jesus Christ and his Apostles. He taught, as principles of salvation, Faith, Repentance, Baptism, and laying on of hands for the gift of the Holy Ghost and for healing; and so teach the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints, of which Church I rejoice to be called a member.

You have been taught that faith is necessary to salvation; yea, more,—that if you believe you shall be saved; yea, some of you, like myself, have been encouraged to come to the penitent form, to pray and believe for salvation; but Christ has said "he that believeth and is baptised sball be saved."

We believe in God the Father, Son, and Holy Ghost; but the God we believe in is not at all like the God of the Methodists, who lives beyond the bounds of time and space, and is everywhere present; the God we worship is a God of body, parts, and passions, who can see and hear, &c., or else how unlike man, who was made in the image of God, as the Bible says, and how different to Jesus Christ, who is spoken of in the same book as being the express image of his (God's) person.

After faith is repentance; not a long and protracted sorrow, grief, and mourning, but a sense of sin, and a resolution to amend by obeying God's commandments. The repentance needed particularly in this generation is that of repentance from dead works, and man-made creeds, and a resolution to obey the fulness of the Gospel, revealed by an angel to us in this our day, as spoken of by John in the book of Revelation; this repentance needeth not to be repented of. Baptism for the remission of sins is the third principle of salvation; not an outward sign of an inward and spiritual grace, as the Catechism of the "Established Church" says, but a being buried in water, that we may rise to newness of life, according to the example of Christ, and the ONLY way promised in the Bible whereby we can be forgiven and be accepted of God. The scriptures abound with instances of those who obtained salvation by obedience to this ordinance, such as Cornelius, the jailor, and the eunuch; what folly then to baptize children who have no sins to be forgiven; our Saviour when on earth did not so; but he took little children in his arms and blessed them, and said of such is the kingdom of heaven. Do you not recollect what occurred to Jesus when he had been baptised? that the Spirit descended upon him in the form of a dove, and a voice came from heaven, saying, this is my beloved Son in whom I am well pleased. And Jesus himself says to John, it becometh us to fulfil all righteousness; so that baptism must be a part of righteousness. And I know that, as the Bible says, it is the answer of a good conscience towards God. The laying on of hands is also a doctrine of the Bible, taught and practised in the days of the Apostles, so also now: see Acts viii. 17. Thus I have endeavoured briefly to lay before you the first principles of the doctrine of Christ; and I would further only add my simple testimony to the truth of those principles, and put into your hands for your perusal, a lengthy and valuable letter, addressed by my beloved husband, to a gentleman of wealth and influence in Scotland. You

will also find it in the 22nd and 23nd numbers of the tenth volume of the MILLENNIAL STAR, which excellent semi-monthly periodical, with others, containing our principles more at large, I recommend to you: they can be obtained at the office of the above publication, 15, Wilton Street, Liverpool.

I rejoice to say that I know the signs promised by our Saviour follow the believer; that the gift of healing is now in the Church of God, having been frequently healed myself by the Elders laying hands upon me, and my family have experienced the same gift. The gift of tongues and of interpretation are also common amongst us, as well as that of seeing visions, dreaming dreams, and of prophecy; you know it is promised that these gifts should remain in the church, as you may see by referring to Eph. iv. 13, and 1 Cor. xiii. 10 But the sects of the present day teach that these miraculous gifts were only needed in the days of Christ to establish the gospel. How thankful should I be if this farewell letter, written in the spirit of meekness to you, my beloved relatives and friends, should induce in you a spirit of enquiry after the truths contained in these epistles, that they may lead you to render obedience to God's commands; that you may know the things that pertain to your salvation, and be saved from the destruction that awaits the ungodly, (those who obey not this Gospel, and who reject the revelations of God in this our day;) and that you may be saved in the kingdom of God, and reign with Christ on the earth, is the sincere desire of your relative and friend.

And to the Saints of latter days, my beloved brethren and sisters, I would say, I and my family are about to leave our native land for the Great Salt Lake Valley; that we may be made partakers of eternal life, by attending to those ordinances God has appointed for salvation. I bid you all FAREWELL, and pray my heavenly Father that you may be blessed with all needful blessings; be humble and faithful, and leave Babylon for the land of Zion, when counselled to do so, and your way is opened. Even so, Amen. SARAH BROWN.

Liverpool, Dec. 13, 1848.

We willingly concur in the sentiments, doctrines, and testimony of our beloved mother, as recorded above, and having obeyed the same gospel, we have received a measure of the same spirit; and, like Ruth, we say of this people, where you go, thither shall we go also, and your God shall be our God. We believe that in this generation, greater signs and wonders will be wrought among men by the great God than ever have been witnessed by any race of people on this world; and we wait in faith for the fulfilment of this promise of God. "The *ears of the deaf* shall be *unstopped*, that they may *hear* the words of THE BOOK, and their *tongues shall be loosed*," that they may give thanks and glory to God in the *great congregation*. Even so, O God, Amen. WILLIAM SHERRATT.
JOHN SHERRATT.

EXTRACTS FROM CONFERENCE MINUTES.

MANCHESTER.

Held Dec. 3*rd*, 1848.—There were 2307 members represented, of which there were 90 elders, 168 priests, 70 teachers, and 36 deacons. Since the quarterly conference last August 268 have been baptized, 48 cut off, 36 have emigrated, and 6 died.

President O. Pratt perceiving that the method of representing the branches of a large conference verbally was too tedious and unedifying, felt to propose that a reformation commence at Manchester, and be extended to all the large conferences in the British Isles, viz.:—That the elders present to the clerk a written statement of the members and officers, together with the standing and prospects of the branches, that the representation may be made from those statements. The motion was seconded and carried unanimously.

President O. Pratt then introduced the subject of tithing, and shewed that God requires that law and commandment to be obeyed, equally as much as he requires the people to repent and be baptized. He, on his own responsibility, felt to free

the poor who could barely obtain a scanty livelihood by their labor, and also those poor who, by carefulness, could save some four or five shillings per week, with the intention to procure means to go to Zion. But there are some who may think they are clear from this law, whereas they are not, and these are they who have got some eight or ten pounds per head in their family. These persons have sufficient to go to Zion; and, therefore, if they still continue to add to their stock, they are required to pay tithing; and those who possess about nine pounds per head are required to pay a portion thereof as tithing. And though the poor be not required to pay, they are not debarred the privilege of contributing their mite, for in so doing, they shall be blessed; and in order that the widow's mite, and small sums voluntarily contributed, be applied to the purpose, let there be a trustworthy brother appointed as general agent; and when the president of the conference visits the branches, let him receive those moneys, with a plain record of the name of the branch, person's name, and sum paid by each person; let these be delivered to the general agent in trust, and he shall forward the same to the presidency of the church at Liverpool.

Elder William Walker was appointed general agent.

R. Cook, President.
W. Hulme, Clerk.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1849.

Emigration.—The Saints throughout this country will be happy to learn of the safe arrival at New Orleans of the two ships, "Erin's Queen" and "Sailor Prince," which sailed from Liverpool in September last. These vessels carried nearly six hundred of the Saints—the voyage was very prosperous. No deaths among the Saints upon the "Erin's Queen." Four children died on the "Sailor Prince." One of the brethren was seized with a violent fever, but was healed by the prayer of faith and anointing with oil. Most of the passengers under the direction of Elder Carter arrived at St. Louis, and immediately obtained comfortable houses for the winter, and plenty of employment. About 150 of those under the presidency of L. D. Butler, sailed on the 24th of November from New Orleans for St. Louis, on the steamer "Grand Turk."

Our agent at New Orleans, Elder L. N. Scovil, writes under date of the 24th of November. He says that the fare from that city to St. Louis will be for "adults two dollars and fifty cents (about 10s. 4d. sterling); for children between 4 and 14 years, half price; and under four years, free; 100lbs of luggage for each adult free; all over 100lbs will be charged from 20 to 30 cents (that is, from 10d. to 1s. 3d.) per hundred." He says that the Saints may depend upon not much variation from this price.

Some of the Saints who emigrated last spring, as well as this autumn, have complained of their provisions not being good, and have endeavoured to attach blame to brother Thomas Wilson, of Liverpool. They suppose that he has not acted honorably in regard to this matter; but I can say to all the emigrating Saints who have thus unjustly accused brother Wilson, that he had nothing to do with the purchasing of provisions for the Saints that sailed on the "Erin's Queen" and "Sailor Prince." He was no more to blame than an infant child in this matter. The charterers of those two vessels furnished the provisions; I, not being the first charterer, had nothing to do in furnishing the government allowance of provisions;

neither did I see the quality nor know any thing of the quantity. If the quality and quantity were not according to law, there must have been some neglect or carelessness in the inspection. With regard to the bonded stores, or the extra provisions which were procured at the place recommended by me, I have very good testimony to believe that both the quality and quantity were such as ordered, and that the same quality and quantity could not be obtained elsewhere at a more reasonable price.

I shall endeavour hereafter to use every exertion to procure a good quality of provisions, and if I fail in so doing, it will not be designedly; I shall do the best I can to promote the comfort and happiness of the Saints in crossing the ocean. It is not to be expected, however, that several hundred emigrants huddled together in one vessel, and tossed about upon the billows of the deep—sea-sick and helpless, will relish the coarse food such as is usualy furnished by law: it would be a new thing under the sun, if not a miracle, for such a company to cross the ocean without murmuring and complaining, though they should be fed upon the richest dainties.

The amount of provisions with which each adult passenger is furnished by the ship according to the law, is 7lbs *of Bread, Biscuit, Flour, Oatmeal, or Rice, and* 1lb *of Pork per week.* (Potatoes may also be issued at the rate of 5lbs of potatoes in lieu of 1lb of flour, oatmeal, or rice.) The extra provisions over and above what the ship provides will be furnished by me, and included in the price of fare; the kind and amount will be about the same as mentioned in the 18th number of the Star.

I have now about 500 passengers who have sent in their names to sail in January and February; and I shortly expect several hundred more. I shall endeavour to have only 4 or 5 days intervene between the sailing of each ship, and shall notify the parties by letter some two weeks previous to sailing what day to be in Liverpool. I shall also endeavor to accomodate parties or companies who live in the same conference or vicinity, and who have sent in their names at different times, that they may go together on the same ship. I would also counsel the emigrants to change the most part of their silver and paper money into gold. In paying their fare, gold or Bank of England notes will be the most convenient for me. The Saints in enquiring for our office, should ask for Wilton Street, out of Saint Anne Street, and they will have no difficulty in finding us.

LETTER TO ELDER G. D. WATT.

Winter Quarters, 16th May, 1846.

Dear Brother,—As I am on the eve of my departure from this place to the mountains, I thought I would write you a few lines. As to the Mexican war, French revolution, &c., &c., you have no doubt more access to such news than we have; but from late accounts of the doings in Europe, it seems as if anarchy, commotion, and revolution were the elements in which Europe swims.

The "General Epistle" which I wrote last fall, will supersede the necessity of my giving you an outline of our proceedings till that date. Since I have returned from my journey, I have been sickly; and since December last, I have been mostly confined to my bed. My family have severally been sick since my return. We are taking as much provisions this year as will sustain us until we can raise more; though we have heard from the valley this week. Their letters, dated 6th March, inform us that they had sown 860 acres of fall wheat, and were intending to plant and sow in spring crops, upwards of 7000 acres. Climate, very healthy, air, clear and pure, water, excellent. They have found different kinds of earth, clay, and

sand, which make excellent plaster, with which they plaster their houses inside and out.

As to your returning home, I can say little at present. From the accounts of the proceedings in Great Britain, it is certain that the people are discontented with their old precepts and creeds, and are seeking after something they know not what; but the Elders are sent to tell them how it is, and, I would say, thrust in your sickle, preach the gospel, call men to repentance, proclaim aloud that an angel has flown through the midst of heaven, and committed the everlasting gospel to men on the earth; know ye not that the proclamation must go to all nations, people, kindred, and tongues, that the seed of Abraham which is scattered over the world may be gathered to Zion and Jerusalem, and the honest in heart gathered out from among the Gentiles, that the righteous may begin to be established on the mountains of Israel, and the angels go forth and pour out their vials of wrath upon the earth, that the blood of the prophets and of saints may no longer cry from the earth; but that justice and judgment may go forth until iniquity and blood is cleansed from the earth, and the cry be heard upon her face, that justice has overcome, that innocent blood is atoned for, and the wicked are swept into hell. Go on, brother Watt, lift up your voice like the sound of a trumpet, remembering your high and holy calling, and fear not, for the Lord is with his servants, and who can prevail against them; let that ambition that cometh from above, inspire your heart; remember the blessings on the heads of the elders of Israel in the last days; and although, those who are called with such a high calling have to bend beneath all things—suffer all things, and endure all things patiently and without murmuring, yet the promises are, that they shall bring their thousands and tens of thousands to Zion—establish them in the cities of the Saints—preside over them for ever, and administer to them their ordinances, endowments, and qualifications for ruling in celestial kingdoms; and presiding over kingdoms, principalities, powers, might and dominions on the eternal principles of exaltation connected with the fulness of the Godhead; and what shall I say more, dear brother, to encourage you: O, blessed are they who have volunteered to go forth to the rescue and deliverance of their fellow-men, in the hour when wickedness prevailed, when the earth was covered with darkness, yea, when thick darkness beclouded the minds of the children of men. Yea, blessed are they, for they have become saviours to their fellow-men, and their names will never be forgotten, but be embalmed in the hearts of those into whose darkened minds they shot forth that ray of light that penetrated the darkness of their customs, prejudices, and foolishness, and lit up the candle of the Lord in them; enabling them to walk clearly, escape the evils and condemnation of this generation, and enabling them to have a place among the nobles of the earth—an inheritance with the royal seed of Joseph, and to be numbered with the 144,000 who were seen with palms of victory in their hands, who had overcome the world, the flesh, and the devil, and were made kings and priests unto God and his Christ—dwelling in celestial glory in the midst of everlasting burnings,—pure as spirit itself, having put on immortality, being crowned in glory with our Father and his family, being restored to our lot and place amongst all our kindred, whose spirits, congenial to our own, will seek the happiness, peace, glory, and bliss of each other.

I am your brother, in the kingdom of patience,

WILLARD RICHARDS.

LETTERS TO THE EDITOR.

HEALINGS.

OUT OF THE TEN LEPERS THAT JESUS HEALED ONLY ONE GAVE THE GLORY TO GOD.

A woman miraculously healed by touching the garments of Elder Westwood.

Hull, December 6th, 1848.

Dear President Pratt,—I take this opportunity of writing these few lines to tell you how we are geting on in Hull conference, since the departure of our much beloved brother Ure. The work still continues to roll on in all parts of the conference. I baptized two at Croule on Monday last, and there are more expected. Yes, the Saints are on the advance and will continue to increase in number, strength,

wisdom, intelligence, knowledge, faith, and power until the kingdoms of this world become the kingdom of our Lord.

I have been delivering a course of lectures which I hope, with the blessing of our heavenly Father, will be productive of much good.

I was at Hull on Sunday; we had a good meeting; the Saints say the best they ever had. Brother Ure has laid a good foundation, and now I want to build upon it. I would just say, the gift of healing is experienced much in our midst. The other day a little boy, belonging to a family that is not in our church, had the misfortune to get severely scalded; their faith in the application of oil was great, and they desired I would attend to the ordinance, which I did: the next day they told me it was nearly well. I hope the effects of the power of God will constrain the parents of the child to obey the gospel.

I will just say, while I have been out on my mission in this conference, there has a singular circumstance taken place at Burn. A woman in the Wesleyan connexion, by the name of Richardson, who has had a running disease of the leg for some years, heard me preach once; she told her friends, she was sure I was a servant of the Lord, and such was her faith, that if she could but touch me, she should be healed: she obtained her desire, and is healed of her disease. Still she has not obeyed the gospel, but has turned round, persecuting those who would obey; and those who witness the miracle of healing, imbibe the same spirit as in the days of Christ, when they said, "he casteth out devils by Beelzebub the prince of devils."

Such has been the uproar among the higher orders of people in this place, that some of those who have taken us in, dare not take us in their houses again; yet I feel to say, the more I am persecuted and reviled for the cause of Christ, the more force and energy I have to press forward, knowing that my labours shall not be in vain in the Lord.

My love to yourself, wife, and children.

I am, your brother and fellow labourer in the kingdom of God,

JOSEPH WESTWOOD.

P.S.—I would just say, during my visits to-day amongst the Saints, I have ascertained that four persons have given in their names for baptism to-morrow night. J. W.

THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER.—JESUS.

Two more persons miraculously healed of the Cholera.

Huntersfield, 12*th December*, 1848.

Dear Brother Pratt,—I have viewed with interest and delight the progress and onward movement of the work of God for the last four and a half years, during which time, I have been a member of this church. The force of testimony that is issuing from the pages of the MILLENNIAL STAR, shows clearly to every reflecting mind, that it is the only luminary in the religious and social system of the universe, and may it continue to revolve and shine, until it is shaded by the refulgence of a more bright and propitious day.

Allow me, therefore, dear brother, a space in your STAR until I exchange testimonies with the sons of God, concerning the Lord's goodness in the latter days. On Sunday, the 3rd of December, at 3 o'clock in the afternoon, I was seized with cholera of a most virulent kind; bowel complaint, vomiting, and cramp, in which I laboured in a most painful condition for some time, until the Elder was relieved from preaching at seven at night, who being called on then, came to my assistance, joined in prayer, and then anointed me with oil; and when the brethren laid on hands, I was immediately restored. On Sunday, the 10th of December, sister Morrison was seized with the same complaint, whereupon I was called to attend her. I administered the ordinance morning and night, and she was also healed. Such is the way the Lord hath dealt with us. We have added above a dozen this quarter to the branch; the brethren are in constant motion with the tracts—these things are done at the close of making bricks without straw, (being miners.) Many things I might say, but for the present, brethren, learn to be swordsmen in the war-

fare of Christ. Be skilful in working righteousness, dig for gems of the richest lustre to grace the pages of the MILLENNIAL STAR, and in its daily or nocturnal revolutions, it will arouse the world from the sleep of ages, and lighten up their benumbed faculties by the refulgence of its rays, and point out with unerring certainty the place of refuge—the home of the Saints.

Your brother in the gospel, JAMES NIBLEY, President.

BROTHER PHILO DIBBLE'S SCENERIES, MUSEUM, &c.

Kanesville, Council Bluffs, July 11th, 1848.

Beloved Brethren, Orson Pratt and Orson Spencer,—The mission of brother Levi Richards to England affords me an opportunity of addressing you upon a subject, the interest of which I know lies very near your hearts, inasmuch as your name, brother Orson Spencer, was first given to sanction and influence my feeble efforts in support of the noble cause of illustrating by paintings the history of the church. Others in common with yourself gave the helping hand until the pencil of the artist yielded to the inspiration of mind, and the mighty passing events, the changing scenes, the vicissitudes of the Saints under the direst persecutions, and the travails of the church contending against the oppressions, errors, and superstitions of ungodly men, will stand for ever as way-marks of the rise and progress of the church of the last days. As the importance of the work grew upon me, and it needed a more extensive patronage, the first presidency, and the leading authorities of the church were the willing supporters and the hearty co-operators in placing these high objects before the Saints on such a magnitude as to bring before the Saints scattered throughout all the world the importance of uniting their interests with my labours in this department of the work of the building up of the kingdom of God. To you also, brother Pratt, I am indebted for your whole soul-engagedness as a living witness of the truthfulness of my humble efforts to make a Joseph and a Hyrum appear and speak to the eye and the heart of the thousands of Saints assembled at Nauvoo, Winter Quarters, and Council Bluffs, and may I not say, shall yet speak to the millions of this generation. Permit me, therefore, dear brethren, to lay before the Saints of England, Ireland, Scotland, and Wales, and wherever your influence may be extended, the nature, design, history, and importance of this work. I have already nearly completed *two scenes* of a series; one illustrating Joseph addressing the Nauvoo Legion three days prior to his imprisonment in Carthage jail; the other, the murder of Joseph and Hyram Smith while under arrest. Each scene comprising 128 feet of canvass. The designs are by brother Robert Campbell, who is engaged in visiting places, taking sketches, and making himself acquainted with all the essential matters and facts as they may connect themselves with historical painting. The execution of the designs of the above sceneries has established the reputation of brother Campbell among us for faithful portraiture. Brother Major, of many years' experience, has also devoted his labors in this work. Many painters have made a sacrifice of time in responding to my calls upon their labors. Brother Campbell has many sketches of the sceneries mentioned in my "preface;" these will appear as soon as means can be obtained to carry on the work in the valley of the Great Salt Lake. *Exhibitions* of the sceneries are given from time to time as wisdom shall dictate. Every exhibition increases the interest, inasmuch as they display at one glance the most striking likenesses of the great actors of these scenes; the familiarity they associate with times, places, buildings, &c., even the persons who are the spectators have frequently to exclaim, "I was there;" so that all, while they feel anxious to hand down to posterity our illustrious martyrs, and record these visions of the past events, at once embrace subjects connecting their own salvation and interests with these sceneries. Again, these exhibitions form a text from which the most important transactions are expatiated upon at large by our public speakers, and a flow of light and intelligence bursts upon both speaker and audience; and here let me remind you of the evening when the most thrilling effects were produced by the brilliant addresses of brother Woodruff, yourself, and brother Joseph Young, during the

April conference. Nor was the exhibition given on the 4th of July without its interest; many things were elicited from brother George A. Smith worthy of record, touching the death of Joseph and Hyrum Smith—of the few remaining since the first organization of the church—of himself, and those left of the Smith family—of the honor conferred on brother George Watt for his "*enscetching*" (phonographic outline of the trial of the murderers of the Smiths). Brother Campbell was present also, and made remarks relative to the sceneries coming up through sacrifice and tribulation. I would wish to speak further upon the necessity of the Saints abroad waking up to this subject. God has from time to time, by revelation and by epistle, made it their duty to help by their means and substance in the building up a museum. My object in addressing you is to obtain the necessary materials of glass, nails, oils, paints, &c., to take to the valley for its erection. Will not the Saints, scattered throughout England, Ireland, Scotland, and Wales, help me in this matter, that a museum may be established in the valley of the Great Salt Lake, as a repository in which shall be collected from all parts of the earth, specimens of the works of nature and art, to connect with these sceneries? And will you not, dear brethren, continue to exert an influence in supporting and aiding on this work, that returns may be made by the fall season? I hope, also, that the English artists will not fail to bring all necessary means connected with their profession to assist in painting these designs.

Deposits necessary to obtain a perpetual right to the museum, &c.:—

Any person depositing one dollar has a free admission to the museum until the dollar is drawn.

Any person depositing five dollars may obtain a medal, which shall be a perpetual right to admission, and shall record his history in the "museum record;" also, each right shall entitle him to a portrait of himself upon a separate scenery, connecting him with Brothers Joseph and Hyrum, and the twelve, as the principal actors in this great work to be handed down to rising generations.

Any person depositing one hundred dollars, or more, shall receive a receipt in full of the authorities constituted to receive the same, and shall receive a medal giving a perpetual right, and on presentation of the receipt shall have the money refunded in the valley of the Great Salt Lake, with the privilege of the museum record and portrait.

Any person living abroad, who shall purchase a perpetual ticket or medal, shall receive a receipt for the same, and by presenting his receipt to the museum shall receive the medal.

The names of the depositors must be sent with the means to the proprietor of the museum, Philo Dibble, Kanesville, Council Bluffs.

As soon as sufficient means are obtained for the erection of a museum no more rights will be issued.

Brother Woodruff is in the Eastern States, using his influence in obtaining means for this object.—I remain, as ever, your brother in the bonds of the everlasting covenant, PHILO DIBBLE.

Carbonca, Council Bluffs, October 20th, 1848.

Bro. Orson Pratt,—Business and cares have prevented me from writing to you since conference, which was, the last day, well attended; previous to this, the weather was too unfavourable for a large assembly to turn out in the woods. Perfect unity and good order prevailed, and we had an excellent meeting. Lyman White was dis-fellowshipped by a unanimous vote; as also George Miller; all the rest of the authorities were sustained. Conference voted to send an express to the mountains; accordingly Allen Compton, Dr. Ezekiel Lee, James Casto, and John Smith left on the 14th inst., for the valley. At the Horn, they met Captain Allen Taylor with fifty waggons and the return teams which went on in the spring company; they left President Young on the Sweetwater, at the Upper Crossing. Four deaths had occurred on the road. About twenty cases of mountain fever had occurred, but all recovered, or were recovering. A number of oxen had died of poison. News from the valley is good; people had been healthy; three children have died during the

summer. Three saw mills in operation, one nearly finished. One temporary flour mill in operation; a good one is nearly finished by Brother Neff; he gets the stones from the quarry, near the Salt Lake; one pair is four feet in diameter, the runner to weigh forty hundred; their quality is said to be not inferior to the French Burr.

Brother Parley writes, August 8th; he says, "I have raised 60 bushels of wheat without irrigation. My Indian corn was seven feet high before I watered; it looks as well as any I ever saw in the States." My brother, John L. Smith, writes same date; he says, "Brother Leffingwell has built a threshing machine and fanning mill, on City Creek, that will thresh and clean 200 bushels per day. We threshed our wheat yesterday, and had fifty bushels. We have eighteen acres of Indian corn silked out, bids fair to yield fifty bushels to the acre. If the Indian corn crops do well, we think there will be a sufficient quantity to supply the inhabitants in the valley, and a large surplus besides."

Brother Hor, and several invalids who started from here sick, had recovered. Dr. Richards had crossed the Platte, at Upper Ferry; his health had considerably recovered. Amasa Lyman's company had lost 25 head of cattle; the weather had been so dry there had been no grass in the Black Hills, which had made it severe for emigration. We expect an express from the valley in about five weeks, which will give us instructions relative to our spring movements, and tell us whether the Indian corn got ripe or not.—Elder Orson Hyde arrived home from his eastern mission, on Sunday the 15th inst., in fine health and spirits, having been absent ever since the 1st of July. He will start a printing press, in full operation, in the course of a month; a semi-monthly sheet entitled "*Frontier Guardian.*" You will then probably get news from us occasionally, through its columns.—Winter Quarters looks pretty much as it did, except the roofs and floors which have been brought this side of the river. The Indians visited it of late and feasted on the potatoes that grew in the old cellars, and also upon the Indian corn and the volunteer squash, and such other vegetables as grew without culture. A large quantity of buckwheat has been cut on the other side of the river. Winter Quarters afforded more flies and fleas than anything less than a star-gazer could well estimate.

President Asahel Smith, brother to the aged patriarch, Joseph Smith, died at Iowaville, Wappelo Co., Iowa, on the 22nd July, 1848, aged 75 years and two months. He was a strong advocate for the Book of Mormon in 1830, and has been a firm supporter of the cause of Zion ever since; and his days were shortened by exposure to cruelty and mob violence. He was ordained a patriarch in 1844. His principles, precepts, and examples were worthy of imitation, and shed a lustre that does honor to his high and holy calling. He died of a long and painful illness, and has left a numerous family to mourn his loss.

It has been very healthy throughout Pottawattamie county; no deaths within our knowledge; scarce any one has had the ague or fever. Our late crops have come in well, and we abound in plenty of such things as the land produces. As soon as we get news from the west again, we will send it to you. Wheat, corn, and potatoes are raised in sufficient quantities to last the people two years, if preserved for the food of man. But no doubt the worn-out cattle which have returned from the mountains, and many others will feast largely on the two latter articles. If the English Saints land here in the spring, they will find plenty of those articles; and we believe pork will be very low, say ten shillings sterling per hundred this winter; probably somewhat higher in the spring. This is quite a contrast with the condition of the Saints in 1846. Brother Scovil has gone to New Orleans, for the purpose of meeting the emigrating Saints, and rendering them such assistance in re-shipping to this place, as he may be able I expect to go north in a few days, with a company of the seventies, to seek out a location for a new settlement on the Little Sioux river. We shall locate a town near its mouth, if the land is not so low as to be unhealthy. The object is to seek a position that would sell to speculators, for a high price, and fit us out for the mountains. Our county is now organized, and all at once we find ourselves surrounded by county and precinct officers. Brother John D. Parker is sheriff; Isaac Clarke, judge of probate; George Coulson, Andrew H. Perkins, and David D. Yearsley, county commissioners. Thomas Burdick, county clerk; James Sloan, district clerk; Evan M. Green, recorder and treasurer. We have Jacob G. Bigler, Wm. Snow, Levi Bruckler, and Jonathan C. Wright for our

magistrates. Every office, as you see, is supplied by good men. The democrats threaten to upset our organization, provided we vote for General Taylor; and a great majority of the people in this county are decidedly opposed to Cass or Van Buren. Our organization is strictly legal, and will not be overthrown except by mobocracy. It cost us about 320 dollars to fit out the express for the mountains, which we had to do on credit. There is no prospect, at present, that we know of, for obtaining means to pay the debts contracted by the presidency, towards the getting off this season to the mountains; about 3,600 dollars remain, without any means being provided for its payment. The Saints are generally well united, and strive to go to the mountains, and but few are tinctured with the Texas epidemic, for the Salt Lake fever runs so high that it gives very little chance for Lyman's missionaries to lead the people south.

I shall be pleased to receive a letter from you; or, occasionally, a number of the STAR, which probably I would do, if they were not miscarried through the maladministration of some of our mobocratic post masters. May the God of our fathers bless you, your household, and all the Saints placed under your direction, and deliver you from every evil hand, and bring you home triumphant through Jesus Christ. Amen.

Brother Orson Hyde requests you to do all in your power to assist us to liquidate those debts left on our hands by the presidency, as we are tied here until they can be met.

October 31st.—Brother Pratt, coming to the post office, I find my letter, which I left for brother Green to finish, had been overlooked, and not sent by the last mail, and so I give you a few more items of news which have transpired since I wrote the above. We had a meeting on Saturday and Sunday, which we designed as a kind of finish to our conference; although the weather was very unfavourable we had nearly 2,000 people on the Sabbath. Brother Hyde gave a great deal of instruction. Brother Reuben Miller and brother Baxter made a confession that they had been mired in Strangism, and wished to be received into full fellowship by the Saints, which was responded to by a unanimous vote of the conference. Elder Hyde made several remarks relative to the sale and use of ardent spirits among us, after which a resolution passed unanimously against its use, and also recommending the county commissioners to prohibit its sale, by requiring a larger sum for grocery licenses than any could afford to give for them. He counselled the Saints against attending the dances got up in the country. Peter Hawes and the "Pagan prophet" having returned from Texas, reported very unfavourably of Lyman White's prospects; they say he was drunk nearly all the time they were there. George Miller had left him and is intending to return here. Oliver Cowdery, who had just arived from Wisconsin with his family, on being invited, addressed the meeting. He bore testimony in the most positive terms of the truth of the Book of Mormon—the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days; and told the people if they wanted to follow the right path, to keep the main channel of the stream—where the body of the Church goes, there is the authority; and all these lo here's and lo there's, have no authority; but this people have the true and holy priesthood; "for the angel said unto Joseph Smith, jun., in my hearing, that this priesthood shall remain on the earth unto the end." His testimony produced quite a sensation among the gentlemen present, who did not belong to the church, and it was gratefully received by all the Saints. Last evening President Hyde and myself spent the evening with brother Cowdery. He told us he had come to listen to our counsel and would do as we told him. He had been cut off from the Church by a council; had withdrawn himself from it; staid away eleven years; and now came back, not expecting to be a leader, but wished to be a member and have a part among us. He considered that he ought to be baptized; and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death. He was determined to rise with the Church, and if it went down he was willing to go down with it. I saw him to-day, told him I was going to write to you. He sends his respects to you; he says, "tell brother Orson I am advised by the brethren to remain here, this winter, and assist brother Hyde in the printing office, and as soon as I get settled I will write him a letter."—I remain, as ever, your brother in the kingdom of patience.

GEO. A. SMITH.

St. Louis, November 16th, 1848.

Dear Brother Pratt,—I take the liberty of addressing a few lines to you, thinking it would not be unacceptable from this region, so near to many that we love, and of scenes never to be forgotten. I suppose ere this you have heard that the mob, not satisfied with depriving twenty thousand inoffensive people of their houses, have at last vented their fury upon that House dedicated to the worship of Almighty God, as though they would leave no stone unturned, to bring down His just vengeance upon their guilty heads. Yes, the incendiary torch has been applied, and nought but the blackened walls of that once beautiful Temple stands forth upon its eminence, to show to every traveller the sacrifices of the people of God, and the ruthless violence and iniquity of their persecutors.

We have good news from the valley: our beloved president and his counsellors, with all the Saints in the valley, as far as heard from, are enjoying good health, and the Lord has blessed them with plenty of the fruits of the earth, and they hope even to have enough to supply all that shall emigrate another year, so that they will not have to carry more than sufficient to last them to the mountains. My last letter was from Doctor Bernhisel, dated "South Pass, August 26th." He says, "The Lord is with us, and has blessed us abundantly." By very recent intelligence from the valley, we learn that the wheat which has been irrigated, will yield from 15 to 20 bushels to the acre. A large crop of corn has been planted and much of it looks uncommonly well, and some will yield from 60 to 70 bushels to the acre. Melons, squashes, pumpkins, &c. are very abundant. A large number of teams and waggons were arriving at the Bluffs from the valley, ready for a fresh start in the spring.

President O. Hyde, G. A. Smith, and E. T. Benson are at Kane, Iowa, all in good health when I last heard from them, (Oct. 23). Brother Hyde is putting up the press, and expects to get out the paper sometime this month. He came through here just before my return from the east, and I did not have the pleasure of seeing him as he went through.

They have just got through some very exciting times in this country during the election for President; and the Whigs have succeeded in electing General Z. Taylor it seems, by a large majority, from the returns as far as heard from. He must have a steady hand to guide the ship of State these stormy times. I pity the rulers of the present age, for, like the king of Prussia, their "punch bowls" I fear will be all the crowns they will hold long.

Brother Carter arrived with his company in St. Louis November 6th, all well, and seems in good spirits; and, as some of them expressed to me, had felt the influence of your blessing upon them; for while numbers of other passengers on the ship had died, not one out of their number had been lost. There was (I understood brother Carter) about 250 in all: they have all stopped in St. Louis for the winter, excepting four families who went up to Alton, as I had heard there was employment for some there. I believe about all the company got employment immediately on their arrival at this place.

I remain your brother in the gospel,

NATHANIEL H. FELT.

Birmingham, December 8th, 1848.

Dear Brother Pratt,—I take this opportunity to inform you that I have visited most of the branches of the Birmingham conference, and I find them at present in a good organized state; everything is going on well. Brother Clinton has got the entire confidence of the people, and the prospect seems good for a great work. The plan that Brother Clinton has taken to introduce the work among the great men, I think, is a good one. The Birmingham branch bought five hundred of the "Divine Authority," and the same number of the "Kingdom of God," and inclosed them in large envelopes, sealed them up, and directed them to the priests, parsons, esquires, and other great men of this town, which is causing, with other things, great inquiry in this place. They have the best chapel here that I have seen among the Saints, and are drawing a large congregation. On Sunday evening there were present from twelve to fifteen hundred people of a respectable class. I was kindly received by Brother Clinton and all the Saints in this conference. This conference suits Brother Clinton very well; it is small and very convenient to get about. His health is getting quite good: his knee is not entirely well yet, but he is in good

spirits. I expect to leave for Hull in the morning, and I ask you to remember me in your prayers, that I may be blessed in my labors, that a door may be opened for me there, that I may do a good work in that conference. My health is good. Nothing more at present.—Still remaining your brother in the bonds of the new and everlasting covenant,

HARRISON BURGESS.

Leamington Spa, Dec. 7, 1848.

Brother O. Pratt,—If your space admits, and judgment dictates, insert the following lines in memory of brother Smith, in answer to that glorious shining luminary of the Saints—*The Star!!!*

LINES BY J. H. FLANIGAN.

In memory of that Patriarch,
My Lyre its tune shall raise;
For fearless of a wicked world,
He stood the test of age.

'Tis memory that still lingers
O'er graves of those beloved;
'Tis the Spirits of departed ones
Calls forth the warmth of love.

May his silvery locks adorn
His ripe and honor'd years;
To join the Patriarchs long gone,
In bliss of endless years.

He chose the *living, eternal God!!*
His Father and his friend—
Unmoved amid his foes he stood,
His doctrine to defend.

In memory of our brother,
Who wreathed for him a name;
'Tis lasting as eternity,
And endless as his fame.

O, may his Heavenly Father
Rich blessings on him pour;
And then with songs we'll greet him,
On Zion's happy shore.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 22ND OF DECEMBER.

	£	s.	d.		£	s.	d.
William West	£9	0	0	Brought forward	£44	2	6
Lewis Robbins	0	10	0	J. Parkinson	1	0	3
Henry Beecroft	4	0	0	William L. Cutler	0	3	6
George P. Waugh	2	0	0	John Spiers	1	0	3
John Morris	1	0	0	William Cartwright	2	0	0
J. Godsall	9	0	0	T. H. Bunting	1	2	6
J. Halliday	3	3	0	J. Bond	3	5	0
William Broomhead	2	0	0	J. Bradshaw	0	11	11
C. Dunn	8	10	0	Francis Jackson	1	0	0
Eliezer Edwards	1	14	0	William M'Keachie	20	0	0
Philip Lewis	3	5	6	William Speakman	4	0	0
Carried forward	£44	2	6		£78	5	11

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand
"THE KINGDOM OF GOD," Part II, can now be had. Price as above.
Now in the Press, Part III of "THE KINGDOM OF GOD." Price as above.
Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2. JANUARY 15, 1849. VOL. XI.

DIALOGUE BETWEEN DOCTOR WISEMAN AND ELDER PETERSON.

Doctor.—Aye, is that you, Peterson: I hear that you, like your great ancestor, have left your employment at fishing, and taken to the profession of preaching! I always took you to be an *honest* man until you joined the Latter-day Saints. Since that, I have not seen you in my meeting on the sabbath: and one of my deacons informs me that you have not only joined that deluded people, but you are holding forth your pernicious doctrines at your house, so as to disaffect many of my congregation who turn in to hear your babbling. It seems very strange to me, that men of as little learning as yourself, should set up to be teachers! The longer I am in the holy ministry, the more need I perceive there is, of a well-educated ministry, in order to keep down schism, and the shallow babblings of pretenders that go about to deceive.

Peterson.—Well, doctor, if you will allow me to speak—

Doctor.—I have not done. Are you aware what horrible tales are told about your people? Many persons have lost their property, and families too, have been divided!

Peterson.—Will you allow me to speak in reply?—

Doctor.—I have not done. It is enough, Peterson, to condemn your religion, and your preachers, to know that they do not insist upon a *vital, inward*, work of godliness. Now, sir, God looks at the heart, that you cannot deny, and these outward ceremonies of baptism and laying on hands, are mere trifling considerations compared with a *deep* work of grace in the heart; (and the Holy Ghost, so much talked about by your people,) although it was indeed once necessary in order to introduce christianity in its infancy, while the Church was without learned men; yet, to be candid, I am not sure but the apostles themselves would have been more successful with good sound learning without the Holy Ghost, which caused much disturbance on the day of Pentecost. And Paul seeing the advantage of learning, exhorted Timothy to "*study*." I would have you remember *that* now. It was a great detriment to Peter and John in their preaching, that they were *unlearned;* and, lastly, well educated people perceived it, and noticed the same deficiency in them as in Jesus.

Peterson.—This is the third time that I have asked you to let me speak in reply.

Doctor.—Don't be obtrusive, I believe it is a fault of your people that they are very impertinent and bold. Good breeding and courtesy is a great ornament to a christian. I hope that you do not frequently interrupt men of God, as you have me, by affecting to teach your superiors! Humility and reverence to men of profound piety should not be forgotten by your people; a hint, I trust, will be sufficient. And now, Elder Peterson, that you may not say that I arrogate too much of the time to myself, I am willing to hear what you have to say. But I hope you will not have the vanity to attempt a refutation of what I have now said. Men like

you, who have never seen the inside of a college, or lifted a dozen volumes in our theological libraries, must appear very far from home, to argue against a clergyman of Oxford, like myself.

Peterson.—Sir, I must insist, that you allow me to speak a little in my own house.

Doctor.—O! yes, yes, that is what I intend to do, but you had not manners to wait till I was through. It is the most painful part of my parochial duties, when visiting rustic people, to have to submit to so much vulgarity and rough manners. But it is through much tribulation that we must enter the kingdom. Our blessed LORD doubtless endured much more than I have done among the illiterate. But as it becomes a servant of God to wear the yoke patiently, considering him that was as a sheep that is dumb before his shearers. I will now ask you to tell me why you lay so much stress upon baptism, and so little upon a pure and spotless life?

Peterson.—Well, doctor, seeing you do not like to have me reply to your numerous and unjust insinuations against the people of my choice, but insist upon a prompt explanation of the last question, I will therefore consider the same with all readiness. We do indeed consider baptism to be inexpressibly important to penitent believers.

Doctor.—*Inexpressibly* important! Indeed! then I have not been misinformed concerning your views. I admit that baptism is well enough for those who feel it a duty, but it can bare no comparison with a *vital* work of grace in the heart. An inward change of heart, wrought by the *sovereign* and *irresistable* grace of God, which was determined in the council of heaven before the foundation of the world; *this*, Elder Peterson, is *the* essential thing in a true christian.

Peterson.—Aye, in your view, it may be; but in my view, and according to the scriptures, that ordinance which *saves* people is highly important. The apostle Peter, who laid the foundation of the primitive Church, says emphatically, that Baptism *now* saves us as much as the ark saved Noah. The object of baptism shows clearly that there is no salvation without it.

Doctor.—The object of baptism is simply, to say the most, in order to answer a good conscience.

Peterson.—I beg your pardon sir, God who knows what baptism is *for*, better than either of us, has told us: and if you will have humility enough to listen to God, you may know what it is *for?*

Doctor.—Pray, what does *he* say baptism is *for?*

Peterson.—He says it is *for* remission of sin.

Doctor.—Why, sir, do you mean to say that baptism is a pardoning ordinance?

Peterson.—Surely I do. Since God says it unequivocally, I feel fully justified in saying whatever he does.

Doctor.—Some of our ablest divines who have written largely upon the work of Grace in the *heart*, are generally of the opinion that all believing penitents are born again, and necessarily new creatures in Christ, and have passed from death unto life, and their sins are forgiven.

Peterson.—Learned divines have one opinion and God has another. God has never said that He would forgive penitent believers, and receive them into his kingdom without baptism, but on the contrary. He has said that He would not receive them into his kingdom without baptism, or being born of water. A man may be truly penitent for the crime of murder, and *believe* himself justly condemned for the same, but his faith and penitence in this case does not warrant or secure a forgiveness of the offence. Paul was once a learned minister like yourself, and after preaching sincerely for many years a false gospel, as you have done, he became penitent and believing; but still, all these things did not constitute him a pardoned man, or a saved man, or even the least member in the kingdom of God. If poor Saul of Tarsus, had been denied the privilege of baptism for remission of sins, he would have for ever remained unpardoned, and gone down to perdition in all his sins. Some persons perhaps as penitent and believing as Paul was, have been told with a repulsive doom, that their sins could be blotted out *only*, when the times of refreshing should come from the presence of the Lord. But fortunately for Paul, when he believed upon Jesus Christ, and was truly penitent, he was told that his sins could even then be "*washed away*" by baptism. That was a blessed privilege for Paul. Paul was wiser than ministers of modern times. He did not say, I

am born again, I am pardoned, I am a new creature, because I have seen a heavenly vision, and have conversed with the Lord at noon day. Far from it. He was not such an ignorant zealot as to expect any such thing without baptism. Being commanded to arise and be baptised, and wash away his sins, he did not content himself, as many do, with a vain hope that he could repent away his sins, or believe them away, or that a heavenly vision and converse with Christ himself, could take them away. One eminent sectarian minister, at least, had sense enough, and humility enough to get his sins washed away with water. He was cleansed by water "through the word" that sent him to Annanias.

Doctor.—You surprise me, Elder Peterson, by your reasoning. Do you really think that a man can hold communion with the heavens, and be an honest seeker after truth, and yet he not be pardoned, and at the same time not be a member of the kingdom of God?

Peterson.—Yes, even so. Cornelius was a bright example. This man, Cornelius, fasted and prayed to God always, and gave much alms to the people. And further, one of the choice angels of God appeared to him from the heavens and conversed with him.

Doctor.—All that which you say of Cornelius is very true, I have often admired the piety of that holy man! And surely, you will not dare to say that Cornelius was not a christian of the highest order, and a star of the first magnitude in the kingdom of God?

Peterson.—Star of the first *magnitude!* Do you really think that I dare not say that Cornelius was *not* a star of the first magnitude? I *do* say that previous to his baptism, he was not a star of any magnitude at all in the firmanent of God's kingdom. He was not known or recognized, even as the most private or obscure member of the kingdom of God.

Doctor.—What! the pious Cornelius not a member of the kingdom of God? Who then can be saved? I have always heard that you Latter-day Saints were a very uncharitable people, insinuating that a great many good, pious people will be shut out of the kingdom in consequence of not joining your church; I don't wonder now, at all, that old parson Greedy, and the right Rev. Dr. Lucre, should feel so much annoyed by the prevalence of this dangerous heresy among the flocks of their large parishes, as it is said that the doctor never experienced so much trouble from any other heresy since the beginning of his ministry in the year 1798. I have heard that the doctor, who is very learned in the prophecies, considers this schism to be the little horn spoken of by the prophet Daniel. He did say to me, with a significant nod, that it was something very *sharp* and dangerous to encounter. In fact, his congregation was very much divided, and many persons would boldly insist upon a reason for one's hope, which was rarely known to be the case before the Latter-day Saints came among them. The loss of his salary wore severely upon the doctor's mind till his death.

Peterson.—Indeed, doctor, I perceive that I shall also be regarded as uncharitable. Surely, nothing but the law and the testimony shall limit my charity, but beyond that I must not, I cannot go, even if the same should exclude Cornelius, or even Gabriel himself. I consider that Jesus Christ is greater than Cornelius or Gabriel, and He has said that no man can enter His kingdom, except he is born of the water and of the spirit. And if I, or an angel should teach any contrary doctrine, we should be accursed. So long as Cornelius was not born of the water, he had no claim to forgiveness or membership in the kingdom of God. Though his righteousness were as great as that of the loftiest angel around the throne of God, and the Holy Ghost, had pervaded and filled his person from head to foot, all these things would not give him a shadow of a title to membership in the kingdom. Even Jesus Christ himself, the fairest among the sons of men, would have been regarded as unrighteous without baptism; and even He would never have been allowed to ascend the throne of his Father, and reign over the righteous, if he had not submitted to this ordinance. And how much less claim has such a man as Cornelius to enter the kingdom in another way. For a moment suppose it possible for Cornelius to get into the kingdom in some other way than by baptism. What would be the effect upon the inhabitants of that kingdom, to see a man coming in from some other way and quarter, than the door of baptism? Hark! look yonder!

See them running! What a chase after that man! Hear the shout; stop thief! stop thief! Seize that robber!

Doctor.—Why, Elder Peterson, you surprise me! Do you really think that such a holy man as Cornelius, if he should chance get into the kingdom without baptism, would be arrested as a thief and robber?

Peterson.—Certainly, I do. And I am not alone in my opinion, but have higher authority than any of your learned divines on my side. Jesus Christ has said, that *any* man that takes another way into the fold is a thief and a robber. It matters not how righteous a man has been previous to an act of transgression: the first act of transgression destroys his character. If you yourself, doctor, who have led an honest life hitherto, should now break into a store, and take goods contrary to law, you would be as truly a genuine thief and robber as any old rogue that had stolen goods forty times. The things of God's kingdom are very valuable, and the man that takes them unlawfully, is not asked whether it is the first time he has been caught in the act of stealing, but he is condemned and transported for the first offence. Jesus Christ said of baptism, "thus it behoveth us to fulfil all righteousness." Had even He succeeded in getting into his Father's kingdom in another way, he would have been cast out like Lucifer, and put into chains. Whenever any person is about to join any club or association, it is reasonable that he should comply with the conditions of the body which he wishes to join, otherwise hold his peace and murmur not.

Doctor.—Do you really think that good men, like Cornelius, will ever be shut out of the kingdom, and perish?

Peterson.—Good men, like Cornelius, when they are commanded to be baptized, will speedily obey, without cavilling or gainsaying. And let me tell you, doctor, except you repent and are baptized for the remission of your sins, by the authority that is called by revelation, all your preaching and prayers—all your repentance and fasting—all your almsgiving and temperance—all your sabbath keeping and chastity—all your fair dealing and honesty—in short, all the good which you have ever done will be regarded as filthy rags! Whenever you attempt to touch any of the privileges of the kingdom of God, that very moment you will be arrested as an obtrusive vagabond and thief, and nothing less than chains and transportation await you.

Doctor.—Why, Elder Peterson, are you so deluded as to believe that all the pious, sober, virtuous, temperate, and godly conduct of our sectarian churches, with all their missionary, bible, and tract societies, will not make them any more fit for the kingdom of God, except they are baptized for remission of sins?

Peterson.—I do mean to say the same. However great a man's righteousness may be, except it is based upon a proper foundation, it is vain and worthless so far as his admission into the kingdom of heaven is concerned. In a long and important problem, containing many figures, if in the beginning there is a mistake or error in one figure merely, the result, however protracted will be a downright error, and no number of figures, however carefully and accurately used, will ever secure any result but falsehood; and an accurate accountant will condemn the whole on account of the incipient error. Again, sir, the omission of a single cipher at the right hand of 90, throws away more than EIGHT HUNDRED. Surely a cipher even cannot in this light be considered a non-essential. But when you set out upon the everlasting track of salvation, and at the very outset omit and leave out an ordinance that remits sins, you consequently leave sin where it should have been taken away; and, whatever that person may do afterwards he is still a condemned sinner: he is unpardoned, he is without the badge of membership in God's kingdom, he is unlike Jesus Christ and every other man in heaven. Jesus Christ came by water, and magnified the righteous law of baptism. In like manner has every other man in heaven done. They all observed the law of baptism and obtained the WITNESS of WATER. God never placed an unnecessary witness upon the earth; but three witnesses to membership in his kingdom He has put upon the earth, and an equal number are stationed in the heavens. Now the best righteousness of an unbaptized person, who has led a long life of modern piety, appears to me very much like unto a fine, spacious, and stately building erected upon the sand, where the flood and winds are sure to wash it away.

The house is costly, and not without some symmetry and beauty of parts. It would be desirable for habitation if it were built upon a rock; but being built upon the sand and without foundation, it is wholly worthless except as a wreck. The investment in such a building is a foolish one, and the loss and disappointment are unavoidable. When a man refuses to enter the kingdom by baptism, and at the same time seeks to establish his own righteousness by unwearied zeal and devotion, Jesus Christ compares him to a *foolish* man that built his house upon the sand.

Doctor.—You must excuse me: I have an appointment to attend in chapel, and ought not to have tarried so long. I must say that you Latter-day Saints have so much ingenuity in reasoning out of the scriptures, that you would deceive the very elect, if possible. It is no great cross for me just to be baptized, and, if it is not right to preach for hire, I *could* give up my salary; but I shall not do either till I have consulted Dr. Scott, and Henry, and our other standard works. I have some exegetical works which are very profound, but they would be of no use to unlearned men like you, Elder Peterson.

Peterson.—You have not any works more profound than the writings of Jesus Christ and the apostles, have you, doctor? I have always considered *such* to be the *only* standard works; and as to the writings of uninspired fathers, inspired men never did care much about *them*, for cursed is he that trusteth in man and maketh flesh his arm. We, unlearned men have another Comforter, even the Spirit of Truth, which revealeth all things in due time unto us. And before you go, doctor, let me tell you seriously that your diploma, from Oxford, is not a sufficient authority for you to preach the gospel; and if you attempt to preach any more hereafter, without a license from God, as Aaron had, you will be found guilty of rebellion and treason! Look to it! Remember poor Mitchell and Smith O'Brien, and if you would escape transportation for a thousand years, cease immediately from your treasonable harangues against the kingdom of God, and against an ordinance that blots out sin and inducts men to a throne—a kingdom and eternal life. The people that gather to your insurrectionary meetings will be narrowly watched and looked after: the law which forbids such rebellious movements will be published in their hearing, if they will listen; and they will be punished except they desist. But a far sorer doom awaits you, who are a seditious leader, harranguing the people against the ministry of angels and apostles, and the gifts which Jesus gave unto men when he ascended up on high. Judgment will be laid to the line, and the refuges of lies which have been handed down from your fathers, whose authority you often cite, will be swept away, and you will perish in the general consumption except you repent!!

TO PRESIDENT ORSON PRATT, AND THE SAINTS IN GREAT BRITAIN.

Great Salt Lake City, September 5th, 1848.
Great Basin, North America.

Dear Brother, and Dear Bretheren and Friends,—I take this opportunity to write to you all, and let you know of our welfare here in this vast retirement, and also that you are remembered by me, notwithstanding the time and space which have separated us.

I sailed from England, in company with Elder Taylor and others, on the ship *America*, in February 1847. We had a quick passage to New Orleans, and thence to our families in Winter Quarters, where I arrived on the seventh day of April. I found my family all alive and in tolerable health.

I immediately commenced preparations, and on the 4th of June started for this place. Our whole camp consisted of nearly six hundred waggons. We arrived safely in this place on the 25th of September following, all well, and in good spirits, after a journey of near eleven hundred miles, through an unsettled country.

We now commenced preparations for building temporary dwellings, having to

haul all our timber and fuel about eight miles, with weary worn-out teams, and bad roads.

This done, it was late in November; some snow and much frost. We then commenced plowing, and sowing wheat and rye; the snow was several inches deep when we commenced plowing.

We then spent the winter in getting fuel, taking care of cattle, making doors, floors, tables, bedsteds, chairs, &c. The winter was mild and pleasant, several light snows and severe frosts; but the days were warm, and the snows soon melted off. The cattle did well all winter in the pasture without being fed. Horses, sheep and cattle, were in better order in the spring than they were when we arrived, I mean those which were not kept up and worked or milked, but suffered to live where there was grass.

Early in March the ground opened, and we commenced plowing for spring crops. I plowed and planted about twenty acres of Indian corn, beans, mellons, &c. My corn planting was completed on the 15th of May; most of it has done extremely well. We have now had ears to boil for nearly a month, and my large Missouri corn is now (Sept. 5th) in roasting ear. Many of the ears are as high as I can reach.

I had a good harvest of wheat and rye without irrigation, though not a full crop, those who irrigated their wheat raised double the quantity on the same amount of land. Wheat harvest commenced early in July, and continued till August. Winter and spring wheat have both done well, some ten thousand bushels have been raised in the valley this season.

Oats do extremely well, yielding sixty bushels for one of sowing; barley does well. Also all kinds of garden vegetables; we had lettuce the 4th of May, in abundance, and radishes by the middle of May. We have raised a great quantity of beets, onions, peas, beans, cucumbers, mellons, squashes, and almost all kinds of vegetables, as well as corn, oats, rye and wheat; and I expect to sell, this year, some two hundred bushels of Indian corn. My cousin, John Vancott, has a fine crop of corn, say, twenty-five acres. He has also prospered in wheat and in oats, and in crops of all kinds.

There will, probably, be raised in this valley, this season, from ten to twenty thousand bushels of grain, over and above what will be consumed by the present inhabitants.

The emigrants of this season are now beginning to arrive, and in the course of a month from this date, I suppose our population will amount to between four and five thousand Whites, besides several tribes of Indians, who have come and commenced to live with us.

There has been no prevailing sickness of any kind, and very few deaths. Every body seems strong and healthy, and full of activity. It is certainly the most healthy and delightful climate I ever lived in or read of. It has rained more or less every few days. The rains are light in summer, but the rains and snows of winter and spring are sufficient to keep the ground abundantly moist till some time in May, when the work of watering the land commences, which is easily and abundantly effected by means of the numerous and living streams which flow from the mountains, and can be conducted over nearly all farms in every direction.

We have at this time three saw mills in operation by water power, and another nearly completed. We have one water mill for grinding wheat, and another large and substantial flouring mill will be ready for running in a few weeks. We have a thrashing machine in operation by water power, which will thrash between one and two hundred bushels in twelve hours. Also several sugar mills are commencing operations to make sugar from the stalks of Indian corn. Spaniards, Indians and others have supplied our market with horses and mules in great abundance. Our cattle and sheep increase fast.

On the tenth of August last we met, to the number of several hundreds, under a large awning, to celebrate our first harvest in the Great Basin. We had a feast, which consisted of almost every variety of food, all produced in the valley. We had prayer and thanksgiving, music and dancing, and firing of cannon, together with loud shouts of Hosannah to God and the Lamb. During the proceedings the following new song was sung, accompanied with instruments,

Let us join in the dance, let us join in the song,
To thee, O Jehovah, new praises belong,
All honor, all glory, we render to thee;
Thy cause is triumphant, thy people are free.

The Gentile oppressed us, the heathen with rage
Combined all their forces our hosts to engage,
They plundered and drove us full many a day;
They kill'd the chief shepherds, the sheep went away
Afar in the desert and mountains to roam,
Without any harvest, without any home.

There, hungry and thirsty, and weary and worn,
They seemed quite forsaken, and left for to mourn.
But lo! in the mountains new sheepfolds appear!
And a harvest of plenty, our spirits to cheer.
This beautiful vale is a refuge from wo,
A retreat for the Saints, while the scourges o'erflow.

Let us join in the dance, let us join in the song,
To thee, O Jehovah, new praises belong,
All honor, all glory, we render to thee,
Thy cause is triumphant, *Thy people are free!*

Though storms of commotion distress every realm,
And dire revolution the nations o'erwhelm.
Though Babylon trembles and thrones cease to be,
Yet here in the mountains thy people are free.
The States of Columbia to atoms may rend,
And the *mob*, all triumphant, bring peace to an end,—
The "*Star-spangled banner*" for ever be furled,
And the chains of a tyrant encircle the world.

Yet we'll join in the dance, and we'll join in the song,
To thee, O Jehovah, new praises belong,
All honor, all glory, we render to thee;
For here in the mountains thy people are free.

A few weeks since, Mr. Joseph Walker, the celebrated Utah chief, mentioned in the journal of Colonel Fremont, paid a visit to this place, accompanied by Soweite, the king of the whole Utah nations, and with them some hundreds of men, women, and children; they had several hundred head of horses for sale.

They were good looking, brave, and intelligent beyond any we have seen on this side of the mountains. They were much pleased and excited with every thing they saw, and finally expressed a wish to become one people with us, and to live among us and we among them, and to learn to cultivate the earth and live as we do. They would like for some of us to go and commence farming with them in their valleys, which are situated about three hundred miles south.

We enjoined it on them to be at peace with one another, and with all people, and to cease to war; they have agreed to do so, and have sent a deputation to the Shoshones, their old enemies, whose principal chiefs are now here encamped with them, in the act of establishing a treaty of peace.

We have promised to tell them much in relation to their forefathers, and the will of the Great Spirit, when we are in circumstances to talk with them more fully.

We have not had much time to explore the country as yet; but we find many fine valleys with a fertile soil, excellent water, and a good supply of timber. In the mountains and rivers there are extensive forests of pine, and fire trees; and cotton wood, maple, and aspen are found along the streams. Timber is already discovered in sufficient quantities to supply large settlements for a generation to come.

The supply of pasture for grazing animals is without limit in every direction. Millions of people could live in these countries and raise cattle and sheep to any amount. We find an abundant supply of very fine white clay, also lime, slate, and freestone in abundance. We have not as yet found iron or coal to any extent. An excellent quarry of millstone is open near the point of the mountain, at the southern end of Salt Lake. The Utah Lake abounds with suckers, salmon trout,

and various kinds of fish. It is a body of fresh water about thirty miles long and fifteen broad, a smooth, uniform bottom, of a depth varying from seven to fifteen feet. This beautiful Lake is surrounded by lofty mountains, enclosing a fine, fertile valley on its eastern, and a desert on its western shores. I have sailed on it to some extent, but have not had time to explore the Great Salt Lake, which is found to be very shoal water in many places.

The country south of this place is found to be rich in pasturage—rich in soil and in water for some three hundred miles; abounding in timbered and grassy mountains, and fertile valleys. Further, we have not explored. West and south-west from the Great Salt Lake we believe is principally desert. On the east of the range of mountains which form the eastern boundaries of our valley, we find a fine park country, abounding in fine streams, and fertile in grass and timber. It commences within twenty miles of our city, and connects with the Weber river and its tributaries, and with the valleys and streams of the Utah Lake. These parks abound with antelope, and with the old bones and skulls of buffalo.

Dear Brother Orson, I have now resided almost one year in this lone retreat, where civilized man has not made his home for the last thousand years, and where the ripening harvest has not been enjoyed for ages, until this present season. During all this period, the sound of war, the rise and fall of empires, the revolution of states and kingdoms—the news of any kind has scarcely reached my ears. It is but a few days since we heard of the revolutions and convulsions which are agitating Europe. All is quiet—stillness. No elections, no police reports, no murders, no wars in our little world. How quiet, how still, how peaceful, how happy, how lonesome, how free from excitement we live. The legislation of our high council, the decision of some judge or court of the church, a meeting, a dance, a visit, an exploring tour, an arrival of a party of trappers and traders, a Mexican carravan, a party arrived from the Pacific, from the States; from Fort Hall, or Fort Bridger, a visit of Indians, or, perhaps, a mail from the distant world, once or twice a year, is all that break upon the monotony of our busy and peaceful life. Our old firelocks have not been rubbed up, or our swords unsheathed because of any alarm. No policemen or watchmen of any kind have been on duty to guard us from external or internal danger. The drum has beat to be sure, but it was mingled with merry making, or its marshal sound was rather to remind us that war had once been known among the nations, than to arouse us to tread the marshal and measured step of those who muster for the war, or march to the battle field. Oh, what a life *we* live! It is the dream of the poets actually fulfilled in real life. *Here* we can cultivate the mind, renew the spirits, invigorate the body, cheer the heart, and enoble the soul of man. Here we can cultivate every science and every art calculated to enlarge the mind, accomodate the body, or polish and adorn our race. And here we can receive and extend that pure intelligence which is unmingled with the jargon of mystic Babylon, and which will fit a man, after long life of health and usefulness, to enjoy the mansions of bliss, and the society of those who are purified in the blood of the Lamb.

Here no prisoners groan in solitary cells; no chains or fetters bind the limbs of man; no slave exists to tremble, toil and sweat for nought, or fear and crouch, full low to please his fellow man. Here all are free to do right; and are warned and chastened, and corrected if caught in doing wrong.

Here, too, we all are rich—there is no real poverty, where all men have access to the *soil*, the *pasture*, the *timber*, the *water-power*, and *all the elements of wealth without money or price*.

Who ever looks a few years a-head, must see a great, a thriving, and almost numberless people inhabiting these mountains and valleys so long desolate. And I can but hope they will be made up of the good, the great, the honest, the noble, the true, the enterprising and industrious of all nations; and that Great Britain, with her millions of brave, affectionate, industrious and intelligent population, and with her arts and sciences, will contribute her full share.

I remain your affectionate brother,

PARLEY P. PRATT.

The Latter-day Saints' Millennial Star.

JANUARY 15, 1849.

BELOVED SAINTS,—The language of the following letter from our beloved brother Elder Orson Hyde, is pointedly expressive of a common sentiment that pervades the body of the Church. We readily respond to the same, feeling a burning indignation towards all offenders of like character. The sharp edge of persecution s whetted to unwonted keenness by *lewd* men, who turn the grace of God into lasciviousness, and bring scandal and stigma upon that priesthood which is ordained to save the human family. When one member of the priesthood is polluted, however obscure, the whole body is sickened by the contagion. Speedy amputation often becomes painfully necessary. All heaven is pervaded with one common spirit of indignation. We feel as though something like fratricide, or slaying of our brethren had been attempted: the wound is in the house of our friends. But Zion will not always mourn. Judgment is now given into her hand, and the workers of iniquity shall be cut off, and the stench of their detestable deeds will follow them; and when the seducer's and adulterer's bones are mouldering in the dust, the scent of his abominable deeds will bring upon his memory the bitter imprecations of the righteous. While the law of God has been but imperfectly appreciated, even by many of the Church, these things may have been bearable through false tradition; yet, the time is now, when the cloak of charity cannot, and will not, screen such offenders. Two instances of gross lewdness have occurred among the elders of this land, and we have strictly enjoined the prohibition of their re-baptism or re-union with the Church, without a verbal application to the First Presidency, residing far distant in Zion. Although the spirit of seduction and lewdness has occasionally invaded the Church in its purest state, it has never obtained a particle of fellowship, neither will it do so in any future time, from any faithful servant of God. And we distinctly say to the Saints in Britain, let no artifice or cunningly devised tale ever be regarded as any apology for this gross immorality. No grade of office whatever will ever authorize any one to teach or practice this abomination. This Church is a purifier, and will refine its members as silver; and men must not think to bring into its sacred enclosure the abominations of the Gentiles, who are an adulterous and wicked generation—strange children—conceived in sin and shapen in iniquity.

Not so with the Church of the living God. Their marriage vows are sacred, and cannot be violated with impunity: their offspring are legitimate, and not bastards conceived in sin, but holy unto the Lord; and the man or woman in this Church that contributes to illegitimacy, thereby entailing upon his or her offspring the curse of exclusion from the congregation of the Lord, to the third generation, he or she that does it becomes detestable in the eyes of the Lord and all good people, and their condemnation will not slumber. Let none be deceived in this matter, for the eyes of the Lord will penetrate every work, and the spirit that is confirmed upon the Saints will bear witness against all such like abominations, and no work of iniquity will or can possibly escape detection in due time. The nations of the earth are corrupt and abominable in these things; but they that bear the message of the Lord must be clean: they must keep themselves undefiled, or share in the plagues of Babylon. Pitiable is the condition of that man who has made commerce of the gifts of the priesthood, like Esau. His strength is gone, like unto Sampson's when shorn of his locks, and he becomes an easy prey to his enemies. Who then, among the sons and daughters of men, will lay hold upon the skirts of such fallen reprobates in

order to obtain salvation? Let those who have already spotted their garments with these Gentile practices, prove a sufficient ensample to deter all others. Let the beacon-light of a few examples keep others from the rocks and quicksands where scattered wrecks fearfully remonstrate and warn!

Dear brethren, no false delicacy shall forbid us from speaking plainly to you upon this subject. Lust, when it is conceived, bringeth forth sin. The pure in heart have no occasion to mistake this infallible precursor and antecedent to sin: it is easily discoverable. It is only when the invading foe is welcomed and cherished that sin can ever be the result. *Here* is opportunity afforded for to consider, reflect, and *beware!* Whatever of sexual manners, dress, or intimacy is known to cherish forbidden and ungovernable lusts, may be as surely known to produce sin. The familiar usages of one nation may not be equally compatible with the purity of another people, accustomed to other usages. We do not complain of the manners and dress of any nation, so long as they are compatible with purity and the law of God. The salutation by kissing was practised in the Jewish nation, and it was tolerated among the members of the primitive church of Christ; but it was by no means a law or necessary duty.

The first transgression introduced the necessity of a covering, and urged the importance of fresh laws regulating acts of decency. Perfect purity would require no law to determine what is modest or what is perilous to virtue. The law is made for transgressors. When men can keep themselves pure in body, soul, and spirit, they then become as wise virgins, and emerge into the perfect law of boundless liberty. No person can be a successful candidate for the celestial prize that does not keep the law in all these respects. Men must learn to approximate to that state of perfect purity in which the law is written upon their hearts, so as to supersede the necessity of outward ordinances which will perish with the using.

The pure in heart, who are fully established in the law of continency, might use the ancient salutation of a holy kiss, and other innocent familiarities of a kindred nature, with perfect impunity. But not so with all. We have need to write unto some, even as carnal and babes in Christ. Such have not already attained that steadfastness to which the gospel calls them. What then? Is it not better that the strong bear the infirmities of the weak, and forego any practise that may cause their brother to offend?

We therefore think it wise and expedient, and give it as our counsel accordingly, to the English Saints, to abstain entirely from these unbecoming familiarities through which some have been already led into gross transgression.

If the elders wish to save their congregations, and obtain a good degree for themselves and others in the kingdom of God, let them abstain, rather, from all appearance of evil. Let those familiarities which are often the legitimate expression of innocence and the purest love, be avoided, because they may be spoken evil of by those that are without, and because the inexperienced confidence of young members is liable to be betrayed, and made a bait to folly and crime. We write unto presidents of conferences as unto wise men, to whom a hint will be sufficient, and who will readily understand what the will of the Lord is in such matters. We do not wish to multiply arbitrary laws among a people that are destined by the grace of God and their own trustworthiness, to rise above all law into the region of ineffable light, purity, and glory. But we do, nevertheless, intend to establish laws against the invasion of the unruly and transgressors. And we wish the elders and holy women who are mothers, to co-operate with us against the intrusion of Gentile abominations. And we do declare, with all sobriety in the fear of God and by the authority we hold from God in the holy priesthood, that a curse shall

rest upon transgressors, who, with knowing wickedness, shall hereafter violate the laws of virtue and chastity. This is the voice of the priesthood in Zion, and the voice of God, from the foundation of the world. Hear it, oh ye Saints throughout the British Isles, and adjacent countries! While God is gathering, and will continue to gather his sons from afar, and his daughters from the ends of the earth, he will not tolerate the obstruction of the great and last gathering by the abominations of reprobates, that have been cast out as refuse silver, and by their slanderous tales of abomination, palmed upon his infant cause.

ORSON PRATT.
ORSON SPENCER.

Kanesville, Nov. 6th, 1848.

Dear Brother Pratt,—Brother Whitehead has gone from Nauvoo or Alton eastward, on a mission, and, perhaps, may go to England. His conduct in Cincinnatti and in other places has been most abominable, according to evidence that we cannot dispute. I am forced to believe him a depraved, debauched libertine, and richly deserves to be cow-hided wherever he goes. His various attempts to seduce women, both old and young, have awakened the most burning indignation in my breast against him.

Cursed be the man who attempts to seduce a good woman, or any woman; cursed be the ground on which he stands, and the bed on which he lies while he occupies them; and let the judgments of the Almighty speedily overtake him. Cursed children are they who will behave so. This is an ensample unto all men and women, but more especially to such as belong to our Church. Let men and women beware and tremble for the consequences of such abominable deeds. They shall be cast down saith the Lord Almighty. Brother Whitehead is silenced by the Church and Council here from any further labours in the Church, and he is required to come to this place speedily, and give an account of himself, or else go where he will. The above sentiments have been sanctioned by the High Council here, and also by the Church; and you are requested to publish them in the STAR, so that whatever tale any man may tell a woman, she may know that he is a wicked man, if he attempts any thing that is not according to the acknowledged principles of virtue, propriety, and godliness.

I have received your letter of August 8, and shall answer it soon; circumstances will not allow me to do it now. I acknowledge my backwardness in writing to England, but I will make it all up when I get my press in operation, which will probably be in about four weeks.

My kind love to yourself and family, to Brother Spencer and his family, and to all our good friends. Heaven's blessings be with you always.

Your brother in Christ,
ORSON HYDE.

EXTRACTS FROM CONFERENCE MINUTES.

CLITHEROE.

Held Dec. 11th, 1848.—This conference represented 9 branches, consisting of 352 members, 1 high priest, 19 elders, 32 priests, 14 teachers, and 6 deacons; and during the last quarter 13 have been baptized, 8 cut off, 6 have died, 7 emigrated, 10 received by letter, 10 removed, and 5 scattered.

WILLIAM MOSS, President.
WM. WOLSTENHOLME, Clerk.

LONDON.

Held Dec. 19th, 1848.—This conference represented 21 branches, consisting of 1230 members, 58 elders, 52 priests, 23 teachers, 18 deacons; and during the last

quarter, 317 have been baptized, 86 received, 89 removed, 11 emigrated, 19 cut off, 3 have died, and 5 are scattered.

J. BANKS, President.
SAMUEL JARVIN, } Clerks.
J. HART. }

EDINBURGH.

Held Dec. 24th, 1848.—At this conference were represented 20 branches, consisting of 1226 members, including 1 high priest, 38 elders, 44 priests, 39 teachers, and 19 deacons; during the last quarter 203 have been baptized, 57 received by letter, 67 removed, 27 cut off, 2 have died, and 53 members scattered.

WM. GIBSON, President.
GEORGE P. WAUGH, Clerk.

SHEFFIELD.

Held on the 24th of Dec. 1849.—This conference represented 22 branches, 1273 members, 43 elders, 68 priests, 42 teachers, and 21 deacons. During the last quarter 216 have been baptized, 29 received by letter, 16 removed, 13 cut off and 5 emigrated.

C. DUNN, President.

DERBYSHIRE.—*1st Division.*

Held Dec. 31st, 1848.—This conference represented 7 branches, consisting of 150 members, including 17 elders, 10 priests, 6 teachers, and 3 deacons. During the last quarter 24 have been baptized, 2 received, 1 cut off, and 2 dead.

JOHN FIDOE, President.
THOMAS BROWN WARD, Clerk.

The above conferences are represented to be in good standing, and increasing in faith, in numbers, and in the gifts of the gospel. Much good teaching was given, and a determination on the part of the officers and members was manifested to use all diligence in rolling forth the great work of God, and to obey the law of the Lord in all things. May the Lord bless them abundantly, and prosper them in well doing continually.

THE CALIFORNIAN GOLD RIVERS AND MINES.

The report of the Secretary at War, just presented to Congress, includes a letter from Colonel R. B. Mason, of the 1st Dragoons, descriptive of the gold regions of California, the modern El Dorado, and all doubt as to the reality of the Treasure Trove being thus officially set at rest, the gold fever is raging more furiously than ever, and thousands of people are flocking from all parts of the United States to the land of auriferous promise. The region is called "The newly-discovered gold placer in the valley of the Sacramento;" and here is Colonel Mason's account of the effects of the *auri sacra fames*, which seems to have seized on all classes:—

"We reached San Francisco on the 20th, and found that all, or nearly all, its male inhabitants had gone to the mines. The town, which a few months before was so busy and thriving, was then almost deserted. On the evening of the 24th the horses of the escort were crossed to Sousoleto in a launch, and on the following day we resumed the journey, by way of Bodega and Sonoma, to Sutter's Fort, where we arrived on the morning of the 2nd of July. Along the whole route mills were lying idle, fields of wheat were open to cattle and horses, houses vacant, and farms going to waste. At Sutter's there was more life and business. Launches were discharging their cargoes at the river, and carts were hauling goods to the fort, where already were established several stores, an hotel, &c. Captain Sutter had only two mechanics in his employ—a waggon-maker and a blacksmith, whom he was then paying 10 dollars a day. Merchants pay him a monthly rent of 100 dollars per room, and whilst I was there a two-story house in the fort was rented as an hotel for 500 dollars

a month. On the 5th resumed the journey, and proceeded twenty-five miles up the American fork to a point on it now known as the Lower Mines, or Mormon diggings. The hill sides were thickly strewn with canvas tents and bush arbours; a store was erected, and several boarding shanties in operation. The day was intensely hot, yet about two hundred men were at work in the full glare of the sun, washing for gold—some with tin pans, some with close woven Indian baskets, but the greater part had a rude machine, known as the cradle. This is on rockers six or eight feet long, open at the foot, and at its head has a coarse grate, or sieve: the bottom is rounded with small cleets nailed across. Four men are required to work this machine; one digs the ground in the bank close by the stream; another carries it to the cradle, and empties it on the grate; a third gives a violent rocking motion to the machine; whilst a fourth dashes on water from the stream itself. The sieve keeps the coarse stones from entering the cradle, the current of water washes off the earthy matter, and the gravel is gradually carried out at the foot of the machine, leaving the gold mixed with a heavy fine black sand above the first cleets. The sand and gold mixed together are then drawn off through augur holes into a pan below; are dried in the sun, and afterwards separated by blowing off the sand. A party of four men, thus employed at the lower mines, averaged 100 dollars a day. The Indians, and those who have nothing but pans or willow baskets, gradually wash out the earth, and separate the gravel by hand, leaving nothing but the gold mixed with sand, which is separated in the manner before described. The gold in the lower mines is in fine bright scales, of which I send several specimens."

Colonel Mason then visited the "Lower Washings," fifty miles from Colonel Sutter's (a very extensive proprietor,) and furnishes this account:—

"Remarkable success attended the labors of the first explorers, and in a few weeks hundreds of men were drawn thither. At the time of my visit, but little more than three months after its discovery, it was estimated that upwards of four thousand people were employed. At the mill there is a fine deposit or bank of gravel, which the people respect as the property of Captain Sutter, although he pretends to no right to it, and would be satisfied with the promise of a pre-emption, on account of the mill, which he has built there at considerable cost. Mr. Marshall was living near the mill, and informed me that many persons were employed above and below him; that they used the same machines as at the lower washings, and that their success was about the same—ranging from one to three ounces of gold per man daily. This gold, too, is in scales a little coarser than those of the lower mines. From the mill, Mr. Marshall guided me up the mountain on the opposite or north bank of the south fork, where, in the bed of small streams or ravines, now dry, a great deal of coarse gold has been found. I there saw several parties at work, all of whom were doing very well; a great many specimens were shown me, some as heavy as four or five ounces in weight, and I send three pieces labelled No. 5, presented by a Mr. Spence. You will perceive that some of the specimens accompanying this, hold mechanically pieces of quartz; that the surface is rough, and evidently moulded in the crevices of a rock. This gold cannot have been carried far by water, but must have remained near where it was first deposited from the rock that once bound it. I inquired of many people if they had encountered the metal in its matrix, but in every instance they said they had not; but that the gold was invariably mixed with washed gravel, or lodged in the crevices of other rocks. All bore testimony that they had found gold in greater or less quantities in the numerous small gullies or ravines that occur in that mountainous region. On the 7th of July I left the mill, and crossed to a small stream emptying into the American fork, three or four miles below the saw mill. I struck the stream (now known as Weber's creek) at the washings of Sunol and Co. They had about thirty Indians employed, whom they pay in merchandise. They were getting gold of a character similar to that found in the main fork, and doubtless in sufficient quantities to satisfy them. I send you a small specimen, presented by this company, of their gold. From this point we proceeded up the stream about eight miles, where we found a great many people and Indians—some engaged in the bed of the stream, and others in the small side valleys that put into it. These latter are exceedingly rich, and two ounces were considered an ordinary yield for a day's work. A small gutter, not more than a hundred yards long, by four feet wide and two or three feet deep, was pointed out to me as the one where the two men, William Daly and Perry M'Coon, had, a

short time before, obtained 17,000 dollars worth of gold. Captain Weber informed me that he knew that these two had employed four white men and about a hundred Indians, and that at the end of one week's work, they paid off their party, and had left 10,000 dollars worth of gold. Another small ravine was shewn me, from which had been taken upwards of 12,000 dollars worth of gold. Hundreds of similar ravines, to all appearances, are as yet untouched. I could not have credited these reports, had I not seen, in the abundance of the precious metal, evidence of their truth. M. Neligh, an agent of Commodore Stockton, had been at work about three weeks in the neighbourhood, and showed me in bags and bottles, over 2000 dollars worth of gold; and Mr. Lyman, a gentleman of education, and worthy of every credit, said he had been engaged with four others, with a machine, on the American fork, just below Sutton's mill; that they had worked eight days, and that his share was at the rate of 50 dollars a day; but hearing that others were doing better at Weber's place, they removed there, and were then on the point of resuming operations. I might tell of hundreds of similar instances; but to illustrate how plentiful the gold was in the pockets of common labourers, I will mention a simple occurrence which took place in my presence when I was at Weber's store. This store was nothing but an arbour of bushes, under which he had exposed for sale goods and groceries suited to his customers. A man came in, picked up a box of Seidlitz powders, and asked its price. Captain Weber told him it was not for sale. The man offered an ounce of gold, but Captain Weber told him it only cost fifty cents, and he did not wish to sell it. The man then offered an ounce and a half, when Captain Weber had to take it. The prices of all things are high, and yet Indians, who before hardly knew what a breech cloth was, can now afford to buy the most gaudy dresses."

After dwelling at some length on the position of the mines as already known, Colonel Mason continued his researches, and says,—

"Before leaving Sutter's, I satisfied myself that gold existed in the bed of the Feather river, in the Yuban and Bear, and in many of the small streams that lie between the latter and the American fork; also, that it had been found in the Cosummes to the south of the American fork. In each of these streams the gold is found in small scales, whereas, in the intervening mountains, it occurs in coarser lumps. Mr. Sinclare whose rancho is three miles above Sutter's, on the north side of the American, employs about fifty Indians on the North fork, not far from its junction with the main stream. He had been engaged about five weeks when I saw him, and up to that time, his Indians had used closely woven willow baskets. His nett proceeds (which I saw) were about 16,000 dollars worth of gold. He showed me the proceeds of his last week's work—fourteen pounds avoirdupois of clean washed gold. The principal store at Sutter's Fort, that of Brannan and company, had received in payment for goods 36,000 dollars (worth of this gold) from the 1st of May till the 10th of July. Other merchants had also made extensive sales. Large quantities of goods were daily sent forward to the mines, as the Indians, heretofore so poor and degraded, had suddenly become consumers of the luxuries of life. I before mentioned, that the greater part of the farmers and rancheros had abandoned their fields to go to the mines. This is not the case with Captain Sutter, who was carefully gathering his wheat, estimated at 40,000 bushels. Flour is already worth at Sutter's 36 dollars a barrel, and soon will be fifty. Unless large quantities of breadstuff reach the country, much suffering will occur; but, as each man is now able to pay a large price, it is believed the merchants will bring from Chili and Oregon a plentiful supply for the coming winter. The most moderate estimate I could obtain from men acquainted with the subject was, that upwards of four thousand men were working in the gold district, of whom more than one-half were Indians, and that from 30,000 to 50,000 dollars worth of gold, if not more, was daily obtained. The entire gold district, with very few exceptions of grants made some years ago by the Mexican authorities, is on land belonging to the United States. It was a matter of serious reflection with me, how I could secure to the Government certain rents or fees for the privilege of procuring this gold; but upon considering the large extent of country, the character of the people engaged, and the small scattered force at my command, I resolved not to interfere, but to permit all to work freely, unless broils and crime should call for interference."

All the diggers live in tents, in bush arbours, or in the open air; and men have

frequently about their persons thousands of dollars in gold. Colonel Mason says that conflicting claims to particular spots of ground may cause collisions, but they will be rare, as the extent of country is so great, and the gold so abundant, that, for the present, there is room enough for all. Labourers of every trade have left their room benches, and tradesmen their shops, in California. Sailors desert their ships as fast as they arrive on the coast, and several vessels have gone to sea with hardly enough hands to spread a sail. For a few days, the evil appeared so threatening, that great danger existed that the garrisons would desert in a body. Labouring men at the mines, can earn, in one day, more than double a soldier's pay for a month; and even the whole pay of a lieutenant or captain cannot hire a servant. A carpenter or mechanic will not listen to an offer of less than fifteen or twenty dollars a day. Colonel Mason says:—

"Mr. Dye, a gentleman residing in Monterey, and worthy of every credit, has just returned from Feather river. He tells me that the company to which he belonged, worked seven weeks and two days, with an average of fifty Indians (washers), and their gross product was 273 pounds of gold. His share (one-seventh), after paying all expenses, is about thirty-seven pounds, which he brought with him and exhibited in Monterey. I see no labouring man from the mines who does not show his two, three, or four pounds of gold. A soldier of the artillery company returned a few days ago from the mines, having been absent on furlough twenty days. He made by trading and working during that time 1,500 dollars. During these twenty days he was travelling ten or eleven days, leaving but a week, in which he made a sum of money greater than he receives in pay, clothes, and rations, during a whole enlistment of five years. These statements appear incredible, but they are true. Gold is also believed to exist on the eastern slope of the Sierra Nevada; and when at the mines, I was informed by an intelligent Mormon, that it had been found near the Great Salt Lake, by some of his fraternity. Nearly all the Mormons are leaving California, to go to the Salt Lake, and this they surely would not do, unless they were sure of finding gold there in the same abundance as they now do on the Sacramento. The gold 'placer,' near the mission of San Fernando has long been known, but has been little wrought for want of water. This is in a spur that puts off from the Sierra Nevada (see Fremont's map) the same in which the present mines occur. There is, therefore, every reason to believe, that in the intervening spaces of five hundred miles (entirely unexplored) there must be many hidden and rich deposits. The 'placer' gold is now substituted as the currency of the country; in trade it passes freely at 16 dollars per ounce, as an article of commerce its value is not yet fixed. The only purchase I made was of the specimen No. 7, which I got of Mr. Neligh, at 12 dollars an ounce. That is about the present cash value of the country, although it has been sold for less. The great demand for goods and provisions made by this sudden development of wealth has increased the amount of commerce at San Francisco very much, and it will continue to increase."

Now, in addition to Colonel Mason's letter, the *Washington Union*, (official) states that Lieutenant Loeser had deposited specimens of the gold of California in the War-office, and the editor remarks—

"The specimens have all the appearance of the native gold we have seen from the mines of North Carolina and Virginia, and we were informed that the secretary would send the small chest, called a caddy, containing about 3,000 dollars worth of gold in lumps and scales, to the Mint, to be melted into coins and bars, and most of it to be subsequently fashioned into medals, commemorative of the heroism and valour of our officers. Several of the other specimens he will retain, for the present, in the War-office, as found in California, in the form of lumps, scales, and sand; the last named being of a different hue, from the bright yellow to black, without much appearance of gold."

It is probable that the United States Government will take formal possession of the entire gold district, and leave out the "washings." Also, that a strong force will shortly be sent out to protect the entire region as public property. But here a difficulty will present itself, that human ingenuity will hardly be able to overcome, viz., the probability that every soldier will leave the ranks and "go a gold finding." —*Liverpool Mercury*.

APPOINTMENTS.

Elder Lewis Robbins is appointed to preside over the Leicestershire and Derbyshire Conference.

Elder Joseph Clements is appointed to preside over the Macclesfield Conference.

Elder James H. Flanigan is appointed to preside over the Bedfordshire Conference.

VARIETIES.

EARTHQUAKES ON THE CONTINENT.—On Saturday se'nnight the shock of an earthquake was felt at Bois le Duc and other places as far as Nestlerode and Verstenbosch. At the latter place it was so severe, that the bricks were detached from the chimneys. At Arnheim, where the shock was felt, it overthrew every moveable object.

EARTHQUAKES IN THE AZORES.—The following is an extract of a letter dated St. Michael's, Dec 3. :—"For ourselves, we are, thank God, as well as we can be, considering the fright we have been living in for the last month; not from revolutions on the surface, like the rest of the world, for ours are internal, occasioning most fearful earthquakes. We felt seven in one night, and a great many since. One, on the night of the 4th of November, was so violent that we all got up, and many people ran into the streets, although it was raining violently. For several nights we moved our beds to the ground floor, the concussions being felt much more up-stairs. To increase the general consternation, one night a most brilliant aurora borealis appeared at the west end of the island—a thing quite unknown in these latitudes. The earthquakes were much worse, many houses and part of a church being thrown down. We have since learned that the city of Angra, in Terceira, is nearly destroyed, and that such of the inhabitants as are able to do so are leaving the island."

LIST OF MONIES RECEIVED FROM THE 22ND OF DECEMBER, TO THE 10TH OF JANUARY.

	£	s.	d.
William Broomhead	£3	15	0
Geo. P. Waugh	14	0	0
J. Parkinson	2	10	1
Thos. H. Clark	2	0	0
Crandell Dunn	16	0	0
George Kendall	2	7	3
William M'Keachie	4	0	0
William Hawkins	2	10	0
Thomas Smith (Leamington)	3	0	0
Charles Miller	1	0	0
Wm. A. M'Master	0	10	0
Isaac Dacer	1	14	6
J. W. M'Lellan	0	5	0
Carried forward	£53	11	10

	£	s.	d.
Brought forward	£53	11	10
Thomas Smith (Norwich)	3	12	0
James Marsden	7	10	0
William Stewart	1	6	0
Robert Reader	0	8	13
William West	5	0	0
James Walker	5	0	0
Henry Beecroft	1	0	3
James Lockett	5	0	0
Alfred Cordon	4	3	6
Geo. A. Mort	3	9	0
Philip Roberts	0	17	0
John Arch	0	13	10
	£91	9	3

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3. FEBRUARY 1, 1849. VOL. XI.

A LETTER OF WARNING.

To my Relations and Friends,—It appears strange to you, without doubt, to see so many hurrying from amongst you, and removing from countries where there are, perhaps, many comforts, ties, and inducements to stay. And no doubt in your serious reflecting moments you ask, why? wherefore and for what purpose? Did ever a father love his child so well as yours? did ever a mother's heart throb more tenderly over her only child? have not even your weaknesses and follies, in their estimation, been esteemed as virtues peculiarly appropriate? have they not toiled for you when you knew not the necessity of exertion to maintain existence? have they not watched over you with untiring tenderness, when from your sick chamber the flickering lamp threw its dim rays out into winter's dark and dreary nights for months in succession, announcing to the neighbourhood that pale sickness, or burning and consuming fever were wasting a body made in the image of God, and that, perhaps, the destroying angel was near?—

> How oft, when with sickness worn, hast thou
> With tender care carressed?
>
> "Who ran to help me when I fell,
> And would some pretty story tell,
> Or kiss the place to make it well?
> My mother."

Then why leave them in their declining years, when your strength, intelligence, and means may be required by them, and when you should repay them, in a measure, for kindnesses invaluable, and attentions innumerable? Because God has commanded it. Does it not appear unkind, unwise, unnecessary, and cruel in the extreme? I confess it does *appear* so; but will you attend to some of my reasons and replies, and after this, perhaps, you will at least think my conduct less harsh than it at first may appear to be, if you deem it not the result of the wisdom that is from above. I am willing to take them with me if they will go, and provide for them while I have strength, and share with them my blessings and my all.

It would be impossible here to tell you in full *why* I leave my native country, and some of my dearest and nearest relations on this earth, but I shall give you a few of my reasons.

I believe this is *the hour* of God's judgments; I believe also that the people are warned in this age, as they ever have been by the servants of God, to *flee* from the wrath to come; I further believe that while God never meant that men and women, children, cattle, and unclean animals should be cooped up, penned and hemmed in, and crowded upon one another, as they are in the numerous and increasing cities of the old world, in lanes, courts, closes, entries, cellars, and attics, amid filth and disease, most dire and awfully fatal; he purposed that His children should be *gathered* together upon vari-

ous places according to his revelations and appointments from time to time, according to their necessities. I also believe that *scattering* is one of the curses the Lord has allotted to the rebellious and disobedient, that otherwise might have been as one; led by one shepherd, inspired by one spirit, subject to one set of laws, and these from heaven; consequently governed by God — all men in *union*, rejoicing in the *Theocracy*.

If you ask me here to show you proofs of what I have been stating in the Jewish scriptures, I shall quote a few out of the abundant testimony therein. Did God bring a deluge upon the earth, destroying men and beasts, without a warning? No! Did not Noah, a preacher of *righteousness*, ceaselessly warn them a hundred and twenty years? Should not every stroke of his hammer have brought home to their minds conviction of the awful probability of a coming flood? Yes! if they had believed Noah's testimony of God's revelations; oh! how sad are the effects recorded of this UNBELIEF! Was not Jonah sent to Nineveh to *warn* them of the destruction of their city? Yes; and happily for them, they believed Jonah's testimony, and God's revelations through him and were saved. Were not heavenly messengers sent to *warn* Abraham and Lot? and did not the latter *warn* the inhabitants of the city of the plain of a deluge of fire, of sudden destruction? Yes.

Did not John see an angel flying through the midst of heaven, before the *fall of Babylon*, and the outpouring of the vials of wrath, crying fear God and give Him glory, for the hour of his judgments is come? Yes: and when ever that angel does come, he will delegate authority to go forth and warn the nations—every nation on the earth—for the breaking up, disorganization, and destruction will be as extensive as the territories of the kingdom of God will be; and when Jesus reigns on the earth as King of kings and Lord of lords, the kingdoms and dominion under the whole heaven will be his. Then the earth and the fulness thereof shall literally be his, and "*He will reign on the earth;*" and because the destruction is to be universal, the warning must be co-extensive; therefore the angels will send men to every nation, people, kindred, and tongue, to *warn* them; and not only so, but to give them an opportunity of escape, of being saved; else how would God be merciful? and what need of forewarning men of judgment, unless he appoint some way and place of safety and escape? Was Noah unwilling to take more than eight souls into the ark, think you? The people *would* not go, and God knew this, or he could have constructed larger accommodation for their salvation, or retained some spot to which they might have gathered for safety; but the wickedness of man, their unbelief and rebellion, were so great, that it repented God he had made man; and in this respect also, just as it was in the days of Noah, so also is it in the days of the coming of the Son of Man.

Was not Zoar the approved place for *gathering* to, and for *salvation* from the desolating fire that overwhelmed the cities of the plain? were not the blessings of gathering, and the curses of scattering abundantly set forth before the Jews by the Lord through his prophets anciently? See on SCATTERING, Lev. xxvi, 27-35, "And I will *scatter* you among the heathen," &c.—Neh. i, 8, "If ye transgress I will *scatter* you abroad among all nations.—1 Kings xxii, 17, "And I saw all Israel *scattered*," &c. &c. "The workers of iniquity shall be *scattered*."—"Go ye to a nation *scattered* and peeled."—"He that *scattereth* Israel will also *gather* him." And further reflect upon the confusion and scattering at the building of the tower of Babel.

For my own part, the testimony of ten thousand dead prophets on these subjects I esteem as nothing when placed beside a command from God in this day. The *present* revelations of God are infinitely more potent and productive of obedience in *the Saints*, than are all the records of Jewish prophets that have been kept, and many more that have been lost. Kind reader, never forget this principle, that the voice of God, the revelations made by his angels, by his servants—the living word, and by his spirit, are to us, and ever have been to the righteous on the earth, the one thing needful; and thus saith the Lord or his inspired servants, "this is the way, walk ye in it." Of such we say, and act accordingly: "speak, Lord, for thy servants hear."

I shall now bring forth some scripture testimony to prove, if possible, to you, that there shall be a great *gathering* in the last days, and that in Zion and Jerusalem shall be salvation, or these will be the places of the *gathering*. See Deuteronomy xxx, 1—4, "The Lord will return and *gather* thee from all the na-

tions whither he hath scattered thee." Psalm cvi, 47, "*Gather* us from among the heathen." Jeremiah xxix, 14, "I will *gather* you from all the nations,"—"with great mercies will I *gather* thee,"—"I will *gather* all nations and tongues," &c.—"I will *gather* the remnant of Israel,"—"he will burn the tares but *gather* the wheat,"—"will *gather* the wheat into his garner,"—"how often would I have *gathered* you as a hen doth gather her chickens under her wings, but ye would not *hearken* unto me,"—"*gather* my saints together unto me,"—Psalm l, 5. "There is to be a *gathering* of the wicked also for *destruction*, as well as of the righteous for *salvation*." See Revelations, xiv, 18, also xvi, 14, and xx, 8,—"Gather together the clusters of the vine of the earth, for the winepress of God's wrath,"—"gather them to the battle of that great day,"—"to *gather* Gog and Magog together to battle." And did not Jesus finally say to them, "O! Jerusalem, Jerusalem, how often would I have *gathered* thee as a hen gathereth her chickens under her wings, and ye would not! but now your house is left unto you *desolate*."—yes, desolate: and oh! how mournful the desolation, and how complete! and the scattering how extensive and permanent! Assuredly the God of Israel is a God of Truth.

And that there are *two* Zions spoken of in the scriptures is evident from a careful perusal thereof. Of the Zion at Jerusalem it is said, (2 Samuel v. 7,) "David took the stronghold of Zion, the same is the city of David." 1 Chronicles xi, 4, 5, "And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David." And 2 Chronicles v, 2, "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion."

Then for the greatness and glory of THE ZION of the last days, read the whole of the xlviii. Psalm—"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it and so they marvelled; they were troubled and hasted away." And from the xlvii. Psalm we discover the time when this great King shall possess Zion—"For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet." Yes, when he shall reign *over all the earth*—when he shall subdue the people and nations under our feet—when he shall choose for us and give us the *excellent* inheritance of Jacob, which Jacob promised to Joseph and to his sons Ephraim and Manasseh, because he loved them, even the land blessed with the blessings of the heavens above and of the earth beneath.

And that the blessings of Jacob on the heads of Joseph and Ephraim points westward to the Americas, is also evident from the following passages. Genesis xlviii, 15, 16,—the Patriarch Jacob or Israel, guiding his hands, wittingly placed his *right* hand upon the head of Ephraim, and the left on Manasseh's head, and said, "Let them grow a multitude of nations in the midst of the earth, and let my name be named upon them: let them be called Israelites. Manasseh shall be great; but the seed of Ephraim shall become a multitude of nations." And in the 49th chapter, "Jacob called unto his sons, and said, gather yourselves together, that I may tell you what shall befall you *in the* LAST DAYS. Hear, ye sons of Jacob, and hearken unto Israel your father." Blessing Joseph he says, 22 to 26 verses, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

See also the blessings of Moses, the man of God, wherewith he blessed the children of Israel before his death; Joseph's, and the land's promised to him, is most remarkable—Deut. xxxiii, 13—17, "And of Joseph he said, Blessed of the Lord be his

land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Is not this a land worth having an inheritance upon? Is not the first dominion to come to Zion? Shall not the Redeemer come to Zion? Shall we not come and sing in the heights of Zion? Not the Zion in Jerusalem—an inconsiderate hill, and surrounded by hills—"but the Zion established on the *tops of the mountains*, and *exalted above the hills*." Who would not leave father and mother, husband or wife, or houses and lands, for Zion's sake, for the gospel's sake, and for His sake who hath called us?

How did the descendants of Joseph *run over a wall*, or get to America? Is not America clearly referred to in this fact that the descendants of Ephraim were to become a *a multitude of nations* in the midst of the earth? Where else can you find a multitude of nations evidently of the same origin and race—from the same stock and seed? no-where. Again, the blessings of Joseph and his descendants were to be much greater than those of Jacob's progenitors. The blessings of Abraham and Isaac were that Canaan was to be theirs and their children's for ever; but Jacob's blessing was to prevail above the blessings of his progenitors, and to extend even to the *utmost bounds* of the *everlasting hills*. Where are these? Why, far west—the Rocky Mountains. Again, Hosea, speaking of Ephraim, says, "They shall walk after the Lord, who shall roar like a lion: then the children shall tremble *from the* WEST." From this it is evident the children of Ephraim—the multitude of nations in the midst of the earth—are somewhere *west* of Assyrria, on which the prophet stood when he wrote the above; and this country in the west, the place of their residence, is yet more clearly pointed out by another prophet, who also had open to his vision this extensive and excellent inheritance. "Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia."—Isaiah, xviii. Let any one go to a map and find a country westward of Palestine and Egypt, stretched out like two great wings of an eagle, and what land will he come to? America—North and South—stretched out nearly from one pole to another.

"In going due west from Jerusalem, we cross the northern extremity of the continent of Africa, and so pass through Tunis, Algiers, Barbary, and Morocco. But in none of these places can we find any of the descendants of Ephraim; therefore we must continue our search west. But now of necessity we must cross the Atlantic ocean; we will then take ship at Morocco, and sailing directly west, we land in North America, not far from the city of Charleston in the state of South Carolina. Here we find an almost boundless country, extending from the north frigid to the south temperate zones, comprising almost every variety of climate, and inhabited by a race of men, evidently of the same origin, although as evidently divided into a multitude of nations. Here then we have found a people that bear the description the prophets have given of Ephraim: a multitude of nations in the midst of the earth, on the west of Jerusalem. But have this people no record by which we can learn of their origin? If not, where is the stick of Joseph which is to be taken from their possession? If they are indeed the seed of Ephraim, God has written to them the great thing of his law: for the prophet Hosea says so, in the 8th chap. and 12th verse of his book; he says, "'I have written to him (Ephraim) the great things of my law and they were counted as a strange thing.'

"Now, the whole continent since called Africa, was then called Ethiopia. The rivers referred to are a little south of west from Jerusalem, (the place where the prophet dwelt when he wrote the above declaration,) on the western shore of Africa. Their present names are as follows, viz.: Niger, Senegal, Grande, and Mesuerado. In looking beyond these rivers from Jerusalem, upon the map of the world, the first land the eye lights upon, is North and South America, stretched out between the Pacific and Atlantic oceans, from the south temperate to the north frigid zones, and

the form thereof is like the shadow of two great wings. Here, then, is the land shadowing with wings, which is beyond the rivers of Ethiopia."

But how do you appropriate these promises to yourselves? Are ye not Gentiles? I reply. Were not some of Israel scattered? Did he not sift them among the nations? And can you tell whether there may not be some of the blood of Ephraim in our veins? Are not the *scattered* Jews—also the *remnants* of Israel to be gathered, and the outcasts of Israel brought forth? Yes.

What hope, peace, or comfortable prospects have they who shall remain in any of the kingdoms of the old world? None! Are not their empires and kingdoms disorganized and breaking up?—Their kings dethroned, and their *thrones being cast down?* Is their any union—any principle of power in their governments? What sympathy is there between the rulers and the ruled—the monarch and the people? Whither has justice fled? Is one principle of it to be found in the innumerable tomes of law? Do not your judges and lawyers advocate and dispense law rather than justice? Are there any of *the* LAWS *of God*, given by revelation in these days, in the innumerable and unintelligible "*laws of man?*" Is not the hireling oppressed in his wages? Have not the laws and the rich long withheld bread? Do not the people curse their oppressors? Has not the cry of *the poor* come up into the ears of the Lord God of Sabbaoth, and will he not avenge them by sending a *gospel* of peace and salvation to them—a message to escape that they may *begin* to inherit the earth—and destruction on their oppressors? Shall not the God of the meek and poor take peace from the earth? Does he not behold the confusion that there is in governments, in religion, in drugs, in men's opinions? also the innumerable daughters of the mother of harlots, with their many names, MYSTERY, BABYLON, and an abomination? And doth he not cry, "Come ye out of her, come ye out of her, *my people?*" Doth not the earth languish?—Are not its vegetables blasted and blighted, and are not the beasts and the inhabitants thereof *wasted* away? Do not your legislators deal out taxes unbearable and excessive? your governors—oppression? your capitalists—panics and poverty? your college divines—error, deceit, and delusion? and your doctors and druggists—poison and death? Are not men, clothed with a little brief authority, tyrants? and workmen treated worse than slaves? Can you not perceive that Evangelical Alliances are the devices of men—schemes too late to produce either union or result in good?—that Health Committees and Sanitary laws cannot stay or hinder the judgments of God?—that Missionary Societies cannot convince, and never will convert the world?—that the rebellion and disobedience of the people are the results of misgovernment, tyranny, and oppression?—and the want of peace, union, and obedience is because of the absence of God—of his approved priesthood, holding from him delegated authority to act in his name—even a THEOCRACY? Are not our schools and colleges places where letters abound, but *the spirit* is not there? Are not our armies and navies the nurseries and almshouses of our *noble poor?* and the Church a place of merchandise, where "*livings*" can be bought and sold, yet in them eternal life is unknown? "Oh! my people," saith my God, "flee ye far away, and be at rest." "Come ye out of her, come ye out of her, my people: yea, flee to Zion to the city that but till lately has not been "SOUGHT *out*." Jeremiah xxx, 17—22, "This is Zion, whom no man seeketh after. Thus saith the Lord; Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; And ye shall be my people, and I will be your God." And Jeremiah xxxi, 6—14, "Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I leadm the: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to

the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." And 27, 31, 33, 34, "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Hasten the time, O Lord, when Zion shall be established and built up, yea, and *the temple* be built unto which thou wilt suddenly come; when scattered Judah will be gathered, and Jerusalem be rebuilt; when outcast Israel shall be brought back; when the day that burneth as an oven shall come, and all the proud, yea, and all that do wickedly shall be as stubble, and they shall be burnt up saith the Lord of Hosts; when the feet and toes of the image shall be broken in pieces and become as chaff by *the Stone;* when the meek shall inherit the earth and the poor among men shall rejoice; yea, when the kingdoms and dominion, and the greatness of the kingdom under the whole heaven, shall be *given* to the people of the Saints of the Most High, even the everlasting kingdom which the Saints shall *take* and *possess* for ever and ever. Amen.

THOMAS DUNLOP BROWN.

Liverpool, December 16, 1848.

LETTER FROM DAN JONES TO PRESIDENT PRATT.

Merthyr, Jan. 6, 1849.

Dear President Pratt,—After a fortnight's constant pressure of business, which beset my little barque like a raging tornado, I at length find time enough to report that I am still afloat and sea-worthy, with my colors nailed to the mast head; and to give vent to the first impulse of the heart, I wish you and your dear family a happy new year in Babylon, and a thousand more happy years in Zion!

I cannot say that I regret not coming to meet you and dear President Spencer at Birmingham, because that was impossible, whatever may have been the sacrifice of feelings; but it was with regret that I, and thousands more, were disappointed by your absence from our Conference, which was anxiously anticipated until the last moment.

The last Welsh General Conference, which was held last Sunday, Dec. 31, and following days, was much the largest and most interesting of any other; our Hall, which will hold two thousand people, was so crowded before the morning service commenced that we had to engage another hall nearly as large, which was also soon filled to overflowing, and continued so for two days with but little intermission. Scores had come from one to two hundred miles; all the hotels, taverns, and private lodgings in the town, so far as I have heard, were thronged like an Egyptian fair; yet order, union, and love were so characteristic of the Saints throughout, that the Babylonians were astonished.

The statistics of the morning meeting showed the total number of branches in Wales to be 55, and organised 17 new branches; including 156 elders, 180 priests, 147 teachers, 67 deacons. Baptized since last conference 1001; total members 3603; total baptized in the last year 1939; which will average nearly 1000 a-year since I have been in Wales, with brighter prospects for the future. This fills my soul with joy and gladness unspeakable, because the Lord God of Joseph so abundantly fulfils the predictions of the devoted martyr on my head; and because I

hear my own kin and nation rejoice in the blessings of heaven, and show forth the wonderful power of God in the language and land that gave them birth; and in the prospects of a heaven on earth in Zion.

In the afternoon meeting, the power of God and also the power of darkness showed a wide and marvellous contrast. Whilst I was describing the beauties of Zion, together with the importance of building up there a temple to the Most High God, and the resulting consequences thereof to the Saints' glory and the overthrow of Babylon, the prince of darkness thought that I was getting to be too traitorous in the midst of his dominions; he could not bear such good and powerful truths, so he sent a legion of evil spirits into the hall at that time, as though he was determined with one grand rally to storm our little fortress, and demolish our citadel with impunity. In five minutes after their arrival, which was seen by some, three females were possessed and many more nearly as bad; however, I perceived the enemy's design, and having command of the post, I lost no time in returning him a heavy broadside with the artilleries of heaven, by commanding every evil spirit in the place to depart in the name of Jesus Christ, which was responded to by all the audience with such powerful Amens! that the neighbours thought it thundered, that all the devils, except three, run away in a fright; and the echoes opened the windows of heaven, so that the power of God was felt and seen by all others in the place, and some of our worst persecutors, having come there with evil intent, confessed that God was with us, and shouted Amen as loud as any. There were hundreds of young Saints who had never witnessed the like and who were rather timid, which caused me to maintain the platform for more than an hour to teach them the wiles of the devil, and to encourage them to be brave in the power of God, &c. In the mean time I had sent some elders to those possessed, to rebuke the spirit, who were all this time making the loudest noise with me and each other, calling out—"Old Captain, have you come to trouble us? d—d old captain we will hold you a battle." Many other expressions used would be indecent to utter and others useless I suppose; but some spoke English through one that knew no English of herself, and revealed many mysteries; others spoke in tongues, praying for a re-inforcement of their kindred spirits, and chiding some dreadfully by names, such as Borona, Menta, Philo, &c. &c. for not obeying their mandates with greater alacrity and courage. The spirits left one of the three females at the first rebuke, but the others cursed all the elders, calling many by names, with whom the females were totally unacquainted. They said they were at Carthage in the slaughter of the prophets; we compelled them to acknowledge the authority of the priesthood, loudly, to the astonishment of all. They swore that they would not depart without "Old Brigham Young, from America, would come, that they would have to obey him; but that they held an office higher than any others." I questioned one of them on that, whether he had ever possessed any other person in Wales? "Yes, very many!" was the reply. I asked "did you ever leave one unless compelled?" he replied "No, nor will I go from here either." Then I rebuked him for telling a falsehood, inasmuch as that Bringham Young had never visited Wales, and that he had better business than to come and wait on such beings as him, at which he sneered and laughed, that echoed through the hall and alarmed many; at the same time the streets were crowded with strangers and policemen, drawn there by the noise, and shortly the whole town was in an uproar, like Ephesus of old. They derided us shamefully for our disappointment in our expectation of the "Old Apostle to the Conference." But enough of this comedy, I must hasten to more important subjects lest I weary your patience, for I have much more to say; I will only add the sequel, which was as follows:—Having understood that these two females had been frequently possessed elsewhere; had the spirits rebuked out of them as frequently by the power of the priesthood, and again giving way to them and living in transgression, I found out the reason why; the spirits assured us so often, "that they had a right to them, and that they (the females) had broken their covenant." The instructions of our beloved Brother Hyde to me, "to cut off such after the third offence" came forcibly to my mind, the which, before I uttered it, the evil spirits told loud enough to all, which together with many other instances which they gave vent to, prove, to a demonstration, that these spirits have a way of knowing one's mind. The spirits said we could not cast them out, because some

doubted in their minds; and one of them told me to my face, in a harsh voice, "you doubt yourself;" which was too true, because that I saw that the Lord had no alternative under the circumstances, but either to turn a deaf ear to our prayers or disregard the counsel of Brother Hyde; and I was pretty confident that he would do the former, though to our great annoyance and mortification for the time. I had not understood all about these females at that time, or I would have chosen another and surer method. The next I did was to close the meeting, and called the elders together with the females (who were all this time biting, kicking, and swearing most awfully, and being held by men) and explained to them the principle above alluded to; and when I proposed to cut the females off from the Church, all agreed to it; and after laughing, deriding, and saying that, that's what they wanted, the spirits left them, both in less than five minutes; so that the females recovered themselves, dressed their upper garments which they had previously torn off themselves, and went home without any inconvenience. On their way home they were informed that they had been excommunicated, which they had not previously understood, though done over their heads, and they both wept bitterly.

In that night's meeting our hall was more crowded than before, if possible, and I took the liberty to show the cunning craft of the devil; to caution the Saints not to give a place for evil spirits by transgression, and made an example of the foregoing, to prove to the world that the very devils incarnate testify the divinity of this Church and Gospel, and that the evil spirits had given the "old captain" such a strong testimony and good recommendation as their inveterate foe. I had the satisfaction to know that even the devils, by this affair, had done much good to the Saints and sinners, proving that "all things work together for good to those that love the Lord;" and this affair too! During all this time the spirit had led one of the females back, though late, but the place was too crowded for her to get inside, and he kept her running about the streets in front of our hall, shrieking, cursing, barking and howling the most hideous noises imaginable, which at times penetrated the assembly, but failed to get inside, so that we had a glorious meeting in despite of him and all his legions; and after speaking with my whole strength for seven hours and a half, with but little cessation, I closed the meeting, and disbanded our noble battalion, fully determined to be more valiant than ever.

Monday morning, at ten o'clock, crowded house still; gave instruction on tithing, emigration, calling, and ordination of officers; organized 17 new branches; organized 6 new conferences, and called, elders 18, priests 40, teachers 16, deacons 7, making a total of officers now in Wales, elders 174, priests 220, teachers 163, deacons 74; and 10 conferences. Appointed presidents and counsellors over all the conferences and branches; the spirit and power of God resting on all, and filled the Hall to the exclusion of all evil spirits, to his glory and our great good and joy.

Afternoon meeting, delivered my farewell address, with my charge to the presidents of conferences: their responsibility and reward, if faithful. After that, according to previous instructions given me by our beloved President Woodruff and others, I called and organized a first presidency for Wales, (subject to the presidency at Liverpool, of course,) comprising a president and his two counsellors, to preside over all the conferences, viz.: Elder William Philips, a sterling and tried man, president; Abel Evans, an indefatigable veteran, his first counsellor and travelling president through the conferences in North Wales, and to see that all officers open new ground and teach righteous principles throughout Wales; Elder John Davies, who is a faithful man, to be his second counsellor. Elder Davies is a master Welsh printer, owns a press and type, is appointed over the publishing department; and I have changed the name of our monthly magazine at the end of the 4th vol. to be "*Zion's Trumpet*," to increase its circulation to 2000, and to increase its size eight pages, for the same price as before. Elder Davies is to be the editor of it; also a corresponding secretary and clerk for the church; for all of which important offices he is duly qualified by a great portion of the spirit of God. These three were blessed, in presence of the vast assembly, with their duties, and responsibilities made known unto them to serve the Saints; and, with many appeals and exhortations to them and the Saints, I introduced them on the platform to the assembly, and told the Saints that this presidency was the most

precious "new year's gift" which I, or heaven, could give them, and they, with tears of joy streaming down their faces, received them to their bosoms, and pledged themselves to love, honor, obey, and sustain them by faith and prayers, with uplifted hands, and the scene thereby presented, and the sensation produced when they saw their "little captain" divesting himself of every office which he had held in their midst so long, and throwing garment after garment on some ten men; but above all, when he stripped off the only remaining garment or office voluntarily, and clothed these three presidents with it, it was more than but few could bear: many burst out into unrestrained tears aloud. Such love I never before witnessed since the day—the awful and eventful day—when our beloved and martyred prophet left Nauvoo for Carthage! 'Twas past description; sweet, but yet bitter! I could only console them by saying that I was going before to prepare a place for them, and that the probability is that I will be sent back to serve them again ere long. This in a measure soothed their sorrows, so that I could proceed with the business of the meeting, all of which is too tedious to relate here, and never can be related by any I suppose, only by the recording angel from on high; and I pray that the business done may be engraven on every heart present, as it were with a pen of iron on a rock, to redound to their eternal good, and to the glory of Him whose we are, whose work we do, and who alone is worthy of all praise and honor.

Evening meeting. Several elders addressed the audience in a spirited manner on important principles, especially on the necessity of having more labourers out into new places to preach the gospel, which had a good effect on several of our young elders and priests, inasmuch that many of them promised to break out on the right and left, and double their diligence as soon as the weather will permit of out-door preaching. Afterwards I delivered my farewell address to the Saints in general, teaching the absolute necessity of their working righteousness, and of paying their honest debts, even to the Babylonians; and inasmuch as they expect to be welcomed to Zion, "wherein dwelleth righteousness," they have to practice the principles of righteousness at home first. To fathers I told their duty towards their families to prepare them to receive the patriarchal organization of families on Mount Zion. To husbands, their duty to their wives, and wives to their husbands, and children to their parents. Youth, male and female, to consecrate themselves to the work and glory of God, and to the building up of Zion. Then I addressed the people of the world, hundreds of whom had come there "to hear the captain's farewell;" and, strange, even to myself and all, that notwithstanding the debilitated state of my lungs for a length of time, yet, by the prayers of the Saints who were constantly praying for my voice to hold out, the Lord renewed my strength adequate to the work to be done, and bestowed on his humble servant more of his spirit than ever hitherto, and enabled him to deal out a portion of counsel to all in due season, so that every soul, so far as I know, Saint and sinner, praised God and rejoiced in all that was said and done; and although I was too much engaged for ten days to eat but one meal per day, yet, thank heaven, I think that I have strength enough yet to do my duty, and to prepare a company of about 300 Welsh Saints to leave early in February.

All kinds of lying stories that the father of lies and his emissaries can invent are being told of me: such as, that I am going to take this company over and sell them as slaves. I am called a swindler, thief, and every thing but what I really am; even this is preached out of pulpits, and published in the religious magazines of the day unblushingly; and when I walk the streets I am frequently gazed at as though I had hoofs and horns; and, with the fingers of scorn pointed at me, they say, "there is the man who is taking all the property of the Latter-day Devils, and is going to sell them as slaves," &c. This is by no means uncommon, but a general topic among rich and poor, far and near. Owing to these charges I have pursued a bold and fearless course by challenging the world, in the evening meeting, to prove that I had ever asked any person for one shilling since I came into Wales; or that I owed any man a shilling; and that, if I had robbed any one of a shilling, I was ready then to pay it back a hundred fold. Thus I challenged my accuser to his face for some time, but in vain: no accuser appeared, nor is there one out of hell to be found that will stand by my side and say it. I have frequently published this as a standing challenge to all, and dared any person to prove me guilty of one

immoral act to Saint or sinner. I have done so principally to rid the blessed gospel which I preach, and the beloved Saints which I leave behind, from reproach, when I am gone far from them, and will have left them as lambs amidst ravenous wolves. Furthermore did I prove that I was so far from deserving the accusation of taking people's money, that I bore my own expenses and my family's, to come from a distance of nearly 6000 miles, to preach for nothing to my own kindred;—that I have preached in all the principal towns of the Principality without having a night's lodging, or a meal's victuals, unless I paid for them; and that I have not to this day even asked, or laid any plans to be remunerated; and furthermore I had it to boast of, that I not only came here but intend to pay my own and family's expenses back again to Zion, without levying one collection for that purpose on the Saints. I seek not money for reward, but the riches that fade not away.

But to proceed: several resolutions were unanimously adopted; among others to sustain the presidency in Zion, and the presidency in England, also the presidency in Wales, by every possible effort. Also, "Resolved that the Saints in Wales desire to manifest their high approbation of, and do testify of, the faithful discharge of our beloved brother and president Captain D. Jones's laborious, important, and responsible duties, under all circumstances; and we humbly confess that we know of no words by which we can describe the respect, the love and unlimited confidence that we have in him, nor how highly we appreciate his inestimable services while among us; and we shall ever pray that the God of heaven will reward him, for no one else can compensate him as we would wish; that He will bless him and his amiable consort with all the blessings of heaven and of earth, as he may need. This is the desire of all the Saints in Wales without, so far as we know, one exception. Amen."

Other resolutions were passed which would be too tedious to write here, as I have trespassed far more than I had intended on your time, and my only apology is that I believe you will be glad to have the details of our *last* conference, and to know in what position I leave the vineyard of my choice; also if I have done any thing wrong in all the above transactions that you may know and rectify it, if right, to secure an interest in your prayers for its success; and, inasmuch as I am going away, I will not trouble you with such a lengthy epistle again soon.

In great haste I submit you these items, and remain your obedient servant and brother in Christ,

D. Jones.

LETTERS TO THE EDITOR.

Ship Zetland, Liverpool, Jan. 24, 1849.

Dear President Pratt,—Suffer me to express, through the medium of the Star, to the British Saints, the tribute of my heart-felt thank-offering.

On the eve of my departure, as well as various other times, I have received divers liberal donations for myself and family, accompanied with letters of esteem and friendship on account of the humble service I have been permitted to render during upwards of two years residence in England. The duties of my calling, and preparation to emigrate, have not allowed me to respond to these benefactions and tokens of esteem separately. But I wish the insertion of this note in your excellent paper, showing that the loving kindness, so happily illustrated in the conduct of the British Saints towards me, during my residence among them, can never be forgotten, and the same will ever tend to the furtherance of my faith and fortitude in future scenes of arduous duty in which the Providence of my heavenly Father may place me. Among the worthy contributors to the Star, I shall not be deemed invidious to name, distinctly and prominently, our highly esteemed brethren Elders Lyons and Mills. Their genius in the poetic department, and the

devotedness of their productions to the service of God and his people, deserve the fostering care of all the Saints who love the high praises of God in sacred and commemorative songs. The excellent songs and hymns of our poets preach with unmistakeable melody and power; and the gifts of the sweet singers of Israel will doubtless be both honoured and perfected in future worlds. Before this letter shall have passed under the perusal of the 50 or 60,000 readers of the STAR, myself and near one thousand Saints will be floating Zionward in ships upon the vast expanse of waters. I need not say pray that we may have a prosperous journey, this you will do from the very nature of the spirit, with which you were born into the kingdom of God. But I will say to those whom I leave behind,

"Then gather up for Zion,
Ye Saints throughout the land,
And clear the way before you,
As God shall give command."

Most faithfully your brother in Christ,

ORSON SPENCER.

Corner of Harverd and Davis Street, Cambridge Port, U.S.A., Dec. 26. 1848.

Dear Brother Pratt,—I received a letter from Elder Hyde, saying, that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church, who had voted to receive him into the Church by baptism; and Elder Hyde was expected to baptize him next day. He was assisting Elder Hyde to put the press in operation for printing, expected to send forth the *Frontier Guardian* soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into this Church under the hands of Joseph, and is capable of doing good in the Kingdom of God; I was truly glad to hear he had returned to the fold.

The *Cholera* is spreading slowly in New York, and a few cases at New Orleans, but we have another fever here that is raging to such an extent that the cholera is almost lost sight of. It is creating the greatest panic of any fever that was ever heard of; it is carrying off its tens of thousands; it is called the *Gold Fever*. A large number of ships, and thousands of men are preparing to leave our sea ports for the gold regions of California; the world are believing as much now in the gathering as the Saints, and are gathering much faster; the world gathers for the gold, and Saints to fulfil the commands of God. Ships are leaving some of the ports almost daily, loaded with men and goods for the Bay of San Francisco. The Saints that went out with S. Brannan and the Mormon battalion, not only found the gold but have had a hand in gathering it. S. Brannan received 36,000 dollars in gold dust for goods in seventy days. Men, who are digging gold, vary from 5 to 8000 dollars daily, both numbers being extreme cases of good and bad luck. No man thinks he is doing a good business there, digging gold, without he makes his fifty dollars daily; it is astonishing what treasures the California mountains have presented to the eye of man since the Mormons went to that country. *Diamonds, platina, gold, quicksilver, silver, copper, lead, tin, zinc, sulphur, cobalt, &c., &c.*, most of which are found in vast quantities over a large extent of country, especially gold. Iron is also abundant; these things are creating a great stir in this country, and thousands are rushing to that land for their fortune, and some make it in a few days, while others do not do so well. I think the Saints at the valley are well situated, as they are surrounded by mountains and out of the great bustle that will be at the Bay; and when the Saints have got rich by digging gold, they can retire into the valley and settle down if they cannot find any thing else to do. Congress is struggling hard to form California into a State; the committee, however, are instructed to consider the subject in the mean time, of organizing that portion of California, called *Salt Lake Country* into a *Territorial Government*. But the Slave Question, connected with that territory, is the bone of contention, hard to be digested, and is beginning to create warm times. The *Ohio Legislature* and whole State is nearly in the midst of civil war; the two parties are a tie, and

cannot organize, as neither party will yield; and no business, as yet, has been done only fighting; the democrats have had possession of the House most of the time; but I perceive you get news of these things in the American and British papers. The gold fever seems to be the head question at the present time over all other things; the last letters were dated 8th Oct.; as yet there is no law there, only strength and might; all ships, military companies, and every thing else are deserted by all black and red men as soon as they get at the bay of San Francisco, and they go to the gold digging, and those who are as ragged as beggars can have two or three quarts of gold dust, worth their sixteen dollars per ounce per day. But I leave this subject. I wish to say my address will be hereafter, Cambridge Port, Massaschusets. Please forward me the STAR as they come out, for I expect they contain news far more interesting than accounts of gold digging. Mrs. Woodruff joins me in sending our love to Brother and Sister Pratt, and our friends that surround you. Please write when you can, and give the news with you; I am sorry to hear of the sickness of Elder Orson Spencer; how is he getting along?

Yours in the bonds of the Priesthood,

WILFORD WOODRUFF.

Trowbridge, January, 11, 1849.

Dear President Pratt,—The work of God is still onward in this conference. Last Sunday we baptized a young man who heartily assisted to mob and stone us out of his native village; but after finding it useless to think of staying the onward march of the gospel car, wisely concluded it to be the best policy to go behind and help it onward.

But still, in some parts of this conference, they are playing some of the Yankees' tricks of mobbing, stoning, and beating, particularly in Salisbury, the principal town of Wiltshire; but that God who has enabled the Saints to overcome thus far will assist to the end.

In kind love I remain your brother,

JOHN HALLIDAY.

"SAMPLES OF MORMON BLASPHEMY AND IMPUDENCE.

(*From the Liverpool Mercury.*)

"A recent Mormon publication, called the STAR, and dated no further back than August 15, 1848, contains the following new and blasphemous version of the invitation to put money in the plate:—'Let all the Saints who have property in houses, or in lands, or in goods, or in tenements, or in banking institutions, or in any other incorporations or companies, or in merchandise, or in manufacturing establishments, or in any other circumstances or conditions, immediately set themselves at work with all wisdom and prudence, and with much prayer, to dispose of their property, to wind up, arrange, and bring to a close their business, to collect together all their riches, and go forth to the mountains of the Lord, to the valley of the great Lake, with their gold and silver, and wearing apparel, and precious things, and, in fine, every needful thing. None of the Saints can be dilatory upon the subject, and still retain the Spirit of God. To neglect or be indifferent about going to the great Salt Lake is just as displeasing in the sight of God as to neglect or be indifferent about baptism for the remission of sins. * * Now is the time to be diligent, now is the day of deliverance. The sword is unsheathed; it hangs glittering; it will soon fall and devour much flesh. What withholds it from falling? It is the faith of the Latter-day Saints, the poor, feeble Saints, who are the salt of the earth. It is for your sake that the floodgates of destruction are kept closed for a little season, that you all may be able to get away from the ruin im-

pending, even destruction from Heaven!' The above needs no comment. Now for Mormon impudence:—'The times of emigration for the Saints from Liverpool to New Orleans will be from the early part of September until March. Every person or family of the Saints who wish to emigrate, and are prepared to do so, are requested to send to me, —— ——, No. —, —— street, Liverpool, their address, written in plainness, and also the ages and names of every man, woman, child, or infant, that is going, and also one pound in money for each person, both old and young! I shall return no receipts by letter for any money that comes to my hands, for this would require too much of my time, which should be otherwise occupied. The Latter-day Saints will want tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuff, potatoes, &c. You are advised, therefore, to purchase the same of me, —— ——, as I can furnish them free of duty, and so much cheaper!' (Query—Excise officer.) 'The law of tithing, you know, was given by revelation some years ago, and will continue in force upon the Saints in all the world throughout their generations. By this law, one tenth part of the annual income of all those who are able to pay it, must be given in, and I, —— ——, am to receive it! Blessed are they who shall comply; but woe unto the covetous; they shall not receive an inheritance among those that are tithed, but shall wither away like dry stubble ready for burning. Their names shall not be found among the records of the just! In fact, he who receives the message of Mormonism, and endures to the end, will be saved, but he who rejects it will be damned. It matters not what his former righteousness may have been—nobody can be excused.' "

Mr. *Mercury*,—The MILLENNIAL STAR, which you call "a recent publication," was commenced in 1840, and is now eight years old; had the *Kaleidescope* 17,000 in eight years? has the *Mercury* yet? No. Towards the editors and the readers of this publication, Mr. *Mercury*, you have had an unaccountable hatred, almost as palpable as—

> "I do not like thee, Dr. Fell,
> The reason why, I cannot tell;
> But this I know, and know full well,
> I do not like thee, Dr. Fell!"

Apart from the revelations of God, Mr. *Mercury*, some of your scribblers are arguing the propriety and necessity of a wholesale emigration—a colonization—as the best mode of saving thousands from oppression, excessive taxation, the workhouse and death; and because the editors of the STAR advocate the same principle, and counsel all who have property to sell and go where "the Earth is the Lord's," and not "*my lords*," you are quite piqued; and say it is a new cry of "put money in the plate;" really, Mr. *Mercury*, you must be getting into dotage; where is your Egerton? has his spirit fallen on no one? we warn of JUDGMENTS, whose history you write weekly, and tell the people to flee from them, and you see them not!!—Thousands give heed to our warning and are fleeing from the wrath to come—the impending judgments—by emigration, or rather collective colonization; and because we request each intending emigrant to send one sovereign as a deposit, to our address, giving our name and that of our residence, as a deposit to ensure the propriety of chartering a ship, you speak of handing our address to the "Guardian Society." We know Mr. Reay well, and esteem his exertions to detect swindlers; but your caution in omitting our name and address shows your old foxism, and your *cowardly* fear of an action; you are an old fox, Mr. *Mercury*, and would rather win than lose; you know the cost of actions for libel; and you would rather, assassin-like, "stab in the dark," than come out openly and prove "*an abuse*" of the people's confidence; and yet your motto is "*Salus populi*," we shall traslate it, lest you have forgotten the translation. The people to whom we address ourselves through the STAR, have more confidence in our remarks and counsels—as to sending one sovereign deposit money—than have the editors of the *Mercury* in each other; and we sent two ship loads in the fall, containing nearly 600 people; and will send out probably upwards of 1000 people this spring, that require no receipt of us, except the passengers contract ticket, for they are assured

we will always do right, in matters concerning the delivery of the poor from misery; and this is what the *Mercury* cannot do, for it is in the dark, and does not understand. And because we offer tea, sugar, coffee, &c. &c., such articles as are heavily taxed, "free of duty" for exportation, you deem it your duty to call on the Excise Officer; oh, fie, Mr. *Mercury*, you must indeed be *very ignorant*,—if you are not aware of the combination of passengers to procure these articles on their outward passages, "free of duty"—as ignorant as you are of the laws, order and organization of the "KINGDOM OF GOD" in these last days, and as devoid, as in this instance you have proved yourself to be, of valor and common sense. Mr. Editor, we are no cowards, you know our address,—No. 15, *Wilton Street*. Can you, dare you publish this? we fear not, it manifests your own weakness, folly and cowardice too much.—We shall see.—ED.

DESTRUCTION OF THE MORMON TEMPLE.

(*From the Nauvoo Patriot.*)

On Monday, the 19th Nov., our citizens were awakened by the alarm of fire, which, when first discovered, was bursting out through the spire of the temple, near the small door that opened from the east side to the roof, on the main building. The fire was seen first about three o'clock in the morning, and not until it had taken such hold of the timbers and roof as to make useless any effort to extinguish it. The materials of the inside were so dry, and the fire spread so rapidly, that a few minutes were sufficient to wrap this famed edifice in a sheet of flame. It was a sight, too, full of mournful sublimity. The mass of material which had been gathered there by the labour of many years afforded a rare opportunity for this element to play off some of its wildest sports. Although the morning was tolerably dark, still, when the flames shot upward, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest objects discernible. The glare of the vast torch, pointing sky-ward, indiscribably contrasted with the universal gloom and darkness around it; and men looked on with faces sad, as if the crumbling ruins below were consuming all their hopes.

It was evidently the work of an incendiary. There had been, on the evening previous, a meeting in the lower room; but no person was in the upper part where the fire was first discovered. Who it was, and what could have been his motives, we have now no idea. Some feeling infinitely more unenviable than that of the individual who put the torch to the beautiful Ephesian structure of old, must have possessed him. To destroy a work of art, at once the most elegant in its construction and the most renowned in its celebrity of any in the whole west, would, we should think, require a mind of more than ordinary depravity; and we feel assured that no one in this community could have been so lost to every sense of justice, and every consideration of interest, as to become the author of the deed. Admit that it was a monument of folly and of evil, yet it was, to say the least of it, a splendid and a harmless one.

Its loss, no doubt, will be more forcibly felt by the people of this place than any other; because even the most dreamy will hardly think of soon seeing another such ornament, and because it was on the eve of changing hands, and being converted into a commodious building of useful education, such as the West greatly needs, and such as no one ought to be envious of."

[Yes! This temple is destroyed; but this is not THE TEMPLE, as every reader of the "Doctrine and Covenants" must be aware. Who shall stay the judgments of God? Are the Americans *now* exempt from these? What does the above action answer; was not this temple built by Divine Command? shall not others also be? Is not the "Priesthood" now established on the earth that shall never have an end? and did not this priesthood receive additional intelligence and power from the God of Heaven in this temple that the wicked have destroyed? Yes! and

who can take this from the earth? We admire the "good feelings" of the *Nauvoo Patriot*; but even his conclusions are not correct. It was a monument of God's wisdom and not of man's folly.]—ED.

MORMONISM.—"A party of two hundred and twenty-five English emigrants, professing this delusion, passed through St. Louis on the 8th, *en route* for the Mormon settlement on the Great Salt Lake. Three or four hundred more were to have embarked from Liverpool last month for the same destination *via* New Orleans."—[No fools, I think, these Mormons; they flee from enormous taxation, idleness and poverty, to inherit the land, and become producers as well as consumers; these two hundred and twenty-five emigrants are but the units; thousands of the honest and wise are preparing, and will flee from the "wrath to come" and the hour of God's judgments.—ED.]

CALIFORNIA.

The Words and the Tune (Salem),

BY ELDER JOHN PARRY, BIRKENHEAD.

On Zion's land there will be rest,
For all the Saints that's here oppress'd;
On Zion's Mount we shall be free,
And there we'll have our Jubilee.

CHORUS.

To California's land we'll go,
Where, from the mountains, wine doth flow;
A land of peace and liberty,
To California! go with me.

No tyrant shall annoy us there,
We'll serve our King without a fear;
In truth we'll join with one accord,
To sing loud anthems to our Lord.
To California's, &c.

The everlasting hills we'll view,
And to England bid adieu;
In California's beauty plains,
We'll meet to learn celestial strains.
To California's, &c.

O! lend your aid, ye morning wings,
And guard me safe through ocean springs,
That we may wait the Jubilee,
For on the Mount the feast will be.
To California's, &c.

A feast of wines upon the lees,
With fat and marrow, and with these
The Lord will comfort Zion's band,
Her wilderness like Eden's land.
To California's, &c.

And like the garden of the Lord
Her deserts bloom, and shall afford
Great joy, and gladness, love and peace;
A voice of praise shall never cease.
To California's, &c.

Rejoice ye ransom'd of the Lord,
You shall return with one accord,

To sing and shout on Zion's hill,
Where sighs nor sorrows never thrill.
To California's, &c.

Come then, my friends, let us prepare,
To go and build a temple there;
A temple high above the hills,
Whom Jesus with his presence fills.
To California's, &c.

For on the Mount our king shall reign
Henceforth, for e'er, we'll praise his name;
Then let our lyres be all prepared,
To strike the sound of heavenly choir.
To California's, &c.

Hosannah to the King of kings;
He comes with healing in his wings;
He comes with pow'r on earth to reign,
All kings shall bow unto his name.
To California's, &c.

The Author's desire for his nation, the Welsh.

May Zion's banner proudly wave,
On Cambria's hills, her sons to save,
May heaven's best blessings rest on thee
And like the dews of Hermon be.

Birkenhead, Sept. 25, 1848.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 24TH OF JANUARY.

	£	s.	d.		£	s.	d.
Isaac Dacer	£0	11	6	Brought forward	£23	12	8
William Hulme	1	5	10	Philip Lewis	1	5	6
Henry Beecroft	1	0	0	Crandell Dunn	2	17	11
William West	7	0	0	William Gess	0	17	10
William Hawkins	2	0	0	John Page	3	15	11
Richard Ashworth	2	0	0	William Cartwright	2	0	0
James Bond	2	7	6	Peter Ogden	1	10	4
J. Preece	2	0	0	James Walker	5	0	0
Thos. H. Clark	3	5	8	T. H. Bunting	0	12	2
Henry Smith	2	2	2	Liverpool Tract Society	1	0	0
Carried forward	£23	12	8		£42	12	4

J. W. Cumming's address is 15, Townsend Street, Cheltenham.

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4. FEBRUARY 15, 1849. VOL. XI.

REASONABLE ARGUMENTS IN FAVOUR OF THE TRUTH AS IT IS IN CHRIST JESUS,

TO THE HONEST IN HEART.

Being fully sensible of my own inability to do what is required of me, unassisted by the enlightning spirit of God, I would here humbly implore this divine aid, in faith, that I may write as the Saints of former days did ("holy men of old wrote and spake as they were moved upon by the Holy Ghost,") the things that have been, that are, and that shall be revealed. Does not the Spirit take of the things of God, and *reveal* them unto us? I shall here answer some questions that are frequently asked.

First—What induced you to become a *Latter-day Saint?* The Truth—"ALL TRUTH: for the promise unto us, as unto the Saints of former days is, that "The Comforter—the Spirit of Truth will guide us into *all truth.*" I reflected upon all that I had seen, read, or heard taught *as truth*, and found the essentials called non-essentials, and the opinions of men substituted for the doctrines of the Son of God.

Second—Were you not then considered *orthodox* before you "*obeyed the gospel?*" Oh, yes. At one time I believed that the doctrines of John Knox, were very superior to those he had rejected—some of the errors of Popery; and that because men had for a long time dropped a little water on an infant's face, and on mine amongst others, giving me a name or "christ*ening* me," this was baptism; and John Knox, the celebrated Reformer, it would appear, considered this a non-essential too, for he continued the same form as the "Mother of Harlots" observed in this ceremony. I esteemed "the laying on of hands of the Presbytery" for ordination very good, for this *phrase* was in the Bible, and men practised it, and seemed satisfied, so was I: be not astonished when I inform you, that although I had from youth been a bible reader, and a constant attender of church, I had never heard, noticed, or been taught that I must "be baptized FOR the remission of sins," and that I should "receive the Holy Ghost by the laying on of hands." Why should you wonder; you know well that I was then as thousands are—ignorant—under a thick cloud—darkness having long covered the earth, and gross darkness the people. The times of this ignorance God winked at, but *now* he commandeth all men to repent and be baptized *for* the remission of their sins. Will they do so?

Third—Did you not *believe* in God the Father and in Jesus Christ his Son, &c. Oh, yes, but this could not save me, though I formerly believed it would. Christ said, "He that believeth and *is baptized* shall be saved." And it is evident from the history of Cornelius, that he not only believed, but did many *good works:* he prayed always, and his prayers were heard; he gave much alms to the people, and these ascended as a memorial before God. Yet, he was not saved; he had to send for Simon Peter to tell him what he ought *to do.* The angel of God that appeared unto him did not, could not, or rather would not tell him words whereby he might

be saved. We perceive then that neither the *faith*, nor the *good works* of Cornelius brought him salvation; neither could mine; it was by *attending to revelation from heaven in his own days*, and obedience to the same that brought him salvation, so now, and so in every age.

Fourth—Then you admit that God hears the prayers of his servants, while you affirm these are not saved? I do: a servant is not a son; and though we are the offspring of God, we are not all the *sons* of God:—Christ came to his own, (the descendants of Abraham, of Israel, of Judah,) but his own received him not; "but as many as received him, to them gave he power to become the sons of God." First, these received him, received power to become sons; but if they had not followed him in the regeneration, if they had not done as he commanded them—"if ye love me keep my commandments"—if they had not obeyed the gospel, they never could have become sons; they were sons by fore-knowledge, sons by election, (not unconditional) sons by adoption, sons by grace, by faith, by works; "by grace are ye saved, through faith," and *obedience*. So then the salvation of which I write is the result of "Revelations of the will of God in our own days," of election, of grace, of atonement, of the shedding of blood, of faith, repentance, and *obedience;* of calling and of choosing; of calling on God's part, through the channels he has appointed—the priesthood after the order of the Son of God—and of choosing on one part. Oh, how appropriate in these days, are the words of a former-day saint—"I have called and ye refused, I have stretched out my hands and no man regarded." "How often the sons of God, in the name of Jesus, do likewise in these days!"

Fifth—Will the people of this age be condemned if they refuse to hear and obey the messages of heaven, that are now spoken in the name of Jesus on the earth? They will; for their unbelief and consequent disobedience, they will be damned: "He that heareth you heareth me, and he that heareth me heareth Him that sent me." "I and the Father are one," and "I pray that these may be one in or with me, as I am one with thee." "Faith cometh by hearing the word of God," and if the above premises be correct, they that heard the apostles after Christ's day, heard him, and because they thus heard him, they heard the Father also, and if they believed the sayings of the apostles and *obeyed* them, it was as if they had believed the sayings of the Son of God, and of the Eternal Father, and had kept their commandments—"He that heareth these sayings of mine and *doeth* them, I will liken to a wise man that built his house upon a *rock*, and the winds and rain could not demolish it; but if ye hear my sayings or commandments and do them not, I will liken you to a foolish man, that built his house upon the sand, which the rain and winds soon demolished." "If ye love me, keep my commandments."

The objector will here say, "these were the apostles of Christ, they had peculiar powers and privileges, such as are not now among men, and, indeed, are now unnecessary." Pause, friend, and answer—were they not the sons of God by adoption? Yes. Had they not been called; did they not choose to hear the call, believe it, follow Jesus and obey him? When he said it was necessary for him to fulfil *all* righteousness, at the time he did one part thereof, viz., went down with John to be buried by him in water—to be baptized, because it behoved or became him so to act, that he might be a *perfect* pattern, that those who followed him should also walk in the same steps. Did not the apostles follow him in this? undoubtedly. Think you that he would have ordained them, laid hands on them, and empowered them to go forth in his name if they had not done as he did, if they had not begun to fulfil all righteousness as he did? No! he would not; it is, then, a clear and reasonable inference, that the apostles not only believed Jesus when he called them and told them he would make them *fishers* of men, but they followed him gladly, obeyed him, did as he did and as he commanded, were baptized as he was, and received a measure of the heavenly power by the laying on of hands; and all who should after hear, believe, and obey them, would receive a measure of the same powers, also be conscious of the approbation of heaven.

What, then, does it follow that in this day those that hear, the called, chosen, sent and ordained of God, and obey them, hear and obey Jesus and the Father? It clearly does follow, and *the promise* was not only to them, in that day that heard and obeyed in the kingdom of God then set up, but to their children, yea, their

children's children, even to *all that were then afar off*. What promise was this; and would it extend down to the nineteenth century, and to the little island far off in the sea—the British isles, west of Europe and *far off* from Asia, where the apostles then stood? I reply, yes; and even to isles still farther off, that till now have been long waiting for *the Law and Salvation*. Observe the promise then made *by God*, through Peter: I esteem this as the promise of the Father and the Son, and maintain as an eternal principle of truth, that the sent and ordained of God are as God, or their word is as the voice of God unto the people unto whom they are sent, and amongst whom they live. Christ has established this principle, and wo! be to them who seek to overturn it; and whosoever shall hear and obey them, hear and obey Jesus Christ and Him who sent him; and such shall be saved; and those who will not hear, or who hear but neither believe nor obey, they love not Jesus, they keep not his commandments; they neither hear him nor his Father who sent him, because they refuse them whom they have sent; they refuse salvation, and where he and his Father are they can never come. These may seem harsh conclusions, but I know they are correct, "see that ye refuse not him that speaketh," Heb. xii. 25. You have neither shown us *the promise*, nor attempted to prove that there are sons of God, as the apostles were, on the earth in these days. Will you please to do so? I will, but every thing in its own place, and in order as the Spirit may direct: Reader you are now with me in the search of truth, and must exercise diligence and patience; truth and the kingdom of God, are now, were, and ever shall be like a piece of gold or silver, which a woman having lost will get all the additional light possible, sweep and search diligently until she find it; and like the treasure hid in a field, to obtain which *a wise man* would sell all, and buy it.

The important *promise* then is coupled with a command, see Acts ii., "repent and be baptized, every one of you, for the remission of sins, and *ye shall receive the gift of the Holy Ghost.*" THIS PROMISE is unto you, to your children and to all that are afar off, even to as many as the Lord our God shall call;" that is if they will *hearken* to the call and *obey* it, for we must never forget that obedience follows *faith*, and that faith is the result of *hearing* the word of God, an operation in the honest heart that produces obedience.

Would the gift of the Holy Ghost have been shed forth upon the 3000 that gladly *heard* Peter's words, if they had not *obeyed* them? No! they believed the testimony of Peter concerning the awful guilt of their nation, and saw with unfeigned sorrow and sincere regret the impending judgments that as a nation they had brought upon themselves; they, the Jews, had said "*let his blood be upon us.*" They *believed* that Jesus who had been so unjustly crucified, was indeed and of a truth both Lord and Christ; and Peter called upon them, not only nationally but individually, to "repent and be baptized for the remission of their sins." They did so and the Holy Ghost fell upon them also, as it had been shed forth upon the apostles that day, and "they spake in tongues and prophesied."

The apostles had entered by the same door and received the same spirit, yea a larger manifestation and outpouring of the heavenly gifts; they had been "*endued* with power from on high." It is very reasonable to suppose, that the same course of procedure on the part of God, viz., giving revelations from heaven in these our days, calling, ordaining, and sending forth faithful and obedient, honest men, to proclaim salvation, the remission of sins, and the gifts of the Holy Ghost, by the same ordinances, baptism, and the laying on of hands, would in this age produce the same effects that it did in former ages. The laws of God relating to man's salvation on the principles of the doctrine of Christ, are like the immutable laws by which he keeps planets in their orbits, pursuing the same undeviating round; like the law of gravitation, by which the particles of this globe adhere, and man remains on its surface; but withdraw this law and "each particle asserting its indisputable right to dance," would fly off into the immensity of space, and instead of order there would be confusion. So with the law of God, and see the *confusion* that is the result of neglecting, disobeying and changing these laws, each sect and each person asserting his indisputable right to think, correct and reform; instead of adhesion and cohesion, we have disunion, schism, fragments—Babylon, out of which the Lord now calls the honest in heart to come; "Come ye out of her my people."

(*To be continued.*)

LETTERS TO PRESIDENT PRATT.

Carbonca, Council Bluffs, Iowa, December 20th, 1848.

Dear Brother Elder Orson Pratt,—As an apology for our long silence, we write this letter, for, no doubt, you are aware that there would be a great crowd of business on our hands as soon as the presidency all left Winter Quarters. The people are scattered over so great an extent of territory, that it requires an immense amount of labour to communicate with them, and in a great measure it has been done through others. There are about fifty branches organised, all doing well, as a general thing, except some slight touches of the big head, which is a natural consequence where men forget the work of the Lord, and seek to build up themselves. On the 9th of December, all the soldiers that had come from California, and the valley, with their wives and families, were feasted at the tabernacle on a general collection of good things, provided by the Saints for the occasion; it was certainly equal to the dinner provided for the pioneers at the pass, in the rocky mountains, which you know would be difficult to beat. After the soldiers had all feasted, the weather being very cold, they praised the Lord in a dance; after an hour spent in this way, several appropriate addresses were made, and all felt first rate. The Seventies held a meeting on the Sunday and Monday following, which were well attended, notwithstanding the severe weather; unity and the good spirit pervaded these gatherings. They adjourned to the new tabernacle on Pigeon Creek on the last Saturday in December. Brother Egan and twelve others arrived here from the Salt Lake city on Thursday, the 7th; he left the city on the 13th of October. President Young arrived there on the 20th of September, President Kimball on the 24th. A conference had been held; on motion of Elder P. Pratt the presidency, as organized here, were unanimously acknowledged, also, my father as patriarch, Charles C. Rich as president in the valley, John Young and Erastus Snow his counsellors. Arrangements were made for inclosing an additional field of 11000 acres; and a company of 860 men have taken shares in it, varying from 5 to 80 acres, the smallest lots being nearest the city, to accommodate mechanics. All the buildings composing the fort were to be moved on the city lots, except the square inclosed by the pioneers. The Indians are friendly, and it is considered safe to settle out on farms. A new city is to be laid out 10 miles north of the Temple block, another 10 miles south; all the lots surveyed had been taken up, and an addition had been made to the old survey, running to the mountains on the east side, and with the addition there would not be inheritances enough for the Saints already there; but some of them would have to settle in the new cities. Brother Egan tells us that the pioneers' claims were respected, so the prospect is we will find a place when we are permitted to go there. Elder Addison Pratt, from the South Sea Islands, had arrived in the valley in good health and spirits. A company of the Saints who went to California in the ship Brooklyn were *en route* for the Salt Lake, and would probably arrive in about two weeks after the express left.

Nearly all the soldiers had arrived; a public dinner was given them on the 6th of October: from accounts they had fine times, that is, if music, dancing, public speeches, a feast of fat things, the firing of artillery, all combined, would produce fine times. Dr. Richards, A. Lyman, and companies were within three days' drive of the city when the express met them; the doctor was driving his own team; they met Captain Compton and company with our express at Fort John.

Elder Kimball writes, that two squashes, Ellen S. raised in her garden, weighed sixty-three pounds each. Mother Sessions presented me with one weighing eighty-four pounds; big turnips weigh from eight to eight and a half pounds, the sweetest I ever saw. Elder P. Pratt made a vegetable dinner for me and President Young: among his bill of fare were the following items:—green corn, green peas, green beans, cucumbers, beets, parsnips, carrots, onions, potatoes, turnips, squashes, pumpkin pies, cabbage, mush mellon, water mellon, cantelopes, corn bread, wheat bread, corn stalk molasses, roast beef, &c., &c. There had been some symptoms of the California gold mine fever breaking out in the valley: a company of about twenty were secretly formed for the purpose of going to spend the winter in washing for the

precious dust, but the symptoms developed themselves so strongly, the malady was detected by President Young who prescribed as physician in the case, not only to stop the contagion, but also to cure many who had caught the infection. It was the opinion of Dr. Egan that there would be no deaths from the gold fever this season, although it is like the big head, a dreadful and contaminating disease. The winter here has been very severe since the fore part of November; if it continues as it has commenced, grain will be at a high price in the spring, as the people will be obliged to feed it to their cattle. It is our wish to leave Pottowatamie county for the mountains in spring with our families, as we do not feel ourselves safe in our present condition, within the jurisdiction of mob laws, and mob officers to rule us; and as soon as we get our families situated in the great basin, we shall hold ourselves ready to come here or where council may direct for the building up of Zion. We have received counsel from the presidency to come there next season with our families. We have exerted ourselves to the uttermost to help away our brethren, and are destitute of the necessary means to help ourselves, and cannot go unless God or his Saints help us away; and should any of our brethren stretch forth the friendly hand, and set us at liberty, we feel that in so doing, they would be entitled to the blessing of the Most High, and if you could use an influence among the wealthy Saints to our advantage, it will be appreciated by us with every feeling of gratitude; any means thus raised may be sent to us by confidential brethren as early as possible, with a letter from you. Elder Hyde has got his printing establishment all ready, and is only waiting for his foreman to come from St. Louis, who is daily expected. Walker, the famous Utah chief, has visited the Saints in the valley with his band of riflemen: he said he always wished to live in peace with our people; he wanted his children to grow up with ours as brothers; that his people should not steal from ours, if any of them did, let him know it, and he would punish them and stop it. The brethren told him they did not want his men to steal from the Spaniards, for we were at peace with them. Walker replied, "my men hate the Spaniards, they will steal from them and I cannot help it; they love your people, and they will not steal from you, and if any of the bad boys do, I will stop them." Brother Daniel Browit, Brother Allen, and a young man named Cox, were killed by a band of "diggers" in the California mountains. As they were exploring a new pass through the mountains, they were surrounded when asleep and killed with stones. A hundred dollars' worth in gold dust belonging to Brother Allen was found on the ground; their bodies were stripped of their clothes and buried by the Indians; this occurred forty miles from the settlements on the Sacramento: their bodies were found by a company who followed them. Sister Benson's health is poor at present, and she has not been able to answer Sister Pratt's kind letter a few days since received, but will write as soon as she gets able. We rejoice much through hearing from the STAR that the work of the Lord is spreading so rapidly. We feel grateful for the favour you have shown in sending the MILLENNIAL STAR; we have received four numbers up to this date. When we read your epistle and instructions to the Saints in that region of country, we said truly the Lord is with Brother Pratt. We wish to be remembered by you and Sister Pratt; also Sister Smith and Sister Benson send their love, also to Brother Orson Spencer and lady, and all inquiring friends. Please say to Brother Thomas Clark that his family are all well. Elder Hyde is here at home presiding, and is a terror to evil-doers, and a comfort and support to the Saints. Before him sinners in Zion tremble and the Saints rejoice, and he enjoys himself first-rate, and we need not say that we are doing all we can to strengthen his hands, and forward the work of the Lord. There is no opening as yet for paying those debts left by the presidency. A large assembly of Saints passed a merry Christmas at the tabernacle on the 25th.

Now, dear brother, we are about to close our epistle to you. We have given you a brief sketch of all matters that we think of at this time, and when we look at the poverty of our family, and other cares rolling in upon us, it seems as though the burden was more than we can bear, but we trust in God and our good brethren to set us at liberty, and we ask God our Heavenly Father to bless you and yours, and give you power through your influence to set us at liberty, which shall be everlastingly remembered by us. Brother Wheelock leaves here in a few days for England with dispatches, &c.; he will probably sail from New Orleans about the 1st of

March. The brethren are calling loudly for the printing presses, carding machine, and other public property left here, such as mill irons, temple tools, chemical laboratory, &c., &c. We now have eighteen inches of snow, and the weather is very cold.

May the Lord bless you for ever, Amen.

GEO. A. SMITH.
E. T. BENSON.

New Orleans, Dec. 11, 1848.

Dear Brother Pratt,—I take my pen to write a few lines to you, to let you know of my welfare and of the Saints in this place. I am enjoying good health, and the Saints are generally well; some few have not got over their sea voyage, yet they are generally in very good spirits. The most of them have obtained work here; yet business is very dull for this place. The best time for business here is from the first of January to the first of May. Last week brothers Preston, Thomas Martindale, and James McGaw came here direct from the Bluffs, on their way to Texas (on a mission). They were going to visit Lyman Wight, and Co., and then preach in that State until spring, when they will return to the Bluffs; they informed me that L. Woodworth and P. Haws had just returned from Lyman's camp, and brought unfavourable news; they said that Lyman and George Miller had dissolved partnership, and Miller had taken a part of the company and had come 130 miles this way, and would have gone to the Bluffs if he had had the means. These brethren told me that a company of the Mormon soldiers had just returned from California, *via* the city of the Salt Lake, bringing with them a favourable account of the crops, i.e., they have at least a surplus of from 10,000 to 15,000 bushels of wheat; and the corn crop looked well when they left. They also informed me that a number of them were employed in digging a race for Captain Sutter and found a gold mine, which is making a great excitement through the country. The brethren went to digging, and brought with them to the Bluffs a quantity of pure virgin gold: some had 100 dollars worth, and some several hundreds, and others several thousands; they say that brother Samuel Brannan had 40,000 dollars worth of goods, and is selling them for gold, which he weighs, as we weigh sugar and coffee. I suppose that brother Hyde has written to you, but as I told you in a former letter that I would send some of the fragments of the temple by the captain of the Erin's Queen, I thought I would write a few lines and send by him. I would have no hesitation in recommending that ship for you to send passengers by, for I have heard no complaint of the officers of that vessel, but of the Sailor Prince I will be silent, for I expect the passengers have written sufficient. Some of the single females say that they would not cross the sea in that vessel if they could have their passage free, and do not wish their friends to come in it. I think of writing in a few days to brother S. Brannan in California, and give him the general news of the Church and country, which I think will reach the valley of the Salt Lake, as the brethren are, or will be, frequently passing from one place to the other. There is a line of mail steamers now organized here to run to Chagres, connected with a Pacific line, which runs from the Isthmus of Darien to the Bay of San Francisco; the first steamer leaves here on the 18th of this month. There is a large quantity of passengers (not Saints) going from this port to the gold regions, on Feather river. I will send you some few of our daily papers with the parcel; after looking them over, distribute them among the American elders, and you will see that there are several steamers to leave here within a short time for that country.

Brother Pratt, I have organized a branch here, which I considered necessary for the general good of the Saints, that I might keep them in the spirit of gathering, that I might be enabled to find them when I wanted to leave here in the spring; but this is a very hard place, and the Saints which have stopped here are poor, yet I suppose that there will be some way for our deliverance in the spring. I wrote many particulars in a former letter to you about the emigration and other things, I shall look for a letter from you soon. Please direct the Saints to Mr. Fisher's, at the corner of Poydras and Commerce Streets to find me, if I should

not be at the landing when they arrive; there are a few families of Saints arrived here on different vessels shipped by Tapscot, and they could not tell me any thing about you; they said they did not see you, the first that came the brethren accidentally found and brought them to me. I offered to make out their clearance papers for just what it would cost at the Custom House, i.e., 20 cents, and 4 cents for blanks, and they said I should do it, but went and employed some of the Orleans sharks, and it cost them just 80 cents instead of 24 cents, and then 50 cents more for their passage up the river to St. Louis than I should have charged them. I have mentioned this last circumstance for the benefit of those who may come afterwards. I supposed from the course they had taken, that they had started without your consent or knowledge, and considered themselves competent to do their own business; but in the first place they paid a higher passage across the sea, and every thing was extra here, for they did not know what was for their best good. The most of the Saints which started right, seem disposed to act according to counsel in every thing; but I can assure you that I have not got an enviable station; but I have endeavoured to do the best I could for the good of the Saints, and have spared no pains in doing it. But I find it a hard place to get along, to spend all of my time for their good, and only just make out to live myself, without doing any thing for my own family; I expect that it will be right in the end.

I send my best respects to brother and sister Pratt, brother and sister Spencer, and to all of the American Elders, &c. With sentiments of respect, I have the honor to be your obedient servant and fellow labourer, in the bonds of the everlasting covenant,

LUCIUS N. SCOVIL.

P.S.—Colonel Persifa Smith is appointed Governor of California; he arrived in this city the night before last, on his way thither per steamer of the 18th inst. Captain Sutter also arrived here a few days since from California, which has created quite a gold fever here.

EXTRACTS FROM CONFERENCE MINUTES.

CHELTENHAM.

Held Nov. 26, 1848.—At this conference 546 members were represented, including 1 high priest, 1 of the seventies, 38 elders, 35 priests, 20 teachers, and 13 deacons. During the last quarter 44 have been baptized, 6 received by letter, 17 removed, 7 emigrated, 4 cut off, and 4 dead. JAMES W. CUMMINGS, President.
JAMES S. BALLINGER, Clerk.

WORCESTERSHIRE.

Held Dec. 24, 1848.—At this conference were represented 11 branches, containing 317 members, 14 elders, 22 priests, 3 teachers, and 11 deacons. During the last quarter 42 have been baptized, 3 cut off, 29 received by letter, 14 removed, 37 emigrated. ROBERT MARTIN, President.
WILLIAM HAWKINS, Jun. Clerk.

STAFFORDSHIRE.

Held Dec. 24, 1848.—At this Conference 337 members were represented, including 27 elders, 28 priests, 11 teachers, and 8 deacons. During the last quarter 29 have been baptized, 4 cut off, 8 emigrated, 2 removed, 4 received by letter, and 2 dead. J. D. ROSS, President.
W. LEESE, Clerk.

NORWICH.

Held Dec. 25, 1848.—At this conference 269 members were represented, including 8 elders, 17 priests, 9 teachers, and 4 deacons. During the last quarter 45 have been baptized, 18 cut off, 1 received by letter, and 1 dead.

THOMAS SMITH, President.
JOHN JARVIS, Clerk.

SECOND DIVISION OF THE DERBYSHIRE CONFERENCE.

Held at Whitwick, Jan. 7, 1849.—At this conference were represented 6 branches, containing 232 members, including 24 elders, 14 priests, 5 teachers, and 8 deacons. During the last quarter 15 have been baptized, 5 received by letter, 9 removed, 1 cut off, and 1 dead.

LEWIS ROBINS, President.
JOHN VAUGHAN, Clerk.

GLASGOW.

Held Jan. 8, 1849,—At this conference 24 branches were represented, containing 1637 members, including 73 elders, 73 priests, 68 teachers, and 42 deacons. Baptized during the last quarter 224, cut off 27, dead 6, emigrated 3.

E. B. KELSY, President.
J. M'LAWS, } Clerks.
R. WATSON, }

LEICESTERSHIRE.

Held Jan. 14, 1849.—At this conference 5 branches were represented, containing 205 members, including 15 elders, 16 priests, 5 teachers, and 7 deacons. Baptized during the last quarter 52, cut off 11, received by letter 2, dead 2.

LEWIS ROBINS, President.
JOHN HOLMES, Clerk.

NEWCASTLE-UPON-TYNE.

Held Jan. 14, 1849.—At this conference 10 branches were represented, containing 367 members, including 23 elders, 25 priests, 11 teachers, and 7 deacons. Baptized during the last quarter 50, cut off 3, received by letter 12, and 6 removed.

WILLIAM SPEAKMAN, President.
THOMAS GREENER, Clerk.

HULL.

Held Jan. 14, 1849.—At this conference 4 branches were represented, containing 233 members, including 25 elders, 14 priests, 10 teachers, and 7 deacons. Baptized during the last quarter 64, received by letter 2, removed 2, emigrated 38.

HARRISON BURGESS, President.
JAMES M'NAUGHTEN, Clerk.

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1849.

EMIGRATION.—The large and splendid ship, *Zetland*, sailed from Liverpool for New Orleans, towards the last of January. She carried 358 passengers, or "*Latter-day Saints*," who were on their way for Upper California, their future home. Our highly esteemed brother Elder Orson Spencer was appointed the president of this company.

The ship *Ashland* also sailed a few days after, containing 187 passengers or Saints, under the presidency of Elder John Johnson and his counsellors.

The ship *Henry Ware*, also sailed the fore part of this month, having on board 225 Saints, under the presidency of Robert Martin and his counsellors. The total number of Saints (including children) in these three ships, is 770. As they sailed out of the docks at Liverpool, they unitedly joined in the songs of Zion, while large crowds assembled to hear the joyful strains as they flowed from hearts that were animated with the brightest of hopes.

Oh! how cheering to the poor Saints, who have so long been borne down with poverty and wretchedness, to escape from old Babylon, and wend their way to a land of peace and plenty, to join with a nation of Saints, governed by the righteous laws of heaven. Go on then, ye Saints, and seek your home in the "*Golden Land of Califor-*

nia;" and there among the majestic mountains, and in the fertile vallies of a promised land, remember the Lord your God and his commandments; and when you gather up the precious metals and heap up riches as the dust, remember the poor Saints in Great Britain, and send them deliverance. Remember, O ye Latter-day Saints, who have been smitten and tossed to and fro, and driven into exile by your enemies, that the Lord your God has had compassion upon you, and brought you forth into a land that is rich in gold, and in silver, and in the precious metals. To you he first discovered these rich treasures, that you might understand and know of "*the precious things of the earth, and the precious things of the lasting hills,*" according to the blessing of Moses upon the land of Joseph. The wise shall understand, but the wicked shall increase in wickedness, until they shall perish from off that choice land, leaving their gold and their silver, which they have toiled for in their greediness, for those who shall be counted worthy to inherit the land; for the Lord shall multiply gold as brass, and silver as iron, as saith the prophet Isaiah, and riches, and honour, and power, and great glory and dominion appertain to the children of Zion, and they shall flourish upon the promised land as a great, and strong, and powerful nation; and the children of their oppressors shall bow themselves down, and lick up the dust of their feet. O Zion, arise! Shake thyself like the lion as he ariseth from the dust! Put on thy strength, for the mighty God of Jacob is thy help. Thou shalt prevail, and the nations shall honor thee, and seek instruction in thy tabernacles.

On the 21st of this month I shall send out two more vessels loaded with Saints, destined for the rich vallies of the "*ancient mountains*" upon Joseph's land. One of these ships, the *Buena Vista*, will carry near 300. The other, called the *Hartley* will carry over 200. These two ships are about full, the berths were nearly all taken several weeks ago.

O! what a wide difference there is between the emigrating Saints and other emigrants! With the one there is union, harmony, and order, with prayer and thanksgiving, and songs of rejoicing; while with the other there is disorder and confusion, with cursing and bitterness, and every evil passion, that not only renders themselves miserable, but every other well disposed person that perchance may be found among the wretched list. For this reason many respectable emigrants who are not of our faith, crave the privilege of crossing the ocean with our people.

Book Agents.—The debts due this office from the conferences are increasing rapidly and fearfully. When I took charge of the office about six months ago, there was due the office nearly £400, now the debts have increased to between £600 and £700. Do our Book Agents think that the office can sustain itself at this rate? We are now getting 5000 Books of Mormon, and 5000 Books of Covenants printed and bound, which, together with other publications will soon bring the office in debt to the printer and bookbinder to the amount of £800 or a £1000. Will not the conferences see that their agents are more punctual in their remittances? Some of the conferences are now indebted nearly £100. We hope that the presiding Elders will introduce a thorough reformation in this matter, and devise some system that will prevent their conferences from being overwhelmed with large debts which they are unable to meet.

An Important Question.—Who among all the worthy Saints in Great Britain will volunteer to assist Elders George A. Smith and Ezra T. Benson, two of the Twelve, to emigrate with their families from Council Bluffs to the Salt Lake city this season? They wish to take with them some ten or fifteen tons of valuable church property, such as mentioned in their very interesting letter, published in this number. If some

of the wealthy Saints will contribute £500 or £1000 for this purpose, they shall in nowise lose their reward, even in this life, as well as that which is to come. These two servants of God, as the Saints generally know, have laboured from the beginning, and borne the burden and heat of the day, in persecution and poverty. After labouring so long a time, will not some rich brother stretch forth his hands and afford them relief? That brother or sister that will hearken to this call, will please to inform me by letter, and communicate the means to me immediately, that I may forward the same by Capt. Dan Jones, or some other faithful brother.

LETTERS TO THE EDITOR.

Cheltenham, January 10th, 1849.

Dear President Pratt,—I feel under obligation at this time to write and inform you of the prosperity of the work of God in this part of the country.

I arrived in Cheltenham on the first day of November; found brother Clark, and as soon as he was informed of my appointment, he resigned the presidency of the conference to me, and I accordingly entered upon the duties of my office. Since that time I have visited the different branches of the conference, and the work of the Lord is rolling on steadily in this conference, and the officers are diligent in spreading the gospel. We are opening new places, we are preaching, and baptizing some nearly every day, the Lord working with us, confirming the word with signs following.

This conference affords an extensive field of labour. There are many towns and villages within its borders that have not heard the gospel as yet, and others that have had one or two sermons preached in them, and many are enquiring after the truth. The scriptures are verily fulfilled that say, in the last days men's hearts should fail them for fear, and for the looking after those things that are coming on the earth. Many are awake to the signs of the times, and are becoming disgusted with the doctrines and dogmas of the present age; and when the scales begin to fall from their eyes, the first picture that presents itself to their view, is the awful apostate condition of the world, which fills their hearts with consternation and dismay; and their only refuge is the gospel, that they may be gathered out of Babylon, that they partake not of her sins and receive not of her plagues. When I reflect upon the glorious manifestations of the power of God, in behalf of his people in these last days, not only in rolling forth the work amongst the different nations of the earth, but the miraculous deliverance of so many thousand of them from that nation who have rejected and driven them from their midst—a greater manifestation of his omnipotent power and love than when he delivered Israel from Egypt—when I reflect upon the scenes that have past, that my eyes have beheld, and look forward with fond anticipation to the future, hearing the joyful news of the outpourings of the blessings of God upon the Saints in the valley of the Great Salt Lake, in the abundant harvest they have been blessed with the past season, I feel like shouting hosannah to him who rules and reigns on high. May glory, and honour, and praise be to him for ever and ever. Amen.

Well might the prophets and apostles of old pray that they might behold the glory of the last days; and when I reflect upon it I hardly know how to express my gratitude to God for the glorious privilege. How thankful ought this generation to be for the restoration of the gospel; but, alas! like the people who lived in other dispensations, they scorn the blessings of heaven, and treat with the utmost contempt and cruelty the servants of God, who sacrifice all to go and declare the glad tidings unto them. Well might our Saviour say, as it was in the days of Noah, so also should the coming of the Son of Man be.

But thanks be to God, the honest in heart are receiving the truth and rejoicing in the gifts of the holy spirit; and, according to all accounts, the work of God was never in a more flourishing condition in this part than at the present time. The Saints all seem to be making every exertion, and when God works, who can hinder.

My love to yourself and family. Remember me in your prayers, that I may do the work that God has designed for me.

I remain your brother in the bonds of the everlasting covenant.

J. W. CUMMINGS.

Cheltenham, January 15th, 1849.

President O. Pratt,—I write to inform you of the death of Brother James Morgan, who departed this life in Cheltenham, on the 15th of December, 1848, aged 26 years. He has been a member of the Church of Jesus Christ of Latter-day Saints upwards of seven years; he held the office of an elder, and prior to his illness he used to travel and preach the Gospel in this conference: he was a faithful and intelligent young man, and was beloved by all who knew him. He bore a faithful testimony of the work of God to the last, urging upon all who visited him in his illness the necessity of their obedience to the Gospel as revealed in the last days. He has left an affectionate wife to mourn his untimely death. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv, v. 13.

Your brother and fellow servant in the bonds of the everlasting covenant,

J. W. CUMMINGS.

New Chapel House Street, Paul's Square, Norwich.

To my beloved brothers and highly esteemed presidents Pratt and Spencer,—I, at this time sit down to occupy a few spare moments, to give you a brief sketch of the progress of the work of the Lord in this conference, and also the death of our dear father Winfield, for such I must call him. As it was said of one of old, he has loved our nation and built us a synagogue, so it may be said of father Winfield. He loved the Saints, built them a house in which to worship the true and living God. I sent you a sketch of the minutes of our little conference as written out by the clerk, by which you would see somewhat how we have been getting on. We have not been baptizing so many of late as what we could wish, but we think the prospects are now more cheering both in city and country. I have been travelling in the country of late, and I find the Lord is blessing the labours of his servants much in the neighbouring towns and villages, many are being baptized. I preached nearly every night last week to crowded and attentive congregations in different villages. Many are deserting the different systems of the day, and the hireling clergy are almost mad in crying delusion, but still the people are determined to hear and then judge. I often feel astonished at the wonder-working hand of the Almighty in sending an illiterate ploughboy like me to this popular city and county, two hundred miles from friends and home, and where the sound of the fulness of the everlasting gospel had never reached within one hundred miles, and the wonderful way the Lord has had in accomplishing His purpose in this place so far. I think I shall never forget my feelings the night I arrived in this city after two days journey by rail; but I engaged some lodgings, and in a few days hired a small room, the best I could get at that time. I put up a card over the door,—Latter-day Saints' Lecture Room. Public meeting, &c. The name Saints seemed so very wonderful, the people came to see what it could be, and the first time hearing, the spirit carried the word home to the hearts of several persons—honourable members of society, some of whom have never again gone to the holy places, so called from that hour till this; this, of course, caused the indignation of the priests, and a great stir was made, lecturing in chapels, &c.; and even brought tracts to my outer door, and gave one to each of the congregation as they left the Meeting Room. But still the more they opposed, the more the Lord wrought with us, in convincing the people of the truth, till we have baptized 13 in a week in the city alone. When the opposition was so great, many sick were healed, and the Lord truly confirmed the word with signs following the believers, as very many were healed of their sickness; some that had been in bed for many years were raised up in answer to prayer, and are now enjoying health and rejoicing in the truth exceedingly. But to return, my room soon got too small, and it pleased my heavenly Father to send our dear father Winfield to hear me preach. I also soon got an interview with

him, and I learned that the Lord was inclining him to build a chapel, and as I was so straightened for a larger place, and could not get one, I promised Mr. Winfield, if he would build us a chapel we would pay him interest for his money, so he hearkened to my counsel, and I believe more especially to the Spirit of the Lord; purchased a piece of land for about £90, and put some builders to work immediately. He consulted me what size I would have it, and we agreed to build it fifty feet by twenty-seven, twenty feet high in the walls, which is the size and height, and a platform across one end of the chapel, four feet high, for the priesthood. The body of the chapel is well filled with moveable forms with backs too, all neatly painted, and well lighted up with gas; also a house with six rooms, adjoining the chapel, erected at the same time for me to live in. Father Winfield had been converted many years since to the Methodist's faith; he was a man that prayed much, very zealous in striving to live to the glory of God; but was very slow to embrace the gospel in its fulness; but during the summer, and the building of the chapel, he investigated the principles, read the Book of Mormon, Doctrine and Covenants, with other works which were put into his hands, as I wanted him to understand the work well before he embraced it, that he might not be deceived in any measure; he also saw his dear granddaughter, our beloved sister, Mary Ann A. Winfield, whom he loved sincerely, arise up from sickness several times immediately in answer to prayer, sometimes when he would think she must die; this also helped to strengthen his faith; and on the twenty-seventh of October, 1848, I had the honor to baptize him with four others in the river Yare, he being that day seventy-two years of age; on the Sunday following I confirmed him a member of the Church of Jesus Christ of Latter-day Saints. He arose and bore a faithful testimony to this being the work of God; shouting glory to God; declaring that he had then received the gift of the Holy Ghost; inviting the hundreds then present to come and do as he had done, and they should receive the same like blessings. He lived in the enjoyment of the Spirit of God, until the following Friday night about eleven o'clock, when he was seized with violent pain in the body, which continued during the night; about five o'clock the next morning he sent for me, I went and anointed him with oil and prayed for him, he then became more easy, but continued very ill until eleven o'clock in the day, when it pleased our heavenly Father to call him to a higher stage of action, and take him, where the wicked cease from troubling, as his religious-pretended friends had already strove to trouble and perplex his mind, by visiting and writing to him, striving to instil into his mind the badness of the system he had embraced, telling him that I had stripped persons of their money, what impostors we were, &c., &c.; but notwithstanding all their persuasions his mind continued calm, and he was resigned to the will of God, and he sweetly fell asleep in Jesus, in my arms, with all the calmness of a Saint of God; the sight was grand, although affecting, to see such a venerable servant of the Most High, pass from time to eternity. If it had pleased our heavenly Father to have spared him till this month, he was fully bent to have gone to the Salt Lake, to help to build the temple of the Lord. I superintended his funeral. We buried him in his own new tomb, in the chapel near the place where he received the gift of the Holy Ghost; it was a grand sight; a hearse and two mourning coaches, and several other carriages, and a long procession of Saints and friends of the deceased on foot, who mourned the loss of our beloved friend and brother, followed him to the grave. The chapel was crowded to excess, both at the funeral and the following Sunday. Our dear brother never charged us any rent at all for the chapel, nor did he intend, if he had lived. He also left it to our beloved Sister Winfield, before mentioned; she still copies his example by letting the Saints worship in it free, although it deprives her of some temporal enjoyments. This she does for the glory of God and the good of souls. I often feel astonished at the power of God in bringing near three hundred souls to a knowledge of the truth, in the short space of one year and nine months, by such weak and simple means, and that in the midst of opposition, which proves that it is not by power nor by might, but by the Spirit of the living God. This causes my soul to rejoice, and I do anticipate, ere long, to gather to that place which the Lord hath appointed; where I can learn more of his glorious plan of saving the children of men.

Dear Brother Pratt, if you should deem it wisdom to make any remarks in the

STAR, in reference to the kindness and death of our dear Father Winfield, it will be at your disposal. I should have written before, but I have been at all times much engaged with the work of the Lord, and the building, as it has not long been finished.

We are having a large and handsome tablet erected in memory of our dear brother, to be placed in the wall, over the centre of the platform with the following inscription:—

"This tablet was erected by M. A. A. WINFIELD, as a token of affection for her beloved grandfather, JAMES WINFIELD, who departed this life, the 4th of November, 1848; aged 72 years.

Father, dear, sleep on
Till Christ in clouds shall come;
Then raise and join
The Church of the first-born.
A covenant with the Lord you made,
When aged seventy two,
And was baptized beneath the flood,
As Christ commanded you.
The Holy Ghost you did receive,
In answer unto prayer,
And testified, to all around,
God's power to save through Christ was here."

May the spirit of wisdom and revelation rest upon you, in your high and exalted station, is the prayer of your brother in the new and everlasting covenant,

THOMAS SMITH.

EXTRAORDINARY CASE.

CHOLERA TREATMENT BY THE LATTER-DAY SAINTS.

A case has come to our knowledge, which occurred in Gorbals last week, and which we scarcely know whether to characterise as one of inhumanity, barbarism, or fanaticism. It appears that, on the evening of Monday last, the 15th current, two sisters, named Elizabeth and Mary Murray, who lodged with another sister at the Townhead, were on their way home from Mr. Pollock's silk factory, at Govan, where they were employed, when Elizabeth was seized with the usual premonitory symptoms of cholera. Instead of making an effort to reach home, the girls proceeded, a little after six, to the house of Thomas Stewart, a belt-maker, residing at 44, Thistle-street, where the invalid was put to bed. The girls were intimately acquainted with Stewart, and had formerly rented a room from him; but he was peculiarly endeared to them from being a leader or elder of a sect called the Latter-day Saints, of which tabernacle the Murrays were members. About half-past six, Stewart himself came home, and anointed the body with olive oil, and prayed over her. According to the testimony of the survivors, the patient stated that she did not want any medical advice, but desired to see the elders, brethren, and sisters of the church. These were accordingly sent for, and soon a gathering of a dozen was collected, consisting, in addition to the belt-maker, of a preacher, two weavers, a clerk, a sawyer, and a collier, with sisters to match. They frequently joined in prayer, and varied the treatment by administering brandy, and applying flannels and hot-water bottles. Of course, the poor girl got no better, but worse, and at eleven at night her sister Mary was seized also, and laid in the same bed. To be brief, the performance—for we can call it nothing else—continued all night, and Elizabeth died at five on the following morning, and Mary died at nine. In fine, these people ranted round the bed of the poor girls all night till they died, instead of sending for a doctor. This extraordinary case of neglect might never have been heard of, but for the fact that the brethren found it expedient to apply next day to Mr. M'Tear, inspector of Govan Parish, for coffins; and subsequently the case was taken up by Captain Wilson, and is still undergoing investigation. It would appear that brother Stewart was not so spiritually minded as to be withheld, after the death of the poor girls, from prefering a charge of 22s. against their effects, consisting of 10s. for arrears of rent, and 12s. for medicine, medical attendance, and funeral charges. This is rather cool; but whether the account will be allowed or no, will likely be a matter for the decision of the authorities.

Scotstown, London Road, Glasgow, February 2nd., 1849.

Beloved brother, President Orson Pratt,—Enclosed, I send you an extract from the *Glasgow Herald*, which gives an account of an "extraordinary case," "treatment of cholera by the Latter-day Saints." I wish to give a true statement of the case, that there may be no misunderstanding about the matter, in the minds of the honest hearted.

These two sisters (Mary and Elizabeth Murray) worked in a mill in Govan. About four o'clock, p.m., on the 15th of last month, Elizabeth was seized with the cholera, while at work in the mill. She, and her sister Mary, immediately started for home; the afternoon was wet, and the poor girl was soon almost perished with cold; they called at several houses on the way, and asked for the privilege of a fire; but instead of granting their request, the inmates drove them into the street, and shut their doors upon them. By the time they got to brother Stewart's, (which was directly on their way home) Elizabeth was so overcome, she could go no further. Here (mark the difference) they were kindly taken in. The sisters in the neighbourhood immediately gathered. The poor girl was soon relieved of her wet clothes and put into a warm bed. The elders were sent for, and they came and anointed her with oil in the name of the Lord Jesus, laid their hands upon her, and prayed the Lord to make manifest his power in her behalf, and rescue her from the grasp of the destroyer. During the night, Mary was also seized with the same disease, but was not laid in the same bed. They bore their sufferings patiently for a short time, but soon they became weary of suffering, and besought the elders present, to lay their hands upon them, and pray the Lord to take them to himself, for they had suffered enough. The brethren did so. They were eased from pain, and went off so calmly and quietly that those around could hardly tell when the last breath left the body.

This case soon created quite a stir. The doctors were sharp set after the affair, determined in their holy zeal, to bring the whole matter before the authorities, and inflict the condign punishment upon Elder Stewart, that all persons might hereafter take warning, and suffer no one to leave the world without their assistance, that their exodus from the stage of action might be scientifically attended to, and heavy fees thereby secured to themselves. It is truly a horrible affair for a person in this enlightened age to call on the Lord instead of a doctor,—to put their trust in the arm of Jehovah, rather than the arm of flesh.

Brother Stewart was accordingly arrested, and brought before the magistrates to answer to the charge of culpable homicide. He bore himself nobly, faced his accusers boldly, preached the Gospel to them in his defence, until they were ashamed of themselves, and were glad to dismiss the matter.

The difference (in effects) between the treatment of cholera by the Latter-day Saints, and those learned ignoramuses called doctors, may be easily perceived by the following: "By the report of the Board of Health, we find that at least two thirds of all those who have been attacked by the cholera, have died," or, in other words, have been scientifically helped out of the world. Whereas, out of at least one hundred cases that have been administered to by the elders of this church, in and around Glasgow, only four have died. Indeed, the manifestation of power is so much on the Lord's side, that many who were not members of the church when seized upon by the cholera, have sent for the elders instead of the doctors, beseeching them to lay their hands upon them, and pray for them, covenanting before the Lord to obey his Gospel as soon as they had bodily strength to do so.

The Saints rejoice much in the manifestations of the power of God, and are united together firmly by the strong cords of love. The work of the Lord is rolling on rapidly in this conference. Many scores are obeying the Gospel; indeed some branches have doubled their members within the last two months. The circulation of the printed word is doing good. Brother John Shields (president of Glasgow branch) and brother John Bell (president of Paisley) have introduced a system in their branches by which the poorest Saint may be enabled to provide themselves with the books of the law of the kingdom of God, and all other standard works, viz: 10, 20, or more persons unite together for that purpose; if one wants a Book of Mormon, he pays in 3d. per week; if a book of Doctrine and Covenants,

2½d. per week; Hymn Books, 1½d. per week; Spencer's Letters and Voice of Warning at the same rate, by this means, all will have a book or books in 12 weeks. They determine who shall have 1st, 2nd, 3rd, 4th, 5th, 6th, and so on to the 12th choice by lot. I approve of the plan very much, and would recommend it to all the branches in this conference, as well as all others. There surely is great necessity for a more extensive circulation of those books among the Saints, that they may be the better informed of the law of God, and consequently, less liable to break it. The great body of the Saints are criminally neglectful of their duty in this respect. In my travels among the Saints, I often see their book-shelves loaded with Brown's Bibles, this minister's notes, and that learned divine's commentaries on scripture, to the cost (not value) of many pounds. I ask the question, have you a Book of Mormon? No! Have you a book of Doctrine and Covenants? No! I feel to ask in my heart, what have you then, inside or out, worthy of a servant of the Lord, a citizen of the kingdom of God. I do not wish to be understood as speaking lightly of the Bible, for I value it as the stick of Judah, and I value the Book of Mormon equally as much as the stick of Ephraim, and I value the book of Doctrine and Covenants as equal in authority and as beneficial in its influence as one or both of them. Farewell, my dear brother, may the God of Abraham, Isaac, and Jacob bless you, and all yours, now, henceforth, and for ever, is the prayer of your friend and fellow-servant in the kingdom of God. Amen.

ELI B. KELSEY.

APPOINTMENTS.

Elder James Ure, who lately presided over the Hull Conference, has sailed for the home of the Saints in California. We appoint Elder McNaughton, from Scotland, to preside over the Hull Conference, in his place. Our beloved brother, Joseph Westwood, will labor under the counsel and direction of Elder McNaughton. We trust from the united labors of these two faithful servants of God that a great work will be accomplished in Hull Conference

Elder Robert Crook is appointed to labor in the Glasgow Conference, under the direction and counsel of Elder Eli B. Kelsey, the president of that conference.

Our beloved brother, Elder John Lyon, of Scotland, has been appointed to the presidency of the Worcestershire Conference; we cheerfully recommend brother Lyon to the Saints in that conference, and trust that they will uphold him by their faith and prayers, inasmuch as they will do so, giving heed to his counsels, and assisting with their might in carrying out the measures he may adopt for the spread of the word in that region, they will be blessed.

Brother Lyon has our thanks for the valuable productions in poetry from his pen, that have appeared from time to time in the STAR, and we hope he will continue to favor us, now and then, with a gem. "His reflections on a Bank Note," is a rich illustration, and an apt caricature of that worst of all *Shin Plasters*, a promise to pay.

REFLECTIONS ON A BANK NOTE.

Money makes the man, the want of it the fellow,
The rest, is all but leather and prunello.—*Anon.*

Thou representative of something great,
What wert thou in thine unconverted state,
Derived from lint, stalks, or, as like may be,
The downy castings of the cotton-tree!
Perchance the lowly silkworm's death-shroud gave
The silky texture which thou seem'st to have;
Spun into yarn—then woven into cloth—
Then worn—then cast away as what we loath;
And after mingling with—decomposition!
Mark the reverse of this—thy strange transition—
Snatched from the dunghill by the ragman's hand;
Again remodelled as thou now dost stand;
Invested with the honor of a name,
The *painted mockery* of a *righteous claim.*

Heaven bless us! and is this our riches!
The loathsome flumm'ry of rags from wretches!
For such as thee I've seen life's forfeit given—
The miser's soul lose all its hopes of heav'n—
The poor despised, and the rich made poor
From failures of thy sponsors—insecure!
Yes, from thee, thou fragment of a shirt!
Or the torn tatters of some mantle's skirt:
So subject to be lost, consumed by fire,
Dissolved with water, or defaced with mire.
Thy weakly form, how liable to tear,
How soon thou 'rt worn, e'en with the greatest care;
But who, vain ghost of currency—pray, who
Gave thee such value, as to stand in lieu
Of labor?—tell me, for I wish to know
Who thy great sponsor is, that I may go
Directly to the source from whence you flow,
And there examine what thy motive is
For circulation—ha! interest. 'Tis
Individual selfishness makes mankind sweat
To help some lordling of the soil to meet
Extravagance! forsooth, to make his land
(As if it did not yield enough) demand
A double interest by the law,
To palm thee, tiny thing! that he may draw
With seeming grace, and usury provoking.
First for his land, and then for paper-broking.
And is this all, vain thing! thou canst produce
To make thee so respected for abuse;
The trust-deed of a promisory pay,
That may go down for ever in one day!
Ha! ha! bank note—when all thy faults are told
Thou 'rt nothing to the yellow glittering gold!!

Kilmarnock. LYON.

LIST OF MONIES RECEIVED FROM THE 24TH OF JAN. TO THE 5TH FEBRUARY.

	£	s.	d.
Thomas Smith, Norwich	£5	5	2
Wm. McKeachie	19	15	0
William West	4	0	0
J. Bradshaw	0	13	6
Geo. P. Waugh	7	0	0
Henry Beecroft	1	10	0
Alfred Cordon	3	0	0
James Bond	1	10	0
Carried forward	£42	13	8

	£	s.	d.
Brought forward	£42	13	8
James Stevenson	2	10	0
James Armitstead	1	4	1
J. Arch	1	11	0
Thos. H. Clark	2	8	8
Crandell Dunn	4	0	0
J. Godsall	4	16	0
H. Smith	1	4	4
	£60	1	9

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 5. MARCH 1, 1849. VOL. XI.

BUILDING OF THE TEMPLE AT JERUSALEM.

The Jews at Jerusalem have sent a messenger to America, for the purpose of soliciting donations to re-erect their temple on a magnificent scale, as nearly as possible on the same site where their former temple stood. A meeting has been called in New York, at which Judge Noah, a very influential and wealthy Jew, made the following most eloquent and powerful speech:—

"About two years ago a messenger arrived in this City from Jerusalem, having been commissioned from the Hebrew Congregation at Hebron to visit the United States, to collect aid for the suffering poor of that venerable city. He came from the neighbourhood of the cave of Machpelah, where Abraham and the founders of our faith lie buried, and he asked in their name, and by their immortal memory, charity for our poor brethren, who have for many centuries piously and carefully watched that sacred spot. Some questioned the expediency of allowing our charity to travel so far from home; many gave in the name of Him who said, 'the poor shall never depart from the land;' but he asked only the aid of his brethren. The liberal of other faiths asked permission to add something to his store; but his authority to ask and to receive was limited to the house of Israel. The reception which he met with here, from members of the oldest congregation in America, endorsed his mission to other cities, and the Pilgrim returned to the Holy City, bearing with him some remembrance from the land where the Jew and the Gentile are equally free. In a letter which I received from the American Consul at Jerusalem, he said that he had met the Rabbi, who stated that he had brought with him from this country 18,000 dollars for the poor families of Hebron. The fidelity with which he discharged that duty, induced the Rabbis and Trustees of the congregation of Beth El, at Jerusalem, to send him again to this country on a mission of still greater interest.

"It may not be generally known to our people that since the destruction of our Temple, upwards of 1800 years ago, Israel has been without a place of worship, dedicated with all the solemnities of our faith, and erected with suitable magnificence, to the Divine Architect of Heaven and Earth. The Jews, in their own land, on that land which God gave to them as an inheritance for ever, by a deed consecrated and confirmed by ages, were not permitted to erect a Synagogue, from that fatal moment of the destruction of the Temple even to the present day.

"The army of the Roman conqueror captured and carried away the nation to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreting themselves beneath the fallen columns of the Temple, remained on a spot endeared to them by so many blissful reminiscences, and by the promises of the Great Hereafter. The Roman Centurions pursued them—the Greeks persecuted them—the Persians destroyed them, and, in after ages, the followers of Mahomet visited them

with fire and sword, and the Crusaders trampled upon their necks—yet they refused, under these unprecedented calamities, to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls, written by Esdras, now in their possession, which they bore from the flaming ruins; they read the law in chambers—in caves—confined rooms, and deserted places—for, among their Pagan persecutors, they did not dare to worship openly that God, whose protecting mercies the civilized world now unites to invoke. The Mosque of the Mussulmans reared its domes and minarets on the site of our Temple—Christians erected magnificent Churches and rich-endowed Chapels on our soil; while our people, the rightful inheritors of all that Land of Promise, crawled in abject submission to the walls of the Temple, to bewail their hard destiny—to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never dispaired of the fulfilment of those promises which God had made to them—that Still Small Voice continually whispered in their ears, in accents soft as the cherub's voice, 'Fear not, Jacob, for I am with thee.'

"Centuries rolled on—Nations arose, flourished, decayed, and fell—yet the Jewish people still existed, increased in numbers, and under every privation and persecution preserved their identity, their faith, and their nationality.

"At length a sign is given; the thunders begin to roll all over Europe; the cry is everywhere heard in despotic governments—To arms! The people are at war with their kings, and the kings are overthrown; priestcraft and fanaticism are overthrown; the sun of liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, 'You are free; you have my permission to erect a Synagogue in Jerusalem;' and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.

"Friends and brethren, do you understand that Sign? Is it not pregnant with great events? Is not this another seal broken? We can erect a Synagogue, and build a Temple here, and it excites no attention; but when the trumpet sounds from Mount Zion, every ear is opened, every heart throbs. I know full well, that there are many Jews throughout the world, who look upon the restoration of their brethren to the Holy Land as a possible event in the great changes which may hereafter occur, but they take little interest in the signs of the times. Happy in the enjoyment of every comfort here, they only think of their brethren in the Holy Land when their charitable feelings are appealed to; but when the great events of the restoration which are to fulfil the prophecies are talked of, they cling to the home of their birth, and the country of their adoption, and say, My destiny is here. Be it so. I do not blame them; for great sacrifices of life and treasure await the first movements of restoration. We are safe, but let us feel for those brave hearts, who will not forsake their ancient heritage—who cling with ardent devotion to the sacred soil, and who turn their eyes of hope towards Zion, and say 'The time will come, the hour will arrive.' Let us furnish them with the means of living until the trumpet again sounds on the walls of Jerusalem—let us aid to erect a Temple worthy of their faith, their devotion, and their constancy.

"The Jews, I regret to say, know little of the Holy Land and of their brethren who reside in it. It is now the object of Christian research, of Christian veneration, and no learned, pious and liberal Christain visits that sacred spot, who does not feel that the Chosen People of God are at this day the greatest miracle on earth, and have ever been the constant uniform object of Divine Protection. The fate of a nation may depend on many causes; one becomes weakened by unjust and unnecessary wars; another falls from want of energy, character, good faith and industry; a third is without courage to sustain its rights; and a fourth is ignorant, imbecile and bigoted. The rise, progress, and fate of the Jewish nation, exhibited no such defects of character. We sinned against God because it is the nature of man to be sinful; he punished us as the parent does his child, but, in the midst of our stubborness, our disobedience, and hardness of heart, we did not forget the

Unity and Omnipotence of that Divine Architect of the Universe, and he pardoned us; his arm always has guided us, and amid the vicissitudes of 6000 years, the nation never has been lost; from the day and the hour that God declared us to be his people, down to the present time, we have remained the same people, distinct from all others. Shepherds of the Land of Promise, Slaves in Egypt, a mighty power in Canaan, the revolted tribes captured at Samaria and blended with other nations, still Judah and Benjamin remained, and were still the chosen people. The whole world of idolatry united to crush us, but the handful of God's chosen servants could not be subdued or won to apostacy. By the rivers of Babylon they wept in captivity, but could not forget Jerusalem nor the Songs of Zion; the fiery furnace could not subdue them, and Pagan Kings, awe-struck at their self-sacrificing piety and fidelity, set them free. After seventy years of bondage the faithful were restored to Zion. Punished for their sins thus severely, the Children of Israel reposed 400 hundred years in their Land of Milk and Honey, waiting for that Prince whom God promised to send them, to consolidate and rule over the nation as their temporal Sovereign. But their glory was again destined to be doomed, their light extinguished, and darkness once more enshrouded the people. The ambitious, conquering Romans appeared in great force under the walls of Jerusalem, and summoned them to surrender.

"We have heard of many wars and sieges—of grand victories, and brilliant defences, of intense sufferings and indomitable valour; but where does the page of history inscribe deeds of bravery and personal sacrifices equal to the siege of Jerusalem? Had the Jews been united at that siege—had not the embers of faction been fanned into a flame, and its defenders divided and at war with each other—Titus Vespasianus could never have entered the Holy City. The testimony of Josephus is not always free from partiality when he treats of Vespasian and Titus; he described their triumphs after the destruction of his nation, with that cowardly complacency which characterized the courtier; he was a traitor and fought against his people in the ranks of the enemy; and yet he admits, that the Jews performed prodigies of valor. 'They cried to their besiegers from walls crumbling to ruins, that they courted death which was preferable to a shameful slavery, and that they would exert themselves to the last to prove to the Romans, that no boundary was to be affixed to their determined resistance.' The siege of Jerusalem lasted 146 days; and after unheard-of sufferings, the flames of their Temple lighted the funeral pile of the nation, and 1,100,000 souls were buried in the ruins. From that day they have been in a perpetual state of martydom, suspended between life and death. What bloody vicissitudes, what scenes of grief, what barbarities, what ravages, what disasters, what injustice, have not been exercised by the different nations of the globe, against a people devoted to slavery and abandoned by fortune. Pagans, Mahometans, and Christians have by turns occupied the Holy Land, and deluged it with blood. Still our people refused to abandon the country which God had given them. Sentinels on the ramparts, they watched for us, prayed for us. We were driven out among the nations of the earth; our home was no where; our people everywhere. Who has done this? Who brought Abram from Ur of the Chaldees? Who sent Joseph a slave into Egypt? Who authorized Moses to lead the people through the Red Sea? Who gave the law in thunder on Mount Sinai? Who raised a long line of prophets who poured forth a living stream of eloquence and divine song, which even the present age cannot hear unmoved? Who preserved Daniel in the lions' den? Shadrach, Meschech and Abednego in the fiery furnace? Our God, your God, who made bare His holy arm in the eyes of all the nations. Shall we not sustain each other when so divinely sustained and protected? Shall we turn a deaf ear to the supplications of our brethren at Jerusalem who have stood by their faith so triumphantly? I hope not.

"It has been said that the Jews at Jerusalem are indolent, are disinclined to labour, are only employed in studying the law, and devoting all their hours to prayer, and prefer leading a life of dependence and want, to one of prosperous active industry. I thank them that they do so. Amid our worldly cares, our pursuits of gain, or limited knowledge of our holy faith, our surrender of many cardinal points—probably from hard necessity—I am thankful that there is a holy band of brotherhood at Zion, whose nights and days are devoted to our sublime laws, our

venerable institutions. I wish them to remain so, I think it our duty and our interest to share our means with them—to repay them with the bread of life, for aiding us with the bread of salvation. Jerusalem should ever be an object of the warmest attachment in our sight. To see the Holy Land sovereign and independent under its rightful proprietors; to know that the Temple will again be rebuilt; to hope to see the standard of Judah once more unfurled on Mount Zion! to die on that spot, and to be buried near David and Solomon in the valley of Jehosaphat, should be our highest ambition, our earnest hope, our incessant prayer.

"There are some who may consider the permission extended to the Jews in Jerusalem to build a Temple, or a magnificent Synagogue, a concession of little importance; but taken with other extraordinary signs of the times, it has a most important bearing. *We* may be unmindful and indifferent in relation to those signs, but there is a Divine hand which directs, a Divine agency which controls these movements; there are Divine promises yet to be fulfilled, Divine attributes which are yet to be made apparent to the unbeliever. Since the establishment of Christianity, the world has not seen a revolution equal to that existing at the present moment in Europe; one hundred millions of people are in arms against their sovereigns; it is a struggle indeed for Liberty and Human Rights, but Religious as well as Civil Liberty; the blow is equally aimed at priestcraft, at that powerful union of Church and State, which, for centuries has kept the world in bondage. The allied Sovereigns may succeed in overpowering the people and maintaning their thrones and sceptres, but great concessions will be made to the wishes of the people to avoid a hurricane of frightful outbreaks;—the people are no longer in chains. To the Jews, this great revolution has been a wonderful manifestation of God's providence and watchfulness; it has made them men, citizens, a people, a nation—it has given them rank, position, power,—it has elevated them to the highest offices. Look back 1800 years on Rome, the proud mistress of the world, and see the Jewish captives in chains following the triumphant car of the victorious Titus; see them sold in bondage, see them the architects of the Coliseum and the Pantheon, the servile labourers everywhere. When Rome fell, and Christianity arose, see them even more fiercely persecuted, the inmates of the dungeons of the the Inquisition, and the victims of the *Auto da Fe?* see the chosen people, whose only sin was their belief in one God, locked up at night in the Ghetto, like animals in a cage, and look at them now in Rome; declared to be free by law, and possessing equal rights with their fellow-citizens. See them in France and Germany, and in every country in Europe, filling the highest situations in the governments, the proudest elevations on the benches of law and science, and diffusing everywhere the lights of their deep philosophy, and the fruits of their close and ardent study. And has this great advent been brought about by human agency? I believe it not; —it is part and parcel of those promises—the first step in the fulfilment of that great event which is to manifest to the whole world the power, the unity, the omnipotence of the Lord God of Israel, one God, and the God of all Creation, and that He alone is the King of kings, Redeemer of the world, and the Sole Judge of the earth.

"Other great revolutions are also in progress—quietly, slowly, but securely—the age of Reason and Philosophy among Christians. In every direction, there appear to me evidences of a progressive, but mighty change in the fundamental principles of that faith, which it is our duty and our interest to watch, as developments of the deepest importance to our future destiny as a nation. I have noticed the liberal feelings everywhere evinced toward the Jewish people, an interest in their spiritual character, as much as in their temporal welfare; I see everywhere a change manifested toward us as a Sect; there are closer affinities developing themselves among Christians. They are gradually unloosing the chains of a religious prejudice against us, and feel a deeper interest in our fate and final advent. Few adhere, at the present day, to the spiritual restoration of the Jews, while the multitude admit that this restoration must be literal. The promises of God to the chosen People are now more fully recognised, and evangelising them is postponed until after the great events contingent on our Restoration as an independent Power. Reason and Truth begin to resume their empire as the shackles of ecclesiastical power become weakened, and man defends his right to think, to speak, and to act freely and openly, upon all matters appertaining to the Christian faith.

"The result of this religious freedom manifests itself in gradually withdrawing from the great Founder of the Christian faith, the divine attributes conceded to Him by his disciples and followers. Since the Reformation, this change has been gradually unfolding itself; but professing Christians did not dare to express their doubts even to themselves; they were unbelievers ever, but only in the deep recesses of the heart; but now Reformers, Socialists, Communists, Philosophers, openly express their doubts. All Germany is deeply tinctured with this belief, and other Luthers are springing up, declaring their unchanged belief in the sublime morality of Jesus of Nazareth—their entire confidence in Him as an eminent and illustrious reformer, teacher, prophet, brother; but denying his divine issue, his participation in the God-head, and his right to share with the Almighty the attributes of divinity. The Jews are deeply interested in the extension and preservation of Christian morals; to us and to the world it would be a deep calamity to see *our* laws, *our* principles, *our* doctrines abrogated, which have been so beneficially spread throughout the world, under another name. If we were enfeebled and broken down, and had not the power to enforce and carry out the doctrines of our faith, still, happily, they have not been lost to the world, but flourish under another denomination. 'Do unto others as you would desire others to do unto you—love your neighbour as yourself'—deal justly with all men, honour your parents, be faithful to the governments that protect you, be merciful, be charitable, and love God with all your heart and soul—these are *Jewish* precepts, advanced as such by a great Jewish reformer, and ingrafted upon the religion adopted by his followers and friends; but their divine origin is unchanged."—*New York Tribune.*

(*To be continued.*)

LATEST INTELLIGENCE FROM THE GOLD REGIONS.

BY THE "CANADA," ARRIVED ON THE 19TH ULT.

Extract of a Letter from an Officer in the Squadron of Commodore Jones.

"*United States Ship Ohio, Monterey, California, Nov.* 1, 1848.

"We arrived here on the 9th of last month. The weather for the last fortnight has been delightful, very much like our finest October weather at home. The pleasant season has just commenced.

"It will be impossible for persons at a distance to realise the state of affairs here. Gold is the only subject discussed. It is bought and sold in grocers' scales. It is selling for 11 dollars an ounce here, 10 dollars at San Francisco, and 6 dollars at the mines. It is worth over 18 dollars in the United States. At the mines it is the only medium of exchange. The price of a glass of grog is a pinch of gold. The Indians had at first no idea, and have scarcely any now, of its relative value. They would offer all they had for anything that pleased them. A man from the mines told me that he had sold a blanket for 280 dollars in gold, and the hat that he wore up there (an indifferent one) for 64 dollars. Every one that can possibly do so has gone to the mines. There are some fifteen or twenty vessels at San Francisco, which cannot leave because their crews have deserted. They offer 50 dollars a month, and cannot get men at that; the usual wages were about 12 dollars. Those who reap most in this golden harvest are the small traders; for, as a matter of course, the necessaries of life are scarce. One of these men informed me that he retailed flour at two dollars a pound, and said it had been four; he also sold sugar at two dollars per pound, brandy 12 dollars a bottle. Crowbars, pick-axes, &c., sold at first for an enormous price.

"The mine is known to be four hundred miles long and one hundred broad. It is thought to be much longer, but it has not been explored further. A man, without much exertion, can make 1000 dollars a month. Some have made it in a few days. I saw a party that had been in the mines about two months; each one (person) averaged about 1500 dollars a month. A piece weighing 25lbs has been found. The largest piece that I have seen weighed 1lb 2oz. The most that is found is small and fine. A man will leave a place at which he does not find more than an ounce

a day. The machines are very rude; in fact it would be profitable to work that which has escaped them, were there not richer work all around. The mines are said to be inexhaustible. The present low price of gold cannot long last; for I suppose a mint will soon be established. Nor can the necessaries of life remain long as they are, though they will be high for some time. Nothing for consumption is made here, but cargoes are on their way from South America and the islands, and no doubt capitalists will soon have their agents, which alone would bring gold to near its proper value. I had a revolver, worth about 12 dollars in the United States; as a special favour I parted with it for 3½ ounces of gold, equal to 65 dollars in the United States. Persons are seen with gold valued at thousands of dollars, who, a few months since would have considered themselves fortunate in having twenty dollars in their possession.

The excitement at New York was indescribable. On the 5th inst., the steamship Crescent City, took her departure for Chagres with 305 passengers on board, amongst whom was the chief engineer of the Panama Section of the proposed Chagres and Panama Railroad. The scene at her starting was of the most animating description, the quays being lined with the friends of those departing for the El Dorado. Another fine steamer, the Falcon, sailed on the 1st, containing two hundred passengers, with their multifarious baggage, amongst which we find enumerated "Bowie knives, packing-boxes, gold sifters, cradles, spades, shovels, picks, buckets of rubber and wood—in fact every conceivable article that could be of benefit in the way of gold digging," besides a cargo whose value was estimated at 70,000 dollars.

The following is stated as the outfit of the Strafford, a barque engaged to carry out the New York Mining Company:—"Abaft the main hatch are arranged the mess tables, yielding comfort and convenience while nourishing the inner man. Away aft is fitted up an admirably selected library, comprising works on every subject, and consisting of fully 3000 volumns. These are the individual contributions of the members, and generous donations from the Bible and Tract Society. For the amusement and enlivenment of the company, a splendid piano and numerous other musical instruments have been presented to these fine fellows; and, to crown all, a glee club has been formed, numbering voices of no ordinary sound and sweetness."

This is certainly combining the *utile et dulce!* The list of other vessels sailed, and to sail, from all parts of the Union, is far too lengthy for us even to sum up. The *New York Herald* says, in his city article of the 3rd instant, that upwards of 8000 persons had then left the States for California, *via* Chagres, Vera Cruz, and Cape Horn, although it was only sixty days since the excitement commenced; and that upwards of 20,000 had left ports on the Pacific. The calculation of the writer is that, with the existing and prospective increase of population in California, we may very reasonably expect an addition of one hundred millions of dollars worth to stock of gold in the world.

That it may be some time, however, before the world will feel the effect of this singular state of things, will be made appear from the following statement by the same writer:—

"We have already a large capital invested in this movement. Millions of dollars are at present locked up in this trade, and millions more will be in the same position before returns are received and commercial operations give the capital activity. The annexed statement exhibits estimates made from the best authority, of the amount of capital at present employed in the shipment of passengers and property to California.

"*Commerce between the Atlantic States and California.*

Vessels departed, direct and indirect. No. 125 value .	2,000,000	dols.
Provisions for passengers, 60 dols. each, No. 7000, value	420,000	„
Fitting out vessels, 2000 dols. each, No. 125 . . .	250,000	„
Shipments of merchandise on speculation	2,500,000	„
Amount of specie shipped and taken by emigrants . .	1,500,000	„
Total	6,670,000	„

"This amount of capital is at present absorbed by this movement, and it is increasing at the rate of more thon one hundred thousand dollars per day. As an offset, we have only received about sixty thousand dollars worth of gold from California; and before we can receive any amount of consequence more than ten millions of dollars will be locked up in the trade. The amount already invested has made many branches of business very active. Provision dealers, bakers, clothiers, &c., have been actively engaged in filling orders, and many vessels have been withdrawn from other employments, and fitted up at considerable expense for the long and dangerous voyage to San Francisco."

The Latter-day Saints' Millennial Star.

MARCH 1, 1849.

TITHING.—We are happy to inform the churches that we have collected between £800 and £900 in tithing, which we have forwarded to the mountains by the hands of our faithful brethren, President Orson Spencer and Captain Dan Jones. Those who have donated their tithing, can have the privilege of inspecting our tithing book at any time. Their names and donations will be entered in the tithing records both here and in the valley. I shall only be responsible for the tithing that shall come into my possession; it can be forwarded to me either through the hands of Elder Levi Richards or through the post, or any other safe conveyance.

ORDINATIONS.—Elders William Philips and Abel Evans have been ordained unto the High Priesthood under the hands of Dan Jones and myself. The former, W. Philips, was appointed at the last conference in Wales to preside over the church throughout that country—the latter was at the same time appointed his counsellor. We are confident that these choices were good ones, and that the church will greatly prosper in that country by heeding the instructions of these two servants of God in connexion with Elder John Davies, who is also a counsellor to brother Philips.

EMIGRATION.—The ship *Buena Vista* sailed from Liverpool a few days since with 249 Welsh Saints on board. Elder Dan Jones, President.

The ship *Hartley* also cleared from this port for New Orleans a few days since, having on board over 220 souls. About one-third of these were Welsh, the balance English and Scotch—all Saints—under the presidency of Elder William Hulme of Manchester. Five large ships have sailed from this port loaded with Saints during the last four or five weeks. Thus the great work of the gathering rolls on, fulfilling the great and glorious predictions contained in the Book of Mormon, Bible, and other revelations. Hasten thy work, O Lord, that Zion may speedily become a strong nation!

Our last ship will sail between the 5th and the 15th of this month.

LETTERS TO THE EDITOR.

Kanesville, Dec. 11, 1848.

Dear Brother Pratt,—I now improve a few leisure moments in writing to you, and through you, to the Saints and friends in England. May grace, mercy and peace abide with you and the faithful, henceforth and for ever, Amen.

Your kind letter from Liverpool, dated August 8th, has come to hand, and it afforded me great pleasure to learn of your safe arrival in the field of your present

and future labors; but it grieves me much to hear of brother Spencer's ill health. Is it possible that the climate of that distant country is the agent to cause so luminous a star to set, when it should only be at its meridian! Mortal beings must fade and die in all countries, and this should admonish us all to do our duty while strength, vigor and life animate our earthly tabernacles. The will of God be done. His hand guides our destinies in mercy, and his eye ever watches for our good.

It is a general time of health, peace, prosperity and plenty with us at the Bluffs. Our county is organized; our votes were for General Taylor, and he, I believe, is duly elected. May the spirit of justice, of mercy, and of truth, guide and direct the cause of his administration, and may he prove a blessing to the Saints.

News from the Valley since the 11th of October last has been received, and it is good. The crops there have come in very well, though much was destroyed by the crickets, yet it is thought there will be enough for all the population that is there; and they feel confident that they will be able to produce enough to meet the wants of the emigrants that may go there hereafter, and that instead of their taking so much provisions as heretofore, they can load with iron, steel, glass, nails, clothing, boots and shoes, scythes, sickles, and, in fine, every useful article in a community established in a new country, except provisions. Saws, cross cut, mill and circular saws should be taken there.

The Church was never doing so well in the United States before, as our branch is now doing at this place, (at the Bluffs). The Lord is turning the hearts of the people towards us, and softening them for our sake.

Elders C. H. Wheelock and Augustus Farnham may be expected in England soon, if all be well.

Most respectfully your brother in Christ,
ORSON HYDE.

New Orleans, December 15, 1848.

Dear Brother Pratt,—I have written of an earlier date to send by the ship *Erin's Queen*, and have expected her to sail; and now I expect she will go to sea this morning. There is one thing more that I wish you to understand: yesterday I fell in with one of those sharks, his name is Cook, and the head one of a company of ten in number, who are engaged in taking out permits and re-shipping passengers. They speak five or six languages, and are determined to monopolize the business. This Cook has a certificate from Amos Fielding, Hiram Clark, and others, for the kind manner he has treated our passengers in years past when going to Nauvoo; and he could just as well have got one from Simeon Carter as from others, when at the same time he had taken a large amount of money from the company, and they never knew it, and are perfectly ignorant of it now. They are connected with some office in Liverpool. He told me that when there was a Mormon ship came into port they knew exactly what to do, for they considered it lost; therefore they would send some person (as they have done) on board to make confusion—some one that was not responsible for what they said—bringing bills from some boat, and saying that they were captain or clerk of said boat, and would carry them for one dollar to St. Louis, if they could not get them without, but alas! this would not be done, but they would carry them on account of their particular regard for our people; and then begin to talk to some silly old woman, and by so doing draw the wool over their eyes. On this account the last company had to stop here six days, just because they were bamboozled by these runners. I consider that there is but one way to do the business for the best good of the Saints, and that is for one person to do all of the business, and the rest remember the Mormon Creed. Those sharpers are threatening me all the time, but I do not fear them. I am satisfied that the church has not known the extent of their speculations from them, and yet were soaping them all the while.

May God add his blessings to us and grant us his Spirit, that we may all be enabled to do his will and roll forth his kingdom in spite of wicked men and devils, that the honest in heart may be gathered home and everlasting righteousness brought in, and the Saints be enabled to see eye to eye, is my constant prayer in the name of Jesus Christ. Amen. Yours in the covenant,

LUCIUS N. SCOVIL.

"THE BLIND SEE, THE DEAF HEAR, AND THE LAME WALK."

Newbury, January 22nd, 1848.

President O. Pratt,—Since I came here I have witnessed the manifestation of the power of God in healing the sick in this Church, as well as out of it. Two or three cases I will mention: first, one woman, not in the Church, who had nearly lost her sight, and was given up by the doctors, came some months ago to our meetings, and desired the elders to lay hands upon her, for she believed that if they did so her sight would be restored. We laid hands upon her, and the next day she was able to go out to work, to the astonishment of her neighbours, and her sight was perfectly restored. She came to our meetings for some time afterwards, and told all with whom she conversed how her sight had been restored; but after a time she left the meetings, and then began to oppose the Saints. She never was baptized, and a few weeks ago died. Again, in the month of May, 1848, I baptized an old woman of about eighty years of age. She was very deaf, and had been so for some years; and was very feeble, having two bad legs. She was led to the water to be baptized, but walked back herself. Calling upon her some time after her baptism, she desired me to anoint her ears with oil and lay hands upon her, and strange to tell, her hearing has been restored, and both her legs are well, and have not a wound upon them, (to God be all the praise,) and she walks about quite well. Another case is that of a brother who had been confined for some time by a pain and swelling of the leg, and could scarcely get any rest by night or day. He applied to two or three doctors: some of them said it was an enlargement of the bone; others said that the bone was decayed. Brother Banks sent brother Walker to labour here for some time, and he went to sleep at this brother's house: he laid his hands on his leg and healed him, and he is now quite well.

Dear brother Pratt, these are a few of the many things that might be named; and the Saints here have a knowledge of the truth of this great work, independently of the testimony of others. Several families will leave here for the camp of Israel next fall, and we all feel a desire to go, and often sing, and with meaning too, "O Zion, when I think on thee," &c., &c. We have had very pleasing accounts from our brethren and sisters that went to America last fall; and they write us to follow them.

Dear brother Pratt, ever since I have been in the church, which is now about six years (being ordained an elder the day I was baptized), I never felt more like going a-head than I do now, and I rejoice yet more and more in the great and blessed work. I was twenty years a sectarian, and seventeen years of that time a preacher, and thought I was happy sometimes, but now I know I am, for I have come to a knowledge (my soul praise the Lord). My desire is to roll forth this work and abide by counsel, that I may be saved with all the faithful, and desire your prayers.

Dear brother, if you think this, or any part of it is worthy of a place in the STAR, it is at your disposal, you can use that wisdom which is given unto you as a man of God and as an apostle of Jesus Christ. From your humble servant and brother in the new and everlasting covenant,

THOMAS SQUIRES.

Huddersfield Branch, 27th January, 1849.

Dear Brother Pratt,—Being a father of four children and a member of the Church of Jesus Christ of Latter-day Saints, I am desirous that my children should be taught in their youth the rudiments of those principles that I now entertain. But whether I should be able to abide by the principles of the above church or not, I am willing that my children should, and continue therein. Having asked counsel from the council of the branch, I was permitted to form a Child's Ladder, whereby they may ascend to a greater height than their progenitors, in the scale of intelligence and truth. I have, therefore, furnished you with about 100 questions and answers, if you deem them worthy let them form a little book, so as a mother can teach her children when she sitteth down, and when she walketh by the way. I have endeavoured to render them as short as possible, in order that they may be attained by the weakest mind; and where a proof was long and tedious, I have shortened it without removing its sense. I submit the whole to your supe-

rior wisdom and knowledge in those matters—what is good for children and what is not; however, I am solicitious of something of the kind being done. In STAR No. 12, Vol. 10., I there find the above in contemplation by brother Thomas Smith. But be it known I am not that person that he in his letter desired to come forth. Upon the whole, I believe to teach the young bud how to shoot, is no small matter indeed. I hope, honoured brother, you will pardon what is weak, as I have had only four and a half years' experience in the church. Every one of those questions and answers are found in the MILLENNIAL STAR and Bible, belonging to the second and third series. And now, should neither of them do, let this letter and the Child's Ladder, be quietly laid aside among those writings that have been weighed in the scales, but found wanting. Your brother in the Gospel,

DAVID MOFFAT, Elder.

THE CHILD'S LADDER, OR A SERIES OF QUESTIONS AND ANSWERS ADAPTED FOR THE USE OF CHILDREN OF THE LATTER-DAY SAINTS.

First Series.

Q.—What is your name? A.—A. B.

Who gave you that name. My father.

When did he give you that name? When he gave me up to be blessed by the elders of the church.

How long will you retain the name you now have? Until I receive a new one.

When will you receive a new name? When once I have proved myself a child of God.

Can you prove it? Yes. Rev. ii., 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name.

Hath God given to any man a new name on earth? Yes.

To whom did he give a new name? To Jacob.

Can you prove it? Yes. Gen. xxxv., 10. And God said unto him, thy name shall not be called any more Jacob, but Israel shall be thy name.

Who hath the greatest name? Jesus Christ the Son of God.

Can you prove it? Yes. Phil. ii., 9. Wherefore God hath highly exalted him and given him a name which is above every name.

Who is the father of Jesus Christ? God Almighty.

Was he known to our fathers by any other name? Yes.

To whom? To Moses, by the name Jehovah.

Can you prove it? Yes. Exod. vi., 3. And I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty. But by my name Jehovah was I not known to them.

Hath he any other name than these? Yes. Psal. cxi., 9. He hath commanded his covenant for ever: holy and reverend is his name.

Is the name of the Lord to be feared? Yes. Deut. xxviii., 58. That thou mayest fear this glorious and fearful name, the Lord thy God.

Doth the Lord put his name in any of his servants? Yes.

In what servants doth he put his name? In his angels.

Can you prove it? Yes. Exod. xxiii., 20 & 21. Behold I send an angel before thee. Beware of him, for he will not pardon thy transgressions, for my name is in him.

Hath fallen angels a name? Yes.

Can you prove it? Yes. Rev. ix., 11. And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon.

Hath unclean spirits a name? Yes.

Can you prove it? Yes. Mark v., 9. And he (Jesus) asked him what is thy name, and he answered him saying, my name is Legion, for we are many.

Hath all the fowls of the air names and the cattle of the field? Yes.

Who gave them their names? Father Adam. Gen. ii., 19. And out of the ground the Lord formed every beast of the field, and of the air, and whatsoever Adam called them, that was the name thereof.

Hath all the stars that you behold names? Yes. Psal. cxlvii., 4. He telleth the number of the stars, he calleth them all by their names.

Second Series.

What is God? He is a material intelligent personage, possessing both body and parts.

Could he be a being without body and parts? No. Verily, no.

What form is he of? He is in the form of man, or rather man is in the form of God.

Where do you find these proofs? In the scriptures of the old and new Testament.

Can you prove then that man is in the form of God? Yes. Gen. v., 1. In the day that God created man, in the likeness of God made he him.

Can you mention the parts of his body from the scriptures? Yes. Exod. xxxiii.,

22 & 23. And I will cover thee with my hand; and I will take away my hand, and thou shall see my back parts, but my face shall not be seen.

Can you mention any more parts of his body? Yes. Exod. xxiv., 10. And they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone.

Did ever any man speak face to face with God? Yes.

To whom did he speak? To Moses.

Can you repeat it? Yes. Exod. xxxiii., 11. And the Lord spake unto Moses face to face, as a man speaketh to his friend.

As the God of Heaven possesses body and parts, doth he also possess passions? Yes. He eats, he drinks, he loves, he hates.

Where have you an account of his eating? When he appeared to his servant Abraham on the plains of Mamre. Gen. xviii.

Did Abraham know that the Lord desired to eat when he appeared unto him. Yes. Gen. xviii., 5. And I will fetch a morsel of bread, and comfort ye your hearts, for therefore are ye come to your servant.

Can you point out the object of his love? Yes. Mal. i., 2. Was not Esau Jacob's brother saith the Lord, yet I love Jacob.

What were the things of his hatred? The palaces of Jacob.

Can you prove it? Yes. Amos vi., 8. The Lord hath sworn by himself, saith the Lord of hosts, I abhor the excellency of Jacob, and hate his palaces.

Can this Being (God) occupy two distinct places at once? No.

Can he move from planet to planet with facility and ease? Yes. Gen. xi., 5. And the Lord came down to see the city and the tower which the children of men builded.

With whom did the Lord converse? With his servant Abraham.

Upon what things did they converse? About the destruction of Sodom and Gomorrah.

Doth the Lord also reason with man? Yes. Isa. i., 18. Come let us reason together said the Lord.

What is Jesus Christ? He is the son of God, and is every way like his father.

How is he every way like his father? Because he is the brightness of his father's glory, and the express image of his person.

Where do you find that proof? In Heb. i., 4.

What body doth Jesus Christ possess? Immortal flesh and immortal bones.

Can you prove these things? Yes. Luke xxiv., 39. Handle me and see, (saith Jesus) for a spirit hath not flesh and bones, as you see me have.

Doth Jesus Christ eat in his resurrected body? Yes. Luke xxiv., 42 & 43. And they gave him (Jesus) a piece of broiled fish and of an honeycomb; and he took it and did eat before them.

Doth Jesus Christ exercise all power in heaven and in earth in his resurrected body? Yes. Mat. xxviii., 18. All power is given unto me in heaven and in earth.

Doth Jesus Christ and his father both possess a body alike? Yes. Col. ii., 9. For in him (Jesus) dwelleth all the fulness of the godhead bodily.

Can Jesus Christ move from planet to planet with ease and alacrity like his father? Yes. Acts i., 9. And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight.

Can Jesus Christ occupy two distinct places at once? No.

What are angels? They are intelligences of the human species. Many of them the offspring of Adam and Eve.

Can you prove what you have now said? Yes. Rev. xxii., 9. Then saith he (the angel) unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets.

Are angels then resurrected beings? Some of them.

What bodies do resurrected angels possess? Immortal flesh and immortal bones.

Are angels glorious beings? Some of them, but they can veil their glory by their body.

Third Series.

What are men? They are the offspring of God the Father, and brothers of Jesus Christ.

What is a righteous man destined to be? Like unto God his father and Jesus Christ his brother.

How is he to attain to what he is destined? By coming in possession of the knowledge of God and of Jesus Christ his Son.

How can you prove it? By St. John xvii., 3. And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou has sent.

By what principle is man to come to the knowledge of God and of his Son? By the principle of Revelation.

Can they not be known without revelation? No. Luke x., 22. No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him.

Is revelation available to every man? Yes, upon conditions.

What are the conditions which God requires? Perfect obedience to his revealed law.

What law hath God revealed that revelation can be obtained? To believe in the

Son of God, repent of our sins, be baptized for the same, have hands laid on us for the spirit of God, which is a spirit of revelation.

Where do you find that law? In the Testament of Jesus.

Are you commanded to believe in the Son of God? Yes. John iii., 23. And this is his commandment—that we should believe on the name of his son Jesus Christ.

Have you any account of the nature of repentance? Yes. Isa. i., 16, 17. Put away the evil of your doings, cease to do evil, learn to do well.

Is baptism required, after repentance is performed? Yes. Acts ii, 38; Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Is the Holy Ghost only given to those who obey these laws? Yes. Acts v, 32; And we are his witnesses, and so is also the Holy Ghost, whom God hath given to them that obey him.

By what acts is the Holy Ghost communicated to the obedient? By the act of laying on of hands, which is the fourth law in the kingdom of God.

Have you evidence for the laying on of hands? Yes. Acts viii, 17. Then (the Apostles) laid their hands on them, and they received the Holy Ghost.

Who have the legal right to lay on hands? Apostles.

Who was the first Apostle in this dispensation? Joseph Smith.

What is a dispensation? A season of God's mercy to man.

How did Joseph Smith get in possession of so high and so holy a calling? Through the ministration of holy angels.

What more did the angels make known to Joseph Smith? The Book of Mormon, the fulness of the everlasting Gospel.

Have you any account of an angel coming with the everlasting Gospel? Yes. Rev. xiv, 6. And I saw an angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth.

Have you any account of a book sealed, coming forth? Yes. Isaiah xxix, 2. And the vision of all is become unto you, as the words of a book that is sealed—and so forth.

What does the system of the Saints embrace? All truth in heaven, in earth, or in the universe.

What do all these questions teach you? To be humble and mindful of the law of God.

What are you to remember in your youth? My Creator and Redeemer.

Do you pray? Yes.

What do you pray for? That the people of God may be preserved from the danger of the world—but more so from the evils.

As the day is far spent, and the night is at hand, let me hear if you order your words a-right before God? O God, my heavenly Father, I thank thee, in the name of Jesus Christ, for all the benefits of thy mercy this day; and I ask thee to give me thy fatherly care this night; give thy spirit to them that are weary in thy church, and ready to faint, lest they fall from thy ways and die. Expand my young and tender mind, to behold thy law, that I may know thee in my youth, so that I may be able to withstand the evils of the world in my riper years; strengthen and sustain my father and my mother to provide for my many wants, and may I live, to render back to thee, the gratitude which I owe, even so, Amen.

Staveley, January 12th, 1849.

Dear Brother,—Whom, having not seen, I love through the grace of God. I enclose you the copy of a letter which I sent to my brother-in-law, Serjeant H. Howit, of the 7th Royal Fusiliers, together with an extract from a letter to E. R. Reeves, my brother-in-law, for publication in the STAR, if you think it will not too much obstruct its divine light. You will see by the heading of this article that I reside in Staveley. This is a small village about four and a-half miles from the town of Kendal. There is nothing very beautiful or magnificent about it, nor any thing that would be very attractive to the antiquarian, although it was formerly a market town, and was also the birth-place of a crowned head. During a great part of the last century the black arts of witchcraft prevailed greatly in the village and its immediate neighbourhood, and drunkenness and vulgar wickedness swayed their abominable sceptre almost universally over the village, till recently converted in a great measure into spiritual wickedness by the Primitive and Wesleyan Methodists, who still flourish greatly in the village. The everlasting gospel has also been preached often in the village, but without any visible effect. I have held no meetings since I came here, not being able to get a place that I could hold meetings in. I have commenced circulating the tracts, and expect soon to have meetings held

here. They are very much opposed to Mormonism, but I am determined to rid my garments of their blood; and I trust there will be some who will give heed to the true gospel.

Wishing you every blessing that heaven affords, I subscribe myself your brother in the covenant of peace. THOMAS HUDDLESTON.

The following is the letter and extract alluded to above:—

Staveley, Jan. 17, 1849.

Dear Brother and Sister,—You may think me negligent in not writing to you before now, as you desired me to write to you when I was in Preston, but as I have frequently heard from you since I came here, through the letters you have sent to our parents, and brother and sister, I thought it unnecessary for me to write to you; but as you are about to cast me off, and not own me as a brother, because I keep the testimony of Jesus, and assemble with the Saints of God, I thought it expedient to address a few lines to you upon this subject.

When a man becomes acquainted with the true Gospel of Jesus Christ and receives the same, he soon realises the words of his Saviour, "a man's foes shall be they of his own household;" but I am sorry (not for my own sake, but for yours), that you should be opposed to your own welfare, and reject the councils of God against yourselves; but I would ask, wherefore are the Saints so much hated and persecuted? they have done no person any harm, but they are ready to spend their lives for the good of all mankind; it is true their "names are cast out as evil," and they are "everywhere spoken against;" but can they be honest who will cast us off and disown us as brethren, because "all manner of evil is said against us," for such was said against Jesus Christ and his followers, and the people of God were always hated; we are not in the least surprised at the persecutions we endure, for our Master hath taught us, saying,—"if they have hated me, they will also hate you; if they have kept these sayings they will keep yours:" if this generation will not receive the Gospel, when it is preached by men commissioned to preach "the Gospel of the kingdom in all the world, for a witness unto all nations, that the end may come," neither would they have received it had they lived in the days of Jesus Christ; and they who persecuted the Saints now would have persecuted Jesus Christ, "for light is come into the world, and men love darkness rather than light;" "neither come they unto the light, lest their deeds should be reproved;" but they persecute the Saints because the light of the Gospel illuminates the minds of the honest, that they see the errors of sectarianism, and how they are departed from the truth and are turned into fables. I know it is a hard thing for the rich and learned to believe a poor and iliterate man, when he tells him that his religion is become corrupt and disowned of God; "but God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are." Whenever God has committed a dispensation to the children of men he hath chosen the weak and iliterate, "that no flesh should glory in his presence;" all their talent and wisdom having been received of God, being entirely devoid of man's learning; and the honest man will investigate their doctrine in an honest manner, comparing it with the scriptures,—"to the learned, the iliterate, if they speak not according to this word, it is because there is no light in them." Hath the Saints taught anything that is contrary to the scriptures? Certainly not. There is no man, (no matter how eminent) that can prove one principle of the doctrine of the Saints to be contrary to the scriptures; you may say it is contrary to the scriptures for man to add anything to the scriptures; this I readily admit; neither is there any scripture of any private interpretation, consequently no scripture needeth any scripturalizing or altering to something different to what they read; for if inspired men, who wrote and spoke as they were moved by the Holy Ghost, could not make them sufficiently plain, how should uninspired men dare attempt to do it, who have brought themselves under the curse, which John testifies, by writing volumes to make the word of God of none effect, and to make it suitable to their own corrupted opinions. The Saints have not added anything to the scriptures, but we receive whatever the Lord shall give us by the voice of inspira-

tion; neither have we diminished anything from the scriptures, by neglecting those things "which God hath before ordained that we should walk in;" but we believe and attend to all the ordinances of Christ's kingdom, (or Church,) thus proving that we are led by the Spirit of God. "He that abideth in the doctrine of Christ hath both the Father and the Son."

Now dear brother and sister, (for such I still own you whether you have forsaken me or not, and I long for your salvation,) let me earnestly exhort and intreat you in the name of Jesus to search the scriptures, and investigate our doctrines with an honest mind before you condemn us. Many condemn us for very frivolous things, which they consider wrong through their own erroneous opinions, but when rightly compared with the scriptures, are minutely correct; for instance, my father condemned one of our elders, because he said that "a child is as free from sin as Jesus Christ, and that a man when baptized by a duly authorised administrator, with an eye single to the glory of God, was as free from sin as a child," when common sense teaches us that if a man be free from sin, he is perfectly free, and it is impossible for any being to be more than perfect; and the scriptures also teach us that, "he who sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren;" and that "he that doeth righteousness is righteous, even as he (God) is righteous." You said in one of your letters, that if the Saints had been what they professed to be, Brother Daniel would have been healed sooner than he was when he was poorly; but I might also argue upon the same grounds, that if Paul had been what he professed to be, why leave Trophimus at Miletum sick; and if the desciples of Jesus were what they professed to be, why could not they cast out a certain devil, because of unbelief, although they had received express "power over unclean spirits." A man may believe the Gospel and still not have sufficient faith to be healed immediately himself when sick; the Lord also trieth and chasteneth his children in various ways, and suffereth them to be distressed in various ways to prove the faithful, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Let us next consider what are the first and leading principles of the gospel of Christ according to the scriptures: faith, repentance baptism, for the remission of sins; the laying on of hands for the gift of the Holy Ghost; the resurrection of the dead, and eternal judgment are the six first and leading principles of the gospel of Jesus Christ, which is to be "preached in all the world for a witness unto all nations, and then shall the end come." Many reject these ordinances as being entitled to salvation, because say they "salvation is freely given us of God, being wrought out and finished by Jesus Christ, and to hold any ordinance as essential to salvation would limit the love and power of God in the redemption of the world, and only make Jesus Christ a stepping stone to salvation instead of a saviour." But surely none but they who are in the depth of ignoranace can suppose that rejecting the divine word of God can extol his love and power. The Saints verily believe and know that Jesus Christ "hath died, the just for the unjust, to bring us to God by the sacrifice of himself," and hath "obtained eternal redemption for us," freely offering salvation to all men, for "God hath given unto us eternal life, and this life is in his son." But do all men receive this salvation? if not, whereby shall we know those who do receive it and what is their great distinguishing characteristic? If we search correctly the scripturess we shall find it divinely enstamped almost upon every page, and they who reject it are condemned. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ hath both the Father and the Son." Here we at once discover the divine standard by which the saint of God is known, "he that abideth in the doctrine of Christ." You may say Jesus Christ said, "as Moses lifted up the brazen serpent in the wilderness, so must the son of man be lifted up, that whosoever believeth on him should not perish but have everlasting life," therefore we can be saved without baptism; but if we search correctly the scriptures, we shall find that to say we believe on the Lord Jesus Christ, and can be saved without baptism, is in itself a contradiction; for Jesus Christ, when giving his disciples their mission, said "Go ye into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe in my name—they shall cast out devils—they shall

speak with new tongues—they shall take up serpents, and if they drink any deadly thing it shall not hurt them—they shall lay hands on the sick and they shall recover." He also said to Nicodemus, "Ye must be born again of water and of the spirit, or ye cannot see the kingdom of God." And we find his disciples were very particular in this ordinance, for upon the day of Pentecost, when the people were pricked in their hearts and said, "Men and brethren, what shall we do?" the answer of Peter was, "Repent and be baptized for the remission of sins." He also commanded the household of Cornelius to be baptized, and in an epistle to his brethren he positively asserted it was a saving ordinance. Ananias also told Saul to "arise and be baptized, and wash away his sins; in short, all his followers were very particular regarding this ordinance. Now this is the "doctrine of Christ," consequently, whosoever does not believe it, does not believe on Jesus Christ. But many say "these signs are done away which Jesus promised." I know they were done away, and the result was, believers were also done away; for Jesus said, "these signs shall follow them that believe;" therefore, as long as there were any true believers, these signs would, undoubtedly, follow according to the promise of Jesus. Many also say, that apostles and prophets are done away, and the result has been, that the Church of Christ was also done away, for the apostle says, "it is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." If, therefore, the foundation was done away, the church could not possibly stand any longer, but the people were left to wander in their own imaginations. Paul says, apostles and prophets, &c., were given "for the perfecting of the Saints for the work of the ministry, and for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God," "that we be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and the cunning craftiness whereby they lay in wait to deceive: therefore, as long as there is one person who has not come to the Son of God, apostles and prophets are needed; but seeing they were done away, and overcome by wickedness and unbelief, the people have been led by human opinions, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they laid in wait to deceive, until they are divided and sub-divided into hundreds of different sects, all jarring and contending one against another, without the light of the true Gospel. Paul beautifully describes modern christianity in the third chapter of his second epistle to Timothy. If you will read the former part of the chapter, you will find their express character. I am often led to marvel at the minute description the apostle there gives of a people who were to live about eighteen hundred years in the future. But, O the joy that fills my bosom while thinking on these things, to know that God, in his infinite mercy, hath looked upon us at this critical moment, and hath sent the light of divine truth, that we are enabled to know and obey the true Gospel; for one ray of the spirit of inspiration beams upon our minds, and we are enabled to see the errors of sectarianism, and are led to exclaim—Oh, the vanity of human wisdom compared with the inspiration of God—Oh, the vanity of sectarian dogmas compared with the Gospel of Christ—Oh, the vanity of the great sectarian idol, "without body, parts, and passions," compared with the true and living God—Oh, the vanity of the great sectarian nonentity compared with the Holy Spirit of God. But I must now conclude, and dear brother and sister, I entreat you consider these things. I should like to say a great deal more if this medium would admit, but being inexperienced in writing, and having my daily labour to attend, I cannot; but if you should desire to investigate the Saints' doctrine, be so kind as answer this letter, and let me know, and I will endeavour to send you a few pamphlets that beautifully set forth the true Gospel of Christ.

I remain your ever faithful brother,

THOMAS HUDDLESTON.

We are sorry to hear that Thomas still goes to that place of worship; but I pray say that he must have lost his senses to go there at all; and if he should still persist in going, I shall cast him off, and not call him brother, for he is going to hell and not to heaven. Tell him what I say, when you next see him, dear brother.—H. HOWITT.

FAREWELL SONG.

Air.—"Old Scotland, I love thee."

Old Scotland, I leave thee, tho' thou'rt dear unto me,
To go to a land where the people are free;
Where the wolf and the roe and the buffalo roam,
In the far "Western Wilds," there to seek for a home.

I leave thy gay landscapes, where oft I stray'd
By the den and the dell, through the pine-covered glade,
Where in youth's sunny moments I loved for to dwell,
'Neath the cave and the cairn, where my forefathers fell.
Then "Old Scotland, I leave thee," tho' thou'rt dear unto me,
To go to a land where the people are free,
Where the wolf and the roe and the buffalo roam,
In the far "Western Wilds," there to seek for a home.

No more on thy mountains, majestic and grand,
Shall I gather the "Blue-bell" of Scotia's fair strand;
Nor the "Thistle" that once bloom'd o'er "Sons of the brave,"
Now, trampled and low, 'neath the tyrant and slave.
Then, Old Scotland, I leave thee, tho' thou'rt dear unto me,
To go to a land where the people are free,
Where the wolf and the roe and the buffalo roam,
In the far "Western Wilds," there to seek for a home.

The wild cataract foams frae the heathery hills,
Dashing down the steep glens to the rivers and rills,
Where oft the shrill "Pibroach" its war notes did send,
Waking souls that might break, tho' they never could bend.
Then, Old Scotland, I leave thee, tho' thou'rt dear unto me,
To go to a land where the people are free,
Where the wolf and the roe and the buffalo roam,
'Mong the "Outcasts of Israel" to seek for a home.

Glasgow, Jan., 1849. J. McLaws.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 23RD FEBRUARY.

	£	s.	d.
William Tilley	2	1	0
William Sherratt	3	0	0
William West	17	0	0
Thomas Smith, Norwich	2	0	0
David James	0	8	10
William Cartwright	4	0	0
Geo. P. Waugh	7	0	0
J. S. Cantwell	1	17	8
Henry Smith	2	0	0
John Parkinson	1	4	2
Alfred Cordon	5	0	0
Edward Jones	0	6	9
Carried forward	£45	18	5

	£	s.	d.
Brought forward	£45	18	5
John Parry	0	6	0
Eliezer Edwards	0	17	1
Crandell Dunn	9	11	2
James Walker	10	0	0
George Davies	0	2	3
William Speakman	6	0	0
Dan Jones	2	2	2
J. Godsall	7	0	0
T. H. Clark	3	2	4
John Sherrat	4	15	11
	£90	15	5

The Address of William Speakman is 7, Pudding Chair, Newcastle-upon-Tyne.

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6. MARCH 15, 1849. VOL. XI.

BUILDING OF THE TEMPLE AT JERUSALEM.

Concluded from our last.

If it is asked why has not Judaism preached against Christianity, when Christianity has, for 1800 years, been incessantly preaching against Judaism, the answer is this: Our cause is in greater hands; in good time, the Lord will open the eyes of all who would confer on a mortal the attributes of His divinity; he will give to the world the unmistakeable evidence that He alone is the Great Redeemer, and that salvation is alone with Him. Our unwillingness to preach against Christianity grows out of the fact, that in pulling down the land-marks of that faith, we should assail and endanger many of our own cherished principles and doctrines; and although disbelieving the divine attributes claimed for Jesus of Nazareth, we could not deny or reject His principles, for they were our principles, and He always avowed the faith which we avow.

Without wishing to unsettle any of the principles which sustain the Christian religion, we have asked what would be the effect of separating from the character of Jesus of Nazareth the divine characteristics claimed for Him? The world would become Unitarian Christians, and we are the head of the Unitarians; men would openly become converts to that belief with sincerity, as their hearts would be thereby released from harrassing and perplexing doubts; and Christianity would still be Christianity, in all its high moral attributes. There is enough in the character of Jesus to give to Him a rank among the highest practical moralists, divested of all faith in His divine attributes; more, much more than in the character of Mahomet, who claimed none of those attributes. Jesus declared that "God was a Spirit, and those who worshipped Him must worship Him in spirit and truth;" we declare no more.

We must watch these changes closely as they occur; whatever doubts may shake the faith of Christianity, those doubts can never reach us—we are now as we ever have been, as we ever hope to be, one God, one faith, one people. We have no mysteries, no revelations which are not natural and reasonable. In this position we have stood for ages, and it is a platform which will endure for ever, and on which all religions can stand. We must seek, however, to take advantage of the times and the changes throughout the world, as they may relate to our temporal prosperity. We cannot at this moment tell what important results may grow out of this permission to build a magnificent Synagogue in Jerusalem. One right conferred, one prejudice removed, leads to the enjoyment of other rights, to the removal of other prejudices, and finally the nation begins to lift up its head; education completes the great work; and the Jews of Jerusalem, the great defenders and expounders of the law, become enlightened and liberal citizens, qualified to be intrusted with higher powers.

Let us not believe that, although our faith is admitted to have a divine origin, salvation is for the Jews exclusively. Salvation for the Gentiles is equally included; He who made the whole earth will protect all the children in it. We are the altar of the sanctuary, on which it is said, a fire shall burn which never shall be extinct; but that fire shall animate and revive all creation alike—the Gentile shall stand before its light, and rejoice in the warmth which it imparts. Had it not been for Christianity and Mahometanism, which sprung up upon the ruins of our nation, and raised aloft our prostrate banner, Paganism would still have flourished; every god would have been worshipped but the true and living One; the heathen would have triumphed at this very day, and all would have been darkness and desolation. From among a few of our own people God raised up a new sect, which with the descendants of Joshua maintained in part his divine attributes, and did not surrender his divine precepts. This intermediate power, though intolerant and persecuting, has still stood between us and utter destruction, and now eight millions of the chosen people—the same people who were at Sinai, at Babylon, and at Zion, stand forth in the presence of all the earth, the miracle of God's Providence; and Christian and Mussulman will march before them in the great advent of the restoration, surrendering their trust, giving up their guardianship, and crying aloud with our great prophet, "prepare ye the way of the Lord; make straight in the desert a highway for our God," and this advanced guard will bear on their banner, as they pass beneath the triple walls of Jerusalem, that verse from scripture which has ever been our guide, "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: *for there is no Saviour beside me.*" Oh, children of Israel, you know not the great destiny which is in store for you! Study to deserve it, study to meet it, and to merit it by the practice of many virtues, by toleration and good faith, mercy, charity, and forgiveness.

The world calls us a proud people. If there is a nobility on earth; if pure and unadulterated blood, descending from such ancestors as Abraham, Isaac, and Jacob, Moses, David, and Solomon, which courses through our veins, gives us a claim to a national distinction, we have a right to be proud of such ancestry; but that pride should be limited to imitating their wisdom, and cultivating among ourselves that nationality which alone embraces the elements of our restoration. The designs of the Almighty are brought about by human agency; He inclines the hearts of men to execute His great purposes on earth; wars, revolutions, changes in the political world, the dismemberment of nations, the downfall of kings, the elevation of the people, the light of knowledge, the march of science and the triumph of liberal opinions, are all His work, through his inscrutable decrees.

This permission to lay a corner-stone once more in Jerusalem, to erect a magnificent temple to His honour and to His worship, by His ancient and faithful people, and which we are this day called upon to aid, is another great sign of His divine power and will, foreshadowing the great promises hereafter—the assurances that we shall yet be independent, and worship Him on Zion in freedom and tranquillity.

But I have have often heard my co-religionarians say, painfully heard them say, that the promises of restoration, though repeatedly made, are surrounded with many difficulties; that the land so remote would never repay the sacrifices in reassembling the people from the four quarters of the earth; and that when assembled, bringing them with the languages and usages of many countries, it would be greatly embarrassing to organize the government, and we should be subjected to neighbouring wars and internal difficulties—in short, that we were content with our present condition, and required no change. Such sentiments I know do prevail, but not among all; it is the fruit of toleration, of comfort, of ease, of wealth; but there are hearts which are yet to be touched with the pure love of liberty, and hands strong enough and willing enough to strike a blow for that liberty, when the time arrives. But the work is not to be accomplished by us; our will, our wishes, our doubts, and our scruples, are empty and evanescent; there is a higher power, and a stronger arm, which will direct the movements of the great advent, which will shew us the path; our cloud by day and our pillar by night. Are we not His chosen people, has He not blessed us, when shadowed beneath his protecting mantle, and punished when we sinned, separated and dispersed us when we forgot His holy ordinances, and do we not await His promises of final national regeneration? How can we

doubt the future, in contemplating the past? Has He not said, "I will settle you after your *old estates*, and will *do better* for you than at your *beginning*, and you shall know that I am the Lord?" Has He not said, "for I will take you from among the heathen, and gather you from all countries, and will bring you into your *own* land?" But you shrink from the desolation of Judea, and fear that the land will for ever wither under its ancient curse. Even there we have been anticipated by the mercy of divine forgiveness. "I will multiply the fruit of the tree, and the increase of the field, that ye shall receive *no more* reproach of famine, and they shall say, this land that *was* desolate is become like the garden of Eden; I the Lord have spoken it, and I *will* do it." Shall we ourselves become infidels, and doubt the promises of the Almighty? God forbid. Let us therefore prepare for that great change, which will fill the whole world with wonder and astonishment. Other nations, in breaking the yolk of the oppressors, and becoming rulers in their own land, bring with them their national characteristics. An ignorant people cannot make an enlightened government; but when the trumpet sounds for us on Zion, every country on earth will give up its great men among the Jewish people, and a combination of talent, wealth, enterprise, learning, skill, energy and bravery will be collected in Palestine, with all the lights of science and civilization, and once more elevate those laws which Moses had consecrated to liberty and republican forms of government. Let us commence the great work, and leave its consummation to our great Shepherd and Redeemer.

I hope you will agree with me, that it is a privilege to be permitted to contribute our mite to the erection of this great Synagogue, near the site of the temple, that all Israel should aid in its completion. It will possess one advantage—it will be orthodox. The Jewish religion should never change its original form or type. Reforms create schisms, and promote divisions, beside impairing the unity of our faith. Religion is of the heart; there must be the seat of devotion; forms and ceremonies are all empty without sincere piety.

I must confess that I should like to see some changes in our ritual and ceremonies: while admiring the beauty and sublimity of the Hebrew language, I should still be gratified, if we could introduce in our prayers a portion of the language of the country, in order that we may better comprehend the great responsibilities of our faith. We might also curtail many repetitions, and introduce some beneficial changes; but where are the limitations and boundaries to these reforms, when we once introduce the pruning knife? Where is our authority to change or modify those forms and ceremonies, the native purity of our faith, which we have sustained for four thousand years through the severest sufferings and privations? There are great dangers in all innovations on an established religion; and it is preferable to pursue the plain beaten paths so long adopted by our ancestors, than to venture upon unexplored regions, and carry out reforms, which finally efface the landmarks of our ancient faith. Yet if this is pursued by other congregations, we shall be gratified to know, that there is one congregation in Jerusalem, which will never change its ancient laws and customs; and therefore we can more cheerfully and more liberally extend our aid in the erection of this new Synagogue, under the conviction that it will be founded on a rock which will last for ages. The accommodations to the pious, which a new and extensive place of worship will afford, will attract a greater number of our people to Jerusalem from the surrounding countries. Admonished by the signs of the times, and by the expectation of important events, we find the aged Jews with some little means, coming down the Danube, from the Red Sea, and over the mountains of Circassia, journeying toward Jerusalem, there in holy meditation and prayer, to spend the remnant of their days, and to sit under the wall of the temple, and pray for the peace of Israel, and when they die surrounded by the learned and pious, to be buried in the consecrated earth, near the ashes of the great prophets, the sublime psalmist, and the illustrious of our fathers and ancestors. If there is any consolation in the last hours of life among the truly pious of our faith, it is in knowing that they are to be buried under the shadow of Mount Zion; to be near when the trumpet shall arouse the quick and the dead, at the day of Great Atonement. I never hear the name of Jerusalem, without thinking of that mighty man, whose consecrated fingers struck the wires of his ravishing harp, and gave alarm to the hosts of Heaven—that beloved of God, that warrior, poet,

king—stern in his friendships, sublime in his orisons, he whose whole heart melted in his love and adoration of the Lord—the good, the great, the illustrious David. Who can read his Psalms without feeling all the pride of religious faith in knowing that he too was a Jew? What a privilege it is to stand by his tomb—what a blessing to lie near him even in death!

I have said that the building of this new Synagogue in Jerusalem would be considered, throughout the world, as a remarkable sign, particularly among a people, who, though separated and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy; like the magnetic shock, it reaches every extremity, like the flash of electricity which conveys intelligence in every direction, the Jews will hear of it and will see the hand writing on the wall. We have been preserved miraculously for great and startling events; God's dealings with his people have been most wonderful; we have passed through the promised punishments; shall we not enjoy the promised blessings? When and how this great advent is to be brought about, is still in the heart and hand of that great Spirit, who depresses and raises up, who breaks down thrones and elevates the oppressed and persecuted; as the great French historian has said, "Providence moves through time, as the gods of Homer through space—it makes a step, and ages roll away."—To the Christian world, which has a common origin with us, and still clings to the Jewish nation as the favoured and chosen people of God, this little expressive sign will not be without its impression—it is one blast of that silver trumpet, which at the dawn of day was sounded from the eastern portals of our temple. Here is the Church of the Holy Sepulchre, in which Christians offer up their pious orisons to the memory of him, who, while on earth, deserved all that the best feelings of the heart could bestow; there the minarets of the mosque of Omar, built on the site of our temple; and there, in simple grandeur, in one corner of Mount Zion, is the new Synagogue of the Jews—the parent and his children, all were happy on the same spot, all wafting the orisons to that Heaven where sits in divine majesty the Lord of Hosts and the God of Israel.

It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's temple yet lie in silent grandeur. Beneath the mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that temple shall stand upon another. At this particular crisis of affairs in Europe, this small sign will arouse the Jews in every direction. They have been busy amid these revolutions. It was not to be expected that a people of their literary, political, and commercial influence—the bankers of Europe, the merchants of England, the statesmen of France, the philosophers of Germany, the agriculturists of Poland, the poets of Italy, the artists, mechanics and soldiers everywhere, could see these mighty events developing themselves on the Continent, without participating actively in their progress and results. They too will hear the distant sound of that trumpet, whose notes will float around the horizon, and will know who is moving in the great work.

The laying of the corner-stone of the new temple will attract an immense number of the faithful to Jerusalem to witness the ceremony; it will not be built as the old one, on the return of our people from Babylon, with the sword in one hand and the trowel in the other. The building and the builders will be protected and assisted by all religious denominations. For many years I have cherished the hope that I might have it in my power to visit the Holy City—that my country would enable me to say to my people, with the prophet Isaiah, "Hail to the land shadowing with wings, which lies beyond the ruins of Ethiopia, which sendeth ambassadors by sea in vessels of bulrushes," hail to the house of the Jew as well as the Gentile.

It would be to me the proudest day of my life, if I could be present at laying the corner-stone of the new temple of Jerusalem—if I could realise all the associations which spring from the spot where Daniel and Solomon lived—where Isaiah prophesied, and where Maccabees conquered.

Friends and brethren, will you not contribute a small portion of that wealth which God has blessed you with, to aid in the erection of the new building on Zion? Will you not assist our poor brethren in Jerusalem, who are looking to you for aid in this interesting project? Will you not give a trifle, that you might have the gratification of saying, "I assisted to erect this edifice dedicated to the Most High in his own—his cherished city of Jerusalem?" I know you will: when was an appeal made to the charitable feelings of the Jew to aid his brethren, that it was not cheerfully, liberally responded to? All have an interest, an inheritance in Jerusalem; Jew and Gentile; all expect to unite in pious zeal, in holy charity, in mutual forgiveness, on that day, when the nation is to be gathered together.—The honored messenger, now here, the Rabbi Echiel Cohen, who is to convey the fruits of your bounty to the Holy Land, will be, I hope, enabled to say, "I met my people in the western world, with hands that had hearts in them—who felt and who prayed for the peace of Jerusalem, who gave me the gold of Ophir, as we gave Solomon of blessed memory to erect the temple which yet lives in our hearts, and the prayers and the blessings of the faithful await them." Send him not away to the banks of the Jordan without purse and without scrip. Let us give our mite, no matter how small. I know full well, my friends, how many claims you have upon your bounty —strong and natural ones; engraft this one upon the rest; you will not feel its pressure; but it will be to you a grateful, pleasing remembrance, that when this contemplated edifice is completed, that you have had an interest in its erection, and your names will be impressed upon the hearts of a people whose lives are devoted to piety, and whose prayers are offered for our temporal happiness and eternal salvation.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—*Prov.* xix, 9.

Among the numerous productions which have, for the last nineteen years been circulated against the doctrine believed and taught by the Saints, it seems that another pamphlet has been palmed upon the world by some unknown *author*, who was ashamed to have his name appear in connexion with his own glaring misrepresentations.

As this secret author, in the first page of his pamphlet, has used no arguments, therefore there are none to answer; instead of arguments he seems very much inclined to apply to the Saints and their doctrine such phrases as the following, viz.: "*absurd notions*"—"*a gross, a stupid, and an unphilosophical fraud*"—"*delusion*"—"*grovelling sensualism of Mormonism*"—"*clumsy and inartistic imposition*"—"*Atheism and blasphemy*"—"*fanatical followers*"—"*weak dupes,*" *&c.* Very polite terms, Mr. Author! Genteel epithets! Doubtless the "*clergymen of different denominations*" must feel themselves highly honoured in approbating such irresistible logic!

On the second page of the "*Remarks,*" a violent attack is made upon the Book of Doctrine and Covenants, and Book of Mormon. The author condemns the revelations given through Mr. Smith, because he supposes they originated in selfishness. One of the extracts to which he refers reads thus:—"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also, for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and my angels round about you to bear you up."

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my dis-

ciple; and by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth, until I have completed my work which shall be cut short in righteousness."

Now we ask the candid reader to compare the foregoing with the commands which Jesus gave to his apostles in ancient days, as recorded in the tenth chapter of Matthew, and he will find a striking analogy between them. A blessing was to attend those who administered to their necessities, while a heavy curse, greater than that which Sodom should receive in the judgment day, was to befall those who would not "receive them nor hear their words." Is it not equally certain that similar blessings or cursings will be apportioned to those who receive or reject the servants of God in any age in which they may be sent? We leave it with our readers to judge whether it is more selfish to travel from city to city, without purse or scrip, trusting in God and to the charity of a cold-hearted coveteous generation, than it is to settle down in one place and hire out to preach for a good fat salary of some thousands per year like many modern clergymen.

Mr. Smith is called by this writer an "avaricious impostor," because he obtained a revelation requiring the Saints to contribute a certain portion of their property to build a house unto the Lord, and for other public purposes. But, we ask, Was Joseph, in Egypt, an "avaricious impostor," because he gathered up all the money, cattle, horses, and property in Egypt; and afterwards made a standing law that all the people should pay one-fifth part of all their annual increase. Was Melchisedec an "avaricious impostor," because he received tithes from Abraham? Was Moses an "avaricious impostor," because he received a revelation requiring all Israel to pay their annual tithes for the support of the Levitical priesthood, who officiated at the temple? Were the ancient apostles "avaricious impostors," because "*as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet.*"—Acts iv. 34 and 35.

This author next says that "Smith produces many revelations confirmatory of his headship in the church—*that God would reveal his secrets to him only, and to no one else.*" This, sir, is a glaring misrepresentation: there is nothing in the Book of Covenants that limits the spirit of revelation to Mr. Smith only. The whole tenor of that book goes to show that every faithful person may receive revelation, in a greater or less degree. It is true, Mr. Smith, like Moses, was appointed the only revelator to the church, but this did not prohibit individuals from obtaining revelations for their own personal benefit, though they had no authority to obtain revelations to govern and direct others, or to control the church in its belief: this alone was confined to Mr. Smith, and to such as should be appointed to the same office. The seventy elders of Israel could prophesy and receive revelations in the days of Moses, but we are not aware that they were authorized to obtain laws or commandments for the government of Israel, or to write revelations to control their faith; this appertained to Moses and to such only as were appointed to that authority. Hence the Lord said, "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house? With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."—Numbers, xii.

This logical author seems to think that Mr. Smith could not possibly translate the Book of Mormon by the means of the "Urim and Thummim," which was before prepared, (which he contemptuously styles "Moroni's spectacles,") and at the same time translate by a power from on high. But we ask, when Aaron received the sentence of judgment through the "Urim and Thummim," will you not admit that he received it by a power from on high? Did ever any inspired man ancient-

ly receive a revelation through this sacred instrument, that was not given by a power from on high. This ignorant author finds fault with the prophet Moroni because he had written his record, according to his knowledge, in the Egyptian characters. How would he have him write, if not according to his knowledge? Must a prophet write the revelations of God in characters or letters of which he has no knowledge? Every prophet that has ever written a revelation or vision, has written it according to his knowledge. Luke, in writing his history of the doings and sayings of Jesus, wrote according to his memory, at the same time having the Holy Ghost to bring all things to his remembrance, whatever was needful to write.—Luke, i, 3. Luke wrote according to his knowledge, and according to his memory, and yet he wrote by the inspiration of the Spirit; and so did the prophet Moroni; and what he wrote he professes to have written by authority, being commanded of God, though he admits the imperfections of the Egyptian hieroglyphics in which he wrote. Every person will admit that some languages have more imperfections than others. The revelations of God are perfect, though they may, like the Book of Mormon, be recorded in an imperfect language; yet, when they are translated by the inspiration of God into a more perfect language, like the English, they will be more perfectly expressed. Moroni, after acknowledging the imperfection of his record, (it being in the Egyptian characters,) says, "if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record." From this we learn that the imperfection of which he speaks did not appertain to the revelations which God had given, but to the language or characters in which they were written.

This author, finding nothing in the Book of Mormon but what is consistent, is at last compelled to invent a barefaced falsehood; and then he endeavours to palm it off upon the public as though it was in that book. He says, that in the Book of Mormon "the Lord is made to say that they (the remnant of the tribe of Joseph, then inhabiting America) are the other sheep which are not of the fold of Israel." Now the Book of Mormon says no such thing: it only represents the Israelites in Ancient America as inhabiting another fold, separate and distinct from the fold occupied by the Jews in Palestine. The word "fold," in the Book of Mormon, has no reference whatever to the *origin* of the sheep, but only to the *place* they inhabited. That there are more folds than one, and that the word fold means place, is evident from Jeremiah, xxiii, 3, which reads thus: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their FOLDS."

In the next paragraph of your pamphlet you have falsely accused the author of the "Divine Authority" of ranking Joseph Smith with former impostors, and you pretend to quote my words to that effect; but you yourself, and all other persons who have read my tract on "Divine Authority," know that you have grossly misrepresented the same—that your pretended quotation is no where to be found in my tract, but is wholly a production of your own corrupt heart to deceive the public.

The next subject touched upon by this Dunfermline author, is the working of miracles. He seems to think that every person among the Saints, must, immediately upon entering the Church, possess all the promised miraculous gifts, or else, in his estimation, "Joseph Smith is demonstratively proved to be an impostor." But we know of no revelation, either ancient or modern, which says that these miraculous gifts promised, shall be received and exercised the moment one enters the Church. Christ did not say that these signs shall follow the believer the first day nor the first year after they believe in him. If these signs follow the believer at any subsequent period of his life, either at or near the time of his first entering the Church, or years afterwards, it would prove the promises true, and the message to be of God. Therefore if all the Dumfermline Saints (who are yet in their infancy in the Church) have not attained a full measure of all the gifts of the gospel, they need not be discouraged by their enemies, there is time enough yet to receive many blessings, and for all the promises of Jesus to be fulfilled. Thousands, since the rise of this Church, have been healed, both in the Church and out of it, insomuch that our enemies have been astonished, and have sought to impute these miracles to some other power than that of God. Therefore if miracles be a

proof that this Church is of God, we have an abundance of evidence—in the blind seeing; the deaf hearing; the dumb speaking; the lame walking; the sick recovering, and in the copious manifestations of the power of God. As the Saints increase in faith, in knowledge, and in holiness, these miraculous gifts will increase in their midst, and all the believers in Christ will realise all the blessings promised, and shall eventually be armed with righteousness, and with the power of God in great glory; while all liars, and wicked, corrupt, and adulterous sign-seekers shall perish off the earth, and be thrust down to hell.

On the fourth page of this Dumfermline tract, the author charges one of the Saints in that vicinity of preaching contrary to the doctrines contained in our books, but when the candid reader reflects upon his numerous misrepresentations in many other instances, he will know how far to put confidence in this charge.

On the same page, this sage philosopher says that, "*it is one of the established laws of optics, that no mortal eye can, by any possibility, see a spirit.*" Will this very wise author be so kind as to inform the public by whom this "*law of optics*" was discovered, and by what process of reason and demonstration it became an "*established law?*" Have any of our great modern opticians analyzed a spirit and ascertained its incapabilities of reflecting light, so as to effect the optic nerve of the eye? We are bold to assert that such a law of optics never was discovered; and no work on optics, either of ancient or modern times, demonstrates or establishes such a law. Were those three personages spirits who took dinner with Abraham, and afterwards walked with him quite a distance towards Sodom? or did Abraham see them with his mortal eyes? If he did not see them *with* his mortal eyes, we have good reason to suppose that he saw them *through* his mortal eyes as instruments; (all parts of the mortal body are only instruments by which the spirit of man sees, hears, feels, &c.) Abraham does not appear to have been in a vision or a sleep at the time, but apparently enjoyed the exercise of all his senses as at other times, yet one of these personages with whom he conversed the most, was the Lord, whom we all acknowledge to be a spirit. Although we disagree with this author in regard to the spiritual man not being capable of seeing a spirit through his natural eyes, or the eyes of his body, yet we believe in the testimony of Jesus, that "No man (that is *natural* man) hath seen God at any time." The spiritual man may see God even through the *natural* eyes, or the eyes of his body, like Abraham—like Jacob—like Moses. While the natural man, or the man who is not born of God, has not this privilege, not that it is impossible and contrary to the "laws of optics," but that it is contrary to the mind of God that such a man should see him and live. This deceptive writer says, the book of Nephi (chapter xiii.) speaks of *nine* persons being caught up into heaven, but if he will read the chapter again, he will find that it speaks of but *three* instead of *nine*, who were so caught up.

(*To be continued.*)

WHO HAS AUTHORITY TO BAPTIZE?

30, *James's Street, Southampton, Feb.* 27, 1849.

My Dear Friend,—I duly received yours on the 24th, agreeably with my promise, I hastily answer, in the midst of pressing business, so please excuse the brevity of my reply.

Having read your letter carefully, and divesting it of extraneous matter, your particular desire is to know "who is really an *authorized* person to baptize?" Before answering this important question, I would remark your letter controverts itself. In the first place, you think from St. Paul's remarks, on the invidious disposition of some, who "turned the grace of God into lasciviousness," and "preached out of envy;" by which you infer, that *any person* who knew what Christ's laws were, might take the liberty of enforcing these upon their fellow men, and be perfectly legal in the sight of God, "whatever their motives might be." Again, without hesitation you affirm, that after discovering in the scriptures that baptism *was* "*for remission of sins,*" and being anxious to obey that command, your only

difficulty was, to find a person in whom was vested *authority* to officiate! Well, sir, in calm reflection, I perceive from your own letter, that no sooner did light burst upon your mind, enabling you to discover this ordinance of ancient days, than the same light required you to find the *accompaniment* "PRIESTHOOD," which Paul emphatically declares belongs to no man "but *He*, that is *called of God* as was Aaron." Now, sir, taking this for your guide, you perceive Aaron was *called* to his office, and received his *authority* through the inspired servant of God, who, himself, had received authority by *direct communion* with the heavens. Having ascertained this important "*foundation*" of PRIESTHOOD, and reasoning from analogy, you need have no difficulty in knowing who "has really this authority." For, if there are men claiming to be *thus called*, and vested with the PRIESTHOOD of the same order as that conferred upon the Son of God and his immediate disciples, you can easily know whether they are "mere pretenders" like the others or not; as it is written, "they that *do* the will of my heavenly Father will KNOW of the doctrine, whether it be of God." The first act which you already admit to be baptism "for the remission of sins." But previous to obeying this sacred and glorious ordinance, every honest man who is searching for truth, when he hears the inspired servant of God, will have the whispering of the still small voice, saying, "this is the way, walk ye in it;" taking the bible for your guide, you must admit that the above is the only means at the disposal of any man. And no one can condemn that which he has never tested, unless he feels disposed to wear the crown Solomon justly awards to him, and one which any of us feel no disposition to possess.

Now, sir, if I were to argue with an infidel, he would at once say, if there is a God who is perfect, and a friend to creation, he must give them laws, which, like himself, must be perfect and unchangeable, and such as not only can be heard and obeyed by all; but at the same time there must be also a *perfect order of administrators*, or confusion would arise, which is contrary to the works of a wise being; for every great object sought, must be gained by a perfect *union* and *harmony* in every part. And which of the works of God, that are beyond the touch or corruption of mortal man, that does not justify this reasoning? and like stars that glitter in the firmament—

> "For ever singing as they shine;
> The hand that made us is divine."

The religion of God, or in other words, a system of government given unto man, to enable him to perfectly understand and fulfil the object of his creation, also, must be of divine origin, so *plain*, so *simple*, and so *mighty*, that the simplest of minds can grasp its first laws and observe them; and as the result of obedience, receive such a reward, as will not only establish a perfect conviction in the mind of the obedient, but serve as a stimulus to the possessing of more knowledge, until he has acquired "*all truth*," which he can progressively obtain, by *diligence*, *humility*, and "*perseverance* to the end."

Now, my dear sir, you must at once acknowledge from your extensive acquaintance with the writings of reputed servants of God, that the above was their object, and they were encouraged, again and again, with the hope of one day regaining the presence of the Father and the Son, by their faithful adherence to *laws* and AUTHORITY; and although I have said an infidel would reason thus, I do it not to offend you who believe the scriptures, but to shew that an entire unbeliever in revelation would honestly require such for the religion of God; you may then say from my observations, I expect infidels to become followers of Christ; well, I hope they may, for this they assert, and I respond to the assertion, that *modern Christianity* in its *mutilated*, *crooked*, *vague* and *mysterious* "GRANDEUR" is a *hideous monster*, a *terror* to the *ignorant*, a *mint* to the *few*, a *bugbear* to the *many*, a *disgrace* to the *whole*, and the *parent* of *infidelity*; and I would to God that all men knew "the truth as it is in Jesus." Then, oh! then, would that soul-blightening monster, *superstition*, be banished from the earth, taking its place among the things *once* used by Satan, then the bugbear *private opinion*, this *bone* of *contention*, would be buried, never more to disturb society. These, dear sir, have been used by "the Prince of Darkness" in this old world to advantage, yea, fearfully. I could

almost weep over the ruin effected by these instruments; but my heart is made glad with "*tidings of great joy, to you and all men,*" that "*the day-star has arisen*" in such dazzling splendour, that bids fair speedily to dispel the gloom of darkness throughout the earth, and introduce another reign, when infidelity shall be overcome, "when every knee shall bow, and every tongue confess that Jesus is the Lord," and his ways are one eternal round.

I entreat of you, then, by the title you take, "a searcher after truth," to read the writings of "The Church of Jesus Christ of Latter-day Saints," and when you have opportunity, attentively hear the servants of God, and though in their mein they are *simple* and *poor*, they have become so, "that others through their poverty might become rich," to establish "truth in righteousness," (*for the love of it*) and not for the paltry fading toys of an accursed world, that has engendered bigotry and war, till "the God of Israel" "has decreed a consumption upon the whole earth;" the wisdom of the wise shall be insufficient for this day of vengeance, the earth shall be swept with the besom of destruction, FAMINE! WAR!! and PESTILENCE!!! destructive elements indeed. Thrice happy shall they be who shall escape the same. And now I ask you, sir, before this universal destruction takes place, what is to be expected in the world? The wicked shall become more and more wicked, till they have rendered themselves by deeds of darkness, as unworthy of the mercy of God, as the "antideluvians" or "Sodomites." And by their abominations will not the more virtuous of the universe be as sick of their position, as righteous Lot "whose soul was grieved by their wickedness?" And where shall they look for deliverance if not to heaven? and how can heaven send, or appoint a place of deliverance to men on earth, if not through the voice of God, or the ministry of angels? Who then can say in truth and reason, "there is no necessity for a PROPHET?" or who can prove that JOSEPH was not the man raised up by God to bring this deliverance? (after examining his claims? *) If no one can put a negative to these; are they, who have received the priesthood through this channel, (revelation in our *own* day) not righteously qualified to attend to this, and every other ordinance in the "KINGDOM OF GOD?" That they in concert with the angels of heaven may gather out the righteous, "as wheat into a garner," that ultimately "all things may be gathered together in one in Christ, whether they be in the heavens or on the earth."

Now, my friend, I boldly affirm that there is not to be found under the heavens a man, who has humbly obeyed God's laws by our administrations, that shall say it is false. But, sir, hearken unto this grand truth—*scores* have been put to *death* for the truth's sake in this generation, *hundreds* have had their dwellings and goods destroyed before their eyes, and *driven* by ruthless mobs over the wide shelterless prairies of North America, during the inclemency of winter's bleak and consuming blasts, not only barely clothed for such journeying, but even many scarce able to procure the commonest necessaries of life; yea, more, many *wounded* in the defence of their wives and children, have crimsoned the *boasted* land of *liberty* with their BLOOD; and through these accompanying privations, have filled a premature grave. Yes! many of the feeblest of God's creation have been outraged; many *fair women* and *helpless children* have not escaped the ravages of their persecutors! neither the beauty of *women*, the innocence of *children*, nor the infirmity of *age* has been a preventitive; but all have shared alike "the inhumanity of man;" and last, "to test their depth of *love* for *God* and *truth*," have they been called literally "to leave houses and lands," to wander forth by *thousands*, to enter into "the mountains" to escape this sweeping destruction, "for the fulness of the Gentiles has come in," that they may lift up their "standard," offering an asylum to the oppressed of every clime; that they may gather in this place a righteous stock, to again people the earth, when it has been cleansed from its present pollution, and then literally fulfill the grand promise made, throughout various ages, that "the meek should *inherit* the *earth*."

I must hasten to a conclusion, I have extended my remarks much more than I intended; but I trust it will not be a charge to your patience without a recompense, I would then add that these noble martyrs for truth, and their surviving re-

* Please read the "Divine Authority of Joseph Smith," by Orson Pratt.

latives have given a testimony to God and men, that they not only *knew* the truth, but bore their heavy trials with that spirit and disposition that entitle their memory to everlasting respect, and I briefly add my humble moiety of testimony, that I *know* it is the work of God. I *know* that angels visited and conferred on Joseph the Priesthood of God. I *know* that the twelve apostles of this generation are *mighty* and *noble* men, and not only I, but all with yourself, that shall obey God's laws, will also *know* and testify to its truth. I hope then you will go forth now, and render obedience to the law of baptism, by any servant of God in the Church of Jesus Christ of Latter-day Saints, and you shall rejoice and praise God for his goodness. May it be even so, Amen.

Your friend and humble servant,

T. B. H. STENHOUSE.

To Mr. R. Cue.

The Latter-day Saints' Millennial Star.

MARCH 15, 1849.

EMIGRATION.—The ship "Emblem" cleared from this port (Liverpool) for New Orleans, on the 12th inst., having on board about 100 of the "Latter-day Saints." They were destined for California—the land of treasures—the home of the righteous. Elder Robert Deans, from the Edinburgh Conference was appointed their president. We shall not send any more ships loaded with Saints until the latter part of August or the fore part of September. But if any individuals, families, or companies, either in the Church or out of it, wish at any time, to emigrate to New York, Boston, Philadelphia, or any other port in America, and will send their address, names, ages, and deposits of £1 per head, they shall have their berths secured, and be notified by letter what day to be in Liverpool.

LETTERS TO THE EDITOR.

56, St. Peter Street, 2nd Municipality, New Orleans, February 7th, 1849.

Dear Brother,—I take my pen to write a few lines to you, to let you know of our welfare. The Saints are now enjoying good health, and the most of them are in good work yet. This has been, so far, an uncommon warm winter for this place, and business has been very dull. About the 15th of December that much dreaded *monster*, that walketh in darkness and wasteth at mid-day, (the cholera,) began to show itself, and has laid many thousands prostrate. This frightened many thousands that they immediately left the city; but I told the Saints that the best way was to stand to their post and trust in the God of Israel to protect us, as this was one of the scourges of the last days; and as we had been so highly favoured as to live in the evening of time, the right way for us was to show our faith by our works; and the whole of them showed by their acts they would do so. The air was very badly affected by the epidemic, quite a number of the Saints were attacked, myself among the rest, but we have truly great reason to be thankful to God that our lives were all spared from this calamity, while others were dying upon the right and the left; not more than five or six were saved out of 100 in the charity hospital; take the time together, and part of the time, over 100 died there daily. It has mostly subsided now.

The ship Lord Ashburton arrived here last evening, and brought brothers Thompson, Milner, Hews, and families, all in good health and spirits. The Lord Sandon has not yet arrived.

I would be very glad to have all the emigrants arrive here, if possible, by the 25th of April, as I would be glad to leave here soon after that for the Bluffs. We have

very high water here at this time, and as there is so much snow at the north, I think it will be favourable for us to go up the Missouri river.

Yours in the covenant,

L. N. SCOVILL.

Llanelly, Carmarthenshire, Jan. 29, 1849.

Dear Brother Pratt,—I had waited for your letter at Merthyr until Saturday morning, but as it had not then arrived, and as we had a new Chapel to open here on Sunday, I set off here and only arrived in the middle of the afternoon meeting.

This is a very commodious and well built Chapel, situated in the centre of the town, and will accommodate above a thousand persons with seats.

Yesterday, during each meeting, it was crowded to overflowing, notwithstanding public notices had been published in every other chapel here, prohibiting any of their members attending, upon the penalty of being "turned out of their synagogues;" how much like the ancient Pharisees are their children! Doubtless they were much mortified at their discomfiture, and chagrined when some of them had to pass our chapel and saw it crowded inside with attentive hearers, and the streets outside and round the lower windows thronged with people. I feel persuaded that much good has been done; so far the ramparts of sectarianism are scaled, and some of their chief *coronets* were yesterday publicly baptised; many others promise to desert their "black flag" to-day by being baptised. Our public meetings continue through to-day also. Cheering news salute my ears daily of the progress of the Gospel in Wales. In this town over two hundred have been baptised in the last two years, more than a dozen in the last few days past, and the place all in an uproar now.

The persecutions about Merthyr increase and wax hotter as the time grows nigh for the Saints to emigrate, but I am not alarmed for my life, because I believe that my existence will be prolonged to torment the emissaries of hell much more than ever yet. With love to sister Pratt and family, and your dear self,

I remain your brother, &c.

D. JONES.

78, Muslin-street, Bridgeton, Glasgow, February 27th, 1849.

President O. Pratt.—Beloved brother, enclosed you will find a Post Office Order for £7 10s 4d. This is only a small portion of what we expect to send you in a few days. We have a large number of books, &c., on hand, but they are going off rapidly. The branches are now settling up their accounts. It is a law here, that every branch shall be even with the Glasgow Office, twice in each quarter. In so large a conference it is no easy matter to keep every one in his place and bring about promptness where there has been slackness. When I came here I found the branches greatly in debt—the conference in debt—great carelessness in the spread of the printed word, &c.; since then, we have put in circulation 15 or 16,000 tracts, also many pounds worth of books. There is a spirit of emulation among the Saints, both officers and members, to provide themselves with the books of the law, and all standard works of the kingdom of God. Many, very many are now in possession of the Book of Doctrine and Covenants, and are giving it a careful perusal who never saw the inside of one before, and would likewise have the Book of Mormon, could they get it. The Saints in the various branches are organising themselves into companies, for mutual assistance in the purchase of books upon the plan recommended by me in my letter of last month. We will need, at least, a gross of the Books of Mormon as soon as issued, to meet the demand occasioned by this union of action.

Universal peace and union prevail in this conference, with but few exceptions. There are some who even hold the priesthood that were in rebellion (under-handedly) when I came here, and who are still watching for evil. I have found it essentially necessary, in some instances, to use the pruning-knife as the sickle, but I am happy to state that such instances are rare. Upon the whole I am extremely well pleased with the Saints in this conference, and anticipate great things being done by the union and faith of both officers and members. There have been about 230 baptized in the last eight weeks, and we have prospects of many more obeying the Gospel in

the remaining five weeks of the quarter. We expect to be able to send you a large remittance of money in a few days, and will make every effort to give you the money for every single Book, Star, or Pamphlet sold, before our next conference. I am aware of the great difficulty you must labour under by a want of promptness in the conferences. Hence, I am the more anxious that this conference at least, should be prompt in all its dealings with the STAR OFFICE.

I earnestly desire an interest in your prayers, that the Lord may bless me with wisdom sufficient to enable me to govern all things that are placed under my charge in righteousness before him. My daily prayer to God is, that he will bless you with wisdom and understanding, to enable you to direct and control all the affairs of the churches in the British Isles, with dignity and honor to yourself, and to the advancement of the kingdom of God on the earth. Give my love and esteem to your household. May grace, health, and happiness rest and abide with you and all yours, is the prayer of

ELI B. KELSEY.

Port William, Feb. 24th, 1849, Wigtonshire.

Dear Brother Pratt,—I sit down in the midst of a cloud of "Peat Reek" (the smoke of turf), to converse with you a little by the means of pen and ink. In the first place let me say that my health has not been so good this some time back, (I will apprise you of the cause before I conclude this communication). I hope you and your family enjoy the blessing of good health. It is now near two months since I left my family for this region of country, and took the Newcastle-upon-Tyne rout, in company with Elder William Speakman, who had a few weeks previously suffered the loss of his wife, which he feels much. I was with him a little over two weeks, and visited many branches of that conference. I think I never saw a country so thickly populated as the country immediately adjacent to Newcastle-upon-Tyne. That conference is destined, in a future day, to represent as many branches and members as the Glasgow, Edinburgh, or Manchester conferences. I believe it equals Manchester and its suburbs, for a density of population. Brother William Speakman seems cut out for such a field of labor; he is prudent, wise and intelligent, and enjoys the unbounded confidence, the universal love and esteem of the Saints in that conference.

I found the Saints in Gatehouse all in good standing except two, these I have had to separate from the Church; they had indulged in taking intoxicating liquors to excess. This practice has been the curse and overthrow of many a good man and woman, and threatens to be the downfall of many more. Men have invented many beverages for the belly, in the shape of drinks, but I have found nothing yet to exceed *cold water*, as a refreshing beverage. God has sent that which is of the greatest use to man in the greatest abundance, and has adapted the nature of man, from infancy to old age, for the use of that invaluable element, both as a drink to refresh the stomach, to sweeten the blood, and to invigorate the mind; also as the means of washing away the filth of the flesh, and to give power and strength, health and beauty to the skin. Having seen so many of my brethren and sisters lose their way, and degrade themselves through this abominable Gentile practice, I consider that it is my duty, as well as the duty of every true servant of Christ to show an example that will tend to curb this baneful and destructive evil.

The branch of Gatehouse numbers eight members, including one teacher, all in good standing. I have scattered much seed in Gatehouse and its immediate neighbourhood, but owing to the cold nature of the soil, it does not germinate so soon as it would in a more southern latitude.

I have been two weeks in this place, which is about thirty miles from Gatehouse, and have preached five times. The people are divided, as they were in the days of Paul, some contend for the truth and some against it. Your tracts are going their rounds from house to house, the minister has received a "Divine Authority," and a "Remarkable Visions." I have no public place in which to preach, but preach in the peoples' houses, or any where else where there are people to hear me. We have one Latter-day Saint in this place, brother Joseph Maxwell, I baptized him about three months ago. He is a man of years and experience, and bids fair to be very

useful, I have made him an Elder. We are sowing the seed in this place, and hope to reap soon if we faint not.

It requires great endurance, perseverance, patience and determination in a man who labors in Scotland, (especially in this part of it) to open places which are entirely new; this you learned yourself when you laid the foundation of the Edinburgh Conference. Notwithstanding the things I may suffer in this labor, I will sow the seed of the word of God in hope, and if I do not reap, another will, and the glory shall be the Lord's. Amen.

Yours truly,

G. D. WATT.

Macclesfield, Jan. 28, 1849.

Dearly beloved President Pratt,—As I am about to leave the land of my nativity, to go to the place appointed for the gathering of the Saints of God to rear a house to the Lord, I felt to write to you my feelings at this time.

It is now near ten years since I obeyed the Gospel of our Lord Jesus Christ in Manchester, and soon after was called to take part in the Ministry, in which I have been engaged about nine years. In which time, beloved brother, I have seen the power of God manifested in many marvellous ways, in healing the sick of nearly every kind of disease. I have known of more than 500 cases of healing, through the ordinances of God's appointing, namely, anointing and laying on of hands. I know this work is of God, and that God has owned the kingdom organized by his servant Joseph the Prophet, whose blood has flowed for its truths; and here I bear testimony to all people, that it is the truth of heaven, and will roll on through every obstacle that may appear, and will renovate the world, and bring about all the precious promises made to the fathers from the beginning.

But beloved brother, there is one thing that I wish to make known, and by it I trust it will be a way-mark for all into whose hands it may come. I have proved the words of our beloved President Brigham, that any teaching any other thing than the first principles would bring them into hurtful snares. Yea, dear brother, many sleepless nights, with deep sorrow, have I had before the Lord my God on account of my unwise course; yet I have sought to make every restitution in my power, and wish to do it still, for I have an object, that is, to save myself and family, and do all I can for the furtherance of this work; and wherein I have grieved any one, I now ask this boon—that they will forgive; for I wish to be at peace with all on the earth.

I have ever had the work of God at heart, and a great desire to push it on; and now after five years travelling and four years labouring on Sabbaths, having presided over several conferences, namely, Manchester, Bradford, and Macclesfield. I bid adieu to the Saints, praying that God may bless you in your important station, and the Saints in England. I feel my heart say the Lord bless you all, and gather you to Zion is my prayer, Amen.

From your affectionate brother, in the bonds of Christ,

CHARLES MILLER.

Stourbridge, Feb. 27*th.*, 1849.

Dear President Pratt,—The following account which I send you, I have copied out of the *British Banner*, of February 21st., which I have no doubt will be interesting to you, if you have not seen the particulars previously. And I pray that the God of Israel will bless Captain Dan Jones and all his company, and give them a safe voyage to Zion's shores, where they may rejoice (with their kindred spirits) on the mountains of Israel, is the prayer of my heart, even so. Amen.

I am your affectionate brother,

In the new and everlasting covenant,

JOHN JOHNSON.

"EMIGRATION TO CALIFORNIA."—"THE LATTER-DAY SAINTS."—"On Tuesday last, Swansea was quite enlivened in consequence of the arrival of several wagons loaded with luggage, attended by some scores of the "bold peasantry"

of Carmarthenshire, and almost an equal number of the inhabitants of Merthyr, and the surrounding districts, together with their families. The formidable party were nearly all "Latter-day Saints," and came to this town for the purpose of proceeding to Liverpool in the Troubadour steamer, where a ship is in readiness to transport them next week to the glittering regions of California. This goodly company is under the command of a popular Saint, known as Captain Dan Jones, a hardy traveller, and a brother of the well known John Jones, Llangollen, the able disputant on the subject of "Baptism." He arrived in the town on Tuesday evening, and seems to enjoy the respect and confidence of his faithful band. Amongst the group were many substantial farmers from the neighbourhoods of Brechfa and Llanybydder, Carmarthenshire; and although they were well to do, they disposed of their possessions to get to California. It is their intention, we are informed, not to visit the gold regions, but the agricultural districts, where they intend, they say, by helping one another, to reside in peace and harmony, and to exemplify the truth of "brotherly love," not in name, but in practice. Amongst the number who came here, were several aged men, varying from 70 to 90 years of age, and "whose hoary locks," not only proclaim their "lengthened years," but render it very improbable they will live to see America; yet so deluded are the poor and simple Saints, that they believe that every one amongst them, however infirm and old they may be, will as surely land in California safely, as they started from Wales. Their faith is most extraordinary. On Wednesday morning, after being addressed by their leader, all repaired on board in admirable order, and with extraordinary resignation. Their departure was witnessed by hundreds of spectators, and whilst the steamer gaily passed down the river, the Saints commenced singing a favourite hymn. On entering the piers, however, they abruptly stopped singing, and lustily responded to the cheering with which they were greeted by the inhabitants."—*Cambrian.*

EXTRACTS FROM CONFERENCE MINUTES.

MACCLESFIELD.

Held Feb. 4, 1849.—At this conference were represented 6 branches, containing 261 members, including 13 elders, 23 priests, 6 teachers, 5 deacons, removed 8, received 11, 2 cut off, 8 emigrated, and 30 baptized.

JOSEPH CLEMENTS, President.
JOSEPH WALKER, Clerk.

WARWICKSHIRE.

Held Feb. 11, 1849.—There were represented in this conference 577 members, including 1 high priest, 28 elders, 46 priests, 14 teachers, 10 deacons, 64 added by baptism, 22 excommunicated, 2 received by letter, 8 removed, and 1 dead.

ALFRED CORDON, President.
RICHARD TILT, Clerk.

CHELTENHAM.

Held Feb. 25th.—At this conference were represented 20 branches, containing 545 members, including 1 high priest, 36 elders, 30 priests, 21 teachers, and 16 deacons. During the past quarter 32 had been baptized, 12 received by letter, 6 removed, 5 cut off, 3 died, and 23 emigrated.

JAMES W. CUMMINGS, President.
JAMES S. BALLINGER, Clerk.

MY HOME'S IN CALIFORNIA.

Where are you going? whither away?
Why leave this land? in liberty stay.
I'm going home to regions of day,
There to join in a sweet cheering lay—
And my home's in California.

I fleeing am from regions of night,
And journeying onward to mansions of light;
And straining my eyes to catch one sight,
The goal of my hopes—my heart's delight—
My home in California.

Without regret I can leave behind
Bab'lon's strifes, and all of that kind;
Religions of *man*, most wretchedly blind,
All—all I leave, yes, all to find
A home in California.

I'll bid farewell to kith and kin,
All things below that GOD calls sin,
All thoughts that guilt would usher in;
All these I shun that I may win
My home in California.

I'll go—I'll think on those who stay,
And for them, too, how oft I'll pray,
That our great God will op'n a way,
That they may all with true words say,
My home's in California.

Then come, ye loving Saints, and sing
The praises of your powerful KING;
And all your gifts around you bring;
New joys arise, new pleasures spring
From home in California.

London. JOHN HYDE, Jun.

LIST OF MONIES RECEIVED FROM THE 22ND FEB. TO THE 10TH MARCH.

	£	s.	d.		£	s.	d.
John Morris	£1	1	0	Brought forward	£38	10	7
John Arch	1	8	0	Crandell Dunn	3	0	0
Alfred Cordon	2	0	0	J. Godsall	5	0	0
John Holt	1	15	0	Thomas Smith, Norwich	6	10	2
Wm. McKeachie	18	6	8	James Stevenson	1	6	10
Geo. P. Waugh	5	0	0	William West	7	0	0
James Marsden	7	10	0	Henry Campbell	0	3	9
J. S. Cantwell	1	9	11	W. Broomhead per W. Watton	0	2	6
Carried forward	£38	10	7		£91	13	10

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

I gave notice to the Saints in one of the last numbers of the STAR for 1848, that till near the time of my departure (March, 1849,) the "Voice of Warning" should be sold retail price for cash at 1s. 1d each copy. The retail price will henceforth be 1s. 6d. each, so long as there are any of the present edition on hand;—these will be supplied from the Book Office, as usual, at 1s. 4d. each copy. This is now a standard work, having been long tried and approved, and I would earnestly recommend all who wish to do good to lend it to the honest enquirer amongst the first of our books. How many now in the kingdom of God give thanks because they read the "VOICE OF WARNING?"

THOMAS D. BROWN.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7. APRIL 1, 1849. VOL. XI.

CHARITY.

(*From the Gospel Reflector.*)

In consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation? The apostle Paul has given the following description of charity,—"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines but rejoiceth in the true doctrine of Christ—"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says,—"Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. i. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptuous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed,

is the power of God unto salvation: and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."—John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer only one, and that was the one the apostles preached; and pronounced a curse upon all who should preach a different one. But says one, those Christian societies that call themselves orthodox, only differ in non-essential points. I reply, the scripture says nothing about non-essential points of the doctrine of Christ. The gospel is a perfect law of liberty, because, a perfect being devised it, and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it cannot be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity in the full sense of the word is the love of God shed abroad in the hearts of the people of God; love towards your neighbours; assistance and friendship in the time of distress and danger. For instance we see a person in danger, and he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is a charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in wickedness.

Now let us examine the charity that Christ had for the Jews.

At the time he made his appearance among them, they were divided into sects and parties, and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding, the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, apostatized, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees hyocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Math. xxiii. chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles saying, "go ye into all the world, and preach the gospel to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." From the above we learn that with all the religions the human family professed, they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father the devil and his works ye will do: for he was a liar from the beginning." Paul said, "O thou child of the devil," &c. No person who believes the bible, doubts but what Christ and the apostles were actuated by true charity when they described the wickedness of

the above mentioned people, notwithstanding the boldness of their testimony, and plainness of their assertions.

Now if Christ and the apostles had had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins and corruptions; and why should it be considered an uncharitable act in the Latter-day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel, and no other way, plan, gospel, or system of religion would save them from the consequences of their sins.

Now if the Christian world in general are in a state of apostacy, which by the bye we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other words a knowledge of the predictions of the prophets and apostles, on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says, as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." No one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophesied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of future events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarshish, instead of going to Nineveh, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Nineveh, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Nineveh had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the

terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destructions of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him He shall call to the heavens from above, and to the earth, (that he may judge his people.") Ps. l. 2-4. Christ speaking of his second coming said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only. But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the son of man be." Math. xxiv. 36-39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night, For when they shall say peace and safety, then sudden destruction cometh upon them, * * and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v. 1-5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no! we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we shall incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings or men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ."—Gal. i. 10.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—*Prov. xix, 9.*

(*Continued from our last.*)

On the fifth page of the "*Remarks,*" the author seems to think that it is contrary to scripture for God to authorize his servants to *curse*, or for him to avenge his enemies through his servants. But we inquire,—will not the Lord cause all his enemies, and those who reject his servants to be cursed? Did he not anciently give his servants power, that "*whatsoever they bound upon the earth should be bound in the heavens?*" Did not Paul *curse* those who loved not the Lord Jesus

Christ? (1 Cor. xvi, 22.) Did he not *curse*, not only man, but even "*an angel from heaven*," if he should preach any other gospel than the one the Apostles preached? (Gal. i, 8, 9.) When Paul was smitten upon the mouth, did he not say to the high priest which caused it to be done, "*God shall smite thee thou whited wall?*" (Acts xxiii, 3.) If Ananias and Sapphira were smitten dead for telling a falshood in the presence of Peter; and Elymas for his wicked opposition to the truth, was smitten with blindness in the presence of Paul; who can say that the Lord will not show forth like power in the last days, and acknowledge the blessings and curses that shall be pronounced through his servants, by his authority, in his name, and according to his will? Will not the two witnesses, mentioned in the xi. chapter of the Apocalypse, have power to smite and kill their enemies who shall seek to hurt them during the days of their prophecy? Will they not "have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will," until "they shall have finished their testimony" and be killed in the streets of Jerusalem? That God will execute vengeance upon the wicked through the medium of his Saints, is clearly predicted in the Psalm cxlix. The Prophet David says, "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, *and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written*: THIS HONOR HAVE ALL HIS SAINTS. *Praise ye the Lord.*"

This author supposes that the Book of Mormon cannot, by any possibility, be the new covenant, as is stated in a revelation given through Mr. Smith, and refers to several passages of scripture, which he supposes to be contradictory to that idea. In reply we say, that there are many covenants which God has made with individuals in different ages of the world; as, for instance, the covenant with Noah, concerning seed time and harvest—the covenant of circumcision, made with Abraham and his seed—the covenant of the law upon Mount Sinai—the covenant made with Israel forty years after in the plains of Moab, (Deut. xxix, 1)—the covenant made with David and the Levites, concerning their posterity—the covenant of the Gospel, &c. Among these various covenants, there are two designated by the terms "*Old*" and "*New*." The old covenant of the law was done away in Christ, and by him the new covenant of the Gospel was introduced in its stead. The Jews, having rejected this new covenant, were broken off; the Gentiles, having received it, were grafted in. But soon after the Apostle's death, the Gentiles also "*trangressed the laws—changed the ordinance, and broke the* EVERLASTING COVENANT," (Isaiah xxiv,) and have corrupted the earth with their abominations, having lost the authority, powers, and blessings of said covenant. But now, in the dispensation of the fulness of times, God hath renewed the everlasting covenant as made manifest in the Book of Mormon. This covenant, now renewed for the last time, is the same as introduced by Christ and his Apostles; and Paul testifies in Hebrews viii, that the gospel covenant is the *New Covenant* predicted by the prophets. Therefore, unless the Book of Mormon can be proved not to contain the gospel covenant, there is nothing unreasonable nor unscriptural in the Lord's calling it the "*New Covenant.*" Now every one knows that the new covenant of the gospel, as revealed anciently, did not produce the results upon "*the house of Israel and the house of Judah*" that Jeremiah predicted; for that covenant was to cause *all Israel and Judah to "know the Lord, from the least of them to the greatest of them.*" That same covenant renewed in the last days will produce the results predicted. The time for the gospel covenant to take effect among Israel, was placed in the future by Paul, (Rom. xi, 25, 26 and 27.) He says, "*that blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;* FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS." Here, we see, that the fulness of the Gentiles must first come in before the gospel covenant will save all Israel and take away their sins. To this end, and for this purpose the Lord has renewed it, and sent it forth by his angel to be preached to every nation,

kindred, and tongue of the Gentiles first, to bring in their fulness, after which, it will produce all the results predicted upon both Israel and Judah.

On page sixth, this author quotes a clause from a revelation, given January 19th, 1841, commanding the Saints to build the "NAUVOO HOUSE," and let Mr Smith and his heirs for ever afterwards occupy a certain portion of the same. (For be it remembered that Mr. Smith himself furnished a larger amount of capital towards its erection than any other person.) "In the same generation," this author exclaims, "in which he uttered his predictions" he was "slain with impunity." "The establishment at Nauvoo is overthrown. The Saints are utterly exterminated from their Nauvoo Zion. Yea, their very Temple became a college in the hands of their enemies, and was ultimately consumed by fire!" If the author had read a little further in the same revelation, he would have found a very plain intimation that the Saints would be hindered from doing the work assigned to them. It reads thus:—"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, *and their enemies come upon them and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men*, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who *hindered my work*, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God. * * * * * * And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression saith the Lord your God." Some five or six years after this prediction, the Saints were hindered by their enemies from completing that house. This was nothing more than what might have been anticipated from the intimation given in the revelation. Previous to the period in which this revelation was given, and for some time afterwards, the Saints enjoyed peace and tranquility in Nauvoo, and in the regions round about, and to all human appearance there were no fears to be entertained that they would be hindered from building until the Lord indicated it by revelation. Therefore the martyrdom of Joseph Smith and the persecutions of the Saints, instead of weakening the evidence of the truth of the revelation, are confirmatory of its divine authenticity.

The author of the "*Remarks*" seems to exert every power of his mind in misrepresenting our doctrine, in order to deceive the public. He says, that in the Doctrine and Covenants, sec. ciii., par. 35, "indisputable evidence is given of a fact which the Mormons uniformly deny, viz., that the Scriptures are of no estimation in the opinion of a true Mormon."

The clause from the revelation reads thus:—"*And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God; for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings saith the Lord your God.*" We see nothing in this passage to prohibit the Saints from believing in the Scriptures, but directly the reverse, they are, in this very quotation, required to believe not only in the Book of Mormon, but "*in the revelations which God had given them.*" Now what "*revelations*" has the Lord given unto his Saints? I answer, the *Scriptures*, together with the Book of Mormon and many other revelations. As a proof that the Scriptures are included among the revelations which God has given for the government of the Saints, we further quote—"*Thou shalt take the things which thou hast received*, WHICH HAVE BEEN GIVEN UNTO THEE IN MY SCRIPTURES FOR A LAW, *to be my law to govern my church.*" (Doctrine and Covenants, sec. xiii, 16.) Hence, "*that which is more or less*" than a belief in the Scriptures, and in all other revelations which God has given to the Saints, "*cometh of evil and shall be attended with cursings and not blessings.*"

The death of Mr. Smith is next referred to by this author. The cruel, cold-blooded martyrdom of Mr. Smith and his brother, by an armed mob, who had painted themselves black for the occasion, is a circumstance too well known to need any comment here. Joseph Smith died a noble martyr for his religion,—innocent

of any crimes against the laws of his country: and in all cases, where he received a trial before the courts of his country, he was honorably acquitted. The various crimes alledged against him by his murderous persecutors were never sustained. His murderers, knowing him to be innocent, had not the most distant hope of condemning him by the law,—they merely issued their perjured writs against him for the purpose of dragging him into the midst of his enemies, where they could murder him with impunity, and where he had no friends to protect him. Mr. Smith never escaped from any former prison, as this author pretends; he was taken by a band of heartless murderers in Missouri, who had just imbrued their hands in the blood of many of the Saints, and who had dragged little children from their hiding places, and murdered them, with the most horrid oaths. By this fiendish band, he, with many others, were thrust into prison, where they were kept many days, and were offered "human flesh" to eat, and threatened with death constantly. At length, however, they took them from prison and escorted them several days' journey over the country, still saying that they intended murdering them. The most of the guards became beastly drunk, while the balance, being a little more humane, were unwilling to have them murdered, therefore they advised the prisoners to leave for the State of Illinois. Thus Mr. Smith escaped from this blood-thirsty banditti. Mr. Smith was not endeavouring to escape from Carthage prison, as this author insinuates, at the time this painted mob first made their appearance in the distance. They had rushed upon the building—burst open the door—shot dead his brother Hyrum, and severely wounded elder Taylor, one of the twelve, before he, (Mr. Smith) went to the window, where he leaned partially out, as if to shield himself from the shower of balls which were pouring through the door; in which position he was shot by the mob without, and his body fell to the ground. Before he expired he was taken by the mob and placed against a well-curb, after which four of the gang simultaneously raised their guns and shot him dead. This is according to the testimony of eye witnesses to the whole scene.

This author proceeds to quote the words of our Saviour;—"*It cannot be that a prophet perish out of Jerusalem.*" And concludes that Mr. Smith could not be a prophet because he perished out of Jerusalem. But we ask, Where did Peter and Paul perish? At Rome. Were they prophets? Yes. Paul declares, Ephesians iii, that God had made known to him a certain mystery, by revelation, "*which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and* PROPHETS *by the Spirit.*" Christ promised all of his apostles the spirit of prophecy, and expressly told them that the Holy Ghost should show them *things to come.* Look at the numerous prophecies contained in the writings of the apostles, all of which prove to a demonstration that they were great prophets, and yet the most of them perished out of Jerusalem! It is very evident from the adjoining passages that our Saviour only intended to convey the idea of the wickedness of Jerusalem, compared with other cities, and not that no prophets should, in a time to come, perish out of Jerusalem. We do not wonder at this author using such flimsy, ignonorant, and foolish arguments; for there are none that can be used against the truth. Gross slanders, foul misrepresentations, and persecutions, are the only weapons that the devil or any of his emissaries ever used to overthrow the work of God.

The next effort of this unknown author is, to quote a sentence from my tract ("Divine Authority") and then, with all the cunning that he possessed, endeavour to misrepresent its meaning.

The sentence which he denounces, reads thus:—*How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonize with the system of Jesus and his apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The purity and infallibility of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favor of his divine mission.*" "What does this amount to," inquires this deceptive author, "but that Smith has invented a more perfect system than that of Jesus Christ?" And further, this author assumes that, "the system introduced by Christ has been on the earth under

heaven these eighteen hundred years." But this is his own assumption without proof. Indeed, it is a false assumption; for the system of Jesus Christ includes inspired apostles and prophets, and all the miraculous gifts of the Holy Ghost which Christ promised. Now we ask this author if all these have been on the earth during "*these eighteen hundred years?* If not, then the system of Christ has not been on the earth during that time. It is true, we have the history of that system as it once existed on the earth. But where is the system now? Fled from under heaven, leaving only a history by which mankind understand that it once had place on the earth. The system introduced through Joseph Smith which embraces inspired apostles and prophets, and all other powers, gifts, and blessings, is diverse from every system under heaven, and yet it harmonizes and agrees in every particular with that system which Jesus once had on earth, but which has not, because of wickedness existed among men for many centuries past. Indeed, it is the same system renewed—the same offices, gifts, and powers restored, that mankind may once more have the system of Jesus among them preparatory to his second advent.

On page eighth of the "*Remarks*" the author pretends to quote a revelation contained in the fourth section of the Book of Covenants, purporting, as this falsely pretends, that the New Jerusalem should be built in this generation, and that it should be dedicated by the hands of Joseph Smith, jun. Now, every one who has read the Book of Covenants, knows that there is no such declaration in the book, and that this author has quoted falsely to deceive. Mr. Smith, in the year 1831, dedicated by commandment the temple lot; but there is no revelation that says he shall dedicate the New Jerusalem; neither is there any intimation in the revelation that the New Jerusalem should be built in this generation. These are falsehoods of this wicked author's own invention, which he has endeavored to palm off upon the public as though they were in our books. It is difficult to conceive how "*clergymen of different denominations*" could approbate such wilful and barefaced falsehoods as are contained on almost every page of the "*Remarks*" unless they were of the same spirit as its author. With regard to the New Jerusalem, we believe that there will be such a city built by the direction of the Almighty, in the place that he has appointed, and that it will be built between this and the expiration of the Millennium—that it will be preserved when the earth passes away—that it will afterwards come down out of heaven upon the *New Earth*, and that it will be the abode for ever of immortal and glorified beings. We also believe that the old Jerusalem will be built upon the land of Palestine—that it will never afterwards "be plucked up nor thrown down," (Jer. xxxi, 38, 39, and 40,) but will be preserved when the earth passes away, and will also come down upon the New Earth after the New Jerusalem has descended, and that both cities will be occupied from thenceforth with glorified and immortal beings, who will inherit the earth for ever and ever.

The dimensions of this last city that John saw descending, are given in the twenty-first chapter of his book. John says, (verse 16,) "*And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs,*" which is 1500 miles; now it is rather improbable that the city should be 1500 miles in length and breadth, but it is not improbable that it should contain 1500 square miles; for 1500 square miles could all be contained in a city less than thirty-nine miles in length and breadth. Therefore, the measurement of the angle, no doubt, had reference to the superficial contents. John further says, "*The length, and the breadth, and the height of it are equal.*" Does this mean that the height of the city is to be nearly 39 miles, or equal to the length and breadth, or as our Scotland author says, "*a perfect cube?*" We think not. The expression was, no doubt, used to represent the great *equality* that existed in all parts of the city, as for instance, the length of parallel lines running in one direction (as north and south) should all be equal; and parallel lines running at right angles (as east and west) through any part of the city should also all be equal; while the height of the buildings in one part of the city should be equal to the height of the buildings in any other part of the city. A perfect *equality* seems to characterize every part of the city, that is, the length in one place is *equal* to the length measured in parallel directions through any other place: the same *equality* characterizes the breadth, and the same *equality* charac-

terizes the buildings. We have no idea that the buildings will be 39 miles in height so as to form "*a perfect cube.*" Indeed, we very much doubt whether the buildings will be as high as the wall; for John says, the city "*had a wall* GREAT *and* HIGH." How great and high was this wall? Only "*an hundred and forty and four cubits.*" Now, if the height of this city was to extend up 1500 miles, or even 39 miles, this wall could not be called "*great and high*" when compared with such huge buildings. The wall would be immensely lower than the houses, and therefore would be very ill-proportioned to the city; but from the fact that the wall is called "great and HIGH" we may draw the conclusion that these splendid mansions were lower than the high wall with which they were surrounded.

(*To be continued.*)

EXTRACTS FROM CONFERENCE MINUTES.

WORCESTERSHIRE.

Held Mar. 11th, 1849.—At this conference 11 branches were represented, containing 276 members, including 15 elders, 24 priests, 9 teachers, and 11 deacons. During the past quarter 18 had been baptized, 11 cut off, 10 received by letter, 7 removed, 36 emigrated, and 1 dead.

JOHN LYON, President.

BEDFORD.

Held Mar. 11th, 1849.—At this conference 14 branches were represented, containing 417 members, including one of the seventies, 30 elders, 26 priests, 10 teachers, and 5 deacons. During the past quarter 144 had been baptized, 18 cut off, and 2 emigrated.

JAMES FLANIGAN, President.

SOUTH CONFERENCE.

Held March 18th, 1849.—At this conference 10 branches were represented, containing 804 members, including 12 elders, 44 priests, 27 teachers, and 25 deacons. During the past quarter 54 had been cut off, 14 received by letter, 20 removed, 25 emigrated, 5 dead, and 316 baptized.

JOHN HALLIDAY, President.
L. TINDALL, Clerk.

The Latter-day Saints' Millennial Star.

APRIL 1, 1849.

The presidents of conferences are hereby informed that brother G. D. WATT has labored in this country faithfully for three years, in the midst of many difficulties and hardships. It is his privilege to return to the land of Zion, next fall; but the conference over which he presides is unable to give him the necessary assistance to help him and his family across the great waters; he is however able to obtain the means by the handy work of his own hands, in the business of cutting likenesses with the scissors. We give Brother Watt liberty to travel among the conferences to obtain means in this way, while at the same time he will preach and instruct the Saints, where opportunity permits. We therefore call upon the presidents of conferences to use their influence with the Saints to aid him in thus obtaining means.—ED.

In consequence of the increased circulation of the STAR, we have been compelled to reprint the first five numbers of Vol. XI, which we expect to be able to issue in a short time; then, orders standing over for these, will be executed; and we would recommend the book agents to ascertain how many in their respective districts will require these or any of them to complete their volumes.

We now would record with feelings of commendation and gratitude, the conduct of some of the wealthier brethren and sisters. Many that went out during the emigrating season this spring, were aided in part, or altogether, with the means necessary for their deliverance; possibly near two hundred have thus been assisted, some by gift and some by loan, "to be returned in labor, produce, or cash, as the righteous law shall direct;" and some to be returned in one or two seasons, as agreed, to this country; and no doubt the honest and industrious will fulfil their engagements: but if they should not, will they escape condemnation? no. And will the liberal not be rewarded? they will. Is it not blessed to give—to have the power and disposition to bless and comfort the Lord's people? it is. And "he that giveth to the poor lendeth to the Lord, and he shall in nowise lose his reward." Have not many of the diligent and faithful been thus assisted? Will not the Saints, by their faithfulness and diligence, obtain like favors? they will. And will not the richer brethren yet strive to obtain similar blessings to those who have acted thus? yes. Have all the faithful and diligent been gathered? no. There are two sorts yet left, those who have proved themselves in the priesthood, and as yet cannot be spared, and those who have not yet proved themselves, unto whom more time is given. Up then, brethren, be active and the Lord will bless you; neither faint ye nor be weary in well doing, for in due time ye *shall* reap your reward." Great will be the blessings of those who fulfil their engagements honorably, honestly, and faithfully, according to the law of God, which is a righteous law; and greater will be the blessings of those who have assisted, and who will yet assist the poor to gather, inasmuch as they continue humble and faithful; they shall endure to the end—they shall be saved and exalted in the Kingdom of God.

TO MR. D——, MERCHANT, LIVERPOOL.

Dear Sir,—Since I called upon you, I have meditated upon your objections, arguments, and assertions; and I most freely own the interview has confirmed me in my belief—that the Church of Jesus Christ of these the Latter-days, is of a truth, the Church and kingdom of God,—and that I have a good foundation to build my faith upon, I think must appear evident, from the following review of our conversation.

I would first remark, your desire to evade conversation on our doctrines and ordinances, or rather the doctrines of Christ and of the Bible, is not less remarkable than common; almost all men, especially those commonly called *preachers*, purposely avoid these, and prefer haranguing for hours on the practices of the Saints—"The life that we now lead in the flesh"—The character of Joseph Smith, of whom they know nothing, but manifest a credulity in newspaper stories so great, that I am led to inquire; have they so entertained the seducing spirit that they are given over "*to believe a lie*" rather than the truth?

You think the Saints act as "*hypocrites*"—if they take any medicine, because they believe these promises—"They shall lay hands on the sick, and they shall recover."—"Are any among you sick? let him send for the Elders, who shall anoint him with oil, and pray over him, and the prayer of faith shall save the sick, and the Lord will raise him up."

I believe the best of the Saints "pray when they are afflicted, and sing spiritual songs when they are merry." They also *know* that "the prayer of faith avails much." But I also commend those who "cleanse their stomachs, bowels, and blood, with mild herbs, administered by the hands of a friend." If I should partake of any infusion or decoction for this purpose, say of senna, rhubarb or sarsaparilla, and these preparations had been made by a druggist, if he has added any drugs or

poisons to make this medicine more effective, and should I partake of the same, ignorant of the addition of poison, would this harm me? Most assuredly, no. Else there is no truth in the promise of God. "If ye drink any deadly poison, it shall not harm you." Let the Saints know in all such cases when these herbal purifiers are not made by themselves, ask the spirit and blessings of God to rest upon them—that this and all His promises to His children may be realized by them. We have in our churches, those who like Luke the physician, have forsaken the arts of men, in the exhibition of medicines, that they may minister the word and the spirit; having been called and set apart to this more acceptable work; and from these, in preference to others, if I required it, I would take the herbs, leaves, decoctions, and infusions of woods and roots that God has so abundantly provided for cleansing the blood, and causing the wheels of life to move more freely on. Again you would limit the liberty of the Saints, "you must not wash in mineral waters for the cleansing of the diseased skin—no, no, only the laying on of the hands." For my own part, if I required to cleanse my skin, I would wash either in the waters of Harrowgate, Cheltenham, Saratoga, or of the great Salt Lake, and if wisdom dictated, imbibe them also; and with God's blessing on medicines of his own preparing, not only consider myself safe, but have great—much greater faith in this, than I possibly could in any prepared by the degenerate wisdom of apostate man.

You ask, "have not our chemists, druggists, and doctors acquired much useful knowledge from schools, books, and practical observations?" I suppose they have; but tell me, if you can, how many more they have killed than they have cured? Have they not "sought out many inventions?" Have they not speculated, theorised, and experimented on the body of man? Have they not dug deep in the human body, lacerated and defaced that which is the image of God, and hid their works in the dark? They have, and I hesitate not to say, with them God is not well pleased; indeed the dissecting room and its indescribable indecencies which I have occasionally witnessed are an offence, an abomination, and a stink in the nostrils of the great God. If he had intended that man should by his own invention discover various modes of curing sickness, would he ever have set an ordinance in his church for the healing of the sick? No! Again, if a man's work is done on the earth, and "there is an appointed time to man upon the earth," can the medicines or wisdom of man, preserve or prolong the days of such a one? No! Or if sickness lay hold on him whose work is not yet done on earth, can the destroying angel or death cut short his days? No! What so simple and effective in such a case for the speedy removal of the disease, as the ordinance of God, "lay hands on the sick, and *they* SHALL RECOVER."

I would here pause and compare the wisdom and power of God as revealed unto us in the Gospel,—and the folly and weakness of fallen man, so abundantly manifest in his innumerable inventions to save sinners and heal the sick. To me, the simplicity of God's plans shows forth in majestic grandeur His almighty power. When man asks what he must do to be saved, God replies, "Repent and be baptized *every one of you*, FOR THE REMISSON OF YOUR SINS, and ye shall receive the gift of the Holy Ghost by the laying on of hands."—But the tedious, drivelling, expensive, gaudy, and innumerable inventions of man purposely to receive and confer these blessings, appear to me as foolish as they are in vain. Were I to proceed and show what, in the wisdom of man, is considered necessary for salvation—the essentials and non-essentials, the orthodox and heterodox, my object in this letter would not be attained; their forms, ordinances, doctrines, creeds, and sects are as the number of a man—666! God's scheme is simple, noble, and like himself. "Arise and *wash away thy sins*."—Again, the sick are commanded to call for the Elders, who are to lay hands on them, pray over them, anointing them with holy oil, and the Lord will save and heal them—how simple! and who doubts the ability of God thus to heal? Compare with this the nostrums, unintelligible, and as innumerable as the minerals, poisons, drugs, and systems of cure invented by man. The called and sent of God go forth to administer for the remission of sins and the healing of the sick in the name of the Lord, without purse, without price; but, alas! alas! how different is it with men and their systems, "no pay, no cure," neither can their salvation be obtained by the living, or for the dead, unless these hirelings are well paid for—what? nothing, and worse than this—*the displeasure of God*.

Am I not at liberty to have my teeth and gums cleaned and attended to by the dentist, as I am to have my clothes made by a tailor? Certainly I am, or is the practical skill of the surgeon altogether to be laid aside, because of the erroneous theories of physicians? No! In certain cases of broken bones, &c., under the directions of the priesthood, the skilful manipulation of a practical surgeon, accompanied with the ordinances God has set in His church are commendable, and a speedy cure to the faithful will follow. If matter has collected from cold and inflammation of weak parts, say a gum boil. Is this sickness? I think not. Shall I then take my own knife—perhaps not very clean, or the cleaner lancet of my brother, if he has one, and who can see this better than I can, or of a surgeon, and thus get quit of my pain sooner? Or shall I continue to suffer till nature throw off this painful matter? Let others do this that will, I should prefer the former course, and who can condemn me? The law of God does not. So then you perceive the Saints of God have "the liberty of the sons of God," and use it in this, as well as in other matters, and are not to he judged by the world. "Know ye not that the saints shall judge the world." We pretend to have received the spirit of God, and the gift of the Holy Ghost, the comforter that leads into all truth, and so long as we are guided by this heavenly intelligence, we are not likely to err—and surely they who are much if not altogether in error—in "gross darkness and under a thick cloud," are not well calculated to judge, however much they may be inclined to condemn us.

I now proceed to another subject in our conversation—"that the Lord should ever have a righteous seed on the earth." If there were present with Jesus some, or even one that should not taste of death,—if he would that they should remain on the earth till he came again,—if these words of Jesus were fulfilled, and I think you would find it difficult to prove that John the beloved disciple ever died, then there has been a righteous seed on the earth; you seem to be under the impression that the above quotation is from the bible; I do not at present remember that it is, and I am unwilling to say that it is not; nor have I time at present to examine whether it is: but I think I can clearly prove from the same record that an apostacy—a great falling away was to take place in the last days, a time when men would not endure sound doctrine, when *the gospel* would not be on the earth; "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." (1 Timothy iv, 1, 2, 3.) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. iii, 1—5.

John saw an angel bringing the gospel to the earth; had it been on the earth at this time, is it at all likely that God would send it again? No. The sending of it, and that too, by a holy angel, proves that it was not on the earth that no man held it, or had the authority of God—*the priesthood* to minister in its ordinances; if he had he could have confirmed the priesthood on his fellow, by revelation, as Moses did to and upon Aaron; but no, the gospel had to be brought back from heaven, and that too by one who held the Melchisedec Priesthood, which is after the order of the Son of God; who could confer it upon one on the earth as he had been, and only thus, I apprehend, and by faith and obedience could a righteous seed be again raised up to minister acceptably in the name of the Lord on the earth: further, it is evident, when ever God had faithful and obedient sons on the earth, he communicated his will to them, by sending holy messengers, or by the revelations of his spirit, Rom. i, 16, 17, and those men have always held the *power of God* in earthen vessels; hence it is also evident that God has not had a church—His church on the earth; for the churches of men have had no revelations—no ministrations of angels—no power; they have in some instances had the form; but they most strenuously "*deny the power*," or the necessity for such a power as the power of God; they emphatically say—if not in as many words,—we admit there has been no revelations, no ministrations of angels, and no power of God; "these are all done away, and no longer needed!" Oh, what

delusion! Have these not received strong delusion, that they might believe a lie and be damned? Paul says, "The gospel of Jesus was, and it always is *the power of God* unto salvation."

Let this for ever stand true, and let all others that hold for aught else, have the portion of the liar unless they repent; that whenever God has a church and people on the earth he REVEALS *his mind and will to his people, and they believe and obey him* in all things; and his church will alway be built upon and by apostles, prophets, evangelists, &c.; and *never without these.* From this also you may decide, whether any of the sects for ages, or now are His church. They are not. See, what is their foundation? a pope and cardinals form the foundation of one; a king and bishops of another, Mahommed of a third, Knox, Calvin, Luther, Wickliff, Wesley, Whitfield, &c. &c.; all form foundations for different parts of the same rotten and tottering edifice, that soon must fall; for it is not built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone. There is much bawling and crying aloud about this Jesus and about their bodiless God; but he answers them as the prophets of Baal were answered, when the power of God was made manifest, when the faithful Elijah offered his offering to Israel's God. Some of the sectarians of modern days cry louder and louder to their God, tell him to come down in their midst and make manifest his power! but fortunately for them he hears them not; could they endure or abide his presence? No. Indeed they do not believe in revelation, and how then could they expect to get it?

If you say we have a priesthood legally called and ordained, I reply let us examine it: you refer no doubt to the laying on of the hands of the Presbytery practiced still in John Knox's church. Has this any power in it? Is there any conveyed? Have they any who impose their hands? NO. If so, what are its effects? Where did these get it? Did they obtain it from Knox, or the German reformers, or the English? If from any of these, whence came *their* calling and ordination? From the Church of Rome.—Is this a pure fountain? What do all sectarians—her own daughters—say on this subject? That she is the MOTHER of—HARLOTS! This places the daughters in a position neither to be envied nor mistaken, and their name! Do they, indeed, deserve it? Suppose for a moment however that the Church of Rome was a pure fountain: are not all her descendants by their schism and secession cut off? They are. Had she the power to do this? Certainly she had; for the apostolic power conferred was to bind on earth and it should be bound in heaven, to loose or cut off on earth and it would be loosed in heaven: and what she imparted in the name of Jesus she could withdraw. But if you reply she herself had become an impure apostate, then I ask whence have your ordinations come? From an impure fountain? certainly, for you do not believe in revelation, and none of the above weak foundations ever claimed, having received their gospel or ordination from any one on the earth, then holding the priesthood of God in purity, or from any angel or heavenly power. You will at once admit that the antiquity of any system or church is no proof of its being genuine, or the true church of God; or all others must give place to the Romish; and the Dissenters to the Church of England, &c.

There is another point I would draw your attention to: In the Church of Jesus Christ established in these the latter days—the *fulness* of the everlasting gospel is preached and practised—whereas among the sects you find only the broken fragments scattered, each having a small portion, some more and some less; in one you find some of the ordinances that were and are in the Church of Christ; in another, ordinances altogether disregarded; in one, faith and repentance alone are taught as necessary to salvation, in another grace is obtained solely by good works; in one the salvation of the living only attended to; in another, the dead are not forgotten, but a great price is paid for their pretended deliverance; in one, plain dress seems to form a marked portion of their religion, in another the work of God is all unseen, and in the heart; the outward man being only—

A heavy clog and burden of clay, for the
Dissolution of which they long and pray,
That their spirits may speedily flee away,
To bask and sing, in everlasting day!

Each holding for and advocating that form approved by the founders of his sect, and its propagators; but ALL "*denying* the power of God." In the Church of Jesus Christ, you have the fulness of the everlasting gospel, which is the power of God unto and upon all them that believe and obey—you have faith, repentance and baptism by the living, and for the dead—you have the form of God-likeness, also the power, and administered by men, in the order of God, who hold his power.

How is it that you and most others, clergy and laymen, prefer declamation to argument—heap, and repeat innumerable and false newspaper stories, but decline comparing your doctrines and theirs with those of the Saints, with those in the bible? Is it a consciousness that all is not right in your state? It is. We have suffered much from slander; all manner of evil has been spoken against us falsely for the truth's sake. Surely the promised blessings will be ours one day. Amen.

Allow me, dear sir, before I close to show you, if possible, that these are the calamitous times of the last days so often spoken of. Have not *perilous* times come? Are not men's hearts failing them for fear, looking for the things that are coming on the earth? Have there not been signs in the sun and moon, and great distress of and among nations? Have not pestilence and famine been stalking through the earth and wasting the inhabitants thereof at noon-day? Doth not the earth waste away as well as the inhabitants thereof? Has not the earth lost power to bring forth roots that were to man as the staff of life? Have not thrones been cast down? Do not others totter to falling? and who by the wisdom of man can tell when and where these things shall end? Look well and mark our social, political, and commercial condition in this kingdom, whither have peace, union, and prosperity fled? they are measurably gone? Did not the angel that John saw coming from the heavens, and bringing back the gospel to the earth, cry aloud, "the hour of His judgments is come, fear God and give him glory"—that is, become his sons by obedience. Solomon says, the crown and glory of an old man are his children. Are his judgments over? surely no. Who shall abide the yet farther pouring out of the vials of his wrath, and the day of his coming? Only those who enter into an everlasting covenant with Him, by obedience, and who flee from the wrath to come, for the refuge that is set before them in the gospel—even those who gather to the land blessed for the gathering of the sons of Zion—Israel's seed—the pure in heart.

"Oh! say you, I can do very well with your doctrines, inasmuch as they are scriptural; but this *gathering* and *Joseph Smith* I cannot do with at all. Could you not as well begin to build churches in this country and teach those correct scriptural principles in them; and are not some of every nation to be saved?" John saw those that had been saved "*out of*," not "*in*," but "*out of* every nation, kindred, and people," &c. We dare not disobey God, neither the teachings of his priesthood and spirit, all these cry aloud, "come ye out of *her* my people"—Yes, come out of Babylon or confusion. And regarding Joseph Smith, let Christ declare to those who now despise, but will when he comes "*wonder and perish*," why he chose a young man, weak and illiterate—a man "despised and rejected of men, a man of sorrows and acquainted with grief," and caused him to be ordained as a Prophet, Revelator, and Restorer to his church again on the earth; for my own part, I can wait this public defence of a man much beloved in the heavens and much abused, as all his brethren the prophets have been, on the earth, for I already know him to be the sent of God, through whom a dispensation of *the gospel* of power has been committed again to this earth.

Should you, sir, be convinced that we are the church of God, how great your trials to enter and become one of us, and how much greater after you have received the spirit of God! to descend from an honorable position among the sons of men, and commingle with the despised poor, to endure the scoffs and sneers of your rich compeers and former companions, the disobedience, frowns, disapprobation, and partial rebellion of your wife, clerks, brothers, sisters, and friends, and the possible loss in a measure of your business and connexion.—Alas! how hard it is for a rich man to enter the Kingdom of God, and to endure and be saved therein! how many apostate fashions, customs, and luxuries of "*civilised life*" have to be given up! But, sir, reflect for a moment, do these confer and increase the real happiness or enjoyments of men? no; they often add to his sorrows and bring

misery, ruin, and pain. And "what will not a man give in exchange for the salvation of his soul?" Were not the ancient, patriarchal, pastoral enjoyments of the sons of God far more conducive to peace, health, and happiness, than the artificial, collected, civilised chicanery of this *enlightened* age? most asssuredly they were.

That you may be led and guided by the Truth to the obedience of Faith, and share in the salvation, blessings, and enjoyments of the sons of God in His kingdom is my earnest prayer in the name of the Lord. Amen.

T. D. Brown.

Liverpool, March 18, 1849.

LINES SUGGESTED ON ORSON SPENCER LEAVING ENGLAND, FOR THE VALLEY OF THE SALT LAKE.

Pilgrim o'er the mighty waters,
  Sad, we all bid thee farewell,
Though, perhaps, it will not reach thee,
  Whither thou art gone to dwell.

Pilgrim o'er the mighty waters,
  May the ship her canvass sweep,
And the waves with softer motion,
  Safely guide thee o'er the deep.

Pilgrim o'er the mighty waters,
  Thou hast left a name behind,
That shall stand when nations tremble,
  And the judgments rolling wide.

Pilgrim o'er the mighty waters,
  Saints shall hail thee on that shore,
And thy children run to welcome
  Their long-expected father home.

Pilgrim o'er the mighty waters,
  Thou shalt return to thine own land,
Deck'd with laurels, full of honor,
  In the fight for Israel's cause.

Pilgrim o'er the mighty waters,
  We hope to meet with thee again
In the rocky mountains, whither
  All the Saints will gladly aim.

Royal Leamington Spa. L. Hart.

LINES BY MARY SHIELDS.

SPOKEN AT THE SAINTS' SOIREE, GLASGOW, JAN. 1, 1849.

Enwrapt in thought, I stood, one day of late,
Reflecting on the glories of our future state,
No tongue can tell—nor pencil's art reveal
The peace—the joy of heart I then did feel;
It was as if it passed before my view,
The glories of a thousand years below;
I felt the Spirit of the Lord within,
For all was tranquil, joy and peace of mind.
I stood as in the silence of repose,
And viewed the stakes of Zion as they rose:
Cities, temples, towers—grand was the sight!
It filled my soul with joy—yea, pure delight.

It was not only one that I beheld—or two—
But countless splendid buildings lay in view;
Gardens, with their fruit trees laden to the ground,
All, all was peace and harmony around;
No thorns—no briers—nor weeds were growing there,
No filthy smoke, nor foul distemper'd air;
But soft refreshing was the gentle breeze
That wafted 'mong the foliage of the trees,
The Grape, the Fig, the Box Tree, and the Pine
Grew tall beside the cool, clear, crystal spring,
The "Tree of Life" with all its kinds was there;
The perfume of its fruits I thought embalm'd the air;
There was no tyrant near, to mar their happy hours,
No hungry beast of prey was prowling to devour;
The beasts of every kind, the myriads of the air,
All seem'd to harmonize, all seem'd to have a share.
Confusion was not there—nor jealousy—nor strife,
Pure love beam'd forth from every eye—all, all was endless life;
The Saints, and only they, with pure delight
Were there t' enjoy the splendour of that sight.
With these few lines I'll close—I only felt to write,
What heaven reveal'd in vision—the spirit did indite;
Imagination some may say, and memory their stores upturned;
To me it was delightful, and with joy my bosom burn'd.

Scotstown, London Road, Glasgow.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 23RD MARCH.

	£	s.	d.
James Walker	10	0	0
J. S. Cantwell	2	10	1
G. A. Mart	0	15	0
Henry Campbell	0	3	0
Henry Smith	2	0	0
W. McKeachie	3	0	0
Carried forward	£18	8	1

	£	s.	d.
Brought forward	£18	8	1
Isaac Decer	2	5	6
Crandell Dunn	5	0	0
John Morris	0	19	9
William Cartwright	2	0	0
James Marsden	10	0	0
	£38	12	4

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

We have to apoligize for an error in the amount of our Money List, as it appeared in part of the impression of our last Number, the amount received was £61 13s. 10d, and not £91 13s 10d.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8. APRIL 15, 1849. VOL. XI.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—*Prov.* xix, 9.

(*Continued from our last.*)

As this Scottish author has, for reasons best known to himself, kept his name in the dark, in the remainder of our reply we shall, for the sake of convenience in reference, call him JOSEPH PATON. We do not pretend that this is the author's real name, but only assumed as a convenience for the time being.

Mr. Paton finds fault with a revelation which speaks of a priesthood conferred "*upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth for ever with the priesthood which is after the holiest order of God.*" He supposes it altogether unscriptural for God to restore again to the earth the Aaronic priesthood. But what says the scripture upon this subject? God commanded Moses to anoint Aaron and his sons, and he says, expressly, that "*their anointing shall surely be an* EVERLASTING PRIESTHOOD *throughout their generations.*" (Exodus xl, 15). The same covenant of an "*everlasting priesthood*" was made with Phineas, the grandson of Aaron, "*and his seed after him.*" (Numbers xxv, 13.) The same priesthood existed among Israel before Aaron and his sons received their anointing, and before the law of Moses was given. (Exodus xix, 22—24.) The same priesthood administered not only the ordinances of the law, but also the ordinance of "*Baptism for the remission of sins,*" which is one of the ordinances of the gospel. For instance, John the Baptist, who was a literal descendant of Aaron, inherited this "*everlasting priesthood*" by virtue of his birthright, and the covenant of priesthood made with his fathers; yet he officiated in a gospel ordinance. John, and the seven churches of Asia were not only washed from all their sins by the blood of Christ, but were also made here in this life, "*Priests unto God and his Father.*" (Rev. i, 6.) That the priesthood of Aaron will again officiate on the earth is clearly predicted in numerous passages of scripture. The Lord says (Isaiah lxvi) "that Israel shall be brought as an offering unto the Lord out of all nations, upon horses and in chariots, and in litters and upon mules, and upon swift beasts, to his holy mountain, Jerusalem." * * * "*And I will also take them for* PRIESTS *and for* LEVITES *saith the Lord.*"—(Verse 20 and 21.) And in the 22nd and 23rd verses he declares that the seed and name of the Levitical priesthood should remain as long as the new heavens and the new earth should remain, and that "*from one new moon to another, and from one sabbath to another, all flesh shall come to worship before him.*" Thus we see that the Aaronic Priesthood will not only exist when Israel is restored from all nations but will continue to exist after all wickedness is destroyed out of the earth, and under its administra-

tions "*all flesh will come and worship before the Lord.*" And as the New Heavens and Earth will have no end, neither will this Priesthood have an end, but shall abide for ever with the greater priesthood, which is after the order of the Son of God.

We will now proceed to quote a few more passages in relation to *Priests* in the latter times. (Isaiah lxi, 4, 5, 6.) "*And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*" "*And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the* PRIESTS *of the Lord. Men shall call you the Ministers of our God: and ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.*"

(Jeremiah xxxi. 8, 12, 13, and 14.) "*Behold, I will bring them from the north country, and gather them from the coasts of the earth and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither.*" * * "*Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden;* AND THEY SHALL NOT SORROW ANY MORE AT ALL. *Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the* PRIESTS *with fatness, and my people shall be satisfied with my goodness, saith the Lord.*" Thus it may be seen, after Israel has returned and repaired "*the desolations of many generations,*" and their sorrow has for ever ceased, that still they have "PRIESTS" among them. The prophet Malachi (chapter iii, 1—4,) when beholding the glory of the Lord, and the majesty of his second advent, when he should "*suddenly come to his temple,*" exclaims "*But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the* SONS OF LEVI, *and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years.*"

At the second advent of our Saviour, the "SONS OF LEVI" will be purified and purged as gold and silver. At the first advent, the "SONS OF LEVI" rejected the Messiah, and their offerings were no longer accepted; but when he "*suddenly comes to his temple,*" then shall that priesthood offer pleasant offerings unto the Lord in righteousness, as in the days of old. For further testimony concerning the existence of the Levitical priesthood and their administrations in the temple in the latter times, see Jeremiah xxxiii from the 6th to the 26th verses, also Ezekiel xx, from the 33rd to the 45th—Ezekiel from the beginning of the xl to the end of the xlviii chapter—Zechariah xiv—Joel ii.

The establishment of the Aaronic priesthood again on the earth, preparatory to the second coming of our Lord, is an event so clearly predicted in the scriptures that had Mr. Joseph Smith failed to incorporate that priesthood with the Melchizedeck in his organization of the Latter-day church, it would at once have proved him an impostor. But, sir, the very fact that Mr. Smith has not followed the false traditions of the religious world, but has, in direct opposition to the vast variety of erroneous creeds and doctrines with which he was surrounded, restored the Aaronic and Melchizedec priesthoods, shows that he was endowed with a wisdom far superior to that of the millions of false teachers who have disgraced the name of Christianity during the last seventeen hundred years. The prophets have clearly predicted the existence of the Aaronic Priesthood, at the times of the restitution of Israel and the Second Advent. The Lord, by Mr. Smith, has fulfilled the prediction, and established its existence among men. This, then, is one more testimony in favour of Joseph Smith's divine mission.

Mr. Paton next quotes a passage from a revelation in the Book of Covenants which reads thus—"*Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am.*" Mr. Paton considers this very "*dogma-*

matic," presumptuous," and *" at variance with the teaching of scripture."* But we ask Mr. Paton and all of our readers to compare the above passage with Jesus's teachings to his apostles (Mathew x, 14, 15,) *" And whosoever shall not* RECEIVE YOU, *nor hear your* WORDS, *when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city."*

On the 10th page Mr. Paton supposes that there is " no *infallible standard"* but the scriptures. Now nothing can be more absurd than such an idea. Every truth is an infallible standard, whether it is contained in the bible or in any other book. Wherever truth is found, or by whatever process it is obtained, it is infallible in its nature and becomes a standard of comparison for certain other truths which are closely connected with it; hence by the aid of truths already known, other truths are brought to light, which, in their turn also become standards of comparison. Thousands of truths in modern times have been disovered by the aid of reason and observation, which can never be proved *true* nor *false* by the scriptures alone. Newton did not establish the truth of his doctrine of universal gravitation by the scriptures—Mr. Paton's only *" infallible standard;"* neither did he demonstrate his doctrine of fluxions by the scriptures; neither did Kepler demonstrate his eliptical theory of the planetary orbits by the scriptures. Mr. Paton's only infallible standard never would have detected the heresy of the Ptolemaic system of the universe, which was so successfully overturned by Copernicus and his followers. If there is no infallible standard but the bible, by which to judge between truth and error, and condemn heresey, we hope that Mr. Paton will come forward speedily with his only standard, and by it decide whether the undulatory theory of light, or the corpuscular theory be true; for the learned world have for a long time been oscillating between these two theories, not knowing which to condemn as heresy. According to Mr. Paton, there is no way to condemn either as heresy, only by the scriptures. We ask, Could not the antediluvians receive Noah as a prophet or condemn him as a fanatic without the aid of the scriptures? How could Jeremiah prove to the Jews from any previous revelation that he was sent of God? What former scripture could prove the truth or falsity of Ezekiel's prophecy? If scripture is the only guide into truth, will Mr. Paton tell us what part of said volume justifies himself and the " clergymen of different denominations" in doing away as unnecessary in this age, inspired apostles and prophets, and the miraculous gifts of the spirit? We should like to have chapter and verse upon so important a subject. The Holy Ghost is a far more universal standard of truth than the scriptures. The Holy Ghost will guide the servants of God into ALL truth; the scriptures without the Holy Ghost, will only guide into a few truths. The Holy Ghost can unfold the grandeur, majesty, and glory of heavenly worlds, while Mr. Paton's only " infallible standard" can give no such visions. The Holy Ghost can waft the servant of God to the third heavens, and show him things not lawful to be uttered by man, while the scriptures have no such power and can impart no such knowledge. The Holy Ghost can heal the sick—can speak with tongues, and can perform many other mighty works; while the scriptures, without the Holy Ghost, can do none of these things. The Holy Ghost is greater than the scriptures, for by him the scriptures were given; hence the Holy Ghost is an infallible standard as well as the scriptures. The Holy Ghost being a universal standard of truth, while the scriptures are a very limited standard; yet both standards agree in one, and never contradict each other. That which contradicts any known truth is not of the spirit of truth, but is false. A false doctrine cannot always be detected by the scriptures; but when referred to that universal standard—the Holy Spirit, it can always be detected, for the Holy spirit deceives no one.

In my remarks upon the evidences in favour of Joseph Smith's divine mission, (" Divine Authority," page 13,) I have, among numerous other evidences adduced, referred to the late discoveries of Catherwood and Stephens in Central America, as confirmatory evidence of the truth of the Book of Mormon. Mr. Paton considers this as no evidence at all, and refers to the discoveries of Baron Humboldt and many other antiquarians, long before Mr. Smith translated that book. Now no one will dispute the fact that the existence of antique remains in different parts of America was known long before Mr. Smith was born. But every well inform-

ed person knows that the most of the discoveries made by Catherwood and Stephens were original—that the most of the forty-four cities described by him had not been described by previous travellers. Now the Book of Mormon gives us the names and location of great numbers of cities in the very region where Catherwood and Stephens afterwards discovered them. This, therefore, taking into consideration all the circumstances, is an additional evidence, of a very positive nature, in favour of the divine inspiration of this unlearned and inexperienced young man.

With regard to the old Spaulding story concerning the origin of the Book of Mormon, we remark, that it has been exploded by the most incontrovertible testimony years ago, and its lying propagators have been made ashamed of their corrupt glaring falsehoods. (See P. P. Pratt's Reply to the Rev. C. S. Bush; also Taylor's Answer to the Rev. Robert Heys.)

Mr. Paton next refers to the 29th chapter of Isaiah, and to my remarks upon it, and falsely pretends that the metallic plates of the Book of Mormon are represented in my tract ("Divine Authority,") as being Ariel, the city where David dwelt. He says, "*If the metallic plates be, as Mr. Pratt pretends, this Ariel,*" * * then they are "*cursed of God.*" Mr. Pratt, sir, has made no such pretensions: it is only another of your own misrepresentations. Now if our readers will turn to the 29th chapter of Isaiah, and carefully read the first four verses of that chapter, they will discover that the prophet predicts, first, the distress that should come upon Ariel, and, secondly, predicts another event that should be unto the Lord as Ariel. This last event is expressed in these words, "*And it shall be unto me* AS *Ariel.*" How was it with Ariel? Her people was to be distressed and afflicted with "heaviness and sorrow." How was it to be with the people or nation who should be "AS ARIEL?" Its distress, of course, was to resemble that of Ariel, or else it could not be "as Ariel." The distress of the nation that the Lord says "shall be as Ariel," is clearly pourtrayed in the 3rd and 4th verses, "*And I will camp against thee round about, and will lay seige against thee with a mount, and I will raise forts against thee; and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.*" Now, we ask, What nation upon the earth has been visited with a distress resembling that of Ariel or Jerusalem? We answer that the book of Mormon informs us that the nation of Nephites who were a remnant of Joseph inhabiting Ancient America, were brought down to the ground by their enemies. Hundreds of thousands were slaughtered in their terrible wars. Their distress truly may be said to be "*as Ariel.*" Ariel was sorely distressed from time to time, and forts and other fortifications raised against her—similar judgments happened to the remnant of Joseph. Isaiah does not say that Ariel shall speak out of the ground, but he clearly shows that the nation which should be distressed as Ariel, after being brought down, should speak out of the ground. The words of the prophets of Jerusalem or Ariel, never spoke from the ground, their speech was never "*low out of the dust.*" But the words of the prophets among the remnant of Joseph have spoken from the ground and their written "*speech*" has whispered out of the dust. Isaiah declares, that it shall be "*as the voice of one that hath a familar spirit.* It was not to be the voice of a distant, vague, uncertain spirit but "a *familiar spirit,*" one that could be familiarly understood, and that too, by the most ordinary capacity. The term familiar does not necessarily imply *evil*, as Mr. Paton would have the public suppose. There were many corrupt persons in ancient times who had not only a familiar but constant intercourse with evil spirits and were possessed by them; and because of the constant familiarity of these spirits with those persons, they possessed, they were frequently termed "familiar spirits." As was remarked above, the term "familiar," does not always imply evil. Jesus was familiar with his disciples, while to the world he was more distant and spoke to them in parables. The Holy Ghost is a very familiar spirit in the tabernacles of his servants, sometimes making familiar to them things that are not lawful to be uttered or written. The voice of the ancient prophets of America has familiarly whispered from the dust in the ears of the present generation, simply and familiarly revealing the ancient history of that continent—and in a very familiar manner portrays the wonderful works of God among a nation whose history was before unknown. What a marked

contrast between the definite, plain, and "*familiar spirit*" in which the Book of Mormon unfolds the ancient history of America, and the wild, vague, and distant conjectures of learned antiquarians! It is as the voice of the dead proclaiming repentance to the living. It is the voice of those who have slumbered low in the dust, sounding an important and solemn warning in the ears of a corrupt, wicked, apostate race of Gentiles who have made "*lies their refuge*," and "*under falsehood have hid themselves.*" (*To be continued.*)

LETTER FROM WILFORD WOODRUFF.

Cambridgeport, Massachusetts, March 1st, 1849.

Elder Pratt,—Beloved brother.—As this is my birth-day, also the first day of spring, my mind is led this morning, more than usual, to reflect upon the signs of the times of the globe upon which we dwell; and while meditating upon Zion and her messengers, my mind flits across the ocean, and runs over the wall, and takes a view of a large company of swift messengers who are the HORNS of Joseph, used to push the people together from the ends of the earth. These meditations create a desire to converse a few moments with brother Pratt, so while all nature is locked fast in sleep, before the dawn of day appears to startle man from his slumbers, I seat myself to say a few words to you. I said this was my birth-day, yes, I am 42 years old this day, how such *figures* look to a man while counting up his years in this probation. The very sight of them crowd into the mind a flood of thought even more than tongue can utter or pen can write. The last 16 years of my life I have spent in endeavouring to preach the gospel of Jesus Christ, and build up the kingdom of God in connexion with my brethren. The past is gone, I have no desire to recall it, I would not wish to live my life over if I could. I feel like looking forward and not backward. I have a great desire that I may spend my future days doing the works of righteousness, honoring the priesthood and my calling, saving the souls of men and building up the kingdom of God, that I may have a place with the faithful at the end of the race. Turn my eyes which way I will, either towards *Babylon* or *Zion*, and I find the movements and signs of either of them at the present day are fully keeping pace with the wheels of time. It is deeply interesting to see, hear, feel, and live in this age and gaze upon the scenery of the whole earth, rushing like a mighty cataract to finish its work. While the high-minded Jew, in the height of his pride, was exhausting his talents and oratory to prove to the *Roman* and the *world* his right to independence, greatness, and power, the Son of God was in lamb-like meekness bowing to the ordinance of baptism and all the rites of the gospel and commandments of his Father, looking forward to the day when he should make his second visit to his brethren with his reward upon his head. So at the present day, while the emperors, kings, princes, lords, nobles, presidents, governors, statesmen, with all the great men of Babylon, have been making a desperate effort to maintain their dignity and appear to a good advantage before the whole earth, many of the most noble spirits that ever dwelt in flesh, like Jesus and the apostles, have been meekly submitting to the ordinances of the gospel, and like little children have been subject to the authority of the holy priesthood, and have made every sacrifice required, and labored day and night to build up Zion, that the honest in heart and meek of the earth may have a place to flee to in order to escape the just judgments of of that God whose rod is now suspended in the heavens, and about to fall upon the earth, and lay great Babylon with all of her greatness, pomp, power, and glory in the dust. My prayer to God is, that every elder of Israel and Saint of God throughout the whole earth, may be encouraged to labor diligently and faithfully while the day of harvest lasts, for soon night will come when no man can work; they will be just as sure of their reward as was their chief captain and head.

Brother Whipple, who left the valley late in the fall, informed me that the Utah Lake is abundantly supplied with the mountain trout, of a very large size, and all the streams, putting out of the mountains into the Western Jordan, abound with trout from a quarter up to three and four pounds. He watered his land from Mill Creek, and when shutting off the water, could go into the field and pick up any quantity he wished of very fine trout.

The rage of the gold fever still continues throughout this country. More than

200 ships have left our ports loaded to the brim with goods and gold diggers, and hundreds of others are preparing to go, and tens of thousands of people are beginning to turn their attention that way. It seems as though all the nations of the earth now believe in gathering to California, and sinners are gathering much faster than Saints, though not to the same place. The fulness of the everlasting gospel, established by Joseph Smith, in these last days, was much reproached because its founder was accused of being a *gold digger*, but that part has now become very popular until all the world believes in gold digging, and many thousands are manifesting their faith by their works, and a far greater number are desiring to do so.

Thomas Benton, of Mo. is advocating, before Congress, the propriety of establishing a railroad from Mo. through the south pass to the Pacific, with a branch to the city of the *Salt Lake*. Every possible route is inquired into to get to the gold diggings both by sea and land.

Elder Babbitt called upon me, and wished me to say to you that he had been to Washington and had got a post office established in the valley. Mr. Haywood, postmaster, and he, (Babbitt) had taken the carrying of the Mail from Kanesville to the valley, six times a year, and that all the friends could now correspond with their friends in the valley the same as in any other part of the U. S., if sent *via* Kanesville.

The slave question in Congress, is the great bone of contention and is now presenting a formidable appearance, and laying a firm and sure foundation for the overthrow of this government, and it is much nearer their door than they are aware of. I have written, to the presidency in Zion, a report which I expect soon to forward, embracing my tracts, a representation of all the Saints throughout my field of labour, which I make out to number 807 souls, including Philadelphia, Creamridge, Toms River, N. J., New York city, Long Island, New England States, Canadas, N. B., Nova Scotia, &c., 200 in Philadelphia; this 807 includes Saints, Mormons, Hickory Mormons, hot, warm, cold, &c., &c. I have also written concerning Washington government affairs; the subject of introducing school books into the valley, what kind, sent copies of books and reports from boards of education, what I can obtain school books for, &c.; also I have sent a file of the *New York Weekly Herald*, and written to the Recorder or Historian of the Church upon the signs of the times, embracing the revolutions of all the earth during A. D. 1848, as far as I obtained the facts or accounts of them. In closing up my address to the Historian, I expressed my feelings in a few words concerning Zion; and as I have been making some extracts from my journal, to you, I think I will continue it and give you my remarks to the Historian, upon Zion, which are as follows:—

I cannot close my record upon the signs of the times of 1848 without turning my eye towards Zion, *yes Zion*, which is not now merely a phantom of the brain, or a name, but actually a living thing; truly she is yet but a babe just borne, yet she has a tabernacle—the mountains of Israel—her bed is in the chamber of the rocks—her garden one of the rich valleys of Ephraim. She speaks and her voice is as the voice of God. She has a spirit which burns like flames of fire—she has power, and has started a little stone rolling from the mountains of her habitation, which increases as it goes. It is causing the earth to quake and tremble: take care ye nations, it will grind you to dust! She has messengers which go and come at her bidding—one of them can chase a thousand, and two put ten thousand to flight: they command the elements and they obey them. She has an ensign for the nations to flee to,—she has a law which will soon govern the earth. She is born in the generation that David had a view of. O praise the Lord, I am a witness that mine eyes have beheld her. She has keys to open and no man can shut—and shut and no man can open. Her power is from heaven where she has noble senators who plead her cause both day and night. This is the Zion I seek after—the Zion I speak of—her church is the Church of Jesus Christ of Latter-day-Saints. Her city was "*sought out*" in A.D. 1847, and the Lord has favored her from that time, and during the year A.D. 1848, the Church was organized with a First Presidency of three persons, viz., Brigham Young, Heber C. Kimball, and Willard Richards, who gathered to the Mountains of Israel, in the Valley of the Great Salt Lake, Great Basin, North America, and have taken with them some three thousand Saints, with their flocks and herds, which makes a population of about seven thousand souls, in the city of the Great Salt Lake. The Lord has also blest their land which has brought forth in

abundance. And while the Lord has been multiplying blessings upon Zion, in her quiet habitations, her messengers have been crying aloud to the nations of the earth and the Isles of the sea, preaching the gospel unto them and uttering their testimony in the power of God and gift of the Holy Ghost, until they have gathered their thousands together, until one of the twelve apostles of the Lamb (Orson Pratt), estimates that it will take three hundred ships to remove the Saints from the British Isles alone, to the land of Zion.

The Saints who were gathered into the valley of the Sacramento have discovered such vast *mines* of gold, silver, copper, and other precious ores that the report of it is creating great excitement throughout the world, especially throughout the United States, until tens of thousands are rushing to the gold regions to try to obtain the precious metals. And as the hand of God has been so visible in all the signs of 1848, may he continue his work through 1849 and all following years, until his arm shall be made bare in the eyes of all nations, until Zion shall arrive at her full strength of manhood. 'For brass may she have gold, for iron silver, for wood brass, for stones iron. May her exactors and peace officers be righteous men; may her nobles be of Ephraim and her governor proceed out of the midst of him.' May all of her messengers be armed with righteousness, in the power of God, in great glory. May all the nations of the earth fear and tremble because of her law. May the wicked find her sons terrible when they go to battle against her, and not have power to stand before them. May her dwelling places be distinguished by a pillar of fire by night and a cloud by day; and in fine, may she arise and shine forth, and spread herself abroad with all that perfection of beauty, power, and glory which has been spoken concerning her, even to the full expectation of GOD, ANGELS, and MEN.

WILFORD WOODRUFF.

March 5th.—Brother Whipple, from the Salt Lake, spent the day with me yesterday. We had a good meeting in Cambridgeport, quite a number of strangers out. I confirmed two individuals which we baptized on Saturday, one was a gentleman from Switzerland, who is well acquainted with the Swiss, German, and English languages, and I think will be useful in a future day. W. W.

LETTER TO THE EDITOR.

Aberdare, March 19th, 1849.

Dear sir and brother,—St. Paul commands all to "render honour to whom honour is due," &c. Many are the false assertions, circulated by calumny about our beloved brother Cap. D. Jones, since he first commenced his glorious mission in Wales; all proceeding from slanderous accusers, who love darkness rather than light. You will therefore excuse me, if I leave my pen to describe the impression his holy conduct has made upon my heart; and I can assure you, thousands in Wales, besides.—Solomon said that there was a time for every thing; if he had known Cap. D. Jones, he would certainly have said, with one exception. He had no time but for the building of Zion, and he brought every moment subservient to this, as the principle thing that would tend to exalt and glorify the name of God for ever. Like John the Baptist, he was a "burning and shining light," confuting error by solid, clear, short, and convictive arguments, with one object always in view; the good pleasure of God, doing good, rather than gain applause. In truth, it can be said of him, that he was a man of observation and reflection; with soberness, righteousness, and godliness, continually assimilating his mind with ardent love and ambitious zeal to fulfil the soelmn duties of his exalted station, so that he might be approved by his master, as a good and faithful servant. His sublime, generous, diligent spirit, applied itself with new exertion continually, as circumstances and experience opened an enlarged field for duty; and the prosperity that followed his labours in the Lord, creating holy delight, filling his heart with satisfaction and firm hope, that the kingdoms of the world, will soon become the kingdom of our Lord and Saviour Jesus Christ. Sacred scriptures, immediate revelations from God, supernatural agency of the Holy Spirit, were the source, standard, and rule of his sentiments, so that his religious principles shone before the multitude that attended his lectures, with such argumentative force and clear reasoning; that the traditional vail, which blinded the understanding was rent in twain; and truth, the "treasure of the

holiest," revealed to the astonished view, rejoicing in victory over blind zeal, prejudice, and bigotry. His clear head, good heart, solid sense, and serious piety, removing all obstacles, so that the arrows of truth pierced the heart with conviction. His mind calm and dispassionate, viewing his theme in every light, collecting his best thoughts upon it, clothing them with the simplest, yet powerful words of "*Iaith ei fam*" (mother's language) to answer the comprehension of the lowest of his auditors; drawing the attention also of the learned to the astonishing convincing effects of his hidden might and power. Remarkable for aptness, in the illustration of his subjects, by sensible images, &c; always exhibiting the fulness of the Gospel through the merits and compassion of an unchangeable Saviour, to all who would believe, repent, and be baptized for the remission of their sins; holding forth to the obedient, self-evident knowledge, of the purest and noblest kind; inspiring the young converts in the midst of persecuting foes, with resignation and fortitude; spreading before them the conflict on one hand, victory and a crown of everlasting life and boundless happiness on the other. He was particularly successful in acquiring with his audience, *Authority*, disposing his principles with clear method, solid arguments, adorned with words well chosen, proper and *expressive;* a quality belonging to the Welsh language beyond all others, according to the testimony of many learned men. Cool in the rational, easy in the familiar, earnest in the persuasive, &c., such qualities, with Divine inspiration, naturally gave him authority which astonished his hearers.

In *conversation*, free, friendly, easy, and unreserved, like the magnet attracting the mind towards the "sides of the north, as the honoured place, where the city of the Great King should be built in the mountain of his holiness, beautiful for situation, soon to be the joy of the whole earth as the chosen Zion of the Lord; having desired it for his habitation, and his rest for ever, where he will abundantly bless her provision, satisfy her poor with bread, clothe her priests with salvation, and cause His saints to shout aloud for joy. Nothing so seasonable, important, and entertaining, to the temper of his mind, as a conversation with those who "were asking the way to Zion, with their faces thitherward."

Our beloved brother's affection and humility on one hand, his resolution and courage on the other; bearing the contempt of the world with dignity and appulse with decency; had gained the affection of the members of the church of Jesus Christ; particularly those holding the priesthood, to such a degree, that the thought of parting for a short time, would cause a sensation, not to be described by words. It would be a difficult matter to find in Wales, among from three to four thousand Saints, one, where some kind office, useful instruction, &c., had not been received; particularly the children of *adversity;* who can testify, that his kind sympathy and consoling advice always cheered the soul; "when hungry," he, *with our beloved sister*, his consort, "fed them; thirsty, gave them drink; naked, clothed them; sick, visited them, &c." The poor officers in coming to my house, one would say, "I was without a hat, but brother Jones gave me this (exhibiting my brother's best;) another, I was without clothes, but the Captain gave me this suit; another, I was without shoes, but Mr. Jones gave me these." At first, it was a riddle with me where my brother kept his American store; as "give him, give her, give them," was his language, and never did I hear him say, "*give me.*" At last I remembered that his store was in Heaven; and that his Father "supplied all his need according to his riches in glory."

In *counsel*, at the head of his brother officers, his goodness, wisdom, and benevolence, shone in a courteous, free, condescending, affable, open, unreserved, and friendly manner—to all, without affectation, or stiff, morose, conceit towards any. In connection with the *public*, he took great care that his doctrines and language should answer the capacity of his hearers; his ambition, whilst treating of the highest subjects, to be comprehended by the lowest understanding. His knowledge of them, not so flattering as that of the learned "Cambray," who said, "that there are always *three-quarters* of an ordinary congregation who do not know those first principles of religion, in which the preacher supposes every one to be fully instructed."

The difficulties he met with in the execution of his office were not few, nor far between; having by hard labour, night and day, worn out the strength of his constitution, so that the weakness of his body greatly troubled his mind. The *great*

men of Wales at first despised and looked with scorn upon the obscure Mormon missionary; and all the religious camps thought themselves secure under the instructions of their *learned theologians;* but their peace was not of long duration; the arrows of truth sent forth by our brother, began to pierce and cleave the heart, so that many asked, "what shall we do?" and, of course, the same answer delivered formerly by a sent servant of God, was applicable to the same question now; therefore, without wresting the scriptures of truth, and thinking himself wiser than God, his answer at all times was, "repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And the little band who flocked under his standard of truth, soon exhibited the signs of being called, "chosen and faithful." The little one, also soon became a thousand, to the total destruction of the peace of the numerous religious sects of Wales. Then the stir was made, and the general cry to conflict was, *forward;* and all the camps, who were formerly in battle array, one against another, now joined in a covenant of everlasting peace. "Pilot and Herod made one;" and the heroes and champions of learning appeared in front, making a grand array with the multitude on one hand—the little Mormon missionary on the other; shewing a contrast far more wonderful than that of Goliah and the youthful shepherd, David. And amongst the number of the multitude I shall set myself in the hindmost rank. But what astonished me, was, that the armour I then wore, was nought but the traditional perplexing doctrines of the learned, which were blown like chaff before the Euroclydon of truth, that proceeded from the Mormon missionary. In the midst of this great perplexity, my comrades resorted to the lying tower of the prince of darkness for amunition; and brought forth all manner of lies, calumny, &c., when some thousands left the camp of villany and joined the Mormon legion; and we soon found out the benefit of the change; not only in getting into better company, but getting the whole armour of God, with the power of the everlasting priesthood concentrated in the *gift of the Holy Ghost.* So that with indescribable joy we can say, that our "souls have been plucked as brands out of the fire, and our strings fallen in pleasant places." The first engagement was not the only victory; the Mormon missionary went on, from conquering to conquer, until the offensive camps were soon constrained to turn into a defensive state; and the loud cry for the *American false publications,* "come over and help us." And surely the devil has a faster skiff than any of the Atlantic steamers, for in the short space of a few weeks, the well filled black ship, with the glorious treasure arrived; and the varied characters of Hogarth and Punch could not equal the varied visages of the enemy, while pursuing with avidity the quack exiles of life, contained in these devil's charms; and the great men, who had for their motto, "no addition to the word of God," made wholesale additions, and exceeded the American father of lies. As you know, newspapers and journals are combustible things; so stock being so great, was overheated; the camps took fire, and are burning ever since; and hundreds continually flocking to the despised Mormon city of refuge; and the wonderful letters begin to form themselves into the position of "Babylon the great is fallen." And the *Mormon missionary,* the *hero* of the day, to the *great* astonishment of thousands, has now returned to the camp of Israel with the first fruits of his victory, to the glory of God and eternal shame of the devil.

Dear sir and brother,—The false assertions of the sectarian churches in Wales induced me to pen the foregoing reflections; doubtless they may give you half an hours amusement.—They proceed from an honest heart, but a *very young scribe;* therefore, excuse the attempt which is far below doing justice to the exalted character of my adored father, Captain Dan Jones.

My beloved brother, Mr. Wm. Phillips, president, sends his kind respects to you, &c., "Elijah's mantle has fallen upon Elisha," this is the pass word with all the Saints.

I do thank my heavenly Father for continual promises that obstacles shall be removed, and that I shall soon commence my mission in Brittany, &c. I have in the course of the last twelve months, baptized about one hundred, which I consider a fair commencement.

Your obedient servant and brother in the new and evelasting covenant,

W. HOWELLS.

EXTRACTS FROM CONFERENCE MINUTES.

LIVERPOOL.

Held Feb. 25th, 1849.—This conference represented 12 branches, containing 835 members, including 40 elders, 46 priests, 31 teachers, and 12 deacons; 40 emigrated, and 69 baptized, during the past quarter.

MILO ANDREWS, President.
J. S. CANTWELL, Clerk.

EDINBURGH.

Held March 18th, 1849.—At this conference were represented 21 branches, consisting of 1 high priest, 43 elders, 49 priests, 43 teachers, 18 deacons, 1,222 members, total 1376; baptized during the last quarter 195, received 34, removed 33, cut off 16, emigrated 48, died 2, scattered 38.

WILLIAM GIBSON, President.
GEORGE PEDEN WAUGH, Clerk.

GLASGOW.

Held March 25th, 1849.—At this conference were represented 26 branches, consisting of 1 high priest, 1 seventy, 78 elders, 78 priests, 75 teachers, 43 deacons, 1426 members, total 1700; baptized during last quarter 275, received 66, removed 56, cut off 46, emigrated 57, died 30, scattered 30.

ELI B. KELSEY, President.
WALTER THOMPSON, Clerk.

SHEFFIELD.

Held March 25th, 1849.—This conference represented 1503 members, including 1 high priest, 47 elders, 83 priests, 46 teachers, and 26 deacons; baptized during the past quarter 322, cut off 20, removed 49, received 29, emigrated 57, dead 5.

CRANDELL DUNN, President.
HEZEKIAH MITCHELL, Clerk.

LINCOLNSHIRE.

Held March 29th, 1849.—This conference represented 7 branches, containg 358 members, including 16 elders, 25 priests, 11 teachers, and 4 deacons. Since Dec. 25th, 1848, 95 had been added by baptism, 62 had emigrated, 6 removed, 6 cut off, and 1 dead.

W. L. CUTLER, President.
J. E. TAYLOR, Clerk.

DERBYSHIRE.

Held April 1st, 1849.—This conference represented 10 branches, containing 357 members, 2 scattered; including 42 elders, 24 priests, 15 teachers, 10 deacons; baptized during the past quarter 16, cut off 36, removed 5, received 11, emigrated 5.

LEWIS ROBINSON, President.
T. B. WARD, Clerk.

The Latter-day Saints' Millennial Star.

APRIL 15, 1849.

BOOK AGENTS.—In all of our balance sheets which we shall hereafter send to the present book agents, we shall incorporate all the debts contracted with the office, by the Conferences, through their former agents. The Conferences are particularly requested to immediately settle up and completely balance their old debts, contracted through their former agents. To prevent disappointment the Conferences should positively forbid their sub-agents from entrusting out Books, Stars, and Pamphlets, so that timely remittances may be made from the sub-agents to the general agents, and from them to our office. In this way conferences will always have on hand either the books or the money, and will be able to do their business more punctually.

Immediately after the reception of the eighth number of the present volume of the STAR, our agents are requested to state, by letter, whether they will require, in pamphlet form, any of the "REPLY TO REMARKS ON MORMONISM," and how many, as we intend concluding the article in the next number, and shall soon take down the type. The "REPLY" will be of the same size as the "DIVINE AUTHORITY," and of the same price. Let there be no delay, as we shall only publish about the number ordered.

PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

ACT I.

SCENE I.—*Lord Aimwell's Castle.—Dr. Clamour sitting in the Breakfast Parlour.—Enter Lord Aimwell.*

Lord Aimwell.—Good morning, my dear Doctor, I am delighted to see you; but I confess I am as much surprised as delighted. You said on parting, last night, that our breakfast hour would interfere with your Sabbath duties, in the performance of which, you said you were very punctual, and therefore we would not be favoured with your company this morning.

Doctor Clamour.—Oh! my lord, you 'll not have heard; she 's not well.

L. A.—Who 's not well? you perplex me. You 're not married—you have no sister. Dear doctor, do tell me quickly, who 's not well?

Dr. C.—The fact is, my lord, my congregation consists of my clerk, the sexton, and the sexton's wife; now the sexton's wife is a woman of delicate health, and when she cannot come out, we cannot muster the number required by the Rubric, and, of course, we have no sermon on those days. I walked over this morning, and found the good woman suffering from head-ache; and as I had breakfasted but slightly, I thought I might as well come back to your lordship's regular breakfast.

L. A.—(*Musingly.*)—I am sorry to confess I have hitherto bestowed too little consideration on matters of religion; your present explanation has opened to my mind a wide field for reflection. And this is our State Church! A church which costs the nation so many millions sterling a-year to support her! There must be something remarkably wrong, either in the system itself, or its workings. Dear doctor, do you believe a church like this worthy of a revolution and civil war every ten years?

Dr. C.—My lord, you astonish me! your words seem scarcely to betoken a true son of mother church. Worthy of a revolution and civil war every ten years! Between ourselves, what would become of the higher ranks of society without our State Church? If keeping the great mass of the people in subjection, and subservient to the will of the few, be worth anything—if keeping the aristocracy in quiet possession of all their posts, pensions, sinecures, and estates, be worth anything—if preserving "our glorious constitution," (the wonder and admiration of the world,) free from innovation, be worth anything,—then not only every ten years, but every ten days, yea, every ten hours, she is worthy of such a contest as would sweep off our serfs by the thousand, and drench our nation in seas of blood, if necessary.

L. A.—(*Aside*)—And this from a minister of the Gospel of Peace!—(*To the doctor.*)—But, doctor, you have left one consideration in the back ground, which, if brought forward, would tend mightily to strengthen your argument.

Dr. C.—What is it, my lord? what is it? if any point of importance has escaped my memory, do let me hear it?

L. A.—You have forgotten to include in your long list, the inexhaustible sinecures and emoluments of the clerical profession, by which priestcraft is supported, and of which you, yourself, are enjoying the sweet fruits.

Dr. C.—Thank you, my lord, thank you; I perceieve you are perfectly able to do it for me.

L. A.—I beg your pardon, my dear doctor, I assure you, I have no wish to offend; my object is to elicit truth, come in what shape it may, I feel my need of enlightenment on such subjects; and, I confess, the remarks you have already made have

struck me as being foreign from the sentiments which a minister of the Gospel of Peace should entertain. I love and venerate the religion of Jesus Christ; but surely it was never intended to be used as a cat's-paw in the hands of power for the enslavement of mankind? I love my Queen and country; and as I have been, I hope I shall still continue to be a useful subject, doing all in my power to effect the perfect freedom, both in mind and body, of my countrymen. And I think that religion, instead of being set up as a barricade to hinder the emancipation of mankind, should be used as the only weapon to effect such a glorious object. But as we will be favoured with your company throughout the whole of this day, I think we could not do better than pursue this interesting subject; in the mean time, as the family are stirring, we had better prepare for breakfast. [*Exuent.*

SCENE II.—*Liverpool Harbour.—H. C. Kimball, Solus.*

And these are Britain's shores. And this is Liverpool. Here, in this busy harbour, are ships from every nation under heaven, importing and exporting merchandise of almost every description. Here, man from every corner of the world meets his brother man of different clime and colour. And he who, by the most polished address, can best deceive and cheat his fellow, boasts of most civilization. Here, 'midst this busy hum of trade and commerce, I stand a homeless, friendless stranger. Amongst all these living masses, moving to and fro, I recognize no friendly face to bid me welcome. I almost feel as if I were a being of another world. A being of another world did I say? It is true I am so in a certain sense, I am an ambassador from God to man. I am the bearer of a commission from him who is "King of kings and Lord of lords," to all the kings, governors, rulers and people of this lower world; and in obedience to this commission I am come to Britain. It is true I am a stranger and in poverty—what then; my master, who protected me, and paid my charges through the continent of America, and across the great waste of waters, will not desert me now; I have faith that he will not, and faith like mine must bring me meat, drink, and lodgings, and a rich harvest of souls into the bargain.

Enter G. D. Watt, walking musingly along, at last he casts his eyes on H. C. Kimball, and starts back in astonishment.

G. D. Watt.—Gracious heavens! 'tis he! 'tis the very identical person I saw in my vision of yesternight!—his countenance—his dress—his gait—all—all are the same! they are imprinted on my memory in such a manner that I cannot be mistaken, yes, sure enough—he is a stranger, and as such should claim the sympathy of every feeling heart. I'll speak to him forthwith.

(*Addressing H. C. Kimball.*)—Good morning, sir; you appear to be a stranger in these parts?

H. C. K.—Good morning, sir; that I am a stranger you may learn from the fact, that you're the first of British blood I've yet exchanged words with. And 't is not many minutes since I first set foot on British ground. I have travelled many thousand miles by the command of God, to preach the gospel, and cry repentance to the inhabitants of this land; and thanks be to God, I am thus far in safety, though without money or friends.

G. D. Watt.—Without money you may be, but you have at least one friend you may rely on, sir; I love to deal plainly with all men, and, perhaps, you 'll be surprised to learn, I left my home this morning purposely to meet you here. Last night my sleep went from me, and I lay musing on the signs of the times, when suddenly there shone a light around me, above the brightness of the sun, clear, pure and transparent; I marvelled at the sudden change, and looking around, I saw the figure of a man, advancing from the farthest corner of the room towards my bedside, I marked the figure well, and 't was yourself, sir; every feature of your face is the same, and the very same dress from head to foot, I even marked your walk so well, I feel assured I could have known you by it. Advancing to my bedside, with mild benignity of countenance, you informed me of your present journey to this country, and that you would land in this harbour this morning, and requested me to meet you here about this time. You then smiled upon me with a smile so sweet, I think I feel its influence now, and turned and walked away. The light receded in the same degree, until I was left in total darkness. Wherefore I have not been disobedient to the heavenly vision, for such I feel assured it was; and now let us retire from the crowded bustle

of this place, to the nearest house where we can procure refreshments, of which you must stand much in need, and I shall then learn in what manner I can best serve you.

H. C. K.—Blessed, for ever blessed, be our God, whose protecting power is so marvellously put forth in behalf of his servants! and may the choicest blessings of God rest upon you, whom he has so richly favoured with a revelation of his will. I am ready to follow where you lead; let it be to some retired situation, where we can pour out our souls in thankfulness to God.

G. D. W.—Here, just at hand, is a temperance hotel, in which I am acquainted. I perceive, by the flag suspended over the door, there is a meeting of the order, but I doubt not we shall be accommodated with a private room. Let us enter.

H. C. K.—Stay: let us examine the inscription upon this flag.—(*Reads.*)—"TRUTH IS MIGHTY AND MUST PREVAIL." Why, my guardian angel, we are rich in omens of success this morning. Yes, blessed be God, truth is mighty and must prevail, until the false and rotten systems of men are crumbled into dust, and the kingdom of God is firmly established on their ruins. From henceforth I adopt this inscription as my motto, and under this auspicious flag let us enter, and mature our future plans.

SCENE III.—*A beautiful Lawn in front of Tythington Manse.—Dr. Clamour, Solus.*

'Tis strange, that while all nature 's lulled in sweet repose, and not a breath of evil stirs the world, my couch I cannot keep. I 'm like a demon—a haunted demon, who runs a race in reckless desperation, pursued by phantoms of his own creation. Reflect, I dare not; much I fear, reflection, instead of closing up these wounds already made, would burst them up a-fresh, with force incurable. Something must be done, to soothe my feelings, and calm my troubled soul! What shall it be; shall I turn a traitor to the cause I have so long espoused, and boldly stand forth for the truth and God? Alas! I fear I cannot; already I am idolized as the champion of the church, and how should I dare to meet the censures of that body and the world! and, above all, how could I leave the titles, dignities, and wealth by which I am surrounded, and go forth like him I now impiously dare to call my master, without a place to lay my head?

Or, shall I still go on as I've begun, in spite of my convictions, to batter down all who come in opposition to the views of mother church.

Nay, even here I am not safe. A strange, restless, enquiring spirit begins to creep into the very highest of our aristocracy; and this spirit, aided by the light diffused from Mormon doctrines, spreading through the land, bids fair, at no distant date, to hurl about my ears that fabric I so fondly lean on, and with it, all my reputation and my wealth. When such men as Lord Aimwell begins to challenge priestcraft, and can so well define the uses that it is basely put to, then farewell to priestly honours, But I will—will—(*Enter a boy with a packet.*) What's this you've brought, my boy, something of importance, surely?

Boy.—Ant please your reverence you 'll give me something for rising sae early.

Dr. C.—(*Throwing down a penny.*)—There's a penny for you, pick it up, and be gone.

Boy.—(*Looking disdainfully at the penny.*)—Aye, Aye, i'ts nae lee to say, "As cauld 's charity at a priest's door." Ye 'll better pick it up yoursel, sir; it 'll soon kittle anither in ye're black coat pouch. [*Exit boy.*

Dr. C.—Our order, once so venerated, is now of low repute, when boys like that can openly deride it. But now for the packet, we shall see what it contains. (*Opens and reads.*)

Rev. Sir,—We are truly sorry you were prevented by indisposition from attending our meeting last night. We hope you will quickly recover, and live long to aid our cause on the earth. I am requested to give you the particulars which transpired at said meeting. You are aware that our good bishop called a secret meeting of the clergy within his diocese, to concert such measures as would effectually put down that new set of impostors, risen up under the name of Mormons, who are at present committing such havoc amongst our congregations. There was a full attendance of our rev. ministers, and most alarming were the accounts brought in from all quarters, of the progress of the impostors. It is said, that one of their number, styled an Apostle,

landed in England, and immediately commenced preaching and baptizing all who believed. And such miraculous power followed, that many, upon coming out of the water, commenced preaching likewise, by which means, they have spread over the land like an inundation. And what is more marvellous still, they say, that great signs follow the believer, insomuch that the blind see, the sick are healed, and the lame walk. Some of the clergy testified to several miracles of this kind, which came under their own observation. We dare not enquire from whence cometh this power, but must just pronounce it from the devil. These doctrines, so destructive to our system, are spreading with such rapidity, that, in some instances, whole congregations, clerk, sexton, and all, have been taken from us; and it is evident, if we let them thus alone, all men will believe on them, and the craft from whence we obtain all our wealth will be destroyed. But, alas! the worst remains to be told. We could come to no certain conclusion as to what can be done. We much fear we have been too long in setting ourselves to work. Time was when we could have persecuted them, even to the death, but now, that cursed law, liberty of conscience, prevents us only in an underhanded way. Public discussion has been found to be rather injurious than otherwise. They are such profound scriptorians, and speak with such certainty and power, there is no coming against them with effect. There is but one method left us to attempt, and even that is doubtful. Their preachers are generally, with but few exceptions, low, ignorant, illiterate men, and such as are liable to the sneers of the learned. We can, on this score, hold them in derision, and never spare plenty of ridicule; raise the hue and cry of false prophets, impostors, deceivers of the people, &c., and hire such characters as are willing to annoy them in every possible way, and bring them into trouble with the authorities. By such means, we hope to keep, at least the respectable and wealthy portion of the community from joining them. We leave these hints for you to act upon as you see fit. We feel assured you will do all things for the best, the case is one of pressing urgency. We would only hint further, that you can, in your capacity of magistrate, do yourself ample justice when opportunity offers. No more from, dear sir, yours, &c.,

THEOPHILUS THUNDERCLOUD, A.M.

And can it be that matters are come to this, no use now in halting between two opinions. My mind is made up. From henceforth I am the bitter and determined enemy of Mormonism, and shall show Lord Aimwell, and the world, my bitter enmity to all delusion. (*Tears the letter and stamps upon it.*) Oh, that I had the power so to tear and stamp upon this most accursed sect. But no—let me go about the task in the true spirit of dissimulation. There's honest Saunders Snoddem, a true born Scot, and staunch supporter of the presbyterian order, to him will I go, and sound his feelings in a subtle way; I hope to gain his co-operation, and then for the campaign.

SCENE IV.—*A neat rural Cottage.—Saunders Snoddem and his wife Janet in earnest conversation, the latter with a new Testament on her lap.*

Saun.—It's a gay while sin the scriptures has gitten sic an o'erturn, as we hae gien them this morning. And now, Janet, sin we hae made up our mind to lea' the religion o' our forefathers and become saints by name, as weel as principle, we wad do weel to consider the effect it may hae on our warldly interests.

Janet.—It's weel upon threty years now, sin we first linked our fate thegether, and I think that's the daftest word I've heard you say in a that time. We hae aye lean'd on religion for the love o' itsel, without letting our warldly interests rule the choice, and I hope we 'll do that still.

Saun.—True eneough, Janet, true eneough, but an alteration o' circumstances whiles alters cases; our former form o' religion had aye a large share o' popularity, and being in fashion, it brought nae persecution after it, for ye ken, the devil aye likes his ain. But ye'll fin an act now lass, ye maun lay ye're accounts to hae ye're name cast out as evil, and a manner o' slanderous reports 'll be raised against us to the detriment o' our character; maybe, to the turning us out o' house and ha', and the loss o' the wark that's gi'en us a comfortable bit o' bread.

Janet.—Weel, weel, this might a be sae, though there's some o't no very likely. I dinna think his lordship (God bless 'im) has a particle o' a persecuting spirit in 'im. He has been a kind master to us, and likes weel to reward industry, without asking what ye're religion is. It was but yesterday he came spanking in here, set himsel down at the

fire, and cracked wi' me as if he had been ane 'o oursels. I did na think there was as muckle guid sense in a the nobility put thegither. I dinna ken what for, but my heart warms to him, and I dinna believe he wad be guilty o' a dirty action. But though the warst should come to the warst, tho' we should be turned into the wide warld to beg our bread, we wad be unworthy o' the name we're gaun to take on us, if we loot a thought o't come between us and our salvation.

Saun.—I dinna ken, Janet. I hope the best, but I think it right to fear the warst. And oh, its awfu to think on the possibility o' turnin' back "like a dog to his vomit," or "like a sow that was washed, to her wallowing in the mire."

Janet.—I used aye to rejoice o'er the firm determination o' character ye used to evince on every occasion, and I think, as far as I ken mysel, ye hae nae right to fear flinching in me. We should aye mind that great scripture truth, "No man putting his hand to the plough, and looking back, is fit for the kingdom of God."

Saun.—Janet, ye hae aye been dear to me, and mony happy days we've spent thegether; but never were ye as dear, and never was I as happy as at this moment. Yes, I fin now, that through the assistance o' the Holy Speerit, we 'll come off victorious.—(*Looking through the window.*)—But wha's this coming up the avenue at this early hour? as sure 's am leevin, its his reverence, Dr. Clamour, and he 's comin straight up to our door, I canna unerstan what he can be wantin we us.

Janet.—I 'll lay my lug tae a bawbee, he 'll hae heard ye were at the meetin yestreen, and he 'll be comin up to joke ye about it. If he be, I wadna miss 'im.

Saun.—It's no likely that 'ill be his errand. But we 'll see; whist, he's at the door.

Enter Dr. Clamour.

Dr. C.—Peace be here this morning. I am afraid my early unusual visit has disturbed you in your devotional exercises.

Saun —No a bit, sir, no a bit; our morning prayers have been offered up this hour and half back; and sin that, we have been instructing oursels frae the scripture in some o' the fundamental principles o' the religion o' Jesus.

Dr. C,—I am rejoiced to see you so usefully employed, especially in times like these, when doctrines so subversive of our holy religion are afloat in the world. You 'll have heard of this new set of impostors, risen under the name of Mormons.

Saun.—Deed hae I, sir, deed hae I. We had a very stirring discourse frae a minister o' that body yestreen.

Dr. C.—Last night! and you heard them! You amaze me! Where was it?

Saun.—In Tythington, no that far awa.

Dr. C.—Indeed! and are they come under our very noses. I never heard of it till this moment. Now tell me seriously, Saunders, what did you think of the stuff you heard, you would no doubt think it very absurd.

Saun.—Weel, sir, as ye appear to be curious, ye's get it a' in few words. I had heard a heap about their delusion; and when I heard o' the meeting, I thought there was nae use in takin the thing second hand, I would just step oer and hear for mysel.

Janet.—Ye'll do well to try that plan o't yersel, sir.

(*To be continued.*)

A SONG FOR THE SAINTS.

TUNE—"*Long, long ago.*"

Soon we will gather to Zion's fair land;
Will, will you go, will, will you go?
Then we will join with a glorious band;
Will, will you go, will you go?
Hundreds and thousands have reached the shore,
Where there is plenty in basket and store,
Where there are prophets *inspired, as of yore,*
Will, will you go, will you go?

On Zion's hill stands a light to the world;
Will, will you go, will, will you go?
Jehovah again has a standard unfurled;
Will, will you go, will you go?
Come then, O ye nations, of every hue,
Fly to the ensign that's set up for you,
Come do not doubt, what I tell you is true;
Will, will you go, will you go?

The day's drawing nigh when the wicked shall mourn;
Will, will you go, will, will you go?
When Israel's outcasts again shall return;
Will, will you go, will you go?
O will not that be a most glorious day,
When Jesus will unto his faithful ones say,
"Come, enter, inherit celestial day."
Will, will you go, will you go?

'Tis because we are warned that we flee from this land,
Will, will you go, will, will you go?
And if we prove loyal, with Christ we will stand;
Will, will you go, will you go?
But those who are wicked, rebellious, and proud,
Shall call to the hills and the mountains aloud,
"Fall on us and hide us from Israel's God,
Woe, woe is unto us, woe."

Then we who are true, let us all join and say,
Will, will you go, will, will you go?
And O let us warn all that come in our way,
And say unto them, will you go?
And when we have warn'd all, and told them the plan
By which salvation must come unto man,
We'll go home rejoicing and join with the band
Who have said to the world, *will you go?*

W. E. Shaw.

LIST OF MONIES RECEIVED FROM THE 23RD MARCH, TO THE 7TH APRIL.

	£	s.	d.
William West	£24	0	0
James Armitstead	2	16	0
Thomas Smith, Norwich	4	9	4
Joseph Clements	3	0	0
Henry Beecroft	5	0	0
Thos. H. Clark	2	10	4
Crandell Dunn	15	0	0
G. Halliday	15	4	10
J. Hackwell per G. Halliday	4	15	2
James Walker	10	0	0
Carried forward	£86	15	8

	£	s.	d.
Brought forward	£86	15	8
John Parkinson	2	10	0
Geo. P. Waugh	14	11	0
Do. per W. McMaster	0	15	0
J. S. Cantwell	1	17	9
W. McKeachie	20	0	0
Alfred Cordon	9	10	0
J. Godsall	14	0	0
W. Cartwright	2	0	0
	£151	19	5

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9. MAY 1, 1849. VOL. XI.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—*Prov.* xix, 9.

(*Concluded from the last number.*)

Isaiah not only speaks of the overthrow and utter abolishment of "*the multitude of all the nations that should fight against Mount Zion,*" but also very clearly describes the wickedness and gross darkness in which all these nations should be involved. He declares they should "*be drunken, but not with wine,—they should stagger but not with strong drink;*" "*For,*" continues he, "*the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned,*" &c. Here we perceive, that the multitude of all the nations who fight against Zion were to be so completely enveloped in darkness, that they would be drunken and stagger, their eyes should be closed, and they should be in a deep sleep; the prophets and seers were to be covered, or not acknowledged among them: and finally, "THE VISION OF ALL" were to be as the words of a sealed book. The vision of all the prophets and seers who had spoken since the world began, was to be unintelligible —not understood by those corrupt benighted nations. It is true they have multiplied millions of copies of the Bible. But so great is their wickedness, that the powers, gifts, and blessings of the Bible are unknown among them. Having closed their eyes in a profound, deep, and drunken sleep, the vision of all, or the inspired writings of all the prophets and seers with which they are acquainted are not understood,—they are not the words of a sealed book, but AS the words of a sealed book which are given to a learned man who is unable to read them. So the vision of these inspired prophets and seers contained in the Bible has been presented to the nations, but they are unable to understand it. As Professor Anthon, though a learned man, was not able to comprehend or read the words transcribed from the sealed book of Mormon, so the present generation, though learned as to the wisdom of the world, are, in consequence of wickedness, unable to comprehend "*the vision of all.*" As well might Professor Anthon undertake to translate unknown Egyptian characters by his learning, as for a wicked generation who are in a "*deep sleep,*" to undertake to understand "the visiop of all," without the aid of inspired men.

Mr. Paton asserts, that "*Isaiah says, the sealed book was given to the learned.*" We wish Mr. Paton to understand distinctly, that Isaiah says no such thing. Isaiah speaks of the "WORDS" of a book being presented to the learned, and not the book itself. Mr. Paton enquires, "*Why did not he* (Smith) *give the book, or plates,* (to the learned) *as he ought to have done, to fulfil the terms of the prophecy?*" I answer that if he had sent the book to Professor Anthon, instead of some of the transcribed words it would not have been a fulfilment of the terms of the prophecy; for Isaiah expressly says the "*words,*" and not the book, were to be delivered to the

learned. And Isaiah also says, the "BOOK," (not the words of a book, "is delivered to him that is not learned, saying, Read this I pray thee, and he saith, I am not learned." To the learned is presented the "*words of a book:*" to the unlearned is delivered the "*book*" itself. The former says, "*I cannot*" read it: the latter says, "*I am not learned;*" Mr. Paton says, that neither could read it. But Isaiah says that, "*In that day, shall the deaf hear the words of the book,*" consequently, it must be read by some one. And as the Lord declares in the same connexion that he would "*proceed to do a marvellous work and a wonder*" which should "*cause the wisdom of the wise to perish,*" we have every reason to believe that he causes the unlearned to read it, which would indeed be a marvellous work and a wonder, and a very effectual way of causing the wisdom of the wise to perish.

Mr. Paton thinks it very strange, that none of the inspired writers of the Old or New Testaments should predict any thing about the Urim and Thummim by which the Book of Mormon was translated. On the same principle we ask, why did none of the inspired writers predict, that the Lord Jesus Christ should appear to Saul of Tarsus; or that a great vision should be shown to John on Patmos? Why did not Isaiah or Ezekiel predict that a "white stone" (not "*specs*") should be given to those who overcame with a new name written in it? (See Rev. ii., 17.) When Mr. Paton has satisfactorily answered these questions, we presume that he will be perfectly able to understand why the prophets did not mention every minute circumstance connected with the coming forth of the Book of Mormon.

On the 7th and 8th pages of the "*Divine Authority,*" I have referred to the prophecy of Ezekiel, c. xxxvii., in relation to the two sticks upon which that prophet was commanded to write. I need not here repeat my remarks again; but refer the reader to what I have there said. Mr. Paton very confidently asserts that "*All the* WRITING *that was on the two sticks, was merely the title of each.*" But how does Mr. Paton know that it "*was merely the title of each?*" Has he ever examined the writing which Ezekiel inscribed upon them? If not, by what authority does he make this unfounded assertion? The scriptures have no where intimated that the "*title*" was the only thing written upon them. Ezekiel was commanded to write upon two sticks; upon the one he was to write "*for Judah,*" and upon the other "*for Joseph.*" What amount of writing he was to inscribe upon them we are not informed. Neither are we informed of the nature of the writing. Mr. Paton says, it "*was the title,*" but what kind of a title he has not told us. We will suggest to Mr. Paton the following titles until he can find something more in accordance with his views, viz:—"THE SACRED WRITINGS FOR JUDAH." "THE SACRED WRITINGS FOR JOSEPH." Titles something similar to these would surely be something very interesting, and would naturally excite an enquiring spirit among the Israelites, especially when they saw them united in one, in the hands of Ezekiel. We think, however, that these inscriptions would be rather short, inasmuch, as Ezekiel was commanded to include in the two writings for Judah and Joseph something "*for all the house of Israel,*" which should be respectively associated with them as "*their companions.*"

Mr. Paton enquires, "*How can two sticks represent two books?*" We answer, that we see no impropriety in two sticks written upon, representing two books. There would be an impropriety in sticks without writings representing books. But both of the sticks in Ezekiel's hand had writing upon them, and therefore would be a beautiful representation of two books. Is Mr. Paton so ignorant, that he does not know that the Jews anciently wrote many things upon parchment, and rolled the same upon *sticks?* This is a practice that is still prevalent among modern nations, as is exemplified in many maps, and large documents, which for covenience, are rolled upon *sticks.* These rolls of writing were called books in the days of Jeremiah. All the prophecies of Jeremiah, from the days of Josiah down to the fourth year of Jehoikim were written in one of these ROLLS. (Jeremiah xxxvi. 1. 2.) This "*roll*" is called a "*book*" in the 8, 10, 11, and 13 verses; hence the terms *roll* and *book* are synonymous. Sticks, containing writing, then, like the two sticks of Judah and Joseph, would not be a bad representation of the two books; indeed, they were the plainest and best representations of books of any thing that could have been exhibited before the Jews; for they were far better acquainted with books in the form of rolls than in any other form. Mr. Paton says, "*two sticks*

may represent two nations." What authority has he for this supposition? There is no example in scripture, as we recollect, where a nation is represented by a stick, Nations are frequently represented by trees, branches, and vines; and by beasts, birds, and serpents. But sticks, we believe, are never used to represent nations. Sticks, containing writings, are far better representations of books than of nations.

Mr. Paton carries the idea that the record of Joseph "*did not exist, even in its metallic state, at the time Ezekiel wrote.*" Now the last nine chapters of Ezekiel were written 25 years after the remnant of Joseph left Jerusalem for the great western continent; hence many of the writings of Joseph were in existence at the time Ezekiel spoke of the two sticks.—(See Ezekiel xl, 1; also the beginning of the first book of Nephi.) In the interpretation of the two sticks, God says, "Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." In this quotation, the word "*is*," in Italics, is a substitution of the translator according to his own opinion, there being no word in the Hebrew from which it was translated. The translator would have had the same license to have substituted the words "*shall be*," placing it in the future tense, as he had to substitute the present tense. The passage would then read thus: "the stick of Joseph, which *shall be* in the hand of Ephraim." This we conceive to be the true rendering of the passage. We are not particular, however, whether the present or future tense be used; for every one knows that many of the prophecies relating to things hundreds of years in the future were written in the present tense, and others in the imperfect or past tense, as though they had already been fulfilled. (See Isaiah liii, 3—9.)

This author further remarks, that "*Mr. Pratt's assertion as to the two sticks is a positive falsehood: the two sticks spoken of by Ezekiel neither are, nor can be, the Scriptures and the Book of Mormon.*" We ask this deceptive author, why he so often falsely accuses Mr. Pratt? Is it to deceive the public? The public, who have read Mr. Pratt's tract on "Divine Authority," know that he has not represented the Scriptures and the Book of Mormon to be the two sticks upon which Ezekiel wrote. It is true we have represented these two sacred books to be the two sticks which the Lord has said he would unite together, and has also said that, "they shall be one in mine hand," of which the two sticks in Ezekiel's hand were only a representation. After the union of these two important sticks in the Lord's hand, he declares that he will gather all the house of Israel from among the heathen, no more to be scattered, which is yet to be fulfilled, and the time is close at hand.

Mr. Paton next refers to the 6th and 7th verses of the 14th chapter of John's Revelations, which read thus: "*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him:* FOR THE HOUR OF HIS JUDGMENT IS COME: *and worship him that made heaven, and earth, and the sea, and the fountains of water.*" And Mr. Paton intimates that the "EVERLASTING GOSPEL *was and is preached to all nations and people: for God is no respecter of persons; and whosoever fears him shall be accepted of him.*" But we ask Mr. Paton, was the everlasting gospel, which he says "was and is preached to all nations and people," brought by an angel and preached by an angel, as he asserts that it must be, on the 15th page of his "REMARKS?" The everlasting gospel which "*was preached to every creature which is under heaven,*" in Paul's day, (see Col. i, 23,) was not brought from heaven by an angel, but was introduced by the person of Christ himself. The second preaching of the same gospel to all nations was placed in the future by John. It was said to him, "*I will shew thee things which must be hereafter.*"—(Rev. iv, 1.) Mr. Paton cannot point out any time since the prediction of John was uttered, that an angel has brought the gospel from heaven and preached it himself to all nations, declaring that "THE HOUR OF GOD'S JUDGMENT IS COME." If no such event has ever taken place, he must admit, according to his own assertions, that it is still in the future. But he says, the gospel which "*the angel brought with him and preached*" * * * "*was and is preached to all nations and people.*" Now, what does this mean? Does it mean that the clergymen of different denominations are the other angel that John saw fly in heaven? If they are, they have very much perverted their message since they left

heaven, and will surely come under the curse of Paul for preaching another gospel. The message that they bring us at the present day scarcely bears one feature of the gospel preached anciently. One thing is certain, that if ever they preached the everlasting gospel, they do not preach it now. It is true, the nations have had the history of the gospel as it was anciently preached, but its powers, gifts, blessings, and authority to administer its ordinances and establish the church of Christ, they have not had, neither they, nor their fathers, nor their fathers' fathers, for many generations past. When we say that the nations have been destitute of the everlasting gospel for centuries, we mean, not destitute of its ancient history, but destitute of its powers, gifts, blessings, authorities, and church. Now, the history of hungry men feasting upon loaves and fishes anciently will not satisfy nor save hungry men in these days: neither will the history of the ancient church, with its ordinances, gifts, powers, and blessings, satisfy nor save the nations now.

Before the everlasting gospel can be preached in such a manner as to put mankind in possession of its blessings and powers, men must be authorized to administer its ordinances. If John's angel were himself to preach the everlasting gospel to every nation, it would be of no benefit to any man, until some one was authorized to administer baptism for the remission of sins, and the laying on of the hands for the gift of the Holy Ghost; for without the remission of sins and the gift of the Holy Ghost, what benefit would the gospel be, though John's angel himself proclaimed it? Now, it is not to be expected that an angel from heaven is to come down, and go forth upon the earth from multitude to multitude, and from nation to nation, preaching, baptizing, confirming, administering the Lord's supper, and all other ordinances and blessings which are included in the everlasting gospel. This angel was to fly, "*having the everlasting gospel to preach,*" not that he himself should preach and administer its ordinances, but he introduces to the knowledge of faithful men that with which he is entrusted, and they, being authorized, carry it to all nations. Whether this everlasting gospel, with which the angel was to be entrusted, was to be on parchment, plates, tables of stone, or paper, John has not informed us: he only informs us that he should have such a gospel for the benefit of all nations. Mr. Smith and others, who were eye-witnesses of the angel as well as John, testify that it was recorded on plates. And where is there a man in the present generation that can disprove it? Can any man prove that Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris, did not see the plates in the hands of the angel, and that those plates do not contain the "*everlasting gospel?*"

There is one grand event connected with the preaching of the "*everlasting gospel to all nations,*" which the angel has not yet fulfilled. He is yet to cry "WITH A LOUD VOICE, SAYING, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME," &c.—(Rev. xiv, 7; also see Doctrine and Covenants, sec. vii, par. 31.) This part of his message he will not fulfil until the everlasting gospel, which he has introduced on earth, shall first be preached unto all nations; after which the "*loud voice*" of the angel will be heard, proclaiming that "the hour of God's judgment is come," &c., immediately followed by the cry of another angel, saying, "*Babylon is fallen,*" &c.

Mr. Paton enquires, "*How could this* (Christ's) *Church become extinct?*" We reply, that it has not become extinct; for it still exists in heaven with the twelve apostles whom Jesus said he would be with "always even unto the end of the world." Mr. Paton quotes the words of our Saviour, "*upon this rock will I build my church, and the gates of hell shall not prevail against it.*" But we ask, does this convey the most distant intimation that Christ's Church should always continue on the earth? No; for the powers of the earth made war with the saints and overcame them, and destroyed the last vestige of the church from among the nations; but though they were destroyed and martyred, the gates of hell did not prevail against them; they survived the destruction of the body, and will reign triumphantly in the presence of their Great Redeemer. Since the church was taken to heaven men have built upon sandy foundations, and the Lord has never promised that the gates of hell should not prevail against such; the promise is only to his church which should be built upon the rock. Those who slide from the rock by apostacy, or who build upon any other foundation, have no right to claim protection from the gates of hell. Mr. Paton well knows that Christ has had no church

on the earth for many centuries organised according to the New Testament pattern, with inspired apostles, prophets, and other officers, administering all the ordinances of the gospel with its miraculous gifts and blessings. If, then, such a church has not been among the nations for many centuries past, the Church of Christ has not been among them; and they are in "*gross darkness,*" "*tossed to and fro, and carried about by every wind of doctrine,*" invented by uninspired men, without revelations, visions, angels, or the Holy Ghost which guides into all truth. Such was to be, and such is, the awful condition of the inhabitants of the earth at the time the angel introduces the "*everlasting gospel*" again among men, through the preaching and administering of which the church or kingdom of God should once more appear on earth, according to the pattern of former ages.

Mr. Paton seems to think that Moroni, who lived as a prophet in ancient America, about 400 years after Christ, and deposited the sacred records of his nation, could not be the angel that John saw while on Patmos; for he (Moroni) was not then born. What are we to understand by this assertion of this author? Are we to understand that John could not see in vision a person until he was born? John says he "*saw the dead small and great stand before God, and the books were opened,*" and the dead were judged, &c. According to Mr. Paton's ideas, the dead of all future generations could not be seen by John, for they were not yet born. But we think, if John could see the shipmasters and sailors before they were born, casting dust on their heads, and weeping and wailing over the downfall of Babylon, (Rev. xviii., 17, 18, 19), then it would not be impossible for him to see the angel Moroni upwards of seventeen hundred years in the future, returning again to the earth to reveal the records of Joseph, containing the everlasting gospel for the benefit of all nations. If Moroni had charge of those sacred records, when his nation were destroyed, and by the command of God deposited them in the ground, with a promise that they should be revealed in latter-times,—why not also be entrusted with the charge of bringing them forth in the capacity of the ministering angel, of whom John speaks? Surely there is nothing impossible, unreasonable, nor absurd in all this; neither is there anything unscriptural.

This pious lover of falsehoods says, that "Mr. Pratt also speciously insinuates that the *young man*, spoken of by Zachariah, ii., 4, is *Joseph Smith*, whom the angel Moroni was to speak to." Now Mr. Pratt has never said any such thing, neither in public, nor in private, nor in any of his writings. But what more can be expected from an author like Mr. Paton, who delights in falsehoods and misrepresentations?

We have followed this Scottish author through his "REMARKS ON MORMONISM," and have found that he, like many of his contemporaries, is not particular as to the weapons he uses against the doctrine of this Church. Glaring falsehoods and the most wilful misrepresentations, seem to be the principal weapons of his choice. A semblance of reason and argument occasionally manifests itself for a moment, but is of short duration; he discovers that reason and argument are not the weapons to be used against what he calls "*Mormonism.*" Truth cannot be brought to bear against truth. Falsehoods, with a plenty of denunciations, mixed with the old popular cry of "*delusion,*" *deeply damnatory doctrines,*" "*blasphemy,*" and a host of other evil epithets, are considered the most successful means of blinding the eyes of the public, and covering up the truth from their gaze for a season. And then this is the most popular way of protecting priestcraft. "*Clergymen of different denominations*" will lend their influence, and will approbate anything that will save their rotten, crumbling systems from speedy ruin. But poor, Mr. Joseph Paton! What could he do more? It was in vain to attack the Saints with truth. He has done the best he could, considering the hard task he has undertaken. But Mr Paton will find "*Truth is mighty and must prevail,*" notwithstanding the mighty efforts of himself and associate clergymen to hinder its progress.

Truth is eternal — truth is divine,
Truth like the Sun in splendor shall shine.
Truth is the armour — truth is the shield,
Truth is the weapon — error shall yield.

15, *Wilton Street, Liverpool, April 30th,* 1849.

EXTRACTS FROM CONFERENCE MINUTES.

CONFERENCE.	WHEN HELD.	Number of Branches.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excom.	Dead.	Emigrated.	Removed by Letter.	Received by Letter.	Scattered Members.	Bap. during the Quarter.	Total No. of Members.	PRESIDENT.	SECRETARY.
Birmingham	Dec. 24, 1848.	20	0	60	81	43	30	0	0	0	0	0	0	148	1430	Jeter Clinton.	John Brook.
Clitheroe	Mar. 11, 1849.	9	1	22	31	17	6	4	3	4	8	0	7	6	*343	William Moss.	W. Wolstenholme.
Norwich	„ 25 „	7	0	12	23	11	5	16	0	0	12	1	0	82	334	Thomas Smith.	John Harris.
Staffordshire	April 1 „	11	0	39	30	13	10	9	4	37	12	3	0	49	319	J. D. Ross.	William Lloyd.
Birmingham †	„ „ „	28	0	78	76	47	33	0	0	0	0	0	0	248	1532	Jeter Clinton.	John Brook.
London	„ „ „	28	1	67	65	34	26	15	7	38	67	49	10	526	1701	John Banks.	John Hyde.
Leicestershire	„ 9 „	5	0	13	20	5	6	12	6	0	6	0	0	13	193	Lewis Robbins.	James Stevenson.
Newcastle-on-Tyne	„ 15 „	10	0	31	26	11	5	2	2	17	16	14	0	100	448	William Speakman.	John Greener.
Hull	„ „ „	4	0	20	14	8	7	2	1	1	3	7	11	40	225	J. M'Naughten.	A. S. Green.

* Of this number 20 were in doubtful standing. † 145 Members removed, emigrated, &c.

JUST PUBLISHED,

"THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

The "KINGDOM OF GOD," Part IV, will soon be published.

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled "*The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed.*"

The Book of Mormon will soon be ready.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

"*A Layman*" will receive an answer to his letter of enquiry shortly.

The question "*Are the Father and Son distinct personages?*" will be answered soon.

The Latter-day Saints' Millennial Star.

MAY 1, 1849.

The first two numbers of the "FRONTIER GUARDIAN," published at Council Bluffs, by Elder Orson Hyde, have arrived at our office, from which we extract the following prospectus. We hail with joy the GUARDIAN. It will be a source of important information to thousands, edited, as it is, by a man of superior talent, long experience, and tried integrity. The saints throughout that land will welcome it to their habitations, and regale themselves upon the rich treasures which shall flow from his pen.

We hope to render the STAR more luminous in its appearance by exposing it to the refulgent rays of this semi-monthly visitor. Light from the great western world, though only reflected through the medium of a STAR, will cheer the hearts of thousands in this dark and benighted land.

ORSON HYDE

Proposes to issue, at Kanesville, Council Bluffs, Iowa, a Semi-Monthly Newspaper, upon a super-royal sheet, entitled the

"FRONTIER GUARDIAN."

It is intended, so soon as the requisite preparations can be made, to issue the GUARDIAN every week. Mr. H. has procured a new press, new type, furniture and fixtures throughout; and he flatters himself that he shall be able to present to the public the news of those frontier regions, at least, in a respectable form, so far as the mechanical part of it is concerned.

The GUARDIAN is not intended to enter the field of political strife and contention; still, it will reserve the right and privilege of recommending such men to the suffrages of the people as the Editor may think will prove true and faithful guardians of the National *peace* and *honour*, and of the PERSONS and *property* of her citizens. It will be devoted to the news of the day; to the "Signs of the Times;" to Religion and Prophecy, both Ancient and Modern; to Literature and Poetry; to the Arts and Sciences, together with all and singular whatever the spirit of the times may dictate. It will strongly advocate the establishing of Common Schools along the frontier, and also in the various settlements in the interior, and will try, by all lawful and honourable means, to accomplish so desirable an object.

Being located on the extreme frontier, the GUARDIAN will be able to give the earliest *reliable* information from our settlement in California, and in the valley of the Great Salt Lake. Intelligence from these quarters will not only be welcome, but extremely interesting to the great portion of our readers in the "States."

As the present is a day of revolution and change—a day in which all things seem to be breaking loose from their usual moorings, by the force of the storms that begin to rise in our political atmosphere—a day in which the vials of confusion and strife seem to be poured upon the nations—the GUARDIAN will endeavour to be a faithful watchman of all these matters, and a true chronicler of all these events, and lay them before the Saints, and every body else that may chance to meet them, or come in their way, as warning heralds of that day when Zion's King shall ride forth in His cloudy chariot, and dash in pieces the image which Nebuchadnezzar saw, that it become fine like the chaff of the summer thrashing floor, and be blown away by the four winds of Heaven. Thus must the nations of this world break in pieces and flee from the face of Him who sits upon the throne, and who comes to establish His Kingdom with the faithful martyrs who have long cried under the altar, "How long, Oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Behold the Heavenly Prince, clad in the garments of vengeance! He treads the wine press of the fierceness and wrath of Almighty God! Their blood he sprinkles upon his garments, and stains all his raiment, and declares that this is the day of vengeance that was in his heart, and that now the year of his redeemed has come.

With the rapidity of time are the nations of the earth rushing to this awful crisis! "they have eyes, but they do not see; they have ears, but they do not hear; and they have hearts, but they do not understand." These facts should awaken every servant of God to cry aloud and spare not, and to keep himself unspotted from the world, that the sword of the Spirit, which he is commanded to wield, may be always bright and untarnished, glittering in the sunbeams of the glory and favour of his God.

TERMS.

The GUARDIAN will be published at two dollars a year, payable *invariably* in advance. Notes of good and substantial banks in *the United States*, that are so considered by the community in which they are established, will be received on subscription for the GUARDIAN, if they are not too badly worn or defaced.

All letters to the editor should be directed to Kanesville, Council Bluffs, Iowa, and *post paid*, or they will not be taken from the office. It is expected that the first number of this paper will be published in November next. ORSON HYDE.

St. Louis, September 20, 1848.

LETTERS TO THE EDITOR.

Glasgow, April 5th, 1849.

Mr. Editor,—It is with considerable diffidence I now address you. I do not believe myself entitled to approach the columns of such a bright luminary of truth as the MILLENNIAL STAR. I do not belong to the society of which the STAR is the organ; but this I can say in truth—I am one of those few who, like Simeon of old, are "waiting for the consolation of Israel." At present I am connected with no religious society. I was brought up, in the strictest sense of the term, a Presbyterian; but, being one who was determined to use my own reason in matters of religion, as well as other matters, and having, in my examination of our "Confession of Faith," "Shorter Catechism," &c. discovered such gross absurdities and glaring contradictions, when brought to the touchstone of truth, the Scriptures—and, withal, when I began to discover the whining hypocrisy, the unparalleled avariciousness, and the barefaced effrontery of the clergy, I confess I got disgusted with the system, and resolved to seek truth elsewhere; since which time I have joined several dissenting bodies, in hopes of finding, at last, the "one thing needful;" but in all my expectations hitherto, I have been doomed to bitter disappointment. Upon a closer acquaintance with those systems, I have found that the same disease which preyed upon the vitals of the mother have been transmitted (by hereditary succession I suppose) to the daughter, and, by an equalization of the law of primogeniture, to all her daughters, without exception.

Hope, deferred only to be succeeded by a disappointment greater than the one that went before, becomes, in the long run, worse than no hope, and too bitter and galling to the feelings to be easily endured; hence, it is no wonder if I became disgusted with the whole religious world, setting it down as a settled truth that the whole was one great system of jobbery, got up to establish and support priestcraft for the exclusive benefit of the parties immediately interested, namely, the clerical profession. I think I see them, at this moment, in my mind's eye, in the shape of a few scores of mountebanks, all busily engaged in puffing up some great nothing, which they pretend to give in exchange for the money extracted from the pockets of their too credulous hearers, sending them away under the consolatory idea that that they have got a never-failing bargain; and so they have, for nothing will still continue to be nothing; and one thing the buyers may depend on—it will never come to be something. They pretend, too, that they all belong to one great system, having all the one great end in view; while at the same time they are all hopping and dancing out and in through each other, elbowing, jostling, fighting, and kicking up a most brilliant confusion, which, by some hocus-pocus legerdemain principle, they are enabled to palm upon the world for "great blazes of gospel light," "refulgent splendour of the Sun of Righteousness," "resplendant lustre of the latter day glory," &c. &c, Latterly, I became acquainted with an individual belonging to that body termed Latter-day Saints. I had long heard of them under the name of Mormons—a name, they say, vulgarly given them by their enemies; and I had always heard their name coupled with every species of delusion, fanaticism, and imposture, so that my heart was filled with prejudice against them, and I had long determined neither to listen to, nor inquire after them; and, had I not accidentally come in contact with my friend already mentioned, I have no doubt I would still have acted up to that resolution.

And here let me digress a moment to say, that I have good reason to believe there are thousands in the world in the same predicament with myself, who would gladly listen to truth were not their minds shut up by prejudice, raised through the

propagation of false and slanderous lies, sent afloat in the world against them; and it occurs to me, that members themselves could be more effectual in spreading their principles than preachers set apart for the purpose; for, being mixed up with other society, they have the power of getting in upon persons who would never have entered one of their meetings in their life. And, after the experimental observations I have made upon the subject, I think I am correct in saying that this is the way the Latter-day Saint gospel would spread with the greatest rapidity.

But to resume. No sooner did I get acquainted with my friend than I began to perceive that they were more like other men than I had formerly thought them, and the more my acquaintance extended, the more rational became my views of this, to me, new religion. I began to discover such a glorious system, and such a beautiful consistency in all the different principles which made up that system, as my mind had never before conceived of; and I assure you, Mr. Editor, it raised the religion of Jesus much higher, in my estimation, than ever it was in any period of my whole life before. Since that time, I have read the greatest part of their publications—the Book of Mormon, Voice of Warning, Book of Doctrines and Covenants, several volumes of the MILLENNIAL STAR, and a large number of smaller publications, pamphlets, &c., from which I have received more knowledge in religion than ever I expected to receive in my whole life; and I must say, if the knowledge and intelligence received by the members be so much greater than mine, in proportion to their greater privileges, then there is not a particle of our earthly nature in their whole system—it must be from Heaven.

The other day, as I walked down Ingram-street, I cast my eyes on an advertisement, stating that an "Apostle of the Church of Jesus Christ would address the citizens in the City Hall," &c. &c. "An Apostle of the Church of Jesus Christ!" I exclaimed; "certainly this is something new in the ecclesiastical history of our country!" and I resolved at once to go. At the appointed time, I found myself sitting in that splendid and spacious edifice, the City Hall of Glasgow. I walked through Candlerigg-street a considerable time, waiting for the hour of opening. I expected the place to be densely crowded, and I was determined to have a seat as convenient to the platform as possible. While the people were pouring into the hall, and before the period for the arrival of the speaker, I sat in a state of mind most extraordinary and indescribable. Here I was in the midst of new scenes and new reflections, and new ideas rose in my mind in rapid succession. I felt as if I were just awakened upon a new and more exalted sphere of existence. "An Apostle in the Church of Jesus Christ!" I again ruminated,—"a living Apostle, and one of the twelve too!" and my mind naturally reverted back to the first century of the Christian era, when the twelve apostles of our Lord actually lived and walked among men in the flesh. For a moment I believed myself living in that age, and began to consider whether it was Peter, Paul, James, or John, we were waiting for, and every moment expecting to enter. But the illusion would not last: I soon felt that the Apostles of our Lord were dead and gone, having, with with one exception, suffered martyrdom for their faith, and 1800 years had elapsed, during which time the voice of God had ceased from the earth. And here we were, in the 19th century, assembled together to hear one who professed to be one of the twelve, raised up by the same power, and clothed with the same authority, as the Apostles of our Lord. And, again, I had, through early education, imbibed a superstitious veneration for the New Testament Apostles. I had them pictured out in my mind's eye as being of a higher order than ordinary mortals, and, of course, I expected that all who claimed to be an Apostle would belong to the same high order of beings. With these impressions working mightily upon my mind, I sat anxiously waiting for the appearance of the—I was going to say man; but the truth is, that at that moment I hardly knew what I expected to see,—when lo! at that moment he made his appearance, and, instead of the supernatural—or, to say the least of it—the venerable hoary-headed, reverend, long-bearded, patriarchal-looking personage, I saw a fine open-countenanced, dark-haired, stout-made little man—nothing different from any other man in all that vast assembly, only in so far as one man differs from one another. By degrees my better judgment began to return; and, by the time he commenced his discourse, I had become perfectly convinced that a MAN might be an APOSTLE.

Shall I give you an outline of that discourse?—No: I feel my powers of description or delineation far too limited for such a task; but I shall notice one thing, which I thought very remarkable. But, before doing so, let us inquire what it takes to constitute a well got-up sermon, such as we expect to hear from a true man of God. To understand this clearly, we shall examine the receipt, as given by the most approved authority:—

RECEIPT FOR THE COMPOSITION OF A WELL GOT-UP SERMON.

Take one-eighth of some beautiful verse of scripture—say the Psalms, Prophecies of Isaiah, Song of Solomon, &c. You need not be too careful about what subject, only be sure the selection be beautiful, sublime poetry, and let that be your text or foundation to begin upon. Then take two-eighths of subject matter, known as an "introduction;" this comprises the design you have in view, together with all the divisions and sub-divisions, heads, and branches of your discourse. To this add other two-eighths of deeply-learned philosophical research. This you may gather from every available source, such as works of history, philosophy, arts and sciences—in short, anything but what literally bears upon the sense of the text. Then add two-eighths of the different opinions of all the bible commentators that have lived for the last 300 years. Intersperse the whole with the remaining one-eighth, made up of favourite phrases from the most approved Latin, Greek, and Hebrew authors, which no man present understands but the speaker—and, perhaps, not him. Mix these well together, and spread the whole out, neat and thin, upon a piece of parchment. Pour about the whole a reasonable supply of eloquence, as sauce, to digest it with, and you have the thing perfect.

N.B.—Should the speaker not understand himself any more than his audience, so much the better. It will heighten the effect produced most beautifully.

This is the receipt; and the man who is able to produce the most perfect specimen after this order, is counted the greatest man of God, and the most perfect model of a minister of the Gospel,

What a contrast to the present discourse, delivered by this Apostle! Every word he said was as simple as simplicity itself;—every word he said was as plain as the meanest capacity could wish for;—every word he said was as true as the truth of Heaven, or else the Bible is a lie;—and every word he said was as powerful as the voice of God. I have heard men who were celebrated as being the greatest preachers of the Gospel which the age in which they lived could produce, but never before did I realize the truth of that saying of Paul, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power;" and, again, "Our Gospel came unto you, not in words only but also in power, and in the Holy Ghost, and in much assurance." My first impulse, after he concluded, was to throw myself at his feet. My next was to beg to be allowed to touch his hands; but, whilst I sat irresolute, I beheld two or three gentlemen mount the platform to bid him welcome, and to receive a hearty welcome in return. Oh! how I envied their situation at that moment. But these, thought I, have already joined the fraternity—these have already crossed the threshhold and belong to the household; and shall I remain without, and debar myself of such blessings?—no; I shall throw myself down at the gate, and earnestly implore admittance, and it may be I shall not be refused. In such a mood as this I slowly wended my way from the City Hall; in such a mood I have continued ever since; and in such a mood I subscribe myself, Sir, respectfully yours to command, in—in—(shall I say it?—yes!)—in all things,

AN EARNEST SEEKER OF TRUTH.

17, *Fellow's Street, Hackney Road, London.*

Very dear President Pratt,—It is my pleasing duty to inform you that on last Sunday, April the 1st., the branches of the church under the London presidency met in conference, a conference long to be remembered. I am utterly unable to present you with an adequate description thereof, you must therefore be contented with an administration dim indeed, when compared with the living original. Our fine Hall was closely packed with happy saints, joy and intelligence flashing from every eye, gladness glowing in every heart, and beaming from every countenance,

as if one living spirit had fired and fused them into one burning exhibition of all that is intense in love to God and his Saints; of all that is undying in love to truth, and of all that is uncompromising and quenchless in the fixed resolve to disseminate it. On the stand, was President Banks, an embodiment of intelligence, broad and expansive; of energy, firm and affectionate, wise in determining what ought to be done, and judicious in the choice of means to do it; surrounded by the presidents of branches, "bold and fervent spirits formed to convert because formed to endure, whom nothing discourages and nothing dismays; spirits nursed in vicissitude and beaten with the rough winds of calumny and slander, sowing in their wanderings as the wind sows seeds that have enriched many, that would enrich a world; spirits of mailed and impervious fortitude, in the dissemination and defence of truth ready to affront a world, prepared for suffering and armed for death." Such men must triumph, and have, and shall triumph, even the triumph of peace, certainty, and happiness, over doubt, confusion, and mental distress. During the past quarter, the great God has indeed crowned the presidency and labours of the London conference with unparalleled success. Our glad hearts poured forth their swelling gratitude in songs of praise and thanksgiving to the God and Father of our Lord and Saviour Jesus Christ, for his good spirit so graciously and abundantly given; and here I must express our gratitude to Elder Margett's and his band of "sweet singers" from Watford, who favoured us with their company on the happy occasion.

Had you looked on while the votes to uphold our beloved President Brigham Young, &c., our beloved President Orson Pratt, and our beloved President John Banks were taken, you would have seen a thrilling incarnation of brother Paul's words "baptized by one Spirit into one body." Lucifer had intimated to one of the Saints that he had intended to be present at our conference, and, doubtless, he was equal to his words, for even he is not always a liar; but the presence of so much of the Spirit of God, and the presence of spirits whom he may have encountered and known on other high platforms of spiritual action, must have daunted that once magnificent, though now lost and ruined archangel, for he offered not the slightest interruption to the deep-toned harmony of our conference; but while in the Church all indicates peace and progress—in the world around calumny and slander are rife and rampant, but the Church of Latter-day Saints, like the rock of revelation on which it is based, shall remain firm and unshaken amidst the rush and the rage of the foaming and fulminating billows around; and in despite of all, it shall rise on the wreck and ruin of the crumbling systems of human folly and apostacy: what a living demonstration is this Church of the fulfilment of the "strange and marvellous work" predicted by Isaiah, to be done in the latter days. "Strange and marvellous" is this Church in its origin, instrumentality, and success! Sectarians themselves pronounce it a "strange, and marvellous" thing, and so far, in despite of themselves pronounce it true! there is nothing "strange or marvellous" in the origin, history, or success of modern sects; a practised logician and scribe like Wesley, a fascinating orator like Whitfield, with their status as clergymen, were sure to succeed—such men ever do! but for the illiterate fishermen of Galilee, Peter and his fellow laborers, to succeed, were "strange and marvellous" indeed; but for the ploughboy Joseph Smith, and his fellow labourers, claiming the same authority, preaching the same gospel, and administering the same ordinances as Peter, to succeed, as succeed they have! is a thing still more "strange and wonderful;" but that the Great God should, as he has so graciously done, attest the mission of Joseph with the "signs following," as he attested the mission of Peter, proves beyond question, that the mission of both are equally true, equally divine! and to consummate the climax, the career of both was traced in sorrow and suffering, and terminated in blood! the apostate world may well look on and "wonder and perish," while the "weak and the foolish" confound the "strong and the wise!" It is impossible for me to portray my feelings while pondering on my position in connexion with the Church, called as I was unanimously, and I may say, affectionately to the clerkship of the conference, and thus honored with the confidence of one burning band of the most noble phalanx of generous spirits, that the eternal Father ever sent to find their own happiness in disseminating the Gospel among fallen men. A few months ago I was roaming amid the wilds of uncertainty, seeking for substantiality, but finding it not; but

from the reeking dunghill of heated imaginations and bewildering speculation has the Great God raised me to a knowledge of the truth, to a share in the honors, and to a portion and participation in the felicities of the "princes of his people" in his Church and kingdom, while in reversion for faithful saints there remains a rest glowing with light, radiant with knowledge, and overflowing with bliss, in renovated bodies on a renovated earth, in the presence of our God and Father for ever and ever! Oh! how deep is my debt of gratitude to yourself, dear President Pratt, for your irrefragable tract on "DIVINE AUTHORITY;" how indicative of the movements of Deity, that I should have written that letter, and that you should have been moved to bless the Church and myself with such an answer! I am, in a sense, your son; a son that shall ever feel his happiness bound up in rendering honor and obedience to such a father. My relationship, therefore, must be my apology for the freedom of my address in this letter.

I remain, dear President Pratt, your brother, in the bonds of the renewed and everlasting covenant, JOHN HYDE.

Edinburgh, April, 1849.

The Rev. Alexander Duncanson, of Falkirk, having given a course of Lectures against the doctrines held by the Church of Jesus Christ, of Latter-day Saints, I thought a few remarks on his lecture on the question, "What is God?" might do good, especially as he declared that his views on this subject were the same as those held by the *christian world generally*.

He commenced by saying, that the Latter-day Saints misrepresented the views of the christian world in regard to God; for although they did not believe that God had either body or parts, yet every christian body believed that He had passions. The confession of faith did say that God had neither body, parts, nor passions; but that means, that he has not the same kind of passions that man has.

Now I will endeavour by the simplest reasoning to shew the folly of this *reverend* gentleman.

First, then, he says that God has passions, but not the same kind of passions that man has. Indeed! Is not love still love, and hatred still hatred, whether it be found in God or man? The difference does not lie in the passion, but in the object of it. God loves that which is good; and when man also loves that which is good, where is the difference? There is none. It is true, man often loves that which is evil, still it is love, although the object of it is different.

God hates sin, while man sometimes hates that which is good; but still it is hatred with them both; it is not the passion then, but the object on which it is centered that makes the difference.

Again, this *wise* man says, that all the christian world believe that God has passions, although they do not believe him to be a personal being, possessing form or shape.

Now the admission that God has passions, proves also that he must be a personal being, as can be shewn by the simplest reasoning.

Before any being can have passions, he must have the various perceptive powers; for instance, a blind man cannot love the most beautiful picture, or the finest landscape, neither can he hate the most disagreeable scenery, or the most disgusting painting. A deaf man cannot love the most harmonious music, or hate the most discordant sounds. A man without taste could not love that which is sweet, or hate that which is nauseous; and what a man can neither love nor hate, he cannot be jealous of, nor yet be angry about; so that without the perceptive powers he cannot have the passions. The question then is, has God these various perceptive powers? If he has not, how can he have the passions? That he must have these perceptive powers is evident; for no being can give to another that which he has not got himself. I could not give a man a shilling if I had not got one; neither could God have given to man his various perceptive powers when he created him, if he had not got them himself.

The psalmist David believed this; for he asks the question in such a way as if to doubt such a thing was the grossest absurdity. (Psalm xciv, 8. 9.) "Understand ye brutish among the people, ye fools when will ye be wise?" "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" *Our Falkirk reverend gentleman had better read this passage.*

Christians believe that God created the world. Well how do we find it? We look abroad upon the face of nature, and we ask, could a being without the perception of seeing, give to all the various flowers those different colours so delightful to the eye of man? Again, when we hear the songsters of the woods, we ask, could a being without hearing give them their varied notes? Or turn we to the fruits of the earth, we ask, could a being without taste, give to them their different flavours? Or could a being without the perception of smell, have imparted to the fruits and flowers their varied but delightful fragrance? Reason and revelation both say no. The great Creator must have all these perceptive powers, or he never could have created the world, or have given to man those senses by which he is able to enjoy it.

We next ask, can these powers be developed without a personal body? certainly not; the idea is as absurd as the former one. Could a man see, hear, taste, and smell all by his ear? Would not every one laugh at the absurdity of the idea? What says Paul about it? 1 Cor. xii, 17,—"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? and if all were one member, where were the body?"

Therefore we have an eye for seeing, and an ear for hearing; and the ear cannot say to the eye, I have no need of thee. Thus, we see, that without these various perceptive powers man could not have passions. So, likewise, God, without the same, could not have passions; and without passions he could not be God. Hence we conclude, that God is a personal body or being.

But since God must be a personal body or being, what is his form, image, or likeness? We find this declared in Gen. i, 26, 27—Ezekiel i, 26—James iii, 9—Heb. i, 3, and many other passages of scripture. Thus, then, we find, that man is made in the form, image, and likeness of his Maker. But, says our Falkirk *wise* man, if the Mormons say that God appeared *as* a man, the bible says he appeared *as* a cloud, *as* a fire, &c.; consequently they are only forms assumed for the occasion. But the bible does not say that God appeared *as* a cloud, or *as* a fire; but it says, he appeared *in* a cloud, and *in* the fire; that is, he was encircled or enveloped *in* them, but that never made him alter his form; he never was seen in any other form than that of a man.

But if this be the case, his bodily presence can only be in one place at one time; and does not the bible say that God is everywhere? The bible does not say that he is everywhere present in his *person*, but by his *spirit*. Psalm cxxxix., 39, 7.—"Whither shall I go from thy *Spirit?*" &c. What is this spirit? It is something that proceeds *from* the Father, (John xv, 26,) and *from* the Son (Gal. iv, 6.)

But our *wise* men confound God with that which proceeds *from* him. Now, would they not laugh at the man who would confound the sun with the light that proceeds *from* it? and then argue, because this light was everywhere, that the sun was everywhere? The orb of the sun can only be in one place at one time, but the light that proceeds from it in a limited degree may be said to be everywhere, and he who would declare anything else would be counted a fool; well, then, may it be said of those who can teach such nonsense as a God without body, parts or passions, that the God of this world hath blinded their minds, but their folly shall yet be made manifest to all men.

Yours truly,

WM. GIBSON.

PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

(Continued from our last.)

Saun.—And I was determined, if anything was advanced contrary to the sacred book, I would oppose them to the teeth. But never was man mair disappointed in his expectations, if sound, solid reasoning, backed up by an inexhaustible torrent of scripture, be matter of excellence, then a more excellent reasonable discourse never fell from the lips of man; the whole being wound up by an appeal to reason, so earnest and so pathetic, it must hae been a flinty heart, indeed, could hae refused a torrent of tears; for mysel, I sat rivetted to the seat in silent astonishment, and when he prayed for the light of truth to dawn on benighted Britain, I cried Amen as loud and as hearty as any of them.

Dr. C.—Hum,—hum,—I—I—I. Hum,—hum,—hum,—Saunders! you are not serious, surely?

Saun.—(*Hastily.*)—I'm no what, sir? D'ye think I could tamper wi you or any man, on matters o' this kind. Na, na, sir, that may be your heart, but its no mine.

Dr. C.—I'm sorry, indeed, that a man of your knowledge and experience, can be so grossly deceived.

Saun.—Be unco cautious sir, be unco cautious, and hae a care the delusion dinna be on your ain side.—(*Lifts the book from Janet's lap.*)—For instance, where's your authority for denying the supernatural gifts of the spirit, when Paul says expressly—

Dr. C.—(*Interrupting him.*)—I have no time now to enter into controversy, but must tell you once for all, I pity your ignorance.

Saun.—And I, sir, maun just use the same freedom to tell you, that you and your systems are a disgrace to humanity and a stink in the nostrils of Jehovah. And as ye hae shown the white feather, in stannin' the test o' scripture, ye hae shown yersell unworthy o' the name ye bear. But ye ken, sir, the hireling flees when he fin's the sheep in danger. I doubt ye wad understand better how to follow the houn's at the sound o' the bugle, than to o'erturn the work o' God.

Dr. C.—What do you say, sir; do you think that because I'm a minister, I should never spend a day in hunting?

Saun.—Deed, sir, if my humble advice was sought, I would advise ye never to do ought else.

Dr. C.—(*In a rage*).—Sir, you shall suffer for your insolence.—(*Stamps with his foot*).—Sir, you shall hear of it, and that in a way which will surprise you. (*Exeunt.*)

Saun.—(*Smiling.*) There's the first o't; truly he has the spirit o' his maister to perfection this morning. What think ye o't now, Janet?

Janet.—Mair than ever. My certy, ye did not miss him. I just fin' mysell in the state o' yan wha has a bright light thurst in on them after being a lang time in black darkness.

Saun.—It's an apt illustration: but it's amaist time I was at my wark. Let us kneel down and return thanks for sic a signal victory.

SCENE V.—*A beautiful secluded Glen, at the foot of Lord Aimwell's pleasure grounds. Enter Lady Emily Aimwell and Lucy Lappet,*

Emily.—I think this is about the place mentioned in my note. Don't you think so, Lucy?

Lucy.—Yes, an' please your ladyship, I think it is the very spot. But would it not be better to retire into yonder arbour; it would be more free from observation?

Emily.—No, we shall remain here, our presence will show him where to come. You know he is a stranger. Lucy, I am in a strange state of mind this morning. Do you think the disguise in which we went to the meeting last night, will be found out?

Lucy.—Your ladyship has no occasion to be afraid of that, I believe there was not one about Tythington but who took us for girls who had just left the byre. And I can assure you, our presence was never missed from the castle. So, my dear lady, keep your mind easy. I assure you there is no danger.

Emily.—Oh! it's not about that I'm uneasy, I only regret having disguised myself for such a purpose; I had heard so much from Dr. Clamour against them, that really I was afraid to be seen, but now I feel that they alone have the words of eternal life. I have no doubt the preacher was gifted with the spirit of inspiration. Do you not feel so, Lucy?

Lucy.—Why, my lady, I am very ignorant in matters of religion; but I assure you I thought it very true, and should like much to be better instructed in it.

Emily.—I have a long list of scripture proofs taken down from last night's discourse. We shall commence and take these as the foundation of scripture lessons for the evenings.

Lucy.—La! my lady, how I should like this. But see! there comes the strange minister.

Emily.—I see him; but how am I to meet him? What am I to say? My heart palpitates strangely. But we must try to meet him as composedly as possible.

Enter H. C. Kimball.

H. C. K.—All hail. May the peace of God that passeth understanding be upon you,

my sisters. I received a note to meet some one here at this time. Judging from your appearance here that it was you, may I enquire for what purpose we are here?

Emily.—Most Revd. sir, it was, indeed, we who requested this interview. We heard you preach last night, and believe you sent from God for the regeneration of the world. We feel interested in your welfare, and would like to know a little of your history.

H. C. K.—I assure you I shall feel much pleasure in giving you every information in my power; let me request you to throw off all reserve, and use the same freedom you would do with a brother. Allow me to ask, is it my own individual history you want to be instructed in, or the history of the church to which I belong?

Emily.—Oh! it is of yourself we want to be informed, and I hope we shall have more knowledge of your religion by and by.

H. C. K.—My name is Heber C. Kimball, I am an American by birth, and an Apostle in the Church of Jesus Christ. When our beloved president and prophet, Joseph Smith, received a revelation that we (the Twelve) should disperse ourselves amongst the nations of the earth, to open the kingdom of God to the nations by proclaiming faith, repentance, and baptism for the remission of sins, it fell to my lot to visit Britain.

Emily.—You gave us some interesting information of this nature last night. It must have been at a vast expense that you have travelled so many thousand miles by sea and land to reach this country. May I ask how you are remunerated for such great labour, and how are the funds raised from which you are paid?

H. C. K.—My dear lady, we are not amongst those who preach for hire and divine for money. The curse of my master rests upon those who make merchandise of the gospel of the Son of God. Like the primitive apostles we go forth without purse or scrip, relying wholly upon the liberality of those amongst whom we go, for if we minister to them of our heavenly things, it is but a little matter if they minister to us of their earthly things, so saith God.

Emily.—And truly it is so, and in it I can see the order of the kingdom, as revealed in scripture. But I fear the same effects will flow from it now as did anciently, viz., poverty and tribulation, and their consequent attendants, persecution and reproach. Pray, sir, have you not found it so?

H. C. K.—I left my home in the wilderness of America, without a farthing in my pocket, and were I to detail all the privations and persecutions to which I have been exposed, and all the perils and dangers from which I have escaped, you would be astonished. These things are not suited for such delicate ears; to myself they are nothing, knowing they are not greater than the sufferings of my master before me, and you know "The servant must not be above his master," and Paul has said, "All who live godly in Christ Jesus must suffer persecution."

Emily.—My God! What self-devotedness in the cause of truth, and with what sufferings is it recompensed! You mentioned a home in the wilderness,—are you married? have you left behind you a wife and little ones? and, if so, how have you left them?

H. C. K.—(*With emotion*).—Alas! my lady, you have touched the only chord by which my heart can be moved. I have a wife and pretty little babes, whom I love dearer than myself; as for myself, I am ready to be sacrificed for the gospel of Christ, but when I reflect upon the probable fate of my wife and little ones, I am sometimes like to be overcome; in such moments as these, I recommend them to God in earnest prayer, and I receive such answers in their behalf as restores me to myself again. Yes, I know that God will protect them, till we meet again in joy.

Emily.—(*Bathed in tears*).—Surely this is more than mortal. O God! protect them all in health and safety till they meet again; (*Lucy.*) Amen.

H. C. K.—(*Embracing them*).—My dear sisters, (for such indeed ye are), God has heard your prayers, and they are recorded in the archives of heaven for your benefit, as well as mine.

Emily.—(*Putting a note into his hand*).—Accept, sir, of this small token of esteem, 'tis a mere trifle, but we hope to see you soon again.

H. C. K.—(*Looks at the note*).—Fifty pounds.—(*Offers it back*).—Surely my lady, you are mistaken!

Emily.—No mistake I assure you; I beg you to put it up without further remark or compliment, and inform us how long you remain here.

H. C. K.—At the earnest desire of the people we preach again in Tythington to-night; we then go to visit other cities which are yet without the knowledge of the truth. But we hope soon to be back again, and spend a night of rejoicing over the progress of the work in this region. But before I go, it would afford me much pleasure to know who my guardian angels are, who have given me such consolation this morning.

Emily.—(*Smiling*).—I suppose we must introduce ourselves, I am Emily Ainwell, sister to Lord Ainwell, who owns that castle and these lands, and this is Lucy Lappet my maid. When you come again, be so kind as drop me a note, and I shall see you, at present it must be in private. Oh, that my brother might hear and obey the gospel, then could we receive you into the castle, and entertain you in a way more suited to your merits.

H. C. K.—God has commanded me to tell you that your prayer is heard. The time is at hand when your brother and you shall together rejoice in the light of the gospel.

Emily.—Oh! how I rejoice in this news from heaven, and shall cherish it as food to support me in your absence.—(*Looking at her watch*).—Lucy, our time is up, we must return to the castle.

H. C. K.—(*Taking them by the hand*).—Since I parted with my dear wife and family, I have never with so much regret said farewell. May the choicest blessings of the daughters of Israel rest upon you till we meet again.—[*Exeunt.*]

(*To be continued.*)

POETRY.

The golden West I love,
Where shades of evening grandeur linger soft,
And the wild Indian roams in freedom [oft.—
A bright and glorious land,
Of smiling liberty,
Where, scattered with a bounteous hand,
The gifts of nature lie,
In every vale and grove.

To the fair West I haste, [spreads,
Where virgin soil uncursed abundance
And golden rivers own their fountain heads.
Thence through the prairies wide,
Pursue their devious way,
Till swelling with the ocean tide,
Their sparkling waters play,
Lost in the boundless waste.

The noble, silent West,
Sublime in every natural feature seems,
The realized ideal of our dreams—
Where snow-capp'd mountains rear
In majesty their heads,
Where valleys, forest-groves appear,
With rich alluvial meads;—
Oh! what a lovely rest!

But chief the West I love,
For there a mighty work has e'en begun;
Faint dawning of the bright MILLENNIAL [Sun,
'Neath whose resplendent rays
The pure in heart shall stand,
Till bloody wars and dire affrays
Cease at the dread command,
Of JESUS from above.

VIOLA FAY.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 20TH APRIL.

	£	s.	d.
J. S. Cantwell	20	15	0
John Lyon, per J. Arch	2	6	1
T. H. Clark	2	0	2
Henry Beecroft	1	0	0
J. Lockitt	4	0	0
J. Parkinson	1	15	10
P. Lewis	3	12	0
Manchester Conference	4	19	8
Carried forward	£20	8	9

	£	s.	d.
Brought forward	£20	8	9
James Walker	5	0	4
John Davis	5	4	8
A. Cordon, per T. Smith	0	11	0
William West	4	0	0
William M'Keachie	5	0	0
Liverpool Tract Society	1	0	0
T. H. Clark, March 28th	0	8	0
	£41	4	9

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10. MAY 15, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

"What is truth?" This is a question which has been asked by many. It is a question supposed to be of difficult solution. Mr. Taylder in his tract against materialism, says, "*It is a question which all the philosophers of the Grecian and Roman schools could not answer.*" He seems to think the question was unanswerable until the introduction of the gospel; since which time he considers that the veil is taken away, and that "*we now enjoy the full blaze of truth.*" He further confidently asserts, that "with the materials afforded us in that sacred book, (meaning the New Testament,) we are enabled satisfactorily to answer the question, What is truth?"

What does this author mean by the foregoing assertions? Does he mean, that no truth was understood by the Grecian and Roman schools? That no truth was discerned by the nations, during the first four thousand years after the creation? Or, does he mean, that the gospel truths were not understood until they were revealed? He certainly must mean the latter and not the former. Both the Romans and Grecians could, without the least difficulty, answer the question, "What is truth?" Nothing is more simple than an answer to this question. It is a truth, *that something exists in space*, and this truth was just as well perceived by all nations before the book called the New Testament existed as afterwards. It is a truth that, "*the three angles of a triangle are equal to two right angles.* This was not learned from that sacred book—the Bible. We admit that the question, what is *gospel* truth, could not be answered by any one to whom the gospel had never been revealed. Dr. Good, in his "Book of Nature," says, "general truth may be defined, the connexion and agreement, or repugnancy and disagreement, of our ideas." This definition we consider erroneous; for it makes general truth depend on the existence of ideas. Now truth is independent of all ideas. It is a necessary truth that, *space is boundless*, and that *duration is endless*, abstract from all connexion and agreement of our ideas, or even of our existence, or the existence of any other being. If neither the universe nor its Creator existed, these eternal, unchangeable, and necessary truths would exist, unperceived and unknown. Truth is the relation which things bear to each other. Knowledge is the preception of truth. Truth may exist without knowledge, but knowledge cannot exist without truth.

The New Testament unfolds, not all the truths which exist, but some few truths of infinite importance. The vast majority of truths of less importance were discovered independently of that book.

"The followers of Joseph Smith," says this author, "hold the doctrine of the materiality of all existence in common with the ancient academics." This, sir, we ad-

mit. Our belief, however, in this doctrine, is founded, not on any modern supernatural revelation, unfolding this doctrine, as this author insinuates, but on reason and common sense. The doctrine of immaterialism, in our estimation, is false, and in the highest degree absurd, and unworthy the belief of any true Christian philosopher.

The author of the treatise against materialism has stated his first proposition as follows:—

"*The Philosophy of the Mormons is* IRRATIONAL."

What the author means by this proposition is, that it is "*irrational*" to believe *all substance material*. To substantiate this proposition he sets out is quest of proof. An *immaterial substance* is the thing wanted. No other proof will answer. If he can prove the existence of an immaterial substance his point is gained,—his proposition established, and the irrationality of the material theory will be demonstrated.

As we are about to launch forth into the wide field of existence in search of an "*immaterial substance*," it may be well to have the *term* correctly defined, so as to be able to distinguish such a substance from *matter*. It is of the utmost importance that every reasoner should clearly define the terms he employs. Two contending parties may use the same word in altogether different meanings; and each draw correct conclusions from the meaning which he attaches to the same word; hence arise endless disputes. As we have no confidence in the immaterial theory we shall let the immaterialist define his own terms. We shall give,

Taylder's Definition.—"What is meant by *an immaterial substance* is merely this, that something exists which is *not matter* and is evidently *distinct* from matter, which is *not dependent* on matter for its existence, and which possesses properties and qualities *entirely different* from those possessed by matter." *

This definition of an "*immaterial substance*" is ambiguous. It needs another definition to inform us what he means. Does he mean that ALL of "the properties and qualities" of an immaterial substance are "*entirely different* from those possessed by matter;" and that it possesses NO properties in common with matter? Or, does he mean that while it "possesses SOME properties and qualities *entirely different*" from matter it inherits OTHERS in common with matter? If the latter be his meaning, we see no reason for calling *any* substance "*immaterial*." Iron possesses SOME properties and qualities "*entirely different*" from all other kinds of matter, and other properties it inherits in common with every other kind. Shall we therefore say that iron is not matter? Among the various kinds of matter, each has its *distinct* properties, and its *common* properties; and notwithstanding each possesses "*entirely different*" properties and qualities from all other kinds, yet each is called matter because it possesses some properties in common with all other kinds. Hence the term *matter* should be given to all substances which possess *any* properties in common, however wide they may differ in other respects. A substance to be *immaterial* must possess NO properties or qualities in common with matter. All its qualities must be entirely *distinct* and *different*. It is to be regretted that our opponent has not defined an *immaterial substance* more clearly. As he is ambiguous in his definition, we shall presume that he entertains the same views as the modern advocates of immaterialism generally entertain.

That celebrated writer, Isaac Taylor, says,—"a disembodied spirit, or we should rather say, an unembodied spirit, or sheer mind, is NOWHERE. Place is a relation belonging to extension; and extension is a property of matter; but that which is wholly abstracted from matter, and in speaking of which we deny that it has *any property* in common therewith, can in itself be subjected to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is *here* or *there*. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as *everywhere* present." * * * "Using the terms as we use them of ourselves, God is not *here* or *there*." * * "When we talk of an absolute immateriality," continues this author, "and wish to withdraw mind altogether from matter, we must no longer allow ourselves to imagine that it is, or can be, in any place, or that it has any kind of relationship to the visible and extended universe." † Dr. Good says,

* Taylder's Tract against Materialism. Page 14.

† Taylor's "Physical Theory of Another Life." Chapter II.

"The metaphysical immaterialists of modern times freely admit that the mind has NO PLACE of existence, that it does exist NOWHERE; while at the same time they are compelled to allow that the immaterial Creator or universal spirit exists EVERYWHERE, substantially as well as virtually." *

Dr. Abercrombie, in speaking upon *matter* and *mind*, says, that "in as far as our utmost conception of them extends, we have no ground for believing that they have *any thing* in common." †

With these definitions, we shall follow our opponent in his researches after an "*immaterial substance.*" After taking a minute survey of man, he believes he has found in his composition, and in connexion with his bodily organization, something *immaterial*. He says, "the *spirit* is the purely *immaterial* part, which is capable of separation from the body, and can exist independently of the body."

"The *body* is that *material* part, 'formed out of the dust of the ground,' and is the *medium* through which the *mind* is *manifested*." ‡

That the mind or *spirit* "is capable of separation from the body, and can exist independently of the body," we most assuredly believe; but that it is "*immaterial*" we deny; and it remains for Mr. Taylder to *prove* its *immateriality*. His first proof is founded on his own assertion, that "*Mind is simple, not compounded.*" If this assertion be admitted as true, it affords not the least evidence for the *immateriality* of *mind*. Every material atom is simple, not compounded. Is it, therefore, not matter? Must each simple, uncompounded elementary atom be *immaterial?*

Mr. Taylder next says, "Mind is not perceivable to corporeal organs, matter is so perceivable." This assertion is altogether unfounded. "*Corporeal organs*" can perceive neither *matter* nor *mind*. The mind alone can perceive: corporeal organs are only the instruments of perception. Bishop Butler, in his Analogy, expressly says, that "our organs of sense prepare and convey on objects, in order to their being perceived, in like manner as foreign matter does, without affording any shadow of appearance, that they themselves perceive." § The mind clearly perceives its own existence as well as the existence of other matter. *Perception*, then, is a quality peculiar to that kind of matter called mind. Mr. Taylder further remarks, that "*All the qualities of matter are not comparable with the more excellent qualities of mind, such as power and intelligence.*" We are willing to admit that *power* and *intelligence*, and some other qualities of mind, are far superior to the qualities of other matter; but we do not admit that the superiority of some of the qualities of a substance prove its *immateriality*. The superiority of some qualities has nothing to do with the *immateriality* of the *substance*. OXYGEN possesses some qualities, not only distinct from, but superior to, those qualities possessed by BARIUM, STRONTIUM, SILICIUM, GLUCINIUM, ZIRCONIUM, and many other metals and material substances; yet no one from this will draw the conclusion, that *oxygen* is *immaterial*. Oxygen is material though it possesses some distinct and superior qualities to other matter; so mind or spirit is material, though it differs in the superiority of some of its qualities from other matter.

It is strange, indeed, to see the inconsistencies of this learned author: he remarks, "Mind thinks, matter cannot think. It is the *existence* of this *thinking principle* which clearly *proves* the *immateriality* of the *mind* or *spirit*." This method of reasoning may be termed (*petitio principii*,) begging the question. First, he assumes that "*matter cannot think;*" and, second, draws the conclusion that a *thinking substance* is *immaterial*. This conclusion is a legitimate one if the premises are granted; but the premises are assumed, therefore the conclusion is false. Prove that *mind* is *not* matter before you assume that "*matter cannot think.*" It would seem from the assertions of this author, that the quality of "*thinking*" is to be the touchstone—the infallible test—the grand distinguishing characteristic between *material* and *immaterial* substances. It matters not, in his estimation, how many qualities different substances inherit in common, if one can be found that thinks, it must be immaterial. There is no one substance out of the fifty or more substances discovered by chemists,

* Good's "Book of Nature." Series III., Lecture I.
† Abercrombie on the "Intellectual Powers." Part I. Sect. 1.
‡ Taylder's Tract against Materialism. Page 8.
§ Butler's Analogy. Part I. Chap. 1.

but what possesses some qualities "*entirely different*" from any of the rest; therefore, each substance, when compared with others, has equal claims with that of mind to be placed in the *immaterial* list. In proving that mind is immaterial, it is not enough to prove that it has *some* properties entirely distinct from other substances; but it must be proved to have *no* properties in common with matter. Nothing short of this will agree with the modern notions of *immateriality*. It must be shown that mind or spirit has no relation to *duration* or *space*—no *locality*—that it must exist "NOWHERE"—that it has no *extension*—that it exists not "*Now*" and "*Then*," neither "*Here*" nor "*There*"—that it cannot be moved from *place* to *place*—that it has no *form* or *figure*—no *boundaries* or *limits* of extension. These, according to the definitions of modern immaterialists, are the negative conditions or qualities absolutely necessary to the existence of all *immaterial substance*. While the opposite of these, or the positive qualities or conditions are absolutely necessary to the existence of all *material* substance.

"*How do you distinguish*," inquires Mr. Taylder, "*between any two given substances, such as, that a block of stone is not a log of wood?*" He answers, "*Because they possess different qualities.*" And then declares, "*So also you distinguish between mind and matter.*" But the "*different qualities*" by which "a block of stone" is distinguished from "a log of wood," do not prove either the stone or the wood to be *immaterial;* neither do the different qualities by which the substance called mind is distinguished from other substances, prove either the mind or the other substances to be *immaterial*. So far as the different qualities are evidences, the mind has as good a claim to materiality as the stone or wood.

"*The properties of body*," continues our learned opponent, "*are size, weight, solidity, resistance, &c.: those of the mind are joy, hope, fear, &c.; but weight is not joy, resistance is not hope, size is not fear; therefore, as a block of stone is not a log of wood, so mind is not matter.*" That a *stone* possesses many *different qualities* from *wood*, and that mind possesses many different qualities from other substances, we by no means deny; but that these *different qualities* prove stone, or wood, or mind, or any other substance to be *immaterial*, we do deny. We care not how many different properties mind possesses over and above other substances; that is altogether foreign from the question. But is it destitute of any or of all the properties which other substances possess? is the question. Is it destitute of "*size, weight, solidity, resistance, &c.?*" If not, then the mind possesses all the essential characteristics of matter, though its peculiar and distinct properties should be multiplied to infinity.

This author calls "*weight*" one of the properties of matter. What is *weight?* It is nothing more nor less than force. Matter approaches to, or presses on, other matter with *weight*, or *force*, or *power*. Now matter either exerts this *force* of itself, or else it is impelled either directly or indirectly by other substances, possessing intelligence, power, and other properties of mind. If matter exerts this *power* of itself, then it exhibits one of the properties of mind; but if the seat of this power is in that substance called mind, then it is mind that exhibits the power called weight, and not other substances. Mr. Taylder informs us that "it is mind, and *mind alone*, which is the *seat of power*.* If this be true, (and we feel no disposition to deny it,) then *weight* is not the property of unintelligent matter, but a property of mind. And the same reasoning will apply to all other *powers* or *forces* which are generally ascribed to unintelligent matter. They are only the powers or forces of mind, or else other substances exhibit powers or forces which are common to mind: in the latter case, mind could not be *immaterial:* in the former case, unintelligent matter (if such exist) is deprived of every force usually ascribed to it. It can have neither gravitation, attraction, repulsion, chemical affinity, nor any other conceivable force. Though deprived of all energy or force, unintelligent matter would still be possessed of those inert qualities (if, indeed, they may be called qualities) essential to its existence. These qualities, or rather conditions necessary to its existence, are duration, extension or place, solidity, figure, &c. An *immaterial substance* must have none of those conditions or qualities.

It is amusing to trace this author's process of reasoning. He first assumes premises entirely false, argues from the same, shows the deductions to be absurd, and triumphantly exclaims, "*Mind then is not matter.*" We will quote the following specimen:

* Taylder against Materialism. Page 12.

"If the mind," says this author, "be material and the brain nothing but a large gland, secreting the various affections of thought, hope, joy, memory, &c., then all these *affections* or *qualities* are *material*, and must be also little particles of matter, of different forms and dimensions, and perhaps also of various colours. Then we might, with the utmost propriety, without the shadow of an absurdity, logically say, 'the twentieth part of our belief, the half of a hope, the top of memory, the corner of a fear, the north side of a doubt,' &c. Mind then is not matter."* It will be perceived that this logical author, in the foregoing quotation, confounds *affections* or *qualities* with *mind;* that is, he supposes "thought, hope, joy, memory, &c." all to be material as well as the mind; he then introduces a material brain that secretes the material affections; but what becomes of the material mind he does not tell us; probably the material mind is stowed away in some extremity of the body—in the foot or big toe so as not to interfere with its material affections, which are secreted in the material brain at the other extremity. After imagining up such an unheard of being, no wonder that he should discover some absurdities in its composition. No wonder that in such a creature of his own invention, there should be, not only "the corner of a fear," and "the north side of a doubt," but a cubical imagination with horns to it. No wonder that such frightful absurdities should cause as great a man as Taylder to exclaim with the upper part of a five-cornered assurance, that "*Mind then is not matter.*" It would be a logical conclusion from his logical absurdities, founded on his *material affections* of a material mind.

But who does not know that "*thought, hope, joy, memory,*" and all other *affections* or *qualities* are not substances of any kind, but merely different operations or states of the mind? A material mind, possessing the power to think, to feel, to reason, to remember, is not the brain, nor secretions of the brain, nor any other part of the fleshly tabernacle; but it is the being that inhabits it, that preserves its own identity, whether in the body or out of it, and remains unchangeable in its substance whatever changes may happen to the body. This material spirit or mind existed before it entered the body, exists in the body, will exist after it leaves the body, and will be reunited again with the body in the resurrection.

As another specimen of monstrous absurdities logically deduced from absurd premises, we quote the following:—"Materialism" he remarks, "is not only relatively but absolutely absurd. If mind be matter, or matter mind, then we may have the square or cube of joy or grief, of pain or pleasure. We may divide a great joy into a number of little joys, or we may accumulate a great joy by heaping together the solid parts of several little joys. We shall then have the color and shape of a thought. It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey hope, a bright yellow sorrow, a round brown tall pain, and an octagonal green belief; an inch of thought, a mile of joy." We do most cordially agree with Mr. Taylder that these results would be "not only relatively but absolutely absurd;" and only equalled by the absurdity of the premises from which they were deduced. He has assumed that the several STATES or CONDITIONS of the mind, such as joy, grief, pain, pleasure, thought, &c., are material as well as the mind. With the same propriety he might have assumed that MOTION is material as well as the matter moved. *Joy* is no more a *substance* than *motion*. Both are merely the *states* or *conditions* of substance. As great absurdities could be deduced from assuming that *motion* is material, as there can be from Mr. Taylder's assumption that *joy* is material. As an illustration, let us take this author's own words, with the exception of substituting *iron* for *mind, motion* for the *affections* of the mind; it will then read thus:—"If *iron* be matter, or matter" *iron*, "then we may have the square or cube of "*a solid motion.*" "We may divide a great" *solid motion* "into a number of little" *solid motions*, "or we may accumulate a great" *solid motion* "by heaping together the solid parts of several little" *solid motions.* "We shall then have a color and shape of a" *motion.* "It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey" *motion*, "a round, brown, tall" *motion;* "an inch" or "a mile of" solid motion, &c. It is strange that Mr. Taylder did not close his train of reasoning, by saying, "Mind, therefore, is not matter;" and then we could have

* Taylder against Materialism. Page 15.

completed the parallel by saying, *iron, therefore, is not matter*. If such reasoning proves mind *immaterial*, similar reasoning will prove any other substance immaterial.

(*To be continued.*)

EMIGRATION TO CALIFORNIA.

There is every indication that the emigration to the gold region *via* St. Louis and the Plains, this spring will be immense. We have no means of estimating the number who contemplate, or are desirous of going by this route, but we have evidence, in letters, and other communications to ourselves and others, that justifies us in saying, that the number may be set down at from fifteen to twenty thousand. All these may not pass through our city, but by far the greater number will do so. This estimate is founded chiefly on what we know of the spirit of emigration in this and neighbouring States.

In our own and several of the adjoining States, we have information that in nearly every county, companies of fives, tens, and upwards, are forming. Doubtless, many will not be able to go, but if the half go that are anxious to do so, our figures will be within the mark. Already, those who are in the line of furnishing *outfits* are busily engaged, and many articles which are deemed essential for the trip, have risen considerably in value.

This overland route is preferred by all who are familiar with the country and the different modes of travelling. We have conversed with men who have spent a large portion of their lives in the mountains and on the plains, and have tried various routes, *in* and *out*, and they all concur in saying that the route by the Plains, either up the Kansas and the Blue to the Platte, or up the Missouri, crossing at St. Josephs, to the Platte—and by the South Pass—is the shortest, safest and most certain. This route leads down the valley of Bear river, and into the valley of the Great Salt Lake. At the various Indian trading posts, provision will be made by the traders to supply many of the articles essential to the emigrant. In the valley of the Salt Lake, parties, who may find themselves short of provisions or other necessaries, will be able to procure an ample supply, by diverging about sixty miles from the direct route, to the Mormon colony on the Lake. There are about eight thousand Mormons now settled there. Last year they had a field of nearly eleven thousand acres in cultivation, in various grains, and which yielded them an abundant harvest, and left a large surplus above their own wants. This year they expect to double the number of acres, and as their harvest will be ripened by the time of the arrival of most of the emigrants, they expect to have an abundant supply for all who may desire provisions. We are credibly informed, that they are now driving a profitable trade in stock and grain with California, notwithstanding the distance which they have to travel to reach a market. We further learn that preparations are making to send, early this spring, a heavy stock of assorted merchandise to the Mormon settlement. This will furnish another medium of supply to the emigrants.

Beside the thousands going to California, there will be several thousand Mormons who will go out this spring to the City of the Salt Lake. A considerable portion of those now located on the Missouri, above and about Council Bluffs, will move early in the spring. In this city there are a great many—perhaps one or two thousand who will also move as fast as their means and the duration of the season will permit. Added to these, there are hundreds arriving every week, having the same ultimate destination in view. We are informed that, within a few weeks past, upwards of three hundred (many of them from England) have arrived in this city, *en route* to the Valley of the Salt Lake.

Those who do not know these people, or have not the means of witnessing the extent of their proselytism, will be surprised at the number who are connecting themselves with the Mormon Church. The persecutions they have met with, have only given them strength, influence, and sympathy; and the persons who are now joining them, are, in intelligence and property, above the rank which has usually been ascribed to their members.—*Missouri Republican*, March 2nd.

THE MORMONS.

(From the Cincinnatti Atlas.)

We wish to call the reader's attention to the new, and most extraordinary condition of the Mormons. Seven thousand of them have found a resting place in the most remarkable spot on the North American continent. Since the children of Israel wandered through the wilderness, or the Crusaders rushed on Palestine, there has been nothing so historically singular as the emigration and recent settlement of the Mormons. Thousands of them came from the Manchesters and Sheffields of England, to join other thousands congregated from Western New York, and New York, and New England—boasted descendants of the Pilgrim fathers—together to follow after a New Jerusalem in the West. Having a temple amid the churches and schools of Lake County, Ohio, and driven from it by popular opinion, they build the Nauvoo of Illinois. It becomes a great town. Twenty thousand people flock to it. They are again assaulted by popular persecution; their prophet murdered—their town depopulated; and finally their temple burned! Does all this persecution to which they have been subjected destroy them? Not at all. Seven thousand are now settled in flourishing circumstances, on the Plateau summit of the North American continent! Thousands more are about to join them from Iowa, and thousands more are coming from Wales. The spectacle is most singular, and this is one of the singular episodes of the great drama of this age. The spot on which the Mormons are now settled, is geographically, one of the most interesting in the Western World.

There is no other just like it, that we recollect, on the globe. Look at the map a little East of the Great Salt Lake, and just South of the South-west Pass, and you will see in the North-east corner of California, the summit level of the waters which flow on the North American continent. It must be six thousand feet perhaps more, above the level of the Atlantic. In this sequestered corner, in a vale hidden among mountains and lakes, are the Mormons; and there rise the mighty rivers, than which no continent has greater. Within a stone's throw, almost, of one another, lie the head springs of the Sweet Water, and Green Rivers. The former flows into the Platte River; that into the Missouri; and that into the Mississippi; and that into the Gulf of Mexico, and becomes a part of the Gulf Stream, leaving the shores of distant lands. The latter, the Green River, flows into the Colorado; the Colorado into the Gulf of California, and is mingled with the Pacific. The one flows more than 2500 miles; the other more than 1500. These flow into tropical regions. Just North of the same spot are the head streams of Snake River, which flows into the Columbia, near lat. 46 degrees, after a course of 1000 miles. Just South are the sources of the Rio Grande, which, after winding 1700 miles, finds the Gulf of Mexico. It is a remarkable point in the earth's surface where the Mormons are; and locked in by mountains and lakes, they will probably remain, and constitute a new and peculiar colony.

The Latter-day Saints' Millennial Star.

MAY 15, 1849.

KEEP A TRUE AND FAITHFUL RECORD.—The servants of God in the last days are entrusted with a measure of the spirit of wisdom, knowledge, and power, and are accountable to God for the use of the same. The heavens will record their acts; and this record will be reserved unto the judgment of the great day, to appear as a witness in favor or against them. Jesus told the Nephites that "all things are written by the Father," and he also commanded his twelve disciples to "write the works of that people; for out of the books which shall be written shall the world be judged." Jesus has also commanded the elders and officers of his Church, in the last days, to keep a record of their doings. Have the servants of God been faithful in this thing? If we were

weighed in the balances concerning this matter, I fear that many of us would be found wanting. "He that loveth me" says Jesus, "keepeth my commandments." Dear brethren, if we have been slothful heretofore, and neglected to keep this commandment of our Lord, let us be slothful and negligent no longer. Let each of the officers of the Church procure a small blank book, and record therein their own labors and every important incident connected with the work of God that passes under their observation.

If every Elder had, during the last nineteen years, kept a faithful record of all that he had seen, heard, and felt of the goodness, wisdom, and power of God, the Church would now have been in the possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this Church, and yet no one has recorded the circumstances. Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them, and extend no farther than their own verbal reports will carry them? This negligence on the part of the servants of God ought no longer to exist. We should keep a record because Jesus has commanded it. We should keep a record because the same will benefit us and the generations of our children after us. We should keep a record because it will furnish many important items for the general history of the Church which would otherwise be lost. Every case of healing, and every miracle which Jesus shall perform through any of his children should be faithfully recorded without any colouring or misrepresentation. The plain simple facts should be given, not from hearsay or from report, but from actual knowledge. The names of the persons healed,—the persons present who witnessed the same,—the nature of the complaint, disease, or sickness,—the time, the place, and all the important circumstances connected therewith, should be entered on record.

Let the president of each conference see that the most important and noted cases of healing are forwarded for publication in the STAR. If this method be observed we shall soon have an invaluable amount of testimony that will shut the mouths of infidels, and put to shame the advocates of the corrupt powerless systems of modern Christianity.

Only six persons, viz., Matthew, Mark, Luke, John, Paul, and Peter, have testified as eye witnesses to the miracles wrought in the first age of Christianity. No unbeliever or person out of the church has handed down a record of any miracles of which he was an eye witness. We believe the testimony of these six writers to be true: they alone have testified as eye witnesses. If this church presents the testimony of thousands of living eye witnesses who have seen, and felt, and heard, who will not be able to see that the Latter-day Saints have a thousand fold more evidence in favor of miracles in these days than what can possibly be brought to prove the miracles of the apostles' days? Who will be so blind as not to see that the testimony of six thousand living witnesses who have seen miracles with their own eyes, is far more weighty and powerful than the testimony of six dead witness? How do we believe that the lame man who sat at the beautiful gate of the temple was healed? We believe it because Luke the writer of the Acts says so. He alone has recorded the fact. As a question of the same kind,—how shall the people in future generations believe that a man in Wales, who was perfectly deaf and dumb, was restored in a moment to his hearing and speech by the power of God through his servants? They will believe it because some servant of God like Luke has made a record of it. The lame man of whom Luke speaks, has given the world no record of the miracle wrought upon him: but the deaf and dumb man who was healed in Wales is preaching to multitudes. No man out of the Church has handed down a testimony to the

miracle wrought upon the lame man: but the editors of papers, and persons unconnected with our Church, all acknowledged the remarkable occurrence which happened to the deaf and dumb man in Wales, but they are unable to account for it; the same as Luke says, the Jews were unable to account for the notable miracle wrought on the lame man.

The proofs which this church exhibit in favour of the divine authenticity of the New Testament are far greater, and more convincing to the infidel, than all the historical evidences brought forth by Paley, Lardner, and the most learned men of the age. Miracles wrought in our day is a proof to the infidel that the promises of our Saviour in the New Testament are true. If miracles are wrought now, says the infidel, they might have been wrought in ancient days, as the six writers of the New Testament testify. When Jesus actually fulfils his promise which he made to believers, and causes the signs to follow them, the sectarians must be blind indeed to cry out that "the day of miracles is past." The fulfilment of our Lord's words unto the believer will show to the honest in heart, of all nations, the difference between his church and the Papist and Protestant churches, who do away these signs and have a form destitute of the powers.

Let the Saints purify their hearts before the Lord, and learn his commandments and do them, and seek diligently after the Holy Spirit with meek and humble hearts, that the powers of his kingdom may be more abundantly made manifest unto the confounding of false doctrines and the exposing of priestcrafts which now reign so universally throughout this land. Seek to know the will of God, and then do it; and you will increase in faith and power until the nations shall tremble at your presence.

Miraculous Healing.—Brother Thomas Brown writes from Dover, under the date of April 16th, 1849. He says, that he has been for a long time searching after the truth, and through the blessing of the Lord he has at length found it. He states that the promise of the Saviour, that miraculous signs should follow the believer has been mercifully manifested upon himself and his own family.

One of his children, he states, was healed of the whooping-cough through the ordinances administered by the elders.

He further testifies that his wife, who had for some time been troubled with swelled limbs, was immediately healed by rubbing upon her limbs a walking stick which had been left by chance at his house by the elder of that branch; the swelling went down and the pain ceased. There is quite a similarity between this case and some of the cases in Paul's day. The sick in those days were healed by the power of God through the medium of handkerchiefs and aprons taken from the body of Paul and presented to them. (See Acts xix. 11, 12.)

He further testifies that by an accident his own wrist was put out of place, and he was obliged to stop work, but a servant of God laid hands upon him, as Jesus directed, (see Mark xvi., 18.) and his wrist "was restored to its former strength that moment." He closes his letter by saying, "Many times when sickness has been among my family, I have seen them raised forthwith to health and strength. But all the honor and praise be to God: even so, Amen."

Facts are stubborn things, and testify loudly in favor of the *promises* of Jesus, notwithstanding the mighty efforts of Papists, Protestants, and Infidels to disannul them, or limit them to the first ages of Christianity.

Important Question not Answered.—It will be recollected that in Star No. 4, Vol. 11, the important question was asked, Who among the wealthy Saints in Great Britain will donate a few hundred pounds to the assistance of two of our

worthy brethren of the "*Twelve*," namely, George A. Smith and Ezra T. Benson, who have borne the burden and heat of the day from the commencement?

This question has not yet been answered. These two of the quorum of the Twelve have been requested by the First Presidency, to remove with their families from Council Bluffs to the Great Salt Lake City this season. They need some eight or ten hundred pounds sterling, to liberate them from debts which they have taken the responsibility to pay. These debts were contracted to assist some of the First Presidency to the mountains last season. It is an old saying, that "what is every body's business is nobody's business;" therefore the church have not heeded this question.

The presiding Elders of conferences are requested to visit those members under their respective jurisdictions who have means and lay these things before them, and raise a few hundred pounds for these brethren as soon as possible, and forward the same to me through the post or by some other safe conveyance. We do not wish you to raise public contributions for this purpose from the poor Saints, for this call is upon such as have some wealth. Those who can spare five, ten, twenty, fifty, one hundred, or five hundred pounds, and still have enough left to emigrate themselves and families, are called upon to assist. Brethren do not let this call remain unheeded.

LETTERS TO THE EDITOR.

Kanesville, Iowa, March 24th, 1849.

Dear Brother Pratt,—The winter here has been the most severe I ever saw. From the best calculation we can make, about fifty inches of snow fell from the first of November up to the fifth of March. Since that time it has been fast disappearing before the sun, and there are but few spots of snow left on the north side of the hills, the remains of large drifts. Most of the streams have overflown their banks. Musquito Creek resembles a lake. The high water has compelled a number of families in the vicinity of Parley's Spring to leave their houses. The severity of winter compelled the people to feed a great amount of grain to their cattle, which were unprotected from the weather, as the cold set in so early that the people had not prepared shelter for their stock. Had the winter been as mild as the two preceding ones since we have lived in this country, we should have had a large surplus; but on the contrary, grain is scarce and bears a high price. We think there is plenty in the country to serve the inhabitants until wheat harvest. The winter wheat looks well. But very few cattle have died notwithstanding the cold weather. The people of Missouri have been less fortunate, as we understand they have lost many cattle, which makes the price of cattle very high, and will prevent many from going to the mountains this spring, who would otherwise have gone. Several mercantile houses are sending large stocks of assorted goods to the Salt Lake City. Brother Hyde has published the 4th number of the "*Frontier Guardian*." Already since snow went off, several log houses have been erected in Kanesville. The farmers have started their ploughs, and a good many are sowing spring wheat. If I can make an outfit by any reasonable means, I intend to move to the mountains this summer.

Yours, &c. GEORGE A. SMITH.

New Orleans, April 10th, 1849.

Beloved President Pratt,—I now take the opportunity of writing to you, according to promise; and I feel happy to inform you of the safe arrival of the ship "Henry Ware" at this port, after a voyage of eight weeks and three days, during which time we all enjoyed very good health, with some few exceptions of sea sickness; and we had, generally speaking, very good weather. We arrived here on Sunday morning, April 8th, and soon found Brother Scovil, who yesterday got our luggage cleared at the Customs and removed to the steamer "Grand Turk," which is to sail for St. Louis tomorrow. We are very much indebted to Brother Scovil for his prompt exertions and usefulness in facilitating our progress onward, and in the saving of our dollars. The

ship "Zetland" arrived here on the 2nd April, the company of which were all well, and went up the river on the 5th inst. The "Ashland" has not yet arrived. The provisions of our ship gave general satisfaction to the Saints. * * *

Brother Scovil desires me to say that the company of the "Zetland" were all well pleased with the arrangements made for them; and they passed a vote of thanks to yourself for the quantity and quality of the provisions, &c. supplied to them; to the president and counsellors of the company for their good legislation; and to the captain, officers, and crew of the ship for their kindness towards them. In short, every thing was to their satisfaction, and better than they had anticipated.

Praying for success and prosperity to crown your labours in Britain,

I remain yours in the new and everlasting covenant,

JAMES BOND.

New Orleans, April 12th, 1849.

Dear Brother Pratt,—The passengers of the ship "Henry Ware" left for St. Louis last evening, all well. Brother Heap and his company arrived last evening, on the ship "Masconomo." They enjoyed good health. No word of the "Ashland" yet. The cholera prevails to a considerable extent at this time; but we have reason to be thankful to God that not one of the Saints here have died with this much-dreaded plague of the last days, yet many have been attacked. Others have died on the right and left. A very large portion of those attacked have died. With sentiments of respect,

Yours, &c.,

L. N. SCOVIL.

April 23, 1849.

Dear Brother Pratt,—We have much pleasure in recommending to the patronage of the Saints, who may be desirous to obtain correct likenesses, our beloved president G. D. Watt.

He has been cutting out the liknesses of many of our brethren and sisters in this branch, and we are happy to be able to say that his productions have given universal satisfaction. We therefore consider it our duty to give him this recommendation as an introduction for him to the Saints in other conferences. His expertness and ability in the art will secure to him the rest.

Written in behalf of the Council at Preston.

Signed JOHN FOLEY, President.
JOHN HOLSALL,
JOHN MELLING.

No. 20, Great Union Road, St. Heliers, Jersey, April 24, 1849.

(SHOULD AULD ACQUAINTANCE BE FORGOT.)

Dear Brother Pratt,—I do not expect that you have any recollection of me, yet I feel as though it would be agreeable to you to hear from one who obeyed the message you brought from afar. Since 1840 you have no doubt been called to pass through and behold many strange scenes. Eight years have passed: but, oh! what great and momentous events does the history of those few years unfold! The blood of the prophet and patriarch has flowed! The Saints driven from their city into the wilderness: there, midst cold, hunger, and fatigue, with patience and perseverance, (without example,) guided by the hand of Jehovah, to seek a new home in the mountains. Their temple, built by so much sacrifice and toil, destroyed, but not before Zion put on her beautiful garments. And yet the "Mormon Ship" (as Dan Jones says,) rides triumphantly through every storm, and finds a haven in the valley of the Great Salt Lake: a terror to apostates, a wonder to the world, and a testimony to generations to come, that truth is mighty and will prevail.

Engrossed, as your mind must have been, you cannot have forgotten the time when you arrived in "Modern Athens," a stranger in a strange land, thousands of miles from your country, your home, your partner and children, without money or friends, yet rich with intelligence from the eternal worlds.

Well do I remember the little board hanging at the top of Crubber's Close, with the astounding declaration upon it, "to the holy folks of Auld Reekie," that an angel of God had appeared with the everlasting gospel! There, in Whitefield Chapel, did I

first hear the sound of that gospel. I shall never forget the sensations that thrilled through my bosom when listening to your inspired words: I believed that moment what you said. My parents, who had been "Hamiltonians," taught me to look for such a message. You told the people to obey the commands of God, and they would know that you spoke the Truth of God. I took you at your word: I obeyed the gospel, and received a testimony that time cannot obliterate from my mind. Although but a lad of eighteen, I was called into the priesthood, and after labouring about two years in connexion with the Edinburgh branch, and nearly six years travelling in Scotland, England, and Isle of Man, preaching the gospel, I can now bear my testimony that "Mormonism" (so called) is the Truth of God, and shall prevail until the kingdoms of this world become the kingdoms of our God, and He, whose right it is, reign as King of kings and Lord of lords.

I came to this island on the 6th of December, 1848, under the presidency of Elder Banks, and found about forty-four faithful Saints, but involved in midnight darkness, (the cause you no doubt are acquainted with.) But what can the spirit and power of God not accomplish, however weak the instrument. Light has taken the place of darkness, faith and confidence the place of doubts and fears, and many searching for and obeying the truth.

I labour under many difficulties here in St. Heliers, the principal town. The inhabitants are a mixture of French and English. The natives of the island speak a kind of broken French, so that our publications are of no use to them, and many of the Saints are deprived of valuable instruction. If by any means, or at any price, they could be printed in French, it would be a great impetus to the work here. I have ordained several faithful go-a-head men, who preach in different parts of the island on Sundays and Wednesday evenings in French. Every officer and member seems impressed with a feeling to roll on the great work of God. Since I came here I have baptized sixty, old and young. The Saints rejoice, the people wonder, and cry "delusion!" while devils rage in loosing so many of their subjects. I believe this to be an important place, and that much has to be done; and by the power of God, your prayers, and Brother Banks's, it shall be done. Praying that the arm of God may uphold you while in this country, I remain your servant and brother in the kingdom of God,

W. C. DUNBAR.

It will be seen from the foregoing letter that Elder Dunbar has ordained several faithful active men, on the island of Jersey, who are preaching in the French language. These tidings are cheering indeed; for this gospel must be preached unto all nations in their respective tongues and languages. We have been anxiously desiring for several months that the French might become acquainted with this all-important message. Many thousands of the Welsh have already heard in their own tongue, and have joyfully received the truth. A religious periodical, and tens of thousands of pamphlets, advocating our principles, have been published in the Welsh language for several years, and the work is now rapidly progressing among that people. They have already sent out several hundreds of their hardy pioneers to found a colony in the Great Salt Lake Valley, North America, and soon the mountains and hills of that distant and lonely region will reverberate with the songs of the Welsh. Shall not the French, also, soon be made to rejoice? Yes, brethren, I anticipate that the time is not far distant when we shall have many a faithful humble man traversing the mountains and vallies of France, searching after the honest, good, and virtuous of that nation. Soon we hope to find trustworthy learned men, who can translate our works into the French, and print and circulate the same, bearing testimony of their truth by the power and wisdom of the Holy Ghost. The Lord has, in a measure, opened the way for his servants and his message, by establishing in that country a more liberal form of government. We should be pleased to translate several of our small tracts in relation to the first principles of the gospel, and let the elders who visit France circulate a few thousands of these in their respective fields of labour. The fruits of the same would soon be seen, and the humble servant of God would soon be laden with many sheaves.—ED.

Amongst the various interesting items of "ZION'S TRUMPET," in the Welsh language, is the following letter, written by brother John Davies, who, a few weeks

ago, was a member with the Baptist denomination, at Victoria, Monmouthshire, addressed to the editor:—

"Dear Brother,—It is but right that you should know something about the cause that induced me, at the commencement, to join the "Saints." Having heard so many reports about the Latter-day Saints by those whom I thought to be the servants of God; and, in truth, I believed every word, and made use of the same, to withstand those whom they, with myself, called "Latter-day Devils," &c. &c.

"But some time since, the Rev. Mr. Rees, the Baptist minister at Victoria, determined to go forth against the Philistine Mormon camp, in the name of the Lord of the Hosts of Israel, and, according to his testimony "*conquer them;*" but, to his great *dismay*, he convinced many of his own followers that truth was on the side of the foe. Truth will prevail. And many of his followers now know it through experience, having a testimony of its divine effects themselves. When the Rev. Mr. Rees saw that his craft was in danger, by the desertion of his own members to the ranks of the Latter-day Saints, he said, when excluding one of the lost sheep for believing their principles, that he excluded him for a warning to others, because he had sinned against the Holy Ghost. He also said that he could show the grand secret of their deception with three pennies worth of phosphorus. After that, Mr. Rees brought in a bottle, containing the drug, desiring me to keep water in it, and rub my head with the same before entering a Saint's house, and perform my miracle secretly, and be sure not to show what I had to any one. He said also that a certain man had appeared as an angel by doing so in America, and succeeded in getting them to build a house for himself, saying that he was an angel, and that he would greatly bless them. But when I went to put in practice what I had been taught, I found that the article burnt my fingers sadly; then I began to *think*, and believe it impossible to be true, that the Saints should use such an article on themselves, because it burnt so unmercifully. The next command I had was to beware of the deceivers, lest that I should be deceived also; but I came to the conclusion of trying the deceit myself, as the Saints promised the gift of the Holy Ghost to all who obeyed; so I was baptized for the remission of my sins. And *now* I *know* that Mr. Rees and his bottle were the deceivers, and that the signs follow the Saints as they testify. Truly there is now as much difference between my present religion and that which I had before as there is between the desire of a thing and the being in possession of it. I have found and received more spiritual knowledge already than all I found for nine years in connexion with the Baptists: therefore I earnestly entreat my old brethren not to believe the old tales and lies published from time to time in the publications, and by the Reverends who hide the truth from their followers. Let all make a fair, honest trial for themselves, then I testify that they shall receive the Holy Ghost, and know of the doctrine.

"I am, dear brother, yours in the truth, "JOHN DAVIES."

PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

ACT II.

SCENE I.—*A Field.—Enter Saunders Snoddem walking quickly—Enter Lord Aimwell.*

L. A.—Ho; Saunders, Ho.

Saun.—(*Turning back.*) What's your will, my Lord.

L. A.—Have you any particular business calling you away? You appear to be in a hurry.

Saun.—I'm gaun tae a preaching at eight o'clock, and gin I get my supper, and the dirt off mysel, it will be weel oer. But I hae plenty o' time tae tak ye're lordship's commands.

L. A.—I wanted to see you by yourself, to inform you, that Dr. Clamour has written me a note, stating that you are unworthy of receiving my employment. He charges you with no specific crime, but means to leave the impression that you are a bad character. I have always taken you for a steady, industrious, right-

minded man, and I thought it proper to let you know this, and give you an opportunity of clearing yourself, if you can do so.

Saun.—I doubt ye're lordship has laid a gay hard task on me; I dinna see how I can clear mysel, when there is naething laid to my charge.

L. A.—That is very true, Saunders, I never thought of that. But perhaps you could form some idea of the reason. Had you ever any intercourse with the doctor?

Saun.—I was honoured wi a visit frae him this morning, the first I ever had, and I think its likely to be the last; I hae but a half guess o' his errand, for he never got it tell't yet. Ye see, I had been hearing a Latter-day Saint minister the night afore, (the same I mean to hear the night.) The doctor sought my opinion of their doctrine, I own'd candidly I believed their doctrine to be true, and themselves to be sent of God. At this he fell into a rage, and though I offered to reason the thing from scripture, it only served to add fuel to the flame; he raged in a very uncivil manner about my delusion and ignorance, &c., and when I saw that, I spoke my mind very freely, for I had smelt as much as he wanted me to gang out and persecute them openly. This is the only thing, please ye're lordship, ever past between the doctor and me.

L. A.—You have told me a very surprising story, but from what I know of the doctor's mind, I have reason to believe it to be true. I highly commend the course you adopted. I assure you it has risen you a good deal in my estimation. But, Saunders, are not these the people termed Mormons, that so much is said against both from pulpit and press?

Saun.—The very same fouk, ye're lordship.

L. A.—You say, you offered to reason the thing from scripture. Now I have heard that they don't believe our scripture.

Saun.—They 're the only sect I ever heard o' in Britain that believe our scripture. A' the rest believe in their favorite commentators, and no' in the scripture at a'.

L. A.—That last remark is certainly true; and you hear them preach to night?

Saun.—In the Temperance Hall, at eight o'clock. Wad ye're lordship no' think on gaun down? Prince and peasant have a' alike need o' the salvation they have to offer, and I can assure you, if ye heard them ance, ye wadna count it labour lost.

L. A.—I confess I should like to go. And yet, I—could I not disguise myself?

Saun.—Come awa down to the cottage, and i'll gie your lordship claes, 'ill make ye a perfect ploughman in five minutes.

L. A.—No, I shall go, but I shall not disguise myself; I may not be a wise man, but I shall for once use my privilege of hearing for myself before judging. Come, I shall go down along with you, and you shall tell me more about them by the way.

[*Exeunt.*

SCENE II.—*A room in Tythington Manse.—Dr. Clamour attired in his magisterial wig, and a clerk seated at a table with papers before him.*

Dr. C.—(*Taking his chair at the table.*)—Now Mr. Scrimp, I have to request you, in taking down the depositions, to use the strongest possible language, and make them out in the fullest manner. Ho, there; let the prisoner be brought in. —(*Enter Heber C. Kimball, handcuffed in charge of an officer.*)—(*To the officer.*)—You may retire, but be sure to remain within call.—(*To Heber C. Kimball.*)—Sir, I have had information of a very serious nature lodged against you. I am truly sorry that a man can be found so abandoned in wickedness, as to assume the guise of religion for such purposes as you are charged with. Sir, you are charged with having (under the garb of religion) convened a meeting, and there, by base, wicked, and blasphemous speeches, incited the people to acts of riot and confusion, to the serious disturbance of the peace of our quiet town. What say you; guilty or not guilty?

H. C. K.—I am not guilty. Nor can the worst invention of the devil, aided by all your influence, prove me so.

Dr. C.—I 'll advise you, sir, to speak more respectfully to your superiors, otherwise it shall be all the worse for you.

H. C. K.—And I, sir, shall advise you to deal out justice impartially and without prejudice, otherwise you shall be entangled in your own net, and shall not be able to escape.

Dr. C.—Sir, this insolence shall be recorded in your favour, (Ho, there; let the witnesses be brought in.)—(*Enter Dick Devilish and Billy Bluster.*)—Well, Richard, what have you to say in this case, were you at this meeting last night?

D. D.—We was, sir.

Dr. C.—Who got up that meeting?

D. D.—Why, I heard it said, it was that 'ere man.

Dr. C.—What sort of a meeting was it?

D. D.—It was such an uproarous confusionary meeting, you never se'ed the like on't.

Dr. C.—Who caused the confusion?

D. D.—It was caused by that 'ere man speechifying about blapenemy, I thinks they call it.

Dr. C.—Speaking blasphemy, I suppose, you mean.

D. D.—Ay, ay, ye're honour, I had forgot.

Dr. C.—Well, William, what have you got to say?

B. B.—Why, I says as he says.

Dr. C.—You mean, that your testimony is the same as his, word for word. That will do, both of you sign your depositions, and then retire.—(*To Heber C. Kimball.*) You hear what these witnesses say against you. I am astonished (after such infamous conduct) you were allowed to escape with life. But our citizens are a law-abiding people, and I am rejoiced they have rather chosen to throw you into the justice of the law.

H. C. K.—Shall I be allowed the common privilege of the meanest criminals, to cross-examine these witnesses, and produce witnesses in my own behalf?

Dr. C.—We have already had too much of your lingo; I shall allow you sufficient time to study your defence in jail. Clerk, make out his mittimus. Ho, officer.—(*Enter officer.*)—There's your prisoner, you are responsible for him till you lodge him safely in Bridewell.

[*Officer seizes H. C. K., and enter Lord Aimwell.*

L. A.—I beg pardon, doctor, but I just heard by accident that you had a case of some importance, and I thought that as you knew me to be at liberty, you would have called in my assistance.

Dr. C.—(*In evident confusion.*)—We—we—that is to say—I could not think of giving your lordship any unnecessary trouble. We have got through with it, however. Officer do your duty.

L. A.—(*To the officer.*)—Remove these handcuffs, and retire until called for. —(*To Dr. Clamour.*)—Doctor I want to inquire into the case a little.—(*Lifts the depositions and reads them.*) These are charges of a grave nature, surely. And signed I see by two very respectable witnesses, old acquaintances of mine, too. I have had the pleasure of sending them alternately to Bridewell and the stocks every little while, for a long time back.—(*To H. C. K.*)—I am truly sorry, to see a gentleman of your appearance in such a situation. Are you satisfied this case has been legally made out against you.

H. C. K.—Sir, I am an entire stranger in Britain. I know not who you are, but if you have the will (as I perceive you have the power) to judge righteous judgment, and will be pleased to enquire into this case, you will find that a grosser piece of humbug (under the name of justice) was never acted in any nation under heaven, much less in a civilised nation such as Britain is reported to be. I throw myself entirely into your hands. I have been denied the privilege of cross-questioning these fellows brought up against me, and of producing witnesses in my own behalf.

(*To be continued.*)

ARRIVAL.

Elder Wheelock, with his wife, and Elder Loren Babbitt have just arrived from the Bluffs, *via* New Orleans.

Elder Babbitt is appointed to labor in the Sheffield conference, under the direction and counsel of Crandall Dunn. May the Lord greatly bless and prosper him in his labors.—Ed.

THE BAPTISMAL STREAM.

By Samuel Hawthornthwaite.

Oh! water, I love thee; thy stream as it flows,
Both cheers and revives me as onward it goes.
Ne'er panted the hart for thy sweet cooling drink,
Nor hung he his tongue, nor lay on thy brink;
Nor drank with more joy than I did esteem,
The pure cleansing liquid that runs in thy stream.

The night was serene, the stars sung their glees,
The nightingale's song ran along with the breeze.
The grass seem'd to smile as it stood on the green,
As I was immersed in the pure liquid stream.

How grand was the scene, in the sweet woodland air,
To hear the sweet voice of my brother in prayer;
Of such a sweet spot not a mortal can dream,
Unless he goes with us to wash in the stream.

THE LATTER-DAY SAINTS.—(*Extract from the Weekly Times*)—Sir,—In your valuable paper of April the 1st, appeared a notice of a preacher named Bayliss, living at Cheltenham, seducing a female of the name of Holder, who, it appears, professed to be members of the church of Latter-day Saints. Permit me to say, they are neither of them members of the aforesaid church. She never was a member: he once was, but for bad conduct was excommunicated about two years ago, from which time he has been opposed to, and lectured against the Latter-day Saints, who consider the late disgraceful affair an infringement of all laws, both human and divine. By inserting this in the columns of your paper, you will do an act of justice, and oblige yours respectfully. T. SMITH.
Bedford, April 7th, 1849.

LIST OF MONIES RECEIVED FROM THE 20TH OF APRIL TO THE 8TH OF MAY.

	£	s.	d.		£	s.	d.
Alfred Cordon	£5	0	0	Brought forward	£42	10	4
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The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

The address of Crandall Dunn, is Bramhall Lane, Corner of New Thomas Street, Sheffield.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11. JUNE 1, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

"Mr. Orson Pratt," observes our author, "calls matter into existence, of which the world knows but little. He has not only 'intelligent matter,' but 'all-wise,' and 'all-powerful' matter. This matter is capable of division into parts; for all matter has length, breadth, and thickness. Then we shall have the half of an intelligent atom of matter, the eighth of an all-wise atom, the thousandth part of an all powerful atom, &c. Such are the absurdities which 'the Latter-day Saint' embraces." Here the author seems to have recovered partially from the wild absurd notions of applying the term *material* to the affections, and is willing to apply it to substance where it belongs. But he speaks of the division of atoms which does not accord with the general notions of modern philosophy. The immortal Newton says, "It seems probable that God, in the beginning, formed matter in *solid, massy, hard, impenetrable, moveable particles.*" This does not favor the divisibility of atoms. Newton further observes, "That nature may be lasting, the changes of corporeal things are to be placed only in the *various separations*, and *new associations* and *motions* of these *permanent* particles; compound bodies being apt to break, not in the midst of solid particles, but where those particles are laid together, and touch only in a few points." These are the views entertained by philosophers generally at the present day, with the exception of here and there an isolated individual who advocates the theory of the infinite divisibility of matter. Perhaps our author may be of that class; for he speaks of the division of atoms. It is admitted that substance is capable of division and subdivision until arriving at its ultimate atoms, after which all further separation ceases. This division of the same kind of substance does not alter or change the nature or properties of the respective parts; if they possessed attraction when united, they also possess it when separated, or else attraction is the result of union and ceases with it. So in relation to intelligent substance, without regard to its materiality or immateriality; if it is intelligent as a whole, it is intelligent in its respective parts after division, or else the intelligent power is the result of the union of unintelligent parts, and ceases when the union ceases. Therefore if the intelligent substance, called mind, is intelligent, as a whole, it is intelligent in all its parts; and there would be no more absurdity in speaking of the half, the eighth, or the thousandth part of an intelligent substance, than there would be in speaking of the half, the eighth, or the thousandth part of an attracting substance. And yet Mr. Taylder exclaims, "Such are the absurdities which the 'Latter-day Saint' embraces."

Perhaps our author's *immaterial mind* or *spirit* will not suffer him to believe that the *whole* spirit of man is made up or consists of *parts*. If the spirit of man is a *substance*, as Mr. Taylder admits, though he denies its *materiality*, then it must be

either a simple uncompounded being or atom, or a united collection of such beings or atoms.

Bishop Butler supposes the spirit of man to be a single, simple, indivisible being. He remarks, that "since consciousness is a single and individual power, it should seem that the subject in which it resides must be so too," "that is the conscious being." He further says, "That we have no way of determining by experience what is the certain bulk of the living being each man calls himself; and yet, (continues he,) till it be determined that it is larger in bulk than the solid elementary particles of matter, which there is no ground to think any natural power can dissolve, there is no sort of reason to think death to be the dissolution of it, of the living being, even though it should not be absolutely indiscerptible." * Our author seems to be a little more positive than Butler, and asserts apparently without any doubt, that "*mind is simple not compounded.*" † Here then, according to both Butler and Taylder, we have a simple, uncompounded, indivisible, little atom of conscious substance, or, in other words, an *intelligent atom.* The terms *atom* and *being* are synonymous when applied to a simple indivisible substance so small that Butler intimates that its "bulk" has not been determined to exceed "the solid elementary particles of matter."

If the spirit of one man is a little atom of intelligent substance having "bulk," the spirit of every other man is a similar atom; hence in the human bodies now living on the earth, there must exist nearly one thousand million of *intelligent atoms*, each conscious of its own existence, and capable of originating motion independently of the others. Mr. Taylder says this intelligent *atom* or *spirit* "is capable of separation from the body, and can exist independently of the body." This being admitted, then there must be many thousand million of intelligent atoms which once inhabited bodies but now exist independently of them. This is the legitimate result of the theory which assumes that the spirit of man is a little conscious being—a substance, simple, uncompounded and indivisible, capable of existing either in or out of a body. Where, then, Mr. Taylder, is the absurdity in believing as the "Saints" do, in the existence of immense numbers of intelligent atoms? It agrees most perfectly with the results of your own theory—the only difference is in the name. You call these little indivisible substances *immaterial*, we call them *material.* You apply to them the same powers that we do. You believe them to be conscious, intelligent, and thinking atoms as well as we. The name of a substance does not alter its nature; as for instance some call one of the constituent elements of the atmosphere "azote," others call it "nitrogen," but all admit that it possesses the same nature and properties. If this indivisible conscious being, or atom of substance, possesses "bulk," as Bishop Butler intimates, then in this respect it is like the atoms of all other substances, and therefore it must be matter.

If some atoms can possess various degrees of intelligence, wisdom, and power, whether in the body or out of it, then there is no absurdity in the theory that there are other atoms which are "*all-wise*" and "*all-powerful.*" Mr. Taylder admits that there must be a God, and that he is an all-wise and all-powerful being or substance,—that substance must be either a simple uncompounded indivisible being or atom, or a collection of such beings or atoms. If it be an indivisible being or atom, it would prove the existence of one all-wise and all-powerful being or atom: if it be a collection of such beings or atoms, then the theory of all-wise and all-powerful atoms of substance is established. All theistical writers admit the existence of such a substance. It is not the *existence* of the substance that is questioned, but it is its *nature.* One class calls it *immaterial*, another *material.* Mr. Taylder has undertaken to prove that it is *immaterial*, but as yet he has not furnished us with even the most distant shadow of an evidence, unless, indeed, his own assertions are evidence. Indeed, he has nowhere attempted to prove that the spiritual substance of either man or the Deity possesses no properties in common with other substance admitted to be matter.

As another specimen of Taylder's logic we quote the following:—

"There is another conclusion equally absurd, if the existence of an immaterial substance be denied, and thinking be ascribed to matter, and that is, the mind must always think in the same way, in the same direction." As a proof of this assumption

* Butler's Analogy. Part I, Chap 1.

† Taylder against Materialism. Page 14.

our author refers to the writings of Priestley, as follows:—"If man," says Dr. Priestley, "be a material being, and the power of thinking the *result* of a *certain organization* of the *brain*, does it not follow, that all his functions must be regulated by the laws of mechanism, and that, of conseqence, all his actions proceed from an irresistible necessity?" "The doctrine of necessity," continues Priestley, "is the immediate result of the doctrine of the materiality of man; for mechanism is the undoubted consequence of materialism."

We are willing to admit that "*an irresistible necessity*" would be the inevitable consequence of assuming that "*the power of thinking is the* RESULT *of a* CERTAIN ORGANIZATION *of the* BRAIN." But this is a most absurd assumption; for if "the power of thinking be the result of a certain organization of the brain," then, when that organization ceases, the power of thinking would cease also, and there could be no separate existence for the mind or spirit.

But we believe that the power of thinking is not the RESULT of a brain organization, but the original property of that substance called spirit or mind, which can exist independently of a brain organization, and entirely separate and apart from the body.

Priestley asserts that "*mechanism is the undoubted consequence of materialism.*" But this is a baseless assertion. Mechanism implies the incapability of a substance to act only as it is acted upon. All unintelligent substance is incapable of acting only according to the laws of mechanism, as it is acted upon: hence, "an irresistible necessity characterizes all of its movements." But not so with an intelligent thinking substance: it can originate its own motions, and act according to its own will, independently of the laws of mechanism: hence, a perfect freedom characterizes all of its movements. Before Priestley or any other man can logically assert that "mechanism is the undoubted consequence of materialism," he must first prove that matter cannot think, and will, and move, or, in other words, he must prove that mind is not matter.

Our author endeavours to overthrow materialism because of the absurdities which Darwin advocated. He quotes the words of that author as follows:—"Ideas are material things: they are contractions, motions, or configurations of the fibres of the organs of sense." "Here," exclaims Mr. Taylder, "is the real *perfection* of *materialism! It destroys man's accountability to God!* There is then no such thing as praise or blame, fear or hope, reward or punishment, and, consequently, no religion. "How," enquires our author, "can the Mormons reconcile this conclusion with their religious fabric, built on revelations and visions?" "If *their God* be a material being, he must *necessarily act mechanically.*" We reply that we do not wish to reconcile our religious fabric with Darwin's absurdities. Darwin has assumed that "*ideas, contractions, motions, or configurations,*" are all *material.*

What man, disencumbered of a strait waistcoat, could ever believe in such ridiculous nonsense! It is only equalled by Taylder's material joys and sorrows, of which we have already had occasion to speak. The substance of the Deity, nor no other intelligent substance, is dependent on the "*contractions, motions,* or *configurations*" of organical fibres for its actions, but it is a self-moving substance, not subject to the law of necessity or mechanism like unintelligent matter.

"The last consideration," says this immaterialist author, "which it is necessary to advance for the real existence of mind, is *consciousness.*" *

"*The real existence of mind*" is not doubted by us. Mr. Taylder has strayed entirely from the question. The question is not whether mind has a *real existence,* but whether it is *immaterial.*

"It is generally considered," remarks this author, "that in a few years our bodies are entirely changed. How, then, on the material scheme, can a Mormon tell that he is the same person *now* that he was *twenty years since,* or shall be *ten years hence?*" We reply that it is only the substance of the material body that is constantly changing, while the material spirit which inhabits the body, remains unchangeable. Personal identity consists, not in the identity of a changeable body, but in the identity of an unchangeable substance called spirit, which feels, thinks, reasons, and remembers. The Athenian galley, which was sent every year to Delos for a thousand years, had been repaired so often that every part of its materials had been changed more than once, therefore it did not remain the same identical substance during that period of

* Taylder's Tract against Materialism. Page 18.

time; but if a certain unchangeable diamond had been carried within this galley for one thousand years, it would be the same identical substance still, though the galley that carried it had been changed ever so often; so likewise let the material body meet with an entire change every few years, the unchangeable material spirit which it carries within will remain the same identical substance still.

Indeed, if Bishop Butler's intimation be correct, that the spirit of man is a small indivisible being or atom, whose bulk has not been determined to exceed the size of small elementary particles of matter, then it would be impossible for such a small conscious indivisible atom to change its substance in the least degree, and therefore it must preserve its entire identity under all possible circumstances.

Our author next enquires, "How can *spiritual* matter occupy the same space with the matter of which the body consists?" We answer that it cannot occupy the same identical space with other matter, for this is in all cases an absolute impossibility. It can only occupy its own space in union with the matter of which the body consists. Every particle of the body occupies a distinct space of its own, and no two particles of the body can exist in the same space at the same time, neither can any atom of spirit occupy the same space at the same time with any other atom or substance. All substances are porous. It can be proved that the component particles of all known substances are not in absolute contact, for all bodies composed of these particles can be compressed, and their dimensions reduced without diminishing their mass. All organized substances are porous in a high degree, that is their "volume consists partly of material particles and partly of interstitial spaces, which spaces are either absolutely void and empty, or filled by some substance of a different species from the body in question."* The material body being porous, there is room for the material spirit to exist in close connexion with its component parts, and this too without infringing upon the impenetrability of substances. If the material spirit be as small as Bishop Butler intimates, it will not occupy much room in the body. Many millions of millions of such spirits, if "not larger in bulk than the elementary particles of bodies," could occupy much less room than a cubic inch of space.

We have now examined all of Mr. Taylder's arguments (if, indeed, they may be called arguments) which have been adduced in support of his first proposition, which it will be recollected, was stated in these words—"The Philosophy of the Mormons is IRRATIONAL;" or, in other words, it is irrational to believe in the materiality of all substance. How far he has supported this proposition our readers can judge for themselves. He has not brought forth the least shadow of evidence to prove that such a thing as an immaterial substance exists. He has, indeed, argued, that such a thing as mind or spirit has a real existence—that it thinks, and feels, and is conscious. In all these things he agrees with us, without the least variation. He argues that the substance called mind, possesses many different and superior qualities to all other substance; his views in this respect do not differ in the least from ours. He has clearly exhibited the absurdities of Priestley, Darwin, and various other writers, who have made mind the result of the motions of the brain or of its organization. We agree with him most perfectly in the rejection of such absurdities, but in no place has he brought forward argument, reason, or evidence to prove that the substance called mind possesses no properties in common with other substances; therefore he has utterly failed in establishing his proposition. As no immaterialist can, from experiment, reason, or any other process whatsoever, glean the least shadow of evidence in favour of the immateriality of any substance, therefore we shall now on our part show—

I.—THAT IMMATERIALISM IS IRRATIONAL, OPPOSED TO TRUE PHILOSOPHY.

II.—THAT AN IMMATERIAL SUBSTANCE CANNOT EXIST.

I.—Immaterialism is absurd, and opposed to true Philosophy.

1. The immaterialist assumes that God consists of an immaterial substance, indivisable in its nature, "whose centre is everywhere and circumference nowhere." The indivisibility of a substance implies impenetrability; that is, two substances cannot exist in the same space at the same time; hence, if an indivisible substance exists everywhere, as it cannot be penetrated, it will absolutely exclude the existence of all other substances. Such a substance would be a boundless, infinite solid, without pores, incapable of condensation, or expansion, or motion, for there would be no empty space

left to move too. Observation teaches us that this is not the case; therefore an infinitely extended, indivisible, immaterial substance is absurd in the highest degree, and opposed to all true philosophy.

2. The immaterialist teaches that the Godhead consists of three persons of one substance, and that each of these persons can be everywhere present. Now in order to be everywhere present, each of these persons must be infinitely extended, or else each must be susceptible of occupying two or more places at the same time. If a substance be infinitely extended it ceases to be a person; for to all persons there are limits of extension called figure; but that which is not limited can have no figure, and therefore cannot be a person. Therefore, it is absolutely necessary that a person should be included in a finite extent. Now that which is limited within one finite extent, cannot be included within some other extent at the same time; therefore it is utterly impossible for a person to be in two or more places at the same time, hence immaterialism is totally absurd and unphilosophical.

3. The immaterialist teaches that the substance of the Deity is not only omnipresent and indivisible, but that all other substances are contained in his substance and perform all their motions in it without any mutual action or resistance. The profound and illustrious Newton, in the Scholium at the end of the "Principia," has fallen into this error; he says, "God is one and the same God always and everywhere. He is omnipresent, not by means of his *virtue* alone, but also by his *substance*, for virtue cannot subsist without substance. In him all things are contained, and move, but without mutual passions *God is not acted upon by motions of the bodies; and they suffer no resistance from the omnipresence of God.*" Here we have an omnipresent substance, which is said by immaterialists to be so compact as to be *indivisible*, with worlds moving in it without suffering any resistance: this is the climax of absurdity. All masses of substance with which we are acquainted, are susceptible of division, yet even in these, bodies cannot move without being resisted; how much more impossible it would be for worlds to exist and move in an indivisible substance without resistance, yet this is the absurdity of the immaterial hypothesis. There is nothing too ridiculous or too unphilosophical to be incorporated in an immaterial substance when its existence has been once assumed.

The reflecting mind turns away from such fooleries with the utmost disgust, and feels to pity those men who have degraded the great and all-wise Creator and Governor of the universe by applying to him such impossible, unheard of, and contradictory qualities. The heathen, in their wildest imaginations never fancied up a god that could begin to compare with the absurd qualities ascribed to the immateralists' god.

II.—An Immaterial Substance cannot exist.

1. We shall first endeavour to show what is absolutely *essential* to the existence of all substance. It will be generally admitted that space is essential to existence. Space, being boundless, all substances must exist in space. Space is not the property of substance, but the place of its existence. Infinite space has no qualities or properties of any description excepting divisibility. Some eminent philosophers have supposed *extension* to be a property of space, but such a supposition is absurd. Extension is space itself, and not a property of space. As well might we say that *azote* is a property of nitrogen, whereas they are only two different names given to the same substance, as to say that extension is a property of space. Infinite space is divisible, but otherwise it cannot possibly be described, for it has no other properties or qualities by which to describe it. It has no boundaries—no figure—no other conceivable properties of any description. It has a variety of names such as space, extension, volume, magnitude, distance, &c., all of which are synonymous terms.

2. Duration is also essential to the existence of substance. There can be no such thing as existence without duration. Duration, like infinite space, is divisible, but otherwise it has no properties or qualities of any description. Like space we can call it by different names, as duration, time, period, &c.; but to give it any other kind of description would be absolutely impossible. Infinite space can only be distinguished from duration by certain imaginary qualities, which can be assigned to finite portions of it, but which cannot be assigned to duration. We can conceive of cubical, prismatical, and spherical portions of space, but we cannot conceive of portions of duration under any kind of shape. Both space and duration are entirely powerless, being immovable,

yet both are susceptible of *division* to infinity. To assist us in our future remarks we shall give the following definitions:—

Definition 1.—SPACE is magnitude, susceptible of division.

Definition 2.—A POINT is the negative of space, or the zero at which a magnitude begins or terminates; it is not susceptible of division.

Definition 3.—DURATION is not magnitude, but time susceptible of division.

Definition 4.—An INSTANT is the negative of duration, or the zero at which duration begins or terminates; it is not susceptible of division.

Definition 5.—MATTER is something that occupies space between any two instants, and is susceptible of division and of being removed from one portion of space to another.

Definition 6.—NOTHING is the negative of space, of duration, and of matter; it is the zero of all existence.

3. Modern immaterialists freely admit, as we have already shown, that "*a disembodied spirit*" is "NOWHERE." We must no longer allow ourselves to imagine," says the immaterialist, "that it is, or can be, in any place."* But that which does not occupy any place or space, has no magnitude, and is not susceptible of division; therefore it must be an unextended *point* or *nothing*—(see definitions 2 and 6,) the negative of both space and matter, that is, the negative of all existence. *Immateriality* is a representative of *nothing: immaterial* substance is only another name for *no* substance; therefore such a substance does not, and cannot exist.

4. Having shown that an immaterial substance can have no existence, because it has no relation to space, we shall next show that it can have no existence, because it has no relation to duration. Isaac Taylor says, "that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, *can in itself be subjected to none of its* CONDITIONS." One of the *conditions* absolutely essential to the existence of matter is duration or time. (see definition 5.) That which is not subjected to the condition of duration, must be subjected to the condition of an instant, which is the negative of duration; but nothing is also the negative of duration and of substance; (see definition 4 and 6;) therefore that which has no duration is *nothing*, and cannot be a substance; hence an immaterial substance cannot exist.

There are many truths which may be called FIRST TRUTHS, or self evident truths, which cannot be demonstrated, because there are no truths of a simpler nature that can be adduced to establish them. Such truths are the foundation of all reasoning. They must be admitted without demonstration, because they are self-evident. That space and duration are essential conditions to the existence of all substance, may be denominated a self-evident truth; if so, it is useless to undertake to prove it. And in this case, the foregoing need not be considered as a demonstration, but merely different forms of expression representing the same self-evident truth.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

JUNE 1, 1849.

About five weeks ago, we received the following letter of inquiry. The writer, as will be seen, manifests a sincere desire to be enlightened upon a subject which we consider to be of vast importance to the present and all future generations. We are happy to see a spirit of inquiry occasionally manifested by our fellow-men, and should be still more rejoiced could we behold this same spirit more generally diffused; for then we should have some hopes in their behalf. But, alas! the nations are in a deep sleep! They are drunken with the abominations of great Babylon! Their cup of wickedness is nearly full! It will soon overflow! Then shall the day of their visitation come—a day of sorrow and mourning—a day of great distress—a day of peril and war! The hosts of the mighty shall fall! The strength of the

* Taylor's Physical Theory of another Life. Chapter 2.

nations shall cease, and their glory shall pass away! Their young men shall perish in battle, and those in high places shall be brought low! Thrones shall be cast down, and the Ancient of Days shall sit, and the body of the fourth beast (or Babylon) shall be given to the devouring flame, and then shall the remnant of the heathen know that the Lord is God, for they shall see and hear of his judgments, which he shall execute upon the corrupt powers of the earth under the name of modern Christianity, scripturally called "Babylon the great"—"the whore of all the earth," with whom the nations for centuries have committed fornication, and have drank out of her filthy cup. O, Babylon! thou hast decked thyself with costly ornaments! Thou hast clothed thyself with the most gaudy apparel! Thy seminaries of learning and thy theological institutions have been multiplied far and wide. Thy priests are polished with all the refinements of a profound and extensive education. Thy costly and magnificent churches have been erected in great numbers throughout all thy borders. The merchants of the earth have made themselves rich through the abundance of thy luxuries. The learned—the great—the mighty—the kings of the earth, have glorified themselves in thy grand and superb palaces. Thou hast indeed enrobed thyself in the royal splendors of a queen. Thine external appearance has excited the admiration of all nations. But internally thou art rotten with the filth of thy whoredoms. Thou hast presented thy golden cup to the lips of all people: they have drank the poisonous draught, and are reeling to and fro under its deadly influence. Thy priests and thy great men have heaped up treasures as the dust. Thou hast trampled upon the necks of the poor, and thou showest no pity to the distressed. While the hungry are crying for bread, thy priests are drawing from the half-famished labourer their thousands per annum, to support themselves in priestly splendor and affluence. Thou hast gathered the tares of the earth, and bound them in bundles, and made their bands strong, that they may be ready for the burning. O Babylon, thy cup is nearly full! Thine hour is close at hand! Thou shalt fall and not rise again!

Awake! O ye honorable among the nations! ye who desire righteousness, but know not where to find it! Awake from a deep sleep, and hear the voice of a humble servant of God; for the day-star has dawned upon a benighted world; but its light shineth in darkness, and the darkness comprehendeth it not. Come, then, to the light that your path may be illuminated. He that walketh in darkness knoweth not whither he goeth, nor the dangers which await his footsteps. He that cometh to the light shall be guided in the straight path wherein he shall not stumble. That light which was from the beginning is again made manifest, and the power thereof, that those who receive it may have eternal life, and those who receive it not, may have the light which they are in possession of taken from them.

The keys of authority and power are once more committed unto the sons of men upon the earth; and they are sent forth by divine revelation to gather out the good and virtuous from among all nations, that they may be taught in all things pertaining to the kingdom of God, and be prepared for the revelation of the powers of heaven.

Woe unto the nations in that day that the righteous are gathered out of their midst, for they shall be as Sodom and Gomorrah, and shall speedily be consumed in their wickedness, for their sins cry aloud to the heavens for vengeance.

But we are aware that this great division between the wicked and the righteous is unlooked for by the slumbering nations. So great are the powers of darkness which now prevail that even many who desire to know the truth, do not, at first, because of the imperfection of their visual powers, clearly discern its bright and effulgent rays.

The author of the following letter apparently is of that number who is longing after the truth, but knows not where to find it. He has read our works extensively, and most cordially acquiesces with our theological views; but he finds some supposed discrepancies between the predictions recorded in the Book of Covenants, and the subsequent history of our church. Instead of rejecting the work, however, upon these slight evidences, he has, as every honest man should do, endeavoured to make further inquiries, and, if possible, arrive at some certainty upon a message purporting to be of so great a moment. We here give the letter of our correspondent in full.

Reverend Sir,—Permit me for a few moments to call your attention to a few remarks that I have to make to you, which I do with the greatest deference imaginable, hoping that you will give your candid and serious attention to the few problems that I submit for your philosophical mind to elucidate; in fact, from what I have learned of your deportment, I have no reason to hesitate. Without expatiating upon prefatory remarks, I will enter upon the subject at issue, believing that truth will prevail.

For a number of years my mind has been seriously affected with religious impressions, and my anxiety respecting a future state, has been ineffably great, I have searched around me for the effulgent light of saving truth; but, alas! I am obliged to succumb for the present; and unless some bright meteor should start from its orbit, and enlighten my dreary path, I must sink into unutterable despondency.

During my researches after truth, I have read a great number of your works both theological and apocalyptical: in your theological tenets, I most cordially acquiesce, and your scriptural plan of salvation I regard as most admirable. But in perusing the apocalyptical section of it, there appears to my finite mind a many discrepancies which I cannot reconcile with Infinite Wisdom, and consequently remain a stumbling block.

Now, being conscious of your ability, and believing you to be the most efficient person in this country, induces me thus to appeal to you, and I hope and trust, that you will give me your elaborate and matured views upon these revealed portions which I select for your exposition. In the first place, permit me to call your attention to the Book of Doctrine and Covenants—(see par. 7, last clause.) Search these commandments, for they are true and faithful, and the prophecies and promises which are in them *shall be fulfilled!!!*

Sir, after reading the latter clause, I am led to believe that all the prophecies and promises contained therein shall decidedly come to pass; but when I read section after section until I get through the book, many of the revelations, when compared with the subsequent history of the church, appear to have totally failed in their accomplishment, and exhibit Joseph Smith to my mind only as an enthusiast. If you can dispel this illusion, if it is an illusion, I shall ever feel grateful towards you. It is not my intention to give you the whole of the dissentaneous matter, which I think have failed in this particular; but select a few, as the aggregate would be superfluous and prolix.

Firstly, sec. 4, par. 1st, "A revelation of Jesus Christ unto his servant Joseph Smith, jun. and six Elders, as they united their hearts and lifted their voices on high, yea, the word of the Lord concerning his church established in the last days, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which *shall be the city New Jerusalem, which city shall be* BUILT, beginning at the temple lot, which is appointed by the finger of the Lord in the WESTERN BOUNDARIES of the STATE OF MISSOURI! and dedicated by the hand of Joseph Smith, jun. and others, with whom the Lord was well pleased."

Par. 2nd, "Verily this is the word of the Lord, that the *city New Jerusalem shall be built* by the gathering of the saints beginning at this place, even the place of the temple, *which temple shall be reared in this generation;* for verily this generation shall not all pass away, until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

Sec. 15, par. 13. "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety. And there shall be gathered unto it, out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."

Sec. 27, par. 1, "Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, *in this land, which is the land of* MISSOURI, *which is the land which I have appointed, and consecrated* for the gathering of the saints; wherefore *this is the land of promise*, and the place for the City of Zion. And thus saith the Lord your God, if ye will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the centre place, and a spot for the temple is lying westward upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, *that they may obtain it for an everlasting inheritance.*"

Without extracting any more, for the present, I think a few references will suffice, if you will have the kindness to notice them, viz.:—Sec. 28, par. 2nd, sec. 35, par. 3rd, sec. 101, pars. 2, 3, 4, sec. 103, par. 1, &c.

Now all these passages, according to my judgment, have a peculiar reference to the

State of Missouri, and its future magnificence and perpetuity. But I find, if I mistake not, that in the year 1838, the *saints were expelled from this promised land of Zion*, this place of refuge appointed (as its so said) by the immutable Jehovah, while his scourge should desolate the kingdoms of the world, and mete unto the inhabitants that retribution which shall be commensurate with their works.

Now when you place the prophecies and promises, and the subsequent incidents of your church, in a juxtaposition, their heterogenousness appears obvious to a sagacious mind, and bears upon its characteristic features the appearance of a vain assumption.

Again, after the saints were banished from this state, they found an asylum in Illinois, and the place of their location was called Nauvoo. It seems to me, that, as the Lord's commandments could not be completed in the State of Missouri, its future magnificence and destiny was transferred to Illinois, upon whose soil should be gathered the saints of the Lord out of every nation, tongue, and people, to possess it for ever and ever.

I should not wish to offer any remark that should be at all calculated to do violence to your feelings, but only to give expression to a few of my thoughts while musing upon this subject, in order that you might have the opportunity of refuting and dispelling them, so that my mind might be free, and my soul open to become obedient to the mandates of heaven.

If you should feel inclined to give your recognition to the foregoing remarks, and respond through your invaluable periodical, I should ever feel grateful towards you, as I have other matter to lay before you before I cease my correspondence.

With feelings of profound deference and gratitude, I remain your humble servant,

A LAYMAN.

THE NEW JERUSALEM.

Under this head we design to unfold some of the great purposes of Jehovah relating to this earth, and in so doing we hope to remove some of the objections of our correspondent. The New Jerusalem is the subject connected with those purposes which shall engage a good share of our attention in this article. It is a subject that will not admit of a philosophic elucidation. All that is known concerning the New Jerusalem is what is revealed in the revelations of God, both of ancient and modern date. The most ancient prophecy which the Saints are now in possession of relating to the New Jerusalem was one delivered by Enoch, the seventh from Adam. This ancient prophecy was revealed anew to Joseph Smith in December, A.D. 1830. There are many great and important events predicted in this wonderful revelation, among which the gathering of the Saints, and the great preparatory work for the coming of Christ are clearly foretold. We make the following extract:—

"And the Lord said unto Enoch, As I live, even so will I come in the last days —in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah; and the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth to bear testimony of mine only begotten,—his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare—a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle; and it shall be called Zion—a NEW JERUSALEM."

From this extract, we learn the important fact that a holy city called ZION or NEW JERUSALEM, is to be built up on this earth preparatory to Christ's Second Advent; that it is to be built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem should be located.

The Book of Mormon, which the Lord has brought out of the earth, informs us that this holy city is to be built upon the continent of America, but it does not inform us upon what part of that vast country it should be built.

The most ancient prophecy in that book, concerning this city, was delivered by Ether, who lived about six hundred years before Christ; he was of the nation of the Jaredites, whom the Lord brought from the great tower, at the time he confounded the language and scattered the people abroad upon all the face of the earth, as recorded in Genesis xi. 9. Ether was raised up among a great and powerful nation at a time when wickedness prevailed among them to an alarming degree. He predicted many great and marvellous events; his nation, however, rejected his testimony, and he lived to behold their utter destruction. We here give the following short extract:—

"And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first."

The next person of whom we have any knowledge, who, in the order of time, has said anything on the subject of the New Jerusalem, was our Lord Jesus Christ in his personal ministry to the Nephites, after his crucifixion. Jesus, speaking to the remnant of the tribe of Joseph, then inhabiting ancient America, says:—

"Behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a NEW JERUSALEM. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." Jesus informed the Nephites of all things which should befall them down to the great and last day. He told them of the blessings that awaited their posterity in the latter times, when the Gentiles should find their records and should bring forth the same unto them. He predicted the destruction and entire overthrow of the Gentiles, who should reject their records—the Book of Mormon after it should be brought forth out of the earth by his power. He left a promise to the Gentiles on condition that they should repent of their sins and embrace the message contained in the records of Joseph. This promise reads as follows:—

"But if they" (the Gentiles) "will repent" (in the day the Book of Mormon is brought forth unto them) "and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; and they shall assist my people the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the NEW JERUSALEM; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the NEW JERUSALEM. And then shall the power of heaven come down among them: and I also will be in the midst."

The next writer to which we will refer is John. This apostle, while on the Isle of Patmos, saw Jesus, who commanded him to write to the church of Philadelphia, as follows:—

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, *which is* NEW JERUSALEM, which cometh down out of heaven from my God; and *I will write upon him* my new name."

This great apostle looked forward in the visions of God, and saw this same city descending from God out of heaven upon the new earth.—(See Rev. xxi. 2.)

In all the ancient revelations which we have as yet quoted, we have found none who have pointed out the precise spot for the location of this city. We learn positively from the Book of Mormon that it is to be built in the great western continent, but whether in North or South America that invaluable book does not tell us.

In September, 1830, Joseph Smith, that great prophet and seer of the last days, after having a few months previously organized the church of Christ, consisting only of six members,—received a revelation, from which I make the following extract:—

"Behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites."—(Doc. and Cov., Sec. li. Par. 3.)

By this revelation the few members of the Church, then in existence, learned the important fact, that the city was to be built somewhere in the western boundaries of the United states, some fifteen hundred miles west of the State of New York, where the revelation was then given. But as to the particular spot they were still held in ignorance. During the same month the Lord informed the few Saints who had received the Book of Mormon as the word of the Lord, that he had made a certain decree concerning his elect. The revelation was given in the presence of six elders. The Lord said unto them:—

"Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore, the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth."

In December, 1830, the Lord gave commandment unto the Saints in the State of New York, to remove to the State of Ohio.—(Sec. lviii, par. 2.) Shortly after this the church commenced fulfilling this requirement, and within the short space of a few months, the majority of them were comfortably situated in the northern portions of Ohio. In February, 1831, the Saints were commanded to ask the Lord, and he would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one.—(Sec. xiii, par. 3, 10, 17, 18.)

On the 7th of March, 1831, the Saints were commanded to gather up their riches with one heart and one mind, to purchase an inheritance which the Lord should point out to them. In this revelation there were many predictions of a very important nature revealed. The inheritance, which was to be pointed out to them, and which they were to purchase, was to be the place of the New Jerusalem or Zion.—(Sec. xv, par. 12, 13, 14; also sec. lxiv. par. 2.)

In June following the Lord commanded between twenty and thirty of the elders to journey westward two by two, preaching the word and building up branches of the church wherever the people would receive their testimony. These elders were to take different routes, and meet together in the capacity of a conference in the western parts of Missouri. In this revelation the Lord said, that inasmuch as his elders were faithful, the land of their inheritance should be made known unto them; and also informed them that it was then in possession of their enemies.—(Sec. lxvi, par. 1, 2, 9.)

In this same month a small branch of the church, called the Colesville branch, who had emigrated from the State of New York to Ohio, where they had been for a few weeks, were commanded to remove to the western borders of Missouri, near the Lamanites.—(Sec. lxviii, par. 2, 3.)

Joseph Smith and several of the elders arrived at Independence, Jackson county, Missouri, about the middle of July. Soon after their arrival, a revelation was given pointing out Independence as the central place for the city, and the place for the temple a short distance west of the court house.—(Sec. xxvii, par. 1.)

(To be continued.)

LETTER TO THE EDITOR.

Peny-darran, May 21st, 1849.

Dear Brother Pratt,—I received the letters you sent me that came from America, they were letters sent from those brethren that were with me at your house. They sailed in the ship "Lord Ashburton," and if you remember I spoke to you, (up stairs in your house,) concerning their condition before they sailed, and you made reply, that you had learned from long experience, that the best way was not to take notice of such things, for they would either get better or worse; and that when they got out to sea, perhaps they would get a good rolling which might lead them to repentance. I took particular notice of your words, and a thought struck me that they would have a rough passage, and surely it came to pass. They say in their letters, that they went out to sea, from Liverpool, on the 17th of November, 1848, but they were obliged to turn back, and stay to the 19th, when they put out again, but the wind was against them, and they were rolling about in the Irish Channel, &c., for about six or seven weeks. Two weeks after they sailed their ship took fire, but that was soon put out again. They lost the middle-mast and some of their yards. They were obliged to turn into Kingston, in Jamaica, for a fresh supply of provisions, &c. They were altogether eleven weeks six days on their voyage to New Orleans; and I think if a rough passage will lead men to repentance, that they had it rough and long enough to repent.

But still I feel sorry for them, and I hope that they will see that it was a great blessing that they were spared to reach their journey's end.

Yours faithfully,
Brother G. Davies.

PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

ACT II.

(Continued from our last.)

L. A.—How is this, doctor, surely you would not so pervert the law, as to deny a prisoner, however criminal he may be, this common privilege.

Dr. C.—My lord, I assure you, it was quite superfluous, as you may see from the depositions, the evidence is of too clear a nature to admit of doubt.

L. A.—The British constitution wisely and justily provides, that every criminal shall have the power, (either by himself or his counsel) to cross-examine any witness brought up against him, as well as to produce exculpatory evidence in defence;

and you and I, doctor, are placed here as the administrators, and not as the perverters of the law. I insist on having these witnesses re-examined. I have a particular reason for it, and shall conduct their re-examination myself. Ho, there.—(*Enter officer.*)—Let these witnesses come in again.—(*Enter D. D. and B. B.*)

L. A.—(*Showing them the papers.*)—Are these your depositions, and are these your marks?

D. D.—Yes, please your lordship.

L. A.—You have testified to the prisoner being guilty of blasphemy. Now, will you tell me, what is blasphemy?

D. D.—(*Hesitatingly.*) It is a—a—a, we don't know what it is.

L. A.—How can you know a man guilty of a thing that you are ignorant of? Do you perceive that this is a flat contradiction? Now recollect yourself a little, I wish to give you every chance.—(*Pauses a little.*)—You cannot tell; then that part of your testimony falls to the ground. Now tell me who bred the disturbance in said meeting.—(*Waits for an answer.*)—Why don't you speak? Is it true that you and your comrades were put out of said meeting for disorderly conduct?

D. D.—It is, my lord, we cannot deny it, and if you wont punish us, we 'll tell you the whole plot.

L. A.—I shall promise you nothing, only, whatever you please to disclose, let it be strictly true, and it shall be the better for you.

D. D.—Well, my lord, the truth, my comrade there, and I, were hired by Dr. Clamour, to go to the meeting and kick up a riot, and then bring up this charge. We were to get a guinea each upon conviction, and we got a half crown on hand, to drink. We hope your lordship will order him to pay us. That there paper is of his making. We put our mark to it, but we don't know what's in it.

L. A.—This, if true, is astonishing. Why doctor, the case appears to take a different turn. Have you any thing to say to this.

Dr. C.—Before God, it is false. I have only to complain that your lordship should credit the testimony of these fellows in this thing, and think them unworthy of credit before. I beg your lordship to be consistent. Reject their testimony altogether, and let the gentleman be discharged.

L. A.—I do not understand you, doctor. I take it, their testimony was clearly refuted by themselves before it was rejected. And as to letting the case drop, it is my distinct duty to sift it to the bottom, that we may know the really guilty party. —(*To H. C. K.*)—Have you any witnesses in defence.

H. C. K.—I had a note put into my hand this morning, stating that witnesses would be in attendance on my behalf. Would your lordship be pleased to enquire if any such are here.

L. A.—Ho, officer.—(*Enter officer.*)—If any witnesses are there on behalf of the prisoner, let them be brought in.—(*Exit officer and enter Saunders Snoddem.*) —Well, Saunders, have you any thing to say in this case?

Saun.—I ha'e to say, my lord, this is a scandalous wicked plot, to say the least o't, got up to persecute a righteous man; and Dr. Clamour there is the author o't. I 'll tell you how it is in few words. Last night, I was gaun down, in company wi' anither person, to hear this gentleman preach; and being rather late, we took the near cut by the manse. Gaun by the back o' the garden hedge, we heard some body in conversation. Drawing near cannily, we discovered it to be thae three worthies, Dr. Clamour, Dick Devilish, and Billy Bluster. The doctor was hiring the ither twa, tae gang down to the meeting and raise a riot, to break the peace, and then bring up a charge against this gentleman. They were to get a guinea a piece, and when Dick insisted on something in hand to drink, he gied them half a crown. And 'ill tell ye, if they hae failed in their diabolical purpose, it wasna for want o' plenty o' guid instructions how to proceed. But we rather took them by the nose in the Hall, and turned them out afore they were weel begun, and there never was a quieter or mair respectable meeting in Tythington. This is the truth as short as I 'm able to tell ye't.

L. A.—Where is the person who was in your company?

Saun.—Ye're lordship maun produce him at ye're ain leisure.

L. A.—And in producing him, I introduce myself. I am the person who was in company with Saunders at the time referred to. I saw his reverence and these two

together, and overheard the bargain made between them. I was in the meeting from first to last, and a more orderly assemblage could not come together, after these scoundrels were turned out, which was done by my orders. In short, I could not rehearse the particulars more correctly than Saunders has done before me. Now, doctor, it becomes my duty to charge you with willfully and deliberately breaking the peace of the country; and I must order you three into confinement until you can be tried by a commission appointed for the purpose, as I am only a witness.

H. C. K.—My lord, if I might speak, I would plead that these, my enemies, may be left to God, and the stings of a guilty conscience; as my innocence has been established, and the justice of the law completely vindicated. Assuredly God will sufficiently punish all who persecute his servants or oppose his work.

L. A.—And don't you believe, my dear sir, that a part of that punishment, may be inflicted by a law based upon principles of justice. You say truly, that the justice of the law has been vindicated, but the justice of the law is not satisfied. I dare not grant your request, but this far I will accede to it. You, Dr. Clamour, you Dick Devilish, and you Billy Bluster are at liberty until you are legally summoned to answer to this charge; and you have reason to thank this gentleman for your present liberty.

[*Exit the three,—Dr. Clamour slinking thievishly out, the other two following.*

L. A —Mr. Scrimp, you are now at liberty to gather up all your papers, and be sure to have them in order, so that you may produce them at any moment.—(*To H. C. K*)—Now my dear sir, as this ugly business is settled for the present, you would gratify me much by spending the night at my residence, I wish to have some private conversation with you.

H. C. K.—My lord, I am altogether at your service, and most gratefully—

L. A.—(*Interrupting him.*)—Not a word of compliment. If you will oblige me, Saunders, would you walk over to the castle, and inform Emily that she may expect a stranger. We shall go along by the Hawthorn Bank, and you can meet us on the walk.

SCENE III.—*The Fields.—Lord Aimwell and Saunders Snodd'em in close conversation.*

L. A.—Indeed, brother, you have spoke my feelings in this respect. O! what a flood of light and intelligence the gospel brings to man; but still our circumstances have been far different in the world. I have been brought up in the lap of ease and luxury, and almost without religion, while you have been, from your earliest infancy, inured to poverty and toil, by which your mind has been fitted to think and reason.—(*H. C. K. overtakes them and walks behind them unperceived.*)—Besides, you have still been endued with religious feelings; so I think it evident I have most cause of thankfulness.

Saun.—Weel, I daresay, my lord, if the puir hae a better faculty and thought than the rich, they're crushed into its exercise, whether they will or no, through oppression. As far my religious feelings go, ye seem to hae forgot that they might hae been the means o' clogging up my heart against any upstart system, as we might ca't, and as has been the case wi' thousands about us, wha seem to cherish bigotry and prejudice for true godliness. But we hae little cause o' dispute, for we hae baith great cause o' thankfulness.

L. A.—We have, we have. But, brother, you would oblige me much, if, in addressing me in future, you would merely call me Brother. I wish to forget those earthly titles by which one man is distinguished above another, and which unjustly keeps one man in poverty and distress, and another in the opposite extreme of luxury and wealth. I have learned little as yet, but this I have learned, that though formerly we have had lords many and gods many, yet to us there is but one God. We are all his children, and he loves us with an impartial love, and we cannot please him by showing partiality to one another. From henceforth you are my brother, but not my servant. 'Tis high time your toil-spent life was rendered more comfortable, and it is high time that I who have been bred in ease and idleness, began to be useful to my generation. But how our future lives are to be disposed of, shall be best determined by that excellent man Heber C. Kimball. We shall take the first opportunity of laying this matter before him.

Saun.—Truly, my lo—, that is to say, my brother, my heart is o'er fou for utter-

ance. O! how exalted is that wisdom that cometh from God; it kens nae sacrifice o'er great in the cause of truth. For mysel, my greatest wish on earth is, to spend the remainder o' my days in spreading the gospel to my fellow-man. My bairns are a' up and doin' for themselves, and Janet will no be ill to keep.

L. A.—Oh! that the Lord would count us both worthy to engage in such a good work. Were my dear Sister Emily one with us in the gospel, then while you and I were abroad in the world, Janet and Emily, by living together, would be a mutual support to each other.

Saun.—Ha, ha, ha! I doubt the cottage and the castle baith wadna be big eneugh to haud them. But look—(*They discover H. C. K., and, rushing forward, shake hands.*)

H. C. K.—I have not willingly played the eve's-dropper, my brethren, but you were too serious to be easily disturbed.

L. A.—My dear brother, we are delighted to see you, especially at this time, when we wanted you to place our resolves on a permanent footing. We want to place our future lives at your disposal, and are determined to abide by your decision. I here dedicate myself and all I possess to the service of God; and it now belongs to you to dispose of it and me as your wisdom may direct.

H. C. K.—And I, in name of my Master, accept of this dedication to his service. I re-appoint you steward of these vast possessions, to manage them for the upbuilding of Zion; and I trust that your great influence, with faithfulness and humility, will have a salutary effect upon the minds of the nobility of this great nation.

L. A.—The wisdom of God is greater than the wisdom of men, and I bow with all humility to its dictates.

Saun.—I hae naething but mysel to offer, but I'm willing to spend and be spent in sic a glorious cause. O! that God would now accept me for his service while life remains.

H. C. K.—The Lord stands in need of thy services. Into thy hands I commit the presidency of Tythington, and the regions around, to be assisted by Brother Aimwell's labours and means, as wisdom may direct.

L. A.—Never was man's hopes better realized, and never was I as proud as at this moment. Under such a leader we shall mount the breach and scale the citadel of Satan with astonishing rapidity.

Saun.—What am I, or what was my father's house, that such honour is put upon me all at once. But the same God who raised David from a shepherd's crook to a throne, and supported him there, can support me also in the high position to which I am raised. O God grant me wisdom, faithfulness, and humility for this purpose.

H. C. K.—Now, brethren, we are almost at the cottage; compose yourselves, therefore, and prepare your minds for greater joy.—(*Exeunt.*)

SCENE IV.—*Saunders Snoddem's Cottage, in which are seated Lady Emily Aimwell, Lucy Lappet, and Janet Snoddem in conversation.*

Janet.—It was at that very time, ye're ladyship, for nae sooner had our Sauner's delivered his message to your ladyship, than he wheeled about and met them comin on the walk; and they turned down to the water, and his lordship and Sauners were baptized thegither. But dearsake dinna be letting on that I was telling ye ought about it. It'ill a come out in its ain time, and trouth to tell ye the truth, I'm a wee proud to be first in han, for I kent it wad please ye're ladyship.

Emily.—You could not have taken a more effectual method. I must say, this is the happiest moment of my happy life.

Lucy.—And O! what a wonderful fulfilment of prophecy. Does your ladyship recollect your meeting Mr. Kimball in the Glen.

Emily.—Indeed I do, and I thank you for putting me in mind of it. Yes, he told me there, the time was at hand when both my brother and I would rejoice together in the gospel. At that time there was not the least probability of such an event. But two short days are not passed, and behold it is accomplished.

(*To be Continued.*)

APPOINTMENTS.

Elder Cyrus H. Wheelock, one of the seventies, is appointed to preside over the Herefordshire Conference.

Elder Spires, in consequence of ill health, has requested the privilege of labouring in Norwich, under the counsel of Elder Thomas Smith, the president of that conference. His request is granted. May the Lord greatly bless the labours of all these brethren.

RESTORATION OF ISRAEL.

Let Israel's chosen race rejoice;
Ye sons of Jacob lend an ear,
And listen to the warning voice,
The day of thy salvation's near!

By heathen nations long oppressed
With persecutions, pains, and fear;
But now, the wished for promised rest,
The day of thy salvation's near!

For ages past, in every clime
A hissing bye-word and a sneer;—
Lift up your heads! the happy time,
The day of thy salvation's near!

Thy faith, thy hope in days of old,
The theme of many a saint and seer;
The time by prophets long foretold,
The day of thy salvation's near!

No more in sadness doomed to mourn,
Now dash away the briny tear;
With joy shall Israel's race return,
The day of thy salvation's near!

See Israel's thousands thousands throng
Unto the land still held so dear;
Let gladness animate thy song,
The day of thy salvation's near!

No more in foreign lands to roam,
No more the oppressors rod to bear:
Lo! hark! a voice! it calls thee home,
The day of thy salvation's near!

Edinburgh. JAMES CRAIG.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 24TH OF MAY.

	£	s.	d.
J. Clements	2	0	0
William M'Keachie	17	8	8
William West	18	0	0
John Preece	5	0	0
Henry Beecroft	2	0	0
T. Smith, Norwich	4	11	0
John Davies, per R. Evans	0	3	9
John Parkinson	3	7	10
J. S. Cantwell	3	8	6
Carried forward	£55	19	9

	£	s.	d.
Brought forward	£55	19	9
J. Armitstead	1	19	6
Crandall Dunn	12	0	0
Philip Roberts	1	7	4
James Walker	10	0	0
Liverpool Tract Society	1	0	0
John Godsall	5	0	0
George P. Waugh	2	0	0
	£89	6	7

A typographical error occurred in our last number. Instead of J. Godsall £10 0s. 6d., read £10 0s. 0d., and J. Lyon £1 17s. 6d. instead of £1 17s. 0d.

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

The "KINGDOM OF GOD," Part IV, will soon be published.

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled "*The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed.*"

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

The first five numbers of the STAR, Vol. XI, have been reprinted. Our agents can have any amount of them which they may please to order.

We have many valuable communications from our correspondents: they will appear from time to time in the STAR as we have room. In the mean time we hope that our brethren will not be negligent in forwarding all useful and interesting information, either upon the signs of the times, on doctrine, or upon the manifestations of the power and goodness of God.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12. JUNE 15, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

IMMATERIALISTS ARE ATHEISTS.

There are two classes of Atheists in the world. One class denies the existence of God in the most positive language; the other denies his existence in duration or space. One says, "There is no God;" the other says, "God is not *here* or *there*, any more than he exists *now* and *then*."* The infidel says, God does not exist anywhere. The Immaterialists says, "He exists *Nowhere*."† The infidel says, There is no such substance as God. The Immaterialist says, There is such a substance as God, but it is "*without Parts*."‡ The Atheist says, There is no such substance as *Spirit*. The Immaterialist says, "A spirit, though he lives and acts, occupies no room, and fills no space, in the same way and after the same manner as matter, not even so much as does the minutest grain of sand."§ The Atheist does not seek to hide his infidelity; but the Immaterialist, whose declared belief amounts to the same thing as the Atheist's, endeavours to hide his infidelity under the shallow covering of a few words.

The "thinking principle," says Dr. Thomas Brown, is essentially one, not extended and divisible, but incapable by its very nature, of any subdivision into integral parts."‖ What is this but the rankest kind of infidelity couched in a blind, plausible form. That which is "not extended and not divisible" and "without parts," cannot be anything else than nothing. Take away these qualities and conditions, and no power of language can give us the least idea of existence. The very idea conveyed by the term existence is something extended, divisible, and with parts. Take these away, and you take away existence itself. It cannot be so much as the negative of space, or, what is generally called, an indivisible point, for that has a relation to the surrounding spaces. It cannot be so much as the negative of duration, or, what is generally called, an indivisible instant, for that has a relation to the past and future. Therefore, it must be the negative of all existence, or what is called absolutely NOTHING. Nothing, and nothing only, is a representative of that which has no relation to space or time—that is, unextended, indivisible, and without parts. Therefore, the Immaterialist is a religious Atheist; he only differs from the other class of Atheists, by clothing an indivisible unextended NOTHING with the powers of a god. One class believes in

* Isaac Tayler's Physical Theory of Another Life Chap. II.
† Good's Book of Nature.
‡ First of the Thirty Nine Articles; also 1 Art. Methodist Discipline.
§ Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 382.
‖ Brown's "Philosophy of the Human Mind." Lec. XCVII.

no God; the other class believes that NOTHING is god, and worships it as such. There is no twisting away from this. The most profound philosopher in all the ranks of modern Christianity, cannot extricate the Immaterialist from atheism. He cannot show the least difference between the idea represented by the word *nothing*, and the idea represented by that which is unextended, indivisible, and without parts, having no relation to space or time. All the philosophers of the universe could not give a better or more correct definition of *Nothing*. And yet this is the god worshipped by the Church of England—the Methodists—and millions of other atheistical idolators, according to their own definitions, as recorded in their respective articles of faith. An open Atheist is not so dangerous as the Atheist who couches his atheistical doctrines under the head of "ARTICLES OF RELIGION." The first stands out with open colours, and boldly avows his infidelity; the latter, under the sacred garb of religion, draws into his yawning vortex, the unhappy millions who are persuaded to believe in, and worship an unextended indivisible *nothing* without parts, deified into a god. A pious Atheist is much more serviceable in building up the kingdom of darkness than one who openly, and without any deception, avows his infidelity.

No wonder that this modern god has wrought no miracles and given no revelations since his followers invented their "Articles of Religion." A being without parts must be entirely powerless, and can perform no miracles. Nothing can be communicated from such a being; for, if nothing give nothing, nothing will be received. If, at death, his followers are to be made like him, they will enjoy, with some of the modern Pagans, all the beauties of annihilation. To be made like him! Admirable thought! How transcendantly sublime to behold an innumerable multitude of unextended nothings, casting their crowns at the feet of the great, inextended, infinite Nothing, filling all space, and yet "without parts!" There will be no danger of quarrelling for want of room; for the the Rev. David James says, "Ten thousand spirits might be brought together into the smallest compass imaginable, and there exist without any inconvenience for want of room. As materiality," continues he, "forms no property of a spirit, the space which is sufficient for one, must be amply sufficient for myriads, yea, for all that exist."* According to this, all the spirits that exist, "could be brought together into the smallest compass imaginable," or, in other words, into no compass at all; for, he says, a spirit occupies "no room, and fills no space." What an admirable description of Nothing! *Nothing* "occupies no room, and fills no space!" If myriads of Nothings were "brought together into the smallest compass imaginable," they could "there exist without any inconvenience for want of room." Everything which the Immaterialist says, of the existence of *spirit*, will apply, without any variation, to the existence of *Nothing*. If he says that his god cannot exist "*Here*" or "*There*," the same is true of *Nothing*. If he affirms that he cannot exist "*Now*" and "*Then*," the same can, in all truth, be affirmed of *Nothing*. If, he declares, that he is "*unextended*," so is *Nothing*. If he asserts that he is "*indivisible*" and "*without parts*," so is *Nothing*. If he declares that a spirit "occupies no room and fills no space," neither does *Nothing*. If he says a spirit is "*Nowhere*," so is *Nothing*. All that he affirms of the one, can, in like manner, and, with equal truth, be affirmed of the other. Indeed, they are only two words, each of which express precisely the same idea. There is no more absurdity in calling *Nothing* a substance, and clothing it with Almighty powers, than there is in making a substance out of that which is precisely like nothing, and imagining it to have Almighty powers. Therefore, an immaterial god is a deified Nothing, and all his worshippers are atheistical idolators.

A SPIRITUAL SUBSTANCE IS MATERIAL.

That spirit or mind has a relation to space, is evident from the fact of its location in the body. The body itself exists in space, therefore every particle of substance which it contains must exist in space. No point can be assumed in the body but what has a relation to the surrounding space or extension. Therefore spirit must have a relation to extension or it cannot exist in the body. All unextended points have a relation to space, though they are no part of space, and do not occupy space; but an unextended substance to have no relation to space cannot be as much as a

* Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 882.

point. A point is a *located* nothing, but an unextended substance is nothing, having no *location*.

What can be more unphilosophical contradictory and absurd, than to assume that something can exist that is "unextended,"—that "occupies no room, fills no space," —has "no parts?" We ask our readers to pause for a moment, and endeavour to conceive of a substance that has no parts. Grasp it if you can in your imaginations. Think of its existing where there is no space. Conceive, if you can, of a locality outside of where space ceases. Imagine a spirit, if possible, occupying no room on the outside of the bounds of a boundless space. Do not your judgments, and every power of your minds revolt at the absolute absurdities and palpable contradictions? By this time, perhaps, you are ready to inquire, can it be possible that any man in all the world could believe in such impossibilities? Yes, it is possible. These very absurdities now stand in bold relief, not only in the most approved philosophical works of modern times, but incorporated in the very "Articles of Religion" which millions have received as their rule of faith.

That spirit or mind has a relation to duration is manifest in the act of remembering. Through the memory the mind perceives itself to be the same conscious being *now*, that it was, an hour, a day, a year ago; it perceives that itself has existed through a certain period of duration. There is as much certainty of its own relations to duration as there is of any such relation in any other substance whatever. If there is no certainty that mind has a relation to duration, there is no certainty that any other substance has such a relation; hence all would be uncertainty, even our own existence. Bishop Berkeley denied the existence of the material world, and contended that mind alone existed. His philosophy swept away the material world, and the first Article of his religion swept away the immaterial world from *space*; and the modern immaterialist sweeps it away from all relation to *time*. So between them all, space and time are pretty well cleaned out; not so much as a nest egg left to replenish the great infinite void.

Mind, like all other matter, is susceptible of being moved from place to place. We see this exemplified in the movements of the mind through the medium of the body which conveys it from place on the surface of the earth. But though man was stationary upon the earth's surface, the earth itself with all its inhabitants, is moving with the rapid velocity of nineteen miles every second, which proves to a demonstration that mind is capable of being moved from place to place with a velocity far exceeding that of a cannon ball. But *motion* involves the ideas of both space and time. Mind cannot be moved without being moved in space; it cannot pass from point to point instantaneously. However rapid the velocity, time is an essential ingredient to all motion. That eminent and profound philosopher, the late Professor Robison of Edinburgh, says, "In motion we observe the *successive* appearance of the thing moved in *different* parts of space. Therefore, in our idea of motion are involved the ideas or conceptions of space and of time."

"All things are placed in space, in the order of situation. All events happen in time, in the order of succession."

"No motion can be conceived as instantaneous. For, since a moveable, in passing from the beginning to the end of its path, passes through the intermediate points; to suppose the motion along the most minute portion of the path instantaneous, is to suppose the moveable in every intervening point at the same instant. This is inconceivable and absurd." * The motion of mind, therefore is another positive proof that it has a relation to both space and duration.

"Extension and resistence," says Dr. Thomas Brown, "are the complex elements of what we term matter; and nothing is matter to our conception, or a body, to use the simpler synonymous term which does not involve these elements." Figure, magnitude, divisibility, are only different modifications of extension. Solidity, liquidity, viscidity, hardness, softness, roughness, smoothness, are different modifications of resistence. All these terms are only extension and resistance, modified in a certain degree, and under other names. Our notion of extension is supposed by Dr. Brown to be acquired from our notion of time as successive, involving length and divisibility. Our notion of resistance he supposes to be obtained through our muscular organs. These

* Robison's Mechanical Philosophy. Vol. I. Introduction.

organs are first exerted, and then excited by something without, and in their turn excite the mind with a feeling of resistance. The feeling of resistance combined with the feeling of extension gives us the notion of matter. If Dr. Brown's views be correct, no one can acquire a notion of matter, by seeing, hearing, tasting, smelling, or simple touch. Either or all of these will only produce certain feelings in the mind without giving us any notion of an external extended resistance. A muscular effort opposed by some substance or foreign body is the only possible way, according to his theory, for the infant mind to obtain a notion of extended solidity or resistance.*

If solidity and extension then are the essential characteristics of matter; and if the resistence of a muscular effort be the only possible way of learning these characteristics; it may be asked, how did Dr. Brown learn that the rays of light are material? He has frequently in his philosophy called light material. Has light in any way resisted his muscular efforts? Have the muscular organs ever been able to grasp a ray of light? Have the particles of light either singly or collectively ever acted upon our muscular organs in such a manner as to give us a notion of extension and resistence? Have they ever affected the mind in any way only to impart to it the feeling of color? Does not Dr. Brown himself repeatedly affirm, that light can only impart the sensation of color; and that extension, magnitude, figure, solidity, can never be known by the sense of seeing? Does he not assert, that "nothing is matter to our conception which does not involve these elements?" Why then does he assume light to be material?

If, then, light can be ranked as a material substance without exhibiting the least resistance to the muscular organs, why not mind or spirit be considered material also? Why believe that light consists of inconceivably small vibratory or emanating particles of matter from the mere affection of the mind called color, and yet be unwilling to believe that the mind affected is material? If that which produces a sensation or feeling be regarded a solid extended substance independently of muscular resistance, where is the impropriety, in regarding that which receives the sensation or feeling, as a solid extended substance also?

(To be continued.)

* Brown's Philosophy of the Human Mind. From the XX. to the XXIX. Lecture inclusive.

NEW JERUSALEM.

(Continued.)

n this same revelation, the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it for an everlasting inheritance. Sidney Gilbert was appointed by revelation as an agent for the church, to receive money to buy land for the benefit of the Saints. Edward Partridge, who had previously been ordained a bishop with the assistance of his two counsellors, was commanded to divide to the Saints their inheritances according to their families. The bishop and the agent were also commanded to make preparations for the Colesville Saints, then on their way from the state of Ohio, that they might, upon their arrival, be planted in their inheritances.—(See the whole of Section XXVII.)

The following week the Colesville Saints arrived; and immediately upon their arrival, or on the 1st day of August, 1831, the word of the Lord came unto Joseph the Prophet, saying,—"Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(See Section XVIII. Paragraph 1, 2, 3.)

Here it will be seen that immediately upon the arrival of a few of the Saints upon that choice land where the New Jerusalem is to be built, they were informed that the great glory and blessings to be received upon that land were not to be enjoyed until after they should pass through much tribulation. At this time, so far as outward circumstances were manifested, there was not the least appearance of any tribulation. They were about to be located in one of the most beautiful and delightful countries in the world. It was a country, whose richness and fertility of soil far surpassed anything which they had ever before seen. It was a country abounding with springs and rivulets of the purest kind of water, whose crystal streams flowed in luxuriant abundance in almost every grove and prairie. A great variety of the most excellent timber bordered upon the rivers and water courses. These shady and delightful groves were from one to three miles in width, extending many miles in length, while the rich rolling prairies, covered with a gorgeous profusion of wild flowers of every varied hue, lay spread around among the intervening groves. Their grassy surfaces, extending for miles, presented the delightful appearance of a sea of meadows. It was a new country; but a few inhabitants had as yet formed settlements within its borders. These consisted principally of emigrants from the Southern States. The most of this choice land could be purchased of the United States government for about five shillings per acre.

It was here, then, in a country thinly inhabited, and that too by a people who were apparently friendly, that the Lord spake by the mouth of Joseph the Seer, and predicted "*much tribulation*" upon the Saints, before they could inherit the promised blessings.

The Saints, being inexperienced, could not, at that time, comprehend the nature of the tribulations with which they were to be visited. It was with them, as it was with the ancient apostles; their eyes were not opened to comprehend clearly the word of the Lord. Jesus, at several different times, intimated to his disciples, concerning his death, burial, and resurrection; but so great were their anxieties that he should be crowned king over Israel, and that they should be immediately exalted to high and important stations in his government, that they did not understand his sayings until they came to pass; so with the elders and saints in that glorious country, they saw from the revelations that a great and splendid city was to be built, and that the powers of heaven were to come down and dwell with the Saints; and now that they had learned the very spot where these great events should happen, and that they were the highly favoured people who were the first to receive their inheritance by revelation in the goodly land, they were exceedingly anxious to enter directly, or as soon as possible, into the enjoyment of the promised blessings. Therefore, when the Lord told them that much tribulation awaited them, they did not seem to understand it, or lay it to heart. So eager and intent were they to build the city and enjoy the glory, that the predicted tribulations seem to have almost passed away from their remembrance. They had their eye fixed upon the future glory of Zion, but not on the tribulations which were to precede her exaltation.

The Lord, as if to prepare them to stand steadfast when their tribulations should come, said unto them, "Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(Par. 3.) It is well that the Lord did not reveal before hand all the horrible suffering which they were to receive from the hands of their wicked enemies; for it would have been more than they could have well endured. Many, no doubt, through their weakness and inexperience, would have shrunk back from the trial, and perhaps might, through fear, have left the country, and thus the designs and purposes of God in relation to certain things would have been frustrated. But the Lord foretold enough to encourage and strengthen them when it was fulfilled, and yet not enough to frighten them away from the land. In this thing, then, we can behold the great wisdom of God.

After informing the elders of the great tribulations which should befal the Saints, and the glory that should follow, the Lord continues to instruct them upon the greatness of the work to be performed upon that land. He says—(par. 3.)

"Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also

that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the the Lord have spoken it."

From this paragraph it will be seen that the elders were sent to that land for several purposes.

First, that they might show their obedience to the commandments by performing the mission given them while in the state of Ohio. Second, that they might be prepared to bear testimony of the things which were then in the future pertaining to that land. Third, that they might be honored in laying the foundation, and of bearing record, as eye witnesses, of the choice "land upon which the Zion of God should stand." And fourth, that a feast of fat things, or a supper of the house of the Lord might be well prepared, unto which all nations were to be invited previous to the coming of the bridegroom. O how blessed will be those servants who have kept the faith, who were thus highly honored with so glorious and important a mission! The future generations of Zion, and all the nations of the righteous, shall call them blessed! They shall sit in the councils of the Holy One of Zion in the day of his power and glory!

(To be Continued.)

TO ORSON PRATT, PRESIDENT OF EUROPEAN CHURCHES.

Steam Boat Iowa, near Memphis, April 10, 1849.

Dear Brother,—Agreeable to request, I improve the earliest convenience to inform you of my safe progress thus far on the long journey to the valley of the Great Salt Lake. Our voyage from Liverpool to New Orleans was accomplished in just nine weeks. Although the time consumed was more than usual, yet the passage upon the whole was prosperous and pleasant. The weather was uncommonly fine and mild. The winds and the waters treated us with all gentleness. There was but little sickness of any kind among us during the voyage. Many remarked that it was more like a pleasure excursion than a common sea voyage. The God of Israel was truly better than our fears, and to him let all the Saints give unceasing praise. My own health improved daily throughout the whole voyage. I felt that the incense of many thousand prayers was continually calling down numberless blessings upon my head. We had preachings several times a week during the passage, in which delightful service I was able to contribute my part. A great degree of union prevailed; and Captain Harrison Brown acted towards us the part of a gentleman and friend. For his diligent efforts to make our voyage prosperous and happy, we returned him a unanimous vote of thanks. A like vote was also awarded to the President of the Company, and the other two members of the committee. Also a similar vote was awarded to President Pratt for the good and abundant provision stores furnished to the emigrating company. The exclamation was often repeated, what good provisions!—how abundant!—who could live as well and as cheap on land!—rent free! Future emigrants should not forget that the first part of a sea-voyage especially has an astringent effect upon the bowels, for which they should be prepared by having aperient food or medicine; and females experience an obstruction of the urinary ducts, &c., for which it might be well to provide sweet spirits of nitre, spirit of juniper, and balsam of copivia; also carbonate of iron. Diarrhoea often follows costiveness at sea. Persons presiding over emigrating companies on their voyage have both a difficult and important service to perform. A collision between them and the captains of the vessels is quite undesirable. The captain's influence may save or prevent a laborious examination

at the Custom House in some instances. A well-regulated and united company will generally escape difficulty both with officers of vessels and officers of customs. None but Saints can cross the Atlantic in large companies without serious difficulties and probable loss of life, without a much better organization than I have yet seen or heard of. In some instances, one-half of the Irish emigrants die in going only to New York. And much greater mortality would doubtless attend them on a voyage through the West Indies to New Orleans. The system by which British emigrants to Australia are conducted is the best I have yet seen. The details of that system are suited to a given number of emigrants for the period of twenty-two weeks, showing the amount and variety of provisions and medicines, and luxuries too for the voyage. It shows how the food is cooked and distributed among so many under all the disdavantages of a promiscuous company of heterogenous spirits. I should like to see a revision of that system by your fruitful mind, and such improvements as will bless the myriads that gather to Zion. When the good order of the emigrating Saints, and the cheapness of their passage, is known by other people about to emigrate, they will seek to share the benefits of our order, and the cheapness of our passage price. But allow me to suggest that the annoyance of a few disorderly Gentiles, not members with us, during a sea-voyage—scoffing at our worship or our principles, and refusing to comply with general regulations and order—sowing discord, and weakening those who need to be strengthened—plotting mischief with the sailors, &c., &c., is a double tax on the patience of the Saints. It is giving to dogs the cream of the hard earnings of just men—when there are Saints enough to fill every ship you charter. I am aware that you published an explicit manifesto, that other persons emigrating with us should conform to our order. But some have crept in unawares, or their vouchers have forfeited their pledges in their behalf. The uncircumcised in heart, that came from London with our company, were rather troublesome at first, but the beauty of our order at length softened the asperity of their temper, and they sought earnestly our company up the river. Yet if Saints have done their duty in England, I believe they ought to be exempt from the labour of converting rebellious spirits, or submitting to their abuse during the inconveniences of a sea-voyage. During the passage, we baptized one very promising young man, and confirmed more than a dozen, who were baptized after they entered the ship at Liverpool. Four infant children died on board the ship, and three infants were born, and a fourth child has been born on the steamer since. In every single case the mothers never did better. William M'Hendre, who begged his passage at the moment of our sailing from Liverpool, proved himself an infamous wretch. His iniquity found him out, and made him loathsome to the senses. I hope no other company will be disgraced and annoyed with such a contentious, lewd, filthy person. Two young females married sailors immediately on their arrival at New Orleans. If they had been married sooner, it would have been some apology for previous conduct. However, the spots on so large a company were very few. General love and union have prevailed Nearly the whole of our large company are on their way with me to St. Louis. The cholera prevails in New Orleans and river towns to a considerable extent. It pleads with emigrants to hasten forward to the mountains for safety. Several deaths occur during every passage to St. Louis. We have already buried seven persons, and one or two lie waiting for the same rite. One brother and one sister have died, and are buried at the island "82." The brother's case was very much like cholera brought on by imprudence. The wife of William Eure had been in poor health for many months previous to her death. Very much of the sickness and death now prevalent may be traced to imprudence and gross mismanagement. I venture to say that it is not prudent for English emigrants to change their habit of diet too suddenly upon their arrival in New Orleans. A free use of strong drink, to which the emigrant is tempted after long restrictions at sea, is disastrous and often fatal. If our companies that are now actually emigrating through the midst of pestilence, that walketh in darkness and wasteth at noon day, plunging its thousands into death, with little notice, will use due circumspection and follow counsel, they will escape the pestilence to the astonishment of all that behold them as our company has done. And, as a caution to forthcoming emigrants let me say, some will transgress wholesome rules and be drunken and gluttonous. Then the transition of

climate and change of water and food, in some instances destroy the unwary: Two Irish people have walked out of the boat, or from the shore into the river, to return no more, under the influence of strong drink. One of our own brethren even walked into the Missisippi upon a plank of moonshine (to use his own expression) taking the moon's reflection upon the water for a plank, but was fortunately rescued from death by brethren at hand. Strong drink was the sole cause of this perilous adventure! Others will overcharge their stomachs with brandy in order to keep off the cholera, to which course, they are often advised by strangers. The company under my charge however, have thus far excited the admiration of all observers for their extraordinary cleanliness and good order, and wonderful measure of health. It was confidently said by officers of this steam boat, that at least fifty of so large a company would die on our passage to St. Louis. We are now within fifty miles of St. Louis, without any apprehension of another death unless a Gentile doctor on board kills them with his favorite dose of 20 grains calomel, laudanum, camphor, and brandy. This dose was given to our deceased brother and sister, contrary to my wishes, (F. Ryder and Mrs. Eure) and to many others who died immediately within a few hours! Several Saints I rescued from this dose who were as mortally seized, and they now live. A hint from your pen to emigrating Saints, how to treat the diarrhoea and other cholera symptoms in this climate may not be unprofitable. I suppose that all nations are destined to encounter the pestilence and the righteous will barely escape it. Yet we can say truly the Lord is a God of might, and his eye is over the righteous for good. Cheerfulness prevails among us, although this boat is thronged even to the hurricane deck with more than five hundred passengers. We are literally jammed together. With a single exception at Orleans we have been treated with great kindness and respect. On our first arrival in New Orleans a few ruffians boarded us in a turbulent manner, probably for a purpose akin to what impelled the Sodomites to annoy Lot's guests. One or two mischievous females that were an offence to the eye of purity during the voyage had gone ashore with their drunken paramours (sailors), and probably incited other wretches to return to our ship for others of like grade. But the furious demons soon left us in quietude. I hope the time will soon come when our emigrants will be carried in our own ships, officered and manned by Saints. I say this because that all may not be as highly favored with good officers and ship as our company has been. Our parting scene with Captain Brown of the "Zetland," was sanctified with unfeigned tears of good will. Let not the Saints of England be uneasy about their emigrating friends in this day of pestilence, that is spreading over both continents. The God of Israel will be their defence. It is better to run the gauntlet even, in order to obtain deliverance in Zion, than to endure the stripes of doomed ill-fated Babylon! I perceive that the abolition of the corn law is causing panic among the agriculturists of England. Poor Babylon, thy hour is come! Russia holds the bayonet in the hands of fifty thousand warriors on the frontier ready for a momentary onslaught. Popery is bartering the liberty and prosperity of her European peasantry in order to purchase the aid of thrones to support the tottering fabric of her long-venerated institutions! Oh, Christendom how long shall the veil be over thy eyes! The news from the Bluffs and valley is every way cheering. High minded intelligent men tell me that they marvel how we came to hit upon such a desirable location as the valley of the Great Salt Lake. They know not that God has chosen Mount Zion for his habitation. There is a more favorable tone of public feeling manifested towards our people by the more intelligent portion of the community in this country. The gold excitement is the most common topic of conversation here. It is thought that 40,000 persons will cross the mountains from New Orleans this season. The price of wagons, provisions, &c., &c., are all affected by this great rush. The emigration is more respectable in character than I supposed. St. Louis, April 17th.—A company of 40 Saints left here for the Bluffs four days since. Two more companies from Massachusetts are daily expected. I have engaged a passage for my family and about 150 Saints to leave to day, for the Bluffs. Mr. A. W. Babbit takes the United States mail to the Salt Lake, leaving about the 1st of May. A company of 30 wagons in favor of a mercantile house in St. Louis are destined for the Salt Lake about the same time with every variety of goods.

The Presidents of Conferences and Saints in Britain at large, are ever in my most lively and cordial remembrance. I shall endeavor to write to my friend C. of Liverpool from the heights of the mountain. May God bless you and your family continually is my prayer for Christ's sake. My kind regard to Mr. James.

ORSON SPENCER.

P.S.—In chartering a vessel it will be well to bind the captain to employ as stevadore such a man as shall be recommended to you by the agent at New Orleans. Again, every family (be their number one or more), is obliged to pay 20 cents to the government for a permit to pass their baggage. This is a baggage permit, and *not* the *fee* for head money. If the charterer of the ship should neglect by any means to transmit the *head* money to the government in season, the passengers would be detained on board until it is paid by somebody. The bags, barrels, &c., containing passengers stores are subject to your order and worth a little attention. I instructed brother Scovil to take charge of all he could find in each chartered ship and account to the church for the same. A few bags I kept for private use. A hint to emigrants about cleanliness may be safely and frequently administered. After personal conversation with some Gentile California emigrants with me in the boat "Eliza Stewart," below St. Joseph, I am persuaded that many of them will stop at the Salt Lake and fraternize with us. Many will probably emigrate under pretence of going to Fransisco, who have no other design than to join the Saints at the Salt Lake! Strange things in these days! The winter has been severely cold at the Bluffs and probably at the mountains. No late news from Salt Lake. Elder Martindale on his return from an official visit to Lyman Wight, tells me that Lyman is in a very reduced condition, but far from being of a humble spirit. Some of his company are talking of the Guerrilla creed quite favorably. O Mores!

Truly, ORSON SPENCER.

April 27th—By the bursting of a cylinder I have been detained one week far from any post office. Our captain has just returned from St. Louis with the cylinder. 250 Saints arrived a week since at St. Louis from England, I believe on deck. Fare up the mouth to Bluffs, deck, 16s.; cabin, £2.; freight, 2s. per cwt.; 100lbs. free to each person. A part of the Francisco emigrants start from the Bluffs; others from Independance.

Corn is 80 cts. a bushel here, at the Bluffs I hope much lower; oxen, 50 and 60 dollars a yoke; wagons, 75.

LETTERS TO THE EDITOR.

On board the Hartley, New Orleams, April 28, 1849.

Dear Brother O. Pratt,—With heartfelt gratitude to our Father in heaven, I take the earliest opportunity to inform you that we have this day safely arrived at New Orleans in good health and vivid spirits.

Our voyage has been more like a pleasure excursion, than a long journey; for the weather has been so very pleasant, the sea and wind so gentle, that we have not seen the first mountain-wave yet; our sails have been reefed on the approach of squalls, but there has not been more than one or two rough days during the voyage.

We passed the great Bahama Banks on the 35th day of our setting sail from the River Mersey; and we were obliged to cruise, or stand at anchor six days among the Islands, either on account of calms or contrary winds.

Our voyage since that time has been prosperous.

Sister Hall, from Liverpool, was delivered of a fine boy on April 15th, at half-past seven in the morning.

Brother T. Slinger's youngest daughter (Elizabeth) died of the croup, April 19. She was placed in a tin coffin (which we made of the tea canisters) and then placed in a wood coffin, so that we have the corpse on board now. I expect we shall inter her at New Orleans.

The captain and crew were very kind to us from first to last, several of the sailors have embraced the truth, and are waiting to be baptized.

About four o'clock this evening we were comfortably berthed at No 17 on the Levee.

April 29th,—I have this evening baptized four of the sailors, whose names are as follows:—John Everett, aged 27; Alfred Percy, 21; George Percy, 28; and Davis Wilson, 23; George intends to go to the Bluffs with us.

April 30,—We have this day got our clearance, and expect to set off in the American steam-ship to-morrow. Elder Scovil was waiting for us when we arrived, and intends to go with us up the river.

Accept the love and esteem of your humble brother

WILLIAM HULME.

Dear Brother Pratt,—I again address you, for the purpose of showing you that we appreciate our captain's conduct. We have drawn up a few lines for publication as follows:—

TO CAPTAIN STEPHEN CAMMET, OF THE HARTLEY.

April 30th, 1849.

Sir,—At the termination of a voyage from Liverpool to New Orleans, which has been truly satisfactory to us, we feel it our duty to manifest our gratitude to you by this public acknowledgment for the kind, humane, and generous treatment, and the watchful care for our safety, which you have evinced during our passage. We, therefore, beg you will accept the warmest thanks of yours, on behalf of the passengers,

WM. HULME, JOHN SHIELD, ROBERT JONES,
J. W. HICKEY, WM. GINN.

Merthyr-Tydvil, May 15, 1849.

Dear Brother Pratt,—I wish to acquaint you that the work of God is spreading rapidly in Wales, about 800 having been baptized since brother Captain Jones left us. All the officers seem determined to do a mighty work in the vineyard of the Lord, and our beloved president, brother Philips, acts the part of a faithful servant of God, being always full of his spirit. His influence over the Saints extends more and more every day; and the result is, that their love towards him is increasing in proportion. Wherever he goes, he maketh all alive, and more anxious to be baptized than ever; and when he leaves a place, he leaves a portion of his spirit behind, which works after he is gone. About a fortnight ago, he had the privilege of being present at a Conference in Carmarthan, my native town. That place had almost been shut up against the progress of truth; but the influence exercised on that occasion, when our president was present, was unparalleled. The Saints were granted the use of a very large and commodious market place to hold their conference; and not only that, but the mayor gave them materials to erect a stage, &c. On the occasion, between four and five thousand assembled to hear what the Saints had to say, and see how things were carried on. Among the vast multitude, a great number of clergymen and other gentlemen were present, all of whom paid the greatest attention to what was transacted. The greatest order prevailed throughout the various meetings; and the policemen did their duty to perfection, shaking hands with the officers of another kingdom as if brethren, and one of them envied his fate because he did not understand Welsh. Five were baptized before the Conference was hardly over; and no doubt but hundreds will obey there soon, and join the "deluded Mormons." Brother Philips intends holding the General Conference here between the 15th and the latter end of July, when we will expect your happy presence, which has been promised, and greatly desired by all the Welsh Saints. We cannot specify the days, until we have time to hear when the General Conference at Manchester will take place, and see that our room be not engaged in case should the weather prove unfavourable to hold it in the open air. We have had the honour, I believe, of receiving a letter from Captain Jones before you, a translation of which I enclose for you. But, it is a forged one! and bears the marks of Odd-fellows, inside and out, and appears to have been written by some

of them to deceive the Saints. Brother Philips joins me in sending our best wishes to you and your dear lady. I remain, dear brother, yours in the Lord,

JOHN DAVIS

SEVERAL CASES OF MIRACULOUS HEALING BY THE POWER OF GOD.

No. 9, Guardian Street, Springfield Lane, Salford, May 19, 1849.

Dear Brother Orson Pratt—Seeing, from time to time, in the MILLENNIAL STAR, the miracles which have been wrought by the power of God through his servants in the Priesthood of the Latter Days, I am induced to send you the following, which, if you deem worthy of a place in the STAR, as it may tend to strengthen those who are weak in the Faith, and at the same time assist in spreading the truth, they are heartily at your service.

A child (the parents not in the church) was labouring under severe indisposition, and had been blind for three or four days. I went, at the request of the grandmother, (a member of the church,) into Springfield Lane. I administered oil, anointed its eyes, and laid my hands upon its head, and in ten minutes the child's health was restored, its eyes opened, and seemed happy and lively.

About seven o'clock, one morning, my wife was taken alarmingly ill, her speech nearly lost, and the use of her lower extremities quite gone, she declared afterwards she felt herself dying upwards; my little girl came to the factory to me. I went home, and through the administration of oil and the laying on of hands, she was capable, with slight assistance, to reach her chair by the fireside, and was quite recovered, only a little weak. Brother Samuel Mould, of the Adelphi, Salford, sent for me at 11 o'clock one night. I went, and found him struggling for breath, his speech gone. In connexion with Brother Bowman, we attended to the ordinance of the Lord's house, and the instant we took our hands off him, his speech returned, and he exclaimed, "Thank God, I can breath freely." He has since been seized with the same complaint, and the same cause has produced the same effect. His skin was in an ulcerated state, and threatened very serious consequences; the same ordinance effected a perfect cure. To the truth of these healings, he has borne frequent testimony. Thomas Bailey, of Shaw Brow, Salford, (cut off from the church, on Friday last, at the Council meeting for transgression) had been afflicted from his infancy with a disorder which the physicians both of Carlisle and Manchester, pronounced incurable, (he was in the infirmary at Carlisle,) was healed by attending to the ordinance, and has not since been troubled with it. To this he has borne frequent testimony, and I am sure he will not now deny the truth of this statement.

Last winter, a young woman addressed me in the Carpenter's Hall, the daughter of a fustian cutter, named Lea, residing in Cook-street, Salford, and said, her parents were desirous that I should go and see her brother who was very bad with a leprosy. I went in company with one or two of my brethren. I think I never saw any thing so bad as the boy was (the small pox excepted); the whole of the lower part of his face and under his chin, as well as the backs of his hands and wrists, were one entire mass of scabs; indeed, you could not have inserted a needle's point, they were so thick. He was eight and a half years of age, and had been afflicted since he was six months old; they had him at the Manchester infirmary and the Salford Dispensary, and are at this time paying the surgeon's bill who attended him as a private patient. The surgeon told his parents he could do nothing for him, as the disease was too virulent for medicine to reach it. His parents told me they did not know what it was to get a regular night's rest with him, and that it frequently took three hours to wash him. The first night we went, they were not disturbed during the night, and in three weeks he was entirely free, and his flesh was renewed like that of a young child. While attending the boy, a young man, whose arm had been contracted at the elbow for five years, asked me to anoint it; I did so; he declared it was more flexible afterwards than ever it had been since it was first contracted, but refused to come any more, as the neighbours told him we did it by the power of witchcraft. A woman, who was severely ulcerated

also applied for the ordinance, and she was considerably better, on my asking her if she believed that God had given men who had obeyed the gospel, and had the priesthood upon them, this power, she candidly said she did not believe it; consequently I did not attend to her any more. I could furnish many more instances of the like nature, but think these will suffice for the present. Your remarks in the STAR has caused me to write to you. Elder Cook wished me some time back to transmit you the account of the boy in Cook-street, but I did not wish to trespass on your time. I believe the sectarians are not so blind as obstinately wicked and perverse. When preaching in the streets we are frequently asked for a sign to work a miracle. We always refer them to the declaration of the Saviour relative to sign seekers. Tell us then, say they, where any one has been healed, this I have refused to do telling them to look about in their own neighbourhood, and they will find them, as well as ask them, to come to the Hall and hear the testimonies of the Saints. Would it be wise to send them to any place where these things have been done? I am sorry to say, that those who have received these benefits who were out of the church, are still so, nor do they seem to care anything about us. You will be pleased to hear that this part, generally speaking, is in a state of commotion; the tracts are causing the people to open their eyes, and to examine into our principles; and I anticipate a good harvest will yet be reaped in Salford, as there are many honest hearted people in it. I trust you will excuse the length to which I have extended this letter; and if you see nothing in it worthy of remark, please consign it to oblivion; but believe me to be,—Dear Brother Pratt, your sincere Brother in the cause of truth,

JOHN WATTS.

CONSUMPTION HEALED BY THE POWER OF GOD.

Macclesfield. May 21st, 1849.

Dear Brother Pratt,—With pleasure I have taken up my pen to address a few lines to you, hoping they will find yourself and family enjoying the blessings of health. I feel happy to say that I am well, both in mind and body. Truly the Lord has blessed my labours in this region of country, although I have had many things to contend with that have been far from being pleasant to my feelings; yet, by the assistance of his spirit, I have been enabled to overcome all things that were not in accordance with the council of the servants of the Most *High God*. There is one thing, dear brother, I wish to name to you. There is a brother in Crewe whose wife was formerly a member in our church, but for some reason or another she had been cut off altogether from their society. In a short time afterwards, she was heavily afflicted with what is called a hasty consumption. She was attended by several of the doctors, who all gave in their opinion that she could not live many days. To all appearances she was going rapidly. Her husband, of course, was greatly distressed to see her, and felt wishful that some of the elders of the church should visit her. They did so, and spoke plainly to her of the situation she was then in. They told her that she should be restored to health again, providing she would render obedience to the commands of the Most *High God*, and take council from those who are sent in these last days to proclaim salvation to all who would believe on the *Lord Jesus Christ*. She then said that she should like us to attend to the ordinance of the church, and that if she was restored she would again unite with the Saints, and go down into the water and be baptized for the remission of her sins. We then laid our hands upon her, and pronounced the promised blessings to all who live faithful before God. Well, what has been the result? Why, in a short time she was perfectly restored to health again, to the astonishment of all. The doctor himself declared that it was a perfect miracle, and told her to live for ever. The name of the above family is Griffith, and they reside in Crewe.

A GREAT MIRACLE!—THE BLIND RESTORED TO SIGHT BY THE POWER OF GOD!

Berrien, Montgomeryshire, North Wales, May, 23, 1849.

I feel it my bounden duty to make the following narrative known to the authorities of the Church of Jesus Christ, to show that the manifestations of the power

of God attend this Church in the last days, as it did the Church of the early Apostles, viz :—My daughter Sophia Matilda, aged eight years, was, in the month of May, 1848, afflicted in her eyes, she soon lost the sight of her left eye, and on applying to medical aid, instead of the sight being restored she immediately lost the other, the surgeon stating that the pupils were closed, and feared she could never be restored to her sight. I was advised to try an eminent surgeon in Shrewsbury, in the county of Salop, where in June, 1848, I sent her and her mother, as she was now quite blind, and the poor little creature's sufferings were indescribable, though the Lord enabled her to be patient in her afflictions; she remained in Shrewsbury a fortnight but found no benefit, and, as the last resource to human aid, I was advised to send her to an eminent occulist in Liverpool (Dr. Neile) under whose treatment she was relieved, and a gradual improvement took place, to our great joy, until the Autumn of the same year. I corresponded with Dr. Neile, who desired me to continue the treatment he had prescribed, but it was all to no purpose, for she relapsed into the same state as before and was in total darkness the whole of the winter suffering acutely, and by February of the present year, 1849, she had wasted to a mere skeleton, when my brother-in-law paid me a visit previous to his embarkation to California, and told me that if I would have faith in the Lord Jesus Christ, and call for the elders of the Church, he believed she would be healed. I also soon was enabled to believe, and obeyed the command of St. James. The Church put up their prayers for us, and I found thanks to the giver of all good some improvement ere the ordinance was performed. On the following Sabbath, elders Dudley and Richards, from Pool Quay, came to my house, performed the ordinance upon my child, the pain soon left her, and she was soon, by the power of God, and the prayers of the faithful, restored to sight and health, and thanks be to Almighty God, she is still in the enjoyment of these great blessings; trusting you will rejoice in the Lord with me for his great mercies manifested to me.

I remain, &c. &c.

HENRY PUGH.

HEALING OF THE CHOLERA BY THE POWER OF GOD.

Leicester, May 30th, 1849.

Dear Brother Pratt,—On the morning of the 7th of April, 1849, the power of God was made manifest on my eldest daughter. Elder Cordon, President of the Warwickshire Conference, and Elder Robbins, of the Leicester and Derbyshire Conferences, were at my house on that morning, and they were going out to a sister to breakfast; and when they opened the door to go out, my daughter was as well as ever she was in her life; and before they had gone ten yards from the house, she was taken so violently with what I called the cholera, that I thought every moment would be her last. I prayed over her in the name of the Lord Jesus Christ, but the spirit of evil seemed to get stronger and stronger upon her, and I thought she would be lost before I could get the elders to her. I sent for Elder Corden and Robbins. They came and laid their hands on her, and administered oil unto her, and immediately the pain left her; and in a short time she fell asleep, and when she awoke she got up and appeared as though there had been nothing the matter with her. And on the 19th of the same month, and at the same time in the morning, which was seven o'clock, she was taken just in the same way, and I administered to her myself, and prayed fervently to God in the name of the Lord Jesus Christ to heal her: he heard my prayers, and the moment I took my hands off her she was healed. Thanks be to God for the blessings of the Gospel and the power of God, which is made manifest in his church. I was called upon on Monday morning, the 28th instant, by Priest Alexander Petty to go and administer to his wife's sister Dinah Petty, at Archdeacon Lane, Leicester. Elder Henfield, from Whitwick, and Elder Henry George, from Long Whattors, accompanied me; and when we arrived, we found her very ill. We administered to her, and prayed over her; and when we took our hands off from her, she became worse, until we thought that every moment would be her last. Brother Petty carried her up stairs, and anointed her with oil, and we laid hands on her again, and the moment we laid our hands on her

the pain abated and left her, and the spirit entered me, which I rebuked in the name of the Lord Jesus Christ; and so great was our united faith, that the evil spirit not only left us, but the house and every one present could feel the renovating influence of the Holy Spirit of God; and, in less than two minutes, sister Petty began to sing in tongues and prophesy,—Glory be to God, my heart swells with gratitude to his name that ever I heard the sound of the Gospel of Jesus Christ, and that ever I was induced to bow to the mandates of Heaven; and in the afternoon she was able to attend our tea meeting, which we held in the chapel.

If the above meets your approval, you will oblige by inserting it in the STAR.—Yours, in the bonds of peace,

J. STEVENSON, President of Leicester Branch.

APPOINTMENTS.

Elder Eli B. Kelsey intends returning, by our permission, to the States, to remove his family to Council Bluffs, and make some arrangements for their subsistence. It is our desire that the Glasgow Conference, over which he has so ably presided, will render him every assistance which he may need to defray his expenses from this to the Bluffs, and also back again to this country, that the Saints may again be blessed with his inestimable labors. We have no doubt but that the Saints in that conference will be very liberal to this faithful servant of God. As Elder Kelsey intends going this summer, it is my request, in consequence of certain communications relative to church business, that he go immediately.

Elder Harrison Burgess will succeed brother Kelsey in the presidency of the Glasgow Conference. The Saints are requested to uphold him by their prayers and give heed to his counsels, and they shall be greatly blessed.—ED.

PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHIE.

ACT II.

(Concluded from our last.)

Janet.—I declare its past a comprehension, as our Sauners says. And it pits me in mind o what Sauners was tellin me yestreen, about Mr. Kimball being taen afore that filthy body, Dr. Claber, or Glamour, or Clamour or whatever they ca' him. He tell't him, if he dinna judge righteously he would be catch'd in his ain trap. And how truly it happened we a ken; and the base scoundrel himsel kent better than ony o us.

Emily. Indeed, it is very remarkable, but not more so than the spirit of inspiration leads us to expect. You expect brother Kimball this evening.

Janet.—That's true. And his lordship and a's to be here, and he has sent afore him a braw sample o eatables, just look here what wi hae gotten down frae the Castle. If every body's visitors wad come at their ain cost, as mine does, there wadna be sae muckle grumbling while's.

Emily.—At what hour do you expect them.

Janet.—They may be in at any minute. They're out rambling amang the fields, and Sauners is wi them. I'm a wee doubtfu if thir ramblin fashions o the gentry 'ill do wi our Sauners, wha has his bread to earn by the sweat o his brow.

Emily.—I am half disposed to abide their coming, 'twill force mutual disclosures of these secret doings, and bring all to light. What think you Lucy?

Lucy.—An't, please your ladyship, you may never get a better opportunity, I am certain sure its what you ought to do.

Janet.—And what else wad ye do, my lady; na, na, ye'se no lea the house afore they come wi my guid will, if ye can condescend till't, we'se hae ae happy night a thegither.—(Looking out at the window). But ye'll need nae coaxing now lass, there they're amaist at the door; na, but only look at that, there's our guidman

atween the twa, as if he was their equal and mair. Gude guide us! I dinna ken what's taw come o't, but he's started guy and fairish, I 'm thinkin.

Enter H. C. Kimball, Saunders Snodd'em and Lord Aimwell.

H. C. Kimball (steps forward, and shakes hands with Emily and Lucy, while Lord Aimwell steps back in astonishment.) My dear sisters, I am so delighted to see you, we shall have the pleasure of your company this evening, I hope,—(turning to Lord Aimwell)—allow me to introduce you to two sisters, with whom you appear to be unacquainted.—(Lord Aimwell still stands rivetted to the spot in silence.) Why, my dear brother, you appear awkward a little. Perhaps I have not been explicit enough, this is sister Emily Aimwell, and this is sister Lucy Lappet.

L. A.—Pardon me, dear brother, but I, surely I must be dreaming. Can it be that I hear and see realities?

H. C. K.—Quite possible, I assure you; you are not soaring aloft amidst the mysteries of unseen worlds, but witnessing a substantial, earthly reality. These are also my adopted children, and as such I am endeavouring to make you recognise them.

L. A.—Oh! joy upon joys! and is my dearest sister also a member in the Kingdom of God.—(Rushes forward and catches her in his arms.)—Now the highest wish of my heart is accomplished. But how comes it, my dear sister, you kept all this so private from me?

Emily.—(Patting him on the cheek.)—How comes it my dear brother, you kept all this so private from me. But woman's not to be outdone, you see, I have had my revenge?

L. A.—You have, and richly too. You have brought it upon me all at once in a flood of joy.—(Salutes Lucy.)—And you, too, have embraced this delusion, which is causing us all to run mad.

Lucy.—If all delusions are so joyful in their nature, I dont want to be soon done with them; particularly, if I am still blessed with an angel to lead me on.

Saun.—Aye, and a fairer ne'er was veiled in mortal form, I 'm sure. Come, guidwife, ye hae forgot the company ye hae to entertain, let us get sittin down and gie us something to eat.

Janet.—(*Aside*)—I declare he 's fairly beside himsel, he 's actually turned i the head wi the company he 's keeping. I canna for the life o me tell what to do first. —(*To Saunders.*)—Dear me, Sauners, hae you lost a the gumption e're ye had, can ye no gie me a bit han to pit things to rights.

L. A.—Put yourself under no concern sister Snodd'em. Why, our entertainment is of the very rarest description, for my own part, I must say, I never got the like all my life.

Emily.—Unto us women shall belong the task of making the company comfortable. We only stipulate for our just share of the conversation, as we get along.

L. A.—*Playfully.*—And that will be two words for our one, I suppose, eh?

H. C. K.—And while our sisters are preparing something for our bodily appetite, I have something here yet for our spiritual appetite. I have this day received letters from almost all parts of England, where the gospel has yet penetrated, giving the most cheering accounts of the spread of truth divine.

The exclamations of astonishment uttered by the Seventies of our Lord, "even unclean spirits are subject unto us," are nothing to the exclamations of astonishment contained in these dispatches.

Elder G. D. Watt, in particular, writes in such a strain I hardly know whether he is on the earth, in heaven, or somewhere between the two, I pray God that excellent man may remain humble under the great power with which he is endowed. O brethren and sisters! practice humility, 'tis a precious virtue.

The devil, says my correspondents, is filled with rage, and his emissiries the hireling clergy, have everywhere raised the cry of "Priestcraft in danger," the craft from which we obtain all our wealth, is like to be overthrown, &c. But just as their rage increases, so in like proportion, increases the work of God; forcibly verifying that saying of our beloved prophet "if they let us alone we 'll regenerate the world, and if they persecute us we 'll do it the sooner," for "truth is mighty, and must prevail."

Brethren, I feel as if I could sing. What think you to join in a song of Zion.

L. A.—I heard you chaunt a stanza or two expressive of the forth-coming of the Latter-day work.—If you would favour us with the whole, I think we could join in the chorus.

H. C. K.—I presume you mean the "True born sons of Zion." Well, you shall have it, only all who can must assist me.

They sing this Hymn, after which.

EXUENT.

SONNET.—REGRET.

INSCRIBED TO J. D. ROSS.

'Tis hard to say farewell; when fond hearts part!
To burst asunder *ties* that *bind affection*
Firm as Death, and *sacred* as the Grave;—
Yet, life, as if 't were made for trial
Bears upon its bosom a corroding film,
That like dark Lethe's current, withers
All the flow'rs that spring along its winding
Shade: and strews the pleasant walks of life
With fallen banks, and broken soil, to greet
The hopeful eye. So friendship, love, and life,
Blooms with the verdure of eternal spring!
But ah! *to-morrow comes*, and with it comes—
The unexpected *change* of circumstance,
The Parting Sigh, the Tear, the fond Farewell.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 24TH OF MAY 8TH TO THE 9TH OF APQIL.

	£	s.	d.		£	s.	d.
William West	£14	0	0	Brought forward	£31	17	2
James Marsden	5	0	0	Crandall Dunn	5	0	0
Henry Smith	3	0	0	T. H. Clarke	5	5	0
John Lyon	1	13	0	George P. Waugh	9	10	0
J. S. Cantwell	4	17	6	Alfred Corden	6	2	10
James Stevenson	1	6	8	T. Smith, Norwich	2	14	4
John Morriss	2	0	0	William M'Keachie	5	0	0
Carried forward	£31	17	2		£65	9	4

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

The "KINGDOM OF GOD," Part IV, will soon be published.

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled "*The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed.*"

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

The Ships "Ashland," "Emblem," and "Buena Vista" have arrived at New Orleans in Safety.

The address of C. H. Wheelock, is Mr. J. Preece, Pound House, Homand Street, Ledbury Herefordshire.

The address of William Gibson, is Victoria Place, foot of Carnegie Street, Edinburgh.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 13. JULY 1, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

Dr. Brown, and all other immaterialists, universally believe that the sensation of smell is produced by small material particles, acting upon our olfactory nerves. But we ask, how is Dr. Brown or any other person to determine these odorous particles to be material? It may be said, that we determine them to be solid and extended by tracing them to the substances from which they emanate. But can it be proved that they constitute any part of the solid extended substance from which they emanate, any more than light is a part of the substance from which it emanates? We know a rose to be solid and extended, not from the sensations of vision or smell, but from the sensation of resistance which it offers to our muscular organs when we attempt to grasp it. But because a rose is solid and extended, that does not prove that light and fragrance by which we discern its color and smell are any part of the rose.

If Dr. Brown's theory be true, it is absolutely impossible to prove that the odoriferous particles which affect us with the sensation of fragrance, are a solid extended substance. These particles of odour appear, indeed, to have been connected in some way with bodies from which they emanate; but there is no possible means for the muscular powers to determine them to be parts of those bodies, any more than the colored light or the heat which are also transmitted from them. No one in speaking of a rose would think of classifying heat and light as a portion of its solid substance, yet both heat and light, like the particles of odour, are intimately connected with it, and are constantly being thrown off from it.

"What is there," inquires Dr. Brown, "which we can discover in the mere sensation of fragrance, that is itself significant of solidity, extension, or whatever we may regard as essential to the existence of things without? As a mere change in the form of our being, it may suggest to us the necessity of some cause or antecedent of the change. But it is far from implying the necessity of a corporeal cause;—any more than such a direct corporeal cause is implied in any other modification of our being, intellectual or moral—in our belief, for example, of the most abstract truth, at which we may have arrived by a slow development of proposition after proposition in a process of internal reflective analysis, or in the most refined and sublime of our emotions, when, without thinking of any one of the objects around, we have been meditating on the divinity who formed them—himself the purest of spiritual existences. Our belief of a system of external things, then, does not, as far as we can judge from

the nature of the feelings, arise from our sensations of smell, more than from any of our internal pleasures or pains." *

Odorous particles, then, have never been submitted to Dr. Brown's only test of materiality, and yet he, and all other immaterialists, without any hesitation, pronounce them to be matter. The spirit, like these particles of odour, can exist in connexion with the body or separate from it; and yet it forms no part of the fleshly tabernacle. If like the particles of odour, it really eludes the grasp of the muscular organs, and if neither these odoriferous particles, nor the spirit, can be proved by any muscular effort to have solidity and extension; why, then, should one be called *material*, and the other *immaterial?*

If the mind be unextended, how can it receive any sensations from things without? It could not act upon bodily organs, for they are extended. Neither could bodily organs act upon it.

Philosophers have endeavoured to invent numberless hypotheses to account for the action of matter on the mind, which they have assumed to be immaterial. The old Peripatetic doctrine of perception, by species or phantasms, which for so many centuries held so unlimited a sway in the philosophic world, was probably originated to connect material with immaterial substances. When this absurdity slowly died away, other hypotheses, no less erroneous, immediately supplied its place. Des Cartes, seeing no possibility of any reciprocal action between matter and something that was inextended, invented his system of occasional causes, and represented the external world entirely incapable of affecting the mind in any way whatever. He ascribed all the sensations and affections of the mind to the immediate agency of the Deity, virtually rendering external objects entirely useless to the mind. This conjecture has been modified by succeeding philosophers without, however, removing its absurdities. It is useless to revert to all the absurd theories which have from time to time distracted the metaphysical world, and which have been originated for no other purpose than to uphold the still greater absurdity of immaterialism. Philosophers of ancient times imagined up the existence of an immaterial substance, unextended in its nature, like nothing. To support this wild and vague imagination, learned metaphysicians have given birth to innumerable conjectures, in order to connect this imaginary substance with the material world.

(*To be continued.*)

* Brown's Philosophy of the Human Mind. Lecture XX.

NEW JERUSALEM.

(*Continued.*)

In the seventh paragraph of this revelation it will be perceived that a law was established, that all the Saints who should come to that land, should lay their money before the Bishop of the church, that lands might be purchased, and both poor and rich receive an inheritance

An epistle was commanded to be sent to all the churches in the east, requiring them to appoint an agent to receive subscriptions to purchase land in Zion. And lest the churches should be negligent and slothful upon this subject, the Lord told them that it was his will that the disciples should "purchase the whole region of country, as soon as time would permit." "Behold here," saith the Lord, "is wisdom. Let them do this, lest they receive none inheritance save it be by the shedding of blood." (See paragraph 10 and 11.)

It would appear from this, that unless the "*whole region*" should be purchased by the Saints they were to receive "*none inheritance*" there; and at the same time an intimation was given that unless the Saints were faithful and expeditious to do this, there would be a "*shedding of blood.*" Thus we can perceive, that the Lord saw not as man sees: he saw that the inhabitants of the country, who were then apparently friendly, would become the enemies of the Saints, and shed their blood, and drive them from all their inheritances.

That the Saints might be forewarned, and be on their guard against giving any provocation, the Lord said unto them,

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (Paragraph 5.)

In the 13th paragraph, Sidney Rigdon was commanded to consecrate and dedicate the land and spot of the temple unto the Lord.

On the second day of August the foundation of the first house for the Colesville Saints, was laid in Kaw township, twelve miles west of Independence. This foundation was laid by twelve men, in honor of the twelve tribes of Israel. At the same time the land of Zion was consecrated and dedicated unto the Lord by prayer.

The next day the temple lot was dedicated unto the Lord, in the presence of eighteen men.

On August 4th the first conference was held in the land of Zion.

August 7th the first funeral was attended, and on the same day another revelation was given through Joseph the prophet, making known still further the duties of the Saints. (See Section XIX.)

After receiving several other revelations, Mr. Smith returned to the churches in the east. Towards the last of August he received another revelation in Kirtland, Ohio, on the great importance of speedily gathering up money to purchase the land in Jackson county. We make the following extract:—

"And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, hold it in mine own hands; nevertheless, I, the Lord, render unto Cæsar the things which are Cæsar's: wherefore I, the Lord, will that ye should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Section XX. Paragraph 8.)

This remarkable prophecy in conjunction with those to which we have before refered, was given, as we have already remarked, at a time when no human sagacity could have foreseen such events. No man, unless he were a prophet, could have so clearly portrayed the subsequent history of the church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed, that the people of that boasted land of freedom, would shed the blood of the Saints, and drive them from the lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue. All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great prophet is heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance, were very unlikely to come to pass—events that have since been fulfilling to the letter, as both America and Great Britain well know.

On the 11th of September another revelation was given, from which we make the following extract:—

"Behold, the lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (Section XXI. Paragraph 7.)

(*To be continued.*)

Death of the Patriarch John Albiston.

Ridge Hill Lane, Stayley Bridge, June 4th, 1849.

Dear President,—We are sorry to inform you that our dearly beloved and very much respected father and patriarch, John Albiston, died of a fourth stroke of the palsy on the 2nd instant. His death is deeply lamented; yea, we feel to mourn the loss of so meek, so lowly, so gentle, and so affectionate a father. But we sorrow not as those without hope, for we know that his death was the death of the righteous, and we hope that when we have to put off mortality (or be changed) our last end may be like unto his, and that we may all meet him in the eternal mansions of our God, there to enjoy his valuable company in a world without end. Amen.

The last few years of his life has been one scene of poverty and of crosses, and trials of an afflicting nature, which he has borne with the greatest patience and resignation. He has often said in our public meetings that his trials were hard to bear, but that his religion afforded him great consolation, and that he was willing to suffer all things that he might be called to endure, because he knew that he was a member of the true church of God. He would often say, I am a living witness for God, and I consider myself highly honoured, because I know his truth and his power. The sick are healed, and his power is in this church, and my soul delights in it. Brethren and sisters, be loving and obedient; strive which can love the Saviour best; show by your every day walk that you are his people; serve the Lord a day at once, and if possible serve him every day better, &c., and the Lord will bless you.

Since he was taken with the last stroke (before his fatal one) he has not been enabled to walk, only by getting hold of the mantel-piece, and holding to the furniture; but under these circumstances he was always cheerful, and the Saints were always blessed with his company whenever they went to see him, and many were healed by his administration even while he was sick. He often joined in singing beyond his strength, and at his request he was frequently conducted to the meeting room, sometimes by two of the brethren, sometimes by one; his arms over their shoulders, walking through the streets with trembling limbs and palsied steps; and being in this manner conducted to his seat, he would sit there and join with all his heart in the worship of God, until liberty was given to the Saints to tell their experience one to another. He would then lay hold of the railing at the front of the stand, and, raising himself on his feet, bear a faithful testimony, telling the Saints that he had no doubt but that he should join in the grand assembly of the angelic hosts in their songs of praise to God. He would then exhort them in the language of John, the beloved disciple of Jesus, and say, "little children love another," and then leave his blessing with them. On the Sunday but one before his death he called his sons together and gave them his blessing. On the Sabbath day previous to his death he was conducted to the room, and he bore a faithful testimony, and left his blessing with all the Saints.

Thus has one of the honourable of the earth finished his course. He has kept the faith. His deeds and words of counsel will live long in the hearts of thousands. His death is precious and his memory is blessed.

Signed, on behalf of the Ashton branch of the Church of Jesus Christ of Latter-day Saints,

JOHN ALBISTON, Jun., President.

THOMAS J. SCHOFIELD, } Elders.
JOHN LEE, }

John Albiston was decently interred, June 5th, in the New Church-yard, Ashton-under-Lyne, followed by a large number of relations and Saints from the branches of Dukinfield, Newton, Mottram, and Ashton.

RECENT EXCITING EVENTS.

The past two weeks have furnished more fearful tragedy and casulty, in different parts of the country, than we remember ever to have known in a similar space of time. The terrible Crevasse at New Orleans, threatening the destruction of that city; the Astor Place riot, resulting in the death of more than twenty persons; the disaster on board the steamer Empire, with a loss of between twenty and thirty lives; the appearance of the cholera in our city; the burning of a large portion of Watertown; the fire at Milwaukie; the terrible conflagration at St. Louis, burning over three hundred buildings and twenty steamers, and destroying about twenty lives, with some dozen or twenty murders and suicides, form a tableau of disaster and death seldom recorded within two weeks.

Add to these the Canada riots, and the picture challenges comparison. It is hard to say which will prove in the end the most fearful of the features of this picture. The loss of life at the Opera House, at St. Louis, and on board the Empire was about equal, but should the Crevasse continue at New Orleans, the destruction of life and property promises to swallow up all the other events as minor occurrences. It would seem as though providence was pouring a special vial of wrath upon the earth, either as a punishment or a warning. Applied either way, the moral may not be without its good.—*New York Sun.*

MISCELLANEA AND LETTER TO PRESIDENT PRATT.

Sir,—The following "Miscellanea," together with the letter, I submit to your judgment, and are at your service. HARVEY BIRCH.

FLIGHT OF LOCUSTS.—Letters from Cyprus to the 27th of April report this island to have suffered so considerably from the destructive ravages of locusts, that the greatest misery and distress prevail.—*Derby Reporter.*

The Berlin correspondent of the *Medical Times* gives a curious fact:—"The population of Berlin, from 1843 to 1847, kept steadily increasing by 14,000 to 17,000 souls annually. It has, in the troubled year 1848, decreased by 3,000.—*Family Herald.*

BLACK RAIN.—A shower of black rain fell at Abbeyleix, Carlow, Kilkenny, and Athy, at six o'clock on the evening of the 14th of April, and has been described by Professor Barker to the Dublin Royal Society. The rain fell simultaneously over a district of 400 square miles. It was preceded by such darkness that you could not read without a candle, and by a hailstorm with lightning, but no thunder. It was of the colour of ink; had a fœtid odour, and a very disagreeable taste; cattle turned from the pools of it with disgust. After standing some time it deposited a black sediment, and became of a brown colour. Quantities of it were preserved in several places, and will be chemically analysed.—*Ibid.*

The manner in which the war between the Cossack hordes of Russia and the Hungarians is likely to be carried on in this age of civilization, is shown by what has lately occurred in the town of Kaschan. The Russians having entered and taken up their position in the square, a fire was opened upon them from every window, upon which they immediately retired, surrounded the city with cannon, set fire to it at the four corners, and cut down all who attempted to make their escape. —*Illustrated London News.*

Ideas of emigration are beginning to spread in Belgium. Several Belgian families, belonging to the better class of inhabitants, are preparing to leave in the course of July or August for the western parts of the United States, where they intend founding agricultural schemes on a large scale.—*Ibid.*

Dear sir and brother,—The reflective mind cannot but notice the very visible signs of the times that discover themselves in rapid alternation to his astonished vision in these troublous times.

The marvellously eventful year of 1848, simultaneously beheld the firm establishment and reorganization of the church of Jesus Christ of Latter-day Saints in the "chambers" or valleys of the Rocky Mountains, and the marked and indubitable

evidence of the general "burning," in the total overthrow of venerable institutions, and long-cherished systems, and the almost universal shaking, crumbling, and dismemberment of powerful kingdoms and mighty empires. And now, after eighteen consecutive months of alternate, famine, pestilence, revolution, wars, arson, robbery, murder, and pillage—of the frightful outbreaks of popular fury, civil wars, daring emeutes, and lawless, unconstitutional (though not unapproved) proceedings, the nations are further removed from peace and pacification than at the ill-fated moment when the prohibition of a banquet enkindled the fearful flame that burst over Europe, swift as the lightning flash. Such a terrific, sudden, and universal overflow of democratic fury has not occurred within the memory of living man. All the sagacity, foresight, skill, and ability of the profoundest statesmen prove insufficient to preserve the shattered barque of uninspired government, now driving upon the breakers with awful fury, and anon near foundering amongst the treacherous quicksands which abound in the wild tempestuous seas of political commotion. The ravages of fire, plague, and pestilence, &c., &c., are the concomitants of these furious displays, that speak in thunder-tones to the nations, among which may be mentioned the tremendous fires at Stockholm, Sweden, and at St. Louis, U. S.; the partial submergement in water of the city of New Orleans, U. S.; the numerous shipwrecks, and the simultaneous re-appearance of that dreadful malady the cholera at Rennes, Presburg, Vienna, Paris, in Silesia, Egypt, and even at Manchester, and also the threatening political and war-like aspect of nearly all the states and nations of Europe at the present moment.

The perilous situation of the French capital may be inferred from the following graphic portraiture by a leading journal:—"Upwards of 600 corpses are borne out day after day for burial. From the ruthless veteran, to whom all France looked as to her sword in the day of danger from within or from without, down to the populace of the suburbs, afflicted by every plague of every sin—the unquiet mind, the idle hand, exhausted means, the raging pestilence—the scourge is everywhere; such a visitation, at all times terrible, is rendered far more solemn and appaling by the events of the past year. The hearts of men are low and panic stricken; the scenes of tumult of civil war, and of mob government, through which the nations have past, have taught the most sanguine the value of their idols. No one dares to look for what the morrow may bring forth. The institutions which are the birth place and the abode of human society are shaken and in part overthrown. Life itself is menaced by a disease so capricious and malignant, that the terror it disseminates amongst such a population as that of Paris, exceeds even the sorrow naturally attendant upon this excess of mortality. In presence of such public calamities, the strife of parties and the passion of wars become doubly odious and pitiful. The spirit of the populace is much broken by the miseries they have undergone, and by the gloom which surrounds them. If they again take up arms it will not be in hope but in despair; for they begin to know that every fresh convulsion will only consign the nation to more protracted sufferings and a darker fate." In the face of all this (relying upon the arm of Jehovah, the servants of the Most High dash fearlessly through the troubled waves, in eager search of all the valuables that float unpiloted and untramelled. Understanding their mission, the terrific grandeur and appaling sublimity of cotemporary scenes, deter them not from their determined labours, but with the most indomitable courage and indefatigable zeal do they warn the nations to fear God, and escape to the mountaneous heights of Zion, there to contemplate the desolation of a world.—Yours in the covenant,

HARVEY BIRCH.

The Latter-day Saints' Millennial Star.

JULY 1, 1849.

THE DESTROYER IS UPON THE WATERS—Sad is the news which we hear from the western world. The Lord truly is beginning to fulfil that which he spake by the mouth of his servant Joseph Smith the prophet, concerning the Missouri river and

other western waters. The lives of many of our dear brethren and sisters have been sacrificed to the destroyer within a few weeks past, and more especially on the Missouri river.

It was upon the banks of this river that our beloved prophet, with a council of Elders, stood in the month of August, 1831, and received the word of the Lord from which we make the following extracts:—

"Behold there are many dangers upon the waters, and more especially hereafter, for I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters."

"Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not, in journeying, upon them, lest their faith fail, and they are caught in her snares: I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree."

"Behold, I, the Lord, have appointed a way for the journeying of my Saints, and behold, this is the way—that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey, and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way. And behold, this commandment you shall give unto all your brethren; nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways; wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp of the Lord, to journey."—(See Book of Doctrine and Covenants, Section lxxii.)

More than one hundred of our brethren, according to report, have perished on this fearful river since the opening spring; many were from the eastern and middle States, and many from Great Britain. The word of the Lord is truly beginning to be fulfilled. We hope that the authorities of this Church in America will advise our emigrants to journey by land from St. Louis, at least, unless the Spirit shall otherwise dictate. The prophetic warnings of our great Seer Joseph Smith, are so plain that all the Saints throughout the world may see the dangers to which they will be exposed by journeying upon the Missouri river. However it is not for us, but for our brethren in America to dictate concerning this matter, and we hope and trust that they will direct in wisdom upon this subject, and, if possible, save the weak from the Destroyer, that such may be taught more perfectly in the way of the Lord, and hereafter become strong. The Lord will not revoke the decree of destruction upon that river, and unless the faith of the Saints is strong through their righteousness, they are as liable as any other people to fall victims to the decreed judgments.

We have as yet received but a few of the names of those who have perished; to satisfy inquiring friends we publish such as have come to us. The following died of cholera and fever, namely:—Samuel Sherratt, Jane Hardy, Susannah Winmill, Fanny Clark, Brother Wardell, William Dunlop, Henry Joiner, Eliza Davis, William Owen, Lettice Orman, Eleanor Owen, Joseph Hall, Sabra A. Amerson, Nathaniel Ames and wife, William Owen, Eliza Terry, Thomas Amerson and children, James Bond.

If judgment begin among the people of God, what will the end be of those nations who receive not this message? Fearful in the extreme! No tongue is able to describe the woes and miseries that shall come upon them. Let the Saints then use every exertion to get out of their midst; for judgment will not linger. Sanctify yourselves by keeping the commandments, and the word of wisdom, and the righteous counsels of the servants of the Most High, and if you will do these things the destroyer shall pass over you and not slay you.

We recommend the Saints to read carfully Elder Eli B. Kelsey's letter; much benefit, both of a temporal and spiritual nature will be derived from a strict adherence to the instruction contained therein. With regard to laying aside weekly savings, we would not advise the Saints to put their small funds into the hands of treasurers; for as all men are not honest, it will lay a foundation for difficulties, and some by this means may be cheated out of their hard earnings. Let the Saints be their own stewards, and then if their means are spent, they have no one to find fault with but themselves. If the Saints cannot be faithful over the few pence which they may have the chance of laying up for useful purposes, how shall they in a time to come be entrusted with greater things? And if the Saints are slaves to their own appetites and cannot refrain from those things which are hurtful, how shall they overcome all things?

The instructions contained in Brother M'Naughton's letter are also of great importance to the Saints, and all will do well to give heed to the same; and instead of paying monies into those Babylonish societies, make every preparation possible to get out from the midst of wickedness, and escape to a land of refuge; for the destroyer is abroad among the nations, and unless diligence is exercised on the part of the Saints, they may be overtaken in an hour they think not. Therefore let all Saints be up and doing, for troublous times are coming.

A Few Words of Advice to the Elders.—When I arrived in this country I was very frequently called upon by the Saints to lay hands upon them and bless them. This practice I found on inquiry had prevailed in this country to some considerable extent. It is a practice, however, which should be done away only on important occasions; such, for instance, as the setting apart of officers to some new fields of labor, or other important business. And there may be some other instances where it may be wisdom to bless by the laying on of hands. It is the duty of the patriarch to bless the Church, for unto this power he is ordained. But it is not expedient that the elders should introduce such a custom among the Saints. If they, by so doing, are not acting out of the authority of their calling, they are acting very unwisely, and if continued, they will grieve the Spirit.

Emigration.—Our first ship will sail sometime the fore part of September. Those Saints who wish to sail at any time in the fall, should send their deposits as soon as convenient, with the names, ages, and address; the ages of all infants should be given in months. As the fare is constantly changing, it is impossible for me to say at present what it will be. All who send their deposits will be notified in due time when to be in Liverpool. I already have many names for the first ship, but there is still room for more.

No news from the Saints in the Great Salt Lake Valley since November last. We shall doubtless get intelligence soon.

LETTERS TO THE EDITOR.

78, Muslin Street, Bridgeton, Glasgow, May 3, 1849.

The Lord will help those who help themselves—(in doing good).

Dear Brother Pratt,—The above saying, which I have so often heard repeated by the servants of the Lord, in the land of Zion, has presented itself to my mind of

late with great force, at times, when I have seen the Saints spending a goodly portion of their hard earnings for those things that are not only useless, but pernicious in their influence upon the mind, as well as on the body of man,—I mean *strong drinks*, and that most filthy of all the vegetable family—*tobacco;* by the way, not forgetting *hot drinks, &c.*

The desire of every faithful Latter-day Saint to escape from under the hand of the tyrant and the rod of the oppressor, is only second to that of an ultimate and eternal salvation in the celestial kingdom of God. The question is, how can they accomplish this? My answer unto all is, *Help yourselves and the Lord will help you.*

Now, to show to what extent the Saints *can* help themselves in this matter, I have only to make the following statement, viz.—that the TWENTY THOUSAND *adult* Saints in the British Isles spend three pence each, per week, for *strong drink, tobacco, snuff, &c.*, which in twelve months will amount to the *enormous sum of thirteen thousand pounds* sterling; this is amply sufficient to emigrate *two thousand* adult persons to Council Bluffs every year; and if we add to this a sixpence per week more for each adult, for *tea, coffee, cream,* and *sugar,* we have the astounding fact before us, that the sum of *thirty-nine thousand pounds* sterling, is spent *annually* by the Saints in the British Isles for things that are calculated to stupify the mind, defile the *temples* of the *Lord,* and gradually undermine the constitution of all who partake of them. This sum is sufficient to emigrate ten thousand persons to New Orleans every twelve months.

I am satisfied that the foregoing estimate is far below what is actually expended, but it is sufficient for the present purpose.

When I take into consideration the powerful influence that *good* examples have upon the minds of the rising generation, and how much they tend to increase their exaltation in the scale of intelligence, pertaining to the things of the kingdom of God: and of the many thousand who might soon be rescued from nakedness, starvation and wo. I feel, that if I had the voice of an Archangel I would send forth the sound into all the earth, until every mountain, hill, rock and glen echoed the cry

Help yourselves and the Lord will help you.

This saying is applicable to *all* men—it is the very quintessence of the Apostle Peter's declaration to the thousands on the day of Pentecost. Help yourselves (by yielding obedience unto the gospel) and the Lord will help you (with the gift of the Holy Ghost.)

While visiting the branch of the church in Rutherglen, I was led to speak somewhat in the foregoing strain, and yesterday I received the following letter from the president of the branch.

Rutherglen, May 1, 1849.

Dear Brother Kelsey,—The council of this branch have taken into consideration the blessings to be derived from stopping smoking, chewing, and snuffing tobacco; drinking whiskey, porter, ale, tea, coffee, &c., &c., and that instead of spending their money for such useless things, have agreed to give them up and to pay the money they would cost weekly into the hands of a faithful brother as treasurer, to be laid by until we have enough to send out two or more good men to New Orleans, where they can labour and remit money back to enable us to send more to help them, until all who join in this matter are delivered from Babylon. All interested would be responsible for the care of the families of those sent out. I spoke of these things last Sunday to the Saints, and I believe all who were present rejoiced in the plan, and were willing to go to it with their might; but I told them we would not enter into any arrangement until we had some counsel on the subject; so, my dear brother, it is in your hands, and whatsoever you say we will abide by. If it meet your approbation we will begin our first gathering on the 13th of May, 1849. I shall expect an answer to this before Sabbath first, if convenient. We have not baptized any yet this quarter, but we are still sowing the seed, and expect to reap before long.

May the Lord bless you in all your labour, is the prayer of your brother,

ANDREW FERGESSON,

I shall defer giving a decided answer until I hear from you, which I hope will be soon. I am not prepared to say definitely what our increase has been, or is likely to be this quarter from the fact that I have travelled but little. Deeming it wisdom to rest awhile and expose myself less to the *inclemency* of this *inclement climate*, that peradventure I may get rid of the very troublesome cough with which I am now afflicted.

Hoping that you and household are in good health, and in the enjoyment of every blessing, I subscribe myself your affectionate brother in the bonds of the covenant,

ELI B. KELSEY.

7, Great Thornton Street, Hull, May 10th, 1849.

Dear President Orson Pratt,—Sir,—I take the liberty of forwarding you my thoughts regarding the following very important subjects. In my travels, both in this and in other countries, I find, that not a few of the Saints are in thraldom, still holding themselves in connexion with many of the associations and institutions of Babylon, (patches on the old garment) such as oddfellows, rechabite societies, tee-total societies, sick societies, burying clubs, &c., &c., &c. Now those institutions, however laudable their objects, however sincere and good the intentions of their respective votaries, has not, nor cannot be of any salutory or lasting benefit to the human family. They are but of short duration; in them are the seeds of discord and schism, they want the elements that bind and cement together. "The Gospel is the perfect law of liberty." James i., 25. ii., 12. Does not every Latter-day Saint (if worthy of such a name) thus guilty, betray a mighty want of knowledge, faith, and confidence in the Gospel, that holds any alliance with any of the institutes of Babylon. What saint of God, whose judgment is at all informed, whose mind is at all enlightened, who is at all influenced by the principles of truth, that requires to continue in connexion with, or to join rechabite societies, or tee-total societies, thereby circumscribing the freedom and liberty which every born citizen of the kingdom of God should enjoy. Book of Doctrine and Covenants, page 240, sec. 81. 2 Peter, i. c., 5, 6, 7, 8 v. The word and spirit of the Lord ought to govern and regulate the saints of God in all these matters independantly of the institutions of men. And as for sick societies and burying clubs, I should say, (judging from the fruits) Saints that pay into sick societies seem as though they wanted to be *sick;* and all that contribute money to burying clubs, seem as though they wanted to be *buried in Babylon*. Galations vi. c., 7. 8. v. "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Alas! the time and money spent in propogating the rotten and tottering systems of man's weak invention ought to be applied to a *nobler* purpose; therefore, I would say to all Saints thus bound, speedily liberate yourselves, strike off the fetters that bind, rise in all the majesty of your character, in all the true dignity of your calling, and propogate and support in every way possible, the Gospel of Christ; the celestial law—seeing it is the only system recognised of heaven: the only plan *ordained* of God to bless the human family, whether political or religious; support those measures which will be savoury in their influence, salutory and lasting in their effects, in short which will bring *deliverance* and *redemption* to mankind.

Yours most respectfully,

JAMES M'NAUGHTON.

P.S. The work is onward in this locality; eight that I know of lately baptized; prospects good in fresh places that we have been opening recently. J. M'N.

SEVERAL CASES OF MIRACULOUS HEALING BY THE POWER OF GOD.

PHYSICIANS ASTONISHED.—HEALING BY THE POWER OF GOD.

Rumford, May 1st, 1849.

Dear Brother Gibson,—At your request I now sit down to give you a short account of the goodness and power of God, made manifest in my behalf. About two years ago, while working at my trade of coach-builder, while assisting in

removing a railway carriage, I dislocated my thigh, and was conveyed home, and my parents not being in the Church, and no elders in the town, (viz. Sterling) medical skill was called in, but from the swelling it could not be set. I was again examined by a Dr. Jeffrey and one Taylor of Glasgow, who said that a kind of jeal had gathered in the hip joint, and before it could be set, this must be removed by cupping; so I was cupped with twenty-four lances, but it did no good, and I lingered in great pain for three weeks, when it was proposed that I should again be cupped; but I was determined that it should not be; and hearing from you, that Elder Samuel W. Richards, from America, was coming to Sterling. I told my friends, that when he came, they would see the power of God, and I should be healed. Accordingly, when he came, he anointed me in the name of the Lord, and the bone went into its place, and I got up in the morning, and went to my work, to the astonishment of doctors and friends. I am now a travelling elder, and have a great deal of walking, but experience no inconvenience from it. I can get a dozen of witnesses to attest to the truth of this cure, both in and out of the Church.

I remain your brother,

JAMES S. LOW.

HEALING BY THE PRAYER OF FAITH.

Bury, June 11, 1849.

Dear President Pratt,—According to your request I now take up my pen to inform you of the wonderful manifestation of the power of God in this place, on Wednesday, the 6th of June. On returning from my work about six o'clock at night, I turned into a brother's house by the name of Thomas Crawshaw. On entering the house I was told that his wife had been taken with a kind of a stroke, which suddenly deprived her of her speech. I went up stairs, and found it to be the case; she seemed very much troubled, and wanted to make something known to me, but was unable. Her son's wife had sent for the doctor, but as luck would have it he was not in. Seeing that the case was a serious one I immediately laid hands upon her; I then told her husband to get some oil. In the meanwhile I sent for Elder Platt, who brought some oil with him. I gave her some, and Elder Platt and myself laid hands on her again: we both of us prayed over her that God would again restore her speech. After consoling her a little we left her. Her husband came for me again about ten o'clock; I went, and astonishing to say she could talk as well as ever she could in her life. I gave her some more oil, and prayed to God that he would remove every other pain that was preying upon her system. I went the day following, when she was in the house doing the work. She told me that she wanted to tell me the night before that her desire was that her youngest son (a young man) would obey the gospel, and that she did not want the doctor, but the Saints. She now feels thankful to God for his mercy towards her. The above is a true and faithful statement.

I subscribe myself your brother in the new and everlasting covenant,

JOHN ROBINSON.

HEALING OF CHOLERA.

Merthyr, June 15th, 1849.

Dear Brother Pratt,—I just take a few minutes to inform you how things get on here. In this town and its neighbourhood, we baptize now-a-days, as many as we like. The cholera that rages here at present, assists us greatly. The Saints are all alive, except when they think the cholera takes hold of them; the meetings are all crowded, but not more so than our own dwelling, where the half-sick Saints gather in crowds. I have visited several Saints in the cholera, and succeeded with God to restore many; but I am sorry to say, that three or four have died, some owing to the want of faith, and others, because we could not administer unto them. We are obliged to be very cautious in visiting our sick, and in administering oil, because the doctors are seeking to trap us, and people are even paid for looking after the Saints. In this exigency, our beloved president counsels us to advise the relations of the sick, to send for doctors, in case should the ordinance fail to restore, after trying sufficiently, in order that the officiating brethren may not be brought in for manslaughter, as people have been endeavouring their best to do lately at

Aberdare and Cardiff, and even in this place. This day week, I think, I was called to a young Saint that had been carried home speechless upon a plank, from the coal-pit, and in a state that his black comrades thought would soon terminate in death, for they seemed afraid to take him further than the mouth of the pit. When I visited the house, a great number of his fellow-workmen and others had assembled to witness the "miracle;" and no sooner had I entered, than the crowd followed, and filled the house. I succeeded, however, in persuading them to go out, except one, but their black faces still covered the window, and were determined to have a peep at the miracle. After that, I proceeded to view my patient, whom I found speechless in bed; and, with the assistance of a priest, I got him in a sitting posture, and without any anointing, laid my hands upon him, when he recovered at once, and jumped out of bed, quite well. Then the crowd rushed in again, and soon after, the doctor, who declared that the young fellow deserved a good whipping, for creating such a disturbance, without anything the matter with him. I left every one to enjoy their opinions concerning him, and was glad to get out of their reach without being stoned. Yours in the Lord,

JOHN DAVIS.

THE BLIND SEE, AND SEVERAL OTHER NOTED CASES OF HEALING BY THE PRAYER OF FAITH.

London, June 9th, 1849.

Beloved President Pratt,—Having received the enclosed note from a beloved sister who was baptized by me on the 8th of April last, and who is in the far-famed town of Windsor, with only one Saint to keep her company. She, having heard the gospel preached only twice before obeying the same, has faith in the work as described in her letter to me, so much so that I think the same worthy of recording. Not only has the power of healing been manifest upon one, but I can say, although we have not been organized into a branch one year, many have been healed. I will take the liberty of naming a few cases out of the many:—Sister Emma Spiring met with an accident while frying some meat: the pan was overturned, and the boiling fat went into her eye and on her face, and from the Friday to the Sunday she could not see with the eye. I, in the name of the Lord, anointed her with oil, and laid my hands on her, and the moment I took my hands off her head, she, in the presence of a large assembly, said she could see, and all pain was gone.

Another case was of a man by the name of Grenham, who had lost the sight of one eye. I anointed him, and he received his sight, and has since come into the church, and is a good member of the same.

Another case is of a young lady, who had a growing out of the back, and had been to many of the medical professors, but none could do her any good. I anointed her in the name of the Lord, and she has recovered, and entered the church.

Another case is that of Mrs. Taylor, aged over 70, who met with a fall 22 years ago and never could get cured. She heard of the Latter-day Saints, and sent for me, and offered to pay my expenses to the place if I would go, but I could not get time to go; and one meeting night she came to town and wished me to minister to her; I did so, and she has since sent me a note, saying, that for 21 years she had not been able to lay but on one side, but the same night I administered unto her, she was able to lay on the diseased side, and is able to put her foot to the ground to walk upon it. She has not at present entered the church, but she bears her testimony to the power of God in the church.

Another case is of a Sister Yandle, who had been taken with a very severe sickness, so much so that all her medical attendants gave her up for dead; but I had faith in the power of God, although they said her lungs were gone, and that it would be impossible for her to live over a few hours. I ministered to her in the name of the Lord, and the pain left her: from that time she has recovered, and has since been to the church to bear her testimony to the healing power of God.

Dear brother, these are a few out of the many cases that have come under my own notice of late, and the praise be unto the Lord. We have a branch of Saints, full of life, who are with me trying to roll on the kingdom of God; and I am most happy to say, our labours have not been in vain. Ten months ago there were but about 12 Saints in this part, but, thanks be to our indulgent Father, we have now

about 140; and not a week passes without some coming into the kingdom. I can say, that for the last six months we have not omitted to baptize every week; and the number baptized since the first of January, 1849, is about 90. I hope we shall soon double the number. We feel determined to go a-head, and do all we can before we leave the land for the west, that we may obtain our reward, for we know He is faithful who has promised.

Dear brother, believe me to remain yours in all faithfulness in the bonds of the fulness of the gospel, W. BOOTH.

2, Gloucester Place, Windsor, June 6th, 1849.

Dear Brother Booth,—I feel it to be my duty to inform you of the power of healing which has been manifested unto us during the past week. A youthful member of our family, whom you know very well, was taken exceedingly ill on the 30th of last month with her old complaint (inflammation on the chest), which came on more rapidly than it had ever done before. She was obliged to be put to bed, and I anointed her chest with the oil you consecrated, and also gave her some inwardly. That was about four o'clock in the afternoon. She continued very ill all the evening: her breath very short, and the fever very high. I again anointed her chest in the name of the Lord, and asked his blessing; he was graciously pleased to hear me, and in the course of twenty-four hours she was as well as if nothing had been the matter. I wish I could personally testify of the Lord's goodness, but as I cannot I have written to you. Though I have been but a short time in the church, I have received many blessings, and I hope soon to be able to stand up and testify of the same in Windsor.

For the present farewell. I am, dear Brother Booth, yours in the everlasting covenant, ELIZA JANE MERRICK.

DEVILS SUBJECT TO THE PRIESTHOOD.

Edinburgh, May 31, 1849.

On the 21st day of February, 1849, at our prayer meeting, held in the Hall, 2, Drummond Street, a female was seized by the power of the devil, so that it took three men to hold her, while her cries were awful. A number of elders being present, we laid our hands on her in the name of Jesus, and she became calm immediately; but no sooner did we turn to leave her, than she burst out with a derisive laugh at us. I then asked if there was any oil in the room, and a brother had a bottle of oil, but it was not consecrated. I called on Brother Waugh, and we took the oil to consecrate it. Whenever we took it into our hands, her cries became dreadful; and when I came with the oil to anoint her, she sprung from the hands of those that held her, and leaped up on the back of the seat screaming fearfully. We got her pulled down, and then I anointed her in the name of the Lord Jesus Christ, after which we laid our hands on her in the name of Jesus, and she was instantly made whole, and went home on foot well and sound in mind and body. This was done before all that were at the meeting.

We, the undersigned, attest that the above is true, having been eye and ear witnesses of the same.

WILLIAM GIBSON,
JOHN M'COMIE,
GEORGE PEDEN WAUGH.

CHOLERA HEALED BY FAITH.

Edinburgh, June 1, 1849.

In the month of December, 1848, I was sent for to visit a young boy, son of Brother John Brown, in Lounhead, who was taken very bad with cholera. Brother M'Master and I went out, and found him very bad: his belly was drawn together like thick cords with the cramp. Brother M'Master anointed, and then we laid our hands on him in the name of Jesus Christ, and he got better immediately, and next morning he was running about as well as ever he was, and has continued so.

Witnesses to the above,

WILLIAM GIBSON,
WILLIAM ATHOLE M'MASTER.

LEPROSY HEALED.—A MIRACLE.

Borland, Fifeshire, Scotland.

To all whom it may concern. This is to certify, that I was seized with a disease like the leprosy, in the year 1837, and tried all that I could to get a cure, but I could not, and all the doctors that I applied to could do me no good; and it continued with me over all my body till the month of September, 1843, when I went and was baptized into the church of Jesus Christ of Latter-day Saints, by William M'Farland, elder of the said church, on the 1st of September, 1843, and that same night the leprosy left me. JENET RIDD.

Witnesses, WILLIAM M'FARLAND, JAMES CRYSTAL, ALEXANDER RIDD.

FEVER REBUKED.—A CHILD HEALED FROM THE POINT OF DEATH.

Wood Mill Street, Dunfermline, Fifeshire, Scotland.

To all whom it may concern. This is to certify, that I was in Borland on the 8th of January, 1849, and there was a girl by the name of Catharine Kidd, lying very bad with a fever, and was at the point of death, and there was part of her dead clothes made, waiting every moment when the breath would leave her; so I was called to see her, and I went; and they asked me if I would attend to the ordinance of the Church with her, and I said that I would: so in company with Elder M'Farland, I anointed her with oil, and laid hands on her, in the name of Jesus Christ; and when I had done, I told them that she would get better, and the people that were in the house, said if she did, that it would be a miracle; so from that hour, she did get better, and the dead clothes were laid aside. Now for this, to our Lord and Saviour Jesus Christ, be all the honour and glory, both now and for ever, Amen. WILLIAM ATHOLE MACMASTER.

Witnesses, WILLIAM M'FARLAND, Mrs. M'FARLAND.

REMARKABLE PRESERVATION OF LIFE, AND THE EFFECT OF THE PRAYER OF FAITH.

Auchene, Scotland, June 12th, 1849.

Beloved Brother Orson Pratt,—On the 10th of April last, I went to my work about ten o'clock at night; on arriving at the pit head, in company with three others, it was thought by all appearances, that the engineer had put all the machinery in order, to let us down to our work, when James Hyends and myself went on to the keg, to descend in the usual way; but to our great surprise we went to the bottom with a tremendous crash, the ropes being in no way attached to the engine. The pit was sixty-four fathoms deep; both the kegs were broken to pieces, and one of the chains was broken in three places, and yet we were wonderfully preserved; the like has scarcely ever been known. James Hyends was very little injured. My leg was broken, from which I suffered an excessive pain till the following evening, when Peter Kain, a teacher, anointed me with oil, according to the Scriptures, and I was relieved in a great measure of the pain. The next morning, Elder Eli B. Kelsey prayed for me, and again administered the ordinance, and in less than five minutes I was almost entirely freed from all the pain that I was suffering; for which I feel to attribute all the praise and glory to God.

I am your brother in the bonds of the new and everlasting covenant,

ROBERT BRIGHTON.

GREAT MANIFESTATION OF THE POWER OF HEALING THROUGH THE PRAYER OF FAITH.

Edinburgh, May 31, 1849.

On the 19th of the present month, a sister came for me, to visit a brother of the name of John Brown, who lives in a place called Loanhead, about five miles from Edinburgh, who had fallen down an incline in the coal pit the day before, while at work, when a harly filled with coals fell upon him, cutting his head and crushing his body severely. Brother Waugh and I went out and found him suffering great

pain, indeed he could not move his body in the least without severe pain; brother Waugh anointed him, and then we laid our hands on him in the name of the Lord, when he rose immediately, put on his clothes, and sat down and took tea with us as heartily as ever he did in his life, and wanted to see us on our way back, but we would not let him; however he went out and visited the Saints—was at their meetings next day, it being Sabbath, and came to our meeting in Edinburgh on Wednesday evening. His cuts and bruises are all completely healed.

We, the undersigned, were eye witnesses to the above.

WILLIAM GIBSON.
GEORGE PEDEN WAUGH.
JOHN BROWN.
FANNY BROWN.

IN MY NAME THEY SHALL CAST OUT DEVILS.—JESUS.

Clackmanan, May 29, 1849.

In the beginning of January, 1849, a sister in Clackmanan Branch became possessed with a devil; Elder John Russell administered unto her, and the devil was cast out; but upon the 12th of January, I being with the Saints, and teaching them some of the ways which the devil took to deceive them; she went out of the meeting, and I being sent for, went with Elders Russell and Cook, and found her in such a state that it took two to hold her, and all the time she kept speaking in some tongue that we knew not, when we came in she tried to bite and tear me, and the devils cried out that we had not power to cast them out for they were Legion. I said our master had, and through him we would cast them out ere we left the house; we had to attend to anointing and laying on of hands several times, and although she would get better, they would always come back, we then, knowing the devil is not over fond of music, commenced to sing "Hail to the Prophet," and then attended again to the ordinance, and she was restored to her right mind, and has continued so.

We, the undersigned, were eye and ear witnesses of the above.

WILLIAM GIBSON.
DAVID COOK.
JOHN RUSSELL.
DAVID RUSSELL.

ANOTHER GREAT MIRACLE.

Clackmanan, May 29, 1849.

In the beginning of the year 1848, in Clackmanan Branch, a boy of about six years of age, a son of Brother John and Sister Margaret Hunter, who had been given up by all the medical men as incurable, and whose disease they could not understand, and who was reduced in consequence thereof almost to skin and bone, and confined to bed, was administered unto by Elder John Sharp, now gone to America, and Elder John Russell, who is still here, who anointed him with oil in the name of the Lord Jesus, and next day he was running about in good health, and has continued well ever since.

Witnesses to the above

JOHN HUNTER.
JOHN RUSSELL,
MARGARET HUNTER.

RUPTURE HEALED BY THE PRAYER OF FAITH.

In the month of March, this year, 1849, a young boy, son of Sister Ann Hunter, in Clackmanan, who was sorely afflicted with rupture, was anointed for the same by Elder John Russell, and next day he was quite whole, and still continues so, he was rather more than three years of age, and was born ruptured.

Witnesses to the above

JOHN RUSSELL.
DAVID RUSSELL.
ANN HUNTER.

TWO CASES OF MIRACULOUS HEALING.

Perth, 29th May, 1849.

Beloved President,—I lift my pen to inform you of two cases of healing by the power of God, through the order of anointing with oil. On the 29th of April, I anointed a man, by the name of John Smith, residing at 82, South-street, Perth, who had been confined to his bed for three weeks previously with pain; after he was anointed, he rose from his bed almost immediately, and has had good health since. Again, on the 22nd of May, 1849, brother Hugh Findley had delivered a lecture. We were called upon by a sister, Mary Bell, to go and anoint a Mrs. Whottoch, residing at 145, High-street, Perth. When we got there, we found her in the fever; we anointed her, and from that time, she has got better, and is now up every day, and in very good spirits, in regard to the work of God.

Yours in the Gospel,

ROBERT GALT.

GOD IS LOVE.

Hail, everlasting Love,
Whose overflowing stream,
From every sacred fount above,
Comes like an evening beam.
Seraphic wings have fann'd,
Each purling wave to rest;
Which flowing from that blissful land,
Springs in our mortal breast.
Oh, how divinely sweet,
To trace its heavenward course,
Where holy angels love to meet,
Round its eternal source.
Where trees of knowledge fair,
And Sharon's lovely rose,
Bloom in immortal beauty there,
And heavenly sweets disclose.

London, May 28th, 1849. JOSEPH WOODCOCK.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 22ND OF JUNE.

	£	s.	d.		£	s.	d.
J. S. Cantwell	1	1	0	Brought forward	£12	15	4
James Marsden	5	0	0	William West	5	0	0
Henry Beecroft	3	10	0	J. Armitstead	3	0	0
Philip Lewis	2	0	0	Thomas Kerry	5	5	4
John Parkinson	1	4	4	John Lyon	1	0	0
Carried forward	£12	15	4		£27	0	8

The "KINGDOM OF GOD," Part IV, is now in the press. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled "*The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed.*"

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

Soon to be published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy.

TYPOGRAPHICAL ERROR.—In the Money List of the last number of the STAR, the head line should read "List of Monies received from the 24th of May to the 9th of June."

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 36, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14. JULY 15, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

Dr. Brown, however, being a little more wise than the immaterialists who preceded him, does not attempt to connect the mutual affections, existing between matter and mind, by substituting some conjectural intervening *causes*. Instead of this, he advocates the direct affection of the mind by the presence of material objects—that the change of state in the one is produced by the change of state in the other, independently of intervening causes. Now this, in our view, is really what happens.

We believe that matter can only act upon mind because mind is an extended material substance. But Dr. Brown supposes there is no absurdity in matter acting upon that which is unextended. He endeavours to substantiate the possibility of the direct mutual affections of mind and matter, by refering to some examples of matter acting upon matter as in gravitation.* But we do not conceive these cases to be in the least analogous; for there is no absurdity in supposing one extended substance to act upon another which is also extended. But for extended substances with parts to act upon unextended substances is without a parallel, and inconceivably absurd. Indeed there could be no action at all; an immaterial mind could not act upon an immaterial mind any more than nothing could act upon nothing. To talk about matter affecting that which is inextended and without parts, is to talk about matter affecting nothing.

The very fact of the external organs affecting the mind without any intervening cause, the same as other matter affects other matter, is an argument of the strongest kind in favour of the materiality of mind. A piece of iron is affected in a certain manner by introducing into its presence a loadstone, so the mind is affected in a certain manner by the presence of light upon the retina, or by the presence of odour upon the olfactory nerve. If then mind can be directly affected by other substances, the same as matter directly affects matter, why should it be called an immaterial substance?

If resistance to our muscular efforts, as Dr. Brown supposes, be our only test of solidity and extension, and consequently of matter, then mind itself has the greatest claims to materiality. A muscular effort is nothing more than an effort of the mind. Without the mind the muscles are incapable of any effort whatsoever. Two men stretch out their arms, press their hands together, and resist each other with great force. In this example as it is commonly said, the muscular efforts of the one are resisted by the muscular efforts of the other; but as the muscles have no power of themselves, the facts of the case are, that the mind of the one truly resists the mind

* Brown's Philosophy of the Human Mind. Lecture XXX.

of the other through the medium of their respective muscles. If that which causes resistance then be material, mind must be material.

If two bodies of iron of equal size were moving with equal velocities towards each other, upon meeting they would destroy each others motion, and the next moment, though in contact, there would be no signs of resistance; not so with the resistance which mind offers to mind through the medium of the muscular organs; the resistance can be continued at the option of the two resisting minds; hence mind exhibits resistance in a greater degree than other substance, and should, therefore, according to Dr. Brown's test be considered material in preference to all other substances.

No two atoms of spirit or any other matter can occupy the same identical space at the same time. There is as much evidence in favor of the impenetrability of spirit as there is of any other matter. The Rev. David James, nor no one else, has ever seen or heard of two or more spirits or atoms of any other substance, occupying the same space at the same time. Such an idea is not only without proof, but is inconceivably absurd.

No two atoms of spirit or any other matter can occupy two or more places at the same time. We have never known of a circumstance of the spirit of man residing in the body and out of it at the same time. No particle of light, odour, heat, electricity, can occupy two places at once. These substances can only be extensively diffused by being extensive in quantity. The particles of light which enter the right eye are not the same which enter the left. Though their qualities may be exactly alike, yet they are separate individual substances, as much so as if they were millions of miles asunder. The same is true of the atoms of spirit and all other substances.

Of the Essence of Substances.

Philosophers of modern times have asserted that we know nothing of the *essence* of bodies. It is affirmed that all that can be known of mind or matter, are merely its properties. Dr. Abercrombie, says, "We talk, indeed, about matter, and we talk about mind; we speculate concerning materiality and immateriality, until we argue ourselves into a kind of belief that we really understand something of the subject. The truth is we understand nothing. Matter and mind are known to us by certain properties; but in regard to both it is entirely out of the reach of our faculties to advance a single step beyond the facts which are before us. Whether in their substratum or ultimate essence they are the same, or whether they are different we know not, and never can know in our present state of being." *

There are many truths which we ascertain by reflection, independently in a great measure of our senses. We are assured and know in our own minds that duration must be endless, and that space must be boundless, not because we have learned these truths directly through the medium of our senses, or have been able to demonstrate them by any process of reasoning. In the same way we know concerning the essence of bodies. Instead of being entirely ignorant on the subject, as modern philosophers assert, it is directly the opposite; we know the essence of all substances. Solidity is the only essence in existence. Although the ultimate atoms of matter cannot come under the cognizance of our senses, and we cannot demonstrate their solidity by any process of reasoning, yet we are none the less assured of their solidity. We believe that they are solid because it is impossible for us to believe otherwise. We are as certain that the ultimate atoms of all substances are solid, as we are that they exist. What we mean by solidity is, that all substances completely fill a certain amount of space, and that it is impossible for them ever to fill a greater or less amount of space.

The amount of absolute space occupied by any substance is constant, that is the elementary atoms cannot be increased or decreased in magnitude in the least degree. Particles may be divided, but their respective parts occupy the same amount of space when separated as when united. Condensation or expansion is not a property of the ultimate atoms of bodies, but merely the relation which these atoms sustain to each other. When a collection of atoms called body are forced into a closer connexion with each other, the body is said to be condensed. When their relative distances are increased the body is expanded. The maximum of density excludes all pores. In such a condition the space is wholly occupied—any further condensation is absolutely

* Abercrombie on the Intellectual Powers. Part I. Sec. I.

impossible. A bar of iron varies its dimensions with its temperature, while the atoms of which the bar consists remain unchangeable in size. The pores of the iron increase in the same proportion as the bar increases, and diminish as the bar diminishes. Solidity is universally supposed to be a property of atoms, but this is an error. Solidity is not a property, but only another name for the essence. A property must be a property of something; but solidity is not a property of *any thing*—it is the essence itself—the thing that exists, aside from all properties and powers. If we suppose *solidity* to be a *property*, then it is evident that there must be a distinction between atoms as possessors, and solidity as the thing or property possessed; but we find it impossible to conceive of atoms separate and apart from solidity. Deprive atoms of solidity, and they are deprived not of a property, but of existence itself, and nothing remains. Solidity is associated with existence and we cannot conceive of the one independently of the other. Solidity, then, is the essence to which all qualities belong—taste, smell, colour, weight, &c., are the affections of solids. Every feeling or thought is the feeling or thought of solids. All the powers of the universe, from the Almighty powers of Jehovah down to the most feeble powers that operate, are the powers of solid atoms. We can conceive of solid atoms existing without powers, but we cannot conceive of atoms existing without solidity; therefore the very essence of all substance is solidity. Love, joy, and all other affections are only the different states of this essence.

When the essence or solidity of substance is considered by itself, independently of its powers, there cannot possibly be any difference in atoms only in their *magnitude* and *form*. The essence of all substance is precisely alike when the essence alone is considered. Substances can only differ in their magnitude, form, and susceptibilities, but not in their essences, for they are and must be alike.

(*To be Continued.*)

NEW JERUSALEM.

(*Continued.*)

Here it is again expressly foretold that the rebellious, or those Saints who should transgress the law of God, were to be cut off out of the land—were to be sent away, and not inherit the land—were to be plucked out. Thus we see that the Lord did not intend to suffer a carelessness, or negligence, or wickedness on the part of his Saints who dwelt upon that holy and consecrated land. He had determined as he had expressly told them a few weeks previously that he would be obeyed. "Verily I say unto you, my law shall be kept on this land." (Section XVIII., Paragraph 4.) There was no alternative only for the Saints to keep the law of God, or else be "*plucked out*" of the land, and "*be sent away*."

In November, 1831, among the numerous revelations given about those days, the Lord spake the following to the prophet Joseph in the State of Ohio, concerning the Saints on the land of Zion in Missouri.

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These things are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly, Amen." (Section XXII., Paragraph 4.)

In the following April, Joseph the seer again visited the land of Zion, and received the word of the Lord in their behalf, and more fully organized them according to the laws of God, after which he returned to his home among the eastern churches.

On the 22nd and 23rd of September, 1832, a revelation was given, informing the Saints that a temple should be built upon the consecrated spot in Jackson County,

before the generation then living, should all pass away, and a cloud of glory should rest upon it. (See Section IV. Paragraph 1. 2.) In this revelation which was given in Ohio, through the prophet, the Saints were sharply reproved, and a judgment predicted upon Zion. The Lord spake thus:—

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly, the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent, and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have caused to be written, that they may bring forth fruit meet for their Father's kingdom, otherwise, there remaineth a *scourge* and a *judgment* to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

"Verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion, for their rebellion against you at the time I sent you." (See Paragraphs 8 and 12.)

The children of Zion had not hearkened diligently to the warnings which the prophet Joseph delivered a few months previously, or at the time he visited them; wherefore the Lord was displeased with them as manifested in the above revelation.

The inhabitants of Zion were faithfully warned of the judgments which awaited them, not only by direct revelation, but by letters. We make the following extracts from a letter written in Ohio, by Joseph Smith, and sent as a warning to the children of Zion in Missouri.

"*Kirtland, Ohio, January* 11*th*, 1833.

"Brother William W. Phelps,—I send you the olive leaf which we have plucked from the tree of paradise—the Lord's message of peace to us; (meaning by this, a lengthy revelation which he sent in company with the letter, given December 6th, 1832. See Section VI.) for though our brethren in Zion, indulge in feelings towards us, which are not according to the requirements of the new covenant; yet we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and yet, strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of all mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest. The brethren in Kirtland pray for you unceasingly, for knowing the terrors of the Lord, they greatly fear for you." * * *

Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of brother G******s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living." * * * "All we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven which awaits her if she repent not."

P.S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say, "Wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite." * * * "We wish you to render the (evening and morning) STAR as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you

do not render it more interesting than at present, it will fall, and the church suffer a great loss thereby."

JOSEPH SMITH, Jun.

That the inhabitants of Zion in Jackson County, Missouri, were plainly and in the most definite terms forewarned of the judgments of heaven which would speedily overtake them, may be seen from the following letter, written by a council of twelve High Priests, in the state of Ohio, and sent to them.

Kirtland Mills, Geauga County, Ohio, January 14th, 1833.

"From a conference of twelve High Priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgement, which the spirit of our Master requires; we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a sensorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us from the fountain of light, though his claims and pretensions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert,

and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to coveteousness. This ought not so to be; but let him do just as the Lord has commanded him, and the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelp's letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and travelling elders has nothing to do with this part of the matter," it is something we highly approbate, and you will doubtless know before this reaches you, why William E. McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother William, that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation,

the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening, to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts that this epistle, and brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing, whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore, when you get this, know ye, that a conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandments.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us to all do his will, that we may at last, be saved in his kingdom.

ORSON HYDE.
HYRUM SMITH.

(To be continued.)

ARGUMENTS IN FAVOR OF THE TRUTH.

(Concluded from page 51.)

How did the Apostles in Christ's day become sons? he gave them power; that is, he taught them, gave them commandments, they *heard*, believed, and obeyed; and only thus *now* can the servants and offspring of God—become sons. When Paul preached at Athens, he preached *repentance*, and the few that clave unto him, no doubt received the remission of their sins, as he himself did by washing them away in the ordinance of baptism. Had not Paul learned the same doctrines and received the same spirit as the other apostles? Yes. And though on one occasion he says, "Christ sent me not to baptize, but to preach the gospel," in the same chapter (i.) of his first letter to the Corinthian Church, and to them that are called Saints, (chapter x.) it is manifest he meant by *the gospel*, baptism, with its accompaniments: Had he not heard of Christ's last teaching? viz., "that it behoved him to suffer and rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations; behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." We can find no other mode of obtaining remission of sins; for in the letter above referred to, Paul says, "there are contentions among you;" "I am of Paul; and I of Apollos; and I of Christ; Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul? I thank God I baptized none of you Corinthians, but Crispus and Gaius:" Why, Paul! was it because you disliked this ordinance, or thought it non-essential? No, but "lest any should say that I had baptized in my own name." "I baptized also the household of Stephanus, I know not whether I baptized any other." That Paul preached and Apollos baptized, those who believed

and were willing to obey this gospel for the remission of their sins, is farther evident for 1 Cor. iii.—"For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

I cannot pass over the record of Paul's visit to the renowned Athens without a few more remarks; it is evident that the eagerness of the Greeks to acquire human learning, exalted them far above the simple ordinances and gospel of Christ.—"For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or hear some new thing." And many of these *new things*—the Greek oratory and philosophy of former days—now occupies many years of the time of our "divinity students" at colleges, that they may be the better able to preach the things of Christ—the simple plan of salvation! Does not this course tend to exalt men by human learning far above the plain and simple ordinances and doctrines of Christ? What effect had the same causes anciently? The same effect is abundantly manifest now, when one sent of God, as was Paul, preaches unto such—of Jesus and his doctrines, of repentance and of the resurrection of the dead.—"some mock," others say "we will hear thee at another more convenient time of this matter." The Corinthians, like their fellow Greeks, the Athenians, had, perhaps, caught a little of the same spirit, and Paul corrects it thus—"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."—For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.

Do we, then, undervalue intelligence? no, although I have seen a publication of the enemies of truth, and of the Church of Jesus Christ of these latter-days, "that the Saints disapprove of education, and there was no school to instruct children among them." This was, is, and shall be false: had they not "the school of the Prophets?" Were there not schools in Nauvoo, so long as they could gather together and instruct the young and aged in peace? Are there not many seminaries now among them, even at Council Bluffs, where they are yet scarcely located? There are. Are there not many in this land who never could read till they obeyed this gospel, that have gone to schools and can now read and write well? Do not many of the more learned among us now aver, that they have learned more in one week of the science of truth, since they obeyed the gospel, than for years they have been taught in the schools and churches of Babylon? And is it not desired with a strong desire by the Presidency of this Church, that valuable intelligence—correct education, be collected and imparted on every subject of truth,—celestial, terrestrial and telestial,—geological, astronomical and mathematical,—material, literal and spiritual? It is: and the Saints by diligence, and the Spirit of God—by faith and works, will, from this time henceforth, and in worlds without end, follow after and obtain all truth, that ever has been, that is, or that ever will be. (See the General Epistle of the Twelve Apostles of these last days to the Churches abroad on this subject.) I venture to predict that in the kingdom of God there will be, and that too before many years, schools, seminaries and colleges, in which knowledge of things *new* and *old*—of

truth, will be as much more efficiently taught and comprehended than they now are on this earth, as the gospel, the truth and revelations of God, are superior to the opinions, creeds, education, errors and prejudices of apostate, disobedient and rebellious men now on the earth. So much, then, for the opinion of the Saints of learning and science; the wisdom that men have acquired we appreciate so far as it is truth, but more highly do we value the wisdom that is from above, communicated by revelation and directed by the Spirit of God; nay, more, we say with the Apostle, to "your faith add knowledge, to knowledge, temperance, to temperance, charity, &c., that these things being in you, you may neither be barren nor unfruitful in the work of the Lord."

I shall now proceed to examine the wisdom of the choice God has made, and his consistency in choosing and causing to be ordained a man of humble birth, in sending a holy angel in this dispensation, in giving immediate revelation to guide his Church, &c &c., as the Spirit of God may direct.

Has not the Lord sent holy messengers in every age for special purpose, especially to warn of judgments, and to deliver and point out a way of salvation for the righteous? Yes: Noah was not without their instructions; Abraham and Lot had their heavenly direction, so had Moses, the Prophets and Apostles. If these were sent to warn Lot, that the inhabitants of the cities of the plain might, through him, hear of the coming judgments, and have an opportunity to escape; surely the world that now is—"reserved unto fire and the judgments of the great day,"—the inhabitants now on the earth, shall also be left without excuse. If, as it was in the days of Lot, it is to be in the day of the coming of the Son of man. Is it not reasonable to expect that heavenly messengers shall come and empower men to warn mankind that they may escape from the wrath to come? Yes. Mankind were warned before the flood, before these cities were deluged by fire, and so shall they before the earth be burned up and but few men left. And who can say assuredly these heavenly messengers have not already been sent to the earth? No one: I shall tell you again how you may prove whether they have come: We assert that the *Priesthood* conferred on the officers in the kingdom God, now established on the earth, was received from those messengers, who in former ages held it on the earth; we also affirm that this *Priesthood* or power of God on the earth, can, by the laying on of hands, heal the sick, cast out devils, &c. If these signs do follow them that believe and obey the gospel taught and administered by this priesthood, this for ever sets the matter at rest, and gives a knowledge and assurance to them who prove this—that this gospel is the power of God, unto and upon all them that believe and obey. Can the doubtful and unbeliever even thus prove that this is the work of God? never: but the honest obedient believer shall know for himself that he is not deceived;—that he has not embraced a cunningly devised fable—that a holy angel has come and brought back to the earth the power of God—the gospel, and that Joseph Smith was a chosen vessel, holding the authority of God to act in his name, in his kingdom on the earth.—Who, then, will not prove this and *all* things, and hold fast that which is good?

We shall next see whether God ever did much on the earth by the agency of man, except by IMMEDIATE REVELATION to or among the men by or before whom his works were to be manifested. Adam knew the will of God by "immediate revelation"—so did Enoch, for he walked with God—as also Abram or Abraham, Lot, Noah, Moses, Joshua, Elias, the Prophets, Jesus, the Apostles, and Saints of former days. By immediate revelation Noah knew the will of God, built an ark, and saved himself and his family. By immediate revelation Lot knew of the destruction of the wicked inhabitants and of their cities: by it Moses led forth the children of Israel from Egypt, divided the Red Sea, and thus saved them from the wicked mob: by it Peter went to Cornelius the Gentile, and administered the sin-remitting ordinance, even baptism, to him and his house: by it Philip drew nigh to the Eunuch, taught and baptized him: by it God has made known to us in this day His plan of salvation: by immediate revelation was the records, the history of America, and of its earliest inhabitants, commonly called aborigines, discovered and interpreted: by it was Joseph Smith baptized and ordained, and the Church of Jesus Christ of Latter-day Saints organized: by it was and is "the *gathering*" taught, the temple built, endowments conferred: by it was the wickedness of evil and designing men, the death of Joseph, and of many more, and the necessity of *seeking out* a city on the tops of the mountains, where the pure

in heart might dwell, made known, and this too some time before these events occurred: by it was Joseph forewarned and enabled to confer blessings and keys of power upon his successors; and by immediate revelation have the elders and priesthood of God been called in this last dispensation; and by it have many principles of truth been revealed to the Saints which they have neither been taught by man nor received from man. But who hath believed our report, and to whom hath the arm—the power of God been revealed? The honest, obedient, and faithful.

See, then, how great the sin of this generation! even of the vast majority who reject the testimony of the faithful. Light and truth are made known from the heavens, and a law by which man may begin to work out their salvation, and they prefer darkness to the light, and error to truth. "Sin, we have been told, is the transgression of a law." Have not most men transgressed, despised, and trampled upon the laws of God and of nature? Yes: then so far have they sinned. Now how can they obtain a remission of these sins? Only by faith, repentance, and baptism, which is for the remission of sins—faith in God, in the testimony of his servants, and in the necessity of direct and immediate revelation of the mind and will of God, from the heavens, in our own days. This faith comes by hearing the word of God—the living word as spoken by His called, ordained, and inspired servants; it is also a gift of the Spirit of God; it is a faith of MIRACLES—it believes in and produces miracles (see Heb. xi.)—this is the faith which was once, and has again been delivered to the Saints, and for which they most earnestly do and must contend.

Again, the *repentance* necessary is of *unbelief, ignorance, erroneous religions*, taught by tradition and the precepts of men, as numerous as they are false. When Christ comes again, shall he find *faith* on the earth? Very little faith in the living and true God, less in the doctrine and necessity of direct and immediate revelation from heaven in these days, for the salvation and government of God's people, and apostles and prophets as a necessary foundation, but least of all in the testimony of Jesus, which is the spirit of prophecy, and of Joseph Smith and the Saints of these last days. Oh, my God, how great will be their condemnation when they wake up to judgments who now despise, reject, judge, and condemn thy Saints.

If there be any truth and force in the proverb, "a living dog is better than a dead lion," how much greater force and truth is there in the testimony and words of thousands of living witnesses, than in the mutilated records of some few witnesses that died nearly two thousand years ago? We have the testimony of a few of these, whom no one living ever saw or heard on the subject of the gospel of their day being the power of God, in which God gave revelations, and that miracles were wrought by men,—and this is not only believed and admired, but is considered gospel enough for our salvation! But if 6,000 *living witnesses* aver in truth that the same gospel, power, revelations, gifts, blessings, and even more miracles have been wrought on the earth in these our days, in the name of Jesus, than were anciently, how few will believe it? Alas! how few can be saved!!

T. D. BROWN.

Liverpool, 23 *March*, 1849.

FRAGMENT OF A DISCOURSE, DELIVERED BY ELDER J. BANKS.

We live in an age, in which much is said about christian charity, which consists in giving man the liberty to judge for himself, and to put interpretations upon the scriptures according to common views of charity. Observe two modern christians in company, though their opinions may differ as widely as the poles, they take each other by the hand with the greatest complacency, and say,—'t is true, we differ in some points of faith, yet we believe in one grand essential point, we believe in one Saviour; they reason, very probably, some will be saved from every sect and party. In the scriptures I find the ministers of Jesus declaiming against every other party. The loving apostle, John, said we know we are of God, and the whole world lieth in the arms of the wicked one; and that is all the charity I have for all but ourselves. Paul, on Mar's Hill, denounced all their religions as vain and superstitious,—in Jesus was all that was kind, gentle and charitable; yet he sometimes got out of patience and would say, "ye generation of vipers, ye profess to be the children of Abraham, but ye

are the children of the devil." This would not be tolerated in our day; it would be said, he is a bigot, he has spoken contemptuously of our preachers, which all good christians honour and esteem; it is not right to point to, and call ours long faces; such was the charity of Jesus and his apostles. Paul was scourged in almost every prison because he had no charity; when a true minister of Jesus preaches the gospel he will have just as much charity as they manifested. Paul would become all things to all men that he might win some; yet, he would never sacrifice principle to keep friends with others; we teach doctrines and principles which will modify kingdoms, dominions, principalities and powers. I thought, when we were singing, of dwelling upon a principle which is calculated to do great harm; it may be charged upon every sect or party with which I am acquainted. I may not be courteous beyond measure, I will also take a text; I may not say firstly, secondly, &c. John xix. 30th v.—"When Jesus had received the vinegar he said it is finished." We are not told what was finished; but the christians say the whole work of salvation was finished; therefore the sinner has but to call upon God, and believe in Jesus Christ, and inasmuch as they believe this they will be saved, they often refer to this point with certainty—only believe in the finished work of Christ, none of your works are necessary, for Jesus said it is finished. You, my friends, know this is very popular; hence, when the work of Jesus is spoken of, it is spoken of as a finished work, and all that is necessary for the human family, I boldly assert that it was, and is not finished, and that it remains to be finished; suppose it was finished when Jesus uttered those words, all being completed, he need have done no more; but why did he arise from the dead and ascend into heaven. Paul said if Christ be not risen from the dead, then we are in our sins, and our faith is vain. The Apostle rejoiced because of his work in the heavens, for from thence he sent the promised Spirit, and by that gift unto his Church, some became Apostles, some Prophets, &c., for the work of the ministry and the perfecting of the Saints. His resurrection was an important work. If the declaration, "it is finished," meant the work of salvation, then his resurrection was a superfluous work; but he remained near six weeks teaching them—told them among other things to remain at Jerusalem until the Holy Ghost was given. If the work was finished, why all this teaching? he was at length taken from them into heaven; they wondered, and it is no surprise, for they had never before seen him take such an airy flight. When two men, in white raiment, appeared to them, and said, this same Jesus ye see ascend shall again come in like manner,—what to do? if he has finished his work. Some say it refers to his coming at the day of judgment; but let us ask Zachariah,—"Behold the day of the Lord cometh," and speaking of Jerusalem,—"I will gather all nations against thee to battle," he declares that the Messiah shall set his feet upon the Mount of Olives, and he will fight against his enemies as a captain. Has Jesus nothing to do but fight as captain in Mount Zion? What does John say, he cometh to reign on the earth; we believe he will come and reign as King over his people; Mount Zion shall be a glorious city of the Great King. Malachi, you were right when you said he would come again; and as a refiner purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; he comes to do some odd matters he forgot to do, if he thought he had finished his Father's will in the work of salvation. The work of Christ includes the great work of renovating the earth. There is nothing that has yet to be performed but must be done either personally or in his name, if he does not these things he will leave undone his work, and the prophets will be made liars. Jesus when on earth fulfilled all the word of God concerning him; he, in fact, did the worst of his work. And I hope he will not leave these most glorious works undone. Some will say, what did he mean? I answer just what he said: if we had experience his agony and his sufferings at that time upon the Cross—had known as he did, that we had done all in that sphere God required of us, we should not wonder at his saying "it is finished." If he had said I am glad of it I should not have been surprised, he suffered all pain of which human nature was susceptible, which drew from him this sentiment, "it is finished." I do not say he did not do an important work, I am thankful, indeed, that he did what he did. Another great and important work to be performed is to clothe the spirits of his saints with a body like unto his glorious body. Jesus said to his disciples, if I go away I will come again; I go to prepare a place (Mansions) for you, they are now being prepared, and are to be brought down from God out of heaven; and I have no objection to his coming down to bring

them. John saw the Holy City descending from God out of heaven. Christians conclude that he has not done with that. The work he performed was for the original sin of the whole world, which is just as much benefit to the wicked as to the righteous; as in Adam all died, even so in Christ shall all be made alive,—good, bad, and indifferent. Had not Jesus died, the wicked would have slept an eternal sleep, that death or separation would have been an eternal death. Jesus, therefore, holds the keys of death and hell, and I am glad of it; I had rather he should have them than any other; in him is so much love, if he has not changed, and I do not believe he has; by them he will bring all forth into the presence of God. I will tell you when he will have finished his work,—when every one shall be saved, not before. We will just see the effects modern christianity produces; it is something like binding man hand and foot, sealing up his mouth, closing his eyes, and telling him he need not exercise one of his faculties; you can believe on your dying bed in the finished work of Christ and be saved; you can serve God acceptably without being baptized. Do not go to hear these Latter-day Saints, they are just about as ignorant as Jesus and Peter, who said repent, and be baptized, every one of you, for the remission of sins. This theological cant has blinded the eyes and stupified the minds of men, and leads man to consider the commands of God superfluous, and the honest in heart, through these false teachings, sink into lethargy, relying upon the supposed finished work as sufficient for salvation, are told to seek to have an interest in Christ, believe in his finished work, and thereby be saved. It is as false as any principle that ever came from Lucifer; salvation never cometh by a blind faith like that which we have been talking about. Jesus commanded his disciples to go and teach all nations; and added, "he that believeth and is baptized shall be saved." Christians tell us, he that believeth in the efficacy of the blood of Christ shall be saved; but Jesus did not express that nor any minister of his; those who talk about the finished work of Christ would do well to repent and be baptized for the remission of sins, and thus obey the command of God. But I have charity after all; we began with charity, we will also end with charity. My charity begins at home, I have charity to tell the truth, I do not care whether I get a good coat or not, whether the church supports me or not; I have one thing to do, that is, to preach the gospel of Jesus, which is the power of God unto salvation to every one that believeth.

TO MR. NEW, AND THE CHURCH AT BOND STREET, BIRMINGHAM.

Rev. Sir, &c.—As I have withdrawn myself from your communion, I deem it necessary that I should formally resign my standing as a member, and at the same time state my reasons for so doing; but in thus tendering my resignation, I hope I shall not be considered guilty of doing so from any lack of respect or from unwillingness to appreciate the talents and praiseworthy exertions of my late pastor on the one hand, and the good-will and friendly communion of my late fellow-members on the other—far from it; I am neither forgetful of, nor unwilling to acknowledge the instruction which I have received from you, sir, in your capacity as a preacher of what I once considered the gospel, nor insensible to the kindness manifested by my friends in the Baptist connexion. No, sir, believe me when I say it, such motives would be the least calculated to influence me in taking so important a step, and such conduct would be the last of which I should be guilty. My motives are higher and more consistent with the word of God, and the dictates of conscience, in short; a *full conviction* of the *necessity* of yielding *obedience* to the *truth*, as taught by the Latter-day Saints, is the one grand reason of my departure from the church of which you are a minister. Think not, sir, that I have done so without due deliberation and earnest prayer to the God of truth, that I might be led to take "wisdom's walk in the way of holiness," and that his unerring spirit should influence my decision. Had I omitted that, I should have proved myself a forgetful hearer of your exhortations to earnest prayer, and consequently could not expect to be guided by that God whose guidance I had never sought.

Perhaps, sir, a brief statement of my present views upon the subject of religion may not be out of place; I will, therefore, with your permission give a general sketch of

the principles or doctrines which I now hold. (When I say religion, I mean, of course, the one true religion called the gospel of Christ, and which St. Paul informs us is a *perfect* law of liberty, consequently whatever contributed to constitute the gospel in primitive times, will always continue to do so, let the opinions of men be what they may, let them speculate upon and spiritualise the scriptures as they may, the word of God is sure and steadfast, immovable as a rock, and at all times plain to be understood. Did it lack either of these qualities, we should have had no foundation whereon to build our hopes of future happiness.

St. Paul tells us that "there is one faith." Now lest I or any one else should embrace or exercise a spurious faith, it is necessary that we know what kind of faith is genuine, what is the constitution of it, what the object or objects on which it should be fixed, and what the effects flowing from it. We are told that it is the faith which *worketh by love*, and not a mere assent of the mind to truths proposed, and a passive obedience to certain essential or non-essential ordinances, but an active living faith, constituted of a well-informed belief, and a willing obedience to every commandment of God, together with a ready submission to every ordinance of God, having an eye to the accomplishment of those ends for which they were originally instituted. You will perceive from this, that I do not look upon works as indicative merely of the existence of faith, but essential also to the constitution of it.

The object on which it should be fixed I believe to be Jesus, the Son of God, trusting in him as the mediator between God and man, and as our great High Priest, who ever liveth to make intercession for us, placing a full dependance on the atonement which he made, and a sure reliance upon those means which he taught while on earth, and which he committed unto his disciples to be by them promulgated when he himself should have ascended to nis father.

The *effects* flowing from that faith were such as are promised in Mark xvi., 16, 17, 18, and such as are recorded in Hebrews xi., and which are believed in, possessed, and enjoyed by the church of which I am a member. This, sir, was the faith which the ancients possessed, and for which St. Paul enjoins us earnestly to contend. The next principle of our gospel is repentance, an utter forsaking not only of evil thoughts, words, and deeds, but an entire abolishment of the old leven of tradition and false doctrine—ceasing to do evil, learning to do well.

The third is adult baptism by immersion for the remission of sins that are past, at the hands of persons divinely appointed to administer in such ordinances, making in this act a solemn covenant with God to abstain from every thing of an evil nature, and to walk in his statues all the days of my life, and receiving in that moment, by obedience to that ordinance my *particular inclusion* in that *general* pardon which was obtained for us by the atonement of Christ. You will perceive that the difference between us is concerning the object for which baptism was instituted.

The next principle is confirmation, or the laying on of hands for the gift of the Holy Ghost. After persons have exercised faith in Jesus and the atonement made by him, and having repented and been baptized for the remission of their sins, they become entitled to the gift of the Holy Ghost, and this is communicated now as it was in days of old by the laying on of the hands of those having authority. It is true there have been, and still are, instances where the power of the Holy Ghost has been displayed in miraculous gifts previous to baptism, but it must be borne in mind that those are exceptions and not the rule, and that the temporary manifestation is not the abiding influence. This Holy Ghost was to enable the recipients thereof to speak in new tongues and intepret the same, to heal the sick who were not appointed unto death; to give dreams to one, visions to another, faith, knowledge, wisdom, &c., to each as He the spirit willeth; it was also to bring to the memory, "things past, present, and to come," to take of the things of the Father and of the Son, and reveal them unto us, and to harmonise all the powers of the minds of believers, and bear witness to them, and record in the heavens their title to eternal life. We then look forward with a sure and certain hope to the first resurrection, and the second advent of the Messiah to gather his elect and punish his enemies. We have an eye to the recompense of reward which shall be given at the coming of that Just One, who is the author and finisher of our faith, adding unto our faith, virtue, knowledge, patience, temperance, godliness, brotherly kindness, and charity. Aiming at our high privilege, namely that of being sons and daughters of the Most High, we are

enabled to run joyfully the race set before us, knowing that he is faithful who called us. We count not our lives or liberty, wealth or good name dear unto us, but are willing to make a covenant with God by sacrifice.

And now, sir, strange as it may appear to you, I call upon you and your church, in the name of the God of Israel to examine these things with unprejudiced minds, and rejoice with me that the kingdom of God is at hand, and is now being built up and prepared for the Son of Man.

That you may be led by the good spirit of our God so to do, is the sincere wish of

Yours most respectfully,

JAMES BELLISTON.

P. S.—I have inclosed two of our publications for your perusal, which will more fully illustrate the principles touched upon in this communication.

MIRACULOUS HEALINGS.

Sheffield, June 28, 1849.

(*From my Journal of April* 11, 1847.)

Beloved President Pratt,—While preaching at Darnall on the gift of the Holy Ghost, and the necessity of its being enjoyed now, that Spirit rested upon me powerfully; Brother S. Shepherd was taken very ill, and he thought within himself, if *I can but touch his clothes I shall be restored;* he did as he thought, and he told me; for I felt virtue go from me at the time; at which I said, be made whole in the name of the Lord Jesus, and according to his faith it was done directly.

Under date of May 2, 1847.—Was sent for by Mrs. Rodger, to lay hands on her daughter, who had been given up by the *Doctors*. The complaint was the typhus fever, she was reduced to a complete skeleton, her bones were ready to come through the skin, and her body had many large sores upon it; I never saw such an object of pity before. Before administing in the ordinance, I preached the gospel to them, for they were out of the church. I called on them all to kneel down, then gave her some oil internally and laid hands on her in the name of the Lord and rebuked the disease; and while I had my hands on her head I saw her well, and walking about as one of the most healthy and blooming girls in that place. She commenced to amend immediately, she slept safely and soundly that night, and in the morning wanted her breakfast. It came to pass as I saw it. Her mother came into the Church, but her father remains an enemy to this work to this day.

About twelve months ago, my youngest daughter, Elizabeth, was ill of the measles, and they came out pretty well, and we thought she would soon recover; I placed a table by the bedside and retired to bed as usual, and went to sleep. About one or two o'clock we were awakened up, by the table being thrown over, when I instantly jumped out of bed, set the table on its legs, then found the matches as soon as I could to get a light, and, behold! ! to our astonishment, the child was dead to all appearence, for she was stretched out, eyes set, her face very much discoloured, as well as other parts of the body, and all the measels had entirely gone in; my wife said she is dead; I told her to be still, for I was enabled by the Spirit to possess myself. I examined her carefully, to see if the spirit had left the body; and when I found that she did not breathe, and that there was no motion of the pulse, nor move in the juggler vein, I laid my hands on her, and, in the name of Jesus, commanded her to arise and come to herself, but no movement whatever, I had faith still in the ordinance, and I knew that faith must prevail, consequently, laid hands on again in the name of the Lord Jesus, and the child gasped a few times, then she returned to her natural color, and was in appearance one of the most lovely little girls that ever I saw, for the measels were rebuked from her system too. We thanked God for such power, then lay down and slept comfortably till morning: to Him be the glory.

May 4, 1849.—Was sent for to anoint and lay hands on John Fell, (who was not in the Church) who had broken a blood-vessel, but the doctor did not stop the bleeding; as soon as the healing ordinance of the gospel was attended to, the bleeding was stayed and he was restored, according to his own testimony and that of his wife and mother; he has since come into the church. Now, dear sir, I desire to add my humble testimony to the truth of the work of God, for I have proved it for myself, for

verily as the Lord lives, he has given the same powers, blessings and gifts as were enjoyed by the ancient Saints; therefore I do, can, and will testify, and confess before the world, that JOSEPH SMITH, jun., is a true *prophet*, that the Book of Mormon is of God, as well as the Book of Covenents, for no man can say to the contrary who has the gift of the Holy Ghost. God does in very deed confirm his own word with signs following them that believe; I thank God that I was made willing in the day of God's power to hear and obey the gospel. Oh! that I may be kept faithful to the end, is my prayer: Amen. With due respect, I am yours,

HEZEKIAH MITCHELL.

LETTER TO THE EDITOR.

60, *Wittlebury Street, Euston Square, June* 20, 1849.

Dear Brother Pratt,—It has been, for some days, my happy privilege to have the society of our excellent brother Elder G. D. Watt, whose blandness of manners, and edifying teachings have contributed greatly to benefit myself and family, so much so indeed that I find myself unable to express my gratitude by words, seeing that Brother Watt was endeavouring to obtain the means of gathering with his family to the the valley of the mountains; and feeling desirous to do all in my power to promote that object, I have had his portrait engraved for the purpose of supplying those Saints who feel a similar sentiment with myself, with a faithful likeness and memento of the amiable original; and at the same time afford them an opportunity of aiding him in his noble efforts. I have had this work done at my own expence, and intend to devote it entirely to his benefit, as a slight expression of esteem. I have enclosed an impression for your acceptance, and most earnestly beg your sanction and public commendation of this portrait, and its object, if, in accordance with your feelings.

I am, dear brother, yours most truly,

J. H. HAWKINS.

It is with pleasure that we recommend to the notice of the Saints the engraved portrait of Elder G. D. Watt. Many, no doubt, will feel interested in procuring the likeness of the first man who was baptized in the British Isles by the Latter-day Saints. We trust that Elder Watt will, through this medium, obtain ample means to assist himself and family to the Great Salt Lake country.—ED.

DIALOGUE.

"What shall it profit a man, if he gain the whole world and lose his own soul?"

Next Saturday, my dear, I think we must turn Simon off. I have written him a notice to leave; and when he has put his horses up, you shall pay him his wages and give him the notice.

Notice to leave! What for? What has he done amiss?

Why, at his work, he has done nothing amiss; but he still preaches that Mormon delusion, and I find that our minister and the rector are very much offended at it. As a servant the man suits well enough; in fact he is more obliging, trustworthy, and industrious than any we have had before; but it won't do to keep him at the risk of loosing good customers.

Have you spoken to Simon about his preaching?

Oh, certainly. I could not think of discharging him without so doing. I wish to act as a Christian should do in a matter of this sort; I have therefore consulted our minister. I told him that Simon was a valuable servant, but he instructed me to persuade him from preaching. I tried to do so but could not. He says "a dispensation of the gospel is committed to him," and that scripture threatens "woe to such as preach it not!" He says he is sorry not to comply with my wishes; but he dare not—he cannot disobey God; so I have seen our minister again about it. He visited Simon's wife—she has just been confined, so he gave her a bottle of wine and some arrow root; and several ladies of the congregation have supplied her with baby linen. But

all this kindness is to no purpose—he preaches still—he circulates tracts all through the village, and now he is actually supporting one of those lazy impostors from America, who is preaching in his house every night in the week, and has drawn into his delusion above a dozen of our congregation, besides an equal number from the church. Our minister says, if we keep Simon any longer we shall sin. First, because we shall thus furnish the means of promulgating his heresy; and secondly, because as an heretic, Holy Scripture commands us to reject him after the first and second admonition—Titus iii. 10. So you see we have but this alternative—either to keep him and sin—or turn him off and please God. The path of duty is the path of safety, and further our minister says, if we sacrifice Simon's servitude for the cause of Christ, we shall in no wise lose our reward.

But what does Simon say?

Oh, when I reason with him for his good, when I tell him what a friend our minister would be to him, and how many more friends he would make out of the congregation; when I show him what scope there would be for the exercise of piety in our Sunday school, and on the other hand the calamities he will bring upon himself and family by persisting in his evil way, he actually has the audacity to begin and preach to me. "What (says he) shall it profit a man if he gain the whole world and lose his own soul?" But I soon stopped him. I won't allow his impudence. It was in the same way, too, that he behaved to our minister. If our minister would have suffered him, he would actually have set himself up to argue the point from scripture; as if a learned man, a man devoted to the sacred ministry from his youth, should suffer himself to be contradicted by a man who has, probably, never opened a commentary in his life, and hardly understands his mother tongue. The case is outrageous, so I'll discharge him at once; and when he comes to shame and want, h'll remember the words our minister so often quoted to him. "He that being often reproved, hardeneth his neck, shall surely be destroyed, and that without remedy."

LIST OF MONIES RECEIVED FROM THE 22ND OF JUNE TO THE 6TH JULY.

	£	s.	d.
William Cartwright	£2	0	0
J. S. Cantwell	2	10	6
George P. Waugh	15	16	10
James Walker	15	0	0
Crandell Dunn	17	0	0
Alfred Cordon	5	0	0
Joseph Clements	1	8	6
Lawson Simpson	0	5	0
George Halliday	25	0	0
Carried forward	£84	0	10

	£	s.	d.
Brought forward	£84	0	10
William West	15	0	0
William Speakman	5	0	0
William M'Keachie	26	0	0
Thomas Smith (Norwich)	4	12	0
Thomas H. Clark	2	0	0
Liverpool Tract Society	0	10	0
John Godsall	10	0	0
	£142	2	10

Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled "*The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed.*"

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

Soon to be published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy.

ADDRESS.—Harrison Burgess, care of George Thompson, No. 8, South Street, Mungo Street, Glasgow. John Spiers, at Mr. Cannal's Duke's Head Street, Lowestoft, Suffolk.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 15. AUGUST 1, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

THE IMMATERIALISTS ONLY POSSIBLE ARGUMENT REFUTED.

The only possible argument which the immaterialist pretends to bring forward in support of the *inextension* and *indivisibility* of a thinking substance, and consequently of its immateriality—is founded on the self-consciousness of such substance.

A thinking substance is conscious of its own individual unity: it is conscious that itself is not *many* beings, but *one*. Mankind universally feel their own individual unity when each contemplates himself. Each one is certain that it is the same being that rejoiced yesterday who remembers to-day—that all past and present affections are the affections of *one* being, and not of many. The absolute *oneness* of a thinking being is supposed to be inconsistent with a *plurality* of parts. To avoid this supposed inconsistency the immaterialist assumes that such a substance is without parts.

Dr. Brown says "that the very notion of *plurality* and division is as inconsistent with the notion of self as the notions of existence and non-existence."* That by the term "*plurality*," he means the plurality of parts, as well as a plurality of atoms,—is very evident from the whole tenor of his reasoning. If the materialist, as Dr. Brown again says, "assert thought to be the affection of a single particle, a monade; he must remember that if what he chooses to term a single particle, be a particle of matter, it too must still admit of division; it must have a top and a bottom, a right side and a left; it must, as it is demonstrable in geometry, admit of being cut in different points, by an infinite number of straight lines; and all the difficulty of the composition of thought, therefore, remains precisely as before." "If it be supposed," continues he, "so completely divested of all the qualities of matter, as not to be *extended*, nor consequently divisible, it is then mind which is asserted under another name, and every thing which is at all important in the controversy is conceded.†

A unity of substance, consisting of parts, is supposed by Dr. Brown and other immaterialists to be, not only relatively, but absolutely absurd. But this supposed absurdity is only imaginary, and is founded wholly on supposition and false reasoning, and not on our self-consciousness. Self-consciousness teaches us the *unity* of self, but it does not teach us that a unity of self is inconsistent with a plurality of parts, and consequently inextended.

The absolute *oneness* or *unity* of a thinking being can, by no means, be denied. Every man in all the world,—the savage as well as the philosopher,—is conscious that

* Brown's Philosophy of the Human Mind. Lecture XCVI. † Ibid.

what he calls himself is not *many* but *one;* but no man is conscious that the thinking substance called self does not consist of a plurality of parts,—no one is conscious that self is inextended. Indeed, in the very notion of unity is involved the notion of a plurality of parts. In abstract numbers themselves a unit consists of an unlimited number of fractional parts. A unit of time is composed of innumerable parts called moments. A unit of space embraces a countless number of fractional spaces. A unit of substance is composed of an immense number of fractional parts. Without a plurality of parts we can form no notion whatsoever of unity. If consciousness, therefore, teaches us of the unity of self, it must teach us of a unity consisting of parts; otherwise it teaches us nothing. The unity of the thinking being, then, proves to a demonstration that it consists of parts, and consequently must be extended.

The term *unity* when applied to time, space, or substance, is entirely indefinite as to quantity. Any quantity, either great or small, may be assumed as a unit. In infinite space the universe may be assumed as a unit; in the solar system a world; in a multitude of human beings a man; in a bodily organ a molecule of any compounded substance which enters into its composition; and, in a molecule, an atom may be assumed as the unit. In an atom there is an indefinite number of parts, either of which may be chosen as a unit. But when we descend the scale still farther, and speak of that which has no parts, we can form no possible conception of a unit of inextension. The term nothing, instead of unity, is the only applicable term for that which is inextended. To think of unity in reference to external things, we think of something that has parts; so likewise to feel the unity of the mind is to feel that it has parts.

If the unity or oneness of the mind is any evidence in favor of its being inextended and without parts, the unity or oneness of all other substances is equal evidence of their inextension. All the atoms of every substance in the immensity of space, when considered separately and apart, are units, that is, each atom is not *many* substances, but *one*. Therefore, if the unity of substance necessarily implies the inextension of substance, every atom in the universe must be inextended and without parts, and consequently immaterial.

If it be said that the universe contains no substances that can be called *units*, but that each atom is a *plurality* of substances, this would not obviate the difficulty in the least; it would only be adding absurdity upon absurdity; for a *plurality* to exist without the possibility of a *unity's* existing, is inconceivable nonsense. A plural number, without a singular, or many substances to co-exist without the possibility of the existence of any single one, is as grossly absurd as immaterialism itself. Hence *unity* implies parts as much as *plurality*. Therefore, wherever a unity or plurality of substance exists, there matter exists, with all its essential characteristics.

No doubt but that the immaterialist absurdity was invented principally to combat the gross errors which have been embraced by some materialists, both of ancient and modern times. The great majority of materialists have contended that thought and feeling are the *results* of organization, beginning and ceasing with it. Hobbes, Spinosa, Priestley, Darwin, and numerous other individuals, have strenuously advocated this inconsistency. They have asserted that particles of matter have no susceptibilities of thought and feeling when unorganized, but as soon as they were brought together into a certain system, the result of such union is thought and feeling. Dr. Brown, in combating this vague conjecture, has clearly shown that a system of particles can have no properties as a whole which it does not possess in its individual parts; and consequently that a thought, or a joy, or a fear, or any other affections of the mind, cannot possibly be the affections resulting from a plurality, but in all cases must be the affections or feelings of every part of a substance. We most cordially believe with Dr. Brown, that a system of particles cannot possibly possess a property which the individuals composing the system do not possess. Had this great philosopher and metaphysician stopped here, his reasonings would have been amply sufficient to have overthrown the errors of Priestley, Darwin, and others who have supposed thought to begin and end with organization. But by supposing an individual unity to be inconsistent with extension and parts, he has advocated an absurdity still more glaring than the one which a part of his reasoning has so successfully overthrown.

There is another gross error of a very different nature from the one advocated by Priestley and his followers, which Dr. Brown also very clearly exposes. This error

consists in assuming thought, hope, fear, joy, sorrow, desire, and all other affections to be little particles of matter. We are not aware, however, that there was ever a human being so void of common sense as to advocate this palpable inconsistency. It is very evident that this error is not necessarily incorporated with that absurd notion which supposes thought and other affections to be a *property* of an organized system of particles, but not a *property* of each individual particle. The two errors are widely different: the one supposes a thought or feeling to be a *property*, not of a single particle, but of a collection of particles; the other supposes a thought or feeling to be a little particle of matter itself, and not a *property* of either a particle or collection of particles. The former error has had numerous advocates in such men as Priestley, Darwin, &c.; but the latter, so far as we are aware, has had no advocates. Dr. Brown, however, has attacked not only the former, but the latter error, as though it really had an existence in some popular theory.

(*To be Continued.*)

IMPORTANT FROM THE GREAT SALT LAKE.

(*From the New York Herald, June*, 22, 1849.)

FIRST GENERAL EPISTLE OF THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM THE GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH—GREETING:—

Beloved Brethren—Since the General Epistle of the Twelve Apostles, from Winter Quarters, December 23, 1847, many events have transpired, interesting in their nature as pertaining to the advancement of the church, preparatory to the coming of the Son of Man; and we cheerfully improve this, the earliest opportunity, to communicate to you a brief history of these events, together with such counsel as the Holy Spirit shall indite.

The winter and spring of 1848 were diligently improved by many of the apostles and elders, in visiting the churches and brethren in different parts of the States counselling and setting in order the things of the kingdom, and in endeavouring to procure means for the removal of the church at Winter Quarters to the Great Salt Lake City; but, although some of the Saints were liberal according to their ability, yet there was not sufficient collected to defray the expences which the presidency had previously incurred in searching out a new location and other similar operations for the benefit of the church, without rendering them any assistance for their contemplated journey, which was finally facilitated by the loan of teams, &c., by the brethren on Pottowatamie lands, and friends in and about camp.

The general conference, on the 6th of April, 1848, held at the Log Tabernacle, in Iowa, unanimously acknowledged brother Brigham Young to be the president, and Heber C. Kimball and Willard Richards his counsellors; the three constituting a quorum of the first presidency of the Church of Jesus Christ of Latter-day Saints.

Brothers Young and Kimball left Winter Quarters in May, and brother Richards in July, with large emigrating companies for this place, where they arrived in September and October, and found the Saints enjoying almost universal health. Elder Amasa Lyman also accompanied this camp, and about the same time Elder Orson Pratt left Winter Quarters for England Elder Woodruff took his departure for Canada, and Elders Hyde, George A. Smith, and Ezra T. Benson, located with the Saints on Pottowatamie lands. Brother Richards left Winter Quarters entirely vacated; many of our cattle having been destroyed by the Indians, and many horses stolen on both sides of the river. A portion of brother Kimball's camp was fired upon at the Elk Horn river by a band of the Ottoes and Omahas, and three of the brethren were wounded, two of whom are maimed for life.

On the 30th of November we received a Mail from Kanesville, Iowa, by the hand of Capt. Allen Compton and three other brethren, giving us the cheering intelligence that many of the Saints who were unable to proceed further on their journey, had setteled in various parts of Pottowatamie country, and had been exceedingly blest in raising grain, excellent crops, vegetables, flocks and herds, and in preparation generally for future emigration, and that union and brotherly love prevailed.

By the same Mail we also learned that the unparalleled prosperity of the work

had increased the church in England, and the British dominions adjacent, more than 7,000 souls during the previous year; while the power of God, with the power of the devil opposing, had been made manifest, as in days of old, to the great joy of the Saints.

Lyman Wight's manifesto was received at the same time, which clearly demonstrated to the Saints that he was not one with us, consequently the Church dis-fellowshipped him, and all who shall continue to follow him.

On our arrival in this valley, we found the brethren had erected four forts, composed mostly of houses, including an area of about forty-seven acres, and numbering about 5,000 souls, including our camp. The brethren had succeeded in sowing and planting an extensive variety of seeds, at all seasons, from January to July, on a farm about twelve miles in length, and from one to six in width, including the city plot. Most of their early crops were destroyed, in the month of May, by crickets and frost, which continued occasionally until June; while the latter harvest was injured by drought and frost, which commenced its injuries about the 10th of October, and by the out-breaking of herds of cattle. The brethren were not sufficiently numerous to fight the crickets, irrigate the crops, and fence the farm of their extensive planting, consequently they suffered heavy losses; though the experiment of last year is sufficient to prove that valuable crops may be raised in this valley by an attentive and judicious management.

The winter of 1847-8 was very mild, grass abundant, flocks and herds thriving thereon, and the earth tillable most of the time during each month; but the winter of 1848-9 has been very different, more like a severe New England winter. Excessive cold commenced on the 1st of December, and continued till the latter part of February. Snow storms were frequent, and though there were several thaws, the earth was not without snow during that period, varying from one to three feet in depth, both in time and places. The coldest day of the past winter was the 5th of February, the mercury falling 33 degrees below freezing point, and the warmest day was Sunday, the 25th of February, mercury rising to 21 degrees above freezing point, Fahrenheit. Violent and contrary winds have been frequent. The snow on the surrounding mountains has been much deeper, which has made the wood very difficult of access; while the cattle have become so poor, through fasting and scanty fare, that it has been difficult to draw the necessary fuel, and many have had to suffer more or less from the want thereof. The winter commenced at an unusual and unexpected moment, and found many of the brethren without houses or fuel, and although there has been considerable suffering, there has been no death by the frost. Three attempts have been made by the brethren with pack animals or snow shoes to visit Fort Bridger, since the snow fell, but have failed; yet it is expected that Compton will be able to take the Mail east soon after April Conference.

In the former part of February, the Bishops took an inventory of the breadstuff in the valley, when it was reported that there was little more than three-fourths of a pound per day for each soul, until the fifth of July; and considerable was known to exist which was not reported. As a natural consequence, some were nearly destitute while others had abundance. The common price of corn since harvest has been two dollars; some have sold for three; at present there is none in the market at any price. Wheat has ranged from four to five dollars, and potatoes from six to twenty dollars per bushel; and though not to be bought at present, it is expected that there will be a good supply for seed by another year.

Our public works are prosperous, consisting of a council house, 45 feet square, two stories, building by tithing; also a bridge across the Western Jordan, at an expense of 700 dollars, and six or seven bridges across minor streams, to be paid by a one per cent. property tax; also, a bath-house at the warm spring.

A field of about 8000 acres has been surveyed south of and bordering on the city, and plotted in five and ten acre lots, and a church farm of about 800 acres. The five and ten-acre lots were distributed to the brethren, by casting lots, and every man is to help to build a pole, ditch, or a stone fence as shall be most convenient around the whole field, in proportion to the land he draws; also, a canal on the east side, for the purpose of irrigation. There are three grist mills, and five or six saw mills in operation, and several more in contemplation. Mill stone, equal, to French burr, is found here.

The location of a tannery and foundry are contemplated as soon as the snows leave the mountains.

The forts are rapidly breaking up, by the removal of the houses on to the city lots; and the city is already assuming the appearance of years, for any ordinary country; such is the industry and perseverance of the Saints.

A winter's hunt, by rival parties of one hundred men each, has destroyed about 700 wolves and foxes, 2 wolverines, 20 minx and pole cats, 500 hawks, owls, and magpies, and 1000 ravens, in this valley and vicinity.

On the return of a portion of the "Mormon Battalion" through the northern part of *Western California, they discovered an extensive gold mine*, which enabled them by a few days delay to bring a sufficient of the dust to make money plentiful in this place for all ordinary purposes of public convenience; in the exchange the brethren deposited the gold dust with the presidency, who issued bills or a paper currency; and the "Kirtland Safety Fund" re-signed, is on par with gold.

Elder Addison Pratt arrived in company with a part of the battalion on the 28th of September, 1848, and found his family in health, from whom he had been absent about five years, on a mission to the Society Islands, where have been baptized about 1200 souls; Elder Grouard, who still remains at the islands, having baptized about 620 at Aua. The confidence of these native Saints is very great in the work of the Lord, and they seek for counsel in all their ways, insomuch that Elder Grouard's labors became insupportable, and caused him to risk a voyage of 300 miles in an open boat, to bring brother Pratt to his assistance; and although he was shipwrecked on this voyage, yet he was prospered, was taken up by a passing vessel, accomplished his mission and returned to Aua with brother Pratt; thus by the labors of Elder Rogers, who returned and died some two years since, and Elders Pratt and Gronard, the gospel has been planted on some twelve or fifteen of the Western Islands.

On the 1st of January, John Smith, uncle to the prophet, Joseph Smith, was ordained patriarch to the church, holding the keys and powers thereof, the same as Father Joseph Smith and Hyrum.

On the 12th of February, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards were ordained members of the quorum of the twelve apostles, to fill the vacancies occasioned by the removal of three to the first Presidency, and Lyman Wight, disfellowshipped. The names of the members of the Twelve Apostles, now are, in their order, as follows:—

Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

Of the Presidency of the Seventies, Zera Pulsifer, Levi W. Hancock, Jedidah M. Grant, and Henry Herriman are in this valley. Joseph Young and Benjamin L. Clapp are in Pottowattamie county, and Albert C. Rockwood is on a mission to the Eastern States. Joseph Young is the presiding officer of the Seventies.

Immediately after filling the quorum of the Twelve Apostles, the first presidency assisted by the twelve present in the valley, proceeded to organize a stake of Zion at the Great Salt Lake City; Daniel Spencer, president, and David Fulmer and Willard Snow, counsellors.

The High Council consists of Isaac Morley, Phineas Richards, Shadrach Roundy, Henry G. Sherwood, Titus Sittings, Eleazer Miller, John Vance, Levi Jackman, Ira Eldridge, Elisha H. Groves, William W. Major, and Edwin D. Woolley.

John Young is president of the high priests' quorum, with Counsellors Reynolds and George B. Wallace.

John Nebeker is president of the elders' quorum, with counsellors James H. Smith and Aaron Savey.

The valley is settled for twenty miles south and forty miles north of the city. The city is divided into nineteen wards; the country south into three wards, and north three wards, and over each is ordained a bishop, with his counsellors, with Newell K. Whitney, president of the bishops' quorum, presiding, who has been instructed to set in order all the lesser officers.

About thirty of the brethren have recently gone to the Utah Valley, about sixty miles south, to establish a small colony for agricultural purposes, and fishing, hoping thereby to lessen the call for beef, which at the present time is rather scarce, at an

average of seven and eight cents per pound, but will improve with the vegetation.

The wards of the city, generally, consist of nine blocks, each three squares, and each ward will be fenced by itself this season, on the plan of a big field, for the purpose of saving time for cultivation.

In consequence of Indian depredations on our horses, cattle, and other property, and the wicked conduct of a few base fellows who came among the Saints, the inhabitants of this valley, as is common in new countries generally, have organized a temporary government, to exist during its necessity, or until we can obtain a charter for a territorial government, a petition for which is already in progress.

There have been a large number of schools the past winter, in which the Hebrew, Greek, Latin, French, German, Tahitian, and English languages have been taught successfully.

Last fall the brethren had liberty to cut all the timber within thirty miles of the city, provided they would haul it into the city in the course of the wnter. They have been diligent and done the best they could, but have made but a small beginning towards securing what there is within fifteen miles.

The month of March and April, to the 4th, was very mild and pleasant, and many small crickets have made their appearance, but large flocks of plover have already come among them, and are making heavy inroads in their ranks.

For the future it is not wisdom for the Saints to leave the States or California for this place, unless they have team and means sufficient to come through without any assistance from the valley; and that they should bring breadstuffs sufficient to last them a few months after their arrival; for the harvest will not be gathered, or the grain ready for gathering. The inhabitants of the valley will be altogether dependent on the crop of this season for their support, and will have no time to leave their tillage with their teams to bring in emigrating camps as they have hitherto done. Beside, quite a number of men, professors and unprofessors, whose God shines best in gold, have left, and are about leaving, for the gold mines, to spend the season: the natural consequence of which will be a decrease of labor here in raising grain, while, many of their families remaining, the number of consumers will not decrease in proportion to the laborers. There are an abundance of nutritious roots in this valley, so that we have no fears of starvation; yet all the time that is expended in digging for roots will diminish the agricultural labour, and be a loss to the next harvest.

The scarcity of grain since the settling of this valley has caused the slaughter of a multitude of cattle, which leaves room for a fresh supply as fast as opportunity shall present; and the emigrating brethren will do well to remember that they are liable to lose many on their journey; also their cattle are good property after their arrival, and there is no fear to their bringing too many cows, young cattle, sheep, oxen, or the choicest breed of stock of any kind, to this place; for any of these articles are better here than gold, for they will purchase what is to be purchased here when gold will not do it; as will also geese, ducks, turkeys, pea-fowls, guinea-hens, domestics, dry goods, groceries, window-glass, nails, (mostly 6, 8, 10, shingle, and a few four-penny,) cotton yarn, a variety of dye stuffs, particularly dye setts, paints, gum myrrh, copal and shellac, spirits of turpentine, paper, books, saws, files, screws, and sheet tin of the best quality, hardware, cutlery, iron suitable for mills and all kinds of farming utensils, sligo sheet iron, steel of various kinds, copper and brass sheeting, crockery, glasses, looking-glasses, shoe leather, harnesses, harness trimming, mill saws, mechanics' tools, wire of various sizes, door locks and trimmings, cupboard and padlocks, all of which are better than cash in this city. Crockery and glass of any description had better be packed in cotton for safe conveyance, and the cotton will be very useful here. A variety of shoe leather is particularly wanted this season, and a large amount.

There are an extensive variety of grain and seeds already in the valley, but that should not prevent the Saints from bringing choice seeds from any part of the earth, for every thing good that can grow here is wanted; and a large amount of the Osage orange, Cherokee rose tree, and English hawthorn seeds are needed this year for hedges, and the potato, or hill onion, for eating; also lobelia, mulberry, and black locust seed. Any amount of unadulterated silesia, or French beet seed, would be useful here this season.

The brethren in Pottowatamie, who cannot fit themselves out this season as we have suggested, will do well to continue where they are, striving for the same object the next year; and the Saints in the United States, Canada, Europe, Asia, and Africa, will continue to gather on the Pottowatamie lands, and prepare for their future journey agreeable to our previous instruction. Notwithstanding, if there are young or single men, or men of families, (who can leave them comfortably provided for to come on next season,) who can be spared from Pottowatamie, to come on here this season, and raise grain, build houses, &c., it would be well for them to come; for one such man here can do more, in providing for the future arrival and wants of the Saints, than three can in tarrying in Iowa; but if they have a golden god in their hearts, they had better stay where they are. Let all these things be decided in wisdom by the council which is among you.

The Twelve at Pottowatamie will see that copies of this epistle are forwarded to the Saints in all the Eastern nations.

Elder Amasa Lyman is delegated to carry this epistle to the Saints in Western California, and cause it to be circulated among the brethren in the western hemisphere as far as possible; not forgetting the Society Islands, whither Elder Addison Pratt, with his family, and other elders, are expecting to repair the present season.

We would remind the Saints in Western California, who are not coming hither this season, that they have it in their power to do much good, by forwarding to this place their tithing and donations, to the extent of their ability; and the more liberal they are in this thing, this season, the more they will have to bring with them when they come; for their offerings are now needed by the poor Saints, and the Lord has put it in your power to help them, and your stewardship will be required at your hands; and as you give, so it will be given unto you.

Several elders have already received their appointment on foreign missions, to the Western Islands, England, and various nations, but wisdom dictates that their labors be retained here, at least until after the approaching harvest.

Brothers Parley P. Pratt and John Taylor, as well as Amasa Lyman and those of the Twelve recently ordained, are in this place, and are labouring night and day to do good to the church and locate their families comfortably, so that they can again have the privilege of going forth to the nations and preaching the gospel. If the Saints abroad want to see the elders from this place, let them send us their means according to their ability, that the hands of the faithful may be let loose; that the cords with which they are bound may be severed, and that the elders of Israel may feel themselves free as air, and with joyful hearts leave their families and kindred and all that is dear to them here, and soar away as on eagles' wings to the nations, proclaim the gospel of salvation, the day of deliverance to the oppressed; gather the outcasts of Judah and the remnants of Ephraim from the four winds to the place of their inheritance; that Zion may be built up, Jerusalem re-established, and the glory of the latter day fill the earth.

We have often told the Saints that those who come to this place should be fully determined to keep the commandments of God and work righteousness, otherwise they could not expect the blessing of heaven to rest upon them; for there is nothing here which need to hinder any man from doing right; and, knowing as we do the temptations and designs of the enemy of all good in endeavouring to lead men astray from the path of duty, we are constrained to say to the Saints, that those whose hearts are not fully set in them to work righteousness and follow the counsel of those whom God has appointed to lead His people in these last days, but those who love a little shining dust, or filthy lucre, and care more to gratify their own covetous propensities, by running hither and thither after they have arrived at this place, like the wind upon the mountains, they had better keep away; such Saints are not wanted here: God has no use for them, neither have his servants; for the kingdom of heaven can easier be built up without them than with them.

The Saints need not suppose that, because they cannot all gather to this stake of Zion at the present time, there is nothing for them to do. Let the elders preach the gospel everywhere, as they have the opportunity, and let all Saints everywhere watch and pray without ceasing, lest they be found sleeping, as at midnight, and the bridegroom should make his appearance and close the door against them; for there never has been a time, since the coming forth of the Book of Mormon, when

there has been a wider field opened for the exercise of faith and good works, with a prospect of success therein, than at the present.

The public buildings and other public works necessary for establishing a stake of Zion at this place, will require a great amount of means, besides labor and many materials, such as window-glass, nails, door trimmings and fixtures, fastenings, and trimmings of various descriptions will be wanted before they can be manufactured here; all of which will require means to purchase and transport. We have therefore appointed Elder Orson Hyde our agent in the United States generally, to receive and gather tithing and donations. We have also appointed Elder Wilford Woodruff our agent to receive and gather tithing and donations in Canada, Nova Scotia, New Brunswick, and adjacent islands, as he shall have opportunity. We have also appointed Elder Orson Pratt, of Liverpool, our agent to receive and gather tithing and donations in England and the British Islands, and from all the Saints adjacent; and we invite all the Saints in the east to be faithful and diligent in making their remittances to these our agents, that we may speedily have means to procure such materials as are necessary to prosecute the work the Lord has given us to do; and our agents will keep an accurate and detailed account of all such tithing and donations, and appropriate the same only to our order.

On the 4th of April there was a heavy snow-storm in the valley, but the earth was clear again by mid-day of the 5th. Some rain on the 6th caused an adjournment of the annual conference of the church till the 7th, and the day was spent in preaching and teaching, and conference closed on Sabbath, P. M., having been attended by a large assembly of the Saints, who unanimously acknowledged the several officers mentioned in this epistle.

To Elder Parley P. Pratt has been assigned a mission to the Western Islands, whither he is expecting to go before another winter. It is also expected during the same period that Elder Charles C. Rich will enter on the mission assigned him, by locating himself and family somewhere in Western California.

That the Saints may be faithful in every good word and work, and be diligent in all things, and yet not by haste and waste, which bringeth destruction; and, inasmuch as they cannot be prepared to come to this place this season, let them be persevering in making preparation, and wait their time in patience, and it shall be well with them; for the Holy Spirit will dwell with them, which will cause gladness of heart and cheerfulness of countenance, so that every burden will be light and every yoke easy, which is the prayer of your brethren in the new and everlasting covenant, and your servants continually for Christ's sake. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

THE MORMON SETTLEMENT IN THE GREAT SALT LAKE VALLEY.

We wish to call the reader's attention to the new and most extraordinary condition of the Mormons. Several thousand of them have found a resting place in the most remarkable spot on the North American continent.—Since the children of Israel wandered through the Wilderness, or the Crusaders rushed on Palestine, there has been nothing so historically singular as the emigration and recent settlement of the Mormons. Thousands of them came from the Manchesters and Sheffields of England, to join other thousands congregated from Western New York, and New York and New England—boasted descendants of the pilgrim fathers—together to follow after a new Jerusalem in the West. Having a temple amid the churches and schools of Lake county, Ohio, and driven from it by popular opinion, they build the Nauvoo of Illinois. It becomes a great town. Twenty thousand people flock to it. They are again assaulted by popular persecution; their prophet murdered, their town depopulated, and finally their temple burned! Does all this persecution to which they have been subjected destroy them? Not at all. Seven thousand are now settled, in flourishing circumstances, on the Plateau summit of the North American continent. Thousands more are about to join them from Iowa, and thousands more are coming from Wales. The spectacle is most singular, and

this is one of the singular episodes of the great drama of this age. The spot on which the Mormons are now settled, is, geographically, one of the most interesting in the western world.—*Cincinnati Atlas.*

The Mormon Saints, after enduring all the sufferings of persecution in Missouri and Illionis, many of their leaders and apostles having been slain, and the whole body of the survivors having been hunted from place to place, have, at last, found a New Jerusalem, or Holy Land, in the Great Salt Lake Valley, situated between the Rocky Mountains and the Sierra Nevada, which belongs to the territory of California, and may be called Eastern California. This is one of the most remarkable regions on the face of the globe.

The Mormons have just issued their first General Epistle to all the Latter-day Saints throughout the whole earth. It appears that they have commenced a most prosperous settlement. Certainly they have a vast country before them. One of their fields contains eight thousand acres, and none of their corn patches number less than a thousand acres. There they count mountains and rivers, and gold mines, and the richest pasturage, and flocks and herds innumerable amongst their possessions. It is generally supposed that the eastern side of the Sierra Nevada, and the streams running from it, will be found to be as full of gold dust as the western side on the Sacramento. There is no reason to suppose that the geological features of one side of the mountain differ from those which have been developed on the other. Well, the Mormons possess all that country. They are an industrious race, and are well qualified to develop the resources of the rich region in which they have now located themselves. This is, indeed, probably their New Jerusalem, where they will be able to build up a city with pillars of gold, slated with silver, and paved with rubies and emeralds. Who knows? According to the observations on that region made by Fremont, and Abert, and Kearney, and others, some portions of that country are really wonderful. It seem to be a sort of Holy Land on a large scale. It has the Salt Sea in it, much larger than that of Palestine; and it has also a Jordan, a Mount Horeb, and almost all the great features of the ancient Holy Land, but on a tremendously large scale. Brigham Young seems to be the Moses of the whole concern.

This expedition of the Mormons has some analogy to that of the exodus of the Israelites from Egypt. Illinois, and Missouri, and Iowa have been to the Mormons the land of bondage from which they have escaped, and in which their leaders and saints were shot down, in the way that we shot down the "mob" in Massacre-place, up-town. Now they promise to become a free, powerful, and prosperous people. They have a great deal of religion, and a great deal of cant. But cant is a very necessary thing in a cold climate. It keeps them warm.—*N. York Herald.*

The Latter-day Saints' Millennial Star.

AUGUST 1, 1849.

Our beloved brother, Elder William Howell, from Wales, has been ordained to the High Priesthood, and a few days since started on his mission to the west of France. We have great confidence that the Lord will bless the labors of Brother Howell in that Land. We wish to use every exertion to establish the gospel as permanently among the French as it is now established among the English.

Items of News from Council Bluffs.—Elder George A. Smith writes from Council Bluffs, Iowa, under date of May 28th, from which we learn that the Welsh company of Saints arrived at that point on the 17th. They suffered extremely from the cholera while passing up the Missouri river. The most of that company will remain at the Bluffs to make preparations to receive the Welsh emigration. Brother James Bond, who was reported as dead, arrived safely at the Bluffs. Cholera was raging fearfully in most of the towns on the Missouri river.

Kinkaid and Livingston, merchants at St. Louis, were sending over about forty

tons of goods to the valley of the Great Salt Lake: these goods had arrived at the Bluffs, and the company was soon to leave for the great western plains. 500 waggons, bound for the gold regions, had crossed the Missouri river at the Bluffs: about 12,000 waggons had crossed the river at the different points below. Elder Smith says, "The world is perfectly crazy after gold. It is estimated that 40,000 men are on their way overland in search of the yellow dirt. Brother Hawkins told me to-day that, while in California, he washed out 750 dollars worth of gold in half a day."

"A. W. Babbit left this place on Thursday for the Great Salt Lake in company with six men, 18 mules, and several horses." He carries the mail. He says, "he sleeps on the wind, (alias, India rubber bags filled with air,) and intends to go through in 30 days. The Indians on the plains have lost many of their horses by the hard winter. We hope they will not steal any of Babbit's horses; but they will require watching."

Brother Compton and his company had just arrived with the mail from the Great Salt Lake. They came through in 42 days. "They had to swim many of the streams that are generally fordable, and had to beat their way through mountain snows for 100 miles." They met the first company of California gold seekers 130 miles east of fort Laramie. Captain Compton had to leave the road for 200 miles to give them a chance to pass.

"Waggon makers, blacksmiths, and carpenters will remain here to build waggons and prepare to fit out the emigrants for the mountains. I am making all the exertions in my power to get away. It is getting late in the season already; but if I can find any thing in the neighbourhood of a fit out, I shall go between this and the first of July. Brother Orson Spencer's company is expected to roll into camp to-morrow. A great quantity of spring wheat has been sowed, and it looks extremely well. The winter wheat also promises an abundant crop. The season has been backward. Much cold and rain. The Indian corn crop will be late; much has not yet been planted.

QUESTIONS FOR THE LATTER-DAY SAINTS.

BY THE REV. F. AUSTIN, A ROMAN CATHOLIC MINISTER.

1. *Question*—"What order is to be observed? Are we to believe in God on the authority of the bible? or are we to believe the bible on the authority of God?"

Answer.—We are to believe in both God and the bible, on the authority of evidence. Evidence is the foundation of all belief; for instance God reveals himself to his servants, and sends them forth to testify of his existence, and also of the truth of his word. These servants, having not only a belief in the word of God and in his existence, but an actual knowledge by revelation, go forth and testify to that which they know: this evidence will be a savor of life unto life to all who believe and obey, and a savor of death unto death unto all who believe not. On the testimony of inspired men sent of God, mankind in all ages have been justified or condemned, as they believed or disbelieved. The testimony of men, however learned or pious they may be, who have never received a revelation from God, will have no effect upon the world either to justify or condemn them. A church without new revelation have not the testimony of Jesus, which is the spirit of prophecy; and without the testimony of Jesus the world cannot be condemned through their preaching. Therefore we are to believe in God and in his word on the authority of those whom he sends by new revelation, or else we shall be condemned.

2. *Question*.—"If we are to believe in God on the authority of the bible, on whose authority are we to believe the bible, according to Mormonite principles?"

Answer.—We are to believe in both God and his word, on the authority of his inspired messengers who are sent to testify of the truth.

3. *Question*.—"And if we are to believe the bible on the authority of the God of the Mormonites, can we have any proof without the bible that such a God really exists at all?"

Answer.—The testimony of God's messengers is a proof or evidence both of the ex-

istence of God and of the truth of his word, which will prove the salvation or damnation of all who receive or reject such testimony.

4. *Question.*—"If man be created according to the image and likeness of God, does this likeness consist in his having all the qualities of God, or only some? and if only some, which?"

Answer.—This likeness consists in his having the quality of *form* or *shape*. The spirits of men in the beginning were created in the form or shape of the spirits of the Father and Son. The external form of the fleshly bodies of men resembles in shape the external form of the spiritual bodies of men, and these again resemble in shape the external form of the Father of Spirits.

5. *Question.*—"If the God of the Mormonites have passions, may he not be led astray by his passions? Man often is. If the likeness be in every thing, he must be sometimes. Passion makes man swerve from the truth, if the resemblance be in every thing, the God of the Mormonites must be liable to swerve from truth likewise. How then should we believe the bible true on the authority of such a God as that of the Mormonites?"

Answer.—Man when first created was pronounced very good with all the rest of this creation. His passions then were all good; they became corrupted only through disobedience. Passions then are good and calculated to render intelligent beings happy, when controlled according to the law of God. Without passion man could not love, nor desire, nor rejoice, nor be merciful, nor manifest any other act that would be good. So God, without these passions, could not manifest any of these feelings. He could not *love* the works of his hands, nor *desire* their happiness, nor *rejoice* in their righteousness. God has infinite wisdom and knowledge as well as passions; by his wisdom and knowledge he knows how to regulate his passions in the best possible manner to maintain his own glory, and promote the well being of his creatures. Because of his infinite wisdom and knowledge there is no danger of his suffering his passions to be enticed and led astray. Man, because he is a being of finite wisdom and knowledge, frequently suffers his passions to be enticed and overcome by that which is evil. Because of his shortsightedness he does not always see the consequences of his actions in full until it is too late; not so with God, his knowledge effectually preserves him from all actions which are inconsistent with the great perfections of his nature. With his infinite wisdom and knowledge then, he never can be enticed to swerve from the great and eternal principles of right, which will for ever govern his high and exalted character.

6. *Question.*—"If he be essentially limited, how can we know him to be a God of infinite truth—a God that cannot lie?"

Answer.—God is not essentially limited in any of his attributes. He is infinite in wisdom, knowledge and goodness; he is infinite in justice, mercy and truth; he has all power to do all things which are in accordance with his perfections and attributes.

7. *Question.*—"If God be limited in his nature, how can his mind take in the knowledge of all the past which has extended back from all eternity?"

Answer.—God is not limited in his nature; hence the past is known to him as well as the present.

8. *Question.*—"Even supposing that all the future might be divined in succession, how can a limited mind take in at once the entire future which will never end?"

Answer.—God's mind is not limited in knowledge; therefore the future is known to him as well as the present.

9. *Question.*—"How can a being, limited to time, know the future at all? By logical conclusions, the relation of cause and effect. But if the effects do not necessarily follow certain causes, how can they be known for certain?"

Answer.—God and all of his magnificent works are limited to duration or time. It could not possibly be otherwise. God does not exist in the *past*, neither does he exist in the *future*, but he exists NOW. He *has* existed in the past, he *will* exist in the future; but he exists *now*, that is, in the *present*. All the acts of God and man must take place in time. God nor nothing else could possibly exist without being limited to time. Take away duration and no being can possibly conceive of existence. God has nowhere revealed *how* he knows the future, but he has revealed that he *does* know the future. He may know it by the relation of cause and effect. He may know it independently of cause and effect; or directly and intuitively the same as man knows

or perceives his own existence. Man knows that he himself feels, and thinks, and remembers, and wills, but he cannot tell *how* he knows these things. We believe these powers to be the original susceptibilities of the mind, but we cannot tell why the mind possesses these susceptibilities. So we believe God possesses foreknowledge, but whether it be an original principle of his nature, or whether he foreknows by the relation of cause and effect is not revealed. Reason would seem to say that it is by an original principle of his nature.

10. *Question.*—"Do the acts of our free will necessarily follow from any previous cause? And if they do, how can that be called an act of free will, which necessarily follows a previous cause? And if they do not, how can a being limited to time know them before they happen?"

Answer.—The mind wills, and then acts. The will of the mind is the cause, the acts are the necessary effects flowing from it. The mind wills according to motives. Motives are the causes which govern the will. The mind has the power of originating the motive. The mind, therefore, is free to originate different kinds of motives: these motives govern the will, and the will governs the acts. We believe the mind to be perfectly free to constitute a motive, to annul it, or change it for another; and therefore it follows, that it must in this sense be free in willing and acting. God does foreknow the acts of mind, but *how*, revelation, as we said above, does not inform us. There are many things which we know, yet we are entirely unable to assign any reason for that knowledge. It is as much a mystery to us that God should know the present as it is that he should know the future acts of mind. It is entirely a mystery to us that God or any other substance should have the quality of thinking, feeling, or knowing at all. Therefore it is no more mysterious to us that God should know the future, than it is that he should have the quality of knowing anything. Can any one tell why the Deity, or man either, knows or feels anything? We know that God is possessed with the quality of knowledge, but no one can render any reason how or why his substance possesses that quality. We can say that it is an inherent or original quality of his nature; and with equal propriety, we can say, that it is an inherent or original quality of his nature to know the future. The latter is no more an impossible quality than the former. When man can assign a reason why the substance of the Deity has the susceptibility of knowing or perceiving anything, he will doubtless be able to also render a reason why he knows the future.

11. *Question.*—"And if he cannot foresee the acts of man's free will, how can he foresee the revolutions which flow as consequences from them? And if he does not, how could he be the author of the prophecies contained in scripture?"

Answer.—God is the author of scriptural prophecy, therefore he can foresee the acts of the minds of men, and the revolutions which flow as consequences from them.

12. *Question.*—"If the God of the Mormonites be like a man in figure, we must suppose the organs of the senses to have the same uses, and to be dependent on the same sources for information; his ears, in consequence, for hearing must be dependent on the transmission of sound. How, then, can he hear his people praying to him in Europe when he is in America?"

Answer.—Because the *figure* of two substances are alike, that is no evidence that the *qualities* of the two substances are alike. A wax figure may be in the shape of a man, and yet, we all know, that it has not the qualities of a man. A wise man may have the figure of a foolish man, and yet be far superior to him in the qualities of wisdom, knowledge and understanding. God may have the figure of a man, and yet have many qualities and susceptibilities which man has not got. The resemblance of figure, then, has nothing to do, as to whether other qualities shall be alike or unlike. The spiritual body of the Deity is altogether a different kind of substance from the fleshly body of man, yet they may resemble each other in figure. The substances are entirely different, therefore, though the figures should resemble each other, this is no evidence that all the qualities must be alike. The ear of the fleshly body may be affected by the vibrations of our atmosphere; the ear of a spiritual body may be affected in an entirely different manner, and yet their figures may resemble each other. The ear of the fleshly body may be affected by the vibrations of many elastic substances besides the atmosphere. Sound is conveyed through various mediums with different degrees of velocity. The ear of the spiritual body may be affected, not only by the atmosphere and other elastic mediums which affect the ear of flesh, but it also may be

affected by a vast number of other more subtle and refined mediums, which may transfer sound with a velocity immensely superior to any motion with which we are acquainted. A refined medium which would convey sound with no greater velocity than that of light, would carry information from Europe to America in less than the sixtieth part of a second. But if God foreknows all things, he must have foreknown all about our prayers millions of ages before we were born, and must also have foreknown the the precise time when we would pray, and the kind of spirit or feeling, and the degree of faith that would accompany each prayer; and if he knew all these things before they come to pass, he must certainly know them the moment they do come to pass; and, therefore, with a foreknowledge of all things, there would be no necessity for his receiving information of our prayers by the transmission of sound; he would know and understand our prayers the moment they were offered up, the same as he knew them and understood them in ages before they were offered up. "He that formed the ear shall he not hear." Because God knows the nature of music, that is no reason why he may not rejoice in hearing music. One use, then, of the ears of his spiritual body is, no doubt, to hear and rejoice in delightful music, not that it increases his knowledge, but it is joyful to his ear. The ear of man serves a double purpose; it is not only a medium of information, but a medium of sounds that are delightful to the mind. The ear of the Lord may be delighted with sounds, though he receive no additional knowledge by those sounds.

13. *Question.*—"As it appears there are many stars, according to the "Millennial Star," (Vol. x., page 333), which are so distant that it would take thirty thousand years for light to travel from them to our world; are these stars within the dominions of the God of the Mormonites or not? If they are not, have they a God of their own?"

Answer.—There is "one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 6.) "In him we live, and move, and have our being." (Acts xvii. 28.) This God hath created all things by his Son. By him "he made the worlds." (Heb. i. 1, 2.) "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (Col. i. 16, 17.) "Thou hast created all things, and for thy pleasure, they are and were created." (Rev. iv. 11.) The God of the scriptures is our God. The Father, Son, and Holy Ghost, being one God, is our God. His dominions are stretched out through the immensity of space; and wherever his dominions extend, there his Holy Ghost extends.*

14. *Question.*—"If the different regions of the universe, extending, perhaps, to infinite distances through the regions of infinite space, have each of them Gods of their own, is there one Supreme God over them all or not? And if there is, is he like man as well as the God of the Mormonites?"

Answer.—The God of the bible is our God; and he is the Supreme God over all his works; he is the "King of kings, and Lord of lords." (1 Tim. vi. 15; also Rev. xix. 16.) He is like man in his "image and likeness," but infinitely superior to man in his qualities and attributes.

15. *Question.*—"If these stars are within the dominions of the God of the Mormonites, then when he goes to visit that part of his dominions, how can he hear us at such a distance?"

Answer.—The answer to this question will be found in the answer to question twelfth. It matters not where the person of God is, if he have the knowledge of all things future, then he has a knowledge of our prayers at the very moment they are offered up, as well as to know about them ages before. If this is not the case, then he has not the foreknowledge of all things.

16. *Question.*—"If it takes 30,000 years for the transmission of light, how long will it take for the transmission of sound?"

Answer.—The answer to this question will depend altogether upon the proportional velocity of sound to that of light. Sound, in our atmosphere, is transmitted about one million times slower than light; hence, with that velocity, it would take about

* For my views more fully on the nature and attributes of the Godhead, the reader is refered to my Treatise, entitled "Absurdities of Immaterialism."

thirty thousand million of years for sound to travel to the most distant luminous bodies that have been discovered through the aid of the telescope. If sound travelled through some spiritualized medium, one billion of times swifter than light, it could be transferred to the most distant bodies yet discovered in less than one second. If light can fly with a velocity one million times swifter than sound, there is no reason to show why there may not be some more refined spiritual substances which can traverse space with a velocity one billion times swifter than light.

17. *Question.*—"And consequently how many years after our death must it be before he can hear our prayers?"

Answer.—If God knows all things, sound cannot convey to him any additional knowledge. Therefore our prayers are understood independently of the transmission of atmospheric vibrations.

18. *Question*—"If he always remains here, what must become of those parts of his dominions which he does not visit?"

Answer.—The Holy Spirit of God is in all parts of his dominions, governing and controlling all things, according to the mind and will of the Father and Son. The persons of the Father and Son visit such portions of their dominions as they think proper.

19. *Question.*—"If he be like man, his legs must be the organs of motion; if not, what purpose do they serve? If they are, are they good for walking through the air as well as on land? Or has he wings, or how? or some organ of motion we have not got? And if we have not got this organ, how can we be created to his image and likeness, supposing the resemblance in every thing?"

Answer.—The resemblance between man and God has reference, as we have already observed, to the shape or figure; other qualities may or may not resemble each other. Man has legs, so has God, as is evident from his appearance to Abraham. Man walks with his legs, so does God sometimes, as is evident from his going with Abraham towards Sodom. God can not only walk, but he can move up or down through the air without using his legs as in the process of walking. (See Gen. xvii. 22; also xi. 5; also xxxv. 13.)—"A man wrestled with Jacob until the breaking of day;" after which Jacob says—"I have seen God face to face, and my life is preserved."—Gen. xxxii. 24—30. That this person had legs is evident from his wrestling with Jacob. His image and likeness was so much like man's, that Jacob at first supposed him to be a man.—(See 24th verse.) God, though in the figure of a man, has many powers that man has not got. He can go upwards through the air. He can waft himself from world to world by his own self-moving powers. These are powers not possessed by man only through faith, as in the instances of Enoch and Elijah. Therefore, though in the figure of a man, he has powers far superior to man.

20. *Question.*—"When God appears surrounded with glory, is this glory essential to him or not? If essential, how can he lay it aside, as he seems to have done when he appeared to Abraham? If his appearing so does not prove it essential, how does his appearance in the form of a man prove that form essential to him?"

Answer.—The glory of God is essential to him under all circumstances, whether his person is visible or invisible—whether man is permitted to behold that glory or not. He never lays aside his glory, though he may not always render it visible to mortals. "The God of glory," says the martyr Stephen, "appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran."—Acts, vii. 2. But because he showed Abraham his person, it did not necessarily follow that he must also show him his glory. The person of God is one thing, and his glory is another; they are inseparably connected. He cannot divest his person of his glory, nor lay it aside, but he can hide his glory from the gaze of man, or he can reveal it and his person also, or he can reveal his person and not his glory. The visibility or the invisibility of the glory of God does not render it non-essential to him. The glory is just as essential as his image and likeness, and his image or likeness, resembling that of man's, is as essential as his glory—neither can be laid aside, though one or both may be rendered visible or invisible.

21. *Question.*—"If he be no bigger than a man, how can he be higher than heaven, deeper than hell, the measure of him larger than the earth and broader than the sea?" —See book of Job, xi. 8 and 9.

Answer.—These were not the sayings of Job, but the sentiments of Zophar the

Naamathite. Now Zophar and Eliphaz the Temanite, and Bildad the Shuhite, were all reproved by the Almighty for having spoken wrongfully concerning God :—"The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job has."—Job, xlii. 7. The words of Zophar, therefore, are not to be depended upon, according to the Lord's own testimony, unless they can be proved true from some other source. God's Holy Spirit, as we have already remarked, extends through all his dominions, and may truly be said to be "as high as heaven" or "longer than the earth, or broader than the sea."

22. *Question.*—"If his presence do not extend beyond his size, that is, the size of a man, how could he divide the waters of the sea—how could he hold them up? If they were a solid mass, it might be conceived; but all the strength in the world wont hold up water; and it must be remembered that a person must be present where he acts."

Answer.—He could divide the waters of the sea, and hold them up by the actual presence of his Holy Spirit, which not only moves upon the face of the waters, but is likewise in and through the waters, governing them and controlling all the elements according to the mind of God. It is the actual presence of this Spirit that produces all the phenomena ascribed to the laws of nature, as well as many of the deviations from those laws, commonly called miracles; it extends, like the golden rays of the bright luminary of heaven, through all extent: it spreads life and happiness through all the varied species of animated beings, and gilds the starry firmament with a magnificent splendour, celestial, immortal, and eternal.

23. *Question.*—"Is the Holy Ghost a dove? or has he the shape and size of a dove? and if his appearance as a dove does not prove him to be a dove, nor to be of the shape and size of a dove, how will God, appearing like a man to Abraham prove him to be a man, or to have the shape and size of a man?"

Answer.—"The Holy Ghost descended in a bodily shape like a dove" and rested upon our Saviour. It appeared on the day of pentecost to one hundred and twenty disciples in the form of "cloven tongues, like as of fire, and it sat upon each of them," and "they were filled with the Holy Ghost." "It filled all the house where they were sitting." It appears by these instances that the Holy Ghost is a widely diffused substance, existing in large quantities, or it could not have sat upon so many persons at the same time, and filled the whole house where they were sitting. From these facts we learn that different portions of the Holy Ghost can assume different forms at different times. But we have no such instances when the person of God has been manifested. On all occasions when he was seen by Abraham, Jacob, Moses, the seventy elders of Israel, Micaiah, Isaiah, down until the coming of Jesus in the flesh, he appeared in the form and size of a man. Because the different parts of that inexhaustible substance called the Holy Spirit, has assumed different shapes, that is no evidence that God will change his personal image and likeness. If man in the beginning was created in his image and likeness—if he has, when he has been seen, always appeared in the shape of a man—if Jesus, who is known to be in the form of man, is in the "express image of the Father's person," then we have no evidence to suppose any variation or change in his personal form: hence we have every reason to believe his personal image and size to be as permanent and essential as man's.—ED.

INTERESTING FROM THE PLAINS.—The "Cleveland Herald" publishes the following extract of a letter, dated Fort Leavenworth, May 15th, from A. G. Lawrence, of Cleveland:—

"The amount of emigration over the Plains is immense, beyond all estimate. It is predicted there will be extreme distress and privation among the emigrating caravans. The average distance the teams travel per day is about 16 miles. There have been more than 20,000 mules, oxen and horses gone forth from Independence alone; from St. Joseph about 15,000; and the whole region at this moment seems like one tented field for miles and miles in all directions. There are more than 50,000 animals on the Plains at the very lowest estimate, and more than nine-tenths are travelling along the same track.

"Recommendations are about to be made officially from this point to the general government to furnish relief as soon as possible, to be forwarded on to the Plains for

the vast multitudes who otherwise must inevitably leave their bones to bleach by the way.

"Col. Sumner, the commanding officer at this post, who has not had much experience on the Plains, and knows their peril, says he fears there will be more deaths on the road to California this summer, than there was in Mexico during the war."

A SAINT.

A Saint! and is the title mine,
Or have I but the name?
Have I the lineaments divine
Which can this honor claim?

Have I believed that God is God,
And as a sovereign Lord,
To all, who seek and serve him right,
Will give a free reward?

Have I to penitence been brought,
Marked with a godly woe,
That needs not one repentant thought,
Or single tear to flow?

Humbled for sin, have I been led
To seek the watery tomb,
From whence, through our exalted head,
Remission's blessings come?

Have I the heavenly gift received
From apostolic hands?
Bestowed on those who first believed,
And kept the Lord's commands.

Have I the faith divine and pure,
Gift of celestial birth?
That warms the heart and keeps it pure,
And knows a Saviour's worth.

If so, the body broke for sin,
To me is living bread;
The Spirits power is felt within,
For me the blood was shed.

Nor must I here presume to rest,
But leaving these behind,
Perfection ever keep in view,
For which the Saints designed.

Celestial crowns await the day
(For conquerors in the war)
When Jesus will his power display,
And sin be banished far.

M. MORTON.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 20TH JULY.

William M'Keachie, per E. B. Kelsey	£ 0	3	9
Alfred Cordon	2	0	0
James S. Cantwell	4	10	7
William West	22	0	0
John Parkinson	2	0	0
John Kelly	3	0	0
Carried forward	£33	14	4

Brought forward	£33	14	4
John Davis	12	7	5
James Walker	10	0	0
Joseph Clements	2	0	0
William Speakman	5	0	0
	£63	1	9

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."
Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.
The Book of Mormon is now ready for sale.
The Book of Doctrine and Covenants are all gone, but soon will be reprinted.
Soon to be published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy.
The address of Joseph Clements is at Mr. Collier's, Pearce Street, Macclesfield.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16. AUGUST 15, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

If thought be little particles of matter, Dr. Brown justly argues, "that it will be not more absurd to talk of the twentieth part of an affirmation, or the quarter of a hope, of the top of a remembrance, and the north and east corners of a comparison, than of the twentieth part of a pound, or of the different points of the compass in reference to any part of the globe of which we may be speaking." We agree with him most perfectly in saying, "that with every effort of attention which we can give to our mental analysis, we are as incapable of forming any conception of what is meant by the quarter of a doubt, or the half of a belief, as of forming to ourselves an image of a circle without a central point, or of a square without a single angle."

Dr. Brown also endeavors to bring this mode of reasoning to bear against the absurdity which supposes thought to be a *quality* of a collection of particles arranged in the form of an organ, but not a quality of single particles. But it is evident that the arguments which entirely demolish one error, leave the other entirely untouched. The weakness of Dr. Brown's argument, when wrongfully applied against the last named error, will more fully appear by reference to his own words which read as follows:—

"Even though it were admitted, however, in opposition to one of the clearest truths in science, that an organ is something more than a mere name for the separate and independent bodies which it denotes, and that our various feelings are states of the sensorial organ, it must still be allowed, that, if two hundred particles existing in a certain state form a doubt, the division of these into two equal aggregates of the particles, as they exist in this state at the moment of that particular feeling, would form halves of a doubt; that all the truths of arithmetic would be predicable of each separate thought, if it were a state of a number of particles."

By a little reflection it will be seen that Dr. Brown's inference is entirely unfounded. "If two hundred particles existing in a certain state form a doubt," it does not necessarily follow that "the division of these into two equal aggregates of the particles," would form halves of a doubt. If two hundred pounds weight attached to a certain machine will produce a result called *motion*, it does not necessarily follow that one hundred pounds will produce a result called *half of a motion*. If exactly two hundred particles organized in a certain form, were requisite to produce a certain thought, then it is evident that to alter in the least either the number or organization would be a complete destruction of that particular thought, instead of forming fractions of it. This is what Priestley and his followers assert. They say that thought begins and ends with the organization, and that the single individuals entering into the system, form

no thought nor fractions of a thought. This absurdity, therefore, remains untouched by this argument of Dr. Brown. It is effectually demolished, however, by another species of argument, used by him to which we have already referred. He has proved Priestley's theory to be false, not by supposing that the fractions of a doubt could be made to result from it, but by clearly showing that an organ is only a name for a collection of many substances, which cannot possibly possess any property as a whole which the individuals do not possess when existing singly. He has also proved the theory which asserts that a thought or a feeling is a little particle of matter, to be false, because it involves the absurdity of fractional thoughts, hopes, fears, &c.

But there is one more theory which we venture to propose, that we believe to be impregnable, which no philosopher or metaphysician ever has or ever can refute. This theory may be stated as follows:—

A thought, hope, fear, joy, or any other feeling is not a little particle of matter, nor the result or quality of a collection of particles, called an organ or a system of organs, but it is the state or affection of a single individual substance, having extension and parts, and all the essential characteristics belonging to all other matter.

There is no absurdity in speaking of the half, or of a quarter, or of any other fractional part of this substance, but there would be a great absurdity in speaking of the fractional parts of its mere *states* or *affections*. The half or a thousandth part of a thinking substance is as reasonable as the half or a thousandth part of an attracting substance; but the top or bottom of a thought would be as absurd as the top or bottom of attraction. The north or east side of a substance which remembers, is just as correct as the north or east corners of a substance which possesses a chemical affinity; but the north side of a remembrance would be as inconsistent as the north side of a chemical affinity. Hence none of the arguments which are so successfully brought to bear against the other two theories, will in the least affect this. It is invulnerable in every point at which it may be assailed.

Every conceivable part of this substance, however minute, possesses the same property as the whole. A thought, or any other state of feeling is, therefore, perceived by every possible part of which a whole consists. A unity of substance, as we have already had occasion to remark, consists of an immense number of fractional parts. These, in order to constitute *unity*, must be so closely connected with and related to each other, that whatever state or affection one may happen to be in, all the rest must immediately be notified of the same. If one part be affected with pain, every other part must be conscious of it. If one part rejoices, hopes, or fears, the whole must by sympathy rejoice, hope, or fear in the same manner. But if one part could suffer, while another part was unconscious of such suffering; or if the affection of one part had no tendency to affect another, then the individual unity would be destroyed, and the substance would be as many distinct, thinking, feeling beings as there were parts unconscious of the affections of the others.

It is not necessary that a thinking substance should be limited to magnitudes or quantities that are exceedingly minute in order to constitute a unity. Large amounts of substance are as consistent with unity as small ones. But in all cases, whether the quantity be large or small, it is necessary that the parts should bear that relation to each other, that when one is affected every other should be affected also; otherwise it could not be a unity. The feeling or thinking substance of an elephant or whale is as much an individual unity as the feeling substance or spirit of a gnat or animalcule, though the magnitude of the former far exceeds that of the latter. It is the peculiar organization or relation of parts in such a manner as to be all conscious of each others affection which constitutes the unity, without any regard to the size or amount of substance organized. When the several parts are so organized as to think, remember, hate, love, and feel alike, under the different circumstances to which the organization may be exposed, the whole is one individual unity or being.

If the mind or spirit be of the same magnitude as the body, then the impressions received through the various organs of a human body would only have to be transferred to the distance of about five feet, in order that every part of the mind might be alike conscious of such impressions. Let the velocity be ever so rapid, time would be an essential ingredient to the transfer of these communications from part to part. If they were communicated with the velocity of sound, those parts of the mind the most distant from the one first affected, would receive the impression in the two hun-

dredth part of a second. If the transfer were as rapid as light, the impression would be conveyed to the most distant extremities of the mind in the two hundred millionth part of a second. These inconceivably minute portions of time would be altogether imperceptible to the mind. Hence, whenever any part of the mind is affected through its sensorial organs, every other part seems to be affected in the same instant, whereas, in reality, the affection is conveyed successively from part to part, the same as sound or light is conveyed from a sounding or a luminous body.

The conveyance of internal thoughts or emotions of any kind from one part of the mind to the other, is probably equal in velocity to the transfer of the various notions gained by sensation. Therefore, in consequence of the inconceivable velocity with which all thoughts and sensations are conveyed from one extremity of the mind to another, it is impossible for one part of the mind to have a thought, sensation, or feeling of any kind which the other parts of the mind can, during any term of time that is appreciable, be ignorant of. It is for this reason that the *whole* of the mind thinks,—the *whole* of the mind loves,—the *whole* of the mind hates,—the *whole* of the mind wills, &c.

(To be continued.)

NEW JERUSALEM.

(Continued.)

After the inhabitants of Zion had received these numerous and pointed prophetic warnings, some of them began to repent; and in the month of March, 1833, the word of the Lord came unto Joseph the Seer, saying,—

"Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. M'Lellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen." (Section lxxxv., Par. 8.)

Notwithstanding the repentance manifested on the part of some, there were others with whom the Lord was not well pleased; hence they were still threatened with chastisements. In the month of August, 1833, the word of the Lord came again unto his servant Joseph, in the town of Kirtland, in the northern part of Ohio. This revelation seems to have been given in order to prepare the minds of the Saints, that they might know how to act in relation to their enemies who were shortly to fall upon them, as wolves upon their defenceless prey. (See the whole of Section lxxxvi.) In this revelation the Lord said,

"Whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if you will not abide in my covenant, ye are not worthy of me; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; and again the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me." (Par. 3.)

From this extract it will be seen, that the Lord decreed to try and prove the Saints in all things, even unto death. How could this decree be fulfilled unless he suffered their enemies to persecute them unto death?

In the month of November, 1833, our enemies in Jackson County,—sectarian priests and people,—professors of religion and non-professors, arose *en masse* against men, women and children of the Saints, and expelled them from the county. Some of the Saints were shot, some were tied up and whipped until their bowels gushed out; many perished by exposure to hunger and cold, being driven from their own firesides and from all their hard earnings. Over two hundred of their houses were burned, their fences and crops destroyed, their cattle and horses plundered; their household furniture, beds, bedding, goods, chattles, &c., were either destroyed or

robbed from them, and they were driven across the Missouri river into a county north, where the most of them found a temporary shelter from the inclemency of the weather. For the particulars concerning this dreadful persecution, and the horrid cruelties inflicted upon the Saints, see P. P. Pratt's history of the Missouri persecutions, and also many of the periodicals, published by the Saints soon afterwards.

Here, then, was the commencement of our tribulations as foretold by the word of the Lord, months and years before it came to pass. We ask our readers to reflect for a few moments upon the vast number of prophetic warnings which we have already quoted, and then again reflect upon their literal and speedy fulfilment. Is it possible for any honest man, free from bigotry and prejudice, to read these important prophecies, and their exact fulfilment without being irresistably convinced that Joseph Smith was a great prophet of God?

When the Saints first located upon that land, did not the Lord, by the mouth of Joseph, foretell that they should have "much tribulation," before they should inherit the great blessings promised on that land? Did he not fortell that their enemies should be stirred up to *bloodshed* against them? Did he not foretell, that unless they did as he commanded they "should be plucked up out of the land and sent away?" Did he not tell them over and over again that a "scourge and judgment" awaited them? Did he not tell them that he would *chasten* them, and *contend* with them, and *plead* with them until they overcame and were made clean? Did he not *decree* that he would *try* them and *prove* them in all things even unto *death?* Did he not say that if they would not do as he commanded they should be "persecuted from city to city, and from synagogue to synagogue, and but few," of those who were then on that choice land, "should stand to receive an inheritance?" Was not letter after letter, as well as revelations, sent to them, telling them, if they did not repent, that great judgments awaited them? With all these thrilling fearful warnings, the children of Zion only manifested a partial repentance, and the predicted scourges and judgments came, and the Saints were made to feel to their sorrow and great distress that the word of the Lord had not been spoken in vain.

When the Saints were driven from their houses and lay in the open prairies and in the cold dreary wilderness,—a remarkable phenomenon appeared in the heavens, which was seen by many millions for thousands of miles over our globe, viz., the METEORIC SHOWER, or shooting stars, which created quite a panic among the persecutors of the Saints who were then in the act of driving, plundering, and destroying them and their property. This was one of the great signs in the heavens, manifested in the last days; many others, still more marvellous, are yet to appear.

After the Saints had procured comfortable homes in Clay County, they were again menaced by mobs and forced to leave and form a settlement in a new portion of the state, where they remained until the year 1838, when then they were driven by their merciless persecutors into the State of Illinois, and founded the city called Nauvoo, upon the eastern bank of the Mississippi.

That our readers may form some idea of these cold-blooded persecutions, we here insert a memorial of the city council of the city of Nauvoo to the Congress of the United States.

(*To be continued.*)

AN EPISTLE OF THE TWELVE TO PRESIDENT ORSON PRATT, AND THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES,—GREETING.

Great Salt Lake City, March 9, 1849.

Dearly beloved brethren,—The seasons have rolled around, and the wheels of time have brought the people of this clime to hail with joy the first tokens of another spring. The warm breezes of the south and the smiles of the returning sun will soon open a passage through the mountains of eternal snow, which for six months has shut us up, and prevented communication with the great world, that our mail may pass eastward and westward and tell the nations that the Church in

the wilderness yet lives, and that the mustard seed is growing. During this season of seclusion, the 9th volume of the STAR, and some stray numbers of a later date, as well as the returning elders and the late emigrants have been here to cheer us with the news of the unparalleled success of the Gospel, and of the lively spirit of the Saints in the British Isles, since the visit to that realm of Elders Hyde, Pratt, Taylor, and others. For these things we thank God, and we now write to show our remembrance, and to say that we feel for you and for the people who dwell in the midst of revolution and commotion.

Health and peace have attended the Saints in this place since our first arrival, although subjected to many privations, and much of the time to a want of provisions in sufficient quantities.

This winter has been a cold and snowy one, nearly equal to the climate of New York. The snow covered the ground to some depth, for nearly three months, and finally disappeared, from parts of the valley, the latter end of February; since that time cold winds have prevailed, and light snows are frequent, which disappear immediately; the ploughs are beginning to move.

Our cattle have done well in most parts of the valley, with no feed but the natural pasture. Our crops, the past season, were light, but we raised considerable quantities of wheat, maize, oats, rye, and vegetables. There is, however, at this time a scarcity of breadstuffs, and there will be a scarcity till harvest, which we hope for early in July.

Several hundred houses are built and in progress here, and the valley is settled for sixty miles north and south. Mills for flouring grain and sawing timber are becoming numerous. A Council House, forty-five feet square, two stories high, is in progress, also several public works, such as bridges, opening roads, &c. One bridge over the Jordan is being built for seven hundred dollars.

Great preparations are being made for farming the coming season, and more than ten thousand acres will be enclosed and cultivated this summer.

Several branches of mechanical business are being commenced, and among others, we anticipate works to be commenced this season for tanning leather and working iron.

Money is very abundant, owing principally to the gold-dust accumulating here from the coast, upon the deposit of which, bills have been issued by the Presidency.

We have petitioned the Congress of the United States for the organization of a territorial government here, embracing a territory of about seven hundred miles square, bounded north by Oregon, latitude 42 degrees, east by the Rio Grand Del Notre, south by the late line between the United States and Mexico, near the latitude 32 degrees, and west by the sea coast and California Mountains. Until this petition is granted, we are under the necessity of organizing a local government for the time being, to consist of a governor, chief justice, secretary, marshall, magistrates, &c., elected by the people. The election to take place next Monday.

We shall also organize the Militia in due military order, under the old and honorable name of "The Nauvoo Legion;" a name which has long been a terror to evil doers, and which for several years withstood a sovereign state of mobbers and lawless banditti, and finally effected a safe retreat into the strong holds of the mountains with little loss.

We have had a general hunt here, one hundred men on each side, under Captains Pack and Lee; Captain Lee is triumphant, and a public dinner comes off soon at the expense of the other side. About seven hundred wolves and foxes, twenty minks, two wolvereenes, five hundred hawks, owls, &c., and one thousand ravens were killed in the sum total of the hunt.

Corn is very scarce here, at two dollars a bushel, or fifty-six pounds; wheat is from four to five dollars per sixty pounds, and difficult to be had at that. Some alarm existed here concerning provisions, on account of which a census was taken a few weeks since, of the amount of breadstuffs on hand, when it was ascertained there were upwards of three-fourths of a pound per head per day from then till harvest, besides fifteen hundred bushels of seed wheat, and several hundred bushels of seed corn. Potatoes do exceedingly well here, and are known to yield several hundred-fold.

We are about to establish a colony of about thirty families in the Utah Valley,

about fifty miles south. We hope soon to explore the vallies three hundred miles south, and also the country as far as the Gulf of California, with a view of settlement and a sea-port.

On the 12th of February, the Presidency and those of the Twelve who were here, met in council, and proceeded to fill the vacancies of that quorum. Elders P. P. Pratt, John Taylor and A. Lyman were present; and Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained to the Apostleship, and numbered among the Twelve, instead of the three who were called to the first Presidency, and Lyman Wight, of Texas, who was disfellowshipped. This accession increased the members here to a majority, and enabled them to act as a quorum. They were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness. They met with the Presidency and others almost daily, and proceeded to organize and ordain the Presidency of the High Priest's Quorum, viz.:—John Young and his counsellors, also Daniel Spencer as president of this stake, and his two counsellors, David Fulmer and Willard Snow. They also ordained and set apart a High Council. After this the city was divided into nineteen wards, consisting generally of nine blocks, or seventy-two lots, over each ward a bishop was ordained.

The settlements in the country are also organized into wards, and a bishop appointed over each. Large meetings are held on Sundays when the weather will permit, and there is much good preaching, and the spirit of truth and reformation is abroad in the Church.

There are some rebellious and disorderly spirits here, who are generally now for the gold mines instead of Warsaw, Quincy and St. Louis; but those who are on the Lord's side will stay at home and raise grain, &c., till sent abroad on Heaven's errand.

We hope, ere long, to see the Twelve at liberty, and many of the Seventies in the discharge of their duties abroad, in a capacity, and with a power far exceeding the limits of their former labors, but at present stern necessity binds them here to the saw, the hammer, the anvil and the plough; and this because none step forward to do these things for them.

How long, O Lord, shall these things be? How long shall the priesthood be neglected, and its chosen vessels left to grovel with the petty trifles of this world, while its inhabitants sit in darkness and their light is withdrawn. Necessity flings her chains about us, and the veriest poverty fetters us, and limits our proceedings, when otherwise our minds would expand, our spirits start forth, and wing their way to the nations on their errands of mercy. Such is man; his nobler powers are expanding in aspirations of Godlike deeds of glory, might, majesty, and dominion, while his bodily weaknesses, and wants, cripple and limit him in all his exertions. But we must be resigned, perhaps, like Paul's thorn in the flesh, these things serve to keep us humble. We surely ought to be contented to labor in the spirit, calling and sphere, allotted us.

We would impress upon the minds of the Saints in the British Isles to be faithful in the commandments of Jesus Christ, in prayer and faith, in charity, and in preaching and spreading the knowledge of the fulness of the gospel abroad. We would exhort them to patience in regard to the gathering, till the way opens to bring them together with us in his own time, his own way and in the manner which is written; perhaps the day will arrive when they can come easier, cheaper, and safer than to come the present route.

It is according to that which is written for the Saints to organize in companies according to their trades, and to come out in bodies prepared with machinery, tools, and materials for operating in all useful branches of industry, according to that which they are accustomed to do; and when they come otherwise they are often in want of employment, exposed to bad company, to the influence of apostates, liars, swindlers, drunkenness, dissipation, &c.; and but few of them reach the body of the church in as good spirits as they start; some turn back, some are destroyed, many are led away, and few are gathered and saved. These things ought not to be.

If on a more thorough knowledge of the country we can find a practical waggon-route up the Arkansas, or up the Rio Grand, it will avoid the winter and a con-

tact with the corrupt apostates and Gentiles that swarm at New Orleans, St. Louis, and Upper Missouri, or if we find a practical sea port at the head of the Gulf of California, or elsewhere on the Pacific, and can find a practical route across some of the isthmuses of Central America, it will, perhaps, facilitate the emigration from Europe to these valleys.

Could an organized body of cutlers, potters, woollen manufacturers, or other good branches come out together, with a combination of means and skill, sufficient to establish all branches of their trade here, it would command support and be very profitable, more particularly because of the abundance of water power, with which to propel machinery of every kind, without the aid of steam. This is a great country for the rearing of sheep and wool; and this, in connexion with the abundant water power, will warrant the erection of any amount of woollen manufactories, while the increasing population will afford an extensive market for the same. We hope soon to see the time when this territory will be able to turn out the finest, most beautiful, and substantial articles of every kind now made in England.

When we can see the Saints from Europe come in this manner, prepared to stick together, and come through and establish employment, without lingering or falling off by the way, it will cheer our hearts to behold them by thousands, as doves flocking to their windows; but it grieves us to see them come one at a time, unable to establish their own kind of labor, and to see them allured into every snare by corrupt men, who take advantage of their necessities, and while they pretend to employ them at the different cities, lead them into every vice, drunkenness, lying and debauchery, and finally prevail on them to deny the Lord that bought them, and to live or die in the midst of wickedness, and thus they never reach the Saints, or if they come at all they are not the people they were before they started. Indeed it would be far better for them to stay in well organized branches of the Church in the British Isles and to worship God, than to start for the land of Zion, and live and die in those gospel-hardened hells in the States.

While the Church remains in that country, and is faithful, it is a light to the world, and will be the means of bringing many souls to salvation; although we are well aware of their privations, oppression, poverty, and labours, and would be exceedingly glad to hail them welcome to the liberty and privileges of the sons and daughters of freedom in the strong holds of the eternal mountains, where now exists that grain of mustard seed which is the least of all trees.—"It is small, but it still is growing."

Monday, March 12th.—The weather cold, snow squalls are frequent, and, taken altogether, it is the most disagreeable part of the season.

The election came off to-day in peace, and resulted in the unanimous choice of Brigham Young as Governor. Willard Richards, Secretary; N. K. Whitney, Treasurer; H. C. Kimball, Chief Justice; John Taylor and N. K. Whitney, Associate Judges; Daniel H. Wells, Attorney-General; Horace Eldridge, Marshall; Albert Carrington, Assessor and Collector of Taxes; Joseph L. Heywood, Surveyor of Highways; and the Bishops of the several wards as magistrates.

Saturday, April 7th.—The weather has been fine for many days past; and much farming has been done, such as fencing, ploughing, sowing, gardening, &c.

On the 5th it commenced raining, and finally turned to snow, which fell several inches deep, but it soon disappeared; the weather is now fine but cold.

Our Conference is now in session. We have had some good instruction from Elders Kimball, Lyman, and Taylor.

Brother Addison Pratt arrived here last October from the Pacific Islands, and will probably return this season with several others. Elder Parley P. Pratt may accompany them to the Islands or to Chili with a view to establish the Gospel in South America, Australia, New Zealand, China, Japan, the various groups of the Pacific Islands, or to each or either of these places as the way may open. Elder Addison Pratt represents 1200 Saints in the Pacific Islands.

Many of the tares have gone to the gold mines, and some of the wheat is probably gone with them. Elder A. Lyman, of the Twelve, is appointed to go to the Pacific with the mail, and to see after the wheat which may be there or are going. Brother O. P. Rockwell is also appointed to accompany him. They may, perhaps, return next Autumn.

The Council House is progressing finely, being built of stone. Farming, gardening, fencing, building houses and bridges, opening of streets, and of various kinds of mechanical operations are in rapid progress, while health, peace, union and happiness generally abound with those who take pleasure in the things of God.

We must now close our hurried communication, by asking an interest in all your prayers, and we pray the choicest blessings of Almighty God to rest upon the Saints in the British Isles, and upon all who love and seek and practice the truth, now and for ever, worlds without end. Amen.

Signed on behalf of the members of the Quorum who are in the valley,

PARLEY P. PRATT, President, pro tem.
FRANKLIN D. RICHARDS, Clerk.

P.S.—April 12th; The mail is now about to depart soon. Since the above was written, Elder Charles C. Rich, of the Twelve, is appointed to take his stand in Western California, with a view to give guidance to the affairs of the Church and kingdom in that region. He will probably repair thither when Elders Pratt go on their way to the Islands this season.

P. P. P., President, pro tem.
F. D. R., Clerk.

The Latter-day Saints' Millennial Star.

AUGUST 15, 1849.

TO ALL PERSONS INTERESTED.

"This letter certifies that Elder Orson Pratt, of Liverpool, England, is a duly appointed and authorized agent of the Church of Jesus Christ of Latter-day Saints, to receive, solicit, and gather tithing and donations in the British Islands and adjacent countries; and he is hereby instructed to keep a detailed account of all such receipts, specifying the amount, name, and residence of each individual making remittances, and forward the same to us by some faithful brother, or appropriate the same to our order.

Given under our hands and seal, at Great Salt Lake City, Great Basin, North America, this 9th day of April, 1849, for and in behalf of said Church,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS,
} Presidency of said Church.

The emigrating Saints should recollect, for it is published in the STAR, that those who have £9 or more per head are required to pay one-tenth of the same as tithing at our office in Liverpool; and those Saints who are not ready for emigrating this season should not neglect the law of tithing, for we wish to forward all we can to hasten the building of another temple unto the Most High.

MECHANICS WANTED AT THE GREAT SALT LAKE.—A letter has just been received from the First Presidency, stating that they intend establishing an iron foundery in the Great Basin without delay. They have sent an express desiring mechanics of the best kind, "such as blowers, moulders, and all kinds of furnace operators, to immediately emigrate to the Valley without any delay."

They also want "one or more mechanics or practical operators in smelting, assaying, mixing, compounding, dividing and subdividing, and proving all sorts of metals and minerals, and wish them to bring with them all tests and apparatus they will need to operate with."

We wish the presiding elders of the conferences to search out such mechanics as named above, and have them emigrate immediately. Let those Saints who have means to spare help such mechanics to emigrate in preference to any one else, that

is, if they need help; for this is the will of the Lord that such should be helped to the Valley first, that a good foundation may be laid against the time that others of the poor shall go. Let not the presiding elders be slothful upon this subject until it is accomplished. When you find mechanics of the above description use every effort to get them off to the Salt Lake Valley. We shall expect you to communicate with us by letter upon this subject, and let us know the prospects. Such mechanics are loudly called for and must be forth-coming."

DISCUSSIONS.—There are many persons who are very fond of discussion, and yet they have neither talents nor ability to know how to discuss a subject, nor to perceive when their own arguments are refuted. As a general thing we would advise the officers of branches to avoid discussions, unless by the consent of the presiding elders of conferences. There are many apostates and wicked corrupt men whose characters are too low and degraded to be noticed by the Saints or the public generally: with such have nothing to do, only to treat them with silent contempt. The Lord has sent his servants to preach the gospel and testify to the truth, instead of sending them to contend with such corrupt unprincipled men; therefore be humble and wise servants and harmless as doves, contending earnestly for the truth when circumstances require it, but avoid all vain janglings and strifes, and let all things be conducted in order and wisdom, and by the counsel of those who are over you, and in this course you will prosper.

IN one of the back numbers of the STAR an engraved profile of Elder G. D. Watt was recommended to the Saints. Now the object of this likeness is to supply Brother Watt with means to help him and his family to the bosom of the Church in the mountains. For his convenience, and to facilitate his departure, we wish the book agents of conferences and branches to supply themselves with the amount of portraits they think they can dispose of. By sending orders to this office they can be supplied, and the required number be forwarded with the STAR. There are three kinds of them, viz.—India Proofs, quarto; Plain Proofs, quarto; and Prints, octavo. The India Proofs are limited in number. The prices will be given with the parcels, and a proper remuneration will be allowed to book agents for their trouble. If the Saints will encourage the sale of these likenesses they shall thereby be laying up for themselves treasures in heaven; for Brother Watt is worthy, having laboured and suffered much in preaching the gospel to the poorer portions of the people of this island. He may be expected to visit and preach to the Saints in the various conferences, and we have no doubt but that his teachings will be highly appreciated by every lover of truth.

LETTER FROM ELDER ADDISON PRATT, LATE OF THE SANDWICH ISLANDS.

(*From the Frontier Guardian.*)

Dear Brother Smith,—Having learnt by my wife that you have written me several letters since I left Nauvoo, and, notwithstanding I have received none of them, I will write to thank you for your kindness. I suppose that you have been apprized of our proceedings among the Society Islands, by way of our letters, up to the time I left there for the Paumotu group. This cluster lies between Tahiti and South America, and on account of their being low coral islands, they are very dangerous to sail among, and of course not much known to navigators. Chain Island, or Aua, is the metropolis of that group. The inhabitants of that island have conquered the whole group: they carried on a war of extermination for more than twenty years, and their mode of warfare was to depopulate every island they could

conquer. They not only butchered the inhabitants, but cut down all the cocoa-nut trees, so that if any of the posterity of those carried away captive ever got back, they would have nothing to live upon. But now the remnants of the vanquished are permitted to return and plant cocoa-nut trees, and build houses upon their lands, and some of those islands are now getting tolerably inhabited.

But it is even now distressing to see their "morais," or places of human sacrifice. I visited one that I paced off, and found that I could trace it eighteen paces, when it was lost among the roots of the cocoa-nut trees. This place was prepared by setting up curb stones in a trench wide enough to receive a human skull, and in this trench they were deposited touching each other, and were then covered with two or three inches of dirt. Every war chief had one or more of these "morais;" and when they went to war with the neighbouring isles, after their battles were fought, they would take off their heads—and take off the under jaw, for then the head can tell no tales—cook and eat the bodies, and the heads they would tie by the hair and string them on to a rope, and tie it to the mast-head, frequently having enough to fill the rope: these they would carry home, make a feast, have a war dance, offer the heads as a sacrifice to their gods, and then bury them in the trench.

It was among those people that I went to assist Brother Grouard, after I left the pleasant island Tubuai. The reason of my leaving Tubuai was on account of Brother Grouard starting after me in a native canoe, and was cast away on a small island called Metia, sixty miles to the north-east of Tahiti. He left there in a French vessel and arrived at Tahiti, and sent for me to meet him there, or he would come after me in his open canoe when it was repaired, and if he was lost in the attempt his blood should be required at my hands; and as Tubuai is 300 miles south of Tahiti, and no land between, I made all possible dispatch to hinder his hazardous undertaking. We left Tahiti in a French ship, bound on a pearl diving voyage among that group of islands, which afford the richest pearl fishery that I have heard of in the Pacific. We arrived there in February, 1846. The people were overjoyed to see us, and expressed it by inviting us to every town on the island where Brother Grouard had organized branches, which were five. They feasted us on cocoa-nuts, fowls, fish, and hogs neatly dressed, and roasted whole.

Those Paumotu Isles have but few vegetables aside from cocoa-nuts, but these grow in the greatest abundance,—coral reefs seem to be the fittest place for them. After we had visited all around, we were much annoyed by the contentions of the governors of the various villages, to see which of them we should live at. I told Brother Grouard I saw no other way to stop that but to divide the island into two circuits, he to take charge of one and I of the other, and then spend a week in a place. We did so and that put an end to all controversy; he took two towns and I took three. Those islands are of a curious formation—are of an oval shape. Aua, or Chain Island, is some fifteen miles in length, averages about one mile wide, forming an oval circle around a body of water some six miles wide and thirteen long, with various places where the tide ebbs and flows into it. This you see forms a curious inland sea, called Lagoon, and is one of the finest places to take a pleasure ride in a sail boat, and my circuit required much of that exercise; and, consequently, as I was a man of dignity it required a dignitary to wait on me, and one of those war chiefs, who owned one or more islands that he had conquered in the "tau hetene," or times of heathenism, volunteered his services to wait on me, and would not probably have attained to this "honor" had he not owned a new and commodious canoe with an excellent cotton sail, therefore he was permitted to be my boatman. He was a very large and stout man, and as often as we arrived in port on the ebb tide, and the canoe could not reach the landing place because of shallow water, you would see him trudging off with me on his back with all the magnificence of his office, and would set me down upon terra firma with the heart-felt satisfaction that he had been the bearer of glad tidings and good things to the people, and in the midst of an anxious multitude, who were as anxious to get the first opportunity to shake hands with me, as he was to be the honored bearer of their long looked for guest.

Before Brother Grouard left there to come after me, he had often told them of me, and they would enquire every particular concerning me; and when they found I was an elderly man, they enquired if my teeth were good, so that I could live on

cocoa-nuts, for, said they, white men's teeth decay much sooner than natives do. He told them that I had some missing ones, but still he thought there was enough left to grind cocoa-nuts. And when their canoe was repaired and came to Tahiti after Brother Grouard, I had got there before them to their great joy. They gathered around me with great curiosity, and as I was busily engaged with them Brother Grouard was standing a little way off diverting himself with our interview, when all of a sudden he burst out in a loud laughter, and when I asked an explanation, "why," said he, "they are looking in your mouth when you laugh, to see if you have teeth enough left to eat cocoa-nuts."

After we had baptized near 200 more, and had arranged matters on the island, Brother Grouard took a notion that he could be spared to go on a mission among that group, and that I could take charge in his absence. I told him I had come to help him to do the work that he was not able to do alone, and now we had enlarged the field he wished to leave me in charge of the whole! "Oh!" said he, "you have a better faculty to preside than I have, and I like to pioneer better than you do," and after more persuasion I consented. He left me about four months, and returned so as to attend the October Conference at Aua. At that Conference it was determined that I should return to America, and get my family and a recruit of elders. They wished from five to one hundred sent to them, so that they could have a supply. Brother Grouard visited some eight or nine islands and baptized in all 116 souls, and left some native elders to preside. In November I prepared to leave; I went round, by request, to each town to preach and bid them adieu, and as is customary each town made me a feast, sometimes roasting three or four good sized hogs whole. They are roasted underground, and I think the best way to roast pork I ever saw. It is done by excavating in the earth a cavity large enough to receive the quantity of food they wish to cook; some wood is then laid across the hole, and some stones of a convenient size are laid on the wood, and it set on fire. As the wood burns out the coals and hot stones fall down together, and with a stick or spade most of the hot stones are taken out; then some bounded bananna stalk is spread over the coals for a two-fold purpose, first, to keep the food out of the ashes, secondly, it affords an abundant supply of well flavoured juice, which raises a steam as the food is cooking. On this is laid a layer of food, perhaps meat, and then a layer of hot stones, then a layer of vegetables, and then of hot stones, and so on in conical pile till it is all deposited; then it is all matted over with large green leaves that those Isles produce for the purpose, and then the whole is covered with a thick layer of dirt. Here it remains till it is well cooked, and then it is carefully taken out in the nicest manner. Each parcel is carefully wrapped in leaves before it is put in. And I can assure you that food cooked in this way is the sweetest and most delicate you ever tasted.

They also made me many presents of mats for bedding, curiosity sea shells, pearls, hogs, hens, and cocoa-nuts. And when I had taken leave of my friends, I obtained passage, free of cost, on board of a vessel belonging to some American merchants living at Tahiti, of which Mr. Chapman, American Vice-Consul at Tahiti, was one.

I had a pleasant passage to Tahiti, where I found my friends well and in good spirits, for business was brisk and money plenty. There were several men of war lying there: one frigate of 64 guns, several sloops of war and some cutters, under the French flag; one steam frigate, the Salamander, and a cutter under the English flag; one Danish frigate, and a number of English, French, and American merchant and whaling vessels. But the war between the French and natives was still raging. But in December of '46 the French conquered and peace was restored, and as there was no vessel bound direct to California, I commenced preaching to the natives on Tahiti, and soon began to baptize. I organized a branch there of twenty-seven members, all natives; and in March I obtained a passage for San Francisco, where I arrived in June, touching on our way at the Sandwich Islands. I staid in California one year, and then started for Salt Lake City. I arrived in the valley the 28th of September, where I found my family: they had arrived one week before me. To find them all alive and in good health was a blessing that I felt was from the hand of the Lord. But I will not try to describe the sensations of our meeting after a separation of five years and four months; but let those that feel curious on that point try it, and they will then know for themselves. We have spent the win-

ter very pleasantly among our friends here. I devoted a part of it in teaching a Tahitian school for the benefit of those that expect to be sent on that mission. Among my scholars was your brother John, and he has made good proficiency, and I expect he and his wife will be among the number that will be sent there; and I could gladly wish that you were here to go with us, as I hear such hints dropped that one of the Twelve is to be appointed to preside over all missionary operations in the Pacific Ocean. If you were on hand I should have fond expectations it would fall to your lot.

You see that my paper is getting pretty well used up, and I must taper off. My best wishes to all of the friends there; I wish to see and hear from them.

I, as ever, remain your brother and fellow labourer in Christ, our elder Brother,

ADDISON PRATT.

LETTER FROM A SINCERE ENQUIRER.

East Indies, Lahore, April 19, 1849.

Dear Christian friend of the Church of Latter-day Saints,—A few days ago, I received a tract, entitled "Divine Authority," on the question was Joseph Smith sent of God. It was written, I believe, by Orson Pratt, one of the Twelve Apostles of the Latter-day Saints. It struck me with astonishment, its words were so powerful and unquestionable, agreeing with the scriptures, revealing things that have been so long hidden, as we read in the scriptures there is nothing hid that shall not be known. I have read this tract through two or three times, and the more I read it the more I am convinced of the truth of it. It is a tract with about sixteen pages in it, it came in a letter from Scotland to one of the men of our regiment; a number of men have read it, and it seems to awaken all, for they wish to have some further investigation of these matters. It seems a strange doctrine to some of them; but however strange, I must confess that it agrees with scriptures, and truth must come to light at last, no matter how men may oppose it. I believe that prophecy in Isaiah, that "darkness has covered the earth, and gross darkness the people;" and that "men love darkness rather than light, because their deeds are evil."

I never heard anything about the Latter-day Saints till about two or three years since, I think we were in China then. I only heard the name mentioned, and I had no further information of them till we arrived here and read this tract, which makes me think they are the true children of God. I have read another tract since, concerning the Kingdom of God, by the same author, and was sent to the same person as the other; after looking it over it came into my mind to go and see if there were any of our men who had seen or known any of the Latter-day Saints, when I met with Joseph Fullelove, who gave me your direction. And now dear Christian friend, I would like to hear from you concerning what I should do to be saved from the wrath to come; and whether it would be requisite for me to leave the army or not. There is none of your denomination in India that I am aware of; I have been a member of the Baptist Society, but since I read this tract, I cannot think of joining any whose doctrine is questionable; but I am hardly worthy of writing to you, and not worthy of you writing to me, but please to send me a few tracts which will instruct me in the things concerning the kingdom of God, and concerning the prophecies of the scriptures that have been fulfilled, and of those which have to be fulfilled.—From your affectionate friend and well wisher,

THOMAS METCALF, Private of the 98th Regt.

THE DESTROYER ALREADY RIDETH UPON THE FACE OF THE WATERS.

(*From the Frontier Guardian.*)

This is a season of much disaster to our friends that have journeyed on the great internal thoroughfares of the American waters. Scores of our brethren have fallen by the cholera, one of the plagues and scourges of the last days—a most inveterate enemy of human flesh and blood. This may check the zeal of the naturally timid

and fearful about venturing to come to us,—some may almost conclude or fear that God has forsaken his people and given them up to be destroyed. While the sons of perdition, the reprobate, and those who before were ordained to a just condemnation, will seize, with eagerness and avidity, this misfortune of the Saints the present year to tantalize and reproach the church with being rejected of God.

There are certain favors and frowns that are shared alike by all mankind. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." In time of famine, the people that happen to dwell where it is suffer most, whether saint or sinner. When floods or conflagrations visit any place, they are common evils that must be shared by all classes, whether just or unjust. The cholera is that "desolating sickness that should cover the land," predicted by the prophet Joseph Smith, on the 9th day of March, 1831, and recorded in the Book of "Doctrine and Covenants," 1st edition, page 129.

In another place, speaking of the plagues, the judgments, and the calamities of the last days, the Lord says, "My Saints shall hardly escape." (See Book of Doctrine and Covenants.)

Judgment must begin at the house of God, and from thence extend through the world. Since mobocracy began in Jackson county, Missouri, against the Saints, it has repeated from time to time its painful and desolating work upon us, till it became sufficiently skilled in the work of destruction and death to step out from us and visit Philadelphia, New York, Cincinnati, and many other places on a small scale; but at length it ripened into revolutions of states, kingdoms, and empires. Its bloody wave has swept over the nations of the earth, carrying away thrones and royalty on its crimsoned flood. Men's hearts are failing them for fear, and for looking after these things that are coming on the earth, for the *heavenly powers on earth shall be moved.* The papal throne is shaken, and the HOLY SEE disgraced. These great and important movements are destined to open and prepare the way for the kingdom of Heaven to be established on earth. Lift up your heads and rejoice then, ye way-worn pilgrims in Zion's cause, whose locks are bleached by the frosts and storms of many a winter's exposure! Although you suffered by mobocracy at an early day, yet that will be over-ruled for your good.

This cruel agent, which knows no mercy, and which is destined to overthrow all earthly powers and governments, was introduced through you, to your pain and sorrow, in these times, yet to your everlasting joy will the honor and glory, to be achieved by the introduction of the kingdom of God, rest on your storm-beaten brows as a reward of your suffering, toil, exposure, and pain. The chastening rod of the Great Ruler, under the strokes of which the Saints have mourned, repented, and wept, while wicked and apostate spirits have jeered, tantalized, and reproached, will, like Aaron's rod, bud and blossom with blushing wreaths and unfading laurels in the mansions of our God and our King.

But the voice of wisdom would say to the Saints while journeying to this place, when the cholera or "destroyer" is riding with such sway on the turbid waters of the Missouri River, venture not in large numbers on any craft that may attempt to ascend its impetuous current: flee back into the country, and do the best you can until this scourge has spent its violence. Keep off the rivers while the "Destroyer" rides upon their face. See revelation given through Joseph Smith, the prophet, in August, 1831, contained in Book of Doctrine and Covenants, 1st edition, page 200.

The following is an extract. The Missouri River is the waters particularly referred to.

"Behold, I the Lord in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares. I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree."

MARRIAGE.

(*From the Frontier Guardian.*)

Among all the other duties that man is brought under obligation to perform, is that of taking to himself a wife at an age when youth is ripening into manhood—when the warmest sympathies and affections of the heart, uncorrupted by time, naturally reach forward after the very object that nature's God has created for that very purpose. By a longer delay, the brilliancy and lustre of the soul's soft and tender emotions become tarnished, neutralized, or deprived of their charms. Many argue, we know, that it is better for young people to postpone marriage to a more advanced age, in order to acquire an experience suitable for that union. But Father Adam and Mother Eve had but a very short experience before they were blest, or married, and commanded to multiply and replenish the earth. They were married before they sinned and fell, and thrice blissful would be the marriage union of their children if they would honorably marry before the monster sin had thrust his poisonous and too fatal sting to their hearts.

How often is it the case that men prefer a single life to the married life! Some neglect to marry because they love their money better than they do a woman. Men possessing this vitiated taste are in the right not to marry, for they are unworthy of a wife. They are worse than blanks in creation—drones in the hive of nature: not linked in the great chain of existence, but are broken disconnected fragments that are passively thrust aside like so many drossy scales from under the smith's refining hammer.

Others, more criminal, neglect to marry because they wish to come under no restriction—but indulge in sensuality, without the cares and responsibilities of a family. Such men are incurring a fearful obligation. They are closing up the avenues of mercy to them—corrupting their own ways before God and man, and inviting the weak and unprotected fair into the very prison of prostitution and shame. These must account for their sins, and for the sins of those who are victims to their unbridled passions.

Others neglect marriage because they are fearful that they may come to want, or that they may not be able to supply themselves with the necessaries and comforts of life. This is foolishly distrusting the kind care of a wise and merciful Providence, whose will it is to provide for those who fear his name and honor and respect his ordinances. In the line of duty there is no real cause of fear, but out of it there is fear, torment, and a snare.

We would therefore say to all men that may feel to place any confidence in our counsel, that it is your duty to marry, if you have not already done so, and thereby get honor to yourselves—become the partner and protector of her whom the Great Ruler of all has made dependent on your more rugged, hardy, and atheletic form; bend all your energies towards her support and honorable maintenance; lessen the amount of crime, dry up the fountain of wretchedness, check the tributaries of infamy; and let it be your constant aim to fill the measure and purpose of your creation in all things, and glorify God with your body and your spirit, which are his.

VARIETIES.

Brother Orson Spencer's company left here last week for the Salt Lake. Messrs. Kinkade and Livingston, with a large stock of goods, left about the same time. They are destined for the valley.—*Frontier Guardian, June* 13.

Progress of the Truth.—We learn from Elder Felt, of St. Louis, that great accessions are made to the church there in the midst of fire, cholera, and death;—from Brother Bird, near Cleveland, Ohio, that he is all the time preaching and baptizing;—from Elder Woodruff, Presiding Elder of the Church in the Eastern States, that the work in that quarter is decidedly looking up.—*Ibid.*

Expedition to the Great Salt Lake.—We understand that the expedition for a trigonometrical and nautical survey of the Great Salt and Utah Lakes, and the surrounding country lying in the northern portion of Upper California, is now being fitted out in this city. It has been organized by Col. J. J. Abert, of the Topographical Bureau, and the command given to Captain Howard Stransbury, assisted by Lieut. J. W. Cunnison, of the Topographical Engineers—a corps which

may well be called the *working men of the army*. The point of departure, in the special examination of this part of the great and mostly unexplored basin, is Fort Hall, on the Lewis Fork of the Columbia River, and thence directly south by a new route to the Salt Lake, which forms so remarkable a feature in that interesting valley between the Sierra Nevada and the Wahsatch and Timpanozee Mountains, now chiefly held by the Utah tribes of Indians, and in which the Mormons have made a settlement on the inner edge of the basin near Utah Lake. The survey will particularly develop the agricultural resources of the country, with a view to supply our Forts and troops stationed in that country, as also to embrace the astronomical, meteorological, and other purposes which shall give a complete view of its physical geography; and then explore another new route, on the return of the expedition, by which access may be had to the great basin.—*Ibid.*

COUNSEL.—As there are some emigrants that are disposed to take poor persons with them to the Valley, in order to assist them on the road in driving teams, cooking, and in general assistance; and so soon as they get there, they want to turn these poor persons off on to the hands of some others. This is wrong, and cannot be suffered. The people in the Valley have all they can do to sustain themselves without being burdened by an influx of poor thrown upon their hands, after the more wealthy have availed themselves of their services on the road. We therefore say to all concerned, that whoever takes the poor to the Valley shall support them there till their way is honourably opened to get a support otherways. This counsel will henceforth be enforced upon all that emigrate to this country. We say to the rich abroad, bring all the poor that you please, but you must situate them yourselves to live after you bring them here, and not throw them upon the hands of others for a support, and pay no further attention to them. Do not think to cast your burdens upon other men when you are more able yourselves to bear them than they.—*Ibid.*

The *St. Louis Republican* says, General John Wilson arrived in that city on Sunday evening, April 29th. We have already announced the appointment of Gen. Wilson to be Indian Agent. He is now making his preparations to enter upon the duties assigned to him by the President, and will soon be on his way, with his family, to the seat of the agency. General Wilson, while his head-quarters will be at the city of the Salt Lake, is also the agent of the Government for all the Indian tribes in California. In the performance of his duty he will be authorized and required to visit all the Indian tribes in the territory, to gather statistics as to their population, resources, locality, &c., and generally such information as may be useful to the government, in the new relations which must grow up between them and their white neighbors. Such information will be of great service to the government, in future legislation over the territory which they may acquire from the Indians, if they have not already acquired jurisdiction by the treaty of peace with Mexico. The office is an important one, but it may be safely entrusted to the hands of Gen. Wilson. The same gentleman is, we have understood, appointed Navy Agent at San Francisco, California.—*Ibid.*

THE WELCOME HYMN.

THE FOLLOWING IS A COPY OF THE WELCOME HYMN BY MISS E. R SNOW, DEDICATEED TO THE FIRST PRESIDENCY, ON THEIR ARRIVAL IN THE VALLEY LAST FALL.

You have come, you have come, to the valley once more,
And have landed your train like a ship on the shore;
You great father in Israel, with hosts you have come,
To this beautiful valley we welcome you home.

You have brought us our husbands, wives, daughters, and sons,
Brothers, sisters, and fathers, and mothers at once,
On a long tedious journey; all together you 've come,
To this beautiful valley we welcome you home.

By the hand of the Gentiles you 've long been opprest,
In a land where your sufferings are yet unredressed,
Over deserts and mountains, through kanyons you 've come,
To this beautiful valley we welcome you home.

Like the pillars of heaven you unshaken have stood,
By Joseph the Prophet, till mobs spilt his blood,
And you, now over Israel, presiding have come,
To this beautiful valley we welcome you home.

To our chieftain all hail; to his counsellors too,
With the camp of the Saints, who've escaped from Nauvoo,
Up, through great tribulations you have verily come,
To this beautiful valley we welcome you home.

Here the breezes are rife with the spirit of health,
And the soil is invested with sources of wealth,
Where by industry's magic in due season will come,
To this beautiful valley we welcome you home.

Here a bulwark of mountains encircles us 'round,
And with stores for the artist it seems to abound;
Here are rivers and streamlets, whose pure waters foam,
In this beautiful valley we welcome you home.

Here come down on the mountains, snow and hailstones apace,
But the city is low and is in a low place;
Here is no castle, no palace, no proud lofty dome,
To this beautiful valley we welcome you home.

When good order 's established and all with accord,
Adhere to the precepts and law of the Lord,
Which are given and, through Brigham, hereafter will come,
In this beautiful valley we will all feel at home.

LIST OF MONIES RECEIVED FROM THE 20TH JULY TO THE 3RD AUGUST.

	£	s.	d.		£	s.	d.
Henry Smith	4	0	0	Brought forward	32	9	3
Alfred Cordon	2	0	0	C. Dunn	3	0	0
Thomas Kerry	6	14	4	John Godsall	7	0	0
James S. Cantwell	1	5	11	Thomas H. Clark	2	0	0
William M'Keachie	9	10	0	G. P. Waugh	6	0	0
John Preece	5	0	0	John Parkinson	2	0	0
John Morris	2	0	0	William Cartwright	2	0	0
John Lyon	1	19	0				
Carried forward	32	9	3		54	9	3

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."
Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 1s. per thousand.
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.
Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon."
The Book of Mormon is now ready for sale.
The Book of Doctrine and Covenants are all gone, but soon will be reprinted.
Soon to be published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17. SEPTEMBER 1, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

If the term of time were of any appreciable length in which thoughts and feelings are conveyed from one part of the perceptive mind to the other, then, while one part of the mind was hating an object, another part of the same mind might be loving it because of newly discovered qualities; and while a part of the mind in one foot was suffering intense pain, caused by treading upon a hot iron, another part of the mind in the other foot, not having had time to receive the information, would venture also into the same danger.

Were it possible for the different parts of the mind to feel and think without being able to communicate their respective feelings to each other, then every part that thus thought and felt, would be a distinct individual, as much so, as if it were separated for miles from all the rest, or, as if it were a separate organization. In this case, the whole being or mind which we before termed I, would cease its individual unity; and each part which thought and felt independently, could appropriate to itself the term I, and with the greatest propriety could apply the term YOU to every other part which thought and felt distinctly and differently from itself.

It is, therefore, because all parts of the mind seem to be affected in the same way, and apparently at the same time that it is felt to be a single individual mind. It is this, and this only, that constitutes the unity of a thinking being, and not, as the immaterialist asserts, a something "*without parts*," which from its very nature could constitute neither a unity, nor plurality, nor any thing else, but nothing.

If the human spirit be nearly the same form and magnitude as the fleshly tabernacle in which it dwells, it must be composed of an immense number of particles, each of which is susceptible of almost an infinite variety of thoughts, emotions, and feelings. Whence originated these susceptibilities? Are they the results of organization? Did each particle obtain its susceptibilities by being united with others? This would be impossible; for if a particle were entirely destitute of the capacity of thinking and feeling, no possible organization could impart to it that power. The power to think and feel, is not, nor can not be derived from any arrangement of particles. If they have not this power before organization, they can never have it afterwards. It follows then, that if ever there were a time when the particles of the human spirit existed in a disorganized state, each particle, so existing, must have had all the susceptibilities of feeling and thought that it *now* has; and, consequently, each particle must have been a separate independent being of itself. Therefore, under such circumstances, one particle would have been no more affected with the state or condition of others, than one man is affected with the pleasures or pains of others with whom he is not associated.

How, then, it may be asked, can these separate independent beings, be so united as to form but one being, possessing the same susceptibilities as each of the individuals of which it is composed? The answer to this question may be more clearly understood by the following illustration. Let a certain number of iron filings exist in a scattered condition, widely separated from each other. It is evident that each possesses the susceptibility of magnetism. Such as are brought within the influence of a loadstone or magnet, under favorable circumstances, will exhibit all the magnetic phenomena, while others unconnected and at a distance, will remain entirely unaffected. But let all these filings be firmly united together into one bar of iron, and be exposed to the influence of a magnet or loadstone, and they will then be affected alike. Those which were before the union distinct individual particles, exhibiting at the same time different susceptibilities and qualities, according to the different circumstances in which they were placed,—are, by their union, consolidated into one mass. In this condition, if one part be magnetized, the whole will be magnetized; if one part be moved, the whole will be moved. Therefore, the particles in this bar, though distinct parts of the same substance, can no longer be considered distinct individuals, because they are no longer affected differently, but alike. So it is with the human spirit: its particles previous to the organization, are, as above stated, separate and distinct beings, and the affections of each are entirely independent of the state of the others. But when organized into a person, all particles must from henceforth be subject to the same influences; and though they are distinct parts of the same substance, yet they are one in all their thoughts and feelings; and it is this which constitutes individuality in all intelligent organizations.

If a bar of iron, weighing one pound, had the power of expressing its different qualities, it could with the greatest propriety say, I am heavy—I am magnetized—I move. The term I would represent the whole bar, consisting of an infinite number of parts,—all affected precisely in the same moment and in the same manner. Now no one would for a moment suppose the pound of iron to be immaterial and without parts, because the term I was the representative of a single individual bar. So likewise in the expressions, I think,—I feel,—I remember, the term I is a representative of the whole being, every part of which thinks, feels, and remembers in the same moment and in the same manner.

The arguments which Dr. Brown has used * against the materiality of the mind, would apply with the same force against the materiality of iron or any other substance; for if thought or feeling prove the unity and inextension of mind,—weight, magnetism, or motion, will, with as much reason, prove the unity and inextension of iron.

Mr. Taylder has asserted that "The Materialism of the Mormons is not only unscriptural, but anti-scriptural."†

1.—He undertakes to show that it is unscriptural, by asserting that it is "in opposition to the *spirituality* of the Divinity."‡

We readily admit that any system which is "in opposition to the *spirituality* of the Divinity," is not only unscriptural but dangerously false. That the Spirits of the Father and the Son, as well as the Holy Spirit, consist of a substance purely spiritual, can by no means be denied by any believer in the sacred scriptures. It is a doctrine firmly believed by us and all the Latter-day Saints. It is a doctrine most definitely expressed and advocated in our pamphlet on the Kingdom of God, and that too, on the very page from which Mr. Taylder makes copious extracts. It is there, that we have definitely spoken of "*the* SPIRITS *of the Father and Son*:" it is there that we speak of the Holy SPIRIT: it is there that we have expressly said that "*God is a* SPIRIT." And yet in the face of all these declarations Mr. Taylder has had the hardihood to say that our theory is "in opposition to the spirituality of the Divinity." Instead of this, it is the material theory alone that establishes the very existence of Spirit. Take away the *materiality* of Spirit, and you at once destroy its very existence, as we have abundantly shown in the foregoing pages.

The immaterialists have aimed a deadly blow at the foundation of all spiritual existence, by denying it extension and parts. We, in opposition to this unphilosophic, unscriptural, and atheistical doctrine, have most clearly expressed our belief in a

* Brown's Philosophy of the Human Mind. Lecture XCVI.

† Taylder against Materialism, page 21. ‡ Ibid, page 22.

real tangible substance called Spirit, which has extension and parts, like all other matter.

"In the case of the angels' visit to Abraham, and of their partaking of food, who," inquires Mr. Taylder, "would conclude they must have fleshy bodies?"* We answer that a "*fleshy body*" and a *spiritual body* are entirely different things. One is a body of material flesh; the other is a body of material spirit—they are entirely different kinds of matter, as much so as iron and oxygen. Jesus says, "God is a Spirit;" and again he says, "a Spirit hath not flesh and bones." From these sayings of Jesus, we can see that spiritual matter, and fleshy or bony matter are distinct substances. These passages are sometimes quoted as a supposed proof of immateriality. But every one knows that there are millions of substances that are not flesh and bones. A house, a stone, or a tree, "hath not flesh and bones," any more than a spirit; shall we therefore say that all these substances are *immaterial?* If a spirit must be *immaterial* because it hath not flesh and bones, then every substance in the universe, except flesh and bones, must be immaterial.

Mr. Taylder supposes that the persons who appeared to Abraham, and ate, and walked, and conversed with him, were only "*bodily forms*," "*assumed* in *mercy* to man." But, we ask, how does our author know but what these bodily forms were the real, true, substantial forms of these beings, instead of assumed ones? He seems to think that "it might be assumed, with equal propriety, that the Divine Being is 'a rock,' 'a fortress,' 'a tower,' 'a shield,' 'a buckler,' because he is so styled in the bible." But did he ever appear in the form of "a rock," or "a fortress," to any person anciently? Did he ever appear to Abraham, to Jacob, to Moses, to the Seventy Elders of Israel, to Micaiah, to Isaiah, or to the Jewish nation, when he walked among them," in the flesh, as a tower, a shield, or a buckler? No: he appeared to them all as a person. If the three persons whom Abraham saw had appeared like a shield, or any other inanimate thing, they would not have been called men. It was because they resembled the human species that they were thus called.

Mr. Taylder says, "this scheme contradicts itself; for if Christ were possessed of a body of flesh and blood, how could he become incarnate? The Mormons believe," continues he, "in the incarnation, but this contradicts it. Their doctrine implies that he had a *body before* he was incarnate, or he had a body before he had a body, or he had a body and had not a body at the same time." †

This author must be very ignorant of our doctrine if he supposes that we think that Christ had "a body of flesh and blood" before his incarnation. Christ, before his incarnation, was a spiritual body, and not a body of flesh and bones. It was the body of his spirit and not a fleshy body, that was with the Father in the beginning, when God said, "let US make man in OUR likeness and in OUR image." Whenever he appeared before he dwelt in flesh, it was the pure spiritual matter only that was seen. The spiritual body of Christ has hands, face, feet, and all other members, the same as his body of flesh and bones. The spiritual bodies of all men were in the likeness of the spiritual body of Christ when they were first created.

That spiritual bodies are capable of condensation, is evident from the fact of their occupying the small bodies of infants. The spirits of just men, who have departed from the fleshy tabernacle, have been seen by the inspired writers; and from their description of them, we should not only judge them to be of the same *form*, but likewise of about the same size as man in this life. These departed spirits, then, which are about the same magnitude as men in the flesh, once occupied infant bodies. There are only two methods by which to account for their increase in magnitude; one is by an additional quantity of spiritual matter, being gradually and continually incorporated in the spiritual body, by which its magnitude is increased in the same way and in the same proportion as the fleshy body is increased. And the other is by its elasticity or expansive properties by which it increases in size, as the tabernacle of flesh and bones increases, until it attains to its natural magnitude, or until its expansive and cohesive properties balance each other, or are in a state of equilibrium.

The latter method seems to be in accordance with scripture. The spiritual body of Christ, when seen previous to his incarnation, is not represented as an infant in stature, but as a man, and consequently his spirit must have been of the size of a man.

* Taylder against Materialism, page 24. † Ibid, page 26.

Therefore, when he came and dwelt in the infant tabernacle of flesh, born of a virgin, his spirit must have been greatly condensed; and did not completely regain its former magnitude until the fleshy tabernacle had attained its full growth.

(*To be continued.*)

NEW JERUSALEM.

(*Continued.*)

AMERICAN EXILES' MEMORIAL TO CONGRESS.

To the Honorable Senators and Representatives of the United States of America, in Congress Assembled.

We, the undersigned members of the city council of the city of Nauvoo, citizens of Hancock county, Illinois, and exiles from the State of Missouri, being in council assembled, unanimously, and respectfully, for ourselves and in behalf of many thousands of other exiles, memorialize the honorable Senators and Representatives of our nation upon the subject of the unparalleled persecutions and cruelties inflicted upon us and upon our constituents, by the constituted authorities of the State of Missouri, and likewise upon the subject of the present unfortunate circumstances in which we are placed in the land of our exile. As a history of the Missouri outrages has been extensively published, both in this country and in Europe, it is deemed unnecessary to particularize all of the wrongs and grievances inflicted upon us in this memorial; as there is an abundance of well-attested documents to which your honorable body can at any time refer; hence we only embody the following important items for your consideration:—

First. Your memorialists, as free-born citizens of this great Republic, relying with the utmost confidence upon the sacred "Articles of the Constitution" by which the several States are bound together, and considering ourselves entitled to all the privileges and immunities of free citizens in what State soever we desired to locate ourselves, commenced a settlement in the county of Jackson, on the western frontiers of the State of Missouri in the summer of 1831. There we purchased lands from government; erected several hundred houses; made extensive improvements; and shortly the wild and lonely prairies and stately forests were converted into well cultivated and fruitful fields. There we expected to spend our days in the enjoyment of all the rights and liberties bequeathed to us by the sufferings and blood of our noble ancestors. But alas! our expectations were vain. Two years had scarcely elapsed before we were unlawfully and unconstitutionally assailed by an organized mob, consisting of the highest officers in the county, both civil and military, who boldly and openly avowed their determination, in a written circular, to drive us from said county. As a specimen of their treasonable and cruel designs, your honorable body are referred to said circular, of which the following is but a short extract, namely, 'We, the undersigned citizens of Jackson county, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do, to rid our society, 'peaceably,' if we can—'forcibly,' if we must; and believing, as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose. This document was closed in the following words. 'We therefore agree, after timely warning and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.'

To this unconstitutional document were attached the names of nearly every officer in the county, together with the names of hundreds of others. It was by this band of murderers that your memorialists, in the year 1833, were plundered of their property, and robbed of their peaceable homes. It was by them their fields were

laid waste, their houses burned, and their men, women, and children, to the number of about twelve hundred persons, banished as exiles from the county, while others were cruelly murdered by their hands.

Second. After our expulsion from Jackson county we settled in Clay county, on the opposite side of the Missouri river, where we purchased lands both from the old settlers and from the land office; but soon we were again violently threatened by mobs, and obliged to leave our homes and seek out a new location.

Third. Our next settlement was in Caldwell county, where we purchased the most of the lands in said county, besides a part of the lands in Davis and Carroll counties. These counties were almost entirely in a wild and uncultivated state, but by the persevering industry of our citizens, large and extensive farms were opened in every direction, well stocked with numerous flocks and herds. We also commenced settlements in several other counties of the State, and once more confidently hoped to enjoy the hard earned fruits of our labor unmolested; but our hopes were soon blasted. The cruel and murderous spirit which first began to manifest itself in the constituted authorities and inhabitants of Jackson county, and afterwards in Clay and the surrounding counties, receiving no check either from the civil or military power of the State, had, in the mean time, taken courage, and boldly and fearlessly spread its contaminating and treasonable influence into every department of the government of said State. Lieutenant Governor Boggs, a resident of Jackson county, who acted a conspicuous part in our expulsion from said county, instead of being tried for treason and rebellion against the constitution, and suffering the just penalty of his crimes, was actually elected Governor and placed in the executive chair. Thus the inhabitants of the State were greatly encouraged to renew with redoubled fury their unlawful attack upon our defenceless settlements. Men, women, and children were driven in every direction before their merciless persecutors. Robbed of their possessions, their property, their provisions, and their all; cast forth upon the bleak snowy prairies, houseless and unprotected, many sunk down and expired under their accumulated sufferings, while others, after enduring hunger and the severities of the season, suffering all but death, arrived in Caldwell county, to which place they were driven from all the surrounding counties only to witness a still more heart-rending scene. In vain had we appealed to the constituted authorities of Missouri for protection and redress of our former grievances; in vain we now stretched out our hands, and appealed, as the citizens of this great Republic, to the sympathies—to the justice and magnanimity of those in power; in vain we implored, again and again, at the feet of Governor Boggs, our former persecutor, aid and protection against the ravages and murders now inflicted upon our defenceless and unoffending citizens. The cry of American citizens, already twice driven and deprived of liberty, could not penetrate their adamantine hearts. The Governor, instead of sending us aid, issued a proclamation for our EXTERMINATION and BANISHMENT; ordered out the forces of the State, placed them under the command of General Clarke, who, to execute these exterminating orders, marched several thousand troops into our settlements in Caldwell county, where, unrestrained by fear of law or justice, and urged on by the highest authority of the State, they laid waste our fields of corn, shot down our cattle and hogs for sport, burned our dwellings, inhumanly butchered some eighteen or twenty defenceless citizens, dragged from their hiding places little children, and, placing the muzzles of their guns to their heads, shot them with the most horrid oaths and imprecations. An aged hero and patriot of the revolution, who served under General Washington, while in the act of pleading for quarters, was cruelly murdered and hewed in pieces with an old corn-cutter; and in addition to all these savage acts of barbarity, they forcibly dragged virtuous and inoffensive females from their dwellings, bound them upon benches used for public worship, where they, in great numbers ravished them in a most brutal manner. Some fifty or sixty of the citizens were thrust into prisons and dungeons, where, bound in chains, they were fed on human flesh, while their families and some fifteen thousand others, were, at the point of the bayonet, forcibly expelled from the State. In the mean time, to pay the expenses of these horrid outrages, they confiscated our property and robbed us of all our possessions. Before our final expulsion, with a faint and lingering hope, we petitioned the State Legislature, then in Session. Unwilling to

believe that American citizens could appeal in vain for a restoration of liberty, cruelly wrested from them by cruel tyrants. But in the language of our noble ancestors "our repeated petitions were only answered by repeated injuries." The Legislature, instead of hearing the cries of 15,000 suffering, bleeding, unoffending citizens, sanctioned and sealed the unconstitutional acts of the Governor and his troops, by appropriating 200,000 dollars to defray the expenses of exterminating us from the State.

No friendly arm was stretched out to protect us. The last ray of hope for redress in that State was now entirely extinguished. We saw no other alternative but to bow down our necks, and wear the cruel yoke of oppression, and quietly and submissively suffer ourselves to be banished as exiles from our possessions, our property, and our sacred homes; or otherwise, see our wives and children coldly murdered and butchered by tyrants in power.

Fourth. Our next permanent settlement was in the land of our exile, the State of Illinois, in the spring of 1839. But even here we are not secure from our relentless persecutor, the State of Missouri. Not satisfied in having drenched her soil in the blood of innocence, and expelling us from her borders, she pursues her unfortunate victims into banishment, seizing upon and kidnapping them in their defenceless moments, dragging them across the Mississippi river upon their inhospitable shores, where they are tortured, whipped, immured in dungeons, and hung by the neck without any legal process whatever. We have memorialized the former executive of this state, Governor Carlin, upon these lawless outrages committed upon our citizens, but he rendered us no protection. Missouri, receiving no check in her murderous career, continues her depredations, again and again kidnapping our citizens, and robbing us of our property; while others, who fortunately survived the execution of her bloody edicts, are again and again demanded by the executive of that state, on pretence of some crime, said to have been committed by them during the exterminating expedition against our people. As an instance, General Joseph Smith, one of your memorialists, has been three times demanded, tried, and acquitted by the courts of this state, upon investigation under writs of Habeas Corpus, once by the United States court for the district of Illinois, again by the Circuit Court of the State of Illinois, and lastly, by the municipal Court of the city of Nauvoo, when at the same time a *nulle prosequi* had been entered by the courts of Missouri, upon all the cases of that State against Joseph Smith and others. Thus the said Joseph Smith has been several times tried for the same alleged offence, put in jeopardy of life and limb, contrary to the fifth article of the amendments to the Constitution of these United States; and thus we have been continually harassed and robbed of our money to defray the expenses of those vexatious prosecutions. And what at the present time seems to be still more alarming, is the hostility manifested by some of the authorities and citizens of this State. Conventions have been called; inflammatory speeches made; and many unlawful and unconstitutional resolutions adopted, to deprive us of our rights, our liberties, and the peaceable enjoyment of our possessions. From the present hostile aspect, and from bitter experience in the State of Missouri, it is greatly feared that the barbarous scenes acted in that State will be reacted in this. If Missouri goes unpunished, others will be greatly encouraged to follow her murderous examples. The afflictions of your memorialists have already been overwhelming, too much for humanity, too much for American citizens to endure without complaint. We have groaned under the iron hand of tyranny and oppression these many years. We have been robbed of our property to the amount of two millions of dollars. We have been hunted as the wild beasts of the forest. We have seen our aged fathers who fought in the Revolution, and our innocent children, alike slaughtered by our persecutors. We have seen the fair daughters of American citizens insulted and abused in the most inhuman manner, and finally we have seen fifteen thousand souls, men, women, and children, driven by force of arms, during the severities of winter, from their sacred homes and fire-sides, to a land of strangers, penniless and unprotected. Under all these afflicting circumstances, we imploringly stretch forth our hands towards the highest councils of our nation, and humbly appeal to the illustrious Senators and Representatives of a great and free people for redress and protection.

(To be continued.)

LETTERS TO THE EDITOR.

EXTRACT OF A LETTER FROM ELDER HYDE.

Kanesville, June 24th, 1849.

Dear Brother Pratt.—The rich that take the poor from England to bring here, must not resign the charge of them till they see them situated so as to live. It has been the case heretofore that the rich would bring out a lot of the poor, and as soon as they got here, throw off the poor upon our hands, while they and their means go to the valley. This is overburthening us here. and if suffered to continue will destroy us. When we have a surplus of provisions that will warrant the poor coming to be left on our hands, we will let you know it. We shall therefore hold the goods, property, and means of the rich for the support of the poor that are brought. To see the poor flocking here, having nothing to help themselves with, and do not know how to make a hill of corn or potatoes, is not agreeable. They get tempted and tried, and the adversary gets the advantage of them. The rich must consider themselves bound to provide for the poor that they bring with them, until they can support themselves, or until we have a surplus to take care of them and provide for them.

The 10th number of the *Guardian* expresses this sentiment. If the rich are unwilling to take the responsibility of situating the poor to live, after they get them here, do not let them bring them at all, until they have especial orders to do so; but let them put the means into our hands that they are willing to devote for the emigration of the poor, and we will use it to provide for their coming at another time. "Let all things be prepared before you," saith the Lord. Teach and enforce this principle, which will commend itself to the approval of every common sense man. We care not how many poor are brought, but we have so many poor on our hands already, that it is impossible for us to provide for the great number that would naturally come, if a proper understanding were not given. The poor must be taken care of by those who bring them, till they can take care of themselves, or until we can take care of them, which ability we will declare just as soon as we have it.

Truly your brother in Christ,

ORSON HYDE.

THE INTRODUCTION OF THE GOSPEL INTO FRANCE.

Aberdare, August 9, 1849.

Dear Brother,—Lest I should take up your precious time too much, I shall not in future be so minute in account of all circumstances in connexion with my mission. July 27th, I went to the English Vice-Consul at Havre for the books lent: the kind gentleman thanked me greatly for my kindness, asked me many questions, and after having preached the gospel to him for half an hour at least, standing before a mahogany table, he testified that I had truth which he could not contradict, but refused then to be baptized. The lady of Mr. Fetherstone, the English Consul, gave me a franc for the tract "Remarkable Visions." Visited the members of the American Church, also some members of the Episcopalian Church of England. Called upon clergyman Adams, the minister of the first; the servant told me he was not at home. Saw Mrs. Adams, who said clergyman Adams did not like my tracts, and shut the door. Preached the gospel in some of the American ships.

28th—Rather idle in the morning, so low spirited. Had a long conversation again with a fine young Dutchman, whom I hoped to baptize. He refused to obey, and was taken very ill and constrained to go home to Holland immediately. I took him to lodge with me, believing that I should be successful in getting him into the kingdom. He was a zealous professor of the Dutch religion, but after all my kindness to him he left me minus of a shirit, which he took away in mistake perhaps. Distributed about fifty tracts in Rue de Paris. They are desirous of having tracts, but will not give a *sou* for a dozen.

29th (Sunday)—Visited the large American vessels, the ships being destined for different ports in America, carrying, with merchandize, thousands of human beings as emigrants from all the continental nations, to seek for temporal riches in the land of Ephraim. They took but little notice of God's servant, who was present to inform

them of a sure salvation on the sides of the north, both temporally and spiritually, to all those who obeyed the gospel, &c. Some of the sailors had seen and heard Joseph preach, but the tracts they had read, written by the apostates, filled them with the spirit of the Missourian and Illinois mobs. The state of the thousands of sailors in the port of Havre is poor indeed. It appears, from the account given by the captains and mates, that they are generally so, preferring, as the sailors often said, novels for religious tracts, &c. If the elders of the church should visit the vessels when in their neighbouring ports, converse freely with the sailors, and then enter seriously into a religious conversation, preach the gospel and warn them, great good might be done. We may not reap any fruit immediately, but, when the sailor goes from one port to another, and finds in every port a guardian angel, in the form of a Mormon priest, exhorting, warning, and preaching the gospel, a harvest may follow. Besides, the liberty granted to strangers to visit American vessels is truly characteristic of the true American disposition, and it opens a wide field for further exertions in extending our labours of love, &c., and preparing thousands of the seafaring multitude as a peculiar people for the Lord.

31st (Tuesday)—Went to a village called St Addresse, and preached the gospel to an English family, standing before their pavilion on the green. A gentlemen and lady present asked me many questions commencing with the word "delusion." They told me to visit clergyman Adams. After having visited sixteen English families, I returned home to rest.

August 1st—Went to five English families, then to Mr Adams, the American clergyman, a kind gentleman. I spent two hours with some pleasure in his company. He allowed the truth of our principles, but practised others taught by his sect generally. Then I visited clergyman Dukes, of the Church of England, three times, but could not see the gentleman. I left the precious warning tracts, 1 to 6, with all the clergymen of the place. The French Protestant minister, an honest hearted gentleman, questioned me minutely for eleven hours. A French lady interpreted the questions he asked in French, and the answers I gave in English. They thanked me sincerely for the information they received, took my address, and said that they would not be baptized then, but that they had not been easy since the first five hours they questioned me, the first day they saw me. In the evening, the 2nd instant, he came to the steam packet, and took me again under his arm to madam, to know what I thought of mesmerism; the answer I gave appeared to please him exceedingly. No wonder, because the inspiration of the Almighty gave me understanding throughout the eleven hours questioning. He came with me to the vessel and bought (1 to 6 tracts I presented) Spencer's Letters, Voice of Warning, the Dutch publication of Brother O. Hyde, and the Stick of Ephraim, which he appeared very proud of, and for which he gave me five francs. Before parting he put his hand in his pocket and offered me a handful of money. I thanked him for his kindness, and at the same time begged to decline the offer, because I was not then in want, and he had liberally paid me for the books; so we parted sorrowfully for a short time.

The following register will give you some pleasure. Monday, July 30th. baptized in the sea Augustus Saint d'Anna, and confirmed him a member of the Church of Jesus Christ the same day; aged 30 years, Feb. 20. He speaks fluently the English, French, Italian, Spanish, and Creole languages. He said that he should come to meet me by the end of August at St. Malo, Brittany. He is a single, intelligent young man, and a foreigner by birth, but has resided for some years at Havre. He testified that he felt a happy peaceable sensation when confirmed.

Dear brother, circumstances at Havre at present, and also at Aberdare, induced me to return and spend a few days with my family, and set my house in order in connexion with things of importance. I intend leaving home immediately for Jersey and St. Malo, having left Havre's shore early on Friday morning, the 3rd instant.

Your humble servant in the Lord,

WILLIAM HOWELL.

THE CHOLERA AND MESMERISM IN WALES.

Merthyr-Tydvil, July 10, 1849.

Dear Brother Pratt,—Any one who will take the trouble of comparing the events

of the day with the scriptures, may see at once how literally the prophecies concerning the last days are fulfilled. Cholera and mesmerism were things that every believer in scripture expected to come. Both create much excitement at present in this part of Wales, and form the topic of conversation almost between every two. The total number who have died of the cholera, in Merthyr, up to ten o'clock this morning, is 468, according to the statement made by the authorities; the number attacked being 1177. I have reason to believe that many more died of cholera, who have been registered otherwise. Deaths are on the increase, and more severe, and have been varying daily from fifteen to twenty-two. I have observed that this plague is more dreadful in the places where the gospel has been most preached. But, after all, it only tends to make the inhabitants more hardened, and greater enemies to the Saints than ever, which is always the case when they become more religious. I cannot say how many of the Saints have been attacked by the cholera—there must have been about 150; but I am glad to state that only ten died of it, up to this date. Amidst threatenings to transport, &c., the elders continue to administer the ordinance to the sick, most of whom, through the faith that they had cherished while in health, were graciously healed by the power of God; while others died, because they had no more faith than what they could create at the moment, which worked inordinately, and in great ignorance how to obtain the healing influences of the Spirit. I ought to have remarked that about three or four of the deaths, were cases where the cholera had co-operated with other disorders. A slight alteration in the weather last week had the effect of abating the destruction, but as the weather now returns to its former mildness, it is anticipated that it is only beginning with us.

After saying so much about the progress of the cholera, it may not be amiss to say a little also on Mesmerism. About three months ago, very few here knew scarcely anything about it; but at present almost every one in the place knows a great deal concerning it. It is practised successfully by reverends, doctors, tradesmen, and even by colliers in their coal-pits. Some Messrs Davy and Jackson have been lecturing and teaching it here several times, and seem to have done a great work in it. I have been told that one of these lecturers hinted once that it was the Spirit of God that acted upon persons that were mesmerized, when they were revealing things wholly unknown before; and that the hands of the mesmerizer could impart that spirit through their medium in these days, as the apostles could in former times; the only difference seems to be, that the world can receive the spirit from the mesmerizer, but could not from the apostles. That there is some superhuman agency in mesmerism is plainly proved; because some that have been mesmerized here, have revealed to other individuals even what amount of money they had at home in their drawers, and read to others the inscriptions on the tombstones of their relations in places wholly unknown to the mesmerized. They often relate a conversation which takes place at the time, in another part, between persons they never knew nor saw before. At other times visions are brought before them at command, just in the same manner as Satan presented all the kingdoms of the world before the eyes of our Saviour. Such things are marvellous in the sight of the world; and clergymen begin to think that it will be a great auxiliary to the spreading of their gospels, and that God has at last a compassion for them, because they begin to have revelations, visions, healing, &c., through the instrumentality of mesmerism. One of the Baptist ministers here has commenced baptizing for remission of sins, immediately when a person believes, and he lays hands upon them also; the next thing, I suppose, in imitating the Saints will be to tell his congregation to desire spiritual gifts, which they may have a chance of obtaining through mesmerism. It is wonderful how the prince of darkness carries on his evil doings under the cloak of a science, and how he blinds every one that endeavours to keep off from the false signs and wonders of the last days, until they are deceived unawares. He takes good care that everything be done through the wisdom of man, in order that the world may receive it better; and I have no doubt but that it will be through the agency of learning also, that he will cause fire to descend from heaven in the sight of all men. I have made some observations already on the subject in "Udgorn Seion," and intend to enlarge upon it again, as well as upon the uses of tobacco. Brother Phillips and myself would be glad if you were to take mesmerism in hand in the STAR, and reprint in a pamphlet form, a thousand or two for Welsh distribution; we mean a tract of about four pages, which may be distributed gratis.

You will excuse us in not giving you the particulars concerning those that have been healed of the cholera through the power of God, as your publication could not contain what could be written about them. This great destroyer has been seen in a dream, and then with the naked eye at Cardiff, by a brother that I have named; and he saw the manner in which it enters houses, &c., and how it destroys. It appeared liked a cloud, of a rather dark colour, and composed of small particles, which, at times, he could discern as if drawn like water-spouts, by something, into the houses, and along the streets. Its influence is strongly felt in walking the streets here; and it is impossible, I think, for any one to inhale the air at present, without inhaling the cholera at the same time. But in the midst of all we still live, and the gospel that has been delivered to our charge greatly prospers. Without occupying more of your space, I beg to subscribe myself, with my best wishes, and those of brother Phillips,

Yours in the Lord,

JOHN DAVIS.

RELIGIOUS BIGOTRY.

3, *Tivoli Place, Cheltenham, July* 24, 1849.

Dear Brother Pratt,—Thinking you would like to know the kind of spirit manifested in this boasted land of religious liberty, by what is commonly termed the upper class of society, I will state to you a few facts as they transpired, as briefly as possible, that I may not tresspass too long on your valuable time. Having lived in the capacity of butler to General ———, in the above town; he came to me while I was engaged in my occupation on the morning of the 13th January, 1849, when the following dialogue took place.

General.—Wilshire; they tell me you are a Mormon, and that you hold forth at the Mormonite chapel down yonder (*pointing in the direction of our place of meeting.*)

Answer.—Yes, sir; I have belonged to that denomination for some years.

General.—If I had known that, I should not have taken you into my service.

Answer.—If you had asked me the question, sir, I should have told you the truth.

General.—You ought to have told me yourself that you were a Mormon, and that you sometimes held forth.

Answer.—Sir, I did not know, neither was I aware, that it would make any difference what religious faith I held, so that I did my duty in the situation in which I engaged; and I am not aware, sir, that I have neglected doing so.

General.—No, I have no fault to find with you in that respect; you are a good servant, and I will give you a good character; but I was brought up to the established church, and my father was a minister in the same, therefore I could not think of keeping a servant in my house who was not a member of the church; consequently I give you notice to leave my service this day month, or before if you can suit yourself.

Answer.—Sir, I feel surprised, for if you had been so very particular to have had a member of the Church of England, you are aware it is customary to mention it at the time of engagement; and if you had done so, I should not have denied it, and then I might have been in another situation, as all servants do not belong to the Church of England, but various churches.

General.—I do not wish to say anything further about it. I spoke to a friend of mine (*meaning, I believe, the minister of the church he attended*), and he says he never heard of such impertinence for a gentleman's butler to have the audacity to attend such a place, more especially to hold forth. My conduct was digraceful, and I ought to be discharged immediately, therefore you will provide yourself with another service as quick as possible; and I would advise you not to try to get another place, for no one would think of having such a man in their service.

Answer.—If you give me as good a character as you received with me, I shall not be afraid of procuring a service.

General.—(*With a sneer.*) You can please yourself; but if you apply I would advise you to tell them you are a Mormon, and that you sometimes hold forth.

Thus ended the dialogue, and to conclude, I was discharged in a week, paying me for the remainder of the month, and not suffering me to answer him any questions. If he had done so, it was my intention to have preached the gospel to him. He sent his lady to pay me my wages, and the spirit seemed to whisper, preach the gospel. I did

so in all meekness, and bore a faithful testimony afterwards to the knowledge which I had received through obedience of its being the true church of Jesus Christ, having the same gifts and graces, and being organized on the same principle as his church was anciently, which made her turn pale and tremble with fear, for the spirit gave me boldness and utterance. I have also received abundance of evidence for myself, for which I feel to thank God, and to rejoice also that I am counted worthy to suffer a little for the word of God, and for the testimony of Jesus. seeing we are to be made perfect through suffering as our king was before us. I have tried to get another situation since I left General ———'s, but in vain have I done so; when parties have applied for my character, he tells them what I profess, and that appears to be quite sufficient from the result which follows, as I am always refused for my religious faith, so that I fear it is useless to try any further for employment in that profession. But thanks be to God, I have not lacked bread, as I am able to turn my hand to other things, and I still have faith in the all-powerful arm of Jehovah.

P. S.—My wife, who is also a member in the church of Latter-day Saints, and a miliner and dress maker by trade, had previous to my discharge from the above-named situation, nearly constant employment from the same family; but since, for the same reason, she has done nothing for them up to this present time. So much for religious liberty.

Dear Brother Pratt.—If you deem the above worthy of a place in the STAR, it is at your disposal; if not, consign it to oblivion.—Hoping you and yours are all enjoying good health, I remain your brother in the renewed covenant,

GEORGE WILSHIRE.

Aberdare, August, 11, 1849.

Dear Brother,—Yesterday afternoon the doleful news of an explosion of foul air in a Coal-pit in this parish, created a great sensation, and threw a general gloom over the whole neighbourhood.

Knowing that there were a great number of the brothers and their families living in the place called, Cwenbach, where the explosion took place—fearing also that many were working in the said pit, I went down with some of my brother officers, and in the midst of the slaughter, we found that the only Saint that worked in the pit escaped without losing a hair off his head, although there were fifty-five corpses surrounding him, and I am sorry to say, to a man, sad persecutors of the Latter-day Saints. The lamentations of the widows and orphans was heart-breaking indeed.

Yours, &c.,

WM. HOWELLS.

Merthyr-Tydvil, August 1, 1849.

Dear Brother Pratt,—The General Conference of Wales was held last Sunday and Monday, in this town. After meeting in one of our largest halls, at nine on Sunday morning to transact part of the business, we assembled at the Market Square, at eleven, where the several presidents continued for the remainder of the day to address a very large concourse of people, comprising many thousands of all classes. Never before did the kingdom of Satan witness more strength in its opponent, in Merthyr, than at this conference. Next morning again, we met in our hall, where President Phillips, Abel Evans, and others, gave very interesting discourses, and all seemed as if never better pleased in their lives In the afternoon, more than a thousand were cheered by a cup of excellent tea. After that we enjoyed a public meeting, where many of the brethren addressed the crowded hall with their short and pleasing discourses. The representation of Wales was found to be as follows:—12 conferences, 92 branches, 325 elders, 218 priests, 189 teachers, 107 deacons; baptized since last January 1359; total, 4529; not including about 300 that have emigrated. Resolutions were passed in favour of supporting all the authorities of the Church, among which were mentioned brother Pratt, Captain Jones, and others. We have nothing more to add, but that the cholera is still raging here, and more on the increase than before. With best respects and love,

We remain, yours in the Lord,

WM. PHILLIPS, President.

JOHN DAVIS, Secretary.

The Latter-day Saints' Millennial Star.

EIGHTEEN DAYS LATER FROM SALT LAKE.

(*From the Frontier Guardian.*)

Three men arrived here (Council Bluffs) on Friday last from the Valley, bringing news from thence to the 6th of May. The health of the settlements was good—spring crops looked remarkably well. Winter wheat did not look quite so prosperous as could be desired, yet it looked very well. They had a fine rain all over the Valley on the 1st of May. Crickets were not one quarter so destructive as last year. They begin to learn how to manage them better. Many men would leave the Valley to go to dig gold in opposition to the counsel of the church. So great was their desire for gold that quite a company left the Valley to go after the god of this world. When they get it, look out for the molten calf.

These three men were robbed by the Crow Indians of eight or ten horses, saddles, provisions, clothing, guns, and ammunition, and were turned loose on the prairie to eat grass or die. But they happened to be not so easily discouraged as some, and managed to get through. Dr. Burnhyson and his company may be looked for in about three days. Met 1st California emigrants at Fort Laramie on the 22nd May. Their health was good, and their teams in good condition.

First met the cholera at the South fork of the Platte. One company had lost 14 men, and encamped and laying by in consequence of being disabled, and many were sick. From where they met the cholera they passed many fresh graves by the road side all the way to where the Independence road strikes the Council Bluffs road, twelve miles east of Fort Kearney, formerly Fort Childs.

The troops under Cols. Loring and Backenstos were met at the South Fork of the Platte in good health and prosperous condition. Egan and his company with our express was met at the same place also; all well, and no accident had occurred on the road, and their teams were in fine condition.

A company set out to Fort Childs with Government cattle, and were robbed by the Indians of their clothing and provisions, but they saved their cattle.

They report a great number of emigrants returning on the Southern route, having seen the elephant at various points out on the Plains. Several fights had taken place among the emigrants. Some were split open with an axe, some cut and mangled with hatches—some shot dead and were left, while others shot back, and the balance shot ahead.

One lot of waggons was met, six abreast, about two thousand in number, all rushing and cracking to get the first chance through a certain pass. "Oh!" said a wag, on hearing that, "How I should hate to have been an off side ox in that crowd under the cut and sting of a darkey's cracker."

They report the number of waggons that had passed Fort Childs up to the 15th inst., to be 7436 and like the ice at the breaking up of the Missouri, still coming. In addition to this number large numbers were seen to pass up on the north side of the Platte on the Mormon route. The upper route emigrants had no cholera or sickness among them.

General Wilson and suit were met forty miles west of old Fort Kearney, on his way to the seat of his agency at Salt Lake—all well.

Grass abundant all the way. Plenty of rain in the mountains.

SEVERAL CASES OF MIRACULOUS HEALING.

CHOLERA HEALED.

Rosehall, 25th June, 1849.

Beloved Brother Burgess,—I take the opportunity to drop a few lines to you, to inform you of a circumstance that transpired when the council of the Airdrie branch were assembled in my house on the above date. A brother, by the name of John Colvin, a teacher, was seized with a disease resembling cholera, to such an extent,

that he was deprived of the use of his faculties, both of body and mind, and to all appearance, must have shortly died. I anointed him, and laid hands on him, in accordance with the command of the Lord, together with other four elders, and we rebuked the disease in the name of the Lord Jesus Christ, and he was immediately restored to the joy of the whole council. This was done in the presence of a council of seventeen members. We, the undersigned, bear witness to the truth of this statement.

JAMES G. BROWN, President.
DAVID Mc. NEIL, Secretary.

HEALING OF THE CHOLERA IN THE NAME OF JESUS.

Edingburgh, August 6th, 1849.

Dear Brother Pratt,—On the 29th day of July, 1849, a young girl, daughter of Charles Smith, was taken very bad with the cholera, at a place about three miles from Edinburgh, called Gilemerton, where there are a few Saints living, and being called on to administer in the ordinance of the Church of Jesus Christ, that she might live, accordingly we did, in the usual simple manner. We prayed, anointed with oil in the name of the Lord, and laid our hands on her, asking our heavenly Father to countenance the administration by restoring her to health, which was manifested unto us in a very short time after; for she slept soon after, and awoke in good health and played with the rest of the children all day, and is enjoying good health at present. We, the undersigned, attest that the above is true, having been eye witnesses of the same

COLIN C. Mc. PHERSON, PETER Mc. OUEIL, JOHN BROWN,
JOHN SMITH, CHARLES SMITH, WILLIAM ROSS.

P.S. This was done to the great astonishment of the doctor and many of the world. The doctor said when he saw her, that she was bad, and having felt her hand declared that all pulsation had ceased; he called on the following day to see, or rather to hear about her; her mother said "she had just gone out, but said that she would fetch her." "It is the child" said the doctor "that I saw yesterday so bad." "I know, sir," replied the mother, "I know, sir." The doctor went away with well, well, well, well.—Yours in the kingdom of God.

C. C. Mc. PHERSON.

BOTH FEVER AND CHOLERA REBUKED BY THE SERVANTS OF GOD.

10, *Prince Albert Street, Nova Scotia, Blackburn, July 23rd*, 1849.

President O. Pratt,—I am requested to say, that we have recently been favoured in this branch with two cases of healing by the power of God. The first is a case of fever. As myself, John Hartley, William Eatough, and James Wilson were out preaching in some country villages, a little north-west of this town, on the 15th instant, we called upon brother John Titterington, who lives out there, and we found his wife very ill of a fever; and being called upon, we consecrated some oil, and proceeded to anoint, and pray for her according to the holy ordinance of the church, when she was evidently much better; she arose, and assisted in preparing some refreshment, &c. Her husband told me a few days after, that she mended from that time, and soon got perfectly well. He said they considered it a real miracle.

On the 8th instant, sister Jane Backhouse was taken extremely ill with the cholera, and between four and five in the afternoon, two elders, John Foulston and Richard Eatough were called for, who had to attend to the ordinance while she was vomiting excessively. She was healed, and attended the evening service in the enjoyment of good health.

I would hear say that I have been connected with this church for eight years, and have taken part in the ministry for more than seven years; during which time, I have been eye witness to several cases of healing equally as remarkable as either of the above; and in some cases wrought upon persons unconnected with the Church, but I have not preserved their dates, therefore, I do not write them here.

I do most assuredly know that the gift of healing is with the Church of Jesus Christ of Latter-day Saints. Respectively yours,

J. ARMITSTEAD.

A MIRACLE.

Leigh, July 3rd, 1849.

Dear Brother,—On the 13th day of May, sister Ellen Jackson was delivered of a

son. and all things appeared to go on well until the morning of the 15th of May, when she was seized with a cold shake, and soon became raging; and it seems, they forgot that if any were sick, they should send for the elders of the church. The neighbours came in, and one advised this and another that, in short, after rubbing with rum and salt and other things during the day, about ten o'clock in the evening, her husband came to me, desiring that I would go with him, and anoint her with oil; when I arrived at his house, there were worldly people in, that were just come down stairs from her, and I went up stairs and found sisters Sarah Clegg and Susan Jackson and her husband with her. She appeared almost in an agonizing state; I then anointed her, and laid hands upon her in the name of the Lord, and as soon as I took my hands off her head, she exclaimed, praise the Lord, I am eased; and she has continued ever since to be so. This is only one out of a great number of healings that I have witnessed for upwards of seven years that I have been in this priesthood, and it is easy to see from your counsel in the STAR, if these facts are never entered on record, they are only treasured up in the minds of the Saints, and unknown to the world. Praying for the prosperity of Zion's cause, I remain yours in the new and everlasting covenant. JOSEPH MOSS, President of the Wigan branch.

HEALINGS.

St. Helliers, Jersey, July 5th, 1849.

Dear Brother Pratt,—Knowing that it gives you pleasure to hear of facts that cry aloud in favour of the doctrine of the Church of Jesus Christ, I take the liberty of making known to you what I call three great miracles done by the power of God. About two months ago, I had a severe head-ache, I thought I should go mad under it. I went to Elder Dunbar, he laid hands on me, and I was healed. When I was about four years old, I had a cut in the forehead, and ever since I have been subject to the head-ache, but I have not felt it since. For those last two years I have been troubled with a complaint in the stomach, what it was, no doctor could tell me; but ever since then, I have been under many surgeons. I was eleven months under a surgeon in this island, and none could do me any good; they all told me it was incurable. I felt myself going every day, my inside was wasting to nothing. I went to Elder Dunbar on the 16th June, to be anointed with oil according to the scriptures. Elder Dunbar, with the assistance of two elders belonging to this branch performed the ordinance upon me, and immediately I was well. Again, on Sunday morning, the 24th of June, I was as well as could be; but about eight o'clock, as I sat down to breakfast, I was taken so violently with what they that came to see me, called the cholera, that they expected every moment would be my last. I laid in this state for about an hour, then it left me, and a strong fever took its place, and pains in every joint. I could not speak nor move. I had sent for Elder Dunbar, but he was too ill to attend me, as I lived far from his residence; but knowing that God is the same to day as he was in the days of the saints of old, and that he would answer my prayers as willingly as he did theirs. I prayed to him that he would give me strength to get to the chapel, for I knew that if I could but get there, I should come home well. God answered my prayer, I could speak—I asked for my clothes, as I was going to chapel. But they all thought my senses had left me, and told me if I dare to attempt to go down stairs, it would be the death of me. But I would go, because I knew that God was with me; and by the assistance of my wife and a stick, I reached the chapel; and when Elder Dunbar had performed the ordinance, I was healed. This was done before many strangers, they saw me going into the chapel, I might say, a cripple, for I could not stand with the pains, and they saw me come out in perfect health. Thanks be to God for these blessings, and my heart doth rejoice to think that I am a Latter-day Saint, and it gives me pleasure to say that I know it to be the work of God, for in reality I know it is. Hoping that you and family enjoy good health.

I remain yours faithfully,

GEORGE SPILLER.

SEVERAL CASES OF HEALING.

68, *Devonshire Lane, Sheffield, July* 10, 1849.

My Dear President Pratt,—Having observed the numerous testimonies borne to the world, through the pages of the STAR, of the miraculous manifestations of the power of God in various parts of the British Isles, I am desirous to show to the world

as well as the Saints, that we are all baptized into one spirit, and hence we partake of the same power and spiritual gifts. I will give you a few cases of healing which have come under my own observation.

On the 22nd of January, 1849, I was called upon to administer to brother Henry Green, who had been afflicted with palpitation of the heart for six months, I laid hands upon him and blessed him in the name of the Lord with health and strength, and the palpitation ceased immediately, and he told me a few days ago that he had not been troubled with it since.

January 28th,—The same brother called for me to attend the ordinance again; he was suffering the most excruciating pains in the back, having been severely crushed by accident; elder T. D. Brown was in Sheffield, and assisted in the laying on of hands, we blessed him in the name of the Lord, and he immediately rose up and declared that he was free from pain; this was done in the afternoon meeting.

April 20th.—President Dunn and I were requested to attend to the ordinances of anointing with oil and laying on of hands by brother Jackson, who had sore eyes; he had lost the sight of one eye completely, and the other was dangerously affected, but after we had attended to the ordinance, his sight was restored immediately, and the same hour he walked through the town looking about him. He was afflicted with the same disease before he became a Latter-day Saint, and was down sixteen weeks, but the last attack he was restored the third day.

May 16th.—A young man named Samuel Grange, came from Ecclesfield to be baptized, he had been afflicted with the liver complaint for a long time, and was under the treatment of Dr. Foster of Ecclesfield, who declared on the 16th of May, that all the medicine in his shop would not do him any good; he came to be baptized the same day. After his baptism I called upon elder Hardy, to assist in the ordinance of confirmation, and while our hands were upon his head, I felt particularly impressed to bless him with health and strength, after which he declared that the pains left him that moment, and he felt well but weak, and he commenced taking olive oil consecrated in place of the doctor's physic, and he is first rate.

May 18th.—A little girl, the daughter of brother and sister Bolyn, Pinstone Street, was seized with the scarlet fever; the mother was afraid, and fetched the doctor, who prepared a decoction for the child to take, but when the father came home, he put the medicine away, and procured some olive oil which was consecrated by elders Dunn, Burgess, and myself, and was then administered by the father, and the disease left her that same hour; their little boy was then seized, with the same kind of fever; when the doctor came in to see the little girl he saw her playing about with the children, and said, "why, she is better!" "Yes, sir," said the mother, "and now the little boy's begun." "Have you given the little girl all the medicine?" "No, sir," "O, well, continue to give the boy the same medicine, and he will soon be better." They attended to the ordinance of healing, instituted by our Saviour, and the boy was restored the same day; another of the family was then seized, and they administered the same medicine, (olive oil,) which produced an instantaneous cure.

EXTRACT FROM ELDER WILLDEN'S JOURNAL.

December, 1847.—A man, named John Mason, alarmed me in the night with crying out with pain, from a long illness of rheumatics; I went into his house and carried him up stairs, for he could not help himself; he desired me to rub his afflicted limbs; I did so, asking the Lord, privately, to remove the pain, and it was done, for in five minutes he danced on the floor, telling his wife that he was better and ailed nothing, but was weak. He is not in the Church.

May 1st.—Being in Attercliffe, I was called to see an infant five weeks old, it was in a deep sleep, brought on by the administering of an improper quantity of laudanum; the neighbours all believed that it would never wake again. I administered to it in the name of the Lord, the child was restored, and is now doing well. The mother is not in the Church.

I believe I could write a book as large as the New Testament about healings, which I have been witness to, but I at present forbear.

P S.—The few I have named are at your service.

Yours in the True Covenant,

J. V. Long, Presiding Elder.

VARIETIES.

WOMAN.—The perception of woman is as quick as lightning. The penetration is intuition, almost instinct. By a glance she will draw a deep and a just conclusion: ask her how she formed it, and she cannot answer the question—whilst she trusts her instinct, she is scarcely ever deceived; but she is generally lost when she begins to reason.—*Sherlock.*

THE ENGLISH MOB.—Whatever may be said of English mobs and demagogues, I have never met with a people more open to reason, more considerate in their tempers, more tractable by argument in the roughest times than the English. They are remarkably quick at discerning and appreciating whatever is manly and honourable. They are by nature and habit methodical and orderly, and they feel the value of all that is regular and respectable.—*Washington Irving.*

AMERICAN POETRY.—SELECTED.

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain;
Hush'd be the accents of sorrow and mourning;
Zion in triumph begins her glad reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning,
Gentiles and Jews the glad vision behold.

Lo! in the desert the rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echos are singing;
Wastes rise in verdure, and mingle in song.

See from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion;
Shouts of salvation are rending the sky.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 16TH OF AUGUST.

	£	s.	d.		£	s.	d.
John Davis	0	3	9	Brought forward	£31	3	11
James Marsden	5	0	0	William Naylor	0	2	6
Liverpool Tract Society	0	7	6	John Godsall	8	0	0
James Armitstead	2	0	0	Thomas H. Clark	1	10	0
James S. Cantwell	5	1	0	William Cartwright	3	0	0
Alfred Cordon	4	0	0	William Howells	1	10	0
William West	10	0	0	James Walker	15	0	0
Henry Smith	2	0	0	Joseph Clements	1	0	0
T. Smith, Norwich	2	11	8	William M'Keachie	10	0	0
Carried forward	£31	3	11		£71	6	5

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."
Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.
Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon."
The Book of Mormon is now ready for sale.
The Book of Doctrine and Covenants are all gone, but soon will be reprinted.
Soon to be published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy.
The Hymn Books are now ready.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18. SEPTEMBER 15, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

As a further evidence of the condensation of spiritual matter, we read of seven devils being cast out of Mary Magdalene, and of a legion of others inhabiting one man. and which, after being cast out, entered a large herd of swine. Now these devils were once angels who kept not their first estate. Those angels who kept their first estate, that have been seen, appear about the size and of the form of men, insomuch that they are frequently called men in the scriptures: and it is reasonable to suppose that those angels who fell did not, to any great extent, alter their size and form. Therefore, they must have been very much condensed and crowded when a legion of them entered one body.

That the different particles of a spirit are not all in actual contact is very evident from the fact that a spiritual body can alter its dimensions by condensation or expansion. It is also evident from the fact of its entering into union with flesh and bones, and also withdrawing itself at death. If the particles were in contact, and inseparably connected, there would be no possibility of getting in and out of a fleshy body, unless by entirely dissolving its parts. But, as it is, each refined particle of the spirit can. like heat or electricity, pass between the fleshy particles; and thus the whole body of spiritual particles can liberate themselves; and by their own self-moving powers and free will, can still preserve and maintain their own organization. Here is manifested the great superiority of spiritual matter to all other matter; each particle has the power of self-motion. The whole multitude of particles have power to preserve themselves in an organized form as long as they please. Should they, by any contingency, be disarranged, as in passing in or out of a body, they can, with the greatest ease, resume their former position, and maintain their bodily organization either in or out of a fleshy tabernacle.

Mr. Taylder, in speaking of the seven devils which possessed Mary Magdalene, says, if they were material they must have "*condensed* themselves into a very small space." He then remarks, "No doubt the reader questions the possibility of any sane person, first embracing and then calmly propagating such errors.* But we calmly ask Mr. Taylder, which would be the most reasonable and philosophic,—to believe that seven substances could all occupy the same space at the same time, or to believe, as we do, in the *condensation* of substance? The former is an admitted absurdity, but the latter is something that is constantly taking place in a great variety of substances. None could believe the former, unless his mental vision was obscured and his eyes blinded by the absurd insane notions of priestcraft and false tradition; but any man

* Taylder's Tract, page 28.

of sound sense, who dares think for himself, could believe the latter, because it does not involve an absurdity.

"The Holy Ghost descended in a bodily shape like a dove" upon the Saviour, and like "as cloven tongues of fire" on the apostles. "How can a dove," inquires Mr. Taylder, "extend through all space and intermingle with all other matter?" "It is (he asserts) a clear impossibility." We readily admit that a dove or a cloven tongue of fire cannot be omnipresent. It is, as Mr. Taylder says, "*a clear impossibility.*" And it is likewise just as impossible for a *person* to be everywhere present, as it is for a dove. Why should our author suppose it possible for a person to be everywhere present, when he admits that a dove could not be in such a condition? The "*cloven tongues of fire*" that appeared unto the disciples on the day of pentecost, were only parts of that all wise substance which extends through space. The cloven tongue of fire which rested upon one man, was not the same that rested upon all the others; hence there was a *plurality* of them that appeared. The prophet Joel informs us, that in the last days the Spirit shall be poured out upon *all flesh.* No two persons can receive the same identical particles of this Spirit at the same instant; a part therefore of the Holy Spirit will rest upon one man, and another part will rest upon another. If the Spirit rests upon all flesh at the same time, then there will be as many parts of the Spirit as there are distinct individuals in whom it dwells. No one of these parts of the Spirit can be everywhere present, any more than a dove. Each part can occupy only one place at a time. If the whole be infinite in quantity, it can extend through infinite space; if it be finite in quantity, it can only occupy finite space.

That different parts of this spirit can assume different shapes, is evident from its appearing as a dove at one time, and as cloven tongues of fire at another. It is also evident from the fact of the Saviour's speaking of the Holy Spirit as a personage. "Howbeit, when *he* the Spirit of truth, is come, HE will guide you into all truth; for HE shall not speak of himself, but whatsoever HE shall hear, that shall HE speak: and HE will shew you things to come." * There is no more inconsistency in one part of the Holy Spirit existing in the form of a person, than there is in another part existing in the form of a dove, and several other parts existing in the form of cloven tongues like fire.

That the all-powerful matter called the Holy spirit is very widely diffused, is evident from the fact that the time will come when it will be poured out upon all flesh. It is very certain that the Psalmist had some idea of the immense quantities of this substance, and of its extensive diffusion, when he exclaims, "Whither shall I go from thy Spirit?" &c. The Spirit of God moved upon the face of the deep, and by his Spirit the heavens were garnished. When we speak of the Spirit of God, extending through all space, we do not mean that it absolutely fills every minute portion of space, for if this were the case, there would be no room for any other matter. A substance, to absolutely fill all space, would be an infinite solid, without pores and immovable in all its parts; therefore the Spirit exists in different parts of space in greater or less degrees of density, like heat, light, or electricity. It is this glorious and all powerful substance that governs and controls all other substances by its actual presence, producing all the phenomena ascribed to the laws of nature; in it we exist, we live, we move, and by it we receive wisdom and knowledge, and are guided into truth in proportion as we permit it to dwell within us and receive its heavenly teachings.

2.—"The next consideration," says our author, "is their denial of the infinity, perfection, and omnipresence of the Godhead." † Under this head he quotes many passages of scripture to show that the presence of God fills heaven and earth, and that the heaven of heavens cannot contain him. All these things we freely admit. The Holy Spirit is called God in the scriptures, as well as the Father and Son. This, we presume, Mr. Taylder will admit. It is God, the Holy Spirit, then, that is everywhere, substantially and virtually. The Holy Spirit is infinitely perfect, and wise, and good, and powerful, as well as the Father and Son. These three are one; not one in substance, but one in wisdom, power, glory, and goodness. Jesus prayed that all his disciples might be made one, as he and his Father are one. If Jesus and the Father are one person, then all the disciples must, according to the prayer of Jesus, lose their individual identity and become one person: this would be perfect nonsense. Therefore, Jesus and the Father are two persons or two substances, the same in kind,

* John xvi., 13. † Taylder's Tract, page 31.

but not the same in identity—in the same sense that his disciples are different persons, and consequently distinct substances. His disciples are to be made one with him, and with each other, the same as Jesus and the Father are one; that is, they are to be one in wisdom, power, and glory, but not in person and substance. The substance of the Father, Son, and Holy Ghost are three distinct substances, as much as the substance of three men are distinct.

(To be continued.)

NEW JERUSALEM.

(Continued.)

Hear, O hear the petitioning voice of many thousands of American citizens who now groan in exile on Columbia's free soil. Hear, O hear the weeping and bitter lamentations of widows and orphans, whose husbands and fathers have been cruelly martyred in the land where the proud eagle exhultingly floats. Let it not be recorded in the archives of the nations, that Columbia's exiles sought protection and redress at your hands, but sought it in vain. It is in your power to save us, our wives, and our children, from a repetition of the blood-thirsty scenes of Missouri, and thus greatly relieve the fears of a persecuted and injured people, and your petitioners will ever pray.

The names of the members of the city council, as petitioners, are omitted for want of room.

The foregoing memorial was presented to Congress in the spring of 1844, making the third time that those horrid scenes of murder have been laid before them since the beginning of our exile, but all to no purpose. Our petitions are unheeded or treated with contempt And thousands of American citizens must linger out a life of wretched exile, deprived of the use of their own lands, and of the sacred rights of American Liberty.

A Copy of a Letter Written to the Chairman of the Committee of the Judiciary in the Senate of the U. S. on Missouri outrages.

Hon. Mr. Berian, Sir:—To the committee of the Judiciary over which you have the honor of presiding as chairman, has been referred, by the Senate, the memorial of several thousand citizens of the county of Hancock, and State of Illinois, in which are delineated the barbarous and savage scenes of cruelty, and horrible persecutions, inflicted upon some 15,000 American citizens by the State of Mo. You will perceive, sir, that the memorialists, confiding in the wisdom, integrity, and patriotism of the honorable members of Congress, have, in said memorial, freely poured forth their complaints, imploring at the feet of this illustrious body of Statesmen, that redress which they, in their magnanimity and high sense of justice, are willing to bestow. Some of the Hon. Members with whom I have conversed, are inclined to believe that our only prospect of redress is through the courts of Judicature in the State of Missouri. But, sir, we are fully persuaded by sad experience, that there is no hope from that quarter. We have, as you will perceive by the memorial, and as we are prepared to prove by an abundance of other documents and testimony, appealed to the Circuit courts, to the executive and legislative power, and to many other authorities, both civil and military, in said State; but all in vain. And, sir, so great are the hostilities still manifested by that State, that we are not secure from her depredations in our present location, with the great Mississippi between us. How then shall we dare enter her territories in direct violation of the Governor's exterminating and banishing edict, to prosecute our just claims? Who will protect our witnesses from the martialed hosts of Mo., whose hands are still reeking with the blood of our aged fathers and our innocent children? Where is the man who thinks so little of life, that he would have the boldness to plead our cause under the blood-stained banners of that fallen State? Where the jury or judge that dare lisp one favorable sentence in behalf of our much-injured, though innocent people? But, sir, a constitutional question interposes; for instance: Though we are exiles, yet we are considered citizens of the State of Illinois. And the Constitution express-

ly declares, "That the judicial power of the U. S. shall not be construed to cases of law and equity, arising between one state and citizens of another. (See Amendments to Constitution.)

Now, sir, how can we, as citizens of Illinois, constitutionally institute a case in any court against the *State* of Mo. By the *State* we have sutained injuries. By the *State* we have been plundered and robbed of our houses and lands. By the *State* we have been forced, at the point of the bayonet, into exile. And now, as citizens of another State, we cannot constitutionally proceed against Mo. as a State in any judicial tribunal. If we are told to proceed judically against individuals, and not against the State: we reply, that at the time of our expulsion we were not a body corporate; consequently, each individual would be under the necessity of instituting several hundred separate and distinct suits against the various individuals from whom he had sustained loss of property or injury, during the several years in which these persecutions raged; and taking into consideration the many thousands who have suffered; the number of cases would amount, at the least calculation, to tens of thousands. Then, sir, if we were fortunate enough to carry this infinite number of cases through the courts of Mo., at an expense of many millions of dollars, besides for the protection of witnesses, the expense of a large army, sufficient to compete with the forces of the State, still we have every reason to believe, from bitter experence, that we should be under the necessity of appealing all these innumerable cases to the Supreme Court of the U. S., and if judgment were rendered in our favor, it would require a large armed force for the execution of those judgments in levying on property, &c. But why need I dwell any longer upon impossibilities. The plain facts of the case are, that in Congress is our only hope of redress. Must we or can we believe that our petition will be in vain? It is, sir, from a deep sense of duty to myself, and to many thousands of sufferers who have intrusted this memorial to my charge, that I intrude these few lines before you. With feelings of deep and intense anxiety, I await the report of the committee, earnestly desiring that the same may be favorable; and that the memorial, together with the report, may be printed, and come before the Senate for further consideration.

Most respectfully,

ORSON PRATT.

Washington City, May 11th, 1844.

From the year 1839 to 1846 the Saints dwelt in Nauvoo and vicinity. During the latter part of their residence in that country, they were much persecuted by mobs, who destroyed much property and many lives of the Saints, among whom Joseph, the prophet, and his brother Hyrum fell as martyrs. The persecutions at length became so violent, that the Saints were forced to leave their comfortable homes in the cold dreary months of February and March, and seek refuge in the wild desolate prairies of Iowa, which were mostly uninhabited.

Having received nothing but one continued series of persecutions since the rise of the church, the Saints were determined to seek out a location far distant from the inhuman, bl od-thirsty savages, who dwelt in the United States under the pious name of Christians. They accordingly sent nearly 200 men to explore the great interior of North America, who, being directed by the Spirit of God, found a suitable location in the Great Basin of Upper California, near the southern shore of the Great Salt Lake. In this retired place the Saints began to gather by thousands. This settlement is upwards of one thousand miles from the extreme western frontiers of the United States. It is separated from Western California, or the the gold regions, not only by large and extensive deserts, but by the high and lofty range of the Siera Nevada; while on the east the snow-capped ridge of the Rocky Mountains, forms a natural boundary between it and the immense plains, bordering, like a vast ocean, upon their eastern base. This is now one of the most wild, romantic and retired countries on the great western hemisphere. It is there that the Saints hope to rest for a season from the fury of the oppressor, and strengthen themselves in the Lord. It is there that they intend gathering from the various nations of the earth, until the Lord, by revelation or his providence, shall direct otherwise.

But where is the spot where the city of Zion or the New Jerusalem shall stand?

We answer, in Jackson County, State of Missouri, on the western frontiers of the United States. It is there that the city of Zion shall be built. All the other cities that have been built by the gathering of the Saints are called, not Zion, but "STAKES" of Zion.*

(*To be Continued.*)

AN EPISTLE OF ORSON PRATT TO THE SAINTS THROUGHOUT ENGLAND, WALES, SCOTLAND, IRELAND, AND ADJACENT COUNTRIES, GREETING.

Dear Brethren,—You, in connexion with the Saints of all nations, have been commanded of God to gather out from among the wicked, and to assemble yourselves in one upon the great western continent, which is a land designated by the Almighty as a place of safety for his children in the last days. America is the choice land where the Zion of the last days shall be built, according to the testimony of the prophets; it is a land promised by the Lord to a remnant of the tribe of Joseph, and to the righteous who should embrace the fulness of the gospel among the various nations of the earth. Judgments, great and terrible, have been decreed upon the inhabitants of the earth, because of their great wickedness. That the Saints may escape the plagues of great Babylon, the wars,—the famines,—the distress of nations, and the desolating scourges which will speedily overtake the wicked, they are commanded by the voice of the Lord to depart out, and gather unto the land of refuge, which the Lord has ordained as a place of deliverance and safety from the overwhelming calamities which are at hand, and are, even now, beginning to be poured out.

Angels have again come from heaven to earth and committed unto the sons of men the gospel with its keys of power and authority to organize the kingdom of God for the last time,—to cry repentance to all nations, and proclaim the word of the Lord which saith, "Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other." Yea; thus saith the Lord unto his people, "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake, and arise, and go forth to meet the bridegroom: behold and lo, the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him." (See Doctrine and Covenants, Section cviii. paragraphs 2, 3, and 4.

It is needless for me to point out all the reasons why the Saints should gather together in this last dispensation, for these things are well understood by the most of you from the teachings which you have already received. All Saints who have confidence in the word of the Lord feel extremely anxious to comply with the commandments in relation to the gathering; but many are in a condition that they cannot at present get away from this country. To such we say, be patient, and use every laudable exertion to accomplish what the Lord has commanded, and the way will eventually open for your deliverance. Those who can procure sufficient means to get away out of this wretched poverty-stricken country, should emigrate to a country where they can, with faithfulness and industry, procure further means to enable them to continue their journey even to the vallies of the mountains.

* See Section lxxxiv. par. 1 Section ciii. par. 1. Section xcviii. par 4.

There has been much enquiry amongst the Saints of late, whether it is their privilege to go from this country unless they have means sufficient to carry them through to the Salt Lake valley. We answer, that if none were to go only such as have sufficient funds to perform the whole journey, there would not be much gathering from this island. We should hardly judge that there were a hundred families among the Saints in Great Britain who are able to go direct from this to the Salt Lake basin. If there were mechanics here who had money to perform the whole journey without stopping, it would be wisdom to organize themselves into a company, and go directly to the valley, according to the late epistle of the twelve, published in the 16th number of the present volume of the STAR. But the circumstances of the mechanics and agriculturists are such, that almost every one will be under the necessity of stopping in the States to procure something to bear their expenses still further. This extreme poverty will, for the present, we are sorry to say, prevent mechanics from following out the good and wise suggestions relative to organization. We are in hopes that the time will soon come when there will be capital sufficient to enable the Saints to pass on to the place of their destination without any delay.

As many of the Saints as can, should continue to gather up to Council Bluffs, where they will be far better situated than in any place abroad. We are certain that any healthy able bodied person can, with one half the labour performed in this country, procure a good comfortable living from the soil. But let no one gather to the Pottawattomie country, with an expectation of being helped after they get there; for the Saints who are there are poor, having been several times, in years past, robbed of all their property. Let the Saints go with an expectation of helping themselves, without throwing a heavier burden upon the American brethren. After arriving at the Bluffs, diligence and patience will, within a few years, enable you to perform the balance of the journey.

The inhabitants in New Orleans, St. Louis, and other cities and towns in the Mississippi valley are a very wicked people; and it is dangerous for the Saints to stop long in their midst, lest they partake of their sins, and yet they are not much worse than the great majority of the inhabitants of this country. Indeed, from our own observations, we should judge that it will not be long before the people of Great Britain will be as inveterate enemies to the truth as the western Americans. Under these circumstances we should not deem it wisdom for the Saints to stop long, either here or in any place this side of the Bluffs. We are confident that in a temporal point of view the Saints would be far better off even in New Orleans, or St. Louis, than they are at present in this country. In that country labour is more easily obtained, wages much higher, and provisions much cheaper than here; with health, and a few weeks labour, they can soon fit themselves out so as to go comfortably to the Bluffs. Whereas here, when labour can be obtained, many will toil fourteen or sixteen hours to procure the morsel of coarse food that will hardly keep soul and body together; and thus, with years of bitter slavery and wretched toil, the poor man is unable to procure a sufficient beforehand to emigrate to a better land.

We say, therefore, to all who can get out from this hard bondage to flee towards Zion, and go as far as your circumstances will permit, and then seek by industry and prudence for more means until you have delivered yourselves from Babylon, together with your wives and children, and your relatives as many as you can persuade to receive the warning message.

When you stop at St. Louis or any other place, with the intention of remaining for a few weeks or months, if there be a regularly organized branch of the church within your reach, produce your certificates of membership, and enrol yourselves as members of that branch, and attend the meetings every opportunity, and partake of the ordinances; otherwise you may be tempted of the devil, and before you are aware, your feet may slip, and you be caught in the snare of apostacy. Beware of apostate spirits which infest that country, lest you drink in their poisonous draughts and ruin yourselves for ever.

All Saints who are obliged to stop in those dark regions for a season, if they will with prayer and watchfulness hearken to this instruction, shall overcome the snares of the enemy, and save themselves from the sins and plagues of the last days.

Let those who have means to spare more than sufficient to help themselves to the valley, not expend the same in carrying helpless widows and orphans, unless they will take upon themselves the responsibility of supporting them upon their arrival, and not turn them loose, destitute of house, home, or food. It is better, if they feel disposed to take any with them, to take good useful mechanics, such as shall be approved of by the president of conferences, and in this way you will be laying a sure foundation for the poor, that when they do arrive, they will have all things prepared before them, as the Lord has required. There should be no confusion or haste in these matters, lest you bring yourselves into trouble, and famine and pestilence waste you away.

That the Saints who are about to emigrate may be properly instructed how to proceed, we shall lay down a few rules for their guide.

1.—The time of emigration for the Saints, from Liverpool to New Orleans, will be from the early part of September until March. We do not consider it wisdom for the Saints to sail for New Orleans during the spring and summer months, because of the unhealthiness of the climate.

2.—Every person or family of the Saints, who wish to emigrate, and are prepared so to do, are requested to send to me their ADDRESS, written in plainness, and also the *ages* and *names* of every man, woman, child, or infant, that is going, and also one pound sterling, as deposits, for each person, from one year old and upwards. Although all infants under twelve months old are sent by us free, yet their names and ages are required, and must by no means be omitted: their ages should be given in months. Passengers who neglect this, will subject themselves to much trouble in getting their tickets stamped by the medical inspector. The Saints will see the propriety of this when we inform them that for every soul from one hour old and upwards we have to pay over six shillings head money before the vessel can receive her clearance. This is the law, and we must comply with it.

3.—Emigrants can send to me their deposits, in *post-office orders*, safely enclosed in letters, and directed to ORSON PRATT, No. 15, Wilton-street, Liverpool, giving to me, in a plain legible hand, the same name that you give to the post master of whom you purchased the order; in this manner there is no doubt but that they will come safely, and be drawn without difficulty from the order office at Liverpool.

4.—All persons who send deposits should state about what time they would wish to sail, and they shall be notified by letter what day to be in Liverpool, and also of the day of the sailing of the vessel.

5.—Whenever a passenger has received a letter of notification to be in Liverpool on a certain day, let him acknowledge the same by return of post, that we may know whether he will come or not, otherwise his place may be filled up by some other person.

6.—All persons who send in their deposits, and shall receive a letter of notification from us of the day of the ship's sailing, and shall fail to go by such vessel, will most assuredly forfeit their deposits. Therefore, let no one send his deposits unless he intends to go, or lose the amount deposited. The Saints will see the necessity of this, when they are informed that their deposits are paid over to the ship owners, and their passages engaged on the strength of the same. In this way we frequently become bound for the full amount of their fare, whether they go or not. In such a case, it is not only a loss on the part of those who do not go, but a loss to us who are compelled to pay the balance of their fare. We, therefore, repeat it again, let no person fail to go as notified or lose their deposits. If we charter a ship for 200 passengers or more, and half of them at pleasure back out, it subjects us to heavy losses; this looseness and carelessness on the part of the Saints cannot, and must not be suffered to exist.

7.—The Saints in packing up their luggage should be careful to place all things which they may wish to use on their voyage into a package by themselves, and let the remainder be packed in boxes or chests, that can be placed in the hold of the ship. This will be very necessary in order to make room for the passengers.

8.—Those who send their luggage to Liverpool by the luggage train, should take a receipt at the depôt where they deposit the same; they should also send it several days beforehand, or it may arrive in Liverpool too late for the sailing of the ship.

9.—Every passenger should, without fail, have his passage paid at our office in full, at least three days before the day appointed for sailing. This is very necessary; first, because no passengers can put their luggage on board the ship, or receive berths therein, until they have procured their passage tickets at our office, and have gone before the "government medical inspector," and received his stamp upon each name contained in said ticket. Secondly, several entire lists of names and ages must be made out according to the number of the tickets issued, before the ship can, according to the law, receive her clearance; and, thirdly, until our passengers pay in full, we are not sure what amount of provisions to order for the voyage: these provisions should be ordered two or three days previous to sailing, in order that there may be time for the government officers to inspect them, &c.; therefore, we strictly enjoin it upon our passengers to pay their passage in full, at least three days before the day appointed to sail, or they may subject us to heavy losses by delay, and themselves to great inconvenience.

10.—Beware of sharpers and thieves which flock around emigrants to take advantage of them. Suffer them not to assist you in carrying your luggage on board the ship, or putting it down into the steerage, for they frequently charge extortionate prices for such things; and there are always enough Saints who will cheerfully help you. Suffer none of those loafers to go down into the steerage among your luggage, or you will be very apt to find some of it missing. Keep them off the ship entirely.

11.—The Saints are frequently enquiring when they shall send their deposits, we answer once for all, send your deposits when you please, though it should be two years before you wish to sail. Only state about what time you would wish to sail. Your deposits never can come too soon, but they very frequently may be too late to secure passages on vessels after they are full.

12.—Many persons enquire what the fare will be some five or six weeks before the vessel sails; but as a general thing we do not charter a vessel until about three weeks before sailing, and until we charter, we cannot tell what the fare will be, as it is constantly varying. Neither do we charter until we get names and deposits enough to warrant us in so doing. Those persons who wait till we charter and ascertain the fare, before they send their deposits, will generally find themselves too late to secure berths, as the ship will be then, most commonly, full and cannot take them.

13.—Any persons who do not belong to the church of Christ of Latter-day Saints, that wish to emigrate in company with them, and will observe the rules and regulations to preserve good order and cleanliness which will be established among them,—can have the privilege by sending their address and deposits, as specified above in the second article.

14.—A president with two counsellers will be appointed to keep good order, and preside over the passengers in each ship.

15.—Passengers must furnish their own bedding and cooking utensils, and also utensils for eating and drinking, and also their provision chests and vessels for holding their daily allowance of water. Those who purchase tin ware in Liverpool should be very careful or they will get very badly cheated with vessels that will not hold water. Many of the Saints have got very badly cheated heretofore in these articles.

16.—Those who have money should change the same into gold, as the bank notes and silver of this country will not pass in America without discount. We should also prefer, at our office, that the passengers should pay their fare in notes on the bank of England, or in gold.

17.—The emigrants should be careful to observe all the foregoing rules, and to hearken to the counsel which they shall receive from the president of their company. Let the Saints offer up their prayers to God, both morning and evening, during the whole passage, and when the weather will permit, have their meetings on the Sabbath, and partake of the sacrament of the Lord's supper. Let them be patient in all their afflictions, and not murmur and complain against each other. Be kind and affectionate to one another, and endeavour to render assistance where it is needed. And if you will do these things and keep yourselves pure and virtuous before the Lord, you shall be prospered upon your journey, and the winds and

waves shall not prevail against you, neither shall the noisome pestilence waste you away, but the Lord shall be your shield and protector, and shall cause all things to work together for your good; but if you are unfaithful and disobedient, and lose the meek and humble Spirit of Christ, beware lest the destroyer come upon you unawares, and the hand of the Lord be lifted up against you, and you perish by the way, even as Lot's wife. It is a fearful thing to trifle with the everlasting covenant into which you have entered, for the eyes of the Lord are upon you to bless and to comfort the good, and to overthrow the evil in his own time; therefore, take heed to your ways.

ORSON PRATT,
President in Great Britain, and adjacent Countries.

ARE THE FATHER AND THE SON TWO DISTINCT PERSONS?

This is a question which we proposed answering some months since, but circumstances have prevented us from devoting an article exclusively on this subject until now. We have, nevertheless, given our views in relation to this thing very clearly in our pamphlet entitled "*Absurdities of Immaterialism;*" it would seem, therefore, almost superfluous to resume this subject in a distinct article by itself.

We desire, however, that our readers and the public generally, may have correct views concerning the faith of the Saints: it is for this reason that we again refer to the personalities of the Father and the Son.

We have no hesitation in answering this question in the affirmative. All revelation, both ancient and modern, that has said any thing on this subject, has represented the Father and Son as two distinct persons.

There are some, however, who believe that the Spirit of Christ, before taking a tabernacle, was the Father, exclusively of any other being. They suppose the fleshly tabernacle to be the Son, and the Spirit who came and dwelt in it to be the Father; hence they suppose the Father and Son were united in *one* person, and that when Jesus dwelt on the earth in the flesh, they suppose there was no distinct separate person from himself who was called the Father.

We shall proceed to show from the scriptures, that this view of the subject is erroneous. Jesus addresses his Father in this language:—"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." * From this we learn that the spirit of Christ, not only existed before the world was, but that there was another person called the Father with whom he existed, and with whom he had glory before this world was made. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." † The Word who is Christ, was in the beginning with the Father; indeed, he was "the beginning of the creation of God," ‡—"the bright and morning star" §—"the first born of every creature."‖

The work of creation was performed by a *plurality* of persons, as is evident from the description given by Moses. "In the beginning, the ALEHEEM created the heaven and the earth." ¶ The translators of the English Bible have rendered the word "*Aleheem*" in the singular, whereas, in the Hebrew, it is plural, and should be translated "GODS," instead of "GOD." It is universally admitted that the Hebrew word *Aleheem* is plural, and many learned translators have rendered it in the plural form in the English. "Some have translated it, *The Testifiers—The Covenanters—The Sworn Ones;* some *The Divine Ones.*" Dr. Burgess, the late bishop of Salisbury, rendered it "*Adorable Persons,*" or, "*The Adorable Ones.*" The great prophet of the last days, Joseph Smith, in his translation of Abraham's writings concerning the creation, has given the noun in the plural,

* John xvii., 5. † John, i., 1, 2, 14. ‡ Rev. iii., 14. § Rev. xxii. 16.
‖ Col. i., 15. ¶ Gen. i., 1.

showing that the *Aleheem* or Gods were engaged in the creation of the heaven and the earth.*

If the Hebrew noun *Aleheem*, which has a plural termination, was a defective noun, used only in the singular number, then there might be some excuse for translating it *God* in the singular; but, "the singular, as well as the plural of this word frequently occurs in scripture. Reason, therefore, declares, that if there had been only one agent concerned in the creation of the world, the language here used is improper, and calculated to mislead. But if there were more agents than one, then the language is just what it ought to be, and it would not have answered in a different form."† How much more consistant with the Hebrew scriptures this passage would be, were it translated thus: "In the beginning, the *Aleheem*,—the *Gods*,—the *Adorable Ones*, or the *Divine Ones*, created the heaven and the earth. This word occurs in the first chapter of Genesis no less than thirty times, and in each place it is in the *plural* form, showing in the most positive manner that a plurality of persons were engaged throughout the whole process of creation. Moses in describing a portion of the sixth day's work, uses the following language: —"*And the Aleheem* (or Gods) said, *Let* US *make man in* OUR *image, after* OUR *likeness*."‡ Here we find the pronouns US and OUR are in the plural form as well as *Aleheem*, which clearly confirms the idea contained in the previous passages. Again, after the fall of man, "The Lord God (Jehovah Aleheem) said, *Behold, the man* IS *become as* ONE OF US, *to know good and evil*."§ ONE OF US is a form of expression which never could be applied to a single individual person. There is no principle by which this language could be distorted to mean only one person. To show that we are not alone in our views concerning a *plurality* of persons employed in the grand work of creation, we here give a quotation from the writings of the Rev. David James on the Trinity.

"Reason declares, that if such a plurality exists, the Divine Being could not have possibly adopted a more appropriate form of speech to clear up and confirm the intimations already given of it. But if such be not the case, her confidence in the language of scripture will soon be at an end, because it is so calculated to embarrass the understanding, and deceive the very persons whom it is intended to enlighten.

Our conviction, however, is, that such language was employed, simply because the fact itself required it. And we confidently anticipate other statements in a form of language that will perfectly harmonize. For if the fact required such form of language in one place, the same fact will require a corresponding mode of expression in another place. The following is a passage in the Book of the Proverbs:—"The fear of the LORD (or Jehovah) is the beginning of wisdom: and the knowledge of the *Holy* is understanding"—in the Hebrew it is, *the knowledge of the* HOLY ONES.‖ Again we find similar language in the Book of the Prophet Malachi.—"A son honoureth his father, and a servant his master: If then I be a father, where is mine honour? and if I be a *master*, where is my fear?"—in the Hebrew: "if I be MASTERS, where is my fear? saith the Lord of Hosts."¶

But forasmuch as the first intimation of a plurality of persons in the Godhead was given in connexion with the creation of the heavens and the earth, and especially of man, we will now turn our attention to such passages as contain direct allusions to that great and exclusive work of Deity.

The following is one:—"*Remember now thy Creator* in the days of thy youth."** I imagine I hear many of you say, 'A few moments ago the speaker attempted to show from the language of Scripture, "*Let* US *make man in* OUR *image, after* OUR *likeness*,"—that more agents than one took part in the creation of man: if that view was correct, we might now expect to find the word Creator in the plural number; or, at any rate, the word ought to assume the plural form in some passage or other.' Your expectation is fair; and, to your satisfaction, I beg to inform you, that the word in the original is not Creator, but *Creators*: "Remember now thy CREATORS in the days of thy youth."

* Millennial Star, No. 4, Vol. 3.

† Rev. David James in Unitarianism Confuted, Page 386.

‡ Gen. i. 26. § Gen. iii., 22. ‖ Prov. ix. 10. ¶ Mal. i. 6. ** Eccles. xii. 1.

A similar passage occurs in the Book of the Prophet Isaiah. The Jews, whom God had chosen and espoused to be a people unto himself, are addressed in that character: "Thy *Maker* is thy husband; the Lord of Hosts is his name."* In the Hebrew both the nouns are plural, Thy MAKERS,—thy HUSBANDS.

It is also written in the Psalms, "Let Israel rejoice *in him that made him:*" in the Hebrew, "Let Israel rejoice in his MAKERS."†

And in the Book of Job, Elihu is stated to have said, "But none saith, Where is God my *Maker*, who giveth songs in the night?"—in the original, "Where is God my MAKERS."‡

It is now shown as plainly as language can do it, that a plurality of agents concurred and co-operated in the creation of man: for scripture speaks distinctly of *Creators* and *Makers*. Our next inquiry, therefore, is, Who were these Creators, and what may have been their number? As there is no longer a doubt of their existence, it is not too much to expect that Holy Scripture will point them out one by one in connexion with their peculiar work of creation, so as to settle the fact, and remove every scruple from the subject for ever. We shall indeed find it even so.

When the inhabitants of Lystra were about to offer sacrifice to Paul and Barnabas, supposing them to be gods, the Apostles cried out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto *the living God, which made heaven, and earth, and the sea, and all things that are therein.*"§ If we ask: Who is intended here by the living God? the Unitarians reply: The same as is generally denominated Father in the New Testament. For the Apostle St. Paul has the expression, "the Father, *of whom are all things, and we in him.*"‖ With this explanation we feel satisfied. And thus one of the producing agents of the creation is ascertained —THE FATHER.

In other places, creation is ascribed to the WORD, or the Lord Jesus Christ. Moses said:—"*In the beginning the Adorable Ones created the heaven and the earth.*" St. John writes:—"*In the beginning,*" meaning the same beginning, "the Word was with God: *All things were made by him, and without him was not any thing made that was made.*" And lest any one should suppose that by this Word he meant divine wisdom, or any of the divine perfections, he adds immediately —"*In him was life,*" a property which distinguishes a person from a mere attribute or quality. And this living agent, he afterwards informs us, "was made flesh," or became man, "and dwelt among the Jews, who beheld his glory, the glory as of the only-begotten of the Father." But how was he competent to assist the Father in the creation of all things? St. John gives the answer: "*And the Word was* GOD."¶ St. Paul ascribes the creation of all things to the same person under his more usual name of *Son*, or the Son of God. "Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; who is the image of the invisible God, the first-born of every creature: *for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.* And he is before all things, and by him all things consist." Thus another of the "*Creators*" is ascertained—the WORD or SON OF GOD.

We proceed to inquire farther, if any other agent was associated with these two in this great work. Moses, in describing the state of the new-made earth before the process of the six days' work had passed upon it, records:—"And the earth was without form and void; and darkness was upon the face of the deep. *And the Spirit of God moved upon the face of the waters.*"** This "*Spirit of God*" is throughout Scripture distinguished from the Father and the Son, so as to be viewed in the light of a distinct agent, as will be made to appear in a subsequent part of this discourse. The expression, "*moved on the face of the waters,*" more literally rendered, would be "*brooded over the waters;*" an expression which at once conveys to the mind a distinct idea of the part undertaken and achieved by this divine agent in the construction of the globe. It was his especial office, not only to reduce the

* Isaiah liv. 5. † Psalm cxlix. 2. ‡ Job xxxv. 10. § Acts xiv. 15. ‖ 1 Cor. viii. 6.
¶ John i. 1—4, 14. ** Gen. i. 2.

elemental mass into order, and make matter to assume certain forms and mingle in certain combinations, but also to impregnate the whole with productive energy, fertility, and life, that the surface of the dry land might burst forth with vegetation, and the sea and air swarm with living things appointed for the use and support of innumerable human beings.

The following passage, which occurs in the Book of Job, shows that the agency of this Divine Spirit was not confined to the earth beneath, but extended to the heavens above, and assisted in fixing the chambers of the sun and stars, and adjusting the orbits of the moon and planets. "*For by his* SPIRIT," observed that venerable patriarch, "*he hath garnished the heavens.*"* Again, the same Spirit was assistant to the Father and the Word in the formation of *Man*. This is positively asserted by Elihu: "*The* SPIRIT *of God hath made me* and the breath of the Almighty hath given me life."† Thus the third of the producing agents of creation is ascertained—the SPIRIT OF GOD."‡

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1849.

THE ship "JAMES PENNELL" sailed from this port for New Orleans on the morning of the 2nd of September, carrying 236 souls of the Latter-day Saints.

The ship "BERLIN" sailed for New Orleans on the 5th day of September, carrying 253 souls of the Latter-day Saints. Both of these ships sailed with a fair wind. May the Lord bless them with favourable winds, and waft them speedily and in safety to the place of their destination.

The following is a list of letters remaining at this office, which arrived too late for the passengers:—Claude Clive, Esq., 2; Mr. Samuel Campbell, 1; Mr. Yandell, 1; Mr. Salter, 1; Mr. Edward Robbins, 1; Mr. Lane, 1.

OUR next ship will sail about the 20th of October. She is already nearly two-thirds full; those who wish to secure berths in her must send in their deposits immediately. Last year, in December, passages to New Orleans were very cheap, and they may be cheap again this year. It would be advisable for those who can go in December to send their deposits soon, so that we may make arrangements for them. Now is the time also to secure your berths for January and February.

SEVERAL CASES OF MIRACULOUS HEALING.

MIRACULOUS HEALINGS BY FAITH.

Leamington, August 4, 1849.

Dear Brother,—While visiting the different branches in this conference, I find that the power of our God has been displayed in a wonderful manner, and that the Saints have great cause to rejoice. Scores can bear testimony to the truth of the gospel, for signs and wonders *follow them that believe*. The following cases of healing I feel impressed to send to you, and if you should deem them worthy of a place in the STAR you can insert them.

Sister Sarah Gorde, resident of Maxstoke, near Coleshill, on the 25th of September, 1839, had a very severe confinement, which left her in a low and afflicted state, and for the space of seven years and a-half was almost in continual pain. Her blood seemed to run cold within her veins, for she was scarcely ever warm. She had two doctors in regular attendance, and sometimes three, and also applied to others; but in spite of all their exertions she found no relief. She wasted in flesh until she was reduced almost to a skeleton; her joints were dislocated from the time of her confinement; to go from home was impossible, for she could not ride without great pain, and it was with the utmost difficulty that she could get about the house. But finally a small tract fell into her hands belonging to the Church of Christ of Latter-day Saints,

* Job xxvi. 13. † Job xxxiii., 4. ‡ Unitarianism Confuted.

and while reading the account of the visitation of the angel to our beloved prophet, Joseph Smith, her heart was filled with joy; the spirit of the living God fastened the testimony upon her mind, and she was satisfied that the day of her redemption was nigh at hand, and believed firmly that she would walk again. At this time she was ignorant of the doctrines that we preached, but she firmly believed that God had raised up Joseph to be a prophet to this generation.

After a few days investigation she was baptized by Elder W. Bramall in the month of April, 1847, and when she was confirmed he told her that she *should be healed according to her faith.* This promise filled her heart with joy, and in three weeks from the day and hour that she was baptized she was able to walk without pain; her joints, which had been weak for so many years, became strong, and since then she has enjoyed herself, and been enabled to fulfil the duties that devolve upon a mother with a large family.

Also her son, John Gorde, had, when nine years old, the misfortune to dislocate his thigh. The medical fraternity were called upon, who endeavoured to set it, but in consequence of its being swelled so much they were not able; and thus it remained for the space of eight years, and so powerful was its effect upon the constitution that it stopped the growth of his body; his leg hung loose, so that he could turn it any way he pleased. Finally he heard the gospel of Christ, and in one week after the baptism of his mother he was immersed in the liquid grave, and wonderful to relate he lost his lameness, his body began to grow, and from that time he has enjoyed good health, and from appearance no one would suppose he had ever been feeble at all.

I remain yours in the gospel of Christ,

ALFRED CORDON.

MIRACULOUS HEALING.—SECTARIAN PARSONS CONFOUNDED.

Bristol, July 9, 1849.

Dear President Pratt.—Having seen so many testimonials in the STAR of late, concerning the gift of healing in the Church of Jesus Christ of Latter-day Saints, I forward the following to you on the same subject, for insertion in your bright luminary of the latter-day, desirous of adding my testimony to the many concerning this glorious work. On the 8th of May, 1849, Elizabeth Bounsell brought her daughter Elizabeth Ann to be anointed with oil, as the child had a discharge in her neck—a decided case of scrofula. For four years the child was pronounced incurable by the most eminent of the faculty,* and had been discharged from the infirmary as a hopeless case of ulceration. A few days before she was brought to us, Elder John Hakwell anointed her with oil, and laid his hands upon her, and the discharge ceased, and in a week it was healed up, and the child was out skipping about. She is a wonder to saint and sinner. Some of the sectarian parsons have been to see her, and the sermon the mother preached, and the testimony she bore, almost struck them speechless.—This person may be seen or written to at No. 1, Lower Castle Street, Bristol.

There have been many other cases of healing in this city, which are highly satisfactory to us who have seen them, but may not be to others. I am also happy to say that the work of God is onward in this region. We have baptized between two and three hundred since I came here, and our prospects are good.—I feel happy to inform you that I have been down to Devonshire, and preached to the people in that county about three weeks, in which time I succeeded in baptizing and organizing eighteen persons into a branch. Since I left, I have sent Elder Edward Frost, who has taken a room in South Moulton, and has baptized as many more, making between thirty and forty Saints in that part, called the North Moulton Branch.

May the God of Joseph bless and direct all his faithful servants in the kingdom is the prayer of, Your obedient servant,

GEORGE HALLIDAY.

HEALINGS.

Holbeach Bank, July 18, 1849.

Dear President Pratt,—Having seen so many cases of healing by the power of God in these last days, I feel anxious that you should be made acquainted with what has been done in this part of your great field of labour.

* One of our members, a botanical practitioner, says that under their best treatment the case could not have been cured under six months.

On the 6th of May, 1849, after our meeting had closed in the afternoon, I was called upon to lay hands on a brother, by the name of James C. Alden, who had a swelled knee. It was so painful he could not walk to his work: I anointed it with oil in the presence of the Saints, and laid hands on him; and in answer to the prayer of faith, he was healed.

The next is the case of a sister, by the name of Maria Curtis, who was living in service. She was seized with the ague which was followed by a violent fever, which so alarmed her mistress that she sent for her friends, who succeeded in getting her home, and on the 4th June I was sent for, to lay hands on her. I went and found her in a suffering state. I gave her some oil, and laid my hands on her in the name of the Lord, and prayed the fever might be stayed; and when I had done this, I had scarcely turned myself round before she replied she felt much better. In a short time she again returned to her situation, where she has continued ever since.

JOHN RUDD, President of the Holbeach Bank Branch.

CHARLES CURTIS, SARAH CURTIS, } Witnesses.

FEVERS HEALED BY THE PRAYER OF FAITH.

Cheltenham, August 5, 1849.

Dear Brother Pratt,—I write to inform you of two remarkable cases of healing which took place in the village of Barrow, in the county of Gloster.

First,—A young female by the name of Mary Bayliss was very violently seized with the black fever, so that she was not expected to live. Brother and Sister Bayliss sent for a servant of God from a neighbouring village, called by the name of George Curtis, who came, and prayed for, and laid hands upon her in the name of Jesus, and she was healed, and the next day she was up, to the astonishment of the people. This occurred on the 17th June, 1848.

Second,—A young man, not a member of our church, was taken ill with the black fever so violently, that all human skill was of no avail. The doctor informed his friends that he would die before morning. His mother, who is in our church, sent for brother Curtis, who laid hands upon him in the name of the Lord, and prayed for him. He immediately began to recover, and the next morning he was walking about the house, to the astonishment of his friends and neighbours. In three days he was able to go to work in the fields, rejoicing in the goodness of God. He has since joined the church of the Saints, and bears a faithful testimony to the healing power of the gospel. Believe me to be, dear brother, yours sincerely in the cause of truth,

JOHN ALDER.

TWO MORE CASES OF HEALING OF PERSONS OUT OF THE CHURCH.

Long Whatton, Leicestershire, July 24th, 1849.

Beloved Brother Pratt,—I take the liberty of writing these few lines to you, to inform you of God's dealings with us in this part of his vineyard. The power of healing is made manifest to a considerable extent from time to time. I will inform you of two cases in particular:—

On the 8th of July, a man, not a member of our church, called George Banes, residing at Hegworth, having a very lame arm, so that he could scarcely feed himself, desired to be healed. Elder Machin and myself, after anointing with oil, laid hands on him and prayed in the name of Jesus Christ, and he was healed so that he could follow his trade, being a chairmaker and bottomer. On the 17th he was baptized, giving the glory to God.

A young woman, named Mary Barker, of Long Whatton, was grievously afflicted with a bad breast, which continued to get worse notwithstanding the efforts of the doctor. Some of the Saints that lived neighbours to her, persuaded her to send for me. I went and found her sitting up in bed. She could not lay down because of the pain. After prayer and anointing with oil, Brother Goff and myself laid hands upon her, and the pain was instantly rebuked. She had a good night's sleep, and next morning went to her usual employment (glove stitching). She bears testimony to the truth, though she has not yet obeyed the gospel. This case of healing occurred on the 16th July, 1849. Yours in the Gospel,

HENRY GEORGE, President of the Long Whatton Branch.

CONFERENCE.	WHEN HELD.	Number of Branches.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excom.	Dead.	Emigrated.	Removed by Letter.	Received by Letter.	Scattered Members.	Bap. during one Quarter.	Total No. of Members.	PRESIDENT.	SECRETARY.
Preston	April 22, 1849	8	0	42	31	18	3	11	3	8	2	0	9	29	525	G. D. Watt.	John Foley.
Macclesfield	May 6 „	5	0	16	18	9	5	0	6	0	0	0	0	49	271	Joseph Clements.	
Warwickshire	„ 27 „	13	1	37	47	17	13	11	2	5	12	13	1	115	648	Alfred Cordon.	John Toone, jun.
Cheltenham	June 4 „	19	1	36	39	26	18	3	3	8	7	5	0	34	564	J. W. Cummings.	J. S. Ballinger.
Clitheroe	„ 10 „	10	1	24	31	22	8	11	1	1	4	3	0	15	342	William Moss.	W. Wolstenholme.
Herefordshire, Up. Div.	„ „ „	6	0	7	7	2	0	0	0	0	0	0	0	3	74	John Spiers.	James Jenkins.
Ditto Low. Div.	„ 17 „	9	0	16	19	13	6	3	1	0	2	4	0	26	357		
Worcestershire	„ „ „	11	2	18	19	7	11	16	2	0	11	1	0	26	271	John Lyon.	Joseph Hall.
Edinburgh	„ „ „	—	1	44	51	64	21	67	4	4	97	51	59	128	1364	William Gibson.	George P. Waugh
Norwich	„ 24 „	10	0	21	27	18	7	10	2	0	20	5	0	54	377	Thomas Smith.	John Harris.
Glasgow	„ „ „	25	0	72	73	86	36	86	12	0	110	93	41	177	1712	Eli B. Kelsey.	Walter Thompson.
Sheffield	„ „ „	25	1	54	103	53	34	0	5	1	0	0	1	267	1723	Crandell Dunn.	H. Mitchell.
Birmingham	July 1 „	20	0	81	88	50	36	16	0	0	43	34	0	160	1640	Jeter Clinton.	John Brook.
Bradford	„ 8 „	18	0	33	73	17	10	18	3	2	11	27	0	64	692	James Marsden.	J. Midgeley.
Hull	„ 15 „	5	0	23	14	9	6	2	0	0	4	0	11	44	263	J. M'Naughten.	Charles Barnes.
Bedfordshire	„ 22 „	15	0	37	35	15	10	17	2	2	3	8	5	88	478	James H. Flanigan.	J Pembroke.
London	„ „ „	30	1	78	84	43	30	30	8	5	49	103	2	401	2016	John Banks.	Frederick Piercy.
Wales	Aug. 1 „	92	0	325	218	189	107	—	—	0	—	—	0	*1359	4529	William Phillips.	John Davis.
South Conference	„ 5 „	20	0	25	57	32	34	—	—	0	—	—	0	235	1001	John Halliday.	Henry Bowring.
Staffordshire	„ „ „	12	2	41	33	13	10	12	1	1	14	10	0	40	343	J. D. Ross.	William Lloyd.
Manchester	„ „ „	28	0	97	187	75	44	50	17	14	48	26	0	192	2566	R. Cook.	Joseph Stockton.
Liverpool	„ 26 „	12	0	50	58	27	17	12	6	0	12	5	0	59	915	Milo Andrews.	J. S. Cantwell.
Total		393	10	1177	1312	805	466	375	78	51	449	388	129	3565	22671		

* Baptized since January.

No returns from the following Conferences:—Carlisle, Leicestershire, Derbyshire, Lincolnshire, Galloway, Isle of Man, and Ireland.

LINES,

COMPOSED ON THE DEATH OF MARLON, INFANT SON OF ORSON AND SARAH M. PRATT,

Who died, September 4th, 1849, at half past 6 p. m., aged 10 months and 22 days.

O Marlon! child of heaven! celestial spirit!
To earth thou didst wing thy way,
To enter flesh and bones—its ills inherit;
Then with us no longer stay.

O Marlon! thou hast gone to thine ancient home,
To the paradise of rest,
To dwell with kind spirits till Jesus shall come,
And then for ever be blest.

O Marlon! thou shalt soon revisit the earth,
To claim thy body again;
Then we shall take thee in our arms as at first,
And with thee ever shall reign.

TIME.

How swiftly time flies on apace,
The present moment, like a race,
Glides swift away;
And 'ere unheeding mortals know,
The value that from moments flow—
Lo, yesterday!

Those moments, tho' for ever flown,
We fondly think them still our own,
But ah, alas!
Time's unremitting course rolls on
In haste *to be*, and to be *gone*
With that *which was*.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 16TH OF AUGUST, TO THE 13TH OF SEPTEMBER.

Philip Lewis	£ 2	14	6	Brought forward	£74	7	0				
James Lockitt	6	0	0	William M'Keachie	10	0	0				
William West	24	0	0	William Cartwright	2	0	0				
George P. Waugh	18	0	0	James Marsden	5	0	0				
Liverpool Tract Society	0	9	6	James Walker	10	0	0				
James S. Cantwell	5	13	0	John Godsall	5	0	0				
Crandell Dunn	10	0	0	John Lyon	1	10	0				
Henry Beecroft	4	0	0	James Armitstead	2	6	3				
Alfred Cordon	3	10	0	William Speakman	5	0	0				
Carried forward	£74	7	0		£115	3	3				

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."
Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.
Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."
The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.
The Book of Doctrine and Covenants are all gone, but soon will be reprinted.
Soon to be published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 19. OCTOBER 1, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Continued from our last.*)

These three substances act in concert in the same way that all the innumerable millions of his disciples, after they are glorified, will act in concert. The disciples will then be like him. Their glorified bodies will be similar to that of Christ's, but not the same as Christ's: they will all maintain their separate individualities, like the Father and Son. The oneness of the Godhead may be in some measure illustrated by two gallons of pure water, existing in separate vessels, representing the Father and Son, and an ocean of pure water, representing the Holy Spirit. No one would say of these three portions of water that they were identically the same. Every portion would be a separate substance of itself, but yet the separate portions would be one in all their properties and qualities. The three substances would be one in kind—one in quality, but three in separate distinct identities. So it is with the Godhead so far as the spiritual matter is concerned. There is the same power, wisdom, glory, and goodness in every part, and yet every part has its own work to perform, which accords in the most perfect harmony with the mind and will of every other part.

Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size. It is because each acts in the most perfect unison with all the rest that the whole is considered one Holy Spirit. All these innumerable atoms are considered one Holy Spirit in the same sense that the Father, Son, and Holy Spirit are considered one God. The immense number of atoms, though each is all-wise and all-powerful, is, by virtue of the perfect concord and agreement, but one Holy Spirit, the same as the intelligent particles of a man's spirit are, by their peculiar union, but one human spirit. Their unity or oneness does not consist in that inexplicable, incomprehensible, imaginary something without extension or parts, as taught in the first of the "Thirty-nine Articles," but it consists in a unity or oneness of wisdom, power, and glory, each part performing its own splendid works and operations in unison with the mind and will of every other part. No one part can perform any work but what is the mind of the whole. Therefore, in this sense it is the same mind—the same will—the same wisdom that pervades the whole.

Mr. Taylder, in order to establish his views of a god without parts, quotes from the theological works of a very celebrated writer on the omnipresence of God, which reads as follows:—

"The essential presence is without any division of himself. I fill heaven and earth, not part in heaven and part in earth: I fill one as well as the other. One part of his essence is not in one place, and another part of his essence in another place; he would then be changeable, for that part of his essence which was now in this place he might

alter to another, and place that part of his essence which were in another place to this; but he is undivided everywhere. It is impossible that one part of his essence can be separated from another; for he is not a body, to have one part separable from another. The light of the sun cannot be cut into parts; it cannot be shut into any place, and kept there; it is entire in every place: shall not God, who gives the light that power, be much more present himself? Whatsoever hath parts is finite, but God is infinite; therefore, hath no parts of his essence. Besides, if there were such a division of his being, he would not be the most simple and uncompounded being, but would be made up of various parts; he would not be a spirit, for parts are evidences of composition, and it could not be said that God is here or there, but only a part of God is here and a part of God is there. But he fills heaven and earth; he is as much a God in the earth beneath as he is in heaven above. 'The Lord he is God in heaven above and upon the earth beneath; there is none else.'—Deut. iv. 39. Entirely in all places, not by scraps and fragments of his essence."*

Of all the absurdities ever imagined up by mortal man in relation to God, the above caps the climax. "One part of his essence," says Charnock, "is not in one place and another part of his essence in another place." How does he exist? According to this theologian, the whole of the essence of God entire must exist in every place. The whole of his essence, not a part, must exist in every cubic inch of space. In one cubic foot of space, according to Charnock, there would be seventeen hundred and twenty-eight cubic inches, each containing the whole of the essence of God. As each cubic inch of space is susceptible of being divided into an infinite number of fractional spaces, each fractional space must contain the whole of the essence of God; hence the whole of his essence would be repeated an infinite number of times in every cubic inch. Therefore, if the whole of the essence of God constitutes God, we shall have an infinite number of gods in every cubic inch of space.

But the absurdity does not stop here. Charnock admits the omnipresence of God; he supposes his essence to fill the infinity of space. Now the whole of this infinitely extended essence must exist in the smallest fractional space that can be imagined, and must be repeated an infinite number of times in all finite spaces, in order that the whole of his essence may be in every possible space.

"It is impossible," says Charnock, "that one part of his essence can be separated from another." But we ask, are not the different parts of space separated from each other? And if he fills all space, then his essence that is in one part of space must be separate from his essence in another part of space. If the whole of his essence occupies a cubic foot of space on the earth, and the whole of his essence occupies another cubic foot of space at the distance of the sun, how is it that these essences at this great distance are not separate from each other? But does not every school-boy know that the whole of any essence cannot be in two separate places at the same instant? And does not every one know that the whole of an essence, infinitely extended, cannot possibly exist in a finite space?

Charnock endeavours to illustrate his absurdities by referring to the rays of light. "The light of the sun," he says, "cannot be cut into parts,"—*it is entire in every place.*" What does this great theologian mean by this? Does he mean that the light of the sun is without parts like his god? or that the whole light of the sun is in every place? Does the whole light of the sun enter our eyes or only a part of his rays? If the whole light of the sun "is entire in every place," then the intensity of his light must be equal in all places. If this be the case, philosophers must be entirely mistaken, for they say that light varies in its intensity inversely as the square of the distance from the luminous body; they inform us that a body situated at twice or three times the distance of the earth from the sun will enjoy only one-fourth or one-ninth of the amount of light that we enjoy; but how could this be possible, if the whole light of the sun, instead of a part, "is entire in every place?"

It takes light over eight minutes to come from the sun to the earth. Charnock says, "The light of the sun cannot be cut into parts." This is not true; for if an opaque body, one million of miles in diameter, were to be placed at any given instant half way between the earth and sun, the light of the sun would still continue to be seen for upwards of four minutes after the intervention of this body. The rays of

* Charnock on the "Omnipresence of God."

light between the earth and the opaque body would be entirely cut off from the rays on the opposite side of the body.

It matters not whether the corpuscular or the undulatory theory of light be adopted —whether the particles of light emanate from the sun or merely vibrate; each atom is separate from every other atom, and each is only a part of the great whole. An infinite number of parts enter into the vast assemblage of luminous atoms. Light radiates from the sun in all directions, and fills the surrounding spaces by a part being in one space and a part in another, and not, like Mr. Charnock's god, the whole being repeated in every part of space. That part of the essence of light which is in one place, cannot by any possibility be in any other place at the same instant. In one sense it may be said to be one light, or the same light, because the properties are alike. Each particle is a distinct, separate essence from every other particle, but the qualities of each are alike or similar. Therefore, in this sense we may speak of the light of the sun as *one* light, though it possesses an infinite number of parts, the same as we speak of God being *one* God, though the parts of his essence are infinite in number. Mr. Charnock says, "Whatsoever hath parts is finite, but God is infinite, therefore hath no parts of his essence." Space likewise is infinite, and, therefore, according to this gentleman's logic, it can have no parts. Duration is infinite, and, therefore, it also must be without parts. What would a cubic inch of space be? Any man that was not insane would at once say that it is a part of space. Therefore, if an infinite space or an infinite duration can have parts, why not an infinite essence have parts?

"The Lord he is God in heaven above and upon the earth beneath; there is none else."—Deut. iv. 39. Such a passage, when referring to the person of God, should be understood the same as we would understand a similar expression concerning any earthly ruler: for instance, it can be said of her Majesty, she is queen in Great Britain and also in Canada, and there is none else; that is, there is none else that is queen in these two places. This would have no reference to her person being in these two places at the same time; it only shows that she should be the only acknowledged queen in these two places. But when God says, "I fill heaven and earth," he has reference to his Holy Spirit, a part of which fills heaven, and another part fills the earth. That part which fills the earth has the same wisdom, knowledge, glory, and power as the part that fills the heaven; hence, though distinct and separate essences, their perfections and attributes are one. One wisdom—one glory—one power, pervade every part of this glorious essence. This oneness is such that the part which fills the earth will never act contrary to the will of the part which fills the heavens. The essence possesses a plurality of parts, but the wisdom possesses no divisibility of of parts; it is infinite wisdom in every part. Wisdom cannot be divided into parts any more than love, hope, joy, or fear. A truth is identically the same truth whether possessed by one or a million of persons, and is not susceptible of being divided into fractions. The Holy Spirit is called "*The Spirit of Truth.*" Though the essence that possesses this truth may be divided into an infinite number of parts, occupying an infinite number of separate spaces, yet the truth that pervades them all is ONE truth. It is the indivisibility and unity of these perfections or qualities that constitute the oneness of the Godhead.

3.—Mr. Taylder supposes my assertion that "there is no such thing as moral image," to be unscriptural, and that "it denies in some respect the moral perfections of the Godhead."*

We still maintain that there cannot be any such thing as moral image independently of an essence or substance to which it belongs. And this is the only sense which we intended to convey in our tract on the "KINGDOM OF GOD." Indeed, it is there expressly said, that "Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind." This is a truth admitted by all philosophers. Sir Isaac Newton, in the Scholium, at the end of the "*Principia*," in speaking of God says, "He is omnipresent, not by means of his *virtue* alone, but also by his *substance*, for virtue cannot subsist without substance." Virtue or morality cannot subsist without *substance;* hence it can have no *image* without substance. Substance alone can have an image. Such an image may have the property of virtue,

* Taylder's Tract, page 33.

or of morality, and by reason of this property may be called a virtuous image, or a moral image. It is in this sense alone that the apostle Paul applies the term image to the new man. "Ye have put on the new man, which is renewed in knowledge, after the image of him that created him." Col. iii. 10. "Ye have put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 24. Now what is this new man? It is the spirit of man renewed in its properties, but not changed in its substance or essence. This substance previously to the renewal of its qualities was immoral, after the renewal it become moral or virtuous, possessing the same quality in a degree as the substance or image of the Deity. The substance of the Deity may be termed a moral substance or image, the same as the substance of gold is called a yellow substance, or yellow image, if it resembles a person. The yellowness of gold could not be an image independently of the substance, neither could the morality of the Deity be an image independently of his essence.

The spiritual substance of man was formed in the beginning after the same image as the spiritual substance of the persons of the Father and Son. Previously to the fall these spirits were all moral in their nature; by the fall the spirits of men lost their morality and virtue, but not their essence—that continued the same; by the new birth man regains his morality and virtue, while the essence remains the same; it now becomes a moral virtuous image, whereas the same substance was before immoral. Paul, in speaking of the resurrection, says, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49.

This cannot mean a heavenly image without substance; for when man rises from the dead, he certainly will rise with flesh and bones. The immortal bodies of the saints when they rise from the grave "will be fashioned," as Paul says, "like unto the glorious body of Jesus Christ." As Jesus ascended into heaven with a body of flesh and bones, so will his saints bear the same image, having flesh and bones after "the image of the heavenly." That these glorious bodies of immortal flesh and immortal bones will be moral images in the sense above stated, there is no doubt. But such a thing as a moral image in the sense that the immaterialists use the term, is a clear impossibility. Such an image, as we remarked in our treatise on the "KINGDOM OF GOD," never can and never will have "an existence only in the brains of modern idolators."

(To be continued.)

NEW JERUSALEM.

(Continued.)

The term "ZION" in the scriptures is frequently applied to the people of God who should live on the earth in the last days. Isaiah, when beholding the great events which were to precede the coming of the "Lord God with a strong hand," commands the people of God in the following language:—"*O Zion, that bringest good tidings, get thee up into the high mountain.*" * It will at once be admitted that a city, called Zion, could not fulfil this prophetic command of Isaiah, therefore he must have addressed this prediction to a people instead of a city. The people, called Zion, who were to bring good tidings, were required to "Get up into the high mountain." This prophecy the Saints are now fulfilling: they are moving by thousands from various parts of the globe into the "*high places of the earth*," among the Rocky Mountains, where they are forming a prosperous settlement, elevated over four thousand feet above the level of the sea. This prediction of Isaiah never has been fulfilled in former days: indeed it is a prediction to be fulfilled immediately before the great day of the coming of the Lord God, as will be seen by the context. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." †

It may appear strange unto many that the Saints should go out from the midst

* Isaiah xl. 9. † Ibid 10, 11.

of the United States, and settle in the interior wilds of North America, in a country uninhabited except by roving tribes of Indians. But it will be recollected that the church were forced to do this, or else see their wives and children butchered by Gentile christians. But all this has been done that the Book of Mormon might be fulfilled. In that sacred book Jesus utters the following prediction :—

"Wo, saith the Father, unto the unbelieving of the Gentiles, (meaning the people of the United States who should disbelieve in the Book of Mormon,) for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel, (meaning the Indians;) and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a bye-word among them. And thus commandeth the Father that I should say unto you, at that day when the Gentiles (the people of the United States) shall sin against my gospel (contained in the Book of Mormon,) and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel (meaning the Book of Mormon,) behold, saith the Father, *I will bring the fulness of my gospel from among them;* and then will I remember my covenant which I have made unto my people, O house of Israel (meaning the Indians,) and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel." *

It will be recollected that this prediction was in print in the Book of Mormon before the church of the Saints was organized, and about sixteen years afterwards it began to be fulfilled. The Lord began to bring the fulness of his gospel from among that persecuting nation of Gentiles, in the year 1846. Then the children of Zion began by thousands to depart out of their midst, carrying with them the fulness of the gospel, which includes the keys, authority, powers, and blessings of the everlasting priesthood. Since that time, Zion has located herself according to the prediction of Isaiah "*in the high mountain,*" (4300 feet above the sea level;) and the fulness of the gospel with its heavenly powers and blessings, is now in the midst of many powerful tribes or nations of Israel or Indians; and thus has the prophecy of Jesus been in part fulfilled. The remainder of this great prophecy will soon come to pass, and then many of the Indian nations will become a civilized and christian people, after which the Indians, who are the remnant of Joseph will build the city called the New Jerusalem or Zion, being assisted by the Gentile Saints.

If the Gentile Saints had built up the city of Zion in Jackson county, Missouri, before the gospel had been taken from among that nation, and before many of the Indian nations became converted, it would have falsified the prediction of Jesus in the Book of Mormon. †

The converted remnants of Joseph are to be the principal actors in the great work of the building up of the city of Zion; after which the Indian nations will be gathered in one to the city of Zion and the surrounding country; then the powers of heaven will be revealed, and Jesus will descend in his glory and dwell in the midst of Zion. This is what is predicted in the Book of Mormon, and it will not take place in any other way.

Not only the Book of Mormon predicts the building up of Zion, before the coming of the Lord, but many of the Jewish prophets. The Psalmist says, "When the Lord shall build up Zion, he shall appear in his glory." ‡ He appears in his glory "to declare the name of the Lord in Zion, and his praise in Jerusalem, when the

* Book of Mormon, second English edition, page 466. † Ibid., page 479.
‡ Psalm cii. 16.

people are gathered together, and the kingdoms to serve the Lord" (verses 21, 22.) When the Lord arises, and has mercy upon Zion, and shows favour unto her (see verse 13), then "the heathen shall fear the name of the Lord, and all the kings of the earth in his glory" (verse 15.)

(*To be continued.*)

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1849.

APPOINTMENTS, ETC., FOR THE FIRST OF JANUARY, 1849.

The following presidents of conferences, viz., Harrison Burgess, of Glasgow; Milo Andrews, of Liverpool; William L. Cutler, of Lincolnshire; Jeter Clinton, of Birmingham; John Halliday, of South Conference; and Richard Cook of Manchester, being desirous to embark for America, about the 1st of January or earlier, will then be released from the respective conferences over which they have so ably presided. We trust that these conferences will bestow liberally of their means to help these brethren to the place of their destination. Open your hearts, brethren, and your purses also, and the blessings of these faithful servants of God will be abundantly poured upon you.

Elder Joseph Clements, one of the seventies, now president over the Macclesfield conference, will succeed brother Burgess over the Glasgow conference.

Elder William Gibson, a high priest, and president of the Edinburgh conference, will succeed brother Cook over the Manchester conference.

Elder Crandell Dunn, a high priest, and president of the Sheffield conference, will succeed brother Gibson over the Edinburgh conference.

Elder James W. Cummings, one of the seventies, and president of the Cheltenham conference will succeed brother Dunn over the Sheffield conference.

Elder James H. Flannigan, one of the seventies, and the president of the Bedfordshire conference, will succeed brother Clinton in the presidency of the Birmingham conference. Let no man despise his youth, for he is old in experience.

The above named Elders will enter upon their respective fields of labour about the 1st of January, or immediately after the conferences are vacated by those who at present preside.

Elder Lorin Babbitt will repair immediately to the Isle of Man, and preside over that conference which is now vacated. Elder Hetherington having returned to America.

LETTERS TO THE EDITOR.

THE FRENCH RECEIVING THE GOSPEL.

St. Heliers, Jersey, August 31*st*, 1849.

Dear President Pratt,—Knowing that it gladdens your heart to hear of the onward progress and triumph of truth, I take the liberty of writing a few lines to inform you of what has been accomplished by the power of God and the holy priesthood, in four weeks, on this little island of the sea. Four weeks ago we had but one branch here, now we have other two ready for organizing; one consisting of eleven members has been raised entirely by French preaching; the other raised by English and assisted by French, numbering eight members; and a third commenced in French. The people are flocking to hear the truth, and prospects denote that many more will soon obey.

In four weeks we have baptized forty-eight—one week, eighteen—confirmed sixteen one Sunday afternoon, and among them some intelligent young men who speak the French language well, and no doubt will become very useful in the king-

dom of God. We have several calls for French preaching, which we cannot at present fulfil; but we hope soon to be able, and cause many to rejoice in the light of heaven, who at present are groping in darkness. The priesthood, almost to a man, are full of zeal, and united with me in carrying out every measure for the good of the Saints and spread of the gospel. As soon as I baptize a few, they are never at rest—fishing out their parents, brothers, sisters, aunts, uncles, sweethearts, and, I suppose, 49th cousins, telling them the good news and inviting them to go and hear, which fills our room better than some hundreds of bills would do.

The Cholera is raging, the people's hearts failing for fear, and the Saints rejoicing in the truth. There has been four or five cases of Cholera among the Saints, but instantaneously healed by the power of God—no deaths as yet, even those out of the church are beginning to lose faith in man, and apply to the elders. The devil begins to show his teeth. Last Sunday, when Elder Tresseder was baptizing in Goray, crowds of people went to see him, tried to hinder him, but he very wisely took no notice of them; they even stripped naked, went into the water with him, dancing, throwing up the water, and yelling like devils; after a pelting with mud, sand, and turf, they returned home rejoicing.

When I see the harvest so ripe and the labourers so few, I begin to forget the prayer I have been using for nearly nine years, namely, that my way might be opened to go to Zion, and feel content to stay a little longer, that when I go my garments may be clear from the blood of mankind. If I do go, it will be with the hope of receiving more powers to return or go somewhere else to do some good. Praying that the Lord may be with you in your ministry and work in this country, I remain your servant in Zion's cause.

W. C. DUNBAR.

THE FRENCH MISSION.

St. Malo, August 26, 1849.

Dear Brother Pratt, — Having settled some family affairs which called for my presence in Wales, and having also done some good in the kingdom of Jesus Christ, I left my family on the morning of the 19th instant, but not before I had baptized and confirmed a gentleman, (5 o'clock, a.m.), who resides in the neighbourhood of Aberdare,—a relation also in the family, being my brother-in-law. His wife had been baptized about three weeks before I went home, but her relations being all baptists, had, in a measure, almost stumbled her with their cries and lamentations, particularly her old father endeavouring to persuade her that the Saints wanted nothing but their money. I had the privilege of seeing her at my house just in time, confirmed her faith to such a degree, that I knew the Lord had conquered, and to make sure lest they should persuade her while away by their cries, &c., I baptized her husband, at five o'clock on Sunday morning, on his own property, and confirmed him a member of the church of Jesus Christ. He is a fine intelligent young man, my wife's brother. Whilst in Wales I visited my father and mother, brothers and sisters, and they all promised that I should baptize them the next visit. I pray the Lord to spare their lives; my father is a worthy man, a millennarian, having many interesting ideas in connexion with the restoration of the Jews, the millennial reign of Jesus, the restoration of all things, &c.

I left my family at 7 a.m. with my daughter, who, I doubt not, will be able to help her father in this important mission. I found the Cardiff branch in good standing. I had to preach at 11 a.m. and 6 p.m. to good congregations, and like the Saints throughout Wales, appear to be alive in connexion with the extension of the kingdom to France.

At 2 p m., 21st instant, I entered the dwelling-place of Brother Dunbar, isle of Jersey, both himself, wife, and Saints, whom I found well and happy, received me with sincere respect, and nothing could exceed their kindness. I went with Brother Dunbar to a village close by St. Helier's, after meeting, four were baptized in the sea. Wednesday, the 22nd, I preached with brother Dunbar at St. Alban's, and five were baptized. One, the wife of brother De la Mere, where I slept, (a French brother officer of note). I persuaded her to be baptized the first day, and her husband is continually praising the Lord for his goodness in bringing me to his

house. Another in the number of the five baptized, was a sister, who, as it were, accidentally got one of the four hundred French tracts I had given brother Dunbar to be distributed on the island, strange, she was convinced, and converted to the truth by reading my little tract. In another place, another tract caused a French family to open their house for the gospel to be preached in. Thursday, the 23rd instant, I had to preach in the room to a crowded congregation, after the sermon, six gave in their names to be baptized. Brother Dunbar seems to suit the place exceedingly well; both himself, brother officers, and the cholera, are exerting themselves, bringing in a fine harvest of souls to the kingdom. The last, it is true, carries death to such a degree with its power in this island, that one whole street this day was shut up, and it appears that the clothes, bedding, &c., of the poor in the said street are all to be burnt to night. The number of deaths daily, in Jersey, is truly awful.

At 10 a.m., 24th instant, I left my kind Jersey brothers and sisters, for St. Malo. In three hours I reached my destination. Brother Dunbar said that a French brother officer should follow me in about a month. 25th. I visited a few English families. 26th. Sunday morning, went to the episcopalian chapel, small, but well filled with pride and lukewarm religionists, without even the form of godliness. Text, "Because thou art neither cold nor hot, but lukewarm," &c. Text in the afternoon service, "Jesus said unto him, let the dead bury their dead, but go thou and preach the gospel. Since then, I have visited the clergymen and flocks, and received from them generally most insulting abuse, both, they said, my tracts and discourse were blasphemous, yet refusing to inform me what the blasphemy was.

On the morning of the 29th instant, I was told that a gentleman wanted to see me below. I went down, and saw the said gentleman, who looked at me with fiendish looks. He asked me, trembling every limb, with his fist shaking close to my face, "who gave you leave to bring these accursed tracts to my family," &c. &c. I expected the blow to send me to the other side of the room, a little further from the enraged man. After a volley of abuse he left with dreadful threats. His name is Huddlestone, an American. He circulates the report here that he resided within two miles of the residence of Joseph, and his false assertions, as you may imagine, are many. Since then, some other gentlemen to spite me, returns the tracts by post, so that they may cost the poor Mormon 6d. My landlady and all in the house but the servant joined in calling me "false prophet," a good testimony that I am a true one. In a few moments after the tornado past, you might have seen the said Mormon in the principal street of St. Servan, distributing French and English tracts in every shop, and also to private families. Welsh blood is not to be daunted easily, as the devil shall well know before the end comes; he is daily kicking me here, and also taking my halfpence away, but I expect to master him shortly. The enemy has such a number of faithful servants, in the character of protestant priests and catholics, who join first rate in a general persecution against the blasphemous Latter-day Saints, with their crews, so that some of my friends, (the Lord has found me few real friends here again), stated that the enemies should endeavour to get the mayor to prosecute me for distributing the tracts. So early on Saturday morning I went to St. Malo, to the English consul for advice. He is a fine gentleman; he told me not to distribute more for the present, lest they should, whether they had law or not, trouble me. I seized the opportunity, and preached the gospel to him, but he actually refused to be baptized for the remission of his sins.

The zeal of the catholics is truly astonishing; their devotion is beyond credit, but to those who are present to see. As an antidote against the cholera, they have in every street set an image of the Virgin, in glass cases, on the side of the furthest house in the street, with two candles, one on each side to be burnt throughout the night, in one street she took fire and was burnt herself, a sad calamity. A physician gave me strange instances of their zeal in getting children to be baptized. Some time ago, a lady died, "en travail d' enfant," the bowels were instantly cut up with a knife, and the two infants not yet dead, taken from the womb to the priest to be baptized. In connexion with himself, a still born child having breathed after having been put in lukewarm water, the moment he turned his back, the nurse being a Catholic, took the said child to the priest to be baptized, and carried him back a corpse. He gave me many strange instances of the most wonderful

devotion, on the one hand, and great sins on the other. There is a family of Catholic sisters in this place, where one kneels throughout twelve hours of the day; and two, the twelve hours of the night before the altar, throughout the whole year.

Sept. 2, Sunday. Although my persecuting enemies, who circulate all manner of lies, and continue to send my tracts back through the post, but I do not take them in, because it will be an excuse to go to them again, (and warn them at the same time), asking for the sixpence to get my tracts from the post. Yet I have spent a glorious day. In the morning I went over to St. Malo, to the French protestant minister, attended the morning service, when he preached a short sermon in French, to half a dozen present. I prevailed on him to come with me for a walk, setting me part of the way home. He did so, and surely I prevailed also in getting the gentleman to promise to spend the evening with me; at three my anxiety was relieved by being told that he had arrived, so I begun pouring Mormon truths, by giving him a pen and paper, to write down some scores of scripture passages I wished to call his attention to. At five went arm in arm to Madame Carthage's, where I had to hold evening service, and preach in the grand parlour the first principles, to an attentive audience. He left, pleased with all, and promised to spend the next Lord's day in the same manner.

September 3. I visited this morning twelve English families, all here; are a sort of gentry living in great state. Some said blasphemous stuff; others, you ought all to be sent to gaol as madmen, &c., &c.; others, we have a Bible, so don't come here again; others we have sent the tracts to the post, &c., &c. I went in the afternoon to St. Malo; received a letter from Wales, stating that my family were well and happy, thanks be to my Heavenly Father for his protection to them, and to me also.

Yours truly,
WM. HOWELLS.

Birmingham, August 16, 1849.

Dear Brother Pratt,—Having a little leisure time on my journey, I herewith send you a whole bundle of "varieties," collected in my ramblings up and down, indicative more or less of the "signs of the times," for your acceptance, selection, or rejection, as your superior judgment may determine.

The Saints were invited some time past, to forward any communication bearing upon doctrine, principle, or the signs of the times, that lay in their power or came within range of their observation; this must be my apology for troubling you with the present.

And it is very instructive to pause a moment now and then, to look around us, and take a bird's eye view of the fareings, sayings, and doings of the turbulent inhabitants of this tempestuous little world.

Neither is there great harm in expressing our opinions upon the above subjects, and interchanging our stocks of facts and scraps, or exhibiting them to those who may not chance to possess equal facilities for observation as the attainment of knowledge.

In the present times, it would almost puzzle "Measther Punch," granting him the valuable assistance of his sagacious dog "Toby," where a judicious sketch of passing scenes to commence or finish. In such bewildering relation, such promiscuous confusion, and with such telegraphic speed do marvellous events, signs, and wonders flit before our astonished vision, and to our view assume definite shape and colour, that what would have thrown us off the hinges two years ago, scarce now disturbs the even tenour of our way. We get perfectly familiar with "wars and rumours of wars," "plague," "pestilence," and "famine." We begin to swim in deep water, and consequently, kick and plunge as fearlessly as when dabbling in shallow. The downfall of thrones, the dismemberment of empires, the clashing of social institutions, the overthrow of feudal govermental systems, the disclosures of priestly intolerance, the outbreaks of the angry waters of democratic and mobocratic violence, the blasting to the four winds of heaven of the long-venerated fabrics of false religion, and the raising of the rotten foundations of men's faith and hopes, are the common contents of our daily "chapter of accidents." Amidst such vast material, we are utterly at a loss which to chronicle first or last; to extricate our-

selves out of this embarassing dilemma, we will take a hasty glance at the doings in the "eternal city" first. Well, then, surely the French people sustain nobly their world-wide reputation for politeness, no one presumes to dispute their acknowledged pre-eminence in this most fascinating accomplishment, it is self-evident, like the fairest monument of creative skill, woman; it needs no eulogy, it speaks for itself. For look! all christendom! The gallant Gallic cock, who eighteen months ago, assumed republican colours, strutted about in them with all pomposity, and has been crowing republican principles ever since, now loads the Roman eagle with chains, for singing to the same tune, and essaying to array himself in like republican attire. Say they, "We come to you as friends, but if you do not open your arms, and receive us as such, we will bombard your city, and force an entrance." Mighty fine, truly! Quite superb! Really, dear President, do you not think this positively either too good or too bad? Well, these philanthropic gentlemen, nobly redeemed their word, and the inhabitants in honour thereof, saluted them with deafening cock-crowings.

So, it is not all peace in the halls of the Vatican, where the "successors of St. Peter" have for centuries swayed the papal sceptre, and exercised almost unlimited power, temporally and spiritually. The "vicegerent of the King of Heaven," driven and exiled from his throne and dominions by popular caprice, and e'en yet little more than a fugitive from the "city of the seven hills," and though the enraged people are forced at the bayonet's point to a temporary silence, yet,

> "They who have been vanquished, bear
> Silence—but not submission—in his lair
> Fix'd passion holds his breath, until the hour
> Which shall atone for years.—None need despair."

It is also rumoured that a coalition of the remaining catholic powers, with the sanction of the Pope, is, in idea, to dispossess the French of Italy, and reinstate his holiness in Rome, with full power, or in other words, "without conditions."

The part enacted by Russia and Austria in the great drama of the age, however unjust, is not so thoroughly inconsistent with their professed principles, or their acknowledged and generally received character. The barbarity with which the war is carried on in Hungary, is certainly exceedingly revolting and reprehensible, and the corporal punishment inflicted upon ladies of high rank is monstrous and degrading in the extreme. And, although the great northern bear has stretched his icy paw over foreign territory, the recent successes of the Hungarians go to prove that "The race is not to the swift, nor the battle to the strong." Russia has the Circassians again on her back too. The hardy and unyielding mountaineers, encouraged by the Hungarian news, having recommenced a series of vigorous and successful attacks on her boundaries.

These events are fast preparing the nations to receive the message from heaven, removing all obstacles to the spread of truth, by the bursting asunder the chains of tyranny—opening the political and moral prison door—breaking the thraldom of ages—displacing the high minded, proud, and intolerant—liberating the fettered and entrammelled mind, and infusing in the spirits of the people a high tone of independence, resolution, self-reliance, and moral courage.

Nor amidst all this uproar does brother Jonathan escape his full share of casuality and accident; for if we may consider the press the indicator of events, numerous pithy complaints burst from a hundred throats, and are echoed by a thousand tongues, tingling in our ears like the following:—"Dreadful collision," "Barque run down," "Terrible explosion," "Many lives lost," "Alarming fire," "Extensive conflagration," "Tremendous steam-boat accident," "Appaling loss of life," "Violent storms," "Fearful destruction of property," "Awful visitation of cholera, "Grevious mortality," &c., &c. In years gone by, when these storms hung in black lowering clouds, and the rumbling of the distant thunder betokened the approaching moment, the servants of Jehovah were diligently warning the people of America of the impending danger, who, deaf to the friendly voice, shut their ears, hearts, and doors against it; rejecting the proffered salvation, when lo! hardly have the righteous escaped out of her midst, than her plagues are upon her, the storm breaks, and rushes with desolating fury through the land. Neither does this severe chastisement bring her to more than lip repentance. Instead of undoing the heavy burdens,

binding up the broken hearted, or administering to the necessities and wants of the widow and the fatherless, the pious rulers of America solemnly appoint a day of fasting and humiliation before Almighty God, that he may peradventure turn his afflicting rod away.

That sound feeling does not pervade the majority of the American nation is evident, let one of her chief tongues speak: "We hear a great deal about the prosperity—the unexampled growth—the fast accumulating resources of the United States. On all hands are pointed out, with joy and gladness, beckoning omens of future greatness. And all this is quite natural. The signs of the times are, indeed, full of hope and cheer; but, for all that, the calm and thoughtful observer, as he looks abroad upon this country, sees much to occasion disquietude and alarm. Influences of evil—of disorganization—of general disaster, are at work in the land. He is no patriot, no friend to his race, who shuts his eyes to that which is dark and threatening in the aspect of his time. Let us, then, in the midst of all the glad shoutings of prosperity, which are ascending from all quarters, and when the nation, girding up its loins for battle, rejoices with fresh enthusiasm in its strength, candidly, and in the spirit of true philosophy, examine the progress and cause of that demoralization which casts its portentous shadow over various portions of our beloved land."* The editor then gives reason for his great anxiety and concern, by reminding us of the burning of the convent of Charlestown,—the burning of African churches in New York—the fearful outbreak in Philadelphia—the burning of temples consecrated to the Most High—the burning and sacking of dwelling houses, and the slaughter of numbers of citizens in the public streets, also of the recent outrage in Lexington, and of the anti-rent conspiracy, when in the state of New York a minister of the law was murdered in the open day, whilst in the act of discharging his official duties; and he asks, "did any of these terrible scenes leave on the public mind that wide-spread and solemn impression which would have indicated the pervading influence of a healthy state of popular sentiment? Not at all. A brief transitory excitement altogether, or at least, in almost every quarter, inoperative for good, was the only result. There was no loud and universal utterance of indignation and horror, no prompt and energetic effort to crush, at once and for ever, the potent elements of anarchy and ruin that then presented themselves," &c., &c., &c.

Another journal whilst commenting upon the late disgraceful scenes at Astor House, says, that at the time of the occurrence, New York was filled to overflowing, with the principal religious leaders of the day, and that the mob was within sound of their voices. Alas, poor modern christianity, thy glory is departed, thy strength is gone.

And even in our own dear quiet England, similar accidents occur, the same demoralization is found, the same pestilence is progressing, the same spirit of confusion is rife, and the same elements of discord are apparent. In the political, moral, or religious world, (where we are taught to look for good) the same principles of evil exist. The many recent revelations of clerical immorality, bigotry, and intolerance faithfully recur to our mind. The established church has been considerably shaken of late, by a confluence of conflicting circumstances, by the arrogance, pride, and overbearing of her ministers, by internal dissension, secession, and by the sedulous efforts of a society without her pale, operating, and tenaciously contending for her parturition from the state. The recent arbitrary conduct of the Wesleyan conference in the expulsion of a superannuated preacher, suspected (without proof) of connexion, directly or indirectly with the "*Flysheets*," elicits from various quarters, bitter animadversion.

Nevertheless, there is a considerable amount of honesty, good intent, and straightforwardness in John Bull. This is the salt of the earth, and preserves old England safe amidst the convulsions of the nations. But in proportion as the salt is extracted from her midst, by the spirit of truth, and recedes from her shores, corruption will and must take place. The sad spectacle my fair native land may then present, I will not attempt to depict.

The recent discovery and rapid development of the rich and inexhaustible

* New York Herald.

resources of the land of Joseph, is another remarkable circumstance in the history of the age. The precious things of the everlasting hills are being made manifest. Scarcely was the ensign for the nations reared, and an asylum or place of refuge established for the righteous to flee to, than golden inducements blazed forth, attracting the gaze and commanding the attention of the whole world, thereby causing a helter-skelter wild-goose chase to California. These things barely reached the shores of the Old World, when the thunder-clap of wide spread judgments echoed response. Thus the people have tempting inducements before, and terrible scholastic discipline behind to urge them on. Civilization, peace, and prosperity, are marching westward with hasty strides to take a permanent seat in the mountains. These things, are no doubt wisely ordered by the Almighty disposer of events. Quick as one season follows another, have our people acquired a knowledge of the vicissitudes of the climate; valuable knowledge by painful experience.

The extraordinary influx of so many representatives of every nation upon the face of the earth in California, not even excluding the jealous inhabitants of the "celestial empire," will afford obvious facilities for the spread of truth throughout the whole world.

Last, but not least, are the very curious revelations and doings of mesmerists and mesmerism. Public opinion may shortly undergo the long foretold reversion upon the subject of "miracles" and "spirits." Hear it! Oh earth! and consider, oh ye Latter-day Saints, mesmeric "miracles" and "revelations" in our day and age. It has long been recommended to preserve mesmerism in the hands of the doctors of religion and physic. They'll believe in the horrid doctrine of "miracles" and the "laying on of hands," and "healing," before they dare own it: anything, even the most spurious imitation and counterfeit, sooner than heaven's own simple way. A wonderful discovery they are making. Rather crafty, the old gentleman makes them all "religious." Just as I expected.

> "The great prince of darkness is mustering his forces,
> He'll come to close battle e're long."

The rival power of the priesthood is "coming out." Excuse this very lengthy, and I fear, tedious scrawl.

Yours in the covenant,

HARVEY LOCKSLEY BIRCH.

DEATH OF ELDER ROBERT MARTIN.

Ipswich, Suffolk, July 18th 1849.

Dear President O. Pratt,—I am truly sorry to inform you that, our dearly beloved brother, Elder Robert Martin, who went out with a company of Saints last February, has departed from this state of existence and gone to the world of spirits. When he arrived at St. Louis, he preached the funeral sermon of one of his company, on Sunday evening, and the next morning he was a corpse himself. Many will lament over the death of Elder Martin, he was a good and faithful labourer in the kingdom of God. He was one of the first that obeyed the fulness of the Gospel in the Paisley branch of the church of Jesus Christ of Latter-day Saints, and was soon called to the priesthood, and has laboured faithfully in preaching the Gospel, and building up the kingdom of God, for upwards of the last eight years. He presided over the Bedfordshire conference for more than three years, where he has left a good influence behind him, and a name among the Saints that time can never obliterate. He was remarkably firm and steadfast in the work of God, and and greatly beloved by all the Saints. At the last general conference, Elder Martin was appointed to the charge of the Worcester conference, and in the month of February, emigrated to the land of Joseph. Being particularly acquainted with Elder Martin, I feel it my duty to send to you these few lines, that his memory may be engraven on the records of the Saints. O that we may all labour faithfully in the Lord's vineyard, and thrust in our sickle and reap whilst it is called *day*, that when we are called upon to lay our bodies in the tomb, we may be received in tri-

umph into the bosoms of Abraham, Joseph, and Hyrum, is the prayer of your brother and fellow labourer in the kingdom of God.

ROBERT HODGERT.

P.S. I regret to say that I have not received the day of the month when Elder Martin died, but it is certain that it was in May. He was nearly thirty years of age. R. H.

A GREAT MIRACLE.—NARRATIVE OF REUBEN BRINKWORTH.

On the 2nd July, 1839, I entered on board the *Terror*, Commodore Sir John Franklin being then about to set out on a voyage of discovery for a north-west passage to India. Upon returning to England, we landed at Bermuda on the 16th of July, 1843, and in the afternoon of the same day a terrible thunder storm occurred, in which I was suddenly deprived of my hearing and speech. At the same time five of my comrades, viz., John Ennis, William Collins, John Rogers, Richard King, and William Simms were summoned into eternity. I remained insensible fifteen days—perfectly unconscious of all that was passing around me; but upon the return of reason, came the dreadful conviction that I was deprived of two of my faculties. I well remember the period, and shall for ever continue to do so —language cannot describe the awful sensations that pervaded my mind when I became fully sensible of the reality of my condition. I will here remark, that the subject of religion had never troubled my mind; nor did the calamity I was called to suffer awaken any feeling akin to it; nevertheless I felt a certain feeling of gratitude that I had not met with the same fate as my more unfortunate companions; yet I must, to my shame, confess that it was not directed to the Great Disposer of all events, who could have taken my life as those of my companions, had he willed it. But it was not his design. I was spared, and am now a living witness of his loving kindness to the most abandoned sinners, if they will turn and seek his face. At that time I was about nineteen years old. After remaining at Bermuda for about three weeks, we again set sail for England, and reached Chatham on the 14th December. I remained there only fourteen days, after which I went to London, and, by the kind assistance of some gentlemen, entered the deaf and dumb school in Old Kent Road, where I remained for ten weeks, but not liking the confinement, and being from home, I became dissatisfied and unhappy, and resolved to leave it, and accordingly did so. I then went to George Lock's, Oxford Arms, Silver Street, Reading, with whom I lived eighteen months, supporting myself the whole of that period upon the wages I earned on board the *Terror*. I afterwards went to Rugby, not to remain there, but on the way to my mother at Stroud, Gloucestershire.

I will here relate a circumstance of cruelty of which I was made the sufferer: being thirsty, I stepped into a public house to get something to drink; there were gentlemen in the parlour, who, seeing that I was dumb, motioned me to them, and put many questions in writing, which I answered in the same manner. While I was thus being questioned, one of the men went out and brought in a policeman, who hauled me away to the lock-up, in which place I was kept all that night, the next day and following night, and on the morning of the second day, I was taken before a magistrate, who ordered me to be taken to a doctor, where I underwent an operation, namely, having my tongue cut in two places: he became satisfied that I was both deaf and dumb, and then I was discharged. From the treatment I had received I was determined to go to another of the magistrates of that town, to whom I related by writing what had transpired. He said very little to me, more than that he would write to London respecting it, and I have since learned from a gentleman, that the magistrate who examined me, has been removed from his office. I then continued my journey to Stroud, which I reached without any other inconvenience, and remained there two days. I then went to Newport, Monmouthshire, and occupied my time in teaching the deaf and dumb alphabet for about three years, at the end of which I became acquainted with the Latter-day Saints. At that time I was lodging at a public house, kept by James Durbin, sign of the Golden Lion, Pentonville. One of the customers of this house became acquainted with me

and prevailed upon me to go to live with him and his brother, who was a member of the Latter-day Saint's church. There I first became acquainted with the doctrines taught by this people, by reading and by means of the finger alphabet. I continued to investigate them for about three months, when I felt convinced of the truth of those doctrines which have since become so beneficial to my temporal and eternal welfare. On the 22nd September, I had been, by means of the deaf and dumb alphabet, conversing freely with some of the Saints, and had fully determined to be baptized that evening; therefore I expressed my desire to receive the ordinance of baptism, and was taken to the canal early on the morning of the 23rd, and baptized in the name of the Father, Son, and Holy Ghost; and upon my head emerging from the water, I heard the voices of persons upon the towing path, and this was the first sound I had heard since my deprivation upon the island of Bermuda, in 1843. With my hearing came also my speech, and the first words that I uttered were—"Thank the Lord, I can speak and hear again as well as any of you." I scarcely need state my own surprise at the moment, but such it was, and it appears marvellous in my own eyes, not that God is possessed of such power, but that he should manifest it in my behalf. I have much cause to praise him and glorify his holy name, for in obedience to his divine commands, I not only received the remission of my sins, which I esteem above all earthly blessings, but also the removal of my deafness and dumbness; and now I can hear as distinctly and speak as fluently as I ever did, although I had been deprived of both these faculties, for upwards of five years not being able to hear the loudest noise, or to use my tongue in speech.

There is a mistake in the *Merlin* of the date of my landing at Bermuda: it should have been 1843 instead of 1840. The same error appeared also in the STAR, No. 22, vol. 10, and which was caused by extracting the account from that paper.

The following individuals are witnesses to my baptism:—

HENRY NAISH, JOHN ROBERTS, JOHN WALDEN, } Members of the Church.

JANE DUNBIN, THOMAS JONES, JACOB NAISH, } Non-Members.

SEVERAL CASES OF MIRACULOUS HEALING.

JEHOVAH AND SON'S EFFECTUAL CURE FOR CHOLERA, AND ALL OTHER DISEASES OF THE BODY.

Take one table-spoonful of consecrated olive oil: mix with it half a grain of pure faith. This taken or administered in the name of Jesus Christ, will prove one of the most pleasant, safe, and effectual remedies.

The above medicine was established as the best and surest remedy for removing leprosy and restoring the blind their sight, the deaf their hearing, the dumb their speech, and for casting out devils, &c., by Jesus of Nazereth and his apostles; and we unhesitatingly bear our testimoy, that during 1800 years, it has retained all its restoring and healing power. In proof of which we select the following few testimonies out of thousands:—

St. Heliers, July 23nd., 1849.—Sister Elizabeth Wyatt was seized with cholera, violent purging, vomiting, cramp, &c., in great agony. Elders Treseder and De la Mere were in attendance, applied the above mixture, and she was immediately restored, and attended chapel the same evening.

Winesses,

RICHARD TRESEDER, PHIL. DE LA MERE, JAMES WYATT.

St. Heliers, August 5.—Sent for to visit brother Feron's child. Found her raving in a strong fever. Administered to her. The fever left, and her senses returned five minutes after. Next morning she was runing about the doors.

Witnesses,

JOHN FERON, THERESA FERON.

St. Heliers, Tuesday Morning, August 14.—Sent for to go and see brother George Allan. Found him laying on the floor, where he had been rolling about all the morning with cholera and the usual effects. I administered a dose of the above mixture, and he sat down and took a hearty breakfast along with me: went to his work as smith, the same day.

Witnesses,
SISTER ALLAN, SISTER FERRIS.

Goray, Aug. 28.—Brother Parchot De la Mothe, fisherman, (three days baptized) was put ashore very ill. We administered the never failing dose. He was instantly restored, went a quarter of a mile on the road rejoicing and bearing testimony to the truth.

Witnesses,
JOHN DUHAMEL, FRANCIS KIRKBY, and many others.

St. Heliers, Wednesday Morning, August 29.—Brother William Wakly came for me to go and see his wife (not in the church,) she had been seized with the cholera the night before. When I saw her, she was in a deplorable condition. Purging, vomiting, cramp, body quite black, could feel no pulse, and eyes as if set for death. I administered as usual, and the cramp became less violent immediately, and the other symptoms gradually decreased. I considered it wise to send for a doctor: he came, examined her, and said my good man your poor wife will die, you have been too late of applying. He went away, ordering some medicine; I told brother Wakly to continue rubbing her with oil. Called next morning, found her natural colour and heat returned, pulse well. She bore testimony that she was healed by the power of Jehovah. She continues to recover.

Witnesses,
W. C. DUNBAR, WILLIAM WAKLY.

NOTICE.—A dose taken occasionally, according to circumstances, will greatly strengthen the appetite, increase muscular energy, and give a cheerful tone to the whole system.

CAUTION.—Beware of Satan and Co's., spurious imitations. None are genuine but those marked with the following inscription, (Having Received Authority.) To be had gratis, by applying to an Elder of the church of Jesus Christ of Latter-day Saints, in all the principal towns of England, Scotland, Wales, United States, also Society Islands, and Great Salt Lake Valley; we expect shortly to have agents in every part of the world. Agent for Jersey and Channel Islands,

W. C. DUNBAR.

ZION.

Oh, happy home! oh, blest abode!
Where Saints communion hold with God,
Without a dread or fear:
When shall I reach your fertile plains,
Ascend the mount where virtue gains
A more exalted sphere.

In Babylon I loath to stay,
Dire are the evils day by day,
Within her precincts dark.
Truth's brighter rays expose the night,
Each honest mind receives the light,
And presses towards the mark.

No love but heaven's would I receive,
No other doctrines e'er believe,
Than those by Jesus taught.

I'd trace the path his footsteps trod
The only way that leads to God—
All other ways are nought.

Come, sacred power, exert thy sway,
To guide in the celestial way,
Tradition to forsake,
My Saviour's footsteps to pursue,
Each selfish principle subdue,
To righteousness awake.

Let friends or kindred near and dear,
Exert their power, no servile fear
Shall e'er my spirit bind;
Now tho' affections warmer rise,
In souls enlightened from the skies,
And blest with Jesu's mind.

For he hath said, whose lips divine
To nought but truth did e'er incline—
Jesus our only theme:
Whoe'er their kindred better love
Than me, my heart cannot approve,
Nor worthy will esteem.

But those who in my righteous cause
Are firm, nor seek the world's applause,
My glory shall partake:
Then brethren, sisters, patient share
His sufferings, this will us prepare,
And sinners perfect make.

M. MORTON.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 26TH OF SEPTEMBER.

	£	s.	d.		£	s.	d.
John Parkinson	£3	0	0	Brought forward	£22	4	6
James S. Cantwell	4	2	6	James Walker	11	0	0
William M'Keachie	5	12	0	Lawson Simpson	0	7	0
Thomas Clarke	2	0	0	William West	2	0	0
James Armitstead	4	0	0	Alfred Cordon	9	0	0
Charles King	1	5	0	John Lyon	0	16	8
John Preece	2	5	0	John Godsall	8	0	0
Carried forward	£22	4	6		£53	8	2

Just published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6. 15s. per thousand.
Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."
Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.
Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."
The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.
The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 20. OCTOBER 15, 1849. VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(*Concluded from our last.*)

4.—Mr. Taylder falsely accuses us of denying "the *personality* of each person in the Trinity, making each to be only a part in the Godhead."*

This author very well knows that the personalities in the Godhead are not denied by us. It will be seen on the very pages to which he has so frequently referred, that we believe the Father and Son to be two separate distinct personages, as much so as fathers and sons of the human race; it will there be seen that we also believe the Holy Spirit to be a separate distinct substance from the two substances of the Father and Son. That all may see that this author has wrongfully accused us of denying "the personality of each person in the Trinity," we make the following extract from our treatise on the "KINGDOM OF GOD."

"The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires *time* for him to transport himself from place to place. It matters not how great the velocity of his movements, *time* is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a *spirit.*" But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "*an immaterial being,*" is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A "*spirit*" is as much *matter* as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist in classifying his substances would presume to say, this substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another ele-

* Taylder's' Tract page 34.

ment of a more powerful nature than any yet discovered. He is not a being "without *parts*," as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole.

"All the foregoing statements in relation to the person of the Father, are equally applicable to the person of the Son.

"The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects, as the spirits of the Father and Son. It exists in vast immeasurable quantities, in connexion with all material worlds. This is called God in the scriptures, as well as the Father and Son. God the Father and God the Son cannot be everywhere present: indeed they cannot be even in two places at the same instant: but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent all-wise and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and the Son. What are called the laws of nature are nothing more nor less than the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like other matter has solidity, form, and size, and occupies space. Two atoms of this spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should exist united together in the form of a person, then this person, of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be everywhere present. No finite number of atoms can be omnipresent. An infinite number of atoms is requisite to be *everywhere* in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms at the same instant, as it would be for two men at the same time to drink the same identical pint of water."*

From this extract it will be perceived that the Father, Son, and Holy Spirit, are believed by us to be three distinct material substances the same in kind, but not the same in identity. The person of the Father is a body of Spirit, consisting of parts. Mr. Taylder enquires, "What does the author mean by 'the *elementary* materials of his body?' Is his body a compounded substance, capable of being reduced to original and simple elements?" We answer that the *elements* of his body are the different parts of which it consists. The *whole*, being "*compounded*" of "*elementary*" parts.

The Godhead may be further illustrated by a council, consisting of three men—all possessing equal wisdom, knowledge, and truth, together with equal qualifications in every other respect. Each person would be a separate distinct person or substance from the other two, and yet the three would form but ONE council. Each alone possesses, by supposition, the same wisdom and truth that the three united or the ONE council possesses. The union of the three men in one council would not increase the knowledge or wisdom of either. Each man would be *one part* of the council when reference is made to his person; but the wisdom and truth of each man would be the *whole* wisdom and truth of the council, and not a part. If it were possible to divide truth, and other qualities of a similar nature into fractions, so that the Father should have the third part of truth, the third part of wisdom, the third part of knowledge, the third part of love, while the Son and the Holy Spirit possessed the other two-thirds of these qualities or affec-

* Kingdom of God. Part I, page 4.

tions, then neither of these persons could make "*one* God," "but only a *part* of a God." But because the divisibility of wisdom, truth, or love is impossible, the *whole* of these qualities dwell in the Father—the *whole* dwells in the Son—the *whole* is possessed by the Holy Spirit. "The Holy Spirit is *one part* of the Godhead" in essence; but the *whole* of God in wisdom, truth, and other similar qualities. If a truth could become three truths, distinct from each other, by dwelling in three persons or substances, then there would be *three* Gods instead of *one*. But as it is, the Trinity is *three* in essence but *one* in truth and other similar principles. The oneness of the Godhead, as described in the Scriptures, never was intended to apply to the essence, but only to the perfections and other attributes.

If the Father possess infinite wisdom and knowledge why, some may ask, can he not get along with his work without the assistance of the Son and Holy Spirit? We answer, the Son is necessary to reconcile fallen man to the Father: the Holy Spirit is necessary to sanctify and purify the affections of men, and also to dwell in them as a teacher of truth. Immense quantities of this substance are also necessary in order to be present in connexion with all other substances, to control and govern them according to fixed and definite laws that good order and harmony may obtain in every department of the universe. The Father and Son govern the immensity of creation, not by their own actual presence, but by the actual presence of the Spirit. The union of the three does not give any additional wisdom and knowledge to either, but by the union, they are able to carry on certain works which could not be carried on by one singly. One singly, as for instance the Father, could have power to do all things not inconsistent with his perfections and attributes, that is, he could act where he was present, but without the assistance of the Holy Spirit or some other being, he being a person, could not act where he is not present. By the union of the three, each is able to act in all places through the assistance of the others. The persons of the Father and Son can be in heaven, and yet, through the agency of the Spirit, act upon the earth. An omnipresent person is impossible, but an omnipresent substance, diffused through space, is not only consistent, but reasonable. Persons through the medium of such an all-wise and all-powerful substance, can exercise Almighty power, at the same time in the most distant departments of creation. Without such a substance with which they were in union, they could not carry on the grand and powerful operations of universal nature; for no substance can act where it is not present.

Perhaps the objector may refer to matter attracting matter as a proof that it can act where it is not present. But we are bold to affirm that such a thing as attraction cannot possibly exist. For matter to draw distant matter towards itself, and consequently act where it is not present, would be as utterly impossible as it would be for a person to be in two or more places at the same time. All the phenomena of universal gravitation can be accounted for upon principles infinitely more simple and consistent, than to ascribe to matter the impossible power of acting where it is not present. The author may at some future time, give his views with regard to the powers of nature, and the laws by which it is governed. But to enter in this work into a full development of our theory in relation to those intricate though sublime subjects, would be a digression foreign to the objects we have in view in this treatise.

No doubt many apparent objections to our views of the Godhead will arise in the minds of many who have been traditionated in the absurd doctrines of immaterialism. Not long since a series of questions were propounded to the Latter-day Saints by the Rev. F. Austin, a Roman Catholic minister, a few of which, relating to the nature of God, we insert here together with our answers.*

NEW JERUSALEM.

(*Continued.*)

"The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord."† Zion must first be built, and Jacob must in some

* For the Questions and Answers, see Millennial Star, No. 15, pages 236, 238, 239—Questions 12, 19, 20, 22, with their Answers.

† Isaiah lix. 20.

measure be turned from transgression before the Redeemer comes to Zion. Paul says, "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." * Now unless Zion be built up by a part of Israel, who shall turn from transgression, these prophecies never could be fulfilled. Isaiah says, "the Redeemer shall come to Zion." Paul says, "the Deliverer shall come out of Zion." Isaiah says that he shall come to those who "turn from transgression in Jacob." Paul says, he shall "come out of Zion to turn away ungodliness from Jacob." Both of these writers speak of these events as still in the future. Now, how could "the Deliverer come out of Zion" unless he first "come to Zion?" and how could he come to Zion unless he first built up Zion? and how could he build up Zion unless he gave commandments and revelations to his saints, designating the time when, the place where, and the pattern after which he would have it built.

If the building up of the city of Zion must assuredly take place before the Lord appears in his glory, then there must assuredly be more revelation given to accomplish so important a work. No uninspired man would know when to commence such a work; neither would he know the place where the Most High would have such a city; neither would he know any thing of the order of architecture which would be the most pleasing in the sight of Jehovah; neither would he know any thing of the size or pattern of the sanctuary and tabernacle which, according to the scriptures, must be built in Zion. An uninspired man would be in total ignorance in regard to every thing connected with this preparatory city for the coming of the Lord. Hence the great necessity for more revelation and inspired prophets in the last days.

Unless Zion be built up there can be no salvation for Israel, for the Lord says "I will place salvation in Zion for Israel my glory." † The Psalmist, when contemplating this great work, exclaims, "Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." ‡ Therefore, Israel may look in vain for restoration and salvation only from Zion. It is in Zion that the kingdom of God will exist in its glory and beauty; it is in Zion that salvation and the keys of authority for the deliverance of the Saints and of Israel will be placed. "Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lords." §

Because Zion, in ancient times existed at Jerusalem, in Palestine, many have supposed that the Zion of the last days, so frequently the subject of prophecy, will also exist at Jerusalem. But when we compare the events which are to transpire at Jerusalem, with those which will take place in Zion, we are constrained to believe them to be two different places and cities, separated from each other, and inhabited by people in circumstances quite different from each other. It is very evident from the scriptural prophecies, that a large portion of the Jews who assemble at Jerusalem, before the coming of Christ, will be unbelievers in the true Messiah, whom their fathers crucified. They will gather with the expectation that the Messiah is yet to come in great glory with the clouds of heaven, as predicted by Daniel the prophet. Both the Jews and the Christians believe alike in the glory and power of the Messiah which is to come: they both expect him to come as a great king to reign over Israel in great splendor, and that "all people, nations, and languages," that escape his vengeance, "will serve him," and that Israel at that time will be delivered from all their enemies, and become the head among the nations; but the Jews do not believe that this glorious personage will be Jesus of Nazareth; whereas the Christians believe that the crucified Messiah will be the great king who will come and reign in glory among Israel. The Jews and Christians only differ as to the personage, and not in relation to the grand events which that personage is to perform. A portion of the Jewish nation will sincerely remain in error in regard to the *personage* until he descends with all his saints, and stands his feet upon the mount of Olives, and destroys the assembled nations who will at that time be in the very act of taking Jerusalem. After this grand and powerful deliverance of their nation, they will look more attentively upon this mighty deliverer, and what will be

* Romans xi. 25, 26, 27. † Isaiah xlvi. 13. ‡ Psalm xiv. 7 § Obadiah 21.

their astonishment when they behold his wounded side and hands! Some of them, not once mistrusting that he is the poor despised Nazarene whom their fathers put to death, will "say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."* "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families, every family apart, and their wives apart."† This mourning will not be the mourning of despair, but of love and affection which they will have for Jesus when they recognize him by the wounds of his hands and side, and reflect upon their own iniquities in so long rejecting him, and the cruelty of their fathers in putting him to death. That it is not the mourning of despair is evident from the fact, that he then "will pour upon the house of David, and upon the inhabitants of Jerusalem, *the spirit of grace and supplications.*" (Verse 10.) This mourning is compared to the mourning once manifested in the valley of Megiddon. Josiah, king of Israel, having been slain in that valley, "all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel."‡ The mourning and lamentations of the Jews because their fathers put to death their king, will be in some respects, of a similar nature.

Notwithstanding the stubbornness of the Jews in rejecting Jesus of Nazareth until the very time of his coming, yet upon their sincere repentance he will have mercy upon them. They will be brought down very humble, because of the sore judgments and great calamities which will befall them immediately before the coming of the Messiah; for all nations will come against them to battle, and will succeed in taking one half of their city, and half of the Jews will become captives or prisoners,—their houses will be rifled and their women ravished;§ in the midst of these overwhelming calamities, the Jews will humble themselves exceedingly, and will call upon the God of their fathers to deliver them, and they will be willing to say, "blessed is he that cometh in the name of the Lord;" they will be humble enough to receive any deliverer that will come in his name, and extricate them from their sore troubles. At length a deliverer comes, which they afterwards find to their astonishment, is the very Jesus that was crucified: then come their great mourning and repentance, immediately after which they will embrace the gospel or the ordinance of baptism "for remission of their sins." This is evident from the fact, that after Zechariah has described their mourning, he proceeds, in the next verse, to say, that "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, *for sin and uncleanness.*"‖ This fountain is described in the fourteenth chapter. "And it shall be in that day, that living waters shall go out from Jerusalem, half of them towards the former sea, and half of them towards the hinder sea: in summer and in winter shall it be."¶ This same fountain will break out from under the threshold of the temple, on its eastern side; and but a short distance from its source, eastward, it becomes a river of considerable magnitude, that cannot be forded.** As this fountain is opened to the inhabitants of Jerusalem for sin and uncleanness, it will no doubt be the water in which they will be baptized for remission of sins. "Then shall Jerusalem be holy, and there shall no strangers pass through her any more."††

* Zechariah xiii. 6. † Zechariah xii. 10, 11, 12, 13, 14. ‡ 2 Chron. xxxv. 24, 25.
§ Zechariah xiv. 2.
‖ Zechariah xiii. 1. ¶ Zechariah xiv. 8. ** See Ezekiel xlvii. 1.—13. †† Joel iii. 17.

ARE THE FATHER AND THE SON TWO DISTINCT PERSONS?

(*Concluded from page* 284.)

When the Spirit of God descended upon Jesus after his baptism, a voice was

heard from heaven, "Saying, this is my beloved Son, in whom I am well pleased."* Here then is a separate distinct person uttering his voice out of heaven at the same time that his Son was on the earth. Again, when Jesus was crucified "he said, Father into thy hands I commend my SPIRIT." † Here is proof, the most positive, that there was a person called the Father existing independently, not only of the flesh, but of the spirit of Jesus that dwelt in the flesh. How could Jesus commend his spirit into the hands of the Father, unless the spirit of Jesus was one person and the Father another? Again, after the ascension of Christ, the martyr Stephen "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, behold I see the heavens opened, and the Son of man standing on the right hand of God." ‡ Stephen saw two persons, and one standing on the right hand of the other.

When Joseph Smith and Sidney Rigdon had the heavens opened to them on the 16th of February, 1832, they bore testimony as follows, "The Lord touched the eyes of our understanding, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son on the right hand of the Father, and received of his fulness; and saw the holy angels and they who are sanctified before his throne, worshiping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father," &c. §

In the first vision which Joseph Smith received in the spring of the year 1820, he being between fourteen and fifteen years of age,) both the Father and the Son, while he was praying, appeared unto him. He says, "When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—(*pointing to the other*)—This is my beloved Son, hear him." ‖ Thus we find that the visions both of the ancient and modern prophets agree, and clearly demonstrate the existence of two distinct persons—the Father and Son.

But, says the objector, Jesus is frequently called God, not only in the Scriptures of the New Testament, but in the Book of Mormon, and if he is God, how can he have a Father who is also called God, unless there are more Gods than one? We answer, that so far as *persons* and *substance* are concerned, there are more Gods than one; but when we speak of their perfections, attributes, or nature, they are *one*. Jesus and the Father are two persons—two substances, but one in wisdom, one in power, one in glory. Jesus prayed that his disciples might be made one, as he and the Father are one. Now, if Jesus and the Father are one person, then if his prayer be answered, all his disciples will become one person, losing their individual identities. This would be a monstrous absurdity. Therefore, if his disciples retain their separate distinct identities, and yet are made perfect in one, even as the Father and Son are one, then it follows that the Father and Son are distinct persons as well as his disciples. If the oneness of the disciples consists, not in person, but in the nature of their power, and glory, and other perfections, then it must be in this sense alone, that the Father and Son are one; hence, there is one God, and only one, when we speak of the perfections and attributes, but there is a plurality of Gods, when we speak in reference to persons and substance.

Jesus says, they were called "*Gods unto whom the word of God came;*" and as there were a plurality of persons to "whom the word of God came," there must have been a plurality of Gods. Yet, all these inspired men or Gods, when they are exalted into the presence of God the Father and God the Son, will be one with them, not in person, but in glory and in concert of action, in the fulfilment of the great purposes of Jehovah. If according to the words of Jesus, inspired men, are Gods, there will be a great company of Gods redeemed from this creation, to say nothing of the countless myriads who have been redeemed from the infinity of worlds which have existed in the regions of endless space.

* Matthew iii, 17. † Luke xxiii, 46. ‡ Acts vii, 55, 56.
§ Doctrine and Commandments Section xcii, 3.
‖ Millennial Star, vol. iii, page 22.

Both the Scriptures and the Book of Mormon represent Christ to be both the Father and Son. How, enquires the objector, can there be another person called the Father when Jesus is called Father? We reply, that Jesus is nowhere called *his own* Father, but he is called—"THE FATHER," *—"THE ETERNAL FATHER"† "THE EVERLASTING FATHER" ‡—"THE VERY ETERNAL FATHER OF HEAVEN AND OF EARTH." § There is no mystery in all these expressions, any more than there would be in calling Adam or any other man with a family, both *Father* and *Son*. Adam is truly the *father* of the fleshy bodies of all the human race, and he is also just as truly a son of God by creation: indeed Matthew calls Adam a "SON OF GOD." ‖ Therefore, Adam like every other man with a family, is both *father* and *son*. Because Adam was the father of the human family, this did not hinder him from being the son of another separate distinct personage called God: so likewise, because the spirit of Jesus, before he dwelt in flesh, was the Father of the heaven and earth, by being its author and creator, this did not hinder him from having a Father of his own who was a distinct person from himself, as much so as every father and son.

The prophet Abinadi has beautifully illustrated this in a prediction relating to the first coming of Christ: he says, "God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the spirit, or the Son to the Father, being one God, suffereth temptations," ¶ &c. Here we have the reasons given why he was called the Father: it was "because he was conceived by the power of God." Among the great family of spirits, Jesus was "the first born of every creature." His spirit, being "conceived by the power of God" before the worlds were made, became the Father of the present heaven and earth, and afterwards came and dwelt in flesh, and became the Son. He subjected the flesh to the will of the spirit, or in other words, he subjected his own body of flesh, wherein he became the Son, to the will of the spirit that dwelt in it, which was called the Father, not the Father of himself, but the Father of the heaven and earth, by being its Author, Creator, and Redeemer. The Father of this creation, in subjecting his own tabernacle of flesh to his own will, was at the same time subjecting both his body and spirit to the will of *his* Father who sent him. Thus, Jesus became both Father and Son, and at the same time, there was another being distinct from himself who was *his* Father, by whom he was conceived, and with whom he dwelt before the present order of creation existed.

He is called the "*Everlasting*" or "*Eternal* Father" because he will throughout all ages of eternity remain the Father of his own creations: hence the relationship of Father must be "*everlasting*" or "*eternal*." Though this relationship may have had a beginning—it can have no end. Many have supposed that the terms "*everlasting*" and "*eternal*" when applied to the Father, must be without *beginning* as well as without *end*, but this is not necessarily true; for our bodies of flesh and bones after the resurrection will endure for ever, that is, they are everlasting and eternal bodies, yet they had a beginning; so with the New Heavens and the New Earth; they will have a beginning, but will have no end; they will be everlasting and eternal: so likewise, there was a time when the spirit of Jesus was begotten, and when he began to be the Father of this heaven and this earth, but there never will be an end to this relationship; hence it will be everlasting and eternal, having a beginning, but having no end.

Much more might be said, concerning the Father and Son, and the relation which they sustained to each other before the present worlds were made, and the

* "He that hath seen me, hath seen THE FATHER." John xiv, 9.

† Book of Mormon, second English edition, page 178.

‡ Isaiah ix, 6.

§ Book of Mormon, second English Edition, page 175.

‖ Matthew iii, 38.

¶ Book of Mormon, Second English edition, page 175.

relation which has since existed, and will continue to exist throughout all ages to come, but enough has been said to demonstrate beyond all successful controversy, that the Father and Son are two personages; no true believer in divine revelation, can, very easily, misunderstand these plain and pointed testimonies. With these remarks we close this brief article, praying that the word and Spirit of truth may enlighten every honest heart, that they may grow up in "the knowledge of things as they were, as they are, and as they are to come," until they are perfected and shall receive a fulness of the glory of the Father and the Son.—ED.

TO THE SAINTS AT STOURBRIDGE GREETING, AND TO ALL WHOM I LOVE DEARLY AS TOUCHING THE GOSPEL.

St. Louis Missouri, June 14th., 1849.

I write a few lines to you, knowing that my time spent in so doing would not be spent in vain, if it but save one from death or disgrace. The thing I feel interested in writing to you, is, the many things that occur from your united branches and homes to this place (St. Louis). When you are ready to emigrate, put all your things in order, then things will be in order all the way over the watery world. Do not put your things off until the last day or week. To families especially, I speak in this respect. First, mind that your boxes are strong, and have iron or cord handles on them; this will save you more trouble than you can think of, for it is only known (like other things) by experience. I have witnessed the inconvenience of things of this sort. I have seen brethren nearly faint in hauling their boxes, &c.; remember you have to carry your luggage some twelve or fourteen times from your home to this place, and much more, before you arrive at the end of your voyage. You may think my first advice but of little worth, but you neglect it, and you will be as many have been before you. The next thing, let your childrens' clothes, and all of your clothes, indeed, be put in such a way that you will know where to find them, so that such and such a box contains so and so, because part of your luggage is put down in the hold of the ship, but those boxes that contain clothes you will want for your use over the water; when you get on board, write on your boxes what you want up, (viz: not to be put down,) this will keep those boxes you need, up. If you will mind this simple order, you will find it good, for it will save husbands, wives, daughters, sons, &c., from many quarrels, besides trouble in looking in every box, up and down to find one thing, and the whole ship's crew from seeing and hearing words not becoming Saints. All through those simple things not being set in order, a spirit of discontent runs through the Saints; and if the Saints are not watchful, they will all partake of the same spirit, and so the evil one finds a resting place among them.

I would notice next, if a number are going together, let one go on first to Liverpool, that he may be ready to receive them, and find a place for them to go to, as it is late when they get in at night. Be sure to get a little red or cayenne pepper, and a little soda for baking, some little bags to put your weekly allowance of provisions in, and a few bottles to hold vinegar, &c. Your frying-pans, tea-kettles, pots, tea-pots, tea-boards, are very high in price here, and if it were not so, it would save your boxes and the clothes in them from being wet. Keep all moleskin trowsers, &c., &c , up, not in the hold, for they spoil sooner than anything in damp; also silk dresses, &c.; put such things in the middle of other clothes, by this you will save them from being spoiled, as many have been. Bring some pickled onions, and preserves will be very good if you can get them. Be sure to get plenty of potatoes, if there are none allowed, for they are the best thing for the stomach. A few onions that are sound, also a little mustard, this you will find good, if you will believe it. Now, after saying so much for the comfort of the body, I will say a little for the conduct of the body, as it is represented a temple for the Spirit or the Holy Ghost to dwell in; if so, look out that you defile not your temple, for we read when temples were defiled, they were either thrown down or taken from them that held them, and all places that were set apart for sacred and holy orders, so you and every one in the kingdom of God has an order to abide in, if so,

let every one look to themselves, lest their temple be destroyed, or in other words, they find themselves in the power and hands of an agent for the evil one.

I will tell you plainly, Jesus said, the Gospel gathered all sorts, let, then, those who come over the sea, look to their own standing in the church, and not be led into evil by those willing to go into the depths of evil, and try to drag good and faithful young sisters to disgrace and ruin. The devil tried to drag all down with him he could, so doth his servants. There is one thing I will remark, and I wish you to remember it all the time, there is a fashion in the world, besides that of dress, viz: religious people have a fashion, to all appearance, to be very holy, and sedate, and distant with each other in all things. The Saints are not a distant people with each other, but free and of a pleasing countenance; no sooner do those who have been used to the fashion of this world, see the freeness of the Saints, than they begin to be free, but what are the fruits of their freeness. Is it for good? Does it bring peace of mind? Does it cause your brethren to have more confidence in you? I will answer by facts that I have seen. First, I will just say how the freeness commences: sometimes the captain will speak pleasantly to two or three a time or two, and after a time he will ask them to come on the poop or steerage deck, and when there, he will tell them many pleasing things, and lend them books, &c., being very kind every way to them, till they begin to suppose they are better than their brethren, because the captain takes notice of them, the captain ventures a little further, asks them to look at his cabin, then they must taste a little wine, &c., showing or telling them things to please the ears, &c.; all things being right to their view. Next, the brethren will tell them not to go to these places, and if they continue to do so, they will be brought to council, &c. During this time, somebody as unruly as they, will say that Sister so and so said this and that about them—then for revenge; with the spirit of the evil one, they go twice the more, thus they plunge themselves into every evil. But what is the end of such? why, at the landing place, there they stand, a laughing stock for sailors, pointed at by captain and mates, and a disgrace to all society, and a torment to themselves. Such one's names are not found in the books here, but are cast out to drink their fill of that disgraceful thing they have stupidly given way to. One captain was fined fifty dollars and lost his place, for insulting a family. As I have said so much about the sea, now for the river.

I have seen those in New Orleans who kept all right over the sea, but gave way up the river through having very fine promises made to them, for there are a great many at New Orleans, and on the river with steam-boats, that will tell you they know the Twelve, brothers Joseph, Young, Elder Felt, at St. Louis, and every one else; they will tell you this, that, and the other, till, if possible, they would make you believe that they knew more than many in the kingdom of God on earth or in heaven. Let your ears be dull to their words, and you will do well; but if you hear their words, your minds will become uneasy and sorrowful. Be sure to be Saints for yourselves, and if you were ever mindful of prayer, let it be while you are on the waters. Let me here say, do not put off praying until you see a storm, but always pray in fine and pleasant weather, that when a storm shall come you may have time to see to your boxes. To pray only in storms is like Baal's prayer. He wanted to die happy, but live a wicked life; so pray in fine weather, and you will find plenty to do in a storm. I had forgotten to say be sure to be mindful what you eat when you come to New Orleans. Let me tell you that that place is a grave for the world. Do not eat fresh meat up the river, but get salt meat or ham, if you do not you will likely die with what is called the diarrhœa. Do not eat the fruits there at all, they are not good, and when you do have any you must not eat much for some time. Another thing, the water you drink over the sea is clear, and you are only allowed so much; when you come to New Orleans the water is muddy, and you are free to draw what you like, (mark it!) but do boil the water before you drink it, or you may meet the same fate as many, too many, have done before. Abide by counsel from Liverpool until you reach St Louis, here you will find a good man, President Felt. All this sickly time of the cholera on the river, I have visited every steam boat, to see if any came that I knew, and I always found our beloved President Felt there to give counsel, and to see that the sick and poor were seen to. This I love to see, it is a friend in need: but few came from my part, and

my house has been open for the sick. I will just say, out of seven I had first, four of them were so sick we did not know which would die first, but three out of four recovered.

My brethren, all of you that can come, come in the fall, it will be for your good, as you can bear the cold better than the heat of this place, and if possible go on to the Bluffs, for nothing but destruction seems to hang over St. Louis. Twenty two steamers burned to the face of the water, and hundreds of buildings burnt to the ground, and all in twelve hours. You can stand in the ruins, and look which way you will you can see nothing but the gable ends of houses, &c. &c. It is an awful sight to see. It was so hot that I could not pass the streets for days. I will give you a little idea; I myself saw bags of nails melted, cast iron boilers, vices, large anvils, hammers, all joined together as if they had been in a furnace. Since then, a few days ago, five steam boats were burnt up, and if the wind had been high it would have been as large a fire as ever. We hear the alarm bell for fire almost every night. Oh! Missouri, thy good days are over. I wish to say a word or two as follows: when you leave England, change your silver into gold if you have any, as your shilling only brings tenpence; sixpence, fivepence; half a crown, two shillings and a penny; five shilling piece, four shillings and twopence. Your sovereign brings £1 0s 2½d, that is, 4 dollars and 85 cents. When you change it you must mark one thing, there is what is called five frank pieces, these you would not know from dollars, but if you will look on one side, you will see 5. F., that piece wants five cents of a dollar, brethren have taken them for full dollars, this was 10d loss to them. I have named these little things as I wish your pockets to be robbed no more than your soul. I trust you will forgive me troubling you with so many little matters, but I promise one thing, if you will remember them, it will save you a great deal of uneasiness of mind. I cannot give any other reason for me writing little things, only this, I am learning little things and I do not pretend to know large things, but am learning, or in other words, seeking first the righteousnes of the kingdom—but, my brethren, you will find a great many here, who, when they come, begin to seek or enquire after the unrighteousness of some man or men till they find themselves offended and become darkened, and there is no small number ready to lead you into darkness and turn you from the truth. I will tell you how you can know those that teach the righteousness of the kingdom, and those that teach the unrighteousness of the kingdom—the one is from heaven, which brings peace of mind, joy, and gladness of the heart, singing praises to their God that has delivered them from afar; it makes them feel to steal onward to mingle with those who, through faith and patience, so far have overcome. On the other hand, you have uneasiness of mind, your joy is turned into sorrow, and your gladness of heart into lamentations and wailing; instead of singing praises for deliverance you begin to feel foolish for coming, instead of going onward, you feel like getting this world's good and going back, like the sow that was washed to wallow in the mire. But I am persuaded better things of you, as you know the gospel net is spread on the earth, and this is the place to draw the fish ashore; then they can generally be seen of what kind they are, &c. They are dealt with according to what they are, you know it is right too, for God is a God of justice as well as of mercy; so think of these words, if you sow righteousness you will reap a righteous reward, if you do not, you most assuredly will reap with the wicked. My prayer is that you may reap with the faithful in Christ. Amen.

Before I sent this letter I read it to Elder N. H. Felt, President of St. Louis, he bid me send it with all speed, and to ask you to send it to Elder O. Pratt, to be published in the MILLENNIAL STAR. He said he was sorry I had not sent it before, and bid me not let it stop one day longer; also to say that the Saints were well in the Valley; also that the Saints had done exceedingly well in the Bluffs. As the gold diggers passed through, they bought corn, pork, &c. &c., of the Saints there, at what price they liked to put upon them. This has put means in the Saints' hands, which, if it had not been for the gold, it might not have been so; it all works for good. Also that hundreds of the gold diggers have died on one side of the Platte river, with the cholera. The Saints passed on the other side, and not one that we have heard of has died, praised be the Lord for it. I must say that the work of the Lord is going on well here; many strangers attend our meetings with good order, and a goodly number are baptized, even some that had apostatized

days gone by, have humbled themselves and joined. My brethren, I have written about the destruction at St. Louis, but have I named the one half of what I have seen? Verily no. Hundreds have died daily here with the cholera, until about 12,000 have been dragged to the silent sod. It has been a solemn time this summer; you would hear of your neighbour being well at night, the next night he would be under ground, and all seemed as though nothing had happened. True, as Daniel said, "the wicked would not understand," but all works right, it keeps the people's minds in commotion while the great wheel of salvation rolls round unobserved by the world. I was to say that Dr. Birnhisall passed through St. Louis last week, with a petition to Congress for a territorial government in the Valley; we all signed our names and gathered about 120 dollars for his support, at Washington, &c. My brethren, pray for this thing to be done, it will be good. I must close, my paper being full. I remain your affectionate brother, (once your president,) WM. WESTWOOD.

P. S. I forgot to say be sure to mind how you draw your water from the river in coming up, for Brother Morgan was dragged overboard, (the steam boat going fast along up the river and the stream running down) and was drowned before they could save him. When you put down your bucket it gives a sudden snatch, so be mindful. The cholera has now left St. Louis. W. W.

The Latter-day Saints' Millennial Star.

OCTOBER 15, 1849.

EMIGRATION.—It was our intention to have chartered a ship to sail about the Twentieth instant, as expressed in the 18th Number of the STAR, but we could find none that was suitable, that could sail at that time. We have succeeded in chartering the large, new, and splendid ship "ZETLAND," to sail with a company of Saints on the First day of November, from this port, for New Orleans. It was in this ship that president Orson Spencer and company sailed last winter: they were well pleased with the captain and accommodations. We have already made up the full compliment of passengers for the Zetland. The fare on this ship, including the necessary provisions, is, for adults, £3 7s. 6d. For children under fourteen years, £2 10s. Infants under twelve months, free.

In consequence of the scarcity of ships, other passenger brokers are asking from £3 10s. to £4, for adults, and about 10s. less for children. How long this price will continue, we know not, as fares are constantly varying with the circumstances. Judging from last year's experience, we are inclined to think, that the fares will be cheaper in the month of December than they will be in the two following months. Should we receive a sufficient number of names, we shall charter another ship for December.

LETTER TO THE EDITOR.

ON FAITH.

Dear Brother Pratt,—The following thoughts have crossed my mind, of which I compose the subsequent article on the infinitely important principle of faith. It is written in St. Jude's Epistle, 3, "Contend earnestly for the faith once delivered to the Saints." This exhortation I regard as a sufficient testimony to prove that the church in the apostolic age, had not the same amount of faith that the Saints had before their day. This is quite apparent when other portions of the scriptures are considered, for instance, the apostle Paul says to Timothy, "take a

little wine for thy stomach's sake, and thine often infirmities;" this text pleads a want of faith both in Paul and Timothy; in Paul for recommending wine for an antidote, and in Timothy for being so often infirm, and not getting healed, see 1 Timothy v. 23. We are also informed that Paul left one of his brethren sick at Miletum. 2 Timothy, iv. 20. This I consider betrays a want of power, and consequently, a want of faith. Paul's own disorder, called a thorn in the flesh, shows a deficiency of power in himself, and also in those connected with him. 2 Corinthians, xii. Again we are told, that a certain man brought his son to our Lord, beseeching him to cast out a devil then in him, and said, I brought him to thy disciples, and they could not cure him. Mathew xvii. 16. When Jesus had cast out the devil, the disciples asked him why they could not cast it out; his reply was, because of your unbelief. The impediment to the performance of this miracle is here clearly made known, viz., a want of faith; and I may add the intervening cause in this case, is the reason of every other failure to the performance of miracles, either in this or any other age of the world. True faith may be considered the child of knowledge; it is possessed in degree from the great God down to the meanest intelligent being; its amount depends upon the amount of knowledge of correct principles; otherwise it is a random belief, and consequently uncertain, and might be placed or centered in an unnatural object, or one that has no existence; a belief in such an object would not be true faith, but folly; and to grant its request, would be a breach of nature's laws. Although Jesus said the apostles lacked faith, yet they were not to blame; they had desire sufficiently intense, and no doubt did their utmost to cast out the devil; but they did not possess knowledge enough; for Jesus said, this kind cometh not out but by prayer and fasting. This shows that there was one particular mode of doing miracles; and that mode the apostles were ignorant of. This accounts for the failure. Here we have a criterion to discover upon what faith depends, viz, a correct knowledge how to act and do all things. Upon this principle God made the world, and all things else. Some will say we can have faith without knowledge; for instance, we believe in God, angels, and glorious worlds where happy beings dwell; and when we pray we petition a being that we do not know lives, not having seen him; we take for granted all that is written in the Bible; but still we do not positively know, and yet we have faith. In answer to the above, I reply, the bias of the human mind, abstract from revelation from God in our day and generation, cannot with propriety be called true faith, but a desire to possess it. In reference to this kind of faith, Jesus said, when the son of man cometh, will he find faith on the earth. It is but a pretended faith. All the acts of men originate in faith; and all the world whether Jew or Gentile, of any colour or clime, have faith sufficient to perform all the common concerns of life. The assurance that any thing can be done prompts to action, but we should not act if we had not this assurance; consequently, faith is the moving cause of all action. There is no greater proof that the so called christian world have not the true faith of the gospel, than the fact, that they do not agree in its results. The Bible has not produced one faith in all sects; consequently, they have a false faith, if such I may call it. It was by having a proper knowledge that Jesus cast out the devil in the child already spoken of. But for the want of this knowledge, the disciples could not cast him out, so the result depended upon correct understanding. Now let us return to our text which contains an exhortation to the church, to contend for the faith once delivered to the Saints. From this we see, that they had not the same amount of faith as their predecessors. If this had been the case, there would have been no necessity to contend for something which they already had got. When I examine the Bible, I find the Saints in the days of Moses, and succeeding generations, down to the captivity, manifested greater works, which are the results of faith, than ever was afterwards possessed (the apostolic age not excepted). There must be some grand cause for this diminution of power, which I will attempt to show, after I have contrasted the works done in both ages. It is true Jesus made water into wine, raised the dead, fed 5,000 with five loaves and two small fishes, and on one occasion said to the raging sea and boisterous winds, be still, and they obeyed. These were great miracles beyond all dispute. The apostles also did many, but of less magnitude than those performed by their predecessors, of which I will give a few samples, and begin with Moses, who was sent by the Lord to Egypt, to bring

out the children of Israel. We will pass over his smiting the water and turning it into blood, and alternately bringing lice, frogs, locusts, and other plagues, and place ourselves by his side at the border of the Red Sea, beset by mountains on either side, in the rear by Pharoah's host, and in the front by the Red Sea. Hark! how the people complain against Moses. See him with a martial air walk to the sea side, raise his rod, and smite the water, and told them to see the salvation of God. At his word the mighty water receded, and the ten thousands of Israel passed over on dry ground. Look for a moment at the magnitude of this miracle, far greater than any in the apostolic age. Not only was the surface of the water smoothed, when ruffled, and the wind hushed to silence; but an ebbing and flowing tide stayed, and the sea divided, and a passage made over for the multitudes of Israel to pass through. Trace them through the wilderness, and see that vast body of people without food in a desolate wilderness; and behold them fed with manna from heaven for the amazing long term of forty years. This miracle far surpasses the feeding of five thousand with a few loaves and fishes. Moses had no stock to begin with, and the children of Israel had not only one meal, but were fed for forty years upon the miracle. We are informed in the tenth chapter of Joshua, that he commanded the sun and moon to stand still while Israel slew their enemies, and they obeyed his voice; and the sun stood still, and changed not his position for a whole day; this was indeed a mighty miracle greater than any mentioned. Jude might with propriety exhort the Saints to contend earnestly for the faith once delivered to the Saints. We are told that Daniel by the power of faith stopped the mouths of lions; and that the three Hebrew children quenched the violence of fire, so that they existed in a burning furnace of fire without an hair of their heads being singed. Elijah also shut up heaven, that it rained not for the space of three years and a half, and in time of famine increased the widow's oil and meal, and by his mantle the waters were divided; I might mention hundreds if necessary, but as Paul says, time would fail me to mention all, who through faith subdued kingdoms, and put to flight the armies of the aliens. (See Heb. 11th chap.) The faith possessed by the apostles and their contemporaries was far below that of their predecessors, which I have shown by comparison, and as admitted by Jude himself in the words "contend for the faith which was once delivered to the Saints." I will here add the present religious world, called Christendom, are far below the standard of the apostolic age and instead of contending for the faith which the Saints once had, they say that such faith is not necessary in this enlightened age of the world; how blind we must be to believe such nonsense, when Christ in opposition to it has said, in John 14th chapter, "He that believeth in me, the works that I do, shall he do also, and greater works shall he do, because I go to my Father;" he does not here speak of a diminution of power but of an increase; there must be some grand cause why an equal measure of power has not been kept up in all ages; and if so, what can be the reason? I answer, the amount of faith depends upon the amount of knowledge, and the amount of knowledge upon the amount of revelation from God in our own day; and the amount of revelation upon the holy priesthood. Take away the priesthood and there will be no true faith, because there will be no revelation; and without faith it is impossible to please God. The reason why the ancients had more faith than the apostles was, because they could exercise the powers and privileges of the priesthood, uncontrolled by earthly governments; they could make whom they would king; as in the case of Saul and David and others, but Jesus and his apostles could not, without great danger, exercise this prerogative on earth, because it was treason against the Roman king, Cæsar. When the Jews learned that Jesus was to be their king, they cried he is an enemy to Cæsar, for whosoever maketh himself a king speaketh against Cæsar, it was on a charge of treason that he was tried and condemned, for when he was asked by Pilate if he was king of the Jews, he said, thou sayest, and for this end was I born; Christ had a right, by virtue of the priesthood that he held, to anoint kings and priests to God to govern his kingdom on earth. What he did would not have been treason from Moses down to Ezekiel, for the space of a thousand years or more, why? because the kingdom was the Lord's, and, consequently, its officers of his own appointment; they had power to bind on earth and it was bound in heaven, to bless, and curse, and make kings without committing treason. It was for this reason that Jesus said, "The

kingdom of heaven suffered violence, and the violent take it by force." The difference between the Jewish people in these two different periods was in the form of their government; at first untrammelled and free, afterward, from the days of Nebuchadnezzar to Jesus Christ, in bondage to another nation, and their constitutional privileges taken away, and from that time to this the Jews have not been a free nation, and the kingdom of God on earth hath suffered violence; instead of ruling all nations it has been ruled; this is the reason why the power of the church was so limited in the apostolic age; and the reason why the churches of modern christendom have not the same power as the apostles is, not because there is no need of it, but because they have not the same amount of the priesthood of God; and are further behind the apostolic standard, than the apostles were behind the ancients; and for the same reason too, viz., (the want of God's entire government, to the end that such an order of things might be established), Jesus said, when ye pray, say "our Father which art in heaven, thy kingdom come, thy will be done on earth as it is done in heaven," and sighed for the lack of such an institution, and to encourage his disciples he said, "he that believeth on me the works that I do shall he do also, and greater works shall he do, because I go to my Father;" would his going to the Father facilitate this order of things; yes; why? because he went to receive all power both in heaven and on earth, (see Mark, 16th chapter), what was he to do with this power? Paul tells us (Corinthians, xv. 24, 25) to put down all rule and authority and power, and put all enemies under his feet. I have already shown that the kingdom of God has been violently used and abused by the kingdoms of this world; they are, therefore, enemies to the kingdom of God, and Christ has determined to put them down; for it is written "the kingdoms of this world shall become the kingdom of our Lord and his Christ, and he shall reign for ever and ever." (Revelations, xi. 15th verse). Daniel says, "I beheld till the thrones were cast down, and the time came that the Saints possessed the kingdom under the whole heavens:" and that all nations, tongues, and languages, should serve and obey the Lord Jesus Christ, who would reign king over all the earth; when this state of things is restored, the power once in possession of the Saints will return also with additional glory. It is written that the kingdom when set up should break in pieces, and subdue all other kingdoms, and stand for ever, and the nation and kingdom that would not serve it should perish. Christ will burn the proud and haughty like stubble in the day, that he does this great work. (Malachi iv.) The stars are to fall, the elements to melt with fervent heat, and the earth to tremble and shake, when the king shall come to establish righteousness in the earth. In conclusion, I am happy to say that the church of Jesus Christ of Latter-day Saints is that kingdom in miniature which will enclose in her dominion all the ends of the earth. The object of the Lord God in gathering his Saints to the mountains, is that they may learn the laws of his kingdom and receive a portion of the heavenly constitution, that they may teach the nations the laws of God, that he may rebuke strong nations afar off, that they may beat their swords into ploughshares and learn war no more, as spoken by Isaiah, 2nd chapter. As fast as the Saints gather and build up Zion, and learn the laws of God, just so fast will they grow in power, until ere long they will rival the ancient Saints in faith. It therefore becomes every Latter-day Saint to gather to the mountains, and there contend earnestly for the faith once delivered to the Saints. May Joseph's God—the God of Abraham, give an impetus to the endeavours of his servants to roll on his mighty work, till all the world shall know that there is a God in Israel, and that Joseph was his prophet, and the Latter-day Saints his people, is the prayer of your humble brother in the kingdom of God. THOMAS BRADSHAW, Chorlton Vale, Woolwich.

FAMINES, PLAGUES, EARTHQUAKES, &c.

The crops in South Russia have entirely failed, and many poor have perished of famine.—*Derby Reporter.*

Never at any time had suicide so many victims in France as at the present time. —*Ibid.*

At a village on the coast of Devonshire, out of a population of 380 only, 51 persons have died of cholera, and the admiralty have sent a vessel of war, the "King Dove," to receive on board part of the population, whilst the dwellings are being cleansed and fumigated.—*Staffordshire Advertiser.*

Destructive Epidemic and Awful Earthquakes at Manilla.—From the capital of the Spanish possessions in the east, accounts have been received to the 17th of May. The Marianas, a group of islands to the eastward of Manilla, have been visited by a severe epidemic, which, singular enough, was followed by a series of most violent shocks of earthquake, which decimated the population, and destroyed the habitations. The Marianas belong to Spain, and are much visited by whaling ships in the Pacific. Senor Perez, a Spanish functionary, writing from Agana, dated March 12th, remarks that the year was ushered in by a violent epidemic, accompanied by catarrh and coughing to so violent a degree as to destroy the sense of hearing, the ear emitting blood and matter, from the effects of which the sufferers remained deaf even after their recovery from the epidemic. To so great extent was the disease, that scarcely a family had one member that could attend upon the sick. Broths and soups were provided by the government functionary Perez, and distributed in all public places by young lads, who were seldom attacked by the disorder; by these means the inhabitants were saved from starvation. Death stared all in the face. In the streets the holy sacrament was ready for all communicants, but the avenues were completely deserted, scarcely any one being able to quit their sick chamber. The disease attacked ninety-five out of every hundred of the population, and a vast many died. The epidemic continued till the 22nd and 23rd of February, when the weather changed and the sick began to recover fast. Another and more fearful calamity overtook the people. On February 25th, at 2h. 49m. p.m., a terrible convulsion occurred, the consternation was indescribable. The place was soon in a heap of ruins, and the inhabitants buried underneath. The shocks of earthquake, 128 in number, continued with more or less violence until March 11th. It was apprehended the island would have been completely submerged, the inhabitants being kept in a state of momentary anticipation of death by a kind of subterranean boiling as it were, which lasted for nine days, and which, when the feet were on the ground, caused a sensation similar to that of a river flowing beneath. This caused every one to apprehend they were on a volcano, and would suddenly be thrown into the air, on its bursting forth. Under such circumstances, the inhabitants prudently quitted the island, and took refuge in the shipping, of which there happened at the time to be sixteen whalers in the port of Agana. They were still on board the vessels when the last news was received, waiting to observe the final event, and trusting to providence to be able to return to the shore.—*Lloyd's Weekly London Newspaper.*

Tremendous Hurricanes in the Netherlands, East Indies.—On the 16th April, a tremendous hurricane ravaged a part of the district of Laone, in the presidency of Baglen. No less than 43 habitations, 900 fruit trees, and 250 other trees were destroyed. On the 26th of April there were several shocks of an earthquake felt in the residences of Banjœmas, Baglen, and Kerdoric; they nowhere caused any serious damage.—*Leicester Advertizer.*

Protest of Turkey against the Rusisan Intervention in Hungary.—*The Poste* has issued a solemn protest against the marching of the Russian troops through the Turkish territory, at Transylvania. *The Divan* has, at the same time, declared that if in consequence of a defeat the Russian troops should wish to repass through the Turkish territory, they would be immediately disarmed.—*Ibid.*

The *Milan Gazette* says, the Pope has an intention of addressing himself unto the faithful to obtain a loan of 50 millions of crowns, of which he stands in need.—*Ibid.*

Foreign Capital in English Securities.—It is calculated there has been invested to the amount of £22,000,000 in consequence of the disturbed state of Europe during the last eighteen months.—*Ibid.*

Sweating Sickness in France.—In the department of the Maine, the inhabitants are not only suffering from cholera, but also from a form of sweating sickness, unattended however with danger. It is characterised by excessive perspirations, no erruptions except in a few rare cases. It generally lasts three days, convalescence

setting in on the fourth day. The only danger attending this malady follows on a too early administration of solid food, the least indigestion appearing to transfer the flux from the skin to the intestinal canal, and so to induce cholera, which may then prove fatal in twenty-four hours.—*Ibid.*

The number of deaths in the metropolis, by cholera, from the 19th May to the 8th of September, was 10,142, being an average of one in every 192 of the population.—*Family Herald.*

THE MILLENNIAL MORN.

Softly beams the sacred dawning,
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on.

Splendid rising o'er the mountains,
Glowing with celestial cheer,
Streaming from eternal fountains,
Rays of living light appear.

Swiftly flee the clouds of darkness,
Speedily the mists retire;
Nature's universal blackness,
Is consum'd by heavenly fire.

Yes, the fair Sabbatic era,
When the world will be at rest,
Rapidly is drawing nearer,
Then all Israel will be blest.

Odours sweet, the air perfuming,
Verdure of the purest green;
In primeval beauty blooming,
Will our native earth be seen.

At the resurrection morning,
We shall all appear as one;
O! what robes of bright adorning
Will the righteous then put on.

Eye 's not seen the untold treasures,
Which the Father hath in store,
Teeming with surpassing pleasures,
Even life for evermore.

Mourn no longer, Saints beloved,
Brave the dangers, no retreat;
Neither let your hearts be moved,
Scorn the trials you may meet.

HARVEY LOCKSLEY BIRCH.

LIST OF MONIES RECEIVED FROM THE 26TH SEPTEMBER TO THE 6TH OF OCTOBER.

	£	s.	d.
Crandell Dunn	10	0	0
James S. Cantwell	0	10	0
Joseph Clements	2	0	0
George P. Waugh	7	0	0
James Marsden	10	0	0
William M'Keachie	9	8	8
Carried forward	£38	18	8

	£	s.	d.
Brought forward	£38	18	8
William West	7	0	0
John Kelly	2	0	0
William L. Cutler	5	0	0
Thomas Clarke	2	0	0
	£54	18	8

Just published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6. 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21. NOVEMBER 1, 1849. VOL. XI.

NEW JERUSALEM.

(*Concluded from our last.*)

We shall now point out some of the peculiarities which will distinguish Zion from Jerusalem.

1.—Zion is called a "WILDERNESS," but "Jerusalem a DESOLATION." *

2.—Zion is to be called "SOUGHT OUT," "A CITY NOT FORSAKEN," † Jerusalem was not sought out, but was a city inhabited before Israel came out of Egypt. Jerusalem has also been *forsaken* for many generations.

3.—The light of Zion is to come, and the glory of the Lord is to arise upon her, before wickedness is destroyed from among the nations; whereas Jerusalem is not to become holy, and the glory of God is not to arise upon her, until the Lord comes and destroys wickedness, and converts the Jews. That great darkness will reign among the nations, while Zion will be in the light, is clearly predicted by Isaiah, who addresses her in the following beautiful and prophetic language, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." ‡ The nature of the light and glory which will be seen upon Zion, is described as follows:—"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a *cloud* and *smoke* by day, and the shining of a *flaming fire* by night." § When the Lord builds up Zion, and she begins to shine, Isaiah says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." ‖ Zion will be distinguished from Jerusalem by her people being all righteous, as Isaiah says, "Thy people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." ¶

4.—Zion is to "get up into a high mountain," before the coming of the Lord, while Jerusalem is required to do no such thing.

5.—"The redeemed of the Lord shall return, and come with singing unto Zion," ** but the Jews will not be redeemed from their sins and uncleanness until after they have rebuilt their city and temple. The first are redeemed before they return to Zion, the latter are redeemed after the Messiah comes.

6.—When the redeemed return to Zion, everlasting joy shall be upon their head;

* Isaiah xliv. 10. † Isaiah lxii. 12. ‡ Isaiah lx. 1—2. § Isaiah iv. 5.
‖ Isaiah lx. 4—5. ¶ Isaiah lx. 21. ** Isaiah li, 11.

they shall obtain gladness and joy; and SORROW and MOURNING shall flee away," but Jerusalem is to have much SORROW and MOURNING after the Jews return.

7.—"The Lord shall comfort Zion: he will comfort all her waste places; and he will make her WILDERNESS like Eden, and her DESERT like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody," * but Jerusalem is not called a *wilderness* neither a *desert*.

8.—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For, lo! the kings were assembled, they passed by together. They saw it, and so they marvelled, they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail" † The glory of Zion is to strike terror to the heart of kings, insomuch that when they pass by and see it, they will haste away, but no such terror and fear will seize upon them when they come up to Jerusalem and commence taking it, rifling the houses and ravishing the women, consequently, the cloud and smoke by day, and the shining of the flaming fire by night, will be for a defence unto Zion, that the kings of the nations will not dare wage war against it, but Jerusalem will not have any such glorious appendage to strike terror to the nations, and to cause their kings to haste away with great fear, like a woman in travail.

9.—"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that RIGHT EARLY. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us." ‡ The city of God or Zion is to be helped *right early*, notwithstanding the raging of the heathen; but Jerusalem will not be helped and delivered until the Lord comes with all his saints.

10.—"The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." § Zion is represented as "the perfection of beauty," and God will shine out of it before he comes, and the saints, (not Jews), are to be gathered unto the Lord; for this purpose a proclamation of gathering is to be given both to the heavens and to the earth. All these things are very different from what is to transpire at Jerusalem.

11.—"O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness, in a solitary way, they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." "He turneth the wilderness into a standing water, and dry ground into water springs, and there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffered not their cattle to decrease." ‖ These events cannot have reference to the gathering of the Jews, for they will not wander in a solitary way in the wilderness, being hungry and thirsty, and being led by the Lord to a place where they can prepare a city for habitation. This, therefore, has reference to another people, and to another place separate from Jerusalem. The people who are to "wander in the wilderness in a solitary way," are to be the "*redeemed of the Lord*" gathered from the east, west, north, and south. The Lord himself is to lead them, and perform miracles in causing springs of water to break out in the

* Isaiah li, 3. † Psalm xlviii 1—6. ‡ Psalm xlvi, 4—7. § Psalm l, 1—6.
‖ Psalm cvii, 1—8, 31—39.

desert, and in the wilderness, and from the dry ground, for the benefit of his redeemed. "The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose."* The Jews will not be thus led when returning to Jerusalem.

12.—Even the house of Israel, or the ten tribes, will not return to Jerusalem and permanently inherit the land until the house of Judah has been gathered, and well scourged by the nations who will gather against them. But, instead of going to Jerusalem to be scourged and chastened with the Jews, they will first come to Zion. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel, will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the *height of Zion*, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."†

Here it will be seen that the house of Israel will be in a very different condition from the Jews. The ten tribes will believe in Christ, so much so, that he will lead them, while on their return from the north country, and they will come and "sing in the height of Zion," and "they will not sorrow any more at all:" whereas the Jews will have no such favours shown unto them on their return from the nations, but will have great distress and sorrow, and mourning, after they get back to Jerusalem. The ten tribes are redeemed from their afflictions before the Jews, consequently they first come to Zion among the redeemed saints, and partake with them in all the glory of Zion, until the Jews and Jerusalem shall also be redeemed, when they shall return to Jerusalem, and receive their inheritance in the land of Palestine, according to the divisions of that land in Ezekiel's prophecy, and become one nation with the Jews, "in the land upon the mountains of Israel."‡

Both Zion and Jerusalem will remain on the earth during the Millennial reign of Christ; both will be preserved when the present heaven and earth pass away; both will come down out of heaven upon the new earth; and both will have place upon the new earth for ever and ever—the eternal abode of the righteous.

The Psalmist says, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest FOR EVER."§ The city of Zion, therefore, must remain for ever as the Lord's rest, and will be caught up into heaven and preserved while the earth passes away.

The same is true of old Jerusalem also. Jeremiah says, concerning the city after it is rebuilt by the gathering of the Jews, "It shall not be plucked up, nor thrown down ANY MORE FOR EVER."‖ Consequently, it also will be taken up into heaven, and be preserved while all things are being made new. John saw both of these cities descend upon the New Earth. He saw the New Jerusalem descend first, and afterwards was carried away in the Spirit to a high mountain, and saw that great city, the holy Jerusalem, descend. ¶ Hence this earth renewed will be the eternal inheritance of the Saints, and the Old and New Jerusalems will for ever remain upon it, as the eternal abode of glorified immortal beings.

* Isaiah xxxv, 1—7,—xliii. 18, 19, 20. † Jeremiah xxxi. 7—14.
‡ See Ezekiel xxxvii. 21, 22, 25,—also xlvii. chapter. § Psalm cxxxii. 13, 14.
‖ Jeremiah xxxi. 40. ¶ Revelation xxi 2 10.

[We here insert the two following letters as being in connexion with the article entitled "New Jerusalem." It will be recollected that our remarks under this title

were called forth by replying to a letter from "A Layman," and a perusal of the annexed communications will show what has been the result of our remarks.]—ED.

Piccadilly, Shelton, Staffordshire, October 5, 1849.

Respected Sir,—I have been anxiously waiting for a long time for the conclusion of that important subject elicited by my letter of enquiry. I feel abundantly grateful for the ample response, and hope that you will still dilate upon the matter, until every abstruse and apparent discrepancy is exploded and made as lucid as the radiant orb of day.

I have had a conference with J. D. Ross and others, and intend being baptized if God permit. Where all was dark and sable as night, light has sprung up, and I feel to cast my whole soul unto the care of God. Praying that he would grant unto me a full and complete absolution from all my sins.—"LAYMAN."

WILLIAM WRIGHT.

Burslem, October 8, 1849.

Dear Brother Pratt,—I feel interested in dropping you a line, to say that "Layman" has requested baptism, and that the ordinance was administered last night by G. Simpson, High Priest. It was truly interesting to hear him acknowledge his sins, and implore the mercies of God by the water side.

Yours in the new covenant,

JOHN MASON.

A REPLY TO THE OBJECTIONS OF THE REV. MR. OSBORNE, MINISTER OF DARLINGTON STREET CHAPEL, WOLVERHAMPTON.

BY J. BELL, AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Being the substance of a Sermon delivered in the Saints' Room, St. James's Square.

1 THESSALONIANS v. 21.

Beloved Brethren and Sisters,—Most of you are already aware, from some hints which were thrown out this morning, that I purpose replying to the objections which were raised against our views of baptism by the Rev. Mr. Osborne, in his sermon of this morning to the congregation in Queen Street. My discourse, will, therefore, be rather controversial; notwithstanding, I trust that the spirit in which I shall reply to his objections, will be that of truth, humility, and love, and that my remarks may savour of that charity which hopeth and believeth all things. I am inclined to believe, and would therefore sincerely hope, for his own veracity's sake, and for that only, that the rev. gentleman's objections are the offspring of a candid and impartial mind: nevertheless, when I reflect upon the old adage, which says, "even good men may be deceived," and daily see its truth developed, I am induced to believe that sincerity and infallibility are not so inseparably connected as might be desired.

The scripture which I have chosen for a text will be found in 1 Thessalonians v. 21, "prove all things, and hold fast that which is good." And here I would observe, before proceeding further, that text-taking is neither a divine institution nor an apostolic custom, but was introduced in the third century by Origen; he too it was who introduced the vile system of spiritualizing the scriptures, so that a mystical meaning, or fanciful interpretation, was preferred before the obvious meaning of words and phrases: * and it is only to comply with a popular custom, where I can conscientiously do so, lest by the neglect of it I should unwillingly offend my hearers, that I now take a text.

* Stromata, book x.

In the words of our text we have the apostle's injunction to the Saints of his day, to investigate carefully all that they heard, and to avoid relying too much upon the mere authority of the speaker. I would therefore earnestly impress upon your minds the necessity of giving heed to the apostle's advice, which, though especially addressed to the church at Thessalonica, is equally applicable to all people in any age of the world, inasmuch as it conveys a general principle, which if observed cannot fail to be productive of the most beneficial and lasting results; and I would say, both to saints and sinners, put away all prejudice, and let the balances of your minds be duly adjusted, that your judgments may be decided by the ponderance of truth.

I shall first call your attention to Mr. Osborne's text, which you will find in the 16th Acts, 33rd verse, where the account is given of the baptism of the Phillipian jailor. From the occurrence of the words "*all his*" and "*all his house*" in this account, Mr. Osborne drew the unwarrantable conclusion, and in plain terms declared, "here, then, is infant baptism;" but it will be seen from a perusal of the 32nd and 34th verses, that there were no infants in the jailor's household, for the word was *preached to all*, and *all believed*, which would not be true if infants are included in the signification of the word "all." To preach to infants would be absurd, and for infants to understand or believe would be impossible. Neither can Mr. Osborne support the idea of infant baptism by quoting the words "suffer little children to come unto me and forbid them not," &c., 19th Matthew, 14th verse, for there is not in these words the most distant allusion to baptism of any kind; on the contrary, the purpose for which they were brought to Jesus is plainly stated, namely, "*that he should put his hands on them, and pray*," and not (as Mr. Osborne would have us understand) *to be baptized*. A few verses were quoted by Mr. Osborne from 17th Genesis, beginning at the 4th verse. His application of these verses was on this wise—that as the law of circumcision was enforced upon its subjects in their infancy as the most proper period, so should the ordinance of baptism in the gospel scheme. This I utterly deny for the following reasons:—

1. There is not a single passage which, when properly applied, at all favours the idea.

2. If infant baptism was substituted in the place of infant circumcision, there is then *a change only*, without any advantage resulting therefrom; for if the law of circumcision was unprofitable because not of faith, infant baptism must be so for the same reason. Infants are equally unable to believe in or understand the latter covenant as they are the former.

3. The purpose of each was diverse from the other. Circumcision was the *seal* of a covenant or promise then made, to be fulfilled at a *future* period, which becomes of no use when the promise has been fulfilled: whereas baptism is for the express purpose of *conveying* unto us, in the *present* act of its administration, the remission of our sins.*

4. Circumcision was of one sex only, baptism is of both. †

5. Baptism is administered in the name of the Father, Son, and Holy Ghost; which was not the case with circumcision. ‡

6. In baptism no age is fixed upon by Jesus or the Apostles as the most proper period; whereas, the eighth day after birth was expressly commanded for circumcision. §

7. We read that the ancient Jews "were baptized unto Moses, in the cloud, and in the sea." ‖ Here, therefore, was baptism observed at the same time that circumcision was in force, which is inconsistent with the idea of the one superseding the other. It may be asked "why were both ordinances observed during the Mosaic dispensation, and only that of baptism in the Christian?" I reply that the gospel was preached unto the people of that day, as well as unto those of the apostolic age, "but the word preached did not profit them, not being mixed with faith in them that heard it," ¶ therefore "*the law was added because of transgression*." ** Hence the law and the gospel were in force at the same time, and the ordinance of

* Mark i. 4; Luke iii. 3; Acts ii. 38; Acts xxii. 16; Peter iii. 21.
† Genesis xvii. 12; Acts viii. 12 ‡ Matthew xxviii. 19. § Genesis xvii. 12.
‖ 1 Cor. x. 1, 2. ¶ Hebrews iv. 2; Ibid. iv. 2. ** Galatians iii. 19.

circumcision being incorporated with the law, was performed upon infants eight days old, who on arriving at the age of accountability could then be baptized for the remission of their sins; but when the seed (Jesus Christ) came, to whom the promise was made, then the seal of that promise (circumcision) was no longer necessary * The observance of both ordinances during the same dispensation still further proves that the nature and purpose of each differed from the nature and purpose of the other, for if they had been similar in these respects there would have been no need for both at the same time. From these and other reasons it is plain that there is no analogy between the two ordinances, and therefore no argument can be drawn from the former to substantiate infant baptism.

The next passage which Mr. Osborne adduced in support of the absurd theory is the 39th verse of 2nd Acts, but this also fails to prove the point, for children are not necessarily infants, any more than a woman is a man, because she is of the same species, or a groat a guinea, because it is coin; you and I, and all the world are children of some parents, nevertheless we are not all infants.

Our objector continued his argument (if it may be called one), by asking a question, in which he supposes, though without any reason, that if infants are not baptized, they are necessarily cut off from any participation in the benefits of the atonement; why he should think so I cannot tell, but I will attribute it to the "sadly deficient view" which he has taken "of the love of God with respect to infants," as it is more charitable than the supposition that he had intended to cast upon us the odium of an opinion most erroneous in itself, and not in the least degree countenanced by us. His words were, "if infants were cut off, why were they cut off? it must have been either in mercy or judgment; in mercy it could not be." This is quite true; but why suppose they were cut off at all? the scriptures do not teach it, neither do the Latter-day Saints; on the contrary, the scriptures bear record, and we believe, that as much as was lost by Adam's transgression, so much we regain by the atonement of Christ; or in other words, "as in Adam all die, even so in Christ shall all be made alive." † Hence, neither infants nor adults have need of baptism until they themselves become actual transgressors; but when this is the case, and we have been awakened to a sense of our sad condition, we can then joyfully avail ourselves of the ordinances of the house of God, and by being born of water and the spirit, become new creatures in Christ Jesus, inasmuch as we believe the gospel, and do heartily renounce our sins. Mr. Osborne next cited the authority of one of the (so called) fathers of the church. His words are as follow:—"Irenæus, who was acquainted with Polycarp, and he with St. John, tells us that it (infant baptism) was practised in the early ages from the days of the apostles." This may be true, for many errors besides this were taught and practised very early; in fact, the "mystery of iniquity" commenced its operations as early as the days of St. Paul, ‡ and it is probable that the Apostle made use of the words of our text in view of these very heresies. The antiquity of errors is no proof of their truth, and if Irenæus is the best authority on this point, then bad is the best, for the very same Irenæus gravely informs us of a false case, in stating, that when the Harlot Rahab concealed the three spies, she concealed the *Father, Son*, and *Holy Ghost*. § Many other absurd ideas were entertained by these ancient writers, and as for unanimity there is none to be expected from them. Origen is frequently quoted in support of infant baptism, but I think his testimony will have very little weight with any one who is acquainted with his inconsistent ideas on other subjects; for instance, he says that "the Holy Spirit was *created* by the Son, by the word." ‖ Another of these notable characters (St. Chrysostom, I believe,) says that in a certain country where he had been, he there saw people with only *one eye*, which was in the *centre* of their foreheads, and moreover, that they carried their heads *under their arms!* So much for the ancient fathers.

Mr. Osborne continued by making an assertion of the correctness of which he himself seemed to be doubtful. Said he, "not until the sixth, if not the tenth century, were there any dissents from this opinion." Now if Mr. Osborne is no more

* Galatians iii. 19; 1 Cor. vii. 18, 19; Galatians v. 2—6.
† 1 Cor. xv. 21, 22; Romans v. 18, 19. ‡ 2 Thessalonians ii. 7. § Book iv. ch. 34.
‖ 1 Part on St. John.

certain upon this particular than to be doubtful whether it was in the sixth or tenth century that dissents concerning this doctrine took place, it would have been better policy to have avoided making the assertion at all; however he seems to have quite overlooked the fact that infant baptism was disputed as early as the third century.*

Our divine endeavoured to draw a comparison between infant baptism, and the oath of allegiance, but in this comparison he failed most signally; he said, "the oath of allegiance, does it not bind the children also? if the parents take the oath, do they not take it *for* the children as well?" And again, "it would be absurd to suppose that the children, when arrived at manhood, should take a fresh oath." Here, observe, the first parallel would exempt children from baptism when young or in their infancy, because their parents' baptism *served for them*, as did the parental oath; and the second would exclude them from it when of a riper age, because, as Mr. O. would have it, such a thing would be absurd. When, then, are they to be baptized? According to Mr. Osborne's comparison they never would, and so far from supporting infant baptism, this comparison actually confutes it.

The next objection raised by our divine was, that "no advocate of adult baptism can find any prohibition of *infant baptism*." I reply neither is there any prohibition of *infant communion*, nor of the absurd practice of *baptizing bells*, (a custom formerly observed in those countries where Popery prevailed). If the absence of a direct and definite prohibition of infant baptism be a sufficient warranty for its observance, then we shall have equally good reasons for *infant communion*. It is clear that Mr. Osborne's argument proves either too much or nothing at all.

Our rev. objector's next argument was as follows:—"They say, 'he that believeth and is baptized shall be saved;' now this argument would carry them to this, if they cannot believe they cannot be saved." Here Mr. Osborne not only seems to have forgotten that these were the words of Jesus, merely quoted by us, but he also assumes that we believe in infants *having faith* and *being baptized*, which is not the case. He endeavours also to make it appear that his conclusion is deducible from our own views of baptism; but let me, once for all, state that as a full, free, and sufficient atonement was made for original sin, so infants are not under condemnation on that account; and having committed no sins themselves, they have no need of baptism for the remission of any. The error consists in applying the words in question to the case of infants. †

Mr. Osborne next says, that "immersion cannot be the order of God, because it will not meet the case of every one." How, says he, "can any one be immersed in a desert, where there is little or no water?" How, indeed! say I, not at all; but as there are no inhabitants except travellers in such deserts, and these never stay long on this very account, they would soon travel on their camels and dromedaries to a place where there was sufficient water; indeed we have the account of St. John doing so for this very reason.‡ As to the impossibility of baptizing in the Polar regions, I would state that those parts of the Polar regions which are inhabited are not destitute of a sufficiency of unfrozen water wherein they could baptize; even if they were, the inhabitants, travelling as they do with great swiftness upon the ice, sometimes by means of skates and at others with sledges, would soon arrive at water at such a temperature as would admit of baptism being administered with even a considerable degree of comfort. Mr. Osborne says, that "Immersion is a dangerous mode," but it is proved by the experience of millions, that it is not more pregnant with danger than benefit. In fact, a few minutes or seconds immersion in cold water in any season of the year is highly beneficial, and is strongly recommended by the faculty. As for the possibility of accidents, this would be the result of *carelessnes*, and not of the *mode of baptism*.

The following passages were next quoted in favour of sprinkling:—"I will pour out my *spirit* upon him that is thirsty;" "the *Holy Ghost* fell upon them;" "*I* will sprinkle clean water upon you."§ With regard to the two first passages I will simply observe that they have no reference whatever to baptism, but to the Holy Spirit alone; neither has the latter any allusion to this ordinance, which will the

* Mosheim, vol i. p. 85. † Mark, xvi. 16. ‡ John iii. 23.
§ Ezekiel xxxvi. 25.

plainer appear upon a perusal of the context, from which we gather, first—that the event is still future, inasmuch as the houses of Israel are not yet gathered to their own land, for in the 25th verse we are informed that *then* is the time when this sprinkling will take place. It is evident therefore, that if it referred to baptism we are all baptizing considerably *before* the time specified: secondly, from the grammatical construction of the passage, we learn that whenever it is fulfilled, *God himself* will be the agent. From these reasons it is plain that the sprinkling here spoken of does not refer to baptism. If it did, then the example of Jesus, and the practice of the apostles, would be utterly at variance with the passage in question, inasmuch as they baptized by immersion (a fact which can be proved both by the scriptures and history), whereas the passage in Ezekiel's prophecy speaks of sprinkling.

Mr. Osborne next observed that "the Greek word—*baptizo*, has twenty-three different significations, such as *dip*, *plunge*, or *immerse*." But how does this support the idea of sprinkling? Not at all; any one in his senses will perceive that it is fatal to it, and instead of being an argument against us, it is one in our favour. He further said, "then great stress is laid upon four Greek prepositions; 1,411 times those prepositions are used in such a manner as to favour sprinkling." This I shall meet by observing that it is a gross error; the result of a most tortuous perversion and misapplication of scripture language, strained to support a point which has no foundation in Holy Writ. Mr. Osborne continued by observing, that "if these Greek prepositions must mean *into* and *in*, in one case, they must in another, and then we must believe in the absurdity that Jesus actually went *into* the mountain, instead of *on to* it. It will be perceived from this, that his intention was to set aside these words, so that they should not favour immersion; but I will now act upon his suggestion, and apply the rule the other way, and we shall then see that his argument in this case is equally as futile as the preceding ones.

According to Mr. Osborne, if these prepositions must have a certain meaning in one case, they must have the same meaning in all other cases; if, therefore, *on to* and *on* be the proper meanings of these prepositions in one case, they must be so in another; then we must understand that Joseph was laid *on* a pit, and there was no water *on* the pit; instead of Uzziah going *into* the temple, we must understand that he went *on to* it; we must also read that Noah went *on to* the ark, instead of *into* it; our father who art *on* heaven, instead of *in* heaven. Some may say, "how then, when reading the scriptures, are we to know which interpretation is right, since the Greek word is capable of both?" I answer, the nature of the case will always decide; for the nature of a mountain is such that no one in taking a walk need go *into* or right under the soil to do so; whereas the nature of baptism is an *immersion* of the body in water.

The next objection was that the 3,000 could not have been *immersed* in one day. But let us bring facts to bear upon the case:—Elder J. Clinton, president of the Birmingham conference, on one occasion baptized thirty-nine in forty minutes; at this rate, the Twelve Apostles alone could have baptized them all in four hours seventeen minutes, and as they commenced early in the morning, (soon after nine o'clock), they could have had intervals of rest, so as not to experience any inconvenience from continuing in the water long at a time; moreover the apostles, being fishermen and other like occupations, were no doubt inured to hardships, and especially exposed to the elements, and were therefore prepared for such occasions as the one in question. But we have good reason to conclude that the twelve apostles were not the only administrators in this great baptism; for in Acts ii, 1, we are informed that they were *all in one place*, the number being 120, Acts i. 15. Of this number no doubt the seventy whom Jesus had commissioned formed a part, and it is very unlikely that they would remain as idle spectators; therefore, taking these into the number of administrators, the 3,000 could have been baptized in half an hour.

Mr. Osborne next said that "the 3rd, 4th, and 5th verses of the 6th of Romans have a reference to something altogether spiritual, because there is no similarity or point of comparison between the *baptism* of a believer and the *death* of Christ." This is quite true; surely Mr. Osborne must have known better than to think that we endeavour to draw a comparison between a *baptism* and a *death*; but this is one among the many absurd things that men will say and endeavour to apply to us, in order to make their own case appear good. However, let me tell Mr. Osborne, that

the comparison lies in the *burial* and *baptism*, both of these implying, in their very nature, a complete *overwhelming* or *covering* of the body; and St. Paul, in these very verses, makes an allusion to the *mode* of baptism by comparing it to the *burial* of Christ, as it is written, we are *buried* with him by *baptism* unto death, that *like as* he was raised up from the dead by the glory of the Father, even so should we also walk in newness of life." And again, "if we have been *planted* together in the *likeness* of his death we shall be also in the *likeness* of his resurrection." Among those who have written upon this subject, and have understood these verses to have allusion to the *mode* of *baptism*, I may mention Grotius, Hall, Whitby, Schudder, Saurin, Newton, Davenant, Luther, Calvin, and many others, so that *we* are not alone in our view of the meaning of these verses.

The next objection was that "baptism by water is the sign of baptism of the spirit;" but for this there is not the least shadow of evidence, and on that account Mr. Osborne did not adduce any. If it were true, and I were to draw the analogy correctly, I should say, in Mr. Osborne's own words, "if we are no longer under the influence of the Spirit, than we are under the influence of the water, it is a very poor affair indeed, and of very little assistance towards our salvation."

Mr. Osborne then related an anecdote of a Baptist who told him that he believed some of his (the Baptist's) children were lost, and others were saved. In commenting upon which, our reverend objector said, "If baptism gives a man such super-horrible views of the destiny of his own family, God deliver me from such." Here Mr. Osborne falls into the vulgar practice of substituting clap-trap for argument, and of attaching to others the ill consequences of a belief they do not hold. Here, observe, the Baptist could have had no allusion to baptism, when saying the words which Mr. Osborne repeated, because he of course did not believe in infant baptism: therefore the cause of his doubts must be found elsewhere, and that will be in the doctrine of *predestination*, which is held very strictly by many of the Baptists.

Our divine next quoted the words "neither circumcision nor uncircumcision availeth anything, but a new creature," just as if baptism was meant. Any one will perceive that it is circumcision, and not baptism that is here spoken of, unless he be blind or unable to read.

"If you break the law, your baptism is of no use," said Mr. Osborne, but I suspect that even some of those whom Mr. Osborne himself has baptized are not quite infallible; in fact, this we can gather from their own words, even in their most pious moments, when they will acknowledge that they are "miserable sinners." Hence their baptism is of no use, any more than any one's else, according to Mr. Osborne's own words. But is it not written that "if we *confess* our sins, he his faithful and just to *forgive* us, and to *cleanse* us from all unrighteousness?" And, again, are we not enjoined to pray that God will *forgive* us our tresspasses? It is possible that persons who have been baptized, and have entered into covenant with God, may sin and be overtaken in faults, but still their baptism *has been*, and still is of use, as an initiatory ordinance, and as an ordinance for the remission of sins that are past; and being by this ordinance made the adopted sons and daughters of God, they are entitled to greater favour, and more free forgiveness, inasmuch as they repent and do not wilfully persevere in sin. We have an High Priest who ever liveth to make intercession for us.

Having tried all Mr. Osborne's objections by right reason, and found them wanting in power to overturn the truth, let us hold fast the conclusion that *adult baptism by immersion for the remission of sins* is still unshaken, and is firmly founded on the word of God. Being a principle of truth, it is therefore mighty, and truth being mighty it must prevail.

I would therefore exhort all within the hearing of my voice to make no delay, but "*arise and be baptized, and wash away your sins, calling on the name of the Lord*," so shall you have the witness of the Spirit, by which you shall also come in possession of principles and power so as to overcome and prevail, and be enabled to endure unto the end, which principles and power I beseech my Heavenly Father to bestow more abundantly upon his Saints, and though they be a little lower than the angels, to crown them with loving kindness and everlasting joy, and may the peace of God for ever dwell in your bosoms for the Redeemer's sake. Amen.

THE JEWS, JUDEA, AND CHRISTIANITY.

BY JUDGE NOAH.

Within the last twenty-five years great revolutions have occurred in the east, affecting in a peculiar manner the future destiny of the followers of Mohammed, and distinctly marking the gradual advancement of the christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and her fierce Pacha had thrown off allegiance to the Sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the commander of the faithful, reconveying Syria to Turkey, and was content to accept the hereditary possession of Egypt.

Russia has assailed the wandering hordes of the Caucasus. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States, down to the borders of Gaul: but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there, by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again open to the busy hum of commerce; the fields will again bear the fruitful harvest; and Christian and Jew will together on Mount Zion raise their voices in praise of Him whose covenant with Abraham was to endure for ever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonise the Jews in other countries has failed; their eye has steadily rested on their own beloved Jerusalem, and they have said, "The time will come, the promise will be fulfilled."

The Jews are in a most favourable position to repossess themselves of the promised land, and organise a free and liberal government; they are at this time zealously and strenously engaged in advancing the cause of education. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment; the land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and everywhere indicates fruitfulness, and the magnificent cedars of Lebanon shew the strength of the soil on the highest elevations; the climate is mild and salubrious, and double crops in the lowlands may be annually anticipated. Everything is produced in the greatest variety. Wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugar-cane is cultivated with success; tobacco grows plentifully on the mountains; indigo is produced in abundance on the banks of the Jordan; olives and olive-oil are everywhere found; the mulberry almost grows wild, out of which the most beautiful silk is made; grapes of the largest kind flourish everywhere; cochineal is procured in abundance on the coast, and can be most profitably cultivated; the coffee-tree grows almost spontaneously; and oranges, figs, dates, pomegranates, peaches, apples, plums, nectarines, pine-apples, and all the tropical fruits known to us flourish everywhere throughout Syria. The several ports in the Mediterranean, which formerly carried

on a most valuable commerce, can be advantageously re-occupied. Manufacturers of wool, cotton, and silk, could furnish all the Levant and the islands of the Mediterranean with useful fabrics. In a circumference within twenty days' travel of the holy city, two millions of Jews reside. Of the two and a half tribes which removed east of the trans-Jordanic cities, Judah and Benjamin, and half Manasseh, I compute the number in every part of the world as exceeding six millions. Of the missing nine and a half tribes, part of which are in Turkey, China, Hindoostan, Persia, and on this continent, it is impossible to ascertain their numerical force. Many retain only the strict observance of the Mosaic laws, rejecting the Talmud and Commentaries. Others, in Syria, Egypt, and Turkey, are rigid observers of all the ceremonies. Reforms are in progress which correspond with the enlightened character of the age, without invading any of the cardinal principles of the religion. The whole sect are therefore in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science, a love of the arts, political economy, and wealth could desire, to adopt the initiatory steps for the organisation of a free government in Syria, as I have before said, by and with the consent and under the protection of the Christian powers. I propose, therefore, for all the Christian societies who take an interest in the fate of Israel, to assist in their restoration by aiding to colonise the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing.

"TRACTS FOR THE TIMES."

We find that the instigators in the Mormon delusions are neither dead nor sleeping. They are now going about the town, leaving tracts at the doors of the poor, and appear to be pursuing their labours in a systematic and persevering manner. One of these "tracts" has been handed to us: it sets out with the question—"Was Joseph Smith sent of God?" and attempts to prove the affirmative by citing the numerous "prophecies" and "miracles" which the said Joseph Smith, is alleged to have uttered and performed! And not only is it alleged that Joseph Smith the founder of the Latter-day Saints, performed the numerous miracles, but that he has transferred the power to "vast multitudes" of his followers, who can also heal the sick and work by faith in the name of the Lord! What a pity it is that these blasphemies cannot be put an end to.—*Cheltenham Examiner.*

"To the Editor of the Cheltenham Examiner."

"Dear Sir,—As I know you always promote the cause of religion and morality in your *Examiner*, I take the liberty of requesting your advocacy in the work of Scripture readers, or, as sometimes called, lay readers, in our vilages. Very many of the really pious and good clergy do subscribe to the fund, now in existence nearly twenty years, and are most anxious for the continued assistance they receive; the Bishop himself takes interest in the work, and has promoted at Stroud an institution of the kind; the villages round Cheltenham, I grieve to say, are in a sad neglected state—Mormonism increasing beyond belief, many of the churches entirely neglected, dissent of all denominations increasing, and yet the committee find it difficult to keep up the funds required to pay a few faithful yet humble men, who have done and are doing, unbounded good in the spread of the Gospel. Should this statement meet the eye of those anxious for the glory of God and the well-being of society, I trust they will communicate with you, who can refer them to me for any explanation, and the truth of what I now state. I am, dear sir, yours, &c.,"

"JUSTICE."

August 8th, 1849.

N.B.—The usual annual subscription is £1.

Cheltenham, September 17th, 1849.

Dear Brother,—To give you some idea of the spirit of Mormonism in this part of the country, I send you the above items which I clipped from the *Cheltenham Ex-*

aminer, which shows that the people and the devil are aware that the advocates of Mormonism are neither dead nor asleep in this part; and the *Examiner*, although an enemy to the Saints and the gospel, is compelled to acknowledge that the gospel is spreading in spite of all their efforts to prevent it.

And as the *Examiner* says, we are pursuing a systematic course in the distribution of tracts in this town, and they are left at the houses of the rich as well as the poor, we have about 600 tracts in circulation in Cheltenham, which if changed every week, will in less than one year give every person in this town some knowledge of the principles of the gospel, and I am satisfied that a distribution of tracts in a town like this, is the most efficient method that can be pursued in diffusing a knowledge of the gospel amongst the people; and more can be done in that way in spreading the truth than in any other, and my opinion is, that a well-regulated tract society will do more in one month in spreading the gospel in a town, than could be done in any other way in one year.

Our quarterly conference took place in Cheltenham on the 26th of August. The chapel in which we held our meeting was crowded from ten in the morning until ten at night, and hundreds remained outside for want of room within. It was a day of rejoicing with the Saints, and the oldest members here, said it was the best conference ever held in Cheltenham.

On Wednesday, the 29th August, at seven a. m., a great number of people assembled at the railway station, to witness the departure of the Saints for Zion. The scene was affecting, and has produced a great sensation in this town; it has made a lasting impression on the mind of saint and sinner. Our meetings are well attended, and we are baptizing some every week, and our prospects seem more flattering at present, for an increase, than they have done heretofore.

Hoping these few lines will find you and your family well, I subscribe myself your brother and fellow-labourer in the everlasting covenant,

J. W. Cummings.

SEVERAL CASES OF MIRACULOUS HEALING.

SEVERAL CASES OF CHOLERA HEALED IN THE NAME OF THE LORD.

Macclesfield, September 28, 1849.

Dear Brother Pratt.—I am happy to inform you that I enjoy excellent health and good spirits, and rejoice in the work of the Lord whereunto I am called to administer. Many are dying in this town of the cholera. Many of the Saints have been seized with the destroying pestilence, but all have been restored to health and strength by the power of the priesthood. I wish to forward you some remarkable instances of healing. Sister Jane Batty, was seized with Asiatic Cholera, in the month of August. When I was called to administer to her, she was taken with cramp, which was followed with great pain. I laid hands on her, and by the authority of the holy priesthood rebuked the disease in the name of Jesus Christ; the cramp and pain immediately left her, and she was restored to health and strength.

The next was brother George Galley, he had a violent attack of the same disease. Elder James Galley and myself laid hands on him and administered oil, and he was immediately restored. The next is sister Caroline Parker, who was attacked violently with the same disease of Asiatic Cholera. Some of the neighbours went for the doctor, who pronounced it a desperate case, and gave some advice, after which her father, Elder Boyle, and Elder James Thirt, laid their hands on her and rebuked the disease, to the great astonishment of the doctor and the neighbours; for when he came the next morning, he was surprised that she was alive. He wished her to send to his surgery for some medicine, but she told him she could walk there, therefore needed none.

Sister Ann Markland was next attacked by the same disease. I laid hands on her in the name of Jesus Christ and rebuked the disease, and she was immediately restored. Her mother Margaret was next taken with the disorder. I administerd to her in the usual way, and she was immediately restored. The next was sister Ann Stubbs, who was violently taken with the same complaint on the 17th of

September. Elder Francis Sherratt and myself administered to her, and she is restored to health and strength. These are but a few cases where the power of God has been manifested in this conference, for there are many others that are equally signalised by the divine power and blessing of God.

We have been baptizing weekly in this town for some time past, and the prospect seems to promise well for the future, for there seems to be a strong impression on the minds of many that the gospel is preached by the Saints. We therefore bear testimony that the above cases of healing are true, and may be relied upon, as witness our hands, this 28th day of September, 1849.

JOSEPH CLEMENTS, President of the Macclesfield Conference,
JAMES GALLEY, Secretary.

Kirkhall Lane, September 22nd, 1849.

Dear Brother Pratt,—I wish to inform you of what I consider an incontrovertable proof of the power of God. On Sunday the 9th inst., sister Hart, of Bickershaw, was sick, and had the usual symptoms of cholera. Brothers Afflick and Hill laid hands on her, and anointed her in the name of the Lord, when she was immediately restored, got out of bed, and joined in the fellowship meeting, and bore a faithful testimony to the power of God. On Tuesday, the 11th inst., brother James Hart came for me to go and administer to his two children who were very sick. I went with him, and found them suffering from sickness, vomiting, cramp, and all the usual symptoms of cholera. The eldest three years old, and the youngest fourteen months; they were screeching in agony. I anointed them and rebuked the disease in the name of the Lord, when the eldest got up, and before we were aware of what she was about, ran to her grandmother, without shoes or stockings, to tell her that she was well. They then confessed that children could not deceive, but that it was the power of God. Of these things numbers can testify, and I trust you will make it public to the world. Praying that the blessing of God may rest upon you, and all the church of Christ.

I remain, yours in the bonds of the covenant,
RICHARD BOOTH, President of the Leigh branch.

P.S. These are only two out of numerous cases in this branch. R. B.

Derby, September 17th, 1849.

Beloved Brother Pratt,—On Sunday morning, September 2nd, I was called upon to go and administer to brother Thomas Parks, a young man of this town, who was suffering under a dreadful attack of the cholera. When I first entered the room, which was about ten o'clock, he appeared as though every breath would be his last, having suffered much in cramps, purging, and vomiting, from about four that morning. Shortly after I arrived, elders Duce, and Reed came, with priest Fisher. We consecrated some oil, and administered to him in the name of the Lord, and as soon as we had taken our hands off his head, he was enabled to speak, testifying that the pain had all left him, and began to praise God, the giver of all good, that the priesthood was given to his servants by which they could effectually administer to the children of men. In a few moments he was able to get up and put on his clothes; we left him and went to meeting. We went again to see him at night, we found him free from pain but rather weak; we administered to him again, and asked for God's blessings to attend it and on Wednesday night following, we found him at meeting, strong and well, bearing testimony of the power of God and rejoicing in the same. Henry Duce, Thomas Reed, and George Fisher, with the young man's parents are witnesses of the same, and truly rejoice in the blessings of Israel's God.

Another remarkable case is that of a sister in this town, named Cumberland, who was severely afflicted inwardly, for eleven years, during which time she received medical attendance from the most eminent men of that profession; such as Doctor Heigate, of Derby; Doctor Robinson, of Northampton; also under the care of the Infirmary Surgeon of Loughborough, but all to no purpose; she still got worse. Some said it was the liver complaint, others said it was a decline. She was also outwardly afflicted with a disease in her skin, and her body full of sores

from head to foot, for many years. Nothing seemed to do her any good, and only death was considered could put an end to her sufferings, but to her great joy, the latter part of last year she heard the Latter-day Saints preaching the gospel, and she believed and obeyed the same, and was soon made whole, and has, from that time to this, enjoyed a goodly portion of health and strength. She is now bearing testimony of the power of God bestowed upon her, both in word and person to all around. Numbers both in and out of the church are witnesses of the same; and even the unbelievers in the gospel cannot help but acknowledge that it is a great miracle. I might write for hours of such like cases but forbear at present. Concluding with the words of Paul, "Our gospel is not in word only but in power and much assurance." As a witness of the same, I subscribe myself, yours, truly,

JOHN WHEELER.

Shropshire, Shemington, near Market Drayton, September 9th, 1849.

Dear President Pratt,—In June, 1848, I was called upon by sister Walsh, to administer to her daughter, whose head was in one mass of sores, so that she could not turn it without turning her whole body. I attended to the ordinances, and in a few days she was restored, and is now a member of the church of Christ of Latter-day Saints. Yours in the Gospel,

WILLIAM HEYWOOD.

1, *Green Lane, Battersea, September* 8, 1849.

Dear Brother Pratt,—On the 2nd instant, Sunday evening, after returning from the service of the day, my wife was attacked severely with the cholera, cramp, and pain of stomach, and other symptoms following. I continued to administer the oil and laying on of hands upon her, praying her father in heaven to bless the administration in the name of Jesus; and this morning, I feel to call upon my soul and all that is within me to praise the Lord for gifts restored in these last days, for she is enabled to do a little of her domestic work this morning. Also, I would just say, sister Mary Wright called to see her, and stated the first time she came to our chapel, she could scarcely walk the distance of a quarter of a mile, being afflicted with palpitation of the heart, had been under the hands of medical gents. for more than two years. I baptized her on the 17th of May last, she stated to me she had not felt it since, is in perfect health, and rejoicing in the truth of the everlasting gospel. Many cases of healing have been wrought under my own hands, and that of my brethren, which have often led me to say, "what is man that Thou art mindful of him." I most assuredly know that the signs do follow the faithful Saints of God in the church of Jesus Christ of Latter-day's.

Yours in the everlasting covenant,

SAMUEL JARVIS.

Upholland, September 26th, 1848.

Dear Brother Pratt,—I take the liberty of writing these few lines to you, as our little branch has been organised about eleven months, and as there has not been a single line in the STAR about it as yet; I feel to say a little on the subject. Our branch is now numbering between 60 and 70 members, with one elder, and eight priests. We have preached the gospel for three or four miles round, and in spite of persecusion we feel to go a-head in the work, for we know it is the work of God; and we have had the sick healed many times. Out of the many cases, I shall select two, the first is that of brother John Yates, collier, of Orrell, Lancashire, who was taken very bad on Monday, August 27th, 1849, to all appearance it was the cholera. He sent his daughter for me. I went, accompanied by brother Joseph Marsh, and brother Thomas Yates, priests; found him in bed; we laid our hands on him in accordance with the commands of the Lord, and we rebuked the disease in the name of the Lord Jesus Christ, and he was better, so that he could go to his work in the morning. He has since borne testimony to the power of God in healing him.

The next is that of brother Thomas Jenkinson, of Orrell, labourer, who was taken very bad on Wednesday, September 11th, 1849, while at his work, so that he was obliged to go home, it being the cholera; he was very bad. He sent his wife

for me. I went in company with brother Joseph Marsh, and we found him in bed we laid hands on him in the name of the Lord Jesus Christ, and rebuked the disease, and as soon as we took our hands off his head, he declared the pain had left him, and before we came away, he got up and dressed himself. He could eat, and in the morning went to his work. He has since born testimony to the power of God in healing the sick, The work is going on in this place, and the Saints are in good spirits, with a good prospect of doing well. I conclude with my best prayers for the prosperity of Zion.

I remain yours, in the new and everlasting covenant,

DAVID LUDWORTH, President of Upholland Branch.

VARIETIES.

The late bishop of Limerick lived abroad for the last seven years, received nearly £70,000 for doing none of his duties as a bishop, and died at last leaving his cathedral windows unglazed.—*Times.*

PHENOMENON.—A passenger who came home in the Peninsular mail packet, *Pacha*, sent us the following communication, dated from Southampton. On the night of the 9th of June, when near Oporto, the weather was very strange, weather gales were very prevalent in the sky. Early on the morning of the tenth, we experienced torrents of rain. At six o'clock in the morning I went on deck, and immediately afterwards I saw one of the most extraordinary sights I ever witnessed. A tall and massive pillar of water, perfectly perpendicular, and its diameter, seemingly about fifty feet, equal throughout its length, moving fast in front of our ship across our course and towards the land. As it approached the shore, its gigantic proportions increased, and a noise like reverberating thunder accompanied its movement. This immense and symetrical column rising from out of the sea, and almost reaching the clouds, formed a magnificent spectacle. As it neared the land, it passed close to a sailing ship, the crew of which apparently from terror at its approach, dowsed all sail. If it had passed over our ship, it must have sunk her. I have no doubt it did immense damage when it burst on shore. One of my fellow passengers informed me this extraordinary phenomenon did not resemble the ordinary waterspout, which is often seen at sea.—*Derby Reporter.*

A meeting took place a week or two ago, of the committee of which Earl Ducie is chairman, for forming a mesmeric institution. We are informed that the institution is now in the fair way of being speedily opened in London, as a nucleus. We know many private mesmerists, amateurs, who practise gratuitously. If our correspondent wants to know particulars, and to form acquaintances amongst mesmerists, he should read the *Zoist*, and discover their names. We cannot use the liberty of sending him to any one. Many clergymen of the church of England now practise it in their parochial visitations. In the last *Zoist*, the Rev. Joseph Cautley, curate of Thorney, records a case of one of his own parishoners, whom he relieved by means of it of a very severe complaint. It was done almost instantaneously—that is, in half an hour. The wife of the poor labourer expressed herself thus afterwards:—"Oh! what a blessing it is sir, to have such a kind friend as you! Why, sir, we slept for five hours last night—the first time we have had a good night for months." Christianity began in this way. The apostles all laid their hands on the sick, and cured them. Why should not their apostolical successors do the same? Why are the heathen now not converted? Because the *hands* have lost their power in the schools for the *head*. It was the wrangling of the schools, and the consequent death of charity, that destroyed the gifts of the church. They die during controversy. They will come back with charity and peace.—*Family Herald.*

In proportion as the power of God is manifested through his servants, so will the power of the devil be manifested through his servants, under the name of mesmerism, science, or some other term calculated to mislead Millions who receive not the message of heaven, and love not the truth, will be deceived.—ED.

CHOLERA.

What wailing 's this I hear, at home, abroad?
A strange foreboding of calamity,
Which all men dread, and few can understand:
At which the vulgar stare, and more profane
Would love to jest it out of countenance.
Yet, still it comes with stealthy murd'rous step;
The grave and gay, alike before it fall.
The learned seem baffled at its dark approach,
And as an antidote, propose what might
Have been a sure preventative to some,
If timely given! But common charity
Must see its haggard victim breed disease;
And when its influences spread, retire afraid
Worcester. At what *their sins have made*, and say 'tis DEATH! LYON.

LINES

COMPOSED BY FREDERICK GARDNER, AGED 16, A TEACHER IN THE SUNDAY SCHOOL OF THE SAINTS AT CHALFORD HILL, GLOUCESTERSHIRE.

How sweet when the morning of Sabbath doth come,
With joy to arise and depart from my home,
And haste to the school where instructions are given,
To teach me the way to the kingdom of Heaven.

Now taught from the scriptures of wisdom and truth,
I cry unto God, be the guide of my youth;
Encouraged to seek him, assured I shall find,
For such is the promise so gracious and kind.

When the gospel is heard with its life-giving sound,
In the solemn assembly O let me be found;
For Jesus is there on the throne of his grace,
And brighter than gold are the smiles of his face.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 15TH OF OCTOBER.

	£	s.	d.		£	s.	d.
Thomas Smith	£5	11	8	Brought forward	£14	1	8
Alfred Cordon	3	0	0	James S. Cantwell	3	9	0
Liverpool Tract Society	0	10	0	William Cartwright	2	0	0
William West	5	0	0	Thomas Clarke	2	0	0
Carried forward	£14	1	8		£21	10	8

Just published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6 15s. per thousand.
Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."
Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.
Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."
The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.
The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 22. NOVEMBER 15, 1849. VOL. XI.

EPISTLE.

Great Salt Lake City, July 20th, 1849.

TO ELDER ORSON HYDE, AND THE AUTHORITIES OF THE CHURCH IN POTTAWATAMIE COUNTY, IOWA.

Dear brethren,—Since our last letter of April last, some matters have transpired which we consider worthy of your attention. The weather has been favourble for farming interest generally, and our crops so far bid fair to realize the common expectations; and we feel confident, that if strict economy is used, grain enough will be raised to meet the wants of the Saints here; but let it be understood by those expecting to immigrate to this valley, that they depend not upon the people here for a supply of provisions, but to bring their outfits with them. This refers to this season if any wish to start this fall, though our counsel is, not to start after this arrives.

On the 16th of June, the gold diggers began to arrive here on their way to the gold regions of California; since which time our peaceful valley has appeared like the half-way house of the pilgrims to Mecca, and still they come and go, and probably will continue to do so till fall. As many quit their wagons and pack at this point, and as many of their animals become worn down through fatigue, horses and mules are commanding high prices to complete the journey to the land of the gold dust.

From all appearance many will have to stop here late in the fall, and tarry with us through the winter. Goods and groceries are already beginning to stop and are sold at fair prices.

The health of the Saints is as good as we can ask, and we feel thankful to our Father in heaven for so great a blessing. The council house, our roads, bridges, bathing houses, &c., are progressing as fast as we can spare time from our agricultural labors to do them.

We are preparing to celebrate the 24th of July as the anniversary of the entrance of the pioneers into the Valley of the Great Salt Lake, in a manner that shall characterize the Saints as the true sons and daughters of liberty.

We have already erected a shade or building (on spiles or posts) measuring 100 feet by 60, for that memorable day, and for the purpose of meetings hereafter.

The weather has been steady with few exceptions. The warmest day we have noted, the thermometer at 2 P.M. stood at 104 deg. in the shade.

Elder C. C. Rich to the Bay of San Francisco, and Elder Addison Pratt, with some two or three of the Seventies to the islands in the Pacific, will start across the Desert immediately after our celebration. We can truly say that the Saints live up to the old *Mormon Motto* and "mind their own business," by which the valley of the Great Salt Lake is bursting into a city of habitations; where, if humility and love continue to increase with industry and economy, plenty and union will crown

the efforts of all that the Lord designs to bless. Law suits and mobs are far from this valley of peace, and may they ever remain so.

The brethren in Pottawatamie County, Iowa, Missouri, Nauvoo and vicinities, must remember, pause, and reflect, that we came to this valley when there was no house nor fence, and no corn nor wheat, save what we brought with us; and that our every nerve, and all our energies will be exerted to sustain ourselves, to build houses, fences, and raise grain, which, from all appearances must command as high a price as from five dollars to ten dollars per bushel for wheat, and from two dollars to six dollars for corn, and other things in proportion.

When these small matters of journeying more than a thousand miles over the sage plains, and settling, and preparing to live, and sustain ourselves with the common necessaries of life are overcome, then the poor shall feel our helping hand to assist them to remove to this valley.

In the bonds of the New and Everlasting Covenant, dear brethren, we remain, yours, truly,

BRIGHAM YOUNG.
HEBER C. KIMBALL.
WILLARD RICHARDS.

THE MORMON VALLEY NEAR THE GREAT SALT LAKE.

(*From the New York Tribune, October* 9, 1849.)

From the overland emigrants to California we have later news, which is, however, much of the same purport as that before received. A great deal of sickness is reported among them: and for 500 miles, as we are told, the road over which they pass is strewed with the bodies of dead beasts of burden. Our last letters are dated from the Great Salt Lake, where the Mormons are established.—One of the correspondents of *The Tribune* gives a minute and curious account of this singular sect, and the results of their industry in their new home. We give it a place here, confident that our European readers will find it interesting. Our correspondent writes under the date of July 8:—

"The company of gold-diggers which I have the honour to command, arrived here on the third inst., and judge our feelings when, after some twelve hundred miles of travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains and narrow and difficult ravines, we found ourselves suddenly, and almost unexpectedly, in a comparative paradise.

"We descended the last mountain by a passage excessively steep and abrupt, and continued our gradual descent through a narrow *canon* for five or six miles, when, suddenly emerging from the pass, an extensive and cultivated valley opened before us, at the same instant that we caught a glimpse of the distant bosom of the Great Salt Lake, which lay expanded before us to the westward, at the distance of some twenty miles.

"Descending the table land which bordered the valley, extensive herds of cattle, horses, and sheep, were grazing in every direction, reminding us of that home and civilization from which we had so widely departed—for as yet the fields and houses were in the distance. Passing over some miles of pasture land, we at length found ourselves in a broad and fenced street, extending westward in a straight line for several miles. Houses of wood or sun-dried brick were thickly clustered in the vale before us, some thousands in number, and occupying a spot about as large as the city of New York. They were mostly small, one story high, and perhaps not more than one occupying an acre of land. The whole space for miles, excepting the streets and houses, was in a high state of cultivation. Fields of yellow wheat stood waiting for the harvest, and Indian corn, potatoes, oats, flax, and all kinds of garden vegetables, were growing in profusion, and seemed about in the same state of forwardness as in the same latitude in the States.

"At first sight of all these signs of cultivation in the wilderness, we were

transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy—while all felt inexpressibly happy to find themselves once more amid scenes which mark the progress of advancing civilization. We passed on amid scenes like these, expecting every moment to come to some commercial centre, some business point in this great metropolis of the mountains; but we were disappointed. No hotel, sign-post, cake and beer-shop, barber pole, market-house, grocery, provision, dry goods, or hardware store distinguished one part of the town from another, not even a bakery or mechanic's sign was any where discernible.

"Here, then, was something new: an entire people reduced to a level, and all living by their labour—all cultivating the earth, or following some branch of physical industry. At first I thought it was an experiment, an order of things established purposely to carry out the principles of "Socialism" or "Mormonism." In short, I thought it very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances had produced this singular state of affairs. There were no hotels, because there had been no travel; no barbers' shops, because every one chose to shave himself, and no one had time to shave his neighbour; no stores, because they had no goods to sell nor time to traffic; no centre of business, because all were too busy to make a centre.

"There was abundance of mechanic shops, of dressmakers, milliners, and tailors, &c.; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Beside their several trades, all must cultivate the land, or die; for the country was new, and no cultivation but their own within a thousand miles. Every one had his lot, and built on it; every one cultivated it, and perhaps a small farm in the distance.

"And the strangest of all was, that this great city, extending over several square miles, had been erected, and every house and fence made, within nine or ten months of the time of our arrival; while at the same time, good bridges were erected over the principal streams, and the country settlements extended nearly one hundred miles up and down the valley.

"This territory, state, or, as some term it, 'Mormon Empire,' may justly be considered as one of the greatest prodiges of the age, and, in comparison with its age, the most gigantic of all republics in existence, being only its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers as their enemies represented them in the States, I must think they have greatly reformed in point of industry since coming to the mountains.

"I this day attended worship with them, in the open air. Some thousands of well dressed, intelligent-looking people assembled; some on foot, some in carriages, and on horseback. Many were neatly, and even fashionably clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band who played well on almost every instrument of modern invention. Peals of the most sweet, sacred, and solemn music filled the air, after which, a solemn prayer was offered by the Rev. Mr. Grant, (a Latter-day Saint), of Philadelphia. Then followed various business advertisements, read by the clerk. Among these I remember a call of the seventeenth ward, by its presiding bishop, to some business meeting; a call for a meeting of the thirty-second quorum of the seventy, and a meeting of the officers of the second cohort of the military legion, &c., &c.

"After this, came a lengthy discourse from Mr. Brigham Young, president of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength, and glory of England, growing out of her coal mines, iron, and industry; and the weakness, corruption, and degradation of Spanish America, Spain, &c., growing out of her gold, silver, &c., and her idle habits.

"Every one seemed interested and pleased with his remarks, and all appeared to be contented to stay at home and pursue a persevering industry, although mountains of gold were near them. The able speaker painted in lively colours the ruin which would be brought upon the United States by gold, and boldly predicted that they would be overthrown because they had killed the prophets, stoned and rejected

those who were sent to call them to repentance, and finally plundered and driven the church of the Saints from their midst, and burned and desolated their city and temple. He said God had a reckoning with that people, and gold would be the instrument of their overthrow. The constitutions and laws were good, in fact, the best in the world, but the administrators were corrupt, and the laws and constitutions were not carried out. Therefore they must fall. He further observed, that the people here would petition to be organized into a territory under that same government, notwithstanding its abuses, and that, if granted, they would stand by the constitution and laws of the United States; while at the same time he denounced their corruption and abuses.

"But, said the speaker, we ask no odds of them, whether they grant us our petition or not! We never will ask any odds of a nation who has driven us from our homes. If they grant us our rights, well; if not, well; they can do no more than they have done. They, and ourselves, and all men, are in the hands of the great God, who will govern all things for good, and all will be right, and work together for good to them that serve God.

"Such, in part, was the discourse to which we listened in the strongholds of the mountains. *The Mormons are not dead, nor is their spirit broken.* And, if I mistake not, there is a noble, daring, stern, and democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men, and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted, and sincere; in their politics, bold, daring, and determined; in their domestic circle, quiet, affectionate, and happy; while in industry, skill, and intelligence, they have few equals, and no superiors on the earth.

"I had many strange feelings while contemplating this new civilization growing up so suddenly in the wilderness. I almost wished I could awake from my golden dream, and find it but a dream; while I pursued my domestic duties as quiet, as happy, and contented as this strange people."—*Liverpool Mercury.*

(*From the Frontier Guardian.*)

The Mail arrived from the Salt Lake on Monday evening, September 3. A. W. Babbitt, Esq., arrived here on Monday evening last, thirty-six days from the valley of the Salt Lake, having been water-bound on the route eight days. He came safely through with one man and seven horses, and a light wagon in which he brought the mail.

News from the valley is quite encouraging. The crickets entirely disappear where fowls and swine are permitted to range. They have suffered comparatively none this year by those insects. Their wheat crops are good, corn looks prosperous —beets, carrots, squashes, pumpkins, and other vegetables are excellent. The health of the citizens there was good, and great activity in business prevailed. About twelve or fifteen thousand California emigrants passed through the valley, and about three thousand calculated to winter there. Many of the Californians have been baptized, and intend to make that place their home—some of the first class of them for wealth, character, and influence. No difficulty occurred between our people and the California emigrants, and the Indians are all friendly, and seem anxious to learn and to become civilized. They wish to learn to cultivate the soil, so that they can have plenty of bread, &c.

Our people celebrated the 24th of July instead of the 4th, for two reasons:—one was, because that was the day on which Brother Young and the pioneers first entered the valley; and the other was, they had little or no bread, or flour to make cakes, &c., that early, and not wishing to celebrate on empty stomachs, they postponed it till their harvest came in. A full description of the feast and celebration may be expected in our next. We are only able to sketch the heads of the news this week for want of time and space, but we intend to pour out the whole flood in our next number. The valley has been a place of general deposit for property, goods, &c., by Californians. When they saw a few bags and kegs of gold dust that had been gathered and brought in by our boys, it made them completely enthusiastic. Pack

mules and horses, that were worth twenty-five or thirty dollars in ordinary times, would readily bring two hundred dollars in the most valuable property at the lowest price. Goods and other property were daily offered at auction in all parts of the city. For a light Yankee wagon, sometimes three or four great heavy ones would be offered in exchange, and a yoke of oxen thrown in at that. Common domestic sheeting sold from five to ten cents per yard by the bolt. The best of spades and shovels for fifty cents each. Vests that cost in St. Louis one dollar and fifty cents each, were sold at Salt Lake for three bits, or 37½ cents. Full chests of joiners' tools that would cost 150 dollars in the east, were sold in that place for 25 dollars. Indeed, almost every article, except sugar and coffee, is selling on an average, fifty per cent below wholesale prices in the eastern cities. Would it not be a grand speculation for Kanesville and St. Joseph merchants to go to the Salt Lake to lay in their fall stock of goods? They can buy plenty of wagons there for less than one-half what the iron cost in St. Louis, and any number of cattle to haul them back. This kind of operation has put the people on their legs in the valley, but when the alcohol was brought forward and sold, it threw some of them off their legs, not having had any for a couple of years or so, and being rather exhausted by digging gold all the time. They were not wise to hazard a contest with so potent an enemy, more to be dreaded than the mobs of Illinois. The people there think more of their wheat crop than of the gold mines. They know, because they have been made to feel, its superior worth. Many of the emigrants would pay no attention to the warnings of our people not to let their cattle drink of the water so strongly impregnated with saleratus. They said it was all a "Mormon humbug" about the alkali being strong enough to kill their cattle, and the consequences were, that more than 2000 dead carcases of oxen lay strewed along the way, and the very offensive smell caused thereby, rendered it almost impossible to travel near the road. The cholera has been very fatal among the Indians. In one place Mr. Babbitt mentions as having passed ten deserted lodges, with many dead Indians laying about, and their bodies torn and half eaten by the wolves.

He met Livingston and Kinkade's company, commanded by William Miller, about 200 miles west of Laramie, then all well. Met Egan at Weber river—Hickman and Hatch beyond the South Pass—Perkin's and Taylor's company this side of Laramie. They had one stampede; about a 150 teams hitched up, took fright in the day time, and ran with their loads like wild buffalo. One lady was killed, (Mrs. Hawk,) and several others badly bruised and injured. George S.'s and Ezra's company were all well, but getting along slowly on account of high water and constant rains. Gully, Mc. Carty, and Kellogg died of cholera out of the first company. But four of our people died of cholera on the road.

Mr. Babbitt certainly deserves our thanks and praise for his perseverance in swimming rivers, and towing over his wagon on rafts, made with a hatchet, and tied together with larrietts. It cannot be a very pleasant job to freight a rude sort of raft with a wagon, and push off into a rapid current, and pull out about one quarter of the distance across, then take one end of the rope in your teeth, while the other end is attached to the raft, and plunge into the stream like a spaniel, and swim over with craft and cargo in tow, being swept down the stream over snags and sawyers for a quarter or half a mile, as Mr. Babbitt informs us has been his lot in two or three instances. But, oh! the sacrifice of property thrown out and left by the road side by the Californians, between Laramie and the valley, is beyond calculation, as Mr. Babbitt informs us. General Wilson is getting slowly on; he will have to remain in the valley this winter most likely, and not visit the *diggins* until spring. Mr. Babbitt thinks that Livingston and Kinkade will be broken merchants, because of so many goods getting to the valley before theirs, and having been sold for less than prime cost. The market is glutted.

As we have no more space, we reserve particulars for the next *Guardian*.

We learn by Mr. Babbitt, that Major Simonson has established the government post at Smith's Fork of the Bear river, about fifty miles from the Salt Lake City. We learn from the same source that the citizens of the Great Basin have organized a provisional government, called the "State of Deseret," under which the civil policy of the nation is duly administered, and will so continue until Congress shall otherwise provide by law.

CORRESPONDENCE FROM AMERICA.

FROM P. P. PRATT.

Great Salt Lake City, July 8, 1849,

Dear Brother Orson,—I wrote to you by last April's mail a lengthy communication or two, embracing many subjects, and the general news of interest. The United States mail goes out one week from Monday next, I therefore avail myself of this opportunity to inform you that myself and family are well.

It is a general time of health here, and it always has been. It has been hard times for bread, but harvest has now commenced. I have cut some wheat which I intend to thrash to-morrow. Crops are many of them fine. Wheat, rye, oats, barley, corn and vegetables all do well.

As a grazing country, there is scarce its equal on the globe. Milk, cheese, butter, beef, &c., are very fine and abundant. The region around us would support millions of cattle and sheep, not only in the vallies but on the mountains. Our cattle climb the highest hills, and delight to graze on the sides of the steepest declivities where it is possible for them to climb.

The best foundation for a living in this country would be a herd of young heifers, driven from the States, or a drove of sheep. Butter, cheese, milk, beef, &c., will always find a ready market, and command a high price, because of the travel and traffic therewith, as well as domestic consumption. The present travel through this place, or near it, will, it is thought, amount to some thirty or forty thousand persons. All will centre here another year, and much of it does this year. This employs blacksmiths, pack-saddlers, washing, board, &c., and opens a large trade in provisions, cattle, mules, horses, &c.

Scores or hundreds of people now arrive here daily, and all stop to rest and refit. After crossing the great prairie wilderness for a thousand miles, where nothing is seen like civilization or cultivation, this spot suddenly bursts upon their astonished vision like a paradise in the midst of the desert. So great is the effect, that many of them burst forth in an ecstasy of admiration on emerging from the kanyon, and gaining a first view of our town and its fields and gardens. Some shed tears, some shout, some dance and skip for joy; and all doubtless feel the spirit of the place resting upon them, with its joyous and heavenly influence bearing witness that here live the industrious—the free—the intelligent, and the good. In truth our town now presents a plateau of several square miles, dotted with houses, and every foot of it, except the broad and pleasant streets, enclosed and under cultivation. Fields of yellow wheat, are waving in the breeze. Corn, oats, flax, and garden vegetation fill the vacuum, and extend every way as far as the eye can distinguish objects. To say nothing of one field south of, and adjoining the city, of some 7,000 acres, fenced and mostly cultivated, and several smaller ones in different directions.

One may now ride on a good carriage road, from Brownville uo the Weber river on the north, to the Provo river of the Utah Lake on the south, a distance of near one hundred miles, fine cultivated fields and civilized dwellings, more or less, from one extreme to the other. Good frame bridges are already completed across many of the streams. We have three grist mills, and some ten or a dozen saw mills in operation, or in progress. Timber here is abundant, and inexhaustible in the mountains.

I had like to have forgot about the gold, which is almost as plentiful as stones, over in the California mountains. But this climate is so healthy, and the air so pure, that the gold fever troubles none but transient persons. The inhabitants who have become acclimated here, seldom, if ever, feel even the symptoms of that raging disease which has carried off so many, and turned the brains of so many others in the states and nations of the world.

We are sorry to hear of the cholera among the Saints, and of its ravages among our Welsh emigrating brethren; but so it is, and it only confirms me in my dislike to the present route of emigration. I hope, ere long, that we will find a better route from Europe to this place

I have heard nothing from my brothers or from my mother, or any of my family abroad. I get no letters, so I conclude I have no friends or acquaintances in the

States or in the British Isles who remember me; but I will continue to write to them, and perhaps they will be awakened to a remembrance that brother Parley once appeared among them with glad tidings, and should not be forgotten.

The first presidency are well, and in good spirits. The twelve are well. A Lyman has been sent to the coast, C. C. Rich is being sent thither, and Addison Pratt to the Isles of the Pacific.

Our Council House is progressing. It is a stone building, two stories high, and 45 feet square, and at present the most substantial building in our city. It would grace New York, or any other city in the States. I don't know when I shall be sent away. I am studying the Spanish language, and preparing for Spanish America.

I must now close my letter, and prepare for meeting. So, dear brother, with the best wishes, and kindest remembrances of myself, my family, and of brother Vancott and family, I say farewell. P. P. PRATT.

Two o'Clock.—We have had a good meeting, brother Young preached. All were edified, some laughed, and some, probably, wept.

I was at the Utah Lake last week, and of all the fisheries I ever saw, that exceeds all. I saw thousands caught by hand, both by Indians and whites. I could buy a hundred, which would each weigh a pound, for a piece of tobacco as large as my finger. They simply put their hand into the stream, and throw them out as fast as they can pick them up.

Five thousand barrels of fish might be secured there annually, just as well as less.

Great numbers of strangers attend our meetings now every Sabbath, and we feel as if we were about in the middle of the world, and in as good a place to preach the gospel to all the world as can be found. My love to all my friends in the British Isles. P. P. PRATT.

FROM W. WOODRUFF.

Cambridgeport, Massachusets, October 13th, 1849.

Dear Brother Pratt,—I forward you by mail, a copy of the *New York Weekly Herald*, of October 13th. I hope you will get it that you may see a specimen of what is now being published to the whole world, as far as scores of the most noted American journals can reach, in giving their views on Mormonism. The world has, at last, awoke as from a deep sleep, and are as much astonished as though they were rocked by an earthquake, merely by catching one short view of Mormonism, which they supposed to be *lost, dead*, and *buried;* but alas! they turn their eyes towards the West, and behold it has risen from the dead and stands forth in bold relief as an *independent sovereign state*, (by the name of *Deseret*,) holding in its hand the key of the North American Continent, with their "nobles being of themselves, and their governors proceeding out of the midst of them." Yes, you will see by the *Herald* that the Saints in the Great Basin have organized a state government, and elected their governor (Brigham Young), and all necessary officers, and have two delegates to Congress (A. W. Babbitt and Dr. Burnhisel), bearing their petitions, to be received into the Union upon an equal footing with the other States. The tone of many of the journals are very favourable, and say to Congress, give their petitions—receive them into the Union with their state government. Whether the Gentiles are coming to the light of Zion or not, from 15 to 20,000 have passed through their city this season after gold, and on seeing a few bags of gold dust the brethren had brought from the mines, they became so frantic to get there, and finding they could not get there this season with their ox teams, and heavy wagons, and loads of goods, they exchanged, in some instances, three heavy wagons for one light one, and flung in a yoke of oxen to boot. They filled the valley full of goods, which was bought at auction for one half or quarter the price of their original wholesale price at New York or St. Louis. This has set the Saints upon their legs as far as goods are concerned. Horses and mules rose to 200 dollars, while you could buy any amount of wagons for half what the iron cost at St. Louis to make them with. Dr. Burnhisel has been with me one week, he says the road is literally strewed with many kinds of property from the valley to Fort Laramie, and the road is spotted with the dead of both man and beast. The Saints warned the gold diggers not to let their cattle drink of the poisonous and saleratus springs, but they said it was

all a Mormon humbug. The consequence was some 5,000 head of cattle died in the regions of the springs, which lie strewed over the ground, the stench of which is very troublesome to those who pass by. It is said that some 35,000 gold diggers had passed over that rout this season, besides the Saints, and some 60,000 head of animals. The last accounts from the gold diggers was that there were 500 wagons between South Pass and Fort Hall entirely helpless; all their teams having been drowned in crossing streams, or died for want of grass, and hundreds were then dying daily, and the road near blocked up at some passes with broken down wagons and teams, and the men had become mad because they could not get by or go a-head; they were fighting and killing each other. An express had been sent from Fort Hall for assistance to gather the destitute into the valley of the Great Salt Lake, that must die if they had not help. How singular it is that the people of the States should have driven so many thousands of the Saints into the wilderness, and then thousands of the same people who had driven them out, so soon to call upon the poor exiled Saints to save them from starvation and death.

About 3,000 of the emigrators bound for San Francisco have stopt in the valley, and settled with the church, many of whom have been baptized and joined the church; many of whom are among the most respectable and wealthy. They are astonished at the *gospel, religious principles, and talents* which they find congregated in the valley. Many highly interesting letters are written from the gold seekers, while in the valley, to their friends in the States, which are published in the *New York Tribune, Herald*, and other papers; which are giving Mormonism a more elevated station in the public mind than it has ever held before. Even the world is beginning to behold that Mormonism will not die, but that it will live, and grow, and prosper, and build up a Zion.

The following is an extract of a letter from the presidency to me, dated July 25.

"Our prospects for grain are tolerably good, and if we are not flooded with emigrants intending for the mines, but compelled to tarry here, we shall have plenty for the ensuing year. Our wheat harvest is now at its height and is coming off far better than appearances seemed to warrant. The spirit of industry which has ever characterized the Saints of the Most High God, has been brought to bear with wonderful effect upon the burning and arid desert. The next time that you encounter the hardship, privation, and toil of a journey over the plains and mountains, you will meet with a very different reception from what attended your first arrival here. Friends will greet your arrival, and the products of the earth will administer to your comfort. Our city and valley are fast improving. Roads are being made, and bridges, mills, and houses building on every side with astonishing rapidity considering our circumstances and the disadvantages under which we labour. But the blessings of health, peace, and union have attended us: hence our prosperity. We have a settlement in the Utah Valley, and have extended north above the Weber river. We have to irrigate land which is considerable labor, but will diminish as we improve in fixtures and experience. One thing is certain, all the necessary products of the earth for the sustenance of man can be raised. You have probably learned before this that we are endeavouring to obtain a recognition from the United States. Dr. Burnhisel is east upon this business, and brother A. W. Babbitt will leave to-morrow, as our delegate to Washington. Our object is to gain admission as a sovereign state into the Union. Whenever you can use your influence to further this object do so. Also *gather up the Saints and come on with all you can bring* another season. We shall be quite happy to see you, as will all your friends. * * * We had, yesterday, a celebration of the anniversary of the arrival of the pioneers in this valley. It was a day long to be remembered. Your father enjoyed it well, being one of the 24 aged fathers selected as a part of the escort. For full details of these proceedings see the *Frontier Guardian*. Wishing for the peace of heaven to rest upon you, we remain your brethren in the gospel of Christ,

BRIGHAM YOUNG,

HEBER, C. KIMBALL, WILLARD RICHARDS."

We are all well. I shall make my calculations to leave for the valley next spring, if the Lord will. Mrs. Woodruff, with myself, wish to be remembered to brother and sister Pratt, and all the Saints with you. Yours, in the truth,

WILFORD WOODRUFF.

FROM G. A. SMITH AND E. T. BENSON.

Camp of Israel, near Fort Childs, 208 *miles from Winter Quarters, Aug. 5,* 1849.

Brother O. Hyde,—While the bright and glorious luminary of day is mounting up from his eastern temple, and the camps of Israel are carreled on the open prairie, with the canopy of heaven for their coverings, (except their canvass,) and the herdsman is guarding the cattle with rifle in hand, and the camps are busy in doing the duty devolving upon them; by our request our clerk has seated himself to write a hasty sketch to you, for the "*Guardian*" and to all others whom it may concern. We received with joy the letters you sent us by Capt. Kane on the morning of the 2d inst., and we wish you to embrace every opportunity in doing the like, and we will cheerfully return the compliment. We have had no serious accidents in our camps—all have enjoyed tolerable good health with one or two exceptions. We have met with no losses of cattle; indeed in every thing we have been blessed, for which we feel to raise our prayers and hearts of thanksgiving and gratitude to our Father in heaven; surely the angel of mercy has gone before us, and round about the camps of Israel. We have had two or three stampedes, before we adopted the plan of chaining and tying up our cattle, since then, none in our camp has occurred, but our cattle rest in peace and quietness. We carrel our loose cattle, horses, and sheep, inside, and our oxen outside, which we think the safest plan, in case of fright, or a stampede, and we find it answers well, and we recommend to every company coming to adopt the same plan, *tie up*, and to the merchants in Kanesville to keep on hand a good supply of ropes, of good quality and strength for the purpose, and let none come without a supply sufficient for their cattle. In Capt. Richards's company a stampede took place last Sabbath evening, but not serious, and without loss—they carreled. His company we expect is at Elm Creek, thirteen miles a-head of us. On our journey thus far we have passed seven graves, some of gold diggers, others of the Saints—all but one (an infant) died of cholera, as the head-boards inform us. Among others we see the name of A. Kellogg, at Prairie Creek, 157 miles from Winter Quarters, he died of cholera 23rd June last. Also Samuel Gully, captain of one hundred, in Brother O. Spencer's company of Saints, lies 185 miles from Winter Quarters, in the open prairie, his grave neatly tufted over; died of cholera, July 5th, 1849, aged 30 years. Along side of his lies another, Henry Vanderhoof, of the same company, bound for California gold regions; died of cholera, July 4th. So you perceive the destroyer is on these vast plains as well as in the cities and towns.

We found a note from Capt. Allen Taylor, left on the grave of a gold digger, a few days ago, informing us, that his company had found a few miles below the Fort, fifty-one head of oxen and steers, and four cows; and from some men that have been from the camp to the Fort, we further learn this morning, that between the Fort and where they found the first cattle, they found some fifty head more. The company stopped opposite the Fort, sent over for the officers, to come and see if the cattle belonged to them, *i. e.*, the Government; the officers said they did not, and they proceeded on with them. In the note Capt. Taylor wishes "we had a few yoke of them to help us," we have accordingly sent on Capt. Patten, with three or four others, to get a few yoke, as our wagons are heavily laden with church property, &c., and the roads have been very heavy, muddy, and miry, rendered so by the incessant rains we have had on the plains. Yesterday morning we experienced a very heavy shower of thunder, lightning, wind and rain, mingled with hail, some were supposed to be one and a half inches in diameter.

Capt. Richards's company discovered a new ford across the Loup Fork, about 6¾ miles below the upper ford, opposite to an old Pawnee village. The ford is a good one, we think, far superior to either of the others. We crossed upwards of one hundred wagons in a little over half a day, together with our cattle, sheep, &c., labouring under the disadvantage of a high wind—all safe. A good place for camping on the opposite side.

Since we wrote you concerning our organization at the Elk Horn, we have had a reorganization at the Platte Liberty Pole, which we deemed advisable. The rules of the camps are the same as those adopted by President Young's company last year The camps are denominated G. A. Smith's, including the Welsh company, and E. T. Benson's, including the Norwegian company. It was thought proper to divide thus

on account of numbers, and so separate the camps, but keep close to each other. The officers are as follows:

Isaac Clarke, President of both Camps,

In G. A. Smith's Company—W. I. Appleby, William Draper, Counsellors; Elisha Everetts, Captain of one hundred; William Patten, Captain of fifty; Asael Thorn, Captain of the guard; Captain Dan Jones, Marshal; Thomas Jeremy, Daniel Daniels, Lysander Gee, Gashum C. Case, Miram Tanner, Captains of tens; Cable Tary, Clerk.

In E. T. Benson's Company—Charles Hopkins, Captain of fifty; Samuel Malin, Captain of the guard; James Cragan, Marshal; Azael T. Talcott, Elisha Wilcox, Sherman Gilbert, Christian Hyer, Henry Boley, Captains of tens.

W. I. Appleby, General Clerk of both Camps and Journalist.

The reason why we are anxious for all companies coming this way to tie up their cattle, is because of loss and danger. Indeed, there are but few that can comprehend the terrors of a stampede. Picture to yourselves, three or four hundred head of frightened oxen, steers, cows, &c., running, bellowing, roaring, foaming, mad and furious—the ground shaking beneath their feet like an earthquake, chains rattling, yokes cracking, horns flying, and the cry of the guard,"every man in camp turn out." Horses mounted, and in the darkness of the night, through high grass, sloughs, mud and mire, pursue the bellowing and furious herd, leaving the women and children frightened with a few guards with rifles to guard the camp. After an hour or two, perhaps, the cattle will begin to get weary and quieted, and if luck and fortune attends, the horsemen will head them and drive them back to camp, except those that sometimes swim the rivers, &c. The terrors of a stampede are not soon forgotten. Good chains and ropes to tie up will prevent all this.

We close by saying, may peace and the blessings of heaven attend you all, and let your prayers ascend to heaven's throne for our welfare, and not only us but all the camps. Send us on some newspapers whenever you can, and other intelligence. May we meet again in the Valley of the Mountains of Joseph, is the prayer of, your brethren in Christ.

George A. Smith,
Ezra T. Benson,
W. I. Appleby, Clerk.

Camp of Israel, Indian Territory, Sandy Bluffs, 280 *miles from Winter Quarters, August* 12, 1849.

Dear Brother O. Pratt,—This morning, while the rain is wetting our canvass, and bids fair for a stormy day, I thought I would send you a hasty sketch of our journey thus far on our way to the Salt Lake, and offer a few suggestions to the Saints in England and other places, that will be of advantage to them in their emigration.

First, then, I left home and went into camp on the 23rd day of June last, after months' exertion of labour and toil, and at last was obliged to borrow ten yoke of cattle to roll into camp with; however, I have got along tolerable well, for which I feel truly thankful. We left Winter Quarters on the 14th day of July, with about 130 wagons. At the Platte Liberty Pole, for convenience, herding, &c., we divided the company into two camps, denominated G. A. Smith's camp, including the Welsh company (under Captain Dan Jones, consisting of some twenty-five wagons) and E. T. Benson's, including the Norwegian company, making two camps, yet travelling and encamping near each other all the while. Our progress, thus far, you will perceive has been slow, owing to the wet, muddy, and miry state of the roads, rendered so by the incessant rains we have experienced since we left the Elk Horn; indeed it has been shower after shower of wind, rain, thunder, lightning, and hail. There has been no scarcity of water all through this Indian country, nearly every creek that was dry heretofore when the emigrating companies passed, has now plenty of water in them, and the grass on the prairies is very little behind the prolific yield of the prairies of Illinois.

We are now encamped on Skuuk Creek, near the Sandy Bluffs—plenty of wood, water, and rich pasture. Our cattle stand the journey thus far very well; our camps are enjoying health and peace; no deaths, losses, or serious accidents have occurred in our midst. Surely the angel of mercy and protection is round about, and goes before the camps of Israel, and may he still continue to go before us to preserve our lives, our cattle, herds, wagons, and provisions—vanquish the destroyer,

guide and protect us safely to our destined haven. There were two or three stampedes among our cattle, until we adopted the plan of chaining and tying them up every night; since then we have had no stampedes, but our cattle have rested in quietness. We carrel our horses, sheep, and loose cattle inside, our oxen outside of the carrel, which we think the best and safest way. We would suggest the propriety, and recommend the same to all the Saints that purpose emigrating, to provide themselves with plenty of good grass rope, one-half or five-eights in diameter for tying up, about ten feet to an ox, or steer, or cow, and also to provide some good heavy ox chains, in addition to their lighter ones, in case of doubling several yoke together, when needed in miry places; and have good strong wagons, not too heavy, with high wheels, tight beds, and the bottom and side boards where they meet, bevelled together to prevent the water running through, and thereby lose their flour, as has been the case in a few instances to a small extent in our camp; also procure a good thick twilled material, either cotton or linen, for wagon covers, Russian duck, No. 8; likewise a few yoke of good extra oxen to a company, in case of accident. These are things we recommend to the Saints, which if embraced or adopted, we feel confident will be a benefit unto them, especially the tying up of cattle. No one that has not witnessed a stampede of cattle on these plains, has any idea of the terrors, and dangers, and losses sometimes that accompany them. Contemplate a camp of 50 or 100 wagons all carreled, with about 1000 head of cattle, oxen, steers, cows, &c., with some 3 to 500 souls, consisting of men, women, and children, all wrapt in midnight slumber, with every prospect of peace and quietness when they retired to rest in their wagons under their frail canvass covering, with the guards pacing their several rounds, crying the hour of the night, &c.; when all of a sudden, a roar equal to distant thunder, which causes the ground to shake, is heard; the bellowing and roaring of furious, maddened, and frightened cattle, with the cracking of yokes, breaking of chains, and sometimes of wagons, is heard—away they go, rushing furiously over guards or any thing else that is not invulnerable to them. Hear the guard cry out, a "stampede! every man in camp turn out." Horses are mounted, and through the storm and darkness of the night, with the rifle in hand, the roar and sound of the cattle are followed; sometimes rivers are swam, and hundreds of heads of cattle are lost; but if success attend, in an hour or two, sometimes longer, they are brought back, but not quieted, to the camp, where the women and children, affrighted from being roused from slumber by such terrific wars, had been left with armed guards to protect them from the Indians, who roam over these plains in countless numbers, merely in quest of plunder, and perhaps had been the cause of frightening the cattle and causing the stampede; such, in brief, is a stampede; but it must be witnessed to be realized. Capt. Owens (Judge Owens of Hancock county, Illinois) with a company of gold hunters, had a stampede a few weeks ago, about 70 miles from here, and lost upwards of 100 head. They were found near Fort Childs, by Captain Allen Taylor's company of Saints, and returned to them a few days after. The cattle travelled 130 miles in thirty-six hours.

Our statistics are as follows, as near as we can ascertain at present:—

129 Wagons,	4 Ponies,	74 Chickens,	2 Marriages,
467 Souls,	514 Oxen,	22 Cats,	2 Births,
125 Men,	243 Cows,	26 Dogs,	No Deaths,
23 Horses,	70 S. Cattle,	21 Ducks,	157 Guns,
1 Mule,	100 Sheep,	4 Turkies,	38 Pistols.
	12 Pigs,	2 Doves,	

We are composed of Yankees, English, Welsh, Norwegian, &c., yet we are one, although of different dialects and nations. The English are doing first rate, as also the Welsh. They are well fitted out with teams and provisions; are in good spirits, are joyful, and make the camp resound with the songs of Zion in the evening after carreling. Capt. Dan Jones understands his duty, and surely he has done nobly in building up the kingdom of God in his native land, and conducting the company he has across the mighty deep. Surely their prosperity and rejoicing should stimulate their brethren to imitate their example.

There are three companies of Saints a-head of us: Capt. Gully, with President O. Spencer, Capt. Allred's and Capt. Richards's. Capt. Samuel Gully went out last spring as captain of one hundred in Brother Spencer's company, and on the

3rd day of August last we discovered his grave and another, Henry Vanderhoof, of the same company, but not a member of the church, neatly sodded over, and head boards with inscriptions upon them, about 180 miles from Winter Quarters, from which we learned that Brother Gully died of cholera, July 5th, 1849, and Vanderhoof on the 4th. We have also since learned with regret, from the gold diggers that returned after their lost cattle before referred to, that the same company at the Loup Fork, lost one man by drowning, another the Indians shot while out hunting. Four had died of cholera, and two more had been severely injured by cattle in a stampede. At Prairie Creek we saw the grave of an infant, son of Joseph Egbert, who died July 27th, 1849, aged seven months.

We would also recommend the brethren not to calculate to carry over these roads, at the furthest, more than twenty hundred pounds weight, to two good yoke of cattle and a yoke of cows, with wagon not too heavy, as we before referred to, and double covers to the same,—one of the material before mentioned, and the other coarse cotton sheeting, as it will be necessary to shield them and their provisions from the storms, especially such a one as we experienced night before last. We give a sketch of it from Brother Appleby's journal of the camp.

"August 10.—Travelled about 12 miles, some part sandy road; a heavy shower coming on, we encamped early near Low Sandy Bluffs. From about five o'clock, P. M. until midnight, there was one constant and incessant deluge as it were. The rain fell in torrents, the lightning flashed in vivid glare, the thunder rolled in rumbling and terrific peals, the winds howled through our camp of canvass, spread to the enraged elements, and many were the mothers and infants that received the cold drops through their frail covering, and reposed in their saturated beds, without murmuring as it was heaven's will. The cattle bent to the storm as they stood upon their feet, and sometimes gently tried a chain or rope by which they were made fast. The guards, wet and dripping, paced the camp in their several rounds, cried the hours, exposed to the furious and pitiless storm. However, after about seven hours, the elements having spent their fury, a calm subsided, and in the morning the camp arose to behold a beautiful clear sky, a shining sun, cattle all safe, and cheerful and smiling countenances in the camp, and plenty of water around the same! Such is a prairie thunder shower."

We saw Brother T. D. Brown of Liverpool. He paid us a visit while crossing the Missouri river, but in the bustle and hurry we had not time to converse a great deal. He was in good health and spirits, although his business was a little complicated. He rejoiced to behold the camp, and only wished he was ready to go along. He tarries at Kanesville. Sister Smith sends her respects to you and Sister Pratt, and thanks for the presents received. She, together with Sister Benson, wrote a letter at the Horn to Sister Pratt, which we hope she has received. Farewell. May the Lord bless and prosper you for ever. Amen. G. A. SMITH.

W. I. APPLEBY, Clerk and Journalist of the Camp.

Camp of Israel, Spring Creek, 345 miles from Winter Quarters, August 21st, 1849.

Brother Hyde,—We wrote you on the 5th inst., giving you a brief description of our journey up to that date, and sent the same to Fort Childs to be forwarded on to you. Another opportunity favours us this morning of writing you, by Brother Babbitt, who came into camp a few hours ago, twenty-six days from the Salt Lake. The news he brings from there is flattering, and cheering are the prospects before the Saints, as he and the documents he bears will inform you. As it regards the health of our camps, it has been quite good, no serious sickness with the exception of Brother Benson, who has been quite sick, for some ten days with an attack of his old complaint, the bilious cholic; however, he is getting a great deal better, and bids fair for a speedy recovery at present. We have sustained no losses, no serious accidents of any kind, the destroyer has not lain any of us low; but indeed in every thing we have been blessed and prospered, and the angel of peace and mercy, it appears has been our shield, and Joseph's God our kind protector, for which we feel truly thankful to him whose we are, and whom we desire to serve and obey. To be sure we have had our trials in wet, muddy, miry roads, sand bluffs, sloughs, rivers, &c.; also quite frequent and heavy showers of rain, thunder, lightning,

wind, and great hail. But it has caused, where last year no grass grew, and no water to be found, plenty of each for us the present year, and the buffalo, antelope, ducks, &c., supply the camp with meat, which is excellent and plentiful; so you will perceive we are happy and contented, and blessed with the spirit of the Lord. We surely rejoice, and oft is the time the camps resound with the songs of Zion, and fervent aspirations to heaven for the mercies and blessings we enjoy, and protection from the Indians—they have not molested us; indeed, we have not seen half a dozen Indians since we left Winter Quarters. The cholera it appears, has frightened them, and they have deserted the path of the white man; scores of them have already died with it, and left on the prairie, covered over with a few skins, and the wolves have come and devoured the flesh from off their bones.

Last year we requested of the merchants in Kanesville to procure good and substantial materials for wagon covers, which was wanted by the imigrants to the valley, and we expected they would procure it, and they assured us they had, and we purchased under that consideration; but be assured we have been deceived, as the material (although double), will not prevent the rain from coming through and wetting our provisions, beds, &c. We would therefore counsel our brethren, that intend making purchases of material for wagon covers for future emigrating, not to purchase any such material as that sold to us, but purchase good, substantial, glazed cloth or bed ticking.

On the 9th, inst., we passed the grave of a gold digger, and from a writing found upon the same (a copy of which we send you), we learn that it was the grave of Edward Haggard, of Askaloosa, Iowa, (of the Hawkeye company,) who died in June last.

Copy of the writing found upon the tomb, (*Verbatim.*)

"To any one who may read—June 7th, 1849. May known the cause. The Hawkeye company on their journey to California, to inform any one who may read this letter, that mankind whilst journeying through this world are subject to troubles, crosses, and losses, of which we, the Hawkeye company, have to say that we mourn the loss of one of our company, (to wit,) Edward Haggard, of Askaloosa, Iowa, who departed this life June 7th, 1849,—was taken ill at Loup Fork, with diarrhœa, which was the cause of ending his existence here below, we all mourn the loss of a friend, and particularly to be left in a desert land. We add nothing more.

JAMES MCMURRAY, W. W. SAMPSEE,
J. SHRADE, W. G. LEE.

There was a few lines of original (in part) poetry, on his death, which our sheet will not permit us to copy. The reason why we refer so particularly to his death, the copy of the note, &c., is this, Brother Joel Terrill, last spring, purchased some ten dollars' worth of ropes, and came on from the Bluffs to the Elk Horn river, with two or three others to build a raft, that the emigrants might have a way of crossing the river without being detained on their arrival. Accordingly he built his raft, exposed to the attack of the Indians, far from the habitation of white man, &c. Shortly after, the before mentioned Hawkeye company of gold hunters, on their way to California arrived at the Horn, and demanded of Brother Terrill what the fare was for conveyance over the river; he replied, that as he came a considerable way—periled his life as it were, in an Indian country, and attended with considerable expense, trouble, &c., he thought he ought to have one dollar per wagon. They retired a short distance, and shortly after returned, and with guns glistening with bayonets, presented the same at Brother Terrill, and ordered him under the pain of death to leave his raft, which he was compelled to do. They used the raft to cross over, and took the ropes, &c., belonging to Brother Terrill along with them, without remunerating him one cent. Brother Terrill related the circumstance to G. A. Smith, together with the name of the company, &c.

We have been visited with two or three severe hail storms, one took place last Friday evening, a description we copy from Elder Appleby's journal of the camp.

"August 18th.—Last evening we experienced another heavy shower. It came on just as the camps were tying up their cattle. A dark cloud had been observed for some time before, lying off south of the Platte (near by which we were encamped); after some time it appeared to separate, one part passed east of us, the other a short

time after came over us, and saturated our canvass well, and made those that were tying up their cattle expedite the business, or else take the cold and large drops. However, it soon passed over, and appeared to follow the one gone east, as if to wage a battle, as both seemed prepared. After some time they appeared to meet, and both united bent their way to give the camp a round of their artillery. On they came, riding upon the wind with the speed of the lama over the prairies, roaring and rumbling, charged with electricity, the lightnings flashed and presented their vivid glare through the darkness of the night and storm; sometimes a shaft would descend to the earth, followed by rumbling and exploding peals of thunder, that caused the earth to tremble. At length they reached the camp, and as if to defeat us if we undertook to keep them at bay, they first gave us a fine drenching, (perhaps to wet our amunition,) except those whose canvass was thick enough to repel the force of the storm. After a few minutes their batteries were opened indeed: first cannister, then grape, afterwards half-pounders, not hot shot, but cold and hard, was poured into the camp. The plains and distant hills reverberated with the sound of the artillery of heaven. The cattle being made fast, withstood the storm, without seeking for shelter, except some horses that broke loose, and loose cattle in the carrel. The guard, in the midst of the battle, cried the hour as the hail fell upon them, sometimes striking them on the head, nearly stunning them, and cracking like shot or balls when striking the wagon bows, and sprinkling the inmates of the wagons when striking their canvass covering, and rebounding to the ground.

"However, after awhile, appearing to have spent their fury, they retired, leaving the camp master of the field, and a considerable quantity of their large shot lying in and around the camp, which some gathered and put in water and made a pleasant beverage. The camp after their retreat reposed in sleep, the sentinels paced the dark, and in the morning all was well; no one hurt, killed, or wounded, no cattle missing, and not an enemy lying on the battle field."

Farewell, may peace, and happiness, be and abide with you and yours, and all the Saints, and enjoy a crown of eternal life hereafter, is the prayer of your brethren in Christ, GEORGE A. SMITH, EZRA T. BENSON,

W. I. APPLEBY, Clerk.

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1849.

Elder John Banks, President of the London Conference, will emigrate for the Salt Lake valley, in January or February. Elder Banks has laboured faithfully in this country for many years, and we trust that the branches of the London Conference will open their hearts and contribute liberally to assist him and his family to the place of their destination, and they shall in nowise lose their reward.

APPOINTMENTS.—Elder George Halliday will succeed Elder John Halliday in the Presidency of the South Conference on the first of January next.

Elder Boothe, of London, will preside over the Cheltenham Conference after the first of January.

Elder John Spires, of Norwich, will preside over the Bedfordshire Conference, commencing on the first of January.

Elder Rodgers, of Sheffield, will succeed Elder Milo Andrews in the Presidency of the Liverpool Conference, on the first January next.

After the first of January, 1850, the Macclesfield Conference will be considered as united with and forming part of the Staffordshire Conference, under the Presidency of Elder J. D. Ross, if his health and circumstances will permit.

A REQUEST.—The Presidents of Conferences throughout England, Wales, Scotland, Ireland, and adjacent countries, are requested to obtain a full representation of the numbers, &c., in their respective conferences, between the 20th and 25th of December, and without fail report the same to us by Christmas, as we wish to publish in No. 1. Vol. xii., a table of representations with the sum total.

Book Agents.—Our Book Agents are requested to report to us without fail, by the 25th December, how many Stars of Vol. xii. they desire to order, as we wish to begin the volume with a sufficient number to hold out until the end of the year.

Emigration.—Our next ship will sail sometime in December, if we obtain a sufficient number of applications, otherwise not until the fore part of January.

Those who wish to emigrate in January or February, should send in their deposits, &c., between this and the first of December, so that we may have time to make all necessary arrangements for them. In addition to the names, ages, and address, all emigrants should send to us their profession, occupation, or calling, stating whether they are English, Irish, or Scotch. All these items are required by the late law.

No ships will be sent by us from the first of March to the first of September.

The Shipping Agent for the Saints at New Orleans, is Elder Thomas M'Kenzie. His address—Care of James Fisher, 11, Padras Street, New Orleans, U. S. A.

The "Doctrine and Covenants" are now ready. An additional index has been formed in the order of the date in which the several revelations were given.

We have been obliged to lay over much interesting matter from the Bluffs and the Salt Lake, until our next, for the want of room.

VARIETIES.

A Prefect of one of the French departments mentioned to a friend some days since, as a curious instance of the instability of human affairs, that about twelve months ago he received the following telegraphic dispatch:—"Monsieur le Préfet, arrest by all possible means the citizen Louis Napoleon Buonaparte, should he present himself in your department." (Signed,) "Ledru Rollin."—A year later, the some Prefect received another dispatch in the following terms:—"Arrest by all possible means the citizen Ledru Rollin, if he present himself in your department." (Signed,) "Dufaure, Minister of Louis Napoleon."—*Correspondent of the Times.*

"Sincerity" wants to know if it be possible to obtain the old faith in God that wrought miracles? Faith is the gift of God, and so is the power of healing. We can only obtain what He pleases to give. Many have attempted to recover the healing power, and in making the attempt, extraordinary effects were produced. Prince Hohenloe effected most remarkable cures. He cured the present king of Bavaria of deafness. He raised the Princess Matilda of Schwartzenburg from a bed of illness, where for years she could not even turn herself round. He merely said, "Rise in the name of the Lord," and she rose and walked round the garden with him. This cure was well known to all the aristocracy of Europe, and nothing is better attested. He afterwards lost his power; perhaps he became vain. Mesmerists are now trying without faith, and they do wonders, but very slowly and tediously; whereas, faith is sudden and vigorous. We have just received a pamphlet by Madam Baumaim, a mesmerist, who describes several remarkable cures by mesmerism, and amongst the rest, that of a blind man, named Dennis Lee, in Marylebone Court, whom Mr. Guthrie, at Charing Cross Hospital, pronounced stone blind. Dennis says, his sight is "now quite perfect," after four months treatment. We lately mentioned another case of blindness cured by a lady, the wife of a distinguished prelate. We were not then authorized to mention her name. We may now say, that the lady was Mrs. Whately, wife of the Archbishop of Dublin. Mesmerism is a simple natural agent, and makes no pretensions to a higher mission. But the two facts of faith and mesmerism combined, are sufficient to show that the world, even in these latter days, is not without hope of recovering the healing power in a more permanent and substantial manner than of old. But the spiritual and temporal must unite to complete the restorative influence. Each seems to be imperfect without the other. We have been told of one gentleman who combines the two, and produces most remarkable cures in private; but as yet, our information on the subject is very limited, and we fear to be hasty, either in affirming or denying. We keep both our eyes and our ears open, and see and hear on both sides

of the head. Religious fanaticism, and scientific infidelity, and materialism, we alike steer clear of. Moreover, strong as faith is, without charity, it has no solid basis, and is sure to come down and lose its power. The great cause of the decline and fall of faith in the christian era is, its want of charity.—*Family Herald.*

ZION'S RAILROAD.

BY L. N. SCOVIL.

The line to Zion by Christ was made,
With heavenly truths, the rails are laid,
From here to Zion the line extends,
To life eternal where it ends

Faith and repentance are the station,
And baptism, door of admission,
No fee for them is there to pay,
For Jesus he has marked the way.

The Holy Ghost is the true ticket,
And it is given to all who seek it,
By hands laid on, as anciently,
And brings all things as formerly.

The law of God is engineer,
It points the way to Zion clear,
Through tunnels dark, and dreary here,
It does the way to Zion steer.

God's love the fire, His truth the steam,
Which drives the engine and the train;
Kanesville, September, 1849.

All you who would to Zion ride,
Must come to Christ, in him abide.

If in first class you wish to ride,
A law celestial you must abide:
And if not valiant in the cause,
You must abide terrestrial laws.

And if you do the whole reject,
Telestial laws you may expect;
Where thieves and liars are found,
And whosoever loves the sound.

Come on all people, now's the time,
At any station on the line,
If you do wish to turn from sin,
The train will stop and take you in,

And you must call at the wicket,
And be sure you have a ticket,
If not the porter will detect,
And from the car will you eject.

LIST OF MONIES RECEIVED FROM THE 15TH OF OCTOBER, TO THE 5TH OF NOVEMBER.

	£	s.	d.
William Speakman	£10	0	0
James Marsden	10	0	0
John Davis	11	3	5
William Cartwright	1	10	0
James Walker	15	0	0
William West	10	0	0
John Parkinson	1	12	8
William L. Cutler	2	11	5
Alfred Cordon	8	0	0
Carried forward	£69	17	6

	£	s.	d.
Brought forward	£69	17	6
P. Lewis	3	0	0
John Lyon	2	10	0
George Halliday	30	0	0
John Godsall	5	0	0
Thomas Clark	3	15	0
George P. Waugh	5	0	0
C. Dunn	10	18	8
James S. Cantwell	1	10	0
	£131	11	2

The "DOCTRINE AND COVENANTS" are now ready.
Just published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6 15s. per thousand.
Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."
Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.
Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."
The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23. DECEMBER 1, 1849. VOL. XI.

CELEBRATION OF THE TWENTY-FOURTH OF JULY AT GREAT SALT LAKE CITY.

(*From the Frontier Guardian of Sept.* 19, 1849.)

July 24th, being the anniversary of the arrival of Presidents Young and Kimball, with the pioneers in the Valley, the inhabitants were awoke by the firing of cannon, accompanied by music; the brass band, playing martial airs, were then carried through the city in two carriages, returning to the bower by seven o'clock. The bower is a building 100 feet long by 60 wide, built on 104 posts, and covered with boards; but, for the services of this day, a canopy or awning was extended about 100 feet from each side of the bower, to accommodate the vast multitude at dinner.

At half-past seven the large national flag, measuring sixty-five feet in length, was unfurled at the top of the Liberty Pole, which is 104 feet high, and was saluted with the firing of six guns, the ringing of the Nauvoo bell, and spirit-stirring airs from the band.

At eight o'clock the multitude were called together by the firing of guns and music, the bishops of the several wards arranging themselves in the sides of the aisle, with the banners of their wards unfurled, each bearing some appropriate inscription.

At a quarter past eight, the presidency of the stake, twelve, and bands went to prepare the escort in the following order, at the house of President Brigham Young, under the direction of Lorenzo Snow, J. M. Grant, and F. D. Richards:

Horace S. Eldrige, marshal, on horseback, in military uniform.

Brass Band.

Twelve Bishops, bearing the banners of their wards.

Twenty-four young men, dressed in white, with white scarfs on their right shoulders, and coronets on their heads, each carrying in their right hands the Declaration of Independence and Constitution of the United States, and swords sheathed in their left hands; one of them carrying a beautiful banner, inscribed on it, "The Zion of the Lord."

Twenty-four young ladies, dressed in white, with white scarfs on their right shoulders, and a wreath of white roses on their heads, each carrying the Bible and Book of Mormon; and one bearing a very neat banner, "Hail to our Chieftain."

Newel K. Whitney, Bishop — Thomas Bullock, Clerk.

John Smith, Patriarch.

Brigham Young.	Parley P. Pratt.	Charles C. Rich.	Daniel Spencer.
Willard Richards.	Heber C. Kimball.	John Taylor.	Erastus Snow.

D. Fulmer. Willard Snow.

Twelve Bishops, carrying flags of their wards.

Twenty-four Silver Greys, led by Isaac Morley, Patriarch, each having a staff, painted red on the upper part, and a branch of white ribbon fastened at the top, one of them carrying the flag with the stars and stripes, and the inscription, "Liberty & Truth."

The procession started from the house at nine o'clock. The young men and young ladies sung a hymn through the street—the cannons kept up one continual roar—the musketry rolled—the Nauvoo bell pealed forth its silvery notes—and the air filled by the sweet strains of the brass band playing a slow march. On arriving at the bower, the escort was received with loud shouts of "Hosannah to God and the Lamb," which made the air reverberate. While Presidents Young, Kimball, and Richards, John Smith, Newel K. Whitney, and Thomas Bullock were proceeding down the aisle, loud cheers were given, and "Hail to the Governor of Deseret." On being seated by the committee on the stand, the escort passed round the assembly singing a hymn of praise, when they also marched down the aisle, and were seated in double rows on each side. The vast multitude were called to order by Mr. J. M. Grant, and when they were seated Mr. Erastus Snow offered a prayer of thanksgiving to our heavenly Father.

Richard Ballantyne, one of the twenty-four young men, then came forward to the stand, his coronet glittering as if with rubies, and in a neat speech presented the Declaration of Independence and Constitution of the United States, in a respectful manner, to President Young, which was received with three deafening shouts, led on by President Young, of "*May it live for ever and ever.*"

The Declaration of Independence was then read by Mr. Erastus Snow, after which the band struck up a lively air.

Mr. Bullock then rose and read the following, entitled "The Mountain Standard," composed by P. P. Pratt.

Lo the Gentile chain is broken;
Freedom's banner waves on high,
List ye nations! by this token,
Know that your Redeemer's nigh.

See amid these rocky mountains,
Zion's standard wide unfurled,
Far above Missouri's fountain,
Lo! it waves for all the world.

Freedom, peace, and full salvation,
Are the blessings guaranteed;
Liberty to every nation,
Every tongue and every creed.

Come, ye christian, sect, and pagan,
Pope, and protestant, and priest,
Worshippers of God or Dagon,
Come ye to fair freedom's feast.

Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew,
All your shackles burst asunder,
Freedom's banner waves for you.

Cease to butcher one another,
Join the covenant of peace,
Be to all a friend, a brother,
This will bring the world release.

Lo! our King! the great Messiah,
Prince of Peace, shall come to reign;
Sound again ye heavenly choir,
Peace on earth, good will to men.

After the above had been sung by the twenty-four young men and young ladies, Mr. Phineas Richards came forward in behalf of the twenty-four aged sires in Israel, and read their address, congratulating President Young on the anniversary of this day. At the conclusion of which, the multitude rose and shouted three times, Hosannah, Hosannah, Hosannah to God and the Lamb, for ever and ever. Amen. President Young leading, while the banners were waved by the Bishops.

The band next played a lively air.

Mr. Bullock then rose and read the following "Ode to Liberty:"—

Fairest spirit of the skies,
Fairest child of Paradise,
Now Columbia's lawful prize,
Glorious Liberty.

'Twas for thee our Fathers sought,
For thy sake our Heroes fought,
Thee our bleeding Patriots bought,
Precious Liberty.

Never, never cease to wave,
O'er the ashes of the brave,
Shield, oh! shield the Patriot's grave,
Flag of Liberty.

While thy banner waves abroad,
All may freely worship God,
Fearless of the Tyrant's rod,
Sacred Liberty.

Should oppression ever dare,
From thy brow, the wreath to tear,
Righteous vengeance shall not spare,
Thy foes, oh! Liberty.

Sooner than to bondage yield,
Boldly in the battle field,
Let the Sons of Freedom wield,
The sword of Liberty.

The foregoing ode was then sung by the twenty-four silver greys, to the tune of "Bruce's address to his army."

Mr. John Young being called to the stand, said he was rejoiced to stand before the congregation to speak a few words on Liberty and Truth. His remarks were pointed, animating and illustrative.

Mr. C. C. Rich then rose and reviewed the scenes of the past two years, from the entrance of the Presidency and the Pioneers into the Valley, and clearly showed that we all enjoyed liberty and freedom, and the pursuit of happiness, as guaranteed by the Declaration of Independence.

Mr. Heber C. Kimball was much edified by the transactions of this day, and felt the same as John Young did when he spoke, and related the account of Father Young going into the State of Missouri, who, being met by a band of robbers, would have been killed for being a Mormon; but on account of the uncertainty of it, they robbed him, and told him to put for Illinois, and related the account of his persecution and death. Mr. Kimball stated that there had been some persons in this Valley, who had been boasting of their shooting Hyrum Smith, and would have shot Brother Brigham and himself, if they could; but he thanked God that he was a free born Son of Zion.

President Young rose to rejoice with those that rejoiced, and were it beneficial, could weep for those that do not weep for themselves. He said, it is two years ago, this day, since I arrived in this valley; but from the multitude of principles, circumstances, and ideas that now crowd my mind, I shall have to take them up lightly. Orson Pratt and Dr. Richards, with a great number of others, had been cutting the roads through the kanyons while I was sick on the Weber river; I met with them here between four and five in the afternoon, and now we commemorate this day. Let us look back to the past: five years ago most of the Twelve were in the eastern States, and had just heard of the death of the Prophet Joseph, and when we returned to Nauvoo, thousands of men wore mourning on their arms, their heads, and their hearts; and every sister was veiled in mourning—for what? why, in the boasted Republic the governor, lieutenant-governor, sheriffs, officers, and subjects, priests and people, had succeeded in shedding the blood of Joseph and Hyrum, the prophet and patriarch. Did the persecution cease then? by no means! the sayings of the prophet were verified, that when they had succeeded in killing him, they would next attempt to kill me and my brethren. Two years ago, many of the oldest, whitest-headed men now before me, and some of the young men, were bearing the flag of the United States triumphantly through the States of Mexico. We had to leave the United States because we said that Joseph Smith was a prophet, and that the Book of Mormon was true. That is the cause why we are here! it is pure mobocracy that brought us here. Some of you now before me went to market in the United States to buy liberty, and you were told that your *blood* was the *price of liberty!* Here is Mr. Taylor—he went to market to buy liberty, and he was pierced with four balls; they tried hard to get all his blood, but he has a little left this day. There is no gentleman who loves good laws, peace, or society, but loves this people. All good men delight in us as a people, and they delight in truth and righteousness. Mr. Kimball has predicted there would be pestilence, war, distress, and trouble; it's true, gentlemen; it's even at the door of the nations of the earth, there is the rapping at the door, and there is one foot in at the present moment. It is Mormonism that has brought us here. I will ask, why was it that Joseph Smith could collect together the highest talents in the nation? why was it that so much mystery surrounded him? It was because God was with him, and is with us, the interests of the Saints temporally and eternally are blending together like one man, because the Saviour said, except ye are one, ye are none of mine. You cannot destroy the union of the Saints; there are no difficulties in the laws or constitutions, but many of the administrators are corrupt. The reason why the murderers of Joseph and Hyrum were not taken up and hanged by Governor Ford, was, because of the wicked administrators. We worship the God that sets up kingdoms and puts them down—He raises up empires and removes them at his pleasure, and He has done as much as to make a king feed on grass, without his being questioned as to his authority. Why do we not celebrate the 4th of July? The Declaration of Independence is just as precious to me to-day as it was twenty

days ago! Has it not the same validity that it had in 1776? is it not as good to-day as it was twenty days ago? We chose this day that we might have a little bread to set on our tables; to-day we can see the bread, cucumbers, and beets, that we could not have seen twenty days ago. Inasmuch as there are some strangers in our midst, I want you to give them their dinner, for they rejoice to see us happy, and I say they are welcome, heartily welcome.

W. W. Phelps then related a story about Tom Ford and the mobocrats who had driven them out of the States, and used as a figure, a man building an oven on a wagon wheel, so as to have the mouth turn all ways.

The band next played a lively air.

The hour of intermission having arrived, Mr. Grant requested the escort to form in procession around the assembly, and the bishops of each ward to collect the inhabitants of their respective wards together, and march with them to the dinner tables, when several thousands of the Saints dined sumptuously on the fruits of the earth, produced by their own hands, who invited several hundreds of the emigrants, even all who were in the Valley; and a company who came in during the dinner were stopped, dismounted, placed at one of the tables, and were astonished by the warmth of their reception; two or three score of Indians also partook of the repast; indeed such a feast of the body, coupled with a feast of the soul, has not been experienced on this continent for a length of time.

At a quarter past three P. M., the band, and bishops with their banners, the young men and young ladies, and the silver greys were formed into the line of escort, and again promenaded round the vast assemblage, singing the songs of Zion, while the Nauvoo bell continued pealing, musketry rolling, and the cannon roaring. President Young declared he had never seen such a dinner in his life. Mr. Rich said that it was almost a marvellous thing that every body was satisfied; and many grey headed veterans from different countries in the old world, united in declaring they had often sat down to the festive board in the United States, England, Scotland, France, Germany, Norway and Denmark, but had never enjoyed such a day as this. Not an oath was uttered—not a man intoxicated—not a jar or disturbance occurred to mar the union, peace, and harmony of the day.

When the escort had passed round the assembly, singing as usual, they came into the aisle, and formed in double rows on each side, as in the forenoon.

The assembly where then called to order by Mr. J. M. Grant, when the choir sung a hymn: after which Mr. Grant remarked, as the world we live in is a world of variety, we have a variety of toasts to read.

W. W. Phelps then read the twenty-four toasts as given by the twenty-four bishops as follows:—

Regular Toasts given at the Festival of the 24th July, commemorating the entrance of the Pioneers into the Valley of the Great Salt Lake, July 24th, 1847.

1. The Great Salt Lake, and the Saints in the Valley of the Great Basin of North America:—May their savor increase till all Israel is saved.

2. The Constitution of the United States; the Mercury of American Liberty:—Patriotism, virtue, and honesty raise it to the summer heat of happiness and prosperity; but corruption, vice, and treachery sink it below the zero of misery and wretchedness.

3. The President of the United, and the Governors of the several States:—Wise stewards make virtue exalt a nation, and sin a reproach to the people.

4. Our God, our Country, and our Rights:—May we fear and love Him, honor and serve that, and merit and enjoy these.

5. President Brigham Young:—May the wise of the whole earth learn, when the lion roars, that the feast of the Lord is preparing.

6. Joseph Smith the Seer, and Hyrum Smith the Patriarch—two Martyrs.—(All the people standing uncovered.)

7. The aged Fathers present—Patriots on the domain of liberty—Pioneers in the kingdom of Heaven, and priests of the Most High God. May their sons honor their grey hairs, and walk in their paths blameless.

8. They that drove the Saints into the wilderness, like them that cast Shad-

rach, Meshach, and Abednego into Nebuchadnezzar's furnace, have to try the same fire. Amen.

9. The twenty-four young men present and the Elders of Israel—Overcome the world and the world will not overcome you.

10. The Mothers in Israel—Queens in exile:

But companions in arms,
Who conquer by charms,
Increase and be true,
While the heavens drop dew.

11. The twenty-four young ladies present and all others in the kingdom of heaven; the fig-trees are leaving, the summer is near; as your mothers did, so do ye.

12. The Presidency of the Church and the Twelve:—A union of honest men, bound for the greatest gift of God, and the greatest good to man. By truth they conquer.

13. The State of Deseret:—Like the evening and the morning star, may the end and beginning of day be known by her.

14. The Dinner:—The products of the Wilderness; the industry of the Saints; the beauty of Zion; the glory of the Lord; the salvation of the World.—(B. Y.)

15. The Church of Jesus Christ of Latter-day Saints:—Like Moses's "burning bush" remaining unconsumed amid the worldly fire of continued persecution.

16. The Law:—Do unto others as you would have others do unto you.

17. The Kingdom of Liberty:—Free soil, free elements, free knowledge, free religion, and free men *ad infinitum*.

18. Industry and Intelligence:—The independent fortune of man, richer than gold and more valuable than rubies. Happy the people that possess them.

19. Ensign to the Nations, a Standard to the People:—The Kingdom of God, and all things equal.

20. The Wheat of the Valley, worth more than the Gold Dust of California. Happy the man that hath his garner full.

21. The Saints:

A wit's a feather, and a chief's a rod;
But an honest man, the noblest work of God.

22. Perfect Love:—He that loves the soul more than the body.

23. The Nauvoo Legion:

"Freemen cheer the hickory tree;
In storms its boughs have sheltered thee."

24. The Surrounding Nations:—Come and see how good the Lord is.

Mr. Thomas Bullock then read the volunteer toasts; many of them were sublime, while others were very witty, and caused much laughter among the audience.

Volunteer Toasts.

By Daniel H. Wells—The Goddess of Liberty.—We welcome her safe arrival to the Vallies of the Mountains. May she never have cause to repent her emigration hither, or hide her radiant smiles from the children of the Deseret.

By Dr. Willard Richards.—Brigham Young and Heber C. Kimball: Brethren, one in all things, their lives undivided. May their latter days be as happy and glorious as their former days have been diligent and prosperous.

By Heber C. Kimball.—The Presidency and the Twelve Apostles—the pioneers of the latter days. They have led us from error and darkness to light and truth—from the rage and stern oppression of wicked men, to a resting place in the Vallies of the Mountains. They have opened a highway for all the nations of the earth. *Oh! all ye Saints of the Most High God, walk ye in it.*

By Daniel H. Wells.—The bulwarks of freedom; intelligence, virtue, patriotism, and eternal vigilance—more potent to save and preserve than the Great Salt Lake, the interminable sage plains and sandy deserts, or the everlasting hills. May the former always increase, and the latter never grow less.

By Joseph L. Haywood.—The Great Salt Lake, typical of the office-work of the Elders of Israel.

By P. P. Pratt.—Deseret, youngest sister of the Republic. May she be a solace, strength, and comfort to the *Old Lady* in her declining years.

By Daniel H. Wells.—The day we celebrate; fraught with associations painful in the past but glorious in the future. May future generations never have cause to substitute another in its stead.

By Heber C. Kimball.—The day we celebrate. May its perpetuity be as eternal as its birth has been glorious.

By Daniel H. Wells.—The Gold Mines and the Gold Diggers; as the one glitters in the earth, so may the others shine with virtuous principles and goodness of heart.

By the same.—The emigration to the Gold Mines:

When snakes and beasts, storms and winds, and cattle grow perverse,
When these annoy, and those destroy, *just charge it to your purse.*

By John S. Fulmer.—The Constitution of the United States and the several States—productions emanating from the wisdom of the Almighty, granting universal liberty, religious as well as civil, to all men. Would that those sacred principles had never been tarnished by their professed advocates; but having set with them it remains for us to snatch them from oblivion, and plant their standard in every clime in all the world, and proclaim universal freedom.

By John Taylor.—The Ladies of the Lake—the lillies of the valley. Our mothers, wives, and children. May their posterity, from generation to generation, be found to emulate their noble examples of virtue, patience, industry, and patriotism.

After a few moments the following impromptu to the toast was forwarded to the stand, by Miss Eliza R. Snow:—"We feel ourselves honored by the sentiment, and will endeavour to prove worthy of your high anticipations, and as you have hitherto proven yourselves patriots, and the protectors of innocence and virtue, we cheerfully commit ourselves, families, and lives to your protection, believing that the unflinching integrity, zeal, and patriotism that has hitherto actuated you, will be to us a safe bulwark and defence."

By N. K. Whitney.—The translator of the Book of Mormon:—May his posterity be innumerable, his name and true character perpetuated, when time shall cease to be measured unto man.

By Mr. Thomas Bullock.—The King's Jester:

A pair of shears so very keen,
They never cut themselves, but cut what is between.

Jester's Toast.—The *World*, the *Flesh*, and the *Devil*: the soap, the razor, and the barber that shaves the wicked of all generations. Hands off there, boys; touch not a single hair.

The band now struck up one of their most lively pieces.

John Kay next sung one of his humerous Irish songs, which was much cheered by the assembly.

The band again played.

Elder Parley P. Pratt then rose and addressed the audience saying, that if variety is the spice of life, we have had a spicy meeting. He doubted if the oldest States could set a larger table or a greater variety, and gave utterance to his feelings in an eloquent manner. Amongst other things he said, if he had the power to act from the impulse of the moment, the shackles should be burst from every nation, kindred, tongue, and people—they should all be free as the great parent has made all mankind—they should have liberty to worship as they please, but for that every man should answer to God for his own conscience. He said, I rejoice at the Constitution of the United States, while I mourn over a corrupt administration. The principles of our fathers will stand for ever, though all the nations may fall to pieces. I am a friend to my country, and an enemy to its enemies, while his soul stretched out in language to embrace the whole world.

President Young again remarked that we have had a great variety, and enquired where is the man or woman that has assembled here this day, that has sinned against God, heavenly beings, or his fellow man? he answered for himself and thousands of others—not one! We have had a day of gladness and joy, long to be

remembered by our children, by the youth, and by the middle aged, and it will go down to the grave with the aged. I say unto this congregation, be ye blest in the name of the Lord Jesus Christ. Go your way and never sin more—the anger of the Lord is only kindled against the wicked.

The marshal then read a short address to President Young, in behalf of the middle aged, after which the band struck up, "Home, sweet home."

The escort then passed round the assembly, singing, the band playing, and bell ringing.

The entire congregation rose and were dismissed with the benediction of Elder John Taylor.

The assembly then dispersed to their several homes, and the emigrants to their wagons, every one rejoicing for the blessings which the Lord had poured out upon every soul that day.

THOMAS BULLOCK, Clerk.

A DAY OF REJOICING AT COUNCIL BLUFFS.

(*From the Frontier Guardian of Sept.* 19, 1849.)

On Saturday week there was a great day of rejoicing and gathering among the inhabitants of this town and vicinity, occasioned by the arrival of A. W. Babbitt, Esq., with the United States' Mail from Salt Lake, and the intelligence brought of the good harvest at that place; they also manifested their gratification in regard to the formation of a State Government at Salt Lake, and the new State of "Deseret" was welcomed with smiling faces and gladdening hearts.

The day was beautiful in the extreme, being one of the balmiest days of the season. Soon after the dawn of day the note of preparation commenced, and all seemed to delight in what was about taking place. The committee of management was also busy in completing their arrangements, to ensure that order which is so characteristic among the Saints. About eleven o'clock, A. M., the procession commenced its formation under the direction of J. E. Johnson, chief marshal; David Candland and T. Williams as aids, on horseback, with blue sashes and white badges, bearing the inscription "Truth and Liberty," with the American Eagle in the centre as relief.

The banner for the occasion was designed and painted by Robert Cambell, of this town, and was magnificent. The design was the Stars and Stripes; in the centre a rising star was represented, and in the centre of that was a bee-hive with flowers for relief; in the two side points were the bees all busily engaged, and on the upper point was an eye, made to represent the all-seeing eye of Jehovah—the whole decorated with an excellent display of blue tassels. In the white stripes of the flag were these words, "The Constitution of the United States, may it live for ever and ever," "Liberty and Truth will prevail." This was carried at the head of the procession; next in order was our splendid band of martial music, under the direction of Mr. Pitt, which did great honor to the occasion. Immediately after was the President of the day, with his Vice Presidents, with red sashes trimmed with white badges, with "Truth is Liberty" and "Zion is our Home" inscribed; next in order came the Committee of Arrangements with purple sashes and badges, "Truth is Liberty;" next followed the members of the High Council in citizens dresses; next came the ladies with their smiling countenances, three abreast, which gave a complete charm to the occasion; and next followed the gentlemen, three abreast, preceded by a beautiful banner, and at twelve o'clock the procession commenced marching in the following order: marching and counter-marching on Tabernacle Street, thence down Race Street, up Hyde Street to Main Street, thence down Main Street, and after marching some distance, counter-marched to the stand erected for the occasion in the public square, when Mr. Babbitt was introduced upon the stand by Col. C. M. Johnson and Dr. Andrews, and was received in behalf of the vast assembly by Henry Bishop, Esq., in a very neat and appropriate speech, welcoming him upon his safe arrival to this place, and as a member of Congress from the new State of De-

seret. After which Mr. Babbitt, made a most eloquent and heart-stirring speech, of considerable length, in substance as follows:—

Mr. Babbitt said, had I the vanity to believe that these marked attentions from my fellow citizens were heaped upon me in consequence of some great work or exploit of my own, nature would be too weak to respond; but believing it to be the rejoicing of the soul in behalf of the rising State of Deseret, I shall respond. I look upon the inhabitants of the County of Pottawattamie, not as a detached portion, but as an integral part of the people of the Valley of the Salt Lake—a part in feeling and in destination. I believe that the rejoicings of this day emanate from the dispersal of the cloud which has broken from the Valley. It makes the hearts of all rejoice. I shall adopt the circumstances of the day for my subject. I see the motto of your banner is "Liberty and Truth." I might ask, what is Liberty and Truth? The question, what is truth, was asked by one of the ancients. Many would follow truth if they knew it. I answer, liberty is the enjoyment of truth. I know our land is boasted as the Land of Liberty, that feeling is what has brought us here today—that has sent our friends to a distant land—it has carried me through much toil and many privations, and shall still bear me on. Some here are well read in the history of the past; but suppose you are not fully apprized of what has passed among our brethren who have emigrated to the Valley; and knowing that you desire a knowledge, and that your feelings are to join with them, I shall give you the knowledge and also my views concerning their moves. Our brethren have organized in a State Policy, and are acting under the same; and will act until further provided for by Congress; and under this act your humble servant has been appointed a delegate to Congress. You will ask, is not this premature? I answer it is not. The Bay Country and New Mexico have done the same. A governor has been appointed by the president and he has instituted his government; and it is revered, no law to that intent notwithstanding. It is on common law principle, and to be handed to Congress for their approval. The eye of government has been upon us, and why? because we were reported not to be republicans. Where is the man that ever heard the prophet Joseph Smith condemn the constitution? The constitution originated by the spirit of God, but, as says Judge Story, it may perish through the negligence of its keepers. The constitution is good, it emanated in the bosom of eternity, and those who signed it have sworn to protect our citizens, &c. I do not say here, what I would not say were I in the halls of the Republic. It is not to advocate any particular form or party, but to present these things to you, and wish to call your mind to these points. I am glad to be able to lay before you the degeneracy of those who seek the posts of honor. We wish to restore true liberty, &c. Dr. Franklin at the Declaration of Independence delivered a political prophecy, and if people will not hear the ancient prophets, I will quote to them a modern prophet. He objected to a fixed salary being given to the president. He said let him be an honorable man and the people will take care of that; but you fix the post of honor and profit, and it opens the door to all who are disposed to set themselves up at auction, and it will be bid for by many; but it will be bold and avaricious men, that through that channel will thrust themselves upon you; and when it is so, comes the decline of our government, &c. What should be the law of the State of Deseret? Their laws should be those of Jehovah, and their rulers should be those who can judge in equity, and not after the hearing of the ear. We want to build up the kingdom of God—that object has carried our brethren to the Valley. I was present on the 24th of July, when they held the anniversary of the entering of the pioneers into the Valley, it was like the landing of the pilgrims on Plymouth Rock, they arrived there destitute, and when they had raised bread enough to satisfy the demands of nature, they rejoiced and I rejoiced with them, and shouted "Hosannah;" and my soul rejoiced exceedingly. I rejoiced in view of the future. The Lord has opened unto us the windows of heaven, and bestowed bountifully the fruits of the earth. Two tables were spread one mile and a half in length, and seven thousand persons sat down to the feast. The liberty pole was raised one hundred and four feet in the air, and the banner floated sixty-five feet. I report then a place where the honest can live in the enjoyment of truth, &c. I might say much on the storm that has been bursting

over the nations for the two years past. You that are acquainted with ancient history, look back, can you show any time of such general revolution. When has there been so much blood and carnage? Trace the revolutions of Rome. What has caused that Holy See to move its quarters. I now call upon you to sustain the little State of Deseret, that it may be added a star on the banner of the Union. This is neither a political or a religious speech; but such an one as the circumstances of the day call forth. This people have given the greatest proof to our government of their truly republican feeling in their sacrifices, having offered fathers, sons, and brothers, upon the altar of duty, who after having gained for their country a territory, highly important both as to wealth and commerce; many have again re-inlisted to support the American flag in that country. I hope to hear from your honorable committee. And may God bless you, is the prayer of your humble servant, A. W. Babbitt.

President Orson Hyde remarked, friends and brethren, I shall not long detain you, but I cannot withhold my hearty response to the moves of our brethren in the Valley. Peculiar have been the incidents leading to these movements and the formation of the government in the State of Deseret, which is in accordance with our feelings. We also feel to hail our brother who has borne news to that distant Valley and back. We have had a good day and all is right, and we feel to rejoice before the Lord, and may God add his blessing. Amen.

After the several speeches the mass was formed as before, and marched to the bountifully filled tables, near the tabernacle, which, after a blessing was asked of our heavenly Father upon the food, all partook till satisfied. Several spirited toasts were given which we were not able to procure—the following struck our attention so forcibly, we cannot refrain from giving it: "May the new Star Deseret, be as the Star of Bethlehem, a guide to the wise of all nations."

Immediatly after the dinner was over, those who were disposed, both old and young, entered the merry dance together, and enjoyed themselves till near 11 o'clock at night, when the dance broke up. The president of the day delivered a short and pleasing speech, after which all went home, rejoicing for the blessings they had enjoyed during this day. Nothing occurred to mar the harmony and peace of the occasion, and it will be a day long to be remembered by those who participated in its enjoyments.

The Latter-day Saints' Millennial Star.

DECEMBER 1, 1849.

PORTRAIT OF PRESIDENT JOHN BANKS.—Our highly esteemed and worthy brother, Elder Banks, is about to emigrate to the Salt Lake Valley, as was announced in the last STAR. The faithful labours of this great and good man are extensively known throughout this country. His memory will be cherished by thousands of the Saints in all time to come. Should the Saints wish to adorn their habitations with a most excellent engraved likeness of his not-soon-to-be-forgotten countenance, the copies can be had at One Shilling a piece, *at 16, Hastings Street, New Road, London.* In taking copies, the Saints, while contributing to their own gratification, will be helping to swell the fund for Elder Banks's emigration.

"ZETLAND."—The ship "*Zetland,*" sailed from Liverpool for New Orleans the fore part of last month, with upwards of 200 Saints on board, under the presidency of Elder Samuel H. Hawkins.

EMIGRATION.—Our next ship will sail the fore part of January. The day on which the emigrants must be in Liverpool will be specified by letter.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

After the martyrdom of Joseph and Hyrum Smith, at Carthage, in June, 1844, the Saints continued to receive persecutions from the murderers of their prophet and patriarch. Frequently their hard-earned crops were destroyed—their stacks of grain burned—their cattle shot—their houses torn down and burned, and their lives constantly threatened. Many of the Saints were whipped and others murdered in cool blood. These murderers, receiving no check from the authorities of Illinois, boldly threatened a general massacre of men, women, and children, unless they would leave their own houses, homes, and firesides, and depart out of the United States, and seek an asylum in the wild inhospitable regions of the Rocky Mountains. The Saints, having endured for many years, during their residence in Missouri, the most heart-rending persecutions, and knowing from bitter experience that the government would not extend to them the protection promised in her constitution, concluded to depart from her midst, and seek out a location in the vast interior wilds of the West,—far from the abodes of what is falsely termed *civilization* and *Christianity*.

Accordingly in the fore part of February, 1846, several hundred families of the Saints left their farms and their warm comfortable brick houses unsold, and crossed with their wagons the great Mississippi river. Many of our wagons crossed by the ferry boat, but the weather becoming intensely cold, the broad Mississippi froze over, forming a bridge of ice on which many hundreds crossed. In consequence of the deep snows and the extreme cold, we were obliged to form an encampment for several days at Sugar Creek, a few miles west of the river.

While here the thermometer for several days was far below the freezing point: men, women, children, and animals suffered severely with the cold. Notwithstanding the snow storms and the inclemency of the weather, our camp resounded with songs of joy and praise to God—all were cheerful and happy in the anticipation of finding a resting place from persecution in some of the lonely, solitary valleys of the great interior Basin of Upper California, then a Mexican province, or whithersoever we might be led.

During our stay at Sugar Creek, I obtained by means of a quadrant and an artificial horizon of quicksilver, a meridian observation of the sun, from which I deduced the latitude of the camp, and found the same to be 40 deg. 32 min. From previous observations I had determined the latitude and longitude of the temple at Nauvoo, the latitude being 40 deg. 35 min. and 48 sec.; the longitude 91 deg. 10 min. and 45 sec.

It now became quite a serious difficulty to sustain our numerous cattle and horses; for it required many hundred bushels of grain daily to keep them from perishing; but as we had not yet launched forth into regions altogether uninhabited, we were enabled to buy large quantities of Indian corn from time to time, with money, labour, &c.

March the 1*st.* We have now been encamped out nearly a month, suffering hardships and privations; but yet we are cheerful and rejoice that we have the privilege of passing through tribulation for the truth's sake. This afternoon the general camp moved about five miles to the north west, and after scraping away the snow, we pitched our tents upon the hard frozen ground, and after building up large fires in front, we found ourselves as comfortable as circumstances would permit. Our beds were placed upon the frozen earth, and after bowing before our great Creator, and offering up praise and thanksgiving to him, and imploring his protection, we resigned ourselves to the slumbers of the night. Previously to my retirement, the sky being clear, I obtained the altitude of the North Polar Star, from which I determined the latitude of the camp to be 40 deg. 34 min. 52 sec. The weather is rather more moderate than for a few weeks past: at midnight the thermometer stood at 28 deg. Farenheit.

March 2nd. This morning, the camp moved on in a westerly direction; the roads being rough and bad, some wagons were broken. In the evening, encamped on the east bank of the Desmoines river, four miles below the little village of Farmington. By an observation of the Pole Star, I determined the latitude to be 40 deg. 35 min. 51 sec.

(*To be continued.*)

CORRESPONDENCE FROM AMERICA.

Ship James Pennel, New Orleans, October 22nd, 1849.

Dear Brother Pratt,—I feel it my duty to inform you of my safe arrival at New Orleans, and also a small sketch of our journey across the sea. Brother Barlow and brother Alrin were chosen as my two counsellors. I ordained brother Alrin to the office of an elder, and then formed the company into ten divisions, with a president over each, to see that cleanliness and good order were kept, and also prayers every night and morning. We had preaching, and administered the sacrament every Sabbath, and also preaching Tuesdays and Thursdays. The officers also stood to their post, as men of God, so that all was peace and harmony during the time.

There has been but very little sickness on board. We lost three children, which were weaned just before they were brought on board; all the rest of the babes have done well. I think it would be well to inform the Saints not to wean their children just as they come; for if they do, they will be likely to lose them before they get across.

Captain James Fullerton is, I think, as kind a captain as ever crossed the sea, and has been very kind to us; he has granted us every privilege which he possibly could, and made us many presents; his officers and crew were all very kind to us. The captain is a good man, and worthy to bring companies over. The ship is a good sailing vessel. We were just seven weeks crossing, and our passage was more like a pleasure trip than a sea voyage.

The Saints are all in good health and spirits, and most of those that are going to stay here, have obtained work already.

I have again proved you to be a man of God, for every word you said, when you blessed me, the night before we set sail, has been fulfilled to the very letter.

The Saints return you a vote of thanks for the good outfit you gave us, and for the quantity and quality of the same, which was good.

Brother Mc. Kenzie has met us, and has done well in helping us. He has taken a boat to sail to-morrow for St. Louis; and has also taken houses for the Saints that stay here. He has brought cheering news from the Bluffs, and also from the Valley. They have published the arrival of our vessel in the news, and consider it the most respectable and well behaved company that ever entered Orleans.

Please to give my kind respects to sister Pratt, and all the family, and the Saints. May the God of heaven bless and preserve all his Saints, is the prayer of your brother in the Gospel of Christ.

THOMAS H. CLARK, President.

P.S. The ship *Berlin*, arrived the same day, and has lost forty-three of the passengers with the cholera.

New Orleans, October 24th, 1849.

Brother Pratt,—Respected sir, I have the pleasure to announce to you the safe arrival of the ship "James Pennell," captain James Fullerton, with 236 Saints; Brother Thomas Clark, president, who I think has discharged his trust faithfully, and he certainly has the confidence of his company, and is respected by the captain and crew. The largest portion of the company I have sent up the river, as they wished to keep together.

Arrived the same day, namely, the 22nd of October, the ship "Berlin," captain E. S. Smith, with 254 passengers, Brother James G. Brown, president. The Saints on the "Berlin," have suffered much. There were some on board not in the church, and some apostates, and the Saints complain very much of captain Smith. There

were 43 deaths on board; the number of Saints that died was 13 adults and 13 children. The Saints speak well of Brother Brown, and say that he did all he could for them. The largest portion of Brother Brown's company I have sent up the river. Nearly all that have stopped in New Orleans for this winter have got work.

Please to give my respects to Mrs. Pratt and the brethren who are acquainted with me. Praying God my heavenly Father to bless you and all that pertains to you, I remain yours, respectfuly, THOMAS MC. KENZIE.

ITEMS OF NEWS FROM CALIFORNIA.

A correspondent of the *Pittsburgh Gazette*, writes from the Salt Lake under date of July 22nd, 1849; speaking of the Latter-day Saints, he says—"They are very strict in the administration of justice. One of their number stole a pair of boots from an emigrant. He was sentenced to pay four times their value, and fined 50 dollars, and was compelled to work 50 days on the public roads. One of the men was sentenced to death for borrowing some property from a neighbour and selling it; but finally, owing to the intercession of his family, his sentence was commuted to banishment. When they first arrived they were very much troubled by some Indians, who killed their cattle and stole from them. They sent to remonstrate with them, and the Indians replied, that their president was an old woman, and they would not mind him. They then sent out a company of soldiers, and killed a few of them, since which time they have not been again annoyed.

A correspondent of the *New York Herald* writes from Fort Laramie under date of September 18th, 1849, he says, "News from the Salt Lake has just reached here, and the accounts from the emigrants are anything but flattering. You may recollect that early in the season I predicted great suffering amongst them. It is now about to be fulfilled. Between fifteen and twenty thousand emigrants, according to these accounts, will be obliged to pass the ensuing winter amongst our Mormon neighbors. Such a number of additional mouths, you will readily see, must play the deuce with the limited supplies of the Mormons. This detention was caused by the careless or wanton conduct of the leading portion of the emigration, in burning the country beyond the Salt Lake. All the grass is consumed for nearly 200 miles, which, of course, renders the passage of animals impossible.—A change has been made in the troops intended for Fort Hall. Major Simonson has gone on to Oregon, and Colonel Porter been left in his place. This change was made by Colonel Loring. The rifle regiment had reached Fort Hall in good condition, but they had the worst of the road ahead of them. Colonel Porter's command will throw up Winter Quarters somewhere in the vicinity of Fort Hall, and in the spring move down near the Mormon settlement.

The following account of the sufferings encountered by the overland adventurers is from a letter in the *Traveller*, dated August 30th:

News came on Tuesday evening last, that unless relief was immediately extended, the suffering of the women and children must be terrible indeed. Some of the party just in, say that they were obliged to eat the flesh of their mules to keep them from starvation, and that those long in the rear must perish in sight of the bones of those poor creatures who perished some time since, the accounts of which we read in the papers last winter, if I mistake not. The horses and mules are killed and eaten; but the chief amount of suffering will be for the want of water; for as soon as the way-worn traveller enters the desert or plain, he has before him sixty long and tedious miles to travel, with only one spring, and that a hot sulpher one, to supply himself and the weary jaded beast on which he rides. Here is to be the great danger and distress; for unless the toil-worn mother and child can find water to quench their thirst, immense suffering and ultimate death will be the result.

A meeting to aid the sufferers was held this morning, and a committee, with full powers appointed to obtain money and immediately send the desired relief. So awful is the way that no one can be found, as yet, who came that way, to return

to aid those in distress. It was stated by Judge ——, just arrived this morning, that five hundred teams were on their way across this desert.

The *Pacific Weekly News* of September 1st, has the following notice of measures taken for the relief of the overland parties:

We learn that General Persifer F. Smith has acted most promptly and nobly in making provision for the relief of emigrants crossing the plains to California. Major Rucker, of the 1st dragoons, has been directed to make depots of provisions, horses, and men, at intervals of about three days' distance from the Sacramento Valley, eastward, to extend to the desert beyond Salmon Trout River. General Smith has placed at the command of Major Rucker the sum of 10,000 dollars, besides a large amount of government stores. This benevolent action has anticipated, as it also supersedes, the intention of the citizens of San Francisco.

(*Correspondence of the St. Louis Republican, Oct.* 26.)

Green River, California Territory, August 19, 1849.

I have another opportunity of writing to you, rather unexpectedly presented, by meeting the express rider (Mr. S. Thomas), from Fort Hall to Fort Leavenworth. Since I addressed you from Laramie, little has presented itself of general nterest to your readers; but to us pilgrims bringing up the rear, scenes and occurrences have been constantly coming to view, as far as this point, that had no parallel on the eastern part of our journey. From Laramie, the Rocky Mountains really start their foundations; and although it is three hundred miles from there to the summit, it is nothing but a succession of knolls and knobs until you turn over the culminating point to Pacific Spring, where the water runs westward. In reference to the adjacent country there is nothing rising to the dignity of a mountain on this whole route. From Laramie, grass began to fail for our stock, and the utmost diligence had to be used to sustain them. From thence, after the first fifty miles, dead cattle and fragments of wagons come in sight, and as far as here I have counted about one thousand wagons that have been burnt or otherwise disposed of on the road. Destruction seems to have been the prevailing emotion with every body who had to leave anything on the trip. Wagons have been wantonly sacrificed, without occasion, by hundreds—being fired for the apparent purpose of preventing them from being serviceable to anybody else, while hundreds have been used by piecemeal, for fuel, at nearly every camping ground, by each successive train.

From Deer Creek to the summit, the greatest amount of property has been thrown away. Along the banks of the North Platte to where the Sweetwater road turns off, the amount of valuable property thrown away is astonishing—iron, trunks, clothing, &c., lying strewed about, to the value of a least fifty thousand dollars in about twenty miles. I have counted about five hundred dead oxen along the road, and only three mules.

The reason of so many wagons having been disposed of, was the apparent necessity of packing, in order to insure a quick and certain transit to the mines; and people did not care for the loss of any personal goods, so they reached there.

Let people who come out this way next season, beware of the crossing the Platte at Deer Creek. Keep up the south side as high as possible—at least up to the "Mormon Ford," and higher, if possible—before they strike over to the Sweetwater. During the summer there was a ferry kept at Deer Creek, and the bulk of the emigration crossed at it, but the road is much worse, and every one regrets having crossed so low.

Great Salt Lake City, July 16th, 1849.

There has been very little sickness in the valley, and very few deaths. It is beyond doubt that this is a very healthy country. There has been a vast amount of labour performed here—extensive farms made, hundreds of houses built, roads made, in addition to ploughing and planting this spring, and it is very encouraging to say that crops look well, and there is no doubt there will be a considerable surplus raised this year; yet, I have no doubt breadstuffs will be high, on account of many of the California emigrants designing to winter here. Wheat will not be less than five dollars per bushel, and corn 1 dollar 50 cents, or 2 dollars. Many have already commenced harvesting wheat, and it yields well. Five bushels of wheat, will make a barrel of handsome superfine flour as ever was made into bread. Yet the wheat,

in many places, will not do as well as was expected, owing to its being sown too late.

All the crops look exceedingly well so far; and if we had plenty of rain here it would be one of the greatest grain countries in the world. Irrigation makes considerable labour, but when we have all things prepared for it, it will be much less trouble. The crickets have not troubled us any this year. Hundreds and thousands of gulls made their appearance early in the Spring, and as soon as the crickets appeared, the gulls made war on them, and they have swept them clean, so that there is scarce a cricket to be found in the valley.

We look upon this as one of the manifestations of the Almighty, for the mountaineers say that they never found gulls here till the Mormons come. It was truly cheering to see the flocks of these saviors, extending several miles in length, come from the lake early in the morning, and eating crickets all day, then at sun down form in a mass, and wing their way to the lake for a night's rest.

One curiosity about them is, they don't eat the crickets merely to live, but after feeding themselves, they would vomit them up, and go to eating again, and thus continue eating and vomiting throughout the entire day.

It is a matter of astonishment how fast they will pick them up, and a person could form but a poor estimate of the amount destroyed daily by these winged saviors. Suffice it to say, that about three weeks after the gulls made their appearance, scarce a cricket could be seen. This is plainly a miracle in behalf of this people, as the sending of the quails in the camp of the Israelites; and what makes it more manifest is, the fact that, although there were plenty of crickets in the surrounding vallies, where there are no crops, the gulls came by them to the farms, and stayed there till they had cleared them off, although men were at work around them at the time. There has been no damage done by crickets this season.

To the Editors of the St. Louis Union.

Sirs,—Knowing that a deep interest is felt in the minds of the community in relation to the overland emigration to California, or the gold regions, and having had an opportunity of witnessing their progress for some fifteen hundred miles on their way, and having witnessed some incidents connected with the emigration, which have been exaggerated, I thought it would not be uninteresting to your readers to lay before them a few facts which may be of some benefit to the next emigration that may go out.

I left the States with the U. S. mail on the 25th May, with a guard of five men, twelve horses, and a light carriage. I crossed the Missouri river at Council Bluffs and went up as far as Fort Laramie on the north side of the Platte. On my way to Fort Laramie, I passed on the north side of the river, and counted on the south side upwards of six thousand wagons, persons mostly in good health, and teams in good condition, the feed being good that far on the way. At that point commenced the Black Hills. Here commenced the sacrifice of property by way of discharging freight and by frequently abandoning the craft, for I think I am safe in saying that five hundred wagons were either burned or left standing by the road side, and other goods and provisions to an astonishing extent, the most valuable of which were carefully interred in the style of a grave, with a head and foot stone, with inscription of name and age of the person, together with the kind of disease the person died with. From Fort Laramie to the Great Salt Lake, the distance of five hundred and fifty miles, I passed four thousand teams, making ten thousand teams on my way out. I learned of some twelve deaths; two were killed by the Indians, one at the crossing of the Loup Fork of the Platte, the other on the south side of the river; seven were drowned and the other died of sickness. When I arrived at the Great Salt Lake, I found I was not ahead of the emigration. I was informed that Capt. Paul's company arrived there on the 16th day of June, with a company of pack mules, and that some 500 teams had already passed through on their way to the "diggings." I stayed at the city of the Great Salt Lake and in the Great Basin country, some twenty-seven days, during which time some three thousand teams arrived and departed, many of which sold their teams and goods at whatever they could get offered for them, and bought horses and mules and packed the remainder of the way. I found the settlements in the valley of the Great Salt Lake in a very thriving condition. Crops come in well as far as they are ready for harvest, and corn and other

fall crops looked well. Goods were selling low, and mechanical labour high. Captain Davis, from St. Louis, sold out his goods at auction, and many others, on arriving there, followed his example. While at the Great Salt Lake city, a celebration took place in commemoration of the commencement of their city and settlements. There was estimated 7,000 people present. The dinner table was filled the length of several thousand feet. A liberty pole was erected some 104 feet above the ground and a beautiful flag with the stars and stripes, was raised to its top, measuring in length 65 feet. It was saluted with cheers and with the roar of nine pieces of cannon. The day passed off finely, in which the emigration took a part with great satisfaction.

Good order prevailed in the Mormon settlements. They have organized a provisional State Government called the State of *Deseret*. They have also a mint in operation, in which they are coining from the dust, 20, 10, 5 and 2½ pieces of the pure metal, with their own stamp upon them.

I left the city of the Salt Lake on the 27th of July, and arrived in the States the first day of September. On my return, I met about 5000 teams, including the Mormon emigration. I found the feed entirely gone from Fort Bridger to Laramie, the distance of 400 miles, and the general opinion among the emigration that I met this side of the South Pass, was that they would have to remain in the Mormon settlements until spring. I met General Wilson, Picket, and train at Independence Rock. They were in a general row, each contending with the other which was greatest in Zackariah's kingdom; and Mr. Picket, assuring the rest, that although last, he was not least. I met the Pioneer company that took out passengers, this side of Independence Rock; they were getting along very slowly, and the passengers generally dissatisfied with their fare. This side of Lamarie I met several government teams, loaded principally with corn, for the new Fort, on Bear river. The officers in command, informed me that it cost the government 12 dollars per bushel to haul it through; while the Mormons were selling theirs within fifty miles of the Fort for 2 dollars per bushel. I also met some 400 or 500 Mormon wagons on the north side of the Platte; they were the last emigrants that I saw. One company, on the day before I met them, had a stampede of their teams while under way. One woman was killed and several persons badly wounded. The Mormons reported to me only five deaths in their emigration thus far; four of the cholera and one killed. The cholera was very bad among the emigrants on the south side of the Platte river, between the head of Grand Island and Fort Laramie, but had entirely disapeared west of that point. The cholera was more fatal among the Indians than among the whites. One thing all the emigration complained of; that they took too heavy wagons, and too many traps and fixings.

I met Doctor White and company, nine miles west of the South Pass, on the 4th day of August, in good health, and as he reported, his family. There were two ladies with him, and he said nothing about any deaths. He intended stopping at the Salt Lake for winter. Very respectfully, yours, A. W. BABBITT.

Emanuel's Chapel of the Church of Jesus Christ of Latter-day Saints in Norwich was registered on the 2nd day of October, 1849, according to law, for solemnizing marriages therein.

Married, on Sunday, October 28th, 1849, at Emanuel's Chapel, St. Paul's Square, Norwich, by Elder Thomas Smith, minister of the gospel, Mr. John Wicker, to Miss Keturs Edwards, both of the city of Norwich, Norfolk.

Married, on the 13th of November, at Oulton Church, near Lowestoft, Suffolk, by the Rev. C. H. Cox, Elder John Spiers, of that place, to Miss Mary Anne Addison Winfield, of the city of Norwich.

THE CITY OF ZION.

Arise, oh glorious Zion,
Thou joy of latter days,
Whom countless saints rely on,
To gain a resting place;
Arise, and shine in splendour,
Amid the world's deep night;
For God, thy sure defender,
Is now thy life and light.

Let faithful saints be rearing
The city of our Lord.
On mountain tops appearing
According to his word—
A sought-out habitation,
By *men of truth and faith*,
A covert of salvation
From ignorance and death.

The temple long expected,
Shall stand on Zion's hill,
By willing hearts erected,
Who love Jehovah's will;
Let earth her wealth bestowing
Adorn his holy seat,
For nations great shall flow in,
To worship at his feet.

What though the world in malice,
Despise these mighty things,
We 'll build the royal palace,
To serve the King of kings;
Where holy men, anointed
To know his sovereign will,
Each ordinance appointed
To save us will reveal.

From Zion's favoured dwelling
The Gospel issues forth,
The covenant revealing
To gather all the earth.
And saints the message bringing
To all the sons of men,
With the redeemed shall, singing,
To Zion come again.

Oh! hear the proclamation,
And fly as on the wind;
For righteous indignation
Shall desolate mankind:
Then Zion men shall prize thee,
And bow before thy shrine;
And they who now despise thee
Shall own thy light divine.

Through painful tribulation
We walk the narrow road,
And many a temptation
To gain that blest abode;
But patient, firm endurance,
With glory in our view—
The Spirit's bright assurance
Will bring us conquerors through.

Oh! grant, eternal Father,
That we may faithful be,
With all the just to gather,
And thy salvation see;
Then with the hosts of heaven
We 'll sing the immortal theme,
To him be glory given
Whose blood did us redeem.

Douglas, Isle of Man. W. G. Mills.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 22ND OF NOVEMBER.

	£	s.	d.
William West	£20	0	0
George P. Waugh	5	0	0
John Godsall	15	0	0
John Preece	4	0	0
James Walker	10	0	0
James S. Cantwell	3	0	0
Carried forward	£57	0	0

	£	s.	d.
Brought forward	£57	0	0
Joseph Clements	1	16	0
John Morris	4	10	0
Thomas Clark	2	0	0
John Lyon	2	0	0
Thomas Smith, Norwich	6	16	5
	£74	2	5

The "Doctrine and Covenants" are now ready.
Just published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6 15s. per thousand.
Just Published a treatise, entitled "Absurdities of Immaterialism," double the size of the Star. Price fourpence, single copy; £1 per 100; £9 per 1000.
Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "Divine Authority."
Just published, "The Kingdom of God," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.
Also three Tracts, each the same size as the Star, respectively entitled "Remarkable Visions," "Divine Authority," and "REPLY" to "Remarks on Mormonism." Price, for each, 10s. per hundred; £4 10s. per thousand.
Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."
The sixth volume of the "Times and Seasons" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. II. 7.*

No. 24. DECEMBER 15, 1849. VOL. XI.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

March 3rd. The morning is rather cold. The thermometer standing at seven o'clock at 23 deg. The camp moved forward, following up the general course of the river, about eight miles, when night approaching, we pitched our tents. The ground having thawed during the day, the place of our encampment is quite muddy, which renders it unpleasant to those who sleep upon the ground. The evening being beautiful and pleasant, I obtained a meridian observation of Sirius, the Dog Star, which determined the latitude to be 40 deg. 42 min. 26 sec.

March 4th. At 8 o'clock this morning, the thermometer stood at 43 deg. The roads being muddy, and some wagons and harness broken, it was concluded to remain until the next day. In the mean time our mechanics were busily engaged in repairing wagons, &c. By the earnest solicitations of the citizens of Farmington, the band of music from our camp visited them, and gave them a concert, much to their satisfaction.

March 5th. To-day, most of the camp moved on, fording the river at Bonaparte's Mills. The roads in many places are almost impassable on account of the mud. Some teams are unable to draw their loads in bad places without assistance. Some wagons were broken. A portion of the camp were forced to stop on account of the roads; others proceeded on about 12 miles, to Indian Creek, where they stopped until the next day. By an altitude of the Pole Star, our latitude at this place is 40 deg. 42 min. 51 sec. It being dark when we arrived at this creek, we pitched our tents in a wet swampy place. The next morning, some removed the wagons and tents on to dryer ground, a few yards distant, while others continued their journey. Thus our camp began to be somewhat scattered.

March 7th. A small portion of the camp, with myself, moved on about 12 miles, to Fox river; while the main body encamped about three miles in the rear. Here we stopped two or three days. By a meridian observation of Sirius, the latitude was determined to be 40 deg. 42 min. 56 sec.

March 10th. Our small company moved on about ten miles, and encamped, the roads being exceedingly bad. We waited here about ten days for the main body of the camp, who were unable to proceed on account of the deep mud.

We are very much scattered at the present. Many are engaging work in the thinly scattered settlements, to obtain food both for themselves and their animals. It was found necessary to exchange our horses for oxen, as the latter would endure the journey much better than horses. Many have already exchanged.

March 20th. This morning, at half-past six, the thermometer was 10 deg. below the freezing point. The main camp having come up, we proceeded on our journey about 10 miles, and pitched our tents for the night. The evening being rather unfavourable, I only obtained an observation for the true time.

March 21st. At sunrise, the thermometer stood at 11 deg. below the freezing point. Travelled about 20 miles, and encamped on the West bank of Chariton river, the main camp being still behind.

March 22nd. The day is rainy and unpleasant. Moved only 7 miles. The next day went through the rain and deep mud, about 6 miles, and encamped upon the west branch of Shoal Creek. The heavy rains had rendered the praires impassable; and our several camps were very much separated from each other. We were compelled to remain as we were for some two or three weeks, during which time our animals were fed upon the limbs and bark of trees, for the grass had not yet started, and we were a number of miles from any inhabited country, and therefore, it was very inconvenient to send for grain. The heavy rains and snows, together with frosty nights, rendered our situation very uncomfortable. Our camps were now more perfectly organized, and captains were appointed over hundreds, over fifties, and over tens, and over all these, a president and counsellors, together with other necessary officers. Game is now quite plentiful. Our hunters bring into camp more or less deer, wild turkies, and praire hens every day.

March 31st. The day being pleasant, I obtained observations for the true time, and regulated my watch. From observation, I determined the latitude of my encampment upon Shoal Creek to be 40 deg. 40 min. 7 sec. Longitude by lunar distance, 92 deg. 59 min. 15 sec.

April 5th. It being Sunday, a portion of our camp met together, to offer up our sacrament to the Most High. After a few remarks by myself and Bishop Miller, we proceeded to break bread, and administer in the holy ordinance of the Lord's supper. At 6 o'clock in the evening, we met with the captains of companies to make some arrangements for sending 12 or 14 miles to the settlements for corn to sustain our animals.

April 6th, 1846. This morning, at the usual hour of prayer, we bowed before the Lord with thankful hearts, it being just 16 years since the organization of this church, and we were truly grateful for the many manifestations of the goodness of God towards us as a people. The weather is still wet and rainy. Nine or ten wagons, with 4 yoke of oxen each, have started this morning for the settlements to obtain corn. In the evening we were visited by a heavy thunder-storm, accompanied by a high wind and hail. Most of the tents which were pitched upon high ground were blown down, and the inmates exposed to the fury of the storm. The water in Shoal Creek, arose in a very few minutes several feet in height, and threatened to overflow its banks, and disturb our tents.

April 7th. This morning the mud was some frozen, the thermometer standing at 29 deg. The day is rainy and disagreeably wet, and the mud very deep.

April 8th. Our teams which were sent three days ago after corn, returned; the most of them empty, and we find it very difficult to sustain our teams.

April 9th. After remaining here for about three weeks, we concluded to move on slowly. The rain poured down in torrents. With great exertion a part of the camp were enabled to get about 6 miles, while others were stuck fast in the deep mud. We encamped at a point of timber about sun set, after being drenched several hours in rain. The mud and water in and around our tents, were ancle deep, and the rain still continued to pour down without any cessation. We were obliged to cut brush and limbs of trees, and throw them upon the ground in our tents, to keep our beds from sinking in the mire. Those who were unable to reach the timber, suffered much, on account of cold, having no fuel for fires. Our animals were turned loose to look out for themselves: the bark and limbs of trees were their principal food.

(To be continued.)

FAREWELL ADDRESS OF ELDER HARRISON BURGESS TO THE SAINTS IN BRITAIN.

Beloved Saints,—The period is fast approaching when I shall be released from my labours upon this island, that I may return for a short time to the bosom of my family. During the time I have been in Britain, I have travelled through many Conferences, exhorting, comforting, and building up the Saints, and preaching the gospel of the kingdom. My endeavours in the good work have been most successful, and I can truly say, without boasting above measure, that since I came here I have not eaten the bread of idleness, but have been "instant in season and out of season" in spreading abroad the glorious news of salvation.

From the Saints in those regions where I have travelled, I have experienced much kindness. I have found them as a whole, a people firmly united in the bonds of union and love, having the interest of the Redeemer's kingdom at heart, and ever ready to yield obedience to their spiritual rulers in all things; and although groaning under the iron yoke of bondage and oppression in this land of bibles, yet they are ever ready to contribute out of their stinted means for the support of the priesthood and the onward progress of the kingdom. Brethren and sisters, the kindness I have experienced in your midst is engraven on my heart in indelible characters, such as can never be erased therefrom; and while I am far away upon the billows, or amongst the mountain wilds, building up the Zion of God, I shall continue to cherish grateful feelings of your kindness, and shall hail with joy every fresh arrival of the Saints from your shores.

Beloved Saints, while I have walked in your midst, I have endeavoured to penetrate into your vices as well as your virtues, and although I am proud to say that the vices to be found in the midst of the Saints are of little consequence compared with those to be found in the world in general, yet there are to be found here and there the vestiges of vices still remaining, and what makes these the more dangerous is, that mankind in general are, from their very infancy, brought up to believe them as of very trivial importance, from the fact of the laws of a perfect constitution providing no remedy for them. I feel that a few hints, extracted from a sermon preached by me in Glasgow upon the 26th August, 1849, might be of use to the Saints generally upon this subject; and, while I give them, I pray God that his spirit may carry them to the heart of every reader, that they may take deep root and produce the peaceable fruits of righteousness:—"Should the Saints of God cherish as they ought the high privileges and exalted glory that lay before them—should they consider that though we know not now what we shall be, yet we know that when he shall appear we shall be like him, and every one that has this hope in him purifieth himself even as he (God) is pure," they would very quickly leave behind them those vices and pollutions of the world, and purify themselves from all uncleanness, knowing as we ought to do, that unless we through adherence to the strictest principles of virtue, purify both body and spirit from all uncleanness, where God is we never can come."

I should have been pleased to have said something upon the crimes of lying, swearing, and drunkenness, but brevity forbids me, farther than to state that such crimes are a disgrace to humanity, and any one who practises them in the slightest degree, can never enter the kingdom of heaven, and consequently are unworthy of the benefits and privileges of the kingdom on earth. But there is also another crime, I mean that of whoredom, which I wish to say a few words upon, although it is a crime of rare occurence amongst the Saints, yet I grieve to say it is not wholly unknown. Unlawful intercourse between the sexes has existed in some very few cases in our own midst, as we learn from the fact of some getting quite too smart for the married state, and like the world around them, they have thought that because they took to them in marriage those they had made the sport of every virtuous principle, they had done well and could not be blamed. How could such a poor delusive idea ever have been harboured in the heart of a Saint, who ought to know the law of God? Where is your authority for holding such an opinion? Says one, does not Paul say, in 1 Cor. vii., 36, "If any man thinketh he behaveth himself uncomely towards his virgin, and if she pass the flower of her age, and

need so require, let him do what he will, he sinneth not, let them marry." Now it ought to be seen at a glance that this quotation only provides a remedy for a particular case, and has nothing to do with criminal intercourse in general; but admitting for argument's sake that it has, what do you, the Saints of the 19th century, gain by it? because Paul said so to the Corinthians, was that to you? are you now under the same circumstances they were then? are you willing to put yourselves in the same position they then occupied? If you are, you must be willing to stand charged with living in open whoredom with your own mother, for so does Paul charge the Corinthians in the same epistle v., 1; and I hardly think you would be willing to acknowledge such deep abominations. It is not what Paul said to the Corinthians we have got to do with, but what God says to us in these last days by his servants the prophets—this is our way-mark, our chart of safety, and let us in every doubtful case apply to it for directions. In the Book of Doctrine and Covenants, page 150, paragraph 5, it reads thus, "And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore I, the Lord, hath said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremongers, and the sorcerers shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say they shall not have part in the first resurrection." This is the word of the Lord given expressly to us in the present day, by the mouth of his servant Joseph.

Let us next examine the Book of Mormon, first European edition, page 133—"Wherefore, my brethren, hear me and hearken to my word, for there shall not any man among you have, save it be one wife, and concubines he shall have none, for I, the Lord, delighteth in the chastity of women, and whoredoms are an abomination before me saith the Lord of hosts. Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes." This is the word of God anciently to his people of the western continent. Let us now see the word of God to his people on the eastern continent. It is said in the old scriptures, "Thou shalt not commit adultery," and Jesus Christ in defining the limits says, "Whosoever looketh on a woman to lust after her hath committed adultery already in his heart." Who cannot perceive the sweetest union and harmony between all these revelations, showing us that in all ages and every country, these abominations have been an utter abhorrence in the sight of God? It is denied by mankind in general that a criminal intercourse before marriage is adultery. I would have such closely examine my last quotation, and when they have I want they should tell me what they can make it else. The greatest sign of a fallen degenerate people that can exist, is the excess of whoredom committed amongst them, and the greatest reason that can be given for leaving Babylon is, that while we remain we are liable to partake more or less of her abominations, and consequently must share more or less in her plagues. Virtue is a gem of the most precious description, one which we should preserve unsullied as the apple of our eye. From the day it was first declared, "that man should leave his father and mother, and should cleave unto his wife, and they twain should be one flesh," to the present, woman has been essential to man's very existence; and a man and wife who have their best interests mutually interwoven within each other, who toil together through life with the pure and holy bonds of love unbroken, are able to draw pleasure from the greatest misfortunes that befall us in life; while on the contrary, no sooner are those bonds of love and affection broken through, that ought to exist between the sexes, than hatred begins to take the place of love, and we make the pleasures of life our greatest misfortunes.

In this age of the world in which we live, nothing sets forth the corruption of modern christianity in so clear a light as the amount of whoredom committed between the sexes. Every principle of innocence and purity, love and affection that ought to exist, seems to be completely lost. Indeed virtue may truly be said to have fled from the haunts of christianity, and to have taken up her abode with the savage of the forest. How many maidens, who were by their virtues calculated to throw a joyous influence over society, have, in an evil moment been seduced by him who had sworn by every thing sacred to be her legal earthly protector? and how many

are, by such means, driven to commit suicide to relieve themselves from a life that has become miserable, while the world in its blindness endeavours in vain to discover the true reason of the rash act. No wonder that the Saints coming from the midst of such society as this, cannot all at once shake from them every unholy thing. It is not my intention to notice any of these traditional excuses usually put forth to justify their incontinency, but there is one I would like to say one word upon. Only fancy to yourself a man debauching his lover, and then pleading that excess of love compelled him. What! excess of love force a man to ruin her he loves. Never! Shame to the lips that could dare to utter such an excuse. Tell the truth at once, and own that excess of lust impelled you, and never try to stain that sweet, pure, spotless, and heaven-born principle of love with the commission of crimes the very opposite of its nature. The man who loves with a pure and fervent love, such as should burn in the bosom of every Saint, will not seek to seduce her he loves; on the contrary, he will guard her virtue as the apple of his eye, and rather would he lose the last drop of his life's blood than that she should be contaminated with any of the filth and polution of the world.

The time has arrived when the Saints must purify themselves from all uncleanness, and live unspotted and holy to the Lord. Nothing impure or unholy can enter heaven, and the footsteps of the great Bridegroom are even now at the door, therefore rest in peace and sin no more, and all that is past shall be buried in oblivion. Live according to the principles of righteousness and virtue—purify yourselves from all uncleanness and impurity of whatever name or nature, and keep your bodies what they ought to be—pure and holy temples for the Holy Ghost to dwell in; and if you do this the destroying angel will pass by your dwelling—the desolating scourges from the Almighty shall not find you out—your virtue shall be unto you as a cloak from the open pestilence that stalks abroad at noon-day, and from the more hidden, but no less destructive diseases which intemperance brings upon the body, and which are every day sweeping off mankind by the thousand to a premature grave. Being thus purified from all uncleanness, the Holy Ghost will then come and dwell permanently in your hearts; ye shall be blessed by his instruction, and the blessings and benefits flowing from God to you, through his spirit dwelling in you, will quicken your whole system, and the work of regeneration will never cease until you become pure, even as He, your Father in heaven, is pure. For let it be ever written on every heart, "We know that when he shall appear, we shall be like him;" and "every one that hath this hope in him, purifieth himself even as he is pure, wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

Beloved Saints, I beg you to excuse the freedom of these remarks, and believe me when I say that nothing but a sincere wish for your welfare actuated me in this thing. Finally, brethren, farewell, till we meet together on the land of Zion.

Yours for Christ's sake,

HARRISON BURGESS.

A LETTER TO THE REV. MR. OSBORNE, MINISTER OF DARLINGTON STREET CHAPEL, WOLVERHAMPTON.

BY JAMES BELL, AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Wolverhampton, June, 1849.

Reverend Sir,—It is from the purest of motives, and with the greatest respect, that I take in hand to address to you a few lines, which I trust will be received in the same spirit as that by which they are penned. Think not that I do so from any captious spirit of dictation, or from blind bigotry, but give me credit for a kindlier motive while you read my epistle, and while you candidly consider the interrogatives I shall finally propose.

I was induced to write to you from the fact of my having heard you lift up your voice in reprehension of the principles and doctrines of the Latter-day Saints, and

too hastily join in the popular cry of "delusion," "false prophets," "heresy," and so forth. My determination was the more fully matured by a consideration of your popular character as a practical Christian, and my own impressions of your personal piety, aided by a remembrance of the old proverb, "Good men may be mistaken." I was truly sorry that you should so readily trust in flying rumours, newspaper reports, and that uncertain rule, popular opinion; when you must be aware of the fact that malice may conceive, the press bring forth, and popular opinion exaggerate the lie, which, by their joint agency, is thus palmed upon the public.

I am, alas! too sensible of the fact that there have been, and still may be, some among us who are a disgrace to any people; but remember, the conduct, or rather misconduct of Judas, Ananias, or Saphira, was not the result of the system they had embraced, but of their own cupidity and carnal minds: as it was then, so it is now; evil men will creep in, and stay with us until their deeds are manifest, and excommunication becomes absolutely necessary. Be it known, we neither protect nor patronise crime; on the contrary, if, after due warning, the offence is not removed, the offender himself is cut off from our society. In conclusion of my epistle, I would just observe, that the conduct of an individual is not always the characteristic of the community. I would also be bold enough to affirm that the Latter-day Saints generally are a people who can be advantageously compared with any or all religious bodies extant, for consistence of faith and conduct.

I will now propose a series of questions, arranged in such order as shall give you some idea of the constitution, &c., of our Church.

1.—Did Jesus and the apostles teach the true gospel? and have we a sufficiently correct account of the same in the New Testament.

2.—Is the true gospel a *perfect* law of liberty? (*a*)

3.—Is a godlike and perfect law capable of any human improvement? (*b*)

4.—Is the church or kingdom of God *unchangeable* in its *priesthood, powers, doctrines*, and *blessings*? (*c*)

5.—If so, where is the *apostleship* now? with its *Prophets, Elders, Priests*, &c., and where is the *power* to *bind and loose*, to *cast out devils* and *heal the sick*? and how many of the multitudinous *doctrines* now extant are the pure, unadulterated principles of truth? and what has become of the Saviour's promise of *divine gifts*? (*d*)

6.—Did Jesus set these *officers, powers*, and *gifts* in the church, for the *work of the ministry*, for the *perfecting of the saints*, and for *the edifying of the body of Christ, until we all come in the unity of the faith, &c.*? (*e*)

7.—Has the work of the ministry *come to an end*? are we all *perfected*? have we all come in the *unity of the faith*?

8.—If not, what is the reason that these officers and powers *have ceased*, and other forms of godliness devoid of power substituted in their stead? (*f*)

9.—Is it not the result of *apostacy* on the one hand, and *persecution* on the other, (*g*) both of which began while the church was yet in its infancy, and continued until it was driven into the wilderness, (*h*) and the priesthood was caught up unto God who gave it, (*i*) there to remain until the time of restitution, when righteousness should look down from heaven, and truth should spring out of the earth?

10.—In other words, did the Gentile church continue in the goodness of God? (*j*) or did it eventually fall away (*k*) and become corrupt, until at last it was united to the state, and thus became the great "Whore of Babylon," because it had committed fornication with the Kings of the Earth? (*l*)

11.—If the latter be the case, is not any *human improvement or reformation* like putting "new cloth on an old garment," or new wine into old bottles?

12.—If it took divine power, and immediate revelation to institute the gospel in the first instance, are they not needed to perpetuate the same?

a Psa. xix. 7. *b* Gal. iii. 15. *c* Heb. vii. 16, 17, 24. John, xx. 21. *d* Matt. xviii. 18. Mark, xvi. 17, 18. *e* 1 Cor. xii. 28. Eph. iv. 11, 12, 13. *f* 2 Tim. iii. 5. 2 Tim. iv. 3, 4. *g* 2 Thess. ii. 3. 4. Matt. xi. 12. Dan. vii. 21. 25. *h* Rev. xii. 6. *i* Rev. xii. 5. *j* Rom. xi. 22. *k* 2 Thess. ii. 3. *l* Rev. xvii.

13.—If the *Everlasting Covenant* has *been broken*, (*a*) and the "prophets and seers covered," until darkness and doubt, dissent and heresy, and all other kinds of abominations have overspread the earth "and all has become as the words of a sealed book," *can it be renewed without an express revelation from God?* or will it be maintained that *human agency* alone will suffice to reform the errors of the age, to combat the impetuosity of crime, or stay the principle of moral evil?

14.—Are we living in a day rife with the consequences of this great apostacy, such as is foretold in the 24th and 59th Isaiah, and 24th Matthew?

15.—If so, may we not expect that "other labourers" would be sent into the vineyard at this the eleventh hour, (*b*) just before the day of God's wrath upon Babylon, and the pouring out of the latter-day judgments, (*c*) announcing that "the kingdom of Heaven is again at hand, (*d*) and crying with a mighty voice,—"Behold, the bridegroom cometh, go ye out to meet him?" (*e*) And will they not be informed of his near approach by an holy angel, who shall restore the gospel in these last days; (*f*) and will not the dispensation thus committed be the dispensation of the fulness of times, (*g*) and the kingdom thus announced, the one spoken of by Daniel? (*h*)

16.—Has any one a right to teach, preach, or administer in the ordinances of the gospel without *divine authority;* or will the administrations of unauthorized persons be considered legal in the sight of God? (*i*)

17.—In what manner was divine authority given and communicated in any age of the world when God had a church upon the earth?

18.—Was it by one person *assuming* the authority given to another who had preceded him through reading an account of the commission given to this his predecessor, as is done in these days with the commission given to the apostles? (*j*)

19.—Or was it by being either called of God in a *direct* manner, as in the cases of Moses and Samuel, (*k*) or *indirectly* through the medium of one who already holds the priesthood and authority of God, as in the cases of Joshua, Timothy, (*l*) and others? and when so called is not *the laying on of authorized hands* the scriptural mode of communicating the *power* and *priesthood* unto the person called? (*m*)

20.—Is not assumed authority illegal? and will not those who assume it be punished, sooner or later? (*n*)

21.—Is not an active, living faith, the only true faith? (*o*)

22.—Are not the *Godhead, their attributes,* and the *gospel* the objects on which our faith should be fixed?

23.—If there be but one true and genuine faith, (*p*) will it not always be characterized by these *objects,* and sealed and certified by the *effects* flowing from it; namely, such as are promised by the Saviour, (*q*) and such as are enumerated by St. Paul? (*r*) Did not the ancients by faith obtain promises, work righteousness, turn to flight the armies of the aliens, and stop the mouths of lions? Did not Moses by faith divide the sea, and smite the flinty rock? And shall we now say that the *nature, objects,* and *power* of faith have in any way changed or ceased? May we not rather say,—that men have *ceased* to worship the *true God,* in the right way, and have thus lost the spirit which is the source of these blessigs? (*s*)

24.—Is not this the ancient faith? And are we not bound to "contend for that faith which was once delivered unto the Saints?" (*t*)

25.—Is not sincere repentance a principle of the gospel?

26.—Is not *baptism by immersion* a principle of the gospel? (*u*)

27.—Is it not "*for the remission of sins?*" (*v*)

28.—Is it not mockery in the sight of God to baptize infants, seeing they have never sinned?

a Isa. xxiv. 5. *b* Mat. xx. 6. *c* Rev. xiv. 6. 7. *d* Luke xxi. 31. *e* Mat. xxv. 6. *f* Rev. xiv. 6. *g* Ep. i. 10. Acts iii. 21. *h* Dan. ii. 44. *i* Rom. x. 15.; Heb. v. 4. *j* Mark, xvi. 16. *k* Exo. iii. 4, 10: 1 Sam. iii. 4, 11. *l* Num. xxvii. 18, 23; 1 Tim. iv. 14. *m* Acts, vi. 6; Num. xxvii. 18, 23; 1 Tim. iv. 14. *n* Psalms, 50, 16; Jer. xxiii. 21; Acts, xix. 13-16. *o* James, ii. 14. *p* Eph. iv. 5. *q* Mark, xvi. 17, 18. *r* Heb. xi. *s* 2 Tim. iii. 1-7. *t* Jude, iii. *u* Matt. iii. 16; Mark, i. 10; John, iii. 5, 23. *v* Mark, i. 4; Acts, ii. 38; Acts, xxii. 16; 1 Peter, iii. 21.

29.—Are they not saved by reason of the atonement, and is not this atonement efficacious?

30.—Instead of baptizing them, should we not "take them in our arms and bless them?" (*a*)

31.—Is not baptism for those only who have become actual transgressors?

32.—Is there a single command, precept, or example of infant baptism?

33.—Is there a single command, precept, or example of sprinkling as a baptism?

34.—Is not the *laying on of authorized hands* the *scriptural mode* of coming in possesion of the *gift of the Holy Ghost?* (*b*)

35.—After obeying these first principles, are we not required to go on unto perfection, so that our path may be as that of the just, shining more and more unto the perfect day; and to observe all things whatsoever he hath commanded us, such as the Sacrament of the Lord's Supper?

36.—If we be sick, and nigh unto death, should we not send for the elders to anoint us, and to pray that the Lord may raise us up? And if we have sinned, can we not be forgiven, inasmuch as we are penitent? (*c*)

37.—Since there is so great a resemblance between our church and that of former days, are not the honest among men bound to join us?

I am, dear sir, yours, respectfully,

JAMES BELL.

LETTER TO THE EDITOR.

15, *Doncaster-street, Liverpool, November 26th*, 1849.

Dear Brother Pratt,—The last quarterly conference that I shall have the privilege of presiding over in this country, for the present, was held in the Music Hall, Bold Street, yesterday, the 25th inst.

I beg to lay before you a short sketch of my labours in the Liverpool Conference since my appointment at the General Conference held in Manchester, on the 13th of August, 1848.

There have been five quarterly conferences held here during that time; the number added has been 400; the increase of the last quarter is 77. The numbers added during the ensuing month, up to the 20th, I will furnish you with. The present condition of the conference is good; the Saints are at peace one with another, and a spirit of union and love prevails.

On the 25th of February, 1849, I found it necessary to appoint Elder John A. James as an assistant travelling elder in this conference, who has laboured with much success; but the tract of country being great, and a spirit of enquiry being manifested, I was under the necessity of appointing Elder John Tibbits to assist him; this last appointment was on the 26th of August, 1849.

There have been two new branches organized during the time, and every prospect of ultimate success of the addition of Saints to the kingdom of God. I also visited the Isle of Man by your council, where I tarried two weeks, during which time (through much opposition), there were five baptized. I left the Saints there better than I found them. At the desire of Elder J. W. Coward, of the Liverpool branch, I visited the village of Skellowe, near Doncaster, Yorkshire, his native place, he accompanied me, where an opening through his instrumentality had been previously made, he having baptized about ten, and four more were added during our visit.

I have to lay before your notice the Liverpool Tract Society; it was established on the 6th of October, 1848, much good has already resulted from it, and until the 18th of November, 1849, there has been about £14 worth of tracts distributed throughout this town—the sisters performing a conspicuous part in their circulation, for

a Mark, x, 13-16.

b Heb. vi. 2; Acts, viii. 17, 18; Acts, xix. 6. *c* Mark, xvi. 18; James, v. 14, 15.

which I feel to tender my regards, and pray our heavenly Father to bless and reward them accordingly.

The Elders and other officers generally, have been obedient to council, and willing to do all in their power to push on the great work; and I feel to bid them farewell, and I pray my Father in heaven to bless them in all things necessary for salvation, and hasten their time of gathering to the valleys of the silent west.

Dear brother, I leave the present field of labour with the assurance of a good conscience, having done my duty according to the ability which God has given me, and I pray Him to bless and prosper you and yours in all things necessary; and we seek an interest in your prayers while we cross the mighty deep, to live, not by bread alone, but by every word that cometh out of the mouth God.

Yours, in the bonds of the gospel of peace,

MILO ANDRUS.

CASE OF MIRACULOUS HEALING.

HEALING OF ONE BORN BLIND.

Bristol, November 25, 1849.

Dear President Pratt,—As you were so kind as to publish the letter I sent, dated July 9, 1849, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir amongst the pious christians of this city. I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true. And upon seeing, many rejoiced, others mocked, saying, "She would have got well if the Elders had not laid their hands upon her." Amongst the latter, was one *would-be* great man, by the name of Charles Smith, (who has written a *flimsy* tract against the Saints,) who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, and said, "Sir, is that child blind?" And after he had examined her eyes, he said, "*She is.*" "Well," said the mother, "She was *born blind:* and she is now four years old; and I am going to take her to the elders of our church, for them to anoint her eyes with oil, and lay their hands upon her; and you can call again, when you have time, and see her with her eyes opened; for I know the Lord will heal her, and she will see." "Well," said he, "if she does ever see, it will be a great proof." Accordingly, the mother brought the child to the elders, and Elder John Hackwell anointed her eyes, and laid hands upon her, only once; and the Lord heard his prayer, so that the child can now see with both of her eyes, as well as any other person. For which we all feel thankful to our heavenly Father, and are willing to bear testimony of it to all the world.

Yours in the kingdom of God,

GEORGE HALLIDAY.

P.S. We, the father and mother of the child, do here sign our names to the above, as being true.

WILLIAM BOUNSELL,
ELIZABETH BOUNSELL.

No. 12, *Bread-street, Bristol.*

THE PACIFIC RAILROAD—WONDERFUL DEVELOPMENTS OF RESOURCES IN THE PLAINS AND DESERTS.

The greatest impediments to the construction of a railroad from the Mississippi, overland to the Pacific, have been considered to be in the nature of the country over which the road must be carried. From twelve to fifteen hundred miles in the selection of any route north of Mexico, must be traversed over plains, mountains, and

deserts, without timber, without population, without materials or supplies, and thought to be without any thing to contribute to the support of the road, short of the Pacific. This has been justly considered the most formidable drawback to any enterprise of such magnitude that has ever presented itself in the history of the world—this timberless, mountainous, and desert region from twelve to fifteen or seventeen hundred miles. But a recent discovery near the foot hills of the Rocky Mountains, of a prime article of commerce and cash, opens a mine of capital on the way. It appears that there is no longer any doubt of the existence of inexhaustible supplies of cannel coal near the sources of the Nebraska or Platte river, which is the route of the overland emigrants to California, via the South Pass, the Salt Lake and the Great Basin. The destitution of timber in the great plains, were there no substitute for fuel would render them incapable of settlement even to cattle raisers, for there the snows are deep and the winters cold. The coal supplies the fuel—it also supplies an article of trade with the Mississippi river, and will thus contribute to colonise the plains, and to the sale of public lands along the route to the settlers, who will very soon produce all the necessary provisions for the workmen. It is known also, that iron is found from the frontiers of Missouri to the Rocky Mountains, and with the coal on hand, the means are on the ground for the manufacture of the rails required. Of the wonderful capacities of the Mormon valley of the Salt Lake, the reports from that quarter would be incredible if they were not all consistent. In a few years more, at this rate, they will be able to raise bread and cattle for the subsistence of 100,000 souls. Their valley is the half-way station on the great central route, and thus all fears on the score of provisions for the workmen are obviated. With the road finished to the Salt Lake, another important commercial article comes into the market—the article of salt. It exists in the heavy brine of the Great Lake to an inexhaustible capacity of supply, it exists in a crystaline formation at the bottom, and forms an incrustation of salt for a hundred miles along its shores. Rock salt exists in the surrounding mountains, and copper and gold. But with the completion of a railroad, the New Jerusalem will become a great place of resort to the fashionable world, on account of its wonderful natural curiosities, the singular salubrity of its climate—the valley being 4000 feet above the level of the sea—and particularly on account of the number and variety of its medicinal springs. Such are some of the intermediate advantages in favour of the construction of the pacific railroad via the Platte, the South Pass, and the Salt Lake Valley. The completion of the work to the Sacramento will give the road the exchanges between Europe, America and Asia. What are a hundred millions to the consumation of such a work?—*Lloyd's Weekly London Newspaper.*

Dear Brother Pratt,—I have copied the above from *Lloyd's* paper, thinking it would be interesting to your readers.

When the Saints were about leaving Nauvoo, Heber C. Kimball prophesied that in five years they would be better off than at this time. Little more than three years have elapsed, when we behold the poor exiled Mormons in flourishing circumstances, counting amongst their riches, a thousand hills and an hundred vallies, situate in the most remarkable, interesting, and auspicious portion of the globe; having the fountains of rivers that must speedily command the commerce of the world, in the midst of their territories. Thus the banishment of the church has become her freedom, the greatest boon her opponents could confer, and the glad signal for her to arise and shine. Forcibly ejected from the mother country on her arrival at the age of puberty, and thrown back upon her own unaided resources, the development of her wonderful constitution, capabilities, and organization, strikes the whole world with astonishment and admiration. They who have plundered, robbed, and driven her into the wilderness, and thought she were dead, turn now their eyes, and discover to their great surprise that she lives, and nobly aspires to power, honour, might, majesty, glory, and dominion. She has triumphed over every form of persecution, and every species of cruelty. Under circumstances the most extraordinary and discouraging, she has proved herself not a whit behind the very first and foremost in all the characteristics necessary to constitute a great people in every sense of the word. She has earned a title to a fair name and place amongst

the nations. Yes, Zion is firmly established in the strong holds of the land, riches unknown are at her disposal. And it is to be hoped that her oppressors shall rejoice over her no more; and that no weapon formed against her shall prosper. Every one is aware of the impracticability of subduing a brave people, entrenched in the fastnesses of the mountains. A nation of mountaineers is not easily subjected. Even our enemies begin to acknowledge the manifest natural advantages and rising importance of the peculiar locality of the city "sought out," and are not backward in foretelling the proud and enviable station she must shortly occupy. They look to her for support and think of calculating on her assistance, whom they have driven to the last extremity.

All things work together for good. When an iron highway shall be cast up in the desert, not only will the flight of the righteous be greatly facilitated, but the kings, nobles, and rulers of the earth, with the great men, will flock to the city of refuge, painfully aware that in Zion alone will be found peace and safety. The signs of the times augur an unparalelled growth for the city in the midst of the everlasting hills.

Shout aloud! O ye Saints, for very joy, for our eyes behold the salvation of our God. The meek are already actually beginning to inherit the earth, every one in his lot. The redeemed poor at this moment build their own houses and inhabit them; plant their own vineyards and eat the fruit thereof. The hills drop their fatness, and the vallies yield their increase to refresh the outcast Saints of the Most High, who are reposing in security; whilst the inhabitants of the earth are tearing one another in pieces, Zion is spreading herself abroad. Her children far removed from the institutions and withering influences of a bastard theology, may grow up as olive branches around her table,—may be trained in the nurture and admonition of the Lord, and receive freely of that pure intelligence which alone can regenerate mankind.

Yours in the Covenant,

HARVEY L. BIRCH.

VARIETIES.

Large warlike preparations are taking place in Servia.

The Austrian "Lloyd" states that 200,000 Russian troops are to be kept on a footing of War in Poland throughout the winter.

Mr. Squier, United States charge d'affaires to Central America, has discovered the ruins of another ancient city buried, or nearly so, beneath a forest, about 150 miles from Leon. He describes the ruins as far surpassing in architectural grandeur those of Palenque.

A VOICE FROM ZION.

Awake, lovely daughter of Zion, awake,
  Thy lone harp which hangs on the willow unstrung,
Rejoice, for the dawn of thy morning shall break
  Through th' long night of darkness which o'er thee hath hung.

The voice of Jehovah calls thee to thy home,
  From tyrant oppressors, who 've caused thee to mourn;
A choice, large, and good land invites thee to come
  With songs and with triumphs he bids thee return.

When laid low in bondage, he heard thy sad cry,
  As round thee fell priestcraft's anathemas hurled;
Thy woes and thy anguish ascended on high,
  Before him then were all thy sorrows unfurl'd.

He comes forth to save thee, His mandate obey;
He smites in his vengeance, yet lingers for thee,
To Zion's fair city, oh! hasten away—
The home of the faithful, the land of the free.

The storm of his wrath then may rage o'er the world,
From hill top to valley, from inland to sea,
His volcanoes spout, and his lightnings be hurled;
Yet fear not, His smile will rest sweetly on thee.

When th' whirlwind shall scatter, or avalanch crush,
The nations in fury each other destroy,
In torrents, war, famine, and pestilence rush,
Thy soul shall feel sunshine, thy pleasures ne'er cloy.

His people shall flourish from shore unto shore,
While curses and plagues on the wicked shall fall,
Their praises shall mount up from Zion before
Their God and their Saviour, their Lord and their all.

Ledbury. ALEXANDER HUISH.

LIST OF MONIES RECEIVED FROM THE 22ND OF NOVEMBER TO THE 6TH DECEMBER.

	£	s.	d.		£	s.	d.
William Cartwright	3	10	0	Brought forward	30	2	10
Henry Smith	2	10	0	William West	10	0	0
James S. Cantwell	4	0	0	John Godsall	10	0	0
John Parkinson	1	2	10	Thomas Clark	2	0	0
Alfred Cordon	1	0	0	George P. Waugh	5	0	0
William M'Keachie	18	0	0				
Carried forward	30	2	10		57	2	10

The "DOCTRINE AND COVENANTS" are now ready.

Just published a pamphlet entitled "NEW JERUSALEM," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "MORMONISM TRIUMPHANT." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 89, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XII.

TRUTH—THE LIGHT OF THE STAR—IT SHINES FOR ALL.

LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT,
15, WILTON STREET, ST. ANNE STREET.

MDCCCL.

PREFACE.

The STAR is intended to be the repository of Light and Truth, to illuminate the mind of man, and to guide his footsteps in the pathway of the just. The nations for a long time have slumbered in midnight darkness, but a most glorious light has again shone from the heavens; it shines, but it shines in darkness, and the darkness comprehendeth it not. The STAR is designed to reflect the rays of celestial light upon those whose vision is not entirely obscured by the thick fogs of error and false doctrine; it is intended as a bright luminary to indicate the near approach of the morning of the seventh thousand years, wherein the Sun of Righteousness shall shine in the greatness of his splendor; it is intended to light up the moral and intellectual horizon, and prepare a people to endure the glory and power of the King of kings, and Lord of lords, as he comes in flaming fire, accompanied by all the powers of heaven.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1. JANUARY 1, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

April 11th. During the night, the mud froze hard. To any but Saints, our circumstances would have been very discouraging, for it seemed to be with the greatest difficulty that we could preserve our animals from actual starvation, and we were obliged to send off several days' journey to the Missouri settlements on the south, to procure grain. Many of the people were nearly destitute of food, and many women and children suffered much from exposure to the inclemency of the weather, and from the lack of the necessaries of life, such as they were in former times accustomed to enjoy. But in the midst of all these temporal afflictions, the Saints were comforted in anticipation of better days; they looked forward to the time when these light afflictions should cease, and when they should have the privilege of sitting under their own vine and fig trees, with none to molest them or make them afraid. They were willing to endure hardships and privations, for the sake of escaping the unrelenting persecutions of Gentile Christians, from whom they had received for many years nothing but cruelty and the most heart-rending oppression. Their desire was to establish themselves in some lonely valley of the mountains,—in some sequestered spot, where they and their children could worship God, and obey his voice, and prepare themselves for the glory which is to be revealed at the revelation of Jesus Christ. With these glorious anticipations, cheerfulness and joy seemed to animate every countenance, and sufferings were endured without murmuring. The twelve, and other of the authorities, met in council, and determined to leave the settlements still further on our left, and launch forth upon the broad prairies on the north-west, which were for hundreds of miles entirely uninhabited.

April 13th. The weather is yet cold, the thermometer standing at six o'clock in the morning at 3 deg. below the freezing point. Our wagons which were sent after corn, returned, and after feeding our half-famished cattle and horses, we resumed our journey. Our teams were so weak, and the roads so bad, we were unable to proceed only about six miles.

April 14th. We moved forward about one mile, and encamped. Some scanty feed began to make its appearance in the wettest portions of the prairie, but the nights are still too cold for the grass.

April 16th. Yesterday and to-day, we progressed a few miles further, and arrived

in a very pleasant grove which we called Paradise. Latitude as determined from an observation of the Pole Star, 40 deg. 44 min. 7 sec. About one mile to the south, we found the grass very good. Here we stopped several days, a portion of the camp being about one mile north, at a place which they named Pleasant Point.

April 22nd. We continued our journey about eight miles, and encamped over night. Rattle-snakes were quite plenty, numbers were seen in various places about our camp; some of our animals were bitten and badly poisoned, but the most of them were cured, some in one way, and some in another.

April 24th. Yesterday, we travelled about eight miles, to-day, six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement, and open farms for the benefit of the poor, and such as were unable, at present, to pursue their journey further, and also for the benefit of the poor who were yet behind.

April 27th. This morning the horn sounded for all the men to assemble themselves together to be organized for labour. One hundred men were appointed for cutting trees, splitting rails, and making fence; forty-eight to cutting logs, for the building of log houses; several were appointed to build a bridge, a number more for the digging of wells, some to make the wood for our ploughs; several more to watch our flocks and keep them from straying; while others were sent several days' journey into the Missouri settlements to exchange horses, feather beds, and other property, for cows, provisions, &c., and finally, the whole camp were to be occupied about something. During this council for organization, we were well drenched in rain.

April 29th. This evening, the sky becoming clear for a short time, I obtained an observation of the Pole Star, and found our latitude to be 40 deg. 52 min.

April 30th. According to the information which we have received, several hundred wagons, with the families of the Saints, are now on their way from Nauvoo, being strung along the road for more than one hundred miles from that city.

May 10th. A large amount of labour has been done since arriving in this grove; indeed the whole camp are very industrious. Many houses have been built, wells dug, extensive farms fenced, and the whole place assumes the appearance of having been occupied for years, and clearly shows what can be accomplished by union, industry, and perseverance.

May 11th. A portion of our camp again resumed our journey, travelled about six miles, and stopped for the night. We tarried here the next day.

May 13th. We have travelled nearly all day in the open prairie, and, not finding timber, we were obliged to encamp without fires for cooking. We were visited by a heavy thunder-storm, which lasted all night.

May 14th. The prairies being much broken, and the small streams very high, we were obliged to deviate a little from our course. At noon, we stopped to let our cattle graze, during which time, we made a bridge across a small stream, and then proceeded upon the journey some two or three miles, and pitched our tents for the night. This evening, I took an observation of the Pole Star, and also a meridian observation of Spica, a star of the first magnitude, from which I determined the latitude to be 41 deg. 5 min. 46 sec.

May 15th. This morning, while building a bridge across a small stream, a messenger overtook us from the main camp, which was some twelve or fifteen miles in the rear, desiring us to bear a little more to the south.

May 16th. This morning, at four o'clock, I started out on foot and alone, to hunt, and also to look at the country; I travelled about ten miles to the south, and found myself upon the main branch of Grand river. No game or wild animal of any description to be seen, having been thinned out by a tribe of Indians, called Pottowattomies, whose trails and old camping grounds were to be seen in every direction. I returned again to camp, getting back about half-past twelve o'clock, having travelled on foot upwards of twenty miles before breakfast. P. P. Pratt had in the mean time, been some four miles to the west, and found a very beautiful grove on the east bank of Grand river, on high ground, and we resolved forthwith to proceed to the same with our camp. We arrived a little after sun set, and turning our horses and cattle out to graze, we proceeded to fence in small door yards in front of our tents, to prevent the cattle from soiling the same, as the ground was still muddy.

May 17th. We determined to wait here for the main body of the camp, which were but a few miles in the rear. I succeeded in catching a few fish with the hook, from Grand river, which was quite a rarity to us wanderers in a wild country, especially as we had now for several months been deprived of the luxuries of life.

May 18th. To-day, P. P. Pratt and myself went back a few miles on horseback, to see if we could not discover the main camp. After going some eight or ten miles east, we saw them travelling some three or four miles to the north of us, having either lost our trail or looking out for a better one. They were at such a distance from the course to our camp, that we concluded to return the nearest rout to our tents, and upon our arrival, we immediately despatched a messenger with a fresh horse to the north, to inform the main camp where we were. This evening, the most of them arrived, and encamped by our side.

May 19th. The twelve, with some others, went out several miles into the regions round about, to view the country. We found the same very broken and hilly, although well adapted to farming. We concluded to form another settlement here, for the benefit of the poor, and such as were unable, for the want of teams, to proceed further. Accordingly, the camp commenced building houses, ploughing, planting, and fencing in farms, an immense quantity of labour was performed in a very few days. And the place in a short time began to assume the appearance of an old settlement. The ground being more hilly and elevated than the prairies over which we had passed, we concluded to call the place Mount Pisgah. Towards the latter part of May, the most of the twelve, with large companies, proceeded on in a westerly direction. I remained at Pisgah until the seventh of June. During my stay, many large companies arrived from Nauvoo, the most of whom passed on, a few stopping at the settlement.

June 7th. We left Pisgah, and after about ten days, we succeeded in overtaking the main camp, not far from the north-east bank of the Missouri river, near COUNCIL BLUFFS. Thus we had been upwards of four months in passing from Nauvoo to this place, at a season of the year the most difficult for travelling, on account of the deep mud and rains. During this journey, many have suffered extremely with exposure and the want of necessary food. Some whose constitutions being feeble, were unable to endure, and sank down and died under their accumulated sufferings; but their blood will be required at the hands of the nation who have looked on coldly, and seen them driven out without stretching out a friendly arm for their protection. The greater portion of the country over which we have passed, is without inhabitants, consequently, we have had our own roads and bridges to make. We were now on the lands owned by the Pottowattomie Indians, whom we found very friendly. We were visited by the great chief of the tribe; he was an educated man and spoke English fluently. He said we were welcome among them, and kindly offered us the use of timber that grew upon their lands for fuel, or any other needful purpose; the whole tribe seemed very honourable, and treated us with the greatest of friendship. A branch of the "American Fur Company" was located here, under the superintendance of Mr. Sarpee, a wealthy merchant. By invitation, a large number of gentlemen and ladies from our camp, together with the band of music, visited the residence of the Indian agent, and gave a concert to many hundreds of the tribe: all seemed to enjoy themselves, and were full of life and gaiety. From this point we were obliged to send down to Missouri, between one and two hundred miles, to procure provisions, to make a necessary fit-out for the great western expedition. While waiting for provisions, we built a very good ferry boat, for crossing the Missouri river. Many commenced the latter part of June to cross the Missouri. On the west side of the river, we found the bluffs rise very abruptly, and it required a great deal of labour to construct a passable road, but by diligence and perseverance, we soon overcame these obstacles. But another obstacle soon made its appearance which seemed to completely hedge up our way from going any further this season; it was a call from the general government of the United States, upon the poor, persecuted, exiled Saints, to send 500 men into the service of the army against Mexico. The United States had the barefaced injustice and inhumanity to require of the Saints to go and fight their battles in their invasion of Mexico, after having suffered us to be driven from state to state unlawfully and

unconstitutionally, with a loss of hundreds of thousands of dollars worth of property; and after the martyrdom and cold-blooded butchery of scores of our men, women, and innocent children. Yes, after having seen us year after year deprived of the inheritance of our own lands for which we had paid them our money, and after suffering some 30,000 men, women, and children, to be driven from their own firesides, to wander houseless and unprotected upon the wild uninhabited prairies of the west—they call upon that same people to leave their wives and children in an Indian country, without food, without house, without friends, and without, to all human appearance, the least prospect of surviving the coming winter. Here, then, under these aggravating circumstances, what kind of a spirit do we find manifested by the Saints. We find a willingness on their part, to obey the call of that government who had treated them so cruelly. We find them enlisting, and immediately torn from their weeping families, when hunger, starvation, and death, seemed to be staring them full in the face. But why, it may be asked, did the Saints volunteer under such heart-rending circumstances? It was, because it was intimated in case of refusal, that the United States would treat us as enemies, and send an army, and cut us off in our journeyings; it was that we might show our loyalty to the laws and constitution of our country which we had ever held dear to our hearts, notwithstanding we had been exiled from all the privileges of American citizenship. It was that we might prove to all the world that we were willing to render good for evil. But humanity blushes while we still further relate the injustice of our nation. For, at the very time when 500 of our men were marching for Mexico, in the United States service, the same United States were suffering an organized army of several thousand strong, to march into the city of Nauvoo, and drive the aged fathers and mothers of these soldiers who were too poor to remove with the main body of the Saints. Yes, to put some of them to death, and force the last remaining remnant to wander over the plains of the west, where many of them perished without house or friends. This is but a faint sketch of the injustice and cruelties inflicted upon an unoffending people—a people who have ever held sacred the laws of their country, and who, rather than violate them, would ever be willing to sacrifice their lives. *(To be continued.)*

MODERN CHRISTIANITY.

A DIALOGUE, BETWEEN A BAPTIST AND AN INFIDEL.

BY J. HYDE.

A Baptist who was intently perusing a newspaper, and who appeared deeply concerned at the havoc made by the cholera in its career of desolation, remarked to a gentleman sitting near him—"The progress of the cholera is alarming—is it not?"

Infidel.—It is truly so.

B.—It ought, I think, to awaken among pious people the most lively concern for perishing souls.

I.—I presume, sir, you are a christian?

B.—I am, sir, of the denomination called Baptists. It becomes me, as I said, to be concerned for souls. May I hope that in such fearful times you are duly impressed with the obligations of religion?

I.—I confess at once I am not; and although it may be painful to you to hear, I have to say that I am entirely infidel as to the religion exhibited to the world by the numerous sects.

B.—Oh! sir, I am truly distressed for your soul. I should like to hear your objections to our glorious christianity, culminating as it is in its meridian light. Perhaps I can remove the basis upon which you build your objections.

I.—Being so freely and kindly invited, I will do so without further preface. You were speaking of the fearful cholera. I think there is a foolish writer in your Bible named James, who had some concern for bodies as well as souls, and if I recollect right, he says something about sick people sending for elders to anoint with oil?

B.—Yes; St. James, one of the holy apostles of our Lord, does say, "if any are

sick let them send for the elders of the church, and let them pray, anointing them with oil, and the prayer of faith shall heal the sick." A glorious epistle is that of James, sir.

I.—Does your minister teach, or do his followers practice this foolish command?

B.—Oh, no, sir. That ordinance of healing and anointing with oil is done away!

I.—By what authority?

B.—I confess, sir, I cannot tell.

I.—I will inform you thereon. Your minister, with all other ministers and pious people, are too wise and infidel, like me, to follow such a foolish teacher as "holy St." James. As your ministers reject one part of the epistle, I reject the whole; thus we are both infidel in kind. I do not practice because I do not believe. You say you believe, but do not practice! Of us two you are the worst infidel, if there is bad and worse in the case!

B.—Sir, I am obliged to confess that your conclusion is startling and resistless. I wish I could overturn it, but, alas! I am unable. I tremble at being an infidel. Proceed, however, with your objections.

I.—I think you stated you were a Baptist?

B.—Yes, sir.

I.—I have a difficulty in regard to baptism upon which I would like to hear your explanation.

B.—You shall have it very freely. I hope, however, it may be more satisfactory than the last.

I.—An old foolish fisherman, Peter, I think he was called, told some silly people to be baptized for remission of sins, and thousands, I think, were fools enough to go and do as he told them!

B.—Just so. Oh! it was a glorious sight!

I.—Does your minister teach people to be baptized for remission of sins?

B.—No, sir.

I.—Have you been baptized for remission?

B.—No, sir. It is done away!

I.—Exactly so. You are all too wise and infidel to obey such a foolish ignorant man as Peter. I conclude as before: here we are infidels again, and you the worst! Bravo, infidelity. All the parsons, preachers, and pious people infidels, rejecting James and Peter.

B.—Sir, you make me feel alarmed for my religion; however, I will, if you please, hear all your objections.

I.—Jesus Christ, I think, somewhere says to his apostles, &c., Go forth without purse and scrip, the servant shall be like his Lord; and Paul says to Timothy, having food and raiment, be content. Infidel as I am, I admire such disinterestedness; but, sir, does your eloquent minister obey these directions?

B.—Alas! no, sir. We have to give him a large salary, or he would leave us and take the first "CALL" that was more golden than ours.

I.—I thought so. Ministers are not such fools as to follow the example or obey the teachings of Jesus or Paul. I conclude as before, and note the progress of infidelity. Not only are James and Peter rejected, but also Jesus and Paul!

B.—The justness of your conclusions confound me. How blind I have been, and yet I talked of living in a gospel blaze. Sir, proceed with your objections, although I am hopeless as to removing them.

I.—I think Jesus said, the gospel was to be preached in all the world, to every creature, and signs shall follow them that believe; they shall cast out devils, and lay hands on the sick, and heal them. Sir, you have known many believers, have you ever seen or heard of "these signs" following any of them?

B.—No, sir; I never have.

I.—I am forced to conclude, therefore, that either Jesus has broken his promise, or that all your believers are not true believers.

B.—Oh! sir, let Jesus be true, and all such believers liars.

I.—Very well, I accept your conclusion; but in what a pretty predicament does it place the christian world with all its prayers and piety—all its missionary crossing of sea and land, to make proselytes! they are the true infidels! Ha, ha, ha!!!

B.—Sir, I am almost speechless; your arguments shatter all my pious hopes and pretensions. I feel poor, and blind, and naked. Perchance God will by some means restore the ancient gospel for the consolation of those in a condition like mine.

I.—It is far from my wish to distress or pain your mind, but if I cannot have the real gospel, I will not allow myself to be imposed upon by a mere sham, spurious, counterfeit gospel. Infidel as I am, I have often admired the church, whose unity, order, laws, officers, and blessings, I read described in the Testament; but as for the rickety, divided thing called christianity, seen in these days, I loath, I despise it from my very soul. I might be disposed to entertain the real gospel—a counterfeit, never. Shall I state my further objections?

B.—Yes, sir, freely; though their truth thrills my mind with pain!

I,—Jesus says, I think, somewhere that he would send a "spirit to guide his people into all truth, and show them things to come." Have you ever known any one so guided and so shown things to come?

B.—No; all modern divines are guided by the writings and sermons of hoary and time-honoured fathers—the commentaries of learned doctors, and the doctrinal decisions of synods, assemblies, catechisms, articles, creeds, &c.

I.—So the Spirit-guide is like other unnecessary things, done away! Have you ever known any one that was "shewn things to come" by the spirit Jesus promised?

B.—No, sir. Prophets are done away!

I.—Thus Jesus promised something not now needed! Bravo, modern divinity—infidelity I mean! You are therefore without the spirit-guide, without the spirit "shewer of things to come." What spirit have you got in his stead?

B.—I confess I cannot tell. The spirit of Jesus kept the church one; other spirits of some strange kind have torn it into strifes, schisms, and divisions innumerable! As you say, we are infidels with all our pretence to piety.

I.—An honest conclusion, and as clear as dialectics can deduce it. Shall I proceed with my objections?

B.—What! have you further objections? if so, proceed with them.

I.—Paul, I think, talks about four foundation principles in some of his writings, viz., "repentance, faith, baptism, and laying on of hands." This order of Paul was not wise enough for modern doctors, and therefore they mend it into *sprinkling*, faith, repentance—no laying on of hands for the Holy Ghost—and your sect, out of these four principles rejects baptism for the remission of sin, and laying on of hands for the Holy Ghost. Thus out of Paul's four principles, modern wise doctors reject two. Is this so?

B.—It is as you say. I quite forgot till now of Peter and John laying on hands and giving the spirit to the believing baptized Samaritans. Paul laying on hands to give the spirit to the twelve Ephesian baptized believers. The elders laying on hands—the bestowing a gift to Timothy, and, I wonder ———

I.—Wonder at what? Do you think that college-taught doctors would follow the teachings of a wild enthusiast, like Paul—ignorant fishermen like Peter and John! No; baptism for remission, and laying on of hands for the spirit, indeed. Such ancient rubbish may be taught by fishermen-apostles, but by wise and pious modern divines—never!

B.—Oh, sir, your remarks are true as they are pungent and caustic. I rack my brain to invent replies to them, but all my efforts are abortive. Proceed, however, with your objections.

I.—I understand that in the primitive church the followers of Jesus were called by the Spirit and Apostles, "Saints." Was this so?

B.—It was. Oh, happy days! But this name is done away.

I.—Do you really fancy that modern pious people would be called Saints now? Never! They prefer to be Calvinites, Wesleyites, Popeites, Churchites, Baxterites, Peterites, Paulites, any ites rather than Saints. They admit that Paul condemned these "names of blasphemy," and said, who is Paul or Apollos? They might be nothing, but Calvin, Wesley, &c., are persons of paramount importance. Infidel, again, you see. Ha, ha, ha.

B.—I confess this is so; but I never saw this matter so plainly before. We may,

I find, learn from an infidel. Proceed, however, with your objections, if any further remain.

I.—In the apostolic church, I think elders were made overseers by the Holy Ghost. Is this so?

B.—Yes; would it were so again.

I.—Vain man. Do you think modern pious people would leave the Holy Ghost to choose weak and foolish things of fishermen again? Never; they have itching ears, and will heap up teachers that can tickle well—the better the tickler the better the pay; and you know that to support these ticklers, merchandise is made of the bodies and souls of men; aye, and of the chapels, too! Paul suspected that modern pietists would not have elders of the Holy Ghost's choosing. No, indeed; and to climax this ticklish subject, large colleges and institutions are built, and learned teachers supported to furnish a supply of first-rate ticklers!!! Ha, ha, ha, Paul. Infidelity prevails against you.

B.—Sir, you fill me with the keenest grief. Surely I have been blind and led by the blind. My piety, I perceive, to have been light and evanescent as vanity. Any further objections?

I.—Saints used to have visions, tongues, dreams, prophecy, healings, &c.; modern divines, I am told, reject all these silly whimsies. Is it so?

B.—Yes they do; infidels that they are.

I.—Why, my friend, I have almost converted you to infidelity; of course modern piety would reject such childish things as visions, &c.; they might be necessary for infants, but not needed by full grown modern pious people and divines. The whole mass is infidel!

B.—It is a marvel to me how I could have overlooked that, which, while you remark, appears so transparent and plain; but truth is potent, even though it comes from the mouth of an infidel. Proceed if you please.

I.—Paul says, I think, covet earnestly spiritual gifts of tongues, prophecy, healings, &c. I think your divines forbid to speak in tongues, and say prophecy is not needed—they are done away. Is this the case?

B.—It is so, although Paul said "we were to know in part and prophecy in part, until the perfect should come," &c.

I.—So modern divines reject prophecy in whole and part, because *perfection* has come, even the most *perfect confusion!* I should like to see a body made up of all the jarring "bodies" of modern sectarians. Methinks it would be an image kicking all manner of ways, and would soon kick itself to pieces again. Ha, ha, ha. Bravo infidelity.

B.—It is with poignant grief I admit the correctness of your rigorous and burning predicates; but, after all, I have one consolation, and it arises from this consideration, that your animadversions, scathing as they are, leave the church of early Saints untouched. Oh, that the ancient church, with its glorious spirit, apostles, unity, laws, and blessings for body and soul were restored.

I.—I feel almost inclined to add, Amen. Do you think it ever will be?

B.—I hardly venture to hope.

I.—I am not surprised at your want of even hope. Shall I tell you why?

B.—Yes, if you please.

I.—Then prepare your mind for remarks more startling than you have heard yet. To all the infidelity previously stated, modern pious divines have capped a climax; they do not even worship the God of Abraham.

B.—Sir, you perfectly astound me! Not worship the God of Abraham! Why, if you can show this you will prove us to be not only infidels but idolaters!

I.—Then listen. The several leading sects, I think, say that "the God they worship has neither body, parts, or passions." Am I correct?

B.—Perfectly so, according to the first article of the Church of England, to which the sects subscribe fully.

I.—Old Moses, who it is said was very intimate with God, says, I think, in Gen. xviii., that God appeared to Abraham, and that old Abraham provided water to wash *his feet*—feet without a body? Also that Abraham and Sarah provided a feast, and Jehovah and the two angels with him *did eat*—eat without a body?

B.—Sir, Jehovah only appeared in figure.

I.—Oh! indeed; then it was only a figurative Abraham, a figurative calf and cakes, and a figurative Sarah—the whole book of Genesis is only a figure, and a fable; Adam is only a figure, and the fall a fable! Infidelity triumphant!

B.—Oh! no, no; it must have been a real Jehovah—real feet—and real eating; real old Abraham and Sarah; a real Adam; and to our sorrow a real fall.

I.—Then my conclusion is resistless, that modern sects do not worship the Jehovah of Abraham, who has feet and could eat and drink. Old Moses and Abraham might be such fools, but modern divines never will; they are too wise and more infidel than I, for I think I could love a God so kind, so condescending as thus to walk, to talk, to eat and drink with his friends Abraham and Moses.

B.—I am almost struck dumb with astonishment; but is it not said that God is a Spirit. Has a spirit, a body?

I.—Are you a spirit?

B.—Yes; and have a body, too. Oh! now I seem to understand glorious old Moses, when he says man was made in the *image* of God—body and spirit!

I.—Moses also states that he had talked with God face to face (face without a body?) but that he wanted to see the face of God in his unshaded glory.—God says no man could see the face of God (in its glory) and live; but he added I will put thee in this cleft in the rock, and as my glory passes by, I will cover thee (thine eyes) with my hand, and when I pass by thou shalt see my *back parts*. Modern pious people and divines say their God has no parts, thus they worship—nothing! They are atheists—too wise and learned are they to worship the God of Moses!

B.—Sir, my senses seem as if steeped in stupefaction; you utterly bewilder me.

I.—Jesus, I think, says his Father has a voice and shape. Paul says, man is not to worship with his head covered, because he was made in the shape of God. God the Father has a person, and Jesus was the express image of it. The God of Jesus and Paul might have a shape and person, but modern divines are too pious and atheistic to worship such a God!

B.—Your premises, are drawn, I must confess, from the plain words of scripture. I see no way of escape from this scathing conclusion.

I.—The God that modern pious people and divines worship they say has no passions. Is love a passion? then God so loved the world, &c. Is jealousy a passion? then Moses says Jehovah is a jealous God. Is wrath a passion? then God sware in his wrath that the rebel Israelites should not enter Canaan. Am I correct in my quotations?

B.—Perfectly so. Sir, you have in this astounding conversation brought strange things to my ears. I never heard a man quote scripture more correctly, and draw deductions more natural and clear. You must have studied the scriptures closely.

I.—If there is any clearness in my arguments drawn from the scripture, the credit is entirely due, not to my ingenuity or ability, but to the conversation of an intelligent friend, who has been for some time joined to a strange people, called Latter-day Saints, whose doctrines I have been stating to you. Have you ever heard of them?

B.—Oh! I have heard of a man receiving golden plates from an angel, on which the gospel was graven, but it is too marvellous for me.

I.—Too marvellous! not half so marvellous as God's writing with his finger on plates of stone, and giving them to Moses.

B.—Well; so it is much more marvellous. I did not think of the plates of stone.

I.—Can you inform me what became of those stone plates?

B.—I suppose, after copies of the law had been multiplied, God took the stone plates to heaven, or caused them to be hid up that they might be preserved.

I.—And so the Latter-day Saints say about the golden Plates—a striking coincidence!

B.—Can you inform me where I can learn further of these Latter-day Saints?

I.—I am sorry I cannot, but my intelligent friend will, I know, feel great pleasure in doing so. I will take an opportunity to introduce you to him.

B.—Many thanks to you. How strange our meeting, and still more strange that you, an Infidel, should have so completely demolished all my pious pretensions. I long for the time to come when I shall hear from your friend of these strange Latter-day Saints.

I.—Then it would appear you shall not have long to wait, for here he comes. Allow me to introduce you, Mr. Latter-day Saint, to my friend of the Baptist persuasion, who is anxious to know something of the rise and doctrines of the church of Latter-day Saints.

L. D. S.—I shall feel great pleasure in taking your friend to where he shall receive the fullest information as to the rise and doctrines of the church of L. D. S. Our maxims are "Prove all things" "Search the Scriptures." Sir (*turning to the Baptist,*) you inquire the rise of the Church of Latter-day Saints! It owes its origin, like all true churches, to revelation from God, whose august principles are those held by patriarchs, prophets, and apostles—ancient as eternity, immutable as God; principles worthy of Jehovah, consolatory to man, and conformable to scripture and reason.

B.—I feel already prepossed in your favor. The conversation I have just held with your Infidel friend has compelled me to acknowledge that modern christianity, with its multiplied divisions, sects and doctrines, is altogether unlike the primitive church described in the New Testament. In fact, he has obliged me to admit, that modern christianity is atheistic, infidelity disguised—a church without ancient gifts, like a body without members, mutilated and disfigured! I must abandon the unnatural carricature, but whither shall I fly; I feel the Bible is true, the seal of the eternal is upon it. I have heard without satisfaction all the sects. Oh, that I knew where I could hear of the God of Abraham and the ancient Gospel of Peter and Paul preached, and see the ancient ordinances administered in their simplicity and power!

L. D. S.—And can you no where on earth find, as you say, the God of Abraham worshipped, the ancient gospel preached, and ancient ordinances administered? Then it is high time that God in his mercy should reveal himself and restore the ancient gospel with its powers, gifts, and blessings.

B.—Yes, it would be indeed merciful and kind. I have often thought how it could be done, If some preacher of talent and influence were to preach the ancient gospel, and administer its ordinances, it would be only raising another sect. All would be in vain, unless some man received authority, commission, and revelation from God to preach and administer like Paul. Oh, that such a man were raised up?

L. D. S.—I have to inform you that just such a man was Joseph Smith, and just such authority, commission, and power did he receive, and just such a gospel as Peter and Paul preached did he preach, and just such ordinances did he administer, and just such signs follow, and just such persecutions and slander, as pursued early Saints, have pursued the church of Latter-day Saints. Joseph, the prophet of the Lord like other prophets finished his course and kept the faith. Modern preachers cried impostor, delusion, and like dogs of hell panted for and shed his blood! To you, as an honest enquirer, I say as Phillip said to Nathaniel, come and see, faith cometh by hearing; the spirit says come; the bride says come, hear, and obey, and your crushed spirit, your disquieted and distressed heart shall know a peace deep and enduring as the throne of God.

B.—Thank you for your invitation. I will come and hear, for saith Solomon he that judgeth a thing before he heareth it is not wise. Farewell.

WITHOUT MONEY, AND WITHOUT PRICE.

In my travels among the Saints I have heard the above text often made use of; some through ignorance, and others, because they have small contracted nut-shell souls. The Saints generally are, though poor, a benevolent, kind, and open-hearted people, and considering their limited means, it is almost astonishing to see what they can accomplish. But scattered among them are a few drones, who, while others are putting their hand to the work, go buzzing about, and will not be content themselves, neither will they allow others to be, if they can help it; and when an elder makes his wants known in the shape of a coat, pair of shoes, or travelling expenses; or if the president of a conference requires means to take him to the valley, the grumbler buttons up his pocket, opens his eyes as if quite surprised, and exclaims—the apostles preached without money, and without price. I thought when I came into

this church, I would have nothing to pay.—I really think that some people get baptized under the impression that they will save seat-rent and the price of class tickets; and you will hear them speak what a deal they did to the elders that have gone, and in the branch they were formerly connected with. They will talk about laying down their life, facing death in its most horrid forms, and many other things which are not asked of them. And when they find out the awful mystery that the rent of the Hall has to be paid, that the elder and his family live like any other people, instead of by faith alone, and require clothes, food, a place to cover their heads, and money to pay steam-boat and railway expenses: and speak about giving a tenth to build a temple to the Lord of Hosts; where, then, is this mighty champion that made such a noise, he sneaks out of the way, he begins to find fault, stops away from the meetings, his mind becomes darkened, till finally, the god of this world blinds his eyes—he becomes an apostate, and loses his soul.

Jesus, when sending forth his servants to preach the gospel, tells them neither to provide purse nor scrip, nor two coats, &c., and to preach the gospel without money and without price. But did he mean that their clothes would never wear out, and that they were for ever to be without money? No such thing. He wanted to prove his servants faith, and also if the world would receive them by obeying their words, feeding, clothing, and supplying them with money, if needful and the people able to do it, and by this means prove if they would receive or reject himself, hence he said, "He who receiveth you, receiveth me; and he who rejecteth you, rejecteth me." If he had established a missionary fund, given them money to pay their lodgings in the next town, and to build a chapel, let out the seats at so much a month or quarter, and a settled salary for preaching, he could not have proved either of them. But let us see how the apostles preached without money and without price. They assembled at Jerusalem according to the Saviour's command, preached the gospel, and the first day baptized 3,000 souls, who sold their possessions and lands, and parted them to all men. We read in the fourth chapter of Acts that although (they made no charge for preaching) they lacked for nothing; how then did they live? They who had possessions or lands, sold them, and brought the money and laid it at the apostles' feet; and one poor man and his wife having sold theirs, and kept back part of the money, were struck dead for lying about it. I do not suppose that this was to be a lasting rule; no doubt circumstances required it.

The gospel is again sent forth to be preached without money and without price, providing neither purse nor scrip. It is not how he may get a living that troubles the Latter-day Elder. He seeks first to build up the kingdom of God, in doing which he leaves country, home, friends, and all; travels thousands of miles by sea and land; many times without a home, shelter, or food, besides anxiety of mind by day and night, for the salvation of the Saints and prosperity of the kingdom of God. Who then can give an estimate of the value of such labours. If we were to sell our property, lands, every thing, and lay the money at the feet of the apostles of these days; if we were to clothe them in gold and diamonds from head to foot, would it restore beloved partners, children, brethren, sisters, who, while mobocracy ruled, through privations and persecution laid down in a primitive grave? Would it be a price for the heavenly intelligence and eternal riches which have been imparted to us by those men, who in the midst of bloodshed and death, beset by apostates and devils in human shape, have nobly stood firm as the mighty champions of Zion? Verily no, nothing short of a crown and kingdom which fade not away, can be a fit reward; they are worthy, and they shall have it. Let none be afraid then lest they do too much, as they sow, so shall they reap. Do not give yourselves concern about the elders saving money. I never knew one to do so. If he gets but bread and water, and knows the people can give him no better, he will not grumble. If he has more than he has use for, he will be first in stretching forth his hand to the needy, or use it in some way connected with the kingdom of God.

I never will deceive people by telling them I want nothing. I will first preach the gospel, and will add to that, that I am without a home, food, clothes, money, that they may have the privilege of providing the same, and yet preach the gospel without money and without price. Let the Saints rejoice in having the privilege of administering to the wants of Christ's servants, that they may be among them to whom it shall be said, "Come ye blessed of my Father, inherit the kingdom pre-

pared for you. When I had no home, ye took me in: When hungry, gave me food: Thirsty, gave me drink: Naked, clothed me: Sick and in prison, ye visited me."

W. C. DUNBAR.

THE FRENCH MISSION.

Aberdare, December 21st, 1849.

Dear Brother,—October 7th—I had the pleasure of preaching the gospel to a small congregation, in the number of which where two exalted ladies from Paris—one being the companion of a princess. They desired me to send all the tracts and books, which they intended to purchase. One of the ladies had a son, who believed that God had no church upon the earth, as the Catholics and Protestants had not the priesthood, &c. On replying to one of the various questions put to me, one said, "how strange! that is what my son says."

10th.—Great day at St. Malo, being race day, the thousands present enjoying the sport of seeing the poor breathless horses driven by spur and whip over hurdles, &c.; the multitude being Catholic and Protestant professors of christianity, and it is difficult to say which hates the other most.

11th.—Visited a learned Catholic priest according to invitation. I reasoned with him for some hours, after which he said, "I believe the Bible to be true, because the church gave it me as such, otherwise I should think no more of it than Punch.

12th.—In visiting several families I was informed that a certain gentleman belonging to the missionary society had visited the neighbourhood some time ago, and presented a Catholic family with tracts and a Bible, which were received with great politeness, but before the donor had reached the outskirts of the premises, the tracts and Bible made a fire under the boiler, to the great amusement of the family. The lady who gave me this information saw the family do what I have related, she being present at the time. She questioned them on their conduct, and received for a reply that it was the general plan the Catholics adopted—the Bible and Protestant tracts being forbidden to the laity. The Protestants joined with the Catholics in burning our tracts.

13th.—At a visit to Madame Carteret, met a learned Hebrew scholar, and a rich lady who greatly admired the Voice of Warning, which she bought together with your interesting tracts from 1 to 6. I heard this lady read "M'Ghie's Drama" with so great an effect, that I could scarcely refrain from tears, finding many circumstances narrated there, corresponding with those in connexion with myself. I had frequently the pleasure of being their guest, and on parting, the lady with her companion presented my daughters with several articles as a token of respect, although the great folks of the neighbourhood despised them for granting me leave to enter their hospitable dwelling.

20th.—A learned Catholic of the name of Brown, on the verge of entering into holy orders, and a gentleman named Hansel, a classical scholar and a clergyman of the Church of England, both testified to me "that they could not find any passage in the Book of Mormon contradicting any truth in the Bible."—The opening of a place for preaching the gospel at St. Servan, and the baptising of brother Peddle, caused the persecution to become so warm, that after having remained there near two months, and having ordained our brother to the priesthood, I presented him with a number of the French tracts, and thought it prudent to leave for a short time for Dinan, a town twenty miles off. About this time, Miss Anna Browse introduced me as a Mormon missionary to a countess from Paris, who had just paid her a visit. She listened to the principles of salvation set before her, with apparent interest. The Sunday I baptized Miss Anna Browse, being very cold, all her friends said, "that it would cost her life," but her answer was, "if I lose my life in serving God by obeying his counsel in being baptized for the remission of my sins, I cannot lose it in a better cause." At ten a.m. she entered the water with great courage, in the romantic bay near Chateau du Briond, before the town of St. Malo. The parties who witnessed the baptism, lifted their

hands and said "*Mon Dieu;*" but instead of the death, her neighbours spoke of, she was revived by the spirit of the Almighty, and the disease that had preyed upon her constitution for years, and baffled the power of the physician, was completely eradicated. The pallid cheek from that moment showed the healthy bloom of youth, so much so that all congratulated her, and the report circulated that a ducking in the sea on such a cold morning was a sure cure, but our sister is determined to give God the glory.

22nd.—The following paragraph in the *Standard of Freedom* newspaper drew my attention. When one of the members of the Wesleyan connexion at Nottingham replied to a question put to him by the preacher, "What do you give to the preacher's fund?" as his reason for giving nothing said, "That he considered the preachers ought to take care of their money, and not spend it in riding in first class carriages, and drinking wine, and dining at splendid hotels." If you allow me to give you an account of my stewardship in this way, you will find that I take good care of my money: good reason why; it is not so easily got, being hitherto part of the little my wife gains in business, which, to save a clerk's salary, she attends to herself, occasionally until the midnight hour. The thousands of miles I have travelled with the scanty sum, caused me to be thankful for a third class carriage, and hope that the various railway companies will set up a fourth class carriage to assist the poor Mormon missionaries of Jesus of Nazareth to reach foreign shores. Wine on the continent is to be bought for seven sous per bottle, so I spent three-pence half-penny for wine the first three months I was in France; but thanks be to our kind Master, I had good bread and butter for breakfast, dinner, and supper, and as desert, I generally added an apple or two after dinner, and for the last six months have not felt a moment's sickness.

23rd.—Brother Peddle kindly carried my bag, books, and tracts to the steam packet, leaving for Dinan at seven p.m., distant from St. Malo, twenty miles, up a fine river. In going up to the town from the steamer, in company with an English clergyman of the Established Church, he made the remark, that if I could not get lodgings, it being then late, I should have to return to the packet. I replied that I had been refused permission to remain on deck. The gentleman made no further remark. All the caffés being shut, and the person to whom I had a letter of recommendation having left the place, I had to bend my way to the square, where, at the base of a monument erected in honour of a celebrated person who conquered the English on that spot five hundred years ago, according to the French account, I spent the dark, cold night of the 23rd of October, with my daughter in my arms. Had the gentleman-clergyman taken us as his guests, "forgetting not to entertain strangers," we could not have spent the night more happy.

24th.—And two following days, visited sixteen families with tracts and books, and I did not forget the English clergyman, who received the tracts with politeness, and promised to read them.

27th.—Attended the services at the church of the said gentleman, who took for his text Luke xiv, 23; "And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in that my house may be filled." I felt happy, for surely I have been through all the highways, streets, and lanes of the town, and over some hedges, for many miles into the country, compelling all by tracts and testimony to come in, that the Master's house may be filled.

November 7th.—Wrote a letter to the Protestant minister, at Havre, desiring him to correspond with sister Anna Browse. Not understanding the English language she will be able to answer all his enquiries in the French language.

11th.—Sunday morning; in passing one of the Roman Catholic churches, at Dinan, the great folding doors being thrown open, I saw the place crowded with devoted Catholics, as busy as bees at their religious services, called mass, viz., the offering up of the consecrated bread and wine, which are supposed to be changed into the body and blood of Christ, as an expiatory sacrifice for the quick and the dead. Outside, before the said church, in the square, a great multitude, as busy as bees, selling and buying cabbage and other vegetables. The voices of those outside and those inside mingling together—a fine token of the industrious habits of the French, in connexion with the *living* and the *spirits of the dead*. The following day, in the same church, a company of soldiers met to say mass and get the blessing of the

priest to prosper their military warfare in connexion with the powder and bullet, the sword and bayonet, and also to get their souls saved. The drummers took the lead at the head of the grand procession; the brass band followed, then the priests in their different orders, with white robes, walking two together, guarded by a soldier on each side. They entered the great edifice, drums beating; the priests and officers entered the choir before the altar, the musicians in a circle outside, playing their charming music during the mass. The effect in the great massive temple was truly thrilling. They had many trumpets, and instead of the psaltry they had many drums. The size of the lofty edifice that had its pinacle towering as it were in the clouds, may be guessed by the number of drawings and paintings. I reckoned about thirty, some ten feet long.

16th.—I had the pleasure of visiting the Roman Catholic Seminary, containing eleven tutors, and one hundred and thirty students. The discussion with one of the learned priests, for some hours, on the evenings of the 16th & 17th inst., was truly interesting. The first hour of the second night's discussion was spent in answering questions put to me by M. Lemú, one of the tutors, a gentleman of great courtesy (the general character of the Catholic priests). He bore the plain truths and hard sayings of my sermons with patience, and acted towards me with the greatest politeness, shaking me by the hand at parting, receiving our tracts with thanks, which I believe will be well digested by the learned linguists of the college.

A description of the vast college, an account of the priests' chamber, with the nature of the conversation would be interesting, but it would fill a STAR, so I shall postpone it until we meet in our sure dwellings and quiet resting place in Zion's happy land, when from my journal I shall run over the record, of a *Latter-day Saint's visit to a Catholic college.*

17th.—Visited the jail, a large ponderous tower, built five hundred years ago. Not many prisoners: I spent some time with an Irish gentleman, imprisoned for debt. The law of France authorises the creditor to take the body of a debtor without any previous notice; so that this gentleman was put in jail although his coach and horses, as he testified, were sufficient to pay his whole debt in the place. I sent him some Mormon tracts the following day, for he had been circulating false reports from the prison about our principles.

18th.—Sunday. I visited the Catholic church erected in honor of St. Malo, it being the day set apart in veneration to his memory. The grand ceremony was performed before the thousands present, in the great church, having about twelve altars, lighted with candles nearly six feet long. I reckoned before that of the *soirour* upwards of one hundred, dazling their lights on the cross, &c.

19th.—Visited Dinan Museum, containing a fine collection of many curiosities in the different departments of art, science, and nature. I also paid Mr. Thompson the fourth visit, according to invitation, a gentleman professing himself to be a disciple of Swedenborg. During the conversation an English clergyman entered. I had to contend with both for some hours, and considering the plain truths set before them without respect of persons, their politeness in parting was truly laudable. Mr. Thompson believed Swedenborg, that a certain part of the Word of God was hidden in the earth on plates, and that it should come forth. He particularly desired me to send him a copy of the Book of Mormon.

21st.—Left Dinan for St. Malo, on my return home to visit my family in Wales. Found brother Dunbar, family, and Saints at Jersey, doing well; also brother Stenhouse, and the host of Saints at Southampton.

25th.—Spent a happy day at Bristol, with brother G. Halliday; I had to preach for him, at 6 p.m., to a multitude of the Bristolians, who appeared to enjoy the service.

27th.—Reached home, "sweet home," where I had the pleasure of enjoying the smiles of my family.

Labours.—The distribution of tracts, Spencer's Letters, Voice of Warning, &c. Testifying and preaching from house to house, when an opportunity would be granted—discussing the truth of our principles in connexion with the nature of the kingdom of God, with Protestant clergymen and Catholic priests, and also the laity, comprise the principal part of my labours for the last three months on the continent of France, which I know will not be in vain in the Lord.

Success.—I have not as yet reaped a rich harvest, but the few that have entered

the kingdom by being "born of water and of the Spirt" have received glorious testimonies of the power of the truth as it is in Jesus. The Master has also said, "the little one shall become a thousand," &c.

Prospects.—The plowshare of truth has pierced the heart—the seed of truth was sown—a few grains immediately sprang up, the fruit appears strong and healthy, *proving* that the climate-soil, (may I say instrument) and seed will soon cause a Mormon market to be established in France, *in the very teeth of the gates of hell.*

Amongst those whom I have baptized since I have been home, is an intelligent Baptist minister, upwards of 60 years old. He appears already to be a new man, commencing a new life in a new world. To God be all the praise.

With great respect, yours truly,

WILLIAM HOWELLS.

LETTER TO THE EDITOR.

New Orleans, November 8th, 1849.

Brother Pratt,—Dear Sir, in a former letter I sent you the number that died on the ship *Berlin*, and I would have given you the particulars then, but I had not received them. As there were some Saints died who had no relations on board, I wanted to ascertain what disposal had been made of their property, so that their friends could have it. I have called on those that had their property, and they have placed it at my disposal; I therefore send you their names, and await your counsel how to dispose of it.

William Fielder, died September 25th, aged 21; from Sheerness.
Charles Timmings, died September 26th, aged 22; from West Broomwich.
John Buckley, died September 29th, aged 28; from Derbyshire.

The above three are all of whose property I can ascertain anything about. I would here observe that a great quantity of their goods were thrown overboard. The following are the names of the rest of the Saints that died and their children:

Ellen Stoddart, died September 13th, aged 27.
Eliza Hopkins, died September 16th, aged 23, and two children.
William Smith, died September 17th, aged 50; from Derby.
William Brindley, died September 18th, aged 46; from London.
Patience Smith, died September 18th, aged 2 years.
John Mason, died September 22nd, aged 63; from Staffordshire.
William Harrison Birch, died September 22nd, aged 2 years.
Agnes Smith, died September 23rd, aged 10 months.
Martha Stoddart, died September 23rd, aged 9 months.
Mary Anne Wilson, died September 23rd, aged 18 months.
Ellen Fife, died September 24th, aged 5 years.
William Farnsworth, died September 24th, aged 18 months.
Thomas Warburton, died September 25th, aged 53; from Crewe.
John Fletcher, died September 26th, aged 26; from Chesterfield.
Sarah Anne West, died September 27th, aged 2 years.
Ann Farnsworth, died September 27th, aged 42; from Leeds.
James Dawson, died September 29th, aged 28; from Oldham.
James Corr, died September 30th, aged 9 months.
F. J. Bradshaw, died October 4th, aged 6 years.
Mary Bradshaw, died October 5th, aged 8 years.
Ann Whale, died October 6th, aged 12 months.
Agnes Bradshaw, aged 5 years.
Richard Lester, died September 28th, aged 25; from Leister.—Total 28.

The Saints in New Orleans have been organized, and we have formed a branch here for the winter. We have good meetings and have baptized several, and many are enquiring into our belief. The Saints generally who have remained in New Orleans, have procured work.

Praying God to bless you, I remain yours, respectfully,

THOMAS MC KENZIE.

REPORTS OF CONFERENCES.

CONFERENCES.	WHEN REPORTED.	Number of Branches.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excomd.	Dead.	Removed by Letter.	Received by Letter.	Emigrated	Baptized.	Scattered Members.	Total No. of Members.	PRESIDENT.	SECRETARY.
								Since last Conference.									
*Edinburgh	Sept. 22, 1849.	23	1	44	52	66	22	68	6	41	30	29	110	49	1301	William Gibson	Geo. P. Waugh
Macclesfield	Dec. 9, "	5		23	15	8	6	15	1	2	1	2	51		330	J. Clements	I. Galley
Isle of Man	" 9, "	3		10	6	5	4			1		11	10	4	90	Loren Babbit	Joseph Lawson
Staffordshire	" 16, "	12		38	33	14	12	13	6	20	2	9	29	5	347	J. D. Ross	William Lloyd
Derbyshire	" 16, "	11		41	25	20	10							4	424	Lewis Robbins	T. B. Ward
Worcestershire	" 16, "	10		20	24	7	9	8	0	5	23		21	2	305	John Lyon	Samuel Williams
Bedfordshire	" 16, "	15		43	42	16	12	11	2	8	9	16	54		518	J. H. Flanigan	Robert Hodgert
Cheltenham	" 18, "	19		42	34	25	19	4		10	13	25	60		606	J. W. Cummings	J. Stay
Leicester	" 18, "	4		14	15	5	6								224	Lewis Robbins	Sydney Mee
Herefordshire	" 20, "	19		29	29	21	12								498	C. H. Wheelock	
Norwich	" 20, "	10		32	32	18	10	7	2	2			57		457	Thomas Smith	
Liverpool	" 22, "	12		55	65	27	21								1049	Milo Andrus	J. S. Cantwell
Newcastle-on-Tyne	" 22, "	15		43	39	16	13								569	William Speakman	
Glasgow	" 23, "	25		84	67	91	37							50	1743	Harrison Burgess	Walter Thomson
Lincolnshire	" 23, "	10		18	25	17	4	20	1	1	1	8	25		359	William L. Cutler	J. E. Taylor
Clitheroe	" 9, "	10	1	22	34	19	7	4	1	11	6		20	15	357	William Moss	William Wolstenholme
Wales, 12 Conferences	" 23, "	100		426	239	221	119								4645	William Phillips	John Davis
Bradford	" 23, "	15		36	66	21	10								770	James Marsden	
Galloway Union	" 23, "	1		8	1									6	18	John Kelly	
Hull	" 23, "	5		21	17	11	6	8	0	8	3	0	38	14	345	James M'Naughten	Charles Barnes
London	" 23, "	40	1	88	113	64	41	81	32	230	202	62	767	10	2637	John Banks	Fred. Piercy
Sheffield	" 23, "	26		53	99	64	34	38	9	30	29	54	158		1789	C. Dunn	Walter Savage
Warwickshire	" 23, "	14	1	47	54	24	15	16	1	30	17	23	105		775	Alfred Cordon	John Toone
*Birmingham	July 1, "	20		81	88	50	36	16		43	34		160		1640	Jeter Clinton	John Brook
*Manchester	Aug. 5, "	28		97	187	75	44	50	17	48	26	14	192		2566	R. Cook	Joseph Stockton
South Conference	Dec. 23, "	19		32	67	35	37	31	19	35	24		198		1150	John Halliday	Henry Fulstone
Preston	" 23, "	8		40	28	18	2								500	G. D. Watt	
Total		479	4	1482	1496	958	548	390	97	525	420	253	2055	159	26012		
Saints emigrated, since	Aug. 14, 1848.	.....	...	.....	.....	.....	.....	.....	...	.....	.....	.....	.....	.....	1900	nearly.	
															27912		
Gen. Confer. Report	Aug. 14, 1848.	350	0	929	1185	608	341								17902		
Increase in 16 months		129		553	311	350	207								10010		

* No *late* returns from the following conferences:—Edinburgh, Manchester, Birmingham, and Ireland, but their probable increase since the dates of the reports given in the table above, will be from 10 to 15 hundred. The STAR has been delayed several days waiting for them. These conferences should appoint clerks or officers who will be more punctual.

THE NEW YEAR.

Hail to the NEW YEAR, which has dawn'd on our earth,—
Hail to the morning which has given it birth,—
Hail all ye righteous, in all lands, far and near,—
Welcome the blessings of a happy new year.

The old year is past, and the new year is come;
It's first page is opened,—the history's begun.
Let him that is wise, both reflect and beware,
Lest each page condemn him throughout the new year.

Where is there a man like Daniel or Isaiah,
Who can by the spirit in plainness declare,
The judgments to come—the events that are near
Which will surely take place the present new year?

Where is there a man, who believes in God's word,
That does not behold the approach of the sword?
Tidings from all lands cause the nations to fear,
The ominous signs of another new year.

Ye Latter-day Saints to Zion flee away,
For there shall be safety for all who will pray;
For this is God's promise through Joseph the seer.
Flee, then, ye righteous, in the present new year.

The angel of peace over Zion shall reign,
O'er mountain and hill, o'er valley and plain;—
And kings shall bow down, and all nations revere
The glory of Zion in every new year.

EDITOR.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 22ND OF DECEMBER.

	£	s.	d.
Henry Smith	6	10	0
Liverpool Tract Society	0	6	0
James Armitstead	6	0	0
James Walker	10	0	0
William Cartwright	1	10	0
George P. Waugh	2	0	0
William West	14	0	0
James S. Cantwell	2	4	6
Carried forward	£42	10	6

	£	s.	d.
Brought forward	£42	10	6
John Lyon	2	0	0
Alfred Cordon	5	0	0
Thomas Clark	2	0	0
Charles King	0	8	6
John Parkinson	3	16	0
James Marsden	10	0	0
	£65	15	0

ADDRESS.—J. Clements, at Mr. Thompson's No. 8, South Saint Mongo Street, Glasgow, Scotland.

ENGRAVED LIKENESS of ORSON PRATT—Price 1s. retail; 9s. per dozen; £3 10s. per hundred. India proofs, 2s. retail; 16s. per dozen.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2. JANUARY 15, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

Taking into consideration the helpless condition of several hundred families, the small amount of provisions which we had on hand, and the lateness of the season, it was concluded to be unsafe, during the present year, to launch forth into the wild uninhabitable region of the mountains in search of a resting place. Necessity obliged us to postpone this great undertaking until the next spring.

Several thousand of the Saints had crossed, with their wagons and teams, the Missouri river, and even one small company of one or two hundred, had advanced some two hundred miles westward, among the Pawnee Indians; while large numbers were still encamped on the Pottawattomie lands. Under these painful circumstances, we were compelled to take up winter quarters in an Indian country, the main portion of our camp being on the lands owned by the Omaha Indians.

Every exertion was now made to prepare for the coming winter. A beautiful tract of land on the west bank of the Missouri was selected, which was handsomely laid out into square blocks, and streets running at right angles. Here, during the remaining portion of the summer and autumn, we erected about one thousand houses, principally built of logs cut from the adjacent groves. This city, being something less than a mile square, we called "WINTER QUARTERS." Several hundred tons of prairie hay were cut and stacked, for the preservation of our large and extensive droves of horses, mules, cattle, and sheep. By our persevering industry, we soon found ourselves comfortably located for the winter. We were under the necessity, however, of sending down to the Missouri settlements, between one and two hundred miles, to exchange wagons and other property, for provisions to sustain several thousand people.

Our exposure to hardships and privations caused sickness and death to prevail; many hundreds were laid in the silent grave, to rest from their sufferings and toil, and to receive a glorious resurrection when the poor and the meek shall inherit the earth.

During the winter, I returned to Pisgah and Garden Grove. Found the Saints in those two settlements doing very well, although they also had suffered much by sickness and death. After encouraging them, and imparting such instructions relative to their emigration, &c., as circumstances required, I returned to "Winter Quarters."

During the winter, the Omahas stole many of our horses, and about a hundred head of cattle, the latter of which they killed for food. We had made many presents to these Indians, but they seem to be a treacherous degraded tribe, compared with many others. The Sioux made war upon them during the winter, and killed nearly a hundred, not many miles from our camp.

Early in April, 1847, several of the Twelve, with a company of pioneers, numbering in all, 143 souls, left "Winter Quarters" for the Great Salt Lake Basin, intending to explore the country, and find a place the most suitable for forming a settlement. That portion of the camp who intended following the present season, were requested to wait for eight or ten weeks, until the weather should become warmer, and the grass should have time to grow.

During our stay in "Winter Quarters," we had sent to England, and procured the following instruments preparatory to our exploring expedition, viz:—two sextants, one circle of reflection, two artificial horizons, two barometers, several thermometers, telescopes, &c.

Many thousands who were not in circumstances to follow us the present season, were requested to use every exertion in putting in spring crops to sustain themselves, and the emigration which was expected from our eastern churches. After arranging things as comfortably as possible, we left our families and proceeded west, carrying grain in our wagons to feed our animals until grass should grow.

Our course was up the north bank of Platte river, along which we travelled slowly; finding the roads very good, the country being level, and the soil somewhat dry and sandy. I took observations daily, for the latitude and longitude, and also barometric and thermometric observations.

Having crossed the Elk Horn by a raft, constructed for the purpose, and having forded the Loup Fork, not, however, without some danger, in consequence of the quick sands, we reached Grand Island in the Platte river, about the first of May.

May 3rd. We are now near the head of Grand Island. Our teams being rather weak for the want of sufficient food, we concluded to rest a day. A company of our hunters were sent out in search of buffalo, antelope, &c. Another company were despatched to examine the country in advance; others, were employed in setting wagon tire, and in various duties of the camp. The mercury in the barometer stood higher this morning than for several days previous. I occupied this day in calculating the longitude of Beaver Creek ford from a lunar distance taken several days before. Our hunters returned, having obtained only two buffalo calves and one antelope. The Platte river (or Nebraska) is very roily or muddy, like the waters of the Missouri

May 4th.—This morning there is a heavy dew, with frost in some places. At half-past five the thermometer stood at 33 deg. A little after six the people were called together, the rules and regulations of the camp were read, and some instructions given relative to the safety of ourselves and teams from Indian aggressions. At 11 the camp started, and after travelling about three miles, I took an observation for the latitude, but a high south wind agitated the quicksilver in the artificial horizon to that degree, that my observation was imperfect. The latitude was found to be 40 deg. 44 min. 53 sec. While taking the observation, I being a short distance in advance of the camp, a Frenchman came from the opposite bank of the river, having seen us in the distance. He forded the river to learn who we were. He informed us that he was from Fort Laramie, having travelled the distance in sixteen days. He said there was good grass and a good road on the opposite side of the river, and that immense herds of buffalo were feeding and roaming over the hills and prairies on both sides of the river. His company consisted of nine persons and three wagons. They intended crossing the Missouri river at or near Westport. Some fifty or sixty letters were written to our families at Winter Quarters. He stopped with the camp one hour, when he again re-forded the Platte; three of our men accompanied him to the opposite side of the river, which is here about three quarters of a mile broad. Our camp then started and travelled about three miles, and halted where there was some grass which had escaped the fire that had passed over it but a day or two before.

The Indians for a number of days have been burning the old grass, and the fire when once commenced extends its ravages for scores of miles on all sides where it

can find dry grass and other combustibles. The prairies and hills in all directions present a blackened surface, with only here and there small spots of green grass mingled with dry.

Our three messengers returned from their interview with the company on the other side of the river. The principal man among them was Mr. Papau. In the meantime we saw several objects in advance of us, which our glasses would not satisfactorily decide whether they were horses or wild animals. Three or four men with horses were sent forward to ascertain what they were; they found them to be a small flock of antelope. Antelope for a few days have been quite plenty, and buffalo almost constantly in sight. We again marched on, the wagons going in single file, travelled about three miles, and encamped about sun-down on the bank of a small, clear, gravelled-bottom stream of water.

(To be continued.)

THE CONSTITUTION OF THE NEW STATE OF DESERET.

From the New York Herald.

Whereas, a large number of citizens of the United States, before and since the treaty of peace with the Republic of Mexico, emigrated to and settled in that portion of the territory of the United States, lying west of the Rocky Mountains, and in the great interior basin of Upper California; and

Whereas, by reason of said treaty, all civil organization originating from the republic of Mexico became abrogated; and

Whereas, the Congress of the United States has failed to provide a form of civil government for the territory so acquired, or any portion thereof; and

Whereas, Civil government and laws are necessary, for the security, peace, and prosperity of society; and

Whereas, It is a fundamental principle in all republican governments, that all political power is inherent in the people: and governments instituted for their protection, security, and benefit, should emanate from the same—

Therefore, your committee beg leave to recommend the adoption of the following constitution, until the congress of the United States shall otherwise provide for the government of the territory hereinafter named and described.

We, the people, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on Him for a continuation of those blessings, do ordain and establish a free and independent government, by the name of the State of Deseret; including all the territory of the United States within the following boundaries, to wit: commencing at the 33rd degree of North latitude, where it crosses the 108th degree of longitude, West of Greenwich; thence running South and West to the Northern boundary of Mexico; thence West to, and down the main channel of the Gila river, on the Northern line of Mexico, and on the Northern boundary of Lower California to the Pacific Ocean; thence along the coast North-westerly to 118 deg. 30 min. of West longitude; thence North to where said line intersects the dividing ridge of the Sierra Nevada mountains; thence North along the summit of the Sierra Nevada mountains to the dividing range of mountains that separates the waters flowing into the Columbia river, from the waters running into the Great Basin; thence Easterly, along the dividing range of mountains that separates said waters flowing into the Columbia river on the North, from the waters flowing into the Great Basin on the South, to the summit of the Wind river chain of mountains; thence South-east and South, by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico, from the waters flowing into the Gulf of California; to the place of beginning, as set forth in a map drawn by Charles Preuss, and published by order of the Senate of the United States, in 1848.

ARTICLE I.—The powers of government of the State of Deseret shall be divided into three distinct departments, viz:—Legislative, Executive, and Judiciary.

ARTICLE II.—*Of the Legislative.*—Sec. 1. The legislative authority of this State, shall be vested in a General Assembly, consisting of a Senate and House of Representatives; both to be elected by the people.

Sec. 2. The session of the General Assembly shall be annual; and the first session be held on the first Monday of July next; and, thereafter, on the first Monday of December, unless the Governor of the State shall convene the assembly, in the interim, by proclamation.

Sec. 3. The members of the House of Representatives shall be chosen biennially, by the qualified electors of their respective districts, on the first Monday in August; whose term of office shall continue two years from the day of the general election.

Sec. 4. No person shall be a member of the House of Representatives, who has not attained the age of twenty-five years; the same to be a free white male citizen of the United States, and an inhabitant of this State one year preceding the time of his election, and a resident of the district or county thirty days next preceding his election; and have, at his election, an actual residence in the district he may be chosen to represent.

Sec. 5. Senators shall be chosen for the term of four years, at the same time and place of Representatives; they shall be thirty years of age, and possess the qualifications of Representatives, as to residence and citizenship.

Sec. 6. The number of Senators shall not be less than one-third, nor more than one-half of the Representatives; and at the first session of the General Assembly, after this constitution takes effect, the Senate shall be divided by lot, as equal as may be, into two classes; the seats of the Senators of the first class shall be vacated at the expiration of two years, so that one-half of the Senate shall be elected biennially.

Sec. 7. Each house shall choose its own officers, and judge of the qualification, election, and return of its own members, and contested elections shall be determined in such manner as shall hereafter be determined by law.

Sec. 8. A majority in each house shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and compel the attendance of absent members in such manner and under such penalty as each house may provide.

Sec. 9. Each house shall have all powers necessary for a branch of the General Assembly of a free and independent government.

Sec. 10. Each member of the Assembly shall be privileged from civil arrest during any session, and going too and returning from the same.

Sec. 11. Neither house shall, without the consent of the other, adjourn for more than three days; nor to any other place than that in which they may be sitting.

Sec. 12. The Assembly shall, at its first session, provide for an enumeration of the white inhabitants, and an aportionment for the Senators and Representatives.

Sec. 13. Each member of the Assembly shall take an oath or affirmation to support the constitution of the United States, and of this State; and members shall, and are hereby empowered to, administer said oath or affirmation to each other.

Sec. 14. The veto power of the Governor shall be allowed by the Assembly, except on bills, which, when reconsidered, shall be again passed by a majority of two-thirds of those present; and any bill vetoed by the Governor shall be returned within ten days, (Sundays excepted,) with his objections; otherwise it shall become a law, unless the Assembly, by adjournment, prevent its return.

Sec. 15. Every law passed by the Assembly shall take effect from and after due publication by authority.

Sec. 16. The voters of this State may elect, at the first election, not exceeding seventeen Senators and thirty-five Representatives.

ARTICLE III.—*Of the Executive.*—Sec. 1. The executive power shall be vested in a Governor, who shall hold his office for four years. A Lieutenant Governor shall be elected at the same time, and for the same term, who shall be the President of the Senate.

Sec. 2. No person shall be eligible to the office of Governor or Lieutenant Governor, who has not been a citizen of the United States, and a resident of this State, two years next preceding his election, and attained the age of thirty-five years at the time of his election.

Sec. 3. The Governor shall be commander-in-chief of the militia, navy, and all the armies of this State.

Sec. 4. He shall transact all executive business with the officers of government, civil and military; and may require information in writing from the officers of the executive department, upon any subject relating to the duties of their respective offices.

Sec. 5. He shall see that the laws are faithfully executed.

Sec. 6. When any office shall, from any cause, become vacant, and no mode is prescribed by the constitution and laws for filling such vacancy, the Governor shall have power to fill such vacancy, by granting a commission, which shall expire when such vacancy shall be filled by due course of law.

Sec. 7. He shall also have power to convene the General Assembly by proclamation, when, in his opinion, the interests of the State require it.

Sec. 8. He shall communicate by message to the General Assembly, at every session, the condition of the State, and recommend such matters as he shall deem expedient.

Sec. 9. In case of disagreement in the General Assembly, with regard to the time of adjourment, the Governor shall have power to dissolve the session by proclamation.

Sec. 10. No person shall, while holding any lucrative office under the United States, or this State, execute the office of Governor, except as shall be prescribed by law.

Sec. 11. The Governor shall have power to grant reprieves and pardons, and commute punishments after convictions, except in cases of impeachments.

Sec. 12. The Governor shall receive for his services such compensation as shall hereafter be provided by law.

Sec. 13. There shall be a seal of this State, which shall be kept by the Governor, and used by him officially; and shall be called the Great Seal of the State of Deseret.

Sec. 14. All grants and commissions shall be in the name and by the authority of the people of the State of Deseret; sealed with the Great Seal of this State, signed by the Governor, and countersigned by the Secretary of State.

Sec. 15. A Secretary of State, Auditor of Public Accounts, and Treasurer, shall be elected by the qualified electors, who shall continue in office for the term of four years. The Secretary of State shall keep a fair register of all the official acts of the Governor, and shall, when required, lay the same, together with all papers, minutes and vouchers, relative thereto, before either branch of the General Assembly, and shall perform such other duties as shall be assigned him by law.

Sec. 16. In case of the impeachment of the Governor, his removal from office, death, resignation, or absence from the State, the powers and duties of the office shall devolve upon the Lieutenant Governor, until such disability shall cease, or the vacancy be filled.

ARTICLE IV.—*Of the Judiciary.*—Sec. 1. The judicial power shall be vested in a Supreme Court, and such inferior courts as the General Assembly shall from time to time establish.

Sec. 2. The Supreme Court shall consist of a Chief Justice, and two associates, either two of whom shall be a quorum to hold courts.

Sec. 3. The Judges of the Supreme Court shall be elected by joint vote of both houses of the General Assembly, and shall hold their courts at such time and place as the General Assembly shall direct; and hold their office for the term of four years, and until their successors are elected and qualified. The Judges of the Supreme Court shall be conservators of the peace throughout the State, and shall exercise such other jurisdictions and appellate powers as shall be prescribed by law.

Sec. 4. The style of all process shall be the State of Deseret; and all prosecutions shall be in the name and by the authority of the State.

ARTICLE V.—*Of Elections.*—Sec. 1. The Governor, Lieutenant Governor, Auditor of Accounts, Treasurer, and Secretary of State, shall be elected by the qualified electors as provided for members of the General Assembly, and at the time and place appointed for holding the same.

Sec. 2. The returns of every election for Governor, Lieutenant Governor,

Auditor, Treasurer, and Secretary of State, shall be sealed up, and transmitted forthwith to the seat of government, directed to the Speaker of the House of Representatives, who shall, during the first week of the session, open and publish them in the presence of both houses of the General Assembly; and the persons receiving a majority of all the legal votes cast for their respective offices, shall be declared duly elected.

Sec. 3. The Governor, Lieutenant Governor, Auditor, Treasurer, and Secretary of State, shall, before entering upon the duties of their respective offices, take an oath or affirmation, to support the Constitution of the United States, and of this State; which oath, or affirmation, shall be administered by the Speaker of the House of Representatives.

Sec. 4. The first election for members of the General Assembly, and other officers under this Constitution, shall be held on the first Monday of May next, at the usual places of holding public meetings in the different districts and settlements; at which time and place the qualified voters shall vote for or against the adoption of this Constitution; and if a majority of all the legal votes shall be in favour of its adoption, the same shall take effect from and after said election.

Sec. 5. At the time and place of holding the elections, the qualified electors shall organize the polls by appointing two judges, who shall be authorized to qualify each other, and appoint two suitable persons as clerks; and said judges shall, at the close of said election, seal up the number of votes so cast, and forthwith transmit them to the President of this convention.

Sec. 6. The returns of the first election herein provided for, shall be made to the Chairman of this convention, who, together with the two Secretaries, shall proceed immediately to open said returns, and count the votes; upon ascertaining the persons receiving a majority of votes, they shall forthwith notify them of their election.

Sec. 7. The General Assembly shall, at its first session, provide by law a general system of election for officers, under this constitution, and such other officers as may be hereafter created by law.

Sec. 8. The manner of voting shall be by ballot.

Sec. 9. The General Assembly shall meet at Great Salt Lake City, which place shall be the seat of government until otherwise provided by law.

Sec. 10. All white male residents of this State, over the age of twenty-one years, shall have the privilege of voting at the first election, and at the adoption of this constitution; provided, that no person in the military, naval, or marine service of the United States, shall be considered a resident of this State, by being stationed in any garrison, barrack, military, or naval place, or station within this State, unless otherwise provided for by law.

ARTICLE VI.—*Of Militia.*—Sec. 1. The militia of this State shall be composed of all able bodied white male citizens, between the ages of eighteen and forty-five years, except such as are or may hereafter be exempt, by the laws of the United States, or of this State, and shall be armed, equipped and trained, as the General Assembly may provide by law.

Sec. 2. All commissioned officers of the militia (staff officers excepted) shall be elected by the persons liable to perform military duty in their respective divisions; and all commissioned officers shall be commissioned by the Governor.

ARTICLE VII.—*Amendments of the Constitution.*—Sec. 1. If at any time the General Assembly shall deem it necessary, and for the best interest of the State, that this constitution should be revised, altered, or amended, the Assembly shall cause such revisions, alterations, or amendments, to be published in the same manner as shall be provided for the publication of the statutes; and appoint a day not less than thirty days thereafter, for the electors of the commonwealth to assemble in their several precincts, and vote for, or against, said revisions, alterations, or amendments; and if a majority of said electors shall vote in favor of said revisions, alterations, or amendments, the same shall thereafter become parts and parcels of this constitution; otherwise, this constitution shall remain unaltered.

ARTICLE VIII.—*Declaration of Rights.*—Sec. 1. In republican governments, all men should be born equally free and independent, and possess certain natural, essential, and inalienable rights, among which are those of enjoying and defending

their life and liberty; acquiring, possessing, and protecting property; and of seeking and obtaining their safety and happiness.

Sec. 2. All political power is inherent in the people; and all free governments are founded in their authority, and instituted for their benefit; therefore, they have an inalienable and indefeasible right to institute government, and to alter, reform, and totally change the same, when their safety, happiness, and the public good shall require it.

Sec. 3. All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or of prohibiting the free exercise thereof, or disturb any person in his religious worship or sentiments; provided he does not disturb the public peace, nor obstruct others in their religious worship; and all persons demeaning themselves peaceably, as good members of the State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another, shall ever be established by law; nor shall any religious test be ever required for any office of trust under this State.

Sec. 4. Any citizen of this State, who may hereafter be engaged, either directly or indirectly, in a duel, either as principal or accessory before the fact, shall be disqualified from holding any office under the constitution and laws of this State.

Sec. 5. Every person may speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right, and no law shall be passed to abridge the liberty of speech or of the press.

Sec. 6. The people shall be secure in their persons, houses, papers and possessions, from unreasonable searches, and seizures.

Sec. 7. The right of trial by jury shall remain inviolate: and all criminals shall be heard by self, or counsel at their own election.

Sec. 8. All penalties and punishments shall be in proportion to the offence; and all offences, before conviction, shall be bailable, except capital offences, where the proof is evident, or the presumption great.

Sec. 9. The writ of *habeas corpus* shall not be suspended unless in case of rebellion, or invasion, or the public safety shall require it.

Sec. 10. Treason against this State shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

Sec. 11. The General Assembly shall pass no bill of attainder, or *ex post facto* laws, or law impairing the obligation of contracts, to hinder the execution of justice.

Sec. 12. The laws shall not be suspended, but by the legislative or executive authority.

Sec. 13. The right of petition, by the people, shall be preserved inviolate.

Sec. 14. The right of citizens to keep and bear arms for common defence shall not be questioned.

Sec. 15. Private property shall not be taken for public use, without just compensation.

Sec. 16. No standing army shall be kept up in time of peace, and the military shall at all times, and in all places, be in strict subordination to the civil power.

Sec. 17. The enumeration of certain rights, shall not be construed to impair, nor deny others, retained by the people.

Great Salt Lake City, Great Basin, North America, March 8, 1849.

MEMORIAL.

To the Honorable Senate and House of Representatives, in Congress assembled:—

Your memorialists, members of the General Assembly of the State of Deseret, would respectfully lay before your honorable body the wishes and interests of our constituents, together with the reasons and design of our early organization as a civil government, to which the consideration of your honorable body is most earnestly solicited.

Whereas, the history of all ages proves that civil governments, combining in their administration the protection of person, property, character, and religion—encouraging the science of agriculture, manufactures, and literature, are productive of the highest, happiest, and purest state of society; and,

Whereas, all political power is inherent in the people, and governments to be permanent and satisfactory, should emanate from the same; and,

Whereas, The inhabitants of all newly settled countries and territories, who have become acquainted with their climate, cultivated their soil, tested their mineral productions, and investigated their commercial advantages, are the best judges of the kinds of government and laws necessary for their growth and prosperity; and,

Whereas, Congress have failed to provide, by law, a form of civil government for this or any other portion of territory ceded to the United States by the republic of Mexico, in the late treaty of peace; and,

Whereas, Since the expiration of the Mexican civil authority, however weak and imbecile, anarchy to an alarming extent has prevailed—the revolver and bowie knife have been the highest law of the land—the strong have prevailed against the weak—while person, property, character, and religion have been unaided, and virtue unprotected; and,

Whereas, From the discovery of the valuable gold mines west of the Sierra Nevada mountains, many thousands of able bodied men are emigrating to that section, armed with all the implements and munitious of war; and,

Whereas, Strong fears have been, and still are entertained from the failure of Congress to provide legal civil authorities, that political aspirants may subject the government of the United States to the sacrifice of much blood and treasure in extending jurisdiction over that valuable country; and,

Whereas, the inhabitants of the State of Deseret, in view of their own security, and for the preservation of the constitutional right of the United States to hold jurisdiction there, have organized a provisional State government under which the civil policy of the nation is duly maintained; and,

Whereas, there are so many natural barriers to prevent communication with any other State, or Territory belonging to the United States, during a great portion of the year, such as snow-capped mountains, sandy deserts, sedge plains, salæratus lakes and swamps, over which it is very difficult to effect a passage; and,

Whereas, It is important in meting out the boundaries of the States and Territories, so to establish them that the heads of departments may be able to communicate with all branches of their government with the least possible delay; and,

Whereas, There are comparatively no navigable rivers, lakes, or other natural channels of commerce; and, whereas, no valuable mines of gold, silver, iron, copper, or lead, have as yet been discovered within the boundaries of this State, commerce must necessarily be limited to few branches of trade and manufactures; and whereas, the laws of all States and Territories should be adapted to their geographical location, protecting and regulating those branches of trade only, which the country is capable of sustaining: thereby relieving the government from the expense of those complicated and voluminous statutes which a more commercial State requires; and whereas, there is now a sufficient number of individuals residing within the State of Deseret to support a State government, thereby relieving the general government from the expense of a territorial government in that section; and in evidence of which, the inhabitants have already erected a legislative hall, equal to most, and surpassed by few in the older States—

Your memorialists, therefore, ask your honorable body to favorably consider their interests; and, if consistent with the constitution and usages of the federal government, that the constitution accompanying this memorial be ratified, and that the State of Deseret be admitted into the Union on an equal footing with other States, or such other form of civil government as your wisdom and magnanimity may award to the people of Deseret. And, upon the adoption of any form of government here, that their delegates be received, and their interests properly and faithfully represented, in the Congress of the United States. And your memorialists, as in duty bound, will ever pray.

On motion, it was voted that the report be accepted, and the committee discharged from further duties.

Parley P. Pratt offered the following resolutions:—

Resolved. 1st. The Senate concurring therein, that two thousand copies of this memorial, together with the constitution, and an abstract of all records, journals, and other documents pertaining to the organization of this State, be printed.

Resolved. 2nd. That the President of the United States, the Senate, and the House of Representatives, each be furnished with a copy thereof.

The resolutions were seconded and passed.

House adjourned until Monday, at 10 a. m.

Provisional State of Deseret; ss.

I hereby certify that the foregoing constitution, memorial, synopsis of journal, &c., are a true copy of public documents on file in my office.

Given under my hand, at my office, in the Great Salt Lake City, this 18th day of July, A. D. 1849.

WILLARD RICHARDS, *Secretary of State.*

The Latter-day Saints' Millennial Star.

JANUARY 15, 1850.

THE ship "ARGO" sailed from Liverpool for New Orleans on the 10th inst., carrying 402 souls, consisting of the Saints and their families, under the presidency of Elder Jeter Clinton. Several of the songs of Zion were sung as the ship passed out of the dock. Gladness seemed to beam from every countenance. May he who controls the elements guide them in safety to the land of refuge and peace, and establish them upon the mountains of Zion with everlasting joy upon their heads.

EMIGRATION.—Our next ship, the "JOSIAH BRADLEE," will sail on the fifth of February; she will carry 248 passengers; her complement is already made up. We shall have another ship sailing about the last of February. When passengers have received their letter of notification, and have returned to us an answer, signifying their intention to sail at the time specified in our letter, and shall afterwards decline going, they will most certainly LOSE THEIR DEPOSITS; for upon the strength of their promise of sailing, we pay over their deposits to the ship agents, after which they cannot receive them back.

BOOK AGENTS.—We understand that some of our book agents are still giving credit for the publications which they dispose of. This is wrong, and contrary to our former counsel. The credit system should be done away with. We hope that the book agents will not take any more of the STARS or other publications than what they can dispose of in their own conferences.

There was a rule established by the former Editor, that STARS and books not disposed of might be returned to this office, but we find this a bad policy, for many books get soiled and worn before their return, which greatly injures the sale of them. We therefore say to the conferences, take as many books and STARS through your agents as you please, but do not return them again to our office; you will be responsible to our office in money for all that your agents shall order.

The conferences are now nearly eight hundred pounds sterling behind with our office. Every exertion should be immediately made to liquidate these debts. It will be remembered that within the last seventeen months we have made a bill with the printer and bookbinder of some two or three thousand pounds sterling. If the conferences would have us punctual in settling our bills, they must be punctual in settling theirs. Punctuality is the life of business, and begets confidence between man and man, and between man and his Maker.

APPOINTMENTS.—Elder Lorin Babbitt, late from America, will take the presidency of the Lincolnshire conference. Elder W. L. Cutler will labour for the time being in the Birmingham conference, under the direction of J. H. Flanigan. The Saints in these conferences should receive these brethren and give heed to their counsels in the Lord, and sustain them by the prayer of faith and by their means.

IT will be seen by reference to the minutes of our *Special General Conference*, convened in Liverpool on the 5th inst., that Elder Levi Richards is appointed to go to Wales, and give counsel and instruction to the presidency of the Welsh conferences, and to all others among whom his lot may be cast. Elder Richards has his wife with him in this country, and the Welsh conferences are particularly requested to administer of their means for the support of Brother Richards and his family while he shall remain among them. May the Lord bless his labours abundantly in that Principality, and strengthen and confirm every faithful Saint.

The special conference held on the 5th inst., was called together with scarcely one day's previous notice; the presiding Elders who attended were at the time in Liverpool, to take a short farewell of the Saints who sailed on the "Argo."

LETTERS remaining at our office which arrived too late for the passengers on the ship "Argo," viz., for Mr. Henry Lunt, one—Mr. Brown, one.

SPECIAL GENERAL CONFERENCE.

Liverpool, Saturday, January 5th, 1850.

Present: Orson Pratt, of the Quorum of the Twelve.

High Priests: Dr. L. Richards, and John Banks.

Elders: C. H. Wheelock; Harrison Burgess; Jeter Clinton; James W. Cummings; William L. Cutler; Milo Andrus; John Halliday; James H. Flanigan; Richard Cook; James Marsden; Lewis Robbins; Thomas Margetts; Glaud Rodger; James D. Ross; George Halliday.

Moved by James D. Ross, that we ratify the annexation of the Macclesfield Conference to the Staffordshire, as made by Elder Pratt, in STAR, No. 22, Vol. 11, and that the two united, be known as the Staffordshire Conference.—Carried unanimously.

Moved by Levi Richards, that the Herefordshire Conference embrace all the present Newport Conference, and the branches upon the borders of Radnorshire, adjoining Herefordshire.—Carried unanimously.

Moved by James W. Cummings, that Levi Richards be appointed to determine which branches in the counties of Monmouth and Radnor shall be attached to the Herefordshire Conference, and which shall be left to the Welsh jurisdiction.—Carried unanimously.

Moved, by John Banks, that Levi Richards be appointed the representative of the Church of Jesus Christ of Latter-day Saints, in the Principality of Wales, subject to the counsel of Elder Pratt; with power to instruct and give counsel to the presidency of the said Church in Wales, and wherever he may travel, according to the authority conferred and instructions given to him previously, by the first presidency of this Church.—Carried unanimously.

Moved, by Harrison Burgess, that all the presidents of Conferences, hand to Elder Pratt twice a year, correct representations of the number of officers and members within their several jurisdictions, and that they arrive in Liverpool fourteen days prior to the 1st of January and 1st of July. The presidents to hold conference meetings quarterly as hitherto, or as they deem best.—Carried unanimously.

Moved, by John Banks, that the branches of Luton, Eddlesbro, Flamstead,

Hemel Hemstead, and Studham, be detached from the London Conference, and annexed to the Bedfordshire.—Carried unanimously.

Moved, by John Banks, that Southampton be detached from the London Conference, and become a Conference of itself, to be known as the Southampton Conference, under the presidency of Elder T. B. H. Stenhouse.—Carried unanimously.

Moved, by John Banks, that the branches of St. Heliers, Gorey, First Tower, and Haverdepau, in the Island of Jersey, be detached from the London Conference, and form a Conference of themselves, to be known as the Channel Islands Conference, under the presidency of Elder W. C. Dunbar.—Carried unanimously.

Moved, by James W. Cummings, that we signify our entire approval of the course taken by Elder Pratt since taking charge of the affairs of the Church in this country, and that we do continue to sustain him by our faith and prayer.—Carried unanimously.

Moved, by Elder Pratt, that we signify our entire approval of the procedure and conduct of the first presidency of the Church in all the world, viz: B. Yong, H. C. Kimball, and Willard Richards, and also the Quorum of the Twelve Apostles. Carried unanimously.

ORSON PRATT, President.
JAMES LINFORTH, Clerk.

BIRMINGHAM CONFERENCE, held at Livery Street Chapel, on Wednesday, Dec. 26th, 1849—Elder Clinton, President—Elder J. Brook, Clerk. Total, 1880; Elders, 84; Priests. 87; Teachers, 51; Deacons 38; Baptized, 336; Cut off, 33; Dead, 11; Removed, 48; Received 32; Emigrated, 34.

LETTER TO THE EDITOR.

On board Steam Boat Nominee, Ohio River, 50 miles below Louisville,
Nov. 29th, 1849.

Dear Brother Pratt,—I snatch a few moments of leisure to write to you, and inform you that brother G. P. Dykes and myself are thus far on our way to "Old England," in good health, and with a fair prospect of being in Liverpool by the 15th or 20th of January, through the blessing of the Lord. The boat shakes very much, and I have some difficulty in tracing out words, so that you will be enabled to decipher them. We spent one week in St. Louis. Brother Felt and the Saints under his presidency, treated us with great kindness, and have given us means sufficent to bear our expenses to New York. I must say that I am very highly pleased with the strict organization that brother Felt has established in all things pertaining to the St. Louis branch, and the wise arrangements he has made for the reception of the emigrating Saints, by which means they are preserved from those *wolves* in *sheeps clothing*, apostates; and every information is given relative to obtaining profitable employment, healthy locations for residence, &c. And I can confidently say to all the emigrating Saints, who are *compelled* to stop in St. Louis for want of means to proceed further, that if they will hearken to the counsel of brother Felt and his counsellors, it will be well with them. Brother Felt will also be of great benefit to those who wish to make purchases in St. Louis, preparatory to crossing the plains, in a saving of from ten to twenty per cent of their money. The branch in St. Louis numbers about 3,000 Saints, of all ages, *hot*, *warm*, and *cold*, with a far less proportion of the COLD than I anticipated. I made arrangements with brother Felt relative to obtaining subscribers for the STAR, who will pay their subscriptions in advance, together, with the transatlantic postage, which will probably give a circulation in St. Louis to that valuable publication, of from 50 to 100 copies. I will also endeavour to make the same arrangements in Cincinnati, Philadelphia, and New York.

I intend visiting Washington City, in the hope that I may be enabled to bring you some joyful news relative to the State of Deseret. Enclosed, you will find an extract from the *New York Post*, which will be interesting to the Saints, as a further proof of the *Book of Mormon*. I left my family in good health. Brother

Hyde was in good health and spirits. He has sent you 50 copies each of Nos. 1 to 20 inclusive, of the *Guardian*, for sale, and will continue to send from 25 to 50 copies of each following number, as they come out. The public feeling, relative to us as a people, has taken a great change of late. The persecutions we have received —our patient endurance—indefatigable industry, and above all, our kind reception in the valley of the Salt Lake of the destitute and starving gold diggers, although many of them were mobocrats, has made a draught upon the sympathies of the people of this nation that they cannot resist. As a proof of this change of feeling in the west, I was invited to preach in the cabin of the steamer as I came down the Missouri, which I did three times. I gave them a history of the rise and progress of the Church; the persecutions we have endured; together with an outline of our faith. I saw many tears dashed from eyes that were humid, as I recounted to them the sufferings of our wives and tender little ones, and of their falling by the way side, as martyrs to the truth. How different the scene from that which would have taken place four years ago, instead of tears, there would have been *howls* of rage; and instead of kind and gentle treatment, I would have been in danger of losing my *scalp*. It will, no doubt, be gratifying to the Scottish Saints, to hear that Elder Samuel Muliner (one of the pioneers of the gospel to Scotland) is on his way by this time, for the British Isles, to assist in pruning the vineyard. I was also informed, just before leaving, that Elder Martindale was appointed to accompany brother Muliner. Those three brethren, viz: Elders Dykes, Muliner, and Martindale, will probably be all that will be sent from the Bluffs. Elder A. W. Babbitt informed me that he understood, (when he left the valley) that several elders would accompany the church teams in from that place, on their way to England. Remember me to all my brethren who may leave England (on their return home) before I arrive. I pray the Lord to bless them. Tell brothers Cordon and Robbins that their families are well. I parted from sister R——, last Sabbath. Give my love to sister Pratt and family, and may heaven bless you, my beloved brother, is the earnest prayer of your fellow labourer in the kingdom of God. Amen.

ELI B. KELSEY.

INTERESTING FROM SALT LAKE.

ENCAMPMENT OF INDIAN TRIBES—NEW ROUTE TO CALIFORNIA—MOVEMENT OF THE EMIGRANTS, &c., &c.,

From the St. Louis Republican, Dec. 4.

Mr. Thomas Forsyth, a well known mountain man, arrived in this city day before yesterday. He left the Salt Lake about the last of September, and Fort Bridger, one hundred and ten miles this side, about the 1st of Ootober; crossed over the Plains to the head waters of the Arkansas, and came in by Bent's Fort and the Santa Fe trail.

At a stream emptying into the Arkansas, below Bent's Fort, he found the Cheyenne, Arapaho, and Kiowa Indians encamped, awaiting the arrival of Major Fitzpatrick, the Indian agent. Below the Big Timber, and but a short distance from the Indian encampment, he met Major Fitzpatrick and his party, with Mr. Ward and others. Further down the Arkansas, he met Capt. Vrain's train, on their way to Santa Fe. At Cow Creek he met a train for Santa Fe, name not recollected, which had lost a large portion of their stock.

Throughout the distance, Mr. F. had pleasant weather. When he left the Salt Lake settlement, the most of the emigrants, including all the early trains, had gone forward to California. Of this number was Gen. Wilson, as Indian agent, and his party. A number of emigrants, however, expected to pass the winter at Salt Lake City and Fort Bridger. Mr. F. informs us that the Mormons have discovered a route occupying only some twenty or thirty days to cross the desert and Sierra Nevada, on which there is abundance of wood and water at every stage, and easy of crossing. Parties of Mormons had made the whole distance from the Sacramento

to the Salt Lake, with packed mules in fifteen days. Major Stansberry, of the U. S. Topographical Corps, with his party, had arrived in the Great Basin. It was understood that, under orders of the United States government, he would make a survey of the Lost Lake and the various streams traversing the Great Basin. His mission was not favorably regarded by the settlers.

The Mormons raised fine crops this past season—an abundance of wheat and other grains, potatoes, turnips, &c., more than they could consume; but the influx of emigrants was furnishing a ready market for all their surplus, at high prices. Money was plenty in the Basin—and to this may be added the fact, that the Mormons have established a mint of their own, at which a large amount of the California gold dust has been coined. They have issued coin of various denominations, to the amount of 20 dollar pieces.

WHO IS THE LIAR?

In order to prove my statements made at Northampton in December 1849, and to clear myself, I have taken the following list of lies from Mr. Bowes's Book.

1st. *Lie.*—That P. P. Pratt had a shipping agent at New Orleans, when Brotherton's sailed.—Page 4.

1st. *Refutation.*—Mr. P. P. Pratt never had an agent at New Orleans.

2nd *Lie.*—That the English President is always an American.—Page 5.

2nd *Refutation.*—Thomas Ward, who was President for several years, was an Englishman, and never was in America.

3rd *Lie.*—That it is written in the "Book of Doctrine and Covenants," that Peter, James, and John, did not die, but are now living upon the earth—Page 37.

3rd *Refutation.*—The "Book of Doctrine and Covenants" states no such thing.

4th *Lie.*—Smith's Angel only discovered the plates, and did not preach at all.—Page 57.

4th *Refutation.*—Mr. Bowes states in his book, page 5, that the Angel came.

5th *Lie.*—That Smith's Angel whispered in the dark.

5th *Refutation.*—In a cloud of light. Joseph Smith says it was a clear day.

6th *Lie.*—Smith's Angel only addressed Smith.

6th *Refutation.*—The Angel spoke to Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris.

7th *Lie.*—No one heard Smith's Angel but himself.

7th *Refutation.*—This is entirely false.

8th *Lie.*—Smith's Angel only revealed the plates.

8th *Refutation.*—The Angel laid his hands upon the heads of Joseph Smith and Oliver Cowdery, and told them who sent him, and that they were to baptize each other.

9th *Lie.*—States that James Bayliss and Miss Holder were Latter-day Saints.—Page 61.

9th *Refutation.*—James Bayliss was expelled the Latter-day Saints' church some years ago. Miss Holder never was a Mormon.

10th *Lie.*—That Elder Wheelock has three wives.

10th *Refutation.*—Elder Wheelock and friends denounce this slanderous charge to be the *blackest of falsehoods*, and its propagator, John Bowes, to be of the same stamp. Elder Wheelock with his wife, is now in England. I can give the address.

11th *Lie.*—Nobody can find a real miracle performed by any Mormon.—Page 45.

11th *Refutation.*—Thousands who have been healed, can, and do, bear testimony to the fact that miracles are performed in this church.

12th *Lie.*—Joseph Smith taught a system of polygamy.

12th *Refutation.*—The Revelations given through Joseph Smith, state the following:—"If any commit adultery, they shall be dealt with according to the law of God." Page 127.—"He that looketh upon a woman to lust after her; or, if any commit adultery in their hearts, they shall not have the Spirit." Page 150. —"Thou shalt love thy wife, and shalt cleave unto her, and none else." Page 124.

—"We believe that one man should have one wife." Doctrine and Covenants, page 331.

13th *Lie.*—That Joseph Smith tried to seduce Martha Brotherton.

13th *Refutation.*—Mr. Bowes knows that Martha Brotherton's sister sent a letter, stating that Martha was a liar; William Clayton did the same. Both are published in the Millennial Star, Vol. 3, pages 73, 74.

14th *Lie.*—That Mark xvi., 15, 18, does not assert that the signs were to follow believers in all ages.

14th *Refutation.*—Jesus said "that as long as the gospel was preached and obeyed, the signs should follow the believer." James v. 13—Commanded, "If any were sick, to send for the elders;" who were to anoint them with oil in the name of the Lord.

15th *Lie.*—No office-bearer in the New Testament Church was possessed of a Devil.

15th *Refutation.*—Judas was an office-bearer, and was promised a throne; yet he was possessed of a Devil. Again, Mark records that the Devil took possession of a child, who had broken no law.

16th *Lie.*—But the Mormons have worked no real miracle. Page 49.

16th *Refutation.*—Contradicts himself, as in the same page he quotes some testimonies of healing.—The blind have been restored to sight by the Mormons. My child was healed under the hand of P. P. Pratt.

17th *Lie.*—That Mormonism panders to slavery.—Page 40.

17th *Refutation.*—It is false. Mr. B. only quoted part of the sentence. We believe that all men are born equal. Slave-holders, with few exceptions, will not allow persons to preach to the Slaves. Let J. Bowes try it, and if he is sent to preach, why does he not go to them?

18th *Lie.*—Mormon's law, or belief, that a man may know God and not be saved. —Page 56.

18th *Refutation.*—We believe with Jesus, that it is life eternal to know God." Can John Bowes tell us of any man knowing God, who did not obey the laws of God?

19th *Lie.*—Book of Mormon speaks of Mariners' Compass.

19th *Refutation.*—Book of Mormon does not speak of the Mariners' Compass; but of a Compass prepared at that time by the Lord.

20th *Lie.*—In his tract he states, that Mr. Smith offered no modifications, or alterations to his terms of discussion, at his last lecture.

20th *Refutation.*—Mr. Smith offered to bring living witnesses to disprove Mr. Bowes's false statements, and was then, and his now, willing to meet Mr. Bowes on the principles of Mormonism—the Bible to be the rule of evidence; which Mr. Bowes dare not do, being afraid of the truth.

Second.—Mr. Bowes is a False Teacher.

Mr. Bowes's Doctrines and Teachings.—1st.—That Apostles and Prophets are not needed.—Page 51, Part 5.

Scriptural Doctrines.—1st.—Paul taught, that Apostles and Prophets were for the perfecting of the Saints; for the work of the ministry; for the edifying of the body of Christ, till all were come to the unity of the faith. Are men come to the unity of the faith? How many different faiths are there?

2nd. *B. D.*—Denies the gift of healing —Page 44.

2nd. *S. D.*—Contradicts Jesus, Mark xvi. 18; and James v. 13; Paul, 1st Cor. xii. 28; xiv. 1.

3rd. *B. D.*—Denies baptism for the remission of sins.—Page 52.

3rd. *S. D.*—Contradicts Jesus, John iii. 5.; Matthew xxviii. 19; Mark xvi. 16; (Peter) Acts ii. 37—41; Acts x. 48.

4th. *B. D.*—Teaches a man to disbelieve Jesus Christ.—Page 52.

4th. *S. D.*—See Mark xvi. 18; James v. 13.

5th. *B. D.*—Says that believers are made sons of God, whether baptized or not. Page 54.

5th. *S. D.*—See John xii. If J. B. is true, the Devils are sons of God. See the following: James ii. 19; Acts xix. 13—15; Luke iv. 33—34; Acts xvi. 18.

6th. *B. D.*—Mr. Bowes teaches, that no more miracles are needed, or are to be expected.—Page 50.

6th. *S. D.*—Contradicts Joel, xi. 28; Isaiah xi. 11—16, xxxv. 1—5; Jeremiah xvi. 14—16; Ezekiel xv. 33—38; Rev. xi. These texts prove that many miracles will be performed in these last days.

John Bowes, being acquainted with our books, has made garbled extracts, and withheld the truth by wilful misrepresentations.

John Bowes states in his book (page 31) that terms are used long before the time of Jesus. Now had John Bowes been an honest man, he would have stated that Nephi was relating a vision. And let me ask, does it not occur in the New Testament, that Jesus was the Lamb slain from before the foundation of the world? Yet he was not crucified until about 4,000 years after the creation of the world.

Mr. Bowes gives a quotation from the "Book of Doctrine and Covenants," (page of his book 37); by comparing it, the reader will see that he has changed some words, and left out the middle of the sentence.

In the fortieth page of his book, when speaking of slaves, he leaves off in the middle of the sentence, leaving out the reason, namely, "not to jeopardize the lives of men."—Doctrine and Covenants, page 334.

These are a few examples from among the many which may be taken from John Bowes's lying book. We consider the testimony of the tens of thousands of LIVING witnesses, who knew Joseph Smith to be a good man, and a prophet of the Most High God, and who sealed his testimony with his blood, to be a sufficient refutation of the slanders and lies which John Bowes has wilfully published in his book; which book of lies is strongly recommended to the public, by the Rev. JOSEPH BROWN, and Mr. JOHN DYER, a schoolmaster!!!!

The public are informed, that most of John Bowes's objections are replied to in a book entitled, "Mormonism Triumphant," price 4d., which may be had, with other publications on Mormonism, at our meeting-room, Castle street. The lovers of truth, after reading and hearing both sides of the question, will treat John Bowes and his book with the contempt he so justly deserves. "He that speaketh lies shall perish."

THOMAS SMITH.

Elder of the Church of Jesus Christ of Latter-day Saints, Northampton.

EXTRAORDINARY DISCOVERY IN CALIFORNIA.

The following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears date August 26, 1849.

"There was a gold mine discovered here (what is called Murphy's Diggings) one week to-day; it is evidently the work of ancient times—210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labor. From present indications it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it."

This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations, and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain two hundred and ten feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times.—*N. Y. Post.*

LAKE SUPERIOR COPPER MINES.

There is much curiosity felt by all visitors to this mine on account of the stupendous workings of a race of people now extinct. Their diggings can be traced

on the three principal ridges, where veins are well developed from one to two miles in extent. Their tools, and evidence of some skill in mining, remain.—Their age cannot be determined from existing evidences, yet sufficient to indicate great age. —Some excavations are thirty feet deep. The wash of time has filled them to leave a slight depression. Trees of gigantic size have grown up in them and decayed. Evidences that these depressions are not natural, are, that on opening, stone hammers are found—masses of copper, removed—copper tools also, similar in size and shape to those described by Humbolt in his travels in Mexico, and the historical accounts of Egypt. It is known that the ancient Egyptians were acquainted with the art of tempering copper. Their tools, from their shape and supposed object, give equal evidence of that art; why not then a reasonable conclusion that the race and age were the same with the pyramids of Egypt, the ruins of Mexico, and the ancient mining works on Lake Superior.—*Lake Superior News.*

BIRTH.

Mrs. Orson Pratt, of 15, Wilton Street, Liverpool, gave birth to a fine daughter on the evening of the 21st December, 1849.

Its name is Marintha Althera;
Its features are comely and fair:
Thy parents are happy to see thee,
With thy head of beautiful hair.

Long life to Marintha Althera,
May thy days with virtue be crown'd;
May love in thy practice and theory,
Triumphantly reign and abound.

EDITOR.

LIST OF MONIES RECEIVED FROM THE 24TH OF DECEMBER, 1849, TO THE 14TH JANUARY, 1850.

John Parry	0	13	8
George P. Waugh	12	15	0
James Lockitt	7	0	0
John Kelly	2	0	0
William West	9	0	0
Crandell Dunn	35	13	0
Henry Beecroft	8	0	0
George Halliday	10	0	0
James Walker	15	0	0
John Davis	15	18	6
Carried forward	£116	0	2

Brought forward	£116	0	2
James Marsden	6	0	0
William L. Cutler	12	5	8
William Mc. Keachie	21	0	0
James S. Cantwell	1	10	0
William Cartwright	2	15	0
John Godsall	5	0	0
Thomas Clark	2	0	0
Alfred Cordon	5	0	0
	£171	10	10

ENGRAVED LIKENESS of ORSON PRATT—Price 1s. retail; 9s. per dozen; £3 10s. per hundred. India proofs, 2s. retail; 16s. per dozen.

ADDRESSES.—J. H. Flanigan, No. 1., Great Charles Street, Birmingham.—Elder Glaud Rodger, 5, Moor Place, London Road, Liverpool.—Crandell Dunn, Victoria Place, Foot of Carnegie Street, Edinburgh.—Elder William Gibson, 28, Juniper Street, York Street, Hulme, Manchester.

The Saints are hereby cautioned against the impositions of a man named James Griffiths, he having been excommunicated at Liverpool on the 25th of August last for drunkenness. He carries with him a certificate purporting to be signed at this branch, but we inform the Saints that it is a forgery.

ROBERT WILEY,
JAMES S. CANTWELL.
Liverpool Branch.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3. FEBRUARY 1, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

May 5th. This morning, about 7 o'clock, the barometer stood at 27·632 inch, attached thermometer 58 deg. 5 min., detached thermometer 57 deg. 9 min., with a fresh breeze from the south, which continued to increase. About 8 o'clock we started, following the general course of the Platte, which runs from a north-westerly direction. A little before 12, we found a small spot of grass, which had escaped the devouring element, also some water. We stopped and let our teams feed, having travelled about eight miles. In the afternoon travelled about six miles, during which time some of the hunters killed one buffalo cow, five calves, and captured a good sized calf alive, which we intended to keep. A high south wind blew during the day. About 4 p.m., we came to the column of fire which crossed our path, running from the river to the north, as far as the eye could extend. We concluded that it would be the safest to camp upon the burnt prairie. We found some small patches of grass that had escaped the fire, upon which our animals grazed until dark, being watched by a portion of the camp.

May 6th. About 4 o'clock this morning, it rained a few drops, sufficient to lay, in some small degree, the dust and ashes of the prairie. The camp started early, and travelled about two miles, and found ourselves once more on the west side of the newly burnt prairie; we stopped for breakfast, and to let our teams feed. At half-past 7 o'clock, the barometer stood at 27·242 inch, attached thermometer 68 deg., detached thermometer 67 deg. 5 min. A brisk gale from the north-west. Sky clear. We travelled about eight miles this forenoon. I took a meridian observation of the sun by sextant, from which I determined the latitude to be 40 deg. 48 min. 42 sec. In the afternoon moved on about nine miles, and encamped for the night. During the whole day, immense herds of buffalo were in sight, on both sides of the river. Many hundreds feeding within a quarter of a mile of our road, did not seem to be alarmed at our approach. During the time of our halts, we had to watch our teams, to keep them from mingling with the buffalo. I think I may safely say, that I have seen 10,000 buffalo during the day. Some few antelope which came near our wagons, we killed for food; their meat being very excellent, but we did not allow ourselves to kill any game, only as we wanted for food. One buffalo cow we found near our road, which seemed to be sick or weak through old age, although able to stand, yet she did not feel disposed to run; we gathered

around her, while some caught her by the horns, but she was too weak and feeble to do any harm. We left her quietly to live or to die. During the afternoon, President Young lost his spy glass; several went back in search, but it could not be found. Young buffalo calves frequently came in the way, and we had to carry them to a distance from the camp to prevent them from following us, and being in our way.

May 7th. This morning took a meridian altitude of the moon, from which the latitude was deduced, and found to be 40 deg. 51 min. 18 sec. From a lunar distance of moon from sun, determined the longitude to be 100 deg. 5 min. 45 sec., differing only 2 sec. of a degree, or 10 rods from the longitude as determined by Captain Freemont, taken on the opposite side of the river; also took an observation of the sun's altitude for the time. At 5h. 30m. a.m., the barometer stood at 27·334 inch, attached thermometer 44 deg. 7 min., detached thermometer 41 deg. A high north wind renders the weather cold and uncomfortable. Indeed, our camp is now about on the meridian of greatest cold; for if the *isothermal lines*, or the lines of the *same annual mean temperature* of the northern hemisphere be traced from the eastern parts of Asia, they will generally be found to bend northwards, arriving at their greatest extremity in a northern direction in the western parts of Europe. Here they take a gradual sweep towards the south, arriving at their greatest southern extremity in the central parts of North America, in about 100 degs. west longitude; hence, those places in the northern hemisphere, through which the lines of *equal annual temperature* pass, have about 14 deg. or 15 deg. difference of latitude. In the west of Europe, those places situated 1,000 miles north of the places on this meridian, will have about the *same annual mean temperature*; while those countries in the eastern parts of the old continent, which are situated on the meridian of greatest cold on that continent, are still some 400 or 500 miles north of the countries bordering and ranging on the meridian of greatest cold on the New continent; therefore it may with propriety be said, that the camp is now on, and passing over, the coldest meridian of the northern hemisphere. About 11 o'clock, the camp moved on, many of the teams were weak for the want of food, the grass having been eat off by the buffalo; about 2,000 are now feeding a short distance from the road, almost every blade of grass being eat off close to the ground. We travelled about six miles, and encamped. The glass which was lost yesterday was found by a person sent back to search. The whole camp were called out and exercised in military tactics. Towards evening, some four or five persons went up the river a short distance, to view the country and search out a road; for since we left Loup Fork ford, we have had to make our own road. The company returned from exploring the road, having encountered no dangerous animals, with the exception of a pole cat, which they shot.

May 8th. At 5 o'clock this morning the barometer stood at 27·417 inch, attached thermometer at 37 deg., detached thermometer at 33 deg. N.N.W. wind. Weather fair. We travelled six miles this forenoon. I then took a meridian altitude of the sun for the latitude, which was found to be 40 deg. 58 min. 14 sec. In the afternoon travelled about five miles, and encamped for the night. Many of our animals are nearly famished for want of food, for every green thing is eat off by the buffalo; we have seen something near 100,000 since morning. During eight or ten days past, we have noticed large patches of the ground covered with efflorescences of salt. The place of our encampment is some two or three miles above the lower end of Brady's Island, or where the bluffs for the first time make up to the river's side. These bluffs are sand hills, almost destitute of vegetation. On the top of some of these sand hills, in the driest places, grew a vegetable, the top of which very much resembled a pine apple; one being dug, the root was about one and a half inch in diameter, and two feet in length. It was called by some of the company, a Spanish soap weed. The roots being pounded up, they make a very good suds, and are used in Mexico for washing raiment, &c. The hills or bluffs on the opposite side of the river have increased in elevation, and present a more broken and picturesque appearance. At this season of the year, the buffalo are the most of them poor for the want of sufficient food; we have killed no more of them than what the present necessities of the camp require. The bones and carcasses of the buffalo have been more or less abundant since we left the Loup Fork, and among

the intercourse of the inhabitants with other parts of America. Numbers of those mounds were of immense dimensions, some of them as large as the fourth part of London, many exhibiting ruins of fortifications and walls of cities. But the question arose as to who were the authors of those remains, so unique in their character and manifesting such a high degree of intelligence. When the American continent was discovered there were found two different classes of inhabitants; the first were those known as the red men of the forest or American Indians, who were for a long time considered the only inhabitants, and the Mexicans, who were a people equalling, in many respects, the most refined of the old world. Many and wild had been the speculations put forth at different times as to the origin of those people, which were, however, resolvable into two suppositions—either that inhabitants were indigenous to the country or came from another land. The first hypothesis was untenable, as the manners, customs, and traditions of the people identified them as part of the great human family. When and whence, then, did they come? Albert Galatin, one of the profoundest philologists of the age, concluded that so far as language afforded any clue, the time of their arrival could not have been long after the dispersion of the human family. Dr. Morton, after a series of investigations of many of the human crania found in the sepulchral mounds, concluded that they must have dated back at least 2000 or 3000 years. It would not seem that all the family to which they belonged came with them, as they were but representatives of a people still in existence in the old world, or who had become extinct since they emigrated. This people could not have been created in Africa, for its inhabitants were widely dissimilar to those of America; nor in Europe, which was without a native people agreeing at all with American races; then to Asia alone could they look for the origin of the American. The physical conformation, the wandering character, the fierce indomitable disposition, the resemblance of language, and similarity of customs, conspired to point out the Mongolian Tartars—descendants of the Scythians—as those who sustained the relation of cousin-german to the red men of the forest. The Scythians were very expert in the use of the bow, which, with a few exceptions, was confined to them, other nations using the lance, sling, and javelin. The Gothic nations of Europe were proverbial for their contempt of death; the greatest ingenuity in inflicting torture failed to extort from them the least complaint; on the contrary, they ridiculed amidst their agonies, the abortiveness of the attempt. The poet Lucan ascribes the same trait of character to all the Scythian race. The same was emphatically true with regard to the American Indians. Another fact was that while the Scythians remained unmixed with other nations they could not be made to feel the force of the Roman steel; all efforts to change their national character were ineffectual—of them Rome could never make citizens. The same was likewise true of the Indian—all the efforts to civilize, or even Christianize him, had failed to make more of him at best than a Christian Indian. Prescott said, "There is something peculiarly sensitive in his nature; he shrinks instinctively from the touch of a foreign hand; even when this foreign influence comes in the form of civilization—he seems to shrink and pine away beneath it." From the nomadic character of the Indian it was evident that the cities and fortifications, whose remains had been noticed, could not have been erected by them. The idea of a fixed habitation and permanent means of defence was altogether at war with every element of his character: this natural roving disposition could not be confined by solid walls and granite structures. Where, then, should they look for the builder of those monuments? It might appear presumptuous to speculate where everything was so utterly involved in darkness. But the mind of man was active, and where it had not facts as materials for thought, would form fancies and feed upon nothingness. When the Spaniards first landed they found a people refined and civilized, occupying a very small part of the continent, and possessing their historians and annals: those annals dated back from the time of the removal of the nation from the northern part of the Gulf of California in 1160, and contained their subsequent history to the time of the Conquest. It seemed that the whole vale of Mexico, which was then called Anahuac, had been inhabited by various tribes and nations, some of whom were refined and civilized, and others who were barbarians, having no fixed residence or paying obedience to any sovereign. Among the former were the Toltecans, a nation, which in point of intellectual attainment

might well be compared with many of modern times. Of their advancement in science some idea might be formed from the fact, that more than 100 years before the christian era, they had discovered a difference of six hours between the civil and solar year, which led to the introduction of intercalary days; indicating an extent of astronomical knowledge which the ancient Egyptians never obtained; and Prescott also informed us that at an earlier period they had calculated with great accuracy the times and circumstances of eclipses of the sun and moon. "This," said Prescott, "shows a nicer adjustment of civil and solar time than was presented by any European calendar, since more than five centuries must elapse before the loss of an entire day." It must be borne in mind that the Astacs, or Mexicans, succeeded the Toltecs in the possession of the soil of Mexico, and that the former, most probably, derived their knowledge from the latter. Some of their religious doctrines were as sublime as those inculcated by the enlightened codes of ancient philosophy. They recognised a Supreme Being, Lord of the Universe, and addressed him in their prayers as "The God by whom we live," &c. The Toltecan nation traced their ancestors to the northern parts of America, to a country called by them Huehuetlappallan, the situation of which was unknown. Their entrance into the vale of Mexico, according to Prescott, was most probably in the 7th century, when after a period of four centuries, being greatly reduced by famine, pestilence, and unsuccessful war, they emigrated to the region of Central America, and the traveller now speculated on the majestic ruins of Mitlan and Palenque as possibly the work of that extraordinary people. It was a circumstance deserving special attention, that not only the Toltecans, but all the southern tribes, traced their ancestry to the same northern regions; and there was the strongest reason for the confirmation of the idea of a migration from the north in the various tumuli and remains already briefly described. If these tumuli were followed, they would be found so far north as to render the hypothesis probable that the people by whom they were constructed, came from Asia, having crossed the ocean at Bhering's straits. The lecturer then presented a brief outline from the best and most philosophic writers on the origin of the sciences and people of Asia, to account for the great similarity which, in many points, existed between them and the people of America. "China," said Tytler, "exhibits traces of a perfection in the sciences to which the present Chinese and their ancestors, for many ages, were signally inferior. They are possessed of astronomical instruments which they cannot use, and the use of which they have no desire to be taught." Such being the fact it was very probable they derived their astronomical knowledge from another source. But no nation was known with whom they had intercourse, capable of imparting that knowledge to them. The Brahmins held some of the sublime truths of revealed religion, but connected with them were some of the grossest superstitions that had ever enslaved the human mind. Among the sciences of the ancient nations were found many striking coincidences. The Egyptians, Chaldeans, East Indians, Persians, and Chinese, all placed their temples fronting exactly west. They all divided their time into cycles of 60 years, but as the number was entirely arbitrary, it was not a little strange that they should all happen to employ the same. Bailey had proved in his work on astronomy, that all the long measures of the ancients had one common origin, and had shown that the circumference of the earth, as given by Ptolemy at 180,000 stadia, by Passidonius at 240,000, by Cleomedes at 300,000, by Aristotle at 400,000, and by a Persian author at eight thousand parasangs, was precisely the same measurement. From these facts and many others, the lecturer concluded that all those nations must have had a common origin, and that some enlightened nation existed whose history was now entirely unknown, from whom these nations obtained their common knowledge. Such a conjecture having been made, the next thing was to assign a residence, which he fixed in Siberia, lat. 49 or 50. Some of the reasons which led him to select this was the risings of the stars, collected by Ptolemy, which must have been made in a region of country where the longest days consisted of 16 hours, and which corresponded with latitude 50. The circumference of the earth given by Aristotle and others, corresponded with the same latitude. The most ancient records of the Hindoos, intimated that the first kingdoms in the neighbourhood of the Ganges were founded by persons who came from the North. Mr. Pallas, in the 5th volume of his Travels in Siberia, gave an

them is frequently found human bones, probably those of Indians; several human skulls have been discovered, which were whole and entire. Some scattering timber upon the islands, principally willow and cotton wood.

May 9th. This morning, at 7 o'clock. The barometer stood at 27·026 inch, attached thermometer 57 deg., detached thermometer 56 deg. The sky clear. A brisk wind from the south. We moved on about 4 miles, and encamped during the day (it being Sunday) upon a small island. Opposite the camp, there were a few cotton wood trees, the tops of which we cut off to feed our hungered teams, leaving the main body of the trees to grow for the benefit of others who might perchance pass this route. In many instances, upon this journey, our camp have, for the want of a better substitute, made their fires of the dry excrement of the buffalo, which burns something like dry turf. A meridian observation of the sun places us in latitude 41 deg. 0 min. 47 sec. In the afternoon, the camp were called together for public worship. They were addressed by several of the twelve. The wind has changed to the north, and blows high, rendering it cold and uncomfortable. The sky is principally overcast with clouds.

May 10th. This morning is cold, the barometer standing at 27·247 inch, attached thermometer 36 deg., detached thermometer 33 deg., with a moderate wind from the west; the sky thinly overspread with clouds. Large fires and overcoats are comfortable. Wind soon changed to the east. Before we left this morning, we wrote a letter addressed to the officers of our next camp, which will follow our track in about six or eight weeks. The letter was carefully secured from the weather, by sawing about five or six inches into a board, parallel to its surface. The board was about six inches wide, and eighteen inches long. The letter was deposited in the track made by the saw, and three cleets were respectively nailed upon the top and two sides, and after writing upon the board necessary directions, it was nailed to the end of a pole, four or five inches in diameter, and about fifteen feet in length, this pole was firmly set about five feet in the ground, near our road.

(To be Continued.)

FAITH.

BY WILLIAM GIBSON. H. P.

Paul says, Heb. xi. 1, that faith is the evidence of things not seen. Faith, then, is believing the testimony of some one concerning something which we have not seen; for if we have seen a thing, we need no other person's testimony concerning its existence, but we *know* it for ourselves, and are thereby qualified to bear testimony of it to others.

Faith of itself can never qualify a man to bear testimony to the truth of any thing; he may say he *believes* it, but unless he speak of that which he *knows*, or testify to that which he hath *seen* or heard, no man could be condemned for not believing him. See John iii. 11—32.

There is another thing required before any man can be condemned for not receiving the testimony of another, and that is the person testifying must not only have a *knowledge* of the truth of that to which he bears testimony, but he must be *sent* to bear it. Thus Paul reasons in Rom. x. 14—"How can they call on him in whom they have not believed? How can they believe in him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be *sent?*"

This is so reasonable that no wise man will attempt to deny it. Take an example from things around us:—A gentleman wants a certain piece of work done, and employs a number of servants to accomplish it; if some one who had not a knowledge of the master's will, should come and say to the servants, I *think*, I *suppose*, or I *believe* the master wants you to do so and so, could the master in justice con-

demn them for not giving heed to his suppositions? Or, if some old document were found, which contained instructions to some former servants, and because the master was an unchangeable being, that is, would not turn from the thing he had determined to do, men should come and say to the servants *now* employed, here are the commandments of your master to former servants, and as he does not change from his purposes, it must apply to you; and, says one, I *believe* from this, that he means you should do so and so; oh, no, says another, I *suppose* he means just the contrary; and I, says a third, *think* you are both wrong, although we will not be so uncharitable as to say we are sure that either of us are really wrong, but this we will say, that if these fellows do not believe some of us, the master will be sure to punish them. If he did, would he be acting justly in doing so? Certainly not.

But suppose the master did reveal his mind to some one, but did not *send* him to tell the servants; if the man should go without being *sent*, and begin to command the servants what to do, they could not be condemned for not obeying him, seeing the master did not *send* him, and he therefore had no authority to command them to do anything. Upon the same reasoning Paul must be right, when he says, "How can they preach, except they be *sent?*"

But if the master should call a man, make *known* his mind to him, and *send* him to communicate the same to the servants, he would not come, saying, I *think* the master wants you to do this, or I *suppose* the master wants you to do that, or I must go and see what the old document says; but he would come, saying, *thus saith the master*, do so and so; and if they did not do as that man commanded them, then they would be under condemnation, for in receiving him they would have received him that *sent* him. John xiii. 20.

Let us suppose that Noah had come to the people in his day and said, I *think* the Lord wants me to build an ark, and I *believe* if you do not repent that you will be destroyed by a flood of water; but I will not be so uncharitable as to say that I am positive that I am right, and all who differ from me must be wrong, especially as the whole world are against me. Could the people in that case have been justly condemned for not believing him? They could not.

But God *revealed* to Noah his mind and will concerning that generation, and *sent* him to declare unto them the things which he had *seen* and *heard;* therefore he *knew* that he was right, though all the world were against him. He did not need to consult the prophecy of Enoch, nor to come saying, this is my opinion, but he came saying, *thus saith the Lord;* and thus men were condemned for not obeying him; for in rejecting him, they rejected Him that sent him.

But Noah's testimony could not save or condemn any but those to whom he was *sent*—it could neither save nor condemn the inhabitants of Sodom, but Lot's testimony could, for God revealed his mind to Lot and *sent* him to them. So the testimony of Moses could not condemn the Jews in the days of Christ, unless they laid it down to themselves as a rule or law to walk by, and thus made it a matter of conscience; because, for about 400 years, God had not revealed his mind to any man, nor *sent* any one to declare it. Thus, when Jesus came, men were divided in their opinions regarding the old document, viz., the law of Moses; and their faith towards God was taught by the precepts of men—the Pharisee saying, I *think* Moses meant this—the Sadducee saying, no, I *believe* he meant the contrary, whilst the Herodian differed from both. Therefore Jesus says, if *I* had not come, ye had not had sin, but *now* ye have no cloak for your sin.

Although God sent not his Son into the world to condemn the world, yet their rejection of him proved their condemnation; for this was the condemnation of that generation, that *light had come* to them, but they loved darkness rather than light, because their deeds were evil; for when they were all divided in their *opinions* regarding what God required of them, God *revealed* his will to the Son, and *sent* him to testify to that which he had *seen* and *heard* of the FATHER. John iii 11, 32—35; also vii. 26—30. Neither did he come of himself, but God *sent* him (John viii. 42), for how could he preach except he were *sent?* The apostles were *sent* by Jesus Christ, for he says, as my Father *sent* me even so *send* I you: and they were not sent to give opinions to the world, but to testify to that which they had *seen* and *heard*. Acts iv. 19, 20. One of them was so very uncharitable as to say, we *know* that we are of God, and all the world lieth in wickedness. 1 John v. 19.

work, and to see that the *assistant* shepherds go and do likewise; and that the *keepers* of the flocks are men whose example and precepts will be calculated to exert a beneficial influence in society.

There is nothing in the above that is intended to prohibit the travelling elders from calling men to office, and ordaining them (with the consent of the President of the conference) in cases where they have raised up a branch. See *Doctrine and Covenants*, section ii., paragraph 16. "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining where there is no branch of the church that a vote may be called."

ARRIVAL.—Elder Eli B. Kelsy, formerly president of the Glasgow conference, together with Elder G. P. Dykes, arrived in Liverpool from Council Bluffs, on Saturday, the 19th inst. We hail with pleasure the arrival of these two brethren to strengthen our hands in building up the church in this country.

APPOINTMENT.—Elder G. P. Dykes is appointed to labour in the Bradford conference, under the direction of Elder James Marsden. We hope this conference will prosper exceedingly under the teachings of two such good and able men as Elders Marsden and Dykes.

LETTERS TO THE EDITOR.

New Orleans, December 24th, 1849.

Brother Pratt,—Dear sir, the ship *Zetland* arrived this day with the Saints, all in good health and spirits, pleased with their president and captain. They all seem desirous of going on to St. Louis, although they have but very little means, and I have had to find food and passage to St. Louis for many of them. Business is very dull in New Orleans at present, and thousands are walking about idle. The weather is very warm and sickly, therefore I thought it better to send all I could up to St. Louis.

The last accounts from the Bluffs and the Valley are very cheering. The Saints in the Valley have succeeded beyond all the expectations of our enemies. Please to remember me in your prayers, and believe me, your brother in Christ.

THOMAS MC. KENZIE.

LATE NEWS FROM THE SALT LAKE.

We give the following extracts from a letter, written to us from Missouri, by two brethren direct from the Salt Lake.

St. Joseph's, Missouri, Dec. 19th, 1849.

President Orson Pratt,—We take pleasure in informing you that we arrived in the States on the 10th inst., in company with four of the Twelve, viz.: Elders John Taylor, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, with High Priests and Elders destined to missions in the various European Countries * * * * * We stopped a few days at Kanesville, and enjoyed the society of Brother Hyde much; he spoke of the success of your labours in Great Britain, which rejoiced our hearts much. The delegation to England are counselled to lose no time in accomplishing their journey. After freezing and thawing for two months, we do not feel in much of a mood to write, and we would not deprive you of the privilege of hearing news fresh from the lips of the brethren. Suffice to say, we left Great Salt

Lake City, October 18th, where the people are enjoying an amount of prosperity unequalled since the days of the Nephites: crops have come in well, and much seed was being cast into the ground, and we doubt not that there will be plenty another season for all the Saints who can gather.

Very Respectfully,

HEYWOOD and WOOLEY.

THE ANTIQUITIES OF AMERICA, WITH AN INQUIRY INTO THE ORIGIN OF THE AMERICAN INDIANS.

BY PROFESSOR WATERMAN, OF BOSTON, UNITED STATES.

A lecture on the above subject was delivered a short time ago, at the Exhibition-room of the Fine Arts Academy, Bristol, by Professor Waterman, of Boston, U. S. A numerous and respectable audience was present. A drawing taken from a tablet in Copan, exhibiting a number of hieroglyphics, was appended to the wall at the back of the platform.

Professor Waterman commenced by stating, that during his residence in America he had been much engaged in visiting the ruins of that country—the remains of other days—which were interesting, as they carried the mind back to scenes, times, and men that were gone by. When they stood within the walls of an old castle or abbey of peculiar interest, there was pleasure in contemplating that such and such men occupied it at one time, or that such and such acts were performed within their walls; and when such scenes were first pointed out, they struck upon the mind with a force that nothing else could produce. But there was a difference when standing within ruins of which nothing was known—places probably of some memorable events, the history of which had been lost. The scene then became one of mystery, and in the ruins and remains that would come before their attention to night, that difference of feeling would be appreciated. While this country was rich in architectural remains, the transatlantic country was not less so: from Hudson's Bay to the isthmus of Panama, there existed a vast chain of antiquities throughout the whole distance, different in many respects from anything in this country, Nineveh, Petra, or any other part of the world. There were two different classes of those antiquities; the first consisted of irregular mounds of earth, beneath which were found quantities of human skeletons and with them those implements generally used in warfare. These tumuli, which were very similar to those in the counties of Dorset and Wilts, in England, ran entirely through North and South America. The second class was of a regular character, indicating a regular design and construction, often of very great dimensions, and made for different purposes to the first. These also extended throughout the whole country; and would be found, if a line were taken from the isthmus of Panama, to become of increased antiquity as they proceeded in a northerly direction. In Central America were found entire cities, many of them not known twenty years ago, some of which excited as much interest as Nineveh, Babylon, or any city of Nile; and Mr. Stevens, who had been celebrated for his travels in that part, had produced specimens equal to any found in either Thebes or Memphis. There were remains of what appeared to have been palaces and temples, covered with hieroglyphics, which, could they be translated, would give something definite, in all probability, of their former history. It was remarkable that in those hieroglyphs were taken entire portions of the human body; the drawing taken from the tablet in the ruins of Copan, so called from the province in which it was situated, was illustrative of the fact, many of them not extending back farther than 500 or 1000 years. Squier and Davis in their researches in the valley of the Mississippi discovered no less than 200 of those tumuli, differing in their nature from the first. They were mounds which contained traces of a once great and civilised nation: in them were found agricultural implements, figures, and almost every kind of ornamental work that the mind could conceive. In some mounds they were made of brass, silver, copper, and various other metals, showing the nature and extent of

After the days of the apostles, men began to make merchandize of the gospel, as foretold by Peter in his second epistle, second chapter, and thus lost that spirit of inspiration which Jesus promised to give to his people to teach them the mind of the Father, to bring all things to their remembrance, and shew them things to come, and having nothing left but a few letters written by those to whom God revealed his mind in former days, and a few commandments which they *believe* were given by God through Christ and the apostles, they have fallen out about the meaning of the one and the essentiality of the other.

Thus the Episcopalian says, I *think* God wants men to do this. Oh, no, says the Presbyterian, I *suppose* he means just the contrary; and I, says the Methodist, *believe* that you are both wrong; but none of us are so very uncharitable as to say that we are *positive* that we are right, and that those who differ from us *must* be wrong; but upon this we are all agreed, that though it makes no difference which of us men *believe*, yet if they do not believe either the one or the other, they MUST go to hell.

What absurdity for men, to whom God never gave any revelation of his will—whom he never *sent*—who are divided among themselves about the meaning of what he formerly revealed—and who dare not say they are *sure* they are right, and that ALL who differ from them MUST be wrong, to tell men that they will go to hell if they do not believe them! Such stuff as this shews one thing clearly, and that is, that in the popular religious doctrines of the present day, plain common sense hath no place.

(*To be continued.*)

A GLANCE AT THE WORLD.

Our native planet has completed another revolution. The days, hours, and moments of another year have fled to mingle with those before the flood. Events of varied and deep importance have transpired, and stamped their impress upon the historic page of 1849. Numbers who entered upon the fleeting moments of the year past, filled with life and buoyant with hope and bright expectation, now sleep in death, whilst thousands of eager intelligences from the spirit-world have taken up their abode in the flesh, and commenced their earthly education. During the last twelve months, the destroyer has laid many low. Numbers who would not have God to reign over them, nor accept his salvation, have fallen victims to the overflowing sickness. The Saints have hardly escaped. The Lord has begun to thrash the nations. His consuming judgments are abroad in the earth. He strikes terror to the hearts of kings. The high and mighty have fallen. The proud are confounded. The poor and humble rejoice in the Holy One of Israel.

One idea presents itself above all others. By the unerring force of the law of gravitation, precisely as one scale of the balance rises the other proportionably falls. Just so is it in respect of the two principles or powers that are striving for mastery in the world. The light of the living principle of divine revelation is piercing the dark places, and making war with all unrighteousness; and measurably as it is established and prevails on the earth, does the darkness, disunion, and confusion of the abettors of "no revelation" become manifest. The union, success, and prosperity of the Saints gauge the rottenness and instability of all systems which are the offsprings of the wisdom of men.

Hundreds of honest hearts, anxiously waiting for the consolation of Israel, have wandered from sect to sect, and from party to party in search of truth, but have been unable to find it. All human institutions are alike destitute of divine authority. All exhibit unmistakable symptoms of general debility. In all are found the seeds of decay and elements of corruption; none being taught of God. One man's opinion, or system, is as good as another's. None reach within the veil. Their duration and influence are bounded by natural life and death. All act for this life, none for eternity. Their priesthood is of man, and perishes with him. Their authority vanishes at the grave, consequently it will never be recognized beyond it.

Man invests man with a little brief authority and station here, but all measures and proceedings are executed in view and fear of death. The most powerful preachers are those who can preach death the most effectually and awfully—who can array and represent the king of terrors in robes of dreadful majesty. To convert men, they "shake them over hell," which is the second death.

Well might one of old say, "Life and immortality are brought to light by the gospel." A servant of God, a priest of the royal order of Melchisedec, does not preach death. With him death is swallowed up in victory. "I am come that they might have life, and that they might have it more abundantly." Such a priesthood exists not for a day, but is the "power of endless life." The great difference between true and false priesthoods appears to be in point of duration. The true and rightful priesthood is "without beginning of days or end of life," consequently, its only message is life, life, eternal life. It acts for eternity. Its power extends "beyond this visible diurnal sphere." Its authority is acknowledged and received in the councils of Heaven. "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." Such a power knows no death, and therefore makes no provision for any. Death is the non-acceptance of eternal life, the absence of the vital principle. A false priesthood does not and dare not assert its immortality, because it has none; and it cannot promisingly hold forth eternal life to its votaries, for it is mutable itself. All its acts, laws, and ordinances die at its death, and are known no more for ever. Repentance to such a priesthood is a repentance to be repented of. Proselytes to such a system, are twofold more the children of hell than they were before.

Turn which way we will, all uninspired systems are very unsatisfactory. Catholicism cramps and trammels the mind of man beyond endurance. Multitudes are disgusted with episcopacy, in consequence of the pride, greediness, and overbearing of the clergy, and the obvious anomalies of its constitution and working. The remaining numberless sects shine little brighter. The Scottish poet drew his bow at a good venture:—

> "'Tis gow'd makes sogers feight the fiercer,
> Without it, preaching would be scarcer."

Methodistic sanctity, with all the assistance of black coats, white cravats, gracious heaven-ward looks, and countenances screwed to the extreme point of hypocrisy, veils not the "black corruption of a putrid heart." A fierce, hot, and bitter contention has been carried on of late amongst the followers of John Wesley. An agitation involving one or all parties in guilt. The case appears to be like this:—Some of considerable talent and standing in that society, having entertained divers misgivings in respect of the infallibility of its governing officers or conference, immagining not that they loved the flock less, but the fleece more, take upon them to criticise the proceedings of that venerable body. The conference gets into a "pretty considerable fix," from which it endeavours to extricate itself by disfellowshipping the obnoxious parties. The agitators meet with much sympathy from the common people, who contribute, but spend not, whilst conference has a difficult task to convince a mistrustful public, that it has not confounded ecclesiastical jurisprudence with individual liberty.

Honest hearts are not altogether content to sit down by the cant and hypocrisy of priesthood. When they are bitten by one sect, they fly to another, "out of the frying pan into the fire" often. We hear them exclaim, "I was brought up a Methodist, my parents were Methodists, and I had hoped to bring my children up to that persuasion; but how can I recommend a religion to them, whose councils display such scenes of confusion as characterized the last Wesleyan conference." "I had always thought conference was a body of godly men, assembled in the fear of the Lord, to make decisions in righteousness, but we may judge of their spirit by their shouting 'old clothes,' 'mackerel,' &c., to one another, when some attempted to address the assembly." We are not surprised to see in the public journals like the following, "We are informed on good authority, that many Wesleyan ministers, dissatisfied with their system of church government, and not the least so with the recent proceedings, are meditating a resignation of their charges, and a course of study preparatory to offering themselves for ordination in the established church."

Then again, there are many seceding from the church, impelled more or less by their views of the many cases that have preceeded them.

Wisdom crieth in the streets—When will the people give ear—when will they learn that conferences, synods, assemblies, bible, missionary, and peace societies, are vain things for safety or unity. For behold, they bluster up, say something must be done, get up a monster peace meeting, or one in connexion with the Evangelical Alliance, and then vauntingly cry, "Look at our unity; we are all one, though divided amongst ourselves in so many different sects, each one going to heaven his own particular way, and singing his own particular song; yet we can meet together, Episcopalians, Methodists, Presbyterian, Swedenborgians, Unitarians, Baptists, Ranters, and heaven knows what else; give one another the right hand of fellowship, and centre all our sympathies, talents, and energies in one common focus for the Redeemer's cause, the glory of God, or the salvation of immortal souls."

Presently, let the love drawn out cool a little, the great swelling words resolve themselves; then look at the lions in their undress, and we hear of one parson damning unsprinkled little infants; another *conscientiously* refusing to marry* unsprinkled adults; a third denying *christian* burial to unsprinkled old and young. And this is unity! Rather comical,

> "Just like prizefighters in a fair,
> Who first shake hands before they box,
> Then give each other plaguy knocks,
> With all the love and kindness of a brother."

Many people are beginning to believe in a day of power. Hoary-headed sectarians, grown grey in the unprofitable traditions of their forefathers, now fish up tit bits from favourite commentators, in support of the idea that it is possible for man to be the agent of supernatural power. Says one, "I know one of our preachers who lay at death's door, but recovered therefrom by the faithful prayers of his congregation." Says another, "There is a man in our church who has healed several, by laying on his hands in the name of the Lord." Mesmerism, too, is revealing intelligence from the unseen worlds. Some contend that mesmerism is simply a natural agent. I am more inclined to think it a spiritual power, for a natural agent can receive no spiritual intelligence. Mesmerism, considered as a spiritual power, is of doubtful tendency, it declares not its authority, neither makes known its origin. Can it be of God? Judging from analogy it is not. All heavenly supernatural agency that has appeared from the foundation of the world, has always unhesitatingly avowed its divine commission. Mesmerism has not done this. Its advocates deny its pretensions to so high a mission. And yet it converses with the dead, and reveals things that have been and are to be.

Those who love righteousness have abundant cause for thankfulness to the father of lights, for the restoration of the Melchisedec priesthood, with its keys, powers, and authorities, by which men may detect false spirits, powers, and influences, though they should assume the garb of angels of light. The powers of darkness appear to be preparing their forces for a decisive contest. May all Israel, as children of the day, know and escape the wiles of the arch deceiver, so that the glorious appearing of the Lord Jesus Christ may be to their joy and rejoicing, and not to their dismay and consternation.

HARVEY L. BIRCH.

January 1, 1850.

* A case of this species occurred the other week in the diocese of Worcester. The holy man at first demurred to marrying the parties at all, but upon legal advice being resorted to, he consented to them being married in the body of the church, conditionally, but on no account were they to be married at the altar. He thinking "the altar an unfit place for a dissenter to approach."—See *Worcester Journal.*

The Saints are peculiarly liable to annoyances of this kind. If the meeting rooms in Birmingham, London, Manchester, Edinburgh, and such like central towns were licensed for marrying, would not the Saints generally, gladly avail themselves of the privilege, and thus considerately decline mortifying the *tender consciencies* of rev. gentlemen, by subjecting them to such fitful qualms. H. B.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1850.

HIGHLY IMPORTANT TO THE SAINTS IN GREAT BRITAIN.—The Saints in Great Britain having greatly increased their numbers during the last two or three years, it is of the highest importance that every laudable exertion should be used to continue so great and good a work. One of the most effectual means to accomplish this, is to give a more general and extended circulation to our publications, especially the STAR. There are twenty-seven thousand Saints in this country, and only *one-fifth* part of them take the STAR. About twenty-two thousand Saints, with their families, are destitute of this periodical, and are consequently growing up in ignorance of the history of the church. The important doctrines, principles, precepts, and facts connected with the rise and progress of this kingdom, are unknown to this great mass of the Saints. But what is the reason that every Saint in the British dominions does not take the STAR? It is because they are too poor to pay two-and-a-half pence every half month: this is a good reason, and we do not blame the poor, but feel anxious to better their condition. The poor need instruction as well as the rich.

If the twenty-seven thousand Saints in this country will take TWENTY THOUSAND STARS, they shall have them through their book agents for ONE PENNY EACH.

Let each conference take four times the number of STARS they now take. This can easily be accomplished in the following manner:—let each subscriber who *now* takes *one* STAR for *two-and-a-half pence*, take *three* STARS for *three pence;* and let one-third more of new subscribers be obtained from among the poor, and in this way the Conferences may put in circulation four times the number of STARS *now* circulated—may reduce their price to one penny—may make them accessible to thousands of poor who otherwise would be unable to procure them—may secure to themselves and their children these choice volumes which will, in years to come, be more precious to them than fine gold; and, by this more extended means of information, may bring thousands into the kingdom of Christ who otherwise might perish in ignorance. Who, then, will not rejoice at the privilege of getting *three* STARS *instead of one* by paying *only one half-penny* more?

The Presiding Elders of Conferences are hereby requested to see that the sub book agents of all the branches throughout their respective conferences, take a list of the names of all subscribers, together with the number of STARS which each subscriber will take at one penny each; let the sub-agents transmit this list through the post, or otherwise, to the general agent of the conference, and the general agent should immediately forward the sum total of the whole conference to us. We particularly request that every subscriber who now takes the STAR shall take three STARS instead of one, otherwise we shall not be able to reduce the price to one penny. If there are any who can take *four*, or *five*, or *six* STARS instead of three, it will greatly help, and they will in nowise lose their reward; for the time will come when the back volumes of the STAR will sell for eight or ten times their present value. Also if there are any of the new subscribers of the poor who can take *two* STARS instead of *one;* this will also assist in accomplishing this very necessary undertaking.

We wish the reports upon this subject from all the conferences to be forwarded to us as soon as possible. Let no Elder or officer cease their exertions until they have

accomplished this desirable object If these instructions are carried out, the wholesale price will be as follows:—

To the General Agents, 7s. per 100.
To the Sub-Agents, 7s. 4d. per 100.
Retail, in all cases, ONE PENNY.

The general book agents of all the conferences shall let the sub-agents in the branches have all other publications at a price that will give the sub-agents *one-third* part of the profits; that is, the sub-agents shall have Books of Mormon at 2s. 10d. each—the Books of Covenants at 2s. 4d. each—the Hymn Books at 1s. 5d. each, and all other books and pamphlets in the same proportion. And in no case should the agents retail any of our publications above the retail price established at our office.

BEWARE OF FORGED LICENCES AND CERTIFICATES.—The great variety of the forms of licences and certificates among the Saints of Great Britain, has been a fruitful source of imposition. Many impostors have forged licences and certificates, and have travelled from branch to branch, and from conference to conference on the strength of the same, living on the hard-earned labours of the Saints, and imposing themselves upon them as members of our church.

To remedy in some measure this evil, and introduce greater regularity and order in regard to these matters, we have been induced to adopt one particular form for both licences and certificates. This *form* we wish to become universal among the Saints in this country. Let all old forms be immediately abolished, and done away with, and let the blanks for all licences and certificates for the supply of the present officers, and for all who shall hereafter be ordained, be procured from our office, through the book agents of the respective conferences. All other forms will be considered illegal and invalid from and after the first day of March, 1850.

If strangers pass through the branches with written forms, or with printed forms which have not the words "Printed by R. James, Liverpool," in fine type at the bottom, or which may lack in any other characteristic,—beware of them—they are impostors.

All licences should be signed by the President and Secretary of the Conference in which the person receiving the licence resides.

All certificates should be signed by the President and Secretary of the branch in which the person receiving the certificate resides. All persons emigrating to America should take with them these certificates, duly signed as herein specified. And any person neglecting this counsel will not be received as members of our church in that country.

That the officers may be properly instructed in relation to filling up the blanks, we here insert the forms of both licences and certificates, with the blanks filled up by words printed in italics.

Form of Licence to be Used in the British Isles.

LICENCE.

We hereby certify that (*A. B.*) has been ordained a (*n*) (*Elder, Priest, Teacher, or Deacon, as the case may be*) in the (*Bolton*) Branch of the Church of Jesus Christ of Latter-day Saints of the (*Manchester*) Conference, under the hands of (*C. D., Elder or Priest, as the case may be*) with the sanction of said Branch, on the (*Eleventh*) day of (*March*) 1843.

Given under our hands at (*Manchester*) this (*fourth*) day of (*January*) 1850.

(*E. F.*) PRESIDENT.
(*G. H.*) SECRETARY.

[Printed by R. James, Liverpool.

Form of Certificate to be Used in the British Isles.

CERTIFICATE.

We hereby certify that (*A. B.*) is a (*n*) (*Elder, Priest, Teacher, Deacon, or Member, as the case may be*) of the (*Bolton*) Branch of the Church of Jesus Christ of Latter-day Saints, of the (*Manchester*) Conference, in good standing; and, as such, we recommend (*him or her, as the case may be*) to any Branch with which (*he or she*) may desire to unite.

Date _____ 185

(*C. D.*) PRESIDENT.
(*G. H.*) SECRETARY.

This certificate is not intended to be shown to the private members of a branch; but it should be presented to, and retained by, the presiding officer of the branch of which you desire to become a member.

[Printed by R. James, Liverpool.

ORDINATIONS.—"Lay hands suddenly on no man," says the Apostle Paul, and so say we. The neglect of the above *caution*, by those holding responsible stations in the Church in the British Isles, has been the source of much *evil*, to avoid which, we have determined to give some general directions relative to ordinations in the future.

Let no man be ordained to any office in the priesthood, without the knowledge and consent of the President of the conference, as well as that of the branch to which the individual belongs. And it is of the utmost importance that the Presidents of branches should use great *caution* in recommending persons for ordination at conference, or elsewhere, otherwise they will (to a certain extent) be responsible for the evils that may arise from their carelessness and inconsideration. If a man be slothful in the discharge of the duties devolving upon him as a member, he should in nowise be called to an office. If he be guilty of drinking ardent spirits, instead of being ordained to the priesthood, he should be admonished; and if he should in any case, carry it to drunkenness, he should be strictly dealt with; and if he repent not, he should be excommunicated. Be careful to call men of "good report"—men whose ruling desire is to bring their passions and appetites in perfect subjection to their will, and their will in perfect subjection to the laws and commandments of God. One such will do infinitely more good than a score of a contrary character. It should be a necessary qualification for ordination, that the individuals should be well acquainted with the *laws* and *commandments* of *God*, as given through our *martyred prophet*, as well as those given through the *prophets* of the ancient church, that they may be well instructed in points of doctrine, and in the principles of government. They should be men who *rule* their houses in righteousness, bringing up their children in the way they *should* go, by *themselves* walking in the way they desire their children to walk in.

As a *general* rule, it will be far better to ordain men to the *lesser* priesthood first, and let them *win* their way to the *higher* by faithfulness; and in no case raise a man in authority, unless he has proven himself *worthy*, as far as circumstances will permit, by faithfully fulfilling all the duties of the office previously held. The faithful man is worthy of every encouragement; and, on the contrary, the unfaithful man shall not stand.—See *Doctrine and Covenants*, section iii. paragraph 44. "Wherefore now let every man learn his duty, and act in the office to which he is appointed, in all diligence. "He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen."

The Presidents of conferences are requested to see that these directions are attended to in their respective fields of labour, and inasmuch as they are called to the office of *chief shepherds*, they should be careful to set an example in every good

account of very interesting discoveries near Kraznolarck, about 56 deg. north, which indicated the occupancy of the country at a remote age by a people of civilization and refinement. Ancient mines were discovered with mining implements, like pick-axes, wedges of copper, and hammers of stone; also tombs, containing knives, arrow heads, daggers, and ornaments in gold and silver, embossed with figures of elks, stags, reindeers, and other animals, of the most exquisite workmanship. In proof of the antiquity of these mines, Mr. Pallas stated that so long a time had elapsed since they were wrought, that the props which sustained them had become petrified, and some of them contained specimens of copper formed by the hand of nature since they were first erected. Here they had the origin of all modern learning traced by different authors; first to India, and then to the north of Asia. If the probability of this theory was admitted, the greatest difficulties in ascertaining the origin of the earliest inhabitants of America were surmounted. The country of the Scythians was immediately south of that occupied by Bailey's hypothetical nation, from which it was separated by the Altai range of mountains. If, therefore, the desire of conquest should lead these fierce warriors to attack that nation, as they did the Chinese some centuries before the Christian era, there would be no possibility of the attacked, if defeated, escaping south without passing through the enemy's country. Their only resource would be to submit to their conqueror, or remove farther north or west. Here, then, might be the cause of the extermination of the original people. Having been disorganised by the Scythians or Tartars, they were scattered over the face of the earth; some travelling into Asia, carried their religion and knowledge with them, which, in process of time became incorporated with the people among whom they settled. Others, in the form of colonies, wandered still farther north and finally crossed over to the American continent. Being pursued by their inveterate enemy they were compelled to erect fortifications for their defence, the remains of which still existed, and constituted the antiquities referred to. The rigour of the climate, and the innate disposition of man to improve his condition, probably led them on, at different periods, until a part of this great and numerous family were found in the delightful vale of Mexico. It now remained to point out a few of the striking coincidences which had been ascertained to exist between those tribes and the people of the old world. In the mines and tombs of Kraznoiarck had been found different kinds of instruments, such as knives, &c., made of copper so hardened as to take the place of steel, as used among us: and it was known, on the testimony of veritable historians, that the Mexicans, Peruvians, and Southern nations, possessed the means of hardening copper to such perfection that they were able to bestow on it an edge equal to that of the best steel. It was a fact worthy of special attention that not only copper wedges, but other instruments identical in form and material to those found in Siberia, had been found in the mounds and tumuli of Mexico and other parts. The fact was thus established either that one and the same people occupied at different times these different places—Siberia, Ohio, and Mexico, or that the nations possessed in common a secret now lost to the entire world. The lecturer then cited a number of facts in regard to astronomy and design, to show that they must have obtained their knowledge from some eastern nation, and concluded by observing that it was to be regretted that a subject so replete with interest should be long neglected.

THE MORMON FARMER'S SONG.

TUNE—"*A Life on the Ocean Wave.*"

A life on my own free soil,
  A home on the Salt Lake sod,
I'll never at labour recoil,
  But thankfully worship my God;
For Babylon has not a charm,
  With its turmoil and noise and strife,
Oh, give me a flourishing farm,
  With a kind and endearing wife.

CHORUS.

A life on my own free soil,
A home in a farmer's cot,
Among Mormons I'll labour and toil,
And ask for no happier lot.

Oh! when shall I reach that land
Where peace and plenty abound,
Whilst the air is so pleasant and bland,—
Healthful waters are springing around;
From the yoke of the tyrant set free,
His "*rattle-box bell*" quite forgot;
A home in the Valley give me,
And kings may well envy my lot.
A life, &c.

There industry meets her reward,
Contentment is found in her train;
The fruits by the labourer are shar'd,
And man his full rights may regain;
For God seated high on his throne,
In mercy remembers the poor;
The angel from heaven's court flown,
The pride of the wicked will lower.
A life, &c.

How pleasant 'twill be to dwell,
'Neath the fig tree's wide spreading shade,
While the rose and myrtle's sweet smell
Is perfuming each nook of the glade;
Oh, the song of my heart shall be,
While the earth her sweet products shall yield,
The life of a Mormon for me,
A home in the forest and field.
A life, &c.

Tottington. JAMES HOLT.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 25TH JANUARY, 1850.

William West	5	0	0	Brought forward	£13	19	0
Henry Beecroft	3	0	0	William Naylor	0	2	6
Thomas Smith	5	0	0	Alfred Cordon	2	0	0
James S. Cantwell	0	19	0	John Morriss	2	0	0
Carried forward	£13	19	0		£18	1	6

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "FRONTIER GUARDIAN," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

ADDRESS.—Thomas Margetts, 16, Hastings Street, Burton Crescent, New Road, London.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4. FEBRUARY 15, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

The camp left about 9 o'clock. Travelled about two miles N.N.W., and crossed a clear creek, about 15 feet wide. Soon after, a bay horse made its appearance, which seemed to be quite wild; some of the company gave chase for several miles, in hopes to capture it. It fled with great speed over the bluffs. We travelled about five and a half miles, where I took a meridian observation of the sun, from which I determined the latitude to be 41 deg. 2 min. 55 sec. The herds of buffalo are not as extensive here as some twenty miles east; they having eat out every blade of grass here, were evidently working their way eastward, down the river. The grass here has had some four or five days start since the majority left. But our animals yet find only a very scanty allowance, and many are almost ready to give out. The soil over which we have passed to-day, appears some better than usual, and the ground more moist. About one mile west of the place of my noon observation, we crossed a small creek. For several days past, Mr. Clayton, and several others, have been thinking upon the best method of attaching some machinery to a wagon, to indicate the number of miles daily travelled, I was requested this forenoon, by Mr. B. Young, to give this subject some attention; accordingly, this afternoon, I proposed the following method:—Let a wagon wheel be of such a circumference, that 360 revolutions make one mile. (It happens that one of the requisite dimensions is now in camp.) Let this wheel act upon a screw, in such a manner, that six revolutions of the wagon wheel shall give the screw one revolution. Let the threads of this screw act upon a wheel of sixty cogs, which will evidently perform one revolution per mile. Let this wheel of sixty cogs, be the head of another screw, acting upon another wheel of thirty cogs; it is evident that in the movements of this second wheel, each cog will represent one mile. Now, if the cogs were numbered from 0 to 30, the number of miles travelled will be indicated during every part of the day. Let every sixth cog, of the first wheel, be numbered from 0 to 10, and this division will indicate the fractional parts of a mile, or tenths; while if any one should be desirous to ascertain still smaller divisional fractions, each cog between this division, will give five and one-third rods. This machinery (which may be called the double endless screw) will be simple in its construction, and of very small bulk, requiring scarcely any sensible additional power, and the knowledge obtained respecting distances in travelling, will certainly be

very satisfactory to every traveller, especially in a country, but little known. The weight of this machinery need not exceed three pounds.

We travelled in the afternoon about four and a half miles. The timber on the small islands, and on the shore of the river, is more plentiful than usual. In the deep ravines, between the hills on the opposite side of the river, there appears to be clumps of small timber, resembling in the distance cedar, or small pines.

May 11th. At 5 o'clock this morning, the barometer stood at 27·141, attached thermometer 38 deg., detached thermometer 35 deg. A light breeze from the east. The sky partially overspread with clouds. The wind soon changed into the south. I took the altitude of the sun for the true time, and regulated my watch. I started about one hour before the camp, accompanied with guards. The large kind of wolves are very frequent in this country; saw several this morning, also antelope and buffalo. Travelled about seven miles. Crossed the edge of the bluffs, which here make up to the river, but soon entered again the prairie bottoms. In about one mile from this point, crossed a clear stream of water, about fifteen feet wide, with a sandy hard bottom. The bottoms for miles are generally covered with saline efflorescences of a whitish colour. I travelled this forenoon about nine miles, and halted for noon. A meridian observation of the sun, gave for the latitude 41 deg. 7 min. 44 sec. We are a few miles above the junction of the north and south forks of the Nebraska or Platte. At one o'clock, p.m., the barometer stood at 27·125, attached thermometer 71 deg., detached thermometer 70 deg. The main camp came up within half a mile of my station, where they encamped for the night. I joined my carraige with the circle as usual. A well was dug at this place, and plenty of cold water obtained, about four feet below the surface.

(*To be Continued.*)

FAITH.

BY WILLIAM GIBSON, H. P.

(*Concluded from our last.*)

We will now look at the boasted faith of the religious world in the Bible, as being the word of God, and ask upon what is their faith founded? We answer, on the teachings and traditions of their fathers; and with as much justice may the believer in the Koran or the Talmud claim salvation for his faith, as the Christian for his belief in the Bible.

God is just, and never expects to reap where he hath not sown, nor gather where he hath not strewed, consequently men are responsible only for the light they have received. In the absence of men *sent* by *immediate revelation* to the generation among whom they live, and who can *testify* to that which they have *seen* and *heard*—men are only judged by the law of conscience, as no generation of men can be condemned for not believing and acting upon the revelations given to former generations, unless they have made the faith and observance of them a matter of conscience. But let us look at things as they exist in the world around us.

Men, in this country, profess to believe the Bible to be the word of God. But how do they believe it? Just as they have been taught; for a child whose parents belong to the Church of England, is taught to believe it according to the interpretation given by that Church; another, whose parents belong to the Church of Scotland, is taught to believe it according to the rules of that Church; while those children whose parents belong to the different dissenting societies, are taught to read and believe it according to the faith and traditions of their fathers; while others again, whose parents are infidels, are taught to look upon the Bible as a fable, and religion as a piece of mummery. So is it also with the Mahometan, the Jew, the Hindoo, and the Hottentot. They believe in what they have been taught by the traditions of their fathers; and in all these cases their faith towards God, like that of the Jews in the days of Christ, is taught by the traditions, doctrines, and commandments of men; and in this respect the one must be as good as the other in the sight of Him who is no respecter of persons; for such faith can neither save them

who hold it, nor condemn those who reject it, only in so far as any one of them, whether Christian, Mahometan, Jew, Infidel, or Pagan believes it to be his duty to do, or to refrain from doing certain things. He then makes it a matter of conscience, and is therefore justified or condemned according to that law which he hath laid down to himself as right, and which he ought to walk by.

Thus Paul reasons when he, said, 1 Cor. x., 25, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake;" and again, Rom. xiv., 23, "He that doubteth is damned if he eat;" and the reason he gives is, that he eateth not of faith, and whatsoever is not of faith is sin.

But it is widely different when God gives a revelation of his will to living men, and *sends* them forth to bear testimony of the same; then, if rejected, it will prove the condemnation of men; because light had come unto them, but they loved the darkness rather than the light, their deeds being evil. They will very soon begin to display the evil spirit they have received, by persecuting those who are sent to them—defaming their character—and putting them to death, at the same time condemning the conduct of those who had done so before them. It was so with the Jew, and it is so with the Christian.

The prophets who lived before Christ came, were persecuted while living and honoured when dead. It was the same with Christ and the apostles, and is the same now. It may at first sight appear strange, that prophets have always been persecuted while living, and their writings believed, after they were dead, by those who, in their turn, do the same thing; but we must remember, that if their testimony does not seem strange to us now that the thing is past, it is because we have been taught from our childhood to believe it true, and yet it would appear very strange to those who lived in the day when the revelation was given.

Take for instance Noah, Lot, Jonah, Jesus Christ, and the apostles. Noah came to the people in his day and told them of the flood, and they would not believe him, but, says the Christian I believe him, and they were justly condemned for unbelief. But suppose this professed Bible-believing generation had never heard of the flood, and a man were to come to them as Noah did to the antediluvians, and commence to build a boat far from any water, and declare that after a certain time so much rain should fall, and such a flood be produced, that the very world would be overwhelmed, and he was building a boat to save himself and family, how many would believe him? Would not our holy men call him a fool, or a fanatic, and say it was still harder to believe such a story, than Joseph Smith's tale about the golden plates and the Book of Mormon?

It is quite possible; nay, it is very likely, that the people in the days of Lot believed in the flood, as well as the Christian world does now; but a shower of fire and brimstone was something new to them; and so when Lot talked to his friends about fleeing out of the city to avoid it, they thought him as great a fool as the Jews did the disciples, when they fled from the destruction of Jerusalem, or as great fools as the would-be Bible-believers of the present day think the Latter-day Saints are when they flee to America to escape the evils that are coming on the nations.

Suppose a man should come to them now with such a tale as Jonah's—about running away from the Lord—being cast out of a ship, and a whale swallowing him, and living three days in the whale's belly, what would our pious men, who cannot believe such an absurd story as an angel appearing to a man now, say to such a tale as this? Would they not say, that it was a disgrace to our holy religion to allow such a fellow to go at large, and he might think himself well off, if they only put him in Bedlam.

Again, when Christ came, he came to an outwardly righteous people, who professed to believe the Bible—who made long prayers, while at the same time they robbed widows' houses. (How like the present state of things!) They were also a missionary people, so zealous that they compassed sea and land to make a proselyte; but when they had made him, he was twofold more the child of hell than before.

Compare this with the effects produced by the teachings and missionary exertions in this land of Bibles and Parsons, Tracts and Missionaries. It is true that we have Churches, Sermons, Bibles, Tracts, Parsons, and Missionaries in abundance; but it is also true that we have drunkenness and debauchery, murder and whoredom,

tyranny and oppression, priestcraft and confusion, poverty and want; and if the tree is to be known by its fruits, then judge ye of it.

The Jews boasted of their faith in Moses and the prophets. "We have Moses and the prophets," they said, "and we want no new revelation." It was true their fathers killed these very prophets as impostors and deceivers, but now that they were dead, their testimony was believed. Tombs were built, and sepulchres were garnished in honour of their memory; and the people in the days of Christ said, if WE had lived in the days of our fathers, we would not have put them to death, nor been partakers of their evil deeds. Mat. xxiii., 29. But what said Christ of these believers in Moses and prophets? Mat. xxiii., 31, "Ye are witnesses to yourselves that ye are the children of them who killed the prophets. Fill ye up then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? for behold, I will *send* YOU prophets, wise men and scribes, and some of them YOU will kill, and crucify, and scourge them in your synagogues, and persecute them from city to city, and bring upon yourselves all the righteous blood shed on the earth since the days of righteous Abel."

And how true was the prediction! for no sooner did Jesus announce himself as *sent* of God, and make known to them that they had a living prophet in their midst, even that prophet that Moses declared God should raise up unto them, than these professed believers in Moses—these honourers of the dead, rose up against the living prophet—never rested till they had put to death the Son of God, and scattered, persecuted, and martyred those who were his followers. Thus, while publicans and harlots got into the kingdom of God, the holy priests and pharisees were cast out, with all their boasted faith in Moses and the prophets. But through their unbelief in new revelation, and their persecution of those whom God sent unto them, they brought destruction on their city, temple, and nation!

But now says the Christian, we believe in the testimony of those men whom the Jews martyred, and we hononr their memory, for monuments are reared, and churches are built in honour of them. Have we not Christ's Church, St. Peter's Church, St. Paul's Church, &c., &c., &c.? If we had lived in the days of Christ and the apostles, we would not have put them to death, nor been partakers with the Jews in their evil deeds, but would have believed those doctrines, for the rejection of which the just judgment of God came upon that unbelieving nation.

Behold, ye are witnesses against yourselves, that ye have the same spirit as those who killed the prophets and apostles; for God hath *sent* unto you prophets, wise men and scribes, and some of them ye have killed, and others ye have scourged and persecuted from city to city, that upon you may come all the righteous blood shed on the earth since the days of Abel.

Ye condemn the Jews, sabbath after sabbath, as an unbelieving, ungodly nation, who were justly punished for rejecting the testimony of Christ and the apostles; but if Christ had come to you, under the same circumstances, and with the same doctrines which he came with to the Jews, you would have treated him as bad as ever the Jews did. If Joseph Smith was put to death, and his murder applauded, because he claimed to be a prophet, and bore testimony to the truth of the Book of Mormon, what would the men who killed him, and those who justified his murder, have said had they lived in Christ's day, and heard the many declarations against him?

Imagine, first, a child born of a poor woman in a *stable*, and cradled in a *manger*—the reputed father of the child a poor carpenter: see that same child for 30 years subject to these parents along with the rest of his brothers, James, and Joses, and Simon, and Judas, and his sisters also—Mat. xiii., 55; then hear that same individual, after attaining his thirtieth year, come out and declare that he was the Son of God, and came down from heaven—John vi., 30. Would it not be as hard to believe that the son of poor Mary was the Son of God, and that he whom you knew was born in a stable, came down from heaven, as for you to believe that Joseph Smith was a prophet? The Jews thought it hard enough (see John vi., 42) when they said, "Is not this Jesus the son of Joseph, whose father and mother we know? how is it, then, that he saith I came down from heaven?" Would our good Christians have believed him under the same circumstances? I think they would not. Why, his very brethren would not believe him (John vii., 5), and his friends said he was mad (Mark iii., 21.) Would not our Christian friends have

thought so too, especially when we hear his next assertion? (John viii., 55—58.) To believe that a man whose father and mother they knew—whose place of birth they knew—whose brethren and sisters they knew—and whose age they knew could not exceed fifty years; to believe such a man, when he said he was older than Abraham, was rather too much for that wise and pious generation; and I rather think that this present generation, with all their boasted faith and piety, would not have believed it any more than they, especially when we find them too wise to believe in such a simple thing as the appearance of an angel with a message from God to the inhabitants of the earth.

The Jews, those professed believers in dead men's writings, like the men of the present day, would have no new revelation; and to put down the heresy, they tried the old plan—put him to death; so they crucified him, and after they had nailed him to the tree, they said to him, as they said of Joseph Smith in the present day, if he is what he professes to be, let him deliver himself now, and come down from the cross, and we will believe on him; but he did not do so. (What a pity!)

So they put him to death, and after they had killed him, they remembered that he said he would rise on the third day, so to prevent the disciples from stealing his body and deceiving the people, by saying he had risen from the dead, these holy men made all things sure—they put a stone on the mouth of the tomb; they sealed the stone; they got a guard of Roman soldiers to watch it; and now they thought all is right. But no! an angel came (for they came then sometimes), he rolled away the stone—the keepers became as dead men—and Christ arose to life and immortality. The soldiers came back and told these holy men what had occurred; but if the people should believe such a thing, then their honour was lost, their craft was in danger; for if they were to own he had risen from the dead, they would have also to own that they were wrong in putting him to death; nay, more, that he who had declared them to be hypocrites, was a righteous man. They could not stand this, so they gave the soldiers a heavy bribe, to tell them they had fallen asleep, and while they slept, the disciples stole away the body, and these pious men not only saved the soldiers from punishment, but threw all their pious influence in to back up the lie; and of course the people believed them; for who was to oppose them? None but the poor fishermen—the very men who were charged with stealing his body.

Now, my Christian friends, does not Paul say, if Christ is not risen, your faith is vain and ye are yet in your sins? What testimony have ye that Christ has risen? Did you ever see him? Did any of your parsons ever see him? If not, on what is your faith founded? On the testimony of those who stand charged with stealing his body by the soldiers, the priests and the people of that day. But you will say, the soldiers were bribed. How do you know that? The Bible says so. But who wrote this part of the Bible? Why, the fishermen and their associates. So it is still only their testimony that you have for the truth of it.

How often do we hear the priests of the present day say, if Joseph Smith really got the plates containing the Book of Mormon, why did he not shew them to the world, and thus put down the tales of his enemies? If he had done this, then we might have believed him, but as it is, we have no testimony for the truth of their existence but his own, and some of his own followers.

Did any one ever see Christ, after he rose from the dead, but his own followers? No! (See Acts x., 40, 41.) Then why did he not shew himself to all the people and put down this lie? If our pious friends had lived then, they would have said it was but reasonable he should do so, especially since he was now immortal, and no man could harm him, but he did not do it. (What a pity!) Why not? Because faith is to come by HEARING, not by SEEING; that is, hearing the testimony of those he *sent*, and Jesus says, he that did not believe their testimony should be damned.

Let our Christian friends take care lest their boasted faith prove no better than that of the Jews, and they find at last that the same God who sent the fishermen in former days, hath sent men *now* to prove the boasted faith of this generation, and with the same commandment too, "go ye into all the world and preach the gospel to every creature. He that believeth you and is baptised shall be saved, and he that believeth not shall be damned."

SECOND GENERAL EPISTLE FROM THE LATTER-DAY SAINTS.

From the St. Louis Republican, December 28th.

Yesterday's western mail brought us a pamphlet copy of the "Second General Epistle" issued by the Church of the Latter-day Saints, at the Salt Lake Valley, to "the Saints scattered throughout the earth." It is a detail of the condition of the Society at home and abroad, and in general embraces every thing that may be supposed to be of interest to the members of the Church. The crops are represented as having been very fine—and it is stated that they have not only enough for themselves, but for their brethren on the way, until the next harvest. They have decided on forming a town or city at Brownsville, forty miles to the north, and at Utah, sixty miles to the south of Salt Lake City, at which place settlements had been made. Sand Pitch Valley is designated as another place for location. The Council House, baths at the Warm Spring House, an extensive stone house and granary, were all in progress of erection. They had devised a plan for raising a perpetual fund, to assist the "poor Saints" to emigrate to the Salt Lake Valley, fulfilling in this respect the covenants in the temple, that "all the Saints who were obliged to leave Nauvoo, should be located at some gathering place." The whole plan is in process of execution.

As showing the extent to which efforts at proselytism are to be carried, we quote from the letter:

All the apostles now in the Valley have had missions assigned them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France; Elder Lorenzo Snow goes to Italy, accompanied by Joseph Toronto; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to co-operate with President Orson Pratt. Elder John Forsgreen will go out at the same time with the mission to Sweden. For wise purposes, Elder P. P. Pratt's mission to the Western Islands, will be deferred until spring.

Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there causes Satan to howl, for he is compelled to be subject to the power of the highest. Elder Woodruff is located at Cambridgeport, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now, will gather up all the Saints in his vicinity and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the Elders of Israel, come, tell us of the things of God, for we have heard that God is with you.

The letter also says:

Brother Parley P. Pratt is opening a new road through the range of mountains, from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating Brethren, and together with bridges in the Valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travellers.

LATE FROM THE VALLEY OF THE SALT LAKE.

From the St. Louis Republican, December 28th, 1849.

Mr. J. H. Kinkead, of this city, arrived here a day or two since from the Salt Lake Valley. He left that Valley, in company with thirty-five others, on the 19th October. Of this number some twenty-five were Mormon preachers, sent out by

the Church to preach their faith in various quarters of the world. We learn from Mr. Kinkead, that the Mormon colony at the Valley of the Salt Lake was in a prosperous and happy condition. The crops had been abundant, and they had carried on an excellent traffic with the emigrants, receiving from them many articles of which they stood in need, and supplying them with various articles of produce. The Mormons uniformly treated the emigrants in a hospitable manner. Mr. Kinkead contradicts, as we supposed would be the case, the report of difficulties between the Mormons and Mr. Pomeroy, of Lexington, and Gen. Wilson, growing out of old feuds between the Missourians and Mormons.—It is probable that the report had its origin in difficulties between Mr. Pomeroy and his teamsters, who were discharged from his employ at Salt Lake City. They made charges against him, and he demanded an investigation. A complete examination was had before the Court in the Mormon Church, and the result was a full acquittal of all charges against him. Mr. Pomeroy remained there some time, in the enjoyment of the confidence of the Mormons. Gen. Wilson was not only not badly treated, but he was recognized as a Government officer, and was consulted as to the best plan of obtaining a political government for that territory.

Messrs. Pomeroy, Infelt of St. Joseph, and Lee of Lexington, were to have left between the 10th and 15th of November, for California, taking the Southern route, in the expectation of being able to accomplish the journey by early spring, and without much exposure.

The Mormons were forming a new colony in the Sand Pitch Valley, about two hundred miles south of Salt Lake City. It is represented as remarkably fertile, and the climate as being very fine. About one hundred wagons were dispatched hither, with provisions and property, and from fifty to one hundred families had accompanied them.

Capt. Stansbury was prosecuting his surveys, and met with every assistance from the Mormons. He will make a complete survey of the Salt Lake, and of the whole country around it; and his report, it is believed, will possess great interest.

All persons offering merchandize for sale at Salt Lake City are required to take out license—that on liquors amounts to fifty per cent. on the original cost, and was really intended to prohibit the sale altogether.

In coming in, the company first met with snow about a hundred miles the other side of Fort Kearny, and afterward it covered the ground from six to eighteen inches.

Major Dougherty's train of wagons returning from the transportation of stores to Fort Kearny, was overtaken by the snow, and great numbers of his animals perished from the cold. Wagons were abandoned on the Plains, and many of the teamsters were frost bitten. We have already mentioned the serious accident to one of Major Dougherty's transportation trains, by the burning of the prairies. So suddenly was the fire brought upon the encampment, by a change of the wind, that 150 head of cattle were burned to death or died very soon afterwards.

The Indians were quiet all along the route. At Fort Laramie, the barracks for the accommodation of the troops were progressing with great rapidity, and began to assume a very handsome appearance. A treaty of peace had been concluded between the Pawnees and the authorities at Fort Kearny, and the Indians had gone out on a hunt.

The Latter-day Saints' Millennial Star.

FEBRUARY 14, 1850.

General Book Agents and Sub-Book Agents.—Some of the general book agents have written to us under the delusive supposition that the arrangements made relative to the book agency, as stated in the last Star, were calculated to give the sub-agents more than their proportion of the profits. We wish to cor-

rect this hasty and erroneous conclusion, by shewing that the general agents under our proposed new arrangements, will, in most of the conferences, make over and above their expenses, some eight or ten times the amount of any of the sub-agents.

In the first place, the general agent of a conference should also be the sub-agent of the branch where he is located. In most of the conferences the general agent is located in the principal branch, and consequently retails a far greater proportion of Books and STARS than any one of the sub-agents. His profits on the retailed STARS are *one-third* more than the sub-agents. His profits on all other retailed publications are *three times* more; and as he generally retails three or four times more than a sub-agent, his already increased profits are again increased in a three or four-fold proportion above the branch agent's. In the second place, as another source of profit, the general book agents have *four pence per hundred* on all STARS, and *two-thirds* of the profits arising from all other publications, sold throughout the conference. Now if from these two sources of profits, the general book agent will deduct all expenses, and compare the balance with a sub-agent's clear profits, he will find that the amount will be eight or ten times more than that of any sub-agent. Therefore, if any person has a reason to complain, it is the sub-agent, instead of the general agent. We are aware that there is not much profit, temporally speaking, arising from the sale of our publications, either to the general agents or sub-agents, but we are greatly comforted with the idea that in the circulation of our works, we are spreading the truth and doing much good, which will result in our benefit and happiness hereafter; for in doing good to others, we are treasuring up good for ourselves.

We are happy to state, that so far as we have heard from the conferences, they have a prospect of increasing the number of subscribers fourfold. We hope that none of the officers will cease their exertions until they have accomplished this great and important object.

EVIL SPEAKING.—We wish, in an especial manner, to warn the Saints against the habit of speaking evil one of another. It is a practice that is directly opposed to every righteous principle, and should be avoided by all persons who have the welfare of their fellow man at heart. No one, who has the love of God within him, will endeavour to traduce the character of his neighbour. A family, a church, or a kingdom divided against itself cannot stand, but must fall. How careful, then, should all Latter-day Saints be to cultivate a spirit of love and union, that a oneness of feeling may characterise all their intercourse one with another, that the adversary of souls may not have power over them.

Whenever we see a brother or sister going astray, it is our duty to go to them privately and admonish them of the evil, and if they hearken unto us, we have saved our brother or sister. How much better is this than to go from house to house, exposing their faults, and thus hedging up the way for their reformation. It is the duty of those holding the priesthood, to watch closely and see that there is no evil speaking or backbiting in the church.

It is sometimes the case, that a Latter-day Saint so far departs from the paths of rectitude, that he will bear false witness against his brother, thus gratifying his own enmity or spleen at the expense of his brother's character.

Wo unto that man for he is in the bonds of iniquity and in the gall of bitterness; and if he repents not, his condemnation is sure. The righteous man buildeth up that he may save, whereas the wicked man teareth down that he may destroy. By their *fruits* ye shall know them.

A WORD OF COUNSEL TO THE CHURCHES.—In consequence of complaints that have been made unto us from time to time, concerning the collection of funds in some of the conferences for the support of their presiding Elders, and also the travelling Elders, we deem it wisdom to publish our views upon the subject, and give some general rules for the government of all the branches of the church in this country, concerning the manner of raising funds for this purpose, as well as others. Frequent reference has been made to an article published by President Orson Hyde, in the Vol. IX., of STAR, p. 26. We agree with Elder Hyde in every particular. It was not his opinion, neither is it ours, that the servants of God can live without food and raiment.

The Lord has given a commandment to his servants that they should take no thought for the morrow. See *Doctrine and Covenants*, section iv., par. 14. "Therefore take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your *Father* who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought before hand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in that very hour, that portion shall be meted unto every man."

The Lord has made it obligatory upon the Saints, and all men unto whom his servants may be sent, to *take thought for them*. See same section, par. 16. "Whoso receiveth you, receiveth me; and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward: And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently, and spare not; and wo unto that house, or that village or city that rejecteth you, or your word, or testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness," &c., &c.

We will now give some general directions concerning the raising of funds for various purposes, that there may be no misunderstanding of the matter in the future; and that there may be regularity in this, as well as in all other matters concerning the welfare of the churches of the Saints in this land. In the first place, let there be a fund for the poor raised in every branch on this wise:—Every sabbath, immediately after sacrament, let there be a collection taken for the poor, to be called the "Poor's Fund." Let this fund be placed in the hands of a trustworthy brother, to be dealt out to the poor, under the direction of the President and council of each branch.

How beautiful will it be to mingle your charities with your sacraments.

Besides this, let there be a general branch fund, for the payment of chapel rents, &c.; this can be raised in either of the three following ways—1st, by public collection, (not at sacraments)—2nd, by a plate at the door, which is the plan usually adopted in Scotland; and 3rd, the teachers in their visits among the members might be empowered to receive the voluntary contributions of the Saints toward the funds of the *branch*; and in case the branch should see proper to donate

anything for the families of either the president of the conference, or the travelling elders, the council of the branch can instruct the teachers to lay the matter before the Saints and to receive their donations, and make a record of the names and amounts donated, and report to the council.

Also, let a general conference fund be raised in all the conferences for the support of the president of the conference and of the travelling elders, and let each branch pay into that fund in proportion to their numbers. The presiding elders of branches, when assembled at conferences, may decide what amount is required for this purpose per quarter. This fund should be directly under the control of the president of the conference to be disposed of, (for the purposes for which it was raised) as he in his wisdom may decide. And it will be his duty to give a detailed report at each conference of the disposition of all funds that may come into his hands. It will also be the duty of the president of each branch to make, or cause to be made, to a general meeting of the officers and members of the branch, the week previous to the meeting of the quarterly conference, a detailed report of the disposition of all funds raised by the branch during the quarter. By following this plan the Saints, both officers and members, can have a thorough understanding of all matters relative to the administration of the temporal affairs of the branch and conference in which they reside. This will beget confidence, confidence will beget union, and in union there is power.

We will also embrace the present opportunity of giving some general instructions to the Elders, Priests, Teachers, and Deacons, in the duties of their several offices: First—Let each presiding Elder see that every officer under his charge magnifies his office as far as circumstances will permit. Let there be no idleness, "for the idler shall be had in remembrance before the Lord." And we would suggest to the presidents of conferences, the propriety of dividing the cities, towns, and country that lay in the immediate vicinity of the various branches into districts, and place two Elders, or an Elder and Priest, in charge with instructions to open places of preaching as far as in their power; and in all cases where there are not sufficient openings to occupy the time of the Elders in preaching, let them act in the office of Priests in visiting from house to house, and teaching the Saints. It is the duty of the Priests to visit all the Saints in the district to which they are appointed at least once in each month, and oftener if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and of the use of every other thing that is calculated to defile or demoralise them in the least; and also impress upon their minds as much as possible the commandment, which says, "And again nasmuch as parents have children in Zion, or in any of the stakes that are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptisms—the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her stakes that are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion; for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; where-

fore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen."

It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers when necessity requires it,—inasmuch as the deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the branches; it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher can act in that capacity. We strongly recommend all the officers to supply themselves with the *Book of Mormon, Book of Doctrine and Covenants*, and all other standard works, inasmuch as they have not already done it; and strive to acquaint themselves with the doctrines and laws of the church; and we can safely say, that no officer is capable of fulfilling his duties without the knowledge contained in these books.

A few words more, and we have done. We are sorry to hear that it is the practice of many members of the church, when they leave the branch to which they belong, for a few weeks, or even months, and go to work, or to reside in the neighbourhood of other branches of the church, that they do so without lines; thus depriving themselves of the privileges of membership for months at a time, when they are in their reach. Such persons should be looked after, for there is iniquity about them, and they love darkness rather than light. Therefore, let each president take notice of all such cases, and report them to the president of the branch nearest their new residence by letter, and hand them over to his charge, and report their names at the next quarterly conference, as having left without lines, and consequently, under transgression.

Brethren, we close by exhorting you to all diligence. Be examples to the church in all righteousness, and remember that righteous precepts are only powerful when seasoned by example, "and he that is a faithful and wise steward, shall inherit all things."

A WORD OF WISDOM,

For the benefit of the council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and weakest of all Saints, who are, or can be called, Saints.—See *Doctrine and Covenants*, Sec. 81.

Par. 1.—"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days. I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you; behold it is not good, neither mete in the sight of your father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but

for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

Dear Brother Pratt,—If you think the following reflections upon the above subject worthy of a place in the pages of the STAR, they are at your service.

I do not doubt, but that some will deem it unwise to endeavour to stir up the minds of the Saints upon a subject that has (in years past) given rise to dissensions in various branches of the church in this country.

But I do not think it wisdom for the servants of the Lord, who are placed as watchmen on the walls of Zion, to refrain from urging upon the attention of the Saints, by precept and example, a principle or duty, that is to a great extent binding upon them to perform, because that years since, during the infancy of the church in the British Isles, some, in their too great zeal, made it a test of membership, and endeavoured to lord it over their brother's conscience, when the Lord had said that it was "not given by commandment or constraint, but as a word of wisdom;" the observance of which was necessary for our preservation from the evils and dangers with which we were and would be surrounded. The above is *one* among the many revelations that the Lord has given for the salvation and exaltation of the human family, through his servant Joseph Smith. And we, (as Latter-day Saints) as a people, profess to be guided by those revelations. Hence, I infer that no Elder, Priest, Teacher, or Deacon in this church, is entirely guiltless if he fails to urge, by precept or example, upon all who are under his influence, the necessity of a strict observance of all the principles taught therein.

"That inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither mete in the sight of your Father."

From the above, it is evident that the use of strong drinks by the Saints, is offensive to our heavenly Father, and that he will not be well pleased with any member of his church who does not use every lawful means to discourage the use of them among his people, for they are calculated to stupify the mind, and are thus in direct opposition to the spirit of God, whose influence enlightens and instructs—the one exalts, the other debases,—the former will make a wise man a fool, while the latter enlightens the mind, and enlarges the understanding. And I do contend, that the use of the one will to a certain extent, debar us of the possession of the other.

And again, "tobacco is not good for the body, neither for the belly."

Thus saith the Lord, and who will dispute it. Who is not aware that it is filthy and poisonous in its very nature, and calculated to defile the tabernacles, and materially injure the health of all who use it, and therefore opposed to the spirit of truth, whose influence purifies and strengthens.

And again, "hot drinks are not for the body, or belly."

It must be evident to every person who has the least knowledge of the human system, that it is very injurious to drench the stomach with liquids, whose temperature is greater than that of the blood. But when we take into consideration the deleterious qualities of the various decoctions commonly used as hot drinks, it is astonishing that the Saints will not make a struggle to bring their appetites in subjection to their will, and their will in subjection to the *precepts* as well as the commandments of God.

There is in all things either the principle of life or the principle of death. How necessary is it then, that inasmuch as we know that it is necessary for our future exaltation that we should live upon the earth to do *our own work*, that we may live to gather up to "the house of the God of Jacob," and enter therein and receive our endowments—lay a broad and firm foundation, that when we fall asleep our children may build thereon; that while we rest from our labours our works may follow us. We should strive to come to a knowledge of those things that contain the greatest proportion of the principles of life, and strictly avoid the use of everything that is calculated to engender the principles of death. We *can* come to a knowledge of those principles through the prayer of faith, having our faith greatly strengthened by the conciousness of having done our duty by keeping all the commandments of God that we have knowledge of.

We may thus be enabled to progress in the knowledge and understanding of the things of God—be fitted and prepared "to receive the mysteries of the kingdom of heaven—to have the heavens opened to us—to commune with the general assembly and church of the first-born, and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant."

I am fully aware that the people of this generation are very spiritual in their ideas, and think the observance of the principles previously set forth in this article are of but very little consequence, and that many of the Saints, having but just emerged from the cloud of darkness, folly, and superstition, that like a funeral pall, envelopes the christian world, have some very erroneous ideas respecting those things.

Let us for a moment think of a Latter-day Saint, praying earnestly for the Lord to purify him from all uncleanness, while at the same time the mingled perfumes of strong drink and tobacco are issuing from his nostrils, sufficient to create a disagreeable sensation in the olfactory organs of all who approach him. How offensive must it be to a pure intelligence.

I must say, that it is a matter of considerable doubt with me, whether the Lord will have respect for prayers offered up under those circumstances. Upon the other hand, how great are the blessings promised to them that shall observe this word of wisdom—see *Doctrine and Covenants* section 81, paragraph 3. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Come, then, O ye Latter-day Saints! and let us arise, and like the strong man burst assunder the bands with which we have been so long bound. Let us purify our spirits and tabernacles from all uncleanness, and see if the Lord will not open the windows of heaven, and pour out a blessing upon us that we shall not be enabled to find room to contain.

I remain your brother in the bonds of the covenant,

ELI B. KELSEY.

A SIMILE.

The children of men, when introduced to a knowledge of the gospel, may be very properly compared to a child upon his entrance into school. The child has, in the first place, to give implicit credence to the declarations of his teacher, and follow his directions in the prosecution of his studies, or else it is impossible for him to make any progress whatever. After the child is duly installed in school, the teacher begins his instruction by presenting to his notice the first principle or letter in the alphabet, and then the second, third, &c., and endeavors to explain to his understanding their proper form. After repeated instruction the child (if he is diligent) begins to have a better understanding of the matter, and is enabled to recognise *A*, *B*, *C*, &c., when they are pointed out to him in their due order, but does not yet fully comprehend them, and, when alone, is very liable to put *B* in the place of *A*; *C* instead of *B*; but in due time he is enabled to name, and properly arrange every principle or letter in the alphabet, but does not yet understand the nature and power of each letter when joined to one or more in the formation of a syllable or word, yet with due diligence this difficulty is soon overcome, and the child is enabled to read words of one syllable, then of two, three, &c., and is enabled to understand each principle and perceive, to his own satisfaction, that *A* is *A*, *B*—*B*, &c. and the whole world, no, not even his teacher, can, for a moment, convince him to the contrary. And if he is diligent in the constant use of the knowledge already gained, he will be enabled to quickly arrange letters into syllables—syllables into words—words into sentences; and will, in all respects, be a good reader, and be prepared to enter upon the study of the sciences, and to instruct others who are behind him in mental acquirements.

But, on the contrary, if the child is irregular in his attendance at school, or idle and neglectful of his studies whilst there, his progress will be slow and difficult, and his class-mates will far outstrip him.

A wise teacher will always endeavor to properly class his pupils, and give unto each class such instruction as is best adapted to its capacity.

We will now suppose that the child has grown up to youth, and is desirous of acquiring a classical education. It will therefore be necessary for him to enter college, to do which he will necessarily have to pass an examination before the faculty, that it may be seen whether he is properly instructed in all the preparatory branches.

Here, then, is the test; if he has been diligent he will undoubtedly be admitted; but if, on the contrary, he has been slothful and negligent, he will not be enabled to pass the necessary examination, and it would be useless to admit him, for it would be impossible for him to comprehend the instruction there given.

The diligent youth is now on the high road to fame and usefulness, and he has arrived to this high station by the constant use and application of the first principle of all science, viz., the alphabet. And should his progress be equally rapid throughout all the days of a long and useful life, he will never get beyond the use of these elementary principles.

APPLICATION.—The above simile is designed to show the progressive improvement, of a faithful, energetic Latter-day Saint, who, upon his entrance into the church yields implicit obedience to the commands of God, as given through his servants, and of his consequent advancement in the knowledge and understanding of the things of God; and who is enabled through the witness and testimony of the Holy Ghost to demonstrate and prove to himself that the principles are true and of God. The whole world—no, not even his teacher (if he should apostatize) could convince him to the contrary of that which he has received. The misapplication of the letters shows how liable persons are to misapply true principles, until they are enabled to demonstrate them through the aid and assistance of the Holy Spirit. Thus the whole Christian world who are destitute of this demonstrative principle, are for ever stumbling along, and constantly misapply the principles of the gospel of Christ.

After a person has come to a knowledge of the first principles of the gospel, he may, by a diligent use and application of them, be enabled to make rapid progress in the kingdom of God. The idle and careless child may be properly compared to the Latter-day Saint, who is irregular in his attendance at the meetings of the Saints, or who neglects to keep himself humble before the Lord, that he may have His Spirit to enable him to draw instruction from the teachings he may there receive.

The diligent youth may be compared to the faithful man who has showed himself approved in the various stations he may have been called to fill, and who hungers and thirsts after knowledge, has gathered to Zion and stands approved in all things before the (faculty) servants of the Lord, who hold the keys of the dispensation, and is admitted into (college) the temple of the Lord, to receive his endowment and be instructed in all things that pertain to his own salvation, and the redemption of the fathers. He, like the diligent youth, will find the use of the first principles absolutely necessary to him in every step of his exaltation.

ELI B. KELSEY.

LETTER TO THE EDITOR.

Cambridgeport, Massachusetts, Jan. 14, 1850.

Brother Pratt,—I wish to inform you that I have of late received an Epistle and letters from the presidency in the Valley, under date of the 16th October, 1849, which abound in good news. But, I presume, you will have received a copy by the time this reaches you; but lest you should not, I will give you the substance of a few items of their contents. They have universal health—no sickness or death of late; good crops—enough to eat; union and prosperity throughout Zion; all things prosper in their hands; are laying out *three new cities*, one at Brownsville, another at Utah Valley, and another at Sand Pitch Valley, two hundred

miles south of Salt Lake Valley. One hundred families, under the presidency of Father Morley, form the settlement at Sand Pitch Valley. They are laying the foundation of a perpetual fund for the purpose of gathering all the poor Saints from the States, and all the world, to Zion. Bishop Hunter is now in Kanesville with 6000 dollars, as the first fruits of the fund, which was obtained in the Valley by voluntary donations, for the purpose of buying oxen, and to take the poor Saints from the Bluffs to the Valley next spring. They are also determined to send the gospel to all the world as soon as possible. Four of the Twelve, with about twenty Elders, have arrived at St. Louis from the Valley, on missions to England, France, Italy, Denmark, Sweden, &c. I expect you will soon see them in England, on their way. They call loudly upon me to gather up all the Saints in this eastern country, and take them to the Valley in the spring. They want cotton and woollen manufacturers to come and set up business; also, iron founders (*plenty of coal and iron in good locations*); they want men to come speedily to the Valley—farmers and mechanics of all kinds. They will raise wool enough another season to sustain a considerable factory. They expect to form a settlement in the spring, south of the rim of the basin, where cotton, rice, and sugar cane will flourish. They will have a good supply of provisions for themselves and emigrating Saints, sufficient to last until they raise for another year. All the companies of Saints that went out this season arrived safely and in good health. O. Spencer, D. Jones, G. A. Smith, E. T. Benson, and all the companies with them, are safe in the Valley. No difficulties with Government officers or gold diggers—all goes on in harmony. Our prospects for a State government also seem quite good. Elder Orson Pratt is spoken of as doing a great work in England, and the cause of truth is rapidly advancing in all her home dominions, and the rejoicing of the Saints there causes Satan to howl for being compelled to be subject to the power of the highest.

P. P. Pratt is opening a new road through the mountains, from the Weber river to the Valley. There are many other things spoken of which you will see by the Epistle. Charles C. Rich, one of the Twelve, has gone to join A. Lyman, at San Francisco. Addison Pratt, and Co., have gone back to the Pacific Islands.

I remain, yours truly,

WILFORD WOODRUFF.

ADDRESS TO FORTY-NINE.

Farewell to thee, old Forty-nine,
  Thy annals brief will tell,
The good and evil thou hast brought,
  Where feuds and discord dwell:
For kings and thrones have passed away
  No more their glory shine,
Save thy dark date, to mark the day,
  They *died* in Forty-nine!

And many a fond endearing tie—
  'Mong friends have parted been,
By pestilence and poverty,
  Since thy bleak face was seen!
And *darker still, time's record* will
  Unveil the world's decline,
Till coming fate, past woes relate,
  E'en worse than Forty-nine.

In thee, the speculator's mart,
  In *railway scrip* has drained,
The purse, and peace of many a heart,
  By Av'rice *unrestrained!*
And now, their wealth and labour lost,
  On each unfinished line—
Reveals the goose-chase and the ghost,
  Of Eighteen Forty-nine!

In thee Old Piety, impure
  In sacerdotal stole!
Comes in the vestments of a w—re,
  To cheat the unwary soul.
Six hundred names her w—reship claims,
  A *motley coloured* shrine,
To please the *Votaries* of the beast,
  In Pope-less (!) Forty-nine.

And still thy song is loud and long,
  Of coming good to see!
While the distress'd—with want oppress'd,
  Find no *relief* in thee.
Ah! world of wo! thine overthrow,
  The prophets all divine—
And yet the signs thou dost not know,
  So marked in Forty-nine.

Far in the mountains of the west,
  A gathering kingdom grows,
While *hireling priests* and *venal press*,
  That kingdom all oppose.
Yet still its gath'ring thousands come,
  With joy their hearts incline,
To join their friends in Zion's home,
  In Eighteen Forty-nine.

Farewell! but ere we part, *one word*,
  And then a *last adieu*,
Tell *Eighteen fifty*—when he comes
  To ask advice from you;
Say, what you've *seen*, and *heard*, and *known*,
  From these remarks of mine.
That Fifty may have this to say,
  I've learned from Forty-nine.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 25TH JANUARY TO THE 8TH FEBUARY, 1850.

	£	s.	d.		£	s.	d.
Thomas Clark	5	0	0	Brought forward	26	19	9
Edward Jones	0	8	3	Alfred Cordon	11	14	2
Henry Naish	3	10	0	Eliezer Edwards	0	6	4
James S. Cantwell	6	1	6	Phillip Lewis	4	5	6
James Marsden	8	0	0	Henry Smith	2	0	0
Lewis Robbins	2	0	0	William West	20	0	0
William Cartwright	2	0	0	James Armitstead	2	0	0
Carried forward	26	19	9		67	5	9

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "FRONTIER GUARDIAN," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5. MARCH 1, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

A human skull was found about two miles east, the teeth were perfectly sound and well set in the jaw. This skull probably was the head of some Indian warrior, who might have fallen in one of the late battles between the Pawnees and Sioux, in which the latter were victorious. From some small scars upon the bone, it had the appearance of having been scalped.

May 12th.—At five o'clock this morning, the barometer stood at 27·136, attached thermometer 44 deg., detached thermometer 41 deg., giving for the height of this place, above the level of the sea, 2685 feet. The wind blows moderately from the east—the sky clear. The wind changed during the day into the south. Mr. Clayton, with the assistance of Mr. Harman, a mechanic, constructed a machine and attached it to a wagon, to indicate the number of miles travelled. It is constructed upon the principle of the endless screw. By the mile machine we came this forenoon about six miles, when I took a meridian altitude of the sun, and determined the latitude to be 41 deg. 9 min. 44 sec. By various signs we discovered that a large party of Indians had recently been in this vicinity, which accounts for the immense herds of buffalo leaving this place and going down the river; buffalo have been scarce for two days past. The tract of land on the opposite side, between the two forks, appears to be very low and level from the point at the junction to some 18 or 20 miles west. The breadth of the bottoms varies between one and two miles; the timber upon the banks and islands is very scarce, consisting of willow and cottonwood. We travelled during the day eleven and a half miles, and encamped by the side of a clear stream of running water, about 15 feet wide. A number of small fish, called dace, were caught with hooks in this stream. The Indian horses and buffalo have left the grass rather short.

May 13th.—At five o'clock this morning the barometer stood at 27·133, attached thermometer 50·5 degrees, detached thermometer 49 degrees. A brisk east wind, the sky overspread with thick clouds. The wind soon changed into the N.E., accompanied with a depression of temperature, rendering it cold during the day. The camp left about nine o'clock, travelled four miles, and halted to let the teams feed. The clouds broke away about noon, which enabled me to get an observation of the sun's altitude, which determined the latitude to be 41. deg. 12 min. 33 sec. Our course to day has been nearly west. In the afternoon we crossed a clear stream

of running water, sandy bottom, six and three-quarter miles from our noon halt; and five miles from the last stream, we crossed a river about 12 rods in width. At our ford, the deepest place did not exceed two feet. The bottom was composed of quicksand, in which several teams were set; other teams were sent to their assistance, and we soon all passed over. It is necessary in fording streams with quicksand bottoms, to keep the wagons all the time in motion, for the moment they are stopped they begin to sink in the sand, and require considerable force to extricate them. We camped on the right side of this river, about 100 rods from its entrance into the north fork of the Platte. The general course of this river for two or three miles from its confluence with the north fork, is nearly north and south. Its waters bear the same roily muddy appearance as the Platte. It proceeds from between the bluffs about one mile from its mouth. About one mile west of our encampment the bluffs make up to the river, producing a high precipitous bank.

May 14th.—At five o'clock this morning the barometer stood at 27·175, attached thermometer 41·5 degrees, detached thermometer 38·8 degrees. The wind still continues in the N.E. The sky is thickly overspread with clouds, while distant thunder in the west denotes rain. About eight or nine o'clock we were visited with a light shower. The wind changed to the E.S.E. Our animals suffered considerably by the cold. About eleven the camp started, being obliged to take a winding circuitous route, over and among the Sandy Bluffs, three or four miles, when we again entered the prairie bottoms. I ascended some of the highest of these hills, where a beautiful and extended prospect opened on every side. On the north, the surface of the country exhibited a broken succession of hills and ravines, very much resembling the tumultuous confusion of ocean waves, when rolling and tumbling in all directions by violent and contrary winds. On the east, the low level valley of the two forks of the Platte was visible to the junction, while the high peaks far below were distinctly seen resembling blueish clouds just rising in the distant horizon. On the south, the chain of bluffs beyond the south fork, stretched itself, apparently in one unbroken though gently undulating ridge, visible in extent from 30 to 40 miles, while the glistening waters of that river were here and there sweeping along its base. The bottom lands between the two forks continue in one unbroken level from the junction 18 or 20 miles west, where they gradually arise into broken hills, forming the high lands between these two affluents, which are here about six miles asunder. On the west, the roily yellow waters of the north fork were making their way over and between innumerable beds of quicksand, while the rich, level, green, grassy bottoms upon each side, formed a beautiful contrast, extending for miles in length. Here and there small herds of buffalo were grazing upon the hills and in the valleys, and all seemed to conspire to render the scenery interesting and delightful. To-day we travelled eight and three-quarter miles, and encamped for the night. During the evening, as usual, the animating sounds of music, in different parts of the camp, seemed to break gently in upon the surrounding solitudes of these uninhabited regions. Indians have discovered our camp, and are lurking around for the purpose of stealing our horses; during the night, one was perceived by the guard creeping towards the camp upon his hands and feet; he was fired upon, and immediately arose and ran.

May 15th.—The weather still remains cold; detached thermometer standing at half-past six at 49 degrees, barometer at 26·952, attached thermometer at 50·5 degrees. A moderate wind from the north. Thick clouds overspread the sky. The most of the forenoon was rainy. We again set out upon our westward course, when three-quarters of a mile brought us to the Sandy Bluffs, where we were again obliged to wend our way through the sand for three-quarters of a mile, when we descended upon the bottoms—crossed a small stream of swiftly running water, proceeding from springs among the hills; and finding an abundance of good grass, we halted for noon. The rain ceased about eleven. Fresh tracks of Indians were discovered in the sand. It is their custom frequently to follow emigrants hundreds of miles, keeping themselves secreted during the day, and watching the best opportunities for stealing during the night. Our wagons are generally organized in the circumference of a circle—a forward wheel of one locked into the hind wheel of another, forming a circular fortification, in the interior of which our horses are well secured during the night, while the whole camp is strongly guarded by a suffi-

cient number of men. During the day, while our teams are grazing, about fourteen men usually encircle them on all sides, to prevent them from straying or being suddenly frightened away in case of any sudden incursion of Indians, accompanied by their horrid yells, which they frequently practise on purpose to scatter the horses and cattle of emigrants, and afterwards hunt them themselves at their leisure; and in case small parties of two or three go in search of them, they are sometimes fallen upon and robbed of their clothing, and of their saddle horses, if they have any. If they are so fortunate as to escape with their lives, they return to camp naked and in a sad forlorn condition. These are scenes which have frequently befallen the adventurer in these savage and inhospitable wilds. Herds of buffalo are rather more numerous than for a few days past; deer, antelope, geese, ducks, &c., are still plentiful, and our hunters generally supply the whole camp with all the meat required. We encamped for the night, after having travelled but seven miles. No timber for several days, flood-wood and buffalo excrement have been our fuel.

May 16th.—At five o'clock this morning (Sunday) the barometer stood at 27·155, attached thermometer at 43·5 degrees, detached thermometer 41·5 degrees. The sky is partially overspread with clouds, with a light north-west wind. Some frost last night. A partial observation of the sun about noon, gave for the latitude 41 deg. 12 min. 30 sec. In the morning obtained an observation for time. I intended to have taken a lunar distance, but was prevented by the haziness of the atmosphere. Our teams have rested to-day. Although within a quarter of a mile of the river, yet four or five wells have been dug near the camp; abundance of good water within four feet of the surface. In the afternoon the people met for public worship.

May 17th.—At half past five o'clock this morning, the barometer stood at 27·073, attached thermometer 39·8 degrees, detached 37·8 degrees. A moderate west wind, with clear sky. One and three-quarter miles brought us to the bluffs, where we were the third time compelled to ascend gradually through the sand; and after about three-quarters of a mile, descend again upon the bottoms. On the east edge of these bluffs we crossed a rapid stream, about eight feet in width. We travelled during the forenoon six and three-quarter miles, and by the reflecting circle determined the latitude to be 41 deg. 12 min. 50 sec. Twelve and three-quarter miles has been our distance to-day, and we have passed over quite a number of small clear streams with sandy bottoms, and the prairie in places has been somewhat wet, affording a luxuriant growth of grass. This afternoon took the altitude of the sun for the time—the altitude of the pole star gave for the latitude of our encampment 41 deg. 13 min. 20 sec.

May 18th.—At five o'clock this morning the barometer stood at 26·780, attached thermometer 40·5 degrees, detached thermometer 37·8 degrees. The morning calm and clear. I regulated my watch by observation with the sextant. A short distance below Cedar Bluffs we this forenoon crossed a rapid stream, about twenty feet wide, which we called Rattlesnake Creek, from the circumstance of having discovered near its banks a large rattlesnake. This forenoon we travelled six and a half miles, which brought us opposite the upper end of Cedar Bluffs, which are on the south side of the Platte. These bluffs make up to the river, and are thinly covered with small cedars. In the bluffs on the south side of the river, for a few miles, appear to be some rock formations. By a meridian altitude of the sun, the latitude of our noon halt was found to be 41 deg. 13 min. 44 sec. We encamped for the night, nine and three-quarters miles above the Cedar Bluffs. During the afternoon thunder showers have passed around us in various directions, accompanied with some wind from different quarters. We had an east wind during the night with some rain. Strata of rocks begin to make their appearance in the bluffs upon this side of the river. They are of the limestone formation.

May 19th.—This morning, the grass being poor, we moved on early, travelled three miles and halted about six o'clock for breakfast. There are two small streams to cross near this place. At half-past six the barometer stood at 26·710, attached thermometer 56 deg., detached thermometer 55 deg. The sky is thickly overspread with clouds—wind east, with rain, which continued during the day without much cessation, and accompanied with some thunder. One and a half mile from our breakfast halt brought us again to where the river sweeps the bluffs, at the eastern

edge of which we crossed a stream which we called Wolf Creek, about twenty feet wide. We crossed over these bluffs three-quarters of a mile, and descended upon the bottoms, where we again crossed a small stream. On account of the rain we halted three-quarters of a mile west of the bluffs. Towards evening we travelled on in the rain two miles further. Our whole distance travelled to-day is only eight miles.

(To be Continued.)

THE EARTH: ITS FALL, REDEMPTION, AND FINAL DESTINY—THE ETERNAL ABODE OF THE RIGHTEOUS.

The earth was formed to be inhabited—it was designed to be the abode of animated existence—the dwelling place of beings capable of enjoying life and happiness.

At the time of its creation, it was pronounced by its Author to be "*very good.*" The term "very good," could have no meaning, unless spoken with reference to beings who should be capable of experiencing some benefit from its construction. However beautifully formed—however grand and magnificent its motions—however skillfully its elements are combined, or its parts proportioned to each other, yet, if not designed to be connected with perceptive beings, the earth could not be pronounced good. A mass of inanimate elements cannot be organized in any possible form or proportion so as to benefit or injure itself, and therefore cannot be *good* nor *bad* with reference to itself. Goodness and its opposite quality, when applied to unconscious matter, always have reference to conscious beings capable of deriving happiness or misery from these qualities. This was the meaning of the Creator when he ascribed the quality of goodness to the earth; it contained every necessary ingredient to render happiness to the beings who were designed to occupy it.

After having made every necessary preparation, countless species of living, moving beings came from the spirit world to inhabit earthly bodies, and take up their abode upon this magnificent creation. Among the rest, man—the offspring of deity—left his ancient home—his brother and sister spirits, and came to a world most beautifully adapted to his future wants. Here he entered a tabernacle of flesh and bones, and received dominion and authority over all the lower orders of existence. Here immortality reigned, and death had no dominion. The elements were so wisely arranged and proportioned, that life was derived from all things ordained for the use of man or beast, fowl or fish. The nourishing element of life was diffused through the earth, the ocean, and the air. Life pervaded every vegetable and fruit not forbidden to man. Life reigned triumphantly throughout this vast creation. Death was unknown; it had not been seen, heard of, nor experienced in all the varied ranks of earthly beings.

Here then was a creation "*very good,*" inhabited by beings capable of eternal existence, both body and spirit. Here was a creation adapted to the wants of all its inhabitants, calculated to preserve unchanged that immortality with which they were endowed. Here, then, was a creation worth possessing as an eternal abode. Such was the inheritance given to man, with its vast treasures and sumptuous luxuries—such was the gift of heaven under certain restrictions. These restrictions were not complied with—man fell—a great change came over the fair face of creation—the earth was cursed—sickness, pain, and misery ensued—immortality yielded to mortality—death reigned triumphantly throughout the animal kingdom—the everlasting inheritance on the newly-formed earth was forfeited—all seemed to be lost—forever lost! While all creation groaned in utter despair and death, a voice was heard, not a voice of wrath and indignation, but the voice of mercy and compassion—the voice of the Creator, proclaiming himself the Redeemer; love flowed through every sentence—man listened with eagerness—the door of hope was opened—despair fled away—all things again assumed a new aspect. The earth, though cursed, was to be redeemed—the body, though corruptible, was again to put on incorruption—all things lost by the first transgression were to be restored again in

their primitive excellence and beauty. Though this great redemption was to be universal, yet the change was to be gradual or progressive, not immediate: the effects of the fall were to continue for a season, until all the inhabitants of the spirit world, designed for this creation, should learn by bitter experience, the unhappy consequences of sin. Hence, the whole world still groans under the sad effects of the original transgression. Sorrow, mourning, death still prevail—the aged, middle-aged, and infant still feel the force of these evils—all are made partakers in a greater or less degree of the wretchedness and miseries of the fall—none escape — none can proclaim themselves immortal, or free from these direful effects.

The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.

But a universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state: the former was committed in a state of ignorance of good or evil; the latter was committed by man, having a knowledge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment from the presence of Jehovah; while the penalty of our own transgressions does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body; the second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also is the redemption. Redemption from the first penalty is unconditional on the part of man: Redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies; it restores them to the presence of God.

The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body.

Conditional redemption is also universal in its nature: it is offered to all, but not received by all: it is a universal gift, though not universally accepted: its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the gospel.

Unconditional redemption is a gift forced upon mankind which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Redemption from the original sin is without faith or works: redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot, by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.

The earth, like the posterity of Adam, was cursed because of the original sin, and like them, it will be redeemed unconditionally, and restored again into the presence of God. So far as the original sin is concerned, mankind and the earth, keep pace with each other. When one falls the other falls also. When one is redeemed, the other is redeemed also.

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. This penalty does not interfere with the first

penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemption from the first death is completed, then comes the judgment, when his own sins will be enquired into, and not Adam's. As he stands before the judgment seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

Redemption from the second death, as we have already observed, is conditional. Man having voluntarily committed sin, must voluntarily comply with the conditions of redemption; otherwise, he must suffer the penalty. If any should feel disposed to doubt whether the second penalty will be inflicted, let them look at the infliction of the first, during the last 6,000 years. The first death with all its attendant evils, has extended its ravages among all nations and generations since the first law was broken. If God, then, has fulfilled his word in the first provocation to the very letter, why should any one suppose that he will not inflict the second death as a penalty of the second provocation? All generations bear witness to the faithfulness of his word spoken in the garden of Eden; why, then, should we suppose that justice shall be frustrated, and his word become null and void in regard to any future penalty with which the sinner is threatened? If the sin of one man brought the first death upon unnumbered millions, why not the sin of each man bring the second death upon himself? There is no escape for the sinner from the second death, only through the conditions of the gospel. All who will believe in Christ, and repent of their sins, and be baptized by immersion for the remission of them, and receive the Holy Ghost through the ordinance of the laying on of hands, and continue faithful in all things unto the end, shall escape the penalty of the second death. All who reject these conditions must suffer it; for the word of God cannot become void, and justice be thwarted from his stern decrees.

Though all mankind are to be fully redeemed from the effects of the original sin, yet, we have great reason to fear, that but a few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing, sanctification, and eternal redemption of the earth, not from the original sin, but from the sins of the posterity of Adam.

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the newborn child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of its first creation. As man cannot be born again of water, without an administrator, so the earth required an agency independant of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come "when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble;" after which "the glory of God shall cover the earth, as the waters cover the deep." Here, then, is a baptism of fire first, then of the Holy Spirit. As man receives the baptism of fire and the Holy Spirit through the laying on of the hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, so the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process.

Righteousness will abide upon its face, during a thousand years, and the Saviour will bless it with his personal presence. After which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of fire. This death or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies or undergoes a similar change, not because of the transgressions of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed; its elements will again be collected, they will again be recombined and reorganized as when it first issued from the womb of chaos. As the bodies of the righteous are made immortal, eternal, unchangeable, and glorious, so the earth itself will be so constructed as to be capable of everlasting endurance. Immortality will be indelibly stamped upon every department of this creation. It will be crowned with the presence of God the Father, and shine forth in all the splendors of celestial glory. But who will be its inhabitants? Those who have passed through the same process of purification, and none else. As all who partake of the second death, must be banished from the presence of God, it necessarily follows, that they must be banished from the glorified earth; for that is redeemed into the presence of God, and enjoys the glory of his power; and no beings can inhabit it but those who are sanctified by the same ordinances and law.

As the earth passes through its great last change, two of its principal cities,—the Old Jerusalem of the eastern continent, and the New Jerusalem of the western continent, will be preserved from the general conflagration, being caught up into heaven. These two cities, with all their glorified throng, will descend upon the redeemed earth, being the grand capitals of the New Creation. "Without," (or exterior to these holy cities, and upon other creations of an inferior order, far separated from the glorified earth,)—"will be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. xxii. 15.) These are they who are banished from the presence of God, and from the glory of a celestial earth.

It is the meek only who shall receive the promised inheritance,—they are the lawful heirs. "Blessed are the meek, for they shall inherit the earth," was the promise of the Great Redeemer.

But who are the meek? By what peculiarities are they distinguished from other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the gospel with its ordinances and blessings, priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others. And as the gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will be saved—a few only will receive the law of meekness and continue therein.

Different portions of the earth have been pointed out by the Almighty, from time to time, to his children, as their *everlasting* inheritance. As instances,—Abraham and his posterity, that were worthy, were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been, and will be disposed of to the lawful heirs; while those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise, will be cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness, during another probation.

How great will be the disappointment to the rich—the high, and the noble, who

have rejected the messages of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek. Howl, then, ye rich men, who reject the message of the servants of God; for your portion is in this life, and you have no claim upon the everlasting inheritance. God will rescue the earth from under your dominion, and give it to those unto whom it is promised. Howl, for the miseries that shall come upon you!

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers, the surface of our terrestrial spheroid contains one hundred and ninety-seven millions of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth, to its final glorification, there should elapse a period of eight thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century, (which is probably an average far too great) yet there would be an abundance of room upon the new earth for all this vast multitude. There would be over *one acre and a half* for every soul. But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, and how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one out of a hundred will receive an inheritance upon the new earth. But even though we suppose one per cent of all this immensity of population shall through obedience to the gospel, become lawful heirs to the new earth, then there will be *over one hundred and fifty acres* for every soul. If the new earth contains only the same proportion of land as the old, there would still be about *forty* acres for every redeemed soul. But the new earth is represented by the apostle John, as being without any sea, which increases its capacity for inhabitants above the old four fold. The farmer who is looking forward to the new earth for his everlasting inheritance, need have no fears of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturist. He can have his pleasure grounds—his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as manna to eat, and flax for the making of fine robes, &c.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it? that when it shall be classed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendors of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of being who have been redeemed, exalted, and glorified together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also.—EDITOR.

The Latter-day Saints' Millennial Star.

MARCH 1, 1850.

CIRCULATION OF THE STAR.—Several of the Conferences have already reported that they will take four times their usual number of STARS, while a few others have reported differently.

Now we wish it distinctly understood, that unless every Conference shall quadruple the circulation, we cannot issue the STAR to all of them at the greatly reduced price proposed.

If the majority of the Conferences shall succeed in extending their circulation of the STARS fourfold, they shall, on the first of June next, receive them at the proposed *reduced* price; while those Conferences who do not quadruple their present circulation, shall receive them at their *present* price.

We desire the Conferences to report upon this subject as soon as possible, as we wish to give the printer some three months notice that he may make the necessary preparations.

The back numbers of the present volume can be reprinted if the calls for them should be sufficient to warrant it.

THOU SHALT NOT COMMIT ADULTERY.—Because of the transgressions and of the FALSE teachings of some SONS of BELIAL upon the above subject, the minds of many have become darkened, and because of transgression the truth has been evil spoken of; we, therefore, deem it wisdom to publish our views upon this subject.

It is adulterous in the sight of heaven, for a man and woman to have intercourse with each other, unless they are lawfully and legally married. The desire of the sex, one for the other, is natural, and was instituted for wise purposes—that the earth might be peopled, and that the way might be opened for man to enter upon his *second* estate in the scale of exaltation. Is there a man in the kingdom of God, whose mind is not darkened by unholy lust, who cannot see at a glance, the necessity, the *absolute* necessity that the gratification of those desires should be regulated by law, that the generations of ZION may be *pure* and *legally* begotten?

The law was given unto man in the earliest days of his existence upon the earth —was reiterated from time to time—was ratified and confirmed amid the thunders of Mount Sinai; the Son of God witnessed to its truth; and last of all, it has been declared unto us in these last days through the prophet Joseph. Mathew v. 28, "But I say unto you, whosoever looketh on a woman to *lust* after her, hath committed adultery with her already in his heart." See, also, Book of Mormon, page 460, "Wo unto that man and that woman, who having come to a knowledge of the truth, shall *defile*, or suffer themselves to be *defiled*. See Doctrine and Covenants, sec. xx. par. 4, "There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people." Par. 5, "And verily I say unto you, as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the *first* resurrection."

We earnestly warn the Saints against all, no matter what their station may be, who shall seek to transgress the law of purity, or shall undertake to make void the law by false teaching. See Book of Mormon, page 105, "O the wise and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell." We might make many more quotations from the word of God, highly condemnatory of the sin of adultery, but we trust that the foregoing are sufficient to convince every person who is not wholly given

to lasciviousness, that every thing tending towards it is not of God but from beneath.'

It is highly necessary for us as a people to put away all sin and uncleanness, that we may enjoy the smiles of our heavenly Father. This is a wicked and an adulterous generation, and the wrath of God is kindled against the world, because of whoredoms and other abominations; and if *we* would escape from the plagues and calamities that are about to be poured out upon all nations, we must turn away from evil and cleave unto righteousness. And we solemnly enjoin, upon all Latter-day Saints, that inasmuch as they do not wish to come under transgression themselves, not to endeavour to screen and cover up the evil transactions of adulterers, whoremongers, and adulteresses. Lasciviousness is the ruling spirit of the age in which we live, and its consequences upon society are calculated to, first demoralise, and then destroy, the whole social fabric.

We are happy to be enabled to state that the crime of adultery has been of rare occurrence among us as a people; yet such instances have occurred; and we are desirous to see the Saints even more zealous of good works, and strict in discipline, that transgressors may be made to tremble. Hereafter, if any man or woman shall know of any Elder, Priest, Teacher, Deacon, or Member endeavouring to seduce or lead away any woman, married or single, in the church or out of it, it will be their duty to make it known to the president of the conference in which the individual transgressing resides. Let it be done in writing, with the names of the witnesses attached. If a president of a conference shall be known to be guilty of the same offence, we wish all persons having knowledge of the fact, to make it known to us in writing over their own signatures, in no case making the matter known to the church, until it has been acted upon by those having jurisdiction over the case, and the individual be found guilty. We also wish to direct the attention of all who have charge of branches or conferences to the following extract from the revelations of God concerning adulterers and adulteresses, who shall seek to enter the church :—

"Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them." See Book of Doctrine and Covenants, sec. xiii. par. 20.

Blessed is the man who shall strive to become acquainted with the law of his God, and keep it, and shall teach others to do likewise, for he shall not be barren or unfruitful, but shall abound in the excellency of the knowledge of his Lord and Saviour Jesus Christ.

We have also heard that it is held by some, "that it matters not what persons do, *provided* there is no witness of the fact, for there will be no record of the matter before the Lord, because no man accuses them." We have heard of many wicked, foolish opinions, but we must confess that the above caps the climax. That any man possessed of common sense, or into whose mind the light of truth has dawned, can, for a moment, entertain such an erroneous opinion is truly astonishing. We warn every Latter-day Saint to repent and turn away from such a soul-destroying principle, for it has emanated from the enemy of all righteousness. The Lord will never

leave himself without a witness. The *Holy Ghost* knoweth all things, and will bear witness of all things unto the FATHER; and according to the words of JESUS, all things shall be written. See Book of Mormon, page 487, "And behold all things are written by the FATHER; therefore out of the books which shall be written shall the world be judged."

THE ship "JOSIAH BRADLEE," sailed from this port (Liverpool) for New Orleans, carrying 263 souls of the Latter-day Saints, under the presidency of Elder Thomas Day. Their ultimate destination is the Salt Lake Valley. This ship was detained in this port some eight or ten days by contrary winds.

The "ARGO" has been spoken some 2000 miles from Liverpool. All well, having had prosperous winds.

LETTERS TO THE EDITOR.

Cambridgeport, Massachussets, Jan 26th, 1850.

Dear Brother Pratt,—I write to say the following was published in the papers of to-day:—"Two hundred and fifty English Mormon emigrants arrived in St. Louis on the 11th January, on their way to the Salt Lake." *The Guardian* of Dec. 26, No. 24, arrived last evening, containing an interesting letter from G. A. Smith, who, you will recollect, left the bluffs the last day of July with his company. He says they were overtaken by a tremendous snow storm, near the summit of the South Pass, on the 25th day of October, which blew almost a hurricane for three days, and drifted the snow from three to four feet deep, and then they took to their beds to keep from freezing; but no human life was lost, though it froze chickens and pigs to death, also sixty head of cattle. After the storm was over, they went on their way, and were near the Valley on the 18th of November, at the date of the letter. He thinks companies should not start so late as they did. He saw the bones of several of the Missourian mob bleaching upon the ground, dug out of their graves by wolves.

By letters from corresponding friends at Washington, and from the public journals of the day, we are given to understand that there is every prospect of a burst up at Washington before the close of the session. All parties have now ceased ridiculing the idea of dissolving the American Union, but the two great parties, North and South, are rushing into it with all possible speed. War, blood, and thunder, seem to be the present cry and expectation. It is now much more expected that the North and South will be divided this session, than that there will be any business done for the benefit of the territories on any other portion of the country. Thus, Brother Pratt, the storm is coming and no mistake, and it will burst upon the world before they are prepared for it.

Yours truly,

W. WOODRUFF.

St. Joseph, January 8, 1850.

Dear Sir,—As I have now arrived where some degree of regularity exists in the postal arrangements of the country, I take this earliest favorable opportunity to inform you of my intentions and prospects, touching the performance of the mission with which I am entrusted.

You will be aware, before you receive this, of the several appointments to Great Britain, and other countries of continental Europe, through the General Epistle, Minutes of Conference, &c., forwarded to you from the First Presidency through another mail. The brethren of the several missions are all on their way from Kanesville to St. Louis, and *it will be my diligent study to reach Liverpool with the least possible delay*, in view of your contemplated departure from those shores to visit in Potowatomie County. I saw brother Ormus Bates, and brother Allred —have letters from them to yourself and family.

Elder Hyde delivered me the official letter from the Presidency to you, with request that I should be the bearer of it.

We expect to leave here to-morrow, also the French Mission, who are here with us. Elders E. Snow, Jacob Gates, and G. B. Wallace are my companions to St. Louis; the other brethren are all in advance of us. The reason of my detention till now was, to obtain passages for such of them as were destitute of funds, that all might be on their way, the sooner to supply the defficiencies occasioned by the winter's emigration from that country.

We participate freely with you in the common joy of all Saints, in knowing of the great success which attends your exertions in that empire; and do pray continually, that you may be strengthened, enriched, and replenished with the spirit of life for the salvation and gathering of Israel, scattered throughout that domain, with great joy in your labors. It was my lot to labor in that land when the work of God lay almost lifeless, sacrificed by men of corrupt minds at the shrine of an idol, called Joint Stockism; but by the power of God, the faithful elders were enabled to impart life to that dying portion of the body, till at the time of my departure (with the first succeeding emigration of Saints from that land) accessions were being made at the rate of about one thousand per quarter. It is the occasion of most sincere thanksgiving and praise to God, after an absence to the mountains, to again learn that the progress of the work is still more and more accellerated in the rapidity and power of its motion.

When I contemplate the magnitude of the subject, and the responsibilities resting upon those called to give guidance and tone to the affairs thereof; I feel very much my insufficiency for these things, but trusting in the Lord, and the virtue of our holy calling; I feel that the grace of God which has heretofore rendered my labors approved, may still enable me to successfully co-operate with you in that important field of labor.

Magnificently great is the benevolence of Heaven towards the Saints in that land; but, proportionably, far greater is the favor which has long been promised, and is now being realized, upon Zion in the mountains, as the amplitude of the Epistle and Minutes of Conference will abundantly evidence.

Elder Erastus Snow wishes to be remembered kindly and faithfully to you, and hopes, when he arrives in England, to find some Danish Saint or Saints that may co-operate with him on this mission.

Joyous at the progress of the work everywhere, and hopeful for a happy and profitable acquaintance with yourself and family, and the British Saints generally,

I subscribe myself, your fellow servant,

FRANKLIN D. RICHARDS.

ANOTHER GREAT GRAND-DAUGHTER OF THE MOTHER OF HARLOTS.

Beloved President Pratt,—The agitation manifest in the religious world, seriously invites me, and every lover of truth, to look about and inquire what is the matter. I have now learned it is something like this: There is just born another Methodistic child; its father is the Rev. Mr. Dunn, who has employed two other reverend gentlemen, Everett and Griffiths, to assist to nurse it. I have seen both father and child, and must say it is very cross. Please excuse this jocularity: now to the facts at issue.

There has been another split among the good old Wesleyans, as they are called. I cannot help but notice the ground of dissatisfaction, because if the Latter-day Saints were guilty of the alleged cause in the eyes of the world, it would criminate the whole church, and be regarded as a sufficient proof that the whole was an imposition, and Joseph, of illustrious memory, the greatest impostor the world ever saw. Religionists have settled the falsity of the Latter-day Saints, by the characters given of their leaders or elders. Well, just for once, let me say a few words on this subject. On this ground, every Methodist is bound to give up his religion; for the Methodist fly-sheet represents the leaders of the church as being destitute of either good, moral, or religious characters, which must settle the question, that their religion is false. I was presented with a ticket to attend a public meeting, held in the Greenwich Lecture-hall, January 18th, 1850, to hear statements from the reverends Messrs. Dunn, Everett, and Griffiths, relative to their expulsion from the

Wesleyan body. The chair was taken at about seven o'clock, by a Mr. Drake, a local preacher of Woolwich, who introduced Mr. Dunn as the Methodistic reformer. Mr. Dunn then commenced with a long string of accusations against the proceedings of the Methodist conference, held in 1835, 1847, and 1849, at which time they were expelled; every decision was considered to have a tail to it. (A sinister motive.) Location, centralization, and secularization in London, were greviously complained of as tending to idleness. (Joseph Smith is not the only lazy fellow then, according to their own account.) The Rev. Dr. Bunting, and others, the heads of the church, had monopolized all the best shops for themselves; and favoritism had ruled with the iron hand of tyranny. If any complained of injustice, as soon as possible they were sent for their insolence to a penal settlement, or a poor district. He also said, that the Methodist conference was now as bad as the Inquisition of Rome, and that the ministers had turned inquisitors, and that Methodism now, is not as it was when established by John Wesley, who if he came down from heaven would condemn it. The speaker recited the cause of excommunication, and impeached, morally, the characters of the leaders for taking the most lucrative posts for themselves and friends, and idling away their time, and having from £350 and upwards as salaries, while better men than themselves had but £45. At this anouncement, the audience cried, "shame on them." During the discourse, *shame* was repeated at least twenty times. He further said, that orders were given to expel all those from the body who should attend any of the meetings of the expelled; and that the expellers should say, we need not care, for we have all the chapels. On hearing this, the whole audience of about 2000, hissed and said "shameful." He further said, the Methodists had eight periodicals in circulation, and that they were employed in exposing each other, and called several of them *notorious*. (I suppose he meant *notorious liars*.) He represented the church as having a high dominant party, who ruled all the rest tyrannically; and that the whole Methodistic affairs in England were anomalous.

After the speaker had done, a local preacher moved the first resolution, which was something like the following:—That this meeting express their disapprobation of the proceedings of the conference as unscriptural and unrighteous.

This was much cheered. It was seconded by several; one of whom said, in a shrewd manner, they will turn us out of their church, will they? Where will they send us to, if they do? Well, we know what to do, and that is, make one of our own. At this, the audience burst into a laugh, and clapped their hands, and stamped their feet, to hear, I suppose, such a glorious disclosure. They further said, Methodism wants reforming, and who is to do it? The place rung with the answer, the people, the people. Another local preacher in further seconding the resolution, had the honesty to confess, that he loved Methodism nearly as well as he loved his life. I assure you, I was much amused at the idea,—*nearly as well as his life*. It is a poor religion that a man cannot love better than his life. It is neither that of the ancients who loved not their lives unto death; nor that of the Latter-day Saints, for which many have shed their blood, and thousands more are ready to do it, if the Lord requires it.

From the foregoing relation, which is their own version of the matter, is to be seen standing forth in bold relief, Bible anunciations of apostacy, in the most hideous form. Truly did the Lord say, "If a man shall come in his own name, him ye will receive." It is here exemplified. Dunn, Everett, and Griffiths, lay no claim to new revelation, but come forth in the character of Methodistic reformers; under these auspicious circumstances, thousands are ready to hail and support them. But Latter-day Saints, whose doctrine no one dare engage to disprove, are blackened in the eyes of the christian world, because they are mixed up with new revelation from God. But these men, without either new revelation or incontrovertible doctrine, get credit; and consequently have a good name, and are lavished with the sympathies of the public. While the Saints, who challenge the world for scriptural and pure doctrine, are evil spoken of everywhere. Again, the right to choose their own ministers, is said, by these reformers, to belong to the people, and they are to reform the church. Did apostacy, so glaring, ever ooze out in so unmistakable a manner as this? The apostle Paul says, in 2 Timothy, c. iv., "The time will come, when they will not endure sound doctrine, but after

their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." But these blind formers and reformers, in the face of this declaration, actually shew themselves the parties spoken of, and take the right to elect their own ministers, or "*heap* (not by revelation) *to themselves teachers;*" who, instead of getting hold of the doctrine of Christ, are busily engaged reforming Methodism. They confess that it is not now as established by John Wesley. I say, if not, they have apostatized, admitting it to be right at first. Then what a face of brass they must have had, for abusing the Saints as they have done for years, by publishing lying pamphlets against them; and circulating lying reports of them from the pulpit, and from house to house; and calling the work an imposition, and its advocates impostors; when it comes out, at last, that they were apostates themselves all the while. It is like "*the kettle calling the pan black.*" But only let this new faction get established, and they will shake hands with their apostate neighbours, and hail them as good fellows well met, both right together. There is no end to their absurdities.

The idea of reforming religion is something new in Bible history, and contradicts the unchangeable order of God. But stay, I have made a mistake! I have read in that good book, that there would be religious reformers, but not to make the order of heaven better; but to "turn the truth of God into a lie," "speaking great swelling words of vanity," and making "merchandize of the people, by reason of whom the way of truth would be evil spoken of," "speaking lies in hypocrisy," "having a form of godliness, but denying the power thereof," "ever learning, but never able to come to a knowledge of the truth." "These are they," says Jude, "who separate themselves, sensual, not having the spirit." To talk about reforming religion, is talking of changing the order of the immutable God, and is virtually plotting against him. I am sorry to say, that all the religion of apostate christendom, is ancient religion changed, and is as much like an order of things established by the all-wise God, as I am like the moon. Latter-day Saints are blamed for condemning all sects as being enemies to God. It appears, we have done it truthfully, for they are now condemning each other. But I say, God forbid, that ever we should have what they call charity enough, to think for a moment, that he is the author of all their crooked and soul-darkening systems of confusion. It would be asserting he was fickle minded, and the author of confusion. It would also be a libel on the Bible, and a contradiction to our Lord, and all the prophets and apostles that ever lived. Shame on the sectarian world for so degrading God. But I suppose they mean their own imaginary immaterial God, who is truly the author of their system, for both He and *their* religion too, had originated in their foolish and nonsensical imaginations. Thanks be to God, who through revelation to Joseph, his servant, has restored a perfect system of things of which I have the honour to be an advocate. How enlightened have the minds of the Saints been since they obeyed the gospel taught by the great seer of the last days. "We have no more to feel our way in uncertainty," but having done the Father's will, we know that the doctrine is of God; and that the whole world lieth in the arms of the wicked one. In conclusion, I pray that every endeavor of God's servants may fan and brighten the millennial blaze, and that the bright and cheering MILLENNIAL STAR, which you have the honor to edit, may diffuse its lucid flame o'er the British Isles, and light the thousands of dark and confused minds, and clear away the gloom, that they may see the truth, and be led to obey it, is the prayer of your humble brother in the kingdom of God.

THOMAS BRADSHAW.

CLEANLINESS IS AN ESSENTIAL PART OF GODLINESS.

"It is very evident that *God*, who made all things, intended that we should be cleanly. Instinct guides nearly every animal to clean itself. How cleanly are the feathered creation in all their habits?" who ever saw a bird's nest in a filthy, unclean state, or its occupant all begrimed with dirt? How careful are the greater part of the animal creation to cleanse themselves from filth, and yet *man*, who is in the image of his Maker, who is the masterpiece of the workmanship of the Great

Creator, is most criminally neglectful of the principle of cleanliness; in fact the great mass of the Christian world have become so filthy in their habits that they cannot bear even a drink of water until they have mixed some filth with it, and they almost shudder at the idea of a man being obliged to drink it pure.

How positive and emphatic have been the commandments of God to his people of both ancient and modern times, to cleanse and purify themselves before him. How strict was He in all His teachings to the children of Israel, with regard to the various ways in which they might render themselves unclean, and how minute was He in his directions as to the method of cleansing themselves; thus, in fact, compelling them to acquire habits of cleanliness, inasmuch as they would enjoy His blessing. Has God changed, or has He become reconciled to filth and uncleanness? *Nay, verily*, but *man* has fallen from the knowledge of God, and has yielded himself in obedience to the influence of "unclean spirits," consequently he has become unclean in all his habits; inasmuch as God has not changed, nor become reconciled to filth; how necessary is it that his people should strive to become acquainted with every principle, the exercise of which will be pleasing in His sight. How unpleasing must it be to our heavenly Father, to see the countenances of His creatures defaced with dirt, and their bodies the habitations of unclean vermin. If such things are disgusting to a cleanly minded man or woman, how much more so must they be to the Lord of heaven. When I see members of the Church of Jesus Christ of Latter-day Saints, that are filthy in their persons, and their habitations in confusion, with the evidences of a slaternly housewife in every nook and corner, I feel to say in my heart, here is a family that is yet ignorant of one of the very first principles of righteousness. I am aware that *poverty* is generally considered as an excuse for filth; but it is not. Wherever there is a will there is a way. Water and soap are so plentiful that they are within the reach of even the poorest who desire to make use of them.

I once met with a young woman who was begging; the clothing of herself and child she carried in her arms was well worn and of the coarsest materials, but they were scruplously neat and clean. My attention was arrested in a moment for the sight was unusual. Here, said I to myself, is no deception; here is the charm of a well washed face, neatly combed head, and clean clothing; I was moved by a generous impulse, and gave her liberally, which I should not have done had she come clothed in filth, and with the never-ending whine of a dishonest beggar.

Frequent washings of the body are absolutely necessary to health. It is a generally-received opinion among physiologists, that a great portion of the food taken into the stomach of an adult person passes off through the innumerable pores of the skin. If the pores become clogged with filth, those channels of escape for the secretions of the system are closed, consequently they are retained in the body, and produce inflamation, disease, and sometimes death. Preisnitz's wonderful discovery of the "water cure" was the result of the free exercise of a few grains of common sense. He saw plainly that the pores of the skin served as flues for the escape of the gases, formed in the decomposition of the food by the digestive organs, as well as other secretions and that it was worse than folly to introduce into the system powerful drugs, the very nature of which was calculated to stir up those unhealthy secretions that are lying in a manner dormant, and thus greatly increase the quantity of gaseous matter, whilst every avenue intended for its escape was closed. But, on the contrary, that it was wisdom, first, to cleanse the surface of the body; secondly, to produce a free perspiration by evaporation; thirdly, to drink freely of pure water, which being speedily drawn through the various channels of the system, to fill up the vacuum caused by the perspiration would thus literally *wash* out all disease and filth from the body.

If persons wish to enjoy health, let them be CLEAN. If they wish to enjoy the society and companionship of the righteous, let them be CLEAN.

If they wish to be admitted into the general assembly of those who have WASHED their robes and made them WHITE, let them be CLEAN.

And if the servants of God wish to obtain the blessings of heaven, let them be CLEAN, both spiritually and temporally, and *teach* all under their influence to go and do likewise.

ELI B. KELSEY.

SONG.—THE MOUNTAIN DELL.

CHORUS.

Away, away to the mountain dell,
The valley of the free:
Where faith has broke the tyrant's yoke,
That bound fair liberty.

We'll plow, and sow, and joyful reap,
The land our God has given;
To bless our friends, to bless our foes,
And make our home—*a heaven.*
Away, away, &c.

No famished children there shall pine,
Nor frantic mother wild,
Ere seek to *take that life away,*
She gave her infant child!
Away, away, &c.

We'll sooth and calm the widow's heart,
And dry the *orphan's tear!*
Till their bright mirthful eyes impart,
A joy, devoid of fear!
Away, away, &c.

We'll nurse the bloom of maiden love,
In chastity when young,
There *faithless bodst,* shall never prove
A jest for ribbald tongue.
Away, away, &c.

Where red men trail the buff'lo's track,
O'er mountain's desert sand—
We'll tell them of their father's acts,
Who once possessed the land.
Away, away, &c.

Blest with the priesthood from above,
Where truth on truth shall flow:
Till every land and every clime,
Beneath its mandates bow!
Away, away, &c.

Then while this hour of vengeance low'r,
And sinners find no rest;
Then hie ye home, ye Saints who roam,
Your hope is in the west.
Away, away, &c.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 19TH FEBRUARY, 1850.

	£	s.	d.
James S. Cantwell	4	6	0
Thomas Smith	0	14	6
Henry Beecroft	3	0	0
Alfred Cordon	3	0	0
Liverpool Tract Society	0	6	8
James W. Cummings	7	0	0
William Simpson	0	5	0
Carried forward	18	12	2

	£	s.	d.
Brought forward	18	12	2
James Walker	10	0	8
William West	7	0	0
James Marsden	5	0	0
John Lyon	2	10	8
John Godsall	5	0	0
	48	2	10

ADDRESSES.—John Spiers, Gwyn Street, Bedford. T. B. H. Stenhouse, 13, Paget Street, Chapel, Southampton. J. W. Cummings, and J. V. Long, 10, Henry Street, Sheffield Park, Sheffield.

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "FRONTIER GUARDIAN," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

CAUTION.—The Liverpool Council hereby caution the Saints against the impositions of a man named John Stephens, who has been excommunicated from the church for defrauding the Saints They have also learned that he has been previously cut off at Newport for the same offence. He is middle sized, aged 24, much deformed on the back, and by trade a shoemaker. By order of the Council, GILBERT CLEMENTS, Clerk.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6. MARCH 15, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

May 20th.—At five o'clock this morning the barometer stood at 26·821, attached thermometer 47·5 degrees, detached thermometer 45 degrees. A moderate west wind, while thick clouds overspread the sky. In about three-quarters of a mile crossed a stream about eight feet wide, with considerable depth. This forenoon we travelled seven and three-quarter miles, and halted for noon directly opposite the place where the Oregon road strikes the north fork. Four of us launched our boat and crossed over, being obliged to drag it the most of the way over shoals of quicksands. We found the grave of one of the Oregon emigrants, buried last summer, near the foot of the bluffs, which here make up near the river. These bluffs are composed principally of horizontal strata of limestone, and are thinly covered here and there with some scattering cedars. The Oregon road comes in through an opening in the bluffs, in which there is some ash timber, (from which circumstance it is called Ash Creek or Ash Hollow,) also mountain cherry, and wild currants. We soon re-crossed the river which is here about one-third of a mile wide; generally speaking the river bottoms are wider, and the bluffs not so elevated on the north as on the south side of the river. For two days the clouds and the unsettled state of the weather have prevented taking astronomical observations for latitudes and longitudes. A short distance below our noon halt, we passed a lonely cedar tree, upon the north bank of the river, in the branches of which were deposited the remains of an Indian child, with which were also deposited the necessary equipments (according to Indian traditions) to a future land of enjoyment. The grave (if it may be called such) was as solitary as the tree. This afternoon, three and a quarter miles from our noon halt, crossed a creek with about an average width of five rods, from one and a half to two feet deep. We travelled to-day fifteen and three quarter miles and encamped for the night.

May 21st.—At half past five o'clock the barometer stood at 26·871, attached thermometer 48 degrees, detached thermometer 46 degrees. A light wind from the north. The clouds are beginning to break away, exhibiting in places a deep blue sky. The prairie over which we passed to-day has been somewhat wet, on account of the rain that has fallen in the last few days. The surface of the river bottoms in most places consists of clay intermingled with sand. This morning, from an altitude

of the sun, I deduced the true time. We travelled this forenoon seven and three-quarter miles, and halted for noon. I took an altitude of the sun, from which I determined the latitude to be 41 deg. 24 min. 5 sec. By an altitude of the moon, obtained the true time. During the afternoon we found upon the prairie a large bone which was petrified, belonging, probably, to the mammoth or some other species; it was the leg bone, from the knee downwards—length 17½ inches, greatest width 11 inches, greatest thickness 6 inches; its weight was 27lbs. after some had been broken from it. It is a curious specimen of ancient zoology, and if circumstances would permit, worthy of preservation. Our camp was visited by two or three Indians towards evening; they appeared friendly, and gave us to understand that a large number of them were encamped near us, some of whom we could see with our glasses, some one or two miles distant—they are probably Sioux. We travelled fifteen and a half miles to day. Nothing more of interest occurred during the night.

May 22nd.—At a quarter past five this morning, the barometer stood at 26·623, attached thermometer 51·5 degrees, detached thermometer 48·5 degrees. A light breeze from the south—the sky partially overspread with thin clouds. This morning a large dog came near our camp, and followed us at a distance during the day; he appears to be almost wild, but by placing meat in a position that he will afterwards find, it seems to entice him to follow us: bread he will not eat: he seems to care but little for the largest of our dogs, and when they come near him, he snaps very spitefully at them, after the manner of the wolf. His head and ears appear somewhat of the form of a wolf, and no doubt he is tinctured with the wolf blood. Five and a half miles from our morning encampment we crossed a stream, which we named Crab Creek; one and three-quarters mile further we halted for noon. A meridian observation of the sun placed us in latitude 41 deg. 30 min. 3 sec. I intended to have taken a lunar distance for the longitude, but clouds prevented. With our glasses, Chimney Rock can now be seen at a distance of 42 miles up the river. At this distance it appears like a short tower placed upon an elevated mound or hill. Four and a quarter miles further brought us to another place where the river strikes the bluffs; as usual we were obliged to pass over them, and in about two and a quarter miles we again came to the prairie bottoms, and driving a short distance we encamped, having made fifteen and a half miles during the day. For a number of miles past, the formation, more particularly that of the bluffs, has been gradually changing from sand to marl and soft earthy limestone, the nature of which is beginning to change the face of the country, presenting scenes of remarkable picturesque beauty. The winds and rains have worked the bluffs at this place into many curious forms, some of which resemble cones or pyramids, others exhibiting perpendicular and shelving sides, from 150 to 200 feet above the base, some standing alone, others in a continuous ridge—the upper surfaces of some, presenting a level of greater or less extent solidified into a soft earthy limestone, while their perpendicular sides exhibit strata of marl yet in its earthy state. I ascended several of these curiously shaped bluffs. Now and then a straggling cedar crowned their tops, standing solitary and alone. The grass upon and near the base of these bluffs seemed to be entirely dry and parched up by droughts or severe frosts, yet quite a variety of flowers seemed to flourish, as though they had found their appropriate soil; many of these emitted the sweetest odours, which, together with their beauty and variety of colour, would grace the gardens of our eastern horticulturists. In this vicinity there are quite a number of smaller mounds or hills, the surfaces of which consist of a great variety of cobble stone of different magnitudes and shapes. From between these bluffs issued the dry sandy beds of several creeks, without water, some of which were 40 or 50 yards across. On the top of one of these bluffs, in the branches of a small cedar, a bald eagle's nest was discovered, having one young in it; it was, notwithstanding the cries of the old ones, taken from the nest and carried into camp, and although it has not yet reached its growth, it measures between the tip of its wings 46 inches. A heavy thunder shower passed around us this afternoon; all the inconveniences suffered from it was, only from the frequent and sudden gusts of wind. The mouth of a cavern was discovered in one of these bluffs, but having no torches it was not explored, only for a few feet at its entrance.

May 23rd.—Sunday. To-day, as usual, we let ourselves and teams rest. The mercury in the barometer is, this morning, much more depressed than what can be accounted for by our gradual ascent; at five o'clock it stood at 26·191, attached thermometer 54·5 deg., detached thermometer 52 deg. A depression of the mercury is said to indicate high winds. To-day several of us again visited the tops of some of these bluffs, and by a barometrical measurement I ascertained the height of one them to be 235 feet above the river, and 3590 feet above the level of the sea. Following the example of several of our company, I engraved my name upon the body of a lonely cedar, (where I observed the barometer), together with the altitude of the bluff. Rattlesnakes are very plentiful here, and within a few rods of this tree, one of our men, Nathaniel Fairbanks, was bitten by a large yellow one, and although remedies were soon applied, yet he suffered considerably during the day. Soon after dinner we attended public worship, when the people were interestingly and intelligently addressed by President B. Young and others.—Many petrified bones were found in this region. The latitude of our camp was 41 deg. 33 min. 3 sec., as determined from a meridian observation of the sun. At half-past eleven o'clock the temperature of the air was 82 deg., while the barometer continued falling. At about seven o'clock, p.m., we were visited by a great thunder storm, the wind having changed to the north, blew a violent gale from that quarter; abundance of rain, mixed with hail from so cold a quarter, rendered both ourselves and animals uncomfortable. The wind continued very high during the night.

May 24th.—At six o'clock this morning a few flakes of snow descended. The barometer stood at 26·433, attached thermometer 40 deg., detached ther. 38 deg., showing a considerable change both in the weight and temperature of the air since yesterday morning, giving for the height of our camp above the level of the sea 3370 feet. About eight o'clock we took our leave of this interesting region, which on account of its curious shapes and picturesque appearance, we named Bluff Ruins. The forenoon continued cloudy. At our noon halt our camp was visited by two Indians. By signs they gave us to understand that their tribe was a small distance from the river on the opposite side. We gave them some dinner, after which we pointed out to them the dog which came to us last week, and continued to follow us at a distance, but he appeared to be as shy of Indians as of white men. They forded the river, being on foot. Nothing of interest occurred during our afternoon's travel. We encamped early after making 16½ miles. The two Indians who crossed the river, notified their party of our approach. They came to the river and forded it on horseback. They were 35 in number, including a few squaws and boys, being much better dressed than the Indians on the frontiers, many of them wearing broadcloth, blankets, and fur caps, ornamented with an abundance of beads and other ornaments, having bows and steel-pointed arrows, together with some fire-arms. They were the Dacotah tribe, which, interpreted, signifies cut throat, but generally known to whites by the name of Sioux. Their chief's name was Owastote-cha, who soon after dark sent his men a distance from the camp to lodge, while he himself requested the privilege of staying with us over night. We granted him the privilege, and spread a tent for his accommodation.

(To be Continued.)

LETTER FROM JOHN TAYLOR.

INCIDENTS OF TRAVEL FROM SALT LAKE, &c.

Brother Orson Hyde,—I take great pleasure in communicating to you for the *Guardian*, some of the incidents of our travels, and the objects of our journey from the City of the Great Salt Lake, to your beautiful little village on the frontier.

The company principally left the Valley on the 19th October, with the exception of the mail and a few who accompanied it, which left on the 22nd. We arrived at Old Fort Kearney on the 7th day of December, all in good health and spirits.

The following is a list of the names of the persons composing the company with their destination:—

Of the Quorum of the Twelve on Missions.—John Taylor, to France; Lorenzo Snow, to Italy; Erastus Snow, to Denmark; F. D. Richards, to England.

Church Business.—Edward Hunter, E. D. Wooley, Joseph L. Heywood.

On Missions to England.—Jacob Gates, G. B. Wallace, Joseph W. Young, Joseph Johnson, Job Smith, H. W. Church, John S. Higbee, Levi Stewart.

On Missions to France.—Curtis E. Bolton and John Pack.

On Mission to Italy.—Joseph Toronto.

On Mission to Denmark.—Peter Hanson.

On Mission to Sweden.—John Fosgreen.

On Business.—Robert Pierce, G. W. Hill, W. J. Steward, Dr. Ezekiel Lee, Shadrack Roundy, Russel Homer, P. Sessions, A. O. Smoot, J. M. Grant, Charles Decker, Robert Graham.

Col. John Reese, merchant of New York; John H. Kinkade, merchant of St. Louis; Antonio S. Duval, Mr. Kinkade's driver; Benj. Homer, returning home.

We found our journey to be very toilsome and unpleasant at this inclement season of the year, and were it not for the missions of a public nature in which many of us were engaged, we should have felt great reluctance at leaving our comfortable homes and firesides, to combat the chilling winds and pitiless storms of the Rocky Mountains and the desert plains. Our journey on the whole, considering the season, has been a pleasant one. We have scarcely encountered a storm on the way. The snows have fallen on our right and left, before and behind, but with the exception of a slight fall on the Sweet Water, and another on the day of our arrival at Fort Kearney, we have escaped unharmed.

Nothing very remarkable occurred on our journey out, except what is common in an Indian country. Between the upper crossing of the Platte and Independence rock, we met a company of four men, who were carrying a mail from Fort Laramie to Fort Hall.

They had been robbed the day before, (on the 6th of November,) by a war party of Crow Indians. The following are the circumstances as they related them to us.

As they were travelling on the road, they were attacked by a band of thirty Crows, who took from them their blankets, some of their provisions, one mule, and a quantity of clothing belonging to a gold digger, who accompanied them. After the first shearing they encountered another band, who *sans ceremonie*, subjected them to another fleecing. They did not disturb the mail, nor injure them personally; but according to their testimony, were on the contrary, very loving to them; hugging them in their blankets, &c. The gentlemen, after getting free from their tormentors, made the best of their way, night and day, till they met with us, not wishing again to partake of their loving embraces. They were of course pleased under these circumstances to meet with us, and were full of fiery indignation against their red brethren for subjecting them to such an unceremonious *tithing*. They stated that in their opinion there were about 300 Indians in all, and that they were a war party on a horse thieving excursion against the Shyanns (spelt erroneously Cheyannes) and Sioux.

Upon the whole, we felt a little amused rather than otherwise at the circumstances which they related to us. On looking at their equipments we found that their red friends had not dealt very unmercifully with them. They had left them their guns, ammunition, saddles, bridles, seven horses, the principal part of their clothing, baffalo robes, and some provisions.

We supposed that it was merely a tax or toll they had put upon them, as lords of the soil. Being always liberal themselves, and ready to divide, they naturally supposed that the white man ought to possess the same principles; and as they considered according to their notion of things, that they had a quantity of superfluous clothing, provisions, &c., they thought it but right that their more needy brethren should share of their abundance; and no doubt but they thought they had dealt very liberally with them. We thought differently, and consequently furnished them with bedding and provisions.

The above occurrence made us more vigilant in guarding our horses, as we rather preferred to be tithed by our own bishops, whom we had with us, than be subject to the ordeal of those who officiate without authority.

Two days journey on the other side of Laramie, while we were baiting our horses at noon, on the banks of the Platte, we espied a large body of Indians, who came sweeping down a gentle sloping hill east of us. When they first appeared, they

were about three quarters of a mile from us, and as they were mounted upon excellent chargers, they came with the rapidity of an arrow. It gave us little time enough to gather our horses and prepare ourselves to meet our beligerent visitors. Capt. Roundy ordered the horses to be gathered, and securely tied to the wagons. Gen. Grant acted with great promptness and decission on the occasion; immediately forming us into line, leaving two of our number to tie the horses up. The men showed great intrepidity, every man standing at his post undaunted. The efforts of the Indians were to either break our line or turn our flank; but being repulsed at all points, they were brought to a dead halt, about a rod and a half in front of us. During all this, and for some time after, they were shaking out the priming from their fire-arms, and priming them anew. Many placed their arrows to their bow-strings—their lances in rest—and were wetting the ends of their arrows with their mouths, that they might not slip too quick from the finger and thumb.

Their chiefs, whom we supposed kept intentionally behind, came up after a while, and showed signs of peace; but as they understood neither French nor English, nor we their language, and neither party having interpreters, we could only convey our ideas by signs. One of the chiefs presented a paper, which had been given him by Major Sanderson, commanding at Fort Laramie, certifying that "this tribe was friendly to the whites;" upon which I told him to withdraw his men a little, which was done immediately. We presented them some crackers, dried meat, tobacco, &c., of which they partook, sat down and had a smoke, and thus every thing concluded amicably. We then harnessed up our horses, and pursued our journey. They very courteously filed to the right and left, and escorted us on our road till we came opposite their village. They were about two hundred in number, and were of the tribe of Shyanns, as they pronounced it.

They presented the most respectable appearance of any Indians I have met with. Many of them were dressed in American style, with clothes of the best broadcloth. beaver hats, caps, &c. And those who were dressed in Indian costume, displayed the greatest elegance of taste in their attire. They were adorned with head dresses of feathers of the richest hues; and their various insignia of office, displayed a taste which is at once wild, romantic, and beautiful. They were mounted on excellent horses—richly caparisoned in many instances, and painted off in the most fantastic style; they pawed the ground and champed their bits, and seemed as impatient of restraint as their riders. The whole affair was truly grand, and notwithstanding the peculiar situation in which we were placed, we could not but admire the magnificent display which the lords of the prairie presented, as they dashed with lightning speed upon us, arrayed in all the gaudiness and pride of Indian holiday attire. The scene was rich, and exceeded any theatrical representation we have ever witnessed. Messrs. Edward Hunter, Lorenzo Snow, and myself, at the request of their chief, visited their encampment, which was about three miles off the road; we found there a large number of lodges, and was informed by a Frenchman, that they numbered six hundred warriors. They appeared to be wealthy, and I should think they had about three thousand horses, seen by us. We visited many of their lodges. They appeared very friendly, but a little chagrined at the occurrence of the morning.

The same evening, the Crows made a break upon two of their outposts, and stole twelve horses from one, and nine from the other. One of the places where the Crows stole from, was within a quarter of a mile of our encampment, and nothing saved us from a like fate, but the strictness and faithfulness of our guard. These Crows stole a number of horses from a trader in our neighborhood the same night. Mr. Shadrac Roundy, our captain, kept up a guard of four men at a time, with scarce an exception, all the way through.

On our arrival at Fort Laramie, we obtained supplies for ourselves and horses. Those of our number who had passed this fort the present summer, were astonished at the great improvements which have been made here in a few months time. There was an air of quietness and contentment, of neatness and taste, which in connexion with the kind reception given by the polite and gentlemanly commander, Major Sanderson, made us feel as if we had found an oasis in the desert. This same feeling of kindness and gentlemanly deportment seemed to pervade all ranks at the fort.

The route from Laramie to New Kearney, was performed without snow, until within fifty miles of the last named fort, and that snow had fallen before our arrival. Here we again obtained fresh supplies. The Major in command, and the Quartermaster cheerfully accommodated us with such things as we needed. I mention these acts of kindness because of our peculiar situation. No one can appreciate fully such acts, unless, they, like us, shall have traversed these desert regions in this inclement season of the year.

On our arrival at Kanesville, we were very much pleased to shake hands again with our brethren and friends, from whom we had been separated by the western wilds, and if we may judge from appearances, these feelings were reciprocal. We were hailed upon our arrival with songs of rejoicings, firing of guns, and other tokens of joy.

We feel to tender to them our warmest thanks for their kindness, hospitality and benevolence. We here meet a kindred spirit, and find that the presiding genius of this place, drinks from the same fountain, breathes the same air, and revels in the same intelligence as do the master spirits of the Great Salt Lake Valley.

Relative to the situation of affairs in the Valley, it is unnecessary for me to enter into details, as the "General Epistle" will be published, containing all the important items pertaining to this matter. Suffice it to say, that the crops are sufficient to sustain the inhabitants. Wheat, barley, oats, rye, buck-wheat, and the small grains; and peas, beans, turnips, potatoes, beets, and other vegetables grow as well there, as in the eastern or western states. The system of irrigation is something new to our farmers, and it will require experience to enable them to cope with the Californians or the inhabitants of the country of the Nile.

It is an excellent grazing country, the grass is very rich and nutritious, cattle and stock of all kinds will become as fat as the best stall fed in the east.

We have of course had many inconveniences to cope with, owing to the position we occupy, so far remote from supplies. The emigration the past summer, brought many things with them which they found superfluous upon their arrival at the Valley, and were glad to give them in exchange for horses, oxen, &c.; besides, there were many small merchants who brought from two to ten thousand dollars worth of goods with them, who found it indispensably necessary to sell out in the Valley, owing to the loss of team and "pack" from thence to the mines. The Messrs. Pomeroy, of Missouri, with about fifty thousand dollars worth were of the number who found it impracticable to proceed. And, here, Mr. Editor, allow me to correct a mistake which I perceive Mr. Babbitt has fallen into, in a communication to your paper. Mr. Babbitt was in the Valley at the time when the before mentioned goods were being sold out, and supposed very naturally that there would be an abundant supply of goods for the inhabitants from those sources, and that Messrs. Livingston and Kinkade, of St. Louis; Col. John Reese, of New York, and other merchants, who were carrying goods, laid expressly for the Valley, would be likely to sustain a "heavy loss," which proved to be very different. Mr. Babbitt, perhaps was not aware that the goods which had arrived in the Valley during his short sojourn were intended expressly for the gold diggings, and consisted mostly of men's ready made clothing. As Mr. Babbitt was a *batchelor* when he was among us, and overhead and ears in politics; he, of course, could know nothing of the wants of a household. Consequently, when Messrs. Livingston and Kinkade, Col. Reese, and others arrived with an assortment of goods adapted to the wants of the people; they found a very ready sale and large profits; so much so, that if you had been at Deseret, you would have thought the ladies were bees, and their stores the hives—though unlike in one respect, for the bee goes in full, and comes out empty; but in this case it was reversed.

I am assured by Mr. Pack, who rented a store to Messrs. Livingston and Kinkade, that they took from two to three thousand dollars a day, for several days after they commenced sale. Col. Reese, of New York, and others, were partaking at the same time with them of the golden harvest. And as the yellow stream continues to flow from the Pacific coast to the Valley, the cry of the people is, *goods!* GOODS!! GOODS!!!

While on the subject of goods, I may as well mention that we were accompanied here by Messrs Roundy, Grant, Smoot, and others, who have associated for the

purpose of forming a carrying company, to convey goods from this place to the Valley. They also intend establishing a Swiftsure Passenger line, to convey persons from this place to Sutter's Fort. The company were selected and organized by the Government of the State of Deseret; part of their number are in the Valley, part of them here, and part of them are going to the Pacific coast. And as their location and knowledge of the route affords them a facility of obtaining horses, mules, &c., to recruit with; and as they are men of energy, enterprise, and respectability, they are more competent to carry out an enterprise of this kind, and to establish a cheap, speedy, and safe conveyance to and from the diggings, than any company that could be organized on this side of the plains.

It is not at present necessary for us to say anything about the "Perpetual Fund" which is under the direction of Bishop Hunter, who came out with us; further than we would remind our brethren who have entered into a covenant along with us, in the Temple of the Lord to emulate our example and fulfil their covenants in helping to gather the poor to Zion. The plan adopted is the best and most satisfactory for those that give and those that receive blessings of any that as yet been designed. As the funds will principally, if not entirely, be laid out in cattle, which soon after their arrival at the Valley will command full as high a price as they do here; the cattle can be sold, and the funds, together with the additions both there and here, will furnish fresh outfits from year to year in an increased ratio according to the exigency of those requiring aid, and the liberality of the Saints, without being subject to so heavy a loss in cattle and breakage of wagons as we have heretofore sustained; and as brother Hunter is a very careful and thorough business man, and is every way competent for the arduous task reposed in him.

It appears to be the generally conceived opinion of the people in the States that there would be a large body of gold diggers who would have to winter in the Valley—this idea is incorrect—there are scarcely any of them remaining, as the Southern route has been taken by those who arrived too late for the Northern one.

In relation to the various missions in which we are engaged, the peculiar position in which we are placed in the Valley—the little time we have had to settle our families, and the inconveniences we had to labour under, make these as great and important as any that have been entered upon since the commencement of this work. A few years ago a few of the Twelve, accompanied by three or four elders visited England for the first time. The Church of Latter-day Saints was then unknown in that kingdom, now they number in that country as near as we can judge, about 30,000.

In the then infantile state of the Church a mission of that kind seemed Herculean; but the power of truth prevailed, superstition and darkness fled before the luminious beams of the Son of Righteousness; and where darkness once reigned, many thousands now rejoice in the fulness of the gospel of peace. That mission, however, was to a people whose language we were acquainted with; whose habits and customs were congenial with our own; whose commercial relations rendered them familiar; and whose blood still flowed in our veins. It was a visit to our father land, the home of our grandsires and friends. It was started from Kirtland, Ohio. But now we have left our friends and homes in the Valley of the distant west; we left on six days notice, wound up our business affairs, bid farewell to our wives and families, and started without purse or scrip in an inclement season of the year to cross a howling wilderness, having to cope with the mountain storms, the wintry blasts and the savage Indian; and then to wend our way through this vast continent in the winter season, and all this to carry the gospel to nations that know us not, with whose language we are unacquainted, and who are at present wrapped about with the cloak of mystery and superstition, this is a task which nothing but the "thus saith the Lord" could cause man to encounter. The nations to which we are now destined, have recently been convulsed with revolutions; the thrones of which still sicken the whole system, and render life, person and property insecure. This is literally a "distress of nations with perplexity." Denmark, Sweden, Italy and France have been, or are weltering under the sickening influences of this eastern tornado, which, while it sickens, has not power to throw from the body that disease which has been generating for ages; and what with bigotry, superati-

tion and political frenzy, the nations are mad. Yet to these nations we are sent to unfurl the banner of truth, and publish the glad tidings of salvation; and while the waves of tribulation roll high, and the national earthquake bellows destruction, to whisper to the honest in heart, "what, dost thou hear Elijah." We go therefore in the strength of Israel's God, our trust is in him, we lean upon his arm and all is well. The nations must hear the joyful sound. The power of truth must prevail; the Kingdom of God must be established and all nations flock to her standard. And as the truth has spread in England, Scotland, Wales and on the Islands of the seas, so shall it continue to spread from kingdom to kingdom, until all nations shall bask in the sunbeams of truth, till salvation is sounded on every continent, proclaimed on every isle, echoed on every sea and whispered in every breeze; and the "kingdoms of this world become the kingdom of our God and of his Christ," even so, Amen.

Yours, in the E. C.,
JOHN TAYLOR.

THE GREAT SALT LAKE VALLEY CARRYING COMPANY.

From the Frontier Guardian.

Mr. Editor:—Messrs. Shadrac Roundy, Jedediah M. Grant, John S. Fulmer, Abraham O. Smoot, G. D. Grant, and Russell Homer, wish, through the columns of your highly esteemed paper, to inform the public generally, and more especially those who are desirous of going to, or sending goods or packages to the Great Basin, or to the Valley of the Sacramento—that they are and will be prepared to accommodate passengers who may be disposed to visit the gold region the ensuing season, or merchants who wish to send merchandise to the Great Salt Lake City. Our passenger and freight trains will both leave as early in the spring as there will be sufficient grass on the plains to sustain animals. Light wagons will be used and so arranged as to accommodate three passengers each and the driver, including one hundred and fifty pounds of baggage to a person; this comprises all their eatables, clothing, bedding, fire-arms, &c. The Company assures passengers they can re-supply in the Valley, with every thing needful, groceries excepted. The point chosen to start from is on the Missouri river, eighteen miles from Kanesville, two miles below the mouth of Platte, thirty miles above Old Fort Kearney, and one hundred and thirty above St. Joseph. All our trains, whether for passengers or merchandize, will start from the above named point, travelling on the south side of the Platte under the direction of one or more of the proprietors to each organized company. This Association is intended to be permanent and sure from year to year until the Great National Railroad shall supersede its necessity. The Company possess facilities that few at present avail themselves of, owing to their peculiar situation or location, living as most of them do, in the Valley of the Great Salt Lake, they can (by active exertion,) obtain fresh supplies of animals to aid in the enterprize. They trust to the full and entire satisfaction of all concerned Two or more of the firm will remain in the Valley to see that suitable horses or mules are on hand to aid the line when it shall require their assistance from the Valley to Sutter's Fort. Emigrants last year, from inexperience and other causes, sacrificed hundreds and even thousands of dollars, and most generally broke down their teams before or by the time they arrived in the Valley; nevertheless many of them seemed to feel amply paid for all losses in the improved state of their health. The mountain air, and pure cold water, with change of diet and scenery had fully fitted them for digging gold from the mines of California. The above are some of the advantages of the route over the plains and mountains to the great loadstone, which is virtually attracting the nations of the earth.

Gentlemen who wish to favor this line, and feel disposed to obtain a through ticket to Sutter's Fort, (in the vicinity of the gold,) can obtain one, by paying to us or our agents the sum of three hundred dollars. Two hundred in advance, and one hundred on arriving in the Great Salt Lake City. Those who cast in their lot with us, may expect the proprietors to use every exertion to render them as comfortable as the nature of the journey will admit of. Yet we do not wish any one to think that it is

a play spell to cross the mountains, neither do we desire to hold out any inducements but those which are substantially true, as we are desirous of proving ourselves worthy of the confidence, reposed in us by the highest authorities of the State of Deseret, under whose direction we organized, and from whom, (in connexion with all our friends,) we look for strength influence and support to aid us in our arduous undertaking. That all interested may understand, we will further add, that each wagon designed for the "Swiftsure Line," will be drawn by four horses or mules, with a sufficient number of loose animals as a reserve in case of accident or failure. Wagons with merchandise will be drawn by oxen, purchased expressly for this line and business. Merchants sending goods by this line, will please consign them to "S. Roundy and Co., Deseret and Iowa Depot."

Price for hauling goods to Great Salt Lake City, twelve dollars and fifty cents per one hundred pounds, or two hundred and fifty dollars per ton—two-thirds of said price to be paid in advance. All commuications addressed to S. Roundy and Co., Kanesville, Iowa, or to J. M. Grant, St. Louis, Missouri, will receive prompt attention, and all desired information given promptly and immediately. Those wishing a through ticket will do well to secure it by the first of April, as the company wish to make up their trains as early as possible in the spring. In hopes of success in business.

We are respectfully, &c.,

SHADRAC ROUNDY, J. M. GRANT, J. S. FULMER,
G. D. GRANT, RUSSELL HOMER,

Kanesville, Dec. 24th, 1849.

The Latter-day Saints' Millennial Star.

MARCH 15, 1850.

It is now over one year and a-half since our arrival in this country; during this period, the Kingdom of God has rolled forth with unparalleled success; its numbers have increased in Great Britain alone, from about eighteen thousand to nearly twenty-nine thousand souls. Two thousand of this number have emigrated to America.

The circulation of the STAR, during the same period, has increased from thirty-seven hundred to fifty-seven hundred. The great reduction, proposed in the price of the STAR, will, no doubt, have a tendency to soon quadruple its circulation.

We are now about to return to America on business, and shall probably be absent until the last of July. Elder Eli B. Kelsey will take charge of the publishing department until our return. Elder Kelsey is a man of wisdom and integrity, and will, without doubt, give general satisfaction to the Saints. The Saints in this country should look to the presidents of their respective conferences for counsel and advice upon all important matters until our return, or until the arrival of Franklin D. Richards, one of the Twelve, who will take the presiding charge, during our absence. Let all money-orders from the book agents and others be sent to Orson Pratt as usual.

After the issue of the STARS at the reduced price, we would suggest to all the sub-book agents the propriety of placing for sale a few copies of each number of the STAR in the windows of every stationer or book-store in all the cities, towns and villages in Great Britain wherever the Saints have established themselves. In this way thousands may be sold, and thousands be brought to the knowledge of the truth. The first, second, and third numbers of the present volume are all sold; if the demand for them is sufficiently great, we shall reprint them after our return.

The "Hartley" sailed from this port for New Orleans on the 2nd instant, carrying 109 souls of the Latter-day Saints, under the presidency of Elder D. Cook. We shall not send another vessel until September.

LETTERS TO THE EDITOR.

Aberdare, January 25th, 1850.

Dear Brother,—I have to acknowledge the receipt of tracts, &c., per favour of Brother John Davies. *I now long to be off;* but in the meantime I feel an inclination to give Brother Pratt a short testimony of the pleasure I have experienced in seeing the light of truth rolling forward through the empire of darkness in Wales, under the Presidency of Brother William Phillips, Abel Evans, and John Davies, each having a peculiar quality answering the nature of their various circumstances in connexion with their stewardship—concentrating a power in Wales which will shortly cause the Principality to become a general Zion of the pure in heart.

When the brave Captain left, the thousands of Saints in Wales viewed the above three officers, who were to stand in his place, just as Samuel viewed the youngest son of Jesse, "*as the anointed of the Lord*"—there was no exception, no dissenting voice, no doubt, no fear; they knew that the said officers were clothed with power and with sufficient courage to carry it forth effectually, and with sufficient humility, wisdom, and understanding to make proper use of the trophies of victory.

True, the great men of Wales, with their flocks, despised "Dan," the honoured champion chosen by Joseph "to judge *his* people as one of the tribes of Israel." But there was a *something* in connexion with Brother Jones that caused the enemy to *start*. He was in some measure an American stranger, &c., but when the remainder of the camp of the enemy heard of the Captain's retreat to Zion, with the first fruits of his glorious victory, they naturally thought that another son of thunder, a second Cyrus, would follow from the sides of the North, from the land of Ephraim, at the same time having a faint hope that the said comer, would be wanting in one thing—one thing needful on Cambria's mountains, namely, a knowledge of the Welsh language—their last hope cleaved to this; and they knew not that Dan had another Samson brought up amongst his brethren, flesh of their flesh, bone of their bone, who would fight the Philistines and cause their dagon to fall more perplexed than ever. True, he could not boast of an extensive knowledge in any other language than that of his mother tongue, but other virtuous accomplishments more than compensated for the defect, so Brother William Phillips was called forward and counselled to preside over the church of Jesus Christ in Wales. Having received the key of power, the sceptre of righteousness, he commenced the work of responsibility with such energy and courage, that caused the enemy to say, "who is this, is not this the carpenter? &c.; from whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" The enemy's hopes were blasted, their momentary guard was bitten by the worm of fear and withered, and the Saints shouted aloud for joy, for truly the vacuum left by the absence of Brother Captain Dan Jones is amply filled by our young president Brother W. Phillips, in the Church, the families, and the hearts of the Saints of God in Wales.

The household of faith increased in number to such an extent, that the tents that surrounded the tabernacle in the different counties of Wales became numerous: the the work of stretching out their curtains, lengthening the cords, and strengthening their stakes with forty-eight conferences annually, called for new exertions continually. So to help our beloved Brother to carry on the work swiftly, Brother Abel Evans posted himself according to counsel in the north, and Brother John Davies, with the "*Welsh Trumpet*" in the south, pouring forth spiritual intelligence for the exhortation, comfort, and edification of the Saints, warning, with solid reasons, the honest in heart to fly from the wrath to come, and get into the Mormon city of refuge, &c., &c., &c. The Welsh Saints became proud of their publication, their scribe, and their editor, for they were abundantly furnished with every topic calculated to inform and elevate their understanding.

But in the midst of the harmony, unity, and prosperity of the three that constituted, as it were, the pillars of the church in Wales, all at once we found that Abel, the shepherd of the north, was to be taken away, not by the hand of violence, but by counsel, to fill another sphere in the church, which his undaunted faith en-

titled him to. Abel (although away) *will yet speak in Wales*, through his example of patience and perseverance in the midst of continual persecution, and by surmounting all difficulties, living soberly, righteously, and godly, steadfast and immovable, always abounding in the work of the Lord.

But, just as the Saints began to feel for their Brother, W. Phillips, at the council held last Tuesday, announced the pleasing intelligence that Brother Levi Richards was appointed to Wales—like all other appointments in the church, directed by the unerring wisdom of the spirit, just in time and to the purpose, as Brother Phillips said in council to all the officers present. The spirit that characterized the information from the lips of the President, caused it to be received as glad tidings of great joy, and will surely be a crown of praise to him who manifested as willing a spirit to be governed as to govern, considering further power truly necessary on many accounts.

The officers present in council, with few exceptions, were all Welsh, yet they received the intelligence about Brother Richards, with as much pleasure as the English officers themselves; they saw that the appointment was pleasing to Brother Phillips, therefore to themselves also, so Brother Levi Richards will be received, not by the English only, but also with open bosom by the Welsh, and by none more than by Brothers Phillips and Davis, and also by your humble servant and Brother,

W. Howels.

THE FRENCH MISSION.

Boulogne, Feb. 11, 1850.

Dear Brother O. Pratt,—This town is divided into two parts, the upper and lower town, both connected by a steep street. The upper town is built on the summit of an eminence, and compassed with walls; the lower town is partly situated upon declivities, stretching down from the ramparts, and the slopes of the hills, which line the harbour, and is flanked on either side by two long piers, upwards of 2000 feet long; its population exceeds 29,000. During the summer the number of visitors generally amount to 10,000. Good and friendly feelings appear to exist between the French and English families. The distance from London Bridge is 120 miles.

The inhabitants say that the town of Boulogne is one of the most ancient in France, and its origin may be traced back to the invasion of the Romans. This part of the country was at that time called Morina. When Julius Cæsar had rendered himself master of Gaul, he built a city on the present site of the old town, in order to preserve his conquests, and to facilitate his communication with Britain. Quintus Pedius, one of his lieutenants, gave to the town the name of the place of his nativity, (Boulonia,) from which is derived Boulogne, 54 years B.C. The old town is still encircled with feudal ramparts, and entered by three arched gateways.

The ramparts, citadel, palaces, convents, seminaries, churches, &c., are grand and worth seeing, showing the ingenuity of the mental powers of man. The museum contains nine extensive galleries, enriched with a valuable collection of curiosities; the library open, free from ten to three daily, containing 22,000 vols., in ancient and modern languages, and 300 manuscripts, many of them of the 7th, 10th and 11th centuries. The music academy is open, free of all expense; also the drawing academy, to both French and English. The town contains thirty boarding, and many day schools for the instruction of both sexes, many of whom are wholly English. The town likewise possesses a great number of learned, private professors in every branch of knowledge; but you know the number was not complete until the Mormon professor appeared with his encyclopedia. Such is the brief account of the town, destined, I hope, for the Gospel conquest. The arrival of the false prophet (as they say) at Boulogne, spread like fire, and due warning given by the shepherds to all the flocks not to handle such, nor *taste* the poisonous pastures of the said false teacher, &c.

I have visited three clergymen of the Church of England, the Protestant French clergymen, Baptist Ministers, the Wesleyan Ministers, &c., but my reception was rather cold. I left the pamphlet, entitled "the Kingdom of God," &c.,

with fifty families. I hope the Lord will find me one friend amongst them, if not I shall go on.

Yours in the Lord,

W. HOWELLS.

A BASE CALUMNY REFUTED.

Dear Brother Pratt,—I spent a day or two in Manchester a few weeks since. Whilst there I was shown a large bill purporting to have been issued by a Mr. Paul Harrison, who styles himself "formerly an Elder of the Church of Jesus Christ of Latter-day Saints," and I was told that he arrogated to himself the dignity of "President Elect of France, Ireland, and the adjacent Islands." He gave notice of his intention, upon an evening named, to make a general exposé of the various enormities believed in and practised by the Latter-day Saints.

I was amused, I assure you. The idea of a man BEGINNING at this late date to expose Mormonism IS RIDICULOUS. Why, sir, Messrs. Bowes, Palmer, and Hepburn of redoubtable memory, together with *scores* of other *philanthropists* of equal zeal and celebrity, have been endeavouring to expose Mormonism, with all its enormities, for years past. Books and pamphlets, without number, have been issued, entitled Moromonism Exposed, &c., &c. for the last nineteen years, and some of them too, written by men professing to hold far higher titles than "President Elect," and yet it appears, in Mr. Harrison's opinion, that Mormonism is not sufficiently exposed. The fact is, the Latter-day Saints themselves have spared neither labour nor means to EXPOSE Mormonism; they have at this time near *three thousand* elders and priests in England alone, endeavouring with all diligence to *expose* Mormonism before the whole nation, although they have a very different end in view from that aimed at by the worthies before mentioned.

Upon enquiry I ascertained that he was formerly a member of the church, but was excommunicated sometime since for adultery and other transgressions; and now, like Satan after he fell from heaven, he is going about and bringing railing accusations against the Saints. He is accompanied by two women, one of whom, I suppose, is his wife, while the other holds the station of FEMALE friend. Whilst he is lecturing one of them stands at the door to receive the pennies, and the other is engaged in hawking pamphlets, purporting to contain copious extracts from a work entitled the *Peace Maker*, which he says was written and published by Joseph Smith, in Nauvoo, sometime in 1842, in proof of which he exhibits an original copy, with Mr. Smith's name attached as printer.

It is this last *crowning* falsehood that has led me to notice him. Was it not that I am desirous that no honest-hearted man or woman should be deceived with regard to the origin of this book, and thus be led to associate the name of Joseph Smith with such a nonsensical medley of stuff as it contains, I should consider it entirely unnecessary to pay the least attention whatever to the low scurrilous mess of balderdash of which both his lectures and pamphlets are made up.

Sometime previous to the year 1842, Mr. Smith established a printing office in the city of Nauvoo, for the purpose of printing the various publications of the church, and executing job work for the convenience of the public. He placed a foreman over it to take charge of the printing department, and although the business was done in his name, it was frequently the case that he was not inside the office once in a month. A Mr. Udeny H. Jacobs, not a member of the church, who lived a short distance from Nauvoo, came to the office and wished the foreman to print several hundred copies of a work, entitled the *Peace Maker*, written by himself. The foreman did so, and of course attached Mr. Smith's name as printer, who was entirely ignorant of the matter until he saw the work in print, with his name attached. Feeling indignant that his name should be associated, even in the character of printer, with the author of such a work, he immediately published an article in the *Times and Seasons*, vol. 4 page 32, dated Dec. 1st 1842, expressive of his feelings, that there might be no misunderstanding of the matter in the mind of any person whatever. A copy of which I subjoin.

"There was a book printed at my office a short time since, written by Udney H. Jacobs, on marriage; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish my name associated with the author's in such an unmeaning rigmarole of nonsense, folly and trash." "JOSEPH SMITH."

Taking it for granted that enough has been written upon this subject, I close by subscribing myself, your brother in the gospel of peace,

ELI B. KELSEY.

THE OVERLAND ROUTE TO CALIFORNIA.

To the Editor of the Birmingham Journal.

Dear Sir,—Perhaps you may deem the following extract from my son's letter worthy of a place in the *Journal,* If so it will oblige, yours truly, * * *

Birmingham, January 24, 1850.

"City of the Great Salt Lake, Rocky Mountains, October 6, 1849.

"My Dear Father—I scarcely know how to commence the chequered history of my journey from New York, but will endeavour to give you a very abbreviated account, reserving my journal until we again meet, which happiness will, I trust, yet be permitted to us. We started, twenty-four in number, on 10th of March, armed and equipped for a long and toilsome journey. During the first part, having the advantage of hotels, we were very merry, and enjoyed ourselves amazingly, but this was not to last long, as we had yet to experience the toils of a camp life. We travelled some 1,000 miles upon the Mississippi and Ohio rivers in American steamers, a mode of transit I am by no means partial to, as I was in a fever of apprehension the whole time, the accidents on these rivers being innumerable. They arise from "snags" pieces of timber sticking up in the muddy waters, from fire, collision, and bursting of the thin boilers, which are placed under the saloon. This part of our travel was, however, accomplished, with only the loss of a few goods; and in the early part of May our mules were purchased, and we were ready for a start across the prairie. Our party had four wagons, each drawn by eight mules, and, in addition, we rode upon these combinations of all that is stupid, spiteful, and obstinate. For some little time I enjoyed the change—the novelty of this predatory mode of life. At day-break we left our tents, were soon busy around the camp fire, preparing breakfast. Our stores did not admit of much variety; coffee, bacon, and hard biscuit, forming the staple of our provisions. The weather soon became oppressively hot, the thermometer rising to 100 and 110. This was rendered very trying by the entire absence of shade upon this ocean of land; indeed these vast plains closely resemble in atmospheric phenomena and in the appearance of the ground, the dry bed of some mighty sea. * * * * The heat, with the quality of our food, soon produced bilious fever, and before our journey thus far was accomplished, half our number had suffered from this complaint. We were much mistaken in believing the route a healthy one, the road being marked with the graves of victims to the California fever. Turning over the leaves of my journal, I find the following account of a night in the prairie, and only one of many similar:—June 19: We had not been an hour in our tents before one of the dreadful storms swept over us: the horizon was of the deepest purple, illumined occasionally by flashes of forked lightning, the accompanying rain resembling, at the distance at which we stood, a rugged cloud descending to the earth. I cannot describe the startling effect of the thunder—each clap resembling some immense cannon, shaking the very earth. I have a full perception of the sublimity and grandeur of these storms, but cannot attempt an adequate description. When the storm reached the tent it was blown over, and we were left to seek shelter in the best way we could. I dragged my coverings under a wagon, but soon found I was lying in a pool of water, with saturated blankets. I then crawled into a wagon, and in a cramped position, bitten horribly by mosquitoes I passed an emphatically miserable night. * * * * *

About the middle of June I was taken ill, and with slight interruptions, continued so till we reached this 'city.' You will perhaps imagine that being so styled, it resembles an English city, but it is only in prospect. The houses are either of logs, or built of mud bricks, called 'dobies' and but in a few instances are not larger than one or two rooms; but time will accomplish much for this energetic and faithful people. Each house stands in 1¼ acre of garden ground, eight lots in a block, forming squares. The streets, which are wide, are to be lined with trees, with a canal, for the purpose of irrigation, running through the centre. As our wagon entered this beautiful valley, with the long absent comforts of a home in prospect, I experienced a considerable change for the better; and when, to my surprise and gratitude, I met a pious, kind, and intelligent artist, and a countryman also, who took me, emaciated, sick, and dirty, to his humble home, my happiness seemed completed. * * * * You must, from *their own works*, read the history of the Mormonites, and you will then learn how this despised people have been persecuted and driven from place to place, until they have at length found a haven in the all but inaccessible valley of the Rocky Mountains, where are gathered together, almost from every nation, some 10,000 of those who felt happy in sacrificing all that the world holds dear, for the sake of their faith; and after struggling with innumerable difficulties and hardships, are building their temple in the wilderness, and are rapidly increasing both in spiritual and temporal wealth, having a church organized according to the New Testament pattern, and endeavouring to live by every word that proceedeth from the mouth of the Lord. The land here is most fruitful; I am told it produces eighty bushels of wheat to the acre; and vines, delicious melons, with other fruits and vegetables, grow in profusion. A city lot—that is, 1¼ acre—may be purchassed at 1 dollar 50 cents., and would produce food sufficient for my wants the whole year. No man with ordinary intelligence can be poor in such a place, and then, glorious privilege, he can be free from the harassments and perplexities which continually destroy the peace of those who live in an artificial state of society. * * * * When recruited, in order to accomplish the remaining 600 miles, the distance that still intervened between the city and California, the wagons were sold, and ten of our number started for their original destination, through mountains covered with snow, with a prospect of being slain by Indians, or of feeding either upon their mules or each other. The other thirteen remained, earned their living in different ways, until later in the season; and have since started upon a southern route of 1,600 miles, for the gold mines, leaving me still too unwell to accompany them." * *

REFLECTIONS ON TRUTH.

Truth is the great universal law, whose end is to effect the greatest good to the greatest number, in the best and most economical manner.

It is humanity's compass o'er the ocean of eternity, it is light shining in a dark place.

Truth is eternal and unchangeable, its nature simple, its character progressive, its power almighty, its value inestimable, its march onward, its path undeviating. Nothing preceded it, its priority is absolute: it had no origin, it will have no end; it was, and is, and is to be; the Alpha and Omega of all existence. It remains unchanged amid all the mutations of this ever-changing universe, the alone immoveable, amid all moveable things. Empires may rise and fall, nations may flourish and pass away, thrones may totter and crumble to dust, yet, diamond truth still lives and reigns, its power unabated, its nature unchanged. The land and sea may change their places, and the foundations of the earth be restored to their primitive chaos and confusion, the sun and moon may be clothed in blackness, the stars in wild confusion start from their orbits, the heavens and the earth "depart as a scroll," while "the elements melt with fervent heat," and the "crash of worlds" takes place; still truth retains its beauty and its brightness, unsullied and unimpaired as ever, while purity and perfection mark its path, and stamp its features with a bold relief.

Men may speculate and theorise, propound and plan, and heap up monuments of their impious folly, while the tide of human opinions may ebb and flow, grow stormy and tempestuous, spreading on the shore of time its foam and filth; yet, truth, like a towering rock still braves its fury, and stands forth with a bold prominency, the fatal reef on which false systems wreck. As it was in the beginning, "when the morning stars sang together, and the sons of God shouted for joy," so it is now, and ever will be, even after the mighty angel hath declared that "time shall be no more."

Truth is so simple that "whoever runs may read," and a wayfaring man, though a fool in other respects, need not err in this; here the meanest capacity, and the mightiest intellect are placed upon a level, that no man may glory in himself. The beauty of romance, and the pleasures of the imagination fade by contrast with the sublime simplicity of eternal truth. Through its simplicity are the privileges and responsibilities of all made equal, and the justice, wisdom and mercy of God magnified and greatly extolled. Nought can withstand the force of truth, for it is quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. "Like a hammer that breaketh the rock in pieces," "it is mighty and effectual, even to the pulling down of the strongholds of sin and satan, and of spiritual wickedness in high places."

Darkness and doubt, ignorance and superstition flee before it, as morning mists before the orb of day. Despots and tyrants fail at its coming; the sceptre of dominion and the reins of government fall from their trembling hands, while the captive and the prisoner burst their bonds, rejoicing in the freedom of the sons of God. "It converteth the soul, it maketh wise the simple, it rejoiceth the heart and enlighteneth the eyes."

When other things shall loose their value, and grow insipid to the minds of men, truth shall shine forth with redoubled splendour, its lustre and magnificence heightened by the contrast. Its price exceedeth that of rubies, and its glory surpasseth that of the diamond as light excelleth darkness.

It goeth forth conquering and to conquer, it runneth swiftly and its course is glorified; it turneth not to the right nor the left, but persevers in its onward path, its reward with it, and its work before it.

It is the highest interest of man to come in possession of truth, and his most bounden duty to act strictly in accordance with her golden rules, that by so doing he may become entitled to those blessings which are held in reversion for her faithful and obedient followers. Opposition to the truth has been in all ages the prolific source of all our evils; while on the other hand, obedience thereto is the highway to holiness and peace, happiness and exaltation, knowledge, power and eternal life. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the rewards she hath in store for them that love her; joys unspeakable and full of glory; treasures incorruptible and undefiled, communion with Gods and angels; immortality and eternal life; thrones and dominions, principalities and powers, are among the number she hath been pleased to reveal.

Just in proportion to our knowledge of truth is our responsibility, and just in proportion to our obedience thereto is our righteousness, and according to our diligence in acting upon it, so is our exaltation in the scale of being and intelligence, for there is no righteousness apart from truth, nor honour apart from obedience.

Truth is brighter than the sun, fairer than the moon, and more terrible than an army with banners, "its voice is a voice of majesty and power, mighty in operation."

Happy, yea, thrice happy is the man who is acquainted with truth, far happier he who authorised and sent, turns many to her paths, for he shall shine as the stars of heaven, and as the brightness of the firmament for ever.

"The enjoyment of truth is—liberty. Confidence in truth is—faith. Obedience to truth is—righteousness. The possession of truth is—knowledge. Submission to truth is—humility. The action of truth is—power. The effects of truth are—peace and assurance. The end of truth is—perfection.

JAMES BELL.

TRY IT AGAIN.

Should the changes in life, like the tide's ebb and flow,
  Be ceaseless and varied in form,
And the frail bark of life in a moment forego,
  Its reck'ning amidst the dark storm.
Stand firm to the helm, close furl each sail,
  While the tempest sweeps over the main;
There is hope in the wind, tho' destructive the gale,
  'Twill calm and we'll try it again, again!
  'Twill calm and we'll try it again!

There ne'er was a valley but hill tops appear,
  Nor a storm but was spent to a calm;
Nor a pain without pleasure, a hope without fear,
  Nor a wound but had always a balm!
When the clouds of adversity gather around,
  And our friends turn their backs in disdain,
Though the world should conspire all our hopes to confound,
  Let us up and go try it again, again!
  Let us up and go try it again!

The fears of sad parting, the pangs of regret,
  The sighs of fond hope or dull care;
Are feelings implanted to make us respect,
  The death-sting of hopeless despair!
Yes, the tear-drop of sorrow may darken the eye,
  Like the sunbeams obscured by the rain,
But, the clouds will disperse o'er hope's gloomy sky,
  To brighten our hearts up again, again,
  To enliven our hearts up again!

Then why should we shrink, though the chances of fate,
  Are mingled in life's butter cup!
'Tis a mixture designed by kind heaven to *elate*,
  And strengthen us *ne'er to give up*.
Then come weel or come wo, let whatever betide,
  Let us run, for the prize we'll obtain;
Though the race may be lost by the swiftest who ride,
  Let us up and go try it again, again!
  Let us up and go try it again!

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 19TH OF FEBRUARY TO THE 7TH MARCH, 1850.

	£	s.	d.
James S. Cantwell	£6	13	9
Thomas Clarke	7	0	0
George P. Waugh	5	0	0
John Godsall	6	0	0
Henry Thomas	2	0	0
James W. Cummings	5	0	0
Thomas Smith	3	1	10½
Carried forward	£34	15	7½

	£	s.	d.
Brought forward	£34	15	7½
James Armitstead	3	0	0
William Speakman	[illegible]	[illegible]	[illegible]
James Walker	[illegible]	[illegible]	[illegible]
Alfred Cordon	[illegible]	[illegible]	[illegible]
William West	[illegible]	[illegible]	[illegible]
	£81	15	7½

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "FRONTIER GUARDIAN," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7. APRIL 1, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

May 25th.—A hard frost last night, and at 5½ o'clock the barometer stood at 26 350, attached thermometer 40 deg., detached thermometer 35·8 deg. The morning is calm with a beautiful clear sky. We fed the whole company of Indians both last night and this morning. They appear very friendly, and have a written recommendation in the French language, from Mr. Papan, one of the agents of the American Fur Company. They brought with them the U. S. flag. We travelled five and a quarter miles, when I halted a few moments to take the sun's meridian, which gave the latitude 41 deg. 41 min. 46 sec. We travelled seven miles further in the afternoon, and encamped for the night a few miles east of the meridian of Chimney Rock. I here took a lunar distance for the longitude; also, by an imperfect trigonometrical measurement with the sextant, at the distance of about three miles, Chimney Rock appeared to be about 260 feet in altitude. Musquitoes are troublesome this evening. On account of the late rains the ground has been quite wet during the day. The soil being of a soft marly formation, causes the water to stand in ponds and pools, which have been numerous for 15 or 20 miles, making a good harbour for frogs, which by their music seem to enjoy themselves much.

May 26th.—At seven o'clock this morning, the barometer shows 26·149, attached thermometer 58 deg., detached thermometer 56 deg. The morning is calm and clear. In about four and three-quarter miles we arrived at the meridian of Chimney Rock, our road being about three miles to the north of it. The Platte valley is here about 3790 feet above the level of the sea. Two and a quarter miles further and we came to a halt, latitude 41 deg. 45 min. 58 sec. The variation of the compass, as ascertained by the sextant, is 12 deg. east. In the afternoon travelled five miles and encamped for the night. The prairie still wet; grass a little better than usual. Grasshoppers seem to be an inhabitant of this country: I noticed that there were plenty in dry places. Prickly pears are becoming more numerous. There is no timber on this side of the river, and we are dependent altogether on flood-wood, which is also very scarce, and buffalo excrement, which is also diminishing in quantity as we go west. No buffalo seen for several days; antelope yet plentiful. The sky overspread with clouds. Wind north-east and some few drops of rain about sun down. Endeavoured to get some astronomical observations during the evening, but clouds prevented.

May 27th.—At half-past five o'clock the barometer showed 26·078, attached thermometer 56 deg., detached thermometer 53 deg. The morning calm—sky clear. Some dew deposited during the night. A trigonometrical measurement with the sextant gives the width of the river at this place 792 yards. From our last night's camping place, we journeyed 12 miles, which brought us to the meridian of the highest peak of Scott's Bluffs, nearest to the river on the south side. By a meridian observation of the sun, I determined the latitude of the north end of these bluffs to be 41 deg. 50 min. 52 sec. We travelled one and three-quarters of a mile from the meridian of these bluffs, when perceiving a heavy thunder shower approaching from the north west, we concluded to camp for the night. One characteristic of all the showers in this country with which we have been visited, is the great winds with which they are accompanied, rushing in fitful and violent gusts, but yet of short duration. To-day, the bottoms near the river have looked refreshingly green, affording a luxuriant herbage for our animals. As you recede from the river, the bottoms assume a more sterile aspect—they produce but little grass or vegetation, with the exception of the prickly pear, which here flourishes in great abundance. The roads this afternoon have been quite dusty, showing that the late rains with which we were visited some forty miles below, did not extend west as far as this. To-day saline efflorescences have again made their appearance in considerable abundance. The bluffs on the opposite side of the river exhibit themselves in a great variety of forms, presenting scenes remarkably picturesque and interesting in their appearance. There can be seen towers and castles of various forms and heights; perpendicular walls, some of whose outlines are circular, others rectilineal. Deep notches, both semicircular and rectangular, seem to be excavated in their summits. Many of these scenes closely resemble the artificial works of man thrown partially into disorder and confusion by some great convulsion of nature. The shower passed to the north, giving us but a slight dash of rain.

May 28th.—At six the barometer stood at 26·048, attached thermometer 53 deg. detached thermometer 52 deg. The morning is rainy with a moderate south-east wind. About eleven o'clock we resumed our journey. The rain having ceased, the wind has changed more into the north-east, and thick heavy clouds overspread the sky. We made 11½ miles during the day, over a soil barren and sterile, according to its present aspect. A very few scattering trees were seen on the opposite side of the river, of what kind we could not tell in the distance; they were, I believe, the first seen for several days, with the exception of small cedars or pines, which are thinly scattered over and upon the sides of the bluffs, more particularly those on the south side of the river. Small hillocks or ant-hills are numerous; they consist of small pebbles or gravel, accumulated with great industry from the neighbouring soil. Mingled with these were found, in different places, small Indian beads, which these insects had *collected* to beautify and adorn their habitations, I say *collected*, for it cannot be supposed that they were a home manufacture of their own ingenuity. The air in places has been much perfumed by an herb, called by some "southern wood," which grows in large quantities, generally preferring, with the prickly pear, a dry barren soil. Dandelions, pig-weed, pepper-grass, dock, and various other plants common to the east, are to be seen in this country. The prickly pear has a very good flavour, and with sugar makes a very good substitute for fruit.

May 29th.—The forenoon has been rainy; wind still in the east. At 10½ o'clock the barometer stood at 26·105, attached thermometer 49·7 deg., detached thermometer 48·5 deg. About noon the people were called together and addressed by several of the Twelve upon the necessity of a prayerful, faithful, and upright course before the Lord; and instead of spending time in idleness and vanity, to lay up a store of useful knowledge from every thing that was seen and heard. About one o'clock p.m., we resumed our journey, and travelled eight and a half miles. No grass of any consequence except near small streams, one of which, about 12 feet wide, runs near our camp. A little to the east of this our road passed near the bluffs, in which we saw some soft greyish sandstone: many of the hills consist of large quantities of cobble stone. One of the sandstone rocks projected from the bluffs, very much resembling the stern of a steam boat, and from this circumstance I called it BOAT ROCK. This evening a thunder shower passed over.

May 30th.—Sunday. To-day we appointed as a day of fasting and prayer: the people met in prayer-meeting in the forenoon, and in the afternoon some preaching and exhortation. In the course of the day, the Twelve, with some others, made two excursions among the bluffs, where we all called upon the Lord. At eight o'clock a.m., the barometer stood at 25·974, attached thermometer 62 deg., detached thermometer 64 deg.; the morning calm, and the clouds breaking away, the deep blue sky is seen in places. Towards evening a thunder shower; and just as I was retiring to rest, there came up another small shower of rain from the west. The moon shone in brightness in the east, being about half an hour above the horizon, and by the refraction of its mild rays through the falling drops, it produced a beautiful lunar rainbow in the west, but little inferior in brightness to a solar rainbow. Chimney Rock, though forty miles distant, can be seen from the bluffs, while the lowering peaks of the Black Hills, west of Laramie, present themselves like blue clouds stationary in the horizon.

May 31st.—At five a.m., the barometer stood at 25.955, attached thermometer 38 deg., detached thermometer 35·8 deg. A very gentle breeze from the north west, with a clear blue sky and a frosty carpet of grass, renders the morning serene and pleasant. We travelled nine miles this forenoon, and halted about one and a half miles from the bank of the river, lat. 42 deg. 4 min. 30 sec., and in the afternoon travelled seven and three-quarter miles further and encamped by the side of a stream of water about one rod wide, shallow, and having a swift current. The bottom a mixture of gravel and sand; the water having the same muddy, yellow colour as that in the Platte. The most of our journey to-day has been over a sandy soil, with but little vegetation, making it very laborious and fatiguing to our animals. The monotony of the landscape has been somewhat relieved by a few straggling cotton-wood trees, and larger quantities of willow than usual.

June 1st.—At twenty minutes past five the barometer stood at 25·794, attached thermometer 45 deg., detached thermometer 42 deg. The morning calm and clear. We travelled five and a half miles and halted directly opposite or north of an old trading post, situated on the right bank of the north fork. This trading post is now in ruins—some few chimneys yet standing. Latitude of left bank 42 deg. 9 min. 24 sec. In the afternoon travelled six and a half miles, which brought us opposite Fort Platte, or about 40 rods below, where we encamped, making 227½ miles above the junction of the north and south forks. Fort Platte is situated on the right bank of the north fork, and about half a mile from its junction with the Laramie fork. This fort is now vacated and is fast crumbling to ruins. Its exterior dimensions are 103 by 144 feet, and 11 feet in height, being built of clay or unburnt brick. Fort Laramie is situated on the left bank of Laramie fork about one and a half mile from its confluence with the North Fork. Its walls are built of clay or unburnt brick, being about 15 feet high, and of a rectangular construction, measuring on the exterior 116 by 168 feet. Ranges of houses are built in the interior adjoining the walls, leaving a central yard of above 100 feet square. This post belongs to the American Fur Company, and is now occupied by about eighteen men with their families, under the charge of Mr. Boudeau.

June 2nd.—This morning I intended to have taken a lunar observation for the longitude, but clouds prevented. The day is calm, sky thinly overspread with clouds. Thermometer at six a m., 52 deg. Soon after our arrival last evening we were visited by some of our people from the fort. They had been waiting with their families for us a few days, intending to cross the mountains with us. They had wintered, with a larger company of the church at Pueblo, about 250 miles to the south. They were from the south part of Illinois and the southern states. From these we obtained some information in relation to the welfare of a portion of our battalion who enlisted last July in the service of the United States against Mexico. This detachment was stationed during the winter at Pueblo, and it was expected that they would be ordered to march this summer to Upper California by the way of Fort Laramie and the South Pass. By a small party from Fort Bridger on the other side of the South Pass, we learned that two weeks since the snow was several feet deep on the Sweet Water and among the mountains. They were obliged to leave their wagons in charge of a portion of their company, and rush through with their horses to this place, in order to find grass to sustain them: the

most of them had just left on their return for their wagons. The North Fork at this our encampment is 108 yards wide, being deeper than usual. Though the bottom is gravel, it is, at this stage too deep to be forded. With a sextant and an artificial horizon, I, in company with several others, crossed over the North Fork in our skiff of sole leather, and walked up to Fort Laramie.. We were kindly received and seated in a neat comfortable apartment, and after a social and cheerful chat with Mr. Boudeau and others, we walked down to see his flat boat, which we engaged at the reasonable price of 15 dollars, to ferry our wagons across, as travelling further upon the left bank of the North Fork, would, if not altogether impracticable, be attended with much difficulty. The breadth of the Laramie fork near the fort, is 41 yards. By a meridian altitude of the sun, I determined the latitude of Fort Laramie to be 42 deg. 12 min. 13 sec., differing from Capt. Fremont only 3 sec. of a degree, or about 18 rods. By a mean of several barometrical observations during our short stay of three days, the height of the fort above the level of the sea was calculated to be 4090 feet. On account of Indian aggressions and the great droughts to which this country is subject, agriculture is entirely neglected—they are dependent on the buffalo for meat, and on the States for articles of produce. Mr. Boudeau informed us that the Crow Indians were in the habit of making annual excursions to the fort, and stealing all the horses and mules they could lay their hands upon. Some few weeks before our arrival they had succeeded in stealing all their horses and mules to the number of twenty-four; and in the course of a few years they had stolen upwards of 200 horses from them. The timber in this region is scarce, consisting of some few ash and cotton wood. With a net, which we had with us, we caught some pike-fish.

June 3rd.—The morning is cloudy, with a high south east wind, thermometer standing at five o'clock at 51·5 deg. We commenced ferrying across the north fork early in the morning, averaging about four wagons an hour. Yesterday afternoon we saw with our glasses three or four white men coming in on horseback they were on the opposite side of the Platte and soon arrived at the fort. This morning brought us the news that they were from the States, having made the journey in seventeen days, passing about 2,000 wagons in detached companies on their way to Oregon. One small company is expected in to-morrow, another larger the next day, and one still larger the day following. We understand that these emigrants are principally from Missouri, Illinois, and Iowa. Many other companies were making preparations to leave the frontiers soon after these gentlemen left. The tide of emigration seems to be on the increase. M. Boudeau informed us that they had had little or no rain here for two years, until of late. This afternoon we were visited by a thunder storm from the west accompanied with high wind and hail.

(*To be Continued.*)

THE GATHERING—KINGDOM OF GOD, &c.

BY ELI B. KELSEY.

"Come out of her, O my people."

The subject of the gathering is a great stumbling stone and rock of offence to many who make but a partial investigation of the gospel as revealed through JOSEPH SMITH. "Why (says the objector) cannot GOD save me as well in my own native land as in the land of America? Why is it necessary for me to leave the land of my fathers, and take my journey to the western wilds of a far distant continent? Nothing is impossible with GOD, and he can save me in one place just as well as another." With this consoling reflection they quiet any feeling of uneasiness that may arise in their breasts, from the signs of the times or the declarations of the servants of GOD. The Lord, no doubt, *could* do many things that he never will do; and one thing it is quite certain He never will do, and that is, save a man who will not first strive to save himself; by rendering obedience to the principles laid down in the gospel. The doctrine of the gathering has been taught to a greater or less extent, in every dispensation of the gospel that has been given to man. Enoch preached the gathering in his day; all that gave heed unto his teaching

were gathered together unto one place, where, no doubt, they united their strength and reared up a temple to the Lord, in which they were instructed in the knowledge of heavenly things, until they obtained such power with God through faith, that they received translation and were thus delivered from the evils that were coming upon the earth, because the inhabitants thereof had rejected the plan of salvation offered them. All flesh had become corrupted before God—the earth *groaned* and travailed because of the dreadful abominations committed upon the face of it; and that the benevolent purposes of the Lord towards those who loved Him and kept his commandments might be fulfilled—that it might not be with the righteous as with the wicked. Enoch and his city were translated to another and fairer realm, where they could bask in the sunshine of His favour, while at the same time His wrath and indignation was poured out upon the inhabitants of the earth, because they rejected the gospel of the gathering taught by Enoch. At a later date, Noah was sent with a message of warning to the inhabitants of the earth, to make known unto them that the God of heaven had determined to send a flood, that the earth might be *baptized* with water, and iniquity *washed* from the face thereof.

Noah's message was a principle of *gathering*, to a limited extent at least. It is supposed by many that Noah's ark was intended as a means of salvation for all who would give heed to his message and repent of their sins. This is a great mistake. Noah was never commanded to build an ark for the salvation of a single soul, save those of himself and family. God knowing him to be a good man, and one who would do as he was commanded in all things, entrusted to him the salvation of a *seed* of every species of beast, fowl, and creeping thing; and, in the absence of revelation upon the subject, we have every *reason* to believe that God told him not only to warn his brethren of what was coming on the earth, but to instruct them to gather together and unite their strength and build arks, like unto the pattern shown him, for the salvation of themselves and families. If they would not put sufficient confidence in the message sent them to do this, and thus manifest their faith by their works, they were not worthy of salvation and could not obtain it. I am aware that there are many PIOUS persons who will not receive any revelations but those recorded in the *Bible*, and who will find fault with the assertion that the inhabitants of Enoch's city accompanied him in his *walk with* God, and that they were translated with him, from the fact that no mention is made of it in the Bible. If there is no biblical testimony to substantiate the assertion, there is none against it; and we have the most abundant evidence of the fact in the revelations of God given through his servant Joseph. Abraham was commanded to go out from the land of his nativity into a strange land. He did so, and took with him as many as would believe in the message he had received: he thus obtained favour with God, and by continuing in obedience he ultimately obtained the promise that in his seed *all* the nations of the earth should be blessed—that he should be the father of the faithful, and that all who should come into the kingdom of God, from that time forth, should be his children by birth or adoption. Lot fled out of Sodom to obtain salvation when the cities of the plain were destroyed. Israel fled out of Egypt to escape from bondage, and to enjoy the blessings of a land of promise. God stirred up the hearts of Pharaoh and the Egyptians to oppress them with tasks grievious to be borne, that they might be a willing people when the day of his power should come. I might refer to many examples recorded in the scriptures, where the commandment to "come out of her my people" was gladly obeyed and great blessings obtained thereby.

Jesus endeavoured to establish the principle of the *gathering* among the Jews whilst he was with them in the flesh:—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have *gathered* thy children *together*, even as a hen *gathereth* her chickens under her wings, and ye would not."—Mat. xxiii. 37. We learn from the above, that if the Jews had listened unto JESUS, HE would have set up a standard in Jerusalem, unto which the dispersed of Judea could have gathered, and would have been sheltered under its folds from all evil, as the brood are sheltered under the wings of the hen; and because they would not, a curse was to come upon them, and the HOUSE (*temple*) which they prided themselves so much in having built unto the Lord, should be left desolate. He would no more enter into it:—"behold, your house is left un-

to you *desolate*, as a witness of which the VEIL of the HOLIEST of HOLIES was rent assunder. They were not to behold him again, until they had *gathered themselves together*, "for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."—Mat. xxiii., 39. Having reference to the time, when, having gathered in from their long dispersion, and built up the waste places of Judea, their enemies would come upon them—their city be taken—and their women ravished—to a time when destruction appeared inevitable; then would He come to their rescue, and they be led to rejoice with exceeding great joy, because of the mighty deliverance they would at that time receive.—See Zechariah xiv.

The subject of the gathering of Israel in the last days is of the most thrilling interest to every Latter-day Saint, one upon which the ancient Saints delighted to dwell. The future glory of Zion was a theme which called forth strains of poetic eloquence from Isaiah's pen. Jeremiah ceased for a time his mourning and lamentation over Israel's sins, and broke forth in exclamations of joy and gladness. Ezekiel, Daniel, Hosea, and their successors had a view of it given them to comfort and console them after a lengthy vision of the desolation and dire calamities that were to come upon Israel, because of transgressions. Its influence upon their feelings was like that occasioned by the sight of a beautiful oasis in the midst of a desert upon those of the weary traveller.

It has ever been the purpose of the Lord to classify his people and separate them from the wicked and ungodly that He might bring them into such situations as would be favourable for their instruction in principles of righteousness, that they might be governed by laws of His own enactment, which could not be done were they to remain in a scattered condition, for as the heavens are above the earth, so are the ways of the Lord above those of sinful men; as light is opposed to darkness, so are his laws opposed to those of all the wicked kingdoms of the earth. Mankind are much more prone to follow evil than good; of this we have abundant evidence in the conduct of the children of Israel, hence God sought to separate them from every other nation, lest they should partake of their sins, and consequently receive of their plagues. Who is there that cannot see the necessity of such a separation? What affinity hath light with darkness, or the Sons of GOD with those of BELIAL? NONE; therefore they should be separated for the best of all reasons, they *cannot live together*.

God, at sundry times has endeavoured to establish His kingdom upon the earth: in every case it has been thrown down and destroyed. But He has declared by the the mouth of the prophet Daniel, that in the last days He would set up (begin) a kingdom upon the earth, which should not be thrown down, neither be given to another people (than His Saints) —See Daniel ii, 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all *these* kingdoms, and it shall stand for ever."

Five things are essentially necessary in the formation of a kingdom, viz.: 1st, SPACE (without which no kingdom can exist); 2nd, A KING; 3rd, SUBJECTS; 4th, LAWS for the goverment of those subjects; 5th, OFFICERS, duly authorised to administer those laws. We find from reading the next verse, that the kingdom spoken of was to take its rise in a mountainous country, "forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the King what shall come to pass hereafter; and the dream is *certain*, and the interpretation thereof *sure*."

Inasmuch as space is essential to the existence of this kingdom, and we have proven that the centre of this space, or at least that portion from whence the kingdom takes its rise is *mountainous*, it only remains to be proven in what part of the earth's surface this space is situated; to do this, it will be necessary to take into consideration the location of the various kingdoms forming the great image spoken of by *Daniel*. 1st. The Babylonian Empire, represented by the head of gold. 2nd. The Medo Persian Empire. 3rd, the Grecian. And the 4th, represented by the legs of iron, was the Roman Empire. The feet and toes, part of iron and part of clay, represent the KINGDOMS of modern Europe, into which this last great empire was di-

vided. Hence it appears, that the image lies extended from east to west—the head of gold, and the breast and arms of silver, in Asia. The belly and thighs of brass, extending to the borders of Asia and Europe. The legs of *iron*, and feet and toes, extending to the western bounderies of Europe. Now the STONE or KINGDOM spoken of by Daniel, is to *smite* the image on the feet, to do which it must necessarily come in contact with them from an opposite direction, or from the west. Where will it come from? the midst of the Atlantic Ocean? No; for as before shown, it is to take its rise among *mountains*, consequently we must of necessity cross to the continent of America in search of it. Now, that the portion of SPACE in which the kingdom is to take its rise has been traced to the American continent, it remains to be proved in what part of that land it is situated. Inasmuch as God is the *King* or head of the government to be established in the last days, it will only be necessary to prove in what portion of the American continent he will reign, to find where the seat of his kingdom will be.—Micah iv. 7. "And I will make her that halteth, a remnant, and her that was cast off, a strong nation, and the *Lord* shall *reign* over them in Mount Zion from henceforth, even for ever."

From the above we learn that the name of the capital of His kingdom is to be called Zion. Now let us seek for the location of Zion. "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King."—Psalms xlviii. 2. "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of the wood."—Psalm cxxxii. 4—6 verses. By comparing these passages with those before quoted, we find that Zion is located in the fields of the wood (prairies of the wilderness) in the northern part of America. Indeed we might with propriety consider the Gentile nations of the New World as forming a part of the feet and toes of the image, from the fact that they are the decendants of those inhabiting the kingdoms of modern Europe, and have all the characteristics pointed out by the prophet.—See Daniel ii, 41—44.

The inhabitants of Zion are to be gathered out of all nations.—See Jeremiah xxxi. 6, 7 and 8 vers.

"For there shall be a day, that the watchman upon Mount Ephraim shall cry, arise ye, and let us go up to Zion, unto the Lord our God. For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel, Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with the blind and the lame; the woman with child and her that travaileth with child together: a great company shall return thither."

(To be continued.)

TO THE SAINTS IN NOTTINGHAM, MANSFIELD, AND CHESTERFIELD.

Liverpool, Feb. 15th, 1850.

My dear Brethren and Sisters,—I feel it a duty incumbent upon me to address a few lines to you, whom I love in the Lord Jesus Christ. The fulness of the everlasting gospel being revealed from the eternal heavens in these last days, hath made us one, in the family and kingdom of our God, and hath wound around our hearts the cords of love and sweet affection, that are seldom *fully* known or felt, except when we are called to part. And then, yes, then, dear brethren, we feel a bond of love stronger than the ties of nature or the cords of death. Why such feelings of love and affection towards each other? We once were strangers, scattered as sheep without a shepherd. We wandered forth among our fellow men. A resting place we could not find. While false shepherds howled, and wicked men ruled; and the poor were made to mourn in darkness and confusion. Wretchedness and misery spread their broad curtains over our benighted land. The cries of the poor and needy were heard in every street and lane, mingled with the prayers and supplications of the widow and fatherless—perplexity and fear filled the hearts of many who were looking forth on the things that were coming on the earth. While

a few mingled their cries to God, to hasten on that happy time when an angel would bear the fulness of the everlasting gospel to the earth. That the righteous and the honest in heart might be gathered into the covenant with Abraham, when the meek shall inherit the earth, and delight themselves in the abundance of peace, and wickedness be cut off from the earth. At last, the long looked for period came. God, who is ever willing to hear and answer the consistent prayer of the humble, condescended in his infinite mercy and royal favour, to hear the prayer of his servant Joseph; and sent an angel with the priesthood, with all its privileges, gifts, and blessings, that a warning voice might go forth upon the face of the whole earth; that the ears of all living might hear, and know the mind and will of God. 'Twas then, my dear brethren, that light began to spread its glorious rays among the sons and daughters of men. Many caught the gladening sound, and yielded obedience to the laws of heaven; and were soon clothed with the power and priesthood of God, and went forth proclaiming salvation; opening the eyes of the blind—unstopping the ears of the deaf—casting out devils, and healing the sick; steming every opposition, and riding forth to the four quarters of the earth, breaking down the strong holds of darkness, and building up the kingdom of God. Then, indeed, did the false shepherds rage and foam, while the wicked rulers combined to persecute and put to death the servants of the Lord. Thousands living under the broad banner of American liberty, were driven from their homes in the midst of winter, to seek a shelter in the dark and dreary wilderness. While many widows and orphans were left to mourn over their husbands and parents, who were martyred for the truth, and now sleep in the cold arms of death, and the servants of God were dragged to prison, and bound in chains for months. Then, thought the wicked, all their hopes are lost. Mormonism must now fall to the ground. But hark! the chains were burst asunder. The prison doors were opened, and these same men were again abroad on the earth, proclaiming the same faith, and adding thousands to their numbers. They crossed the great expanse of waters, and raised the same standard on this, our native land. Hundreds, ere long, drunk deep at the fountain of truth, and tasted of its power. Then proudly raised their voice to tell the gladening news. It soon spread itself to all the principal towns in England, Scotland and Wales. At last, it reached *you*, borne forth by a feeble instrument, yet attended by an unseen power; only known to those who keep the commandments of God. You listened, you ridiculed, you opposed, and thought to drive it from your midst. But it was all in vain; it had its origin in the heavens. Its authority was the holy priesthood; its power was from God; and its principles were truth, eternal truth. The Atheist, the Deist, and the professed christian, were alike convinced, and gave humble obedience to the laws of God. You then mingled your prayers together, to Him who never sleeps. Nor did your cries ascend in vain. God who knows the thoughts and intents of the mind, beheld the integrity of your hearts, and poured upon you his Holy Spirit. Then visions, dreams, prophecy, tongues, interpretation of tongues, and healing the sick were known and felt in your midst, which all proved to you, that there is a God in Israel, whose arm is not shortened that it cannot save, neither his ear heavy, that it cannot hear. Then you knew that what you once opposed was true. And that those who bore the message to you, were the servants of God. Soon that spirit that filled the bosom of the Redeemer of the world, was shed abroad in your hearts, and joy and gladness seemed to beam in every countenance. And your love to those who taught you the truth was like an anchor to the soul, sure and steadfast. And when from them, you were called to part, you felt that they were brethren, and as dear to you as life itself. And theirs to you was not less. And if the wishes of the heart can bless, theirs will not be lost for you; your kindness to me, and the servants of God will not be forgotten, and will meet a reward in the resurrection of the just, if you continue faithful to the end, keeping the laws and statutes of God, given in these last days, for the salvation of Israel. Forget not those who labour among you, but esteem them highly, for the works sake. Hold fast to every just, virtuous, and holy principle, remembering that the eyes of the Lord are over the righteous for good,—and what you mete to others, will be measured to you again, pressed down and running over, for that which you sow you shall also reap. Joseph Smith was a prophet of

the Lord. The *Book of Mormon* is true. Their testimony with the living priesthood of God will go forth upon the face of all the earth, until Judah and Jerusalem become pleasant unto the Lord, and Zion rise and shine as clear as the sun, and as fair as the moon, and until nothing but righteousness shall be known within her borders. May the choisest blessings of Israel's God rest upon you, and may you be gathered, saved, and exalted in the kingdom of our God, is the prayer of your servant, for Christ's sake.

G. RODGER.

The Latter-day Saints' Millennial Star.

APRIL 1, 1850.

AN ADDRESS TO THE SAINTS.—In accordance with the notice given in the Editorial of our beloved President, published in the STAR of March 15th, I have been left in charge of the publishing department of the church in this land during his absence. I enter upon the discharge of the duties of the station which I have been called to fill with a lively sense of my own weakness, and of my dependence upon the Giver of All Good, for that measure of his spirit that shall enable me to write and select such matter for publication as will interest, edify, and instruct the Saints, and preserve, undimmed, the present briliancy of the MILLENNIAL STAR. I trust that the Saints will uphold me by their faith and prayers, and not cease to remember our beloved brother, that he may be greatly blessed in his journey to and from Council Bluffs, and preserved from all the dangers thereof, both by sea and land. With an earnest desire for the rapid spread of Truth, and the welfare of all Saints, I subscribe myself your affectionate brother in the Gospel of Peace,

ELI B. KELSEY.

As an off-set to the many false and slanderous declarations of enemies and apostates, with regard to the character of Joseph Smith, we publish in this number of the STAR an extract from the speech of John S. Reed, Esq., delivered before the Illinois State Convention, held in the Spring of 1844.

Although Mr. Reed was a warm friend and enthusiastic admirer of the PROPHET, he never became a member of the Church, nor, indeed, of any of the religious sects of the day. He was not what the world calls a *Christian*, yet he was a true *philanthropist*. He was a friend in need, therefore a friend indeed. While religious animosity and political excitement was at its height, when greedy aspirants and political demagogues were loud in their denunciations of the "Mormon Prophet," Mr. Reed stepped forward and nobly defended the character of his friend, thus exhibiting a bright example of *disinterested* self-sacrifice in the defence of injured innocence. May the Lord bless him according to his work.

There are several conferences that have not as yet given us notice, whether they intend quadrupling their subscription for the STAR or not. We wish it to be distinctly understood, that those conferences that do not quadruple the number taken by them at the time the proposal for the increased circulation was made, they cannot have them at less than the present price. The greatly reduced price proposed will not justify, unless we can issue four times the present number. Let each branch through their agent, be responsible to the general agent of the conference, for the number subscribed for, until the end of the volume; the conferences will be held

responsible to this office in the same manner. About two-thirds of the conferences have sent in their orders for four times their usual subscription, and it is hoped that the remaining conferences will hasten and send in their reports as speedily as possible, as we wish to commence the increased circulation by the first day of June next, and it is necessary that the printer should have several weeks notice, to enable him to prepare for the exigencies of the case. After the first day of June all parcels weighing over twenty-five pounds will be sent by the luggage trains; in this way the carriage of them will, notwithstanding their increased bulk, cost less than at present.

AN EXTRACT FROM THE SPEECH OF JOHN S. REED, ESQ., DELIVERED BEFORE THE STATE CONVENTION OF ILLINOIS IN THE SPRING OF 1844.

From the "Times and Seasons," vol. 5. page 549.

Mr. Chairman:—I cannot leave this subject and do justice to my own feelings, and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen. Smith, was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of the community (in which he resided), and he was often spoken of as a young man of intelligence, and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed christians belive in—I have often observed to my best informed friends, (those that were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the Great Dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he should find hid in the earth, an old history written on golden plates, which would give great light and knowledge concerning the will of God towards his people in this generation; unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of the church of Latter-day Saints, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he (Joseph Knight) has passed through in consequence of mal-administration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of father Knight's, about four miles from me, and began to preach the gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerously attended; the eyes of all people were upon him with astonishment. Oh, Mr. Chairman, the world was turned up side down at once, and the devil always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears, and jump, and kick, and run about like mad, calling for rotten eggs to help in the cause; you would have thought, sir, that Gog and Magog were let loose on the young man. He called upon

the worlds people, (as they are called) but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to his aid, and uniting their efforts roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. The cry of "false prophet! false prophet!!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent, was heaped upon him. Yes, sir, the same spirit that influnced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots who were afraid if they let him alone, their doctrines would come to nought. What was the result of the persecution in Massachusetts?—Why, Sir, warrants were made out by those churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy, by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. "Tell it not in Gath" nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves and shed innocent blood, which still cries aloud from the dust for vengance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

Oh my God! when in one portion of our country, blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the spirit directs, and in the other are great rejoicings in consequence thereof; where, I ask, is that boasted freedom for which our fathers fought and bled? O thou who holds the destinies of all things in thine hands here below, return these blessings unto us, that we may keep them as precious jewels, till time is no more. But, Mr. Chairman, I am wandering too far from the subject, I will return to the persecutions which followed Gen. Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about 10 o'clock, A. M. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you, that not one blemish nor spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments deliberation, the court pronounced the words "not guilty," and the prisoner was discharged. But alas! the devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half-an-hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by father Knight, who was like the old patriarchs that followed the

ark of God to the city of David. We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. Oh, my God, sir, what were my feelings, when I saw that woman, who had but a few days before given herself, heart and hand, to be his consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes; yes, sir, it seemed that her very heart strings would be broken with grief. My feelings, sir, were moved with pity and sorrow, for the afflicted; and on the other hand, they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning, about 10 o'clock, the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the soot boy thereof; which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half-an-hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape, who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers." We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself, it was the Lord's work, and marvellous in our eyes.

This Mr. Chairman, is a true history of the first persecution that came upon General Smith in his youth among professed christians, and in a country heralded to the ends of the earth, as a land of freedom; where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes, sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to nought by that overruling power that controls all things and brings to nought the councils of the wicked.—Mr. Chairman, little did I think, that I was defending a boy that would rise to eminence like this man; a man whom God delights to honor as a prophet and leader of his people:—one to whom he has given the keys of heaven and earth, and the power of David, and said to him whatsoever you bind on earth shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, sir, that

God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgment that God shall direct.

I add no more.

AN EXTRACT FROM HINDOO THEOLOGY.

From "Chambers' Information for the People."

"The Vedas, or the ancient sacred books of the Hindoos, distinctly set forth the doctrine of the infinite and eternal supreme being, (thus,) according to the Vedas, there is 'one unknown, true being, all present, all powerful, the Creator, preserver and destroyer of the universe.' This supreme being 'is not comprehensible by vision, or by any other organs of sense; nor can he be conceived by means of devotion or virtuous practices.' He is not space, nor air, nor light, nor atoms, nor soul, nor nature: he is above all these, and the cause of them all. He 'has no feet, but extends everywhere; has no hands, but holds everything; has no eyes, yet sees all that is; has no ears, yet hears everything that passes. His existence had no cause, he is the smallest of the small and the greatest of the great;' such is the doctrine of the Vedas in its purest and most abstract form; but the prevailing theology which runs through them is, what is called *Pantheism*, or that system which speaks of God as the soul of the universe, or as the universe itself, accordingly, the whole tone and language of the highest Hindoo philosophy is Pantheistic. As a rope, lying on the ground, and mistaken at first view for a snake, is the cause of the idea or conception of the snake which exists in the mind of the person looking at it. So, say the Vedas, is the Deity the cause of what we call the universe. 'In him the whole world is absorbed; from him it issues; he is intwined and interwoven with all creation.' 'All that exists is God; whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being.' . . . . . Seeing, say the Hindoos, that God pervades and animates the whole universe, everything living or dead, may be considered a portion of the divine substance: in this way, whatever the eye looks on, or the mind can conceive, whether it be the sun in the heavens or the great river Ganges, or the crocodile on its banks, or the cow, or the fire kindled to cook food, or the Vedas, or a Brahmin, or a tree, or a serpent, all may be legitimately worshipped as a fragment, so to speak, of the Divine Spirit. Thus there may be many millions of gods to which Hindoos think themselves intitled to pay divine honors. The number of Hindoo gods is calculated at 330,000,000, or about three times the number of their worshippers."

Many a Christian on reading the above, would, no doubt, shudder with holy horror at the monstrous absurdities and ignorance and blindness of the poor Hindoos, and thank God with all the sincerity imaginable, that he was born a Christian and not a Hindoo: but let him examine the following few extracts of apostate Christian theology, as believed in this enlightened age of gospel light and glory, and compare it with the above, and tell me which is the most reasonable.

APOSTATE CHRISTIAN THEOLOGY: "There is but *one* living and true God everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible; and in the unity of this godhead there be *three persons* of one *substance*, power and eternity; the Father, the Son, and the Holy Ghost." Not three, but one, and not one but three; he made the heavens and the earth in six days *out of nothing*, and at the last day he will judge all flesh, and drive the material world into nonentity; he is so great that he is everywhere present; and so small that he can reign in the human heart, having neither body, parts, nor passions; he has no eyes, yet *sees* all his works, even the bottomless pit is naked to his view. He has no mouth, yet he will *say* to the wicked depart ye cursed, and to the righteous come ye blessed. Has no ears, yet he *hears* the prayers of his people; his *ears* are ever open to their cry; has no hands, yet wrote with his fingers upon tables of stone; and his *arm* is not shortened that it cannot save; no parts, yet sits upon a throne: and without *feet* makes the earth his footstool; although he has no passions he is *angry* with the wicked, and will send them to hell to burn in brimstone for ever and ever; and willeth not that any should be lost, but that all might be saved, and *loves* his saints. He is not

comprehensible by vision or any of the organs of sense. Being invisible never was seen and past finding out. He is not space, nor air, nor atoms, nor soul, nor nature. He is his own father, his own son, and his own mother, and yet sent his son into the world; he took upon him a body of flesh, bones, and blood, died, rose again, ascended to heaven, and sits at his own right hand. And yet, let it be remembered, this god of three persons and of one substance has neither body parts or passions. Three persons, one of which was crucified, yet without a body. He rose from the dead and took his body, and yet he has no body. He is worshipped in as many different ways and forms as their are sects; he is in not the least particular how it be done, so that it be done in sincerity. His three persons being everywhere present, he is in what we taste, or see, or smell, or hear, or feel. I once heard a minister, when preaching in the open air, (a baker's cart passing by) say, that this god of three persons was in the big loaf, in the horse, in the cart, in heaven, in hell, in the West Indies, and in his hearers hearts, at the same moment. In order to worship such a being, we must direct our thoughts to everything and every place at the same time; if not, which particular portion of him are we to worship. His three persons being everywhere, we need not go to heaven to be in his presence, as he must be equally as much on earth or anywhere else as in heaven; (the Hindoo word seems the most consistent, as they adore everything in which he exists) great indeed is the mystery of sectarian godliness! tons of money, which might have been used in succoring the thousands of starving poor, have been spent in sending missionaries to convert the heathen—but to what? to Christian Paganism.

Rejoice then, ye Saints, that light has dawned upon your benighted understanding; I say, rejoice, that when darkness filled the earth, and gross darkness the minds of the people, the heavens have been opened, angels have ministered, and restored the everlasting gospel through which we begin to become acquainted with, that God who made heaven and earth, the seas and fountains of water, to whom be ascribed honor, power, and dominion. Amen.

W. C. DUNBAR.

THE UNKNOWN COLORADO OF THE WEST—TESTIMONY OF MR. SMITH, DELEGATE FROM NEW MEXICO—THE CHINESE IN CALIFORNIA.

(*From the "New York Herald," Feb.* 18, 1850.)

Washington, Feb. 16. 1850.

The recent reported discoveries of ancient ruins on the Colorado of the West, of such grandeur as to surpass the pyramids of Egypt, has awakened the public curiosity respecting that unknown region. Whether those monuments exist or not, is of small practical consequence, except so far as their existence would go to prove the existence of a fertile and habitable country. To all practical men, therefore, those parts of your correspondent's long letter about the ruins, which includes some passing remarks upon the fertility of the valley of the Colorado, are of the highest importance. The valley and tributary vallies of that river, may embrace a productive region sufficient for the subsistence of a populous state; but down to this time, our politicians have united upon Deseret (proper), lying to the north, and New Mexico on the east, without once entertaining the idea of the possibility of a fine country turning up on the unexplored Colorado.

Mr. Hugh Smith, the delegate to Congress from New Mexico, informs us (and the official reports also inform us) that the United States Military in New Mexico have made several incursions into the Indian country, over the Rocky Mountains, or Sierra de los Mimbres, and among the vallies tributary to the Colorado. They describe these vallies as fertile, and highly productive. The Indians have cattle and horses, and the surrounding mountains abound in wild sheep. Now in the neighborhood of the Salt Lake, a region which the Mormons cultivate to the successful yield of fifty bushels of wheat to the acre, when Fremont first explored it, he found a few wild Indians, subsisting on roots, fish, and insects. The country was too poor, under Indian management, to subsist either horses or cattle. This fact

will place the Colorado country some three or four hundred miles south of Salt Lake, in a most favourable light. In that country, as far as explored by Colonel Washington and others, the Indians live comfortably, and are formidable warriors, from being abundantly supplied with good horses.

We have no doubt that when this *terra incognita*—this unknown valley, and its tributaries of the great Colorado, are explored, an area of good productive soil will be found sufficient for another State in good time, or sufficient, at all events, as a refuge for the various Indian tribes, now being rapidly hemmed in on all sides by the advancing settlements of the white man.

During the coming summer we expect an interesting report from the military exploration detailed to the Salt Lake last season, with a view of proceeding to the southward, to the settlement of the mystery which clothes the great Colorado. It is still the intention of Colonel Fremont to complete his surveys of all that portion of our country west of the Rocky Mountains, by a tour down the Colorado; and if, in the settlement of the territorial question, he should be excluded from the Senate, he will probably, during the present summer, repeat his attempt to enter that valley by crossing the mountains, an experiment which, in his first effort, resulted so disastrously.

It appears that the Chinese are not that stay-at-home people which they have been represented to be; but that they are as fond of circulating among the "outside barbarians" as the Yankees themselves. Mr. King says, there are several thousand Chinese in and about San Francisco, and that they are driving a most lucrative business in putting up Chinese houses, built in Canton, and imported in American ships, with celestial carpenters, from the central flowery kingdom. Indeed, there were marks of the Chinese on the west coast of North America, on the first voyages of the Europeans along that coast, in the cross breeds of the Indian tribes; and it may be that the ruins on the Gila and the Colorado, &c., are the memorials of a race originally from China.

The fact is, the mysteries, and wonders, and curiosities, and resources of our new territories, desert as is their general aspect, are just beginning to be understood.

AMERICAN ANTIQUITIES.

From the "Picayune."

Several specimens of American antiquities have recently arrived in this city. They were discovered by an American traveller whilst exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is wholly unknown to the present inhabitants, either by tradition or history. They comprise two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in a most perfect state of preservation.

The removal of these heavy pieces of statuary from the mountains was accomplished by means of wooden sleds, transported by canoes to the mouth of the Penuco, and from thence shipped to this port.

The largest of the idols was undoubtedly the God of Sacrifice, and one of the most important. It is of life size, and the only complete specimen of the kind that has ever been discovered and brought away from the country. The smaller idol is the God of sorrow, to whom worshippers came to offer up their devotions for the tears it shed, and the reliefs afforded in their griefs. This statue is diminutive, the carvings plain, and the whole simply devised.

The sacrificial basin measures two feet in diameter, and displays much skill and truth in the workmanship. It is held by two serpents, intwined, with their heads reversed—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians. The Egyptian gallery of the British Museum contains several specimens of the work here described.

10, Henry Street, Sheffield Park, Sheffield, Feb. 8, 1850.

Brother Pratt,—The above is an item I clipped from the St. Louis Weekly Union, of Dec. 29, 1849. Thinking, perhaps, it would be interesting to the readers of the STAR, I forward it to you.

The antiquarians of America (if not cautious) will soon produce so much evidence in favor of the "Book of Mormon," that the whole world will have to admit its *divine authenticity*, or deny the realities of their own discoveries.

To say they have no bearing in the case, would be to pronounce them all spiritual as Swedenborg did the flood. J. W. CUMMINGS.

INSCRIBED TO PRESIDENT ORSON PRATT.

ON LEAVING ENGLAND FOR COUNCIL BLUFFS, MARCH 9TH, 1850.

BY G. RODGER & J. LINFORTH.

Farewell, thou messenger of truth,
Our hearts shall go with thee;
Thou hast borne glad tidings thro' the earth
And set thy thousands free.

Go, visit Israel in the west,
Go, cross the raging main,
And tell how Britain's land is blest,
And calls thee back again.

We shall be glad to meet thee here,
If Heaven thy days prolong,
No wicked power shall interfere,
For God shall make thee strong.

We'll think on thee when far away,
Our hearts for thee shall burn,
And long to see the happy day
To welcome thy return.

So fare thee well, peace go with thee,
And blessings fill thy heart,
Our prayers are heard in Heaven for thee,
Altho' we're called to part.

A PRAYER.

My Father in heaven, and kindred there,
How long shall my spirit exist,
In these regions of sorrow, this world of dispair,
Where men in rebellion persist.

Yet, let me not murmur, nor scorn the design,
Of thy purpose intended in me;
Thou hast sent me a spirit eternally thine,
To inhabit a body for thee.

And when thro' thine help, I have finished the course,
Thy love has appointed for me;
That spirit again will return to its source,
And with Gods through eternity be.

Thou, author of life! thou art truth, thou art love,
Thou art first, thou art last, unto me;
Oh thou! who art worshipped by angels above,
Send the spirit of truth unto me.

Luton. M. MORTON.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH MARCH, 1850

	£	s.	d.
Henry Smith	2	0	0
William Cartwright	4	0	0
James W. Cummings	8	0	0
William C. Dunbar	2	0	0
Henry Naish	7	5	10
Carried forward	£23	5	10

	£	s.	d.
Brought forward	£23	5	10
John Parkinson	4	2	7
John Lyon	1	0	0
John Preece	4	0	0
	£32	8	5

ERRATUM.—In the STAR of March 15th, an error occurred in setting up the type, which was overlooked until about 1000 copies were struck off. On page 96, in the 2nd line of the 4th verse, read "life's *bitter* cup," instead of "life's *butter* cup."

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.
R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8. APRIL 15, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

June 4th.—This morning at six o'clock the temperature of the air was at 54 deg., with a gentle breeze from the north-west. The sky was partially cloudy; and after regulating my watch by an altitude of the sun, I again visited the Fort, and ascended the tower which is built over the main entrance of the Fort, from which I took the angular distance of the sun and moon, and from a mean of six sights with the sextant, determined the longitude to be 104 deg. 11 min. 53 sec. Our wagons being safely ferried across, about twelve o'clock we resumed our journey, following the Oregon road near the North Fork. The formation of the bluffs was of a soft fine sandstone. We travelled three miles, and finding good feed turned our animals loose to graze a short time. The soil is sandy, and we were obliged to wind our way over the bluffs, making it quite laborious on the teams. We occasionally met with some scattering trees of cotton wood and ash. We made to-day 8¼ miles, and encamped, soon after descending a very steep hill, upon the river bottom. Soon after stopping we were visited by another thunder shower.

June 5th.—At five o'clock the barometer stood at 25·715, attached thermometer 54 deg. detached thermometer 51 deg. The morning calm and cloudy; some slight showers of rain during the day. We resumed our journey and soon entered the dry bed of a stream, and continued up the same for some distance, till at length we reached a copious stream of water, which a short distance below was lost in the sand. We followed this stream to its fountain, where it issues from the left bank. The name is "Warm Spring;" the water is not so cold as one would expect. The quantity is nearly sufficient to carry a common flour mill, being very clear. By our road it is 15 miles from the junction of Laramie river and North Fork. Its latitude, as determined by a meridian observation of the sun, is 42 deg. 15 min. 6 sec. While our cattle were grazing here, a small company of Oregon emigrants, consisting of eleven wagons, came in a-head of us, having taken another branch of the road leading from Laramie, and intersecting our road a short distance above the spring. A short distance from this spring, and on the opposite side, we saw an old lime-kiln, where probably lime had been procured for the uses of the Fort. The bluffs in its neighbourhood were principally of a soft limestone formation, and on the right bank it rose to a considerable height. In the afternoon travelled 10½ miles, and encamped about half a mile west of the little company of Oregon emigrants. From the left bank, by the side of the road, issued a clear and cold spring of water. The grass is very good. Timber much more plentiful than below

Laramie. It consists of ash, cotton wood, willows, and box elder in low places, with mountain cherry, wild currants, pine, and cedar thinly scattered upon the bluffs. The wild sage grows in great quantities, and increases in size as the country increases in elevation. The wild rose flourishes in great abundance. The principal herbs and plants of this elevated region are highly odoriferous, perfuming the atmosphere with their fragrance. A thunder shower passed over just after sundown.

June 6th.—It being Sunday, the forenoon was dedicated to fasting, prayer, and exhortation. In the afternoon travelled five miles and encamped. About noon we had a heavy thunder shower from the west. Our course has been nearly west along the bank of the stream on which we camped last night. About noon another company of 21 Oregon wagons passed us. The two companies are now encamped near us upon each side.

June 7th.—At five o'clock the barometer stood at 24·998, attached thermometer 48 deg., detached thermometer 44 deg. The morning is calm and partially cloudy. A heavy dew deposited during the night. In the forenoon travelled 7¾ miles without water, and halted to noon by the side of a small spring, latitude 42 deg. 21 min. 51 sec. This forenoon we have gained in elevation very fast. Laramie Peak, about 12 or 15 miles to the south-west, shows from this position to good advantage. Its top is whitened with snow, that acts the part of a condenser upon the vapour of the atmosphere which comes within its vicinity, generating clouds which are precipitated in showers upon the surrounding country. This peak has been visible to our camp for eight or ten days, and I believe that almost every afternoon since, we have been visited with thunder showers, which seem to originate in the vicinity of this peak. I intended to have taken its distance from the road, together with its altitude, by means of the sextant, but circumstances prevented. Another new company of Oregon emigrants, consisting of 13 wagons, passed us during our noon halt. In the afternoon we travelled 5¼ miles, mostly descending, and encamped on the bottoms of "Horse Shoe Creek," by the side of a large and very excellent spring of clear cold water. Here we found a more luxuriant growth of grass than we had seen upon our journey. The timber is cotton wood, willow, ash, and box elder; considerable quantities of pine grow on the higher grounds. Another heavy thunder shower, just after we camped, from the direction of Laramie Peak. The roads have been somewhat rough, on account of the large quantities of stone which are scattered over the surface of the uplands.

June 8th.—At a quarter past six o'clock the barometer showed 24 957, attached thermometer 54·5 deg. detached thermometer 53 deg. The morning calm; sky partially covered with clouds, but a clear blue sky in the west indicates a pleasant day. This forenoon we saw a buffalo, the first we have seen for upwards of 200 miles. Black tailed deer and antelope are the principal game of the country. We travelled 6¾ miles, and halted for noon latitude 42 deg. 29 min. 58 sec. In the afternoon travelled 8¾ miles, which brought us to Labent, or Big Timber Creek. We encamped upon the left bank. This creek is about 30 feet wide, 20 inches deep, with a stony gravelly bottom. Our road to-day has been quite hilly. The Black Hills range on our left, which, with their broken ragged cliffs and conical peaks, form a scenery grand and interesting. From the most elevated positions of our road we had an extensive view of the surrounding country. On the north and east the landscape stretched out for 30 or 40 miles in a succession of gentle hills and vallies. About one mile from our encampment a small company of wagons, loaded with peltries and furs from Fort Bridger, on the other side of the Rocky Mountains, were encamped. They were going to Fort Laramie, being the same mentioned above. There is considerable timber fringing all the small streams in these parts.

June 9th.—At half-past four o'clock the barometer stood at 25·230, attached thermometer 47 deg., detached thermometer 44 deg. A moderate west wind, with a clear sky, renders the morning serene and pleasant. We started about sunrise and travelled about one mile to find better grass, where we stopped for breakfast. We have made 19¼ miles to-day. Crossed a stream in the forenoon about 20 feet wide, called "Little Timber," and finding the banks rather steep as we descended into the stream, we soon bettered them with our spades, hoes, and pick-axes. We think that we fully work our road tax, for we have ten or twelve men detached daily,

whose business it is to go in advance of the company with spades, iron bars, and other necessary implements to work the road; moreover, we have measured the road with our mile machine, and placed mile boards for every 10 miles since we left Laramie. About one mile before camping we crossed a small stream. We encamped to-night on the right bank of a creek about 24 feet wide, called "A la Parele." The grass on the bottoms of this stream is very good. The timber about the same in quantity and kind as described on former streams in this country. Just above the camp this stream runs through a mountain, which forms a natural bridge. Our road this forenoon passed over a red clay formation. Numerous strata of rocks appeared, in various directions, of the same red argillaceous formation. Three men with 15 horses, the most of them carrying packs, passed us to-day. They were from Santa Fe, and bound for St. Francisco in Upper California, by the way of the Great Salt Lake. We observed some few stalks of wild flax to-day in blossom, the first that we have seen.

June 10th.—At six o'clock the barometer stood at 25·032, attached thermometer 57 deg., detached thermometer 57·8 deg. The morning is calm, with a beautiful clear sky. Considerable dew deposited during the night. Eight miles and three quarters brought us to a stream about 20 feet wide, called "Fourche Boisée," latitude 42 deg. 51 min. 5 sec. We halted here for noon. A few miles brought us on to the Platte bottoms. The rock in the bluffs at this place would make excellent grindstones, being a fine grit sandstone. Nine miles from our noon halt brought us to Deer Creek, about 60 feet wide and two feet deep: coarse gravel or pebble stone bottom. We encamped on the left bank. On the right bank, and about three quarters of a mile from our ford, we found an extensive bed of bituminous coal of a superior quality. There is considerable cotton wood on this creek: it grows large and tall. Latitude of the mouth of Deer Creek, 42 deg. 52 min. 50 sec., as given by the meridian altitude of Aretarus.

(*To be Continued.*)

THE GATHERING.—KINGDOM OF GOD, &c.

BY ELI B. KELSEY.

"Come out of her, O my people."

(*Concluded from our last.*)

The inhabitants of Zion are to be gathered out of all nations. See Jeremiah xxxi. 6, 7, 8—"For there shall be a day, that the watchmen upon the mount Ephrahim shall cry, arise ye, and let us go up to ZION unto the Lord our God. For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither."

ZION is to be the great *gathering* place for the tribes of Ephraim and Manasseh, and the children of Israel their companions, together with as many of the Gentiles as will gather to Zion, and enter with them into a covenant to serve the Lord. They will thus become Israel by adoption, and heirs of the blessings of the literal seed. Jerusalem will also come in remembrance before the Lord, as the great centre of *gathering* for Judah, and the children of Israel his companions. Zechariah ii. 12, "And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again."

Judah, by right, held the reigns of government until Shiloh (Jesus) came, when the sceptre departed from him, and he was no longer a lawgiver to Israel—see Gen. xlix. 10,—but after the coming of Shiloh, the sceptre, or the rights and blessings of the first born were to be transferred to Ephraim. Jeremiah xxxi. 9, "For I am a Father to Israel, and Ephraim is my first born." Hence the LAW is to go forth from Zion, yet Jerusalem will also be blessed with the presence of God.

Micah iv. 2, "And many nations shall come and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for the LAW shall go forth of ZION, and the *word* of the Lord from *Jerusalem*.

The kingdom of God will continue to increase, while all other kingdoms will decrease. Its ministers will be sent abroad among all nations, with the proclamation that God has appointed a place for the gathering together of the pure in heart, even Zion, and that He has established her as a place of rest for His children, as a secure refuge for His elect.

Where they shall be hid up as in the hollow of His hand, whilst His indignation is being poured out upon the residue of mankind, who shall reject His offers of mercy, contained in the proclamation of the gathering? In the days of Jesus the message of salvation was first delivered to the Jews, and when they had rejected it as a nation it was given to the Gentiles; but in the last days the gospel is to be preached to the Gentiles until the times of the Gentiles be fulfilled. Until that time all that receive the message of salvation, and *gather* to ZION, shall become Israel by adoption, and be admitted into the family of God. But when the "times of the Gentiles are fulfilled," they will be precluded from the rights and blessings of the *children* of the covenant, and shall become servants to ISRAEL. See Isaiah lx, 10—14. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their *kings* may be brought. For the nation and kingdom that will not *serve* thee shall *perish*; yea, those nations shall be utterly wasted. * * * The sons of them that afflicted thee shall come *bending* unto thee; and all they that despised thee shall *bow* themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." When the Gentile nations shall have rejected the fulness of the gospel, the cup of their iniquity will be full. Then will the Lord make bare His arm in the eyes of all nations, in gathering together the dispersed of Israel, from the four corners of the earth, unto the great centres of gathering for the elect of God, viz:—ZION, on the western hemisphere, and JERUSALEM, on the eastern. Then will He pour out of His hot wrath and indignation upon those nations which have oppressed His chosen people, and trodden them under foot for so many generations.

Inasmuch as this article is designed to prove to the honest inquirer after truth that God will establish the kingdom of heaven upon the earth in the last days, no more to be thrown down, and that the subjects of this kingdom are the pure in heart, that will be gathered out from among all nations, it will be well to show that there are certain laws to be obeyed before a person can be permitted to share in the blessings, rights, and privileges of this great and glorious kingdom.

It must be evident to every believer in sacred writ, that all mankind, through their transgressions, have become aliens and foreigners to GOD, and, consequently, have lost all right to the privileges and blessings of citizenship in His kingdom. All earthly kingdoms have instituted ordinances of adoption, or laws of naturalization, the observance of which is necessary before a foreigner can be admitted to the right of citizenship, thus guarding with jealous care the rights of the natural born citizens.

Is it not reasonable to suppose, that GOD, the greatest of all *kings*, whose kingdom is the greatest of all kingdoms, and whose blessings of citizenship far exceed those of all other kingdoms, would be equally, yea, far more strict than any earthly king in guarding His kingdom from interlopers and all unworthy persons, by instituting ordinances which would be *strict* in proportion to the greatness of the blessings to be obtained through their observance; and that He would not leave the administration of those laws a matter of uncertainty, but that He would call and ordain worthy men, whose duty it would be to administer them to all who earnestly sought to be admitted into His kingdom. We have the most abundant evidence in the scriptures that He has done so in all former dispensations. It has been before shown that GOD has at sundry times endeavoured to establish His kingdom upon the earth; therefore, if we can find out what the initiatory ordinances were in those days, it will materially assist us in ascertaining what ordinances are necessary to

observe to gain admission into His kingdom in the last days. JESUS himself placed the matter beyond dispute in His day, for when called upon by a celebrated (divine) teacher of Israel for information upon the subject, He made the following sweeping declaration, "Except a man be born of water and of the spirit, he CANNOT enter the kingdom of heaven." See John iii, 5, 6. The Redeemer set an example of obedience to the first ordinance, being baptized by John in Jordon. As the birth of water requires an administrator, so does the birth of the spirit. We find that after the disciples were baptized, or born of water, the apostles laid their hands upon them for the gift or birth of the Spirit. But, says one, JESUS did not receive the Holy Spirit through the laying on of the hands. True, for there was no man upon the earth in that day who was authorized to administer for the gift of the Spirit.

John held the lesser or Aaronic priesthood, but not the higher or Melchisedec, which alone can authorize a man to dispense the spiritual blessings of the kingdom; therefore the Holy Ghost descended in the form of a dove and rested upon Him, and a voice from heaven witnessed that He was accepted of the Father.

The children of Israel, although heirs according to the covenant made with their fathers, had to yield obedience to these ordinances before they could be admitted into the enjoyment of the blessings of the kingdom of heaven. See 1st Corinthians, x. 1, 2. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." But, says the objector, even admitting that the children of Israel were baptized by immersion, or born of the water, yet we have no account of hands being laid upon them for the birth of the Spirit. Granted, yet their being baptized proves that the same initiatory ordinances were in use in the days of Moses as in the days of the Apostles; and it is not at all likely that the great lawgiver of Israel would administer one ordinance and neglect the other; for except they were born of the Spirit, as well as of the water, they could not enter the kingdom of heaven.

Inasmuch as the kingdom of God is the only kingdom that will endure forever, no man can obtain an ETERNAL salvation out of it; and Jesus says, no man can enter it without first being *born* of the *water* and of the *spirit*. Since the strict observance of those initiatory ordinances were considered necessary to the salvation of the human family in the days of Jesus and the Apostles, it must be evident to every candid minded person, that as sure as the same great king rules *now* that ruled *then;* as sure as in Him there is no variableness nor shadow of turning, so sure will the order of His kingdom remain unchanged—so sure will all its laws and ordinances remain the same. If it was unlawful for any man to take upon himself the honor of administering the ordinances of the kingdom in the days of Paul, without being called and ordained as was Aaron, i.e., by revelation, it must be equally so now.

Saul was cursed, and the kingdom rent from him, because *he took upon himself* to act the part of a priest at the altar.—1st Samuel xiii. 8—15.

Uzziah, king of Judea, was cursed with leprosy for life, because he sought to offer incense before the Lord without authority.—2 Chron. xxvi. 16—21.

Fire came out from before the Lord, and consumed Korah and his company, because their inordinate vanity had led them to assume the high and dignified office of a priest and to seek by subtilty to establish their claim to the priesthood in the minds of the congregation; the earth opened her mouth, and swallowed up all that held up their heads for them. The Lord has never shown the least respect whatever for the offerings of such *soi-disant* priests; but on the contrary, His wrath and indignation has been poured out in times that are past, upon all who have sought to administer in the priestly office without authority. If such was the case, what will become of the thousands of *self-appointed* uncalled ministers of the nineteenth century The divines of the present day, deny the doctrine of immediate revelation, and consequently, have no knowledge of God the father, nor Jesus Christ His son. For Jesus says, "no man knoweth the Father, save he to whom the Son revealeth Him."—See Mathew xi. 27. And in the same verse He says, "No man knoweth the Son but the Father." Therefore, no man can know the Son unless the Father reveals Him; at least it was impossible for Peter to know him in any other way.—See Matthew xvi. 17. But says the objector, "God revealed His Son, and the Son revealed the Father unto the

twelve apostles of the ancient church, and they have handed the knowledge down to us through their writings. This is inconsistant; a man may believe in God through the testimony of his fellow man, but he cannot *know* Him. If the faithful in the days of Jesus could have known Him and His Father through the testimony of Moses and the prophets alone, it would not have been necessary for Peter to have received a new revelation upon the subject, before he could know that Jesus was the Christ.

I have been thus minute in gathering together and combining the testimony of the ancient prophets, with regard to Zion and its location; also the laws and ordinances necessary to be obeyed before mankind can enter upon the enjoyment of the blessings of the kingdom of God, in the hope that this article will come under the notice of some persons who are asking themselves the questions previously set forth.

With the faithful Latter-day Saint, there is no uncertainty, he has the most abundant evidence of the establishment of Zion, and of her subsequent exaltation in power, and great dominion in the revelations of God, given through our martyred PROPHET, the divinity of whose mission is witnessed and made sure to his understanding by the testimony of the spirit of truth which he has received through his obedience to the mandates of heaven.

IMPORTANT FROM SALT LAKE CITY.

SECOND GENERAL EPISTLE, OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM THE GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH.

(*From the Frontier Guardian.*)

Greeting:—Beloved brethren, since our communication of April, many events interesting in their nature, as relating to the progress of truth, and the happiness of the faithful have transpired, and we improve the earliest moment to write of the same, that the hearts of all may be united with us in praise to Israel's God for the fulfilment of His promises and of the prophecies in these last days.

On the 12th of April, Elder Amasa Lyman left this place in company with several brethren for Western California, carrying our former epistle; and Capt. Allen Compton started with a mail containing the same, for the States, two days after; and although the snow was unusually deep, and had been long considered impassible, we are happy in having learned that Brother Compton and the little band of the brethren accompanying him, arrived safe in Kanesville after a speedy and toilsome journey.

The heat of summer began to be exhibited at mid-day about the middle of April, which rapidly dispersed the snow upon the mountains, though more or less continues in sight of our beautiful valley perpetually, and the weather continued variable until the 23rd of May, when it was very severe, accompanied by a heavy fall of snow, and was followed the succeeding day by a severe frost; since which time the weather has been mild and warm, generally, with occasional slight frosts in the valley every month and almost every week, until the last, when two or three successive and severe frosts put an end to vegetation generally.

The Nauvoo Legion has been re-organized in the valley, and it would have been a source of joy to the Saints throughout the earth, could they have witnessed its movements on the day of its great parade; to see a whole army of mighty men in martial array, ground their arms, not by command but simply by request, repair to the temple block, and with pick and spade open the foundation for a place of worship, and erect the pilasters, beams and roof, so that we now have a commodious edfice 100 by 60 feet, with brick walls, where we assemble with the Saints from Sabbath to Sabbath, and almost every evening in the week, to teach, counsel, and devise ways and means for the prosperity of the Kingdom of God: and we feel thankful that we have a better house or bowery for public worship the coming winter, than we have heretofore had any winter in this dispensation.

The inhabitants of this great Basin have instituted a provisional state government, adopted a constitution, elected officers, and we anticipate that, at the next

session of Congress, we shall be admitted into the Union, free and independent like our sister States. Our city lies near the Great Salt Lake, which borders on the west on an extensive desert which runs through the Basin from north to south. We call our new state, Deseret.

A number of the brethren left here in May, and established a ferry on the Upper Platte during the high water, and another company opened a ferry at each crossing of Green river. Both companies have returned in safety, and we anticipate the same ferries will be re-opened in season for the emigration next spring.

The 24th of July was a day long to be remembered by all present in this valley, and all Saints who shall learn of our celebration, as the anniversary of the arrival of the Pioneers two years previous. To behold twelve or fifteen hundred feet of tables, filling the bowery and all adjoining grounds, loaded with all luxuries of the field and gardens, and nearly all the varieties that any vegetable market in the world could produce, and to see the seats around those tables filled and re-filled by a people who had been deprived of those luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders, and this too, in the valley of the mountains, a thousand miles from civilization, where two years before, nought was to be found save the wild root of the prairie, and the mountain cricket, was a theme of unbounded thanksgiving and praise to the Giver of all good, as the dawning of a day when the children of the Kingdom, can sit under their own vines and fig-trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the gardens of Joseph.

Thousands of emigrants from the States to the Gold Mines have passed through our city this season, leaving large quantities of domestic clothing, wagons, &c., in exchange for horses and mules, which exchange has been a mutual blessing to both parties.

The Elders who received appointments for foreign missions last spring, were generally detained in the valley, to raise grain and locate their families, until recently; when Elder Addison Pratt, started on his return mission to the Society Islands accompanied by Elders James Brown and Hiram H. Blackwell. Elder Charles C. Rich left on the 8th inst., to join Elder Amasa Lyman in the Presidency of Western California.

Elder Orson Spencer arrived from England on the 23rd ult., in good health, welcomed by many friends, having travelled from the States with a company of Saints, in connexion with a large quantity of merchandize, now open in this place by merchants from St. Louis; and several others, who started with goods for the mines, have left them in this place this season.

Elder Dan Jones from Wales is within a few days travel, accompanied by a portion of the Welsh brethren: and the remainder are located on Pottawatamie lands.

Elders Geo. A. Smith and Ezra T. Benson are in the same vicinity with Dan Jones, accompanied by their families, and large companies of Saints from whom we received an express five days since, which left them in universal health and prosperity. They will probably be here in two weeks. We have sent teams to help them on their journey.

The direct emigration of the Saints to this place will be some five or six hundred wagons this season, besides many who came in search of gold, have heard the Gospel for the first time and will go no farther, having believed and been baptized.

Sept. 28th, fourteen or fifteen of the brethren arrived from the gold country, some of whom were very comfortably supplied with the precious metal, and others, who had been sick, came as destitute as they went on the ship Brooklyn in 1846. That there is plenty of gold in Western California is beyond doubt, but the valley of the Sacramento is an unhealthy place, and the Saints can be better employed in raising grain, and building houses in this vicinity, than digging for gold in the Sacramento, unless they are counselled so to do. The true use of gold is for paving streets, covering houses and making culinary dishes, and when the Saints shall have preached the Gospel, raised grain and built up cities enough: the Lord will open up the way for a supply of gold to the perfect satisfaction of His people; until then, let them not be over anxious, for the treasures of the earth are in the Lord's store house, and He will open the doors thereof, when and where He pleases.

The grain crops in the valley have been good this season; wheat, barley, oats, rye, and peas, more particularly. The late corn and buckwheat, and some lesser grains and vegetables, have been materially injured by the recent frosts; and some early corn at Brownsville, forty miles north, a month since; and the buckwheat was severely damaged by hail at the Utah settlement, sixty miles South about three weeks since; but we have great occasion for thanksgiving to Him who giveth the increase, that He has blest our labours, so that with prudence we shall have a comfortable supply for ourselves, and our brethren on the way, who may be in need, until another harvest; but we feel the need of more laborers, for more efficient help, and multiplied means of farming and building at this place. We want men. Brethren, come from the States, from the nations, come! and help us to build and grow, until we can say, enough—the valleys of Ephraim are full.

Any of the brethren, master workmen in cotton or woollen factories, who will come on with their means, machinery, and hands to work it, will meet a warm reception, and have every possible facility rendered them to prosecute their business, for we need such establishments in our midst.

The Bowery was crowded on the 6th of Oct. Conference, so that the cry was "our place is not large enough." A sweet and heavenly influence prevailed, and much important business was transacted, as may be seen more particularly by the minutes accompanying this.

It was decided to locate a town or city at Brownsville, and also at Utah, near the settlements now existing, the Presidency having previously visited those places and selected sites.

Early in the fall we sent messengers to Sandpitch valley, who selected a place for a settlement, about 200 miles South of this, and we expect that from 50 to 100 families will start for that place in a few days. They also discovered a plentiful supply of good rock, or mountain salt, toward the contemplated settlement.

The walls of our Council house are nearly completed. The baths at the warm spring house are in progress; the foundation is laid, and brick prepared for an extensive store house and granary; and no exertions are wanting on our part to push forward the public works, as fast as tithing and means are put in our hands; and we are happy to say that an increasing spirit of liberality and faithfulness is daily manifest among the Saints.

About one month since we suggested the propriety of creating a perpetual fund for the purpose of helping the poor Saints to emigrate to this place, agreeably to our covenants in the Temple that we would "never cease our exertions, by all the means and influence within our reach, till all the Saints who were obliged to leave Nauvoo should be located at some gathering place of the Saints." The Council approved of the suggestion, and a committee was immediately appointed to raise a fund by voluntary contribution to be forwarded east next mail. The October Conference sanctioned the doings of the committee, and appointed Brother Edward Hunter, a tried, faithful, and approved Bishop, a general agent to bear the perpetual emigrating funds to the States, to superintend the direction and appropriation thereof, and return the same to this place with such poor brethren as shall be wisdom to help.

We wish all to understand, that this fund is PERPETUAL, and is never to be diverted from the object of gathering the poor to Zion while there are Saints to be gathered, unless He whose right it is to rule shall otherwise command. Therefore we call upon President Orson Hyde and all the Saints, and all benevolent souls everywhere, to unite their gold, their silver, and their cattle, with ours in this perpetual fund, and co-operate with Bishop Hunter in producing as many teams as possible, preparatory for next spring's emigration, and let the poor who are to be helped, go to work with their might, and prepare wagons of wood for their journey. Such wagons, without any iron, now exist in this valley, that have come from the states, having done good business; and so great has been the influx of wagons this season, that they are cheap, and iron comparatively plentiful.

This perpetual fund is to be under the special direction of the presidency at all times, and as soon as Bishop Hunter shall return with the same and his freight of Saints to this place, the cattle and teams will be disposed of to the best advantage, and the avails, with all we can add to it, will be sent forth immediately on another mission, and we want you all prepared to meet it and add to it, and so would we continue to

increase it from year to year, until, "when a nation is born in a day," they can be removed the next, if the Lord will; therefore, ye poor and meek of the earth. lift up your heads and rejoice in the Holy One of Israel, for your redemption draweth nigh; but in your rejoicings be patient, for though your turn to emigrate may not be the first year, or even the second, it will come, and its tarryings will be short, if all the Saints who have, will be as liberal as those in the valley.

All the apostles now in the valley have had missions assigned to them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France; Elder Lorenzo Snow to Italy, accompanied by Joseph Toronto; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to cooperate with President Orson Pratt. Elder John Forsgreen will go out at the same time on a mission to Sweden. For wise purposes Elder P. P. Pratt's mission to the Western Islands will be deferred until spring.

Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there, causes Satan to howl, for he is compelled to be subject to the power of the Highest. Elder Woodruff is located in Cambridge Port, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now will gather up all the Saints in his vicinity, and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the Elders of Israel, "Come, tell us of the things of God, for we have heard that God is with you."

By the late arrival of our brethren from the west, we learn that they were attacked on the way by the Snake Indians, and that a company of emigrants going west had shared the same fate. These attacks, from a hitherto peaceful tribe, have doubtless arisen from an early company of emigrants that passed through this place from the States to the mines, having shot two or three squaws, and stolen their horses about 150 miles north west of this. It is much to be regretted that such a band of desperadoes and murderers should roam at large, exciting the ignorant Indian to retaliation and revenge on our people, and thousands of honourable men from the States, who are, and will be passing to Western California through the same country; and we make these observations, that such men may be on their guard for their safety, and at the same time by every honourable means endeavour to do away from the Indians the prejudice which a few wicked men have created.

Many of the western emigrants were met by our brethren on this side of the Sierra Nevada mountains, and from the low condition of their teams, the scarcity of grass, the lateness of the season, the great amount of old snow on the mountains, and the prospect of new, they thought, more than probable that many would not be able to reach the mountain heights this season, and many had thrown away their provisions, save enough to last them through, also their clothing and other things to make their passage as light as possible, all of which will make their situation more distressing, should they be obliged to winter in the mountains.

Brother Parley P. Pratt is opening a new road through the range of mountains from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating brethren, and together with bridges in the valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facillitate the progress of travellers.

The health of the saints in the valley, is good, and it is so seldom that any one dies, we scarce recollect when such an event last occurred.

Each member of the Quorum of the Twelve Apostles is an agent to collect tithing, and donations for the perpetual fund for the emigration of the poor Saints, and all such collections or funds will be continually subject to our order, and all our agents in Europe will remit all such funds to our office in Liverpool every safe opportunity; and Elder Orson Hyde will receive donations in the States on deposit, for the perpetual fund after our agent leaves that place in the spring.

While kingdoms, governments, and thrones, are falling and rising; revolutions succeeding revolutions; and the nations of earth are overturning; while plague, pestilence and famine, are walking abroad; and whirlwind, fire, and earthquake, proclaim the truth of prophecy, let the Saints be faithful and diligent in every duty, and especially in striving to stand in chosen places, that they may watch the coming of the Holy One of Israel. We remain your brothers in the New Covenant.

BRIGHAM YOUNG.
HEBER C. KIMBALL.
WILLARD RICHARDS.

Great Salt Lake City, Deseret, Oct. 12th, 1849.

The Latter-day Saints' Millennial Star.

APRIL 15, 1850.

TO THE GENERAL BOOK AGENTS.—The conference agents have ere this received their quarterly accounts. The amount due this office, by the various conferences, is upwards of £1000 sterling; this is a large sum to be outstanding, when the limited state of our finances is taken into consideration. Most of the conferences have done well, and we have no cause to complain of them; but there are a few that have largely increased their debts during the past quarter, with scarcely a shilling on the credit side of their accounts. To prepare for the great increase in the circulation of the STAR, considerable outlays will have to be made; this, together with the heavy demands about to be made upon the office for church purposes, renders it necessary for us to request the book agents to be as punctual in their remittances as possible. It is hoped that the presidents of conferences will see that no unnecessary delay takes place.

WE publish in this number the General Epistle of the first Presidency of the church, and a summary of the business transacted at the general conference, held in the Great Salt Lake City. Likewise a letter from the first Presidency to Orson Hyde at Council Bluffs, relative to the "Perpetual Emigration Fund." Also a letter from Elder George A. Smith to the same, giving an account of the difficulties encountered by himself and company in the pass of the Rocky Mountains. These communications contain much news that will be cheering and consoling to the hearts of the Saints. We feel disappointed in not having been able to lay this intelligence before the readers of the STAR long since. The General Epistle, and other communications from the first Presidency to the presidency of the church in the British Isles, have been lost on their way here, through the carelessness, neglect, or dishonesty, we know not which, of some post-master in the United States. We should not have been able, even now, to do so, had we not accidentally obtained possession of a copy of the "*Frontier Guardian*," dated Dec. 26th, 1849. We hope the editor of the *Guardian* will, hereafter, be as regular in sending us his valuable paper, as we are in forwarding him the MILLENNIAL STAR.

SOME interesting articles upon doctrine have been laid over for the present, for want of room, which will be published soon.

A SUMMARY OF THE BUSINESS TRANSACTED AT THE GENERAL CONFERENCE,

Held at the Great Salt Lake City, Oct. 6th and 7th, 1849.

A General Conference was held at the Great Salt Lake City, October 6th and 7th, 1849.

Present—the quorum of the first Presidency, several of the quorum of the Twelve Apostles, the Patriarch, the Presidency of the stake, the Presidency of the High Priests' quorum, the High Council, and Thomas Bullock, clerk of conference, together with a large number of high priests, seventies, elders, &c.

President H. C. Kimball then made some excellent remarks upon the importance of the

Saints going to with their might, to fulfil the covenant made in the temple of the Lord in Nauvoo, that they would not cease their exertions until the poor were gathered to this safe and quiet *resting* place; and the importance of the elders bearing forth the gospel to the nations, that the honest in heart in all the world might have the opportunity of participating with us in the blessings, light, and liberty of the gospel.

Elder John Taylor followed with some excellent remarks on the same subject.

President Brigham Young arose and gave some instruction about finishing the Bowery, and said, "I feel happy for this shelter from the rays of the sun and the blasts of winter. I feel well in my mind; my heart is like the chariot of Abinadab, full of joy. I realize we ought to bear off the kingdom to the nations of the earth. This people as a whole are a good people, and I shall seek to do them good, and bring forth salvation to the whole house of Israel, for I want to see Zion built up." The conference adjourned for one hour.

In the afternoon a great deal of important business was done. A vote was taken to raise a fund to gather the poor to the Valley. A committee was appointed to collect the fund by subscriptions. It was resolved that the "Perpetual Emigration Fund" be under the control of the presidency. The appointments of C. C. Rich to Lower California, Elders A. Pratt, James Brown, and Hyrum H. Blackwell, to the South Sea Islands, and the missions to England and various European countries, were unanimously sanctioned. It was motioned and carried that every man, as far as possible, should establish his own branch of business in the Valley; and, as a beginning, H. G. Sherwood was requested to establish a glass manufactory as soon as possible. The Great Salt Lake Carrying Company was organized. Conference adjourned till next day.

Sunday, October 7th, conference met pursuant to adjournment. It was unanimously voted to sustain the quorum of the first Presidency, the quorum of the Twelve, John Smith as patriarch of the whole church, Willard Richards as church historian, Orson Hyde as president of the quorum of the Twelve Apostles, John Young, Reynolds Cahoon, and George B. Wallace as the presidency of the high priests' quorum, Joseph Young, Levi Hancock, Henry Herriman, Zera Pulsifer, A. P. Rockwood, B. L. Clapp, and J. M. Grant as the first presidency of all the quorums of the seventies. Also to sustain the High Council, the presidency of that stake, and, finally, all the constituted authorities of the church in all the world. Several new places of settlement were appointed, the account of which is contained in the "General Epistle." Conference adjourned for an hour.

"In the afternoon the conference assembled and opened as usual, when the several bishops proceeded to administer the sacrament.

Elder Parley P. Pratt related his experience at the commencement of the work, and the time when the prophet, Joseph Smith, stood up in the midst of the congregation, and by revelation pointed out each individual to be ordained to the Melchisedec priesthood; and also related a miraculous case of healing a woman who was near her death. He then delivered a discourse on the subject of tithing: said he, the principle of tithing is not peculiar to this church or people—it is as old as the Bible. We see it illustrated in Abram's day, for when he held the power of the kingdom of God, Abram paid one-tenth of all he possessed. Where is there a Latter-day Saint who does not know and understand that it is by the power of the Melchisedec priesthood that we receive forgiveness, and justification, and eternal life. To fulfil the law of tithing, a man should make out and lay before the bishop a schedule of all his property, and pay him the one-tenth of it; when he has tithed his principle once, he has no occasion to tithe again, but the next year he must pay the one-tenth of his increase, and the tenth of his time, of his cattle, money, goods, and trade; and whatever use we put it to, it is still our own, for the Lord does not carry it away with him to heaven. We have to establish the government of God on earth, and that requires means, and a knowledge how to use it, and to have every thing written on "Holiness to the Lord." Let God have what is His, and every thing be under the control of the Lord, and not Cæsar, or the world. If the people do not hold themselves responsible to help to carry off the kingdom of God, how do you expect we can do it ourselves. The Twelve and the elders are all minute men, and that is what makes us different to the rest of the world.

Elders Erastus Snow and John Taylor spoke on the same subject. Elder P. P. Pratt then moved that this conference adjourn to the 6th of April next, at 10 o'clock, a m., to meet in this place: carried. The choir then sung the doxology, and were dismissed with benediction by Willard Snow. President Brigham Young then blessed the people in the name of the Lord, when they separated rejoicing in the Lord for His many mercies, that He has extended to His Saints, and for the happy and glorious conference that they had been privileged in attending.

In the evening the brethren who had been appointed to go on missions were called together for the purpose of receiving instructions, &c., whereupon the first Presidency proceeded to lay their hands on the quorum of the Twelve, and set them apart for their respective missions.

The Twelve then laid their hands on the elders who had been appointed missions to the different nations of the earth, and set them apart, predicting their success, and the remarkable scenes that will transpire during their absence from their families. A joyful meeting was continued until twenty minutes past ten, when the meeting was dismissed, all enjoying the peaceable influence of the Spirit of God, and filled with faith that the Lord God of Israel will speedily work a great and glorious work on the earth."

LETTER TO ORSON HYDE.

(*From the Frontier Guardian.*)

Great Salt Lake City, Oct. 16, 1849.

President Orson Hyde: Beloved Brother:—The Lord has been devising, or rather making manifest ways and means to facilitate the gathering of His Saints in these last days, and we lose no time in cheering your heart with the intelligence, and offering such suggestions as may be wisdom for you to follow, in helping to roll on the glorious work of gathering Israel.

The Saints are prospering in this valley, which is a very natural result of their good endeavors to keep the commandments and work righteousness. The desire of the brethren to see Zion built up is constantly increasing; and their labors are tending more and more to this one great object. Of our proceedings, the circumstances of the Saints, and things in general in this region, you will soon learn by our late epistle; and we write to you more particularly at this time, concerning the gathering, and the mission of our general agent, for the PERPETUAL EMIGRATING FUND, for the coming year, Bishop Edward Hunter, who will soon be with you, bearing the funds already raised in this place; and we will here state our instructions to Bishop Hunter, so that you may the more fully comprehend our designs.

In the first place, this Fund has been raised by voluntary donations, and is to be continued by the same process, and by so managing, as to preserve the same, and cause them to multiply.

Bishop Hunter is instructed to go direct to Kanesville, and confer with the general authorities of the church at that place, and by all means within his reach, procure every information, so as to make the most judicious application of the funds in the purchase of young oxen and cows, that can be worked effectually to the valley, and that will be capable of improving and selling after their arrival, so as to continue the fund the following year.

We will give early information, to those whom we have directed to be helped, and such others as he shall deem wisdom, being aided in his judgment by the authorities among you, so that they may be preparing their wagons, &c., for the journey.

Wagons are so plenty here, that it is very desirable not to purchase with the perpertual fund; but let those to be assisted make wagons of wood, when they cannot get iron, such as will be strong and safe to bring them here, so that all the funds may be appropriated to the purchase of such things as will improve in value, by being transferred to this place.

The poor can live without the luxuries of life, on the road and in the valley, as well as in Pottawatamie and other places; and those who have means to purchase luxuries

have monies to procure an outfit of their own, and need no help, therefore let such as are helped, receive as little assistance in food and clothing, wagons, &c., as can possibly make them comfortable to this place, and when they arrive, they can go to work and get their outfit, of all things necessary for comfort and convenience, better than where they are, and even luxuries.

As early in the spring as it will possibly do, on account of feed for cattle. Brother Hunter will gather all his company, organize them in the usual order, and preside over the camp, travelling with the same to this place; having previously procured the best teamsters possible, such as are accustomed to driving, and will be gentle, kind and attentive to their teams.

When the Saints thus helped arrive here, they will give their obligations to the Church to refund to the amount of what they have received, as soon as circumstances will permit; and labor will be furnished to such as wish on the public works, and good pay: and as fast as they can procure the necessaries of life, and a surplus, that surplus will be applied to liquidating their debt, and thereby increasing the Perpetual Fund.

By this it will readily be discovered, that the Funds are to be appropriated in the form of a loan, rather than a gift; and this will make the honest in heart rejoice, for they love to labor, and be independent by their labor, and not live on the charity of their friends: while the lazy idlers, if any such there be, will find fault, and want every luxury furnished them for their journey, and in the end pay nothing. The Perpetual Fund will help no such idlers; we have no use for them in the valley; they had better stay where they are; and if they think they can devise a better way of appropriating the emigrating funds, then we propose, let them go to work, get the funds, make the appropration, set us a better pattern, and we will follow it; and by that time we are confident they will have means of their own, and will need no help.

Brother Hunter will return all the funds to this place next season, when the most judicious course will be pursued to convert all the cattle and means into cash, that the same may be sent abroad as speedily as possible on another mission, together with all that we can raise besides to add to it; and we anticipate the Saints at Pottawatamie and in the States, will increase the funds by all possible means the coming winter, so that our agents may return with a large company.

The few thousands we send out by our agent, at this time is like a grain of mustard seed in the earth: we send it forth into the world, and among the Saints, a good soil: and we expect it will grow and flourish, and spread abroad in a few weeks so that it will cover England, cast its shadow on Europe, and in process of time compass the whole earth: that is to say, these funds are designed to increase until Israel is gathered from all nations, and the poor can sit under their own vine and inhabit their own house, and worship God in Zion.

If from any cause, there should be a surplus of funds in the hands of our agent, when he leaves the States with a company, he will deposit the same with some good house, subject to our order, or bring it with him as wisdom dictates.

We remain your Brethren in the Gospel,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

LETTER FROM G. A. SMITH.

ACCOUNT OF TRAVEL—TREMENDOUS SNOW STORM—SIXTY HEAD OF CATTLE PERISHED—CHICKENS AND PIGS FROZEN TO DEATH—NO PERSON DIED ON THE JOURNEY—COMPANIES NOT TO START AFTER THE MIDDLE OF JUNE.

(*From the "Frontier Guardian."*)

Camp of Israel, Muddy Fork, 930 miles from Winter Quarters, Oct. 18, 1849.

Brother Hyde,—Dear Sir,—As we expect to meet the Fall express from the

Valley to the States in a day or two, we thought it advisable to drop a hasty note to you, for publication in the *Guardian*, for the benefit of all concerned. You have been informed of our progress and prosperity on our journey from time to time as opportunities offered. The last we wrote you, was at Fort Laramie; since then, no opportunity of sending letters to the States has presented itself. After leaving Laramie, we continued our journey slowly as heretofore, but making progress every day, keeping a vigilant eye to the welfare of our cattle; as the first 300 miles, nearly, of our journey, was through mud and mire; after that, heavy sand for a considerable distance: but pasture was first-rate, and our cattle stood the journey well; and up to our arrival at Laramie, we believe, neither our camp nor brother Benson's had lost a single head, with the exception of one or two cows that got killed in the yoke. After we passed Laramie, the feed became inferior, but we found a sufficient supply for our cattle, and indeed, we have found plenty all the while, with the exception of two or three days, in the neighbourhood of the Willow Springs, where the alkali or poisonous springs abound. Through these wild plains, lay the bones of hundreds of cattle, that have died the past summer, (no less than the bones of nine head we counted in one heap,) belonging to the gold diggers, bound for California. Through this desolate part of our journey, we lost but a few head of our cattle, and those that died, were chiefly worn down by the journey. When we arrived at the Sweet Water river, about six miles below Independence Rock, a recruit of some sixty yoke of cattle, together with several wagons and teamsters from the Valley met us, that had been sent by the President to our relief, under the charge of brothers David Fulmer and Joseph Young, which was a welcome meeting to us, as our cattle were much fatigued, and needed respite. The cattle thus sent, were divided between the three camps, viz: E. T. Benson, Capt. Richards, and ours, which relieved us much, and we rolled along with ease, and weather pleasant. Although at Independence Rock, some twenty-five or thirty head strayed away, but we recovered them all, except one cow, after following some thirteen head about one hundred miles. We crossed over Rocky Ridge on the second of this month, near the summit of the South Pass, with the Wind River chain of mountains on the north; towards night, it began to snow and blow quite hard and fast from the north-east, weather increasing in coldness, which obliged us to encamp the best way we could (without carrelling,) on the branch of the Sweet water. E. T. Benson and Captain Richard's camp some ten or twelve miles ahead, on Willow Creek. We turned our cattle loose, and drove them into the willows near by, to do the best they could, and share their fate; and such a storm of wind and snow as we experienced, we think was never superseded in Pottawatamie. For thirty-six hours, it continued to howl around us unceasingly, blowing nearly a hurricane, drifting the snow in every direction, and freezing fast to whatever it touched. Being unable to keep fires, (except a few who had stoves in their wagons,) we had to be content without them, and do the best we could. Many were the mother and infant that was obliged to be in bed under their frail covering that sheltered them from the pitiless blast, to keep them from perishing with nothing perhaps, but a piece of dry bread, or a few crackers to subsist upon, while the winds spent their fury upon our camp of canvass, covering it with a mass of ice, the snow drifting around us in some places to the depth of three or four feet. Many were the reflections that passed through our minds in regard to our situation, and the welfare of our cattle during the storm, but we felt resigned to our fate and heavens' will. On the morning of the third day, the storm abated, and we turned out through the chilling blast (from off these everlasting snow capped mountains, being at an altitude of about seven thousand feet,) and snow, to look for our famishing, and, as we expected, many perished cattle. As we wended our way down the stream among the willows; indeed it was a sorrowful sight to behold our perished cattle, one after another, cold and stiff, lying in the snow banks food for wolves, ravens, catamounts, magpies, &c., that inhabit these mountainous regions in countless numbers, and live on prey. The greater part of our cattle, had made their way during the storm about five miles off, to Sweet Water, where they obtained pasture, and fared quite well, not one being found perished, while those that tarried behind, fell a prey to hunger, and the merciless storm. Upwards of sixty head of cattle perished in the three camps. Those of our cattle that survived

the storm, did not recover from its effects for several days; others died in consequence, and some show the effects yet, although they are improving at present, as we find quite plenty of mountain grass, and that hearty and good, and we are in tolerable good rolling order, making from twelve to fifteen miles per day, and we hope if we are prospered to reach the Valley in eight or ten days from this time.

Notwithstanding our loss, we consider we have been blessed and prospered considering our late start from Winter Quarters. The goodness and mercy of our heavenly Parent, has attended us on our journey, and surely we have been protected and preserved beyond those that have preceded us. Not a solitary death has occurred of man, woman, or child, in our camp. Although we have experienced storms, and endured cold weather. It was so cold during the storm, and after, that chickens, pigs, &c., froze to death, and men passed over the Sweet Water on the ice.

Many have been the graves we have passed on our journey, some of friends near and dear, others of strangers, that have fallen by the shaft of the destroyer, while journeying over these boundless plains of sage, and mountains of rock, where the buffalo, elk, antelope, bear, ravenous wolf, &c., range undisturbed, except by the red man, or the journeying emigrant.

Many has been the grave of the gold seeker we have seen, whose bodies have been disinterred by the wolves; and the bones, pantaloons, hose, and other things laying strewed around, with the head board laying near, informing the traveller, who had been buried, wherefrom, the day they died, age, disease, &c. But we have not seen a solitary instance where one of the Saint's tombs have been disturbed by the wolves. Among the graves of those whose bones lay around their graves, bleaching in the sun, their flesh being consumed by the ravenous wolf, we recognized the names of several noted mobocrats from the States of Missouri and Illinois, who took an active and prominent part in persecuting, mobbing, and driving the Saints from these States. Among others, we noticed at the South Pass of the Rocky Mountains the grave of one E. Dodd, of Galatin, Missouri, who died on the 19th of July last, of typhus fever. The wolves had completely disintered him. The clothes in which he had been buried lay strewed around. The under jaw bone was found in his grave, with the teeth complete, being the only remains discernible of him. It is believed he was the same Dodd that took an active part as a prominent mobocrat in the murder of the Saints at Hawns Mills, Missouri; if so, it is a righteous retribution. Our God will surely inflict punishment upon the heads of our oppressors in His own due time, and way.

We would earnestly recommend to all emigrating companies hereafter coming to the Valley, not to attempt to leave the Missouri river after the middle of June, for if they start later, they will almost be certain to encounter as severe snow storms as we have, in crossing these everlasting snow-capped and rock-bound mountains.—By starting early they will be apt to miss the snows, and have time and opportunity for recruiting a few days, when either their cattle are worn down, or any one sick and not able to travel, or feel a desire to encounter the cold weather, &c.

The weather at present is quite pleasant, although freezing hard every night.—The camps are healthy, in good spirits, and feel to rejoice in the God of their fathers, and in his goodness and protecting mercies. We hope in a few days to meet our brethren whom we love in the Valley of the mountains of Joseph, and mingle and rejoice with them, where no doubt you will hear from us again. E. T. Benson and Captain Richards' companies have broke up into tens, and gone ahead in order to pass through the kanyons of the mountains, one ten of our camp has rolled out also. We have a company of upwards of forty wagons at present, including the Welsh; we expect to continue so until we reach the Valley, as pasture here is rich and quite plenty. Farewell, may the Lord bless you for ever, and all the Saints. Amen.

As ever, we remain,

Your brethren in Christ,

G. A. Smith.
W. J. Appleby.

LETTER TO THE EDITOR.

Merthyr, March 9, 1850.

Dear Brother Pratt,—At a Special General Conference, held here yesterday, it was moved, seconded, and carried unanimously, that Elder Thomas Pugh, formerly president of the Western Glamorgan Conference, be appointed to the office of second counsellor in the presidency of Wales, and that Elder Evan Williams be appointed to preside over the said conference in his place.

Yours in the truth,
JOHN DAVIS.

I'M A SAINT, I'M A SAINT.

I'm a Saint, I'm a Saint, on the rough world wide,
The earth is my home, and my God is my guide!
Up, up with the truth, let its power bend the knee:
I am sent, I am sent, and salvation is free.
I fear not old priestcraft, its dogmas can't awe:
I've a chart for to steer by, that tells me the law,—
And ne'er as a coward to falsehood I'll kneel,
While Mormon tells truth, or God's prophets reveal!
Up, up with the truth, let its power touch the mind,
And I'll warrant we'll soon leave the selfish behind.
Up, up with the truth, let its power bend the knee,—
I am sent! I am sent! dying Bab'lon to thee,
I am sent! I am sent! take this warning and flee.

The arm of the tyrant, fell terror may spread,
Yet, tho' they oppose us, their strong holds we'll tread,
What to us is the *scorn* of the *selfish* and *vain*,
We have *borne* it *before*, and we 'll *bear* it *again*.
The fire gleaming bolts of oppression may fall,
And kill off the body, death can't us appal!
With Heaven above us, and all Hell mad below!
Thro' the wide *field of error, right onward we'll go.*
Come on! my brave comrades, now's the time you should speak:
The storm-fiend is roused from his long dreamy sleep.
Our watchword for safety in Zion shall be,
I am sent! I am sent! dying Bab'lon to thee,—
I am sent! I am sent! take this warning and flee.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 27TH MARCH, 1850.

	£	s.	d.		£	s.	d.
James S. Cantwell	3	11	10	Brought forward	28	2	10
William West	7	0	0	John Morriss	2	0	0
Henry Thomas	2	11	0	William M'Keachie	16	15	0
James Walker	10	0	0	George P. Waugh	6	0	0
James Armitstead	5	0	0	John Lyon	3	0	0
Carried forward	28	2	10		55	17	10

PORTRAITS AND PLATES FOR SALE—Portrait of President O. Pratt, folio, India proof, 16s. per dozen; retail 2s. each. Folio, plain proof, 9s. per doz.: retail 1s. each. Portraits of G. D. Watt, quarto, 1s. each; 8vo., 6d. each. Plate of Joseph Smith, preaching to the Indians, 12s. per doz.: retail, 1s. 6d. each. We have still on hand a large supply of the 6th Vol. of "The Times and Seasons," unbound, price 5s. each.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9. MAY 1, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

June 11th.—At half-past four o'clock the barometer stood at 25·077, attached thermometer 50 deg., detached thermometer 46 deg., giving for the elevation above the level of the sea 4864 feet. The morning is fine and pleasant, with a beautiful clear sky and a light breeze from the east. The wind soon changed to the west. We travelled 9¾ miles in the forenoon, and halted for noon, latitude 42 deg. 51 min. 47 sec. Half a mile west of our halting place we crossed a small creek of roily water. Travelled in the afternoon 7¼ miles, and encamped for the night. A short distance above us, two small companies which had passed us a few days before, were encamped; they were building a raft to cross at that place. The day before their teams took a fright by the running of a horse, upsetting two of their wagons; one woman and two children considerably injured, but no bones broken: some crockery, &c. destroyed.

June 12th.—At half-past five o'clock the barometer stood at 24·978, attached thermometer 51·5 deg., detached thermometer 47·5 deg. Calm and clear, with considerable dew. Travelled 7¼ miles and halted for noon, latitude 42 deg. 51 min. 44 sec. In the afternoon travelled four miles, which brought us to the place where the Oregon road crosses the Platte, being 124 miles from Fort Laramie. The Platte at this place is usually forded, but now it is quite high. The channel has about 15 feet depth of water in it, and the water about 100 yards wide. Here we overtook one of the foremost companies of the Oregon emigrants. Three days before we had sent a small detachment of our camp in advance to this place; they arrived about four hours before any of the emigrants, and having a skiff of sole-leather, that would carry 1500 or 1800 pounds, they were employed to ferry them (the emigrants) over, carrying their goods in the skiff, and swimming the empty wagons, which were frequently whirled several times over by the force of the current. A few miles from this place the hunters had succeeded in killing a few buffalo, and some three or four grizly bears, which are quite numerous on the Black Hills. A range of these hills, running nearly east and west, lay to the south of us. To the summit of this range, south of the ferry, is 5¾ miles in a straight line, as I determined by a trigonometrical measurement with the sextant. Its altitude, probably, is 1200 or 1500 feet above the North Fork. Large banks of snow are quite numerous near and on its summit.

June 13th.—It being Sunday we attended meeting, and much good instruction was given by several who addressed the people. The emigrants whom we crossed

over, pursued their journey this morning, and were followed a few hours afterwards by the company, who crossed about 11 miles below.

June 14th.—We commenced crossing to-day, carrying some of our empty wagons on light rafts made of pine poles, lashed together, and swimming others; but we found that the current was too rapid to swim wagons without injuring them, and were obliged to resort wholly to the slower process of rafting. We succeeded in getting over only 24 wagons during the day. Towards evening we were visited with a very heavy thunder shower from the west, accompanied with hail and a severe gale of wind, but no particular damage done, with the exception of wetting the contents of many wagons.

June 15th.—By a meridian observation of the sun, I determined the latitude to be 42 deg, 50 min. 18 sec. And at a quarter past one p.m. the barometer stood at 24·810, attached thermometer 78 deg. detached 77·5 deg. A high west wind renders crossing the river rather difficult. We tarried at this place until the morning of the 19th, during which time we made two large cotton wood canoes, and placing them parallel to each other, a few feet asunder, firmly pinned on cross pieces and flat slabs running lengthwise of the canoes, and having attached a rudder and oars, with a little iron work, we had a boat of sufficient strength to carry over the loaded wagons of the emigrants. In charge of this ferry boat, we left Capt. Groves with nine men, to ferry over the Oregon emigrants, who were daily arriving in small companies, and very anxious to be forwarded over without delay. From the mean of four observations taken on successive days with the barometer and thermometer, the height of this place above the sea level is 4858 feet: the barometric column during the time fluctuated nearly one half of an inch. These atmospheric disturbances has given rise to high winds from the west, which have blown for several days in succession. The nights have been sufficiently cold to produce, here and there, some frost upon those plants and vegetables, which are the best radiators of heat. By three separate observations, two with the circle and one with the sextant, all of which included thirty-one readings, the angular distance of the sun and moon was taken for the longitude. A great quantity of fish abound in a stream or creek that runs into the Platte from the right bank, but a short distance below the ferry. One man, with a hook, caught fifty in a short time; they would average about one pound each, the chief part of them resembling a herring in appearance.

June 19th.—Saturday morning we again resumed our journey, leaving ten men in charge of the ferry, who were instructed to come on with our next company, who were expected in a month or six weeks. In the meantime they were to take every precautionary measure to protect themselves, horses, and substance from Indian aggressions. We left the North Fork of the Platte at the ferry for the Sweet Water. For the first twelve miles there is no water, the next nine and a half miles brings us to the second watering place, but no grass of any consequence. We encamped here about sundown. On the north side of the road, and a short distance from it, is a dangerous miry place for cattle, the ground being covered to a considerable depth with saline efflorescences.

June 20th.—We started early this morning and travelled 3¾ miles, and halted for breakfast upon a clear stream of water and good grass. At eight o'clock the barometer stood at 24·452, attached thermometer 62 deg., detached thermometer 61 deg. A light breeze from the west, with a clear sky, renders the morning delightful. After breakfast we travelled about nine miles, and crossed over and passed by, four or five small streams of water, and halted for noon. In the afternoon crossed over a rapid stream about ten feet wide, with sufficient water to carry a flour mill. Towards evening, not finding grass for our animals, we turned off from the road about half a mile, and encamped about dark, near the bottoms of the stream last mentioned. We travelled 7¼ miles this afternoon. Capt. W. Woodruff and Mr. Brown left our camp on horseback, and went on in advance, and not returning we were somewhat uneasy about them.

June 21st—We resumed our journey, and in a short time found ourselves in the neighbourhood of vast quantities of Saleratus; a number of bushels were gathered up by the camp, and said to be of a good quality. We travelled 7½ miles this forenoon, which brought us to the right bank of the Sweet Water, about one mile be-

low "Rock Independance." 42 deg. 30 sec. 16 min. was the latitude about 1½ miles below this rock. A short distance above the rock we forded the Sweet Water, which here is about three feet deep and 70 feet wide. We travelled 7¾ miles and encamped within a quarter of a mile of the upper end of Devil's Gate, upon the right bank of the Sweet Water. Observations were taken for the latitude and longitude.

June 22nd.—At 4 a.m. barometer stood at 24,250, attached thermometer 46 deg., detached thermometer 42 deg. The morning is calm and clear. Early this morning I visited the top of the Devil's Gate Rock, having with me my barometer and thermometer. By a barometrical measurement, the perpendicular walls were about 400 feet high above the river, which here cuts through a granite rock, forming a chasm about 900 or 1000 feet in length, and 130 feet in breadth. The rock upon the right bank runs back from the river about a quarter of a mile, and consists of alternated and perpendicular strata of gray granite and scoriated trap rock. I observed five alternate strata of trap rock trending to the north-east and south-west: these varied in breadth from one to five rods. The bed of the river in this chasm is nearly choked up by massive fragments of rock, which have been precipitated from above. About a quarter of a mile from the river, near the point of this granite hill, appeared some sandstone and conglomerate formations. We travelled ten miles and halted for noon, latitude 42 deg. 28 min. 25 sec. The mountainous aspect of the country is certainly very picturesque and beautiful. The valley of the Sweet Water varies in breadth from 5 to 8 or 10 miles, bounded upon the north and south by mountainous ridges, isolated hills, and ragged summits of massive granite, varying from 1200 to 2000 feet in height, those upon the southern boundary being the highest, and are partially covered with snow and well timbered with pine, while those on the north are entirely bare, with the exception of here and there an isolated pine or cedar in the clefts or benches of the hills. The river seems to hug the base of the hills on the north, and although its general course is to the east, its short and frequent meanderings give it a serpentine appearance; its average breadth is about 60 feet, its average depth about 4 feet, with a rapid current; its bottom consists of fine sand and gravel, while the bottom land for a few rods upon each bank generally affords sufficient grass for the emigrants; but the rest of the plain, for several miles in width, is of a sandy, barren, sterile aspect, with scarcely any vegetation but *artemesia* or wild sage, which seems here to flourish in great abundance, growing in places to the enormous size of 8 or 10 inches in diameter, and 8 or 10 feet in height. There is no timber upon the Sweet Water, and we are dependent altogether upon the drift wood, buffalo excrement, and artemesia, the latter burns extremely well, with a clear bright flame. In the afternoon I caught a glimpse of Wind river mountains, but the air was too smoky to discover anything but a faint blue outline. We passed over two or three small streams and encamped after having made 20¾ miles over a sandy road which has made it quite laborious for our teams. Towards night, musquitoes were very troublesome, but after sundown they soon dispersed, the air becoming too cold for them.

(*To be continued.*)

MINUTES OF THE GENERAL CONFERENCE, HELD AT THE GREAT SALT LAKE CITY.

(*From the "Frontier Guardian."*)

Deseret, 6th October, 1849.

PRESENT.

Of the first presidency—Brigham Young, Heber C. Kimball and Willard Richards. Patriarch—John Smith. Of the twelve apostles—P. P. Pratt, John Taylor, C. C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards. Of the presidency of the stake—Daniel Spencer and Willard Snow. Of the high council—Isaac Morley, Henry G. Sherwood, Eleazer Miller, Levi Jackman, John Vance, Titus Billings, E. D. Wooley, William W. Major, Ira Eldridge, and Elisha H. Groves. Presidency of the seventies—Levi W. Hancock, Zera Pulsipher and Je-

dediah M. Grant. High Priest's quorum—John Young, Reynolds Cahoon and George B. Wallace. Of the elders quorum—John Nebeker. Clerk of the conference—Thomas Bullock.

The conference was called to order by President Daniel Spencer, when the choir sung the Jubilee hymn; prayer by President H. C. Kimball; singing by the choir.

President H. C. Kimball then addressed the conference, and stated that there was much business to be done, which will be beneficial to all, and in which all are equally interested. We are all of the same family; we have one God and one Saviour, therefore the business interests every one: this ought to be thought of more than it is. We have espoused this cause to continue in it through life and through all eternity. This world is only my second estate, and if I continue faithful in it, it will be glory everlasting to all eternity. Read the works of Abraham on these matters. We want to feel for the welfare, not only of this people, but all of the inhabitants of the earth. Shall we debar one portion of the inhabitants of the world of what we have obtained? How should we feel if they had received it and would not commit it to us? We want this people to take an interest with us in bearing off the kingdom to all the nations of the earth. The time is come when some of the Twelve and others of the Elders will have to go. How do you feel on the subject, ye elders of Israel? You ought to have your hearts prepared and be ready to go; know ye not that God established this work by Joseph Smith, his Prophet, and shall we become like drones in the House of Israel? I say no. Let us arise and shake ourselves, and make our election sure.

Elder John Taylor then arose and said, we have met to confer together upon things pertaining to the kingdom of God, and shall have to attend to the interests of thousands who are not here. * * * There is something different in our religion to any other, for our covenants are all eternal—they all lay hold of eternity. Although our bodies may slumber in the grave, our spirits go into another existence, and we go to possess a glory that has been revealed to us: we have a knowledge pertaining to our children and our children's children, through worlds without end. If we have got to be kings and priests to the Most High God, we have to become rulers, and those who do not know how to rule will be in a poor place; they will be similar to Napoleon on the island of Elba, retaining his title as an emperor, but having no one to rule over. O ye elders of Israel! remember there are kings and priests now sitting on thrones, who, if they only knew, would be glad to exchange situations with you, and go and preach the gospel. I believe in a very short time the elders of Israel will come with their hats in hand (suiting the action to the word) to President Young, and want to go on missions, and I will say, sir, if you want fifty men to go now, they are on hand to go.

President Brigham Young gave some instructions about fixing the Bowery, &c., and said I feel happy for this shelter from the rays of the sun and the blasts of winter; I feel well in my mind, my heart is like the chariot of Aminadab, full of joy; I realize we ought to bear off the kingdom to the nations of the earth. This people, as a whole, are a good people, and I shall seek to do them good, and bring forth salvation to the whole House of Israel, for I want to see Zion built up.

The choir then sung a hymn, after which benediction was given by C. C. Rich. Adjourned for one hour.

At half-past one o'clock, p. m., conference met pursuant to adjournment, and opened in the usual manner.

President H. C. Kimball rose to present some items of business, the first of which is, to raise funds to bring the poor to this place. Most of you are aware of the covenant made by the Saints in the Temple in Nauvoo, that we would not cease our exertions until we had brought the poor to this valley, or those that wanted to come. We are here, and are healthy and have plenty to eat, drink and to do, and I prophesy you shall never have less while you live. Shall we fulfil that covenant, or shall we not? The vote was unanimous to fulfil that covenant. Now let every man and woman take hold, and do not send your agent to the states with less than ten thousand dollars, and then you will cause a day of rejoicing among the poor in Illinois.

It was moved that we raise a fund to bring the poor in to this place. Carried.

It was motioned that there be a committee of five appointed to raise funds to send

back to gather up the poor; carried.—That Willard Snow, John S. Fulmer, Lorenzo Snow, John D. Lee and Franklin D. Richards be that committee; carried.—That Edward Hunter carry the funds back to the States, buy cattle, take the oversight of the property, and bring the poor to this place; carried.—That Elders Amasa Lyman and Charles C. Rich be appointed to gather up funds in California, as agents for the perpetual fund; carried.—Elder John Taylor motioned, that the whole business pertaining to the Perpetual Emigating Fund for the poor, be under the direction of the First Presidency; carried.—Moved that Elder Charles C. Rich, go on a mission to Western California and assist Elder Amasa Lyman in the duties of his office; to succeed Elder Lyman when he returns here; to receive tithing and donations in behalf of the church; and to perform all other duties as an Apostle of the Church of Jesus Christ of Latter-day Saints; carried.—Moved that Elder Addison Pratt, James Brown and Hiram H. Blackwell, go to the Society Islands to preach the gospel; carried.—Motioned that Lorenzo Snow and Joseph Toronto go on missions to Italy. That Erastus Snow and Peter Hanson, go on missions to Denmark. That Joseph W. Johnson and Joseph W. Young go on mission to England. That John Taylor go on a mission to France; that Curtis E. Bolton go with Elder Taylor on his mission to France, and that Francis M. Pomeroy go with Elder Rich on his mission to Western California. All carried unanimously.

President Young then remarked, that when the Twelve are abroad in any nation, they dictate the affairs of the Church there, the same as I do here. The enquiry may be made, can Lorenzo Snow dictate any where but in Italy? Yes—The Twelve dictate in all the world, and send Elders where they please, and as they deem wisdom. We have appointed Lorenzo and Erastus Snow, to certain missions, have they any right to go anywhere else? Yes; I wish they would open the door to every nation on the earth, and if an Apostle sees any one professing to be an Elder in the Church and bringing disgrace on the priesthood, he has authority to silence him, demand his license and cut him off from the Church.

Moved that Franklin D. Richards, Job Smith and Haden W. Church go on a mission to England; all carried unanimously. Moved that Isaac Morley, Charles Shumway and Seth Taft, be the men to take the Presidency of the settlement in the Sandpitch valley. Carried

President H. C. Kimball, then made some pointed remarks on the propriety of classifying the mechanics, and appointing every man to his own branch of business. Whereupon, it was resolved that Henry G. Sherwood build a glass factory in the valley, as soon as circumstances will admit.

Motioned that George B. Wallace and John S. Higbee take a mission to England; arried. Moved that John Pack go with Elder Taylor on his mission to France; carried.

Elder John Taylor then introduced the subject of organizing a carrying company, and moved that a company be organized to carry goods and merchandize from the Missouri River to this place; carried.

President Young proposed that a passenger train be started from here to the States, and "vice versa," forthwith. Adjourned, until to-morrow, at 10 A. M.

Sunday, Oct. 7th, 1849.—Conference met pursuant to adjournment, and opened as usual.

President Young called the congregation to order, and mentioned the different business to be brought before them, and rejoiced to meet with the Saints, and enjoy the society of a people who profess Christianity, and who are followers of the Lord Jesus Christ. I am thankful for this shelter from the rays of the Sun in summer, and a shelter from the inclemency and severity of the cold Winters that we have had hitherto.

On motion, President Brigham Young was sustained as the First President of the Church of Jesus Christ of Latter-day Saints by unanimous vote of Conference, and also, Heber C. Kimball as first, and Willard Richards as second Counsellors to President Young.

Motioned that John Smith be sustained as the Patriarch of the whole church; carried. That Willard Richards be sustained as Historian to the Church; carried. That Orson Hyde, be sustained as the President of the Quorum of the Twelve

Apostles; carried. Also, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards; carried. Motioned that John Young be sustained as the President of the High Priests' Quorum, and also, Reynolds Cahoon, as first and George B. Wallace as second counsellors; carried. Motioned that Joseph Young be sustained as the First President, Levi W. Hancock, second, Henry Herriman, third, Zera Pulsipher, fourth, Albert P. Rockwood, fifth, Benjamin S. Clapp, sixth, and Jedediah M. Grant, seventh, Presidents of the Quorum of Seventies; carried. Motioned that Daniel Spencer be sustained as President of this stake of Zion, and David Fulmer as his first, and Willard Snow as his second Counsellors; carried.

President Young then said, that as Isaac Morley is appointed to go and preside over the settlement in Sandpitch valley, it will be necessary to appoint another President in his stead; and as Elder Sherwood is the oldest member of the High Council, he is now nominated to fill that office.

On motion, Henry G. Sherwood was appointed President of the High Council; carried. On motion, Edwin D. Wooley was appointed a member of that Council, and also, William W. Major, John Vance, Ira Eldridge, Levi Jackman, Eleazer Miller, Elisha H. Groves, Lewis Abbott, Heman Hyde, and John Kempton. On motion, Newel K. Whitney was sustained as Presiding Bishop; and John Nebeker President of the Elders' Quorum, and Joseph Harker President of the Priests' Quorum.

Presidents Young and Kimball made some remarks on the duties of Teachers, showing their right and duty to teach, and watch over all Saints, in their several wards, High Priests not excepted.

It was moved that we lay off a city in Capt. Brown's neighborhood; carried. And also lay off a city in the Utah valley; carried. Also, that we make a settlement in Sandpitch valley and lay off a city; carried. Motioned that John E. Fossgreen take a mission to Sweden; carried. Motioned that all the Bishops attend to administering the Sacrament this afternoon; carried. Choir sung a hymn, and adjourned for one hour.

Oct. 7th, 2 o'clock, P. M.—Conference assembled, and opened as usual, when the several Bishops proceeded to administer the Sacrament.

Elder Parley P. Pratt related his experience at the commencement of the work, and the time when the Prophet Joseph Smith stood up in the midst of the congregation, and by revelation, pointed out each individual to be ordained to the Melchisedec Priesthood; and also related a miraculous case of healing a woman, who was near her death. He then delivered a discourse on the subject of tithing: said he, the principle of tithing is not peculiar to this church or people—it is as old as the Bible. We see it illustrated in Abram's day, for when he held the power of the Kingdom of God, Abram paid one-tenth of all he possessed. Where is there a Latter-day Saint who does not know, and understand, that it is by the power of the Melchisedec Priesthood that we receive forgiveness, justification, and eternal life. To fulfil the law of tithing, a man should make out and lay before the Bishop a schedule of all his property, and pay him the one-tenth of it; when he has tithed his principal once, he has no occasion to tithe again, but the next year he must pay the one-tenth of his increase, and the tenth of his time, of his cattle, money, goods, and trade; and whatever use we put it to, it is still our own for the Lord does not carry it away with Him to Heaven. We have to establish the Government of God on earth, and that requires means, and a knowledge how to use it, and to have every thing written on "Holiness to the Lord." Let God have what is His, and every thing be under the control of the Lord, and not Cæsar, or the world. If the people do not hold themselves responsible to help to carry off the Kingdom of God, how do you expect we can do it ourselves. The Twelve and the Elders are all minute men, and that is what makes us different to the rest of the world.

Elders Erastus Snow and John Taylor on same subject. It was moved that Jacob Gates go on a mission to England; carried. Elder Parley P. Pratt then moved that this Conference adjourn to the 6th of April next, at 10 o'clock, a. m., to meet in this place; carried. Choir then sung the Doxology, and were dismissed with Benediction by Willard Snow. President Brigham Young then blessed the peo-

ple in the name of the Lord, when they separated rejoicing in the Lord for His many mercies, that He has extended to His Saints, and for the happy and glorious Conference that they had been privileged in attending.

THOMAS BULLOCK,
Clerk of Conference.

Eight o'clock, P. M.—The brethren who had been appointed to go on missions, were called together in the evening for the purpose of receiving instructions, &c. whereupon the First Presidency proceeded to lay their hands on the Quorum of the Twelve and set them apart for their respective missions.

The Twelve then laid their hands on the Elders who had been appointed missions to the different nations of the earth, and set them apart, predicting their success, and the remarkable scenes that will transpire during their absence from their families. A joyful meeting was continued until twenty minutes past ten, when the meeting dismissed all enjoying the peaceable influence of the Spirit of God, and filled with faith that the Lord God of Israel will speedily work a great and glorious work on the earth. THOMAS BULLOCK, Clerk.

ELDER FRANKLIN D. RICHARDS' EPISTOLARY ADDRESS TO THE EUROPEAN SAINTS.

Beloved in the Lord,—Having been called and set apart to labor in this portion of the earth in connexion with Elder Pratt, the following letter of appointment from the First Presidency is inserted here, that the spirit and intent thereof may be more generally understood by all concerned.

"*To all persons to whom this letter shall come, Greeting:*

"Know ye that the bearer Franklin D. Richards, a true and faithful brother and elder in Israel, and member of the quorum of the Twelve Apostles for the last days; has been appointed and delegated, by the authorities of the Church of Jesus Christ of Latter-day Saints, in general conference, at this day and place assembled, on a mission to England. To counsel with Elder Orson Pratt, on all the affairs of the British Islands. To preach the gospel of Jesus Christ and administer in all the ordinances thereof pertaining to his mission, under the presidency of the church there; and in connexion with the brethren of his quorum to preside over all the affairs of the church in all the world; and he is authorized to collect Tithing, and to receive donations for the Perpetual Fund for the gathering of the poor Saints; and we call upon all Saints and upon the inhabitants of the earth, to receive our beloved brother Richards, as a messenger of the living God; offering life and salvation to men; and inasmuch as you shall give heed to his teachings and counsel, and assist him on his journey and mission, you shall in nowise lose your reward; and we pray God the eternal Father to bless brother Richards abundantly in all things, and those who shall receive him or minister unto his wants, in the name of Jesus Christ. Amen.

Signed and sealed at Great Salt Lake City, State of Deseret, North America, this 6th day of October, A.D. 1849.

L. S. BRIGHAM YOUNG, HEBER C. KIMBALL, WILLARD RICHARDS, } Presidency of the Church of Jesus Christ of Latter-day Saints.
THOMAS BULLOCK, Clerk."

Since my departure from the British Islands with a company of Saints on board the "Carnatic," in February 1847, I have occupied the time chiefly in going to, and accompanying my family with a camp of the Saints from Winter Quarters to the Great Salt Lake Valley. In performing those physical labors by which building, fencing, ploughing, sowing, irrigating, and the general variety of handiwork attendant upon founding a new settlement in a remote part of the American wilderness is accomplished. Also in deliberative counsel with my brethren of the holy priesthood have contemplated the establishment of Zion, and the interests of her children in all the world. Since the 19th of October last, I have (with others of the brethren now arrived,) accomplished a journey of near one-third the circumference of the earth during the most unfavourable portion of the year, through hundreds of miles of snow

on the vast plains, deep and almost impassible mud through a portion of the United States, as well as squalls, gales, and hurricanes on the sea. Thanks and praise to Almighty God, through His tender mercy and great salvation we are safely landed on your shores, and our joy is greatly increased to learn of the increasing glory of His work in this realm. Those of the Saints, who are familiar with the situation of the church in Britain, as it was in the autumn of 1846, cannot but contemplate the contrast with inexpressible delight, and whole-souled thanksgiving: behold what hath God wrought! This great fact most abundantly declares the wisdom and goodness of those men who have been, and are your presidents; therefore, let both Saints and officers yield diligent obedience to their precious instructions though they are absent, and so shall you continue to prosper.

The magnitude and power of the work of God in Great Britain, impresses your humble servant with a lively sense of his incompetency to render efficient service thereto, unless greatly aided by the enlightening influences of the Holy Spirit. This sense of inability is greatly increased by his proximity to our luminous president, Orson Pratt, whose years of experience in the most holy priesthood,—who has so liberally shared the personal instructions of the Prophet Joseph, and whose diligence in "seeking words of wisdom out of the best books, both by study and by faith," together with a life of rectitude harmonious with the principles of his faith, have so eminently qualified him to *gauge* the false philosophy of the day, and exhibit its deficiences in the full light of eternal truth. The divine philosophy, that shines forth through the pages of the STAR from his pen, will reach the eyes, ears, and hearts, of many a Nicodemus, that would not openly hear the truth declared, and will create misgivings, which will result in schisms among theologians and philosophers in high places. Every division created in error's ranks, is relative strength added to the power of truth. Let the Saints be diligent in giving these *silent* preachers missions among all classes of the people. Peculiarly blessed are those who see, hear and handle, the words of life in this propitious season of God's favor. But infinitely blessed are those who receive the same into good, honest hearts, and cultivate them with the prayer of faith, and all good works, unto the end: such shall never fail.

By the letter of the First Presidency to President Orson Pratt, which is contained in this number of the STAR, the Saints are reminded of the *existence, nature* and *object*, of the "PERPETUAL EMIGRATION FUND."

It will be borne in mind, that this fund is not designed as a substitute for tithing; neither to form any part or parcel thereof. The tithing, is a law to the Saints only; but this fund is to be increased by the voluntary donations of all persons disposed, whose names and amounts will be entered in a book, and preserved in the archives of the church, until the day when men shall be judged according to the deeds done in the body, out of the books which will be opened.

This fund is to be *perpetual*, and will continue to increase, and not diminish, so long as there shall be a poor Saint upon the face of the earth unable to gather to Zion.

It is an *Emigrating Fund*, and cannot be appropriated to any other use than the *gathering* of the faithful, and will be subject to the special direction and appropriation of the First Presidency. For further explanation of the general policy adopted in the use of these means, the readers of the STAR are referred to the General Epistle, and letter to Elder Hyde contained in last number, (No. 8,) which the Saints will do well to examine carefully. The presidents of the various conferences and branches will see to it, that this subject be faithfully presented before the people in their public congregations, and adapted to the capacity of all. We call upon all of every degree, who wish to see Zion established upon such a basis that she can manufacture the articles of her own consumption, independent of turbulent and dissolving nations; all who wish the poor employment and liberal reward; all who wish to see the cities and temples of Zion erecting, and the desolate places made beautiful for a refuge in the hour of God's judgments; yes, all who wish for deliverance from the plagues of Babylon, and eternal life in the kingdom and glory of God, are invited to donate according to their means, and the liberality of their minds. When the creation of this fund was proposed to the Saints in the valley, it met with the fullest responses of their souls; and although they had been for years with no certain abiding place, driven, smitten, and peeled by their enemies, numbers of them voluntarily contributed by hundreds, by

fifties, and by twenty-fives; few of the males offering less than one guinea. The sisters were also forward to emulate the deeds of their worthy husbands.

Hark! a voice from the mountains of Zion is sounding,
A voice, still and small, from the sides of the north,
Full of pure, saintly love, and charity, abounding—
Sent forth to the poor, humble, meek of the earth.

First, to those who have toiled, Joseph's city to build;
To rear up the Temple, and then could not come;
Still behind, patient toiling, just escaped being killed—
Brother Hunter, go seek them, and bring *them* first home.

Here, the Lord gives us rest, in this land 'bove all others—
Hid for generations, till His people came forth;
Go, tell it, rejoicing, to all faithful brothers—
Bless'd are the meek, they shall inherit the earth.

Then, abroad to the nations, whom God hath his eye on—
That proud aristocrats have crushed to the earth;
We'll send forth and rescue from the jaws of the lion,
The willing and obedient, with sounds of great mirth.

The dispensation of the fulness of times, is a dispensation in which all are to be gathered together in one which are in Christ; and from henceforth it will be, with the people of God, more emphatically a day of gathering than hitherto. The Lord has, in everlasting kindness, planted His people where they do not toil with the implement of their labour in one hand, and the weapon of their defence in the other. *There*, they *rest* from all fear of their enemies. *There*, the Lord blesses them with health in their persons, and with His Holy Spirit in their joyous, thankful worship of His name. He has also given them of the gold of the earth. He has crowned their labours with success, and made the desolate barren place to yield its strength after the rest of ages, and the wants of His people are *well supplied* with the varied bounties of the earth. He has also put it into the hearts of men to bring their merchandise from afar, and seek out His people, that they may exchange goods for their gold till all are *comfortably and pleasantly clad*. Indeed, never were His people in this dispensation so well supplied with *all these things* as at the present. What, then, is most requisite for the furtherance of the work? The hand of industry, the diligent obedient poor, the artizan, the mechanic and the operative in all the branches of business necessary to supply the wants of a great and growing community; that the revelation may be fulfilled, and the Saints use those things which are "the beauty of their own hands make."

For the best accommodation of all who wish to aid in this good work, I propose the following method. Let the president of each branch appoint a good and faithful man to receive whatever may be paid in, and keep a true and faithful account thereof, with the *full name* of each donor, and the name of the branch and conference in which they reside. Let each president of conference appoint a trust-worthy man to receive these donations, names, &c. from each branch, and arrange the same in proper order, that as often as once in three months, or whenever they may be called for by President Pratt or myself, the same may be forthcoming without delay. The presidents of branches and conferences will select such men as their respective branches and conferences will be responsible for, in like manner as for their book and STAR agents, for we cannot enter upon the books what we do not receive. This arrangement is for the benefit of those who may wish to make small payments monthly, semi-monthly, or weekly, and to save the needless expense of many post orders. Any persons so disposed can forward their subscriptions directly to this office by post, or bank orders, all which will be made payable to Orson Pratt as usual, and accompanied with the full names of the person or persons donating them, with the name of their branch and conference.

It is confidently expected a great and good work will be done through this fund in the work of emigration. If the Saints in Britain embrace the subject with the warmth and cordiality of the Saints in America, soon will be seen such a work of gathering as has never been witnessed on the earth since the days of Adam.

Already three of the Twelve, and other elders, are on their way to France, Italy, and Denmark, to kindle the flame of the love of God in the hearts of Israel scattered

there. Soon we shall hear the sound of joy and gladness echoing from the continent in happy responses of praise to Zion's King, for sending them the messengers of life and salvation. Ship loads of Saints will, ere long, depart from their shores to mingle with us and those already there, in common exertion to build up the waste places of many generations, and cause the fat valleys of Ephraim to abound with the habitations of the righteous.

O then, spread abroad the knowledge of God, all ye His Saints. His elders, cry aloud and spare not. Tell the poor and meek of His people to lift up their heads and rejoice, for their redemption draweth nigh and their salvation is *nearer* than when they believed. Let them be wisely diligent to warn their neighbours by precept and example: this is their most certain method of securing a safe passage to Zion, and an everlasting inheritance when there. My brethren, be not of a doubtful heart, but wait upon the Lord often with the prayer of faith, and he will give you abundantly of His Spirit, and crown your labours with unexpected success, even though you should quadruple your faith and works as well as number of STARS. The honest in heart perish for lack of knowledge.

The volcanic influences of civil revolution, which have decapitated certain monarchies on the continent, have approached the very portals of the British domicile, and its inmates have been infected with this popular spirit of the times; but by the will of God thus far and no farther could it approach, until the messengers of mercy should gather out those of like precious faith with Lot, and hasten them to the mountains. If the Saints and elders will diligently warn the people, and prepare themselves to gather without needless delay, the Lord will still stay His judgments in measure, till His people are gone out.

The deep toned influence of divine truth, as it spreads with irresistable sway among these Islands, is not only a source of great joy and strength to such as participate in its diffusion here, but is observed with the most lively feelings of gratitude and pleasure by the Saints in the valley; it adds life, spirit, and power to the councils of the Priesthood there, who, from the heights of the mountains, watch the conquests of the army of Truth with inexpressible delight. Let us then, while distraction is daily increasing in the ranks of Anti-Christ, boldly fight a good battle, "toe to toe" and hilt to hilt; and, with the sword of the Spirit, follow up and take possession as the invader reluctantly recedes from a long-possessed but unrighteous domain.

My brethren of the Priesthood in Britain, what encouragements are placed before us in the promises of Jesus Christ. Yet a little while, and those who have proved themselves faithful and skilful in building up churches and conferences, will be engaged in building cities and temples unto the Most High God, abroad upon the face of the land of Zion. There will you be entrusted with the keys of the Priesthood for the ministry of the ordinances of endless life;—to prepare your fellow-men for the coming of Christ—for the resurrection of their dead who sleep in Him; and the reign of everlasting righteousness. What integrity of soul, what fidelity of purpose, should the ministers of Christ observe, with an eye single to the interests of His kingdom; then, if the righteousness thereof has been obtained, the "*all things*" will not be wanting; but the King will say, thou hast been faithful over that which was entrusted to thee, enter into my joy, and rule over two, five, or ten cities.

In taking my place in this important field of labour, in Elder Pratt's absence, I shall seek to do all things, as nearly as possible, as he would if he were present himself. Our callings and ordinations are similar,—we are directed and instructed, I humbly trust, by the same spirit, and by it we shall be led to mind the same things; for the watchmen "see eye to eye" while the Lord is bringing again Zion. I hope to participate in your confidence and prayers, that while I may with fixed purpose of heart seek to do my master's will, I may be delivered from the evils which are in the world, and be qualified of God on every occasion to do the good, acceptable, and perfect will of the Lord, whether in word or work; and may peace, salvation, and power, be greatly multiplied to the faithful in every place, through the knowledge of the Lord Jesus Christ.

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool, April 10th, 1850.

P.S.—The congregations of the Saints in St. Louis and New Orleans number about three thousand, and under the presidency of their excellent pastors continue

ardent in the spirit of the work, calculating to gather to the valley and Bluffs almost entirely this season. The promptitude and energy manifested by Elders Felt and M'Kenzie, together with the Saints under their charge, in forwarding the different European missions, emulated worthily the spirit of the valley, and will long be remembered with grateful acknowledgements by those who shared their generous aid.

F. D. RICHARDS.

The Latter-day Saints' Millennial Star.

MAY 1, 1850.

President Orson Pratt arrived in Boston on Saturday, the 23rd of March, in good health, after a safe but stormy passage.

Elder Franklin D. Richards, one of the quorum of the twelve apostles, arrived in Liverpool on Friday, the 29th of March, in good health, per ship "Thomas," which sailed from New Orleans, February 13th, 1850. We hail Elder Richards with delight, and participate largely in the general joy, that his safe arrival in this land will create in the hearts of the Saints, especially those who had the pleasure of his acquaintance during his former labours in this country. It will be perceived by referring to the STAR of March 15th, that Elder Richards is appointed to the presidency of the church in the British Isles, during the absence of Elder Pratt.

ARRIVALS.—The following brethren arrived in Liverpool on Saturday, the 8th of April, from New Orleans, per ship "Maine," in good health, viz, Peter Hanson, (seventy,) one of the mission to Denmark, and Joseph Toronto, (seventy,) one of the mission to Italy; also John S. Higbee and Joseph W. Johnson, high priests; Jacob Gates and Alonzo Le Baron, presidents of seventies; with Joseph W. Young and Job Smith, members of the quorum of seventies, on missions to the British Isles. It is with the greatest pleasure that we announce the arrival of these brethren, and anticipate a great impetus being given to the work of God in these lands through their labours.

We published in last number, a summary of the business transacted at the general conference held in the Great Salt Lake City, October 6th, 1849. Deeming it unnecessary to publish the minutes of the conference in full, from the fact of their coming to hand at so late a date, that almost all they contained had been published before in letters received from the west, and the remainder, in the general epistle of the first presidency; but, after more mature consideration, we have concluded to publish them in this number. As they must be considered as the foundation of all that has been published concerning the various matters therein recorded, it is highly important they should be given to the Saints in this land *verbatim*.

TO THE PRESIDENTS OF CONFERENCES.—It will be seen by referring to the minutes of the Special General Conference, held in Liverpool, January 5th, as reported in STAR, No. 2, that a resolution was then made, "that presidents of conferences send in to Elder Pratt, twice a year, a correct representation of the conferences over which they preside, so that the reports will arrive in Liverpool fourteen days prior to the 1st of January and 1st of July." But in consequence of the contemplated increased issue of the STAR to 20,000 copies on the 1st of June, we must request the presidents to favour us with the reports twenty-one days before the 1st of July.

The report should be given by all the conferences from the date of the representation in STAR No. 1, up to the 1st of June.

We shall not require the two items, "removed by letter," "received by letter."

The report should contain the following items: Number of Branches, High Priests, Elders, Priests, Teachers, Deacons, Excommunicated, Dead, Emigrated, Baptised. Total number of Members, Name of President, Name of Secretary. Let the total number of members, *in all cases*, include the officers and scattered members. Let the president of each conference see that the report be forthcoming by the appointed time, as we do not wish to be again under the necessity of giving an incomplete report.

The following conferences have not yet signified their intention of quadrupling their subscription to the STAR, viz: Preston, Herefordshire, Bradford, Leicestershire, and South Conference. With the 11th number, we shall commence the increased issue, and as there will not be a greater number issued than subscribed for, it will be well for those conferences to send in their reports soon, if they wish the STAR at a penny.

The following conferences have not quadrupled their subscription, viz: South Wales, Southampton, Hull, Isle of Man, Worcestershire, Staffordshire, Cheltenham, and Channel Islands. These conferences can easily ascertain when they have ordered four times their usual subscription, by referring to their bills for STAR, No. 4. We will endeavour, hereafter, to dispatch the STARS from this office eight or ten days before the date of issue; and it is expected that the general book agents will be prompt in distributing them to the sub-agents, so that they may be had in all the branches, ready for distribution, by the date upon which they purport to be issued.

The ship *Argo*, which sailed from this port on the 10th of January last, arrived at New Orleans on the 8th of March. The Saints were all well, and in good spirits.

ARRIVAL.—Elder Erastus Snow, one of the quorum of the Twelve Apostles, arrived in Liverpool per steamer "Niagara," on the morning of the 16th of April, in excellent health. Brother Snow is on his way to Denmark, to open up the gospel of the kingdom in that and adjacent countries. Our heart swells with gratitude to the giver of all good, when we see Zion's chosen sons going forth with speed to bear the glad tidings of salvation to the nations of the earth. May the Lord abundantly bless brother Snow, and his companions in the good work.

APPOINTMENTS.

The following appointments were made by President Pratt, before his departure for America, in view of the anticipated arrival of these brethren, except that of Alonzo Le Baron, who will fill the appointment made for Elder Levi Stewart. Elder Taylor was in an error in supposing that Elder Stewart was appointed on a mission to England, as such was not the case.

Elder John S. Higbee, is appointed to labour in the Carlisle conference, under the counsel of Elder William Speakman.

Elder Joseph W. Johnson, to labour in the Bedfordshire conference, under the counsel of Elder John Spiers.

Elder Jacob Gates, to labour in the Derby and Leicestershire conferences, under the counsel of Elder Lewis Robbins.

Elder Alonzo Le Baron, to labour in the Warwickshire conference, under the counsel of Elder Alfred Cordon.

Elder Joseph W. Young, to labour in the Manchester conference, under the counsel of Elder William Gibson.

Elder Job Smith, to labour in the Norwich conference, under the counsel of his father, Elder Thomas Smith.

It is hoped that the Saints will uphold these brethren by their faith, prayers, and means. The hands of the presidents of these conferences will be greatly strengthened by the co-operation of these brethren, and it is expected that through their united efforts, great good will be done. FRANKLIN D. RICHARDS.

LETTERS TO THE EDITOR.

Great Salt Lake City, October 14, 1849.

To Elder Orson Pratt,—Dear Brother,—You will learn from our General Epistle, the principal events occurring with us, but we have thought proper to write you, more particularly in relation to some matters of general interest, in an especial manner, the Perpetual Emigration Fund for the poor Saints. This fund, we wish all to understand, is *perpetual*, and in order to be kept good, will need constant accessions. To further this end, we expect all who are benefited by its operations, will be willing to reimburse that amount as soon as they are able, facilities for which will very soon after their arrival here, present themselves in the shape of public works; donations will also continue to be taken from all parts of the world, and expended for the gathering of the poor Saints. This is no Joint Stock Company arrangement, but free donations. Your office in Liverpool is the place of deposit for all funds received, either for this or the tithing funds, for all Europe, and you will not pay out only upon our order, and to such persons as we shall direct. We wish to have machinery of all kinds introduced in these vallies as soon as practicable. If you commence operations now, before you can get men to engage in the business, the material for cotton and woollen factories will be produced. Our settlements another season, will extend over the rim of the basin, where we can raise the cotton, the sugar cane, rice, &c. Therefore, if you can find those who will engage in manufacturing cloth for this market in the valley, we want you should let these cotton factory proprietors, operatives, and all, with all the necessary fixtures, come to this place. We have a carrying company started, who will accomodate all emigrants to this place with passage and freight from Missouri river; they need not be obliged under this arrangement to buy oxen and wagons when they arrive there, and can be immediately transported through the entire route. We have considered it policy for us to collect tithing in money, instead of labor, as heretofore, therefore we employ constant hands upon our public works, and pay them the money, or such things as they need for themselves and families. We therefore have appointed Joseph L. Heywood and Edwin D. Wooley our agents to go east, and purchase such things as we need to supply our public works with, such as are necessary: such as glass, nails, paints, &c., and furnish workmen; these agents will probably call upon you from Boston for funds, if they should, you will send them accordingly. It is distinctly understood that these arrangements are entirely disconnected with the Perpetual Emigrating Fund; that, is sacred to its proper use in gathering the poor Saints. Our true policy is, to do our own work, make our own goods as soon as possible, therefore do all you can to further the emigration of artisans and mechanics of all kinds; also continue to collect tithing.

Our beloved brother Franklin D. Richards, who is appointed to go on a mission to England, will co-operate with you, and give you more particular items, policy, &c.

With sentiments of the highest esteem, love, and kindness, we remain your brethren in the new and everlasting covenant

BRIGHAM YOUNG.

P. S. We want a company of Woollen Manufacturers to come with machinery, and take our wool from the sheep, and convert it into the best clothes—and the wool is ready. We want a company of Cotton Manufacturers, who will convert cotton into cloth and calico, &c., and we will raise the cotton before the machinery can be ready. We want a company of Potters, we need them, the clay is ready, and dishes wanted. Send a company of each, if possible, next spring. Silk manufacturers and all others will follow in rapid succession. We want some men to start a furnace forthwith, the coal, iron, and moulders are waiting.

B. Y.

AN EXAMPLE OF CHRISTIAN INTOLERANCE.

Chesterfield, March 18th, 1850.

Dear Brother Pratt,—I take the liberty of dropping a few lines to give you an account of a scene that has occurred at Brampton near Chesterfield. I have read of the Reverends of the present day refusing to marry unsprinkled adults, or read-

ing the burial survice over unsprinkled infants, but never till now have I known of a case where the burial service was objected to being read on the ground that the deceased was a Latter-day Saint; but this has really occurred in Brampton. A young woman belonging to our church dying, application was made by her friends to the authorities of the Church of England for her interment. A day or two afterwards, the minister called upon the mother of the deceased, a poor widow, and very conscientiously told her that he could not inter her daughter in his churchyard, in consequence of her having belonged to the Latter-day Saints; but if she would get her buried elsewhere, he would pay the fees. After remonstrating with him for some time, he left the house, telling the poor widow he would write to the Bishop upon the subject. The circumstance caused quite a sensation in Brampton and vicinity, and the Rev. Gent. soon found that he was compelled to bury her by the laws of the land, yet his real intention was unknown to the friends of the deceased. On Sunday March 10th, the day fixed for the interment, hundreds congregated together to witness the scene. When the procession arrived at the church, they were forbidden to enter till a protest had been read by the incumbent of the church against the use of the burial service being used in the interment of any Latter-day Saint. Immediately after our arrival the Rev. Gent. made his appearance in canonicals, and read his protest, which in substance was as follows:—"In the name of God, I, John Berridge Jebb, incumbent of St. Thomas, Brampton, do hereby protest against the use of the burial service used by the Church of England over any member of the community called Latter-day Saints or Mormons; and were I not in this case compelled by the laws of the land, I would not thus knowingly injure my feelings and do such violence to my conscience; and I hereby declare that I will not, in future, knowingly inter within the limits of my churchyard, any member of the said society, and thus knowingly injure my feelings. This is my protest." We were then permitted to enter with the corpse, and the service was performed by the curate, to the great annoyance of the pious incumbent of the aforesaid church. If you think this worthy of a place in the STAR it is at your disposal.

I remain your brother in the gospel,

J. T. HARDY.

We will take this opportunity to inform the Rev. Mr. Jebb and his compeers, that the Latter-day Saints do not feel themselves under the least obligation to them for repeating the "service for the dead," over the body of a Latter-day Saint; nor do we feel to object to its being done; for we are well assured, that it will neither benefit nor injure the deceased. All we ask, is the privilege of burying our dead in places where the bodies are the *least* likely to be disturbed. It is truly a choice between two evils; for the ground that is *professedly* consecrated as a resting place for the dead, is not, at all times, exempt from the rude grasp of the most *disgusting avarice*.—EDITOR.

A CASE OF MIRACULOUS HEALING.

Dundee, Feb. 8, 1850.

Dear Brother Pratt,—If you deem the following worthy of a place in the columns of the STAR, it is at your disposal. I have a girl, aged three years who had for eighteen months been severely afflicted with convulsive fits, to the loss of all the powers of body, and even the mind seemed in the thraldom of some great power. I had tried the wisdom of the faculty but without effect, until the child was fearful to behold, almost in continual convulsions by night and day. On the 25th of December last, Elder Hugh Findlay called and anointed her with oil in the name of the Lord, and prayed over her, and from that day until now she has never had a fit, but has increased daily in strength of body and mind. These facts are known to many not belonging to our church, and for the truth of which, witness our hands,

JAMES DAVIDSON.
MARIA DAVIDSON.
HUGH FINDLAY.

MIRACULOUS HEALING BY BAPTISM.

Wolverhampton, January 29, 1850.

Dear beloved Pratt,—Having observed the many and interesting accounts of cases of healing, which from time to time have been inserted in the STAR, I send you the following:—

Sister Mary Bolland, aged 25, and residing in Pool Street, Wolverhampton, had suffered severly from a rupture ever since her confinement in the Autumn of 1847, until her baptism by Elder Richard Ramsell, on the 7th of December, 1849. She had, up to the time of her baptism, been accustomed to wear a truss, or some such instrument, whereby she was enabled to get about with safety, but this she took off before she entered the water, and has ever since dispensed with it entirely, having been perfectly healed in the act of baptism; in testimony of this the undersigned witnesses subscribe their names, at the same time expressing their gratitude to Almighty God, for this and the many other manifestations of His goodness which we all from time to time experience.

Yours, &c.,
JAMES BELL.

Witnesses, MARY BOLLAND.
SARAH HUTCHENCE.
OLIVIA SATERS.

ONE OF THE SIGNS OF THE TIMES.—The following is taken from the "*British Banner*" of April 4th, 1850.—*Rebuilding of the Temple of Jerusalem.*—It is stated that the Jews have obtained a firman from the Porte, granting them permission to build a temple on Mount Zion. The projected edifice is to equal Solomon's temple in magnificence. Millions of money are said to have been collected for this purpose in America alone.

TO ELDER FRANKLIN D. RICHARDS.

BY MISS E. R. SNOW.

Thrice welcome, herald of eternal truth!
Glad tidings of salvation, you in youth
Have borne to thousands o'er the watery main;
And now we hail you in our midst again—
With interest hear you of the welfare tell
Of our dear brethren, who in Britain dwell.
  What keen sensations must have fill'd your heart
When duty's unction prompted you to part
With those whose welfare with your pulses join'd,
And whose existence with your own entwin'd,
Exposed to cruel suffering in a land
Where persecution held a reeking hand!
  Forsaking all, with Godlike fix'd intent
To Europe's shore for Zion's sake you went;
The heav'ns, with approbative whispers, bless
With constant favor, constant faithfulness.
And you were crown'd with blessings not a few—
The Saints in Europe love and bless you too;
But Scotland, seem'd your labors most to share,
And friendship wove for you, bright garlands there;
And now your heart's warm (warm) pulses fondly twine
Around the motto of their royal line,
Th' insignia which their own brave fathers had—
The thistled bonnet and the tartain plaid.
Back to their banks and braes and highland dells—
Their spiral cities and their moss-grown cells—
The land o'er which bold Genius' Goddess yearns,—
Sir Walter's birth-place, and the home of Burns;

Your spirit now, on thought's swift pinions borne
To mingle with the Saints, will oft return,
But brother Richards! welcome, here remain
Till God appoints to other climes again,
And may the pow'r of lives eternal shed
Unnumber'd blessings on the path you tread.
Whene'er you write him, will you please to send
My cordial salutations to your friend,
The gifted "Lyon" whose sweet sounding lyre
Breathes more than Ida's—breathes celestial fire;
To whom the high prerogative is given,
To circulate the glorious truths of heav'n
And through the medium of the "STAR," diffuse
The emanations of his heav'nly muse.
And Brigham Young, the "Lion of the Lord,"
Sends love and blessing to the Scottish bard,
And all the faithful Saints of God who dwell
Where Ossian sung—where Bruce and Wallace fell.
Tell them to wait in hope, for "Liberty,"
Till Jesus Christ shall make his people free—
Till Zion's glorious banner is unfurl'd,
And her high standard overlooks the world.
In holy aspirations to His throne,
To whom the secrets of all hearts are known—
Whose are the issuing springs of life and death,
The deep-ton'd promptings of our spirit's breath,
With fervor are ascending night and day,
That for the Saints, He soon will clear the way,
That scatter'd Israel may be gather'd home
To Zion, where the "best from worlds" will come.

Great Salt Lake City, N. A., Jan. 7, 1849.

LIST OF MONIES RECEIVED FROM THE 27TH MARCH TO THE 15TH APRIL, 1850.

	£	s.	d.
Thomas Clarke	27	0	0
Thomas Smith	3	12	10
John Davis	16	4	7
Charles King	1	8	8
James Marsden	10	0	0
James S. Cantwell	2	3	6
James Walker	10	0	0
William Speakman	5	0	0
George P. Waugh	7	0	0
John Godsall	20	0	0
Carried forward	£82	9	7

	£	s.	d.
Brought forward	£82	9	7
William West	15	0	0
William M'Keachie	17	15	0
Henry Smith	4	0	0
James Lockett	7	0	0
Lewis Robbins	4	0	0
W. C. Dunbar	2	8	0
James Farmer	5	0	0
James W. Cummings	15	0	0
	£152	12	7

	£	s.	d.	
March 2nd, George P. Waugh	£3	0	0	These items should have appeared in Nos. 6 and 7.
„ 10th, James Lockett	3	0	0	

PORTRAITS AND PLATES FOR SALE—Portrait of President O. Pratt, folio, India proof, 16s. per dozen; retail 2s. each. Folio, plain proof, 9s. per doz.: retail 1s. each. Portraits of G. D. Watt, quarto, 1s. each; 8vo., 6d. each. Plate of Joseph Smith, preaching to the Indians, 12s. per doz.: retail, 1s. 6d. each. We have still on hand a large supply of the 6th Vol. of "The Times and Seasons," unbound, price 5s. each.

ADDRESS.—W. C. Dunbar, 20, Hue Street, St. Heliers, Jersey.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10. MAY 15, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

June 23rd.—At 6 o'clock the barometer stood at 23·995, attached thermometer 51 deg., detached thermometer 48 deg., the morning calm and clear. We started at the usual hour, or about 7 o'clock; crossed during the forenoon a small stream, and passed by several small hills, situated upon the plain, of fine-grained calcarious sandstone, very friable. We travelled 9 miles, and stopped to noon directly at a place where the river proceeds from between the hills, which rise very abruptly from each side. Latitude 42 deg. 31 min. 20 sec. Our road here bends off a short distance to the south, and then again assumes a westerly direction; and after a journey of 8 miles during the afternoon, through deep sand, we again struck the Sweet Water, and encamped upon its right bank for the night. The grass is good, but no wood; we therefore resorted to the wild sage for our fires. Two companies of Oregon emigrants are encamped a short distance above us. The Wind River chain of mountains exhibit in the distance their towering peaks whitened by perpetual snow, which, glittering in the sunbeams, resemble white fleecy clouds.

June 24th.—At half-past five o'clock the barometer stood at 23·766, attached thermometer 47 deg. detached thermometer 42 deg. The morning is calm and clear. The country over which we passed to-day is very sandy and barren, and not finding good grass we made no noon halt, but travelled 17¾ miles and encamped on the Sweet Water. The road here crosses this stream. We passed in the forenoon sulphur springs, sometimes called ice springs. We took a spade and dug down about one foot, and found the ground frozen and large quantities of ice. A few rods west of this we saw two or three small lakes or ponds, the water in them was very salt and of a bitterish taste. The soil is covered in many places with saline effloresences of considerable depth. Mr. Young had the misfortune after we had encamped to have one of his best horses accidentally shot, which died during the night. It was one of the best horses in camp. Two camps of the Oregon emigrants are but a few rods distant. Dense patches of willows grow upon the margin of the stream.

June 25th.—At half-past five o'clock the barometer stood at 23·431, attached thermometer 53 deg., detached thermometer 51 deg. The morning is clear, with a moderate breeze from the west, which soon however increased to a high wind. The country to-day begins to assume a more broken aspect, but not as mountainous and rugged as it is some 50 miles to the east; the hills here being more numerous and rolling, while at the former place they are more collected in chains. We travelled 8¾ miles and halted for noon, latitude 42 deg. 28 min. 36 sec. To the right of our

road we saw several rocks of a white marl formation, and during the day we saw earthy limestone, ferruginous and grey compact sandstone, having a dip of about 30 deg. to the north. A short distance to the north of which was an extensive formation of red mineral clay; and a few rods from the road was a formation of red and whitish fine-grained sandstone, commonly called gritstone: excellent grindstones might be formed from it. We also passed by a species of bluish limestone, very compact; also large masses of trap rock, with some syenite. We travelled in the afternoon 11½ miles, and encamped upon a small tributary to the Sweet Water. The water was clear and cold. Frequent banks of snow are upon the hills in our immediate neighbourhood. Just below us is quite a large and beautiful grove of aspen or poplar. The evening is cold, rendering our overcoats quite a necessary appendage. The perpetual snows which completely cover the Wind River chain, gives the scenery a cold wintry aspect.

June 26th.—At a quarter to five o'clock the barometer stood at 23·095, attached thermometer 31 deg., detached thermometer 28 deg. The grass is whitened with frost, and the sudden change from the high temperatures of the sandy vallies below us is most severely felt by both man and beast. We resumed our journey, travelled two miles, and, being on the highest elevation that our road would pass over for several miles, I took an observation of the barometric column, which stood at 23·046, attached thermometer 51 deg., detached thermometer 46·5 deg. We travelled during the forenoon 11 miles, crossing the main branches of the Sweet Water, which were quite high, produced by the melting snows which were accumulated in places upon its banks, as well as in the mountains. At the largest and last of the main branches of the Sweet Water we halted to noon, latitude 42 deg. 22 min. 42 sec. It was quite interesting to see an abundance of good grass intermixed with various plants and flowers upon the bottoms of this stream, while upon the same bottoms, and only a few yards distant, were large banks of snow several feet in depth. This is 8 miles east of the South Pass. Myself with several others came on in advance of the camp, and it was with great difficulty that we could determine the dividing point of land which separates the waters of the Atlantic from those of the Pacific. This country called the South Pass, for some 15 or 20 miles in length and breadth, is a gently undulating plain or prairie, thickly covered with wild sage from one to two feet high. On the highest part of this plain over which our road passes, and which separates the waters of the two oceans, is a small dry basin of 15 or 20 acres, destitute of wild sage but containing good grass. From this basin, about half a mile both to the east and to the west, the road gently rises about 40 or 50 feet, either of which elevations may be considered as the highest on our road in the Pass. On the western elevation the barometer stood at 23·101, attached thermometer 58·5 deg., detached thermometer 56 deg., giving for the elevation above the sea, 7085 feet. The distance of this Pass from Fort Laramie, as measured by our mile machine, is 275½ miles. I went on with my carriage, accompanied by three or four men, and encamped four miles west of the Pass, while the main camp succeeded in finding an abundance of water and good grass near the Pass, a short distance to the north. At the place of my encampment the water and grass were good but quite miry. By some this is called Pacific Spring, by others Muddy Spring. A few rods from us were encamped a small company of men from Oregon on their way to the States. They were performing the journey on horseback, and had left the settlements in Oregon on the 5th of May. Major Harris, a trapper and hunter, accompanied them to this point; and from here he intended to act as a guide to some of the emigrant companies, if they wished to employ him. Having wandered and resided in different parts of this mountainous country for 20 or 25 years, he had acquired an extensive and intimate knowledge of all the main features of the country to the Pacific. We obtained much information from him in relation to the great interior basin of the Salt Lake, the country of our destination. His report, like that of Captain Fremont's, is rather unfavourable to the formation of a colony in this basin, principally on account of the scarcity of timber. He said that he had travelled the whole circumference of the lake, and that there was no outlet to it.

June 27th.—At half-past nine o'clock the barometer stood at 23·303, attached thermometer 68·8 deg., detached thermometer 68 deg. The morning calm and clear. A little after ten the main camp came up; we moved on two miles from my

encampment and halted for noon, latitude 42 deg. 18 min. 58 sec. In the afternoon travelled 9 miles over a sandy and nearly level country, and encamped on a small stream. Grass very poor.

June 28th.—The morning is calm, clear, and pleasant, but no dew, although the night was favourable to its deposition. One of the oxen was badly gored by a bull this morning, which in all probability will render him unserviceable during the rest of our journey. Major Harris still remains in our camp, and has succeeded in selling many of his peltries; but he intends to leave us to-day. Travelled this forenoon 13½ miles over a plain whose formation was a mixture of sand and gravel. We found neither water nor grass, but wild sage still continues to abound. Some few antelope, but the frequent travel in this country has made them very wild. Soon after we left our morning's encampment we came to the forks of the Oregon road; we took the southern one. We halted for noon at the ford of the Little Sandy, which is now about 30 inches deep and 35 feet wide, with a sandy bottom. In the afternoon travelled 1¾ miles, and met Mr. Bridger with a small company going to Fort Laramie on business. He encamped with us during the night, and being a man of extensive acquaintance with this interior country, we made many enquiries of him in relation to the great basin and the country south. His information was rather more favourable than that of Major Harris. The grass on the right bank of the Little Sandy, where we are now encamped, is tolerably good. There are some few willows, which grow in small but dense clusters.

June 29th.—At 6 o'clock the barometer stood at 23·663, attached thermometer 51 deg., detached thermometer 51·8 deg. The morning is calm and clear. We resumed our journey and travelled 6¾ miles, and reached the ford of the Big Sandy, where we halted for noon, latitude 42 deg. 6 min. 42 sec. Big Sandy is about 80 yards broad, with nearly 3 feet of water in the channel at the ford. The melting snow of the mountains has raised the streams on both sides the Pass. We travelled 17 miles this afternoon without grass or water, although in about 12 miles water might have been obtained from the Big Sandy, which runs about half a mile to the left of our road; but there being no grass we concluded to pass on. We encamped a little after dark upon the right bank of the Big Sandy; the grass here was good, but no wood upon this bank, but some few large trees resembling cotton-wood upon an island, and upon the opposite bank. Towards evening the musquitoes were exceedingly troublesome, but the coolness of the evening soon quieted them.

(*To be Continued.*)

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

Many and various are the heads of evidence, which bear with direct force upon the proposition, that the gospel preached by the Latter-day Saints is of divine authority. So many are they, that we are led to wonder and admire while contemplating them.

These various kinds of evidence are presented to us in so many striking aspects, and with so many of the characteristics of truth, and all so truly adapted to the different capacities and constitutions of mankind, as to afford abundant evidence that it had for its author, Him who knew what was in men, and produced just such evidence as was suited to their different minds. Look too, at the many broad lines of demarcation, which are placed to distinguish this from all other systems, not one of which could stand so many tests, or exhibit so many aspects of truth.

But while this gospel presents evidence adapted to the minds of all men, it is important we should bear in mind, that that evidence is of a kind, level to the capacities of all men; and for which there is already an indestructible foundation laid in the mind of every human being, namely, the evidence of facts,—evidence which if false, is easily detected; but which, if true, cannot be overthrown. Some of these heads of evidence, I shall, if I am permitted, lay before the numerous readers of the STAR, from time to time, commencing with the evidence for its

divine authority, from its rapid progress; not because I believe this head to be first in order, but because I mean to show that, although this head belongs more to the indirect than direct evidence, yet it is no less convincing in its nature, and certain and satisfactory in its results.

Here, there arises a necessity to define the limits of that saying of Gamaliel, recorded in Acts v. 38, "If this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." Similar in meaning to another, "Truth is mighty, and must prevail." Both of these sayings are true, but both of them have been much abused, and perverted by the votaries of infidelity on the one hand, and by the votaries of bigotry and superstition on the other. The one class running to the extreme of depriving the gospel of all necessary aid from human instruments, and the other class running to the opposite extreme of demanding (by every species of persecution, when they had the power) belief in the most enormous systems of superstition and falsehood. Now we maintain that success taken by itself alone, is no evidence of the truth of any system, or the want of it the reverse; otherwise it could be proven, that there never was truth in the world: because it has often, and through vast periods of the world's history, been utterly borne down and exterminated from the earth; while violence, falsehood, and deception, have reigned triumphant in its stead. Thus we see, that the pure religion of Jesus is altogether independent of our argument, and would stand entire, though the whole world had rejected it. But still we affirm, that the rapid progress of the Latter-day Gospel has been to such an extent, and under such circumstances, as to afford ample evidence that it is of God, and not of man.

The way I mean to proceed in laying this subject before you, is, first, to establish the fact of the rapid progress of this gospel; then ascertain the circumstances under which it spread so rapidly; and lastly, account for the result.

And first, we shall proceed to establish the fact of the rapid progress of the gospel. But before doing so, allow me to premise, that this kind of evidence has been practised and sanctioned by the greatest advocates of christianity, that have defended their system as divine, in any age since the religion of Jesus was first established on the earth, in the days of the primitive Apostles. And, indeed, in this age, when none of the external or internal evidences for the truth of the religion of Jesus remain in the world, we see at a glance that this kind of evidence is all they can produce in support of the divinity of their system. And we are willing to allow them the full benefit of such evidence, admitting their success in establishing the divine nature of the religion of Jesus established upon the earth in the first century of the christian era. But we would remind these great modern theological commentators of the fact, that though they can successfully do this, it has nothing whatever to do with the divinity of those systems, supported by them in the nineteenth century under the title of christianity. Let them come forth and support their own systems by similar evidence, and cheerfully shall we then give them the right hand of fellowship, and acknowledge them as brethren. And we would remind them farther, that it is their present duty, either to establish their own systems upon the same foundation, or throw them up as useless, and embrace the only system so founded, and not be so solicitous about the divinity of that religion established upon the earth in the days of Christ and His Apostles, nearly 1900 years ago, for they may rest assured, it does not stand in need of their interference. And I would farther premise, that I am about to bring forward such a chain of evidence in support of my proposition, as is altogether unparalleled in either ancient or modern history, and cannot be equalled by any system that ever existed on the earth, in any age of the world, if we except the progress of the same gospel in the first century; and bringing these two into comparison for the same length of time, namely, the first nineteen years of each, the former does not surpass the latter, neither are we sure that it equals it. The church of Jesus Christ of Latter-day Saints was organized upon the earth, on the sixth of April, 1830, with six members; and be it remembered, these six members composed the whole church of Christ, in all the world at that period. And now, however incredible it may be thought, in the short space of nineteen years, they have penetrated into many of the civilized nations; and also to many of the uncivilized nations of the old and new

world; gathering in their progress all who were humble enough to yield obedience to the dictates of heaven: until, astonishing to relate, the church is supposed to number at the present moment, upwards of 100,000 adult members; these, with their families, fall very little short, if any, of 300,000 of the earth's population. You ask our evidence for truth of this. Right you are, and it is but just that you should have it. Our evidence is both abundant and easy to be obtained: namely, our publications, which are to be had of all our book-agents throughout Great Britain, and the continent of America. The principal of these are, the MILLENNIAL STAR, a British semi-monthly periodical, which is now running the 12th volume; and in which is contained correct and authentic historical and statistical records of the rise and progress of this church from its earliest foundation to the present day, taken from the pens of both friends and enemies. Next in order is the "*Times and Seasons*," published monthly in Nauvoo, Illinois, North America, and which attained the 6th volume before the Saints were driven from that place. Joined with these, we may mention, "*Remarkable Visions*," by Orson Pratt. A series of letters by Oliver Cowdery. "*History of the Persecution*," by P. P. Pratt. "*A Voice from Jerusalem*," by Orson Hyde. "*A Journal*," by Heber C. Kimball, &c., &c. All which are just as much to be relied upon as the small shreds of evidence we now possess of the rise and progress of the same church, in the days of Peter and Paul; and just as binding upon the world as regards belief. But although, this is evidence which the world cannot reject, and yet remain guiltless, still we have the advantage of the whole world besides, in being able to produce a superior kind of evidence; namely, the very identical individuals composing this Church throughout the world, who are at this moment alive, and walking in our midst, in the flesh, upon the earth. Will there be any found so inconsistent as to reject the legitimacy of this evidence in support of my proposition? I should expect not.

It may be interesting to the reader to know a few items of what is to be gathered from these sources of information. Agreeably to the predictions of the prophets, relative to the ushering in of the dispensation of the fulness of times, the doctrine of the gathering together of the people of God, to one part and portion of the earth, to build up Zion, and to prepare a people for the coming of the Lord Jesus when He shall appear the second time, to establish His kingdom, and reign in the midst of His people, necessarily became a part of the Latter-day Gospel; and we find, by referring to the aforesaid publications, that their first location, in a gathering capacity, was at Independence, Jackson County, Missouri; and so mightily grew the word of God and multiplied, that in the month of August, 1831, or little more than a year from the organization of the Church, with six members, they were able to dedicate a site for a temple, as a dwelling place for the God of Heaven, having purchased much land there, and already begun to gather from all parts of the country. In the same month, they were able to send out many legally ordained ministers, as missionaries throughout the States, two by two, to preach the gospel. (See MILLENNIAL STAR, vol. v. page 132.) In a short space after this, we find that the population had increased to some thousands, had built a respectable town, and had amassed large possessions in goods and land. And again, when driven by persecution from that settlement to the state of Illinois, in poverty and nakedness, they there built a town, named Nauvoo; which, for beauty and grandeur, could not have been surpassed by towns of much older standing. In the short period of six years, the population of Nauvoo, and vicinity, amounted to 30,000, with an efficient army of 2,000 young men; who, for form, clothing, and discipline, was the wonder and admiration of the United States. They had a temple, which, according to the testimony of their enemies, for size, architecture, beauty, and grandeur, is not surpassed by any building in the Mississippi valley. There, many of the trades and professions, necessary for the comfort of a highly civilized people, flourished to a considerable extent. Many of the arts and sciences suited to elevate the intelleotual capacity of man, flourished in Nauvoo. But above all, and it is the greatest wonder in nature, and can only be accounted for on this supposition, that they were guided and directed by God, the inhabitants of Nauvoo, and surrounding country that belonged to them, were made up out of many nations, kindreds, tongues, and people, who had left all who

were near and dear to them, to gather with the people of God. Here, men whose physical constitutions and habits of body were altogether different from their fellow men of a different latitude, lived together in the happy and peaceful enjoyment of all that could make life desirable. Here, men, who themselves and ancestors from time immemorial, cherished a national hatred towards each other, which had been nourished in their blood, and grown with their growth, and consequently had become a part of their nature, lived in all that union, harmony, and brotherly love, by which the Saints of God have still been distinguished. Here was realised, in the fullest sense of the term, that saying of Scripture, "There is neither Jew nor Greek: there is neither Bond nor Free, ye are all one in Christ Jesus." Look at this picture, ye Pharisees of the nineteenth century, and wonder.

But this work, mighty in itself, was little, compared with what was effected by the same people, in the same period, in other quarters of the globe. What we have mentioned was all effected at head quarters; but their missionary exertions in spreading the gospel abroad, was no less astonishing and successful. In the year 1844, churches had been organized throughout twenty-eight states of the American Union, comprising many thousand adult members. About the same period, they had an efficiently organized priesthood, consisting of a quorum of twelve apostles, a quorum of high priests, and thirty quorums of seventies. And be it remembered, all these were exclusively for missionary purposes, and altogether independent of that portion of priesthood who watched over and nourished the church, and preached the gospel to the towns in their own immediate neighbourhood.

Here, then, was a work set on foot, of the most stupendous magnitude, and that too, in such an incredible short space of time, as to fill the Saints with wonder and amazement. But lest our enemies should say that America was an exception to the general rule, we shall now turn and produce a few examples from the spread of the work in Britain.

It was in the spring of 1837, that the word of the Lord came to the Elders of Israel to arise and go forth with the gospel to Britain. Accordingly, Elder H. C. Kimball received the presidency of those brethren who were set apart by revelation for this mission. And on the 18th July, 1837, they landed in Liverpool without a friend or acquaintance to whom they could introduce themselves, or a farthing of money in their pockets. It is not my intention to follow those brethren throughout all their wanderings, fatigues, and privations; I shall only briefly notice some few incidents attending the first promulgation of the gospel in England.

Immediately upon their landing, these brethren spread themselves over several districts, two by two. Elders H. C. Kimball and Orson Hyde laboured in and around Preston, being the first town in England privileged with hearing the gospel of the latter-day dispensation. After labouring in that town a few days, they commenced baptizing for the remission of sins; and such success attended their administrations, that from twenty to thirty candidates for baptism was quite a common occurrence as the fruits of one sermon; and we read of no less than 130 who were baptized at once. So mighty grew the word of God, and prevailed, that in the short period of eight months, upwards of 700 members were enabled to meet together in conference, in Preston and its neighbourhood. But it was not only in the accumulation of members that the work was remarkable, but truly the Lord wrought with them, and confirmed the word with signs following, in a most remarkable manner; and such a change was produced in the hearts of the disciples, as could not easily be conceived of. Take one instance out of the many that could be produced upon this point. In the neighbourhood of Preston stood a village named Chatburn, proverbial for the wickedness of its inhabitants, so much so, that ministers of all denominations had long given them up as lost! and brothers Kimball and Hyde were cautioned not to go near them; but they replied, "We came not to call the righteous, but sinners, to repentance. It is just to such characters as these, we wish to preach the gospel;" accordingly they went to the place, and having engaged an old barn, preached to the people once; and at the close, told them they stood ready as servants of God to administer the ordinance of baptism to all believers. They had hardly closed, when some one pulled brother Kimball by the coat; and on his turning and asking what was wanted, the answer was,

"please, sir, will you baptize me;" and me, and me, and me, shouted more than a dozen voices. Accordingly, they repaired to the water, and were engaged in the delightful task of baptizing till four o'clock next morning; and when they left, the whole village were drowned in tears, thinking they would see their faces no more. "I cannot refrain," writes Elder Kimball, "from relating a circumstance of much interest, connected with this people. Upon a certain occasion, it became known to the inhabitants of this village, that we were approaching it; and, as if with one common consent, every implement of labour ceased its accustomed operation, and every loom in the village was hushed to silence, and all who were able to walk upon legs or crutches, hastened to their doors to welcome us and see us pass. The young people formed themselves into a procession to meet us, and taking hold of our hands, and then of the hands of one another, they marched us in procession through the village, beautifully chanting the songs of Zion; While the elder people lined the sides of the houses, and as we passed them, they prayed for blessings upon us, and thanked God for sending us among them once more. We felt that the very ground we trod upon was holy; and we felt constrained to bless both it and them in the name of the Lord." Nearly the whole of that village obeyed the gospel. So much as a specimen of the introduction of the gospel into Britain.

(To be Continued.)

AN EXTRACT FROM A SERMON DELIVERED BY ELDER JAMES M'NAUGHTON.

SUBJECT, "THE THIEF ON THE CROSS."

Hull, February 24th, 1850.

Beloved Saints, and respected Friends,—According to public announcement, given by placards, I appear before you at this time, to address you upon the subject specified in the bills, namely, "The Thief on the Cross." The full history of which you will find recorded by Luke, 23 chapter, read with me from the 27th to the 50th verse. According to the popular system of preaching, by those that fill the pulpit, and profess to be teachers of the people, I shall for once take the 42 and 43 verses by way of text, but will not divide nor subdivide.—"And he (the thief) said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day, shalt thou be with Me in paradise." This subject I conceive to be, one that is fraught with infinite importance, and of thrilling interest to every real Latter-day Saint, and also to every one that has even the most latent desire to serve God, and be one with His people, inasmuch as it shews the precise position we, as the saints of God occupy, and the relation we stand in to the world at large, and also to those that have passed off this state of probation, into the world of spirits.

Whilst we teach the doctrine of faith in God, and in the testimony of His servants, of repentance, and of baptism in water by immersion, for the remission of actual sin; and also, the laying on of hands, to receive the gift of the Holy Ghost, as being the invariable conditions, the observance of which is necessary for the salvation of man, we not unfrequently hear raised as a crowning objection, the "Thief on the Cross." Not long ago, I had the good fortune (if I may so call it) of preaching in a Primitive Methodist chapel; when about the middle of my discourse, while elucidating the doctrine of baptism, and urging it upon them, for their obedience, some of the preachers and leading characters of the Methodists, cried out, was the "Thief on the Cross" baptised? To such, I immediately replied. Could they prove by the scriptures, that the Thief was not baptised. However, it is not my object to prove that the Thief was baptised. It is a prevailing opinion in the religious world, that the thief was immediately received into the kingdom of heaven upon his exit from this world. Now, if he were not baptised, how is it, according to the scriptures, that he could find entrance into God's kingdom, thereby contradicting what Jesus said to Nicodemus, "Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. For be it understood, that baptism is the initiating ordinance into the kingdom. It is the immutable—the unchangeable law of adoption.

But, aside from that, where did the Thief go to? Not, as is generally believed by

religionists, direct into that place called heaven, immediately into the presence of God. No! There never was a more erroneous idea entertained. But to the point at issue. Where did the Thief go to? Now let us find out where Jesus Christ went, and then we shall not be far from the mark; for said Christ to him, "To-day shalt thou be with Me." Who, among all the inspired writers shall we consult to unravel this profound mystery, which has been kept hid for centuries from the wise and prudent? Let us consult Peter.—Peter 1st Epistle, iii. c. 18, 19, 20 v.—"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also, He went, and preached unto the spirits in prison, who sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Now let us call in the unquestionable testimony of Jesus to Mary after His resurrection, as is recorded by John, xx c. 17 v.—"Jesus saith unto her, Touch Me not, for I am *not yet* ascended to My Father, but go to My brethren, and say unto them, I ascend unto My Father, and your Father, and to My God, and your God." Now, mark, this was upon the morning of the third day—during which time, it is quite evident from His own testimony to Mary, that He had *not* been with His Father. "Touch Me not, for I am *not yet ascended* to My Father." And of course, the Thief had not been either, for this very potent reason—the Thief was to be with Him. And it would appear, the church of England once believed, if not now, that Christ went down into Hell. Let us read it. Third article of the going down of Christ into Hell.—"As Christ died for us, and was buried, so also is it to be believed that *He went down into Hell.*" But Peter tells us plainly where He was during the interval, whilst His body lay in the sepulchre. "Being put to death in the flesh, but quickened by the spirit, by which also He went and preached unto the spirits in *prison.*" Here then would the Thief get to learn, if not before, how he was to get admission into the kingdom with other spirits to whom Christ preached. Now, we hear it as a common plea by religious enthusiasts, of being saved at the eleventh hour,—of a death-bed repentance—of the Thief upon the cross being saved just at the last, when struggling with death, that he gained a happy passport into the presence of God! But not so, and to all such I would say, be *not* deceived.—God's way of saving man is unalterable. But according to the Thief's own desire, it was perspective. It would appear that the Thief knew better, his desire was in relation to the *future.* "Lord, remember me *when* thou comest into thy *kingdom.*" Has this been fulfilled? I maintain that obedience to the gospel—obedience to its laws and ordinances, is the eternal, the unalterable law of God, by which any ever got into the kingdom and presence of God, or ever will, worlds without end. "The heavens and the earth may pass away, but My *word* shall *not* pass away." "Except a man be born of *water* and of the spirit, he *cannot* enter into the kingdom of God." There are no *two* ways about it.

But says an objector, "If the Thief was not saved, what has become of all our great reformers—our zealous and enterprising missionaries—our good and holy forefathers, and all our pious folks that have died happy, and left a glorious testimony that they were going to be with Jesus? To which I reply, that they will get to be with Jesus, when once they get to know how. Then, and not till then. If they lived and died without the gospel being given to them by a duly authorised servant of God, they most unquestionably will not be condemned for not believing and obeying that which was not given to them. "Where there is no law, there is no transgression." But let it be for ever remembered, that it is by the Gospel we have got to be saved. If any live and die without a knowledge of God's system of saving man, they have to learn it in the world of spirits! Startle not. Is it not consonant with reason? and there is abundance of scripture to sustain the idea, and to establish the fact beyond all dispute. 1 Peter, iv. 6.—"For, for this cause was the Gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" 1 Cor. xv. 29.—"Else, what shall they do who are baptised for the dead, if the dead rise not at all, why are they then baptised for the dead?" It is quite obvious from the way that the Apostle has introduced this subject, that it was one with which they, to whom he wrote, were very familiar.

The Prophet Isaiah, whilst writing prophetically of the work that Christ was to accomplish, says, "The spirit of the Lord God is upon me, because the Lord hath

anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim *liberty* to the captives, and the *opening* of the *prison* to them that are bound. To proclaim the acceptable year of the Lord."—Isaiah lxi. 1. How vague the idea as entertained, "Once in hell, or in a place of punishment, eternally there." What says Isaiah xlii. 7.—"To open the blind eyes, to bring *out* the *prisoners from* the *prison*, and them that sit in darkness *out* of the *prison* house." Isaiah xlix. 9.—"That thou mayest say to the *prisoners*, *Go forth; to* them that are in darkness, *Show yourselves*." "Ah, but," says one, "Here is a passage that strongly makes against you." Matthew xxv. 46.—"These shall go away into everlasting punishment: but the righteous into life eternal." "Only solve this difficulty, and I shall be satisfied." Now let us take a common sense view of this passage, let us examine it, that we may come to a just conclusion. "These shall go away into everlasting punishment." From this, we cannot for a moment suppose that they were to be in this punishment for ever, and ever! without end!! as some vaguely imagine. No, the punishment may be everlasting, but it does not follow that they should be continually, or everlastingly in it. It is written *Doctrine and Covenants*, Section xliv. paragraph 2., that "Eternal punishment, is God's punishment; endless punishment, is God's punishment." Their, punishment is inflicted by God, who is an eternal being. Punishment is an eternal principle of the great God. Let crime be committed when and by whom it may, it will be punished. The punishment of vice, whilst virtue is rewarded, is an immutable and everlasting principle. For instance, there are prisons in this country,—criminals found guilty according to law, are thrust into prison; but do they remain in prison perpetually? No! Still the law for the punishment of criminals continues to be in force, and prisons continue to exist. "They shall be thrust into prison until they have paid the very last farthing."—Matthew v. 26. Thereby shewing that the time will arrive when they will pay the uttermost farthing. And you know that all prisoners have a claim to liberty, when they have paid the penalty of the law. Again, "The *end* of their punishment no man knoweth, save *they to whom* it shall be *given*," which shews clearly that it will certainly have an end. Man will most assuredly be punished according to the criminality of his conduct. "They that *know* their master's will, and do it not, will be beaten with *many* stripes; whilst those that know *not* their master's will, (yet have committed things worthy of stripes) will be beaten with *few* stripes."—Luke xii. 47, 48. The popular system of preaching blazing fire and brimstone—endless torment—enternal hell and damnation to frighten people into what some are pleased to call *conversion*, and into the belief of the dogmas of the age, is certainly amusing to every Latter-day Saint, whilst it is at the same time lamentable—soon, soon, may it come to an end.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

MAY 15, 1850.

ELDER Orson Pratt was at the city of Louisville, Kentucky, U S. A., the first day of April *en route* for Council Bluffs. He was in excellent health.

THE PERPETUAL EMIGRATION FUND.—How manifold is the wisdom and goodness of God, as displayed in His dealings with His people. Every fresh edition of news from the strong-hold of Ephraim, gives still greater evidence that God is with His Saints, and that the "Lord's anointed" are not excluded from His presence, but drink copiously of the stream of intelligence as it flows from Him. Doubtless, the heart of every faithful Latter-day Saint has been made to rejoice exceedingly, through the letter and General Epistle of the First Presidency in the valley, relative to the Emigration Fund for the gathering of the poor among the people of God in all the world. How great, how noble, how God-like is the undertaking! Is there a single Latter-

day Saint in the British Isles, that has tasted of the good word of God, whose bosom does not thrill with delight whenever his mind dwells upon the subject? Lift up your heads and rejoice, ye faithful poor, for the day of your redemption draweth nigh.

President F. D. Richards in his address, published in last STAR, has presented the matter before the Saints, and has devised a wise plan for the collecting of all funds donated for this purpose. Who is there that will not respond to this call with hearty good will? Who is there that *cannot* do so to a greater or less extent? Come on, ye rich, and by the liberality of your works manifest the extent of your faith. Economise, ye poor, that you may be enabled to add your mites to push forward the great work. What is there that is great and glorious that cannot be accomplished by a union of faith and works. If there are Latter-day Saints in the British Isles, whether elders, priests, teachers, deacons, or members, male or female, who will not, by precept and example, assist to the best of their abilities in rolling on this great work of the gathering, their hearts are not right before the Lord. The hand of the Lord is in it, and it has been given to the Saints through the highest authorities of the church; and all who have the Spirit of God will rejoice to have their names registered in the archives of His house, as donors to the PERPETUAL EMIGRATION FUND, for the gathering of the LORD'S POOR.

Cannot several ship loads of skilful artizans be sent off the coming emigrating season, or as soon thereafter as may be directed, to strengthen the hands of the presidency in the valley, and enable them to establish the different manufactories so much needed, for the welfare and convenience of those already gathered, and all who will gather, to the fat vallies of Ephraim.

ARRIVALS.—Elder Lorenzo Snow, one of the quorum of the Twelve Apostles, arrived in Liverpool, per ship "Shannon," from New York, on the 18th of April. Elder Snow is on his way to Italy, to open up the gospel of the kingdom to the inhabitants of that land. May the Lord greatly bless and prosper Brother Snow in the performance of this important mission: may He cause every opposing spirit to become subject to the power of TRUTH.

Elders John Forssgren and Haden W. Church, members of the quorum of Seventies, arrived in Liverpool on the 19th of April, from New York. These brethren are in good health. Elder Forssgren is a native of Sweden, and is on his way to the land of his fathers with the glad tidings of salvation. May he be an instrument in the hands of the Lord in bringing many thousands of his countrymen to the knowledge of the truth. Elder Church is on a mission to the British Isles, to co-operate with his brethren in the work of the ministry in this land.

We publish in this number a letter from a gentleman residing in Calcutta, East Indies, giving an account of the conversion of himself and about twenty others, through reading the various publications of the church. Truly, the *sound* of the gospel is going through all the earth. What a glorious field of labour is here opened for some faithful, energetic, and persevering servant of God. REMEMBER, YE SAINTS, that in using your best endeavours to spread abroad the *printed word*, that you are sending forth thousands of *silent* preachers, some of which may penetrate into the most distant parts of the world, and carry joy and gladness to many an honest soul, who, like the writer of this letter, may send up the cry, "come over and help us." In answer to the questions propounded, we have sent him Elder Pratt's pamphlets. The questions not answered in those pamphlets, will be answered in due time.

LETTER TO ELDER ORSON SPENCER.

Calcutta, February 6, 1850.

Dear Brother Orson Spencer,—The following works having recently been introduced among us, viz., "Book of Mormon," "Voice of Warning," "Remarkable Visions," tract on "Baptism," "Priesthood," and your own little volume of Letters, which having met with the warmest reception by a few of the Lord's people here, and none more so than myself, I lose no time in opening a correspondence with you, which I trust may be productive of the utmost benefit to those hungering and thirsting for the truth in this city, as we have many inquiries to make, many desires to be fulfilled.

We have hitherto met, a few only—not exceeding twenty souls—simply as believers in the Lord Jesus, desirous of being led by the Spirit of Jesus into all truth, and to walk in the light of it. Our reading and other meetings, thus convened in simplicity at the feet of Jesus, with our hearts open to receive from the pure fountain of truth its refreshing streams, have been blessed abundantly to each of us. Prophetic scripture, and the strong meat of the glorious Word, have been earnestly sought into, and our minds and spirits have been much, I may say deeply, exercised therein; for we look and wait for the coming of our Saviour Jesus Christ with great glory, to take unto Himself His great power, and to reign. Consequently the things pertaining unto the future are diligently and prayerfully inquired into by each of us, who live in the hope of participating in the glorious first resurrection. We meet in each others houses for the purpose of reading, praying, and breaking of bread, and drinking of wine, in conformity with the Lord's mind; and the precepts contained in the *new covenant* are maintained by us in the fulness of their simplicity, as our rule and principle of action. Thus there are no distinctions of rank among us—all are humbled, and the chiefest of gifts, charity, is encouraged in its widest acceptation. We fully and freely forgive all and every injury and every trespass, by whomsoever committed, pray for our enemies, and, finally, desire to overcome all evil with good. Some of us have received baptism as adults, and some have not, though all admit the correctness of adult baptism. Our principles of faith are in every respect similar to those recorded in the pamphlet on Remarkable Visions, and to which we fully ascribe our Amen.

Touching the Book of Mormon some doubts have arisen in the minds of our dear brethren, as to its carrying out the character which it professedly bears. As for myself I am convinced of the solemn and glorious truths to which it bears record, and I openly confess myself at heart a member of the church of the Latter-day Saints; and my fervent desire is to join them so soon as an opportunity offers for so doing.

Some strange imputations against the Book of Mormon have been circulated among the brethren, which may have tended materially to shake their first impressions. One appears to have emanated from a visitor to Nauvoo, with a copy of a Greek Testament—an ancient copy—which the brethren there, as the writer observes, looked upon as a work in an unknown tongue, which J. Smith could by his gift fully interpret. Then follows some fearful statements which I need not refer to, and I doubt not but that you may have seen this, as well as other glaring assertions, which have been set forth to operate against the favourable reception of the Book of Mormon.

A letter from a Mrs. —— (I forget her name,) setting forth that the historical portion of the Book of Mormon had been written years before by her husband, ("*Spalding*" I think is the name,) and that they had been made use of to carry out the conceptions of Smith. Another letter purporting to be from an individual who had obtained a personal interview with Harris, who confessed that he had not seen with his natural eyes the plates from which the records have been translated. I have read with sorrow these several letters, not that they have had any effect on me, but in contemplating the injury they may do to others who have perused the Book of Mormon, and the several publications relating to it, and the Lord's gracious dealings with His people whom He has raised up in these latter days as witnesses to the true faith.

We have long felt our need of the Holy Ghost in power amongst us, and the dead and inanimate portion of the Lord's people generally; and we were much cheered in learning of the church in the wilderness, and the power given to her by the Lord, in the pouring out of His Spirit as in the apostolic days; and we anxiously look forward for deliverance from our own position to that exalted one in spiritual things which marks the gathering in the wilderness, and carries with it the glorious conviction of unimpeachable truth.

Dear brother, write to me by return of mail, and send out as many works as you can supply us with which treat on the Lord's dealings with His people in the wilderness, and any explanations you may have at hand respecting Mrs. Spalding's asservations, for the perusal of the brethren here. Are you an apostle, dear brother? If so, I know you must have the signs and can effect the corresponding works. Should you not be one, pray let me know if you have any in England, and whether the gifts and signs are manifested in them, and whether they are likewise manifested in those who are converted through your or their instrumentality, as we believe that God is no respecter of persons, and that the Holy Spirit is distributed in its gifts unto all: one this, and the other another gift, so that no flesh may glory before God. Should any of the gifted brethren appointed by God to the glorious work come out to India, many souls will be drawn out of the surrounding darkness.

How is it that the word asserted to have come by prophecy, to build a temple to the Lord in the city of Nauvoo, has been so signally defeated?

Promises from the Lord are conditional, but prophecy is, generally speaking, unconditional. How are we to trust to the prophets of the Lord, otherwise than in the fulfilment to the letter of their words of prophecy? Pray furnish us with some lucid explanation of this. It is the privilege of the church to try those who say they are apostles, and if they are found such, they should be received as those appointed of the Lord in so high and glorious a vocation.

In the Voice of Warning, about the 21st or 22nd page, it is asserted that the stone hewn off the mountain will roll, and in its process of gathering will cover the whole earth. This I do not understand, as my conclusions, drawn from the word of God, lead me to believe that at the Lord's coming he will have but few witnesses on earth. The man of sin and his adherents will be all-powerful, and none shall have the privilege of buying and selling, unless they bear the mark of the beast. Again, the man of sin with all his host, comprising all the nations of the earth, will come up to make war against the Lamb in Judea; and the Jews themselves, as we learn in Zechariah, who will be fighting against the man of sin and the nations, when they encompass Jerusalem, will only believe in Christ when He is manifested with His saints on Mount Olivet, and shall weep and mourn on beholding Him whom they had pierced. The Mount Olivet will be cleft in two at that time, and the Lord will destroy the nations that have come up against Him at Jerusalem, both horses and their riders; and the implements of warfare used on this occasion by the enemies of the Lord, shall serve the Jews for fuel for a period of seven years.

Baptism for the dead is another doctrine incomprehensible to us. There is no repentance in the grave, and repentance by proxy is a doctrine apparently to us contrary to the work of Christ. Pray furnish some scriptural grounds for entertaining this doctrine. The 15th chap. of 1st Corinthians, does not, in its particulars carry you out in the opinions set forth in your Letters; and if this chapter fails in so doing, I do not think any other portion can. "Else what shall *they* do which are baptized for the dead, if the dead rise not at all?" The emphasis is laid on *they which are* baptized, and not on the word dead. The context likewise refers clearly to the actions of the living. For if they have been baptized according to the teaching of the apostles, and deny the resurrection, or say that there is no resurrection, then is their faith vain, and the act of baptism useless, if the dead rise not at all.

Christ having died and overcome death, and we being buried with Christ in baptism, leads us to infer that Paul refers to the death of Christ in the 29th verse of the 15th of 1st Corinthians. And knowing that as Christ rose from the dead, so will all men rise; He having brought life and immortality to light through His victory over death and hell.

Your explanation of the standing army is likewise unsatisfactory. The primitive christians were taught to glory in persecution, and in the spoiling of their goods. As followers of the Lamb this is our glorious privilege, and as soldiers of the Cross our weapons should not be carnal but spiritual. The sword of the Spirit, which is the word of God, would preserve us from our enemies far more effectually than the exhibition of a motly array of pikes and bayonets.

I cannot, dear brother, but perceive our apparent manifestation of the flesh in all this; nevertheless, as it is so plainly asserted that the Holy Ghost in power has been poured out upon the people, I must yield obedience and precedence to the gifted of the Lord, but would, nevertheless, desire to be clearly informed on these points ere I could be led to depart from the sure word of commandment so clearly recorded in the book of the New Testament, manifested in the life of Jesus, the Prince of glory, and inculcated by the holy apostles of the Lamb, and shown forth in their individual lives, and borne testimony to in their respective deaths.

Hitherto our opinions have been somewhat similar to certain brethren in Plymouth and elsewhere, but we have had no intercourse with them further than through their works, which have reached us indirectly. Their views have been brought to the test of the word, and whereinsoever it hath appeared in opposition to it, have been rejected; so you see we desire to be conformed only to the mind and will of the Lord.

May the Lord guide you and all his people into all truth, and make us individually shining lights, and collectively as a city on a hill. May grace, peace, and mercy be yours, and likewise the portion of all who love the Lord Jesus Christ in truth and sincerity. Your affectionate brother in Jesus,

Care of Messrs. Willis and Earle, Calcutta. W. A. SHEPPARD.

THE FRENCH MISSION.

ORGANIZATION OF A BRANCH OF THE CHURCH.

Boulogne-sur-mer, April 7th, 1850.

Dear Brother Pratt,—I Left Aberdare on the 9th of February last, at 8 a.m., for France. I found it hard to part with my young family, my wife turned from me and wept; we could not get the parting farewell for some time.

Feb. 12th.—Reached Boulogne by 11 a.m. Took lodgings with a Wesleyan family in the Grande Rue. Had a conversation with the family, and a Mr. Howe, in the evening. Did not inform them that I was a Latter-day Saint. All kind,—invited also to take tea with them.

Feb. 13th.—After having got my luggage and tracts from the Custom House, I visited the English consul, post office, libraries, newspaper offices, &c., with tracts; kindly received by all, with two exceptions.

Feb. 14th.—Cold and wet. Five families took in the tracts called "The Kingdom of God," two refused. Having returned from the preaching service at the Wesleyan Chapel by the minister, Mr. Cleane, my landlord, Mr. Gregory, asked me some religious questions, and soon found out my character. After the joke was over, his wife told me that she had a sister and her husband, both members of the church of Latter-day Saints, who formerly lived at Nauvoo, but that they now reside in the valley of the Salt Lake; that she had received letters from her sister, stating that she had been delivered from sickness by the power of God, through the laying on of hands; and sincerely desiring her and Mr. Gregory, her husband, to become members.

Feb. 18th.—Several families took in tracts. I presented the French Protestant minister of the reformed church, with tracts, from number one to six. He received the present with thanks. A lady, in the evening, sent to beg of me to come and cure her consumptive daughter, who was in a dying state. I sent her "The Kingdom of God," so that she may know the plan and terms of Jesus, the never failing physician of both soul and body.

Feb. 22nd.—Visited upwards of twenty English families. I do not number some hundreds of French families I have visited, as I give the small French tracts as presents; they are received almost without exception, with great kindness.

Feb. 23rd.—Received a letter from my family, *containing the glorious news*, that

brother J. Taylor, C. E. Bolton, and John Pack, are coming to France. I wept with joy for some time, and called upon my soul to magnify the Lord for having mercy upon France.

Feb. 27th.—In calling to exchange the tracts, one gentleman said, "You ought to be ashamed of yourself in bringing such blasphemous stuff to my house, I have burnt them. Yes, you know what would become of you if you were in England, &c." Another said, "the maid took them to light the fire." Another, "the boys have tore them up," &c., &c.

Feb. 28th.—The *Interpreter* newspaper, contained the following notice in English and French. "It seems we have been lately favoured with the visit of a Mormon prophet here, who has taken up his abode in Grande Rue. We fear that the poor fellow's chance of success is very faint indeed, as, although he has been now resident nearly a fortnight, during the course of which he has had several controversies (in all of which it is needless to say, he has been worsted ;) he has not yet succeeded in making a single convert." You have made a mistake, Mr. Editor. The Mormon doctrines *cannot be worsted.* And there are families *already* here, who have believed the gospel.

March 1st.—In distributing tracts in Capicure, I succeeded in getting a room just in the centre of the lower town, to preach the gospel on Sundays.

March 3rd.—Sunday. Paid Mr. Viett a visit. His wife told me that ladies had been with her, speaking of the false principles the Mormons had ; having a plurality of wives, &c. "But." said she. "I told them that I could not believe them, for the gentleman laid his hands upon this boy when very ill, and in answer to his prayer, from that moment he has been healed." There were seven present at our preaching services. The house I preached in belongs to a Frenchman, and some English had been telling his wife, of the various curses that would follow, if they consented that I should preach in their house, and that I should surely strike the family blind. Even the little children were afraid. But instead of being blinded, they commence testifying that they begin to see *better than ever.* There were present at the first sermon preached at Boulogne, French, English, Scotch, German, and Welsh. All shook hands at the end of the service, as if an *unity of faith* had just commenced its harmonious career on the continent.

Love of theatres, and amusements of all kinds, is the besetting sin of all classes in France. As a people, their cheerfulness under all circumstances is truly wonderful, you see hilarity in every step, all life and animation. As a learned author lately said, "there is so much of mercurial in their manner, and of cheerfulness in their countenances, that you at once set them down, as the happiest race of beings on the earth. No care appears to cloud a Frenchman's brow ; happen what will, his cheerfulness never forsakes him. Place a rope round his neck, or even shew him the guillotine which is about to operate upon him, still you see an expression of cheerfulness in his face."

March 11th —Went to the family where I preach on Sundays, and engaged the room for five weeks, by paying before hand, lest the enemy through bribes should get the place shut up against me. I also visited with tracts the hamlets of *Bedouatre, Blanc Pignon,* and *Huplandre,* on the St. Omer road.

March 12th.—I paid *Portel* a visit, a maratime village, inhabited by about 1,800 fishermen. A fine place for a branch of the church of Jesus of Latter-day Saints, so that the honest in heart may be called by God, and have *authority* to go and fish men in the great *French-pond,* containing upwards of thirty-three millions of inhabitants.

March 18th.—In visiting families in town, a Catholic priest saw me entering Mr. Viett's house; he followed me in, and asked me several questions. I had a fine opportunity of preaching the gospel to the gentleman, who received all well, and shook me by the hand in parting. Some of the protestants are so *very holy,* that after I have made known the doctrine of salvation to them, they refuse to shake hands with me in parting, they say "No," and shake their heads.

March 29th.—It appears by a letter I have received from sister Anne Browse, St. Malo, that she is getting on very well in that part of Brittany. Bearing her testimony with undaunted courage to friends and foes.

April 5th.—I had to preach the gospel to a Welsh congregation in the "*Iaith Gymraeg.*" I have also engaged to preach again to the same Welsh sailors next

Sunday. At a book-stall, I saw a neat pocket testament, in the French language. I enquired the price, and was told two sous, so, I gave the lady one penny, and had not the conscience to offer less.

April 6th, 1830.—The church of Jesus Christ of Latter-day Saints, was organized on the continent of America, containing six members.

April 6th, 1850.—I had the pleasure of organizing a branch of the same church on the continent of Europe, containing six members. To be called the "*Boulogne-Sur-Mer branch of the church of Jesus Christ of Latter-day Saints," under the presidency at Liverpool.* I had also the pleasure of ordaining brother G. Viett to be a priest, to preach the gospel in the French language. He is worthy, for he took up the cross without "*conferring with flesh and blood,*" although he knew not when he should lose his situation as a teacher of languages in the public school. His children were brought to me (after the organization of the branch) to lay hands upon them, and bless them in the name of Jesus, and oil to be consecrated for the use of the family; I also laid hands upon the sick, and anointed them with oil in the name of the Lord. "*Who will despise the day of small things?*"

With kind respects, your brother in the Lord,

WILLIAM HOWELLS.

ANOTHER PROOF OF THE TRUTH OF THE BOOK OF MORMON.

(*From the Hampshire Telegraph.*)

"*Philadelphia, Feb.* 18.—Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics—all speak of some ancient race of men now for ever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recent discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf Coast; in others again, the ruins of ancient Egypt; in others again, the Monuments of Phœnecia; and yet in many features they differ from all referred to. The discoverers deem them to be ante-diluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed."

"Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father. And now it came to pass, that after the great and tremendous battle at Cumorah, behold the Nephites who had escaped into the country southwards were hunted by the Lamanites, until they were *all destroyed;* and my father also was killed by them, and I, even remain alone to write the sad tale of the destruction of my people."—*See Book of Mormon, page* 509.

MORMON GOLD AND THE MORMONS.

We are indebted to the mercantile house of James Conolly and Co., of this city, for the pleasure of examining a sample of a consignment to them of California gold, in the shape of coin, stamped with the Mormon symbols. It consists of three specimens, one worth 20 dollars, another 10 dollars, and a third 5 dollars. They present much the same appearance as the United States gold coin, though not so neatly cut or beautifully designed. The gold is of a dull yellow colour. One is naturally led, on examining these hieroglyphic looking pieces of treasure, to thoughts of the distant land they come from, and the strange people who have left the impress of their religious faith on both surfaces. California and the Mormons—Subjects of much and serious, yet interesting reflection. The former one of wonder, admiration, and doubt as to its future history—the latter, the origin of feelings almost similar to those entertained towards a foreign people, who are seemingly at variance with our national institutions and prejudices. The Mormons appear, indeed, to have separated themselves entirely from all ties of home and country; the past and glorious history of the

American nation can have but little hold on their feelings—can inspire in them few of those bursts of glowing enthusiasm that spontaneously rise in the breasts of all true Americans, when they listen to the story of their forefathers' deeds of patriotism, or think of the giant progress of their ocean-bound country towards prosperity and fame. The Mormons seem a race of modern Israelites, wandering over boundless deserts, surrounded by enemies, yet still, amidst adversity, and persecution, maintaining a bold and unflinching front. They are evidently destined to become a great and powerful community. There is something of the persevering, unsubdued, Anglo-saxon spirit in them that claims at least our admiration of their courage, and, whatever be their principles of religion or State policy, as forming a noble outpost of civilization, they are entitled to respectful consideration and liberality of opinion by us, when we judge of them and their deeds.—*New Orleans Daily Picayune.*

APPOINTMENT.

Elder Haden W. Church is appointed to labour in Herefordshire Conference, under the counsel of Elder Cyrus H. Wheelock. Brother Church is recommended to the Saints of that conference as a faithful energetic servant of God; and it is hoped that they will sustain him as such by their faith and prayers. Elder Wheelock has been doing a great work in that region for the last few months, and it is expected that a still greater work will be accomplished through the united efforts of these faithful servants of God.

F. D. RICHARDS.

TO THE MILLENNIAL STAR.

Thou art right welcome, little *Morning Star*,
Brilliant reflector of celestial light,
Fondly I hail thy every glad approach,
To lead me through this howling wilderness
Of modern, mazy, mystic Babylon.
How oft, when all around were locked in sleep,
I've trimmed my lamp from thy pure heavenly flame,
And thank'd my God for such a beacon light
To guide my weary feet.
Still on,
With undiminished lustre may'st thou shine,
And may thy hallowed brightness fast increase,
Shedding a sacred halo round the path
Of all sojourneying righteous upright souls
In this dark corner of the universe.

Stratford-on-Avon, Dec. 1st, 1849. JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 30TH APRIL, 1850.

	£	s.	d.
Henry Thomas	2	0	0
John Morris	1	10	0
John Hackwell	30	0	0
Henry Beecroft	4	0	0
William Speakman	5	0	0
John Parkinson	1	12	8
Thomas Clarke	2	0	0
Carried forward	£46	2	8

	£	s.	d.
Brought forward	£46	2	8
George P. Waugh	2	0	0
James Walker	10	0	0
William Cartwright	3	10	0
James S. Cantwell	7	3	0
William West	15	0	0
	£83	15	8

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11. JUNE 1, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

June 30th.—At half-past five o'clock the barometer stood at 23·969, attached thermometer 49 deg., detached thermometer 46 deg. The morning is calm and clear. Travelled 8 miles from our morning's encampment, and arrived at Green River ferry. Green River is very high, there being in the channel from 12 to 15 feet of water; the width of the water is about 180 yards, with a very rapid current. We made two rafts, each rigged with oars and rudder, and succeeded in getting all our wagons over in safety, without taking out any of their contents. We caused our animals to swim over. There is considerable cotton wood upon this river, and good grass in some places; musquitoes are in great abundance and very troublesome during the day, the nights being generally too cold for them. This afternoon, towards sundown, Mr. Samuel Brannan arrived in camp from the Bay of St. Francisco on the Pacific: he was the gentleman whom we appointed in the city of New York to take charge of a company of our church, consisting of 200 or 300 persons, and conduct them by ship to Upper California by the way of Cape Horn. The ship sailed from New York in the winter of 1846, and they landed in California in the autumn of the same year. Since that Brother Brannan had for most of the time been engaged in locating a colony of the Saints on the San Joaquin river; and having brought a good printing press with him, he published a paper called the "California Star," 16 Nos. of which he had issued and brought with him to our camp. He left the Bay of St. Francisco, expressly to meet us, on the 4th of April last, accompanied by only two persons; and, having at this early season of the year braved the dangers of the deep snows upon the mountains, and the wild and savage tribes of Indians that roam over these terrific regions, he arrived in safety at our camp; having also passed directly over the camping ground where about 40 or 50 California emigrants had perished, and been eaten up by their fellow-sufferers only a few days before. Their skulls, bones, and carcases lay strewed in every direction. He also met the hindmost of one of these unfortunate creatures making his way in to the settlements. He was a German, and had lived upon human flesh for several weeks.

July 2nd.—At Green River ferry, right bank, at half-past six o'clock, the barometer stood at 24·009, attached thermometer 56 deg., detached thermometer 53 deg. By a meridian altitude of the sun, the latitude is 41 deg. 52 min. 37 sec.

July 3rd.—All things being in readiness we resumed our journey in the afternoon, and travelled 3 miles, and encamped upon the right bank of Green River. Grass good; musquitoes in dense swarms; the soil barren and sandy, except in places near the river.

July 4th.—Sunday. The camp having been called together last evening, all who were desirous to return and meet their families, who they expected were in our next emigration camp, supposed to be some 400 or 500 miles in our rear, had the privilege of so doing. Five volunteered to return. This morning they started, taking with them instructions to the Saints whom they should meet, and also a short synopsis from some of our journals as a reference, containing the distances, good camping places, &c.; and if they should meet the detachment from the Mormon battalion, under Captain Brown, one was counselled to return as a guide to the detachment, if desired. The camp met for public worship under the presidency of the bishops, some of the Twelve having returned as far as the ferry with the brethren who returned to meet their families. In the afternoon 13 soldiers, all belonging to the church, came into the camp, accompanied by those of the Twelve that went back to the ferry, where they were met. These 13 had been detached by Captain Brown to go in advance of the main body, in order to obtain some horses that had been stolen from them while at Pueblo. The thieves they had learned were at Bridger's trading post, on Muddy Fork, a few miles south-west from this. These brethren, when they came into the camp, were greeted with three hvarty cheers.

July 5th.—The morning is calm and clear. We left our camping ground, and travelled 3½ miles, following the right bank of Green River. We here came to a short halt and watered our animals, and again started, leaving Green River, and gradually ascended the bluffs, and continued over a gently undulating sandy plain, destitute of grass and water for 16½ miles, when we gradually descended upon the left bank of Black's Fork. This stream is about 70 feet wide, swift current, and its waters somewhat roily. The most of the mountain streams of any size have at this stage of water a muddy appearance, although when low they are represented to be very clear. We encamped for the night on the left bank of Black's Fork; grass not very good, and no timber. Several of the camp have for a few days been slightly afflicted with fever, probably occasioned by the suffocating clouds of dust which rise from the sandy road, and envelope the whole camp when in motion, and also by the sudden changes of temperature; for during the day it is exceedingly warm, while the snowy mountains which surround us on all sides, render the air cold and uncomfortable during the absence of the sun.

July 6th.—At half-past six this morning the barometer stood at 23·859, attached thermometer 53 deg., detached thermometer 52 deg. The morning is calm and very pleasant. We travelled 3¾ miles, and forded Ham's Fork, which is now about 35 or 40 feet wide, and about 2 feet deep. In 1½ miles we came to Black's Fork ford, which is about 2½ feet deep in the channel. We proceeded on about 13 miles, and re-crossed Black's Fork, the depth about the same as below. We camped upon the left bank. The grass was good; some dense clusters of willow, and four or five cotton wood trees near camp. Around our encampment we noticed considerable quantities of flax. A number of fish, (by some called salmon-trout,) weighing from 1 to 10 pounds, have been caught with the hook in the different streams on this side of the South Pass.

July 7th.—This forenoon I came on in advance of the camp for the purpose of taking some observations. Two and a-half miles brought me to the ford of Black's Fork; water about 3 feet deep. Two and three quarter miles further I crossed a branch on the right bank of Black's Fork, about 35 feet wide, and 1½ feet deep. Eleven and a quarter miles from this I arrived upon the right bank of Black's Fork. Nine Indian lodges stood a few rods distant, occupied by the families of the trappers and hunters, who have taken squaws for wives. Some few half-breed children were seen playing about their lodges. Bridger's trading post is situated half a mile due west of these lodges on an island. The main camp having arrived, we passed over four branches of Black's Fork, without any road but a foot-path. Three quarters of a mile brought us to the door of Bridger's. We here turned to the south, and crossing three more branches camped within half a mile of the post. Black's Fork is here broken up into quite a number of rapid streams, forming a number of islands, all containing 700 or 800 acres of most excellent grass, with considerable timber, principally cotton wood and willow. Bridger's post consists of two adjoining log-houses, dirt roofs, and a small picket yard of logs set in the

ground, and about 8 feet high. The number of men, squaws, and half-breed children, in these houses and lodges, may be about 50 or 60. I took some astronomical observations, which gave for the latitude of the post 41 deg. 19 min. 13 sec. By a mean of two barometrical observations, taken on the 7th and 8th, the calculated height above the level of the sea was 6665 feet. The distance from the South Pass is 109½ miles. Musquitoes very numerous and troublesome.

July 8th.—The morning is cold. Ice was formed during the night, which, however, was soon melted by the rising sun, the thermometer standing at nine o'clock at 66 degrees, with a brisk wind from the south-west. Several large speckled trout were caught with the hook this morning. Our blacksmiths are busily engaged in setting wagon tires, shoeing horses, &c., and preparing for a rough mountainous road, in a south-west direction towards the Salt Lake.

July 9th.—Mr. S. Brannan and some few others returned towards the South Pass, to meet the main detachment of the battalion. We again resumed our journey, taking Mr. Hasting's new route to the Bay of St. Francisco: this route is but dimly seen, as only a few wagons passed over it last season. We continued gradually to ascend, and in 6¼ miles came to a small brook, formed by a spring and melting snow; which lay in places upon its banks. In about ¾ of a mile crossed this brook, and ascended a long steep hill for about ½ a mile, at the top of which I obtained the latitude, which was 41 deg. 16 min. 11 sec., after which our road led across a comparatively level table land for 2 or 3 miles. We then descended 150 or 200 feet down a very steep hill. We travelled 5½ miles from the station where I took the latitude, descending 400 or 500 feet, and crossed a stream about 15 feet wide and 1½ feet deep,—very clear water: this is said to be a branch of Muddy Fork. Some few willows upon its bank. We encamped on the left bank for the night, it being 13 miles from Bridger's. The grass is good; there is a quantity of large grass, which very much resembles wheat, having heads and nearly as tall—our animals are very fond of it. We discovered, now and then, a little of this kind of grass on the Sweet Water, but as we continue our journey it increases in quantity. There is another species of fine tender grass, which the animals are also extremely fond of. We saw to day considerable cedar upon the hills, on each side of our road; it is low and scrubby. No game to be seen. A short distance from where we encamped, we saw an abundance of fine grit sandstone, of very excellent quality for grindstones.

July 10th.—We commenced gradually to ascend, passing a small spring which we called Red Mineral Spring, from the extreme redness of the soil out of which it issued; its taste was very disagreeable, and no doubt poisonous, on account of the great per centage of copperas which it contained; from the taste, I should judge that it also contains considerable alum. After a journey of 5 miles we attained the summit of a ridge between two branches of Muddy Fork. The barometric height above the sea, was 7315 feet. From this summit we commenced descending for about one mile, and came upon a small level valley, from 30 to 50 rods wide: there was some water in places in this valley, proceeding principally from mineral springs. From the ridge we had descended 300 or 400 feet, we followed up this valley to the south-west, and halted for noon 3 miles from the last named ridge, latitude 41 deg. 14 min. 21 sec. We continued on for 5 miles, our road ascending gradually for a while, and then quite abruptly, until we attained the summit of the dividing ridge between the waters of the Gulf of California and those of the Great Salt Lake, or the branches of Muddy Fork on the east and Bear River on the west. The barometric elevation of this ridge above the sea is 7700 feet, being 615 feet higher than the South Pass at the head of the Sweet Water. From this summit we commenced descending very abruptly at first, and then more gradually. We continued down this narrow valley in a south-westerly direction for about four miles; no running water, but some standing in pools; the grass was good. From this ravine we crossed a slight elevation on the left, and descended gradually upon a small tributary to Bear River; here we encamped for the night. About 25 rods south of this stream, coming out of the bluffs on the left bank, is a most excellent cold spring of pure water; good grass. Some few willow, with the wild sage, was our fuel as usual. On the side of the hills to the north-west, about 100 rods, are some few cedars. We are now 5 miles from the summit of the last dividing ridge. We travelled 18 miles to-day. Just before our encampment, as I was wandering

alone upon one of the hills, examining the various geological formations, I discovered a smoke some two miles from our encampment, which I expected arose from some small Indian encampment. I informed some of our men and they immediately went to discover who they were; they found them to be a small party from the Bay of St. Francisco, on their way home to the States. They were accompanied by Mr. Miles Goodyear, a mountaineer, as far as this point, where Mr. Goodyear learning from us that the Oregon emigration was earlier than usual, and that they, instead of coming by way of Bridger's had taken a more northern route, concluded to go down Bear River, and intersect them for the purpose of trade.

July 11*th*.—Sunday. Mr. Craig and three others proceeded on their journey for the States. Mr. Goodyear and two Indians went down Bear River. The morning is clear, calm, and pleasant, although it was cold during the night, forming considerable ice. About 1½ miles south we discovered a mineral tar spring, and a few rods to the north-east some sulphur springs. At this point the roads fork, a few wagon tracks bearing off to the south, while a few others bore down the small creek on which we were encamped.

July 12*th*.—This morning we resumed our journey, taking the right hand fork of the road down the creek, which is represented as being the nearest, and 1¾ miles brought us to Bear River ford. The river here is about 60 feet wide, 2½ feet deep: a very rapid current, and the bottom completely covered with rounded boulders, some of which were about as large as a human head. The height above the sea is 6836 feet. Some speckled trout were caught in the stream this morning. The road again forks at this place. We took the right hand, which bore a few degrees south of west. For about 2 miles our road gradually ascended, and crossing a ridge we commenced descending, following down for several miles a ravine in which there was little water. Plenty of grass, of an excellent quality, is found in almost every direction. The country is very broken, with high hills and vallies, with no timber excepting scrubby cedar upon their sides. Antelope again appear in great abundance, but rather wild: some 10 or 12 were brought in by our hunters in the course of the day. The road is exceedingly difficult to find, excepting in places where the grass has not completely obscured it. We halted for noon a little east of a pudding stone formation. This ledge is on the right of the road, which passes along at its base. The rocks are from 100 to 200 feet in height, and rise up in a perpendicular and shelving form, being broken or worked out into many curious forms by the rains. Some quite large boulders were cemented in this rock. Mr. B. Young, being sick, concluded to stop a few hours and rest; several wagons stopped with him for company, the rest being requested to move on. We continued down the ravine but a short distance, where it empties its waters into a small tributary of Bear River, which we crossed and again began to ascend for some distance, when we crossed another ridge and descended rather abruptly at first but afterwards more gradually into another ravine, at the head of which was a good spring of cold water. We continued descending this ravine until towards evening, when we encamped at the foot of a ledge of rocks on the right. Here is the mouth of a curious cave in the centre of a coarse sandstone fronting to the south, and a little inclined from the perpendicular. The opening resembles very much the doors attached to an out-door cellar, being about 8 feet high and 12 or 14 feet wide. We called it Reddin's Cave, a man by that name being one of the first in our company who visited it. We went into this cave about 30 feet, where the entrance becoming quite small, we did not feel disposed to penetrate it any further. On the under side of the roof were several swallows' nests. Mr. Young did not overtake us to-night.

July 13*th*.—Early this morning we despatched two messengers back to meet Mr. Young, being unwilling to move any farther until he should come up. The barometer here indicates quite a fall since leaving Bear River, the mercury standing, at half-past six, a. m., at 24·005, attached thermometer 62 deg., detached thermometer 60·5 deg. The morning is calm and clear. The two messengers returned, and Mr. H. C Kimball with them. They reported Mr. Young as getting better, but that he did not think of moving to-day. Those of the Twelve present directed me to take 23 wagons and 42 men, and proceed on the journey, and endeavour to find Mr. Reid's route across the mountains, for we had been informed that it would

be impracticable to pass through the kanyon on account of the depth and rapidity of the water. About 3 p.m. we started, and proceeded down Red Fork about 8¾ miles and encamped. At present there is not much water in this fork thus far. The height of our encampment above the sea is 6070 feet.

July 14th.—We resumed our journey. Travelled about 6¾ miles, and halted for noon, latitude 41 deg. 1 min. 47 sec. In the afternoon travelled about 6¼ miles further, which brought us to the junction of Red and Weber's Forks. Our journey down Red Fork has truly been very interesting and exceedingly picturesque. We have been shut up in a narrow valley from 10 to 20 rods wide, while upon each side the hills rise very abruptly from 800 to 1200 feet, and the most of the distance we have been walled in by vertical and overhanging precipices of red pudding-stone, and also red sand-stone, dipping to the north-west in an angle of about 20 deg., (the valley of the Red Fork being about south-west.) These rocks were worked into many curious shapes, probably by the rains. The country here is very mountainous in every direction. Red Fork, towards the mouth, is a small stream about 8 feet across: it puts into Weber's Fork from the right bank. Weber's Fork is here about 70 feet wide, from 2 to 3 feet deep; a rapid current, stony bottom, consisting of boulders: water very clear; its course bearing west-north-west. Height of the junction above the sea 5301 feet. The road has been quite rough, crossing and re-crossing the stream a great number of times. There is some willow and aspen in the valley and upon the side hills, and some scrubby cedar upon the hills and rocks as usual.

July 15th.—We resumed our journey down Weber's Fork, crossing on to the left bank. Travelled about 6 miles, and encamped about one mile above the kanyon, which at the entrance is impassable for wagons. The road, crossing the river to the right bank, makes a circuit of about 2 miles, and enters the kanyon at the junction of a stream putting in from the right bank, about one-third as large as Weber's Fork. I rode on horseback, in company with Mr. Brown, about 5 miles down from our encampment, and being convinced that this was the 10 mile kanyon which had been spoken of, we returned to camp. In the meantime Mr. Markham, with one or two others, had gone up the river on the right bank, in search of Reid's trail across the mountains, leading down to the south-eastern shores of the Salt Lake. Mr. Brown and I also went in search, travelling along the bluffs on the south. We soon struck the trail, although so dimly seen that it only now and then could be discerned; only a few wagons having passed here one year ago, and the grass having grown up, leaving scarcely a trace. I followed this trail about 6 miles up a ravine, to where it attained the dividing ridge leading down into another ravine, in a southerly direction, and returned again into camp. There is some cotton-wood timber fringing the shores of Weber's Fork, and also thick clusters of willows, making very close thickets for bears, which, from their large tracks and the large holes they have made in digging for roots, must be very numerous.

July 16th.—At half-past four o'clock this morning we were visited by a thunder-shower: nearly rain sufficient to lay the dust, which is rather more than usually falls in the showers which have been frequent for a few days past. At half-past five o'clock the barometer stood at 24·779, attached thermometer 53 deg., detached thermometer 52 deg. Calm, and still partially cloudy. We concluded to send Mr. Rockwell back, to report to the other portion of the pioneers that we had found the new route, &c., which we had anticipated would be troublesome to find. We resumed our journey up a small stream on Reid's route, sending in advance of the wagons a small company of about a dozen with spades, axes, &c., to make the road passable, which required considerable labour. We travelled about 6 miles, and, crossing the ridge, began to descend another ravine. Travelled down about 2½ miles, which took about 4 hour's labour, and encamped for the night. Plenty of grass and water; some antelope; small willows in abundance. After we had encamped Mr. Newman and myself walked down the ravine to examine the road. We found that Mr. Reid's company last season had spent several hour's labour in spading, &c., but finding it almost impracticable for wagons, they had turned up a ravine, at the mouth of which we had encamped, and taken a little more circuitous route over the hills.

July 17th.—A severe frost during the night. Early this morning I started out alone, and on foot, to examine the country back, to see if there was not a more practicable route for the companies in the rear than the one we had come. I was soon satisfied that we had taken the best and only practicable route. Met a large grey wolf about 4 rods from me. I returned to camp and counselled the company not to go any farther until they had spent several hour's labour on the road over which we passed yesterday afternoon; and all who were able to work laboured about two-thirds of the day upon the same; and, leaving orders for the camp towards night to move on, Mr. Brown and myself rode on to explore. About 3½ miles brought us down upon the right bank of the creek, which was about 20 feet wide; swift current. This creek passes through a kanyon about 40 rods below, where it is for a few rods shut up by perpendicular and overhanging walls, being a break in a mountain, which rises several hundred feet upon each side. The creek plunges underneath a large rock which lays in its bed, near the foot of the kanyon, blockading the same, and making it wholly impassable for wagons or teams. We followed the dimly traced wagon tracks up this stream for 8 miles, crossing the same 13 times. The bottoms of this creek are thickly covered with willows, from 5 to 15 rods wide, making an immense labour in cutting a road through for the emigrants last season. We still found the road almost impassable, and requiring much labour. The mountains upon each side rise abruptly from 600 to 3000 feet above the bed of the stream. Leaving our horses at the foot, we ascended to the summit of one which appeared to be about 2000 feet high. We had a prospect limited in most directions by still higher peaks: the country exhibited a broken succession of hills piled on hills, and mountains on mountains, in every direction. We returned and met our camp about 4¾ miles from where they were encamped in the morning. They were encamped about 2 miles above the kanyon, on the left bank of Kanyon Creek. At this place there is a small rivulet which runs down from the mountains: the water pure and cold.

(*To be Continued.*)

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

(*Continued from our last.*)

But the work did not stop there, for we find that in 1839, large churches had been established in Yorkshire, Lancashire, Staffordshire, Cheshire, Worcestershire, Glocestershire, Herefordshire, and the city of London. Also in Edinburgh and Glasgow, and some other of the principal towns of Scotland; also in several parts of Ireland. Elder Woodruff, speaking of the success of the gospel in Staffordshire, that year, says, "I preached there for the first time, on the fifth of April; on the sixth, I again preached, and baptized six, four of whom were ministers. I then continued to baptize daily; and as a proof of the speedy and rapid work which broke out on every hand, I have only to mention, that I preached one month and five days, and baptized forty ministers of different denominations, 160 members, and opened forty preaching places." A similar success attended the work in other parts, so that at a conference held in Manchester, in 1840, three years from its first introduction into Britain, the church numbered 3,626 members, 383 office bearers, making in all 4,019 Saints. See "Journal."

I shall only advert to another instance of later date, to show that the rapid progress of the gospel was not confined to its first introduction into England. Elder Jones went to preach in Wales in the summer of 1845. (See MILLENNIAL STAR, vol. v. page 173.) His conference consisted, at his commencement, of himself and wife, two individuals; but at a conference, held December 31, 1849, the statistics showed an organization of fifty-five churches, with a priesthood of 156 elders, 180 priests, 147 teachers, and 67 deacons,—3,603 members. Baptized during the past year, 1,939, making an average of about 1,000 a year, from his first commence-

ment with himself and wife, and brighter prospects for the future. (See MILLENNIAL STAR, vol. xi. page 38.) The gospel first came to Scotland in the years 1839 and 1840, through the instrumentality of elders Orson Pratt, Mulliner, and Wright. By reason of the peculiar prejudices of the Scotch, and their tenacious adherence to existing systems, particularly in matters of religion, they met with very strong opposition; yet prejudice was forced to give way before the power of truth, and now there are about 3,500 Saints in Scotland alone; and upwards of 30,000 in the island of Britain, in the short space of twelve years.

These are but samples, out of a stock equally good, of the rapid progress of the gospel in the latter-days. And looking at what has been done as our guide to what will be done, what a glorious scene presents itself before our vision. Let us cast our eyes over the vast extent of the earth's territory, already blessed with the sound of the gospel. It has penetrated several nations between this and Jerusalem, and into the holy city itself. There is scarcely a nation in Europe but has heard the sound. It has been widely proclaimed in the New World,—a stupendou- undertaking of itself. Australia also, and the East Indies have received a first visis tation. And in the Society Islands, notwithstanding the bitter opposition of long settled christian missionaries, over 1,200 have embraced its divine precepts. With these facts before our eyes, what are we to anticipate as the fruits of the next nineteen years?

I shall now close this part of my subject, by remarking that the Latter-day Gospel has made such remarkable progress, as to indicate, even in this stage of my arguments, something more peculiar than has ever attended the natural progresso. any system not of the ordinary kind, but claiming a divine origin, without any adventitious aid.

But, as I remarked at the commencement, the rapid progress of the gospel, taken by itself alone, cannot be taken as proof of its divine origin. This will appear more clearly when we proceed, as we shall now do, to take into account, the means by, and the circumstances under which the rapid progress of the gospel was effected.

Before entering upon a separate consideration of the circumstances in which the gospel spread with such rapidity, I may remark in general, from what I know of the constitution of christian society, compared with the Latter-day Gospel, and the means and instruments made use of for its diffusion, that there never was a system of religion presented to mankind under more disadvantageous circumstances, or less likely beforehand to obtain success. Whether we regard the nature of its doctrines, the heaven-born purity of its precepts, the character and fate of its earthly founders, or the instruments made use of to promulgate it. When we consider these circumstances, apart from promised aid from on high, we are led to exclaim, "who shall believe our report?" "who shall receive this system?" It is in the earth, as a tender plant, and as a root out of the dry ground; to mankind it can have no form or comliness; and when they shall see it, there is no beauty that they should desire it; nay, more, it is invested with a repulsive aspect, and many of its features are hateful to sectarianism. But yet, the tender plant is rapidly becoming a great tree, and over-shadowing the whole earth, and diffusing gladness and healing through the nations; and ere long, all kingdoms and nations shall seek shelter in its boughs, and under its shadow. Whence, then, is this? Is it not the Lord's doing, and marvellous in our eyes.

To enter upon this subject with fairness to the argument, we must view this gospel as having to commence in the heart of one man; its adversary, in one shape or another, being already long and firmly established in the heart of every human being upon the face of the whole earth. And we must view it, at the moment of its birth, announcing itself without concealment and without compromise, as the enemy of all the religions that then existed in the world. On the one hand, you have nothing whatever but the religion itself, and its founder. But we find him boldly declaring that God spake to the world through him; that the hour of God's judgments was at hand; and that all other systems would crumble into dust before this one, and it alone should stand for ever. "He that believeth and is baptized shall be saved; and he that believeth not, shall be damned, and these signs shall follow them that believe." His followers did the same, declaring that they were of God, and the whole world lay in wickedness. And so inflexible have they

been in the propagation of these principles even to death and bonds, that the sectarian world have looked upon them as madmen, or something worse.

Here then, we have Latter-day Saintism deliberately committed, unaided, and alone, an open and avowed enemy to all the unrighteousness, customs, habits, opinions, and hostile passions of the world. In short, against all the power, prejudice, interest, and consequent hatred of the earth. And one of two conclusions must follow, either that its founder, and those he sent forth as sheep among wolves, were mad, as the world affirmed, or else they were conscious they had the power of God on their side. That it was not madness, the result has proved. That they were conscious they had the truth and the power of God on their side, they constantly testify. They were earthen vessels, chosen expressly for this purpose, that the excellency of the power might be of God, and not of man. Let us see how facts bear out this statement, and what there was in the means and instruments, viewed as merely human, that gave them such a mighty advantage over the religions of the nineteenth century.

Some of the leading characteristics of the Latter-day Gospel were as follows: It declared all the earth, Christian, Jew, Heathen, and Pagan, to be living in wickedness, unbelief, and without a knowledge of God. It declared that the religion of Jesus established upon the earth in the days of the primitive apostles, had been long perverted into human institutions, without either the form or power, and consequently were not acknowledged of God. It declared, that all those calling themselves christians in the nineteenth century, were nothing less than idolaters, and living under a broken covenant. It declared that God had now spoken from the heavens, and given a commission to man to go forth and usher in the dispensation of the fulness of times, by opening the kingdom of God to Gentile and Jew. It declared, that all who would not humble themselves, and go forth and be baptised for a remission of their sins, and have the imposition of hands for the reception of the Holy Ghost, by those whom God had called, would never enter into the kingdom of God, or be saved with an everlasting salvation. It declared, that all who were without prophets and apostles—the spirit of inspiration and immediate revelation from God, together with the Holy Ghost, which would enable men to dream dreams, see visions, and prophesy; speak in unknown tongues, and work miracles; were not yet fellow citizens with the Saints, or of the household of God. It declared, that this was the stone cut out of the mountain without hands, spoken of by Daniel and the prophets, and that it would roll on until every hostile power upon the earth had fallen before it, and it had become a great kingdom and filled the whole earth. Let us here pause, and enquire: Was there anything in all this, to pamper the prejudices of the public mind, and thereby gain the applause of the world? On the contrary; it is obvious, that had the inhabitants of some other world laid their heads together, to concoct such a story to palm upon this world, as would stir up the bitterest spirit of hatred and persecution, they could not have hit upon one more effectual than the principles embodied in the Latter-day Gospel.

We accordingly find that the gospel met with the opposition and contempt naturally to be expected. No sooner was its first proclamation made, than both earth and hell were in a stew to find adequate means to put a stop to such a work; all manner of lies and slanderous reports were put in circulation to the prejudice of those who obeyed it, every where. The whole artillery of the learned world was put in requisition to bolster up such lies and slanders, and men were warned, both from pulpit and press, to beware of the impostors. The servants of the Lord knew and felt they were so treated; but still they preached and still they determined to know, and to glory in nothing else. Why this, if they were impostors, they must have yielded to the contempt it called forth. But no, they preached it, and succeeded. And yet Jew and Gentile hated it. What could carry it above that hatred but the power of God? For as was to be expected from a religion of this description, making such pretensions, and with a world hostile and already entrenched in power, it met with most formidable opposition and violent persecution from all ranks, orders, classes, and individuals whose interests were endangered or craft disturbed. From governors, rulers, inferior magistrates; from priests and the whole train of idolatrous worshippers; from a lawless rabble multitude, the victim and sport of every passion and prejudice; the ready instruments of party violence; the easy dupes of designing men,

and the tumultuous and eager executioners of wrath, against those who had become the object of their hatred. That the Latter-day Saints have suffered horrible persecutions is a fact not to be denied, after all the publications upon the subject, and the thousands of living witnesses who at this moment attest its truth, and mourn over their martyred relatives.

As an outline of what is contained in our records upon this subject, we may notice, that no sooner were a few thousands of the Saints settled on the western frontiers of Missouri, having provided themselves with comfortable, and many of them with large, possessions, and having by industry greatly improved their estates, and were beginning to enjoy something like real comfort, than the storm that had been brewing against them in the hearts of their enemies broke out with uncontrollable force; and large bodies of christians, armed with the powers of mobocracy, and headed by their ministers, with the bible in one hand and the sword in the other, endeavoured to annihilate the poor, peaceful, unoffending Latter-day Saints; and in the most savage, barbarous manner did they drive them from their lands and possessions in the midst of a severe North American winter, burning their dwelling houses and other buildings, murdering them and their families, first ravishing and afterwards murdering their wives and daughters. In one case nineteen of them had hid themselves in an old smithy, but their ruthless pursuers found them out and butchered them to a man; and just when about to leave, thinking that the work of slaughter was done in this place, one of them discovered a little boy hid behind the bellows; him they dragged forth, and while his little eyes and hands were raised to heaven in earnest entreaty that these christian savages might have mercy upon him, one of them, in whose heart the last spark of humanity was not wholly extinguished, ventured to plead for the life of the little boy; but the ready reply of one and all was, "Away with him; d—n him, if he lives he'll be a Mormon like his father," and a ball from a gun quickly scattered his brains upon the floor.

My heart sickens, and the blood freezes in my veins while I write, and while I contemplate the worse than savage atrocities inflicted upon the most law-abiding, peaceful, unoffending people that ever graced the footstool of God. Yes,—they drove them from their homes, their lands, and their possessions. Stript, wounded, and beaten, they were compelled to flee from all they had in or of the world, in the midst of a very rigorous winter. It would have sickened the heart of the wildest savage of the forest to see their young infants, their old men and women, their sick and infirm, with many of their women suffering from the pangs of child-birth, many of them too premature to look, or even hope, for their recovery, lying scattered here and there across the bare prairies, without the slightest covering to shelter them from the pitiless pelting storm, or the bitter frost and snow; so that many more were they who fell martyrs to the inclemency of winter, than they who perished by the sword, and much more bitter and torturing to the feelings was their fate.

It will not be expected that I could write one-thousandth part of the sufferings of the Saints at the period alluded to, neither is it my present intention so to do; suffice it to say, that the readiest pen, or the most eloquent tongue, would come far short of the reality. To know would be to have felt; and even then the knowledge would be all your own—you could not communicate it to another.

But the question now is, did these cruelties destroy the work of God? No,—so far from destroying, it did not as much as retard it a single moment. Nay, it went on with accelerated speed; and at the very moment the Saints were being butchered for the testimony of Jesus and the word of God, that testimony was boldly and undauntedly borne throughout all parts of the land. Is it possible to look upon facts like these, and still hold the idea that these poor persecuted people were impostors, or under a delusion? Reasoning from such a state of things, and the results flowing from it, we cannot, as reasonable beings, hold the idea a single moment. They must either have obtained a knowledge of that God whom to know is life eternal, and which served to support their sinking spirits, and bear them up under all they were called upon to suffer, or they must have given way to the popular wrath, and thrown up their imposture as a thing altogether unfit to succeed in the world.

(To be Continued.)

The Latter-day Saints' Millennial Star.

JUNE 1, 1850.

THE INCREASED ISSUE OF THE STAR DEFERRED UNTIL THE 13TH NUMBER.—We have concluded to defer the commencement of the increased issue until the 13th Number, or 1st of July, for the following reasons:

First. In consequence of the great amount of important information received from the valley of the Salt Lake, which we were anxious to lay before the Saints as speedily as possible, we were obliged to defer the publication of several articles upon doctrine, that were already in type; consequently, the present number, and the next, will mostly be filled with articles continued from our last. The interesting extracts from the private journal of Elder Orson Pratt, will also be closed in the next number. It is highly important that the first number of the increased issue should be free from all *continued* matter, as several thousand persons will begin their subscription for the STAR with that number.

Second. The 13th number will begin the remaining half of the 12th volume, and will contain the half yearly report of all the conferences in the British Isles.

THE HALF YEARLY CONFERENCE REPORT.—We again request the Presidents and Secretaries of the various conferences not to fail in having their half yearly reports for the six months, ending the first day of June, at this office, by the 10th of June, *at the latest*. Who will be behind hand?

The Presidents of conferences are especially requested to write often to this office, relative to the prosperity of the word of God in their various fields of labour; and if they feel disposed to do so, they can record the various measures they, in their wisdom, have deemed necessary to adopt for the more rapid spread of truth. We shall take pleasure in publishing such letters from time to time, that all may be mutually edified and instructed.

At the time of President Pratt's departure for America, there was about £800 due this office by the various conferences. Since his departure, the debts have increased to near £1,200. If things go on as they have done of late, there will be £2,000 outstanding, by the time he returns. Do the conferences think the office can sustain itself at this rate? We call upon the presidents of conferences to see that the sub-agents do not sell books and STARS on credit, and that they are prompt in their remittances to the general agents; and that the general agents are equally prompt in their remittances to this office.

AN EXTRACT FROM A SERMON DELIVERED BY ELDER JAMES M'NAUGHTON.

SUBJECT, "THE THIEF ON THE CROSS."

(*Concluded from our last.*)

Let me ask you what is the object of all punishment? Now, for once, let us all exercise our reasoning powers—let us not be afraid of exercising the reflective faculties with which we are endowed. What is the end or object desired to be accomplished by the infliction of punishment? I answer it is reformation. Is it not with this incentive that the parent applies the rod of correction to his disobedient children? You all will no doubt agree that it is, and that by the infliction of va-

rious punishments, the object is speedily accomplished. But who would consider that parent wise, just, and merciful, who amid the bitter cries and wailings of his child, continues unsparingly to apply the rod; notwithstanding the child promises obedience and amendment of conduct in the future, the parent, deaf to all, unmercifully continues to apply the rod time without end. Is not the idea repugnant to our feelings, quite revolting to our very nature; and yet, strange to say, such is the exact position in which charitable christians place God in relation to the wicked. Where is the wisdom, where is the justice, where is the mercy and love of God as exhibited in this? "God is a God of love." David says that the mercy of the Lord endureth for ever. David also says, before I was afflicted I went astray, but *since* then I have *learned* to keep thy law. Yes, I assert fearless of successful contradiction, that *obedience* is the object of God in all punishments inflicted upon man, whether in this state of probation or that which is to come.

Many are the instances that could be advanced to prove that such was the thing desired and gained in this state of existence in regard to this life; but as it is the future that we are more particularly wishful to establish, I would particularly call your attention to those spirits to whom Christ ministered, who were *disobedient* in the days of Noah, when the long-suffering of God waited for them, or was exercised towards them. Here we have an account of some, that, through their *disobedience* were put into a place that Peter calls prison. It would appear they had been there from the days of Noah, until that Christ ministered unto them, a period of some two thousand years. For what were they put there? Peter says because they were *disobedient;* hence the punishment in order that they might learn *obedience* by that which they suffered, and have an opportunity of going forth from their dreary prisons, for it is not likely that Christ was preaching to them to remain there. Although altogether contrary to the wishes of the old gentleman, the devil, of whom it is written by Isaiah xiv., 17, that he opened not the house of his prisoners."

Again, Isaiah xxiv. 1, tells us of a general calamity that lay in the future, that seemingly will take place at or about the time of the second coming of Christ. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after *many days* shall they be *visited*." Now here is another striking proof that punishment is inflicted upon certain noted characters, and that, too, with the view of reformation. They will not continue in the punishment eternally, for, saith the prophet, "They shall be shut up in the prison, and after *many days* they shall be *visited*."

The *summum bonum* of the whole matter is this: Jesus Christ, the Son of God, being deputed by His Father, came into this world, that He might destroy the works of the devil—that He might restore that which was lost in Adam—that He might destroy the power and influence of the invader. In order to do this, He must enter his domain. Accordingly, we find that He voluntarily suffered all things—met with no small degree of opposition from the devil, and the powers of darkness, so much so, that on one occasion, when in the garden of Gethsemane, when He struggled, and sweat, as it were, great drops of blood, in view of the great event that lay immediately before Him, He exclaims, "Father, if it be possible, let this cup pass from me!" As much as to say, if there be any other remedy—any other way, if there be any other plan, whereby this can be accomplished, let it be done. "Let this cup pass from me." But did He flinch? No!

but showed that He was willing, "Nevertheless, not my will, but Thine, be done." His Father's will, was His will. So we see that He subjected Himself to death, combated the powers of darkness, for upon the cross, in that solemn hour, when darkness covered the land, He exclaims, "Eloi, Eloi, lama sabacthani?" *i. e.* "My God, My God, why hast thou forsaken Me?" Then yielded up the ghost. Then immediately (in the spirit) descends into the world of spirits,—into hell, the seat of Satan's kingdom. Finds entrance—proclaims *liberty* to the *captives*, the *opening* of the *prison* to them that are bound. Upon the morning of the third day, He is resurrected. He burst assunder the bands of death. Comes forth with an immortal body, having gained the victory over Death, Hell, and the Devil. It was whilst contemplating upon this momentous and interesting subject, that Joseph, our martyred prophet, gave vent to the feelings of his capacious soul in the following beautiful language. *Doctrine and Covenants*, Section 106, paragraph 22, 23.—"Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the *dead* speak forth anthems of eternal praise to the king Immanuel; who hath ordained, before the world was, that which would enable us to redeem them *out* of their *prisons*, for the *prisoners shall go free*. Let the mountains shout for joy, and all ye vallies cry aloud, and all ye seas and dry land tell the *wonders* of your eternal *king*. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord, and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare His name for ever and ever." Yes, this is a glorious subject to contemplate. It is heart cheering. It fires our minds with the same spirit and feeling which Jesus had, when He said, greater love hath no man than this, "that a man lay down his life for his friend." This subject exhibits the economy—the manifold wisdom—the mercy and the justice of the Great God. And well may the world say, it's a deep laid scheme, for so it is. It is a most profound system. It is high as heaven! deep as hell!! and wide as eternity!!! Yes, and the faithful saint of God, has not any thing whatever to fear. Does he fear death, the king of terrors? No, because Jesus, the captain of our salvation, descended below all things, that He might be exalted above all. Jesus now holds the keys of death and hell, having gained the victory. He, as our great High Priest, has passed into the heavens, and is now sitting at the right hand of His Father, in majesty on high, where He acts as our mediator and intercessor in the counsels on high. But ere long shall the many heart-cheering sayings of the prophets be fulfilled, when all things shall be restored, when He shall come and acknowledge His ready bride. Then shall the funeral sermon of Sectarianism be preached. "Then shall the wicked be cut off, and *we* shall *see* it." Then shall He take to Himself His great power and reign, and we shall behold, and strike hands, and associate with the *ancient* and *modern* worthies. Then "Death shall be swallowed up in victory."

You that have not as yet obeyed the Gospel, let me sincerely and affectionately urge upon you to obey it presently. The Gospel of God is worth every thing. Believe in the plain testimony now given. Repent, be baptized for the remission of sin, and receive the spirit in God's way, by the imposition of hands. Then you shall know more clearly, the things of God. It shall be well with you *here*, and still better in the *future*; if not, you will most assuredly be criminal in the sight of God. Rom. ii. 8, 9.—"To those that are contentious and do *not* obey the *truth*, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil." But to the Saints of God, to them who by patient continuance in well doing, *seek* for glory, and honour, and immortality, and eternal life. Thrones, kingdoms, principalities, and powers await you all; things present and things to come, are yours, all are yours, and ye are Christ's, and Christ is God's.—Amen.

LETTER TO ELDER ELI B. KELSEY.

16, Hastings Street, London, April 23, 1850.

Dear Brother Kelsey,—I received yours of the 18th ult, for which I thank you.

In speaking of the Perpetual Emigration Fund, you say, "here is a chance for all the noble among Zion's sons to prove their zeal." You speak truly, and while some are trying to show their zeal in attempting great things, I often think what a great amount of good would result from their attention and practice of *small* things first. I am a true believer in arriving at great and glorious things; *yes, things* transcendently great and gloriously sublime; but my doctrine *is*, first, little things, do them well, and then go on to greater; for instance, in the "valley of the mountains," some few thousand Saints have found a home, after having been driven about from city to city, and from synagogue to synagogue, until finally their enemies succeeded in expelling them from the land of their fathers, and driving them into the wilderness. These saints have no sooner drawn the first breath of comfort, than they say, come, *now* for our brethren in captivity; let us put our small means together for their aid. They do so, and their "little" means brought to one fund, swells to some thousands of dollars, that is capable of delivering many of their poor brethren and sisters. Here then is a great, a very great work growing out of small means.

Now, you English Saints, many of you are *poor*, very poor, but let every Saint speak out the truth, and you will say with me, the Saints in England have been favoured: take the 28,000 or 30,000 Saints in this country as a body, and you will find their circumstances have been as good as any 30,000 working people in the country. I have known several instances where employment has fallen off, and the employer has been compelled to discharge hands, that the Saints have been kept on at work, till the last; yes, and I know many too who have had to leave their work because they serve God, and bear the honourable name of "Saint," but taking all things into a calm consideration, I think the Saints have been blest in temporal affairs more than the millions of poor in this "Island of the sea."

Now let me ask a very serious question—"small" but serious,—How many pence do you *throw* away in one week in useless superfluities? Now don't be too premature in your answer. Is there not one odd penny? yes, methinks I hear you say, "there is one." Try again, cannot you find another, and another? Have we not 20,000 Saints in the British Isles that could find *three pence* each—the small sum of *three pence* in a week? If you give way and say we can't, why then you will not; but if you say we can, we are determined to put it by, you will be able to do so. Well, what of this little *three pence?* Why just this. Let 20,000 commence the first week in June, and pay three pence per week each; do so till the last week in December, which will be about thirty weeks, and you will have paid into the fund seven shillings and sixpence each, which will amount to *Seven Thousand Five Hundred Pounds*—that is, 20,000 Saints paying seven shillings and sixpence each, which they will do by paying three pence each from the first of June to the last week in December, will amount to the great sum of £7,500, Here you see, by commencing with "little" three pences, saying nothing of the hundreds and fifties, twenties and tens of pounds that will be given by our rich brethren, you establish a "Perpetual Emigration Fund," and have £7,500 to begin with, which would take several ships loaded with Saints to the land of Zion. I will not say, confine yourselves to three pence, pay as much more as you can, and those who cannot pay so much, let it be as much as they can—I take three pence as an average.

President Richards has wisely remarked in the 9th number of the STAR, that it will be wise to appoint a good man in each branch to receive the donations from the members, and then forward the same to a man appointed in the conference to receive the whole, who will forward the money to the president in Liverpool. I think such an arrangement might soon be established. If it meets the mind of the President I will commence in the London conference at once.

Dear brother, I almost thought I was speaking to a number of the Saints instead of writing to you; but if these thoughts are of use, do as seemeth good with them. I will write again in a few days of the progress of the work in this conference.

We shall hold our conference on the first Sunday in June, and will feel most happy to see Brother Richards, yourself, or any of the Elders lately arrived, with us on that day. My love to all, and believe me yours affectionately in the Kingdom of God.

THOMAS MARGETTS.

A MAN OF UNDERSTANDING HOLDETH HIS PEACE.

(*From the Hampshire Independent May 4th*, 1850.)

So said Solomon, the wise man of old; and if the sage advice expressed in this proverb were sometimes remembered, and acted upon, by all who claim to be "men of understanding" in our own day, we should not have to record such a piece of absurdity as now falls to our lot. Never was a more disgusting exhibition—wrapped up in a religious garb—witnessed, in our opinion, than the Victoria Room was the scene of on Monday evening, as some 600 or 700 of our townsfolk can bear witness to. A series of discussions was announced to take place on the doctrines of that fanatical sect—the "Latter-day Saints"—better known as Mormonites, or the disciples of Joe Smith—such discussions to be carried on by one dubbing himself the "Rev. Enos Couch," and "Elder T. B. H. Stenhouse," and on Monday evening was to be the first display of the debating powers of these rival "champions of truth." Large bills were circulated, announcing the several questions for each of six evenings, and containing certain of the regulations by which the discussion was to be conducted. A committee of five persons was named by each disputant, and we certainly were surprised to see such names as those of the Rev. Dr. Wilson, W. Betts, Esq., the Rev. W. Orger, the Rev. J. Knowles, and the Rev. J. Trestrail, forming Mr. Couch's committee—surprised, we say, and vexed too, to think that such men, one of them being not only the Rural Dean, but also brother-in-law to the Archbishop of Canterbury and the Bishop of Winchester, should lend their countenance to such a farce. It appears that the discussion arose out of a course of lectures delivered by this said "Rev." Enos Couch, a fortnight since, at Zion Chapel, on the same subject; and great interest was excited in the town—much to the satisfaction of Joe Smith's followers, to whom all this fortuitous notoriety was a thorough Godsend, tending as it did to give their doctrine a publicity which, unaided, and if left to their own miserable influence, they could never have attained. The first question, for Monday evening's discussion, was—"Has the God of Heaven body, parts, and passions?" and the large room was crammed to excess. Mr. E. Palk had been chosen as chairman on behalf of Couch's committee, and Elder Bradshaw as chairman on behalf of Stenhouse's committee, and these two appointed Mr. A. Mordaunt to act as umpire or moderator. With all this preliminary flourish of trumpets, and paraphernalia of names, the battle commenced; and, as we have said, a more paltry, contemptible, and disgusting contest we never witnessed. The Bible and the holy name of God were handled in a manner, and with a levity, that, if perpetrated outside one of the Merry Andrew booths in the fair next week, would shock the feelings of many who seemed to look calmly on, on Monday evening. We would here remark that, as far as ability was concerned, the "Reverend" and the "Elder" were pretty equally matched? but the "Elder" was far more courteous and respectful in his language, and appeared to us more reverent and sincere, than the avowed champion of evangelical truth. Two hours of this wretched exhibition sufficed for us, and we retired from the arena with no very pleasurable sensations, and emotions; and our feelings were, it seems, participated in by those who had previously differed in opinion with us, for at the close of the evening, Couch's committee withdrew their further countenance and support, and the discussions abruptly came to an end. This was announced to the public on the following morning, in a handbill containing an address from the "Rev." Enos Couch, who expresses a wish "to set myself right with the public, and to state that Elder T. B. H. Stenhouse has acted a most honorable and gentlemanly part towards me during the whole of the proceedings," &c., &c., followed by an epistle from "Elder" Stenhouse, in which he says "my committee are quite satisfied with Mr. Couch." Of course they are—who can dispute that? We think the gentlemen of Southampton above-named have committed two great errors on this matter—first, in treating the Mormon delusion as of sufficient importance to require a six nights' debate to dispel it; and secondly, *if it were necessary*, in entrusting their cause to a mere adventurer, of whose character, conduct, or sincerity, they knew nothing. We will venture to say that, but for these proceedings, Mr. Stenhouse and his doctrines would have remained in the obscurity which they have hitherto occupied, for a short time longer, and then the delusion would have quietly died out. Now, they have put him in this

position—he can boast of having met in discussion, in the largest hall in Southampton, in the presence of 600 or 700 of the inhabitants, an opponent of the Mormon doctrines, backed up and supported by Episcopalian and Dissenting Ministers, and that he so overpowered them in the first night's debate, that they withdrew from the contest, and his cause was triumphant!! We repeat that this would be but a legitimate inference, which he would be justified in using for his purpose. Experience of the past has amply proved that all religious delusions, when let alone, soon dwindle into nothingness; when opposed and combated with, they grow in strength and preserve a much more lengthened existence. We hope the friends of truth in Southampton will profit by the practical experience afforded them in this instance—that we shall hear no more of these absurdities—that the men who occupied the platform on Monday evening will henceforth take the same position, but on more worthy occasions, when practical religious, social, and moral reforms are brought before the public—and that they will remember there are occasions when it is advisable for "men of understanding" to "hold their peace."

We have been greatly amused in reading the above, to see the poor grace with which the pious Editor of the *Independent* endeavours to cover up the fact that the "Reverends" of Southampton have sustained a most signal defeat, he evidently feels deeply chagrined at the failure of his friends in their endeavours to put down Mormonism. "We hope the friends of truth in Southampton will profit by the practical experience afforded them in this instance." Good—no doubt they will; and like the cur after having been severely handled in his attack upon the noble mastiff—stand afar off, and bark most *valiantly*.

Never mind, friend Editor, let us alone and we'll take the world; molest us, and we'll do it the sooner. We hope you will take warning from the *practical* experience afforded in the history of the past, that Mormonism will not "dwindle into nothingness."—Ed.

AN EXTRACT FROM THE DOMESTIC MAGAZINE FOR 1837, PUBLISHED IN LONDON.

"Empires move westward," this implies that the march of civilization is in that direction! If such a supposition be true, how long a period must elapse ere its blessings shall reach the barbarous cannibals of New Guinea, or the scarcely human inhabitants of Borneo. Christianity proceeds with rapid strides over the wastes of North America, and science and the arts follow in her train; already has she passed the lofty heights of the Rocky Mountains, and science and the arts follow in her train; and soon will her dominion extend along the shores of the Pacific, and that without a check, and yet we cannot establish worship in our oriental possessions.

It is true that we have stronger prejudices to combat among the bigoted, and exclusive Hindoos, than among the aborigines of North America, who yet *dream* of the religion which their forefathers professed, but our efforts have been proportionate to our difficulties. And is it too visionary to imagine, that as it is supposed that North America is indebted to Asia for her inhabitants, so she will, at some future period, bestow, in return, upon the benighted children of Asia, the blessings of Christianity and civilization?"

Dear brother, it is a settled axiom with many, "that coming events cast their shadows before," and if this be not a shadowing forth of Mormonism, even before it had reached our shores, I know not what it can imply; I was much struck with it when I first read it, I have kept it by me many years, and the more I have heard of our teaching and doctrines, the more I imagine that a portion of the spirit of prophecy rested upon the man who wrote it.

I remain, dear brother Pratt, yours truly,

W. Walker.

A SONG.

Rejoice, ye saints of God, rejoice,
At what our eyes behold;
With gladness we lift up our voice—
The stone has from the mountain roll'd:
Its potent power the image feels,
And soon we'll see the monster reel;
And into dust it will be ground,
And not a vestige shall be found.

The Lord his kingdom doth extend,
And Babel soon must yield;
And hireling priests must have an end,
And vanquished fly and quit the field:
As snow before the noon-day sun,
Or darkness to the opening day,
Old Babel's course is almost run,
And soon like these must flee away.

The gospel heralds we behold
Sent forth with power and might;
Arm'd with the Spirit's sword of old,
To darken'd minds diffusing light:
To kingless France, and popeless Rome,
The gospel's truths shall be made known;
Along the coast of Dane and Swede,
Shall swiftly fly with rein deer speed.

Then open up the way, O Lord,
Of these thy faithful few,
That nations when they hear thy word,
May praise thee for thy cov'nant new;
And list'ning to their warning voice—
Thy kingdom enter by the door;
And then with us they will rejoice,
And praise the Lord for evermore.

Seacombe, February 26th, 1850. W. Ross.

LIST OF MONIES RECEIVED FROM APRIL 30TH TO MAY 13TH, 1850.

James W. Cummings	£5	0	0	Brought forward	£17	0	0
George P. Waugh	5	0	0	Henry Naish	10	0	0
Lewis Robbins	2	0	0	James S. Cantwell	1	8	0
James Farmer	5	0	0				
Carried forward	£17	0	0		£28	8	0

PORTRAITS AND PLATES FOR SALE—Portrait of President O. Pratt, folio, India proof, 16s. per dozen; retail 2s. each. Folio, plain proof, 9s. per doz.: retail 1s. each. Portraits of G. D. Watt, quarto, 1s. each; 8vo., 6d. each. Plate of Joseph Smith, preaching to the Indians, 12s. per doz.: retail, 1s. 6d. each. We have still on hand a large supply of the 6th Vol. of "The Times and Seasons," unbound, price 5s. each.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 12. JUNE 15, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Concluded from our last.*)

July 18*th*.—Sunday. The morning is cold, and the ground whitened by frost. We remained in our encampment to-day. Attended meeting in the forenoon. Latitude 40 deg. 54 min. 7 sec. A lunar observation was taken for the longitude. I also obtained an observation of the altitude of the moon for time.

July 19*th*.—The morning cold and frosty, but in the middle of the day it is exceedingly warm. Mr. Brown and myself started soon after sunrise to examine the road and country a-head. We continued along the road which we explored the day before, and ascertained that the road left Kanyon Creek near the place where we stopped the day before, and run along in a ravine to the west. We ascended this ravine gradually for 4 miles, when we came to the dividing ridge. Here we fastened our horses, and ascended on foot a mountain on the right for several hundred feet. Both from the ridge where the road crosses, and from the mountain peak, we could see over a great extent of the country. On the south-west we could see an extensive level prairie, some few miles distant, which we thought must be near the Lake. We came down from the mountain and mounted our horses, and rode down on the south-west side of the mountain: the descent is very rapid at first. We travelled down several miles and found that the small stream we were descending passed through a very high mountain, where we judged it impossible for wagons to pass; and after searching awhile, we found that the wagon trail ascended quite abruptly for about 1½ miles, and passed over a mountain, and down into another narrow valley, and thus avoided the kanyon; and after making these explorations we returned to our camp, which we met 6¼ miles from their morning encampment, having performed a great deal of labour on the road. Mr. Rockwell had returned, bringing us the intelligence that the most of the pioneer wagons were within a few miles of us. A fresh track of a buffalo was discovered in this ravine he had rubbed off some of his hair upon the brush in his path, probably the only one within hundreds of miles.

July 20*th*.—The morning is frosty. I wrote a description of the road and country which we had traversed for several miles a-head, and left the same deposited in a conspicuous place for the benefit of the camp which were soon expected to pass. We resumed our journey about 9 o'clock in the morning, being hindered more than usual by some cattle which had strayed a short distance. We travelled to-day about 6 miles over the mountains, labouring diligently upon the road. The baro-

metrical observations on the dividing ridge were 23·137, attached thermometer 80 deg., detached thermometer 76 deg., giving for the height of the same above the sea 7245 feet.

July 21st.—No frost this morning, but a heavy dew. We resumed our journey, travelled 2½ miles, and ascended a mountain for 1½ miles; descended upon the west side one mile; came upon a swift running creek, where we halted for noon: we called this *Last Creek.* Brother Erastus Snow (having overtaken our camp from the other camp, which he said was but a few miles in the rear,) and myself proceeded in advance of the camp down Last Creek 4½ miles, to where it passes through a kanyon and issues into the broad open valley below. To avoid the kanyon the wagons last season had passed over an exceedingly steep and dangerous hill. Mr. Snow and myself ascended this hill, from the top of which a broad open valley, about 20 miles wide and 30 long, lay stretched out before us, at the north end of which the broad waters of the Great Salt Lake glistened in the sunbeams, containing high mountainous islands from 25 to 30 miles in extent. After issuing from the mountains among which we had been shut up for many days, and beholding in a moment such an extensive scenery open before us, we could not refrain from a shout of joy which almost involuntarily escaped from our lips the moment this grand and lovely scenery was within our view. We immediately descended very gradually into the lower parts of the valley, and although we had but one horse between us, yet we traversed a circuit of about 12 miles before we left the valley to return to our camp, which we found encamped 1½ miles up the ravine from the valley, and 3 miles in advance of their noon halt. It was about 9 o'clock in the evening when we got into camp. The main body of the pioneers who were in the rear were encamped only 1½ miles up the creek from us, with the exception of some wagons containing some who were sick, who were still behind.

July 22nd.—This morning George A. Smith and myself, accompanied by seven others, rode into the valley to explore, leaving the camp to follow on and work the road, which here required considerable labour, for we found that the kanyon at the entrance of the valley, by cutting out the thick timber and underbrush, connected with some spading and digging, could be made far more preferable than the route over the steep hill mentioned above. We accordingly left a written note to that effect, and passed on. After going down into the valley about 5 miles, we turned our course to the north, down towards the Salt Lake. For 3 or 4 miles north we found the soil of a most excellent quality. Streams from the mountains and springs were very abundant, the water excellent, and generally with gravel bottoms. A great variety of green grass, and very luxuriant, covered the bottoms for miles where the soil was sufficiently damp, but in other places, although the soil was good, yet the grass had nearly dried up for want of moisture. We found the drier places swarming with very large crickets, about the size of a man's thumb. This valley is surrounded with mountains, except on the north: the tops of some of the highest being covered with snow. Every 1 or 2 miles streams were emptying into it from the mountains on the east, many of which were sufficiently large to carry mills and other machinery. As we proceeded towards the Salt Lake the soil began to assume a more sterile appearance, being probably at some seasons of the year overflowed with water. We found as we proceeded on, great numbers of hot springs issuing from near the base of the mountains. These springs were highly impregnated with salt and sulphur: the temperature of some was nearly raised to the boiling point. We travelled for about 15 miles down after coming into the valley, the latter parts of the distance the soil being unfit for agricultural purposes. We returned and found our wagons encamped in the valley, about 5¼ miles from where they left the kanyon.

July 23rd.—This morning we despatched two persons to President Young, and the wagons which were still behind, informing them of our discoveries and explorations. The camp removed its position 2 miles to the north, where we encamped near the bank of a beautiful creek of pure cold water. This stream is sufficiently large for mill sites and other machinery. Here we called the camp together, and it fell to my lot to offer up prayer and thanksgiving in behalf of our company, all of whom had been preserved from the Missouri River to this point; and, after dedica-

ting ourselves and the land unto the Lord, and imploring His blessings upon our labours, we appointed various committees to attend to different branches of business, preparatory to putting in crops, and in about two hours after our arrival we began to plough, and the same afternoon built a dam to irrigate the soil, which at the spot where we were ploughing was exceedingly dry. Towards evening we were visited by a thunder shower from the west; not quite enough rain to lay the dust. Our two messengers returned, bringing us word that the remainder of the wagons belonging to the pioneer company were only a few miles distant, and would arrive the next day. At 3 p.m. the thermometer stood at 96 deg.

July 24th.—This forenoon commenced planting our potatoes; after which we turned the water upon them and gave the ground quite a soaking. In the afternoon the other camp arrived, and we found all the sick improving very fast, and were so as to be able to walk around. Towards evening another thunder shower from the south-west, but not enough rain to benefit the ground.

July 25th.—Sunday. To-day we held two meetings, at one of which we partook of the sacrament. Each one of the Twelve who were present, together with several others, expressed their feelings and exhorted the brethren to righteousness.

July 26th.—The brethren are quite busily employed in wooding their ploughs, harrows, &c., and in ploughing and planting, and in various branches preparatory to farming. Considerable good timber is discovered up the ravines which put down from the mountains, such as sugar maple, ash, oak, fir, and pine.

July 27th.—Two Utah Indians came into camp this morning. Brother Amasa Lyman arrived: he is one of the Twelve who was sent from Fort Laramie to meet the battalion. Mr. Brannan and some others came with him. They represented a portion of the Mormon battalion to be but 2 or 3 days journey from us. Eight of the Twelve and several others started out on an exploring expedition, taking with us one carriage, several horses and mules, with some provisions and blankets. We directed our course west. Two or three miles brought us to a river called the Utah Outlet; it is about 6 rods wide and 3 feet deep at the ford, gravel bottom; its current not very rapid, water not quite so transparent as the mountain streams generally in this valley; its course north towards the Salt Lake, into which it empties. About 13 miles further across a level prairie, with here and there the bed of a lake which is now perfectly hard and dry, we came to the north point of a range of mountains which forms the western boundary of this valley. At the foot of these mountains, at the north point, there is a stream of fresh water, very little brackish. We halted here a short time for the horses to feed. About 6 miles further west, following the emigrant trail and the Great Salt Lake, made up near the base of the mountains. We all bathed in the salt water, which is fully saturated with salt: its specific gravity is such as to buoy us up in a remarkable manner; the water was very transparent; the bottom is sandy. We continued on about 4 miles farther, when we reached a valley putting up to the southward from the lake. This valley we judged to be about 12 miles in diameter. On the south there was a small opening, which we supposed might be a continuation of the valley, or an opening into a plain beyond. It was nearly dark, and we concluded to return to the place of our noon halt, where we encamped for the night.

July 28th.—At 8 a.m. the barometer stood at 25·841, attached thermometer 82 deg., detached thermometer 80 deg. Mr. Woodruff returned on the road west about 2 miles, and, discovering a party of Utahs about 20 in number, he returned to our camp; one of their number overtook him and came into camp. After breakfast we journeyed for about 10 miles along the eastern base of the range of mountains where we were encamped; found no water. I went upon a rise of ground about 3 miles south of where our company stopped, and I could see the Utah Lake, which appeared to be nearly 20 miles distant to the south. The number of streams putting into the Utah Outlet from the east, between the lakes, appeared to be about nine, while several other streams, from one to two miles in length, appeared to put into these nine, all of which afforded a fine opportunity for irrigating the valley east of the outlet. We returned to the main camp.

July 29th.—The Twelve and several others went out a few miles to meet Capt. Brown, who was near with about 150 of our volunteer soldiers, accompanied with

a small company of emigrants from the State of Mississippi. About the time that we met them we were visited with a thunder shower of considerable rain, raising the mountain streams very rapidly. We conducted the soldiers near our camp ground and they encamped; many of their wagons being broken and their teams failing, they were under the necessity of stopping until further orders. It was their calculation to have proceeded to the Bay of San Francisco. The camp numbers, including the soldiers, between 300 and 400 persons.

July 30th.—I took several observations during the day of the sun's azimuths and altitudes, and by the mean of seven calculations I ascertained the variation of the magnetic needle to be 15 deg. 47 min. 23 sec. east. Some 20 or 30 of us rode to visit the hot sulphur springs this afternoon. In the evening the people were all assembled together; Mr. B. Young addressed them upon various subjects.

July 31st.—Our people are still busily engaged in ploughing, planting, and sowing. The soldiers constructed quite a comfortable bower for meetings, sufficiently large to accommodate the whole of our people. The Utah Indians continue to visit our camp in small numbers. The corn planted 4 or 5 days since has come up finely and looks well.

We proceeded to lay out a site for a city, which we called GREAT SALT LAKE CITY. The streets were laid out eight rods wide, running at right angles, and forming the city into square blocks of ten acres each. Each block was divided into eight lots, containing one and a quarter acres each. It was intended to place but one family upon a lot. Upon every alternate block four houses were to be built on the east, and four on the west sides of the square, but none on the north and south sides. But the blocks intervening were to have four houses on the north and four on the south, but none on the east and west sides. In this plan there will be no houses fronting each other on the opposite sides of streets, while those on the same side will be about eight rods apart, having gardens running back twenty rods to the centre of the block.

One block of ten acres was reserved for a temple. The latitude of the northern boundary of the temple block I ascertained by meridian observations of the sun, to be 40 deg. 45 min. 44 sec. The longitude, as obtained by lunar distances, taken by the sextant and circle was 111 deg. 26 min. 34 sec., or 7 hours, 25 min., 46 sec. west of Greenwich. Its altitude above the level of the sea was 4300 feet, as ascertained by calculations deduced from the mean of a number of barometrical observations taken on successive days.

"The city is located within three miles of the mountains, which enclose the east side of the valley—within three miles of the Utah outlet, and 22 miles of the Salt Lake. The land is gradually sloping from the mountains to within a mile of the Outlet, and is of a black, loose, sandy nature. A stream of water rushes from the mountains east of the city, and at the upper part it divides into two branches, both of which pass through the city to the Outlet. The water is good and very cold, and abundance for mill purposes, or for irrigation. The air is good and pure, sweetened by the healthy breezes from the Salt Lake. The grass is rich and plentiful and well filled with rushes, and the passes in the mountains afford abundance of good timber, mostly *balsam fir*.

"The valley is about forty miles long, and from twenty to twenty-five miles wide. It is beautifully surrounded on the west, south, and east by high mountains. The Salt Lake extends from a point a little south of west from the city to about eighty miles north, forming the north western boundary of the valley. There are two sulphur springs, a mile and a half north from the TEMPLE BLOCK; the water is salt and a little warmer than blood: two miles further north there is a sulphur spring," whose temperature stands at 126 deg. Fahrenheit. "There is not much land in the north part of the valley fit for cultivation; but the east side is well adapted for farming, being well watered by several large creeks, and the soil beautiful. The land on the west of the Utah Outlet is also good for farming, and easily irrigated from the south end of the Outlet." *

* See the Latter-day Saints Emigration Guide, by W. Clayton.

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

(Concluded from our last.)

Now all who know any thing of Latter-day Saintism, know that, deluded they cannot be; they may be practising a barefaced imposture, but they cannot be under a delusion; and if one be an impostor, they are all impostors, priests and people, for they all speak the same thing—they all bear testimony to the same great facts. But let us, for argument's sake, suppose that their leader only was an impostor, and all the rest deluded, which is the popular opinion of the world. And we shall suppose their leader stood firm under all these persecutions; but would his poor deluded followers have done so? They would not. The tenth part of the sufferings they endured, would have opened their eyes to their true position, and ere long, the impostor would have found himself without one single follower to stand by him, and acknowledge his cause in the world; so that let us turn it round and round, and examine which side of it we may, we are convinced no system less than divine, could have endured a week under such circumstances.

But all this is but a drop in the bucket, compared to the persecutions and sufferings endured by the same people since. I might trace down through the history of this people since their expulsion from Missouri, and during the brief period they were settled in Illinois; and in doing so, I should exhibit such a system of persecution and suffering, as never disgraced the annals of any country in any age; but brevity forbids. When our enemies saw that all their efforts were in vain to stop, or even retard this work, they said one to another, "What shall we do next? Has invention reached its utmost limits against them? Is it possible, that we, with all our learning, influence, and power, must bow before such low, mean, despicable characters." "No," says one, "there is still one grand chance; hitherto our efforts have been directed against them as a whole, and the consequence has been, we have been beating the wind; in future, let our united energies be employed against one common centre, and let that centre be their prophet. He is to them as God, they adore him, their whole faith and affections are centred in him; but let us rid the world of him, and you will see them drop to pieces like a building minus the foundation." "Hurrah! hurrah!! hurrah!!!" shouted the host of priests, editors, and rabble—"Down with the Mormon prophet—Down with Joe Smith, the money digger—Away with such a fellow from the earth." And from that moment they sought every opportunity of proving somewhat against him. But what the law was unable to do, with all the twistings and shiftings imaginable, they at last effected, without the law, and—"hear it ye heavens! and blush for shame ye inhabitants of the earth"—by the basest, the most cold-blooded treachery, they butchered the prophet of the nineteenth century; a man as legally sent of God as ever was a Moses, an Isaiah, a Daniel, a Peter, or a Paul. The best man who has trodden the surface of this earth for the last eighteen hundred years. Something like forty times was he tried by the tribunals of his country for crimes charged against him by his enemies, and as often was he clearly and honourably acquitted. At last, they said one to another, "this, our scheme, will be frustrated, unless we act upon a different principle; let us persuade the authorities this once, to bring him, as though we had something against him; and we, before he can come to a trial, will be ready to kill him." Their plan succeeded, and at this moment his blood cries loudly for vengeance upon that nation, and all who have countenanced the deed in any other.

But the important point to be settled here, is, did the death of him whom they termed our founder, he who composed the great connecting link between us and dissolution, put a stop to the work. No, never for a moment. It is true the anouncement of the death of our much-beloved president and prophet, brought a pang to the hearts of many thousands who were never privileged to see him in the flesh upon the earth. But that pang was not the pang of despair—that mourning was not as the mourning of those who have no hope; on the contrary, it was just such a pang as would be felt upon being suddenly called upon to part from a dearly beloved object for a short season. But that pang never detracted from their confidence in God, their

Eternal Father in Heaven. It was there, their great president had taught them to look for protection from danger; and for consolation in the hour of distress, he had instructed them to set their whole thoughts and affections upon God, through Jesus Christ his Son; and they knew, that though now they were called upon to part for a little season, yet if they remained faithful to their great calling, they would again meet together in the eternal world. It was the certainty of such glorious realities as these that raised their hearts, and animated their spirits far above the persecutions of men. This is the grand secret why the work of God was never impeded. Neither the rearing of their town, the building of their temple, the preaching of the gospel both at home and abroad, nor the gathering of the nations, was stopped for a moment. All went on as smooth as if nothing had occurred to mar their progress, or ruffle the even tenor of their way.

Ye lovers of miracles, here is one for you, a greater than which is not upon record. It was one which filled our enemies full of wonder and astonishment, and we defy the whole world to account for it upon any principle less than divine.

The same remarks apply with equal force to the late persecutions of the Saints, and their banishment from civilized society into the wilderness, to the loss of their property, their lands, their town, and their temple; and to the great effusion of their blood. But without dwelling upon what, from former remarks, must be obvious to every one, we would only remark that these persecutions were inflicted in an age of great civilization, intelligence, and gospel light, by men possessing all the advantages springing from such a source, upon the most peaceful, law-abiding people in the world. We defy our enemies to prove against us from the archives of their law courts, or any other legitimate source, the hundreth part of the crimes charged against the most pious and holy of all the holy denominations that have been the persecutors and the butchers of the Saints, clearly proving that they perished for the testimony of Jesus, which they held. And we would further remark, that all which has yet been executed for our overthrow, has tended to the glory and exaltation of the Saints, to the shame and confusion of the devil, and to the accumulation of evidence upon evidence to prove the divine authority of our mission for the condemnation of the world.

The next point we have to notice is, the gathering of the nations. Let us examine it a little, and see how powerfully it was calculated to prejudice the minds of men against this gospel. It is true, that no other subject is so largely treated of in the prophecies. But our theologians, being more wise than the prophets, and seeing that such a doctrine would be very hurtful to the best interests of popular christianity, had long done away with it, by substituting a spiritual gathering in its stead. But all who obeyed the Latter-day Gospel were bound, along with all their other engagements, to burst asunder all those endearing ties that bind them to friends and country, and gather themselves from amongst the nations to a particular spot pointed out for their in-gathering. Such a doctrine, coming from such a source, met with all the opposition and ridicule naturally to be expected. Such a doctrine was taken as the foundation of many false, absurd, and ridiculous stories about "money speculators," "robbers and plunderers of the people;" and not a few bore testimony, upon undoubted authority, that all who left this country (Britain) were kidnapped by our leaders into one or other of the slave states, stripped of all they possessed, and then sold as slaves. And then they cried, "What blasphemy! to suppose that God cannot save a man any where, except upon the continent of America." The whole being wound up with an eloquent appeal to the natural affections, exhorting them, as they loved the land on which their forefathers lived and worshipped God, and bled and died for their religion,—the land that was sacred to them as the place of their own nativity, connected with which were ideas, and associations, and recollections never to be erased from the human heart. All this, and ten thousand times more, set forth with irresistible eloquence, was well calculated to shut up the heart of the whole world against such a work; especially when we consider the power of early education, prejudice, and habit, combined with our natural love of country and kindred. The fact that the gospel spread so rapidly as we have shown, had it not had another principle repugnant to human nature, clearly proves it to have been attended by the power of God.

And when we contemplate the change of heart, in this particular alone, which the Holy Ghost produces; when we hear those who beforetime were so closely attached to their native land, that they would rather have suffered martyrdom at the stake than left its shores never to return; praying now in sincerity and anguish of heart, that God would open up their way across the deep, that, at the least, they may be enabled to lay down their bones in the land of the Saints; and when we witness the tide of emigration that is every year flowing to Zion, we are led to exclaim, "It is the Lord's doing, and marvellous in our eyes."

There is another important element of contempt and opposition which we shall here take notice of, which most powerfully affects all mankind, but more particularly the pious and wealthy pharisees of the nineteenth century, namely, the deep rooted belief of the human heart, that great sufferings and disasters in any cause, or to any person, is a sure and certain proof of the displeasure of heaven. Hence the sufferings of the Saints, instead of creating a spirit of sympathy, was one means of prejudicing the hearts of the people against them; and this error is the more pernicious, and operates with tenfold more violence since it is propagated by christians and backed up by scripture. Upon hearing any new account of the sufferings of this much-persecuted people, they will lift up their holy hands, and turn up their eyes to heaven, in all the attitude of sanctimoniousness, and exclaim, "Verily, there is a God who judgeth upon the earth;" never considering that one event often happens to the righteous and the wicked, and forgetting the rebuke of our Lord upon the same error, "Think ye that those eighteen upon whom the tower of Siloam fell, were sinners above all them that dwelt at Jerusalem: I tell thee, nay."

But apart from all this, and it is more to the point, they are willing, because they themselves are living in all the ease, and wealth, and popularity of the world, to forget that "all who live godly in Christ Jesus, must suffer persecution." And above all, they forget that it is only by coming up out of great tribulation, we can enter upon celestial glory. And again, greatness, splendour, and renown, are taken at all times, as proofs of a favouring providence; and looking at both leaders and members of the church, and pointing at our ignorance and poverty, they exclaim, as a resistless appeal against us, "Have any of our rulers—our great and learned men—our divines or theological professors believed on them;" and therefore, with a world entertaining such views, the very fact of our sufferings was proof against our pretensions. And yet, bear in mind, that in the midst of all these obstacles, the word of God grows mightly, and prevails. That it cannot be accounted for on any ordinary principle is evident. It must be accounted for on our own testimony, namely, that the gospel of Jesus Christ is proclaimed, miracles performed, and the power of the Holy Ghost abundantly made manifest in opening the eyes of our understanding, and overcoming our prejudice and unbelief.

There is one branch of this argument that I cannot close without briefly noticing, namely, the instruments employed in spreading this gospel, who they were, and what were their qualifications for such an arduous enterprise. This is a branch of too much importance to pass over with the few brief observations we are here able to make upon it, but shall take an early opportunity of setting it forth more at large under the head "Evidence from the lives, characters, and position in society of the Latter-day Apostles." In the mean time, therefore, a very brief observation or two will suffice.

On the supposition that this gospel was true, and the commission of the latter-day apostles divine, they were certainly wisely selected, and admirably fitted to exhibit its divinity to the world, and thereby ensure its success. But on the supposition that they were engaged in an imposture, they were just the very reverse, they were just such characters as in the judgment of every reasonable man, would have been sufficient, though every other circumstance had been favourable, to render the scheme abortive. Look at the greatness of the undertaking, and the obstacles to be surmounted, and you will readily admit that all that skill could contrive, all that power or authority could yield, was absolutely necessary to give it the most distant chance of success. This would have been the case, though the undertaking had been attempted by an appeal to men's present interests, passions, and prejudices; and how infinitely more so, when it was to be in opposition to all these. And by

an appeal to a series of facts, each one of which if false can be overturned in a moment, and produce a mass of confusion and disgrace in the hands of the most accomplished deceiver, by a single searching question based on truth and fact. Were the latter-day apostles then, the men, who by their natural or acquired talents and position in society, fitted to support such an imposture? Our very enemies must answer, assuredly not. They were ignorant and unlearned men, altogether inexperienced and unpractised in the ways of the world. They were of low and obscure origin, themselves being labouring men. A class of men, certainly of all others, possessing the fewest advantages to fit them for effecting the greatest revolution ever accomplished upon the face of the earth.

They were to go forth against all the civilization and power of the world, not with the high and learned attainments of philosophers, but ignorant, unlettered men. Not belonging to a class possessing great and powerful influence, but working men from the lowest ranks of the people. Was there ever such a field? Were there ever such competitors for success in it? Why, we assert that the very conception of a work, not the thousandth part of the magnitude of this work, in the minds of such men, was utterly impossible, and the attempt on their own resources, the height of madness.

But it ought now to be seen that they were not mad, but spake forth the words of truth with soberness; and they who all along have been our enemies, ought not now to be slow in making the confession; that in us God hath chosen the foolish things of the world to confound the wise and mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to pass things which are, that no flesh should glory in His presence. Truly, we must say, this is "not after the manner of men, O Lord God," neither the end, nor the means of effecting it, they are both divinely ordained.

In bringing this article to a close, I would remark, that, although I do not pretend to have advanced one-tenth of the evidence I could advance in support of this single proposition; yet, I opine that sufficient is here advanced to show unto all men, the foundation upon which we are built; and in this single article alone, there is exhibited such a train of evidence in support of the divine origin of our religion, as could not be overturned by the whole world while eternity endures. And I would explain, in conclusion, that my sole object in writing this article, and those which may follow upon the same subject, is the enlightenment of the world in particular. It has always been the opinion of those who have been our opposers and persecutors, that because we teach (with scripture) that the things of God can only be known by the spirit of God, and that the spirit can only be obtained by being baptized for a remission of our sins; and that all who have not entered in by this door, but climbed up some other way, are theives and robbers; and yet without the pale of the gospel, they think (I say) that because they have not this knowledge, they are at perfect liberty to oppose and persecute us as much as they please. The same applies to many who have obeyed the gospel, but who finding its precepts too strict and holy for their licentiousness, went out from us, because they were not of us. But let all men know assuredly, that no man becoming a persecutor of the Saints with his eyes open, can stand guiltless before the tribunal of heaven; for, independent of all the internal evidence we ourselves possess, there are multitudes of external evidences visible to all men, and level to the intellectual capacities of all men that set our religion up before them upon a foundation not to be shaken by either earth or hell. And if in penning this article, I have been the means (under God) of opening the eyes of one single individual to the truth, or of strengthening the faith of any stray, wavering Latter-day Saint, I shall count myself richly repaid.

Elder M'Ghie is in error respecting the statistics of Wales, for Dec. 31st, 1849. It will be seen by reference to his article on the Evidence of Divine Authority, &c., recorded in STAR No. 11, page 166, that he gives 55 branches, 156 elders, 180 priests, 147 teachers, 97 deacons, and 3,603 members for Wales—Dec. 31st, 1849. Whereas the true statistics for Wales at that time, shows 12 conferences, 100 branches, 426 elders, 239 priests, 221 teachers, and 119 deacons, with a total membership of 4645.—See Report of the Conferences in the British Isles, published in STAR No. 1, vol. 12.—ED.

The Latter-day Saints' Millennial Star.

JUNE 15, 1850.

PRESIDENT Orson Pratt was at St. Joseph, Missouri, the 25th day of April, on his way to Council Bluffs, where he expected to arrive about the 1st of May.

THE ship *Josiah Bradlee*, which sailed from this port the 5th of February last, arrived in New Orleans the 18th day of April, after a very pleasant passage. The Saints were in good health and spirits. For further information see the letter of Elder Day, the president of the ship's company, which is published in this number.

OUR first ship for New Orleans, this fall, will sail about the 1st of September. All those wishing to go in that ship, are requested to send in their names, ages, occupation or profession, and place of residence, together with £1 deposite for each person, between this and the last week in July. Let the address be correctly given. Although infants under one year of age have a free passage, we require their name and age. It is expected that the price of the passage will be about the same as usual.

ARRIVALS.—Elder John Taylor, one of the Quorum of the Twelve Apostles, with Elders John Pack, Senior President of the Eighth Quorum of the Seventies, and Curtis E. Bolton, High Priest, arrived in Liverpool, on the 27th of May, in good health, per ship *Jacob A. Westervelt*, of New York. These brethren are on a mission to France, to preach the gospel. May the Lord abundantly bless them in their labours for the spread of truth, and may the inhabitants of that great nation soon feel the awakening powers and sanctifying influences of the gospel of peace.

LET US SUSTAIN EACH OTHER.—Every faithful Latter-day Saint will respond—"Let us sustain each other." "I (says one) do always sustain my brethren and sisters by my faith and prayers." This is right, and just as it should be, for the effectual and fervent prayers of the righteous avail much. But let us be careful, that in praying for each other, we do not ask God to do more for our brethren and sisters than we would be willing to do for them ourselves, if we had the power. If a brother is hungry, naked, cold, or houseless, our prayers will be rendered much more effectual in his relief, by being accompanied by a good loaf of bread, a coat, or warm shelter, than if we should say to him, Go in peace, be ye fed, be ye clothed, be ye warmed; and at the same time not impart to him of our abundance.

There are many ways in which we can help each other: if we want a piece of work done, let us give preference to one of the household of faith, rather than an enemy. If we wish to purchase any thing, and there are brethren within reach who have the things we want, let us give them the preference. If we have employment to give, let us employ a servant or handmaiden of the Lord, rather than a stranger. The Lord does not require us to do more than we are able to do, but He requires us to uphold, sustain, and strengthen each other by our faith, prayers, means, and influence to the best of our abilities, and He will in turn uphold, sustain, and strengthen us as a people in whom He is well pleased.

It is the duty of the Saints to economise in small things, as well as in great things. If a brother and sister, who have been blessed with this world's goods to a greater or less extent, are in possession of coats, hats, dresses, bonnets or shoes, rather the worse for wear, how much better will it be for them to place them into

the hands of the deacons of the branch to which they belong, to be given to the poor among their brethren and sisters, than to sell them to an old clothes dealer for a mere trifle. Do not forget the day of small things, nor neglect to let your hearts expand as wide as eternity in your love to your brethren and to all that is good, great, and glorious. The God of heaven holds unnumbered worlds in their orbits,—and hears the young ravens when they cry. He created man in His own image,—and gave the lily that decks the field its beauty. The leviathan of the deep, and the animalcule, whose world is a drop of water, alike receive their life from Him.

LETTERS TO THE EDITOR.

Liverpool, May 29th, 1850.

My dear sir,—It is with great pleasure that I sit down to announce unto you, and through you, to the Saints in Europe, the arrival of Brothers Curtis E. Bolton, John Pack, and myself in Liverpool, on our way to France. We sailed from New York, in the *Jacob A. Westervelt*, and arrived in this place on the 27th inst. after a very pleasant voyage of twenty-two days.

The *Westervelt* is a splendid vessel of fifteen hundred tons burthen; her captain, Mr. Hudless, is a courteous and gentlemanly man, from whom we received every mark of respect and kindness, which tended to make our voyage as pleasant as a temporary imprisonment (such as is a voyage across the Atlantic) will at any time admit of.

I am necessarily led to a variety of reflections on landing in this town. Some nine or ten years ago I arrived here on a mission, with the rest of the Twelve to preach the gospel in England. It fell to my lot to come to Liverpool. At that time there was not one Saint here. I found myself alone among strangers, with doctrines to preach, and principles to promulge, which, although it was a message from heaven, and fraught with eternal truth, was nevertheless opposed to the religious dogmas, theories, and prejudices of the people. The truth, however, triumphed—the everlasting gospel prevailed, and darkness, superstition, and error gave way before the luminous beams of the sun of righteousness. The same spirit, power, and success attended the rest of my brethren in their administrations, and in about twelve months there were in this island added to the church upwards of five thousand.

There was a perfect organization of the church before we left, of the officers necessary for the furtherance of the work under the direction of the council of the church, and presidents were appointed from time to time to superintend the work here. When the powers of darkness, however, were raging against the Saints in the United States, the enemy was secretly at work in another guise, to sap the foundations of the church in this country—not by the sword, imprisonment, banishment, blood or death; but by insidiously operating upon the presidency here, and leading them into corruption and error. Whilst we in America were fleeing to the wilderness from the hand of persecution and oppression, and were encamped at Council Bluffs, four hundred miles from Nauvoo, the spirit of the Lord manifested to the Twelve that the heads of the church in this place were doing wrong, and that it was necessary for some of the Twelve to go and put all things right. Elders Orson Hyde, P. P. Pratt, and myself were appointed to come. We then left our families in wagons and tents, among the Indians, and proceeded on our misson. On our arrival here, we found things just as they had been manifested to us in the wilderness. The presidency were seeking to aggrandize themselves instead of advancing the pure principles of eternal truth; and, in the room of feeding the flock of Christ, and building up the kingdom of God, they were engaged in fraud, riotousness, and oppression. Many of the elders, who were honest in heart, were discouraged, and knew not what course to pursue. The Saints were feeble and dispirited; in fact, "the whole head was sick, and the whole heart faint." On our arrival we removed those wicked stewards, and "upset the tables of the money changers." We taught again the pure principles of the gospel, which had been once delivered to the Saints. The sheep knew the voice, and rejoiced in the ful-

ness of the blessings of the gospel; confidence was again restored, the elders were encouraged and co-operated with us; darkness gave way; the spirit of God again rested in power upon His people; new life, energy, and power was given to the work, and songs of rejoicing were heard through the land; and in about twelve months, under the administration of brother Spencer, there were upwards of 5000 added to the church. In this was fully manifested the truth of the saying of the Apostle Paul, that "God placed in the church, Apostles, and Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints for the work of the ministry;" and that it necessarily requires all the members to perfect the body of Christ; and that if one member suffer, all the rest suffer with it. We returned to our families in the month of April, 1847, after an absence of eight or nine months; and in looking over the distance I travelled that winter, in England, Scotland, Wales, and in the United States, and on my way here and back, I found it amounted to 17,000 miles.

In the spring of the same year I went on to the Valley with my family. It is now about three years ago, and I now am here on my way to France, in company with my brethren and others of the Twelve on the way to their various missions in Italy, Denmark, and Sweden. My heart rejoices to find that the cause of truth in this country is still onward. I should have been much gratified to have met my beloved Brother Pratt here, under whose able administration the cause has made such rapid progress. All things, however, seem to be doing well, and even in this town, although I suppose most that were here when I left have emigrated, I am told there are not more than five or six left, the work is still in progress, and now there are upwards of 500 members in the Liverpool branch. I understand that the work is progressing rapidly throughout England, Ireland, and Wales; and that there are upwards of 30,000 in the church in this land; that upwards of 20,000 copies of this publication will be circulated in a few days; and that the work is progressing more rapidly than ever it did before. I feel to thank my Heavenly Father for these things,—to take courage and go onward; and I would say to the brethren and elders of Israel, be faithful, be diligent, and God will bless you, and you shall yet stand in Zion, and rejoice in the fruits of your labours.

Do not judge always according to appearances, which are frequently deceptive, but according to the principles of truth, and the revelations of God. Many attempts have been made to destroy the church and overthrow the Saints of the Most High, but they have always failed, and always will fail, for truth is destined to go onward, and no power can impede its progress. God has decreed that His kingdom shall roll forth, and His word will remain firm while time lasts or eternity endures, and every attempt hitherto to destroy the church has only tended to its increase and stability. In Kirtland, Ohio, the Saints exerted themselves to build a temple under the most trying circumstances; they, however, accomplished it, and received blessings according to their faith and diligence. They were soon drove from there, however, by the hand of persecution; but they went to a better place, and in the room of being confined to a part of one county, they had the entire jurisdiction of two.

The enemy, however, slumbered not: persecution again raged, and an army of 10,000 men, part militia and part mob, was organised for the purpose of driving us from our homes, and we again had to flee from the power of persecution, stripped, robbed, houseless, homeless, aliens and strangers; but the Lord was with us, and sustained us. Our enemies thought they had destroyed the Saints, and that Mormonism (so called) was at an end for ever; and that through the power of falsehood, misrepresentation, imprisonments, and persecution, in all its diabolic forms, that the Saints would never be able again to lift their head. But they established themselves in Nauvoo, and in the adjoining country around. We purchased land, laid out farms, possessed an extensive country, built up a large city, and a temple, the most magnificent building in the state of Illinois; we increased in wealth and prosperity, had a city charter and municipal regulations, mayor, aldermen, and a city council. The state and nation found out again that we yet lived; our society and influence were extensively courted; we sent a member to the state legislature, and controlled the political destinies of that district, and were placed in

much better circumstances than we were in Missouri; and, in fact, from Missouri, surrounded by persecution and death, the Twelve started on a mission. We did not leave our homes, for we had none; but were strangers and outcasts, and our families under the protection of their brethren, at the mercy of the world. Our destination was England, and under circumstances the most trying, affecting, and appalling that ever mankind had to grapple with, we came to this land to preach those very doctrines in the which you now rejoice.

Again the enemy was on the alert: prejudices, falsehood, and misrepresentations began to abound; disappointed politicians, corrupt demagogues, and religious fanatics joined together with the dissolute, the profligate, the assassin, and robber, in persecuting the Saints. These elements combined, fanned into a flame the worst and most revolting passions of human nature; hence the house of the cottager was burnt down; men were kidnapped by gangs of unprincipled villains and whipped; corn fields were destroyed; it swept like a torrent, and seemed to pervade all classes, until two murders were committed, the most revolting and barbarous that ever disgraced the history of any country. The legislative executive and judiciary winked at these things; house-burners, kidnappers, and murderers, could stalk with impunity through the land and were protected; for, incredible as it may seem, the legislature of Illinois actually protected from the officer of the law, one of its members, the Hon. (?) J. C. Davis, accused as one of the murderers of Joseph and Hyrum Smith. Anarchy, robbery and vice, revelled in wild confusion around. The very worst passions of the most reckless of human beings, were exhibited in their most revolting forms, and life, person, and property were no longer secure. Several of the Twelve, as well as myself, had to have a guard of two men in our houses every night, to preserve us from assassination for the space of two years before we left the city finally. Vexed, annoyed, and insecure, we thought it best to leave and go into the wilderness, in the hopes of obtaining that peace among savages that was denied us by christians (so called). We again left our houses, our homes, our farms, and temple, and fled from the face of civilized (?) society, to find a home among the red men of the forest. Our enemies for a time triumphed, and seemed to think that the Latter-day Saints were destroyed for ever; and the press and the pulpit joined in our funeral requiems. But again there is a rumour of a large people having formed a settlement in the Valley of the Great Salt Lake, California, and we are again resurrected, and our position now is much better than ever it was before. We have more land, possess greater privileges, and are in a more prosperous situation than at any other time. We are living now in a beautiful valley of rich and fertile land. We have laid out one large city, and commenced two others. We have opened large and extensive farms; we have horses, flocks, and herds in abundance. We can raise all the necessaries and many of the luxuries of life; we raise corn, wheat, rye, barley, oats, and potatoes and other vegetables. We have already erected three grist mills, and quite a number of saw mills. Our contiguity to the gold mines makes money plentiful; and although persecuted, afflicted, and outcasts, we have as intellectual, prosperous, contented, healthy, respectable, and a more honest and moral people than can be found in any part of the world, as a city, town or people; and although many in Nauvoo sacrificed a great amount of property, and are perhaps not now so well situated, so far as pounds and dollars are concerned, yet the mass of the people are better off than I ever knew them to be before. There is work for every one that will work, and good pay for it. Any person can have all the land he can cultivate, and if he is not well off it is his own fault, for we have no sick. The unfortunate, aged, and widows are provided for by bishops; the lazy have to take care of themselves. When I speak of the sick, I would remark that it is owing to the health of the place—I know of none.

The press, ever vacillating, now laud us to the sky, and, after our resurrection, they look upon us as being better than we were before our death, and wonder that other people could not see the elements of prosperity long ago, and think it very cruel *now* that we should *then* have been persecuted. We have organised a provisional government, with governor, secretary of state, and a legislative assembly, judges, &c., &c., and have delegates at Congress, in Washington, seeking for admittance as a State or territory into the Union. If we obtain our request, and there is very litte doubt but that we shall, we shall possess a territory twice as large as England, Ireland, and

Scotland put together. If we get a State we shall have the choice of our own governor, legislator, judiciary, and all state officers; make our own laws, regulate our own affairs, and be a sovereign and Independent State as much so as any State in the Union. If a territory, our governor, secretary, marshall, and judges will be appointed by the President of the United States, unless other special arrangements are made, and we shall have our own legislature. In the former case we sustain our own government: in the latter, Congress pays the expenses of government. There is no doubt but that we shall receive a territorial government, if not that of a State.

Such, then, is our present position. Besides the Saints in the valley, there is an immense settlement at Council Bluffs; upwards of 3,000 in St. Louis alone; churches scattered over the United States; 30,000 in England; churches on the Pacific Isles, in the East Indies, Australia, and in different parts of the earth. We are not dead, but Truth triumphs, and will continue to do so. Circumstances cannot affect its destiny, nor persecution stay its progress. The course is onward! onward!! onward!!! to the ends of the earth! And why, is it because we are talented, learned, able, &c.? No! it is because God has set His hand to the work: it is He that sustains it, and to God be the glory for ever and ever. Amen.

Yours in the everlasting covenant,

JOHN TAYLOR.

"Josiah Bradlee," New Orleans, April 21st, 1850.

Beloved Brother,—It is with joy and gladness of heart I make known unto you our safe arrival in New Orleans, on the 18th inst., after a passage of eight weeks and four days; indeed it was too fine to be speedy. We may truly say it was a pleasure trip, having nothing more to encounter than a good breeze, except a few light squalls, accompanied by showers of rain, which occasioned sea sickness, as a natural consequence. But those who were well administered relief to the sick; so the power of God was truly manifested in our midst. Therefore it is with grateful hearts we offer our thanksgiving to our Heavenly Father, for blessing us with a passage that comparatively few have hitherto experienced. Union prevailed in our midst as much as we could expect considering our condition. The cooking seemed to try our patience most, but according to the manner in which our company was organised, accompanied with the diligence of the presidents of each section, order and peace prevailed, and the whole company could have tea and be on deck by six o'clock, when the songs of Zion were sung more or less, which caused cheerfulness to beam on every countenance. Thus were our evenings generally passed, until the signal was given for prayers, which were attended to by the presidents of each section, at eight o'clock in the morning and at the same hour in the evening, after which preparations were made for rest; our watch taking their stand at the different hatchways, so that none were admitted from deck to disturb our repose, and in a very short time silence was only broken by the breeze passing through our rigging, or the lonely foot of the sailor pacing the deck.

We had preaching twice a week, and a church meeting every sabbath, generally on deck, which was well attended by all on board, as the labours of the sailors were generally suspended during our service. We are in duty bound to express our feelings regarding Captain Mansfield. His conduct towards us has truly been praiseworthy, giving us privileges considerably more than we could have expected. He was much interested in the welfare of all on board, and was always ready to administer to those who were sick; and, as a proof of our esteem towards him, we presented him with a memorial which represents the feelings of the whole company.

Our records, during our voyage, contain five deaths, one birth, and two marriages, as follows:—Married, on the 24th February, 1850, Louis John Davies, of Glamorganshire, to Sarah Roger of Pembrokeshire, Wales. Also on the 10th March, 1850, John Carver, of Herefordshire, England, to Mary Eames of Herefordshire.

Deaths—On the 28th February, 1850, Jonathan, son of George and Ellen Matthews, aged 10 months, from the London Conference. On the 27th March, 1850, Ann, the daughter of Hannah Hughes, aged 10 months, from Wales. On the same date, Rachael, the daughter of David and Mary Riggal, of Gosberton,

aged 14 months, not in the church. On the 30th March, 1850, John, the son of George and Elizabeth Hay, aged 14 years, from Cheshire, England. On the 15th April, 1850, Damina, the daughter of Robert and Rebecca Smith, aged 10 years, from Lincolnshire, England.

The wife of Robert Norris gave birth to a daughter on the 2nd April, 1850, they are from Manchester.

The general health and spirits of our company are truly flattering. Joy and cheerfulness marks the satisfaction of all as they open their eyes upon that land which they have longed to see. We are about to prepare, under the guidance of Brother M'Kenzie, to go up the river, and trust that our Heavenly Father will prosper us in the latter part as He has done in the former part of our journey.

May God bless every instrument of power in His kingdom, that the gospel may find its way to the remotest parts of the earth, that in due time the honest in heart may find themselves safe on the land of promise, is the prayer of your brother,

THOMAS DAY.

ANOTHER EXAMPLE OF CHRISTIAN INTOLERANCE.

To the Editor of the Shrewsbury Chronicle.

Sir,—An incident has occurred which calls for severe strictures. Yours is the only journal we can look to for a liberal and candid construction. I think there is nothing incompatible with the principles which are stamped on your pages that you could reject the following; and its insertion will gratify and oblige many. It is an instance of what I should term Priestly Tyranny. Permit me, sir, through the medium of your pages, to call the attention of those, who do not think it beneath them to notice the little things of life to an act which might have been a tolerated exercise of authority, in a ruder age, if we could suppose, that even then the minor creature would not feel his passions aroused, to find the sanctity of his home violated, and his rational feelings insulted; but in our age, when the lights of civilization burn so clear as to excuse the constant boast, that "knowledge penetrates the poor man's dwelling, and makes him a thinking and another being," it does call for severe animadversion, and leads one to wonder that the intruder was not immediately driven out and the door for ever closed upon him. Most people remember a controversy that took place awhile ago, not direct, but a sort of circumlocution. The whole town was full of it; it was between the Mormons and some of the clergy, the effects of that controversy may be questionable, but my present purpose is not with doctrinal points. The extreme publicity they effected then, was checked, and has dropped. Lately they have adopted another method of publishing themselves, and making proselytes—that of distributing tracts. That body, which in our town contains none but the humble, have a right to use such means, those who dislike them can refuse them at their own door; and what is their in this, to raise the bile of the clergy—are they afraid it will undermine the walls of their churches, or destroy their hold of a living, that they should wish to destroy the paper that contains the teaching of Orson Pratt?

It is more particularly to the Abbey parish I allude, where Mr. Johnson has made himself so busy in the work that it deserves attention. Visiting one of the parishioners, he caught a Mormon tract; he said he had heard of them and had resolved to institute a search, but time had prevented him. He fulfilled his word, strictly and suddenly, and making use of the fire in each one's house, burnt them. Was there a time when politeness of manners and kindliness of feeling were confined to a certain class? Is there no self respect nor feeling of honour in the other? Can it be taught them by such an act as this? No; for however easy some minds may put up with it, just and energetic ones will hear it with disgust. The proper mode would be to visit each house and convince the poor deluded souls what pollution was in these tracts, and pursuade them to take no more. It would have been more effectual, and better; for to burn them was akin to violence, and violence always provokes rancour and hatred, which things clergymen should discountenance, and soften wherever they meet them, and not plant them in the hearts and homes of their parishioners. The hour must have been favourable for carrying out his object, or else how could he have accom-

plished it with impunity? I would not that this should be taken as mockery; others may think with me that it should not be passed in silence. To such I appeal and shall know that it is not in vain.

VERE.

April 22nd, 1850.

[Last week we refused insertion to the foregoing letter, in accordance with our rule of rejecting anonymous communications. The writer has since sent us his name (in confidence), and we now give the main part of his statement, omitting some remarks which struck us as superfluous.—ED.]

The above extract was sent us by a correspondent. The Editor of the *Chronicle* has proved himself an honest-hearted man—willing to live and let live; few editors would thus brave priestly rule, and the indignation of the *sanctified ones* of the holy evangelical church, by exposing to the world such a violation of the rights of property and rules of decency. The Rev. Gentleman might as well strive to dip the ocean dry with a spoon, as try and stop the spread of truth by burning a few tracts..—ED.

CASES OF MIRACULOUS HEALINGS.

Raywell Street, Hull, April 24th, 1850.

Dear Brother Kelsey,—The two following important cases of healing took place in January, 1849:—Thomas Briggs, aged 17, was afflicted, from three months old, with what the medical faculty call a withering limb. The most eminent doctors could not possibly heal it: their skill, however great, was entirely baffled. Many pounds were expended to no purpose. Hearing of the doctrine as taught by the Church of Latter-day Saints, Elder Henry Beecroft was called upon, who anointed, and laid on hands, and prayed over him, and from that time he began to amend, and in a short time time was quite healed; and now the lame limb is as strong as the other.

Another singular instance of the power of healing. Ann Briggs called on me to anoint her daughter, Elizabeth Briggs, who had been exceedingly ill with a large lump or swelling on her neck. She could get no relief from medical aid, but immediately after being anointed, the acute pain fled, and the swelling quite removed.

To the truth of which we sign our names as witnesses,

JAMES BRIGGS, HENRY BEECROFT,
ANN O. BRIGGS, JAMES M'NAUGHTON.

P. S.—Many are the distinguished instances of healing that have taken place in Hull, more especially when the cholera, that terror to evil doers, was making its sad ravages, and carrying of its thousands. Many were then healed by the power of faith and the holy priesthood, both in and out of the Church of Latter-day Saints. To God be all the glory, through Jesus Christ. Yours, &c.

J. M'NAUGHTON.

EXTRAORDINARY PHENOMENON.

SHOWER OF FLESH AND BLOOD.—We extract, from the *Fayettville Carolinian*, of March 9th, the following paragraph relative to a phenomenon recently witnessed in North Carolina:—"We received, on Wednesday, the following communication from Mr. Clarkson, through Mr. Holland, of Clinton, and take great pleasure in laying the astonishing particulars before our readers:—"On the 15th Febuary, 1850, there fell, within 100 yards of the residence of Thomas M. Clarkson, in Sampson county, a shower of flesh and blood about 30 feet wide, and, as far as it was traced, about 250 or 300 yards in length. The pieces appeared to be flesh, liver, lungs, brains, and blood. Some of the blood ran on the leaves, apparently very fresh. Three of his (T. M. C.'s) children were in it, and ran to their mother, exclaiming, "Mother, there is meat falling!" Their mother went immediately to see but the shower was over, but there lay the flesh, &c. Neil Campbell, Esq., living close by, was on the spot shortly after it fell, and pronounced it as above. One of

his children was about 150 yards from the shower, and came running to the rest, saying he smelt something like blood. During the time it was falling there was a cloud overhead, having a red appearance, like a wind cloud. There was no rain. The above you may rely on, and by Mr. Holland you have pieces of the flesh, which are reduced by being kept so long. Yours, &c., T. M. C. The piece which was left with us has been examined by two of the best microscopes in the place, and the existence of blood well established; but nothing was shown giving any indication of the character of the matter. It has the smell both in its dry state, and when macerated in water, of putrid flesh; and there can scarcely be a doubt that it is such."

A SONG.

BY W. J. MILLS.

We'll sing the songs of Zion,
Though now in distant lands;
Our harps shall not be lying
Untouched by skilful hands;
The winds in flitting breezes,
Will sweep the sounding string,
And tune its lofty praises,
If Saints neglect to sing.

O Zion! long adored,
By Seers and Saints of old,
Thy blessings are restored,
Thy beauties we behold;
Thy walls are sure salvation,
And all thy gates are praise—
A peaceful habitation,
In these the latter days.

When Zion reached the mountains,
They yield their golden store,
And all her limpid fountains,
Their healing virtues pour;
Where reigned but gloomy sadness,
And earth seemed in repose,
Resounds the song of gladness,
And blossoms as the rose.

From Zion's favoured valley,
Shines gospel light and grace,
And thousands soon will rally
Around her gathering place;
Where every law of heaven,
Its councils do design,
To save us, will be given
Within her sacred shrine.

The wealth, and scenes, and splendour,
That wordly minds may prize,
Are nothing to the grandeur
Of Zion in our eyes;
Adorn'd with all the graces
Of Him who called thee forth;
We love thy chosen places,
Alone of all the earth.

Yes! Zion's theme and spirit,
Our bosoms will inspire,
Until we shall inherit
The land that we desire;
Where Saints from every nation
Will swell the strain anew—
Ascribe the great salvation,
To Him who brought us through.

Douglas, Isle of Man.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 30TH, MAY 1850.

	£	s.	d.
W. C. Dunbar	2	0	0
William West	15	0	0
William Cartwright	2	0	0
Thomas Clarke	5	0	0
Henry Smith	6	0	0
Thomas Smith	4	13	0
James Armitstead	3	0	0
James S. Cantwell	4	19	0
Carried forward	£42	12	0

	£	s.	d.
Brought forward	£42	12	0
John Godsall	10	0	0
William Lamb	0	7	0
William M'Keachie	8	0	0
James Lockitt	4	0	0
George P. Waugh	8	0	0
Alfred Cordon	10	0	0
John Lyon	1	5	7
	£84	4	7

ADDRESS.—Elder George Kendall, West Street, Bridport, Dorsetshire.

To prevent disappointments, it will be necessary in future that all orders for Books, reach us at least 14 days before the date of the issue of the Star.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

BE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 13.—Vol. XII. **JULY 1, 1850.** **Price One Penny.**

THE GATHERING.

This is a subject that should not be neglected by the servants of God in their instructions to the Saints. The command to gather out from among the nations to Zion, is as binding upon the Latter-day Saints, as the command to "repent and be baptized" is upon the world at large. The gospel of the last days is, most emphatically, a principle of gathering. It not only requires mankind to forsake their sins and work righteousness, but it requires them to forsake the land of their birth and those scenes that have been familiar to them since the earliest days of their childhood; also, fathers, mothers, brothers, sisters and friends (if they will not accompany them), and flee to a land God has pointed out by revelation as a place of refuge, where He has promised to preserve them as in the hollow of His hand from the evils about to be poured out upon the earth, provided they will continue to keep His commandments. The cry from the stronghold of Ephraim is, "Gather out ye Saints of the Lord, tarry not; the strength of the Lord's house" is needed in the fruitful vallies of the mountains; come on, ye rich with your gold, your silver, and your precious things; come on ye skilful artisans, and join with us in rearing up a house to the name of the Lord of Hosts; and in establishing workshops for the manufacture of every thing necessary for the comfort and well-being of the Saints of the Most High; and in making the resting place of His people glorious. I feel like saying to every man who has the means of gathering to Zion,—What do ye here? why are ye not using all diligence to fulfil the commandments of the Lord your God?

There are hundreds of young unmarried men in the Church throughout the British Isles, who with close economy might soon be able to emigrate to Council Bluffs. Every spring there is great demand for able bodied young men to act as teamsters, and to serve in different capacities, in the companies preparing to cross the plains; therefore, any faithful, energetic young man can always depend upon a chance of being taken to the Valley, with a reasonable amount of luggage, for his labours during the journey; also, able bodied young women can generally meet with opportunities of going with families in the capacity of servants. Those young men can do more in the Valley towards assisting their friends and relatives to emigrate in one year, than they could do in five years in this country, and, furthermore, they will be where the Lord wants them.

What heart-cheering prospects does the Perpetual Emigration Fund open to the Lord's poor in these lands. I trust that the Saints will be alive to the importance of swelling this fund. Remember that it is the Lord's fund for the gathering of His poor. Who is there that will not feel willing to make deposits in such a bank, and thus lay up treasures, where moths will not corrupt, nor thieves break through and steal? Does the Lord stand in need of the pennies of the poor, or the pounds

of the rich to enable Him to gather the poor among His people? No, verily no; but He wishes to *prove* His Saints, and see who of the rich will help the poor, and who of the poor will *help themselves*,—that He *may help them*.

The Saints in this country can do a great deal towards helping themselves in this matter if they will go to work with proper energy and zeal. Jesus said, "All things are possible to them that believe." Nothing can be truer than this saying. Who will undertake to place limits to the exaltation in knowledge, power, dominion and glory of the Saint of God who *believeth* and *doeth* all things whatsoever the Lord commands him? Man can not,—and the Lord will not. What becomes of all the schemes concocted by the wise men of the nation, for the emigration of the poor to the New World, when compared with the plan now *revealed* to us under the head of the Perpetual Emigration Fund, for the gathering of the poor Saints? They sink into insignificance.

Let us examine for a moment the plan adopted for this great work of the gathering. First: we will suppose that the Saints raise TEN THOUSAND POUNDS sterling for this purpose by January, 1851. This, with what can be done by the individuals themselves, would emigrate five hundred persons, or about one hundred mechanics with small families, and fifty or sixty young men (mechanics), and also enable them to transport their tools and a small amount of machinery to the Valley, where they would arrive in the fall of the same year. Here they would be set to work immediately (at liberal wages) to establish the various manufactories so much needed for the welfare and comfort of the Saints who have gathered, and all who will gather to the vallies of Ephraim. After they have provided themselves with the common necessaries of life, their surplus earnings would be applied to the liquidation of the debt incurred in their emigration. We may reasonably expect that they would be enabled to pay the full amount of the cost of their transportation, to the authorities in the Valley, in time for it to be sent to England by January, 1854; or, three years from the date they left their native land; and no doubt the more fortunate among them would be enabled to send more or less means (extra) to assist their fathers, mothers, brothers, and sisters to emigrate. Again, suppose the Saints left behind should continue to *push forward* the good work, and should be enabled to raise *twenty thousand pounds* more by January 1852; this, with what the individuals themselves would be able to raise, would emigrate fifteen hundred persons, for it would not be necessary for this latter company to take so much machinery with them, in proportion to their numbers, as the *first company*. The Saints still left behind could raise another twenty thousand pounds by January 1853, and another twenty thousand by January 1854. By this time the ten thousand pounds sent out in 1851 will have been sent back to swell the fund for 1854, to thirty thousand pounds, and every year after this, *twenty thousand pounds* can be returned to swell the funds that may be raised in this country from year to year. By the spring of 1854 we may safely calculate that the fund raised in the Valley and in different parts of America, from year to year, will have accomplished the purpose for which it was raised, viz., the emigration of the poor Saints from the western states to the Valley.

As the fund is perpetual, it will then be added to the fund raised in this country, and will be sufficient to transport, from the Bluffs to the Valley, all that the thirty thousand pounds on hand here will emigrate to that place. The average expense per head, from Liverpool to Council Bluffs is £5 (£6 for adults and £4 for children), consequently six thousand persons can be emigrated by this fund in 1854—eight thousand persons in 1855, and so on—the fund increasing every year by the donations of the Saints in all the world, until, as President Young observes, "when the time comes that a nation is born to God in a day, they can be on their way to Zion the next." Let us thank the Lord for the comfort and consolation given to the faithful poor among His people in the prospects held out to them of soon being gathered to ZION by the PERPETUAL EMIGRATION FUND. Where is the Saint, whose heart will not leap for joy at the glorious prospect? where is the man worthy the name of Saint, who will not rejoice to put his shoulder to the wheel, and help, to the best of his ability, to roll on the great work?

Some persons may think strange that we should think of establishing manufac-

tories in the wilderness, without going to enormous expense in transporting heavy machinery across the plains to the Valley. To such I will say,—the supply of water power is unlimited, and independent of this, the mountains of Ephraim will produce the coal, iron, &c., &c., and the hands of patient industry will use the materials the God of nature has furnished in such abundance, and manufacture the machinery on the spot.

The above is merely a rough estimate, and may be too large, or, as is most likely, it may be far too small, but it is sufficient to show that the Saints *can* help themselves greatly, in their emigration to Zion. As I said before, the Lord helps those who will help themselves; and the greater the exertion the Saints will make to help themselves in a righteous cause, the greater will be the assistance they may reasonably expect to receive from the Lord.

Whilst writing upon this subject, I will offer a few remarks to the presidents of branches. A few days since I was in conversation with a president of a branch of the church, not a hundred miles from Liverpool: the subject of the emigration fund came up. I asked him how he was getting along in his branch towards swelling this fund; the answer was, "We have not done anything towards it yet, for we have been waiting for the president of the conference to come round and set us going." I was surprised to see that so good and faithful a man as the one I was talking with should be so far behind the times. By reading President Richards' address, published in STAR No. 9, it will be seen that the presidents of branches have a duty to perform as well as the presidents of conferences. "The presidents of conferences will see to it, that this subject be faithfully presented before the people in their public congregations, and adapted to the capacity of all;" also "let the president of *each branch* appoint a good and faithful man to receive whatever may be paid in, and keep a true and faithful account thereof, with the full name of the donor, and the name of the branch and conference in which they reside." And furthermore, I would refer all presidents of branches, who wait to be commanded in all things, to a revelation of God, recorded in the 6th paragraph of the 18th section of the Book of Doctrine and Covenants, "For behold it is not mete that I should command in all things; for he that is compelled in all things, the same is slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them wherein they are agents unto themselves; and inasmuch as men do good, they shall in nowise loose their reward.

I will also offer a few remarks to those who are possessed of limited means, yet have sufficient, with close economy, to take them to St. Louis or to Council Bluffs. There are many of this class who are waiting to earn a little more, so as to be enabled to lay in a quantity of clothing sufficient to last them for years—thinking, perhaps, that they are going to a country where such things cannot be had. Good, plain, substantial clothing is good capital to take west, if a person has it, or if they are possessed of means in abundance to emigrate to the Valley over and above that which they spend for clothing. Many kinds of clothing can be had as cheap in America as in England, and even if they are not so cheap, means to purchase them with are as much easier obtained as to far more than make up the difference.

From the superabundance of labourers and mechanics in this country, a man is liable to be thrown out of employment at any time, with a strong probability of remaining out until his little savings are exhausted, and himself and family reduced to want. Some comfort themselves with the idea that if they are suddenly thrown out of employment, and the season of emigration to the Bluffs, by way of New Orleans, is passed, they can go by way of New York. As a caution to all who have this idea, it is only necessary to inform them that it will cost as much from New York to St. Louis, as it will from Liverpool to New Orleans—and the fares to New York are always higher than to New Orleans, therefore they may expect to pay double as much to St. Louis by way of New York as by New Orleans. Furthermore, in consequence of the vast influx of emigrants into New York and other eastern states, who neither have the means nor the inclination to go further west, there is almost as great a superabundance of labourers and mechanics there as in England. It is, therefore, unwise to take that route if it can be avoided.

It is wisdom for every Latter-day Saint, who has from £4 to £5 per head for each member of his family over one year of age, to emigrate without delay. This will be sufficient to take them to St. Louis, where, if they will be faithful, and are possessed of common energy, they can find employment through the winter, sufficient for their support and to enable them to proceed to the Bluffs in the spring, where they can buy houses and improvements from those preparing to cross the plains to the Valley—for a very small part of the original cost. A young brother, who went from Glasgow in the winter of 1849, writes to his friends that he has purchased a small log house and twelve acres of land, enclosed and under cultivation, with a good well of water at his door, for fifteen dollars, or rather more than £3 sterling.

Small improvements will generally range from £3 to £10, and large ones from £10 to £50 each. Those improvements were made by the Saints who settled there after their expulsion from Nauvoo. As soon as they had got beyond the present reach of mob violence, they went to work with their accustomed zeal and perseverance to build houses, and to enclose, break up, and cultivate large tracts of land; and soon the unbroken solitude of the wilderness gave place to the busy hum of active life. The soil being extremely fertile, they reaped rich harvests in return for the labour of their hands; and were soon enabled to fit themselves out for their journey to the still richer vallies of the mountains. They sold their improvements, for a very small remuneration, to their poorer brethren that continued to arrive from different parts of the United States, and from England, Scotland, and Wales, who, following in the footsteps of those who preceded them, planted, sowed, and reaped in spring, summer, and autumn, built wagons during the winter months, and, when their young cattle had grown into teams, they were enabled to proceed on their journey to the "far west," leaving their houses and farms to be occupied by the hundreds and thousands of their brethren who are constantly flocking unto this great half-way house of the Saints of God in their gathering to Zion.

The land is not yet in market, and probably will not be for years to come. By a law of congress the pioneers in new settlements obtain certain rights of pre-emption, which secure to them peaceable possession of the public lands free from all taxes, until they come into market for sale, and then their right of pre-emption secures to them the preference over every other purchaser. The government is bound to let them have the land at about 5s. per acre, no matter what the value of it may be when exposed for sale; or they are privileged to sell their rights of pre-emption to other purchasers. With such opportunities as these an industrious man, with the common blessings of heaven, will soon be enabled to accumulate sufficient to enable him to go to the Valley. To show the great contrast between the situation of a poor man at Council Bluffs and a poor man in England, it is only necessary to state that employment is plentiful: labourers get 3s. per day, and mechanics get from 4s. to 6s. per day. The best of wheat flour can be bought for 10s. and sometimes for 8s. per 100 lbs.; Indian corn meal, (equal to oat-meal as a bread-stuff,) costs from 1s. to 1s. 6d. per bushel of 50 lbs.; potatoes cost 4d. per stone; beef from 1d. to 2d. per pound; pork from 1d. to 2d. per pound. Good milk cows cost from £2 to £3 each; calves, a year old, can be bought for 12s. or 15s. each; pigs for 2s. each; poultry for 4s. per dozen; eggs for 2½d. per dozen. Wood for fuel can be had for the cutting and hauling, or, if a person prefers buying, it can be had for 4s. per cord of 128 cubic feet. Here there are no rents to pay—no police dues—no poor rates, &c., &c. The Latter-day Saint who has not faith enough to gather, with such prospects before him, will never have faith enough to go forth without purse and scrip to preach the gospel to the nations of the earth.

Many of those who have considerable means really squander it away by the time they get to the Bluffs, in buying a thousand little imaginary comforts that are about as useful to them in the journey that is before them as the fifth wheel to a wagon: indeed they are rather an injury than otherwise, for they take up room in the wagons that is indispensably necessary for the carriage of more useful articles. Such persons had far better keep their money until they get to the Bluffs, and learn what things they want for the journey that is before them.

gation of the work we are engaged in. Making a profession in sectarianism, I viewed as a work of great importance, and could not for the life in me ever do so. I tried to adopt the tenets of some particular class, but in vain. My research among the *heterogeneous mass* of confused modern christianity, led me not humbly as a little child to receive its parental embrace; but enabled me to discover its naked deformity, and recognize in all I saw, a lively reality of the vision on the Isle of Patmos. "And upon her forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," and I opine, the generality of rational beings, not immediately dependent on the Lady's institutions, will agree with me in saying there is *neither beauty* nor *utility* within her borders. But is it so with the investigator of this work? Verily, No. The honest mind will find in it *simplicity* enough to render it capable of accomplishing the salvation of man—principles that will elevate the *man* and expose the *fool* —"in all and through all" a SPIRIT that will lead to *virtue* for its *comeliness* and *peace*, to eschew *vice* for its *deformity* and *misery*—in it an ORDER, the germ of a mighty power, to subjects clear and fair as the sun and moon, to enemies "*terrible as an army with banners.*" Its perfect conformity with scripture being already admitted, leave me no room here to offer additional evidence. I therefore ask my friends, who still hesitate to cross the threshold and enter the kingdom, "Why stand ye in jeopardy every hour?" "Arise and be *baptized*, and wash away your sins, calling on the name of the Lord," "*And ye shall receive the gift of the Holy Ghost;*" "Who hath also sealed us, and given the earnest of the spirit in our hearts," "For the promise is unto *you* and to your children, *and to all* that are afar off, even as many as the Lord our God shall call."

When I look around me, I do not marvel that many should hesitate for a season. Every thing that made religion savoury to men and worth contending for, has *long since fled*. I have not forgotten the rock from whence I was hewn, nor the pit from whence I was dug. I feel to sympathise with all. I know that *many have suffered much abuse*, that *society has been outraged* by the scandalous course of those who have professed to be followers of Jesus. I know that my country, proud and boastful as it may be now, has been the scene of much bloodshed; *the sword, the bayonet, the rack, the faggot*, and *the torch* have all been employed in the guise of religion. Not infidel against christian, but *christian against christian*. I am aware of it, and did I not possess *an actual knowledge* that the God of heaven had sent a message of *peace* and *salvation* to the drooping sons of men, I would be ready to exclaim, "there is no hope," "let us eat, drink, and be merry, for to-morrow we die." But thanks and praise be to the matchless name of the Lord of Hosts, *a day has dawned* in which "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." *A light has* burst forth, "though darkness comprehendeth it not," and those who have "erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Such things have been promised by inspired men: now we testify of its fulfilment. "And let him that is athirst come, and whosoever will, let him take the water of life freely." Then shall they in turn testify, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Amen.

T. B. H. STENHOUSE.

SIGNS OF THE TIMES.

Fatal Steam Boat Accident in America.—Destruction of the "Belle of the West" by fire on the Ohio. One hundred lives lost.

Mob Violence and Gross Outrage upon Women and Children. Threatened Extermination of a Sweedish Colony in Henry County, Illinois.—The *St. Louis Republican*, after describing the affair at some length, says, "A people such as we have described, mainly women and children, are at the mercy, it seems, of an outrageous mob. We did not suppose that Illinois could produce seventy men in any one county who would willingly engage in such outrages, and particularly when the objects were women and children. The sooner *they* are driven from the State,

the better it will be for her reputation. The colony deserves, and should receive the instant protection of the laws, and the offenders should not be suffered to go unpunished. According to the latest advices, the mob had fixed the 6th ult. for the destruction of the village in which the colonists were located, but it is hoped that this threat was not put into execution. It is certain that all appeals to the authorities of the county for protection are in vain, and they have besought the interposition of the governor of the State—a request which ought not to be denied them."

Great Flood in Canada.—In Toronto many houses, bridges, &c., have been swept away.

A City Destroyed by Fire.—A great conflagration at the city of Laguayra, Venezuela, March 18th, consuming the whole with the exception of only two buildings. The total loss is estimated at 2,000,000 dollars.

Destructive Storm. Sandwich Islands.—On the 28th December, a severe gale swept over the several islands of the Hawaiian group. At Maui the storm blew down twenty houses—at Wathee twenty-five houses were destroyed—the trees entirely stripped of their foliage—the sugar-cane fields much injured. In Keela and Hamakua seven or eight school-houses, several of them large and valuable, were destroyed. At Makawas the meeting-house was destroyed.

The cholera has broken out in the military hospital at Havannah. A hurricane blew over the bay on the 30th February. Several small vessels were sunk. The shipping and steamers were in great danger. Large trees were torn up, and some shipping and houses were struck by lightning.

Terrible Catastrophe at Algiers.—Springing of a mine in the quarry of Bab-el-Dued, charged with 4,000 kilogrammes of powder. Stones and blocks of rock hurled with prodigious force amongst the spectators, striking persons at the distance of more than 800 metres from the quarry, whereby eight persons were killed and twenty-nine wounded

An Austrian Correspondent of *Lloyd's Weekly London Newspaper* says, a melancholy phenomenon, which always follows in the train of great political commotions, is at present manifested among us. It is the extraordinary number of cases of mental aberration. Not a week passes in which several persons are not seized with this terrible malady.

The same journal has the following:—*Attempt to Convert the Pope.*—Dr. Townsend, canon of Durham, has repaired to Rome on a misson of a somewhat Quixotic character—with the hopeless task of endeavouring to induce the holy father to terminate the strifes which now divide the Church of Christ. To this end, Dr. Townsend proposed to his Holiness that he should call a general council to establish the basis of an universal creed. It is, surely, a novelty in the annals of Romanism, that a Protestant parson should attempt the conversion of the Pope, and for that purpose should bow before him, kiss his hand, and then proceed to wrangle in Latin. His Holiness, we are told, when discussing the question of clerical celibacy, intimated that he had in contemplation a measure on that subject in the early part of his reign, but that now such an innovation would be dangerous, even did he continue to hold that amount of power he at first possessed. The interview was protracted over three quarters of an hour. Dr. Townsend, with a laudable zeal, left with the Pope a document containing an outline of his scheme. Preposterous as this may appear, this visionary project would seem to have made some impression on the mind of his Holiness, inasmuch as, after the doctor had left for Naples, the holy father despatched a messenger to his residence to inquire the period of his return, with a view to a further consultation.

Dear Brother,—I send you the above gleanings as "Signs of the Times." How manifest to the believers in sacred writ is the fact that a time of trouble is coming upon the earth that will cause men's hearts to fail them through fear. When we take up one of the publications of the day and peruse its columns, we find them filled with accounts of robberies, burglaries, murders, suicides, thefts, seductions, and crime in all its forms, with a terrible array of "dreadful accidents," "horrible calamities," fires, earthquakes, &c., &c., to fill up the soul-sickening catalogue.—I remain you brother in the bonds of the gospel,

Stratford-on-Avon, June 1st, 1850. JOHN JAQUES.

Another class seem very anxious to become merchants in a small way, so that they may be enabled to turn a penny over two or three times between this and the Valley. They therefore buy up a quantity of watches, jewellery, jack-knives, guns, pistols, coats, pants, &c., thus locking up their surplus means in merchandise, with the hope of being able to exchange it, at a considerable advance upon cost, for oxen, cows, wagons, &c., at Council Bluffs. Many persons have met with considerable loss and inconvenience by such a course as this. When they get to the Bluffs they find that the close, calculating, Yankee cattle dealer is not at all fond of gew-gaws, nor of exchanging the legitimate and more profitable business of a cattle-drover for that of a pedlar of watches and smallwares. He would probably look more favourably upon the clothing, provided he was in want of a suit for himself; but then there would be only one chance in ten whether or not he would be enabled to encase his brawney form in a "good fit," out of the small stock generally carried out by these inexperienced outfitters. Brethren, eschew this small trading, keep your money until you get to Council Bluffs, then apply to the proper authorities for counsel, and, after you have come to a knowledge of what you want, lay it out judiciously.

And now, while you are making preparations to *gather yourselves*, do not forget the poor among your brethren, whom you are leaving behind. If you can do so without materially injuring your own emigration, *contribute liberally* to the Perpetual Emigration Fund, and the Lord will bless you for it; and, if you continue faithful, He will control the winds and waves for your benefit, and stay the hand of the destroyer in your midst, whilst journeying to the land of the Saints' rest.

I am glad to see that the Saints in some of the conferences have taken hold of the subject of the Perpetual Emigration Fund with the proper zeal, and hope soon to hear that the good work is rolling on with accelerating speed in other conferences. It is to be feared that many of the more able among the Saints, both in this land and in the land of America, have been deceiving themselves for years with respect to their desire to gather to Zion; and that they have been, almost unconsciously, weighing the blessings of heaven in the balances against the god of this world—gold; and that, most unfortunately, the side containing the *yellow* deity has preponderated. It is more than probable that there is no faithful Latter-day Saint who is not conscious that his opportunities for the acquisition of knowledge, pertaining to the things of God, will be greatly multiplied when he gets to Zion. It is an old saying, and a true one, that knowledge is power; and the apostle says, "to know God is life eternal." If we are faithful, the greater our facilities for the acquisition of knowledge,—the more rapid will be our approximation to that degree of intelligence, power, and glory that will, ultimately, enable us to live and dwell *eternally* in the presence of God. Hence, woe unto him that is at ease, either in Zion or out of it, for he shall suffer loss. ELI B. KELSEY.

A DIALOGUE,

BY JOHN HYDE,

BETWEEN A JEW, A CHRISTIAN, AND A LATTER-DAY SAINT.

Christian.—Good morning, Mr. Israelite. I never meet one of the seed of Abraham without feelings of pity. I think of the words of Jeremiah—"How is the fine gold become dim;" how fearful the fall—how foul the apostacy that has characterised the career of your people. Oh! you little think how deep is the sympathy which Christians of all denominations feel for your hapless condition—how many are the prayers, how strong is the faith, and how strenuous are the exertions which we make for the conversion of your people, and ——

Jew.—Oh, Christian, how abortive, futile, and vain are your exertions, faith, prayers and all! But you have charged my nation with apostacy: I challenge your ability to sustain that charge. Every law of Jehovah unchanged we keep, so far as circumstances will allow.

Christian.—I accept the challenge. When your nation was right, *then* you had your Moses, Joshua, Samuel, Elijah, Isaiah, Jeremiah, &c., men who bore the au-

thority, and who uttered the mandates of the Eternal to nations and empires. Where is now the thunder of the prophet's voice, that ranged the compass of Judea? Magnificent spirits, before whose lightening glance the profane, whether lofty or lowly, prince or peasant, quailed? Where are your elders and priests of the anointed lines of Melchizedec and Aaron? Where are the Urim and the Thummin, the light and the truth, whose radiant glistenings shed a halo of glory around your once exalted nation? Where is the unity that once proved your nation to be the church and kingdom of God, when you adored in *one* temple, sacrificed on one altar, when no jar ever broke the enduring harmony of prophets inspired by One Living Spirit? Where, oh, Israelite, are those jewels that once sparkled in the midst of Israel, and bore indisputable proof that God was with His people? Your nation was then right; these radiant glories distinguished you from all other people. Oh, Jew, these glories are gone—their absence proves the apostacy of your nation!

Jew.—Christian, your description of my nation anciently is true; but I deny your inference; those inspired men and marvellous manifestations were given to establish our religion at the first, but were discontinued, I suppose, because no longer needed.

Christian.—Oh! Jew, your suppositions are not proofs. While the Eternal was with your nation He spoke to you—spoke to your nation through the meek-hearted Moses—the lispings of the infant, and the warnings of the aged Samuel—the powerful and impassioned declaration of the enthusiastic Elijah—the burning visions of the son of Amos—the wailings of the sorrowful Jeremiah—the bold blunt thunderings of the plain-speaking Ezekiel. Oh! Jew; apostacy is branded upon the very brows of your people.

Jew.—Christian, you cry apostacy. Open your eyes—see our splendid synagogues—mark our profound and deeply learned Rabbis—listen to their eloquent and recondite sermons, adorned with all that is distinct in thought, sublime in language, rich in rhetoric, and gorgeous and fascinating in imagination. Apostacy! See the respectability of our standing, the extent of our charities, the piety, prayer, and studies of our holy men. Apostacy, indeed!

Christian.—Oh! Jew, a set of jarring Rabbis, with their contradictory readings, renderings, and interpretations—their eloquent and bewildering wranglings, are a poor substitute for the certainty of an inspired prophet's voice; for the *moment* you admire the hair-spliting ingenuity displayed by your Rabbis; but when you inquire which is right, the mists of confusion close upon you in all their racking uncertainty, and involuntarily you sigh for the certainty of inspired teaching.

Jew.—Christian, I am compelled to admit what you affirm. The iron of uncertainty has often entered into my soul, but yet I will not admit apostacy. Is there not great good arising out of division of opinion and numerous sects? See how they strive to surpass each other in numbers and synagogues—how they strive to excel in holiness, and prayers, and learning, &c.

Christian.—Oh! Jew, this was the exact condition of your nation when Jesus Christ came to restore your sectarian strifes of seven sects of Pharisees, three or four of Essenees, Saducees, and others too numerous to name. Jesus declared, that with all your readings and renderings, long prayers and fastings, your encompassing sea and land to make a proselyte, was all a hypocrisy that ripened its votaries for perdition. Jew, a state of division is a state of apostacy!

Latter-day Saint.—Oh! Christian, I also will speak that I may be refreshed. You argued well and conclusively. I have listened with rapture to your truthful description of the glories that gleamed around the descendants of Abraham, when theocracy was the system that ruled them—when the Eternal made known to them His high behests, through prophets, dreams, visions, the glistening Urim and Thummin. How are the mighty fallen? The Jew is indeed in apostacy—cut off from his olive tree. Christian, what have you to offer sufficient to rescue him from his lost and fallen condition, to restore him to the enjoyment of the undimmed glories, and the unveiled splendours that once, as you say, distinguished his people from all others on earth?

Christian.—Mormon, I have to present to the Jew our glorious Christianity. It would indeed be a blessed thing if they would embrace Christianity.

Latter-day Saint.—Christian, the Christianity you recommend presents a spectacle a hundred-fold more sectarian and jarring than were the Jews at the time of our Lord.

Jew.—Oh! Christian, you said our divisions in the time of Jesus proved our apostacy; you are a hundred fold more divided, therefore a hundred fold more apostate!

Latter-day Saint.—Never was conclusion more valid and inevitable!

Christian.—Thou Mormon fanatic, partizan of an impostor, what dost thou know of the beauties and glory of the religion of the blessed Jesus.

Latter-day Saint.—Christian, calling coarse and odious names argues a shallow mind; bitter words come from a bitter fountain, a bitter heart, and hearts thus bitter are called new and converted! What is the difference between the so-called new and the old? except that the new one is tenfold more deceitful than the old! To bitter words I return pity. Christian, every argument by which you proved Jewish apostacy can be levelled with more crushing and withering effect in proof of Christian apostacy. It is unjust to condemn a man or principle until you have heard what can be stated in proof of the innocence of the one or the soundness of the other; be calm, therefore—be unprejudiced; passion blinds—prejudice breaks the understanding. Oh! Christian, in sadness I inquire where is the church and kingdom established by Jesus Christ, with the radiant mildness that gladdened the heart of believing, repentant, and baptised thousands with the spirit to guide into the truths of heaven, that in certainty save—with apostles, prophets, dreams, visions, and ministering angels to expand the mind with knowledge, and enlarge the capacities of the heart for enjoyment—the healings, through the elders—anointing with oil to give relief to the bodies of suffering Saints. The work to be done required persons who were qualified for the task by the inspiration of the Holy Ghost; *none* less qualified could have done the work *then*—none other can do the work *now*. Oh! Christian, I ask where is the kingdom? Has the Immutable One changed, or has man grown so great as not to need blessings so good and divine?

Christian.—Mormon, I admit that the church as described in the Testament is not now seen. Apostles, prophets, dreams, visions, inspired men, and miraculous manifestations were given to establish our glorious Christianity—they are now no longer needed.

Latter-day Saint.—Men do not now need their souls led into all truth by the spirit, nor to have things to come shown them! they must not now expect what Early-day Saints had and enjoyed; we may look as a hungry man looks on food, but without hope of tasting it! and, Christian, is this the empty system you offer a Jew in exchange for his religion?

Christian.—I admit again, oh! Mormon, these blessings would be delightful, if we had them. See, however, our splendid colleges and institutions of learning, our gorgeous cathedrals, churches, and chapels—our men who fast and pray, and travel over sea and land to convert men—our numerous instances of people being saved.

Jew.—Oh! Christian, we have Rabbis as learned as your Doctors. Have you fine buildings for worship? so have we. Have you learned writings and eloquent sermons? so have we. Have you extensive charities? so have we; no Jew inhabits a workhouse! Have you commentaries, and renderings, and interpretations profound and erudite? so have we. Oh! Christian, what have you that we have not. You say my people are not what they were once, neither are you; you say we are in apostacy, you are tenfold more apostate than we.

Latter-day Saint.—Most conclusive, oh! Christian. This Jew, without knowing it, has been proving Paul to be a true prophet. He said before the second coming of Christ there would be a "great apostacy." How fearfully has Christianity fallen *from* the sublime standing given to it in the beginning; a kingdom with the spirit to guide and unfold truth—apostles, &c. to administer—laws to obey, clear, plain, and definite. "Repent and be baptised for remission of sin,"—power great as Gabriel's, knowledge, high as the throne of God, felicity lasting as eternity! Look around and see how men, honest and sincere, guess and grope like those that are blind when led by the blind. See, in their penitent meetings, they roar like bears, or mourn like doves. See the divines endeavouring to patch and prop their

several systems, and every patch creates a greater rent—every new remedy applied creates evils more grinding than those sought to be removed, See, strife after strife, division after division—men one moment praying most sanctimoniously, and the next emptying out their wrath and indignation upon each other.—Oh, says one, they are reforming the church. What! the finite reform a church planted by the Infinite! Reform the laws of that Being who regulates the planets as they move in their orbits. What preposterous folly. The church of God cannot be reformed by man. Christian, bring your acute mind to the honest investigation of the Church of Latter-day Saints, and you will find by comparison that the apostate condition of the christian world indicates a disastrous fulfilment of the prediction of Paul. The Church of Jesus Christ of Latter-day Saints advocates the restoration predicted by John in Rev. xiv. 6. That angel has come—the everlasting gospel has been brought back to be preached to every nation and language—the English nation and language among the rest.

Christian.—I am compelled to admit, that although your arguments are new and strange to me, they appear to be dictated by a spirit that is intelligent and kind. You say the angel has come; I cannot believe this without conclusive evidence: have you such to give?

Latter-day Saint.—Christian, you believe, I presume, that Zechariah, Mary, and Cornelius saw angels?

Christian.—Yes; certainly I do.

Latter-day Saint.—So do I. Pray state the "conclusive evidence" upon which you found your belief? Have you the *personal* testimony of Zechariah, Mary, Elizabeth, or Cornelius?

Christian.—No, I have not; but I have the testimony of Luke who wrote the gospel of Luke and the Acts of the Apostles.

Latter-day Saint.—Then upon the single testimony of one man, Luke, you believe angels appeared to Zechariah, Mary, and Cornelius. Now, mark me; Joseph Smith saw angels. I have his *personal* testimony, repeated and reiterated at all times and under all circumstances, through his career traced in sorrow and suffering, and which terminated in blood! This testimony is confirmed by the testimony of Martin Harris, Oliver Cowdery,* and David Whitmer, who, in their testimony in the preface to the Book of Mormon, affirm "they saw the angel and heard the voice of God" attesting the divine mission of Joseph Smith. These three witnesses are yet living: they were members of the Church of Latter-day Saints; for unfaithfulness they were excommunicated from the church: yet, notwithstanding this, they still firmly adhere to their former testimony. What did they gain by their testimony? Suffering and sorrow, having been driven from city to city, from place to place. It is contrary to human nature for men to *lie wilfully* for the sake of suffering. Men in general shrink from suffering, at times even on behalf of truth. I have, therefore, stronger evidence to believe Joseph Smith than I have to believe Luke. If I am to reject the testimony of four, surely I ought to reject the interested testimony of one. I ought and do receive the testimony of both Luke and Joseph.

Christian.—I admit that the argument is fairly stated, and the conclusion inevitable, if the character of the testifiers is trust-worthy. Pious persons, however, affirm that Joseph, Martin, Oliver, and David were bad men.

Latter-day Saint.—Pious men, who prayed often and fasted frequently, affirmed that Jesus and His apostles were foul impostors, vile sabbath-breakers, gluttons, wine-bibbers, treasonable persons, not fit to live. Do you judge Jesus by the testimony of pious enemies? No, you judge His character, &c., by the testimony of friends. Pursue the same line of judgment toward Joseph Smith, and the issue is triumph: his bosom burned with a love to humanity, manly, frank, and Godlike. You believe in the testimony of Moses as to the wonders recorded in the Pentateuch, yet Moses killed the Egyptian and hid his body in the sand! Joseph Smith never did anything like that. You believe and receive the Psalms and Proverbs, yet David and Solomon sinned foully and fearfully. Let your reason and common

* See Obituary.

sense speak and judge righteous judgment. A false prophet will ever teach something false: Joseph taught in perfect accordance with scripture, just as a true prophet must do.

Christian.—I ask pardon for any ebulition of unkind feeling on my part. I must think over these things; this conversation has impressed me with a far more favorable opinion of the doctrines of your Church than I previously held.

Latter-day Saint.—Heartily, freely, and fully granted. I love and pity humanity, down trodden as it is. Oh! I long for the time to come when destruction, prompt and resistless shall envelope the systems that have exerted such baneful influences upon society—that have debased the human family, and shut out the light of revelation from the world; but the day is nigh when the reign of righteousness shall be established when the cruel disparities that crush into misery, or blast into crime shall be annihilated—when the gospel in its glorious light and liberty shall sway its mild sceptre over renovated humanity. The world understands not the Church of Latter-day Saints; but hear me when I now affirm what the world will one day know—that in this now despised church are the very principles so plain, and yet so powerful, that they will ere long shatter the blood-cemented systems of Babylon—principles that in their own triumph will raise mankind to their own lofty level, and for suffering humanity's sake may this issue be speedy. Even so. Amen

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The Latter-day Saints' Millennial Star.

JULY 1, 1850.

INCREASED CIRCULATION OF THE STAR TO OVER TWENTY-TWO THOUSAND COPIES.—With this number we commence the increased issue of the STAR. The semi-monthly circulation of this valuable publication, now amounts to over TWENTY-TWO THOUSAND copies. We shall print several hundred copies (extra) of each number, which will be distributed among the conference agents, with the request that they will use every exertion to get them introduced into the principal stationers shops throughout the kingdom, and exposed for sale. It is expected that, for the present, the book agents of all the branches of the church in the British Isles, will be more than willing to bestow their labour gratuitously in this general effort for the more extensive circulation of the STAR, so that we may be enabled to let the booksellers have them at the rate of 7s. ℔ 100, with the understanding that all unsold copies will be taken back at the end of each month. It is probable, that through this means, many thousand copies of this organ of the church in the British Isles may be circulated among the people, that could not otherwise be done. It is possible that in many of the branches, the present subscribers will have a greater or less number of copies which they will wish to dispose of by sale, and consequently will be enabled to supply the booksellers in their immediate neighbourhood without any additional number being sent from this office. Should such be the case in any of the conferences, we request the book agents to inform us of the fact as soon as convenient, as we do not wish to print a greater number than will be sufficient to supply the demand.

We are happy in being enabled to state that the conferences have, without exception quadrupled their subscriptions for the STAR. This is truly praiseworthy. We say to all, do not be in a hurry to dispose of your extra copies, for if kept clean they will bring double or treble their cost by the time you get to the Valley; and, in a day to come, they will be sought after with more avidity than fine gold.

SOME time in the fall of 1846, or winter of 1847, a large number of the 4th and 5th volumes of the TIMES AND SEASONS were deposited in the hands of the book agents of several of the principal conferences for sale. We now call upon those agents to

render an account to this office, immediately, of the disposition of those books. Elder Taylor is now here, and wishes to settle with all persons who were appointed agents for the sale of the TIMES AND SEASONS at that time.

ELDER George B. Wallace, High Priest, arrived in Liverpool on Sunday the 9th of June, in good health and spirits, per ship "Hemisphere," from Boston.

PRESIDENT RICHARDS' LETTER TO THE EDITOR.

Dear Brother,—According to Elder Wallace's appointment, he will labour in the London Conference under the presidency and counsel of Elder T. Margetts, who is doing a great and glorious work in that conference, as may be seen by reference to the conference report. Six hundred have been added to the church under his presidency during the past six months, and the prospect is, that the London Conference will soon be the first in numbers in this kingdom. Truly the spirit of God is munificently bestowed upon those who faithfully declare the words of life, and also upon those who receive their testimony. Indeed it seems to be a precious harvest time of souls, and all the elements of discordant society seem to lend their genial influences to ripen the public mind, and prepare the honest for a separation from the stubble, and a gathering into the garners of the Lord before the more stormy season of the earthquakes, plague and sword shall have come on. And I would say to the elders, seek to bestow your labours where the people are most ready to hear your words and obey them. As the wheat of the field does not all ripen equally soon, so the people are not all equally ready to hear the truth; therefore thrust in your sickles where the wheat is ripest, and there is no man who is diligent in his master's business, exemplifying his faith by his life, but shall have great joy in bringing souls to a knowledge of God.

At the South Conference, held in Bath on the 19th of May, Bridport, and several other branches in its vicinity, were detached, and organised under the presidency of Elder George Kendall, as the Dorsetshire Conference, numbering more than three hundred members, the fruits of Elder Kendall's labours; and we expect to see a more extensive field open along the English Channel in that region, and many added to the church that shall be saved. The faithfulness and zeal of the ministry in the South and Dorsetshire Conferences is commendable, and promises a rich ingathering of souls for the future. About 1000 have been added to the South Conference since its organization in November, 1847.

On Saturday, the 8th instant, Elders John Taylor, Lorenzo Snow, and Erastus Snow, left London for their several places of appointment on missions assigned them —the former for France, aided by Elders Bolton and Pack—Elder L. Snow for Italy, *via* Southampton, accompanied by Elders Joseph Toronto, and T. B. H. Stenhouse—Elder E. Snow, *via* Hull, for Copenhagen, in Denmark, accompanied by Elders John Forssgreen and G. P. Dykes, Elder Peter Hanson having sailed on the 6th of May. Truly it was an occasion of great joy to these servants of God to meet with others of their brethren from Zion, and attend the London Conference on the 2nd of June, in the metropolis, at such a distance from their families and brethren, with whom we had stood side by side, in the common defence of our lives, and the lives of our brethren and families; but we were there for the word of God's sake and the testimony of Jesus, and surrounded by a vast assemblage of Saints, who participated largely in the common joy that the knowledge of God—eternal life—was about to be offered to the nations in the north and south, as well as the west of Europe.

In contemplating the work of God in the British Isles as it now is, being the result of efforts bestowed in a day of smaller things, what may we calculate upon as the fruits of the labour that will be bestowed by these intrepid heroes of truth, these dauntless men of God, among the nations where they are going. It is incalculable to the human mind, nought but the revelations of Almighty God can manifest the joy that will result from these missions, both in heaven and on earth, to those who will through their testimony obtain deliverance from the powers of Satan, and

be brought nigh to their Heavenly Father, and partake of His power, being crowned with His glory.

The brethren destined for the Continent were all in good health, and seemed to drink deeply of the spirit and power of their ministry. They go, nothing doubting, while the prayers and blessings of tens of thousands are with the utmost unity being offered up to heaven in their behalf: they also remember with unfeigned love and oft expressed gratitude the many testimonials of the love of the British Saints, bestowed upon them in aid of the missions in which they are engaged.

F. D. RICHARDS.

Waterloo, June 10, 1850.

"I DO NOT FULLY UNDERSTAND IT."

While it has been my happy lot, for a few years, to be entirely devoted to preaching the gospel of our Lord and Saviour, I have had much cause to rejoice in beholding many of the honest in heart and "meek of the earth" turn from the error of their ways, to serve the living and true God; and here I might observe, that I have rejoiced with much gratitude of heart for the many blessings which I have witnessed bestowed upon the Saints, individually and collectively, through their obedience and faithfulness in observing the commands of God. For my own part, I can testify that the goodness of God hath ever attended my humble efforts to raise the degraded children of Adam, from their truly miserable condition, to a state of enjoyment and peace, which passeth the understanding of all but those who possess it. As I have thus been humbly and pleasantly engaged—endeavouring to bring my fellow-beings out from under the influence of the confused and withering institutions of Babylon, I have seen and heard much that has led me to choose the above sentiment on which to offer a few reflections, for the benefit of those who are searching for truth.

The few who take the trouble to compare the ORDER—ORDINANCES—BLESSINGS—PROMISES—OPPOSITION—SLANDER, and PERSECUTIONS of this Church, with the Church of Christ in the days of former apostles, find little difficulty in discovering a *perfect coincidence* in all things. Still I have heard, times without number, such persons exclaim, "if I was certain your religion was of God, I would embrace it; but I must wait a little, as at present *I do not fully understand it.*"

I am not about to complain of a thorough investigation of the work; indeed I rather admire the carefulness of our friends. I have seen some who believed, rejoiced, and obeyed the commands of God at the first preaching of His servants; and have ever stood firm and nobly to their principles, through good and through evil report: yet I have a lively recollection of the parable of the sower, and if I was to give preference, it would certainly be to those who receive "the seed" in some depth of soil—their fruit generally being more abundant and abiding. I am therefore solicitous of investigation. Nevertheless I have seen many, who, in their research, for a season become friendly to the principles of the gospel, evincing a great desire to possess a knowledge of their truth (and had all but obeyed the gospel) then suddenly becoming dark in their minds, loose the light they had acquired, and ultimately realise the force of those words, "*my spirit shall not always strive with man.*" To save others from falling into the same vortex, I therefore offer a few remarks.

Let me first enquire, how do men arrive at a full understanding of earthly things? Answer—By *experience;* this is the great, and *universal* teacher; "for what man knoweth the things of a man, save the spirit of man which is in him?" If the principles of the Latter-day Saints, had no higher origin than fallible man, all who hear them might easily come to a perfect understanding of them—by their own wisdom; as it will readily be conceded, that which can be acquired by one, may be acquired by all. But he asserts without hesitancy, that his religion *is* from *Heaven,* that GOD *is its* AUTHOR. If so, how then shall we acquire a *knowledge* of its truth? If the things of man are known only by the spirit of man, "even so the things of God knoweth no man, but by the Spirit of God." The very fact of

thousands of men and women, now bearing testimony that they have received a definite *knowledge* of the truth of this religion, *since they complied with its requirements:* and this acknowledgement giving all people to understand, if they had ever made a profession before, that the whole of their previous life, however sincere they may have been, had been spent in professing or propagating an *apostate religion*, which they had inherited from their fathers, "in which there was no profit:" while others may have heard and read as much of our principles, yea more, whose abilities and earthly experience may be far greater, still crying out if they did fully understand it they would obey it, is a great evidence of its truth; for the Son of God hath said "*Except a man be born again he cannot see the kingdom of God.*" "The natural man," says Paul, "receiveth not the things of the spirit of God: for they are foolishness unto him, neither can he know them because they are spiritually discerned." Did then our friends, who have heard the Elders of Israel, possess this understanding before they obeyed the laws of God—what dependence could we place on the words of inspiration? None whatever. But we rejoice that the word of God is sure and steadfast, "as a nail in a sure place." "If any man will DO His will, *he shall* KNOW of the doctrine whether it be of God." Paul, in writing to those who had obeyed the commands of God, and "were called to be Saints," says, "the *Spirit* itself beareth *witness* with *our Spirit*, that we are children of God." Peter testifying to a great and glorious truth, which the people of that day bitterly opposed because they could not understand it (the resurrection of Jesus), affirms that "they were witnessess of these things, and so is also the *Holy Ghost*, whom God hath given *to them that obey* Him." Paul, many years after this testimony from Peter, wrote to the Church at Corinth, "no man speaking by the Spirit of God calleth Jesus accursed:" and that "*no man* can say that Jesus is the Lord, *but by the Holy Ghost.*" John, another of the apostles, sums up the whole in a few words, "he that saith, I *know* Him, and keepeth *not* His commandments, is a liar, and the truth is not in him."

I have been led to bring forth a few of many passages of scripture, to shew that it is *only* the *obedient* who can arrive at a full understanding of the ways of God. Isaiah taught ancient Israel "if ye be *willing* and *obedient* ye *shall* eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." And I ask, what more reasonable? If the Lord has a land choice above others, who so worthy to inherit it as the *willing* and *obedient*. In these last days the heavens have been opened, and a message sent to cheer the honorable of the earth with *glad tidings*, that "the Lord had set His hand to fulfil the promises made to the fathers"—making known principles more important, more transcendently grand, than ever had been entrusted to mortal man, —to establish a kingdom whose dominion shall extend from the rivers to the ends of the earth. If the great God hath risen to "do His work, His strange work; and bring to pass His act, His strange act," who so worthy to come to an understanding, and partake of that *knowledge*, which to know and observe continually, is life eternal, as those who are *willing* and *obedient* in the day of God's power?

How often has my mind been filled with light, and my bosom with joy, while I have thus poured out my soul, in pourtraying the blessings which pertain to the citizens of the kingdom—and as I thought had made the path of entrance so plain that "the wayfaring man, though a fool, might not err therein;" when every nerve of my body had been exhausted, and my voice had almost lost its tone: when nothing would have filled my soul with so much joy as the *willing obedience* of those searching for truth. Who can describe my feelings when I have listened to the old cry, "I do not fully understand it, or I would embrace it."

Sometimes I have been ready to weep and wail for the stiffneckedness of the people, and almost constrained to act like Paul, shake my garments and tell them they had counted themselves unworthy of eternal life. Such, I have no doubt, has been the feelings of the most patient of the servants of God. One thing, however, I am certain of, such has been my own; and similar cogitations have occupied my mind many midnight hours, while my aching body was seeking its rest from the labours of the day, till at last I have resolved to cast a reflex to paper, hoping it may meet the eye of investigators, that my labour may not be spent in vain.

I have already observed I do not complain at, but rather admire a strict investi-

OBITUARY.

Elder Wallace informs us that Oliver Cowdery died last February of consumption. Brother Cowdery is one of the THREE WITNESSES to the BOOK OF MORMON. For rebellious conduct he was expelled from the Church some years since. Although he stood aloof from the Church for several years, he never, in a single instance, cast the least doubt on the truth of his former testimony. Sometime in 1847 or 1848 he sought to be admitted to the fellowship of the Saints. His return to the fold was hailed with great joy by the Saints, who still remembered him with a kindly recollection as one who had suffered much in the first rise of the Church. He has now gone the way of all the earth. May he rest in peace, to come forth in the morning of the first resurrection unto eternal life, is the earnest desire of all Saints.

REPORT OF THE CONFERENCES IN THE BRITISH ISLANDS FOR THE HALF YEAR ENDING JUNE 1st, 1850.

CONFERENCES.	Number of Branches.	High Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Excom.	Dead.	Emigrated.	Baptized.	Total No. of Members.	PRESIDENT.	SECRETARY.
Cheltenham	20	0	0	47	34	34	20	11	4	10	159	731	William Booth	J. Stay
Manchester	30	1	1	103	192	83	39	75	21	68	256	2787	William Gibson	W. Dunn
*Bedfordshire	21	1	2	52	58	25	19	13	0	1	128	810	John Spiers	
Liverpool	14	0	1	50	65	27	22	25	10	67	153	1018	Glaud Rodger	J. S. Cantwell
Warwickshire	20	1	1	48	48	25	20	31	3	24	76	791	Alfred Cordon	John Toone
Worcestershire	11	0	0	25	21	8	9	10	1	5	16	304	John Lyon	Samuel Williams
Isle of Man	3	0	0	8	7	5	4	0	0	6	5	95	John Kelly	W. G. Millis
Glasgow	26	0	1	93	68	91	39	160	9	16	180	1846	J. Clements	Walter Thomson
Norwich	14	0	1	36	55	25	18	20	0	0	154	585	Thomas Smith	John Harris
Newcastle-on-Tyne	18	1	0	56	41	16	12	20	5	0	79	623	William Speakman	Thomas Greener
Lincolnshire	13	1	0	39	37	23	5	9	3	16	67	429	Lorin Babbitt	John Killingley
†London	42	0	0	103	119	72	47	56	15	43	595	2529	Thomas Margetts	George Bentley
‖Herefordshire	22	0	2	60	58	46	29				288	954	C. H. Wheelock	
§Staffordshire	16	2	0	60	55	21	17	27	6	15	50	647	J. D. Ross	William Wright
Derbyshire	14	0	2	45	25	21	11	3	3	0	46	445	Lewis Robbins	T. B. Ward
Leicestershire	5	0	0	13	17	8	6	2	0	9	37	262	Lewis Robbins	Sydney Mee
Hull	6	0	0	18	19	8	4	16	3	1	44	327	James M'Naughtan	Charles Barnes
South Conference	17	0	0	32	60	42	35	39	5	23	116	1099	George Halliday	Henry Fulstone
Sheffield	29	0	1	56	105	67	41	77	16	16	310	1929	J. W. Cummings	Walter Savage
Bradford	15	0	0	39	59	26	14	12	6	52	109	783	James Marsden	
Edinburgh	22	1	0	47	42	60	21	95	7	23	164	1331	C. Dunn	Geo. P. Waugh
Clitheroe	10	1	0	23	28	19	11	10	4	14	25	347	William Moss	William Wolstenholme
‖Southampton	5	0	0	10	8	4	2					166	T. B. H. Stenhouse	J. Shephard
Galloway Union	2	0	0	3	2	0	0	3	1		1	21	John Kelly	
¶Wales 11 Conferences	110	3	0	423	242	219	128	222	17	71	731	4342	William Phillips	John Davis
Birmingham	18	0	2	85	103	56	43	95	6	44	191	1909	James H. Flanigan	John R. Brook
☞Preston	8	1	0	40	28	18	2					500	G. D. Watt	
**Channel Islands	5	0	0	6	11	10	4	6	2	0	48	253	W. C. Dunbar	Elias Cave
Ireland (*no report*)														
Total	536	13	14	1600	1610	1059	622	1037	147	524	4048	27863		

* To this conference have been added, since January, the branches of Luton, Eddlesbro, Flamstead, Hemel Hempstead, and Studham.—See note to London Conference. † Since January the branches of Luton, Eddlesbro, Flamstead, Hemel Hempstead, Studham, Southampton, St. Heliers, Gorey, First Tower, and Haverdepau have been detached from this conference, according to a decision of the Special General Conference held in Liverpool, January 5th.—See STAR No. 2, Vol. XII. ‡ To this conference have been added since January twelve branches, formerly forming a part of the Welsh church.—See note to Wales Report. § This now comprises the late Macclesfield Conference.—See Special General Conference Report, STAR No. 2, Vol. XII. ‖ Formerly of the London Conference.—See note to London Report. ¶ From the Welsh church have been deducted, since January, twelve branches, containing about 450 members, and annexed to the Herefordshire Conference, in compliance with a resolution of the Special General Conference, held January 5th.—See Report, STAR No. 2, Vol. XII. ☞ No Report from Preston since January. ** This conference comprises the branches of St. Heliers, Gorey, First Tower, and Haverdepau, detached from London.—See note to London Report.

THE VALLEY.

BY JOHN TAYLOR.

Let me go to the Valley far off in the west,
To my kindred and brethren whom I love best;
Where love and affection our hearts will o'erflow,
To my home in the mountains—oh! there let me go.

Let me go to the Valley, and find me a rest,
And live with the righteous and dwell with the best,
Where contentment and peace, like the rivers do flow;
To the beautiful Valley—oh! there let me go.

Let me go, for my friends and my brethren are there,
With whom I'm united in praise and in prayer;
Who like gold have been tried and are pure as the snow;
To the faithful in Zion—oh! there let me go.

Let me go to my lov'd ones, who've long been oppress'd,
Who have fled to the Valley far off in the west,
Where no feuds can assail nor foul mobs overthrow;
To the lovely and virtuous—oh! there let me go.

Let me go to the Saints that in Zion do dwell
Let me roam in the Valley and rest in the dell;
Let me share in their joys, or partake in their woe,
To the home of the righteous—oh! there let me go.

Let me go to the Zion, which God hath prepared
As the hope of the Saints—as rest and reward,
Where the fountains and rivers in purity flow,
And the earth teems with plenty—oh! there let me go.

Let me go, for the light of eternity 's there,
And join with the faithful in praise and in prayer;
Where celestial streams from Jehovah do flow,
To the pure and the just ones—oh! there let me go.

Let me go where the banner of freedom 's unfurled
To all creeds and professions throughout the wide world;
Where all tribes, hues and nations in safety may flow,
And be free from oppression—oh! there let me go.

LIST OF MONIES RECEIVED FROM THE 30TH MAY TO THE 12TH JUNE, 1850.

James Walker	£26	0	0
James W. Cummings	20	0	0
Alfred Cordon	2	0	0
James S. Cantwell	3	13	6
William Naylor	0	6	0
Lewis Robbins	2	0	0
William West	28	10	0
Henry Thomas	1	12	0
Carried forward	£84	1	6

Brought forward	£84	1	6
William Speakman	5	0	0
Thomas Smith	4	17	10
William Cartwright	3	10	0
James Marsden	10	0	0
Henry Beecroft	3	0	0
John Godsall	24	0	0
	£134	9	4

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14.—Vol. XII. JULY 15, 1850. Price One Penny.

REMARKS ON THE BOOK OF MORMON.

BY WM. GIBSON.

As our faith in the Book of Mormon as a record of the ancient inhabitants of America, written by commandment of God, revealed by the ministration of an angel, and translated by the gift and power of God, is looked upon by this generation as a proof of the extreme folly and ignorance of the Latter-day Saints in general, I shall give a few reasons for believing that the coming forth of such a record is perfectly consistent with reason, scripture, and the character of God.

I shall commence by quoting the testimony of the apostle Paul. Acts xvii. 24, "God who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needeth any thing; seeing He giveth to all life and breath and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." From this passage we learn that wherever we find men upon the face of the earth, that they are all of one blood, (the offspring of God, see verse 29), and if one man should come into the world in an age of darkness and ignorance, and another in an age of light and intelligence, it was God who determined the times before appointed, and thus the particular time when we should dwell on the earth has been determined before by God, and not only this, but the particular part of the earth where we should dwell, thus, if one part of mankind are born in Britain, another in Hindostan, another in Turkey, and another in the wilds of America, it was God who appointed the bounds of their habitation.

I shall next take the testimony of Peter concerning the character of God. Acts x. 34—"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him." See also Paul's testimony. 1 Timothy, 2nd. chap. 3 and 4 verses —"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth." But I would here ask, can a man fear God who has never heard of Him? Can a man work righteousness without a knowledge of His will? Again, if God wants all men to be saved, can a man be saved without faith in Jesus Christ? If not, how can a man believe in him of whom he hath never heard? How can he hear without a preacher? and how can he preach except he be sent? See Romans, x. 14. If, as Paul says, God wants all men to come to the knowledge of the truth, we find that knowledge cannot be obtained without revelation. Hear what Jesus Christ says on this subject. John xvii. 3—"And this is life eternal, that they might know thee the

only true God, and Jesus Christ whom thou hast sent." Then if it is eternal life to come to the knowledge of this truth, how is this knowledge to be obtained. See Luke x. 22. Jesus says, "All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal Him." So then we find that men cannot be saved without revelation. They cannot hear without a preacher, and they cannot preach unless God sends them.

Has God then ever given revelation, and sent inspired men to preach to any portion of mankind? O, yes, we are told that He sent them in ancient days to Asia, to Africa, and to Europe; but these things are all done away now, and none but the foolish Mormons believe that God ever gave any revelation or had any inspired preachers in America; and why not my Christian friends; could the red men be saved without revelation? No, or Christ speaks falsely; are they not of one blood with us? Yes, or Paul speaks falsely; and was it not God who appointed to the red man the bounds of his habitation? Prove to me then that God gave revelation and sent inspired men to Asia, to Africa, and to Europe, and gave none to America, and you prove God to be a respecter of persons, Peter a liar, and the Bible a fable, so then my Christian friends you can take your choice.

If, then, it be reasonable to believe that God gave revelation to the ancient inhabitants of America, is it unreasonable to expect that He would enable them to record those revelations, and thus hand them down to posterity, seeing they would be the words of God as much as any contained in the Bible?

But it may be asked, if they once had revelation, why did they lose it? I answer, because of transgression. Were the writings of the Old Testament never lost? Let those who think so read the 2nd Book of Kings, chap. xxii. from the 10th verse, and the xxiii. chap., 1st to 4th verse, and find their error; and even yet how many books are still wanting. I shall enumerate a few, Book of the Wars of the Lord, Numbers, xxi. 14. Book of Jasher, Joshua x. 13. Book of the Statutes of the Kings of Israel, 1 Samuel, x. 25. Book of Enoch, Jude xiv. Book of the Chronicles of the Kings of Israel, 1 Kings xiv. 19. Book of Nathan the Prophet, and the Book of Gad the Seer, 1 Chron. xxix. 29. Book of Ahijah the Prophet, and the Book of Iddo the Seer, 2 Chron. ix. 29. Book of Shemeiah the Prophet, 2 Chron. xii. 15. Book of Jehu, 2 Chron. xx. 34. Book of the Sayings of the Seers, 2 Chron. xxxiii. 19. Book of the Story of the Kings, 2 Chron. xxiv. 27. Were not these books as good scripture as the rest of the Old Testament, and if they should ever be found, are we not bound to receive them as such as well as the rest? No, we are told, unless we have better proof of their authenticity than any we have for the truth of the Book of Mormon.

Then tell me what proof you have that the part of the Old Testament that was lost, and found by Hilkiah, was the law of God. Read the quotation I have given above, and you will find that you have only the word of a man and a woman, Hilkiah and Huldah. And were the writings of the New Testament never lost; no man of common sense will say they have not; and have they all been found; if any one thinks so let him read the following passages, 1 Corinthians, v. 9. Ephesians, iii. 3. Colossians, iv. 16. Luke, i. 1. And should they be found, how will you prove their authenticity, or I might rather ask how will you prove the authenticity of those you have which compose what is called the New Testament. Had those men who voted that the books we now have are authentic any better guide in doing so than their own opinion? if not, where is the proof of their authenticity. Who ever saw the originals? and even if any one could see them, how could he know them to be so without revelation, and without the originals how can you prove which of all the various translations of the scriptures is correct?

Whereas for the truth of the Book of Mormon we have had, and still have on the earth, living men who have seen and handled the original thereof, and some of them bear witness that it was shown them by an Angel of God; while thousands of living men have received testimony of its truth, and of the truth of the testimony of the first witnesses thereunto by the voice of the Almighty, the ministration of Angels, visions, and the witness of the Spirit of truth.

But we are often told if you have got the original plates of the Book of Mormon

why not show them openly; and what better would the world be if they saw them without revelation to know what they contained; and unless God gave every man a revelation for himself, the world would still have only the testimony of those who had received this for the truth of the translation.

Paul, says Hebrews xi. 1., that faith is the evidence of things not seen, and that it cometh by hearing the word of God, Romans x. 17; he also who bears witness to the word of God must be sent by God, for how can we hear without a preacher and how can he preach except he be sent, see Romans x. 14; thus we find in every age of the world, men's faith in God and the things of God was founded on the testimony of a few of their fellow-men whom God called and sent to them; for instance, the world in the days of Noah had only his testimony that God had given him, a revelation concerning a coming flood; and the world now (except the Latter-day Saints) have only what is said to be the testimony of Moses concerning that event, the creation of the world—the fall of man, &c., &c.

The Children of Israel, after Moses's day, believed that the Holy of Holies contained the Ark, and that the Ark contained the tables of the law which Moses put there, with the Pot of Manna, Aaron's Rod, that budded, &c., &c., and that the Glory of the Lord appeared over the Mercy Seat, and what testimony had they for this, were they shown to all the people as the wise men of this day want us to do with the Plates of the Book of Mormon; no, they had only the word of the High Priest for it, and he only went in there once a year.

Again, the Christian world believe in the Resurrection of Jesus Christ. Has He shown himself to you, my Christian friends? did any of your parsons ever see Him? I think in consistency you ought to make the same demand of Him that you do of the Latter-day Saints, that is to show himself to all the people if He wants them to believe in His Resurrection; and what proof have you got that He rose from the dead at all; did He show himself to all the people when that event is said to have taken place, see Acts x. 40. Did not the Holy men of that day, the Chief Priests, the Scribes, and the Pharisees declare that His body was stolen from the tomb, and did not the Roman soldiers who watched the tomb declare that they fell asleep, and while they slept, the body was stolen, and did not the Jews believe them, and do you not think that under these circumstances they were, at least, as much entitled as you to demand that He would show himself to all the people if He wanted them to believe in His resurrection? Did He ever do so? Did any but His own followers ever see Him after He rose from the dead, and who were they? why, the poor fishermen and their companions, men who were charged with stealing His body, men who were as much despised and discredited in their day as ever the Latter-day Saints can be by this generation; and these were the men to whom Jesus said, Mark xvi. 15, Go ye into all the world and preach the gospel, (of course the resurrection formed an essential part of it), to every creature, he that believeth and is baptised shall be saved, and he that believeth not shall be damned; and had the world no way of proving their testimony, certainly they had, men could prove their testimony by the very same means by which men can now prove the testimony of those who bear witness to the truth of the Book of Mormon, for when Jesus sent them into all the world to preach the gospel to every creature, they were commanded not only to promise men salvation in the world to come, through faith and obedience to the testimony, but they were commanded to promise to those who believed that in the name of Jesus, they (the believers) should cast out devils, speak in new tongues, take up serpents, heal the sick by the laying on of their hands, &c., see Mark xvi. 17, so that men could prove whether they spoke truth or not; and by the same means can the people now prove those who bear testimony to the truth of the Book of Mormon; for God has sent us to bear testimony of its truth to all the world, and to preach the gospel to every creature, declaring that he that believeth and is baptised shall be saved, and he that believeth not shall be damned, and these signs shall follow them that believe in the name of Jesus, they shall cast out devils, speak in new tongues, take up serpents, if they drink any deadly thing (unknowingly) it shall not hurt them, they shall lay hands on the sick and they shall recover, so then, my Christian friends, reject the Book of Mormon and our testimony of its truth, and for the same reasons to be consistent you must reject the Bible, but the Latter-

day Saint believes them both, because he has proven the testimony of Peter and Joseph Smith both to be true, as these signs do follow them that believe.

Having now shown (I hope) that the coming forth of such a record is perfectly consistent with reason, the character of God and His dealings with the human family, I will next proceed to show its harmony with scripture.

(*To be Continued.*)

NOVEL READING.

(*From the Western Watchman.*)

WHY *do you read novels?* "To gain *a knowledge of history*, because many novels are founded on it" replies one. Suppose a naturalist should form of clay the figure of a new and unheard-of animal, and then deck a part of it with the wool of the sheep, another with the fur of a beaver, another with the feathers of an ostrich, and another with the quills of a porcupine, and thus by culling parts from certain *real* animals, should at length finish his *ideal* animal, would you make this uncouth combination of parts a subject of study in order to gain a knowledge of natural history? How does this new animal differ from a novel? The former is but an impersonation of the latter. The writer of fiction produces a new and unheard of book. He culls scraps of veritable history from here and there, and skillfully entwines them to suit his fancy. Examine carefully the historical novels of that prince of writers, Scott, and you will find, in comparing them with veritable history, that he has used facts only to give an air of truth to his works: in many cases, he has awfully distorted even these, in order to adapt them. It is the province of the historian to tell the truth; of the novel writer, to tell what he pleases. The one gives you a transcript of real events, the other daguerreotypes the floating images of his excited fancy; and yet you go to the novel writer to gain a knowledge of history!

Why do you read novels? "To gain *a knowledge of human nature*," replies another Alas! for poor, erring humanity, if novel writers are its expositors. Our fallen nature is yet groaning under the curse of Eden. There is enough in the actual affairs of life to make a good man exclaim, "My whole head is sick, and my whole heart is faint;" but the real condition has far more symmetry, harmony, and order, than these ideal caricatures of novel writers. The very nature of their vocation impels them to go beyond the boundaries of truth, and to present to their readers not what is *true*, but what is *new*. Examine cautiously any of their works, and you will find that, with comparatively few exceptions, the characters with which you are so much delighted have not their likeness in heaven, on the earth, or under the earth. They are chimeras in the brain of your author, and yet you study these in order to gain a knowledge of human nature.

Why do you read novels? "To make myself conversant with *the best styles of writing*," replies another. This is a specious plea, and is often urged. But it is false. The individual who makes this a motive for reading several thousand pages of fiction, is self-deceived. There is nothing but the *artificial interest* that they create, which gives them the preference, and there is hardly a single novel written in a style worthy of being employed in writing a veritable book. One of the silliest objects in the world is an individual melted to tears while reading a novel: weeping over the phantasms which an author has made to flit before the mind. Wherein consists the utility of subjecting our finer feelings to such airy trifles? God never intended them to be exercised thus. But suppose that you could acquire the best style by reading novels, are you ignorant of that well established fact in mental science, that the mind becomes assimilated to that which it habitually contemplates? Now, although you may be able to speak with the tongues of kings, and princes, lords and knights, and be familiar with tournaments and scepters and crowns, and understand fully the sickly nomenclature of royal gallantry, what benefit does all this confer on you? * * * The very objects with which you ought to be familiar, have no attractions for you now; because your natural relish has been perverted.

You do wrong in reading novels, because you subject your *purity of mind* to a fearful trial. It is hard to discriminate between the good and the evil in novels. The novel appetite being once formed, it craves all. A hellish seduction characterizes this kind of reading. The unhappy being who takes the first steps becomes enamoured of the pleasure it affords. All other reading becomes dull and lifeless. Now observe this fact. Only one successful attempt has been made to write a novel in which woman is not a prominent character, and lust one of the main ingredients in the composition of its plot. Authors are well acquainted with human nature. They know that it loves to coast along the borders of infamy and crime. Open vulgarity and obscenity are forbidden by reigning custom; but novel writers, by means of honied words and artful plans, lead the mind just far enough to give it courage in its own imaginative powers, and then leave it in a most dangerous situation A virtuous impulse would send it back; but, alas! here the enemy puts forth his greatest efforts. Where the novel writer leaves off, the devil commences, and instils far more polluting thoughts than the literal construction of the word implies.

You do wrong in reading novels, because you destroy your *power of concentration of mind*. It is a fearful truth, that novels require less mental exercise than any other kind of reading. A mind wholly absorbed in fiction becomes dwarfish and unfit for the actual duties of life. The reason is obviously because the imagination is exercised, and the reasoning faculties lie dormant. You may feed the animal frame on chaff, and you will soon compel it to drag out a miserable existence; so you may feed the mind on fancies, and it will become enervated and unworthy the name of intellect. Exercise your reasoning powers. Store your mind with truth—that alone is beautiful; and you will find that thought is productive: each effort better capacitates the mind for the next. You will make a geometrical progression. Whereas in novel reading your mind resembles the cup of Tantalus—an ever-flowing stream enters, but the water rises not. E. B. R.

LETTER TO PRESIDENT F. D. RICHARDS.

Hull, June 10th, 1850.

Dear Brother,—Elders Forssgreen, Dykes, and myself, have taken our passage for Copenhagen, on board the steam-ship Victoria, which clears this evening, and leaves dock with the morning tide. Before leaving the British shores, permit me for myself and in behalf of my brethren to bid you and the British Saints over whom you at present are called to preside a *hearty farewell:* and at the same time to express the sincere thanks and gratitude of our hearts to our Father in Heaven, and to the Saints generally, for the cordial welcome with which we have everywhere been greeted since our arrival in this country. And I pray my heavenly Father to let the choicest of heaven's blessings rest upon all those who by their means or otherwise have rendered us "aid and comfort" upon our mission; the kind remembrance of whose deeds, I trust, will not be effaced from my mind while Heaven's lamp continues to light my tabernacle.

It might seem superfluous to say that I have been pleased with my visit in this land; nay, my soul magnifies the Lord continually in knowing and realizing that throughout the length and breadth of the land, "the sick are healed, devils are cast out, and the poor have the gospel preached unto them." But again, my heart almost dies within me when I contemplate their impoverished condition, coupled with their intense anxiety to be gathered with their brethren in Zion; and I should almost despair of that laudable desire being gratified did I not know that the God who delivered Israel from Egyptian bondage, has promised also to make bare His arm in behalf of His people in the last days. But when I consider the promises of the Lord unto the first elders of the church, and the adverse circumstances under which we have laboured to build up the kingdom from the beginning, and the prosperity that has attended their labours, and the many doors of deliverance which the Lord has opened for His people during their continued persecutions in America, and their present unexampled prosperity, after their recent spoilation and

banishment, I say, dear brother, when I reflect upon all these dealings of God with us, they teach the lesson that nothing is too hard for the Almighty, or too marvellous to look for when His word is pledged; and I hail the germ of a great "Perpetual Emigration Fund," for the gathering of the poor Saints, as the dawning of the day star of deliverance from the land of Zion.

I pray the God of Abraham and Joseph to bless you and all your fellow-labourers in this land, and fill you with wisdom and arm you with the power of God and great glory, and crave at your hands a like prayer in behalf of myself and brethren who go to open up the fulness of the gospel to other nations, that the angel of His presence may go before us, and the wisdom of the Highest direct our movements to His glory and the salvation of many souls.

I remain yours in Christ,

ERASTUS SNOW.

LETTER FROM AMASA LYMAN TO J. H. FLANIGAN.

San Francisco, April 11th, 1850.

Brother J. H. Flanigan,—Dear Sir,—I improve this opportunity in addressing a few lines to you, which circumstances have not allowed me to do since we parted at Winter Quarters, Council Bluffs, on the 29th May, 1848.

We all reached the Salt Lake Valley in good health and spirits in October, 1848, where we found those who had preceded us in good health, with good prospects, peace and quiet abounding with them. After our arrival the weather continued fine for the most part, until December, when winter set in with its snows, which lasted until February. During the winter, that singular epidemic raged to a wonderful extent, known as the *gold fever*. It resulted in carrying off in the spring some eighty families, besides a party of some twenty men.

As the time of their starting drew near, the presidency concluded, in order to have an eye to the interests and welfare of the church in Western California, that I should, with others, visit the country; consequently about the 11th of April, 1849 (one year from the date of this), with a company of twenty men, I left the city and succeeded in fording and ferrying the Weber, and Ogden fork, and Bear river. Performed our journey in safety, having crossed the Sierra Nevada mountains on the snow (the 19th of May) on which we travelled four days without food for our animals. Arrived at Sutter's fort, May 25th. The party that accompanied me went immediately to the mines. I continued to San Francisco. In the month of July we started a company across to Salt Lake City, with about 4,000 dollars tithing. They arrived at the Lake in safety about the first of October. About this time brother C. C. Rich was appointed by the presidency to visit Western California, and left the Lake with a party of brethren, travelling by the southern route, destined for the mines. They arrived in the lower district of Upper California in the month of December, when brother Rich immediately started for San Francisco. After remaining in the mining district until fall and the commencement of the rainy season, I again returned to San Francisco, and remained during the winter watching the movements of political affairs—made one visit to Puebla, where the legislature of the *would-be* State of California were holding their first session. About the 9th of February I sailed from Francisco in company with brothers Hunter, Crismond, and Clift, for Sanpedro, for the purpose of ascertaining the practicability of making a settlement of our people in the lower district. On landing at Sanpedro, we learned that brother Rich was on his way to San Francisco. On the receipt of this intelligence, brothers Hunter, Clift, and Crismond, continued their journey by land to San Diego, and I immediately returned with some thirty of the brethren whom we met at Pueblo Delos Angelos. I sailed from Sanpedro on the 2nd of March on my return, and arrived in San Francisco on the 13th. Found that brother Rich had been there in my absence, and gone to the southern mines. I remained here with the brethren until the first day of April, when we started for Sacramento city. On our route we met brother Rich, who accompanied us to Sacramento.

On the 5th, returned to San Francisco with brother Rich, where we met brother

Hunter from the lower district. On hearing his report, in connexion with brother Crismond's, we concluded to make a settlement—an effort was made to purchase a large tract of land and favour the same. Brothers Addison Pratt and James Brown are now here on their mission to the Society Islands, to prosecute the good work already begun in those parts of the mighty Pacific.

It is with intense satisfaction and pleasure that I hear of the prosperity of the servants of God and the advancement of His work in Great Britain; but, brother James, be prudent of your delicate constitution in a strange and foreign clime—a climate that has always been severe on the American brethren. Preserve your health, for there is plenty to do if you live long to assist in doing it. To do good is acceptable, but to accomplish great good, which will result in greater glory, will require a length of time.

Remember my kindest regards to all our brethren in England. That God may prosper you and all His faithful servants, is my prayer in the name of Jesus Christ. Amen. Respectfully, in the Gospel Covenant.

AMASA LYMAN.

PSALM.

Come ye that love the Lord, I will speak of the loving kindness of our God, for his mercies endure for ever.

His goodness extends from generation to generation, and all the children of men are benefitted.

What tribute shall we render to Jehovah, who reigneth in the heavens, for his manifold blessings and abundant care to the workmanship of his hands?

For those who work righteousness and fear God are accepted of him without respect; they want not any good thing.

He giveth his angels charge concerning them to bear them up in all their afflictions, to save them out of all their troubles, to redeem them from the hand and power of the strong man armed.

As gold leaveth the fire purged from dross, so come up his Saints from the burning, pure and holy before him.

More than conquerors are they through him who hath loved them, and given himself for them, and bought them with his own precious blood.

To him be honour and glory, for ever.

The words of the Lord do good to the upright at all times, illuminating the mind and filling the understanding with light and intelligence.

A voice of glad tidings, a voice of comfort and consolation to the poor and needy.

That bringeth joy to the bosom; that causeth the broken heart to rejoice;

That bursteth asunder the fetters of the the prisoner; that breaketh the chains of the captive:

That undoeth the heavy burden of the oppressed; that setteth the bondman free.

A voice of glory and immortality unto all people for obedience unto salvation, for restitution and restoration, for exaltation and perfection.

O give thanks all ye righteous for the free favour of his word to us-ward; a light shining through gross darkness, that pointeth to the law and to the testimony.

For truth hath sprung out of the earth, an holy angel hath looked down from heaven.

He hath committed the gospel fulness; He hath made known the ancient order; He hath restored the old paths;

He hath renewed the everlasting covenant; He hath revealed the stick of Ephraim; He hath brought again the high priesthood of Melchisedec.

He hath sent again the comforter, which leadeth into truth, which sheweth things to come.

The humble rejoice in the words of the *book*. The deaf hear, the dumb speak, the blind see, and the tongue of the stammerer is loosed.

The lame man leapeth like an hart; the contrite spirit is full of gladness.

The ransomed return to Zion with loud songs with everlasting joy upon their heads.

Sorrow and sighing flee away; the bitter is sweet; the afflicted glory in salvation and are upheld.

The Lord sent quails from heaven; by the side of the waters the sick on their beds reached forth their hands and were fed.

The Gentiles on the rivers saw it and wondered; they beheld the deliverance of our God and marvelled greatly.

I will speak of the goodness of God in the assemblies of his Saints; I will tell it in the great congregation.

Let all the Saints rejoice, let the earth be glad, let every creature shout the high praises of king Immanuel.

Let the mountains and hills flow down at his presence, and the solid rocks weep for joy.

Let the desert blossom as the rose, and the wilderness be glad.

Let the rivers and all the waters murmur harmonious anthems to their eternal king.

Let every herb and every tree whisper the voice of pease and love; let the brute creation return thanksgivings to him that sitteth upon the throne.

Let the vast expanse of creation reverberate with Hallelujahs to the great I AM.

Glory, and might, and majesty, and dominion, and authority, and power, and everlasting praises be to him whose name is above every other.

Let all things praise the Lord. Praise ye the Lord.

HARVEY L. BIRCH.

The Latter-day Saints' Millennial Star.

JULY 15, 1850.

PRESIDENT ORSON PRATT was at Kanesville, Council Bluffs, on the 3rd day of May, in excellent health and spirits. He would, without doubt, start on his return to this country about the 15th of June, and his arrival in England may be looked for about the last of this month. May the Lord preserve him from all evil, and in due time return him to our midst, that we may again rejoice in his society and be blessed with his inestimable labours is the daily prayer of tens of thousands of the Saints of God in the British Isles.

WE are under the necessity of again giving notice to all persons who wish to emigrate, that in sending up their deposits, they must inform us of the time when, and the place where, they were born; also their occupation. And we again request that they will be *very particular* to have their address given in full, and written in a PLAIN LEGIBLE hand. This will prevent disappointment to the parties, wishing to go, and save us a great deal of trouble.

THE ship *Hartley*, which sailed from Liverpool about the 4th of March last, arrived in New Orleans on the the 2nd of May, 1850. The Saints were generally in good health. For further information see the letters written by Elder Cook, the president of the ship's company, and Elder Thomas M'Kenzie, our agent in New Orleans, both of which are published in this number.

MORMONS FOR DESERET.—A party of 209 Mormon emigrants, principally from New England, leave to-day for St. Josephs, on board the De Witt Clinton, Capt. John S. Devinney. They take the overland route for Salt Lake. They are industrious and intelligent people, and will, no doubt, be a valuable addition to the population of the Mormon State.—*Pittsburg Commercial, April 22nd*, 1850.

CONFERENCE.—The adjourned Conference will meet and conclude its business on Sunday next 10 o'clock a. m., on the same ground where it was on Sunday, the 7th ult.

Elder Orson Pratt from Liverpool, and Wilford Woodruff from Boston, Massachusetts with many other elders from the East, are expected to be present.—*Frontier Guardian, May 15th.*

COUNSEL.—It is our advice to our friends abroad, whose circumstances, will permit it, to come to this place and winter here, provided they have the means to do it, if they cannot come sooner, and then they may be ready to go early to the Valley in the spring. If they are not able to go to the Valley, they can remain here and cultivate the richest soil in the world, the products of which will command as high a

price as the same will bring in any part of the Union. Take the *Guardian* and pay for it, and you will get all the information from this point and also from the Salt Lake, that will be of interest to you. Those who stop here, should have teams and farming utensils suitable for farming.—*Ibid*

Bow of Promise.—Mr. Joseph Smith when alive, said that none need fear a general famine while they could see the rain-bow in the clouds. That was a sure indication of seed time and harvest; but, continued he, when the bow disappears, or when it is not seen, look for famine and distress. Who has seen the bow in 1850: We have not; yet we should be pleased to see it. But let no farmer slacken his hand in putting in seed, though clouds, frost, cold, and dry weather cast a present gloom over your prospects. Do your duty, and trust to a wise and merciful Providence to bless your labours.—*Ibid.*

LETTERS TO THE EDITOR.

St. Louis, May, 1850.

Dear Brother,—The ship *Hartley* arrived in New Orleans on the 2nd of May, 1850, with a company of Saints under the presidency of Elder David Cook, who I think has discharged his trust faithfully. The Saints that came on the *Hartley* as far as New Orleans were generally in good health. They had very little sickness on board, but were much annoyed by the Irish passengers. The conduct of Captain Morril was most shameful: he did all in his power to make their situation as miserable as possible; and when they were holding their meetings he took particular pains to annoy them. The Lord reward him according to his deeds. The captain was very kind to some two or three of the females, inviting them into his cabin, and at the same time acting as a demon towards the rest of the company. This is one great evil the elders have to contend against, namely, the imprudence of some who call themselves sisters.

The Saints have been warned, time after time, on coming to America to be careful of their diet, and of exposing themselves; yet, as soon as they land they commence eating fresh meat and vegetables, and drinking large quantities of water. The consequence is, that when they start up the river they are taken ill. This can be avoided by obeying counsel. The Saints I think would do well to provide themselves with spices, cayenne pepper, mustard, camphor, and peppermint.

I have delayed writing at New Orleans, as I was going up with the company to St. Louis. The second day after we left some of the Saints and others were taken ill with diarrhœa. I immediately gave them some remedies I had provided before I started, and all were healed directly. The destroyer is abroad on the waters, and it requires the united faith and prayers of the elders to pass through the scenes that are before them. This I know by experience. All that came on the *Hartley* have arrived safely in St. Louis. Many of those who are apparently good Saints when they start away, when they arrive in New Orleans find fault with everything, from Brother Pratt down to Thomas M'Kenzie. I am now on board the *Era* on my way to the Bluffs, in the company of some good Saints who love and worship God. Praying God to bless you, I remain yours respectfully,

Thomas M'Kenzie.

New Orleans, May 3rd, 1850.

Dear Brother,—I write to inform you of the safe arrival of the ship *Hartley* on Thursday, the 2nd of May, after a passage of 59 days from the River Mersey. Our passage was more like a pleasure trip than otherwise, for not one of our sails was ever reefed from the day we left Liverpool to the day we arrived in New Orleans. Unity and peace prevailed among the Saints, but we had some little trouble with the captain and three female counsellors that he chose out of our company. These three were not in the Church, but one of them had been expelled from the Church

for unlawful deeds. The captain never was friendly to us, because we were Mormons. He gave me liberty to preach once on deck, but since that time he has called Joseph Smith everything that was bad; and when I asked him if he ever knew him do anything that was bad, he would tell me he knew nothing of him; so you see what kind of a man we had to put up with. But after all the Lord was with us, and blessed us all with health and strength. There were very few who were so much as sea sick. One child died coming up the river on the 1st of May: we buried it in New Orleans. No births nor marriages during the voyage. I have seen Brother M'Kenzie: he has taken a steamer, and we intend sailing to-morrow. Brother M'Kenzie is going with us up the river. No more, but remain your brother in the gospel,

DAVID COOK.

Southampton, 16th June, 1850.

Dear Brother,—Expecting this evening to leave England for the Continent, allow me, if you please, through the pages of the STAR, to bid a general farewell to the thousands of my friends that I have visited during my short sojourn in this country, as well as to the tens of thousands that I have not had the pleasure of seeing. I wish also to embrace this opportunity to express my gratitude to those of my friends who have so kindly, so nobly, and so generously contributed their assistance in aid of my mission.

Permit me to say, brethren and sisters, your manifestations of friendship toward me, and the deep and peculiar interest you have exhibited to spread the principles of light and immortality into distant regions, shall ever be held in the most lively remembrance and meet with fourfold reward.

During the few years of my absence from this country, now on my return I notice with surprise and with thrilling interest, the rapid progress of the work of the Lord in various parts where I formerly laboured, particularly in the Birmingham and London conferences. Long must I remember the consolation, the delight, and joy I experienced in visiting some of the conferences in company with President F. D. Richards and Elder Erastus Snow. In witnessing such lovely order, such beautiful harmony among the Saints—such meekness and humility, and wisdom and power, and such enterprise as characterise the presiding officers of branches and conferences. And I will here say to members and officers, continue in well doing, speak of only what you do know, leaving alone what you do not know. Be serious minded, be watchful, be prayerful—control your passions, keep all the commandments and you shall dwell with God in eternity, receive His glory, and in this life be delivered from the yoke of oppression, and have added unto you houses and lands, gold and silver, flocks and herds.

Listen to the counsel of F. D. Richards, who presides over you in the absence of Elder Pratt. He is a good man—a wise man—one who has been through many sufferings and hardships, thereby having acquired much useful knowledge, which can only be had by individual experience.

In a few hours we sail for the Continent. I am accompanied by Elder Toronto from the Valley, and Elder Stenhouse, President of the Southampton conference. And I would here observe, that neither brother Stenhouse or myself know anything of the language of the people where we are going; neither can Elder Toronto either read or write it. Unknown to me are the scenes of toil, of hardships and sufferings I may have to experience. What may be the result of my exertions towards effecting the establishing of the gospel among the people I visit, is a matter concerning which I do not stop to inquire, I am sent by the revelation of the Lord to proffer the gospel to Italy. If her people receive my testimony, they receive the word of the Lord,—rejecting it, they reject the gospel of eternal life. My work and business will have been accomplished, the Lord justified, the nation left without excuse.

Affectionately,

LORENZO SNOW.

Portsmouth, June 17th, 1850.

Dear Brother,—My silence of late must be attributed to the most welcome visit of our brethren from America. I did intend writing you last week, but owing to

my visiting Southampton and Portsmouth with Elder Snow, my time was so taken up with his cheering and most interesting company, that I could not write. I presume you are aware of the change that has taken place in the Southampton conference. Elder Snow has taken Elder Stenhouse with him to Italy. Elder Stenhouse would have written you before he left, had his time allowed, but the notice being so short, he could not, therefore he requested me to send you a line in his behalf.

The Southampton conference is composed of five branches, numbering in all about 160 members. This conference has been raised by the indefatigable labours of Elder Stenhouse. When Elder Snow announced to the congregation of Saints that he was going to take Elder Stenhouse, they were astounded for a time, and the only way they could give vent to their feelings was by tears. However, the principle of obedience was spoken of—they saw their duty, and showed their willingness to do all they could to roll on the work of God, by giving liberally to Elder Stenhouse, to help him on his mission. Allow me to say here, that I never saw a small number of Saints produce in the same time, and under similar circumstances, such an amount of money. They did well; the Lord will bless them for their kindness; nay, he did bless them—they felt blest at the time.

Elders Snow, Stenhouse, and myself visited Portsmouth, a branch belonging to the London conference. We laid the matter before the Saints in this branch, and here again the liberal hand was stretched forth; although but a few hours notice was given, several pounds were raised and presented to Elder Stenhouse. All appeared to feel the importance attached to the Italian mission, and I think the proof is seen in the act of giving liberally to aid the cause.

One thing more, though rather delicate, yet I must say a word in regard to Sister Stenhouse. The resignation with which she bore the trial of parting with her husband, was praiseworthy indeed—a resignation which proved she loved her partner, and at the same time shewed she loved her God more, and was willing to give up the choicest treasure on earth for the cause of God. Oh! how delightful it is to see the Saint of God willingly giving up all for the gospel's sake.

I left Elders Snow and Stenhouse on Saturday, they expected to sail at twelve o'clock on Saturday night, the 15th. They were well and in good spirits. Elder Toronto also accompanied them, and was something better than he has been for a long time past. They wished me to present their united love to Elder Richards, Sister Pratt, Brother Linforth and yourself. Accept of my warmest love for all the before mentioned names, and believe me yours always faithfully,

THOMAS MARGETTS.

Merthyr Tydfil, June 13th, 1850.

Dear Brother,—On the 9th instant a Special General Conference was held here, for the purpose of receiving our dear Brother John Taylor, one of the Twelve Apostles. According to promise he arrived just in time for our morning meeting; and after he had taken a seat on the stage, a "Welcome Hymn," composed for the occasion, was sung. He is the only apostle that has visited Wales; and since this was the second time for him to be here, you can judge how we Welsh Saints were delighted. We had gathered so many officers and Saints together, that we had no place to hold one half, which caused us to spend the remainder of the day on the Market Square, under the large canopy of heaven, where thousands had gathered to see and hear the apostle. He spoke at great length, and his words penetrated our hearts, where they have been written never, I hope, to be effaced. Every thing he uttered proved him to be an apostle of Jesus Christ, and that he came not in his own name. He also showed himself to be "a citizen of the world," having no regard for one nation more than another; for, being an American himself, he called the Welsh "good-hearted fellows," because they had been accustomed to stand for their rights. He wanted to make all nations one; and to do his part he was willing to be an American, Englishman, Scotchman, Irishman, Welshman, and even a Frenchman too. If one nation wishes to excel another let it be in their good works. Language was nothing to be boasted of, for the best was only the

remains of Babel. He said that Captain D. Jones, Dr. Levi Richards, President W. Phillips, &c, were all good men, and were teaching correct principles; also, that the Welsh Saints were good people. He knew all this through the Spirit of God. He conferred his blessing upon them all in the name of Jesus Christ; and throughout the meetings the Spirit of God flowed freely from heart to heart, till every one's vessel was full.

Dr. Levi Richards, President Phillips, and Brother W. Howells, aided Elder Taylor in making the conference truly interesting to all, inasmuch as the majority did not understand English well enough to be edified by him alone. We shall never forget such a conference; and may the time soon arrive when some of the other apostles that are in Europe will pay us a similar visit. What a blessing is their presence! It makes our hearts to burn within us; our first love is kindled anew, and we are ready to do anything in our power for their sake, knowing that they are the servants of God. We pray that they will remember us, along with others, that we may prove worthy to be gathered out of Babylon, to be no longer Welshmen or Englishmen, but the Israel of God. We care nothing for a language if we can understand one another, and have the same Spirit to guide us. The languages of the earth will cease when the church shall become as a "perfect man." We shall then require a perfect *language* too; and till we can get that language, we have nothing to boast of. It is true that God has revealed himself in the Hebrew, Greek, English, and other languages, but it was not because they were purer and intended to become general, but because they answered the purposes of God at the time. The word of God must be spoken to every nation, kindred, tongue, and people; and, therefore, all languages will be useful till the honest in heart shall be gathered from among all nations. We want Welsh, and English too, while in Wales; and when we have finished our labours here, we shall pray God for the language of Adam, that we may hold a conversation with him when he shall come to see his children.

But I have forgotten Brother Taylor. I ought to say that he did not come here to rest, though he wanted it, I should think, after travelling so much; but he preached three times on Sunday, laid on hands, and blessed many. Monday morning again he got up early, and confirmed, blessed, preached, sang, and made us all to rejoice more than ever before. At half-past four we went with him to Cardiff, where he preached again to a large congregation, until he caused the devil to rage. He left the following evening for Bristol, in company with Brother Phillips; and to-day Brother W. Howells will meet him there, on his return to France. All that I have to say is, we enjoyed all we could wish during the conference, and were built up. Union prevailed among the Saints, whether English or Welsh. Several have been baptized since Sunday, and good prospects before us.

I think the circulation of the STAR, in Wales, will be increased sevenfold, if all will do as they have promised. We have appointed an agent at Swansea, and another in Monmouthshire, who will get their parcels direct from you. Till another be appointed in this part, I shall continue as an agent, and shall want you to send a parcel every fortnight.

I shall not add more at present, but shall take another opportunity of letting you know more how we get on, as you have requested. My best love to Brother F. D. Richards, Mrs. Pratt, Linforth, and yourself. Yours in the the Lord,

JOHN DAVIS.

17, St. Mary Street, Northampton, June 3rd, 1850.

Dear Brother,—I have sent you an extract from a popular publication of recent date, which will show the public "the way the money goes." "At the late annual meeting of the 'British Society for promoting Christianity among the Jews,' it was stated that, during the past year, six individuals, who had been under instruction by the missionaries of the Society, had been baptised. The balance sheet showed the total receipts (including a balance from the last report) to be £4034 0s. 5d.; and the expenditure £3687 17s. 8d." On this statement "*Punch*" makes the following remarks:—

"The conversion of these Hebrews, then, cost upwards of £600 a head. Money well laid out truly. But, considering the educational and other destitution existing around us, we think it might have been laid out a little better. Besides, there is a mode of christianising the children of Israel at a very small expense. The least costly and most effectual way of promoting christianity among the Jews would be that of getting it practised among Christians."

Will some person inform us how many years it will take, at six souls per year, and what amount of money it will cost to convert all the Jews in the world, supposing they number from five to six millions of souls, at the rate of £600 a head? And what lasting benefit will the Jews derive from this (so called) conversion?

Now, if these hireling priests are going to take the Jews to heaven, (as they call it,) to glory, and to God, who can tell us where this heaven is located? And if this God is everywhere present, and fills all space, who can tell where these Jews are to be taken to after their expensive conversion? as I heard one of the greatest advocates of Jewish conversion declare, in a public meeting, that heaven was not to be upon the earth.

If, then, those missionaries take the Jews to the wrong place, will not the God of heaven have to send one of His servants to fetch them back, and place them in the land which the prophet Ezekiel saw in his vision, (chap. xxxvii.) Jeremiah (chap. xiv.) tells us that God will send fishers and hunters, who are to gather Israel, and place them in their own land. The hireling priests promise the Jews a heaven beyond the bounds of time and space: their employment, singing and praying to a bodiless god; and, instead of being in the form of men, they are to be a kind of nondescripts, with a great pair of wings fixed upon their backs: monsters who can live for ever without food; sing, pray, and fly, and never tire; wear a golden crown made from nothing, placed upon the head of a shadow, thus to continue for ever and ever. But when the servants of God go forth at His command to the house of Judah, they tell them the time has come for God to make a new covenant with them,—that He has spoken from the heavens, raised up a prophet —that the deliverer has come from Zion, the lion has gone up from his thicket, while the destroyer of the Gentiles is on his way. That the time has come for the promises made to the fathers to be fulfilled: the time to speak comfortably to Jerusalem, that her warfare is accomplished, her iniquity pardoned—the voice is crying in the wilderness, "prepare ye the way of the Lord, and make straight in the desert an highway for our God,"—that Jerusalem is to be re-built, the land divided as in days of old,—that they are to gather to their own land, and there God will give them pastors from himself,—that He will pour out His spirit upon them, and write His laws upon their hearts,—that His tabernacle shall be with them, and that they shall be His people, and He will be their God for ever and for ever. That ultimately their heaven will be upon the earth, composed of cities whose walls are to be of precious stones, the gates of pearl, and the streets paved with gold, while towns and villages stand in the distance,—the earth is to bring forth its increase, and God is to add His blessing,—the flocks, cattle, and herds are to increase, —the lion to dwell with the lamb, the wolf and the kid lie down together. They will show them (the Jews) that as they have endured the curse, so now they are to enjoy the blessings; "for the knowledge of God shall cover the earth, as the waters cover the face of the great deep."

When these great events have taken place, will not some of the house of Judah smile at the recollection that, in the year 1849–50, it cost England £3687 17s. 8d. to make six of the house of Judah believe that God was made of nothing, and His blest abode beyond the bounds of time and space.

I am your brother in the gospel,

THOMAS SMITH.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive.—*St. John*, v, 43.

Dear Brother,—While reflecting upon, and taking a retrospective view of, the various dispensations of God unto man, and the reception and treatment His servants have met with, the above true and forcible words attracted my mind's eye.

Amongst all the various revolutions and attempted improvements which have characterised almost every age—while change has been the order of the day in all generations to the present time—man seems to have retained in his rebellious nature at least one trait which time and circumstances have left unchanged: I refer to a decided antipathy to anything in the shape of a message direct from heaven, or a man coming in the name of the Lord. Noah in his day came forth with a message of importance to the whole human family; but he got it from God, he came in the name of the Lord, he spoke against the sins and abominations of mankind, and, therefore, himself and message were treated with contempt, the consequence of which was, their destruction bodily, and a long imprisonment spiritually of all who rejected his message. If Noah had studied the planetary system, and professed to have made the discovery himself, without connecting the name of the Lord with it, his reception might have been different; many no doubt would have attached themselves to him as a man of science and philosophy. It was otherwise: he came in the name of the Lord, and, therefore, he was rejected. Succeeding generations, however, venerated his name, and believed in his mission, while at the same time they despised the servants of the same God living in their own day, and bearing tidings for their own salvation.

Such has been (almost without exception) the reception of every servant of God in every age, till Jesus the Son of God himself came as a Redeemer and Saviour, at a time when the voice of prayer could be heard at the corners of the streets, the scriptures expounded in every synagogue, monuments and sepulchres reared in honour of Moses and the prophets, holiness to the Lord written on the garments of men famed for their learning, charity, and piety. Well, how was he received by these holy professors? As an impostor, a wine bibber, a glutton, a friend of publicans and sinners, a devil. He made manifest their corrupt hearts—their hypocritical holiness, ignorance, and craft. He came not in his own name, but in his Father's name, and, therefore, like his brethren before him, was rejected, and his best actions misrepresented and turned to an evil account. "What, can any thing good come out of Nazareth? do we not know his mother Mary, his father Joseph, a carpenter? are his friends and relations not with us? He, the Son of God, the Messiah! Blasphemy! Moses and the prophets we know, but who is this fellow? He speaketh evil of our traditions, and maketh himself a king. Away with him, away with him! crucify him, crucify him! or he will take away our name and nation." Such was his reception. His servants were treated in the same manner. They came in the name of the Lord; they spoke as men having authority; exposed the systems of men; opposed the deep-rooted prejudice and tradition of ages; bore testimony that the whole world was lying in wickedness, and that they only had the words of eternal life. Like their predecessors they were counted unworthy to live. And why? Why have the harbingers of truth and glad tidings to man been doomed to wander about as strangers—live in the dens and caves of the earth—cast into the lion's den, the fiery furnace, the dungeon—destitute, tormented, and afflicted? They came in the name of the Lord! Such was their crime, and their lives were the forfeit.

We might have reasonably expected that each generation would have learned a lesson and profited by the experience of the one preceding it,—that the nineteenth century, possessing the history of God's dealings with man, and the consequence of rejecting the servants of the Most High—that an age boasting of its improvements, its religious institutions, and of having arrived at the zenith of "gospel light and glory," would have been prepared and ready to hail with joy the ushering in of the dispensation of the fulness of times—the setting up and organising a kingdom spoken of by prophets and holy men, and prayed for these eighteen centuries, saying, "Thy kingdom come." But such is not the case. After a long night of priestcraft and apostacy—the laws of God transgressed, the ordinances changed, the everlasting covenant broken—"while darkness filled the earth, and gross darkness the minds of the people," and the honest seeker about giving up his search in despair, a voice is heard—the voice of a celestial messenger from the courts of glory—delivering the everlasting gospel in its fulness to a young man, (Joseph Smith,) sending him forth in the name of the Lord. He comes at a time when monuments

and edifices are built to perpetuate the name of dead prophets, and their words bound together, garnished over with gold, and thousands of pounds spent to make one proselyte. But hark! what sounds are these from pulpit, press, from high and low: 'tis the cry of "false prophet; away with such a fellow, he is unworthy to live!" What mobs are these? Why have Christians become fiends, and, in a land of bibles, gone forth with the flaming brand in one hand and the loaded rifle in the other? Why, in a boasted age of light and liberty, are hundreds of men, women, and their little ones driven from their peaceful and happy homes to seek shelter in the howling wilderness; their property burnt; the cry of the widow and orphan mingling with the winter blast, and the blood of murdered Saints crying from the snow-clad earth for vengeance? Why, because a man dare come in the name of the Lord! He has seen a vision, spoken with an angel, thousands believe and follow him. He exposes our old and venerable systems, shows the rottenness of human plans, unmasks to the world our craft, folly, and ignorance, calls upon people to think, to read, and prove all things. Therefore, lest all people believe on him, let us forget our party disputes and unite against the common foe. We will first tell the people not to hear for themselves. We will publish lies; represent him as the worst of characters, and his followers as the off-scourings of society. If that fails, we will accuse him of treason. If such Christian weapons as these will not do, "powder and ball will!"

Had Joseph Smith come in his own name—proclaimed to the world that one of his servants while digging a well accidentally found some plates, and, after having studied lingo in a university, translated them by his own wisdom, how different would his reception have been. The world would then have received a "*flood of light.*" Newsmongers and penny scribblers would have sounded abroad the "*Wonderful Discovery!*" Mr. Smith, with a D.D. as a tail to his name, would have been styled a most talented gentleman. Stevens, and other travellers would have hailed the Book of Mormon as a key to unlock the hidden secrets of the mighty treasures of the west. The world loves its own. Mormonism would have been respectable. The prophet of the last days, however, came as every servant of God that has preceded him, namely, in the name of the Lord. He declared his authority to be from heaven. He bore testimony that "God had set to his hand to build up a kingdom," that "an angel had flown through the midst of heaven with the everlasting gospel," and he, like every other prophet of God, had to seal his testimony with his blood, but not before a foundation was laid, firm and sure as the rock of ages—not until he delivered keys of knowledge and power to men who know how to wield them for the salvation of Israel, and the eternal triumph of truth. O ye inhabitants of the earth, how long will ye neglect and fight against that which concerns your own day? how long will ye cry peace, peace, while sudden destruction and the hour of God's retribution is at hand. Take warning by the past, the time is short, thy cup is nearly full. See midst yonder mountains a mighty host are gathering—the voice of a prophet is heard speaking in the name of the Lord—the little stone is forming—the seeds of a mighty kingdom are sowing—Zion will not always be driven to and fro, her children are not always to suffer; she will arise in strength—Jacob must become the head, clear as the sun, and terrible to all nations as an army with banners, until the nations will say, blessed are they who come in the name of the Lord.

W. C. DUNBAR.

PRESIDENCY.

To *rule* with power requires no foreign aid
Of weapons, steel, nor ball: pure moral force
Is heaven's directory to fallen man;
And he who yields obedience to its law
Will learn by social virtue to restrain,
Inspire, persuade, and win the froward mind.
Yet bold when daring spirits would aspire

To trample underfoot the dignity
Of heaven. Gentle, in child-like phrase, so plain,
And yet withal so powerful to convince,
That to resist command would be a sin
More heinous than the crime of fratricide!

To *rule* requires philosophy profound!
And purity of action to enforce;
As well the voice to teach the deaf, dull ear.
Novicial knowledge doth but ill comport,
Where mental power and aptitude to teach
Are all pre-requisites to ruling power.
As oft perchance a chord of finer tone
Might ill accord with uncouth vulgar sounds.
Choice words for chaster ears, well sorted, stir
To extacy the enlighten'd soul, and wafts
The ideality of man to heaven.
Thus Wisdom, mistress of the ruling art,
Steals o'er the passions with a magic charm,
And prostrates all forbearance to the truth.
Compassion points the sceptre's god-like sway,
And, as a finis to her heavenly scheme
Of saintly prowess, *loves!* and thus *subdues!*

The less illuminated feel the charm;—
No more Illusion rears her doubtful crest,
Nor mole-hills mountains in perspective seem;
And Ignorance, who once rebelled, obeys!
And wonders how he erred.

A PRESIDENT
Is one inspired by an all-quick'ning power
To know the working of the human heart:
To draw from out the well of living thought
The philosophic worth of man: to point
The way of life to bliss ineffable!
And thus by ruling learns *himself* to rule.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 30TH JUNE, 1850.

	£	s.	d.
John Parkinson	2	9	4
Henry Smith	6	0	0
Thomas Clarke	4	0	0
George P. Waugh	8	13	11
Alfred Cordon	2	0	0
John Lyon	3	10	0
W. C. Dunbar	2	0	0
Carried forward	£28	13	3

	£	s.	d.
Brought forward	£28	13	3
James W. Cummings	5	0	0
Thomas Smith	1	12	0
James S. Cantwell	4	5	0
John Parry	2	0	0
James Armitstead	5	0	0
William West	5	0	0
	£51	10	3

Hereafter G. D. Watt's Likenesses will be sold to the book agents as follows:—The Quarto at 5s. per dozen—to be retailed at 6d. each: the Octavo at 2s. 6d. per dozen—to be retailed at 3d. each. The Octavo Likenesess are designed for binding with the STARS.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15.—Vol. XII. AUGUST 1, 1850. Price One Penny.

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(*Continued from our last.*)

I shall next proceed, according to promise, to shew its harmony with the scriptures.

The greatest portion of the book is taken up with recording the history of a people, who are said to be a part of the seed of Abraham and descendants of Joseph. Do the prophecies contained in the Bible lead us to expect that the descendants of Joseph should ever go to America, become a great people, and receive revelations for themselves? We shall see; and in this investigation let the reader endeavour to throw aside prejudice, and give the same amount of credence to the prophecies on this subject as is given to those concerning the first coming of the Messiah.

I shall commence with the 49th chapter of Genesis, 1st verse, "And Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall you in the *last days*." Then, speaking of Joseph and his seed in the 26th verse, he says, "the blessings of thy father (Jacob) have prevailed above the blessings of my progenitors (Abraham and Isaac) *unto the utmost bounds of the everlasting hills:* they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." What, then, I ask, was the blessing that Abraham conferred on Isaac, and Isaac conferred on Jacob? it was the land of Canaan for an everlasting inheritance. If, then, Joseph's blessing exceeded theirs so far that his inheritance should extend to the *utmost bounds of the everlasting hills*, and that according to the common sense must mean those most distant from the land of Canaan, would any of our wise men tell me where that inheritance can be if not in America? for there alone can we find the utmost bounds of the everlasting hills from the land of Canaan, or inheritance of his brethren; and as we could not reasonably expect that Joseph's seed would inherit all the land between the land of Canaan and the utmost bounds of the everlasting hills, we must expect, if the Bible be true, that the utmost bounds of the everlasting hills (from the inheritance of their brethren), Joseph's seed should have for an inheritance peculiar to themselves.

I will next compare this with the blessing which Jacob gave the sons of Joseph, recorded in the 48th chapter of Genesis, from the 15th verse to the 20th. In the 16th verse he says, "let them grow into a multitude in the midst of the earth;" and in the 19th verse, speaking of the younger son, Ephraim, he says, "his seed shall become a *multitude of nations*." Now, then, comes the question, did the portion of them who remained with their brethren in the land of Canaan become a

multitude of nations there? The answer is, no; then we must look from there to the utmost bounds of the everlasting hills, and if we do not find them as a multitude of nations there, then old Jacob was a false prophet. Let us then look to America, and what do we find; there we find a multitude of nations, having different languages, laws, governments, territories, and yet all evidently springing from one common stock. If we take this in connexion with Jacob's blessing, we must come to the conclusion, if we believe the Bible to be the word of God, that they are the seed of Joseph.

I will next quote a few prophecies referring to where the seed of Joseph are to be found, when their brethren are gathered back to receive their inheritance in the land of Canaan. Zechariah, in the 10th chapter of his prophecy, from the 7th to the 11th verse, speaking of Ephraim, says, verse 9, "I will sow them among the people, and they shall remember me in *far* countries;" and in verse 10, he speaks of bringing another portion of them from Egypt and Assyria, to Gilead and Lebanon, for Ephraim was to have an inheritance with his brethren in the land of Canaan, besides that promised at the utmost bounds of the everlasting hills. The question then is, where are these far countries to be found, where the descendants of Ephraim are to remember the Lord, when their brethren are brought back from Egypt and Assyria; shall we search east, west, north or south for them? Hosea will tell us.—See Hosea chapter 11th, from the 9th verse; there, speaking of Ephraim, he says, verse 10, when He (the Lord) shall roar, then the children shall tremble from the WEST; and in the 11th verse he speaks, like Zechariah, of another portion of them in Egypt and Assyria.

We have now found that a part of the seed of Joseph are in the west (that is, of course, west from Canaan), but then the next question is, how far west? Zechariah says it is a far country, and it would indeed be a far country if it be at the utmost bounds of the everlasting hills from the land of Canaan: but Zephaniah throws still more light on this subject, for in his 3rd chapter and 10th verse, he says, "*from beyond the rivers of Ethiopia* my suppliants, the daughter of my dispersed, shall bring mine offering;" if, then, they were to be beyond the rivers of Ethiopia, how far did what was called Ethiopia in ancient days extend; for answer I will give an extract from the *Edinburgh Evening Courant*, of October 16, 1848. In an article there on the late discoveries in America, the writer remarks—"Egypt, though strictly speaking an African power, yet her sway extended both in Africa and Asia, and above all was (in the African portion) comprehended in what was called the land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa from the Red Sea to the banks of the Nile throughout its course." If then, Ethiopia in its ancient sense included both Arabia and Africa, and a part of the dispersed seed of Abraham are in the latter days to bring an offering to the Lord from beyond its rivers, which in the western part run into the Atlantic ocean, it must be from some place beyond that continent that this offering is to be brought, or it could never be beyond the rivers of Ethiopia; then look at your maps, my friends, and see if this could be fulfilled any where but in America.

Isaiah, in his prophecies, makes it still more plain by giving us the very form of this land beyond the rivers of Ethiopia, from which an offering is to be brought to the Lord of Hosts in the last days.—See Isaiah xviii. In the 7th verse he speaks of an offering to be brought to the Lord, and in the 1st verse he gives us a description of the land from whence it is to be brought. He says, "Woe (or as some old translations have it, "Ho") to the land *shadowing with wings*, which is beyond the rivers of Ethiopia." Now, friends, spread out the map of America before you, and see if you could give a better description of its form than the land with wings, or in the form of wings. Let us see now what these few passages have proven. First, Zechariah says, a part of the seed of Ephraim are in far countries, where they are yet to remember the Lord. Hosea tells us these countries are in the west. Zephaniah tells us how far west, viz., beyond the rivers of Ethiopia; and Isaiah tells us that the land beyond the rivers of Ethiopia is a land with wings.

Now, will all this apply to America? Let us see. First, it can with the strictest propriety be called a FAR country from Canaan: second, it is in the west from it: third, it is beyond the rivers of Ethiopia: and fourth, it is a land in the form of

wings; and I may add, it can also with strict propriety be said that there the utmost bounds of the everlasting hills are found, taking Canaan as the starting point. Now, if that is not the land where Ephraim's seed is to be found in the latter days, then let some of my wise friends find me (if they can) another land that will answer in all things the description given by the prophets I have quoted, and if you cannot, then look to find the descendants of Joseph there, or deny your bible.

I will next refer to some prophecies to prove that Ephraim was to have a revelation for himself, apart from the bible, which is the record of Judah. Hosea viii, 9,—"For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers." On reading this verse it will be evident to every candid mind that the first clause of this verse ought to be the last clause of the eighth verse, as it could not be true that Ephraim was alone by himself if it referred to those who went to Assyria, for the ten tribes went there. But if a part of the tribe of Ephraim went to the land shadowing with wings, which is beyond the rivers of Ethiopia, even to the utmost bounds of the everlasting hills, then they indeed would be alone by themselves. But when Ephraim was to be alone by himself, would God leave him without revelation and continue to give revelation to Judah? No. Read the twelfth verse of the same chapter. There God says, "I have written to him (Ephraim) the great things of my law, but they were counted as a strange thing." Ezekiel speaking of these two records, viz., that of Judah, (the bible,) which has come to us through them, and the one God gave to Ephraim (the Book of Mormon) when he was away from his brethren, and as a wild ass alone by himself, says, they shall become one in the hand of the Lord to give Israel a knowledge of their fathers, and assist in the great work of the gathering.—See Ezekiel xxxvii, from the 15th verse.

Isaiah also speaking of this event tells us something concerning the coming forth of one of these records in the 28th chapter of his prophecy. When speaking concerning Ephraim and Judah, in the beginning of the chapter, he predicts a curse on the inheritance of Ephraim for their transgressions; and in the 14th verse he does the same concerning Jerusalem, or the "city where David dwelt," as it is called in the first verse of the 29th chapter. In the second verse we find two things spoken of: first Ariel, that the Lord said he would distress, and some other place that should be to Him AS Ariel.

Now, as it would be contrary to the sense of the passage to say that Ariel would be *as* Ariel, or Jerusalem *as* Jerusalem, we must, therefore, conclude that he refers to the Valley of Ephraim, spoken of in the fourth verse of the 28th chapter as being cursed for the sin of Ephraim, as Jerusalem is said in the 14th verse to be cursed for the sin of Judah. If we say that the valley or inheritance of Ephraim shall be to the Lord AS Jerusalem, then we can understand it, otherwise there is no meaning in the second verse of the 29th chapter. Taking this view of the passage, the third, fourth, fifth, and sixth verses evidently apply to the inheritance of Ephraim. Read the Book of Mormon where it gives an account of the destruction of that people, and see how exactly every word has been fulfilled. It can be said of *them*, but it cannot be so said of Judah, "that all these things, viz., thunder, earthquake, great noise, the flame of devouring fire, and tempest, came upon them in an INSTANT, SUDDENLY, and by these means the multitude of their terrible ones passed away like the chaff in a moment."

Hear the account given in page 450 of the Book of Mormon, second European edition,—"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire, and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward, for behold the whole face of

the land was changed because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth and the inhabitants thereof were slain, and the places were left desolate. And there were some cities which remained, but the damage thereof was exceeding great, and there were many in them who were slain, and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away. And thus the face of the whole earth became deformed because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain: they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks upon all the face of the land."

Have not Isaiah's words, then, been literally fulfilled on the inheritance of Ephraim? In the seventh verse of his 29th chapter, Isaiah begins to speak of the restoration of Israel. And Isaiah, like Ezekiel, speaks of some record or book that is to come forth to help to accomplish it.—See verse 18. Ezekiel speaks of two records, one of Ephraim and another of Judah. What book is here meant? the Bible or the Book of Mormon? Let us read the account given of its coming forth. In the eleventh verse we find that when this book comes forth it will be "as the words of a book that is sealed, which are delivered to one that is learned, saying to him, read this, I pray thee: and he (the learned man) says, I cannot, for it is sealed: and the book is delivered to one that is not learned, saying, read this, I pray thee: and he says, I am not learned." Is this the bible that is here spoken of? If so, what must we think of our learned parsons, who go to college to learn, in order to understand it? Why, this book was to be a sealed book, both to the learned and to the unlearned, when it did come forth: and to be so it must have been written in a language that was lost to the world when the book came forth; now this is not the case with the Bible, but with the Book of Mormon it is, therefore God had to do a marvellous work and a wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid, by making known through the instrumentality of the unlearned, the contents of that book that would teach the descendants of Ephraim concerning their fathers, and by showing the gospel in its purity, make the meek to increase their joy in the Lord, and the poor among men to rejoice in the Holy One of Israel, and through obedience to the same, the power of God be made manifest, and the ancient blessings of the gospel be restored, so that the deaf should hear the words of the book, and the eyes of the blind see out of darkness.

(*To be continued.*)

RESTORATION OF THE GOSPEL.

BY ELDER J. D. ROSS.

When we speak of any thing being restored, it is evident that we believe that thing has been lost; now to persons that are unaccustomed to reflect seriously upon the nature and spirit of the religion of Christ, it certainly sounds very strange in their ears to hear the restoration of the gospel spoken of. From the traditions they have inherited from their forefathers, it appears to them the height of absurdity to speak of restoring what (they suppose) was never lost. By a careful perusal of the scriptures of the Old and New Testaments, we discover that different nations, who had been blessed with the light of the gospel, lost through their transgressions the glorious privileges it conferred upon the sons of men. Take, for example, the children of Israel, when their deliverance from Egyptian bondage was effected through the instrumentality of the prophet Moses, and were led to mount Horeb, where the statutes and judgments were delivered to them, by which they were to live. These statutes and judgments were the statutes and judgments of the gospel. The apostle Paul, in his epistle to the Hebrews, while speaking of the children of Israel

in the wilderness, says, "unto them as well as unto us was the gospel preached, but the word preached did not profit, not being mixed with faith in them that heard it." By their disobedience to the counsel, and instructions imparted from time to time by the "judges and counsellors" appointed over them by the directions of the spirit of God, they proved themselves unworthy of the glorious gospel law. At this period the light of heaven shone too bright for minds darkened by unbelief, therefore God placed them under an inferior law to that taught by their judges and counsellors; hence the language of the apostle, "the law was added because of transgression till the seed should come." Now if the law was added because of transgression, as we are positively informed it was, it was a curse to them, inasmuch as it dimmed the brilliant light of the gospel fulness that had been taught them at mount Horeb. Here, then, we find a people that were blessed and favoured of heaven above many nations, yet they lost the gospel, and were placed under a law, by the observance of which salvation could not be obtained; "by the deeds of the law no flesh could be justified." For a long period this darkness continued to hover over and around the Hebrew nation; but a bright day dawned upon the world, the fulness of the time had come, and God sent forth His Son made under the law, to redeem them that were under the law, that they might receive the adoption of sons. Under the former law they could only be received as servants, but now that the gospel was restored, they could be admitted through the law of adoption (the gospel law) as sons or heirs of God, and joint heirs with Christ. The apostles were sent among the Jews to apprise them of the privileges restored to them as a people; the seed having come, the kingdom was organised among them. When the Pharisees demanded of Christ a sign when the kingdom of God should come—he replied, "Ye shall not say lo here, or lo there, for behold the kingdom of God is within you" (or among you). Again, we find the Saviour using the following remarkable language, when the heads of the nation had rejected Him who was the chief corner stone—"the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Now if they did not have the kingdom among them, it could not possibly be taken from them; the kingdom had only recently been restored, as a proof of this remember the message that John the Baptist, our Saviour himself, and the apostles delivered to that nation—they cried out "repent, for the kingdom of heaven is at hand." The kingdom had not come, but it was at hand; but after it had come, the Saviour was compelled to inform them that it would be taken from them, because they did not acknowledge the constituted authorities of the kingdom; perhaps they were grieved, because heaven did not see fit to consult their feelings upon the appointment of the king and his officers, together with the laws, ordinances, precepts and commandments of the gospel. If they were grieved (as it seems they were) they troubled themselves about what they had nothing whatever to do with; the consequence of their rebellion was the loss of the kingdom and the gospel law a second time.

The Gentiles who had been a long time wandering in midnight darkness, had the gospel introduced among them. In glancing at the life of the apostles, as recorded in the Acts, we read of Paul and Barnabas preaching in a certain city, and when the Jewish rulers contradicted and blasphemed, Paul and Barnabas waxed bold and said, "it was necessary that the word of God should first have been spoken to you, but seeing that you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." One of the same apostles, says in one of his epistles, "the Jews were cut off because of their unbelief; they had eyes, but they saw not; ears, and they heard not, lest they should see with their eyes and hear with their ears, and be converted and I should heal them." Again were the Jews shut out from the light of heaven for a time; in a word, they had lost the gospel, and must continue for a time in their darkness, as the Gentiles had done before them; the latter now have the gospel, the former have no eyes to see it, nor ears to hear it. But what use have the Gentiles made of the gospel since its establishment among them? have they allowed themselves to be governed by its principles? would to heaven I could answer in the affirmative; but the existence of the many different religious sects, all opposed to each other, the tyranny and oppression so generally practised under the garb of religion, and the entire absence of the

doctrines precepts, and commandments of the gospel of Christ would most positively contradict the assertion. The love that was manifested among the Saints in apostolic times is not now to be found in the religious world; and where can we go to find a church with apostles and prophets, and all the attendant blessings that in former ages were enjoyed by the simple followers of the meek and lowly Jesus? It is an old saying and a true one, that a tree is known by its fruit, but if we judge by the fruit the Gentiles have brought forth, the tree must be corrupt indeed; the power of God that used to attend the gospel has entirely disappeared from among them. When our Lord commissioned His apostles to go forth and preach the gospel, He informed them they that believed and were baptised would be saved, and these signs should follow them—" in my name they shall cast out devils, speak with new tongues, lay hands on the sick and they shall recover." Now inasmuch as these signs do not attend upon the religion of the present generation, it is a plain, pointed testimony to every thinking man, who for a moment allows his mind to reflect upon the promises Christ made to them that believed, that the religious world do not believe in the religion taught by the apostles of Christ, but are led away by the cunning craftiness of men, whereby they lie in wait to deceive, we may be assured of this glorious truth, that if we can find a people on the earth that are simple enough to allow themselves to be taught the same principles, and to practise the same precepts that were taught and practised by the Saints in the days of Christ and the apostles of old, we will find a people enjoying the same blessings and privileges enjoyed in former times. Now the fact that the *professed* ministers of the gospel claim no authority by present revelation from heaven, nor yet teach first and then baptize, and afterwards lay their hands on believers that they might receive the gift of the Holy Ghost, together with their total denial of the necessity, and of the intention of the Lord to continue the gifts of the spirit with the church in all ages, until the Saints were made perfect, naturally brings to our minds the saying of Paul in his letter to Timothy. Speaking of the great falling away that would take place, he says, " they will have a form of godliness, denying the power thereof; from such turn away." The foregoing language is fully manifested among the religionists of the present day. "From such turn away." But where shall we turn to, since the gospel has disappeared from among the Gentiles, just as it did from among the Jews in the day that the Saviour and his apostles appeared among them as the restorers of the gospel their forefathers had lost. In those days the gospel was restored to the Jews first, because their nation was the last that had it in their midst; but we remember that the kingdom was taken from among the Jews and given to the Gentiles, and the Gentiles, as the Jews had done before them, rendered themselves unworthy, and consequently lost the glorious gospel light. In mercy to man, God has seen fit to restore the gospel law to the sons of men. For the same reasons that it was first preached to the Jews, in preference to other nations in the days of Jesus, it is necessary that it be first preached among the Gentiles in the last days. The servants of God will receive a commission to go not in the way of the Jews, until they have offered the gospel to the benighted Gentiles.

Speaking of the restoration of the gospel in the last days, John says, " and I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people." Now the very fact that an angel had to bring the everlasting gospel to preach to every nation, is of itself a plain testimony that the world was entirely destitute of the gospel law in the day that this proclamation was to be made. But hark! the voice of a great prophet is heard on the other side of the Atlantic, saying with a loud voice, "*the angel has come, the gospel is restored.*" Now what evidence did this prophet give the world that he had received the gospel fulness? how do we know that a tree is an apple, pear, cherry, or plum tree but by the fruit it produces? The same test that we would apply to ascertain the character of a tree, we may apply to test the truth of the declaration of this modern prophet. By the fruits the prophet Joseph has brought forth shall we be able to judge whether or not the gospel tree is planted among the Latter-day Saints. Many reformers have risen up at different times, who have endeavoured to reform christendom, for they

themselves seem to have believed that the pure religion of heaven had disappeared from the world; but have any of those reformers ever come boldly forward and declared in the face of the world that they had received authority from heaven by revelation and the ministration of angels? Not one of them! Again, did they teach the inhabitants of the earth, first to believe in Christ as the Redeemer of the world, and then baptize them for the remission of sins? No, they did not! By the authority of the Melchisedec priesthood did they lay on hands for the gift of the Holy Ghost? This they called folly. Again, did they look for the signs to follow them that believed. No, no; these, they cried, "are done away with." Paul knew such characters well, when he said they would have a form of godliness, denying the power thereof. Take the sage advice of the apostles, and from such turn away, and turn to the church of God *now established* on the earth, in which the gospel is taught in its fulness, and where the gifts of the spirit are enjoyed by the faithful in the present generation. The fact that the same gospel is taught now, that was taught by the apostles in primitive times, and the same blessings and privileges enjoyed by the Latter-day Saints as were enjoyed by the Former-day Saints, is demonstrative evidence of the gospel being again restored.

LETTER WRITING.

BY JOSEPH SMITH.

From the Evening and Morning Star, September 1832.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, who would be approved in all things, hide no fault of our own, nor cover any imperfections in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: therefore, in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as man never spake, let us offer a

few ideas on this subject, for the consideration of such as mean to love their neighbours as themselves, for the sake of righteousness and eternal life.

1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

2. Never write any thing to a friend or foe, that you are afraid to read to a friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write anything but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reason, without witnesses, and never fails. Truth is of the Lord and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil, and you are not benefitted. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule; then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbour. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there could be none to offend.

THE MORMONS.

(*From the Republic.*)

We notice in the papers of Philadelphia that J. L. Kane, Esq., delivered a lecture on Tuesday last before the Historical Society of that City, on which occasion he reviewed the history of the Mormon people, from the period of their ejection from Nauvoo, to the time of their settlement in Deseret. Mr. Kane has himself visited the Mormons in their new home, and therefore, in the descriptive portion of his lecture, speaks from personal observation.

Much has been said for and against this people; and the unprejudiced and well-balanced mind is at times at a loss to determine whether they have been traduced or not. Upon the maxim, however, that communities, as well as an individual, are to

be presumed innocent until proven guilty, we have hitherto refrained from condemning the Mormon people, and shall continue to do so, except upon strong proof of their criminality. One circumstance which weighs in their favour is, that the charges made against them, when not proceeding from parties directly interested in decrying them, have generally been anonymous. We, with more confidence, therefore take hold of any responsible and disinterested evidence which we find for or against them; and of such a character we judge Mr. Kane's lecture to be. The *Philadelphia Inquirer* gives the following synopsis of Mr. Kane's discourse.

"The lecturer, in a journey westward, arrived at their capital the day after the dispersion of its inhabitants, and well described the melancholy aspect of the deserted street—the desolate mansion—the untenanted workshop. He journeyed onwards, and came up with bands of frightened fugitives; he mingled among them—observed their admirable discipline in the conduct of their march—their tenderness to the sick—the devoted care with which, by compass, chain, and well-known land-mark, they ascertained and registered for future recognition the burial place of their dead. The description of the hardships this people have endured, as given by the speaker, was well calculated to win a feeling of sympathy—a sentiment he took care to improve by testifying, in the most unqualified manner, as to the faithfulness, affection and devotion of the Mormon women in their relations of daughters, sisters, and wives.

"Mr. Kane's opportunities of observation were, we think, as commented on by him, well calculated to remove in the minds of his hearers the prejudice existing against this people. Their hospitality to California emigrants, and unvarying kindness to all who sought shelter and protection at their hands, were facts of which the prints bore constant proof; and that their enterprise, sagacity, and industry, were elements which composed their character, and were fast elevating them into the condition of a great and thriving race; and that they had already assumed a position which entitled them to admission into the Union. Some of Mr. Kane's descriptions were very felicitous; we regret we are unable to give them in their very words—a circumstance indispensable to a just appreciation of their merits."

In conclusion, the lecturer held this language.

"I have given you in terms, the opinion my four years' experience has enabled me to form of the Mormons, preferring to force you to deduce it for yourselves from the facts. But I will add, that I have not yet heard a single charge against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences of opinion, their regard for the laws, their devotion to the constitutional government under which we live—that I do not, from my own observation, or upon the testimony of others, know to be unfounded."

The discourse, throughout, was deeply interesting, and was listened to with the closest attention.

The Latter-day Saints' Millennial Star.

AUGUST 1, 1850.

NOTICE TO THE GENERAL BOOK AGENTS.—The general book agents are requested to send in their orders for books, pamphlets, &c., so that they may reach this office at least fourteen days prior to the date of the issue of the number of the STAR with which they wish them sent. Hereafter the filling up all orders sent in at a later date will be deferred until the next number. It is frequently the case, that orders come in for books, &c., after we have the bills all made out and entered upon the book, and the parcels ready to be sent away, with an *especial request* that they may be sent in the *first parcel*. Of course requests so urgently made must not be denied; the parcels are opened, new bills made out, and additional entries made on the books. This occasions us a great deal of extra trouble, to avoid which in the future we give this notice, hoping that the general agents will hereafter take thought at least fourteen days before hand.

INCREASED DEMAND FOR THE STAR.—Since the issue of the 13th number, several conferences have greatly increased their subscription for the STAR. The Birmingham Conference has ordered *four hundred*—the London Conference *two hundred*, and the Welsh Conferences *three hundred* additional copies, showing, in the aggregate, an increased circulation of NINE HUNDRED copies in these conferences alone within the last month. We struck off several hundred copies, extra, of the 13th and 14th numbers, in anticipation of a considerable increase in the circulation of the STAR; but through the exertions of the presidents of conferences, the book agents, and Saints generally, in bringing it before the public, the demand has already overran the supply, which has rendered it necessary for us to request the book agents of two or three conferences, who had great difficulty in quadrupling their subscription, to return us as many copies as they can well spare—consequently we are yet in a condition to supply additional orders for the 13th and following numbers.

We do not deem it wisdom to print a greater quantity of the present and succeeding numbers of this volume than we did of the 13th number, namely 22,500 copies, unless the demand should be sufficient to justify a reprint of the numbers of the increased issue already in circulation. We wish all the conferences to fully test their ability to keep up or increase their present subscription, so that their general book agents may be prepared by the 1st of December next, to state definitely what number of STARS they will be enabled to dispose of during the year 1851, as we do not by any means wish to begin the 13th volume with a less number than will be sufficient to meet the demand, nor to issue a much greater quantity than will be called for.

REPRINT OF THE STAR.—A reprint of the first twelve numbers of the present volume of the STAR will be made if there be a sufficient demand for them to justify it. We wish all the general and sub-book agents to take measures as soon as they can well do so, to ascertain how many of the back numbers they can dispose of, so that we may have the information at as early a date as possible. They can at the same time receive subscriptions for the first and second volumes of the STAR, which will be reprinted during the next year, if the demand for them be great enough to warrant it. The first and second volumes each consist of 12 numbers, consequently by issuing one number with each issue of the 13th volume, we would be enabled to complete and send both volumes to the subscribers by the end of the year. The price of the back numbers of the present volume will be 2d. wholesale, and 2½d. retail. The price of the second volume will be (if issued) the same. The numbers of the first volume being considerably larger, will be charged at the same rate (in proportion to the size).

A great many of the Saints have a very laudable desire to obtain, as far as possible, a copy of every publication issued by the church since its rise. The MILLENNIAL STAR, since its commencement, contains a concise history of the rise and progress of the Church of God in the British isles, besides a great amount of invaluable information, copied from the American publications of the church. The kingdom of God is destined to increase in majesty and power, until the earth will be filled with the glory thereof. Of what incalculable value will be a history, beginning with its rise—keeping pace with its progress—and finally recording its grandeur and glory as the ruling power of the whole world? How dear to the hearts of our children will be such a history, and when in perusing its pages, they see the names of their fathers made honourable mention of as pillars of this great and glorious kingdom in the days of its weakness, and when its dominion was small upon

the face of the earth, how great will be their joy and what a laudable ambition will it excite in their hearts to persevere in the good cause—that they in their strength may perfect that which we in our weakness have begun—that they, as well as we, may be instruments in the hands of God in fulfilling His purposes in the salvation and redemption of man. Brethren, secure, as far as possible, the various publications of the church, and continue to do so from year to year, and the time will come when they will be considered of more value than rubies.

LETTER, FROM ELDER JOHN TAYLOR,

To the Editor of the Interpreter Anglais et Français.

Boulogne-sur-mer, June 25th, 1850.

My dear Sir,—As I perceive by your paper that you are liberal in your sentiments and that your columns are open to all professions, I have taken the liberty of forwarding to you the following communication for insertion in your excellent journal.

I have lately arrived at Boulogne in company with three other gentlemen, viz., Mr. Curtis E. Bolton, Mr. John Pack, and Mr. William Howell. We are elders of the church of Jesus Christ of Latter-day Saints. We have come to Boulogne for the purpose of preaching or lecturing on the religious principles believed by us as a people, and we are desirous of laying those principles as fully before all classes of the citizens of Boulogne as circumstances will admit of. What those principles are, will of course be more fully developed in the lectures which will be given; but at present I will give a brief synopsis or outline of the leading items of our faith. But before I commence, perhaps it may be proper to answer one or two questions that I have had put to me frequently since my arrival here. Have you any political object in view? No. We are ministers of the Lord Jesus Christ, and have come to teach His word as committed unto us, and desire to infringe on no man's rights; nor to interfere with the government or policy of this nation. We wish to be in subjection to all law, rule, and authority; and to sustain them so far as our humble influence will extend. Are you Protestant or Catholic? neither, in the common acceptation of the term: both, in many particulars.

The church of Jesus Christ of Later-day Saints was first organized in the Town of Manchester, Ontario County, State of New York, U. S. A., 6th, April 1830. Previous to this an holy angel appeared unto a young man about fifteen years of age, a farmer's son, named Joseph Smith, and communicated unto him many things pertaining to the situation of the religious world, the necessity of a correct church organization, and unfolded many events that should transpire in the last days, as spoken of by the Prophets.

As near as possible I will give the words as he related them to me. He said that "in the neighbourhood in which he resided there was a religious revival, (a thing very common in that country) in which several different denominations were united; that many professed to be converted; among the number, two or three of his father's family. When the revival was over, there was a contention as to which of these various societies the persons who were converted should belong. One of his father's family joined one society, and another a different one. His mind was troubled, he saw contention instead of peace, and division instead of union; and when he reflected upon the multifarious creeds and professions there were in existence, he thought it impossible for all to be right, and if God taught one, He did not teach the others, "for God is not the author of confusion." In reading his bible, he was remarkably struck with the passage in James, 1st chapter, 5th verse. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Believing in the word of God, he retired into a grove, and called upon the Lord to give him wisdom in relation to this matter. While he was thus engaged, he was surrounded by a brilliant light, and two glorious personages presented themselves before him, who exactly resembled each other in features, and who gave him information upon the subjects which had previously agitated his mind. He was given

to understand that the churches were all of them in error in regard to many things; and he was commanded not to go after them; and he received a promise that the *fulness* of the gospel should at some future time be unfolded unto him: after which the vision withdrew, leaving his mind in a state of calmness and peace.

Some time after, when engaged in fervent prayer, on a sudden, a light like that of day, only purer, and far more glorious and bright burst into the room. The first appearance was as though the house was filled with consuming fire. This sudden vision of a light so effulgent and glorious, occasioned a sensation or shock, which thrilled through his whole system: it was however followed by a calmness and serenity of mind, and an overwhelming rapture of joy; and in a moment a personage stood before him. This being was surrounded by a halo of glory more brilliant than the before mentioned, of which he was then in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so that every fear was banished from his heart and nothing but calmness pervaded his soul. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white and had the appearance of being without seam. He declared himself to be an angel of God, sent forth by commandment, to communicate to him that his sins were forgiven, and that his prayers were heard; and also to bring the joyful tidings, that the covenant which God made with ancient Israel, concerning their posterity, was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence—that the time was at hand for the gospel, in its *fulness* to be preached in power unto all nations; that a people might be prepared with faith and righteousness, for the Millennial reign of universal peace and joy; and that he was called and chosen to be an instrument in the hands of God, to bring about some of His marvellous purposes in this latter dispensation."

There are many other things relating to this vision too lengthy for a communication of this kind, but which we hope hereafter to be able to lay before the people, such as the gathering of Israel; the restoration of the ten tribes; the personal reign of our Lord and Saviour Jesus Christ upon the earth; the discovery of ancient sacred records; the dealings of the Lord with the North American Indians in former days; the Urim and Thummim; the Melchisedeck Priesthood; the situation of the churches and of the world; the organization of a pure church after the order of that of the apostles, and the restoration of the gospel in all its fulness, richness, power, glory, gifts, and blessings as in former days.

Without entering then into further details, I shall proceed to state the leading doctrines or items revealed unto unto us, and which we teach.

We believe in the scriptures of sacred truth, and in the doctrines contained therein.

We believe that the church established by Jesus Christ and His apostles was a pure church; and that any departure from that is not right.—Gal. i, 8.

We believe that it is now as necessary to have apostles, prophets, evangelists, pastors, and teachers (inspired men) as it was formerly; and that the church cannot now, any more than it could then, be perfected without them. Ephesians iv, 11—14 1 Corin. xii. 28.

We believe in faith in the Lord Jesus Christ; repentance towards God; baptism for the remission of sins, (viz., adult baptism by immersion) and laying on of hands for the gift of the Holy Ghost.—Acts ii. 38, 39.—Mark xvi, 16—20.—Acts viii, 14—18. We believe also in the resurrection of the dead and eternal judgment, as being among the first principles of the gospel.—Hebrews vi, 2.

We believe that when men receive the gift of the Holy Ghost, it will do the same things for them now, as it did formerly.—Acts ii, 16—18.—Acts xix, 6. They will also have the gifts of tongues, healings, wisdom, utterance, knowledge, faith, and every thing that existed in former days associated with the same gospel.—1 Corin. xii, 8—11.

We believe all that the Lord has revealed, what He now reveals, and are prepared to believe all that He will reveal. We are not circumscribed in our feelings or views; our creed embraces all truth, philosophical, moral, or religious, that will benefit men in time, or eternity. Consequently wherever we find a principle of truth that we do not possess, in any society or with any individual, we gladly embrace it as part and parcel of our creed; we at the same time feel ready to communicate as freely to others. For this purpose we have come from the territory of Deseret, near the Great Salt

Lake, Upper California, United States, a distance of eight thousand miles, over mountains, deserts, plains, and oceans, in the name of Israel's God as His servants to make known to the inhabitants of this nation, the things in which we ourselves rejoice, and to call upon all men in the name of Jesus to repent and be baptized for the remission of sins, and they shall receive the gift of the Holy Ghost.

I have the honour to be, yours respectfully,

JOHN TAYLOR,

LETTER TO PRESIDENT F. D. RICHARDS.

Copenhagen, June 19th, 1850.

Dear Brother Richards,—Just eight months to-day we took leave of our dearly beloved families and brethren in the city of the Saints, and bid adieu to the beautiful valley where all our earthly hopes are centerd, to sojourn in foreign climes, and to bear glad tidings of great joy unto people of other tongues. After travelling over eight thousand miles I have, through the blessing of God, safely reached the place of my destination. These eight months I have wandered farther and still farther away, without hearing one word from home and the friends so loving and true; but now that I have halted to enter the field of my labours, I hope soon to be overtaken by some heart-cheering news from that "land of promise."

The steam-ship *Victoria*, which left Hull on Tuesday morning, the 11th inst., at half-past six o'clock, landed us in this renowned city on Friday, the 14th inst., about ten o'clock, a.m. Our baggage, books, and papers passed the customs with little or no examination; and Brother Peter O. Hanson, who met us at the landing, serving as our interpreter, conducted us to a Danish hotel, where, after being shown an upper room, we bowed together and offered up thanksgiving to God, and dedicated ourselves to His service upon this land, and implored His protection and blessings upon our labours. Finding our hotel noisy, and a favourite resort for gaming and such company as would be anything but agreeable to us, we resolved to seek a private boarding-house, or rent a room in a more retired place. We spent most of the afternoon in rambling over the city and its environs making observations, called upon several families to try their spirits and examine rooms, &c., but found no place where the "ark seemed to rest." Here I would remark that Brother Hanson, being denied a father's welcome, and permitted to see his mother only by stealth, had since his arrival made his home in the family of a distant relative, who were very kind to him and welcomed us cordially, but had no room for our accommodation.

That night was a sleepless one to me, though the other brethren rested. I had been very sea sick coming up the Cattegat, and my nerves were in a state of feverish excitement; and the gaming at the billiard tables could be distinctly heard in our sleeping apartments, and carriages to and from the hotel dashing over the pavement immediately under my window till dawn of day. Indeed, the very atmosphere and spirit of the place, during the night, seemed to be that of a rendezvous of evil spirits. Sometimes I walked the room, and then threw myself again upon my bed, and I prayed earnestly that God would direct our footsteps to a peaceful home and an upright family, where His spirit would delight to dwell, and abide upon *us* and *them*. Such a one we have found, to which we removed next day, it being the first that we visited next morning. We pay seven dollars per month for a commodious and pleasant upper room, furnished and taken care of, and three dollars per week each for our board in the family, which, for Brother Hanson, Dykes, and myself, who are now together, will be about 46 Danish dollars per month, equal to about 4s. 3d. sterling each. We have our meals with Mr. L. B. Malling our host, and his kind-hearted wife, and a young lady of rank, who is a relative and inmate of the family. They treat us with great courtesy, and receive our instructions with much tenderness, and seem to take great delight in teaching us their language, and in frequenting our room to hear us sing and pray, although they understand nothing only when Brother Hanson uses the Danish.

Sunday morning, we attended the meeting of Mr. Mönster, the Baptist reformer,

who has been persecuted much, and several times imprisoned in this place within a few years past. His countenance and bearing bespeak meekness, sincerity, and intelligence. His society are evidently much attached to him. He received us very friendly, and promised us a visit next day. In the afternoon Captain Simpson, (father of the young lady who resides in the family,) who has long been an officer in the service of the government and much respected, paid a visit to the family, dined and spent the evening with us. He has been a teacher of several languages, and is sufficiently fluent in English to carry on a conversation. Believing that the Lord had thrown him in our way for good, we were not backward in monopolizing the topics of the day. We derived from him much information which we desired, and he expressed himself equally gratified as he left us, and desired a further acquaintance with us, and to see us at his house.

Mr. Mönster's visit on Monday was very cheering. He had acquired, while in prison, a sufficient knowledge of the English language to read and understand it, but speaks it very imperfectly. He related to us the history of his preaching and persecution, which we could fully appreciate, as they were so much like the scenes that we have passed through. We saw that the spirit of the Lord had taught him much, and that the outlines of the gospel, and the prophecies that relate to the latter-day work, he was preaching correctly. We in turn told him what the Lord had done for His people in America, and the message we had to deliver unto this people. That we had not come to *undo* what the Lord had done by him, but that he and his friends might receive more abundantly, and obtain power with us to do a much greater work in the land. He received our testimony, and wished us to visit his house and family, which we promised to do another day. He asked the privilege of perusing the Book of Mormon when he is through with the Voice of Warning, which he now has.

Tuesday, Brother Dykes and myself visited the Hon. Walter Forward, United States Minister, to whom I had an introductory letter from Senator Cooper. Mr. Forward was a member of the bar, from Pittsburg, Pa., and formerly a member of President Harrison's Cabinet. Instead of a demagogue, we found him a gentleman of the "old school," frank and generous. He welcomed us cordially, and made a great many enquiries about our people and their religious faith; and being acquainted with our general history, he expressed himself very liberally with regard to our unhallowed persecutions in America. He invited us to continue our intercourse with him, and proposed to serve us in any way that he could.

Wednesday, the 19th inst. To-day Brother John Forsgreen took leave of us with our blessings upon his head, and full of the Holy Ghost, though his eyes were full of tears and his heart ready to burst. He goes by steam-boat to Gefle, high up on the Swedish shore of the Baltic, where he will land about Monday next, and in that vicinity he hopes to find his father, from whom he has been absent near twenty years. May the Lord give him his father's house and much fruit in that land. This afternoon Elders Dykes and Hanson visited Mr. Mönster, and imparted to him much more instruction, with which he seemed much elated, and said that he wished to investigate the work thoroughly, and store his mind with the evidences of its truth, that he might be able to lead his flock with him. Meantime we have visited some others, and endeavoured to sow seed as far as we could through Brother Hanson.

The new constitution or fundamental law of Denmark, which was proclaimed June 5th, 1849, contemplates full toleration in religious matters; but the minutiæ of the rights and privileges of dissenting societies remain yet to be defined by legislative enactment. The legislature is now in session. The internal broils of Denmark are as far from being settled as ever. Sleswick and Holstein remain obstinate, and the Danish forces are again being concentrated upon their border for the further prosecution of the war. Brother Hanson is now translating the constitution into English for my benefit, and I may hereafter have something further to say to you upon it.

Please present my kind regards to Brother Kelsey and all at the STAR office, reserving a liberal share for yourself. Truly and faithfully yours in Christ,

E. SNOW.

Address, care of L. B. Malling, Norgesgade, Bredgade, No. 196.

P.S.—There are no postal treaties existing between the governments of the United

States and Denmark, and all my papers or communications from America will have to be sent through England. Please send me Elders Taylor's and L. Snow's addresses as soon as they are located. Any letters from home, or other communications which you wish to forward in haste, may be sent daily, *via* Belgium and the continent. Postage will be but a little more than by the steamers which come direct to Copenhagen. They will not run more than about twice a month. Papers or documents may also be sent by private ship much cheaper, but longer coming. E. S.

APPOINTMENTS.

Elder W. C. Dunbar, President of the Channel Islands Conference, is appointed to the presidency of the Soupthamton Conference, vacated by Elder Stenhouse, who has gone on a mission to Italy.

Elder James M'Naughton, President of Hull Conference, will succeed Elder Dunbar in the presidency of the Channel Islands Conference.

Elder Hugh Findley of Dundee, in Scotland, is appointed to preside over the Hull Conference, in the room of Elder M'Naughton.

F. D. RICHARDS.

ITEMS OF NEWS.

MR. HEYWOOD'S VISIT TO PRESIDENT TAYLOR.—On the return of Mr. Heywood from Washington City to this place, he told us that he had resolved not to come all the way from Deseret to Washington, and return again without having an interview with President Taylor, the distinguished chieftain who led the American forces to victory and conquest in the sunny climes of Mexico. After no little exertions, and by dint of perseverance, he succeeded in obtaining the desired opportunity. The President was in a very good humour, and received him with much civility, and after some little conversation, said "Can you raise potatoes in the Valley?" Mr. H. replied in the affirmative. When the interview ended, M. Heywood arose, gave the President his hand and said, "by the providence of God, President Taylor, you have been elevated to this dignified and responsible station! now, I want you to be a father to our people." The President dropped his head for a moment, and then observed; "I will do you all the good I can, and as little harm as possible." This is a good sentiment, and an index to a good and generous heart; and if the sentiment is faithfully observed (of which we entertain no doubt,) it will most unquestionably, be satisfactory to our people. We have only sketched a few words of the interview to show the last sayings of the President on parting with Mr. Heywood.—*Frontier Guardian, May 29th,* 1850.

ARRIVALS.—Elders ORSON PRATT, WILFORD WOODRUFF and his company, and Elder N. H. FELT and company arrived here a few days since, all well; and many of them are bound for the Salt Lake Country, and many will settle in Pottawatomie County. The California emigration has been greater through this place than through any other place on this frontier, according to the best information that we can obtain. At any rate, we shall be able in our next, to give a pretty accurate statement of the number of teams and men that have crossed at this point. We now believe the number of teams that have passed here for the mines will exceed five thousand. Our own emigration is very large from all parts. There have twelve first class steamers arrived here from St. Louis this Spring, laden to the guards. We shall be glad when the rush is over, and our streets once more comparatively clear, and our citizens themselves again. Throng and excitement have given us a peculiar longing for a little tranquility and seclusion.—*Ibid.*

THE SEASON.—During the months of March, April, and the fore part of May, it was exceedingly dry, cold, and windy. The prospects of the farmer began to be gloomy in the extreme. The whole surface of the earth was as a moving cloud of

dust. Animals and men were almost choked with it. The goggle trade has been a splendid business in this place. On Sunday night, 19th inst., a glorious and plentiful shower of rain fell upon the earth, and on Monday morning, the ground was completely drenched—weather turned exceedingly warm, grass, and all kinds of vegetation now are most luxuriant and prosperous. All nature smiles again. The farmers had an excellent time to put in their seed, and recent rains bring it forth now with great rapidity. Success to the farmers! When they prosper, every body else prospers. They are the anchor of hope, the bone and sinew of the country, and the salvation of the government, in spite of Clay, Foote, Benton, and all the squaw fights the two latter can raise.—*Ibid.*

TRUTH.

Oh! say, what is truth? 'Tis the fairest gem,
  That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem,
  Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
  To which mortals or Gods can aspire,
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies,
  'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
  When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
  And the wreck of the fell tyrant's hopes.

Then say, what is truth? 'Tis the last and the first,
  For the limits of time it steps o'er,
Though the heaven's depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
  Eternal, unchanged, evermore.

Stratford-on-Avon. JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 30TH JUNE TO THE 12TH JULY, 1850.

	£	s.	d.
James S. Cantwell	£3	3	6
William Cartwright	2	0	0
William West	24	0	0
Henry Thomas	3	0	0
James Walker	10	0	0
Alfred Cordon	1	0	0
Henry Beecroft	5	0	0
Carried forward	£48	3	6

	£	s.	d.
Brought forward	£48	3	6
James W. Cummings	5	0	0
James Farmer	5	0	0
James Marsden	10	0	0
James Lockitt	4	0	0
Henry Smith	8	10	0
William Speakman	5	0	0
	£85	13	6

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY B. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16.—Vol. XII. **AUGUST 15, 1850.** **Price One Penny.**

THIRD GENERAL EPISTLE OF THE PRESIDENCY

Of the Church of Jesus Christ of Latter-day Saints, from the Great Salt Lake Valley, to the Saints scattered throughout the Earth, Greeting.

(*From the Frontier Guardian, June* 12, 1850.)

Beloved Brethren,—When we contemplate your diversified situations, in connexion with the great work in which you have enlisted, it is one of our highest sources of enjoyment for the time to arrive when we can communicate to you by letter, what we would make known by tongue were you with us; and if you, being filled with the same spirit, shall enjoy as much in reading as we do in writing, we shall feel that our labours have not been in vain; for we should thereby have the assurance, that that brotherly love and kindred feeling necessary for the peace and prosperity of the church, are sure and steadfast and on the increase among those who profess to love Jesus Christ.

We are here in the mountains, far removed from the revolutions and daily intelligence of the nations, and have heard nothing from them, or from our brethren who dwell afar, since September: but, though separated from our kindred of Adam's posterity, and dependent a large portion of the time on our own resources for information and enjoyment, we have the pleasing consolation that we are located near "the tops of the everlasting hills," and higher upon the mountains than most other people; consequently we are nearer the heavens, those regions of light and glory from whence we derive intelligence, and from whence all blessings flow.

The welfare of scattered Israel lies near our hearts; it is our theme by day and by night; in meditation, in council, in prayer, in action; we are at home nowhere only as we are engaged in building up the kingdom of God; and it is one of the greatest sources of our joy, to be permitted to be servants unto the Saints, and we ever seek the earliest opportunity to communicate the situation of the brethren in the Valley, and to diffuse that light of which our heavenly Father is pleased to make us the recipients, that we may all be edified and grow up together in the knowledge of God, and be prepared for celestial glory.

Some emigrants from Michigan arrived at this place on the 15th of November, accompanied by Mr. Vasques, bringing letters from the elders then going east, who were at Little Sandy, October 30th, all well: and on the 22nd of the same month, snow covered the Valley from one and a-half to two inches; and on the 24th it was about three and a-half feet in Mill Creek Kanyon: and on the same day, Elder Parley P. Pratt, with a company of about fifty men, left the most southern settlement of this Valley, where they had rendezvoused the day previous, for the purpose of exploring the south country, to learn its geography, history, climate, and locations for settlements.

Nineteen emigrants arrived December 1st, in a very destitute situation, having left their wagons more than forty miles back, and their teams about twenty; themselves without provision. They reported having left the States on the 24th September, and having passed Elder Taylor's company at Independence Rock, November 6th; but so closely were they pressed by the snow, they did not bring us one newspaper, though they said they had many in their wagons.

An express was sent by Captain Stansbury, of the United States Topographical Engineers, stationed at this place, to Fort Hall, some time in December, but so deep was the snow it was obliged to return, without accomplishing its object, and business generally was suspended in the Valley during this month, though a few milder days near the last, permitted the raising of the roofing timbers of the council house, which had been prepared in the Bowery, which has been occupied as a great work shop during the cold weather.

On the 5th of January, Captain Stansbury sent a second express to Fort Hall, which accomplished its mission, and returned after a tedious journey, together with the paymaster and some other officers of the U. S. Army from Fort Hall, who reported but little snow in the vicinity of the Fort, but immense quantities on the route; and that a large portion of Government cattle, at Cache Valley, had died through the severity of the weather and snow, which fell in this Valley from ten inches, to two feet deep on the 18th and 19th, and in some of the adjoining Kanyons six or eight feet deep. On the morning of the 24th of the same month, a terrible wind swept over our Valley from the south, and continued about twenty-four hours, driving all animals before it, the snow being so deep and light as to be subject to its influence, piercing through the thickest clothing, causing men to seek shelter in the house, and cattle to gather in hollows, and under cliffs, where, in some instances, they were buried, suffocated, and frozen in heaps.

The snow having commenced somewhat earlier than usual, found the brethren nearly destitute of wood, and about the time last mentioned, it was reported in the city, that fifteen sleighs were buried in the snow in Dry Kanyon; but in the evening, the men and teams came into the city all safe. The facts were, the brethren had passed the Kanyon in the morning, and while loading their sleds on the mountain side, an avalanche or slide of snow came down on their track, and filled the Kanyon, some fifty or sixty feet deep, and prevented their passage; but by leaving their wood, and making a pass on the side of the mountain, drivers and teams were all saved. We mention this as one of the pleasures, inconveniences, or casualities that the Saints in the mountains are liable to experience, when they have not provided their winter's wood in the summer; and the snow has been from six to twenty feet deep in our Kanyons a great share of the past winter.

On the 30th of January, four men arrived from Fort Bridger, having left their goods and remaining pack animals in Weber Kanyon, a portion of their horses having died on the way before reaching the Kanyon. This was the second attempt of the same company to pass from the Fort to the Valley, and their goods remained in the Kanyon on the 30th of March.

During the past season, the winter weather has been longer by four or five weeks than the season previous, and more snow, but not so severely cold, and the prospect for grain is good. It is generally believed that there is as much good looking wheat now on the ground, as grew here last year: and there are large quantities of the best California and Tous wheat ready for sowing. There are also large quantities of California barley, a valuable article, and many other choice seeds, which will greatly enhance the farming interest the present season: and no exertion will be wanting on the part of the brethren here, to raise food for those who may come to the harvest.

The snow in the Valley was nearly dispersed in the latter part of February; but frequent falls since, and night frosts through the month of March, prevented ploughing to any great extent, till near the first of April, when the earth was bare. Spring rains began to fall, and the farmers began to improve the cheering return of seed time, in the confidence of an abundant harvest; and we would still urge upon the brethren, who have choice and rare seeds, to bring them with them, for although there are a great variety of seeds in the Valley, there are many good varieties on

the earth which we have not yet obtained; and if we had abundance of the white Silesia, or choicest kinds of sugar beet seed, at this time, there would be no necessity of our importing sugar and molasses after the present season, for the vegetables of the Valley are richer in sacharine matter, than in any other place of our acquaintance.

As we anticipated in our last letter, about sixty families, under the presidency of Patriarch Isaac Morley, left this place in October, and commenced a settlement at Sanpete (Sand-pitch) Valley, one hundred and thirty-four miles south. They have suffered many inconveniences through the deep snows, and severe frosts, for want of houses and other necessaries common in old settlements, and have lost many of their cattle; but they have laid the foundation of a great and glorious work, and those who persevere to the end in following the counsel of heaven, will find themselves a thousand fold richer than those who have made gold their counsellor, and worshipped it as their God. Their cattle, now living, have been sustained by their shoveling snow from the grass, and feeding them with their provision and seed grain, and we have sent them loaded teams, to supply their necessities until after seed-time.

They have been surrounded by a tribe of Indians who appear friendly, and who have suffered much from the measles since they have been among them, and many have died, as have also most or all of the tribes in the mountains; and those who live, urge the brethren to remain among them, and learn them how to raise grain and make bread; for having tasted a little during their afflictions, they want a full supply. There is plenty of fire wood easy of access; some of the best of pine. Bituminous coal, salt, and plaster of Paris at this settlement, or its immediate vicinity.

The Utah Lake Indians, have been very troublesome for a long time; and even before the pioneers arrived in this Valley, we were told by all the mountaineers we met, that "they were bad Indians, and that we could not live near them in peace, and that other clans of the Utah nation did not like them." On acquaintance we found all these statements true; and particularly since our last communication, they have been very hostile, killed many scores of our cattle, stole horses, waylaid and shot at the brethren at Utah, until self defence demanded immediate action.

Their doings were presented to Captain Stansbury, also the paymaster and such officers of the U. S. Army, stationed at Fort Hall, as were here at the time, and they were unanimous in their decision, that it was necessary that those Indians should be chastised and that it belonged to the U. S. troops at Fort Hall to do it; but the snow was so deep, the troops could not come hither; therefore, it became necessary for the citizens to proceed against them, which they did, advised by all, and accompanied by some of the said national officers; when a portion of the Indians entrenched in a deep ravine, covered with thick brush, near Fort Utah, fought desperately two days, the 8th and 9th February, with the loss of several of their warriors. One of our brethren was killed, and a few wounded, who have since recovered: after a few more skirmishes, in which none of the brethren were killed or wounded, peace was restored.

There are many tribes of the Utah Indians, or many clans of that tribe, from whom we have heard, and they appear satisfied with our course, and say, "*It is good, the Lakes were bad Indians,*" and there is no probability that the remaining Utes will offer any further violence at present, and we hope never.

Elder Pratt returned about the middle of February with a part of the exploring company, and left the remainder with the teams in Yoab Valley, the snow being so deep oxen could not travel but with much difficulty a portion of the way. They all arrived in safety about the 28th of March. The company went south more than three hundred miles, and over the rim of the Basin, into the borders of the Valley of the Colorado, passing trackless mountains, covered with deep snow, and followed by excessively cold weather, the mercury in several instances falling 20 degrees below Zero. They found some small valleys, with little or no snow, warm and pleasant, desirable for settlements, one of which is Little Salt Lake, where we design a settlement the present season. Good water, iron ore, and wood are abundant. Little, comparatively, could be learned of the vegetable or mineral productions of

the country through which they passed; but they saw enough to know that popular geographers have hitherto known less of its prominent features. Suffice it to say, there is yet room in the valleys of the mountains for all who can be contented with honest industry, peace, and seclusion.

On the 22nd of February, the shock of an earthquake was sensibly felt in the Valley, to a great extent, causing houses to jar, and crockery and furniture to move considerably. The report of volcanic eruptions, or commotions of the earth, resembling the discharge of distant cannon, are not unfrequent in the mountains.

The health of the Saints in general is good, and there has never been any prevailing sickness in our midst, and but very few deaths. Since last mail brothers Absalom Perkins, George W. Langley, Erastus Snow's eldest son, Claudius V. Spencer's wife, sisters Jane Hall, Turley, Steward and Thompson, are all we recollect, and those mostly from consumption and other symptoms of disease contracted long before they came to the Valley.

The General Assembly of Deseret have held an adjourned session, at intervals, through the winter, and transacted much important business, such as dividing the different settlements into Weber, Great Salt Lake, Utah, Sanpete, Yoab, and Tuille counties, and establishing County Courts, with their Judges, Clerks and Sheriffs, and Justices and Constables in the several precincts; also a Supreme Court, to hold its annual sessions at Great Salt Lake City, attended by a State Marshall and Attorney, and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of State, according to law, justice, and equity, without delay.

They have also chartered a State University on the most liberal principles, to be located at Great Salt Lake City, with branches throughout the State, if wanted; and appropriated for its benefit five thousand dollars per annum, for twenty years, out of the public treasury, all of which will be under the supervision, direction, and control of a Chancellor, twelve Regents, Secretary and Treasurer, who will, no doubt, publish their intentions by this mail.

On account of the severe weather, little has been done on the public buildings since last fall. The foundations of the public store house and store are laid, and the aqueducts, from the warm spring to the public baths, are rapidly progressing, and they will be ready for use in a short time.

Captain Stansbury, with his topographical engineers, are surveying Great Salt Lake, and the adjacent country, for the purpose of mapping, which, when completed will unquestionably be very interesting to our friends abroad, for by it they will better understand our relative locations.

Many brethren having gone to the Gold Mines, and many are about going, and all "*by counsel*," as they say, and, no doubt, truly. A few have gone according to the advice of those whose right it is to counsel the Saints, and such are right, inasmuch as they do right; but much the greater portion have gone according to the counsel of their own wills and covetous feelings. Such might have done more good by staying in the Valley, and labouring to prepare the way for the reception of the brethren; but it is not too late for them to do good and be saved, if they will do right in their present sphere of action, although they will not get so great a reward as they would have done had they performed the greater good.

If, at the mines they will listen to the counsel of those men who have been appointed to counsel them, and when they return work righteousness, and do as they would be done unto, and acknowledge God in all their ways, they may yet attain unto great glory; but if they shall cease to hearken to counsel, and make gold their god, and return among the Saints, filled with avarice, and refuse to lend, or give, or suffer their money to be used unless they can make a great speculation thereby, and will see their poor brethren, who have toiled all the day, in want and in perplexity, and they will not relieve, but keep the dust corroding in their purses, it had been better for them if a mill stone had been hanged about their necks, and they had been drowned in the depths of the sea, before they had departed from the right ways of the Lord; for if they shall continue thus to harden their hearts, and to shut up their bowels of compassion against the needy, they will go down to the pit with all idolaters, in a moment they are not aware, with as little pity as they have

manifested to their poor brethren, who would have borrowed of them but have been sent empty away.

Gold is good in its place—it is good in the hands of a good man to do good with, but in the hands of a wicked man it often proves a curse instead of a blessing. Gold is a good servant, but a miserable, blind, and helpless god, and at last will have to be purified by fire, with all its followers.

Elders Amasa Lyman and Charles C. Rich will continue their operations at Western California, according to previous instructions, and not only keep an accurate account of all tithings and of the general proceedings of all faithful brethren, that we may know of their good works, and hail them as brethren when we meet, but keep a perfect history of all who profess to be Saints and do not follow their counsel, pay tithing, and do their duty, and report the same to us every mail, that they and their works may be entered in a book of remembrance in Zion, that they may be judged therefrom, and not impose upon the faithful; for it is not uncommon for men to say, "I can do more good if I go to the mines, than I can to stay here," and we want to prove such, and know whether they are true men or liars.

When men, professing to be brethren, go to the mines according to their own counsel, we want them to stay until they are satisfied—until they have obtained enough to make them comfortable, and have some to do good with, and a disposition to use it for that purpose, and not run back here in a few months, lock up their gold, boast how much they have made, doing no good themselves, and hindering every body else from doing good over whom they have an influence; curse God, deny the Holy Ghost, and when spring opens, run to the mines again, as some have done. Let such men remember that they are not wanted in our midst; for unless they speedily repent, the wrath of an offended Creator will suddenly overtake them, and no power can stay it. Let such leave their carcasses where they do their work, we want not our burial grounds polluted with such hypocrites; but we have it in our hearts to bless all men who will do right, whatever their occupation, and our arms are ever open to embrace such, and we pray for all men who are ignorant, or out of the right way, that our Heavenly Father will give them his spirit, that they may learn and do right.

To those who may fear coming to the Valley on account of the scarcity of timber, we would say, there is now four times more timber known within reasonable distance of this city, than there was one year since, and every season opens new stores of wood, in the surrounding mountains; and all the difficulty is the scarcity of help to remove the wood and timber to the Valley before the falling of snow; beside, coal has been discovered, from whence it can be brought on a railway, easily constructed, and there is more, and nearer, in prospect.

Furnaces and forges are much needed here, for the furnishing of mill irons, machinery, farming utensils, culinary vessels, railway tracks, and many other things, and we hope that Elder Pratt has already sent on men, who will be here to start the business this season; if he has not, we trust he will not lose sight of this important object against another winter.

Elders Orson Pratt and George D. Watt are wanted at this place, with their families; and we shall expect them as early in 1851, as circumstances will permit.

At such time as Elder Pratt shall find it convenient or necessary to facilitate his return, he will call to his assistance Elder F. D. Richards, who will succeed him in the Presidency of the church on the British Isles; and we would suggest Elders George B. Wallace and Levi Richards for his counsellors. So far as we have been informed, Elder Pratt has done a great and good work in England, but his labours are now needed at home—and if the Saints should mourn his loss, we would say, be comforted and come with him, or follow him as fast as you can; but if you cannot at present, you will find in his successor, Elder Richards, a counsellor, president, and friend, and worthy of your prayers and confidence.

Elders Wilford Woodruff, and Amasa Lyman, are expected here this season. We anticipate a visit from Elder Orson Hyde, who, we hope, will bring a host of Saints with him; for the labours of the Valley are great, compared to the number of labourers. A greater harvest is near at hand than there will be reapers to gather. Let those who start, be prepared to come through without assistance from the Valley,

for we shall have no men to spare during harvest to help emigrants. Companies are already organized and ready to start for Green and Platte Rivers, to keep ferries during the high waters, for the accommodation of the emigration.

We would urge upon all Saints the importance of keeping in view the Perpetual Emigrating Fund, and of adding thereto, all in their power the present season; for every succeeding year will be more and more eventful in the progress of the work of God, and more and more Saints will be ready, and want to gather to Zion. We warmly anticipate that such will be the interest felt, and the funds collected in the British Isles, that we can commence bringing forward the Saints from that region, one year hence; and the Presidency in England will take special care to be ready to act on future instructions on this subject.

Elders of Israel be faithful in your calling, feed the sheep, feed the lambs of the flock, and proclaim the gospel in all simplicity, meekness, and love, whenever you have the opportunity as it shall be given you by the power of the Holy Ghost which you will always have for your counsellor if you are faithful; and let all the Saints give dilligent heed unto the counsel of those who are over them in the Lord, upholding them by the prayer of faith, keeping themselves pure and humble, and they will never lack wisdom from above, and by faith and works search out your way to Zion.

Several elders have been appointed missions to England, Scotland, the Society Islands, the States, and Western California, as will be seen by the minutes of the General Conference, of the 6th of April, to which we refer for particulars concerning any business then transacted.

We are happy in saying to all, that a brighter day is dawning on the intellectual prosperity of Zion; that the University recently established by the State of Deseret, bids fair to accomplish the object for which it was instituted; that it is under the supervision of faithful and intelligent men, who will consider no labour too great, to carry out the wishes and greatest possible good of those for whose benefit the institution was founded; and we earnestly solicit the co-operation of all the Saints, and particularly the elders in all nations, to gather, as they may have the opportunity, books in all languages, and on every science, apparatus, and rare specimens of art and nature, and every thing that may tend to beautify and make useful; and forward or bring the same to the Regents of our University, for the benefit of all such as may hereafter seek intelligence at their hands.

Brethren, farewell. May the blessings of heaven and earth be multiplied unto you, and your hearts be warm to receive and improve upon the same in righteousness, and the time hasten that we may meet you in this land of peace, is the constant prayer of your brethren in the gospel of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Deseret N. A., April 12, 1850.

AN EPISTLE OF PRESIDENT ORSON PRATT, TO THE SAINTS THROUGHOUT GREAT BRITAIN.

Dear Brethren,—Through the blessing of a kind Providence I have been preserved to once more meet with the Saints in the British dominions. I have been absent from you about four months, during which time I have performed a lengthy, though pleasant, journey to Council Bluffs, on the extreme western frontiers of the United States. The facilities for travelling within a few years past, have increased to such a degree, that it seems apparently to have decreased the distances upon the surface of our globe. To cross the Atlantic, and travel some two thousand miles into the interior of America, would have once been considered quite an undertaking, but now it is only a pleasure excursion. The power of steam seems to have almost united the two continents into one. In less than three weeks the servants of God can go from St. Louis to Liverpool—a distance equal to one-quarter of the circumference of the earth. They may well be termed, in the language of Isaiah, "*the swift messengers to the nations.*"

It has fallen to the lot of the Latter-day Saints to live in one of the most momentous ages of the world—an age in which wickedness reigns predominantly upon all the face of the earth—an age in which God has determined to rend in pieces and overthrow all the governments and kingdoms of the world, and establish his everlasting kingdom in the hands of his Saints, who shall bear rule under the whole heavens. For about six thousand years the inhabitants of our world have displayed their wisdom in the establishment of various forms of human government; but wickedness has triumphed among them all. The wicked have had their day for rule, but it is now drawing swiftly to a final close. Their sun is setting no more to rise: a long night of darkness awaits them. God has set his hand to turn and overturn, and to give the kingdom unto his Saints—to redeem the earth from oppression and violence—to consume the wicked as chaff, that righteousness alone may be exalted.

To bring about this great change in governmental affairs, one of the most important revelations that have ever saluted the ears of mortals, has been given, namely, the BOOK OF MORMON. It is sent forth as a last message to the nations of the wicked; it is sent to establish a kingdom which shall break in pieces all other kingdoms; it is sent to gather out the righteous from all nations, and establish them in one; it is sent to fulfil the times of the Gentiles, and bind up the law and testimony among them, that if they will not repent, they may be delivered over unto destruction; it is sent to gather Israel from their long dispersion; it is sent to make known the gospel in greater plainness and fulness, that contentions upon doctrine may cease, and the watchman of Zion see eye to eye; it is sent as the great preparatory work for the second advent of the Son of God; it is sent that the Saints may know the signs of the times, and not be in darkness, and that great day come upon them unawares.

When this message shall have been proclaimed to all nations, the Son of God shall come to sit upon the throne of his power and reign for evermore. Already twenty years have elapsed since the setting up of the kingdom of God; the proclamation has already been sounded in the ears of many nations; tens of thousands in America, in Great Britain, in the Isles of the Pacific, and in various quarters of the globe, have received the glad tidings, and with penitent contrite hearts have been baptized preparatory to the coming of the Great Bridegroom. Already tens of thousands have gathered out from the United States, Great Britain, and the Islands of the sea, unto the vallies of the mountains in North America; there they are building cities, temples, and public buildings, converting the fertile vallies into gardens, and vineyards, and well-cultivated farms, spreading themselves abroad into all the surrounding country. Where before resounded the warhoop of the savage, and the howling of wild beasts, now are heard the voice of civilization, and the melodious songs of the righteous.

Let the poor afflicted Saints in this land cheer up their drooping spirits, for they shall in due time be gathered; if they cannot obtain means in this land, they shall be helped from afar; for the Lord will surely deliver His people, and no power can stay His hand. Already a sound of deliverance begins to be heard from a distance. Hark! It is a voice from the mountains. It is not a voice of savage triumph; it is not the voice of tyrants, clad with terror; it is not the voice of a nation bowed down with oppression; it is not the voice of mourning and lamentation: but it is the voice of freedom, rejoicing in the high places of the earth. Behold her standing on yonder mountain tops, clothed with celestial light. With outstretched arms to the nations, and with a voice of lovely compassion—she calls. Listen! she calls to the Saints in affliction; she invites them to her dwelling place. Her voice is heard! see the Saints arise: see mighty ships waft them o'er the main—see countless numbers track the western plains; the everlasting hills re-echo with their songs. Lo! a vast multitude assembled, enrobed in garments pure and white; They pray—the heavens listen—the powers above are marshalled. All things prepared—the Saints return to Zion, the Lord goes before the camp—the nations fear and tremble; ZION IS REDEEMED, and becomes the joy of all the earth. Praise ye the Lord.

Our latest news from the Salt Lake Settlements was dated the 12th of April. All things were then prosperous in the Valley. They were ploughing, sowing,

planting, and making every preparation for an abundant harvest. Tens of thousands of emigrants for the mines, together with immense numbers of horses, mules, and cattle will pass through the Valley this season, which will afford a ready market for all the provisions that can be spared. Large quantities of merchandise, both in dry goods and groceries, are being taken by the merchants to supply the demands of the country; they are paying forty guineas per ton for the transportation of goods from the Bluffs to the Valley. The Lord is truly beginning to favour Zion, and to abundantly supply all her wants, although he takes his own way to accomplish it. Oh! that the Saints may not forget the Lord in the days of their prosperity. How great are the responsibilities resting upon them! and how fearful the consequences of abusing the privileges and blessings bestowed from heaven!

Elder Woodruff, with most of the Saints from the eastern and middle States, is now crossing the plains. It is judged that our emigration to the mountains this season will amount to some three thousand souls, taking with them from 800 to 1000 wagons. The Saints who still tarry at the Bluffs are generally poor, but they are in a rich and fertile country, and with perseverance and industry will soon be able to pursue their journey over the plains, leaving the country for others of their brethren who may come on and wish to tarry there for a season. There are some three or four thousand Saints in St. Louis, who are apparently doing well, much better than the poor in England. At this present time there seems to be in America a feeling of friendship and good will towards the Saints in almost every quarter. Our poor find employment sooner than any other class of people; they have been proved and found trustworthy; hence they are sought after in preference to others. The Lord has seen the afflictions of his people, and softened the hearts of that nation towards them for a season. How long this friendship will continue we know not: it cannot be long; for the nation has rejected the message of heaven, and they must be rejected of God; they will from time to time harden their hearts against the people of God, and will desire their destruction, but God will deliver them out of their hands.

About two years have elapsed since I was appointed to preside over the Saints in this land. I have endeavoured, during the time, to inform myself concerning your condition, and to offer such counsel as I thought best adapted to your circumstances. If, in the multiplicity of business which has pressed my mind, I have at any time erred, it has not been intentionally. It has been my constant prayer and study to know the will of God concerning you. It affords me great pleasure to know that the churches have greatly flourished since I have been in your midst, and that many thousands have been added to your numbers. Peace and union have also prevailed in almost every branch; while the Holy Spirit has been abundantly poured forth upon you, as is evident from the miraculous manifestations of the healing power, together with numerous other blessings enjoyed throughout the land. These tokens of the goodness of God towards his Saints are calculated to make the faithful servants of God rejoice.

The wise and judicious management displayed by the presidents of conferences, and the travelling elders under them, has been the principal means in the hands of God in extending the cause of truth in the British Isles. The extensive circulation of the printed word has also given an impetus to the rolling of the great wheel of salvation. Strictness of discipline in plucking off dead branches—in purifying the church of corrupt members—and in laying the axe at the very root of every species of wickedness, has also had a powerful tendency to strengthen and confirm the meek and humble, and to enlighten the eyes of the honest inquirer.

Let the presiding elders of every conference endeavour to inform their minds relative to the condition of every branch under their respective jurisdictions. See whether your flocks are in a healthy condition or not. The Lord has made you the shepherds over his sheep: if you lose the sheep, or suffer them to perish through your neglect, they will be required at your hands. Teach the presidents of branches to look diligently after all the members. Counsel them to enforce strict discipline, and to root out all backbiting and evil-speaking one against another; for this is a great evil, and tends to quarrels, divisions, strifes, apostacy, and death. If the backbiter or evil-speaker will not, after proper admonitions, reform and cease his

evil practices, let fellowship be withdrawn from him, and let all know that the church of God is not the place to injure and devour one another. If any officer or member under your charge be found teaching or practising unvirtuous doctrines, let him be dealt with strictly by the law of God; and if the president of a conference shall transgress, or teach or practice any iniquity, let the same be reported to us, accompanied with the proper evidences; and if one of the Twelve, or the president of the Saints in Great Britain, shall transgress the law of virtue, and teach or practise unrighteousness, let the presidents of conferences inquire into the same, and collect the testimonies thereof, and forthwith transmit the documents unto the First Presidency at head quarters, that all may be dealt with according to the law of heaven. The time is come when too much light and knowledge have been given to the Saints for them to suffer themselves to be imposed upon by men who are carried away with their lusts. And we say, in the name of the Lord, that the displeasure of heaven shall overtake the adulterer unless he speedily repent, and his name shall be blotted out from among the people of God. "Woe unto them that commit whoredoms, saith the Lord God Almighty, for they shall be thrust down to hell." Woe unto them who shall betray the confidence reposed in them, and shall make use of their authority to seduce and lead astray ignorant and silly women, for, except they repent, their authority shall perish quickly like the dry stubble before the devouring flame. Woe unto them who lie and bear false witness against their brother or sister to their injury; it were better for them that they were sunk in the depths of the mighty ocean than to offend the children of God. Woe unto them who steal, for their deeds shall be made manifest, and justice and judgment shall lay hold on them in an hour they think not. Woe unto them who love slander, and will not cease to speak evil of their brother and sister, for they shall be hated of God and man, and their hopes shall wither away and perish. Woe unto all those among the Saints who shall turn from their righteousness and do iniquity, for the great day of the Lord is at hand, and their portion shall be among hypocrites and unbelievers.

Let the Saints sanctify themselves both in body and spirit, that the Holy Ghost, with all its accompanying powers and gifts, may be more abundantly manifested; for the destroyer is abroad in the earth, and the Saints must live by faith. But, how can we have faith, if we neglect the counsels of wisdom which God has ordained for our preservation?

The time is drawing near when I shall leave you and go to the Valley with my family, according to the request of the First Presidency, as will be seen in their late epistle. But be assured, dear brethren, that the expressions of unbounded confidence, which the Saints have everywhere manifested towards me, will ever be cherished by me with a grateful heart. I shall ever look upon this short period of my life as among the happiest days of my pilgrimage. And if I have been a humble instrument in the hands of God of benefiting any of His Saints, or of advancing His cause in Great Britain, it will afford me great and lasting consolation when far hence in other climes.

The Saints in this land are dear to my heart; I have seen their toils, their hard labours, and oppression, and my heart has mourned over their afflictions. I have loved them because of their sincerity in receiving the message of truth which God sent his humble servants to proclaim: I have loved them because of their strong desire to work righteousness and hearken to the counsels of heaven: I have loved them because of their faith and love to God and His truth; I have loved them because they have loved me: and when I see their poverty and sufferings, my soul yearns over them, and my eyes are filled with tears. In the fulness of my heart I cry to thee, O my Father and my God. I ask thee, O God, to look upon these, my brethren; behold, how they have sorely toiled these many years, while their children have cried for bread; behold them, O Lord, bowed down in sorrow, under heavy burdens imposed upon them by their cruel taskmasters, and when thou lookest, O Lord, upon these great afflictions of thine own children, let thy bowels be moved with compassion towards them; let salvation and deliverance come speedily: defer not, lest thy people fall under the heavy yoke and perish. O Lord, thy people in this land have become a great people, but this is not their resting

place—their eyes and their whole hearts are towards the mountains of Zion—the land which thou hast ordained for the habitations of the righteous in the days of trouble. Glorify thy name, O Father, in working out a speedy deliverance for this great people, that they may rest during the remainder of their days from the hard bondage, wherein they have been made to serve. Gather this people together, that they and their children may learn thy ways more perfectly, and walk in thy paths, and no more be led astray by the vain and foolish traditions of the Gentiles: yea, O Lord, save thy people for evermore.

I shall probably leave England the latter part of next winter, or early in spring, and perhaps sooner; but I rejoice exceedingly that I can leave you under the presidency and watch-care of one of the Twelve, namely, Frankin D. Richards, whose former labours in this country are well known and highly appreciated by the Saints. His unwearied diligence in the cause of truth—his godlike dignity of deportment, combined with a mild and amiable disposition—his sterling virtue and integrity, united with a superior intellect, enriched with the wisdom and knowledge of heaven—have eminently qualified him for the dignified and highly responsible station of presiding over the numerous churches which will soon be entrusted to his charge. Brother Richards will act in conjunction with me as my counsellor while I remain in this country; and it is to be hoped that through our united exertions we may be humble instruments in advancing the great cause of truth in this part of the Lord's vineyard.

Some of the presiding elders have been rather negligent in teaching the law of Tithing according to the counsel which we have heretofore given. Every president of a conference should see that every member of the church of whom tithing is required, is correctly instructed in regard to his duty upon this subject; urge upon them the necessity of strict obedience to this requirement of heaven; it is as essential as any other requirement; no person can be justified in neglecting the counsel which has been given upon it; no person will prosper who undertakes to cheat the Lord, and slip off to America with his property and money, without paying in this land the tenth thereof. The Lord has commanded and man must obey; for justice and judgment is the penalty of disobedience; therefore we exhort the Saints to obey the law of tithing; obey it strictly with cheerful hearts; obey it without delay. I have already borrowed upwards of £200 over and above the tithing I had on hand, to forward nails, glass, and other temple property to the Valley: this was necessary in order that they might be forwarded this season, that the great work might not be delayed. The amount borrowed must be within a few weeks refunded, therefore we call upon the presidents of conferences to see that every person who should pay tithing attends to this duty immediately, that there may be funds in the Lord's store-house to fulfil the purposes specified in the revelations and counsels of heaven. Teach those Saints who have property, and who will not exert themselves to obey this law of heaven, that the Spirit of God shall begin to withdraw from them, and the hand of the Lord shall be against them, and they shall cease to prosper in their business transactions, and a curse shall be upon the labour of their hands, and unless they repent they shall wither away like a branch plucked from the vine.

The Perpetual Emigration Fund must also be kept in view; and the Saints should be thoroughly instructed as to the importance of doing all within their power for the enlargement of this fund; it is established especially for the benefit of the poor, to be appropriated according to the instructions which shall from time to time be given by the First Presidency. Let all the arrangements and counsels which have, during my absence, been laid before the Saints by brother Franklin D. Richards, in relation to the collection of this fund, be faithfully complied with. Let the treasurers of the conferences forward to our office immediately the amount of funds which they have on hand, accompanied with a list of the names of the contributors, the amount each contributes, with the name of the branch and conference in which each resides. After this instruction has been fulfilled, the treasurers will thereafter make quarterly remittances and reports to us, namely, on the 1st of October, 1st January, 1st April, and 1st August. As our office will not be responsible only for the funds which actually reach us, we shall, if necessary, publish

from time to time the names of all contributors, with the amount contributed, (with the exception of those who may request us to do otherwise.) This will have a tendency, in some measure, to detect any dishonesty on the part of the treasurers. We hope, however, that among the Saints no dishonesty will be found to exist, and that every man will be faithful and punctual in all things entrusted to his charge. We also say to all the Saints, let none of the Emigration Fund be used for any expenses whatever, but let all expenses incurred in purchasing cheap account books for the treasurers, or in any other way, be settled by the branches, independently of this fund.

Mechanics of every description are greatly needed in the Salt Lake country. Furnaces, forges, glass works, potteries, manufactories of cotton, of linen, of wool, are greatly called for. Let the presidents of conferences seek diligently in every branch under their respective jurisdictions for wise, skilful, and ingenious artizans, mechanics, manufacturers, potters, &c. Counsel those of them that have means, to go immediately to the Valley; and counsel those who have not got means, to use every exertion to obtain means and be in readiness when called for, if funds should be appropriated for their assistance; and remember the maxim, that the Lord will help those of his Saints who will seek diligently and honestly to help themselves. The presidents of conferences have many duties to perform in relation to the temporal salvation of the Saints as well as spiritual, let them not, therefore, become dilatory in relation to this counsel. We urged these things upon you months ago in many of the Stars, and we humbly hope that you have not forgotten subjects which we esteem of such vast importance for the welfare of the children of Zion. If you can find men of capital who have never been engaged in the manufacturing business, but who are willing to invest their capital in the establishment of such business, teach them that it is their privilege so to do, and that they shall be blessed with an hundred-fold in this life, besides having the satisfaction of seeing hundreds of thousands of Saints benefitted by their manufactures. Let the Saints in Great Britain arise with one heart and mind to perform the great and mighty work which is before them, and the Lord their God will bless them, and strengthen their hands, and enable them to perform wonders in his name. They are called to do great things; let them not, therefore, be faint-hearted nor discouraged, for God is with them.

With feelings of love to all the Saints, and with an anxious desire for your welfare, I subscribe myself your brother in the kingdom of Christ,

ORSON PRATT.

15, Wilton Street, Liverpool, July 23rd, 1850.

The Latter-day Saints' Millennial Star.

AUGUST 15, 1850.

There has recently appeared above the intellectual horizon of the Latter-day Saints, wandering among the "Stars" of their firmament, a certain meteoric production, called by some poetry; by others better acquainted than we are with its claim to that title, it is pronounced neither poetry, verse, nor prose; indeed its author does not call it by either of those names, but "LINES." Such meteoric productions are calculated to injure the sight of careful intelligent observers, unless they are prepared with glasses adapted to the occasion, insomuch that they sometimes turn away in disgust, especially if their first observation of our heavenly truths is directed towards that object. If it were created of correct matter, and organized upon true principles of natural science, it would not produce so disastrous effects upon its beholders, but would serve to strengthen the vision, elevate the understanding of the observer, and commend the general principles of the society to which its author belongs.

Moreover, nearly one fourth part of the elements of its organization was composed by another gentleman, which is the most scientific and truthful in its appearance, yet no credit is awarded: this, to say the least, is quite uncourteous on the part of an author. On the whole, we do not believe the church of God will be subserved by the circulation of such publications, but that the intelligent of any society in Great Britain would feel disgraced thereby; and we wish the author, with all others concerned therein, to prevent any further circulation thereof. It is advisable, and our special counsel, that no publication containing the doctrines or sentiments of the Latter-day Saints, be suffered to go to press in England, Scotland, Ireland, Isle of Man, or the Channel Islands, without a manuscript copy thereof being first forwarded to the Presidency of the British Churches (accompanied with the wishes and designs of the person intending to publish it) and his or their permission being given to the same being published, except only the privilege of Branches and Conferences to issue their Bills for Meetings, lists of the standard works of the Church which they may have on hand for sale, and conference minutes. It will always afford us special pleasure to second the judicious exertions of any person or persons in disseminating the principles of Truth; and we are anxious to promote by all laudable means the cultivation of the talents of our brethren; and we desire them generally to stir up the various gifts which are in them by the laying on of the hands of the Elders, and all gifts which heaven has kindly endowed them with; but when we come to publishing, it should be recollected, that it is not for the present only, but will stand for future years, and how careful all should be not to publish any thing that might be regretted in a time to come!

GENERAL CONFERENCE.

A General Conference of the Church of Jesus Christ of Latter-day Saints will be convened at Manchester on Saturday and Sunday, the fifth and sixth days of October, commencing at ten o'clock in the morning. The Presidents of Conferences throughout Great Britian are particularly requested to attend. Those of the Twelve who are on the Continent are respectfully invited to be present if it would not interfere with the great and important duties of their missions.

ORSON PRATT,
F. D. RICHARDS.

EMIGRATION.

(*From the Frontier Guardian, June 12th,* 1850.)

We have attended the organization of 350 wagons of Salt Lake Emigrants up to Saturday 8th inst., Capt. Milo Andrews is a-head with fifty wagons. Next follows, Capt. Benjamin Hawkins with one hundred; Thomas S. Johnson, Capt. of 1st Division, and——Capt. of Second Division. We left them at Council Grove 12 miles from Bethlehem west of the Missouri river, on the morning of the 7th inst. Next in succession is Bishop Aaron Johnson with a train of one hundred wagons; Elisha Everett, Capt. of 1st Division, and Matthew Caldwell, Capt. of the 2nd Division. Next in order is Capt. James Pace with one hundred. Richard Session, Capt. of 1st Division, and David Bennett, Capt. of 2nd Division. The Emigrants are generally well fitted out with wagons and teams, provisions, &c.

There are some wagons quite too heavy. Those brought from St. Louis are good, but too heavy. A heavy wagon with a stiff tongue is unsuitable for the journey. Let no person hereafter buy a wagon for this trip unless its tongue has a joint in the hounds forward of the axletree. Light wagons that will bear from sixteen to twenty hundred pounds, are the most suitable for this service. These

heavy lumber concerns should be left here, and not used by our people, neither by anybody else, unless they choose.

The number of California wagons that have crossed at this point, is about 4,500 averaging 3 men to the wagon, making 13,500 men, and about 22,000 head of horses, mules, oxen, and cows.

Our own emigration to Salt Lake Valley will amount to about 700 wagons as nearly as we, at present, can determine. They take two new carding machines in addition to one sent last year, besides much other valuable machinery. They also take about 4000 sheep and 5000 head of cattle, horses, and mules.

With the facilities for improvement that are already in the Valley, and those that are now going, we may expect to see that hitherto, desolate region, growing rapidly into importance, and consideration. Success to the West, and to Western enterprize, to Western men and measures! "Let the Wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose."

LETTER TO PRESIDENT F. D. RICHARDS.

Belfast, July 17th, 1850.

Dear Sir,—I improve this opportunity in addressing a few lines to you, knowing you feel a thrilling interest in the spread of the principles of truth and salvation in Ireland. I arrived in Belfast, in company with Elder Lindsay, on Thursday, June 20th. We found the Saints in a very dead lukewarm state, the branch being completely broken up during the last six months: they were wandering about like sheep without a shepherd, having no guide to lead them in the way of eternal life. We have succeeded, however, in bringing the Saints together; and, after much preaching and teaching, they are beginning to awake from their lethargy, and to feel and enjoy the sweet influences of the Spirit of God.

One great disadvantage this branch has had to contend with is, in not having a public place of worship; but I am happy to inform you that this has been removed, as we have taken a commodious chapel in King Street, formerly occupied by the Baptists, which we opened last Sunday, and announced the same by placarding the town. It was well attended, especially the evening service, and on the next morning we had the pleasure to administer baptism to two, who, I have every reason to believe, will be promising members in the kingdom of God. There is one grand cause why the gospel has not taken firm hold in this country, namely, many who have been sent to preach the gospel have done many things so incompatible with our most holy religion, that their conduct has had a most baneful influence upon many who were examining our doctrines. Oh! how careful should every officer of this church be to walk worthy of the high vocation wherewith they are called, as ambassadors for Christ Jesus, with delegated power to administer the laws of the kingdom of God! Belfast is a large, influential, commercial town; it is a stronghold of many of the leading sects, and their clergy are some of the most talented in christendom, who are much admired for their erudition and eloquence, and the mass of the people are blindly led by their various teachers, without ever stopping to examine their principles or articles of faith. But of late, through the dreadfully divided state of the clergy, and the recent disclosures of priestcraft and its concomitant vices, the people are beginning to see the state of apostate christianity.

I have visited a small branch of the church at Hyde Park, a village six miles from Belfast, There are seven members, including two priests, all in good standing, and rejoicing in the work of God. We have held several good meetings, which were well attended, and I have no doubt, if followed up, will result in a great amount of good. There is another branch at Kilachey, ten miles from Belfast, consisting of six members, including one priest, all in good standing. Belfast branch numbers 33 members, including 4 elders, 3 priests, 1 teacher. We can scarcely find out one-third of the Belfast branch, it has become so scattered and disorganized. I am actively engaged in getting subscribers for the STAR. Indeed I fondly hope that a better day is about to dawn for Ireland, and my heart beats high with the hope that thousands of her brave sons and fair daughters will soon

come to the knowledge of the principles of salvation and peace, which God grant. Amen.

Present my kind love to Elder Kelsey, Brother Linforth, and accept the same yourself.

Yours in the kingdom of God,

GILBERT CLEMENTS.

IRELAND.

This country has long been an oppressed nation, and for a few years past has been the scene of appalling judgments, such as famine, unto starvation, and pestilence, that has threatened an entire depopulation of certain portions of the Island.

These became the welcome messengers of relief to thousands who were lingering out a hopeless existence as to any thing better in this life. Bound up the greater part in papal authority, and subject in many parts to immediate expulsion from their tenanted homes, if they ventured to change their religious opinions, it has hitherto been very difficult to establish the doctrines of present revelation among that people. At several different times efforts have been made in the vicinity of Belfast, and a few have been added to the Church, a part of whom were turned out of employment because of their faith, and were obliged to flee to England for subsistence.

In the early part of June last, Elder Edward Sutherland of London, was set apart to go to the land of his nativity and if possible establish the everlasting Gospel in Dublin and its vicinity. While signal displays of God's power have been frequently manifested among His people in other portions of Great Britian, many of the Saints have looked upon Ireland with pity; and wishfully wondered when her noble sons and daughters would be aroused from their slumber of ages and come up to the help of the Lord against the mighty, receive again that life which has been hid with Christ in God, and engage in the establishment of Zion in the last days.

From an acquaintance with Elder Sutherland, and the good work which he performed in London, great confidence is entertained of his success in Ireland. His charity toward God and his fellow men, his energy of character, and determination of purpose, coupled with a life of exemplary conduct, admirably qualify him for this labour of love to his countrymen. We bid him God speed ; may he rend the veil of darkness and bring many to the light of everlasting life.

Cotemporary with Elder Sutherland's departure for Dublin was that of Elders John Lindsay and Gilbert Clements for Belfast, intelligence has been received from the latter, of their favourable reception. They have succeeded in opening a commodious Chapel in King Street, where divine service is regularly attended, two have been added to the Church by Baptism, and prospects quite encouraging. May they realize much of the Holy Spirit in their labours, and bring many souls from the power of Satan unto God. With these brethren in the north, and Elder Sutherland in the metropolis, it is earnestly hoped the present may prove the dawning of a better day to the seed of promise in the Emerald Isle.

F. D. RICHARDS.

LETTERS TO THE EDITOR.

July 9th, Norgesgade, Bredgade, 196, Copenhagen, Denmark.

Dear Brother,—By request of brother Snow, I take my pen to address you a letter, to acknowledge the receipt of the STARS you so kindly sent us. We received three packages the same day—the one sent last by mail cost one Danske dollar (two shillings), the others came free. We were glad to get them, and thanked you for so much STAR-light in this land of darkness, where priestcraft and superstition has held uninterrupted sway for so many years. We are all well, for which we thank our Father in heaven, and most sincerely hope that you, with all at 15, Wilton Street, are enjoying with us the same great blessing. We have not yet made much stir among the people (before the public) in consequence of our limited knowledge

of the Danish language, we are, however, learning very fast, and brother Snow says he will have me up preaching in about a week more; you will, however, hear from us from time to time. The prospect here now is quite as good as could be expected under the circumstances in which we are placed. The people are beginning to take some interest in what we say, and many families are inviting us to visit them, indeed the invitations are coming in faster than we can fill them, and many are beginning to hear the words of the book, and the poor to rejoice in the Holy One of Israel. Brother Hanson is not slack in his duty towards his nation, but is earnestly engaged for their welfare. As to the Baptists here, of whom brother Snow has written, they are growing in the grace and in the knowledge of the truth; the presiding elder is our friend, and I think in a few days more he will be our brother, and with him we expect many of his flock. Since writing you, brother Snow has visited a little branch of his church in company with him. He told his flock who brother Snow was, and the nature of his mission, which they received with great pleasure, and seemed ready to embrace brother Snow as a deliverer sent from afar to bring salvation to those that sit in darkness and in the shadow of death; and so may it be is our most sincere desire and prayer in the name of Jesus. Amen.

As to political matters you can get all the news by the English papers without our writing. The parliament adjourned last week to meet again in October next. The Holstein question is not yet settled, and I think will not be soon. The Danes are all that I thought they were—a very polite and noble-hearted people. We have received a letter from brother John Forssgreen; he is at his father's place and was well. He had opened his mouth in the cause of Zion, and wished us to say to you, if any letters, &c. come to your office for him, please send them to the care of Capt. Barrgs Enka, 113, Firsta (or 1sta) Quarteret, Geffle, Sweden.

In haste I close by imploring the blessing and protection of our heavenly Father upon you and the STAR, that it may illuminate the benighted path of many honest souls. Please give our best love to all at Wilton Street, and to the Saints in Liverpool, generally.

Yours respectfully,

G. P. DYKES.

ITEMS OF NEWS.

THE PACIFIC RAILROAD—WONDERFUL DEVELOPEMENTS OF RESOURCES IN THE PLAINS AND DESERTS.—The greatest impediment to the construction of a railroad from the Mississippi, overland to the Pacific, has been considered to be in the nature of the country over which the road must be carried. From twelve to fifteen hundred miles, in the selection of any route north of Mexico, must be traversed over plains, mountains, and deserts, without timber, without population, without materials or supplies, and thought to be without anything to contribute to the support of the road, short of the Pacific. This has been justly considered the the most formidable drawback to any enterprise of such magnitude that has ever presented itself in the history of the world—this timberless, mountainous and desert region of from twelve to fifteen or seventeen hundred miles.

But a recent discovery near the foot hills of the Rocky Mountains, of a prime article of commerce and cash, opens a mine of capital on the way. It appears that there is no longer any doubt of the existence of inexhaustible supplies of cannel coal near the sources of the Nebraska or Platte river, which is the route of the overland emigrants to California, via the South Pass, the Salt Lake, and the Great Basin. The destitution of timber in the great plains, were there no substitute for fuel, would render them incapable of settlement, even to cattle raisers: for there the snows are deep and the winters cold. The coal supplies the fuel—it also supplies an article of trade with the Mississippi river, and will thus contribute to colonize the plains, and to the sale of the public lands along the route to settlers, who will soon produce all the necessary provisions for the workmen.

It is known, also, that iron is found from the frontiers of Missouri to the Rocky Mountains; and with the coal on hand, the means are on the ground for the manufacture of the rails required. Of the wonderful capacities of the Mormon Valley

of the Salt Lake, the reports from that quarter would be incredible if they were not all consistent. In a few years more, at this rate, they will be able to raise bread and cattle for the subsistence of 100,000 souls. Their Valley is the half-way station on the great central route; and thus all fears on the score of provisions for the workmen are obviated.

With the road finished to the Salt Lake, another important commercial article comes into market—the article of salt. It exists in the heavy brine of the great lake to an inexhaustible capacity of supply; it exists in a crystaline formation at the bottom, and forms an incrustation of salt for a hundred miles along its shores. Rock salt exists in the surrounding mountains, and copper and gold. But with the completion of a railroad, the New Jerusalem will become a great place of resort to the fashionable world, on account of its wonderful natural curiosities, the singular salubrity of its climate—the valley being 4,000 feet above the sea—and particularly on account of the number and variety of its medicinal springs.

Such are some of the intermediate advantages in favor of the construction of the Pacific railroad via the Platte, the South Pass, and the Salt Lake Valley. The completion of the work to the Sacramento will give the road the exchanges between Europe, America and Asia. What are a hundred millions to the consummation of such a work?—*New York Tribune.*

THE SAINT.

A SONNET.

'T is not the downcast look, the outward show,
The placid smile that decks a holy face,
Nor the distorted visage where we trace
The mournful aspect of a man of woe;
Nor clasped hand, nor the uplifted eye,
Whene'er the name of God in prayer we hear;
Nor yet the soul that really is sincere,
(For Error has her vot'ries that would lie
Subject to death, ere they 'd renounce her mode,)
That constitutes the Saint. Ah! no: 't is he
Who cries, "What wilt thou have me *do*, O Lord!"
And *yields obedience* to the *heavenly word;*
Receives that Spirit which will make him free,
And lives by faith and every word of God!

Douglas, Isle of Man. W. G. MILLS.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 26TH JULY, 1850.

	£	s.	d.		£	s.	d.
John Kelly	£1	15	0	Brought forward	£36	1	6
Thomas Chamberlin	7	10	0	John Godsall	10	6	0
Thomas Clarke	2	0	0	Alfred Cordon	2	0	0
Charles King	0	16	8	James W. Cummings	5	0	0
John Davis	22	11	10	James Walker	10	0	0
W. C. Dunbar	1	8	0	Henry Naish	5	0	0
Carried forward	£36	1	6		£77	7	6

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17.—Vol. XII. SEPTEMBER 1, 1850. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE, HELD AT GREAT SALT LAKE CITY, DESERET, APRIL 6th, 1850.

Present of the First Presidency—Brigham Young, Heber C. Kimball, Willard Richards.

Patriarch—John Smith.

Of the Twelve Apostles—P. P. Pratt, G. A. Smith, E. T. Benson.

Presidency of the Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood.

Presidency of the Stake—Daniel Spencer, David Fulmer, Willard Snow.

High Priests Quorum—John Young, R. Cahoon.

Presiding Bishop—Newel K. Whitney.

Clerk of Conference—Thomas Bullock.

The Conference was called to order by Elder David Fulmer. The choir sung a hymn. Prayer by Elder Fulmer, and singing.

Elder P. P. Pratt then arose to present the business of the day, and without any preliminaries, on motion, President Brigham Young was sustained as the first President of the Church of Jesus Christ of Latter-day Saints, by unanimous vote, and also Heber C. Kimball, as first, and Willard Richards, as second Counsellors to President Young.

Moved that John Smith be sustained as Patriarch of the whole Church; carried.

Moved that Orson Hyde be the President of the Quorum of the Twelve Apostles; carried; also P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, E. T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of the same; carried.

Moved that Willard Richards, be sustained as Historian, and General Church Recorder; carried.

Moved that John Young, be sustained as the President of the High Priests' Quorum, also Reynolds Cahoon, and George B. Wallace as his Counsellors; carried.

Moved that Joseph Young, be sustained as the first President, Levi W. Hancock second, Henry Herriman third, Zera Pulsifer fourth, A. P. Rockwood, fifth, Benjamin L. Clapp sixth, and Jedediah M. Grant seventh, Presidents of all the Quorums of the Seventies; carried.

Moved that Daniel Spencer be sustained as the President of this stake of Zion, also David Fulmer and Willard Snow, as his Counsellors; carried.

Moved that Henry G. Sherwood be sustained as President of the High Council, and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldredge, John Vance, Edwin D. Wooley and Thomas Grover, members of said Council; carried.

Moved that Newel K. Whitney be sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints; carried.

On motion John Nebeker was sustained as President of the Elder's Quorum, also James H. Smith and Aaron Sceva his Counsellors.

On motion, Joseph Harker was sustained as President of the Priests' Quorum, also Simeon Howd and James A. Chesney, his Counsellors.

On motion, McGee Harris was sustained as President of the Teachers' Quorum also John Vance and Reuben Perkins his Counsellors.

On motion, William C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel Mc. Connell and Gilburd Summe his Counsellors.

Elder Pratt remarked that all are in duty bound, in covenant before God, to sustain these several men in their offices, and those who refuse to support them will be found breaking their covenants.

President Heber C. Kimball preached a long and faithful discourse on the present situation of the Saints, comparing it with our former persecutions, drivings, sickness, and poverty; he exhorted the Saints to faithfulness, and to be obedient to the counsel of these men, whom we have this day covenanted to obey; warned them of the danger of falling into the ways of the world, worshipping the God of Mammon, and forsaking the God of their salvation; exhorted them to faithfulness over our mortal bodies, that we may be rewarded with immortal bodies in the world to come, and expressed himself decidedly, that every individual may travel faster than they now do, if they will be obedient to what they are told, and concluded by blessing the people, that peace might rest in their hearts for ever and ever. Amen.

The choir sung a hymn—Benediction by Elder Benson.

Half-past one o'Clock, p. m.—Conference assembled and called to order by Daniel Spencer, choir sung a hymn. Prayer by Elder Orson Spencer, and singing.

Elder Parley P. Pratt, arose and occupied nearly two hours in bringing to the notice of the Saints many scenes he had passed through, on the first establishment of this church on the earth, and several visible manifestations of the Providence of God in the various movements of this Church for the past twenty years, and of the manner in which they have been sustained. Enquired for what purpose is this advancement of knowledge, to qualify the Saints for the great and marvellous work—the restoration of the whole house of Israel—and showed examples, from among the Jews and Lamanites. He showed clearly that the scriptures had done him a great deal of good, and when he read them he wished to emulate the examples of Joseph, David, and Sampson. He rejoiced in reading the doctrines, and teachings of our Lord Jesus Christ, and completely refuted the doctrines as taught by Moses Martin, that the five senses were the counsellors of man. He said the great book of Nature has been open in all its sublime grandeur to the Utes, Shoshones, and other Indians, and they had the five senses to lead them; compared their low situation with those who were cleanly and industrious, and who believe in the divine oracles of God; he exhorted the Saints to teach their children faith in the Lord Jesus Christ, repentance towards God, that they might be prepared to be baptized when eight years old; and exhorted them to meet often, and partake of the emblems of the broken body and shed blood of our Lord and Saviour.

Many persons are very anxious to hear preaching about the resurrection. He said he had not the keys of the resurrection, but he knew what was written about it, as he had been searching diligently for the last twenty years, and as he now sees more light upon it he argued he saw through a glass dimly, but twenty years hence he might have more light upon the subject. Some persons have the idea, that when a Saint of God dies, when he rises from the dead he will go among th Gods, and do as they do—but, said he, I have not the idea that a man goes straigh into celestial glory, but that he will come on the earth and improve in the things of God. until he is perfected. He enquired what was the meaning of that scripture, which saith, they are sown a mortal, but raised a spiritual body? They are natural, because they die, and it is right to call them spiritual, because they are quickened by the spirit of God; they are temporal, because they belong to things that are temporal; it is time, because the earth has not passed away. When the earth

is purified time will be no more; what we call the end of time is the winding up scene of this earth; it is made new, and eternity commences; the earth passes away and becomes celestialized. It is one thing to remove the curse from earth, and another to purify it; and there is a great difference in being free from death, pain, and misery; and being restored to the glory and splendor of youth. He exhorted the faithful Saints to read their patriarchial blessings, claim the promises therein, and add all the good things they can think of, and that is not all they will have; for Jesus has promised, that whosoever forsakes father, mother, wife, or children, lands or possessions, for his sake, shall receive in this time an hundred fold, and in the worlds to come life eternal. He said that death and resurrection was like going to sleep at night and waking up in the morning. This opens, that scripture, which says, "I created all things: first, spiritual, then temporal. Again, first, temporal, then spiritual; for, to myself, my work has no beginning or ending." We were firstly, spiritual, then fell under the curse; then take a higher temporal degree, and finally a higher spiritual degree. I would like to rise and see things improve, see those mountains levelled, those barren sage plains turn out their pools of water, and all the swords, spears, and gun-barrels gathered into the blacksmith's shop, and made into implements to till the earth; have one thousand years of peace, gather up my poor scattered children, cheer up the hearts of the widow and the fatherless, and say, here is your hundred fold that you have suffered for the gospel's sake, when you were in the latter day on the earth. Not having seen these things twenty years ago, shows me, that I now only see through a glass dimly; but if I had a voice like a trumpet, I would say, repent and prepare for the great restitution of all Israel. Amen.

Choir sung, "Come let us anew."

President Young requested all the High Priests and Elders to meet in the Bowery at five o'clock, P. M., to transact some business with Samuel Russell and Moses Martin.

Half-past five o'Clock p. m.—The Elders met, and were called to order by Elder Pratt. After singing a hymn, and prayer by Elder Carter, President Young called for Samuel Russell to come to the stand and explain some remarks he had made in regard to his faith in the gospel of salvation, when

Russell said, "There may be some points of Mormonism I believe; but as for believing in the principle of Revelation, as the Latter-day Saints do, *I do not*. I believe that Joseph Smith was as great a prophet as ever was on the earth, but I have no confidence in the Bible, or the Book of Mormon, or the Book of Revelations as being revelations from the Almighty. I may have made light of the Holy Ghost. I have asked what was the Holy Ghost? and said that the only time the Holy Ghost was ever seen, was in the form of a pigeon, and it might be that I did ask if that was good to eat? Gentlemen, I have spoken my sentiments. The brethren have all used me like gentlemen; I might have withdrawn, but did not think it would do any good."

Levi W. Hancock arose and said, I do know that Russell once enjoyed the spirit of God, and he has felt that this was the Church of God. I believe that the man has not prayed, but has been negligent, or he would know that Joseph was a prophet of God, and that Brigham Young is the prophet now. I move that Samuel Russell be cut off from the Church of Jesus Christ of Latter-day Saints. Seconded by A. P. Rockwood, and carried unanimously.

President B. Young, after some preliminaries said, Mr. Russell has tasted the good word of God, and the powers of the world to come, and now to forsake that God who has sustained him, and offered him eternal life, and now to turn away from God and make light of those things, is detestable to my feelings. (Turning to him, he said,) inasmuch as we have severed this branch from the tree, I say unto you, Samuel Russell, in the name of the Lord Jesus Christ of Nazareth, you shall feel the heavy hand of God; I deliver you over into the hands of Satan. You have covenanted to serve your God; as you now forsake him, you shall feel the wrath of God, and shall know there is revelation, and if it does not burn you up, you will wish it would.

I now call up the case of Moses Martin—when he came into the Valley a year

ago last fall, he had not the spirit of the Lord with him that I could perceive; nothing was said to him, or about him, till last summer, when the presidents of the seventies called him in question; they examined his feelings, and I know that he lied in the name of the Lord: I said he was a wicked man: *he is*. I can prove he is guilty of adultery, and the Doctrine and Covenants says, a man who commits adultery and does not speedily repent, will lose the spirit of the Lord, and will deny the faith; I would not sustain him were he my own father or brother. A year ago I asked him in council, brother Moses, I ask you in the name of the Lord, did you keep yourself virtuous and pure, until you returned to your family? After about five minutes hesitation and conversation he said, yes. He lied and that too in the name of the Lord. He is a liar, and I know it; he has always been like a wild bull in the net. I am on hand to prove him guilty of adultery.

President H. C. Kimball moved that Moses Martin be cut off from the Church of Jesus Christ of Latter-day Saints, for his wickedness; carried unanimously.

President Young said, there were many going to the mines; he would rather they would stay here and raise grain, and not run after the God of this world—when I see some of the brethren going away, I feel like a mother seeing her darling child in the midst of the ocean, or in the roaring flames. He then requested the mechanics to commence working their labour tithing, and enquired what rate their wages should be; and appointed a meeting of all the mechanics, for the purpose of deciding what should be the standard of wages the coming season. As I came here this morning—I said to my teams, rest—to my family, rest, while I go up to worship the Lord in this comfortable tabernacle, and get the warming influence of his Holy Spirit, that we may be prepared to go to the nations of the earth and build up the kingdom of our God. If you all felt as I do, you would want to come here, but not hurry to go away again. Let us spend a few days and worship—the heavens are full of days and we have nothing to do but to enjoy them.

Benediction by John Murdock, when the congregation dispersed.

Sunday, April 7th, 1850.—Conference convened at ten, a.m., called to order by G. A. Smith.

Choir sung a hymn. Prayer by Elder Benson, and singing. The house was very crowded.

Elder Kimball said, he hoped the brethren would begin to find out the inconvenience of building such small houses, and hoped the brethren would build larger, so as to accommodate all who came.

Elder George A. Smith requested the prayers of the Saints, as he did not expect to preach when he came here this morning. The intelligence we receive directly from our Heavenly Father, in answer to prayer, is calculated to guide, direct, and lead us in the path that we have undertaken to travel. He compared the present improvement in this valley, to the time when he first entered it as a pioneer, when it was inhabited with innumerable hosts of large black crickets, and a few half-starved Indians. It appeared to him a miracle. Ancient history has no parallel to such an undertaking as we have accomplished, and it is something more than human nature alone could accomplish. God has guided us, and sustained and guarded us to the present time; and we are now in more prosperous circumstances than ever we were. It is in accordance with the revelations of Our Saviour Jesus Christ, through the prophet Joseph Smith, that his Saints should be tried in all things. This people has been driven from the State of New York, next from Jackson county, then from Clay. The same persecution drove us from Ohio, and the exterminating order of Governor Boggs drove us from Missouri. We left that State willingly, because we were obliged to, and we had the privilege of settling down in the most sickly, deathly, swamps of Illinois, at Nauvoo. The Gentiles rejoiced, for they thought it would surely kill off the Saints; but when we had drained the swamps and made it healthy, we must be driven from our improvements, and in as miraculous a manner as the children of Israel were delivered from Pharoah, were we led to this place. When a ship is at sea, running without the danger of shoals, rocks, or shallows, she can ride a boisterous sea in safety—the captain and officers all feel contented, but if a sudden squall rises and takes her in the bows, it would very likely dismast the vessel or sink her. We have rode through a sea of poverty,

sickness, disease, and death; but the storm has aways been in our rear, and we could sail through it safely; but here there is danger from a heavy head wind. One of my personal friends, Samuel Russell, came to this stand yesterday, and pronounced himself an unbeliever in the revelations of God, we are now in a situation to be tried by a heavy head wind, and it may dismast some part of the vessel. While we were at school, in Kirtland, it was the desire of every elder to qualify himself to be a messenger of peace to all nations, kingdoms, tongues, and people, until the Lord should say it is enough. We have had but little time to preach since then, having been continually broken up and driven about from place to place, as vagabonds on the earth, which has made us look out a place where we could make our families comfortable for a season. Some of those elders now want to make themselves rich; but I do not want to see any man having the Holy Spirit, have his heart set on farms, cattle, or gold. I say, just as soon as by the blessing of the Almighty, and the blessing of my brethren, I can provide a reasonable means of subsistence for my family, I am ready, and my heart beats high to go and bear this gospel to some people who never heard it, where the gospel never was preached, and where they are in darkness altogether; then I am on hand, and I trust in the Almighty that I may fulfil the work which God requires at my hands. Elders of Israel, and Saints of God, should always consider what they are about; never do a thing that the spirit of truth suggests is not right. Moses Martin was yesterday disfellowshipped, and I will warrant that when he put forth his hand to do evil, the still small voice cried out, "Moses, that is not right." Never do a thing that you are convinced is not right. Every elder must retain his integrity before the Lord, or he will be damned. Remember the words of the Saviour: "seek first the kingdom of God and his righteousness, and all things shall be added unto you." Consider all that we have and are, is at the service of the Almighty; and all that we do to his glory and in his name, and everything we put our hands to will prosper. But if we conclude we have suffered enough, and laboured enough, and stick stakes as apostates do, that they will go thus far and no farther, they will go down swiftly to destruction and be eternally ruined. I desire to bear testimony to the truth of this work. This people have got to be cultivated until they are governed by the will of the Almighty. And the church of Jesus Christ of Latter-day Saints, organized twenty years ago yesterday, is the only true church, and the only possible way of salvation, and I know it. If a man sacrifices his own talents to his own corruption, he seals himself up to ruin. This is the only church that will lead you to celestial glory—I know it is so. Joseph has died for it, Hyrum, David, and many others died for it. I know it is the truth. I desire my brethren to treasure these remarks, for I know they are true. And may the Lord God of Hosts preserve us all until we arrive in the celestial kingdom of God, which is my prayer. Even so. Amen.

Moved, that George Pitkin, Alvarus Hanks, Thomas Tomkins, Julian Moses, and Joseph Buzby, go to the Society Islands, to the assistance of Addison Pratt, and preach the gospel—carried.

Moved, that Robert Campbell, John O. Angus, and James Works go to England and preach the gospel, under the direction of the Presidency there—carried.

Moved, that Hyrum Clark and William D. Huntington, go to California, to assist Amasa Lyman and Charles C. Rich.

Moved, that Jesse Molan go to the States on a mission—carried.

Benediction by Daniel Spencer.

(*To be Continued.*)

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(*Continued from page* 228.)

I shall now turn to the late discoveries in America, by Stephens and others, and also to the traditions of the Indians themselves, as corroborative evidence of the truth of what has been already advanced, and of other things contained in the Book of Mormon.

The following is from a work on the origin of the American Indians, by C. Colton, published by him in London, in the year 1833:—"They assert that a book was once in the possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events, that he controlled nature in their favour; that angels once talked with them; that all the Indian tribes descended from *one* man, who had twelve sons; that this man was a notable and renowned prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence; they believe by tradition, that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they shall yet recover the book, all of which has been so long lost."

Here then is Ephraim at the utmost bounds of the everlasting hills, where his seed has become a multitude of nations; here shut out for ages from the rest of mankind, he has been as a wild ass, alone by himself; and here God has revealed unto him the great things of his law, "but they have been counted as a strange thing."

How beautiful and plain the prophecies of the Bible are, and how exactly fulfilled, if we believe in the Book of Mormon; and how dark and mysterious must many of them for ever be to those who reject it. If it takes two witnesses to establish a thing, then here we have them, the one giving the prophecies, and the other their fulfilment.

Before the coming forth of the Book of Mormon, the American Indians were looked upon by men in general, with the exception of a very few writers, to be a race of savages, who being shut out from the rest of the civilised world, had continued from age to age without a knowledge of the arts and sciences, without any means of transmitting to posterity their history as a people except by tradition, and therefore when the Book of Mormon was first published, declaring that the American Indians were a remnant of Israel, of the seed of Joseph; that they had once been a civilised people; that the arts and sciences had flourished among them; that they once had a knowledge of the true and living God; that they had built great and mighty cities, and even gave the location where some of these cities once stood; that they used to engrave their records on plates of gold or brass, and thus hand down their history to posterity, and that the language they used in writing was called by them the reformed Egyptian, and known to no other people; the wise men laughed at these absurdities, as they called them, and wondered that any could be found foolish enough to believe them. But time rolls on, and at length Mr. Stephens astonishes the world by publishing his discoveries of the ruins of large and mighty cities, magnificent temples, and statues, covered with hieroglyphics; some of them found on the very location pointed out years before in the Book of Mormon as the place where great and mighty cities once stood. Hear the remarks of Mr. Stephens, on viewing the ruins of Copan, "We sat down on the very edge of the wall, and I strove in vain to penetrate the mystery by which we were surrounded. Who were the people who built the city? In the ruins of Egypt, even in the long lost Petra, the stranger knows the story of the people whose vestiges are around him. America, says historians, was peopled by savages, but savages never reared these structures—savages never carved these stones. We asked the Indians who made them, and their dull answer was, *Quien sabe*, (who knows)? There were no associations connected with the place, none of those stirring recollections which hallow Rome, Athens, and 'the world's great mistress on the Egyptian plain.' But architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest, orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme, the city was desolate." How fitly does the words of Isaiah in his 29th chapter apply to them, "And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust." The history of that people lies inscribed on these fallen ruins; it speaks to men from the ground, and whispers from the dust, but none can understand it till the sealed book comes forth, to declare their origin, their history, and their fall.

The Book of Mormon is the history of that people. In the second European edition, which is the one I will use on this occasion, page 515, we are told that the ancient inhabitants of America used to engrave their records on plates, and that the language they used in doing so was called by them the reformed Egyptian, and that it was known to no other people.

Let us now look at the testimony of some recent discoveries, corroborative of these two things; first, then for proof that the ancient inhabitants of America did engrave their records on plates. Read the following testimony of the discovery of other plates by people not one of whom belonged to the church of Latter-day Saints, about sixteen years after those discovered by Joseph Smith.

"To the editor of the *Times and Seasons*.—We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. M. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters, the plates were very much oxidated, the bands and rings on said plates mouldered into dust on a slight pressure. The above described plates we have handed to Mr. Sharp, for the purpose of having them taken to Nauvoo.

"Robert Wiley,	G. W. F. Ward,	Fayette Grubb,
"George Dickenson,	J. R. Sharp,	W. P. Harris,
"W. Longnecker,	Ira S. Curtis,	W. Fugate."

The *Quincy Whig*, after recording this discovery, remarks, "The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

Again, we find their ancient monuments covered with hieroglyphics. Is it then an unreasonable thing to believe that a people who could engrave their history on their monuments, wont do the same on plates of gold or brass, seeing the discoveries made, show us they knew the use of the various metals with which the country abounds? certainly not; the unreasonableness would lie in believing the contrary; thus we see that subsequent discoveries have corroborated this part of the testimony of the Book of Mormon.

Again, the language they used in engraving was said to be the Egyptian, altered by them, and called the reformed Egyptian, and that no other people knew it. I well remember some ten years ago the Rev. C. J. Kennedy, in Scotland, using this as one of his strongest arguments to prove the Book of Mormon false, that it was said to have been engraved in Egyptian characters, but recent discoveries have proved this would-be wise man wrong.

I take the following from the *Edinburgh Evening Courant*, of October 16th, 1848, in an article on the discoveries in America, the writer says:—"We shall here simply remark, that whoever looks at the able drawings in Stephens's book on Central America, will perceive them to be covered with Egyptian hieroglyphics and Hamyaratic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior Asiatic nations."

Again, we see the testimony of the Book of Mormon is true, for men are forced to own these hieroglyphics are Egyptian, yet still no man can read them.

No, their language is lost, their cities are desolate,—their prophets—their rulers—their seers, are gone, and the vision, the history of all is a sealed book, the words of which are delivered to the learned, but he cannot read them; he saith it is sealed, and the book is delivered to the unlearned, saying, read this, I pray thee, but he saith I am not learned, wherefore the Lord had to do a marvellous work and a wonder in making the unlearned to understand and read the words of the book, and thus made the wisdom of the wise to perish, and the understanding of the prudent to be hid. How beautifully does the testimony of the Bible, Book of Mormon, and discoveries now making agree together.

I shall now take a look at some other things recorded in the Book of Mormon. In page 46 we are told that the ancient inhabitants of America were acquainted with the writings of Moses and the prophets, for Nephi says:—"And I did read

many things unto them, which were written in the Book of Moses, but that I might more fully persuade them to believe in the Lord their Redeemer, I did read unto them that which is written by the prophet Isaiah:" these writings we are told in the 11th page were taken with them from the land of Jerusalem, and contained the five Books of Moses, and the writings of the prophets, till the days of Zedekiah. Compare this with the following. Mr. C. Colton in the work already referred to, speaking of their sacrifices, says:—"On certain occasions the victim must not only be white, but a single coloured hair, or a blemish of any sort would be sufficient to condemn it." He also says that while they sing and dance around the sacrifice, the Hebrew sacred name of Je-ho-vah can be plainly distinguished, and they have also the Hebrew A-la-heem, in substantial forms, applicable to the Great Spirit, and in their sacred songs Ha-le-lu-jah is often heard as perfectly as in any Christian choir; they have also a sacred vessel or Ark of the Covenant, which is employed on some occasions, and is regarded with the most religious veneration.

In the discourse of M. M. Noah on the evidences of the American Indians being descendants of the lost ten tribes of Israel, published in New York, in 1837, we find him quoting among others the following authors. Mr. Adair, who after giving a number of Hebrew words in use among them, says:—"The Indians have their prophets, and high priests, the same as the Jews had, not hastily selected, but chosen with caution from the most wise and discreet, and they ordain their high priests by anointing, and have a most holy place in their sanctuaries like the Holy of Holies in the temple. The Archimagus or high priest wears, in resemblance to the ancient breastplate, a white conch shell, ornamented so as to resemble the precious stones in the Urim, and instead of the golden plate worn by the Levite on his forehead, the Indian binds his brow with a wreath of swans feathers, and wears a tuft of white feathers which he calls *Yatira*. The Indians have their Ark, which they invariably carry to battle with them, well guarded. It is also worthy of notice that they never place the Ark on the ground,—on hilly ground, where large stones are plenty, they rest it thereon, but on level prairies, on short logs, on which they also seat themselves." This statement of Mr. Adair in relation to the Ark is corroborated by several travellers. Major Long, a more recent traveller, in his expedition to the Rocky Mountains, says in relation to the Ark, "It is placed upon a stand, and is never suffered to touch the ground. Tradition informs them that curiosity induced three different persons to examine the mysterious shell, who were immediately punished for their profanation with constant blindness." This, then, is corroborative testimony that the Indians were acquainted with the law of Moses, and to show that they had also some knowledge of the New Testament, I quote the following from a work printed in London 200 years ago, by one Matthew Costerden, entitled *Christianographie*—"It seemeth that the Americans had some knowledge of Christ before the coming of the Spaniards. Francis Lopez de Comora writes, that the people there honoured the cross. I read also in Postel that a certain Quezel Covatsian, clothed with a white garment, covered with red crosses, preached the fear of one God, and that there should be a retribution of everlasting punishment and reward after this life."

Gomora in his history of the Indians, describing the conference of Nicaragua with Gil Goncales, introduces this chief as putting a variety of questions to the Spaniards. He inquired if the Christians were acquainted with the great deluge which had swallowed up the earth, men, and animals? Whether the earth was to be revolutionized or the firmament to remove, what was the honour due to the trinne God, where souls go after death, and what would be their occupation?

The next thing I shall notice is that the Book of Mormon gives an account of the two distinct races of people who inhabited the American continent; the first a people who came from the Tower of Babel, and the other a part of the seed of Jacob, who came from Jerusalem, in the days of Zedekiah, king of Judah. M. Noah, in his discourse on the origin of the American Indians, after endeavouring to prove the present Indians descendants of Israel, declares that some of the ancient ruins found there must be the work of another people, he says:—"But who were the Tultequans and Azeteques, the founders of this empire in America? Who built the Pyramids of Cholula and city of Palenque? *Not*

the Jews. Here we have a most singular diversion from the path on which we originally set out, (that was to prove the Indians Israelites); another most extraordinary discovery, marked too by events no less extraordinary than amazing." Here, again, the testimony of the Book of Mormon is corroborated.

In the Book of Mormon, from page 503 to 509, we have an account of a wicked and idolatrous race, who sacrificed women and children unto their idols, and of the destruction by them of a nation, *en masse*, from the earth by war.

In corroboration of this I will give an extract from the *New York Sun*, of June 8th, 1848. "Yucatan is the grave of a great nation, that has mysteriously passed away, and left behind no history. Every forest embosoms the remains of vast temples, sculptured over with the symbols of a lost creed, and noble cities whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builders; they are the gigantic tombs of an illustrious race; but they bear neither name nor epitaph; the conscience stricken awe with which the Indian avoids them, as he relates the confused tradition of a whole people extinguished in blood and fire by his forefathers, a ferocious and cannibal race, delighting in human sacrifices, are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, *en masse*, from the page of existence."

In the Book of Mormon, page 501, we find that the place where the cities stood, and where this people were exterminated, is said to be the narrow pass that led to the land southward, (or that divides North and South America); now look to your maps and you will there find Yucatan where the ruins of these cities still are found, and where according to this extract from the *New York Sun*, Indian tradition still confirms the truth of the Book of Mormon, on the 346th page of the Book of Mormon, we find an account of their manner of fortifying their cities. "And it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites, for he caused that they should commence digging up heaps of earth, round about all the cities throughout all the land possessed by the Nephites." By reading the next page, you will find that the cities here spoken of as being thus fortified, were in North America.

I shall now give an extract from a work on American antiquities, by Josiah Priest, who, in speaking of these mounds, quotes the testimony of Mr. Breckenridge, who says, "These tumuli, as well as the fortifications, are to be found at the junction of all the rivers along the Mississippi, in the most eligible positions for towns, and in the most extensive bodies of fertile land; their number exceeds, perhaps, three thousand; the smallest not less than twenty feet in height, and three hundred in circumference." At the base, he says, further, "I am perfectly satisfied that cities similar to those of ancient Mexico, of several hundred thousand, have existed in this western country." Thus, another part of the Book of Mormon is corroborated.

In page 141, of the Book of Mormon, we read of a portion of the Nephites, (who were white), leaving their brethren, and going away by themselves, so that they were not destroyed, when the rest fell by the hands of the red men, the Lamanites.

In an extract from the *American Sun*, of November 26, 1846, we are told that a work has been recently published, in which there is a full account of a race of white savages, called Munchees, who are said to be actually in existence, in a valley among the Sierra los Mimbros. Here, again, it is confirmed. The reader will perceive that a great number of these discoveries have been made and published after the Book of Mormon was in print; and every discovery that is made is another proof of its truth; and not one discovery has been made that contradicts a single statement that it contains; it agrees with them; it agrees with tradition; it agrees with reason; it agrees with the Bible; its prophecies are fulfilling; its doctrines are pure; and thousands can testify that the Book of Mormon is true.

For the benefit of the Saints, I may say, that they will find many of the foregoing extracts more fully given in some of the former volumes of the MILLENNIAL STAR.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1850.

NOTICE TO INTENDING EMIGRANTS.—Many persons in sending their names and deposits to secure berths, give us an unnecessary amount of trouble, and we are sure when our brethren consider the daily increase of our labours, and duties towards the church, they will, for the future, endeavour to supply us with the required information as correctly, and in as concise a manner as possible. The items we require are as follows:—The christian and surnames at full length, not forgetting those of infants, the age of each person, the occupation of all male passengers; the place where born; for instance, if born in England, say English, and so with whatever country they may have been born in. Again, many write to us and forget to give their address, consequently their letters remain unanswered. Others write soliciting information upon emigration, and give their address; but if they have occasion to write a second time they omit to give it, and we are left to guess it unless their former letter has been preserved, and, even then, it gives unnecessary trouble. Therefore let every person give his address every time he writes to this office, even if he have occasion to do so a dozen times in the week, for among the thousands of persons communicating with us we cannot be expected to remember the address of our correspondents, nor to overhaul several hundred letters to find it. Persons writing to us for information upon any subject should enclose a postage stamp to secure an answer.

The following amount of provisions is allowed to every passenger sailing in our vessels to New Orleans, and half the amount to children under 14 years and over 1 year old.

FOR THE VOYAGE.

25lbs. Biscuit,	5lbs. Molasses, or Treacle,
10lbs. Wheaten Flour,	1¼lb. Tea,
20lbs. Rice,	3lbs. Butter,
50lbs. Oatmeal,	2lbs. Cheese,
10lbs. Pork,	1 Pint Vinegar,
5lbs. Sugar,	3 Quarts Pure Water daily.

This will be about sufficient for the passengers. If, however they should want more, or a greater variety, they can supply themselves therewith.

Passengers must furnish their own beds, cooking utensils, and provision boxes. If they have beds, they will do; but if not, they can purchase straw ones when they arrive in Liverpool for a few shillings, which will answer well enough for a sea voyage. Tin-ware may also be purchased in this town for a few shillings, sufficient for the purpose.

A committee of three is appointed upon all our vessels to preserve good order and cleanliness during the voyage—a thing essentially necessary to the comfort, health, and general well-being of the Saints while crossing the great deep.

ELDER LORENZO SNOW.—When last heard from, Elder Snow was in the city of Genoa, in good health and spirits. Elders Stenhouse and Toronto were in the valleys of Piedmont among the descendants of the Waldenses whom they describe as a warm-hearted people, whose minds are, apparently, open to the truth. Elder Snow designed following these brethren into that beautiful country, to aid them and direct their labours among that interesting people. Notwithstanding the austere bigotry and fierce intolerance of the priests and rulers of that sunny clime,

we anticipate a great work being done in that region in many thousands being brought to the knowledge of the truth through the indefatigable labours of these faithful servants of God. That such may be the case *let all the Saints pray.*

APPOINTMENTS.—As Elder Alfred Cordon, president of the Warwickshire conference, is intending, in this present season, to return to his family at Council Bluffs, it is our desire that he return by way of New York, between the 15th and 25th of this present month. We hope that the conference over which he has so ably presided will contribute £60 or £70 to assist him, not only to the bosom of his family, but to the vallies of the mountains. If circumstances should prevent the branches from raising the sum immediately, they can loan it from some one or more in the conference, and become responsible for the same to be paid in a few months hence, in so doing they will bless Brother Cordon and his family, and the Lord will bless them in return.

Elder Eli B. Kelsey will succeed Elder Cordon, in the presidency of the Warwickshire conference. Brother Kelsey is a man of experience and ability. He has, for a few months past, ably conducted the Editorial department of the STAR to our entire satisfaction, and, as we humbly trust, to the satisfaction and edification of our numerous readers. Let the Saints, over whom he shall preside, uphold and sustain him, and hearken diligently to his counsel, and they will prosper.

Elder William L. Cutler, who has laboured, with success, in several conferences, has the privilege of returning, immediately, to America, as his health is much impaired by this climate. We hope the Saints in the Birmingham conference will gladden the heart of Elder Cutler by their liberality. If Brother Cutler could go by our first ship in September it would be a great blessing to him.

Elder George D. Watt will return to America this season, according to the request of the First Presidency, as will be seen in their General Epistle. Brother Watt has laboured in this country for several years, and has been a blessing among the Saints in many conferences; his labours are now required in the Valley. Let the Saints in the Bradford and Preston conferences send him and his family to the mountains, and they shall in no wise lose their reward.

Elder Wm. Speakman, President of the Newcastle-upon-Tyne Conference, in consequence of ill health, is permitted, according to his desire, to emigrate to America. Elder John S. Higbee will succeed in the presidency of that conference.

Elder Lorrin Babbitt, President of Lincolnshire Conference, will return to America this fall. He has our sanction and blessing in so doing.

IMPORTANT COUNSEL.—The presidents of conferences throughout Great Britain, are particularly requested to refer to the counsel given in the STAR, on page 248, vol. xi., under the head of MECHANICS WANTED AT THE GREAT SALT LAKE; and then ask themselves the question—Has this counsel been attended to? Have all the good mechanics among the Saints been searched out? Have their circumstances been enquired into? Have you counselled those of them who are able to emigrate forthwith to the Valley? Have you counselled those Saints who have means to spare, to help mechanics to emigrate in preference to all others? Again we refer you to a clause in our Epistle, published nearly one year ago (p. 297, vol. xi). Has the instruction there been carried out? We think not; for we find some of the more wealthy of the Saints paying the passage of poor families who are not their relatives, neither are they mechanics. Now this is wrong. Mechanics, such as have been named, and such as shall be approved of by the presidents of confer-

ences, must be emigrated first, instead of poor widows and orphans. Such mechanics are wanted immediately before the "Perpetual Emigration Fund" will be able to send them. The Saints are required to contribute to this fund for the emigration of the poor, under the direction of the First Presidency, instead of themselves helping off families in direct violation of counsel. Let all the Saints understand this and not forget it.

Let the president of each conference obtain the name and age of every ingenious mechanic or artizan in his conference that is most wanted in our new colony; together with the names and ages of the family of each, and the amount of property that each possesses, and report the same to this office as soon as circumstances will permit.

GENERAL CONFERENCE.—A General Conference of the Church of Jesus Christ of Latter-day Saints, will be held at the Carpenter's Hall, Manchester, commencing at 10 o'clock, on Saturday and Sunday, the 5th and 6th of October. The Elders will not be required to give the representations of Conferences, as the general statistics will be learned through our tabular reports published half-yearly in the STAR.

THE Birmingham quarterly Conference will he held in Livery Street Chapel, on Sunday the 15th of September, 1850; and Tea Party on the 16th.

LETTERS TO THE EDITOR.

Rue de Tournon, No. 7, Paris, July 21, 1850.

Dear Sir,—As I thought it might be interesting to the readers of the "STAR," to see an account of our proceedings here, I take up my pen, with pleasure, to communicate unto you our position, prospects, &c.

Brother Bolton, Brother Howell, and myself, arrived at Boulogne on Tuesday, June 18th; we took lodgings in a room in Rue de la Lampe, No. 15, where we were comparatively comfortably situated.

Our first object was to call upon his honor the Mayor, to find out our privileges, and to ascertain whether we could have an opportunity to preach publicly, or not. Monsieur le Maire received us very courteously, and wished to know if we had any papers; I shewed him a letter I had from the Governor of Deseret, and signed by the Secretary of State, he told me that was sufficient. I gave him to understand that we wished to preach the Gospel, that we had no political object in view, but simply came as Ministers of the Gospel; that our principles taught us to uphold all laws, government, and authority wherever our lots might be cast; that we wished to be acquainted with the laws and usages of this country, in order that we might not infringe upon them, and had called upon him as chief officer of the town, for information. He told me that if we preached in a consecrated church nothing more would be requisite; but that if we preached in another hall that it would be necessary to address a note to him, specifying our intentions, and the doctrines we should preach, and mentioning the hall and our residence, and that he would give us the necessary liberty. I thanked him for the information. I find that it is necessary for the Mayor to confer with the Prefect of Police about any public meeting of this kind, that if a person was to hold a public meeting, or even advertise for one without this liberty, they would be in danger of being taken up, and imprisoned, or expelled the country. Rather a laughable circumstance occurred while I was conversing with Monsieur le Maire. I had at first Brother Bolton to interpret; but he told me to address him in English, which he spoke imperfectly. I of course noticed his imperfect English, and before I was aware, was answering in French, "oui, Monsieur," &c. Thus he was trying to accommodate me in English, and I him in French.

Brother Pack arrived on the 26th June. Soon after his arrival we went on to

the sea shore towards evening, and, separated from the world, called upon God for his assistance, and I offered up the following prayer:—

PRAYER.

O Lord God, our Heavenly Father, we thy servants, at this time, bow ourselves before Thee, and for want of a better place on the sea shore, in the shade of night, unnoticed by the children of this world, we call upon Thee, for thou art our Father, and thy mercy has been extended to us. Thou saidest unto some of us that are here, by the mouth of thy servants, while we were in the Valley of the far distant west, to leave our homes, and come to this place to preach the Gospel.

Thus far, O Father, we have obeyed thy word, and we are here according to thy command. Thou hast brought us here in safety, while travelling over mountains, deserts, plains, oceans, and seas. Thou hast preserved us from plague, pestilence, shipwreck, and the sword. Our lives have been precious in thy sight, and we are found here as monuments of thy mercy. There are also others here, our Brother Howell, who has been here before, and our Brothers from the city of London, who have also left their friends, to labor in thy vineyard. And, Holy Father, we ask Thee, in the name of thy Son Jesus Christ, to give unto us wisdom to lay before this people the principles of eternal truth; for we have come to unlock the door of salvation to this mighty nation, and we ask thee, O Lord, to aid us in our enterprise, and to help us to fulfil the callings that devolve upon us, in a manner that shall bring glory to thy name, do honor to ourselves, and lead many to a knowledge of the truth; that thousands in this land may rejoice in the fulness of the blessings of the Gospel of peace. And we pray thee, O Father, so to dispose the hearts of the rulers of this people, that they may further us in this work, and not put any legal obstruction in our way; but that we may have an opportunity of presenting thy words before all grades and conditions of men, that the honest in heart may be gathered out and participate in those blessings which thou hast revealed unto us. And we pray thee to clothe us with wisdom, intelligence, and the power of thy Spirit, that we may be enabled to magnify our high and holy calling. May we have wisdom given us so that we may know when to speak, and when to be silent, what principles of truth to advance, and what to retain, so that we may never, by word, or action, throw a stumbling block in the way of any that are honest in heart. Forgive us our sins, Holy Father, if we have sinned against thee in word, or thought, or deed; we ask thee, in the name of Jesus, that Thou wilt blot out our transgressions, and remember them no more against us for ever. May we be girt about with the power, wisdom, and spirit of the Most High, and be enabled to conduct ourselves with dignity, and as men of God, while we sojourn in this land, and may we be enabled to preserve our bodies and spirits pure before thee. We ask thee also to bless our wives and children, and our families, that we have left behind; comfort them in their lonely situation. May thy angels, O Lord, protect, and thy Holy Spirit brood over them. May their wants be all supplied, and may they lack no good thing that is calculated to make them comfortable and happy. Preserve them from the power of the destroyer, and from the hands of wicked men. We ask thee, O Father, that thou wilt bless thy servant, Brigham Young, and his counsellors. Clothe them with the power of thy Spirit, and let the revelations of Heaven be unfolded to their view. Bless all thy people in the Valley with all the counsels and authorities of thy Church. Bless thy Elders who are scattered abroad every where, preaching thy word. And let all of thy people be joyful in thy salvation. Let Zion be established in righteousness, and all nations flock to her standard. And now, O Lord, we dedicate ourselves unto thee, together with our wives and children, and all that we have, and are, for we are thy children, and thou art our God. And we ask that thy peace and blessing may be with us, and abide with us, from this time henceforth, and for ever, in the name of Jesus. "Amen."

We took a hall in the centre of the town, near the theatre, in Rue Monseigny, and had placards on the walls announcing that a course of lectures would be delivered by me on the principles of the everlasting Gospel. I also called on the editor of a newspaper, and formed an acquaintance with him; he told me that he would publish an article in the paper for me, so I wrote one on the commencement of this work: "The Visit of an Angel," &c. &c. The next week another on the same subject, "The First Principles of the Gospel," &c. These letters were published in both English and French. Our meetings were very poorly attended. The people of Boulogne being more disposed for pleasure than any thing else. Some ministers, among others, were there, and evinced a strong desire to make a disturbance (as usual.) I gave them to understand that I was there for the purpose

of preaching the Gospel, and could not be disturbed, and would not; but that if they wished to converse with me they must do it at my house, or I would meet them at theirs.' As they did not succeed in this, we received a challenge, addressed to us all, from three of them; the Methodist minister of this place (who, I am informed, has been a Church of England clergyman,) an Independent, and a Baptist minister. We accepted the challenge, which we would not have done, on account of the unblushing impudence of the writers, had we not been strangers. I spoke in behalf of our party. We met in a large hall and had several Church of England clergymen present, one of them in the chair, and a curious medley we had of it. A reporter was present, but through the bungling of the printers we shall not have any correct account of it. They were to have published the whole in an "Extra," and only got one-third of it in, and that so imperfect, that it conveys no correct idea of the debate. I purpose giving the whole, as I have the notes taken by Brother Bolton. I will publish it in pamphlet form, and the proceeds may help a little on our mission. I believe it will be productive of good. Several respectable persons have told me that they believe the doctrine; but some want more time to investigate; others seem afraid, or ashamed of their neighbours, for the present. A very intelligent Protestant French minister met us in London, followed us to Boulogne, and has been with us until the last day or two. He is to join us at Paris soon.

Brother Howell, Brother Bolton, and myself, arrived in Paris on the 19th, and left Brother Pack in Boulogne; we find we are very much embarrassed for the want of books in the French language. I purpose writing some immediately on the first principles of the Gospel, so that we can circulate them among the French. The French gentleman alluded to has already translated some of the Book of Mormon, and he and Brother Bolton will proceed with it. Brother Bolton, in the mean time, will be translating. I wish to see this published while I am here. And if any brother, or brethren should have it in their heart to furnish means, or assist in furnishing means to publish this book to the French nation, he will make a wise disposition of his means, and confer a benefit upon this nation, that will be remembered in time and in eternity. If there are such let them address to me in this place.

The French are gay, careless, and volatile, but there are many saints that will yet rejoice in the Gospel of Peace. It is difficult on account of language, &c., to commence, yet the work will roll forth. Meanwhile we shall do what we can and leave the event with God.

Brother Howell who has been labouring here, is a faithful good man, and has laboured with indefatigable zeal, yet, from want of books, and being but imperfectly acquainted with the language, he has, like ourselves, had many difficulties to contend with. Brother Bolton speaks the French, but has not as yet had the courage to address a congregation in that language. Our principal aim, for the present, will be to get some into the Church who can preach it, and set them to work. In the mean time we are doing what we can with those we can make understand. Brothers Piercy and Stayner have been in Paris three weeks.

My Brethren along with me tender to those brethren who assisted us, our warmest acknowledgements. I shall long remember the Welsh Bretbren. I find that nation makes no difference; wherever the Grace of God is implanted it produces peace and joy in the bosom, and goodwill towards men. I am a citizen of the world, and feel to say God bless the honest in heart of all nations, in the name of Jesus. "Amen."

Your Brother in the Gospel,

JOHN TAYLOR.

Merthyr Tydfil, July 11th, 1850.

Dear Brother,—Since I wrote last we have been blessed with another good conference, held here on the 7th inst. President C. H. Wheelock, Dr. Levi Richards, President Phillips, and Elders Pugh and Henshaw, were present with us, together with several presidents of conferences. We spent a very happy day, and had such a variety of all good things that no one could say but that he was well pleased.

Elder C. H. Wheelock was an Elder Jones unto us, for he resembled him in many things, especially in his expressions, which were like two-edged swords, calculated to pierce to the very heart. Brother Richards seemed stronger than usual, and spoke on various subjects; while Presidents Phillips and Pugh did not fail to act their part to perfection. Peace and harmony prevailed throughout the day, and love and union extended their roots in the hearts of the Saints. On the following day about 1300 of us met together to take tea in our commodious hall, which had been decorated with flowers, evergreens, &c., in a style worthy of the Saints of God. While we were partaking of an excellent cup of tea, the singers were busy in pouring forth their melodious strains to delight our ears. After the Saints had enjoyed their tea, the servants of God determined that they should have a supper as well; and as soon as the place was set ready, servants Phillips, Wheelock, Davis, Richards, Pugh, &c., began to cut their spiritual loaves, and handed their anxious guests a good supply of the bread of life, with a joke now and then to aid digestion. All passed off well, and it will be remembered in years to come.

The number of tea-party cards taken by the world in this neighbourhood, speaks well for the future. They have seen us enjoying ourselves, and it is likely that they will have an inclination to become such peaceful and happy people as *we* are. And for fear that we shall not have room, we have just taken another large and commodious hall for the English branch here, which is already in a flourishing state, and no doubt but that we shall have many honest-hearted people to join us.

The conferences, on the whole, are in a good condition, and show cheerful prospects. North Wales has been enlivened by a late visit from Elder T. Pugh, and a great work is be expected there ere long. He will return there again, in company with President Phillips, after visiting Carmarthenshire and Pembrokeshire, where he will meet in conference with the officers and Saints.

Great good has been effected by the spread of the printed word; and I would like to see the Saints more eager again for Welsh and English tracts. I have published several Welsh tracts already, on different subjects, such as "Baptism," "That which is perfect, and that which is in part," "Eternal Life," "The body of Christ, or the Church," "Sound Doctrine," "Preaching to Spirits in prison, and Baptism for the Dead," &c. &c., together with a few songs, entitled "A Dialogue between the Reverend and the Little Child," "The Preacher's Song," "The Days of Noah," "The Saint's Testimony," &c. If all that has been published was in circulation, we should have to reap a great harvest. We want English tracts of a smaller size, and adapted for distribution among the humbler classes. President Phillips has counselled all the conferences and branches to appoint good men as book-agents, who will not have any prejudice in favour of one language more than another; and the presidents received instructions how to spread the printed word more effectually. The Welsh have been encouraged to lay hold of everything published in English, especially the STAR, and in this they have exceeded our expectations. On the other hand, the English were shown their duty, and no doubt they will act accordingly. It may be that those who can read Welsh in the Herefordshire Conference will assist in what they can towards the Welsh press. This would increase the love that exists between English and Welsh Saints, and would encourage the spread of truth in Wales.

We have lately urged the necessity for every officer in our Church to ascertain the character of those that they baptize when from home, and not to baptize any without asking the advice of the officers in the neighbourhood. Some bad characters have crept in, owing to a little forwardness in some of the officers. We have also showed the good that will result of having persons *full* of the Holy Spirit to baptize and confirm others into the Church.

As you are aware, perhaps, we have published a Church record, to be kept in the branches; and also certificates of membership, including all the particulars of baptism and confirmation: the first part to be filled and signed by the baptizer, and presented by the member before being confirmed; and the other part to be filled by the clerk of the branch, and signed by the president, after which it is returned to the member. If this had been done in the commencement here in Wales, it would have saved much confusion. We have printed Welsh licenses and certificates of

removal, to be used only in Wales; and all the English certificates and licenses are to be acknowledged here like the Welsh.

Persecution, as a matter of necessity, still rages. In a part of North Wales, a few weeks ago, a number of Welsh Methodists pulled out their knives, with intent to kill one or two of our preachers. The same sect has been busily employed here in sending their zealots to preach against the Saints; and they are to be seen almost every night publishing their falsehoods to the already-deluded world; but we cautioned the officers and Saints to keep from them, and leave them to die a natural death. While the devil rages, the Saints would do well to distribute their tracts among those that witness his fury. In the pulpits of the Church of England here, our tracts may be seen sometimes very harshly treated, and some of them thrown down to perdition. The publications again, on the other hand, are ripe with the fruits of Christianity, which they bring to market under the names of "False Prophets," "Devils of the Nineteenth Century," "An Impostor Exposed," &c., but they never attack our writings. I have been publishing now for the last nineteen months, and have not seen my name inserted at all in any publication, though previous to that I had figured on their pages several times; but, at the same time, many persons will assert that "J. Davis, of Merthyr," is a notorious impostor, while others candidly confess that I have truth on my side, whatever can be my motive. It may be best for the periodicals to let us alone, for I have been connected with them for some time, and could unfold many things worth noticing. But we have better work to do, and we hope God will assist us in performing it. We want to save all, and bring all to the light of the gospel.

With my best respects, and those of President Phillips, to you, President Richards, Mrs. Pratt, and all others in the faith, I remain yours in the Lord,

JOHN DAVIS.

LIST OF MONIES RECEIVED FROM THE 26TH JULY TO THE 17TH AUGUST, 1850.

	£	s.	d.
Thomas Smith	£5	4	6
William M'Keachie	25	13	0
John Hackwell	20	0	0
George Kendall	1	16	6
Thomas Clarke	5	0	0
James S. Cantwell	5	12	6
John Godsall	16	0	0
George P. Waugh	8	0	0
James W. Cummings	5	0	0
R. H. Attwood	0	7	7
James Marsden	10	0	0
Carried forward	£102	14	1

	£	s.	d.
Brought forward	£102	14	1
William West	25	0	0
Henry Smith	5	0	0
James Walker	10	0	0
John Morriss	2	0	0
Alfred Cordon	4	0	0
James Farmer	4	0	0
Thomas Chamberlin	2	10	0
William Cartwright	4	10	0
Henry Beecroft	3	0	0
	£162	14	1

A Series of Pamphlets, by O. Pratt, upon the "Divine Authenticity of the Book of Mormon," will shortly appear, the first of which is now in print, and will be of the same size and price as the "Divine Authority."

The Second and Third Parts of the "Kingdom of God," are now reprinted. If the Book Agents will repeat their orders, they can be supplied.

"Spencer's Letters," and the "Voice of Warning," are out of print.

ADDRESSES.—John Taylor, Rue Tournon, No. 7, Paris, France. W. C. Dunbar, 18, Melbourne Street, Southampton.

ERRATUM.—In last STAR, on page 250, second line from the bottom, read *July* instead of *August*.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18.—Vol. XII. SEPTEMBER 15, 1850. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE, HELD AT GREAT SALT LAKE CITY, DESERET, APRIL 6th, 1850.

(*Concluded from our last.*)

Two o'clock, p.m.—Conference again assembled, and was called to order by Elder Benson. Choir sung a hymn. Prayer by E. T. Benson, and singing.

President Young arose and said, with joy and gratitude to my Heavenly Father, I look upon this congregation with admiration. I rejoice to see my brethren and my sisters congregate together to worship the Lord. It is a feast to me to look upon the Saints. It is a joy and gladness to mingle in their society. I feel thankful for the goodly number that are safely landed in the mountains. I look forward to the day when scores of thousands will join us in our secluded retreat. It is a matter of consolation to me to have the privilege of looking at the Saints. I can truly say, it is sweeter to me than the honey comb. The greatest luxury I can enjoy, is to associate with those who delight to serve the Lord with all their hearts. And in the midst of all afflictions and privations we have the privilege that we never before had, of assembling unmolested from our oppressors. I esteem the providences of God as a fresh manifestation of his kindness in removing the Saints to this place, to suffer the wickedness of the wicked to remove us to this place. I hope we will improve on the same. I would be thankful if I could have my feelings satisfied at this conference; to a certain degree they are, and will be. When I realize what a struggle and labor we have undergone, I would rejoice at the privilege to look at my brethren for days and days. It is a place of happiness to me—the day I have long looked for, to enjoy the privileges now around me. I can truly say, ten or fifteen years ago, I looked upon this people with an expectation that every man and woman would be worn into the grave, their lives spent in preaching, in watching their houses and protecting their families, before we could enjoy the present privilege. I expected it would be enjoyed by my children, but not by me. I am disappointed—it is all I could have anticipated—my life, my labor, all that I could anticipate eight or ten years ago, is now realized by me. The providences of the Almighty speak volumes to me, and say to Israel, be on the look out. Latter-day Saints be on the watch-tower. The providences of God as they are dealt out to the earth speak to us, and should be realized as peals of thunder, that the Lord will cut short his work in righteousness, for a short work will he do on the earth.

I can say to all Israel, it is time we should awake from our lethargy, from our drowsy and sleepy feelings; awake to righteousness, and hasten the work that is upon us, for in a day and hour that we are not aware of, behold, the Son of Man cometh, as fast as the wheels of time roll round, to bring calamities, famine, fire, pestilence, sword, and the destroyer that walks abroad at noon-day, or at midnight, and lays wastes its thousands; nations are revolutionised; kingdoms are tottering and falling: a whole world is in commotion, what can we say? I can say, watch!

watch!! watch!!! brethren, and be faithful! When I came here yesterday morning, my feelings were peculiar; I realised that for years we have been deprived of such a privilege to meet together to worship the Lord. This is the most comfortable place I have ever seen for the Saints to hold their meetings in at our gathering place. When I have been abroad in the world, we have had splendid halls; but, at the gathering place, this is the best. What next, brethren? Some think I will go to the conference; but if I do, I cannot stay there. I must go to the kanyons, or hunt my cattle. I would like to go to conference, but I want to plough my lot, or fence my field, or to go to mill, or to my farm. This I feel—I felt it yesterday. I have the same cares that other men have—the care of my family, the daily labour that is upon me; my business is before me; but I said to my flocks and herds, and teams, now rest: workmen stop your business, all hands; my family prepare to entertain those who call upon us; do the best you can; prepare the best to feed them with; and to all around me, I said rest while I go and worship the Lord; it has been a great struggle, like two immense armies contending; the enemy of all righteousness contending by storms and thunder, that we should not prepare a place to meet; we have been fighting and struggling for years. I recollect four years last February, we left Nauvoo; from that time to this we have been struggling to build a place to assemble in, we were thwarted in getting a Council House, we have not got it yet; we have been two winters idle, and some of the Elders have forgotten there is a God; they have forgotten their covenants, their vows, and their prayers; they have forgotten what they once remembered, as the first and foremost in their hearts. I will draw cuts with any man who would go and plough to-morrow, which grows the most wheat, by staying here to-morrow and getting our hearts warmed, or go ploughing; I have seen it tried, and proved that when the Lord requires anything of his Saints, and they do it, he can give the increase better, than if they served themselves; there is not the first man who has gained the first picayune by going to a kanyon on Sunday, or by labouring on the Sabbath day; necessity does not drive a man to do it, no such thing, but it is their own dispositions, and the spirit that is in them. There is no more necessity to go to the kanyons, or hunt your cattle on the Sabbath day, you might as well plough; but some feel that they cannot spare time on a week day. We have tried it in travelling since we left Nauvoo, and not one time having travelled on the Sabbath day, have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that you treat lightly the rules of the God of nature,—the God we serve. The laws that organised the elements knows what they can endure; he said to man, when you have laboured six days, rest one, to refresh your bodies; let your horses and cattle that labour rest; your men and women, let them rest; I don't mean to rest like Christians, ride ten miles to a meeting, and then ride twenty-five miles for pleasure; but I mean a Saint's Sabbath: there is not a nation nor a people that keep the Sabbath, not a christian, from the Pope to the latest reformer; there is not one who keeps it, no not one, unless sick, if there is one it is by mistake or by accident. Now you gain nothing by transforming the ordinances of nature to your own desires; let them all rest, and when the earth has brought forth six years let it rest the seventh; you will not make anything by transgressing any rule of the God of nature, and if our eastern neighbours had done so, their land would have been as good as when they first saw it. I would as soon rest a whole week and let every thing rest a week; for have we not worked more than six Sabbaths? If we tarry a whole week, it would not pay the debt, and the God of nature will bring it all back again. If I hurry this Conference, I have got to hurry every business transaction, and every speech, and then the spirit would not abide with us. I want you to feel as I feel; stay right here, and spend a week in Conference, if necessary. A great many persons feel that they are so poor they have to go to the gold mines, they will be in such a hurry they will forget to pray; another cannot spend a week day to go after wood or hunt his cattle; you can see the example, poor they are and poor they will be, and by and by they will wake up in hell. It is not a polite expression, but it is true doctrine, they will go down to hell, poverty stricken and naked; are those who go to meeting every Sabbath going to get rich? Not just yet. They will have more wheat; you may take economy and rest on the

seventh day, and he will be the best off. I am not going to desire anything but the will of my Father in Heaven; if my Father makes me rich I will be contented, and if I am poor I will be contented still, and I will be content with all good men and good people. It is disgusting to me to see a person love this world in its present organization; look at kings on their thrones, their crowns fall at their feet, their almighty dollars do them no good, their wealth and opulence are gone, nation after nation are dethroned and crumble to ashes. Take the very youth of beauty; it is laid low in the grave! Riches take the wings of the morning and fly away; it is beneath the heart of a man who loves God and His spirit.

I wish the brethren to listen to the principles this morning set forth on speculation, and their daily walk; we are here, and it is our duty to sustain ourselves in this place, and also those who will come to us; we have a duty to perform to our brethren; we are under holy christian covenants to assist our brethren who are left in the states, until they are gathered here; remember the poor who are yet in bondage, and say what we can do for our poor brethren this season; it is one of the most important things that we can do, to raise grain to sustain ourselves, and those who come here.

I have a few words to say on Mormonism as it is called, but to us, the doctrine of salvation; I can say I know it is true. I have known for years and years that Joseph was a prophet. I did not embrace Mormonism, because I hoped it was true, but because it was that principle that would save all the human family that would obey it, and it would make them righteous. Joseph Smith lived and died a prophet, and sealed his testimony with his blood; he lived a good man, and died a good man, and he was as good a man as ever lived; and the voice of the Lord is still heard for this people. For myself I am here just as I was in the days of Joseph. I never pretended to be Joseph Smith. I am not the man who brought forth the Book of Mormon, but I do testify to the truth of it. I am an apostle to bear testimony to the Gentiles of this last dispensation, and also to the Jews. I can say the heart of man is always eager for something, just like little children; we often see children when they have been feasted on pumpkin pie and sweet cake, and other good things, eat until they are filled with pain, and cry for more. The Elders have had so much revelation, that it has put them in pain, because they did not know how to digest it, and yet they cry for more. You live and see the time that kings and prophets have desired to see, but have died without the sight. It is your privilege, and it is mine, to receive revelation, and my privilege to dictate to the church. Here are a cloud of witnesses from the death of Joseph or the return of the Twelve to Nauvoo, that all things have been dictated by the Twelve, with your humble servant at their head; could it have been bettered? Was this people or any other people ever led, fed, or administered to more kindly and faithfully than this people have been by the Twelve and those that helped them? No, not even in the days of Joseph. From the day that I was baptized until this present time, I have felt as if I was in another world, in another existence. I never look back upon the old world, but it is like looking into hell. I have only one desire, and that is to do the will of my God, and that is all the will I ever had. I do chastise my brethren, find fault with them, and give them counsel, but the counsel I give let any one say it is not right; I am at the defiance of any one to say that I have not told them just right.

Next thing. Just as soon as any of the Twelve become dissatisfied, they lop off, they have not the boldness to go to the Council and say "good bye, I am going to hell my own road;" no, not even John E. Page. I remember once at the commencement of this church, a necromancer embraced it, but he could not be satisfied; he came and said he had fingered and handled the perverted priesthood so much, the course I have taken is downwards, the devil has too fast hold of me, I cannot go with you; but the rest slide off.

Let me tell you it is the truth of the Lord God Almighty, and if a man will not do right, God will remove him out of his place forthwith.

I never was afraid of Joseph, although many would falter and feared Joseph would go astray. I did not serve Joseph, but I patterned after the doctrine the Lord has revealed through him. There was no possibility of Joseph leading the people astray. If I thought that God would suffer a man to lead a righteous people astray

I would not serve him, I would leave him and seek another; I serve the God of Abraham, of Isaac, and Jacob, the God of our fathers; he has called Joseph and will never let him lead this people astray, but when he has done his work he will take him to himself. I never was afraid of my friends, and you need not be; the Lord Almighty will never suffer his people to go astray, unless they as a people want to follow iniquity; never, no never, no never.

Do you know the word of the Lord when you hear it? It is the will of the Lord that he wants his people to do. As for revelation, some say it has ceased; it has no such thing. I could give you revelation as fast as a man could run, I am in the midst of revelation. Do you want more revelation written? Wait till you obey what is already written.

The last two years of Joseph's life, Joseph laid out as much work as we can do for twenty years. I have no disposition to seek for more, until I see these we have, obeyed. I tell you one thing, if we obey the word of the Lord, this people have got to quit drinking whiskey, and leave off using so much tobacco, tea, and coffee. It is not religion to spend our time in light visits, or squandering your time as many have. When I look at the world and hear the blasts of the devil, I say blow away. I trust that I shall live to accomplish my designs of fighting the devil, and if I do not live, there are other men who will step into my place who are just as good for a hang on, as I am, or Joseph was.

My feelings are the same as they were when I was baptized, to do the will of my God. When we have the spirit of the Lord, we work together in oneness, and we shall accomplish the design sooner or later. Joseph used to say, "do not be scared, I have not apostatized yet;" and he did not. I say, brethren I have not apostatized, and there are a good many who have not. We have got to gather Israel, and see the redemption of Israel, and if I do not live to accomplish it, I shall come back to enjoy it. I say come on ye Elders of Israel and preach the mysteries of the kingdom. When a principle comes to your understanding, it is no more a mystery; but, behold, the mystery has flown, and all things are easy to be comprehended; all is simple; all is childlike; and all is Godlike.

Moved that Claudius Spencer take a mission to England; carried.

Moved that Simon A. Dunn, and Uriah B. Powell, go to the Society Islands; carried.

The Band played a lively tune.

President H. C. Kimball inquired if it was the feelings of the people to continue the Conference another day, it was his feelings that we should stay here a few days. On motion the Conference continues another day; carried.

The Choir sung a hymn. Benediction by G. A. Smith.

Monday April 8th, 10 *a.m.*—Conference met pursuant to adjournment. Choir sung a hymn. Prayer by W. W. Phelps, and singing.

Moved that Isaac C. Haight, Moses Clawson, Appleton M. Harmon, Jesse Crosby, and William Burton, go on missions to England, to preach the Gospel; carried.

Moved that Jonathan Crosby go on a mission to the Society Islands, and James Bay to Ohio; carried.

President Kimball gave them some instruction, and advised all the Elders when they start on missions, to leave their families at home, and then their minds will be more free to serve the Lord.

A great deal of local business was attended to, and instructions given on various duties.

Afterwards President Young gave some instruction on the law of tithing. The Lord himself instituted the principle through Joseph the Prophet, and that is for all the members of the Church of Jesus Christ of Latter-day Saints, to pay one-tenth of all they have, to begin with, and afterwards one-tenth of their increase. After making some further observation, he said we want to build a large house and farm to place the poor on, as soon as they arrive here. We want only your tenth. I ask not that of my brethren but what I am willing to give myself; and what I do as your leader, or president you should be willing to do the same.

We want to build a large store house, and I trust I shall see the day when we

want a few teams, or a few thousand bushels of grain, to send to the relief of the poor; all we shall have to do will be to go to the store house of the Lord, without calling on the brethren to contribute. We shall yet see the day that we have not a poor person in our midst, and the invalids and indigent persons will be in a comfortable situation for food and raiment, &c.

He then made a few remarks on the subject of mesmerism and witchcraft in the days of old, showing that the power of the mesmerizers are perfectly harmless to the faithful Elders of Israel.

Elder G. A. Smith made some remarks on the severity of the weather in the mountains in the fall of the year, and the prospect of sending forth a great number of Elders; and in order to avoid a great deal of suffering by them, passing through the mountains. He moved that we adjourn this Conference to the first Friday in September, then to meet at the Bowery, in Great Salt Lake City, at 10 a.m.; carried unanimously.

The Band played a lively tune.

Benediction by Elder David Fulmer, when the Conference was adjourned by President Young's blessing the people in the name of the Lord.

THOMAS BULLOCK, Clerk of the Conference.

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

The late controversy in the Church of England, and among the religious portion of community, has led me to make the following remarks upon the subject of it. My object is to benefit all those who believe in the scriptures of divine truth, and the revelations of God; but those who profess to believe them and act contrary, by instituting their own wisdom and precepts in place of the commandments of God, will not, I fear, be benefitted, while they remain in that condition. I hope, however, that my readers will allow the rectitude of scripture and sound sense to predominate, while they examine what I shall advance. Earnestly desiring the assistance of the Spirit of God, I proceed.

I shall first make some few remarks upon the ordinance itself; the mode of administration; and lastly, upon the benefit derived from its reception, which appears to be the bone of contention among the theologians of our country. I scarcely need advert to the etymology of the term *baptism;* it has been so frequently discussed, that most persons are acquainted with the definition given to it by most, if not all, linguists. I am aware that some authors of the English dictionary have ascribed to it a meaning only fit to explain the perverted form of administering that sacred ordinance, yet it stands as it did when first instituted, and the permanency or non-permanency of the mode of administering it, depends not upon the extortions and distortions of translators, but upon the immutable word of Jehovah, and the practice of the primitive church. Had the ingenious mind of man not attempted to explain the meaning of the word, descriptive of the ordinance in question, we should have been better off this day, for there is abundant circumstantial evidence in the Holy Scriptures to prove, beyond the gainsaying of mortals, that baptism is no less than an immersion; and why the term *baptism* should be adhered to after the thing expressed thereby had ceased to exist, I can form no idea, unless it be for the purpose of enabling the counterfeit to pass more readily for the genuine; and in this instance a saying of the prophet Isaiah is very true—"They have *transgressed the laws, changed the ordinance, and broken the everlasting covenant.*"* I will here produce some examples from scripture, descriptive of the mode of its administration in apostolic times; and who shall say those men knew not how to officiate in their holy callings! Many of them for several years the constant companions of their Lord and Master, and from whose mouth they received their instructions and

* xxiv. 5.

authority to preach the gospel, and inculcate this ever-to-be cherished ordinance of His church, because of the blessings it confers when rightly performed and *rightly received.*

The first and most important of all other descriptions of this ordinance, is that of the Saviour himself to Nicodemus—"*Except a man be born again he cannot see the kingdom of God.*" * The Israelitish Rabbi supposed our Lord had reference to a natural birth, and hence his query—"*How can a man be born when he is old? can he enter a second time into his mother's womb and be born?*" † The Rabbi had a just conception of the words "TO BE BORN AGAIN," but could not see how it could be accomplished, hence his question and our Lord's reply—"*Except a man be born of water and of the spirit he cannot enter into the kingdom of God.*" It will be conceded by all unprejudiced minds, that a birth is, in this sense at least, an introduction from one state of being to another. The expression is very apt and very beautiful—"We are buired with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." ‡ This is a forcible illustration of our Redeemer's words to the Rabbi. St. Paul well knew the manner of administering this rite, therefore said he, "*we are buried with him by baptism into death.*"

Notwithstanding the significancy of these expressions, we have other and equally as forcible reasons for saying that to baptize is to immerse. One of which is contained in the account of the Saviour's baptism—"*And Jesus when he was baptized went up straightway out of the water;*" § evidently conclusive that he had been down into the water; and on this memorable occasion of our Lord's enjoining upon all the necessity of fulfilling all righteousness, by himself setting the example, did Jehovah manifest satisfaction in what his Son had done, and also in the act as performed by John. Witness the exclamation of the Eternal as the portals of heaven opened, and the Holy Spirit descended upon him—"*This is my beloved Son in whom I am well pleased.*" ‖ Thus we see the Redeemer of the word submitting to the rite of baptism, and the God of heaven and earth recognising it. One truly penitent expression of the Evangelist John, would appear to set the matter at rest, were men to regard the Scriptures generally with the same literal view as some particular portions seclected for other purposes: it is this—"*And John was also baptizing in Ænon near to Salim;* BECAUSE *there was much water there, and they came and were baptized.*" ¶ Now had pouring or sprinkling been the mode then practised, where the necessity of resorting to a place of much water? Would not a common vessel of water have been sufficient to have served for the performance of the rite upon hundreds? But John knew better than depart from the proper mode, and so he sought a place in which he could perform it correctly, "and they came and were baptized." This, with the foregoing, I consider to be sufficient to convince all unprejudiced minds that the ordinance of baptism is only to be performed by immersion, and shall leave it here until some theologian, wiser than his predecessors, shall have discovered a precedent in the Scriptures to warrant infant or adult sprinkling, and will now pass to the qualifications of an administrator of this solemn right.

That ministers of the Christian church should need other qualifications than those of learning and piety, is strenuously objected to by many of the sects and professors of religion which once formed part of the Roman Catholic Church; but when their arguments are brought to the touchstone of inspired scripture, they exhibit their unsoundness and deformity. We are constantly informed that the Creator of the heavens and the earth is eternal and immutable. This is no more than the never-varying operations of the planetary system would teach us, even were there no revelation upon the subject. He has said of himself, "*I am the Lord, I change not;*" ** and this expression to a Christian is sufficient, for if he believe it not upon the declaration of Jehovah, he will not upon any other.

* St. John iii. 3 † Ibid iii. 4. ‡ Romans vi.4, 5. § St. Mathew iii. 16. ‖ Ibid. 17.
¶ St. John iii. 23 ** Malachi iii. 6.

Now, let us see what this immutability of God will lead to in what was once the Church of Christ. We discover in the gospels that the Saviour called twelve whom he ordained and set apart for the work of the ministry, "*I have chosen you and ordained you;*" * and afterwards he called seventy, and another seventy, and sent them forth to preach as the Twelve. And mark the importance of their testimony, "*He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*" † And after the death of the Saviour, we find the Holy Spirit performing the same office as respects choosing them: "*As they ministered to the Lord and fasted the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.*" ‡ Thus we see the Lord had a hand in appointing the ministers of His Church, and the apostles performed that work the Saviour was no longer with them to perform: "*And when they had fasted and prayed, and laid their hands upon them, they sent them away.*" § Again, St. Luke says, "*they ordained them elders in every church.*" ‖ And St. Paul, addressing the elders of the Church of Ephesus, said unto them, "*Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God.*" ¶

Do not these transactions of the Primitive Church declare the establishment of an order of men distinct from the lay members, and placed in the Church for the "*perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith.*" "*That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine.*" ** And not only set apart by revelation, but divinely inspired for their office? I say, they do; and I have Jesus to bear me out in the assertion. Said he, "Lo! I am with you always, even unto the end of the world." How important, then, their calling, and how necessary that they should constantly be under the guidance of the Holy Spirit: a blessing guaranteed to them by the Saviour himself, on condition that they continued to "*teach all things whatsoever he had commanded them.*" We see that the ministers of the Most High in every age have a closer relationship to Jehovah than the apostate churches of the present, and of many centuries past, have enjoyed, or even laid claim to. This is readily accounted for in the fact that the heterogeneous societies of persons, claiming to be *parts of the Christian church*, have not that pure and unadulterated form of doctrine for which St. Paul exhorted the primitive saints to contend earnestly, evidently implying a defalcation somewhere. Shall we say, the Lord has less respect to us of this age than to those of former ages? We will not. Shall we say, that our blessed Redeemer established a church and kingdom—giving it laws to be governed by, calling and ordaining its first ministers, setting them an example in all things necessary, and finally enjoining upon them strictly to teach "*all things whatsoever he had commanded them*"—which would need the supposed improvements of some in after years claiming to be his servants and his ministers? The teachings of himself and early disciples forbid it. And how those who crept into the Church, according to St. Peter's prediction, bringing in "*damnable heresies,*" could have persuaded our forefathers that their new-fangled tales and perversions of the doctrines of the Church of Christ were superior to the teachings of the inspired apostles and elders, I am at a loss to conceive; but so it was, and we now see the horrid effects of their man-made schemes, in the multitudinous schisms that distract the so-called Christian world.

* St. John, xv. 16. † St. Luke, x. 16. ‡ Acts, xiii. 2. § Ibid, 3. ‖ Acts, xiv. 23. ¶ Ibid, xx. 28. ** Ephesians, iv. 12, 14.

(*To be Continued.*)

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1850.

To Book Agents.—Can be had at this office, a pamphlet containing a discussion which has lately been held in France, between Elder John Taylor, one of the Twelve Apostles, and three Protestant ministers. Also containing a Reply to the

Rev. K. Groves, A.M., Church of England clergyman, and Mr. Townley, LL.D. The discussion was held for three nights, and contains much matter of interest, and many arguments worthy the attention of the Saints and those interested. There will be also accompanying it a fac-simile of some plates, with ancient characters, found in Illinois, U.S., by persons not connected with our church; also the author's portrait. As Elder Taylor is well known as an author, it is unnecessary for us to make any remarks as to his work. The number of pages will be three times that of the STAR. Price £2 10s. per hundred, or 8d. retail.

We have news from the Great Salt Lake City up to the 17th of April, by letter from Orson Spencer, late President of the Church in Great Britain and Ireland. Elder Spencer and family were well. He desires to be remembered in love to all the Saints in the British empire.

BEWARE OF THE APOSTATE'S DOOM.

It will be seen by the following letter, that misery and wretchedness are the fruits of apostacy. Any man who has been enlightened by the word of God and the spirit of truth, and who apostatizes therefrom, is of all others the most miserable. Paul Harrison begs the privilege of re-uniting himself to the Saints; we feel willing on our part that this privilege should be granted him, providing the branch of the church and the president of the conference who excommunicated him consider his repentance sincere, and are willing to forgive him, and shall, by their vote, authorize his re-baptism. But previously to this, he should manifest the sincerity of his repentance, by destroying, as far as in his power, all the wicked, lying pamphlets which he has published. Should he be found circulating them by gift or otherwise, the Saints should not receive him to fellowship. The conduct of Mr. Harrison has been so disgraceful, that we can in nowise give our consent to his being ordained to any office while he remains in this country. Neither can he nor any other private member be permitted, according to the rules of this church, to appoint meetings and deliver lectures in relation to doctrine before the public. If he would regain the full confidence of the Saints, and the approbation of heaven, let him manifest in all the walks of life, as a private member, a thorough reformation and stability of character; and, unless he do this, the devil will obtain greater power over him, and he will again fight against the work of God, until his cup of wickedness is full, when he will perish quickly, like Judas the Son of Perdition.—ED.

Middleton, Near Manchester, July 29, 1850.

Dear Sir,—Would to God these lines could show you my heart; but written language is inadequate to convey to mortal understanding the real state of my feelings. It is not to exonerate myself in any way from the foul apostacy in which I recently played hell's tragedian, but with a broken heart and contrite spirit I humbly and sincerely ask your pardon. Surely if you did but know the pains of hell, which did and do, like death's stings, harrow up this troubled soul, you would in pity forgive. Were I to give you a full recital of my sufferings since that cursed hour, (Jan. 8, 1850), when I took upon myself the fearful undertaking to speak against the church, its ministers, and my God. Methinks the deep and fearful sufferings through which I have passed would illicit your sympathy. I, for imaginary wrongs, took cursed, infatuated revenge. Oh, my God, why was not my spirit forced, by the monster death, from its tenement, ere I was permitted to breathe a breath of slander against a virtuous, a holy, and the best people on the globe. I will not attempt to justify myself by pointing out the cause which led me to the fearful crime, as by so doing, I should not only merit, but incur your just displeasure, and would make myself appear still more despicable in your judgment, as the cause did but exist in my own heated imagination; if I could but describe the horrible state of

my feelings during my rebellion, but I cannot. But, dear sir, when I, fiend-like, enveloped with hell's foul rage, stood before a Babylonish host, then sir, yes, even then, did memory, reflection, like a flood of liquid fire, spouting in fearful streams from earth's volcanoes, serve to startle my guilty, troubled soul. Well do I remember on one occasion, while addressing a thousand persons and upwards; among the number present were some of my forsaken brethren; it was too much for me. I wept! others too did weep, they did so because I did it; they knew not the reason—I did. There were some who envied my position on the occasion, but could they have judged the internal by the external man, they would have beheld such a frightful picture of black horror that their envy would have stood aghast and appalled at the doomed apostate. Some of this class were interestedly opposed to Mormonism; others belonged to a class whose weakness of intellect or deficiency of education, rendered them totally inadequate to the task of an impartial inquiry into the doctrines of the Church of God, and whose minds being enveloped in gross darkness, quietly submitted to all those errors which the most superstitious credulity and crafty chicanery would or could impose. I wish to observe that my general knowledge of circumstances and of the human mind, serves more fully to convince me, that so long as the Saints of the Most High are on the alert, ever being passive to those whom God has placed over them, that any or every opposing power will be powerless in any or every attempt to overthrow the great work of the last days. The obedience of the Saints is becoming every where proverbial, and while such holy unison and obedience continue, the Saints of God will, like the sturdy, tough, and knotted oak, defy the fierce, tempestuous, persecuting winds of the last dispensation. Would to God I had been more humble and more obedient, then I had not at the present been by all forsaken, but now I am cheerless. I forsook the church, and, my God, in return, am forsaken. *Christians* are no companions for *me!* worldlings shun me! my relations (with an exception) scorn me! Injured Saints look kindly upon me! but I did them wrong, and their kindness serves as a whip to flog me. Since I began my hellish course, I have not had one hour's comfort; troublesome days and nights have been my portion. When "tired nature's sweet restorer, balmy sleep," hath blest many an honest heart, oft times have I awoke, and with horror depicted in my countenance, have, maniac like, sought for my tormentors. Sometimes I have been a whole night long, viewing the future prospect, seeing nothing less than the nether regions for my future home. Reflection calls me a cursed fool to barter my salvation for so foul a gratification; ah! surely fiends have laughed at my weakness; yes, pious christians rejoiced, but their rejoicing is of short duration; for as soon as one performs his unholy and dirty behests, they need him no longer, and I found that pious persons would then leave me as the devil left the ditcher, just to find his way out in the best way he could; some, no doubt, think that the pious persons would be ready to elevate them to the highest pinacle of honour, did they but just come out and expose the Saints; these views of the rev. gentlemen are most incorrect; for so soon as they have used one up, they then express sorrow at one being in a quandary. I have proved this in several instances when almost choked with rage at my folly, I could scarcely act with etiquette for want of language to express myself. Parson's pity; parson's charity indeed! why any one expecting it is a down right simpleton! of course they will give plenty of pulpit cant as advice, but their charity, alas! using the language of the Lord's people, is colder than Polar ice, or meaner than the damnation of hell. My sincere honest conviction is, that the just displeasure and heaviest curses of an offended God follow the apostate wherever he goes. Oh! if I could with my voice, as with the loud trumpet's shrill blast, sound in the ears of every Saint, beware! beware of the apostate's doom! oh, beware of apostacy! I am positive those who have never realized the fearful consequences of apostacy know, comparatively very little of a troubled soul. Ah! Elder Pratt, if I could convince you how deeply desirous I am of retracing my steps to the church of God, methinks you would not, you could not refuse my application for re-admission. Ah! how I long for, and how I sigh with ambition for the proud position of a Saint! The wealth of nations to it would be nothing in comparison. I would rather sweep Zion's streets than reign in Babylon's palaces. I would rather be a subject in

heaven's dynasty than be the subjugator of Gentile worlds. What a fool I have been to barter away the prospects of a glorious crown, and with it my peace—my present and future happiness! oh, that I could once more have my name enrolled among the faithful ones! then, methinks a ray of hope would spring up in this troubled and unsettled soul! if the boon were granted, then life itself to it would be comparatively valueless! But how can I ask you? I know full well that I do not deserve the favour. But trusting to your mercy, knowing that with you are the revelations of Jesus Christ, and consequently the key of my salvation, I thus appeal, in the name of an offended God, and I most solemnly pray that you will grant my request. Any satisfaction which may be demanded of me, I am prepared to give. But allow me to say, should the boon be granted, my former peace of mind will never return, no never. Oh, sir, caution, (as if for a dying man) for me, the Saints, especially the Elders, to beware of the apostate's doom. Time will never, nó never, efface or obliterate from my memory the accursed past. The denial of my God before an atheist throng still haunts me—the remembrance of the foul deed still haunts my burning brain. I wished—nay more, I strove to become an atheist, but could not. True, with my tongue I pronounced a denial, but my heart smote me, I was a liar; for have I not seen the wonders of a God displayed in these last days in the Church of Jesus Christ of Latter-day Saints? I have. Do not I know that Joseph Smith, at whose foul and bloody martyrdom, the heavens wept, and Saints shed hot, scalding tears, myself among the rest, was a prophet of the Most High God? emphatically I do. Do not I know that the principles of the Latter-day gospel are they for which a Saviour's precious blood was spilt on Calvary's cursed tree? I do; and I also know that the Latter-day Saints are the people of the Most High God, and are the best people upon this earth. But again, permit me to say, that if my crime of apostacy has merited prohibition from my Father's house,—then, yes, even then, will I to the confines, and even to the caverns of the damned, declare the Truths of the gospel of Christ. Oh! if I had worlds I would gladly give them, could the accursed past be blotted from the book of time! Many of my forsaken brethren the elders, have, since my recantation, kindly condoled with the unfortunate, for which they have my sincere thanks; they have advised and offered their services in using their influence to my restoration, but rather than put any one to trouble on my account, I have thus come to the conclusion of being my own pleader, knowing that you will act righteously in all things. And now let me ask, will not some part of my past services stand prominent in bold relief. I do not wish to appear either as an egotist or a sophist; and as, no doubt, you are acquainted in some measure with the past, I forbear detailing minutia. I know that nothing will answer as an equivalent to remove the deep stain of apostacy. But if a Peter could be restored, cannot a Paul? as to any suffering, it is impossible for me to experience any deeper mental suffering. I truly might have more of it, but I hope some of the bitterness will now be past. My suffering has been so intense that I have sincerely and very frequently desired death to complete the work. I have thought that even hell to me would be a happy release. As I have been thus candid, would you be pleased to notice these few lines, I have now no where to fly to but the Saints, should they refuse my re-admission, then I am of all men most miserable. The christians hate and persecute me, and for the world I have no regard; and now, I apprehend, they have as little for your servant; my relations turn their backs on me; perhaps some might withhold their forgiveness on the ground that I was fluctuating or calculated too hastily; as, for instance, the acts of my apostacy and recantation. But if I hastily took a revengeful part, am I not justifiable in making as speedy an acknowledgement; had I been intent on milking the Gentiles, I could easily have done it; had I acted the part of an hypocrite, but a sense of duty to the church and my God preponderated on my mind. I could not resist—I was unhappy—I had done wrong—I wanted forgiveness—I consequently appealed for pardon, but as I had put it out of the reach of any one or all, to grant me my fervent wish until you had returned from America—then judge of my anxiety for your return; each day as it came I made inquiry for your arrival, until at last you arrived. I heard of it: but thinking you would be quite full of business without troubling

yourself about me, I have consequently deferred writing up to the present. If there is one thing over which I have to lament more than another, it is my not attending strictly to those solemn injunctions which have been imparted from time to time, both by the voice of the priesthood, and through the pages of the STAR. It is dangerous meddling with that which does not belong to us; and I know that the way of duty is the only way of safety. A man, on account of some ability or talent which he supposes he has got, may fancy himself somebody, but strict and deep investigation, together with a share of experience, tells me that a man, it matters not who he is, unless he be passive like a child, is but in a slippery path; if I had always minded this I should not have been in the cursed predicament that I am now in, but my peace might have been overflowing, and my mind might have been rejoicing in sublime and holy contemplation of the past, present, and future; as it is, my mind is in hell, wandering in shades of darkness like a forlorn outcast; wandering about like fiend's of earth, finding no rest for the soles of my feet: all seems a blank or a vast void! earth has refused me a home, and I feel that heaven's frown has been upon me, and the imaginary yelling and wailing of the damned, together with the taunts of a thousand demoniac voices startle my troubled soul! and oh, let me say, in concluding this short letter, written under peculiar feelings, that if I were denied re-admission into the church, that I would, could it be done, make my fingers into pens, and with my heart's blood write in the dwelling of every Saint, Beware—oh, beware, of the doomed Apostate's fate. And should kind heaven once more smile upon me, and take me into its kingdom, then all my powers, life—yes all shall be devoted to the most holy cause; and should my life be prolonged, I will rest not until earth's sons and daughters break off their accursed fetters and sever their manacles, when all earth, arrayed in liberty's charms, shall triumphantly exult in the glorious emancipation.

From your broken-hearted, and humble servant,

Mr. O. Pratt. PAUL HARRISON.

P.S.—As I have written this in haste, not having time to write a copy of it, will you please preserve it for me, as I may want it some time. In the mean time, you are at perfect liberty to make what use of it you may think best. P. H.

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Concluded from our last.)

I shall now take up a few of the most popular objections urged against it by some of its greatest opponents: first, as to its origin.

Mr. Heys, Wesleyan minister, Isle of Man, gives the following account of it:—He says it was written in Harmony township, Susquehanna county, Pennsylvania, by Martin Harris and Oliver Cowdery, from the mouth of Joseph Smith, as he sat with his hat on his face, and a stone in his hat, while the plates were hid away in the woods. The Rev. Richard Livesey in his book, intitled Mormonism exposed, says it was written in Conneaut, Ohio, by one Solomon Spaulding, as a religious novel, and afterwards altered by Sidney Rigdon, in Pittsburgh, Pennsylvania.

Messrs. Chambers, of Edinburgh, in a tract published by them, on religious impostors, on the authority of the *Athenæum*, says, that Joseph Smith was a man scarcely capable of inventing or writing even the ravings of the Book of Mormon, but the Rev. Solomon Spaulding having left his ministry, and entered into business in Cherry Vale, New York, became bankrupt there in the year 1809; and to relieve himself from his distresses, he wrote a novel, connecting the sepulchral mounds of North America with the lost ten tribes of Israel, supposed by some to have peopled that continent, and intending to name the work the "Manuscript found," he wrote it in the style of the old Hebrew compositions. The work was taken to a printer in Pittsburgh, Pennsylvania; but the author dying before it could be published, the printer lent the manuscript to Sidney Rigdon, who, in connexion with Joseph Smith, palmed it on the world as a New Revelation.

Again, in a pamphlet by John Thomas, M.D., intitled "a Sketch of the Rise, Progress, and Dispersion of the Mormons," page 1, we are told that Mr. Spaulding never intended to publish his work; that he did not send it to a printer for that purpose; that he wrote it for his own amusement, and so far from Sidney Rigdon's having anything to do with the bringing out of the Book of Mormon, he was then in connexion with Mr. A. Campbell, and did not join the Latter-day Saints till the Book of Mormon had been in print, and the society established some considerable time, but Mr. Spaulding having lent his manuscript to a friend, it fell into the hands of a bookseller in Pittsburgh, Pennsylvania, who either wrote a copy of it, or retained the original manuscript, and having found that Joseph Smith was a fit tool, being of a soft semi-daft or impressable nature, he was made to pretend that an angel had appeared to him, and revealed the existence and whereabouts of the plates from which the Book of Mormon was said to be translated.

Again, in a book by Mr. A. Campbell, the same gentleman Mr. Thomas speaks of, intitled "An Analysis of the internal and external Evidences of the Book of Mormon." He says, page 18, "If I could swear to any man's voice, face, or person, assuming different names, I could swear that this book was written by one man; and as Joseph Smith is a very ignorant man, and is called the author on the title page, I cannot doubt for a single moment but that he is the sole author and proprietor of it. Here, then, we have the testimony of two Methodist parsons, of Mr. Campbell, the leader of a religious society, of Dr. Thomas, a man of high standing in the religious world, of the *Athenæum*, a publication that I believe is the organ of a religious society, and of a work from such men as the Messrs. Chambers, of Edinburgh, all giving us what they say is the origin of the Book of Mormon; and as we cannot expect that lies will come from such a source, or that such men will bear false witness against their neighbours, it is no wonder that the Latter-day Saints are despised, and the Book of Mormon considered a fable by those who do not investigate for themselves, but take it for granted that it must be so, *for the parson says it*. But I will now compare these various statements, and then we shall see what amount of credit can be given to the testimony of even such *holy* and *pious* men when their craft is in danger.

First, then, as to where it was written. Mr. Heys says it was written in Harmony township, Susquehanna county, Pennsylvania; the Rev. Richard Livesey says it was written in Conneaut, Ohio; While Messrs. Chambers and the *Athenæum* give us to understand that it was written in Cherry Vale, New York.

Next, by whom it was written.

Mr. Heys says it was written by Martin Harris and Oliver Cowdery, from the mouth of Joseph Smith. Mr. Livesey contradicts him, and says it was written by Sidney Rigdon, from a novel by one Solomon Spaulding. Dr. Thomas declares they are both wrong, for it was written or stolen by a bookseller, in Pittsburgh, and that Sidney Rigdon had no connexion with Joseph Smith and the Latter-day Saints till some time after it was printed. The Rev. Alex. Campbell makes them all three wrong; he says it is the work of an ignorant man, of course that could not apply to a parson, and we are told that Solomon Spaulding was one, and as Joseph Smith was ignorant, he is ready to swear that he is the sole author and proprietor of it; while Chambers and the *Athenæum* declare that Joseph Smith was incapable of writing even the ravings of the Book of Mormon.

Again, I ask, who are we to believe? Would such testimony be received in any court of justice as evidence upon which any man should be condemned? Certainly not. Then why is Joseph Smith and the Book of Mormon condemned upon it? I suppose it will be for the same reason that Jesus Christ and the New Testament were condemned by the Jews, viz., the priests and holy men would have it so.

I shall next look at the objections raised against the contents of the Book.

First, it is ungrammatical in its construction. I grant it, but does that prove it false? it only proves that those who wrote it were unlearned men. Suppose, for instance, that some one had written the words of Peter and John, just as they uttered them at the beautiful gate of the Temple, as recorded in Acts iv. 13, would they have been according to grammatical rules? Surely not; for we are told that

their hearers perceived that they were unlearned and ignorant men. If they had clothed their ideas in words fitly chosen, and according to grammatical rules, how could their ignorance and want of learning have been perceived? or if Peter and John had written the same words to the people which were uttered by them, would the writing have been grammatical? Certainly not; and yet it would have been scripture, for they were inspired men. The Spirit of God gives the ideas, and allows men to clothe them in the language with which they are most familiar; and thus their testimony has been to the Jews a stumbling block, and to the Greeks *foolishness*. Is the Bible grammatical? if not, after all the labour bestowed on its translation what would it have been if the words of the ploughmen, shepherds, and fishermen that compose it, were recorded, just as they were uttered by them? and yet they would have been scripture.

I shall next look at some objections brought against the historical part of it. One portion often objected to is the account of the death of Laban by Nephi. The Book of Mormon says that Nephi was constrained by the Spirit to cut off the head of Laban, and this is looked upon by many as a strong proof against it, because (as they say) it would make God to sanction murder. If those who say so, ever read their Bibles, they surely do not believe what they read, or perhaps they have forgotten what the Bible contains; I will therefore refresh their memories by quoting a few instances recorded in the Bible, where men have been put to death with the approbation of God. In Numbers xxv. 7, 8, we find that Phineas the priest took his javelin and thrust it through a man and woman, and killed them both, and for so doing the Lord blessed him and his seed for ever. In Judges iv. 15, we are told that the Lord raised up a deliverer for Israel, Ehud the son of Gera, a Benjamite; and how did he do it? We are informed that he made a dagger with two edges, a cubit long; he then went to the king of Moab, and told him that the Lord had sent him with a message unto him, and when the king caused his attendants to go out that he might hear the message in private, he thrust the dagger into his bowels and killed him. In 1 Samuel xv. 33, we read that Samuel, the Prophet of the Lord, after Saul had spared the life of Agag, king of Amalek, took Agag and *hewed him in pieces* before the Lord in Gilgal.

In 1 Kings xviii. 40, it is written that Elijah said take the Prophets of Baal, let not one of them escape; and they took them and Elijah brought them down to the brook Kishon, and slew them there. These are only a few instances recorded in the Bible of mens' being killed with the approbation of God; and if one proves the Book of Mormon a fiction, what will so many prove the Bible to be? men who reason thus, to be consistent, ought to deny them both, and come boldly forward and declare their infidelity.

Another great objection to the Book of Mormon is the account it gives of a director or compass that they had to guide them on their journey. Mr. Alexander Campbell, in his book before referred to, page 17, says, "The mariner's compass was only known in Europe about 300 years ago, but Nephi knew all about steamboats and the compass 2400 years ago." Now in what part of *his* Book of Mormon he finds anything said about steam-boats I know not, but one thing I do know, it is not in the one believed in by the Latter-day Saints; and if men are to be judged now by the same rule as that by which Christ judged the pious Pharisees in his day, then Mr. Campbell and others like him, may find our their relationship by reading John viii. 44.

But as to the compass, Mr. Campbell says that Nephi knew all about the compass 2400 years ago. But in this he is contradicted by Chambers and the *Athenæum;* when speaking of this compass, they say, that the writer (*Nephi*) evidently misunderstood the use of the compass altogether; while Dr. Thomas, in his book already quoted, page 4, says, "It was a sort of wheel made to roll on before them of itself, as their guide in the way they were to go." Now as it was the same compass they had on board the ship, it would have to run before them on the water also. Thus you have the testimony of Mr. Campbell, the *Athenæum*, and Dr. Thomas, and you can take your choice. If you believe Mr. Campbell, then you will believe that Nephi knew all about the mariner's compass 2400 years ago; if you believe the *Athenæum*, you will believe that he knew nothing about it, but

misunderstood the use of the compass altogether; while if you believe Dr. Thomas, you will believe that the compass they had was no more like the mariner's compass than three honest men are like three contemptible promulgators of falsehood; for he says it was a sort of wheel that ran before them, but where he got such an idea from I know not, unless it came from the same fruitful source from which he got the rest of the falsehoods with which his book is filled, and from which Mr. Campbell got his statement of the steam-boats. I would advise them to claim kindred, for the works of their Father they will do; for when they utter such falsehoods, they speak of their own; they are lies, and they the fathers of them.

I shall now give the account of it from the Book of Mormon, page 314. "And now my son, I have somewhat to say, concerning the thing which our fathers call a ball or director, for our fathers called it *Liahona*, which is, being interpreted, a compass; and the Lord prepared it: and, behold, there cannot any man work after the manner of so curious a workmanship; and, behold, it was prepared to show unto our fathers the course that they should travel in the wilderness, and it did work for them according to their faith in God: therefore, if they had faith to believe that God could cause that those spindles should point the way that they should go, behold, it was done: therefore, they had this miracle, and also many other miracles wrought by the power of God."

Is this any thing like the mariner's compass? or is it like a sort of wheel that ran before them of itself? Poor creatures, you need our pity more than our anger.

But, again, it is said by objectors, if we believe this account we must believe that God made or prepared this ball or compass, and that is rather too much for us to do. Why, my friends, should it be too much if you can believe the Bible?

Does it not say in Gen. iii. 21, that God made or prepared coats of skin for Adam and Eve? (I wonder who skinned the animals)? and in Exodus xxxii. 16, we read of God's hewing two tables of stone, and then engraving the law upon them; and I think the man who can believe the one statement has little cause to reject the other, because it says the compass was the work of God.

The next objection to which I will advert, is the account given in the Book of Mormon of the Barges with a hole in the top and another in the bottom. This part has always been held up to derision, and our enemies have made the most of it for this purpose.

The Book of Mormon says, they were *tight* like unto a dish; and from this it is declared that they were in the *form* of a dish; and I well remember hearing the Rev. C. J. Kennedy read this passage, and then compare them to a saucer with a hole in the bottom, and ask the audience could such a vessel swim? but how a boat the length of a tree and peaked at the ends, could be like a saucer, he forgot to say. Any unprejudiced man who reads the account of them in the Book of Mormon, will see that it was not in regard to their *form* that they are said to be like a dish, but in regard to their *tightness;* and we are told in the 526th page, that they were *tight*, like the Ark of Noah; and as for a hole in the top and bottom, it must be evident to every one that both would be needed for air and cleanliness on such a voyage; and in reading the account, you will find that the Lord showed them how to prevent the water from coming in upon them, although the way it was done is not recorded; yet seeing it is declared that it was done, I would ask my wise friends is there any thing impossible or even very strange in the idea? True, if the hole in the bottom had to be stopped with a plug, like a beer barrel, as some wise men would have it, it would be rather strange for them what use could be made of it, except in case of the boat overturning, and even then it would need to be somewhat larger than the bung-hole of a beer-barrel to do much good. But I would ask, do you think that a good shipbuilder would think it an impossible thing to build a boat so tight that no water could get in, and then leave a hole in the top, so constructed, that it could be opened and shut at the pleasure of those within, and have another hole in some part of the bottom, and by means of such a simple thing as a hollow cylinder or pipe, or some such thing of either wood or iron carried to a certain height, according to the depth of water the vessel drew, prevent the water from coming in, and yet make it serve for the purpose of cleanliness.

(To be Continued.)

GLORIOUS NEWS FROM SWEDEN AND DENMARK.

City of Copenhagen, August 18th, 1850.

TO THE BRETHREN OF THE PRESIDENCY AT LIVERPOOL.

Beloved Brethren,—By request of Brother E. Snow, (he being otherwise engaged), I undertake to write something, in order to inform you of our present condition, and hope that you will excuse any imperfection in writing.

The first news I have to tell you is, that the Church of Jesus Christ of Latter-day Saints is now established in this city, and the Saints of the Most High are rejoicing with us in the blessing thereof. On the 12th instant Brother Snow baptized the first 15, consisting of Germans, Swedes, and Danes. Our little church numbers now 26 members, and to-night we expect to baptize 4 more, and we have a fair prospect of increasing fast, notwithstanding we have to be very careful, for there are many come to us to be baptized who are not qualified.

Yesterday we received a letter from Brother John Forssgreen, which gave us much joy; he informs us that he has baptized 3 persons in the town of Gefle. A ship was fitted out to go to New York, with a company of emigrating farmers, and Brother John, when he heard of it, went down to the ship, and delivered the Gospel unto them. They received it gladly, and asked him to preach for them in a certain grove. He then appointed a meeting at said place, and it went off well; 16 or 17 of them were baptized, and more getting ready for it. He afterwards ordained 2 elders and some teachers, and taught them how to do on board. Rumours of this meeting had reached the ears of the clergy, who at the next meeting watched him in the bushes, together with the police. After meeting, the city marshall came to him and took him by the collar, shook him a little and wanted to strike his face, but made a mistake and hit his own. They then took him through the city, crying "the dipper!" presented him to the principal priests and officers, and finally took him before the tribune, who asked him a number of questions, forbade him to preach, threatened him with prison and with banishment, sent for a doctor to see what was the matter with his head, and finally sent him to Stockholm, where he was tried again, and his banishment decided upon; but as far as we can learn, he is to wait until the king comes home from the country. He is sowing the seed of truth as much as possible, and Brother Snow has answered him and told him to keep on, as long as he can, and then come over here and join us, while the seed is working a way for him to return. We hear little or nothing from the armies. The people are much put out with the king for marrying a woman not of rank, but he don't care, and enjoys himself at his country palace, about 16 miles from the capital.

May the Lord bless you all,

Is the prayer of your unworthy Brother, and Humble Servant,

PETER O. HANSON.

Copenhagen, August 19th, 1850.

Dear Brother O. Pratt,—The seed has fallen on good ground, it has taken deep root, it is shooting forth branches and bearing fruit. Last Monday night I baptized 15 persons, the first in Denmark. We went to a retired place, one mile out of town, and baptized them in the clear salt water of the Sound. No excitement. Brother Dykes has since baptized 15 more, and several are to be baptized to-night. The spirit of enquiry is spreading on every hand. Elder Dykes is making rapid progress in the language, and is doing a good work. Brother Hanson is not behind. We have held three confirmation meetings, and the Spirit was poured out copiously. We have held no meetings except in our own room, and in brethren's houses. Our preaching is mostly fireside preaching. Those baptized are well grounded in the faith, and firm. The Lord visits them with dreams, visions, and the manifestations of the Holy Spirit. They are a mixture of Germans, Swedes, and Danes, but all speak the Danish.

Yours, in haste,

ERASTUS SNOW.

A JOURNEYING SONG FOR THE CAMP OF ISRAEL.

BY MISS E. R. SNOW.

The time of winter now is o'er,
There's verdure on the plains:
We leave our shelt'ring roofs once more
And to our tents again.

Chorus.

Thou camp of Israel onward move,
Oh Jacob! rise and sing—
Ye Saints! the world's salvation prove,
All hail to Zion's King.

We go to choice and goodly lands,
With rich and fertile soil;
That with the labor of our hands,
Will yield us wine and oil.
Thou Camp of Irael, &c.,

We go beside the mountain cliffs,
Where purest waters flow—
Where nature will her precious gifts
Abundantly bestow.
Thou Camp of Israel, &c.

We'll find a climate pure and free,
Producing life and health;
Where steady care and industry,
Will be a source of wealth.
Thou camp of Israel, &c.

And there again we will surround
In peace the luscious board;
And share the products of the ground
With skill and prudence stor'd.
Thou Camp of Israel, &c.

We leave the mobbing Gentile race
Who thirst to shed our blood,
To rest in Jacob's hiding place,
Where Nephite temples stood.
Thou Camp of Israel, &c.

We seek a land where truth will reign,
And innocence be free—
Where lawful rights will be maintained,
A land of liberty.
Thou Camp of Israel, &c.

We seek a land of holiness,
Where justice to the line,
And to the plummet righteousness,
Will every work define.
Thou Camp of Israel, &c.

We go where virtue will be known,
And merit meet its due;
For Zion's pathway will be strown
With light and glory too.
Thou Camp of Israel, &c.

We go where hypocrites will fear,
And tremble at the word
Of him! who is appointed here
To wield the two-edged sword.
Thou Camp of Israel, &c.

We'll find the land the prophet saw
In vision, when he said,
There, there will the celestial law
Be given and obeyed.
Thou Camp of Israel, &c.

We go where nations yet will come
In ships, from climes abroad,
To seek protection and a home,
And worship Israel's God.
Thou Camp of Israel, &c.

We'll build in peace and safety there
A city to the Lord;
And shout amid our toils to share
A Latter-day's reward.
Thou Camp of Israel onward move.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 30TH AUGUST, 1850.

	£	s.	d.		£	s.	d.
Thomas Clarke	4	0	0	Brought forward	23	7	8
W. A. Sheppard (Calcutta)	2	0	0	John Preece	3	0	0
William West	5	0	0	Thomas Smith	4	10	0
John Parkinson	2	0	0	James W. Cummings	15	0	0
James S. Cantwell	3	0	0	James Linforth	4	0	0
James Lockitt	6	0	0	George P. Waugh	13	0	0
John Lyon	1	7	8	Richard Tresseder	2	0	0
Carried forward	23	7	8		64	17	8

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A Series of Pamphlets, by O. Pratt, upon the "Divine Authenticity of the Book of Mormon," will shortly appear, the first of which is now in print, and will be of the same size and price as the "Divine Authority."

The Second and Third Parts of the "Kingdom of God," are now reprinted. If the Book Agents will repeat their orders, they can be supplied.

ADDRESS.—Elder Eli B. Kelsy, care of John Toone, Esq., Rosefield Cottage, Regent St., Leamington.

LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19.—Vol. XII. OCTOBER 1, 1850. Price One Penny.

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(*Continued from our last.*)

Before passing to the last part of the subject, viz., Baptismal Regeneration, it will not be deemed out of place to make some few remarks upon the nature of the present controversy in the Church of England.

For many centuries the Church of Rome, the Church of England, and the many bodies of religious societies, which have in various ages seceded from these churches, have universally been in the recognised habit of administering to infants a sacrament of vast importance, viz., baptism; by sprinkling, or pouring, or crossing the forehead with water, and vainly supposing, that the ordinance was then rightly performed, and that the recipients were made partakers of the grace of God thereby. This bringing of infants to baptism, has been strenuously enforced in all ages since the departure of the church from baptism, as first instituted; and some have gone so far as to say that infants, dying without receiving this rite, would undoubtedly not enter the kingdom of heaven, but be consigned to hell. Thus the child of a neglectful person, or of an unbeliever in the christian religion, dying without having received this sacrament, must inevitably perish. Revolting as it may appear, it is true, and is still advocated by the Romish Church, and by many clergymen of the Establishment. Some have supposed, that although infants be brought indiscriminately to the sacrament of baptism, yet they do not all as indiscriminately receive the grace of regeneration; but say that it only follows, or accompanies baptism to such as worthily receive it; and to receive it worthily, they must have enjoyed a "prevenient act of grace," to cleanse them from that which they inherit by their sinful nature.* The Christian world, except Baptists, have, therefore, been practising an ordinance of the once true and only church for ages past, until the present day, satisfied with their perverted form of administering it; but now and again the tenor of their way has been ruffled by the diverse ideas of some of their divines relative to its effects; and lately, a clergyman of some eminence in the Establishment boldly asserts "that Baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism, that regeneration invariably takes place in baptism; that grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect; and that without reference to the qualification of the recipient, it is not in itself an effectual sign of grace; that infants baptized and dying before actual

* Gorham. Answers 70, 71.

sin are certainly saved; but that in no case is regeneration in baptism unconditional." * Inasmuch as the present struggle among the divines of England, is solely upon what benefit accrues to infants in baptism, and how it takes place, and whether God grants grace to all infants before, in, or after baptism; or whether he is only thus merciful to a certain few, I shall not stop to inquire, as I have already shewn that the ordinance in question, and, consequently, the blessings dependant upon it, *have nothing to do with infants*; I will, however, quote a few of the remarks of some engaged in the struggle, to shew in what a mystified manner they endeavour to uphold their own peculiar erroneous ideas.

1st. The Archbishop of Canterbury says, "unquestionably there is much difficulty, much mystery in the case as regards the baptism of infants:—a difficulty which has more or less perplexed the church in every age, since the baptism of infants has been the general practice, and which many divines have solved by supposing that the spiritual benefit of baptism, 'a death unto sin, and a new birth unto righteousness,' is only received where there has been an antecedent act of grace on the part of God."—p. 19.

"Without concurring in these opinions, I *cannot doubt that a minister of our church may justly maintain them*, sanctioned as they have been by some of her worthiest members, and relating to *a subject upon which, confessedly, scripture does not speak definitively*." † Here we have the spiritual head of the English church admitting that, "since the baptism (he should have said sprinkling) of infants has been the general practice of the church, there have been much difficulty and mystery in the case." Why! his Grace, one would suppose, ought to know, that when men put away the commandments of God, and replace them with their own precepts, there always has been, and always will be, "much difficulty—much mystery in the case." I fully concur in this part of the conclusion of his Grace. He says further, "many divines have solved this difficulty by supposing that the spiritual benefit of baptism, 'a death unto sin and a new birth unto righteousness,' is only received where there has been an antecedent act of grace on the part of God." Ah, indeed! solve one difficulty by inventing a new one, as I shall show! This doctrine of his Grace is also that of Mr. Gorham, and it is one they are compelled to maintain, or refuse belief in one of their own articles of faith, however much the Bishop of Exeter and others may strive to affix another meaning than that it assuredly holds. The Church of England and others hold that every infant unbaptized is the "child of wrath;" and the 25th article says, the sacraments "have a wholesome effect or operation on such ONLY as worthily receive the same." Therefore, says Mr. Gorham, "this dogmatical teaching shuts us up in the conclusion that 'the child of wrath,' if the wholesome effect of baptism was absolutely wrought in it, must have been made 'worthy' (that is, have been *qualified* for the blessing,) by a prevenient act of grace. If we deny this conclusion, we allow that 'the child of wrath,' and 'born in sin,' is *in that state* 'worthy,' or we must deny its sinful condition by nature, and so fall direct into the Pelagian heresy." ‡

Reasoning, therefore, upon this article, Mr. Gorham is right; for inasmuch as the child could not repent of the "sinful condition of its nature," it could not receive the sacrament "worthily," unless God chose to remove that attaching sin of which the child was incapable of repenting. I am still more astonished that they consider the baptism of an infant "a death unto sin and a new birth unto righteousness." Of what sins should the child become dead unto? We read in the scriptures that sin is a transgression of the law, and where there is no law there is no transgression. Then how can a child be considered a transgressor of what his infantile ignorance disables him from comprehending? It is useless to say they are sinful by nature, and that they are born in sin and shapen in iniquity, &c., in order to the application of an ordinance which was only intended as a remitting ordinance, and that of actual sins. The Saviour's selection of an infant as an emblem of the purity of heaven, and his own words, "*Suffer little children*, and forbid them not, to come unto me, for of such is the kingdom of heaven," § does not fa-

* Gorham. See the Bishop of Exeter's Letter, p. 54. † Ibid, p. 22. ‡ Answer 71.
§ St. Matt. xix. 14.

vour pædo-baptism in the least; for in the previous verse it is said, "*Then were there brought unto him little children, that he should put his hands on them and pray.*" Neither does the Saviour say anything about baptizing them, either for inherent sin or actual sin; nor did the early church know anything about mocking God by using one of the ordinances of His church where it was neither commanded nor needed; and it has only been "since," as his Grace observes, "infant baptism has been the general practice," that difficulty and mystery have been in the case.

Next, his Grace says, "without concurring in these views," that is, whether an antecedent act of grace on the part of God be not necessary to the worthy reception of baptism by infants, he "cannot doubt that a minister of our Church may justly maintain them." How does this look? Did St. Peter, St. Paul, or any of the apostles say, I am not decided upon this or that point of doctrine, but you elders may maintain your own ideas upon it? No, not at all. But, says St. Paul, after chiding the Galatians for their inconstancy, "*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*" * This is apostolic teaching, definitive enough; and would to God St. John's injunction had always been adhered to, "*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*" † How different would our world now have been, favoured with the divine teachings of inspired men, and constant intercourse with Jehovah!

Again, says his Grace, "scripture does not speak definitively of them." Most true! and I feel assured that scripture does not speak definitively of any of the false teachings of modern spiritual Babylon.

His Grace further says, "many (infants) who have once been *pronounced* regenerate, have revolted from their baptismal vows, and lived to all outward appearance 'without God in the world.'" ‡ The word "*pronounced*" in the above quotation is all that the infant does really experience towards regeneration, and so his Grace seems to half hint where he says, "how many more of them might be *saved* if parents and sponsors universally made the baptism of infants a spiritual service, and accompanied it with that prayer of faith which is expected and taken for granted by the church." § Here, then, it is made to appear that the granting of spiritual grace to infants is made to depend, in a very great measure, upon the faith of the parents or sponsors; and although his Grace is willing that clergymen may hold that a "prevenient act of grace on the part of God" is necessary to render infants fit to receive baptism "worthily," and by so doing tacitly acknowledging the correctness of the opinion, he makes an obstacle, and puts it in the way of the Lord, in granting that boon to children of heedless or sinful persons, viz., their want of faith and prayerfulness. For this teaching the Bishop of Exeter considers his Grace unorthodox, and says, "there is not in the Baptismal office one expression on which to ground the slightest doubt that our Saviour Christ therein and thereby bestows His mercy, His regenerating grace, upon all infants. Our people are exhorted 'earnestly to believe' it." ‖ I will take the opportunity to tell his Lordship that he is as unorthodox as his primate, if the "office" to which he refers be drawn from the Holy Scriptures; for where does his Lordship find anything about baptizing infants therein, much less a warrantry that spiritual grace is conferred "therein and thereby." But the following expression of his Grace upon baptism, in his commentary upon St. John, iii. 5, is very dissimilar from his views in other works—"It were well if every child which is presented in the temple for the outward ceremony of baptism were brought with this intelligent conviction, with a sense of the necessity of this spiritual regeneration, with an earnest desire and prayer that it might be obtained. * * * Would to God, my brethren, that this truth were better understood, and this primitive, this scriptural, this reasonable baptism, more generally practised. Then we should not find so many who, though born of water (!) as far as concerns the baptismal rite, are evidently not

Galatians, i. 8, 9. † 2 St. John, 10. ‡ See the Bishop of Exeter's Letter, p. 11.
§ Ibid, p. 1. ‖ Ibid, p. 86.

made new creatures by the Spirit, who renews and sanctifies the soul.' * Here his Grace makes it altogether dependant upon the faith of the parents or sponsors, whether the infants receive "spiritual regeneration," which is equally as unsound as his former remark, upon just the same reasons; for if the Lord would remove the obstructing bar to the worthy reception of baptism in some infants, why not in all? Is the child to be held accountable for the weak faith of its parents, or their prayerlessness, and consequently deprived of "spiritual regeneration?" It is not reasonable, nor does it do much honour to God to suppose it. I can tell his Grace how it is that he finds "so many, who though born of water (!) as far as concerns the baptismal rite, are evidently not made new creatures by the Spirit, who renews and sanctifies the soul." First: an ordinance which was never intended for infants is put into requisition on their behalf, and consequently they do not derive the blessings attendant upon that ordinance. Secondly: they require something more than baptism to enable them to become renewed and sanctified in the soul, viz., the gift of the Holy Ghost. Not having this, they cannot perform those good works, and "have God in the world," as his Grace desires.

2nd. I have now to say something respecting the Bishop of Exeter's views. His Lordship says, "our Church declares in its article that 'the baptism of young children is in anywise to be retained, as *most agreeable* with the institution of Christ:' that is, more agreeable with it than the baptism of others—ut qui cum Institutione Christi optimè congruat—which it could not otherwise be than because they by 'their innocency are the best qualified for it.'" † I ask his Lordship how, with the Bible in his hand, he could arrive at such a conclusion as that the innocency of infants best qualifies them for receiving the sacrament of baptism? When John the Baptist was administering this ordinance (and in its proper manner) at the river Jordan, certain persons presented themselves to him for baptism, and he said, "bring forth fruits meet for repentance." ‡ It appears, then, one grand qualification in his view was repentance of their sins; and, therefore, unless sin exist, the sacrament of baptism is unneeded; for on no one occasion, throughout the New Testament, do we find it administered to any of our fallen race for any other purpose than the remission of sins, and I regret that his Lordship has not confined himself more closely to that sacred volume.

* See the Bishop of Exeter's Letter, pp. 12, 13. † Ibid, pp. 13, 14. ‡ St. Matt., iii. 8.

(*To be Continued.*)

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(*Continued from our last.*)

I well remember asking a gentleman in Scotland who was a leader in a religious society, and well known for his scientific acquirements, if he thought a boat could not be constructed with a hole in the bottom, and by means of some such simple contrivance as I have stated, the water be prevented from coming in, while, at the same time, the aperture so left, be made most useful to those within?

He said he believed the thing could be easily done, but as the Book of Mormon gave no account of any such contrivance, he had therefore to conclude that there was none, and therefore to say that such vessels could float was an absurdity, unless they were to be upheld by a constant miracle.

As he professed to believe the Bible, I begged the privilege of asking him a question or two concerning a boat spoken of in it, namely, the Ark. We are told that Noah was commanded to build an ark, 300 cubits long, 50 cubits broad, and 30 cubits high,—that he was to divide it into *first, second, and third stories*,—that he was to pitch it within and without,—that he was to make a window in it of the size of one cubit, and that he was to make a door in the side of the ark; he was furthermore to take the clean animals and fowls by sevens, and the unclean by pairs into the ark, also himself and family, and then both door and window were to be shut upon them. I asked the gentleman if the inmates of the ark could live

without air? he answered, no! I then asked how were they to receive it, when the only door and window in all this vast building was closed upon them, and every seam and crevice filled with pitch? Oh, he said, there must have been some contrivance, that is not recorded for this purpose; but I told him, to be consistent, he ought to say, that as the Bible gave no account of any such contrivance, he should therefore conclude that there was none, and to say they could live without air was an absurdity, unless they were upheld by a constant miracle; and if our friends, Messrs. Chambers, the *Athenæum*, &c., were to apply the same reasoning to the account of the ark given in the Bible, that they apply to the account of the barges given in the Book of Mormon, if they were consistent men, and rejected one on this account, they would reject them both; for in reading the account of the ark given in the Bible, we must either say that there was some contrivance for giving them air that is not recorded, or have recourse to what the *Athenæum* (speaking of the Book of Mormon) calls getting rid of a difficulty, through the easy and arbitrary medium of a miracle: and if you say that there must have been some plan or contrivance which is not recorded, to prevent them from perishing for want of air in the ark, it is not unreasonable to say that there must have been some plan or contrivance which is not recorded, to prevent them from perishing by an overflow of water in the barges.

The next objection I will notice is that which is taken from the language of the Book of Mormon.

The *Athenæum* and Messrs. Chambers say, "through all we find one signal proof, not merely of imposture, but of the ignorance of the impostor, repeated with pertinacity. Every successive prophet predicts to the Nephites the future coming of Christ. The writer has fallen into the vulgar error of mistaking an epithet for a name. The word Christ, as all educated persons know, is not a name, but a Greek title of office, signifying *the anointed*, being in fact a translation of the Hebrew word Messiah. Now the use of a Greek term in an age when the Greek language was unformed, and by a people with whom it was impossible for Greeks to have intercourse, and moreover, whose native language was of such peculiar construction as not to be susceptible of foreign admixture, is a mark of forgery so obvious and decisive, that it ought long since to have exposed the delusion; unhappily, however, we are forced to conclude, from the pamphlet before us, that the American Methodists, who first undertook to expose the Mormons, were scarcely less ignorant than themselves.

"A second Nephi takes up the history at a period contemporary with the events recorded in the New Testament, and the words attributed to him bear still more conclusive evidence of the ignorance of the impostors. 'Behold, I am Jesus Christ the Son of God, I created the heavens and the earth, and all things that in them are.' And again, 'I am the life and the light of the world; I am Alpha and Omega, the beginning and the end.' In addition to the former blunder respecting the name 'Christ,' we have the name Jesus in its Greek form, and not as the Hebrews would have called it, Joshua; we have, furthermore, the first and last letters of the Greek alphabet, given as a metaphorical description of continued existence *to a nation* that had never heard of the Greek language. It is quite clear that the writer mistook Alpha and Omega for some sacred and mystic sounds to which peculiar sanctity was attached, and wrote them down without perceiving that they were an evidence of forgery so palpable as to be manifest to school-boys." So then, according to this, the believers in the Book of Mormon are fools, and the American Methodists no better for not having made this discovery before it was made by such a learned and wise man as the editor of the *Athenæum*, or such talented and far-famed gentlemen as the Messrs. Chambers, of Edinburgh.

To those who have read Elder P. P. Pratt's reply to this, in the first number of the second volume of the MILLENNIAL STAR, I need say nothing; but as this is made much of by our enemies as an argument to prove the Book of Mormon a forgery, and many have not seen Elder Pratt's reply, a few words on it might do good.

The *Athenæum* says that these Greek words, according to the Book of Mormon, *were given to a nation that had never heard of the Greek language.* Now this is a

lie to begin with. There were no such names on the plates from which the Book of Mormon was translated. What the names were that were applied to the Redeemer in the language of the ancient American Indians—how they were pronounced by them—or how they would appear if an idea of the original was to be conveyed by the English alphabet we know not, for we have only got the TRANSLATION; but these wise men forget this, and want to make men believe that these Greek names were in the original. The English tongue is a mixture of many languages, Greek amongst the rest; and, therefore, if even Messrs. Chambers, or the learned editor of the *Athenæum* was to translate a book from any other language into English, and in that book had to speak of the Redeemer of mankind, how would they name him? Suppose they were translating from the Hebrew, would they call him *Joshua?* if they did, they would next have to tell the people that *Joshua* meant *Jesus Christ,* or some might perhaps imagine they meant Joshua the son of Nun, and yet these wiseacres find fault with the *translation* of the Book of Mormon, because it does not name the Redeemer *Joshua*—a name by which he is not known in the English language.

Now that the Book of Mormon is about to be translated into other languages, such as French, German, Italian, &c., if the wise men there are like the wise men here, the fault in France will be that French words are put in the mouth of Nephi, and in Germany that Nephi uses the German language; and if such a thing as a Latin term should be in common use among any people into whose language it it translated, then (according to the *Athenæum*) if that word be in the translation, it will be an evidence of forgery so palpable as to be manifest to school-boys. Oh, folly! thou art now seen in high places! How truly did Isaiah in his 29th chapter, when speaking of the book's coming forth, declare, that then "the wisdom of the wise should perish, and the understanding of the prudent be hid!"

(To be Continued.)

CIRCULAR OF THE CHANCELLOR OF THE UNIVERSITY OF THE STATE OF DESERET.

Patrons of Learning,—The citizens of the State of Deseret, having established a University at Great Salt Lake City, the Chancellor and Board of Regents appointed to superintend the same, do hereby issue the following circular to you. Hear us and then judge. We do not ask your aid, unless we can give you good reasons why you should patronise our object.

We should despair of any assistance whatever, if we were not assured that our young Institution has greater claims than any other. We know that you are constantly assailed with the pretended claims of new things appealing to your sympathies, your prejudices, your hopes, and your fears. It is only wise men that can discriminate the true from the false. To them we appeal whether they are few or many. Here is an Institution, which is like the foundling babe of the Hebrews. It is the child of providence, and destined to live and flourish. However obscure its parentage in the valley of the wild and lofty mountains; however many the perils it has to encounter, it will live and shine in nature's simplest brightest livery, and teach all nations all useful arts and sciences. This Institution is needed to meet the wants of thousands that annually emigrate to this Great Basin. Multitudes of all ages come from under the heavy hand of oppression, and desire instruction in order to be free, useful, and happy. This boon must be given them, without respect to age or means. The emigrants and outcasts of all nations will here find an asylum of safety, and a nursery of arts and sciences available upon the cheapest terms. Here, instruction by means of lectures or otherwise, will be brought to the level of the laboring classes of every grade—of every religious faith—of every political or social creed, and of every living language. It is neither arrogant or extravagant to say that this Institution is forthwith prepared to teach more living languages practically, than any other University on the face of the earth; and as to the matter of dead languages, we leave them mostly to the dead. The known industry of

this people in rearing up cities and temples, with almost magic celerity, is not least visible in their system of diffusing a knowledge of the sciences throughout the popular mass. It is interwoven in the very fabric of this peoples' organization and progress to educate the mass, and elevate all the people to the fullest extent of their capacity.

Board can soon be furnished in private families speaking the mother tongue of more than twenty living languages of Europe, India, and the Islands of the Pacific, and Western America. Facilities for acquiring accurate intelligence from every portion of the globe will be more perfectly secured to this Institution than to any other of our acquaintance. Correspondence will be kept up with persons in the service of the University living at London, Edinburgh, Paris, Rome, Copenhagen, and Calcutta.

Whatever is valuable in the laws and usages of nations, or in their antiquities, whatever in the structure of diversified languages, or in practical mechanism, whatever in the fabric of governments, or in domestic sociality, or in morals, or in Pagan or Christian ethics, or whatever in physical laws, or in laws regulating the communication of spirits, through cunning arts, of angels good or bad, can be gleaned, that is valuable, we venture to say, unhesitatingly, will be copiously poured into the lap of the Institution.

The greater part of the capital requisite to secure these great and diversified objects are already in our possession. We possess the men, the master spirits of the nineteenth century, already on hand, panting for the enterprise. A suitable fan is in our hand to cleanse the wheat, or, in other words, we have an infallible detector, by the aid of which we can save the good and cast the bad away. Do any doubt? What they do not believe shall be seen. The harvest is ripe. The painful throes and volcanic convulsions of mighty nations, forewarn all men to be on their watch-tower, and use a scrutinising eye, lest they entertain the best system of education, and the richest nursery of truth unawares. This is the Institution and heir of promise. Do not slight it, or cast it away to perish like the beautiful foundling of the Hebrews, but nurse it with a few thousands, seeing it is a Heaven-born infant, and you will not lose your wages. In so doing, the blessings of thousands that now cannot read or write will come upon you. This Institution is not national or local. It is designed for all nations, without partiality or hypocrisy. Its only locality is the focal point of the Universal World, where all good men must see that it is the only point of retirement and rest from revolutionary convulsions now known; and the only Institution of the kind that is got up for all nations, and is generous like the sun that shines upon the just and unjust.

Let Christians, Sceptics, Pagans, Jews, Mahometans, remember this Institution with favor, for some of their brethren will be beneficiaries among us. A little surplus invested here will bring you an hundred-fold and show favor to the Lord. Giving sometimes enriches the giver.

Kings, Princes, and Potentates, look at this circular; at this Institution; and this healthy and hiding place; and then look at the little cloud that is gathering over your thrones and consider.

Even you may yet want a safe home, and a hiding place from the storm of anarchy. Your sons and your daughters may here want culture, freedom, and retirement. Like Solomon, you may yet want the opportunity which this locality furnishes, to trace the paths of nature up to nature's God. The salubrity and retirement of this locality, the expansive generosity and unity of this people, which is a portion of your former loyal subjects, all invite you most assuredly to send your names before your approaching flight, accompanied with gifts, incense, and precious treasures, to this new born infant of the mountains.

As the patriarch Joseph was sent as a pioneer into Egypt, in order to save his father's house, in a day of famine and calamity, so is this great ingathering from all nations to this vast Basin of the Rocky Mountains, designed to prepare a retreat and resting place for rulers and subjects out of every nation. Religion, politics, literature, discrepant prejudices, private and public rights of individuals and large communities, all can here meet on this loftiest platform of nature's heights, and enjoy the highest order of freedom, of individuality, and of community, that have

been so long sought after by the great and good of all ages. The rim of this wonderful Basin descends from the snowy heights of the clouds almost to the level of tropical heat in the time of summer. The composition of the soil surpasses in strength that of the vale of the Nile. The elements need only to be modified and compounded by the hand of art, in order to become productive, beyond the conception of the most credulous. Ye rich men of every nation, and chieftains of untutored tribes, send this Institution a portion of your treasures, before revolutionary whirlwinds shall sweep it from you, and the poor will pay you fourfold in the resurrection of the just; rich bachelors and maidens, adopt it as your offspring, and the gratitude of thousands now grovelling in ignorance, will be a sweet and everlasting memorial of your honored and blessed deed.

Graduates of colleges, and students of law, medicine, and theology, may here receive weekly lectures, gratis. No persons will be denied the benefits of the University for want of pecuniary means. Donations may be paid over to Orson Pratt, Liverpool, England; to John Taylor, Paris, France; to Lorenzo Snow, Rome, Italy; to Erastus Snow, Copenhagen, Denmark; and to Orson Hyde, United States.

Done by order, and in behalf of the Board of Regents of the University of the State of Deseret.

ORSON SPENCER, Chancellor.

Great Salt Lake City, April 17th, 1850.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1850.

IMPORTANT NOTICE TO THE PRESIDENTS OF CONFERENCES AND THE BOOK AGENTS.—In this number of the STAR, we publish the amount due by each Conference in account with us for Books, Stars, &c., for the quarter ending September 15th.

We shall hereafter publish the amounts due for each quarter, viz., ending March 15th, June 15th, September 15th, and December 15th, in STARS No. 7, 13, 19, 1, instead of sending to the general agents written accounts as formerly.

It will be seen that many Conferences are doing, through their agents, a considerable business with us; it should, therefore, be the duty of every president of a conference to see that his conference appoints auditors to examine the books of the general agent, and also to see that at the close of every quarter he has sufficient books, Stars, &c., on hand, the value of which, added to the amount of debts due to him by the sub or branch agents, shall be sufficient to balance our published account.

The general agent should, immediately after our published account appears, issue a balance sheet to all his sub-agents in account with the conference; and the president of each branch should see that auditors be appointed to examine the books of the branch agent, and to see that he has sufficient books on hand to meet the claim of the conference through its general agent.

Let these instructions be rigidly carried out, and they will keep honest men honest, and those disposed to be otherwise from doing much harm; and as "punctuality is the soul of business," let the remittances from the sub-agents to the general agent be as frequent as convenient, and the remittances from the general agents to us be as punctual as possible.

An idea has lately prevailed, to some extent, among the book agents, that we require remittances only once a quarter; now let this idea be abandoned, for no autho-

rity has ever gone from us to warrant it. We desire remittances every two or three weeks, and a total settlement every quarter for all books sold; and if the conferences would also exert themselves to pay for the books, &c., left in the agents' hands at the close of every quarter it would be very convenient to us, and also enable us to observe that punctuality in our payments which we wish to see the book agents manifest.

To prevent the accumulation of books upon the hands of the agents, every branch should do its utmost to sell what it receives from this office, and its general agent, by having them constantly exposed for sale at the public meetings of the Saints, and elsewhere if possible.

Furthermore let each branch expose for sale the bound books, as well as the Stars and pamphlets, and not wait until they are called for before they order them of the general agent.

Many conferences are deserving of praise for their exertions in the spread of the printed word, both in Stars and by establishing Tract Societies in their various branches. Among the orders lately received, we will extract one from Elder Eli B. Kelsey, which will show that the Saints in the Warwickshire conference, although numbering but about eight hundred, are determined not to be behind in any good thing. He says, "I have urged upon the Saints to extend their efforts in the spread of the printed word, and if I judge rightly, it has not been in vain: and I now remit you an order for one thousand each of the 'Divine Authority,' 'Kingdom of God,' and 'Remarkable Visions,' and five hundred of No. 1 of your new series 'Divine Authenticity of the Book of Mormon,' with a request that you will send five hundred of each number as they come out." Six thousand five hundred pamphlets besides a large order for bound books! and a standing order for five hundred pamphlets of the new series. This is truly praiseworthy, and if every conference would do likewise, all the inhabitants of Great Britain might hear the words of eternal life sounding in their ears much sooner than they will by preaching alone. Brethren, then, support the press, for it is the mighty engine of the last days to carry reform into all the ramifications of society; and will enable us to send the olive branches of the blessed gospel to the uttermost parts of the earth. Our works are now being translated into and published in the Danish, German, French, Italian, Gælic, Tahitian, Welsh, and the English languages, and before the world is aware, we shall pour upon their astonished vision such a stream of light that will force from them the acknowledgement, that the Lord is with the despised Latter-day Saints, and that in the midst of all their persecutions, trials and difficulties, they have ever sought to instruct their relentless enemies in the ways of truth and righteousness, and to bring them to be made heirs of salvation as well as themselves.

Another excellent way of circulating the Stars, Tracts, &c., is to supply the travelling Elders with a few to dispose of at the close of their meetings in new places where there is no book agency established, and we doubt not that many an honest-hearted man would be glad to purchase from them.

In conclusion we earnestly request the general agent to examine the "list of monies received" as soon as he receives the Star, and see if the proper amount is credited to him, and if not, to inform us immediately, and we will correct it. Such errors will sometimes occur, and in such cases, we hope our agents will notify us of it, that it may be put right at once.

We have to apologise for the delay in the issue of this number of the Star, owing

to alterations in the printing establishment requisite to meet our increased demands upon it.

For the same reasons the "Divine Authenticity of the Book of Mormon" will not be issued with this number, but we expect to send out Nos. 1 and 2 of the series with STAR No. 20. If the book agents will favour us with their orders they shall be attended to as early as possible after STAR No. 20 is out.

EMIGRATION.—The ship "NORTH ATLANTIC" sailed from Liverpool on the morning of the 4th of September, carrying 357 souls of the Latter-day Saints, under the presidency of Elder David Sudworth. Their destination is the Great Salt Lake Valley, *via* New Orleans, St. Louis, and Council Bluffs.

The ship "JAMES PENNELL" will sail on the 2nd instant, with a full compliment of Saints, bound for the same destination.

Another ship will leave with a load of Welsh Saints towards the middle of the month. And thus are fulfilled the words of the inspired writers:—"Come out of her (Babylon) my people." Rev. xviii. 4. "Behold the bridegroom cometh, go ye out to meet him." Matt. xxv. 6. "I will say to the north, give up; and to the south keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." Depart ye, depart ye, go ye out from thence." Isaiah xliii. 6, 7. and lii. 11. Let the nations of Old Babylon take warning, for God's elect are departing out of their midst. Remember what befel Sodom after the righteous fled out, and remember the words of the Saviour, "As it was in the days of Lot, so shall it be in the days of the coming of the Son of Man."

ARRIVALS.—Elder Robert Campbell, from the Great Salt Lake City, arrived in the steam-ship *Cambria*, September 2, bringing news from that distant region up to the 20th of April. The particulars of his journey over the mountains and across the plains may be seen on another page of this number.

Seven other Elders from the Great Salt Lake City arrived in Liverpool on the 14th ultimo. Their names are as follows:—Appleton Harmon, Claudius V. Spencer, William Burton, John O. Angus, Isaac C. Haight, Jesse W. Crosby, and James Works.

APPOINTMENTS.—The Elders above named are appointed to their respective fields of labour, as follows:—

Robert Campbell, to Glasgow Conference, under the directions of the President,		
John O. Angus, to Edinburgh Conference,	ditto	ditto.
Appleton Harmon, to Newcastle-upon-Tyne Conference,	ditto	ditto.
Claudius V. Spencer, to London	ditto	ditto.
James Works, to Sheffield	ditto	ditto.
Isaac C. Haight, to Birmingham	ditto	ditto.
Jesse W. Crosby, to Warwickshire	ditto	ditto.

William Burton, to Lincolnshire, to take the presidency thereof, after the departure of Elder Babbitt for America.

May the Lord make them a blessing to this country, in gathering out many noble-hearted souls to stand upon the "high places of the earth," and form a constituent part of that "stone," which in the last days is to be cut from "the *mountains* without hands," and which from thenceforth will continue to grow until it "becomes a great mountain and fills the whole earth."

INTERESTING NEWS FROM THE PLAINS.

(For the Frontier Guardian.)

Kanesville, July 7, 1850.

Messrs. Editors,—Having just arrived from Great Salt Lake City, the home of the Saints, with the mail, and being requested to give a brief synopsis of the news from the West, while waiting for conveyance further East, I cheerfully do so.

The last of the mail company left Great Salt Lake City on the morning of the 20th of April. Weather in the Valley mild and agreeable. Gardening and putting in spring crops, were the principle employment of the people. Grass was beginning to be plentiful. Early pea vines were up. Some fall wheat was jointed, though the spring was called a late one in the Valley of the Mountains.

On the same day we found ourselves over the first mountain and safely encamped on Kanyon creek, twelve-and-a-half miles from the city.

After beating a track through the snow to the summit of the second mountain, and seeing the Platte River Ferry Company shoe their wagons; at day dawn of of the 24th, we ascended the mountain and succeeded in getting two miles down the east side, coming over snow (on the crust) drifted about twenty feet deep, on the east side of the summit. After other two days wallowing in the snow and shovelling a track upwards of a mile, we got to the mouth of Kanyon Creek, four miles from the summit of the second mountain. Some were snow blind, others with swollen faces, most of the company having bad colds.

We found Kanyon Creek crossing very deep. The last crossing, three inches depth of water ran through our wagon-beds. At Yellow Creek, two rods wide, the water was so deep that it ran over our wagon beds into our wagons. Weber and Bear rivers were low; easy fording.

On the evening of the 8th of May, we found ourselves comfortably encamped at Fort Bridger, one hundred and thirteen and a-half miles from our city in eighteen days. Here we heard from the Snake Indians, the welcome news that there had been but little snow east this winter; though there had been so much west of Bridger, even in the months of March.

Our cattle, while in the snow, and afterwards in the mud, were sustained by the dry and green grass on the south side of the mountains, which were generally bare and free from snow. We were informed at Bridger, cattle had wintered well in the vicinity of Hams Fork, about twenty miles east of Bridger. Messrs. Bridger, Batteez, and other traders, had two or three hundred head of horses for sale. The Fort Hall express had just passed, and bought two suitable for their trip, at fifty dollars each.

On the 11th we forded Hams Fork, four rods wide, swam our cattle over, put our effects, &c., on boards laid across our projections, and by connecting chains reached our cattle on the east side; drew our wagons across in safety, and in very little time, having a lariett fastensd to the ends of the chain to draw back again.

On the 13th we forded Green River, sixteen rods wide; in one place, for about a rod, swimming our cattle and wagons. The ferry company had not their boats ready.

On the 14th we passed Snake (Indian) village on the move. They had wintered on the Wind river; had much fur, peltries, skins, &c., which they were taking to Bridger to exchange for ammunition, blankets, &c. &c.; all were on horseback, young and old; colts unable to travel, packed; dogs and eagles, packed; and we espised a rooster (which, no doubt, they had picked up from some emigrant camp) that had got so used to Indian life that we thought he seemed as graceful and dignified on horseback as if sitting on the old barn-yard fence at home.

On the 15th we met S. B. Craw's company, of Kendall county, Illinois, within one mile and a-half of Dry Sandy, over the south pass eleven miles. They were well and hearty; their animals were in good travelling order, much to our astonishment. But they had fed them on grain, and when that was exhausted they had fed them on flour, depending on supplies at Salt Lake, which no doubt they would receive, being the first gold diggers on the road, and which would pass through

Salt Lake this season. When our company left the city, flour was plentiful at ten dollars per hundred.

On the evening of the 16th, we encamped at the last crossing (to us the first crossing) of Sweetwater; found Captain Denison, from Ohio, with a company of two hundred, who had just encamped; and in a few minutes a small company rolls up, crosses the river, and encamps on the other side. The animals in Denison's company were much used up and not to be at all compared with those in Craw's company.

On the 21st we passed a few ox teams that had wintered at Laramie; also a man with a wheelbarrow, said to be a Scotchman. He had been asked by several to join their company and they would haul his provisions and bedding. He thanked them kindly, but wished to be excused, as he could not wait on the tardy movements of a camp. He never was afraid of the Indians stealing his horses, and he never lost any rest dreading a stampede. One of our company, brother John O. Angus, told him he had in beholding him, seen the fulfilment of a Mormon prophecy. Three years ago he had heard a Mormon prophet declare that they would travel the plains with wheelbarrows. Many camps now pass us daily, roads thronged. Three hundred miles from Great Salt Lake City; Seven hundred and thirty one miles from Council Bluffs. Crossings of Sweetwater tolerable high, but wagon beds, blocked three or four inches, got over safe.

On the 25th we reached Upper Platte Ferry and Ford. The road now was completely covered with wagons and emigrants for the diggings. We found here some harness laying on camp grounds; some casks, axes, augurs, stoves, &c.; but nothing at all in comparison to the amount of articles left and thrown away by the emigrants last season. We found the emigrants had learned wisdom by the things their friends last year had suffered, and come on in quite a different style. Light wagons, first rate horses and mules; in short, light loads and good teams, without any surplus property or clothing to leave for destruction on the plains. Here we found a Mr. Hickman and others from Missouri, who had succeeded in establishing a ferry boat at the old Mormon Ferry. Some of our company turned in and helped the old pioneers (ferrymen) to build and launch a couple of good substantial boots, while we traded our oxen for horses and recruited up a little for the journey. The last two weeks (after being out of the snow and mud), we travelled with our ox teams two hundred and twenty-six miles.

We started from the Ferry on the 3rd of May; passing a continual train of emigration, and reached Fort Laramie on the 10th. We avoided most of the Black Hills and came the river road from the La Bonte, which, although the longest way, we preferred on account of the better road. The travel generally this season has gone the river road. The feed we must say, was much better than we anticipated. Having been on the route now for three successive years, I feel safe in saying it was much better than the two previous seasons; though the emigrants could hardly be made to believe they were on good feed, not being acquainted with mountain grasses. Here Mr. Somerville, the Clerk at Laramie, appointed to keep the statistics relative to emigration, presented us with the following schedule:—

"Total number of emigrants passed this post up to June 10th, 1850, inclusive. Sixteen thousand nine hundred and fifteen men; two hundred and thirty-five women; two hundred and forty-two children; four thousand six hundred and seventy-two wagons; fourteen thousand nine hundred and seventy four horses; four thousand six hundred and forty-one mules; seven thousand four hundred and seventy-five oxen; one thousand six hundred and fifty-three cows.

CALVIN C. SOMMERVILLE, Clerk."

On the 12th of June we encamped at Robidou's Trading Point, by Scott's Bluffs. Here we came into the cholera. Robidou says the Sioux Indians have all gone over to White river, afraid that the white men would bring cholera among them this year as they did last. From this point to the South Fork of the Platte, which we reached on the 18th, we passed mostly ox teams with several hundred head of loose stock, (oxen, cows, heifers, and yearlings,) *en route* for California. We forded with our horses and wagons with little difficulty, having to boat our effects about four miles below what is called the Upper Crossing. We felt thankful in-

deed to get over so easily, our effects secure; and passing down nearly one half mile through camps, with many cases of cholera, we encamped on the east bank by sunset, having spent the day profitably in finding so convenient a ford, assisted by a kind Welchman, (Mr. Pritchard) who volunteered the services of his boys and his tight wagon-bed for our convenience. Several of our company were attacked with disease; but feeling unskilful in using medicine prepared by strangers, and realizing that God had not changed, and, furthermore, believing the scriptures which read thus: "is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." They had hands laid on them and all recovered, though we were daily meeting and passing right through cholera in its most fearful stages. Graves by the wayside were common; sometimes two side by side, and three, yes, five; and as many as seven have we seen side by side, right by the road. Two cases did we see of bodies, we believe not interred two feet deep, which the wolves had dug up, and their bones were bleaching in the sun. We noticed that it was mostly from Missouri, and some from Illinois, (who were late and generally with oxen) in whose camps cholera had made its most direful ravages. We soon came into camps which we now (20th) met much more scattering, who called themselves Oregon emigrants; however many of them were unsettled as to their destination, but anticipated that they could go to Oregon this season easier than California, and winter their stock better; then in the spring have their choice whether to continue there or proceed to California and settle. The cholera had proved fatal among them. We could not refrain sometimes from sympathising with some of the sufferers. Captain Haight bought some tea from a woman who said she had just seen her father, mother, and sister interred within a few days. We saw a wagon alone on the river bank—mess all reported to have died. The road here runs a couple of miles from the river. Bought some sugar of a gentleman who said he was alone in his mess, his two friends had died. The emigrants had called this, or somewhere in this vicinity, "the valley of death." Graves by the wayside were reckoned at an average of one per mile; and who can tell the number on camping spots along down on the river banks?

On the 21st musquitos and horse-flies became numerous; and to give a correct account of the annoyance they gratuitously bestowed upon us and our horses, I feel inadequate to the task.

On the evening of the 24th, we camped with brothers Lorenzo Young and Charles Decker, having passed an unorganized company of Saints in the morning, gathered from St. Louis and other places.

On the 25th we reached Fort Kearney, where Livingston and Kinkade's train were encamped, and also Captain Lake's fifty.

From this Fort we have met, we may say, all the Mormon emigration, numbering about eight hundred wagons. They were generally in good health and spirits, though cholera, or, in other words, death, had penetrated their camps also. Brother Appleton Harmon believes that sixty-two were reported to him to have died; the names of many of them he has in his journal.

When we came to the camp of our brethren, we had an alphabetically-arranged list of our letters, which we read to the camps, and in a few minutes were able to hand them out, as they were also arranged and tied up alphabetically.

We were just in time to deliver to President Hyde his despatches and letters, at Hyde Park, on the evening of the 4th of July, and to accompany him to Mr. Brownings on the morning of the 5th, where his companions were waiting his arrival, and to bid him good bye, and wish him good luck on his mountain trip.

Now, Messrs. Editors, I have had but a couple of hours to sit down and comply with your requisition, but what I have written is in my own style. If you think it will do any good, be interesting to the Saints, or instructing to mankind, you can use it, and I will back it all up by signing my name under it all.

What has first come to my mind you have, and as to my heart, it is filled with good will and kindness towards my brethren of the Church of Jesus Christ of Latter-day Saints.

ROBERT CAMPBELL.

FROM THE PLAINS.

By a private letter, says the *St. Louis Republican*, of the 14th instant, which we have been favored with, through a Government express, we have received dates from Fort Laramie of July 25th, from which we make the following extracts:—

The gold diggers have all disappeared amongst the Black Hills, with the exception of now and then one, who makes his appearance, looking as if he were lost, or rather expected to be too late to his tea. The Mormons are now pushing along —one hundred wagons having passed to-day. There will be about eight hundred and fifty Mormon wagons that will go out this season to the Valley of the Salt Lake. They will average about four persons to the wagon.

The supply train for the post was expected in about five days, and the trains of Livingston and Kinkade, for the Salt Lakes were also expected in a few days.

Col. Sumner, with his detachment of fifty men, was to leave the Fort on the 26th, for the Arkansas, where he will meet the remainder of the command. From the above, we suppose the court martial, lately in session there, had got through and dissolved.

The vicinity of the Fort, on the night of the 24th, was visited with a violent storm, terrible even for that open and exposed country. The writer thinks old Noah's shower wasn't a patching to this so long as it lasted.

A postcript to this letter gives us gloomy accounts from the overland emigrants. It says:—

One or two men from Oregon reached here two days ago, and represented that the emigrants already begin to suffer greatly, chiefly for the want of provisions. A large number of their animals have died this side of the South Pass, and many of the emigrants are now on foot. The writer goes on to express the most gloomy apprehensions as to the condition of many of them in crossing the Sierra Nevada, and concludes with the remark that he expects to hear such accounts of their sufferings as will make all good Christians say their prayers. As the writer's means of knowing the condition of the emigrants were ample and intimate, we attach much importance to his expressions, and shall look forward with great solicitude for further intelligence.

LETTER FROM C. H. WHEELOCK.

[We would recommend to the notice of the Saints the following letter of Elder C. H. Wheelock, on the subject of emigrating, contrary to counsel. If the presidents of conferences or branches shall find any of the Saints taking any other course in their emigration than the one marked out by the authorities and published in the STAR, they are requested to withhold from them their letters of commendation and fellowship. The kingdom of God is a kingdom of order, whether in heaven or on earth; and those persons who disobey that order cannot prosper, but the hand of the Lord will be against them for evil.—ED.]

West Bromwich, September 7th, 1850.

Dear Brother Dallin,—Your letter of the 3rd instant has just reached me, and I am happy to learn that you and family are well, and also the Saints at Newport. May peace and blessings be continued to you all. I was not a little surprised to learn that brother Morston and family were to sail from Newport direct for New Orleans, on Sunday the 15th. I had not received the slightest intimation of any such arrangements until I received your letter this morning. It seemed the more astonishing to me, as they requested me, when I left, to make arrangements for them at Liverpool; but of course they have an undoubted right to go from Newport direct if they choose, and suffer the consequences, but as for my humble self, I am quite too much of a coward to venture out of the usual course, or counsel others to do so. I have not the most distant right to give counsel to any Saint to sail from any place other than the one now appointed by the authorities of the Church at Liverpool, even if their whole expense could be paid. I should not feel

authorised to do so until I had first obtained the sanction of the presidency at Liverpool. You will see by referring to one of the STARS, I think about one year back, that a few Saints took their own counsel, and sailed in a separate ship from the Saints. Their object was to save money by going cheaper, and no doubt avoid paying tithing. Their own account is, that they were three months on the passage, and very near being lost soul and body. They not only lost money by the arrangement, but they lost the society of the Saints, the Spirit of God, and came well nigh losing their lives. The ship referred to was the *Lord Ashburton*, I came out in her when she returned to this country. Now I wish you to say to brother Palfrey and others, that if they wish to go with brother Marston, they must do so on their own responsibility, and not from any counsel from me as their president. If brother Marston can help people to pay their passage that he has not been counselled to, he certainly is in a position to pay some tithing, and also some to the emigration fund, as he, with all who have it in their power, has been repeatedly couselled to do. I would much rather, if I had it in my power, pay brother Palfrey's fare to Liverpool, where he could go in the company of the Saints, than to see him and his family left, unprotected, among those that love not nor fear not God. In departing from counsel they are exposed to temptations without number, and very likely will be taken in a snare when they least expect it. There are very few, indeed, if any, who find the fold of the true shepherd, that follow the counsels of their own misguided wills. There is none, I think, feels a deeper interest in the speedy gathering of the Saints than myself; and none can well have a more ardent desire to be gone than myself: yet, I feel, that rather than risk the consequences of breaking counsel, I, with my family, and all over whom I have influence, would perish in Babylon, and wait till the voice of God, through the power of the resurrection, shall wake the nations underground. In conclusion let me say, that all the Saints that emigrate, over whom I preside or have any influence, will go the usual way, and as far as they are able pay their tithing; and all that do this will find peace and protection in every hour of peril, and finally receive an abundant entrance into the kingdom of our Lord Jesus Christ. That this may be the happy lot of all the Saints, I shall ever pray with sentiments of love to all. I am yours,

C. H. WHEELOCK.

A SONG TO ZION.

Rise, mighty Zion, and shine!
  A temple of beauty thou 'lt be;
The Mount of Jehovah is thine,
  His glory shall rise upon thee.
Upon thy celestial height,
  Thy heroic sons I behold;
Unfurl'd to thy glorious light,
  Their banners of purple and gold.

CHORUS.

Rise, mighty Zion, and shine!

We 'll come out of Babylon's clime
  To thy city, where oft we have been,
And mounted thy summit sublime,
  In visions, thou beautiful queen.
And, oh! what a ravishing sight,
  The joy of thy children is He,
Messiah, transcendently bright,
  The King, in his beauty, we 'll see.

CHORUS.

Rise, mighty Zion, and shine!

20, New Compton Street, Soho.

LOUISA BRADFORD.

LIST OF MONIES RECEIVED FROM THE 30TH AUGUST, TO THE 16TH SEPTEMBER, 1850.

	£	s.	d.
James Linforth	£14	18	10
William Cartwright	3	0	0
James Walker	10	0	0
William West	17	0	0
James Lockitt	5	0	0
James Armitstead	8	0	0
Thomas Clarke	2	10	0
Henry Smith	5	0	0
Carried forward	£65	8	10

	£	s.	d.
Brought forward	£65	8	10
George P. Waugh	5	0	0
Thomas Chamberlin	2	0	0
James Marsden	15	0	0
William Lamb	0	6	0
Henry Thomas	4	0	0
Richard Tilt (per A. Cordon)	14	0	0
John Godsall	22	10	0
	£128	4	10

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 16th, 1850.

Dr.

			£	s.	d.		
Edinburgh	Conference	.....	£22	6	3	George P. Waugh	Agent.
Derbyshire	Do.	.....	23	2	6½	William Cartwright	Do.
Glasgow	Do.	.....	101	12	4	William M'Keachie	Do.
Herefordshire	Do.	.....	22	2	5½	Henry Naish	Do.
"	Do.	.....	27	5	10	John Preece	Do.
Bradford	Do.	.....	50	14	9½	James Marsden	Do.
Worcestershire	Do.	.....	5	17	5½	John Lyon	Do.
Channel Islands	Do.	.....	4	12	4½	Richard Tresseder	Do.
Southampton	Do.	.....	7	15	5	Henry Thomas	Do.
Manchester	Do.	.....	35	16	3	James Walker	Do.
"	Do.	.....	9	13	2	For Shaw	Do.
Leicestershire	Do.	.....	36	10	1	Thomas Chamberlin	Do.
Birmingham	Do.	.....	56	12	11½	John Godsall	Do.
Liverpool	Do.	.....	16	0	4½	James Linforth	Do.
Hull	Do.	.....	16	7	9	Henry Beecroft	Do.
Preston	Do.	.....	23	4	4½	John Parkinson	Do.
Sheffield	Do.	.....	105	8	10	James W. Cummings	Do.
Clitheroe	Do.	.....	7	8	1½	James Armitstead	Do.
Carlisle	Do.	.....	31	9	2	William Soulsby	Do.
Norwich	Do.	.....	7	7	9	Thomas Smith	Do.
Isle of Man	Do	.....	5	8	9½	John Kelly	Do.
Cheltenham	Do.	.....	14	8	0½	Thomas Clarke	Do.
Staffordshire	Do.	.....	33	1	11	James Lockett	Do.
Dorsetshire	Do.	.....	5	1	6½	George Kendall	Do.
Western Glamorgan	Do.	.....	11	6	2	John R. Roberts	Do.
Eastern "	Do.	.....	25	8	2	Henry Evans	Do.
Brecknockshire	Do.	.....	1	11	2½	George Bywater	Do.
Monmouthshire	Do.	.....	8	14	4½	David Jones	Do.
South (or Bristol)	Do.	.....	48	3	8	John Hackwell	Do.
London	Do.	.....	81	14	6½	William West	Do.
Warwickshire	Do.	.....	43	10	11½	Richard Tilt	Do.
Lincolnshire	Do.	.....	20	10	6½	James Farmer	Do.
Bedfordshire	Do.	.....	59	1	6½	Henry Smith	Do.
Little Peel	Branch	.....	0	3	4	Thomas Williams	Do.
Belfast	Do.	.....	1	4	10	Mr. Kerr	Do.
Pembroke	Do.	.....	3	1	8	John Morriss	Do.
Jersey	Do.	.....	2	5	2	William Ballan	Do.
West Bromwich	Do.	.....	4	9	5	William Broomhead	Do.
Abergelley	Do.	.....	3	7	8½	John Parry	Do.
North Wales	Do.	.....	0	16	3½	Charles King	Do.
Liverpool Tract Society		.....	0	14	4		
William Henshaw		.....	3	6	7½		
W. A. Smith (Halifax)		.....	1	18	9		
Charles Phelps		.....	2	10	8½		
Edward Milnes		.....	4	10	5		
T. Smith (Bedford)		.....	3	16	1		
J. Lickerish		.....	1	16	0		
William Howell		.....	1	6	7		
			£1004	17	8		

(Errors excepted.)

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ERRATTA.—In STAR No. 18, page 278, paragraph 2, four typographical errors occurred, which we, in the hurry of our emigration business, omitted to correct in the proof. For "Redeemer of the word," read Redeemer of the world; for "penitent" read pertinent; for "seclected" read selected; for "solemn right" read solemn rite.

A Series of Pamphlets, by O. Pratt, upon the "Divine Authenticity of the Book of Mormon," are now in print. Nos. 1 and 2 can be had with STAR No. 20.

LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20.—Vol. XII. OCTOBER 15, 1850. Price One Penny.

THE HOLY SPIRIT.

BY ORSON PRATT.

THE HOLY SPIRIT IS A SUBSTANCE, POSSESSING CERTAIN PROPERTIES, POWERS, AND ATTRIBUTES.

Some have supposed the Holy Spirit to be merely a *power* or *influence*, and not a substance: these are the views of Unitarians: they do not believe that there is a substantive Holy Spirit, but that the Holy Spirit is only a quality or attribute of the Father's substance. We shall first show that the Holy Spirit can have no existence as a mere attribute, or quality, without some substance to which such quality appertains. It is an admitted principle in all sound philosophy, that all qualities or powers must be the qualities or powers of something. Abstract qualities or powers are inconceivable. Motion implies a *substance*, capable of moving or being moved. Force implies a *substance* capable of exerting a power on itself, or on something external to itself. The various colours of the prism imply a *substance* capable of producing the sensations of colour upon the optic nerve. Sound implies a *substance* in a certain state or condition, affecting the organ of hearing. Taste implies a *substance*, exciting its appropriate sensation. As all these qualities and properties imply substances to which they belong, so do wisdom, knowledge, power, goodness, love, and such like qualities, imply substances to which they adhere. And as we cannot conceive of motion, force, colour, or sound existing without a substrate, so we cannot conceive of wisdom, knowledge, goodness, or virtue subsisting without a substantive being to which these qualities belong.

Some writers who have obtained a degree of celebrity among the speculative philosophers of modern times, have advocated a theory (if indeed, it may be called a theory), that power, forces, &c., in the abstract constitute the whole universe. Boscovich and his disciples maintained this idea, and contended that there was no such thing as substance in existence—that the universe was made up, not of substance, but of an infinitude of mathematical points, attracting, repelling, and combining with each other according to certain laws. According to this theory it is assumed that repulsions of a certain degree of intensity produce solidity—that those of less intensity produce liquidity, and that the various degrees of rarity or density depend, not upon substance, but upon the attractions and repulsions of points in different degrees of proximity. A celebrated writer of our own day—Isaac Taylor, is inclined to this theory. After suggesting the idea that substance was not necessary in the constitution of the universe, he says, "The visible and palpable world then, according to this theory, is MOTION, constant and uniform, emanating from infinite centres, and springing, during every instant of its continuance, from the Creative Energy." *

* Isaac Taylor's Physical Theory of Another Life, p. 238.

According to this theory, attractions and repulsions must exist without any thing to be attracted or repelled—motion must exist without any thing being moved—there must be "a springing" from "infinite centres" continuing "every instant" without any thing to be sprung. Here are energies, forces, and motion, ascribed not to a substance, but to empty space, or nothing. The latter writer, it is true, admits a "CREATIVE ENERGY." What he means by this is, that all those varieties of motions were created. But if there is no substance, there can be nothing but *empty space;* but space is not capable of motion, therefore, the "Creative Energy" could not create a motion, until there was something in space to be moved. Therefore, to speak of motion where nothing exists is an absurdity, only equalled by the absurdity of the notion of a "*God without body or parts.*"

As it is impossible, and consequently absurd, for motion to exist without a substance, so it is equally impossible and absurd for wisdom, knowledge, goodness, love, power, will, or any other similar attribute or quality to exist separate and apart from substance; hence the "Creative Energy" itself could not exist unless a substance existed to which it appertained. The most eminent philosophers of modern times, with very few exceptions, have considered substance necessary to the existence of every quality. These were the views of that great master spirit—the renowned Sir Isaac Newton. In the Scholium, at the end of the "*Principia,*" when speaking of God, he says, "He is omnipresent, not by means of his *virtue* alone, but also by his *substance,* FOR VIRTUE CANNOT SUBSIST WITHOUT SUBSTANCE." The Holy Spirit, therefore, is a substance, and must, like all other substances, have parts, bearing relation to space and duration.

We shall next proceed to show that the substance, called the Holy Spirit is a *distinct* substance from either the Father or the Son.

That the substance of the Holy Spirit is not identical with that of the Father and the Son, is evident from the whole tenor of scripture. Jesus says, "When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."* This Comforter could not be the Father, because he "proceedeth from the Father." He could not be the Son, because he is sent by the Son. Again, he could not be the Father, because it is contrary to the order of heaven for Jesus to send the Father. And furthermore, he could not be the Son, because he is represented as "*another* Comforter," to be with the disciples, in the absence of Jesus. "If I go not away," says our Saviour, "the Comforter will not come unto you, but if I depart I will send him unto you."† The persons of the Father and Son were to be in one place, while the Comforter was to be in another, and therefore, the Comforter must necessarily be a distinct substance from the Father and Son.

The Holy Spirit could not be merely a power sent from the Father's person in heaven to his disciples here on the earth, as the Unitarians assert; for powers and attributes, as we have already seen, cannot exist abstractedly from substance. Therefore, a something, which is capable of being sent—which is capable of moving from heaven to earth—which is capable of existing at a distance, or separate and apart from the substance of the Father and the Son—must be a substance distinct of itself; as distinct, indeed, as two or three volumes of oxygen separated from each other by one-third of the circumference of our globe.

That the Holy Spirit is something more than the mere power or influence exerted by the Father, is evident from his possessing an understanding, a will, and a power of distinct operation. Jesus says, concerning the Comforter, "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."‡ Here the Holy Spirit is represented as a hearer—a speaker—a guide, receiving and showing what is received. Now such acts can only be the acts of a substance, possessing understanding and a will. That this substance is distinct from the Father is evident from his not speaking of himself, but only speaking what he hears, which shows, most plainly, a separate individuality. If

* John xv. 26. † John xvi, 7. ‡ John xvi, 13, 14.

the Holy Spirit were the Father, would it be reasonable to say, that he does not speak of himself? Does not the Father speak of himself? If the Holy Spirit be only a power or influence from the Father, what absurdity would run through the whole of the above passage! What nonsense would it be to say a power or influence hears—a power or influence speaks—a power or influence receives and shows? Yet this is the absurdity embraced by the Socinians. We can only think of speaking, and hearing, and willing, as applicable to a perceptive substance, and not to a quality. Again, the Spirit is represented as making intercession for the saints. "Likewise," says St. Paul, "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."* How could a power or influence of the Father intercede with the Father? How could a power or influence groan with groanings unutterable? Would the Father intercede with himself? The absurdity of supposing the Holy Spirit to be a mere property or influence of the Father, instead of being an intelligent agent of himself, is so great, that we do not feel disposed to bring any further evidence or proof to establish the distinct identity of the two.

Having shown that the Holy Spirit is not only a substance, but that he is a substance distinct from that of the Father and the Son, we shall next enquire,

IS THE HOLY SPIRIT A PERSONAGE, OR ONLY AN OMNIPRESENT SUBSTANCE?

This question has been asked by some of our correspondents, and we now proceed to answer it. From the revelations which have been given upon this subject, we not only believe, that parts of the substance of the Holy Spirit exist widely diffused throughout the whole universe, but that other parts exist in a definite shape or form which may be termed *personal*. A personal Spirit seems to be not unscriptural nor unreasonable. The personal pronouns, *he*, *his*, and *him*, are in the New Testament, frequently applied to the Holy Spirit, from which we may infer that there is a personal Spirit. The neuter pronouns, *it*, and *itself*, are sometimes applied to the Spirit, as, "The Spirit *itself* beareth witness with our spirit."† John calls the Holy Spirit, *the anointing*. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as *it* hath taught, ye shall abide in him."‡ Here we see that the neuter pronoun IT is applied to that Spirit which "teaches all things." That this *anointing* referred to the Holy Spirit is evident, not only from its "teaching all things," but the word is so applied by Peter; "God anointed Jesus of Nazareth with the Holy Ghost and with power."§ Hence we find that *it* and *itself* is used in reference to the spirit as well as *he*, *his*, or *him*. Therefore, so far as these words give us an indication of the nature of the existence of the Spirit, we are justified in believing that there is a personal Spirit, as well as an omnipresent substance, both of which possess the same attributes, but not the same form.

The Book of Mormon in two places uses the neuter pronoun *it*, when speaking of the Holy Ghost. Nephi says, "Behold, there are many that harden their hearts against the Holy Spirit, that *it* hath no place in them." And again, he says, "If ye will enter in by the way, and receive the Holy Ghost, *it* will show unto you all things what ye should do."‖ In another place the Book of Mormon represents the Spirit of the Lord as a person. Nephi says of this spirit, "I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another."¶

Whether this Spirit that Nephi saw "*in the form of a man*" was the person of the Holy Spirit, or the personal Spirit of Jesus, which, about six hundred years afterwards took upon himself flesh, is not definitely stated. The brother of Jared, some two thousand years before Christ, saw the personal Spirit of Christ, which

* Rom. viii. 26. † Rom. viii. 16. ‡ 1 John ii. 27. § Acts x. 38.
‖ Book of Mormon, 2nd English Edition, p.p. 112, 113. ¶ Ibid, p. 19.

was in the form of a man.* Nephi might have seen the same; but we are rather inclined to believe from the context, that he saw the personage of the Holy Spirit; if so, this establishes, beyond doubt, the *personality* of the Holy Spirit. In the Book of Covenants, page 45, we are informed that there are two personages besides the Holy Spirit, which constitute the Godhead; but we are not there informed whether the third, called the Holy Spirit is a personage or not.

From what the revealed word has stated upon this subject, we can confidently assert, that the Holy Spirit exists, not only as a personage, but also as an inexhaustible quantity of substance, pervading all worlds, like heat or electricity, being diffused through and round about all masses of other matter, governing and controlling all things, according to the mind of the Father and the Son. That part of this substance which exists as a person, cannot be in more than one place at the same instant. A person cannot be omnipresent, nor indeed in two places at a time. All persons are limited to a finite portion of space. The person of the Father, the person of the Son, and the person of the Holy Spirit, cannot either of them, as an *essence* or *substance* be in two places at the same instant; but the Holy Spirit existing not only as a person, but in infinite quantities, can, by parts of its essence, extend through the universe. No one part of this essence can be in two places at the same time; it requires an infinite quantity in order to occupy infinite space.

Each part of this substance is all-wise and all-powerful, possessing the same knowledge and the same truth. The essence can be divided into parts like all other matter, but the truth which each part possesses is one truth, and is indivisible; and because of the oneness of the quality, all these parts are called but ONE God. There is a *plurality* of substance, but a *unity* of quality; and it is this unity which constitutes the one God which we worship. When we worship the Father, we do not worship merely his substance, but we worship the attributes of that substance; so likewise, when we worship the Son, we do not merely worship the essence or substance of the Son, but we worship because of his qualities or attributes; in like manner, when we worship the Spirit, we do not merely worship a personal substance or a widely diffused substance, but we worship the attributes and qualities of this substance; it is not then the essence alone which is the object of worship, but it is the qualities of the essence. These attributes and qualities, unlike the essence, are undivided; they are whole and entire in every part. A truth is not two truths because it dwells in two or more beings, but we worship it as one truth wherever we find it. Hence if the qualities and attributes are the principal cause of our worship, we worship them as one and the same, wherever they are found, whether in a million of substances or only in one. If these qualities and attributes dwell in all their fulness in every substance of the universe, then one and the same God would dwell in every substance, so far as the qualities are concerned.

That the qualities are the real object of worship, and not the essence, is evident from the fact that all essences without their qualities, must be alike in nature, if not in form and magnitude.† Therefore one essence without qualities has no more claim to our worship than another.

Spirit is sometimes spoken of as a quality without any reference to its substance. Jesus says, "The words that I speak unto you, they are spirit, and they are life."‡ Jesus prays to his Father, saying, "Sanctify them through thy truth; *thy word is truth.*"§ Therefore, the word of the Lord is *Truth.* The word of the Lord is *Spirit.* The word of the Lord is *Life.* This agrees with modern revelations given through Joseph Smith, the seer, which say, "The word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father."‖ "Wherefore I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the

* See the Book of Mormon, p.p. 521, 522.
† See Absurdities of Immaterialism, by O. Pratt, page 17.
‡ John vi. 63. § Ibid, xvii. 17. ‖ Doctrine and Covenants, page 85.

Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom."* Here we see that the word of the Lord or his promise is called "the Comforter," even "the Holy Spirit of promise." Again, Jesus says, "My voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound."† In all these passages a quality or an attribute is called Spirit; but a quality or an attribute always implies a substance as we have seen in the commencement of this article.

The Son of God also is sometimes spoken of as an attribute or quality, without any reference to his essence or substance. "I am the Truth," says our Saviour: this had no reference to his substance, but to one of his attributes, which attribute and not substance, s personified n the pronoun "I. Again, he is called "the WORD," "the LIFE," and "the LIGHT of the world. This again s a personification of his attributes or qualities, and not of his substance.

* Doc. & Cov. p. 96. † Ib. 100.

(*To be continued.*)

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(*Continued from our last.*)

In reasoning upon the necessity of faith and good qualities in the parents of infants receiving baptism, his lordship says, "I would object the dreadful *cruelty* of a scheme, which would make the one only opportunity of our 'being born again,' 'born of the water and of the spirit,' and so 'entering into the kingdom of God,' to be dependent solely on the qualities of others, when outward baptism was performed on them. There is 'one baptism' by Christ's institution—one only—'one baptism for the remission of sins.' If the one opportunity of their receiving that one baptism was flung away by the faithlessness or heedlessness of those to whom their infancy was confided, what, on the terms of the covenant of Christ, any longer remains to them? I shudder at the answer."*

This is a strange quotation! and here behold what the wisdom of man does, by substituting his vain, foolish, and presumptuous dogmas, in the place of God's most holy and divine commandments and teachings. The wisdom of man has removed one of the most sacred ordinances of the Lord's institution from its legitimate use, and has applied it to another, and altogether unnecessary purpose. His lordship contends most vehemently for one baptism for the remission of sins, and argues very strongly against the prayers of parents or sponsors being necessary to the beneficial reception of it. The drift of the argument is to show, that inasmuch as there is but one baptism, and that being for the remission of sins; therefore, to require any conditions on the part of parents or sponsors, would be cruel, for this reason, that many might not receive this blessed sacrament, and so enter the church, and be born again, &c., and, consequently, would perish through the "faithlessness or heedlessness of those to whom their infancy was confided."

If the ordinance had not been diverted from its proper channel, no such ebullition of feeling would be necessary; for the proper subjects for baptism could please themselves whether they accepted it or not, and if they wilfully neglected or rejected it, I consider all sorrow for them would be misplaced. Again, if there be but one baptism, and that one baptism be for the remission of sins, and infants are the fit subjects for baptism,—it is necessary that they should all receive it, for as it is "generally necessary to salvation," they cannot be saved without it, and as

* Letter, page 19.

many, by the faithlessness and heedlessness of their parents, never receive that ordinance, they would certainly be lost, and if such were the case there is good reason for the bishop to shudder. Such an alternative would be sad indeed to contemplate; and the most pious and devoted christian would ask himself, can I believe that God is so unjust as to condemn a great portion of the human family to endless misery, because they were unfortunate enough to be born of ungodly or careless parents? What a cruel and hard-hearted God they would make Him of whom it is said, "His mercy endureth for ever," if it were possible for their vain contentions and perversions of His word to affect Him! I am happy to say they do not and will not affect Him, but their interpretation of "Except a man be born of water and of the spirit he cannot enter the kingdom of God," will continue to send countless thousands to eternal misery, so long as they continue to mock God by using, although in a perverted form, one of His ordinances, in behalf of those for whom it was never intended. This is indeed cruel! but there is no other alternative according to their own shewing.

And the early "Fathers of the church," upon whom the Bishop of Exeter and all the clergy of the establishment depend for the institution of infant baptism; for it cannot be on the scriptures; say just the same thing. Augustine and others say, infants dying unbaptized are damned everlastingly. His lordship may well "shudder at the answer," if such were the case; but I will inform him that the Great God has not made it dependent upon our parents whether we may or may not be saved. For if we die in infancy, the Lord takes our spirits back to himself, being as Jesus said, fit subjects for the kingdom of Heaven. If our lives are spared to extend to that period, when reason begins to assert her sway, and our mind is capable of receiving an understanding of the relationship we sustain towards Him, and the duties required at our hands; then is the time to forsake our actual sins and "put on Christ," by being washed from our iniquities and covenanting with Him to keep His commandment.

His lordship says on the 17th page of his letter, "I proceed to consider the claim made by your grace for your statement of the necessity of the prayers of faithful parents to the efficacy of the baptism of their children, namely, that it is 'scriptural.' My lord, I hope I shall not be deemed to write with needless discourtesy if I call upon your grace to produce any text of scripture which justifies this statement." Of course, his grace is altogether unable to do so; but his lordship, the Bishop of Exeter, should consider the nature of the requests he makes. The one in question, if complied with, will bring some instance of pædobaptism along with it. If he be not able to comply with it, it should remind his lordship, that no instance of pædobaptism can be adduced from scripture, and consequently, no exhibition of the faith or prayers of the parents or sponsors in behalf of the recipient.* That would lead his lordship to see the utter uselessness of the present controversy, and would show a necessary return to the administration of the rite only to eligible subjects, that the blessings of which so much has been, and is being said, may properly follow.

Although his lordship is so desirous of having his primate substantiate his opinions upon the necessity of certain qualifications existing in the minds and characters of the parents or sponsors of baptized infants, to render their baptism efficacious, he says not one word of proving from scripture the necessity of infant baptism at all, but contents himself with saying it is "most agreeable with the institution of Christ." This, certainly, cannot be deduced from scripture, but it is the false teaching of the "Fathers of the Church" after she fell into the dreadful apostacy.

* "It cannot be proved by the sacred scripture, that infant baptism was instituted by Christ."—*Luther.* "It cannot possibly be proved that infant baptism was practised in the Apostolic age."—*Dr. Neander.* "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age, and to the fundamental principles of the New Testament."—*Professor Lange.* "They baptize children more from the influence of settled custom, and through a desire of avoiding all disturbance, h an from any fixed persuasion that they are under an obligation to baptize them."—*Dr. P riestly,* in 'History of Corruptions of Christianity,' vol. ii. p. 94.—"Concerning the baptism of infants at all—I do not know any one word of God. It is never once mentioned in Scripture."—*Dr. M'Neile.*

before spoken of. He quotes the passage of scripture, "suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein;" and says, "Thus we see why our church, following the guidance of scripture, teaches that 'the baptism of young children is most agreeable with the institution of Christ.'" * In the first place the people did not bring their children to Jesus to receive baptism. In the second place, Jesus did not baptize them, but "took them in his arms and blessed them." If the Saviour had the intention of instituting infant baptism, why did he not choose this favorable opportunity to instil upon the minds of their parents its necessity? And furthermore, here was a favorable time for the Lord to regenerate infants, and to grant sacramental grace, for certainly the parents had zeal sufficient, and piety enough in their motives. Again the last part of the text quoted "whosoever shall not receive, &c." does not give any vantage ground for the idea, on the contrary, it is exceedingly plain in its application, for who does not know that it was the simplicity and innocence of the child that was referred to, and not the person of the child; but only its qualities? Neither was it its ignorance, for the very nature of the ordinance is making a covenant, and to make the covenant agreeable with the "institution of Christ," it is necessary to have the harmlessness, the innocence, and simplicity of an infant as the text reads, "whosoever shall not receive the Kingdom of God *as a little child*, he shall not enter therein."

By this time the reader will have discovered the difference of opinion between the Bishop of Exeter and Mr. Gorham, which gave rise to the late controversy.

The Bishop of Exeter is what is termed a High Churchman, and is very jealous of the doctrines of the Church of England, and endeavours to maintain them in the same interpretation as they have generally been held by most of her ministers. He contends that "Infant baptism is most agreeable with the institution of Christ"—that original sin is remitted in baptism, and that spiritual grace is conferred therein and thereby, and not upon some only, but upon all who are brought to baptism, without reference to the qualification of their parents or sponsors. Mr. Gorham entertains different opinions. He argues that "the grace of regeneration does not so necessarily accompany the act of baptism, that regeneration invariably takes place in baptism, that the grace may be granted before, in, or, after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect; and that, without reference to the qualifications of the recipient, it is not in itself an effectual sign of grace. That infants baptized and dying before actual sin are certainly saved, but that in no case is regeneration in baptism unconditional." Therefore while the Bishop of Exeter believes it necessary to present all infants for baptism, and that all who receive baptism are not only regenerated, but that the grace of regeneration accompanies it to them indiscriminately without any condition or qualifications; Mr. Gorham asserts that no spiritual grace is conveyed in baptism, except to worthy recipients; and as infants are by nature unworthy recipients * * * they cannot receive any benefit from baptism except there shall have been a *prevenient* act of grace to make them worthy;" thus introducing qualifications and conditions where the Bishop rejects them. Another contradiction is that infants are considered by the Bishop of Exeter as the best qualified for baptism on account of their innocency, while Mr. Gorham says, they, by their nature, are "*un*worthy recipients."

The reader will also have perceived that the Archbishop of Canterbury has committed himself to Mr. Gorham's doctrine in some measure, and is undoubtedly latitudinarian in his views. One most important tenet of the Church of England, viz., the belief that original sin is remitted in baptism, seems to be not so firmly believed by his Grace as his exalted situation demands; this has not been overlooked by the Bishop of Exeter, and although it is a gross error to believe it, his lordship refers him to the 1st Cannon of the fourth Council of Carthage; a council which seems to have had the sanction of the whole Catholic church, and authority in

* See Letter, p. 12.

giving, "Rules for the examination of one elected to be a Bishop," which directs as follows "*Quærendum etiam ab eo si credat, &c., si in baptismo omnia peccata, id est, tam illud originale contractum, quam illa quæ voluntarie admissa sunt, dimittantur.*" From this it appears that no person could afterwards be ordained a bishop unless he believed original sin to be remitted in baptism. But the following quotation from a charge given to his clergy in 1841, when Bishop of Chester, would seem to intimate a disbelief in this tenet. "Lest silence should be misconstrued, I think it needful to say, that in my judgment a clergyman would be departing from the sense of the articles to which he subscribes, if he were to speak of justification by faith, as if baptism and newness of heart concur towards our justification." (See Appen. pp. 78-9.)

Now, admitting that original sin is necessarily connected with us, I contend that his grace was not a believer in that tenet at the time this charge was given, whether he was or not when made a bishop in 1828; for the text, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God," * plainly declares that baptism does concur towards our justification, and for a very plain reason, we are justified in keeping the commandments of God; and moreover it is necessary to have a preparation of heart contemporary with baptism, or we are not justified, neither sanctified. And again, baptism is declared to be for the washing away of sins: "Arise and be baptized, and wash away thy sins;" and if we are baptized in infancy, what other sins could be washed away than original sin, admitting as I said before, that original sin is connected with us.

* 1 Cor. vi. 11.

(To be Continued.)

LETTER TO THE EDITOR.

MISSION TO DUBLIN.

September 29th, 1850.

Dear Brother Pratt,—I fancy it will not be uninteresting to you and the Saints in England, to hear of the success with which the Gospel has been received in Dublin, and the prosperity which I have reason to believe yet awaits it. I arrived here about the middle of last June, and was much surprised to find how little seems to be known of the Church of Latter-day Saints. Seeing this to be the case, I lost no time in adopting a plan I thought likely to spread a knowledge of the principles of eternal truth; and in order to this I took a large hall in the Rotunda, and announced a public lecture, by placarding the city, which lecture was attended by many hundreds; and by this means it spread that the "Mormons" had arrived in Dublin.

Many thought I should have been killed, the disturbance was so great at the close of the meeting. But, however, the God of heaven, in whose work I was engaged, protected my life, and I am happy to inform you that, notwithstanding the powers of darkness with which I have to contend, I have baptized six persons who bid fair for good members in the Kingdom of God; and on the first of September I organized a branch of the Church, with a good prospect of many more being added who believe the truth. Hoping you are quite well,

I remain, yours, in the Kingdom of God,

E. SUTHERLAND.

CASES OF MIRACULOUS HEALING.

CANCER HEALED THROUGH FAITH IN CHRIST.

Kennett Place, Newbury, Berks, Sep. 30, 1850.

Dear President Pratt,—We have recently been favored with a manifestation of the miraculous power of God; in this branch of the Church a sister, named Ann

Keep, the wife of Joseph Keep, who is a deacon in the Church, had a cancer in her breast for some time; and it became so bad of late that she intended to have it cut out, and the time was appointed for it to be done. Three medical men were to be present at the operation. A brother named David Davis, an elder in the Church, called to see her, and she told him that she was going to have the cancer taken out; and he said to her "have you got any faith in the power of God?" and she answered "yes:" and he said "so have I." Accordingly he anointed her breast with oil, and laid hands upon her, and the pain left her there and then, and she never felt it any more; and from that time the cancer got less, until it disappeared; and the breast that had the cancer is as well as the other. This is known by many out of the Church.

Yours, &c.

THOMAS SQUIRES,
President of the Newbury Branch.

A GREAT MIRACLE—BONES SET THROUGH FAITH IN CHRIST.

Nantygwynith, Georgetown, Merthyr Tydfil, September 14, 1850.

Dear President Pratt,—I enclose a testimony of a miraculous case of healing, which has taken place a few days ago in Abercanaid; I saw the brother in his affliction, and the accompanying testimony he bore at my house, more than two miles distant from his. I send it to you with permission to do with it as you think proper.

WM. PHILLIPS.

Merthyr Tidfil, September 10, 1850.

The Testimony of David Richards.

On Friday, August the 23rd, 1850, at about eleven o'clock, while I was working among the coal, a stone fell upon me about 2 cwt. I was carried home, and the doctor who was present said he could do nothing for me, and told those around me to wrap me up in a sheet that I might die. There was a lump on my back as big as a child's head. The doctor afterwards told one of my relations, about six o'clock in the evening, that I could not recover. Elder Phillips called to see me, and attended to the ordinance of the Church for the sick, and while commanding the bones in the name of Jesus, they came together, making a noise like the crushing of an old basket; my strength returned, and now I am able to go some miles to bear my testimony to this great miracle. The doctor called to see me and was astonished, and said in the hearing of witnesses that my backbone was broken; but that it now was whole, and that I was now recovering as well as any man he ever saw. Many of our greatest enemies confessed that I was healed by the power of God, and while coming here to-day, many who heard of my accident were struck with the greatest amazement. But I thank my heavenly Father for his kindness towards me, hoping I shall live to serve him more faithfully henceforth than ever.

D. RICHARDS.

Morgan Mills, John Thomas, } Witnesses.
Thomas Rees, Henry Evans. }

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from our last.)

I shall now turn to the doctrines taught in the Book of Mormon, and look at some objections raised against them. The Rev. Alex. Campbell, in his "Analysis of the Evidences of the Book of Mormon," page 14, says, "Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a FALSE FACT, or a pretended fact, which makes God

a liar;" it is this:—"With the Jews God made a covenant at Mount Sinai, and instituted a Priesthood and an High Priesthood; the Priesthood he gave to Levi, and the High Priesthood to Aaron and his sons for an everlasting priesthood; then says God, Moses shall appoint Aaron and sons, and they shall wait on their priest's office, and the stranger (the person of another family) who cometh nigh shall be put to death." (Numbers iii. 10). In the 18th chapter of Numbers, the Levites are again given to Aaron and his sons, and the priesthood confirmed to them with this threat, 'The stranger that cometh nigh shall be put to death.' Even Jesus, says Paul, were he on earth, could not be a priest, for he was of a tribe concerning which Moses spake nothing of priesthood. (Heb. vii. 13). So irrevocable was the grant of the priesthood to Levi and the High Priesthood to Aaron, that no stranger dare approach the altar of God which Moses established. Hence Jesus himself was excluded from officiating as priest on earth, according to the laws.

"This Joseph Smith overlooked in his impious fraud, and makes his hero, Lehi, to spring from Joseph, and just as soon as his sons return with the roll of his lineage, ascertaining that he was of the tribe of Joseph, he and his sons acceptably 'offer sacrifice and burnt offerings to the Lord.'

"They build a Temple in the New World, and in fifty-five years after they leave Jerusalem, make a priesthood, which God approbates. A High Priest is also consecrated, and yet they are all the while teaching the law of Moses, and exhorting the people to keep it. Page 146, 209. Thus God is represented as instituting, approbating, and blessing a new priesthood from the tribe of Joseph, concerning which Moses gave no commandment concerning priesthood. Although God had promised in the law of Moses, that if any man, not of the tribe and family of Levi and Aaron, should approach the office of priest, he would surely die, he is represented by Smith as blessing, approbating, and sustaining another family in this appropriated office. The God of Abraham or Joseph Smith must then be a liar; and who will hesitate to pronounce him an impostor! This lie runs through his records for the first six hundred years of his story."

It is really wonderful to see the ignorance of Mr. Campbell concerning what is recorded in the Bible; and he, at the same time, the leader of a religious society. He commences by telling us that the Book of Mormon is based upon a *false fact:* the wise man said there was nothing new under the sun, but, I think, when Mr. Campbell discovered a *false fact,* he found something that the wise man never dreamed of, and therefore he may justly claim to be the discoverer, if not the author and sole proprietor of the same; unless, indeed, it may be a necessary ingredient in his religious views; in that case, he will have others to share the honor with him.

And what is this false fact? it is this; he says that God gave the priesthood to Levi and Aaron for an everlasting priesthood, and so irrevocable was the grant of this priesthood, that any stranger of another family who should dare to offer sacrifice should die. Hence, Christ himself was excluded from officiating as a priest on earth, according to the law, and, therefore, if God did approbate the offering of one of the house of Joseph, when he officiated as a priest, as the Book of Mormon says, it would make God a liar.

And so Mr. Campbell has discovered that Christ could not be a priest on earth, and yet in the same chapter, (Heb. vii. 15), we are told he is a priest for ever *after the order of Melchisedec;* so then he was a priest on earth, but after a different order from that of Aaron, and what is the difference of these priesthoods? The priesthood of Levi and Aaron belonged to a certain family and tribe, who could claim this priesthood by descent through father and mother, but the Priesthood which Christ had, Paul tells us in Heb. vii. 3, does not come by descent, for it is without descent, or without reference to father or mother; therefore, although Christ sprung from Judah, to which tribe Moses promised no priesthood, yet still he was a priest, but of another and more exalted order than that of Aaron—the order of Melchisedec.

And would it make God a liar if he should approbate the priesthood of one belonging to the tribe of Joseph? Mr. Campbell says so; let us see what the Bible says: (Judges vi. 11), there we are told that an angel came with a message to Gideon;

but who is Gideon? What does the angel tell him to do? In the 15th verse we are told that he belongs to a poor family in Manesseh, and from the 25th to the 28th verse, we are told that he is commanded by God to build an altar, and offer "burnt offerings, or sacrifice to the Lord." What a pity that Mr. Campbell was not there to put the Lord right, and prevent him from making himself a liar; for you know, Mr. Campbell, this was after the days of Moses, and he gave no commandment concerning priesthood to the seed of Joseph, you say, and if, according to your logic, his approbating the priesthood, or accepting the sacrifice offered by one of the seed of Joseph in America, either proves God to be a liar, or the Book of Mormon false, for saying he did so, will not the same rule apply to the Bible? why, sir, by your own rule, you are bound to do one of two things, either declare God to be a liar, or the Bible a fable.

Mr. Campbell calls Joseph Smith an ignorant and impudent liar; but I think the man who could make assertions like the above, can be left to be judged by every honest man, who will not rob him of his right, but give him the honor of the *titles* he has conferred on Joseph Smith.

But to show his utter ignorance of the scripture on this point, I will quote a passage or two.

Paul, in Heb. v. 4, speaking of the Aaronic priesthood, says, "And no man taketh this honor unto himself, *but he that is called of God, as was Aaron.*" From this passage we learn, first, that no man has a right to take this honor on himself, and, secondly, that if God should call *any man* as he did Aaron, viz., by revelation, that he had a perfect right to that which God had called him to perform.

God had made a covenant with Aaron and the tribe of Levi, so that if a man could prove he sprang from them, he could claim the priesthood by *descent*, and no stranger of another family had a right to administer in the priest's office, except he was called of God as Aaron was, and if God did call a man as he did Gideon, of the seed of Joseph, or Manoah of the tribe of Dan, see Judges xiii. 2 and 16, and others in the land of Canaan, or Lehi and Nephi in the land of America, it neither makes God a liar, nor yet the Bible or Book of Mormon false.

On the 16th page of his book, Mr. Campbell says, "He (Joseph Smith) has more of the Jews living in the New World than could have been numbered anywhere else, even in the days of John the Baptist, and has placed them under a new dynasty; the sceptre with him has departed from Judah, &c., a lawgiver from among his descendants hundreds of years before Shiloh came; and king Benjamin is a wiser and more renowned king than king Solomon. He seems to have gone upon an adage which says, the more marvellous the more credible the tale, and the less of fact and the more of fiction, the more intelligible and reasonable the narrative." We have here another specimen of the ignorance of the Rev. Alex. Campbell; how does he know how many of the children of Israel were on the earth in the days of John the Baptist? One would think he had got a revelation concerning the lost ten tribes—of their numbers—revelations and dynasty; and if the taking away of one family, and setting them up into a separate government or kingdom, as recorded in the Book of Mormon, made the sceptre depart from Judah, and a lawgiver from his descendants, what would the taking away of *ten tribes* from the son of Solomon and setting them up as a separate kingdom, as recorded in the Bible, do? why prove it false or God a liar, by Mr. Campbell's logic.

(*To be Continued.*)

A BILL TO ESTABLISH A TERRITORIAL GOVERNMENT FOR UTAH, PASSED BY THE CONGRESS OF THE UNITED STATES, SEPTEMBER 7TH, 1850.

Sec. 1. *Be it enacted by the Senate and House of Representatives of the United States of America, in Congress Assembled,* That all that part of the territory of the United States, included within the following limits, to wit: bounded on the west by the state of California, on the north, by the territory of Oregon, and on the east and south by the dividing ridge which separates the waters flowing into

the Great Basin from those flowing into the Colorado river, and the gulf of California, be, and the same is hereby, created into a temporary government, by the name of the territory of Utah; *Provided*, That nothing in this act contained, shall be construed to inhibit the government of the United States from dividing said territory into two or more territories, in such manner and at such times as Congress shall deem convenient and proper, or from attaching any portion of said territory to any other State or Territory of the United States. And when the said Territory, or any portion of the same shall be admitted as a State, it shall be received into the Union, with or without slavery, as their constitution may prescribe at the time of admission.

Sec. 2. The executive power and authority in and over said Territory of Utah, shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified, unless sooner removed by the President of the United States. The Governor shall reside within said Territory, shall be commander in chief of the militia thereof, shall perform the duties and receive the emoluments of superintendent of Indian affairs, and shall approve all laws passed by the legislative assembly before they shall take effect; he may grant pardons for offences against the laws of said Territory, and reprieve for offences against the laws of the United States until the decision of the President can be made known thereon; he shall commission all officers who shall be appointed to office under the laws of the said Territory, and shall take care that the laws be faithfully executed.

Sec. 3. There shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the legislative assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and, at the same time, two copies of the laws to the Speaker of the House of Representatives, and the President of the Senate, for the use of Congress. And in case of the death, removal, resignation, or other necessary absence of the Governor from the Territory, the Secretary shall have, and he is hereby authorized and required to execute and perform, all the powers and duties of the Governor during such vacancy or necessary absence, or until another Governor shall be duly appointed to fill such vacancy.

Sec. 4. The legislative power and authority of said Territory, shall be vested in the governor and legislative assembly. The legislative assembly shall consist of a council and house of representatives. The council shall consist of thirteen members, having the qualifications of voters as hereinafter prescribed, whose term of service shall continue two years. The house of representatives shall consist of twenty-six members, possessing the same qualifications as prescribed for members of the council, and whose term of service shall continue one year. An opportionment shall be made, as nearly equal as practicable, among the sevaral counties or districts, for the election of the council and house of representatives, giving to each section of the territory representation in the ratio of its population, Indians excepted, as nearly as may be. And the members of the council and of the house of representatives shall reside in, and be inhabitants of the district for which they may be elected respectively. Previous to the first election, the governor shall cause a census or enumeration of the inhabitants of the several counties and districts of the Territory to be taken, and the first election shall be held at such time and places, and be conducted in such manner, as the governor shall appoint and direct; and he shall, at the same time, declare the number of members of the council and house of representatives to which each of the counties or districts shall be entitled under this act. The number of persons authorized to be elected having the highest number of votes in each of said council districts for members of the council, shall be declared by the governor to be duly elected to the council; and the person or persons authorized to be elected, having the highest number of votes for the house of representatives, equal to the number to which each county or district shall be entitled, shall be declared by the governor to be duly elected members of the house of representatives; *Provided*, That in case of a tie between two or more persons,

voted for, the governor shall order a new election to supply the vacancy made by such a tie. And the persons thus elected to the legislative assembly shall meet at such place, and on such day as the governor shall appoint; but, thereafter, the time, place, and manner of holding and conducting all elections by the people, and the apportioning the representation in the several counties or districts to the council and house of representatives, according to population, shall be prescribed by law, as well as the day of the commencement of the regular sessions of the legislative assembly: *Provided*, That no one session shall exceed the term of forty days.

Sec. 5. Every free white male inhabitant above the age of twenty-one years, who shall have been a resident of said territory at the time of the passage of this act, shall be entitled to vote at the first election, and shall be eligible to any office within the said territory; but the qualifications of voters and of holding office, at all subsequent elections, shall be such as shall be prescribed by the legislative assembly: *Provided*, That the right of suffrage and of holding office shall be exercised only by citizens of the United States, including those recognized as citizens by the treaty with the Republic of Mexico, concluded February second, eighteen hundred and forty-eight.

Sec. 6. The legislative power of said Territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States, and the provisions of this act; but no law shall be passed interfering with the primary disposal of the soil; no tax shall be imposed upon the property of the United States; nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents. All the laws passed by the legislative assembly and governor shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect.

Sec. 7. All township, district, and county officers, not herein otherwise provided for shall be appointed or elected, as the case may be, in such manner as shall be provided by the governor and legislative assembly of the Territory of Utah. The governor shall nominate, and, by and with the advice and consent of the legislative council, appoint all officers not herein otherwise provided for; and in the first instance the governor alone may appoint all said officers, who shall hold their offices until the end of the first session of the legislative assembly, and shall lay off the necessary districts for members of the council and house of representatives, and all other officers.

Sec. 8. No member of the legislative assembly shall hold, or be appointed to, any office which shall have been created, or the salary or emoluments of which shall have been increased, while he was a member, during the term for which he was elected, and for one year after the expiration of such term; and no person holding a commission or appointment under the United States, except postmasters, shall be a member of the legislative assembly, or shall hold any office under the government of said Territory.

Sec. 9. The judical power of said Territory shall be vested in a supreme court, district courts, probate courts, and in justices of the peace. The supreme court shall consist of a chief justice and two associate justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of government of said Territory annually, and they shall hold their offices during the period of four years. The said Territory shall be divided into three judical districts, and a district court shall be held in each of said districts by one of the justices of the supreme court, at such time and place as may be prescribed by law; and the said judges shall, after their appointments, respectively, reside in the districts which shall be assigned them. The urisdiction of the several courts herein provided for, both appelate and original, and that of the probate courts and of justices of the peace, shall be as limited by law: *Provided*, That justices of the peace shall not have jurisdiction of any matter in controversy when the title of boundaries of land may be in dispute, or where the debt or sum claimed shall exceed one hundred dollars; and the said supreme and district courts, respectively, shall possess chancery, as well as common law jurisdiction. Each district court, or the judge thereof, shall appoint its clerk, who shall also be the register in chancery, and shall keep his office at the

place where the court may be held. Writs of error, bills of exception, and appeals, shall be allowed in all cases from the final decisions of said district courts to the supreme court, under such regulations as may be prescribed by law; but, in no case removed to the supreme court, shall trial by jury be allowed in said court. The supreme court, or the justices thereof, shall appoint its own clerk, and every clerk shall hold his office at the pleasure of the court for which he shall have been appointed. Writs of error and appeals from the final decisions of said supreme court shall be allowed, and may be taken to the supreme court of the United States, in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed 1000 dollars; except, only, that in all cases involving title to slaves, the said writs of error, or appeals, shall be allowed and decided by the said supreme court, without regard to the value of the matter, property, or title in controversy; and except also that a writ of error or appeal shall be allowed to the supreme court of the United States for the decision of the said supreme court created by this act, or of any judge thereof, or of the district courts created by this act, or of any judge thereof, upon any writ of habeas corpus, involving the question of personal freedom; and each of the said district courts shall have and exercise the same jurisdiction in all cases arising under the constitution and laws of the United States as is vested in the circuit and district courts of the United States; and the said Supreme and District Courts of the said territory, and the respective judges thereof, shall and may grant writs of habeas corpus in all cases in which the same are granted by the judges of the United States in the district of Columbia; and the first six days of every term of said courts, or so much thereof as shall be necessary, shall be appropriated to the trial of causes arising under the said constitution and laws; and writs of error and appeal in all such cases shall be made to the supreme court of said Territory, the same as in other cases. The said clerk shall receive in all such cases, the same fees which the clerks of the district courts of Oregon Territory now receive for similar service.

Sec. 10. There shall be appointed an Attorney for said Territory, who shall continue in office for four years, unless sooner removed by the President, and who shall receive the same fees and salary as the Attorney of the United States for the present Territory of Oregon. There shall also be a marshal for the Territory appointed, who shall hold his office for four years, unless sooner removed by the President; and who shall execute all processes issuing from the said courts, when exercising their jurisdiction as circuit and district courts of the United States; he shall perform the duties, be subject to the same regulation and penalties, and be entitled to the same fees as the marshal of the District Court of the United States for the present Territory of Oregon; and shall, in addition, be paid two hundred dollars annually as a compensation for extra services.

Sec. 11. The governor, secretary, chief justice, and associate justices, attorney and marshal, shall be nominated, and, by and with the advice and consent of the Senate, appointed by the President of the United States. The governor and secretary to be appointed as aforesaid shall, before they act as such, respectively take an oath or affirmation, before the district judge, or some justice of the peace in the limits of said Territory, duly authorized to administer oaths and affirmations by the laws now in force therein, or before the chief justice or some associate-justice of the Supreme Court of the United States, to support the Constitution of the United States, and faithfully to discharge the duties of their respective offices; which said oaths when so taken, shall be certified by the person by whom the same shall have been taken, and such certificates shall be received and recorded by the said secretary among the executive proceedings; and the chief justices and associate-justices, and all other civil officers in said Territory, before they act as such, shall take a like oath or affirmation, before the said governor or secretary, or some judge or justice of the peace of the Territory, who may be duly commissioned and qualified, which said oath or affirmation shall be certified and transmitted, by the person taking the same, to the secretary, to be by him recorded as aforesaid; and afterwards, the like oath or affirmation shall be taken, certified, and recorded, in such manner

and form as may be prescribed by law. The governor shall receive an annual salary of fifteen hundred dollars as governor, and one thousand dollars as superintendent of Indian affairs. The chief justice and associate-justices shall each receive an annual salary of eighteen hundred dollars. The secretary shall receive an annual salary of eighteen hundred dollars.—The said salaries shall be paid quarter-yearly, at the treasury of the United States. The members of the legislative assembly shall be entitled to receive three dollars each per day, during their attendance at the sessions thereof, and three dollars each for every twenty miles travel in going to and returning from the said sessions, estimated according to the nearest usually travelled route. There shall be appropriated annually the sum of one thousand dollars, to be expended by the governor, to defray the contingent expences of the Territory; there shall also be appropriated, annually, a sufficient sum to be expended by the Secretary of the Territory, and upon an estimate to be made by the Secretary of the Treasury of the United States, to defray the expenses of the legislative assembly, the printing of the laws, and other incidental expenses; and the secretary of the Territory shall annually account to the Secretary of the Treasury of the United States, for the manner in which the aforesaid sum shall have been expended.

Sec. 12. The legislative assembly of the Territory of Utah shall hold its first session at such time and place in said Territory as the Governor thereof shall appoint and direct; and at said first session, or as soon thereafter as they shall deem expedient, the Governor and legislative assembly shall proceed to locate and establish the seat of government for said Territory at such place as they may deem eligible; which place, however, shall thereafter be subject to be changed by the said Governor and legislative assembly. And the sum of twenty thousand dollars, out of any money in the treasury not otherwise appropriated, is hereby appropriated and and granted to said Territory of Utah, to be applied by the Governor and legislative assembly, to the erection of suitable public buildings at the seat of government.

Sec. 13. A delegate to the House of Representatives of the United States, to serve during each Congress of the United States, may be elected by the voters qualified to elect members of the legislative assembly, who shall be entitled to the same rights and privileges as are exercised and enjoyed by the delegates from the several other Territories of the United States to the said House of Representatives. The first election shall be held at such time and places, and be conducted in such manner as the Governor shall appoint and direct; and at all subsequent elections, the times, places and manner of holding the elections shall be prescribed by law. The persons having the greatest number of votes shall be declared by the Governor to be duly elected, and a certificate thereof shall be given accordingly: Provided, that said delegate shall receive no higher sum for mileage than is allowed by law to the delegate from Oregon.

Sec. 14. The sum of five thousand dollars be, and the same is hereby appropriated out of any moneys in the treasury not otherwise appropriated, to be expended by and under the direction of the said Governor of the Territory of Utah, in the purchase of a library, to be kept at the seat of government for the use of the governor, legislative assembly, judges of the supreme court, secretary, marshal, and attorney of said Territory, and such other persons, and under such regulations as shall be prescribed by law.

Sec. 15. When the lands in the said Territory shall be surveyed under the direction of the Government of the United States, preparatory to bringing the same into market, sections numbered sixteen and thirty-six in each township in said Territory shall be, and the same are hereby reserved for the purpose of being applied to schools in said Territory, and in the States and Territories hereafter to be erected out of the same.

Sec. 16. Temporarily, and until otherwise provided by law, the Governor of said Territory may define the judicial districts of said Territory, and assign the judges who may be appointed for said Territory to the several districts, and also appoint the times and places for holding courts in the several counties or subdivisions in each of said judicial districts, by proclamation to be issued by him; but the legislative assembly, at their first or any subsequent session, may organize, alter or

modify such judicial districts, and assign the judges, and alter the times and places of holding the courts, as to them shall seem proper and convenient.

Sec. 17. The constitution and laws of the United States are hereby extended over and declared to be in force in said Territory of Utah, as far as the same or any provisions thereof may be applicable.

PERPETUAL FUND.

Come on, ye rich, with all your gifted store,
Give to the poor, and God will give you more!
Your feeling hearts, responsive to His call,
Will find His love and blessing best of all:
Yea, tenfold int'rest on the things you have,
And more than all your charities e'er gave!
Why should the rich not help the lab'ring poor?
Both are *compell'd* to knock at *Mercy's door!*
As well the river scorn the stream and brook
From which it all its swelling greatness took;
Or the great sea retain her liquid store,
Nor give one drop to quench the parched shore;
As Wealth *withhold* accumulated toil,
And say to Poverty, *starve on the while!*
Let richer Saints pour in their glit'ring gold,
'T will pave your way to Zion's mountain fold!
Ten thousand hearts with prayerful ardour seek
The means to live, yet mourn from week to week,
Who could be blest through your beneficence,
To go where labour gains a recompense!
Oh, then! let love your names in sums record
What you will do for Zion and the Lord!
Ye poor who labour, learn with pure delight,
How much in *value* was the *widow's mite!*
How farthings multiplied to pence make pounds,
And pounds to hundreds, thousands, have no bounds!
'Till ev'ry Saint's *relieved*, and sinner *stunned*,
Worcester. Will shout, LOOK HERE! at this Perpetual Fund! LYON.

LIST OF MONIES RECEIVED FROM THE 10TH SEPTEMBER, TO THE 8TH OCTOBER, 1850.

	£	s.	d.
William M'Keachie	£35	0	0
Henry Smith	7	0	0
Henry Beecroft	4	0	0
John Lyon	4	7	7
John Parkinson	4	4	0
Charles King	0	16	3½
Thomas Clarke	3	15	0
Thomas Smith	5	18	7
J. Reed	1	7	0
George Kendall	3	0	0
William West	10	0	0
Carried forward	£79	8	5½

	£	s.	d.
Brought forward	£79	8	5½
William Cartwright	4	0	0
Eliezer Edwards	0	11	10
Belfast Branch	1	4	10
James W. Cummings	25	0	0
James Marsden	14	0	0
William Soulsby	5	12	6
James Walker	20	0	0
James Linforth	4	0	0
Henry Thomas	2	0	0
Thomas Chamberlin	2	0	0
	£158	17	7½

If there be a Priest in the London Conference of the name of Challis, he is requested to communicate with us immediately, giving his address in full.

ADDRESSES.—Elder Hugh Findlay, 7, Manchester Place, Pottery, Hull. Elder James M'Naughtan, 29, Great Union Road, St. Heliers, Jersey.

ERRATUM.—In our Quarterly List of Debts, in STAR No. 19, read Edinburgh £32 6s. 3d. instead of £22 6s. 3d.; and for the total amount read £1014 17s. 8d. instead of £1004 17s. 8d.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 21.—Vol. XII. NOVEMBER 1, 1850. Price One Penny.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN AND ADJACENT COUNTRIES.

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

SATURDAY MORNING.

PRESENT OF THE TWELVE APOSTLES.

Orson Pratt, John Taylor, and F. D. Richards.

OF THE SEVENTIES.

Eli B. Kelsey, Jas. W. Cummings, Joseph W. Clements, Cyrus H. Wheelock, Lewis Robbins, J. H. Flanigan, Jacob Gates, Isaac C. Haight, Robert Campbell, Wm. Burton, &c., &c.

HIGH PRIESTS.

Levi Richards, Geo. B. Wallace, Wm. Moss, John S. Higbee, Wm. Philips, Wm. Gibson, Crandell Dunn, John Davis, George D. Watt, James Pugh, &c., &c.

The Presidents of the conferences generally, a vast concourse of elders and other officers and members of the Church.

At half past 10 o'clock, the meeting was opened by singing "The Spirit of God like a fire is burning," &c. Prayer was offered by President Orson Pratt, after which he made the following remarks.

Dear Brethren and Sisters, we have assembled this morning in general conference. It is now upwards of two years since such a conference has been held in this country. As there is important business to be transacted, we hope that all present who are concerned, will seek the aid of the Spirit to assist them. The principal part of the business to be transacted may be done to day. If we had not important business to transact, it would be good to gather together, and to impart such counsel as would be necessary to strengthen the union of the Saints. This is necessary in such a church as this. The church of the Latter-day Saints in the British Isles, has become a great people, and is scattered from one end of the land to the other; and unless there is a united exertion on the part of the officers of the church, there cannot be maintained that union necessary to the enjoyment of the blessings of the kingdom of God, and the further advancement of the work in this country. There is strength in union, and greater strength than many people imagine. When the Saints are united, they can prevail with the heavens, and draw down blessings upon their endeavours, and no man can hinder; how

much the union of three or four thousand elders has already accomplished! It is necessary for all to have correct views in relation to the kingdom of God and the work entrusted to their charge; it is for this purpose, that there may be a union of action and feeling, that we have assembled ourselves together this day. The first business we shall transact, will be in relation to the officers of the church, and after that, there will be some general instructions given. The presidents also will be appointed to their particular conferences, that those who intend to emigrate, may do so, with the sanction and voice of the conference; that is the plan ordained by the church, and which was enjoined upon us by our prophet and seer: in the revelations given to him, we are instructed to do all things by common consent. Now, we want all to vote on the subjects that may come before them, either one way or the other, either for or against. You are not bound to vote either in the affirmative or the negative, but according to your own judgment, and if you all have the spirit of the Lord, it will teach you to vote unanimously, according to the truth. This is the order of heaven; if we were acquainted with the quorums above, we should find that there is a unanimous feeling upon all subjects pertaining to the affairs of the heavenly world. This will eventually be the case upon the earth, but in our present imperfect state, every man must act according to the best wisdom he can command. No man can be condemned for voting in the negative. When the voice of the church is required as to the sustaining of any of her officers, if they please to vote in the negative in these cases, we shall not call them to an account. I make this observation, because, in some of the conferences, the members have been constrained to vote in one particular way; and if they voted contrary, they were called to account, now this is to take away their liberties. It is true, there are subjects on which people are required to vote in one way, in principles of doctrine, or in matters that relate to our duty, wherein people that vote in the negative may be called to an account. I will now give way for the brethren to bring up the different quorums of the church.

Elder John Taylor remarked: In relation to these things spoken of by brother Pratt, they are strictly correct; union is the principal thing that cements and binds men together. Where there is union there is power, it is the power of God, and the spirit and truths of God will roll forth by it. Union is based upon law and intelligence. However, I will not enter further into that matter, but touch briefly on the subject named by Elder Pratt, namely, the manner of calling over the councils of the church. It is necessary that men should not only be called of God, but be acknowledged as brother Pratt remarked, by the people. This is not as it is in the political world; they sometimes say that the voice of the people is the voice of God. This is not always so, for if a man receives an office from the Lord, he is set apart by the Lord to perform the duties of that office, to communicate his will to the children of men. Now, whether these men receive that message or not, he is bound to communicate that thing to the people, although they were to call him an impostor, he then has done his duty, and stands acquitted before God. But in relation to this matter, there are certain principles connected with it which we should be acquainted with. The voice of the people is the voice of God, if conducted upon proper principles. The commandment comes from God and not from the people, he calls, ordains, and sends them to do certain things, and their communication of them is the voice of God; it becomes the voice of God, because these men are under the influence of the spirit of God. The elders of this church, if they are men of God, have been put in possession of the gift of the Holy Ghost, and are capable of discerning the difference between light and darkness, if they are doing their duty before God, for "my sheep hear my voice and will follow me, but a stranger they will not follow." Then it is necessary that when the Lord sends forth his servants, he ordains them to certain offices, which should be acknowledged by the people over whom they preside, and to communicate the word of God, when this is done, the officers, according to their various grades, are held responsible for their own actions. The children of Israel thought proper to choose a king, and says the Lord, you can have one, if you want one, but it will not be good for you: he will do thus and so for you, but you can have a king if you please, such and such consequences will follow. Give us a king; take it, you can do just as you please, you

have a voice in it. God, in these last days has organized his kingdom. When Joseph Smith was living, he was the anointed of the Lord, and received revelations from Him for the guidance of the whole church. Were the people bound to receive these revelations? In a certain sense they would have been guilty if they had not, but they became bound when they had acknowledged those words. Here is Joseph Smith, the prophet, for instance, will you sustain him? all that do so, hold up your right hand; this became the act and duty of the people, and they then became bound to observe all the intelligence he should impart. What then? why, the twelve, &c., are placed precisely in the same situation. We have a man appointed by the Lord in the first place, and then by the different councils of government in Zion, the councils of twelve, high priests, seventies, elders, priests, teachers, and deacons, and by all the different branches throughout the nations of the earth, wherever this gospel has gone. Here comes a communication, a revelation or commandment through him, for the elders to do so and so,—how do they feel? why, say they, this man is set apart, and he has set us apart to carry out such and such measures. We will go right at it: it is not a question with us, whether we shall do it or not: we have voted for him, and are willing, altogether, to sustain him as a servant of God. Then comes on the twelve upon the same principle, the elders of conferences and branches, and according to the peculiar positions that they all occupy, they have got to be sustained in their own place; the church must be governed by their directions. But if an elder should do wrong, are we to vote for him? no, lift up your hands to cut him off, if he repent not. That is the way I want you to do with me, with brothers Pratt and Richards, and with all of us, we do not want you to sustain iniquity under a false cover; when men do right, then it is that we have to sustain them. How long? why, all the time, until they have been proven guilty of something wrong; don't let a man drop, because some one has whispered so and so, have proof, and then let him be dealt with according to the rules; I need not enter on them. This forms a bond of union. The Lord says to his servant, the prophet, I want such a thing accomplished; go and communicate it to the elders of my church. You twelve, say to somebody else, do so and so, for the well being and salvation of man; the presidents of conferences &c., are up and doing, and saying to others, do so and so; thus there is formed a complete unbroken chain of union, knowledge, and power, and the spirit of God exists with them, and the blessings of God attends that people, and hence it is that we are presented before you from time to time. Why human nature is weak, the servants of God are liable to err, and when they are assembled before the thousands of His people, what then? If they should have done anything wrong, the spirit of God in the people will mark it, that the church may be kept pure; vote for the good and true, and those you vote for, sustain by your prayers and influence, and not say, well, there is something good about such a person, but his evils we will say nothing about; we do not want anything of this sort, if there are any evils, let them be brought forth. I make these remarks, that when you vote to sustain a person, you do so with all your hearts, and move that this conference accept and sustain President Brigham Young as the first President of the church of Jesus Christ of Latter-day Saints in all the world. The motion was seconded and passed unanimously.

Elder Franklin D. Richards moved that Presidents Heber C. Kimball and Willard Richards be accepted and sustained by the conference as his counsellors, which was also seconded and passed by a unanimous vote.

The following motions were made, seconded, and unanimously carried severally.

That Orson Hyde be sustained as President of the Twelve Apostles.

That Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, be sustained as the members of the travelling High Council of Twelve Apostles.

F. D. Richards moved, That the conference not only feel to sustain Elder Orson Pratt as the President of the church in the British Islands, but that we bestow upon him our most heartfelt thanks for the skilful and efficient manner in which he has conducted the affairs of the church in these Islands. His labours and services

have not been of an ordinary kind! The instructions which have emanated from his lips, and from his pen, have been of such a character as to instruct teachers, and qualify presiding elders to feed their flocks and build up the church of Christ. The term of his presidency has been the dawn of a new era upon the Saints in Europe During his ministry, the circulation of the MILLENNIAL STAR, has been increased from thirty-eight hundred to twenty-three thousand semi-monthly. Not less than three thousand Saints will have emigrated from these shores to the land appointed of God for the establishment of Zion, through his agency, and no fewer than sixteen thousand will have been added to the church by baptism in these lands. What cheering prospects are now before the elders and Saints in these lands. What joy will fill Elder Pratt's bosom as he recedes from this land, when he shall contemplate the great success with which his labours have been crowned. All who appreciate his labours, will unite in invoking the choicest blessings of Almighty God upon his person, his beloved family, and all that appertains to him—that his soul may be satisfied with the goodness of God unto him. I move an expression of gratitude to God, and thanks to Elder Pratt for his labours of love to the people of these Islands.

Elder John Taylor seconded the motion, and put it to the conference, which was carried by a unanimous vote.

Elder Pratt then said, I cannot but feel grateful to you, and the Great God for this expression of kindness and love towards me. When I came into this country, I came as Paul said he came to the Corinthian church, with much fear and trembling; I realised the responsibilities that were about to be placed upon me—responsibilities not like those of earthly governments, but infinitely greater, to look after the Church of God, to look after the welfare of the Saints, to look after the spreadng forth of the work of God in this country; I felt my own weakness, and sought imuch of God in earnest prayer to give me the wisdom of his Holy Spirit; to give me grace to assist in my administrations, and in all the duties of my Presidency in this land; that I might set an example before the people which I might look back upon in years to come with joy and satisfaction. I realised that it was impossible for me by my own understanding, or by human wisdom, to stand in the responsible station to which I had been appointed, and do justice to the work of this ministry. I did not feel to trust in my own wisdom, and have not from that time to this; for there is no wisdom that man can naturally command that is able to qualify him to act even as a deacon of the church; and if a man cannot by his own natural wisdom act in the office of a deacon, how can he magnify a greater office without the spirit of the Lord? These feelings have ever been with me in times past, and are with me to this day. And I feel grateful to the Lord, if I have been an instrument in his hand in benefiting the people here, it is of the spirit of the Lord and not of me. I had not been accustomed to writing much previous to engaging in my editorial labours in this country; therefore, it being something nearly new to me, I felt my own inability, and felt that unless God gave me assistance, it would be impossibe for me to write so as to benefit the people. I am thankful to God for his spirit, and pray that it may abide with me, while I abide in your midst, so that I may be able to show an example to the people that shall be acceptable in the sight of God, and then return to my brethren in the land of Zion, with a conscience void of offence, and enjoy the approbation of the Saints here, and of those in America. I will at this time say a few words upon some of the business entrusted to my charge in this country; I shall, perhaps, have no better occasion while I remain among you of properly setting forth before the Saints those things than at this present General Conference. I wish to set forth before you some of the business which I have endeavored to perform according to the best of my ability. The first Presidency in Zion appointed me to take charge of the church, the printing department, and the emigration of the Saints; these were the three particular charges given to me. So far as the printing department is concerned, I have endeavoured to inspect all articles that have been sent for insertion in the STAR, that our paper might be the true reflector of sound doctrine and general information. While I was from this country on a visit to Council Bluffs, the STAR was conducted in a very able manner by Elder Kelsey, and all the pieces he permitted to go in have met with my

approbation. I have endeavored to keep a close watch on all articles sent for the STAR; these were the instructions given to me by the first Presidency. The STAR stands forth for the whole world, and for future generations to gaze upon, and therefore, it should be a repository of truth. I am not aware that I have published anything but what is strictly correct; but to err is human! if, therefore, I have published error it has not been intentionally, but has been an error of judgment; I am not aware, however, of having published anything but what I consider to be correct, but if any brother will point out anything erroneous, I will endeavour to correct it in future publications. I have published many pamphlets in this country, and have disposed of them at wholesale price, which has been about one penny each; that is much cheaper than many other publications of the same size and amount of matter. The books, STARS, &c., will have a great influence wherever they go, and we hope that the demand in this country for the STAR may greatly increase, and that there may be hundreds of thousands circulated by the future presidency, for in this way the word of God may be more fully manifested throughout all the land. With these observations I close my remarks.

Elder J. Taylor moved that this conference sustain Elder F. D. Richards, as successor to President Orson Pratt, in the presidency of the church, in the British Islands; also George B. Wallace and Levi Richards as his counsellors. Seconded, and passed unanimously.

An expression of fond remembrance was made in behalf of our brethren who are labouring in France, Italy, Denmark, Ireland, and all other countries where the gospel is preached, with earnest prayerful solicitude for their success in winning souls to Christ.

[It was our intention to have presented Elders Philips, Davies, and Pugh, the presidency of the ten Welsh conferences before the General Conference for their vote of confidence, but we regret to say this item was overlooked: we would assure them of our undivided confidence and fellowship in the ministry of reconciliation, and do believe that all the faithful bestow upon them this love so far as they are known.—ED.]

Resolved,—That the following presidents of conferences, and travelling Elders, be released from their labours, and have permission to emigrate with their families to America; and the conferences over which they have so ably presided and laboured in, are hereby requested to assist these men of God to gather to the bosom of the church, which would be but a just recompense for their invaluable teachings and labours of love among them.

Elder	Wm. Gibson, President of the	Manchester	Conference.
—	Thomas Margetts	London	Ditto.
—	Crandell Dunn,	Edinburgh	Ditto.
—	James D. Ross,	Staffordshire	Ditto.
—	James W. Cummings,	Sheffield	Ditto.
—	George D. Watt,	Preston	Ditto.
—	William Booth,	Cheltenham	Ditto.
—	William Moss,	Clitheroe	Ditto.
—	William Henshaw, travelling in	Herefordshire	Ditto.
—	Thomas Smith; ditto	Bedfordshire	Ditto.

(*To be Continued.*)

THE HOLY SPIRIT.

BY ORSON PRATT.

(*Concluded from our last.*)

The Father also is sometimes called an attribute without any reference to his essence or substance. "God is love; and he that dwelleth in love dwelleth in God, and God in him."* And again, "God is Light."†

* 1 John xiv. 16. † Ibid i. 5.

Thus we find a quality or an attribute, personifying the Father, Son, and Holy Spirit. Jesus says, "I and my Father are one."* Here the words "*I*," and "*Father*," cannot have reference to the substance, but to the quality or attribute, which indeed is one; whether in the person of the Father, or in the person of the Son, it is the same one unchangeable attribute. Again Jesus says, "I am in the Father and the Father in me." This does not mean that the substance of Jesus is in the person of the Father, neither does it mean that the substance of the Father is in the person of Jesus; but it means that the wisdom, knowledge, truth, and love of the Son are in the person of the Father, and that the wisdom, knowledge, truth, and love of the Father are in the person of the Son. These attributes being personified and represented by the words "*I*," and "*Father*."

The Father, Son, and Holy Ghost have promised to take up their abode with the disciples. Jesus says, "if a man love me, he will keep my words: and my Father will love him, *and we will come unto him, and make our abode with him.*" There are many passages which represent that these three, shall not only dwell *with* the saints, but shall be IN them. Now, we cannot suppose, for a moment, that the persons of the Godhead are to reside in each disciple! this would be impossible; for a person cannot be in two places at once; and, therefore, if there are but three persons in the Godhead, and if they dwell in one man, they cannot, at the same time, dwell in others. But as the scriptures declare that the Father, Son, and Holy Ghost is ONE God, and that he dwells in his saints, it must be an *attribute* or *quality*, which is thus personified and called God; and which thus dwells in the heart of each saint, not in fulness, but in degree; that is, if love dwells in us, God is in us, for "God is LOVE:" if light dwells in us, God is in us, for God is LIGHT:‡ if truth dwells in us, God is in us, for "God is TRUTH." Love, truth, and such-like qualities can be in two places at the same time; yes, they can be in myriads of places at the same instant; therefore, God can be in myriads of places at once. Wherever love, or truth dwells, there God dwells; if love or truth dwells in every one of the disciples of Jesus at the same moment, then God is in each at the same moment; if love or truth is every where present, then God is every where present. These remarks agree with a revelation given through Joseph the Seer, who, speaking of God, says, "he governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God for ever and ever."‡ Now, wherever love exists there must be substance; for love, although it is personified and called God, could have no existence abstract from substance; and as he is "in all things, and through all things, and round about all things," there must be an inconceivably vast amount of substance, possessing the quality or attribute love, and all other qualities ascribed to God.

We can form some conception of the extreme minuteness of these all-powerful and all-wise atoms of substance, when we reflect that they are capable of being in and through all things. Now there are many solids, so dense that many millions of millions of particles are collected in a space not larger than a grain of mustard seed; now the pores between these particles must be still more minute than the particles themselves; therefore, the particles of that all wise substance, which is in and through all things, must be sufficiently minute to enter these extremely small pores, surrounding every atom, and pervading the whole mass, governing and controlling it according to fixed and definite laws. Does any one ask, what holds together the particles of a diamond or any other solid substance? we answer, it is the all-powerful substance which pervades it, penetrating every pore, and gathering, like an atmosphere, around every atom, and forcing or pressing it towards every other atom, and thus producing the phenomenon attributed to cohesive attraction. Does any one inquire, what causes the atoms of oxygen and hydrogen to unite together in definite proportions, and with a certain degree of intensity in the formation of water? We reply, that it is this all-powerful substance (called God) which is round about every atom of these two elements, (if indeed they

* John x. 30. † Ibid xiv. 23. ‡ Doc. & Cov. p.p. 98, 99.

be elements,) and which presses them together with a fixed intensity, producing the phenomenon called chemical affinity. Does any one inquire what causes every atom of matter in the universe to press towards every other atom with a force varying inversely as the square of the distance? We answer that it is God, or in other words, it is this all-wise and all-powerful substance which envelopes, like an atmosphere, every atom in the universe, and voluntarily and intelligently presses or moves every atom towards every other atom, varying the force according to a certain law of the distance, and producing all the phenomena ascribed to universal gravitation. Should it be inquired what produces the phenomena of repulsion? We answer that it is God, or in other words, those parts of His essence which are connected with other substances and which causes them to recede from each other; these all-wise, self-moving particles of matter, being round about every other particle, moves or presses them according to fixed laws, sometimes towards each other, as in case of gravitation, cohesion, and chemical affinity; and sometimes it moves them from each other, as in case of substances, charged with like electricities. If it be inquired still further, what causes the variations of the intensity of the approaching and receding forces, as exhibited in different kinds of matter, as for instance, what causes some substances to have a greater tendency to approach to or recede from a magnet than others? We answer, that it is God that dwells in all substances, producing all the variety of intensities—all the variety of forces—and all the variety of motions, that are generally ascribed to nature. It is this substance that crystalizes one kind of matter in one form, and another in another. It is this all-wise pervading substance that moves the particles of matter into their right position, in the formation of a vegetable; and without it there could be no such thing as growth or organization. Without it there could be no such thing as the solidification or liquifaction of masses of matter. Without it there could be no chemical combinations or cohesion of substances. Without it there could be no universal gravitation. All of the great laws of the universe are, not the laws of *inert* matter, but the laws of a *self-moving, intelligent and powerful* matter, possessing knowledge, goodness, love, and every other attribute that is good, and great, and useful. This substance acts of itself, and also acts upon all other matter. The motion of a falling body is just as much produced voluntarily by intelligent, self-moving matter, as the motion of my hand in writing. The force that causes the particles of a piece of iron to adhere to each other, is the same force that causes the iron to sink in water; and the force that causes iron to sink in water, is the same force that caused the axe to swim by the command of Elisha: it is an intelligent, self-moving force, and, therefore, can vary from its usual mode of operation when it pleases. The swiming of iron is no more a miracle than the sinking of iron, they are both the effects of the same cause; one is called *natural*, because it is the usual mode by which this intelligent substance operates; the other is called *miraculous*, because the same intelligent substance deviates from its usual course, but both effects are miraculous to us, because we de not understand the nature of a self-moving substance, any more than we understand the nature of the self-moving agent that moves the limbs of our body. The motion of my hand up and down is just as incomprehensible, and therefore just as miraculous, as the motion of iron up or down in water.

When God performs a miracle by suspending a law of nature, he does so, not by acting at a distance from where the miracle is performed, but by the actual presence of those parts of his essence which are in contact with the materials on which the miracle is performed. When Jesus made wine at the wedding feast, he did not do so by creating its elementary constituents out of nothing, but he performed the operation by combining the elements already in existence. These elements were not attracted nor pressed together by the direct operations of the person of the Saviour, neither did they come together blindly nor unconsciously by the power of his word, for the power of his word could not operate on unintelligent and unconscious materials, only through the medium of conscious and intelligent materials which are capable of understanding his word, and complying with it in the same manner that one individual complies with the word of another; the atoms of the Spirit of God, being in connexion with all the elements of nature understood the word of Jesus, and in obedience to the same, they moved themselves and the sub-

stances with which they were in contact into combination in the right proportions, and with the necessary amount of intensity to form wine; and thus this great miracle was performed as simply and as intelligently by the voluntary operations of the atoms of a self-moving substance as the acts of any other intelligent being.

When God causes the grape vine to grow—to bud—to blossom, and to put forth grapes, the juice of which is by a simple process converted into wine, he does so through the operations of the atoms of the Holy Spirit that exist in connexion with the elements. The atoms of the Holy Spirit move themselves and also other atoms with which they are in connexion into a state of organization in the form of a grape vine; it moves every particle into the right position for the formation of the body,—the branches—the twigs—the leaves—the buds—the blossoms, and every other part; it moves itself and such other substances as are necessary for the formation of the skin, the seeds, and the juice of the berry, through the proper channel and into the right position. And thus the process in manufacturing the juice of the grape through the organization of the grape vine, appears to be far more complicated and miraculous than the immediate combinations of the elements into wine at the wedding feast. The production of wine juice through the grape vine, though it is more complicated and miraculous than the other method, is considered *natural* and not *miraculous*, because it is done through a law of nature which is common. If it were a common occurence for wine to be manufactured from water by turning it into water pots, then this process would, because of its frequency, no more be termed a miracle, but would be imputed to a law of nature, and be called *natural;* while, on the other hand, if wine-juice were manufactured only once in 6000 years through the medium of a grape vine, it would be considered a great miracle. This manner of judging of what is miraculous and what is not miraculous, by the unfrequency and frequency of any event is entirely wrong. A miracle is no more a miracle by its happening once in six thousand years, than it would be if it happened every moment during that period of time; that which takes place constantly is just as much a miracle as if it happened only once in many ages. That is a miracle to us which we do not understand; consequently the formation of wine-juice through a grape-vine is as much a miracle as the formation of wine from water: they are both miraculous to us because we do not understand the two different operations of the self-moving atoms of the Holy Spirit in the accomplishment of the same end.

The force of all substances, being a self-moving and intelligent force, can act constantly and continually according to prescribed laws; or in obedience to a command, coming from proper authority, it can act directly opposite to those prescribed laws. A son who renders perfect obedience to his father may be required to act according to certain definite laws for many years, and then, all of a sudden, be commanded to deviate from those laws; the same force that enabled him to act according to the law, now enables him to deviate from it; so it is with the atoms of the Holy Spirit; the same force that enables them to move themselves and all the rest of the substances of nature, according to prescribed laws, also enables them to move themselves and all other substances in direct opposition to the law when required. To deviate from the old law, and act according to a new law, is no more miraculous than to continue its operation without any deviations. There is in reality only one force in the universe, and that is a *self-moving* force; all the phenomena of the universe are the effects of this self-moving force, either directly or indirectly; and this force always resides in the atoms of matter, and never extends beyond their surfaces; and therefore can only act in the form of pressure, and can never act where the atoms are not present; its effects can only be transferred to a distance through the medium of other matter in the form of pressure, and not in the form of attraction or repulsion which in all cases is absolutely impossible.

For further information upon this great and glorious subject, we refer our readers to a pamphlet which will soon be issued by us, unfolding still further the grand and sublime operations of the Great First Cause, not only in the government, but in the construction of the Universe.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1850.

ARRIVAL OF THE GREAT SALT LAKE VALLEY MAIL.—We have just received despatches from "Utah Territory," containing news up to July 31st. The Saints there, are prospering in a most wonderful manner; crops of every kind are very abundant: universal health prevails: many thousands of emigrants for the gold mines were passing through the valley, many of whom were being baptized with a desire of locating themselves in the Territory. A newspaper entitled "*Deseret News*," is being published weekly. We have received No. 7, and hope to receive a complete file soon. We shall publish the general news from that quarter in our next.

The following question was asked by one of our correspondents, "WHEN DID SIDNEY RIGDON HAVE THE FIRST INTERVIEW WITH JOSEPH SMITH, THE PROPHET?"

We answer, that Sidney Rigdon never saw Joseph Smith until December, 1830, the visit being prolonged into January, 1831. These two persons had never been within two or three hundred miles of each other until that period. Elder P. P. Pratt, in speaking of this visit, represents it as taking place early in 1831. Some have supposed this statement to be incorrect in point of time, but it is strictly true: the visit commenced in December, and was prolonged into January.

TO BOOK AGENTS.—Let each of the sub-book agents immediately proceed to take a list of the names of all subscribers for the "STAR" in the respective branches of the church throughout Great Britain and Ireland, affixing opposite each subscriber's name, the number of STARS of volume XIII, which he agrees to take every two weeks, during the year 1851. And after having obtained the number of STARS wanted in each branch, let them report the same to the general agents of conferences. And the general agent of each conference should report the total number wanted in his conference to our office by the first day of December without fail. We wish to commence our next volume with a sufficient number to supply the demand during the year; this we can do, if your reports all reach us by the first of December. The president of each conference should see that their subscription list does not fall below the quadruple number which they at present take, as we wish to maintain the STAR at its present cheap price; and it can only be done by the united exertions of the Saints. We shall forward to the general agent with each issue of the STARS a few placards, containing a table of contents, which will be useful for the various booksellers, stationers, &c., where the STARS shall be exposed for sale. One or more of these placards should also be placed in the various halls and chapels, where the Saints meet for worship, so that strangers may know of our publications, and procure them, if they wish.

TO THE SAINTS.—I have just got out the Busts of Joseph and Hyrum Smith. I have thought the Saints might be desirous of getting a correct likeness of these two martyrs. I have felt very anxious myself to obtain correct figures of the late Joseph and Hyrum Smith, and as I was coming to this country, where artists are more talented than in the United States, I procured casts taken from their faces immediately after their death. I had also the various drawings with me, which had been made while they were living; I secured the assistance of Elders Wheelock and Cutler, both of whom were personally acquainted with them for years, to aid me with their judgment.

The modeller, Mr. Gahagan, is one of the first artists in England; he has taken the busts of the Duke of Wellington, Lord Nelson, the Emperor of Russia, and

numbers of the principal nobility and gentry of this country. I felt desirous of having them well executed, and, therefore, personally superintended the modelling, and I know that in the general outline they are correct, and flatter myself that I have obtained as correct a likeness as is possible to be obtained at such a period from their death.

If after I return to the Valley any improvements can be suggested I shall rejoice in them; however, I have used my best judgment to preserve the features, form and likeness, of those great and good men.

There are two qualities; one is of the best quality of Plaster of Paris, the other is made of a finer material than Plaster of Paris, and is, consequently, more expensive.

Those of Plaster of Paris may be obtained bronzed or plain as the parties may choose, the price will be the same.

They are neatly executed, and will make a beautiful ornament for the chimney piece or library, and are of such a size as to be easily conveyed to the Valley. Let all orders be forwarded through the Book Agents, to Elder O. Pratt, who will duly attend to them. I shall pay the carriage of them when the order amounts to four dozen. Any Branch ordering that quantity can have the package sent direct to them instead of receiving them through the general book agent of the conference. The boxes in which they are sent must be returned within nine days of their reception, or they will be charged for.

The carriers by whom you receive the packages will return the empty boxes CARRIAGE FREE, if returned within nine days.

JOHN TAYLOR.

We have seen the busts of Joseph and Hyrum executed for Elder Taylor by Mr. Gahagan, and consider the prices asked for them (viz: 3s. and 5s. retail, if we have been correctly informed,) very reasonable. We hope Elder Taylor will realize his expectations in disposing of them to the Saints, seeing he has been at such an amount of trouble and expense for their gratificaton.

APPOINTMENT OF BRIGHAM YOUNG BY THE PRESIDENT AND SENATE OF THE UNITED STATES TO THE GOVERNORSHIP OF THE TERRITORY OF UTAH.

Washington City, Oct. 3, 1850.

Dear Brother,—Congress having established a territorial government for Utah, the President has, with the advice and consent of the senate, appointed the following gentlemen to the offices annexed to their respective names:—

Governor,
Brigham Young.
Secretary,
B. D. Harris, of Vermont.
Chief Justice,
Joseph Buffington, of Pennsylvania.
Associate Justices,
Perry E. Brocchus, of Alabama,
Zerubbabel Snow, of Ohio.
U. S. *Attorney,*
Seth M. Blair, of Utah.
U. S. *Marshal,*
Joseph L. Heywood, of Utah.

Congress having appropriated five thousand dollars for the purchase of a library for Utah (or Deseret), and having authorised the President to appoint an agent to make the selection and purchase of the books, his Excellency has thought proper to confer the appointment upon me. I shall leave here to-morrow, and after recruit-

ing a little enter upon its duties. I shall be pleased to hear from you, direct to the city of New York.

In haste, I am, &c.,

E. Snow, Esq. JOHN M. BERNHISEL.

[Four out of the seven gentlemen are Latter-day Saints.—ED.]

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(Continued from our last.)

Having shown the difference of opinion which created the controversy, I shall now make a few general remarks.

The Lord Chancellor, who has some nine hundred Crown livings in his gift, nominated the Rev. Mr. Gorham * to the Vicarage of Brampford Speke, in the Diocese of Exeter. But in consequence of a questionable book, which he had some time previously published, the Bishop of Exeter refused to countersign the testimonial that Mr. Gorham had "not held, written, or taught anything *contrary* to the discipline and doctrine of the church." On the contrary he stated his reason why he could not conscientiously do it. But this did not satisfy the Chancellor, and he became urgent for Mr. Gorham's institution, and induction was demanded. And here a remark: who ever heard in the Church of Christ of a lay authority demanding that a minister suspected of heresy should be placed over a flock of Christ's followers, and that authority being succumbed to? However, his lordship, the Bishop of Exeter, examined Mr. Gorham, and the answers, given in STAR No. 19, page 289, were, among many others, elicited. These contain the principal heresy of Mr. Gorham; and for this heresy the bishop positively refused to institute him to the vicarage to which he had been nominated.

Mr. Gorham, however, was not to be put back in this manner; he cited his bishop before what is termed the "Court of Arches," and Sir H. Jenner Fust, the judge of that court, gave judgment for the bishop.† From this court appeal was made to a higher one, the Judicial Committee of the Privy Council, consisting of law lords and retired judges, viz.: Lord Langdale, Lord Campbell (a Scotch Presbyterian), Dr. Lushington, Mr. Vice-Chancellor Knight Bruce, Baron Park, Mr. Pemberton Leigh, and Sir E. Ryan. Now, notwithstanding the generally-admitted integrity and honesty of the British judges, I must say, I do not see the propriety of erecting such a council for the purpose of judging in ecclesiastical matters. Her Majesty summoned the Archbishops of Canterbury and York, and the Bishop of London to be present to "advise and assist;" but as the matter was purely ecclesiastical, why not summon a synod of bishops, who, if the Spirit of God rested upon them, would have been able to determine far more correctly upon the matter in question, than "LAW lords and retired judges." I was conversing with a gentleman of the law a few days since, and he strove to show me that the question in dispute was, whether Mr. Gorham's or the bishop's interpretation of an Article of

* When I say Reverend, I wish it to be understood that I do not consider that the term is justly applied; for I cannot consistently believe him to be a priest of the Most High, whose church I consider only a branch of apostate Christendom; therefore I do it only to let my readers know that he professes to be a clergyman. Again, how can I consider him a minister of God at all, when his church does not believe in any spiritual grace or divine influence, being granted at the time of ordination. See Dr. Balguy, Dr. Hey, Bishop of Lincoln's Elems. of Theol. vol ii. pp. 376, 396.

† I cannot but notice this piece of business, a priest citing his bishop before a lay tribunal, to show cause why he refused to permit him to officiate among that portion of the flock over whom he (the bishop) had the watch care, while he supposed him to entertain heretical opinions on a most essential point of doctrine! The Lord Jesus Christ made the Apostles and Elders the teachers of the law of the Church, and not lay members teachers of those whom he had placed in the church as their spiritual directors.

the Church of England was correct, and that, therefore, a lay tribunal was sufficient, and even the most appropriate for the purpose. But I contend that the ministers of Christ's church ought to be better able to say what is meant by any and all of her teachings than "law lords and retired judges;" and admitting, for the sake of argument, that the Church of England is the Church of Christ, her ministers are better able and better qualified, to say what the 25th Article, and every other, means, than those who sat in judgment lately upon it. The result of the appeal to this higher court was, that judgment was given this time against the Bishop of Exeter, and for Mr. Gorham; and the grounds upon which this court found their judgment, are as follows:—"If there be any doctrine on which the Articles are silent or ambiguously expressed, so as to be capable of two meanings, we must suppose it was intended to leave that doctrine to private judgment, unless the rubrics and the formularies clearly and distinctly decide it. If they do, we must conclude that the doctrine, so decided, is the doctrine of the Church. But on the other hand, if the expressions used in the *rubrcis* and the formularies are ambiguous, it is not to be concluded that the church meant to establish indirectly, as a doctrine, that which it did not establish directly, as such, by the Articles—the code avowedly made 'for the avoiding of diversities of opinion, and for the establishing of consent touching true religion.'"

Reader, do you not think the foregoing a fine specimen of legislation in spiritual matters? First, if the framers of the Thirty-nine Articles left anything ambiguously expressed, it is to be supposed that it was left to private judgment to affix a meaning to it; this is the loop-hole for Mr. Gorham, and they (the court) have helped him through it nicely, and made it larger for the benefit of all others who may choose to think differently on any one point of doctrine, since the framers of the Articles left them that privilege. What gross blindness exists in the apostate Church of England and all Christendom! One church thinks and acts this way, another that way; and yet, they say, "have we not Christ in our midst?" if they have not, they shortly will to their utter confusion and dismay. Secondly, they call the Articles the code avowedly made "for the avoiding of diversities of opinions," and yet say, "that Mr. Gorham's doctrine may be contrary to the opinion of many learned and pious persons, contrary to the *opinion* which such persons have, by their own particular studies, deduced from Holy Scripture—contrary to the opinion which they have deduced from the usages and doctrines of the primitive church—or *contrary* to the *opinion* which they have deduced from uncertain and ambiguous expressions in the formularies." It appears, then, that the "code made for the avoiding of diversities of opinions" has been of little avail, and the court overlooks this, and orders Mr. Gorham to be instituted, which is done; and he is now Vicar of Brampford Speke.

The Bishop of Exeter says, there is a canon which states "the doctrine of baptism is sufficiently set down in the 'Book of Common Prayer,' to be used at the administration of the said Sacrament, as nothing can be added to it that is material or necessary,"* and further states, "the judges virtually say that there is no doctrine of baptism in those offices by which it is administered. Till they can erase that canon from the code of the church, they must be content to hear that they have given a judgment on grounds directly contradictory to the law of the church."† Now, if this be the case, this court has imposed upon the Church of England a doctrine, they have not held as a body heretofore; although, as a celebrated divine‡ says, it has existed in a state of solution, but has been lately presented to a substance which has precipitated it, and it has now assumed a concrete form. The church has accepted it, none dare to raise their voices against the imposition of the heresy upon them. If it be not an heresy, what an essential point of doctrine they have been ignorant of, as a body, for so many centuries past. It is true, some individuals have merely protested against it, as an heresy, but none have come out boldly and said, we will not accept this strange doctrine, by leaving that church. The Bishop of Exeter even, whom all must have admired for his zeal and determination in opposing

* 57th Canon of 1603.

† See Letter, p. 64.

‡ Dr. Wiseman, Roman Catholic Bishop.

the introduction of a clergyman among his flock, whom he believed to hold heretical opinions, writes to the parishioners of Brampford Speke in these terms:—"It has been suggested, that I should advise you to seek in neighbouring churches that pure doctrine which it might be hopeless for you to expect to hear within your own church. But this, too, is a course which no sound churchman will, on due reflection, recommend. Mr. Gorham is your appointed pastor, appointed and empowered by that high officer in the church, to whom its laws have, under the special circumstances of the case, transferred from me, your bishop, the right of institution, whether he may have exercised that right faithfully or not, he has exercised it validly; and until Mr. Gorham shall, by due process, be ejected from the cure of souls to which he has been thus validly admitted, it would be a presumptuous invasion of his rights, and a sinful violation of the order of the church to advise you, his people, to separate themselves from his ministry." Of course, after this, no one will say that his lordship does not recognise the heresy, and the respect which was once entertained for him, for his zeal in endeavouring to prevent the admission of an heretical teacher to a portion of his flock, must now vanish, after telling his (Mr. Gorham's) parishoners not to forsake his ministry. Why does he not, if he believes Mr. Gorham to be a teacher of false doctrine, do as one he claims for his guide? viz., write to the people, and say, "he that transgresseth and abideth not in the doctrine of Christ hath not God: if any come unto you and bring not this doctrine receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." Mr. Gorham is either right or wrong; and the *opinion* which has been engrafted into the Church of England is either right or wrong. If right, it shows they have all been egregiously ignorant for some centuries past. If wrong, they are bound one and all to reject it, and that forthwith, lest it soon become one with the other branches of the tree, and thus make their church more corrupt.

At page 82, his lordship says, "it was charitably hoped, doubtless, that such a judgment would leave things where they were before. It does not so on either side. Those who were in error, it confirms in their special error as to Baptism; and teaches them a more extensive and dangerous error, that there is no certain truth to be had."

What an exact portraiture the bishop has here drawn of the powerless, and uninspired character of that church over which he is a shepherd. If his church be inspired and fully competent to teach in all matters of faith as Jesus left the primitive church, I ask, why does she not decide upon this most important tenet, that her members may be able to obtain *certain truth?* It is only by *truth, certain truth,* that we can be expected to shape our conduct in matters of religion; for if we are guided only by *uncertain truth,* or more properly speaking, error, what better are we than the Mahomedans, the Chinese, or other people, professors of corrupt religion and uncertain truth? for their opinions and doctrines are to them as apparently correct as our own are to us.

It is necessary we should have truth, for Jesus said, "Father, sanctify them through thy truth; thy word is truth." But successive apostates from early times to the present, have ceased to teach truth, by "bringing in damnable heresies, and denying the Lord that bought them," which they do when they baptize infants, for he has purchased them with his own blood. Well might the prophet Isaiah say, "gross darkness should cover the people."

I will not dwell longer upon the enormity of changing the doctrines of the church of Christ and the institution of man-made schemes, than to quote from two learned divines: "I have already shown above, and sufficiently, that God has absolutely prohibited all men under severe denunciations, and with terrible expressions of his anger, either to form religious institutions, or to substitute their own institutions for his."—*Dr. Dwight, Sermon* 106.

"It is a dangerous thing in the service of God to decline from his own institutions. We have to do with a power that is wise to prescribe his own worship, just to require what he hath prescribed, and powerful to revenge that which he hath not required."—*Bp. Hall's Contemplations.*

(*To be continued.*)

DREADFUL TORNADO—DESTRUCTION OF THE TEMPLE WALLS.

(*From the Hancock Patriot.*)

The dreadful tornado on May 27th, which invaded the city of Nauvoo and neighbouring places, has been for us, *Icarians*, (little accustomed to such revolutions in the atmosphere,) a spectacle of frightful sublimity, and also a source of mortal anguish, on account of the disasters and catastrophes which have resulted from it, to the inhabitants of this county, and to us.

We do not know, what calamities have happened those we like to consider as our compatriots and fellow citizens; we wish with all our heart, they have not suffered so much havoc and loss as we, and that they may have no more individual accidents to deplore than in our county, for with the exception of some who were very badly frightened, our great family have sustained no personal injury.

Here are some particulars of what has happened to us during that storm; in its first blow which has been the most fatal to us, and every one will certainly think so when they know, that part of the temple walls was immediately blown to the ground. The Temple, which we were preparing so actively and resolutely to rebuild; the temple which we hoped to cover this year; and in which we were to settle our refectories, our halls of reunion, and our schools; that is the temple; that gigantic monument, which has become the first victim of the tornado.

How many projects are buried under those heaps of rubbish! How much outlay, and days of hard labor has been lost to us! It was for that magnificent edifice to again give a soul to that great body, that one of our agents in the north pineries has just bought all the great beams necessary for its rebuilding; it is for it, that we were adding a saw machine to the mill, and establishing a vast shed, to shelter our labourers; in a word, it was for it that all our efforts and strength has been employed; and now, one gale of the tempest brings to naught all our endeavours; has violently ended what incendiary had begun in October, 1848, and what *union fraternity* tried to repair in 1850. We resign without murmuring to that catastrophe.

Our masons occupied in the interior part of the temple, and who had sought refuge in one of the lateral cells at the moment of the storm, were spectators in peril of that terrible drama. They had scarce entered the shelter they had chosen as the nearest, when in the middle of the claps of thunder, a whirl of wind, rain and hail, rushed with impetuosity against the north side of the edifice with overwhelming force; it detaches the materials, shakes, moves that mighty mass of stone, the height of which furnish so much hold to his efforts, and the resistance of which has nothing but to augment its strength and fury; and our brothers, sheltering against the south wall, see the north face yielding under the powerful pressure of the tempest, tremble and incline before them. "Friends, we are lost!" exclaimed one of them, and at the same moment the immense wall ran down under their eyes with a horrid crash!!

However, by a sort of miracle, those eight men, who thought themselves certainly all crushed, saw enormous rocks falling at their feet without being struck by them. But the wall which has fallen was considered, with that of the west, as the most solid; bereft of its support, shaken by its falling, the two others doubtless are also going to fall. "Let us get out of this, let us run," and our brothers, leaving their dangerous shelter, flee through dust, rubbish and dreadful whirlwind, which causes the walls to reel above their heads; from wreck to wreck they attain at length the exterior, they are in security:—One who had not followed his comrades, caused to us, and especially his wife, a moment of cruel anguish; but many of us, notwithstanding the violence of the storm, went to his research, and he was soon discovered safe and sound.

After the temple, the roof of one of our habitations was taken off, and a part of the outer walls fell into the first story, where lodged one of our families composed of eight members.

One of the members of the gerance who, during the storm, had departed on horseback to go and see in all our establishments if any accidents had happened that

required immediate assistance, soon returned to announce that the wash-house had been almost instantaneously overflowed by the waters of the creek, and those engaged inside were obliged to go out through the windows; also at the schools, the mill, the flatboats, the farms, &c., more or less damage and loss had been sustained, but no personal injury was to be deplored; and it was a great consolation for us all, and particularly for our president, Mr. Cabet, whose paternal solicitude, and presence of mind on that day, was submitted to a hard experiment.

In the evening, the special men having been consulted about the firmness of what remained of the temple, and their opinion being that the walls yet standing did not offer sufficient security to rebuild, the next morning the gerance submitted the following questions to the General Assembly:—

Must we expect the spontaneous falling of the east and south walls, which are threatening to tumble? No! unanimously, for their fall happening accidentally might cause some accident, probably among the curious strangers.

Must we demolish stone by stone, to have them good for future use? No, was the unanimous response, for that operation would offer almost certain danger to to the demolishers; and community esteems the life of her members more than pecuniary profits.

Those questions being decided, it was discussed which would be the safest, and quickest way of taking down. A proposition being made, the work was immediately commenced, and in a few hours, by the intelligent and courageous endeavors of our laborers, the walls of the east and south, went to join that of the north.

And now there remains nothing of that gigantic work of the Mormons, except the west face, strongly united by its sides to another wall in the interior part, and surmounted by an arch; between the two walls at the north and south are the two towers or seat of the staircases.

Though the 27th of May is to us a day of disaster, as the inundation and devastation of our lodgements; the waste of our crops; and, above all, the irrepairable fall of the temple, which changes our plans for this year; nevertheless, this day of misfortune that would cause the ruin and despair of a particular man reduced to his own strength, has not shaken our courage or hopes. It is that our association, which by its system of solidarity, renders the losses less sensible by dividing them, increases a hundred times by its collective power, the way of repairing or softening the calamities.

To our little communitary colony—strong by its organization—by the confidence of its members, by the benevolent support of the surrounding inhabitants, our little colony, directed by the intelligence and the devotion of its venerable President, Cabet, will not proceed by it less resolutely, to the accomplishment of her great work—the reign of Universal Fraternity.

In regard to the re-construction of the temple, the colony have come to no definite determination as yet, whether they will use the old foundation or adopt an entirely new plan. But be that plan what it may, they will take immediate steps for the erection of a new building on the same square that will be an ornament to Nauvoo, and one that will call forth the admiration of those who glide by on the "Father of Waters."—ICARIA.

A NEW PSALM.

Sing aloud, O ye Saints of the most High, sing together of the majesty and excellency of Zion.

Sing the songs of Zion in the strange land of your nativity.

Sing aloud of her endurance and prosperity.

For her glorious light shineth to the ends of the earth, her brightness putteth to shame the sun in his strength.

She sitteth in graceful dignity, and commandeth on the tops of the mountains, and waveth the destinies of nations.

Life and power are her boast, she trusteth in the Lord of Hosts; the God of battles fighteth her enemies.

Riches and honour are her gifts, her treasury is the everlasting hills.

The lion of the Lord is her chieftain, her terrible one, chosen and anointed for ever.

Her royal priesthood retains and remits on earth and in heaven, and worketh salvation for the dead.

Her people are peculiar and free, her wisdom and laws are the joy and admiration of the righteous.

She pointeth, and her servants fly as on the wings of eagles to do her will: swiftness is in their feet, their loins are girt with strength.

Before her, empires tremble, kingdoms wither at her presence.

Through her weakness she has become strong.

She dwelleth safely in trouble, and groweth mighty in distress.

She flourisheth in perplexity and cometh through suffering clean and white.

The Gentiles view her with amaze, the world is astonished.

The pure in heart and the meek of the earth shall see her, and be found within her walls, they shall feast in her palaces.

Ye kings and princes, and skilful men, bring your gold, and your silver, and your precious stones, with your fine arts and your curious workmanship to adorn her temples, to beautify her sanctuaries.

Come my brethren, my sisters, let us go up to the mountains of the Lord's House: let us be sanctified before him.

O Zion, that bringest deliverance to the nations, favoured are thy people, happy are thy children.

Thou hast arisen and put on thy garments of greatness.

Thou strengthenest thy stakes, thou extendest thy borders, multitudes flow to thy high places with gladness.

Knowledge and understanding and righteous judgment are with thee to discern truth from error, to administer justice and equity.

Thy old men with grey hairs tell thy rising glory with thanksgiving.

Thy sons are brave and comely, thy daughters are fair and virtuous, the flower of the whole earth.

Let us go up to the sacred mount of Zion, let us enter the peaceful gates, let us behold her glittering towers.

Let us assemble in singleness of heart before her mighty king, let us worship him in his appointed way.

Let us arise, let us gather and receive our washings and our anointings, our endowments and preparation, and be arrayed in the beautiful white robes of the nobility of Heaven.

Thy people are a nation of heroes, tried by the word of the Lord, sanctified by the spirit of truth.

How desirable are thy habitations, how joyous are thy pleasures, how rapturous are thy delights, O city of our God.

Fruitful are the plantings of thy hands, thou art the garden of the Lord.

Angels are thy guardians, and archangels thy watchmen.

My soul longeth to appear in thy courts, all my hopes are centred in thee.

The Eternal hath desired thee, thou Holy Rest of Saints.

Tysoe, Warwickshire. JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 19TH OCTOBER, 1850.

	£	s.	d.
John Kelly	2	0	0
William West	10	0	0
James Farmer	5	0	0
Henry Beecroft	5	0	0
David Jones	8	14	4
Henry Evans	10	0	0
Carried forward	£40	14	4

	£	s.	d.
Brought forward	£40	14	4
James Linforth	5	0	0
John Godsall	5	0	0
Thomas Chamberlin	2	0	0
John Parkinson	1	17	6
William Soulsby	1	10	0
	£56	1	10

ERRATA.—In the pamphlet entitled "REMARKABLE VISIONS," page 12, ninth line from top, for *Manchester* read *Fayette*, and for *Ontario* read *Seneca*. (See MILLENNIAL STAR, No. 8, Vol. iv., p. 115.) The church was first organized at P. Whitmer's, who resided in Fayette, Seneca County, State of New York, (See MILLENNIAL STAR, No. 10, Vol. iii. p. 164,) consisting of six members; this organization took place on the sixth of April, 1830.

ADDRESS.—Elder Appleton Harmon, 2, Corporation Road, Carlisle.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22.—Vol. XII. NOVEMBER 15, 1850. Price One Penny.

CELEBRATION OF THE 24TH OF JULY, 1850, IN GREAT SALT LAKE VALLEY.

ORATION BY DR. WILLARD RICHARDS.

(*From the Deseret News.*)

At break of day the inhabitants were aroused by the firing of cannon, from two prominent points, answering to each other with respondent echoes, followed by a general serenade of the city, by both the brass and martial bands, drawn in three carriages fitted up for the occasion. The brass band occupying the carriage which they had built and now used for the first time, being nine feet wide and twenty-nine feet long, drawn by fourteen horses, suitably decorated, with their flag waving, which presented truly a most splendid appearance.

At half-past seven the firing of cannon was again resumed as a signal for the gathering of the people at the Bowery, which was stripped of its doors and windows, for the comfort of those within, and the better accommodation of the many without; the Bishops seating their respective wards, in the apartments assigned them for the day, with as many strangers as could be accommodated.

At eight o'clock an escort was formed at the Bowery, under the direction of

DANIEL H. WELLS, HORACE S. ELDRIDGE.
JAMES A. LITTLE, SAML. W. RICHARDS,
DAN JONES.

Committee of arrangements as follows:—

1st. The Martial Band, with a flag, "Truth and Freedom."

2nd. Brass Band, in costume.

3rd. Company of twenty-four young men, uniformed with white pants, trimmed with black cord, red sash tied on the left, with dark dress coats, fine straw hats trimmed with green, carrying a banner on which was inscribed, "The Lion of the Lord."

In charge of James A. Little.

4th. Company of twenty-four young ladies, dressed in white, with a blue scarf over the right shoulder, wearing a wreath of red and white roses, with their banner, "Hail to our Chieftain."

In charge of S. W. Richards.

5th. Company of twenty-four aged fathers, dressed as citizens, with their staves, carrying the stars and stripes inscribed, "Heroes of '76."

In care of Dan Jones.

6th. Company of twenty-four Bishops, with their banners, led by Bishop Whitney.

7th. The commissioned officers of the legion, on foot, in uniform, wearing swords. In charge of Gen. D. H. Wells.

The escort thus arranged, led by the marshal of state on horseback, marched with martial music to the governor's house, where they received the following persons :—

John Smith,	Geo. A. Smith,	Simeon Andrews,
Capt. Stansbury,	H. C. Kimball,	Hosea Stout,
Daniel Spencer,	Gov. B. Young,	Ezra T. Benson,
W. W. Phelphs,	Isaac Morley,	James Lewis,
W. I. Appleby,	Lieut. Gunnison,	Willard Richards,
P. P. Pratt,	Orson Spencer,	Thomas Bullock,

with three cheers by the music and banners into the ranks of the escort, immediately in front of the officers of the legion, and waited upon them to the Bowery.

The escort returned with music by the brass band, until they arrived in sight of the Bowery, upon the heights of ground opposite the store house, at which moment the flag was unfurled from the liberty pole, and cheers by both bands in turn, with the waving of banners by the escort, accompanied by nine rounds of cannon. The procession continuing their march under a lively tune of martial music, passed round the Bowery to the east door.

Upon arriving at the door, the music halted and opened ranks, through which the procession passed into the Bowery, while the brass band was performing; the escort passing down the aisle, halted upon arriving at the stand, and all preceding the Governor and his party, opened ranks, remained standing with inward face, while the escort party was passing through, waited upon by the chairman of committee to the stand, which was decorated for the occasion.

The aged fathers immediately following were also seated upon the stand; the several Bishops repaired to their respective wards, while the other portions of the escort were seated upon either side of the aisle; and the music playing as they passed through the assembly to the orchestre.

At half-past eight o'clock meeting was called to order, and the choir sung

"Lift up your stately heads," &c.

Prayer by the President of the Stake, (Daniel Spencer).

President Brigham Young then rose to address a few words to those who profess the christian religion; said he, it is an indispensable duty to acknowledge God in all our thoughts, exercises, and in every avocation of our life; to return him thanks for all pleasures we enjoy, and the privileges bestowed upon us. God should be in all our thoughts and acts; further, it should be the case with every man and woman on earth; the God that we worship is filled with compassion to all his creatures, and he calls them to glory and live in virtue; every thing we do should be to His glory, and the destruction of sin and sorrow from the earth. We are this day assembled to celebrate the third anniversary of the arrival of the pioneers in this valley, three years this day the camps came together and were located on city creek, we celebrate this day for our convenience, not as a national deliverance or independence. We crave the right to act as free men and free women, and it is our choice to remember that the Almighty delivered this people from peril, want, suffering, mobocracy, and desolation on every hand, and planted us in this peaceful valley, a people who are not afraid to own their God wherever they are. In our exercises this day, we shall take the liberty to exhibit in word our patriotism, independence and good feelings to that government which is said to be free, and extend the arm of protection to every man, woman, and child within its corporate powers. Let us remember our obligations to one another, and our obligations to God, and by a life of good acts and deeds, we will accomplish our designs. Inasmuch as your hearts are right before the Lord, you shall be blessed, and I bless you in the name of our Lord Jesus Christ. Amen.

Music by the band.

Elder H. G. Sherwood then arose and delivered a short address in behalf of the aged fathers, accompanied by a presentation of the declaration of Independence, the constitution of the United States, and the constitution of the State of Deseret, to his Excellency the Governor, as follows :—

Mr. President, Ladies and Gentlemen,—Please to allow me to here introduce to this vast assembly, twenty-four aged men, who are sons of the fathers of "76." On their flag of to-day, are emblems of the victory, liberty, and freedom, that our fathers gained for themselves, their country, their children, and children's children, which blessings were the price of blood, in the contest and revolt from the mother country.

When their chartered rights were withheld, oppressive laws forced on them, unjust taxes imposed, and many other grievous acts and doings, as may be seen and read in the roll and declaration that I hold in my hands, viz., the declaration of Independence, that in the year 1776 the Continental Congress did publish said declaration, and by it did then absolve all allegiance to the British crown.

The history of that seven years bloody war, that it cost to gain the victory, the toils, privations, and hard fought battles, have often been taught us by our fathers, who loved, honored, kept, and supported this declaration and constitution, bequeathing it to us their sons, to be handed down to future generations, with a solemn charge to ever support it as they had done, with a charge of the same to our children and children's children.

To follow their wishes, we have in Council, agreed to request the favor from our honourable President, that his honor be pleased to take charge and preserve in his safest archives, for future posterity, these records; together with the constitution of our newly organised state, which is endowed with equal merit, and which we have no doubt, will be cherished with equal tenderness, so long as this people shall have a name, or time exists.

While ere long we may go and sleep with our fathers.

Great Salt Lake Valley, July 24, 1850.

The declaration of Independence was next read, by James A. Little.

The constitution of the United States was read by Thomas Bullock, when the band played a lively air; and the constitution of the State of Deseret by S. W. Richards, which was answered by shoutings of "Hosannah," from the assembly three times, and three discharges of cannon simultaneously.

The following anthem, composed by Miss E. R. Snow for the occasion, was then sung by the choir. Tune—"The Spirit of God."

"Thrones, kingdoms, dominions, and all institutions," &c.

ORATION BY DR. WILLARD RICHARDS.

The day we celebrate. This is the third anniversary of the entrance of Israel's pioneers into the land of our possession; the third anniversary of the day on which the plough first turned the sods of this valley since the records of Nephi, a day fraught with greater interest to the family of man than any other since the death of Jesus, and that excepted, since the birth of Adam.

Had Adam not been born, his great family had not existed; had Jesus not died, there had been no Saviour; were there no kingdom of truth, liberty, and freedom, the principles of life and salvation could not be applied to man; and Adam's birth and Jesu's death would alike have produced anniversaries of wailing and woe; but as it is, these events are alike glorious with this, the day we celebrate, the birth of the Latter-day never dying freedom.

For six thousand years, or since the days of chaos, the sons and daughters of Michael have been multiplying and walking to and fro on the earth, seeking a resting place; a country of liberty, freedom, and equal rights; and occasionally, for a short period of time, with long intervening intervals, a portion of them have enjoyed the object of their search; but as yet, Enoch and his little band are the only ones left on record who have succeeded in overcoming their internal and external foes, and of enjoying their freedom until they had become so perfected in the intelligence and privileges granted unto them by an all-wise Creator, that they were fit, as a people to be transplanted to a more heavenly soil; but they could not diffuse the principles of righteousness they enjoyed among surrounding nations, and earth was no place for them longer to rest.

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Adam, Moses and Elijah, Abraham and Solomon, Nephi, Jesus and Peter, and a host of others, in their day, sought to establish the principles of freedom, so that they might remain perpetually to future generations, but sought in vain. So great has been the wickedness, so intense the darkness that has spread itself over mind, that the apostles and prophets, revelators and saviours that have arisen, sent of God in successive ages, have been banished, or martyred; and the celestial light that shone through them, was only permitted by the wicked to shine on earth long enough to make darkness doubly visible, such as might be felt.

All the ancient prophets and righteous men saw, by faith, that a day of righteousness, a day of freedom, would come on the earth; and they sought to establish it, but wickedness prevailed and forbid. The day of righteousness referred to, is one in which men can worship the God of Abraham, the father of the faithful, in spirit and in truth, with no one to molest or make afraid; and while this day exists, all men will have the privilege of worshipping their diversified gods in any way they choose, provided they will not disturb their neighbors.

Righteousness and freedom consist of a disposition to do right, and the privilege of living according to that disposition; but to men who do wrong, there can be no freedom; they are bound by the power of the devil, and the more perfect the law under which they live, the greater their bondage; while the man who lives under the administration of righteous laws and does right, lives above the law and is free; he does just as he pleases all the time, for he is never pleased to do wrong; consequently the law has no claim on him, and this is all the freedom there is worth living for, in heaven, on earth, or in hell.

The prophet Daniel foresaw, many ages since, that, in the latter days, the God of heaven would set up a kingdom that should never be destroyed, and the same God, having his eye on the same kingdom continually, knowing there was no government on earth that would suffer his infant kingdom, which he was about to set up to exist in their midst, inspired wise men to write a constitution, as the foundation for as free, independent and glorious a government as man was then capable of enjoying; and which was adopted as the constitution of the United States of America, more than sixty years since.

While the principles of that constitution prevailed, while men were governed by them, justice was executed in equity, man was free, and truth looked abroad and rejoiced in the freedom of the people; and, in process of time, God sent his prophet in the midst of that people and commenced his work; a work long before predicted, even the establishment of a kingdom that would ensure righteousness, liberty and peace, to all the inhabitants of the earth; the constitution, principles and government of which should control the rulers as well as the ruled; and make every man amenable to a higher power; securing universal liberty to right, and ensuring universal destruction to wrong.

But under the administration of the American constitution, the inhabitants of the Union had so corrupted their ways before the Lord, and imagined up unto themselves so many strange gods, that there was little space in their midst for the reception of truth; so that when the Prophet Joseph began to proclaim the fulness of the everlasting Gospel, as revealed to him by the angel flying through the midst of heaven, very few could receive it. The hearts of men were so generally turned towards idols, that it cost him years of hard labor to establish the Church of Jesus Christ of Latter-day Saints, with only six members, on the 6th of April, 1830; and so great has been the ignorance, idolatry, superstition and wickedness of governors and judges, rulers and ruled, priests and people, from that day to the present, that justice, equity, and truth have been obliged to hide at mid-day, and flee at midnight, or risk the death of martyrs.

Not that all the inhabitants of the Great American Union have raised the deadly weapon, against the principles of eternal truth;—*far from it*. Few, comparatively, have been the actual murderers of the Saints, many have been *accessary* before the fact: many have *rejoiced* after the fact; many more have *stepped quietly behind the curtain* as they supposed, *washed* their *hands* in self *complacent innocency*, and whispered in each others ear, "'twas a mean act, but I'm glad he's dead;" while *millions*, MILLIONS more in their *ignorance, thoughtlessness and fear*, have

remained quiet and peaceful; and have not considered that so long as they remain thus, and do not *raise* the *voice* of *reprobation* against the *murderers* of God's prophets, they are *partakers* of the evil *deeds* of their fellow countrymen, and innocent blood is staining the borders of their garments, and a priest-ridden, ignorant people will have to pay the debt.

Men cannot fight truth, life, or salvation without a medium of communication; consequently, when the truth was proclaimed by the Prophet, and men wanted to oppose and fight it, they had to oppose and fight those who believed and received it, who obeyed and practiced it; and those thus receiving the truth were made the medium of violence against the truth; and the wicked vainly supposed that if they could destroy the channel of communication, that truth itself would cease from the earth. It *has* not been, it *is* not against the Saints, as individuals, that the sword has been drawn. Most of them have lived for a long time like other men, respected and beloved by their neighbors and acquaintances, insomuch that they were sorry to part with them; but, when they embraced the *fulness* of *truth*, their wicked neighbors could not bear it, they must drive truth from their midst, and the only way they could accomplish it was to drive the individuals who had received the truth. The only way to get at the truth or falsehood, the good or evil spirit that is in a man, is through the medium of the man himself; hence every man is responsible for his own belief, faith, practice, and the spirit he harbors within himself, whether it be good or evil.

Mormon is the name of an ancient prophet, and signifies *more good*. "Mormonism," a new coined word by the enemy of all righteousness, with which to reproach the Saints of the last days, signifies, ALL TRUTH, PRESENT, PAST and FUTURE; and the "Mormon's" creed is *the truth, the whole truth, and nothing but the truth;* and this creed is what the devil and all his imps are eternally fighting against, and not against the believers of that creed, only, so far as the *truth influences their actions.*

From the first opening of the Book of Mormon by the Prophet Joseph, in the State of New York, truth found its haters, and the Saints their persecutors; from which they retired to Kirtland, Ohio, and in that State the Prophet was dragged from his bed at midnight, tarred, feathered, pounded, dragged over the frozen ground by his heels, and left for dead, by professing christian preachers and their followers, who, doubtless, thought they were doing God service; but did they think they were protecting Joseph in his constitutional rights?

A temple was built at Kirtland, and great improvements were made in the town; persecution followed, and the Saints passed on to Missouri, where they were mocked, scourged, imprisoned, persecuted, their houses burned, goods confiscated, men, women and children indiscriminately massacred, in sight of the constituted authorities; and those who survived, old and young, naked and helpless, driven from Missouri by the exterminating order of Governor Boggs; while their prophet and his companions were incarcerated in prison, on the edict of a mock court, and fed on human flesh.

The next refuge of the Saints was at Nauvoo; beautiful for situation, but then a land of bushes, swamps, sloughs, musquitoes, miasma, fever and ague; a land depopulated by malaria, disease and death; speedily converted into fruitful fields and gardens, interspersed with comfortable and respectable dwellings for twenty thousand inhabitants; abounding with fruit and grain in great variety; overlooked by the Temple of the Lord; planted and reared at the sacrifice of thousands of lives by an unhealthy climate, and constant fatigue in watching the mob, to prevent the midnight incendiary and assassin. When Joseph the prophet, and Hyrum the Patriarch were massacred in Carthage jail, by the hands of a daylight mob, while under the arrest and supervision of Governor Thomas Ford and the pledge of the faith of the State, and while his excellency was satiating his appetite at the table of his murdered victim, in the city of Nauvoo. O ye Gods of Eternity, did not the heavens think that this infernal treachery of plighted faith ought to have satisfied all hell?

But were the sons of earth satisfied with the sacrifice? Let the burning houses and grain stacks, the murdered women and children of Hancock county answer.

Let the officers and soldiers of Governor Ford, who were sent to Hancock to prevent the legally constituted authorities of said county from fulfilling their oaths, in protecting the citizens from violence and death, answer! Let the tombs respond.

Persecution followed persecution, and mob followed mob, until, for the salvation of the Union, all the Saints, who could get away by the skin of their teeth, leaving their houses, gardens, barns, fields, improvements, and millions of wealth, to the prey of devouring avarice, left Nauvoo in February 1846; following Brigham Young, the illustrious and legal successor of Joseph Smith, in the presidency of the Church of Jesus Christ of Latter-day Saints as their prophet and guide; and, like the followers of Abraham, not knowing whither they were going, journeyed westward in a most inclement year and season, buffetting snows, hail, sleet, wind like a tornado, sometimes not a tent left standing in camp over night; women and children on the naked earth open to the sky; creeks and rivers impassable, sun, moon, and stars not seen for eleven days at a time; not a spear of grass on the prairie, or bud on the trees; scores of families without a morsel of bread, teams dying with hunger, bending their course west by south to labor occasionally in the borders of Missouri for a morsel of bread; planting a colony at Garden Grove, and another at Mount Pisgah; without compass, chart, or guide, or even an Indian trail, looking out and making roads and bridges through the length of Iowa, they arrived at Missouri river in June.

Almost immediately after their arrival, they were followed by Captain J. Allen, with a call from the general government for five hundred troops for United States service against Mexico, who were immediately marshalled to his order, whilst wives, mothers, sisters, sons, daughters, friends and teams were left standing on the prairie, to risk their fate against famine, tomahawk, cold, disease and death; and by the remaining aged, infirm and boys, all these widows and orphans, through toil and suffering untold, were located on the western bank of the Missouri river, at Winter Quarters, and more than seven hundred houses were erected in about ninety days: but with all this labor, toil and building, many were glad to find caves and dens in the earth, where to lay their heads during the inclement winter; without sheep skins or goat skins to cover them, or corn enough to satisfy hunger.

The "Mormon Battalion," of more than five hundred effective men followed their beloved leader, Lieutenant Colonel Allen, to Fort Leavenworth, where he died deeply lamented. Immediately after the death of Colonel Allen the battalion was dogged to Santa Fe, under unnecessary and forced marches, by that miserable excuse for a human being, Lieutenant Smith, which unnecessary force, with the poisons they were compelled to take from a quack surgeon, (a broken down shoemaker!) Sanderson, broke many of their constitutions, and those who survived returned from Santa Fe to this place, while a great majority continued their march to Alpasso, under the command of that worthy model of Irish generalship, Colonel Cook; buffetting rocky kanyons, sand plains, trackless deserts, and thirst, subsisting on hunger and fresh meat without bread, and making a new road to San Diego, met General Kearney, (an honor to his nation,) just in time to save him from the grasp of treachery, and California from the re-action of Mexican influence, and the treasonable aspirations of an aspiring demagogue, opened a vein of gold of immeasureable extent, which has been longed for and sought after for centuries, and which has made nations drunk in prospect, and many who survived their toils returned to their families with less than a day's man's wages; having made the nation rich beyond a parallel.

President Young, with a few followers, for a few only could be fitted out for want of means, left Winter Quarters in April 1847, and making a new road on the north of the Platte to Laramie, repairing the old road from Laramie to Bridger, and forming a new road from Bridger to this place, through defiles and kanyons, hitherto supposed to be impassable by mortal man, and mountaineers too, united their strength in this valley, and commenced planting, this day three years, about one quarter of a mile south-east of this house, with no cheering prospect before them but the earth, covered with black crickets, Indians naked and loathsome, and for their music the dark doleful howl of the prairie wolf.

Compare that prospect with the present; see the thousands and tens of thousands of acres of wheat, and other grains, in this and the other vallies of the mountains, some two hundred miles distant, without a cricket to molest, and say what hath God wrought for the good of his people? President Young sought diligently to lead this people to a Latter-day Canaan, to a place in the mountains, where men could live in peace. He has done it, and in this journey God would have no one to guide his servant but his Spirit, as it did the father of the faithful thousands of years ago.

To the stranger within my hearing I need add no more, and yet I will say, the golden beds of ore which you are seeking after, and for which you have left your pleasant firesides, and the ease and luxuries of life, and for which thousands and tens of thousands have, and will lay down their lives, you are indebted under God to the toil, the suffering, the labors of the "Mormons," and their lonely half-fed, patient-waiting, widows and orphans.

To the weary traveller who seeks a loaf of bread at our hands, if you find it, under God, you are indebted to the toils and sacrifices of the "Mormons."

To the United States: If you wanted to know the value of the mountain valleys, you could only learn it through the patriotism and perseverance of the "Mormons;" all others were too limited to explore and settle them, and when settled, too avaricious to cultivate; they think that they can get gold faster by going to the mines. Hence, if you want to know what will preserve the Union of this great and glorious Republic for ever, you must learn it from the "Mormons."

They are your friends, and the friends of all men who delight in doing good; and they are ready to lay down their lives for the salvation of their fellow men who will do right, which all men will do, if they practice the principles of the Constitution of the United States inviolate, for it was given to the fathers, by the revelations of Jesus Christ, and is verily true.

Before I close, I want to tell my hearers what the kingdom of God consists in; the inhabitants of that kingdom who have been pronounced by the Courts of Missouri, as treasoners against the general government. The kingdom of God, which Daniel saw, would be set up in the last days, which last days are on hand, and which kingdom is now set up, consists in securing to every member thereof the privilege of free trade and salior's rights, of securing to every man living the privilege of worshipping God according to the dictates of his own conscience, if he does not disturb his neighbor; whether he be a devotee of Wesley or Mahomet, Calvin or Juggernaut, Knox or Charlemagne, Pope or Protestant; provided he minds his own business, and lets other people's alone; this is the faith of "Mormons," and this should be the prerogative of all civil governments, to protect all men in their religious belief, which is an individual matter between them and their Gods, and that on personal responsibility alone, and this is all that any civil government has, or ought to have to do with religion; for every man should be responsible to God alone for his religious faith.

Publish this ye *editors* of truth, ye servants of God, ye messengers of salvation, ye well wishers to the family of man, that while "Mormonism" lives, and its leaders are to be found, there may be found the principles of light, of liberty, of truth, according to the Constitution of the United States of America, in its purity, practiced and enforced on all its citizens: and all of every nation, kindred, tongue, and people under the whole heaven, who will embrace those principles will embrace *Political Mormonism.*

What is the difference between the kingdom of God and all other kingdoms? Simply this: because the kingdom of God does insure and secure religious freedom of thought and action to all its citizens, provided they do right and keep the laws of the land; and if the executive, legislative, and judicial officers of the United States had executed the laws and principles of the great charter of the nation in righteousness, all men living under their administration would have exercised religious freedom according to the intent of that Constitution, for in that are embodied those germs and principles, needful in the origin of a perfect government; and in that event God's kingdom could have been set up and prospered in our happy land, and the Union been perpetuated.

One word more for the United States: If Congress will quit their quarrellings and fightings, and hard speeches and long speeches, and back-bitings, and face-bitings, and contentions, and evil surmisings, and with one heart, and action, and good will, attend to the work of the nation for which they were elected. If the legislators of the different States will overcome their personal animosities and political feelings, and devote their time to the good of the people, instead of spending hundreds of ballottings for the election of a presiding officer. If the authoritative powers of States and nation will speedily turn away from their slothful neglect of the people's business, and of spending the people's money by millions without returning a just equivalent, and consider the nation one, and not a Northern and Southern two, they may yet preserve our sacred Union; but if they shall continue their present course of operation, no power of earth can save the Union, although we, "Mormons," will contend for it so long as a shoe latchet is left with which to tie it together.

Next, music by the band, and cannon roaring, when the following "Ode to Deseret," composed by Miss E. R. Snow, was spoken by Mr. Edgar Blodget, one of the twenty-four young men.

Hail! our infant, growing State!
Refuge for the good and great—
Noblest honors thee await,
State of Deseret.

While commotions shake the world—
Thrones and sceptres downward hurled;
Lo, a banner is unfurled
Here in Deseret.

See a glorious standard rise,
Reaching to the upper skies,
Kindly greets the pilgrim's eyes
Now in Deseret.

Truth which from the world has fled—
Truth on which the nations tread,
Fearless lifts its royal head
Here in Deseret.

Justice, gem of matchless worth;
Peace, that's taken from the earth,
Blooming with celestial birth,
Reign in Deseret.

(To be continued, if we obtain the next number of the "Deseret News.")

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1850.

To Presidents of Conferences and their Secretaries.—The Presidents and Secretaries of all the Conferences in Great Britain, Ireland, Isle of Man, and the Channel Islands, are hereby requested to hand in the reports for their respective Conferences by the 10th day of December next. The report should be made up to the 1st day of December. The items we require are the Number of Branches, High Priests, Seventies, Elders, Priests, Teachers, Deacons; excommunicated, dead, emigrated, baptized, present number of members, and in all cases let the number of members include the number of officers and scattered members, or those not attached to any branch. The names of the President and Secretary. We hope the Presidents will see that the reports are supplied by that time, as we do not wish to delay the Star by waiting for them.

We are compelled to leave out the continuation of Brother Linforth's article on "Baptismal Regeneration," to give place to the important news from the Valley. We expect to resume it in the next number.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN AND ADJACENT COUNTRIES.

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

(*Continued from our last.*)

The following resolutions were then adopted :—

That Elder Eli B. Kelsey succeed Elder Margetts in the presidency of the London conference.

That Elder Cyrus H. Wheelock succeed Elder Gibson in the presidency of the Manchester conference.

That Elder Lewis Robbins succeed Elder Cummings, in the presidency of the Sheffield conference,

That Elder James Marsden succeed Elder Dunn, in the presidency of the Edinburgh conference.

That Elder James Bell succeed Elder Ross, in the presidency of the Staffordshire conference.

That Elder Joseph W. Johnson succeed Elder Watt, in the presidency of the Preston conference.

That Elder Isaac C. Haight succeed Elder Booth, in the presidency of the Cheltenham conference.

That Elder Jesse W. Crosby succeed Elder Kelsey, in the presidency of the Warwickshire conference.

That Elder Haden W. Church succeed Elder Wheelock, in the presidency of the Herefordshire conference.

That Elder Jacob Gates succeed Elder Robbins, in the presidency of the Leicestershire and Derbyshire conferences.

That Elder Robert Menzies succeed Elder Marsden, in the presidency of the Bradford conference.

That Elder James H. Flanigan continue to preside over the Birmingham conference.

„	Joseph Clements	Glasgow	Ditto.
„	George Halliday	South	Ditto.
„	John Spiers	Bedfordshire	Ditto.
„	Thomas Smith	Norwich	Ditto.
„	Hugh Findlay	Hull	Ditto.
„	John Lyon	Worcestershire	Ditto.
„	James Mc. Naughten	Channel Islands	Ditto.
„	William C. Dunbar	Southampton	Ditto.
„	George Kendall	Dorsetshire	Ditto.
„	Glaud Rodger	Liverpool	Ditto.
„	Lorin Babbitt	Lincolnshire	Ditto.
„	John S. Higbee	Newcastle-on-tyne	Ditto.
„	John Kelly	Isle of Man	Ditto.

That the branches of Carlisle, Dalston, Annan, Alstone, and Brampton, be detached from the Newcastle-upon-Tyne conference, and form a conference of themselves to be known as the Carlisle conference, and that Elder Appleton Harmon take the presidency thereof.

That the branches of Shrewsbury, Asterley, Llanymanach, Pool Quay, Montgomery, and Lightwoodgreen, be detached from the Liverpool conference, and form a conference of themselves, to be known as the Shropshire conference, and that Elder Joseph W. Young take the presidency thereof.

That the branches of Whitchurch, Market Drayton, and Prees, be detached from the Staffordshire conference, and annexed to the Shropshire.

That the branch at Newtown be detached from the Welsh jurisdiction, and annexed to the Shropshire conference.

That the branch at Southport be detached from the Preston conference, and annexed to the Liverpool.

That the few members at Mold be detached from the Liverpool conference, and annexed to the Flintshire, under the Welsh jurisdiction.

That the Saints in Newport, Stafford, and neighbourhood, be detached from the Staffordshire conference, and annexed to the Birmingham.

That the branch at Great Grimsby be detached from the Bradford conference, and annexed to the Hull.

That the branches of Ledbury, Keyson Street, Old Storage, Pippin Hill, Ridgway Cross, and Froomes Hill, be detached from the Herefordshire conference, and annexed to the Worcestershire.

That the Portsmouth and Gosport branches be detached from the London conference, and annexed to the Southampton.

That the Saints in Salisbury be detached from the South conference, and annexed to the Southampton.

That the branches forming the present Clitheroe conference be annexed to the Preston conference, when Elder Moss leaves for America.

That Elders Moses Clawson and David Smith be appointed to labour in the Dorsetshire conference, under the direction of Elder Kendall.

That Elder Kelly, of Galloway, be appointed to labour in the Worcestershire conference under the direction of Elder Lyon, and that he be authorised to appoint some elder or priest to take charge of the Saints in Galloway.

That Elder Claudius V. Spencer be appointed to labour in the Leicestershire and Derbyshire conferences, under the directions of Elder Gates.

That Elder Burton be released from the Lincolnshire conference, and be appointed to labour in the Edinburgh for the time being, under the direction of Elder Dunn.

That Elder Job Smith be released from the Norwich conference, and appointed to labour in the Bedfordshire, under the directions of Elder Spiers.

That Elder Gilbert Clements be appointed to preside over the church in Belfast and vicinity, and that he have permission to call Brother Dennison to his assistance, and others if necessary.

That Elder E. Sutherland be appointed to preside over the church in Dublin and vicinity.

That Elders G. B. Wallace and Levi Richards be accepted as travelling Elders, under the direction of the presidency in this land.

Elder F. D. Richards.—I would much rather have heard Elder Pratt present before you the items of instruction which I am about to present, than to do it myself. I feel deeply sensible that much is made to depend upon the instructions given to instructors. A great deal depends upon the wisdom, diligence, and faithfulness of the presiding Elders of conferences and branches as to what is accomplished in the work of the Lord—it is by your influences severally in your spheres of labor. Your instructions and examples are effectual upon the people, hence the vast importance of their being consonant with the word of God, and dictated by his Holy Spirit that they may have free access to the hearts of the Saints, and increase their excellence in the sight of God and the Holy Angels. You as the luminaries of the people should be diligent to reflect truly and faithfully all principles of doctrine and other instructions which are from time to time given you by those who are appointed over you in the Lord. One man cannot be in all places to administer the word of God; but he sends forth the instructions which he receives through others to the people; if those whom he sends forth possess the same spirit, and like our Lord Jesus Christ, do not their own will but the will of Him that sent them, then they to whom these are sent will receive the same instructions, partake of the same spirit, and will vie together from first to last to carry out any measure necessary for the furtherance of the work of the Lord. Herein is the power of God made manifest through His people to the world, by their union of faith, their concert of action, being all led by the Holy Spirit to mind the same things. One part of the great work which is assigned to us, is the emigration of the Saints to Zion; in performing which, the presidency in Liverpool have found many difficulties. Instructions to the Saints, how to prepare themselves and arrange their

effects to emigrate, have been repeatedly published in the STAR, in the most explicit manner; but notwithstanding this is done, letters come in almost daily, calling for the information which has been so plainly and frequently published; to answer which, imposes a heavy tax of time and labor upon the office. If the Elders take it upon themselves to set forth and carry out the instructions contained in the STAR, upon this and other subjects, it will save much labor, much anxiety, and much expense to all the Saints concerned, as well as ourselves. There are many reasons why the general instructions which are published in the STAR upon all subjects, should be reiterated frequently in the ears of the people, in the public congregations of the Saints, and in the counsel of the Priesthood. One reason is, some of the Saints are unlearned, and perhaps can scarcely read at all, many dwell in the pits of the earth, almost from one week's end to the other, we feel in our hearts to compassionate them in their servile condition; many who can read are apt to forget what they have read, their minds being often troubled with the cares of the world, which choke the word; consequently, their minds need an occasional stirring up to remembrance. Another reason is; as people come into the church, obtain the spirit of the work, and become acquainted with our method of business, if they have the means they gather out, and new members are added to the church daily who have not read the STARS, and of course know nothing of the instructions that have been published in them; consequently, if the Elders do not instruct them upon these subjects, they remain unacquainted with them, until they wish to emigrate, then they institute an enquiry, too often at the office instead of their proper president. The primitive condition of the churches, arising from the fact of our sending off those best acquainted with the counsels and instructions of the church; also the departure of presidents of conferences best qualified for the work, and their places often supplied by others less experienced and unacquainted with instructions formerly published, render it necessary that the presidents of conferences and branches should acquaint themselves thoroughly with all the epistles and instructions which have been published from time to time, by the Presidency in this country, and also those published by the First Presidency. Brethren, these things are necessary, in order that we may efficiently co-operate in building up Zion; for unless instructions can be sent forth, and promptly acted upon, the measures of the Kingdom of God can not be accomplished. One item upon the subject of emigration is worthy of more particular remark; viz., when the printed letters of notification are sent from the office, to inform the persons when the ship will sail, if they cannot go in that ship, and immediately return an answer to that effect, their deposit money can be transferred, so as to apply on their passage in any subsequent ship, but if they return word they will go, and then fail, they subject us to a heavy loss, besides they must themselves lose their deposit money. When the James Pennell sailed on the 2nd inst., several berths were vacant, which might have been occupied just as well; if the persons who failed to occupy them had returned word that they could not go on receiving their letters of notification. Several were anxious to go out in that ship whom we were obliged to refuse, because others who did not go had informed us they would. It is not required that all persons should go who are notified, but it is required, that when they are notified, they should immediately inform us whether they can or cannot go; then others can be notified, who stand ready to take their place. This is a matter of importance, £100 may easily be lost through a trifling neglect.

Another subject which is worthy of your studious and prayerful consideration is, the circulation of the printed word to the uttermost, throughout your conferences. The Books of Mormon, and Doctrines and Covenants, are not so highly appreciated by the Saints generally as they would be, if the Saints were more familiar with their contents; and it cannot be expected that intelligent people will become believers in them, until they become somewhat acquainted with their precepts. These books cannot be too extensively circulated, nor their contents too well understood. They contain the words of Holy Prophets and Apostles. They contain the words of Holy Angels. They contain the words of the Lord Jesus Christ to his people on earth. In them is plainly predicted many important events which are now being fulfilled. They also declare what shall befall the present generations of man until the coming of Christ. In them is definitely pointed out the order of the Church,

and the duties of the several officers thereof, in a manner too plain to be misunderstood by those who are blessed with the Holy Spirit in their minds. The instructions contained in these books are of that momentous import that justly entitles them to the consideration of all men. They should be read by every family that can read throughout the nation, and it is quite inexcusable for the Saints to remain ignorant of their precious contents. It is the duty of the teachers throughout all the conferences, to ascertain who have, and who have not these books, and to teach such as have not to obtain them, and search them as for the treasures of life. If there are any who are unable to purchase them, the presiding Elders may devise such means as they deem fit, to provide the worthy poor with these invaluable treasures of knowledge, that while they are impoverished with excessive toil for a morsel of bread, they may be fed with the words of life, that their spirits may sustain them under their privations and hardships, until the day of their deliverance shall come. Some valuable hints upon the method of accomplishing this are contained in the late minutes of the Warwickshire conference, by Elder Eli B. Kelsey. Beside the circulation of these books, should be attentively considered, the circulation of the various publications of the church which have been written in elucidation and defence of the different doctrines of our Holy Faith The press is a most powerful and prolific means of spreading the knowledge of truth. Each book, pamphlet, or tract, is a preacher, exhorter, or defender of the faith; testifying of the things which we do know, and which we most assuredly believe. The words of a man of God, as the seed sown broad cast, fall upon the congregations of the people, like the various kinds of soil mentioned by our Saviour, some being good in which the word takes root; but much of the precious seed falls upon the way side, on stony ground, or among thorns, and consequently becomes choked, withers away, or is altogether plucked up by the fowls of the air; while a small proportion takes root in good tender hearts, and brings forth, thirty, sixty, and sometimes an hundred fold. But the silent printed messengers often go where the servants of God cannot obtain audience. By accident or design, they find their way into the drawing-rooms, and parlors, of those who would be unwilling to jeopardize their standing in society by openly listening to our words. Many who like Nicodemus of old, desire to know (unobserved) what these things mean, can entertain such silent preachers in the retirement of their bedchambers, if the general observation of the family is considered dangerous, or unpopular, and there learn what they must do to be saved. The words of life read under these circumstances, are not so soon forgotten. These small exponents of the faith often carry home with true deliberate aim, the arrow of truth to the heart, and create an uneasiness to know if these things are so, till constrained to venture forth, they seek the assembly of the Saints. (carefully however at first, lest he should be noticed). The words of truth are sweet to the honest soul, he drinks, and drinks, and drinks again, until the gracious influences of the Holy Spirit in confirmation of the truths which he has heard, produces in his mind that satisfaction and delight, in the society of the people of God, which he can find no where else, he shakes off his timidity, he realizes the potency of those truths which so fully satisfy his soul, and boldly dares to give a reason for the hope which he sees before him in the Gospel. Finding his reasons unanswerable, he rejoices in further exploring, and more zealously advocating the newly-discovered truths of heaven, in doing which, the Holy Spirit aids him; convinced of the excellence of the knowledge of God, he becomes obedient to the ordinances fore-ordained of heaven for his salvation from his sins, and receives the testimony of Jesus,—his joys are now increased in the Lord,—he seems inseparably attached to the doctrines of life, insomuch that they appear to have become a part of his nature; while the idle and sinful enjoyments of sensuality in the pride of life in which he used to delight himself, have altogether lost their relish for him. He being now in Christ a new creature, old things have passed away, and all that is before him appears new. His course of conduct now so changed and exemplary, preaches to his family, kindred, and friends, with a persuasion tenfold more powerful than Cambridge eloquence, until as in numerous instances which have come under our observation, the whole family, one after another, are induced to render obedience to the faith, and walk together as the heirs of the grace of life. This glorious

end attained, their united influence is felt among a numerous circle of friends, more or less of whom are, by reading the publications and conversation, convinced of the truths which but a few days or weeks before they persecuted: and all this the effect of secretly perusing a single tract carried into the house by a servant. A gentleman who was educated for a Church of England clergyman, recently informed me, that his attention was first attracted by the regular absence of his servant; upon inquiring into the matter, she presented him with a syllabus of the course of lectures which she was attending; he was induced to attend a lecture, the subject of which was named on the bill; the result is, his own and another family connected by marriage, are families of Saints; and he dates their conversion from the circumstance of his calling his servant to account for the manner she spent her absent time, when she presented him the syllabus of lectures. Instead of a clergyman preaching the doctrines of a church "*as by law established*," he is an Elder in, and advocates the doctrines of the Church established by the commandment of Jesus Christ, and the ministry of Holy Angels. Seeing, then, brethren, that so small portions of the printed word as a TRACT, and a BILL announcing a course of lectures, lead to so great and glorious results, in the hands of servants; let us all seek to *serve* the people faithfully with BOOKS, PAMPHLETS, and the STARS, in their own private dwellings as well as at our public assemblies. The vast amount of good that may be effected by them, renders it extremely desirable that you employ the devices of your enterprising minds, to give them as widely extended a circulation as possible.

I will further add, your time and talents will be more profitably occupied in instructing the priesthood and Saints in their duties, than in commencing the work in new places, generally. Let the travelling Elders and Priests minister to the world, and build up new branches as the Spirit may direct, while you feed the flock, and teach them how to spread forth upon the right and left.

These few important items are deemed worthy your notice; may your attention to and action upon them, increase your abilities to do the will of God, and make you abler ministers to the great and good people over whom you are called to preside.

In conclusion, allow me to congratulate you, my beloved fellow-servants, upon the great success which has so generally crowned your labors in your various conferences. Your labors have not been in vain in the Lord. Thousands will rise up and bless you in the great and coming day. As the time of President Pratt's departure draws near, I view in perspective the duties of the presidency rolling in upon me like the mountain wave; but by your prayerful co-operation, and the exuberant blessings of the Holy Spirit, I hope to be able to stand with you open and without rebuke; accomplishing the good pleasure of the Lord concerning us, until we finish our course with joy.

NEWS FROM THE VALLEY OF THE GREAT SALT LAKE.

THE SAN PETE SETTLEMENT.—BAPTISM OF MANY OF THE "GOLD DIGGERS."—THE CROPS.—THE PRICES OF PROVISIONS AND LABOUR.—COMMERCE AND IMPROVEMENTS.

Great Salt Lake City, July 31st, 1850.

Brother Orson Pratt,—Agreeable to our engagement, I have let no opportunity slip of writing to you when I could see a reasonable prospect of my letters reaching you; but it is so long between times of writing, that I can give you but little idea of the things that are passing around us, but will name a few.

The presidency, with brother Parley P. Pratt, Ezra T. Benson, and myself, meet and call upon the name of the Lord often, in an upper room at President Young's house. You are always remembered in our prayers, as also those of the

twelve who are abroad, and all others. The warmest feelings of perfect satisfaction exist towards you in the breasts of the presidency. I name this, as I have the pleasure of meeting with them in their councils, and know their feelings, and think it may not be unpleasant to you to hear them. Father Morley has just returned from San Pete on a visit. He says, that settlement is prospering; the people are in fine health, &c. They have every prospect of a fine crop of spring grain. He is in favor of keeping up the settlement, and wishes to have its numbers increased. Brother Parley P. Pratt and family, have probably endured as much hardship and poverty as any in the Valley; but, by extraordinary exertions, he has opened and worked a new road from this to the Weber, and has already received one thousand dollars in toll from the emigration, which is relieving him of some of his embarrassments. Great numbers of emigrants are passing through the city daily, and have been since the 20th of May. Flour sold to them before harvest at one dollar a pound. Most of the winter grain is now harvested; the earliest kinds were injured by a frost which hurt it when in bloom Our flour mills, five in number, are all crowded, grinding for the emigration, who are hanging round in hungry hordes, begging for enough to feed them to the gold mines, for which they pay twenty-five dollars per hundred. Quite a number of gold diggers have come from the States with their knapsacks on their backs: hundreds have taken Hasting's cut off: numbers are being baptized and are remaining here. Our city has been filled with lawyers, doctors, priests, merchants, mechanics, &c., &c., who, after cursing Joseph Smith all their lives as a money digger, are marching half distracted with excitement and gold fever, to quietly lay down their honorable, legal, or sacred professions for the honorable calling of money diggers. The brethren here have bought a great many horses, harneses, carriages, wagons, &c., from the emigrants. A first-rate wagon which would cost in the States one hundred dollars, frequently sells for twenty. Carriages worth one hundred and fifty, frequently sells for thirty. Beef is worth ten cents per pound. The prospect for the spring crops is generally good. The Valley produces every variety, from as heavy grain as ever grew, to that which is not over six inches high, with stalks few and far between, but with great big heads. Some speculators have neglected to water their grain. I sowed eight acres on the low lands of Jordan, it was overflowed by the high waters and destroyed; the river having risen four feet higher than it has ever been known before by the oldest inhabitants. The Lake Utes have been quite friendly since the drubbing they received last winter. The Utah settlement have large fields of grain. The Weber river overflowed its banks, and did considerable damage to the farmers in the neighbourhood of Ogden city, and carried off the bridge near Brown's Fort. The thermometer has stood from 100 to 103 degrees in the shade at noon, most of the time during the last fortnight. A great abundance of snow on the Twin Peaks, and on the neighbouring mountains, in plain sight of the city. Thomas Williams has erected a large store, two stories high, seventy feet long, and twenty-five wide; he expects to fill it with goods in a few days. Messrs Reeces have also erected a large store-house; another has been erected for Kincade and Livingston. Other goods are arriving. The 24th was a very fine display of eloquence, gaiety, wisdom, and zest. My health is poor, and the wheel of fortune seems rather to run me under. Wood is worth ten dollars per cord; lumber five dollars per hundred; wheat, eight dollars per bushel; adobies 7s. 3½d. per hundred; common labour 8s. 4d., mechanics 12s. 6d. per day. We expect as soon as the emigration passes, breadstuffs will fall. There has been very little Indian corn planted this season, but it generally looks well. Father and mother send their good feelings and blessings to you, and to brother Richards, and all the elders in the mission. I received two numbers of the MILLENNIAL STAR by last spring mail, one for July, and one for August, 1849. We have had but one mail here this season: it was brought by Thomas Williams: have not received any intelligence direct from California. Captain Stansbury has completed the survey of the Salt Lake, and will start for the States the first of September. With sentiments of high esteem and friendship, I subscribe myself your friend and brother,

GEO. A. SMITH.

IMPROVEMENTS IN GREAT SALT LAKE VALLEY.

PROGRESS OF THE STATE HOUSE.—PROSPERITY OF THE SAINTS.—NEW SETTLEMENT IN LITTLE SALT LAKE VALLEY.—ABUNDANT HARVEST.—IMMENSE TRAVEL THROUGH THE GREAT SALT LAKE CITY TO THE GOLD MINES.

Great Salt Lake City, July 31st, 1850.

Elder Orson Pratt,—Beloved Brother,—We once more cheerfully take up the pen to commune with you, and give you some items of news. If we can arrange it, and it appears wisdom, we shall send some men from here this fall to assist and help to carry on the work in those distant islands.

We are not now prepared to send any orders in relation to the appropriation of any poor funds, which may have accumulated in your hands, but expect in about six weeks, to send orders and instructions in relation to that matter. We therefore expect you to be ready to answer the order when it comes, and otherwise carry out the instructions which may be sent from time to time, according to the best of your ability.

These are all the business items we have on mind at present, but the September conference will soon be here, and after that, you may expect to hear from us again.

Our prospects in this place are cheering and exceedingly gratifying, and as it always was in this church, the people are making improvements with a rapidity unparalleled in history, ancient or modern. Three years ago, this was a wild uncultivated wilderness. A few men were then labouring with all their mights, on the principle of faith, under the most trying circumstances to make preparations to raise bread to sustain life; living in wagons and tents; and now, there are thousands of good and substantial houses; extensive farms to the north, south, and west, loaded down with the good things of this life; a smiling, cheerful, industrious, intelligent, and happy people, dwelling amidst a sea of gardens, and every thing on hand that can be considered necessary, for the comfort and happiness of the Saints. Emigrants are astonished to see, as they say, an "old settled country" in the midst of the mountains, far from the turmoils, sorrows, vexations, and political warfare of the civilized world; and it is astonishing to ourselves to see the vast amount of labour that has been performed by the Saints in so short a time, and nothing but the power of the Almighty to sustain them could have enabled them to accomplish it.

Our State House will soon be finished and ready for business.

The Public Store House is not progressing very fast, yet it is contemplated finishing it this fall. There are several large stores in course of erection, which will soon be completed. One owned by Messrs Williams and Blair, one by Reece and Clawson; one built and owned by the church for Messrs. Livingston and Kincade, one by Mr. Thomas, and one contemplated by Messrs Halladay and Warner. The Public Bath House is nearly finished. A public Market House 24 by 100 feet is under contract, and several large boarding houses are in contemplation for this fall, besides dwelling houses, almost as you may say, innumerable. The San Pete settlement is in a fair condition; Utah not so good. We anticipate forming an extensive settlement in Little Salt Lake Valley this fall, and these, with a good road to be worked to the Salt Lake, building mills, bridges, harvesting and a multitude of other business will probably be sufficient employment, to keep the Saints busy during the present season.

Presidents Young, Kimball, and some others have started to day on a visit to the San Pete. They and their families are all well. It is a general time of health with us, and the crops look flourishing. We have a good prospect for an abundant harvest.

We shall mail some numbers of the *Deseret News*, but confess we have no great faith in their ever reaching you; but the news of the doings of the 24th of July, you will get through the *Guardian*, if you get it at all through the papers.

Yours as ever in the covenant,

W. RICHARDS.

Great Salt Lake City, July 28th, 1850.

Dear Brother,—Peace and health reign in this valley, and crops were never so abundant as the present year. The flood of travel exceeds every thing known since the crusades to the Holy Land. The general news you will have without my writing it. We have great meetings, great preachings, great doings, and noble hearts. The Lord has multiplied exceedingly our blessings as a people. As to myself and family, we are in poverty, and our days are passing away, and our strength wasting with exceeding toil. But it matters not, there are more states of existence than one, and there are riches besides this world.

I expect to see you next season in this Valley. May God bless you and the Saints in England, is the prayer of your brother,

PARLEY P. PRATT.

Elder Orson Pratt.

WE ARE THE SONS OF ZION.

BY W. W. PHELPS.

The watchmen on the tower,
Are telling of the night;
The day-star o'er the mountains,
Declares the morning light.

CHORUS.

We are the sons of Zion,
That hold on Nephi's rod;
The royal seed of Israel,
The kings and priests to God.

The ensign on the mountains,
Will shortly meet the eye;
Glad tidings to the nations,—
Oh, hear the watchmen cry!
We are, &c.

We live in Salt Lake Valley,
With health and freedom blest;
To fit ourselves for glory—
A thousand years of rest.
We are, &c.

Great Salt Lake City.

With Joseph first we learned,
Like scholars in a school,
To rear that little kingdom,
Which Daniel said would rule.
We are, &c.

We practice now with Brigham,
On whom the mantle fell,
To purify the kingdom
That we in peace may dwell.
We are, &c.

The watchmen's proclamation,
Is free to every sect;
To Gentile, Jew, and heathen,
To join the Lord's elect.
We are, &c.

We go for free salvation,
Where sin shall none oppress;
The fruits of pure religion
Are peace and happiness.
We are, &c.

LIST OF MONIES RECEIVED FROM THE 19TH TO THE 29TH OCTOBER, 1850.

	£	s.	d.
Richard Tresseder	£2	0	0
William Naylor	0	1	4
Richard H. Attwood	0	11	3
James Walker	10	0	0
William West	10	0	0
John Godsall	15	0	0
James Linforth	5	0	0
Carried forward	£42	12	7

	£	s.	d.
Brought forward	£42	12	7
Henry Evans	5	0	0
Thomas Clark	4	0	0
George P. Waugh	7	16	0
Richard Tilt	5	0	0
Henry Thomas	3	0	0
James W. Cummings	15	0	0
	£82	8	7

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23.—Vol. XII. DECEMBER 1, 1850. Price One Penny.

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(*Concluded from page* 333.)

Much has been said about an act of "prevenient grace" being enjoyed by some infants, or all, to render them worthy recipients of baptism; and I design to show that ALL INFANTS derive this so called "prevenient act of grace" in their favour: that it is not of works on our part, nor conditionally on our part or that of our friends, but an act of "free grace." I have reference to the atonement made by our blessed Lord and Saviour Jesus Christ. To view the grandeur of this atonement, and its universality, it is necessary to ascend its highest pinnacle, and from its summit behold what we inherit from our father Adam, and what we are made partakers of through the blood of Jesus.

Our great parent was placed in the garden of Eden, surrounded with all that could delight the eye, please the ear, or captivate the senses. Indeed, he was placed in the midst of a creation which called from the mouth of its Creator, and ours, the expressive words "very good." There, in the enjoyment of the constant visits of his Maker and angels, he was placed sole monarch of this creation, with permission to gather of all the precious fruits that adorned that beautiful garden but one, and that he was forbidden to taste of under penalty of descending from immortality to mortality, and incurring the further displeasure of Almighty God. This fair scene lasted not long, for man's enemy strove by subtlety to induce Eve to partake of that which was forbidden, assuring her that the decretal of the Lord should be reversed—that in the day they eat thereof they should not die. His efforts succeeded, and man knew by experience that the word of the Lord "is sure and steadfast." Expulsion from Eden ensued, mortality followed, and death closed the scene. Thus was man brought under subjection to the devil. "In Adam all die;" and as we are servants to whom we yield ourselves to obey, the devil claimed our spirits. Thus we see that all the untold millions of Adam's posterity are, without any act or deed on their part, subjected to the penalty attached to his crime. "By one man sin entered the world, and death by sin, and so death passed upon all men." The justice of God demanded that sentence should be executed, but his mercy provided a ransom, even the "Lamb slain from before the foundation of the world," who, being just, could offer an acceptable sacrifice, and the "just for the unjust suffer in our stead."

> "O Son! in whom my soul hath chief delight!
> Son of my bosom! Son who art alone
> My word, my wisdom, and effectual might!
> All hast thou spoken as my thoughts are, all

As my eternal purpose hath decreed:
Man shall not quite be lost, but saved who will,
Yet not of will in him, but grace in me
Freely vouchsafed. * * *
Upheld by me, once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me."

MILTON, Book III.

And still farther, lest man should put forth his hand and take the fruit of the tree of life, and so live for ever in his wickedness and fallen condition, He placed cherubim and the flaming sword to prevent him; for had he partaken of that, we should "have lived for ever according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold it was appointed unto man to die; therefore, as they were cut off from the tree of life, they should be cut off from the face of the earth, and man became lost for ever; yea, they became fallen man." * Then all die as decreed by the Lord, and all shall be raised as decreed by the Lord. "But behold the bands of death shall be broken, and the Son reigneth and hath power over the dead; therefore he bringeth to pass the resurrection of the dead." † "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming," ‡ which is the first resurrection; and "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." § But on the wicked who shall live again when the thousand years are ended, the second death will have effect, for they will be banished from the "presence of the Lord and the glory of his power."

Thus we see the resurrection is as extensive as the fall. It is appointed unto all men once to die, and by the great atonement it is also decreed that the spirit shall be released from its captivity, the body shall be raised, both shall be united and stand before the throne of God to be judged for their own transgressions and not for Adam's, for we now see them redeemed from the consequence of his transgression. This is a grand act of "prevenient grace," which extends to the last unit of all mankind, free and independent of works. And seeing that we have so great an atonement wrought out for us, enabling us through faith on the name of Jesus, and our own works, to come back into the presence of God and angels, ought we not to seek diligently to become acquainted with the remedy for our own transgressions? I mean the gospel. A second act of grace which comes upon all men only with reference to their own qualifications. "We have all sinned and come short of the glory of God," therefore we need some means to reinstate us in the favour of God. We know that our bodies and spirits will be re-united by the atonement, the Saviour having "led captivity captive," and will stand before God to be judged for the "deeds done in the body," or in our probationary state. We have, therefore, some hope in repenting and serving God, for it is written that "it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations," ‖ which is another free gift. Again it is said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to *give* repentance to Israel and remission of sins." ¶ "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." ** "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." †† Repentance, therefore, is granted to all men freely. I say freely, because had there been no atonement our repentance would have availed us nothing, seeing that our bodies and spirits would have been eternally separate:

* Book of Mormon, p. 322, 2nd English edition. † Ibid, p. 176. ‡ 1 Corin. xv.
§ Rev. xx. ‖ Luke xxiv. ¶ Acts v. 31. ** Ibid, xi. 18. †† 2 Peter iii. 9

the body having returned to its primitive elements, and the spirit in captivity of the devil. It is, therefore, of "free grace," and not of works, that we are saved after all, notwithstanding we are called upon to manifest our faith by our works.

In view therefore of the great certainty that all men shall, with or without their own consent, stand again in the presence of God, to account for their own conduct in breaking the second code of laws given to them; how necessary it is, that we avail ourselves of the terms of the second act of grace I have before named; that when that dread hour shall arrive, we may stand before the august tribunal of Heaven justified from our iniquities, instead of being banished from the "presence of the Lord and glory of his power," which is the second death, for having rejected his offered grace and mercy. "The soul shall be restored to the body, and the body to the soul; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now, my son, this is the restoration of which has been spoken by the mouths of the prophets: And then shall the righteous shine forth in the kingdom of God. But behold an awful death cometh upon the wicked; for they die as to things pertaining to righteousness; for they are unclean, and no unclean thing can enter the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labours or their works, which have been evil; and they drink the dregs of a bitter cup." * "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." †

Some of the commandments refered to in the two last verses quoted, I have briefly touched upon at the commencement of this article, from which we gather

1st.—That faith and repentance should always precede baptism.

2nd.—That baptism for the remission of sins is essentially necessary.

3rd.—That it was always administered in the early ages of the church to adults, or such as could comprehend its meaning and importance, and to none other.

4th.—That no instance of administering it in apostolic times, by another mode than immersion, can be found in the scriptures of divine truth.

5th —That no person has authority to administer that, or any of the ordinances of Christ's church, unless he be called and set apart to his office by revelation.

When all these pre-requisites are faithfully observed, we may commence to talk of regeneration, and the grace of regeneration, but where either or any of the above named conditions are uncomplied with, it is useless to speak of regeneration, or to expect that the grace of regeneration will accompany or follow the sacrament of baptism; therefore we see that regeneration and grace are conferred solely on certain conditions to exist in the administrator and recipient.

The last part of the subject then, will be an enquiry into what benefit we derive from the right reception of baptism when rightly performed and rightly administered. It is a subject of infinite importance, but as the road to it has been, I trust, cleared of some of the innumerable brambles and difficulties which the "ignorance of some ages, and the learning of others, the superstition of weak, and the craft of designing men, have unhappily for its interest heaped upon it." ‡ We may enter into the investigation with more certainty than we could, had it been brought under review while such obstacles were to be surmounted.

1st.—By it, that is by baptism, all must enter the visible church, or not at all. "Except a man be born of water and of the spirit, he cannot enter the kingdom of God.' § Our Lord has seen fit to require this, and has appointed it as the means through which to convey remission of sins. "Be baptized, every one of you, in the name of Jesus, for the remission of sins" ‖

2nd.—As no other way was ever pointed out after the establishment of this by the Lord, we ought to seek remission of sins and regeneration through it, being fully assured that it being the only way, no other will derive to us the desired effect.

Some feel displeased with the Lord for instituting such a means, but let not such

* Book of Mormon, p. 320, 2nd English edition. † Rev. xxii.

‡ See Dedication, in Paley's Moral Philosophy, p. vii. § John iii. 5. ‖ Acts ii. 38.

despise the conveyance, the virtue is not claimed for the water, but for the word of God, which is more firm in its endurance than the heavens and the earth: and "the sacraments be effectual, because of Christ's institution and promise." * Indeed, the sacraments are effectual, and I hesitate not to say, that all men who, by the assistance of that "light which lighteth every man that cometh into the world," seek to become acquainted with what the Lord would have them to do, and after becoming acquainted with the laws of the gospel, and receiving faith from on high, prepare their hearts by casting from them all that is evil in the sight of God, purposing to serve sin and its hateful lusts no more, and receive the sacrament of baptism, do get a remission of their sins.

It may be urged that I require too much in the believer or the creature, or rather, that I make it depend too much upon the works of the creature, whether he receive the benefit of Christ's atonement; but if such persons will call to mind the case of Simon Magus, I think their scruples as regards "good works" will vanish. He had been baptized, and by a person holding authority from God, but he had neglected those preparatory works that I have just named, and therefore when he came to the apostles for the ordinance of confirmation, or bestowal of the gift of the Holy Ghost, St. Peter said to him, "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.† Although in the baptism of the water we derive such inestimable benefit as the remission of all our previous sins, and are assured that as "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin;" ‡ we do not receive the "renewal by the Holy Ghost," except in the manner appointed.

In our baptism we derive the "answer of a good conscience towards God," and become the "children of God by faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ . . . In whom also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." § By faith, repentance, and baptism, then, we are prepared to be the temples of the "Holy Ghost." When these prerequisites are observed, and not before, do we receive the birth of the Spirit, just in the order Jesus placed it; "except a man be born of water and the spirit, he cannot enter the kingdom of God."

Some have confounded the moral change of which I have just now spoken, as being so necessary to the right reception of baptism, with the "birth of the Spirit," and have therefore come to the conclusion that the spiritual birth takes place before the birth of the water, but nothing can be more erroneous. This error has led the same party to another, which is, that the birth of the water is merely a profession of faith, or the public confession of Christ. Thus they do away its sacramental efficacy, and render it optional whether persons comply with it or not, since all that is necessary is done before they receive it. It is not denied that the spirit of God accompanies man in his way to reconciliation with his Maker, by no means, for he is justified in every step he takes in that course. But that he receives the spirit of God, or in other words, is born of the Spirit previous to baptism, it is denied, and I have to oppose to it, first, that should he omit to comply with the means prescribed by a God, "who is just to require what he hath prescribed" for the washing away of his sins, he remains unjustified, and the spirit of the Lord dwells in none such. Secondly, St. Paul, in the vi. of 1 Corinthians, after speaking of unfit persons for the kingdom of God, says: "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." Mark, he speaks of washing first, of course the washing away of sin; next, sanctification and justification by the Spirit. Thirdly, The spirit of God did not descend upon Jesus who "knew no sin," until after he had "fulfilled all righteousness;" for he said to John, it became him and all men to fulfil all righteousness.

* 26th of the 39 Articles. † Acts viii. 22, 23. ‡ Rom. vi. 5, 6.
§ Gal. iii. 26, 27.; Col. ii. 11, 12.

The birth of the Spirit is equally as important as the birth of the water, for by one we receive the remission of sins, and by the other a new principle of life and light to dwell with us, which bears "witness with our spirit that we are the children of God." * It not only does this, but it strives with us, changing the affections, breaking down our pride and self-will, takes of the things of the Father and of the Son and sheweth them unto us, and its fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. It is also one of the three witnesses that takes cognizance of our union with the Church of God on earth, and bears record of it with the three in heaven. I apprehend this is the living water of which Jesus spake to the woman of Samaria. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life. † After the reception of this germ of new life, we are cautioned not to grieve it, but are exhorted to listen to its admonitions, and glorify God, in our bodies and spirits, and it is on condition that we are led by the Spirit of God, that we are the sons of God. I think St. Paul, in the eighth of Romans, distinctly shows, that whatever may be the effects of our renewed life, we are only the sons of God while led by the Spirit of God.

Baptismal Regeneration, then, is a remission of our sins in baptism, making us new creatures in Christ Jesus, and rendering us, if we have sincerely repented of our sins and put them away from us, fit temples to receive the Holy Ghost, which is imparted to us by the laying on of the hands of the elders, and prayer. It is in the latter ordinance that Christ sees proper to bestow the Holy Spirit upon baptized believers. It is through this divine channel that the "Spirit is given to every man to profit withal." How far it is submitted to, is another question. But we see the apostles were very careful in fulfilling this portion of their duty, for when they heard that the people of "Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.‡ This passage of scripture is conclusive enough, that the Holy Ghost was imparted as I have before said, by the laying on of hands, and after baptism, and therefore I will not quote further on the subject, as this article has extended to a greater length than I at first expected.

The subject of regeneration in baptism and its accompanying ordinance appears to me very simple; Christ has instituted baptism for the remission of our sins, and the door through which all must pass into His kingdom; and the laying on of hands through which to impart the gift of the Holy Ghost, and by the two, we are born of the water and Spirit. The Church stands in a probationary state in her relationship to God, and all who enter in are made partakers of gifts and graces by the Spirit they receive after entering. That spirit which, in the benevolent economy of God's love to his creatures, enlightens us in things temporal and spiritual, admonishes at all times to do good, and follow after righteousness; and sanctifies us through the operations of the Holy Ghost.

* Rom. viii. 16. † St. John iv. 14. ‡ Acts viii. 14—17.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN AND ADJACENT COUNTRIES.

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

(*Continued from our last.*)

Elder J. Taylor arose and said,—There is one subject I would speak a little upon, and that is connected with the emigration of mechanics to the Valley, and of

the necessity of a concentration of action for the accomplishment of this, that the church may enjoy the beneficial results. In relation to this matter, the Presidency in the Valley in their public addresses, and in their general epistles, have stated the necessity of such persons going there, that we may manufacture our own materials; this is absolutely necessary for every people to attend to, if they wish to prosper. It is upon this principle that England has been sustained, namely, by her manufactures, and although there are many evils in the present organization of things, in relation to manufactures, the inhabitants of this country could not be sustained without them. We are now going to that country where it is the intention of all the Saints to go, when circumstances will permit. We have a rich soil, and a good climate, but there are many inconveniences we have to suffer for want of home manufactures. We have to transport from a distant country many things that are necessary to meet our wants, and these we have to purchase from different parts of the United States, while these very things might be provided in our own midst. If mechanics could go there, we should be capable of manufacturing among ourselves those things that are necessary for our happiness and enjoyment in this world, by pursuing a correct course. Some people are anxious to obtain money, but it is labour that is true wealth. If gold and silver is multiplied to a great extent; it has a tendency to impoverish and not to enrich, when improperly employed. For instance, a very large majority of the inhabitants of Mexico, Peru, Chili, and of various other countries possessed of mineral resources, have sunk into a state of ignorance and wretchedness, because their wealth has not been properly appropriated. Many people are deceived that go to California, they think to get plenty of gold, is to get wealth; but can the getting of gold, independent of other species of labour, feed you and clothe you? Why if you were to offer bushels of the precious dust for a piece of bread, or for an article of clothing you could not obtain it, if it were not for the laboring farmer and the mechanic. What is wealth? If a man has food, and clothing, and horses, and carriages, and houses, and lands, he is generally considered a wealthy man in England, and in France, and in other European nations. Where do these things come from but from the men who manufacture the raw material? even the gold by which these things are purchased could not be obtained but by the labor of man. When we are in the fat valleys of the Rocky Mountains, what do we want to do? We want to establish manufactories, according to a properly organized system, that we can go to work and prepare everything necessary to bring about this wealth. We have the resourses in our possession, in great abundance; for it is one of the best countries in the world for cattle, and for sheep, so that wool will be quite plentiful, and of the best quality. I will suppose some of us were in the Valley, and we want to possess happiness and wealth. Well, we want shoes, do we not? but shall we take the leather from this country? *no*; we have plenty of cattle there; we want tanners to tan it: there is also plenty of bark and other necessary materials for this purpose. Then we want shoemakers to make the leather into shoes and boots, so that we may not go barefoot, but have something to protect our feet. Then we want stockings to keep us warm, and of course we shall want wool to make them of, we have plenty of it there, so that we have enough to supply the wants of the people. We shall want some carding machines, to card this wool, and spinning machines to spin it. I understand wool can be spun the same as cotton, through some recent improvements which have been made in this department of manufacture. We want these improvements, and we want them to go there. One of these machines I understand will save the labour of six men, when compared to the former process of doing that kind of business. Some people may say, "that is going to injure the trade." Not so; you need not be afraid of getting out of work, on account of the introduction of machinery there. We have got a nation to raise, cities to build, and temples to erect, and to accomplish great feats; and if you want to do two days' work in one, you can do it! I have had plenty of it myself. I have never seen the Saints short of work; the idea is, to do as much of it as possible with as little labour. Well, when we have got the yarn for our stockings, we will get our sisters to knit them.

The next thing we want is pantaloons. Shall we trust to other nations for this

material? No; but we will take our own wool, and after having it spun, we will weave it. There are plenty of men from the neighbourhood of Bristol, in the west of England, and from Bradford and Leeds, in Yorkshire, that understand the manufacture of fine cloth; and thus we shall have just as good broad cloth as can be manufactured here or anywhere else; and we will not have to come here and buy these materials, and pay 30 per cent. duty upon them in the States of America; but we will raise the wool in the mountains, and have everything of this kind that we want, and as much of it as we want.

Well, now, we have got our coats and vests, but, by the bye, some of them are to be made of silk, and we shall want some silk handkerchiefs. We can take some of the silk worm eggs from this country, or from the States, or from France, and raise the worms and the silk in the Valley; and then we can take some of our Macclesfield brethren, who understand how to manufacture it. We shall also want some hats: we have plenty of beaver up there; there are all kinds of fur: it is the very country where the Hudson Bay Company go to for fur.

So that we have now got our shoes, and boots, and pantaloons, and stockings, and hats; but I have not noticed our shirts: we shall want shirts. The Valley is the greatest place in the world to raise flax. We do not raise cotton there, but I presume cotton may be raised in the southern vallies; however, if we cannot muster cotton shirts, we can wear linen ones.

There are the sisters, by the bye: they will want some clothing; we must not forget them while we are enumerating all these grand things. Their stockings and shoes, and many other articles of their clothing, are made of the same kind of materials we have mentioned. I do not know of anything, except it is their bonnets, that would differ; and we can raise plenty of straw, so that they can make straw bonnets. We calculate to introduce everything of that kind, so that every body can be supplied with anything they want. The ladies' shawls are manufactured from wool and silk, and hemp and silk.

Now these are some of the articles necessary to make people comfortable. We can manufacture counterpanes, sheets, blankets, and all these sort of things, as well as any people can. Then we shall want some crockery ware, such as cups, saucers, plates, and all other articles of tea-service. They are principally made of clay, flint, and a few other things. I presume we can obtain all these articles there, and if we can get them made there, they would not be broken in going over the long journey. We have plenty of gold in that country, with which we can beautify our pots and dishes if we think proper. There is an endless amount of blessings and comforts to be obtained, and the way is to make them ourselves. Who are we? We are the people of God. We are the people to go there, and unite our energies to create these things and then enjoy them.

We will build our own houses, and live in our own habitations. What about the ores? we have plenty of them, and of the most precious kind. We can dig into the mountains for the ores we need, without going so deep as they have to do in Wales; we possess the principle of wealth right among ourselves, we have it in the intelligence we have derived as a people. We shall want knives and forks to eat with, and some tools to work with: where must we get them from? shall we go to Sheffield for them? no; but we will set the Welsh boys to get the ore in the mountains, and then set the Sheffield boys to work in fixing it up into tools, and into knives and forks, and anything else of that kind we may need. Why, brethren, there is nothing under heaven but what is in our reach. You go to work there, and turn over the rich soil, and dig in the mountains, and you will find an abundant supply of all things necessary for life; and that too, without a great amount of trouble. There is nothing we require but we can manufacture ourselves. But we have other wants, we need sugar, the sisters won't like to get along without their tea; I care nothing about it without the sugar myself. How must we get that? we are going to raise beets, the same as they do in France. The whole of the French nation is supplied with sugar manufactured from the beet; the Valley is as good a country for growing beets as France ever was. We will have some folks go there who understand how to make sugar from the beet root, and thus we will learn to manufacture our own sugar; and then we will plant our

peach trees, and our currant trees, and gooseberry trees, and make preserves, and we will be as well off as anybody's folks. But how has all this got to be done? It cannot be accomplished all at once; there has got to be a unity of effort, to bring all this about. If I had the money, and wished to speculate, there is nothing I would rather do than enter into this work. If I had the means, I would take out a company of potters; I would go to the presidents of the conferences, and say, I want you to show me some of your best potters.—I want to organize a company of them to go right through to the Valley, and when they get there, to manufacture the same kind of articles, and as good as they do here in England. I gaurantee the man that would do that would make himself rich, because there would be an abundant demand for them, and all the pay he could require. Look what an amount of crockery ware is now imported to that land; and the heavy duties that are upon those things. They go out of the hand of the manufacturer into the hand of the wholesale merchant, and he has his profit on them. They are then purchased by the agent, and he has his profit too, for his commission; then they go over to the United States, and there is 30 per cent to pay on them for duty; they afterwards go into the hands of the store keeper, and he must have his profits upon them. Thus, before an article reaches us, we have to pay four or five times more than its actual value. I have seen common plates sell for half a dollar (2s. 1d.) each, in the Valley; they are not so high in the United States. This extra price is put on to cover the losses caused by breakage. Any reflecting man, must see at once, that if we were to pursue a course of that kind, it would enrich and dignify this people. We have the principles of intelligence amongst ourselves, and it is evidently the best plan, to manufacture among ourselves, the things we consume. I should certainly recommend, if it can possibly be done at all, that a small company of potters go, and be prepared to go through to the Valley, and when there, to go to work, and make plates and dishes, and every thing we want. I should like to see the potters calculate to carry the thing out properly. It is a thing absolutely necessary at the present time, and it will make any body well off that undertakes it. I would recommend that two or three unite together and furnish means for the accomplishment of this.

There is another thing I would speak about. It would be a good thing if a company were thus organised to establish the manufacture of woollen cloth, and, if they could, would take a machine along with them like the one I have referred to. There were small concerns going from St. Louis, but I am afraid they will not be competent to meet the wants of the people. Now, persons going and fitting out establishments of that sort, would find it a great source of wealth. If I had money, and was a speculator, there is nothing I would sooner lay my money out in than in some of these branches of business; and I have no doubt I could get a many of the large manufacturers of this country, after showing them the advantages, to jump at the chance; but we want the brethren to do these things, and reap the advantages; others would oppress you, and bind burdens upon you. We do not want oppression, we want all men to be free—free from being ground down to the dust of death. We want all men to be comfortable, and enjoy the blessings of life. If a few cutlers could go there soon it would be well, as the products of their branch of business are immediately wanted, as well as some of those other branches. And if some persons could go and establish the manufacturing of blankets and shawls, or some persons from Bradford would go and manufacture fabrics for ladies wear, some such things as these would be very useful and lucrative. Then we could be our own manufacturers and merchants, without having to send out such a great amount of means to bring in those things. The Lord in his providence has poured out an abundance of many of these things upon the Saints in the Valley, and they are well off at the present time, but they have to send out for some hundreds of thousands of dollars worth of manufactured goods yearly. Now, there is no occasion for this, for we have the resources among ourselves, and we wish to build one another up, and all things will move on well. And this is the object we had in view, in writing to the Saints in this country about these things.

And again, there might be men who would go and establish the manufacturing of iron, but I presume there may be those there who are acquainted with that matter; if an organization of that kind could go, it would be well. In speaking of

these things, I wish to present those before you that are more immediately wanted, and the most of those I have named come under this class. Any good practical chemist, not one who says he is one, but only in name, I mean one who is capable of turning to good use the elements of nature; we want some men of this kind to go too. There are many other things in relation to this emigration that might be touched upon, but if any person would go and manufacture any fabric I have mentioned, or if any company would go and manufacture these things, they would confer blessings upon themselves and the Church. If there should be any carpet-weavers, let them go; for we want everything that is calculated to promote the comfort of men. We must have these things among ourselves, and then we shall build one another up. The potter makes his pots and wants to buy bread. The farmer raises wheat, and wants crockery ware; so with the woollen manufacturer, and the tanner, and the cutler, and the carpet-weaver, and persons of all other branches of trade, they all want these common comforts which they can purchase of one another. Now if we can get these things among ourselves, we shall be perfectly independent.

I should like the brethren to find out how many mechanics can supply themselves with their outfit to the Valley, and then how much means it will require for the establishment of each of these several leading branches of manufacture; and then, perhaps, there might be individuals found who can supply the necessary means; and when these have been found, let them report to brother Pratt, as to their wishes to enter into this affair. I should like to see companies established to go and manufacture these leading articles. I will make a rough estimate of what fifteen hundred people will need to purchase to supply their wants:—

They will spend about four dollars each per year for boots and shoes, which will amount to six thousand dollars. They will use about ten dollars a-piece for cloth, which will be fifteen thousand dollars; two dollars apiece for crockery-ware, which will be three thousand dollars; if they spend two dollars each for flannel, that will come to three thousand dollars, and then another two dollars each for cutlery, will come to three thousand dollars more. We see, then, that the amount expended by these fifteen hundred persons, for these articles, only would be thirty thousand dollars, or £6250, in one year at the very least estimate, and I think the demand would double that amount.

Now suppose a man should go into the shoe trade, he would have passing through his hands 6000 dollars in the year, and I will guarantee him to double this amount. A clothing establishment would handle 15,000 dollars at the very least estimate; and none of this would have to be expended to pay for the exportation of wool for we have plenty of it right at hand. A company of cutlers might calculate on selling 3000 dollars worth of their cutlery. And on the other hand, if we have that amount of means continually going out from us, it will be a continual drain upon the vitals of the commnnity; then seeing we have the raw material among ourselves we ought to manufacture these things, and not be dependent on other people; we can make everything that is necessary for the comfort of every person. We can also raise just as good beef and mutton as you can in this country, or as can be raised in any other. I have not yet seen better. We can raise our milk, and butter, and cheese, and peas, and beans, and potatoes, and all the other necessaries of life in abundance. When we have got all these things in our own midst, then what odds shall we ask of any one in the world. We do not want to go among the nations buying from them the things we want to consume, for there will be earthquakes and distress of nations, and an overflowing scourge from the Almighty will perplex them. We do not want to be among these nations when these things take place. People talk about communism, we have the best community in the world. It is a commnnity that embraces all intelligence, and promotes peace and happiness, and fills the bosoms of men with peace and joy. It is a community that will do right, and we do right, because we love to do right. A gentleman in France commenced talking to me, and wished to know if we thought of accomplishing something great in the world? I told him we had come to preach the gospel to all the world; and that it had already reached the ends of the earth. It is not a work that will be done in a little corner, but it will reach throughout time

into eternity. It will go back into eternity, and take hold of those who have died thousands of years ago, and bring them into the kingdom of God. It will pour blessings upon generations to come, and ultimately unite heaven and earth together, and this we will accomplish in the name of Israel's God. The powers of heaven lend us their aid, and our fathers in the eternal world are uniting with us; for we have the promise of the life which now is, and also that which is to come. We have only just commenced in our glorious enterprise. By and bye we will accomplish all that the fathers have spoken; we are already powerful, and there is a great number who do not belong to us whose hearts are with us. We will go forth brethren, and not study our own ease, but how to bring about the accomplishment of the glorious purposes of God. "Shall anything separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." I feel to rejoice this day, for I love to see my brethren here who have been in straight places; I see arround me brethren who have walked up undaunted to the cannon's mouth, who have triumphed over the plague, when the power of the adversary has been exerted to destroy us. I rejoice to see you here, may God bless you, every one; and may the spirit of Israel's God rest upon your families; and let all the congregation say, Amen. (Amen.) The power of truth has to go forth, the chains of darkness have to be severed, and the kingdom of God has to be built up, and no power can stay it. We are now becoming established as a people; I cannot go any where but they are talking about the Salt Valley, and the "Mormon people;" all desire to know about this great work; the European nations are awakened upon the subject, they do not know that the God of heaven has set up His kingdom, but they shall know it.

Elder Pratt then spoke as follows:—These are subjects, brethren, of the greatest importance; they are not subjects that we have originated in our own minds, but they are subjects that have been originated at head quarters, by those who have been appointed to look after the welfare of the people of God in these last days. This people, whose views and feelings accord with our own, we know are to be the only people that God will support upon the face of the whole earth, at the time of his second coming. The Latter-day Saints will have power over all the nations of the earth at the coming of Christ, and have the dominion over all parts of the earth, and will extend to the ends thereof. Although the kingdom of God is only in its infancy; this is but a day of small things, as is the case sometimes, preceding that which is great. The First President of the Church at the Valley has sent express instructions in relation to all kinds of mechanics and manufacturers, and of those things that have been spoken of before you by Elder Taylor. And now is the time they are wanted, for we are situated at a vast distance from all the civilized nations of the earth, we are planted in the valleys of the Rocky mountains, in the great interior of North America. In order that we may become great and flourish as a people, it is highly necessary that we have these manufacturers in our own midst. The materials are there that are needful and necessary for the skill and ingenuity of man to work upon. Brother Taylor has set forth fully the necessity of these things; and I wish now to impress upon the minds of the presidents of conferences, to look throughout their respective conferences, for those men that are requisite and needful should immediately go to the Valley. Let them look up men, who are manufacturers, who have means to emigrate themselves; and if they can find individnals who are not manufacturers and have means, teach them to invest their money in that way, to assist to take over persons who are useful, such as a company of potters, or a company of people to manufacture the cloth from wool. There is no way in which a capitalist might invest his property to better advantage to himself, than to invest it in that way. Now, you must be aware that it is impossible for one man to visit in person all the conferences and search out all these manufacturers himself; this is a duty devolving upon the presidents of conferences, and when they find them they should persuade them to go to the Valley immediately. Let a man of capital seek to invest his means, so as to bring about the greatest amount of good to the kingdom of God, and instead of helping poor widows and orphans before we have prepared the way for them, let them help those whom the

Presidency have sent for; by so doing you will be fulfilling their counsel, and laying a foundation for the poor to live when they shall come, years after. Perhaps enough has been said upon this subject; we believe the presidents will see to this thing, and see there are exertions made to bring it about. The emigration fund is to carry out this very principle; it was commenced in the Valley: they began to consider it there, and in a very few days after, there was contributed to this fund several thousand dollars, by a very few individuals in the Valley. This is to be appropriated entirely by the counsel of the first Presidency of the Church, to the emigration of the poor Saints; but those we wish to take out first of the poor are mechanics, because these are needed in the Valley to prepare the way for the rest. We not only call upon the rich to assist by their means, but we also state that this fund will be appropriated to the same purpose.

Some persons at the commencement of this fund, thought that it would answer as a kind of a deposit, which they could command at any time here; no such thing; the individuals, or many of them who contributed to this fund, may not be emigrated for some time, but we hope it will be extended to all the poor before many years. The prospect at present is not that all the poor will be immediately removed, but it is needful to emigrate such as are the most wanted at this time in the Valley, such as mechanics, &c.; this fund will at present be appropriated to that purpose. I wish to make a few remarks as to the collection of this fund. There have been some statements made already in the STAR in relation to this, but I would make further additions. When those remarks were made, it was before an experiment was made, and perhaps we imparted some instructions that cannot be carried into effect. We expected that the rich would contribute their forty and fifty pounds, and thus swell the fund. But instead of that, we find we are going to realize more from the poor than from the rich; they contributed their pennys, &c., and we find they have become so numerous, that it would require seven or eight clerks to record all their names, and their penny contributions.

Secondly, we have concluded that it would be the best plan for the sub-treasurers in each branch of the church, to keep a list of the names of all persons who donate to that fund, and that they send up the sum total collected in each branch to the general treasurer of their conference, and that the general treasurer send up to Liverpool the amount collected by all the branches, together with the names of the branches, and the amount that each branch contributes, and the sum total of the whole of the branches.

The branches are the only ones requested to keep a list of the names of the contributors, and they are requested to keep a strict and correct account of every farthing they receive and transmit. Well, now, there are about six hundred branches of our church in Great Britain and Ireland; these will require six hundred treasurers, one to each branch. These treasurers should be looked to as all men are not honest. There should be auditors appointed to audit the account of each treasurer, therefore let each branch appoint two men to look to this account and ascertain how much has been contributed by the branch, and, if necessary, have the name of every individual read over, with the amount contributed, that the branch may know all is straight, and at the same time see the sums total actually forwarded to the general treasurer of the conference, and a receipt obtained, so that the branch may see that every farthing goes to the proper place. Then there are the general treasurers of conferences; thirty-five or forty will be needed; these also must be looked to. Each conference must appoint two auditors to audit the general treasurer's account, to reckon up the sum total of what the branches have delivered to him, and to see that he gets a receipt for the amount sent up to Liverpool. You can observe that this course will keep the treasurer at Liverpool straight. The amounts received at Liverpool from each branch must be entered upon the books, which are subject to the inspection of the presidents of conferences; and these funds are not to be touched only by counsel of the First Presidency, at the Salt Lake Valley, and of what is expended by them a strict account will be kept. I would state that the conferences have far exceeded our expectation in the amount of funds they have already raised, considering the short length of time this has been in operation; there is already near £200 sterling donated in this country; and a very few of the conferences have reported

to us the amount they have collected, I should think not more than one-third of them have reported. We shall expect that the elders will be active and energetic in carrying these things out, that the funds may roll in for the emigration of the mechanics, and afterwards for the emigration of the poor, and in addition to this fund we shall have the fund from the Great Salt Lake; it will come rolling in from the gold region, and will be appropriated to the emigration of the poor. It is a very different thing from the old joint-stock company, it is something like heaven, it is God-like, it is a plan that is noble in its design and object, for the benefit of the poor Saints throughout the whole of Great Britain; you have been bound down by poverty, laboring for 7s., 8s. or 10s. per week to support a large family. We want to remove you into a country, where by a small amount of labor you can live and soon obtain an independency by your labor. You know the kingdom of God was to be established in the tops of the mountains in the last days, it is the stone cut from the mountains that was to roll forth and break in pieces, all the kingdoms of the earth by its power. We want to lay a sure foundation, we already see the nucleus, and it will continue to grow, and there is not power enough in the lower regions, or on earth to hinder the power in operation to make the infant grow, but it will be strong, and mighty to accomplish the purposes of the great Jehovah.

I want to make a few remarks to the Elders on supporting the work in this country. I wish to add my exertions to that of the Presidents of conferences, in sending the Gospel into new places; but it is not that President that preaches the most that is doing the most good; they have other duties besides preaching. Preaching is good in its place, but it is not the man that preaches the most that accomplishes the most work; he it is who is searching out new fields of labour, and searching out good and faithful men who have ambition to do good among the sons of men, and who sends them forth into the surrounding regions of country; this is the man that is accomplishing the most good in his conference, he who keeps all his officers at labor, and suffers no idlers to be in the midst of the field. Much can be accomplished by the printed word. If the members were provided with the different kinds of publications they could circulate them among their friends and neighbours, and do a great deal of good. The Presidents can thus put them in possession of means to accomplish nearly as much good as the officers: let the members of the church have the tracts to circulate, and this they can do from house to house every week. Each member ought also to possess a copy of each of our works for his own use; all the poor may be supplied by forming clubs, as brother Kelsey has done. When brother Kelsey was in the Glasgow conference, he circulated our books extensively, which caused great numbers to come into the church.

Since he went into Warwickshire conference he has ordered £50 worth of books, of different sorts, chiefly of the Book of Mormon, which were all called for at once. How has he accomplished this? the Saints are not able to do this immediately, but he has formed little societies, which contribute so much weekly or fortnightly; and these persons being thus united together, they are able to pay small amounts to purchase one book, and then decide by lot which shall have the title to that book.

There is no officer in this kingdom who is capable to magnify his office without the books, and unless he seeks continually to extend the boon to others. It is true a number of the Saints may not be able to read, but they can learn to read, and if they will only appropriate the hours that are running to waste, to learn to read, they would soon learn to read the Book of Mormon. Except a man knows what is contained in these books he cannot do all his duty as an officer and as a member of this church. He will learn some of his duty from these books. These books give you the general rules of your religion, and the Spirit of the living God gives you the particular rules. You need the books to give these general rules, as well as the Spirit to give you the particular rules. Those servants of God who seek truth from the written word and from the spirit of prophecy, will be the persons that will know how to extend the work, and fulfil their duties.

In speaking of brother Kelsey as I have done, I do not wish to intimate that you have not done your duties. If you say you have done all you could, we say God bless you, and continue to assist you to do all you can in the future. Amen.

After some remarks by Elders F. D. Richards, W. Speakman, E. B. Kelsey, and G. D. Watt, the meeting was dismissed by prayer at six o'clock, p.m., having spent the day together without adjournment, which enabled the conference to transact the most of its business.

(To be concluded in our next.)

JUSTIFICATION BY FAITH.

Dear President Pratt,—A short time ago, a friend and brother in the church had some correspondence on the subject of our doctrines and principles with a gentleman of piety and education. My friend permitted me to read one letter, written in reply by the aforesaid gentleman, containing his "reasons" why he could not, as he said, become a Latter-day Saint. I have carefully considered these "reasons," and as the doctrine of "justification by faith alone" is the principal "reason" urged against the reception of our doctrines, not only by this pious gentleman, but by very many others; I propose, with your permission, to scrutinise and test these "reasons," by the criterion of truth, even the Bible, and from the gentleman's own admitted standard of truth: I think it will not be difficult to show that his "reasons" for not becoming a Saint, will be "reasons" equally valid for his rejecting the Bible altogether; for the "reasons" that will justify the rejection of *parts* of apostolic teaching by pious Christians, will equally justify the rejection of the *whole* by non-pious infidels! the spirit that leads to the former, is the spirit that leads to the latter,—therefore, let infidel Christians beware! After some preliminary remarks, the gentleman says, "much that you say is true, and some things importantly so, though the religious world will not receive them!" What! people "religious," and yet rejecting "things true and important;" can this be true religion? can this "religious world" have the spirit of truth? unprejudiced men will consider and answer. The writer proceeds, "As to the gospel, whatever that may mean, or the way of salvation, whatever that may be:" how painfully evident is the doubt and uncertainty which racks the mind of this otherwise intelligent person. No early-day, no latter-day Saint, ever speaks or writes in terms of such utter bewilderment, but such is the disastrous condition in which the "religious world" leaves its votaries through "refusing to receive things true and important." Latter-day Saints may well pity and pray for this "religious world!" Eternal adoration be ascribed to our Father for having in these last days raised up Joseph the prophet to show "what the gospel means," and what the "way of salvation is." The writer proceeds, "It is enough for me to know—believe—rest in—be assured of 'that there is no other name under heaven given among men whereby we may be saved, other foundation can no man lay than that which is laid—Christ Jesus.' "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."'

'"The gift of God (not the wages of obedience) is eternal life through Jesus Christ (not through Joseph Smith). We have known and believed the love which God hath to us. This is the record that God hath given to us, eternal life, and this life is in his Son. He that believeth hath passed from death unto life. If thou shalt confess with thy mouth, and shalt believe in thine heart, thou shalt be saved. Whosoever believeth shall not perish, but shall have everlasting life. This is the work of God, that ye believe on him whom he hath sent. To declare at this time His righteousness, that He might be justified, and the justifier of him that believeth."'—These scriptures are quoted as "reasons" against "being baptized for remission of sins," as taught by Peter and the other apostles; these texts are just as good "reason" against repentance. To the truths and principles taught in the above scriptures, every Latter-day Saint heartily subscribes. It will be well to remember that several of the above scriptures were addressed to Saints, they were exhorted to "be faithful to the end," that is to have a faith that ever was, and ever will be obe-

dient to "every word of God;" yea, to be faithful to death. Paul told Roman saints they were "justified by faith," "saved by faith," but does this prove that they were saved without repentance? or without "baptism for remission of sin?" or without "laying on of hands for the gift of the Holy Ghost?" No, verily not. The pentecost thousands were "justified by faith," which led them in obedience to Peter and the other apostles "to repent and be baptized for remission of sins.) (Acts ii. 38). Saul of Tarsus was "justified by faith," which led him in obedience to Ananias, sent of God, to "arise and be baptized, washing away his sins." (Acts xxii. 16). Nicodemus, if "justified by faith," must be "born of water and the spirit or he could not enter the kingdom of God." (John iii. 6.) The Roman saints were "justified by faith," which led them to be "baptized into Christ," "buried with Christ in baptism." (Rom. vi.) The Galatian saints were "justified by faith," which led them to be baptized into Christ, and thus put on Christ. (Gal. iii 27.) The jailor was "justified by faith," which led him "that same hour of the night" to go out and be baptized, with all his house: and when they were come in, they rejoiced, *believing* with all his house. Cornelius was "justified by faith" that led him in obedience to Peter to be "baptized with all his house." The Eunuch was "justified by faith," which led him to say, "there is water, let me be baptized." Here is then, a wide array of facts from which the induction is as clear as light, that "repentance and baptism in the name of Jesus for remission of sins," are ever connected with "justification by faith," and what God in his wisdom has joined, why should men in their folly and piety separate? Strange indeed is the infatuation which leads men to quote Paul's teaching to *saints* against Peter's teaching to penitent sinners, forgetting how clear is Paul's own statement of Ananias's teaching to himself, as a penitent sinner, viz: "arise, be baptized, washing away thy sins." The writer proceeds to say, "nor can I consent to see such plain, obvious, glorious truths obscured by a few *hackneyed texts* which bring in faith, repentance, and baptism, as being necessary to salvation." If this extract does not breathe the very spirit of Christian infidelity, I know not what does! This writer presumes to speak of the teaching of Peter to the Pentecost thousands as "obscure." Oh, these pentecost penitents understood the teaching clearly enough, and promptly "repented and were baptized in the name of Jesus for remission of sins." Saul understood Ananias, and arose, "and was baptized, washing away his sins." To such "obscure and hackneyed" texts, this writer will not "consent," Oh no! If this is not "rejecting things true and important," pray what is? Oh it is indeed refreshing to consider, that while modern piety has the hardihood to speak of the commands of God "as obscure and hackneyed texts;" to Latter-day Saints as well as to former-day saints, the teachings of Christ and his apostles, are not "obscure," for true penitents now, like true penitents on pentecost, fully understand and gladly obey. But this pious writer will not "consent to such obscure texts," such can only be the language of a spirit that has yet the lesson of true penitence to learn. No saint, either of former or latter days, could speak *thus* of the words of God. No, as then, so now, saints delight to "live by every word coming out of the mouth of God." The writer adds, "The word of God remains, though we, or an angel from heaven preach any other gospel than we have preached, let him be accursed;" but did not the "obscure and hackneyed" texts form part of the apostolic gospel? and does not this writer say he will not "consent" to them as "being necessary to salvation;" surely this writer teaches a "perverted gospel," and over him the curse impends! Who are the men that teach that "baptism for the remission of sins," though taught on pentecost, is not necessary now? A Holy Ghost shewing things to come, and giving dreams, visions, tongues, and interpretations, is not needed now! No apostles and prophets needed now! No healing elder, or anointing oil for sick saints now! No signs need follow believers now! Did not all these blessings form part of the gospel at first? and does not the gospel—the word of God—abide for ever? Yes, verily yes, surely modern religion is "another gospel," and each sect perverts it in their own fashion! Upon modern religionists does the curse of "confusion" rest; and while the "religious world," with this writer, pursue their anomalous courses; be it known to them, that latter-day like former-day saints, will "contend for the faith of the gospel as once committed to the Saints."

As if to shew blindness consummated, this writer says, "If any man love not the Lord Jesus, let him be anathema;" and proves his love, by calling the teachings of Christ and his apostles "obscure and hackneyed texts," and says he wont "consent" to them! This is his way of shewing love! Early-day and Latter-day Saints may shew their love by "believing, repenting, and being baptized in the name of Jesus for remission of sins," but this writer will not consent to such "obscure and hackneyed teachings!" "If ye love me, keep my commandments, observe all things whatsoever I said unto you—keep my sayings—he that heareth you, heareth me;" these are the words of Jesus. But some of the sayings of Jesus and his apostles this writer says, he won't "consent" to, "because they obscure other plain truths;" so much for this writers "love," let him beware of the "anathema," and tremble.

Saints of latter-days like saints of early days prove their love to Jesus by contending for and obeying "whatsoever Jesus commanded," this writer proceeds, "The whole scope of Mormonism is to displace the blessed Jesus from the place he fills;" how? by teaching meek, humble, and persevering obedience to all his commandments, words, and sayings! What blinding infatuation this writer displays; is it not truly pitiable to see a man of education thus blindly blunder on and bear false witness against his neighbours? He then proceeds to say, "Let us take heed that nothing robs us of his blood, it is our safety and hope." Now saints of latter-days like saints of early-days, contend for the full witness of not only the blood, but of the "spirit, water, and blood." (1 John vi.) And what God thus orders and joins, we presume not to separate; but this writer disjoins and perverts and refuses to "consent" to so many "obscure" and "hackneyed texts," that his only consistent course is at once to become an infidel, for it is as infidel to reject the parts as to reject the whole. The writer then adds, "cleaving fast to the blood of Jesus, we shall not fall into any error;" and yet, this very writer in the early part of his letter says, "the religious world refuses to receive things true and important." Is not rejecting "things true and important," falling into error? and yet is not each sect loud and long in its professions of "cleaving to the blood," and have not each of the jarring sects different theories about the "blood," the limitation or universality of its application? Are their clashing notions and explanations all true? and if any one of the sects is in the truth, are not all the rest in *error?* Are there not books written, lectures and sermons without number delivered to prove each other in *error*, and yet all the time, they all say, they are "cleaving to the blood!" Oh Babylon, thy name, thy work is confusion! and how effectually hast thou benighted the mind of this amiable letter writer! Oh that he would enter the kingdom of God like a little child, "be born of water and of the spirit;" then would he "know the truth, and be free indeed," and possess the unspeakably precious blessings purchased for saints by the blood of Jesus.

This gentleman in one part of his letter, calls Joseph Smith a "pretended prophet;" but I am sure, after the specimens of "reasons" already quoted from his letter, his allusion to brother Joseph, can only awaken feelings of pity, that a mind so acute and so calculated to benefit mankind, if saved, should be in a state of such deplorable bewilderment, confusion, and infatuation. If Peter and Paul were to come from the unseen world, and teach differently from what they taught 1800 years ago, we would be almost struck mute with astonishment and consternation,—we would ask them, how came "the everlasting gospel" to change? Joseph came under the authority of the "same spirit" as Peter and Paul, therefore he must and did teach like them. Joseph, in the name of Jesus, promised remission to those who repented, and were baptized, and the gifts of the Holy Ghost to those upon whom hands were laid—tens of thousands have obeyed, and have received remission of sins, and the Holy Ghost, and have thus a *testimony in their own souls*, that Joseph was not "a pretended," but a true prophet. The great God has thus attested the authority and teaching of Joseph, by conferring the blessings he promised. Tens and hundreds of thousands have received these blessings, and in life, in sufferings, and death, have and are ready to testify to the truth!—is Joseph only a "pretended prophet?" then God attests a lie, and is in league with the devil to deceive and delude! How monstrous are the shifts and conclusions to which the pious rejectors of truth can

be driven! But as Luke said to Theophilus, how certain are the truths in which early-day and latter-day saints have been instructed. To God our Father, be glory for ever through Jesus Christ. Amen.

Your son and servant in the everlasting gospel,

J. HYDE.

SAINTS' PRAYER.

Tune—"GOD SAVE THE QUEEN."

Oh, Lord! thy people bless;
Arm them with holiness:
Hear us, we pray.
When troubles bow them down;
When friends upon them frown:
Oh, Lord! preserve thine own:
Hear us, we pray.

When dread diseases are,
Make them thy special care:
Thy power display.
Stretch forth thine arm of love;
Let all the faithful prove
They have a friend above:
Hear us, we pray.

When crossing o'er the deep,
Thy flock in safety keep,
From every harm.
When winds and waves roll high;
When clouds o'erspread the sky,
Be thou for ever nigh:
Hear us, we pray.

When nations wish to war;
When men begin to fear,
Be near them then.
Bid angels guard their way;
Watch o'er them day by day;
Nor let their footsteps stray.
Even so. Amen.

Manchester. SAMUEL HAWTHORNTHWAITE.

LIST OF MONIES RECEIVED FROM OCTOBER 29TH TO NOVEMBER 11TH, 1850.

	£	s.	d.
Alfred Shaw	29	13	2
John Parkinson	4	0	0
William Cartwright	2	0	0
John Price	2	0	0
James Linforth	5	10	0
Richard Tilt	5	0	0
John Parry	1	10	0
James Farmer	3	10	0
William Mc Keachie	19	0	0
Carried forward	£52	3	2

	£	s.	d.
Brought forward	£52	3	2
William Soulsby	4	15	0
Henry Naish	22	2	5½
William West	20	0	0
James Marsden	15	0	0
Henry Evans	2	0	0
Henry Smith	10	0	0
George Kendall	2	0	0
George P. Waugh	5	0	0
	£133	0	7½

ADDRESS.—Elder J. W. Young, 24, Wharf Square, Castle Foregate, Shrewsbury.

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 24.—Vol. XII. DECEMBER 15, 1850. Price One Penny.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN AND ADJACENT COUNTRIES.

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

(*Concluded from our last.*)

Sunday, October 6th.

The Hall was filled to overflowing at the usual hour of morning worship. After being called to order by the President, the choir sung "Come all ye Saints who dwell on earth," &c. Elder F. D. Richards engaged in prayer. The choir then sung "God moves in a mysterious way," &c.; after which the assembled thousands listened with profound attention to a stirring discourse from Elder John Taylor; and was succeeded by Elders James Marsden and Thomas Margetts. Morning service closed by singing the hymn, "Sing to the great Jehovah's praise," &c., with benediction by Elder T. Margetts.

At two o'clock, p.m., the multitude were of one accord in one place; who, after the usual service of singing and prayer, listened to an interesting and powerful discourse upon the subject of the Holy Spirit, by President O. Pratt, in which he entered largely into his subject, and presented it to the minds of the audience in such a manner as to deeply impress them with a sense of the presence of the divine power, and lead them to wonder and adore the omnipotence that sustains man, and surrounds him with the laws of life.

Elder Pratt was succeeded by Elders Levi Richards, G. B. Wallace, and W. Gibson, in brief but appropriate and pertinent remarks.

At half-past six, p.m., after singing to the praise of God, and prayer by Elder Eli B. Kelsey, the vast multitude was again addressed by Elder F. D. Richards: enforcing upon the elders and priests the necessity of manifesting love, affection, and true charity towards the millions with whom we are surrounded, who are sitting in darkness and ignorance as to the great and glorious message now revealed from heaven for their salvation. Elder Richards spoke of the wisdom of God in choosing the poor among men to be the pioneers of the kingdom of God in the last days; showing very clearly, that had the Lord chosen the rich and mighty of the earth they never would have accomplished what the poor hardy sons of toil have, in bringing their fellow-men to repentance and salvation, because the effeminacy of their lives, though equally honest-hearted, would not have permitted them to endure the trials, fatigues, and hardships that the humbler servants of God have suffered. He exhorted the ministers of the Lord to spare no pains in spreading the

work on every hand, and bringing it to the notice of the rich as well as the poor; for all men are alike in the sight of God, equally precious when they are serving Him, and keeping His commandments.

In the course of his remarks he adverted to the great amount of business transacted by the conference on Saturday, showing that it was through our union in principle and feelings, aided by the Divine Spirit, that we astonished the world by the great moves of the Church in her power and majesty; and that while the Congress of America, the Parliament of Britain, and the late peace congress at Frankfort, were divided in principles and feelings, and consequently actions, we were united; our decisions were unanimous, and our resolutions were carried into effect with a degree of certainty and success which characterized neither of their proceedings.

Elder Richards was followed by Elders Taylor, Clements, Booth, and Dunbar, after which the meeting was closed by prayer.

ORSON PRATT, President.
G. D. WATT, ROBERT CAMPBELL, JAMES LINFORTH, } Secretaries.

[The limits of our small paper will not admit of our publishing the many excellent addresses delivered by various presiding elders who were present. The more important business items are now published. Discourses of Sunday morning and evening may appear hereafter, if time and space permit. The substance of the afternoon discourse is contained in an article on "The Holy Spirit," found in Nos. 20 and 21 of the STAR.—ED.]

ORGANIZATION OF THE CHURCH IN ITALY.

MIRACULOUS CASE OF HEALING.—BAPTISM AND SPIRIT OF ENQUIRY AMONG THE PIEDMONTESE.—RELATIVE POPULATION OF CATHOLICS AND PROTESTANTS.

La Tour, Valleé de Luserne, Piémont, Italia, Nov. 4th, 1850.

Dear President Pratt,—Yours of the 24th ult., I received yesterday, with the accompanying letter from my family: for which, please accept my thanks. I forward you a brief sketch of my mission, which I will feel obliged by having inserted in the STAR. As many of my friends in England anticipate hearing from me by private correspondence, and circumstances being such as to prevent me from fulfilling their expectations, they will please accept this medium of communication.

Accompanied by Elders Toronto and Stenhouse, I left Southampton on the 15th of June. We took our passage to Havre on board the "*Wonder*." From Havre we proceeded south, through Paris, Lyons, and Marseilles. From the latter we sailed to Antibes, and then continued our route by the shores of the Mediterranean, passing through the ancient city of Nice, we at length reached the city of Genoa on the morning of the 23rd. In a few days, I appointed Elders Stenhouse and Toronto, to visit the Protestant valleys of Piedmont, where I re-joined them soon afterwards.

As we were yet unprepared to introduce the gospel, we endeavoured to prepare the minds of the people for its reception, as much, perhaps, by signs as by the few words of their language which we had acquired. I also proceeded to write and compile a work for general circulation. This I entitled the "VOICE OF JOSEPH." It contains the first principles of the gospel,—Elder O. Pratt's History of the coming forth of the Book of Mormon. Also, the organization of the church—sketch of the persecutions in Missouri and Illinois—the spread of the gospel—labours of the elders, and present situation and circumstance of the Saints in California. We will soon have this in extensive circulation in the French language, which is the most generally understood among the "*Vaudois*" or Waldenses.

In the beginning of August, Elder Toronto took his departure with my blessing and prayers, to visit his father's family in Sicily.

Soon after our arrival, we discovered the enemies of truth had not confined their labours to America, and the islands of the sea. In this country, a "History of the Mormons" is widely spread. Solomon Spalding and John C. Bennet, of everlasting notoriety, figure here in all their dignity! This History, or slander, is accompanied with drawings of the Nauvoo Temple, the prophet Joseph, and his murder at Carthage. I need scarcely say that, the sketches of the artist, and the tale of the historian, are in perfect harmony, and both as near the truth *as the east is to the west.*

While here surrounded by strangers, and the hosts of darkness, the Lord manifested his power in our behalf; one instance I extract from my private journal. Sep. 6th.—This morning my attention was directed to Joseph Guy, a boy three years of age, the youngest child of our host. Many friends had been to see the child, as to all human appearance, his end was nigh at hand. I went to see him in the afternoon: death was making havoc of his body; his former healthy frame was now reduced to a skeleton, and it was only by close observation we could discern he was alive.

As I reflected on our situation, and beheld this effort of the prince of darkness to raise a barrier against us, and the establishment of the gospel, my mind was fully awakened to a sense of our position. For some hours before I retired to rest, I called upon the Lord to assist us at this time. My feelings on this occasion, will no be easily erased from memory.

Sept. 7th.—This morning, I proposed to Elder Stenhouse that we should fast, and retire to the mountains, and pray. As we departed, we called and saw the child; his eyeballs turned upwards: his eyelids fell and closed: his face and ears were thin, and wore the pale marble hue, indicative of approaching dissolution. The cold perspiration of death covered his body, and the principle of life was nearly exhausted. Madame Guy, and other females were sobbing, while Monsieur Guy hung his head, and whispered to us, "*Il meurt, Il meurt,*" (He dies, He dies.)

After a little rest upon the mountains, aside from any likelihood of interruption, we there called upon the Lord in solemn prayer, to spare the life of the child. As I contemplated, the course we wished to pursue, and the claims we should soon advance to the world; I regarded this circumstance as one of vast importance. I know not any sacrifice which I could possibly make, that I was not willing to offer that the Lord might grant our requests. We returned about three o'clock in the afternoon, and having consecrated some oil, I anointed my hand, and laid it upon his head, while we silently offered up the desires of our hearts for his restoration.

A few hours afterwards we called, and his father, with a smile of thankfulness said, "*mieux beaucoup, beaucoup,*" (better, much, much.)

Sept. 8th.—The child had been so well, the parents were enabled to betake themselves to rest, which they had not done for some time previous. To-day, they were enabled to leave him, and attend to their business. Madame Guy expressed her joy on his restoration, when in turn, I said, "*Il Deo di cielo ha fatto questa per voi,*" (the God of heaven has done this for you).

From that hour he began to amend; and with a heart filled with gratitude to our heavenly Father, I am happy to say, that in a few days he left his bed, and joined his little companions.

I called to my assistance Elder Jabez Woodard of London, who through the influence and exertions of Elder Margetts, and the liberality of the Saints, was enabled to join us here on the 18th September. The following day, being eleven months from the time the foreign missions left the city of the Great Salt Lake, I proposed we should then commence our public business.

It is well known we came here to establish the Church in this land, and, although it was generally regarded as an impossibility, we now found that we had the materials marvellously assembled from four different nations; namely, ITALY, ENGLAND, SCOTLAND, and AMERICA, and with a member from each of these countries, we proceeded to organize a church in Italy; trusting in God for the increase. We ascended a very high mountain a little distance from La Tour, and took our position on a bold projecting rock. In our view lay a vast extent of the beautiful and interesting country, which was the field of our mission. Here, amid

Alpine scenery, we sung praises to the God of Israel, and offered up the following prayer:—

"We, thy servants, Holy Father, come before thee upon these mountains, and ask thee to look upon us in an especial manner, and regard our petitions as one friend regards the peculiar requests of another. Forgive all our sins and transgressions, let them no more be remembered. Look, O Lord, upon our many sacrifices in leaving our wives, our children, and country, to obey thy voice in offering salvation to this people. Receive our gratitude for having preserved us from destruction, amid the cold wintry blasts, and the hostile savages of the wild deserts of America—for having led us safely over the stormy ocean, and for having directed us by the Holy Ghost to these valleys of Piedmont. Thou hast shown us that here thou hast hid up a portion of the house of Israel. In thy name, we this day lift into view before this people, and this nation, the ensign of thy martyred prophet, and patriarch Joseph and Hyrum Smith; the ensign of the holy priesthood; the ensign of the fulness of the gospel; the ensign of thy kingdom once more established among men. O Lord God of our fathers, protect thou this banner, lend us of thine Almighty aid, in maintaining it before the view of these dark and benighted nations. May it wave triumphantly from this time forth, till all Israel shall have heard and received the fulness of thy gospel, and have been delivered from their bondage. May their bonds now be broken, and the scales of darkness fall from their eyes. From the lifting up of this ensign, may a voice go forth among thy people of these mountains and valleys, and throughout the length and breadth of this land; and may it go forth, and be unto thine *elect* as the voice of the Lord; that the Holy Spirit may fall upon them, imparting knowledge in dreams and visions, concerning this hour of their redemption. As the report of us thy servants shall spread abroad, may it awaken feelings of anxiety with the honest, to learn of thy doings, and to seek speedily the path of knowledge.

Whosoever among this people shall employ his influence, riches, or learning to promote the establishing of thy gospel in these nations, may he be crowned with honor in this world, and in the world to come be crowned with eternal life. Whosoever shall use his influence or power, to hinder the establishing of thy gospel in this country, may he become in a surprising manner, before the eyes of all these nations, a monument of weakness, folly, shame and disgrace. Suffer us not to be overcome by our enemies in the accomplishment of this business upon which we have been sent. Let messengers be prepared, and sent forth from heaven to help us in our weakness and feebleness; and to take the oversight of this work, and lead us to a glorious consummation.

"Remember our families, preserve our lives, and our hearts from all evil, that when we shall have finished our missions, we may return safely to the bosom of our families. Bless Elder Toronto in Sicily, and give him influence and power, to lead to salvation many of his father's house and kindred. Bless President Young and his council, the Quorum of the Twelve Apostles, and thy Saints universally; and to the Father, and to the Son, and to the Holy Ghost, shall be the praise, honor, and glory, now and for ever, Amen."

In relation to other proceedings of the day, I make the following extract from the "*Journal of the Mission:*"—

Moved by Elder Snow, "That the Church of Jesus Christ of Latter-Day Saints be now organized in Italy." Seconded by Elder Woodard, and carried.

Moved by Elder Stenhouse, "That Elder Lorenzo Snow, of the Quorum of the Twelve Apostles, be sustained President of the Church in Italy." Seconded by Elder Woodard, and carried.

Moved by Elder Snow, "That Elder Stenhouse be Secretary of the Church in Italy." Seconded by Elder Woodard, and carried.

The Church in this country, this day, is composed of the following members:—Lorenzo Snow, of the Quorum of the Twelve Apostles, Joseph Toronto, of the Quorum of Seventies, T. B. H. Stenhouse, Elder, Jabez Woodard, Elder.

We then sung "Praise to the man who communed with Jehovah;" after which Elder Stenhouse engaged in prayer, calling upon the Lord to bless and preserve us, our wives, and families, and all who minister to their wants during our absence.

Elder Woodard then implored the out-pouring of the Spirit of God upon the honest in heart among ministers, and people in these lands.

Elder Snow followed, calling upon the God of our fathers in mighty prayer, to bless and sanction the proceedings of this day, and crown our future efforts with success.

As the Spirit of God rested upon us, we felt "it was good to be here;" after singing a song of Zion, Elder Snow prophesied, and said, "The Church of Jesus Christ of Latter-day Saints, now organized, will increase and multiply, and continue its existence in Italy, till that portion of Israel, dwelling in these countries, will have heard and received the fulness of the gospel."

Elder Stenhouse prophesied, and said, "From this time the work will commence, and nothing will hinder its progress; and before we are called to return, many will rejoice and bear testimony to the principles of truth."

Elder Woodard prophesied, and said, "The opposition which may be brought against this Church, will in a visible and peculiar manner advance its interests, and the work will at length go from this land to other nations of the earth."

Having sung, prayed, and prophesied, Elder Snow laid his hands upon the head of Elder Stenhouse, and through the operations of the Spirit, was led to comfort, and cheer his soul with the things of the kingdom. He then laid his hands upon the head of Elder Woodard, and prayed that he might act as Aaron for us, and speak unto the people by the power of God.

Having now finished the business for which we ascended, we felt reluctant to leave the place where we had so much rejoiced in the goodness of the Lord. From the nature of our proceedings—the fruitfulness of the mountain—the rich variety around—and the impregnable fortress of mountains behind, Elder Snow proposed that this mountain be known among the people of God, henceforth and for ever, as MOUNT BRIGHAM, and the rock upon which we stood, the ROCK OF PROPHECY.

We descended the mount with hearts filled with joy, and reached our abode in the evening. This day I hailed with joy, as it was a release to my feelings: a day when I could lift up my head as a servant of God. Having been engaged from my earliest days in active business, it was no small trial of patience to be weeks and months surrounded by a people to whom my heart glowed with love, and be restrained from expressing those glorious truths which I had come to proclaim. Nevertheless, it was the mind of the spirit that such should be my course of policy, I endured without a murmur. Now, as a sign to all who might visit us, we nailed to the wall of my room, the likenesses of Joseph and Hyrum Smith, and that of Elder John Taylor.

I have had an interview with a retired English colonel, who is known in the modern history of this people, as the "*Bienfaiteur des Vaudois.*" For two hours he listened with great attention, and put many interesting questions. In taking his departure, he observed, "If I can do you no good I shall not attempt to hinder your efforts, and if you preach to all in these valleys as faithfully as to me, you need fear no reproach in the day of judgment."

Other opportunities have occurred for private and public preaching. A short time since we were requested to attend a public meeting, where we met with some of the most talented Protestant ministers. We were requested to give a statement of the principles we had come to advocate. They, of course, objected to any innovations upon their "*Orthodoxy!*" Nevertheless, the favourable influence previously created among the people has not decreased; but, on the other hand, has augmented.

In most countries the opening of the door of the kingdom of God, has been attended with much trouble and anxiety. Not a little of this has fallen to our share. It was, therefore, with no small degree of pleasure, I went down into the water with the first candidate for eternal life. Never to us did sound so sweet the Italian language as at this interesting time, when I administered this sacred ordinance, and opened a door which *no man can shut.* Others have expressed their determination to follow his example shortly. Upon the whole, we have reason to rejoice, though surrounded with numerous difficulties. Our way is gradually opening, and every step we are taking, is blest of the Lord.

We are at present at the foot of the Alpine hills, in a small town, with a population of about 2000. The Catholics here have a large church, and a number of officiating priests. The Protestants have a college, attended by about seventy students: they have also a large church in course of erection, principally by English liberality. I believe there are about 26,000 inhabitants in these valleys, 5000 of whom are Catholics. On Sundays there is sometimes a Catholic procession, sportive games, or dancing; but "feast-days" to the Apostles, and Saints, are very sacredly observed.

Respecting liberty, this is the freest government in Italy; but we defer saying *more at present*. Should we be spared to return to our families, without tasting what many anticipate will fall to our lot, we then shall be better prepared to speak upon its liberties and virtues. Meantime, we beg an interest in the prayers of the Saints.

Elders Stenhouse and Woodard join with me in love to yourself and family, F. D. Richards, and all the Saints.

I am, Yours, very affectionately,

LORENZO SNOW.

The Latter-day Saints' Millennial Star.

DECEMBER 15, 1850.

THIS number closes the XII Vol. of the MILLENNIAL STAR; it also closes our editorial labours in this country. The STAR has been under our supervision since August, 1848, during which it has multiplied its circulation over six fold; this has been accomplished principally by the increased exertions of the Saints. When this important and highly responsible department was committed to our charge, we felt, that without the wisdom of heaven to direct, our own feeble efforts would be totally inadequate to the task. We were inexperienced in composition; and were it not for the assurance which we had of the divine origin of this great and wonderful work, we never should have ventured before this wise and learned generation, in an editorial capacity. But knowing that the Lord God has spoken, we have great boldness and confidence, in bearing testimony of his word. Our language or medium of communication is weak, but the message which we communicate is powerful; it is the word of God—the power of God—and the wisdom of God unto the salvation of all who will believe and obey it; while on the other hand, it is a message, containing the most fearful threatenings against all who shall reject it.

We have laboured diligently to make manifest, through the STAR and our other publications, that which God hath spoken concerning this generation, that they may be persuaded to turn away from their sins and the wicked traditions of their fathers before the great day of the Lord shall come; but so great is the power of priestcraft, and so strongly are the creeds of the fathers rivited upon the hearts of the children, that the voice of God, and the voice of angels, and the testimony of Jesus, are treated by the great mass of the people with the greatest neglect and scorn. But some few thousands in Great Britain have opened their ears to hear, and their eyes to see, and their hearts to understand; and they know of a surety that the great and dreadful day of the Lord is at hand; and they shall be gathered out of this nation unto the strong holds in the mountains of Zion, where they shall be instructed and prepared in all things, that they may abide the glorious appearing of the great Bridegroom: but the balance of the people in this island, who will not obey the voice of the Lord and the message which he has sent in the *Book of Mor-*

mon,—shall perish; for the Lord shall deliver them to the sword, and to the withering famine, and to the devouring pestilence. Their great ones shall be seized with fear—their mighty ones shall tremble; and those in high places shall mourn and lament, for they shall be brought down very low.

The Book of Mormon is the Lord's message of life or of death to every nation under heaven: it is confirmed by the voice of God, by the ministry of holy angels by the gift of the Holy Ghost, and by signs following them that believe: it is to be proclaimed in power unto all the world, and then shall the end come, not the end of the earth, but, as in the days of the flood, the end of the wicked nations. The great Millennial Sabbath is near at hand, when the earth shall rest, and the redeemed shall inherit it, and their dominions shall extend over all its face. Then shall be heard among all people the voice of gladness and the voice of joy. Then shall the redeemed of all dispensations be joined in one, and receive their inheritance upon the redeemed earth. Oh, how glorious will be the year of the Lord's redeemed—the Millennial year, when the earth and all that is therein shall rest from wickedness and oppression—from violence and war! But before that great day shall come, the righteous are to go out from all nations and be gathered in one upon the land of Joseph—the great western continent: they are, according to the prophets, to become a strong nation. The American Indians are to believe in the *Book of Mormon*, which is the sacred history of their ancient father's: they are to become a righteous branch of the house of Israel, and also be gathered in one: they are to build the city of Zion, being assisted by the Gentile Saints.

The people of the United States are to be divided among themselves—the North against the South; the Southern States will call on Great Britain for help: Great Britain will call on other nations to defend themselves against other nations; and thus war shall be poured out upon all nations, and no people under heaven shall be at peace except the Lord's people—the children of Zion. In the mean time the Jews shall go out from all nations to their ancient home, and rebuild Jerusalem and their temple. The ten tribes in the north countries shall have the gospel preached to them in power; prophets shall be raised up in their midst who shall be clothed with the power of their office and perform great signs and wonders; and the glory of the Lord shall rest upon them: they, with the numerous hosts of Israel shall leave their long abiding place: they shall command the mountains of ice in the polar regions, and they shall flow down at their presence: they shall speak to the great deep, and it shall be divided before them, and a highway shall be cast up therein: the redeemed of the Lord, the ten tribes shall walk thereon, and pass safely over unto the American Continent: their enemies shall be like the enemies of Israel in times of old; they shall melt away before the camp of the Lord against whom no power shall prevail. In the American deserts there shall come forth pools of living water to give drink to the numerous hosts of the Lord's army: the Rocky mountains, and the everlasting hills shall tremble and quake at their presence. They shall come and sing in the height of Zion, and the children of Ephraim shall crown them with glory; their rich treasures shall be brought as an offering unto the Lord, and their sacred records shall be united with the records of Joseph, even the Book of Mormon. Then shall the history of all the tribes of Israel be known, and the word of the Lord be gathered in one.

In the mean time the heavens and the earth will shake, the city of Zion which is above will come down, the city of Zion which is on the earth will be caught up—the inhabitants of heaven and earth will meet—Old Babylon, which comprehends the Catholic, Greek, and Protestant churches, will be utterly destroyed; the nations

that have gathered round about Jerusalem to afflict the Jews will be cut off; the Jews will then be redeemed. Then shall the ten tribes receive their inheritance in Palestine. The honorable portions of the heathen who have not fought against the Jews will receive their inheritance also in the countries round about; while the inhabitants of Zion will dwell upon the land of Joseph; and the whole earth shall be filled with the glory of God; for Jesus shall dwell with his people and shall be their Law-Giver; and all nations and kingdoms shall serve and obey him: his kingdom shall be an everlasting kingdom, and of the increase of his dominions there shall be no end.

Under a deep sense of these great and magnificent events which are at hand, we feel, once more, kindly to invite the British nation to receive the Lord's message, that it may be well with them. And in a most respectful manner, we earnestly solicit the rulers of this government to examine the important message now presented to them by the humble servants of God. Our proclamation is unto kings, queens, lords, and nobles, rulers and ruled; all are required to listen, to give heed, and to obey. None are exempt—none can escape, for the Lord God Almighty has spoken; and He is a King of kings and Lord of lords, and controlleth the destiny of nations, according to his good will and pleasure.

The editorial department of this periodical will hereafter be under the wise and judicious management of Franklin D. Richards, one of the Twelve Apostles, and the President of all the churches in Great Britain and Ireland. After the first of January, let all communications be addressed to him, relative to tithing, perpetual emigration funds, books, pamphlets, STARS, &c. Letters on emigration and deposits for the same, will continue to be forwarded to me as usual.

BUSTS OF JOSEPH AND HYRUM SMITH.—Elder Taylor informs us by a letter to Brother Linforth, that we were in error in our remarks upon the busts of Joseph and Hyrum; we give an extract from his letter below:—

No. 7, Rue de Tournon, Paris.

Dear Brother,—Having just arrived in Paris, I hasten to reply to your letter. I have just looked over the STAR, for November 1st, and find that there is an error in the Editor's remarks on the busts. You will please correct it in the next number. The prices are 5s. for the common kind, and 9s. for the best kind, per pair, retail. * * * * * * * * * *

Yours in the Everlasting Covenant,

To Brother Linforth. JOHN TAYLOR.

ARRIVAL OF THE "NORTH ATLANTIC."—The ship "North Atlantic," which sailed from this port September the 4th, arrived at New Orleans on the 1st day of November. The passage was rather lengthy but safe and pleasant. There were two deaths—Betty Hulme, aged 63, Katren Bonner, aged 3 years. There was one baptized during the voyage, Ann Burton, from Whaploade, Lincolnshire, on the 15th of September. Two infants were born during the voyage.

DISCUSSION.

A discussion was held in Bolton, between Elder Wm. Gibson, President of the Manchester Conference, and the Reverend Mr. Woodman, an advocate of Sweden-

borg's views on the evenings of the 24th and 31st of October, and the 7th of November. The questions discussed were as follow:—

1.—What is God; is he an immaterial being, possessing neither passions nor any properties of matter?

2.—The Godhead: Are the Father and Son two distinct and separate persons as much so as any father and son are on earth?

3.—The true nature of the signs promised to follow faith (Mark xvi. 17, 18): Are the terms there used, such as tongues, devils, serpents, &c., to be understood in the literal sense?

We have been favoured with a phonographic report of this discussion, by G. D. Watt. We find it exceedingly interesting. We shall publish a few thousand for the benefit of the public. It will probably make a pamphlet about the size of Elder Taylor's discussion. The Saints will be much pleased and greatly edified by a perusal of the strong and powerful arguments displayed throughout the whole discussion. The absurd nonsensical doctrines of immaterialism were exposed by Elder Gibson in a most masterly manner; while the distinct identity of the Father and Son was proved beyond the possibility of refutation. If the Saints desire a feast, purchase and read this discussion.—ED.

GREAT SUFFERINGS OF THE OVERLAND EMIGRATION TO CALIFORNIA.

IMMENSE LOSS OF PROPERTY.—STARVATION.—CHOLERA.—INDIAN DEPREDATIONS.—20,000 PERSONS YET EAST OF THE DESERT.

It is lamentable indeed to reflect with what eagerness the children of men pursue after the treasures of this world which perish with the using, while the revelations of Jesus Christ, and the gifts of the Holy Spirit which testify of the remission of sins, and give the knowledge of God which is eternal life, are lightly esteemed or counted a vain thing. But such may well be the portion of those who with wicked hands could slay the Lord's anointed; or who with wicked hearts could consent thereto; such are the proper persons or people to be given up to pursue their blind infatuated devotion to the shrine of this world's God. The following extracts will give the reader some idea of the suffering experienced on the journey overland, from the Missouri river on the western frontier of the United States to the mining district, which is about two thousand miles. The first five hundred miles to Fort Laramie is over a pleasant country, and during the dry season the roads are good; the feed for cattle is most abundant, though not as nutritious as on the mountainous portions, with good water from the Platte river most of the way. Soon after leaving Fort Laramie, the traveller enters among the Black hills where grass and water are not as abundant, but is still a healthy region which continues about 100 miles, after which, the road follows up, and near the North Fork of the Platte to the upper crossing, which is about fifty miles more. From this point, to, and along the Sweetwater, a distance of fifty miles further, is the most difficult and dangerous part of the journey to the Salt Lake Valley; here are several springs and lakes of Alkali, whose waters are highly impregnated with Sale-ratus, nitre, &c., which renders them very deleterious to man or beast; it is in this region that most of the cattle die between the States and the Salt Lake. The remaining distance to that place is more and more hilly and mountainous as you approach the eastern rim of the basin, from which it is but two or three days journey to the city, the great recruiting point for the gold diggers, but the home of the Saints. From the Salt Lake city, there are two routes to the mines; the northern *via* Weberville, St. Mary's river, Carson river and desert, Humbolt river and lake, Truckey river, and the Sierra Nevada mountains, whose altitude is so great that snow is often several feet in depth on them as early as September. It is not safe to leave Great Salt Lake Valley to go on this route later than the 15th of August. It is on this route that the scenes of suffering, related in the following extracts occurred: We quote from the *New York Herald* and *Tribune*.—ED.

Alta California, Sept. 6th.

As everything concerning the emigrants must be interesting to your readers, I will say a little more on the subject. No man would believe that the number of people pouring into California was as great as it actually is, unless he travelled the emigrant road. Our calculation was on the first four days after we left Weberville, that we passed from 100 to 300 wagons, per day. On the fifth day I counted the wagons, and the number we passed was 165. Nearly all were drawn by oxen. 150 wagons per day, for two months, would make 9000 wagons on this route. Yesterday I counted the number of women, and it was 32. We passed fully that number every day since we left Weberville. Counting 25 women per day, for two months, the number would be 1500. We passed, at the lowest calculation, 500 men per day. 400 per day for two months would make 24,000. Add to these the number who travel by other routes. Nearly all of those we passed were sturdy-looking Western working-men. Most of them were a-foot, having lost their animals on the desert—and scattered along, with care-worn and dejected countenances, dusty, and in many cases, tattered habiliments, with pots, pans, bags, blankets and rifles strapped over their shoulders—they looked more like straggling volunteers, on a forced march, than independent citizens bound for the land of gold. The women were generally young, good-looking and well dressed.

Many of them were plump, fresh-looking farmers' daughters, and several of the handsomest I welcomed with bouquets of beautiful California flowers, gathered in the valleys on the other side of the Snowy Mountains. Some of the women handled the whip and reins—some were well mounted on horseback—some rode in the wagons, and others strolled on foot. Many of the men were in distress, and a few asked us for bread. Their misfortunes were chiefly owing to the loss of animals on the desert for want of food and water. I am told that the road through the desert is literally strewed with dead horses and oxen, and that one thousand wagons were left on the desert. The road from Weberville to this place is strewed with broken wagons, wheels, harness, trunks, dead oxen, &c. &c. The loss of property on the route has been immense. Everything, except provisions, is strewed along the road. At every camping ground the question is—"Don't you want to buy this?"—"a splendid rifle"—"a superfine coat"—"a fine pair of boots"—"a good feather bed?" Any of these articles can be bought in the Valley for five dollars. Flour and other articles of provision have been sold at one dollar and fifty cents to two dollars per pound. There are traders now all along the route to the desert, and prices are falling. Flower is down to 75c., and abundant.

Carson Valley is some fifteen miles wide, and is covered with a luxuriant growth of grass. Snow remains still on the mountains on each side. A stream of ice water runs through our camp, and a mile distant there is a stream boiling hot. In the morning the steam from it is like a volume of smoke. Wild ducks and prairie hens are abundant.

I have met several acquaintances here from the southern mines. They found gold, but not in sufficient quantities to induce them to remain. Rich discoveries will be made on this side of the mountains, but whether we will be the lucky ones remains to be seen. To morrow we start for the Truckey river.

I will write you again if anything worthy of note occurs. Yours truly,

R. W.

Sacramento City, California, Tuesday, Sept. 10.

After enduring what no man should for gold alone, (not one in a thousand would do it the second time) I am in California.

The Overland Emigration must indeed reap a golden harvest to repay it for its necessary sacrifices, its loses, and the hardships and privations experienced.

Permit me to give you a single scene. The entire route presents a similar aspect, though not quite so frightful in its features.

Many believe there are dead animals enough on the desert (45 miles) between Humbolt Lake and Carson River, to pave a road the whole distance. We will

make a moderate estimate, and say there is a dead animal to every five feet left on the desert this season, which would make about 45,000 head. This number, at the low average for 50 dollars for horses, mules, and cattle, would produce over 2,000,000 dollars! I counted 153 wagons within one and a half miles. Not half those left were to be seen, being burnt to make lights in the night, &c. Before all is over, there will be as many as 100 wagons to the mile, which at 100 dollars, make 450,000 dollars. Then the desert is strewn with all other kinds of property—tools, clothes, crockery, harness, &c., &c., and there cannot be left on this desert this season less than 3,000,000 dollars of property. No emigrant upon reflection will dispute this.

My short residence here will not justify me in making any remarks upon the country; but this I know, sir, that California of 1849, is not California of 1850. A great change has taken place, and this year's emigration is most egregiously disappointed. Surface mining yields nothing near the amount it did last year. Labor rates from two dollars to five dollars per day, and hundreds are working for their board; but the latter are usually the necessitous, possessing neither money, tools, nor provisions to go to work with, and consequently compelled to accept any offer.

(*From the Alta California, October* 1.)

We are indebted to Hawley and Co's, express for the *Sacramento Transcript* of yesterday, containing two letters from Capt. Waldo, one written at Great Meadow, Humboldt river, the other dated Truckey river, September 15.

He states that the Relief Committee have not a single pound of flour east of the mountains; that he entered the Desert on the 7th inst., met two men who had given up to die from starvation; same day two men died of starvation on Carson Desert; that those with wagons have no food but their poor exhausted animals; that footmen subsist on the putrified flesh of the dead animals along the road, and disease and death are consequently sweeping them down. The cholera made its appearance on the 8th, and eight persons out of a small train died of it in three hours. The Indians take every advantage to steal their animals, and thus many are left more than six hundred miles beyond the settlements. Fighting between them and the emigrants occurs almost daily. Twenty thousand persons are yet beyond the desert, of which number fifteen thousand "are now destitute of all kinds of provisions, yet the period of their greatest suffering has not arrived. It will be impossible for ten thousand of this number to reach the mountains before the commencement of winter."

From the Truckey to the head of the Humboldt, the cholera is killing them off; the sick surround the Truckey station unable to proceed. Captain W. was about starting to try to persuade such as are from four to six hundred miles back, to return to Salt Lake—He calls for ten thousand pounds of flour for the station at Truckey, and the same amount for the Summit. He says that those back several hundred miles will die by starvation unless relieved.

We regret our inability to give as much of his communications as we could wish. He asks for contributions, and offers to the city council his claim to ten thousand dollars worth of property, if they will forward that amount in flour and articles for the sick to that place. His report is fearful. A black man from Boston rode express 400 miles with the information—Cannot something be done here to save the lives of these our countrymen and friends? Many of them are women and children, widows and orphans, their husbands and fathers having died with the cholera.

LETTER TO THE EDITOR.

28, Juniper Street, York Street, Hulme, Manchester, Nov. 23, 1850.

Dear Brother Pratt,—I have been so much engaged for some time past, first in discussion, and afterwards in preparing it for the press, that I have not found time to continue the "Remarks on the Book of Mormon;" and as the remainder of my time in this country will be wholly occupied in my duties in this conference,

and in preparing for emigration, I shall not be able to continue them at this time; but as you are publishing a series of pamphlets on the "Divine Authenticity of the Book of Mormon," any further remarks I might make on that subject may be very well dispensed with.

Praying for the blessing of the Almighty to rest on your labours, I remain your brother and fellow-servant,

WILLIAM GIBSON.

THE RESTORATION OF THE GOSPEL.

When the earth lay in darkness an angel descended;
  Made known the glad tidings of peace unto man;
Restor'd the faith which prophets defended—
  The Gospel of Jesus, the Heavenly plan.

Ye heralds, go forth! cry aloud to the nations!
  For the coming of Jesus is now nigh at hand!
Warn them to leave their vain superstitions:
  Angels have whispered the holy command.

Zion in the west shall arise in her glory,
  Bound fast by the cords of affection and love;
All Israel rejoice at the sound of the story:
  Yes! whispers an angel of light from above.

The desert ere long will bloom as the rose,
  Where the feet of the Indian often have trod!
Zion must stand: yes, and smile on her foes,
  Directed indeed by the Spirit of God!

Liverpool. G. RODGER.

LIST OF MONIES RECEIVED FROM THE 11TH TO THE 29TH NOVEMBER, 1850.

	£	s.	d.
Thomas Clarke	£4	0	0
Thomas Smith	5	0	0
Henry Evans	2	0	0
Thomas Chamberlin	2	0	0
James Walker	20	0	0
Henry Thomas	2	0	0
William Cartwright	2	0	0
William Soulsby	4	5	0
David James	2	0	0
Carried forward	£43	5	0

	£	s.	d.
Brought forward	£43	5	0
John Threlkeld	2	10	0
Richard Tilt	4	2	0
John Parry	0	17	0
Henry Smith	5	0	0
James Linforth	5	0	0
Josiah Rhead	5	0	0
William West	7	0	0
	£72	14	0

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William Phillips, 14, Castle Street, Glebe Land, Merthyr Tydfil.
Moses Clawson, care of George Kendall, West Street, Bridport, Dorsetshire.
Robert Campbell, 16, Cross Street, Ayr, Scotland.
James Bell, at Mr. Flint's Great King Street, Macclesfield.
Joseph Clements, care of Mrs. Millar, Stepney Court, 187, London Street, Glasgow.

Our Agents may continue their orders for Elder Taylor's Discussions. A second edition will soon be ready for sale.

LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XIII.

"And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—*Matthew* xxiv. 14.

LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS,
15 WILTON STREET, ST. ANNE STREET.

MDCCCLI.

PREFACE.

The Thirteenth Volume of the Millennial Star contains General Epistles of the First Presidency, Minutes of Conferences, and Celebrations of the Saints at their gathering place in America;—extensive correspondence showing their condition and prospects; also, correspondence from the various Branches of the Church in all the world, except that portion in the Pacific Islands, at our last accounts from which, the Saints there numbered between one and two thousand.

Its pages contain many doctrinal articles, illustrating and defending our Most Holy Faith; also the able Historical Discourse, by T. L. Kane, Esquire,—being the only version of the Saints' Exodus from the City of Joseph to their present peaceful retreat in the valleys of the mountains.

In it may be found the general instructions of the Presidency to the British Conferences, and the tabular statistics of their numbers, as represented semi-annually; also communications from various of the Twelve Apostles. Altogether it is a general representation of the Church of Jesus Christ of Latter-day Saints, as it exists on the earth in 1851.

Editor.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1.—Vol. XIII. JANUARY 1, 1851. Price One Penny.

INTRODUCTION TO THE NEW YEAR.

Eighteen hundred and fifty has passed away. With its termination closed the first half of the nineteenth century. Our earth has performed another revolution through the immense regions of space around the sun, attended by her moon, which was appointed to reflect light upon her by night, and which has journeyed nearly thirteen times around the earth in faithful performance of those duties which were assigned her by her great Creator. The earth has not failed to observe the laws of motion which were given for her government throughout this vast journey of several hundred millions of miles, by which day and night, summer and winter; seed time and harvest, are still given to man. The bow also is still to be seen in the cloud. These stupendous truths most impressively declare the omnipotence, wisdom, and mercy of Almighty God, inspiring the possessors and lovers of truth with awe and veneration for His holy name.

There is another truth of no less magnitude, which is fraught with infinitely greater and more momentous import to the present generations of man, viz: He who changes the times and seasons, has, after the lapse of a cold and dark night of many hundreds of years, again brought the earth within the immediate influence of the sun of righteousness—THE SON OF GOD. His direct rays of present and immediate revelation have reached our earth. For more than twenty years has this light of direct revelation been shining upon portions of our globe, illuminating the paths of those who have walked in it, with the certain knowledge of God, and their acceptance with him. His bending rays of twilight are already perceptible over large portions of the earth's surface. Thousands and scores of thousands are awakened and are awakening from their dreamy slumbers, to engage in works of righteousness. Hail, Millennial morn! Hail, early dawn of that glorious sabbath of rest, in which the Son of God will, by his glorious presence and power, dispel darkness from the earth, and light up all nations with his glory. Then will a nation of kings and priests administer the government of Jesus Christ over all the face of the earth. Then will his ancient covenant people, who have been scattered abroad to the uttermost parts of the earth, together with those of them who have been driven out unto the uttermost parts of heaven, be again gathered in one, and established in the lands which were promised to them and their fathers Abraham, Isaac, and Jacob. Then will the righteous have been gathered out of all the nations of the earth to Zion, while those who have refused the heavenly message of present revelation,—the gift of the Holy Ghost,—and opposed the upbuilding of the Redeemer's Kingdom, will have been swept away with all their refuge of lies by the consumption which it is decreed, shall come upon the whole earth. Then will the venom of the reptile, the ferocity of the brute, and the warlike disposition of man cease; for the spirit poured out upon *all flesh* will render each harmless to other, while all the generations of man will serve the Lord with one consent, having a pure language

restored to them. Nor will the earth, by divine favour, fail to receive her portion of the promised good. Various changes in the conformations of its surface will take place for the benefit and comfort of its inhabitants; the sea will retire to its own place, and the dry land appear in its proper form,—its general surface will be greatly modulated from its present contrasting variety,—its bowels will yield her richest minerals in ample profusion, while its surface will produce its immense variety of fruits, with the greatest luxuriance; until in its strength it causes new wine to drop down the hills, and the ploughmen to overtake the reaper, that the meek who will then inherit it may rejoice before the Lord for food and gladness, when oppression shall have ceased out of the land.

No wonder, when Abraham directed his prophetic glass, of a thousand years power, to this tolerable condition of things, (although four thousand years distant in the space of time,) he became enchanted with the discovery, and failed not, to obtain promises for him and his, of an inheritance therein for ever. No wonder this entrancing view, rendered then almost real by the promise that it should be theirs to enjoy, led him to command his children after him in view of it, insomuch, that all their hopes of happiness seemed founded upon their title under God to an inheritance on the earth. The legitimate children of this faithful father have ever since gloried and worshipped in that hope, knowing that it could only be realized through the redemption of the Lord Jesus Christ.

Their poets have mused and written upon it, with the most exalted strains of sentiment and lively emotions of the human soul. Their psalmists and sweet singers have tuned their voices and their instruments in the most stirring notes of high sounding praise to Him who gave this promise to their fathers. Their prophets have ever and anon descried various phenomena and appearances peculiar to this great restoration of man and earth, and left them on record for the comfort and faith of others who should entertain the same hope. Their most powerful orators have made it the theme of animating discourse, awakening the most lively imagery of the mind, and producing by the aid of the Holy Spirit, the most certain conviction of its truth, while a Paul could make it the very predicate upon which to found a special plea before Agrippa in defence of his life. Hear him, "And now I stand and am judged for the hope of the promise made of God unto our fathers," "for which hope sake, king Agrippa, I am accused of the Jews." Seeing then, that ancient saints entertained such lively and certain hope of that day of rest which remains for the people of God. Why shall not modern saints mind the same things, with the same joy. O ye Latter-day Saints, for a small moment forget your poverty, your oppression, your persecution, and all sorrow; lift up your hearts and rejoice before the Lord with song, prayer, and thanksgiving, that you are permitted to live and behold the dispensation of the fulness of times established upon the earth. What generation of man so blessed, as that which is first favoured with emancipation from darkness by this earliest light?

Joy to the children of promise:—

The dawning of that day has come,
And Saints by thousands gather home.

The last quarter of a century will be forever memorable in the annals of eternal history as the period of time in which the prophet Joseph, by the special and direct commandment of Jesus Christ organized his Church again among men, with all the gifts, powers, ministrations, and blessings which were anciently promised to believers by our Saviour after his resurrection; also for the discovery and translation of that wonderful record, the *Book of Mormon*, which contains a faithful account of the fulness of the Gospel, as well as *Doctrine and Covenants*, containing the revelations which he has given for our instruction and edification, besides many mighty works which he wrought, unsurpassed persecutions which he suffered, and, finally, closing his mortal career by yielding his life's blood in attestation of the heavenly truths which he lived to propagate and exemplify.

Year after year adds interest and power to this majestic enterprize, and it must move on impelled by the arm of Jehovah and in the teeth of all opposition, until it shall have been preached in every nation, language, and to every people. The closing year will be most gratefully remembered to a thousand generations, as the epoch of time in which the gospel

was established in France, Italy, and Denmark. Churches are now organized in each of these countries. The *Book of Mormon* is translated and nearly ready for the press in the French and Danish languages. It is also, together with the *Doctrine and Covenants*, ready for press in the Welsh language. May the time speedily come when these works shall be read in every language under heaven.

A most remarkable feature of our great work is the strange co-operation of men and events to promote it, although unknown to each other, and dwelling on opposite portions of the globe. At about the earliest moment that society in France would admit the introduction and permanent establishment of a church of present revelation, one of the twelve, with other elders, arrived among them, and success attends their labours. Just at the particular juncture when his "Holiness" excommunicated Piedmont, in Italy, from papal fellowship, a mission from Zion arrived and planted the mustard seed, which though it is a small seed, will spread forth its branches till the angels of heaven shall dwell in them; although it now is a small branch, it will become as a strong nation, and the name of the Lord be more abundantly glorified in it. Scarcely had the turbulence of internal commotion been fairly allayed in Denmark, and a new constitution adopted, admitting religious toleration, than Erastus Snow of the twelve, with three other faithful men of God, began to proclaim the new revelation of the gospel in that nation. Thus we are led to observe the hand of God in preparing the nations for His word, and teaching His servants in Zion by the Holy Spirit when to send to them the ministers of life. Such is the work of God—by the power of His Spirit working upon the nations, preparing them for the preaching of the gospel in their midst, first; then fort he results of receiving or rejecting it. No longer is the hand of God, "invisible or dimly seen" in its workings among the children of men by those who walk in the light of present revelation.

For ten years past, the MILLENNIAL STAR has shone upon the British Islands as the harbinger of a better day. By the unceasing diligence of its late editor, and the united exertions of the Saints generally, its circulation has been vastly extended, and we hope it may still extend its rays into many a habitation where it is now unknown.

The opening of new fields of labour in different nations on the Continent, the rapid spread of the work throughout the British Empire, the immense gathering and upbuilding of the Saints in the valies of the mountains; the increasing power of God which attends the ministration of the gospel everywhere, each increase the interest and variety of our correspondence, and all augur well for the future interest and merit of our little journal.

The boldness and riginality of the course which the ministers of this last dispensation are called to pursue in their unprecedented work of the Gathering, and that too, in the most public capacities, and often, as in the present instance, in the absence of scholastic acquirements, produces extreme deference in entering upon such duties as editing the STAR.

By diligent application, but more especially by the aid of "that wisdom which is profitable to direct," it is hoped our little luminary may still faithfully reflect the doctrines of eternal life, to comfort the afflicted, to bear up the oppressed, to strengthen the weak, and direct the benighted traveller westward to a land of promise and a day of rest.

Should any imperfections appear upon its face, it may perhaps be charitably remembered, that dark spots are often seen upon the disc of the sun, and should its general brightness prove less than when conducted by its late editor, our sagacious readers will readily know how to maintain the quantity of light by ordering an increased number of them. In conclusion, we wish our readers a HAPPY NEW YEAR, and may those who walk in the light of the MILLENNIAL STAR, enjoy a thousand happier ones during a reign of righteousness on earth, and in the meantime secure an inheritance for their generations which shall never pass away.

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool.

HIGHLY INTERESTING FROM DENMARK AND SWEDEN.

ELDER FORSSGREN EXAMINED BEFORE THE CHIEF AUTHORITIES OF SWEDEN—IS BANISHED FROM THE KINGDOM—RELIGIOUS TOLERATION IN DENMARK—RAPID SPREAD OF THE GOSPEL IN THAT NATION.

We take great pleasure in presenting our readers with the following letters from Elders Snow and Dykes, which will doubtless be perused with the most lively interest, especially by the Saints, who watch the progress of the Redeemer's Kingdom in view of its filling the whole earth, with anxious solicitude and heartfelt satisfaction. Most unfeigned gratitude belongs to Him who preserved Elder Forssgren from harm, restrained the wrath of his adversaries, and gave them confusion of face. Who would have believed that enlightened Sweden, whose established religion is Lutheran, would have arraigned a man as a criminal for remitting the people's sins by baptism, healing the sick in the name of Jesus by the laying on of hands, and organizing a church upon Scripture rules? Truly the Gospel reveals prodigies of the human heart now, as anciently. Elders Snow, Forssgren, and Hanson, left Great Salt Lake Valley, N. A., in company with other Elders now in France, Italy, and Great Britain, in October 1849, and with Elder Dykes, arrived in Copenhagen in June last, since which time, in about five months, not less than one hundred and thirteen souls in northern Europe have become obedient to the faith of present revelation by baptism for the remission of their sins, several of whom were before ministers of other faiths. Truly it is none other than the power of God that has done this, and causes the hearts of the faithful laborers to rejoice. We wish our brethren in the different States, on the Continent especially, much joy and a happy New Year, in the opening prospects of a rich harvest of souls in their respective fields of labor.—ED.

196, Norgesgade, Copenhagen Denmark, Nov. 21st, 1850.

ELDERS O. PRATT AND F. D. RICHARDS.

Beloved Brethren, — I arrived per steamship British Queen on the morning of the 30th October—four days from Hull—I had been absent from this place 26 days. I had a rough passage both going and returning, and suffered considerably from sea-sickness, though I was quite as comfortably situated as is possible for any one to be upon the sea in a storm.

I will here repeat what I have several times said to my brethren, that I feel doubly paid for my visit to England, notwithstanding the expense and exposure attendant upon such a journey.

Although through contrary winds and other events beyond my control, I was unable to reach there in time for your general conference, (a privilege which I should have highly prized,) yet the principal objects of my visit were attained, and I feel refreshed and *warmed up* for my winter's labour in this cold country.

It is with pleasure that I embrace this, the earliest convenient opportunity, to redeem my promise, and to furnish you with a sketch of matters and things that pertain to the interests of the kingdom of God in this country and Sweden, which a press of other things prevented my doing while I was with you. I will begin with brother John E. Forssgren, in Sweden.

The readers of the STAR will recollect that our last communication left him under arrest at Stockholm. As he is now with us in Copenhagen, I am enabled to furnish some further particulars which, though necessarily brief, I trust will not be uninteresting.

When brother Forssgren landed in Geffle, the latter part of June, he found a brother and sister at the old homestead —his father gone on a sea voyage to America — his brother very low with consumption, and by the physicians considered past recovery. He found the religious and intellectual state of society at a very low ebb; and the laws of the country as stern and rigid as ever against any and every innovation of the Lutheran religion: and the priests and chief authorities disposed to enforce them, notwithstanding many of the middle and lower classes were panting for liberty. These began to seek unto him to hear his words. He was closely watched by the priests and police; and, according to their laws

and customs with travellers, his passport was detained in the "Landscancellie," that he might not go into the country or any other town without permission; for you must understand that any traveller, native or foreign, without a passport, is virtually an escaped convict, liable to arrest at every turn of the road.

Under these circumstances he fasted and prayed much that the Lord would open his way before him, and privately instructed such as he had access to. He translated into Swedish the small work containing the "Visions' Rise of the Church," &c., but the printers refused to publish it. He left the manuscript with the believers. He instilled faith into his brother, and raised him up and baptized him and his sister, and one other man privately, after which he concluded to go to Stockholm, in hopes of finding more liberality and a better opening, and called for his passport to start on the 3rd of August, but before he reached the steamer she loosed from her moorings and left him.

Immediately after, he heard of the company of farmers mentioned in our former letter, who had come in from the country to emigrate to America. He sought them out and found them in a warehouse waiting for the vessel. They had read the Scriptures, and became sick of the oppressions of their country and its religion. They heard him gladly, and he visited with and instructed them until the 6th, when they proposed a public meeting in a grove a little out of town. He resolved to bear a public testimony, and abide the consequences.

The first meeting went off well, and all were anxious for a second. He appointed another for the next day at six o'clock, P. M., and went the same hour to the water and baptized 17 persons out of the emigrating company. The next day he organized them, and ordained elders, priests, and teachers, administered bread and wine, instructed them relative to their journey and future proceedings, baptising their comrades, &c., and laboured hard with them, being impelled forward by the Holy Ghost, until the hour for public preaching.

The rumour of the preceeding meeting had drawn a vast multitude both from the town and country, and among the number were some priests, and the marshal with police ready to take him. But they had no power until he had finished his testimony; for the power of God was upon him and over all the people—some wept, some rejoiced, and nearly all seemed to feel that surely a prophet had come among them. The marshal and priests were full of indignation, and boiling over with rage. He was arrested with terrible threats and denunciations, but they had no power to harm him. As he was marched into town the vast multitude followed, and they were met by large crowds from the town and shipyards: and as the officer proclaimed "Dipperen," (the dipper,) the multitude swung their hats and cried with deafening shouts, "Hura til Propheten," (Hurra for the Prophet.)

The next day he was had first before the chief officer of police, next he was taken before the chief officer of the Landscancellie, then to the chief priest and his associates, all of whom in their turn examined and questioned him, and took minutes. He answered as the Spirit suggested, in his characteristic meekness, but everything was like a two-edged sword, and they were more and more confounded and perplexed, and did not know what to do with him.

He was next ushered before the governor of the city, where all the before-mentioned dignitaries were assembled with the priests and police. Here he had another opportunity of bearing witness to the truth, for as they proceeded with their accusations of what he had said and done, he explained and bore testimony. Among other evil deeds which the marshal accused him of was healing the sick. The chief priest sent for his brother to have him examined—he believed he was sick still. But when his brother came, he testified boldly that he was well and had been healed by the power of God through the instrumentality of his brother. The doctor was ordered to examine him—he pronounced him well. The physician was also ordered to examine brother John's head. They would feign have sent him to the Lunatic Asylum, but the doctor very significantly told them that he (Forssgren) knew well what he was about.

Everything increased their perplexity. He was well dressed—bore passports from Washington—this, added to his bold indifference, made them feel dubious about imprisoning him. They finally con-

cluded to send him to Stockholm, with a full account of his doings and sayings in Geffle. The marshal suggested that for his bold impudent demeanor he was worthy to go to Stockholm in irons, and the irons were produced for the purpose. But after a little further consultation, he was dismissed with the following endorsement upon his pass, which was suggested by the chief priest:—Translation: "The bearer of this pass received it and had it signed August 3rd, for his departure to Stockholm, but was unable to leave at that time. The North American Consul, now present, rejects him, and leaves him without protection. The bearer of the pass has, in days gone by, disturbed the general peace by illegal preaching in warehouses and under open heaven before several hundred persons, and *even established baptism on the seashore of several aged persons;* for which he will leave Geffle before eight o'clock to-morrow morning, for the above-mentioned place of destination without fail.

"Geffle Landscancellie, 8th Aug., 1850."

When he landed in Stockholm, the king was enjoying himself in the country, but the chief officer of the government received from Geffle five or six pages of "sayings and doings" there and brother Forssgren was taken forthwith before the chief police officers of the kingdom, for three successive days, where he had again an opportunity of expounding and bearing witness to the great work of God. During this time the fame spread over the city, and into all the newspapers, and the more they had to do with him the more they were perplexed with him. They reasoned, persuaded, and threatened him, but all to no purpose. He continued to tell them that he "came not to do his own will, but the will of Him who sent him." There were no vessels in port by which they could send him immediately to America, and the American minister at Stockholm would not allow them to imprison him; they, therefore, detained his passport, and permitted him to go at large in town, with a strict charge not to preach his doctrine, but the papers published his whereabouts, and he soon found himself sought unto from all quarters, and invited from place to place, and among the mechanic clubs, and he became quite as notorious as any man in the kingdom. He did not transgress the law "by illegal preaching," for he had as much as he could well do to answer questions, and read the Bible, and others did the preaching. This continued about a month, and many hearts rejoiced in the truth.

It having come to the ears of the authorities that some were determined to be baptized at all hazards, brother Forssgren was taken by the police from his lodgings during the night of the 11th of September, and taken on board an American vessel which was ready to sail for New York, his passport signed for New York, and his passage paid.

The vessel had to call at Elsinore, to pay the Danish toll before she left the Baltic, where brother Forssgren landed for the purpose of coming to us. Here the devil had spread another snare for him, but the Lord had also prepared a way to deliver him. He was immediately arrested by the Danish police at that place, at the instigation of the Swedish consul, who had received orders from his government to see to it, that Forssgren was reshipped to New York if he landed, but the American minister at Denmark, (Mr. Forward), had just landed in Elsinore, from this place. He came to his assistance, and effected his release, and accompanied him to this place, where he arrived September 18th, full of joy and the Holy Ghost, having been absent from us for three months.

I had kept up a correspondence with him, and counselled him to come here if he was expelled from Sweden, and our anxieties and prayers were incessant for him; but the Swedish priests and their tools were determined to prevent his coming to us. Even here, he is a terror to them to this day.

They have instituted inquiries about him through the Copenhagen police, and endeavoured to excite them against us; but the Lord used our friends who are not in the church, to silence their apprehensions. The new constitution is a kind of shield to us here.

We have had correspondence and personal interviews with the king's minister, who has the superintendence of all school and church affairs, and with the board of magistrates, and have furnished them with the outlines of our faith, and history of our people, the objects of our mission to this land, &c. This correspondence commenced before I went to England, and

was continued with brothers Forssgren and Hanson in my absence; and it was not until since my return that we received a final answer. They instituted many inquiries, and seemed cautious, but we have held them by our faith and prayers, and dedicated our communications unto the Lord, and his Spirit has wrought with them, so that they finally seem willing to extend to our infant organization—the liberties contemplated in the constitution.

I have informed you that religious liberty was only *conceived* by the constitution, and was to be formed and *brought forth* by the legislature, created under that constitution.

There is now a warm discussion upon the subject in the lower house, as to whether the child shall be a free-born citizen, or a kind of bond servant to the Lutheran church. It is to be hoped that it will terminate favourably before they adjourn.

The before-mentioned Minister of Public Instruction is on the right side of the question. Since my return I have presented him with a neatly-bound Book of Mormon, and the little work I published in Danish, and he expressed a desire to learn more of us. The deplorable ignorance of scripture, and indifference to everything pertaining to pure religion, which prevails with the great mass of the Danish people, is no small obstacle to overcome. Probably not one family in twenty have a Bible, and not one person in a hundred of the common people ever read it, except isolated texts in their catechism or other books.

Those who have received the gospel are growing in grace, and the gifts and blessings of the gospel. We have now a commodious hall for our public meetings, which are well attended, and prayer meetings in three different parts of the city. There is quite an excitement about us in town, a little more than we want, and a gang of lawless rowdies are of late urged on by those who stand behind the screen, to disturb our evening meetings; and I fear we shall be under the necessity of discontinuing them for a little season.

When I left for England, elder Dykes was appointed to Jutland, to commence the work in that province, elder Forssgren remained to labour in this place, and elder Hanson was appointed to devote his time to revise his translation of the Book of Mormon, and prepare it for the press. Brother Dykes after encountering much opposition, had at the latest advices from him, baptized thirteen persons in Aalborg, the principal town of north Jutland, among whom were three local preachers of the baptists. In this place there have been more or less baptized every week and the branch now numbers about seventy.

Brother Hanson, though diligent, progresses very slow with the Book of Mormon; but I am happy to be able to say, that with what assistance I am able to render him, he is producing a good translation. A Danish lady, who is a teacher of French, German, and English, has confessed faith in the work, and proffered her assistance. She has also translated into Danish poetry, some of our hymns, which are very good, and you can well imagine that it is another source of joy to us to hear the Danish Saints join in the songs of Zion.

I have learned that there are no stereotype foundries in this country; I therefore see no other way but to issue an edition of the Book of Mormon without stereotyping; it will take till spring to do it.

Brothers Forssgren and Hanson join with me in love to you, and all Saints.

Yours truly,

ERASTUS SNOW.

Aalborg, Jylland, Dannmark,
November 29, 1850.

Dearly beloved brother Cummings,—Your letter sent by brother Snow has been received with much pleasure and satisfaction. It rejoiced my heart greatly in this strange and distant land to hear from an old friend and brother, who has stood in the fore front of the battle in the heat of the day. I rejoiced and thanked God my Heavenly Father, for that little word of comfort, which was, that I was not forgotten by you and the Saints in Sheffield in your prayers. Dear brother, none can tell how sweet such words of consolation are, but those that are placed (like myself) where they can feel in their heart that they really need them. Your letter came like the refreshing dews of evening, or like the morning rays to dispel the dark gloom of a lonesome night; it was a welcome visitor, indeed, and I hope you will do me the great pleasure of writing me another

letter before you go to the land of Zion, the home of the blessed.

I will now give you a short history of affairs since my last. Before brother Snow left for England he appointed me to this place, which is about 140 miles to the northward of Copenhagen. On the 8th of October I took steam-ship for this place, but we had a heavy head wind so we did not come to land till the 10th, when I landed I went to seek a lodging place, but as I had very little money, I had to cut after the cloth, so I went to a house and hired a room for about 5d. English money per week, where I slept on, I do not know what, but there was generally a quantity of loose straw on the floor in the morning, and the windows were curtained with the spider's web that had been made there during the past summer; the glass was so exceedingly filthy that no one could see through from out doors, and thus I had a home to sleep in; but the eating—for the first two weeks I bought a dinner nearly every day, but it was rare that I found either supper or breakfast. In this way I began to lay the foundation, I hope, of a great and good work in this land; since that, things have been growing better, and now I have rented a good house for preaching, which has good conveniences for a small family, which I have taken in (a man and his wife) with me, and we all live in the meeting-house, but not in the meeting-room; I also have a room to myself, but eat with the family; we have also a beautiful yard, inclosed with high plank fencing, in which we are preparing a baptismal font, which we can supply with water from an adjoining pump, so that our baptisms will be quite secluded from the public gaze. There are two rooms adjoining, which we will use for dressing - rooms, so that we can have all things on hand but the candidates, and I hope and believe we shall have a few of them, with the blessings of the Lord, and your united prayers for me, for I am in the midst of a very superstitious people, of a strange tongue and manners, but the Lord has heard my prayers, together with those of my brethren, and I have now organised a little branch of the church here, consisting of 23 members, and you can see by our baptismal font that we think soon to have more; and although I came here very poor, but not altogether pennyless, for I had a few, yet, notwithstanding all this, the Lord has blessed my labors, and now if I do not eat three times per day, it is my fault, but the brethren here, like the most in all the world, are poor, but exceeding kind to me. I have obligated myself to pay 100 dollars per year for the house, 50 on the first day of January, and 50 on the first day of June, but where the money will come from I don't rightly know now, but I know that it will come, for the Spirit said to me rent the house, and I should fail not to make payment in due season, so I have done it in faith, and I hope the Spirit will work on some more able men to bring them in and help to bear the burden. Opposition to the truth here is great, and comes in so many different ways, and I am a stranger, and they know not from whence I am, and nothing but the Spirit of the Almighty God could have brought so great a change in so short a time, but I go late and early, yes, I may say day and night, through rain, snow, wind, and mud, and several times, here at first, I have walked six miles after twelve at night before I could find a place that they would keep me, for I would go out in the country and preach and talk to the people, but would have to come home to sleep, but now when I go out they will bring me back, or a part of the way, so it is much better, and I thank the Lord for it.

Please give my best respects and warmest gratitude to all the Saints, and in Nottingham, Mansfield, Chesterfield, and all the conference. Tell them to remember a distant lonely brother. When you see brothers Pratt and Richards, remember my kindest love to them; and tell them if they would send me occasionally a STAR it would be very acceptable, for I am here alone, and in a very retired part of the world, where I do not see or hear much that is passing; and if you or any of the brethren would send me a newspaper when you find something interesting, it would rejoice me, but I must close. My address is thus:—Til G. P. Dykes, addresseret Jernstöber Niëlson, Lille Nÿegade, Aalborg, Jÿlland, Danmark. Be sure to spell like the above, and all letters and papers sent to that address I think will come safe; also will you send me the presiding elders address from Hull? You will not forget in your travels round the conference, to remember

my love and respects to all the Saints there; tell them to pray for me, and when you arrive at the Bluffs, remember me most affectionately to sister Dykes and the children, and all inquiring friends there, and also at the Valley, and a thousand blessings be multiplied upon your head in your journeying there.

From your distant, and lonely brother and fellow-labourer in the new and everlasting covenant,

G. P. DYKES.

To J. W. Cummings and Saints in Sheffield conference.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1851.

On account of the unusual amount of business which we have had on hand, as well as our printer, we have been unable to issue the present number of the STAR as early as we otherwise should. Our printer informs us that he has kept his machine and presses in operation the entire night as well as day for the last three weeks, printing exclusively the various publications which are issued from this office treating upon our most Holy Faith, and we cannot, for conscience sake, complain of a man when he works night and day and keeps us at it too.

A few evenings since a Rev. Divine called in, and seeing the machine turning off the sheets at the rate of twelve or fifteen per minute, had a curiosity to know what it was that was so rapidly springing into existence. Upon finding the "matter" advocated present revelation, he appeared quite shocked, and took occasion to administer what he, no doubt, considered a pious and faithful reproof to the men for daring to promulgate such erroneous doctrines at such a rapid rate. His groanings in spirit we will not attempt to utter, but for the comfort of such as are in favor of spreading the "knowledge of God," we would remark, if our business should continue to increase as it has for some time past, we shall be obliged to employ steam to do our printing.

The present volume of the STAR opens with an issue of twenty-two thousand copies, which is about the number at present ordered by our general agents. It is thought that to reduce its columns to their present width will render it easier of perusal, and less difficult for the aged, as well as those who are less skilled in reading; and being desirous of rendering it as extensively useful as possible, the method is therefore adopted as an improvement.

ARRIVAL OF THE *Joseph Badger* AND *James Pennell*.—By a letter from Elder John Morris, president of the company of Welsh Saints, who sailed on board the *Joseph Badger* hence to New Orleans on the 17th of October, we are informed they arrived safe at the mouth of the river on the twentieth of November, making a remarkably short passage—the shortest which we recollect being made by any of the Saints to that port.

There were two marriages on board, one birth, and three deaths, viz., Edward Evans, late of Hirwain, on the 1st of November, aged 21 months; Catherine Thomas, late of Heade Llan Gaine, Nov. 10th, aged 21 months; and Sarah Ann Jane Probert, late of Victoria, Nov. 13th, aged 21 months. The health of the company was generally good: they kept up their meetings and remembered their prayers in the season thereof, observing good order and cleanliness, all which contributed to their happiness and comfort.

While at anchor in the mouth of the river the *James Pennell*, which sailed Oct. 2nd, came up with them, and the two ships were towed up the river together, and landed at New Orleans on the 22nd. The *James Pennell* had lost her main and mizen masts, which is all the information given of her. They were all to leave for St. Louis on the 23rd, which was the date of brother Morris's letter.

The Dundee, Perth, Arbroath, Aberdeen, and Inverness branches of Edinburgh Conference are detached, and organized to constitute the Dundee Conference. Elder William Burton is appointed to the presidency of that Conference. Elder James Hart, of London, is appointed to labour in the Birmingham Conference under the presidency of Elder James H. Flanigan.

"THE LITTLE ONE" AT BRECKNOCK, BRECKNOCKSHIRE, SOUTH WALES.

TO BROTHERS O. PRATT AND F. D. RICHARDS.

December 11, 1850.

Brecknockshire, one of the twelve counties of Wales, contains about 512,000 acres of land; little more than the half only being cultivated, in consequence of the barren nature of its mountainous soil. Population about 50,000. Copper, lead, iron, coal, limestone, in abundance, are the most important natural products of this county. The agricultural produce consists of oats, wheat, rye, barley, &c., and there is also a considerable exportation of wool, timber, butter, cheese, and cattle of various kinds to the markets in the neighbouring English counties. This county is supposed to derive its name from Brychan, a native prince of the 5th century, the Welsh name for the county being Brychering. Few towns surpass Brecknock in picturesque beauty, the different mills and bridges on the rivers Usk and Honddu, the ivy mantled walls and towers of the old castle, the massive embattled turret and gateway of the priory with its luxuriant groves added to the magnificent range of mountain scenery, form in many points of view the most beautiful, rich, and varied outline imaginable. The various denominations of the day divide among themselves (with few exceptions) the inhabitants of the town; who to their credit are very religious, having their churches, chapels, colleges, alms-houses, &c., besprinkled through the length and breadth of the place, so that one of the officials of the town remarked, there was no place for "Mormonism" neither should it set its foot within its boundaries.

The officers of the Church of Jesus Christ of Latter-day Saints, have had to contend with many trials in their laudable exertions in establishing gospel principles of truth and intelligence in the towns and villages of this county, like other places in Wales. Occasionally they have to travel some twenty to forty miles per diem, from one place to another, over craggy and boisterous mountains, through wet and cold, and at the end, three or four persons only may think proper to attend to their warning voice the others being bound by prejudice and superstition. But there are exceptions, sometimes they have multitudes flocking together from all parts. Some few weeks past two of the brothers, after a harb day's work, preached the "Word of Life" to some two or three hundred hearers, but not having a friend amongst them, they had to retire after the meeting was over, supperless, to lay down their heads and wearied bodies on a bed of straw in a barn. But there are exceptions also to such ungrateful conduct. In many places in Wales they are received by the wealthy farmers, and entertained with great kindness, they are not sent away pennyless, nor on foot, having servants and horses to guide and carry them from one place to another. After such conduct it is a general rule for us to hear of our benefactors becoming subjects of the kingdom themselves, and that God called *them* also to go and preach the gospel. Others who have been in the church for some time, are gathering up their wealth

and are going forth with songs of gladness to the fruitful valley of the beautiful land of Zion, unknowingly, yet truly described by Wordsworth, the Poet, as—

> "A lowly vale, and yet uplifted high,
> Among the mountains."

From whence those who are already gone send their bewitching letters, containing interesting accounts of their prosperity, preparing for their Welsh brethren that should follow from the mountains of Wales, flocks of *Welsh Mutton* on the rich luxuriant mountains of Ephraim.

Their testimony of the goodness of God, both spiritually and temporally, in causing all things to work together for their good, is sent forth to their Welsh farming friends and relations through the medium of the "Welsh Trumpet" of Zion, by our excellent trumpeter John Davies, in charming notes, that leave an influence behind, through the length and breadth of this country, that causeth the *Prince of darkness with his imps to look confoundedly serious.*

Some of the great folks at Brecknock thought their citadel too strong for the poor "Mormons" to scale, and take possession of the place. But to the terror of some of the inhabitants, the report was circulated that the *Latter-day Saints were coming*, to establish Emanuel's Kingdom in the heart of their city, in the name of the Lord God of Israel. The mayor of the town took the lead in defending their rights of conscience against the intruding party; on the right he was well supported by the great folks, and also the Protestant parties, with their clergymen, learned tutors, students, and a host of local preachers; and for the left in such emergency, the alliance and help of the Roman Catholic church, "*the old Mother*," was not to be despised; besides they had barracks filled with soldiers, and noble officers in reserve in case of necessity; so the mayor with great confidence informed the two little Mormon officers, that they should not preach within the confines of the town! doubtless the brethren would have retreated immediately, had it not been for the higher power that authorized and commanded them to preach. The battle commenced, the enemy thought success certain; but here, like all other places, the few that fought under the banner of truth and righteousness gained the victory; and established their head quarters for the present, in a fine hall at the "*Bull*" Inn. So they have the *Old City Bull* to protect and cover the Saints, regardless of the Protestant and Roman Catholic *Bulls.*

On the 8th instant the victorious party held their conference in the town of Brecknock, and as a leading article they baptized in the city, the evening previous, a wealthy farmer, after a serious conversation he had with President Phillips, and one of the first steps taken at the commencement of the conference was the organization of a branch of the Church of Jesus Christ of Latter-day Saints in the heart of the city. The addresses delivered in English and Welsh by brother W. Sims and President Phillips were interesting and to the purpose. I had also to throw in my mite. Nathan Ddu, one of the endowed Welsh bards, and one of the officers connected with the conference, poured forth poetic intelligence in melodious strains of Welsh Englinion, that would have caused Milton's heart to leap for joy, if such an instrument were to be found in the English language. The present mayor of the town of Brecon, and many wealthy gentlemen, the superintendent of police and the force are acting with Christian kindness and benevolence to the brethren. May the Lord our Master bless them *now*, and favor them in the day, when the actions of all shall receive their due reward.

For this cordiality and sympathy from the great in Brecon and other towns, the thousands of Saints in Wales, return their sincere thanks: praying continually for their welfare. Neither do we wish anything but prosperity and happiness to follow the former mayor, with whom we had to contend for liberty to preach the Gospel of Christ.

Praying the Lord to grant that "the little one" at Brecon may soon become a thousand,

I remain, your brother in the Lord,

WM. HOWELL.

P.S.—I have just received an interesting letter from our beloved brother Mr. Taylor, from Paris, all is well, with good prospects.

THE SECRET OF THE HEALING POWER,

BY J. H. FLANIGAN.

The editor of the *Family Herald*, in No. 377, vol. 8, writes an extraordinary article in favor of the healing power—a far superior healing power than that possessed by medical men. He is of opinion that this healing power has never entirely left the world, but only the power to communicate it. He cites several remarkable instances that have occurred during the past century, of persons being healed by this power through faith in God. But these have been rare and isolated cases quite disconnected with any divine or doctrinal mission, and therefore prove nothing more than the existence of such a power. As light proves the existence of the sun, so instances of the spiritual healing power, independent of man, working amongst mankind, proves *its* existence without any reference to man having power to communicate it to others. The power to communicate or administer the healing power to others is the grand and important secret; to reflect light on which is the object of this article.

The *Herald* remarks, "a man possessed of this power in such a manner that he could communicate it to others, or withhold it from them at pleasure, would be the greatest man in the world. He would be the conqueror of the world—all men would obey him," &c.

The editor is in this mistaken, though in the main he speaks well. Christ and his Apostles possessed the healing power, so that they could communicate it to others, or withhold it from them. Their power to communicate it was perfect. The priesthood of the Son of God was that channel of communication. It was the complete authority through the Holy Spirit and faith in God. Jesus received this power from his Father, the very Eternal God. Jesus conferred this upon his disciples. "As my father has sent me into the world, so send I you." Said the chief Apostle, "Ye are a royal and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Paul says, "And no man taketh this honour unto himself but he that is called of God, as was Aaron,—(John, xvii. 18; 1st Peter, ii. 5, 9; Hebrew, v. 4.) Yet these did not conquer the world—the reverse was absolutely true—the world conquered them. All men did not obey them, far from it. "He did not many mighty works in his own country because of unbelief." His own would not receive him, but those who did receive him, "to them gave he power to become the Sons of God."

The *Herald* further remarks, "We have a class of men amongst us who profess the healing art, but their power is infinitely small." This is true, because they have rejected the means and administration which God has prescribed, therefore God has rejected their poisonous drug systems.

The *Herald* contends that the absence of power and great deficiency in the healing art lies in its gross materiality. The gross, poisonous, material drugs, called "scientific preparations" of the medical schools now so universally used, are truly one cause of the deficiency in the healing art; but this is by no means the only cause of its absence and deficiency. God does not pronounce "a wo" upon all material agents, but such as abuse those agents and treat with contempt this administration. Water was one of the agents in healing Naaman, the leper. Water was also one of the healing agents in our Saviour's time upon earth, as may be seen by reference to the people dipping and immersing in various pools and waters for their health.

Oil is also a healing agent prescribed by Heaven; but the healing spirit and virtue in all these instances was communicated through the authority of the administration.

The healing power is of God, through his administration of all wholesome and good means which he has ordained for the use of man. The foul leper, Naaman, had to dip seven times before the healing virtue was communicated to him. In the restoration, Isaiah, Ezekiel, and John the Revelator, agree that pure vegetable nutriment will be the food of man, and the leaves of the trees of life shall be for medicine and the healing of the nations. (Ezekiel, xlvii. 12: Isaiah, lxv. 17 to 25; Revelations, xxii. 2 and 3; also Doctrine and Covenants, page 240, of Second Edition.

The genuine healing power is a sacred power, and therefore the profession of the physician should be a sacred profession, and can only become truly successful by clothing itself with that poetic purity and scriptural elevation of character which is inseparably connected with a divine faith and administration.

The *Herald* further states, "that one who cannot transfer this healing power to others *has no doctrinal mission whatever;*" but in closing his article asserts, "the healing power *is not confined to any one doctrine.*" His first statement must be admitted, his second must not. The first statement gives us to conclude, that if the healing power can be transmitted or communicated by an individual, that individual must have a doctrinal mission, and, consequently, that doctrinal mission must be a genuine one. But the latter assertion denies the healing power being "confined to any one doctrine." Does the editor mean to contradict himself, or does he wish us to believe that the healing power can be connected with any or every doctrine? Evidently he does not mean that it can belong to any doctrine, for he denies that it belongs to the gross material doctrine, and adds, "we conclude, therefore, that the healing power in its fulness of efficacy is intimately connected with a spiritual faith, either in the active administrator, or the passive recipient of its influence." Why the editor should want to overturn conclusions so just and right as these, by asserting that the healing power "is confined to no doctrine," I am at a loss to determine, unless he fears his patrons should call him a Latter-day Saint.

That the healing power is inseparably connected with, and vested in the gospel mission of faith and priesthood, we fully believe and affirm. To deny this, is to deny Holy Writ, and to persist in such a course would sap the foundation of man's salvation. The individual or society devoid of this *only one*, true, and eternal doctrinal faith and priesthood, but acts aloof and independent of it, cannot have the authority to administer and communicate the superior healing power of God.

The *Herald* remarks that the healing power itself has not left the world, but the power to communicate has. This is true, and, consequently, the genuine gospel faith and priesthood has been absent from the world twelve or fourteen hundred years. This is precisely the position the Latter-day Saints have maintained since the year 1830, the period when the angel brought back to earth the everlasting gospel, with power to communicate it to every nation, kindred, tongue, and people, previous to the end.

But let me prove that the healing power is inseparably connected with, and vested in the everlasting gospel mission; that the religious world have apostatized from that gospel power, and that it is and will be restored to the righteous.

We are glad to see an editor come nobly forward to advocate so vitally important a subject to the human family as the healing power, to aid in lifting up the standard of truth and salvation to nations. The editor may be fully sensible of his object, but it would seem that he, like Columbus of the fifteenth century, is not conscious of the silent power that moves him thus to vindicate such an unpopular doctrine; or what is full as good, he must have investigated the doctrine of the Saints, and in sentiment must be one. If the former, it may be a source of satisfaction to know he is right; if the latter he advocates a cause of vital truth, a subject worthy an editor's celebrity.

None could speak out and foretel the existence of the American continent until Columbus made the important discovery, then all could prophecy of its existence, and future greatness: so with the healing power of the nineteenth century. None could speak out boldly, "thus saith the Lord," the superior spiritual healing power exists, and can be administered until the great secret of its restoration and communication was revealed from heaven by an angel to the seer and prophet of the latter-day dispensation, JOSEPH, and the Latter-day Saints. Then, forthwith, editors, priests, and mesmerists, could all set to prophesying of its existence and operations, accounting for it in a thousand different ways, some by natural means, others by unnatural; some by natural agencies, others by unnatural; some by imagination, others by witchcraft; some by divining, others by mesmerism; some by a nod of the priest, others by extatic joy and excitement; others by the power of God, and others

again by the power of Beelzebub; none agreed because none rightly understood the grand main spring of its action but the *children of the kingdom*, to whom the high prerogative is given by the spirit of revelation to understand the deep things of God.

Evidently the editor's vision is obscured and himself in the dark, and the force of his arguments thwarted touching the secret of the healing power's action, its power and mode of communication also, in denying that it is connected with "any one doctrine."

It is no marvellous thing to find at times an uninspired *Herald* or parson in error. To confess and forsake the errors of yesterday, is but to acknowledge we are wiser to-day than we were yesterday. Is it not highly creditable for a *Herald* to receive light from a STAR? If ye will receive this restoration, this is Elijah that must come to turn the hearts of the fathers to the children, and the children to the fathers, before the great and notable day of the Lord come!

(*To be continued.*)

CHANCELLOR SPENCER'S LETTER TO THE EDITOR.

Great Salt Lake City, April 17, 1850.

To President Franklin D. Richards,—You are hereby requested and authorized to act as agent for the University of the State of Deseret, in the place of President Orson Pratt, as soon as he shall leave England. You may use your wisdom in appointing other persons to co-operate with you, whose location may be in London, Edinburgh, or other cities of Europe, for the convenience of gathering in funds, books, charts, minerals, plants, specimens of mechanism and antiquity, and all kinds of apparatus used in the best endowed universities. Allow me to congratulate the British Saints in your appointment to succeed Elder Orson Pratt, to the Presidency in the British Isles.

My unceasing prayer is that your labors may be abundantly blessed, and that the work of conversion and ingathering to Zion may rapidly progress in England and on the continent, until the whole harvest is gathered into the garner of the Lord. My engagements are such that I have not time to say more at present.

Your brother and humble servant,

ORSON SPENCER,

Chancellor of the Board of Regents, of the University of Deseret.

ORGANIZATION OF THE CHURCH IN PARIS. — EXTRACT OF A LETTER FROM ELDERS PACK AND BOLTON.

Paris, Sabbath, 15th December, 1850.

Beloved brothers Pratt and Richards, —Permit brother Pack and myself to return you our thanks, and through you to the Saints in England, for their kindness and generous liberality in furnishing us the means to sustain ourselves in this country, while we are at work preparing the plough to break up the stiff old sod, that has been choking out all good seed for ages past.

Thanks and glory to our Heavenly Father; week before last we were enabled to open fairly the first furrow. Elder Taylor baptized six persons on Sunday the first day of December, speaking the requisite words of the ordinance in French. Two of those baptized are men of very superior education, well learned in several languages, and well calculated to hold the plough, and full of readiness, willingness, yea, a desire to do so.

Last Sabbath, December 7, we were all met with one accord in one place, brother Pack also with us, and the church was then regularly organized; we ordained an elder and a priest.

To-day Elder Taylor baptized one, also a man of education; and there are many more believing and nearly ready for baptism. The church at Paris is now organized with eight members, an elder, a priest, and a deacon. We are holding meetings here in Paris twice a week. Brother Pack has baptized two at Calais, and has a good prospect before him; he has taken a hall to preach in, in consequence of the many calls upon him to do so.

Thus the work has commenced, and our hearts are filled with joy and rejoicing at the prospect before us. * *

We remain your most affectionate brethren and co-labourers in the Lord's vineyard.

CURTIS E. BOLTON,
JOHN PACK.

STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS FOR THE HALF-YEAR ENDING DECEMBER 1st, 1850.*

[For explanations relative to new Conferences, and the detachment and annexation of Branches, see Report of General Conference, STAR No. 22, Vol. XII. page 345.]

	CONFERENCES.	No. of Branches	Sventles	H. P.	Elders.	Priests.	Teachs.	Deacons.	Excom.	Dead.	Emigtd	Baptizd	Total No. of Members	PRESIDENT.	SECRETARY.
England.	London	52	0	0	123	142	96	64	108	5	10	753	2990	Thomas Margetts	George Bentley
	Manchester	39	0	1	96	162	86	35	106	16	36	248	2875	William Gibson	James Johnston
	Birmingham	18	2	0	90	96	70	36	61	11	13	360	2213	James H. Flanigan	J. E. Meredith
	Sheffield	34	2	0	68	111	71	41	97	9	33	382	2162	J. W. Cummings	H. J. Hudson
	South Conference	25	0	0	35	90	44	36	48	5	5	257	1135	George Halliday	Henry Fulstone
	Herefordshire	27	1	0	79	65	52	22	19	2	23	123	1010	C. H. Wheelock	Thomas Williams
	Liverpool	8	0	0	44	57	23	20	32	10	27	203	916	Glaud Rodger	J. R. Winder
	Bedfordshire	26	2	0	45	59	27	24	27	7	65	128	908	John Spiers	James Pembroke
	Warwickshire	22	3	0	57	53	41	21	25	2	19	140	879	Eli B. Kelsey	John Toone
	Cheltenham	21	1	0	49	37	33	18	31	4	14	104	802	William Booth	Richard Ems
	Bradford	19	0	0	47	67	34	15	19	7	9	87	800	James Marsden	Jonathan Midgley
	Norwich	15	0	0	41	50	28	15	29	2	0	94	624	Thomas Smith	John Harris
	Staffordshire	14	0	2	48	47	26	15	44	2	4	54	587	J. D. Ross	William Wright
	Newcastle-on-Tyne	13	0	1	45	34	15	13	12	2	8	37	463	J. S. Higbee	Ralph Ramsay
	Lincolnshire	13	1	0	20	32	26	7	17	1	55	122	457	Lorin Babbitt	
	Derbyshire	13	1	0	36	24	22	16	23	0	0	56	452	Lewis Robbins	T. B. Ward
	Preston	6	1	1	37	28	17	1	2	3	0	12	450	G. D. Watt	John Foley
	Southampton	10	0	0	15	18	11	5	15	0	1	114	444	W. C. Dunbar	Arthur Stayner
	Worcestershire	11	0	0	25	24	9	9	5	3	3	25	343	John Lyon	Samuel Williams
	Clitheroe	10	0	1	23	29	18	12	21	3	0	15	348	William Moss	Wm. Wolstenholme
	Hull	6	0	0	18	17	9	7	17	2	13	53	321	Hugh Findlay	Henry Leetham
	Dorsetshire	5	0	1	7	10	11	9	12	5	19	23	283	George Kendall	Joseph Pring
	Leicestershire	5	2	0	11	18	7	5	21	3	0	16	276	Lewis Robbins	R. R. Birkbeck
	Shropshire	10	1	0	10	13	5	8					182	Joseph W. Young	J. Bishop
	Carlisle	5	1	0	26	8	8	6	1	3	1	5	152	A. M. Harmon	John Irving
Wales.	Glamorgan East	24	0	3	170	92	123	63	64	10	24	222	2285	William Phillips	Richard Morris
	Monmouthshire	14	0	0	77	30	41	28	34	7	15	210	667	Thomas Giles	David Jones
	Carmarthenshire	16	0	0	72	28	26	17	18	2	27	34	609	David John	Isaac Jones
	Glamorgan West	17	0	1	67	37	30	21	29			77	541	Evan Williams	John R. Roberts
	Pembrokeshire	11	0	0	20	7	10	6	10	0	4	41	197	John Price	David Williams
	Denbighshire	6	0	0	11	17	8	5	4	1	0	29	154	John Parry	Hugh Morris
	Flintshire	8	0	0	16	14	5	0	3	0	0	26	121	William Parry	Elias Morris
	Cardiganshire	6	0	0	12	8	2	0	2	1	10	20	114	John Evans	James James
	Anglesea	6	0	0	14	9	6	2	2	0	8	49	109	Thomas Morgan	W. Isaac
	Merionethshire	6	0	0	18	2	1	2	6	0	2	10	71	William Evans	David Roberts
	Brecknockshire	7	0	0	12	6	3	5	0	0	0	7	69	John Jones	George Bywater
Scotland, &c.	Glasgow	29	2	0	110	79	101	41	116	7	47	325	2063	J. Clements	Walter Thomson
	Edinburgh	15	1	1	34	35	46	16	102	4	22	65	818	C. Dunn	Geo. P. Waugh
	Dundee	5	1	0	8	10	17	6	38	2	7	59	376	William Burton	
	Channel Islands	5	0	0	6	9	11	5	12	2	0	27	255	James M'Naughtan	Elias Cave
	Isle of Man	2	0	0	10	8	4	3	5	1	0	16	106	John Kelly	James Hewley
	Ireland	8	0	0	15	8	3	2	3	0	0	25	90		
	Total	602	22	12	1761	1590	1226	682	1240	144	524	4653	30747		

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 16TH, 1850.

CONFERENCE.	AGENT.	Dr.		
Worcestershire	John Lyon	£15	4	0½
Do. for a late part of Herefordshire	Do.	28	5	5
Bradford	James Marsden	52	3	3½
Channel Islands	Rd. Tresseder	8	16	0½
Southampton	Henry Thomas	17	2	3
Manchester	James Walker	37	15	0
Pembrokeshire	John Price	7	8	8
Leicestershire	T. Chamberlin	39	19	7
Birmingham	John Godsall	110	1	11½
Liverpool	James Linforth	21	17	9½
Hull	Henry Beecroft	14	3	6
Preston	John Parkinson	20	2	6½
Sheffield	J. W. Cummings	132	12	6½
Clitheroe	Jas. Armitstead	21	3	10½
Newcastle-on-Tyne	William Soulsby	34	0	3
Norwich	Thomas Smith	28	16	8
Isle of Man	John Kelly	6	9	0½
Staffordshire	Josiah Rhead	46	5	0
Cheltenham	Thomas Clarke	21	13	0½
Dorsetshire	George Kendall	7	12	10½
Western Glamorgan	John R. Roberts	21	18	6
Brecknockshire	George Bywater	4	8	5½
Monmouthshire	David Jones	19	16	0½
Eastern Glamorgan	Henry Evans	26	16	10½
South	John Hackwell	48	5	2
London	William West	104	6	7½
Warwickshire	Richard Tilt	93	4	1½
Lincolnshire	James Farmer	25	0	9½
Bedfordshire	Henry Smith	63	1	11½
Carried forward		£1078	11	11

CONFERENCE.	AGENT.	Dr.		
Brought forward		£1078	11	11
Edinburgh	Geo. P. Waugh	43	6	10
Derbyshire	W. Cartwright	27	12	9½
Glasgow	W. McKeachie	103	13	6
Herefordshire	Henry Naish	22	2	3
Carlisle	John Threlkeld	7	2	0
Belfast	G. Clements	7	13	0
Shropshire	David James	6	5	0
BRANCH.	**AGENT.**			
Little Peel	T. Williams	0	3	4
Tranmere	John Ennion	0	3	0
Jersey	William Ballan	2	5	2
Tedbury	J. Walker	5	0	10
Abergeley	John Parry	6	15	2½
North Wales	Robert Shill	1	2	6
Dublin	E. Sutherland	0	19	10½
Paul Harrison		0	12	0
William Henshaw		3	6	7½
William A. Smith (Halifax, N.A.)		1	18	9
Thomas Braidwood		2	13	0
Charles Phelps		2	10	8½
J. W. McLellan		0	11	9
William Howells		1	6	7
Eliezer Edwards		2	7	10½
Edward Milnes (Bradford)		4	10	5
Thomas Smith (Bedford)		3	16	1
R. H. Attwood		0	5	4
(Errors excepted.)		£1336	16	4

ADDRESSES.

Til G. P. Bykes addresseret, Jernstöber Niëlson, Lille Nÿegade, Aalborg, Jÿlland, Danmark.

William Burton, care of Mr. J. Mather, 10, Hunter Street, Ireland Court, Dundee.

Haden W. Church, 15, Queen's Parade, Newport, Monmouthshire.

James H. Flanigan, 56, Upper Hurst Street, Birmingham.

LIST OF MONIES RECEIVED FROM THE 29TH NOVEMBER, TO THE 16TH DEC., 1850.

John Price	£2	10	0
Henry Evans	2	0	0
John Godsall	30	0	0
George P. Waugh	7	16	6
William West	30	0	0
Richard Tilt	5	0	0
William Soulsby	5	0	0
Gilbert Clements	2	0	0
William M'Keachie	5	4	0
Richard Tresseder	2	0	0
James Marsden	15	0	0
Carried forward	£106	10	6

Brought forward	£106	10	6
William Cartwright	4	10	0
John Hackwell	40	0	0
James Linforth	11	19	11
James Walker	20	0	0
Henry Smith	2	13	3
John Parry	1	0	0
Liverpool Tract Society	0	14	4
Henry Beecroft	6	10	0
Thomas Clarke	2	0	0
	£195	18	0

Gibson's Discussion is now ready for sale.
Taylor's Discussion will be issued with STAR No. 2.

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LIVERPOOL:

EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2.—Vol. XIII. JANUARY 15, 1851. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT GREAT SALT LAKE CITY, STATE OF DESERET.

President BRIGHAM YOUNG, Presiding.

Friday, September 6, 1850.

Present, the First Presidency, Brigham Young, Heber C. Kimball, Willard Richards.

Patriarchs—John Smith, Isaac Morley.

Of the Twelve Apostles—Orson Hyde, P. P. Pratt, G. A. Smith, E. T. Benson.

Presidency of the Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood.

Presidency of the Stake—Dan. Spencer, W. Snow.

High Priests' Quorum—John Young, R. Cahoon.

Presiding Bishop—Newel K. Whitney.

The High Council of the Stake.

Thos. Bullock—Clerk of Conference.

The Conference was called to order by Elder G. A. Smith. The choir sung a hymn. Prayer by P. P. Pratt. Singing.

President Young then stated to the congregation that the morning would be occupied by exhortation, teaching; and preaching, and instructions through the day. The business before the Conference will be concerning the different quorums and authorities of the church—the propriety of strengthening the San Pete settlement, and a call for volunteers to return with Father Morley—a delegation of elders to Germany, and the various states in that country; that he purposed once more to lay the law of tithing before the people; praying that he might have the spirit to communicate, that the people might understand; and that on Saturday afternoon, Elder Hyde would deliver a lecture on education, to the Chancellor and Regents of the University.

Isaac Morley then expressed his thankfulness for this opportunity to meet the Saints; my heart is full of blessings for the people. I want a good company of good men and women to go to San Pete, and I do say, that no man shall dwell in that valley, who is in the habit of taking the name of God in vain.

President Young said, I have it in my heart to ask the congregation, if Father Morley shall have the right and privilege to select such men as he wishes to go there?

Moved that he have that privilege—carried.

Moved that he select one hundred men, with or without families—carried.

President Young said, it is as good a valley as you ever saw: the goodness of the soil cannot be beat; there is only one practicable road into it, and that is up Salt Creek; the inhabitants there are "No. 1;" and when I was in that valley I prayed to God that he never would suffer an unrighteous man to live there. I am going to bring before the people the necessity of keeping up the fund for the emigration of the poor. I declare openly and boldly, there is no necessity for any man of this community to go to

the gold mines, to replenish the fund; we have more property and wealth than we are capable of taking care of. If a man is not capable of improving one talent, what is the use of his getting more? He is like the foolish child, that could hold but one apple in both his hands, and in reaching for more, he lost what he had. If men only knew how to control what they have, and were satisfied, they would do much better.

I will commence at the north and go to the south settlements, and pick out 25 of our inhabitants as they average; and another man may take 50 of the gold diggers, off hand, and they cannot buy out the 25 who have tarried at home. Before I had been one year in this place, the wealthiest man who came from the mines, Father Rhodes, with 17,000 dollars, could not buy the possessions I had made in one year! It will not begin to do it; and I will take 25 men in the United States, who have staid at home and paid attention to their own business, and they will weigh down fifty others from the same place, who went to the gold regions; and again, look at the widows that have been made, and see the bones that lie bleaching and scattered over the prairies.

Brother Joseph suffered himself to be dragged about the country by a mob, and was dragged into something like forty-six or forty-eight law-suits, yet he triumphed over all of them, and then they murdered him in cold blood, in Carthage gaol, without any shadow of crime attached to him. I then swore that I would never fee a lawyer again; and we don't owe one dime, but that we are able to pay at any moment. If I can keep my credit good with the Almighty, I care not whether men speak evil of me or not.

Singing by the choir, and benediction by G. A. Smith.

Friday, Two o'clock, p.m.

Conference called to order by Daniel Spencer.

Singing. Prayer by G. A. Smith. Singing.

P. P. Pratt made some remarks on the mountains and valleys south of the Utah.

If we carry out the instructions that we continually receive, we shall be the happiest people on the earth; whoever is governed by the kingdom of God, is a happy man; but who realizes it? It always was the man that was *ready*, that the Lord would work by; the only thing that should concern us, is, have we the principles of the kingdom of God in our hearts, and is it our desire to fulfil them?

Orson Hyde then plead in behalf of the Perpetual Emigrating Poor Fund, and those who remain in Pottawatamie county. "I am glad that ways and means have been devised to deposit horses, oxen, wheat, &c., and give checks on the States, where the money can be appropriated to bring on the poor to this place. The operation is a good one, and it will operate not only in the United States, but in England, and other countries also. I feel when I get back to Iowa, that I can relieve the Saints, as I have both seen and tasted of the fruits of the Valley.

President Young said, I am much gratified to see the warmth of feeling for the poor by Elder Hyde, and I think the best way to relieve ourselves of all our spare horses and cattle is, to put them into the Poor Fund. We shall not cease our exertions until Zion is redeemed, and all Israel is gathered.

From the days of Joseph to the present moment, the prophecies were never fulfilled faster, and that too upon natural principles. They are miracles and remarkable phenomena to us so long as we do not understand them.

H. C. Kimball moved that there be a committee of three appointed, to take care of and transact the business of the Poor Fund—carried.

And, on motion, Willard Snow, Edward Hunter, and Daniel Spencer, were voted said committee.

President Young said, there is one question I wish to ask, it is this; will this people back that committee up to the last farthing? If they will, in the end, great joy will be yours; if you will covenant to do it, please signify it by raising the right hand. (All hands up.) Gentlemen, that's the *terror among the nations!* you can NOT get a contrary vote! *that's the terror!* THE UNION OF THIS PEOPLE.

I think our next move will be to have this committee organized into a company, and chartered by the State, to sue and be sued, collect and be collected, and dispose of, and do all business as a company,

and then will be the budding and blossoming of one of the greatest operations in all the world.

We do not want to detain this meeting any longer; but at intermission, come forward and enter your names, and what amount you put in, Brother Bullock will enter to your names.

Singing by the choir, and benediction by Ezra T. Benson.

Saturday, Sept. 7th, 10 a.m.

Conference called to order by Daniel Spencer.

Singing by the choir, prayer by Lorenzo Young. Singing.

Elder G. A. Smith rose to speak on the first principles of the gospel of Jesus Christ. He said, to preach the word of life to man is a very high and holy calling, and an important trust committed to any people; and chose for his text, Thessalonians, 1st chap., 5th verse; and divided his text into, firstly, the word of the gospel; secondly, the power of the gospel; thirdly, the power of the Holy Ghost; and fourthly, its assurance. As the gospel is the power of God unto every soul that believes; he reviewed the birth, crucifixion, death and resurrection of Jesus Christ, and then the commission he gave to his disciples, and his instructions to them, as his witnesses, to testify to the truth, and teach all the things whatsoever he commanded them, and their commencing to preach on the day of Pentecost, in fulfilment of their commission; calling on the people to repent and be baptized in the name of Jesus Christ, with the promise of the Holy Ghost, that was to follow, through the ordinance of the laying on of hands.

Men must obey the ordinances of the first principles, or their superstructure is in vain; it is recorded, all power in heaven and on earth is given unto Jesus Christ; therefore he ordered them to go and baptize the people in the name of the Father, Son, and Holy Ghost; and they went in the name of Jesus Christ and did act, and the Comforter proceeded from the Father, and did bring all things to their remembrance, and did teach them things to come, and when the people had obeyed, the Holy Ghost fell upon them, the promises were fulfilled, and then the people rose up and declared they knew the thing was true.

The sects of the day argue that these gifts and blessings were withdrawn from the earth, and they dared not even attend to baptism, or the laying on of hands, although the Saviour positively tells us we must obey.

Did God intend that this gospel should be applicable to us in all its power and glory, gifts and blessings? Yes: they are promised even unto the end of the world; and just as long as there was a being on the earth; and Christ himself gave some apostles, some prophets, teachers, &c., for the work of the ministry, and the edification of the church.

The whole Christian world have rejected the law, lost its light, have not the power and authority and blessings; and for the want of these things, they are tossed about on every wind of doctrine, and the cunning craftiness of men.

God, in these last days, in his infinite mercy, sent Joseph Smith with the gospel, and the assurance DID FOLLOW THOSE *that entered in by the* DOOR, following the Shepherd of the sheep. The world united against him, and forty times he was brought before the rulers, when no fault could be found against him; and then he was by wicked priests and crafty men, murdered in cold blood; and his blood was shed upon the ground like water. He bore his testimony to the truth, and sealed it with his blood; and the authority is here to administer the ordinances to you and your children, and as many as the Lord our God shall call; its principles are now preached, and we invite you to come forth and receive its blessings, in all its fulness; and may God our Eternal Father bless you all, in the name of Jesus Christ. Amen.

Willard Snow presented a subscription book as follows:—"We, the undersigned, agree to pay the committee of the Perpetual Fund for the Emigrating Poor, the amount set opposite to our names," &c., and then strongly advocated the cause of the Poor Fund, but wanted all to pay as they go.

George A. Smith.—There is an item of business to present to this Conference in relation to Father Cutler. After the Presidency left Pottawatamie, there was a report that Father Cutler went to Jackson County to lay the foundation for another temple. There is an influence existing there, to draw away from the Valley, and a great mystery hangs over their doings. The Conference in Pot-

tawatamie County withdrew fellowship from Cutler, Calkins, and others. Calkins said there was no power there to try him, as he was a bishop.

We have had a notion of asking the good people living now in Jackson County, Mo., to petition us to go back again and build a temple there, if the legislature of Missouri will pass resolutions to protect us in our rights. (Laughter.)

President Young said, there is no trial before the Church concerning the Silver Creek branch, where Father Cutler resides. During the late war he was acquainted with many Indians in New York State, who went to Green Bay, they saw him again at Winter Quarters, when they urged him to go down and build mills, and establish a school among them, as they had the privilege from government to select their own mechanics and teachers. I told him to go down, work, and get his outfit. This has been turned into an under current of lies, and has destroyed his influence.

The conference there, has all the authority to act with members in that conference, and I sanction their proceedings; all is perfectly lawful, as far as I have heard.

I wish it distinctly understood, that there is not an apostle of Jesus Christ who now lives, or ever did live, or ever will live, but that man's word is law and gospel to the people if he magnifies his calling. The apostles did right in this case; and I say the acts of the conference in Pottawamie, Elders Hyde, G. A. Smith, and E. T. Benson are just; and if this conference think the same, signify it by the uplifted hand. (All hands up.) And further, if the conference in Pottawatamie County have cut them off, they are as much cut off as they ever can be.

When we have an apostle abroad, who has not the power to deal with a conference, we will call that man home, or send him to Texas, to join Lyman Wight, and then we will put another man in his place.

Choir sung a hymn. Benediction by Aaron Johnson.

Saturday, 2 o'clock, p.m.

Conference called to order by W. Snow; singing—prayer by W. Snow—singing.

Elder O. Hyde delivered a lecture to the Honorable Chancellor and Board of Regents of the University of the State of Deseret, in presence of the conference, on education.

Education is net confined to letters only, but to the excluding of all darkness, and when a man has ascended to the summit, he can then bask in the light, having nothing to obscure his vision. Every person is under a responsibility to impart the intelligence that he enjoys, unto others. The child that is born into this world, is like a blank sheet of paper, susceptible of any impression, and we have cause to be thankful for the place of our birth; that it has been in a country where intelligence has burst from the heavens through the administration of an angel.

Great honour has been conferred on parents to mould and fashion that mind, which is put into the tabernacle by the Almighty himself, that it may be qualified to fill the station it is destined to fill. Here is the honor of rearing up children to the glory of our Father in heaven, and we have an opportunity of rearing them, to offer them to our Father and our God, from whom we received these pledges.

Man originates ideas by external circumstances, and there must be some vehicle to convey his ideas to others, or they are comparatively useless. How pleasing it is when a man gets hold of a brilliant idea, to be able to convey it to others. We can conceive ideas as splendid as the heavens, as brilliant as the orbs that roll above us; but when we want to convey our ideas, our language is imperfect. There was a time when God talked with Father Adam in the garden of Eden, in a language as perfect and pure as the water that flows in rills around. Afterwards, God confounded the languge all over the world. Yet an imperfect language is better than none at all. If you could bring all the best authors now living, together, they will express their ideas in different words, and they will all admit, that our language is imperfect, yet we have to use that which we have, in order to accomplish the object which is before us, and fulfil the obligations we are under, one to the other, by using the instruments already in our midst.

A certain portion of your property ought to be devoted to the education of your children, in order to qualify them

to be good representatives. Let them be full of light and intelligence and then they are able to give an answer to anything. The schoolmaster occupies an exalted sphere in the field of labor. My feelings are, endow your teachers with a liberal compensation, and then they will spare no pains to educate your children. If you sustain the teachers, they will bless you in return; and that people that pays the schoolmaster well, is destined to prosper; and may you increase in knowledge until ignorance is burned up in celestial fire; may God grant it, Amen.

President Young said, we have been highly entertained by Elder Hyde, he has dealt out the food I like. I feel it my duty to speak in behalf of the Perpetual Emigrating fund for the poor. Last year we did wonders, we accomplished a good thing in raising over 5,000 dollars, which was sent back to the States for the poor. Benediction by Elder P. P. Pratt.

Sunday, Sept. 8th, 1850, 10 a.m.

The conference was called to order by President Young, stating it was the duty of the bishops and their counsellors to attend to their respective wards, and the officers of State and County to keep perfect order round the building

The Choir sung the "Prodigal Son." Prayer by G. A. Smith. Singing.

Elder G. A. Smith said, the business that presents itself to this conference is the presentation of the different authorities of the church, to see if this conference sanctions them in their fellowship, and then presented Brigham Young, who, on motion, was sustained as First President of the Church of Jesus Christ of Latter-day Saints — also Prophet, Seer, and Revelator; and also H. C. Kimball as his first Counsellor, and Willard Richards second Counsellor, Historian, and General Church Recorder.

B. Young then presented Father John Smith, who on motion was sustained as Patriarch of the Church.

On motion, Orson Hyde was sustained as President, and P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards, as members of the Quorum of the Twelve Apostles. John Young was sustained as President of the High Priests' Quorum; also R. Cahoon, and G. B. Wallace as his Counsellors.

Joseph Young was sustained as senior President of the Seventies, also Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant, as Presidents of all the Quorums of Seventies.

D. Spencer was sustained as President of this Stake of Zion, and David Fulmer and W. Snow his Counsellors.

N. K. Whitney was sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints.

H. G. Sherwood was sustained as President, and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abbott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldridge, John Vance, Edwin D. Woolley, as members of the High Council, and John Parry was voted to be a member of the same, in place of Thomas Grover, who is gone to the States.

John Nebeker was sustained as President of the Elders' Quorum, also James H. Smith and Aaron Sceva his Counsellors.

Joseph Parker was sustained as President of the Priests' Quorum, also Simeon Howe and James A. Chesney his Counsellors.

M'Gee Harris was sustained as President of the Teachers' Quorum, also John Vance and Reuben Perkins his Counsellors.

W. C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel M'Connell and Gilburd Summe his Counsellors.

President Brigham Young then rose and called the attention of the conference to the direct principle of tithing, we have preached, and talked, and wrote about it a long while; I will try again to give my views on it, and the things that are, I will give you my knowledge so that you may all understand and be edified.

In the first place, we are in duty bound to pay our tithing, one tenth of all we possess; that is what is required of this people; but there are so many queries and doubts, and sentiments, as to leave the principal of tithing in the dark; yet it is simple and easy to be understood, and may be comprehended by the weakest of all Saints; yet there is a general con-

fusion pertaining to the real debt we owe, called tithing. That debt we all acknowledge, and are willing to subscribe to it, and sign an obligation for it, and yet many do not understand that it is the tenth of all we have. It is as easy to be understood, as it is for the elders who are sent forth to preach the first principles of the gospel, that men may be saved. The time has been, when you and I did not understand those easy simple principles that you read over in the Bible; you can read all the ordinances in the Bible, and yet many exclaim, we know nothing about it; at least the Christian world presents it so, because there is no light in them.

For the real debt of tithing, I shall have to suppose characters to bring it to your minds. Some say they are going to pay their tithing in produce and not in labor; and some say they pay one fifth instead of one tenth. I say there is not a man that has ever lived up to the principle of tithing. I will except many, for they have given all, and then the balance have not paid even the one fiftieth of their tithing; and in all probability not more than one in a thousand dollars, that has been due as tithing, in the kingdom of God. I have been an observer so far as to know, that as a general thing the law of tithing has not been lived up to. Those who have promptly acted as Saints of the Most High God, and as servants of the Lord, have been ready to give their all; men must come to understanding and then live to it.

I will take the whole community, and represent it as one man, and call his name Mr. A., a member of the Church: I walk up to him, and say, Mr. A., tithing is required of you, to help to build temples, feed the poor, the widow and the fatherless, and any thing that the law requires; you give the one tenth of all you have for building up the Kingdom of God upon the earth, to sustain the priesthood, and for rearing up the kingdom. Mr. A. is engaged in many branches of business, merchandising, trading, farming, and raising grain and cattle; he then retires to his country seat; rides in his carriage, has plenty of spare time; then he goes to the anvil, joiner's bench, &c., &c., and fills a variety of trades, positions, and characters. Mr. A. commences with one hundred thousand dollars as capital stock. Mr. A., there is ten thousand dollars due from you, which we want this day. He pays it, and has ninety thousand dollars capital stock on hand. Every man must do something, no idler is allowed in Zion, every man must go to work, no man must wrap his talents in a napkin, but put it to usury. Mr. A. goes to speculating on cargoes of merchandize, cattle, horses, and farms are offered at auction, he puts forth his 90,000 dollars as purchase money, and gains perhaps 410,000 dollars, making 500,000 in one week, it is quite a supposable case —there is then 41,000 dollars more tithing due, to pay into the store-house of the Lord, the balance goes to his capital stock.

We next see Mr. A., his money all gone, going into the kanyon after a load of wood, or to the mill for something to eat, we see him ten days toiling and working, he owes the one tenth of his time and team; when he has worked nine days for himself, then let him take his team and work a day for public works.

We next see him as a carpenter or joiner, set him to work on the public works, and every tenth day is put down to him as credit on tithing.

We next see him a farmer, raising wheat, cattle horses, sneep, &c., he sits down and calculates what he has raised, say 100 bushels of wheat at twenty days work, we then take ten bushels of wheat for his tithing. If he idles away 150 days of his time in riding and pleasure, he owes 15 days work to the Lord—if he idles away his own time, he has no right to idle away the time of the Lord. If he has 100 sheep, he pays the one-tenth part of them, and has an increase, he must bring in the one-tenth of his wool, and the one-tenth of his increase, or pay for them, one of the two:—again, he has some cows, and they give so much milk, where are they? we want the one-tenth of them, with the one-tenth of your butter, cheese, and the one-tenth of your calves. If Mr. A. has fifty ducks, we want the tithe of them, which is five, and the tithe of the eggs—if you think it too trifling a matter for you, let us have the whole of them, it is not too trifling for us—we want the tithe of your geese, and all of your increase—it may look penurious to you, if it does, hand over the whole of them.

[The remainder of the Minutes have been lost or mislaid. Pres. Hyde and Company's reception is crowded out this issue; also the Epistle. They will appear in our next.]—*Frontier Guardian.*

ELDERS SMITH AND BENSON'S LETTER.

Death of Bishops Whitney and Lott.—Extensive Harvest at Deseret.—The Perpetual Emigrating Fund.—The Markets at Great Salt Lake City.—Another Indian Alarm.

Great Salt Lake City, State of Deseret, Sept. 29th, 1850.

Dear Brethren,—As Brother Orson Hyde will leave to-morrow for the east, we feel that a few lines touching upon the affairs and prospects of this place would be acceptable to you.

Health, prosperity, and peace continue to wait apon the Saints in this place, with but few exceptions: among the exceptions we are sorry to include the death of Bishop Newel K. Whitney, which occurred here on the noon of the 23rd inst., after a sickness of forty-eight hours. It was an unlooked-for and sad blow; but he fell as fall the righteous, with a sure hope of an immortal crown! Also the wife of Elder Lorenzo Snow, who died on the morning of the 25th inst., after a few hours' sickness.

Our harvest, which commenced in the latter part of June, is yet in continuance; and the ploughman has in fact overtaken the reaper, for almost side by side you will see the one gathering and the other sowing the wheat. Sowing will continue till the beginning of June, and there is but little choice in the grain: that sown in the fall, or late in spring, provided it is properly attended. There are now in progress of erection seven saw and six grist-mills, besides a large merchant flouring mill, that will soon be finished, by President Young. Several fine stores have been erected here this summer, and are filled with the choicest productions of the best eastern markets; and the doleful howl of the desert wolf has given way to the hum of business and the sound of merry voices.

Our settlements are most astonishingly strengthened and extended. Where but a few days since a solitary farm was enclosed, an extensive city is springing up; and where was the untenanted and scarcely-explored valley, the ploughs of a hundred farmers are making way for vegetation.

Brother Amasa Lyman has just returned from California, and brings a most unfavourable account from the gold region. Trouble has begun there, and from present prospects will increase, till the country is swamped in blood, or depopulated by the ravages of the cholera, which is close on the track of the emigrant diggers: two of Brother Amasa's company died of it on the road here. Brother Charles C. Rich is expected to leave there on the 1st of October, and the most of the brethren with him. Those who anticipated entering into a harvest field of gold on their arrival here, must meet with disappointment. *Gold* is not the *god* of the *Saints*. *They*, seek to build up the Kingdom of God by industry, by building cities, raising grain, gathering the Saints, and in fact, by devoting their time, means, and talents, whether in preaching or labour of their hands, in the service of their God. The exaggerated accounts of gold-mines in the Valley, and an overplus of the metal imported from California, are entirely unfounded. A coal-mine would be a welcome sight to us here, but a gold-mine we neither have found nor seek to find.

The Perpetual Emigrating Fund has been replenished this year by about six thousand dollars in money, and about twelve thousand dollars in property. The Company has been incorporated by an act of the 'State Legislature,' and 'Antelope' and 'Stansbury's' islands of the Salt Lake, are appropriated as herd-grounds for the Stock of the Company, which already amounts to a goodly number of cattle, horses, &c. The Company is now organized with a president and nineteen assistants, and Brothers Orson Hyde and John Brown are travelling agents for the Company this season.

A plot of ground containing 560 acres has been surveyed, and is being enclosed, for a University site, and the Regency have taken measures for the establishment of schools in the several wards of the place: some are already in progress. A parent school for the education of teachers will be opened as soon as a room is prepared for the purpose, which will be in a few weeks. It would rejoice us much to see Brother Pratt here, taking a leading part in these matters. It would also, we think, be an advantage to the Institution, did you establish a

correspondence with Albert Carrington, at Washington, (D. C.) on the subject of books, instruments, &c., &c., for the benefit of the University.

Accept of our thanks for your kindness in sending us your papers. Carriage by mail is so uncertain that we think it much better for you to discontinue sending that way, as not more than one out of twelve reaches us; but would be pleased to have you embrace any private conveyance by which you could send us a full file.

We received five pounds from our friends in England by Elder Hyde, and feel to tender you, in connexion with the kind donors thereof, our heart-felt thanks for we were in much need of it.

Brother Hyde has enjoyed himself in the Valley like a man in his father's house, and feels now as though he were leaving home, though in a hurry to get home. He has waited ten days for the arrival of Brother Amasa.

Elder Woodruff, with his company, is within a hundred miles of the place, and Brother Joseph Young arrived here today. The last company of our emigration from the east will be here within ten days.

Corn and wheat are selling for 12s. 6d. per bushel, potatoes 4s. 2d. per bushel, hay £3 2s. 6d. per ton, sugar and coffee from 1s. 8d. to 2s. per pound. Labour is worth 8. 4d. per day, or £5 4s. 2d. per month and board. Board is £1 0s. 10d. per week. Lumber is worth £12 10s. per thousand; shingles £2 10s. per thousand. Beef sells for 5d. per pound; pork cannot be bought. Butter is worth 1s. 7d. per pound; cheese 1s. ½d. Good milch cows are worth from £6 5s. to £8 6s. 8d. each. Good work-oxen are worth from £15 to £20 per yoke; wagons from £2 to £4 2s. 6d. each. From the quantity of dry goods brought in here this season, they must undoubtedly be cheap this winter.

We are trying to locate our families and make them comfortable. In consequence of the scarcity of lumber we are disappointed in building this season, and a portion of our families will have to live in tents or wagons the coming winter.

You will, we presume, have heard of the deaths of Bishop C. P. Lott and Father Sessions in the Valley, and Capt. James Flake in California, during the last summer.

We have had another Indian alarm in the vicinity of Ogdon City, forty miles north of this. Eighteen hours after the express started from the city, our troops from here were on the field. The Indians, however, became alarmed and fled, nor have they since been heard of.

We remain your brethren and friends in the Everlasting Covenant,

GEORGE A. SMITH.
EZRA T. BENSON.

To Elders O. Pratt and F. D. Richards.

The Latter-day Saints' Millennial Star.

JANUARY 15, 1851.

The ship *Ellen* went out of dock on the 6th instant, having on board a company of Saints, consisting of four hundred and sixty-six souls, under the presidential care of Elders J. W. Cummings, Crandall Dunn, and William Moss.

The *George W. Bourne* also cleared on the 9th instant, having on board two hundred and eighty-one passengers, under the presidency of Elders Wm. Gibson, Thomas Margetts, and William Booth. Greatly blessed are these companies in the society and instruction of these holy men who accompany them. Long will the labors of love which these ministers of the Most High have performed in the British isles, be cherished in the memories of thousands who have been enriched in the knowledge of God by their precepts and examples. They go laden with the experience of Heaven's goodness, bearing their sheaves with them home to Zion. May fair winds, and plenty of them, haste them speedily to New Orleans.

The *Ellen Maria* is appointed to sail on the 29th instant; her complement of

passengers is now nearly made up. Elders Orson Pratt and George D. Watt, are expected to sail on that vessel, with their families.

Those wishing to go out in February, are requested to state in their communications, what part of the month will best suit them, that an eye may be had to their accommodation in determining the date of the ship's departure. All communications upon that subject should be addressed to Franklin D. Richards.

It was noticed some months since, that if a sufficient number of subscribers could be obtained, the first and second volumes of the STAR would be reprinted; but the orders for them come far short of warranting us in the undertaking. The project is therefore abandoned.

We have a few copies of volume 1, (wanting one number), also of volumes 6, 7, 9, and 10 wanting one and two numbers; also volumes 8 and 11 complete, together with a majority of the numbers of each of the other volumes. Our friends wishing to complete their files will do well to apply soon.

The "Voice of Warning," and "Spencer's Letters," are out of print.

THE ITALIAN MISSION—LETTER FROM ELDER LORENZO SNOW.

La Tour, Valleé de Luserne, Piémont, Italia, 2nd Dec., 1850.

Dear President Richards,—Your affectionate letter was duly received. Its contents were rendered doubly agreeable by the kind and feeling spirit in which they were communicated. When a servant of God is far removed from the endearing society of the saints, and his ears are no longer saluted with the cheering voice of the partner of his toils, or the merry making, and prattling of his little ones—situated in a foreign land, surrounded by strangers, in whose bosoms dwell no kindred feeling—'tis then a favor, or kind word from afar, awakens in the mind a recollection of the past, and draws from the burthened spirit its choice blessings upon the head of those who bestow, and imprints feelings of gratitude that continue in lively remembrance, when cares and sorrow will long have been buried in forgetfulness. To be placed in such circumstances is not unprofitable, however unpleasant. To be separated from the society of those for whom we live, and for whom we would die, is not without its recompense: such a position serves to teach man his weakness, and dependence on the Lord: it cultivates patience, and, by contrast, teaches the true value of good society and friends.

I am happy to learn, that, at the departure of Elder Pratt, the presidency of the British conferences has been entrusted to your care; as I am satisfied you possess every qualification for that, and the editorial department.

As you have expressed an interest in this mission, and desire information respecting our situation, I devote a little leisure in throwing together a few circumstances.

To commence, then, we are all well. Elders Stenhouse and Woodard are constantly engaged: their diligence, and faithfulness, deserve commendation. I could not have selected two better qualified for the various duties pertaining to the singular course which I have to adopt, in conducting this mission. I have not as yet heard from Elder Toronto.

Think not, dear Franklin, that we are amid the marble palaces, nor surrounded by the choice productions of art which adorn many portions of this wonderous land. Here, a man must preach from house to house, and from hovel to hovel. Here, many a dwelling has no glass in the windows, and from the scarcity of fuel there is often no fire upon the hearth; and during the long winter evenings, the family are huddled together in the stable among the cattle, for the sake of a little warmth which they cannot find elsewhere.

In our intercourse with the clergy, we have been treated with respect; but, it is in vain that we announce to them the great message of the last days. The

professed teachers of religion have always been slow to receive the revelations of heaven. When attending their place of worship the other Sunday, one of their ministers looked piteously upon us, and then at the congregation, to whom he said in tones mournfully low, "Do not leave that dear church which is consecrated by so many glorious remembrances, and for which your fathers have died." What would have been his feelings if he had known that, in a few hours afterwards, I baptized one of his flock who had been listening to his admonition.

With regard to Romanism, let no one imagine that our difficulties are decreased, because the Pope has quarrelled with the king of Piedmont. The influence of papal domination does not crumble away before the earthquakes of political controversy. The system of education has enthroned it too firmly, to be shaken by the timid protest of any Italian government. In taking a general survey of Italy, a dark cloud hangs over its bosom. If the tree is to be judged by its fruits, what must be the state of this country? What fruit has it borne for ages and ages? Vice has walked with bold unblushing countenance through its proudest cities; and when man has dared to think for himself, and search for truth amid the labyrinth of opinion, he has quickly been removed to a dungeon. There the great Galileo was immured, and there hundreds have died whose names are unknown; but, who were as sensitive of pain, and oppression, as any child of Adam. The dark veil of the inquisition is drawn over many of these scenes, yet, ever and anon it is blown aside, and we see the instruments of torture, and the bones of the martyred.

But the time has now arrived when the gospel must be sounded through the earth, and Italy will hear its announcement, though all its dead popes should burst into life! Nor will the importance of this mission be limited to Italy; the way will open from hence to other parts of the world. There has long been an intimate connexion between the Protestants here and in Switzerland. I intend to avail myself of this circumstance, that the gospel may be established in both places. I shall circulate the "Voice of Joseph" here, and in the Swiss Cantons; and also another work, which I am getting translated through the politeness of the French mission. There are many portions of Italy where the Lord has a people: among others I might mention the city of Nice, and the ancient republic of San Marino; but the time has not yet arrived for sounding the gospel trumpet in those places.

If circumstances permit, I shall probably visit England in February or March.

The work here is slow, and tedious. The spiritual atmosphere around us is like the Egyptian darkness which might be felt. Nevertheless, the Church has been established. The tree has been planted, and is spreading its roots. The leaven has begun its process. Many good things have been spoken concerning Israel. Many prophecies of great importance have been given in connexion with this mission, and recalling them to mind seems like the dawning of day upon the benighted. We especially remember the one you uttered at the meeting in London. You have not forgotten prophesying that thousands would, ere long, embrace the gospel in Italy. We have also been assured that, before it was known in Great Britain that a mission was appointed to Italy, the spirit of prophecy testified, by the mouths of brethren in Wales, that the elders should come to this land, and commence their labours at the feet of those mountains by which we are now encircled, and that from hence it should extend itself triumphantly.

Praying for the fulfilment of all these prophecies,

I am, dear brother,

Yours very affectionately,

LORENZO SNOW.

RANDOM THOUGHTS.

Dear President.—A few stray random thoughts of leisure hours, by way of relief from severe toil, may not be altogether uninteresting nor unprofitable. How the world fares, for the "world grows old," and every "oldest inhabitant" says that "times mend worse." Spots in the sun, blood on the earth, pu-

mours of wars, devouring fire, and grevious plagues, are seen and known. The "seed rots under the clod," and one or another of the "earth's fruits fail." Choice exotics will not now thrive in fertile English soil, where once they flourished finely. The poor man has no cider, for the "apple crop" is short, and he is forced through stern necessity to become a teetotaller. The tremendous sacrifice of human life by the Benares gunpowder explosion, and the sad fate of the Hergott pilgrims figure largely amidst the rolling judgments of the Almighty. The voice of righteous retribution is heard to the ends of the earth. How shall the wicked escape? By giving heed to the word of the Lord.

A daily journal will proclaim the corruption of society, by a glaring chapter of ONLY nine "daring burglaries," in addition to wilful murders, accidents, poisonings, and incendiary exploits. Where will these things end? Verily in devouring the whole earth, unless a sovereign remedy is prepared.

It is curious to note the workings of the minds of men, and to mark the motives which impel them to action. Truly the God of this world has blinded the eyes of the children of disobedience. When a servant of the Lord goes in the name of his master, how few will "feed him, and clothe him, and give him money." How few will take the stranger in and entertain him. How few will lend to the Lord to be paid at compound interest in the resurrection of the just. And fewer still will hearken to the heavenly message and obey the voice of mercy. But let him talk of worldly gain, of profit and loss, and then what attention! Let him come with the "God of this world," jingling in his pocket, and lo! the scene is quickly changed. What bowing and scraping and siring! What pulling to pieces of hat brims! What pleasant smiles and polite behaviour! What unwearied assiduity and laboured effort to please! Aha! the "Mormons" have the touchstone to prove this crooked and perverse generation.

Say where is the hope of the poor man? Verily it is cut off, and his wages kept back by fraud. Woe unto you rich men, weep and howl, for the miseries that shall come upon you. Men, aye, and old men too, who have toiled and laboured all the hard days of their life, when they reach the very brink of the grave can say, with Wesley—

> "No foot of land do I possess,
> No cottage in this wilderness,
> A poor wayfaring man."

And they have no chance of possessing more than a slice six feet by two, and they will not get that whilst they have any use for it; no, it is denied them until the wearied spirit has taken its flight from the worn out body.

And what becomes of modern Christianity, the brightest specimen of uninspired wisdom, the most gorgeous monument the folly of man ever reared? Alas! alas! its imposing splendour consists of rags, and patches, and paint. Its motive power is the "unrighteous mammon." A snug annual £30,000 works wonders. Who preaches for hire and divines for money? Christendom can answer the question. Yet do her priests "lean upon the Lord, and say none evil can come nigh us. Well might the meek and lowly Jesus reprobate, in no measured terms, the Pharisaic pretenders to extraordinary sanctity, if their parallel can be found in Christian priests. And there are those who stoutly maintain this.

The venerable edifice supported by Babylonish pride cannot endure. There is no binding principle to hold it together during the fierce hour of God's judgments. The disunity of its heterogeneous component parts is aptly represented by Daniel's "toes part of iron and part of miry clay." Indeed, the whole structure presents one vast mass of disorganization; a perfect mystery of confusion, and one might be justified in many instances in saying, a perfect "mystery of iniquity."

Hosts of reformers have sprung up from the days of the apostles to improve the order of heaven, Luther, Calvin, Wickliffe, amongst the rest, not forgetting the Reformers of our own day, have all lent an helping hand to the "work of the ministry," and the "perfecting of the saints," but they have been too short sighted, they have not looked far enough, they have not aspired to the mighty faith once delivered to the saints, neither have they contended earnestly for it. And as a result, all things wear a gloomy aspect. The task the reformers set themselves to, is an Ægæon task, requiring Herculean strength. Angels could not accomplish it.

The dark shade of demoralization is rapidly casting its portentous shadow over the most enlightened nations of the earth, and the death-knell of the ricketty systems of human inventions for the amelioration of our race is already sounded. Piece after piece has been added until the sandy foundation totters, and the whole superstructure groans under the intolerable and increasing burthen of every successive addition. The crash of systems is a prelude to the crash of worlds.

The Rev. W. Wright, M.A., of Corpus Christi College, Cambridge, in a speech, delivered in the Town-hall, Stratford-on-Avon, made startling acknowledgements like the following. Speaking of the state of the country he said, "It wants a religion of a higher order than ours. Ours is too theoretical. It wants one more practical. It must be a religion that meets a man's social as well as spiritual condition. If the Christianity of Great Britain were of this stamp, four-fifths of its crimes would cease to exist. Our land is covered with beneficent institutions which are a disgrace to our country." He was conversing with an American gentleman, who informed him that he had witnessed "in his country nothing at all to be compared with the impiety and irreligion of Great Britain." The Reverend gentleman also affirmed that "the three most religious nations in the world were the most drunken."

Some say "Britons never shall be slaves!" No; but according to statements made by the Rev. E. Bickersteth, no fewer than 200,000 fair daughters of Britain, sustain a position ten thousand times more degraded than the meanest slave. I mean that of prostitutes—all this in a "land of Bibles."

Allison says that, during the last thirty years, "crime has increased nine times over the increase of population in England, and decreased in British India one-sixth. Oh! all ye philanthropists, will ye not extend the BLESSINGS of Christianity and civilization to the BENIGHTED Hindoos, worshippers of Juggernaut?

Lord Ashley, the patron of Ragged Schools and charitable institutions, predicts the speedy "decline and fall" of the British Empire unless the canker be removed.

Even the wild Indian, Nature's untutored child, thinks there is more need of improvement amidst the enlightened heathen of Christian nations than in his own dark tribe.

Awake! awake! O slumbering Christendom! see thyself as thou art seen, know thyself as thou art known. Thou that makest thy boast of the law and the gospel light and privileges, in all these things dishonourest thou not God?

Whilst in the gossiping strain, it may not be unpardonable to take a hasty glance at "Mormonism" and the "Mormons." When all is said and done, the "Mormons" are a wonderful people. There is none like them under the heavens. They have arisen from the very dregs of society, and are rapidly progressing in unity, power and intelligence. Borne down in every quarter by the popular voice, still they rise. Opposed by bigotry, prejudice, superstition, eloquence, talent and learning, still they march onwards. Mobbed and persecuted, robbed and spoiled, still they prosper in spite of all. Surely there is something in them more than common. They have a bold, unconquerable spirit, and amidst all their troubles they lustily and enthusiastically sing:—

"We'd better dwell in tents and smoke,
Than bear the cursed Gentile yoke."

With commendable and unbending resolution they admirably personify the fine sentiment of Olearis:—

"Better to sit in Freedom's hall,
With a cold-damp floor and a mouldering wall,
Than to bend the neck or bow the knee
In the proudest palace of slavery."

With the proud indomitable spirit of independence burning and glowing in their bosoms, they bid defiance to the tyrant's chains, and fly in glorious exile to the remote glens of the Rocky mountains, where the banner of liberty exultingly waves. There the barren deserts tell the effects of their magic presence. Their indefatigable industy and perseverance has filled their secluded home with necessaries and comforts. They grow and continue mightily to grow, and in all probability will constitute a sovereign state by the time Brigham Young's term of governship has expired.

The work which "Mormonism" proposes to do is of a God-like character and profoundly original, of bold and unparalleled conception, far surpassing the pigmy ideas now prevalent. It proposes to re-

novate society, not by the patchwork polity so popular at the present moment, but by infusing in the human mind a new moral power of more adhesive and binding virtue than any yet known amongst men. The world wants not reform, but absolute renewal. It needs the implanting of a new motive principle of unfailing energy, even the Holy Spirit of God. To accomplish this great end, life and property, blood and treasure, has been sacrificed by the "Mormons." When the powers and virtues of this noble people burst upon the world's vision, the effect will be astounding. Then will rebound in high honour all the suffering they have endured. Then will that scripture be fulfilled which says:—"The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet."

Yours in the Covenant,

JOHN JAQUES.

Tysoe, Warwickshire.

THE SECRET OF THE HEALING POWER.

BY J. H. FLANIGAN.

(*Continued from our last.*)

The "healing power" is God's antidote for the ills of mortality, "unto you that fear my name, shall the son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." That it does exist, and operate at times independent of human agency we admit; but instead of it acting as a *gift* or *law* upon man, independent of doctrinal truth and divine administration, the reverse is positively true.

What is the origin of man's disease and mortality? How came they into our world? The Bible answers these questions, "death came by sin;" sin is the transgression of a doctrinal law. The powers of life and death were vested in the law of God, it is a savor of life, unto life if obeyed; but of death, unto death if disobeyed and violated. If Adam voluntarily and knowingly upon the river of life violated the laws of God, and launched his vessel and crew into the awful vortex of disease and death; the second Adam (Christ) has powerfully arrested, and changed the course of the vessel, to the only right point of compass. By the proper use of the same means and laws that were violated and abused, can Adam and his posterity again be landed in the haven of life. As unbelief and disobedience to God's law produced disease and death, so true faith and obedience to the same law, will produce health and life. As man, acting under the virtue of a *doctrinal mission*, violated the laws of life, and produced disease and death; in like manner must man be vested with a divine doctrinal faith and priesthood to communicate life and health. If these sacred means and authority are abused and treated with contempt, the soul that does it, though he had power to awe a nation into silent submission, or, by a mesmeric charm, to remove mountains, shall die in this life, and in the life to come, a second death.

The keys of the healing power are vested in that only one gospel administration, which is the power of God unto salvation. Though we, or mesmerists, or popes, or archbishops, "or an angel from heaven, preach any other gospel (administration) unto you, let him be accursed."

Hear the Saviour of the world upon the healing power. "Preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not (consequently will not obey) shall be damned. And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, *they shall lay hands on the sick and they shall recover.*"

The Apostle Paul declares that God hath placed numerous gifts in the Church,

and "*to one is* given by the spirit the gift of healing."

The Apostle James declares the order of God displayed in the healing art, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

Here is a doctrinal administration, and the only true one that can save mankind, with the healing power vested in it. It is the power of God unto the salvation of all who obey it. But if man does not believe rightly in God's commandments, if he repents not sincerely of all his sins, and if he does not "*be baptized for the remission of his sins,*" under God's own administration, he will be damned, and die of sore disease. He will be resurrected with the transgressor, judged and condemned to die a second death. The healing power is the gift of God following the believer in his administration. Where God's administration of the gospel is not in its primitive order and perfection, there is no authority to communicate the healing power, nor the gifts of the Holy Spirit. The absence of these gifts, and operations of the Holy Ghost, and the healing power emphatically prove the absence of faith in God, and power to administer the ordinances of the gospel.

Have any of the sectarian administrators since the apostacy of the church and the reformation, contended for and taught the whole primitive Gospel, including all its ordinances, gifts, officers, its organization, and healing power? I am bold to answer no; not one of them. Have any of them had revelation, and special command from God to reform and reorganize the church? No, not one of them have professed the like until the angel came in the nineteenth century to restore the priesthood and true Church organization. Joseph Smith, and the Latter-day Saints have truly received from God, that divine authority and revelation to set in order the church, and restore the everlasting Gospel of Jesus Christ, with all its accompanying gifts and powers, (see Rev. xiv. 6, 7.) Have mesmerists or any other party of diviners or doctors in latter times taught the only true gospel message and administration of Christ, as being the authority and grand secret of their feats in the visionary and healing arts? Absolutely not one of them. This rule detects all counterfeits. It shows us who the true church and the true believers are: "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "If there come any unto you, and bring not this doctrine, receive him not into *your house*, neither bid him God's speed, for he that biddeth him God's speed is partaker of his evil deeds." (2 John 9, 10, 11.) "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." "We are of God, he that knoweth God knoweth us, he that is not of God knoweth not us. Hereby know we *the spirit* of *truth*, and *the spirit of error*. (1 John iv. 1 and 6.) All who come not with the true Gospel message, priesthood, spirit, and healing power are apostates, and counterfeiters. As counterfeits prove the existence of the true coin, so the signs of the nineteenth century, the soothsayers, astrologers, mesmerists, and self-styled physicians, prove the existence and restoration of the healing power of the gospel, and revelations of God.

Query: Do you mean to say the whole religious world have, in their church administrations, apostatized? And also that they have lost the light of immediate revelation from God, the gift of the Holy Ghost, and the healing power? The apostles and prophets answer these questions in the affirmative. Let St. Paul speak: Mark his words, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Traitors, heady, high-minded, lovers of pleasures more than lovers of God, *having a form of godliness, but denying the power thereof:* from such turn away," (2 Tim. iv. 3, 4, and iii. 4, 5.) Hear Micah, "the heads thereof judge for reward, and the priests thereof preach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us? none evil can come upon us," (Micah iii. 2.) Isaiah declares that "darkness shall cover the earth, and gross darkness the people.

The earth also is defiled under the inhabitants thereof; *because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant,*" for which cause, continues the prophet, "hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are (to be) burned, and few men left." What could be plainer? Who could portray the Christian world's apostacy better than Paul, Micah, and Isaiah have done? Are they true prophets? Yes, verily they are beyond the possibility of dispute. Then it is proved by the Bible that the whole professed Christian organizations, from sea to sea, and from Popery through the infant-damning, soul-destroying, (all but a few elect,) Calvinistic system, through the awfully-devouring, baby-sprinkling, English Church system, down to raving, distracted Methodism, have all apostatized, and left the true order of Heaven. Wherefore, the "Healing Power," and the gifts of the Gospel, have all left them. John Wesley declared, that the extraordinary gifts of the Spirit which existed in the primitive Christian Church have ceased—not, as many have ignorantly supposed, because they were not needed, but because the faith of the Christians has waxed cold, and they have become heathens, and have nothing but a dead form left. This is affirming what the Scriptures have foretold. Let God be true, and every one who contradicts his words be liars.

Jesus declared the Kingdom of Heaven (of course that branch of it which was upon the earth) *suffered violence, and the violent took it by force*—(Matt. xi. 12.) John said, the false powers of the earth should make war with the Saints, *and overcome them*—(Rev. xiii. 7.) Daniel declared the same false powers made war with the Saints, and prevailed against them, (only on earth, in this world.) "And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of a time, (equal to twelve hundred and sixty years)—(Dan. vii. 21 and 25.)

The Revelator saw the priesthood caught up to God and His Throne. He saw the Church fly off into the wilderness from the face of men—(Rev. xii.)—triumphant above the gates of Hell, to remain in the place prepared for her twelve hundred and sixty prophetic days, equal to twelve hundred and sixty years, which, from the final apostacy, would bring us down the stream of time into the nineteenth century.

If we date from A. D. five hundred and seventy, which is believed and admitted to be about the period of the final apostacy from the primitive Church pattern and power, twelve hundred and sixty years brings us to the year of our Lord eighteen hundred and thirty, the exact period when the true Church organization again appeared from the wilderness of apostacy, decked in her original beauty.

The angel restored the priesthood from heaven to the Saints, through the instrumentality of the prophet Joseph. In the words of Daniel, in the latter-days, the days of *these* (now existing) kingdoms, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Rev. xiv. 6—7. Dan. ii. 44.) With this restoration of the gospel, kingdom, and priestbood is restored, the "Healing Power," and all the gifts of the primitive Gospel; and with tens of thousands of others we are this day witnesses of these things.

Popery may claim apostolic succession and blush; she may awe the ignorant into humble submission by her priestly rule. In vain may she attempt to satisfy the world by presenting one Pope instead of twelve apostles. Prophets, seers, and apostles, were the eyes and pillars of the church; instead of *one* Pope, bishops and cardinals..

I deny the office and duty of a bishop being the same as apostles and prophets; they are quite different. While the office of apostles and prophets guides the spiritual salvation of the church, the office of a bishop comes under them, and guides the temporal salvation of the church, as may be seen by reference to the scriptures, and revelations of God.

When and where did Christ call his apostles popes, and order such an unheard of change, as for one pope to take the place of twelve apostles? In vain

may Popery insist upon herself remaining on the rock of revelation (not Peter) impregnable against the gates of hell.

The gates of hell could not and shall not prevail against the church triumphant, or in the eternal world; but in this world, the Bible would be false, and the apostles and prophets liars, if hell had not opened wide her gates and belched forth fire, and the sword, imprisonment, exilement, stripes, the rack and torture of the horrid inquisition, martyrdom, death, and foul apostacy, and drove the church into the wilderness.

(To be continued.)

FAREWELL TO THE ELDERS OF ISRAEL.

Farewell, ye noble sons of God, farewell;
No language can describe, nor tongue can tell
The anguish which we feel to say adieu,
Our panting spirits long to go with you.

But circumstances will not now permit;
Our fate seems hard, but yet we must submit,
Till God in our behalf doth set his hand,
To bring us to the much lov'd, favor'd land.

Your labours here will long remembered be,
By us, who through the gospel are made free,
What glorious truths you have to us made known,
Our prayers for you shall reach Jehovah's throne.

Your many virtues we have oft admir'd,
And heard your teachings till our souls were fir'd—
With love to you, ye holy men of God,
Who fearless tread the path the ancients trod.

In hopes to join you soon, we say adieu;
May Israel's God your path with blessings strew;
Guide you in safety o'er the boist'rous main,
And bring you home to Zion, there to reign,

In peace and safety, where no toil nor strife,
Shall mar the blessings of your peaceful life;
There Kings and Priests to God for ever be,
And reign with Christ through all eternity.

Woolwich. MERCY KIRKWOOD.

ADDRESSES.

Cyrus H. Wheelock, 45, Clare Street, Portland Street, Hulme, Manchester.
Eli B. Kelsey. 35, Jewin Street, City, London.
Jesse W. Crosby, at Mr. John Hole's, Cross Street, Leamington.

LIST OF MONIES RECEIVED FROM THE 16TH DEC., 1850, TO THE 10TH JAN., 1851.

	£	s.	d.
Henry Thomas	3	0	0
Thomas Chamberlin	4	10	0
John Lyon	8	10	0
Richard Shill	0	10	6
Thomas Clarke	10	0	0
George P. Waugh	5	0	0
William West	5	0	0
William M'Keachie	15	0	0
James Linforth	16	0	0
John Godsall	25	0	0
Henry Evans	5	0	0
Richard Tilt	39	5	0
Carried forward	£136	15	6

	£	s.	d.
Brought forward	£136	15	6
John Memmott, (per J. W. Cummings)	32	0	0
James Armitstead	9	10	11
Henry Smith	1	0	0
Eliezer Edwards	2	8	0
Thomas Kirkwood, (per W. M'Keachie)	20	7	6
John Taylor, (per Jas. Marsden)	12	17	7½
William Soulsby	4	12	0
Henry Thomas	3	10	0
James Walker	10	0	0
John Parry	2	0	0
William Wells	2	0	0
	£237	1	6½

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3.—Vol. XIII. FEBRUARY 1, 1851. Price One Penny.

LATTER-DAY SAINTS IN LONDON,

CONDITION AND PROSPECTS OF THE CHURCH—MAMMOTH ORDER FOR BOOKS, PAMPHLETS, ETC.—ELDER KELSEY'S PROPOSED METHOD OF OPERATION FOR THEIR DISSEMINATION AMONG THE PEOPLE DURING THE WORLD'S FAIR OF 1851, ETC., ETC.

35, Jewin Street, City, London, January 7th, 1850.

Dear Brother Richards,—It is with feelings of pleasure that I now sit down to write to you, to inform you of the present state, and future prospects of the work of God in the London conference. During the month of November I visited twelve or fifteen branches in, and around London, which gave me opportunity of becoming somewhat acquainted with the situation of affairs in the central portion of the conference. I found that the spirit of unity was richly shed abroad in the hearts of the Saints, and that the greater portion of both officers and members, were exercising considerable diligence in the spread of the principles of truth among the people.

On the 31st of November, and 1st of December, I attended a conference in London, at which the greatest unanimity of feeling prevailed. The number represented to have been baptized during the six months previous, was 753, making a total of 1348 baptisms during the twelve months of Elder Margetts presidency. This, to me, speaks volumes with regard to the wisdom, faithfulness, and zeal of Brother Margetts, and those who were co-workers with him.

On the 3rd day of December I returned to Warwickshire conference, and laboured there until the 25th ult., when we held a conference, at which I resigned the presidency of that conference into the hands of Elder Jesse W. Crosby; and here let me say, that I transferred the charge into the hands of Brother Crosby with the greatest satisfaction; for his faithfulness and zeal have won my highest esteem, and I am sure that his uniformly kind and affable deportment, will win the love and confidence of all those over whom he may preside.

Saturday, the 4th inst. I arrived in this city, and entered upon the discharge of the duties of president of the London conference. Sunday, the 5th inst. I met the Priesthood of near 30 branches of the church that lay in, and around the city. As the meeting was designed for the Priesthood exclusively, we had the whole day to ourselves. It will be a day long to be remembered by myself, and I doubt not but that it will be so to all present; for the sacred and peaceful influence of the Holy Spirit pervaded the assembly. A great deal of business was transacted, and much instruction was given on doctrine, and on the principles of government, relating to the organization of the councils, and regulating the affairs of the various branches. I laid my plans for the more extensive circulation of the printed word, in the precincts of the London conference, before the meeting, and from the feeling manifested, I am fully persuaded they met with the undivided approbation of all present. We had the pleasure of Elder Wallace's company during the whole day. He

entered fully into the spirit of the matter, and we were all highly edified and instructed by the teachings received from him during the evening.

I will now endeavour to lay before you a brief outline of the plan I have proposed, for the greater spread of the work in this region in the year 1851, which is as follows:—That we should establish a central depôt for the sale of our publications, wholesale and retail, to be called "The Latter-day Saints' Book and Millennial Star Depôt for the London Conference." In view of this arrangement, we have appointed Elder William Cook general agent for the conference, instead of Elder West.

Brother West has faithfully discharged the duties of general agent for the last six years, but his residence is not in a place suitable for forming a central depôt on the scale we design adopting. It was, therefore, deemed wisdom to change the agency. In looking around for a suitable person, living in a suitable location, I found none so well situated as Elder Cook, and none better qualified for the responsible station of General Book and Star Agent, for the great metropolis, in the *eventful* year 1851.

Brother Cook resides within five minutes walk of Paternoster Row. He has a front shop, situated on a corner, with two large show windows, in which our bills and publications can be displayed with great effect. He also designs having neatly painted signs, so placed as to be seen to the best possible advantage, by passengers going either way. This shop will be almost exclusively devoted to the sale of works, illustrative of the faith of the Latter-day Saints.

Sometime in November last I called upon Mr. Strange, of Paternoster Row, one of the principal booksellers and publishers in London, and proposed to him to become an agent for the sale of our publications, wholesale. He consented to do so for a certain per centage; but after mature consideration, I concluded that as the Church of Jesus Christ of Latter-day Saints was destined to become the HEAD, and not the *tail*, we would establish the nucleus of a GREAT BOOK, TRACT, and STAR OFFICE, in close proximity to the dignitaries of Paternoster Row and Stationers' Hall.

The Word of God is progressive in its very nature, consequently I feel well assured that this establishment will *grow* into importance in the estimation of the people.

During the time of my former visit to London, I called the attention of the Saints, both officers and members, to the importance of a more extensive circulation of the printed word. The leaven has worked, and even now, the minds of all are fully prepared to enter into the good work with energy and zeal. The different branches are at present engaged in raising subscriptions, with the view of forming a Circulating Tract Society Fund in each branch. Making my estimate from the strength of the several branches, and the well-known liberality and zeal of the Saints of this conference, I am satisfied that the aggregate of the number of tracts that will be called for by the whole of the branches forming this conference, will not fall far short of of TWENTY-FIVE THOUSAND.

The increased facilities that the circulation of these 25,000 tracts will give for the spread of the gospel, by bringing the priesthood and members of this church more immediately in contact with the people will be very great; and when in addition to this we take into consideration that each of these *silent preachers* is an able expositor of the doctrines of Christ, the importance of the undertaking is very greatly increased, indeed. Each of these tracts will be accompanied by an address to the reader, and a catalogue of all the publications of the church in present circulation. In this address some of the most glaring falsehoods, so industriously circulated by the enemies of truth, will be contradicted. It will require about *four hundred* distributers to circulate the number of tracts before stated: each of these distributers will act as an agent for the sale of publications; for this purpose they will each be furnished with thirty or forty of our unbound publications, which they will always carry with them when distributing tracts.

The reader will be informed of this fact in the address before mentioned as accompanying each tract, which will also inform them, that if they should want any of the bound works, they have only to notify the distributers, who will furnish them with a copy on their next visit; and, finally, all charitably disposed persons, who feel a desire to assist us in our

laudable effort for the spread of truth, will be informed that each distributer is appointed an agent for the receipt of donations. I have also counselled the presidents and officers of the various branches, to establish book clubs in their respective branches, so that the poorer Saints, who are unable to pay for the books all at once, may have the opportunity of depositing their little weekly savings to be kept sacred for this purpose, until a sufficient sum is saved to purchase what books they may want. These little societies will be conducted somewhat upon the following plan, namely: two, four, ten, or any other number of persons can form themselves into a club for the purchase of books. If one wants a Book of Mormon he can pay in 3d. per week; if a Book of Doctrine and Covenants 2½d. per week, and so in proportion for any book he may want. As soon as the club is formed, they will proceed to draw lots, to see who shall have first, second, third, and fourth choice, and so on until all have drawn. By this means all will know when they will get their books; or if it will give more zest to the matter, they can draw at each meeting of the club, by putting as many blanks in a box as there are members in the club, save one, upon which a mark will be put, and the drawer thereof to have the choice for that time. In this way the poorest Saint can soon put himself in possession of the standard works of the church. Surely there is no one in whose heart the light of truth dwells, but that can see at a glance, the absolute necessity of the Saints supplying themselves with the means of information relative to the great work of the last days; for as I have before remarked, this work is a progressive work, and all who are engaged in it must also progress, or they will be left behind. It is an old saying and a true one—"that time and tide wait for no man." And it can be said with equal truth—that the church and Kingdom of God will wait for no man.

There are about sixteen travelling elders in this conference, many of whom will shortly go forth into new districts, each of these brethren will be furnished with about one hundred and fifty tracts, neatly covered, with an address and catalogue accompanying each tract, like the one accompanying those circulated by the branches, with the exception that in this last, the bearer is introduced to the notice of the reader as an Elder of the Church of Jesus Christ of Latter-day Saints, sent forth according to the ancient apostolical order, to preach the gospel without purse or scrip. These tracts will undoubtedly pave the way of the Elders, and render their missions much more prosperous and effectual, than they could otherwise be. These brethren will also be furnished with a small assortment of publications for sale.

The president and council of each branch, will act as a committee for the spread of the printed word by sale, as well as by gratuitous circulation. These committees will meet with the distributers from time to time, to hear their reports and give such counsel and instruction as may be deemed necessary; and if their deliberations should be seasoned with much prayer, and supplication to the Lord, for the gift of His Spirit, it will be all the better. To put the whole machinery into operation will require a large amount of books and tracts. If the plan meets with your approbation, you will please send us at your earliest convenience the following books, &c., &c., namely:—

600	Books of Mormon,
600	Doctrine and Covenants,
600	Hymn Books
16000	Kingdom of God, parts 1, 2, 3, and 4.
4000	Divine Authority,
4000	Remarkable Visions
24000	Divine Authenticity, Nos. 1, 2, 3, 4, 5, & 6.
500	Absurdities of Immaterialism,
500	Reply to Remarks on Mormonism
1500	New Jerusalem,
24	Vols. of Star, No. 11, bound, half calf,
24	Vols. Times and Seasons, No. 6, bound, half calf,
3000	Great First Cause,
800	Taylor's Discussion
1000	Gibson's ditto.

This is a large order, and lest we may be considered too sanguine in our calculations, I will offer a few explanations. There are FIFTY-SIX branches in this conference. Now, an average of six Books of Mormon and six Doctrine and Covenants, will form but a small library in each branch (some will need many more) to supply the book clubs, that will be formed in each branch, and to leave a few

on hand to supply occasional demands by sale to strangers, &c. It will thus require THREE HUNDRED and THIRTY-SIX of each kind of the bound works to supply the branches.

To supply the *four hundred* distributers with two copies of each of the unbound publications will require over fourteen thousand copies, and two more of each kind will form but a small assortment to be kept constantly on hand in the branches to supply any sudden call.

We will endeavour to give the STAR as wide a circulation as possible through the exertions of the distributers, and by every other means in our power; and whenever the increased demand shall only render it necessary for the members to take one or two copies, to get them at one penny, you may expect an increase to our present standing order.

We will also endeavour to give the London BOOK and STAR depôt as great notoriety as possible, by advertising it in the catalogue accompanying each tract. We will also take care to inform all dealers in literary matters, that they will be supplied with works illustrative of the faith of the LATTER-DAY SAINTS at trade prices, by calling at their depôt, 35, Jewin Street, City. To give our depôt anything like a respectable appearance, we should constantly keep a good stock of books, pamphlets, &c. on hand; otherwise it would be all talk and no substance.

To facilitate the distribution of the printed word, and the labours of the priesthood, it will be necessary to divide the branches into districts, over which an elder will be placed, assisted by a priest, whose duty it will be to see that the Saints are properly visited and taught by the priesthood, and that the tracts are properly distributed. Such a system as this will call into action every faithful, able-bodied Saint, whose circumstances will permit him or her to assist in rolling on the word of God. What a glorious opportunity for the young men and maidens to prove themselves worthy. That they will gladly assist in the good work I have not the least doubt. My experience, thus far, has proved to me that the distribution of tracts is of very great benefit to all the Saints engaged in it; for in their communication with the people, in the performance of their work of love, they are often confronted and called upon to give a reason for the hope within them; and sometimes they deeply feel the need of a greater knowledge of doctrine and principle, that they may be enabled to confound their adversaries with strong reasoning. This soon renders them ambitious to study, to meditate, and to pray, that they may gain knowledge.

The wide extent of the conference, and the extended plan proposed for the spread of the work, will require that all things be done in order. Therefore, the president of each branch will be required to audit the sub-agent's account the last week in each month, to see that the cash or books are on hands for the debt due to the general agent; and to see that the money on hand is sent to Brother Cook the first of each month, at which time the president will report to me the state of his branch, the success of the circulation of the printed word, the state of the sub-agent's account, &c.; and I shall see that the general agent's books are audited at the same time. By this means I shall he able to know the state of the conference the beginning of each month.

There are about thirty branches within seven or eight miles of the centre of London, embracing over two hundred members of the priesthood. It has been resolved that we should establish a general council of the priesthood, to be held on the evening of the first Monday in each month, for instruction in doctrine and in principle. On last Sabbath, as I looked around me and beheld a body of two hundred faithful and intelligent men, who hold the Holy Priesthoods of Aaron and Melchizedec, and who are bound together by the ties of love, my heart was full of joy. I thought to myself, what power, with God, may not this body of men enjoy; and what a vast amount of good they have the power to perform in the earth, by a union of faith and works. I do indeed, anticipate great things from the labours of these men, and those of their brethren who could not attend because of the distance.

I look forward with the most pleasing anticipations to the future, with respect to this assemblage of intelligence. The Priesthood of the different branches will, through their presidents, have the privilege of asking information (in writing) upon points of doctrine, and the best method of organizing the branch coun-

cils, and regulating the affairs of the branches, that may occur to their minds during the month.

During 1851, the attractions of London will cause many of the *wise* and the *faithful* among the servants of God to pay us a visit, and we shall endeavour to gain as much information from them as possible. As to the rules for the government of general councils, they will be few; for it is not wisdom to multiply arbitrary laws for the government of men, who are destined by the grace of God and their own faithfulness, to rise above all law until they arrive at perfection, and live, and reign, and dwell, eternally, in the presence of God. Shall I be disappointed in my expectations with regard to this council? Nay, verily, *provided* we confine our deliberations *strictly* to those principles, the knowledge of which is necessary to qualify us to become able ministers of the word, to the world, and to the household of faith, in their *scattered* condition. You must excuse me, for I have run this communication to a much greater length than I anticipated when I begun it. Give my love to Elder Pratt and family, may the Lord abundantly bless them in their journey to Zion; and may the mantle of your predecessor fall richly upon your shoulders. I verily believe that your heart will be made to rejoice constantly during the year 1851, for the Spirit whispers to me that the work will receive an impetus this year, that will fill the Saints with joy and wonder. May God grant it. Amen.

ELI B. KELSEY.

THE SECRET OF THE HEALING POWER.

BY J. H. FLANIGAN.

(*Concluded from our last.*)

O Popery, blush when you stand up to claim primitive purity and power! After assuming a name and power above all that is called God, shewing forth that you are God in dictating the destinies of mortals: After breaking the covenant in instituting one Pope, or bishop, instead of twelve apostles: After *transgressing the law of God*, in teaching doctrines of devils, viz:—forbidding to marry, and commanding to abstain from meats, confessions to the priests; the worship of God through images, and the inflicting of penance and torture, resulting not unfrequently in death: considering your swelling title above all that is worshipped, setting the bad example to your whole train of apostate daughters in changing the *ordinance*, the *object*, and the *mode* of baptism, and the *candidates* thereof. When you gave an inch, your daughters took an ell: when you commenced a change they completed it: instead of baptizing for *remission of sins*, you have changed to baptizing infants who have no sins, Instead of immersing the whole body, constituting the earthly part of the new birth, you sprinkle, and your daughters also sprinkle, pour, immerse, some few dipping three times face foremost. Instead of baptizing adult sinners, who can believe and repent, you administer mock baptism to infants, who are not capable of either, "for of such is the kingdom of heaven." Instead of having Christ's, one true baptism, you, and your daughters have three or four kinds, whatever may best please. After all this, will you claim a pure unadulterated succession from the Apostles of Christ? Impossible. If the fountain were pure would not the waters be pure also? The streams from the mother, and the waters from the daughters, are all impure, and so must be the fountain.

Who cannot see that a general apostacy was inevitably to come upon the earth? But here comes the great question, to which we must give a passing answer. Admitting this apostacy to exist, which we must do, or deny our Bible, and our senses; what has become of all the good people who have died during this long night of apostacy? If they worshipped God according to the best of their knowledge they are happy, and will receive a reward according to their works and words. The Gospel in its fulness

was not preached unto them, therefore they will not be condemned for rejecting it. In our Father's house are many mansions. They will have one according to their righteousness. Thus God and his words are true and just. But now the true light has come from heaven; if men reject it they will seal their condemnation, for God will not be mocked. The enormous amount of error in the world may not exist because of wilful lying, but because of people's carelessness about the truth. Oh, people, awake to righteousness; seek after and obey the commandments of God.

We have clearly proved that the healing power is one of the gifts, and virtues of the gospel. The authority to administer, and communicate it, is vested in the High Priesthood, through the Spirit, and faith in God. These are essential qualifications on the part of the administrator. Genuine true faith in God, and his Holy Spirit, is essential also in the subject, "as your faith is, so be it done unto you," said Jesus.

We have shown that the healing power accompanied the gospel administration to all true believers, eighteen hundred years ago. We have pointed out the cause of its absence from the world, viz., the general apostacy. We have referred to numerous indisputable testimonies of its being again restored to the righteous; and here I could insert thousands of well attested living testimonies, and witnesses to the power of God, in *healing* being restored to the Church of Christ of Latter-day Saints; but narrow space and want of time now forbid, they can be daily seen, and are testified of, in the MILLENNIAL STAR, in all our publications, and in the meetings of the Saints throughout the world.

My voice, and pen, I here use to bear testimony to the world, that the gospel, with its pure living administration, gifts, and healing power, is restored to this church. Stranger, do you wish to prove it too? Repent, be baptized for the remission of your sins by God's administration; receive the laying on of hands for the gift of the Holy Ghost; be faithful before God, and you shall have abundant evidence of what we have told you. If any man will do the will of heaven, he shall know of the doctrine whether it be of God or man. Query: But why do you not come to the world working miracles, if the healing power is with you? Because God has sent us to preach and restore the gospel, and these signs and gifts *shall follow them that believe and obey*. Ought not miracles to be the forerunners of the restoration of the gospel? No. They follow. Faith comes by hearing the word of God. Faith produces miracles. "Without faith it is impossible to please God."

Faith, repentance, baptism for the remission of sins, and the reception of the Holy Spirit, are the forerunners of the power of God manifest in the gospel.

Two of the most important missions, and dispensations, that God ever sent to the earth, viz.: Noah's flood; and John's proclamation of Christ, and his kingdom, came quite independent of any miracles whatever. Moses was sent expressly to work miracles. Noah was sent to preach righteousness, to build an ark, and tell the world of a flood that was to destroy every living creature who went not into the ark. John the Baptist, the greatest prophet was sent to proclaim the kingdom and coming of Christ, and baptize unto repentance for remission of sins. Joseph, and the Saints are sent to restore the gospel to the world, to gather the righteous, to build up Zion, that the Lord may appear in His Glory.

Those who seek, and run after signs instead of the "Gospel of the Kingdom," are of a wicked and adulterous generation, and will be deceived and overthrown if they do not speedily repent. All who profess to show signs, and do miracles, independent of the gospel, and priesthood of Christ, are impostors; by this rule they are known, said John, "I saw three unclean spirits," &c.; they are the spirits of devils, working miracles which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty! John adds, and he (the beast or false powers which should arise) doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do.

Jesus said, the false prophets, and christs of the last days, "shall show great signs and wonders, insomuch, that, if it were possible, they would deceive the very elect;" but it is not possible, Paul declares, "because they receive not the

love of the truth that they might be saved," God shall send them strong delusion that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." (Rev. xvi. 13, 14. Ibid. xiii. 13, 14. 2 Thess. ii. 11, 12.)

Now, if the world will only receive, and believe a spirit, or a prophet, on the strength of their miracles, they will assuredly be deceived, and gathered to the great slaughter of the wicked. As the power of God increases among the Saints, so the devil's kingdom will be in commotion to imitate, deceive, and oppose it. We are warned against false prophets, and told that true prophets must come. God doeth nothing but he revealeth his secrets to his servants the prophets, (Amos iii. 7, Malachi iv. 5.) in fact the kingdom of God never did, nor never will, exist without true prophets, and direct inspiration from God to man. As the world will have both false and true prophets, and both will have power to do miracles, how shall they be known apart! "By their fruits ye shall know them." The true prophets, and servants of God, bring Christ's perfect gospel administration of faith, spirit, and priesthood; while the false prophets, and teachers, invariably bring neither; but come in their own name, independent of the principles of life and salvation.

They perform by their own wisdom, and deep scheming arts. The true servants of Christ prove their mission and doctrine by the Revelations of God, and the powers of the Holy Ghost.

False teachers, and impostors, have no better proofs than lying public rumour, and newspaper tales of romance, &c. The Saints follow the law, and Spirit of God strictly, and gifts, blessings, miracles, and the "healing power" *follow them*. The false world follow not *the true order of God*, but disbelieve, and reject it; they drink in a false spirit, wander after and demand signs from mesmerism, and a thousand other *isms* not of God.

The devil and false spirits, may transform themselves into angels of light, to deceive, but they never leave their diabolical works, to preach and administer the true gospel administration of Christ unto life and salvation.

Ye Saints of the Latter-days, go on,—you are the children of the light, continue to walk in it. Suffer also this word of advice. Obey every counsel and word of God, whether spoken by himself, the holy angels, or his authorised ministers whom he has called to labor among you, that you may be found faithful and wise, in time to escape the fiery storm of righteous indignation about to be poured out upon an ungodly generation, which is without God and without Christ in the world. May you overcome, and inherit all things in the celestial kingdom of our God, where the "Healing Power" shall preserve you from all tears, sorrow, pain, and Death.

CONFIDENCE.

BY JOHN JAQUES.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.—*Bildad.*

In the fear of the Lord is strong confidence, and his children shall have a place of refuge.—*Solomon.*

Cast not away, therefore, your confidence, which hath great recompence of reward.—*Paul.*

Confidence is the cement of society, deprived of which the whole social fabric would speedily fall into decay, and crumble to ruin.

Confidence, in a crisis, is salvation. It is strong as death, yet sensitive as the magnet. It can exist to diffuse its blessings only in peace. It dispenses with locks, bolts, bulwarks, and bayonets. It is expansive as eternity,—progressive in its character,—when cherished it gathers strength with age. It originates, plans, builds up, establishes, beautifies, adorns, exalts, delights in order, and upholds legal authorities. It is a living chain that stretches through eternity, and binds the creations in one, even a bond of brotherhood.

Happy the people where confidence reigns supreme, who fully confide in each other. Peace and prosperity attend them. They are one, undivided in aim and destiny. Their lives are calm as a summer eve: their spirits and actions are independent, unfettered, and free. The arts, sciences, and commerce flourish, enriching with their blessings. The virtues prevail with irresistible sway, and spread their genial influences around. The old men, with hoary heads, carry their staves in peace. Onward progress is sure—none can hinder. Humanity is on a rise to a station among the gods.

When confidence disappears, green-eyed jealousy, cruel as the grave, assumes its place invariably, with dissimulation, envyings, confusion, strife, violence, wars, and murders rushing in its dark sinuous train.

Drive confidence from the family, the city, the nation, the institution, or the people, and their inevitable doom is written and sealed as by the finger of God, or the hand of fate.

The withdrawal of confidence brings evil surmisings; creates dissensions; levels distinctions; violates contracts; dishonours dignities; mocks order; despises governments; dethrones monarchs; breaks up kingdoms; dismembers empires; dissolves society; outrages humanity; chills the warmest feelings; withers the fondest hopes; checks the noblest aspirations; cools the loftiest desires; cramps the most splendid efforts; blights the most promising appearances; quenches the most sublime thoughts; destroys the brightest specimens of ingenuity, industry, and skill; converts the fair face of nature into a sterile wilderness; damns souls, and sends them to the lowest hell; ruins worlds, sinks them into the deepest abyss of degradation, and perhaps buries them in oblivion.

Cursed are the nation, people, or world, whose confidence is thoroughly destroyed. Cursed are they with a bitter, a grievous, a devouring curse. Their course is downward; deeper and deeper still. Fearful their state and condition. Awful the effects of their apostacy. Terrible falling away. A reign of terror. An era of blood. Father arrayed against son; mother against daughter; brother against brother; sister against sister; friend against friend; every man's hand against his neighbour; the earth fadeth; the haughty people languish; the mirth of tabrets ceaseth; the song and dance are known no more; the beautiful gardens lie waste; the fruitful fields are very deserts; the strong palaces are thrown down; distrust, suspicion, paleness, terror, and a certain fearful looking-for are manifest; the sun is clothed with blackness; the moon with blood; the stars fall from the firmament; the earth reeleth and quaketh at the rolling thunders of the artillery of heaven; the lightning glare revealeth the darkness, desolation, destruction, and consumption decreed when the good spirit ceaseth to "strive with man." If the righteous are to be caught up into the air, and their works do follow them, truly might the Saviour ask, "When the Son of Man cometh, shall he find faith (confidence) upon the earth?"

In view of all these things, shall not the saints of the Latter-day increase their faith and confidence, that they may with approval pass their probation, creditably enter upon their third estate, and individually receive, at the general convention of worlds, the rewarding mandate of their God—"Well done, good and faithful servant, enter thou into the joy of thy Lord?"

Shall we not respect, honor, and obey the constituted authorities of the kingdom, adhere to their counsels, and abide in the laws of Jehovah? Is not the confidence of our brethren and sisters dear to us as life? Ought it not to be carefully cultivated, rigidly watched, and guarded from inroad, so that we may breathe a healthy moral atmosphere favourable for the formation, growth, and developement untainted of the generous virtues, better feelings, and fullest capabilities of our being?

Shall this beautiful world of ours be annihilated? So admirably adapted as it is to meet our wants and necessities; with its wondrous capacities for producing sustenance, comfort, pleasure, and endless gratification to our perceptive powers, and organs, with its matchless organization; its perfect and harmonious complement of animal and vegetable life; its inviting livery; its glorious canopy, studded as it were with glittering gems of dazzling brightness; its vast undulating plains, and gently rising hills carpeted with living green,

decorated with delightful flowers of every imaginable form and species, dressed in a thousand captivating varieties of hue, shade, and colour, exhaling on every hand the sweetest perfume and odour,—shall such a world as this become, and for ever remain, an unsightly heap of dust and ashes? Shall nothing remain of this magnificent creation but a vast wild chaos of material, with the ignoble record in the Eternal Archives that it brought forth—a worthless race undeserving of celestial power, rest, and glory? The answer has been given. Blessed be God—our fathers, through their confidence in Him and each other, have obtained promises of resurrecting power for themselves, their faithful children, and their mother earth.

Shall we then be backward in proving our lineage to these ancient worthies, and consequently our title to a participation in their heritage and promises? Hath not the Great God spoken in this age? Hath He not set up his kingdom? Shall it evermore be thrown down? Is not this the dispensation of the fulness of times? Will not all things be gathered in one? Are not these the times of restitution? Are not these times of proving and choosing? Are not power, spirit, and priesthood, now upon the earth? Shall we not love and confide in our God, our brethren, and our sisters, that we may be one in all things, that we may escape all things that shall come to pass, and be accounted worthy to stand at the coming of the Son of Man? Let every man, as far as he is concerned, answer for himself.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1851.

THE LONDON CONFERENCE has, by the blessing of God, become the most numerous in the kingdom, and stands prominently forward in that dignified position which renders her justly the object of observation, remark, and emulation by her sister conferences throughout the British Islands.

London has been greatly blessed with faithful men, and much of the Holy Spirit to attend their diligent labors, by means of which many have become acquainted with the purposes of God concerning the children of men; indeed the Holy Spirit seems to be munificently bestowed upon the people, in many places, to stir them up to inquiry after the truth, by dreams, visions, and various providential occurrences, as well as upon the Saints and Elders, to go and offer the words of life to them, insomuch that many who are not of the Church are healed of diseases, and the word is more and more abundantly confirmed by the signs following. Such seems to have been, to a peculiar degree, the favored portion of the inhabitants of London. For three years past, the work in that place has seemed to outvie equal or greater exertions in other places, until the fruits of 1850 were the addition of twelve hundred souls to the Church by baptism, under the presidency of Elder Thomas Margetts.

It will be seen in another column, that Elder Kelsey, his successor, is sanguine of a still greater accession to their numbers the present year; we say God speed the glorious cause. The inhabitants of the earth expect from London what they look for from no other source, and we are pleased that our brethren in that renowned city, are so fully alive to the interests of our Redeemer's kingdom, and their duty to their fellow men, as to adopt the active policy which is laid down in Brother Kelsey's communication, with such union, and decision. God will command his blessing upon the humble efforts of his people, when in love and meekness, they set about their heavenly errand to their fellow man. It is no common place matter. It is of paramount consideration, being a question of life or death eternal, and is worthy of an active and a holy zeal. He or she that engages in meekness and love, in distributing the printed word, under the counsel of the ministry, will find their hearts

made glad in the labor of their hands, and their minds will be greatly enriched in the knowledge of the truth. It seems a simultaneous feeling among the civilized nations generally, to come up to the great metropolis this year to see the various productions of each other's skill, ingenuity, and enterprize in the Arts and Sciences, which together with Nature's best specimens will be exhibited in rarest taste. What an opportunity to present heaven's best gift—the REVELATIONS OF GOD'S WILL to the notice of men of many nations; a worthy item indeed to be obtained at the "World's Fair." The Book of Mormon may there be had in English, French, and Danish, and we believe no proper exertions will be wanting on the part of the Saints in London to give our works generally, as widely extended a notice as possible. May we not hope from so well-ordered and efficient a plan of spreading the printed word, that the necessity of present revelation will be brought to a bearing upon the minds of many of different nations during the present year, who, although they may not have come for that particular object, will discover at the "Exhibiton" the spiritual architecture of Christ's Church again on earth, as the most fascinating specimen of Heavenly Science, and thus be led to glorify God, and rejoice for ever that they came up to the "World's Fair in 1851."

We have with earnestness and pleasure, long anticipated the time when our standard works could be ordered by the various booksellers throughout the kingdom from London; that time has now come. Any person who may not reside in the immediate neighbourhood of either of our agents dispersed through the various large towns, can order any of our publications through their book dealers, and obtain them at the prices of the trade.

Our auxiliary office and general depôt for the Latter-day Saints' publications in London, is immediately at hand for any of the dealers in Paternoster Row. Any one wishing to order through either of those houses, have only to forward with their order the name and address of WILLIAM COOK, 35, JEWIN STREET, CITY, and there will be no barrier to their orders being executed.

FRANCE.—Elder Taylor informs us, he has commenced the work of publishing the Book of Mormon in French, and is now prepared to appropriate any funds which the Presidents of Conferences may have remitted to us for that purpose, provided, they do not too far exceed the amount required.

It is presumed the brethren were not aware with what despatch Elder Taylor turns off such small jobs, or we might have been ready by this time to respond promptly to his call; besides, the attention of some of the conferences, has been very much taken up of late, in making their farewell offerings and reminiscences to their presiding Elders, which, we are happy to say, has been in praise-worthy accordance with the spirit of the Gospel.

What say you, Fellow Servants? Shall we now throw in our mites, and lighten the burthen which rests upon Elder Taylor alone? If a proportionate amount be donated by each of the forty conferences in these islands, it will not be felt by them. The presidents of conferences will please give this subject the consideration which they deem its due, and report the same to this office. Should any Yorkshire merchant feel rich enough in spirit to proffer the desired amount the Lord will reward him four-fold.

DENMARK.—By the politeness of Elder Jacob Gates, we are favoured with intelligence from Copenhagen, as late as January 11, by which we are informed of the tolerable health of Elder Snow, and his fellow laborers. The Saints in Copenhagen number about one hundred, and they of Jutland about thirty-five. His Majesty, the

King of Denmark, had accepted a copy of the Book of Mormon, which was also being examined by other members of the royal family.

The subject of religious toleration was exciting deep interest among the bishops and clergy. The Danish edition of the Book of Mormon was making its appearance in numbers, and the Saints were feasting upon it with eagerness and delight.

FAREWELL PARTY TO ELDER ORSON PRATT, IN LIVERPOOL.

THE Latter-day Saints in Liverpool, gave a farewell party to Elder Orson Pratt, on Wednesday evening, the 22nd of January, in the Music Hall, Bold Street. The proceedings were admirably conducted, and reflect great credit upon the management. The word of the Lord, given through our martyred seer and prophet (see Section LXXXI. Doctrine and Covenants) was observed, the tables being set with glasses of cold water, confectionary and fruits, instead of *Tea*. The party was free to the Saints, the expenses being defrayed by two gentlemen of this branch. Among the visitors were Elders Wallace, Gates, Wheelock, Phillips, Bell and Rowan. Miss Collinson presided at the piano forte. We have seldom been present at a meeting, in which so much of the Spirit of God prevailed. The countenances of the Saints wore that aspect, which can only be worn by those, who have been made partakers of the gift of the Holy Ghost.

During the evening, the following Testimonial was read and presented to Elder Pratt. It was beautifully engrossed on vellum, and mounted with gilded cornice and roller.

TESTIMONIAL

PRESENTED TO

ELDER ORSON PRATT,

President of the Church of Jesus Christ of Latter-day Saints in Great Britain and Ireland,

By the Council and Branch of the said Church in Liverpool, on the occasion of his departure for the Great Salt Lake City.

"WELL BELOVED PRESIDENT, ORSON PRATT,

"We, the Council, and members of the Liverpool Branch, cannot, without violence to our best feelings, allow you to depart from our midst without offering you this, our humble testimonial, of the sense of gratitude we feel towards you, for the invaluable blessings you have bestowed upon us, during the two-and-a-half years of your ministry in these Islands.

"The lucid reasoning, and powerful arguments displayed in the many pamphlets you have written, and caused to be circulated throughout the empire, have already won thousands from their superstitious ignorance, to the knowledge and favor of God. Their mission is but commenced.

"The increase of the circulation of the MILLENNIAL STAR from 3700 to 22,000 is, indeed, a splendid enterprise, and must ever afford you the highest degree of satisfaction upon every remembrance thereof.

"By your agency, not less than *five thousand five hundred* souls have been translated, from a dark and cheerless prospect, to the bounteous land of Joseph, choice above all others for the abundance, variety, and excellence of its productions; their hearts, now strengthened with a brighter hope, are emboldened to diligence in making their calling and election sure among the sons and daughters of God.

"If Heaven entertains joy on the occasion of one sinner's repentance, what joy and rejoicing are most justly the portion of your bosom, when you contemplate that *twenty-one thousand* persons have become obedient to the faith, during the short period of your ministry in this nation, a goodly proportion of which attribute their conversion, either directly or indirectly to your instrumentality.

"In all these mighty works, our blessing and our joy are but in common with those of all Saints throughout the empire; but we have other reasons for espe-

cial thanksgiving and praise, for your residence has been in our midst. You have administered to us, in particular, the words of life and salvation, and remission of sins by baptism, and the gift of the Holy Ghost by the imposition of hands, which have caused the meek to increase their joy in the Lord, and the poor among us to rejoice in the Holy One of Israel. While our tender offspring also, have realized the affectionate administration of your blessings, and the sick and distressed have, in the name of Jesus, been, through your prayers, favoured with life and health.

"It has been our providential lot to hear your voice from time to time in this Hall; while with the demonstration of the Holy Spirit, and with much assurance, you have proclaimed to us the doctrine of eternal life; teaching us, not only to do the commandments of God, but "*those things which are pleasing in His sight*," as the unique appearance of our tables this evening testifies.

"Time can never reveal the extent of your usefulness on this mission; but a glorious resurrection will disclose the harvest-fruits of your faithful labours, yielding sixty, and an hundred fold. Then with regal honours may you in retrospect view this brief period of your career, as worthy a mortal clothed with the priesthood of God, aiding to establish Heaven's last dispensation on earth.

"Dear Brother Pratt, earthly substance is no equivalent, nor can it bear any just comparison with your labours to save your fellow men. Your works praise you, our words cannot.

"We humbly request your acceptance of this parchment; be pleased to give it a place in your family archives, that, in future years, it may remind you of your sojourn among us, and may every recollection be accompanied with unsullied joy.

"Farewell; may you, and your dear family, be preserved from evil, though a thousand may fall by your side; and that we may be able to emulate your worthy examples, till we triumph over death, and with you inherit everlasting life, we will ever pray. "Signed, in behalf of the Liverpool Council and Branch,

"GLAUD RODGER, President of the Conference.

January 22nd, 1851. "CHARLES ROBERTS, President of the Branch."

EXTRACT FROM A WORK RECENTLY PUBLISHED BY ORSON PRATT, A.M., ENTITLED "GREAT FIRST CAUSE, OR THE SELF-MOVING FORCES OF THE UNIVERSE."

"1.—That there *must* be an endless duration and a boundless space, are necessary truths which cannot possibly be conceived to be otherwise than they are. These are necessary truths, whether any being exist to conceive them as such or not. Indeed, if there were no being in existence, the same unalterable and unchangeable necessity would characterize these truths. Endless space and duration cannot be created nor annihilated by any being, but their continuance has been and must be eternal. These truths do not admit of being proved, for that which has no beginning cannot be preceded by a cause, and where no cause exists, there cannot possibly be any foundation for reasoning. There can be no reason *why* space and duration are as they are, and yet we perceive a necessity for them to be as they are.

"2.—That things exist in space, is a truth, though we cannot conceive it to be a necessary truth: for we can conceive of unoccupied space; indeed, we know, because of the phenomena of motion among things, that there must be space not occupied; otherwise, there would be no room for motion among bodies, and space would be filled with a boundless solid, imporous, and incapable of any change of place among its parts. The motion, therefore, of things proves that a part of space is unoccupied. If we conceive a part of space to be unoccupied by substance, we can as easily conceive of all space to be empty and void: therefore the existence of things in space, though a truth, is not a necessary truth. We can conceive of space as containing either nothing or something: we can conceive it, either as containing one thing or an infinity of things: we can conceive it as empty, or partially occupied, or wholly filled. There is an infinite number of quantities of substance between nothing and an infinite boundless solid; and we can con-

ceive either of these quantities as occupying space. We cannot conceive any necessity why one of these quantities should exist rather than another. We perceive that we ourselves exist, and that things exist external to ourselves, but we perceive no necessity for our own existence or for the existence of any thing else. Therefore the existence of things in space, and the quantity of things in space, are not conceived to be what they are by any irresistible necessity such as characterizes our conceptions of space and duration. No one can conceive of the non-existence of space and duration, but every one can conceive of the non-existence of things in space, or of the existence of any supposed quantity from nothing to infinity. The first are truths of necessity, the second are truths perceived to be what they are without perceiving any necessity for their being as they are: these may be termed *contingent* truths.

"3.—Admitting the contingent truth, that something *now* exists in space, as nothing cannot produce something, therefore, it follows, as a necessary truth, that something must have *always* existed in space. Each part of this eternal something must occupy a finite space, having length, breadth, thickness, and figure. To occupy space, it must be solid, but solidity is only another name for matter; therefore, this eternal something must be matter. That which has no extension, nor parts, nor relation to space and duration, is called *immateriality*, which is the negative of all existence, or merely another name for nothing.*

"4.—Having proved, from the fact, that something now exists, that something must have always existed, let us next enquire—Have *all* substances *eternally* existed? Upon this subject, mankind are divided. One class assumes that part of the substances in space were created out of nothing by the other part which they are irresistibly compelled to believe is eternal. The other class believe all substances to be eternal. We shall now proceed to show that the creation of one part of substance from nothing by another part, cannot be established by any necessity, experience, reason, analogy, or divine revelation.

* For further information upon this subject, see my treatise on the ABSURDITIES OF IMMATERIALISM.

"First: The creation of a part of matter is not a *necessary* truth, for we can conceive of the eternal existence of *all* matter, as easily as we can conceive of the eternal existence of a *part* of matter. All the ancient schools of philosophy conceived every substance to be eternal; and it was not until modern times, that men conjectured otherwise. As has been already stated, we can conceive of space entirely devoid of matter, which shows that the existence of all things in space, though a truth, is not a necessary truth. If the very existence of all substances be not a *necessary* but only a *contingent* truth, surely, the beginning of existence or creation of any one substance cannot be conceived as a necessary truth.

"Secondly: The creation of one part of substance by another, is not an *experimental* truth. No man has ever perceived any one substance created from nothing by another. In all the varied operations of nature, we perceive no creations nor annihilations: we only perceive changes wrought upon that which already exists. Therefore, no man can know from *experience*, that the creation of something from nothing is a truth.

"Thirdly: Creation from nothing is not a truth derived from reason. All deductive reasoning is founded upon certain fundamental or first truths, called axioms or definitions, but there are no such first truths or axioms in relation to a creation from nothing; therefore, there can be no foundation or starting point from which we can commence a process of deductive reasoning to establish any such event. All inductive reasoning is that process by which we ascend from particular truths to those of a higher order, and of a more general nature. Now there is nothing in the particular truths of nature which indicates the creation of any of her substances from nothing; hence, no such event can be established or inferred from induction. Therefore, creation from nothing is not a truth derived from reason.

"Fourthly: The creation of substance from nothing is not a truth founded on *analogy*. Analogical reasoning is that process by which we infer that one event or thing *may* be true, because some other similar event or thing is known to be true. Now we know of no event or thing to be true which resembles, in the

least, the creation of substance from nothing, therefore, there is no analogy for such an event.

"Fifthly: The creation of something from nothing is not a truth founded on *divine revelation*. We learn from the revealed truths, which God has been pleased to give to man, that the sun, moon, stars, heavens, earth, and all things were created by him, but we nowhere learn in those sacred oracles that any one of these things were created from nothing. The original words rendered in our language create and make, are synonymous terms, signifying, as we have every reason to believe, the formation of things out of the original elements; at least, we are nowhere informed, in revelation, that these words had any other meaning. It has been said, that as God created *all things*, and as elements are *things*, therefore he must have created them also. But if all the elements be included among the things created, then the Deity must have created the elements, or parts of which he himself consists, which would be the very height of absurdity, for it would suppose him to exist and not to exist at the same time, hence the phrase "all things" cannot mean the elements, but only the "all things" that are created of the elements. Therefore, the creation of something from nothing is not a truth founded on divine revelation. If, therefore, the creation of one part of substance from nothing cannot be established by *necessity, experience, reason, analogy*, nor *divine revelation*, it cannot be a truth, or, at least, we have no means left by which we can determine, or even infer that it is a truth, and it should be treated as a wild speculation, or vague conjecture without the least shadow of foundation.

"5.—As there is no evidence whatever in favour of the creation of any substance, we are justified in believing that the elements of every substance existed eternally. We can trace back the history of the earth for about six thousand years, or to the period of its formation. During this time countless millions of organizations, both vegetable and animal, have been constantly taking place. But in every case which has come under observation, the beings, organized, have been made out of pre-existing elements. In the mineral kingdom, a vast variety of new compounds have been formed, but in every instance that has come under the inspection of man, these compounds have been made from something, and not from nothing. All the miracles since the creation, that have been wrought by the power of God, have been operations upon materials already existing. God has not, since the history of man, created any new elements, and exhibited them as a testimony that such an event is possible. When our Lord made wine at the wedding feast, it was not necessary to create it from nothing: he required the vessels first to be filled with water, after which he created or made the wine, which he could easily do by miraculously combining other ingredients or elements that already existed in great abundance. When he fed the multitudes with bread and fish, it was not necessary to make these compounds from nothing; when every element which enters into their constitution, existed plentifully all around him.

"If we go back to the creation, we find that the corporeal bodies of the first man, and of the first vegetables and animals, were made, not out of nothing, but out of the ground. If, then, all men, beasts, serpents, fowls, fishes, trees, herbs, and grass, were created and made out of the ground, or out of the elements, why should we suppose the creation of the earth to be an exception to the general law? Is it any more difficult to create an earth out of pre-existing elements, than it is to create various compounds, vegetables, and animals out of these elements? If we were to find a general law, to hold good in almost an infinite variety of cases, without even one observed deviation, would it not be a violation of every principle of sound judgment not to apply that general law to any other particular case of a similar nature? If we were to find that the waters in every fountain, spring, stream, river, and lake throughout the whole world, were formed of oxygen and hydrogen, combined in definite proportions, would we not, at once, without experiment, expect that the waters of the great ocean, were made of the same elements? And would not a man be considered foolish or insane, who should conjecture that the waters of the ocean were an exception to this general law? If the various compounds, vegetables, and animals upon the surface of our globe are known to be

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governed by the law of gravitation, it would be perfectly consistent to extend the same law to the whole earth, unless some reason could be shown why the law should not be thus extended; in like manner, if the various compounds, vegetables, and animals are known to be made of pre-existing elements, it would be perfectly consistent to extend the law to the earth itself, and to conclude that it was made of pre-existing elements also, unless some reason can be rendered why such an extension should not take place.

"Perhaps the objector may say, that the law of creation from elements ought not to be extended to the earth, unless we can be certain that elements did previously exist. To this, we reply, that the extension of the law to the earth would be in accordance with every rule of inductive reasoning, unless it can be shown that the elements had no previous existence; and this cannot be shown.

"When God, at the creation of the earth, said, "Let there be light, and there was light," we have no authority whatever for supposing that light was then created from nothing. Indeed, we know that light must have existed in connexion with water in a latent state before that time; for before that event, the waters of the great deep existed, and darkness was upon its face;—now these waters could not have existed in the form of water without electricity, and heat, and light were united with them: take away either of these three latent principles, and water would cease to be water, and its elements would exist in altogether a different condition. That light exists in water in a latent state, is a fact that can be demonstrated by chemists at any time. Therefore, light must have existed, though in a latent state, in the waters of the great deep, before God said, "Let there be light." In this saying, God did not perform an act of creation from nothing, but only commanded the already existing light to appear or render itself visible where darkness before reigned. There are two ways in which this command could be obeyed: first, the already existing light could come from the distant regions of space, and illuminate the face of the waters, or, second, the latent light which must have existed in connexion with the waters and other substances could be set free, and thus be rendered visible.

"On the fourth day it is said that "God made two great lights," which he placed in the firmament to rule the day and the night. When man makes light, he does so by operating upon the substances of nature so as to render the latent light visible, and in no instance does he create the light from nothing. Therefore, reasoning from analogy, we have good grounds for believing that God makes light the same as man does, that is, by operating upon the elements in such a manner as to set this latent principle free, and thus make it visible; at least, we have no reason, nor analogy, nor any other evidence for conjecturing that he makes it in any other way.

"Astronomers have demonstrated by actual observation and mathematical calculation that light existed thousands of years before the creation of our earth. It has been determined that light flies with the velocity of about twelve millions of miles every minute: it has also been ascertained from the known power of the telescope, and from other considerations, that there are bodies in the universe, situated at such immense distances, that it would require their light several hundred thousand years to traverse the space between them and our world: it follows, then, of necessity, that the light by which those distant worlds are now rendered visible must have left them thousands of centuries before our earth was formed. In almost every point of space to which the telescope has been directed, countless millions of inconceivably distant shining worlds are to be seen. But what does all this prove? It proves that by far the greatest portion of the visible universe existed ages before the organization of our little globe. When we look upon the widely extended field of existence, we are apt to imagine that we see worlds as they *now* exist, but this is not so; the *present* existence and relative position of the distant bodies of the universe cannot be seen. By the aid of light we only see the *past*, and not the *present*. Light does not inform us whether the most distant luminous bodies which can be seen are now in existence or not. Light enables us to see them exist thousands of ages ago, but it gives us no indications that they have existed as luminous bodies since that period."

EULOGY TO PRESIDENT O. PRATT.

If truth in man be virtue's highest aim,
And gifted wisdom all that's worth a name;
If reasoning power, with intellect refin'd,
Be heav'ns best boon, to aid the human mind!
Say, who so highly honour'd by our God
To point the way to bliss, and lead the road,
By preaching, precept, practice, and the pen,
Than ELDER PRATT, among apostate men?
Where, in the lab'rinth of scholastic lore,
Could one be found, so pow'rful to restore
Plain simple truth from dreamy, æriel things,
More flighty than the Heav'nly Host with wings,
And endless jangle 'bout unseen causality,
Than PRATT's *expose* of *immateriality?*
And who of all the Theologic school
Could write of ZION with prophetic rule,
Or pen GOD'S KINGDOM with precision clear,
Except the man who'd seen our Martyr'd Seer?
Whose claims and titles, with superiority,
He's well maintain'd in his DIVINE AUTHORITY.
And given an out-line of his *heavenly visions*,
Opposed to Satan and the world's derisions;
Or yet defend, like an inspired sage,
The BOOK OF MORMON from the sacred page.
Such works demand our lasting gratitude,
And will be read by all the great and good,
Who long to see a kingdom raised on earth,
Where Truth and Virtue only *will be worth*.
Where man will learn to love his fellow man,
And do each other all the good they can.
Where mere nonentity and senseless clatter,
On dreamy themes and non-existent matter
Will have no place, nor fictious story-telling,
In all the colleges of Zion's dwelling.

Worcester. LYON.

ADDRESSES.

Robert C. Menzies, 17, Marygate, Manchester Road, Bradford.
Edward Sutherland, 71, Great Brunswick Street, Dublin.
George B. Wallace, 35, Jewin Street, City, London.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 24TH JAN., 1851.

	£	s.	d.		£	s.	d.
James Farmer	£9	0	0	Brought forward	£30	6	10
Henry Beecroft	3	10	0	David Jones	10	0	0
John Memmott	5	0	0	Thomas Chamberlin	1	10	0
Richard Morris	6	6	0	George Kendall	7	13	0
John Price	2	0	0	John Taylor	3	0	0
R. H. Attwood	0	5	4	Richard Tresseder	2	0	0
John Parkinson	4	5	6	William Cartwright	2	0	0
Carried forward	£30	6	10		£56	9	10

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LIVERPOOL:

EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4.—Vol. XIII. FEBRUARY 15, 1851. Price One Penny.

FOURTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM THE GREAT SALT LAKE VALLEY, IN THE STATE OF DESERET, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH.

[METEOROLOGICAL OBSERVATIONS—CULTURE OF FRUIT—PEACE WITH THE INDIANS—EMIGRANTS TO THE MINES—ARRIVALS OF THE MAILS—CELEBRATION OF THE FOURTH OF JULY—CLOSE OF THE TOPOGRAPHICAL SURVEY—THIRD ANNIVERSARY OF THE PIONEERS—VISIT TO SAN-PETE VALLEY—ABUNDANT CROPS IN ALL THE SETTLEMENTS—THE PRESENT AMOUNT AND CONTEMPLATED INCREASE OF POPULATION—THE BEST ROUTE FROM THE STATES—COMPLETION OF THE STATE AND BATH HOUSES—PLENTY OF MERCHANDIZE, EXCEPT GROCERIES—MANUFACTURE OF SUGAR FROM BEET—CITY OF OGDEN LOCATED—SESSIONS OF THE GENERAL ASSEMBLY—MONTHLY MAIL FROM THE STATES—INCORPORATION, MEMBERS, AND AGENTS OF THE P. E. FUND CO. LIBERAL DONATIONS THERETO AT CONFERENCE—ITS EXTENSIVE DESIGNS AND ARRANGEMENTS FOR GATHERING THE POOR SAINTS—APPOINTMENTS OF THE APOSTLES—AMERICAN ELDERS TO OTHER NATIONS—BRITISH SAINTS SHOULD HONOR AND SUSTAIN THEIR OWN MINISTERS—DEATH OF BISHOP NEWEL K. WHITNEY—GENERAL GOOD HEALTH OF THE PEOPLE.]

(*From the Frontier Guardian.*)

Greeting:

Beloved Brethren,—Another opportunity is presented, whereby we may communicate to you what great things the Lord has been doing for His people; for truly has He made the wilderness to bud and blossom like the rose, and the fruit thereof to come forth in its season, while the solitary places of the mountains of Ephraim are made vocal with the praises of Israel's God.

Since our last epistle of the 12th of April, our Heavenly Father has cheered our hearts, and strengthened our hands; and the earth has yielded an abundant harvest. On the twelfth of May, peach trees, of two years' growth, were in bloom; and several trees of the same age, in various parts of the city, alternately bloomed till the twenty-ninth, when currants, peas, beans, &c, put forth their blossoms, and nature smiled with the prospect of early fruits; but on the 17th of June, the snow fell freely on the surrounding mountains, followed by a severe frost on the 18th and a slight one on the 19th, which injured the vines and the tender plants; more particularly on the lowest lands, yet we feel confident that this valley will yet produce the choicest fruits, accustomed to the latitudes, as it now does the richest vegetables.

The peaches in brother Young's garden grew finely, until they were accidentally destroyed by the sports of the children; and the California grape is flourishing beautifully in the same garden, and other places in the city.

On the 13th of May, we located a farm, one mile by two, near Jordan bridge, for the benefit of the poor, designing to build houses for the accommodation of all such as were not able to build for themselves; but on investigation we learned there were only two persons in the Valley who were unable to provide for themselves, and the

contemplated farm was converted into a pasture for the time being.

The Indians have been more quiet the present season than hitherto; though the Utes continue to steal our horses and cattle more or less, and threaten some. A band of Utes killed a small band of the Snake Indians, some time in the summer, and one white man by the name of Baker was killed by them on the twenty-ninth of May, between the Utah and San Pete vallies, though more recently they have been on their hunts, and manifested less personal hostility; yet for the safety of the people, the drill and discipline of the Nauvoo Legion is not neglected, for we have none to depend upon for protection but God, and his people; and God helps those who try to help themselves.

Emigrants from the States, and from almost all nations, passing through the States, bound for the Gold Mines, began to arrive here on the 27th of May, and have continued to arrive till the present time, though most of them have passed a month since. Their numbers have been much larger than the previous year. Several have arrived in our city, who had been left by their companions to die by the way side, and many companies and individuals have had contentions among themselves, not very creditable to civilized society, and which, contrary to the wishes of the magistracy of our State, they have been called upon to settle. It is the urgent wish of all the citizens of Deseret, that travellers would settle their own difficulties; or rather, that they would have no difficulties, so that our officers might pursue their daily avocations in peace. Were there no travellers in our midst, we might soon forget the name of law-suit. As a people, we have too much to do to attend to such matters.

Many scores, if not hundreds of these emigrants on arriving at the Valley, and hearing the gospel, in many instances for the first time, have been baptized for the remission of their sins, and gone no further, while others have witnessed our location, peace, union, and prosperity, and though not professing to believe the doctrine of Christ, are making their way home as fast as possible, to bring their families hither, where they can enjoy health, in a land of civil and religious liberty, where they find themselves free to do right.

June 8th, a mail was received from Kanesville Post Office, per hand of Thomas S. Williams, containing the first authentic intelligence from the States this season, and on the 14th commenced the printing of the "Deseret News," the first periodical in the State of Deseret.

The Nauvoo Legion, in uniform, honored the 4th of July with a public parade, which closed with a patriotic address by the Governor of the State.

The Topographical Engineers have closed their surveys for the season, and returned to Washington, as we are informed, by way of Arkansas. Rumours having been circulated in the States, that the Engineers had been received with coldness, and the object of the Expedition had been forcibly opposed by the inhabitants of the Valley, we here give extracts from a letter of Captain Stansbury, (President of the Corps) to the Editor of the "Deseret News," dated July 1st, 1850, concerning the matter. "How the rumour became prevalent, I am ignorant, * * I take pleasure in declaring that nothing can be further from the truth. We were received by the President and public authorities with the greatest courtesy, both officially and personally, and will remember with gratitude the many tokens of kindness and regard we have received from them and the citizens of the place.

"Every facility has been studiously afforded us for the prosecution of our duties; instruments of science frankly and gratuitously loaned, and the able and faithful assistance obtained from their commencement here, of a gentleman, well known as a fearless advocate of your doctrines, and a prominent and influential member of your community." The whole letter is in the 4th No. of the "Deseret News," and a copy of the same may be found in every newspaper in the United States, that has circulated the rumours which drew forth the letter, provided the editor thereof is an honest man.

The third anniversary of the Pioneers into the Valley was celebrated on the 24th of July, by the Public Assembly, in a manner worthy of the occasion, with orations, addresses, songs of praise and thanksgiving, and music, in which the Saints and Pilgrims to the mines seemed alike to participate. A synopsis of the proceedings were published in the 7, 8, and 9th numbers of the News.

On the last of July, brothers Young and Kimball left home on a visit to Utah and San Pete, and returned on the 12th

of August; having found a place for a good settlement, located a city at San Pete, and noticed several intermediate sites, worthy the attention of smaller colonies, which we anticipate will be settled this fall, making a pleasant and safe communication from this to our most southern habitations. The San Pete settlement will also be strengthened, and others will spread on the North, to, and beyond Ogden, so that when the emigration of this season shall close, there will be a continued line of villages at short distances, for more than 200 miles in extent; and a company is already chartered by the General Assembly of Deseret, for the purpose of running a regular line of coaches between Ogden and San Pete, to commence as early next spring as the travelling will permit, and to be extended as fast as the settlements extend; also, from the capital to Tuille county, by way of the Great Salt Lake Bath.

The Government of the Union has been very tardy in rendering any facilities of communication between themselves and the State of Deseret, and having been left to our own resources for information, on the second of August, brother John Y. Green was dispatched to Kanesville with a mail, and on the 15th Elder O. Hyde arrived with a mail from Kane Post Office; also, bringing with him the Frontier Guardian, the only file of newspapers we are in possesion of, from any part of the earth for the past year.

The weather has been more cloudy, the nights warmer, and the showers more frequent in the heat of summer, and vegetation more rapid this season, than hitherto, consequently, artificial irrigation has been less needed: which has been a great blessing; for, during the irrigation season, there were not men enough in the Valley to water the immense fields of grain, had it been as dry as some previous seasons.

The crops have been abundant in all the settlements of Deseret this season; and we have made every exertion to have them secured for the benefit of all: and although, from the best information obtained, we have reason to expect that our population will be strengthened, nearly, if not quite, fifteen thousand, this season, yet we are confident, if all will be prudent, there will be seed grain, and bread sufficient to sustain the whole, until another harvest.

The estimated population of fifteen thousand inhabitants in Deseret, the past year, having raised grain sufficient to sustain the thirty thousand for the coming year, inspires us confidently to believe, that the thirty thousand the coming year, can raise sufficient for sixty thousand the succeeding year, and to this object and end our energies will be exerted, to double our population annually, by the assistance of the Perpetual Emigrating Poor Fund, and otherwise provide for the sustenance of that population.

Viewing the gathering of Israel, which produces an increased population in the vallies of the mountains, an important part of the Gospel of Jesus Christ, and one of the most important at the present time; we shall send few or no elders abroad to preach the gospel this fall; but instruct them to raise grain and build houses, and prepare for the saints, that they may come in flocks, like doves to their windows; and we say, arise! to your wagons and your tents, O, scattered Israel! ye saints of the Most High! rich and poor, and gather to the State of Deseret, bringing your ploughs and drills, your reapers and gleaners, your threshers and cleaners, of the most approved patterns, so that one man can do the labour of twenty, in the wheat field, and we will soon send the elders abroad by hundreds and thousands to a harvest of souls among all nations, and the inhabitants of the earth shall speedily hear of the salvation prepared by Israel's God for His people.

Many inhabitants of the city are leaving their good homes this fall, and taking up land in the country, preparatory for extensive farming operations; and many who are now arriving in our midst, are gathering in companies of tens, twenties, and fifties, to act in concert for mutual protection and assistance, in opening new fields, establishing new settlements, and in preparing to feed the friends we are calling home.

Our messengers who went east, this fall, to visit the camps of the saints, emigrating hither, and report to us their situation, have discovered a new route from Green River, south of the old road, to the Pacific Springs, on which the feed and water are improved; also a new route on the north side of the Sweet Water River; which together with the road on the entire north side of the Platte River, from its mouth westward, as located all the distance, and travelled the most of the way by our pioneers in 1847, is decidedly the best route for the Saints from the States to Deseret.

Crossing the Missouri River above the mouth of the Platte, and passing the Loupe Fork, which is the only river of much consequence to cross on the north of the Platte; also of the Sweet Water, except near its source in the mountains, and there are no natural obstructions on the route till you arrive at Green River; where a ferry may be expected at high water, and good fording is always found late in the season.

Our State House is enclosed; the walls are nearly ready for plastering; and we have no doubt but the several apartments will be ready for their several uses: the sitting of the General Assembly, High School, Printing Office, and Tithing, Post and Recording Offices, the coming winter. The Warm Spring Bath House is so near completion, the visitants are accommodated at the baths, and daily and hourly carriages are running from thence to various parts of the city.

There are several extensive store-houses completed, and near completion in our city, and goods sufficient in quantity and variety, with the exception of groceries, for the necessities of the people, till another season.

Sugar is not only a beverage, a luxury, but it is in its nature and substance, one of the component parts of our animal structure; and a free use thereof is calculated to promote health; and could the Saints have a more abundant supply, they would need less meat. Should every person in Deseret consume one-third of an ounce of sugar per day, through the coming year, it would require about one hundred and twenty tons, more than has or will be brought by our merchants this season; and according to the best estimate we can make, three hundred tons would be consumed in this State the next year, if it could be obtained.

We anticipate some relief in the sugar market next season, from the culture of the sugar beet, and its manufacture, but this can make but little impression the first year, as we are not informed of more than one or two bushels of the genuine sugar beet seed in the valley, though we know of no country where a greater quantity of saccharine matter is produced in vegetables than this.

About the middle of August, Brothers Young and Kimball, accompanied by Brother Hyde and others, visited Weber county, and located and gave the plan for the city of Ogden,—near Ogden river, and between that and the Weber river.

The General Assembly has held adjourned sessions, occasionally through the summer. The sittings have been very brief, though much important business has been transacted, important to our young and flourishing State. When the constitution of Deseret was adopted, and its boundaries were established therein, the actual settlers of Deseret out-numbered Western California as five to three. Notwithstanding which, a strong exertion has been made by Congress to receive California into the Union; to the exclusion of Deseret, though our petition for admission was equally before them.

* * * * *

Kane Post Office, in Pottawattamie, is the nearest office to this place, and through which all our business has been transacted with the States and foreign countries. A United States Mail arrived here on the 9th instant, from Independence, Missouri, by which we received no news, except through the carrier, by whom we learned that a contract existed for bringing through the Mail once a month, and that President Taylor was dead.

Communications to and from our friends abroad have been very uncertain in their transmission, and so far as it can be, it is desirable that valuable documents should be remitted by private conveyance.

The Perpetual Emigrating Funds have been judiciously appropriated the past year, under the immediate application of our agent, Bishop Edward Hunter, who is near this place, on his return from Pottawattamie, with a large company of the poor Saints.

Our annual fall Conference was commenced on the 6th of September, one month earlier than usual, so that the brethren who were obliged to go to the States, need not be exposed on their travels so late in the season; but circumstances, beyond our control, have caused unexpected delay, which, in the end, will result in good.

The Conference was fully attended, and much important business was transacted, as will be seen by reference to the minutes which are published, the most important items dwelt upon, were the Perpetual Emigrating Fund, Education, and a universal sustaining of the general officers of the Church, and of the different quorums thereof, except that Brother Parry was added to the High Council of this Stake of Zion, in place of Brother Grover, who is absent.

Preparations are making for the establishment of a parent school, or a school for qualifying teachers, for primary and infant schools throughout the State; for enclosing the University lands, a plot of about six hundred acres, directly east of the City; and for every thing else which may tend to facilitate the improvement of the old and young, in a knowledge of the arts, sciences and general intelligence.

Several thousand dollars were subscribed to the Perpetual Fund during Conference; and several individuals subscribed one thousand each. Since that time the Perpetual Emigrating Company, of not less than thirteen members, consisting of a president, and assistants, has been incorporated by an Ordinance of the General Assembly of the State of Deseret, with power to choose their own officers, to wit: a president, secretary, treasurer, recorder, and agents; and transact all business necessary for the furtherance of emigration; in accordance with the general principles of transacting business among States and Nations.

Brigham Young was unanimously elected President of the Company, who have since completed their organization by electing Willard Richards, Secretary; Newel K. Whitney, Treasurer; and Thomas Bullock, Recorder; every member of the Company to give good and sufficient bonds for the faithful performance of their several duties; and all the Company is responsible for the acts of its officers and agents.

It is confidently reported that there is a great failure of the gold dust, the present season, in California; and many of the donations made to the Perpetual Fund, have and will be made in live stock, grain, &c., and should a proper proportion of cash be wanting, the Company will issue their paper, for the purpose of fitting out emigrants abroad, which paper will always be good, as a sufficiency of the stock will be retained, in deposit, by the Company to redeem that paper at any moment; and any person coming to this place can, with more convenience, bring the paper than flour, stock, or even gold; which will make it an object for the brethren who have the means, and travellers bound for Deseret, to secure the Company's paper, wherever they can find it; for with that paper they can get such articles as travellers most need, when money will not purchase them in this market.

The Twelve Apostles are mostly in their several fields of labor abroad. Elder Orson Hyde has been with us a few weeks on a visit, and is about to return to Kanesville, and continue his labors in the States. Elders P. P. Pratt, Geo. A. Smith, and E. T. Benson are at this place; and, with Wilford Woodruff, who is journeying hither, will spend the winter in the Valley. Orson Pratt and Franklin D. Richards are in England. John Taylor, who left for France, Lorenzo Snow, for Italy, Erastus Snow, for Denmark, last fall, have not been heard from since they arrived at their destinations. Amasa Lyman is daily expected, with a large company of the brethren from California. Charles C. Rich is expected to continue his labors in California, and commence a settlement with such of the brethren as wish to tarry there, in the southern part of the Territory. Orson Pratt is expected here, as early next spring as circumstances will permit; otherwise, the Apostles are expected to continue in their several appointments, according to previous instruction; extending their labors into other countries, as opportunity presents, and as they shall be directed by the Holy Spirit.

We received a long and cheering communication from Elder O. Pratt by Elder Hyde, and we feel to say to the Saints in England, lift up your hearts and rejoice, for the Lord hath done a great work in your midst, and speedily a greater responsibility must rest upon your shoulders. The reason why a prophet is not without honor, save in his own country, and among his own kin, is the want of faith and confidence among his countrymen. Immense treasures of time and means have been expended by the American brethren, to extend the work in Great Britain; and the time has now come when we must begin to have a care for other nations, and leave you to prosecute the work begun in your midst, without continuing to send you Elders as heretofore: God is no respecter of persons, and he is just as ready and willing to qualify your own Elders to preach and preside over Conferences, as to qualify men from abroad; and he will do it if you will give them your faith and prayers, and honor them in their calling, as you have done the foreign Elders.

We do not wish the American Elders to leave England, unless they shall particularly desire it, and that desire shall be approved by the Presidency at Liverpool;

and we suggest to that Presidency the propriety of electing presiding Elders of Conferences from the native brethren, as soon as circumstances shall render it convenient; and begin to initiate them into the practical duties of their calling, leaving the few American brethren more at liberty to visit the conferences, and attend to general instructions.

Presiding Bishop Newel K. Whitney, died very suddenly on the 23rd instant; Bishop Whitney was one of the oldest members of the Church, and we have to deplore the loss of an exemplary member, and a most upright and thorough business man; and while we thus mourn his absence, we are again reminded that the Church of Christ is built upon no man; and that God is able to do his own work. Bishop Partridge was the first presiding bishop in the Church in these last days, and died several years since; he was succeeded by Bishop Whitney, who is now gone to the world of spirits; and the voice to all is, be ye also ready. The health of the people in the Valley is generally good: there have been a few deaths, mostly of emigrants.

Every possible exertion will be made on our part, and that of the Emigrating Company, to extend the usefulness of the Perpetual Fund in gathering the Saints; and it is important that those who anticipate help therefrom, should understand that the means sent forth are, and will be designed to furnish teams, almost or quite exclusively; and even the cases in which wagons will be furnished will be rare. The poor who can live in the States with little clothing, and little or no groceries, &c., can live equally as cheap on the road; and when once here, can procure the comforts of life by their industry. Souls are the articles for the Perpetual Fund to gather home, and that, too, as many as possible; and other things will be attended to in their time and place.

We are under obligation by covenant, firstly to apply the Perpetual Funds gathered in this country, to bring home the poor Saints who were driven from Nauvoo; and as soon as this shall be accomplished, we shall be ready to extend our exertions to other places and countries. Let the European Saints continue to add to their Perpetual Funds, which we doubt not they have commenced according to our previous counsel; and as soon as sufficient shall be collected to remove a suitable company, we will give instructions concerning its application, and emigration will commence.

One year ago and the Perpetual Fund was not instituted. Returns have not been completed this fall; but so far as we can judge, they will not now fall much short of twenty thousand dollars in the Valley. Let the Saints abroad imitate the example of the Saints here, according to their ability, and let this work continue to go forward with the same progressive ratio it has hitherto done, and the time will be short, when all the poor and oppressed of Zion will feel its cheering influence, and the cry need not be heard, "I would go up to the House of the Lord, but I have not the means."

The Perpetual Emigrating Company consists of Brigham Young, President: Heber C. Kimball, Willard Richards, Orson Hyde, Geo. A. Smith, Ezra T. Benson, Jedediah M. Grant, Daniel H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, Amasa Lyman, Charles C. Rich, Lorenzo Young, and P. P. Pratt, Assistants; Daniel Spencer, Treasurer, in place of N. K. Whitney, deceased. Orson Hyde and John Brown have been appointed travelling agents, and will be in the States the ensuing winter. Orson Pratt and Franklin D. Richards have been appointed travelling agents; are located at Liverpool; and their particular field of operations, at present, will be the British Islands.

Thus, brethren, we have given you a brief history of the situation and prospects of the Church in the Wilderness, and the wishes of our Heavenly Father, as made manifest by His spirit dwelling in us, for your edification, comfort, and salvation. The signs of the times are highly portentous of a mighty and short work in these last days; and we pray God, the Eternal Father, that he will inspire your hearts with humility, faith, and patience, and diligence in every means within your reach to help roll that work forward, that you may speedily be found in Zion, rejoicing with us, and the Gospel be proclaimed to the ends of the earth in the name of Jesus. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Deseret,
September 27, 1850.

EXTRACTS FROM CAPTAIN STANSBURY'S REPORT OF THE SURVEY OF THE GREAT SALT LAKE COUNTRY.

[The following extracts from Captain Stansbury's report of his survey in the Great Salt Lake country, although not as timely or as complete as we could wish, we feel unwilling to let pass without an insertion in the STAR, as most of its readers are deeply interested in learning of that new, and until recently, unexplored country. It will be borne in mind, that those portions herein spoken of, are on the western or desert side of the lake: while the capital of the new territory, and its numerous rich settlements, are on the East and South sides. Captain Stansbury is now in Washington, completing his report to the government, and we hope to be able at no distant day to furnish our readers with something more ample and interesting from that new and wonderful portion of the earth.—ED.]

"After completing the reconnoissance of Cache valley, we returned to our camp on Bear river.—When Colonel Porter returned to his post, the provision train was despatched down the east shore of the Salt Lake, under Lieutenant Howland, of the Rifles, with orders to report to Lieutenant Gunison, whilst I, accompanied by Dr. Blake, with a party of four men, sixteen mules, addressed myself to make the tour around the western side of the lake. This trip was, by many of the old mountaineers, considered rather hazardous, especially at the late season of the year. Many of them had tried it, but none had ever succeeded in achieving it. The country was represented to be barren in the extreme, and almost, if not entirely, destitute of fresh water. In addition to which, some disturbances and ill-feeling had taken place between the whites and the Snake or Snoshone Indians, arising out of a gross outrage which had been wantonly inflicted upon the latter by a band of unpricipled emigrants, in which several of their men were killed, and women violated and murdered. I was determined, however, to proceed; and having provided ourselves with some India-rubber bags for packing water, in case of necessity, on the nineteenth of October, we commenced our journey. We were also provided with one soldiers' tent, and one wall tent-fly, for protection from rains, but they were of little use, as but in one or two instances could poles be procured for stretching them, so utterly destitute of timber was the region through which we passed. The journey occupied us until the 8th of November.

"We found that the whole western shore of the lake consists of immense level plains of soft mud, inaccessible within many miles of the water's edge to the feet of mules or horses, being traversed frequently by meandering rills of salt and sulphur water, which apparently sunk and seem to imbue and saturate the whole soil, rendering it mirey and treacherous. These plains are but little elevated above the present level of the lake, and have, without doubt, at one time, not very long since, formed a part of it; for it is evident that a rise of but a few inches will at once cover the greater portion of those extensive areas of land with water again. I do not think I hazard much by saying that a rise of one foot in the lake, would nearly, if not quite, double its present area.

"The plains are, for the most part, entirely denuded of vegetation, except occasional patches of Artemesia and 'greasewood,' and they glitter in the sunlight, presenting the appearance of water so perfectly, that it is almost impossible for one to convince himself that he is not in the immediate shore of the lake itself. This is owing to the crystallization of minute portions of salt on the surface of the mud, and the oozy slime occasioned by the complete saturation of the soil with moisture. From this cause, also, arises a mirage, which is greater here than I have ever witnessed elsewhere, distorting objects in the most grotesque manner, and giving rise to optical illusions almost beyond belief. I anticipate serious annoyance from this cause, in making the triangulation."

"In an estimated distance of one hundred and fifty miles, on one part of the route, fresh water and grass were found *only in one spot*, about midway of this stretch, and we were obliged to subsist our animals, that is, to keep life in them, by serving them out a pint of water each, night and morning, taken from the India-rubber bags packed upon their backs. The first part of this desert was about seventy-five miles in extent, and occupied us two days and a half to cross it, travelling all day and the greater part of the night; walking a great portion of the way

to relieve the mules, which began to sink under the want of sustenance and water.

"In the latter portion of this first desert we crossed a field of solid salt, which lay incrusted upon the level mud plain, so thick that it bore up the mules loaded with their packs so perfectly that they walked upon it as if it had been a sheet of solid ice, slightly covered with snow. The whole plain was as level as a floor. We estimated this field to be at least ten miles in length, by seven in width, and the thickness of the salt at from one-half to three-quarters of an inch. A strip of some three miles in width had been previously crossed, but it was not thick, nor hard enough to prevent the animals from sinking through it into the mud at every step. The salt in the solid field was perfectly crystalized, and, where it had not become mixed with the soil, was as white and fine as the best specimens of salina table salt. Some of it was collected and preserved.

"After crossing the field of salt, we struck upon a fine little stream of running water, with plenty of grass, lying at the foot of a range of mountains, which seemed to form the western boundary of the immediate valley of the lake. Here we were obliged to halt for three days to give our animals an opportunity to recruit. The latter part of the desert was about seventy miles in extent, and was passed in two days, by prolonging our marches far into the night. Had we not found grass and water midway of this barren waste, both animals and men must have perished.

"We were, as I have reason to believe, the first party of white men that ever succeeded in making the entire circuit of the lake by land. I have understood that it was once circumnavigated by canoes, in early times, by some trappers, in search of beaver, but no attempt by land has ever been successful.

"From the knowledge gained by this expedition, I am of opinion that the size of the lake has been much exaggerated; and from observation, and what I have learned from the Mormons, who have made one or two excursions upon it in a small skiff, I am induced to believe that its depth has been overrated. That it has no outlet, is now demonstrated beyond doubt, and I am convinced, from what I have seen, that it can never be of the slightest use for the purpose of navigation. The water, for miles out from the shore, wherever I have seen it, is but a few inches in depth; and if there be any deep water, it must be in the middle. The Utah river, (or the Jordan, as the Mormons call it), is altogether too insignificant and too crooked to be of any use commercially. The greatest depth of the Utah Lake that we have found is sixteen feet; so that, for the purposes of a connected line of navigation, neither the river nor the lakes can be of the slightest utility. Such, at least, is my present impression. Further examination of Salt Lake may, perhaps, modify this opinion with regard to the latter. The river connecting these two lakes is forty-eight miles in length.

"The delays and difficulties encountered by Capt. Stanbury's party in conducting their triangulation of a district of country extending two degrees in latitude and more than a degree in longitude, may be conceived from the fact that almost every stick of timber used in the construction of fourteen triangular stations, thus far erected, has cost from twenty to thirty miles travel of a six-mule team, and that nearly if not all the water will have to be transported along with the different parties for their daily use."—*Intelligencer.*

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1851.

It is with great pleasure we are enabled to lay before our readers, the General Epistle of the First Presidency, in the present number of the Star. We are sure that every soul whose face is Zion-ward, will be made to rejoice by perusing it. The bounteous Providence of a kind and faithful Father, is richly in favor of the Saints; though he suffers one after another of the veterans of truth to depart from the sorrows of mortal life to minister in holier spheres, and escape the evils which are to come upon the earth. The health of the people is generally good. The crops of the past season were abundant in all their settlements; they have a sufficiency of merchandise, (except groseries), and

only two persons were found in the Valley who were unable to provide for themselves the comforts of life. Well may be it be said, "The set time to favor Zion has come;" and thanks be to God the tokens already appear, of a glad day when there shall be no poor in Zion, when all who will walk in the law of God shall rejoice together, and glorify his name for their deliverance from degradation, wretchedness, and want, which abound in great Babylon.

The great leading and absorbing topic is, the work of the last dispensation—the gathering of the Saints. "*Souls are the articles for the Perpetual Fund to gather home, and that, too, as many as possible.*" This subject seems to command the attention of the Church generally; and not only is the influence of the Church brought to bear upon it, but the General Assembly has seen fit to add its legislative authority to legalize the transactions of the company. So deep and fervent is the feeling upon this subject, that whereas the first year some donated a 100 dollars each, the second year records donations increased to 1000 dollars each.

Dear Brethren, in the British Isles, your poverty, hardships, sorrows, faithfulness, liberality, and prayers, have entered into the ears of the Lord, and of your brethren in the councils of Zion; they have sunk deep into their hearts, and their piteous regard for you is manifest by stretching out their hands to your deliverance. It is to be regretted that we could not have received the proper instructions in time to have commenced this glorious work, the present emigration season; but we rejoice to inform you, that most of the conferences have made a good beginning in their donations to the Fund: and we hope all will do a laudable part in this stupendous work. Let the presiding Elders of conferences and branches be diligent to emulate the spirit of the First Presidency, and teach the Saints not to slacken their diligence upon this subject the coming summer, and we will venture the prediction, that early in 1852, we may commence to send out the poor Saints, by hundreds; yes, by ship load or loads with the Perpetual Emigration Fund, which will cause a thrill of joy to all the churches.

The noble-minded poor saints, although overjoyed at deliverance from their present unpropitious circumstances in this land, and location among the saints in America, will feel unwilling to accept the boon without making returns to the fund for the amount used in their emigration. All should feel so; and with a noble, saintly spirit, be determined to work their own salvation through the world, and help to build up the church instead of expecting the church to build them up. So long as there shall be a poor saint to be gathered by the fund, every one should study to increase it, both rich and poor, and not allow themselves to diminish it by any means. The rules and regulations of the company are wisely adapted to this end. All persons who may be gathered by it, will be required to refund the amount used for them, as soon as their circumstances will enable them to do so, and their time will be made subject to the disposal of the company *until such amount is paid.* Let no one misunderstand us upon this subject—the funds of the company cannot be squandered, nor diverted to any other purpose; their object is to gather the greatest possible number of *faithful saints* to Zion, and as soon as practicable. Should there be any wearing the name of Saints, who have not the confidence to commit themselves, and their time, to the direction of those whom God has appointed as the shepherds and bishops of their souls; they had better content themselves to remain in this country until they can help themselves away, or until they acquire such confidence in their brethren.

We shall seek for such as have faith toward God, and toward their brethren. Such as have sought the advancement of the Church, by administering to the Elders, and otherwise manifesting, that the Kingdom of God, and the righteousness thereof, are the

first objects of their lives. With such the Lord will build up Zion, he will write his law in their hearts, and make them a peculiar people unto himself. He will cause their light to shine forth to the ends of the earth, and Kings and Rulers shall bring their glory and their riches to them. Therefore, let all who wish the poor joy in the Lord contribute to swell the "Fund," and if there are any of the wealthier brethren, who, after recounting their duties, can say with the young lawyer of old, all these have I done from my youth up, what lack I yet? We would answer, If thou wilt be perfect, make a generous donation according to the means God has given you, to the Perpetual Emigration Fund, and flee with your household to the mountains. Then the blessing of the Most High shall be upon your persons and your substance—they shall multiply in your hands, and you shall have Life.

Received from a gentleman in the East Indies, £5 as a donation to the Perpetual Emigration Fund.

President Orson Pratt and family, embarked on board the "Ellen Maria," on Thursday, the thirtieth ultimo, but on account of adverse winds, the ship anchored in the river until Saturday morning, the second inst., when she put to sea before a fair breeze and in delightful weather, having on board 378 Latter-day Saints, under the presidency of Elder G. D. Watt, and destined for the Great Salt Lake City, Great Basin, North America. Thus has Elder Pratt terminated a most useful and important mission in these Islands; many thousands regret his departure from so important a sphere of usefulness, and many will cherish his acquaintance and his memory, which they have contracted by the perusal of his writings only, with the utmost fondness and faithfulness, while they can now say with one of old, "whom having not seen, we love." Although Elder Pratt was rendered eminently useful, and seemed to possess to an extraordinary degree the spirit and power of an Apostle to his fellow man in this country, his labours will, we doubt not, be attended with manifold greater advantage to Zion's cause in bringing his talents, and influence, to bear upon the education and qualification of many faithful virtuous minds who have, by the violence of oppression, and the malignancy of persecution, been driven from their homes, to spend years in an unsettled transient state; which has prevented their attention being given to those branches of education so necessary to qualify men for public life in the literary and scientific world. Now the Saints have found a resting place from those goading perplexities occasioned by grim want staring them in the face for a morsel of daily bread, or an article of clothing to prevent suffering from cold, a wagon or a tent to protect them from the inclement elements, to a certain extent. Their fields bring forth in strength—their settlements abound with merchandize, and they are becoming comfortably housed. Now we see the leading spirits in their midst, bending their minds and bringing their potent influences to bear upon the subject of education. In this department of Zion's upbuilding, Professor Pratt will undoubtedly find a genial sphere of exercise, for a time, which will prove useful in a greatly multiplied ratio of comparison with his labours abroad.

The dispensation of the Gospel which we are now engaged in establishing, will require its ministers to stand in the most prominent portions of society. The experience of the past twenty years, agrees with that of former ages, that a liberal education is not indispensible to the success of those who are called to establish the Kingdom of God among men; but that revealed truth is abundantly competent in uneducated hands, to maintain a forced march, and carry conquest to the very heart of superstition's citadel, in bold defiance of the allied powers of darkness. Seeing then, that the weapons of our warfare render the illiterate invincible to

their foes, how much more triumphantly glorious, may be the conquests of those, who know at once the position of their enemy, the weakness of their defence, and the utter inutility of their weapons; with confidence the educated man can enter the field of public strife, and with his tongue or pen, produce the unanswerable arguments that will silence his opponents; while the uneducated and illiterate must go forth trembling, bearing precious seed, though he also fails not to return, bringing his sheaves with him. Some have supposed, because of heaven's policy in selecting fishermen, publicans, tent-makers, ploughmen, carpenters' sons, and men from the humbler walks of life, generally, that education was not only non-essential to the work of the ministry, but rather objectionable in the sight of God! Not so. He has chosen thus to shew the world of mankind that his wisdom, and power, are vastly greater than the wisdom of men, that they, by their wisdom and study, cannot obtain a knowledge of Him, nor of his ways, as the study and erudition of the past two thousand years has abundantly demonstrated in the eyes of the whole world. But he has at one time chosen a Moses, who was skilled in all the learning of his age; at another time, a Paul, who was master of divinity, and skilled in all the religious pretensions of the age in which he lived, from which we learn, that neither education nor ignorance, are pre-requisites for the work of the Lord, but a *willing and obedient heart.*

The rising majesty of the gospel in the earth, admonishes us, that soon its ministers must appear in its defence before the higher classes of society; for it must arise with irresistible dignity and sway, until it has brought into consideration, the very summit of earthly greatness and excellence.

The faithful Elders who desire to live and help to roll on the stone that is to fill the whole earth as a Kingdom, will be diligent in treasuring up such information as will most efficiently qualify them for their work, as the Lord has said, "seek ye out of the best books words of wisdom, seek knowledge both by study and by faith," that you may be prepared to stand before Regents and Chancellors, Lords and Nobles, Kings and Emperors, for "things which have not been told them they must consider." This appears to be the spirit of the Presidency in Zion; no longer tossed about upon the sea of persecution, they now concentrate their efforts in the best means to qualify the ministry for the great and glorious undertaking, of carrying the Gospel to the ends of the earth, and making the people the choicest of society when gathered home. In view of this, the Saints will feel that, although their loss is great in the absence of Elder Pratt, his aid in Zion will be gain to the cause of truth. We cannot close this paragraph without noticing a very striking fact in connexion with the close of his labors here. The Liverpool Saints, desirous to express their sense of obligation for his personal services in their midst, sought his mind, as to the most agreeable entertainment for a farewell party, when it was suggested that no *strong or hot drinks* be allowed on the occasion, in strict conformity to the wise counsels of the Lord, as given in the "Doctrine and Covenants," but that a collation of fruits and pure water, should accompany the spontaneous effusions of those who should speak on the occasion. This, like the artist's finishing touch, gave grace and expression to his entire mission, leaving an example for the Saints, not only to keep the commandments of God, but live by "every word that proceeds from his mouth." Every heart seemed glad, though tempered with a becoming regret at his departure; and it were to be wished that more of our presiding brethren could have been present, and taken from the altar a live coal, with which to kindle the sacred flame in the midst of their conferences at home, as some who were present expressed their determination to do. The love of the Saints for Elder Pratt will be known by their diligence to obey his counsels.

ELDER Thomas Smith's desire is granted him, and Elder Claudius V. Spencer is appointed to succeed him in the presidency of the Norwich Conference.

FAREWELL REMARKS OF ELDER J. W. CUMMINGS,

At Sheffield, November 24th, 1850.

Beloved Saints,—As I am about to leave my field of labour, and return to the land of Zion to mingle with the Saints in the valleys of Ephraim—I feel to say a few words to the Saints of the Sheffield Conference over which I have had the honor of presiding the past year. I entered upon my duties, as president of this Conference, the first day of January last. Since that time, I have been labouring in this Conference to the best of my ability; and I rejoice, to say, the Lord has blessed my labors and crowned them with success. Since I commenced my labors in this Conference, there has been added by baptism 700, to God be all the glory.

The officers, for the most part, have listened to, and carried into effect the instruction I have given them from time to time. The travelling Elders, without one exception, have acted in concert with me. The Presidents of branches have also acted their part in rolling on the great work in this part of the vineyard.

I wish to speak a few words upon the order of the Church of Christ. The right of a president of a conference to nominate men for office, or suggest officers to preside over branches, has been questioned by some. In order to fully understand the matter we have only to refer to the Lord's manner of doing business. Twenty years since there was not a man on the earth that could lead the human family to celestial glory. About that time God spoke from the heavens, sent angels to confer the holy priesthood upon man, the Lord did not ask the pope, bishop, or any other man whom he should appoint to usher in this dispensation, but he appointed Joseph Smith, and the angels ordained him, and gave him authority to call and ordain others to assist in the work of the ministry, and thus was the Kingdom of God organized in these last days. The first Presidency of this Church has a perfect right to call and send forth whom they please to preach the gospel, and in like manner has the president of the British isles an undoubted right to appoint such men as he deems proper to preside over the various conferences under his jurisdiction; and no man has a right to question that authority, for it is God's appointment. In like manner has the president of a Conference a right to appoint a man to preside over a branch, or travel in the Conference over which he presides. And when a man is appointed to preside, the Saints are called upon to sanction that appointment, and every Saint has a perfect right to vote for, or against it; but if they should all vote against it, it would not invalidate the legality of that appointment: as Elder Spencer observed in the council last night, "a man is at liberty to vote himself to hell if he chooses." I expect that Lucifer acted upon his agency when he rebelled and was cast out. The government of God is a *Theocracy*, it therefore differs from all other governments. I regret that some of the officers of the Sheffield branch should manifest such ignorance upon the subject; therefore let them learn the order of this kingdom, lest they should be found fighting against God, and like Lucifer, be hurled from their places. Therefore let Elder Roper, who has this day been appointed to preside over the Sheffield branch, magnify his high and holy calling, and see that iniquity, and the spirit of division do not creep into the branch, and when you see a spirit of that kind manifesting itself, take decisive measures against it, and fear no man, but do your duty and you shall be blest.

I wish to say a word on emigration. Some fear we are going to counsel the saints to go to America to famish. It is the counsel for all the Saints to gather as soon as they can procure the means to do so; and if they have the means to go no further than St. Louis, they had better go there than stay in this part of the country, for they can get the means there to prosecute the remainder of their journey much sooner than they can here; and no one need want the necessaries of life there, that will labour, and those that are not willing to labour for a living, had better stop in this country, for they are not wanted there.

The Saints have been made to rejoice

in the gifts of the Holy Ghost, which have from time to time been made manifest in their midst. The Lord has blessed us, and we have rejoiced together. The sick have been healed, the blind made to see, the lame to walk; these manifestations of the power of God you have witnessed, through the ordinances of His house. Therefore, you have realized the fulfilment of the promise of our Lord and Master, *these signs shall follow them that believe, &c.*, which has strengthened your faith, and increased your joy in the Lord. How thankful ought we to be to the Lord as Saints, for privileging us to live in an age to enjoy such glorious blessings. To live on the earth when God should set his hand to gather Israel, for the last time, and bring in the Millennium is what has been desired by kings and prophets, that have long since passed from this stage of action. This generation is blessed with the privilege, but how little do they appreciate the blessing.

By the lamp of revelation, we are enabled to discover the ignorance of the religious world. By it we are enabled to behold them in darkness, ignorant, and naked, for they are destitute of the knowledge of God. But we should remember that a few years since, we were in the same deplorable condition. We also were ignorant of the great plan of salvation. Twenty years since God made known the gospel to Joseph Smith, by the ministering of angels, and the revelations of the Holy Spirit. God at that time restored the Holy Priesthood to man on earth, organised his kingdom with apostles, and prophets, &c., &c. Since that time hundreds of thousands have been made to rejoice in the knowledge of God, having received the gift of the Holy Spirit, which has shown them things past, present, and to come. To establish the kingdom of God upon the earth, in these last days, has cost the best blood that has flowed through human veins since the crucifixion of Christ—Joseph Smith, the man God chose, to usher in this dispensation, and his brother Hyrum, have sealed their testimony with their blood. Many of the Saints have also laid down their lives for the gospel's sake; *they rest from their labours, and their works do follow them.*

The flood gates of hell have been opened, and have poured forth their foul calumnies against the servants of God, which have been heralded forth from press and pulpit as upon the wings of the wind. Yet the kingdom of God is onward in its march, and bids defiance to earth and hell; for it is founded upon the rock Revelation, and the God of Abraham, Isaac, and Jacob is its maker and builder. As the prophet Daniel has said it will break in pieces all other kingdoms and systems, and will stand for ever! The world for the last twenty years has been trying to traduce and vilify the character of the servants of God, but in every instance has failed to substantiate its base accusations. The Saints stand exonerated before God, angels, and all good men; while their calumniators gradually sink beneath the pondrous weight of their own sins and corruptions, and if they do not speedily repent will go down to perdition, and receive their portion with the hypocrite and unbeliever.

The apostles and prophets of the nineteenth century, like those of former times, have suffered martyrdom for the gospel's sake! The Saints have been driven from city to city, and from state to state, and after suffering the most unparalleled persecution—the martyrdom of their best men—having been exiled and at last compelled to seek an asylum in the wilderness, amidst the snow-capt mountains of Ephraim. There they have established Zion in the tops of the mountains; unfurled the banner of freedom to the breeze, and bid all nations, sects, parties, kindreds, tongues, and people welcome to her peaceful habitations.

There, and there alone, can the poor weary Latter-day Saint rest, and worship Almighty God, and keep his commandments. And to that land are all the Saints commanded to gather.

Notwithstanding the flood of persecution and opposition the church of Christ has had to contend with in this our day—she yet lives, and triumphantly rides the storm to the utter astonishment of a wicked apostate world; who have with falsehood, calumny, sword, musket, and fire, used their utmost exertions to banish the Saints from the face of the earth.

Amid these scenes of persecution and death have the servants of God left their families unprotected, save by the God of heaven: without purse or scrip gone forth—crossed sea and land—planted the standard of truth upon continents and islands, and thousands are now rejoicing in the knowledge of the gospel of Christ!

The world need no longer be in doubt and uncertainty upon that all-important subject "THE GOSPEL," for all that will obey the gospel can know for themselves whether the doctrine be of men or of God! Hence, the Saint possesses that which the world can neither give nor take away! The gospel the Latter-day Saints preach will prove a savor of life unto life, or of death unto death, to all of Adam's fallen race. It is the gospel of Jesus Christ and will save all in the presence of God, that will obey it and prove faithful to the end; While those that reject it have no promise of salvation! If you ask me upon what I found my assertion, I would answer upon the revelations of Jesus Christ, both ancient and modern, for the Bible, Book of Mormon, and Revelations given to Joseph Smith, all declare the same thing. Therefore, I am justified in making the assertion; for I am confident the Lord would not give a revelation in these days that will not accord with those he has formerly given! Therefore, faith in the Lord Jesus Christ, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are all as essential to the salvation of man, in this age, as they were 1800 years ago. No man could in that age be saved without giving obedience to them. Neither can he in this! I am aware those doctrines are universally rejected and despised, by priest and people, both religious and irreligious; and those that believe and practice them are belied, persecuted, and killed, as not being worthy to live. It was so in former times. For whenever the Lord has lighted up the world with the spirit of revelation, the corruption and iniquity of it has been brought to light, which has caused many to despise God and all those that keep his commandments.

If this generation will be saved, they must believe and practice the same gospel that was taught and practised by Christ when he was on the earth. Those that will do so, and gather to Zion will be saved. While those that reject the testimony of the servants of God, that have been sent forth in these last days, will, like the antediluvians, perish. For the Son of man will shortly make his appearance on the earth, not to be crucified by those who reject new revelation, as he was in the days of his flesh; but he will appear in his glory to destroy such characters from the earth, and reign in glory over his saints. Remember, the antediluvians, and Sodom and Gomorrah perished for rejecting the revelations given immediately to them! Therefore may the history of the past be indeliably inscribed upon your minds, lest you, by neglecting the counsel of God, perish as all have in former ages, who rejected the revelations given to them? This is the dispensation of the fulness of time, in which the great work of restitution is to be performed upon the earth. Therefore, let every Saint be faithful and diligent in the work of the Lord. And you that have received the priesthood, clothe yourselves with salvation; raise your voices and testify that God has, in the last days, spoken from the heavens; that angels do minister to men on the earth; that the kingdom of God is established; and that all, both priests and people, are called upon to repent and be baptized in the name of Jesus Christ for the remission of their sins. At the same time, let your example correspond with your precept. If you do so, you will have the pleasure of seeing thousands flock to the standard of truth, who will rejoice with you in the kingdom of God, and glorify the name of the Redeemer on the earth.

In conclusion, I would say to the Saints, contend for the faith that was enjoyed by the ancient worthies, and leave the world with their hireling priests to contend about their rotten systems. And while they are playing the death march of confusion, upon the discordant strings of protestantism and catholicism, the saints will rise in majesty and glory. The blazing gospel light will beam forth from Zion, and her borders will be enlarged, while her sons and daughters will enjoy the sweet communion of angels and the holy spirit, and their songs of rejoicing will ascend up to the God of Israel.

Thus shall the Saints rejoice, while the wicked are weeping and wailing for the dissolution and destruction of Babylon.

I bear my testimony to the revelations contained in the *Bible, Book of Mormon, and Doctrine and Covenants. They are true and will be fulfilled to the letter.* JOSEPH SMITH was a prophet of the most high God; he has ushered in the dispensation of the "fulness of time," and sealed his testimony with his blood; and we are enjoying the blessings of the same, and basking in the sunshine of revelations. And my prayer to God is, that we may all

continue faithful, that we may wear a crown of celestial glory, and reign with the Redeemer on the earth.

I bid you farewell, but not for ever, for if faithful, we shall all meet in Zion, and may it be our happy lot. Praying that you may daily add to your numbers such as shall be eternally saved: that the honest in heart may be speedily gathered to Zion, even so, amen.

"SLAVERY AMONG THE SAINTS."

It is frequently asked, what are the views of the Latter-day Saints upon the subject of Slavery? As this subject is so frequently introduced, and clad with both civil and religious livery, it is thought the following explicit answer will at once serve the many. We copy from the *Frontier Guardian*, by Elder Orson Hyde.—ED.

"We feel it to be our duty to define our position in relation to the subject of Slavery. There are several men in the Valley of the Salt Lake from the Southern States, who have their slaves with them. There is no law in Utah to authorize Slavery, neither any to prohibit it. If the slave is disposed to leave his master, no power exists there, either legal or moral, that will prevent him. But if the slave choose to remain with his master, none are allowed to interfere between the master and the slave. All the slaves that are there appear to be perfectly contented and satisfied.

"When a man in the Southern States embraces our faith, and is the owner of slaves, the church says to him, if your slaves wish to remain with you, and to go with you, put them not away; but if they choose to leave you, or are not satisfied to remain with you, it is for you to sell them, or to let them go free, as your own conscience may direct you. The church, on this point, assumes not the responsibility to direct. The laws of the land recognize slavery,—we do not wish to oppose the laws of the country. If there is sin in selling a slave, let the individual who sells him bear that sin, and not the church. Wisdom and prudence dictate to us this position, and we trust that our position will henceforth be understood.

"Our counsel to all our ministers in the North and in the South is, to avoid contention upon this subject, and to oppose no institution which the laws of the country authorize; but labour to bring men into the Church and kingdom of God, and then teach them to do right, and honor their God and his creatures."

THE SALT LAKE COUNTRY.

"And of Joseph he said, Blessed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills.'—*Deut.*

"A correspondent of the *Rockford* (Ill.) *Forum*, writes from Salt Lake City in these terms, touching the country, its products and prosperity:—

"I must say a word about Wheat. For Wheat this climate beats everything that I have ever heard or dreamed of. From one bushel sowing, they have raised as high as 169 bushels; it was sowed in drills, and covered four acres. Fifty bushels here is about a fair yield to the acre.—You need not think there is any gammon about this; the Wheat tells larger stories for itself than the inhabitants. I never saw the like in any country. It is like Egypt in the seven plentiful years—the land yields by handfuls. Corn does not do well, it being too frosty; potatoes, peas, beets, carrots, onions, and vegetables generally, do well.

"I am writing at a table in the city, and the great valley lays out like a level plain before me, from 20 to 40 miles wide, and extending something like 200 miles from terminus to terminus, and thousands upon thousands of cattle feeding upon the rich bottom lands belonging to the city. Every city lot here contains 1¼ acres, and each man that moves here may pay 6s. 3d. for recording the same, and then go on and build a home for his family, with nothing more to pay save his tithe money, which is one-tenth of his earnings. This goes into the Treasury for Church purposes, as well as for public works. The improvement made here in the three years

the Mormons have been here is astonishing. The houses are built of unburned brick, called *Adobies*, and are comfortable and genteel dwellings. They have fine flouring-mills and saw-mills now in operation, and others going up. Their lumber is chiefly sawed out of the Fir-tree, and is not so good as pine, although it answers very well as a substitute.

"Coal has been found in great abundance in the Valley, and I am informed that they are now making a Railroad on which to transport the same to the city. Stone coal is now 4s. 2d. per bushel in the city, and charred coal 2s. 1d. Salt is obtained out of the Lake in its native state, and when ground is far superior to any salt which you receive from the East. It is possible that you, in the Mississippi Valley, may yet be supplied with the article of salt from this Lake. I am satisfied that for the next twenty thousand years the Rocky Mountains will furnish the world with Potash and Saleratus. The Valley of the Platte and Sweet Water can do it without half-trying. God only knows the wealth that lies hid in these mountains, for the benefit perhaps of coming generations, which now appear to the eye and mind as a great barren waste upon the earth's surface, or, in another view, as mere monuments of His almighty power, upon which man may look and be humbled."

ON THE DEATH OF BISHOP N. K. WHITNEY.

BY MISS E. R. SNOW.

A mighty man, a man of worth,
A father and a friend,
Has left the narrow sphere of earth,
His upward course to wend.

Firm as the hills—he was a stay,
A bulwalk and a shield—
Like a strong pillar moved away,
To Zion's broader field.

From understanding's deepest wells,
Unmeasured draughts he drew—
The light that with Jehovah dwells,
Inspired his judgment too.

With dignity be fill'd the sphere
Allotted him below—
His presence seem'd an impulse here,
To wisdom's genial flow.

But now his noble form must lie
And slumber in the dust,
While he with honor joins the high
Assemblies of the just.

With fondly cherish'd memory,
His name will be belov'd,
While virtue and integrity,
Are by the Saints approved.

The stroke is with a heavy rod—
But while our hearts deplore
His loss, we'll own the hand of God,
That God whom we adore.

ADDRESSES.

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Loren Babbitt, at Mr. Farmer's, 7, Spring Garden, Spittlegate, Grantham.

LIST OF MONIES RECEIVED FROM THE 24TH OF JAN., TO THE 8TH OF FEBY., 1851.

	£	s.	d.		£	s.	d.
James Linforth	12	0	0	Brought forward	47	19	1
William Howell	1	6	7	Henry Smith	3	19	1
Thomas Clarke	4	0	0	John Kelley	2	0	0
James Farmer	2	0	0	John Godsall	10	0	0
James Walker	10	0	0	William Soulsby	5	0	0
William Cartwright	7	10	0	David James	2	10	0
John Threlkeld	2	0	0	John Parkinson	1	10	1
John Copley	4	2	6	John Taylor	5	0	0
William Wells	5	0	0				
Carried forward	47	19	1		77	18	3

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5.—Vol. XIII. MARCH 1, 1851. Price One Penny.

EXCLUSIVE SALVATION.

BY JOHN JAQUES.

The doctrine of Exclusive Salvation, or salvation by *one* Lord, *one* Faith, *one* Baptism, *one* method, *one* system, *one* Gospel, *one* Priesthood only; is at the present time an exceedingly unpopular doctrine. But popularity or unpopularity can never make truth error, nor error truth. If the doctrine of exclusive salvation be a false doctrine, world-wide popularity will never make it true. If, on the contrary, it be a true doctrine, the most crushing unpopularity will never destroy its immutability and truthfulness. The subject then should be investigated in the abstract, entirely independent of popularity or unpopularity. Let us rather call to our aid common sense, reason, and revelation. My object will be to show most clearly that exclusive salvation is a true, reasonable, and scriptural doctrine, and that it is an absolute impossibility for a real *Bible believer* to entertain a contrary thought.

Ostensibly a great part of Christendom disavow exclusive salvation. But, if the point be pressed home, all sects must acknowledge the truth of the doctrine, or at once proclaim themselves false teachers, impostors, deluders, entirely destitute of the least shadow of legal authority to officiate as teachers of religion. One or other of these conclusions is inevitable.

I ask the Baptist parson what induces him to occupy his time in preaching up a particular creed? Why not labor in the fields, or at some mechanical trade? He answers, he can be more usefully employed in preaching. I ask, of what use is his preaching? His answer must be, for the salvation of souls. But I may further remark, the established church is supposed to exist for the very purpose of saving souls, has colleges for to properly qualify persons to preach, has a church in nearly every village where salvation is taught, has ministers who are paid, pensioned, salaried, for the express purpose of doing this necessary work of salvation. Why not leave the work of salvation to them altogether? Why interfere in their appointed and acknowledged calling? His answer must be, his only answer can be, that the established church is not the true church; that its ministers have no true authority, and that they do not preach the true method of salvation; that his own Baptist church is the true church of Christ; that Baptist ministers are the true authorised preachers of salvation, and that they preach the true and only method of salvation. He cannot shrink from this. He is driven in a corner. There is no way of escape. He must either own his neighbour churchman a false teacher, and himself a true one, or confess himself a base, hypocritical impostor, having no authority whatever: a wretched panderer to the depraved vitiated mental tastes and itching ears of a dishonest or deluded portion of the community. Thus he cannot deny the doctrine of exclusive salvation; he is pushed upon it, and it breaks him to pieces.

Some might be inclined to suggest the idea that both Episcopalian and Baptist churches are true, that the ministers of both churches have authority—equal authority, the one with the other. This is virtually condemning both parties. It is utterly impossible for two opposing

churches of equal authority to be one true church, or part and parcels of the true church. No sane person could broach such an idea. Two conflicting principles can never become one principle, worlds without end. One principle must drop. If you tell me that two disagreeing sects have equal authority, I am bold to affirm that neither of them have any authority at all, and every sensible man will back my affirmation. Victoria is the true and rightful queen of England. Her claim is undoubted, her authority is indisputable. She reigns exclusively. Why? Because she is the nation's only true sovereign. It is a thing impossible for any other woman to have just claim to equal authority. The royal prerogative is vested solely in one person. No other person can have the slightest legal claim to it. So the true and legal authority and prerogative of salvation, can be solely vested in one church. No other church can have the slightest lawful claim to it. The true Church may have many branches upon various portions of the earth's suaface, but they must all be united, and subject to the Head.

Two true churches, two true creeds, two true preachers, differing from each other, contradicting each other, present an irreconcilable impossibility. It is perfectly senseless—monstrous. The wildest, most far-fetched idea that could be conceived. Its birth-place must have been "beyond the bounds of time and space." The simplest capacity, the narrowest mind, can perceive at a glance the thorough unreasonableness of such an idea. Yet unreasonable as it is, senseless as it is, monstrous as it is, still it is a favorite point, a bright specimen of the wise folly of our "gospel blaze," Christendom. Can we wonder at the rapid spread of deism, atheism, infidelity, or unbelief, when we consider the foolish, nonsensical doctrines which are gravely taught in our day, with all the sanctity, longfacedness, impudence, and insolence, imaginable? Can we wonder the world is sick of religion? Is it strange that intelligent Roman Catholics should consider sectarianism a wicked soul-destroying heresy? What is the natural effect of men seeing an hundred opposing sects, all believing differently, teaching differently, and acting differently, yet at the same time taking one another by the hand as brothers, and with all gravity declaring to the world they have conjointly one faith, one hope, one calling? Why, the natural, the legitimate effect is, that straightforward thinking men will consider them all as so many arch deceivers conniving at the accomplishment of party purposes, or grossly ignorant of what they affirm, and in either case their profession is a misnomer upon themselves. On the other hand: what is the natural effect upon clear-minded men of an hundred different sects, all calling themselves Christians, all believing in one Bible, one code of laws, all professing to be guided by one spirit; yet at the same time none teaching in accordance with the Bible, each one teaching contrary doctrines, each one governed by contrary laws, each one actuated by a contrary spirit, each one openly declaring all the rest are false, and, of course, condemning them to eternal flames? Let us take the answer of Cobbett,—"The natural, the necessary effect is, that many will believe that none of them have truth on their side, and, of course that the thing is false altogether, and invented solely for the benefit of those who teach it, and who dispute about it." The French infidels knew full well there could be but one true religion; consequently, if forty were presented before them, thirty-nine must of necessity be false.

View it which ever way we will the notorious inconsistency of sectarianism is singularly manifest. THERE IS ONLY ONE TRUE FAITH. Common sense, reason, and Revelation establish the undeniable fact. It is, out of sheer necessity, an incontrovertible truth. A deist, or an atheist is called all sorts of ill names, and his society considered pestiferous by professing Christians, because he will not associate the inconsistencies, confusions, and glaring contradictions of modern Christianity, with the beautiful, sublime, and magnificent, idea of an overruling Deity, possessing infinite power, wisdom, and glory. Whilst these same professing Christians embrace with cordial affection those who credit the monstrous lie, the base calumny, the heaven daring libel, that the Great Jehovah is the grand author of all this confusion. O folly! Fie, fie! Christendom!

The doctrine of exclusive salvation is an eternal principle, indestructible as the Throne of Jehovah. It existed before the first creation, has existed ever since, and will exist after the last creation. Were it not for this principle of exclusiveness there would be no law, no justice, no mercy, no order, no organization, no ho-

nor, no glory, no virtue; no reward, no punishment, no heaven, no hell, nothing to fear, nothing to hope. This earth would be as good as heaven, and Jehovah's throne no more to be desired than the prison-house of the damned. It is this very principle of exclusiveness that creates the difference between truth and error, between angels and devils, between salvation and damnation. It is this very principle that determines, with unerring certainty, every gradation between virtue and vice, between honor and dishonor, between glory and shame.

But now let us examine scripture evidence upon the subject of exclusive salvation. We will begin in the beginning, and trace downwards in the course of time.

The only way in which the harmony of heaven could be maintained was by rigid observance of the exclusive doctrine of perfect submission to the head. Lucifer, son of the morning, undertook to question the point. He was cast down. Others sided with him and shared his fate.

Adam was placed in the garden of Eden, where was every thing that would please the eye, captivate the senses, or delight the heart. Jehovah revealed to him the doctrine of exclusive salvation. "In the day thou eatest thereof thou shalt surely die." The only, the exclusive method of salvation proposed from sin, sorrow, and death, was this,—abstinence from the fruit of a particular tree. It was an irrevocable decree, by lawful authority, even the Eternal God. It mattered not what the devil said, what Eve said, or what any other personage said, however exalted his station or great his authority. The doctrine of exclusive salvation was given; it was true, it was faithful. The devil, wily and subtle, preached against exclusive salvation; said it was a false doctrine, "Ye *shall not* surely die." He deceived Eve; Eve persuaded Adam; Adam transgressed; the devil was proved a liar; Adam discovered by painful experience, and his posterity to this day are witnesses in themselves of the truth of the doctrine of exclusive salvation. Thus it will be seen that it is a true doctrine, and the devil the opposer of it from the beginning.

But we must pass hastily through the scriptures. We have not space nor time to examine the testimony of the ancient worthies, the prophets, one by one, or we should discover that they all, without exception, preached the doctrine of exclusive salvation who were sent to preach at all.

We come to Noah, the famous diluvian preacher of righteousness. One hundred and twenty years whilst the ark was building did Noah preach the doctrine of exclusive salvation. The only, the exclusive method of salvation prepared and appointed, was the ark. It was perfectly immaterial what other prophets or teachers might teach or believe. The doctrine of Noah was true, and God would authorise no one to preach any other contrary doctrine. Noah's doctrine was an exceedingly unpopular doctrine, if we may judge by his numerical success. The majority of mankind made light of it, "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark." The terrific roar of the overflowing waters was a fearful testimony to the antediluvians, in favour of the doctrine of exclusive salvation.

Lot preached the doctrine of exclusive salvation; and the inhabitants of Sodom and Gomorrah experienced its truth to their utter dismay, consternation, and destruction.

Moses preached the doctrine of exclusive salvation, and the punishments consequent upon opposition to this doctrine were severely felt by the Egyptians at the Red Sea, by the Israelites in the wilderness, and by the Canaanites who fell before the children of Israel.

Looking up to the brazen serpent made by Moses, was the exclusive method of salvation from the deadly effects of the bite of the fiery serpents which the Lord sent.

Korah, Dathan, Abiram, Saul, Uzzah, and the prophets of Baal, can testify to the truth of this doctrine.

Naaman's indignant wroth, and haughty pride were all in vain, his servant persuaded him that the exclusive method of salvation from his leprosy consisted in obedience to the voice of the man of God, even washing himself seven times in the river Jordan. No matter what Naaman or any body else thought or said. *Six* washings in the river Jordan would not have availed anything, neither would *seven* washings in *any other river* but the river Jordan have produced the desired effect.

Repentance at the preaching of Jonah, proved exclusive salvation to the Ninevites.

John the Baptist preached the doctrine

of exclusive salvation: "and now also the axe is laid unto the root of the trees; therefore, every tree which bringeth forth not good fruit is hewn down and cast into the fire."

Jesus Christ preached the doctrine of exclusive salvation. "Verily, verily, I say unto you, except a man be born of water and of the spirit he cannot enter into the kingdom of God. Except ye repent ye shall all likewise perish. I am the way, the truth and the life; no man cometh unto the Father but by me. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a *thief and a robber*. There shall be *one* fold and *one* shepherd. Holy Father, keep through thine own name those whom thou hast given me, that they may be *one* as we are. Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be *saved*, but he that believeth not shall be *damned*." Exclusive enough this. There were many Pharisees, Sadducees, and Essinees, in the days of Jesus, but their religions were not sufficiently exclusive, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall *in no case* enter into the kingdom of heaven."

On the day of Pentecost, Peter filled with the Holy Ghost preached the doctrine of exclusive salvation to men of every nation under heaven. Hear him, "Repent and be baptized, *every one of you*, in the name of Jesus Christ. Save yourselves from this untoward generation." Three thousand persons believed the word of exclusive salvation by Peter, and in token thereof were baptized the same day. The reader will recollect that these three thousand persons were not what are generally considered *wicked sinners*, but *religious, devout men*, who had proven their sincerity and faithfulness by coming up from all nations to Jerusalem, expressly "to worship." But their religion, their devotion, their worship was insufficient; it was not exclusive enough, and Peter had sufficient charity to boldly proclaim this. Sincerity in an individual is *no proof* that he is in the "right way." I might wish to go from Manchester to Edinburgh, but if I unwittingly started on the London road, with my back to Edinburgh, I should not reach the place of my destination, but every step I took would increase the distance between me and it. The only, the exclusive means by which I could reach Edinburgh would be to travel on the road to Edinburgh.

Hear Peter further, "Neither is there salvation in any other, for there is none other name under heaven given amongst men whereby we must be saved."

Though Cornelius received the ministration of angels, and the gift of the Holy Ghost, he found that salvation was exclusive, and Peter commanded him to be baptized, in order that he might be saved.

The devils know the truth of the doctrine of exclusive salvation. Said one,—"Jesus I know, and Paul I know, but who are ye?"

James preached the doctrine of exclusive salvation. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. For whosoever shall keep the whole law, and yet offend in *one point*, he is *guilty of all*. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Jude preached the doctrine of exclusive salvation. "It was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who *separate themselves;* sensual, having not the Spirit."

St. John preached the doctrine of exclusive salvation. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us. These things have I written unto you concerning them that seduce you. Beloved, believe not every

spirit, but try the spirits whether they are of God; because many false prophets are gone into the world. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. He that hath the Son hath life; and he that hath not the Son of God hath not life. And we know that we are of God, and the whole world lieth in wickedness. Whosoever transgresseth and *abideth not* in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not *this doctrine*, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

Lastly, the apostle Paul firmly believed, and strenuously contended for the doctrine of exclusive salvation. He knew it was the hope of the righteous, and the bulwark of heaven What does he say? "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye *could not be justified* by the law of Moses. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak *the same thing*, and that there be *no divisions* amongst you: but that ye be perfectly joined together in the *same mind*, and in the *same judgment*. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions amongst you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? For ye are yet carnal; for whereas, there is amongst you envying, and strife, and divisions; are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?* Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? For other foundation can no man lay than that is laid, which is Jesus Christ. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached, unless ye have believed in vain. When he shall have put down all rule and authority and power. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are a savour of death unto death; and to the other the savour of life unto life. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. Be perfect, be of good comfort, be of *one mind*. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another: but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach *any other gospel* unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach *any other gospel* unto you than that ye have received, let him be accursed. O foolish Galations, who hath bewitched you, that ye should not obey the truth? That in the dispensation of the fulness of times he might gather together *in one* all things in Christ, both which are in heaven and which are on earth. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. There is *one* body and *one* spirit, even as ye are called in *one* hope of your calling. *One* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in you all. Till we

* For whilst one saith, I am of Wesley; and another says, I am of Luther; and another says, I am of Calvin; and another saith, I am of Campbell, are ye not carnal? We have need to learn again the *first principles* of the gospel.

all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every kind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. That ye stand fast in *one* spirit, with *one* mind, striving together for the faith of the gospel, when the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, *speaking lies in hypocrisy*. Take heed unto thyself, and unto the doctrine: continue in it; for in doing this thou shalt both save thyself and them that hear thee. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. O Timothy, keep that which is committed to thy trust, avoid profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith. This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a *form* of godliness but denying the *power* thereof: from such turn away. Ever *learning*, and never able to come to the *knowledge* of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobates concerning the faith. But evil men and seducers shall wax worse and worse, deceiving and being r ceived; for the time will come when they will not *endure* sound doctrine, but *after their own lusts* shall they *heap to themselves* teachers having *itching ears:* and they shall turn away their ears from the *truth*, and shall be turned unto *fables*. They *profess* that they know God, but *in works* they deny him, being abominable and disobedient, and to every good work reprobate.

With such an overwhelming flood of Scripture testimony in favour of salvation by one Lord, one Faith, one Baptism, one Priesthood, one Gospel, how does our blood boil within us, and our bosoms burn with indignation, when we recollect that *teachers of religion*, with the *Bible* in their hands, have the unblushing effrontery to promise us salvation by just what lord, what faith, what baptism, what priesthood, what gospel *we choose?* And some have actually the infamous audacity to tell us that we can be saved *without any priesthood or baptism at all!* Oh, how have our eyes been *blinded!* How grossly we have been *deceived!* How awfully we have been *deluded!* How completely we have been "*bewitched*"! How horribly we have been *imposed upon!* How has the *truth* been turned into *fables!* How has the *word* of God been made of none effect through the *traditions* of men! "Our fathers have *inherited lies, vanity*, and things wherein there is *no profit*"!

Englishmen! stand forth in all the dignity and independence of your nature! Britons! rise in all the loftiness of your character, and declare with uplifted hand that you will be blinded by priestcraft no longer! That religious hirelings shall carry their barefaced impostures no further! Break your chains! Burst your fetters! Scorn your trammels! Proclaim yourselves free! Bear your own responsibility, and emerge into the liberty of the sons of God. Hear for yourselves, think for yourselves, judge for yourselves, act for yourselves, and then you will *know* for yourselves that every prophet that came with the "Burden of the word of the Lord," preached exclusive salvation.

Why, the very *presence* of a new prophet argued that all the people were "gone astray." The very *presence* of a prophet of the Lord always did, and always will involve the salvation or damnation of the people to whom he is sent. Jehovah does not trifle with men, but expects to be heard and obeyed through his servants the prophets.

The Lord *never did* send two or more contradictory messages to any people. It is thoroughly inconsistent with his character and perfections. When two men profess to have been sent by the Lord to the same people with conflicting messages, it is a certain truth that one or both of them are false teachers, impostors, wicked designing men, feeding and fattening on the credulity of the people. The message which any true prophet brings is always an exclusive message. It is approbation or condemnation. It proves a savour of life unto life, or of death unto death. There is no middle course. The people must *receive* or *reject it*. If received, it will prove their exclusive salvation. If rejected, it will prove their exclusive damnation. There is no alternative. It is a stern law of necessity. A truth that proves itself without reason, and without argument. If a people to whom Jehovah sends a message have power to receive or reject that message with impunity, *they are not accountable creatures*. Jehovah has *no power* over them. They are his equals. And who thinks of rendering homage to their equals, especially when those equals send a message to us requiring our implicit submission, filled with terrible denunciations in case of our refusal? No one, certainly. We should treat the message and its authors with perfect contempt.

In precisely a similar condition, do the opposers of the doctrine of exclusive salvation place the all-powerful Jehovah.

If Wesleyan Methodism be true; if Wesleyan Methodist preachers be sent of God; then every other form of religion is a gross imposture, and all other preachers are false teachers, crafty deluders, having no authority whatever from God. Every man who does not become a real Wesleyan Methodist must be damned, and every man who does become a real Wesleyan Methodist must be saved.

On the contrary, if the Roman Catholic church be the true church; if Roman Catholic priests be sent of God; then Wesleyan Methodism, then "Mormonism," and every other ism is false; then Wesleyan Methodist preachers and all other preachers are false teachers: if we believe their words it will not save us; if we reject their messages we shall not be damned. If the Roman Catholic religion be true, we cannot be saved without becoming Roman Catholics, and we must be damned if we do not become Roman Catholics. No other religion will save us or avail us one jot, and no other religion can condemn us. If the Roman Catholic religion be false, we cannot possibly *be saved by it;* neither can we possibly *be condemned by it*. It is altogether powerless: it is worse than useless.

I am aware that many people have a sort of vague, floating, indefinite notion, that it does not signify what religion you follow provided the heart be right. This is such a shallow idea that it scarcely deserves notice. It is too superficial to be true. One essential pre-requisite to salvation we know is a *right spirit;* but all do not profess to know, that another essential pre-requisite is *right spiritual food*. Our bodies not only require a healthy stomach, but appropriate food also. So with our spirits, or they will not be healthy long.

God never did, and never will save a single soul by means of a *false religion*, or through the medium of *false prophets*. He will not give the glory and power of salvation to impostors, or impostures: but he will judge all the world by that system, that Gospel, that Priesthood, that man which *He has ordained, and by no other*. When the works of false religions and false prophets are presented before the bar of God, the great Judge of all the earth will say—Who hath required this at your hands? Depart from me ye cursed; I never knew you. Then, if not before, will all know for themselves the truth of the doctrine of exclusive salvation. Then will it be manifest that *those authorized of God, and those alone*, have power to bind on earth and bind in heaven, to loose on earth and loose in heaven. Salvation will be *confined exclusively* to those who obeyed the warning voice of the duly empowered servants of God, and damnation will be *poured out exclusively* upon those who rejected the warning voice of those servants. What, then, becomes of Sectarianism? It will be blasted to the four winds of heaven. It will crumble to dust before the majestic march of Eternal Truth. It will be swallowed up in the victorious triumph of the kingdom and sons of God. Amen.

The Latter-day Saints' Millennial Star.

MARCH 1, 1851.

It becomes our painful duty to record the death of Elder Flanigan, late president of the Birmingham conference. His faithful and efficient labours, in that and in the Bedfordshire conference, chacterized by a dignified, but unostentatious deportment, had powerfully attached the affections of thousands to his person. His life strictly illustrating his faith, enabled him with great boldness, and power, to proclaim "this Gospel of the Kingdom." God was indeed manifest in his ministrations, as the prosperity of the work under his presidency, abundantly testifies. His integrity in the cause of truth, was well evinced by his undeviating course in the path which duty defined, regardless of human frown or favor. His pen, like a barbed arrow, was pointed against the falsifiers of truth, and, although pungent with reproof, his communications disclosed true charity for those to whom they were addressed. His unremitting assiduity declared a holy zeal, worthy his High Calling.

It is seldom our lot to chronicle the death of a more useful and promising man, than was Brother Flanigan. Besides his labors in his native land he has spent two years in the ministry of the everlasting Gospel in this nation. Being only 29 years of age, his brethren had much to hope for in the prospect of his aid to spread the Gospel among the nations on earth. But God, in whose hands our breath is, had otherwise determined; and, as He frequently does to His ministers, showed to this our brother the position he was to occupy in his future state, which so fascinated his mind that he frequently besought the Elders present to ask for his release: how different this from the feelings of those who are under bondage through fear of death. After teaching his people how to live,—he taught them how to die.

It would have been highly gratifying, could we have participated with our brethren from the various conferences in the funeral obsequies of the deceased; but an unusual pressure of business, at that particular juncture, prevented. We most heartily respond to their suggestion, that a becoming and appropriate monument be erected over his grave, to perpetuate the memory of the beloved dead; and will endeavour to bestow the attention upon the subject which they request.

Appointments.—Elder Isaac C. Haight is appointed to the presidency of the Birmingham Conference, and Elder J. D. Ross to succeed him at Cheltenham.

DEATH OF ELDER JAMES H. FLANIGAN,

LATE PRESIDENT OF THE BIRMINGHAM CONFERENCE.

Dear President Richards,—By your request I proceed to the painful task of giving you such information concerning the illness, death, and burial, of our deeply lamented brother, Elder James Henry Flanigan, late President of the Birmingham Conference, as I am in possession of. Having received intelligence by letter from Elder Godsall, of the dangerous illness of Elder Flanigan, I hastened, with as much despatch as possible, to be with and render any assistance in my power to our brother in his perilous situation. I arrived at Birmingham at two o'clock in the afternoon of Tuesday, the 28th of January. When I entered the sick chamber, I fouud him surrounded by a proper number of kind-hearted brethren and sisters, who were, and had been, unwearied in their exertions to soothe his sufferings and assuage his pain. More could not have been done by mortals, than they had done, to arrest the progress of his disease. The kindest of fathers and the most affectionate of mothers could not have been more diligent in their efforts to save

the life or cheer the spirit of an only son, than were Elder Godsall, and family, in their attentions to him. The same may be said with equal justice, of all who attended upon him. Of this he took particular pains to inform me, and wished me to communicate the same to his brethren, and all who felt an interest in his well-being. It is not in the power of my feeble pen to give expression to my feelings when I first entered his room, and gazed upon the wreck of that mighty man in Israel as he lay marred, and disfigured by the loathsome disease that was preying upon him (small-pox). I, however, did not give way to my feelings, but sought to strengthen my own faith and that of the Saints, that we might the more effectually combat the power of death, and, if possible, save his life. He seemed much revived when he heard my voice, for, see me, he could not. He entered freely into conversation with me upon the nature of his disease, spoke with much warmth of feeling of you, Elder Pratt, and the American brethren in general, and would have been glad to have had them present if circumstances would have permitted, but did not seem to repine that such could not be the case.

Although his body was constantly racked with the most excruciating pain, yet his judgment and all his mental faculties seemed unimpaired, and remained so up to his latest breath.

Immediately after my arrival, I called upon the elders, and we proceeded to administer the ordinance of anointing with oil and the laying on of hands, which we continued to do at intervals during the night. He joined heartily with us in our every administration, and appeared for the time being to get much relief; but all our efforts to rebuke the destroyer and kindle up within him the power of life proved unavailing, and fruitless; in fact, he gave us no reason to hope that he had faith to recover. On the contrary, he manifested an eagerness to hasten to the spiritual world. Said he, "I see three vacant places by the side of Joseph and Hyrum; one of them is for me; let me go and fill it." I felt reluctant to resign him until some of the American brethren could be present, and expressed my feelings to him. He seemed willing to struggle to live till they should have time to come, but, through the delay and miscarriage of letters, none, whose circumstances would admit of their being present, received intelligence of his situation till after his decease.

Feeling quite unwell, from exertion and anxiety of mind, I left, with his permission, for a few hours, fully expecting to see him living on my return. But I deeply regret to say I was a few moments too late: his spirit had taken its flight to the mansion of the Just. A short time before his death he called for Elders Godsall and Williams, gave them some instructions, asked a few questions, and delivered the following testimony in their presence, and that of some other Saints:—

Brother Flanigan.—"Brother Godsall, do you believe that Zion will be fully built up and inhabited by the Saints?"

Brother Godsall.—"I believe that it will be fully built up and inhabited by them."

Brother Flanigan.—"Do you positively believe that it will be built up temporally, and inhabited by them, and the glory of God rest upon it?"

Brother Godsall.—"I believe that it will positively be built up by the Saints, and inhabited by them, and that the glory of God will rest upon it."

Brother Flanigan.—"That is right. All is well, all is well with you."

"Brothers Godsall and Williams, I knew from the first of my illness that the disease with which I am afflicted was fatal to the destroying of my body, for my system is so weak that it cannot withstand this dreadful complaint. Are they all brothers and sisters that are here?" Answer, "Yes." "Then, God bless you, brothers and sisters, for your kindness unto me in my affliction; and the God of heaven will abundantly bless you, inasmuch as you do the things that are right in his sight. I am now going into eternity, and I know that this is the true church of Jesus Christ, and besides it there is no other; for it

I have lived, and for it I now die; and this is my last testimony of its truth. Brethren, hold fast in it, and the blessings of Almighty God will be upon you; contend before the world for our most holy and religious faith, for I know that it is the religion of the Great God of heaven, whose religion is most pure and holy; for it I have lived, and for it I now seal my testimony with death. Amen, amen, amen."

Witnesses,—John Godsall, Charles Williams, William Payne, William Chapman, and John Davis.

At the conclusion of this testimony he requested Elder Godsall to lay his hands upon him, and pray for the release of his spirit. Elder Godsall complied with his request, and Elder Flanigan soon fell asleep without a visible struggle. Elder Godsall informed me, that the night before he was taken violently ill he bathed in pure water, and anointed himself before retiring to that bed from which he never returned. He was confined to his room from Friday the 17th to January 29th, when he died.

On Friday, January 31st, we consigned the remains of our beloved brother to his last resting-place. The following was the order of the FUNERAL PROCESSION;—

At three o'clock precisely a hearse and two mourning coaches were in attendance at Brother Godsall's, where the mortal remains of our brother were received, and also various presidents of conferences and others. From thence we proceeded to the Birmingham Old Cemetery, calling at Livery-street Chapel for the Saints.

ORDER OF THE PROCESSION.

Four Elders.

Four Elders. The Hearse bearing the Body. Four Elders.

First Mourning Coach containing

Elder E. B. Kelsey,	President of	London	Conference.
„ C. H. Wheelock,	„	Manchester	do.
„ I. C. Haight,	„	Cheltenham	do.
„ J. W. Young,	„	Shropshire	do.
„ John Lyon,	„	Worcestershire	do.
„ W. C. Dunbar,	„	Southampton	do.

Second Mourning Coach containing

Elder J. D. Ross,	Late President of	Staffordshire Conference.
„ W. Bayliss,	President of	Birmingham Branch.

Elders Whitehead and Godsall, Counsellors to Elder Bayliss.

Elders Hart and Hodgert, travelling Elders in the Birmingham Conference.

Next in order were

Elder George Halliday,	President of	South Conference.
„ William Broomhead	„	West Bromwich Branch.

Various presiding Elders of Branches and the Priesthood according to their order.

These were followed by

From Six to Eight Hundred Saints and Friends under the direction of Elder William Price.

Arrived at the Cemetery at four o'clock. The chapel was densely crowded, hundreds having to remain in the grounds who were unable to enter. Suitable hymns were sung by our choir, and after prayers Elder Kelsey, who officiated as chaplain, delivered a most appropriate and feeling address. We then returned to the grounds, and consigned the body of our beloved brother to the silent grave.

On the following Sunday evening I proceeded to fulfil my appointment to deliver an address, on the late mournful event, at Livery Street Chapel, which was crowded to excess. I need not say more of the address than that I felt then as I now do in writing this letter, that I should have been glad had the

task fallen on one more capable and efficient than myself to do honour and credit to the subject. The vacant chair, in the centre of the stand, which had been so recently filled by our lamented brother; the mournful appearance, and the signs of mourning worn by those who were before me, in a great measure tended to disqualify and unman me for the high duty imposed upon me. I, however, endeavoured to show the nature and power to some extent of the holy priesthood in its administrations among the living and the dead, in heaven and on earth. Elders Ross and Young followed, with appropriate remarks. I think it would be presumption for me to undertake to describe the virtues, abilities, and high qualifications of Elder Flanigan, or to pass anything like an eulogy upon him, but shall leave that for an abler hand, and a more comprehensive mind. If I were to fill the pages of the STAR, I could not say much more than a few expressive sentences, which fell from the lips of Elder Kelsey in his address over the remains of Elder Flanigan. Said Elder Kelsey, "Elder Flanigan never eat the bread of idleness, nor was he ever known to spend an idle or an unprofitable hour." His mind was constantly grasping for good, that he might enrich and exalt his own spirit, pour forth the treasures of goodness that he had gleaned from every possible source, to purify and elevate the minds of his brethren over whom he had the watch care. He has left us, and is gone to a higher sphere, but his works do and will follow him. His name will never be forgotten; his deeds will never be blotted out of the memory of man; but they will go forth like the Spirit of God, to gather up the seed of Israel that may hear of his name and be favored with the reading of his works! Just previous to his death he had laid the foundation of an extensive work, which will, no doubt, be carried out according to his wishes, by his successor and fellow-labourers.

I cannot conclude this already lengthened communication and do justice to my own feelings without saying that the Saints in the Birmingham conference, are beyond the reach of praise for their kind attention to Elder Flanigan during his illness. They seemed to study only how they might contribute to his comfort, and alleviate his suffering, for which they are entitled to, and will receive the blessings of all the servants of God, and especially of those from the land of Joseph. May God for ever bless them; may they never lack a friend in the day of distress; may they never plead in vain for bread for themselves, their wives, or their little ones; and when they draw near to the dark valley and shadow of death, may a kind angel draw near to soothe and comfort in the hour of deep anguish, and may it bring to their remembrance their watchful care of a servant of God when he was a stranger in their midst, even their former president, Elder James Henry Flanigan.

I have the pleasure to remain your fellow-servant in the kingdom of our Lord Jesus Christ.

Feb. 16, 1851. C. H. WHEELOCK.

CENSUS OF THE UNITED STATES.

THE threshing floor of the Almighty is fast filling up! "I am the vine, my Father is the *Husbandman*," the *field* is the *world*, the reapers are the *angels*."

Earthly husbandmen, whose fields are extensive, and their crops heavy, so as to render it too expensive, or otherwise inexpedient to transport the crop in the straw, often prepare a threshing floor in the most favorable portion of the field, where the grain is threshed out, separated from the straw, chaff, and other foreign substances, which are blown away, burned up, or used for ignominious purposes, while the clean product is carefully taken home and saved, fit for the master's use: even so has the great "HUSBANDMAN" determined concerning this His field—the world. He has employed the Angels; they have also employed and sent forth men by authority to labor

in the field for the last time. These are now reaping in the ripest portions of it, and are binding the wheat into sheaves (churches), and are gathering the sheaves into shocks (conferences), and taking it in loads (by ship) up to the great threshing floor. The threshing season does not usually occur until after harvest, but know assuredly it will come: the wheat cannot be made fit for use without it.

That land, by the conduct of its inhabitants, has most justly acquired the appellation of God's threshing-floor; thereon have Apostles, Patriarchs, Prophets, and others of the Saints been slain, for the "Testimony of Jesus," which they held, and it is written, "He will thoroughly purge his floor."

Not only are the servants of the HUSBANDMAN gathering home the ripest of the wheat, which requires the least threshing, and some of which is so mature as to separate itself from the chaff without such severity; but

"Others, the Lord, against their will,
Employs his counsels to fulfil."

As if by conspiracy of heaven and earth, all nations teem with a spirit of emigration to America.

The poor of all countries, seeing want and misery staring them in the face while they remain, hasten to make good their flight, while they have the means, to the land which invites to its wide-spread soil of unsurpassed richness, and its inexhaustable mines of untold treasure. The annexed extract from the "London Times," will give our readers some idea of the rapidity with which the numbering millions are assembling upon that land. The condition of the whole world induces the gathering to America —the land of Jeseph—"choice land above all others;" and while this almost universal work is going on, a nation unto God is rearing up by His holy command in their very centre, and must become known to all as a city on a hill, that cannot be hid. Many will come flocking to it for deliverance in the day of God's controversy with the nations. But they say, ahah! "shall we go to the Saints for refuge?" Ahah! said the brethren of Joseph, "shall our sheaves, and the sheaves of our father and mother, bow down to our younger brother's sheaf?" Quite unlikely that we should submit to such assuming arrogance. But in the sequel, when a load of corn was as the price of their lives, and could only be obtained by Joseph's permission, it was sweet even at his hand; then obeisance was ready from all their sheaves for Joseph's. So shall it be in the day of the redemption of Zion.

When God shall avenge her with judgment upon her adversaries, then shall multidues come bowing and bending, with weeping and supplication, doing obeisance to Joseph's sheaf, that is now being reared in the midst of that great Threshing Floor. Lamentable thought that so great a proportion of the crop of the Field is straw and chaff that must be consumed, or blown away; while the tares left in the field in bundles must be burned. The wheat, by far the smallest bulk, but vastly heavier, is taken home and *saved* in the garner.

When the popular journals thus proclaim the accompanying movements of the universal harvest, the Saints cannot but discern, with the livliest interest, the purpose of God that moves it.—ED.

"In the United States, both the general government and the State governments take the number of the people every ten years; but take it alternately, so that, every five years a census is had, showing the progress and distribution of the population. That taken at the end of each decade by the general government is by far the most complete, exhibiting a variety of results in connexion with topics of inquiry which are not touched upon by those who take the census of the separate States, under the authority of their respective legislatures. The general census is, therefore,

invariably that which is taken both at home and abroad, as the great basis of comparison in estimating the progress made by the nation, from time to time, in population and wealth.

Startling as the results have heretofore been, they are destined to be cast completely into the shade by those about to be disclosed by the present census, which will exibit an instance of material and industrial developement unparalleled in the annals of nations. For this, two causes may be assigned—first, the unexampled prosperity of the country since 1846, when the tariff was, for the first time, placed on a purely revenue basis, and more especially since 1848, when the stream of Californian gold set in broadly, deeply, and constantly to the eastward; and, secondly, the universal extent to which, within the last four years, famine, pestilence, and political disturbances have drained both the British isles and the continent of Europe of their redundant population. It is not to be doubted, that within the last ten years nearly three millions of the subjects of the British crown have transferred themselves, and virtually their allegiance too, to our transatlantic rivals. The emigration during that period from Germany, Denmark, and other portions of the continent, has also been unwontedly great. The results of so sudden and extensive a transfer to America of what is there the most desirable of all kinds of capital, viz., efficient labor, can scarcely yet be calculated. But it is not labor alone that has thus been transferred. Money has gone along with it in unprecedented quantities, thus still further enhancing the rapid acquisition of the means by which a free and industrious people accelerate their individual fortunes and national developement.

But if labor is the foundation of all wealth, it is evident how great a desideratum it must be to a country of boundless resources like America, to have an ample and steady stream of effective labor directed upon its shores. How far America has gained within the last ten years, in an element so essential to national wealth and prosperity as population, it will be for the present census definitely to determine. But, judging from the premonitory indications which have already reached us, we cannot be far wrong in assuming that, during that period, nearly fifty per cent. has been added to the population. By the census of 1840 the population of the Union was a little upwards of seventeen millions. By the present census, it will fall but little short of, if it do not exceed, twenty-five millions. This is, for the whole Union, more than doubling in twenty-five years, and when we consider that in some of the States, population is actually, though slowly, on the decline, the rate of increase in other directions may be conceived.

Take, for instance, the valley of the Mississippi. In 1810 its population did not exceed 400,000 souls. The census of the present year will probably show it to contain close upon thirteen millions. Thus, in forty years, a region, the population of which fell short of half-a-million, has come nearly to equal in number the population of England. In 1860, the population of the valley will exceed that of England and Wales.

The rise of some of the western cities seems to have more of magic than of reality in it. The man is yet living who built the first log hut on the spot which is now the site of Cincinnati, and that city is now larger than Bristol, containing 150,000 souls. Ten years ago its population did not amount to 50,000, so that it has more than trebled in that short space of time. In 1840, the population of St. Louis was only 16,000. It is now upwards of 90,000. This city is destined to be the greatest interior entrepot of trade upon the American continent.

But the most extraordinary feature in the case is the growth of New York. In 1840 its population, including its suburbs, was about 312,000. It is now estimated at close upon 750,000. The progress of the continent is typified by the rise and progress of New York. In 1860 its population will be 1,200,000, and in 1870 it will be but little short of two millions. There it no limit to New York but such as may be imposed upon it by the commercial wants of the continent.

An important consideration connected with the census is the new distribution of political power to which it will give rise. Representation being based exclusively on population, the preponderating numbers of the west will transfer to it all political power. We must confess that in the political balance between the different sections of the confederacy, power could not be deposited in safer hands than in those of the west.

Ten years hence the population of America will exceed that of the British isles.

A FAREWELL GLANCE AT WALES.

Dear brother F. D. Richards,—It has been truly said, that the instinct which prompts men to cleave to the land of their nativity, is one of the strongest of our common nature. This feeling is inherent to every Welshman; the mountains and vallies, towns and villages, of his native land, enchanted as it were by the various romantic elegies of the Welsh Bards, cause his heart to cleave to the home of his fathers, shuddering at the thought of having his death bed surrounded by strangers, and his grave in a foreign land. This love of country has given birth to the loftiest deeds of patriotism—the finest outbursts of poetry—the most patient endurance of hardship and suffering, throughout the length and breadth of Wales. The finest climates, the brightest skies, and the most fertile plains, in other parts of the world, have no charms for the Welshman; his language being, "Dim i mi y'w pob diddanwch, maes o wlad fy nghenedigaeth, (no pleasure for me, out of my native land.)

Knowing this to be the common feeling of my countrymen, at the same time finding hundreds lately leaving their country, (Abraham like) friends and relations, knowing but one language, sacrificing property and all that is dear, to commence a journey of some eight thousand miles! described by their enemies as the valley of the shadow of death; and the place they are going to as the region where death reigns through famine, pestilence, and common destruction; yet, I find those Latter-day Welsh Saints, (and I suppose the English are much the same) going forth bold as lions, in flocks, harmless as doves, happy as angels, singing Zion's songs, with their hearts filled with joy and gladness, having the same feeling as the Poet, who says:—

"The Upper California, oh! that's the land for me;
It lays between the mountains, and great Pacific Sea;
The Saints can be supported there, and taste the sweets of liberty;
In Upper California, Oh! that's the land for me," &c.

The songs and feelings of the sixty Welsh Saints that left their native shore, a few days ago, to accompany Brother O. Pratt, with his three hundred English Saints, were the same as those of the scores and hundreds of their brethren who have gone before, *proving that a stronger passion* than the instinctive reluctance to leave home was *planted* in their bosom—yes, stronger than death itself; for I have heard many testifying, that they would rather die with their faces Zionward, than remain in the confusion of Babylon, lest they should partake of her sins, and receive her plagues, for despising and disobeying God's counsel,—"Come out of her my people."

Zion on the sides of the North, the city of the Great King, her beauty, order, strength, glory and prosperity, with the great gathering thereto, of the pure in heart, with songs of everlasting joy, are the subjects of their praises, and the theme of their conversation. They go forth regardless of the taunts of the self-righteous religionists who surround them, that have the sneering, mocking spirit of the antediluvians, crying "peace, security,—where is the promise of his coming—we need no refuge—the horizon appears well—good to-day—but better to-morrow—be damned ye Latter-day Saints that trouble the peace of the world." But I find the thousands of Saints in Wales, with the spirit of Noah, warning all to fly from the wrath to come; preparing to gather themselves up with their families, to go forth after their brethren to the *hiding place*, geographically described by the inspired prophets of the Lord, so minutely, that he who runneth may read, understand, and know.

Wales, my dear sir, on one hand, is full of religious societies; the congregations of the various parties are numerous in all the towns and villages; their ministers, and local preachers, have power with the multitudes; and out of those various congregations men arise, speaking perverse things to draw disciples after them; lovers of their own selves, coveteous, boasters, proud, false accusers, incontinent, fierce, despisers of those that are good, high-minded, lovers of pleasure, having a form of godliness, denying the power thereof; ever learning, never able to come to a knowledge of the truth; waxing worse and worse, *deceiving and being deceived*. They will

not *endure the sound doctrine of the gospel of the kingdom*, containing apostles, prophets, &c., "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Faith in immediate revelation, and the supernatural agency of the Spirit of God. Repentance, baptism for the remission of sins, the laying on of hands for the Gift of the Holy Spirit, with signs following believers, with the gifts of wisdom, knowledge, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues, dreams, visions, ministry of angels, &c. The Gospel in the fulness of its blessings they deny, and they will have others not to believe in such a gospel; but after their own lusts they heap up to themselves teachers, having itching ears, turning away their ears from the truth to fables. The Apostle Jude has truly said, "these are murmurers, complainers, walking after their own lusts, and their mouths speaking great swelling words, having men's persons in admiration because of advantage." Such is the sad picture that now unveils itself to thousands connected with the various denominations of Wales, speaking with convincing power, in language that cannot be mistaken. And thanks be to God, the multitude begin to see the above description, given in the oracles of truth of the false prophets and teachers of the last days, as applicable to those who deny the necessity of apostles, prophets, &c., for the perfection of the Saints; who have also changed the ordinances, and preach contrary to the promise of the Saviour, that signs shall follow believers, so that there are thousands halting between two opinions; and the light of truth and intelligence, is slowly, but surely breaking the spell. For truth is mighty, and will prevail. On the other hand, I find the various branches of the Church of Christ of Latter-day Saints in Wales, in love, peace, and harmony; increasing in grace, wisdom, and intelligence. From their beloved president, Mr. William Phillips, down to the youngest members, there is but one mind, one faith, one spirit. The unity of faith that prevails is truly astonishing, when we consider that the church is made up of members, who before they were joined to the body, had as many conflicting doctrines, with the various denominations they belonged to, ebbing and flowing in their brains, as there are waves between the ebbing and flowing of the sea. If I am allowed to trace the *cause* of this union, this oneness of spirit, I find it embodied in that important principle, "God has set in his church first apostles;" a principle that the spirit of the world will not receive, and the denial of this truth is the very fortress in which the powers of darkness for the present stand. In the midst of the thousands of Saints in Wales, scattered here and there, not only in the towns and villages, but in the solitary vallies where there may not be more than one or two families, living by watching their sheep on the sides of the surrounding craggy mountains; I can scarcely find one who will not testify that they have been edified, consoled, comforted, made strong in spirit, in the unity of the faith, filled with wisdom and intelligence, in a word, clothed with salvation through the ministry of the apostles of the church of Christ *now*, in the same manner as the saints through the ministry of apostles *formerly* were made perfect for the work of the ministry, to the edifying of the body of Christ. It is true, there are thousands of my brethren who have not seen one of the brothers, exalted by God into the office of apostleship; yet they know, through various testimonies, of their existence in the church; in truth, they know that the church could not exist without the Presidency, the Quorum of the Twelve Apostles, and the different officers of the kingdom. The light of truth and intelligence, sent forth by the apostles, in epistles, treatises, and lectures, are read in the Welsh language by the brethren, often by the midnight lamp, after their return from their toilsome, perhaps sixteen hours, labour. From the moment they read, the effect can be seen in the edification they have received, by the consecration they make, in dedicating body and spirit to God's service; causing their indefatigable exertions, in rolling forth the light of truth through the empire of darkness, to shine forth before men, until they have become a bye word and a proverb, "mawr a rhyfedd ydyw zeal y saint," (great and wonderful is the zeal of the Saints.)

The distribution of the truth connected with the salvation of the present dispensation, through the medium of thousands of tracts in English and Welsh, will soon bring a harvest of Cambria's brave sons and daughters into Emmanuel's kingdom, that will cause the heavens to rejoice, the

votaries of darkness to groan, and the gates of hell to tremble.

Has not brother Kelsey's courage, with the faithful band in London, caused the church universally to rejoice? The blow he is going to give the kingdom of darkness, in sending forth nearly thirty thousand messengers, each having the sacred sword of the spirit of truth, carrying the savour of life unto life, or of death unto death, wheresoever they go. These blessed messengers enter into the closets of rich and poor; they wrestle in the conviction and conversion of thousands, in a "still small voice" that cleave to the honest in heart, with an undissolvable attraction.

I was too bashful myself, when a member of the Baptist denomination, to attend publicly to the ministry of the officers of the Church of Jesus Christ of Latter-day Saints. But a poor widow, supported with her family by the poor fare of the parish, found means to get a tract, which she gave me; which, like the little captive maid of Israel, in the house of Naaman the leper, convinced me of the poverty of my religion, the power of God unto salvation revealed in connection with all who obeyed the ordinances of the gospel that brought life and immortality into light. So to Jordan, or rather to a river, I went with an officer duly called and authorized by God to administer the ordinance of baptism for the remission of sin, and by the gift of the Holy Spirit which I received through the laying on of hands, which spirit testified with my spirit, that I was an adopted child into God's family, that my sins were forgiven, that the person that officiated was a servant of God, and that the church I was in, was no other than the House of God, and the very gates of heaven. Through the goodness of God, I soon brought my family into the church to rejoice with me, and some scores besides, who have brought their families and others to rejoice in the common salvation of all. So I rejoice in seeing the little stone rolling forth in my native land through the medium of tracts, &c., increasing in strength, velocity, and stature, crushing the image (false religion) into dust, and becoming already a great mountain, and will soon fill the whole earth with the glory of God's power and goodness.

Verily, greatly blessed will that brother, sister, or family be, that will contribute their mite to get the gospel preached through the medium of tracts, &c., to the poor, bringing into their possession the true riches of eternity. "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

WM. HOWELL.

Liverpool, Feb. 15th, 1851.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 22ND OF FEBRUARY, 1851.

	£	s.	d.
John Price	£2	0	0
James Walker	10	0	0
John Parkinson	1	16	0
Thomas Clarke	4	0	0
Henry Thomas	8	12	0
R. Morris (per H. Evans)	2	0	0
Carried forward	£28	8	0

	£	s.	d.
Brought forward	£28	8	0
John Memmott	20	0	0
Thomas Chamberlin	2	0	0
George P. Waugh	5	0	0
John Taylor	5	0	0
Richard Tilt	2	11	7
	£62	19	7

ERRATUM.—In STAR No. 3, in the "List of Monies Received" read "Richard Morris £6 0s. 0d." instead of £6 6s. 0d.

ADDRESSES.—Lewis Robbins, James Works, John V. Long, 53, Chester Street, Sheffield.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6.—Vol. XIII. **MARCH 15, 1851.** **Price One Penny.**

EXTRACT FROM A WORK BY ELDER JOHN TAYLOR ABOUT TO BE PUBLISHED IN FRANCE.

"Man's body to him, then, is of great importance; and if he only knew, and appreciated his privileges he might live above the temptation of Satan, the influence of corruption; subdue his lusts, overcome the world, and triumph, and enjoy the blessings of God in time, and in eternity.

The object of man's taking a body is, that through the redemption of Jesus Christ both soul and body may be exalted in the eternal world, when the earth shall be celestial, and obtain a higher exaltation than he could be capable of doing without a body. For when man was first made, he was made "a little lower than the angels." But through the atonement, and resurrection of Jesus Christ he is placed in a position to obtain an exaltation higher than angels. For, says the Apostle, "know ye not that we shall judge angels." Jesus descended below all things, that he might be raised above all things. He took upon him a body that he might die as a man; and "that through death he might destroy him that has power of death, even the devil." (Heb. ii. 14.) Having conquered death, then, in his own dominion, burst the barriers of the tomb, and ascended with his body triumphant to the right hand of God; he has accomplished a purpose which God had decreed from before the foundation of the world, and "opened the kingdom of Heaven unto all believers." Hence, man, through his obedience to the gospel, is placed in a position to be an adopted son of God, and have a legitimate right to his Father's blessings, and to possess the gift of the Holy Ghost.

And the Apostle says "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 2.

Thus as Jesus vanquished death, so may we: as he overcame, so may we; and if faithful, "sit with him upon his throne, as he has overcome and sat down upon the throne of his Father." Rev. iii. 21. And so man will not only be raised from degradation, but also be exalted to a seat among the intelligences that surround the throne of God. And this is one great object of our coming here and taking bodies.

Another object that we came here for and took bodies, was to propagate our species. For if it is for our benefit to come here, it is also for the benefit of others.

Hence the first commandment given to man was to "Be fruitful and multiply, and replenish the earth." (Gen. i. 28.) And as man is an eternal being, and all his actions have a relevancy to eternity, it is necessary that he understand his position well, and thus fulfil the measure of his creation: for as he and his offspring are destined to live eternally, he is not only responsible for his own acts, but, in a great measure, for those of his children; in training their minds, regulating their morals, setting them a correct example, and teaching them correct principles, but more especially in preserving the purity of his own body. And why? because if

he abuses his body and corrupts himself he not only injures himself but his partner or associates, and entails misery incalculable upon his posterity, who are doomed to inherit the father's misery, and this not only in time, but in eternity. Hence the Lord has given laws regulating marriage, and chastity, of the strictest kind, and entailed the severest punishment upon those who in different ages have abused this sacred ordinance. For example: the curse of Sodom and Gomorrah, and the terrible judgments pronounced against those who should corrupt and defile their bodies. Let any one read Deut. xii. 13 to 30. Again, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." (1 Cor. iii. 16, 17.) And why? because man being made a free agent over his own body, that he might exalt himself and his posterity, both in time and eternity, if he abuses that power, he not only affects himself, but unborn bodies and spirits; corrupting the world, and opening the flood-gates of vice, immorality, and estrangement from God. Hence the children of Israel were told not to intermarry with the surrounding nations, lest their seed should become corrupt, and the people turn to idolatry; which would lead to the forgetfulness of God, to an ignorance of his purposes and designs, he would lose sight of the object of his creation, and corrupt himself, and this would lead to the introduction of every other evil, as a natural consequence. But when the order of God is carried out, it places things in a lovely position. What is more amiable and pleasant than those pure, innocent, endearing affections which God has placed in the hearts of the male and female, who are united in lawful matrimony, with a love and affection, pure as the love of God, because it springs from him, and is his gift: with bodies chaste and virtuous, and an offspring, lovely, healthy, pure, innocent, and uncontaminated: confiding in each other, they live together in the fear of God, enjoying natures gift's uncorrupted, and undefiled as the driven snow, or the chrystal stream. But how would this enjoyment be enhanced if they understood their destiny, could unravel the designs of God, and contemplate an eternal union in another state of existence, a connexion with this offspring, commenced here, to endure for ever, and all their ties, relationships, and affections strengthened. A mother feels great delight in beholding her child, and gazing on its lovely infant form; how would her bosom swell with delight at the contemplation of that child being with her for ever. And if we only understood our position, this was the object for which we came into the world. And the object of the kingdom of God, on which I have written at length, is to reestablish all these holy principles. Chastity and purity are things of the greatest importance to the world; hence the prophet says, "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might *seek a godly seed.* Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Mal. ii. 14, 15.

Here, then, the object of purity is pointed out clearly; and what is it? that God might preserve a godly seed. Saint Paul says, "What, know ye not that he which is joined to an harlot, is one body? for two, saith he shall be one flesh—flee fornication. Every sin that a man doth is without the body: but he that committeth fornication sinneth against his own body, What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own." 1 Cor. vi., 16—20. And in the next chapter, he speaks of the same things, which Malachi does concerning a pure seed. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; *but now are they holy,*" vii, 14.

The legislators of all civilised nations have seen the necessity of sustaining these things, and, consequently, have generally passed very rigid laws for the protection of female virtue, and the support of the marriage contract. Hence, acts have been passed and enforced disinheriting those who were not born in wedlock. This has produced a salutary effect. Ministers of the various churches have also used their influence, in a great measure, in support of virtuous principles. These have had their influence in assisting to stem the torrents of iniquity. But, as the nations themselves have forsaken God, how can

they expect to stop this crying evil? For the very legislators who pass these laws, are, in many instances, guilty themselves. And when kings, princes, and rulers, corrupt themselves, how can they expect the people to be pure? for no matter how rigid law may be, corrupt persons will always find means to evade it. And, indeed, so far have these abominations gone, that it seems to be an admitted fact, that these things cannot be controlled; and although there are laws relating to matrimonial alliances, yet there are some nations called Christian, who actually give license for prostitution, and all the degradation and misery associated with it.

Nor are these things connected with the lower ranks of life. Wantonness and voluptuousness go hand in hand, and revel unchecked in courts, among the kings and nobles of the earth; the statesman, the politician, the merchant, the mechanic, the laborer, have all corrupted themselves. The world is full of adultery, intrigue, fornication, and abominations. Let any one go to the masked balls in the principal theatres in Paris, and he will see thousands of people of both sexes, impudently, shamelessly, and unblushingly manifesting their lewd dispositions. Indeed, debauch and wantonness bear fearful sway. Not to speak of the dens of abominations that exist elsewhere. London abounds with unfortunate beings, led on by example, seduction, and misery, to their fallen degraded condition.

The same thing exists throughout England, France, the United States, and, in fact, all nations. Hence, millions of youth corrupt themselves, engender the most loathsome diseases, and curse their posterity with their sin; who in their turn rise up and tread in the corrupt steps of their fathers. Not to say anything of the thousands of lovely beings whom God designed for companions to men in time and in eternity, by whom to raise up a pure offspring; now corrupted, degraded, polluted, and fallen; poor miserable wretches, outcasts of society; insulted, oppressed, despised, and abused; led on from one degree of degradation to another, till death, as a friend, closes their miserable existence, and, yet, without hope.

Thus, man that was made pure in the image of his Maker, that could stand proudly erect, as the representative of God, pure and uncontaminated, is debased, fallen, corrupt, diseased, and sunk below the brute creation; a creature of lusts and passions, and a slave to his unbridled appetite. I speak plain on this subject, and I do it, because it is a curse to the world, and God will have a reckoning with the nations for these things.

In vain, then, men legislate on these matters; the nations have corrupted themselves, and these things are beyond their control. Men must be governed by higher and purer motives than merely human enactments.

If the world understood its true position, and the eternal consequences to them and their seed, they would feel differently. They would feel that they were eternal beings; that they were responsible to God, both for their bodies and spirits, and nothing but a knowledge of man's fall and true position, and the developement of the kingdom of God, can restore man to his true position; bring again the order and economy of God, and place man in his natural position on the earth."

TEN LOST TRIBES OF ISRAEL.

Numerous and conflicting opinions and conjectures have been formed by the learned respecting the fate of the ten tribes of Israel. Not the least probable conjecture on this subject is the one which is so ingeniously supported by the author of a rare and curious work respecting the American Indians. We do not profess to give implicit credence to all the opinions of this author, but as many of the facts which he relates are curious, and some of them not generally known, we will present the most remarable of them to our readers, and leave them to draw their own inferences.

It is distinctly and clearly foretold in many passages in the prophetic writings of the Old Testament, that the people of God, who once enjoyed special tokens of his favour, and lost them, as foretold by their great prophet and law-giver, in consequence of disobedience, will be restored to his favour, and regain the distinction they once enjoyed. If any confirmation of this sacred truth were requisite, it may be

obtained from the actual state of the Jews, the descendants of the two tribes of Judah and Benjamin, who are still living in a state of separation from all the nations among whom they dwell, and adhering strictly to the worship of their one and only God. They are dwelling amongst us, waiting for their redemption; and it is the firm belief of every Christian who has carefully considered the subject, that their day of salvation draweth near, and then shall they be united with us in the worship of our common Father and God. But why should this expectation be limited to the two tribes alone, and not embrace the other ten, who are all included in the general charter, and spoken of in the Scriptures in the plainest terms, and even called by their names? Are they not also to be recovered and restored, together with the just? Not the *scattered* and *dispersed* alone, but the *outcast* also shall return to the favour of the almighty, and to their own land. For, as Paul assures us, 'All Israel shall be saved.'

These tribes must therefore have an existence somewhere far from their brethren, who are *ignorant of them*, and *now acknowledge them not*. One of their own prophets has told us the way in which they departed from the land of their captivity. In the book of Esdras, their journey can be traced into *a land where no man dwelt*. And although, during the lapse of two thousand five hundred years, they have not been inquired after, they have not on this account perished from the earth. In the direction which the prophetic historian points out, as *a way of a year and a half's journey*, there is a passage to a wide land, *wherein they might wander* undisturbed from *sea to sea*. In that land, an immense population has been discovered, whose usages and customs are unlike those of any of the tribes and nations existing in Europe or Asia. These people live in tribes, with heads of tribes; they have peculiar and striking features, and have all a family likeness, though covering thousands of leagues of land; and have a tradition prevailing universally, that they came into that country at the north-west corner. They are a very religious people, and yet have entirely escaped the idolatry of the Old World. They acknowledge one God, the Great Spirit, who created all things, seen and unseen. The name by which this being is known to them is *Ale*, the old Hebrew name of God. He is also called *Yehowah*, sometimes *Yah*, and also *Abba*. For this great Being they profess a great reverence, calling him the head of their community, and themselves his favourite people. They believe that he was more favourable to them in old times than he is *now*, that their fathers were in covenant with him, that he talked with them, and gave them laws. They are distinctly heard to sing, with their religious dances, *Hellelujah*, or *Praise to Jah*. Other remarkable sounds are uttered by them, as *shiln-yo, shiln-he, Ale-yo, he-wah, Yohewah;* but they profess not to know the meaning of these words, only that they learned to use them upon sacred occasions. They acknowledge the government of a Providence overruling all things, and express a willing submission to whatever takes place; they keep annual feasts, which resemble those of the Mosaic ritual:—a feast of first fruits, which they do not permit themselves to taste until they have made an offering of them to God; also an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighbouring family is called in to assist. The whole of it is to be consumed, and the relics, if there be any, are burned before the rising of the next day's sun. There is one part of the animal which they never eat—the hollow part of the thigh; they eat bitter vegetables, and observe seven feasts, for the purpose of purifying themselves from sin; they have also a feast of harvest when their fruits are gathered in, a daily sacrifice, and a feast of love. Their forefathers practised circumcision, but, not knowing why so strange a custom was practised, they discontinued it. There is a sort of jubilee kept by some of them. They have cities of refuge, to which a guilty man, and even a murderer, may flee and be safe; for these beloved or sacred towns are never defiled by the shedding of blood. In their temples is a holy place, into which none may enter but the priest, and even he only on particular occasions. There he makes a yearly atonement for sin, dressed in a fantastic garb, which is an humble imitation of the High Priest's robes, with a breastplate, and other ornaments. He addresses the people in the *old divine speech*, and calls them the *beloved and holy people*. They have a succession of priests, who are inducted into office by purification and anointing. They had once a holy book, which, while

they kept, things went well with them; they lost it, and, in consequence of the loss, fell under the displeasure of the Great Spirit; but they believe they shall, at a future period, regain it, and they are looking for and expecting some one to come and teach them the right way. Their forefathers had the power of foretelling future events, and working miracles. They have an ark or chest, in which they keep their holy things, and which they carry with them to war. A person is appointed to carry it, called the priest for the war, who is especially purified by fasting, and taking a bitter drink; he has a *sagan* or helper. No other than these two dare to touch the ark, not even an enemy. It must not be placed on the ground, through fear of defilement, but upon a heap of stones piled up, or on a wooden stool provided for the purpose. All the males appear in their temples three times a-year, at the appointed feasts, on which occasions the women and children do not form any part of the devotional body. Their temples are high places. Among the more civilized there were huge heaps of earth used as places of burial, as well as for temples, altars, and religious worship; to these they resorted when driven by an enemy, and there no quarter was either given or received. They say that God made the first man of clay, and breathed on him, and so gave him life. They have a tradition respecting a flood, in which all the inhabitants of the earth were drowned, except one family, which was saved in a large vessel, together with various animals; that a large bird and a small one were sent out from it—that the small one returned with a branch in his mouth, but the large one remained abroad. They speak of a confuson of tongues, when new languages were formed; and that men once lived till their feet were worn out with walking and their throats with eating. At one of their feasts, twelve beloved men are employed to construct a booth or tent of green branches, in which they perform certain religious rites, erect an altar of twelve stones, on which no tool is allowed to be used, and on it they offer twelve sacrifices. This feast much resembles the feast of tabernacles. Some of them have *ten* men, and *ten* stones. At death, their beloved ones *sleep*, and *go to their fathers;* they wash and anoint the bodies, and hire mourners to shed tears and lament over them. In affliction, they lay their hand on their mouths and their mouths in the dust. They never eat unclean animals, and avoid with the greatest care everything that is considered as unclean. Time is reckoned by them in the manner of the ancient Hebrews, and their years begin at the same season Their language contains an abundance of words similar to Hebrew, and it is generally constructed in the manner of that language. Their ancient works, erected at very remote periods, are of immense size and great extent, and afford convincing evidence that these people were by no means unacquainted with arts and sciencies; they have a striking resemblance to the public works and vast structures of Egypt and of Palestine. The same hands might almost be supposed to have raised the pyramids of the Old and those of the New World—the same superstition to have marked their places of sepulture—and the same creed to have been the rule of their lives, both as to time and to eternity.

It is not to be supposed that *all* these remarkable usages, customs, and thoughts are found alike in all the parts of the vast continent of America. Some of the fragments of an ancient system have been discovered in one place and some in another. But many of them, and especially those which most clearly show a striking resemblance between the customs and usages of the aborigines of America and those of the ancient Israelites, are found to prevail among many or all of the nations that have been best known.—*Hoggs Weekly Instructor.*

CORRESPONDENCE FROM FRANCE.

Liverpool, March 3rd, 1851.

Brother Richards,—Dear Sir,—As the readers of the STAR hail with pleasure the prospect of the advancement of the Redeemer's Kingdom on the continent, I hand you the following letter, which may not be devoid of interest to your numerous readers.

The writer, brother Bellanger, is a young Frenchman, whom I baptized in Paris some time ago. He had been educated at college, and prepared more particularly for another sphere; but being caught in the gospel net, and possessing a good spirit,

he was ordained to the office of a Priest, and went to the place of his birth to proclaim the great things of the Kingdom of God. He has met with much opposition, and in a former communication mentions, that a great many "*saintes sœurs*" (holy sisters) came to oppose him, and that they had entered a prosecution against him for selling bibles. He also states that "the justice of the peace desires for my own interest to see me leave my "commune," (or district,) saying that I am the more dangerous as they can find nothing against me."

I wrote to him, requesting him to make as little excitement as possible, but only to preach the truth, and God would be with him. I also sent brother De La Mere, who has been with us some time in Paris, a good brother and an elder of some experience, from Jersey, to assist him in his labours.

The following is a translation :— JOHN TAYLOR.

Le Grand Lucé, le 24th Feb., 1851.

Well-beloved Brethren,—I have received your esteemed letter of the 19th inst., in which I rejoice that the hearts of some are being turned to the truth, and also that our well-beloved brethren at Paris all enjoy good health.

You leave it to my judgment relative to brother De la Mere's coming here. I believe it will be useful, yea, even very useful; for without having to complain of the assistance of the Lord, far from it, I feel myself very weak—the least of the servants of God, and fear much to incur the disgrace spoken of by St. James in the 1st chapter 26th verse, when I speak of God, for I feel so great and burning a desire to speak of him, and I know so little, that I would love to have a guide. Yesterday, four of us partook of the Lord's Supper, for three have been baptized, and there are others very well disposed. I have had persons visiting me constantly all the week, by companies of two, and from that to ten, twenty, and even thirty. Yesterday, my father's house was filled to overflowing, containing at least thirty persons, from half-past two until ten at night. It rained, but notwithstanding I was obliged to stand out of doors and preach to more than one hundred persons, who wanted to see and hear me. I notified them, that, perhaps, on the next Sunday, one of our brethren, brother De la Mere, would speak to them instead of myself. Our Curé launched his thunderbolts from the pulpit against the doctrines we bring; but he is doing the very thing to cause them to spread far and wide, with the greatest rapidity. My congregation was composed of persons from a circle of about three miles, who had heard of me. The Catholic sisters came on Thursday with their school to see me, armed with their chaplets of beads and crosses to protect them from me. They were accompanied by a number of other ladies, less afraid than they. * * *

You recommend me to keep quiet. God alone knows how quiet I am. Although for the last two months I have earned only 12 francs, I am tranquil, submissive, and resigned to the will of God, who prepares for me whatsoever seemeth Him good. All the magistrates know, for I have told them each personally, that I am fully resolved to administer baptism to whomsoever asks it of me. God knows I am resigned to his will, and that I only spoke of my sojourn, not in France, but in Lucé, simply to provide myself with authority to sell the sacred books, according to the advice of M. Petit Pierre, who offers to use his influence with M. De Pressencé, if I wish to be a "Colporteur des Bibles," (seller of Bibles,) as he has before recommended. Engaged in our religion, I would not wish to do so, if the will of God did not have to be done before my own. Feeling my own weakness and unworthiness, I would rather follow my profession of conductor of public works, in the Valley or elsewhere; but I repeat, I am entirely submissive and resigned. I am constantly questioned about marriages and deaths, and am not able to answer. I saw yesterday the persons who caused me to speak to you of incomplete baptism, and as they did not repeat their questions, I did not mention it to them. They told me that for eight days they had had a horror of dying without a sufficient baptism; but they are not yet baptized.

I should be most happy to have a brother come here who is stronger than I, for the cause of God and my sake. The constant coming to me of the people promises much. I expect a visit from our sirs, the priests.

Love to all

— BELLANGER.

FROM THE GREAT SALT LAKE VALLEY.

The following communication made to the editor of the *Frontier Guardian* by a gentleman residing in the Great Salt Lake Valley, so fairly and faithfully represents the condition of nature in that wonderful abode of the Saints, that we feel it would wrong the readers of the STAR not to lay it before them. We are informed the author is is not a member of the church, and regret being unable to give his name.—ED.

Great Salt Lake City, Sept. 10, 1850.

Elder Orson Hyde:

Dear Sir,—You inquire after the health of this Valley! You have seen its beauties of scenery, combining almost every element that can give attractions to the landscape; you have witnessed the mountain streams gushing into the Valley from all quarters, clear and sparkling as the rills that trickle down the mountains of Virginia or Vermont—washing the whole extent of the Valley, and ramifying through every field and garden. Supplying every dwelling of the city and country, for many miles, with the purest beverage that ever slacked the thirst of man, or washed God's footstool. You have breathed the pure mountain air and felt its invigorating embrace; you realize that, even Italy, has no purer atmosphere than that we breathe in the great Mountain Basin.

You have observed something of the richness of the soil, and the luxuriousness of the vegetable kingdom here. You have seen oceans of wheat waving in the distance as far as the eye can reach, each acre yielding the products of three in the best wheat growing districts in the States. The fields and gardens team with the richest productions of this latitude, in greater abundance than in any other locality with which we are acquainted. And those who have lived here for three years, not only believe the soil to be richer than Holland, and more productive than the famed alluvians of the Nile, but they believe the climate to be as healthy as any part of New England or the old world. And why should it not be? No vegetable matter remains upon the surface of the earth to undergo decomposition. No stagnant pools exist to generate miasma and engender *fever and ague, chill fever, billious fever, &c.*, the various forms of which have rendered every part of the Mississippi Valley so objectionable. In all the Western States at least nine-tenths of all the diseases have an origin connected with the location; and indeed a large proportion of the remaining tenth grow out of these, but here we are clear of all such influences. No diseases are known in these Valleys that observe periodicity, which is a characteristic feature of all miasmetic affections.

Here no man can shake with the ague. The goddess of health makes her home among the granite peaks which surround us, and the zephyrs she breaths o'er our valleys, kill away the pains and aches of old age, and the seeds of disease from those who came here afflicted from less favoured climes. All forms of chronic disease are here treated with greater success than in any other American location. Many very old people who came here labouring under disease, hoping only to be buried among their own people, have, as if by magic, entirely regained their health, and seem to be living in the vigour and bloom of a second youthfulness.

The mineral waters of this region are most varied, and valuable in a medical point of view, and afford a rich field for future investigation. The various springs surrounding this city, afford water of every temperature from 36 to 212 degrees Farenheit. One of these springs, the water of which stands, winter and summer at about 92 degrees of temperature, has been conducted by pipes, to a large and commodious building in the North part of the city for the purpose of public baths, constituting one of the greatest luxuries known in any country. These will doubtless add much to the health and comfort of the city, as the waters can at any moment be used at any temperature you please.

The most astonishing spontaneous cures ever known, may be reported from this Valley. Thousands of cases of hopeless disease throughout the States would here get well without the least *medical* treatment, unless it be called treatment to breathe this pure air, bathe in these limpid streams and drink from these medicated springs prepared by the *Great Chemist*, who mingles the elements and whose wisdom presides over the destiny of matter.

The Latter-day Saints' Millennial Star.

MARCH 15, 1851.

THE SHIP "OLYMPUS," Captain Wilson, having been detained by adverse winds left the river on Tuesday morning, the 4th instant, having on board in the company of the Saints, 245 souls, under the presidency of Elder William Howell. Among the number of passengers in this company, we would mention the names of Elders William Henshaw, who first preached the Gospel of the last dispensation in South Wales; Thomas Smith, late of Northampton, in the Bedfordshire conference; and Thomas Bradshaw of Woolwich, in the London conference. These brethren have made an extensive acquaintance with the Saints of different conferences in this nation, and very many will cherish their memories with gratitude, for having been the means of opening their eyes to an understanding of the truth. The joy and comfort which prevailed in the midst of the company on shipboard during their detention, became proverbial in the town. May they have as cheerful times during their entire passage.

With the departure of the "Olympus," closes our emigration season, as it is not deemed prudent to send out companies to New Orleans after about the first of March, until the first of September, on account of the sickness of that climate during the summer season.

THE FRENCH, ITALIAN, AND DANISH MISSIONS, we are happy to state, are each of them, moving forward with a degree of prosperity which is truly cheering. Elders Taylor and L. Snow, arrived in Liverpool from their fields of labour last week, in good health and spirits. Elder Taylor had been expecting to return to the Salt Lake Valley the present season; but this champion of truth can not feel satisfied to return to his home, until he shall have published the Book of Mormon in the German language, as well as the French; and established the Church in some portion of the Confederacy. He is about to enter upon that portion of his labors directly, and intends to procure the translation and publication of that Sacred Record during the ensuing summer, while the fire of the Lord that is now kindled in France shall spread abroad its gracious and powerful influence in the midst of that nation.

Elder Erastus Snow writes from Copenhagen, (Denmark,) dated February 19th, that one half of the Book of Mormon is in print, and the other half will be, he thinks, in May; the elders there meet with sufficient opposition to keep up a lively interest, and about two hundred have been baptized; among the number are two Icelanders, who were soon to start for Iceland with the gospel.

Elder Lorenzo Snow has succeeded in publishing two pamphlets in Piedmont, Italy, which are being actively circulated by Elder Woodard in that vicinity; and by Elder Stenhouse in Switzerland.

A spirit of inquiry is abroad to considerable extent. This mission has been attended with much care and solicitude; many have felt that labors bestowed in that country would prove futile and unavailing, that doctrines of present revelation would not be able to obtain credence with that people; but Elder Snow is resolute in his purpose of establishing the Church of Christ in those countries, upon the most substantial basis—the Rock of Revelation. He is about to commence the translation and publication of the Book of Mormon in the Italian language immediately, with a view to

push it on vigorously until its completion. This work once published in the Danish, Italian, French, and German languages, and the Church established in each of those nations, the people of nearly all the States situated on the Western coast of the Eastern Continent may become familiar with the doctrines of the gospel, as revealed by the Prophet Joseph, in their own tongues in which they were born.

JUST in time for the present number of the STAR, we are favoured, by Elder Lorenzo Snow, with the following soul-stirring account of the work of the Lord in Italy, which will cause the heart-strings of every Saint to vibrate with celestial tones of praise and thanksgiving to Zion's God for His blessings to His people in Piedmont. "The veil over Italy has begun to burst,"—the Alpine hills have began to reverberate the tidings of salvation, the gift of the Holy Ghost, to those who have wandered long in darkness—and the sound of their cheering congratulations, in the New Covenant of life, has reached our ears. They speak like Saints. Their bosoms already burn with love, and fellowship, towards their brethren in other lands. The aged, that has almost numbered his threescore and ten, scarcely expecting to behold his brethren, generally, on earth, hopes to embrace them in the resurrection not afar off; indeed, the spirit of the Gospel seems to pervade their minds richly, as their several salutations fully bespeak; which, also, witness the purity and faith of those who have sown this seed in their hearts.

Whenever we have meditated upon the subject of the Italian Mission, it has been accompanied with the utmost assurance, that the word of the Lord must take a deep and powerful root in that land; that a host of the seed of promise are wandering there, till the light of Revelation shall shine upon them; and we are constrained to say, the day is near, when the Gospel tidings will roll among the people of those countries, with a rapidity, and power, fully equal to the most sanguine desires which its ministers *dare* entertain.

We feel to salute our brethren of "Valleé de Luserne" in the love, and the fellowship, of the Holy Spirit. Should our little STAR reach them, they may be assured of the daily prayers of thousands in their behalf, that the goodness and mercy of our Heavenly Father may abound unto them, more and more, through our Lord Jesus Christ, and the manifestations of his Holy Spirit; that the light which has now dawned upon their path, may grow brighter and brighter, through obedience to the precious instructions which they will receive from Elder Woodard. The *ruse-de-guerre* by which he "got rid of the chaff while the good grain remained," evinces his possession of "that wisdom which is from above, and which is profitable to direct." We hope, ere long, to get similar tidings from Elder Stenhouse in Switzerland.

GLAD TIDINGS OF GREAT JOY.

MORE BAPTISMS IN ITALY.

La Tour, Valleé de Luserne, Piedmont, Italy.

Dear President Snow,—I am happy to inform you that the brethren and sisters in Italy are all well, and send their salutations to you, with the request that you will also salute the churches in England for them.

On the 24th February, two young men presented themselves for baptism. It rained and snowed amain, and the atmosphere was so dense that we could not see distinctly a little way a-head. But as we descended towards the Angrogna river a singular scene was presented—the clouds suddenly rent asunder, as if they had

been a piece of paper, and the side of mount Brigham was visible in a moment from the top to the bottom. I exclaimed, the veil over Italy has burst, and yet at the instant I knew not what I was saying. I stood paralyzed with the magnificent views which opened on every side; then with a prayer to Israel's God, we entered the stream.

In the evening a congregation assembled and I commenced preaching; but the devil entered into some who had been resisting the truth, and I saw that he had got firm hold, and my words seemed to be wasted on the assembly, through the presence of such a deadening and defiling influence. I therefore stopped short, and sat down after giving an intimation that every body might go where they liked. By this means I got rid of the chaff, while the good grain remained. I then recommenced preaching, and the power of God rested upon us. Many a tear rolled down those weather-beaten faces. The next day I baptized ten persons; they are not the rich and noble, but you shall judge them by their own language, as they have each given me a line to send to their foreign brethren. They are as follow:—

1 May we meet when the earth is renovated.

2 Pray for a young sister who wishes to grow in grace.

3 Absent in body, but united in spirit.

4 Hallelujah, for the Lord hath remembered his people.

5 If we do not meet in these bodies, may we embrace each other in the resurrection. (This is from a brother who is 62 years old.)

6 In the midst of weakness I hope for strength.

7 Pray for a poor brother.

8 May we be crowned with glory when the world is judged.

The other brethren and sisters have sent the following:—We thank our heavenly Father that we have begun to walk in the pathway of a new and endless life.

One brother, who is a firm believer in the "Voice of Joseph," I have advanced as an elder. Five months ago he was requested to take the office of elder in the Waldensian Church. This he refused.

Please address my letters as usual, but add "Poste Restante." I do not see an opening at the present moment, but I believe the Lord will enable me to be independent of the hotel, and by that means I shall know more as to the true character of the inhabitants.

Remember me to sister Woodard, and all friends whom you see in your travels.

All kinds of calumny and petty persecution are brought into use. The devil is not idle here, and sometimes he tells the truth.

Yours in the new and everlasting covenant,

JABEZ WOODARD.

Feb. 26th, 1851.

THE FIRST PART OF THE BOOK OF GENESIS,

AS RENDERED BY JOSEPH SMITH, FIRST PROPHET, SEER, AND REVELATOR, TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the beginning and the end, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void; and I created darkness to come upon the face of the deep; and my spirit moved upon the face of the waters; for I am God. And I, God, said, let there be light, and there was light; and I, God, saw the light, and the light was good. And I, God, divided the light from the darkness: and I, God, called the light day, and the darkness I called night, and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.

And again, I, God, said, let there be a firmament in the midst of the waters, and it was so, even as I spake; and I said, let it divide the waters from the waters, and it was done; and I, God, made the firmament, and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so even as I spake

and I, God, called the firmament heaven; and the evening and the morning were the second day.

And I, God, said, let the waters under heaven be gathered together into one place, and it was so; and I, God, said, let there be dry land, and it was so; and I, God, called the dry land earth, and the gathering together of the waters called I the seas; and I, God, saw that all things that I had made were good. And I, God, said, let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake; and the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good; and the evening and the morning were the third day.

And I, God, said, let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars were made even according to my word. And I, God, set them in the firmament of heaven to give light upon the earth, and the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness; and I, God, saw that all things which I had made were good; and the evening and the morning were the fourth day.

And I, God, said, let the waters bring forth abundantly every moving creature that hath life, and fowl which may fly in the open firmament of heaven. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and I, God, saw that all things which I had made were good. And I, God, blessed them, saying, be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth: and the evening and the morning were the fifth day.

And I, God, said, let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kinds, and it was so: and I, God, made the beasts of the earth after their kind, and cattle after their kind, and every thing which creepeth upon the earth after his kind; and I, God, saw that all these things were good. And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our own image, after our likeness; and it was so. And I, God, said let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and I, God, said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fishes of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And I, God, said unto man, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which shall be the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake. And I, God, saw every thing that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day. Thus the heaven and the earth were finished, and all the host of them.

And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good, and I, God, blessed the seventh day, and sanctified it; because I had rested from all my work which I, God, had created and made.

And now, behold, I say unto you that these are the generations of the heaven and of the earth when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew

For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also: nevertheless, all things were before created; but, spiritually, were they created and made according to my word. And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant to the sight of man; and man could behold it. And they became also a living soul. It was spiritual in the day that I created it; for it remaineth in the sphere which I, God, created it in, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, placed the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where there was created much gold; and the gold of that land was good, and there was bdelium and the onyx stone. And the name of the second river was called Ghihon: the same was it that compassed the whole land of Ethiopia. And the name of the third was Hiddekel; that was it that goeth towards the east of Assyria. And the fourth river was Euphrates. And I, the Lord God, took the man, and put him into the Garden of Eden to dress it, and to keep it. And I, the Lord God, commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid, for in the day that thou eatest thereof thou shalt surely die. And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make a helpmete for him. And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should be brought unto Adam, to see what he would call them: and they were also living souls, and it was breathed into them, the breath of life: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a helpmete for him. And I, the Lord God, caused a deep sleep to come upon Adam, and he slept: and I took one of his ribs and closed up the flesh in the stead thereof; and the rib which I, the Lord God, had taken from man, made I a woman and brought her unto the man. And Adam said, this I know now is bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father and mother, and cleave unto his wife: and they twain shall be one flesh: and they were both naked, the man and his wife, and were not ashamed.

And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the begining, and he came before me, saying, behold me; send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten; I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, for he had drawn away many after him, and he sought also to beguile Eve,

for he knew not the mind of God: wherefore, he sought to destroy the world, yea, and he said unto the woman; yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent); but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they had been naked.

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of northern California and New Mexico, I hasten to give you, and through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent, or the size and grandeur of a single structure, have no equal on the face of the globe; and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travellers, dwindle into the most minor insignificance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins; and which has, and probably ever will remain, an enduring memento of a race of men, inhabiting this continent long anterior to the time that divine revelation, or the book of Genesis gives as the period of the creation of the world. However startling the assertion may appear to a large majority of the christian world, there is the most incontrovertible evidence exhibited in the symbolic writings and inscriptions upon every part of these now dilapidated monuments, of their having existed from before, and during, and even long after the general deluge, admitting such an event to have taken place. But the most interesting as well as satisfactory record as yet deciphered from the numerous hieroglyphics that every where abound, is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. But of this as well as their general history from a remote antiquity, I will give you in a series of letters, and as fast as we can satisfactorily and correctly translate it. I will say however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close, and laborious attention, investigation, and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and what is more wonderful still, far back, and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with, and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also, taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics, as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries.

Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you, of the existence somewhere on the American

Continent, if not totally obliterated by the corrodings of time, of the works of a people, which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examination of the interior of a newly discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the eastern seas, inhabited by a numerous, happy and highly intelligent people, and from whom the mysteries of writing by symbols, and a knowledge of the arts and sciences, had been obtained. And never was prediction or conjecture more amply verified. America must be that country beyond the eastern seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoilations of succeeding races of barbarious men have passed over it, yet all combined has not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures, scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people, seems to be drawn aside, and an era in the world's history introduced, of which, though, with all the accumulated learning of centuries, we know nothing. But I will speculate no further in relation to the existence, much less the origin, or final fate, of this now extinct people; but will leave it, to be brought out by a careful investigation of the records they themselves have left, for the admiration and study of us, and succeeding ages. I will now endeavor to give you a somewhat minature description of the location and vastness of these ruins; though language as I am capable of using it is utterly inadequate to convey a proper idea of the same. Without dwelling for a moment upon the common-place incidents of a voyage at sea, we reached on the 8th May, the entrance to the Gulf of California, and in five days more were at anchor in a small bay, on the north-eastern side of the island Ignacio, situated about 35 miles south of the northern extremity of the gulf. This island, fifty miles in length from north to south, and from 10 to 20 in width, is one of great beauty and fertility, abounding in nearly every production common to the northern limit of the torrid zone, and inhabited by a few indolent, half civilized, and mixed race of the Spaniard, Indian, and Negro. During a three days' stay upon the island our crew engaged in taking in water and fruits, we made a stroll of several miles into the interior, with a view of seeing what the people on the island have from time immemorial called "The city of the Dead World." By an easy ascent over a beautiful country, covered with every possible variety of forest timber, with here and there the residence of some miserable Mexican half breed, we reached the summit of an elevated table of land, extending to the south and west in trees, and piles of stones innumerable, and in every form and position imaginable. For the most part, however, the blocks are from ten to fourteen inches square and from fifteen inches to five feet in length, but many of them broken in numberless fragments, and lying in ridges from three to fifteen feet high, and forming enclosures of every conceivable shape and size; but the greater part about forty feet square, while some were sixty, eighty, and even one hundred feet, with ridges of the same material crossing their centres, at right angles. Near the centre of the plain is an immense mound or pyramid of loose stones, two hundred feet square at its base, and forty feet high, having an irregular crater or basin in its top fifteen feet deep. Surrounding this pyramid, 140 yards from its base, in a perfect circle, and at equal distances from each other, are seven circular ridges of the same everlasting loose and broken fragments of stone 60 yards in circumference at their base on the inner side, with an average of 20 feet in height. In the centre of each is a conical mound of the same material, and about the same height, with one exception, and this is the only instance where anything like a perfect wall remains visible amid this vast assemblage of unmeaning ruins. In this is a round solid column of masonry, 36 feet high, 30 feet in circumference at the surface, with an accumulation of stone about its base eight feet high, that must have, at some greatly remote period, fallen from its top. And here it stands worn and furrowed by the

lapse of centuries, without so much as a picture or figure of any description, to tell the tale of its rise, its glory, or its ruin. There can be but one opinion, however, in relation to this plain and its singular remains. Covered as it is, with a luxuriant growth of grass and flowers, with forest trees of great age, here and there interspersed, as often within the enclosures as without, and the fact that all tradition teaches that it was always so, clearly proves its great antiquity. That it was the abode of men possessing a knowledge of the arts far superior to the present race of Indians, or their ancestors, and that these ridges and mound of stones, with scarcely the appearance of earth intermixed, are the fallen walls of their habitations,—none can look upon them and for a moment doubt. But by whom, or when these millions of regularly shapen stones were carved from the mountain's side some five miles distant, conveyed and erected into stately edifices, which have long since lost even the semblance of human habitations, it is impossible to determine; for never were ruins so utterly barren of all record of their own history as these.

Returning on board the ship, we reached the mouth of the Rio Colorado, early on the morning of Thursday the 17th, and slowly moving against the current, before noon of the same day were nearly opposite the little town of Revilla, once known as San Pablo, where, after bidding adieu to our worthy captain and crew, we embarked on board the long boat, and were soon safely landed on a beautiful beach a short distance below the town. People of both sexes, of every grade of color, and in great numbers flocked around us, wondering at the causes of our sudden desertion by the boat's crew and vessel, which, on the return of the boat, immediately dropped down with the current, and was soon lost to our sight. Having a sufficient knowledge of their language to be understood without difficulty, we were not long in gaining comfortable quarters. Revilla is situated on the eastern bank of the Colorado, fifteen miles below its confluence with the Rio Gila, and contains about 1300 inhabitants, mostly Mexicans, or Spanish, with a strong cross of the Indian and negro blood. There is nothing in or about this place to distinguish it particularly from other Mexican towns along the coast.

* * * *

After eight days spent in making the necessary arrangements for our journey, procuring a large canoe and its equipment with provisions for five men for sixty days, obtaining all the information possible, relative to the different localities, and the "God bless you" of the old priest, we embarked with our two half Indian half Mexican guides (as well as half brothers) as oarsmen, upon the deep strong current of the Colorado. Keeping near its eastern bank to avoid the resistance of its now more than usually rapid current, slowly moving up one of the most beautiful rivers in the world, through a luxuriant and delightful country, we reached a little before sunset the mouth of the Gila River, now the boundary between the States and Mexico. Crossing to the northern shore we passed the night at the residence of a Mexican of considerable influence, among his own people as well as the Indians, for more than two hundred miles along the vallies of the Colorado and Gila. With much of the proud Castillian in his manner, he was nevertheless, frank, communicative, hospitable, and intelligent; and learning the object of our visits to the vallies, insisted upon our going with him, the next morning, a distance of three miles or more to the north and east, to examine some ruins, which on some accounts (though not as extensive as those of the "City of the Dead World," already described, and with which he was familiar), he believed to be the most remarkable of any yet discovered. Early on the following morning—having fortified ourselves with an excellent breakfast of coffee, beefsteak, and sweet potatoes—we were mounted, each upon an unshod, though fleet and easy horse, and making our way at a rapid pace, over a country of gently rising acclivities, covered with perpetual verdure, with here and there a group of giant trees, soon reached the border of a lofty elevation, or table of land, commanding an extensive and magnificent view of the valleys of both rivers, and gently rising rolling country on the west of the Colorado. Here upon a natural elevation, or an immense artificial mound, that rises with an easy grade, at least thirty feet above the level of the surrounding plain, stands the monument of a people, the memory of whom had passed away, long ere tradition had taught their savage conquerors, by song or dance, to record the history or story of their existence.

(*To be continued.*)

EDUCATION.—Education is a companion which no misfortune can depress—no clime destroy—no energy alienate—no despotism enslave. At home, a friend—abroad, an introduction—in solitude, a solace—in society, an ornament. It gives at once grace and government to genius. ANON.

G. D. WATT'S FAREWELL.

Farewell, we cross the mighty deep,
Not in search of earthly treasure;
We go, a rich reward to reap,
Of heavenly joys; lasting pleasure.

With songs we leave our father-land,
The fondly-cherished scenes of youth,
We go on Zion's heights to stand,
With veteran Saints who've bled for truth.

We go where Ephraim's fruitful vales,
Shall flourish like the blooming rose,
And bursts of praise, by hills and dales,
Are thundered back in loud echoes.

Where freedom's banner wide unfurled,
Shall tremble in the mountain breeze;
And serfs oppressed, from all the world,
Shall shout, I'm free, O sweet release.

Where milk and honey, oil and wine,
With corn, and oats, and rye,
And sheep, and oxen, with their kine
Are blessings found in full supply.

Where genius in his mighty power,
Shall with the ore, the rocks and clay,
Build mighty temples, sculptured towers,
To rival art in grand display.

Where Brigham, "Lion of the Lord,"
Shall roar from Zion's safe retreat,
And kings shall fear, throw down the sword,
And bring their honors to his feet.

Where Christ shall come to greet his Saints,
Bind the devil, wipe their tears,
Restore their dead, end their complaints,
And with them reign a thousand years.

Preston, January 25th, 1851.

ADDRESS.—Isaac C. Haight, 56, Upper Hurst Street, Birmingham.

LIST OF MONIES RECEIVED FROM THE 22ND OF FEB. TO THE 6TH OF MARCH, 1851.

	£	s.	d.
Thomas Kirkwood	20	0	0
Richard Tresseder	2	0	0
John Lyon	9	0	0
David James	3	0	0
William Soulsby	5	0	0
William Wells	5	0	0
John Preece (per J. Lyon)	1	10	0
James Farmer (per L. Babbitt)	0	10	1
William Cartwright	3	0	0
James Walker	10	0	0
John Copley	5	0	0
Carried forward	£64	0	1

	£	s.	d.
Brought forward	£64	0	1
John Godsall	10	0	0
Matthew Rowan	5	0	0
T. Smith (Northampton)	3	16	1
David Roberts	0	3	0
Richard Morrins	2	0	0
Henry Smith	3	12	0
James Linforth	10	0	0
John Memmott	10	0	0
William Cook	50	0	0
	£158	11	2

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY,
LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7.—Vol. XIII. **APRIL 1, 1851.** **Price One Penny.**

EXTRACT FROM A NEW WORK BY ELDER LORENZO SNOW.

Italy, Turin, January 25th, 1851.

"Dear President Hyde,—After seven months residence in Italy, I am going to bid it farewell for a season. If the attractions of physical nature could command all my attention, I might long linger to gaze upon these realms of loveliness. One might travel far over the earth before he finds a fairer clime. Here man dwells beneath an almost cloudless sky. The sun scarcely hides his face in summer or winter, and when at eventide, his golden glories fade behind the western hills, the silver stars shed a serene lustre over the blue vault of immensity. But, the remembrance of the moral scenery amid which I have been moving, will be more imperishably engraved on my spirit, than all the brightness of the firmament, or the verdure of prairies enamelled with ten thousand flowers. Amid the loveliness of nature, I found the soul of man like a wilderness. From the palace of the King, to the lone cottage on the mountain, all was shrouded in spiritual darkness. Protestants and Papists looked upon each other as outcasts from the hopes of eternity, but regarded themselves as the favorites of heaven. And thus they had done from time immemorial. The changing ephemeral sectarianism of England and America is, in many respects, unlike the sturdy superstition of this country. Here protestantism is not the offspring of boasted modern reformation, but may fairly dispute with Rome as to which is the oldest in apostacy. Every man holds a creed which has been transmitted from sire to son for a thousand years, whether he be Protestant or Catholic, and often he will lay his hand on his heart, and swear by the faith of his forefathers, that he will live, and die, as they have lived and died.

"The Protestants form a very small minority. They have been harassed for centuries by fierce attacks from powerful armies of Catholics, but after sanguinary persecutions, they have revived as the corn, and grown as the vine. Once, their last remnant was driven to Switzerland, but a courageous minister, assuming a military character, led them back victoriously to their native valleys. The portrait of this hero bears the following inscription:—'I preach and fight, I have a double commission, and these two contests occupy my soul. Zion is now to be rebuilt, and the sword is needed as well as the trowel.'

"The English government has several times interfered in their behalf, and large donations have been sent them from various Protestant countries. Many a tribute of admiration has been paid them by men of ability from the chief sects of protestantism, till their little church has been flattered into immeasurable self importance.

"The following hymn expresses the feelings engendered by their romantic situation:—

For the strength of the hills we bless Thee!
  Our God, our Fathers God.
Thou hast made Thy children mighty
  By the touch of the mountain's sod.
Thou hast fix'd our ark of refuge,
  Where the spoiler's foot ne'er trod.
For the strength of the hills we bless Thee,
  Our God, our fathers God.

We are watchers of a beacon
  Whose light must never die.
We are guardians of an altar
  Midst the silence of the sky.
The rocks yield founts of courage
  Struck forth as by the rod.
For the strength of the hills we bless Thee,
  Our God, our fathers God.

For the dark resounding caverns
  Where thy still small voice is heard;
For the strong pines of the forests
  That by thy breath are stirred:
For the storms on whose free pinions
  Thy spirit walks abroad.
For the strength of the hills we bless Thee,
  Our God, our fathers God.

The royal eagle darteth,
  O'er his quarry from the heights:
And the stag that knows no master,
  Seeks there his wild delights;
But we, for thy communion,
  Have sought the mountain sod.
For the strength of the hills we bless Thee,
  Our God, our fathers God.

The banner of the chieftain,
  Far, far below us waves:
The war-horse of the spearman,
  Cannot reach our lofty caves.
Thy dark clouds wrap the threshold
  Of freedom's last abode.
For the strength of the hills we bless Thee,
  Our God, our fathers God.

For the shadow of thy presence
  Round our camp of rock outspread;
For the stern defiles of battle
  Bearing record of our dead:
For the snows, and for the torrents,
  For the free heart's burial sod.
For the strength of the hills we bless Thee,
  Our God, our fathers God.

"Their self esteem, joined with deep ignorance, presents a formidable opposition to the progress of the gospel. They have had so little intercourse with other parts of the earth—so little knowledge of any thing beyond their own scenes of pastoral life, that it is difficult for them to contemplate the great principles of temporal and eternal salvation. One long round of almost unremitting toil is the portion of both sexes. The woman, who is venerable, with grey hairs, is seen laden with wood, or heavy baskets of manure, while travelling the rugged paths of the mountains. No drudgery here but what must be shared by the delicate female frame. I have travelled far over the earth, from the confines of the torrid zone, to the regions of eternal snow; but, never before, beheld a people with so many physical and mental derangements. But the hour of their deliverance draws nigh.

"The constitution of this kingdom affords no guarantee that we shall ever enjoy the same religious privileges as our brethren in England and other countries.

"A merciful providence has hitherto preserved us from being entangled in the meshes of the law. A bookseller told me the other day, that he was not allowed to sell a Bible. No work is permitted to be published that attacks the principles of catholicism. I look with wonder upon the road by which the Lord hath led me since I came to this land. From the first day that I trod the Italian soil, there has been a chain of circumstances which have not sprung from chance, but from the wise arrangements of Him who ruleth in the kingdoms of men. I thank my heavenly Father, that I was restrained from any attempt to hurry the great work with which I was entrusted. All the jealous policy of Italy has been hushed into repose by the comparative silence of our operations, and at the same time, no principle has been compromised, no concession has been made, but, from day to day we were always engaged forming some new acquaintence, or breaking down some ancient barrier of prejudice.

"Such slowness was not agreeable to me as a man, but I look forward to the day when the stability and grandeur of our building, will be an ample reward for those months of labor which may not have been attended with anything extraordinary in the eyes of those who judge merely by the external appearance of the moment.

"Here I may relate a dream, which, though simple in itself, presented a theme for meditation under our peculiar circumstances:—

"I thought I was in company with some friends, descending a gentle slope of beautiful green, till we came to the bank of a large body of water. Here were two skiffs, and as I embarked in the one, my friends followed me in the other. We moved slowly over the face of this wide spreading bay, without wind, or any exertion on our part. As we were on a fishing excursion, we were delighted to behold large and beautiful fish on the surface of the water, all around to a vast distance. We beheld many persons spreading their nets and lines, but they seemed to be all stationary, whereas we were in continual motion.

While passing one of them, I discovered a fish had got upon my hook, and I thought it might perhaps disturb this man's feeling to have it caught as it were, out of his hands: nevertheless, we moved along, and came to the shore. I then drew in my line, and was not a little surprized and mortified at the smallness of my prize. I thought it very strange, that among such a vast multitude of noble, superior looking fish, I should have made so small a haul. But all my disappointments vanished when I came to discover that its qualities were of a very extraordinary character.

"While encircled by many persons of noble bearing, and considerable intelligence, a prospect seemed opening for the employment of some among them, in the work of the ministry. But the Lord judgeth not as man judgeth. The first native of these valleys that I ordained to preach the gospel, was one who swayed no extended influence, and boasted no great natural abilities; but he sought the Lord with fasting and prayer, and the Spirit began to rest upon him mightily, showing him in the dreams of night the glorious reality of that work with which he had become associated."

WHY DO YOU GATHER?

BY G. F. A. SPILLER.

When I have been elucidating the principles of gathering in these the last days to the mountains of Ephraim, I have been looked upon with surprise, and as a man of unsound mind, "to think so little of the power of God." Say they, "my friend, God is all-powerful, he can save you as well here as anywhere else; there is no need of gathering, only have the grace of God in you, and you are all right." There is not the least doubt that the Lord can do many things that he will never do, but one thing is certain, what the Lord commands we must obey. Probably the antediluvians reasoned with themselves like this, "the Lord is all-powerful, he can save out of an ark as well as in one; besides, there is no appearance of a deluge;" and I have no doubt that the warning was at last not taken notice of, as it had been preached so long. But, say the sectarians, "ought not Noah's building the ark to have convinced the people of the verity of his message?" I would say in reply, ought not the gathering of so many thousands of Latter-day Saints to verify the message of Joseph Smith, and prove to a demonstration that he was a prophet sent of God, to deliver those that would yield to the mandates of heaven? But let us look at Noah again; Noah went into the ark with the rest that were to go in; and then the heavens opened, and the rain descended, and destroyed all that were on the face of the earth: we find that God did not exert his all-powerful influence to save the disobedient. Lot could have said, the Lord can save me here as well as if I went away and left part of my family behind; besides, there are no signs of fire, and the people are rejoicing, and are merry; but Lot knew the Lord better, and did not reason with the angels what the Lord could or ought to do; it was not his plan to spiritualize the Lord's commands, but to obey them; and we read what an awful predicament he would have been in had he disobeyed, for as soon as he entered Zoar, down came the fire and consumed the cities. As it was in the days of Noah and Lot, so shall it be at the second coming of Christ; few will belive the message of those sent forth to proclaim deliverance to the people, they will treat them with contempt; only a "few will be saved."

"Why do you gather?" Because God has commanded all His people to come out of Babylon, "that they should not be partakers of her sins, and that they should not receive of her plagues." For the Lord of Hosts has even determined a consumption upon the whole earth, and we, like Lot and the disciples of Christ, must flee to the mountains for safety, as the Lord has commanded; there to be hid in the hollow of His hand until the fury of His indignation is overpast. That the earth may be purified, "for such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off." We leave our native land because of the strife, hypocrisy, and confusion that are among those who profess to wear the garb of religion. If we read the journals of this land of

tract societies and Bibles, we find them complaining of the "brutal assaults" and "horrible outrages" committed by "audacious brutes, "violent passengers," and "notorious ruffians," and of many, who, while reposing in "tir'd nature's sweet restorer—balmy sleep," find in the morning that a nocturnal visitor has entered the house and has made a clearance of all the "precious things," by an "extensive robbery or burglary." See the deception of man towards man by "illegal weights and measures." And, as a specimen of white slavery and oppression, I would call attention to the following extract which appeared in the *Times* some time back. "Alleged case of slave driving in England. —On Wednesday last, we were coming from Yorkshire to London, and during the time we were stopping at the Salford station we observed a number of young women employed in clearing the weeds from a field on the north side of the station, and a man overlooking them, who held in his hand a large stick. Our attention was attracted to the man overlooking them from the resemblance, which, more than one person remarked, he bore to a slave driver, although, the remark was made that of course he would never think of using the stick to compel application to work. Judge what was our astonishment when we actually saw the man beat one of the girls for neglect of work, and that so severely, that the poor creature fairly winced under the infliction. We could scarcely believe the evidence of our own eyes, that such means of compelling women to labour were used in our country.—*A number of spectators.*" Go into the factories and fields, and witness the hard labors of men, women, and children, for very scanty wages, ill or well they must work or starve; and is not this white slavery? Yes! There it exists palpable and real, and we may view numbers of our fellow-creatures dwindling into deformity, and pining into old age, before, by right, they should have arrived at maturity. Go down our narrow alleys and courts and enter the houses, see the rooms inhabited by more than one family, separated by no other demarcation than a chalk mark on the floor; see them want food; they are in bad health; they are ragged, filthy, and debased; the most cruel wants, the most unexampled privations drive them to crime and wickedness, their time is wasted in drunkenness and nocturnal revels, all social ties are forgotten; the man forgets he is an husband and a father, the woman forgets she is a wife and a mother. Love has fled, and discord and sensuality reign in its stead. Contemplate for one moment, and let us ask the question, is this pleasing in the sight of God? Did it please the Lord to let the Israelites suffer under the Egyptian bondage? No: He came down and delivered them out of the Egyptians' yoke; for He had "seen their affliction and oppression." He sent a man, even Moses, to bring them into a precious land. And God is the same to-day as He was in the day of Moses; the same God of Israel still lives, and has looked down from heaven, and has seen our affliction and oppression. He has heard the widow's and orphan's cries. The time has come for the gathering of all nations; therefore, the Lord has called forth a man, even Joseph Smith, and endowed him with power and authority to proclaim deliverance to the people, they that will obey and gather together, that they may be prepared for the coming of the Lord. Many that toil under the heavy yoke of oppression have obeyed the warning voice of the prophet, and are now rejoicing in the glorious truths of heaven, "fearless of the tyrant's rod." The signs of the times are a clear index of what is shortly to come to pass, and proclaim the near approach of the Lord. "Men's hearts are failing them for fear," as will be seen from the following extract. "The doom of our world.—What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements and some indication of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions in our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelations."—*North British Review.*

Mark the contrast between the plebian and he that rests in the lap of pleasure,

who is surrounded with wealth and luxury, he thinks of nothing else but his will, heart, and passions; he passes by the plebian without recognizing him as a brother, yet they both come into the world naked, yet they are the offsprings of God; but they have been taught that it was the Lord's wish that one should be rich, the other poor; one to oppress, the other to bow to his rod. My soul sickens at the sight: well may God say, "Come out of her my people;" she has indeed oppressed and trodden under foot the poor; but deliverance has come to the honest in heart, to go to the mountains of Ephraim to be free from bondage and oppression. Oh, Babylon! when I contrast thy present greatness with what will befall thee; when I contemplate thy ruins I feel to exclaim in the language of the prophet, "This is the rejoicing city, that dwelt carelessly, that said in her heart, I am, and there is none besides me; how she is become a desolation:" "She obeyed not the voice; she trusted not in the Lord; she drew not near to God: her princes within her are roaring lions, her priests have polluted the sanctuary," surely "there is neither beauty nor utility within her borders." And yet with these plain facts before us I am asked the question, "why do you gather?" I would still reply, we cannot worship our God here unmolested, for "the wicked have drawn the sword to cast down the poor and needy, and to stay such as be of upright conversation." But in Zion, "none shall make us afraid;" there we may serve our God in peace and security, and bask in the sweet smiles of love and liberty. Why did Abraham leave his home not knowing whither he went? because God had commanded him to do so, and for this reason do the faithful Saints gather, or would gather, if it were in their power to do so. None that are faithful will hesitate, but will be up and doing the work of the Lord. How cheering must it have been to the poor Saints whose only comfort was, Hope; how their fears and doubts must have fled, when their anxiety to know how they should gather, ceased; their hearts been made light, and their minds relieved, when they heard that the "Perpetual Emigration Fund" had begun, that it would soon take thousands to the promised land! With what pleasure will the poor Saints put their mites together to swell this fund; truly, many can help one, and as we are all waiting for deliverance, let us not be ashamed to put in our mites; but do so boldly, knowing that God knows when we do our best, and that we shall be rewarded for the same; and inasmuch as we do put our shoulder to the wheel of this Fund, to accelerate its speed by our little, the sooner we shall be gathered into the garner from the approaching storm. Then shall there be rejoicings on the mountains of Ephraim, where the pure and the just ones are assembled; where truth, love, and liberty's banner is unfurled; where you can learn the sacred principles of salvation and exaltation, and be edified with the good things of heaven. Then will the good time that has been so long anticipated be enjoyed, and those that wish to be participators in those good things must be steadfast and obedient; therefore "watch and pray," that you may be ready, and not be found wanting; but with your lamps trimmed, and with pure oil in them.

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

(Continued from our last.)

Upon a triangular base of blue granite, ten feet on every side, and more than two feet thick, stand three triangular pillars of the same material, eleven feet high, and measuring three feet across each of their several surfaces, and each made of a simple block. Their bottoms are set nearly four feet distant from each other, while their tops are brought together, and probably, when first erected touched. On their top rests a singular triangular block, projecting nearly six inches beyond the tops of the pillars, or seven feet on either side, and which even now, though centuries have elapsed, is still more than two feet thick at the centre; and though time or the hand of violence has greatly defaced and rounded the corners upon every part of this singular structure, enough remains to point out, minutely, its original form. The sur-

faces of the ends of these pillars, both at top and bottom, are at right angles with their sides, and both base and capstone have cesses cut into them, at such an angle as to make a perfect joint. Directly over the centre of each column or pillar, is a hole four and a half inches in diameter, and nearly filled with a metal much resembling zinc, but which our friendly guide assured us contained some silver. With much difficulty, we obtained a specimen, a little more than an ounce for analyzation. It is evident the metal was poured into these holes in a melted state, and without doubt passes through the capstone and into the pillars, making one of the strongest and most enduring specimens of the skill and workmanship of an ancient people. The inner surfaces of these pillars still retain numerous traces of the pictures of men, plants, and animals, intermixed with hieroglyphic characters, of which, together with the whole structure complete, we have taken accurate drawings. Three-fourths of a mile from this are the "Finger Rings," or the remains of a structure that will defy even conjecture to give it a name. It stands, or rather, for the most part, lies just within the edge of a wood. Entering it we were struck with surprise at seeing a lofty oak more than nine feet in circumference at the ground, surrounded by a huge ring of solid stone, in every part at least eighteen inches in diameter. Involuntarily we raise our eyes towards the top of the tree, as a child does to the end of its finger, to see how it could have been placed there; but a clean trunk, forty or fifty feet high, with a wide spreading top, is in solution of the mystery. You next examine the ring more closely, to see there is no deception, and you find it a solid rock of granite, defying as well the outward pressure of the growing tree, as the repeated blows from a heavy hammer. There were no less than nine of these huge rings encircling as many trees, some of them however quite small. There were but two like the one first described, in which the tree completely filled the ring, three in diameter on the inside. Three others, and amongst them a California pine, though yet standing, are dead in consequence of these ligatures about them; and the prostrate trunks of others in every stage of decay, and in a few instances still surrounded by their death-ring, seeming like monitors speaking to the living trees unfortunately begirt by these rings—"So large canst thou grow but no larger." There are above ground 43 whole ones, and nearly as many more broken in two, three, and four pieces, upon more than half an acre, and probably as many more beneath the surface. Unlike the situation of nearly every ruin as yet seen, this singular edifice or structure was placed in a deep cavity or basin.

It is evident that these rings were once square-edge, nearly or quite two feet thick, placed upon each other, forming a hollow column. In a semi-circular form, fifteen feet apart, and from three to seven feet above the present surface, are the unmoved portions of six of these columns. To say that they are the foundations would be wrong, for the present surface or tops of these hollow shafts, now nearly filled with earth and decayed leaves, may be but the middle of the columns; certain it is, that one of them offers very little resistance when a sharpened pole is thrust into the depth of seven feet below the surface of the ground. To what height these columns were elevated above the present surface it is impossible to determine. If they were all prostrated at the same time, they fell in different directions, and that direction easily traced; and yet in no one instance is there a ring or fragment of one within twenty feet of either of the columns; and as those nearest are the deepest buried, it is very probably that they extend to or near the base of the columns, and have been covered by the gradual filling up of the basin in which they stand. Mr. Blanchard, our draftsman, has taken a very accurate drawing of the whole group, the ringed trees, both standing and falling, the broken columns jutting out of the earth in a perfect semi-circle, the numberless rings and fragments in every conceivable position, some on their edges half embedded in the earth, some reclining against each other, and as a whole forming a most singular and interesting picture.

On our return from the upper valley, we intended to make a more thorough examination of these ruins, and, if possible, be able to answer a few questions that naturally suggest themselves, such as the depth of the columns to their foundations? why the necessity of their being made hollow at such a vast expenditure of labor? why placed in a semi-circle? and many others, at present more easily asked than

answered. But these are not the only relics to be seen in this land of antiquated structures; and I might fill a volume (as I unquestionably shall on my return to my native land) with descriptions and drawings of at least eighty others, within the compass of a mile or two. Nothing can exceed the wild beauty of this almost boundless plain, as it stretches onward and upward, dotted with here a group and there a grove, for hundreds of miles, even to the base of the Cordilleras. And if any dependence can be placed upon the information derived from the numerous and roving bands of Apaches and Tejuas that traverse these vast pampas, here, there are many other equally curious and wonderful remains scattered over its whole extent. Ask the Mexican by whom were these numerous structures reared, and the answer is "don't know;" he refers you to the aged Apache, or the patriarchal Tejua of a hundred and twelve years, and long since blind, but the answer is, "don't know." Ask him for some tradition respecting them, and he will tell you that while a little boy, he asked an aged chieftain the same question, and was told that many moons ago, when their own people were far more numerous than now, and long before the Spaniards had set foot upon their land, a deputation of the prophets of all the tribes west of the mountains assembled at Na-ha-go, a place about one hundred and fifty miles north of this, and supposed to have been the great seat or capital of this extinct people; that having ascended the great temple, there they sacrificed innumerable victims to their gods, that thereby they might be induced to tell the origin of the temple, and by what people reared; that their gods were prevailed upon and were about to do so, when the Great Spirit, who is greater than all the gods, being displeased, because the sacrifices were not made to him, sent his lightning and thunders among them, driving them all down from the temple, and killing many. Insomuch, therefore, as this, their great attempt, to found even a plausible tradition in them, proved futile, it would seem useless to look for one among these tribes, with which to unfold the mystery. Nor is it necessary, bearing as they do, their own imperishable history, in characters as full of meaning as are the present letters of the alphabet, but requiring careful examination.

Another night at the presido of our truly hospitable Mexican, and we were again upon the turbid waters of the Colorado. It is not my intention here to give you the accidents or history of a river passage of nearly one hundred and forty miles, in a canoe, requiring nine days to accomplish it, through the most delightful country that the sun ever shone upon, but will leave this to appear at a time when it can be accompanied by the faithful delineations of Mr. Blanchard, whose life-like sketches alone can convey to the mind those beauties that language, unassisted by his art, is incapable of doing. It is now just eleven days since we bid adiue to our patron and friend Father Castello, but we cannot but admire his sagacity in choosing from the many that offered themselves, our two truly faithful and intelligent guides. Thus far we have encountered no danger they were not ready to face, nor difficulty that they were not able to surmount, and we have reached our place of destination on the Colorado, and though nearly, or quite, one hundred and fifty miles from the Gulf, it is here safely navigable for large vessels. Here the White Water River comes in from the east—taking its name from the clearness and purity of its waters. Leaving the Colorado—and proceeding up the stream, by some called the Maria—a distance of ten miles; on the following day we reached the end of our journeyings by canoe. And, without attempting a single definite description at this time, I must say that I cannot conceive why it is that travellers have so long neglected to give a description of the unsurpassed beauties, the luxuriance and fertility of the valleys of the Colorado, and its tributaries. It seems to me the country above all others best fitted for the abode of happy millions, as it has undoubtedly been. We are now in a district of country, that must, for years to come, be the great centre of attraction to the antiquarian: and, though the first to unfold to my countrymen a knowledge of the existence and locations of these records of the lore of the antediluvian centuries, I am far from being able to do justice to the subject, with the limited means at my command, I shall therefore only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of a line of Pharaohs or kings not only contemporary with the Pharaohs of ancient

Egypt, but showing conclusively their undisputed claim to an era long prior to those. But before doing this, however, I shall continue my description of the principal monuments, pyramids, columns, and tablets of stone, on which are inscribed or engraven thousands of characters, many entirely obliterated, but yet enough remaining that are perfectly legible, to employ a life-time in deciphering, and fill volumes with delineations. It may be well, in this place, to say something of the reasons or causes for directing our attention to this particular locality, without even so much as the memorandum of any former traveller to guide us. Not that we were without good reasons for believing in the existence of these ruins, at or near the place we find them; but the source from whence our information came, is known to but few. * * * * * * * With much difficulty and delay, we at last succeeded in ascertaining their locality, and then lost no time in repairing hither; and though neither of our guides nor Father Castello, nor yet our hospitable host at the forks of the Colorado and Gila, had ever visited them, they were not entirely ignorant of their existence, but never had deemed them worthy of notice or examination, having always understood that access to them was extremely difficult, if not dangerous. I will now endeavour to show you how near right they were in their conjectures of the difficulties to be encountered, and how far wrong in their estimate of the importance of these hidden ruins in furnishing the only unbroken record of the world's early history. The "White Water" at this place is about twelve rods wide, and from three to six feet deep. On the north shore is a strip of alluvium or bottom land, extending a large distance up and down the river, before reaching the first of a series of elevations, that gradually rise higher and higher as they recede from the river. Upon this low bottom land, covered with a rank, luxuriant grass and a few cotton woods, that seem from their uncommon size to have stood for a century at least, is the first of a series of ruins so wonderful as almost to exceed belief. Twenty-five rods, inland from the north bank of the stream, is a wall of stones of great size, and which were once square-edged, many of them eight feet long by three and four wide, and sixteen inches thick. At the south end of the wall, which is twenty-five wide, the stones rise one above the other, and each layer receding about ten inches, until it reaches the height of seven feet, and may be called the north face of the wall, from the top of which it gradually descends towards the river, until at the distance of forty feet, it reaches the surface of the ground, and is unquestionably the abutment of an ancient bridge, and if any further proof was wanting we have it in the fact that fifteen rods to the north of this, and jutting out of the bank, is another wall the exact counterpart of the one just described. It is clear, therefore, that the river once ran between these abutments, but has gradually changed its bed from the north to the south side of the valley, giving to these old walls at the present time a most unmeaning position. A few rods to the east of this, a quiet little creek put in from the north, and as our course inland or back from the "White Water," lies along its valley, we determined upon forcing our canoe as far up its channel as possible. But before we had ascended the stream half-a-mile we were met by rapids of such extent as to preclude the possibility of a further advance. As the place we desired so much to find had been represented as lying at three or at most four miles from this place, I proposed to my comrades, Messrs. Blanchard and Copeland, to leave the canoe containing our effects undisturbed in care of one of our guides, while, with the other, on the following day, we would make an examination of the country, and if traces of ruins were discovered sufficient to warrant our stay for any length of time, would settle upon some place as suitable for our camp ground, and return before night fall.

(To be continued.)

ELDER LOREN BABBITT'S FAREWELL.

Dear Brother F. D. Richards,—As I am suddenly and unexpectedly called upon to leave this land, and return to the bosom of my family in America. I wish, by your permission, to employ that bright luminary, the *Star*, as a medium to convey to the Saints in the Lincolnshire conference; especially those I had no opportunity of

visiting, after I knew of my intended departure from their midst, the warmest expressions of my gratitude for the many kindnesses they have manifested towards me during my fourteen months residence among them. Also, to the officers, for their firm and steady co-operation with me in my endeavours to spread the glad tidings abroad, that the Redeemer's kingdom is once more established among men. For their praiseworthy endeavours to promote the interests of the kingdom of God, in every way that came within their reach; this they have done, not by any self-concerted schemes or plans which originated with themselves; but by a steady adherence to the counsels and instructions which have been imparted to them from time to time by the servants of God. They have also come forth liberally with their means as far as lay in their power, and thus enabled us to open new places, and make more generally known the principles of life and salvation.

The result of this unity of action and liberality of spirit, and energy and determination on the part of the officers is, that since I came among them, 300 have been added to the Church by baptism, five new branches have been organized, nearly 100 have emigrated. Book clubs are set agoing, or in operation, in all the principal branches; and now I am happy to say, the work is in a lively and prosperous state throughout the conference; and consequently, prospects look bright and cheering for the future.

It will be a source of consolation to me in years to come, to know I have been made the humble instrument of doing good; and I feel to say to all the brethren and sisters, continue in well doing, continue to attend to the counsels and instructions of those who come to labour among you, and you will be blessed with all things necessary for your salvation and exaltation in the due time of the Lord.

I need scarcely have repeated, that during the last 19 years of my life, I have taken great pleasure in assisting forward the great work of God, which He has commenced in the evening of time. It is truly soul-cheering to a good man to see the little kingdom spoken of by Daniel the Prophet, under the similitude of a small stone, rolling triumphantly among the nations of the earth. It is growing great, and according to the predictions of the Prophet, must speedily fill the whole world with the knowledge of the glory of God, as the waters cover the sea. Praying the Lord to bless you in your prolonged and continued labours in this land. I subscribe myself, your brother in the gospel of peace.

Feb. 20th, 1851. L. BABBITT.

The Latter-day Saints' Millennial Star.

APRIL 1, 1851.

SUMMARY OF NEWS BY THE LATEST ARRIVAL FROM THE GREAT SALT LAKE VALLEY.—We have news from the Great Salt Lake City, dated as late as the 27th November, 1850; having been scarcely four months coming from that distant region. A summary of which we give.

Elders Amasa Lyman, and Charles C. Rich, had returned from the gold mines with a company of fifty men, but with, comparatively, no gold. The times in California were exceedingly hard. Heavy rains had washed down the dams made on the rivers, thereby blighting the prospects of the "gold diggers," and very many of them had not sufficient to buy a meal of victuals, much less make a fit-out for home. Laws were almost useless, pistols and bowie-knives were the order of the day. Such is the state of the mining regions.

From California a mission consisting of eleven elders, under the presidency of Elder Hiram Clarke, was formed by Elder Rich, and dispatched to the Sandwich Islands, to join the mission under Elder Addison Pratt, sometime established there.

Since Elder Amasa Lyman's return from California he had experienced a severe sick-

ness, but at the date of our advices was nearly recovered. The health of the people in the Valley, though not to be considered bad as a general thing, still was not so good as for some time previous. Among the recent deaths, we notice those of Joseph A. Stratton, formerly a missionary in this country, and Father Sessions. A great number of brethren and their families had arrived in the Valley that season, among whom were Joseph Young, President of the Seventies, William Pitt, chief musician at Nauvoo, and brothers Banks, Carruthers, Davidson, and Watson, formerly of Great Britain.

A pottery was in progress of construction, and will soon be in operation. The proprietors were sanguine of being able to produce as good ware as can be obtained from the States.

Elder Parley P. Pratt was expected to start during the winter or spring to the Sandwich Islands, to take the presidency of the Churches there.

Education in the Great Salt Lake City.—Common schools were commencing in all parts of the City for the winter; and plans for the erection or construction of school-houses in every ward, were being made, with a view to a general system of building throughout the City. One plan had already been submitted, which comprised three good school-rooms, a large hall for lecturing, and a private study, recitation room, or library. A parent or high school commenced on the 11th of November: terms, about thirty-four shillings per quarter, including all branches of education taught. Dr. Collins was appointed principal for the first quarter, under the direction of Chancellor Spencer. It is expected teachers generally will have access to this school, and through them a system of uniformity will be established for conducting schools throughout the Vallies. Elder Woodruff had arrived with nearly two tons weight of school books. Donations from the States are already arriving in the shape of scientific instruments, and other apparatus for the benefit of the University; and also valuable books for its library. Mr. W. I. Appleby is the librarian.

A committee had been appointed to superintend the enclosing of the University grounds, one mile square, east of the City, and the erection of a good stone wall around them, as soon as possible. Our correspondent says, that public meetings were being held in all parts of the City, attending to and providing for the interests of education; and that the present winter was expected to be one of great intellectual advantage to the people, which they seemed determined to improve.

The venerable Patriarch, Father John Smith, was not well; the weight of accumulating years was pressing heavily upon him, but he still continues to attend to his Patriarchal duties. He sends his blessing to the elders abroad, spreading the gospel tidings to the nations of the earth. His words are, "God bless and preserve you all."

In the Great Salt Lake Valley, crops had done well during the past season, and wheat was selling at 12s. 6d. per bushel. Potatoes from 3s. 1½d., to 6s. 3d, per bushel. Beef 5½d. per pound.

Elders G. A. Smith and Ezra T. Benson were preparing a company of about 150 to go to Little Salt Lake settlement; they were to start in about two weeks. The point of settlement is on Ceriter Creek, at the south rim of the Basin, and near 500 miles from the port of San Diego. The place is described as fertile, and the neighbourhood abounding in coal, iron, and limestone. The company was well provided with seeds of every kind, with a view to raise extensive crops the coming summer; and tools to work the coal and iron. Nearly every man in the Valley who understood the working of coal and iron was attached to the company, and it was their intention to commence a foundry immediately; of course, on a primitive scale. One of our correspondents very amusingly remarks, "we anticipate a rich harvest of iron ploughs,

without having to transport them through Missouri, and over the black hills." The plains of Little Salt Lake settlement, are covered with cedar and scrub pine trees. Specimens of the iron ore and coal discovered by brothers Rich and P. P. Pratt, are said to be of first-rate quality.

This discovery is of vast importance to our brethren, and we hope they may be able to work both the coal and iron mines to great advantage. They will prove a source of incalculable wealth to our brethren at present; but more especially in after years.

Elders Amasa Lyman and C. C. Rich were expected to start this spring with a company for the Cahoon Pass, in Lower California. It is 400 miles south of Ceriter Creek, on the direct line of road to San Diego. They purpose making a settlement there, and the country is described as exceedingly beautiful and fertile, as may be seen by the following extract from brother Rich's letter.

"The valley at the mouth of the Cahoon Pass is about fifty miles in length, (this valley bears from the south to a north westerly direction) and from five to twenty wide; the St. Anna River running at the south end of the valley from east to west with several small streams putting into it; further north, also, another river, called the St. Gabriel, running in the same direction about thirty miles north of the St. Anna; both these streams are about the size of the Weber, all flowing from the east, and can be used for irrigation.

"In January I called at Mr. Rollins's, about 15 miles north of Williams's Rancho, and there saw cabbages from the plant just set, to the full-grown head. Also beet, lettuce, onions, &c. At the St. Gabriel Mission, which is situated at the north-west end of the valley, we saw oranges, lemons, and olives, which looked delightful. The St. Gabriel river flows near this mission. This valley is thinly inhabited, and I think could be bought on reasonable terms; grapes grow to great perfection. This valley lies about forty miles east of the coast, and separated by a low range of hills from the coast valley, which I have only partially explored.

"I think I have never seen any portion of country of the same size that would sustain more inhabitants than the valley I have just described. The country or coast valley, west of the line range, seems a good country as far as I have been able to judge. Timber is here as at Salt Lake, it lies on the mountains, with the exception of some heavy groves of oaks, and cotton wood at the south and north end of the valley.

"There is a pitch much like coal tar, which issues from the ground in large quantities, which is used for covering houses, and is of great utility.

"San Pedro is the nearest point of landing on the coast, but is an open roadstead, and is dangerous from south-east winds. San Diego is about one hundred miles south of Williams's, and is a good harbour. San Louis Ray mission, and valley, lie about sixty miles south of Williams's, on the road to San Diego, and are now in charge of Capt. J. D. Hunter, Indian agent.

"The coast route from Los Angelos to San Francisco, is a series of vallies, some of which contain missions, and as you proceed north the timber increases. I arrived at San Francisco about the middle of February."

Brothers Dibble, Banks, Mercer, and Adams, had gone to the Utah Valley, to a new settlement, eight miles this side of the Fort. The Presidency paid the Saints in this valley a visit, a week previous to the date of advices, accompanied by the band. They had a happy time. A meeting-house, 20 by 40 feet, was dedicated, in which seventy-eight persons dined with the President; after which, two hundred and fifty more sat down to dinner in the same house. They have grist, and saw mills, doing a good business; and the line of settlements in this valley extends near thirty miles.

THROUGH the kindness of Elder Lorenzo Snow, we are favoured with the perusal of a very interesting little work, which is now ready for the press, and which will be issued in a pamphlet form, detailing an account of his travels and labours thus far in performance of the Italian mission. As late as June, 1850, Elder Snow first entered

Italy with his fellow-servants, total strangers to all except each other; now, two of his publications, setting forth the faith and doctrines of the Church, are in active and extensive circulation, both in the north of Italy and in Switzerland. A spirit of enquiry is also abroad, and increasing in those nations; while souls are being added to the Church in both States by obedience to the ordinances of the gospel. Elder Stenhouse writes he has commenced to baptize, and thinks Protestant Switzerland will keep pace with Papal Italy in yielding her sons and daughters to an obedience to the Everlasting Gospel. In another page will be found an extract from the work which is now about to be published by Elder Snow. We have chosen a portion which dwells upon the character of the Waldensian people. The whole work is highly entertaining, and we are confident the Saints generally, will seek to avail themselves of it.

FREQUENT applications are made for a title page and index for binding with the entire series of Elder Pratt's pamphlets, including also Taylor's and Gibson's discussions in many instances. These works, when bound together, form a volume of very convenient size for the library, and embody a vast amount of intelligence and argument in support and defence of our most Holy Faith. Believing that many of the Saints in different parts of the kingdom would be glad to obtain a title page and index, we have concluded to publish them in the order in which they were arranged by Elder Pratt, previous to his departure.

As many will, doubtless, wish to bind Elder Pratt's works who will be unable to obtain Gibson's discussion, on account of the small edition of that work printed, we design publishing a title page and index to suit such also, embracing only Elder Pratt's works. They may be had for 3s. 6d. per hundred, and ½d. per copy. Portraits of Elder Pratt may also be had on thin paper of superior quality, taken from steel engraving, for binding, as a frontispiece to the book, for 25s. per hundred by agents, and 4d. per copy, retail.

IF any person in the kingdom has the *Messenger and Advocate*, or *Evening and Morning Star*, or both, and will accommodate us with the loan of them for a short time, we will thank them to communicate with us by post immediately.

APPOINTMENT.—Elder Moses Clawson is appointed to preside over the Lincolnshire Conference. It is desirable that Elder Clawson repair to his new field of labour as early as circumstances will permit. F. D. RICHARDS.

EXTRAORDINARY ARRIVAL FROM GREAT SALT LAKE.

(From the Frontier Guardian.)

Mr. James Monroe left Salt Lake Valley on express business to the States on the 1st day of December, and arrived at this point on the 16th of January in good health and spirits, making the entire journey in 47 days, and in the most perilous period of the year. Mr. Monroe is certainly an adventurer, and clearly shows what kind of men they are for bravery on the other side of the mountains. He brought no letters or papers with him, because it was feared that he, perhaps, would not reach the States this winter.

He left Salt Lake City, accompanied by two of the brethren, and three animals and upon arriving at Fort Bridger they overtook the United States mail, that left the Valley on the twenty-second of No-

vember. The two that came with him then returned to the Valley, having only tendered their services to keep him company to the Fort, and he came through with the mail to Fort Kearney, where he left the mail, and came to this place alone, making the journey of two hundred miles in four days and four hours. Mr. M. lost two of his animals before he reached Fort Laramie, and the other was so much jaded down that he was forced to leave it. From Fort Laramie he hired his passage with the mail.

The mail which left Independence in September last, was met by Kinkade and Livingston, as they came in this Fall, at Strawberry Creek, in a storm. Mr. Monroe says that they lost all their animals, and were five days without food, before they reached Fort Bridger; they hired a horse at the Fort, and that one they lost, so that they had to go into the Valley on foot; the same carrier that went out came back with the mail with him; and they may be expected to reach Independence in a few days. Their animals, however, have been fatigued in a great measure, owing to the long and tedious journey at this season of the year. He reports to have travelled over ten-feet snow on the first mountains, but after that, he says, the weather was remarkably good for travelling.

Previous to his departure from the Valley, Gen. Rich and his company came in from California, bringing with them rather a scanty supply of the shining ore, but an abundance of news rather of an unfavourable character from the mines, which had a tendency to render the circulation of money rather more scarce than usual. Elders G. A. Smith and Ezra T. Benson were about to leave for Little Salt Lake settlement, where an abundance of coal and iron ore have been discovered; and Elder Pratt was expected to leave on the first of January for the Sandwich Islands, on a Mission, by the way of the Colorado Territory; and Gen. Rich was to leave soon with a large company for the latter place. The news of the appointments for Utah was received previous to Mr. M.'s departure, and a degree of satisfaction seemed to prevail among the people respecting them.

He represents the mercantile business in the Valley as very flourishing, and the health of the inhabitants good. The Indians about the Valley and on the route are said to be peaceably disposed and friendly.

Just as we were finishing the foregoing a friend of ours handed us a note, containing the following additional intelligence:—

The mail for Salt Lake, from Independence here, arrived at Fort Kearney, seventeen days out. At Fort Laramie he would leave his wagon and animals, and make snow shoes and a sledge. Mr. Arnold, the person in charge, says he can go through. He is an old mountaineer.

LETTER FROM PRESIDENT WILLIAM PHILLIPS, OF THE WELSH PRINCIPALITY.

CONVERSION OF A BAPTIST MINISTER AND HIS WHOLE FLOCK.—TRANSFER OF THEIR CHAPEL TO THE LATTER-DAY SAINTS.

14, Castle Street, Merthyr Tidfil, March 11th, 1851.

Dear President Richards,—The work of the Lord in Wales is going forward rapidly, in baptizing, and every thing that is good. I receive letters now and then from the presidents of conferences, and they testify that everything is going on well; that the Spirit of God is amongst them; and that there are better prospects than ever for hundreds of the honest in heart to receive and obey the Gospel. The people in this principality are very religious, and are brought up from their cradle in tradition, which causes a great deal of patient labor to make them believe the gospel, like the Pharisees of old.

Several ministers of nearly every denomination have been lecturing, writing, and doing as much as is in their power to put us down; but all in vain, and while they were engaged studying what to say, the honest in heart were coming from their midst—but now all is silent! and they have more than they can do to keep peace amongst their several flocks. If they have been kicking against us, their flocks kick against them now, and serve them right.

One who wishes evil to another, to himself it will happen.

We cannot see one standing up publicly to say a word against "Mormonism," but all they do now, is done secretly.

We distribute thousands of Welsh tracts every quarter, containing the first principles of the gospel, and some hundreds of English also, amongst the gentlemen and the nobles, which does a great deal of good. One branch in this town distributed 1500 of Welsh tracts, besides English, in one quarter. We are going on and opening new rooms and chapels continually. We took one chapel for three years, at £6 6s. per year, it is full of seats, has a large gallery and pulpit. We opened it last Sunday week, (1st of March), and there were hundreds present from round about the country. There was preaching all day in Welsh and English. There is a Baptist minister not far from here, who has been excommunicated for preaching our principles to his flock, until they all believed them. Every one he baptized he baptized for remission of sins, and laid hands on them, telling them to pray for the Holy Ghost, and taught inasmuch as the gift of the Holy Ghost followed in the days of the apostles, why not now? and inasmuch as they were blessed with revelations anciently, why not now? and inasmuch as angels administered then, why not now? and all other blessings as well. This flock have been praying day and night for the above blessings, until at length the Baptist association called a council, and cut him and his flock off from their church. Last week the minister sent for me, and I went to him. He wanted us to take the chapel, as it was his, or rather he had a lease of it. I found therein a clause, stating that the Baptist doctrines were to be preached in it during the course of every year. We went to the landlord and talked with him about the clause; he said he would take his pen and strike that clause out, put Latter-day Saints doctrine in its stead, or renew the lease. To-day we are going to ask a counsel's advice, and if we can purchase it with safety we will do so. I expect, after settling about the chapel, to baptize the minister and his flock, they number about 50 or 60. And we have faith that the future news will be similar to the above. Dear President, I ask an interest in your prayers, that I may do a great work.

Your brother in the Gospel,
WM. PHILLIPS.

EXTRACT FROM OUR FRENCH CORRESPONDENCE.

By the politeness of Elder Taylor we are favoured with the following extract from a letter addressed to him by Elder Bolton of Paris.—ED.

Paris, March 12th, 1851.

Dear Brother Taylor,—I hand you a copy of brother De la Mere's letter to me, dated "Grand Lucé, March 11th, 1851."

"Dear Brother Bolton,—It is with sincere pleasure that I again write to you. I have received your kind letter, which made my heart rejoice. I have again to announce to you that we have baptized three more persons last week, now seven in all. Every night our place is full of people; some come many miles distance to hear us. The people in this place have not much confidence in their priests. When we take the scriptures and read to them, they are astonished at their contents. On Saturday, at eleven o'clock, we baptized two, a man and his wife; and on Sunday, the people came by hundreds. The cry was, 'come out! we have come, some three, some four leagues, and we wont go until we have heard what you have to say.' All of them wanted to buy books; but we could not sell any for want of authority. So after we had spoken about four hours, we went out of the house, expecting the people would go, but some followed us, and we had to preach to them out of doors. And on our return, the house was full. I began to preach to them, when a Protestant came and met brother Bellanger, and wanted to know what doctrine he professed. Brother Bellanger told him; but he did not approve of having revelations. Brother Bellanger showed him very soon the necessity of having direct commuication from heaven. The people flocked to hear; but they soon saw that he had no ground to stand upon.

At six, we took our supper, and about seven o'clock, the people came again. The house of brother Bellanger could not hold them. I therefore asked the neighbours if they would like to let us come in their house; they said they would; and I went, and the people followed, and soon the two houses were full; and at about 10 p.m., the people went away, and an aged mother came to be baptized, and we baptized her; she is sixty years of age.

Brother Bellanger has received a letter from the "Biblical Society," giving him an offer of 100 francs a month, for to list or engage for them, but he has refused. He has written to them that he cannot, for he is engaged with the church of Jesus Christ of Latter-day Saints. Dear sir, he is a worthy brother, and please to write to him often to give him courage; he is willing to work night and day for the cause of Christ.

I have to return home this week, for my passport is not in order, and I believe they would soon find fault with me, for they have already spoken about it, and I shall leave on Thursday to go to Jersey. Hoping however to return here soon and take a hall, in order to give the people more liberty to hear. I believe that the Lord has a great work to do in France: more in the country than in Paris, for the people are more pure. When you write to me, please to direct to Jersey. Remember me, &c., and brother Bellanger's love to all, &c.

* * * *

I will write to brother Taylor from Jersey, remember me to him, &c. I have ordained brother Bellanger an elder. I have asked the Lord to give me His spirit that I may be able to know him, and since I have been here I have always had something telling me to ordain him. Yesterday we took the Sacrament, and I proposed him before the brethren, who voted unanimously for him.

And thus it begins to roll. The Lord bless brother Bellanger. It was, no doubt, something of a temptation to refuse, for the cause of Jesus Christ, the sum of one hundred francs a month for so young a beginner in the work. But the Lord, the God of Israel, is the best paymaster, and his funds never fail us in the hour of need, just when we want it most, as is too apt to be the case with sublunary friends."

* * * * * * *

Brother Bertrand is very busy writing his pamphlet; it is addressed to the working classes of France, so he says. And that if it meet your approbation he will write another for the higher class, more deep and logical.

May the Lord preserve and bless you most abundantly is my prayer continually.

Farewell.

CURTIS E. BOLTON.

MARRIAGE.

Most sacred bond, celestial tie, cement of kindred minds!
Sweet union, patronized on high, where no harsh bondage binds!
Blest intercourse to heaven-born souls! 'tis their's alone to prove:
Their names, by heaven's high laws enrolled, are register'd above.

Sent here to meet by heaven's blest will, their spirits sweetly blend;
Confiding truth their bosoms fill; their deeds to glory tend.
Thought meeting thought, no jars ensue: each will prevents the same;
Each motive pure—affection true—no longer are they twain:

While HE, who rules by heaven's design, the sceptre mildly sways,
SHE loves, reveres, with thought sublime, and cheerfully obeys.
Each other's weal or woe they share, nor know a selfish aim;
They learn to bear, and to forbear, nor e'er unkindly blame.

'Tis true, a union so divine transcends a mortal's ken,
Till the pure gospel light refine: faith can discern it then.
This is the power alone can bind on earth, that binds above;
Its precepts pure; its laws refined; its ultimatum, Love!

Luton. M. NORTON.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 15TH, 1851.

CONFERENCE.	AGENT.	Dr.		
Worcestershire	John Lyon	£12	3	7½
Do. for a late part of Herefordshire	Do.	26	15	5
Manchester	James Walker	52	6	5
Pembrokeshire	John Price	9	3	11
Leicestershire	T. Chamberlin	39	2	1
Birmingham	John Godsall	174	5	2½
Liverpool	James Linforth	36	14	8½
Hull	Hugh Findlay	22	9	4½
Preston	John Parkinson	36	3	5½
Sheffield	John Memmott	163	1	6½
Newcastle-on-Tyne	W. Soulsby	45	0	3
Denbighshire	John Parry	6	2	9
North Wales or Anglesea	Robert Shill	2	6	5
Norwich	William Wells	33	12	2
Isle of Man	John Kelly	6	3	8
Cheltenham	Thomas Clarke	24	17	0½
Staffordshire	Matthew Rowan	59	17	8
Dorsetshire	George Kendall	8	3	4½
Western Glamorgan	John R. Roberts	28	18	8
Brecknockshire	George Bywater	5	15	8½
Monmouthshire	Evan Morgan	21	10	2
Eastern Glamorgan	Richard Morris	30	8	5½
South	W. G. Mills	92	17	8
London	William Cook	531	13	7½
Warwickshire	Richard Tilt	74	1	9½
Lincolnshire	James Farmer	29	0	9½
Bedfordshire	Henry Smith	82	4	5
Carried forward		£1655	0	4½

CONFERENCE.	AGENT.	Dr.		
Brought forward		£1655	0	4½
Edinburgh	Geo. P. Waugh	43	14	5½
Derbyshire	W. Cartwright	35	8	7½
Glasgow	T. Kirkwood	110	8	2
Herefordshire	Henry Naish	36	17	0
Carlisle	John Threlkeld	6	17	9
Belfast	G. Clements	10	7	9
Shropshire	David James	15	18	8½
Dundee	John Copley	15	12	0
Flintshire	William Parry	2	6	3
Carmarthenshire	Isaac Jones	7	11	9½
Channel Islands	Rd. Tresseder	15	0	2½
Bradford	John Taylor	49	15	1½
Southampton	W. C. Dunbar	36	5	2½
BRANCH.	**AGENT.**			
Little Peel	T. Williams	0	3	4
Jersey	W. Ballan	2	5	2
Tedbury	J. Walker	5	0	10
Dublin	E. Sutherland	3	9	9½
Derry	G. Frazer	1	4	6
William A. Smith (Halifax, N.A.)		1	18	9
Thomas Braidwood		2	13	0
Charles Phelps		2	10	8½
J. W. McLellan		0	11	9
Edward Milnes (Bradford)		4	10	5
Paul Harrison		0	12	0
(Errors excepted.)		£2066	3	8

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 15TH OF MARCH, 1851.

Henry Smith	£8	5	0
William Cook	5	0	0
John Taylor	10	0	0
William Lamb	0	1	0
James Walker	20	0	0
Richard Morris	2	0	0
Richard Tilt	3	3	0
John Threlkeld	2	0	0
Carried forward	£50	9	0

Brought forward	£50	9	0
Thomas Clarke	5	0	0
W. C. Dunbar	2	0	0
Thomas Chamberlin	4	10	0
William Cartwright	4	5	0
John Godsall	10	0	0
John Parkinson	10	0	7
Henry Beecroft	2	0	0
	£89	4	7

ADDRESS.—J. W. Johnson, 19, Meadow Street, Preston.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8.—Vol. XIII. APRIL 15, 1851. Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA, *March 26th*, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!"
De Im. J. C. I. 18.

A few years ago, ascending the Upper Mississppi in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond and idle settlers; and a country marred without being improved, by their careless hands.

I was descending the last hill side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun, its bright new dwellings, set in cool green gardens ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it in the back ground, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth, everywhere, made the scene one of singular and most striking beauty.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadning spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways. Rains had not entirely washed away the prints of dusty footsteps.

Yet I went about unchecked. I went into empty workshops, ropewalks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped light-wood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heart's-ease, and lady-slippers,

and draw a drink with the water sodden well-bucket and its noisy chain; or, knocking off with my stick the tall heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples,—no one called out to me from any opened window, or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses, but the doors were unfastened, and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a tiptoe, as if walking down the aisle of a country church to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the town was the city grave-yard. But there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly-dried lettering ink. Beyond the grave yard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away—they, sleeping too in the hazy air of autumn.

Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered wood-work and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordinance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

Though these men were generally more or less under the influence of ardent spirits; after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told me the story of the Dead City: that it had been a notable manufacturing and commercical mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been finally succesful only a few days before my visit, in an action fought in front of the ruined suburb; after which, they had driven them forth at the point of the sword. The defence, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this Battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have born a character without reproach.

They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had as matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed they believed with a dreadful design. Beside these they led me to see a large and deep-chisled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said, the deluded persons, most of whom were immigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents "went into the water" for their lost children, children for their parents, widows for their spouses, and young persons for their lovers. That thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, East and South, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of pure day, close to the scar of the Divine wrath left by the thunderbolt, were fragments of food, cruises of liquor, and broken drinking vessels, with a bass drum and a steam boat signal bell of which I afterwards learned the use with pain.

It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset; and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

Here among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street venders of apples and pea-nuts, and which flaring and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair-sofa cushion, under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly-measured sips of the tepid river water from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed—a toothless old bald head, whose manner had the repulsive dulness of a familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of drift wood outside.

Dreadful indeed was the suffering of these forsaken beings. Cowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick: they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick-shiver of fever was searching to the marrow.

These were Mormons famishing in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord, 1846. The city,—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country round. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these,—were the keepers of their dwellings, the carousers in their temple,—whose drunken riot insulted the ears of their dying.

I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there with the wicked childishness of inebriety, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steam-boat bell.

They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over 20,000. Where were they? They had last been seen carrying in mournful trains their sick and wounded, halt and

blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, What had been their fate—what their fortunes.

I purpose making these questions the subject of my Lecture. Since the expulsion of the Mormons, to the present date, I have been intimately conversant with the details of their history. But I shall invite your attention most particularly to an account of what happened to them during their first year in the wilderness; because at this time more than any other, being lost to public view, they were the subjects of fable and misconception. Happily it was during this period I myself moved with them; and earned at a dear price, as some among you are aware, my right to speak with authority of them and their character, their trials, achievements, and intentions.

The party encountered by me at the river shore were the last of the Mormons that left the city. They had all of them engaged the year before, that they would vacate their homes, and seek some other place of refuge. It had been the condition of a truce between them and their assailants; and as an earnest of their good faith, the chief elders, and some others of obnoxious standing, with their families, were to set out for the west in the spring of 1846. It had been stipulated in return that the rest of the Mormons might remain behind in the peaceful enjoyment of their Illinois abode, until their leaders, with their exploring party, could with all diligence select for them a new place of settlement beyond the Rocky Mountains, in California, or elsewhere, and until they had opportunity to dispose, to the best advantage, of the property which they were then to leave.

Some renewed symptoms of hostile feeling had, however, determined the pioneer party to begin their work before the spring. It was, of course, anticipated that this would be a perilous service; but it was regarded as a matter of self-denying duty. The ardour and emulation of many, particularly the devout and the young, were stimulated by the difficulties it involved; and the ranks of the party were therefore filled up with volunteers from among the most effective and responsible members of the sect. They began their march in mid winter; and by the beginning of February, nearly all of them were on the road, many of their wagons having crossed the Mississippi on the ice.

Under the most favouring circumstances, an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous.* But the pioneer company had to set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged north west winds, such as sweep down the Iowa peninsula from the ice-bound regions of the timber-shaded Slave Lake and Lake of the Woods: on the bald prairie there, nothing above the dead grass breaks their free course over the hard rolled hills. Even along the scattered water courses, where they broke the thick ice to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp fires, the first luxury of all travellers; but to men insufficiently furnished with tents, and other appliances of shelter, almost an essential to life: after days of fatigue, their nights were often passed in restless efforts to save themselves from freezing. Their stock of food also proved inadequate; and as their systems became impoverished, their suffering from cold increased.

Sickened with catarrhal affections, manacled by the dreadfully acute fetters of rheumatisms, some contrived for awhile to get over the shortening day's march, and drag along some others. But the sign of an impaired circulation soon began to show itself in the liability of all to be dreadfully frost-bitten. The hardiest and strongest became helplessly crippled. About the same time the strength of their beasts of draught began to fail. The small supply of provender they could carry with them had given out. The winter-bleached prairie straw proved devoid of nourishment; and they could only keep them from starving by seeking for the *browse*, as it is called, or green bark and tender buds and branches of the cotton-wood, and other stinted growths of the hollows.

To return to Nauvoo was apparently the only escape; but this would have been to give occasion for fresh mistrust, and so

* Nine children were born the first night the women camped out. "Sugar Creek," Feb. 5.

to bring new trouble to those they had left there behind them. They resolved at least to hold their ground, and to advance as they might, were it only by limping through the deep snows a few slow miles a day. They found a sort of comfort in comparing themselves to the exiles of Siberia; * and sought cheerfulness in earnest prayings for the spring—longed for as morning by the tossing sick.

The spring came at last. It overtook them in the Sac and Fox country, still on the naked prairie, not yet half way over the trail they were following between the Mississippi and Missouri rivers. But it brought its own share of troubles with it. The months with which it opened proved nearly as trying as the worst of winter.

The snow, and sleet, and rain which fell, as it appeared to them, without intermission, made the road over the rich prairie soil as impassable as one vast bog of heavy black mud. Sometimes they would fasten the horses and oxen of four or five wagons to one, and attempt to get a-head in this way, taking turns; but at the close of a hard day of toil for themselves and their cattle, they would find themselves a quarter or half a mile from the place they left in the morning. The heavy rains raised all the water courses: the most trifling streams were impassable. Wood fit for bridging was often not to be had, and in such cases the only resource was to halt for the freshets to subside,—a matter, in the case of the headwaters of the Chariton for instance, of over three weeks' delay.

These were dreary waitings upon Providence. The most spirited and steady murmured most at their forced inactivity. And even the women, whose heroic spirits had been proof against the lowest thermometric fall, confessed their tempers fluctuated with the ceaseless variations of the barometer. They complained, too, that the health of their children suffered more. It was the fact, that the open winds of March and April brought with them more mortal sickness than the sharpest freezing weather.

* One of the company having a copy of Mdme. Cottin's "Elizabeth," it was so sought after that some read it from the wagons by moonlight. They were materially sustained, too, by the practice of psalmody, "keeping up the songs of Zion, and passing along Doxologies from front to rear, when the breath froze on their eyelashes."

The frequent burials made the hardiest sicken. On the soldier's march it is matter of discipline, that after the rattle of musketry over his comrade's grave he shall tramp it to the music of some careless tune in a lively quick step. But, in the Mormon camp, the companion who lay ill and gave up the ghost within view of all, all saw as he lay stretched a corpse, and all attended to his last resting-place. It was a sorrow then, too, of itself, to simple-hearted people, the deficient pomps of their imperfect style of funeral. The general hopefulness of human—including Mormon—nature, was well illustrated by the fact, that the most provident were found unfurnished with undertaker's articles; so that bereaved affection was driven to the most melancholy makeshifts.

The best expedient generally was to cut down a log of some eight or nine feet long, and slitting it longitudinally, strip off its dark bark in two half cylinders. These, placed around the body of the deceased, and bound firmly together with withes made of the alburnum, formed a rough sort of tubular coffin, which surviving relatives and friends, with a little show of black crape, could follow with its enclosure to the hole, or bit of ditch dug to receive it in the wet ground of the prairie. They grieved to lower it down so poorly clad, and in such an unheeded grave. It was hard—was it right?—thus hurriedly to plunge it in one of the undistinguishable waves of the great land sea, and leave it behind them there, under the cold north rain, abandoned, to be forgotten. They had no tombstones, nor could they find a rock to pile the monumental cairn. So, when they had filled up the grave, and over it prayed a Miserere prayer, and tried to sing a hopeful psalm, their last office was to seek out landmarks, or call in the surveyor to help them determine the bearings of valley bends, headlands, or forks and angles of constant streams, by which its position should in the future be remembered and recognised. The name of the beloved person, his age, the date of his death, and these marks were all registered with care. His party was then ready to move on. Such graves mark all the line of the first years of Mormon travel—dispiriting milestones to failing stragglers in the rear.

(To be continued.)

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

(Concluded from our last.)

Guided by the general direction of this little stream, as we advanced onward and upward at every step, where acclivity on acclivity rises, and covered with a verdure that never dies, and groves of beauty, whose profound quiet is seldom disturbed but by the sweet murmurings of this laughing rivulet, as it comes almost leaping from the height above, and whose meanderings would occasionally bring us abruptly upon its banks, we could fancy that these were once the consecrated groves of a religious, though perhaps Pagan people. Continuing our ascent with nothing to interrupt our progress, save the occasional turning aside to examine some new beauty that here and there presented itself, and which the limit of these papers will not allow me to describe, at last, when at a distance of four and a half miles from our canoe, (judging from the time required in making the ascent,) we reached a point where our streamlet guide issued from a deep damp gorge, between what appears once to have been walls of massive masonry, forty feet or more apart, but now fallen and crumbled in ruins, that nearly block up the passage of the stream. Following along the deep ravine or chasm, a distance of nearly a quarter of a mile, in which the banks on either side were of a uniform height and not less than sixty feet above the level of the stream, its steep sloping sides thickly mantled with trees whose foliage completely shut out the rays of the vertical sun, we at length emerged from this dell of broken rocks and deepest shade, upon the borders of the lovliest little lake that ever reflected back the twinkling of a star, while all beyond seemed one dense impenetrable forest. Ascending the elevation on either side of the ravine, and looking over this tiny sheet of water at our feet, every idea that I had ever conceived of a primeval forest was more than realized. Here, in the form of an eclipse, is an immense basin, extending towards the north, as we have since ascertained, the distance of three miles, its longest diameter, while from east to west it is hardly two miles, and so perfect in its form one can hardly believe that its banks were not cut and carved to a geometrical line. The elevation that surrounds this vast amphitheatre is but thinly timbered, and its green and shining banks are plainly discernible throughout its whole circumference, except where the view is obstructed by a number of conical hills, visible at a point one hundred rods either to the right or left of the ravine, five of them covered with verdure to their summits, the other two appearing like barren rocks. And the fact that the five first named lie in a direct line, and varying but little from the true meridian, led us to conjecture that possibly they might be artificial structures. Our suspicion was fully confirmed on finding that the two barren ones, with the centre one of the line of five, were also in line, and crossing the other at right angles.

As we neared the point that brought us in range, our curiosity was turned to amazement at finding the nearest of these barren hills, though a fourth of a mile distant, to be a pyramid of stone, and the first ever seen in America, bearing in every respect the outline and general appearance of the Egyptian pyramids. Fully satisfied of the extent of the field now open before us, we lost no time in returning in our canoe and transferring our effects to the border of the forest lake, near where its outlet enters the gorge. A description of the singular beauties and peculiarities of this little gem of a lake, together with a thousand startling incidents that have occurred during our passage hither, our meeting with numerous bands of Apaches and Tejuas, with some reflections on their utter barrenness of all tradition in relation to these records of a forgotten people, together with numerous drawings and sketches, illustrative of events and objects, I shall reserve for the pages of a work, which, though it may not claim for itself much of superior diction, will at least possess the merit of truthful descriptions and delineations. This forest valley is hemmed in on all sides by a nearly level plain, that barely overlooks the waving foliage beneath, and stretching far and wide towards the north and east, (having traversed it for miles in different directions,) is dotted here and there with the traces of edifices, in every conceivable shape and state of preservation, from the massive front of solid stone, some of them fifteen feet high, and pierced with openings that

were undoubtedly either windows, or doors, or both, down to the same unmeaning ridges of loose stones, that characterize the plain already described on the island of Ignacio. Our first attempt to penetrate the forest was opposite one of the barren pyramids. Descending into the valley with axe in hand, we cut our way through tangled underbrush and fallen trees, and the tortuous trunks of massive grape vines, which having reared themselves aloft, and overtopped the trees that gave them their support, had fallen with them only to rear themselves again upon their progeny, in this way forming a network of vine and verdure, that nothing but the edge of steel could penetrate, so that for yards together we barely made an opening sufficient to admit the passage of a person in a stooping position—at length we reached the base of this, not Egyptian, but truly American pyramid.

Having personally visited, and being familiar with, the construction of the Egyptian pyramids, I can speak positively of their almost exact similarity—composed of large blocks of stone, nearly three feet thick at the base of the pyramid, and from six to ten feet in length, placed one upon another, and each successive layer receding about fifteen inches—the only marked difference being the apparent great age of this, as compared with those on the banks of the Nile; many of the crevices between the blocks of the same layer or course being more than a foot wide; and so generally are the upper edges worn away, presenting a round, rather than an angular corner, that it is with difficulty their ascent is made. Examining the other barren pyramid, we find it differing in only one respect from this: it is evidently of much later origin, for though the material and construction are the same, neither the edges of the stones, nor the crevices between them, present that time-worn appearance as does the one first described.

Before attempting any examination of the interior of these pyramids, we determined on penetrating to the hill or mountain in the centre of the forest; for the nearer we approached, the more like a mountain it appeared. Two days of incessant toil brought us to the foot of a mighty temple, called by the Indians of every tribe in the vicinity, "Na-ha-go;" though it seems to be applied by them to the whole valley alike, with every structure in it; the meaning of which, in our language, is best conveyed by the word "mystery!" or if more words than one be used, and applied to the whole valley, then "Valley of Mystery!" but when the Indian is called upon to explain its meaning, with great vehemence he invariably answers, "Na-ha-go!" or "The place we know nothing about." It would be in vain to attempt a description, by language alone, of this stupendous monument of human labour; or, whether viewed as a structure entirely of workmen's hands, or as a natural mountain, terraced from top to bottom; in either case, the grandeur of the design, and its entire accomplishment, cannot but fill the beholder with astonishment and admiration; for not only does it cover more ground than any pyramid in the known world, but it is incomparably higher; and being in the form of a cone, with a spiral terrace winding around it from bottom to top, and covered as it now is, and probably always was to some extent, with verdure to its very summit, is far more beautiful than any square-based pyramid of barren rock can be. It must not be supposed, however, that it still stands in all its original beauty, unscathed by the bitings of time and the corrosion of centuries; on the contrary, its primeval beauties, like its builders, are all gone, but its sullen grandeur and wild magnificence remain; and though time may often whet his scythe to mow this structure down, unless the changes work with, or call to his aid an earthquake, he will find something for ages yet in the valley of mystery that will turn its edge. An accurate description of its construction and dimensions will be given when we shall have made a more minute examination of this most remarkable and colossal structure. Having visited the four other most prominent objects in the valley, two on the north, and two on the south of this, we find a field open before us, so extensive that its very magnitude is almost discouraging. For, in addition to the seven immense structures that form the principal feature of the valley when viewed from the surrounding heights or summit of the plain, there are numberless objects of startling interest to be met with in almost any direction we choose to cut our way—broken columns of stones, obelisks, with monuments of every conceivable shape, many of them covered with hieroglyphics, some almost totally obliter-

ated, while many remain as perfect as could be desired, fill this vale with such a complication of wonders, that to a mind desirous of knowing the whole history of its rise, its mighty and unparalleled magnificence, its final decline and total ruin, it presents so vast a field for study and contemplation, as almost to induce a wish that they were not half so numerous as they really are.

Omitting everything like a further description, without the accompanying drawings, I shall briefly say a few words in reference to the time in the early history of the world when this people had an existence. No one will dispute the existence of the Egyptian pyramids; no one will deny that, through the indefatigable labours of a Champohion, the hieroglyphics they present have been most accurately deciphered, and that what was once a mystery is now no longer such. Here, then, is the connecting link between the time of the final destruction of this people, and the characters then in use, with those that bear a date long anterior to them. Enough has already been deciphered from the pyramid of comparatively later origin, to show that it was constructed not far from thirteen hundred years before the christian era, and contains the well connected history of at least 100 years before, and more than 400 years subsequent to its erection; and during this period of only 500 years there were introduced, particularly towards its close, characters utterly unknown to the Egyptian people, and yet easily understood when taken in connection with those that precede. In this way, and in connection with numerous other inscriptions upon tablets, discovered in a place that seems to have been a repository of their records, a chain of incidents identical with, and which, in fact, becomes their history, is traced down even to the second century of the christian era, and closing with a record of events the most startling and truly terrible that ever befel any nation of intelligent, happy, but inoffensive people. But how are we to remove the stumbling block that is presented, when from our starting point we trace backward, as unequivocally as we have forward, the history of a people, who, like the Chinese, date their era long before the flood? Shall we deny the literal meaning or translation of hieroglyphics that have everywhere received the sanction of the learned? As well might we deny the existence of Na-ha-go itself, or the pyramids of the Nile. Or, must we believe a part and deny all the rest? and that part believe a mere point of time in comparison with the whole, and that only believe because we have corroborative testimony in similar structures and records in ancient Egypt. That America was peopled long anterior to the eastern continent, I will not pretend to say, but will leave it for all (who feel disposed) to look at the evidences of its far higher antiquity that we shall present, and then to judge for themselves. But should a connected record of the past carry us back to the time of the creation, as recorded by Moses, and that too without meeting with a general deluge, though a plain but succinct account is given of a partial one, what is to be done? Must we throw their whole history aside as a fabrication and a lie? or may we not rather believe the whole?

Knowing, however, your partiality for, and your propensity to stand by, Moses and his account of the earlier times, under all circumstances, and at all times, and before all men, it would be useless for me to try to make a convert of you, until I have the papers for it; therefore, in my next that I send you, which may possibly reach you in about sixty days, I shall continue a description of the most remarkable objects that everywhere meet the eye, as day by day we continue our researches in the valley of mystery.—San Diego, California, Dec. 10th, 1849.—*New York Herald.*

Mr. Richards,—Dear Sir,—Knowing that every thing that has a tendency to throw any light upon the history of the aboriginal inhabitants of the continent of America, is always interesting to the numerous readers of the *Star;* for while on the one hand it throws light on the history of peoples and nations, which until lately have been for ages hid in oblivion, on the other, all such discoveries have always afforded additional testimony and evidence, coroborative and confirmatory of the Book of Mormon. For as the Book of Mormon was written before these discoveries were made, and gives a history of the very places and people, whose ruins, monuments, cities, pyramids and sculpture are continually being brought to light by travellers and explorers, all

such evidence, while it comforts the hearts of the Saints, silences the tongues of cavillers and objectors, and affords to every sincere seeker after truth, indubitable evidence of the divine authenticity of the Book of Mormon.

Like all other explorers our traveller is surprised at meeting with ruins so stupendous—pyramids so great and magnificent, and such indubitable evidence of such great and mighty nations. These things of course are interesting to every body; they are the wonder and admiration of antiquarians, travellers, historians, and linguists, but strange as they appear to the world, there has been a book published for upwards of twenty years, that not only gives an account of those people and their cities, but unfolds their origin, their history, their settlements, their wars, their religion—their rise, progress, and fall; that gives an account of those very cities, ruins of which are now being discovered. I refer to the Book of Mormon.

This gentleman informs us of the discovery of ancient pyramids, of "which the Egyptian pyramids are merely child's toys in comparison." It is his opinion that this people "existed long anterior to the time that divine revelation, or the book of Genesis gives as the period of the creation of the world." In this, however, he is mistaken; and when he deciphers, if he is able to do so, those hieroglyphics of which he speaks, we shall no doubt be furnished with a history which will be highly interesting, although that history may not corroborate his present opinion.

I have no doubt but that some of the ruins of which he speaks are the ruins of a people called in the Book of Mormon, the "Jaredites," who left the tower of Babel at the time of the confusion of tongues; when, as the Bible says, "The Lord scattered them abroad from thence upon the face of the whole earth." Jared was a man who feared God, and was directed by the Lord to the continent of America, in company with many others. They there increased and multiplied exceedingly; spread over the land; cultivated the arts and sciences; built many great cities, and formed powerful nations; but like the nations on the Asiatic continent, they sinned against God and incurred His displeasure. They were visited with grievous judgments, and finally in their wars destroyed millions, burnt and laid waste cities, till the last of them only lived to meet and recognize another people whom the Lord sent from Jerusalem, during the reign of Zedekiah, king of Judah.

Although from the Book of Mormon we gain no intelligence of a knowledge of this people being had by any others, yet it is not improbable that by some chance some of them may have found their way to Egypt, and given a history similar to that of which the discoverer speaks; neither is it improbable that persons from Egypt may have found their way there. It is certainly remarkable that pyramids similar to those in Egypt should be found in America; but when we consider that the Eyptians and Jaredites were both descendants of those who were engaged in building the tower, and learned their ideas of architecture and magnificent structures in the same school, we see nothing very surprising.

Again, in regard to language it is no more remarkable that language should change on the continent of America, than that there should be alterations on the continent of Asia. In fact, the same thing is clearly shown in the Book of Mormon. The Jaredites came from the tower of Babel. They, of course, brought their language with them. This in the lapse of time would be liable to change and alteration. Again, when the people arrived from Jerusalem, if they should add to those hireoglyphics, which is not at all improbable, the whole thing of which the gentleman speaks is unravelled, and his mystery revealed. I hail with pleasure anything having a tendency to throw light on this subject. The Book of Mormon in relation to the history of the Jaredites is very limited. The prophet and historian gives a very imperfect account of that people. Let us hope that something more full and complete, either in the shape of hieroglyphics, or records, may yet be developed. At any rate, if we learn no more, we have the satisfaction of knowing in part their history, and that every new discovery confirms the history which we already have.

I remain, dear brother, yours in the Lord,

JOHN TAYLOR.

Liverpool, April 2, 1851.

The Latter-day Saints' Millennial Star.

APRIL 15, 1851.

THE DISCOURSE which commences upon the first page of the present number of the *Star*, is the only competent version of the journeyings and encampments of the Saints from Nauvoo,—the city of Joseph,—to Winter Quarters at Council Bluffs, which is now extant. The author, Thomas L. Kane, Esq., who is a gentleman of the highest respectability in the city of Philadelphia, and clerk of one of the highest judicial tribunals in the nation, was, by divine providence, directed to their midst, perhaps through a curiosity to take one and a last look at a band of exiles, of whom, by the tongue of rumour he might have heard no good thing, and who were now, *en masse*, rending themselves from all the endearments of kindred and country, to seek in the confines of an American wilderness a resting place from the malignity of their persecutors; and lest their sufferings by cold, hunger, sickness, and death, should go untold, and their heart-rending tale of sorrow slumber in silence without a revelation to the world; He who overrules all things, suffered our author to sup with them from the bitter cup of disease; he was laid low, and thus he was the better able to appreciate the situation of those about him, and the more abundantly qualified to attest the character of their social and domestic relations, as well as their outward general policy. The term of their journeyings and encampments from the city of Joseph, to and in Winter Quarters, may be called the period of their deliverance; and the Saints will ever remember the sufferings attendant upon their encampment there, as the last throe of anguish which gave birth to a PEOPLE who were no people, and to a NATION whose God shall be the Lord. To such an afflicted people, a perusal of the "Discourse" will be like the oil and the wine to their wounded lacerated feelings, and will lead them to call down blessings upon the head of the man who with a tone of godly independence dared proclaim the sufferings and wrongs of injured innocence; in which pleasing duty scores of thousands from this and other countries will unite also as members of the same body. We shall enter the "Discourse" entire upon the pages of the *Star*, continuing it from one number to another, until the whole is published.

The various treasurers of the Perpetual Emigration Fund are reminded that it is their duty to remit their quarterly donations to this office immediately *after* the 1st of April, 1st of July, 1st of October, and 1st of January; and in *all cases* to accompany the same with the names of the branches donating, and their respective amounts.

Elder James Marsden is appointed to take the presiding charge of the Dundee Conference, in connexion with that of the Edinburgh Conference.

F. D. RICHARDS.

BROTHER RICHARDS:—Dear Sir,—I feel very much obliged to you for the remarks you made on the subject of the French Mission a short time ago, wherein you requested the presiding Elders, of the conferences, to raise means for publishing the *Book of Mormon* in French. In noticing, however, the position of the churches in this country, and the many calls that have been made upon the brethren, I have been seeking to make other arrangements without troubling them, which I am very happy to have to inform you, I have accomplished, and therefore shall not be necessitated to make any calls upon the conferences.

I purpose publishing soon in Paris, the *Book of Mormon* in the French language.

I also purpose publishing a monthly periodical in French, about the size of the *Star*. If any of our elders or saints, wish to get either of these, they can obtain them by applying to the office in Liverpool. I expect, also, soon to go into Germany, and to publish the *Book of Mormon* in the language of that country this year.

The scriptures say, that "it is more blessed to give than to receive," and if in making the above move, I may have deprived some of an anticipated blessing. I hope they will excuse me; for perhaps there may be an opportunity afforded them of assisting some of my brethren in another way. If not, the world is large, and there is ample opportunity to do good.

Praying that the best of heaven's blessings may rest upon you and your labours, I remain, dear brother, your fellow labourer in the gospel and kingdom of God.

JOHN TAYLOR.

N. B. Those wishing the Busts of Joseph and Hyrum Smith, will please address their orders to Mr. Abraham Marchant, No. 8, St. James Street, Bath. The money, however, will be sent to the office in Liverpool as usual.—J. T.

A DREAM.

It is often both interesting and profitable to contemplate the cogitations of the mind which occur during the slumbers of the night watches. Important secrets are often revealed by dreams and visions of the night, not only in relation to the present, but of the future, and of the past. To the mind that has become hardened, and less sensitive to the divine influences of the unseen spirit, through the vitiated propensities and habits of mankind, it is an effectual method of communicating intelligence in a manner at once impressive and enduring, often, as long as life lasts; hence the Lord has classed dreams and visions among the gifts of the Holy Spirit, as chosen mediums of instruction for the edification of His people; but many consider these gifts of trifling importance, and through their unbelief make light of, treat with neglect, and thus, turn away altogether, a gift that might have been cherished with prayer, thanksgiving, and faith, until great and unspeakable blessings would be revealed through it. The people of God, anciently, appreciated the gift of dreams truly, and esteemed it as authentic as any other of the gifts of the gospel. Not to speak at this time of the numerous and important blessings which were bestowed through this gift, as recorded on the sacred page, we will just notice, that it was through a simple dream that the parents of our Blessed Saviour were taught how to save the precious life, upon which was suspended the fate of our world.

The following nocturnal view of the slumbering and dreamy condition of past centuries, is so fair and truthful a representation, that, although it lays no claim to inspiration, it will be perused generally, by those who have awakened to the light of the morning, with a degree of interest unknown to those who are not in the light of present revelation.—ED.

The other night being retired from the toil of the day, I amused myself until bedtime in perusing *Leland's View of Deistical Writers*. After my candle was extinguished I reflected for some time on what I read, till sleep came upon me; when the subject of my waking thoughts impressed itself so strongly, that it employed my fancy for the remainder of the night in the following dream:—

Methought I beheld a female in a white robe, with an olive branch in her hand; a sun was embroidered in the middle of her bosom, which emitted a radiance that strengthened, not dazzled the eyes of the beholder. With an air that expressed majesty and affection, she pointed to a temple that stood at some distance. As soon as I descried it, I felt none of the tumults of curiosity working in my breast, but reading in her eyes that it was her desire, that I should examine its inside, I went towards it. As I approached I observed that the avenues were declining, and that they were bespread with roses, and purfumed with fragrance, which rendered the way not only easy but agreeable. The first thing I observed on my entrance

was, that though the sun seemed then in its meridan, they had excluded its splendors, and erected a dim rush-light taper, in the most conspicuous part of the building, over which was wrote in golden characters, THE SUN. As I turned myself round to view the various parts of the edifice, I could perceive a great many persons employed about the windows in stopping up every crack, for fear the *light of heaven* should by any means steal in and eclipse the splendour of the taper. Having for some time given a loose to my astonishment at so odd a circumstance, I applied myself to take a more particular view of every thing that might seem worthy of my notice. I then turned my eyes westward towards the taper and could then perceive a throne, on which was seated the genius of the place. He appeared of no despicable form: age had not made any furrows in his countenance, nor had care much wrinkled his brow. He was clad in a robe of the same colour with that of my guide, which was furnished by AFFECTATION, who sat at his right hand: his crown lay on a cushion on his left, which was guarded by VANITY, and behind stood SINGULARITY in the quality of his train-bearer. As I cast my eyes further downwards I observed a great many more of his retinue, whose names I could not then discover: amongst those that I knew, was PEDANTRY in the robes of LEARNING, WIT in the garb of JUDGMENT, and DOGMATISM in the clothes of REASON. I was going to inquire of my guide the name of the personage, who was thus attended, when I accidentally cast my eye on a lable, that was over the throne, and inscribed DEISM. As this whetted my curiosity, I was now resolved to examine more minutely every thing within the edifice, and applied myself first to the pictures, with which the walls were quite covered. The pieces seemed at the first glance to be performed in a masterly manner, and by the glare of the colours and splendour of the frames, invited and dazzled the sight at the same time. On a nearer inspection, you cannot conceive how great was my disappointment: for what, at a distance seemed to vindicate the pencil of a *Titian*, when I came closer, appeared beneath the touch of the meanest *Flemish* dauber. It would be tedious, if not impossible, to recount the subject of every piece, let it suffice to mention the most striking only. The first piece that intruded itself on my sight, was of the historical kind, and represented the depravity of the christians in the fifth century. It was, indeed, very much laboured, disgusted the spectator by too great a shew of art, was in some places void of proportion, and had its capital images bigger than life. Next this hung a piece of no mean kind. this was a full length of *Julian:* but I could discover very few features of the apostate, nor indeed should I ever have known it had been intended for him but for the fragment of an epistle, which was subscribed with his name, and laid on a table near him. The face expressed so much humanity, openness of heart and benevolence, that it would have passed better for the picture of the christian bishop he ordered to be murdered, than for the emperor himself. Below this hung a piece of *Christ*, riding on an ass, crowned with thorns, and holding a reed in his hand; he was surrounded with a crowd, whose countenances betrayed the greatest degree of admiration, joined with the most profound stupidity. On the side of it was *Mohammed*, adorned with all the regalia of eastern pomp, surrounded by a troop of *Janizaries*, holding a *Koran* in his left hand, and a drawn sabre in his right. I perceived that the painter had endeavoured to describe some features in the countenances of these personages so nearly alike, that they might have appeared to ignorant and indolent spectators to belong to the same family. Above this hung another piece, that gave me no less disgust, it was SUPERSTITION, with her left hand bathed in blood, in her right she held an host, her eyes were fixed upon a crucifix, BIGOTRY supported her tottering steps, VIOLENCE poured out bags of gold at her feet, and IGNORANCE was burning incense to her: over her head was wrote in capitals, CHRISTIANITY. The sight of this was so painful that I turned from it very abruptly: and looking the genius in the face, observed him eying the two last pieces with a singular satisfaction, and a joyous triumph. As several bronzes and statues were dispersed round the room, I thought them not unworthy my attention. On the right hand of the throne was the statue of SCEPTICISM, devouring its own offspring. Near this was MODESTY very much mutilated. Opposite to this, was a kind of Colossus, cast in brass, of an excellent workmanship, it was PRIDE trampling under his feet KNOWLEDGE, and INSPIRA-

TION, who were at the same time casting the most affectionate regards of pity on him. At a little distance I thought I perceived a copy of the two famous Gladiators, but on a nearer inspection, found they were two apostles, *St. Paul* and *Peter* carved in that attitude, by a Librarian, and by him presented privately to the genius. On the south side of the fabric I perceived a door open, and by the desire of my guide, who was all the time invisible, I made up towards it, and found it led to another apartment which I was informed was called the school. Here all the disciples were initiated in the principles of the genius; the master of the school, who discovered great warmth in his countenance, was named PREJUDICE, he was the only Son of PASSION and INCONSIDERATENESS, and in his features resembled both his parents. He held in his hands a quarto volume very pompously printed and bound, which was a compilation of all the most celebrated pieces that were wrote in vindication of the rights of the Genius: the noble author, who had left it as a legacy for the use of the school, had his statue erected in the middle, with this remarkable motto, GREATER AND BETTER. At that time I must confess that I was at a loss to affix any Idea to the words, but now recollect I have met with the same inscription on a monument in *Battersea* Church, which is equally unintelligible. The binding was of massy gold, which was neither cast, nor chased, but formed into its present dimentions by a *Mallet*. The smith, like other artizans, had liked to have suffered for his ingenuity. I went out of this room into an area, where I perceived a number of people employed in building the temple of VIRTUE: the director of the works was a person of no mean character, every thing that could contribute to embelish and adorn was lavished on the edifice; fitness, beauty, harmony and proportion appeared throughout the whole: but I perceived the structure built upon a sandy Foundation, tottering with every tumultuous blast, and tumbling at the impulse of every storm. My guide, who now discovered herself, offered her counsel to the workers, and advised them to run up a butress or two, which might add strength and would support the whole structure for ages; and at the same time recommended RELIGION, as one who had built many a temple of that sort, which had stood, and would still stand, without repair, for ever. Her advice, which seemed to me judicious, they looked on as ridiculous, and proceeded in their works on their first plan: but while they were employed in measuring the proportion of a column, a sudden gust arose, and swept away the whole building. The surprise I felt at so strange an occurrence, awoke me, and left me at liberty to commit my vision to paper.

W. RIDER.

THE SALT LAKE CITY.

We take the following description of the great city of the Salt Lake from the correspondent of the *Western Christian Advocate*:—

"Early in April, 1847, one hundred and forty-three men, two women, and two children, started out as pioneers from Council Bluff, Iowa. These Mormons made an entire new road on the north side of the Platte, crossing Elk-horn to Fort Laramie; they then took the Oregon trail to Fort Bridger, when they commenced a new route through the Rocky Mountains. On the 22nd July, of the same year, they say, the first man entered this valley. On the 23rd of July, the first camp moved into and halted at what is now called the centre of the city. In the afternoon of the same day, they had three ploughs and one harrow at work.

"At two o'clock p.m., of the same day, they commenced building the first dam for irrigation. The next day, Saturday, the 24th, they planted five acres of potatoes. On the 28th of the same month, what they style the quorum of the Twelve Apostles, assembled and laid off a city as follows: Block of ten acres each, eight lots to the block, an acre and a quarter in each lot: the streets eight rods wide; the sidewalks, twenty feet wide; the sidewalks to be beautifully shaded; the blocks to be surrounded by a purling brook, issuing from the mountains; every house to be built twenty feet from the front fence. No two houses front other: standing in his own door, every man may not look into his neighbour's door, but into his neighbour's garden. They have four public squares, which are hereafter to be adorned with trees from the four quarters of the globe, and supplied with fountains of water.

"On the temple square, they intend to have a garden that will cost at least 100,000 dollars at the commencement. Their Missionaries have already made arrangements in the Eastern States, in Great Britain, France, Italy, Denmark, and the Germanic States, and in the islands of the sea, to gather the choicest seeds and fruits, and every thing that can beautify and adorn the garden. At first, the city was laid off to contain one hundred and thirty-five blocks. Since then, an addition of sixty-five blocks has been made on the east, and sixty on the west. They have laid off one mile square on the east of the city for a university. It will not be two years until next October since the first house was built in this city, and it now numbers at least nine thousand. They already have convenient houses built of adobies—dried bricks—and most of the luxuries of life. They expect an emigration of at least ten thousand of their own people this year.

"The only method of cultivation is by irrigation, from what they call "City Creek." Just as this creek opens in the valley from the snow-capped mountains, it divides into two main branches, which afterwards subdivide. This water, from the mountains to the temple block, has an average fall of nine inches in a rod, for a distance of more than ten miles, with a greater fall the further you advance into the mountains. At one mile and a third from the city is a warm sulphur spring, which possesses great cleansing and purifying properties, and which, it is affirmed, cures most diseases of this climate. About a mile and a half farther is a hot sulphur spring. On the south side of the valley is a hot spring of pure water. The water of this spring is twenty-nine feet and three inches deep.

"The city is located about twenty-two miles south-east of the great Salt Lake. This lake is considered more saline than the ocean, three gallons of water making one gallon of the purest, whitest, finest, salt. The valley is about thirty miles by twenty-two, joining to a valley of about fifty miles by eight in width. From the entire north to the south, these two valleys are studded with settlers, numbering from fifteen to twenty thousand. The lieutenant engineer, Mr. Gunnison, estimates these valleys, having explored them, as capable of supporting a population of from one and a half to two millions.

"On the south of this valley lie the Utah valley and lake, about fifty miles from this city. The name of their city is Provo, on the south side of the Provo river. The lake is pure water—eight miles by four—abounding with fish. About one hundred miles south of this, they have established a settlement of about one hundred and fifty families. This valley is called San Pete. Here there are many ruins covered with hieroglyphics. One place, in particular, is called by the Indians, "God's Temple." Here also many remains of ancient pottery, both glazed and unglazed, are found in great abundance; and here also is a mountain of pure rock salt, and abundance of bituminous coal.

"During five months of the year, there can be no communication with the North, East, or West, the mountains being rendered impassable by the snow. This city is situated about latitude 40 deg. 30 min. north, and 110 deg. longitude west of Greenwich.

"The productiveness of the soil is astonishing. We are here in the midst of their harvest, and never have we seen such wheat. We will give you one out of many authentic accounts. Mr. Holiday, from the south of this place, raised upwards of one hundred and eighty-five bushels of wheat from one bushel of seed, and three hundred bushels of potatoes from one bushel of seed.

"This valley is regarded as one of the healthiest portions of the globe; the air is certainly the purest I ever breathed. Its altitude is four thousand and three hundred feet above the level of the sea; and some of the mountains on the east of the valley are more than a mile and a quarter high, and are covered with perpetual snow, while in the valley the thermometer frequently rises above 100 degrees.

"So much for this city and valley. As to the moral and other aspects of this people, I have not at present time or space to write any thing. It is due to them to say that I have not seen any thing vicious since my arrival. They are very kind and hospitable to emigrants. The emigrants drop them a thousand commodities for a small consideration, as they change from the train to the packing method of accomplishing the remainder of their journey; while they, in their turn, are greatly accommodated in obtaining supplies and refreshments, at this little more than half-way house over plains and deserts."

ELDER M'DONALD'S LETTER.—THE CHURCH IN THE HIGHLANDS.

Perth, 25th Feb., 1851.

President F. D. Richards,—Dear brother, having just received yours, dated the 19th instant, it being forwarded from Inverness, through the kindness of Elder Joseph Shepherd, I proceed to write you a few lines in return, and say that it gives me great pleasure to use the privilege offered, and will for the present briefly state a few items with respect to the work of the Lord among the Highland hills of Scotland, and my travels there.

On the 28th of March, 1850, I left this town and travelled to Inverness, a distance of 115 miles, and on the 6th of April commenced to preach in the open air, as I could not get a place of meeting, not even being allowed to preach on the public streets; but on a green by the river side, which runs through the town, in company with Elder Shepherd who was there before me, I broke bread, and we unitedly prayed our heavenly Father that our way might be opened, and that the time would soon come when many should partake with us and rejoice in the same hope, when a noble and worthy *Clan* should be raised who would contend for the faith once delivered to the Saints, and worship the God of Israel in spirit and in truth. In about ten days the first person was baptized, and shortly after five more were added, since which time two only have yielded obedience; you know that it is a peculiar trait in Scottish character to *cannily* examine all sides of a matter before they either take or give, and rigidly stand to their former institutions and prejudices; indeed, generally speaking, these are so deeply rooted, that like the Jews of old they shut their eyes and ears least they should see and hear, and thus be constrained to obey the heavenly message. But I feel assured that the time has come for *many* to obtain deliverance; the mustard seed is sown, and like other portions of the earth where obstacles stood in the way of introducing the Gospel unto the people, the Lord is speedily removing them, and thus preparing the way for His servants. The late ejectments from the Isle of Skye, and other parts of the Highlands of many hundreds of the inhabitants, forcing them from their homes, and sending them to the Colonies and British America, taken in connexion with the division of the established churches, and the strifes springing therefrom have tended to break that union, and in a great measure destroy that hospitality that used to characterize the Highland people. Indeed it is a common thing to hear the elderly people say, that the world is completely changed now to what it was in their youthful days; at that time numbers would meet together at a neighbour's house to *chalie* or repeat legendary tales, and sing songs in their native strains in praise of the deeds of their ancestors; strengthen their bonds of friendship, welcome the stranger, and, like Israel of old, proudly trace back their genealogy; but now they are scattered and peeled, and in many respects trodden down; when I think of this I long for their freedom, and there are others who feel the same.

There is a great extent of country northward, where the Gospel as a witness has not yet been declared, which is but very thinly inhabited. The poor are solely under the control of the landowners and ministers in most cases as they live principally by agriculture and get their lands from them, which makes it difficult to bring the word of truth to bear upon them; and I believe that the printed word, just your own *silent preachers*, will do most good, through the blessing of God, in that country.

I preached and sold books in Beauly, Dingwall, Cromerty, Fortrose, and Fort William.

It gives me great pleasure to read the cheering news in the STAR from the Land of Zion, that the day of deliverance is drawing near, that this marvelous work and wonder is becoming daily more *wonderful* to all people; and that even the Church in these lands, though like a city set upon a hill that cannot be hid, is daily taking a more elevated position. Praying for your welfare, and the onrolling of the kingdom of God, I subscribe myself, your humble servant and fellow labourer,

ALEXANDER F. M'DONALD.

On March 11th, the United States Senate confirmed the appointment, by President Filmore, of Samuel G. Bradbury, of Pennsylvania, as Chief Justice of the Supreme Court of the Territory of Utah, in the place of Joseph Buffington, declined.—*New York Herald.*

WHERE SHALL THE RESURRECTION BE?

BY DR. ASPINALL.

(*Selected.*)

When the Archangel's trump shall sound
From forth the purpling doomsday sky,
Where shall the countless *dead* be found?
Whence shall they all upsoar and fly?
And *then*, when every isle shall flee,
WHERE SHALL THE RESURRECTION BE?

Where be! Where seamen's blanched bones
Are rotting myriad fathoms deep
Upon old Ocean's pavement-stones,
(Where greedy sharks their revels keep,)
Down in the green and briny sea,
THERE SHALL THE RESURRECTION BE!

In darken'd town, or city's gloom,
Where, in the parish church-yard, thick,
Dead men are jostled, scant of room,
Within their narrow cells of brick,
When time shall kiss Eternity,
THERE SHALL THE RESURRECTION BE!

Within yon village burial-ground,
Whose stream in peaceful knell doth flow,
Where violets in spring are found,
And evergreens top winter's snow,
Where spreads the patriarchal tree,
THERE SHALL THE RESURRECTION BE!

There, 'neath proud Balbec's ruins old,
Where mosques and minarets pine in dust,
Where walked the Turk, where gleamed the gold,
Where armour clang'd that now doth rust,
And Eastern minstrels troll'd their glee,
THERE SHALL THE RESURRECTION BE!

There, in Arabia's desert sand,
Where sweeps the'symoom's scorching breath,
Where many a swarthy trading band
Hath sunk in agonising death,
Unable to arise and flee,
THERE SHALL THE RESURRECTION BE!

See yon plantation! list that moan!
The cry of yonder tortured slave!
Again, the lash—the blood—the groan!
Is Heav'n's ear deaf?—will Christ not save?
He *will!*—that slave shall *yet* go free!—
THERE SHALL THE RESURRECTION BE!

Egyptian Pyramids! how vast!
For centuries has been your strength!
Yet even *ye* must rend at last,
And from your catacombs at length
(In all their dread immensity)
THERE SHALL THE RESURRECTION BE!

Jerusalem, thou home of God!
Land of the Temple, where hath knelt
God's own great nation,—on whose sod
The signs of JESUS have been felt,—
In-garnered from captivity,
THERE SHALL THE RESURRECTION BE!

From east and west, from south and north,
Kindreds shall come to Thee, great Lord;
Then shall Thy name in strength go forth,
Thy boundless love be then adored;
Then *universally* shall be
ONE RISING, SON OF MAN, TO THEE!

LIST OF MONIES RECEIVED FROM THE 15TH OF MARCH TO THE 4TH OF APRIL, 1851.

	£	s.	d.
Matthew Rowan	10	0	0
William Cartwright	4	0	0
Richard Tilt	4	2	0
Gilbert Clements	2	0	0
John Lyon	3	0	0
John Freece (per J. Lyon)	0	10	0
Henry Naish	6	0	0
John Price	2	0	0
Thomas Clarke	5	0	0
Richard Morris	5	0	0
George P. Waugh	8	0	0
Carried forward	£49	12	0

	£	s.	d.
Brought forward	£49	12	0
Thomas Kirkwood	10	0	0
William Wells	4	0	0
Charles Phelps	0	3	0
James Linforth	3	0	0
John Ennion	0	5	0
John Godsall	10	0	0
David James	3	10	0
John Parry	1	10	0
John Memmott	20	0	0
	£115	18	0

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY,
LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES. 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9.—Vol. XIII. MAY 1, 1851. Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA, *March 26th*, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!"
De Im. J. C. I. 18.

(*Continued from our last.*)

It is an error to estimate largely the number of Mormons dead of starvation, strictly speaking. Want developed disease, and made them sink under fatigue, and maladies that would otherwise have proved trifling. But only those died of it outright who fell in out-of-the-way places that the hand of brotherhood could not reach. Among the rest no such thing as plenty was known, while any went an hungered. If but a part of a group was supplied with provision, the only result was that the whole went on the half or quarter ration, according to the sufficiency that there was among them; and this so ungrudgingly and contentedly, that till some crisis of trial to their strength, they were themselves unaware that their health was sinking, and their vital force impaired.

Hale young men gave up their own provided food and shelter to the old and helpless, and walked their way back to parts of the frontier States, chiefly Missouri and Iowa, where they were not recognized, and hired themselves out for wages, to purchase more. Others were sent there to exchange for meal and flour, or wheat and corn, the table and bed furniture, and other last resources of personal property which a few had still retained.

In a kindred spirit of fraternal forecast, others laid out great farms in the wilds, and planted in them the grain saved for their own bread, that there might be harvests for those who should follow them. Two of these in the Sac and Fox country, and beyond it, (Garden Grove and Mount Pisgah,) included within their fences about two miles of land a-piece, carefully planted in grain, with a hamlet of comfortable log cabins in the neighbourhood of each.

Through all this the pioneers found redeeming comfort in the thought that their own suffering was the price of immunity to their friends at home. But the arrival of spring proved this a delusion. Before the warm weather had made the earth dry enough for easy travel, messengers came in from Nauvoo to overtake the party, with fear, exaggerated tales of outrage, and to urge the chief men to hurry back to the city, that they might give counsel and assistance there. The enemy had only waited till the emigrants were supposed to be gone on their road too far to return to interfere with them, and then renewed their aggressions.

The Mormons outside Nauvoo were indeed hard pressed; but inside the city they maintained themselves very well for two or three months longer.

Strange to say, the chief part of this respite was devoted to completing the structure of their quaintly-devised but beautiful Temple. Since the dispersion of Jewry, probably, history affords us no parallel to the attachment of the Mormons for this edifice. Every architectural ele-

ment, every most fantastic emblem it embodied, was associated, for them, with some cherished feature of their religion. Its erection had been enjoined upon them as a most sacred duty. They were proud of the honour it conferred upon their city, when it grew up in its splendour to become the chief object of the admiration of strangers upon the Upper Mississipi.—Besides they had built it as a labour of love; they could count up to half a million the value of their tithings and free-will offerings laid upon it. Hardly a Mormon woman had not given up to it some trinket or pin-money: the poorest Mormon man had at least served the tenth part of his year on its walls; and the coarsest artizan could turn to it with something of the ennobling attachment of an artist for his fair creation. Therefore, though their enemies drove on them ruthlessly they succeeded in parrying the last sword-thrust, till they had completed even the gilding of the angel and trumpet on the summit of its lofty spire. As a closing work, they placed on the entablature of the front, like a baptismal mark on the forehead,

THE HOUSE OF THE LORD.

Built by the Church of Jesus Christ of Latter-Day Saints.

HOLINESS TO THE LORD!

Then at high noon, under the bright sunshine of May, the next only after its completion, they consecrated it to divine service. There was a carefully studied ceremonial for the occasion. It was said the high elders of the sect travelled furtively from the Camp of Israel in the Wilderness; and throwing off ingenious disguises, appeared in their own robes of holy office, to give it splendour.

For that one day the Temple stood resplendent in all its typical glories of sun, moon, and stars, and other abounding figured and lettered signs, hieroglyphs, and symbols: but that day only. The sacred rites of consecration ended, the work of removing the sacro sancta proceeded with the rapidity of magic. It went on through the night; and when the morning of the next day dawned, all the ornaments and furniture, everything that could provoke a sneer had been carried off; and except some fixtures that would not bear removal, the building was dismantled to the bare walls.

It was this day saw the departure of the last elders, and the largest band that moved in one company together. The people of Iowa have told me, that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said, but at the top of every hill, before they disappeared, were to be seen looking back, like banished Moors, on their abandoned homes, and the far-seen Temple and its glittering spire.

After this consecration, which was construed to indicate an insincerity on the part of the Mormons as to their stipulated departure, or at least a hope of return, their foes set upon them with renewed bitterness. As many fled as were at all prepared; but by the very fact of their so decreasing the already diminished forces of the city's defenders, they encouraged the enemy to greater boldness. It soon became apparent that nothing short of an immediate emigration could save the remnant.

From this time onward the energies of those already on the road were engrossed by the duty of providing for the fugitives who came crowding in after them. At a last general meeting of the sect in Nauvoo, there had been passed an unanimous resolve that they would sustain one another, whatever their circumstances, upon the march; and this, though made in view of no such appalling exigency, they now with one accord set themselves together to carry out.

Here begins the touching period of Mormon history; on which, but that it is for me a hackneyed subject, I should be glad to dwell, were it only for the proof it has afforded of the strictly material value to communities of an active common faith, and its happy illustrations of the power of the spirit of Christian fraternity to relieve the deepest of human suffering. I may assume that it has already fully claimed the public sympathy.

Delayed thus by their own wants, and by their exertions to provide for the wants of others, it was not till the month of June that the advance of the emigrant companies arrived at the Missouri.

This body, I remember, I had to join there, ascending the river for the purpose from Fort Leavenworth, which was at that time our frontier post. The Fort was the interesting rendezvous of the Army of the West, and the head quarters of its gallant chief, Stephen F. Kearney, whose guest and friend I account it my honor to have been. Many as were the reports daily received at the garrison from

all portions of the Indian territory, it was a significant fact, how little authentic intelligence was to be obtained concerning the Mormons. Even the region in which they were to be sought after, was a question not attempted to be designated with accuracy, except by what are very well called in the West—Mormon stories; none of which bore any sifting. One of these averred, that a party of Mormons, in spangled crimson robes of office, headed by one in black velvet and silver, had been teaching a Jewish pow-wow to the medicine men of the Sauks and Foxes. Another averred that they were going about in buffalo robe short frocks, imitative of the costume of Saint John, preaching baptism and the instance of the kingdom of heaven among the Ioways. To believe one report, ammunition and whiskey had been received by Indian braves at the hands of an elder with a flowing white beard, who spoke Indian, he alleged, because he had the gift of tongues:—this, as far north as the country of the Yanketon Sioux. According to another yet, which professed to be derived officially from at least one Indian sub-agent, the Mormons had distributed the scarlet uniforms of H. B. M's servants among the Pottawatamies, and had carried into their country twelve pieces of brass cannon, which were counted by a traveller as they were rafted across the East Fork of Grand River, one of the northern tributaries of the Missouri. The narrators of these pleasant stories were at variance as to the position of the Mormons by a couple of hundred leagues; but they harmonized in the warning, that to seek certain of the leading camps, would be to meet the treatment of a spy.

Almost at the outset of my journey from Fort Leavenworth, while yet upon the edge of the Indian border, I had the good fortune to fall in with a couple of thin-necked sallow persons, in patchwork pantaloons, conducting northward wagon loads of Indian corn, which they had obtained, according to their own account, in barter from a squatter for some silver spoons, and a feather bed. Their character was disclosed by their eager request of a bite from my wallet; in default of which, after a somewhat superfluous scriptural grace, they made an imperfect lunch before me off the softer of their corn ears, eating the grains as horses do from the cob. I took their advice to follow up the Missouri; somewhere not far from which, in the Pottowatamie country, they were sure I would encounter one of their advancing companies.

I had bad weather on the road. Excessive heats, varied only by repeated drenchings thunder squalls, knocked up my horse, my only travelling companion, and otherwise added to the ordinary hardships of a kind of life, to which I was as yet little accustomed. I suffered a sense of discomfort, therefore, amounting to physical nostalgia, and was, in fact, wearied to death of the staring silence of the prairie, before I came upon the objects of my search.

They were collected a little distance above the Pottawatamie Agency. The hills of the "High Prairie" crowding in upon the river at this point, and overhanging it, appear of an unusual and commanding elevation. They are called the Council Bluffs; a name given them with another meaning, but well illustrated by the picturesque congress of their high and mighty summits. To the south of them, a rich alluvial flat of considerable width follows down the Missouri, some eight miles, to where it is lost from view at a turn, which forms the site of the Indian town of Point aux Poules. Across the river from this spot the hills recur again, but are skirted at their base by as much low ground as suffices for a landing.

This landing, and the large flat or bottom on the east side of the river, were crowded with covered carts and wagons; and each one of the Council Bluff hills opposite, was crowned with its own great camp, gay with bright white canvas, and alive with the busy stir of swarming occupants. In the clear blue morning air, the smoke streamed up from more than a thousand cooking fires. Countless roads and by-paths checkered all manner of geometric figures on the hill sides. Herd boys were dozing upon the slopes; sheep and horses, cows and oxen, were feeding around them, and other herds in the luxuriant meadow of the then swollen river. From a single point I counted four thousand head of cattle in view at one time. As I approached the camps, it seemed to me the children there were to prove still more numerous. Along a little creek I had to cross were women in greater force than blanchisseuses upon the Seine, washing and rinsing all manner of white muslins, red flannels, and parti-coloured calicoes, and hanging them to bleach upon a

greater area of grass and bushes than we can display in all our Washington Square.

Hastening by these, I saluted a group of noisy boys, whose purely vernacular cries had for me an invincible home-savouring attraction. It was one of them, a bright faced lad, who hurrying on his jacket and trowsers, fresh from bathing in the creek, first assured me I was at my right destination. He was a mere child; but he told me of his own accord where I had best go seek my welcome, and took my horse's bridle to help me pass a morass, the bridge over which he alleged to be unsafe.

There was something joyous for me in my free rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me I could follow 'Mormon Roads,' and find them beaten hard and even dusty by the tread and wear of the cattle and vehicles of emigrants laboring over them. By day, I would overtake and pass one after another, what amounted to an army train of them; and at night, if I encamped at the places where the timber and running water were found together, I was almost sure to be within call of some camp or other, or at least within sight of its watch-fires. Wherever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of Western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine,* "like the great ocean washes upon its frontier shores," I can scarcely describe the gratification I felt in associating again with persons who were almost all of Eastern American origin —persons of refined and cleanly habits and decent language, and in observing their peculiar and interesting mode of life; while every day seemed to bring with it its own especial incident, fruitful in the illustration of habits and character.

It was during the period of which I have just spoken, that the Mormon battalion of 520 men was recruited and marched for the Pacific Coast.

At the commencement of the Mexican war, the President considered it desirable to march a body of reliable infantry to California at as early a period as practicable, and the known hardihood and habits of discipline of the Mormons, were supposed peculiarly to fit them for this service. As California was supposed also to be their ultimate destination, the long march might cost them less than other citizens. They were accordingly invited to furnish a battalion of volunteers early in the month of July.

The call could hardly have been more inconveniently timed. The young, and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or, their faith unannounced, seeking work and food about the north-western settlements, to support them till the return of the season for commencing emigration. The force was therefore to be recruited from among the fathers of families, and others whose presence it was most desirable to retain.

There were some, too, who could not view the invitation without jealousy. They had twice been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favour?

But the feeling of country triumphed. The Union had never wronged them:—"You shall have your battalion at once, if it has to be a class of elders," said one, himself a ruling elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from the storehouse of things rescued, and hoisted to the top of a tree mast—and, in three days, the force was reported, mustered, organized, and ready to march.

There was no sentimental affectation at their leave-taking. The afternoon before was appropriated to a farewell ball; and a more merry dancing rout I have never seen, though the company went without refreshments, and their ball-room was of the most primitive. It was the custom, whenever the larger camps rested for a

* Rev. Dr. Morton, of Philadelphia.

The Latter-day Saints' Millennial Star.

MAY 1, 1851.

By letter from Elder William Gibson, dated New Orleans, March 22nd, we are informed that the *George W. Bourne* arrived at that port on the 20th of the same month, after a passage of eight weeks from the time she left the Mersey. He says, "I feel to offer my heartfelt gratitude to God our Father for his great goodness to us, for I do not believe that ever a ship crossed the ocean with less sickness than we have had: there were one marriage, three births, and one death, on board; the latter, a boy, belonging to sister Baker, of Poplar, Branch of London Conference; he was about five years of age, and was far gone in a consumption before we sailed. The births were, by sister Hughes, a son; sister Gall, a son; and sister Clark, a son; all doing well. * * * * We go up the river this afternoon by the steamer *Concordia*, for 10s. 5d. each adult; children under twelve and over two years old, half-price; infants and baggage, free; distance twelve hundred miles to St. Louis. I am informed that two of the crew wish to be baptized, and several of them speak of accompanying us to the Valley."

We have received no intelligence from the *Ellen* or the *Ellen Maria*.

A Friendly Hint to those of the Saints who purpose visiting the Metropolis during the Exhibition.—The influx of strangers from the various nations of the civilized world will be so immense, that, in all probability, every nook and corner of London, in which accommodations can be obtained will be filled to excess, and in every village or country place for many miles around, where entertainment can be provided; so that unless visitors know beforehand where they can obtain the hospitalities of life, they will be very liable to find themselves awkwardly situated, unless they have become familiar with the gipsy life, and can make themselves as comfortable out of doors as within. Some trifling idea may, perhaps, be formed from the statements, that some two months ago, eight thousand persons, in one nation only, on the continent, had signified to their Sovereign their intention to visit London during the Exhibition; and also, that a daily line of steamers was expected to ply between a single port in the United States and Southampton, for the conveyance of passengers who design to visit the Crystal Palace. In view, then, of the great stir in the world, and the incapacity of the small *town of London* to accommodate the myriads who will flock there during the months of May and June. We would advise our friends not to trust themselves there without first preparing the way before their faces, or taking their lodgings with them; for our own part, we shall not.

Again we have to record the death of a faithful and excellent man—Elder William Burton, who has spent nearly forty years on the earth. For more than ten years he was engaged in the great struggle for the conquest of truth in the Latter-days, pushing forward the interests of the Redeemer's Kingdom in Canada,—various parts of the United States, and lastly in England and Scotland. He laid deep and strong the pedestal of his memory in the love of his brethren, insomuch that it has been said by one of them, "he was the first man I ever saw, in whom I could discover no fault." For ever blessed is the memory of the righteous; while our bereavements of them should ever remind us that—

> "Our hearts, like muffled drums, are beating
> Funeral marches to the grave."

And stimulate us, who remain, to valor in the testimony of Jesus, until with acclamations of triumph we with them inherit our crowns of victory. May the afflicted widow derive that consolation from the Gospel, which will sustain her during the brief period which separates them from their re-union in immortality and eternal life.

DEATH OF ELDER WILLIAM BURTON, LATE PRESIDENT OF DUNDEE CONFERENCE.

President F. D. Richards,—Dear Sir,—Having been solicited to communicate for the *Star*, relative to the illness and demise of elder William Burton, late president of Dundee conference; I proceed to give a concise narrative of the circumstances, as they have come under my own observation, and furnished by others.

At a general conference of the Church, held in Great Salt Lake city, Deseret, on the 6th of April, 1850, elder William Burton, a president of one of the quorums of seventies, was appointed with several others on a mission to England. The nineteenth of the same month witnessed their departure for the place of their destination, encountering deep snows, and other obstacles and difficulties, severe privations, in the midst of cholera and death, through a desert wilderness, overland more than a thousand miles.

After visiting some relatives and friends in the States, elder Burton joined the English mission in New York, and sailed for Liverpool, where he arrived safely on the 14th of September.

In the distribution of appointments by the presidency at Liverpool, elder Burton was associated with elder Loren Babbit, president of the Lincolnshire conference, to take the presidency of the same on elder Babbit's return to America. To that field he repaired and labored diligently and acceptably for a time. Elder Babbit changing his purpose to remain longer in the service of that conference, the presidency at Liverpool appointed elder Burton to take the presiding charge of Dundee conference, in Scotland. Cordially received by the Saints, he prosecuted his labors among that people with fidelity and effect, making many friends to the cause of truth, by exercising the gift he enjoyed, of communicating the truth in a familiar, friendly, and convincing manner; and I feel to prophesy that the labors of elder Burton will not soon be forgotten in that land. If Sampson slew more at his death, than in his life, may not the painful occurrence that has called forth this communication extend an influence to earth's most distant bound, and reading millions count! for when we associate the testimony of extensive friendly observations, with the private journal of the departed, that, in fulfilling his high appointment by the "Captain of our salvation" through His legally constituted authorities on earth, to preach the gospel of reconcilation to his fellow-man abroad, he broke through the most endearing domestic ties—"forsook" his home, his country, kindred, friends,—and more, ah, more!—the wife of his youth,—whose devotion to each other's welfare—in an endless relation, was a happy prelude to fruition—anticipated in time—to be realized in eternity!

Our sympathies are with the bereaved; may the kind hand of friendship ever be extended to the afflicted, and the hope that the full reception of the Everlasting Gospel brings, be cherished with enduring fortitude and patience,

> Till death himself, her William shall restore,
> Then yield his power, ne'er to divide them more.

Elder Burton's letters of commendation, from the highest authorities in the Church, were a passport to the fellowship of the Saints in all the world; we feel that he has not compromised their claims to an honorable recognition since he received them.

Having suffered a severe cold for several days, elder Burton left Dundee on the 8th of March, to attend the Edinburgh conference. Arriving at elder George P. Waugh's, at four, p.m., wearied, he immediately retired. I saw him in the evening,—symptoms of bilious or chill fever. By his request, J. O. Angus and R. Campbell, who had accompanied him from the Valley, and others present, administered to him the ordinance, and proposed

things needful for his comfort,—elder Angus remaining in attendance through the night. I was with him frequently till Tuesday evening, when, with elders Clements and Campbell, (after administering to him by his request), I left for Glasgow, to meet a special appointment, with the understanding that elder Angus would remain with him, which he constantly did, till his decease.

The following is mostly from elder Angus's journal.—"Wednesday: Fever intermissive; complained of severe pains in his side and chest. Thursday: pain continued, coughing, and raising considerably; the elders administered to him in the evening, and he soon felt greatly relieved. Friday: Symptoms not much more favorable; partial delirium," &c. I received no communication this day, as it was supposed I had left Glasgow, and wrote enquiring Saturday morning. Elder Clements received a note in the afternoon, giving the sought-for information.

I left immediately for Edinburgh, elder Burton met me with manifest sensibility; he tried to talk with me, but it was such an effort for him to speak—to be understood, that I persuaded him to rest a little. He desired me to shave him, which I did, and though easily performed, his weakness was such it wearied him considerably. Not much change till Sunday morning, when a general perspiration occurred, and continued to the last, giving apparent relief; we regret that the difficulty of speech, and partial delirium prevented any conversation with him we desired. He recognized his friends most of the time; weakness gained on him gradually till five o'clock, Monday, p.m., March 17th, when a change warned us of his speedy departure. In behalf of our beloved brother the elders present administered to him, and gave him up to rest from that time to a quarter to six—when without a struggle, he passed into a quiet sleep, with raised hands. We felt to ask God, our Heavenly Father, in the name of his Son, Jesus Christ, to accept the last offering of his servant,—his life,—himself.

An apostrophe from the journal of elder Angus, in conclusion.

"Another mighty man has fallen. He rests from his labors here. However much we may mourn the loss, we are willing to submit to the dispensations of providence. I have travelled with him from our home in the mountains, to this country; and visited some of his relatives and friends in the States, and feel to sympathize with them in the loss they have sustained, and I feel a satisfaction in the privilege of being with him in his illness and until death; and, although his dear wife and relatives have been deprived of seeing and administering to him in his last moments, and of rendering to him that respect and those attentions due to a loving husband and friend, I can say, that nothing was left undone that could be done by human hands to contribute to his comfort or recovery. Elder Waugh's family have attended to him faithfully during his illness, sparing no trouble, day or night; and the Saints generally have manifested a faithful and respectful kindness in their attentions to his welfare."

He was interred in the Calton cemetery, Edinburgh, March 20th, at three o'clock, p.m. The order of procession:

A Hearse bearing the Corpse.

Elders L. Richards, J. O. Angus, and R. Campbell.

Elders J. Marsden, H. Mc. Donald, and H. S. Adamson.

Elders, brethren, and friends, from Dundee and Edinburgh conferences observed the same order.

Friends bore the corpse from the hearse to the grave in a respectful manner, when it was immured, with characteristic silence, and all retired.

Very truly yours,

LEVI RICHARDS.

Swansea, April 2nd, 1851.

and in different places have received. They have considered that their rights were taken from them with impunity,—that life, liberty, and the pursuit of happiness, the bulwark of American Freedom, held out to them in the declaration of our country's rights, was like Tantalus in the fable; while its sworn advocates and supporters were in the front ranks to violate it, and to withold from us the protection which their solemn oath required them to extend. They began to regard God as their only friend, and almost every body else as their enemy; and some of them felt that they had little to live for, and in a kind of reckless despair, seemed to care but little how soon they provoked their own destruction. But thanks to the God of nations! the scene is changing! The star of hope is in the ascendant; and every Mormon heart of American birth, can still rejoice at being conscientiously able to cling to the creed and doctrine of his country, sanctified and rendered sacred by the blood of his fathers; and foreigners may also be made citizens by naturalization and adoption. The late acts of the General Government in relation to our people, are not wholly unlike the acts of the good Samaritan, towards him, who, unfortunately fell among thieves. They have bound up our wounds, by giving us a Government, have appropriated a sum to pay our expenses at the Inn, or rather, to build a house for legislation, and also for a library. Long live this good Samaritan! And may his person, like the child in the days of Solomon, never be cut asunder! And may He, who slept upon the pillow, say to the restless, disaffected, and strife-exciting spirits, as he once said to the troubled waters, "Peace, be still," and we shall have a calm.

MORMON LIBRARY.

Congress, at its last session, appropriated five thousand dollars for the commencement of a library, for the use of the citizens of the Territory of Utah, and John M. Bernhisel, Esq., of the Utah delegation in Congress, has been appointed to procure the books. This amiable and excellent gentleman is now in this city, making purchases at auction and elsewhere, wherever he can expend the appropriation to the best advantage. He also receives donations of books or other publications from authors, publishers, and others, for the same destination.

This is a curious and interesting enterprise. The despised Mormons, driven out of Illinois, have founded an empire in the heart of the continent, so extensive, so respectable, that Congress has given them a territorial government, has appointed the head of the Church, governor of the territory, and made this provision for a public library. The Union Colony is probably, at this moment, the finest, the best ordered, and the most prosperous in the world. Ten years hence, Utah will be a rich and powerful State, with a policy and religious establishment as peculiar as any which ever originated in past times. The Mormons have had their season of persecution and martyrdom—they have held just to their faith. Driven out of one city, and from one temple, they have founded others far greater. Their very expulsion from Illinois, by a violent and misguided populace, has given to them a vast country of illimitable wealth, and to this confederacy a present territory and a future State, which bids fair, at no distant time to take rank with the proudest.

With such a character, such resources, the prestige of such providences, and an active missionary establishment, it would not be strange if in a century, the Mormon faith should have spread over half our continent. Stranger things than that have happened. No religious belief is ridiculous, and we should be careful how we despise—much more, how we persecute the chosen faith of any people.

The above from the *New York Picayune* breathes a liberal and generous spirit. Those favourable predictions and suggestions, we will try to fulfil and bring about. Mormonism is greatly on the increase in the United States, in England, Scotland and Wales, —in Denmark—in Italy—in France and in Sicily; in Bombay and in China, and in Utah. The blood of its martyrs now moistens its roots. Heaven be praised and Congress be thanked for giving it a secure and permanent seat in the valleys of the mountains.

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were uncommonly full and pure-toned, and in that clear dry air could be heard to a great distance. It had the strangest effect in the world, to listen to their sweet music winding over the uninhabited country. Something in the style of a Moravian death-tune blown at day-break, but altogether unique. It might be when you were hunting a ford over the Great Platte, the dreariest of all wild rivers, perplexed among the far-reaching sand bars, and curlew shallows of its shifting bed:—the wind rising would bring you the first faint thought of a melody; and as you listened, borne down upon the gust that swept past you a cloud of the dry sifted sands, you recognized it—perhaps a home-loved theme of Henry Proch or Mendelssohn. Mendelssohn Bartholdy, away there in the Indian Marches!

(To be continued.)

A RALLY OF SCATTERING THOUGHTS ON MATTERS AND THINGS.

(From the Frontier Guardian.)

"The Saints should be generous in their views, and understand a little for themselves, and not require a counsellor to descend to every little particular, and to legislate and financier them out of every trouble and privation. *This cannot be done!* But they should keep their eye upon the main landmarks of counsel, and put on energy and perseverance to fill up the interstices. This we are sure they will do.

Beware of him who evades an acknowledgement of his religion because of the pride of his heart, and a cherished desire to court popularity of the world. Where pride reigns, corruption is generally its prime minister.

Beware of him who bawls and prates much about his religion in the streets, and whose deeds and general course of life do not correspond with virtue, morality, uprightness, or integrity. His religion is upon his tongue, while folly, indiscretion and vanity are in his heart, and possibly liquor in his stomach and head. But cherish and esteem him who steadily minds his own business—who is always sober and consistent—who searches with as much care for good soil to sow the word upon, as the judicious husbandman does to sow his wheat upon. He scatters it not in the street, neither on barren places where he has no reason to believe that it will produce a harvest.

If men want their religion to be honourable, they should never dishonour it by any impropriety or immoral deed, and they will have a religion, honorable in the sight of heaven; and they, themselves, will be honoured by all good men.

Beware of him who suffers that insidious foe, (intoxicating liquor,) to invade the sanctuary of his soul. By it the foundation of his virtue is made to totter and reel, sobriety flies away, rationality is benumed and stupified, domestic peace interrupted, prosperity crushed, and a general blast and mil-dew upon all his expectations and upon the hopes of his family and friends. As the water-courses find their crooked and downward tracks to the vast ocean; so is he who indulges in the free use of spirituous liquors, swept along down in the crooked current of life, over precipices and cataracts, until he makes the fatal plunge, launches into the gulf of perdition, and is lost in the caverns of the deep! Gentle tipler, stay thy hand! lest thou contract a habit that will hurl thee down beyond the reach of salvation's arm. Indulge in no excess that will impair your muscular strength, prostrate your intellectual powers, abridge your usefulness, tarnish your reputation, or shorten the period of your earthly career. Then your light will go forth as brightness, and your salvation as a lamp that burneth.

While we have no fault to find with the leading journals of the times, there are some that seem very anxious to give publicity to any and every Mormon misdemeanor, and appear to roll it as a sweet and delectable morsel under their tongue. It matters little with them whether the offender is a Mormon now, or ever was at any previous time, so long as that name, by hook or crook, is given him. We do not claim that all professed Mormons are free from improprieties or misdemeanors, and some too, perhaps, of the grosser kind. Why, says one, are these suffered to occur? There are doubtless various

reasons. One is, that an example of human weekness may ever be before us, that we may constantly fortify ourselves against a similar evil or error; and we have sometimes thought that they were permitted to occur for the especial accomodation and benefit of those who are so eager to publish anything against us, though it come from the pen of the most bigoted and illiberal—the very quintessence of spleen, and gan-grene of sectarian prejudice and superstition. These journals appear to possess a vain ambition, manifest rather a vindictive spirit, appear little accustomed to charitable feelings—willing to oppress and hinder the weak and unpopular that are struggling into life; and it is not inconsistent for such men to be furnished with the very food they relish,—with the very materials they seek to becloud and darken their own minds, to harden their own hearts, and to disqualify themselves for believing the truth; showing that their hearts, like ruined Babylon, afford a home only for every foul spirit, and have become a cage of every unclean and hateful bird. Providence can guard the way of the Tree of Life against the unworthy, as well by the grosser improprieties and misdemeanors of apostate Mormons, or of any body else under the Mormon name, as by a flaming sword in an angel's hand.

Do these journals think to gain notoriety and immortality by their course? Will they secure popular goodwill in their crusade against us, to an extent that will enable them to bask in the "fat of the land?" They may just take their yard stick and measure our subscription list at any time, and compare the same with their own, which may possibly suggest some useful thoughts to them.

Our prophets have been killed, our altars digged down, and our temple burned, to stay the progress of our cause! But have they effected their purpose by it? No! they have made us almost a nation! "Offences must come;" and while woe is meeted to the offender, all things shall work together for good to them who love God, and to them who are the called according to his purpose."

Does any journal now think to check our progress by its squibs and slurs? As well may the frowns of night resist the approaching smiles of day, and adverse wind check the sun in its course, or the storm-beaten tide spread its dominion over the lofty peaks of the western mountains, as for mortal man to successfully measure arms with that invisible power that is pledged to roll this cause onward to certain conquest and victory! But should not the shade of the picture be shown as well as the light? Yes! and they who dwell in the shade, may shew it; while the children of light may play upon their darkness like the vivid glare of the lightning's flash upon the face of the darkest cloud! The more readily seen! To the Saints! "Let your light so shine before men, that they may see your good works and glorify your father who is in heaven."

Have the alleged improprieties of wise men and prophets of olden time checked the onward march of Christianity? No! Will you be forever lost if you do not believe and embrace it? You say, yes! Then the errors, crimes, and corruptions of God's chosen in former days, do not lessen or impair your obligation to believe and obey their word. The light and glory of Christianity will cover the earth, and no sin of its believers or advocates, real or imaginary, can prevent it, neither justify you in opposing or rejecting it. If a man sin, he alone is answerable for it; and truth is no more to be rejected because it may be communicated through frail and sinful man, than pure cold water by the thirsty and fainting soul, though it be borne to him in a rude and unseemly vessel. But reason will say, when it directs the eye to look within; "Cast out the beam from thine own eye; and then thou shalt see clearly to cast the mote out of thy brother's eye." Mormonism is only one ray from the celestial fountain.

Its advocates may err and do wrong; they may be even overpowered and killed; but the principles cannot die. They cannot be overpowered or suppressed. The blood of martyrs, in old time, was regarded "the seed of the Church;" and our experience, at this day, confirms the opinion of the ancients. The Mormons well know what they worship, and feel fully competent to give a reason for the part they are playing in the world's drama in these last days. All those reasons will not be given at the pleasure of the mass; but they will be given when the designated period arrives. Patiently wait then, until the curtain is drawn, and you will have a fair view of the scenes upon the stage.

The Mormons, as a people, have felt chafed and wounded under the treatment which they, at different times,

A COMMUNICATION FROM ELDER ELI B. KELSEY.

EXTENSIVE ARRANGEMENTS FOR THE HOLDING OF THE LONDON HALF-YEARLY CONFERENCE, JUNE 1ST—INVITATION AND INSTRUCTIONS TO VISITORS—HALLS AND CHAPELS IN WHICH DIVINE SERVICE WILL BE PERFORMED DURING THE SESSION—GREAT ADDITION TO THE CHURCH, NEAR FOUR HUNDRED MEMBERS BAPTIZED SINCE JANUARY—MONTHLY MEETING OF THE PRIESTHOOD OF THE LONDON CONFERENCE.

35, Jewin Street, City, London, April, 10, 1851.

President Richards: Dear Brother,—It is with pleasure that I once more take up my pen to address a few lines to you, to inform you of the present progress and future prospects of the work of God in the London Conference.

Since I wrote to you in January, between three and four hundred members have been added by baptism, and, according to the monthly reports of the presidents of branches and travelling elders, now coming in, the prospects are very bright indeed, for a far greater increase in the next three months.

The number of tracts now in circulation in this Conference is twenty thousand; this number will be increased to over thirty thousand by the first of June. These silent messengers are generally well received, and have had a tendency to bring hundreds to the meetings who never came before.

The various meeting places, with the hour of worship, are advertised upon the covers of these tracts; thus, we have twenty thousand advertisements in weekly circulation, from house to house, informing the honest inquirers after truth of the times when, and places where it is dealt out in rich profusion by the servants of God. This of itself will be productive of great good, and when, in addition to the good that will result from such an extensive spread of the principles of the Gospel, we take into consideration the benefit derived by the members, from the numerous opportunities given them, of not only proving themselves by a visible manifestation of their fidelity and zeal, but also of gaining much knowledge by actual experience, I think that the great advantages resulting from an extensive circulation of tracts will be apparent to all.

There are at this time TWENTY-SEVEN travelling elders labouring in the districts, placed within the jurisdiction of this conference, each of whom is furnished with one hundred and twenty tracts. There is every prospect that the number of travelling elders will be increased to forty by the time of the holding of our June conference. I anticipate great results from the indefatigable labours of this noble band. Notwithstanding the inclemency of an English winter, these brethren, many of whom are young men who have never before been deprived of the comforts of a father's house, have obtained openings in near *sixty* towns and villages, the greater portion of which are now being preached in for the first time by an elder of the Church. They informed me that the Lord has verified his promises to them by raising them up friends in the hour of their need, who have fed them and given them shelter. I may here add that these brethren have gone out according to the ancient Apostolical order in the strictest sense of the word, for they do not look to the conference for support, but their *faith* and *works* are centred in their various fields of labour. It will be something new under the sun, if, in sending out so many young men to preach the gospel without purse and scrip, dependent upon the cold charity of the world, we do not find some that will flinch; yet I verily believe that the London Conference will furnish the phenomenon, for they are a fine body of men, many of them fine specimens of the nobility of God's kingdom. The various branches are subdivided into districts, each of which is placed under the charge of an elder and priest, who, when opportunity offers, hold week night meetings in their respective fields of labour, to which the readers of the tracts are invited. From the foregoing you will see that we are planting extensively, and let me assure you that we are willing to *water* as abundantly as soon as opportunity offers; but it is not in ourselves that we put our trust, for we look to the Lord of the harvest for the increase. As soon as the fair weather comes on the local elders and priests will preach, more or less, in the open air; where, with chairs or stools, furnished by some kind hands,

for rostrums, and in meeting-houses as big as all out of doors, they will proclaim the gospel to congregations composed of all who will stop and listen; and thus give a still wider spread to the work.

I have been searching for some time past for a hall sufficiently large to hold our next conference in, but find it impossible to obtain one. Exeter Hall is the only one in London that would answer our purpose, but that has been engaged for the next four months, by a combination of ministers, who design holding divine service every sabbath, for the accommodation of the congregated thousands of every imaginable creed that will swarm London throughout the whole period of the Exhibition. Truly we are becoming a great people, when the metropolis of the world can only furnish one hall that is sufficiently capacious to accommodate a half-yearly conference of only one out of the thirty or forty conferences that are organized in the British Isles. We shall hold our conference in the City of London Literary and Scientific Institution, Aldersgate Street, City, Sabbath forenoon, the 1st of June, next. At the close of the forenoon meeting, we shall adjourn the conference, and divide the afternoon and evening meeting, so as to occupy eight of the largest halls and chapels held by the principal branches in London. The hall above-named, we have only hired for the day. By these means we can seat near four thousand people. That we may be enabled to make a virtue of necessity, we will, with the permission of our visiting brethren, so dispose of the grand array of talent, then present, as to make the attraction in each place equally interesting. The Saints, therefore, will be under no necessity of wandering from place to place in search of the greater light.

As the Great Exhibition of the products of the manufactories of all nations will be in the full blaze of its glory by the 1st of June. We shall expect a visit from yourself, together with Elders John Taylor, Lorenzo Snow, Erastus Snow, Levi Richards, and George B. Wallace We also extend our invitation to all the American brethren in the British Isles, France, and Denmark, to the first presidency in Wales, and to all the presidents of conferences. Neither would we forget our beloved brethren Elders Stenhouse, Woodard and Toronto, in Switzerland, Italy and Sicily; for we shall be glad to see them, if the duties of their several missions will permit them to visit us.

It is requested that those who accept this invitation will inform me of the fact by the 25th of May, and I will then notify them of the addresses of the persons whose hospitality they will enjoy during their sojourn with us. This will save the brethren, who are strangers to London, a great deal of unnecessary trouble, for London is a place of distances. Measures will be taken to bring the brethren together frequently in social re-unions, so that each, by each other, may be blessed. And as recreative employment was considered essential for the well being of our father Adam, during his residence in the garden of Eden, that his pleasures might be rendered more sweet, we will take care to add to the enjoyment of the brethren who visit us, by giving them ample opportunities to edify the Saints in London during their stay. The afternoon and evening meetings of sabbath, the first of June, will be held in the following halls and chapels, viz.:—

City.—City of London Literary and Scientific Institution, Aldersgate Street, City.

Theobald Road. — Queen's Square Concert Rooms, Theobold Road.

Somerstown.—Latter-day Saints Chapel, 16, Aldenham Street, Somerstown.

Chelsea. ————

Paddington.—Temperance Hall, Carlisle Street, Portman Square, Paddington.

Borough.—Latter-day Saints' Meeting Room, Crown Wharf, Old Kent Road.

Kennington.—Mr. Rackham's School Room, Bowling Green Street, Kennington.

Islington.— Latter-day Saints' Meeting Room, 43, Ratcliff Terrace, Goswell Street Road, Islington.

Whitechapel.—Eastern Lecture Hall, Church Lane, Whitechapel.

The eight last named halls and chapels are permanently occupied by the Saints, therefore, those who visit London during the season will know where to find the meetings of the Saints on Sabbaths, and also on various week evenings.

The *Book* and *Millennial Star* Depôt works well. We sell considerable to the various book dealers, and many of the

gentry stop—look at the display of books in the show window with surprise—and then step in and make inquiry about the Latter-day Saints. The sales have amounted to about one hundred pounds per month since the new year. The book agent has remitted sixty-two pounds sterling to you since the first of this month; and we are in hopes of being able to do better in the following months. No exertions shall be spared on my part to cause a prompt remittance to you of all monies taken for Books, Stars or Pamphlets sold by the various branches. Elder Cook spares no pains to render the Depôt as attractive as possible to passers by. You will no doubt be pleased when I tell you that a book dealer, of Paternoster Row, called some time since with an order for two "Mormon Bibles," from Boston, United States of America. How true it is that the fulness of the gospel is fast being taken from the midst of that nation.

Our Monthly General Council of the priesthood of the London Conference, for April, was held on Monday evening, the seventh instant. About two hundred and fifty of the priesthood were present. After the council was opened by singing and prayer, I occupied a short time in answering several questions upon doctrine, and upon rules for the government of the branches, &c. &c., so that Elder Lorenzo Snow, who was present with us, might see the order in which the council was conducted. I then requested him to occupy the remainder of the evening in giving us instruction. It would have done your soul good to have been present and have witnessed the deep stillness that pervaded the assembly. When he stood up to address us, every heart sent up a prayer, that the Holy Ghost might rest upon him in power, that our souls might be fed; and every countenance glowed with expectancy that the prayer would be answered. None were disappointed, for the choice things of the Spirit were given to us; indeed, it was not possible it could have been otherwise, for if God could not hide his finger from the brother of Jared because of his faith, how could he withhold blessings from a body of two hundred and fifty faithful men, who were clothed upon with the Holy Priesthood, and whose faith was all centred upon obtaining a blessing through one of his anointed ones? We did not break up the meeting until near midnight, and even then many seemed loth to part. Shall we not be favoured with your presence in that council before long? I will now close, by subscribing myself, your affectionate brother, and fellow servant in the Lord,

ELI B. KELSEY.

N.B.—The presidents of branches and travelling elders, of the London Conference, will meet in the Eastern Lecture Hall, Church Lane, Whitechapel, on Saturday, the 31st day of May, to transact conference business. If any of the visiting members will favour us with their presence at that time, we will make them welcome. E. B. K.

FULFILMENT OF PROPHECY.

The prophet Nephi, speaking of the coming forth of the *Book of Mormon* in the last days, and the marvellous events which should immediately follow the same, says:—

"And it shall come to pass, that the Jews which are scattered, also shall begin to believe in Christ."—(See *Book of Mormon*, p. 122, first European Edition; p. 109, second European Edition.

A few days ago, whilst running my eye over the columns of the *Northern Star*, for March 22nd, I met with the following obvious fulfilment of Nephi's prophecy:—

"Christianity among the Jews. More Jews (says Professor Pholuck) have been converted to Christianity during the last twenty years, than during the seventeen centuries preceeding."

The *Book of Mormon* was first published to the world in the year of our Lord 1830.

JOHN JAQUES.

Appointed by the President of the United States, by and with the advice and consent of the senate, Jacob H. Holeman, of Kentucky, to be agent for the Indians in Utah.

The following are the present ages of the different reigning monarchs:—Great Britain, Queen Victoria I., age 32 years; Austria, Emperor Francis I., 21; Russia, Emperor Nicholas I., 55; Spain, Queen Donna Maria Isabella II., 21; Portugal, Queen Donna Maria II., 32; Prussia, King Frederick William IV., 56; Holland, William II., 59; Belgium, Leopold I., 61; Denmark, Frederick VIII., 43; Sweden, Oscar II., 52; Popedom of Rome, Pius IX., 56; Sardinia, King Victor Emanuel, 31; Turkey, the Grand Sultan, Abdul Medjib, 28; Hanover, King Ernest I., 80; Greece, King Otho I., 36; and France, Louis Napoleon, President, 43. It will thus be seen that there are three reigning Queens, England, Spain, and Portugal, and the President, of France. The King of Hanover is the oldest monarch. Minor States:—The Two Sicilies, Ferdinand II., 39; Wirtemberg, William, 66; Saxe Coburg Ernest, 63; Tuscany, Leopold II., 49; Bavaria, Louis, 61; Oldenberg, Augustus, 64; Baden, Leopold, 57; Saxony, Frederick Augustus, 50; and the Brazils, Don Pedro II., 22, Emperor.

FROM THE DESERET NEWS, DECEMBER 28th, 1850.

THE PAST YEAR.

BY MISS E. R. SNOW.

A year—what is a year? 'Tis but a link
In the grand chain of time extending from
The earth's formation, to the period when
An angel standing in the sun shall swear
'The chain is finished—time shall be no more.'
Then, by the pow'r of faith, that pow'r by which
The great Jehovah spake, and it was done,
And nature mov'd subservient to his will;
Earth leaves the orbit where her days and nights
And years and ages have been measur'd long,
By revolution's fix'd unchanging laws;
And upward journies to her native home.
Where is the year? Envelop'd in the past,
With all its scenes and all its sceneries
Upon its bosom laid: The year has gone
To join in fellowship with all the years
Before and since the flood; leaving behind
A train of consequences—those effects
Which, like a fond paternal legacy
That firmly binds with int'rest, kin to kin;
Unite the future, present, and the past.
The year is gone! None but Omnipotence
Can weight it in the balance and define
The good and evil mingled in its form.
None but an Omnipresent eye can view
The fountains and the springs of joy and grief,
Of pain and pleasure, which within its course
It open'd and has caus'd to flow throughout
The broad variety of human life.
None else is able to explore the length
And breadth—to fathom the abysses and
To pry into the cloister'd avenues
Of this life's sceneries, and testify,
Or count the seeds of bitterness which yield
Pois'nous effluvia, proving, when infus'd
Into society, its deadliest curse;
Or number the bright rays of happiness,
Whether in sunbeams written, or defin'd
By those soft pencilings of light,
Whose want of dazzling brilliancy, is more
Than compensated by their constancy
In every day attendance,—little joys,
Which shed a soothing influence on the heart,
Yet imperceptibly—by habit made to seem
More like appendages than gifts bestow'd.
But who, with common-sense and eye unclos'd—
With sensibility enough to keep
The heart alive—with warmth enough to give
An elasticity to half its strings;
But finds inscrib'd upon a tablet of
The memory, a reminiscence of
The year departed, deeply written there
In characters that stand in bold relief;
And more especially in these last days
When nature, seeming conscious that her time
Of dissolution is approaching, hastes
With all the rude impetuosity
Of the tumult'ous hurricane; to close
Her labors. Ev'ry spirit is arous'd
Both good and bad, each to its handy work,
Diffusing in the walks of social life
Their honey and their gall: each heart imbibes
That, which is most congenial to its own
Inherent qualities of character;
Of which a full developement is wrought
By the effective hand of circumstance.
A few more years of hurried scenery
Will tell the tale—the present drama close—
Decide the destiny of multitudes
And bring this generation to the point
Where time extending to its utmost bound,
Will tread the threshhold of eternity.

FRIENDSHIP, LOVE, AND TRUTH.

BY HANNAH KING.

Three stars are shining on me from the West,
Three gifts of God! the brightest and the best;
Three strong impulses that have turn'd me round,
Three beacons standing on th' eternal mound.
Three guardian angels, pointing out the way,
Three voices urging me to "Watch and Pray";
Three "silver trumpets"—God's own heralds sound,
Three "muster-rolls" that summon *all* around!
Three whispers, echo'd from the voice of God!
Three scourges ready, should I need the rod,
Three pearls dissolv'd in life's *oft bitter cup*,
Three *sweets* that urge me on to drink it up.
Three index-hands that point me to the *goal*,
Three magnets that attract and fix my soul!
Three paths that lead direct to *Zion's* hill!
Three *alchymists* that *gold* for me—distil.
Three messengers of peace that calm my fears,
And fondly urge me thro' this vale of tears.

LIST OF MONIES RECEIVED FROM THE 4TH TO THE 17TH OF APRIL, 1851.

	£	s.	d.		£	s.	d.
John Taylor	5	0	0	Brought forward	142	10	0
John Memmott	5	0	0	George Frazer	0	12	0
William Cook	62	0	0	George P. Waugh	5	0	0
Thomas Kirkwood	21	0	0	Richard Morris	9	0	0
William Soulsby	12	0	0	John Parkinson	1	15	0
John Godsall	27	10	0	George Kendall	5	0	0
W. C. Dunbar	10	0	0				
Carried forward	142	10	0		163	17	0

The eighth edition of the Hymn Book is quite out of print; the ninth is in press.

ERRATUM.—In a few copies of our last number, read October instead of September, in Notice to Perpetual Emigration Fund Treasurers.

ADDRESSES.—Jacob Gates, at Mr. J. Bradley's Abbey Street, Derby.
Joseph W. Young, at Mr. James', opposite the Red Lion Inn, Castleforegate, Shrewsbury.
Claudius V. Spencer, at Mr. Harris', Kitts Hill, Thorp's Hamlet, Norwich.
James Bell, at Mr. Wright's, Albion Place, Shelton, North Staffordshire.
Moses Clawson, 7, Spring Gardens, Spittlegate, Grantham.
J. W. Johnson, 20, St. Paul's Square, Preston.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10.—Vol. XIII. MAY 15, 1851. Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA, *March 26th*, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!"
De Im. J. C. I. 18.

(*Continued from our last.*)

The battalion gone, the host again moved on. The tents which had gathered on the hill summits, like white birds hesitating to venture on the long flight over the river, were struck one after another, and the dwellers in them, and their wagons and their cattle, hastened down to cross it at a ferry in the valley, which they made ply night and day. A little beyond the landing they formed their companies, and made their preparations for the last and longest stage of their journey. It was a more serious matter to cross the mountains then than now, that the thirst of our people for the gold of California has made the region between them and their desire such literally trodden ground.

Thanks to this wonderful movement. I may dismiss an effort to describe the incidents of emigrant life upon the Plains, presuming that you have been made more than familiar with them already, by the many repeated descriptions of which they have been the subject. The desert march, the ford, the quicksand, the Indian battle, the bison chase, the prairie fire,—the adventures of the Mormons comprised every variety of these varieties; but I could not hope to invest them with the interest of novelty. The character of their everyday life, its routine and conduct, alone offered any exclusive or marked peculiarity. Their romantic devotional observances, and their admirable concert of purpose and action, met the eye at once. After these, the stranger was most struck, perhaps, by the strict order of march, the unconfused closing up to meet attack, the skilful securing of the cattle upon the halt, the system with which the watches were set at night to guard them and the lines of *corral*—with other similar circumstances indicative of the maintenance of a high state of discipline. Every ten of their wagons was under the care of a captain. This captain of ten, as they termed him, obeyed a captain of fifty; who, in turn, obeyed his captain of a hundred, or directly a member of what they call the High Council of the Church. All these were responsible and determined men, approved of by the people for their courage, discretion, and experience. So well recognized were the results of this organization, that bands of hostile Indians have passed by comparative small parties of Mormons, to attack much larger, but less compact bodies of other emigrants.

The most striking feature, however, of the Mormon emigration was undoubtedly their formation of the Tabernacle Camps and temporary Stakes or Settlements, which renewed in the sleeping solitudes, everywhere along their road, the cheering signs of intelligent and hopeful life.

I will make this remark plainer by describing to you one of these camps, with

the daily routine of its inhabitants. I select at random, for my purpose, a large camp upon the delta between the Nebraska and Missouri, in the territory disputed between the Omaha and Otto and Missouria Indians. It remained pitched here for nearly two months, during which period I resided in it.

It was situated near the Petit Papillon, or Little Butterfly River, and upon some finely rounded hills that encircle a favorite cool spring. On each of these a square was marked out; and the wagons as they arrived took their positions along its four sides in double rows, so as to leave a roomy street or passage way between them. The tents were disposed also in rows, at intervals between the wagons. The cattle were folded in high-fenced yards outside. The quadrangle inside was left vacant for the sake of ventilation, and the streets covered in with leafy arbour work, and kept scrupulously clean, formed a shaded cloister walk. This was the place of exercise for slowly recovering invalids, the day-home of the infants, and the evening promenade of all.

From the first formation of the camp all its inhabitants were constantly and laboriously occupied. Many of them were highly educated mechanics, and seemed only to need a day's anticipated rest to engage them at the forge, loom, or turning lathe, upon some needed *chore* of work. A Mormon gunsmith is the inventor of the excellent repeating rifle, that loads by slides instead of cylinders; and one of the neatest finished fire-arms I have ever seen was of this kind, wrought from scraps of old iron, and inlaid with the silver of a couple of half-dollars, under a hot July sun, in a spot where the average height of the grass was above the workman's shoulders. I have seen a cobbler, after the halt of his party on the march, hunting along the river bank for a lapstone in the twilight, that he might finish a famous boot sole by the camp fire; and I have had a piece of cloth, the wool of which was sheared, and dyed, and spun, and woven, during a progress of over three hundred miles.

Their more interesting occupations, however, were those growing out of their peculiar circumstances and position. The chiefs were seldom without some curious affair on hand to settle with the restless Indians; while the immense labour and responsibility of the conduct of their unwieldy moving army, and the commissariat of its hundreds of famishing poor, also devolved upon them. They had good men they called Bishops, whose special office it was to look up the cases of extremest suffering; and their relief parties were out night and day to scour over every trail.

At this time, say two months before the final expulsion from Nauvoo, there were already, along three hundred miles of the road between that city and our Papillon camp, over two thousand emigrating wagons, besides a large number of nondescript turn-outs, the motley make-shifts of poverty: from the unsuitably heavy cart that lumbered on mysteriously, with its sick driver hidden under its counterpane cover, to the crazy two-wheeled trundle, such as our own poor employ for the conveyance of their slop barrels; this pulled along, it may be, by a little dry dugged heifer, and rigged up only to drag some such light weight as a baby, a sack of meal, or a pack of clothes and bedding.

Some of them were in distress from losses upon the way. A strong trait of the Mormons was their kindness to their brute dependents, and particularly to their beasts of draught. They gave them the holiday of the Sabbath whenever it came round: I believe they would have washed them with old wine, after the example of the emigrant Carthagenians, had they had any. Still in the slave-coast heats, under which the animals had to move, they sometimes foundered. Sometimes, too, they strayed off in the night, or were mired in morasses; or oftener were stolen by Indians, who found market covert for such plunder among the horse-thief whites of the frontier. But the great mass of these pilgrims of the desert was made up of poor folks, who had fled in destitution from Nauvoo, and been refused a resting place by the people of Iowa.

It is difficult fully to understand the state of helplessness in which some of these would arrive, after accomplishing a journey of such extent, under circumstances of so much privation and peril. The fact was, they seemed to believe that all their trouble would be at an end if they could only come up with their comrades at the Great Camps. For this they calculated their resources, among which their power of endurance was by much the largest and most reliable item, and they were not disappointed if they arrived with these utterly exhausted.

I remember a single instance of this at the Papillon camp.

It was that of a joyous-hearted clever fellow, whose songs and fiddle tunes were the life and delight of Nauvoo in its merry days. I forget his story, and how exactly it fell about, that after a Mormon's full peck of troubles, he started after us with his wife and little ones, from some 'lying down place' in Indian country, where he had contended with an attack of a serious malady. He was just convalescent, and the fatigue of marching on foot again with a child on his back, speedily brought on a relapse. But his anxiety to reach a place where he could expect to meet friends with shelter and food, was such that he only pressed on the harder. Probably for more than a week of the dog-star weather, he labored on under a high fever, walking every day till he was entirely exhausted. His limbs failed him then; but his courage holding out, he got into his covered cart, on top of its freight of baggage, and made them drive him on, while he lay down. They could hardly believe how ill he was, he talked on so cheerfully—"I'm nothing on earth ailing, but home sick: I'm cured the very minute I get to camp and see the brethren."

Not being able thus to watch his course, he lost his way and had to regain it through a wretched tract of Low Meadow Prairie, where there were no trees to break the noon, nor water but what was ague-sweet or brackish. By the time he got back to the trail of the High Prairie, he was, in his own phrase, 'pretty far gone!' Yet he was resolute in his purpose as ever, and to a party he fell in with, avowed his intention to be cured at the camp, and no where else! He even jested with them, comparing his jolting couch to a summer cot in a whitewashed cockloft. "But I'll make them take me down," he said, "and give me a dip in the river when I get there. All I care for is to see the brethren."

His determined bearing rallied the spirit of his travelling household, and they kept on their way till he was within a few hours' journey of the camp. He entered on his last day's journey with the energy of increased hope.

I remember that day well. For in the evening I mounted a tired horse to go a short errand, and in mere pity had to turn back before I had walked him a couple of hundred yards. Nothing seemed to draw life from the languid air but the clouds of gnats and stinging midges; and long after sundown it was so hot that the sheep lay on their stomachs panting, and the cattle strove to lap wind like hard fagged hunting dogs. In camp, I had spent the day in watching the invalids, and the rest hunting the shade under the wagon bodies, and veering about them like the shadows round the sundial. I know I thought myself wretched enough to be of their company.

Poor Merryman had all that heat to bear, with the mere pretence of an awning to screen out the sun from his close muslin cockloft.

He did not fail till somewhere hard upon noon. He then began to grow restless, to know accurately the distance travelled. He made them give him water, too, much more frequently; and when they stopped for this purpose, asked a number of obscure questions. A little after this he discovered himself that a film had come over his eyes. He confessed that this was discouraging; but said with stubborn resignation, that if denied to *see* the brethren, he still should *hear* the sound of their voices.

After this, which was when he was hardly three miles from our camp, he lay very quiet, as if husbanding his strength; but when he had made, as is thought, a full mile further, being interrogated by the woman that was driving, whether she should stop, he answered her, as she avers, "No, no! go on!"

The anecdote ends badly. They brought him in dead, I think about five o'clock of the afternoon. He had on his clean clothes, as he had dressed himself in the morning, looking forward to his arrival.

Beside the common duty of guiding and assisting these unfortunates, the companies in the van united in providing the highway for the entire body of emigrants. The Mormons have laid out for themselves a road through the Indian Territory, over four hundred leagues in length, with substantial, well-built bridges, fit for the passage of heavy artillery, over all the streams, except a few great rivers where they have established permanent ferries. The nearest unfinished bridging to the Papillon camp was that of the Corne à Cerf, o Elk Horn, a tributary of the Platte, distant may be a couple of hours' march. Here, in what seemed to be an incredibly short space of time, there rose the seven

great piers and abutments of a bridge, such as might challenge honors for the entire public-spirited population of Lower Virginia. The party detailed to the task worked in the broiling sun, in water beyond depth, and up to their necks, as if engaged in the perpetration of some pointed and delightful practical joke. The chief sport lay in floating along with the logs, cut from the overhanging timber up the stream, guiding them till they reached their destination, and then plunging them under water in the precise spot where they were to be secured. This the laughing engineers would execute with the agility of happy diving ducks.

Our nearest ferry was that over the Missouri. Nearly opposite the Pull Point, or Point aux Poules, a trading post of the American Fur Company, and village of the Pottawatamies, they had gained a favourable crossing, by making a deep cut for the road through the steep right bank. And here, without intermission, their flat-bottomed scows plied, crowded with the wagons, and cows, and sheep, and children, and furniture of the emigrants, who, in waiting their turn, made the woods around smoke with their crowding camp fires. But no such good fortune as a gratuitous passage awaited the heavy cattle, of whom, with the others, no less than 30,000 were at this time on their way westward: these were made to earn it by swimming.

A heavy freshet had at this time swollen the river to a width, as I should judge, of something like a mile and a half, and dashed past, its fierce current rushing, gurgling, and eddying, as if thrown from a mill race, or *scriptural* fountain of the deep. Its aspect did not invite the oxen to their duty, and the labour was to force them to it. They were gathered in little troops upon the shore, and driven forward till they lost their footing. As they turned their heads to return, they encountered the combined opposition of a clamorous crowd of bystanders, vieing with each other in the pungent administration of inhospitable affront. Then rose their hub-bub: their geeing, and wooing, and hawing; their yelling, and yelping, and screaming; their hooting, and hissing, and pelting. The rearmost steers would hesitate to brave such a rebuff; halting, they would impede the return of the outermost; they all would waver: wavering for a moment, the current would sweep them together downward. At this juncture a fearless youngster, climbing upon some brave bull in the front rank, would urge him boldly forth into the stream; the rest then surely followed: a few moments saw them struggling in mid current; a few more, and they were safely landed on the opposite shore. The driver's was the sought-after post of honor here; and sometimes, when repeated failures have urged them to emulation, I have seen the youths, in stepping from back to back of the struggling monsters, or swimming in among their battling hoofs, display feats of address and hardihood, that would have made Franconi's or the Madrid bull-ring vibrate with bravos of applause. But in the hours after hours that I have watched this sport at the ferry side, I never heard an oath or the language of quarrel, or knew it provoke the least sign of ill feeling.

After the sorrowful word was given out to halt, and make preparation for winter, a chief labor became the making of hay; and with every day-dawn brigades of mowers would take up the march *to their* positions in chosen meadows—a prettier sight than a charge of cavalry—as they laid their swarths, whole companies of scythes abreast. Before this time the manliest as well as the most general daily labor, was the herding of the cattle; the only wealth of the Mormons, and more and more cherished by them with the increasing pastoral character of their lives. A camp could not be pitched in any spot without soon exhausting the freshness of the pasture around it, and it became an ever recurring task to guide the cattle, in unbroken droves, to the nearest place where it was still fresh and fattening. Sometimes it was necessary to go farther, to distant ranges which were known as feeding grounds of the Buffalo. About these there were sure to prowl parties of thievish Indians; and each drove therefore had its escort of mounted men and boys, who learned self-reliance and heroism while on night-guard alone, among the silent hills. But generally the cattle were driven from the camp at the dawn of the morning, and brought back, thousands together, in the evening, to be picketed in the great corral or enclosure, where beeves, bulls, cows and oxen, with the horses, mules, hogs, calves, sheep and human beings, could all look together upon the red watch-fires, with the feeling of security when aroused by

the Indian stampede, or the howlings of the prairie wolves at moonrise.

When they set about building their winter houses, too, the Mormons went into quite considerable timbering operations, and performed desperate feats of carpentry. They did not come ornamental gentlemen or raw apprentices, to extemporise new versions of Robinson Crusoe. It was a comfort to notice the readiness with which they turned their hands to woodcraft; some of them, though I believe these had generally been bred carpenters, wheelwrights, or more particularly boat builders, quite out-doing the most notable *voyageurs* in the use of the axe. One of these would fell a tree, strip off its bark, cut and split up the trunk in piles of plank, scantling, or shingles; make posts, and pins, and pales—everything wanted almost of the branches; and treat his toil, from first to last, with more sportive flourish than a school-boy whittiling his shingle.

Inside the camp the chief labours were assigned to the women. From the moment, when after the halt, the lines had been laid, the spring-wells dug out, and the ovens and fire-places built, though the men still assumed to set the guards and enforce the regulations of police, the empire of the tented town was with the better sex. They were the chief comforters of the severest sufferers, the kind nurses who gave them in their sickness, those dear attentions, with which pauperism is hardly poor, and which the greatest wealth often fails to buy. And they were a nation of wonderful managers. They could hardly be called housewives in etymological strictness, but it was plain they had once been such, and most distinguished ones. Their art availed them in their changed affairs. With almost their entire culinary material limited to the milk of their cows, some store of meal or flour and a very few condiments, they brought their thousand and one receipts into play with a success that outdid for their families the miracle of the Hebrew widow's cruise. They learned to make butter on a march by the dashing of the wagon, and so nicely to caculate the working of barm in the jolting heats, that as soon after the halt as an oven could be dug in the hill side and heated, their well-kneaded loaf was ready for baking, and produced good leavened bread for supper. I have no doubt the appetizing zest, their humble lore succeeded in imparting to diet which was both simple and meagre, availed materially for the health as well as the comfort of the people.

But the first duty of the Mormon women was, through all change of place and fortune, to keep alive the altar fire of home. Whatever their manifold labours for the day, it was their effort to complete them against the sacred hour of evening fall. For by that time all the out-workers, scouts, ferrymen or bridgemen, road-makers, herdsmen, or hay-makers, had finished their tasks and come into their rest. And before the last smoke of the supper-fire curled up, reddenning in the glow of sunset, a hundred chimes of cattle bells announced their looked-for approach accross the open hills; and the women went out to meet them at the camp gates, and with their children in their laps sat by them at the cherished family meal, and talked over the events of the well spent day.

But every day closed as every day began, with an invocation of the Divine favour; without which, indeed, no Mormon seemed to dare to lay him down to rest. With the first shining of the stars, laughter and loud talking hushed, the neighbor went his way, you heard the last hymn sung, and then the thousand-voiced murmur of prayer was heard, like babbling water falling down the hills.

There was no austerity, however, about the religion of Mormonism. Their fasting and penance, it is no jest to say, was altogether involuntary. They made no merit of that. They kept the Sabbath with considerable strictness: they were too close copyists of the wanderers of Israel in other respects not to have learned like them the value of this most admirable of the Egypto-Mosaic institutions. But the rest of the week, their religion was independent of ritual observance. They had the sort of strong-stomached faith that is still found embalmed in sheltered spots of Catholic Italy and Spain, with the spirit of the believing or dark ages. It was altogether too strongly felt to be dependent on intellectual ingenuity or careful caution of the ridiculous. It mixed itself up fearlessly with the common transactions of their every-day life, and only to give them liveliness and color.

If any passages of life bear better than others a double interpretation, they are the adventures of travel and of the field. What old persons call discomforts and

discouraging mishaps, are the very elements to the young and sanguine of what they are willing to term "fun." The Mormons took the young and hopeful side. They could make sport and frolic of their trials, and often turn right sharp suffering into right round laughter against themselves I certainly heard more jests and "Joe Millers" while in this Papillon camp than I am likely to hear in all the remainder of my days.

This, too, was at a time of serious affliction. Beside the ordinary suffering from insufficient food and shelter, distressing and mortal sickness, exacerbated, if not originated, by these causes, was generally prevalent.

In the camp nearest us on the West, which was that of the bridging party near the Corne, the number of its inhabitants being small enough to invite computation, I found, as early as the 31st of July, that 37 per cent. of its inhabitants were down with the fever, and a sort of strange scorbutic disease, frequently fatal, which they named the Black Canker. The camps to the East of us, which were all on the eastern side of the Missouri, were yet worse fated.

(*To be continued.*)

DIALOGUE ON BAPTISM.

BY ELDER G. F. A. SPILLER.

Rev. ——: I have heard that you have left the church, and have become a follower of Joseph Smith. I have called to know what reasons had you for so doing; the ladies have taken so much trouble about you to get you work, in hopes that you would appreciate their kindness, but you have treated their kindness with contempt by leaving our most holy faith.

Sister ——: Sir, you wrong me. I highly appreciate the kindness of the ladies, and also your kindness, sir; but when I listened to the voice of a true servant of God, heard the gospel in its fulness preached, I could not help yielding obedience to the mandates of heaven; although I felt the sacrifice would be great; yet, sir, to gain a place among heaven's sons and daughters is worth "a noble sacrifice—an arduous toil—a persevering aim." And what would be my advantage if I had gained the whole world and lost my own soul! but since I have obeyed the gospel, I can testify by the Holy Spirit, that I have received by the laying on of the elders' hands, that it is the work of God. If you have any thing further to say, our elder here will converse with you.

Rev. ——: Me converse with the partizan of an imposter. I cannot waste time in so doing; but I must tell you, that in denying your baptism you have trampled your Saviour under your feet. You were baptized when an infant, and therefore did not need baptism again; but I hope you will soon see your perilous situation, and return to the fold of Christ.

Elder ——: To be consistent, sir, you should have proved that she has been deluded; you have made the assertion that her infant baptism was sufficient, *but* I am able to prove that infant baptism is not a principle of the Gospel, but a perversion of the Gospel: and why do you baptize infants?

Rev. ——: "That our Lord Jesus Christ would vouchsafe to receive them, *to release them of their sins*, to sanctify them with the Holy Ghost, to give them the kingdom of heaven."

Elder ——: I should like to know what sins infants have to be released of. Christ says, "of such (infants) is the kingdom of heaven." (Matt. xix. 14.) And as for the original sin, Paul says, "for as in Adam all die; even so in Christ shall all be made alive." (1 Cor. xv. 22.) Then as far as the transgression of Adam went, so far went the redemption by Jesus Christ; for Paul in writing to the Romans says, chap. v. verse 18, "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." When Jesus was approaching the banks of Jordan, John said, "Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.) Thus you perceive that infants are without sin, and do not need baptism.

Rev. ——: But stay awhile, when Jesus sent out his Apostles to preach the Gospel, it was to every creature in all the

world; and accordingly we find them baptizing the jailer and all his house; Cornelius and all his house; Lydia and her household; the household of Stephanus; Crispus and his house; and Peter, when finishing his sermon says, "The promise is unto you, and to your children." Thus, we have much proof in favour of infant baptism.

Elder ——: Sir, allow me to instruct you upon these passages of scripture with regard to the Apostles' commission. They were to go "into all the world, and preach the gospel; he that believeth and is baptized shall be saved." (Mark xvi. 15, 16.) They were first to teach all nations, (Mat. xxviii. 19), and when they belived their preaching, they were to baptize them. In accordance with this commission we find Peter on the day of Penticost preaching to the people; three thousand believe; Peter calls on them "to repent and be baptized in the name of Jesus Christ, for the remission of sins, and then they should receive the gift of the Holy Ghost." We find they were first taught they had to repent, then be baptized for the remission of sins; infants could not comply with these requests, but the same Gospel was for them when they were capable of doing so. The jailer we find was rejoicing and "believing in God with all his house."; (Acts xvi. 34); but as infants cannot believe, it is not they that rejoice at being admitted into the kingdom of God; consequently they were not infants that were baptized. Paul and Silas were comforted by brethren, (not infants), at the house of Lydia. Cornelius "feared God with all his house." (Acts x. 2.) From this we can understand that they were not mere babes, but those who were in some measure grown up, and capable of believing; for the "Holy Ghost fell on all that heard the word," and they "spake with tongues, and magnified God." Here we find that they feared God, believed the Gospel, and magnified God, which is a clear proof that infants were not of the number; the same with the household of Stephanus, they "addicted themselves to the ministry of the Saints," (1 Cor. xvi. 15), which infants are incapable of doing. Crispus and all his house, with the Corinthians believed previous to their baptism. (Acts xviii. 8.) Therefore none of these passages will favour infant sprinkling in the least, but are incontestible evidence in favor of adult baptism; and to put the matter at rest, Philip baptized both men and women, after they believed his preaching, and he demanded of the eunuch an explicit confession of his belief in Jesus Christ; the eunuch answers, "I believe that Jesus Christ is the Son of God," (Acts chap. 8.) and then Philip baptized him. Thus you perceive that instead of these passages proving infant sprinkling to be of God, they prove it to be of man, and therefore ought to be rejected as a delusive doctrine, and you have also changed the form; the Gospel plan is immersion, and the Apostles taught the same.

Rev. ——: Not always: for instance, Peter said to Cornelius and those present, "can any man forbid water," nothing is said of going to the water, but 'who can forbid the water being brought, that they might be baptized.' This, in my view, signifies that they were sprinkled.

Elder ——: This passage of Scripture, that you have taken to substantiate your doctrine of sprinkling, proves nothing for you. Christ "went up straightway out of the water," the eunuch in company with Philip went down "into the water and came up out of the water." But allowing your theory to be true; then there were two modes of baptism, viz.: immersion and sprinkling. Now if this be true, and it lay at the option of the candidate, how much more convenient it would have been for the jailor to have been baptized in his own house, than going out at a late hour of the night! and the eunuch needed not to have gone into the water, but could have been baptized in his chariot. This doctrine puts me in mind of the convenient doctrine taught by the Methodist Episcopal Church in America, "they will baptize either by sprinkling, pouring, or immersion," as the candidate thinks proper; such a doctrine belongs not to the Gospel; there is but "one faith, one baptism;" and if you will, sir, closely investigate the doctrine of baptism with an unprejudiced mind, you will find that there is but one mode of baptism, and the delusive and soul-destroying doctrine of infant sprinkling will present itself as an abominable doctrine in the sight of God. Christ says, "except a man be born of water"—in sprinkling there is not the least representation of a birth; but when an individual is immersed, he comes forth from the element of water into the element of air; and it can be said in all propriety that he is "born of water." Paul, in

writing to the Romans, chap. vi. verse 4, and to the Colossians, chap. ii. verse 12, informs them that they were buried with him (Jesus) in baptism. There is no ambiguity about this passage; if some one was to come and say that Mr. A. B. was buried, we should understand that he was below the earth; but if they were to say that they only sprinkled a handful of earth on his coffin, we should understand that he was not buried but merely a little earth dropped on his coffin; and so we can understand Paul that the Romans and Colossians were immersed or buried in water. And is not this a beautiful emblem of the death, burial, and resurrection of Jesus Christ; we go into the water with our old man (sins), are buried with Christ into death, and come forth to walk in the newness of life, having our sins remitted by the blood of Jesus Christ through our obedience to his commandments. This does away with the idea of sprinkling. John, Jesus, and his disciples chose places where there was much water. And with regard to the expression "can any man forbid water?" it is clearly understood, by bearing in mind that the gospel was not preached to the Gentiles previous to this; but when Peter saw that they had received the Holy Ghost, and were accepted of God, he could not deny them the privileges of the Gospel; and seeing no impediment, he gave vent to his capacious soul by this expression, "can any man forbid water?" meaning, that as God had "also to the Gentiles granted repentance unto life," could any person forbid the prerogative of baptism to the Gentiles. And on one occasion "Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, lo we turn to the Gentiles," as a matter of course the same gospel was to be preached, viz: Faith, Repentance, Baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. The scriptures, you perceive, give not the most distant idea of infant sprinkling. Curcellæus has informed us that infant baptism in the first two centuries after Christ was utterly unknown, but begun in the third century, and was popular in the fourth century. Justin Martyr, who wrote about forty years after the supposed death of John, says, that "whoever are persuaded and believe that what we teach and say is true, and undertake to live accordingly * * * are led by us to a place where there is water; and after the manner of the new birth whereby we also were new born, and they are new born. For they are bathed in the water in the name of the Father, and Son, and Holy Ghost." (Apol. chap. i. 61.) All the standard lexicons of the Greek language interpret baptism to mean immersion. Dr. Carson says, "every language must have a word for dipping, pouring, and sprinkling, which can never be confounded; and the word baptize definitely expresses immersion in Greek, as our word dip does in English." The most approved versions of the Bible have translated baptize to mean immersion, and the best authenticated history fully proves that immersion was the practice of the earliest churches; so you perceive, sir, that we have an overwhelming flood of collateral and incontestible evidence in support of adult baptism by immersion, and nothing in favour of infant sprinkling.

Rev. ——: Well, I have listened with attention to what you have said, and I must own that you have much evidence on your side. I cannot stay any longer, but I may call again to see you; I will reflect on what you have said.

Elder ——: What I have spoken is the Gospel of Jesus Christ, and Paul says, Gal. chap. i. verse 8, if man or angel preach any other gospel "let him be accursed;" and those who obey not the gospel will "be punished with everlasting destruction from the presence of the Lord." 2nd Thess. chapter i. verse 9, Heaven and earth may pass away, but the words of Christ will not pass away. "He that believeth and is baptized will be saved;" as you have not been baptized (for I consider sprinkling not baptism), I call upon you, by authority from heaven, to repent and be baptized for the remission of sins, even if you are as good as Cornelius, and receive the Holy Ghost in the Lord's appointed way, viz: by the laying on of the Elders' hands, that God has given authority to, and then you shall know that the Church of Jesus Christ of Latter-day Saints is the work of God, and that its officers are legally sent of God, else how can they preach except they be sent. Rom. chap. x. verse 15. I hope that the evidence which has been brought forward has convinced you, that instead of our sister "trampling her Saviour un-

der her feet," she has shown her love to him by keeping his commandment. And I know, sir, that though she may lose the favours of her former friends, yet she will gain eternal life, by pursuing the path she has begun. Remember the rich man, who said to his soul "take thine ease, eat, drink, and be merry;" but that same night his soul was required of him: and keep in mind, that "except a man is born of water and of the Spirit he cannot enter into the kingdom of God."

The Latter-day Saints' Millennial Star.

MAY 15, 1851.

TO THE PRESIDING ELDERS AND GENERAL BOOK AGENTS OF THE CONFERENCES OF THE CHURCH IN THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, TOGETHER WITH THOSE OF THE ISLE OF MAN AND CHANNEL ISLANDS.

Dear Brethren and fellow Servants,—

YOUR attention is particularly requested to the subject of this article, viz; the financial condition of your Conferences, as connected with that of this office. It is a fact worthy of mutual gratitude and congratulation before God, that the circulation of the printed word, in most of the Conferences, has been vastly increased during the last two quarters beyond that of any previous period since the organization of the church. In this we greatly rejoice, and pray that the same noble and Godly spirit of enterprise may increase and abound, until every Conference and Branch shall be aroused and stimulated to worthily emulate the examples of such as have gone forward in this glorious undertaking. Experience is daily proving to us, to the Saints, and to the world, that wherein His people seek to spread abroad the knowledge of the Glorious Gospel to their fellow creatures, in love, humility, and with much prayer, the Lord owns their humble efforts, and crowns them with success, often to an unexpected extent. As an instance, a single person has received not less than ten shillings, in voluntary donations, from persons, not members of the Church, to aid in purchasing tracts for circulation, in one week, while engaged in her errands of distribution to the houses in her portion of the town. The time that has already elapsed since the more general organization of Tract Societies, and Book Clubs among the churches, has begun to tell with surprising effect generally, where these means have been adopted, by the greatly increased additions of members to the church, causing a spirit of enquiry after truth, both in the church and out of it, among whom we have observed editors and publishers, and in several instances, where the work had acquired a state of apathy and languor, it has been, by these means, aroused to a state of life, energy, and vigor; in fact, wherever the plans for circulating the books and tracts have been adopted, they have furnished the most demonstrable evidence of their great practical utility, and universal adaptation to the wants of all people, upon the subjects of revealed religion; and it is earnestly hoped, that those Conferences and Branches which have not made that degree of advancement in the knowledge of God, and acquisition to their numbers, which appears desirable to them in order to keep pace with their sister churches, may be induced to find a remedy through these means, now so generally employed.

Your special attention is requested to the fact, that the amount of debts due for Books, *Stars*, &c., by the several Conferences, and others, for the quarter ending March 15, and published in No. 7, for April 1, of the present year, is nearly double

the amount published in No. 1, due for the previous quarter; and the accumulation of the debt during the last quarter, over the amount accumulated the previous quarter is considerably more than doubled; this, we conceive, augurs much in favour of the growing increase of our Redeemer's Kingdom in the future, as well as indicates mightily and truly its present progress, for it must enlarge, and as it enlarges, our plans and arrangements must enlarge commensurably with it, until its triumph. The greatly increased demand for books during the last quarter has quite exhausted the eighth edition of our Hymn Book. The Book of Mormon, and Doctrine and Covenants are also nearly out of print. As an index to our views of enlargement, we will state that, in 1847, an edition of four thousand Hymn Books was considered ample for the promised demand. In 1849 the eighth edition of ten thousand was published, and the ninth edition, now in press, consists of twenty-five thousand, which will soon be ready for sale. In view, then, of our enlarged plans for publishing the various works of the Church, and the greatly enlarged amounts due from the Conferences, it becomes our duty to call upon you at this time to co-operate with us more effectually, by causing all funds arising from the sale of any and all the publications of the Church which may be in your hands, to be remitted to us with the least proper delay. We cannot balance our sheets with the Printer or Binder by making the *friendly* entry that did the *Quaker*, when he lost his account book, viz.: "*let brotherly love continue.*" Nothing less than the Pounds, Shillings and Pence will answer their purpose; and nothing less than the same, can answer ours; nor can anything short of a prompt and faithful attention to the business transactions of the Church, enable us to carry on the work of God which is entrusted to us, either in the Office, or in the Conferences; and if any man is not faithful over the unrighteous mammon, how shall he be found worthy to be entrusted with the true riches!

Since the autumn of 1846, it has been the established usage of the Conferences to appoint such only as their agents, whom, in their vote of appointment, they became responsible for in Pounds, Shillings, and Pence, in case of defalcation. If this has been lost sight of by any of the conferences, let them not fail to take such action at their next quarterly meeting, and report the same to this office. It will be seen then, that no general agent is directly responsible to this office, for his management in the duties of his agency, but to the Conference which he serves; and the Conference alone is reponsible to this office, for the payment of all debts contracted by their agent for them. It is the duty of the presiding elders, to render themselves fully acquainted with the state of their agent's accounts, and to know verily, as often as once per quarter, that the amount of debts due from the sub-agents, together with the books, tracts, *Stars*, &c., in their hands, shall be fully equal to the amount of debt due this office; and as the branch agents are instructed not to sell the works of the church on credit to individuals, but for cash only; if these instructions are faithfully and unitedly carried out, it will not be inconvenient to balance your accounts quarterly.

Brethren, let no false modesty deter you from a prompt and faithful performance of this duty; it is not enough that you issue your instructions to that effect merely, but it is required of you to see that such instructions are executed. If your agents are upright and faithful in their duties, it will afford them special pleasure to submit their conduct and accounts, for your supervision and wholesome counsel; and should there be any reluctance manifest on their part, to presenting the subject fairly and faithfully to the light—that alone is sufficient reason, for the vigilance and promptitude, herein urged, on your part.

All agents, whose accounts with us amount to £5 per quarter, should make their remittances monthly, and those whose amounts are less, should remit at the middle and

close of each quarter, taking care to make their last remittance in time that it may be placed to their credit before the list of debts is published for that quarter.

The vast amount of good which it is in the power of the Book and *Star* agents to accomplish, is a consideration which should lead to the selection of enterprising and just men—men of FAITH, who study the extension, increase, and upbuilding of the Kingdom of God—men who seek first the Kingdom of God and His righteousness, and who will not sacrifice its interests for personal convenience or profit, whether his own or any one's else, however near, dear, or confidential they may be; as, for instance, neighbour Self knowing there is Church money in the agent's hands, wishes to get the loan of a small amount for a few days, to accomplish an important object. The agent feeling very desirous to oblige, and withal being well acquainted with brother Self, and having great confidence in him, obliges him with the use of a few pounds, fully believing that when it is wanted he will be quite prepared to pay; soon unexpected misfortune cuts off the hope of his gain from some quarter, and he us unable to restore the money to the good brother Agent. Agent kindly conceals brother Self's misfortune, until he is required to produce a balance sheet of his accounts, when lo, and behold, the amount stands to the debit of the Agent's account—cash lent to Self. The agent now unable to make full payment, or if able, perhaps unwilling, to pay what brother Self would have restored, if he had not been unfortunate, is found defaulter, while both he and brother Self have lost the confidence of the Saints, jeopardized their standing in the Church of God, and the conference must now meet the demand.

Now we specially request, that when sufficient funds are in hands to admit of any appropriation whatever, that the same be appropriated to the benefit of their real owner—the Church, by forwarding the same to the address of the *Star* office. The Church has not yet become sufficiently wealthy to open loan, or exchange offices, in various parts of the kingdom, and desires earnestly to avoid the necessity of borrowing, which it is thought may be effected, provided the agents pass over their quick turned pennys to her constant aid. It must be apparent to every considerate person, that with so rapidly an increasing amount of stock outstanding in the Conferences, that unless there is also as rapidly increasing attention paid to making quick returns, our ability to extend the publishing department, must be very much impaired; and also that our inability will be increased according to the number of such as do not remit for eight or ten months at a time, and such, as without increasing their orders for publications, suffer their debts to increase quarter after quarter, which instances we are pleased to state are *few*, but we earnestly hope they may soon be *less*.

It is not wisdom for the presiding elders to encumber themselves with the duties of a general agency, as it will limit the extent of their more valuable labours, in the Church; and in devising ways and means for the spread of both the printed and preached word in places where the Gospel is not yet known; beside, if you should make a few pence on a parcel of books, although it might not be enough to pay you for your trouble, its tendency is to close up the benevolent feelings of the people towards you—lead them to forget that you are sent to preach the Gospel without purse or scrip, by inflating them with an idea that you are making a living from the sale of books.

It is better that other men be appointed agents, and treasurers of the Perpetual Emigration Fund; and that you, in the spirit of your callings, preside and teach officers and members their duties in all things, both temporal and spiritual. It is the duty of the various treasurers of the Perpetual Emigration Fund to remit *the full amount donated at the close of each quarter;* and the Presiding Elders will see to it that not one farthing donated to that fund is appropriated to any other object. Should any misappropriations of the Perpetual Emigration Fund occur, the person thus offending, un-

less he shall repent and speedily restore every farthing, will be displaced, and one who has feelings of compassion for the poor, and who will handle their funds with clean hands will take his office.

In conclusion, you are requested to examine an article upon these subjects contained in *Star*, No. 19, of last volume, which together with this, will enable you to understand clearly our views, as to the best method of co-operating with us in the business affairs of your conferences with this office; and we shall be enabled, by your attention thereto, not only to issue the new-revised and enlarged edition of the Hymn Book, but also a new edition of the Book of Mormon, and Doctrine and Covenants, by the opening of next emigration season.

May the spirit of the Living God enable you to go out and in before His people in meekness, purity, and faithfulness, that you may minister unto them successfully eternal life, and have great joy in your labours.

F. D. RICHARDS.

NOTICE TO PRESIDENTS OF CONFERENCES AND THEIR SECRETARIES.—The Presidents and Secretaries of all the conferences in Great Britain, Ireland, Isle of Man, and the Channel Islands, are hereby requested to hand in the half-yearly reports for their respective conferences by the 10th day of June next. The report should be made up to the 1st day of June. The items we require are the number of branches, high priests, seventies, elders, priests, teachers, deacons; excommunicated, dead, emigrated, baptized, present number of members, (and in all cases let the number of members include the number of officers and scattered members, or those not attached to any branch,) and the names of the President and Secretary. We hope the Presidents will see that the reports are furnished in due time, that is, by the 10th day of June, as we do not wish to be kept waiting for them as heretofore.

WE have recently been favoured by the safe arrival of the 20th, 22nd, and 23rd Nos. of the DESERET NEWS, the first and only paper published in the Territory of Utah, or Provisional State of Deseret. They were just four months performing the journey of eight thousand miles, in the most unpropitious season of the year, leaving the Great Salt Lake Valley in midwinter. Dropping in upon us most unexpectedly, they met with a doubly welcome reception. By the three pages of advertisements which each contained, of every kind of business, from the large and extensive assortment of merchandize of several different firms, through all the various trades necessary for the building up of towns, even to the call for volunteers to open new settlements in unsettled vallies; we are most fully assured that their movements are mightily onward and upward, not forgetting the operations of the University in establishing schools, &c., for educational purposes. On the 20th of December, President George A. Smith with his camp, were at Peteetneet, in Utah county, about 65 miles on their way to Little Salt Lake Valley, to found a colony there. President P. P. Pratt had given notice of his intention to leave the Valley for a few years on a foreign mission, and called upon all holding demands against him to present them at once, while he freely forgave all who were owing him. The columns of the "NEWS" were quite filled with foreign and local news of the most interesting and profitable kinds. Although it began as do all things of a heavenly nature, on the mustard seed principle, it already promises an enlargement of its sheet upon receipt of the new press, type, and fixtures which were then ordered from the States. We wish the editor every success in the enterprise, and take the present opportunity to request—Will the DESERET NEWS please exchange with the MILLENNIAL STAR?

In Elder Kelsey's article, contained in the last number of the *Star*, the meeting place in one portion of the town was not given; we here insert it, viz.:—Chelsea, Beulah Chapel, Pond Place.

A WORD OF WISDOM.

A WORD OF WISDOM for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion, to be sent greeting: not by commandment or constraint, but by Revelation and the Word of Wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days; given for a principle with a promise, adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints:—

1. Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this Word of Wisdom by Revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine, of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

2. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I the Lord have ordained for the use of man with thanksgiving. Nevertheless they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.

3. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

We recommend a thorough perusal of the foregoing Word of Wisdom, to the Twelve, High Priests, Seventies, Elders, Bishops, Priests, Teachers, Deacons, Brethren and Sisters, of the Church of Jesus Christ of Latter Day Saints; and that the officers of the Church generally, present the subject before the Church, as they have the opportunity, either separately or collectively; and confer together upon the principles contained in the above, and decide whether they are sent forth in the wisdom of heaven, or in the folly of man; and if in wisdom, that each one, so deciding, manifest their faith by their works, and prove to others that their faith is a saving faith.

Why is it not wisdom to make a common practice of drinking tea, coffee, or hot drinks of any kind? Physicians, Philosophers, Elders in Israel, will you please to answer?—*Ed. of Deseret News.*

LETTER FROM ELDER JAMES W. CUMMINGS.

St. Louis, Missouri, U. S. A., March 29th, 1851.

Dear brother F. D. Richards,—I embrace the present opportunity of writing to you, and I will endeavour to give in few words a history of our voyage to this place. I should have written ere this, but circumstances and the press of business would not admit of my doing so.

I have no other apology to offer for not writing sooner, and I believe the above will be sufficient, for you are well aware of the labor and anxiety attending the presidency of 470 people in crossing the sea. No one can realize the responsibility until he has tried it—but to the history.

We weighed anchor in the river opposite Liverpool on the 8th of January, about eleven o'clock, a.m., the wind was fair, and we were soon under way; we ran at the rate of seven miles an hour till about eleven o'clock at night, when we struck a schooner, broke our jib-boom and main and fore yards. The captain, the next day, put into Cardigan bay, North Wales, to repair; the ship, however, was ready in a few days for sea again, but the wind changed the day we put into port, to an unfavorable quarter, and remained there for three weeks. Therefore we considered our accident a blessing to us, for we were comfortable in port while hundreds were being knocked about, many vessels wrecked, and hundreds of human beings consigned to a watery grave. While many were experiencing the awful horrors of shipwreck, we had great cause to thank our Heavenly Father that we were safe and comfortable, and every Saint on board the *Ellen* felt that the invisible hand of God was over them for good, and they did not forget to thank him for the same.

The captain however became rather impatient, and although the wind continued unfavorable, on the 23rd we again weighed anchor and put to sea, but the wind blew a strong gale from the direction we wanted to sail, so we made but little progress for several days; however on the 1st of Feb. the wind changed in our favor, and we soon lost sight of the Irish coast, and from that time we had pleasant weather, and for the most part fair winds, and on the night of the 14th of March we anchored in the river off New Orleans, making the passage from Cardigan bay, (which is 12 hours sail from Liverpool,) in seven weeks. —We did not encounter a storm on the passage, and after we left the channel it was more like a pleasure trip than a sea voyage, so far as weather was concerned.

We had ten deaths on the voyage, two adults, namely, James Wright, of Skellow, and the wife of brother Wm. Allen, from the Birmingham conference, and the remainder were children. Brother Wright and sister Allen died of fever; four of the children died of measles; three of consumption; one of inflammation of the chest. I do not at this time recollect the names of any except the daughter of S. J. and Abigail Lees, of Sheffield, and the child of brother Wm. Allen. The measles broke out among us the day we left the dock, and nearly every child on board had them, besides several adults; I should judge there were more than seventy cases. Many of the children were afflicted with another disease in the tropical clime, that I named the tropical cough, it was similar to the hooping cough, but not exactly like it, many of the small children suffered much from it.

Immediately after leaving port we divided the company into twelve divisions, or wards, allotting ten berths to each division, and appointed a president over each, then those twelve companies we divided into two, and appointed a president for each six, so that in the steerage there were twelve companies, with a president to each, and two to preside over the whole: the second cabin we organised in like manner. We found the above organization to be of great utility in preserving peace, good order, and the health and comfort of the Saints while on board of the vessel, and we would recommend the same or a similar organisation to all companies of Saints that may hereafter cross the sea. We also organised the priesthood, and appointed presidents over them, to see that each attended to his duties. My two counsellers and myself often met with them in council, we could there learn the condition of every Saint on board, if any were sick, or in want, or in transgression, we were made acquainted with it, and immediately adopted measures to relieve the wants of the needy, and to pre-

vent iniquity from creeping into our midst. We had men appointed to visit every family twice a day, and to administer to the sick; and but few days passed but what myself, in connexion with brother Dunn or Moss, visited each family. I would say here that brothers Dunn and Moss acted in concert with me in all things, and we were united in all our counsellings. They did not spare labour nor pains to make the Saints comfortable and happy so far as it lay in their power.

At New Orleans we chartered the steamer Alex. Scott, to take the company to St. Louis, we paid 10s. 5d. per head for adults, all our luggage included, children half price. We left New Orleans on the morning of the 19th of March, and landed in St. Louis on the 26th. We had a good passage up the river, and I would recommend the Alex. Scott as a good, commodious, and safe boat, commanded by a good captain of the name of Swan. I am persuaded there is no better nor safer boat on the river. There were two deaths coming up the river, both children. On the voyage we had ten deaths, one birth, and six marriages, and one birth coming up the river. Everything in this country is working together for the building up of the kingdom of God. I have had an interview with Dr. Bernhisel, he requested me to give his kind love to elder Richards, and say to him that "Mormonism" is at par in this country.

He has received some very liberal donations for the Library for the Valley, from the literary and scientific institutions, and from editors and publishers of books and papers in the States. I can plainly see that the tide of public feeling is fast changing in our favor, there are calls on every hand for preaching. The emigration to the Valley this season will be pretty extensive.

Elder Gibson and company arrived here to-day, generally in good health and spirits. I must now close praying for your prosperity, and for the prosperity of Zion's cause in England, and in all the world.

From your brother in the covenant of peace.

J. W. Cummings.

Discovery of Ancient Greek Manuscripts.—A Constantinople letter, of the 13th ultimo, in the *Risorgimento* of Turin, states, that public attention has been greatly excited there, by the discovery of an immense treasure of Greek manuscripts, of the highest antiquity, found by a learned Greek, of the name of Simonides, in a cave situated at the foot of mount Athos. According to this account, the importance of this discovery is incalculable, since it brings to light a vast quantity of celebrated works quoted by various ancient writers, and hitherto deemed entirely lost. They furnish, as may be imagined, an extensive list of proper names, calculated to throw great light upon many obscure periods of history. Among these precious volumes, which are composed of very thin membranes (the nature of which is not stated), filled with microscopic characters, some are calculated to give a complete interpretation of hieroglyphic writing; the fortunate discoverer having already successfully applied them to the interpretation of the inscriptions engraved on the obelisk of the hippodrome at Constantinople.—*Public Prints.*

PURE RELIGION.

Hail! lovely "Pure Religion,"
Fair Child of Heaven, immortal boon to Earth,
Choice gift of gracious Providence! Thy law's
The law of meekness: 't is the law of God!—
It speaks with universal eloquence
To Hindoo, Christian, Infidel, or Saint.
And the world's clashing cannot still its tones,
So fraught with kindly and considerate grace.
They penetrate the deep recesses of
The heart, and move the iron-bound inner man.
Let the still small voice of "Pure Religion"
Pierce the savage breast all ruffled to its
Wildest mood;—the storm of passion's hushed,—the
Rude spirit bows in low humility

To the magic charm of Godlike meekness.
Go tell the lordly rulers of the earth,—
The long-faced saint, and college-bred divine,—
That "Pure Religion's" bright celestial crown
Is won by deeds of love and sympathy;—
By searching out the lonely widow's cot,
And ministering the bread of consolation
To her cadaverous, haggard, worn-out frame.
Declare that "Pure Religion," undefiled
Before the Eternal God our Father, is to
Visit the fatherless in affliction,
And cheer the orphan with paternal care;—
To mingle 'mongst the poor and destitute;—
To clothe the naked, feed the hungry soul,
And take the homeless friendless stranger in;—
To soothe their sorrows and relieve their wants.
Do this in faith unostentatiously,
And Jesus, at the day of great account,
Before assembled worlds will approbate,
With smiling countenance, such acts of true
Benevolence, as to Himself performed.

Banbury, Oxon. JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 30TH OF APRIL, 1851.

	£	s.	d.		£	s.	d.
William Cook	£48	16	9	Brought forward	£89	16	9
John Taylor	5	0	0	William Wells	2	0	0
John Lyon	2	0	0	James Walker	15	0	0
Matthew Rowan	6	10	0	Evan Morgan	10	0	0
Thomas Chamberlin	4	10	0	Richard Tilt	2	0	0
Thomas Clarke	5	0	0	John R. Roberts	10	0	0
Hugh Findlay	10	0	0	John Kelly	2	14	0
William Cartwright	7	0	0	Henry Smith	5	10	0
William Parry	1	0	0	W. G. Mills	15	0	0
Carried forward	£89	16	9		£152	0	9

ADDRESS.—Job Smith, Newland, Northampton.

56, Upper Hurst Street, Birmingham, April 11, 1851.

Dear President Richards.—Will you please to give publicity in the *Star* to the following

NOTICE,

That on the 25th of March last, Elder Charles Mason, of the Church of Jesus Christ of Latter-day Saints, of the West Broomwich Branch of the Birmingham Conference, was cut off from the church by the council of said branch, for absconding from his home, leaving his wife and family, and defrauding his creditors. He left on the 12th ultimo, under pretence of going to pay his debts with the money for that purpose. Nothing further was heard of him till on the morning of the 17th his wife received a letter from him, dated at Liverpool, stating that before the letter would reach her, he would be many miles on his way to America.

ISAAC C. HAIGHT, President of the Birmingham Conference.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY,
LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES. 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11.—Vol. XIII. JUNE 1, 1851. Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA, *March 26th*, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!"
De Im. J. C. I. 18.

(Continued from our last.)

The climate of the entire upper 'Misery Bottom' as they term it, is, during a considerable part of summer and autumn singularly pestiferous. Its rich soil, which is to a depth far beyond the reach of the plough, as fat as the earth of kitchen garden, or compost heap, is annually the force-bed of a vegetation as rank as that of the Tropics. To render its fatal fertility the greater, it is every where freely watered by springs, and creeks, and larger streams, that flow into it from both sides. In the season of draught, when the Sun enters Virgo, these dry down till they run impure as open sewers, exposing to the day foul broad flats, mere quagmires of black dirt, stretching along for miles, unvaried, except by the limbs of half-burried carrion tree trunks, or by occasional yellow pools of what the children call frog spawn; all together steaming up thick vapours redolent of the savour of death.

The same is the habit of the Great River. In the beginning of August, its shores hardly could contain the millions of forest logs, and tens of billions of gallons of turbid water, that came rushing down together from its mountain head-gates. But before the month was out, the freshet had all passed by; the river diminished one half, threaded feebly southward through the centre of the valley, and the mud of its channel, baked and creased, made a wide tile pavement between the choking crowd of reeds, and sedgy grasses, and wet stalked weeds, and growths of marsh meadow flowers, the garden homes, at this tainted season, of venom-crazy snakes, and the fresher ooze by the water's edge, which stank in the sun like a naked muscle shoal.

Then the plague raged. I have no means of ascertaining the mortality of the Indians who inhabited the Bottom. In 1845, the year previous, which was not more unhealthy, they lost one-ninth of their number in about two months. The Mormons were scourged severely. The exceeding mortality among some of them, was, no doubt, in the main, attributable to the low state to which their systems had been brought by long continued endurance of want and hardship. It is to be remembered also, that they were the first turners up of the prairie sod, and that this of itself made them liable to the sickness of new countries. It was where their agricultural operations had been most considerable, and in situations on the left bank of the river, where the prevalent south-west winds wafted to them the miasmata of its shores, that disease was most rife.*

In some of these the fever prevailed to

* It is certain that there is no sickness among the present inhabitants of this region comparable to that of 1846.

such an extent that hardly any escaped it. They let their cows go unmilked. They wanted for voices to raise the Psalm of Sundays. The few who were able to keep their feet, went about among the tents and wagons with food and water, like nurses through the wards of an infirmary. Here at one time the digging got behind hand: burials were slow; and you might see women sit in the open tents keeping the flies off their dead children, sometime after decomposition had set in.

In our own camp, for a part of August and September, things wore an unpleasant aspect enough.* Its situation was one much praised for its comparative salubrity; but, perhaps, on this account, the number of cases of fever among us was increased by the hurrying arrival, from other localities, of parties in whom the virus leaven of disease was fermented by forced travel.

But I am excused sufficiently the attempt to get up for your entertainment here any circumstantial picture of horrors, by the fact, that at the most interesting season, I was incapacitated for nice observation by an attack of Fever—mine was what they call the Congestive—that it required the utmost use of all my faculties to recover from. I still kept my tent in the camp line; but, for as much as a month, had very small notion of what went on among my neighbours. I recollect overhearing a lamentation over some dear baby, that its mother no doubt thought the destroying angel should have been specially instructed to spare. I wish, too, for my own sake, I could forget how imperfectly one day I mourned the decease of a poor saint, who by clamour rendered his vicinity troublesome. He, no doubt, endured great pain; for he groaned shockingly till death came to his relief. He interfered with my own hard gained slumbers, and—I was glad when Death did relieve him.

Before my attack, I was fond of conversing with an amiable old man, I think English born, who having then recently buried his only daughter and grandson, used to be seen sitting out before his tent resting his sorrowful forehead on his hands, joined over a smooth white oak staff. I missed him when I got about again; probably he had been my mourning neighbor.

So, too, having been much exercised in my dreams at this time, by the vision of dismal processions, such as might have been formed by the union in line of all the forlornest and ugliest of the struggling fugitives from Nauvoo, I happen to recall as I write, that I had some knowledge somewhere of one of our new comers, for whom the nightmare revived and repeated without intermission the torment of his trying journey. As he lay feeding life with long drawn breaths, he muttured: "Where's next water? Team—give out! Hot, hot—God, it's hot: Stop the wagon—stop the wagon—stop, stop the wagon!" They woke him;—to his own content—but I believe returning sleep ever renewed his distressing visions, till the sounder slumber came on from which no earthly hand or voice could rouse him; into which I hope he did not carry them.

In a half dreamy way, I remember, or I think I remember, a crowd of phantoms like these. I recall but one fact, however, going far in proof of a considerable mortality. Earlier in the season, while going westward, with the intention of passing the Rocky Mountains that summer, I had opened, with the assistance of Mormon spades and shovels, a large mound on a commanding elevation, the tomb of a warrior of the ancient race; and continuing on my way, had left a deep trench excavated entirely through it. Returning fever-struck to the Papillon camp, I found it planted close by this spot. It was just forming as I arrived; the first wagon, if I mistake not, having but a day or two before halted into place. My first airing upon my convalesence took me to the mound, which probably to save digging, had been readapted to its original purpose. In this brief interval they had filled the trench with bodies, and furrowed the ground with graves around it, like the ploughing of a field.

The lengthened sojourn of the Mormons in this insalubrious region, was imposed upon them by circumstances which I must now advert to.

Though the season was late, when they first crossed the Missouri, some of them moved forward with great hopefulness, full of the notion of viewing and chosing their

* This camp was moved by the beginning of October to winter quarters on the river, where, also, there was considerable sickness before the cold weather. I am furnished with something over 600 as the number of burials in the grave yard there.

new homes that year. But the van had only reached Grand Island and the Pawnee Villages, when they were overtaken by more ill news from Nauvoo. Before the summer closed, their enemies set upon the last remnant of those who were left behind in Illinois. They were a few lingerers, who could not be persuaded but there might yet be time for them to gather up their worldly goods before removing, some weakly mothers and their infants, a few delicate young girls, and many cripples and bereaved and sick people. These had remained under shelter, according to the Mormon statement at least, by virtue of an express covenant in their behalf. If there was such a covenant it was broken. A vindictive war was waged upon them, from which the weakest fled in scattered parties, leaving the rest to make a reluctant and almost ludicrously unavailing defence, till the 17th day of September, when 1,625 troops entered Nauvoo, and drove all forth who had not retreated before that time.

Like the wounded birds of a flock fired into toward nightfall, they came straggling on with faltering steps, many of them without bag or baggage, beast or barrow,* all asking shelter or burial, and forcing a fresh repartition of the already divided rations of their friends. Is was plain now, that every energy must be taxed to prevent the entire expedition from perishing. Further, emigration for the time was out of the question, and the whole people prepared themselves for encountering another winter on the prairie.

Happily for the main body, they found themselves at this juncture among Indians who were amicably disposed. The lands on both sides of the Missouri, in particular, were owned by the Pottawatamies and Omahas, two tribes whom unjust treatment by our United States, had the effect of rendering most auspiciously hospitable to strangers whom they regarded as persecuted like themselves.

The Pottawatamies on the eastern side, are a nation from whom the United States bought some years ago a number of hundred thousand acres of the finest lands they have ever brought into market. Whatever the bargain was, the sellers were not content with it; the people saying their leaders were cheated, made drunk, bribed, and all manner of naughty things besides. No doubt this was quite as much of a libel on the fair fame of this particular Indian treaty, as such stories generally are; for the land to which the tribe was removed in pursuance of it, was admirably adapted to enforce habits of civilized thrift. It was smooth prairie, wanting in timber, and of course in game; and the humane and philanthropic might rejoice therefore that necessity would soon indoctrinate its inhabitants into the practice of agriculture. An impracticable few, who may have thought these advantages more than compensated by the insalubrity of their allotted resting place, fled to the extreme wilds, where they could find deer, and woods, and rocks, and running water, and where, I believe, they are roaming to this day. The remainder being what the political vocabulary designates on such occasions as Friendly Indians, were driven—marched is the word—galley slaves are marched thus to Barcelona and Toulon—marched from the Mississippi to the Missouri and planted there. Discontented and unhappy they had hardly begun to form an attachment for this new soil, when they were persuaded to exchange it for their present *Fever Patch* upon the Kaw or Kansas River. They were under this second sentence of transportation when the Mormons arrived among them.

They were pleased with the Mormons. They would have been pleased with any whites who would not cheat them, nor sell them whiskey, nor whip them for their poor gipsey habits, nor bear themselves indecently toward their women, many of whom among the Pottawatamies, especially those of nearly unmixed French descent, are singularly comely, and some of them educated. But all Indians have something like a sentiment of reverence for the insane, and admire those who sacrifice, without apparent motive, their worldly welfare to the triumph of an idea. They understood the meaning of what they call a great vow, and think it the duty of the right-minded to lighten the votary's penance under it. To this feeling they united the sympathy of fellow sufferers for those who could talk to them of their own Illinois, and tell the story how from it they also had been ruthlessly expelled.

Their hospitality was sincere, almost

* I knew of an orphan boy, for instance, who came on by himself at this time a foot, starting with no other provision than his trowser's pocket full of biscuit, given him from a steam boat on the Mississippi.

delicate. Fanny Le Clerc, the spoiled child of the great brave, Pied Riche, interpreter of the nation, would have the pale face Miss Devine learn duets with her to the guitar; and the daughter of substantial Joseph La Framboise, the interpreter of the United States,—she died of the fever that summer,—welcomed all the nicest young Mormon Kitties and Lizzies, and Jennies and Susans, to a coffee feast at her father's house, which was probably the best cabin in the river village. They made the Mormons at home, there and elsewhere. Upon all their lands they formally gave them leave to tarry just so long as should suit their own good pleasure.

The affair, of course, furnished material for a solemn council. Under the auspices of an officer of the United States, their chiefs were summoned, in the form befitting great occasions, to meet in the dirty yard of one Mr. P. A. Sarpy's log trading house, at their village. They came in grand toilet, moving in their fantastic attire with so much aplomb and genteel measure, that the stranger found it difficult not to believe them high born gentlemen, attending a costumed ball. Their aristocratically thin legs, of which they displayed fully the usual Indian proportion, aided this illusion. There is something, too, at all times very mock-Indian in the theatrical French millinery tie of the Pottawatamie turban; while it is next to impossible for a sober whiteman, at first sight, to believe that the red, green, black, blue, and yellow cosmetics, with which he sees such grave personages so variously dotted, diapered, cancelled, and arabesqued, are worn by them in any mood but one of the deepest and most desperate quizzing. From the time of their first squat upon the ground, to the final breaking up of the council circle, they sustained their characters with equal self-possession and address.

I will not take it upon myself to describe their order of ceremonies; indeed, I ought not, since I have never been able to view the habits and customs of our aborigines in any other light than that of a reluctant and sorrowful subject of jest. Besides, in this instance, the displays of pow wow and eloquence were both probably moderated, by the conduct of the entire transaction on temperance principles. I therefore content myself with observing, generally, that the proceedings were such as every way became the granduer of the parties interested, and the magnitude of the interests involved. When the Red Men had indulged to satiety in tobacco smoke from their peace pipes, and in what they love still better, their peculiar metaphoric rodomontade, which, beginning with celestial bodies, and coursing downwards over the grandest sublunary objects, always managed to alight at last on their Grand Father Polk, and the tenderness for him of his affectionate colored children; all the solemn funny fellows present, who played the part of Chiefs, signed formal articles of convention with their unpronounceable names.

The renowned chief, Pied Riche—he was surnamed Le Clerc on account of his remarkable scholarship,—then rose, and said:

"My Mormon Brethren,"

"The Pottawatamie came sad and tired
"into this unhealthy Missouri Bottom, not
"many years back, when he was taken
"from his beautiful country beyond the
"Mississipi, which had abundant game
"and timber, and clear water every where.
"Now you are driven away, the same,
"from your lodges and lands there, and
"the graves of your people. So we have
"both suffered. We must help one an-
"other, and the Great Spirit will help us
"both. You are now free to cut and use
"all the wood you may wish. You can
"make all your improvements, and live on
"any part of our actual land not occupied
"by us. Because one suffers and does not
"deserve it, is no reason he shall suffer
"always: I say. We may live to see all
"right yet. However, if we do not, our
"children will.—Bon Jour."

And thus ended the pageant. I *give* this speech as a morsel of real Indian. It was recited to me after the Treaty by the Pottawatamie orator in French, which language he spoke with elegance. *Bon Jour* is the French, Indian, and English hail and farewell of the Pottawatamies.

The other entertainers of the Mormons at this time, the Omahas, or Mahaws, are one of the minor tribes of the Grand Prairie. Their Great Father, the United States, has found it convenient to protect so remote a dependency against the overpowering league of the Dahcotahs or Sioux, and has judged it dangerous at the same time to allow them to protect themselves by entering into a confederation with others. Under the pressure of this paternal embarrassment and restraint, it

has therefore happened most naturally, that this tribe, once a powerful and valued ally of ours, has been reduced to a band of little more than a hundred families, and these, a few years more, will entirely extinguish. When I was among them, they were so ill-fed that their protruding high cheek bones gave them the air of a tribe of consumptives. The buffalo had left them, and no good ranges lay within several hundred miles reach. Hardly any other game found cover on their land. What little there was, they were short of ammunition to kill. Their annuity from the United States was trifling. They made next to nothing at thieving. They had planted some corn in their awkward Indian fashion, but through fear of ambush dared not venture out to harvest it. A chief resource for them, the winter previous, had been the spoliation of their neighbours, the prairie field mice.

These interesting little people, more industrious and thrifty than the Mahaws, garner up in the neat little cellars of their underground homes, the small seeds or beans of the wood pea vine, which are black and hard, but quite nutritious. Gathering them one by one, a single mouse will thus collect as much as half a pint, which before the cold weather sets in, he piles away in a dry and frost-proof excavation, cleverly thatched and covered in. The Omaha animal, who, like enough may have idled during all the season the mouse was amassing his toilsome treasure, finds this subterranean granary to give out a certain peculiar cavernous vibration, when briskly tapped upon above the ground. He wanders about, therefore, striking with a wand in hopeful spots; and as soon as he hears the hollow sound he knows, unearths the little retired capitalist along with his winter's hope. Mouse wakes up from his nap to starve, and Mahaw swallows several relishing mouthfuls

But the mouse has his avenger in the powerful Sioux, who wages against his wretched red brother an almost bootless, but exterminating warfare. He robs him of his poor human peltry. One of my friends was offered for sale a Sioux scalp of Omaha, "with grey hair nearly as long as a white horse's tail."

(To be continued.)

THE IRRATIONALITY OF SCHISM AND DISSENT, OR THE ERRORS OF MODERN CHRISTENDOM.

By James F. Bell.

It is an old and well worn saying, comprehending no small degree of practical truth, that "Union is Strength;" and in an age like the present, boasting as it does of "civilization" and the "march of intellect," it is but human to suppose, not only that we shall witness effects equal in their magnitude and real character to the potency of those causes said to be in action, but that union above all other things should characterize the movements of men, and be the strongly-marked feature of the times. Indeed, so much is said and written upon the progress of political, scientific, and religious truth, that were it not for the stern realities of which our senses are painfully cognizant, we might imagine ourselves in another and more exalted sphere, beyond the reach of misery and woe.

Yet, while the splendour and magnificence of human institutions have employed the tongue of eloquence to laud them to the skies, and while the poet has invoked his muse in praise of so-called modern progress, we look in vain for the general appreciation of those truths which ennoble man, for the practice of those virtues which dignify and exalt our race, and for the development of that condition in which resides national power, social peace, and the well being of humanity.

And what do we behold? alas! the melancholy scene, instead of order,—anarchy; instead of peace—confusion; while multiplied division is the order of the day, and the fashionable failing of the age. In the place of a steady advancement toward Union and Perfection, we behold a downward tendency, which can end only in the utter ruin of all social happiness, and in the total wreck of every institution which owes its origin to the policy of man, and is supported by the arm of flesh. Kings and Potentates no longer feel secure, Magistrates and Rulers lose their influence,

powers and authorities are set at naught, Thrones and sceptres crumble into dust, and society, like the troubled sea, resteth not day nor night.

In the face of these serious and stubborn facts, we are told that the present is emphatically "a religious age," and, that "at no period of the world's history has the gospel been so well understood, or so widely spread as it is now." To the unenlightened and inexperienced this may appear probable, and even true; but to those who are sensible of the unhappy condition of mankind nothing is more opposite to truth. Such persons easily discover that all is not truth and piety which seems so, and the conclusion at which they invariably arrive, is, that of all subjects concerning which men have differed and divided, there is not one upon which they have done so to a greater extent than upon that of religion. Their differences have not been so much upon the questions, whether there be a God, or whether it is right to worship him, as upon the manner and mode of his existence, and the nature and character of his government and laws; and hence, as differences of opinion lead to diversity in practice, some have worshipped the Sun, the Moon, and the Host of Heaven, vainly imagining they worshipped God; others have deified the works of their own hands, and bowed in worship at the shrines of idols; while others, more superstitious still, yet boasting of superior light and higher attainments, do service to a god who has no existence, save in the chambers of their darkened imagery. The birds of the air, the beasts of the field, and the scaly inhabitants of the trackless ocean, still have their worshippers, and even sturdy rocks and unstable rivers have not been lacking in their devotees.

Then as to government, some will maintain that apostolic power and priesthood are theirs by regular descent from early times, even while the blood of martyrs lingers in their garments, and they themselves teach doctrines opposite to truth and virtue. Others, again, deny such delegated power, yet lay no claim to new commissions; and with the unreasoning hardihood of ignorance, take upon themselves to teach without authority, save that which they assume.

Some have supposed that *simple faith* in certain doctrines is the sum total of religious duty, as if the *bare acknowledgement* of their divine origin and absolute verity would amply compensate for their *practical violation*. Others have diverged to the opposite extreme, and multiplied their pompous ceremonials until their manifest incongruity has become an irksome yoke to men, and a solemn mockery of God;—but enough, so innumerable and widely opposite are the points of difference, that the humble seeker after truth is confounded and discouraged, and in many instances, driven to the negative condition of Atheism or Infidelity, concluding that "after all, Religion is but a cunningly devised fable, whose origin is lost in the mists of antiquity."

Some there are, who urge, as if in palliation of these numberless dissensions, that they differ "*only upon minor points*," but this is not true; for, upon a very slight examination, we discover as the subjects of controversial strife, principles and doctrines, by which the present hopes and future destiny of mankind cannot be otherwise than seriously affected; and, upon a still closer investigation, we find that matters of *little* or *no* importance in themselves, are swelled into fictitious magnitude, and thus become the most prominent and distinguishing features in those systems to which they severally appertain. But even admitting the plea were valid, it would afford no argument in favour of division; on the contrary, if the disputed points be, as it is said, so "unimportant," division on such slender grounds must be worse than folly; and so far from removing or modifying the prime evil, serves only to spread it more widely, and to originate others which previously had no existence. But this is not all,—if men, acting in the capacity of religious teachers, have so stumbled and divided, as they candidly admit they *have*, upon what they call "*minor matters*," what dependence can we place on the decision of such, when they venture to pronounce upon topics of paramount importance. If they differ upon minor points they are *much more* likely to differ upon *greater*, and, when the superior character of the point at issue is considered, will have a far greater inducement to enter into those subtleties of debate which prove so fruitful in the creation of new schisms.

Now, it is evident that these extreme differences must have had a cause, existing, either in the nature of religion itself, or else in the mental or moral incapacity

of some who have been considered its advocates and disseminators; but, as the very *essential idea*, and *ostensible object* of true Religion is that of *union* upon *rightsous principles*,* it cannot be admitted that the cause lies there; it follows, therefore, that the fault is in men and not in religion, and that they and not the system are to blame. We have now to consider wherein their fault consists; and as this is a point which involves much, and calls in question not only actions but *motives* also, I necessarily feel rather delicate in entering upon it, lest, as is too frequently the case, the reader should take umbrage at some remark which appears to be adverse to some fondly cherished notion of his own doctrinal purity, or rectitude of principle, and should too hastily condemn my reasoning as devoid of charity or truth. Yet, my apprehensions on this score shall not deter me from pursuing the inquiry still further, nor from displaying in its own naked deformity that moral chaos of opinions by means of which this fallen and degraded sphere, has at length become a very Babel of gigantic growth.

As it is self-evident that truth has a character of its own, quite independent of human opinions, it follows of necessity, that there can be but one correct opinion upon any one point or particular. All other opinions, be they ever so plausible, must be false in a greater or less degree, according as they differ from, or nearly resemble the true one. Hence, if any number of persons have *certain knowledge* of any principle or fact, they will perfectly agree thereupon, provided each gives a correct statement of his sentiments and opinions, and is fully comprehended by the rest; and they will differ upon those points *only* of which they have *no certainty*, or when the truth is *perverted* or *suppressed*.

It is, therefore, from one or the other of these causes, (viz.—ignorance and perversity) or from both combined, that the innumerable schisms and divisions of modern Christendom have proceeded. Behold, then, the fearful dilemma in which those are placed who have no other guide than human wisdom; if they trust in the teachings of those who are themselves in *error*, they are as the blind with blind leaders, and if they yield to the influence of those who *wilfully pervert* or *suppress* the truth, they give themselves up to a moral assassination.

Almost any opinion, be it ever so erroneous, meets with supporters; it is received by the ignorant without question, while the crafty and unprincipled adopt it as conducive to their sinister and unrighteous ends. In this manner it becomes popular, and is at length established as an obvious and unquestionable truth. Succeeding generations, influenced by the example of their predecessors, and traditioned to believe in the same things, take up the tale where their fathers left it, and follow in the beaten track, until, in after ages, the antiquity and popularity of the idea are pleaded as evidence of its truth.

Such is the force of popular opinion, and such the power of continued habit, that men thus born with, and wedded to, their ideas, become as it were impervious to conviction, insomuch that it is a matter of no small difficulty to persuade any one so traditionated, to give heed to anything which appears to come in contact with his own adopted sentiments, and it requires no small degree of faith and independence to enable such an one to change his opinions, and much more to avow that change.

Thus it has been in all ages, and thus the present state of Christendom arose. When, eighteen centuries ago, Christ and the Apostles preached the truth, and sought to regenerate the world, the high and haughty, the ignorant and perverse opposed them, and with a flood of persecution swept them from the earth. When prophets and apostles ceased to be, and the spirit of inspiration was withdrawn from man, error gained ground in the place of truth, the knowledge of those principles by which alone mankind can be united in one common bond was lost, and the earth was filled with abominations and deceit, until there was "none righteous no not one." Ignorant and wicked men then took upon themselves to teach, and to act as pilots on the sea of destiny, but alas! instead of bringing poor human nature nearer the desired haven of felicity and union, they have multiplied their schisms and dissensions until degenerate humanity has become a pitiable mass of antagonistic and discordant elements. Now and then noble spirits would arise, and viewing with sorrow the sad condition of society, attempt a reformation; they preached—

* From Religare, (Latin) to bind together.

they wrote—they laboured with unwearied diligence, and gave their lives a sacrifice; but acting without authority from God, and labouring under the disadvantages of a broken covenant, their endeavours, though well meant, served only to distract society still more, and to add another patch to the already tattered garment of sectarianism. If, with a zeal worthy of the cause of righteousness they advanced with boldness some great truths, they on the other hand gave undue prominence to as many errors, which have been handed down from generation to generation, until they in their turn gave origin to other schisms.

Having shown by what means schism and dissent originated, and how these unhappy conditions have been perpetuated to the present time, I will now take up some of the principal errors of modern Christendom, and endeavour to make manifest their irrationality and mischevious tendency.

First, then, it is maintained by Papists, Protestants, and Dissenters of almost every grade and denomination, that, from the commencement of the Christian era to the present moment the knowledge of the true plan of salvation with its legitimate powers and authority, doctrines, ordinances, &c., has continued among men, and that therefore, from that day to this, the Church of Christ has remained upon earth. Each of these claims to be the true church, and professes to teach the true gospel, yet each is widely different from the other. Papists denounce all Protestants as heritics and deceivers, and Protestants are no less vehement and zealous in their denunciations of Popery; we will therefore examine the claims of each, and decide according to evidence.

With regard to those bodies calling themselves "Dissenters," it is evident from history, and signified by the word itself, that they once existed in union with, and constituted part of some other system, from whose communion they have now departed; now, if the system from which they dissented was a true and pure one, they have done wrong in departing therefrom, and can be viewed only in the light of miserable apostates; moreover the parent system would certainly excommunicate them, and thus leave them destitute of all authority derived from that source; but, if the parent system was corrupt and erroneous, they also must partake of its imperfections, unless they received *divine revelation* to instruct them in the constitution of their new churches, for human wisdom and authority are entirely out of the question in a matter so critical and important. If they profess new *revelation and authority from heaven* as the basis of their new systems, they have every moral claim upon our most serious and candid consideration; but they profess no such thing, on the contrary, they one and all deny any revelation later than that of John the Divine; hence they have no more authenticity than the prior institution, but are as much in the mud as that is in the mire. The same remarks will hold good when applied to the Protestant and Papal systems. The Papal system certainly has the priority, which the Protestants themselves acknowledge. See the homily on "Perils of Idolatry," which states that "Laity and Clergy, learned and unlearned, *all* ages, sects, and degrees, of men, women and children, of *whole Christendom* (an horrible and most dreadful thing to think), have been at once drowned in *Abominable Idolatry*, of all other vices *most detested* of God, and *most damnable* to man, and that for the space of eight hundred years and more." See also John Wesley's Sermon upon "The More Excellent Way," in which he says, that "the Christian world had all turned *heathens* again, and there was nothing but a *dead form* left." Now it must be remembered that all Protestants attribute this "abominable idolatry," this "heathenish" state, this "dead formality," to Papal prevalency; they admit also that this state of things was universal for the space of "eight hundred years;" where, then, is the authority for Protestantism? if it proceeded from the church of Rome, and if the Protestant views of Christianity emanated from that source too, it certainly must partake of the impurities of that fountain whence it has proceeded, for it is impossible for a bitter fountain to bring forth sweet water, or a corrupt tree to bring forth good fruit. If, as Protestants maintain, the church of Rome is "the *Mother* of Harlots," it is evident beyond all successful contradiction that their systems are the *daughters* of the same. There is only one way to escape from this conclusion, and that is, to prove or give evidence that they have received *revelation* and *commandment from God* for their new and unscriptural institutions:

but as they one and all deny new revelation, it follows that they have no more authority than the church of Rome, and how much that is we will soon discover. I will premise first of all, that all Papists, Protestants, and Dissenters admit the plan of salvation as instituted by Christ, and carried out by the Apostles, to have been a *perfect* and *unchangeable* one; if, therefore, the church of Rome, or any of the others which have descended therefrom, differ in their organization, or doctrines, or powers from the primitive church, it will prove that they are nothing but apostates, and, as such, not to be identified or confounded with the Church of Christ.

(*To be continued.*)

CHURCH OF NINETY MEMBERS, ESTABLISHED BY ELDER DYKES IN JUTLAND.

AN ACCOUNT OF ELDER GEORGE P. DYKES' TRAVELS, DISCUSSIONS, PERSECUTIONS, AND SUCCESS, IN PREACHING THE GOSPEL IN AALBORG, THE METROPOLIS OF JUTLAND, A PROVINCE OF DENMARK.

Holstein Haus, Schleswig, May 4, 1851.

Dear Brother Franklin,—While the fleeting moments are swiftly passing, permit me to give you a short history of the times with me since we parted last June, in London. The first of which you are acquainted with, as we proceeded directly to Copenhagen, and there I spent the time in labouring, together with the two other brethren, till the 8th of October, 1850, in which time we had begun a good work, and baptized about forty, when under the counsel and direction of President Snow, I took steamer for Aalborg, about 140 English miles to the northward, where I landed on the 10th, and being short of means, I had to seek lodgings in a very retired place, which, indeed, was poor and exceeding filthy, yet the Lord gave me grace and patience to bear all these things without the least spirit of murmuring, and comforted me with dreams and manifestations of the Holy Spirit, which enabled me to see forward to a better day, for all of which I thank and praise His holy name; but under these gloomy circumstances, I began in faith to lift my warning voice to a very superstitious people, and soon I had enough to do, for the spirit that had for ages lulled the priests and people to sleep under their ancient customs and dead ceremonies was now awakened, and arose like the old lion from his slumbers, and came forth in the powers of darkness, which caused a trembling in the land, such as has not been known for generations past; the people were astonished, their sleep was disturbed by night, and their labors by day; there was something new in the land; it was a voice from on high—a message from that God whom they or their fathers had not known. He that speaks from the heavens, and gives revelations to man on the earth. He it was that had sent his angel to his servant Joseph, the prophet, with the fulness of the everlasting gospel, to be preached to every nation, kindred, tongue and people; and now it had come to them, and something must be done. The Baptists who were there, together with the Swedenborgians, soon learned it was best for them to stand afar off, but this would not do for the Established Church, so I was met by one of their most learned priests, who had travelled much, and had been a missionary in Smyrna, but after the second day they found that fighting against the *truth* with their weapons, was like small arms against the towers of Gibraltar, so they must have recourse to other means, which they did, and the mob spirit arose, and they surrounded the house where I was, and broke in the windows, and a part of the roof, and raged like the devouring wolves that had smelled the blood of a lamb, but the Holy One of Zion delivered me from their hands, and I came off unhurt; and having failed in their unhallowed designs, I was sent for to appear before his excellency the Mayor; but after many questions, all of which I was enabled to answer according to law, (for I had made myself somewhat acquainted with the law), so that they could find no cause of action against me, but notwithstanding all this, he, (the Mayor) contrary to law, forbid me holding any more meetings, except alone for those who had acknowledged a belief in my religion, until he could send to the king's minister in Copenhagen, con-

cerning these things, which I was quite willing he should do, as I had in person visited the minister before leaving there, and conversed with him on those points. But now the house that I had rented for meetings must lay comparatively idle for some time (which after proved to be over three months), I was now brought under the necessity of visiting in private from house to house and from village to village, to teach the people the way of life and salvation, and thus many times being out till late, has the midnight hour found me wandering over the snowy hill of Jylland (Yulland), but in the midst of all this opposition, the work moved on, and spread on the right hand and on the left, and calls by letters and messengers for visits were increased, so that I could not fill them all. In the mean time the Baptists had written to Copenhagen for the presiding Elder there, to come and help them, as their church was in danger of being broken up; he having before written to them to follow me from house to house, and show the people the erroneousness of my doctrine; so he came, and we met in private, and after a few hours conversation he became so uneasy that he could not stay longer, but appointed a day to meet me with Föltved the Baptist, presiding elder of Aalborg, and accordingly we met at one of his old friends, but a comfortable sofa was soon an unpleasant seat for him, so he left in a rage, and now the main point with him was to see that we met not again, and it was interesting to the Saints to see how careful he was not to follow the advice he had given to others; but after this I was one day sitting with one of his old friends whom I had now baptised, and he passing by called in, as the weather was very unfavourable, and seated himself by the stove in the front room, so I came with the bible, and took a seat by the side of him, when he got up immediately and went out, not a little to the surprise and amusement of the family to see their former pastor retreat in a storm, and this was the last I saw of Mr. Rötter, the Baptist Forstander, although he was about there for near three months after.

But when they could do nothing against the truth, with the bible argument, history, or even the wisdom of this world, (their vain philosophy), the priests began to contend with each other, and to publish articles in the papers, accusing each other of bad management towards me, and to write against the unlawful course of the mayor for stopping my public meeting, as I had now in private filled the land with my doctrine, and they (as they now said) had not the opportunity of exposing it before the public, while the people were asking, the priests through the papers, if those things which I had said in my tracts were so; one great question with them was,—has the Church of Christ continued from the Apostles days, or was it again organized in 1830? for I had proven from scripture that it was again organized in that year; but the question was not answered when I left, nor are there priests enough in Denmark to prove the negative from the bible.

The Baptists now sent to Hamburgh for Mr. Köbner, one of their head men, to come with all possible speed, as it would be the only means of saving their church, for they had done all they could, and even passed a law that any member of their church who should be known to go twice to our meeting, or twice converse with any of the Saints, should be cut off from their Church; but still they would occasionally hear and then believe the truth, till their church in Aalborg was principally broken up.

In the meantime Köbner came with those old American lies, of Kidder, Bennett; Bows, of England, &c., and thus armed with the weapons of his master, he met me first in private, and for the first two hours I could not bring him to the Scriptures, till at last I read 2nd Timothy iv, verses 1 to 4, and showed him wherein he was now fulfilling Paul's prophecy, which brought him a little to a pause, and soon we adjourned, as he had given out word to a few that he would meet me that night in my room, so we met with some of the Saints and some of the Baptists, including their leading members there. We spoke 15 minutes each alternately till about eleven, when they were confused and the meeting broke up, the result of which was the next day (Saturday) two came forward and were baptized; Sunday he spent the most of the day in reading, translating, and explaining Bennett's history of the Saints, &c., which in itself is so unreasonable that many of his members that had come in from the country to hear him, were so disgusted, that in the afternoon they were seen about the streets conversing with each other on the question of, "whether it was a sin or not for them to go up there and

hear the Holy Sabbath profaned with such things as had been read there in the forenoon." Köbner finding that the old lies newly translated did not take so well with the people as he expected, (in particular when read in the church on the Sabbath,) the old leading men met and decided that Köbner should meet me on Tuesday night, in their meeting-house, and accordingly they addressed me a line in the afternoon of the same day of the meeting, without stating the question or the nature of the meeting, but I had learned it from another source, so that when the appointed hour came, I was prepared for them, and they had also given out that a few of the Saints and a few of the Baptists might attend; there were, however, some strangers come in, and they thought they were Saints, and we thought they were Baptists, till the meeting's close, and thus, much to our satisfaction and their disappointment, were there strangers that came to hear the truth.

All things being now ready, Köbner arose, and demanded in a tone of authority for me to prove "that there was in the apostolic church a priesthood, or individual members chosen to officiate in the priest's office, as Joe Smith had organized in the Mormon sect," which, as you well understand, was a light thing for me to do; not only that it was so in those days, but that after the falling away it should be restored again to the earth before our Saviour's second coming. The meeting continued till about eleven, when Köbner arose and asked me how long I wished to hold the meeting; to which I replied as long as you will; I stand here a living witness of the Eternal truths of Heaven, as revealed in these last days, and am at your service to continue here from day to day as long as you please; to which he replied, that he looked upon me as an unconverted man, it was not worth their while to spend the time with me: so the meeting broke up; and the next day at night there were three who came forward for baptism. One thing occurred worthy of notice in the discussion. I had about two months before published 1000 copies of scriptural references, to prove the great work of the Lord in the last days, and they were now thickly circulating among the people, to which the Baptists and Swedenborgians jointly had replied, and ordered 1000 copies to be printed, 200 of which were already struck off and in circulation among the people; one had fallen into my hands, and during the discussion I used it to a good advantage. Köbner at first denied its being a Baptist production, or their having any hand in it, but I showed him Föltved's name in the first page, standing in bold relief, and asked him whose name that was, and if we could receive the teachings of their own presiding elder, as Baptist doctrine, which caused confusion among them, for he turned upon Föltved and gave him a severe rebuke for his unwise course. The next day Föltved was round to call in all he could that were in circulation, and made a request to his brethren and friends to help him, and burn all that they could find, and he went to the printer's and secured the remainder, which were all burnt, as I was informed by good authority; and now when the Baptists say to the Saints that there is to be no more priesthood, the Saints say to them that they, the Baptists, have not only a priesthood, but offer whole *burnt* offerings. The next thing of note that occurred was an article in the papers, stating that "Köbner would expose the wicked designs of Mormonism for three successive evenings, in Drammatikken, by reading and explaining their early history in North America," &c. &c. The first evening it was attended by the principal men in the city, and the other two evenings there was quite a falling off; in the meantime, the minister from Copenhagen had written to the mayor to give me liberty to hold meetings according to the late laws of Frederick the 7th, which he did, and wrote me a letter to that effect, and while Köbner was lecturing in Drammatikken, I put an article in the papers, stating that I now had liberty to hold public meetings again; after which, we had good attendance as long as I remained there. But many of the people, particularly the Baptists, began now to say, that because I did not meet Köbner in Drammatikken, I dare not, and I was afraid to have my doctrine exposed; to which I replied publicly by putting an article again in the papers, stating that if Köbner would meet me in a respectable place for such a meeting, I would prove to him and every other that would attend, that our doctrine was in strict accordance with the Holy Scriptures, and that the Baptist church was not the church of Christ; and while the whole country was now waiting for a reply from Köbner, the next we saw of him was his

name as a passenger for Hamburgh. This is a short history of my labours in Jylland, where I remained for six months and three days, during which time the Lord enabled me to establish a church there, consisting of one elder, three teachers, one deacon, ninety-one baptized, and two cut off. I also had published 1000 tracts, including our faith, which I circulated gratis, 1000 scriptural references, and 800 chronological tables, showing the age of the world in which we live, and proving that our Saviour's second coming is near. I also circulated about 200 tracts, that brother Snow sent me from Copenhagen, thus have I spent a busy winter, while the goodness of the Lord has been round about me, and his Spirit has not forsaken me, for it is HE that has done the work, for no mortal man alone could do it, and I feel to humble myself in the dust, and offer thansgiving, and praise, and adoration to his holy name for ever and ever, for his great goodness in sparing my life, and giving his Spirit to the humble, and confirming the testimony of his unworthy servant with signs following the believers. Having bid farewell to the beloved Saints in Aalborg, I travelled 170 (English) miles, and am now in Schleswig city, among the Dutch, but times are precarious here, no one is allowed to pass the streets after nine, p.m., without a written pass from the commanding general; but if brother Snow does not give me further directions or appoint me another field of labour, I feel a deep desire still, as I have for years past, to search among this people for the lost sheep of the house of Israel, for here are thousands of Judah, and tens of thousands of Ephraim. The brethren in Copenhagen are doing a good work, under the wise and deliberate counsels of brother Snow, but his time is principally occupied in publishing the Book of Mormon, which prevents him from laboring much among the people; he is a man of God, a man of faith, and the work in Denmark prospers under his presidency: but now I close by praying for the blessing of the Lord God of the Holy Prophet Joseph to rest upon you, and all the Zion of the son Ahman, together with the Israel of God in all the world, in the name of Jesus Christ our Saviour. Amen.

Your fellow-laborer in the new covenant,

G. PARKER DYKES.

TRUTH IS MIGHTY AND WILL PREVAIL!

LETTER FROM PRESIDENT WILLIAM PHILLIPS, OF WALES. — BAPTISM OF TWO BAPTIST MINISTERS AND A PORTION OF THEIR FLOCKS.—OCCUPANCY OF THEIR CHAPEL BY THE LATTER-DAY SAINTS.—RAPID SPREAD OF THE GOSPEL IN THAT VICINITY.

14, Castle Street, Merthyr Tydfil, April 30, 1851.

Dear President Richards,—In regard to the Baptist chapel, the minister and his flock, which I wrote you about a few weeks ago. I promised then that you should shortly receive good news. I now beg to inform you that we entered the chapel last Wednesday evening, at seven o'clock. I took the minister's chair under the pulpit, and we held a Saints', or rather a preaching meeting; the chapel was crowded with Saints, Baptists, and others, and we had an excellent meeting, and confirmed one member. Two Baptist ministers and some of the flock promised they would be baptized on the following Sunday. Sunday came, and I went through to Treaman, the village where they live, about five miles off; and I put on my black gown, and walked down through the village to the river, and when the meeting was opened by singing and praying, I called upon Mr. David Rees, one of the ministers, to preach a little; he stood up and spoke as follows:—"Dear hearers, I don't know what is your intention here this morning, but I know what is mine. I have been for years connected with the Baptist denomination, and a minister too. I have been honest and sincere with them in praying to God for the promised gifts and blessings as recorded in scriptures; but have failed to receive any of them up to this time. But as I have said many times before, I have received many comforts and pleasures, and I testify that the sectarians of this age have not got them, because they don't profess to believe in such things. I am determined to join the Latter-day Saints, because they promise them fairly, the same as Former-day Saints, believing faithfully if they are to be had, and that I shall receive them.

Now I conclude, and take baptism for the remission of my sins, and may God bless you all to follow after me, is my prayer. Amen." Afterwards I called upon Mr. David Jones, the other minister, he spoke as follows:—"My heart is full of love towards you all, and it is a day after date for any one to try to persuade me. I have been a minister for many years with the Baptist denomination. I have been believing for years that I had authority in my possession to preach the Gospel, &c., but when perusing church history as far back as the ninth century, I saw that a link has been broken, and also that it was impossible for the authority to rise from the earth, and that it must be restored from the heavens; and who is more competent to restore it than an angel? and now I am determined to become as a little child and be baptized for the remission of my sins, by those whom I really believe are legally authorized. Now I would advise you all to come after me, if you have been clothing yourselves with your best clothes, come now, and put on Christ through baptism with me, so that we can say Abba Father, for I want to know God as a child knows his natural father. May God bless you all." The above are their words as near as I can remember. Then I preached a little after them, and said that every one that will live righteously in Christ Jesus will be persecuted. These people have been teaching the principles recorded in scriptures as near as they could, and for that reason they were cut off from the Baptist association, without having even a privilege to speak for themselves. I don't condemn all the Baptists, because I know that there are many good and honest-hearted people in their midst, like every other denomination. And every one that will live righteously, must come from the midst of the unrighteous to the Kingdom of God, that they may receive the gift of the Holy Ghost, and may the God of Heaven bless them. I had great influence over the congregation. I bore testimony that this Gospel was restored by an angel to the prophet Joseph Smith, and that every body must receive and obey the same before they can receive the gift of the Holy Ghost and be saved. There were about 2000 people present; there were a great many ready to raise a riot, but most of them were on my side. Then I baptized the two ministers and three of their members; there were about twenty who arranged to be baptized together, but circumstances would not permit them last Sunday, but they are coming and many more with them, so they say.

At two o'clock we entered the chapel again. I retook the minister's chair under the pulpit, and after opening the meeting we confirmed the two ministers, and the three others, in the large seat under the pulpit. Afterwards I moved, and it was seconded, and passed unanimously, that brothers David Jones and David Rees be ordained priests, so we ordained them in the large pew also. Afterwards I addressed the meeting upon the duties of priests, for a few minutes, and told them both that what the world called priests are generally more respected than ministers, but that they both must not expect even half as much reverence as ministers now from the world, &c., every body seemed very much pleased, and we had an excellent meeting.

At six o'clock I ascended the pulpit, the chapel was very full of people, a great many have believed. I had an interview with a gentleman that was present after the meeting was over, and he promised he would be baptized soon. I expect many will be baptized in that neighbourhood this week, besides those that have promised. We had excellent meetings all day.

I remain, dear president,

Your fellow servant,

WM. PHILLIPS.

THE MANDINGO INDIANS.

The following account we give, as communicated by a gentleman in the company of Colonel Hughes, who is Chief Engineer of the Panama Railroad.

(*From the "Deseret News."*)

The following morning, at daylight, we proceeded to Mandingo Bay, arriving about noon at one of the centre islands. This bay is said to contain 113 islands, which are held in the sole possession of the Mandingo Indians, who do not permit the

residence therein of any human being, not of their own tribe and lineage. Very little is known of their history, and as they themselves are either non-communicative or ignorant, and as it is believed, keep no record of anything, their origin may perhaps never be discovered. They live among the natives, some occupying the islands—some the main land—but all firmly united as a band, obeying one chief, or "old man," who is believed to be endowed by God with all wisdom, might, and power. The government is patriarchal. The "old man" is the spiritual adviser, as well as chief judge in temporal affairs. He is powerful in mind and body, and all his faculties are evergreen. God endows with him peculiar health. He is acknowledged and regarded by his people as the vicegerent of God, and all his orders are obeyed. He is also the great medicine—the cure-all. In cases of sickness or infirmity, they apply to him, and whether relief is obtained or not, the applicants are contented. Colonel Hughes propounded the question, "Upon whom does the office of 'old man' descend at the decease of the present 'old man?'" The reply was "To the next oldest man of the tribe."

Col. Hughes.—Suppose the successor should not be endowed with the same qualities of intelligence?

Reply.—That cannot be; for when the mantle descends, the Great Spirit imbues that mind with all knowledge. The "old man" knows everything.

The main land has seldom, if ever, been approached by foreigners, and nothing is known of it. The islands, presenting one of those geological changes by which the surface of the earth has been modified, are the result of those surprising productions of nature, the zoophites. These coral islands are as beautiful as nature can make them. Under the clear blue water, a variety of forms, of singular and fantastic shape, are glowing with vivid tints of every shade, between green, purple, brown and white, equalling in beauty, and excelling in grandeur, the most favourite parterre of the curious florist. The surface of these islands (at first emerging from the sea, are slightly covered with sands, to which has been added the soil accumulated from the feathers and dung of birds of prey, with leaves and branches of trees washed ashore,) is composed of the lightest mould imaginable. The produce is the coacoa nut tree, which is particularly adapted to all soils, whether sandy, rich, or rocky. The blessings which are conveyed to man by this single production of nature (the cocoa nut tree) are incalculable. It grows in a stately column, from thirty to fifty feet in height, crowned by a verdant capital of waving branches, covered with long spiral leaves. Under this foilage, bunches of blossoms, clusters of green fruit, and others advanced to maturity, appear in mingled beauty. The trunk furnishes beams and rafters for houses; the leaves make an excellent thatch, as well as good umberellas, mats for the floor, and brooms; while the finest fibres can be woven into fine carpeting. The covering of the young fruit is very curious, resembling a piece of thick cloth in a conical form, as close and firm as if it came from the loom. The nuts contain a delicious milk, and a kernel sweeter than the almond, which when dried, furnishes an abundance of oil, and after the oil is extracted the remains feed cattle and poultry, and make a good manure. Arrack, vinegar, and sugar are also made from this tree. The shell of the nut furnishes cups, ladles, and other domestic utensils; while the husk is of the utmost importance; it is manufactured into ropes and cordage of every kind, from the smallest twine to the largest cables and which are said to be far more durable than those of hemp. Then, what a blessing is the cocoa nut tree!

Before reaching the entrance of the bay, some twenty miles from land, we descried a fleet of canoes under sail, managed with a skill that equals the best Whitehall boatmen, and on bearing down, found them to contain Mandingo Indians, upon fishing excursions. We shipped one canoe with its two Indians, much to the chagrin of the occupants of the others, who kept up a furious jabbering with their unknown tongue. We afterwards learned that the furious talker was a chief presumptive, which, if known at the time, we would have taken him on board.

No pen can describe the exquisite feelings of serene delight that possessed the soul upon approaching these islands. The pictures of early youth, so elaborated in our toy-books, when the young brain takes the first and most lasting impression, were here spread before us. The solitary island, embosomed in the blue ocean—the straight, stern and wavy branches of the trees, brought back to memory those bygone days of innocence and truth.

We cast anchor near the shore of Campbell's island. No men were visible; a knot of women and children were seen half-hiding behind the trees. Four of our party landed, who were received by the women and children in ominous silence, which produced some anxiety for personal safety; all fear, however, was dispelled upon the arrival of Campbell, who, speaking a few words of English, bade us welcome. He was very attentive, and presented one of the party with a splendid bow and quiver of arrows. Under his guidance we visited the interior of the houses; Campbell's daughter lay sick of a fever; all the household goods were ranged in due order under the head of her hammock, and upon an altar in front, the incense of cayenne and balsam wood perpetually ascended. Our good surgeon prescribed for her, much to the gatification of her father.

The women do not possess one single captivating charm. Their stature is not over five feet, heads large and face broad, with a gold ring or triangle through the nose, huge square shoulders, no waist, all body; their legs exposed from the knees, are encircled by fanciful bracelets of beads, making deep indentations; one above the ancle, one above and below the calf, and one above the knee. The protrusion of flesh between these bracelets, produces pity in the minds of the beholders. Yet it was remarked, that even this was a far less prejudicial practice than that which our American dames formerly indulged in, viz.: the practice of encircling their lovely waists in whalebone compressions—a habit now happily abandoned by all the fashionable beauties.

The men are short and stumpy, not over five feet six inches on an average, thick and square built, and are capable of enduring great fatigue. Their heads are remarkably large and round, features prominent, with all the physiognomy of the Jew.

* * * *

A question arose as to whether this people be not descendants of one of the lost tribes of Israel.

Upon our arrival, Colonel Hughes distinctly avowed the purpose of his visit, viz.: to make a journey overland to the Pacific; but he was referred to the "old man," who alone could give a reply. The "old man" was accordingly sent for, and on the third day he made his appearance. In the mean time, we had ample opportunities of talking with the natives, and some of our conversations eventuated to our great amusement.

It is difficult to decide whether they are supremely ignorant or excessively cunning. They are careful in answering questions in regard to their country, and are jealous of all foreigners. They have never submitted to any foreign government, and although they are within the bounds of the New Granadian government, they pay no tribute nor admit of any allegiance whatever. We formed some pleasant and amusing acquaintance among the head men, who speak a few words of English, taken up from the crews of vessels that occasionally visit to trade. Mr. John Bull, Mr. Tom Campbell, Mr. Tom Bat, Mr. Tim Baggs, Mr. Toby Dot, &c., &c. proved themselves very complaisant in partaking of the hospitalities of the Orus.

In course of a cross examination, made with a view to get some clue to their early history, the following question was asked: —"Who lived here four hundred or five hundred years ago?" The reply was, "Tim's father." This reply disturbed the gravity of all who heard it. Now Tim is a downright good fellow, and has travelled; he has been to Baltimore, and he knows much of the world; besides, he is the son of the old man, the wise one.

On another occasion, a man with the appearance of sixty years was asked how old he was; he replied, one hundred and twenty-one years. They keep no note of time, and remark no other object than the full moon.

On Sunday morning, April 22, the old man arrived, and, with his grand counsellors, appeared in the cabin of the steamer, which was cleared for a council chamber. The old man possesses the most amiable, intellectual, and pleasant physiognomy of any of his tribe, and he presided with great dignity. Colonel Hughes and suite occupied seats in the council. The following talk was then held by means of an interpreter:—

Col. Hughes:—I come from Washington in America. My old man—great chief, chief of twenty millions of Americans—sends me to talk to the old man of Mandingo's great tribe. My old man loves the old man of Mandingo, and sends him his regards.

Old Man:—Old man of Mandingo loves old man of America.

"Huoo, huoo, huoo," repeated similar to groans by all the council.

Col. Hughes:—Old man of America has much land afar off, on the Pacific, too much days to catch 'em by land, too much days to catch 'em by water round Cape Horn; wants to make a road nearer—catch 'em quick; wants old man to send some faithful Indians to escort him over the land, to the Pacific, to let him see if the land is good for a road.

Old Man:—Land not good; can't catch 'em there; better catch 'em by Cape Horn; no make a road in Mandingo Country—God Almighty get vexed.

Col. Hughes:—Will you allow us to go a-cross?

Old Man;—No!

"Huoo, huoo, huoo," responded again the Indians, and the council broke up.

Previous to the interview with the old man, Col. Hughes had satisfied himself of the character of the harbors, of the coast, and of the rivers, and had already pronounced them unfit for his purpose—the deep waters presenting no convenient anchorage, and the rivers having but two or three feet depth of water. Thus ended the expedition to Mandingo Bay.

ON VISITING THE GRAVE OF ELDER JAMES H. FLANIGAN.

I stood by the grave of our brother, who's gone
To a brighter and happier sphere:
I sighed, but I felt in my heart, not to mourn
For the loss of our President dear.

As the azure blue flower that hangs near his tomb,
Shedding fragrance and beauty around,
May be pluck'd from its stem in the prime of its bloom,
And its leaves wither low on the ground.

Thus, our brother was called in the spring-tide of life,
His spirit escaped from its clay;
Has soar'd far aloft from all sorrow and strife,
And commenced a more glorious day.

Unfolding to spirits, who mourn for their crimes,
The Gospel of glory and power;
He'll return with his Saviour in fulness of times,
And bloom like that beautiful flower.

Birmingham. ABAMINTA JOHNSTONE.

LIST OF MONIES RECEIVED FROM THE 30TH OF APRIL, TO THE 13TH OF MAY, 1851.

	£	s.	d.
John Price	22	0	0
W. C. Dunbar	5	0	0
Richard Morris	4	0	0
John Taylor	5	0	0
Richard Tilt	20	0	0
Edward Milnes	4	10	5
James Walker	20	0	0
Carried forward	£60	10	5

	£	s.	d.
Brought forward	£60	10	5
John R. Roberts	2	0	0
Henry Nash	10	0	0
John Copley	4	0	0
George Bywater	2	0	0
John Threlkald	2	0	0
William Soulsby	5	0	0
	£85	10	5

ADDRESSES.—James D. Ross, 15, Townsend Street, Cheltenham.
John S. Higbee, 7, Pudding Chair, Newcastle-upon-Tyne.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12.—Vol. XIII. JUNE 15, 1851. Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA, *March 26th*, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis fuit!"

De Im. J. C. I. 18.

(Continued from our last.)

The pauper Omahas were ready to solicit as a favour the residence of white protectors among them. The Mormons harvested and stored away for them their crops of maize; with all their own poverty they spared them food enough besides, from time to time, to save them from absolutely starving; and their entrenched camp to the north of the Omaha villages, served as a sort of breakwater between them and the destroying rush of the Sioux.

This was the Head Quarters of the Mormon Camps of Israel. The miles of rich prairie enclosed and sowed with the grain they could contrive to spare, and the houses, stacks, and cattle shelters, had the seeming of an entire county, with its people and improvements transplanted there unbroken. On a pretty plateau overlooking the river, they built more than seven hundred houses in a single town, neatly laid out with highways and byways, and fortified with breast-work, stockade, and block houses. It had too, its place of worship, "Tabernacle of the Congregation," and various large workshops, and mills and factories provided with water power.

They had no camp or settlement of equal size in the Pottawatamie country. There was less to apprehend here from Indian invasion; and the people scattered themselves therefore along the rivers and streams, and in the timber groves, wherever they found inviting localities for farming operations. In this way many of them acquired what have since proved to be valuable pre-emption rights.

Upon the Pottawatamie lands, scattered through the border regions of Missouri and Iowa, in the Sauk and Fox country, a few among the Ioways, among the Poncahs in a great company upon the banks of the L'Eau qui Coule, or Running Water River, and at the Omaha winter quarters;—the Mormons sustained themselves through the heavy winter of 1846—1847. It was the severest of their trials. And if I aimed at rhetorical effect, I would be bound to offer you a minute narrative of its progress, as a sort of climax to my history. But I have, I think, given you enough of the Mormons' sorrows. We are all of us content to sympathize with a certain extent of suffering; but very few can bear the recurring yet scarcely varied narrative of another's distress without something of impatience. The world is full of griefs, and we cannot afford to expend too large a share of our charity, or even our commisseration in a single quarter.

This winter was the turning point of the Mormon fortunes. Those who lived through it were spared to witness the gradual return of better times. And they now liken it to the passing of a dreary night, since which they have watched the coming of a steadily brightening day.

Before the grass growth of 1847, a body of one hundred and forty-three picked men, with seventy wagons, drawn by their best horses, left the Omaha quarters, under the command of the members of the High Council, who had wintered there. They carried with them little but seed and farming implements, their aim being to plant spring crops at their ultimate destination. They relied on their rifles to give them food, but rarely left their road in search of game. They made long daily marches, and moved with as much rapidity as possible.

Against the season, when ordinary emigration passes the Missouri, they were already through the South Pass; and a couple of short day's travel beyond it, entered upon the more arduous portion of their journey. It lay in earnest through the Rocky Mountains. They turned Fremont's Peak, Long's Peak, the Twins, and other King Summits, but had to force their way over other mountains of the rugged Utah range, sometimes following the stony bed of torrents, the head waters of some of the mightiest rivers of our continent, and sometimes literally cutting their road through heavy and ragged timber. They arrived at the grand basin of the Great Salt Lake, much exhausted, but without losing a man, and in time to plant for a partial autumn harvest.

Another party started after these pioneers, from the Omaha winter quarters, in the summer. They had 566 wagons, and carried large quantities of grain, which they were able to put in the ground before it froze.

The same season also these were joined by a part of the Battalion and other members of the Church, who came eastward from California and the Sandwich Islands. Together, they fortified themselves strongly with sunbrick-wall and block-houses, and living safely through the winter, were able to tend crops that yielded ample provision for the ensuing year.

In 1848, nearly all the remaining members of the Church left the Missouri country in a succession of powerful bands, invigorated and enriched by their abundant harvests there; and that year saw fully established their Commonwealth of the New Covenant, the future STATE OF DESERET.

I may not undertake to describe to you in a single lecture the Geography of Deseret, and its Great Basin. Were I to consider the face of the country, its military position, or its climate and its natural productions; each head, I am confident, would claim more time than you have now to spare me. For Deseret is emphatically a New Country; new in its own characteristic features, newer still in its bringing together within its limits the most inconsistent peculiarities of other countries. I cannot aptly compare it to any. Descend from the mountains where you have the scenery and climate of Switzerland, to seek the sky of your choice among the many climates of Italy, and you may find, welling out of the same hills, the Freezing Springs of Mexico, and the Hot Springs of Iceland, both together coursing their way to the Salt Sea of Palestine in the plain below. The pages of Malte Brun provide me with a less truthful parallel to it than those which describe the happy valley of Rasselas or the continent of Balnibarbi.

Let me then press on with my history, during the few minutes that remain for me.

Only two events have occurred to menace seriously the establishment at Deseret: the first threatened to destroy its crops, the other to break it up altogether.

The shores of the Salt Lake are infested by a sort of insect pest which claims a vile resemblance to the locust of the Syrian Dead Sea. Wingless, dumpy, black, swollen-headed, with bulging eyes, in cases like goggles, mounted upon legs of steel wire and clock spring, and with a general personal appearance that justified the Mormons in comparing him to a cross of the spider on the buffalo, the Deseret Cricket comes down from the mountains at a certain season of the year, in voracious and desolating myriads. It was just at this season, that the first crops of the new settlers were in the full glory of their youthful green. The assailants could not be repulsed. The Mormons, after their fashion, prayed and fought, and fought and prayed, but to no purpose. The "Black Philistines" mowed their way, even with the ground, leaving it as if touched with an acid or burnt by fire.

But an unlooked for ally came to the the rescue. Vast armies of bright birds, before strangers to the valley, hastened across the lake from some unknown quarter, and gorged themselves upon the well-fatted enemy. They were snow white, with little heads and clear dark eyes, and little feet, and long wings, that arched in

flight "like an angel's." At first the Mormons thought they were new enemies to plague them; but when they found them hostile only to the locusts, they were careful not to molest them in their friendly office, and to this end declared a heavy fine against all who should kill or annoy them with fire arms. The gulls soon grew to be tame as the poultry, and the delighted little children learned to call them their pigeons. They disappeared every evening beyond the lake; but returning with sunrise, continued their welcome visitings till the crickets were all exterminated.

This curious incident recurred the following year, with this variation, that in 1849 the gulls came earlier and saved the wheat crops from all harm whatever.

A severer trial than the visit of the cricket-locusts threatened Deseret in the discovery of the gold of California. It was due to a party of the Mormon battalion recruited on the Missouri, who on their way home found employment at New Helvetia. They were digging a mill race there, and threw up the gold dust with their shovels. You all know the crazy fever that broke out as soon as this was announced. It infected every one through California. Where the gold was discovered, at Sutter's and around, the standing grain was left uncut; whites, Indians, and mustees, all set them to gathering gold, every other labor forsaken, as if the first comers could rob the casket of all that it contained. The disbanded soldiers came to the valley; they showed their poor companions pieces of the yellow treasure they had gained; and the cry was raised, "To California—To the Gold of Ophir our brethren have discovered! To California!"

Some of you have perhaps come across the half-ironic instruction of the heads of the Church to the faithful outside the Valley:—"THE TRUE USE OF GOLD is for paving streets, covering houses, and making culinary dishes; and, when the Saints shall have preached the gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the perfect satisfaction of His People. Until then let them not be over anxious, for the treasures of the earth are in the Lord's storehouse, and he will open the doors thereof when and where he pleases."—*II General Epistle*, 14.

The enlightened virtue of their rulers saved the people and the fortunes of Deseret. A few only went away—and they were asked in kindness never to return. The rest remained to be healthy and happy, to "raise grain and build up cities."

The history of the Mormons has ever since been the unbroken record of the most wonderful prosperity. It has looked as though the elements of fortune, obedient to a law of natural re-action, were struggling to compensate to them their undue share of suffering. They may be pardoned for deeming it miraculous. But, in truth, the economist accounts for it all, who explains to us the speedy recuperation of cities, laid in ruin by flood, fire, and earthquake. During its years of trial, Mormon labour has subsisted on insufficient capital, and under many trials: but it *has* subsisted, and survives them now, as intelligent and powerful as ever it was at Nauvoo, with this difference, that it has in the meantime been educated to habits of unmatched thrift, energy and endurance, and has been transplanted to a situation where it is in every respect more productive. Moreover, during all the period of their journey, while some have gained by practice in handicraft, and the experience of repeated essays at their various halting-places, the minds of all have been busy framing designs and planning the improvements they have since found opportunity to execute.

The territory of the Mormons is unequalled as a stock-raising country. The finest pastures of Lombardy are not more estimable than those on the east side of the Utah Lake and Jordan River. We find here that cereal anomaly, the Bunch grass. In May, when the other grasses push, this fine plant dries upon its stalk, and becomes a light yellow straw, full of flavour and nourishment. It continues thus through what are the dry months of the climate, till January, and then starts with a vigorous growth, like that of our own winter wheat in April, which keeps on till the return of another May. Whether as straw or grass, the cattle fatten on it the year round. The numerous little dells and sheltered spots that are found in the mountains, are excellent sheep-walks; it is said that the wool which is grown upon them is of an unusually fine pile and soft texture. Hogs fatten on a succulent bulb or tuber, called the Seacoe, or Seegose Root, which I hope will soon be naturalized with us. It is highly esteemed as a ta-

ble vegetable by Mormons and Indians, and I remark that they are cultivating it with interest at the French Garden of Plants. The emigrant poultry have taken the best of care of each other, only needing liberty to provide themselves with every other blessing.

The Mormons have also been singularly happy in their Indian relations. They have not made the common mistake of supposing savages insensible to courtesy of demeanor; but, being taught by their religion to regard them all as decayed brethren, have always treated the silly wicked souls with kind-hearted civility. Though their outlay for tobacco, wampum, and vermillion has been of the very smallest, yet they have never failed to purchase what good-will they have wanted.

Hence, it happens, that in their land of promise, they are on the best of terms with all the Canaanites, and Hittites, and Hivites, and Amorites, and Gergashites, and Perizzites, and Jebusites, within its borders; while they "maintain their cherished relations of amity with the rest of mankind," who, in their case, include a sort of latest remnant of the primæval primates, called the Root Diggers. The Diggers; who in stature, strength, and general personal appearance, may be likened to a society of old negro women, are only to be dreaded for their exceeding ugliness. The tribes that rob and murder in war, and otherwise live more like white men, are, however, numerous all around them.

Fortunately, upon their marauding expeditions, and in matters that affect their free-booting relations generally, they all obey the great war chief of the tribe called the Utahs, in the heart of whose proper territory the Mormon settlements are comprehended.

If accounts are true, the Utahs are brave fellows. They differ obviously from the deceased nations, to whose estates we have taken it upon ourselves to administer. They ride strong, well-limbed Spanish horses, not ponies; bear well cut rifles, not shot guns, across their saddle-bows, and are not without some idea of military discipline. They carry their forays far into the Mexican States, laying the inhabitants under contribution, and taking captive persons of condition, whom they hold to ransom. They are, as yet at least, little given to drink; some of them manifest considerable desire to acquire useful knowledge; and they are attached to their own infidel notions of religion, making long journeys to the ancient cities of the Colorado, to worship among the ruined temples there. The Soldan of these red Paynims, too, their great war chief, is not without his knightly graces. According to some of the Mormons, he is the paragon of Indians. His name, translated to diminish its excellence as an exercise in Prosody, is Walker. He is a fine figure of a man, in the prime of life. He excels in various manly exercises; is a crack shot, a rough rider, and a great judge of horse-flesh.

He is, besides, very clever in our sense of the word. He is a peculiarly eloquent master of the graceful alphabet of pantomime, which stranger tribes employ to communicate with one another. He has picked up some English, and is familiar with Spanish and several Indian tongues. He rather affects the fine gentleman. When it is his pleasure to extend his riding excursions into Mexico, to inflict or threaten outrage, or to receive the instalments of his black mail salary, he will take offence if the poor people there fail to kill their fattest beeves, and adopt other measures to show him obsequious and distinguished attention. He has more than one black-eyed mistress there, according to his own account, to whom he makes love in her own language. His dress is a full suit of the richest broadcloth, generally brown, cut in European fashion, with a shining beaver hat, and a fine cambric shirt. To these he adds his own gaudy Indian trimmings, and in this way contrives, they say, to look superbly, when he rides at the head of his troop, whose richly caparisoned horses, with their embroidered saddles and harness, shine and tinkle as they prance under their weight of gay metal ornaments.

With all his wild cat fierceness, Walker is perfectly velvet-pawed to the Mormons. There is a queer story about his being influenced in their favour by a dream. It is the fact, that from the first he has received the Mormon exiles into his kingdom, with a generosity that in its limited sphere transcends that of the Grand Monarch to the English Jacobites. He rejoices to give them the information they want about the character of the country under his rule; advises with them as to the advantages of particular localities, and wherever they choose to make their settle-

ments, guarantees them personal safety and immunity from depredation.

From the first, therefore, the Mormons have had little or nothing to do in Deseret but attend to their mechanical and strictly agricultural pursuits. They have made several successful settlements; the farthest North, at what they term Brownsville, is about forty miles, and the farthest South, in a valley called the Sanpeech, two hundred miles from that first formed. A duplicate of the Lake Tiberias, or Genesareth, empties its waters into the innocent Dead Sea of Deseret, by a fine river, to which the Mormons have given the name—it was impossible to give it any other—of the Western Jordan.

It was on the right bank of this stream, at a choice spot upon a rich table land, traversed by a great company of exhaustless streams, falling from the highlands, that the Pioneer band of Mormons, coming out of the mountains in the night, pitched their first camp in the Valley, and consecrated the ground. Curiously enough, this very spot proved the most favourable site for their chief settlement, and after exploring the whole country, they have founded on it their city of the New Jerusalem. Its houses are spread, to command as much as possible the farms, which are laid out in Wards, or Cantons, with a common fence to each Ward. The farms in wheat already cover a space greater than the District of Columbia, over all of which they have completed the canals, and other arrangements for bountiful irrigation, after the manner of the cultivators of the East. The houses are distributed over an area nearly as great as the City of New York.

They have little thought as yet of luxury in their public buildings. But they will soon have nearly completed a large common public store-house and granery, and a great-sized public bath-house. One of the many wonderful thermal springs of the Valley, a white sulphur water of the temperature of 102 deg. Farenheit, with a head "the thickness of a man's body," they have already brought into the town for this purpose; and all have learned the habit of indulging in it. They have besides a yellow brick meeting-house, 100 feet by 60, in which they gather on Sundays and in the week-day evenings. But this is only a temporary structure. They have reserved a summit level in the heart of the city for the site of a Temple far superior to that of Nauvoo, which, in the days of their future wealth and power, is to be the landmark of the Basin and goal of future pilgrims.

They mean to seek no other resting place. After pitching camps enough to exhaust many times over the chapter of names in 33rd Numbers, they have at last come to their Promised Land, and, "behold, it is a good land and large, and flowing with milk and honey:" and here again for them, as at Nauvoo, the forge smokes and the anvil rings, and whirring wheels go round; again has returned the merry sport of childhood, and the evening quiet of old age, and again their house-pet flowers bloom in garden plots round happy homes.

It is to these homes in the heart of our American Alps, like the holy people of the Grand Saint Bernard, they hold out their welcome to the passing traveller. Some of you have probably seen in the St. Louis papers, the repeated votes of thanks to them of companies of emigrants to California. These are often reduced to great straight, after passing Fort Laramie, and turn aside to seek the Salt Lake Colony in pitiable plights of fatigue and destitution. The road, after leaving the Oregon trace, is one of increasing difficulty, and when the last mountain has been crossed passes along the bottom of a deep Canon, whose scenery is of an almost terrific gloom. It is a defile that I trust no Mormon Martin Hofer of this Western Tyrol will be called to consecrate to liberty with blood. At every turn the overhanging cliffs threaten to break down upon the little torrent river that has worn its way at their base. Indeed the narrow ravine is so serated by this stream, that the road crosses it from one side to the other, something like forty times in the last five miles. At the end of the ravine, the emigrant comes abruptly out of the dark pass into the lighted valley on an even bench or terrace of its upper table land. No wonder if he loses his self-control here. A ravishing panoramic landscape opens out below him, blue, and green, and gold, and pearl; a great sea with hilly islands, rivers, a lake, and broad sheets of grassy plain, all set as in a silver chased cup, within mountains whose peaks of perpetual snow are burnished by a dazzling sun. It is less these, however, than the foreground of old-country farms, with their stacks and thatchings and stock, and the central city smoking from its

chimneys and swarming with working inhabitants, that tries the men of fatigue-broken nerves. The 'Californeys' scream, they sing, they give three cheers, and do not count them, a few have prayed; more swear, some fall on their faces and cry outright. News arrived a few days since from a poor townsman of ours, a journeyman saddler, that used to work up Market street, beyond Broad, by name Gillian, who sought the valley, his cattle given out, and himself broken down and half heart-broken:—The recluse Mormons fed and housed him and his party, and he made his way through to the gold diggings with restored health and strength. To Gillian's credit for manhood, should perhaps be cited his own allegation, that he first whistled through his fingers various popular nocturnal, street, circus, and theatre calls; but it is certain that, when my tidings speak of him, which was when he was afterwards hospitably entreated by a Mormon, whom he knew ten years ago as one of our Chester County farmers, he was completely dissolved into something not far from the hysterics, and wept on till the tears ran down his dusty beard.

Several hundred emigrants, in more or less distress, received gratuitous assistance last year from the Mormons.

(To be continued.)

THE IRRATIONALITY OF SCHISM AND DISSENT, OR THE ERRORS OF MODERN CHRISTENDOM.

By James F. Bell.

We will now enquire what was the constitution of the primitive church?

First, as to its Priesthood or Ministers, and the authority which they held; secondly, its doctrines and ordinances; and thirdly, its blessings and confirmatory gifts.

St. Matthew records that the Saviour authorised and sent forth Apostles.* St. Paul also states that there were set "in the church, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*," &c. 1 Cor. xii. 28. Eph. iv. 11. These, then, were the ministers or priesthood of the primitive church, but the existing orders of priesthood among the denominations of the present day are very different; for instance, one order consists of first, a Pope; secondly, Bishops; thirdly, Priests; another order consists of, first, the Queen; secondly, Bishops, and so forth; thirdly, of itinerant and local preachers, class-leaders, &c. Since they differ from each other, and the primitive order, it is evident they have made such unauthorised innovations and changes as clearly distinguish them from that system which is emphatically *unchangeable*, and as two or more *different* things are, from the nature of the case *not identical*, so, for the same reason, the popular systems of the present day are not to be confounded with primitive Christianity.

* St. Matthew x. St. Matt. xxviii. 16—20.

The power and authority exercised by the apostles and others was such, that in the name of Jesus they could *remit and retain sins, cast out devils, heal the sick, &c. &c.*, but where do we find this power among the religious denominations of the day? With two or three exceptions it is universally denied as being unnecessary. With regard to the Roman Catholics, and others who profess to hold and exercise this power, I would say, that even were it really the case, their systems are in other respects so diametrically opposed to the institutions of Christ as to nullify in toto their claims to genuineness and divine authenticity.

With regard to the *doctrines* and *ordinances* of the Church, as by Christ established, I may state without fear of successful contradiction, that there is as much, or even more disparity between them and the institutions of modern Christendom, than there exists even upon the subject of priesthood. Formerly, the sinner was required to believe and repent *prior* to being baptized, but now this order is *reversed* and unconscious babes are sprinkled in the face, and when of a riper age are instructed to believe and repent.

The *mode* of Baptism has also been changed; for, both sacred and *profane* history abound in evidence, that the *immersion* of adults was the *original* mode; this fact is also acknowledged by many

learned theologians of high repute, among the denominations professing Christianity; but instead of "immersion," the general mode now adopted, is "sprinkling," while many have abolished the ordinance altogether. The laying on of hands for the gift of the Holy Ghost has met with a similar fate, for some reject it as an "obsolete" and "useless ceremony," while others have but vague ideas as to its import and necessity. The *Sacrament of the Lord's Supper*, and the *anointing of the sick*, have also been treated with indifference and neglect; by those who in this our day have *assumed* preaching as a *profession*, and by their *sordid practices* reduced it to a *miserable trade*.

The blessings and confirmatory gifts next claim our attention, and by referring to the New Testament, we learn that these signs were to follow them that believed. In the name of Jesus Christ they should "cast out devils, speak with new tongues, take up serpents, drink any deadly thing and it should not hurt them, lay hands upon the sick and they should recover." St. Paul, in his Epistle to the Corinthians, writes plainly upon the subject, stating that "there are diversities of *gifts*," and "differences of administrations," "but the *manifestation* of the Spirit is given to every man" (that is, every faithful man) "to profit withall." To one is given the word of *wisdom*, to another the word of *knowledge*, to another *faith*, to another the gifts of *healing*, to another the working of *miracles*, to another *prophecy*, to another *discerning of spirits*, to another *divers kinds of tongues*, to another the *interpretation* of tongues. But *all these* worketh that one and the self-same spirit, dividing to *every* man severally as he will.

Now the sects of the present day, with one or two exceptions, not only lay no claim to the enjoyment of these gifts, but in their headlong career of apostacy and superstition, go even farther, for, with the utmost effrontery, and in the most positive terms, they deny their *use* and *necessity*. They argue, that because they have ceased from among the churches they are no longer necessary; but this is a miserable subterfuge, invented for the purpose of hiding the deformity and weakness of those systems which, while professing to be the institutions of Christ, are utterly destitute of the "Power of Godliness." Let the reader remember that these are the *promises* of Christ, who spake the words of his Father, the Eternal and Allwise God; let him then call to mind the words of St. Paul, that "*all* the *promises* of God are *yea* and *Amen*." And if he can then believe the hireling priests of the present day, when they give the lie to both Christ and Paul, by *denying their words*, as recorded in the Scriptures, he may conclude that he is on the high road to infidelity, and half way toward practical Atheism.

In order to illustrate in a forcible manner the absurdity of the course adopted by the religionists of the present day in *changing* the institutions of Christ, we might picture to ourselves some saint of the former times resurrected from the dead, proceeding in the guise of a modern preacher to St. Paul's, St. Peter's, St. John's, or some other chapel, to obtain an interview with the ministers thereof. He would perhaps ask for an Apostle, Prophet, Patriarch or Elder; but would be informed that no such authorities were known there, although it was true they had the writings of some who lived and flourished centuries ago. The wisdom and learning of the present day were so great, that their divines had thought fit to introduce a new and unheard of priesthood *quite different in name and nature* from that of former times; for instance, they had now a Pope and Cardinals, Friars and such like, in one denomination; a Parson, Clerk and Curate in another, and so on.

Our incognito would certainly be surprised at this, but when he was informed that instead of baptizing *penitent believers*, they now *sprinkled* unconscious *babes*, his surprise would be still greater, and would be increased tenfold when he was informed, that *infant depravity* and *eternal damnation* were two of the most favorite and popular doctrines of the age: but when he was informed that they now worshipped a God *without body, parts, or passions*, and, that for the purpose of propagating those absurd and unscriptural doctrines, their preachers were hired like tradesmen for so much per year, his astonishment would be unutterable. His soul would be moved with pity at their sad condition, and he would desire the privilege of preaching to them; if he obtained it, which is exceedingly doubtful, he would preach unto them "Christ and him crucified," and so far he might pro-

ceed in peace, but when he attempted to declare unto them the nature of *genuine repentance*, and *baptism by immersion* for the *remission of sins*, exhorting their hired preachers to give up their salaries, and renounce their *immaterial* and *passionless* God, his doctrine would sound strange and new, for they had from their earliest infancy been so thoroughly traditionated in these erroneous ideas that they could hardly recognise truth when they heard it; indeed some would so far forget themselves that they would publicly call him an impostor and deceiver. The strange preacher would, however, continue to unfold to them the plan of former times, and to speak of the wonderful works of God which were made manifest among his people, he would declare unto them that some spake in tongues, some interpreted, some prophesied, others had visions, some healed the sick, and others obtained the visitations of holy angels. After he had shown forth the power and beauty of the ancient gospel, he would argue the necessity of *the same plan now*, by which the same gifts and blessings could be imparted as formerly. As he did so, some would wonder, others would believe, while a third class, consisting chiefly of hired preachers, would cry out fanatic! fool! madman! impostor! false prophet! and so on. But now picture to yourself my dear reader, their unutterable confusion and dismay, if the unknown preacher should forthwith declare himself the Son of God! We might imagine him bursting forth with language like this:—What! have ye so far erred and strayed from my ways, that my gospel and its gifts are disregarded, and counted as a strange thing? away ye workers of iniquity, ye rulers of the darkness of this world, who have caused my children to err with your vanities and lies.

Having shown that the systems of the day including Papists, Protestants, and all classes of Dissenters are materially different, in Priesthood some, in Doctrine others, from the Primitive Church of Christ and the Apostles; it follows that as they all deny any revelation authorising the change which has thus been effected by them they are all impostors or imposed upon; in either case their preaching and authority are merely human and therefore essentially imperfect and displeasing unto God: and consequently when they one and all declare that "the knowledge of the true plan of salvation has continued among men from the days of Christ to the present moment," they utter a falsehood of the most glaring kind.

I will now endeavour to show forth the irrationality of another idea which is acted upon in this our day on a very extensive scale; and which has been, and still is productive of incalculable mischief; namely, that *any one who desires, may go forth and proclaim almost any doctrine he thinks proper, provided only that he sincerely believes it to be true: and that he is qualified to do so without receiving any appointment and heavenly ordination either directly or indirectly.*

Now it is a fact much to be lamented that man with all his sincerity is but a fallible and short-sighted being; and that in matters of faith particularly men entertain and teach a great variety of *opposite* opinions; but as opposites cannot both be true of the same thing at the same time, it is evident that some are propagating *fallacies and fictions*, under the impression that they are possitive *truths and facts*. Yet, if *sincerity* be a sufficient salvo for their mis-directed zeal, they are not at all to blame, but have as much right to propagate error as they have to inculcate truth.

Wherever this principle is adopted, error will have more advocates than truth, and will more rapidly advance in the popular estimation; for, out of one hundred teachers of conflicting opinions, one only can be right; hence there will be ninety-nine on the side of error, and only one to advocate truth. This one will be subject to endless disadvantages, for the popularity will be so great, and the minds of its votaries so dark, that the grandeur of truth would be unperceived, and its value utterly unknown. He would have to encounter the prejudice which the teachers of error had excited in the popular mind, and to submit to insults and indignities of every variety. Yet, if he does so in patience, his labour of love will not be altogether in vain, for his example will effect what his preaching could not. The honest and ingenuous will admire his fortitude and zeal, their interest in the preacher will gradually increase, and they will ultimately espouse his cause.

The *seeker* after truth will suffer corresponding disadvantages; for, after hearing in succession the majority of the false teachers, and perhaps being deceived by

them, as he afterwards discovers, he will conclude that the object of his pursuit is either a phantom of the imagination, or else that it is utterly beyond his reach; hence, when the humble messenger of truth does really present himself, he will hardly condescend to hear his doctrine, thinking probably that he is a deceiver like the rest. Seeing then that *indiscriminate* and *self-assumed authority* neither develop truth nor accelerate its progress, but that on the contrary it gives currency to lies, and stamps error with a value and importance to which it has no claim; it follows that the idea is *irrational*, and therefore *untrue*.

Another very popular but equally erroneous idea entertained by the professors of the present day, is, that "any further revelations than those contained in the present canon of the Old and New Testaments are unnecessay; and that we have no reason to expect any more." But let me ask, if, as I have clearly shown, the knowledge of the true gospel has for many centuries ceased from among men, *how can it be restored again except by revelation?* and again, if *indiscriminate* and *assumed authority* be irrational and of demoralising tendency, *how can the necessary qualifications for a true minister of the true gospel be obtained except by revelation?* It is written "unto the wicked God saith, 'what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?'" These words seem to be especially directed to those who reject new revelation, and whom the Lord calls "wicked" for so doing; for the next verse reads as follows: "seeing thou hatest instruction, and castest my words behind thee." It is also written in another place, "how shall they preach except they be *sent*," and in another, "this honour no man taketh unto himself but he that is called of God *as was Aaron*." From these passages we learn that none should go forth to preach or minister in the ordinances of the gospel, until they are "sent" "as was Aaron"; now we understand that Aaron was called by revelation through his brother Moses, for the Lord told Moses that he (Aaron) should be a spokes-man for him, and directed him to "speak unto him and put words in his mouth: the Lord even spoke unto Aaron, saying go into the wilderness to meet Moses, and all this was done that Aaron might be called and appointed in God's own way, namely, by revelation through one who already holds the priesthood. Hence, as none should preach except they be "sent," and none will be sent of God but in the same manner "as was Aaron," that is by revelation, it follows that *revelation is necessary for the appointment of preachers*, and will continue to be so, *so long as preachers are necessary*. It is further evident that those who *deny* new revelation are not sent of God, but by so doing they renounce the only channel by and through which they could be sent.

It is written that "*all shall know the Lord*" from the least even to the greatest:" but in what manner must this knowledge be obtained? It is written, no man knoweth the father, but the Son, and he to whom the Son will *reveal* him; hence, during the great Millennium all who know the Lord will have obtained that knowledge by revelation, while on the other hand, those "*who know not God*" will "be punished with everlasting destruction from the presence of the Lord." This unfortunate class of individuals must be those, who, by rejecting *new revelation*, were unable to obtain this knowledge, and who by *hating instruction*, and "*casting behind*" them the word of the Lord, which was offered to them in their own day, became "WICKED" and therefore ripe for the judgment of the Lord. We read in the book of Amos iii. 7, "that the Lord will do nothing, but he *revealeth* his secrets to his servants the prophets." And again, Isaiah xxx. 9, 13, we learn that that they who reject Prophets and Prophecy, are "*rebellious people*, lying children" whose iniquity shall be as a breach in a high wall "whose breaking cometh suddenly at an instant"

(*To be continued.*)

RACE OF JEWS IN CHINA.—The *North China Herald* announces the discovery of an interesting race of Jews in the interior of the country, 350 miles from Pekin, by some missionaries of the London Society.

ITALIAN CORRESPONDENCE.

LETTER FROM ELDER JABEZ WOODARD TO LORENZO SNOW.—THE LATTER-DAY SAINTS IN ITALY.

Italy, May 9th, 1851.

Dear President Snow,—I am still alive and able to *climb* mountains, if I cannot *move* them. I have baptized one more since I wrote. This makes 21 members, exclusive of those who are non-resident as Toronto, and yourself, and brother Stenhouse.

I have sent an elder to baptize at Pignerol, and if he has done his duty, he has at least baptized one. I have ordained in all two elders, one priest, and one teacher. I send these details in case you may require statistics for the conference.

We have had some thunderstorms lately. One that made the mountains re-echo the other night—I shall not soon forget. When the rain came through the roof, and dashed in big drops upon my face as I was laying in bed, I said to myself, "I am not so bad off now as the brethren, who have slept under a hedge."

I am, indeed, rejoiced to hear that elder Kelsey has got such lads at work. I am looking forward to such days in Italy. You would have laughed the other day to hear a dispute as to who I was. One said that I claimed an origin in the other world! Elder Malan, who was unknown by the parties, said that I was perhaps an angel. A gentleman, however, assured his friends, that I was Joseph Smith. I came up at the end of the discussion, and endeavoured to explain the origin of my faith, and not the origin of myself, which I thought a little too difficult for the occasion.

On Tuesday the 6th of May, I descended with a teacher from the mountains, above the chapel of St. Lorenzo. We rested for the night near the church of Angevagna. The next morning we pursued our journey till mid-day, when we arrived at the house of a brother. He had told his family and friends that we were coming, although I had not told any one that it was my intention to pass that way; but said, He "The Lord made it known to me last night in my sleep."

After prayer and giving some teachings, we resumed our journey, and for three long hours we scarcely saw any thing but the winding torrent and barren mountains. We took lodgings for the night in a cottage which actually had glass in the windows. We accounted this a miracle, for it is something near a month since I slept where there was a pane of glass.

The next morning, however, May 8th, the snow fell abundantly in that elevated region, and I could not get warm till I got a small congregation, and warmed myself with preaching.

Two years ago an avalanche fell here, and crushed a house where there were eight persons. The youngest, an infant of 14 months, was unhurt; but the others were all killed. Another avalanche killed eleven persons, as they were returning from market.

One night a minister with his whole family was killed in a storm. The wind blew his house over the precipice, and the dog was the only living thing that escaped.

In this land of storms I have commenced sowing the good seed. May the Lord give an increase and to His name shall be the glory.

Yours affectionately,
JABEZ WOODARD.

LETTER FROM ELDER T. B. H. STENHOUSE.

PRESENT CONDITION, AND VERY ENCOURAGING PROSPECT FOR THE SPREAD OF THE WORK IN SWITZERLAND.

Southampton, May 17th, 1851. 26, Melbourn Street.

Dear President Richards,—The very great interest you have manifested towards the Italian and Swiss Missions, induces me to embrace the earliest opportunity of penning you a few lines, particularly in relation to Switzerland, and the

prospect of establishing the Gospel of our Redeemer in that country

As the ITALIAN MISSION, from the pen of my esteemed President, and the recent communications from Elder Woodard is now before the public, I deem it superfluous to say one word more on that Mission. My heart is filled with gratitude to my Heavenly Father for the great and manifold blessings which have followed the organization of His Kingdom in that country, through the wisdom of one of His chosen Twelve.

During my sojourn in Switzerland, I have been principally in Geneva, or, what is called in religious circles, "Protestant Rome." When it is remembered that in this city, John Calvin, and other celebrated sectarians spent the best of their lives, it will not be a matter of surprise if the doctrine of *New Revelation* be counted a strange thing. Since Elder Snow visited and left his blessing on the place, investigation has increased day by day. His writings are spreading among all classes. I may say, with confidence, there is not a minister, Protestant, Catholic or Methodist of any shade or colour in Geneva, but is more or less acquainted with "Mormonism" and Lorenzo Snow.

A few days before I left, I had the satisfaction of listening to an exposé of "Mormonism," by the Rev. Mr. Guers, a Methodist. I felt so truly thankful for his kindness, that I could not refrain from testifying my gratitude, by distributing among his congregation Elder Snow's "Ancient Gospel Restored," with a polite request to read still further on the same subject! At the close of this interesting meeting, another more select was held, when about thirty persons (including seven parsons) sat down to tea, that they might, over a social cup, discuss the best means *to prevent* the spread of Mormonism. It would seem that under the inspiration of "Congou," Souchong," or perhaps a little "Mixed," they discovered that they had given us more notoriety in one night, than what might have been accomplished by our own efforts for some months; consequently, they resolved to go no further in opposition, and finished by reading a chapter of Paul to the Galations, and a "lovely pious prayer," that the people might be delivered from that which threatens to turn the world upside down.

Through this exposé *of Parson Foolishness*, the eyes of my landlord were opened to behold the work of God. In a few days afterwards he sought baptism. The day I left Geneva, I ordained him to the holy office of an Elder. This brother speaks the French and German fluently; I pray that he may be an instrument in the hands of the Lord in doing a great work among that people.

So far as the religion of Switzerland is concerned, it is a poor thing indeed. Division among them is as common as in England. A great number prefer infidelity to sectarianism, but by far the greater portion care nothing about either the one or the other. A social republick seems the idol of their eyes. I live in hopes, when the Book of Mormon, and the writings of the Twelve are before them in their own language, that many will be turned unto the Lord and His Kingdom. The great number of foreigners who pass through Geneva annually have rendered the hearts of the people a little indifferent to a stranger. This fact coupled with the remains of cold and freezing Calvinism is a barrier to preaching from house to house. It is quite a proverb. No man ever knew a stranger invited to the house of a Genevese.

In the Swiss cantons, French, German, and Italian are spoken. In the course of a little time when Elders Taylor and Snow will have ushered into the world the Book of Mormon in those languages, I believe a great work will be done in Switzerland to the honor and glory of Israel's God. A German gentleman, who has been captivated with Elder Snow's writings, has promised to put them in German as soon as possible.

In concluding, I cannot but express the deep obligations that I feel to President Snow for the paternal care which he has ever shown to myself and fellow laborers.

May the heavens continue to pour their choicest blessings upon his head, that he with yourself, and all the members of your honorable Quorum, may be able to extend to the utmost bounds of the earth, the knowledge of life and salvation.

Accept the kind love of myself and partner, and believe me ever to remain,

Yours affectionately,

T. B. H. STENHOUSE.

The Latter-day Saints' Millennial Star.

JUNE 15, 1851.

Our readers will recollect that No. 7 contained an extract from a new work about to be published by Elder Lorenzo Snow. This work is now published, and contains a very interesting account of the commencement and progress of the Everlasting Gospel in Italy, and its introduction into Switzerland. It is entitled "The Italian Mission," and contains twenty-eight pages of the same size as those of the *Star;* price, threepence each, or 25s. per hundred, wholesale; threepence halfpenny to branch agents; and fourpence each, retail. All orders to be addressed to Lorenzo Snow, 35, Jewin Street, City, London.

The Presidents of Conferences will please forward us a list of the names and addresses of the Perpetual Emigration Fund treasurers, for the several branches constituting their conferences, as soon as they can consistently.

LETTER FROM ELDER WILLIAM HOWELL.

A pleasant passage from Liverpool to New Orleans, in about fifty days.—Fifty added to the Church by Baptism on the Olympus.—Twenty-one Baptized in the open sea, from a stage let down by the Ship.—Meetings of the Saints on board.—Peculiar kindness of the Captain.—General incidents of Ship Life, &c.

New Orleans, April 27th, 1851.

"The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The purposes of Jehovah are all yea and Amen, in Christ Jesus our Lord. The above precious promise has been literally fulfilled in our pleasant voyage Zionward across the great Atlantic ocean.

On Monday, March 4th, the splendid ship *Olympus*, left her moorings in the docks, for to anchor in the river, previous to the commencement of her racing course over the billows of the mighty ocean. This spectacle drew not the multitude together, not being so congenial to the Spirit of this world as that of the Olympian games. Yet, we have reason to believe that the eye of the Host of Heaven was upon us for good in answer to the prayers of thousands of our brethren throughout the British isles, "*that we should prosper, and have the winds and waves controlled in our favor.*"

Tuesday 5th. When the great courser of heaven reached the meridian, the beautiful *Olympus* with her white sails spread forth to catch the healthy ocean breeze, commenced her course with flying speed of 200 miles per diem, having besides her cargo about 250 jewels, as lively stones for the building up of Zion on the sides of the north, that the Lord may appear in his glory. We also enjoyed the company of about 60 fellow-passengers, kind and benevolent, who, in seeing the love, order, and harmony, that prevailed, were ready to ask with the prophet of old, "Who are these that fly as a cloud, and as the doves to their windows?" I could not help interrogating myself, also, with the same question, "Who are these," &c., from the grey-headed sage and dames, full of life and vivacity, down to the innocent babe. In taking a retrospective view of the company of brothers and sisters enjoying themselves on deck on a fine morning, the sun being veiled with a thin atmospheric covering, made the balmy breeze sweet, healthy, and temperate, with the great span of ethereal blue, dancing billows pleasing to the sight, extending around us for miles, the ship steadily running her course Zionward, the helmsman keeping her bows in a direct line with the setting sun. On the poop I observed a number of our young brothers and sisters listening with attention to an instructive lecture on the science of grammar, delivered by old father Waddington, who, Diogenes like,

sat in the midst of his pupils, asking them various questions, to engrave this important part of education more deeply upon their memories.

The whole length of the deck being crowded with interesting groups worthy of an artist's pencil: in one place I observed one of the young sisters teaching others the art of knitting lace in various patterns; opposite, on the larboard side of the vessel, a number of mothers amusing their little ones, at the same time conversing with one another with grateful hearts, about the goodness of God, in delivering them with their families from the confusion and poverty of Babylon, that often caused their hearts to fail within them, but now going to their homes in Zion, containing peaceful habitations, sure dwellings and quiet resting places, where God has promised "abundantly to bless her provision, satisfy her poor with bread, clothe her priests with salvation, and cause her saints to shout for joy." The brethren in various groups here and there, some singing, some reading the Bible, Book of Mormon, Doctrine and Covenants, *Millennial Stars*, Voice of Warning, Spencer's Letters, with brother O. Pratt's profound philosophical works, &c., a library more valuable in the estimation of the Saints than all the gold of California. If this should reach the eyes of any not in the Church, and if they should doubt this statement, let them peruse the WHOLE of these invaluable books, and I doubt not, let their prejudice be ever so great, by the time they are read all through, that with hardly an exception, all must come to the same conclusion. But I exclude all those who gain a livelihood *wholly* or in *part* from their religious services. Some families in groups partaking out of various dishes of sweet food, well seasoned with hunger, for the sea appetite is sharp; the little children taking up with spoons their food from tin plates, and in chewing looking up to the faces of their parents with lamb-like innocence, just as if they said, "we are happy, indeed." One boy said, "Father, we must not leave this vessel, for we have plenty to eat here." The evening shades of darkness caused all to retire to their berths, on each side of our extensive bed-room, about thirty yards long by eight wide, containing about 300 devotees of Morpheus, but this night he received little attention, for Boreas, by 10 p.m., caused, under a covering of darkness, one of his light artillery to go forth in sharp breezes, causing the ripling billows to increase into wild mountainous waves, that caused the ship to tremble, shake, crack, and rock from side to side, like a drunken man. The Saints being novices in sea life, the sight and circumstances were new to all. The raging and roaring of the boisterous elements, with the noise of falling and rolling tins and bottles caused not the least confusion or fear in the bosoms of those who have been truly likened to Mount Zion. A few of the most lusty brethren soon gathered all together, and having lashed them with ropes, they returned to join the sweet voices of the young men and maidens who had been cheering them and us with lively songs of Zion, and through that night the dancing billows played their various antics to the sweet music of songs of joy, praise, and thanksgiving, that rose as sweet incense of faith and confidence in the Great Redeemer, the mighty governor of the boisterous elements.

Sundays. One of our brethren from Scotland compared our religious services on this day to the conferences held in England. We have the morning and evening prayer-meetings on deck, also the preaching services, when five or six of the brethren deliver short important discourses; Saints meeting in the afternoon, baptizing, confirming, blessing of children, partaking of the elements of the Lord's Supper; the interesting testimonies borne by the brothers and sisters; the exercising of spiritual gifts for the edification and exhortation and comfort of the Saints, such as prophecy, tongues, interpretation, praying with the Spirit and with the understanding, teaching the Saints important principles in connection with their present prospects and future usefulness in the kingdom of God, until the evening shades of night informed us of the propriety of retiring to rest. Spending the first day of the week thus with life and diligence in the work of God, prepared us for further exercise of usefulness through the other six days in the following manner: daily prayer-meetings, morning at 10, evening at 9; daily school for the children of fellow-passengers, as well as those of the Saints, to learn the rudiments of the English and French languages; evening lectures at 5 p m., the congregation sitting around the lectu-

rer, on the deck floor, the subjects being various, such as astronomy, geography, agricultural improvements, conversational meetings to refresh the mind with history, themes, essays, &c., a grammar school, preaching meetings; giving out the excellent provisions provided for us by the President in the British Isles, fully sufficient, (with the addition of a few potatoes) and in quality no one desired better. Giving out the daily allowance of water, which continued pure to the end of our voyage. Cooking carried on in the galley by three of our brethren, in turns of four hours each, all vessels looked in order as brought up, and sat down without any partiality to the Saints more than our fellow-passengers, cleaning operations, amusing ourselves in various ways in the exercise of the body, and all things put together kept us in full employment, (we had no idle time for finding faults, backbiting, quarrelling, &c.) tending to make us truly apleasing *picnic* party of pilgrims on their way Zionward in merry mood.

My beloved counsellors brothers T. Bradshaw, T. Smith, J. Lindsay, and W. Henshaw, have gained the affection of the Saints by their unceasing labours of love to all; the many excellent discourses delivered by them and other brethren, caused the captain, officers, crew, and fellow-passengers, to honour and respect us, and show us kindness in various ways. Never shall we forget the captain of the *Olympus*. His comprehensive knowledge of navigation, his sober deportment, the attention paid to the discourses, the enquiries made about our principles, his persevering spirit in reading our books, the attention given to our health and comfort, his alacrity and willingness in throwing overboard a stage for baptising, his erecting our pulpit with his own travelling box, and carrying out of the cabin chairs and benches to decorate our deck, Olympic synagogue, &c. Such conduct caused us all to pray earnestly that Jesus, the captain of our salvation would be pleased to bless the captain of the *Olympus*, and his good hearted crew.

On the quiet evening of the —th inst., the young brothers and sisters having formed themselves into two ranks, under the superintendence of our excellent brother, S. Reed, singing our interesting baptismal hymns, when twenty-one candidates fell upon their bended knees, and joined with us in prayer previous to their being baptized for the remission of their sins. I cannot well describe to you the joyful feelings of all present, seeing so many fathers and sons, and daughters, and sailors, passing through the singing ranks one after the other in returning from their water baptism.

> "Jehovah saw his darling Son,
> And was well pleased in what he'd done,
> And own'd him from the skies."

The same Lord smiled upon us, for many were the tokens we received of His approbation, and of rejoicing in the presence of the angels of God. The following day, at 3 p.m., we enjoyed a happy confirmation meeting, when twenty-one ranked themselves in order, that the elders of the church might lay hands upon them in the name of the Lord Jesus, to receive the gift of the Holy Spirit, and we all felt to sing,

> "Behold thy sons and daughters, Lord,
> On whom we lay our hands;
> They have fulfill'd thy gospel word,
> And bow'd at thy commands.
>
> "O, now send forth the heav'nly dove,
> And overwhelm their souls,
> With peace and joy, and perfect love,
> As lambs within thy fold," &c.

You will forgive me for being so poetical, for I can assure you the time was a time of inspiration.

Our fellow-passengers feel so happy with us, that they often testify they shall write to England to their friends in all parts, desiring them, if they emigrate to America, to be sure to come with a company of Latter-day Saints, for they say, with the captain and crew, "We never before saw such a people as these Mormons." Who are our persecuting enemies, that speak all manner of evil falsely against us? are they not strangers that know us not, the precepts, doctrines, and principles we preach and practice, the moral and godly deportment of the tens of thousands of the members of the Church, the patience and love displayed in their conduct when persecuted and made to suffer in character, property, and liberty? in truth, the virtue of our holy religion, and the conduct of our members, are not known to our enemies, who in all their opinions and conclusions about us, are guided by as false reports as those circulated about the Redeemer himself. Oh! that they would be wise, and get our books and read them,

so that they might truly know the nature of the Mormon fountain of life, truth, and intelligence, and not stamp their character for ever, by continually acting the part of the fool described by Solomon, "judging a matter before it is known."

I have not seen finer young men, calculated to do more good in carrying the Gospel to the nations of the earth, than some of the sailors, and young men baptized. They testify that they feel to rejoice in the thought that the Lord may some day, in foreign nations, make them instrumental in warning the inhabitants by the power of the Spirit, of sin, righteousness, and judgment. One fine sailor stated that "Mormonism" revived him as a sailor; "for (says he) before I was baptized, I was afraid to go up the rigging, lest I should fall down and be sent to hell for my sins." I have nothing to say about fevers, plagues, quarellings, &c., of such we know nothing; we lived in another element that produced joy, peace, long-suffering, gentleness, goodness, faith, meekness, against such, I believe, you will find no law. The effect of such exemplary conduct in this company, has tended to the conviction and conversion of fifty, who have been added to the branch in this vessel by baptism, &c. Two deaths of infants, one birth.

With respect, your brother in the Lord,

WM. HOWELL.

MORE OF THE PRECIOUS THINGS OF JOSEPH'S LAND.

QUICKSILVER MINES OF CALIFORNIA.

(*From the Placer Times.*)

It is very generally known that quicksilver mines have been worked to some extent for many years in California, but until since the discovery of gold, but little attention has been bestowed upon them. For some months past quicksilver has been offered in our market, known as coming from the New Almaden mines.

The principal mines in California are the Guadaloupe and New Almaden, and are situated in the same neighbourhood, some four miles distant from each other. These mines are about eight miles from San Jose, and can be reached by a good road at all seasons of the year.

We are told that the mines are now worked extensively, the produce amounting to several millions of dollars the present season, and that the yield from the ore is almost past belief. Eighty-five per cent. of pure mercury is not an uncommon yield.

Quicksilver, in working the silver mines of Mexico and South America, has heretofore been required in large quantities, but its high price has tended to stop the working of many productive mines; but it is believed that the California quicksilver mines will, when fairly opened, furnish a supply sufficient to induce operations throughout Mexico and South America upon an extensive scale. The silver mines which have been abandoned, it is presumed, will be re-opened, and with profit to the owners. Quicksilver can be furnished for one-half the price for which it has usually been sold, and still leave a large profit for those who work the California mines, if we have been informed correctly. This will at once open to commerce the silver mines which have been closed; and in addition to the gold mines of California, we shall have from another source the means to stimulate the commerce which is growing up on the Pacific coast.

MOUNTAIN OF CARBONATE OF MAGNESIA.

(*From the Pacific News, Feb. 15.*)

The resources of California are not confined to the precious metals alone; there is a vast extent of country, of which nothing is said, that will develope, in time, new avenues of wealth. After crossing the Sierra Nevada, in latitude between forty-one and two, (if memory serves,) the descent to Goose Lake is through a pleasant valley of about ten miles in length, abounding in springs and meadows. About a mile below where the lake is approached from the east is the first outcrop of slate and quartz, with an auriferous country around. Near the southern extremity of the lake is a most beautiful ledge of serpentine rock. The strata is horizontal, and the green and grey shading is delicately blended, and the lines almost as perfect as if they had been traced with the artist's pencil.

On Pitch (or Pitt) river, the principal affluent of the Sacramento, which flows through a charming valley, and about five days' journey from Goose Lake, there is a

hill of pure carbonate of magnesia, one hundred feet high. Much of it is perfectly white, while some is more or less discolored with iron, as if a painter had been striving to give effect by a coloring of light and shade. Large masses are easily detached, which, rolling down into the river that washed its base, floated off as light and buoyant as cork, until it became saturated with water. A thousand wagons could be loaded in a very short time, and there is enough to supply the whole world. For three days' travel below, the soil seems to be impregnated with it, and the banks of the river are formed of it.—*New York Herald.*

COMPOSED UPON THE DEATH OF ELDER WILLIAM BURTON,

LATE PRESIDENT OF THE DUNDEE CONFERENCE.

Another mighty man from earth has passed away,
To rest among the just, until the glorious day,
When the archangel's trump shall echo and resound,
To wake the sleeping dead, who by faith have favour found.

He's gone to worlds on high, to mingle with the blest,
Where the troubl'd rest in peace, and the weary are at rest;
Where from those halcyon streams, their joys celestial flow,
As on from strength to strength in harmony they go.

We mourn the loss of one who has so nobly stood
As a messenger of truth, he taught the word of God;
He counted nothing dear, so that he might obtain
A name among the righteous, which is eternal gain.

And may that bereft one, whom he has left behind,
To mourn the loss of him, so faithful, true, and kind,
Be sheltered and preserved, by God's Almighty hand,
Till they shall meet again and in his presence stand.

The day will soon arrive when they shall meet again,
And be in glory crown'd amid the gorgeous train
Of worthies, who like him have sacrific'd their all,
To gain a kingdom, and a crown, where Christ is Lord of all.

Leicester. JOHN G. WILSON.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 30TH OF MAY, 1851.

	£	s.	d.
James Farmer	5	0	0
David James	1	15	0
John Godsall	0	19	1
William Wells	5	0	0
William Parry	0	10	0
John Taylor	5	0	0
Thomas Clarke	5	0	0
Henry Smith	2	13	4½
Matthew Rowan	5	0	0
Richard Tresseder	2	0	0
Carried forward	£39	17	5½

	£	s.	d.
Brought forward	£39	17	5½
James Linforth	14	0	0
John Parry	1	0	0
James Walker	25	0	0
Thomas Kirkwood	15	0	0
William Cartwright	3	0	0
Isaac Jones	4	5	0
Richard Morris	2	0	0
William Cook	10	0	0
	£114	2	5½

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 13.—Vol. XIII. JULY 1, 1851. Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA, *March 26th*, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!"
De Im. J. C. I. 18.

(*Continued from our last.*)

Their community must go on thriving. They are to be the chief workers and contractors upon "Whitney's Railroad," or whatever scheme is to unite the Atlantic and Pacific by way of the South Pass; and their Valley must be its central station. They have already raised a "Perpetual Fund," for "the final fulfilment of the covenant made by the Saints in the Temple at Nauvoo," which "is not to cease till all the poor are brought to the Valley."

All the poor still lingering behind will be brought there: so at an early period will the fifty thousand communicants the Church already numbers in Great Britain, with all the other "increase among the Gentiles." Their place of rendezvous will be upon what were formerly the Pottawatamie lands. The interests of this Stake have been admirably cared for. It now comprises the thriving counties of 'Fremont' and 'Pottawatamie,' in which the Mormons still number a majority of the inhabitants. Their chief town is growing rapidly, already boasting over three thousand inhabitants, with nineteen large merchants' stores; the mail lines and five regular steam packets running to it, and other western evidences of prosperity; besides a fine Music Hall and public buildings, and the printing establishment of a very ably edited newspaper, "The Frontier Guardian."

It is probably the best station on the Missouri for commencing the overland journey to Oregon and California, as travellers can follow directly from it the Mormon road, which, in addition to other advantages, proves to be more salubrious than those to the south of it. Large numbers are expected to arrive at this point from England during the present spring, on their way to the Salt Lake. They will repay their welcome; for every working person gained to the hive of their "Honey State," counts as added wealth. So far, the Mormons write in congratulation, that they have not among them "a single loafer, rich or poor, idle gentleman, or lazy vagabond." They are no Communists; but their experience has taught them the gain of joint stock to capital, and combination to labour—perhaps something more, for I remark they have recently made arrangements to "classify their mechanics," which is probably a step in the right direction. They will be successful manufacturers, for their vigorous land-locked industry cannot be tampered with by protection. They have no gold — they have not hunted for it; but they have found wealth of other valuable minerals, rock salt enough to do the curing of the world:—"We'll salt the Union for you," they write, "if you can't preserve it in any other way," — perhaps coal, excellent ores of iron

everywhere. They are near enough, however, to the Californian Sierra, to be the chief quarter-masters of its miners; and they will dig their own gold in their unlimited fields of admirably fertile land. I should only invite your incredulity, and the disgust of the Horticultural Society, by giving you certain measurements of mammoth beets, turnips, pumpkins, and garden vegetables, in my possession. In that country, where stock thrives care free; where a poor man's 32 potatoes saved can return him 18 bushels, and 2½ bushels of wheat sown yield 350 bushels in a season; or where an average crop of wheat on irrigated lands is 50 bushels to the acre; the farmer's part is hardly to be despised. Certainly, it will not be under a continuance of the present prices current of the region,—wheat at 4 dollars the bushel, and flour 12 dollars the hundred, with a ready market.

The recent letters from Deseret interest me in one thing more. They are eloquent in describing the anniversary of the Pioneers' arrival in the Valley. It was the 24th of July, and they have ordained that that day shall be commemorated in future, like our 21st of December, as their Forefather's Day. The noble Walker attended as an invited guest, with two hundred of his best dressed and mounted cavaliers, who stacked their guns, and took up their places at the ceremonies and banquet, with the quiet precision of soldiers marched to mass. The Great Band was there too, that had helped their humble hymns through all the wanderings of the wilderness. Through the many trying marches of 1846, through the fierce winter ordeal that followed, and the long journey after over plain and mountain, it had gone unbroken, without the loss of any of its members. As they set out from England, and as they set out from Illinois, so they all came into the Valley together, and together sounded the first glad notes of triumph when the Salt Lake City was founded. It was their right to lead the psalm of praise. Anthem, song, and dance, all the innocent and thankful frolic of the day, owed them its chief zest. "They never were in finer key." The people felt their sorrows ended. FAR WEST, their old settlement in Missouri, and NAUVOO, with their wealth and ease, like "Pithom and Ramses, treasure cities built for Pharaoh," went awhile forgotten. Less than four years had restored them every comfort that they needed. Their entertainment, the contribution of all, I have no doubt was really sumptuous. It was spread on broad buffet tables, about 1400 feet in length, at which they took their seats by turns, while they kept them heaped with ornamented delicacies. "Butter of kine, and milk, with fat of lambs, with the fat of kidneys of wheat;" "and the cucumbers, and the melons, and the leeks, and the onions, and the garlic, and the remembered fish which we did eat in Egypt freely;"—they seem unable to dilate with too much pride upon the show it made.

"To behold the tables," says one that I quote from literally, "to behold them filling the Bowery and all adjoining grounds, loaded with all luxuries of the fields and gardens, and nearly all the varieties that any vegetable market in the world could produce; and to see the seats around those tables filled and refilled by a people who had been deprived of those luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders, and this, too, *in the* Valley of the Mountains, over a thousand miles from civilization, where, two years before, naught was to be found save the wild root of the prairie and the mountain cricket; was a theme of unbounded thanksgiving and praise to the Giver of all Good, as the dawning of a day when the children of the Kingdom can sit under their own vines and fig-trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the gardens of Joseph!" *

I have gone over the work I assigned myself when I accepted your Committee's invitation, as fully as I could do without trespassing too largely upon your courteous patience. But I should do wrong to conclude my lecture without declaring, in succinct and definite terms, the opinions I have formed and entertain of the Mormon people. The libels of which they have been made the subject, make this a simple act of justice. Perhaps, too, my opinion, even with those who know me as you do, will better answer its end following after the narrative I have given.

I have spoken to you of a people, whose

* Letter of the Presidency, Great Salt Lake City, Oct 12, 1849.

industry had made them rich, and gathered around them all the comforts, and not a few of the luxuries, of refined life, expelled by lawless force into the Wilderness; seeking an untried home far away from the scenes which their previous life had endeared to them; moving onward, destitute, hunger-sickened, and sinking with disease; bearing along with them their wives and children, the aged, and the poor, and the decrepid; renewing daily on their march the offices of devotion, the ties of family, and friendship, and charity; sharing necessities and braving dangers together; cheerful in the midst of want and trial, and persevering until they triumphed. I have told, or tried to tell, you of men who, when menaced by famine, and in the midst of pestilence, with every energy taxed by the urgency of the hour, were building roads and bridges, laying out villages, and planting corn-fields, for the stranger who might come after them, their kinsman only by a common humanity, and peradventure a common suffering, —of men who have renewed their prosperity in the homes they have founded in the desert, and who, in their new-built city, walled round by mountains like a fortress, are extending pious hospitalities to the destitute emigrants from our frontier lines,—of men who, far removed from the restraints of law, obeyed it from choice, or found in the recesses of their religion something not inconsistent with human laws, but far more controlling; and who are now soliciting from the government of the United States, not indemnity,—for the appeal would be hopeless, and they know it,—not protection, for they now have no need of it,—but that identity of political institutions, and that community of laws with the rest of us, which was confessedly their birthright when they were driven beyond our borders.

I said I would give you the opinion I formed of the Mormons: you may deduce it for yourselves from these facts. But I will add that I have not yet heard the single charge against them as a Community—against their habitual purity of life, their integrity of dealing, their toleration of religious differences in opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation, or the testimony of others, know to be unfounded.

POSTSCRIPT TO THE SECOND EDITION.

I HAVE been annoyed by comments this hastily written discourse has elicited: Well meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance.—I can only make them more express. The Truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities.

The furthest I can go towards qualifying my testimony will be to name the causes to which, as a believer in Nature's compensations, I have myself credited this undue morality.

It was partly attributable, perhaps, to their forced abstemiousness; the diet of the most fortunate Mormons having been for long continued periods very spare, and composed almost wholly of vegetable food, with few condiments, and no intoxicating liquors. Some influence should be referred also to their custom of early and equal marriages, these not being regulated by the prudential considerations which embarrass opulent communities; something more to the supervision which was incidental to their nomadic life, and the habits it encouraged of disciplined but grateful industry.

The chief cause, however, was probably found in this fact. The Mormons as I saw them, though a majority, were but a portion of the Church as it flourished in Illinois. When the persecution triumphed there, and no alternative remained for the steadfast in the faith but the flight out of Egypt into the wilderness, as it was termed, all their fair weather friends forsook them. Priests and elders, scribes and preachers, deserted by whole counsels at a time; each talented knave, of whose craft they had been victims, finding his own pretext for abandoning them, without surrendering the money-bag of which he was the holder. One of these, for instance, bore with him so considerable a congregation that he was able to found quite a thriving community in Northern Wisconsin, which I believe he afterwards transplanted entire to an island in one of

the Lakes. Other speculator-heresiarchs folded for themselves credulous sheep all through the Western Country. One Rigdon not long since had a cure of them in our own State.

Quite recently, an abandoned clergyman, who shortly before the Exod was excommunicated for his improper conduct, has presented a memorial to Congress, in which he charges the Mormons with very much more than he himself appears to have been guilty of. This abusive person, a former intimate of the Major-General, James Arlington Bennett, lately on trial at New York, in company with a one-eyed Mr. Thompson of that city, is also the only surviving brother of the Prophet Smith, founder of the sect, and as such, still claims to be its sole true President, and genuine Arch High Priest.

So the Mormons have been, as it were, *broken and screened* by calamity. Their designing leaders have left them to seek fairer fortunes elsewhere. Those that remain of the old rock are the masses, always honest in the main and sincere even in delusion; and their guides are a few tried and trusty men, little initiated in the plotting of synagogues, and more noted for services rendered than bounties received. They are the men whom I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor; —the chief of them all, a man of rare natural endowment, to whose masterly guidance they are mainly indebted for their present prosperity, driving his own ox-team, and carrying his sick child in his arms.*

The fact explains itself, that those only were willing to undertake their fearful pilgrimage of penance whom a sense of conscientious duty made willing to give up the world for their religion. The Mormons, I knew, were all, as far as I could judge, partakers of the sacrament, persons of prayer and faith; and their contentment, their temperance, their heroism, their strivings after that golden age of Christian brotherhood, were but the manifestations of their ever-present and engrossing devotional feeling.

* This was BRIGHAM YOUNG, the choice of the Mormons for Governor of Deseret. As this man, together with HEBER C. KIMBALL and WILLARD RICHARDS, nominees of the same people for the offices of Lieutenant Governor and Secretary, have been singled out as the objects of libel, it is right I should state that I knew them intimately. I found Mr. Kimball a man of singular generosity and purity of character, and Dr. Richards a genial gentleman and pleasant scholar of the most varied attainments: The integrity of all three altogether above question.

T. L. K.

(To be concluded in our next.)

THE IRRATIONALITY OF SCHISM AND DISSENT, OR THE ERRORS OF MODERN CHRISTENDOM.

BY JAMES F. BELL.

(Concluded from our last.)

But their errors in these respects are scarcely greater than in their fallacious applications of those scriptures which contain the revelations of by-gone ages.

Although professing an almost idolatrious regard for these writings, it is remarkable that there is not a collection of books in existence concerning the true meaning of which they have so much differed in opinion, or in the application of which they have diverged to such opposite extremes. Indeed *novelty* of interpretation appears to have become an essential feature in each successive commentary, and a necessary condition to ensure its success. If the scriptures do really abound in difficulties and ambiguity, this fact will but furnish another reason why *revelation* should continue to flow through a legalised channel of living intelligences, in order that the laws of God and all the minutiæ of interesting and important matters contained therein, should not be destitute of qualified exponents. If the scriptures were written under the influence of the Holy Spirit, it is evident that the same influence and divine agency is necessary for the correct and profitable

reading of them. "God is his own interpreter," and as we understand he has spoken to the prophets "*in dark speeches*," (that is, incomprehensible to the merely human mind) it is obvious that unless our spirits are illuminated by the spirit of the Lord, much of his instructions must remain shrouded in uncertainty. Since the confusion of tongues, language has been subject to endless innovations; and from the days of Moses to the present time, numberless new dialects have been formed; furthermore, there are hardly two persons of any one dialect who invariably adopt the same idiom. Here then is a fruitful source of diversity, and it is no wonder if the translators of the Scriptures being destitute of inspiration should fail to give the correct rendering of the original in their own language; it is no doubt in a great measure owing to this, that the present translations contain so many vague and discrepant passages.

Yet, after making all due allowance for these circumstances, there are so many plain and definite passages converted into instruments of theological disputes, in consequence of their gross mis-application, that it may not be amiss to give a few instances with the view of shewing how totally unwarrantable have been the conclusions deduced therefrom.

It is maintained by the Roman Church that *pure religion, genuine Christianity*, or the *Church* as by *Christ* established was to remain on the earth, *uncorrupted, unsubdued* to the end of the world; this conclusion they profess to deduce from several passages of scripture, such as the following: "And lo! I am with you alway, even to the end of the world," Matt. xxviii. 20. "Upon this rock will I build my church, and the gates of hell shall not prevail against it." With regard to the first passage I would say, that the words therein contained were addressed to *the apostles only*, and certainly if they proved faithful they would realise the fulfilment of the promise; the spirit of their Saviour would be "with" *them* on earth, in hades or in heaven, and that "to the end of the world." But I have in the course of this article proved that the Church of Rome recognises a God, Priesthood, and Doctrine quite different from those of Christ and his Apostles, and have thereby effected a radical change in that which she admits to be essentially perfect and immutable; hence she is not the church now if she ever was; consequently it is in vain for her to seek for support in the perversion and mis-application of these passages. Indeed some of her most eminent writers have made such ample concessions, as prove quite fatal to her pretensions both to purity and continuance; some of which I will now quote.

Bellarmine, (a notable Romanist) speaking of the times about the beginning of the 10th century, says: "In the West, and almost all the world over *faith failed*, and there was *no fear of God* among them: *Justice was perished* from among men, and *violence prevailing against equity governed the nations*. Fraud, deceit, and the arts of cozenage were grown *universal*. *All* kinds of *virtue gave way* as an useless thing, and wickedness supplied its place. The world seemed to be declining apace towards its evening, and the second coming of the Son of Man to draw near; for love was grown cold, and faith was not found upon earth. *All* things were in *confusion*, and the world looked as if it would return to its old chaos. All sorts of fornication were committed with the same freedom as if they had been lawful actions; for men neither blushed at them, nor were punished for them. Nor did the clergy live better than the people, for the bishops were grown negligent of the duty of their place, &c. In a word, men ran themselves headlong *into all vice*, and *all* flesh had corrupted its way."—*Bell. Sacr.* L. i. c. 8.

Baronius, another notable Romanist, speaks more particularly.—"What was then the face of the Roman Church? how deformed—when whores, no less powerful than vile, bore the chief sway at Rome, and at their pleasure changed sees, appointed bishops, and did thrust into St. Peter's see their own gallants, false popes, who would not have been mentioned in the catalogue of the Roman Popes, but only for the distinct recording of so long a succession of times."——"Christ was then in a very deep sleep—and which was worse; when the Lord was thus asleep there were *no disciples* to awaken him, being themselves *all* fast asleep. What kind of Cardinals, Presbyters and Deacons can we think were chosen by those monsters, when nothing is so natural as for every one to propagate his own likeness."—*Annal.* tom. 10. Anno 900.

In the 15th century, Nic, de Clemanqiis, who lived in that time, wrote a book upon the *corrupt* state of the church, in which he says, "*there was an universal degeneracy in the church, from the very head of it to its lowest members.*"—c. 3.

If, then, their own writings are so explicit upon the point, it is at once utterly useless and grossly wicked to strain and pervert the Saviour's words, to enable them to maintain a position so utterly untenable.

As to the second passage, there is no more support for the idea in it than in the first, as I shall clearly prove.

The church is the body of true believers, the rock is the foundation and Christ the builder. With regard to the rock it makes little difference in the argument whether we interpret it to signify Christ, Peter or Revelation; although there is evident incongruity in confounding the builder with the foundation he builds on, and a manifest weakness in Peter as a foundation, he being part of the building which certainly is something distinct from the foundation. The foundation of Peter's knowledge, which constituted him a true member of the church, was revelation, as it is written, "flesh and blood hath not revealed this unto thee, but my father which is in heaven." Without revelation none can know God, and without the knowledge of God, we have no foundation.

Many by mis-applying St. Paul's words, "Therefore we conclude that a man is justified by faith *without the deeds* of the law," and other similar passages, have concluded that *no works* are necessary. Now it must be borne in mind that where St. Paul speaks of works as *unnecessary*, he refers to the law of Moses, and not the Gospel, the works of which *are necessary*, for it is written "*work* out your salvation with fear and trembling. *Work* while it is called to day, for the night cometh when no man can work." "Faith without *works* is dead being alone." "By *works* faith is made perfect." "By *works* a man is justified, and not by faith only." We are to be rewarded according to our *works*, but if we have all faith and *no works*, I am afraid we shall have no reward either.

Many have applied the Saviour's words, "Suffer little children to come unto me," to prove infant sprinkling, but there is no more support in this passage for the idea of infant sprinkling, than there is for infant ordination. It would indeed be equally as just to conclude the one as the other. We learn from this passage and those in the context, that the Saviour took them in his arms, laid his hands upon them and blessed them, but we do not learn that he baptized or ordained them, for this very reason:—there is nothing to learn it from.

As my object is not so much to recapitulate the oft-exploded errors of apostate Christendom, as to show from reason only their fallacy and weakness, I will forbear giving any further instances, and hasten toward a conclusion. The whole matter may now be summed up in this,—from *ignorance* and *self-interest* arises a diversity of doctrines, which are confirmed by custom and popularity, handed down by tradition, and upheld by priestcraft and state policy; hence arise sects and parties—hence proceed schism and dissent—hence come strife, warfare and the clash of arms—and hence the curse of God.

The errors which I have treated upon, though comparatively few, are fundamental ones, being, in fact, the constituent elements of the spiritual darkness of the pseudo religious world. Well may the children whose minds have been illuminated by the spirit of divine truth, exclaim in wonder and astonishment as they contemplate the blindness of their progenitors;—"Surely our fathers have inherited lies, vanities, and things wherein there is no profit." "Darkness hath indeed covered the earth, and gross darkness the minds of the people," insomuch that they have mistaken evil for good, bitter for sweet, and profound nescience for the sublimity of wisdom. Their taste has become so vitiated that the bread of life is rejected as unpalatable; hence, there has been a famine, not for bread, nor for water, but for the word of the Lord. Amos viii. 11. Therefore is the whole head already sick, and the whole heart faint; society is totally unhinged, and the moral atmosphere grossly polluted. Religious institutions have become mere state instruments for the spiritual enslavement of mankind, while temporal governments themselves, though grasping convulsively the sceptre of dominion, and maintaining their influence by the sheer force of arms, are already on the verge of ruin. They have sown the wind,

they must reap the whirlwind; they carry in themselves the seeds of dissolution, and sooner or later they must crumble into dust, for the decree of God, and the inevitable fate of human schemes is written and must come to pass:—"They shall become as chaff of the summer threshing floors, and the wind shall carry them away."

But let me not conclude with a picture so dark and cheerless as this, for the Sun of Righteousness and truth is rising,—the door of the sheepfold is again open,—the voice of the good shepherd is again heard calling together his scattered sheep, who have wandered in the cloudy day, the gospel of reconcilation is again preached, great is the army of those who publish it; and under its influence factions must unite, divisions cease, and love and union prevail.

As we have now given a turn to the subject, it may not be unprofitable to devote the remainder of our space to the consideration of union, and an inquiry as to the means by which it can be promoted and sustained.

Union implies, oneness of purpose and concert of action; apart from these it is a mere name and an absolute impossibility. But these cannot exist without unanimity of sentiment, and sympathy of feeling. As nothing can *be* without the conditions of existence, so without unanimity and sympathy there can be neither oneness of purpose nor concert of action. Furthermore, without truth there can be no unanimity. If the purpose be a false or evil one, there will inevitably arise a diversity of opinions concerning it, for error is discrepant, and its effect is to create division, while on the other hand, truth is harmonious and consistent; by it the thoughts and opinions of men, however various can be centered like converging rays in one common focus; hence, truth is indispensable to union. Where truth is recognised there faith is one, and there, in theory at least, is unanimity.

But, as the assent of the mind, and the consent of the will are not necessarily coincident or simultaneous, and, as the one without the other would fail to produce concert of action, it is evident there is something else required, to accompany truth, and to assist in the subjugation of the *will* to her benign and holy laws. It must be some agent that can *assimilate itself with the spirit of man*, and impress thereon the force, value, and dignity of truth, so as to awaken interest, and enlist the sympathies of all *ingenuous* minds. Such an agent is indeed indispensable to counteract the effects of an erroneous education, and the pernicious influence of evil example. But furthermore, it must be intelligent and all wise, were it deficient of intelligence, it could not act upon the mind at all, and were it destitute of all wisdom, it would be incapable of adapting its inflence to the peculiarities of each mind and circumstance. It must also be omnipresent, unchangeable, and eternal, so that its effects may be universal, uniform, and enduring. Such an agent may with propriety be termed "the spirit of truth," and this spirit is the desideratum we are in search of.

As the spirit will reside only where truth is cherished, and as truth can be preached effectually by those only who know it, and possess this spirit, and since those who possess this spirit must, in the same degree be unanimous in sentiment, feeling and action, it follows that there will be but *one priesthood*, or authentic channel of instruction; no matter how many departments or degrees there may exist therein; it is, nevertheless one priesthood, one unbroken chain of living intelligences for the instruction and elevation of the human species.

Furthermore, this priesthood, or authentic channel of instruction must proceed from one recognised and acknowledged source, otherwise the whole body will be liable to err in purpose, and mistake its object.

Here, then, are the essentials for the *promotion* of union, viz.: *truth* to inform the *mind*, an *all-wise spirit* to influence the will, *a priesthood* to administer that truth, and a God to direct that priesthood. This God must endure for ever, and this priesthood must continue "until we have all come in the unity of the faith," and the spirit of truth is necessary at all times to lead us into "all truth," and to preserve us in the bonds of peace.

Thus, upon the grounds of reason and necessity, we have established the rationality of the gospel plan. Now the nature and object of this plan imply obedience, love, and charity; *obedience* to those who *teach* the truth; *love* to those who *practice* it, and *charity* toward those who know it not. Without the observance of these duties, the mere plan with all its

powers would be inefficacious. It is the bounden duty, the blessed privilege, and the highest interest of all men to uphold the character and dignity of truth, and they do this most effectually when they reduce it to practice, and thus set an example worthy of imitation. Without *obedience* there is a manifest spirit of disunion on the part of the refractory; without *love* the spirit of truth and union is at once banished; and without *charity* we hinder the progress of truth; but, by the *observance* of these, the first brings us into possession of the practical benefits of truth, the second upholds and strengthens those who have received it, and the last makes us willing to sacrifice anything and everything, so that our fellow creatures also may obtain and realise it. Here, then, are the *elements* of union, —*one* God, *one* Priesthood, *one* Spirit, Truth, Obedience, Love, and Charity.

Great and glorious are the charms of union; its power is unlimited, its influence holy, its effects, order and prosperity. Peace, gladness and rejoicing abound where it is known. Happy beyond expression, yea unspeakably joyous are the people where perfect union exists; sorrow and sighing have given place to the sound of music and the voice of melody. Want, misery, disease and death, are swallowed up and forgotten in plenty, comfort, health and life. Their object is single, their feelings one, their sentiments unanimous. They change not their doctrine with the times, for times and eternities are one with them. They have *one* Lord, *one* Faith, *one* Baptism, and *one* Hope of their calling, and are baptised by *one* Spirit into *one* Body. Their King is *one*, and his name *one*, and they are *one* with him and each other. Their lineage takes hold on heaven, with whose inhabitants they have relationship, for they are *one* Family and children of the same parent.

The Latter-day Saints' Millennial Star.

JULY 1, 1851.

ARRIVAL OF THE "ELLEN MARIA" AT NEW ORLEANS.—By letter from Elder G. D. Watt, dated St. Louis, April 17th, we learn that the *Ellen Maria* arrived at New Orleans on the 6th of April, having made the voyage in 63 days.

She experienced a strong gale of wind on the fifth of February, but it abated on the sixth, and in a few days afterwards the Saints had become accustomed to sea life, and were free from sickness. On the 11th she cleared the Irish sea, where it is not uncommon for vessels to be detained twenty or thirty days. The remainder of the voyage was as pleasant as sea voyages generally.

Meetings were held every sabbath, and also during the week; at which Elder Pratt addressed the Saints and others present, on the glories of our holy religion, "treating of the dealings of God with mankind in former times, and upon what he will do in the latter times, quoting from the Prophets in the written word, and opening the future to view, until the Saints felt like leaping for joy, and shouting aloud, because of their privilege to live in these days, when the power and majesty of God are, and shall be, displayed in so many marvellous ways."

On the 9th of April, most of the company left New Orleans for St. Louis, on the *Alex. Scot*, one of the largest boats on the river, and arrived there on the 16th.

A sorrowful circumstance transpired in going up the river. Sister Shelly, aged 55 years, wife of James Shelley, from Worcester conference, in attempting to draw a bucket of water from the stream, while the boat was running ten miles an hour, was suddenly plucked into the water by the force of that mighty current. She floated for a moment, and then sank to rise no more. The engines were stopped immediately, and a boat manned and sent in search of her, but it was unsuccessful in obtaining the

body. We sympathize with the bereaved husband and family. This is not the first accident of the kind. The *Star* not long ago contained a similar report, and the brethren and sisters were then cautioned against this unwise action. When will the Saints be advised and learn wisdom from what experience teaches? It is the work of the strongest man to reach water from the mighty current of the Mississippi, especially when running against the stream at so rapid a rate; and no female should on any pretence attempt it. We hope this sad occurrence will prove a warning hereafter.

THE MARRIAGES WERE:—

Elder Edward Williams, of Carmarthenshire, to Ann Morgans, of Cwmbach, Feb. 22.
James Turnbull, of Linlithgo, to Mary Mickle, of Port Glasgow, March 21.
James Stratten, to Francis Clark, both of Cambridge, Feb. 9.

THE BIRTHS WERE:—

Emily Robbins, of a son, March 9.
Sister Wild, of a daughter, March 28, named Ellen Maria Martha.
Sarah Lane, of a daughter, April 2.
A. Entwistle, of a son, April 9, named Alex. Scot.

THE DEATHS WERE:—

Sarah, aged 6 months, daughter of R. and S. Preece, Feb. 11.
Ann, aged 11 weeks, daughter of J. and E. Toone, „ 16.
George, aged 2 years and 8 months, son of G. and S. Spizer, March 8.
Marintha Althera, aged 15 months, daughter of President Orson and Sarah M. Pratt, March 24.
Elizabeth Shelley, aged 55 years, April 14.

The thanks of the company are presented to Elder W. C. Dunbar for the services he rendered them during the time the vessel lay in dock, previous to sailing from Liverpool.

FROM THE ST. LOUIS REPUBLICAN, OF APRIL 23.

Yesterday a number of gentlemen connected with the Territorial Government of Utah, and the Indian department in that quarter, Elder Pratt, and a number of Mormons, and several persons connected with the commerce of the valley, left on the *Robert Campbell* for Councill Bluffs, *en route* for the Salt Lake.

DENMARK.—By the politeness of Elder Erastus Snow—of the Twelve—and president of the Danish Mission, we are favored with a copy of the Book of Mormon in the Danish language. This divinely inspired record can now be read by a large portion of the inhabitants of Scandinavian Europe, many thousands of whom are familiar with the language who do not reside in the provinces of Denmark. It has already gone into the northern part of Germany, and also somewhat freely into Sweden, where both books and Elders are loudly called for. Upon the appearance of the first sheets of this work in print, the Saints in Copenhagen seemed endowed with new power from on high. The Holy Ghost descended mightily, and bore witness of its truth to the new born babes in Christ by divers manifestations; to some in open vision, confirming them in the faith, and causing the church to rejoice greatly in this Record of truth that has sprung out of the ground, and in the righteousness of God which has again looked down from heaven. The labors of the last twelve months in Denmark have resulted in the translation and publication of the Book of Mormon, several small tracts, illustrative of the faith of the Saints, and the establishment of the church there, by the baptism of 261 souls; about 150 of whom constitute the branch of the

church in Copenhagen, the capital of the nation; and about 70 constitute a branch of the same in Aalborg, the principal town of the province of Jylland (Jutland).

Elder Snow, with whose company we are at present favored, intends soon to return to Denmark, and with the additional aid and influence of the "stick of Joseph" in his hands, and that of his fellow-laborers, will be able to present the doctrines of our holy faith to the people in a much more ample and competent manner, besides being able to employ his own active policy more generally among the people, which give promise, under the divine blessing, of a numerous and powerful ingathering of souls into the Gospel net. Truth is mighty, and does already prevail, in the sphere and extent in which it has its application to the people. "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob, and of Israel, What hath God wrought?"

ADDRESS TO THE REV. C. W. LAWRENCE, BY JAMES LINFORTH.

We extract the following from "The Rev. C. W. Lawrence's 'few words from a pastor to his people, on the subject of the Latter-day Saints,' replied to and refuted by James Linforth." A pamphlet which was recently published in Liverpool, in reply to a tissue of falsehood and ribald abuse, lavished upon our holy Prophet and Seer, who was honored of God to receive his law, and become the great founder of the Church of Christ in this dispensation of the fulness of times.

Like most of his coadjutors, our Reverend hero had no use for argument either from Scripture or reason, against any of the doctrines of our faith, but with a sort of "taken for granted" authority, offered freely out of the abundance of his heart that which he no doubt thought "his people" had the credulity to believe, simply on the strength of his *ipse dixit*, attested only by popular rumour. After successfully and authentically repelling his foul aspersions, brother Linforth addresses himself pertinently in the following arguments, which the Saints in different latitudes under the meridian of the Church of England, may find useful in defending themselves against the assaults of the arrogant and over-bearing, who forget not to speak evil of dignities, and things which they know not of.

To the (Rev. !) Mr. Lawrence: As you have thought proper to attack the Church of Jesus Christ of Latter-day Saints, and to call their doctrines a "cunningly devised lie," although you say we quote much from Scripture; and also to call in question the validity of Joseph Smith's mission, I purpose to put a few serious questions to you for consideration. First, your ordination; whence is it? Your answer must be, "I received it under the hands of a bishop, who derived his authority by succession from the Apostles and Jesus Christ." But, sir, I have to refer you to your Book of Homilies, appointed to be read in churches in the time of Queen Elizabeth, page 261, on the perils of idolatry, it reads thus:—

"Laity and clergy, learned and unlearned, all ages sects and degrees of men, women, and children of whole Christendom (an horrible and most dreadful thing to think,) have been at once drowned in abominable idolatry, of all other vices most detested of God and damnable to man, and that by the space of eight hundred years and more."

Therefore, Sir, your ordination is useless, since the world had been in idolatry of the worst kind for eight hundred years previous to the "Reformation," for surely you will not claim it from idolaters, and yet, Sir, there is no other alternative, unless you can prove a direct revelation from God to the reformers, and their ordination by angels. This you must prove, and without looking through the "spectacles," or consent to say the fathers of the reformation received their ordination from idolaters, which, consequently, cuts you and all others off from the priesthood.

Archdeacon Daubeny says, "Regular mission only subsists in the churches which have preserved apostolical succession" but in the face of the above, for you unfortunate circumstance, it cannot be said the church of England has preserved

it, therefore listen to what Dr. Berkley said at the consecration of Bishop Horne.

"A defect in the mission of the ministry invalidates the sacraments, affects the purity of public worship, and therefore deserves to be investigated by every sincere Christian." —*Sermon at Consecration of Bishop Horne.*

This advice you must take and answer the question satisfactorily before you presume again to attack other people.

Secondly. Having shown you to be destitute of the authority for a minister of God's church, upon the testimony of your own church, I wish now to call your attention to the "Thirty-nine articles," for they are a greater stumbling-block than the Book of Mormon. I find that previous to your ordination, it was necessary for you to be able to "yield an account of your faith in Latin, *according to the articles of religion* approved in the Synod of bishops and clergy of this realm, 1562, and to confirm the same by *sufficient testimonies out of the Holy Scriptures.*" (Can. 34.) Also that you were required to make a solemn declaration, "that EX ANIMO (heartily) you allowed the Book of Articles; and that you acknowledged all and every the Articles therein contained, being in number 39, to be agreeable to the Word of God." (Can. 36, *n.* 3.) Both these requirements you were compelled to comply with, and the first time you were admitted to preach the Act of Uniformity required you to make the next declaration, "I, C. W. Lawrence, do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the book, intituled, The Book of Common Prayer," &c. (13 and 14 Car. II. c. iv.)

It is, therefore, reasonable to suppose you confirmed your faith in the Thirty-nine Articles from Testimonies out of the Holy Scripture, at least such testimonies as satisfied you and the Ordinary, and and that when you made oath before God that you acknowledged them all "to be agreeable to the word of God," and when you declared "your unfeigned assent and consent to all contained in them," that you were in possession of indisputable evidence from the Holy Scriptures that they were, in strict conformity, agreeable, every one of them, to the word of God. If you were all is right. If you were not, you swore to what you did not know nor believe, and therefore perjured yourself. We shall see.

The sixth Article reads thus: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation," &c.

Now, Sir, it is first necessary for you to prove that "all things necessary to salvation are contained in Holy Scripture," and afterwards that, "nothing need be received as an article of Faith or as necessary to salvation, unless it can be read in the Holy Scriptures, or may be proved thereby." Both of these assertions have to be proved from Holy Scripture before this article can be received. You may bring some exterior or foreign evidence, but that will not do, the evidence must come alone from the Bible or this article must be rejected on its own merits.

Thirdly. The Twenty-seventh Article concludes thus: "The Baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." Now, Sir, where is it READ IN HOLY SCRIPTURE, or how may it be *proved thereby*, that the Baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ? For Jesus when commissioning his apostles to baptize all nations, commanded them first to teach them: "Go ye therefore and teach all nations, baptising them," &c. (Matt. xxviii. 19.) And to show them that belief was necessary before Baptism, said, "he that believeth and is baptized shall be saved." Belief is expressly mentioned previous to Baptism, and prefixed to it. Now "infants" can neither be taught, nor exhibit belief. How will you, then, "prove from Holy Scripture," that it is "most agreeable with the institution of Christ," for you certainly cannot read it, nor anything like it therein. Furthermore, Luther, one of the Fathers of the "reformed church," said, "It cannot be proved by the Sacred Scripture, that infant baptism was instituted by Christ," and Dr. M'Neile said, lately, "Concerning the baptism of infants at all—I do not know any one word of God. It is never once mentioned in Scripture!" Drs. Luther and M'Neile are unable to prove "it agreeable with the institution of Christ;

perhaps you are capable of doing so: but if not, you are called upon by the Sixth Article of your religion, to reject this Twenty-seventh Article, because it requires you to believe that necessary to salvation which cannot be "read in Holy Scripture, nor proved thereby," and the Sixth Article expressly excludes belief in everything except what may be read in Scripture or proved thereby. You must reject the Twenty-seventh Article, or disbelieve the Sixth.

These are some of the inconsistencies of the not "Cunningly enough devised" Articles, and there are more I can point out when you have answered these; but as you declared that you believed every one of them "to be agreeable to the word of God," and were satisfied by "Testimonies from the Holy Scripture" that they were so indeed, you will perhaps be good enough to give to "your people" those reasons or Testimonies that satisfied you of their conformity to the word of God, that peradventure they also may be blessed with the same unerring certainty as yourself; but allow me to remind you that the Sixth Article describes the source from whence ALL your "sufficient Testimonies" must be drawn, viz. the Holy Scriptures.

Lest in your reply you should say as some other ministers of your church have, —that so perfect a concession to, and profession of faith in, these Thirty-nine Articles as I have pointed out are not necessary, I will refer you to the 5th Canon of your church passed in convocation in 1603. "Whosoever shall hereafter affirm, that any of the nine-and-thirty Articles are in any part Superstitious, ERRONEOUS, or such as he may not with a good conscience subscribe unto; let him be EXCOMMUNICATED *ipso facto*, and not restored but by the Archbishop, after his repentance, and public revocation of such his *wicked errors*."

In conclusion, Sir, you will not presume to say I have used unjust weights and measures, in examining your calling and religion, for I have disproved your ordination i. e. your ordination by any person who held any authority except that received from idolatry, to ordain you, and have shown you to be as destitute of the sacred authority and character of a minister of God as any other layman from your own admitted works, unless you prove a direct revelation from God to the founders of your "Reformed Church" and their ordination by angels!

I have also examined two of the Articles of your faith by the Standard put into my hands for that purpose by your church, viz. the Holy Bible, and find that one of them disagrees with the Bible; and of the other, the 6th, nothing at all is said in the Bible, and that the two disagree with each other, I therefore conclude that the spirits of the framers come under that class spoken of by St. John I, iv, 1, viz. False Spirits who are out in the world to deceive many.

Now, Sir, be good enough to apply to yourself the words of Jesus, (Matt. vii. 3, 4, 5.)

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the BEAM out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

A TRIBE OF JEWS IN ABYSSINIA.—Our letters from Paris say, "By a paper in the last number of the Jewish periodical, I perceive that a recent traveller in Abyssinia has discovered a tribe of Jews in that country. They are called Falasha. Their chief priest, the Rabbi Yshaq, (Isaac,) told the traveller that they first entered the country in the time of King Solomon, and that they have uninterrupted traditions, though no written history, of the principal events that have occurred to them since that remote period. Their religious rites and belief are the same in substance as those of the European Jews, but some of their doctrines are quasi-Christian. Indeed they say that it was from them that the early Christians took some of their customs and point of belief. They have a tradition of St. Paul having been in communication with them, and they hold him in great respect. They never, it seems, quitted their own country, and were shocked at the idea of going to sea in ships. 'How, at sea,' they asked, 'can the Sabbath be respected?' They know little or nothing of Europe; but, on being told that a vast number of their fellow-believers resided in it, expressed pleasure, and sent them their fraternal good wishes."—*Literary Gazette.*

DO WE NOT LIVE IN THE LAST DAYS?

(From the Frontier Guardian.)

The above question is an important one; and no observing or reflecting mind can prevent it from occupying an important place in the regions of thought and meditation. The changes and revolutions now transpiring in foreign countries, and the unsettled and restless condition of our own, together with the plague and pestilence that visit every country and waste the inhabitants among all nations—the explosions and disasters upon the waters, multiplying with fearful strides,—theft, robbery, and murder increasing throughout the land—Incendiarism, tempests, fire and floods, sweeping in their destructive course, the finest specimens of nature and art into the general mass of devastation and ruin, too clearly and fearfully declare, in language not easily misconstrued, that the natural, moral and political elements are being troubled by an INVISIBLE HAND. The bonds of union are becoming like the spider's web around the giant—the axe is being laid at the root of confidence; and true and faithful friends and alliances have become like angels visits,—"*few and far between.*"

Why all this confusion, distrust, misery, and woe? Because the "Angel of the Covenant" has poured out his vial upon the elements, and its contents are scattered every where, like the hoar frosts of winter; though invisible to the vulgar eye, yet the eye that is single not only marks its effects but comprehends the cause. Under its effects the nations are jealous, the people foolish and angry, the atmosphere charged with plague and disease, while folly and madness go unrebuked. "They are drunken, but not with wine; they stagger but not with strong drink." The nations reel to and fro like a drunken man, and they know not what aileth them. The very spirits from the unseen or spiritual world are disturbed! Unauthorized, they come to man and contribute their share towards swelling the confusion and excitement that are destined to cover the earth. They ere long will prophesy—call fire down from heaven, work miracles, and gather the kings and their armies to the great battle. These hosts of the high ones, will be punished on high, and the kings of the earth, punished upon the earth. We are rapidly merging into the last days, and we shall be compelled to witness the scenes thereof; and are all these things to be done, and the MOST HIGH have no confidential friend or prophet on earth through whom he can kindly whisper these important events to those who seek to serve Him with all their hearts? Paul said to his friends; "ye are not in the dark so that that day should overtake you as a thief. While the unbelief of the world will not allow of any further revelation, the day of the Lord, with all its majesty, sublimity and awful grandeur, will overtake the world as a thief in the night. Arise ye virgins, and go ye out to meet the Bridegroom. The foolish ones who have been thrown off their guard by Strang, Brewster, and Co., may find themselves without light, and also without the material (Oil,) to produce light.

The Saints should watch and pray, and and thereby lay up in store a good foundation against the day that will try men's souls: for they will deceive, if it were possible, even the very elect. Strange things, fearful sights and signs in the heavens, and on the earth will appear, and men's hearts will fail them for fear of those things that are coming on the earth; and even the powers of the 'SPIRIT WORLD' will be shaken, and Satan come down having great wrath and power, knowing his time to be short. We shall not be called to wrestle with flesh and blood; but with principalities and powers, with spiritual wickedness in high places. Arm yourselves for the contest, for behold and lo! it cometh, and the last days are soon upon us with all their wonders and strange events.

"'TIS ALL FOR THE BEST."

BY W. G. MILLS.

Grieve not at those scenes that have bath'd us in sorrow,
  And oft on our spirits like burdens have press'd;
When we sit down to patient reflection to-morrow,
  'Twill teach us this lesson—"'tis all for the best."

When the woes of adversity prostrate have laid us,
  A prey to the cold world—forsaken, distressed,—
And strong seem the foes that combine to invade us,
  Let us bear it with patience,—"'tis all for the best."

When our hopes for the future beat high in relation
  To objects around us we wish we possess'd,
Though we fail to enjoy all our fond expectation,
  We yet may discover "'tis all for the best."

When the friends that we often have clasp'd to our bosom,
  And told all the sorrows and joys we possess'd,
Have blighted our hopes, like a blast on the blossom,
  Their friendship was worthless,—"'tis all for the best."

When writhing with pain on the bed of affliction,
  Or sorrow, or sickness, deprives us of rest,
Let patience support us beneath the conviction,
  God rules in his wisdom—"'tis all for the best."

When the rude hand of Death, like a merciless traitor,
  Has borne to the tomb the belov'd and the blest—
Bereft us of all that was pleasing in nature—
  We should not repine, for "'tis all for the best."

Though clouds appear dark, and the prospect uncheering,
  As they pour down their torrents from east unto west;
Yet they soon pass away, and the aspect appearing,
  Proclaims to all nature—"'tis all for the best."

Though storms may disturb the sweet tranquil of ocean,
  That appal the stout seamen who toil on its breast;
And destruction and death may ensue the commotion,
  Yet, could we unravel, "'tis all for the best."

The sun in his power, o'er our planet presiding,
  As he travels in glory from east unto west,
May destroy plant and fruit, in which man is confiding,
  Yet his heat imparts life, which "is all for the best."

Thus the Sun, and the Storm, and the Vapour do teach us,
  Though gloomy's the present, the future is bliss:
The counsel or voice of experience preaches,
  Whate'er may befall us, "'tis all for the best."

For God who disposes all things he created,
  From the Seraph on high to the bird on its nest,
Upholds yon bright worlds in the firmament seated,
  And controls every incident here "for the best."

Then grieve not at scenes that have bath'd us in sorrow,
  And oft on our spirits like burdens have press'd;
When we sit down to patient reflection to-morrow,
  'Twill teach us this lesson—"'tis all for the best."

Bath, May 17th, 1851.

STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS,

For the Half-year ending June 1st, 1851.

	CONFERENCES.	No. of Branchs	Sventies	H. P.	Eldors.	Priests.	Teachs.	Deacons	Excom.	Dead.	Emigtd.	Baptizd	Total No. of Membrs	PRESIDENT.	SECRETARY.
England.	London	60	1	0	183	161	142	75	155	13	112	714	3267	Eli B. Kelsey	T. C. Armstrong
	Manchester	30	1	0	111	163	103	45	175	21	62	332	2934	C. H. Wheelock	James Johnson
	Birmingham	15	2	0	87	95	75	43	68	17	40	237	2283	I. C. Haight	W. Flavell, sen.
	Sheffield	33	2	0	68	139	80	44	143	16	116	310	2168	Lewis Robbins	W. S. Myers
	South Conference	27	0	0	42	80	47	43	48	10	18	155	1190	George Halliday	Henry Fulstone
	Liverpool	10	0	0	48	57	25	23	30	5	32	190	1098	Glaud Rodger	John R. Winder
	Bedfordshire	28	2	0	51	62	35	28	30	1	38	153	962	John Spiers	James Pembroke
	Cheltenham	20	0	0	52	44	35	24	24	6	22	103	861	J. D. Ross	A. C. Morris
	Herefordshire	29	1	0	81	67	42	22	25	3	18	83	855	H. W. Church	Thomas Williams
	Bradford	18	0	0	56	66	39	14	46	4	9	75	813	R. C. Menzies	Jonathan Midgley
	Preston	16	0	1	66	51	41	12	33	6	39	85	787	J. W. Johnson	John Foley
	Warwickshire	25	1	0	63	60	33	18	25	5	85	78	760	J. W. Crosby	Richard Tilt
	Norwich	16	1	0	54	53	32	17	26	5	8	134	746	C. V. Spencer	John Harris
	Worcestershire	15	0	0	40	37	15	17	14	5	30	69	666	John Lyon	
	Staffordshire	16	0	2	52	46	27	17	52	3	10	25	566	James F. Bell	William Wright
	Newcastle-on-Tyne	14	0	1	52	47	18	19	5	1	2	28	548	J. S. Higbee	Ralph Ramsay
	Southampton	15	0	0	14	25	17	10	18	1	32	112	499	W. C. Dunbar	T. Stayner
	Lincolnshire	16	0	1	30	39	26	9	28	5	45	164	477	Moses Clawson	
	Derbyshire	13	0	0	29	27	19	8	18	0	27	83	395	Jacob Gates	T. B. Ward
	Leicestershire	5	1	0	20	22	12	10	14	2	20	95	378	Jacob Gates	R. R. Birkbeck
	Hull	6	0	0	17	17	12	3	14	0	7	43	318	Hugh Findlay	Augus. S. Green
	Dorsetshire	5	0	0	8	10	11	10	18	0	0	7	273	George Kendall	Joseph Pring
	Shropshire	11	1	0	15	18	4	9	12	0	1	33	245	Joseph W. Young	David James
	Carlisle	5	1	0	23	6	8	5	16	1	1	10	146	A. M. Harmon	John Irving
Wales.	Glamorgan East	26	0	2	188	124	126	96	97	12	31	325	2489	William Phillips	Richard Morris
	Monmouthshire	19	0	0	85	33	43	35	22	4	18	147	740	Thomas Giles	Evan Morgan
	Glamorgan West	16	1	1	66	38	36	24	27	6	0	53	543	Thomas Pugh	Evan Williams
	Carmarthenshire	15	0	0	72	32	26	25	43	3	8	42	530	David John	Isaac Jones
	Pembrokeshire	12	0	0	25	10	13	12	18	1	5	52	215	John Price	Daniel Williams
	Denbighshire	6	0	0	18	15	10	5	11	0	0	31	177	John Parry	H. C. Morris
	Cardiganshire	8	0	0	18	11	3	0	5	1	0	26	126	John Evans	James James
	Flintshire	6	0	0	18	11	6	1	11	0	0	20	121	William Parry	Elias Morris
	Anglesea	6	0	0	17	7	6	2	9	0	0	19	113	Thomas Morgan	W. Isaac
	Brecknockshire	7	0	0	15	5	3	5	2	0	0	16	79	John Jones	George Bywater
	Merionethshire	6	0	0	16	2	3	1	6	0	0	13	71	William Evans	David Roberts
Scotland, &c.	Glasgow	30	1	0	111	97	106	29	95	6	43	191	2094	J. Clements	Patrick Lynch
	Edinburgh	15	1	0	39	40	46	14	44	3	25	58	797	James Marsden	Geo. P. Waugh
	Dundee	7	0	0	10	10	16	5	11	2	9	37	392	James Marsden	James Muir
	Belfast	5	0	0	7	8	2	1	4	1	0	12	76	Gilbert Clements	D. S. Gardner
	Ireland	3	0	0	8	1	0	1	2	0	3	23	38		
	Channel Islands	5	0	0	10	8	9	5	17	2	9	39	270	James M'Naughtan	Elias Cave
	Isle of Man	2	0	0	13	7	3	3	2	1	0	17	120	John Kelly	James Hewley
	Total	642	17	8	1998	1851	1355	799	1463	172	925	4439	32226		

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 16TH, 1851.

CONFERENCE.	AGENT.	£	s.	d.
London	William Cook	£429	15	3½
Birmingham	John Godsall	159	15	1½
Sheffield	John Memmott	152	4	9½
South	W. G. Mills	102	16	2
Glasgow	Thos. Kirkwood	100	10	11
Preston	Jno. Parkinson	75	0	1½
Bedford	Henry Smith	70	4	4½
Warwickshire	Richard Tilt	62	15	7½
Bradford	John Taylor	60	3	4½
Staffordshire	Matt. Rowan	58	3	4½
Derbyshire	W. Cartwright	49	14	3½
Newcastle-on-Tyne	W. Soulsby	48	8	1½
Manchester	J. Walker	45	18	7
Herefordshire	Henry Naish	41	17	6
Liverpool	James Linforth	41	3	0
Norwich	William Wells	40	0	2
Leicestershire	T. Chamberlin	38	14	7
Edinburgh	G. P. Waugh	37	17	3½
Lincolnshire	James Farmer	36	11	9½
Southampton	W. C. Dunbar	26	5	0
Cheltenham	Thomas Clarke	25	4	6½
Monmouthshire	Evan Morgan	24	18	0½
Eastern Glamorgan	Richd. Morris	23	6	1½
Western do.	David Bona	20	19	0
Channel Islands	Rchd. Tresseder	18	16	5½
Dundee	John Copley	16	14	9
Hull	H. Findlay	15	18	0½
Carried forward		£1823	10	5¾

CONFERENCE.	AGENT.	£	s.	d.
Brought forward		£1823	10	5¾
Shropshire	David James	15	2	7
Carlisle	J. Threlkeld	14	16	6
Dorsetshire	Geo. Kendall	9	14	1½
Worcestershire	John Lyon	9	12	1
Do., for a late part of Herefordshire	do.	26	5	5
Belfast	Gilbert Clements	9	8	9
Pembrokeshire	John Price	8	9	11
Denbighshire	John Parry	7	2	6
Brecknockshire	Geo. Bywater	6	4	10
Isle of Man	J. Kelly	5	11	11
Carmarthenshire	Isaac Jones	4	3	9
Anglesea	Isaac Morris	2	14	9½
Flintshire	William Parry	2	12	0
BRANCH.	**AGENT.**			
Jersey	W. Ballan	2	5	2
Tedbury	J. Walker	5	0	10
Dublin	Ewd. Sutherland	3	5	3½
Derry	R. G. Frazer	1	9	0
William A. Smith (Halifax, N. A.)		1	18	9
Thomas Braidwood		2	13	0
Charles Phelps		2	7	8½
J. W. McLellan		0	11	9
(Errors Excepted.)		£1965	2	1¾

LIST OF MONIES RECEIVED FROM MAY 30TH TO JUNE 16TH, 1851.

	£	s.	d.
William Cartwright	£2	0	0
William Soulsby	5	0	0
George P. Waugh	9	0	0
W. C. Dunbar	7	0	0
Isaac Jones	1	13	0
John Taylor	10	0	0
R. G. Frazer	0	5	0
Thomas Kirkwood	5	0	0
John Memmott	50	0	0
Henry Smith	20	0	0
David James	2	0	0
John Copley	3	0	0
Richard Morris	5	0	0
John Lyon	8	15	0½
Carried forward	£128	13	0½

	£	s.	d.
Brought forward	£128	13	0½
John Godsall	30	0	0
William Cook	55	0	0
John Parkinson	7	11	4
Edward Sutherland	0	15	0
Richard Tilt	1	14	0
Hugh Findlay	10	0	0
Thomas Chamberlin	3	10	0
David Bona	2	0	0
Evan Morgan	3	0	0
Paul Harrison	0	12	0
James Linforth	7	12	8½
Thomas Clarke	5	0	0
	£255	8	1

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14.—Vol. XIII. **JULY 15, 1851.** **Price One Penny.**

FIFTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM GREAT SALT LAKE VALLEY, STATE OF DESERET, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH, GREETING:

Beloved Brethren,—Ever mindful of the Redeemer's kingdom and of your interest therein, we gladly improve the present moment in expressing to you our watchfulness and care concerning you, and concerning those things which may tend to your present happiness and future exaltation. There is nothing that transpires around us, but what has its tendency to good or evil; and while we are in the world, and are surrounded by circumstances and events which have a bearing on our welfare, either for or against, it becomes us, as Saints of the Most High, to inform and become informed; and to treasure up knowledge and wisdom concerning all things that are transpiring on earth; and in the heavens, so far as it concerns us and we are permitted to know; and in hell too, that we may be ready to shun every evil tendency, and embrace all good; and if through our pen the wisdom of God shall be made manifest for your good, comfort, consolation, and salvation, the greatest joy of our hearts will be realized.

The Church, of which you are members, was organized on the 6th of April, 1830; then consisting of six individuals, since which time it has continued to increase, and to be persecuted and driven from town to town; from county to county; and from State to State, and out of the States; until its resting place in the wilderness and vallies of the mountains, is about three thousand miles from the place of its organization in the State of New York; and in those persecutions, prophets and apostles have been martyred for the truth's sake, and the elders have been scattered abroad on the four quarters of the earth, and the islands of the sea, preaching as they went, faith on the Lord Jesus Christ, repentance, baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost, the Lord's Supper, the gathering, the resurrection of the dead and eternal judgment, and hundreds of thousands have believed and yielded obedience to the heavenly message, and are patiently waiting the second coming of the Lord Jesus Christ; who, ere long, will set his feet again on Mount Olivet, and make himself manifest unto Israel, according to the predictions of the ancient prophets; for Israel must be gathered from all nations, and be again established in the land of their inheritance, and behold the wounds in the hands and side of Him whom they have pierced, and acknowledge Him as their Saviour, their Redeemer, the Holy One of Israel. The gathering of Israel has already commenced; Judea is receiving its ancient inhabitants, and the Holy City is re-building; which is one prominent sign of the near approach of the Messiah.

During the twenty-one years since the organization of the Church, the Gospel has been preached in Europe, Asia, Africa,

America, the East and West Indies, and on many islands and clusters of islands in the Atlantic and Pacific; many thousands of the Saints have gathered from various parts of the earth, unto Zion; to America; the land which God has pointed out as a place of safety for his people, in these last days; and which will prove a place of refuge for kings and princes, and nobles, and honorable men of the earth of all nations, whether rich or poor, who are disposed to seek refuge therein, when the overflowing scourges of God's wrath shall destroy the nations, and depopulate the earth on account of the multiplied infidelity and abominations of the inhabitants thereof. The unparalleled spread of the Gospel, in so short a space of time, and the rapid gathering of the Saints, is another token of Messiah's near approach.

The increasing convulsions of the nations; the multiplied wars and rumors of wars; the internal dissensions which threaten the disunion and overthrow of the best governments on the earth; the increasing plagues and sickness in new and diversified forms, baffling the skill of the ablest physicians, and causing the wisdom of their wisest to perish; the increasing divisions among professing Christian parties, and members of the same party, showing, daily, a greater and greater want of that union which must exist to secure the perpetuity of the principles of righteousness among any people, and without which God's kingdom cannot exist on earth or in the heavens; the increase of whirlwinds, hurricanes, tornadoes, and earthquakes; the increase of the loss of life by shipwreck and tempest, by steamboat explosions and burnings; the destruction of life and property by murder and incendiarism, robbery, burglary, and theft; the fearful sights, and strange signs, and knockings and noises, frequently exhibited in the heavens and on the earth; the increase of seers, and wizards, and diviners, and familiar spirits, and soothsayers, and astrologers, who are charming the nations with their magic arts, lulling the foolish to sleep with their magnetic influence, deceiving priests and people by their necromancy, calling rain, snow, and fire from heaven, and scattering abroad the hoar frost like a winter's night, in their halls of science, and the people supporting them by their faith, influence, and money, leaving the poor, the sick, the widow and the fatherless, to mourn for the comforts of life in the solitary chamber, and the too general corruptions, and abominations, and defilements, and polluted practices of all flesh, upon the face of the earth; all, all these signs, and multitudes more of a like nature, now existing, are the fulfillment of the prophecies, not only of the ancient prophets, but more particularly of the latter-day prophet and apostle, seer, and revelator, Joseph Smith, who opened up the way of life and salvation to this generation, by the power of the everlasting Priesthood, which was restored to earth through him, and who prophesied and bore witness that all these and many more like things should come to pass in this generation, as signs of the second coming of the Son of Man, which is near at hand; and verily his testimony is true, and his testament is in force, for he has sealed it with his blood; therefore, hear it all ye ends of the earth! believe on Jesus, be baptized in his name for the remission of your sins, and do all things he shall command, and you shall be saved in the presence of God and the Lamb, and there is no other way by which you can be saved.

Of the day and the hour of the coming of Christ no man knoweth. It is not yet, neither is it far off; there are prophecies yet to be fulfilled before that event takes place; therefore, let no man deceive the Saints with vain philosophy and false prophecy; for false prophets will arise, and deceive the wicked, and, if possible, the good; but while the wicked fear and tremble at surrounding judgments, the Saints will watch and pray; and, waiting the final event in patience, will look calmly on the passing scenery of a corrupted world, and view transpiring events as confirmation of their faith in the holy gospel which they profess, and rejoice more and more, as multiplied signs shall confirm the approach of the millennial day.

The Saints at home are making preparations to receive the Saints from abroad, and we feel grateful to our heavenly Father that we can bear witness in truth, that the choice blessings of the God of Abraham have rested upon his people, in the vallies of the mountains, since we last wrote you. The winter has been mild, compared with most winters, and much business has been transacted which could not have been done, had the weather been severe. Several grain and lumber mills have been erected, in the various settle-

ments, the past winter; many shingles have been made, and all that is wanting to bring them into immediate use is nails; and let the Saints, coming hither, remember this in particular. Chairs and various articles of furniture are multiplying in our midst. Two or three threshing machines have been in successful operation in our valley, the past fall and winter, which have saved the labour of many hundred days, which has been appropriated to other objects of improvements; yet more machines will be wanted for threshing in this valley, the present season, and also in the various settlements of other vallies, and there is no fear of bringing too many, or too many fanning mill irons, and the most approved drafts for manufacturing the same.

It is a subject never to be forgotten by the Saints coming hither, that the most highly improved labour saving machinery of all kinds ever needed by almost any community, can be employed to greater advantage in Deseret, than in any other place on the earth. Suppose a brother coming home bring some piece of machinery with which he can sow, reap, thresh, fan, or perform the labour of ten men at this or any other kind of business necessary to be done, nine elders could be immediately released from their employment, and go forth to preach the Gospel, and the improvements of Deseret, and the necessary preparations for a multiplying population suffer no material injury; while, under existing circumstances, there is enough for all to do who are here, to prepare for the coming of others; consequently, it is not wisdom to send many elders on foreign missions at present.

Our Council House was so far completed during the fall, that the several apartments have been occupied through the winter, to the great joy of this people. The Warm Spring Bath House was completed, and dedicated by prayer and festival, on the 27th of November; since which time the house has been open to the public, for health and pleasure. The Tithing store house was enclosed last fall, and so far completed that one apartment has been used for a store, another for storage of grain, others for mechanics shops, while the cellars have been filled with vegetables, and the whole in progress of finishing. Building has hitherto been retarded, at times, for lack of lumber; but the prospect is much more flattering for the future. The inclosing of the University lands by a substantial stone wall is commenced and progressing, with a prospect of being completed this season. Great loss has been sustained hitherto, by the straying of cattle; but the tithing pasture, a large tract of land on the northern border of the city, is so far enclosed by fence and ditch, that it will soon be completed, and be of great utility this season The Church farm is partly fenced. All who can bring wire, No. 9, will find it of great advantage in fencing in the valley.

The State has appropriated two thousand dollars towards opening a woollen manufactory in this valley. the present season; and any amount of raw cotton, or cotton yarn, which may be brought hither, will prove highly useful to combine in certain fabrics, with the wool which grows in the valley. Our pottery is nearly completed, and we are expecting to use China ware of our own manufacture in a few weeks. Cutlery establishments have commenced in the city, on a small scale, but more laborers are needed.

The snow fell on the mountains surrounding this Valley, on the 10th of October, and has continued to the present time, but in the Valley there was no snow till the 1st of November, about seven inches deep; and the first severe frost was on the 5th; and again on the 1st of December about four inches of snow fell, and at other times, the snow has fallen, but seldom over four or five inches in the Valley during one storm. The last two nights in February were the coldest during the winter Most of the month of March was very pleasant, and was improved by the farmers in putting in wheat. There was not so much wheat sown in the valley last fall as there was the fall previous, but considerable has been sown this spring. The spring sowing is quite as sure a crop as the winter, and equal in quantity and quality. The last week in March and first in April have been visited with high winds, alternate from south and northwest; some slight showers and some snow squalls of three or four inches, during nights, which would pass off during the next day; and wheat sowing continues the principal business of the day, and may be continued from four to six weeks.

Elder Amasa Lyman arrived by the northern route, from California, on the 30th of September; and Elder C. C. Rich, by the same route, arrived on the 12th of

November, each accompanied by a company of thirty to fifty of the brethren on their return from the Gold Mines, of the products of which they brought very little with them; some were compelled to borrow to get home; and many who remained at the mines would gladly have returned home if they could have procured means.

December 7th, Elder George A. Smith left this city with about 130 men, a few families, and a good supply of teams, seeds and tools, for the purpose of establishing a settlement at Iron county (Little Salt Lake), about 250 miles, nearly south. We learn by an express that the colony have located in a good place, excellent soil and water, plenty of wood, iron ore, and alum, with some prospect of stone coal: a field of 1600 acres, and 400 of it sown, and that they designed to sow the whole this season. And their houses which are to constitute a fort, and their meeting-house are progressing rapidly. The name of the place is Cedar City.

November 27th, the quorum of Seventies, in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science," and Joseph Young, their President, was appointed trustee and superintendent of the work. The foundation of the hall is commenced on East Temple and Second South streets. Shares are twenty-five dollars, and the Seventies abroad will do well to forward their means for the hall, to the trustee, inasmuch as they desire to own shares, and partake of the blessings of the hall on their return. All the elders of the different quorums are permitted to take shares. The design is highly commendable to the brethren, and such a building is much needed in this place.

At a special session of the Great Salt Lake County Court, on the 3rd January, a few transient men were convicted of stealing, and sentenced to hard labor for various terms, who, after serving a portion of their time, were pardoned by the Executive, and have gone on their way to California, the place of their original destination. This was the first jury trial there had been in the State of Deseret since its organization, and the first occasion for the empannelling of a grand jury. It is supposed that about three hundred emigrants who quartered in the valley the past winter, have left for the gold mines this spring. Many emigrants on arriving at this place, heard the gospel, believed, and were baptized, and thus far proved their sincerity by their works; while some professed to believe and were baptized, but their works have made manifest their hypocrisy, and their sins remain on their own heads. Had it not been for such kind of characters, no jury would have been needed in Deseret to this day.

In the former part of January, the General Assembly of Deseret granted an act of incorporation to Great Salt Lake City, and on the 11th of the same month the Great Salt Lake City Council was organized: Jedediah M. Grant, mayor, with four aldermen, and nine counsellors; and municipal law immediately began to extend its influence over the city. About the same time, charters were granted by the General Assembly, on petition to Ogden City, in Weber County; to Provo City, in Utah County; to Manti City, in Sanpete County; and to Cedar City, in Iron County. All the counties in the State were greatly strengthened by the last emigration, and since that time several new settlements have been formed, and the agricultural interest of the state has been greatly extended.

A railroad has been chartered, to extend from Temple block in this city, to the stone quarry and mountain on the east, for the conveyance of building materials; the construction to commence immediately.

A small company of brethren arrived from California, by the south route, on the 27th of January, bringing the rumoured intelligence that Utah territory had been organized, and Brigham Young appointed Governor, which intelligence has recently been reiterated through the medium of the eastern mail, in a manner which leaves no room to doubt; but as yet the official notice, reports, or papers have not all been received. We anticipate no convulsive revolutionary feeling or movement, by the citizens of Deseret in the anticipated change of governmental affairs; but an easy and quiet transition from State to Territory, like weary travellers descending a gentle hill near by their way-side home.

As a people, we know how to appreciate, most sensibly the hand of friendship which has been extended towards our infant State, by the General Government. Coming to this place as did the citizens of

Deseret, without the means of subsistence, except the labor of their hands, in a wilderness country, surrounded by savages, whose inroads have given occasion for many tedious and expensive expeditions; the relief afforded by our mother land, through the medium of the approaching territorial organization, will be duly estimated; and from henceforth, we would fondly hope the most friendly feelings may be warmly cherished between the various States and Territories of this great nation, whose constitutional charter is not to be excelled.

The First Presidency of the Quorum of Seventies have been in frequent conference, the past winter, with the presidents of their several quorums, enquiring into the situation of their officers, severing from their office all such as have been known to dishonor their high and holy calling, and filling these vacancies with worthy men; also in filling the places of those who have been known to die since the quorums were organized in Nauvoo. The High Priests', and other quorums of the Church, have held their weekly meetings in the Council House during the winter, so that the house has scarce been cold since it was so far completed as to be occupied.

In January we visited the brethren in Davis and Weber counties, and organized a stake of Zion at Ogden city, by appointing a Presidency, High Council and Bishops: Loren Farr is president of the stake. Officers were also appointed in various places in Davis county, as there was occasion

Elders Amasa Lyman and Charles C Rich left this place early in March, with others, the camp amounting to about one hundred and fifty wagons, (some of which were to stop and locate themselves in Iron county.) for the purpose of establishing a settlement in the southern part of California, at no great distance from San Diego, and near Williams' ranche and the Cahone pass, between which and Iron county we design to establish settlements as speedily as possible, which Elder Lyman will commence on his route, if practicable, so as to have a continued line of stations and places of refreshment between this point and the Pacific, which route is passable during the winter months.

March 19th, we visited the Saints in Utah, and organized a stake of Zion at Provo city, by appointing Isaac Higbee President, with his Counsellors, High Council, and Bishops.—On the 24th, we visited Elders Lyman and Rich's camp, at Payson, and saw them organized ready for their departure. Elder Pace presides over the branch at Payson, which is situated on Peteetneet creek. There are settlements also at Pleasant Grove and Springville. We left Elder P. P. Pratt, accompanied by Bishop John Murdock, and Elders William J. Perkins, John S. Woodbury, Richard R. Hopkins, Philo B. Wood, Morris Minor, and Francis A. Hammond. with Elder Lyman's company, on his mission to the Pacific.

Our city is now being fenced into blocks, instead of wards as formerly, and many shade trees are being set on the borders of the side-walks. School houses have been built in most of the wards, both in the city and country, and schools have been sustained therein the past winter, and we joyfully anticipate that the time has arrived when our children may be partakers of the blessings of constantly continued schools in their several wards. The Parent school is in successful operation in the Council House, under the tuition of Chancellor O. Spencer and Regent W. W. Phelps. The design of this school is to prepare its pupils to become teachers, and for all who may desire to advance in the higher branches of education. It is designed for the Parent school to be open continually.

Hitherto, California emigrants have been accustomed to leave their sick on our hands, at a heavy expense, and depart without notice; to turn their teams loose in our streets, and near our city, which has caused much destruction of crops and grass, so that if we wanted a load of hay, we have had to go from ten to twenty miles to procure it, and drive our cattle a still greater distance to herd the succeeding winter; but since the organization of a municipality, quarantine has been introduced, and no animals are permitted to roam within the corporation, which extends to some six or eight miles square; and when the surrounding lands are fenced, the accommodations in our immediate vicinity, for those who travel by multitudes, will be small indeed; and we believe it will be more convenient for the great mass of travellers to the mines to go by Fort Hall, or some route north of this, saving to themselves the expense and hindrance of quarantine, and other inconveniences arising from a temporary loca-

tion near a populous city, where cattle are not permitted to run at large.

In view of the anticipated change in our government, and to facilitate business, the General Assembly of Deseret appointed Governor Young their agent, to receive the 20,000 dollars appropriated by Congress to build a State House in Utah Territory, and cause said house to be erected without delay on Union Square, in this city, a little north-west of Temple block; and the Assembly adjourned *sine die* on Saturday last. Dr. J. M. Bernhisel has been appointed by the President to select the Utah library, for which Congress has appropriated 5000 dollars. and, at our latest advices, he was in New York, making the selection. Dr. Bernhisel has issued a circular, soliciting editors and publishers of newspapers, magazines, pamphlets, and books, to forward a copy of their productions to Great Salt Lake City, for the benefit of Utah library. We are happy in announcing the arrival of a few papers and pamphlets already, and if the friends of science generally shall respond in like manner, by forwarding a copy of their works, we will soon have a most valuable reading room attached to the Utah library, which will cause the blessings of thousands to rest upon the heads of the liberal donors.

The best interests of the Perpetual Emigrating Fund are continually before us, and we would urge the importance of its object upon all the Saints, and desire they would add to its funds by all laudable means, for when once a line of communication is established between this and the Pacific, those funds can be made to bear in a more effective manner than they can under existing circumstances. We are looking forward in hope that the time is not far distant, when the most speedy conveyance may be had between this and the western coast.

It is wisdom for the English Saints to cease emigration by the usual route through the States, and up the Missouri river, and remain where they are till they shall hear from us again, as it is our design to open up a way across the interior of the continent, by Panama, Tehuantepec, or some of the interior routes, and land them at San Diego, and thus save three thousand miles of inland navigation through a most sickly climate and country. The Presidency in Liverpool will open every desirable correspondence in relation to the various routes, and rates, and conveniences, from Liverpool to San Diego, and make an early report, so that if possible the necessary preparations may be made for next fall's emigration.

We contemplate erecting a wall around the Temple block this season, preparatory to laying the foundation of a Temple the year following; and this we will be sure to do, if all the Saints shall prove themselves as ready to pay their tithing, and sacrifice and consecrate of their substance, as freely as we will: and if the Saints do not pay their tithing, we can neither build nor prepare for building; and if there shall be no Temple built, the Saints can have no endowments; and if they do not receive their endowments, they can never attain unto that salvation they are anxiously looking for. So far as the Saints in the United States and Canada desire to see the work of the Lord prosper, let them arise as one man, and come to Deseret, where they can do more for Zion in one year than they can in many years where they are. Come on the Saints' route north of the Platte, as we stated in our last epistle, leaving the grave yards on the south of the Platte to a future resurrection. If all were agreed in this move, there need not be a Saint left in the States or Canada one year hence. This is wisdom; but if you shall continue to hold on to your farms, and improvements, and effects, for the purpose of improving the price, and making money, you may expect to want help at a future day, when it will be difficult to obtain; and the Saints need not ever to expect a more convenient time to gather out of the States than the present.

The Indians have been troublesome in their operations the past winter, driving off cattle from remote settlements, but with less threatning of life than formerly, and more secret in their depredations.

We have received very few letters from the elders abroad since our last epistle, although there is a monthly mail between this and Independence, Mo., when not interrupted by snow, as it has been mostly the past three months. The Twelve Apostles are abroad, except Wilford Woodruff and Ezra T. Benson, who are in the valley. Their president, Orson Hyde, is located at Kanesville, Iowa, and is expected to visit the valley this summer. Parley P. Pratt is on his way to the Society and Sandwich Islands, and Chili; his mission

extends to all lands in, and bordering on, the Pacific. At last accounts the work was very prosperous at the Society Isles We have not heard from the Sandwich mission since the arrival of Elder Hiram Clark and his associates. Orson Pratt is supposed to be in the States on his way to the valley, where he will be associated with the University of Deseret for a season. John Taylor was at Boulogne, in France, at our latest dates, preaching, translating, and publishing. Lorenzo Snow, having visited the Italian States, was located at Piedmont. Erastus Snow is at Copenhagen, and the work is prospering in Sweden, Denmark, Norway, Germany, and all that region We received a letter from Brother Snow, dated Copenhagen, August 17, 1850. He is translating the Book of Mormon.—Franklin D. Richards is presiding over the church in the British Isles, and his office is in Liverpool. Amasa Lyman and Charles C. Rich are *en route* to the Cahone pass. George A. Smith is presiding at Iron county. The mission of the Twelve Apostles now abroad is to all nations, kindreds, tongues, and people, upon the face of the whole earth; and whenever and wherever the Lord shall open a door for their admission, they will scatter the seed, and, if needs be, will leave wise men to gather the harvest, being guided, directed, and counselled in all their movements by the principle of revelation, and the Holy Ghost dwelling within them; and may the God of Abraham and Joseph help them on their missions, for verily they will not have time to preach to all nations before all flesh will be seized with fear and trembling in view of those things which the Almighty is about to bring to pass, for the wickedness of man is great before Him, and the earth He will purify by fire.

There has been more sickness in the valley this spring than usual, and several deaths, though the people in the other vallies have been well generally. We know of no reason why this valley is not as healthy in its location and character as any other, but as this is the place for the first arrival of the Saints, a greater proportion of the infirm stop here, where they can more readily procure the comforts of life, while the hardier portion go forward to newer settlements; and a great portion of the sickness in our midst arises from the seeds of disease and death sown in the system while tarrying and passing through the agueish regions of the western States. Sickness here is generally of short duration, and ends speedily in health or death. The families of the elders who are on foreign missions are in usual health at this time.

The Saints in their gathering should never forget to gather and bring all choice seeds, for here is the place for them to grow and be useful: a large quantity of osage orange, and other seeds suitable for hedges, through which wire may be passed to make fence, are much needed at this time. Bring all the lath and shingle nails you can, also glass, wire no. 9, raw cotton, cotton yarn, machinery, and domestics.

Amid all the revolutions that are taking place among the nations, the elders will ever pursue an undeviating course in being subject to the government wherever they may be, and sustain the same by all their precepts to the Saints, having nothing to do with political questions which engender strife, remembering that the weapons of their warfare are not carnal but spiritual, and that the Gospel which they preach is not of man but from heaven; and if they persecute you beyond measure in one city, country, or kingdom, leave the testimony which Jesus has given for a witness unto your father in heaven, that you are free from their blood, and flee to other cities, countries, or kingdoms where they will receive you and believe your testimony.

During the early part of the last session of the General Assembly of Deseret, the Church of Jesus Christ of Latter-day Saints was incorporated into a body politic, in accordance with the general principles of incorporation, given by christian governments to religious societies, with power to choose a trustee in trust and assistant trustees to hold the property, and manage the financial affairs of the Church for its benefit and convenience; and during the present general conference President Brigham Young was unanimously and legally elected trustee in trust of the church, and Edward Hunter assistant trustee, and Presiding Bishop.

Should the way open for any of the scattered saints (except such as we have before counselled to tarry where they are) to ship direct to San Diego, in California, they will do so, and from thence they can work their passage to the settlement about

to be formed by Bros. Lyman and Rich in that vicinity, and from thence to this place.

May grace, mercy, peace, and prosperity be multiplied unto all the Saints, in the name of Jesus. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

G. S. L. City, Deseret, April 7, 1851.

The Latter-day Saints' Millennial Star.

JULY 15, 1851.

ETOILE DU DESERET.—PEARL OF GREAT PRICE.—NEW CATALOGUES, ETC.—POSTAL INFORMATION.

ETOILE DU DESERET, is the name of a new Star which has recently appeared in the moral firmament. It was first discovered by Elder John Taylor, in Paris. It is determined to be of the first magnitude, and was first noticed by the naked eye, some time in the month of May. Already observations have been taken from it in Denmark, Switzerland, Italy, the United States of North America, and in different parts of England, Wales, and Scotland, to say nothing of the interest awakened by its appearance generally in different portions of France, and in the Channel Islands, where we are informed it commands particular attention.

It is with no small degree of pleasure we welcome the first Number of this "*Star of Deseret*," published in the French language, by reason of which it will no doubt obtain an extensive circulation on the continent, as that language is extensively spoken among all the western nations of Europe. The Saints have already begun to derive edification, instruction, and comfort from its perusal in different States of continental Europe, and we doubt not the "Etoile du Deseret" will soon obtain a circulation which will amply encourage and repay the exercise of that master-talent with which it has been commenced. The sheet before us is a royal octavo, and printed in beautiful clear type—seems to be just the medium for communicating the principles and doctrines of the Editor, and of the Latter-day Saints, to its French readers, indeed, we consider it *par excellence*.

Elder Taylor will please accept our thanks for his favor, and an assurance of our pleasure in an exchange.

PEARL OF GREAT PRICE, is the title of a new work which will soon be ready for sale, containing 64 pages on beautiful paper of superior quality, and on new type of a larger size than any heretofore issued from this office. It contains

Extracts from the prophecy of Enoch, including a revelation of the Gospel to our first parents after their expulsion from the Garden of Eden.

The Words of God, which he spake unto Moses at the time when Moses was caught up into an exceeding high mountain, and saw God face to face, and talked with him, and the Glory of God was upon Moses, so that he could endure the presence of the Lord. Including also the history of the creation of this heaven and this earth, together with the inhabitants thereof, and many historical items until the time of the flood, being items from the new translation of the scriptures by the Prophet Joseph.

The Book of Abraham—a translation of some ancient records that fell into the hands of the Church a few years since from the catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own

hand upon Papyrus; translated from the Papyrus by Joseph Smith. Connected with this translation are three fac-similes from the Papyrus.

An extract from a translation of the Bible—being the Twenty-fourth chapter of Matthew, commencing with the last verse of the Twenty-third chapter, by the Prophet, Seer, and Revelator, Joseph Smith.

A Key to the Revelations of St. John, in a series of questions and answers. By the same.

A Revelation given December, 1832, which has never before appeared in print.

Extracts from the History of Joseph Smith, containing an account of the First Visions and Revelations which he received, also of his discovery and obtaining the Plates of Gold which contain the Record of Mormon; its translation, his baptism, and ordination by an Angel; items of doctrine from the revelations and commandments to the Church, &c.

This little work though not particularly adapted nor designed as a pioneer of our faith to unbelievers of present revelation, will be a source of much instruction and edification to many thousands of the Saints, who will by an acquaintance with its precious contents, be more abundantly qualified to set forth and defend the principles of our Holy Faith before all men. The PEARL OF GREAT PRICE will recommend itself to all who appreciate the revelations of truth as hidden treasures of Everlasting Life. Prices printed on the covers.

WITH this number we issue a new Catalogue of Works, published by the Church, which our agents will place in as conspicuous places in their chapels and meeting houses as possible, that strangers attending may acquaint themselves with our authorized publications, and their prices.

We have also considered it advisable to issue a number of small hand-bills, describing the *Millennial Star*, and giving a list of the works as contained on the larger catalogue. It is designed to supply each agent with a quantity, that he may present one to unbelievers when purchasing our works. By this means more general information will be given respecting them; and we have no doubt the sale will be materially increased thereby, and consequently many be brought to a knowledge of the Truth, who otherwise might have remained in ignorance of the principles and doctrines of our Holy Faith for a much longer period.

POSTAL INFORMATION.—For the benefit of such as have friends residing in Utah territory, Kanesville, or St. Louis, and who may wish to address them through Post, we have thought proper to give the usual form of addressing letters or papers to each of those places, viz.:—

A—— B—— St. Louis, Mo. U.S.A.
A—— B—— Kanesville, Pottawatamie Co., Iowa. U.S.A.
A—— B—— G.S.L. City, Utah, U.S.A.

Should any of your friends in Utah have removed from G.S.L. City to Ogden City in Weber county, or to Provo City in Utah County, Manti City in Sanpete County, or Cedar City, in Iron County, or any other settlement in the territory,—letters addressed with the persons names, distinctly written on them, to G.S.L. City, as above stated, will reach them, until you learn by your friends there, what is the particular address of their residence. All persons sending newspapers to America must post them within seven days from the date of their publication, and must in all cases pre-pay the postage thereon (one penny), but letters may be pre-paid or not, at the option of the sender. The word "California" must not be written on letters addressed to Utah Territory: if so, they will not go through.

SPECIAL GENERAL CONFERENCE MINUTES.

At a Special General Conference, held in the Latter-day Saints' Chapel, Whitechapel, London, on the third day of June, 1851, at which there were present four of the Twelve, the counsellors to the Presidency in the British Isles, Presidency and counsel in the Principality, and twenty-three Presidents of Conferences. The propriety of detaching the Channel Islands Conference from the Presidency of the conferences in the British Islands, and annexing the same to the French Mission was taken into consideration.

Being requested by President F. D. Richards to express his mind upon the subject, Elder John Taylor desired that it should be so, and expressed his sentiments as to the propriety and wisdom of such a movement, inasmuch as it would serve to strengthen the hands of the French brethren, and would be a convenient place from which to obtain and send forth Elders who were somewhat familiar with the language and manners of the French nation. He also spoke with reference to the Book of Mormon, which would shortly appear in the French language, observing that as many Elders would no doubt be sent from this island to the continent to labor, it would be well for them generally to obtain the French translation, and diligently read it, in connexion with an English copy, and thus obtain an acquaintance with the French version. This method he considered one of the best for acquiring the language. If the Elders felt to adopt this, it would materially aid in refunding a loan made for the purpose of publishing that work. Elder Taylor also stated his plan for issuing a monthly periodical in Paris, the first number of which is on sale.

After some further remarks from Elder Taylor and others, it was moved, seconded, and unanimously voted, that the Channel Islands Conference be detached from the Presidency of the British Islands, and attached to the Presidency of the Church in France.

Elder Edward Sutherland represented the situation and prospect of the work in Dublin, after which it was moved, seconded, and unanimously voted, that Elders Sutherland and Hayes continue to prosecute the work of the Gospel in Dublin, and call such faithful men as they may find there to aid them in the same.

The entire day was spent in a most happy and profitable manner, in imparting instruction upon various interesting, profitable, and important subjects, by the different members of the Twelve, and others who were present.

The services of a day that will long be gratefully remembered, were closed at eventide by singing "When shall we all meet again," and benediction by Elder John Taylor.

F. D. Richards, President.
J. F. Bell, Secretary pro tem.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA, *March 26th*, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis fuit!"
De Im. J. C. I. 18.

(Concluded from our last.)

I am asked to explain or justify the Mormon Creed:—I will have nothing to do with it. It is enough for me to say, that it does not manifest itself externally by the Pythian ravings or Eleusinian hocus pocus of new religions, nor the pageantry or mumming of those sometime established; that its communicants cultivate no mysteries or double faiths; and that I certainly think they are to be believed in their

own exposition of it. They have two books that are for sale in the shops, called the Book of Mormon and the Book of Doctrine and Covenants, which profess to contain the entire body of their faith. The latter harmless work has its special chapters on Marriage, and on the Right of Property, Religious Toleration, and the Union of Church and State.*

I am not called upon to investigate this subject, so long as any person of a jealous othodoxy can constitute himself as good an inquisitor, by investing somewhere about one dollar ond fifty cents.

Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth: the Hon. Stephen A. Douglas, who as Presiding Judge of the Circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington, an honored member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action.

Some good people who believe the Mormons traduced, ask me how they are to account for the great prevalence of these

* It may be well, however, to quote from two of these.

SECTION CIX.—ON MARRIAGE.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is *keeping yourselves wholly for each other, and from all others, during your lives.* And when they have answered "yes," he shall pronounce them "Husband and wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and authority vested in him:" saying, May God add his blessings, and keep you to fulfil your covenants from henceforth and for ever. Amen.

The clerk of every church should keep a record of all marriages solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe, that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

SECTION CX.—ON GOVERNMENTS AND LAWS IN GENERAL.

We believe that governments were instituted of God, for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society. We believe that no government can exist in peace, except such laws are framed, and held inviolate as will secure to each individual the FREE exercise of CONSCIENCE, the RIGHT and control of PROPERTY, and the protection of life.

We do not believe it just to mingle religious influence with civil government; whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens denied. We do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods or put them in jeopardy either of life or limb, neither to inflict any physical punishment upon them: they can only excommunicate them from their society, and withdraw from their fellowship.

We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others. We do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion. We believe that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.—*The Book of Doctrine and Covenants,*—Edition printed by John Taylor, at Nauvoo, Illinois, 1844; pp. 440—443.

charges before the expulsion. Interest and feeling founded on it, is the answer. The value of the property of which the Mormons were dispossessed in Missouri and Illinois is currently estimated at over Twenty Millions of Dollars: an adequate consideration certainly for a good deal of misrepresentation on the part of those who were endeavouring to appropriate it to themselves.

A motive sufficiently analagous explains the active circulation of new calumnies within the last half year. Instead of being broken up for ever, as not more than five years ago their foes supposed with reason, their congregation is gathering in increased numbers, and their application to be admitted as a State into the Union, announces their probable restoration to power and influence, and is a cause of corresponding disquiet to the possessors of the properties in Illinois and Missouri, from which they have been expelled. These are now the busiest Mormon slanderers. I speak of them with reluctance. They are, the best of them, but interested persons, who circulate calumnies at hearsay, calumnies which began with the original enemies of the Mormons, the felons, that charged with unchastity the wretched women they had ravished—with riot the men whose brothers they had murdered—with community of property those whom themselves had robbed, whose houses and homes they fired over their heads on the lands from which they drove them. Such wretches lie with the brutal strength of crime. And the Mormons are far away, and their few friends here are nearly all in humble life, and those public men in the west, whose duty it was to do them justice, consent to render themselves parties to the guilt of their constituents by their interested silence.

At all events was there not something about their religion made their neighbors unable to live with them? Undoubtedly the industrious chevaliers of the Half Breed Tract, and other like precious neighbors of the Mormons, have in one sense proved this to be the case: perhaps, in the course of their wolf and lamb quarrel, they may have even said so, and before they finally devoured the offenders, complained seriously of the insulting proximity of their good roads, good schools, temperance, and moral reform, and musical associations, and their good laws not enacted only, but enforced. I understand this to be essentially the ground of complaint of the same marauders against the Sweedish Quaker Colony, they have lately broken up in Henry County above Nauvoo.

With other neighbors the Mormons have no trouble. We have had large numbers of them in Philadelphia, and elsewhere to the East, for now nearly twenty years past, whose good citizenship is no subject of discussion with those who have daily business dealings with them. In England too, they number nearly twice as many adult members as the Baptists in Pennsylvania. Once indeed, when their religion was first preached in that country—it was at the very time their earliest trial before Lynch J., in Missouri, was pending—a charge was laid against them in a manufacturing borough there, that they had made away with an Elizabeth, or Betsey Martin, one of their new converts; and the beginning of a mob entered upon its examination. But to her British Majesty's Government, which holds the old fashioned notions of law and order, it mattered as little if it were the case of Betty Martin a Mormon, as of Betty Martin the Cyprian. A commonplace Government Magistrate decided there should be no mob, and a commonplace legal investigation decided the charge was groundless. The Mormons have therefore been free to preach, and sing, and pray, in the United Kingdom to this hour, and I remark that Evangelic sectaries of my own persuasion there, do battle with them in print on the same terms as with Millerites, Wesleyans, or Seventh, or Every-day Baptists.

It is observed to me with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their character as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child.

Can charges, which are so commonly and so circumstantially laid, be without any foundation at all?—I know it. Upon my return from the Prairie, I met through

the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a Dear Lady, well connected in New York and New Jersey, whom I sufficiently name to many, by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure.

THOMAS L. KANE.

15th July, 1850.

WISDOM TAUGHT IN A DREAM.

(*From the "Deseret News, Jan. 25,"* 1851.)

Dear Sir,—Permit me to trouble you with a dream of mine, which, if worthy of a place in your paper, is at your disposal.

A few evenings ago, I was reading the "News," when my eye rested on the "Word of Wisdom," together with your remarks, &c. to the Saints.

You must know, I have been one of the best customers to the store keepers for tea, coffee, &c., and I could not help thinking what I should do in this matter, and asked myself why it should come out at this particular time?

I went to bed, still deeply impressed with the question, not being able to solve it, when sleep came over me, and I dreamed that I was taken to a high hill, where I could see the nations of the earth before me.

I beheld a great commotion, the people mourning and crying, and all seemed in great distress.

I looked round and beheld a man standing by my side I asked him why this distress amongst the people?

He answered, that the destroying angel was abroad in the shape of the cholera; that he was taking his thousands from the people, and but few could escape.

I inquired if the Saints would be taken? he said, look! and I looked and beheld the mountains of Deseret, with their snow-capt tops; I beheld the vallies covered with grain, and the lowing of the cattle, and the bleating of the sheep on the hills, was music to my ear.

I beheld that health and prosperity dwelt in their midst, and I rejoiced and gave thanks to God, that His people were protected from the destroyer.

My companion asked me to go down with him to the city where the Saints dwelt. I did so, and entered their habitations; they were clean, and I beheld that every man, woman and child wore home-spun clothes. The sound of the weaver's shuttle, the women's spinning-wheel, and the song of the maiden while at work, was melody equal to the harp of David, when he dispelled the evil spirit out of Saul; their gardens round their houses were like paradise, and the morning glory grew in loveliness round their windows; peace and prosperity dwelt in every habitation, and wisdom flowed from their lips—the children looked healthy, and their eagle eyes and noble foreheads showed that there was a race springing up like unto the first-born sons of Adam.

In our meanderings through the city we chanced to go into one house, where there were many people gathered together. I asked the reason; when I was told that it was a party of strangers who were going to the gold mines, together with some of the brethren.

I beheld that the table was covered with all the luxuries of life; the bell rang, when all sat down.

I saw that the tea and coffee were very profuse. But the Saints drank cold water; I was astonished at it, and was about to ask my companion why they abstained from the tea and coffee? when he pointed to one end of the table, where I beheld a man drop down on the floor;

the cry of "the cholera!" was immediately heard throughout the room; soon after, I heard another cry, and then another, and I beheld that the destroyer was doing his work. We drew nigh to the table where they had sat; I was struck dumb when my companion pointed to the tea and coffee cups, opposite where these men had sat, and he said,—"your question is answered, why the Presidency has put forth the Word of Wisdom, and if the Saints will keep the laws of God, and obey His Word of Wisdom, they shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not be faint; and the destroying angel shall pass by them as the children of Israel, and not slay them: Amen."

With this I awoke, and I have had no more trouble about tea, coffee, tobacco, &c. Hoping that the brethren who keep large parties will profit by this dream, and show an example by having their tables beautifully ornamented with tumblers, and the clear spring water sparkling in them, which invites us to drink of the waters of health freely, and by that means wisdom may flow from the lips of all the Saints, and that our children will rise up and call us blessed. I subscribe myself respectfully, yours,

HOMER.

WORD OF WISDOM.

BY THE EDITOR OF THE "DESERET NEWS."

Why is it not wisdom to make a common practice of drinking tea, coffee, or HOT DRINKS of any kind?

As no physician, philosopher, or elder has presented us with a direct answer to the foregoing question, we refer our readers to a quotation from President Young's sermon, page 186, for proof that "tea and coffee are narcotic poisons," and this is reason sufficient why it is not wisdom to use them. An additional reason is that those who use tea and coffee, generally drink them HOT. Passing by, for the present, all the deleterious and poisonous effect of tea and coffee on the human system, we propose a few suggestions on this part of the Word of Wisdom, in its simplest literal sense, HOT DRINKS are not for the body or belly.

Pure HOT WATER is the simplest hot drink with which we are acquainted; but even this, when drank to the extent which most people take of some kind of liquid with their food will relax, weaken, and enervate all the organs of the stomach, and prevent or hinder the digestive powers in their necessary operations, both in preparing the food to nourish, and absorbing the nourishment from the food after it is thus prepared.

The effect of hot water upon most animal substances is well known; for instance, a piece of raw hide, leather, or meat, when immersed, or brought in contact with hot water becomes elastic, and may easily be drawn into almost any shape, and yet has no power to retain that shape, until it is cooled again, and perhaps dried.

So with the stomach and all the organs of the human system connected with the stomach, when saturated with hot water; and could we then reach them we could draw them over a saddle-tree, or make a trace chain of them, as we would of a piece of hide or leather, but they would be of no use until dried, any more than would be leather; and the organs of the stomach when relaxed with hot water can no more perform the duties naturally assigned them in relation to food connected with the body, than a piece of wet raw hide can perform the duties of a trace; and it has been said, that a man with such a trace, may attach his team to a load of wood and drive till his family freeze before the load would start, on account of the stretching of the wet trace; so might a person take food into a stomach relaxed by hot water, and there the food may lie dormant, till putrefaction commences, before the digestive organs will become cooled and strengthened, sufficient to move that food, into a position prepared for nutriment.

Again, when those JUICES and FLUIDS, which are accustomed to mix with the food in the stomach, in order to assist in preparing it for nutriment, or for the action of the absorbent vessels, become FLOODED or INTERMIXED with a quantity of

HOT WATER, they become weak and inefficient, and are incapable of performing the office assigned them, consequently digestion is retarded, and the food must continue to remain in the stomach waiting the operation of putrefaction; when headache, sickness at the stomach, uneasiness, oppression of the whole man, and fever are the natural consequences, frequently ending in death.

It may reasonably be argued that abundance of cold water taken with the food, will weaken the fluids of the system as well as hot water; very true, but the cold water will not relax the absorbents and weaken the water ducts so, but they will gather up and convey away the surplus water, as the hot water will. A moderate quantity, only, of any kind of liquid, is good to be taken with food, (and none at all is far better,) and any quantity more than is necessary to produce a proper consistency of the food in the stomach is so much too much; but, while cold water will dilute the fluids of the stomach in proportion with the hot, it will, contrary to the hot, stimulate the organs of the stomach, and cause them to act more efficiently, after the surplus water is conveyed away; therefore it is wisdom to be temperate in drinking cold water, with food particularly; as well as to refrain from drinking hot drinks to any amount while in a healthy state; or as an ancient apostle said, "be temperate in all things."

When the organs are relaxed, and the fluids thinned by hot water, the food will remain for a season inert in the stomach, and when nature has thus been imposed upon, and its laws transgressed, it will seek revenge, and strive to force that food from the stomach before it is prepared to nourish the body, and if it succeeds in its exertion vomiting ensues; if it does not succeed in its revengeful efforts in throwing the food upwards, it will force it downwards; or if any portion should be prepared for nourishing the absorbing vessels, which are some of the most tender and sensitive of the human system, are so relaxed by the hot water that they are not capacitated to perform their office, and, consequently, not only the food and its nutriment is lost to the eater, but the stomach and all the digestive organs are irritated, and to a greater or less extent, retain their spirit of revenge towards those substances, or that food which has so unceremoniously been forced upon them and through them.

If a sponge is suspended over a body of water, with a corner of the sponge in the water, the sponge will absorb or draw up the water till it is filled, and every part of the sponge will be wet. Drown or immerse the sponge in water, and the water will be forced into every pore in an instant, and all the absorbent properties of the sponge will be destroyed; during the immersion it is drowned, dead; and if immersed in hot water, the sponge in a great degree becomes inert, loosing its absorbent powers.

So it is with the absorbent vessels in the animal economy; they may be drowned, even with cold water, but if they are drowned in hot water, the heat renders them flaccid and useless, and while they remain in that state the body must not only remain unnourished, but it is exposed to any disease which may be presented for its reception, and hence a fruitful source of sickness.

Many people have so corrupted their appetites with hot drinks, that they possess an immoderate appetite, called thirst, and should they banish their hot drinks, they would not want to drink near as much as they now do, and this would be a great improvement, in the domestic economy, and tend greatly to health.

We have carefully avoided technical terms wishing to be understood by all who love truth, and although volumes might be written on this subject, these few hints must suffice for the present, to show that our Heavenly Father is mindful of all his works for good, and that when he gives a word of wisdom to his children, it is founded on pure philosophic principles, and no person can transgress those principles without suffering the consequences of that transgression.

With how much faith can a Saint ask the fountain for more wisdom, while that wisdom is neglected which is already voluntarily given? Will parents continue to give gifts unto their little children, while the children are trampling those gifts under their feet, which they have previously received? or would it be wisdom for parents to do so, if not, with what confidence can parents ask their Father to do for them what they would not do for theirs?

VARIETIES.—There are three thousand six hundred and sixty-four known languages now used in the world. Of these, nine hundeed and thirty-seven are Asiatic; five hundred and eighty-seven European; two hundred and seventy-six African; and one thousand six hundred and twenty-four American languages and dialects.

Every married man should let his wife have the management of the Home Department, and give her, as secretary, the control of the different bureaus. Don't let her have any thing to do with the War Department.

The parent who would train up a child in the way he should go, must go in the way in which he would train up the child.

Let your recreation be manly, moderate, seasonable, and lawful. The use of recreation is to strengthen your labor and sweeten your rest.—*Ibid.*

WHERE ARE THE KEYS OF THE KINGDOM OF GOD?

BY P. P. PRATT.

Holy, happy, pure, and free,
Bless'd indeed, and dear to me
Are thy lov'd ones, Deseret—
Friends I never shall forget,
While—far off—my pilgrim feet shall roam.

Where—O where! is holy ground?
Where—O where!—does truth abound?
Where—on earth, is freedom found,
Deseret, beyond thy bound—
Where—far off—my pilgrim feet shall roam.

Is it found on yonder shore,
Mid the heaps of shining ore?—
No—the sons of truth divine
Worship not at mammon's shrine,
Where—far off—my pilgrim feet shall roam.

Is it found on yonder isles,
Where eternal verdure smiles,
Mid the fields of evergreen,
'Neath the beauteous sky serene?
Where—far off—my pilgrim feet shall roam.

Shall I turn to China's coast,
Scan the ancient Bramin's host?
India's spicy isles explore?
Search the Moslem records o'er,
Where—far off—my pilgrim feet shall roam?

Round the sphere, to Europe turn?
Of the Christian fathers learn?
Range the realms of Popery,
Searching still for "Peter's Key,"
Where—far off—my pilgrim feet shall roam.

Search the earth, explore the sea!
Who can solve the mystery?
Who, with keys of truth divine,
Bids the light in fulness shine,
Where—far off—my pilgrim feet shall roam?

Vain the search, through every realm.
Deseret is at the helm.
There the kings majestic stand,
Holding keys for every land,
Where—far off—my pilgrim feet shall roam.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 28TH OF JUNE, 1851.

	£	s.	d.
W. G. Mills	12	16	0
John Memmott	10	0	0
James Farmer	11	0	0
William Wells	2	0	0
John Parry	1	0	0
David Roberts	0	3	0
Carried forward	36	19	0
Brought forward	36	19	0
John Price	2	0	0
William Cartwright	12	0	0
William Naylor	0	6	1
David Bona	1	10	0
	52	15	1

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15.—Vol. XIII. AUGUST 1, 1851. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT GREAT SALT LAKE CITY, STATE OF DESERET, APRIL 6, 1831, 10 A.M., PRESIDENT BRIGHAM YOUNG PRESIDING.

(*From the Deseret News.*)

Present of the First Presidency—Brigham Young, Heber C. Kimball, and Willard Richards.

Patriarchs—John Smith and Isaac Morley.

Of the Twelve Apostles—Wilford Woodruff and Ezra T. Benson.

Presidency of the Seventies—Joseph Young, Levi W. Hancock, Zera Pulsipher, Henry Herriman, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant.

Presidency of the Stake—Daniel Spencer, David Fullmer, and Willard Snow.

High Priests Quorum—John Young and Reynolds Cahoon.

The High Council of the Stake.

Clerks of Conference—Thomas Bullock and William Clayton.

Conference opened, and adjourned to the 7th, on account of the heavy rains, and the leakage of the roof of the Bowery.

Monday, April 7, 10 A.M. Conference being called to order, was opened with singing, prayer by John Young, and singing:—

President Young being detained by sickness, President Kimball stated the business of the conference, and remarked very pointedly, that it was the duty of the presidents of the different quorums, to furnish a list of their several quorums, at every conference, for the benefit of the historian and the authorities of the Church; and presented Brigham Young, as the President of the Church of Jesus Christ of Latter-day Saints, throughout all the world, and also as prophet, seer and revelator; which was carried by unanimous vote.

Heber C. Kimball was then presented as first counsellor to President Young, and Willard Richards as his second counsellor; who were severally sustained in that office.

John Smith was sustained as the presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Willard Richards was sustained as the Historian of the Church, and general Church Recorder.

Orson Hyde was sustained as the president; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards were severally sustained as members of the quorum of the Twelve Apostles.

Daniel Spencer was sustained as president of this stake in Great Salt Lake Valley, and David Fullmer and Willard Snow his counsellors.

H. G. Sherwood was sustained as president; and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abbott, Wm. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldredge, John Vance, Ed-

win D. Woolley, and John Parry as members of the High Council.

John Young was sustained as president of the high priests' quorum, and Reynolds Cahoon and George B. Wallace his counsellors.

Joseph Young was sustained as senior president; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant, as presidents of the quorums of Seventies.

President Kimball nominated Edward Hunter, to occupy the place vacated by the death of Newel K. Whitney, as presiding bishop in the Church of Jesus Christ of Latter-day Saints; carried unanimously.

John Nebeker was sustained as president of the elders' quorum, and James H. Smith and Aaron Sceva his counsellors.

Joseph Harker was sustained as president of the priests' quorum. (His counsellors have left this stake, and he is not prepared to nominate new counsellors.)

McGee Harris was sustained as president of the teachers' quorum, and John Vance and Reuben Perkins his counsellors.

The presidency of the deacons' quorum having been removed into other quorums, no action was taken on their officers.

Some of the bishops having removed to the southern settlements, it was moved that Nathaniel V. Jones be the bishop of the 15th ward; carried.

Abraham Hoagland, bishop of the 14th ward; Reuben Miller, Mill creek ward; Abraham O. Smoot, Big Cottonwood ward; Ezekiel Lee, Holladay's settlement; Peter McCue, 1st ward; and Joseph C. Kingsbury, 2nd ward.

President Kimball nominated Brigham Young to be trustee in trust for the Church of Jesus Christ of Latter-day Saints; carried unanimously. Bishop Edward Hunter was elected assistant trustee.

The motion to build a Temple to the name of the Lord our God in Great Salt Lake City, was carried by acclamation.

A committee of one, viz., Daniel H. Wells, was appointed to superintend the building of the Temple, and the public works.

Benediction by J. M. Grant. Adjourned for one hour.

Two p.m. Conference opened according to adjournment, in the yard south of the Bowery. Singing; prayer by E. T. Benson. Singing; President Kimball presiding.

Brigham Young was sustained as the president of the perpetual emigrating company to gather the poor, and H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Snow, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. Young, P. P. Pratt, O. Pratt, and F. D. Richards were sustained as his assistants.

J. M. Grant then made a call for volunteers to go to Iron county, and requested those persons who were appointed last fall, to go and fulfil that appointment.

Anson Call gave a short review of what had been done towards settling that country.

President Kimball then called several by name, when thirty-seven persons agreed to go.

E. T. Benson said,—this morning you all voted to build a Temple; you appointed a committee to superintend the public works; you are aware that they cannot progress without your assistance; you are aware we are the Latter-day Saints, and are the bone and sinew to roll forth the work; it is required of the presidents and quorums in this church, that they pay their tithing, and you know this has not been lived up to; I consider it a command on this people; there are some men and women who have done and will do all they can. This church will not become of age until we all pay our tithing, and live up to all the commandments binding on us; then we will be free indeed, for the gospel is the gospel of freedom. Many persons enquire, when shall we get any more revelations? I tell you we shall not get many more until we as a people observe those revelations which are already given; when we do that, we shall get more.

H. C. Kimball remarked,—we should be glad to continue this conference three or four days; but we cannot. He called on all men to attend to their duty, and then the power of God will be with us; there will be no fear with those who do right, &c.

On motion, conference adjourned to the first Sunday, (7th) in September, 1851.

Dismissed with benediction by Willard Richards.

THOMAS BULLOCK, Clerk.

ADDENDA TO THE FIFTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM GREAT SALT LAKE VALLEY, STATE OF DESERET, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH, GREETING:

(*From the Deseret News.*)

Beloved Brethren.—Some items having escaped notice in our communication of the 7th instant, we again resume the pen in reference particularly to the necessary supplies of sugar, molasses, and honey, for the citizens of Deseret. Some experiments have been made with beets, in the manufacture of molasses and vinegar, mostly in private families, the specific results of which, in minute detail, we are not informed; but we have learned for a certainty, that with little labor, any family who have a supply of beets can make themselves comfortable for molasses, though the art of removing the gas and foreign matter, is not sufficiently understood to secure so perfect an article as is desirable. Vinegar has been produced from the same source, of a good quality. Let the brethren bring all the white sugar-beet seed they possibly can, for years to come.

Messrs. Beach (of St. Louis), and Blair (of Texas), have opened a general manufacturing establishment this spring, mostly too late for sugar, but progressing in making molasses and vinegar. It is expected that this establishment will continue its operations, and be prepared for more extended labors on the approach of another harvest, but it will not be possible for one factory to supply all the sweet that will be needed; and if a practical chemist and manufacturer of sugar from the beet, one who understands the business in all its bearings, or a company of individuals, who are severally versed in the various branches, could come to this place and open their sugar factories, our farmers and families would gladly surrender their domestic operations, and procure their supplies, in a more perfect form, from the factories; and it would now require several extensive establishments to supply the people. It is our wish that the presidency in England, France, and other places should search out such practical operators in the manufacture of sugar as fully understand their business, and forward them to this place, with all such apparatus as may be needed and cannot be procured here.

Several swarms of bees, that have been brought from the States, are doing well in the Valley, and it is very desirable for the brethren to bring all the bees they can; for it is believed they will flourish here; and so far as honey can be produced, it will supersede the necessity of making sugar; and if there were ever so much sugar, honey is needed as a medicine, as well as a luxury.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

G. S. L. City, April 16, 1851.

SPECIAL CONFERENCE OF THE SEVENTIES.

(*From the Deseret News.*)

Saturday, January 18, 1851.—About 10½, A. M., a large congregation of the Seventies had assembled in the Bowery, when President Joseph Young gave an introductory address, stating that the object of the conference, was to examine into the standing and situation of the Seventies; ascertain what vacancies exist in the quorums, and fill the same so far as it shall be wisdom; attend to ordinations—and to devise ways and means for prosecuting the building of the Seventies' Hall of Science. There were present of the first presidents of the Seventies, Joseph Young, Zera Pulzipher, A. P. Rockwood B. L. Clapp; also of the Twelve, W Woodruff, E. T. Benson, and W. Richards After prayer, by E. T. Benson, and singing, one hundred and four elders, priests and members were called upon, and or-

dained into the quorums of Seventies, under the direction of Presidents Rockwood and Clapp. The ordinations were attended to in the State House.

After an intermission of thirty minutes, and partaking of refreshments by the congregation, and arrival of President B. Young, the assembly were severally addressed by President Zera Pulzipher, W. Woodruff, J. M. Grant, and Joseph Young, on the importance of the Seventies attending to their several duties; of there beiug a reformation among the Saints; and their living so as to have a fulness of the Holy Spirit at all times. The record of the names of the presidents of the several quorums of Seventies was read, when about eighty were found to be in the Valley. Offerings were made for the Seventies' Hall of Science, and conference adjourned to early candlelight, when the Bowery was filled.

"The morning breaks," was sung by the choir, followed with prayer by President Clapp, when the conference was severally addressed on a variety of topics by Elders A. P. Rockwood, Milo Andrus, Jesse Haven, Alexander Badlam, Joseph Young, Sylvester H. Earl, Charles Hubbard, D. D. Hunt, Reuben McBride, J. M. Grant, B. L. Clapp, and President B. Young, with great spirit and power.

Sunday, Jan. 19, 1851.—The conference was opened at 10 A. M. with prayer by Elder J. M. Grant, and singing by the choir.

Twenty-four elders came forward to receive ordination into the quorum of Seventies, who being approved, went to the State House and were lectured by Elders Herriman, Pulzipher, and Bullock, upon the responsibilities that devolved upon them, and the requirements of the Holy Priesthood, and ordained into the quorum under the hands of Elders Pulzipher and Herriman.

At the same time the Saints in the Bowery were receiving instruction and wisdom from President B. Young, Heber C. Kimball, and P. P. Pratt, on the prospects of commencing a temple in this valley for the endowment of all who were faithful in the work of the ministry, at the same time emphatically declaring that the man who did not settle up his tithing dues, will not have the privilege of receiving his blessings therein.

The Saints were full of joy at the glorious prospect that was laid before them; and the work of reformation among many who have heretofore been lukewarm, has already manifestly commenced.

After an intermission of one hour,

The assembly were addressed by elders Joseph Young, Lorenzo Young, E. T. Benson, A. Lyman, W. Woodruff, and A. P. Rockwood, on the efficacy of prayer, the Seventies' Hall of Science, &c., when T. O. Angel, architect to the public works, presented a perspective view of the intended rotunda, and diagrams of the building; afterwards the subject of those men who had come into our midst, and become as the President observed "winter saints" was taken up, and on motion, George Love, Washington Loomis, Philip George, Henry Schuck, O. H. Speed, Joseph Alvord, widow Jane M'Carthy, widow Cook, Cynthia Bevry, Charles Montrose and Mrs. Emma Day were cut off for the Church of Jesus Christ of Latter-day Saints, for conduct unbecoming the character of Saints.

[We understand "winter saints" to mean those who have been baptized just to have the privilege of serving the devil more perfectly, while they winter with the saints, or thieve their way to the mines.—Ed].

After a discourse on the Seventies' Hall, by elder J. M. Grant, the conference was adjourned till Saturday, Feb. 8, at 10, A. M., and were dismissed with benediction by President Young.

SAN PETE.—By letter from Father Morley to President Young, dated San Pete, January 12, we learn that a grist mill was in operation; their wheat yielded well: the winter had been mild, the snow not more than six inches deep in the Valley, and then fast melting, though deep in the kanyons; and general health, prosperity, and activity prevailed.

OGDEN CITY, and the settlements generally, so far as we can learn, are energetic in constructing mills, and preparing to sow a large quantity of grain the coming spring. The wheat fields, and lumber yards, are among the most important missions of the day.

SPECIAL MESSAGE OF GOVERNOR YOUNG.

PREAMBLE AND RESOLUTIONS OF THE GENERAL ASSEMBLY OF THE STATE OF DESERET.

(*From the Deseret News.*)

Gentlemen,—Whereas the Congress of the United States passed an Act Sept. 9, 1850, and received the approval of the President to "establish a Territorial Government for Utah," and made appropriations for erecting public buildings for said Territory, &c.; the appointments under said law also having been made, official announcement of which has not as yet been received, but is shortly expected; sufficient intelligence, however, has been received to justify us in preparing for the adoption and organization of the new Government under said Act.

I have therefore thought proper to suggest to you, previous to your final adjournment, the propriety of making such arrangements, as in wisdom you may consider necessary, in view of the aforesaid Act of Congress, that as little inconvenience as possible may arise in the change of governmental affairs, and in relation to the organization of the Territorial Government, for erecting public buildings for said territory, &c.

And now, upon the dissolving of this Legislature, permit me to add, the industry and unanimity which have ever characterized your efforts, and contributed so much to the pre-eminent success of this government, will, in all future time, be a source of gratification to all; and whatever may be the career and destiny of this *young*, but growing republic, we can ever carry with us the proud satisfaction of having erected, established, and maintained a peaceful, quiet, yet energetic government, under the benign auspices of which, unparalled prosperity has showered her blessings upon every interest.

With sentiments of the highest esteem and gratitude to the Giver of all good for His kind blessings, I remain,

Respectfully yours,

BRIGHAM YOUNG,
Governor.

Great Salt Lake City, Utah Territory, March 26, 1851.

The Legislature of Deseret, in joint session, March 28, 1851, unanimously passed the following Preamble and Resolutions, pertaining to the organization of a Territorial Government for Utah:—

PREAMBLE.

Whereas, in the winter and spring of the year of our Lord, 1849, the people of this territory did form and establish a Provisional State Government, until the United States Congress should otherwise provide by law for the government of this territory; and

Whereas it was under this authority and by virtue thereof, that this body have acted and legislated, for and in behalf of the people of said State, now Utah Territory; and

Whereas the United States Congress has finally legislated in behalf of this territory, by passing an Act for the organization of the Territory of Utah; making appropriations for public buildings, and extending the Constitution of the United States over said territory; and

Whereas, previous to the first election under said law, the census has to be taken, and apportionments made, which will necessarily consume much time; and

Whereas the public buildings for said territory are very much needed, and the United States Congress having made an appropriation of twenty thousand dollars towards defraying the expense thereof;—and in order to facilitate the speedy erection of said public buildings for the use of the territory, and further promote the mutual and easy organization of said territorial government;—

Therefore, be it resolved by the General Assembly of the State of Deseret,

1. That we cheerfully and cordially accept of the legislation of Congress in the Act to establish a Territorial Government for Utah.

2. That we welcome the Constitution of the United States—the legacy of our fathers—over this territory.

3. That all officers under the Provisional State Government of Deseret, are hereby requested to furnish unto their successors in office every facility in their power, by returning and delivering unto

them public documents, laws, ordinances, and dockets, that may or can be of any use or benefit to their said successors in office.

4. That Union Square, in Great Salt Lake City, be devoted for the use of public buildings of said territory.

5. That Governor B. Young be our agent to make drafts upon the treasury of the United States for the amount appropriated for said buildings, and to take such other measures as he shall deem proper for their immediate erection.

6. That we appoint an architect to draft designs, and a committee of *one*, to superintend the erection of said buildings.

7. That Truman O. Angel, of said city, be said architect, and Daniel H. Wells, of said city, the committee; and that they proceed immediately to the designing and erection of said buildings.

8. That, whereas, the State House in Great Salt Lake City having been originally designed for a "Council House," and erected by and at the expense of the "Church of Jesus Christ of Latter-day Saints," for the purpose, as well as to accommodate the Provisional Government; that we now do relinquish unto said Church the aforesaid building, tendering unto them our thanks for the free use thereof during the past session.

9. That we fix upon Saturday, the 5th day of April next, for the adjustment and final dissolving of the General Assembly of the State of Deseret.

H. C. KIMBALL,
President of the Senate.
J. M. GRANT,
Speaker of the House.

T. Bullock, Clerk.

MURDER—HANGING—PROFESSOR J. W. WEBSTER.

(*From the Deseret News.*)

"November 23, 1849, Professor John W. Webster murdered Dr. George Parkman, at Boston, Massachusetts, in a room of, or connected with, the medical college, as has since appeared on trial, and by Webster's confession. The parties were both of high standing, and the murder and trial have created great excitement through the eastern country. In the Boston Journal of Sept. 11, 1850, we find an account of the execution of Professor Webster, on or about the 6th of the same month. *An easy death is reported by a broken neck*, after the Rev. "Dr. Putnam, standing in the door of the cell, had addressed the throne of grace, in a brief and impressive manner, invoking God's Holy Spirit to accept the repentance of the fellow being who was about to be sent into His presence, and beseeching that it might be sincere. He also prayed that the hope of forgiveness which the prisoner had been permitted to entertain, might be realised, and concluded his prayer by committing the prisoner to Almighty God, and beseeching that he might be numbered with the redeemed of the Lord."

While reading the above, we recollect it is written in the Saints' Bible, that the Saviour taught his followers to pray to his "*Father* in the *name* of *Jesus;*" and not to *God's Holy Spirit;* also that "no murderer hath eternal life abiding in him." Query: how can a man be "numbered with the redeemed of the Lord," who has not "eternal life abiding in him?"

To conclude this subject, we give the following quotation from the recent address of the Secretary of State, before the General Assembly of Deseret, on constitutional law.

"So long as money alone shall remain the great, grand, governing principle, and main spring to action in popular education: — So long the education of man will be made a lucrative trade as much as the priest and the hatter, the lawyer and the tailor, the doctor, butcher, and king's jester; and the mass of people must remain in ignorance, and learn only to be rode just as the few learned have a mind to ride them; and quietly be imprisoned and hanged when the judges and priests have a mind to hang them.

"But what have priests to do with hanging? Perhaps nothing directly; only to hear the culprit say his prayers, or try to pray out of existence an unpardonable sin. The profession of hangman is not very congenial to their feelings; but indirectly they may justly be held responsible. They have set themselves up as

teachers of the laws of God and the gospel; and if they have not taught the doctrine of the halter, when they have seen the nation hanging their culprits, strangling them with their blood in them, they have not stepped forward as the dignity and nature of their office required, and taught their rulers better; and when men professing to be teachers of righteousness, see their neighbours doing wrong ignorantly, and they neglect to warn them, the wrong rests upon the heads of those who thus neglect; and the priests of the United States, and Christendom generally, having neglected their duty in this thing, the blood of all men who have been hanged in those nations, by legal authority, may justly be required at the hands of their priests.

"What saith the great law book on this subject? When Cain killed his brother, we have no account that any law had been given against murder; but his sentence was to be a fugitive and vagabond in the the midst of the earth, as a warning to others, and a mark was set upon him by the lawgiver himself, lest any one should slay him. In process of time the law came:—'Whoso sheddeth man's blood, by man shall his blood be shed.' And the reason is given; because that in the blood is the life of the flesh. The mere act of designedly killing an innocent man, is the same to him, whether it be done by poison, strangling, or the sword; it is murder, and is punishable with death; and that punishment should be the letting out of the murderer's blood upon the earth; that the smoke thereof may ascend towards heaven, as the only offering the great Lawgiver would accept in any degree, towards opening up the way for a remission of the crime; and eternity must unfold how far even that may tend to its intended effect.

"Without the shedding of blood there is no remission of sins. In the whole Jewish economy, there was nothing strangled permitted to be used, either as food, or for sacrifice; it was an abomination. If Jesus had been strangled, hanged, or poisoned, so that his blood had remained in him, his death would have brought forth no atonement for the sins of the world,—he himself might have been saved, because he was holy, and needed no atonement; but if his blood had not been shed, he would not have become a Saviour to others; and it is just as necessary, that the blood of the murderer should be shed, to bring about his salvation, as it was that the Saviour's blood should be shed, to bring about the salvation of the world; and the priests, who have not taught this doctrine, when they have seen the people strangling their fellow beings, are responsible; [at this instant Governor Young exclaimed, 'perhaps they are ignorant, and know no better,' when the speaker resumed:] And should they plead the excuse of ignorance themselves, a double curse will rest upon them for pretending to the most exalted profession, when they were ignorant of its duties, not having been called of God as was Aaron. Let such priests beware, when they are called to account for blood, and they begin to cry aloud for help, lest their gods be found in the same dilemma with the strangled victims of their ignorance; or like the god of Baal's prophets, so sound asleep they cannot wake them. The infidel guillotine of France, is far more Christian-like than the Christian's halter."

REFORMATION IN THE VALLEY.

(From the Deseret News.)

Dear sir,—I cannot help but observe the progress of the Saints in matters appertaining to the work of the Lord these few weeks past. I have had the pleasure of attending meeting in the ward that I live in, and can assure you that there is a decided improvement. The Spirit of God is in our midst; the gifts are made manifest, and each person takes an interest in the several meetings. They all feel determined to put their shoulders to the wheel, to roll it forward, and to act in accordance with every wish of the Presidency; to fulfil their covenants, and to do all they can by precept and example, that will insure good order and feeling in this community.

I am happy to say, that since these meetings have been got up, we have heard of but one man opening his house for a dance in our ward, and he found it rather

a poor speculation; although his price was for the low sum of one dollar per couple.

We have no lawsuits; neither has the Bishop any need to call his council together to try cases where brethren have hard feelings; but all are determined to work righteousness.

I will just say, that our meetings are organized by the Presidents of the Seventies living in the ward.

We have four houses open—one in each corner of the ward; the Seventies living near the houses take charge of the same; the Presidents going from one meeting to another, and seeing that all is moving on according to the Spirit of God.

On Sunday evenings we have the four houses crowded to excess; on Tuesday evenings we hold two meetings, one in the south-east of the ward, and one in the north-west.

On Wednesday evenings we hold two meetings, one in the south-west of the ward, and the other in the north-east; the houses crowded, and each person anxious to testify of the truth, and communion of the Spirit; and I feel assured, if the same course is adopted in all the wards, that we will feel such an out-pouring of the Spirit of God, as will overcome all desires that are not profitable to the up-building of Christ's kingdom, and will convince those who are honest in heart, in our midst, that we can govern and control every action of our lives, in wisdom, and make all things bend to the will and word of our heavenly Father. It will convince the ungodly that the roots of evil can find no genial soil in this valley; and they will seek some other clime, where they can breathe with more ease, but with less purity.

I am convinced that, if we continue in well doing, we will feel the benefit in wisdom, knowledge, in blessings in our basket and our store, in health and strength, and the peace of God will dwell in all our habitations. When we have the peace and Spirit of God in our houses, we will have the best furniture that can ornament our firesides; and whether we have a log cabin, an adobie house, or no house at all, we will feel glad at all times to see the Presidency at our abodes.

Respectfully yours,

HOMER.

FURTHER POSTAL INFORMATION.—Since going to press with the last Number of the *Star*, we have been favoured with the following communication from the General Post Office, London, which many of our readers who have friends residing in different portions of the western States and Territories of North America will be able to appreciate, for the authentic information which it contains.

General Post Office, 5th July, 1851.

Sir,—In reply to your letter of the 27th ultimo, I beg leave to inform you that letters addressed to California must be paid when posted in this country, and that the rate upon a letter, not exceeding half an once in weight is 2s. 9d., unless the letter be specially addressed to be sent "*via the United States,*" when the postage is 2s. 5½d. In both cases, these rates of postage include the American as well as the British charge.

The postage on letters to Utah Territory, and to New Mexico, is the same as on those addressed to New York and other parts of the United States, namely, 1s. the half ounce, and the payment on posting is optional.

I am, sir, your obedient, humble servant,

J. TILLEY, Assistant Secretary.

Mr. Richards, 15, Wilton Street, Liverpool.

We are requested by the president of the Newtown Stewart Branch to give notice, that John Parkhill has been cut off from the fellowship of the Latter-day Saints, by the authorities of said branch; this is, therefore, to warn the Saints, that they avoid his impositions.

"EXCLUSIVE SALVATION," BY JOHN JAQUES—A new tract of eight pages, on large new type, is now ready. Prices, same as for "Kingdom of God," Part I.

A pamphlet of 24 pages, entitled "ONE YEAR IN SCANDINAVIA—RESULTS OF THE GOSPEL IN DENMARK AND SWEDEN—SKETCHES AND OBSERVATIONS ON THE COUNTRY AND PEOPLE—REMARKABLE EVENTS—LATE PERSECUTIONS, AND PRESENT ASPECT OF AFFAIRS, by Elder Erastus Snow, is now in press, and will be ready to accompany STAR No. 16. The Saints will consider this an indispensable item in their collection of works published in this dispensation. Price the same as "New Jerusalem."

The Latter-day Saints' Millennial Star.

AUGUST 1, 1851.

As certainly as does the needle maintain its tendency to the pole, with the same unerring certainty, do the minds of Latter-day Saints maintain their bearing and tendency to the place appointed for their gathering, in the vallies of the mountains in the far off west of North America—the land, Zion. So fixed and certain is this law of mind, that the Saint calculates the correctness of his course, the truthfulness of the influence that induces his conduct, by the intensity of his desires to be gathered, and associated with Apostles, Prophets, Elders, and Saints, in their places of gathering, and their assemblies of divine worship. Like Ruth of old, they say, "Let thy people be my people, and thy God my God; where thou livest let me live, and where thou diest let me die." So definitely conclusive is this principle, that, if they do not prefer the habitations of Zion before all the treasures of Babylon, they question whether they have a right frame of mind, and determine the danger of their spiritual welfare, by the extent of the disturbing force, in its influences upon them to divert them from this point of their attraction.

This is the power by which the Latter-day Saints in all the world are united together in one. This is that which enabled an ancient saint to say, "Whom not having seen I love." It is that one Spirit into which the people of God were always baptized. By this Spirit, man is taught to love his neighbor as himself. Without this Spirit, no man can love his fellow with the true love of a brother in Christ. By this Spirit, the faithful of God were always united in a bond of love and fellowship, which is stronger than the love of women, yes, stronger than death itself. While dissension and division are almost daily rending asunder every compact of society, whether political, social, or religious; by this Holy omnipotent influence, is the union and power of the Saints daily strengthening, and will continue to strengthen until the perfect day. This Almighty powerful influence has sustained the few members of the Church in its infancy, when total demolition and destruction threatened on every hand; and has brought deliverance from stage to stage, through all the heart-rending scenes which have attended its growth, until it has arisen from six individuals, to a large society; from a society, to a city; from a city, to cities and counties; from cities and counties, to take rank among the States of the American Union, as a member of that great political family.

This mysterious, powerful influence, some have been pleased to denominate magic influence; others enthusiasm, infatuation, bewitching influence, &c. On the day of Pentecost, the multitude said those who were under its effects were drunk with wine; at other times were called mad; but Saints in all ages of the world have called this mysterious, omnipotent, and divine agency, the gift and power of the HOLY GHOST.

Conscious of the anxiety of all Saints in Great Britain to learn of the prosperity of the stakes of Zion, in the territory of Utah; we have copied into this, and the last number of the *Star*, the most interesting and important items, which we have received.

The careful reader cannot but be forcibly impressed, with the energy and zeal displayed in establishing new settlements; and bringing into requisition the talents and means at hand, necessary for the growth and prosperity of those young and promising colonies. The diligence and promptitude with which these herculean undertakings

are encountered and performed, bespeak a spirit in them to hasten the work, and abundantly declare the strength of their God which is upon them.

Of the many interesting and important subjects considered in the Fifth General Epistle of the First Presidency, that of emigration will probably engage the attention of the British Saints with the deepest interest.

We shall send out no ship load of Saints to New Orleans on the 1st of September as usual. There are, however, some American Elders whose families reside in the western states, who will be going out *via* New Orleans some time during the winter; there are also a few, whose husbands and fathers have gone before to earn means to bring their families to them in New Orleans, St. Louis or Kanesville and vicinity, whom it may be advisable should go that way. Such cases will be represented to us by the presidents of their respective conferences, and arrangements will be made for them to go out on the same vessel. Those Saints will make their applications to the president of their conference; and should anything difficult or doubtful arise, the president will communicate with us.

The Saints will be pleased to learn that a company has been organized for the manufacture and refining of sugar from the beet, which will take out the operatives, seed, and all the machinery, apparatus, &c., necessary to establish the business in the vallies. Also a company for the manufacture of all woollen fabrics, which are in common use for either male or female wear: this company takes with it machinery of the most improved patents, and of the best quality of workmanship, together with the necessary managers and operatives, for the several departments of the concern. Their complement of labourers is already made up. Both firms are organized with a handsome capital, in the hands of thorough-bred business men; who, no doubt, by their prudential policy, will establish themselves in a business which, in that new country, will soon become the first on that continent, and not only prove a vast pecuniary advantage to the proprietors and their heirs, but to the enterprizing and growing community, among whom they have determined to cast their lot.

These companies will probably go out under the auspices of one of the Twelve, who has rendered himself familiar with the entire route, by repeatedly travelling it; and whose experience will doubtless save the companies hundreds of pounds of expenses, which would otherwise incur on the various stages of that long, and in some portions, tedious journey. They will probably proceed on their way by the present route during the approaching season of emigration.

Brethren, we know the deep anxiety that pervades your minds, to get where you can accomplish something to benefit yourselves, and the cause of God; but we say unto you, be not over anxious; let the way be provided before you, that when you start you may be landed among your brethren, under the watchcare of such faithful men of the Twelve, as elders Amasa Lyman, and Charles C. Rich; who will teach you the purposes of God, and instruct you in the way of everlasting life. Far better is it for you to remain here, under your present beloved elders and ministers, where you can enjoy the gifts and blessings of the Gospel; than to go and give your strength to strangers, who have no interest with you in the upbuilding of the Kingdom of God, and perhaps, fall by pestilence, or apostacy. Let none think of going to the eastern states, for the voice of the Spirit is, for all Saints to flee out from those countries and the Canadas, with all possible speed. The faithful in St. Louis, and other places on the western rivers, will hasten to the mountains as fast as their circumstances will possibly permit; and we do hope during the approaching emigration season, to see the Saints leaving Liverpool by ship loads for San Diego. We have been in communication with the Presidency, and also with officers and agents of the Perpetual

Emigration Fund Company, since last February upon this subject; and shall spare no pains to inform the Churches, upon the receipt of any intelligence which will be of importance to them, upon this absorbing topic. The deposit monies in our hands are held subject to the orders of those who remitted them, or may be applied on their passages at any future time, We are not prepared to state, whether emigration to San Diego, will be opened via Cape Horn, or the Isthmus of Panama; neither shall we be prepared to name the price of passages, till definite arrangements are made.

Meanwhile, let every member as well as officer in the Church, be diligent to aid in some good degree, to spread abroad the knowledge of the Gospel. Now is the time for the presiding and travelling elders to enlarge their arrangements, both for preaching, and for circulating the written word, while it is the warm season, and out door preaching can be done with great effect. Now is the time, while editors and publishers are spreading abroad the growing fame of the mighty Kingdom of God, which is to increase until it shall fill all the earth. Let holy boldness, with great meekness and simplicity, characterise all your testimonies; always avoid every spirit of contention, that the Spirit of the Lord be not grieved from your bosoms. Be not self-righteous, as was said by some of old "come not near me, for I am holier than thou;" but let us rather make ourselves of no artful reputation, and do good to all as we have opportunity, so that we may save some from the error of their ways.

Beside the great leading movements in Zion, will also be observed a deep toned and fervent spirit of reformation, which has been awakened and become generally prevalent throughout the vallies, resulting in the dismemberment of some of the more incorrigible, as will be seen from the minutes of the Special Conference of the Seventies. The pruning hook has also been extensively applied among the churches composing the British Conferences, as may be seen by reference to the last half yearly report, which has in many places added health and vigor to the vine of the Lord's right hand planting; and furnished an indisputable testimony that the Church of Christ is not upheld by strength of numbers, so much as by works of righteousness and true holiness. This must ever be the ground work of the Saints; proportionate to their diligence in doing the will of God, ever has been, and ever must be, the degree of power attending their work. Righteousness alone must exalt a nation unto God in the last days; "Zion shall be redeemed by judgment, and her converts by righteousness." We also observe with peculiar pleasure, the exercises of the Spirit, teaching most impressive lessons upon the "Words of Wisdom," both by instructions from the priesthood, and admonitions of the Spirit in the night time. It was thought by some an uncalled-for, and belabored effort at supererogation, when the Liverpool Saints, in compliance with his particular request, dispensed with all hot and strong drinks, in the farewell festival which they had resolved to give President Orson Pratt. The sentiment, "how cold and cheerless," passed from heart to heart, as the hand of the Lyrist gently sweeps the strings of his instrument, to find the chord of the parts; but the experiment proved, that faithful hearts could beat as warm, and discourse as eloquent strains of gratitude and devotion, under the influence of the pure Spirit of the Gospel alone, as when aided by the artificials, strong and hot drinks. In the celebrated London festival of June 2nd, the same experiment was made, and the happiness of the occasion seemed quite complete, in the absence of all unnatural beverages; indeed the success of the occasion was most triumphant, and the joy of all seemed only impaired by the place being too straight for us. We regreted much our inability to publish a detailed account of the whole proceedings, with each of the very interesting speeches delivered before the assembly, but the early arrival of the Valley news seemed to prevent. Others of the leading conferences have adopted the same observances for

their festivals, such as Manchester and Sheffield, and would to God that every conference and branch in the kingdom would carry out the same principle in all their demonstrations, and cease to publicly dishonour the word of God, which he has condescended to give in the eighty-first Section of the Doctrine and Covenants. There is no man who can treat with contempt, or lightly esteem those words of life, but, unless he faithfully repents, may see the day when he would give the price of his life, if he could command it, to remove that obstacle to the exercise of his faith.

Doctrine of Devils.—It has ever been the case, when the Gospel has been taught to men on the earth, by the inspiration and power of the Holy Ghost; that Satan, the great enemy of man, has also inspired men to oppose it, and even transformed himself nigh unto an angel of light, to deceive, if possible, the very elect; and as the principles and doctrines of the Gospel are vastly more liberal and charitable, in their application to and effects upon the human family, than the multifarious dogmas of uninspired men; the arch adversary of souls has also inspired men, with unwarranted liberality of feeling towards himself, until some, holding authority in the Church of the living God, have been heard to breathe out thoughts like this; that in the due time of the Lord, the devil, his angels, and the son of perdition, would be restored, after having suffered that which is appointed unto them of God.

It becomes our duty, as a faithful shepherd, to guard the flocks under our charge, against partaking of such unhealthy and posionous food. Never is the adversary of all righteousness better pleased, than when he hears the Saints, whom he knows have power with God, sympathizing with him, and advocating his cause; be sure he is then, not far off; and whenever you hear a Saint teaching or admitting such doctrines, then know that the devil is at his elbow rejoicing; and will whisper into his mind, many apparently strong arguments; as powerful too, as those which induced mother Eve to turn from the holy commandment, in the Garden of Eden.

Be not deceived in these things, God has set Apostles, Prophets, and other officers in the Church; and one express purpose of His in so doing is, that ye be not carried about by every wind of doctrine, whereby men are liable to be deceived; but that speaking the truth in love, ye may grow up into Christ in all things. Herein is the safety of the Church, that the Elders preach and practice those things which they have been ordained and commanded to teach; and that the Church receive with all confidence, the doctrines, commandments, and ordinances, which have been sent and preached unto them, by the Apostles and Elders from the land of Zion, from time to time, from the beginning; and that the Church walk in those commandments, doctrines, and ordinances, with perfect hearts and with willing minds; and all such as do this, shall have joy in the Holy Ghost; their peace shall be like a river, and their righteousness as the waves of the sea, for the Holy Spirit will bear witness of the truth and purity of those things; by them shall your minds be enlightened, and your faith be increased.

But when a minister, or member, turns aside from the things which are contained in the revelations of God, and which have been sent unto you by the Apostles and Elders from time to time, to teach or to entertain other speculative notions, whether publicly preached, or privately brought in—then beware! such are occupying unwarranted ground, and they do it at the jeopardy of their souls. When men step off from the immutable premises of truth, they place themselves on the territory of the evil one; doubt and uncertainty immediately take the place of knowledge and faith, and unless such speedily repent, ere they are aware of it, they are caught in a snare, and overtaken in transgression. We say unto the ministers of the Church, beware

what you teach the people of God! beware with what spiritual food you feed the flocks of Christ, lest the blood of souls be found attached to you in the day of recompense; let your instructions be such as shall strengthen and invigorate the minds of the Saints, that they may be powerful to resist temptation of every sort; that they may increase and abound in good works always, and never be weary of well doing; that their light may shine forth to all that are about them; that they may be strong and mighty for the great works which are before them, in building up and establishing Zion. In order for this, they must have healthy and substantial food—the bread of Eternal life—the gift and power of the Holy Ghost. But if any will persist in entertaining their own favorite dogmas, and doctrines of devils, contrary to what is commanded them, hereby shall ye know them; they that partake of such food will become feeble and lukewarm in the spirit of their minds, more ready to speculate upon their doubtful theories, than to spend their strength and means to build up the Church; their influence will fade away; they will not have health and strength in the priesthood; the sceptre of truth will fall from their hands; and themselves fall into transgression, unless rescued by the efforts of their brethren. Put away from among you, then, all those things which are not immediately of God, and his appointment; and which are calculated to contaminate your minds. Make the revealed truth of heaven your rule of faith and practice; leave all that is doubtful and uncertain to a speculating world, in due time you shall comprehend it all; and the light and life of the Holy Ghost will be your portion continually.

We close this subject, by subjoining the decision of the prophet Joseph, on occasion of some brethren in Zion having imbibed the same dangerous notions.

"Say to the brethren, H———, and to all others, that the Lord never authorized them to say that the devil, nor his angels, nor the son of perdition should ever be restored, for their state of destiny was not revealed to man—is not revealed, nor ever shall be revealed, save to those who are made partakers; consequently, those who teach this doctrine have not received it of the Spirit of the Lord. Truly brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine being a bar of communion."—*Times & Seasons*, vol. vi. p. 801.

Mormon Outrages on Beaver Island.—We have of late been treated by the public prints with an account of certain proceedings, which purport to have been transacted on Beaver Island, in Lake Michigan, U.S.A. Of the nature of the affair, the merits or demerits of either party in the transaction, we have not taken the time or trouble to inquire. Our soul has not entered into their secrets; but as all may not be aware of the distinction between the people of Beaver Island and the Church of Jesus Christ of Latter-day Saints, more than thirty thousand of whom reside in the British Islands, it is thought proper to state, that the said J. J. Strang was excommunicated from the Church on the 26th day of August, 1844, in Nauvoo, since which time he has endeavoured to establish himself in Voree, Wisconsin, and latterly upon Beaver Island. We do not know the number of his followers; but this we do know, that among them, he has gathered quite a number who were expelled from the Church for adultery, fornication, and other heinous crimes. They have no part with us, neither do they teach the same doctrine as ourselves, nor entertain the same faith; nor are they in anywise fellowshipped by us, or by the authorities of this Church, residing in the great Basin of North America; but are as widely at variance with us, in faith and doctrine, as is the Church of England, with the Roman Catholic.

We should not have condescended to notice this affair at all, but for the great

liability of the above tale "Mormon Outrages," &c., being charged upon the Saints in Great Britain; we considered it our duty to publish these facts, that they may be prepared to defend themselves against such charges, should they be made, and abstain from all things *Strang-led*.

Why should the Saints of the Most High refuse all connexion with the followers of J. J. Strang?

Because the Lord has commanded that nothing *strang-led* should be offered in sacrifice unto him.

OUR CORRESPONDENTS are most respectfully reminded, that all communications containing any manner of business with this office, should be addressed to FRANKLIN D. RICHARDS; and all such as require to be answered, in order to insure a reply, must be accompanied with a Post-stamp.

APPOINTMENTS.—Elder George Kendall, president of the Dorsetshire Conference, is appointed to the presidency of the Derbyshire Conference.

Elder James M'Naughton, president of the Channel Islands Conference, is appointed to the presidency of the Dundee Conference. F. D. RICHARDS.

LETTER FROM ELDER GEORGE A. SMITH.

(*From the Deseret News.*)

Little Salt Lake, Iron County, Centre Creek,
Deseret, January 28, 1851.

Dear Brother Richards,—I have for some time past kept up a correspondence with brother Pratt, but I presume ere this he has left England, therefore I continue the correspondence with you, deeming the information I may from time to time communicate will be of importance to many who are residing in that country.

This colony numbering 120 men, with some thirty families, left Salt Lake city the first of December for this place; we numbered 100 wagons, and a number of carriages, and I assure you it was a sight to behold, to see this number of wagons winding among the hills and mountains, with each wagon having a stove pipe smoking, looked like a line of steam boats, the ground being at various depths, covered with snow; yet, at this season, we have accomplished the task assigned us, and are here in good health and spirits, occupying a beautiful location in this valley among the mountains. The landscape is beautiful, viewing it from the spot selected for our Fort; the lake of considerable extent is spread out before us, five miles distant; the different creeks, some three in number, running into it. The land upon these creeks affords many thousand acres of fine soil for farming. The kanyons, as far as explored, afford plenty of timber of large dimensions, also plenty of lime rock of fine quality, with plaster of paris and flint stone, with specimens of clay; have noticed some fine specimens of pottery, which are found in many places, made at some anterior date, of which we have no knowledge, showing abundance of material for this kind of work. If we had persons who understand the business to go into it, it might be exceeding profitable. Wood, for fuel, is abundant and easily obtained, the mountains are covered with it, and no lack. The water is pure as crystal, and the streams are of considerable extent. We have had but little time for explorations, having arrived here the 13th of the present month, but have made a few surveys, and gained some information in the hurry of the moment. Have found about twenty miles from this point abundance of iron ore of a fine quality, upon a stream called, Muddy. The ore has been calcined, and pronounced by brother Carruthers, formerly of the vicinity, of Glasgow, Scotland, who has been in the iron business his whole life, from the bed through the different processes of refinement, to be equal to No. 4 Pig iron. Cedar for fuel in the neighbourhood of the ore is abundant, enough to last for a series of years. The report is, that there is abundance of stone coal a few miles distant, in absence of which charcoal would be used. Upon the stream there are some thousands of acres of the finest

soil, and the mountains and upland are covered with bunch-grass, suitable for range for thousands of cattle. A county has been oganized, and a representation chosen for the legislature, and a petition sent to Washington for the establishment of a mail route and post-office at this poiut. Also a petition to the General Assembly for a railroad from Salt Lake City to San Diego, Southern California, passing this point; from the many advantages this valley affords, the settlements will grow rapidly. We lack capitalists, or those who understand the elements of the mineral kingdom, to supply all the settlements in the mountains with iron ware, and bar-iron and steel, also earthenware, china, &c., from the materials on hand, and in abundance. In a few years the communication with the different settlements will be like lightning, and steam will convey our products to a market, and thousands will be astonished that they had not foreseen the result of the enterprize of the pioneers of the mountains. We lack mechanics, men skilled in the different ores of which this country abounds. The way is opening for them to gather, where a good soil, climate, products, and abundance of material await their skill and industry. We are only 450 miles from San Diego, on the direct route for the gold regions, in a healthy country, where the weather is fine. Since we have been here, the thermometer has ranged, at sunrise, 22 degrees, noon 62 degrees, sunset 42 degrees, climate none can equal; but little snow on the mountains, and in peace with the natives; this is a country truly a home for the oppressed, where is found the soil of the free—free soil, free air, free elements, with the smiles of the God of Israel; truly this is a spot to delight the hearts of thousands, who by their industry are striving to build up the kingdom of righteousness, the kingdom of God.

I remain your brother, in the Covenant,

GEO. A. SMITH.

EXTRACTS OF A LETTER FROM ELDER GEORGE A. SMITH.

TO BRIGHAM YOUNG.

Cedar City, Iron County, March 25, 1851.

President Brigham Young:—By the express which starts to-day for your city, I send you a few items regarding our situation, location, and the facilities which surround us for our operations; though by the brethren you may learn many minute particulars which I have not space to give you: for these I refer you to brother Anson Call and Captain A. L. Fullmer. We are progressing rapidly in our farming operations, having already sown four hundred acres of wheat, and they will probably amount to one thousand. The soil is considered of the first quality, both upland and wire grass, by our best farmers — no division of opinion regarding soil. There have been about sixteen hundred acres surveyed, and the probability is that it will nearly all be cultivated this season. Our fencing and public buildings are in a state of progression, as well as private buildings composing the fort. This will be enclosed either by buildings or pickets by the first of July. It is in a good state of forwardness, considering the amount of labour bestowed upon making roads into kanyons, and our farming operations.

There seems to be a good feeling pervading the camp. We have done but little in making explorations; but from what we have found of lime, stone, alum, and timber, the easy access to each give indications of this becoming a rapid growing settlement. Our saw-mill is also in a state of forwardness, and will soon be in operation; but we need a good mill-wright here very much.

The weather, since our arrival, has been very favourable; but at present the ground is dry. The health of the camp is good, and two children have been added to our number; they are doing well.

If some thirty or more could be induced to come on this spring, before high water, we could then be secure; and I would recommend brother Call as a suitable person to bring the company through, as captain or pilot.

Many of the brethren are very anxious to return early and get their families before winter; and if this addition could be made to our numbers, they could be released. I had some thoughts of coming through to conference myself, but a violent cold prevents, and I trust to the brethren

to give you much information; some of them, however, will plead very hard to be released from returning; but I see no reason why a man who can live like a prince at home, should be released any more than a poor man; but each fill his mission.

G. A SMITH.

POETRY BY W. W. PHELPS.

SUNG AT THE GENERAL CONFERENCE, APRIL 6, 1851.

Say! say!
The church is twenty-one to-day,—
Let all the people sing and pray;
Though justice mourns o'er Joseph's tomb,
Still wisdom cries, "rejoice my friends!
Thy kingdom grows, and never ends."

See! see!
The Saints of latter-days are free,—
Destin'd, on all the earth to be
The only precious seed, with faith,
To live by light, and truth, and grace,
And gather Adam's fallen race.

Oh! oh!
The Jews, some thousand years ago,
With Aaron's priesthood hoodwinked so,
Exclaimed:—"HIS BLOOD MAY BE ON US,
We hold the line of king and queen,—
So crucify that Nazarene!"

Done! done!
The boasting sons of Washington,
Throughout the realm, yes, every one,
In secret said—"KILL JOSEPH SMITH,—
No prophets more need we expect,
We are the CHRISTIAN, Lord's elect."

Still! still!
The nat'ral man is prone to kill,
Till every plain, and every hill,
Is crimson'd o'er with prophet's blood!
And now the judgment day is set,
To call the world to pay the debt.

Rise! rise!
For now the Holy Priesthood cries,—
The Lord requires a sacrifice,
Before the day of vengeance comes,
To end the wickedness of men,
And clothe the earth with bliss again.

Now! now!
The faithful elders all know how,
When revelation comes, to bow,
And go and do the will of God:
Not asking what's the consequence?
Or when they 'll get a recompense?

Then! then!
Ye saints, who suffer much from men,
Up, up and get fourfold gain,
(When earth is filled with peace and love)
In houses, lands, and friends, and wives,
And children—WITH ETERNAL LIVES.

LIST OF MONIES RECEIVED FROM THE 28TH OF JUNE TO THE 17TH OF JULY, 1851.

	£	s.	d.
John Memmott	1	4	0
James Linforth	11	0	0
John Parkinson	12	12	2
George P. Waugh	2	0	8
Matthew Rowan	5	0	0
W. C. Dunbar	5	0	0
William Wells	5	0	0
Thomas Kirkwood	25	0	0
William Soulsby	7	0	0
Carried forward	£73	16	10

	£	s.	d.
Brought forward	£73	16	10
George Bywater	3	9	6
Richard Tresseder	2	0	0
Thomas Clarke	5	0	0
Richard Morris	5	0	0
John Godsall	20	0	0
Richard Tilt	2	0	0
James Walker	20	0	0
	£131	6	4

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16.—Vol. XIII. AUGUST 15, 1851. Price One Penny.

AN ADDRESS TO THE ELDERS AND SAINTS IN FRANCE, SWITZERLAND AND ITALY, AS PUBLISHED IN THE FIRST NUMBER OF THE "ETOILE DU DESERET."

By Elder John Taylor.

Beloved brethren,—At the commencement of this publication, I wish to address a few words to you.

The Lord has been pleased in his goodness and mercy to restore to the world the primitive gospel in all its simplicity, beauty and purity, as it formerly existed among the primitive Christians, during the days of Jesus and his Apostles. In the midst of the darkness and degeneracy of men, at a time when the world was perplexed with a thousand conflicting opinions, the light of truth burst forth.

The wise, the learned, the pious, the philosopher, the legislator, the divine, and Christian have been in search of something to ameliorate the condition of man; but, notwithstanding, in the midst of their researches, and various plans, the world has continued unchanged, and unregenerated: contention, trouble, perplexity and misery fill the earth, and every plan put into operation by man, to regenerate the world, only exhibits more fully his folly and incompetency; and in spite of every effort, religiously, morally, and politically, the world is getting worse and worse.

If we trace carefully and minutely the dealings of God with the human family, we shall find that all these evils originate in the departure of the nations, and the world from God, and nothing but a return to him can stop the mighty tempest, calm the roaring sea, still the unruly and wayward passions of man, and restore to the moral, religious, and political world that order which exists in the physical creation of God.

The works of creation are still as perfect as on the day they proceeded forth from his hands: all creation is orderly, beautiful, and harmonious, being governed by the wisdom and power of God. And if man had not abused that moral agency with which he has been entrusted; if he had not corrupted himself and become proud, and arrogant, and forsaken God; if he had sought for, and obtained wisdom from that Being who sustains the orbs in their motions and regulates the universe; if he had copied after the beauty, order, harmony and innocence of nature; if he had yet been noble, magnanimous, virtuous, pure and good; dispensing to, and receiving blessings from all; being taught by his Father in heaven, and copying after his works, this world might still have been an Eden, a Paradise, and man have stood in his place, as the representative of God on the earth.

It is the religion that you have believed in and teach, that is destined to restore the earth, and men to their proper position, to lead man back to God; and out of this chaos that exists in the world, morally, religiously, and politically, to gather a people that shall be guided and acknowledged of God, that shall be honour-

able before men, and nations, and that shall assist in building up the kingdom of God in these last days.

Our religion is not a wild phantasy, as some have supposed, based upon some obscure vision, or idle tale. It is a revelation of God to us and the world. It accords with every principle of reason, revelation, intelligence, and philosophy. It is the restoration of the primitive gospel in all its purity, fulness, beauty, intelligence and power, and clothed in its native original simplicity.

An angel of God has appeared to Joseph Smith, and also to others associated with him; but angels also appeared to Abraham, Moses, Gideon, Zechariah, Joseph, Peter, Paul, James, John, Cornelius, and others. And why not to people in this day? An angel revealed to Joseph Smith the ancient annals of the aborigines of America; but we are not left to his testimony alone, for an angel confirmed also the same thing unto others, who bear testimony to it. Is it a thing very remarkable, that the Lord should reveal the history of millions upon millions of people; the inhabitants of that great continent, whose ruins are living monuments of their intelligence and civilization? Or must we be told that the Lord would, or could only reveal himself to a few people in Asia, and leave the rest of the world in darkness? If these records be true, there will yet be other discoveries concerning the dealings of God with other people, that the world will be compelled to believe. How did the world come into possession of any knowledge of God? By revelation, or through the scriptures which are given by revelation; and without revelation we must have been ignorant of God. Who is there, then, that would shut the mouth of the Lord, and tell us that he must not, and ought not again to communicate with man? To be consistent, we must either say that he never has done it, or admit the probability of his doing it again; for if we can believe that he ever has spoken to man, why not believe he will do the same thing now?

But we are told that there have been many impostors in the world. True: but did an impostor ever come with the fulness and simplicity of the gospel? We answer no, it cannot be shown. John says: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son." Now, where is the imposture associated with this gospel, or with these records? The gospel that we teach, and the gospel contained in these records is just the same in doctrines, ordinances, and blessings, as that contained in the Bible; and this record of a people on the continent of America is confirmatory of the Asiatic record. Did the apostles in former days tell the people to "believe in the Lord Jesus Christ and repent of their sins?" So do we. Did they tell them to "be baptized in the name of Jesus for the remission of sins?" So do we. Did they lay on hands for the gift of the Holy Ghost? So do we. Did they believe in prophets, revelations, visions, healing the sick by the laying on of hands, through faith in Jesus? So do we. Had they hope in the resurrection? So have we. Did they look for "the Second Advent and glorious appearing of our Lord and Saviour Jesus Christ?" So do we. Had they Apostles, Prophets, Pastors, Teachers, and Evangelists? So have we. Had they gifts, tongues, interpretations, visions, governments, helps? &c. So have we. Did they practice the doctrines, precepts, and example of Jesus Christ? We also seek to do so; and we know that God has restored again these ancient blessings to his Church.

What is there, we would ask, in all the above that is inconsistent? Which is most inconsistent, to believe and practice the scriptures, or to say we believe them, and then deny them in our organizations, doctrines and works?

But are not visions, prophecies, and revelations, apt to lead to wildness, and fanaticism? Yes, the visions of men, and delusions of Satan are. But if the Lord had thought that his visions and revelations were injurious to the people, why did he give them in former days? If they are injurious now, they certainly would have been then. The wildness, folly, and fanaticism of men is one thing; and the Lord revealing his will to the people for their organization, stability, comfort, union, teaching, and edification, and for the establishment of his kingdom, another.

The principles that we believe in and teach, are in strict accordance with reason, revelation and philosophy.

Who made the earth, and man? If God did, has he not a right to govern,

and dictate; to instruct, and teach? Is it more reasonable that man, the image of God, destined to live here and hereafter, should remain in total blindness as it regards his present and future happiness, or that his Father should teach him those things? Has it indeed become degrading to acknowledge God?

Again: if we speak philosophically, what is it that can produce the greatest happiness to the human family? Intelligence, virtue, purity, union and brotherhood. And why is the world in its present unhappy, debased, corrupt, and unsettled state? It is for the lack of the pure principles of true philosophy. For the want of a philosophy and intelligence taking cognizance of the earth and heavens. For God's works, whether on the earth or in the heavens, spiritual or temporal, are all governed and controlled according to the strictest principles of philosophy; the philosophy of God, as manifested in the heavens and on the earth. And if man has come to any wrong conclusions relative to the dealings of God, it is for want of a knowledge of God and of his laws, many of which can only be obtained through revelation. But as all his laws that come within our cognizance are orderly and perfect, so are those which are not generally known.

Philosophers have sought in man, in the earth, and in the works of creation, to find a true system. They have each had their day; they have introduced many good principles, but so far as the amelioration of the world is concerned they have failed. Their systems, however good many of them may have been, are not commensurate to the object: "they have been weighed in the balance and found wanting."

We believe in every true principle of philosophy, and then seek the wisdom of God to associate with it. They search wisdom from the earth and the works of God; we from his works, and also from God the author. They search the blessings of this earth; we, those of this and the next, a reward in time and in eternity. If we possess any intelligence, we are not ashamed to own that God gives it. If the Lord has given laws, we are not ashamed to observe them. If Jesus went to John and demanded to be immersed in water, we are not ashamed to follow his steps. If he appointed faith, repentance, and baptism, we are not ashamed to adopt the same plan. If he appointed the laying on of hands for the gift of the Holy Ghost, we think it proper also; and if by the observance of those ordinances they obtained the divine favor, and received a Spirit that "should lead them into all truth; bring things past to their remembrance, and show them of things to come," we rejoice in his having discovered to us the way to obtain true intelligence, a knowledge of true principles, ancient and modern, of our relationship to God, and the way to promote our happiness and the happiness of the world.

The world has run to two extremes in regard to religion; the one has made everything spiritual, aeriel and visionary; they have become ascetic, morose, and superstitious, and have put unnatural bonds upon the human family. While the other, to burst those restraints, have run into excesses, violated the laws of morality and virtue, neglected, or denied God, and have sought in licentiousness, vanity, and the gratification of their lusts and passions, that happiness which alone can be obtained by virtue, moderation, purity and the fear of God.

Our religion is temporal, spiritual, and eternal. It is adapted to both body and soul, for we have both; and the God which made one also provided the other. The object of the redemption is to save both body and soul; it affects us in time and will in eternity. As men we have to use our judgment, reason, and intelligence to obtain possessions, organize society, to labor, till the earth, sow, plant and reap, and provide for our families; as Christians, to seek from God, wisdom to direct us in all things spiritual and temporal. And as eternal beings, to act in this life in all things, with a reference to the next; that we may be honorable here, and stand in our position with God in the eternal world, when our bodies and spirits shall be again united.

The Lord has given us revelations concerning both our temporal and spiritual affairs. He has commenced to build up Zion, and to establish his kingdom, and he will roll on his purposes, and fulfil the words of the prophets, and his work will roll forth until the designs of God shall be accomplished.

Let me say to the brethren, then, be virtuous, be pure, keep the commandments of God. Pray to your Father in heaven for wisdom, grace, patience and meekness,

that you may be examples of everything that is good, great, noble, and intelligent, that your light may shine before men. Avoid political strife, and pray for the nations in which you reside, and their rulers, and imitate our Lord and Saviour in manifesting goodness and mercy, kindness, and benevolence to all. In short, if there is anything good, praiseworthy, honorable and exalted; seek after these things, and the truth shall make you free; you shall be gathered in due time to Zion, and rejoice in the fulness of the blessings of the gospel of peace; you shall know how to enjoy this world, and how to obtain a knowledge of, and an inheritance in, the celestial kingdom of God.

JOHN TAYLOR.

SOMETHING MORE THAN A HINT ON THE WORD OF WISDOM.

BY ELDER M'GEE.

It is customary for *some* readers of the *Star*, when they meet an article upon its pages which comes in contact with any of their prejudices, to give a—"Hum, we'll turn to something else: we can see that some other time;" but, ten to one, that "other time" never comes. The *Star* is thrown by with the article unread, and though it contains instructions, the most important ever stamped on paper, yet the judgment of such individuals is so warped by prejudice, that, as far as they are concerned, such articles need not have been written. And yet, such persons are sometimes loudest in their declarations against those of the world, who will neither go to our meetings, read our publications, nor converse with us personally, lest they should be converted and the Lord should save them.

Should any cast their eyes over this article, who are in the habit of nourishing such contracted propensities, I would exhort them to throw them away for this once, and with an earnest and hearty good will, turn in with me to a short, but candid inquiry, into the uses and advantages of the "Word of Wisdom." But hold a little; before we proceed further in our inquiry, let us see what is the nature and and extent of this "Word of Wisdom." We understand it to comprehend abstinence from the use of every thing, as far as practicable, that is injurious to the human constitution. But in our present inquiry, we shall confine ourselves to its grosser details, particularly to the use of intoxicating liquors, tobacco and snuff.

What is the meaning of the "Word of Wisdom?" We understand it to mean a word of counsel, which it would be wise to follow. Well, but who gives this counsel? Aye, that's the question! and one of much importance, too. The amount of deference usually paid to advice, depends as much upon the character of the person giving it, as upon the intrinsic value of the advice itself. Oh! how would our energies be exerted to put into execution a word of counsel received from a monarch or nobleman, when the same counsel, coming from a beggar, would be coldy received, and quite neglected, as of no value. Well, readers, this "Word of Wisdom" comes from the highest possible authority. It comes from him who is "King of kings, and Lord of lords," who holds the destinies of nations in his hand as a pair of ballances, and who could wither creation at a glance; but who has chosen *us*, adopted us into his family, and stands in the tender relationship of a father to us. And hence, where he used beforetime to command us as servants, he now condescends to counsel and advise us as children; but all his counsellings to us are such as are absolutely necessary to our welfare, and without the observance of which we could not succeed in our onward progress, either through time or eternity. Oh! but says one, "Have we not always been taught to believe that, though the observance of the 'Word of Wisdom' is laudable, and ensures the possession of certain temporal blessings, yet it is only of secondary importance, and does not in the least affect our eternal salvation, being only confined to this world, without any reference to a world to come."

My dear brethren, if these have been your former impressions, you have been labouring under delusion, and cannot be too soon undeceived. Up, then, as men, and never have it said that the indulgence of your grosser, sensual appetites, debarred you from the enjoyment of heaven's bet-

ter blessings, either in this world, or in the world to come. It is said that some men's consciences are made of very pliable materials, and can stretch a great way; so the man who can feel secure of eternal salvation, and at the same time live in open violation of any one counsel of God, has a very stretching conscience indeed. Oh! but say you, "The Word of Wisdom has reference only to this life, and none whatever to a life to come." Indeed, brother, this is a wonderful discovery you have made! Why don't you step out at once? and deny any connexion whatever between this world and the world to come?—Maintain that what we at present call a changing from mortality to immortality is total annihilation; and that the world to come will not be inhabited by us at all, but by quite a different race of beings. Brethren, an observance of the "Word of Wisdom" has more to do with our salvation than we are willing to allow; but waving that part of the question altogether, we are prepared to prove, beyond the power of controversey, that the man who violates the "Word of Wisdom," in its grosser details at least, is an enemy to himself, to his family, to the society to which he belongs, and to the establishment of the kingdom of God on the earth.

First,—He is an enemy to himself, because he retards his own advancement in the kingdom of God. Self government is one of the grandest principles in the universe; man's first duty is to learn to govern himself, next, his household, after that his government will very naturally extend itself farther. But how often do we see men attempting to govern others, who have little or no control over their own inclinations, and cannot be expected to teach what they do not practise; they may make an effort at it by a time, but the "don't do as I do, but do as I say" of the sectarian clergy, comes with a bad grace from a Latter-day Saint, and is soon relinquished. Besides, it will be always seen that those whom a man governs, are always reported good or bad, in proportion as he is good or bad himself. For instance, the teachers come into a family, and are hardly seated till the good man's pipe is fresh filled, lighted, and handed to them; and while it is bandied about from mouth to mouth, the usual string of questions are put and answered, amidst volumes of tobacco smoke.

"I suppose you are all in first rate standing here?" "Yes." "And still determined to go on in this work?" "Yes." "You have no hard feelings at any brother or sister?" "No." "And you uphold the authorities placed over you at all times?" "Yes." "That's good, go on and there is no fear of you. It's really a pleasure to visit such a family; we must say we have a district of first rate saints; but as we have a family or two to visit yet, we must go." "Stop a bit, stop a bit! it's not every night we have you here; we love to have a visit from the teachers. Mary, look if you have a drop in the bottom of that bottle." "O, no! no! do not give yourself any trouble: besides we are on the way of our duty." "Well, well! you will get nothing here to do you harm, only a glass: it will do you good this cold evening." "Well, I dare say as far as a glass goes, would a man stop there, it would do little harm. Well, here's to your very good health, and may you still be enabled to persevere in the work of God."

Of course, the Saints whom such a teacher would report in bad standing would be very bad indeed; and the teachers of this sort, who will rise to the summit of the priesthood, will be very few indeed. But, besides retarding their own advancement in the kingdom of God, they ruin their constitution, impair the judgment, and weaken the mind more or less, in proportion as a man indulges in intoxicating liquors, and such filthy poisonous narcotics as tobacco and snuff.

Second,—He is an enemy to his family, because, in so far as intoxicating liquors and tobacco are concerned, the man is generally the consumer. Few women, comparatively speaking, drink ardent spirits, or use tobacco, consequently the man is very selfish in his indulgences: he is spending money of which his family gets no part; nay, every farthing he spends in this way assists in reducing his family to beggary, or, at least, deprives them of many little comforts they might otherwise possess.

The man who becomes the head of a family, and by his own wilful mismanagement or sensual indulgence brings them up in poverty and ignorance, incurs a fearful amount of guilt; for instead of becoming a "housebond," or the bond which unites a family together, as the term "husband" originally signified, he becomes that family's worst enemy, by

laying the foundation of all the ills that beset them in after life. "Thou shalt love thy neighbour as thyself" is a scripture injunction we are all under an obligation to copy, and we may very naturally look for this love to arise first, and be most firmly cemented in the family circle; but the man who indulges in such habits, which exclude his family from many comforts, or keep them in a state of beggary and starvation, in proportion to the amount of his indulgence, is taking a method the farthest possible removed from fulfilling this injunction of our Lord and Saviour. And the man who cannot love his wife and family as himself is undeserving of them, and ought not to have them. Besides, the woman is as hard working, and naturally more delicate in her frame, and more weakly in her constitution, than the man; therefore, the man who cannot live as temperate and abstemious as his wife does not deserve the name of *man*, but least of all does he deserve the situation of head of a family.

Third,—He is an enemy to the society, or church to which he belongs. This assertion requires little proof provided our two first are granted, and we think they cannot be denied. The man who is an enemy to himself and family, must also be an enemy to the community at large, but more particularly to that part of it in which he more immediately moves, unless he be caged up within his habitation, and even then his evil influence would burst upon society in the training of his family. A very sensible writer, not of us, remarks, "We never see a man with a pipe or cigar in his mouth, but we say, 'There goes a slave, unwilling to sacrifice a passion to benefit himself, his species, and his country;'" and most heartily do we subscribe to every word of it.

A young man of much promise enters the Church—he revels joyously in all the beauties of the gospel of Jesus Christ—a new era has dawned on his existence; he feels himself entirely a new creature, and although when he looks around old objects meet his view at every turn, yet there is no affinity between him and them. It is only in company with the saints of God, those who have a kindred spirit with himself, that he can enjoy that real peace and happiness his soul longs for, and he earnestly resolves that he will never again be conformed to the customs of the world, but be transformed through the renewing of his mind, to his life's end. Going into the town on a Saturday afternoon, he meets accidentally with Brother B., one of his own district teachers; after mutual congratulations, and expressions of pleasure at meeting so unexpectedly, they walk down the street together. Our young brother naturally turns the conversation upon the vice and folly of the world around them. He says, "I used, before obedience to the gospel, to be a regular frequenter of the town on the Saturday, I used to be well acquainted with all the shows, and places of public amusement, but now I never visit town unless compelled by business, and then I get out of it as quickly as possible. I have no patience to look upon the wickedness, debauchery and drunkeness, and the wretchedness consequent upon them, by which we are surrounded. There is no greater proof of the demoralization of the world than the quantity of whiskey shops—why they are almost innumerable! far greater in number than other useful and necessary shops. One would think from their number that they could not all be supplied with customers, even though the whole population were drunkards, but they are all choke full of people, and alas! the greatest part of those frequenting such places are reduced to rags and wretchedness, many of them undeserving the name of human beings. *They are flaming beacons of warning to mankind of the sure and certain fate of all who follow in their footsteps.* But see! who have we here? It must be—it is brother C.! And to appearance he is enjoying himself very comfortably over his dram! What can all this mean? or am I awake, and in my senses? and he bore a beautiful testimony at our last Wednesday night meeting; besides, he has three different tongues, and their interpretations, and there he is, and in company not the most respectable."

Brother B. assents to the truth of his remarks, admits that it is strange to see brother C. in such a place, but begs his young brother to be as charitable as possible. "You would do well," he says, "to follow the Scripture proverb, 'judge not, lest ye be judged.' Brother C. is a good man, he may drink a glass, or a pot of beer by a time, but does not *often* get intoxicated; however, it would be better, when he is obliged to taste with a shopmate, were he to take a private room, free

from observation; now I sometimes meet with brothers D. and E. on a Saturday afternoon down here, and we take a refreshment together, but then we take a room to ourselves, and we neither hurt ourselves nor any body else. But here are the very brethren we are talking of, waiting for us!" The ceremony of introduction being over, they all enter a house together, and being seated in a room they call for a tankard of ale, and some lucifer matches, and are soon as comfortable as glass and pipe can make them. During all this time the mind of our young brother is in a perfect whirl; his position is so different from all his anticipations that he is perfectly bewildered, and yet he does not know what is wrong, or if there is anything wrong.

He is in company with brethren in the same covenant, he hears them in eager and earnest discussion upon the principles of the gospel, for the purpose, as they say, of acquiring information, and he hears them railing upon the sectarian clergy, and cutting up every other religious denomination on the earth, and he begins to think that there can surely be nothing wrong, the fault has been in himself, he has been quite too sanguine in his expectations. In this way he gradually reasons himself down from heaven to earth again, while at the same time he cannot conceal from himself the fact that he has lost ninety per cent. of the faith he had before. Now we would solemnly, and earnestly call upon every Latter-day Saint to study this picture well. Ponder it over, and over again in your minds, and then ask yourselves if you will ever again indulge in such soul-destroying practices. This single inducement is surely of itself sufficient to make every man who loves his religion, who loves to see his brethren "walking orderly, and keeping the law," refrain from every thing debasing, and set an example of everything good and praise-worthy before them. It is a true proverb that "example is better than precept," this is equally the case whether the example is good or bad. We are apt to believe that the bad examples we see around us in the world have no influence upon us, but in this we are mistaken, it is to the fact that we are surrounded with so much wickedness and abomination, that we are indebted for the very little faith we are able to exercise, and the very few gospel privileges we are able to enjoy; but when these evil examples come from a brother in the Lord, and more particularly from one we have been inclined to look up to because of his office in the Priesthood, his superior knowledge, or long standing in the Church; and moreover when they are received by one who has newly escaped the pollutions of the world, and who has joined the society of the Saints under the impression that with them he would enjoy a heaven of peace and love in the Holy Ghost, the effect is irresistable in retarding the onward progress of such individuals, it is sufficient to wither them to the core. But, on the other hand, were they meeting with nothing among them but examples of goodness, how would their onward progress be accelerated? ponder upon it, and reflect, were they meeting on every hand such precepts, and examples as would give encouragement and strength to their new born resolves, how powerfully would they press forward! how mighty would they become! how brightly would the Spirit of God burn in their bosoms, and what mighty manifestations of the power of God would they experience! hence we see, that by following such practices we are retarding the progress of all our brethren within the sphere of our influence. But—

Fourth,—He is an enemy to the establishment of the kingdom of God on the earth. But how is the kingdom of God to be built up? Answer: with men and means; or, in other words, with ourselves and all that we have. Among the strongest outward, or indirect proofs of the divine origin of our religion, is the desire implanted in the heart of every saint, after baptism, to leave the land of their forefathers, their kindred and friends, and to gather with the saints to the land of Zion. I question much if a saint ever bowed the knee to God in prayer, either in public or private, without asking God to hasten the period of their deliverance. No matter for what particular object the prayer might have been offered, this subject so completely engrosses the mind, that there is a corner found for it in every prayer. One would naturally believe that a people who had their ideas so completely absorbed on one subject would be straining every nerve, and toiling night and day, storing up every farthing they could wring from their hard earnings to accomplish their deliverance. That there

are many noble instances of this we are proud to acknowledge, but generally speaking it is far otherwise. Nothing is more common than to hear the saints expressing their utter inability to do any thing for themselves in this matter, they will tell you they are waiting on the Lord, if he does not carry them off they must remain here for ever. Now we know a little of the condition of the labouring population of this country, and we know that there are very many but little removed above such a condition, still, if the majority of those who are making such complaints had commenced five years ago, to lay past them every farthing they have spent in superfluities of one kind or another, during that period, they would now be able to deliver themselves. Brother, praying is very good in its own place, but it will not do of itself, the Lord helps those only who help themselves. In this respect the saints place themselves exactly in the same position as the man in the fable. His wagon wheel stuck in a mudhole, and he stood praying to Jupiter to come down and lift it out; after a long time spent in useless prayer, Jupiter looked down and said, "Thou fool, set thy shoulder vigourously to the wheel, and I will supply what is lacking." So with the saints, they must set their shoulder vigourously to the wheel, denying themselves of every useless luxury, and every sensual indulgence which are alike destructive to soul, body, and purse, throwing it all into the treasury of the Lord for their own deliverance, and the upbuilding of the kingdom, and they may then rest assured that whatever is still lacking the Lord *will* supply. I believe it will be found that one grand reason of the solicitude of the saints to gather is, that they may be freed from the galling yoke of tyranny, and oppression under which they labour in this country. This, though not the most important reason for gathering, is nevertheless by far too important to be lost sight of by the poor, hard-working man. Now, reader, answer me candidly, though the answer should militate against yourself. What would you think of the man who would continue praying for the establishment of the Kingdom of God, that under its dominion he might live free from oppression, and at the same time spend every penny he could spare in support of that government he blamed as the cause of all his wrongs? would you not say he was beside himself, quite turned in the head? And yet this is the exact position every saint is placed in who uses intoxicating liquors, tobacco, or snuff. But an indulgence in these things is not only building up a kingdom, the authority of which you cannot recognise as the authority of God; but it is defrauding your own lawful, legitimate government. What! you expect an inheritance in the Kingdom of God, together with all the rights and privileges of citizens, and yet you refuse to sacrifice the gratification of your evil propensities to contribute to its support. If you do you are yet "strangers and foreigners;" you are "aliens from the commonwealth of Israel," and must so remain until you see fit to change your mind. Brethren, have you ever thought over the matter in this manner? if you have not, it is high time you were arousing yourself to the task. Up, then, like men in the majesty of your power, and lend your whole energies to the establishment of the Kingdom of God, and your own emancipation from thraldom and oppression. It will not do to say, that because you would never be able, or because it would take you some years, you will never begin to save at all. Commence instantly to do what you are able, abstain from all these destructive and abominable indulgences pointed out to you, and throw their value honestly into the Lord's treasury. You have a saving bank in every branch. Alias "The perpetual Emigration Fund," the originaters and chief supporters of which have covenanted together before the Lord, that they will never cease their exertions till *all the poor Saints are gathered out from all nations.* Is the guarantee good enough for you? If it is not, go hence, and seek a better, but if it is, go quickly, sell all your superfluities of naughtiness, and bring the money and lay it in the fund, and as the Lord lives your deliverance is certain.

My dear readers, having advanced thus far harmoniously together, we must now part company for a short season, we thank you for the eagerness with which you have received, and the attention you have already bestowed upon this subject. And if your interest has been awakened, and if sincere conviction has reached your heart, do not endeavour to banish the impression already made, but set yourself

heartily to work to carry out effectively this important species of regeneration, and may our Father in heaven abundantly bless you, through his Spirit, with the strength necessary to its accomplishment. Amen.

The Latter-day Saints' Millennial Star.

AUGUST 15, 1851.

The new edition of the Hymn Book will be ready to send out with the next *Star*. This Work has passed through eight editions, which have been published and sold in the British Isles; the first two were published in Manchester, the last six in Liverpool. The third edition of two thousand, was issued by Amos Fielding and Hiram Clarke, in 1843; the fourth, of three thousand, by Reuben Hedlock and Thomas Ward, in 1845; the fifth, of two thousand, by Orson Spencer and F. D. Richards, in 1847; the sixth, of two thousand, by Orson Spencer, in 1848; the seventh, of four thousand, by Orson Pratt, in 1848; the eight, of ten thousand, by Orson Pratt, in 1849; the ninth, of twenty-five thousand is now offered.

When the former collection was compiled, the Church was in its infancy, and did not embrace, in its limited numbers, the variety and excellence of poetic talent necessary to produce a complete collection of their own Hymns and Songs, consequently many of the most appropriate pieces which could be found in other books were adopted. During the issue of the first eight editions of the European Hymns the Lord has extended his work gloriously, and gathered into his Church Poets and Poetesses, who by their enrapturing strains of eloquent discourse, have enamoured the Saints with such of their pieces as more distinctly declare their faith, and are more applicable to their various conditions and vicissitudes in life, insomuch that many of them have been adopted, and brought into general use; while a considerable number of the less distinguished pieces in the book, have become quite obsolete.

Upon the eighth edition of ten thousand passing out of print, in the short space of eighteen months, the condition and prospects of the Church seemed to warrant the issue of a much larger number in the forthcoming edition, which rendered it the more desirable that the places of the useless Hymns should be supplied with such as were more particularly significant of the faith of the Saints, and enable them in their songs to worship more abundantly in the spirit and truth of their holy calling. Besides, as the Church is increasing in numbers, in knowledge, and in faith, it was thought our Hymn Book should also increase in its capacity, to furnish the Saints suitable verse for the expression of their faith, their hopes, and their joys in the Lord; and although the present edition is not altogether what the publisher could wish it were, he humbly hopes it may prove acceptable to the people of God, until a better shall be offered. We are aware of the utter impossibility of arranging any collection so that all would be pleased with all, but we do believe that all Saints, however fastidious in their tastes for language or choice of sentiment, may find some acceptable portions adapted to the general varieties of circumstance in which they may be found in the fluctuating scenes of this mortal life, and in which they can express the melody of their hearts, with appropriate terms, in high sounding praise unto the most high God.

Sixty of those least in use, have been dismissed from the present collection; and their places supplied with such as are believed to be more in consonance with the

doctrines of present revelation. In effecting so desirable, and important a change; the publisher has reflected much upon the effects which it will produce with the owners of the old books, and has made it a prominent consideration, that all changes be made with a view to retain the old books in the greatest degree of utility possible; consequently, wherever a hymn has been expunged, another has been adopted that would occupy the same space, so as to cause no alteration in the numbers of the remaining hymns, nor of the pages on which they are found. At the commencement of each new piece, not contained in the old book, is placed an asterisk (*), that the new may be distinguished from the old, at first sight. The first lines in the index are also distinguished by the asterisk prefixed, by which any persons officiating, can select with reference to the use of the old books, as well as the new.

The new Hymns are printed on a superior quality of paper, contain an aditional sheet of thirty-two pages, and will be bound strong and durable; done up in neat patterns of roan-embossed covers, and sold at the same prices as the former edition; both the common, and the morocco gilt binding. Any persons wishing the Hymns bound in calf, can be supplied, at prices, determined by the cost of binding.

Our agents are requested to renew their orders, as their former ones have been connected with orders for other works, and often with other business, which has rendered them peculiarly liable to get mislaid. In offering this enlarged work at the old prices, we must remind our agents, Branch agents in particular, that they are only authorized to sell the publications of the Church for cash, and no credit. The presiding Elders of Conferences, and Branches, will see that this mode of doing business is adopted, and practised universally, in the churches.

Mission to the East Indies.—Doubt and uncertainty to a greater or less extent attend the execution of the devices of man in all the walks of life, but when the commandment of God goes forth, and his own appointed servants arise in the strength of that name, through which they are called, to perform those things which are required at their hands; then, an unerring certainty attends their movements; then, the Angels of God—the holy Priesthood of heaven—are moved to secure the accomplishment of the required purpose, the obedience to the holy commandments. It is a high and holy obligation imposed upon the Twelve Apostles of this dispensation, to see that the Gospel is sent forth into all the world as fast as the Lord shall open the way, and the urgency of this mission is more imperatively felt by the promise that the Lord will cut his work short in righteousness, and that a consumption is decreed to take effect upon all the earth.

We rejoice to see that the Spirit of his calling rests so eminently upon Elder Lorenzo Snow, that he purposes to unfurl the banner of the everlasting Gospel in the East Indies, and rally Israel—the elect of God—to its maintenance and defence in those sunny climes. God speed the mighty undertaking, and add every blessing needful for its accomplishment.

The Gospel once established in Calcutta or Bombay, with Elders P. P. Pratt, Hiram Clarke, Addison Pratt, and their fellow labourers in the Society and Sandwich Islands; also a settlement on the western coast of California, under the guidance of Elders A. Lyman and C. C. Rich; churches will then be established almost within hailing distance around the Globe. We understand brother Snow intends returning to America eastward, through the Pacific Ocean and California, that he intends leaving England immediately after the Book of Mormon is in Italian print, which we are informed progresses favourably. Who that have the means will step forward and render Brother Snow the necessary aid to accomplish this important mission? The blessings of a righteous host shall rest upon them, and all that is theirs.

LETTER FROM ELDER G. A SMITH.

LOCATION, PROSPERITY, AND ADVANTAGES OF PAROAN CITY AND VICINITY.

Paroan, Iron County, May 16, 1851.

Brother F. D. Richards,—Dear Sir,—I enclose to you a copy of a letter sent to the "Guardian," not knowing whether that paper is continued or not, that the items may be perhaps beneficial to our brethren in England and elsewhere:—

"Cedar, Iron County, May 16, 1851.

TO THE EDITOR OF THE "GUARDIAN."

"Dear Sir,—I have for some time purposed giving you a description of this valley, where the past winter a settlement was formed, county organized, &c. If you think it worthy a place in your valuable paper, you are at liberty to publish it. The colony forming this settlement arrived at this point, 250 miles south from Salt Lake City, the 14th of January last, and were composed of upwards of 100 men, with many families, used to the mountains and their climate.

After a cold and tedious journey across the different ranges of mountains in the winter season, found ourselves in a beautiful valley spread out in length almost as far as the eye could reach, and of varied extent in width, surrounded by lofty mountains covered with pine and cedar evergreens, watered by many streams flowing from the mountains, giving to us a scenery bold in its outline, and beautiful in landscape. After passing a number of streams, we located ourselves at this place, and began our operations, opening roads into kanyons, building bridges, exploring the country, making preparations for building a Fort, and preparing for the approaching spring. The season in fact favoured us, and every man laid to with his might, with the facilities around him to lay a foundation for a prosperous settlement; and at this time it looks as though the work of years had been accomplished.

In our explorations into the kanyons, we found abundance of the finest quality of pine timber, of so large a size that scarcely enough small could be found without difficulty to build the houses composing the Fort, which now looks rather like a large town than a Fort. We found the soil of the best quality, varying in color, probably made by the wash from the mountains, which are principally composed of lime rock, clay sandstone, (red and white,) and iron rock, &c. This soil is pronounced by our farmers of the best quality, called in the States 'lime land,' but this is preferable.

From the opening of the kanyons the land has a gradual slope about six miles to a lake, which is about sixteen miles long by two or more in width, called by the Indians 'Parrowan,' laying near the base of the opposite mountains. This lake is strongly impregnated with salt, saleratus, and magnesia, &c., and has no visible outlet. Wood is here found in abundance near at hand, with lime rock, stone coal, magnetic iron ore, plaster of Paris, alum, salt, stone for building, &c., which indicate strongly that this will be among the largest settlements in the mountains.

There has already been many additions to our numbers, and our fort is nearly completed, and will afford us all the protection necessary. There has been already 1000 acres of grain sown, the most of which is up and looks fine; our vegetables also have a fine appearance, and all indicate a bounteous harvest.

The streams north and south of this point are large enough to afford many valuable mill sites, and also water many thousand acres of land. The stream called Coal Creek, sixteen miles south, is the largest in the valley. The land about it is very fertile.

The kanyons will afford plenty of wood and timber. Here is found stone coal of a fine quality, and from appearance will be in abundance. In this vicinity are large quantities of magnetic iron ore, yielding not less than 75 per cent. The mountains seem composed of this ore. Here are also found salt ponds of considerable extent, affording a beautiful specimen of salt. The country is generally well watered, and every facility seems to offer inducements for the enterprising and industrious, and bids fair in a few years to become not only populous, but where will be found the wealth of long established nations, with

that peace and happiness only enjoyed by those inspired to carry out the principles of liberty guaranteed by their Father.

We have a saw mill in operation, and preparation for a grist mill, which will also soon be in operation. Others will be built the coming season, affording the settler every convenience for his comfort. The base of the mountains and the vallies afford one vast range for cattle and herds, the grass being of a very nutritious quality. Other settlements will probably be formed this and the coming season, and the country will soon be covered with a dense population. The large amount of emigration coming in will produce a home market for our surplus grain, and all manufactured articles of iron or wood will be easily sold in these vallies, thus reducing the price of all manufactured articles brought from the States.

Governor Young and suite are now on a visit to this valley, and appear highly pleased with its location and the many facilities it possesses. The climate is good, and none complain of ill health. All are in fine spirits, with every prospect of success. This city is called PAROAN.

Respectfully I remain your obedient servant, GEORGE A. SMITH."

THE PROSPERITY OF THE SWISS AND ITALIAN MISSIONS,

AND ELDER L. SNOW'S MISSION TO INDIA—CALL FOR AID.

President F. D. Richards,—I take the present occasion to communicate, through the columns of the *Star*, a few items of information to the Saints generally, in reference to the progress of the Italian and Swiss Missions, and other matters connected with the growing interests of Messiah's Kingdom.

Elder Stenhouse, with his wife and little daughter, will leave here this week to resume his labours in Switzerland. I have about completed the translation of "Divine Authority," and given Elder Stenhouse instructions to publish it immediately, together with a second edition of the Voice of Joseph." We hope ere long to be able to issue a periodical from Geneva, adapted to our readers both in Switzerland aud Italy. A general feeling of interest, in reference to our principles, has been awakened, and already some have yielded obedience to the truth. I feel assured that under the wise and spirited superintendency of Elder Stenhouse a great and mighty work will be done among that interesting people, and like all other virtuous and honorable spirits, when truth has been known and received, no opposition, however severe, will make them swerve from the path of truth, or extinguish the lamp lit up in their understandings.

The Mission in Italy still moves forward under the cautious, prudent, faithful, and persevering labours and management of Elder Woodward. The two publications which I issued at Turin, are now circulated quite extensively in the north of Italy. Elder Torronto has returned from Sicily, and is now labouring with Elder Woodard very successfully. Through the united exertions of these faithful brethren, the interests of the work will continue to advance. Several intelligent and influential Italians have lately been ordained to the priesthood, and are now engaged in propagating the principles of life and salvation. Though the Church is yet but in its infantile state, numbering some thirty members, it is constantly rising, and in spite of all opposition, will pass on to a state of manhood.

I am getting forward very well with the translation of the "Book of Mormon." I shall commence with the printing shortly, and will soon be able to present it to the people of Italy in their own language.

Lately my mind has been greatly impressed with the idea of introducing the Gospel to India. I have counselled with my brethren of the Twelve on the subject-matter, and we all feel alike the importance of such a step, and the ultimate benefits of the kingdom of God. Upon the Twelve devolves the responsibility of introducing the Gospel to the nations. As the time approaches when we anticipate the privilege of returning to the body of the church, I feel reluctant indeed to suffer any favorable opportunity to pass of introducing the Gospel to India. Though the duties for Italy and Switzer-

land, and long absence from my family press heavily upon me, I am nevertheless ready in the name of the Lord to take upon me this work also.

I contemplate sending immediately around by sea to Calcutta some one or two good and faithful Elders, and follow on myself as soon as I shall have completed the translation and publication of the "Book of Mormon. I intend passing through by way of Switzerland and Italy, visiting the Saints in those countries, and promoting the interests of those Missions in any way that may lie in my power.

Circumstances seem to be opening favourably in behalf of this Mission. A short time since I met with a brother who had resided seven years in India, and is conversant with the native language, and will immediately enter upon the translation of some of my works, which I intend getting published there, together with the "Voice of Joseph" in English, as soon as I shall have arrived.

Brethren who have plenty of means and wish to employ them to the glory of God, and establishing and building up of His kingdom, I trust will not be backward in liberality, that while I willingly and freely sacrifice the pleasures and endearments of home and friends, they may be equally ready and willing to sacrifice their means, and thus fulfil the scriptures in making to themselves friends with the mammon of unrighteousness.

Any of the Saints who have friends in that country, to whom the brethren may be introduced, let them send *unsealed* letters of commendation, *properly addressed*, enclosed in an envelope, addressed to me at 35, Jewin Street, City, London.

Yours affectionately,
LORENZO SNOW.

LETTER FROM THE PRESIDENT OF THE WELSH CHURCH.

ORGANIZATION OF TWO NEW CONFERENCES. — EIGHTEEN MORE ELDERS ADDED TO THE TRAVELLING MINISTRY. — PUBLICATION OF THE DOCTRINE AND COVENANTS, AND THE BOOK OF MORMON.

14, Castle Street, Merthyr Tydfil, July 15, 1851.

Dear President Richards, — I am glad of this opportunity to write a few lines unto you, to inform you that we held a conference on the 6th inst.

There is one room here that will contain about fifteen hundred, and we were obliged to hold our afternoon and evening meetings in three rooms, and the three were too small to contain the whole. The Spirit of God was with us mightily; the Saints felt happier and more determined to go onward than ever. Elder Robert Campbell was present with us. On Monday the 7th we held a special general conference, for the purpose of organising two more conferences, &c., where there were about 1000 officers and members present. After we had opened the meeting, by singing and praying, I took the presidency of the meeting, and taught what a great work we had to accomplish, and that the Lord was going to cut his work short in righteousness. I named many towns and villages in the country that are destitute of the gospel.

I called for young men as volunteers to go out without purse or scrip to preach; and after I had taught at great length upon this subject, eighteen young men immediately volunteered to leave their work and go and preach the gospel. I then stood up, and informed them that they were to buy tracts themselves to take with them, and whatever they had to spare afterwards they were to give to the poor; to this they all agreed; and they have all started without a farthing in their pockets.

They are not to call at any branch, nor to come back before the end of the quarter. I sent them two and two to their several places of appointment, and taught them of the temptations that they were to go through, and prophesied unto them that the greatest temptations they should receive would be from women, and counselled them to have confidence in God, &c.

It was moved that a conference be organized in Pembrokeshire, and part of Cardiganshire, by the name of "Northern Pembrokeshire Conference." Carried. Elder Philip Sex, was appointed to preside over it. Some good men have been sent to help him there.

Moved and carried that a conference be

organized in Denbighshire, and part of Carnarvonshire, by the name of "Dyffryn Conway Conference," with elder John Davies to preside over it. Some good men were also sent to labor there.

It was moved and carried that elder Eliezer Edwards be travelling elder under the direction of the First Presidency in North Wales.

This is a very mountainous country, and when anything is out of order in North Wales, it is very awkward to go that far, about 150 to 200 miles to some places, and no conveyances; I am obliged, therefore, to settle it by letter, which gives me much writing.

Brother Pugh and myself do our best to attend the conferences. Many very important things were taught by elders Campbell, Davies, and Pugh, which made the Saints rejoice. The meeting was closed with prayer by elder Campbell.

Things go on well here. We opened a new room in this town last Sunday. There are now four large branches in this town. We intend having more rooms continually. It appears there are only two conferences in Europe larger than this eastern Glamorgan conference, viz.: London and Manchester, and you may inform brothers Kelsey and Wheelock that I am determined it shall surpass their's in number, although their fields are much more populous.

Will you be so kind as to inform me when the Book of Mormon, and Doctrine and Covenants, are published in French, German, Italian, and other languages of Europe? I am determined to have a quantity of each in Wales. I consider this my duty for the sake of carrying on the work of God, besides many other things. I teach the Welsh Saints to take the Books of Mormon, and Doctrine and Covenants, in English, although they do not understand them; and when we have gathered to Zion, that we shall build our cities, and plant our vineyards, and that peace and love will abide with us; and that the bad feelings that now exist amongst the children of men shall cease, before the Spirit of the Almighty God, and truth and love shall reign amongst His Saints. When our French brethren, and those of other nations, come to visit us, it would be awkward if we had no Books of their own tongue to introduce to them to read, especially the Book of Mormon, and Doctrine and Covenants; besides, their company would be much more pleasant. And now, dear President, the Book of Doctrine and Covenants comes out weekly in numbers, in Welsh; No. 15 is already out, five more numbers will make it complete; and as soon as this is out, we shall commence immediately on the Book of Mormon. We shall publish the Book of Mormon in the year 1852, and it will be a great blessing.

Will you be kind enough to inform the presidents of the conferences in England, and other parts, of this good news, and that my continued prayer is that the Lord will open their hearts, to send us some nice orders for Welsh books of Doctrine and Covenants, &c., for we expect before long to receive visits from Saints, of the different nations on Mount Zion, and when we go to visit them we shall expect to see some of our Welsh Books of Doctrine and Covenants, and Books of Mormon in their libraries. Please to excuse me.

I have stated to you, plainly, what was pressing hard upon my mind ever since I was at London conference. We shall be ready at any time to execute all orders from any part of the kingdom.

Elder G. B. Wallace arrived here yesterday afternoon; we had an excellent meeting with him, and about 1000 Saints. His visit will be, no doubt, a great blessing unto us. He has promised to go down with me to Western Glamorganshire Conference, to be held next Sunday. Hoping you are all well,

I remain your fellow-servant,

WM. PHILLIPS.

ARRIVAL OF AMASA LYMAN, C. C. RICH, AND CO., IN CALIFORNIA.

[*From the Los Angelos Star,—California.—May 31st.*]

We learn that 150 Mormon families are at Cajon pass, sixty miles south of this city, on their way here from Deseret. These families, it is said, intend to settle in this valley, and to make it their permanent home. We cannot yet give full credit to these statements, because they do not come to us fully authenticated. But if it be true that Mormons are coming in such numbers to settle among us, we shall, as good and industrious citizens, extend to them a friendly welcome.

ARRIVALS.

(*From the Frontier Guardian.*)

The steamer "Atlantic" arrived yesterday morning from New Orleans, having on board two hundred and forty Mormon emigrants. This company sailed from Liverpool on board the ship "Olympus." They had a very prosperous and healthy voyage, having but two deaths, and those young children. There being several passengers on board the ship who did not belong to the Mormon faith; the Mormons began the work of preaching and proselyting; and their efforts were not unfruitful, for they succeeded in gaining over to their faith about fifty persons, who were baptized on board the ship. Part of those who arrived on the "Atlantic," were detained at the quarantine, on account of a man being sick of what was supposed to be cholera.

The "Statesman" did not leave yesterday, as was stated, but is expected to leave to-day, having on board two hundred passengers. These are mostly Mormon emigrants, who arrived here a few days ago from the New England States, and the remainder are from this city, among whom is Alexander Robbins, the late President of this city.

The Mormons in this city and neighbourhood number about three thousand. They have a good organization, the head of which is styled a President; the present incumbent is Elder Thomas Wrigley. They hold meetings regularly on Sundays at Concert Hall.—*Organ and Reveille, May* 9, 1851.

The steamer "Statesman," from St. Louis, thirteen days out, arrived at Kanesville Landing, on Tuesday the 20th inst., having on board a company of Saints, under the care of Elder Alexander Robbins, late President of the Saint Louis Conference. Among the number of passengers were President Orson Pratt from the British Isles, his lady and family, *en route* for the Valley, in good health and spirits; Silas P. Barnes, Esq., from Boston, lady and family, Elder James McGaw, one of our missionaries from Texas, and our celebrated French missionary, William Howell, and family. The latter is the gentlemen who was so very successful in making converts across the Atlantic on board the ship Olympus, while on their way from Liverpool to New Orleans. We are informed that there were only fifty-two passengers on board the Olympus, who did not belong to the Church, with the exception of the captain and crew, and out of that number fifty were baptized into the Church before they arrived at New Orleans, and no less singular is a circumstance that occurred on the "Statesman" after her arrival here; her cooks and deck hands left her, preferring rather to be teamsters across the plains for the Mormons, and have their society in fair Utah, than remain any longer cooks and deck hands on the muddy waters of the Missouri. We wish those Pioneers much success, and all good and honest people, whose confidence and esteem may have been gained by a walk and conversation becoming the Gospel of Christ.

The "Robert Campbell" arrived on Wednesday the 21st, at the same place with a large company of Saints from England, Scotland, &c., under the watchcare and direction of Elder George D. Watt, our able Phonographic writer, and Lecturer. A goodly number of both companies are destined for the Valley of the Great Salt Lake this season, and the balance will remain in this, and surrounding counties of Western Iowa for the time being, to raise wheat, corn, potatoes, &c. Samuel Bird, assisted by Thomas Wilson and John Hawkins, brought a company of thirty-six persons from Cleveland, Ohio, eight of whom remained in St. Louis, being unable to proceed any further on their journey for the want of means. All the Saints who have got this far on their journey, seem to be anxious to get to the end of it; but the weather being so very unfavourable for the last ten days, they are compelled to lie on their oars a short time much against their will; but they believe that all will work together for good to those who love God, and are the called according to his purpose; therefore they endure adverse circumstances the more patiently, because they know they shall reap the benefit if they faint not.

WIFE, CHILDREN, AND FRIENDS.

When the black letter'd list to the gods was presented—
A list of what Fate for each mortal intends:
At the long string of ills a kind angel relented,
And slipp'd in three blessings—Wife, Children, and Friends!
In vain surly Pluto declared he was cheated,
For Justice divine could not compass her ends:
The scheme of man's folly, he said, was defeated,
For earth became heaven with Wife, Children, and Friends!

If the stock of our bliss is in strangers' hands vested,
The fund ill secured oft in bankruptcy ends;
But the heart issues bills that are never protested,
When drawn on the firm of Wife, Children, and Friends!
The soldier whose deeds live immortal in story,
Whom duty to far distant latitudes sends,
With transports would barter whole ages of glory,
For one happy hour with Wife, Children, and Friends!

But valor still glows in life's waning embers;
The death wounded tar, who his colours defends,
Drops a tear of regret as he dying remembers
How blest was his home with Wife, Children, and Friends!
Though the spice-breathing gales o'er his caravan hovers,
While 'round him the fragrance of Arabia descends,
Yet the merchant still thinks on the woodbine that covers
The bow'r where he sat with Wife, Children, and Friends!

The day spring of youth still unclouded by sorrow,
Alone on itself for enjoyment depends;
But dreary's the twilight of age when it borrows
No warmth from the smiles of Wife, Children, and Friends!
Let the breath of renown ever freshen and nourish
The Laurel that o'er *his* fair favourite bends;
O'er *me* wave the Willow, and long may it flourish,
Bedew'd with the tears of Wife, Children, and Friends!

LIST OF MONIES RECEIVED FROM THE 17TH OF JULY TO THE 6TH OF AUGUST, 1851.

	£	s.	d.
James Linforth	8	0	0
George Bywater	7	0	0
Thomas Chamberlin	2	0	0
John Taylor	5	0	0
Richard Tilt	4	10	0
Do. per A. Le Baron	1	6	4
Matthew Rowan	2	0	0
Do. per J. Wootton	5	8	0
William Parry	1	0	0
William Cartwright	3	10	0
Gilbert Clements	2	0	0
David Bona	4	13	0
Carried forward	£46	7	4

	£	s.	d.
Brought forward	£46	7	4
George P. Waugh	6	0	0
W. G. Mills	2	0	0
William Wells	5	0	0
John Price	2	0	0
Isaac Jones	4	3	9
Richard Morris	2	0	0
John Threlkeld	2	10	0
Thomas Clarke	5	0	0
James Farmer	2	0	0
William Cook	15	0	0
John Copley	5	0	0
	£97	1	1

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17.—Vol. XIII. SEPTEMBER 1, 1851. Price One Penny.

QUOTATIONS FROM PRESIDENT B. YOUNG'S SERMON, AT THE BOWERY, SUNDAY, DECEMBER 29, 1850.

(*From the Frontier Guardian.*)

The saints met in the Bowery at 11, A. M., the meeting was called to order by Daniel Spencer—Singing, &c.

President Young said,—"I will preach from my old text, 'Truth.' My subject is salvation; and my circuit is the world. If I continue to preach the truth it will do for to-day. I wish you to consider the nature of the human mind that is connected with the divine Spirit, and while that spirit is in the tabernacle, they act so conjointly in all their operations that the division cannot be made, even by the philosopher, although he can discover the organization—when the spirit enters into the tabernacle they are not to be separated. We can discover the weakness of this organization; for instance, the child, as soon as it can use its hands, wants to handle that which does not belong to it; such as the looking-glass, or the razor. This spirit, or mind, or disposition, is manifested in every character on the earth. As soon as the child can stand on its feet, and can travel, it tries to obtain something it should not have. Its disposition is to grasp after that which is not good for it. I can find some in this congregation, who have arrived at manhood, they can analyze it; when they come to riper years they discipline the mind as it is called. The best plan is to discipline the child in the beginning, and when the child is brought into subjection to the rod, it soon learns not to reach beyond itself. The secret of these remarks I can tell you.

"In this place, here are the Elders of Israel, many of them have forgotten the the depths of misery they have been in, and they want to go again into the bowels of wickedness, and they cannot discover the difference between a peaceable society, and those that love not God. If there are but few, there are epough to raise a stench in the whole community. The Elders are for ever wanting that which they should not have; and ever desiring to do that which will mar their peace; and this is applied to all kingdoms that now are, or ever will be organized to enjoy immortality and eternal lives; yet it is destined for all to know the bitter and the sweet, and have the knowledge of good and evil.

"The child is crazy for a fork or knife, any thing that will hurt it; this seems foolish to you, and some children when they grow up, think they can dictate the father—the old proverb, 'young folks think old folks fools, but old folks know young ones to be so.' I apply to the Elders of Israel; you think I am foolish, and I know you are; their eyes are after things that do not belong to them; but do they contemplate the walk they should be in for their highest happiness? No. Yet there are some as good people here as any on earth. You can behold this folly in the child, in grown people, and even in societies, eternally grasping after that, which will make them unhappy and

miserable. I can give you the key,—if there is no conflict I cannot gain a victory, if I cannot gain a victory there is no crown of reward. We should do those things which we ought, and not do those things which we ought not; for instance, I will take the luxuries of life, tea, coffee, tobacco and spirits—they are all alluded to in the Word of Wisdom. Why do you use them? You may reply, it is a habit. I tell you it is because they are narcotic poisons, which operate on the nervous system and cause watchfulness, or sleep—they relax and stimulate, and in the end tend to death; if it were not for that, you would not be attached to them, you would not like them, if they did not hurry you to your graves. They operate on the spirits also; if they did not, you would never desire, through their influence, to do wrong; when the poisonous article comes in contact, it revolutionizes the system to a certain degree, and that is the reason why men are inclined to do wrong. We ought to overcome this propensity and gain the victory, not only in temporal things but in spiritual things also. If you hate a thing that is good you are inclined to do evil, and that is a great luxury to the wicked, as the bottle is to the drunkard. Whenever the time comes that you hate an object, or a thing, try and heap blessings on the object, and it will be well for you; for it will take away those feelings, and it is certain that 'out of the abundance of the heart the mouth speaketh.'

"I am looking at a people who have been driven from their homes and firesides, sacrificing their goods to a wicked mob—seeking to find a place where they can be at peace, and when they get common sense enough they will enjoy it. If you ask the people to pay their tithing, some of them answer they are too poor; or if you ask them to pay their taxes to help build bridges and keep them in repair, they are too poor even to do that; and some cannot even go to Utah when they are wanted—but they can go very well to the gold mines, because that is their god. If I cannot put away tobacco or spirits, it proves that I am a slave to lust which tends to death.

"I behold goodness and kindness in a majority of this people, yet there are a few gars and sharks that have been caught in the net, that are a disgrace to the whole. I do actually see men and families, who have not had raiment to wear, or a house to be in, in a sickly country—and now when they are well clad and are living in good houses, they want to leave them and go to California. I say unto them go your way, you are welcome, I am glad of it, and I do not care how quick they go, for they are corrupt, and want to hear blasphemy from Sunday morning to Saturday evening—to see card tables and drunkenness; many of them are bound to go to hell, where they will see, and hear, and feel the torments of the damned, and the time will come when they will be glad to come out again.

"Look again at the child with the fork, it may put out an eye with it; or when it has the razor, it may cut itself. Many of you, Elders of Israel, are just as foolish; I tell it you in the name of the Lord God Almighty. Am I merciful to the weaknessess of man? I am! I realize it! Were it not for the mercy of my Father in Heaven, I should have been cut down like many others. When I see a man commit folly in his weakness, am I to stretch forth my hand to destroy that man? No! But I will pull him out of the pit if I can; my heart is open, and would as soon you could see it as my face. My Father in Heaven gives me the privilege of life and death, and if this privilege were taken from you, you would be mere machines, and cease to act on your agency.

"This people is addicted to, and it is a fault, to be always searching after doctrine, and never improving upon what they have; they want something new, something that they never heard. I doubt you have not heard all I have said this day. Get up here, ye Elders of Israel, and tell what is in you! It is hard work to get a man to come on this stand, to feed the flock; how dormant you are. But many of the Elders say they want to go away and preach to the people in the world. Is there any bigger folks than we are, that would hear you? Yes there is. Ye Elders of Israel, ye men of God, how much do you know about the Kingdom of God? and yet ye are always wanting to know something more, when you ought to improve upon what you have.

"The Prophet Joseph said to me, about sixteen years ago, 'If I was to show the Latter-day Saints all the revelations that the Lord has shown unto me, there is scarce a man that would stay with me, they could not bear it.' What is there so

horrid, that you cannot bear it? Every trait in character that has been infused into man, since the fall, is as diametrically opposed as light is to darkness.

"Ye Elders of Israel, do you know the ways of God? If the Lord himself was to speak, to tell the Latter-day Saints what to do, he would come in the capacity of an Elder in Israel, and he would preach to you—you would hear precisely the very things that you do now. You may think I do not know, but I know you do not. Let me reveal a little of the will of the Lord. If you do not believe that I tell you the very truth as the secret of the heart of God, you never will be nigher to him than you now are. If he were to come in his power and glory you would dissolve away and go down to hell. He will either appear, and you dissolve away, or he will come in the capacity of a man.

"Many men think ten times more of a foolish, untimely dancing party, than of a prayer meeting. The man that knows the things of God, can say as the old Prophet did, 'I would rather spend one day with the Lord, than ten thousand days elsewhere.' One good Conference, one evening spent in this manner is sweeter to me than all the frolics that can be got up. Dancing is only to exercise the body, to enable it to attend to things of greater importance. When eternal principles are carried out to every portion of human life, from the birth to the grave, they bring peace and joy in the Holy Ghost.

"I will now refer to the Seventies as a body,—suppose I should appoint a meeting for to-night, about a dozen would come, without any candles—but if I were to say—level this stand for the band that we may have a dance, they would bring the stoves from their wives' bedsides, and would dance all night, and the house would be filled to overflowing. Oh foolish Elders! you are like the foolish child, you want the fork to put out your eyes. I make the same application to the High Priests and Elders. I feel sometimes that I could cuff every Elder's ears—at other times I could cry over their follies. I have good reason for these remarks.

"Elders, ask yourselves this question—'am I not an Elder, am I not to preach to all, Saints and Sinners?' The proof of your choice is in your conduct. Now appoint your meetings, and if you want a partner, the Lord will go with you, and the next meeting you appoint you will have a third person with you. As for myself, I would rather sit down in the poorest house in this place, and converse on the things of God, than go to ninety-nine out of one hundred parties that are got up,—and these are my real feelings. I go to please my brethren. There is no sin in all the acts of mankind, only to him that makes it a sin. There is no evil in anything, only to him that makes it so; we ought to do all things that tend to building up the Kingdom, and to the glory of God."

DIALOGUE ON AMERICA.

BY ELDER G. F. A. SPILLER.

Mr. ——, I have been given to understand that you teach that America is the gathering place of all nations, and also a land of promise. Having a desire to converse with you upon this subject, I have embraced the first opportunity of enquiring into it.

Elder ——, If truth is your object, and the scriptures your standard of appeal, I will enter into the investigation with you; but before we proceed, allow me to inform you "that no prophecy of the Scripture is of any private interpretation" (2nd Peter i. 20.) That is we are not to transform, spiritualize, or give our private or uncertain views on prophecy, but take it in its literal sense, as it was spoken by the prophets. Will you accede to this?

Mr. ——, Yes; what you prove from scripture I will believe. Truth is my object, and if this doctrine is true, I will embrace it, though education, popularity, and national character were opposed to it.

Elder ——, Then, sir, we will begin with Micah (iv. 1 to 7), "In the last days it shall come to pass, that the mountain of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." According to this prophecy, the house of the Lord is to be established among the

mountains, and people will gather to it, and "many nations" will have a desire to gather to the "mountain of the Lord," to be taught the ways of the Lord in the "house of the God of Jacob," that they may walk in the path of holiness "for the law shall go forth of Zion." Then will the Lord "judge among many people, and rebuke strong nations afar off;" after which the inhabitants of Zion, instead of learning the art of war, they will "beat their swords into ploughshares, and their spears into pruning hooks," and cultivate the ground, and every man will enjoy the fruits of his own labour, and sit under his own vine and fig tree, and "none shall make him afraid." And while other people are walking, "every one in the name of his God," the inhabitants of Zion "will walk in the name of the Lord their God, for ever and ever; and the Lord shall reign over them in mount Zion from henceforth, even for ever." This accords with the Psalmist, "when the Lord shall build up Zion, he shall appear in his glory." From this we learn that Zion is to be established on one portion of the earth, and that people will gather there previous to the Lord's second coming.

Mr. ——, But do you not think that Micah was speaking of the spread of Christianity in the last days? for instance, there is hardly a place but where a missionary is sent from one of the many religious societies, and many do believe and receive the word that is taught them.

Elder ——, Micah is so explicit about this latter-day work, that it cannot be confounded with modern Christianity, for it has not the least proximity to the Gospel any more than a coat with many patches has to a coat without seam. "The house of the God of Jacob" is to be established in a place "sought out" in the "top of the mountains," where "a city of habitation" will be built for the "redeemed of the Lord," who will be gathered from the east, west, north, and south, after they have been wandering in the wilderness in a solitary way (Psalm cvii.) This evidence is sufficient to prove that the gathering of the people will be to a certain portion of the earth, and the Lord's house will be established there.

Mr. ——, Well, certainly, I must agree with you, for it is very explicitly foretold that a portion of the earth will be set apart for the gathering of the people, though I could not see it at first from being taught that it was to be taken in a spiritual sense. But the next important subject is, what portion of the earth are we to gather to; does the Bible inform us?

Elder ——, Yes, the Bible unfolds to us what part of the earth the Lord has promised to gather his people to in the last days, even Zion on the western hemisphere, and Jerusalem on the eastern. America is our subject, and I would ask you to throw aside prejudice, and give the same amount of credence to the prophecies on this subject, as you would to those concerning the first coming of Christ. The patriarch Jacob or Israel, when blessing the children of Joseph said, "let them grow into a multitude in the midst of the earth, and let my name be named on them," Manasseh shall be great, "but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations" (Gen. xlviii.) Then "Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you *in the last days*." (Gen. xlix.) And in speaking of Joseph and his seed he said, "the blessings of thy father have prevailed above the blessings of my progenitors (Abraham and Isaac), unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the head of him that was separate from his brethren." Moses also blessed Joseph, and the land promised to him is most remarkable (Deut. xxxiii. 13 to 17.) "And of Joseph, he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof; and for the goodwill of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of of Ephraim, and they are the thousands of Manasseh." In these prophecies we find that the blessings of Joseph and his descendants were to be much greater than

those of Jacob's progenitors, which embraced Palestine; but Joseph's blessing was to be far greater than Palestine, even to extend to "the utmost bound of the lasting hills," where he would become a "multitude of nations." The question now is, where are these "lasting hills," where the descendants dwell as a "multitude of nations?" Hosea, speaking of Ephraim says, "they shall walk after the Lord, who shall roar like a lion; then the children shall tremble *from the west.*" Zephaniah says, "from *beyond the rivers of Ethiopia* my suppliants, the daughter of my dispersed, shall bring mine offering." Isaiah says, "Ho to the *land shadowing with wings*, which is beyond the rivers of Ethiopia." According to these descriptions we have to find out a land, west of Assyria, beyond the rivers of Ethiopia, in the form of wings. We will now take the map: from Jerusalem we pass through Barbary to Morocco, beyond the rivers of Ethiopia or Africa, which are called Niger, Senegal, Grande, and Mesurada, we now have to cross the Atlantic ocean, and by going direct west, we land in North America, near or at Charleston, which exactly answers the descriptions given by the prophets; it is in the west, and beyond the rivers of Ethiopia, and in the form of wings, north and south. Then America is the place the prophets speak of.

Mr. ——, Truly all this applies to America, and I almost wonder how it was that I could not see it before. When I have asked our ministers about these passages, they would or could not tell me, and if I did force an explanation from them it was an ambiguous one; but there was to be a "multitude of nations," are there such in America?

Elder ——, Yes, in America there is a "multitude of nations," evidently of the same origin and race—from the same stock and seed as Joseph. According to De Witt Clinton's discourse, there are many nations. Speaking of their eloquence he says, "you may search in vain in the records and writings of the past, or in the events of the present times, for a single model of eloquence among the Algonkins, the Abenaguis, the Delawares, the Shawnees, or any other nation of Indians except the Iroquis," intimating that there were more nations than what he had mentioned. Montaigne, in his essays, speaks of them as "nations;" the Rev. J. Heckewelder, a Moravian Missionary in America, speaks of them as "many nations." James Buchanan, Esq., in his "Sketches of the North American Indians, page 155, gives the names of fifty-two Indian nations that were known in the year 1780; and so we might quote from different travellers in America, but the above is sufficient to show, that in America there is a "multitude of nations." "These Indians evidently sprang from the same source, as is indicated by their colour, features, customs, dialects, traditions, &c. That they are of Israelitish origin is also evident from their religious ceremonies, their languages, their traditions, and the discovery of Hebrew inscriptions," &c. That they were once an enlightened people, living in numerous cities of great magnitude; and that splendid edifices, palaces, towers, and forts were reared in all directions is demonstrated by the discoveries of Messrs. Catherwood and Stephens, and other travellers and antiquarians in America. The aboriginal nations of America are a very religious people. Lockiel says, "the prevailing opinion of these nations is, that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature;" also "they believe in good and evil spirits" (Part 1, chap 3.) Charlevoix says, speaking of the American Indians, "all agree that he (God) is the Great Spirit, and that he is the master, creator, and governor of the world. He is, with them, the god of war. His name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle" (Journal, page 343.) They believe that God was more favourable to their forefathers than to them now, and that their forefathers received revelations and the ministering of angels. That they have an idea of angels is corroborated by Heckewelder—"it is a part of their religious belief," says he, "that there are inferior Manittos (Spirits or Gods), to whom the great and good Being has given the rule and command over the elements; that being so great, he like their chiefs, must have his attendants to execute his supreme behest; these subordinate spirits see and report to him what is doing upon the earth. But amidst all these superstitious notions, the supreme Manitto, (God) is the great object of their adoration, to him they address their prayers," (p. 205.) Bartram informs us that they have a

"Seer," who, they believe, "has communion with powerful invisible spirits," and presumes to have the same powers as the Seers that we read of in the Bible. Bartram further says, "there is in every town, or tribe, a high priest, with several inferior or junior priests." (Travels, 1792.) Adair corroborates this in his history of North America. He says that they "have their high priests, and others of a religious order;" "Ishtohoolts," he observes, "is the name of all their priestly orders, and their pontifical office descends by inheritance to the eldest." They also have their prophets who would predict future events, and "their predictions were sometimes so surprisingly verified, that Charlevoix seems firmly to have believed, that they had a real intercourse with the father of lies." (Journal p. 361.) S. F. Jarvis, D.D., A.A.S., says, that they "offer sacrifice as an expatiation for sin," and observes "that the practice of sacrifice, as an expatiation for sin, formed a part of the patriarchal religion is evident; and that it must have been of divine institution will, I think, be admitted after a very little reflection." This every reader of the Bible knows to be true (Lev. iv, v, vi.), and that Moses offered a sin offering as the Lord commanded him (Lev. viii. 14—17.) And to find these same practices prevailing among all the Indian nations of America, deriving their origin solely from the positive institution of God, affords the most triumphant evidence that these "multitude of nations" are the descendants of Joseph. I hope enough has been said to shew the analogy which their religion bears to the religion of the patriarchal ages, and its wonderful uniformity, when considered as prevailing among nations so remote and unconnected, nothing can be more positive than that America is the land of promise,

"In all its parts, times, ministry, and laws,
Bespeaks a land, once christian, fallen and lost."

And all persons that will believe the Bible with an unprejudiced mind, and will give credence to the evidence derived from travellers and antiquarians, must admit the same. If America be not the promised land, can you tell me where the land is that will answer these descriptions of the prophets?

Mr. ——, I have been listening with profound attention to what you have said, but really I cannot bring one argument against it. It is explicitly proved that America is the land of promise, its inhabitants the descendants of Joseph, and that it is to be the gathering place for all nations in the last days. How often I have read the Bible, but could not understand these passages through the ambiguous and false teaching of a perverted priesthood, but now I begin to understand the doctrine of the Bible through the teachings of an authorised priesthood. How beautiful to contemplate that America is the land designated for the building of Zion, and where Christ shall reign!

Elder ——, Yes, the contemplation and anticipation of these inestimable blessings, causes a beautiful and serene sensation to pervade my soul, knowing, as I do, that God has set up his kingdom which will break all other kingdoms to pieces, and that all scattered Israel will be gathered. For as God has scattered some of Israel, and sifted them among the nations, can you tell whether there may not be some of the blood of Ephraim in our veins? And the Lord has promised that not only the scattered and remnants of Israel shall be gathered, but the outcasts also shall return and find favour in his sight. And then there will be rejoicing in Zion, "then shall the virgins rejoice in the dance, both young men and old together, for I (God) will turn their mourning into joy," "and they shall not sorrow any more at all." "In the mountains of his holiness beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north the city of the great King." "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night," "thy people shall all be righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified." These ineffable truths are of the most thrilling interest to every Latter-day Saint—the future glory of Zion, and the certain hope of "a habitation among heaven's kings—a seat in the councils of the just, where the fairest among the sons of men shall sometimes minister in his own person," enabled them to rejoice in the midst of tribulation, persecution, sword and flame; and in view of this they took joyfully the spoiling of their goods, and gladly wandered as strangers and pilgrims on the earth.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

The superiority which the man gained over the woman by the decree of God, "And he [the man] shall govern thee [the woman]," must have brought, as early as the first family was constituted, all the members of the family under immediate subjection to his will. For if we consider that "Honour thy father" is a law of nature as well as of revelation, it cannot appear strange to us when we suppose that the sons—or in other words, the male children—learned from their mother and sisters to subjugate their will unto their father's even when grown up. And thus was the patriarchal life established. The father of a family became at once the head or monarch of the whole family, and as such he gave orders for their different occupations during the day, decided in cases of contest and dispute, and at last gave his children in matrimony; and if it happened that the object of his (the patriarch's) choice was at a distant place, he often despatched his most trustworthy servant thither. Thus we read in the history of the first Jewish patriarch (Genesis xxiv.), "And Abraham was old. . . . And Abraham said unto his senior servant, . . . Put, I pray thee thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites. . . . . But thou shalt go unto my country, and unto my kindred, and take a wife unto my son Isaac."

A similar fact to this we are told in Grant's "Nestorian Marriages," p. 197. He says, "Among the Nestorians no young man thinks of making a marriage for himself. In case the father is dead, the eldest brother takes the father's place. Where the intended bride lives at a distance, the matter is sometimes entrusted to some faithful servant or agent, as was done by Abraham in relation to his son Isaac. This event was remarkably illustrated by the history of a marriage that took place a short time since among the Nestorians. Indeed, there was such a coincidence of names and circumstances, that it seemed like acting over again that most interesting part of Sacred Scripture. The Nestorian patriarch *Abraham*, . . . who was in place of a father to his younger brother, *Isaac*, being desirous of procuring a wife for his foster son, sent his most trusty steward to a distant part of the country to obtain one from his own people. The servant took with him jewels and raiment for the future wife of Isaac, and presents for her near relations. He was no less prosperous than the servant of his namesake, the ancient patriarch Abraham. Only let the reader substitute *mules* for *camels* (which are not used in this mountainous country), and I may refer to the close of the 24th chapter of Genesis for the sequel. The damsel was brought to the house of this modern patriarch, and Isaac took her, and she became his wife and he loved her."

We also read (Judges xxiv. 1 — 10), "And Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines. And he came up and told it to his father . . . . and said . . . . get her for me to a wife. So his father went down unto the woman."

The father of a female however, did not choose a husband for his daughter, but he gave her in marriage, when she was asked of him, and then only when the person who asked his daughter's hand was satisfactory to his choice. Thus we read (Gen. xxiv.) which is the concluding part of the above mentioned sacred history; "And he said, I am Abraham's servant . . . . And my Master made me swear, saying, Thou shalt not take a wife unto my son of the daughters of the Caananites . . . But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son . . . And now if you will deal kindly and truly with my master tell me; if not tell me. . . . Then Laban and Bethuel answered, and said . . . . Behold Rebecca is before thee, take her and go, and let her be thy master's son's wife."

Yet neither the son nor the daughter

appeared to have been asked by the father who gave them in marriage according to his own will. Thus we do not find that Abraham consulted Isaac, nor Laban Rebecca; nor do we find it any where else.

The marriages, also, were chosen as near as possible among their immediate kindred; for these marriages were considered the best. Thus did Abraham send to obtain a wife for his son Isaac amongst his kindred; and thus did Isaac also send his son Jacob to his kindred to obtain a wife for himself, as we read, Gen. xxviii. 1—2 "And Isaac called Jacob . . . . and said to him . . . Go to Padan—Aram, to the house of Bethuel, thy mother's father, and take thee a wife . . . from the daughters of Laban, thy mother's brother." Again, Gen. xxix. 18—19, "And Jacob loved Rachel, and he said I will serve thee . . . for Rachel . . . . And Laban said, *It is better that I shall give her thee, than that I should give her to another.* Also, Abraham himself was married to his sister, Gen. xx. 12. And among the Boudouin Arabs, at the present day, a man has the exclusive right to the hand of his first cousin (See Burckhardt). The reason that they did prefer marriages between kindred may be, because they thought that the ties of blood cemented them closer together.

The authority, however, which the patriarch exercised in giving his children—both male and female—in marriage, was of a different nature, and issued from a different source, according to the different sex.

He disposed of his son in matrimony; for marriage, regarded as a moral institution established by the Lord for the regeneration of the human race, has ever been considered by the Jews as not permitting any other reason for the contracting of it than the one whose stamp it bears, that of regenerating children under a moral institution אין אשה (פ׳נ אלא לבנים (מ׳ שבת. But a marriage entered into for the sake of satisfying any carnal desire, or for the sake of augmenting property by a dowry from the bride, such a marriage has ever been regarded by the Jews as an immoral one, as one that receiveth not the sanction and the blessing of the Almighty God. Thus the Talmudical sages teach, (קידושין) ממון סופה לנרשה (ש׳ע א׳ח ח׳ כל חמשא אשה לשום "He that marries a woman only for the sake of her dowry will at last divorce her." Again: "Every affection that depends on some sensual worldly cause, if that cause ceaseth, the affection ceases. . . . Where do we meet with an affection dependent on a sensual cause? Such was the love of Amnon to Tamar" (*Ethics*) Also *Joseph. cont. Ap.* b. ii. sect. 25): "But then what are our laws about marriage? That law owns no other connexion of sexes but that which nature has appointed—of a man with his wife—and that this be used only for the procreation of children. . . . It commands us also, when we marry not to have regard to portion, nor to take a woman by violence, nor to persuade her deceitfully and knavishly; but to demand her in marriage of him who has the power to dispose of her, and is fit to give her away by the nearness of his kindred."

* * * *

And now, in order that the marriage should retain its purity and its morality, that the man might not contract a marriage for himself out of any sensual cause, &c., the patriarch, as the natural guardian and superior of his child, received the authority to dispose of his son in marriage.

For the same reason it was no doubt adjusted that the female should wear a veil, so that the bridegroom may not obtain a glance at the features of his future wife till he is in full possession of her; as was also the case when Rebecca came to our patriarch Isaac: "And Rebecca lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master. Therefore she took a veil, and covered herself." (Genesis xxiv. 64, 65.)*

* This also may be the reason why Laban was able to practice a deception on our patriarch Jacob, in giving him Leah instead of Rachel as a wife (Gen. xxix. 22); for the bride was no doubt veiled all the time, so that the patriarch could not discern her features. A *fac-simile* we find in Hartley's "Researches in Greece" (pp. 207, 208). He says: "The Armenian brides are veiled during the ceremony, and hence deceptions have occurred in regard to the person chosen. I am informed that, on one occasion, an Ar-

Yet if it happened that a son wished to choose a wife for himself, he had the power to do so, even when the marriage was contrary to the patriarch's wishes. Thus we read, "And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite . . . Which were a grief of mind unto Isaac and to Rebecca" (Genesis xxvi. 34, 35.)

menian, at Smyrna, solicited in marriage a younger daughter whom he admired. The parents of the girl assented to the request. . . . When the time for solemnising the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her."

He (the patriarch) also disposed of the hand of his female child in matrimony: for the female, by the authority of that Divine command, "And he [the man] shall govern thee [the woman]," was looked upon as a dependent, and regarded, as such, as the property of the patriarch. He alone, therefore had the power to dispose of her in marriage; and when he died, his son and heir, who ascended to the patriarchal throne after his father, became the party to dispose of his sister's hand in marriage (comp. *Joseph. cont. Ap.* b. ii. sect. 25). But no female had the right to dispose of herself in marriage; for it was the will of God that woman should be inferior to man in all things.

(To be continued.)

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1851.

WEATHER AND AFFAIRS IN GREAT SALT LAKE CITY.—The month of May was unusually wet in the Great Salt Lake Valley, which saved the farmers much labor of irrigation, and allowed the people generally, more time to bestow upon the public works. Our latest intelligence is May 31st. Sufficient stone was quarried to wall three sides of the University lands, (which are one mile square), and several teams were engaged in hauling them. By resolution of the City Council the land lying between Emigration Creek and the road to Parley's kanyon, as far as Stony Point, had been appropriated to the herding and grazing of the teams engaged in drawing stone on the University lands.

The foundation of the Seventies' Hall of Science was completed on the 13th inst., ready for the basement story. It is situated on the west side of first East, between first and second South Streets, and not as represented in a previous number.

The city and mountain railroad has been commenced; the sleepers and rails contracted for, and a part of them delivered by the brothers Gardner. The river Jordan is found to be navigable from the city to Gardner's mill, and if no obstacle is found above the mill, its navigation from that city to Provo city will prove highly useful at no far distant period.

Last January, the citizens of Great Salt Lake City sent in a petition to the Legislative Assembly of Deseret, praying for the incorporation of that city, &c. The bill accompanying the petition was passed upon the third reading, and became a law. The officers of the city are—

The Mayor.—Jedediah M. Grant.

Aldermen.—William Snow, Nathaniel H. Felt, Jesse P. Harmon, and Nathaniel V. Jones.

Councillors.—Vincent Shirtliff, Benjamin L. Clapp, Zera Pulsipher, William G. Perkins, Lewis Robinson, Harrison Burgess, Samuel W. Richards, Jeter Clinton, and John L. Dunyon.

From Kanesville we learn that on the 24th of June two companies of the Saints had left for the plains, *en route* for the Valley, and the third was about to leave immediately. At that time President Orson Pratt and family were in tolerable health, just getting their teams across the river ready to start. Elders J. W. Cummings, Wm. L. Cutler, and George D. Watt, were going in the same company, which would consist of more than one hundred wagons. President Orson Hyde was expecting to leave in about a week for the Valley, and return this season. Among those who had left in former companies are mentioned Dr. John M. Bernhisel, delegate to Congress from the territory of Utah, Hon. B. D. Harris, secretary of state for the territory of Utah, Zerubabel Snow, one of the judges for the territory of Utah, Hon. A. W. Babbitt, the three latter gentlemen have their families with them, and Messrs. Day and Rose, Indian agents for said territory, with these gentlemen went out a company of about one hundred and fifty wagons. The very unusual heavy rains and high water have very much hindered the progress of the companies.

The New Hymn Book—We are pleased to state that the number and size of the orders for Hymn Books are so large, that our binder is unable to finish so many as will supply the demand in time for this issue; but be patient, you will get them next time. In our last we gave the numbers of the several editions which had been printed in Liverpool; we have since ascertained that the first edition of four thousand was issued in Manchester, by order of a General Conference, in 1840; the second of two thousand in Manchester, by Elder Parley P. Pratt, in 1841, making an aggregate of fifty-four thousand published in England in the short period of eleven years.

Praise the Lord, O ye, his people! for the work which He hath done; praise Him for His excellent greatness, and for His wonderful works to the children of men, for He hath brought forth truth out of the earth, and caused righteousness to come down from heaven. He hath sent His Holy Angels to confer upon man authority to administer the forgiveness of sins—the gift of the Holy Ghost, and the promise of Eternal Life to as many as repent of their sins, and keep his commandments unto the end. Yea, He healeth the sick; He openeth the eyes of the blind; He unstoppeth the ears of the deaf; He giveth wisdom and understanding to the simple in heart, and openeth unto them the revelations of his will, that the poor and afflicted may be strengthened in spirit, to endure all their privations and overcome:—yea, even to all of his children. He commandeth His Elders, and they go forth, trusting in Him, from nation to nation, establishing the Gospel of the Kingdom among men for the last time. He maketh the illiterate and simple to confound their adversaries, and causeth the wisdom of the self-wise to appear very great foolishness. He openeth the way before His servants to accomplish His will in the earth, and will show unto all people that His wisdom is greater than the cunning of the devil. He causeth His Spirit to go before the face of His servants, and teacheth the just of their coming, so that they wait for them like Simeon for the coming of the kingdom. He maketh His power to attend their administrations, and will confirm their testimony with fearful signs and terrible judgments in heaven and earth. He will gather together all His people who covenant with Him by sacrifice. He hath already made them a people who were not a people, and though they are now but a small one, He will make them to become a great nation. He will establish them in His fear, and write His law upon their hearts, so that they shall become a nation of rulers. He hath appointed Zion, and will establish her in all her waste places of

many generations. Her lands shall be redeemed by judgment, and her converts by righteousness. Praise the Lord anew, for the set time to favor Zion hath come, and He delighteth to bless her people in all that pertaineth to them. He causeth them to spread abroad, and to flourish on the high hills, and in the fat vallies of Ephraim his first born. He will cause them to wax strong in his strength. He will establish in their midst every good thing, till they shall be accounted the excellent and honorable of the earth. He will cause them to excel in all knowledge and understanding, both of the earth and of the heavens, until their light and glory shall shine forth unto all nations under heaven. Peace shall be in their midst, among all their bulwarks, towers and palaces; while war and desolating judgments shall depopulate the earth of the ungodly. He will show unto His people in the Holy Courts of his Temples in Zion and her stakes, the powers of the world to come, by which they may overcome the evils of this world, and become fit for the society of Holy Angels, the Church of the First Born, the redeemed of the Lord; when the glorious Majesty of Heaven and Earth will bless them with his royal presence, and establish fully his dominion and glory on the earth. Then shall all the ends of the earth praise Him.

If there is any brother in the Kingdom who is acquainted with the working of precious stones, and who understands their value, we mean a Lapidary by profession and business, we would thank him to communicate with us, and forward his address; it may prove an advantage to him.

Arrangements are now made, so as to enable any one who wishes to obtain the *Etoile du Deseret*, by addressing their communications to Philip de La Mere, 1, Green Street, Colomberie Street, St. Heliers, Jersey.

Elder Edward Frost, of Trowbridge, Wilts, is appointed to the presidency of the Dorsetshire conference.

Elder Robert Campbell is appointed to the presidency of the Glasgow conference.

Fellowship has been withdrawn from Elder Joseph Clements, late president of the Glasgow conference, for the highly disreputable course of conduct pursued by him on the eve of his unexpected and abrupt departure for America, the facts in the case will be forwarded to the Presidency of his Quorum in the Great Salt Lake City, for their consideration of, and action thereupon.

F. D. Richards.

We are informed that Henry Kirk, who was cut off from the Church in St. Louis for his whoredoms and abominations, has returned to England, and is endeavouring to palm himself off as an Elder. Brother Thomas Wrigley, presiding Elder of the St. Louis Conference, informs us, that after persuading his wife's sister to leave her husband and interesting family of children, living a length of time in habitual practice of his licentiousness with her, he has at last abandoned her and his wife, leaving them among strangers to work out a miserable and infamous existence, as best they can. We should insert the communication referred to, but the detail of his brutal conduct is too dark and disgraceful to bedim the light of the *Star*, and to offend the eyes and ears of its readers by its insertion. Let the Saints take warning, and be not deceived by lies spoken in hypocrisy; shun the society of those who thus disgrace their species; their presence is as the Upas tree, their breath is pestilential, and the poison of asps is under their tongues.

HOT, COLD, AND STRONG DRINKS.

By Elder John Jaques.

Perhaps I shall not be deemed presumptuous in offering the following remarks upon that portion of the "Word of Wisdom" which relates to "drinks," more especially as the subject has been prominently held forth, and a general invitation to take it into consideration, &c., thrown out in the *Deseret News*, and endorsed in the *Millennial Star*.

The Bible informs us "that God hath made man perfect, but they have sought out many inventions." Eccles. vii. 29. And the experience of near six thousand years teaches that the only way in which mankind can overcome the evil effects of their multitudinous inventions, and be "restored" to that perfect state in which man was created, is to "live by every word that proceedeth from the mouth of God." And I conceive the "Word of Wisdom" to be a word proceeding "from the mouth of God," whereby those in pursuit of eternal life may destroy the injurious effects of the numerous inventions of men with respect to eating and drinking —the means ordained of God for the sustenance of the human race.

First, Hot and Cold Drinks, &c.—Hot or warm water used internally, or externally, exerts a soothing and relieving influence, when the system has been injured and irritated.

The epicure takes a cup of warm tea to soothe and relieve his irritated stomach, when he has injured it by overcharging from his favorite dish of food.

The drunkard takes a cup of warm tea, or a basin of warm soup, to soothe and relieve his injured system, after he has violated or defiled it by excessive draughts of intoxicating liquors.

The luckless schoolboy when he has bruised his shin against the bench, or his fingers by a clumsy catch at the cricket ball, soothes and relieves the irritated part by a warm fomentation.

But this soothing and relieving influence is nothing more or less than a relaxation of the natural energies. In the human system, when a law of nature is infringed, the natural energies take offence and rise in rebellion. Hot or warm water relaxes and weakens these natural energies, disabling them from showing their revenge in so violent a manner as their natural strength and vigor would enable them.

Irritation of the system is produced by a violation of natural principles, and it dies away when the natural powers have spent their strength in indignation, or have been weakened and prevented from showing their indignation to the full, by hot or warm fomentations.

From the above it will appear plain that warm or hot liquids applied to the body, internally or externally, produce weakening, relaxing, enervating, and debilitating effects.

Cold liquids, used internally or externally, exert an influence diametrically opposite to the influence exerted by hot or warm liquids.

Many persons upon taking a journey in cold wintry weather, if they are given to drinking beer, prefer drinking it cold, upon the consideration that it will thus strengthen their powers of endurance. And every one knows the bracing and exhilirating effects produced upon the system by a vigorous plunge of the body into cold water. It cleanses the body, braces the nerves, favours the exhalation and circulation of the fluids, and imparts a free healthy tone and vigour to the whole system. The influence of cold water upon the system internally is strictly analogous to its influence externally. Yet this point must be conceded, that cold water is of a nature too powerfully bracing to be indulged in freely, either internally or externally, by persons constitutionally weak or debilitated, as in such cases it is apt to produce flatulence, cramp, &c.

Some of the sisters say, "But I do enjoy a comfortable cup of tea when I feel faint and sinking, it strengthens, refreshes, and enlivens me so quickly." Yes; and so do some persons enjoy a comfortable warm bath; but both "comfortables," although they afford temporary relief, are enervating and weakening when persisted in. And it would be well for the sisters to ask themselves whether they would feel "faint and sinking" as often as they

now do, providing their artificial hot and strong drinks were dispensed with, and nature left to more natural means for strength.

The pampered, petted, and spoiled lap-dog, whose food is the choicest the larder affords; whose bed is the thick warm parlour hearth-rug; whose only drink may be some warm milk; and whose only ablution may be performed perchance with soft flannel and warm water, would think itself exceedingly maltreated and abused if a sturdy youngster helped it to an unceremonious ducking in the cool mill pond; but the lively spaniel, or the vigorous Newfoundland would sportively revel in the bracing element in a perfect luxury of delight; so is a cool plunge to the practised bather, and a draught of pure cold water to a real abstainer from intoxicating liquors grateful and refreshing.

Strong Drinks. — Strong drinks are used in the world to an enormous and perfectly ridiculous extent. Facts in these particulars are exceedingly humiliating to the boasted "march of intellect," "civilization," and "refinement" of the nineteenth century. The workman cannot receive his wages; the employer cannot pay his men; the tradesman cannot pay his bills; the creditor cannot receive his dues; the tenant cannot pay his rent, and the landlord cannot receive it; the coachman cannot drive his horses; the traveller cannot take a journey of two miles; the farmer cannot go to market; two friends cannot meet; a man cannot take to himself a wife; a spirit cannot come from the unseen worlds and take a body; a spirit cannot lay its body down and leave this world; nor can any kind of business be accomplished in this fuddling, muddling, world of ours, unless *the spirit of strong drink is invoked!* And where this debasing spirit is omnipresent and omnipotent the Spirit of the Lord has little influence. That Saint of God who indulges in public-house potations, though he conducts himself morally in other respects, so as to save appearances, will most assuredly lose the Spirit of God, and he will require more time to recover the lost measure of that Holy Spirit than he spent in the beer shop. And is this not a consideration of no trifling account to those whose desire is to be guided by the only Spirit that leads into all truth?

The appetite for intoxicating liquors is a craving appetite, continually crying "give, give." I know it. A person who practices total abstinence from intoxicating liquors told me the other day that he never feels thoroughly thirsty as other men do. And about two years ago, another total abstainer gave me his testimony to the same effect. And I can bear similar testimony. I can say that when I drink a draught of strong beer on a journey, I am thirsty all day after. But if I do not drink anything, or if anything, only cold water, I do not suffer from thirst the remainder of the day, in anything like the proportion that I do when I drink strong drink.

When the body of an healthy person is sustained by proper food, his natural powers will beneficially dispense with all stimulating and intoxicating liquors.

MINIATURE VIEW OF THE DISASTROUS EFFECTS OF THE LATE RAINS.

(From the Frontier Guardian, June 27.)

A CORRESPONDENT OF THE MISSOURI REPUBLICAN, WRITES FROM ALEXANDRIA, CLARK COUNTY, MISSOURI, UNDER DATE OF MAY 31ST, AND SAYS:—

Our whole city is completely inundated, and both the Des Moines and Mississippi rivers are still rising. The water is in every dwelling house, with but three exceptions, and a large number of our people have crossed the river and gone to Warsaw.

The water extends back to the Bluff, a distance of seven miles, and the crops are destroyed and the fences swept away. In some parts of the town the water is five or six feet deep, and in the dwellings two or three feet.

Last evening the citizens of Warsaw held a meeting and appointed a committee of thirteen, of which Dr. William English is Chairman, to invite us to that town and partake of their hospitality until the water

subsides, and to-day a large number will go over.

We are deeply indebted to Dr. English, the proprietor of the Steam Ferry, for his liberality in transporting our citizens and their stock across the river, *free of charge*, and for inviting us to the house and offering to pasture our cattle.

In haste, Yours, L.

THE "DUBUQUE TRIBUNE," OF THE SAME DATE, SAYS:—

Mail communication and business intercourse between town and country are almost entirely suspended. Nobody can get in, and nobody can get out, unless it is by way of the river, or else swiming streams, and splashing through mud, to a greater extent than is agreeable, or, at all times strictly safe.

Another heavy fall of rain occurred last night and this morning. This will keep the earth saturated, and the streams up. The Mississippi is still rising, though not so rapidly as reported yesterday.

THE "BURLINGTON TELEGRAPH," SAYS:—

The Illinois is reported far above its banks, and a wide-spread desolation marks its course.

What is to be the effect of this great flood upon the lower country Heaven only knows, but present appearances would indicate that a dreadful fate awaits it. The southern streams are all reported at an unusual high stage, and when to these shall be added the mighty torrents now rolling onward from the northern streams, we shall probably hear of a deluge such as has never been known upon this continent.

THE FOLLOWING FROM THE "BURLINGTON HAWK-EYE," OF THE 2ND INST.,

The water in this part of the Mississippi is about as high as it was in 1844, and in what we learn from above—we mean all the way from Minnesota, with no allusion to the clouds which are still emptying their reservoirs—it threatens to be up to the mark of 1828, which was six feet higher than in 1844, and the highest on record. Already, many of the towns, situated as Marion City and Louisiana, on the Missouri side, are completely submerged. In passing down to Fort Madison on Thursday last, we saw sereral cabins, on both sides of the river, that were surrounded by water, which had already entered the first story windows.

THE "OQUAKA SPECTATOR," OF THE 3RD INST., CONTAINS THE FOLLOWING:—

The waters are upon us! We write amid a scene of confusion and excitement, seldom witnessed. All the business portion of our town, except one or two houses, is covered with water deep enough to afford passage for steamboats. The condition of affairs is beyond description, and can only be realized by being seen. The flood of 1844 was nothing in comparison with the present; and, as nearly as it can now be ascertained, the memorable rise of 1828 failed of reaching the present mark.

The accounts from below are gloomy enough. Through the politeness of Captain Beebe, of the fine steamer Dubuque, who stopped a while to give us the news, we are enabled to give our readers a few particulars. Captain Beebe tells us that he never witnessed such devastations as the flood is now making from Alton up; almost every place is partly under water. At Hannibal, and for seven miles above and for fifty miles below, the river was six miles wide. Marion City is entirely inundated, and all communication cut off with the back country. Several large rafts have been sucked out upon the prairies below, by the force of the current. At the Rapids Hotel, in Keokuk, water stood eighteen inches deep on the first floor on Sunday night. Capt. Beebe says that nearly all the wood has been washed away. And yet the bulk of the rise had not yet reached the lower towns. The Missouri is full, and the Illinois is still rising.

Great damage has been done along the river above. Several large mills have been swept away, and a number of warehouses inundated. The steamer, Kate Kearney went up on Monday to the relief of Port Louisa, which place was entirely submerged.

Captain Drew, six miles below, is surrounded by water, and has removed with his effects to Oquawka. An event which has long been expected, threatens to take place very shortly—we refer to the passage the river is now wearing away through the ridge that seperates the river and the "Big Lake," at the lower end of Drew's farm. If this should be accomplished, there is a probability that the main channel will be on this side of a large Island between it and Burlington, and join the old current again at a point above Shokokon.

The Bridge across the Big Slough, on the road to Burlington, has been swept away.

The "Telegraph" says that in Burlington, the houses situated on the bottom were from six to eight feet under, Tuesday morning.

Keithsburg, Illinois, June 3, 1851.

Our town is flooded. Goods and household furniture on platforms and second floors. We share the fate of our neighbours.

FROM THE "MISSOURI REPUBLICAN" OF THE 6TH INST., WE GLEAN THE FOLLOWING:—

The Mississippi opposite this City continues to rise with considerable rapidity. Already the cellars on Front-street have water in them to various depths, and the merchants have, for some days past, been actively engaged in removing their goods from them. Sugar, molasses, and articles requiring a cool atmosphere, being kept in the cellar, much injury has been sustained in the removal of them.

Since arranging the foregoing, two gentlemen have arrived from St. Louis, who have informed us that on the day they left, there were two feet of water on the first floors of several warehouses on the Levee, and the river still rising. The proprietors were busily engaged in removing their goods to other places for safety.

Kanesville and the surrounding country received its share of the flood, though no particular loss has been sustained, except that of bridges, and the roads being considerably broken up, No houses have been carried away that we have heard of; neither loss of life, with the exception of a young man named Webster, who resided in String town, situated in this vicinity, who unfortunately was struck with lightning, which caused instant death. The circumstances connected with this case are as follows:—The father and son were in the act of driving a cow into their yard to shield her from the storm, and while the father turned round to open the gate, he was struck by the electric fluid on the back of the neck, laying him prostrate on the ground; upon recovering from the shock he arose and looked in search of his son, whom he found lifeless a few paces from the place where he fell himself.

The thunder and lightning during that night exceeded anything we ever witnessed before; the wide expanse at times appeared to resemble a caldron of molton brass, incessantly pouring its burnished contents in streams, promiscuously toward the earth; threatening, in aspect, demolition and utter destruction of life and property; but through the kind providence of a beneficent Creator and wise Ruler, the storm subsided between the hours of ten and eleven o'clock, without any further material damage.

Storms and tornadoes like these, are only forerunners of greater events, which the Saints of Latter-days have been publishing to the world for the last twenty-one years, although comparatively FEW believe them.

VARIETIES.

A SIGN OF THE TIMES.—A South Carolina Journal suggests that the feast of the independence of United States (4th July) shall be celebrated by each son of South Carolina in imitation of the old Roman, laying his hand upon the altar, and swearing, by the throne of God, to maintain an eternal hostility to the Constitution and Union of these States!

During the last two centuries, upwards of thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposed that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. How dreadful! a whole system on fire, the great central luminary and its planets, with their mountains, forests, villages, cities, and inhabitants, all in flames — consumed! And here we have a presumptive proof to the truth, and a solemn illustration of a singular passage in the Bible—"the heavens will pass away with a great noise, the elements shall melt away with fervent heat, the world also, and the works therein, shall be burned up."

Late advices from Bombay report that the cholera is raging there with fearful violence. Twenty-five hundred persons are said to have died with it in one month.

ADDRESS TO EARTH.

By Eliza R. Snow.

Thou, earth, wast once a glorious sphere
  Of noble magnitude
That did with majesty appear
  Among the worlds of God.

But thy dimensions have been torn
  Asunder piece by piece;
And each dismember'd fragment borne
  Abroad to distant space.

When Enoch could no longer stay,
  Amid corruption here;
Part of thyself was borne away,
  To form another sphere.

That portion, where his city stood,
  He gain'd by right approv'd;
And nearer to the throne of God
  His planet upward mov'd.

And when the Lord saw fit to hide
  The "ten lost tribes" away;
Thou wast divided to provide
  The orb on which they stay.

The curse of God on man was plac'd—
  That curse thou didst partake;
And thou hast been by turns disgrac'd,
  And honor'd for his sake.

The vilest wretches hell will claim
  Now breathe thy atmosphere—
The noblest spirits heav'n can name
  Have been embodied here.

Jesus, the Lord, thy surface grac'd
  And fell a sacrifice!
And now, within thy cold embrace!
  The martyr'd Joseph lies!

A "restitution" yet will come
  That will to thee restore,
By the grand law of worlds, thy sum
  Of matter heretofore.

The hosts of Satan overcome—
  The princely martyr'd race
Will claim thee their celestial home—
  The royal dwelling place.

And thou, O earth! will leave the track
  Thou now art doom'd to trace—
The gods with shouts will bring thee back
  To fill thy native place.

Address.—Robert Campbell, 41, Charlotte Street, Glasgow, Scotland.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 21ST OF AUGUST, 1851.

	£	s.	d.
John Parkinson	5	18	3
George P. Waugh	4	7	10½
James Walker	15	0	0
James Lunney	0	2	10
William Eddington	9	0	0
John Lyon	2	0	0
J. Preece per J. Lyon	0	15	0
George Bywater	2	0	0
Richard Morris	1	12	0
Carried forward	£40	15	11½

	£	s.	d.
Brought forward	£40	15	11½
John Taylor	5	0	0
William Soulsby	5	0	0
John Godsall	20	0	0
Richard Tilt	8	10	2
David Bona	2	0	0
James Linforth	6	0	0
William Allen	4	0	0
	£91	6	1½

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY,
LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18.—Vol. XIII. SEPTEMBER 15, 1851. Price One Penny.

TOUR OF PRESIDENT YOUNG AND SUITE.

(*From the Deseret News.*)

EXPLORATION OF SEVERE VALLEY—RECEPTION AT MANTI CITY; ORGANIZATION OF A HIGH COUNCIL—ARRIVAL AND RECEPTION AT PAROWAN CITY, IRON COUNTY; ELECTION OF THE MUNICIPAL COUNCIL; DISCOVERY OF AN ANCIENT RUINED CITY—RETURN TO GREAT SALT LAKE VALLEY; WELCOME OF THE BRETHREN.

Tuesday, April 22, 1851.—President Young left his home to visit the saints in the southern settlements, and to explore the valley of the Severe and other places; tarried at South Cottonwood over night.

23rd.—Continued to the mouth of Utah valley, where he remained for several brethren to join him.

24th.—Proceeded on to the east side of Utah fort, which was miserably muddy from the effect of the slough water spreading over the land.

25th.—Arrived at Springville, and tarried over night.

26th.—Proceeded on to Summit creek, where the camp was called to order to organize ourselves for any emergency that might occur on the journey, as follows:—

Brigham Young was elected president of the company.

H. C. Kimball, W. Woodruff, E. T. Benson, J. M. Grant, and John Young, his counsellors.

T. Bullock, clerk of the company.

D. H. Wells, captain of the company.

G. D. Grant, captain of the night guard.

Ira Eldredge, engineer.

L. Young, D. Carns, S. Taft, B. Brown, J. L. Heywood, and A. O. Smoot, bishops.

N. H. Felt, chaplain.

S. H. Goddard, chorister.

R. Burton, musician.

Elijah Ward, Miles Weaver, and G. Bean, interpreters.

Evening spent in singing, prayer, and exhortation.

27th.—The camp took up the line of march in order; passed over a small valley without any water, but good feed, then over a rocky ridge into Jewab valley, which is regular in form; has several springs in it, amongst them one named by the Indians the "Punjun spring," which their traditions regard as bottomless, and in the evening they report the slight wailing of an infant is often heard to proceed from it. The west side of the valley is nearly destitute of timber; on the east, old Mount Nebo raises his hoary head, covered with snow; in the ravines of the mountain large timber is seen. Salt creek runs through pretty near the centre of the valley. We entered Salt creek kanyon at half-past 4 P.M, which we crossed five times; its banks are steep, the stream is rapid and muddy; on its sides are willows and brush and many cedars interspersed to beautify the landscape,—halting for the night, spent the evening in singing and prayer. Near this place on the west bank is a deep cave, exposing to view a mountain of salt, where samples were gathered. About four miles further up the creek, is a salt spring

where several of the brethren went to view, and returned with over half-a-bushel of pure salt.

We left this place on the 28th, going up by the side of a creek, until we crossed over the divide leading into San Pete valley, which is full of sage brush, and rabbit weed; we continued our travels until we found a patch of grass on the banks of the San Pete creek; which is about 20 feet wide, and 2 feet deep, having perpendicular banks of about ten feet high. The valley is generally level, filled with sage and rabbit weed, except a strip on the immediate banks of the creek, and a few marshy places. The hills are low and are well studded with cedars and other timber, which can be procured with but little trouble in comparison to Great Salt Lake Valley.

29th.—Ice on the water on rising; warm day; continued our journey down the valley until we came near the settlement, when our ears were saluted with the roaring of cannon from the mountain side, the waving of banners, and the shouts of a joyous people. On entering the main street of Manti City, the people met us, and the whole camp was distributed among the friends. The afternoon was spent in visiting, and in the evening the school house was filled by the citizens, to hear addresses from Presidents Young and Kimball.

Wednesday, 30th, was spent as a day of rest; in the morning the Presidency proceeded to organize a High Council for this place, as follows:—Artemas Millet, Gardiner Snow, Freeborn Demill, Jezreel Shomaker, James P. Brown, John Lawson, Welcome Chapman, George Pectol, Edwin Whiting, Joseph S. Allen, Elijah Everett, and John Carter, who were ordained to that office by Elders Wilford Woodruff and Ezra T. Benson; who also ordained Jezreel Shomaker, Welcome Chapman, George Pectol, and Elijah Everett, to be members of the High Priests' quorum. The congregation was then addressed by Elder John Young.

In the afternoon the assembly was addressed by W. Woodruff, E. T. Benson, and J. M. Grant; and in the evening both places were occupied by the saints in singing, prayer, and dancing, until about ten o'clock, when all retired to their homes highly gratified with the manner which the day had been spent.

Tuesday, May 1st, was spent in visiting the brethren until evening, when the camp moved south over a saleratus plain, about six miles to Pine creek.

2nd.—Travelled through barren sage land over an uneven road, to the Severe valley, which is a desert waste; we turned to the east about a mile and a half in order to find feed for our animals, having travelled about twenty-seven miles.

3rd.—Cold night; continued travelling over a barren road; passed some mountains with Isinglass, which, when the sun was shining, reflected like diamonds, putting every object into the shade by its reflected brilliancy. This day's travel was over a desolate road, and by the immense quantities of flood-wood laying on the ground, it is certain that very heavy rains are frequent; not a blade of grass to be seen until we again arrive at the Severe, (after travelling nineteen miles,) which is about seven rods wide and two feet deep, having in many places perpendicular banks, from six to twenty feet high; nothing larger than willows growing in this day's journey. This day we passed a chain of beautiful mountains of vermillion, green, yellow, white, black, and grey colors, in the most beautiful and varigated form. One of the mountains was appropriately called "Vermillion Mountain;" the next one south being like a temple or fort, was called "Brigham's Fort;" and are the most lovely mountains that have been seen.

4th.—The rising of the sun was a most lovely sight, on account of the peculiar cupola shaped mountain in the east; the rays of the sun were thrown all round it in a most beautiful manner, and when it rose it was on the summit, and was like rising behind a mountain of blazing light, and could only be equalled by the mount of glory, or the mount where our Saviour was transfigured before the eyes of his disciples.

The animals were sent about three miles to graze. The camp started in a circuitous route, passed through some good grass where grain can be raised. The remainder of the journey was through sage and rabbit weed; bore round to the south-west, where the river forms four small islands, where we waited for the signal, to learn whether it was possible to pass over the low mountains into the west side of the range.

At four o'clock P.M., D. H. Wells made two large fires to notify us that we must

again cross the river, as it was impracticable to take the wagons over at that point; accordingly we hunted a ford, dug down the banks, and crossed the river where it run very rapid, and pioneered in a straight line to the east side of the valley, where we came to a halt at half-past six P.M., on a beautiful little stream of cold water; but had to send our animals about four miles to feed, at the foot of the mountain.

President Young killed a scorpion at this place. D. H. Wells returned to camp after sundown, bringing a specimen of beautiful chalk which he picked up on the mountain, and reporting a large quantity.

5th.—Cold night; camp takes nearly a straight line up a rough rocky hill, then through a pretty little dry valley; went round a hill, up a lovely sweet flower garden; the camp had to dig a road up the ravine; passed over the hill, when we had a clear view of a beautiful vale filled with cedars and firs; descended through a romantic country of scenery, to a patch of green grass on the Severe, having travelled fifteen miles.

6th.—Ice on the water, clear sky. In a short time after starting had to pass over a mountain as steep as the roof of a house; after being safe over this, came to a sideling bluff, where the brethren had to pass the wagons by attaching ropes to them, to prevent upsetting into the river; then went over a level bottom covered with deep dry grass; in about four miles further, had to dig a road up the side of a hill which we passed over. After dinner Presidents Young and Kimball superintended the digging of the banks of the Severe, in order to ford it again. The camp crossed over in safety, and ascended a steep hill, where the wind was blowing a gale; continued on our journey until we came to a small rivulet, surrounded by a heavy growth of sage, but very little grass. The wind blew up a heavy cloud of dust, which was very keen and chilly, and the wagons were rocked like so many cradles.

7th.—Severe windy night; ice on the water; keen air; animals scattered in all directions, glad to find all safe; camp moved down a decline, then through sage and grease wood, over a saleratus plain, then turned to the river to save several miles' travel, dug down the banks of the river on each side in order to cross it; when each wagon arrived at the opposite side, had to attach a rope to it to pull it out. We then proceeded on our journey in a circuitous route over a saleratus desert and sage plain; and it was amusing enough to see men on horseback dodging round the large sage bushes which reached as high as the middle of a man's back while sitting on his horse; then took a straight line to the kanyon, forded the river in a wide place, turned round a bold rocky point, and commenced ascending a rough rocky hill, which was covered with rough stones; we had to descend a ravine by attaching ropes to the hind end of each wagon, and pull them out by ropes, (in addition to the teams.) The sun set before we found a place free enough from rocks, where the wagons could be camped in order.

8th.—Severe frost last night. The camp starts up the "Rocky Run," (named by President Young as the most rocky place this side of New York State,) and ascend over a very steep mountain by doubling teams; then had a succession of rough hills and ravines until we came to a place named * * * *, being decidedly one of the ugliest places ever descended by wagons; it was a regular hard scramble to get down, and heavy to pull out; travelled over a very rough rocky hill; the Lone Tree valley; afterwards wound round through some narrow ravines, when we beheld the Colorado valley, passed through a large prairie-dog town, and camped on the summit of a hill, having to drive our animals to water about a mile and a half.

9th.—Raining and snowing all night; the ground covered with snow; the camp start without breaking fast, and glad to leave the last glimpse of the truly named Severe valley; ascended the mountain, when a heavy hail and snow storm descended which continued without intermission until nine A.M., during which we descended by a narrow kanyon to a dry valley about six miles wide, and ten long, full of sage brush; on leaving this valley by a deep gulch J. M. Grant upset his wagon, breaking the tongue, and damaging his load; in about half an hour, damages were repaired, and we pursued our way down the gulch, (the sides of which were covered with cedars,) amid a hail storm; on emerging we entered Iron county, and beat a straight course through the sage to some springs, when it was de-

cided to roll on to Red creek, where we camped for the night in good feed and plenty of willows.

10th.—On waking, found the ground covered with snow, from ten to fourteen inches deep, some of our brethren completely obscured from any trace of their whereabouts, until they awoke and shook the snow off them. At noon gather up teams to resume our journey, and were soon met by G. A. Smith in his carriage, and the light horse company, who received the Presidency and company with martial honours, and escorted the company to their fort, amid the roaring of cannon, and saluted by the stars and stripes from their liberty pole, and received the joyous welcomes of the inhabitants.

Sunday, 11th.—Snow two inches deep on rising. A meeting was called for 11 o'clock, but it was too cold to continue it over an hour, but there were several small meetings held through the day.

12th.—The Presidency and others ride out in carriages to view the farming land, of which 1031 acres have already been planted with small grain and garden vegetables.

At five P.M., there was a meeting in their bowery, when President Young preached to the people on the nature of the mission.

The first job of blacksmithing with stone coal was done by Bringhurst and Frost, by welding an axle-tree. The coal is of a first rate quality, and answers all the expectations of the people.

13th.—Meeting in the bowery at half-past ten A.M., when Elder E. T. Benson preached, and at two P.M, when John Young, J. M. Grant, W. Woodruff, and President Young preached.

14th.—The Presidency visit the ruins of an ancient city, where are found immense quantities of broken burnt earthenware, painted according to their taste; arrow points, adobies, burnt brick, a crucible, and every color of flint stones. The ruins are about two miles long and one wide; one of them appeared to be the remains of their temple, and covered about one acre of ground; in digging into one of the ruins found pottery, adobies, a fireplace, and the burnt embers of the fire. Some of the brethren visit the Salt Lake for bathing.

15th.—Visiting with the brethren; boisterous wind.

16th.—A meeting in the Council House, when Wm. H. Dame was elected chairman and James Lewis clerk; G. A. Smith made a short speech; after which, Wm. H. Dame was nominated for mayor of Parowan city; carried: Richard Harrison, Tarleton Lewis, John D. Lee, and Matthew Carruthers were severally nominated to be the aldermen of said city; Andrew A. Love, Joel H. Johnson, Wm. A. Morse, Wm. Leany, Priddy Meeks, Elijah Newman, Robert Wiley, John A. Wolfe, and John Dolten were severally nominated councillors of said city.

After speeches by G. A. Smith, President Young, D. H. Wells, H. C. Kimball, and N. H. Felt, the meeting dismissed.

Preparing for return jonrney; at five P.M. leave the fort, under a salute of cannon, and rendezvous on the Red creek.

17th.—Camp travels over a level road for several miles, passes "the springs," ascends a hill by a winding ravine, some of the places being very steep; and descends through a pine and cedar forest, to the Beaver valley; crosses the Beaver creek, which is high, camps on the north side in good grass; travelled twenty-nine miles.

This valley is one of the best watered that we have visited, and the sage land can be brought into good cultivation, and has delightful scenery.

18th —Ice on the water; camp passed over a hill to Sage creek; thence through a deep narrow gully, and along a level road for several miles; then entered a splendid grazing country where is feed for great herds of cattle. A heavy hail storm descends, when we arrive at Sage creek in the Mound valley; then went over a beautiful level road through a field of short grass for about three miles in the midst of cedar groves, which may truly be called "the park;" then through sage brush to Cedar creek, and camp at the foot of a bluff, from the top of which is a beautiful view of the surrounding country. Travelled twenty-seven and a-half miles.

19th.—Camp winds round a hill into the "Dry valley," and passes out by a very narrow cut for several miles; when we leave it, we have an unlimited view to the northwest of the Parvan valley; we passed by a rough ledge of rocks over a bed of sand; soon came to Prairie creek, where there is good light loam for farms, and plenty of water from this and another creek two miles distant; the banks of the

last creek were miry; and we had to make a pontoon bridge to cross it; we then had a rough sage country until we arrived at Chalk creek, a rapid stream five yards wide; plenty of grass and fuel; travelled thirty-five miles.

20th.—The President sends D. H. Wells and four others to the reported bed of chalk, who return with several samples; camp passes over a rolling country, through cedars and some good grazing country, to several springs on the east side of the road; then over a level road for some distance, when we ascend a long hill by a gentle inclined plane, through a good grazing country; on leaving Parvan valley and arriving at the top of the hill, we had a fine view of the mountains in the north, covered with snow; descended a narrow ravine about three miles into "Clover valley," where is growing the greatest quantity of white clover that we have seen on our journey; came to a halt on the banks of a streamlet about four feet wide; travelled twenty-one and a-half miles.

Presidents Young and Kimball discover another little Cache valley about three miles in length, with a stream in it.

21st.—Raining night and morning; camp travels on the east side of Clover valley, through good grazing land for about four miles, then sage brush the remainder of the valley. On the summit of the ridge is the appearance of three quarries of rock, that have been worked by some persons in days gone by; descended to the Severe river, which is six rods wide, and about four feet deep; had to raise the wagon boxes with rocks, &c., and even then the most of them took in water; passed round the foot of a sand bluff, over a level barren road, then a rolling country for several miles, and descended into Jewab valley to a creek with very miry bottom; travelled 21¼ miles. In the evening all the brethren were busily employed rolling down rocks from the mountain, carting gravel, and cutting sage brush, under the superintendence of Presidents Young and Kimball; when we made a first-rate good ford, which was called "Union ford," and which will save several miles' travel.

22nd.—Sharp frost in the night; camp travels on the west side of the valley, for about ten miles; then cross over to the mouth of Salt creek, where is an excellent location for a settlement; then turn again to the west, making almost an oval route. (The road may be made perhaps six miles less than we travelled.) Then had a good road to Willow creek, passed by the Punjun spring to the rocky spot, where we removed many of the obstructions; then through the Dry valley to Summit creek; travelled thirty-six miles.

Nearly the whole distance travelled this day was through excellent grass; Mount Nebo was covered with his white mantle of snow.

23rd.—Cold night; camp starts for Payson, where we arrived at nine A.M., staid a few minutes, and proceeded by a new road over the slough to Spanish fork; then by a circuitous route to Springville, where we also tarried a short time; in the afternoon we went through the Slough of Despair at Utah, which is a miserable marshy place, capable of very great improvement; and continued our journey to Battle creek; travelled 32¾ miles.

The road may be made eight or ten miles nearer between Utah and Payson, by very little trouble or expense.

24th.—Cold night; the brethren up early, to prepare for home; camp goes on to American fork, and see many improvements made by the brethren since we left; roll on over the long hill and down into Great Salt Lake Valley, to Dry creek, where we rested a short time; then continued our way to Chase's mill, where we were met by the Band, who returned in escort, and when we reached the city, the brethren were assembled in crowds, who followed the President to his home, where he blest the people in the name of the Lord God of Israel, for their reception and joyful welcome, and the multitude dispersed under cheers from the Band.

THOMAS BULLOCK, Clerk.

Great Salt Lake City,

June 2, 1851.

EPISTLE

TO THE SAINTS SCATTERED ABROAD THROUGH THE EASTERN STATES.

(From the Deseret News.)

Beloved Brethren.—It is with the best of feelings and governed by the Spirit of God, we have unitedly addressed you through the medium of the "Deseret News" and the "Frontier Guardian," believing that it rests upon us as brethren in the common cause of Israel, to encourage you onward and to give you a little of our humble advice; which, if taken with the spirit given, will result in good.

In February, 1846, we separated from you on the banks of the Mississippi river; our course was west, and your prayers followed us; you then wished to be with us.

Since that period we have broken the slumbers of the wilderness, and made the "desert blossom as the rose." The plains where the wolf, the fox, and the grizzly bear roamed at will four years ago, have now become fenced cities, where health, peace, prosperity, and the Spirit of God abound; we have been blessed by the God of our fathers, and now feel more determined to press forward in the great work than ever.

Inasmuch as it has pleased God to fill our granaries with food for man and beast, and bless the labour of our hands in all things, we ask you to arise as one man, and come and partake with us in the blessings which the Lord has heaped upon us.

Come to the fountain where truth flows from the lips of the Prophet of God; and where true liberty can only be enjoyed by the saints.

We have made homes for our families, and farms to raise food; we ask you to come and partake with them, and assist in raising food for others as well as yourselves, and let us go to the nations of the earth to preach the Gospel of Jesus Christ; for as elders of Israel, we feel the responsibility resting on us, and the Lord requires t at our hands; and as long as you hold back, our hands are tied.

It is beneath the Spirit of God to grovel in the low things of this world, when they have enough and to spare, to enable them to gather with their brethren.

It is the duty of the saints to come, and also assist those brethren who are too poor to make a fit-out for themselves, and the Lord's blessing will rest on them who do so.

It is as much a duty binding on every saint to build up the valleys of the mountains, as it is to be baptized for the remission of their sins, or any other commandment given through the servants of God to his people; and, as fast as the Lord opens the way for individuals, and there is put into their hands a sufficiency to reach this valley, it is their duty to come, and fear not, for the same God is at the helm now as was when Joseph lived.

We were not afraid to trust our God when we launched into the trackless deserts, followed the trail of the pioneers, and came and ploughed the land where the mountaineers said we could not raise a spear of wheat; and its altitude was so high above the level of the sea, as to warrant their assertion; but, trusting in the God who fed the children of Israel, in these the latter days, same as in days of old, with quails and manna in the wilderness, and knowing that he who is our Prophet and leader is led by that same God, we had no fear, (for we had proven him in days gone by;) why, then, should you have any, when we have tried and proven it?

When the valleys are pouring their rich treasures into the laps of the saints; when the Lord has placed us in rich pastures, girt round by mountains capped with perpetual snow, where health abounds. and every blessing which ever was heaped on man is conferred, shall we neglect our duty; and because every luxury is accumulating around us, forget that we were brought here that we may forward the work? Shall we sleep, and let the world not hear the glad sound of the Gospel? No! we will arise and fulfil our part, for we have no excuse. God has placed us where we can find none.

Come, then, brethren, to the valley of the mountains, that we may be enabled to go and magnify our calling as elders in

Israel; for there rests on the shoulders of every faithful elder in this church the burthen of bearing the Gospel to the nations of the earth; and for any man to sit down and content himself after he has made a comfortable home, &c., shows that he has not learned "Mormonism" as we have; and we know that if we do not go and preach the gospel, when the way opens, that we are under condemnation.

Feeling an interest in your welfare, we wish to suggest that you cast politics to the dogs, for it is not any part of an elder's mission to dabble in such dirty work. We have tried politicians and politics of every grade, in days gone by, sufficient for us to know that they don't belong to us; for we have suffered sufficient in Missouri and Illinois, to learn the maxim that "a burnt child dreads the fire."

Sell your farms and houses, and let Kanesville be in the hands of strangers, for you can do more good here; let the cry be that a saint cannot be found, the cities are vacated, for God has work for His people; and do not permit the sons of strangers to come here and take up the lands of your inheritance, while you are trying to speculate out of them for a mess of pottage.

Shun the man who would counsel you not to come to this place as you would a rattlesnake; for the gathering of the saints is as true a doctrine now, as it was when the prophet Joseph lived; and when a man is possessed with the Spirit which fills the bosom of our beloved President, and all the brethren in this valley, he will immediately make all the exertions he can, and will counsel others to come to this place, and he who has not the spirit of gathering "is not of us," and we say, avoid such, for they have not the Spirit of God abiding in them.

Let speculation in farms, houses, &c., alone—your duty is to gather to the Salt Lake Valley, to prepare you to go and preach, and to release us, when we have filled our missions.

We wish to call your attention to the last General Epistle of the Presidency, where it says, that "it is wisdom for the saints to gather where they can do more good in one year than they can in ten where they are; and if they hold on to farms, &c., for speculation, that they may expect to have to get help to come out." Why! Because, when the saints hearken not to counsel, they are scourged."

We look back and remember brethren who were well off, and had health and strength to make a dozen outfits since we left; but alas! they are not amongst us, we hope that there will not be a man who once lived in Nauvoo, and has had five years already to make an outfit, but will have energy of character to fit himself, and some poorer family who have been sick or unfortunate.

We have made things comfortable, so that no man need suffer.

The road is easy for an industrious man to accumulate comforts around him; and we now wish to say, that if there be any who cannot leave the "leeks and onions of Egypt," they had better forward their licenses to their respective quorums, so that those who make covenant with God by sacrifice, may reap the reward which is for the just steward, who put his talents to usury.

We conclude, praying God the Eternal Father to bless you with His Spirit, which will enlighten you in all things, and that we may see you next season by thousands flocking to this place, bringing peace and joy in your bosoms, which we ask in the name of Jesus Christ. Amen.

We subscribe ourselves your brethren in the everlasting covenant,

JOSEPH CAIN,	THOMAS BULLOCK,
A. O. SMOOT,	WM. C. STAINES,
EDWD. HUNTER,	LEVI JACKMAN,
WILLARD SNOW,	DANIEL SPENCER.
J. M. GRANT,	

Great Salt Lake City, Deseret, June 8. 1851.

Who has a right to ordain to the office of a Seventy?

As the above question has been propounded to us, we propose to answer it in this public manner, that all who may be interested in it may have it at once. It is the prerogative of the First Presidency, the Twelve Apostles, or the Presidency of the Quorums of Seventies, to ordain men to the office of a Seventy, if they shall be dictated by the Holy Ghost to do so; but it is not according to the order of the Church, for the Presidents, or Counsellors, of the different Quorums of Seventy, to ordain men into the several quorums, unless instructed to do so by some one of the above mentioned authorities.

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1851.

FURTHER NEWS FROM GREAT SALT LAKE VALLEY.—Since our last we have received "Deseret News" and letters up to the last of June. A general state of health prevailed in Great Salt Lake Valley. The favourable state of the spring weather had allowed them to put in quite as much wheat as they would be able to irrigate. The greatest activity and energy seemed to prevail throughout. The commencement and completion of dwelling houses were matters of daily occurrence. We are informed the Pottery had commenced operations. A kiln of wares was in process of burning. The public works, preparatory to the commencement of a Temple, were being urged forward with great diligence. The enclosing of the University grounds was not quite completed. A building three stories high, for a Seminary, is in process of erection in Great Salt Lake City, which will require about eighty-five thousand *adobies*, equal to about one hundred and sixty thousand common bricks, above the basement story; together with the erection of other public buildings, and the general improvements of the city evince a good spirit and feeling of enterprise among the people, which is creditable to a community of Saints.

Elder Samuel W. Richards writes that a committee of six had been appointed, and arrangements made for the celebration of the fourth of July by an extensive pic-nic party and pleasure ride to the Salt Lake. The procession would leave the city at nine o'clock, a.m., led by a military escort, and the Band in their mammoth carriage drawn by fourteen horses. They were to spend the night and return on the fifth. The time to be spent in hearing orations, feasting, bathing, and other amusements for the entertainment of the company. A splendid boat had been engaged for aquatic excursions.

Brother Samuel continues, "I suppose that many of my acquaintances both in England and in Scotland while there, have since left, and are on the road to this place; but to those who still remain I desire a kind and faithful remembrance, for I entertain the same regard for their welfare now as ever; desiring them to preserve their integrity before God, and keep their holy covenants with Him unto the end. For, as I have done before, I could labour day and night for them, and would love to administer the ordinances of the Lord's House unto them here, even as I have done the ordinances of his Kingdom abroad."

WE are informed by Elder John Davis, of the Welsh Presidency, that the Doc. and Cov. "Athrawiaeth a Chyfammodau" is now out of press and ready for sale. Also, that he intends to engage with the translation and publication of the Book of Mormon immediately into the Cambrian language.

It is pleasing to contemplate the faithfulness and energy of our brethren in Wales, not only in the publishing department, but in all the general measures in vogue for the spread of the truth, and not only in the Welsh tongue, but in the English and all the various languages in which the Book of Mormon is now being published.

The letter of President Phillips contained in *Star* No. 16, manifests a liberal spirit towards the circulation of the books of the Church in other languages, among the Saints in the Principality, a spirit and feeling which is noble, generous, and God-like, which is worthy of emulation by all the British conferences. We hope the brethren

in the various parts of the kingdom will feel generously to reciprocate the liberal feeling of the Welsh Saints, and thus help each other and the work of the Lord in each others hands, to move on cheeringly in the cause of mental emancipation from error's bondage. Let the Latter-day Saints put away the unworthy and worn out maxim of the world to *live and let live*, and adopt the nobler maxim, which is worthy of their profession, LIVE AND HELP LIVE, and thus in a holy bond of brotherhood

"Strive to build each other up
In our high calling's glorious hope."

We have just received a parcel of one hundred copies of the Book of Mormon in Danish "Mormons Bog;" and expect soon to have the same work in the French and Italian languages, and not long after in the German and Welsh languages. Every Elder who expects to continue his labours in the vineyard, and become familiar with the Saints of the various nations of the earth, will not fail to secure copies of the standard works of the Church in the different tongues in which they are published. Thus a trifling effort all around renders an important aid just at a time when the young missions are struggling for existence, and most of all other times need the encouragement and support thus afforded. Brother Davies may please to send us one hundred copies of "Athrawiaeth a Chyfammoud," as the orders from the English conferences can be more conveniently and economically executed from this office in the *Star* parcels than to order directly from Wales.

It will be cheering to the Saints to learn by Elder Joseph Richards' letter to Elder Savage that the power of the Gospel has begun to be felt in the Oriental Indies. The call for books, &c., indicates a feeling in Calcutta encouraging to the work, a spirit of inquiry and desire to know the principles of everlasting truth. About a year and a half since we received a letter from a gentleman of the name of Shepherd, which appeared in the *Star*, ordering various of the publications of the Church for a class of persons who met habitually to search the scriptures; some of those persons have since corresponded with us, and signified their entire conviction of the truth of the work in which we are engaged, and of their intention to gather with the Saints. The books, tracts, and *Stars* then ordered were forwarded, and their perusal has, doubtless, been accompanied by the convincing influences of the Spirit to some good degree; indeed the Spirit of the Lord seems at work preparing the way for Elder Lorenzo Snow to go and establish the Church in the far off nation of Hindostan, and also preparing for him a reception when he shall arrive. The Lord prosper his work in the hands of his servants, and cause it to move on in glorious triumph until its light illuminates the righteous among all nations.

WANTED FOR THE KANESVILLE MUSEUM.

(*Frontier Guardian.*)

A link from the chain of an argument,
A lock of hair from the head of a stream,
  Butter from the cream of a joke,
A toe from the foot of a mountain,
A knife used by the wind in cutting,
A tooth from the mouth of a river,
  Cheese from the milk of human kindness,
An Eagle coined from a golden dream,
  Quills from the wing of the wind,
The gun of a shooting star,
A spoke from the wheels of time.
For which the highest market price will be paid, if delivered soon.

AMICUS.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 265.)

Females, in the patriarchal period were given in marriage for certain sums; for as the services which the female rendered the patriarch were equivalent to those of a female domestic or a slave, he sustained a loss through her marriage. The suitor gained her services by contracting that marriage, and for this he was bound to compensate the patriarch for the loss he suffered by acquiescing in the marriage, as she was his property, as already stated in the preceding chapter. Thence the custom arose of purchasing a wife, or in other words, of paying a stipulated sum to those who had the power to give her in marriage.

The amount the suitor had to pay for his future wife was generally agreed to and ultimately settled between the respective parties in the presence of both the parents' and the bride's near relations, when their respective residences were near to each other, and this at the residence of the bride's father. But if the parties lived far from each other, either the messenger to whom the matter was confided—as was the case with Eliezer, who espoused Rebecca for Isaac (Gen. xxiv.)—or the suitor himself—as was the case when Jacob espoused Laban's daughters for himself (Genesis xxix.)—finally settled the whole affair.

Besides the portion the suitor had to pay for his future wife, he was also bound to give presents to the bride and her near relations. The presents to the bride were of costly female ornaments and wearing-apparel, and those to her near relations of other precious things. The amount of presents was also agreed upon, as, in the preceding case, the purchase money was. The matter was conducted in the following manner:—The suitor's father went, in company with his son, the suitor, to the house of the bride's father.

The father of the suitor opened the matter for investigation, and communed with the father of the bride, and with the other portion of her near kindred, upon the subject. This done, the suitor himself came forward, and offered, in a complimentary manner, to give purchase money for the bride, and other presents. The father of the bride, or her near relations, named the conditions and when agreed to by either party the matter was ultimately settled. Thus we read in sacred Scripture; "And Dinah the daughter of Leah, . . . went out to see the daughters of the Land. And when Shechem, . . . the prince of the country, saw her, he took her . . . and his soul clave unto Dinah . . . And Shechem spoke unto his father Hamor, . . . saying get me this damsel to wife . . . And *Hamor, the father of Shechem, went out unto Jacob, to commune with him . . . And Shechem said unto her father and unto her brethren, Let me find grace in your eyes,* and what ye shall say unto me I will give.* Ask ever so much *purchase-money*† *and presents*,‡ I will give according as ye shall say unto me. *And the sons of Jacob answered Shechem and Hamor,* . . . and they said unto them . . . But in this we will consent unto you; if ye will be as we be, that every male among you be circumcised. Then will we give our daughter unto you. . . *And their words pleased Hamor and Shechem,*" &c. (Gen. xxiv. 1—18).

But the custom of making presents to the bride and her near relations is still more fully illustrated in the history, where Eliezer espoused Rebecca for his master's son Isaac. There we read, "And the servant [of Abraham] brought forth *orna-*

* The reader will bear in mind that it was not customary to give the price and presents asked by the bride's father and relations; but Shechem offered to give all that should be asked, because of the love he bore to Dinah.

† The Hebrew for "purchase-money" is given in the text with מהר. Comp. 1 Sam. xviii. 25.

‡ "Presents" is given with מתן in the text—a verbal noun, from נתן. Comp. Prov. xix. 6.

ments § of silver, and ornaments of gold, and wearing apparel, and gave them *to Rebecca*. He also gave *precious things* ‖ to her *brother* and *mother*" (Gen. xxiv. 53). Yet if it happened that the suitor was not able to pay in value the price and presents asked by the kindred of the bride, he was obliged to make up the amount at which the bride was rated by his own servitude for a fixed period. It must be understood that this depended upon the will of the bride's kindred who possessed the power to dispose of her in marriage. Thus we read, "and Jacob loved Rachel, and he said, I *will serve thee* seven years *for Rachel . . . And Jacob served for Rachel* seven years" (Gen. xxix 18.—20).

The custom of purchasing a wife is still prevalent in the east, as it was in the time of the patriarchs. The suitor must must still pay a large amount to the kindred of his future wife. Buckingham, in his "Arab tribes" (pp. 49, 143), tells us that the amount varies from five hundred to one thousand piastres, according to their connections and beauty. The price descends, however, he says, as low as one hundred, and even fifty among the labouring classes. But we shall have reason to refer to these customs in other chapters, and I will merely, for the illustration of this chapter, cite the following statement from Shaw's "Barbary" (vol. p. 431): Likewise as in the time of Abraham, is, in the marriage contract, express mention made of the several changes of raiment, the quantity of jewels, and the number of slaves that the bride is to be attended with . . . These likewise are her property ever afterwards.

§ The text reads כסף וכלי יהב כלי, a designation for female ornaments. Comp. Exod. iii. 22; Numb. xxi. 50.

‖ In the text מגדנות, plur. fem. demon., from מגר "a precious gift," particularly from nature. Comp. Deut. xxxiii. 13; Cant. iv. 13, 16; vii. 14. This is Rashi's opinion, who explains מגדנות by "precious fruits from Canaan;" but Kimchi observes, that מגד is a collective term for every precious thing. Of the same opinion are Gesenius and Luther. This signification is also evident from 2 Chr. xxiii, 1.

The history of Rebecca's espousal does not relate any agreement made between Eliezer and her parents as to the purchase money and the presents. The reason is, because the parents of Rebecca and her relations recognised the visible hand of God in the matter, and so asked none, but accepted only of that which Eliezer freely gave them. Thus it is that Scripture says, "Then Laban and Bethuel answered . . . The thing proceedeth from the Lord; we cannot say unto thee bad or good. Behold, Rebecca is before thee, take her . . . and let her be thy master's son's wife, as the Lord hath spoken" (Gen. xxiv. 50, 51).

(*To be continued.*)

LETTER FROM ELDER JOSEPH RICHARDS TO ELDER SAVAGE, LONDON.

INTRODUCTION OF THE GOSPEL TO CALCUTTA.—BAPTISMS, &C.

Brother Savage, Agra, June 24th, 1851.

After a prosperous passage of five months, I am, by God's blessing, arrived in Calcutta. The Lord manifested his power to heal in three different cases on three different individuals; this stayed, in a measure, persecution which was before manifesting itself. The reception I met with in Calcutta was from the first, and is still, very kind. I have spoken and shook hands with different ministers of sects. Some would like to hear more about it, others positively say we are the false prophets. I am so bound and tied by my engagement to the ship, that I have only the evenings to come on shore, yet God has indeed opened a door, for there have four submitted to go down into the water and be baptized; we have, therefore, by the blessing of God, obtained a footing in Asia. The four were baptized in a tank at Agra Farm; so we term this part of Asia the Wanderer's branch. There are doubts with many here with respect to the priesthood, while some say we are

the false prophets, many look for great signs and wonders to be wrought before they will believe. My prayers have been for you all always, and now it is our prayers for you and all God's saints. Do not forget that you now have brothers and a sister in India to pray for you, and hope you will ever pray for us. Brother Savage, I call on the church for the printed word, as we have very few books—15 Books of Mormon, 20 Hymn Books, 20 Voice of Warning, 10 Doctrines and Covenants, 10 Spencer's Letters, pamphlets many, and the Millennial Stars, firom the first or at least the earliest possible period; in all, the amount at present not to exceed £6, and I will be responsible for one-half should there be any failure. This I say hoping you will do it as soon as possible, that many may be called out of darkness into the light. Brother Shepherd is up the country, but I am in hopes of seeing him soon, as I am told he is on his way down for Calcutta. I cannot help but notice to you one brother White, who has been a great help in bringing forth the Gospel of our Lord and Saviour in these parts. All friends wishing to hear from me will accept of this communication, as I have no other way. I have been entreated by wicked counsellors to destroy the books and come out from "Mormonism," but my answer is, nay it is the Lord's work. Fear not little flock, the kingdom is ours. You will read this in the Church, brother, and if possible obtain its insertion in the "*Millennial Star*." More when we meet again, and may God strengthen the Church universally.

From a brother and servant of the Lord Jesus Christ.

JOSEPH RICHARDS.

P.S. When you send the books, please direct to J. P. Meek, who is a brother, at Agra Farm, near Calcutta.

MIRACULOUS CASE OF HEALING.

Dear President Richards,—I have been requested by a brother in the district where I am travelling, to give you a statement of facts, concerning his children, which have been afflicted with that foul disease, small pox, of the worst kind. The name of the brother is Thos. Banks, his residence Common Side, Kingswinford, Staffordshire. The circumstances of the case are simply as follows:—On the 24th of March last, his youngest daughter sickened, in three days the small pox broke out upon her body, but on the 30th she was completely covered, from the crown of her head to her feet; two other of his children had also the disease coming upon them. This being on Sunday, the father, who is a priest, in the church of Jesus Christ of Latter-day Saints, (in the week engaged in the coal mines), went to two small branches, in order to find an elder to administer to his children, walking some sixteen miles, but could not find an elder at liberty to accompany him, but the brethren at the two branches, viz., Wordsley and Blakeley, engaged to pray for him and family at 10 o'clock, p.m., the time he, (the father), was to administer to them. He returned home, anointed his children with pure olive oil, according to the scriptures, laid his hands upon them, rebuked the disease, in the name of the Lord Jesus, and they were healed from that very hour. The child whose body was a mass of sores, at ten o'clock at night, on the following morning had not one discoverable; had slept soundly during the night, fits and all other symptoms of the disease had resigned their claim upon the children, and left the house, to the great joy of all dwelling therein, the father and mother desiring to ascribe all glory and praise unto God—thus testifying of the ruling power of his Spirit displayed upon the bodies of their children, which, if you consider worthy insertion in the columns of the *Millennial Star*, is at your service.

Witnessed by

THOS. & ELIZABETH BANKS.

Also by two persons not in the Church lodging in their house, viz.:

HENRY & JANE HEATH.

Yours truly,

JAMES HART.

A COMPARATIVE TABLE OF THE CENSUS OF THE POPULATION OF THE UNITED STATES OF AMERICA, FOR EVERY TEN YEARS DURING THE LAST HALF CENTURY.

(COMPILED FROM THE "NEW YORK TRIBUNE.")

STATE.	1850	1840	1830	1820	1810	1800
New York*	3090022	2428921	1918608	1372812	959949	586756
Pennsylvania*	2311681	1724033	1348233	1049458	810091	602365
Ohio*	1977031	1519467	937903	581434	230760	45365
Virginia	1421081	1239797	1211405	1065379	974622	880200
Tennessee	1023118	829210	681904	422813	261727	105602
Kentucky	1001496	779828	687917	564317	406511	220955
Massachusetts*	994271	737698	610408	523287	472040	423245
Indiana*	988734	685866	343031	147178	24520	4875
Georgia	877635	691392	516823	340987	252433	162101
North Carolina	868870	753419	737987	638829	555500	478103
Illinois*	858298	476183	157455	55211	12282	——
Alabama	771659	590756	309527	127901	20845	——
Missouri	684132	383702	140445	66586	20845	——
South Carolina	668469	594398	581185	502741	415115	345591
Mississippi	592853	375654	136621	75448	40352	8850
Maine*	583232	501793	399955	298335	228705	151719
Maryland	582506	470019	447040	407350	380546	341548
Louisiana	500762	352411	215739	153407	76556	——
New Jersey*	488671	373306	320823	277575	249555	211949
Michigan*	395703	212267	31639	8896	4762	——
Connecticut*	370604	309970	297665	275202	262042	251002
New Hampshire*	317831	284574	269328	244161	214360	183762
Vermont*	313466	291948	280652	235764	217713	154465
Wisconsin*	304226	30945	——	——	——	——
Arkansas	209641	97574	30388	14273	——	——
California*	200000	30000	——	——	——	——
Iowa*	192122	43112	——	——	——	——
Texas	187403	150000	——	——	——	——
Rhode Island*	147555	108830	97199	83059	77031	69122
Delaware	91528	78085	76748	72749	72647	64273
Florida	87387	54477	34730	——	——	——
TERRITORIES, &c.						
New Mexico*	61632	50000	——	——	——	——
Dist. Columbia*	51687	43712	39834	33039	240023	14093
Utah*	25000	——	——	——	——	——
Oregon*	20000	2000	——	——	——	——
Minnesota*	6192	1000	——	——	——	——
	23267498	17339970	12866920	9638131	7239814	5305925

The States, Territories, &c., marked thus * are *Free:* the remainder *Slave.*

DIGEST OF THE CENSUS FOR 1850.

Whites	Free coloured	Slaves	Total
19668736	419173	3179589	23267498

Grand total in 1850 . . . 23267498
Ditto 1840 . . . 17339970

Increase in ten years . . . 5927528

The Statement for 1850 is merely an approximate one, as the returns are still incomplete at the census bureau in Washington.

It will be seen by making an addition of the columns of figures, that the results disagree with the totals given; but as we presume the difference is caused by typographical errors in the columns, we have concluded to let the totals stand as we find them in the paper from which we quote.—ED.

CENSUS OF GREAT BRITAIN AND IRELAND.

1851.

(COMPILED FROM THE "LIVERPOOL MERCURY.")

ENGLAND AND WALES.

COUNTY.	POPULATION.	COUNTY.	POPULATION.
ENGLAND.		Berkshire	199154
Lancashire	2063823	Cumberland	195487
Middlesex	1895710	Cambridgeshire	191856
Yorkshire	1788767	Dorsetshire	177597
Surrey	684805	Monmouthshire	177165
Staffordshire	630506	Hertfordshire	173963
Kent	619207	Oxfordshire	170286
Devonshire	572207	Buckinghamshire	143670
Warwickshire	479979	Bedfordshire	129789
Somersetshire	456237	Herefordshire	99112
Norfolk	433803	Huntingdonshire	60321
Cheshire	423438	Westmoreland	58380
Gloucestershire	419475	Rutlandshire	24272
Durham	411532		
Hampshire	402033	WALES.	
Lincolnshire	400266		
Cornwall	356662	Glamorganshire	240132
Essex	343916	Cardiganshire	97667
Sussex	339429	Denbighshire	96820
Suffolk	335991	Carnarvonshire	94668
Northumberland	303535	Carmarthenshire	94663
Nottinghamshiire	294438	Pembrokeshire	84456
Derbyshire	260707	Montgomeryshire	77129
Worcestershire	258762	Brecknockshire	59162
Shropshire	245019	Merionethshire	51242
Wiltshire	241003	Anglesea	43248
Leicestershire	234938	Flintshire	41053
Northamptonshire	213784	Radnorshire	31416

SCOTLAND.

COUNTY.	POPULATION.	COUNTY.	POPULATION.
Lanarkshire	532114	Dumbartonshire	44923
Edinburghshire	258824	Kirkcudbright	43310
Aberdeenshire	214658	Wigtonshire	43253
Ayrshire	189286	Elginshire	38671
Forfarshire	174731	Caithnesshire	38542
Renfrewshire	159064	Haddingtonshire	36396
Fifeshire	153011	Berwickshire	36287
Perthshire	139216	Kincardineshire	34743
Invernesshire	96328	Linlithgowshire	30044
Argyllshire	88567	Sutherlandshire	25771
Stirlingshire	85726	Clackmannanshire	22985
Ross and Cromartyshire	82625	Buteshire	16576
Dumfriesshire	78057	Peeblesshire	10382
Orkney and Shetland	62313	Nairnshire	9966
Banffshire	53935	Selkirkshire	9797
Roxburghshire	51570	Kinrosshire	8913

IRELAND.

PROVINCES AND COUNTIES.	POPULATION.	PROVINCES AND COUNTIES.	POPULATION.
LEINSTER.		ULSTER.	
Dublin	402356	Antrim	358503
Wexford	180170	Down	317778
Kilkenny	160217	Donegal	254288
Meath	139706	Tyrone	251865
King's	112875	Armagh	196420
Queen's	109747	Londonderry	191744
Louth	107921	Cavan	174303
Westmeath	107510	Monaghan	143410
Wicklow	99287	Fermanagh	115978
Kildare	96627	CONNAUGHT.	
Longford	83198	Galway	322826
Carlow	68157	Mayo	274716
MUNSTER.		Roscommon	173798
Cork	637637	Sligo	128769
Tipperary	323829	Leitrim	111808
Limerick	256887		
Kerry	238241		
Clare	212720		
Waterford	162503		

ISLE OF MAN.

Total population in 1851.	Ditto in 1841.	Increase in ten years.
52116	47975	4141

SUMMARY OF THE POPULATION IN 1841 AND 1851.

	1841	1851	Increase.	Decrease.
England and Wales	15914148	17922768	2008620	———
Scotland	2620184	2870784	250600	———
Ireland	8175124	6515794	———	1659330
Isle of Man	47975	52116	4141	———
	26757432	27361462	Total increase 604,031	

NOTE.—This Statement may not be altogether correct, in the absence of the official Statement, which has not yet been issued from Somerset House, but it will be found an approximate one.—ED.

FREAKS OF THE PEN.—Do not consider me as sneering at the ambition of man to outdo his fellows, to surpass all previous knowledge, to wrest nature from herself to fulfil his purposes—it is of the eternal law of progress. Man can no more stop, and be contented, than the worlds which are revolving in space, can rest and shine on. Each age makes a giant's stride onward. The past is strewed with theories toppled down, and with systems exploded. The monuments of philosophy, the labor of ages, are the marks now for the child's finger of scorn. The voyage of Columbus is now the work of a week. Work, did I say?—his toilsome and desolate path over the waters, is now the holiday ramble of all nations. Thought itself leaps a continent in a second, and by means of cipher, is communicated to minds thousand of miles distant, putting the speed of steam, the glory of an age just gone, to shame; accomplishing its purpose, even while the sonorous steam-whistle is but giving its note of departure. The press, in a night, performs the labor of a year, in multiplying printing thought, and a Commonwealth, a Nation is shaken in the time requisite, formerly, to ink the

rollers for Franklin's heavy edition. Who will say that man himself shall not yet be shot into the air like a rocket, and diverge at pleasure to any point of the compass, in defiance of the caprices of air currents? That if he can now snatch from the sun a likeness of himself in an instant of time, he shall not, one day, look the sun itself in the face with unblinking eyes, take his observations from the horn of some remote planet, and return to earth to record his discoveries. "Philosophy," you will say. But how much is philosophy herself learning daily? How much of her previous knowledge is shown daily to have been worthless? The chemist, the geologist, the astronomer, torture nature continually for her secrets, but the provident mother is chary. It is but by a step at a time that her children are allowed to enter into her mysteries, lest the full blaze of her awful truths should suddenly strike them blind.—*Graham's Magazine.*

THE BLESSINGS OF THE GATHERING.

I long to breathe the mountain air
Of Zion's peaceful home,
Where free from sorrow, strife, and care,
The Saints of God may roam.

Where hearts may glow with feelings warm,
Nor fear suspicion's blight,
To chill each thought with worldly form,
And shade affection's light.

Where *want* and misery's pitious strain
Shall ne'er an echo find;
And where *oppression's* icy chain
Shall cease to crush the mind.

Where Truth shall reign with Godlike pow'r,
And shed its heavenly ray,
To brighten up each passing hour,
And sanctify each day.

Where voice with voice shall sweetly tell
The joys in Zion found,
Till every mountain, hill, and dell,
Shall vibrate back the sound.

Where unity and peace shall blend
In prayer and songs of praise;
And where one object, aim, and end
Shall strengthen all our ways.

Oh! God of Israel, look down,
And bless thy faithful band,
Who fain would win a glorious crown,
And in thy presence stand.

In mercy light each honest mind,
That strives to do thy will;
And grant that all who seek may *find*
A home on Zion's hill.

Then, hail! thou land of freedom's birth,
Beyond the boundless sea!
Of all the gems that grace this earth,
Give *me* sweet Liberty!

Birmingham. MARIE LOUISE JOHNSTONE.

The Book of Mormon is out of print, except a few copies in Morocco.
ADDRESS.—James McNaughton, 4, Scott's Close, Brown Street, Dundee.

LIST OF MONIES RECEIVED FROM THE 21ST OF AUGUST, TO THE 2ND OF SEPT., 1851.

	£	s.	d.
W. G. Mills	£10	0	0
Thomas Chamberlain	2	0	0
John Price	2	0	0
James Linforth	1	0	0
David James	5	0	0
William Cartwright	4	0	0
Thomas Kirkwood	11	0	0
John Taylor	5	0	0
Carried forward	£40	0	0
Brought forward	£40	0	0
George P. Waugh	2	0	0
Henry Smith	10	0	0
George Frazer	1	0	0
Henry Naish	10	0	0
John Parkinson	4	10	0
William Cook	20	0	0
	£87	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19.—Vol. XIII. OCTOBER 1, 1851. Price One Penny.

TO PARENTS.

There is no parent possessing even good moral feelings, who does not desire to see his children become good, great, and useful in society; and admitting the position that the better children are trained or brought up, the more interesting they are, and the more useful they are prepared to be in their sphere of action through life, the parent has liberal ground to hope for the consummation of an object so desirable. The minds of children are susceptible of cultivation, not only for the growth, but also for change, or improvement of the will or disposition, if needful; and every mother and father of children, and especially the "Saints" may be able to to judge by the common results of the works of mankind, and to understand by divine revelation and experience, what general habits or ideas should be found, or instilled into the minds of their children, that they may be inclined to lead an honorable and a useful life; and few, if any, who have the care of children, can, with all the vocabulary of information before them that history, divine revelation, and experience have spread over the world, be ignorant of the responsibility that rests upon them to train up their children in the way they should go. Children are not accountable for the deeds of their parents; but if through neglect, or example, they are encouraged in vice, they will grow up, perhaps, to pierce the heart of the heedless father and care-worn mother, with shame; and bring their grey hairs down with sorrow to the grave; for the child becomes, perhaps a vagabond, to regale himself upon the sneers and universal disgust of a virtuous community, until he finds a pauper's end; or a criminal, to atone under the penalty of his country's laws for the work of his guilty hands: or a tyrant in power, to make the people mourn under the dread sway of his sceptre, in the cruel exercise of the poisonous principles that were fostered in his heart while dandling upon his mother's lap, or sporting in wanton strife under a father's heedless eye.

Thousands are brought to these varying and disgraceful points of character with all their attendant train of evils, where the very essence and power thereof is first planted, or suffered to grow in the mind of the offspring through the neglect or example of the parent, until the current becomes of such force and magnitude as to defy the power of human skill to prevent its desolating march.

But, is there no remedy for these things? If, then, we hope or look for a remedy, where shall we go? Surely to the parent; to the tribunal where all the inflictions of the human mind can be corrected while it is in the milk of formation, and weighed while in the mould of habit; for

"Just as the twig is bent, the tree's inclined,"
So early habits lead the human mind.

Could parents only appreciate the ceaseless round of good that would result from the proper cultivation of the human mind while in the infant or juvenile state, the grand bane of virtue and happiness, *the*

web of fashion and indifference, is probably *not* so perfectly interwoven with all sense of the duty and privileges of our race, as to cause them to forego the use of any lawful means for the consequent prevention of an almost incalculable amount of shame and needless suffering. But even while in consideration of so desirable an object as the universal honor and happiness of mankind, the necessity of the proper culivation of the youthful mind is admitted. It would be impossible to organize a complete system to apply successfully, as the rule of action in all particular cases in the government of children; for as children differ in temper or turn of mind, so must the rule or particular mode of government differ also. Nevertheless, there are some general rules that will apply in all cases; and such was the apostle Paul's manner of instruction to parents; hence he says: "Fathers, provoke not your children to anger, lest they be discouraged." This rule will apply in the government of all children, and accordingly, no child should be punished for a crime, until he is first made sensible that he has done wrong, otherwise he will be angry, believing he had been punished without a just cause, and if such a course should be persisted in, the child would soon become discouraged, or weary of trying to please or obey, and even resort to deceit and treachery, to revenge or shun his parent's power.

In order to avoid this and other difficulties, the parent should never suffer himself on any occasion, however trifling or however important, to deceive or to lie to his children. This rule, although it is almost universally violated, can easily and reasonably be pursued, for there is no occasion wherein falsehood or deception is needful to make any requisition or permission profitable for children; and it will be found much easier to amuse and please them without the use of any false means whatever; in fact, this is the only way by which children can be made *always* to delight in your voice and presence, or in your precept and example; and there is no danger of the discouragement or anger of your children, under your corrections or requirements, if they find that they always meet with truth in your words, and justice in your conduct towards them, but on the contrary will consider themselves guilty in the violation of your orders, and worthy to be punished accordingly. This is a just principle, and children are not so ignorant of the nature of right and wrong, as to confide in those who trifle with them, or lean upon the arm that deceives them, but will struggle to the extent of their knowledge and power to be free from such influences.

The parent who contemplates the honour and happiness of his children, and hopes to seal through them a reflection of glory back upon his own name, will first, not only learn the most judicious rules to apply by way of precept in his purpose, but also study to know himself virtuous and upright, as far as human liability will permit, and the nature of the case requires; for a man must be able to govern himself, before he can rule well even his own house. But notwithstanding the excellency of example in the government of children, it could not be duly appreciated by them without corresponding precept or commandment, but may be rendered doubly effectual with children, if it is connected with some circumstance to make it interesting to them; for instance a gift, to confirm the sincerity of your anxiety in their welfare, or a promise of gratification in some favorite and innocent amusement. But this course would not serve to establish the confidence necessary for success in the line of parental duty; if the example did not follow in the fulfilment of the promise made, or a want of constancy and virtue should betray a lack of interest in their welfare—no matter how just the requirement, and necessary for the cultivation of pure principles; for the child finding himself again and again disappointed, will listen with reluctance, or turn with disgust from the voice of command, and nothing encouraged in his faithfulness, will comply from necessity and fear, if at all, and not from the sense of duty, pleasure, or respect.

With feelings thus alienated, there is not therefore, at least so great a probability of the children reflecting honor back upon the head of the parent; for, if even after the child comes to the years of maturity, and finds that in consequence of bad example he has imbibed a wrong turn of character, he should at last conscientiously or advisedly embrace the principles and practice of virtue; and independent of parental influence become great, and useful; he could not with propriety, arise and ascribe to the parent the blessing of his accidental transition from the gloomy

cells of shame and contempt, to the temple of honor and fame.

There is therefore a double inducement for the parent to exercise the necessary means for the faithful government of his children—the most sacred trust that heaven has placed in his hands—which is not only the rich harvest of virtue and bliss that shall crown their heads, but also the perpetuation of a good name among a posterity of good and great men to the latest generation. See to it then, ye fathers, and ye Mothers in Israel; ye saints of the Most High. Arise in the dignity and authority of your place and calling, and watch over your sons and your daughters with a faithful and a jealous eye; and while the attributes of truth and love hold dominion in your hearts; swaying their sceptres with cleansing influence in all your borders. Gather up their wandering affections, if any such there are, and by patient perseverance both in precept and example, seal them to yourselves with more than angelic fondness and purity, and prove that the fear of God is verily before your eyes; for who, that lives in the light and blaze of gospel truth and liberty as it is poured down upon the saints in these days, and traineth not his children in the path of virtue, can say: 'The fear of the Lord is with me!' Let not then, those who have named the name of the Lord, submit to furnish ground for even the counsels of the just made perfect, to find one single trace of treachery or deception in the motives connected with the performance of a duty of so great an importance as the government of children; that the hope of the blest may shine forth in your lives, and your works continue.

Having now spoken in general terms of the importance of this subject, it may not be amiss to give some reflections that are more directly in relation to practice—not aiming however, to any thing more, than if possible to encourage the more faithful performance of a duty so much neglected among men.

Children are generally strict observers of the words and actions of mankind, even before they are able to understand their meaning, and not unfrequently attempt, innocently to imitate what they see done, or hear said, no matter how poisonous in its character, or loathing in its influences over their minds. This relates more particularly to the earliest period of life, when children are more directly under the care of the mother, and which is the very time when the most permanent formation of character takes place. So, at least, the Phrenologist would say. But it is not here the intention to follow that channel, neither is it necessary;—for the position is abundantly supported by each day's experience, that the ruling features in the character of man, are formed by the age of about twelve years. This gives the mother almost an entire sway over the destinies of our race. What then, that is virtuous, and amiable, and refining should not the mother possess to be duly qualified for so important a trust?—Nor is the father in any wise exempt; for, as he is the head to direct, and the chief to command, and the prince to reign in the lovely empire of his family; and naturally possessing a deeper research of mind, a more profound judgment, and a more skilful understanding; let him apply his wisdom to control, and according to the principles of virtue, every influence that shall pass in all the realm of his own house. This brings to view a faint glimmer of the beauties of a well regulated family authority, or order by which each one may know their rightful power, and the channel of their duty, whether of instruction, or of counsel, or of obedience. But to return.

Finding that the mother holds so important a stand in the government of children, there is no source of information, whether it is by counsel, or by instruction, or by obedience, that she in wisdom could neglect, so long as she is able thereby to attain to one single spark of the fire of virtuous influence to administer in the court of her little family.

One grand principle in the government of children is, for the parent to have equally as much or more interest for the welfare and happiness of his children, than they themselves have. Another is, to convince them by an example of virtue, and the display of superior wisdom, that he is competent to stand as their counsellor, and worthy to rule in their conduct; and a third is, to administer justice and judgment with an even temper and an equal hand in all cases under his parental jurisdiction and power. These are three important principles in the administration of all governments where the good of mankind is contemplated, but more particularly in that of families—and by the

exercise of which, children may begin to be influenced to willing obedience, due respect, and living pleasure, in parental authority, even before they are able to lisp their own mother tongue; and thus the more safely led on, in the practice of virtue and to tread the pathway for usefulness in riper years.

The minds of children are more flexible and attractive, while in infancy, and may then be more easily and succesfully influenced to the love and practice of correct principles; and no time need be lost for want of age, for all their infant sports and amusements may be made so many instruments of instruction to their tender minds; and their toils and disappointments, and their numerous changes and mischievous experiments to which they often resort, are no less than so many *opportunities* to begin to plant in their minds the deeds of true nobility and greatness; for it is by the convincing power of experience, in connexion with appropriate instructions in every passing incident that comes under their notice in these early hours, that their character and notion of things begins to be contracted. The parent, therefore, whose mind is well fortified against the powers of fashion and indifference, by a true sense of his obligation, and a proper understanding of his duty, will in nowise let the golden moment of infancy pass from the head of his offspring without sealing to their minds every possible token of the faithful discharge of the same.

Parents should therefore not only possess an interest for their children, but let it be *manifest* sufficiently to secure their confidence that no good thing will be withholden that is possible for them to have. The performance of this part of parental duty calls for a liberal exercise of the attributes of love and kindness which awaken a spirit of affection and forbearance in the mind, and overlooks the errors and faults of children, and also gives patience and pleasure to listen to their numberless little inquiries, and to serve their innocent demands. The faults of children, however, should not always be overlooked, neither should they be put to the whip for encouraging a reckless and petulant disposition, and punished when they cannot otherwise be rendered faithful and obedient. When children are punished, it should always be attended with a perfect subjection of the will: and when forgiven, with counsel and reproof; and no fault should be forgiven that the child will not confess, nor punishment inflicted without a sense of guilt; and thus children will be always penitent when punished, and grateful when forgiven, while the tie of parental love and kindness will serve, not as abusing it, to kindle the flame of vanity and dissipation, but as a mighty engine to bind their affections more closely to the arm of correction and the sound of reproof.

Hence appears the necessity of the principle of virtue for example, and of wisdom to direct, without which parental kindness and love could not secure the end intended, for no counsel would be given, however productive of good, and no pleasure refused, however productive of evil. But when the lenient feelings of the heart are directed by the exercise of wisdom, and polished by the practise of virtue, this danger subsides, and true merit and excellence is seen springing up on every hand. Where then is wisdom, and where the virtuous life? Open the doors and come in ye pearls of purest lustre, and shake terribly the powers that bind the understanding of the sons and daughters of Adam's line; and break the fetters from their feet. Arise, ye children of the blest; ye parents, awake; behold, the Lord hath crowned you with blessings, and treasures fill your borders; for lo, children are an heritage of the Lord, and blessed is the man whose quiver is full of them. Awake, then; rise up and shake off the trembling power of the fashions, and the binding chains of indifference, and listen to the voice of wisdom; for she crieth in the gates, and her voice is unto the children of men. Hear, for she speaketh excellent things, and the words of her mouth are truth and righteousness, and there is nothing froward or perverse in them. She dwelleth with prudence, and virtue is her companion, and length of days are in her hand. Wisdom hath builded her house, and her habitation is in the midst of the treasures of knowledge. Blessed are they that walk in her ways, watching daily at her gates for instruction, and refuse it not. Lay hold upon her munition, ye fathers, and resort to her stronghold, ye mothers, that your children may see it, and fly to your arms for safety, and seek your power for protection; that justice and judgment may bring forth—that your labours may be crowned with success. For notwithstanding that in love and kindness is possessed the spirit of indul-

gence and forgiveness, and virtue and wisdom is able to direct and reprove, yet without judgment and justice all the reproofs and counsels, and the forgivenesses and indulgences that may be given to children, would fall fruitless to the ground, so far as their willing obedience and faithfulness, and their happiness and welfare, is contemplated; for the reproofs of the virtuous, and the counsels of the wise, would be trampled down with impunity; and the excess of indulgences and pardons, that mercy and affection would lavish out, could find a consummation of their work only in dissipation and ruin. But, by the additional and united exercise of justice and judgment, all the evils consequent from the want of power would meet with a deserved end; and the judicious allotment of a proper degree of love and kindness, and the counsels and reproofs that virtue and wisdom dictate, be aided by the just and legal enforcement of every requirement, until by patient endurance in the faithful exercise of every principle in the line of parental duty, the father may gain the unspeakable reward of living to see his sons rise up and fill their different places of honour and usefulness in society; and the mother to behold her daughters shining like the polished stones of a palace, fitted and adorned with virtue and intelligence, to shed forth the cheering rays of civil and religious prosperity and happiness over the face of the whole earth; and the name, and the glory, and the honour thereof shall roll onward for ages, and ages, and ages to come.—*Times and Seasons.*

LEGITIMATE AUTHORITY.

BY ELDER JOHN HYDE.

Legitimate authority to teach and administer the principles of truth, will be felt and regarded, when closely and carefully considered, as one of the greatest blessings that could be conferred on humanity. To point out a few of the reasons that make the truth of this proposition manifest, is the object of the following essay.

Looking upon men, they are found to possess affections, that they may love and hate; faculties, that they may ponder and cogitate; bodies, by the medium of which these affections and faculties may attain developement by action; and by action, if divinely directed, realize perfection and happiness.

Some men of enlightened minds, but without legitimate authority, have endeavoured to ascertain principles, by which they have thought, if men would be regulated, happiness might be attained. Other men, of minds equally enlightened and cultivated, have disputed the correctness of such principles, and denied their efficiency to produce the desired result. Other men, of genius equally acute, and with minds equally enlightened, have not only disputed the correctness of such principles, but have utterly denied the right or authority of any man, or number of men, to set up their principles or opinions as a standard by whose decisions to require, or by whose penalties to enforce obedience. The absence of legitimate authority to teach and administer the principles of truth has, therefore, been most painfully felt and irrefragably proved.

Men without "legitimate authority" have originated and multiplied rules, plans, and systems by which, if possible, to secure human happiness. Thus, in heathen countries we see men and women performing ceremonies the most abject and degrading, and observing rites the most cruel and inhuman. In Roman Catholic countries we find them believing doctrines the most unreasonable and atrocious, and perpetrating persecutions the most ruthless and barbarous. In Protestant countries we find them engaged in strifes, splits, and divisions the most childish and ridiculous, terminating oftentimes in alienations, hatreds, and persecutions.

Such ceremonies, rites, doctrines, strifes and persecutions we find taught, defended, and enforced by men of genius the most acute, intellect the most comprehensive,

and eloquence the most captivating. Such are the means by which men without legitimate authority have endeavoured to secure human happiness; and with what success, let the history of the oppressed bodies and enslaved minds of men declare! —a history whose horrors, blood, and groans creation utters and re-echoes in tones of terrible woe! —a history whose detail is a bitter and burning demonstration of the curse that an authority that is *not* legitimate must ever inflict!

Questions as to authority now deeply agitate the minds of men, and stir their souls to the centre, awakening new powers of thought, suggesting dark principles of action, combining new elements of change, and arousing fierce spirits of revolution; the result of whose disastrous operations will ere long baptize earth's bosom with the blood of her slaughtered sons!

Men without legitimate authority and divine direction form a thousand different opinions as to what principles are true and right; and in carrying out and acting upon their various and conflicting notions, form a thousand coteries and sects; and in all this are truly sincere. So far from being satisfied with either their opinions or systems, they are perpetually engaged in correcting and changing their opinions, and remodelling and reforming their systems. The most perfect bewilderment and Babylon is the sad and sorrowful result. Sincere men, collapsed with confusion so relentless, invent and put into operation various plans and "evangelical alliances," by which, if possible, to harmonize those jarring elements, and confusion worse confounded is the sickening issue!

Sincere men, it may be, have been oftentimes charmed by the spell that the eloquence of theologians and preachers has thrown around their feelings; but returning reflection brings with it the returning consciousness of the panic that the iron of *uncertainty* has lodged in their souls. They may be told of gifted preachers, of profound commentaries and beautiful churches, but in the anguish of their spirits, thirsting after truth, they sigh for the blessings that can only flow from the lips of men having '*legitimate authority*' to teach in certainty what the children of men must do "to be saved."

Action, as before proved, can alone give developement and perfection to the affections and faculties,—can alone secure happiness. But while men are uncertain as to the truthfulness of their principles, they can never be hearty and decided in action; —while men are compelled to spend their time in endeavours to ascertain what principles are true, the time for action is being wasted; and the inevitable result, human experience being the judge, is uneasiness and unhappiness. Groaning humanity, whether knowing it or not, utters its sigh and its prayer for the restoration and establishment of a "legitimate authority" to teach and administer principles of truth, that men's lives might be lives of action, and consequently lives of happiness.

How shall such authority be restored? who are the men to wield its power—expound its principles—administer its ordinances—and enforce its penalties? God is alone the fountain of power and the source of authority; with Him it therefore remains to make choice of the men, whom it may please Him to invest with this authority. To Him it belongs to enjoin, through such men, what shall be practised, and prohibit what shall be avoided, to decide what shall be the objects men's affections shall love, and what shall be the subjects by which their faculties shall be engaged and absorbed, this "legitimate authority" God in times past conferred upon men approved by Himself; either by direct revelation, or by the ministration of angels—these men were known by the name of Patriarchs, Prophets, Apostles, Pastors, and Teachers—men whose knowledge being certain, their lives were lives of godlike, noble, and ceaseless action: consequently, they realized great perfection and happiness—these men had to discharge high duties, and without high endowments they could not have done so. By such Apostles, Prophets, Pastors, and Teachers alone, could "Saints be perfected, the work of the ministry done, and the body of Christ edified and baptized by one Spirit into one body;" take away from these "Apostles, Prophets, Pastors, and Teachers, their "Legitimate Authority" to teach and administer the principles of truth and the work of perfecting the Saints, &c., they could not have done. It is admitted that such "legitimate authority" is not now among men; without it the Apostles, &c., could not have done their work; therefore, without the same qualification now, the same work cannot be done: take from the Apostles, &c., their "legitimate au-

thority," and you reduce them to the imbecile level of ancient rabbies, whether pharisee, sadducee, or essenee, or to the still lower level of modern doctors of a thousand discordant notions, and hardly pronounceable names.

Jewish apostacy was demonstrated in the days of our Lord by its numerous sects; all admit this, if sectarianism gave the brand of apostacy to the Jews. Much more so in relation to modern christianity! Sectarian christianity thy name, thy nature is *Babylon*, and the curse of confusion is upon thee. To withdraw from the church of apostles, prophets, &c. was to withdraw from "legitimate authority," to "draw back to perdition." Sectarians are continually withdrawing from the "authority" of each of their sects without apprehension or fear. How clearly this fact manifests the great destruction and difference existing between the Church of Christ and modern sects. If a sovereign was as unlike a sterling coin as modern sectarianism is unlike the Church of Christ, no man of common sense would be imposed upon by a counterfeit so glaring.

As, therefore, the absence of "legitimate authority" to teach and administer gospel laws and ordinances, has filled the earth with divisions and confusion, so the restoration of "legitimate authority" can alone restore the Church of Christ, and exhibit to the world that "Oneness" for which our Lord prayed; then, and not till then, will it learn and admit "that the Father sent the Son."

Sincere men look with distress upon the multiplying sects and divisions around, and feeling the absence of the kingdom and Church of Jesus, pray "thy kingdom come," a kingdom in which there are no Michaelites, Raphaelites, Gabrielites, Peterites, or Paulites. Will God ever answer their prayer, and restore apostles, prophets, pastors, and teachers, invested with "legitimate authority" to teach and administer the gospel—the everlasting gospel?" Yes, oh, yes! He will answer the anguishing prayer; and in the last days, according to the prediction of prophets and seers, raise up a kingdom never to be removed; that will break in pieces all other systems; become from a little despised stone a mountain, and fill the whole earth. What if that "little stone" and kingdom "be the Church of Latter-day Saints!" How very like the Church of Christ she is in principles, officers, ordinances, and blessings! and how altogether unlike the churches of sectarianism! the uncharitable "little stone," threatening "to break in pieces all other systems!" and no marvel for systems divided against each other must soon devour and demolish each other and come to nought—such are the words of Him who "spake as man never spake.

One fact is very striking, that whenever God invested men with "legitimate authority," such men were ever regarded as "troublers in Israel," fools, traitors, and impostors, they were harrassed, hunted, stoned, crucified and burned;—men "of whom the world was not worthy!" Blood of ancient apostles and prophets—of *Joseph Smith*, *Hyrum Smith*, and many others say are not these thing so!

Be it known to all men that Latter-day Saints, being taught principles of truth by legitimate authority, their lives are lives of action—action that results in happiness, and thus know for themselves the principles to be true and efficient; illustrating and proving the verity of our Lord's words, "if any man will *do* my will he shall know of the doctrine whether it be of God:" To God, even the Father, be all honour and glory, through Jesus Christ, Amen.

Truth is a strong citadel. However often beseiged it remains invulnerably secure. The arrows of falsehood may often assail it; but unharmed and unshaken, it stands out in serene majesty, immutable as its author, imperishable as eternity.

HEALTH UNDERVALUED.—Such is the power of health, that without its co-operation, every other comfort is torpid and lifeless as the power of vegetation without the sun. And yet this bliss is commonly thrown away in thoughtless negligence, or in foolish experiments on our own strength; we let it perish without remembering its value, or waste it to show how much we have to spare; it is sometimes given up to the management of levity and chance, and sometimes sold for the applause of jollity and debauchery.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1851.

PERPETUAL Emigration Fund treasurers are requested to send in their receipts, which they have received from us for funds remitted to this office, as we wish to supply them with printed forms instead.

THE presiding Elders, who were present at the Special General Conference on the third day of June last, in London, and who subscribed at that time for a certain purpose, are now respectfully informed that we are prepared to receive and appropriate the said funds for the purpose contemplated. Brethren: please send them in!

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 283.)

The damsel having been asked in marriage, and her parents having consented to the proposal—the agreement having been made, and the price and presents fixed, in the manner we have described in the preceding chapter—the named dowry and presents, also, having been paid by the bridegroom into the hands of those who disposed of the damsel in marriage—the parties became betrothed to each other, and from that time the damsel was considered the espoused *wife* of her future husband. Thus we read in sacred history, when the patriarch Jacob had completed his seven years' servitude for Rachel, which servitude was instead of the purchase-money due to her parents from him (comp. ch. v.), "And Jacob said unto Laban, Give me *my wife*, for my time is completed" (Gen. xxix. 21). The same we read in Grant's "Nestorians" (pp. 197, 198): "The dowry having been settled, the parties are betrothed, when the damsel becomes the espoused wife of her future husband. . . . The espousal is regarded as a solemn rite; and although there is not so much as an interchange of conversation between the bride and bridegroom, they are nevertheless considered and spoken of as husband and wife."

An interval, however, was allowed between the betrothment and the marriage, in which time the bride's relations prepared household furniture for her, and sent it to her future home. That interval lasted generally ten days; in some cases, however, a less or longer time, according to the agreement made between the respective parties. Thus we read, when Eliezer, Abraham's servant, had received the consent of Laban and Bethuel for Rebecca to become his master's son's wife, and when he begged to be allowed to depart with her, "And her brother and mother said, Let the damsel abide with us for some time, or for *ten days*." * (Gen.

* The text reads ימים או עשור. Rashi translates it "a year, or ten days:" Onkelos translates it the same. The Septuagint translates it, ἡμερᾶς ὡ σέι δέκα (ten days or so). The Samaritan reads ימים או חרש (some time, or a month.) I have followed the translation of the Septuagint, as it seems to me to be the most correct. For ימים, when absolute, indicates a time without limits (comp. Gen. xl. 4;

xxiv. 55). The following from Lane's "Modern Egypt" (vol. i. ch. 4), will farther illustrate this custom. He says, "The giving of a dowry is indispensable; and after the amount of this payment is settled, the marriage contract is made at the house of the bride between the bridegroom and some relation appointed by the former. The contract is very simple. The two parties sit upon the ground, face to face, with one knee upon the ground, and grasp each other's hand, raising the thumbs and pressing them against each other. The bride's deputy says, 'I betroth to thee such an one, for the dowry of such an amount.' The bridegroom replies, 'I accept from thee her betrothal to myself to afford her my protection, and ye who are present bear witness of this.' In general the bridegroom waits for his bride eight or *ten days*. Meanwhile . . . the bride's family occupy themselves in preparing for her a stock of household furniture, which is sent on a train of camels to her future home."

In some cases the interval lasted as much as years: "There is often an interval of years between the espousal and the marriage." (Grant's "Nestorians," p. 177).

The interval between the espousal and the nuptials having elapsed, the marriage took place.

Marriages took place at night. They were conducted as follows:—When the time fixed for the marriage arrived, the father of the bride prepared a great entertainment, and invited all his fellow citizens to be present at the nuptials of his daughter. He then led her, veiled (comp. ch. iv.), in procession to the tent of the bridegroom. This done, the bridegroom went in unto her in procession. Thus we read, when the patriarch Jacob was married, "And Laban gathered together all the men of the place, and made a feast. And it came to pass, *at night*, he took his daughter Leah, and he brought her unto him, and he [Jacob] came to her." The bringing of Leah and the coming of Jacob mentioned here, no doubt refers to the custom of the bride's and bridegroom's processions.

The following statements of the Eastern customs will still more illustrate the subject: "It is customary in the East for marriages to take place at night" (Voice from Lebanon, p. 278). "On the wedding-day, the bride goes in procession to the house of the bridegroom. The procession is headed by a party of musicians . . . Arrived at the house, they sit down to a feast; and towards night the bridegroom's procession takes place, when he goes in state to the mosque . . . After his return, he sees the face of his bride for the first time, upon giving her a present of money" (Lane's "Modern Egypt" vol. i. ch. 6.). "We heard the sound of music and mirth, and, running to the window observed the glare of torches in the street. We were told it was the voice of the bridegroom and the bride. Some of us instantly set out to witness the spectacle of an Eastern marriage. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends all in their showy Eastern garb. Persons bearing torches went first . . . Two of the torch bearers stood close to the bridegroom, so that we had a view of his person. Some were playing an instrument not unlike our bagpipes, others were beating drums, and from time to time muskets were fired in honor of the occasion . . .

Numb. ix. 22; 1 Sam. xxix. 3, &c. ימים (Lev. xxv. 29), which Rashi cites, refers to שנת (year), in the same verse, and interprets the meaning of שנת, that it is to be a year from day to day, in contradistinction to the counting of other years mentioned in the Bible; as ערלה, the year of which was counted from the beginning of a new year to the completion of the same. Thus, a tree planted thirty days before the end of a year, was counted one year already at the completion of the same year השוב שנה שלשים יום בשנה; and thus the three years ערלה ceased after the expiration of two years and thirty days. But ימים by itself never signifies a year. Also, עשור is nowhere found to signify months; yet we find it signify days, when in connection with הרש "month" (Exod. xii. 3; Lev. xvi. 29). Besides the custom of the East, which I cite, is a sufficient reason for rendering עשר "ten days."

At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed, by the light of the torches, a company of veiled bridemaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, 'Halil! Halil! Halil!' and music, both vocal and instrumental, commenced within. Thus the bridegroom entered in and the door was shut. We were left standing in the street without, in the outer darkness" (Narrative of a Mission of Inquiry to the Jews, pp. 56, 57).

When the bridegroom lived at a distant place from the bride, and the matter was entrusted to a faithful servant—as was the case respecting Eliezer, Abraham's servant, who was entrusted to espouse Rebecca for Isaac (comp. ch. iii.)—the feast was dispensed with (comp. Gen. xxiv.), and, instead of the bride's procession, a parting procession took place. Of such a parting procession mention is made in the Bible, when Jacob secretly departed from Laban, and Laban pursued and overtook him. Laban then asked Jacob, "Wherefore didst thou flee away secretly . . . and didst not tell me that I might have sent thee away with mirth and with songs, with tabaret and with harp" Gen. xxxi. 27). Laban no doubt referred to a custom prevailing at that time. The bridegroom's procession, however, and possibly also a feast, took place at the bridegroom's residence. When the bride arrived her intended husband went out to meet her, and lead her to the tent appointed for her. This passed, the bridegroom's procession took place when she became the married wife of her husband. Thus we read, when Rebecca arrived at her destination, "And she said to the servant, what man is this that walketh in the field to meet us? And the servant said, it is my master. . . . And Isaac brought her into his mother Sarah's tent, and he took Rebecca, and she became his wife, (Gen. xxiv. 65—67). The latter part of this verse, "and he took her and she became his wife" no doubt refers to the ceremony of the procession which then took place, and by which she became his married wife.

It was also customary for the relations of the bride to bestow a blessing upon her at the time she went in procession to the bridegroom's house; or in the other case, when she was espoused by a messenger, at the time she departed. Of this blessing, and the form of it, mention is expressly made when Rebecca departed from her father's house: "And they blessed Rebecca, and said unto her, Thou art our sister; be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those which hate thee" (Gen. xxiv. 60).

At the time of the marriage, or at the departure of the damsel, when she was betrothed by a messenger, the father gave her a donation of her wet nurse or her hand-maid. Thus we read, at the departure of Rebecca, "And they sent away their sister Rebecca and her wet nurse" (Gen. xxiv. 59). Again, when the patriarch Jacob was married to Leah and Rachel, "And he [Laban] gave Zilpah, his female slave [handmaid] to his daughter Leah." "And he gave to his daughter Rachel, Bilhah, his female slave" (Gen. xxix. 24. 29.)

The following will illustrate the difference between the handmaid and the wet-nurse mentioned above: "The rich hire a wet nurse for their children. If a boy, the father appoints a steady man, from the age of two years, to be his *laleh* (attendant); but if it be a daughter, she has a woman, called *gees safeed* (white head), attached to her for the same purpose as the *laleh*," (Morier's "Second Journey through Persia"). The *gees safeed* was the שפחה (handmaid) mentioned in the Bible.

The marriage over, the damsel having become the wedded wife of her husband, the rights which her father possessed and exercised over her ceased, and henceforth she was under the sole protection, guidance, and charge of her husband. But he, again, was her superior in accordance with the Divine command, "And he [the man] shall govern thee [the woman]" (comp. ch. ii.)

It behoves us, however, here to remark, that the superiority which the man possessed over the woman, amongst the ancestors of the Jewish nation, was by no means equal to that superiority which the other Eastern tribes exercised, and still exercise, over their wedded wives. Amongst the other Eastern tribes the wife has been, and is still, regarded by her husband as no more than a slave. Labours devolve

on her which, in civilized Europe, men only perform; and she must, besides preparing the meals, toil hard all the day, whilst her husband lies stretched out on the ground, or in his apartment, comfortably enjoying his indolence (comp. Burckhardt's "Notes on the Bedouins," vol. i. pp. 350, 351). But no such lot befell the female of the Jewish patriarchs. She had to perform no hard labour whilst in her father's house, and when she married, her station was a still more elevated one. She was regarded by her husband as his mate, his wife; and as such, she even exercised some authority in the house, though an inferior one to that of her husband. Thus we read, when Sarah had borne Isaac to Abraham, and when Ishmael, the son of Hagar, her handmaid, did one day scorn Isaac, she (Sarah) said to Abraham, with the authority of a wife, "Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac" (Gen. xxi. 10). The Jewish patriarchs also courted the advice of their wives; thus we read, when Jacob had resolved to depart from Laban, and to return unto his fatherland, "And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not towards me as before; but the God of my father hath been with me . . . And he said . . . I am the God of Beth-el . . . now arise, get thee out from this land, and return to the land of thy kindred. And Rachel and Leah answered . . . Whatever God hath said unto thee, do" (Gen. xxxi. 4—16). Also, the charges the Jewish patriarchs gave to their wives were given in a mild and affectionate manner. Thus we read, when Abraham departed from Caanan to go to Egypt, "And it came to pass, when he [Abraham] was come near to enter into Egypt, that he said unto Sarai his wife, Behold, now I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, *I pray thee*,* thou art my sister, that it may be well with me for thy sake" (Gen. xii. 11—13).

The wives of the Jewish patriarchs had, however, in common with the custom of the wives of other Eastern tribes, separate tents appropriated for their habitations, and they were secluded from their husbands, and particularly from the sight of a stranger. Thus we read, in sacred Scripture, of Leah's tent and of Rachel's tent (Gen. xxxi. 33). Also, when the three angels of God took the forms of men, and visited the patriarch Abraham in Mamre, "And they [the angels] said unto him [Abraham], Where is Sarah, thy wife? And he said, Behold, *in the tent*" (Gen. xviii. 9).

The occupation of the Jewish wife at that time was, as appears from Holy Writ, to prepare the food for eating. Thus we read in the above-named history (Gen. xviii. 6), "And Abraham hastened into the tent unto Sarah, and said, *Make ready* quickly three measures of fine meal, knead it, and make cakes upon the hearth." Also, when Rebecca persuaded Jacob to enter his father's tent with food, in order that he might receive his father's blessing instead of Esau, whom Isaac intended to bless after eating of the food he should prepare for him, she said, "Go now to the flock, and fetch me from thence two good kids of the goats, and *I will prepare them* savoury meat for thy father, such as he loveth" Gen. xxvii. 9).

They were, however, debarred from eating with their husbands. Thus we find Isaac, in the above-mentioned history (Gen. xxvii. 9), eating by himself in his tent. The meals were always sent in to the husband by some one of the family, as Jacob was sent by his mother (Gen. xxvii. 6); or, when guests were present, the master of the house brought in the meals himself;* as we read in the above-cited history (Gen xviii. 8), "And he [Abraham] put it before them [the angels]."

* The text reads אמרי נא and נא signifies supplication or entreaty, בקשה אין נא אלא לשון (comp. Gen. xliv. 18.; Judg. xii. 6; Ps. cxxiv. 1).

* The custom of the master bringing up the meals himself is still prevalent in the East; vide Jowett's "Researches in Syria, p. 281. He writes thus: "When we had finished our meal . . . the mother, daughter, and daughter-in-law, who had been standing at the door, came in and partook of what remained. Thus it is in Syria, and thus it has been, probably, since Abraham . . . when Sarah, having prepared an entertainment for the three divine strangers, did not present it, that being Abraham's office.

This latter disability of the wives of the Jewish patriarchs was also in accordance with the custom of the other Eastern tribes; yet the wives of the Jewish patriarch had, even in their disabilities, a fairer position than the women of the other tribes. They had not the privilege of eating with their husbands, yet they were at least spared the degradation of waiting upon them at meal-times; but the women of the other Eastern tribes had even to submit to this. Lane, in his "Modern Egypt" (vol. i. pp. 236, 237), tells us the following: "The wives, as well as the female slaves, are not only debarred from the privilege of eating with the master of of the family, but also required to wait upon him when he dines or sups, or even takes his pipe and coffee in the harem. They frequently serve him as menials, fill and light his pipe, make coffee for him, and prepare his food."

The elevated condition of the women amongst our Jewish ancestors, as described in the preceeding chapter, was, however, not accidental. The Jews, who have preserved the word of Ged in its purity through centuries of persecution, have also retained the pure idea of marriage. The husband, among our predecessors, was aware that the woman was the counterpart of himself, and that he, together with her, exhibited the total of human nature לבשר אחר והין. He knew that God made woman of a part of man, on purpose to indicate to him that he should cherish her as a part of himself. He knew that the woman was given to him as a mate by God (comp. chap. i.); he therefore permitted to his wife a superior condition than did the husband of other tribes. He knew that although God had made him superior to woman, yet it was not the Divine will that man should abuse her who was created in a form so majestic, gentle, and amiable, with feelings so innocent and pure (comp. *Joseph. cont. Ap.* b. ii. sect. 25).

The chief object of marriage was to regenerate children under a moral system (comp. chapters i. and iv.); in other words, marriage was contracted for the purpose of the procreation of a man's own self in those which come forth from his loins. To raise children, however, was not only the chief object in marriage, but it was regarded as the chief mission of man in this world; for to regenerate children was the first Divine command given to the parents of the human race: "And God created man in his image . . . male and female created he them. And God blessed them, and said to them, Be fruitful and multiply, replenish the earth and subdue it" (Gen. i. 28).

Now, therefore, if it happened that a man died childless, it became the duty of the eldest brother of the deceased to accomplish the intention of his brother in marriage, to raise children instead of the deceased brother by his widowed wife; in other words, the brother was bound to raise seed for his deceased brother, in order to procreate his brother's name, wherefore the children he raised were called after the deceased brother. And thus we have another kind of marriage, the marriage of a brother with his deceased brother's wife, when the deceased died childless.

The marriage of a brother with his deceased brother's wife took place shortly after the bereavement occurred. Till then she wore mourning, and was under the charge and protection of her father-in-law, as the nearest kin of her deceased husband, and as head of the family; and it was he (her father-in-law) who gave her in marriage to his other son, for without his consent she could not marry him, much less any other man. Sacred Scripture gives us a full account of such a marriage; it is as follows: "And it came to pass . . . that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shua, and he took her, and went in unto her. And she conceived and bear a son, and called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son, and called his name Shelah.* And Judah took a wife for Er, his first-born, whose name was Tamar. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. *And Judah said unto Onan*, Go in unto *thy brother's wife*, and *marry*

* The reader will here observe, that it was customary at that time for the father to give a name to his first child, the mother to the second, the father again to the third, and so on; thus Judah named his first and third children, and his wife the second child.

her, and *raise up seed to to thy brother*" (Genesis xxxviii. 1—8).

The duty, however, of marrying the deceased brother's wife did not cease here; for when he who married his deceased brother's wife died without raising children by her, it became the duty of the younger brother to wed her. Thus we read, in the concluding part of the above-cited sacred history, "And Onan knew *that the seed should not be his;* and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest *that he should give seed unto his brother.* And the thing which he did displeased the Lord, wherefore he slew him also. Then said Judah unto Tamar his daughter-in-law, Remain a widow . . . *till Shelah my son be grown.* And Tamar went and dwelt in her father's house. And in process of time . . . Judah . . . went up to Timnath. . . . And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath . . . And she put off her widow's garment from her, and covered herself with a veil . . . and sat in an open place, which is by the way to Timnath; for she saw *that Shelah was grown, and she was not given unto him to wife.* When Judah saw her, he thought her to be a harlot. . . . And he turned unto her . . . and said . . . Let me come in to thee . . . And she said, What wilt thou give me . . .? And he said, I will send thee a kid . . . And she said, give me a pledge . . . And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff. . . . And it came to pass about three months after, that it was told Judah, saying, Tamar, thy daughter-in-law, hath played the harlot. . . . And Judah said, Bring her forth, and let her be burnt.* When she was brought forth, she sent to her father-in-law, saying, By the man whose these are am I with child. And she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I, because that *I gave her not to Shelah my son;* † and he knew her no more" (Genesis xxxviii. 9—26).

When the brother of the deceased was too young to contract a marriage, the bereaved widow left her father-in-law's house, and waited for him in her father's house till he grew up. Thus did Judah say unto Tamar, "Remain a widow *at thy father's house till Shelah my son be grown.* Yet, though she was in her father's house, she still remained under the protection and charge of her father-in-law, as we have already seen in the case of Tamar; for marriage dissolved all the rights her parents possessed over her for ever.

* This proves the authority which the father-in-law possessed over his deceased son's wife, when his son died childless.

† This shows that her father-in-law gave her in marriage to his son.

(*To be continued.*)

PROGRESS OF THE LATTER-DAY SAINTS IN ITALY.

LETTER FROM ELDER JABEZ WOODARD.

Italy, August 1, 1851.

Dear President Snow,—A tract of forty-six pages has been issued against us in Switzerland, and a plentiful supply has arrived here; there is the Spaulding story and nothing else, except the common cant of sectarianism, and some quotations from "The Voice of Joseph," and "The only way to be saved," for which I am very glad. I am happy to say that we now muster thirty-one members; I feel courage in the thought that you have taken the presidency of the Indian empire; and if there be royal blood within my veins, it will roll with renewed vigour through every fibre of my frame, that with stimulated energies I may carry out your counsel; and if I know what honour and friendship, and gratitude require at my hands, you shall be in Italy at the same time you are in India, or elsewhere. I confess that when I found you laid upon me the solemn charge to gather Israel from among these nations, I felt the weight of the office, and at the same time new courage and new patience; my eyes are not closed to the difficulties of the situa-

tion, but I know where my strength lies. I feel as if I must fast and pray for every one of these kingdoms separately, and I see that I must pass through many strange scenes, but by the help of the Lord I hope to overcome.

I strive to acquire a knowledge of languages and customs, laws and regulations, and other things necessary among these nations. If it were possible I could wish to disburden your mind of all future anxieties concerning this mission.

I know by my own experience something of what you must have felt since the moment you were named for the president of such a stupendous undertaking. What thoughts have oft crowded your mind from morning to midnight! What weariness by land and sea! And now a still loftier enterprize engages your attention, or at least one which gives a wider sphere of action. But what can I say that will leave you at rest concerning Italy? Perhaps, now you are absent, it would ill become me to boast of my goodness, still I may hope that I advance a little; and if ever a firm resolve has taken possession of my soul, it is now engraven there and registered in heaven; that by the grace of God; I am determined to tread all things beneath my feet that would militate against the accomplishment of the glorious work in which I am engaged. Yes: I would like to conquer but not for myself alone. I would render unto you that which is due from myself, and make thousands more to feel that which they owe.

The great thought which now occupies my mind is to put the *leaven at work*, as you say; but I do not yet see things open extensively, and I still stick to these vallies and mountains; I cast many longing looks and anxious reflections however towards other localities. Turin does not present any opening, but towards the Mediterranean it seems that amid the goings and comings of commerce, some of the seeds might travel far.

Elder Toronto joins with myself in love to you and all the Saints.

Yours affectionately

JABEZ WOODWARD.

THE SWISS MISSION.

LETTER FROM ELDER T. B. H. STENHOUSE.

Chez Mons. Dupraz, à La Servette, 492, Genevè, August 26, 1851.

Dear President Snow,—Knowing your continued anxiety and interest over these nations, I take a few minutes before retiring to rest, to say how we have been, and how we are.

Since I wrote you, I paid a visit to Signor Reta, the translator; he was happy to see me—inquired after your health, and sent his compliments. I expect a visit from him in a day or two. I hope to make a more intimate acquaintance with him. I have had a violent cold which confined me to bed two days. I think I suffered more than in all my little afflictions put together. After beingrestored sister Stenhouse was taken badly, much the same as myself, but much worse. We are now, thank the Lord, better. In the midst of all, we have done our best. Elder Roulet brought an intelligent man to see us, who was connected with the Church, where the lecture was delivered against us. We had several interesting conversations with him, at length on Friday night last, I baptized him. Yesterday we held our Sunday meeting, at which he was confirmed; we prayed, read, talked, and felt well. To-night he has brought his daughter to have some conversation. She is gone home to reflect.

To-day, I have received a very interesting letter from the brother I baptized at Lausanne. He says his wife wants to be baptized; and several others feel interested in the history of the Church by reading our publications. I feel as if the Lord had commenced to work among the people. I get on with the language pretty well. I hope when you pass through we will be thrilled by your own voice in this language.

Accept our united love,

As ever yours, very affectionately,

T. B. H. STENHOUSE.

THE DAYS OF TYRANNY AND WRONG ARE NOT FOR EVER.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep?
  The sun that rises, the seas that flow,
  The thunders of heaven, all answer—NO!

Can ye drive young spring from the blossom'd earth,
Or the earthquake still in its awful birth?
Will the hand on Time's dial backward flee,
Or the pulse of the universe pause for thee?
  The shaking mountains, the flowers that blow,
  The pulse of the universe, answer—NO!

Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire;
Or stay the soul as it soars away,
To glorious life, from this mouldering clay?
  The truth that liveth, the thoughts that go,
  The spirit ascending, all answer—NO!

O priest! O despot! your doom they speak,
For God is mighty as ye are weak!
Your night and your winter from earth must roll:
Your chains must melt from the limb and soul.
  Ye have wrought us wrong, ye have brought us woe
  Shall ye triumph much longer? we answer—NO!

Ye have built your temples, with gems impearled,
On the broken hearts of a famished world;
Ye have crushed its heroes in desert graves,
And made its children a race of slaves!
  O'er the future age shall the ruin go?
  We gather against you, and answer—NO!

But ye laugh in scorn from your shrines and towers!
But weak are ye,—the strength is ours!
In gold, in arms, and in pride ye move;
But we are stronger,—our strength is Love!
  Can ye slay Truth or Love with a curse or blow!
  The beautiful heavens, they answer—NO!

The winter night of the world is past;
The day of humanity dawns at last!
The veil is rent from the soul's calm eyes,
And prophets, and seers, and heroes arise!
  Their words and their deeds like the thunders go:
  Can ye stifle their voices? they answer—NO!

It is God who speaks in their words of might;
'Tis God who acts in their deeds of right!
Lo! Eden waiteth like a radiant bride:
Humanity springeth elate to her side!
  Can ye sever the twain who to oneness flow?
  The voice of Divinity answereth—NO!

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 15TH, 1851.

CONFERENCE.	AGENT.	£	s.	d.
London	T. C. Armstrong	£408	13	6½
Birmingham	John Godsall	221	9	9½
Sheffield	J. Memmott	210	17	3½
Glasgow	T. Kirkwood	154	6	5
South	W. G. Mills	122	5	4
Bedford	H. Smith	103	3	11½
Bradford	J. Taylor	91	19	9½
Manchester	James Walker	91	14	0
Preston	John Parkinson.	83	15	8½
Newcastle-on-Tyne	W. Soulsby	52	2	6½
Warwickshire	R. Tilt	70	6	9½
Staffordshire	M. Rowan	60	2	11½
Norwich	William Wells	52	18	4
Edinburgh	Geo. P. Waugh	51	3	2½
Herefordshire	H. Naish	50	7	0½
Liverpool	J. Linforth	49	14	6½
Leicestershire	T. Chamberlin	46	14	6
Western Glamorgan	David Bona	45	11	2
Derbyshire	W. Cartwright	44	17	11½
Southampton	W. Eddington	42	10	2
Cheltenham	T. Clarke	41	19	9½
Lincolnshire	James Farmer	40	1	6½
Eastern Glamorgan	R. Morris	34	4	10½
Hull	H. Findlay	27	17	10½
Dundee	J. Copley	26	17	4
Worcestershire, for a late part of Herefordshire	John Lyon	25	10	5
Carried forward		£2251	6	10½

CONFERENCE.	AGENT.	£	s.	d.
Brought forward		£2251	6	10½
Monmouthshire	G. Bywater	24	19	11½
Worcestershire	John Lyon	20	17	10
Channel Islands	R. Tresseder	20	3	10½
Dorsetshire	E. Frost	16	4	9½
Carlisle	John Threlkeld	15	19	8
Shropshire	D. James	15	10	7
Belfast	G. Clements	8	17	3
Isle of Man	John Kelly	8	8	7
Pembrokeshire	John Price	7	15	1
Denbighshire	John Parry	5	14	3
Carmarthenshire	Isaac Jones	5	0	8
Flintshire	William Parry	4	1	0
Anglesea	William Isaac	3	1	11½
Pembrokeshire north	Philip Sykes	1	0	7½
Brecknockshire	D. Williams	0	17	1
BRANCH.	**AGENT.**			
Tedbury	J. Walker	3	0	10
Dublin	E. Sutherland	4	14	7
Derry	G. Frazer	2	14	10
Jersey	W. Ballan	2	5	2
William A. Smith (Halifax, N.A.)		5	16	4½
Thomas Braidwood		2	13	0
Charles Phelps		2	7	3½
J. W. McLellan		0	11	9
(Errors excepted.)		£2436	4	4

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 15TH OF SEPT., 1851.

	£	s.	d.
John Godsall	£20	0	0
William Cook	30	0	0
Eli B. Kelsey	9	6	0
James Walker	15	0	0
W. G. Mills	4	0	0
Richard Morris	6	0	0
G. Bywater	4	0	0
William Soulsby	12	0	0
M. Rowan	5	0	0
John Taylor	10	0	0
Thomas Clarke	5	0	0
James Linforth	11	9	1½
George P. Waugh	2	0	0
Carried forward	£133	15	1½

	£	s.	d.
Brought forward	£133	15	1½
John Memmott	15	0	0
Richard Tresseder	5	0	0
David James	2	10	0
John Price	2	0	0
William Wells	2	0	0
Thomas Chamberlin	2	0	0
John Copley	4	10	0
James Farmer	5	0	0
David Williams	1	10	0
William Cartwright	2	0	0
Gilbert Clements	2	0	0
John Parry	0	18	0
	£178	3	1½

John Parry ..... £1 0 0 July 22nd.

ERRATUM.—For "Expatiation," in Elder Spiller's article on America, in STAR No. 17, page 262, read Expiation.

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LIVERPOOL:

EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT WILLIAM COOK'S, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20.—Vol. XIII. OCTOBER 15, 1851. Price One Penny.

THE CELEBRATION OF THE TWENTY-FOURTH OF JULY,

The Anniversary of the Entrance of the Latter-day Saints' Pioneers, into the Valley of the Great Salt Lake.

JUDGE PHELPS' SPEECH.

(*From the Deseret News.*)

The preparation of the reporter's minutes for the press not being forthcoming, will necessarily delay our going into the detail of the proceedings of this glorious day, until our next number; but suffice it to say, never did a day dawn upon this valley more gratefully than that of Thursday last, take it in all its minutiæ. The approach of the rising King of Day was hailed by the roar of cannon, and the stillness of the morning was broken by the moving of the mammoth Carriage of the Nauvoo Brass Band, sending forth on the wings of the morning its sublime strains of martial and cheering music; and the citizens of Great Salt Lake City shot forth from their domestic circles, dressed as in the robes of beauty, concentrating towards the scene of a congregated throng of life, where the ebullitions of joy, the rose of health, the glances of intelligence, and the combined feelings of an united and redeemed people, shed a lustre of glory through all the congregated saints of the Most High.

The order of the day was kept up by the firing of cannon 110 times; the organization and parading of streets by an escort, consisting of the Nauvoo Brass Band, the Military Band, the Pioneers of '47, the Regency, the aged fathers, young lads, followed by mothers in Isreal, young girls, young men, and young women, the Presidency, with the officers of State, formed the escorted party. In their rear were the 24 Bishops, forming a phalanx of the combined wisdom and strength of the kingdom of God in the last days; the numerous flags and banners, the various emblems of art, agriculture, and industry, and the music accompanying the procession from the President's residence to the Bowery, could only be surpassed in the armies of heaven.

The bursts of feeling by music, singing, speeches, orations, toasts, the order of arrangement during the exercises in the Bowery, were beyond the most exquisite calculation of the most fastidious, and was unsurpassed by any preceding it among the most refined and civilized nation on the earth. Here was the power of truth, the literature of God's spirit, the eloquence of apostles, the laws of the kingdom of heaven, the songs of Zion, sung not in a strange land, and the harps hung not on the willows,—the beauty and ornament of the beau ideal of man's existence, the ladies of Deseret; the heroism of the valiant of the earth, and the enjoyment of the luxuries and productions of a consecrated land in all its richness and profusion, and the enjoyment of contentment.

The evening closed by a ball in the Lord's Store House, given to the Band and the men who work on the public works, though crowded, it did not detract from the enjoyment of the occasion, as the light fantastic toe tript, the buoyant spirits of the merry dance, and the loveliness of female beauty glittered forth in the pleasurable mazes of the dance. The musicians, always ready to take off the keen edge of the sorrows of a persecuted people, and pour into wounded hearts the healing balm of music's holiest strains, were present and participated in enhancing the joys of the builders-up of the walls of Zion.

The closing shades of evening came over the city without the alloy of any accidents to mar the proceedings of the hallowed day; no curses of a drinking rabble, no feelings of an ignorant or jealous bigotry, no effusion of party strife, but all that could elevate the mind of man and add to the enjoyment of a social and civilized community.

The following is the speech of Judge Phelps, and one of the hymns that were sung on the occasion in the Bowery.

W. W. PHELPS' SPEECH.

Beloved Regents and Citizens,—To-day we celebrate the victory of patience over passions—the dawn of light over darkness—the success of reason over madness—the reign of wisdom over folly—the prosperity of truth over error—the triumph of pure religion over strong persecution—and, what shall I say? It is a day of exultation—the pastime of the Lord's anointed—a holiday of bliss; for the achievment of this human happiness—this Mormon jubilee, was not won at the cannon's mouth, fighting for the laurels of fame; neither was it won by storming a fortress, and butchering men, women, and children, to satisfy a sovereign that we were heroes; the bloody battle-field and the crimson flag, have not told the world that we cope with our foes by the purse or the sword. The honor of plundering nations, if that is honour, belongs to the CHRISTIANS—not the Mormons; the trophies of war are the property of citizen soldiers—not the wealth of pioneer saints; no, we come not as the scientific world, with philosophy to-day, and devastation to-morrow; with a Bible in one hand, and a sword in the other; we come not as the hypocrites, with long faces and long prayers to be seen and heard of men; but we come in the name of Israel's God, as the Church of Jesus Christ of Latter-day Saints; we come as the sons apparent of the sires of "'76;" we come as the heirs of the kingdom holding the keys of the Priesthood, to minister salvation where there is an ear to hear, and a heart to receive; and we come as a part of the people of the republic of North America, to rejoice because the Lord has led us out of bondage, and placed us among the mountains in this goodly valley.

Four years ago to-day, President Young, with the faithful pioneers, came into this valley by inspiration. The evil spirits from the "departed damned," which had wandered here for ages, "grinned horribly a ghastly smile," and fled: the Utah, in his degradation, skulked into the kanyon to slake his hunger on crickets: auspicious day! The destiny of the Church was hid in this unmissioned recess, like a pearl in the sea; but when a prayer ascended up to the Recorder of heaven, the spell burst; the angels shouted, and WE—WE! not the God-forsaken, but the WORLD-hated Mormons, had a home prepared in the desert. Yes, a home prepared, a thousand miles from the confines of democracy or freedom on the east, and nearly a thousand miles from the suburbs of hell on the west. Yes! the valley of rest in the tops of the mountains, where, as Isaiah wisely predicted, "No galley with oars, neither gallant ship shall pass by." Glory to God for his mercy; and thanks to the pioneers for fortitude.

And what has been done in four years? Let the public works bear testimony; then look to the east and the west, the north and the south, and behold the golden wheat fields smiling with abundance, and all this, too, where it rarely rains in summer. Success to irrigation and industry, what HAS been done can be, and what has NOT been done may be.

The valley teems with health and happiness, peace and joy, and like the star-spangled heavens after a storm, the Great Basin is sprinkled with the life glowing habitations of heaven's noblemen.

But this is not all; in the brief rise of this State, or as is now the case, Territory, to a place in the annals of the General Government, this Board of Regents, of which I have the honour to be a member, has been brought to being, to manage the

efforts of the newly-chartered University of Deseret, by the common consent of a generous great-hearted people. And what is expected of this board? will they walk in the tracks of the Literati of the old world? Tie up the philosophy, wisdom, researches, classics, and learned labors of six thousand years in a silken money purse? Fiddle for the pope, and dance for the devil? Hold the king's stirrups, and kiss the emperor's foot? Crapé the regions of light in black? Write upon the priest's robe MYSTERY OF MYSTERIES? Motto the lawyer's mantle, and judge's ermine, with "Great is Diana of the Ephesians?" Teach the Jew, HAW ELOHEEM YERAH? The poor Greek, O SOPHOS MOROS? and give the learned Doctor a splendid diploma, written in these words, Oc-con-e-o-co-ge-co-co-cach-e-cach-e-co-dan-go? Then sell sheep skins at a fortune a-piece—wrap themselves up (like silk-worms in their cocoons) in the cob-webs of fame, and leave a night-caught world to FEEL their way to glory? No! no!! God forbid that these messengers of light shall ever blast their reputations, by stealing the sights from dead men's eyes, to mystify the truth with.

This is the sum of the matter: Up for heaven, down for hell. Look over this fame-spotted earth, carrying her eight or nine hundred millions to the grave, generation after generation; and how many, through the IM-proved philosophy, and AP-proved philanthropy of the learned nobility, and the superior light and tender clemency of the luxuriant clergy, have eaten of the fat of the land, partook of hidden manna, drank of the waters of life freely, and slid into power with the upper ten thousand, singing—

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings without number,
Gently fall upon thy head."

NOT MANY. NOT MANY!

But what can this Board do? Do! Yes; do! Do good, and revolutionize the science of a purse-proud generation. All the language, all the books, and all the philosophy of man must fall with Babylon the great, and like a bubble bursting upon the water, leave no trace behind. Of what use, to the great mass of mankind are the highest institutions of the civilized world? Of the same use that the net is to the spider, the gun to the hunter, and the fire to the stubble. The prisoners of time and eternity, whenever they come to a knowledge of the truth, will learn that bogus philosophy, bogus religion, and bogus hopes, stole their reputations in life, and left them in poverty, death, darkness, and despair. In the like condition now groan the inhabitants of the Luciferean reign: THE VOICE OF THE PEOPLE, THE VOICE OF THE DEVIL!

Here then we stop, and turn to the University of Deseret for more light and better wisdom; beseeching this board, the Lord's anointed, the elders of Israel, and the whole church, with one consent, to pray the Lord, our heavenly Father, to send down some of the regents from the great University of Perfection, as he did to Noah, Moses, and others, to unfold unto his servants the principles of wisdom, philosophy, and science, which are TRUTH—while his elders gather the earthly crumbs of science, the mouldering specimens of art, the tarnished gems of fame, now buried among the tombs of fallen greatness, from the four quarters of the globe, that his people may prepare themselves for the great revelation and restitution of all things spoken by the mouths of all the holy prophets since the worlds began. We know there are pearls of great price, and diamonds of princely value among the rubbish and cinder heaps of this world's glory. But what will all the precious things of time, the inventions of men, the records, from Japheth in the Ark, to Jonathan in Congress, embracing the wit and the git, the fashions and the folly, which so methodically, grammatically, and transcendentally grace the libraries of the elite of nations, really be worth to a saint, when our Father sends down his regents, the angels, from the grand library of Zion above, with a copy of the history of eternal lives, the records of worlds, the genealogy of the gods, the philosophy of truth, the names of our spirits from the Lamb's Book of Life, and the songs of the sanctified? About then, the wisdom of the wise (of this world) will perish, and the understanding of the prudent be hid—while the trump of God calls the kingdom to order for oral instruction. But I pause: the instruction of angels is too sweet for the air of the desert, yet.

Ho, earth, earth, bring in thy mites, that the combined knowledge of men may be used for suffering humanity while clo-

thed in flesh; to lighten the mind, to soften the heart, to brighten the eyes, to lengthen the life, to strengthen the body, and educate the spirit for eternity. And ye regents, and elders of Israel, bring the elements together; pile up the light wood of love; take a spark from under the altar, and kindle a holy fire; light the candles of the Lord, and illuminate the whole earth, for the wedding supper of the Lamb; make Deseret as famous as Eden: instead of the flaming sword to guard, hoist the ensign of truth on the lofty towers of her University, to guide the meek of the last days to the home of the blessed, the haven of peace, the Zion of God.

HERE let a nursery be sown with the seeds of understanding, that every family in the kingdom may transplant for themselves an orchard from the same; from the precious fruit of which, in a few years, the eyes of the world may be opened to see their nakedness, and kings shut their mouths; senators learn wisdom, and all flesh bow the head in humble reverence to these holy plants of renown. HERE let the filthy degraded Israelite of America, the poor Indian, come and unlearn his corruptions and errors, sip at the fuuntain of sense distilled from the flowers of Zion, till, by its life regenerating powers, he becomes white, delightsome, and holy. HERE let the Jehovah smitten Canaanite bow in humble submisson to his superiors, and prepare himself for a mansion of glory when the black curse of disobedience shall have been chased from his skin by a glance from the Lord. HERE let the Turk and the heathen break off the shackles of ignorance, and clothe themselves with the garments of humanity while they partake of the tree of life. HERE let the Asian, from the blighted regions of righteousness, while the fig trees are leaving, come and be washed from the blood-blotches of Juggernaut, or the death damps of Baal, that his eyes may be opened to see, and his heart softened to feel, "How good and how pleasant it is for brethren to dwell together in unity." HERE let emperors, autocrats, kings and courtiers, bankers and beggars, in flocks like pigeons, fly for refuge, when the wrath of God is poured out upon the wicked without measure, and taste how good the Lord is, exclaiming in ecstacy, "Our fathers have inherited lies and things wherein there was no profit." HERE let the boasting United States, as they pass, like wild geese without a leader, to the "dreadful splendor" of golden California, with a printed revelation of their occupations sticking out of their pockets—"MONTE—HARK FROM THE TOMBS!" suddenly stop, dash down their little "aquafortis jars" of death, for the one taste from our great honey casks of eternal lives. HERE let judges, officers, lawyers, and politicians sit like patience on a monument, and learn that laws were made for transgressors; that righteous men live as much above the law, as the sky is above the plains of the west or the quagmires of the east; that they may deeply reflect, that the desert, enjoyed with virtuous liberty, has more charms than the boasted "asylum of the oppressed," boiling over with slavery, and vomiting up the putrid dregs of debauchery, profanity, treachery, bribery—murder and treason not excepted that they may lay their hands upon their mouths and groan over the degeneracy of the sons and daughters of the patriotic sires and discreet mothers of "'76"—conceived in sin, and brought up in corruption, the present generation flares before the face of the world, "a seed of evil doers"—politicians, bogus-makers, black-legs, whore-mongers, and bacchanalians, hell-bent on mischief and destruction, crying "UNION for the sake of office, and PEACE for the sake of plunder—verily, VERILY THEY HAVE THEIR REWARD! HERE, while the earth is preparing for her end, let children be taught to honour God and their parents from the cradle to the grave, and walk in the old paths marked out by Jehovah, before the foundation of the world, to bring the children of men into his presence, that their good deeds may shine before heaven and the holy angels, like the sun light upon the grass of the field and the leaves of the forest. HERE let the sacred rights of matrimony, like the pure love of God, "spread undivided and operate unspent," until the children of Abraham become as numerous as the stars above, or the sands below; that from the resurrection, the "joint heirs of Jesus Christ" may do the works that their Father did, till each in the centre of his own glory may reign in his own eternity—A GOD.

FATHERS IN ISRAEL! Deseret University speaks to you in the name of the the Lord; train up your children in the principles of holiness, that they may take the kingdom from your shoulders and

bear it triumphantly before this generation with clean hands and pure hearts.

MOTHERS IN ISRAEL! A word to you may not be amiss. As knowledge was opened to the understanding of men in the flesh, through the first act of your own choice, so let the last one be, to TEACH children, and daughters especially, to watch, as well as pray, and beware of the leaven of the Gentiles! Let it be a sacred Motto: She that marries out of the Church, or without the Priesthood, marries for hell, for there is neither "marrying nor giving in marriage" in the resurrection! The light from the University will teach you better than to expect "figs from thorns, or grapes from thistles."

Sons of Zion! The world waits for your wild oats with pockets full of gold; go to the University, and there learn that union is strength, and knowledge is power, and that the glory of God as far exceeds the fame of this earth, as the light of the sun does the glimmer of a candle. Let your motto be, "Eternal lives."

Daughters of Zion! Let your virtue adorn you; and go into the house of the Lord, and receive the keys, which unlock a glory more precious than the world ever had; and prepare for an exaltation among the nobles of heaven. Let your names go down in the archives of the University as gems for the sanctified to rejoice over in eternity.

And these little boys and girls shall not be passed without notice; the coming glory of Israel sparkles in your bright eyes; and the untold renown of Zion already perches on your flaxen heads. May God give you a double portion of His spirit to school your minds to live like men and women, die the death of the righteous and hear the welcome plaudit: "Well done, good and faithful servants, enter into the joys of thy Lord."

Pioneers of '47! You were the high hope of Israel; the well-favoured of the Lord, and the "glad you're gone" of hypocrites, savage, religious, and official; by the will of Jehovah you found this recess of righteousness; and may the saints be as liberal to reward your faithfulness, as you were diligent to find their happy home. Let me also connect with this great expedition, the forlorn hope of '46, the gallant 500, who went round by Mexico to gratify the capricious flesh-maw of the war-hawk; they opened the golden veins of California, and let the treasures run like water, till the dissipated nations have nearly drowned their sense. Ah! ye goodly sons of both camps! you have the heavenly felicity to turn to the dreadful clemency of your governmental sponsors and say, what man having twelve sons, will say to the eleven, sit you here on velvet cushions, in the midst of splendour and ease; and to the twelfth one, go you out—"you must raise no more wheat and corn at home," leave for the mountains and deserts, and hunt for your living among beasts and savages —AND SAY I AM JUST? You, then, will help send light from this University to learn your brethren, of the old homestead, better manners and more filial affection.

President Young and Counsellors, with the Twelve, Chancellor Spencer and Regents—ye are the fountain heads of truth, salvation, and light to this generation, and shall I say, in support of the position I have taken, PROCLAIM the acceptable year of the Lord?—Yes! yes, let the royal proclamation go forth to the four quarters of the globe, come rich men, come wise men, come great men, come all —yea come to the feast of fat things which is preparing in the tops of the mountains, when the veil spread over all people, will be removed; come ye—the spirit says come—the bridegroom says come—and we, as heralds of peace, say, come Asian, come European, come African, come American, bring your mites together; and when the Lord comes and turns unto us a "pure language," we may all be one in love, light, liberty and union, preparing for eternities of perfection and bliss with the Gods.

OH COME, COME TO-DAY.

BY W. W. PHELPS.

Oh! come, come to-day, where plenty smiles
to please us;
Let labor cease, and joy increase,
When God says obey;
Come, come to praise the Lord awhile,
And here where faith and friendship smile,
Let not a sin defile,—
Oh! come, come to-day.

To feast and express our gratitude to Jesus,
Who gave us birth upon this earth,
And life-time to stay—
Oh! come where truth will gladden thee,
And luminate eternity,
And please hearts happily,
Oh! come, come to-day.

One spot on the earth, is "free" to Mormon virtue,
And may it gain a wider reign,
As sin melts away;
Where happy men, and women, too,
With what the Gentiles never knew,
Can know just what to do,
Oh! come, come to-day.

All over the globe good deeds will never hurt you,
But make you great, in church and state,
Where truth bears the sway;
Like as it were, at Noah's flood,
The prophet's voice, and martyr's blood,
By saints are understood,
Oh! come, come to-day.

While old Babylon the wicked world's beguiling,
With Lucifer to tickle her,
And drink—watch and pray;
In thrilling tones of harmony,
We'll manifest our constancy,
In God, truth, liberty,
Oh! come, come to-day.

The great day has come, with saints and angels smiling,
With prophets true, and light anew,
To point out the way;
Come bring in tithing for reward,
From treasures you have freely stor'd,
And gain life from the Lord,
Oh! come, come to-day.

RESTORATION OF THE EARTH.

BY ELDER CHARLES DERRY.

Earth was created for the abode of man! Man was made to live for ever; hence, it was to be his *eternal* abode and inheritance. But man, through disobedience, forfeited his claim, and having violated the laws of that God, by whom he was created, became in consequence liable to eternal banishment. His inheritance was lost; and Satan, to whose power he had yielded, usurped the reins of government, and the sceptre of dominion, and is therefore styled "the God of this world," the prince and power of the air."

But the eternal and all-wise God, being filled with compassion for his creatures, and unwilling they should be cast off for ever; yet, knowing that restitution must be made, or they must perish eternally, the law having gone forth from his mouth; sent his only Begotten Son into the world, in order that he, as a mediator between God and man, might render unto the law that satisfaction which its justice and immutability demanded, that the Eternal might be glorified, his mercy displayed, and man be restored to his former glory.

The Son, in obedience to his Father, came forth in the appointed time, paid the debt incurred by the fall, and thus purchased the redemption of all that was lost; for surely it will be admitted that the amount which was paid to liquidate the debt was equal to the debt itself; or how could the demands of justice be satisfied, or the decree of Jehovah be fulfilled? But, if the ransom paid was a sufficient one, then all that was lost, must in justice be redeemed, since through the disobedience of man the inheritance was forfeited; it must, through the obedience of Christ, be perfectly restored, and made fit for the abode of the righteous, otherwise justice is not done.

All Bible believers will admit that the sin of Adam affected the earth, and all things in and upon it; that is, its effects were universal. They will also admit that the atonement of Christ was equal to the transgression of Adam; if so, its effects must be universal too; hence, as *the Earth* is one part of the creation, it also must be redeemed from the curse, and be cleansed from pollution and decay. The desert must again "blossom as the rose," and the whole Earth "bloom as the Garden of Eden." To this bear all the prophets witness: Isaiah says, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice, for in the wilderness shall waters break out, and streams in the desert, the parched ground shall become a pool, and the thirsty land springs of water." He says, furthermore, "the spirit will be poured out upon us from on high, and the wilderness shall become a fruitful field, and the fruitful field be esteemed a forest, then shall judgment dwell in the wilderness, and righteousness in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness quietness, and assurance for ever; and my people shall dwell in a

peaceful habitation, and in sure dwellings, and quiet resting places." St. Paul, in writing to the Ephesians, speaks of the Spirit being the earnest of their inheritance, "until the redemption of the purchased possession." Now what is the inheritance of the Saints? David in his 37th Psalm says, "the meek shall inherit the earth," and this inheritance "*shall be for ever*." Daniel, in his 7th chapter, says, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The Son of God declared upon Mount Olivet, that "the meek should inherit the earth." And John the Revelator says, that he heard a song of the righteous to the Lamb, and the burden of it was, that they were redeemed, and made kings and priests unto God, and should "*reign on the earth*."

Now, as these things have not yet been fulfilled, we naturally look for their consumation in the future; but how could this be the case unless the Saviour had purchased the redemption of the earth, as well as that of its inhabitants? for, through Adam's transgression it lost its primeval glory, became corrupted and waxeth old as doth a garment; it is evident, that as the Lord will not bestow a corrupt inheritance upon his saints, it must be purified and perfectly restored to its wonted excellence, and this must be effected through the atonement of Christ.

But some may object to this, and say, does not Isaiah tell us that the Lord will create "*a new earth?*" I answer, yes, and also that he will make all things new. Admitting, then, that everything now in existence, is to be made new, it will still be *the same material*, moulded or fashioned afresh, and cleansed from all impurities; hence, when the earth has undergone this change, it may, with all propriety, be termed "*a new earth*," and this is what is meant by the "*restoration of the earth*."

But not only was the earth affected by the fall; but all things upon the face thereof, whether animal or vegetable. Corruption seized upon all things in the air, earth, and sea; hence the redemption was for them also. Isaiah, speaking of the restoration, says, "The wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and young lion, and the fatling together, and a little child shall lead them; the cow and the bear shall feed together; their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall put its hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Now, it would be utterly impossible for the above to be fulfilled, unless some *miraculous* change took place; and in order that this may be the case, the Lord has declared that He will pour out His spirit upon all flesh. See Joel, second chapter, and Acts, second chapter. Some may say that "these passages have reference to man only." To this I reply,—man is not *all flesh*. St. Paul, in 1st Corinthians, 15th chapter, mentions four different kinds: "there is one kind of flesh of man, another of beasts, another of fishes, and another of birds;" hence, according to the predictions of Joel and Peter, "all" these will have the spirit poured out upon them.

The effects of this outpouring upon *mankind*, will be union, peace, and love. National wars, party strifes, and domestic feuds shall cease: swords shall be beaten into ploughshares, spears into pruning hooks, and the demoralizing practices of war and bloodshed will give way to the useful arts of husbandry and agriculture. They shall then have the visions of eternity unfolded, the knowledge of God shall stream in upon their understandings, the riches of heaven shall be theirs, and their felicity will be infinitely increased by frequent and familiar intercourse with the inhabitants of the eternal worlds. The change experienced by the lower orders of creation will be no less radical and marvellous, for they will entirely lose their ferocity and venom, and be restored to their primitive mildness and innocence. When this is the case, Satan will be bound, and the wicked will be swept from the face of the earth, while righteousness shall prevail in the place thereof. The curse shall be removed from the earth, so that in the place of thorns and briers it shall bring forth its fruit in due season, and so plentifully, that the ploughman shall overtake the reaper. In this manner it will be made meet for the inheritance of the Saints in light.

Then shall be fulfilled the prophecy of Daniel, that "the saints of the Most High shall take the kingdom, and possess it for ever and ever;" and then will be answered

that prayer, "thy kingdom come." The words of the Revelator, too, will receive their accomplishment, for he testified that he heard "great voices in heaven saying, the kingdoms of this world have become the kingdoms of our God and his Christ, and he shall reign for ever and ever." And again, "behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Behold, I make all things new." No sound of discord will assail the ear; no jarring string shall then be heard; but the song of Moses and the Lamb will employ the tongues of the righteous, and cause the hills to resound with melody.

The sea shall be rolled back to its place, and lands be re-united as they once were. No stagnant pools nor impure rivers will be seen, but they will again be pure, and sparkle in their pristine excellence. No longer will the tyrant sway his sceptre, nor lord his authority over the heritage of God, but "the meek shall inherit the earth" in all its lovliness and purity, bask in the effulgence of the Eternal One, increase in knowledge, wisdom, and intelligence, until they become "perfect, even as their Father in heaven is perfect." This is the hope of the saints of latter days: this was the hope of the saints of former days. It was in view of this they suffered, bled, and died; or wandered about from nation to nation, city to city, and town to town, enduring privations hard to be told by the pen of mortals; scoffed at and persecuted by the generations among whom they laboured, while the armies of Hell were arrayed against them. It is for the same reason we also are determined to endure all things by the help of God; and by the power of genuine faith and truth to assist in putting down all evil and spiritual wickedness in high places, and establish in the place thereof the empire of the Son of God, that we may reign with him as kings and priests for ever and ever. Amen.

NEWS FROM THE PLAINS, SALT LAKE, AND SACRAMENTO CITY.

(*From the Frontier Guardian, August* 8.)

Two gentlemen from Sacramento City arrived in this town on the 26th ult. Mr. D. T. Nichols is a resident of Illinois, and passed through this place last season, on his way to the mines; he has all the appearance of a gentlemen, and a good citizen, and says that he did very well during his brief stay in the great El Dorado of the West. His companion, Mr. Robb, is a citizen of Davis County, in this State. A few of their company left Sacramento on the 4th of May, the balance left on the 14th, by way of Salt Lake; and all met at the latter place about the 6th of June, and left on the 10th. They represent matters and things in the Valley to be in a very prosperous condition; the crops looked remarkably well, and as a general thing the citizens of that place enjoyed very good health; but money was rather scarce.

We glean from the "Sacramento Transcript" of May 1st, handed to us by these gentlemen, that dry goods and groceries are at a very low ebb in that section of country. Pilot bread is sold at eight cents per pound; coffee, from fifteen to seventeen; mould candles, ten cents; raisins, three dollars per box; sheeting, from eight to eleven cents per yard; and other articles in proportion.

This paper, as usual, chronicles the full sweep that Judge Lynch has in that country. Lynching is the order of the day there, and rioting, theft, &c., the order of the night.

Mr. Livingston, of the firm of Kinkade and Livingston, merchants, Salt Lake, arrived at Great Salt Lake City between the 6th and 10th of June, well. Mr. Nichols states, that they met a company of Michigan emigrants near the base of the first mountain, this side of Salt Lake, getting along very well, — no sickness among them. A second company they met sixty miles this side of the Valley;

they also represented themselves from Michigan. Holliday's mule train was met by them at Greene River; the animals looked very well, and seemed to be improving. Kinkade and Livingston's they met about the second crossing of the Sweet Water; their cattle were very much jaded down and fatigued. This train had to get fourteen yoke of cattle from Fort Laramie; and besides, they expected an additional recruit from Weber River; after all, they only travelled from six to ten miles a day.

Hon. A. W. Babbitt's company were met twenty miles above Fort Laramie, on the north side of the Platte; Babbitt himself, and the officers of Utah, crossed at the Fort to the south side. Mr. Babbitt had one of his wagons broke down, and he was under the necessity of leaving four horses at the Fort.

Captain Smith, with a company of Saints comprising one hundred and fifty wagons, they met fifty miles above Fort Kearney. This company crossed the Loupe Fork on Saturday, the 12th June; —made but very little headway till then, in consequence of the bad roads, and their endeavouring to head some of the larger streams, which proved ineffectual. Mr. Smith's company were then six weeks out from Kanesville.

President Orson Hyde, and his express company, were seen at a distance on the same day that our informants met Capt. Smith and company, fifty miles above Fort Kearney, progressing on their journey with alacrity and speed. Monroe's train of merchandize for the Valley was only fifty miles this side of Fort Kearney, and breaking down every day. They broke twenty axletrees on the way from Bethlehem, on the Missouri River, a distance only of one hundred and fifty miles. Mr. Monroe had gone ahead of his train, to procure if possible other wagons at the Fort. Here is another specimen of the wagons made, or rather *Man-u-fractured* in St. Louis. Whoever had the contract of making these wagons, ought to have his name and place of residence published to the world, so that a mark might be put on the CAIN, to distinguish him from the rest of mankind.

What can be more provoking than to be imposed upon? and the imposition made manifest at a time and place, when and where no redress can be had? We leave the injured parties to answer. It is rascality in the extreme, the manner in which the emigrants have suffered this season through the vile transactions of men who claim to have a little honour left, but whose works too clearly evince hollow heartedness, dishonesty, and fraud in their most obdurate form.

Emigrants hereafter should beware where they purchase their wagons. Our mechanics here say that they can furnish any number of wagons, if timely notice is given, and half the amount advanced, so that they can procure stock, and other articles necessary for the undertaking. They are known to be responsible men; and their capabilities stand undoubted.

Messrs. Nichols and Robb say, that the roads and grass are remarkably good this season on the plains, and that the streams, especially the Platte, are unusually low.

The Latter-day Saints' Millennial Star.

OCTOBER 15, 1851.

LATER FROM GREAT SALT LAKE AND THE PLAINS—INDIAN DEPREDATIONS, &c. —Before going to press we received a later number of the "*Guardian*" than the one from which we extract an article found on another page, giving us later information. Elder Hyde writes from the Platte river, 108 miles east of Laramie, July 22nd. He says, on the 11th inst., near a branch of the Loupe Fork, his party were assailed by about 300 Pawnee Indians, who robbed them of between seven and ten hundred dollars. He lost himself about eighty dollars worth of blankets, gun, clothing, camp furniture, and provisions, besides one of his horses. At the date of his letter, he and his party were well. The forward emigrants were nearly at Laramie. Captain

Smith's three companies of fifty each, were not robbed by the Indians, as they had passed before they had taken their position on the route. Elder Hyde fears the remaining companies will suffer much by their depredations. Brother Orson Pratt lost his horses after crossing the Missouri river, he supposed the Omahas had stolen them. On the 19th August, seven men arrived at Kanesville from California, Salt Lake, and Oregon, via Salt Lake, which place they left on the 15th of July, making the entire distance in thirty-four days. The gentlemen from California say they were in the Sierra Nevada Mountains, in snow, nine days, during which time they fed their horses on one pint of flour per day to each horse. Mr. Langley, from Salt Lake, states that the inhabitants of the valley had lost by Indian depredations, cattle, horses, and mules to the amount of twelve thousand dollars. They also infest Little Salt Lake City, and Brown's settlement, stealing considerable, to the serious inconvenience and loss of the residents of those places. The crops in the Valley, more especially wheat are superabundant, and very heavy this season. The health of the citizens is very good, while peace, union, and harmony, are the prominent features in their social circles. This party met Phineas Young and General Brown five miles this side of the Valley, A. W. Babbitt and company fifty miles this side, President Hyde and his company thirty-three miles on the other side of Fort Laramie, getting along remarkably well, and enioying good health and buoyant spirits. Captain Smith and his company, were met on the 1st. instant, four miles on the other side of Laramie; Stevens company five miles east of the Fort; Captain Day's was in sight, and Captain Cummings' company of 100 waggons were met ten miles on the other side of Ash Hollow. Shirtliff's company of fifty wagons, were met five miles in the rear of Cummings' train, and Captain John Brown, with the emigrating poor, twenty-two miles this side of Ash Hollow. Wilkins' merchandize train, consisting of ten wagons, with a Scotch company in the rear, were met at, or near, the same place they met Mr. Brown's company; also Gordon's. Next day they met Father Allred's company the other side of Cold Springs, and Elder O. Pratt's company at the Springs, proceeding on their journey finely.

We observe that Col. D. D. Mitchell of St. Louis, Superintendant of Indian affairs, has been authorized by the Government to treat with the Indians occupying the territory along the base of the Rocky Mountains, on the South Side of Missouri, as far as the boundary of Texas. Col. Mitchell had left St. Louis for Fort Laramie, where an Indian Council of all the tribes within the above boundary was to be held some time in September. We hope some effectual measures will be taken, and arrangements made, to keep these Indians, the Pawnees, the Omahas, and Ottoes at bay, and prevent any further depredations to emigrants crossing the plains, for they are the most degraded of all the tribes on the plains. A strong escort of troops had accompanied Col. Mitchell, and were to remain with him during the sitting of the council.

Arrival of the Mail from Great Salt Lake City and Valley—Celebration of the Fourth of July—Arrivals, &c. &c.—The mail from Great Salt Lake City arrived on the 24th of September, bringing us letters and "Deseret News" for July 12th and 26th. The "News" of the 12th says:—"The season continues very warm and dry; the mountain streams low; the winds brisk and frequent; much more so than last season." The 4th of July, the anniversary of American Independence, was celebrated with considerable enthusiasm, if we may judge from the proceedings. At break of day the inhabitants were aroused by the roaring of cannon, bidding them prepare for the enlivening scenes that were to characterize the ever-memorable—and

to Americans, dearly-loved—4th of July, which gave birth to the greatest Republic the world has yet seen. At nine o'clock the citizens left the city on an excursion to the Great Salt Lake, occupying one hundred and thirty carriages and wagons, preceded by the great Band and a military escort of sixty mounted men with their banner, commanded by General Wells. The Band carriage was drawn by sixteen mules, four abreast, with six mounted guards. After four hours' travel, the Liberty-pole at the Lake was neared amid the firing of cannon, guarded by eighteen artillery-men, under the command of Lieutenant Green. The Liberty-pole was surmounted by a new flag, made for the occasion, measuring forty-five feet by fourteen and a half, with the American Eagle stretching its wings on an area of ten feet square; within its beak the folding drapery bore the inscription, "*E pluribus unum.*" Under and above its left wing was the Utah arms, the BEE-HIVE AND RISING STAR; under the right wing a hundred and twenty-four pounder discharging its contents. After dining, the people gathered around the Band carriage to hear speeches, orations, &c.; after which they engaged in various recreations, such as scaling the steep and rocky mountains, bathing in the briny waters of the Lake, &c. At six o'clock speeches were made by Governor Young, President H. C. Kimball, O. Spencer, J. M. Grant, Willard Snow, James Ferguson, and John Kay, which "breathed the spirit of true patriotism, true liberty, and happiness unalloyed." Among the toasts given we notice the two following:—"Utah Territory: May her guardian during her non-age have a care for her education and accomplishments, that, when she becomes of age, she may be enabled to eclipse the glory of her older sisters in their matrimonial alliances, by forming a UNION which shall be inseperable, glorious, and perfect;" and one to our beloved President,—"Brigham Young, president of the people, governor of the country: may the evening of his days be as happy, peaceful, and prosperous, as the morning has been rough, tempestuous, but glorious;" to which we say, Amen. At two o'clock the following day the procession left, with three salutes from the artillery, for the city.

The "News" of the 26th contains "The Celebration of the twenty-fourth of July," which we give on our first page. Elder Phineas H. Young and General Brown arrived at Great Salt Lake City on the 15th July; and Dr. John M. Bernhisel, Almon W. Babbitt, Esq., Judge Snow, Mr. Secretary Harris, and Messrs. Rose and Day, sub-Indian agents, July 19th. Rain descended in torrents in the city on the 13th July, between four and five, p.m., after a drought of sixty-three days; since which the nights have been cooler.

We also learn from this number that Governor Young, as Superintendent of Indian Affairs for Utah, had allotted the sub-agents, Messrs. Day and Rose, their respective jurisdictions; and it is hoped before long arrangements will be made to prevent any further Indian depredations upon our brethren in the Vallies.

(*From the Deseret News.*)

The Saints of God should shun three things—
  Slander, tattling, and hypocrisy;
They're like the Upas tree, which brings
  Death and accompanying misery.

Three others they'd do well to own;
  Truth, virtue, and integrity;
These, like the angels in their homes,
  Bring joy, and peace, and harmony.

HOMER.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 301.)

Polygamy was at that time allowed, and the Jewish patriarchs married more than one wife, and in some instances as many as four. Thus, Abraham had two wives, Sarah and Hagar (Gen. xi. 29; xvi. 23); and Jacob had four wives, Leah, Rachel, Billah, and Zilpah. Polygamy arose in consequence of the two following reasons:

We have seen in the preceding chapter, that it was the duty of a brother to marry his deceased brother's wife, when he died childless, in order to raise children for his deceased brother by her. Now if it happened that the brother was already married to another wife, he was still bound to marry her also; for the duty of marrying his brother's widow when left without issue knew no distinction whether the brother was married already or not, but the brother next in age to the deceased was always bound to marry his deceased brother's wife when his brother died childless.

Again, if the brother of the deceased was not married already, he by marrying his deceased brother's wife did not accomplish the duty which God imposed upon mankind of regenerating the human race and multiplying it (Gen. i. 28), because the children he raised by her were not his, but were his deceased brother's (Gen. xxxviii. 9); he was therefore bound to marry another wife besides his deceased brother's widow, in order to raise children for himself by her, and so fulfil the duty which God had imposed on all the human race, by commanding them, "Be fruitful and multiply, and replenish the earth" (Gen. i. 28.)

2. The desire of raising children was strong in the breast of both man and wife, but more so in that of the wife; for the man generally showed more affection to his wife if she bore him children; so that it appears that their whole happiness was concentrated in this. Thus we read in sacred Scripture, "And Abraham said [to the Lord], Wherefore givest thou me riches, seeing that I go without children" (Gen. xv. 2). We read, again, of the patriarch Isaac, that he and his wife, Rebecca prayed unto the Lord for children: "And Isaac prayed unto the Lord opposite his wife,* for she was barren" (Gen. xxv. 21). Also, Rachel, the patriarch Jacob's wife, not having children, said to her husband, "Give me children; but if not I will rather die" (Gen. xxx. 1). Now if it happened that a wife was barren, she gave her handmaid (שפחה, comp. chap. iv.) to her husband as a wife; and the children which the husband raised by the handmaid were counted as the children of the wife. This mode of raising children was parallel to the raising of children for a deceased brother by his widow (comp. chap. viii). Thus we read in the Bible, "Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold, now, the Lord hath restrained me from bearing; I pray thee go in unto my maid; it may be that *I may obtain children by her*" (Gen. xvi. 1. 2). Again "And Rachel saw that she bare Jacob no children. . . . And she said, Behold my maid Bilhah, go in unto her: and she shall bear upon my knees,† that *I may*

* The text reads לנכח אשתו and Rashi explains the same by בזוית זו בזוית זו רמתפלל וה שמד ושתפלל, וזו שמרת (He [Isaac] stood in one corner and prayed, and she [Rebecca] stood in an opposite corner and prayed.

† The text reads על ברכי. This phrase must not be understood literally "upon my knees," but that she should bear instead of her. Thus Onkelos translates the same with ואנא איריבי. Rashi, also, follows the opinion of Onkelos.

also have children by her" (Gen. xxx. 1—3. Again; "When Leah saw that she had left off bearing, she took Zilpah her maid and gave her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son.

And Leah said a troop cometh; and she called his name Gad. And Zilpah, Leah's maid, bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher" (Gen. xxx. 9—13). There is no doubt whatever that Leah named the children which Zilpah bare to Jacob, and rejoicingly said, "Happy am I, for the daughters will call *me blessed*," because the children which Zilpah bare to Jacob were regarded as her own.

Now because the children of the handmaid were regarded as those of her mistress, they had also an equal right and an equal portion in the inheritance with the other children. Thus we read when Sarah had borne Isaac to Abraham, and when Ishmael one day scorned at Isaac that she (Sarah) said to Abraham, "Cast off this bondwoman and her son for the son of this bondwoman shall not be *heir* with my son, even with Isaac" (Gen. xxi. 10). Likewise, we do not find any distinction made between the children of Jacob; and each received the last blessing from their father without difference. Each of the children of Jacob formed also a separate tribe in Israel, and each tribe was of equal importance; and in after times, when the land of Canaan was divided amongst the children of Israel, the division of the territory was made with equal justice to each tribe —no tribe had any preference shown it.

The handmaid, also, having become the wife of her master, became, as his wife, of some authority in the house, though her authority was always inferior to that of her mistress.

The management of the household was entirely left to the first wife. Thus we read in Holy Scripture, when Abraham was visited by the three angels of God in the form of men, that he gave his command for preparing food to Sarah, though Hagar was at that time also his wife: "And Abraham hastened into the tent unto *Sarah*, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth" Gen. xviii- 6). Again; Sarah asked Abraham to give her power over Hagar: "And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. . . . And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom, and when she saw that she had conceived, *I was lowered in her eyes*: the Lord judge between between me and thee. But Abram said unto Sarai, Behold *thy maid is in thy hand: do to her as it pleaseth thee*. And Sarai *dealt harshly with her*, and she fled from her" (Gen. xvi. 3—6).

Polygamy is still prevalent in the East. Lane in his "Modern Egyptians" (vol. i. c. 5, 6), tells us as follows: "The harem may consist, first of a wife or wives, to the number of four. . . . The one first married enjoys the highest rank, and is called 'the great lady.' The quarrels of fellow-wives are often talked of: if the chief lady be without children, and an inferior, either wife or slave, bear a child to her husband or master, it commonly results that the latter becomes a favourite, and that the chief wife or mistress is despised in her eyes, as Abraham's wife was in the eyes of Hagar."

Besides the plurality of married wives they also had concubines. A concubine* was a woman appointed to a man as a wife, but she was not legally married to him according to the custom of that time; in other words, a concubine who is called in Hebrew פילגש, was a wife of inferior rank to the married ones, who are termed

* The Talmud, Treatise Sanhedrin, teaches us that a concubine was a woman אחד המיוחדת לאיש "appointed to one man" (compare the א"ע הל' אישות בית שמואל). Onkelos also translates פילגש differently from אשה, to which class Hagar, Bilhah and Zilpah belonged; he translates the former with לחיכהא and the latter with אתתא. Rashi states, that the wife, אשה, had a כתובה, and פילגש had none; but this is incorrect, as כתובה is of later date. This distinction of Rashi's, however, may have been near the other, also applicable in later times.

in Hebrew by אשה; wherefore the children of the wives termed by אשה had a portion in the inheritance of their father, as we have already stated; but the children of the concubine had none. They were inferior to the other children, as their mother was inferior to the other wives. Yet the father, when giving over his property to his heir, which he generally did in his lifetime, when he had other children by concubines, in order to avoid contention, gave them presents before he sent them away.

Thus we read, "And Abraham gave all that was his to Isaac. And to *the children of the concubines* which Abraham had, *Abraham gave presents*, and sent them away from his son Isaac, while he was still alive" (Gen. xxv. 5, 6). It must however, be understood that concubines were not general; no one kept concubines but the patriarch. But even amongst the Jewish patriarchs there is none recorded to have had concubines but Abraham; for Bilhah and Zilpah, the wives of Jacob, were not concubines, they were his legal wives, and belonged to the term אשה; wherefore their children had an equal share in the inheritance of Jacob with the children of Leah and Rachel

We will now once more sum up the different classes of wives which are included under the term polygamy. They are the following three:—

1. The first wife, called in the East the "grand lady," who was the head of the house, and had the charge of the household; a custom which is still prevalent in the East (vide Layard's "Nineveh").

2. The second wives, as Hagar, Bilhah, and Zilpah, who were inferior in authority to the first wife, but were legally married, and whose children were on an equality with regard to the inheritance with the chidren of the first wife.

3. The concubines, the lowest order of wives, who were not legally married, but appointed to their husbands, and whose children received no portion in the inheritance.

Some of the eastern tribes have concubines at the present day (vide Lane's "Modern Egypt," vol. i. c, 5); but they are no more than female slaves; and their task is the hardest labour of the house, and the greatest drudgery.

I cannot help expressing here the compassion I feel for the miserable women in the East; and O how thankful ought our females to be to Providence, that their lot is cast in Europe, and not in Asia!

(*To be continued.*)

THE SANDWICH ISLANDS' MISSION.

LETTER FROM ELDER HIRAM CLARKE.

(*From the Deseret News, July* 26, 1851.)

Honolulu, Oahu, Sandwich Islands, January 27, 1851.

Dear brethren,—Having an opportunity of sending a few lines to you, informing you of our whereabouts and prosperity, I embrace it with pleasure, thinking that it will not be uninteresting to you to hear from us. I arrived here in company with nine of the brethren on the morning of the 12th of December, 1850, after a passage of twenty days from San Francisco, all in the enjoyment of good health. We found affairs here a little different from what we had expected, not near as many whites as we thought there would be, and the majority of those that were here were fluctuating population, composed of California gold diggers and sailors.

My first proceeding was to ascertain the situation of the different islands. —I found that there were five principal islands in this group, and that all had more or less whites upon them, with American Missionaries who preached to the natives.

On Sunday evening, after our arrival, I called the brethren together to select

partners and islands. I chose Brother Thomas Whittle to stay with me upon this island, the brethren having thought it best for me to stay here. We then, Brother W. and myself, selected four of the remaining brethren to select partners, and cast lots for the islands; Molokai fell to Brothers H. W. Bigler and Thomas Morris; Kauai to Brothers John Dixon and William Farrer; Hawaii to Brothers Hawkins and Blackwell, and Maui to Brothers Canon and Keeler. They all started for their different islands the next week. From their letters I learn that they have had no success with the whites, there being but very few on any but this; those of them that are staying, are endeavouring to learn the language as fast as they can. The natives are nearly all educated, so that they can read and write, and are very much under the influence of the missionaries; in fact, they seem, (the government and the missionaries) to be linked together to a considerable extent, and every thing is left to their management. The minister of public instruction for the nation is an ex-missionary, named Armstrong. They have issued three or four editions of the Bible in the native tongue, and books of nearly all kinds, together with a paper printed for the natives weekly. We will have the influence of the press to contend with, as well as their personal influence; but we have no fear, the Lord will open the way, and will confirm the work by signs following.

I went and saw an agent of the government who had charge of the market house here, to get it to hold meetings in; he let us have it free of cost; I preached several times; a few turned out the first time, but they discontinued and we gave up preaching. I am now trying to learn the language.

I have been blessed since I have been here by the Lord, and the signs have followed my administration. I have administered to several of the natives, who have been restored; this is in accordance with the blessing given me by Father Joseph Smith in Kirtland; he told me that I should be upon distant islands of the sea, and the power of God should be with me in administering the ordinances. I have had dreams and visions to encourage me in my ministry. I felt impressed by the spirit to fast and pray three days. I accordingly went on to the highest point I could find, and marked my name with the dates upon a tree that was close by; I have felt a great deal more inconvenience from doing without a meal, than I did from doing without and fasting these three days. The Lord, in answer to my prayers, has opened the eyes of my understanding, and I have had light upon the Scriptures, such as I never had before.

I got hold of an old copy of the "Prophet," published by Samuel Brannan, dated July 24, 1844; notwithstanding the editor having gone by the board, yet it fulfilled the words of Brother Brigham, that we should be glad, and it would do us good to see one of the old papers published by our people.

If I were to consult my personal feelings about a mission, and the business of the kingdom to be engagged in, I should prefer to have charge of the emigration and the collection of means for the rolling forth of the kingdom of God, if it suited the feelings of those who are set to regulate the affairs of the kingdom on the earth; nevertheless, I am ever willing to bring my will in subjection to the will of the Lord in this, as well as every thing else.

I find the words of the Saviour in regard to the pains they would take to make a proselyte in his day, making them two fold more the children of hell than they were before verified here, for they are guilty of all kinds of whoredoms and abominations, and the more men the women can accommodate the greater they consider the honor.

The brethren are pretty much all young, and as this is the first mission they ever took, I have felt to exhort them to be faithful and prayerful, lest they should be overtaken by the tempter; feeling ever desirous of taking the same caution to myself.

Ever feeling to solicit your prayers in my behalf, as well as my brethren, I remain your brother in the new and everlasting covenant,

HIRAM CLARK.

President B. Young.

The wife is the Sun of the Social System. Unless she attracts, there is nothing to keep heavy bodies, like husbands, from flying into space.

LINES

INSCRIBED TO THE PRIESTHOOD.

In peril of the sword,
Peril of life and fame,
The servants of their martyr'd Lord,
His mercies still proclaim.

Fearless of human power,
With eyes on Jesus cast,
They stand unmov'd in danger's hour,
Undaunted to the last.

Oh! praise to those who dare
A scowling world defy!
They who the cross so nobly bear,
Shall wear a crown on high.

Soldiers of Jesus! On!
His banner proudly wave:
Rest not until the victory's won,
Though purchased by a grave!

Your's shall be Zion's tears,
Her sons shall mourn for you;
And hail your names in after years,
The Noble and the Free!

Yet wherefore weep their lot,
Whose lives for Truth are given:
Their's is a crown which fadeth not,
And their's the praise of heaven.

Let idol nations boast
Their bulwarks and their towers;
Their warriors, a martial host,
Prepared for danger's hours.

Zion can boast her sons,
Whose trust is in the Lord;
Her prophets and her martyr'd ones,
Slain for that Saviour's word.

She asks no other power
Than faith beyond the grave;
No other help in danger's hour,
Than Jesus' might to save.

London. I. K. K.

LIST OF MONIES RECEIVED FROM THE 15TH OF SEPT. TO THE 1ST OF OCT., 1851.

	£	s.	d.
William Wells	25	0	0
G. Bywater	2	0	0
John Godsall	35	0	0
George P. Waugh	5	0	0
John Memmott	5	0	0
James Walker	15	0	0
M. Rowan	4	0	0
John Lyon	6	10	2½
Richard Tilt	9	3	11
Carried forward	£86	14	1½

	£	s.	d.
Brought forward	£86	14	1½
Philip Sykes	1	0	0
Thomas Clarke	5	0	0
Isaac Jones	1	10	0
William Simms	0	5	0
David Bona	3	13	0
John Kelly	2	10	0
Henry Smith	5	0	0
William L. Allen	5	0	0
	£110	12	1½

ADDRESS.—George Kendall, at Mr. Richard Bradshaw's, Copeland Street, Derby.

ERRATUM.—In the Quarterly List of Debts, published in STAR, No. 19, read W. L. Allen for Hugh Findlay.

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LIVERPOOL:

EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21.—Vol. XIII. NOVEMBER 1, 1851. Price One Penny.

A FEW HINTS ON THE DOMESTIC CIRCLE.

BY ELDER JOB SMITH.

Of all subjects which interest mankind, none can claim to be of more real importance to all, than the good management of this nursery of mankind—the domestic circle. In it we were brought up, our manners and a proportion of our tempers were formed there; in it we are now to be found, and none of us are exempt from its duties in some way or other. There are, also, some very important responsibilities connected with the management thereof. The abuse or neglect of these, is what commonly involves the rising generation in darkness, and implants in them the spirit of rebellion, not only against the counsels and rules of their earthly parents, but against the commandments and ordinances of God, which are essential to the salvation of every soul of man.

The responsibilities to which I refer, rest upon every individual who holds the title of husband or father, for with it is inseparably connected the responsibility to a great extent of the conduct of those individuals to whom he stands in the above relationship.

As in many instances in this country, there is a great neglect of duty in these points—some of those professedly holding the name of Saints, caring as little about the management of their little flock, as perhaps, they care about things that do not concern them; it is thought that a few remarks on the subject could not be inapplicable or untimely. Should they meet the notice of any to whom they may apply, they are most humbly inscribed for their benefit, with a request that they should set their houses in order.

As, in most cases, the exterior appearance of a man is an index to what is contained within him, so when we behold the order which is kept in the private circle of any one's family, we may readily ascertain what class he himself belongs to, and what order there is kept within his breast. Where reason and Divine revelation guides the one, it generally does the other. But if he, himself, be not guided by good principles; if there is not *order* in his own habits, economy, &c., it is vanity to look for it in the province or family over which he presides. Besides, if all the propensities and appetites of his body are not governed by his will, it is utterly vain to suppose that his family will be, unless, indeed, the governed are more capable of governing than the governor. His *will* must be guided by the principles of reason, and (in the Church of Christ) Revelation, and these will make him perfectly master of himself, and of all those whom God entrusts to his charge. The *will* being guided by the *light*, it is qualified to lead every other compartment of his system and family correctly, but without this, the command of the man being in the dark, all that is led thereby must be in the dark also. And if when the mind is enlightened, it be not rendered potent by a subserviency of his natural propensities unto it, it continues to be unqualified for the business of governing anything that is around. Thus we may see, that

the first step to all governing projects—without which nothing good can be done—is the controlling of the individual called *self*. If disorder exist in the "unruly members" of his own body, he may very naturally expect the same result amongst all those who are under his charge; for the same spirit that guides the head will be sure to diffuse itself to a greater or less degree through all the system, let it be great or small, whether it be composed of only two individuals, or of a nation as large as the British. Many of the Saints and Elders in Israel may from this be able to form some slight idea where the fault is, when they find themselves unqualified to rule all that is under their care, in righteousness, or to set that in order which their senses tells them is out of order. I recollect well an expression made use of by Elder Willard Richards, when he first visited England, at a Conference, said he, "show me the President of a Branch of the Church, and let me know the spirit which he has, and I will tell you what the spirit of the Branch is, immediately."

As we have found that a government of self is a necessary qualification for governing others, it follows that no man need undertake the latter task until he has accomplished the former, unless he wishes to meet with a failure.

Every individual who governs at all, should be as potent in his sphere as a sovereign upon a throne, and if he governs in righteousness should be accounted as noble. Be it otherwise, and anarchy is the result; confusion is there, and trouble follows in the train. His mandates, if righteous ones, should be strictly obeyed,—for they never will come in contact with any other righteous ones delivered by a higher sovereign,—and due respect be paid to him, and thus order, love, and goodwill, will prevail throughout his dominions, be they great or small. But he must adopt the principle of love, himself, and govern by it, or it cannot be said that he governs in righteousness. If he does not seek their interest as he does his own, nay, if their interest is not his own, perfectly and undivided, trouble, sin, and ruin must follow the steps he takes.

These remarks will serve to show, in relation to the family circle, that the man is to be the head in his own house, and that all parties committing themselves to his charge should be willing to abide by his teachings and counsels, so far as they are in keeping with the laws of God—the Gospel of the Son Jesus Christ. Every family, if founded upon true principles, we may view as a kingdom in embryo, the foundation of a tribe, to be, for what we know, so extensive, that its members may be—like those of the family or tribe of Abraham—countless as the sands upon the sea-shore. It is needless to say that we believe these will all be governed by their first as well as last forerunner, because the Saints, at least, know it already; they should, therefore, always be obedient to him whose presence they enjoy, and the fruit of whose loins they are. The precept that, "obedience is better than sacrifice, and to hearken than the fat of rams," is equally applicable here, as it is in the case to which it is most commonly applied. It is from small seeds that large trees grow, and out of a little neglect in the foundation of a family the whole structure becomes a wreck. For "the want of a horse-shoe nail," we read that in the end, "the rider was lost;" so also for the want of order in a family the minds of the rising generation are untrained, their tempers uncontrolled, their habits unsettled, or evil ones acquired, and thus they are unfitted to carry out the measure and object of their creation, which is the great end which we all wish to carry out. I look forward to the rising generation to carry the principles of life and salvation to the children of men, with even more power than any of us are able to do, which they will if they receive that treatment which is due to them from the present mature generation of Saints. But if no care be taken to teach them right, to govern them right, but above all to give them a good example, we may expect to see from them nothing better than the spectacle of sin, misery, and poverty everywhere staring us in the eyes at present, which, when we are gone, will be enough to trouble and vex our departed spirits and make us miserable; letting alone the rod of the justice of God to be inflicted upon us for our abuse of the precious blessings entrusted to our care. Now is the important time for a change in the morals of society. The Kingdom of God again being upon the earth, and we being permitted to enter into it, let us arise and do what we can, as well in the reformation of our family arrangements, as in exposing the evil dogmas and prac-

tices of our fathers in relation to the Gospel.

We will now go in and take an imaginary look at the fireside circle of those who have not adopted the principle of self-government, as the starting point of their conjugal career. I do not expect to present a picture of *all* the evils and discrepancies found to exist in such places, but only such as have struck my attention the most forcibly in roaming through the world. In consequence of a lack of this accomplishment before referred to, we see the master out of temper at every little thing, and soon the contagion of anger is spread to each member of the household and the ready, though sorry, excuse becomes necessary should a friend come in, that they "have been having a few *words*." Disorder and a bad spirit have inflicted a wound which will require a long time to *thoroughly* heal up. It scarcely ever ends at "a few words." All the horrid features of the bad tempers of each individual now show themselves, and that which was all honey a short time ago becomes bitterness and disgust. To describe all that is to be witnessed by those who look into family circles, would be grating to the feelings of many of the readers of the *Star*, therefore I must not say much upon the subject. But for the lack of self-government the noble "lord of creation" enters into temptation, and is found to act worse than the beasts through the intoxicating influence of liquor. His gracious-hearted consort forgets the sweet affection which was and ought still to be cherished in their hearts, and breaks out into strains which in due time give her the hateful approbrium of a "scolding wife!" The man having given himself up to the evil influence of a foul spirit, no longer holds control over himself, and a scene ensues, embittering the cup of their happiness, which in some cases terminates in blows! Some time has to elapse before a wound thus inflicted can be healed; but we ask, is this all? If it were, there would not be as much cause for me to take up my pen on the subject, but the fact that it would require a volume to record all the evils which these kind of convulsions give birth to, induced me to write on this subject. The little children, if any are in the way, will be sure to take up one side or the other, not knowing which, if either, is right, and perhaps make vows, not to love their father or mother again, for what they suppose (and perhaps justly) he or she has so maliciously inflicted upon the other. Frequently will this be encouraged in them by the one party prejudicial to the other, and in this way the seeds of rebellion are sown in the young and tender minds of those who before were innocent. They, doubtless, will follow the example, and when they grow up become like their parents—disorderly, wicked persons; at least, they may do for all that the parents have done to save them from it. Prejudices thus formed in childhood against either of the parents are not so easily rooted out, as many may suppose, for if it does not lead them to curse those against whom they have taken a dislike, it leads them to a disaffection which causes them to distrust their parents' ability to teach righteously, and act in sincerity towards them. And in this way disobedience is, or may be provoked, and the children made subject to *no rule*, until the laws of their realm lay hold upon them, and, perhaps the gallows ends their most unlucky career!

Should such things occur among those called Saints, the men of the world, of different denominations would take advantage to rumour abroad what a wicked people the Latter-day Saints are—judging all for one, forgetting that out of the religious world which they recognise as being all right, though of some hundreds of different societies and churches—there would be ten to one in the same proportion of numbers. But this is no excuse for us notwithstanding—our light ought to shine—we ought to "glorify our father which is in heaven."

Nor is this all which such a breach of the peace of a family inflicts, wounding the interests of those we have already named, hindering the honest from receiving the Gospel through bad example, but in such cases the parties become the servants of sin, the natural affection is marred, the sacred ties of the heart become broken, and oftentimes from one thing to another they become hateful in each other's eyes, and thus make for each other a hell, whereas they were sent to be the comfort and solace of one another's lives. Death, both of body and soul is hurried on in this way. If things be not driven into so desperate a condition as this, it is very frequently the case that no regard is paid by the female to "love, honour and obey"

her husband, and he neglects his duty, stipulated by the laws of nature—of the country and of God, and breaks the covenant he solemnly made to her, when he took her to be his wife. They having—both of them, broken their marriage vows—the bond of the covenant—live together under a broken covenant. What a broken covenant is, better than *not any covenant*, I will leave for the judgment of those better experienced in such matters to decide. But *I* do not conceive that their children will have anything to boast of their *honourable* or *legitimate* parentage! This generation may well say they were "born in sin, and shapen in iniquity," for it is rare that a family is found among them, where the man stands in his place at the head and always is obeyed as such. But let the Saints cast away these remains of corruption—let every man stand in his house as the lord of that realm, and then those whom God has given him will own his power, will love him for his protection, and revere him for his justice and righteousness. But in all cases he must first of all govern himself, never putting yokes upon others, which he is unwilling to wear himself, and thus laying a foundation in order, he will be qualified to build upon it, and if he continue his course, will, eventually, be the father of a people, who will rise up and call him blessed. He will be enabled to stand at their head, presenting them spotless to him, whom he has to give his account to; and thus, peace, joy, happiness, and heaven crown his labours of *love* in one of the "many mansions" prepared for the faithful. Having had a good pattern set before them, and good precepts taught them, his children will grow up and do likewise, and when the Saviour shall come, he will find a people prepared to meet him.

Young men and women should count these costs before they begin to lay the materials together to build the structure of their future happiness and that of their generations, lest they should find the obstacle of confusion and misapplication thwart their purposes, and bring down disgrace upon their heads at the very time they expect glory.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 301.)

We have endeavoured, in the preceding chapters, to depict all appertaining to marriage from the time of the patriarchs; and it is now for us to lay before our readers the circumstances which dissolved a marriage.

A marriage was dissolved, firstly, when a husband died and left children. With the death of the husband the woman was again at liberty to marry another man.

We have no positive record in the Bible of the place of abode where the widow lived after her husband's death, whether she stayed in her husband's house or returned to that of her father. From the history of Tamar, it appears that the widow returned to her father's house; for we read in sacred Scripture, when Onan died, and Shelah was not yet of age to marry Tamar, his deceased brother's wife, "And Judah said to Tamar his daughter-in-law, return *a widow to thy father's house*, till Shelah my son be grown" (Gen. xxxviii. 11); yet this may only have been the case when a man died childless.

Amongst the Eastern tribes, however the mother remains with her son. Lady Frances Egerton, in relating a visit to an Eastern harem, states, among other things, "In the East a mother always remains at the head of her son's house, whether he be married or single, and profound respect is paid to her; which considering the wholly uneducated state of the women, and that ninety-nine out of a hundred cannot read, is a curious and praiseworthy feature in the customs of this people."

The second mode of dissolving a marriage was the divorce. A divorce was

connected with no ceremony; but when the husband sent his wife from his house, she was divorced, and set at liberty.

The authority for effecting a divorce however, was possessed only by the husband, and not by the wife. He, as her superior, in accordance with the Divine command, "And he [the man] shall govern thee [the woman]" (comp. chap. ii.), had the power of divorcing his wife from him—he could even force a divorce upon her—but she, as the inferior of man, could effect no divorce in any case whatever.

The husband, when divorcing his wife from him, had also the power to divorce her children with her, if he wished to do so. The divorce of her children was effected by sending them out of the house with their divorced mother, and had the effect of depriving them of the heirship to their father's property. Thus we read in sacred Scripture, when Sarah had borne Isaac to Abraham, and when she one day saw Ishmael, the son of Hagar, her bondwoman, whom she gave Abraham to wife, scorn at Isaac, that Sarah said to Abraham, "*Divorce* this bondwoman and her son*;† for the son of this bondwoman shall not be *heir* with my son, even with Isaac. But the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad. . . . in all that Sarah hath said unto thee hearken unto her voice . . . And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar . . . *and her child,* and *sent her away.*" (Gen. 21. 10—14).

It behoves us here, however, to remark, that the mother stayed with her son in cases where both were divorced together from the husband and father, and she also replaced the father by giving a wife to her son. Thus we read, "And his mother [Hagar] took him [Ishmael] a wife from the land of Egypt" (Gen. xxi. 21.)

We now conclude the first part of our history, which comprises the time from the creation of the world to the close of the Jewish patriarchal period about 2245 A. M.

We have divided our history into periods, because we are not able to furnish especial dates in the history of marriage. We will not, however, fail to give especial dates wherever such can be found.

We have, with our last chapter, finished the Ante-Mosaic period of our history, and are now arrived in the course of our investigation at the second portion of the same, viz., the Post-Mosaic period.

Yet before we proceed with our history, we must preface that period with the following remarks:—

1st. The revelation—in other words, the Mosaic law—has not uprooted the foundation and the basis upon which the history of marriage among the Jews in the Ante-Mosaic period rested. It is true it has modified the same in some instances, added new laws, restrained and forbidden many marriages; yet it has wrought no positive change in the primeval statutes of the Ante-Mosaic period; on the contrary it has retained all the principal rites of the same. The reason why the Mosaic law has not overthrown the principal statutes of the preceding period is, because the history of marriage among the Jews is a peculiar one, and differs from any other history. The history of marriage among the Jews has not developed itself, like the history of nations etc., by natural and outward changes, which have carried their effects into the bosom of a particular nation, and thus transmuted the position of that nation into another one, and changed its political existence and form. No; the history of marriage among the Jews has developed itself in another way. Its origin is of God; God himself has established this great and moral institution of marriage. Its developement, from the moment of its establishment to the period we are now arrived at, was by God, and

* The text reads גרש which is synonymous with גר "stranger" (comp. Exod. ii. 22). Moses called his son גרשם because he was a stranger (גר) in Midian. גרש, therefore means "estrange" or "divorce." This is also the opinion of Onkelos: he translates גרש here with תרך "divorce," but ויגרשום (Exod. ii. 19) he translates ומרדונין (comp. Lev. xxi.). In the Talmud, likewise, a divorcement is called גירושין.

† Sarah told Abraham to divorce both mother and son; for by divorcing the mother her son was not divorced, except he divorced her son with her.

through God, the founder of that sacred institution, and the Guardian of its moral rites. All its statutes issued from the living source, God, and his Divine command, as we have shown in the preceding part. The woman was subordinated to the man, because God ordained it to be so. After the fall of the first human pair, God commanded, "And he [the man] shall govern thee [the woman]." The daughter was under the command of her father; her services were his, and he alone had the power to dispose of her in marriage, because of the same Divine command (compare chapters iii. and iv.). And now, as God and his Divine will are unchangeable and unalterable, we cannot be surprised to find the principal statutes of the Ante-Mosaic period retained in the revelation. "The grass dries, the flower withers, but the word of God remains for ever."

2nd. As the Post-Mosaic period of our history is based on revelation—or, in other words, is the revealed part of our history—it is therefore for us to define what we comprise in the term "revelation;" the which we will endeavour briefly to sketch. The revelation is divided into two parts: 1st, the written law; 2nd, the oral law. The written law is contained in the five books of Moses, and is that part of revelation which was accessible to each member of Israel, and which every one was bound by Divine command to know; it is that part of revelation of which God commanded us, ובלכתך בדרך וכו׳ לבניך ודברת בם בשבתך בביתך ושננתם (Ye shall teach it to your children, and ye shall speak of it when you are sitting in your house, and when you are travelling upon the road, etc.). The oral law is the explanation given by God to Moses of the written law (vide the preface of the ת״וי״ט to זרעים); it was not accessible to every Israelite, but was known only to the Levites and to the judges in Israel, to whom it was taught by Moses. But Moses did not do this of his own free will; he was commanded to do it by God; wherefore God separated the Levites, and commanded that they should have no possessions of land like the other tribes, in order that they might have full scope of time to study the oral law, and retain it (vide Moreh Nebuchim, sec. 3, cap. 49; Inst. Ayrubin, folio 54.) This order, however was disturbed in the time of Samuel, who seeing the vile actions of the priests of his days, established a prophetic school, where he taught the the oral law to members of other tribes. But still the oral law was not yet committed to writing. This was first done by Rabbi Jehudah Hanasi, about 3949 A. M. who collated the Mishna (משנה). But the Mishna was also written upon the same principle as the written law of Moses, and therefore again required explanation. Those explanations the Rabbi taught to his disciples, and they were likewise orally retained till the time of Rab Asbi and Rabina, who committed them to writing about 4127 A. M. and called the collection גמרא (Gemara). We must however remark, that to the oral law belong also the (י״ג מידות) thirteen principles which God taught to Moses, by which the written law was to be expounded, and on which the discussions in the Mishna, as well as those in the Gemara, are based.

The Mishna and Gemara is that great and sublime work known to us as the Talmud (תלטוד בבלי).

And now, having given the outlines of the term "Revelation" we proceed to say, that we include the Talmudical and Rabbinical* periods under the second part of our history, the Post-Mosaic period; for the law of Moses by the especial Divine command "Ye shall not add or diminish" (Deut. xii. 32), became the standard law of Israel, from which the Jew could not, and did not deviate, neither to the right hand nor to the left. And though we shall find, in the course of our history, cases of modification in marriage among the Jews, those modifications were, however, based on the law of Moses, and the principles thereof. Neither the Talmud nor the Rabbins introduced any change or modification which was not in concord and harmony with the revealed law of God; and Dr. Frankel, in his "Law of Evidence," very justly says, "The revealed law and the oral law are closely interwoven with each other. The latter stands to the former as the product to any given number, and is connected with it in a two-fold manner: 1st, it inquires into

* We choose the term "Rabbinical," though we mean the Gaonims period, for the better understanding of the public.

and expounds the Mosaic law; 2nd, it cultivates and improves upon it, taking the former as its basis." Mamonides also (Moreh Nebuchim, sec. 3, cap. 41) says, "As the High God knew that the commands of this holy law would require at each period an addition or a diminution, according to place and to the change of time (which means, that man would like to form it to suit himself), he therefore admonished against those additions or diminutions, and said, "Ye shall not add nor diminish" (Deut. xii. 32). The Talmud likewise says (Megillah Parek, 1), "No prophet was allowed to introduce any change of law in Israel; and the forty-eight prophets and seven prophetesses which were in Israel did add nothing to the revealed law." Samuel Idels, מהרשא (ibid.), says that the wise men חכמים were like the prophets restrained from introducing any change of law in Israel. And so it was that the improvements and modifications which either the Talmud or the Rabbins have introduced, were, as we have already said, based on Divine authority, and their decisions come to under the Divine command: "And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days. . . . And thou shalt do . . . according to the sentence of the law which *they shall teach thee* . . . thou shalt not decline from the sentence of the law which they shall show thee, to the right hand nor to the left" (Deut. xvii. 9—11; vide Talmud, Treatise Berachoth, fol. 19; Maimonides, Yad Hachazakah Hilchoth Mamrim); and therefore they were and are binding upon the Jews.

It is true that there have also been some changes made not quite in strict accordance with the revealed law; but these changes were not introduced as a law in Israel; they were made by the judges in Israel (בית דין הגדול) for once, for a certain time, and on a certain occasion (הוראות שעה): and this, again, was according to Divine permission (vide Moreh Nebuchim, sec. 3, cap. 41). But as it is not for us to investigate the matter farther than is consistent with the nature of our subject, we cease expounding.

The reader must therefore not be surprized, when we speak of and explain the Mosaic period that we have recourse to the explanations of the Talmud. We will, however, keep apart, as far as possible, the one period from the other, and therefore divide the succeding parts of our history into, 1, the Mosaic period, as explained in the Talmud; 2, the Talmudical modifications; 3, the Rabbinical or Gaonims modifications; 4, the ceremonies attending a Jewish marriage in the Post-Mosaic period; and, 5, the changes in the ceremonies of marriage among the Jews at the present time in many countries.

With these remarks we close the present chapter, which we intend as a preface to the second portion of our history, the Post-Mosaic period; and we shall, by Divine permission, commence in our next the Mosaic period.

We again resume the thread of our history. The period which we are about to develope is "Mosaic period as explained in the Talmud;" the first sub-period of the Post-Mosaic part of our history.

In the preceding chapter, which we intended as a preface to the second part of our history, we have already said that the Mosaic law wrought no positive change in the marriage statutes of the Ante-Mosaic period. The Mosaic law has modified and enlarged them, but not altered them entirely. And so it was. In the Ante-Mosaic period, the female was under the protection, guidance and charge of her father, when not married, and when married under that of her husband; the same law remained, with a slight modification, in and after the Revelation. The Revelation did not repeal the Divine command given to the parents of the human race. "And he [the man] shall govern thee [the woman];" it did not emancipate the woman from her former disability by introducing a new statute in her favour; no the woman remained under the Revelation, as well as before, submissive to man. She was a part of the house, and of some authority in the house; yet she was, and remained, subordinate to the will of man. God, who bereaved the mother of the human race of the liberty he granted her at her creation, and made her submissive to man, when she misused that freedom he granted her, and caused her husband to sin with her against their Creator and Benefactor, as the consequence of her transgresssion, as the necessity for the real felicity of the human race (comp. chap. i. ii.) did not and could not change it at the revelation; not only because He is an

unchangeable God, but likewise because of his justice and his Divine mercy. These two attributes of the Holy One required the continuance of the same. 1st. His justice required it, because the command of submission of woman to man was given by God as the consequence of her transgression. 2nd. His mercy required it, because the real felicity of man depended upon it. God who gave his holy law to Israel in order to elevate them above all other nations את בריתי והייתם לי סגולה מכל העמים ושמרתם, and make them as an examplary nation to all the world, that all mankind might learn to know their Author and imbibe true morality and righteousness; in short, God, who chose Israel as his especial nation, to carry the truth of his Divine essence, and of His Divine word to the four corners of the habitable globe יצרתי לי תהלתי יספרו" "עם זו so that all mankind may become truly happy in God and through God, found it necessary to prevent Israel from falling again from the elevation upon which his divine mercy had placed them, like Adam, by the seduction of woman, who is endowed by nature with a superior feeling, but has not the power of mind like the man to discern falsehood from truth; who is attracted by outward appearances, but is not able to lift up the veil of Iris and look the truth in the face; and who, therefore, may be easily induced to follow the vices of idolatry, which are clad in disguises of virtue, tinged up with glaring pomp, and dazzle the eyes of its beholder.—He, therefore, in his Divine wisdom, retained in the Revelation, the command he gave to the parents of the human race, when man fell through the seduction of woman, that the man should be superior to woman, and he should govern her. That the woman was after the revelation as before it, when not married, under the protection and power of her father, may be proved from Holy Writ, as follows: It was ordained by God, through the law given by Moses, that if a man take a wife and tries to dissolve his marriage by bringing up an evil report against her the day after the marriage, saying, "She is no maid," and so make his marriage null and void, that the father and mother of the damsel shall appear before the elders of the city, and the father shall say unto the elders, "I gave my daughter to this man to wife, and he hated her, and has given occasion of speech against her; yet these are the tokens which prove his accusation false. And the elders of that city shall chastise the man, and amerce him to pay to the father a hundred silver pieces" (vide Deut. xxii. 13, 19). Now from this law we clearly see that the daughter was under the protection of her father; for when her husband tried to make his marriage void by some false pretence, it was the father who was ordered by the law to defend her, and under whose protection she naturally returned as soon as her husband declared his marriage to be null and void; and it was him to whom the law granted a penalty of a hundred pieces of silver, to be paid by the husband. It is true, that the law likewise ordered the mother to be present; but the mother did not appear before the elders to defend her daughter, this being the office of the father. The mother merely appeared before the court of the elders to witness the issue of the matter, and that she might taste the gall of public shame in case the husband should prove his accusation to be true; as Rashi remarks, הרעים יתבזו עליה מי שגדלי גדולים.

Some, however, might yet object, and say, that the father appeared before the elders, not so much as the defender of his daughter, as because it was his case as well as his daughter's, he having given her in marriage as a maid, and taken for her, as such, purchase-money of the husband, מהר הבתולות; and were she found to have been no maid, he must return to the husband the purchase money. But we say in answer to this, that the case was not one of *mine* and *thine*; it was a case of honor, where the father appeared in open court to prove his daughter's virtue. The law says, "And the elders shall chastise him. . . . *because he hath brought an evil name upon a daughter in Israel.*" Again, if the accusation of the husband was found to be true, the law ordered the damsel to be stoned to death (ibid. 21, 22); but it makes no mention of the father's returning the purchase-money to the husband, for the law does not treat it as a pecuniary case.

We also read in Holy Scripture, "And

if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do" (Exod. xxi. 7). This, again clearly proves that the father possessed an unlimited power over his daughter, for he could even *sell her* as a maid-servant. There are many other passages to be found in the Bible to prove that the daughter was under the protection and power of her father, but we think those we have cited sufficient.

It remains, however, for us, in accordance with the nature of our history, to show that the father had the power of giving his daughter in marriage. This may be seen from the following Scriptural passage: "If a man entice a maid that is not betrothed . . . . he shall surely endow her to be his wife. But if her father utterly refuses to give her unto him, he shall pay money, according to the dowry of virgins" (Exod. xxi. 16, 17). Here the Bible openly declares, that the father had—after the Revelation, as well as before it—the power of granting or denying his daughter's hand in marriage.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1851.

[The following arrived at the Office too late for No. 20, we therefore give it insertion in this.]

A SUNDAY IN PARIS.

After a protracted and diligent application to the duties of the office, I found my health declining; and upon the issue of the Hymn Book, concluded to accept an invitation from Elder Taylor, to accompany him to Paris, recruit my health, and visit the beloved Saints, who have rendered obedience to the holy commandments of the last dispensation, in this renowned metropolis of the French nation. The law prohibits the assembling of more than twenty persons for any kind of meeting or conventional purposes, whether religious, political, or social, except by permission; which has prevented the brethren here from making their influence felt, and publishing abroad the doctrines of present revelation as they otherwise would have done. The *gendarmes* have full power to arrest any group that may assemble for any purpose whatever, and put them at once into prison if they think proper, which is the reason why every thing that savors of excitement has been studiously avoided by the Elders and Saints here; but I find that a spirit of inquiry has gone silently and faithfully abroad among many who appear to be of sound and stable minds, and who seem to bestow upon the Truth the attention and serious consideration which it merits of all men: indeed, so efficacious has it been with a family of a highly respectable merchant, that he has sold out his business, and is now nearly ready to go to the Valley with his family; they will emigrate thither next winter. Four have been added to the youthful band within a few days past, and the law is that, if they number more than twenty in one place, they may take a Hall and give legal notice of their intention to hold regular public meetings; but even then the *gendarmes* have full liberty and power to arrest any minister, or close any place of worship thus legally opened, should anything obnoxious appear, or be apprehended. Well may the dear Saints in Britain appreciate with thankful hearts, the liberties they enjoy in their much-loved country, and with devotion implore the blessing of Almighty God upon their sovereign and ministers of government, that liberty and peace may continue, while the fulness of the Gospel shall spread through every parish in the United Kingdom.

Considering the proscriptions which hang around the work of God here, it is deemed advisable not to hold meetings during the day, but to meet in the evening for breaking of bread, teaching, and confirming each other in the faith; accordingly on Sunday morning we attended one of the most respectable places of Catholic worship, —the celebrated *Notre Dame* cathedral, where the Archbishop of Paris is said to officiate—with a view to learn the religious inclinations of the people, the Roman Catholic religion being predominant, and in fact nearly the only religion of the place. On the way thither, our eyes were saluted with men and women at their various avocations of life, as on other days of the week; shops generally open, and doing as much or more business than on other days; indeed the general appearance was much more stirring and business-like through the city than on either of the former days which I have spent here. On arriving at the place of worship, it was a disappointment to find that the excellent music, the pomp and magnificence of the ceremonies, added to all the regard entertained by the people for heavenly things, had only attracted about one hundred, mostly aged dames, to pay their Sunday devotion—these seemed devoutly reverent. We confess we returned strongly impressed with much that we had heard and read of Infidel France.

Toward evening, while crossing the *Champs Elysees*, on our way to the meeting of the Saints, a more stirring scene was presented; from the Palace of the Tuilleries to the Triumphal Arch, a distance of two-and-a-half miles, were to be seen thronging thousands, crowding the avenues and walks. In answer to the involuntary inquiry, what means this? we were informed that two large congregations had just been dismissed, one from the *Champ de Mars*, field for reviewing troops, the other from a place of meeting called the Hyppodrome; that these places of worship have for their religious exercises a variety of equestrian, gymnastic, olympic, and other games, besides many exhibitions of a nature most studiously calculated to excite the admiration and wonder of the people; and that the services of both these meetings concluded with the ascension of balloons, containing some six or eight persons each, which we ourselves saw, standing high above the city, and waning in the distance.

It afforded a most agreeable exchange to find ourselves soon after seated among the Parisian Saints, singing, praying, teaching, confirming the gift of the Holy Ghost upon a new born babe in Christ, and administering the Lord's Supper; although unable to address them in their native language, and consequently prevented from entering so freely into the communion of their feelings; still the gracious influences of the Holy Spirit could not be mistaken by any person present, whose heart had ever been warmed by its heavenly influence; their joy increased to hear of the rapid spread of the work in the British conferences, and the comforting predictions that it should extend far and wide in their own native land and tongue. The few who had not been baptized that ventured to come and hear for themselves seemed really interested, and their attention engaged with the subject. The spirit of inquiry is so rife, and the astringent influence of intolerant dominance so great, that it requires more watchful care, and wise deliberation, to prevent its bursting forth, and bringing down the reprobation of government, than efforts to move it forward. The Church in England does not suffer from these blighting and withering influences, and consequently the British Saints cannot fully realize these difficulties. We confess we could not; but to come and dwell only one week in Paris, where the forebodings of the people as to the dreadful what-may-come, rests down on, and seems to pervade every one with whom you speak, then one can better appreciate the liberty of conscience, of speech, and of the Press. Not a week passes but some editors, or publishers, are

incarcerated in prison, fined, &c., for something which they have written, spoken, or printed. How different from England and America. Yet we feel persuaded, and so do the people, so far as they express themselves, that this state of things cannot last long. But a few months ago, and the streets of this city flowed with human gore; batteau loads of dead bodies, went down the Seine to find their long abode, and prevent pestilence to the living, all this to obtain the present liberty of the French Republic, and place a President at its head, but a more fearful onslaught is apprehended and dreaded about the time of the next election for President, which takes place in May of 1852. There are at present one hundred thousand armed men on constant duty, and a body of two hundred thousand National Guards, ready at any notice, in Paris alone.

Thanks be to God that the mustard seed of His kingdom is indeed planted in this volcanic soil, that it is spreading its roots deep and strong in the hearts of numbers, and although it may be terribly blown and shaken of very great winds, it cannot be rooted up until it has grown, and the Elect of France have partaken of its fruits, and entered into the joys of everlasting life.

But to return to our interesting little meeting in the upper room of the house, which was full of joy to hear Elder Taylor's voice again in their own tongue; he seemed to forget all the inconveniences of speaking a new language, and by the Spirit, administered from the abundance of his heart, the comforting words of truth; after which, and some remarks by others in French and English, (interpreted), the meeting dismissed about the usual hour; but inquirers continued their interrogations until the midnight hour had elapsed, before we could reach our abode for the night. Thus we closed Sunday Sept. 28th in Paris, with a fervid impression that heaven will vouchsafe to France in its own appointment, a period of tranquility, sufficient to allow her sons and daughters to hear, and obey if they will, the message brought unto them by Apostles, Prophets, and Elders of the last dispensation, though now they are giddy, lovers of pleasure rather than lovers of God. I shall hasten my return, and forego the pleasure of a visit to the other branches of the French Conference.

THE PRESIDENTS OF ALL THE BRITISH CONFERENCES are required to send in the semi-annual reports of their respective conferences by the 10th day of December next. The reports should be made up to the 1st day of December. The items required, are; the number of Branches, Seventies, High Priests, Elders, Priests, Teachers, Deacons, excommunicated, dead, emigrated (if any), baptized, present number of members, and in all cases let the number of members include the number of officers and scattered members who are not attached to any branch; together with the names of the President and Secretary. The Presidents will see that their secretaries furnish these reports promptly by the 10th day of December, that we may give a true and faithful statement of the condition of the Conferences in the New Year number of the STAR.

ANOTHER THING, BRETHREN, we require to know how many STARS your Conferences will take for the next year. It will be born in mind that as there is no emigration to calculate upon, the coming winter, unless it should be unexpectedly opened, the greatly increased number of the Saints, who are the fruits of this year's labour, will enable the conferences generally, to equalize the circulation of their present numbers taken, so as to render the same quite convenient among all the branches. Should some of the branches not have increased their numbers so much as other branches in the same conference, the circulation can be equalized among them at the commencement of the year, so as to become quite easy and convenient for all. You can increase your orders for as many more than you now take, as you may wish to, at one penny each; but to reduce your

orders, would bring them to two and a half pence each, unavoidably. The presidents and agents, of both conferences and branches, should unitedly make their calculations what the increase of members may probably be during the year, and order as many of No. 1 at the commencement of the volume, as they will be likely to want at any time during the year; then they will always have them on hand to supply new members who may wish to commence taking the STARS at any subsequent period of the year; and who, because they cannot get the back numbers of the volume, will not take them until the commencement of another volume. Many of the presidents and agents, supposed they had calculated thus liberally at the commencement of the present volume, but have since learned their mistake, and are unable to obtain the early numbers in consequence. Brethren, the work of the Lord is increasing mightily, and the Saints of the Lord should increase their faith, enlarge their views, believe in great things, and a great many of them, and so live before the Lord as to be able to ask for, and receive them; for according to the faith of the Saints, so is, very much, the amount of blessing from our Heavenly Father upon his work made to depend: If the Elders and Saints believe that many will be added to the Church, their works will correspond, and they will increase their orders for STARS accordingly. Do not fail to let us know the number you will reqnire by the 10th day of December next.

ANOTHER STAR DISCOVERED.—We have been very agreeably surprised by the sudden and unexpected appearance of another star in the moral firmament of celestial lights. This luminary was first discovered by Elder Erastus Snow in Scandinavia; and as discoverers usually give names to objects of their discovery, so has Elder Snow entitled this new reflector, "Skandinaviens Stierne." We confess we did not derive that amount of light from its reflection ourself which we might have done had it shone through an English medium; but having a knowledge of the matter of which it is composed, and an idea of the general laws of media, we learned that it reflected essentially the same rays of light as our own little journal. And we are sure it must be hailed as a discovery of the first importance by all Scandinavian observers who are fond of knowing heavenly things. We congratulate Elder Snow and the Danish Saints upon this very important acquisition of aid, to reflect light upon the paths of the benighted sons of men in that part of the earth; and we hope that such encouragement will be freely extended to him, as shall enable him to issue regularly, and increase its circulation, till all who wish, may read in that language the wonderful works of God in the earth, in these the latter days. We shall be happy to exchange.

We may here notice, also, that when in London a few days since we saw several sheets of the Book of Mormon in Italian; it is progressing favourably. While in Paris we saw several sheets of the same work in the French language also. In the issue of this work the translators and publishers have many difficulties to contend with, which delay its appearance much longer than was anticipated; but patience and perseverance, will overcome all these obstacles, and though "the vision tarry, we will wait for it; for it surely will come, and will not tarry." There are also some five or six sheets of the Book of Mormon in print in the Welsh language. In a former number of the STAR we ordered some of the Doctrine and Covenants in Welsh, by mistake,—one hundred copies were named: it should have been two hundred,—and we take the present opportunity to order two hundred copies of the Welsh Book of Mormon, as soon as it is out of press.

FOREIGN APPOINTMENTS.—It will be highly satisfactory to the Saints to know that Elder Wm. Willis sailed from London on the 2nd of Sept. for Calcutta, and Elder

Findlay from Southampton on the 20th of Oct. for Bombay, under appointment and instructions from Elder Lorenzo Snow, who expects to follow them as soon as the Italian version of the Book of Mormon is out of press, and the necessary arrangements for the missions are completed. Elder Snow has also appointed Elder Obray, of Sheerness, a mission to Malta. It is with feelings of the liveliest interest we make these announcements, and humbly supplicate the blessings of Almighty God upon these brethren, that their lives and healths may be precious in His sight; that His angels may receive charge concerning them, and preserve them from all evil, clothe them with the Spirit of revelation, and give them power in the priesthood to bring many souls to the knowledge of God. These wise and faithful men are worthy of the prayers and intercessions of a great and good people; and we assure them the faith of the British Saints will be in active exercise in their behalf, and with longing anxiety will they wait the due time for the joyous tidings of the establishment of our holy institution—the Church of Christ—among the sons of India. Will Elders Willis, Findlay, and Obray communicate with us freely of the conditions of the people among whom they are appointed to labour, social, religious, and political, as well as the facilities they meet with for the spread of the Gospel, and the obstacles they have to encounter?

ORGANIZATIONS AND APPOINTMENTS.

THE time is fast approaching, when five Presidents of Conferences will take their departure from this land, for the home of the Saints, in the distant vallies of the Rocky Mountains, viz.: Elders Eli B. Kelsey, John S. Higbee, Lewis Robbins, John Spiers, and James D. Ross. These brethren have labored diligently and successfully on their missions, and have our entire approbation and blessing in retiring from their several fields of labor. In appointing their successors, the Presidency of the British churches has had in consideration the suggestion of the First Presidency in Zion upon the subject of appointments, as contained in their Fourth General Epistle, on pages fifty-three and fifty-four of the present volume of the *Star*. In pursuance of which, and as the best interests of the work seem to require, we have ordained the following alterations and appointments, to take effect from and after the first day of January, 1852. Viz.:—

In the London Conference:—That the Newbury, Cold Ash, Windsor, Reading Woburn Green, Ramsbury, Weston, Hungerford, Uxbridge, Andover, Wroughton, Chertsey, and Alton branches, be organized, and called the Reading Conference, over which Elder Thomas Squires, of Newbury, is appointed President.

That the Brighton, Dover, Faversham, Sheerness, Gravesend, Shoreham, Milton, Minster, Horsham, Hastings, and Chatham branches be organized, and called the Kent Conference, with Elder John Lewis, now laboring in that region, to preside over it.

That the Watford, St. Albans, Woodfordbridge, Hertford, Orsett, Malden, Boxford, Ingotstone, and Colchester branches be organized, and called the Essex Conference, with Elder Martin Slack, who is now laboring in the Liverpool Conference, to preside over it.

That those distant branches which have been raised up by Travelling Elders from the London Conference in Devonshire and Cornwall, together with all other branches situated in Cornwall, be organized, and called the Land's-End Conference;—Elder William G. Mills, of Bath, is appointed to the presidency of this conference, with request that he repair thither immediately, and, with the Elders now laboring there, make arrangements to spread the Gospel mightily in that region.

With all the foregoing reduction, London Conference will still consist of about 30 branches, including about twenty-four hundred members, over which Elder James Marsden, of Edinburgh, is appointed president.

Elder William Brewerton, of Nottingham, is appointed to succeed Elder Marsden to the presidency of the Edinburgh Conference.

Elder William McGhie, now labouring in the Staffordshire Conference, will succeed Elder Higbee to the presidency of Newcastle-upon-Tyne Conference.

In the Sheffield Conference:—That the Nottingham, Mansfield, Sutton, Eastwood, Heanor, New Brinsley, Ison Green, New Radford, Arnold, Hucknall, Calverton, and Lambley branches be organised, and called the Nottinghamshire Conference, over which Elder Henry Savage, of London, is appointed to preside.

Elder John Albiston, of Ashton-under-Lyne, is appointed to the presidency of Sheffield Conference.

In the Bedford Conference:—That the Cambridge, Graveley, Fenstanton, Orwell, Bassenbourne, Reed, Doddington, Chatteries, Somersham, Bishops-Stortford, West Walton, and Huntingdon branches, be organized, and called the Cambridgeshire Conference, over which Elder J. V. Long, of Sheffield, is appointed to preside.

Elder Job Smith is appointed President of the Bedfordshire Conference.

Elder John Hyde, sen., of London, will succeed Elder J. D. Ross to the presidency of the Cheltenham Conference.

Elders Jacob Gates, Isaac C. Haight, Robert Campbell, Jesse W. Crosby, and Appleton M. Harmon, will hold themselves in readiness, to act under letters of instruction from us at all times, and in such of the conferences as their labors shall be most needed.

Elder John O. Angus will succeed Elder Gates to the presidency of the Leicestershire Conference.

Elder Abraham Marchant, of Bath, will succeed Elder Haight to the presidency of the Birmingham Conference.

Elder John Lyon will succeed Elder Campbell to the presidency of the Glasgow Conference.

Elder Matthew Rowan, now laboring in the Staffordshire Conference, will succeed Elder Lyon to the presidency of the Worcestershire Conference.

Elder William Speakman, of London, will succeed Elder Crosby to the presidency of the Warwickshire Conference.

Elder John Carmichael, now laboring in the Newcastle-upon-Tyne Conference, will succeed Elder Harmon to the presidency of the Carlisle Conference.

Elder Thomas Hardy, of Mansfield, in the Sheffield conference, is appointed to succeed Elder Hugh Findlay, now on a mission to Bombay, to the presidency of the Hull conference.

Although the above appointments are designed to take effect with the New Year, it is important that the newly-appointed presidents should be in their contemplated fields of labor some time previous, and become thoroughly acquainted with all the interests of their conferences, before their predecessors shall vacate in their favour. It is particularly desirable that Elders Brewerton, Rowan, Angus, Carmichael, and Hardy should take their places as early as circumstances will permit.

Although we regret having to part with such efficient laborers in the ministry as Elders Kelsey, Robbins, Higbee, Spiers, and Ross, still we know their desires to gather to their families and brethren in the west, and we feel to bless them for the unwearied diligence with which they have dispensed the words and ordinances of life to the people. The blessings of a benificent Providence will rest upon them, and we

wish the presidents who succeed them to unite their influence and means in aiding them to go comfortably, that as they leave our shores, they may bear in their bosoms the high consideration that their labours are justly estimated by those upon whom they have been bestowed, as well as the superior consideration that they are approved by their own consciences, and their God.

We also call upon the Saints of the Norwich and Worcestershire Conferences to manifest their sense of the years of untiring exertion made in their behalf by Elder Thomas Smith, their father and founder in the Gospel. Brother Smith has labored with unremitting assiduity, for about ten years past, in building up these two conferences; and many hundreds are now enjoying the greatest of all blessings—the knowledge and favour of God—through his instrumentality. Honored with a tender and dependant family, and bending under the weight of mature years, his physical system impaired by former hardships and scanty subsistence for the Gospel's sake, he pants for a home with the Saints in the west, and desires a furlough of release from the service awhile. We feel that this righteous desire should be granted him, and request that the presidents and Saints of these two conferences espouse his cause with warmth and energy, that they may enable brother Smith to go to the bosom of the Saints in Zion with joy and rejoicing.

F. D. RICHARDS.

ETOILE DU DESERET.

Green Street, Colomberie, St. Helliers, Jersey, October, 1851.

My dear Brother,—As a great many of the Saints in England, although acquainted with my address, are not aware of the price of the "Etoile du Déseret," (Star of Deseret,) I beg to inform them that they are 2½d. each number, and that they are published once a month.

Of the utility, I might almost say duty, of each Saint to possess himself of copies of all the revelations of God in this age, in all languges, I will say nothing, for it cannot but strike every mind that if the revealed will of God is worthy to be known, copies of it are also worthy to be possessed.

I will not allude to the youthfulness of the work in France, the gigantic enterprise of establishing a periodical there, nor the necessity of this periodical being supported to save the Saints from the ignominy of failure—these things are known to all.

Nor will I advert to the immense value these publications will be in years to come, when thousands shall seek after the first numbers with as much avidity as are now sought the first volumes of the "Millennial Star." Such things are too plain to every Saint to need hardly an intimation, I only request that the brethren will send their orders and directions.

With earnest affection, I am, your brother in the Everlasting Covenant,

PHILIP DE LA MARE.

To President F. D. Richards.

PRAYER.

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fix'd on seraph throngs;
That ear is fill'd with angels' songs;
That arm upholds the world on high;
That love is thron'd beyond the sky.

But there's a power which men can wield,
When mortal aid is vain:—
That eye, that arm, that love to reach,
That listening ear to gain.—

That power is prayer, which soars on high,
And feeds on bliss beyond the sky.

SONG OF ZION.

Let them talk of this *Earth* as a *desert* who will,
Yet there's *freshness* and *blossom* in parts of it still;
Tho' its *green spots* are *seared* and its *streets turned to gall*,
Yet there's still on its surface a *good place* for all!

Far away from vain strife,
There's a land in the West,
Where our friends live the best!
'Tis the VALLEY of LIFE!

Then why should the tear-drop of *care* dim the eye,
When the day-star of hope, points the place where to fly:
While the Ensign is *raised*, and *truth's messengers* call,
Let us off to the Valley, there's *room* in 't for all!

Far away, &c.

Let them look on this life as the last lot of man,
Who've *no wish to improve* all the good in't they can;
Sure the *blessings of Ephraim* in fulness *recall*,
That abundance of *wealth promised* Joseph, for all!

Far away, &c.

Then let owls *seek their holes*, who *despise* the bright day,
While "*like doves to our windows*" we'll *hasten* away!
Sure there's nothing in Bab'lon, but *misery*, and *thrall*!
Then away to the West, for there's *room* in't for all;

Far away, &c.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 18TH OF OCT., 1851.

John Taylor	£10	0	0
Richard Morris	9	0	0
Thomas Clarke	10	0	0
Thomas Kirkwood	52	0	0
John Memmott	23	10	0
George P. Waugh	5	4	5
James Linforth	21	0	0
T. C. Armstrong	100	0	0
Matthew Rowan	5	0	0
John Copley	4	10	0
James Walker	45	0	0
Carried forward	£285	4	5

Brought forward	£285	4	5
Matthew Hicks (New York)	2	0	0
William Cartwright	2	0	0
David James	2	10	0
William Soulsby	5	0	0
G. Bywater	5	0	0
W. A. Smith (Halifax, N. A.)	4	0	0
John Goldsill	20	0	0
H. E. Bowring	1	5	0
William Wells	5	0	0
	£331	19	5

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LIVERPOOL:

EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY B. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22 —Vol. XIII. NOVEMBER 15, 1851. Price One Penny.

THE ORGANIZATION OF THE CHURCH.

BY ELDER JOHN TAYLOR.

(*From the "Etoile du Deseret."*)

Since our arrival in France, we have very frequently been asked how our Church is organized. For the satisfaction of those who are desirous to obtain this knowledge, we give the following information.

In the pamphlet which we have elsewhere referred to, we gave an account of the commencement of this work: of the ministering of an holy angel to Joseph Smith; of the finding and translation of ancient records; of the first organization of the Church; of the restoration of primitive christianity, its priesthood, doctrines, ordinances, gifts, blessings, and powers; of the ordination of various officers, and other things; but the particular organization we did not enter into.

When Joseph Smith was living, he was the president of the Church, and had two counsellors of his own selection, but sanctioned also by the Church, which always has a voice in all such matters. After Joseph Smith's death, Brigham Young was appointed president, by virtue of his being president of the Twelve Apostles, who stand next in authority to the Presidency. He has two counsellors, chosen from the twelve: Heber C. Kimball and Willard Richards. These are presented before the people and sanctioned by them. The First Presidency has authority over all matters pertaining to the Church.

The next in order are the Twelve Apostles, whose calling is to preach the gospel, or see it preached, to all the world. They hold the same authority in all parts of the world that the First Presidency do at home, and act under their direction. They are called by revelation and sanctioned by the people. The Twelve have a president: the present one is Orson Hyde. This presidency is obtained by seniority of age and ordination.

There are then the Seventies: of these there are thirty-three quorums. It is their office also to preach the gospel to all the world. There is a presidency over each quorum. And again there are seven presidents with their president, who preside over the presidents of the quorums of seventy.

There are then the Elders, of whom there are many. It is their business to preach the gospel in different parts of the earth where they are located, according to circumstances; but they are not bound, as the Seventies are, to go to different parts of the earth, only as their circumstances will admit. But they have power to preach, to baptize, to lay on hands for the gift of the Holy Ghost, and to attend to other ordinances of the Church.

There are then the Priests, whose duty it is to preach and baptize, but not to lay on hands for the gift of the Holy Ghost.

There are also Teachers, whose business it is to visit the members in the different branches of the Church where they live, and to see that they attend to their family duties, prayers, &c.; to watch over the spiritual interests of those under their care; and to see that there is no hard

feeling, contention, evil speaking, or wickedness.

There are, then, Deacons, whose business it is to assist the teachers and attend to the temporal affairs of the branches where they may happen to be situated.

There is then a Quorum of High Priests, of whom there are many. It is their business generally to preside over Churches, and assist on councils as they may be directed, whether at home or abroad. But a Seventy, or an Elder, can do this in their absence, or when others have not been appointed.

There are also Evangelists or Patriarchs.

The above is an outline of the organization for the purpose of preaching the Gospel to all the world, and carrying out the order of God as revealed unto his Church. The Twelve Apostles, and the Seventies have the particular burthen upon them, to preach to all the world, and to go to any nation as they may be directed. The High Priests also are expected to go when called upon, but their business is more with churches that are built up, than with organizing churches.

The way we conduct affairs in the Church is as follows:—If any Member or Elder of a branch of the Church sins against his brother or the Church, the person against whom he transgresses is to go to him alone, and reason with him; if he hears him, well; if he repents, he is to be forgiven; if he does not, he is to take one or more with him; if he hears them, well; if not, he is to be reported to the Church; if he does not hearken to the Church with which he is associated, he is to be cut off by them.

This is, however, for Church fellowship; but if a man steals, or otherwise sins against the laws of the land, he is to be delivered up to the laws of the land.

Having said so much on this subject, we will now speak of the regulations and organization of the Church in the Valley. President Brigham Young is the President of the Church, and is assisted in his duties by two Counsellors before named. There is another council there, called the High Council. This is a council that sit from time to time, and investigate all important matters of difficulty that may exist between brethren. These are selected from among the High Priests, and their matters are so arranged that one half plead for, and the other against the accused, so as to arrive at the merits of the case. They are drawn by lot, but it is not known who are to be in favour of, or who opposed to, until the time of sitting, when it is decided by numbers; sometimes one, two, or three, speak on a side, and sometimes more, according to the magnitude of the case. The president who is the senior among them, gives his decision. The others are then called upon to vote, which is generally unanimous; if it is not, the persons not voting assign their reasons, but the majority decide. The courts are governed, not according to any particular laws or technicalities, but according to evidence and the merits of the case.

If the parties are dissatisfied, which is not often the case, there is an appeal to the First Presidency.

There is, then, an order called Bishops. It is their business more particularly to attend to the temporal affairs of the Church, and counsel the people over whom they preside, for example: in the Great Salt Lake City, when I was there, it was divided into nineteen wards, over each of which there was a Bishop, each Bishop represented his own ward, and overlooked it and its affairs temporal—gave counsel to those who needed it, and acted as a father to the people. Each Bishop has two Counsellors, who together form a court to decide upon all matters of small difference that may occur among his people. He also makes arrangements for meetings, for public worship in his ward or precinct, and presides over the Priests, Teachers, and Deacons in his ward; and to see that the poor, the sick, the widow and the orphan are provided for.

There is then a presiding Bishop, whose business it is to preside over the others, and attend to the affairs of the whole Church assembled in Zion temporally.

There is also a president over the city, who has two counsellors. It is his business to superintend all the affairs of the city and its environs: those affairs which do not come under the direction of the Bishop. He presides over the High Council in cases of difficulty, regulates the public meetings for the city, and attends to a variety of other affairs for the general public good.

This is a general pattern for all the towns or cities. All have their president and his counsellors, their bishops and bishops' courts. In some they have their High Council; in others not. If they have not, their difficult cases are

brought before the High Council before referred to.

All who are in good standing in the Church submit to the decisions and regulations of the Church, without complaint; and every officer in the Church pays attention to, respects, and is governed by those who are appointed as his presidents.

It ought to be remarked here, however, that all officers in the Church are first called by revelation, or those having authority, according to the nature of the case, and then are voted for by the people over whom they are to preside.

Each person possesses power according to the position he occupies; and it is expected that all persons concerned will respect his judgment and decisions.

The First Presidency and the Twelve, are presented before all the Church in all parts of the world, for acceptance or rejection, twice every year in the several conferences; and any member of the Church has a perfect right to arise and testify, if he knows anything objectionable against these persons. The above rule applies to all other officers, whether at home or abroad. The only difference is, that they are more circumscribed in their limits, and are voted for by the people over whom they preside. The High Council, Bishop, President of the stake, and his council, are voted for by the whole Church assembled in Zion, but not by any branches of the Church; while the presidents of conferences and branches are voted for by their conferences or branches, and not by the people in Zion. When a member of the Church leaves England, the United States, or any other nation, for Zion, he takes a certificate with him of his membership, or the office he holds: until then, he is not known there. The Seventies, High Priests, or others abroad, are amenable to their own quorums, or to the Twelve Apostles.

We would here remark, that the love and fear of God is the foundation of all our actions, spiritual or temporal, that this work was commenced, and the organization of this Church was given, by revelation, and by that it has been sustained to the present time.

Concerning government: Some years ago, in Nauvoo, a gentleman in my hearing, a member of the Legislature, asked Joseph Smith how it was that he was enabled to govern so many people, and to preserve such perfect order; remarking at the same time that it was impossible for them to do it anywhere else. Mr. Smith remarked that it was very easy to do that. "How?" responded the gentleman; "to us it is very difficult." Mr. Smith replied, "I teach them correct principles, and they govern themselves."

The above I have seen fully exemplified in different nations. In Manchester, England, I attended a conference a short time ago, at which there were assembled two or three hundred elders, and officers of various kinds, and some thousands of people; and in all of their business transactions I did not hear one dissenting voice.

We have also other laws, which we as citizens of the United States recognize. In Nauvoo we had a city charter, city council, municipal court, made our city regulations, laws, &c.; but this was more for protection than otherwise.

At the present time we have a Territory in the United States, acknowledged by the Congress and President of the United States. We have our own Governor, Secretary of State, Legislature, and other government officers. These to us are a protection and shield. We never find any difficulty in keeping the laws of the land; but as we have others who are not in the Church, nor subject to its laws, we have the means within our reach of preventing one citizen interfering with another's rights, as well as preserving ourselves from being imposed upon; for we do not enforce our Church laws upon those who are not members of the Church. Everything with us is voluntary.

All men are protected with us in their religious rights, no matter what nation or creed they belong to. We teach men good principles: if they receive them, well; if not, it is their own business. We never persecute a person for his religious faith.

The expenses of the Church government are as follows:—

The President of the Church	£0	0	0
His Counsellors	0	0	0
The Twelve Apostles	0	0	0
The High Council	0	0	0
The Seventies	0	0	0
The High Priests	0	0	0
Elders	0	0	0
Bishops, ordinary	0	0	0
Priests, Teachers, and Deacons	0	0	0
Total	£0	0	0

The acting Bishop, whose time is wholly occupied by his duties, has what he requires for himself and family; and a number of clerks, who are also occupied in the same way, receive wages.

There is a tenth or tything paid by the members of the Church. This is applied to the building of temples, and other Church buildings, &c.

But all officers in the Church, if at home, provide for themselves and families. Those abroad trust to the Lord and their brethren. The Twelve, Seventies, or High Priests are expected at any time to go to the ends of the earth if required, without purse or scrip, as the ancient disciples did. They are generally, however, provided for by their brethren on their journey, or at the place of their destination, by voluntary contributions.

EXPENSE OF THE CHURCH OF ENGLAND,

AND OTHER SYSTEMS.

(*From Lloyd's Weekly London Newspaper.*)

At the present time, when the incomes of our bishops and dignitaries of the Church occupy so much attention, the following comparative table of the expense of Church-of-Englandism, and of Christianity in all other countries in the world, will be found interesting.

Name of Nation.	*Number of Hearers.*	*Expenditure on the Clergy per million Hearers.*	*Total Expenditure in each Nation.*
France	30,000,000	£35,000	£1,050,000
United States	9,600,000	60,000	576,000
Spain	11,000,000	100,000	1,100,000
Portugal	3,000,000	100,000	300,000
Hungary—*Catholics*	400,000	80,000	320,000
Calvinists	1,050,000	60,000	63,000
Lutherans	560,000	40,000	26,000
Italy	19,391,000	40,000	776,000
Austria	19,918,000	50,000	970,000
Switzerland	1,720,000	50,000	87,000
Prussia	10,536,000	50,000	527,000
German small States	12,763,000	60,000	765,000
Holland	2,000,000	80,000	160,000
Netherlands	6,000,000	42,000	252,000
Denmark	1,700,000	70,000	119,000
Sweden	3,400,000	70,300	238,000
Russia—*Greek Church*	34,000,000	15,000	510,000
Catholics & Lutherans	8,000,000	50,000	400,000
Christians in Turkey	6,000,000	30,000	180,000
South America	15,000,000	30,000	450,000
Christians elsewhere	3,000,000	50,000	150,000
	201,728,000		£8,999,000
England and Wales	6,500,000	1,455,316	9,459,565

Thus it appears that the administration of Church-of-Englandism to 6,500,000 hearers, costs more than the administration of all other forms of Christianity in all parts of the world to 201,728,000 hearers. The £9,459,565, which is paid for the Church of England, is thus divided:—Archbishops and bishops, £297,115; 28 deans, £44,250; 61 archdeacons, £45,146; 26 chancellors, £12,844; 514 prebends and canons, £280,130; 330 precentors, succentors, and other members of collegiate and cathedral churches, £111,650; 2,886 aristocratic pluralists, holding two, three, and four livings, in all 7,037 livings, averaging £764 each, £5,379,430; 8,559 parochial clergy and curates, £3,289,020.

CHARGES AGAINST THE GOVERNOR OF UTAH, DISPROVED AND WITHDRAWN.

(*From the Washington Republic.*)

We copy from the *Buffalo Courier* an article in which it states its belief that the charges against "Governor Brigham Young, of Utah, are entirely without foundation in fact." The charge that the Administration was aware of the truth of the charges before his appointment, of course falls to the ground by the admission of the paper which published and now retracts them.

We publish, moreover, the letter of Col. Kane to the *Pennsylvanian*, which thus places our readers in possession of full materials upon the subject.

In regard to the publication of the message of the Mormons to President Polk, we have to say that it was a paper covered by the inclosure of Colonel Kane, and placed at our disposal. Its publication was indispensable to the defence of Governor Young, from the following charges:—

"1. Of wholesale abuse of United States and our institutions.

"2. With leaguing with the Indians to harrass our people on the road to California.

"3. That this creature Young is an open abuser of Democracy."

Portions of the address were cited for that purpose. Nor was it supposed that the publication of a document addressed to the President of the United States could give any offence, especially when portions of the address were introduced and made use of, by quotations in the letter of Colonel Kane, to disprove charges against the authors of the address, and when the address contained the best evidences, of the prompt and patriotic assistance of its authors to the flag of their country, their respect for its Constitution, and contradicts (inferentially) the charge that Governor Young was an open abuser of the Democracy.

Our prompt and satisfactory disproof of the charges against Governor Young has been the immediate means of bringing before the public new and interesting facts in relation to the Mormons, and of creating the liveliest feeling in their behalf, amongst those who were a few days since publishing charges of the most disgraceful conduct against them.

The result of this essay at vindication cannot but be gratifying to us. How far the fact that, so far from being "an abusive Whig," the Governor of the Mormons' "predilections, when in the States, were esteemed decidedly and soundly Democratic," may have had the effect of acquitting him of the heinous charges which we last week reported, is left to the public to determine.

GOVERNOR YOUNG OF UTAH.

Our article of July 2nd, on "Executive Appointments," has elicited a communication from a friend at the East, which presents the subject in a different light. We are assured that the charges brought against Governor Brigham Young, of Utah, are altogether without foundation in fact; and though a Mormon, and leader of Mormons, his character as a man is above reproach; that he proved himself a most hospitable and generous friend to the suffering California emigrants of 1849 and 1850; that Mr. Polk's administration had reason to value his patriotism and devotion to the interests of the Union; and last, not least, so far from being an abusive Whig, Mr. Young's political predilections when in the States were esteemed decidedly and soundly Democratic.

Our authority, which is that of a gentleman not long since returned from the Salt Lake, and whose business brought him into close communication with Mr. Young and some of his associates in the territorial government there, is of so high a character that we are pleased to be able to make this statement. Indeed, we confess we have been touched by our informant's picture of Mr. Young's plain but generous and hearty life in his distant home among the mountains, and revolt at lending any countenance to assaults upon his hospitable fireside which do not spare the character of its mistress, whom friend-

ly and hostile report alike asserts to be a truly discreet and lovely lady.

Our article was based on the information of facts stated by a writer in the *Rochester Daily Advertiser*, recently returned from Salt Lake, and whose character and ability, to make good his assertions, were vouched for by the *Advertiser*. We must commend the subject again to the notice of the *Advertiser*, and its informant or correspondent, being anxious to know the simple facts as they are, and not crediting the idea that they have sought or intended to misrepresent them.

AN INTERESTING STATEMENT—THE MORMONS.

(*From the Pennsylvanian.*)

The subjoined letters amply explain themselves. We are glad to lay them before our readers, not only because we believe the Mormons to be a community which deserves respect for many qualities too often slighted in older and more popular denominations, but because in reference to the charges alleged against their Governor, Mr. Young, we know that the testimony of Colonel Thomas L. Kane, of this city, is entitled to the fullest credence. The statement in the *Washington Republic*, to which allusion is made by Colonel Kane, seeks to make party capital out of this contradiction of the report against Governor Young, of Utah; an expedient that is not just to the facts, nor fair to Colonel Kane, who vindicates the Mormons, not as a partisan, but as their known, their eloquent, and their most disinterested friend. Certain it is that no Democratic journal would publish any slanders against Governor Young, knowing them to be such, or persist in them after they had been exploded and exposed. It is one of the fundamental articles of the Democratic faith to advocate the freest toleration in regard to every religious belief; and we are sure there is no general example in reference to the Mormons in which Democrats have ever departed from it. The experiment of the Mormons in the Great Salt Lake Valley, with their thirty thousand of population, their order, their discipline, their obedience to the laws, and their love of country, go far to disprove many of the aspersions of their foes, and indicate a future in the highest degree auspicious and gratifying. We are quite sure our readers will thank us for laying before them the following interesting and opportune statement of facts:—

Philadelphia, July 16, 1851.

TO THE EDITOR OF THE PENNSYLVANIAN.

I have seen in the *Washington Republic*, of the 15th instant, certain passages under the editorial head from two letters of mine in reply to one which the President, Mr. Fillmore, had done me the honor to write me on the subject of the Mormons, and the officers of Utah, and in an accompanying paragraph, a reference to me as having authorized the writer to make certain statements.

I have no acquaintance with the Editor of the *Republic*, and, so far as I know, have never communicated with him directly or indirectly on any subject. The absolute tenor of my letters will be apprehended more correctly by a publication of them in full, with that to which they form the reply. The address of the Mormons of the 9th August, 1846, which is included in the *Republic's* article, was communicated to Mr. Fillmore in my "personal" letter, as the paper that "I regret I have never been authorized to make use of." I cannot therefore now contribute to its publication. The rest of the correspondence, however obviously intended for more private use, I send you without change.

Your obedient servant,

THOMAS L. KANE.

Washington, July 4, 1851.

My dear Sir,—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, Governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true.

Please return the article with your letter.

Not recollecting your given name, I shall address this letter to you as the son of Judge Kane.

I am, in great haste,

Truly yours,

MILLARD FILLMORE.

Mr. Kane, Philadelphia.

Philadelphia, July 11, 1851.

My dear sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism, and devotion to the interests of the Union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge.

If any show or shadow of evidence can be adduced in support of the charges of your annoymous assailant, the next mail from Utah shall bring you their complete and circumstantial refutation. Meanwhile I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority.

I am, Sir, with high respect and esteem, your most obedient servant,

THOMAS L. KANE.

The President.

(PERSONAL.)

Philadelphia, July 11, 1851.

My dear sir,—I trust the accompanying letter (folio) meets your views, and that I have not erred in supposing you to require of me, not an elaborate argument in vindication of Governor Young, and disproof of Mormon libels in general, but simply a repetition of my oral statement in responsible form and over my own signature. At least, you will not accuse me of being non-commital.

I find nothing new, however, in the *Courier's* charges against Governor Young, except that he "levied high and unjust taxes on men selling property at Salt Lake to aid them on their journey," which is so far true, that the little municipal council of the Salt Lake city did—at its first organization, however, and before the United States or any other government had noticed its existence—enact that a tax should be levied on all sales of spirituous liquor, within the city bounds. This tax must have been heavy too, for I think it was intended to be almost prohibitory, the Mormons as a sect favoring and enforcing *temperance* measures, and doing their best to prevent the sale of whisky to the savages around them. I have only to say, that if our emigrant citizens everywhere could be placed under such restraint, your War Department would hear much less of their suffering from Indian outrage.

The other accusations are a mere rehash of old libels, the most deserving of them only rough mythic embodiments of a vulgar notion of Mormon "*facts*," prevalent in certain regions of the western country. And, since the apotheosis of Joseph Smith, these seem to connect themselves with the name of Brigham Young, not only as the present head and front of Mormonism, but also as the known *fleece-taking* Jason of what, after all exaggeration is set aside, history has still to characterize as a truly remarkable and heroic expedition.

I can refer you to my friend, Judge Douglas, for the best account of the charges in Illinois against Mr. Young, which, I presume, may be taken to mean divers bills ignored by different grand juries in the circuit over which Judge Douglas presided, and which included Nauvoo and the Mormon precinct. I have equal pleasure in directing your attention to the fine refutation of the charge of "insult to the California emigrants," afforded by the *cards* of emigant companies, published in various western newspapers, thanking the Mormons for hospitality and succor in distress. But you must permit me, in the matter of the remaining charges, to speak from my own knowledge, more diffusely, too, as upon one of them, at least; there is not probably now living any better witness than myself, and my failing health admonishes me it may be well to have my record in your memory.

I am not certain that I sent you a copy of a pamphlet I printed a year ago, to spread the truth about the Mormons, though I am clear that Dr. Bernhisel asked one of me for your inspection. With your permission, I will save your time by directing you to portions of it, upon pages 28, 29, 75, 77, and between 82 and 92.

My brief narrative (page 28, 29) of the enrolment and departure of the Mormon Battalion, was written with the express view of giving the lie to the charge against the Mormons of a want of patriotism and attachment to the Union. If, by chance, any allegation of this kind has reached your ears, with the countenance of a name of weight, you will find the want of patriotism, and so forth, laid as of the time of

the *outbreak* of the *Mexican War*, and previous to its decisive successes, and *before the news* had reached the Indian Territory of the *settlement of our difficulties with Great Britain*. At this very date, by my lecture, the Mormons are found at a serious sacrifice of interest, despatching a Battalion of five hundred of their best men to conquer from Mexico the country, on a portion of which they are now settled.

It happens felicitously enough for the purpose of accusation before you, that Brigham Young was the man of all others, whose influence carried through that measure with the Church. It was his American flag that was brought out to float over those hills for the first time; his drums beat, and his brave American speeches rang through the hearts of his people. I have given no name in my pamphlet, but it was he who said there—"You shall have your Battlion at once, if it has to be a class of our Elders." I regret that I have never been authorized to make use of the paper, a copy of which I enclose you, itself a copy of a letter to President Polk, written at a time of the severest trial. Its author, I believe, was the talented gentleman whose name was offered to you for the post of Secretary of the Territory, Dr. Richards; but it was signed by Brigham Young, and I know expresses the genuine feelings of his heart. I want you to remark, sir, that this, their *first communication with our Government after their expulsion from their homes in Illinois*, dates of August 9, 1846.

"The best Goverment on earth." "The Constitution of the United States most precious among nations." This is its language.

The remaining charge connects itself with that unmixed outrage, the spiritual wife story, which was fastened on the Mormons by a poor ribald scamp, whom, though the sole surviving brother and representative of their Jo. Smith, they were literally forced to excommunicate for his licentiousness, and who thereupon revenged himself by editing confessions and disclosures of savor to please the public that peruses works in yellow paper covers.

Young is a hard-working, conscientious, well-tried man, whose erotic inclinations may fitly match those of the Utah Church Patriarch, a venerable octogenarian, and long-respected Presbyterian elder, who also stands accused of the appetite for Eleusinian frolic. Young is fortunate in his family, too. I remember him wrapped up in his youngest child, an infant, whose health was suffering from the hardships of the march; and I recollect also that he had a son of the finest promise. Withal, he is so true a fellow, and has so much else to look after—being consulted by his people, as it seemed to me, upon nearly every emergency, from an Indian foray to a broken leg or a funeral—that I suspect he pays no manner of heed to any sort of abuse. His wife, however, who comes of a very respectable New England stock, charitable as St. Bridget, and proud of her husband as Queen Victoria, frets I am told—as pious women will do in such cases—over every fresh piece of nastiness, as if it were an awful and dignified message of Providential chastisement.

During a long attack of malignant fever, from which my constitution has not yet recovered, this lady showed me kindness I never can forget, and you must not wonder that my blood boils to think that upon her mainly recoil these brutal slanders.

I have headed this "Personal," rather that I might feel at ease in writing to you in haste, than for any better reason. You are at liberty, therefore, to make what use you please of its contents. I am not so minutely familiar with the affairs of the Mormons since they have become so full of the cares of prosperity, and like as not are fast forgetting me and the little I was able to do for them. But my esteem for them continues unabated, and I shall have great pleasure in writing to the Salt Lake at once to obtain for you the exact history of the liquor tax, and what I had almost forgotten to notice, the something else about Mr. Young's apprehending men and trying them for supposed participation in the death of Joseph Smith. Mr. Young's office among Mormons is that of President of the Church, and, since my knowledge begins, he has not officiated as Sheriff, Sheriff's officer, Judge, or Justice.

I am, Sir,

Very respectfully and truly,

Your friend and servant,

THOMAS L. KANE.

Mr. Fillmore.

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1851.

By reference to the last number of the Star, it will be seen that several branches now forming parts of the London, Sheffield, and Bedford Conferences are to be detached therefrom, and formed into New Conferences. This arrangement will affect the book agencies, we therefore give notice to Elders Kelsey, Robbins, and Spiers to take an inventory at the close of the year, of all the works of the Church in the hands of those branches to be detached from their conferences, and forward it to us, and a duplicate to the future Presidents of the conferences to be formed from these branches, and we will give the London, Sheffield, and Bedford Conferences credit for the amounts of said stock, and debit the New Conferences in the like amounts.

It is expected that all the branches referred to will have sufficient stock on hand to balance the debt their conference may have against them, and we wish it definitely understood we will not credit the London, Sheffield, and Bedford Conferences with anything more than for the *actual* stock transferred to the New Conferences; therefore let no debts owing by the said branches be represented to us; if they have suffered branches to get into debt, that is, that they have not sufficient stock on hand at the transfer to meet the claim of the Conference, the Conference must be responsible for it.

As it is necessary we should have the name and address of the general book agent for each of these New Conferences by the 15th of December, that No. 1 Star of Vol. 14 may be forwarded to them, the present Presidents will appoint in each a general agent, until a vote of the members comprising each can be taken. As soon after taking charge of these New Conferences as possible, the Presidents will take a vote of the members upon the appointment of the book agents, and certify the same to us, after which each Conference will be held responsible for the transactions of their agent with this office in pounds, shillings and pence, in like manner with all other Conferences of the Empire.

A General Treasurer for Perpetual Emigration Fund Donations, should also be appointed in each of the New Conferences, immediately after the first day of January, 1852, by the vote of the Conference, in the same manner as the book agents. They should be men in whom the most implicit confidence can be placed. Let all donations, however, in the hands of the treasurers for the branches to compose these New Conferences, up to January 1st, 1852, be delivered to the General Treasurer of the Fund for the Conferences to which those Branches now belong.

Good News from Ireland.—We have great pleasure in being able to present to our readers a favourable account of the work of the Lord in Ireland. A little more than one year ago, Elders Gilbert Clements and John Lindsay, the latter of whom has since emigrated to America, went to Belfast to resuscitate the few Saints, perhaps fifteen or twenty, that dwelt there in a very forsaken condition, as to spiritual advantages, and revive the work of the Lord in that region. Elder Clements has been eminently successful in rolling forward the cause of truth in that town, has preached much, circulated much of the printed word, and is now about to reap a rich harvest of souls after having encountered successfully the strong prejudices of the people.

We quote from his note, dated Belfast, October 13th, "Yesterday we held our

Quarterly Conference. We had a glorious day—the Holy Spirit was copiously poured out. It would have rejoiced your heart to have been with us. The morning was occupied with preaching, in the afternoon we transacted our business, and in the evening we held a missionary meeting, when the travelling Elders had an opportunity of giving a sketch of their labours, success, &c. Twenty-two have been baptized during the last quarter. We now number one hundred in the Conference. May it soon increase an hundred fold!" So say we; may the word of the Lord go forth, have free course, and be glorified in that great town, until it shall bring forth its fruits an hundred fold of the faithful and just, who shall turn from the errors of their ways unto the Living and True God—help to build up Zion and establish righteousness in the earth. Having a good and commodious chapel in which to worship, with able and faithful ministers to labour, the Church in Belfast promises much of an ingathering of souls to the glory of God.

By letter from Elder G. B. Wallace, dated Dublin, Oct. 28th, we are informed that the work of the Lord is gaining ground in that city—that the Church now numbers about thirty members with good prospect for the future—that they have a comfortable hall in which to assemble, and a spirit of diligence and faith among the members to disseminate the truth, and inform the people of the revelation of God's will concerning them. It will be recollected that in 1850, Elders Sutherland and Bowring first undertook to establish the Church there; for a long time their labour was difficult, and success small, which, together with Elder Sutherland's necessary absence for a season to his family, rendered the progress of the work somewhat tardy; nevertheless the truth has been taking its root, we trust deep and strong, in the hearts of the virtuous and the pure, and we believe the day is not far distant when we shall be able to report Dublin Conference in our semi-annual statistics, with such numbers as shall cause the hearts of its founders to leap for joy at every remembrance of their labours in that city and vicinity.

Elder Richard H. Attwood, now laboring in the Manchester Conference, is appointed to labor with Elder Sutherland in Dublin. Under the wise supervision, and the diligent exertions of these faithful and talented brethren, we confidently expect the light of Revelation will shine forth with Spirit and power unto the inhabitants of that great city, till many of Erin's sons and daughters shall rejoice in a remission of their sins, and the gifts of the Holy Spirit.

LETTER FROM ELDER G. P. DYKES.

PERSECUTION OF THE SAINTS IN AALBORG—GREAT INCREASE OF THE CHURCH IN DENMARK, UPWARDS OF SIXTY BAPTIZED IN TWO MONTHS—CONVERSIONS IN SCHLESWIG—VISIT TO ENGLAND AND DEPARTURE FOR HAMBURGH.

Hamburgh, Commercial Hotel, October 14th, 1851.

Dear Brother Richards,—Desiring to keep you informed of the history of the times with me, I write you again. In my last, written you from Schleswig, on the 4th of May, I stated I had just began there when I received a letter from brother Snow, directing me to come immediately to Copenhagen, and accompany him to the London conference in June last, which I did; but my stay in England was very short, as I felt deeply pressed in spirit to return to the field of my labours in Denmark; accordingly I left London for Lowestoff, intending to sail from thence to Hjerting, but the steamer after being delayed a few days, over her appointed time, came in at last in a crippled state, and had to go to the London Docks before she could return, so I was under the necessity of returning to London again to get a

passage. From thence I sailed on the 24th of June for Hamburgh, where I landed on the morning of the 27th, and proceeded immediately on my journey over land, and by travelling day and night, I was enabled to reach the city of Aalborg, my former field of labour, but, indeed, too late to save the little flock from a very heavy blow; for a spirit of persecution had arisen, and the mob had assembled and broken the windows of the Saints' meeting-house, and demolished all the furniture within; and from thence, proceeding from house to house, they broke the windows of nearly all the dwelling houses of the Saints in the city, while the civil authorities looked on with seeming indifference.

In a few days after these things occurred, I entered the city, and had not heard a word of them till I stood by the side of the house where I had so often met with the Saints, and where I had preached the word to sinners; but I leave you to judge of my feelings, when, instead of meeting the joyful smiles of beloved Saints, I saw the windows and furniture of the house broken to pieces, and no Saints to welcome me there, for they were not now privileged to appear in the streets without being grossly insulted and sometimes shamefully beaten.

While I was thus deeply pondering over these things, an officer approached and requested me to come immediately to the mayor's office, which I did, and he peremptorily told me I had better leave the city forthwith, as he would not promise me protection from the mob for one hour. And as there was a steamer then at the wharf to sail that afternoon for Copenhagen, I went on board, but the mob hearing that I was in the city, began to gather, and some went to the Mayor's office to find me, but he told them he had me in prison. Others went to the ship, but the captain told them I had left and gone up into the city, and thus were they ranging about for me till the appointed hour for sailing, when I think there was more than a thousand people assembled on the beach. I was down in the cabin till we were fairly out of reach, when I came up on deck to see the sight, and being thus delivered I gave God the glory, and proceeding on our way, we touched at Hals, where we took on brother Jensen, the presiding Elder, he having been obliged to flee from home to save his life, and the next day, the 1st of July, we landed in Copenhagen, to the great joy of the Saints, as well as ourselves.

But now came the most arduous part of our duty; to guide the "old ship Zion" in such a storm, and sailing in *strange* waters required more than the wisdom of mortals; we therefore gave ourselves to much fasting and prayer, to obtain the Spirit to guide our councils under these dark and gloomy circumstances. Suffice it to say that our prayers were heard and our desires granted, and I must ever remember with pleasure the zeal and diligence of brother Forssgren on this occasion, as indeed on all others, and the strict obedience and prompt attention with which brother Hanson travelled from place to place to carry out the measures adopted in our councils; and thus by our united effort, the spirit of the mob was turned from the Saints, and division arose among themselves, so that on one occasion the soldiers had to be called out to still the tumult.

And now let me say, to the glory of God our Heavenly Father, that I here saw what I never saw before, that in so great a persecution every soul was saved alive, both temporally and spiritually, so that *not one* denied the faith in all this difficulty.

The enemy not being satisfied with this effort to overthrow the Truth, raised opposition in another way, by sending in priests and other professors of religion to make disturbance in the midst of the congregations, while our Elders were holding forth, by asking questions on points of doctrine, &c. However, this did not last long, for on one occasion, when there was many people assembled, I was speaking on the first principles of the Gospel, and atonement for original sin by the sufferings of our Saviour, the Spirit was upon me and I spoke in power, not sparing the Lutheran doctrine of "infant baptism;" and when I closed I gave the privilege for remark if any one had any thing to say for or against what had been said, as I felt myself fully able to answer every question pertaining to the doctrine of the Saints, and to prove it by scripture, &c.; but every tongue was still, except of those who came forward and publicly acknowleged the truth of what they had heard that day, and desired to be united with us by baptism. The work continued to spread on the right and left, so that on brother Snow's return from England in August, he called a conference, in which the Church was fully organized, and the Elders

and Priests appointed to their several fields of labour.

I left for Schleswig on the 2nd September, after spending two months and two days in Denmark, during which time there was added to the Church about sixty souls, thirty of whom in Copenhagen, and the others in different parts of the kingdom by the native Elders' preaching. The whole Church in Denmark numbers, I think, over three hundred members.*

In Schleswig I found a great military excitement prevailing as the Austrians had stationed a very heavy army in Holstein, and even extending to the very frontier, leaving only a narrow bridge of about thirty yards between their outposts, and the sentinels of the Danish army. The towns and cities here being placed under martial law, I found it impossible to call a meeting of the people, indeed the citizens themselves were not allowed to be out at night after a certain hour without a passport, signed by the commanding general. But not being discouraged by a sight of the military, I determined to do what little I could, as my feelings are very warm towards the German people; yet another difficulty arose; the city was so closely guarded, and all having to be in-doors at the appointed time, that it was next to impossible to find an opportunity to baptize those that should believe. However, I succeded, and on the evening of the 15th September, 1851, and in the same waters where the first Christians were baptized, when the people were converted from Paganism, were the first Saints baptized in Germany into the new and everlasting covenant; and although there were but two baptized, yet it is laying the foundation of a good work, as there are many more there who are believing our doctrine.

Finding it so difficult to proceed in Schleswig at present, and as the Danish government was in daily expectation of the Austrian troops being removed, I thought I would leave for a short time and go to England to see brother Taylor with reference to his intended mission to Hamburgh, which I did, and found him deeply engaged with his capacious soul for the good of England, France, and Germany; and while thus labouring for the spiritual salvation of the nations he was not forgetting to bless the Saints *temporally* in Zion. According to his directions I have now come to this city to labour for a season under his wise counsels for the good of this people, hoping as I do that the day of my deliverance is soon at hand, when I shall be enabled to return to the bosom of my family, to remove them from the borders of Babylon (the Council Bluffs) to the vallies of the mountains, where they can rest in peace from the tumults of the world, and may it be according to the will of God in the name of Jesus. Amen.

Thus you have a *sketch* of the history of this, to me, interesting summer, and the kind dealing and protecting hand of God that have been extended to me, his weak and unworthy servant; and while kind heaven shall give me common intellect, must I remember it with the deepest gratitude to Him. And now I close by desiring the blessings of the everlasting God to rest upon all those that wish well to you and the cause of Zion generally.

Your humble and obedient servant,

G. Parker Dykes.

* The definite number I do not rightly recollect, as I have not the records with me.

DEPARTURE OF ELDER WILLIS FOR CALCUTTA.

10, Amelia Street, Old Kent Road, London.

Beloved brother,—As I am about to leave my native land under the counsel of Elder Lorenzo Snow to carry the everlasting Gospel to Calcutta, I feel it a duty and a privilege to address a few words to the church on taking my farewell. In doing so, I cannot withold my expressions of gratitude to the Almighty for the position I hold among His children, and to the brethren and sisters with whom I have been associated since my Baptism by Elder Thomas Bradshaw in October 1848.

I was privileged to hear the gospel first from the lips of Elder John Banks, and through the teachings and testimony of Elders Bradshaw and Thomas Biggs, and our dear departed Sister Painter, I was brought from darkness into light, and from the power of Satan unto God.

My friends and supporters among my

brethren, being very numerous, I cannot, without trespassing on your time and space think of mentioning them here by name, but suffice it to say that their past kind acts are had in memory and are recorded for future use.

In taking an affectionate farewell of all, I earnestly desire an interest in their prayers in behalf of my mission, my family, and myself, praying that the best blessings may attend them, and that the Work of the Lord may abundantly prosper in your hands.

I have the honour to be, yours respectfully, in the everlasting Covenant,

Aug. 30, 1851. WILLIAM WILLIS.

A WORD FROM THE HIGHLANDS.

Huntly, October 17th, 1851.

Beloved President,—I write you these lines, believing that a few words from us on this side the Grampian Range (Everlasting Hills) will not be altogether unacceptable; and would observe, that the growing importance of the kingdom of God, and spread of the gospel in the different nations on earth, is pressing its influence northward, raising a spirit of enquiry and desire to be informed concerning this great work of latter days.

During the last quarter, eleven persons have been baptized in this region; and I am informed by Elder Adamson that the prospects are good east of this for the spread of the work.

We have been visited by a professed magnetizer, who (as the prophets of God declare) has been lulling the foolish to sleep, deceiving priest and people.* He endeavours to show that the manifestations of the power of God among the Saints is a mere *natural* affair, and done by the same power by which he works; and actually ministers (who like drowning men have sinking systems to support) eagerly grasp this, with every other idle and deceptive story, and work them into an excuse to reject the Gospel, fulness and message which God in His infinite mercy has *now* sent; and, dear brother, my bosom swells with emotion at the thought that my kindred should so treat that which I know would bless and do them good.

There is another circumstance I wish to notice:—Two ministers of different parties, who were at variance with each other, met at one of the above-mentioned meetings, and there agreed to preach against the Saints. I could not help noticing the place of reconciliation: the twofold power of union manifested at the approach of this work, in uniting the good and honest for it, the base and selfish against it; and forcibly reminding us of the words of our Saviour, "If ye were of the world, the world would love his own:" "if a man come in his own name, him ye will receive."

The *Spirit of the Times* is developing and giving forth strange signs and commotions in the midst of which I rejoice to see the *strange act* of God onward.

May the Lord continue to bless you abundantly, is the prayer of your humble servant and brother,

A. F. McDONALD.

President F. D. Richards.

* MILLENNIAL STAR, No. 14, Vol. xiii.—Fifth General Epistle.

MISSION TO AUSTRALIA.

San Francisco, California, August 30, 1851.

Dear brother,—I am about starting on a mission to Australia, in company with Elder John Murdock, by order of, and under the direction of, Brother P. P. Pratt, who is now in this city, and about starting for South America. You perhaps remember when you were at my house in St. Louis, I was unhappy, and much embarrassed in spirit. The obstacles that then chained me down to an uncertain and unhappy position have been removed partially, and I am at liberty to come back to my duty. I have renewed my covenant, and hope, by the grace of God, to always be found in the way of my duty from henceforth. Pray for me.

I am counselled by Brother Pratt to write to you for books. I wish you to send me one or more copies of the Book of Mormon, Book of Covenants, Voice of Warning, and, in fact, a copy of every thing that you think will be useful to me in a strange country. Send me as many copies of the Voice of Warning and Book of Mormon as you think proper. Also forward the MILLENNIAL STAR; and if you choose for me to act as agent for the STAR, you can forward a few copies at once, and I will get what subscribers I can. Now, to sum up the whole matter, you know what books and how many to send me, and I hope you will not fail to send them forthwith. Direct to "Elder C. W. Wandell, care of Smith, Campbell, and Co., Sydney, New South Wales." Send your bill with the package, and I will settle with you as soon as possible. We hope to do a good work in Australia.

Brother Pratt has called the scattered members of the Church in this city and neighbourhood together, and re-organized them. Many have renewed their covenant, and a good spirit prevails in our midst. Brother Pratt has preached in the Adelphi Theatre for several Sundays. A good attention has been given, and some new members have been baptized.

Brothers A. Lyman and C. C. Rich have arrived in Southern California with a company of about five hundred Saints, and are encamped for the present near Los Angelos. Their design is to form a settlement near some port on the Pacific coast.

My next letter will be written from Australia. I hope you will not hesitate to fulfil my request as to the books and papers, and greatly oblige,

Yours in the bonds of the Everlasting Covenant,

CHARLES WESLEY WANDELL.

To Brother F. D. Richards.

September 1st.—P.S.—I have neither a Hymn Book, Book of Mormon, Book of Covenants, Voice of Warning, History of the Persecution, nor scarcely any thing else in the shape of books. You can justly appreciate my situation, and forward to us as many of each kind as wisdom shall dictate. C. W. W.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 329.)

As in the ante-Mosaic period, so after the Revelation, females were given in marriage for certain sums, which the bridegroom paid into the hands of the damsel's father (comp. chap v). Yet as, according to the statutes of the code of Revelation, the father only possessed the power of giving his daughter in marriage till she reached the age of twelve years and one day, when she was called a Bogros בוגרת (comp. chap. xiii.), the purchase-money, which the bridegoom had to pay for his bride, belonged therefore to the father only till his daughter reached that period (comp. Talmud Treatise Kidushin, fol. 3; Treatise Kiluboth, fol. 46). Thus we read in Holy Writ, when a man injures a virgin, who has reached the age of eleven years and one day (בתולה נערה) by violence, *he shall pay to the father fifty silver pieces*, according to the dowry of virgins מהר הבתולות (Deut. xxii. 28, 29). The Scripture grants the father the amercement of fifty silver pieces because it was he whom the man, who violently insulted his daughter, had injured of that dowry. Again, if a man seduces a woman by persuasion, the law is, that that man must purchase her in marriage. But if the father of that damsel refuses to give him his daughter to wife, Scripture says, he shall pay according to the dowry of virgins, which is, as we have seen from the above passage of Deutronomy, fifty silver pieces (Exod. xxii. 6; vide Rashi ibid). The law makes no mention here of whom the seducer should purchase her in marriage, or to whom he should pay the amercement of silver, according to the dowry of virgins; but as it was the father who had the power to grant, or to deny,

his daughter in marriage to the seducer, we cannot for a moment doubt that it was of him he had to purchase her in marriage, and in a case of refusal to pay to him the amercement; particularly if we compare this passage with that in Deuteronomy, we cannot but arrive at the conclusion, that, as in the case when a man injured a female by violence, the amercement was paid to the father; so when a man seduced a female, the amercement belonged to the father. And now, as the amercement was paid instead of the dowry of virgins, (for he was no doubt amerced of that amount, because he had injured the father of that amount by seducing his daughter, as we shall hereafter more distinctly explain) we learn by it to know that the dowry, or the purchase money belonged to the father.

The modification, however, which the Revelation introduced with regard to the power the father possessed over his female children consisted not only in that,—the power of the father over his daughter ceased when the female became a Bogros בוגרת [the age of twelve years and one day], and from that time he accordingly received no more the purchase money; no, it carried its modification still farther. According to the usages of the ante-Mosaic period, the dowry or the purchase money, was agreed to between the respective parties (comp. chap. v.); after the Revelation, however, we find the dowry, or purchase money, a fixed sum. There is no especial law which defines the amount of the dowry; but we may learn from a few passages of Holy Writ, that the dowry was a specified sum, and though the Bible does not expressly mention the amount, it was no doubt delivered by God to Moses, and is one of the traditions מסיני הלכה למשה. The amount of the dowry, after the Revelation, was one hundred silver pieces, or Shekels, according to many commentators, when the bride was a virgin; fifty were the dowry of virgins מהר הבתולות, and the other fifty were paid to the father for his consent to the marriage; in other words, in compensation for her services, which belonged to him as long as she was under his charge. Thus we read in sacred history, when Saul, King of Israel, plotted against David to remove him from life by the hand of the enemy, the Philistines: "And Michal, Saul's daughter, loved David; and they told Saul, and the things pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. . . . And Saul commanded his servants to commune with David secretly. . . . And Saul's servants spake these words in the ears of David. . . . . And David said, Seemeth it to you a light thing to be a king's son in law, and I am a poor man? . . . And the servants of Saul told him, saying, In this manner spake David. . . . And Saul said, thus shall ye say to David: The king desireth not any dowry, but an hundred of foreskins of the Philistines. But Saul thought to make David fall by the hand of the Philistines." (1 Samuel xviii. 20—25). And now, as Saul asked a hundred foreskins, instead of the dowry, it shows that the dowry was the sum of one hundred—and as we have said, one hundred pieces of silver — fifty of which were called the dowry of virgins כמהר הבתולות: and the other fifty, which were paid for the consent of the father to the marriage, and which the bridegroom was bound to pay, even when the female was no virgin. This is the law when a man seduces a virgin by persuasion, and the father will not give her him to wife, he must pay to the father fifty silver pieces as the dowry of virgins מהר הבתולות, the sum of which he injured the father; but if the father acquiesce in the marriage, the dowry of virgins is not sufficient; no he must pay more—he must purchase her in marriage for that sum usually paid by the bridegroom to the father לו לאשה מהר ימהרנה, which, as we have shown, is one hundred silver pieces (Exod. xxii. 16).

It remains for us, however, yet to explain, why the law grants the father only fifty silver pieces, when a man violently injures a woman (Deut. xxii. 28, 29)? The reason thereof is, because, as the law gives the father no choice to refuse his daughter in mariage to the person who has injured her with violence, but says that he must marry her, in recompence to the female for his bad usage to her; and as the Bible expresses "for the affliction he made her suffer, he cannot divorce

her all his life time"; the bridegroom had also not to pay for the father's consent, as his consent was dispensed with. But where the father's consent was necessary, the dowry was, as we have said, when a virgin, one hunded pieces of silver, and when no virgin, fifty pieces of silver, which every bridegroom had to pay, without distinction of class. The king and the citizen were equal, as we have seen in the case of Saul's daughter. I cannot but remark here, how inconsistent is the world's general opinion to the word of God. The world recognizes different distinct classes in society—nobility, gentry civilians, great, little, &c.—but the word of God knows no distinction between man and man. The Divine Law-giver fixed no higher price on the daughter of a king than on a daughter of any other man. Saul, the king in Israel, could ask for his daughter no more dowry than any other man in Israel. Equality and liberty is the stamp of the Mosaic law. Oh, I pray God, may the time soon arrive, when all the imaginary partitions between man and man may fall, and each man may recognize in his fellow-creature his brother; may the time not be far off, when equality and liberty shall be the motto of the human standard!

To be continued.

SONNET, ON SUSPICION.

Suspicion! "Green-eyed Monster," how I dread
The glare, of thy low, sneaking, hell-hatch'd glance;
Thy slimy movements, track the path you tread:
Thou car'st not much for character; thy chance
Is how to kill! and that by treach'rous stealth!
Devoid of praise, or e'en for proffered wealth.—
Half words, and *winks*, insinuate thy guile
'Gainst others' virtue, and their dear-earn'd fame,
That *self* may ride, triumphantly the while,
Rough-shod *o'er* greatness, for a *selfish aim!*
Hell-born incubus! Damn'd *assassin sprite*,
Hence! seek thy dwelling in chaotic night.
Give me the faith, increasing still in love,
To think no evil, but all good approve.

Worcester. LYON.

LIST OF MONIES RECEIVED FROM THE 18TH TO THE 30TH OF OCT., 1851.

	£	s.	d.
John Parkinson	13	0	0
John Taylor	10	0	0
Eliezer Edwards	0	2	5
Thomas Kirkwood	6	0	0
Richard Morris	2	0	0
Richard Tilt	4	10	0
William Soulsby	5	0	0
Carried forward	40	12	5
Brought forward	40	12	5
Thomas Chamberlin	5	0	0
William Simms	0	4	0
James Farmer	3	15	0
Gilbert Clements	2	0	0
William Eddington	15	0	0
	66	11	5

Parts II. (No. 3) and III. (No. 4) of the "Kingdom of God" are reprinted, and can now be had. Prices the same as for the former editions.

ADDRESSES.—T. B. H. Stenhouse, Chez Mme. Deferne, Rue des Barrieres 144, Genève.
C. H. Wheelock, 78, Radnor Street, Hulme, Manchester.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23 —Vol. XIII. DECEMBER 1, 1851. Price One Penny.

THE CELEBRATION OF THE TWENTY-FOURTH OF JULY, 1851, IN GREAT SALT LAKE CITY.

(*From the Deseret News.*)

In STAR No. 20, we gave a general review of the proceedings in Great Salt Lake City on the 24th of July, and published a speech delivered by W. W. Phelps, but were unable to give the proceedings in detail, because they had not then appeared in the "Deseret News." We now resume the report of the celebration, and give it in the order in which it transpired.—ED.

The day broke in upon the citizens of Great Salt Lake City, with the firing of three rounds of cannon, and the swelling tones of the Nauvoo Brass Band moving in majesty through our streets in it Mammoth Carriage, and serenading the citizens with its soul-cheering airs. The morning shone forth with its usual loveliness and splendor. At seven o'clock, one round of the cannon was fired; when the city assumed a living moving mass, directing their course to the Bowery, and prior to the time of forming the escort, both within and around the spacious building concentrated the beauty, elegance, and strength of the Bee-Hive State, and all bespoke the annual return of the day of a people's rest, and exhibited a great, grand phalanx of the mightiest men and the loveliest women, with their families, that ever assembled for such an occasion.

On the Temple Ground, north-east of the Bowery, and on a liberty pole pointing heavenward, was spread above us by the gentle zephyrs, the stars, stripes, and State arms of the large Deseret flag; and banners were hoisting by the different companies preparing themselves for the parade.

The companies were organized in the Bowery, and at eight o'clock the escort was formed for parade, in the following order: —The Nauvoo Brass Band, with their flag; Military Band; the Pioneers, with a banner representing their crossing the Platte, having for its motto, "Blessings follow sacrifice;" and each Pioneer bearing an emblem of his calling, which was necessary for them in making a new settlement; the Regents of the University, carrying each a book, with their flag, inscription, "All truth;" company of twenty-four Aged Fathers, flag, motto, "Heroes of '76;" twenty-four boys, uniformed, white pants and straw-colored roundabouts, straw hats and blue sashes, banner, motto, "Hope of Israel;" twenty-four Mothers in Israel, with banner, motto, "Our children are our glory;" twenty-four young girls, dressed in white, pink scarfs, with banner, motto, "Virtue dwells in Zion;" twenty-four young men, black coats, white pants, and red sash, bearing a banner, with inscription, "Lion of the Lord;" twenty-four young ladies, dressed in white, with wreaths of roses on their heads, blue scarfs, and bearing a banner, "Hail to our Chieftain;" the Stripes and

Stars of the United States; Brigham Young, H C. Kimball, W. Richards, John Smith, Patriarch, Dr. J. M. Bernhisel, Mr. Harris, Secretary of Territory, Judge Brandebury, Judge Z. Snow, Mr. Rose, Sub-Indian agent; twenty-four Bishops, dressed in uniform, each bearing a flag, with some appropriate device.

The escorted party were received with the cheering of the band, and a continued roaring of cannon, until all the escort were seated in the Bowery.

The audience was called to order by Elder J. M. Grant; prayer by Elder N. H. Felt.

"O come, come to-day," was sung by Messrs. Kay, Bullock, Goddard, and Ellsworth.

D. H. Wells then rose and delivered the following

ORATION.

Friends and brethren,—Again has our national jubilee arrived, laden with the rich fruits of peace and industry, the summer harvest, and greeting of our friends and brethren, gathering home into the valleys of the mountains. Where, four years ago this day, was only heard the chirping of the cricket, the howling of the wolf, and the yell of the Indian; now the hum of industry and the voice of gladness have broken the spell; the silence of the eternal hills has departed, and the roaring of the cataract responds to the clattering mill. The past! the past!! the history of the past rushes upon the mind with the remembrance of who we are, and from whence we came; that like the mighty oak which has withstood the tornado of the Torrid Zone, dares to lift its head and behold the devastation spread around, we jostle each other to know that we are awake, and have recourse to the mirror to know that it is us.

Let us look into the mirror of the past.

In the year of our Lord one thousand eight hundred and thirty, on the sixth day of April, the Church of Jesus Christ was organized at Manchester, Ontario county, New York, and consisted of six members.

Soon after this, they moved to Kirtland, Ohio, where, in the midst of opposition and bitter persecution, they continued to grow and increase, and proved that truth is mighty and powerful.

In 1834 the Church removed in what was called the camp of Zion, into the State of Missouri.

In the winter of 1838-39, the Church was expelled from the State of Missouri, by a murderous mob, under the exterminating order of Governor Lilburn W. Boggs.

In the year 1844, on the 27th day of June, the mob of Illinois murdered in cold blood, the Prophet Joseph, and Patriarch Hyrum Smith, while confined in jail, under the guaranty of safety, and pledge of the Governor of Illinois, Thomas Ford.

In the Fall of 1845, after permitting the mob to go on burning the houses of the Saints for ten days, without raising a hand to defend themselves, the Church ventured to interpose the strong arm of power, the mob were dispersed, and in consequence thereof, the Church were compelled, in order to save themselves from impending destruction, to treat for their safety, by flight into the wilderness.

In the following winter and spring of 1846, the Church, in accordance with the provisions of said treaty, left their homes, and in the most inclement season of the year, amid storms of snow, with their families, crossed the ice of the Mississippi, and pursued their journey westward, not knowing where or when they should find a resting place.

In the same spring, while upon this toilsome march, the Government of the United States required a battalion of five hundred men, to leave their families in this precarious situation, without money, provisions, or friend, other than the God whom they serve, to perform a campaign of over *two thousand miles* on foot, across trackless deserts and burning plains, to fight the battles of their country; even that country which had afforded them no protection from the ruthless ruffians who had plundered them of their property, robbed them of their rights, way-laid them in their peaceful habitations, and murdered them while under the safeguards of their pledged faith. That country that could have the *barbarity*, under such peculiar circumstances, to make such a requirement, could have no other object in view than to finish, by utter extermination, the work which had so ruthlessly begun.

The battalion marched. The residue of the camp, in poverty, sickness, and death, remained in hovels, sheds, and wagons, on the banks of the Missouri.

While away upon this campaign, with

scarcely a prospect of ever returning to the bosom of their families, or if they should happen to live to return, perhaps it would be only to find their families mouldering in an early grave, — while thus away, the remnant, who, through poverty, had not been able to go away, were descended upon by the infuriated mob, who, thirsting for the blood of the Saints, were determined to slay them, rather than give them a chance to get away. The wives, sisters, and children of the battalion were thus mobbed, plundered, and driven, while they were in the service of the United States.

In the spring of 1847, one hundred and forty-three men left the camp on Missouri's dark and turbid waters, to find a place where a settlement could be made, where the Church could rest in peace. They arrived in the valley of the Great Salt Lake, on the 24th day of July, 1847, selected a location; broke ground, built a fort, put in seed, and returned to their families the same season; and the spring of the next ensuing year, 1848, found them, together with their families, on their way to their new location.

So much for history; and what a history, to have transpired in a land of light and liberty, of enlightened freedom, celebrated for its intelligence, its benevolent institutions, general diffusion of knowledge, and just and equitable administration of justice.

Among all the anniversaries that might be celebrated, that the memory dwells upon, with peculiar feelings of interest, of recollections dire, and deep fraught with every emotion to which the human heart is susceptible, this the 24th day of July, the anniversary of the arrival of the Pioneers in this valley, has been selected as the dawning of a brighter day, as an era in the history of this people, upon which turned the axis of their destiny.

Of the energy, perseverance, tact, endurance, sacrifices requisite for the accomplishment of such a task, I leave to be pictured forth by abler minds. I also leave the history of the past, which treads upon the memory like the dying moans of the stormy canopy, still vivid with the lightning's glare, and usher in the happy present, which, like the calm summer of content, crowns our hearts with smiles, of beauty redolent with the rich fragrance of the summer harvest, the quiet enjoyment of peace, and in possession of freedom, the freedom of the key of the continent. Here let a tribute of gratitude ascend to the Great Jehovah, who sits enthroned in the midst of His kingdoms, that He has turned our sadness into joy, our mourning into rejoicing, as it is this day. We are now surrounded with the comforts, aye, the luxuries of life, and permitted to enjoy the same in peace, safe from the midnight marauders, the bloody assassins, who so long sought our destruction and overthrow.

It has been thought by some that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel repugnant to again unite their destiny with the American Republic, preferring rather to associate with the less refined, less enlightened, and less philanthropic, inasmuch as their superior intelligence appeared to be exercised to devise the most wanton, cruel, and dastardly means for the accomplishment of our ruin, overthrow, and utter extermination. No wonder, then, that it was thought by some that we would not again submit ourselves (even while we were yet scorned and ridiculed) to return to our allegiance to our native country. Remember it was by the act of our country, not ours, that we were expatriated, and then consider the opportunities we had of forming other ties. Let this pass, while we lift the veil and show the policy which dictated us. That country, that constitution, whose institutions were all ours; they are still ours. Our fathers were heroes of the Revolution. Under the master spirits of an Adams, a Jefferson, and a Washington, they declared and maintained their independence, and under the guidance of the spirit of truth they fulfilled their mission, whereunto they were sent from the presence of the Father. Because demagogues had arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity? Because of the momentary triumph of anarchy and confusion, of corruption, effeminacy, and the daring ascendancy of polluted politicians, who cannot refrain from desecrating the soil in which their fathers lie entombed, should we abandon those tombs? aye, more; their yet living representatives, and those sacred spots where our infancy learned to lisp their honoured names?—Should we, for reasons

such as these, wrap ourselves in the mantle of insulted rights, dignity, and pride, even though enclosing in our arms the innocent victims of treachery and blood-stained honor, and seek the overthow of that government, of that country, of those institutions, whose only fault is the want of good and faithful administrators, who dare, in the hour of their country's peril, step forth and stem the torrent that threatens to engulf all in the wide spread vortex of anarchy and ruin. Those who have indulged such sentiments concerning us, have not read Mormonism aright; for never, no never will we desert our country's cause, never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom. Although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never! no never! will we permit the weakness of human nature to triumph over our love of country, our devotion to those institutions, handed down to us by our honored sires, made dear by a thousand tender recollections, although we feel the strong arm of oppression, and writhe under the keen cruelty of the tyrant's rod; but rather stand aloof, while she welters under the withering curse of the Almighty Jehovah for the shedding of innocent blood; rather seek a shelter from the impending storm which no arm can stay, until she has received the full measure of the indignation of insulted innocence, the just demerit of all her crimes. Then will she consider the past; then will she see in the sad extremity to which she will be driven, the unrighteous course she has pursued towards us; then will she look to the poor defenceless Mormons whom she has murdered, persecuted, and driven—for succour.

Then will the Basin State, panoplied in the power of righteousness and truth, step forth to her country's rescue. Then will the patriotism of the Saints shine forth, and the ship of State glide swiftly on in the pathway of honor and renown, emitting glory on all around, and being guided by those who are not ashamed to seek counsel from Him who is eternal, shed her beacon light to those who wander in darkness, extending her benign influence to earth's remotest bounds.

But here we are in Deseret. I congratulate you, my friends, that after having sustained ourselves in our weakness, through perils, the severest perhaps that ever has fallen to the lot of any people, that now as we have begun to gather strength and power, our great National Father has seen proper to extend his protecting care. Thanks, thanks, for the severest trial of all is yet to come, for verily in prosperity we have not hitherto been tried.

Our Territory is about being organized. Our officers are here, and if they should find that we vary in our views, in our sentiments and policy, from that to which they have been accustomed, they must remember that we have learned in the school of experience, in a school of adversity, to which we most sincerely hope that they nor us may hereafter be subjected.

We have before us the wide-spread domain of public lands, rich in natural resources, flowing with cool, clear rivulets, a buoyant and life-inspiring atmosphere, where health invigorates, and nature's sublimity exalts.—We breathe the free pure air, drink of the free cool fountain, and cultivate the free earth in peace, and thank the Lord who hath in the abundance of His mercy vouchsafed unto us so goodly an heritage. In prosperity then we shall be tried, and happy will it be for us, if we shall have wisdom to appreciate the timely assistance of our friends to pass us through the fiery ordeal. The influence of power is great, the influence of wealth is power, but the influence of intelligence is both wealth and power, and circumscribes in its circuit all other influences, telestial, terrestrial, and celestial, social, political, or divine. Happily may we pursue our course, if divesting ourselves of our traditions, prejudices, and ignorance, we shall become the recipients of that intelligence whose fountain is God, and whose destiny is eternity.

Friends, I will close. If, in the retrospection of the past, I have adverted to incidents painful to consider, and unpleasant in themselves, and although that nation or that people may have sealed their own damnation by the stern and unrelenting hand of persecution which they have held over us, yet, I wish it distinctly understood, that no true Saints complain. They have taken joyfully the spoiling of their goods, and give glory to God for having the privilege of suffering for the cause of truth. It is the path the Saviour trod, and all righteous men in all ages,

and this people have ever been found equal to the emergency. The spirit of wisdom and grace has been according to their day and generation. They have sustained themselves under all circumstances, faithful to their God, and their faith, their country and themselves. And now, when the valleys of the mountains are spreading out before them the invitation to come and inhabit, may they never permit the engrossing cares of worldly interests to swerve them from the path of duty, neither to the right nor the left; but remember the Lord; who, as in the days of ancient Israel, brought us forth with a mighty hand, and an out-stretched arm; unto Him be glory and honour for ever and ever, Amen.

President Young then addressed the assembly in his usual interesting strain of intelligent eloquence; after which a song by William Clayton, "A Home for the Saints," was sung by brother John Kay.

President H. C. Kimball made some happy remarks on politics, or truth, which was his politics; when the brass band played one of their lively tunes.

President Willard Richards then read an oration on "There needs be an opposition in all things;" after which W. W. Phelps delivered a speech in behalf of the Regency, (as published in No. 20 of the STAR)

The following toast, by S. W. Richards, was given:—"The Deseret University." A fountain of intelligence to all the world: her channels shall extend to every nation, and her streams shall never run dry. "Ho, every one that thirsteth come ye to the waters," &c.

Music by the brass band.

Toast by S. W. Richards:—"The Officers of Utah." Lovers of peace, ministers of justice, defenders of right and liberty: may the light of truth illuminate the path of their administration, and their glory be the union of a virtuous people. "Hail Columbia."

Judge Z. Snow responded in a short but appropriate speech.

A song, "The Union," by "Homer," was sung by H. K, Whitney, E. Ellsworth, and S. H. Goddard.

Music by the Brass Band.

Benediction by J. M. Grant: dismissed till two, p.m.

The escort, forming in order as in the morning, conducted the escorted party to the Governor's house, where was a sumptuous dinner prepared for the officers of the Territory, and other invited friends.

Two, p.m. The congregation was called to order by Elder J. M. Grant.

Prayer by Elder Wilford Woodruff, followed with music by the Brass Band.

Elder E. T. Benson then arose and spoke with his usual power, and with the spirit of God.

Elder John Banks spoke in behalf of the Aged Fathers, in a speech deep in sentiment, and interesting to all; after which a number of toasts were given, from which we have selected the following, not having room for them all.

"Brigham Young, Heber C. Kimball, and Willard Richards, Three Noble Chieftains; Mormon Battalion and Pioneers."

On Wasatch snowy mountains,
And the still more desert plain,
There is many a noble fountain,
That flows without a name.
Not so, the Mormon story,
Tho' their fountain runs as high:
The nation swells with glory,
With names that never die.
[Wells.

"The Presidency of the Church of Jesus Christ of Latter-day Saints." The highest fountain, and first fed from the celestial kingdom, freely receiving and freely giving truth, eternal truth, to all the sons and daughters of Adam over this wide world. "O come ye to the waters."
[J. M. Grant.

"The Twelve Apostles."

They spread themselves forth on the wings of the morning,
See! in their career how the light is now dawning;
The poor Pagan looks up, the Greek and the Jew,
Ancient Waldenses hail and welcome them too;
The Chinese rush forth her strong gates to unbar,
The sceptres of Europe drop down in despair;
And crumbling and tumbling their power must fall,
While the heralds of truth go to conquer them all. [R. Campbell.

"The Seventies." Each a mustard seed; ripe, and ready to be sown in the four quarters of the globe. "Come go with me." [J. Cain.

"The 24th of July." The Mormon Thanksgiving,—For more land, more love, more light, more learning. Honored and

blest be the ever great day. "Come to the supper." [W. W. Phelps.

"The Pioneers." Watched over by the Lord, guided by his Spirit, and led by his chosen one: whose names are, and will be handed down to our posterity, as a choice legacy. [T. Bullock.

"The Twenty-four young men." May they, like Solomon, become wise, and like David, wax valiant in the defence of Israel. [A. H. Raleigh.

"The Little Girls" An emblem of purity, a bed of lilies growing in the garden of the Salt Lake Valley; called the lilies of the west, they come into bloom on the 24th of July. [G. Morriss.

"Home Manufactures." May DUTY and BEAUTY ever go hand in hand. [J. L. Heywood.

"The Bee-Hive State." May her valley cells be filled with honey of her own production, and the bees seek from the flowers of the valley that which will make them independent in the rainy days. [J. Cain.

"Utah."

Oho! from the mountains another hath come,
And Deseret claims with her sisters a home;
Tho' little, I ween she will soon take her place,
And compare with the rest with a very good grace.
I fancy I see her, the smart little Miss,
In a tidy blue pinafore, claiming a kiss
Of "peace" and "good will" from the "Old Thirteen,"
Who, though aged themselves, wear their laurels yet green,
While she gracefully bows, with a comical smile,
To the eighteen remaining, and says "wait awhile
Till I gather my treasures, and then you shall judge
Whether what I have claimed can be had without grudge."
So she hies to her vallies, now here and now there,
And daintily gathers, with wonderful care,
Her sheaves of rich wheat, and her bright golden corn—
So bright, it e'en adds to the lustre of morn.
Gay garlands of flowers and treasures she brings,
And points meanwhile to her mineral springs;
Then last, but not least, in a goodly array,
Her sons and her daughters she brings to display,
And flatters herself, (she can't well be blamed).
That her valley the Bee-hive is very well named. [By a Guest.

"Millard Filmore, President of the United States." A firm supporter of the Constitution, and a healing balm to the nation; may wisdom direct his path, and assist him in his arduous duty.—[J. Cain.

Elder H. G. Sherwood, in behalf of the Pioneers, addressed the congregation, with a speech full of humour, relating many instances of a laughable nature, which transpired in the Pioneer camp on their way from Winter Quarters to this valley.

A song, "A life in the desert plains," composed for the occasion by W. W. Phelps, was sung by brothers Goddard, Whitney, and Ellsworth.

The band played one of their lively airs.

Elder Seth M. Blair then rose and addressed the people in a political speech of the right kind.

A song was then sung by brothers Goddard, Stevens and Bond, "For the twenty-four Young Men." By James Bond.

When an eloquent and appropriate speech was delivered by Elder James Ferguson in behalf of the Young Men.

The following toast, by Miss E. R. Snow, was then given;—"In behalf of the Ladies of the Territory." Ever feeling ourselves honored by the approbation and esteem of the good and the wise of the other sex; we are ambitious to excel in virtue, modesty, and every refinement conducive to the improvement and happiness of society, in proportion as they seem to regard and appreciate that which is excellent.

After which, the following toast was given; "Dr Bernhisel, the Friend of Deseret,"—May his future missions ever be attended with as much satisfaction to this people as his former one, his days lengthened, his mind strengthened, and his name will be remembered to the latest generation for his righteous and benevolent acts. [Wm. C. Staines.

Dr. Bernhisel responed and gave the following toast;—"The Ladies." Fair as the morn, beautiful as the day, as the the evening mild; from them we realise, the sunshine of love in our youth, and the moonlight of friendship in our decline.

The assemblage were dismissed by President Daniel Spencer.

The order and decorum which prevail-

ed in such a crowded audience, showed that the spirit of God pervaded the breasts of all.—Every countenance was graced with a smile, and each returned to their homes, thanking the Giver of all good, that they were privileged to witness such happy scenes, and to worship Him under their own vine and fig tree, and none make them afraid.

D. H. Wells. Jeter Clinton, S. W. Richards,
J. M. Grant, H. S. Eldredge, Joseph Cain,
Seth M. Blair, L. E. Hardy, A. H. Raleigh,

Committee of Management.

ADDRESS TO THE SISTERS.

Scripture enjoins us not to despise "the day of small things," and great good has often been achieved by insignificant means; and Solomon says, "a word *in season*, how good it is!" and "a word to the *wise* is sufficient for them." I have taken upon me to speak a word to those who are, I trust, taking the "wise virgins" for their pattern; receive it my Sisters in the same spirit in which it is written, i. e. that of a loving heart; and if you gain a hint that may assist you in your important duties, I shall rejoice evermore and be a gainer, for you will bless me,

> "Smallest helps if rightly given,
> Make the impulse stronger."

It is because I love my Sisters, and desire to see them maintain the position that *God* intended them to attain and fulfil that I now address them. It is woman's honourable privilege to be Queen of a mighty realm! Mighty in *minutiæ! her* "kingdom cometh not with observation," her subjects are the Lilliputians of the earth, and their moral statue will be pigmy, full grown, or colossal, according as her laws are wise, judicious, and in love; she controls, or *ought to do*, the elements of life! the germs of future glory and *exaltation*—the rudiments of angelic life! It is her province to mould, to train, to nurture, to support, to feed, to enlighten, to sow seed into the precious mind of infancy and youth. What more noble destiny would she desire! is she not working for eternity? most assuredly—and her *work* is for exaltation or condemnation—can she do this in her own strength? certainly not; let her remember, if she goes to the fountain head of wisdom, and asks, she shall receive—to all that ask in sincerity, God giveth wisdom "liberally and upbraideth not." Many of the great men of the earth who have risen to eminence and power, have pointed to their mothers, who by their judicious management of their youth—the training of their infant minds, and the precious seed, which under God, they were enabled to cast into their minds, they became *great*. Among a host of such we may name men of our own day, viz: Napoleon, Lamartine, and Bulwer. Shall not such instances urge *woman* to *feel* her responsibility, to consider the end of her creation? Oh! most noble is her work—mighty is her responsibility. Her first act of government must be *self!*—she has many a battle to fight to conquer that troublesome little empire, *her own heart!*—but this *must* be accomplished—the *foundation* must be *good* or it cannot support the superstructure. The fountain must be pure, or its streams can never fertilize the young plants that they are destined to renovate, and invigorate. The first thing she must *learn* and then teach is *humility*, the next *obedience*, if she wishes to conquer well, she must *stoop* to do so. *All* children too should learn these two fundamental principles—from these alone will flow, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" but remember humility and obedience must not degenerate into *apathy* and *servility*, such would render them null and void, if not obnoxious; the *really great*, and active, and energetic, ever possess these truly intrinsic, but more humble virtues; true greatness is always humble and gentle, for it *knows* its *power*, is

feels its dignity is fully established, and there is no foolish fear of compromising it. In good government there must ever be decision of character, firmness and gentleness united. Let your *laws* be framed in love, and after the *pattern* of the law of God! and then do not allow them to be broken with impunity; there must be no vacillation about it; make no law in your household government that you cannot rigorously enforce. Let *love* ever preside, but mistake not foolish fondness for love; mistake not indolence and apathy for meekness; mistake not negligence in your arrangements for easiness of temper; mistake not want of order for "*fussiness;*" there is much that is wrong in women by such-like woeful mistakes, and by not calling things by their *right names;* they take shelter in their weakness and believe it is right; whereas, if woman *knew herself*, her soul is large enough for all her *Maker* intended her for, and she was made to be "a help *meet* for man;" these words are penned with the sublime brevity of Scripture, but they form a compendium of woman's position, of woman's duty, and of woman's exaltation; brief as they are, they stand as a text to a discourse that would fill every sheet of this "STAR," but that is not for me. If woman really carries out her destiny, she is truly a heroine; if she desires greatness she has it. I will prove it, woman's sphere is in the secluded, domestic dreams of life, beyond which her name is unheard and unknown! but is he *only* a hero whose name resounds through the world as the herald of battle and bloodshed? in the eye of the mis-judging world such *may* be such, but when "the partition wall is broken down," that shuts out the mortal from the immortal, when the scales fall from the human eye, and the veil is removed from human hearts, then shall many an obscure individual stand forth as the sterling soldier of Christ, and many shall be abashed, whose proud banner flaunted over the battle-field of human glory, but who forgot to enlist themselves under the banner of the Great Captain of their salvation, and disdain to fight in the ranks of the Christian warfare. Is there no heroism in the daily, hourly, struggle of the battle of life, viz., to do our duty in the situation of life in which we are placed; in the untiring efforts to bear upward towards the light of Truth! and to keep straight in the "narrow way," that leadeth unto life, to press on "through evil report and good report," to do our duty to the wayward as well as to the kind and gentle! to be patient, to persevere, to endure, to be gentle, to be disinterested, to press on in the path of rectitude, not for the praise of men, for often no eye but God's beholds this inward struggle, and this secret strife of flesh and Spirit; but because the soul's eye is resting on that glorious promise, "be thou faithful unto death, and I will give thee a crown of life!" What is heroism if this or something of this is not a definition of it? Then I will assume that I have established the fact, that every true woman, one who has learned to govern herself and *so* become fit to govern others, and is swaying her sceptre according to the law of *her* Sovereign, is a heroine! for they must be ignorant indeed who do not know that this is but a faint out-line of her struggle through life! her name will be emblazoned on no earthly scroll of fame; her brows *may* be bound by no coronet of bay or laurel, or diadem of gorgeous gems; but I KNOW it is traced by the "Recording Angel" in the chancery of heaven, and sealed with the signet of the Eternal!

Oh! my Sisters, let us again revert to the words—woman was made a "help *meet* for man! Let us ponder these words in our hearts; man is the delegate of God; woman for *his* honour and glory! then the more glorious she is, the more honour she can confer upon him. God is the Father of *all*. My Sisters! let us pray then that He will give us wisdom, that we may ever act as becomes the wives, mothers, and sisters of the servants of God; that we may truly be a crown and an honour to them, and that we may stand side by side with them, as the sons and daughters of the Most High, and conjointly roll on the great work of these the last days; that having been fellow-labourers in the vineyard of the Lord, we may together inherit the glories of His kingdom, when the knowledge of the Lord shall cover the earth as the waters cover the sea, and when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients—gloriously.

[The author of "Address to the Sisters" requests that her name may be withheld, although it was forwarded to us. We think the address will amply commend itself to the consideration of the sisters.-Ed.]

The Latter-day Saints' Millennial Star.

DECEMBER 1, 1851.

TRULY it may be said, the present is a propitious season of God's favour to the children of men. Beside the vastly successful efforts which are being made in this nation, how numerous and important are the movements of the Church in other portions of the earth! By letter from Elder David Candland, dated Halifax, Nova Scotia, October 24th, we are informed that the work of the Lord is awakening to renewed life and power in that island. We have executed enlarged orders for books and pamphlets to that place. The Saints worship in a comfortable chapel, and he calls for Elders to go over to their help; feeling, that the day has come for the people of that province to hear, and receive the kingdom of God into their midst.

In the last number of the STAR, our readers were favoured with a communication from Elder G. W. Wandell, announcing the appointment of Elder John Murdock and himself a mission to Australia, and calling for books, &c., a cheering parcel of which we have forwarded to that distant island, which is almost antipode to ourselves. The Saints who may have friends in that colony, will not neglect to inform them, that the Kingdom of God has come to their midst; and give them the address contained in Elder Wandell's letter, by which a communication may be opened between them, and these servants of God. If we are correctly informed, there are several Saints residing in different parts of that colony, and if the Saints in this country, who are acquainted with them, will inform them of these Elders' appointment to their island, and give the address named in their letter, they will kindle up a new fire of life and joy in their hearts, and at the same time, be opening the way for the Gospel to be carried into their respective neighbourhoods, and the honest in heart be gathered out. How cheering it would be to those Elders to find Saints there, who could co-operate with them in prayer, and means, and labors, to establish the Gospel among that people. The brethren who have been used to travelling and preaching the Gospel without purse or scrip, will be reminded how good and strengthening it is to meet with such blessings in a land of strangers, and will rejoice to forward any information which may facilitate their progress in the arduous but glorious undertaking in which they are engaged.

Elder Erastus Snow has recently published an edition of the Songs of Zion in the Danish language, and the Revelations of the "Doctrines and Covenants" are translated into that language, and undergoing the final revision for publication.

Elder Taylor is in Germany, and has commenced publishing the "Book of Mormon" in the German language; he intends issuing a periodical also from Hamburg immediately.

Elder Parly P. Pratt, is probably before this in Chili or Peru, in South America; for the particular purpose of introducing the Gospel among the families of that portion of the earth. How rapidly are the candles of the Lord being lit up in the various parts of the habitable globe; infinitely blessed are those who in the light thereof find their way home to Zion and their God.

ADDRESS TO THE SAINTS IN GREAT BRITAIN.

BY ELDER LORENZO SNOW,

One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Beloved Saints,—A short sojourn in this land has served to bind more closely those feelings of interest which must ever be called into action during an intimate acquaintance with the Saints. As the period now approaches, when, for other climes, I must bid adieu to the kindly smiling faces and warm hearts of the brethren in the British Isles, I can but express my deep and heartfelt wishes for the prosperity and continued progress of the work in this country, and the well-being and happiness of all those who have the privilege of co-operating in the great and glorious cause of spreading light and intelligence amongst the children of men.

To my brethren in the Priesthood I beg to offer a few words of counsel, instruction, and exhortation. Upon you rest high and sacred responsibilities, which relate not only to the salvation of this generation, but of many past generations, and many to come. The glorious ensign of Emanuel's kingdom once again established in the world must be unfurled in every nation, kingdom, and empire; the voice of warning, the voice of the bridegroom, "prepare ye, prepare ye, the way of the Lord" must be carried forth unto all people; you are the ones whom the Lord has selected for this purpose, even the horn of Joseph, to push together the people. Surely you cannot be too anxiously, nor too industriously engaged, seeking how best, the manner most useful to yourselves and mankind, to magnify your holy and sacred offices. 'Tis the Priesthood that will give you character, renown, wisdom, power, and authority, and build you up here below among the children of men; and above, exalt you to peace and happiness, to glory, to thrones and dominions, even through countless eternities. This world, in its kingdoms and empires, possesses in some degree glory and greatness, faintly shadowing forth what is embraced in regions above: but here, to these is joined little happiness, little durability. The world we seek offers to its inhabitants unfading glory, immortal renown, dominions of continued increase, where families grow into nations—nations into generations—generations into worlds — worlds into universes; this is THE PATH of the Priesthood—THE PATH of the Holy Ones. Well did the Apostle say, "Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, even the deep things of God.

Authoritative rule is not the proper rule by which to govern Saints, but rather seek to administer in the spirit of humility, wisdom, and goodness, teaching not so much by theory as practice. Though one teach with the eloquence of an angel, yet one's good practices, good examples, one's acts, constantly manifesting wholeheartedness for the interests of the people, teach much more eloquently, much more effectually. 'Tis indeed, few, who have enough moral courage to be strictly honest, faithful, virtuous, and honourable in all positions—these few will hold the priesthood and receive its fulness, but none other. Purity, virtue, fidelity, godliness must be sought ambitiously, or the crown cannot be won. Those principles must be incorporated with ourselves, woven into our constitutions, becoming a part of us, making us a centre, a fountain of truth, of equity, justice, and mercy, of all that is good and great, that from us may proceed the light, the life, the power, and the law to direct, to govern and assist to save a wandering world; acting as the sons of God, for and in behalf of our Father in heaven. We expect in the resurrection to exercise the powers of our priesthood—we can exercise them only in proportion as we secure its righteousness and perfections; these qualifications can be had only as they are sought and obtained, so that in the morning of the resurrection we will possess those acquisitions only which we secured in this world! Godliness cannot be *conferred* but must be *acquired*, a fact of which the religious world seem strangely and lamentably unconscious. Seek to benefit others, and others will seek to benefit you; and he that would

be great, let him be good, studying the interests of the whole, becoming the servant of all, whereby he will secure to himself most of the wisdom and power of God, the love, esteem, and veneration of his people.

The elders must become persons of the highest responsibilities. The happiness of people, of nations, of generations, will depend upon the right and faithful exercise of the powers of their offices. If in a lesser sphere of action they fail to be trustworthy, who will depend upon them in the greater? In view of the vast responsibilities to be placed upon men in this high calling, they are in a measure left to themselves to act upon their agency; if they pass onward to the close of this probation, without being overthrown by evil powers, keeping their spirits pure, and through the power of the Holy Ghost, educate and build themselves up in those qualifications essential to such exaltations, then, in due time, God will elevate them to those positions. In all your acts and conduct ever have the consciousness that you are now preparing and making yourselves a life to be continued through eternities; act upon no principle that you would be ashamed or unwilling to act upon in heaven, employ no means in the attainment of an object that a celestial enlightened conscience would disapprove. Whilst feelings and passions excite you to action, let principles pure, honorable, holy, and virtuous, always rule and govern. Deity is within us, our spiritual organization is Deity—the child of God, begotten in his image; therefore brethren "Let the same mind be in you which was also in Christ Jesus, who, finding himself in the form of God, thought it not robbery to be equal with God." "The creature" or children of God were introduced into this world, "not willingly," becoming subject to vanity, sorrows and pains, but to do the will of the Father and obtain a glory a heavenly inheritance, to become one with God;" And he that hath this hope in him purifieth himself even as God is pure.

We are here that we may be educated in a school of suffering and of fiery trials, which school was necessary for Jesus our elder brother, who, the scriptures tell us, was made perfect through suffering. It is necessary we suffer in all things, that we may be qualified and worthy to rule and govern all things, even as our Father in heaven and his eldest son Jesus. God has revealed to us the mystery which all the world seek after, but fail in knowing because of pride, wickedness, and the power of Satan darkening their minds, viz., the path of the salvation and happiness of our being.

And now, where is the man among you having once burst the veil and gazed upon this purity, the glory, the might, majesty, and dominion of a perfected man, in celestial glory, in eternity, will not cheerfully resign life, suffer the most excruciating tortures, let limb be torn from limb sooner than dishonor or resign his Priesthood. In truth, did our Saviour utter this parable, "The kingdom of heaven is like unto a merchantman, seeking goodly pearls and having found one of great price, went and sold all he had to buy the same; and again, like unto a man finding a treasure in a field, sold all he had to purchase the field. The glory revealed to our view, and which we seek, is tangible, can be felt, seen and heard, but its length, its breadth, its depth, its majesty, its peace, its joy, its happiness surpass all understanding: tongue cannot express it, language fails to pourtray its vastness of extent.

To the Saints I would affectionately add: your prospects in every respect are the most encouraging that could be wished. The Lord, who fails not in his promises, has undertaken your deliverance, spiritual and temporal, and you yourselves are witnesses of the accomplishment of the first. Your fetters of superstition and priestcraft have been burst asunder; the dark and false mantle of tradition has been rent; you have been shown the Mother of Harlots, and her daughters, in all their characteristic ignorance, folly, and filthiness; and have hearkened to, and obeyed the voice, "Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues." Your hearts, your thoughts, and feelings, are no longer associated with those Babylonish schemes which chain thought and reason, making it blasphemy for man to dare speak of the nobility of his birth, and true-being of his Father in heaven. You feel that you are delivered—restored to reason and to yourselves—under the government of but one law, that which made you free, even the law of glorious Truth, the word and will of God, by whom we are begotten all children of the one great Parent; yea, in this that we are made free,

will we lift up our voice and make melody with thanksgivings to our God, that he has listened to the cries of his people—has seen their bondage, and sent forth his angels with the fulness of the Gospel to redeem, and save, and glorify His elect, make them kings and priests in heaven and over earth, that thereby he might bring to pass in due time his goodwill and purposes respecting all the families of mankind. As the Lord has made you spiritually free, herein you have assurance also of your temporal deliverance. How great soever be your poverty, however stupendous your difficulties, it matters little: the word has gone forth in your favour, and no opposing arm can stay its course;—Zion must be established, her lands inhabited, her cities built, her temples reared, her sons become mighty and powerful; that she may rise fair as the moon, clear as the sun, and terrible as an army with banners; and all nations shall fear and tremble, and stand afar off in the day of her majesty.

But you have need of patience, that after you have done the will of God, you may receive the promise: a caution which should not be forgotten. Many of you may have severe trials, that your faith may become more perfect, your confidence be increased, your knowledge of the powers of heaven be augmented; and this before your redemption takes place. If a stormy cloud sweep over the horizon of your course in this land, as in America; if the cup of bitter suffering be offered, and you compelled to partake; Satan let loose to go among you, with all his seductive powers of deceivings and cunning craftiness; the strong relentless arm of persecution lifted against you;—then, in *that* hour, lift up your heads and rejoice that you are accounted worthy to suffer thus with Jesus, the Saints, and holy prophets; and know that the period of your redemption has approached.

I feel, my brethren and sisters, to exhort you with heartfelt expression. Be of good cheer—be not disheartened; for assuredly the day rapidly comes when your tears shall be dried, your hearts comforted, and you shall eat of the products of your labours, sit under your fig-tree and in the shade of your vine unmolested, and no more know or feel the hand of tyranny. You shall possess the riches and fat of the land, gold and silver, fields and vineyards, flocks and herds, houses and palaces; your sons shall grow up like young plants of renown, your daughters as polished corner stones of the temple, that you may boast yourselves in all the glory of the Gentiles. And unto you verily shall the scripture be fulfilled, "Seek first the kingdom of heaven and its righteousness, and all these things shall be added."

Be honest, be virtuous, be honourable, be meek and lowly, courageous and bold, cultivate simplicity, be like the Lord; hold to the truth though through fire or sword, torture or death; act honorably towards all men, for they are our brethren; a part of the family of God, but are ignorant and blind, having forgotten their God and their covenants with him in eternity.

I feel to express in the highest terms my sanction and approbation of F. D. Richards' Presidency of the British Isles; the prudent, wise, and profitable spirit and manner in which he has conducted the editorial department merits the warmest meed of praise. The many interesting and useful publications he has issued, together with the enlarged and much improved edition of the Hymns, used by the Saints, in addition to his other labours, furnish a true testimony of his indefatigable zeal and enterprizing spirit. The deep interest he has taken in forwarding our foreign missions, has secured him not only the warmest thanks and feelings of gratitude from us on whom is imposed the heavy burdens and responsibilities of those missions, but from thousands and tens of thousands, whose deliverance from sectarian bondage is now taking place in all those vast extended fields of our foreign labours. In the arrangement of the conferences, much wisdom has been displayed in selecting good and faithful men to preside over them; men, who will do well, with the Saints generally, to receive his instructions, thereby lightening and relieving his anxieties and responsibilities, as far as possible. My long acquiaintance with him gives me the most unqualified confidence in his wisdom, excellence of heart and mind, entire devotedness to the work and service of the Lord, and faithfulness in his exalted position. His counsellors I know to be wise men, and men of God, and as such, I recommend them to the confidence and esteem of the brethren.

Respecting the progress of those missions which I have undertaken, the prospects of the future, and the field of labour

assigned to the various Elders; it may be gratifying to the Saints to have the following particulars, that their faith, interest, and prayers on behalf of them may ever be kept in lively exercise. Elder Willis whom I appointed to take charge of the Calcutta mission, is supposed to have about reached his destination: Elder Findlay, late president of the Hull conference, to the Bombay Mission, is now on his way. Elder Obray, late president of Sheerness, whom I have appointed to Malta, is now prepared, and will soon set sail for that island; Elder Stenhouse presides in Switzerland; Elder Woodard in Italy. The translation of the Book of Mormon into the Italian is about completed, parts are in the hands of the printer, and will be finished ready for issuing in about two months.

Having set in operation the above missions, I turn my thoughts to the far distant fields of labour I contemplate shortly undertaking—a mission requiring all my energies, extending over nations, continents, islands, seas, oceans, empires—encountering the freezing Alps, the burning sun of the Torrid Zone, the dangers of the trackless waters; the pestilential cholera, the miasma of various climes, together with all the casualties of sea and land which must be encountered. To aid and assist me in this enterprize deeply do I feel to call upon Israel's God, and for the prayers of my brethren for support and agency. To the service of the Lord I have devoted my life; my *all* has been placed upon the altar of sacrifice, that I may honour him, do his will acceptably, and spread the principles of life among the children of men. When I reflect upon the past, and trace the hand of the Lord marvellously opening my way, and prospering me in every thing relative to to these missions beyond my highest expectations, I feel doubly encouraged to press forward to the future; language indeed fails to express the deep gratitude of my heart for his blessings. Those brethren and Saints whose liberality of soul and interest for the work of God have been particularly manifested in these missions upon them, may the blessing of the Most High be poured with equal liberality, and when in after years they shall hear the sweet sound of thousands, and tens of thousands of those nations shouting the praises of the Almighty for the light of revelation, then will their hearts also rejoice in the glad consciousness that they likewise took a part in bringing to pass this glorious redemption.

I take my departure from here to Switzerland, thence to Italy, to Malta, to Bombay, and from thence to Calcutta, and shall probably accomplish the circumnavigation of the globe, by returning home, after completing the duties of these missions by way of San Francisco, San Diego, and our newly established settlements through the vallies of California.

Need I say how deeply I feel in all matters respecting my own missions, notwithstanding this does not prevent me taking the most lively concern in the welfare and happiness of the numerous conferences of Saints with which I have formed an acquaintance since my labours in the British Isles, and to those and all in the bond of the Spirit, I would with warmest feelings subscribe myself, their brother in the Everlasting Covenant.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 352.)

When the female remained unmarried till she reached the age of twelve years and one day, when she was called a Bogros (בוגרת), as we have already indicated in the preceding chapter, the dowry was not the father's but her own. For as a Bogros, was no more under the charge of her father, and, moreover, had the power to dispose of her hand in marriage without his consent, the father also had no claim on the dowry this being her own.

Yet when the bride was a Bogros, the Bridegroom did not pay the purchase-money—which amounted to one hundred silver pieces (comp. chap. xiv.)—into the

hands of the bride at the time of the espousal, as was the case when the father gave his daughter in marriage; no, the bridegroom merely gave to his bride a small sum, either in specie or in value (Talmud, Treatise Kidushin, fol. 1), through which she became his espoused wife. This sum was called the קידושין כסף (espousal money), and was given by the bridegroom in either case, even if he espoused his bride from the hands of the father, only with this difference; if he married a Bogros, the bridegroom gave the espousal money to the bride; but if he married either a Naarah or Ketanah, he gave it into the hands of the father, as it was he who disposed of her hand in marriage at those periods (comp. chapters xii. xiii.). The amount of the espousal money was not fixed till the Talmudical period, and under that head we will explain it.

The dowry or purchase-money, which, as we have said, amounted to one hundred silver pieces, appears to me, though nowhere mentioned, to have been the basis and origin of Kethubah (כתובה,) and this was paid to her by her husband if he divorced her from him, or by his heirs if he died. But we will speak of this more hereafter, at the place of Kethubah (כתובה). Besides this kind of marriage, "the marriage by money"* (כסף קידושי), there were two kinds instituted by the Mosaic law: 1st. בישת קידושי (marriage by cohabitation), and 2nd, קידושי שטר (marriage by a written compact). The written marriage compact contained the form or the words which it was the custom or law for the bridegroom to say to his bride at the time of espousing her to make her his wife. What this form was, or may have been, we will explain hereafter in its proper place.

The marriage by a written compact (קידושי שטר) was, in a great measure, analogous to the civil marriage at the present time.

* I follow Rashi, כסף דאוריתא קידושי (vide Treatise Kethuboth, fol. 3.)

The Mosaic law has also, in contradistinction to the ante-Mosaic period, instituted that each marriage must be contracted before two witnesses (vide Eben Haezer Siman. 42). As in the ante-Mosaic period, however, it was still customary for the bridegroom to give presents to his bride. These presents the bridegroom usually sent to his bride after the betrothment had taken place; in some cases, however, also before the espousal (vide Treatise Kidushin, fol. 50; Rashi, ibid.). Of this custom mention is made in Holy Writ: "Can a maid forget her ornaments, or a maid her attire?" (Jeremiah ii. 32). "As a bride adorneth herself with her Jewels" Isaiah lxi. 10; Cant. i. 10, 11.)

Again, as in the ante-Mosaic period, so after it, marriages were sometimes contracted through a trusty messenger (vide Treatise Kidushin, רפ האיש סקדש) but with this difference: after the Revelation, the messenger whom the bridegroom despatched to espouse to him a wife, could not be a עבד (bondman); no, he must have been a freeman. Again, a man could not send a כהן (priest) as a messenger to espouse for him a woman who was divorced from her first husband, or a כהן גדול (highpriest) to espouse to him a widow; in short, according to the Mosaic law, the messenger could only fulfil his mission if he was able to marry that person himself he was sent to marry for another; but as, by the Mosaic law, a עבד (bondman) could not marry a free woman, nor a כהן (priest) a גרושה (divorced woman), and a כהן גדול (high priest) was not allowed to marry a widow, so also they could not marry such person for another (vide Treatise Kidushin, ibid.)

When the bridegroom married his wife through a messenger, the messenger gave the bride the espousal-money (קידושין כסף); or if by שטר (written compact), he gave her the written compact, and said the form of words which the bridegroom had to say when espousing a wife for himself, but made mention of the bridegroom's name in that form.

The custom of marrying a wife through a messenger has, however, long ceased in Israel; but not because such a marriage

would be considered invalid; no, Israelites, as in many other cases, have adopted the custom of the countries they inhabit, in order to strengthen the union and concord between them and their fellow-neighbours, as God commanded them through Jeremiah, העיר אשר הגלתי אתכם שמה והתפללו בעדה אל ה׳ כי בשלומה יהי׳לכם שלום ודרשו אתשלום (Seek ye the peace of the city. I have caused you to be driven thither, and prayed on her account to the Lord; then in her peace will also be peace to you.)

(*To be continued.*)

FOR THE PIONEERS.

BY MISS E. R. SNOW.

Hail, ye mighty, noble chieftains!
  Hail, ye faithful pioneers!
Pow'rs unseen your footsteps guided,
  'Twas Jehovah led you here!

CHORUS.

Zion's banner—Freedom's ensign,
  Broad and gloriously unfurl'd,
Waves amid the Rocky Mountains,
  Heav'nly beacon to the world.

From our birthplace, home and country,
  Lo! a people brave and free,
Driv'n by men—by Gods directed
  Here, in search of liberty.

In the hiding place of Israel—
  In the chambers of the west—
Crown'd with nature's rich abundance,
  In the vallies we are blest.

Justice here directs the sceptre—
  Truth, and love, and friendship meet;
Smiling peace her downy carpet
  Proffers to the stranger's feet.

Here let virtue be respected—
  Industry and useful toil:
Youth and innocence protected,
  Like the plants of heav'nly soil.

Brigham Young, the Lord's anointed,
  Lov'd of heav'n, and fear'd of hell;
Like Elijah's on Elisha,
  Joseph's mantle on him fell.

Mighty men compose his councils—
  Inspiration makes them wise;
None can circumscribe the measures
  Zion's counsellors devise.

Here the hosts of Israel gather—
  Abram's seed from ev'ry land;
Thro' the Priesthood's light preparing
  With the Lord of Hosts to stand.

God will come to bless his people—
  Jesus Christ and Joseph too;
Come to introduce a scenery
  Great and glorious, grand and new.

IMAGINARY EVILS.

BY CHARLES SWAIN.

Let to-morrow take care of to-morrow;
  Leave things of the future to fate;
What's the use to anticipate sorrow?
  Life's troubles come never too late!
If to hope over much be an error,
  'Tis one that the wise have preferred;
And how often have hearts been in terror
  Of evils that never occurred!

Have faith—and thy faith shall sustain thee—
  Permit no suspicion and care,
With invisible bonds to enchain thee,
  But bear what God gives you to bear.
By his Spirit supported and gladdened,
  Be ne'er by "forebodings" deterred,
But think how oft hearts have been saddened
  By fear—of what never occurred!

Let to-morrow take care of to-morrow;
  Short and dark as our lives may appear,
We may make it still darker by sorrow—
  Still shorter by folly and fear!
Half our troubles are half our invention;
  And often by blessings conferred,
Have we sunk in the wild apprehension
  Of evils that never occurred!

THE TWO BOOKS.

Hail, Holy Bible! *test of sacred truth!*
My much-lov'd study thro' the years of youth;
And still I love thy retrospective page,
And ever shall do, till my latest age!

The Book of Mormon, *present* light revealed,
And shew'd the "other fold," so long conceal'd,
An Angel's hand assists the *Seer* to trace
The record of the tribe of Joseph's race.

Now side by side those records should recline
As *tomes* of Truth that show us light divine;
"The stick of Judah" shall my heart enfold,
"The stick of Ephraim" shall my right hand hold.

Great God! Great Father! and Eternal King!
To thee my soul's best energies I bring;—
Unite these staffs as *one* within my hand,
And let them guide me to the promised land.

Cambridge. H. K.

LIST OF MONIES RECEIVED FROM THE 30TH OF OCT. TO THE 17TH OF NOV., 1851.

	£	s.	d.		£	s.	d.
Isaac Jones	£3	10	8	Brought forward	£84	11	2
Thomas Clarke	5	0	0	W. G. Mills	20	0	0
John Memmott	15	0	0	William Cartwright	2	0	0
John Godsall	15	0	0	Richard Jones	20	0	0
William L. Allen	3	0	0	Richard Morris	7	0	0
Richard Tilt	2	0	6	David Bons	4	2	0
John Taylor	10	0	0	James Linforth	5	0	0
Edward Frost	5	0	0	Henry Smith	10	0	0
Matthew Rowan	5	0	0	George P. Waugh	5	0	0
George Bywater	6	0	0	William Simms	0	5	0
James Walker	10	0	0	William Wells	2	0	0
William Soulsby	5	0	0	James Farmer	5	0	0
Carried forward	£84	11	2		£164	13	2

The "Frontier Guardian" requests us to notice, that Mary Crookston, a native of Fifeshire, Scotland, departed this life on the 29th of September, at Coonville, Potowatomie, county Iowa, aged seventy years.

Elder Wheelock wishes us also to notice, that the Manchester Conference will be held on the first Sunday in January, 1852.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 24 —Vol. XIII. DECEMBER 15, 1851. Price One Penny.

EPISTLE TO THE SAINTS COMPRISING THE BRITISH CONFERENCES.

Beloved in the Lord :—

It is now nearly one year since the Presidency of the Church in the British Isles, was committed to my charge. In entering upon the performance of its high and holy duties, I was most impressively reminded of my own incapability, by the great, and rapidly-growing importance of the work of the Lord, which had become so extensive and powerful as to present almost daily new features of interest and importance, which required the wisdom, energy, and foresight of the Holy Spirit to guide and control, so as to secure prosperity and blessing upon all its varied interests.

The efficient manner in which the Conferences were then organized, together with the discreet, and substantial tone which had been given to all their affairs by my predecessor — Elder Orson Pratt— rendered the duty far less onerous, and the hope of success much more certain than it otherwise might have appeared; but as success in the Holy Priesthood is "not by might, nor by power, but by my Spirit saith the Lord:" to His name be all the glory, for the prosperity which he has vouchsafed to grant unto his Church in these realms.

During the past twelve months a general effort has been made by nearly all of the conferences, to lay before the people a declaration of our Holy Faith—the doctrines of the Church of Christ. Most of their general agents have ordered books and tracts by thousands, so that, in the aggregate, some hundreds of thousands of copies have been put into circulation among the people, through the agency of of tract societies, and the voluntary efforts of the Saints in the various cities, towns, and villages of the empire. It was not enough, nay it did not evince a becoming zeal, to merely offer the publications for sale at their several depôts, and in their chapels and halls of worship, but they have been kindly handed into the dwellings of the people, and in consecutive order, so as to impart a general knowledge of our views to such as were willing to do themselves the favor of a gratuitous perusal. A general spirit of emulation has been manifested among both the ministry and members, to inform the people of the heavenly message which has been delivered by angels to men, insomuch that some, unless they added a certain number to the Church in a given period of time, felt dissatisfied with the non-performance of their self-set task. The general efforts of the Church, together with the frequent, and sometimes copious effusions of the press, both in favor of, and in opposition to the Truth, have had a powerful tendency to extend our acquaintance among a class of society, hitherto inaccessible to the Saints. Indeed so extensively has this labor of love been carried forward, that, if the people of this great nation were half as eager to know the will and purpose of the great Jehovah concerning them, as they are to amass the perishable wealth of this world, every habitation in the United Kingdom, from her Majesty's palace to the residence of her humblest subject, would resound with thanksgiving

and hallelujah to God and the Lamb for the remisson of sins, the gift and power of the Holy Ghost, the ministry of angels, and the setting up of the Kingdom of God again on the earth for the last time.

The efforts of the Church, embodying the enterprizing labors of an active and efficient ministry, and of the world, have not been fruitless; several thousands have confessed the faith, and attested the same by going down into the waters of baptism for the remission of their sins, during the present year.

It is truly a glorious task to win souls to the knowledge of God, and he that doeth this is *wise;* but it is a far nobler and wiser act to govern well, than to make conquest. Many mighty men of the earth have become eminent in conquest, but because they failed to give their captive subjects enlightened and liberal laws, such as would bind their hearts to their conquerors, and inspire them with gratitude to their emancipators, their ill-gotten power has passed away by treachery and revolt, and they have become as eminently foolish rulers, as they were illustrious victors: so also it is in the Kingdom of God, they that turn many to righteousness shall shine as the stars for ever and ever; but he that ruleth well, shall be accounted worthy of *double honor.* The Captain of our salvation, who has sent us forth to conquer by the sword of the Spirit, has supplied us with laws and rules of government, pure and perfect; and with gifts and blessings, to bestow upon such as take the oath of allegiance. They are at once relieved from guilt and remorse, they have the assurance that if they continue loyal to the end, they shall be saved from all their sins; and for this precious boon, feel an attachment inexpressible, and incomprehensible to those who impart it to them.

Inasmuch as the past year has been one of such vast effort, and of such general success in winning souls into the Church, let me call your attention to the subject of Church Government.

So great has been the call for Elders to carry the Gospel into new places, and so general and powerful have been the efforts of the Church to add to their numbers, that the duties of the Priests, Teachers, and Deacons—the standing ministry to the Church—have in a measure been overlooked. While members have been added by thousands, the Church itself has lacked that diligent, faithful instruction in daily, practical duty, which the laws and ordinances of the Church contemplate. This is mainly accounted for by the fact, that the numerous calls for Elders have induced the ordination of faithful Priests to that office. The faithful Teacher has been promoted to the office of Priest, and the Deacon who magnified his calling, has been ordained a Teacher; and thus have these standing officers in the Church—the main helps in government—been rendered so transitory as to become measurably ineffectual in their callings, which has caused them to be lightly esteemed in many instances.

What is the ostensible object of any person in joining the Church of Christ? Is it not that their sins may be washed away by baptism, that they may obtain the aid of the various officers and ordinances of the Church, to enable them to overcome their evil propensities, and lay aside the weights and sins that easily beset them; that they may, through the sanctification of the Spirit, and belief of the Truth, be cleansed and perfected from all their sins? Most certainly! this is the great object of a membership in the Church of Christ; and most effectually has kind heaven provided for this, by instituting the offices of a Priest, Teacher, and Deacon, in the Church.

The Priest's duty is to preach, teach, expound, exhort, baptize, administer the sacrament, visit the house of each member, exhort them to pray vocally and in secret, and attend to all family duties.

The Teacher's duty is to watch over the Church always, to be with and strengthen them, to see that there is no iniquity in the Church,—neither hardness with each other,—neither lying, backbiting, nor evil speaking,—to see that the Church meet together often, and that all the members do their duty.

The Deacon is to assist the Teacher in *all* his duties, if occasion requires.

Who cannot see at one glance that with the honest, faithful performance of these duties under the searching auspices of the Holy Spirit, it is impossible for sin to dwell in the Church without detection. If it were not so, the Church of Christ would be imperfect, and would not accomplish the high and holy purpose of Salvation for which it was instituted. This is that Holy Institution, and these are some of the holy offices and callings appointed

of God to aid man in divesting himself of his sins, and clothing himself with the righteousness of Christ; and he who enters in by baptism and the laying on of hands, if he transgresses not, but abides in the doctrines and ordinances of the Church, will have the gift and power of the Holy Ghost accompanying him. O blessed gift of heaven to man! how unlike the sickly, decrepit, and impotent institutions of men, which are conceived in ignorance, brought forth in folly, and matured by priestcraft, and which lull men's souls to perdition, in the way of their own choice.

The Church of Christ is not the place for men or women who wish to practice iniquity under cover of religion; some have tried it, but their sins have found them out, and they have been cast out from us, that it might be known they were not of us. But it is emphatically the place for such as wish to come to the light, that their deeds may be reproved, that they may walk in the light and sin not; where if they are sick they may be healed; if they are tempted and tried, they may receive the word of encouragement from their Teachers, that shall enable them to overcome; where if they are sorrowful they may be comforted; if any err they may be taught, and come to understanding; if any sin inadvertently they may confess, forsake, and find mercy; but from which if they will not repent they will be cast out, that the Church be not defiled with their evil ways; and if any are destitute and needy their wants will be known and supplied;—that the members may walk together by the aid of their Priests, Teachers, and Deacons in all the ordinances of the Church, as the heirs of the grace of life, bearing one another's burdens, and so fulfil the royal law.

Seeing, then, that the life, the health, the stability, the energy, and the purity of the Church are, to so great an extent, resultant from a faithful performance of the duties of these offices, but especially those of the Teacher; it is highly important that these officers should be humble, faithful men, full of the Holy Ghost and good works; men of experience in the knowledge and power of God; men who are apt to teach by their example, as well as by precept, the care-worn sons of men, how they may work out their salvation, and overcome the evils that are in the world.

The Presidents of Branches and Conferences, and particularly the American brethren, are instructed to give their attention to this subject; let good and faithful men be selected from among the Branches, men of good reputation, of exemplary conduct, such as rule well in their own houses, men of experience in the work of God, men of sound minds; if they are men of years, and are parents, so much the better, that they may teach and be honored as fathers, that their presence and their counsels may command reverence in the Church of God; and if the persons who are best adapted to the performance of these important duties are Elders, no matter, let them be set apart to the higher and more important duty of instructing the Saints.

It requires but little experience in the work, comparatively, to preach and defend the first principles of the Gospel successfully before the world; but to be an able minister to the Saints requires a man skilled in the words of life, full of faith, and the spirit of revelation.

Let no man despise this office, but let him that is wise honor the calling, and add grace unto it, that while the Gospel is preached with diligence unto the congregations of unbelievers, the Saints may get their portion of meat in due season.

Said an ancient Prophet, "my people perish for lack of knowledge." The knowledge of God and of his Son Jesus Christ is Eternal Life. Let, therefore, those who embrace the faith be well and truly taught in the knowledge, of God that they may always be able to give a reason of the hope which is within them, and adorn their profession with a well-ordered life and conversation. If this course be pursued with the faithfulness and energy which the salvation of souls demands, when the clouds of adversity gather thick around the Saints, instead of resorting to the inebriating cup to drown their sorrows as do the wicked, they will resort to their closets, and through the prayer of faith, drink from the cup of life the gifts and blessings of the Spirit, which will refresh and sustain them under every affliction. Then the power of God will increase in the Church, the gifts and blessings of the Gospel will be more gloriously displayed in their midst. Their light will break forth as the morning upon all that surround them, iniquity will be brought to light and put away, they shall ask whatsoever they will, that is expedient, and it shall be granted them. They shall be a blessing to all that

associate with them, and the Nation shall be blessed by their existence in its midst.

The Spirit manifests clearly that vile and corrupt men who have been, and shall be severed from the Church for their iniquities, will stir up others, who, like themselves, have pleasure in unrighteousness, and they will speak lies in hypocritical sanctity against the truth and against the Saints; and they will have power, through great swelling words of lying and deceit, to turn aside many to apostacy who have not the testimony of Jesus within them. They will also cause many to harden their hearts against the truth, and to believe all manner of evil of the Saints falsely, in order to stir up persecution against them, that the weak and feeble may be offended because thereof, while others will turn away for the very Truth's sake, and follow no more with us.

Forasmuch as these things must needs be, let the presiding elders throughout the Conferences set in order the various functions of the Holy Priesthood in all the ordinances and duties which belong to the Church, "that the whole body being fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body unto the edifying of itself in love," then it will grow up into Christ its living head, through the gifts and administrations of the Holy Ghost; without which, all our work is vain.

The call for labourers is now very great from every quarter, and will soon be very much increased, therefore let faithful and just men be called to the ministry, but no faster than they are prepared to enter upon their labors, ever remembering the blessed rule given by our Saviour to the prophet Joseph, viz.: that only "such as having faith, hope, and charity desire to thrust in their sickles and reap with their mights," are called. Let not the holy priesthood be bestowed indiscriminately, or unworthily, but let it be used for the high and holy purpose for which it was designed—the salvation of immortal souls. As a general rule, those least experienced will best employ their talents in preaching the Gospel to the world; while they whose duty it is *to be always with, to watch over*, and *see that there is no iniquity in the* CHURCH, should be the most experienced, wise, and holy men among you.

THE PRESIDENTS AND AGENTS of both Conferences and Branches will allow me to remind them, that their immense efforts to spread abroad the Gospel to the people, have, in many instances, involved their conferences in liabilities to this office for the publications they have had, and unless we are favored with more prompt remittances we shall be obliged to limit our credit with them.

The present amount of outstanding debts, due this office, is very large—quite enormous for the extent of business we are doing, and the presidents are required to see that Tract Societies which are owing their agents for books, tracts, &c., settle for the same, if possible before the new year. Also that the Branches in like manner settle for what STARS they have on hand, that the same may become the property of the Branches, then the Branches and societies can dispose of their STARS and tracts as they please,—by sale, loan, or gift, and we can appropriate the cash to pay our debts to the printer and bookbinder. Let these items receive your early and careful attention, that neither the tracts nor the STARS which we have sent out to the conferences may be reckoned to us as *stock*, or *debts*, but *cash in hand*.

Some of the conferences have generously extended their efforts for various benevolent objects upon terms of credit. It is particularly desirable, and should now become the ambition of all the churches, as far as possible, to clear off all their debts, and cast off these clogs to their progress, so that they may commence the new year in a renewed and improved condition.

Saints in the British Isles, we have not yet echoed back the response to that shout which went up from the Temple Block in Great Salt Lake City last April, in reply to the question, "SHALL WE BUILD A TEMPLE?" We shall soon be called upon to answer this question. Let us have all these small matters disposed of, so that we may be fully prepared to *do*, as well as to *say* YES. The Lord will require his people to bring their *tythes* and *offerings* into his storehouse, from all parts of the earth wherever they may be found, for this is a law of the Celestial Kingdom, and none can enter into the fulness of Eternal Life, unless they keep this holy commandment in connexion with all others.

Our intelligence from the Church in the West is thrilling with interest. The energy that is displayed in all their movements is unequalled, unless by the untiring zeal of the Saints and Elders in dispensing the Gospel in this and other nations. The blessing of a munificent Providence seems to rest upon them, and crown their labors with unexampled success. Their crops are generally good. The climate is peculiarly healthy; many who were broken down in their constitutional vigor, are renewing their bodily, as well as spiritual strength. They have extended abroad during the present year into distant portions of that wilderness country, and formed new settlements for the development of the resources of the earth, both mineral and vegetable; extensive tracts of land have been fertilized, and rendered productive. Every variety of talent and profession is called into requisition, and best applied to promote the growing interest of a youthful nation, whose union excludes litigation, and whose ambition is to build and establish Zion. In pursuance of an Act of Congress, they have been organized into the Territory of Utah, with Legislative and Judicial powers. Monthly mails are established from the Great Salt Lake City to the States, and to San Francisco on the Pacific coast. Mails are also established from their metropolis to the shire towns of several different counties in the Territory. A State House is in progress of erection; the University building is progressing. The Seventies are erecting a Rotunda,—Hall of Science. Last and best, the most ample and competent arrangements are entered upon for the construction of a magnificent Temple unto the Most High God, in which the ordinances of eternal life can be administered to the just.

An amicable feeling exists in the States towards the Saints, which was recently evinced by the prompt and efficient refutation of slanderous charges against President Brigham Young, in his governmental capacity. These charges we understand were set on foot by an unprincipled vagabond, who, for attempting to practice his wicked schemes, was sentenced to a term of hard labor on the public works. The Saints have no sympathy for such characters, the peace of their homes has long been disturbed by their maraudings, and it is a glorious epoch for the Church, that it has attained a position to punish criminals by the civil law, as well as disorderly members by excommunication. Nor is it less worthy of note, that when the characters of our rulers are aspersed by such out-laws, in public prints, that high-minded, honorable men, like T. L. Kane, Esq. should be found ready to roll back the mountain waves, and let injured innocence appear.

The Saints in the Eastern States are very few indeed; those who still remain are as the gleaning of grapes after the vintage is done; and it is to be feared they will scarcely escape the judgments of God. No Saints from England should emigrate to the Eastern States, unless compelled through the most absolute necessity. Those who are residing in St. Louis and on the frontiers, are making the most diligent efforts to get off to the Valley the coming spring.

The present year has been one of unusual peace and prosperity in this nation; probably never since Britain was a nation, has it experienced at once the liberty, peace, and universal prosperity, upon all its interests, together with such general good will from the whole family of nations which inhabit our globe, as during the expiring year; and much the same may be said of the Western States of Europe, indeed the world seems to have almost ceased active hostilities—to come up to the great metropolis of Babylon and pay their devotions at the shrine of human invention in the Crystal Temple. Like the distressed, consumptive patient, the human family has seasons of respite from convulsive pains, and bystanders are flattered by the apparent tranquility, into hopes of recovery, while disease is silently acquiring a more potent hold upon the vitals and in an unexpected moment active dissolution commences. God has decreed a consumption upon the whole earth, and by the shedding of the blood of the prophets and apostles, Joseph, Hyrum, David, and others, that consumption has become immoveably seated. During this peaceful interlude, the Apostles of the Church have made godly exertions to extend the kingdom of our blessed Redeemer. That divine record which contains the *fulness of the Gospel*—The Book of Mormon—has been published in part, and in whole, in five different languages of Europe, viz., the Danish, Italian, French, Welsh, and German. The "Doctrines and Covenants" is now in circulation in Welsh,

and is translated into Danish, ready for the press. These, together with the monthly periodicals now issuing from Paris, Copenhagen, and Hamburg, with the *Udgorn Seion*, published in Wales, and our own MILLENNIAL STAR of twenty-three thousand circulation fortnightly, constitute some of the bolder features of our holy cause, which give promise of a more immense growth of the Kingdom of God, and of its dawning glories to the benighted virgins, who slumber among those nations, and will hallow the memory of 1851 as a distinguished epoch in the history of the Dispensation of the Fulness of Times.

What glorious prospects are before the Saints, already the shouts of the harvest-reapers in the vineyard of the Lord break upon our ears from the four quarters of the earth, calling for Elders, books, &c., to be sent over to their help.

O ye Saints of the Most High, lift up your heads and rejoice, it is by you the Lord designs to bring to pass his Act, his strange Act, in the eyes of all nations; though now you are bowed down you shall be lifted up, though now you are sorrowful you shall rejoice evermore in an eternal weight of glory, which the sufferings of this life are working out for you, if you continue to the end in the integrity of your hearts. Though like the Saviour you are poor, yet like him you make many rich; for though you are illiterate you have the Knowledge of God, and this is Eternal Life. Though you may lack worldly substance, you can accomplish prodigies of valor in your united exertions, whether in publishing the Gospel, or in gathering together and building cities and Temples; and this because the Spirit and wisdom of Jehovah are with you, which is better than strength, or weapons of war.

I hoped for something to communicate to you at this time upon the subject of emigration by the Perpetual Emigration Fund, but have not yet received any conclusive information as to the route. I still hope the next mail from the Valley may bring something cheering upon this subject. Do not let the Fund be neglected. Every penny which has been forwarded to this office is safely preserved for that particular use, and when the route is determined the same will be appropriated to the removal of the greatest possible number of the worthy. This Fund will be the means of gathering far greater numbers than those who will gather upon their own resources, for in it will be concentrated the means and faith of the whole Church, which will render it a most powerful engine for the Gathering.

PRESIDENTS OF CONFERENCES. — As the Gospel-net of the Kingdom is spreading itself abroad, and gathering into it of every kind, your duties and responsibilities must increase in number, in variety, and in importance. You are appointed to preside over all the affairs of your Conferences, both of a temporal and of a spiritual nature. It will require great diligence on your parts to search out, and comprehend all the interests of your Conferences. The work, already large, is but a drop in the bucket. The Lord, abundant in mercy, is pouring out his Spirit copiously upon his faithful laborers in all places. He who seeks to spread abroad his energies with the greatest diligence, will realize the most of the blessing and power of God; therefore let all who are called, thrust in their sickles and reap before the summer is spent, while judgment is stayed; for yet a little season, and pestilence, the sword, and the direful catalogue of God's heavy judgments will follow in rapid succession, and reveal his hot wrath upon the ungodly in their destruction, while the righteous will scarcely escape. Let your faces be uncompromisingly set against all manner of unrighteousness: Remember mankind are to be saved from their sins, not in them. And he or she who will not, after proper admonition and instruction, put away their sins from them, let them be cast out from you, that the Holy Spirit may delight to dwell in all the habitations of the Saints. To you is entrusted the welfare of immortal souls, and your ability to minister the words of life and salvation unto them, will be proportionate with your own *estimate* and *practice* of the words of God. If you esteem lightly the precious precepts which He has condescended to reveal, by which mankind may be saved, so will your people; for your example will teach with vastly greater power than any arguments you can use. If you appreciate the counsels of the Almighty above fine gold, or all the treasures of the earth, and seek wisdom and life, spirit and faith, by keeping the words of *wisdom* as well as commandment, your people will also esteem the words of the Lord as priceless; they will delight to make sacrifice that they may win souls; they will be mighty in

faith toward God; the spirit of revelation will abound in you and them; disease will have little or no power among you; evil and seducing spirits will be unable to enter in, and make havoc with your flocks, for the wisdom and power of the Spirit shall be sufficient for you. The counsels of the Almighty shall fill your bosoms; you shall be to the people as wells of living water, from which they may draw the words of life and salvation under every circumstance of life; your Priesthood shall distil upon you as the dew of heaven; you shall have power with God, and be the sons of God, among the people, having power to bless them, and dispense salvation on every hand.

May the increased righteousness and faith of the Saints in these islands induce the greater blessings of God's favor upon all the efforts of his people, hasten the day of their deliverance, and establishment in goodly heritages among the righteous in Zion.

F. D. RICHARDS,
One of the Twelve Apostles, and
President of the Church of Jesus Christ
of Latter-day Saints in the British Isles.

The Latter-day Saints' Millennial Star.

DECEMBER 15, 1851.

BY the revolutions of the spheres we are brought nearly to the close of another year. With this number closes the thirteenth volume of the STAR. In undertaking the management thereof, we felt much our want of experience in duties of so public and intellectual a kind, which must be our present apology for any lack that may have appeared. The multiplied cares and duties connected with the presidency of the Church in these islands, and other branches of the publishing department have prevented our bestowing that amount of attention and labour upon the STAR which we otherwise should have done. It has been our constant aim to present such matter as appeared befitting to the condition of the churches, and adapted to their improvement in faith and knowledge, pertaining to the Gospel; not only of those who have been long in the Church, and become more abundantly conversant with its doctrines, but to those also who have but just entered upon an exploration of the realms of Truth, at the same time endeavouring to render our selections interesting in order to secure the attention of the reader.

We feel very much, aud hereby gratefully acknowledge our indebtedness to the many interesting and talented correspondents and contributors to its columns, and would respectfully solicit a continuation of their favours. Others who have not thus favoured us, but who may feel to do so, are respectfully invited to send up their communications, that from the whole we may select such as in our judgment may be best calculated to promote righteousness in the hearts of the people.

Just in time for announcement in this volume, we are permitted to unfurl a copy of Zions Panier, published in Hamburgh, by elder John Taylor, of the Twelve. The sheet is a royal 8vo, and is mostly occupied by an account and testimony by the editor, of the rise and progress of the Church, and of its first organization by revelation and the ministration of the Holy Angels, to the young man Joseph, who was called, ordained, and anointed to establish the fulness of the Gospel of the Kingdom upon the Earth. With the spreading of *Zion's Banner* upon the breezes of the German shores, opens up a new dispensation to that people, a great portion of whom are devoutly reverent in their worship of the supreme Being; and we hesitate not to express our firm conviction that many thousands will be gathered out of the German tongue, who will flock to Zion, and help to establish Emmanuel's Kingdom. The trjumphs of truth have been great and glorious the past year, wherever it has been

preached; as the stone from the mountain rolls its force is increased, and will increase until it fills the whole earth. God be praised that a day of deliverance, a reign of peace is promised. The King will soon come, go ye out to meet him.

As this is our last till the new year, we take the liberty in advance, to wish our numerous readers a merry Christmas in the approving consciousness of having spent another year in the acceptable performance of the will of God.

APPOINTMENTS.—Elder Thomas Ord, of Liverpool, is appointed to labour in the Belfast Conference, under the presidency of Elder Gilbert Clements.

Elders William Barnes of Manchester, and George Day of Stockport, Manchester Conference, are appointed to labour in the Norwich conference under the presidency of Elder Claudius V. Spencer.

LETTER FROM ELDER BOLTON.

ELDER BOLTON DIRECTED BY THE SPIRIT TO HAVRE—BAPTISM OF TWELVE INDIVIDUALS —GREAT OUTPOURING OF THE SPIRIT OF GOD.

Havre, Nov. 4th, 1851.

My dear brother Richards,—Knowing that your whole heart is in the work of the Lord, and that nothing pleases you better than to hear of its progress, I write you now with pleasure, for I have something to tell you. The Spirit of God had for some time been working upon brother Taylor, brother Pack, and myself, relative to Havre. Finally, brother Taylor directed me to proceed to Havre, as a relief or respite from the arduous duties of translating and preparing for the press the Book of Mormon, also telling me there was a people here ready to receive me; consequently I left Paris on Friday evening, the 24th of October, arrived in my field of labour on Saturday morning, and commenced operations by visiting some friends, whom brother Taylor had visited some months ago, but had not at that time leisure to stop but a few hours. I perceived in two or three days, that there were two or three ready for baptism. They were formerly members of the church of brother Peclard. On Wednesday and Thursday I spent the whole day until evening, hunting a fitting place for baptism, but returned each day unsuccesful. On Friday it rained too hard to continue my search, but I spent every evening preaching to half a dozen and sometimes more. I determed to baptize on Saturday any how. At that time only three had decided to be baptized. The next morning, Saturday, a kind hearted lady (now baptized) mentioned a small mill stream about seven miles off, so after much difficulty I hunted up a big omnibus, and by this time five persons had made up their minds to be baptized. These five, and other friends to the number of thirteen, started with me at one o'clock from Havre, and already the spirit of God worked upon us. We sung the songs of Zion all the way, our French songs, written by a brother in Paris, a Frenchman. We arrived in about an hour at one of the most lovely, retired spots that ever was seen by mortals in this country. The place of baptism was a green sward, and the stream was as clear as our own mountain streams, the smallest pebble could be clearly defined at considerable depth. Two young men (now brethren) then rigged a tent, and after the usual singing, prayers, and questions, five persons were baptized amidst much feeling of the Spirit of God; I have never seen more among new converts: indeed, they had every reason to rejoice beyond measure, for we could say, "the heavens wept for joy, and hung out their gayest flag" during the whole time of the baptism. It showered slightly, the sun shone brilliantly, and the most beautiful heavenly *Arch of the Covenant*, the Rainbow, enchanted our eyes. Oh, what a picture for us mortals. The effect was electric upon us all. After dressing we returned to Havre, singing songs of rejoicing, and having a spirit of infantine happiness, that the world does not and cannot know any thing of. I then appointed Sunday at two p.m. for the solemn ceremony of laying on of hands, and partak-

ing of the Lord's Supper. Oh, how lonesome I felt when I retired to rest, I wished for a brother to be with me to strengthen me, and unite his faith with mine in the coming ceremony. Imagine my ineffable joy at seven a.m. Sunday morning, to hold in my arms my dear brethren Pack and De La Mare. One of them was my fellow-laborer sent from the valley with brother Taylor and me "*To France*," and surely it was the very man to be with me, since brother Taylor could not, and brother De La Mare had spent near four months with me in Paris. Now had I not reason to give glory to my kind heavenly parent for such a blessing so unexpected! It seems they had gone to Paris to see brother Taylor, finding him gone, they had concluded to follow him to Hamburg, but the Spirit would not let them. The Saints in Paris tried their best to keep them there, but, they said to me, money could not hire them to have staid another minute in Paris, for money would not do what love could not. So they came along, impelled by the Spirit of God, to Havre.

At twelve at noon on Sunday, seven more desired baptism, and we then determined to postpone the laying on of hands and the Sacrament until evening. We again took an omnibus, and with the heavenly signal of alliance again in the heavens, and a beautiful sunshine between storms, we again performed the ceremony of baptism in the same spot. Twelve born again—all glory to our dear Father in heaven. You may imagine our evening meeting, it was glorious. We were all filled with the Spirit. Brother De La Mare and I blessed those who could not understand English, and brother Pack was mouth over those who understood enough of it for that purpose, of which there are four.

One circumstance is well worthy of mention: an elderly lady, a Roman Catholic, very devout, came to see the family where I was visiting on Friday. Her daughter was with her, who had some years ago joined one of the sects of the day, leaving the Romish Church; but she is so full of sectarian notions, that I expect some difficulty to convince her. After much explaining and reading of the scriptures, the next day the mother went with us to the baptism, and was united to the true Church of God. By the side of the water she took off a silver *charm*, with *relics* in it, and cast it from her, determined to worship none but the God of Israel, and serve none other, remembering that Christ said, "whatsoever ye shall ask in MY NAME of the Father, in faith, ye shall receive." She also took from her neck a double handful of *the prayer beads*, rigged out in separate strings, for different prayers I suppose, having a death's head in ivory at the end, and several little medals and crosses scattered along here and there. These were offered in burnt offering in the evening by herself, in the presence of many of us, delighted to be no longer an heathen idolater. Those baptized here are all French people, three are young men of first rate christian education, and very bright and intelligent. I think two of them will go by the emigrant ship to the Valley next January. This is my *present* wish, as they can very soon be fitted there for great future usefulness in France.

Brothers Pack, and De La Mare left here last night for Southhampton on their way to Jersey. Brother Pack has determined to send here a worthy man, brother Hart, to take the presidency of this region, and I am to remain till he come.

Give my love to the brethren with you.

Your affectionate brother,

In the new and everlasting covenant,

CURTIS E. BOLTON.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 367.)

The different modes of marriage which we described in the last chapter were, however, not the conclusive portion of marriage; by virtue of them the female only became the espoused wife (אשה) of her future husband. The conclusive part of marriage was, in the Mosaic dispensation, חופה (Huppah). By חופה (Huppah), in the Mosaic period, we un-

derstand יחוד (Yichood), which means, that the bridegroom and the bride were led to a private room, and there they remained together by themselves for a short time—an hour or so—and through which she finally became the married wife of her husband, (vide Treatise Kidushin, fol. 3; Rashi, ibid.) The form of Yichood is again in accordance with the statutes of ante-Mosaic period, and reminds us strongly of the custom then prevailing of leading the bridegroom and bride to a separate tent appropriated for them (comp. ch. vi.)

An espoused wife, after the Revelation, was under the charge of both father and husband. This we again learn from the laws concerning vows.* For the Mosaic law, according to the Talmudical explanation, is, that when a betrothed vowed a vow, both the father and the husband must disallow her vow; but if one disallows the vow and the other grants it, the non-allowance of the one or the other is of no effect, and the vow retains its legal virtue. ולא הפר הבעל או הפר הבעל אחד מהם נדרה קיים הפר האב האב ואין עריך ליטר אם קיים ולא הפר (vide Treatise Nedarim, ר׳פ נערה המאורסה).

The importance of the act of betrothment may also be seen from the fact, that the Mosaic law punishes the adultery of a betrothed with the severe death of stoning her (Deut. xxii. 21, 22).†

We have no historical record left of the proceedings which took place at the time of the espousal. Holy Scripture, however, has preserved the form of words usually spoken by the bridegroom at the time when he espoused his bride, and of which we have already spoken in the preceding chapter. It was as follows:—

רבים תשבי לי לא תזני ולא תהיי לאיש וגם אני אליך ימים

"Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee" (Hosea iii. 3.)

Some Christian writers suppose that the prophet Hosea married his wife only for a certain period, to which the words רבים ימים (many days) allude; but this is false, and inconsistent with the Mosaical law, as we do not find the establishment of such a marriage in the Mosaic code. Besides, if the prophet Hosea had married his wife for a period only, the period would have been mentioned in his speech; as רבים ימים expresses a long time, without limits. In my opinion, the expression made use of is correct; for a man does not marry his wife for ever, viz., that the marriage should be indissoluble—no, a marriage may be dissolved by divorce, or if the husband dies—but a man marries a wife in the hope and with the wish that he may live with her a long time, which ימים רבים (many days) expresses, and which no doubt was the proper form then used at the time of the espousal.

As in the ante-Mosaic period, so after the Revelation, a period was allowed between the espousal and the marriage, in which time the parents of the female prepared for her all the necessary objects for her future home, (comp. ch. vi.) This period lasted, in the Mosaic dispensation, a whole year, if the bride was a virgin, and six months, if she was a widow (vide Treatise Kethuboth, פ׳ א״ע׳פ; comp. Deut. xx. 7.) This period having elapsed, the marriage took place, when the bridegroom made a large feast, which lasted seven days. Of this custom we read in

* The Talmud makes this decision on account of the following grounds: because the law regarding a married female who makes a vow is repeated twice in the same chapter; first in Numb. xxx. 7, 8, and second in verse 11; in the eleventh verse, however, we read, זאם בית אשה נדרה (if she shall vow in the house of her husband); verses 7 and 8 must therefore speak of an espoused wife (אר שה). But as the law stated in verse 11 would be superfluous if a betrothed husband should exercise the same right of granting or disallowing the vows of his espoused as the husband of a married wife, the Talmud concludes that an espoused wife was under the double charge of her father and husband.

† The death by stoning was a follows:—the victim was placed on a scaffold two stories high, from whence he was pushed down to the ground dead. Then, first the witnesses against the victim, and after them the whole assembly present, threw stones on the body. This done, the victim was hanged (vide Treatise Sanhedrin).

Judges (xiv. 10, 11): "And his father went down unto the woman, and Samson made there a great feast; then so used the young men to do. And Samson said unto them [his guests], I will give you a riddle, if you tell me it during *the seven days of the feast*," &c. It was also then a prevalent custom for the bridegroom to give to the guests present at the feast wedding garments, to which garments Samson no doubt refers when he says, "If you tell me the riddle, so will I give to you thirty garments [one to each of the thirty present;] but if you do not tell me it, so must you give me thirty garments" (Judg. ibid.) The wedding garment, however, is more distinctly spoken of in the New Testament: "The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding. . . . And when the king came in to see the guests, he saw there a man who had not a *wedding garment*. And he saith unto him, Friend, how camest thou hither, not having a *wedding garment?* And he was speechless" (Matthew xxii. 2—12). Thus was it also among the Romans, that the master of the house piqued himself upon furnishing his guests with magnificent habits. They consisted of a kind of loose mantles. Martial reproaches Luscus with having more than once carried off two from the house where he had supped. The same, again, was it in the East; when giving a feast, the master of the house gave a change of robes to each of his guests; none were to appear without it (vide D'Arney's Life of the Romans, p. 118; Dr. Clarke's Travels, vol. iv. pp. 66, 67).

(*To be continued.*)

GREAT EXHIBITION OF THE INDUSTRY OF ALL NATIONS, HYDE PARK, LONDON. PRESIDENT: HIS ROYAL HIGHNESS PRINCE ALBERT.

Incorporated by Royal Charter, August 15th, 1850.

This vast and mighty concentration of the World's industry, and improvements in the arts and manufactures for near six thousand years, was opened to the public on the 1st of May, 1851, by Her Majesty Queen Victoria.

All nations having been invited to contribute specimens of their products, both in raw materials, and in the wrought fabric, and highly-finished work of art, such an amount of classified raw materials, and such a combination of talent had never before been collected within any one city of the world. Here, on the same floor, could the representatives of upwards of twenty-nine nations meet in the peaceful rivalry of art and industry, and the sons of men around the globe shake hands with each other.

The Exhibition was divided into four sections,—raw materials and produce, machinery, manufactures, sculpture, and the fine arts; and after enjoying a world-wild celebrity, and uniting in itself most of the beauty and excellence of the world for six months, it was brought to a close on the 11th of October.

Its glory has now vanished from sight, and lives only in the vivid imagination of the millions who visited it, and in the record of the historian. Its contents, variously estimated at from twelve to thirty-three millions of pounds sterling in value, are now finding their way to the places from whence they came.—The raw materials to their warehouses, the fabrics, implements of useful art and industry, to the store and show-rooms of the exhibitors, and the jewels to their strongholds.

The number of exhibitors was 15,000. The total number of visitors was 6,063,986. "At one time there were no less than 92,000 persons in the building, the largest number (so far as it is known) ever congregated under one roof. On the same day the total number of visitors reached the enormous total of 109,915. On one occasion, no less than 28,853 persons entered the doors in a single hour."

The amount of money received by the Exhibition authorities was £505,107 5s 7d in the following manner:—

Season Tickets ..... £ 67,610	14	0
Receipts at Doors 356,808	1	0
Retiring Rooms 2,427	19	9½
Washing Places 440	11	11½
Taking charge of Umbrellas 831	3	3
Profits from Medals struck in the Building 881	16	10
Subscriptions 67,399	3	10

Catalogue Contract	3,200	0	0
Refreshment Do.	5,500	0	0
Sale of Weather Charts...	7	14	11
	£505,107	5	7

The Report of a meeting of the Royal Commissioners, at which Prince Albert presided, presented to Her Majesty since the close of the Exhibition, states there is reason to believe that the surplus profits after paying all expenses will not be less that £150,000.

THE CRYSTAL PALACE,

In which the Exhibition took place, is in itself equally as wondrous as any thing it contained. It was designed by Mr. Paxton, who seems to have received the idea from the Victoria Regia House, which he was then erecting at Chatsworth for the Duke of Devonshire. The cost if allowed to remain, will be £205,000, if taken down £161,000. The contractors were Messrs. Fox and Henderson, of Birmingham.

The building was commenced Sept. 26th, 1850, and lies east and west, intersected by a transept running north and south. The plan forms a parallelogram, 1851 feet long, and 408 feet wide, besides a projection on the north side 48 feet wide, and 936 feet long, the space enclosed covering about 19 acres. The main avenue 72 feet wide, 66 feet high, occupied the centre through the whole length of the building. About the centre it is crossed by a transept 72 feet wide, and 108 feet high. On each side of the main avenue are smaller avenues alternately 24 feet and 48 feet wide, the two first on either side of the centre are 43 feet, and the remainder 23 feet high. The total cubic contents of the building are 33,000,000 feet. There are nearly 2300 cast iron girders, and 358 wrought iron trusses for supporting the galleries and roof, thirty miles of gutters for carrying water to the columns, and 202 miles of sash bars.

The frontage afforded for the exhibition of goods was more than ten miles in extent. The materials used in the construction of the building were iron, wood, and glass. The amount of iron used is stated to be about 4000 tons, of glass 400 tons, or 900,000 superficial feet of an average of about 1-16th of an inch thick; of wood 600,000 feet. The number of men employed on the spot, besides those occupied in preparing various parts at different places, varied from 1000 to 2260.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 30TH OF NOV., 1851.

T. C. Armstrong	£37	0	0
Thomas Kirkwood	10	0	0
James Walker	10	0	0
George P. Waugh	5	0	0
William Soulsby	5	0	0
William Parry	1	0	0
Carried forward	£68	0	0
Brought forward	£68	0	0
David James	4	10	0
R. D. Tresseder	5	0	0
John Parry	1	0	0
John Price	3	0	0
William Wells	3	10	0
	£85	0	0

The VOICE OF WARNING is now in press and will soon be ready.

A few copies of the MILLENNIAL STAR, Vol. 13, bound in half calf, may be had.

The Welsh Doctrines and Covenants—ATHRAWIAETH A CHYFAMMODAU, are to hand, and can go out with the New Year parcel.

ADDRESSES.—John O. Angus, 5, Upper Kent Street, Hamberstone road, Leicester.
George Kendal, 36, Canal Street, Derby.

ERRATUM.—In "Address to the Sisters," on page 360, for "domestic dreams" read domestic drama.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XIV.

"WHAT SHALL ONE THEN ANSWER THE MESSENGERS OF THE NATION? THAT THE LORD HATH FOUNDED ZION, AND THE POOR OF HIS PEOPLE SHALL TRUST IN IT."—*Isaiah* xiv. 32.

LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS,
15, WILTON STREET, ST. ANNE STREET.

MDCCCLII.

PREFACE.

THROUGH the blessings of a kind Providence, we are enabled to bring the Fourteenth Volume of the MILLENNIAL STAR to a favourable close.

The cheering transformation of the STAR from a semi-monthly, to a weekly periodical—the resumption of the *History of Joseph Smith*, in connection with which we may mention the *Supplement*, containing that portion of the *History* which has appeared in former Volumes—and the liberal correspondence from the various Elders on missions in every quarter of the globe—are distinguishing features of the present Volume, and will, we presume, lead our readers to treasure it up in their libraries as one of the most, if not the most, interesting and important that has appeared.

Much credit is due to our subscribers for the alacrity and liberality with which they have supported the weekly issue. We have thereby been enabled to present before them a considerable amount of valuable information and intelligence, which otherwise might have been kept from them for years, and perhaps buried in oblivion.

As a faithful record of cotemporary events pertaining to the Church of God, and incidentally to the nations of the earth—as a guide to every honest soul who wishes to find the way of eternal life—and as an herald of the near approach of the great Millennium of peace and righteousness—we humbly commend it to the careful consideration of the Saints and the world.

EDITOR.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1.—Vol. XIV. JANUARY 1, 1852. Price One Penny.

RAPID SPREAD OF THE GOSPEL IN SCANDINAVIA,

BY ELDER ERASTUS SNOW.

Dearly beloved Brother Richards,—As you suggested the British Saints were getting hungry for a little news from Scandinavia, I embrace the present moment to satisfy their appetites; in doing which I hope also to be able to increase their interest in the welfare of the Danish Saints, and the more earnestly enlist their prayers in behalf of myself and my fellow-labourers.

By a former number of the STAR, I learn that Elder Dykes has furnished a short account of our Conference in August, and of the condition and prospects of the mission up to the time he left. Since that time we have been endeavouring to extend our operations into all the principal islands and provinces of this little State as also to Norway; and in most places where we have undertaken we have gained a footing, although the difficulties we have to encounter cannot be realized by those who have only laboured in England. Those who have been through the persecutions in America, and are acquainted with all the early history of the Saints, can in some measure appreciate them, but they must be experienced to be fully realized.

In many places here, to embrace the Gospel is almost equal to the sacrifice of one's life; and to travel and preach it, a man carries his life in his hands. The Danish Constitution guarantees the right, but it is not sustained by collateral laws, nor backed up by the moral force of the country; and when you except Copenhagen, and the principal merchant towns, it is scarcely known that such a right exists. It is the interest of the priests to keep them ignorant of the fact, and their influence in the country towns, and settlements is almost boundless. The masses are not a reading people. We have to preach the Constitution to prepare the way for the Bible, and the Bible to prepare the way for the Book of Mormon. And in many places they care and know as little about either as of "Dickens' Household Words;" and the latter would make far the most impression upon them. Sometimes I preach one and sometimes the other, and in the absence of "Dickens' Household Words," I have recourse to my own, and find them generally the most effectual kind of scripture, especially when backed up by the Spirit.

The more I become acquainted with the Danish people *the better I know them.* They are the true descendants and living representatives of the ancient Goths and Vandals. They are jealous and excitable, deadly enemies, but warm friends. We not unfrequently witness scenes like that in Ephesus, when "the most part of the people were come together," without knowing why or wherefore, and nothing could be heard for two hours, but the cry of "Great is Diana of Ephesus;" at such times doors, windows, benches and the like, suffer horribly, and the Elders and Saints, not unfrequently, get more or less flogging and their clothes torn off. But thanks be to God, who has watched over them, and provided a way for their escape

in most instances without sustaining serious injury.

An account of the scenes in Aalborg last summer, has already been published in the STAR. Many similar scenes, but generally on a smaller scale, have followed in other places.

We have resorted to the law sometimes. when we could find an officer honest and bold enough to undertake to do his duty. In one instance recently here, in Copenhagen, (to their praise be it said) the offenders were punished.

Elder Forssgren and his fellow-labourer run the gauntlet for some weeks upon the Island of Folster and made some narrow escapes, but they weathered the storm, made many friends, and now have a good prospect before them.

Upon the Island of Bornholm there seems to have been the most regular and concerted war waged against the truth of any part of the kingdom. It began in the chief town and spread through the island. It is some months since the seed was first sown on the island, and five different brethren have laboured more or less among the people, until after baptizing between thirty and forty, they have been entirely driven from the island; the last two arrived here on the 5th instant. After being watched and way-layed, hunted and driven from place to place, and sustaining considerable personal injury, their friends began to rally to defend them; but their enemies armed with various weapons and in large bodies, began the destruction of property, and the work of vengeance upon their friends, with such threats, that to save the effusion of blood, their friends sent them away. By my last letter from Iceland, I learn that the brethren have met with similar treatment there, upon a small island near the main land, where they had made friends and began to baptize, but were ousted from the island.

When I was in Jutland, the forepart of September, I was visited by a master of a vessel from Oster Rusör, in Norway, who received my testimony, and I sent home with him Elder Peterson, from Aalborg, with books, pamphlets, &c. At the last advices from there the master was baptized, many friends believing, and notwithstanding great opposition, the prospects were fair for establishing the kingdom in Norway. I learn that there is the same guaranty of religious liberty there as here.

The way the Danish priests and editors avail themselves of the old lies of Bennett, Caswell, Turner and others, might well put to shame even Bowes himself, and besides these transatlantic wares, there seems to be an abundant supply of domestic manufactures. Instead of attempting with my limited means and language to check this tornado of trash that has swept through the land, I have contented myself with publishing the plain, simple history and faith of the Saints.

The first quarter of "Skandinaviens Styerne," is now out, together with several pamphlets, and a small hymn book, and I expect to begin the publication of the Doctrine and Covenants this week. I have also a Sweedish Professor engaged in the translation of Brother Lorenzo's "Voice of Joseph," with additions and improvements, for circulation in the Swedish language.

The young Saints in this country have already been pretty well tried with apostacy as well as persecution; about sixty were reported at our last Conference as having been expelled in this country. Some of these have manifested the old wicked apostate spirit, but the most are of that class who receive the seed upon stony ground, and lack strength in themselves to endure the shame and opposition of the wicked; many of whom are resuscitated and re-baptized.

We had an excellent Conference on the 15th, 16th and 17th ultimo, most of the Priesthood, and a large congregation of Saints assembled; great union and love prevailed. the Holy Ghost was poured out bountifully, numbers ordained, and much needful instruction given the young sprigs of the priesthood. Several of these have a good common education and knowledge of the Scriptures, (a few only read the English), but the most of them were, when they embraced the gospel, poor and unlearned. They have found out that the Lord hears their prayers, and they know enough to *believe, do*, and *teach* as they are told, and as such they are sent to preach repentance and remission of sins. According to our Conference reports, we have now twelve organized branches, twelve native elders, with a suitable proportion of other officers, and about five hundred members, including officers now remaining in fellowship.

For their convenience and as a preparatory move for an early start home, I

have divided them into three Conferences, namely, Aalborg, embracing the Saints of North Jutland; Fredericia, embracing those of South Jutland and the Island of Fyen: and Copenhagen, which includes the balance. A few individuals are able and anxious to emigrate, whom I may, perhaps, send to join your ship's company at Liverpool. I expect to be as closely confined to my work this winter as I was to the Book of Mormon last winter; and when the work that I have now laid out is accomplished, I shall begin to sing,—

Let me go to the Valley, far off in the West;
To my home, and the friends that I love the best, &c.

The Lord God of Joseph bless you, Brother Richards, and all the Saints over whom you have the honour to preside, is the prayer of your brother and fellow-servant.

A CHAPTER ON SWITZERLAND.

BY T. B. H. STENHOUSE.

Switzerland or *Helvetia* is situated between Germany, France, and Italy, the most elevated country in Europe, is 250 miles long from east to west, and 150 broad from north to south: population in 1850, 2,390,116, including 71,570 foreigners,

German is the national language, French is spoken in a few cantons, Italian in one or two others, and in one canton they still speak the Roman. Besides these languages the peasants have, in several of the cantons, dialects or *patois*, which are as different from the language of the towns-people in the same canton, as one foreign language differs from another.

The Swiss have been regarded as sober and industrious, and may be so generally, but I fear they have no greater claim to sobriety than their neighbours. They have been celebrated in all ages for their bravery, good faith, hospitality, love of their ancient liberties, and passionate attachment to their native home. Notwithstanding this predilection for home, great numbers have their attention drawn towards America. Perhaps no people in the world have struggled more to maintain their liberty. Their more powerful neighbours have incessantly sought to make them subject to their iron rule. The history of Switzerland is a book of struggles. Every generation has produced *tyrants* and *Tells*. The great deeds of one generation have served to inspire its successor, and thus the *Republique Helvetique* has been preserved from the destructive hands of tyranny and corruption with which she has been surrounded.

As a country, Switzerland is enriched with the most extraordinary phenomena of nature. "In the course of seven or eight hours the traveller may experience all the different temperatures between forty and eighty degrees of latitude; and the excursion of a single day is sufficient to lead him into the frozen regions of Spitzbergen or the burning heats of Senegal. Here he may collect the mosses of Iceland or the opuntia of South America, and sometimes hear the destroying thunder of the avalanches in the silence and death of nature, and at other times the song of the Sicilian cicada. Here he may place one hand on beds of ice, and pluck strawberries with the other. Towards the east the flowers of spring—to the south, the fruits of autumn—and northward, the ice of winter. Switzerland unites all the seasons in the same instant—every climate in the same place; different soils on the same land; and, with a harmony elsewhere unknown, joins the produce of the plains to those of the highest Alps."

The territory of Switzerland is divided into twenty-two Cantons or twenty-five States (three of the Cantons embrace each two States.) Each Canton is independent—has its own constitution and government. It would exceed the limits of a letter to describe the different forms of Cantonal government, I will, therefore, only describe the form of government of the Canton of Geneva. I believe the greater part of the Cantons have a similar order with a difference in the number of representatives, proportionate to the lesser or greater number of inhabitants.

For law making and administration there are two Councils—"Le Grand Conseil" and "Le Conseil d' Etat."

"Le Grand Conseil" is an assembly of citizen representatives, elected by and for the "*People*," to make their laws and to attend to the interests of the Canton. There is a representative for every thousand souls.

"Le Conseil d' Etat" or Executive Council is composed of seven members, likewise chosen by the people as the administrators of the laws. Subject to this council there are numbers of petty officers, directeurs, commissaries, gendarmes, &c., for the application of the laws and the maintenance of "*Order*." The members of these two councils are chosen every two years alternately.

The twenty-two Cantons, though independent of each other, have for security against cantonal or foreign aggression, and for mutual prosperity, formed an alliance which is termed "La Confédération Suisse." For the regulation of the affairs of this confederation there are two councils — "Le Conseil National" and "Le Conseil des Etats" which have their sittings at Berne, the principal town of the largest Canton.

"Le Conseil National" is similar to the House of Commons in England. To this council each Canton sends a deputy for every 20,000 inhabitants. These deputies are also chosen by the people.

"Le Conseil des Etats" like the House of Lords, reconsiders whatever has been discussed and passed in "Le Conseil National." Whatever is passed in this council becomes law. "Le Grand Conseil" of each canton deputes two members of their own council who form "Le Conseil des Etats. These councils have separate sittings, but when matters of *extraordinary* importance require their consideration, the two councils are united and form "L' Assemblée Fédérale."

For the execution of the laws in the Confederation, and the maintenance of relations with other nations, there is another combination of men in authority called "Le Conseil Fédéral," which is composed of seven members, chosen from and by "L' Assemblée Fédérale." This is the highest authority in the land, the president of this council is called "Le Président de la Confédération. The members of these three councils are chosen every three years alternately.

Up to the year 1519, Switzerland, like other christian nations was wholly Catholic. The great corruption which abounded at that period among the clergy, together with the sale of indulgences by Pope Leo X, brought into public notice a host of *soi-disant* Reformers. The first in this nation who publicly exposed the iniquities of Pope and clergy, was an honest and zealous priest named Ulrich Zwingli. Little exposition was necessary to commence a movement among the people. To the appeal of Zwingli, villages, towns, and cantons became reformers. Magistrates, in giving their adhesion to the new cause, gave governmental force, and thus commenced a fearful war. No doubt many individuals were religiously sincere in the part they played at reformation, but it may be said with confidence that, in general, temporal interest instead of faith was the presiding genius or commander in chief of both armies. Where the reformers succeeded to be heard, great temporal ameliorations were promised, which made Protestants by thousands. When hopes thus inspired failed to be realized, great numbers returned again to Catholicism.

Thousands of men, women, and children were sacrificed at this game of reformation, which lasted many years. I refrain from offering a specimen of the horrible cruelties, perpetrated during this struggle under the guise of religion, lest I should do violence to the feelings of the readers of the STAR, and well I may be excused from tracing the actions of spirits who (as the Swiss historian remarks) seemed to be lighted by hell.

It is worthy of remark that in no part of Switzerland was Protestantism established without the shedding of blood, except in the Canton de Vaud, and there hallebards and cannons were presented to introduce this "*glorious reformation!*" The government in this case preferring a change to the shedding of blood, proclaimed the Canton reformed! O Religion! how many crimes have been committed in thy name! From the reformation to the present time there have been many serious disagreements. The last of consequence was in 1847, which brought an army of about 200,000 men to the battle-field, mention of which is made in Vol. 9 of the MILLENNIAL STAR.

At the present time the number of religionists is as follows;—

Protestants	1,417,774
Catholics	971,820
Israelites	3,146

Some Cantons are wholly Catholic, others Catholic and Protestant. The ministers of both religions are paid by the government. Though there is no manifestation of bad feeling among the laity, there is now and again a pamphlet war among the clergy. During the last two months the inhabitants of Geneva have been highly entertained, but little edified, by a controversy in this style, occasioned by the "Revelations" of a scape goat from a neighbouring convent.

With respect to religious liberty, there is much less of that in Switzerland than what is generally supposed. There are now in some Cantons very much to the contrary. In the Canton where I now write (Canton de Vaud) there is a positive law against Dissenters' assemblies. A few years ago 120 ministers left the Protestant National church in consequence of some disagreement with the government.—After their dismission, religious meetings were held, at which invectives were hurled against the government, which caused the creation of the law against Dissenters' assemblies. Considerable opposition has been manifested there-to, which has from time to time resulted in fines and imprisonments. Both parties are now tired of each other, so that at the present moment "L' Eglise Reformée" has its assemblies in private houses unmolested; however, with the unpleasant reflection that should any disturbance arise through their meeting, they are guilty of holding an illegal assembly. Thus in this Canton religious liberty is denied by the constitution but taken by the people. In some other Cantons, it is guaranteed by the constitution but denied by the intolerance of the people. So far, therefore, as the present state of affairs is judged by those well acquainted with the spirit of the times, there is little reliance to be placed in Swiss Religious liberty. In the Canton of Geneva it is guaranteed by the constitution and enjoyed by the people. There are in Geneva, besides the Nationals, an English Church, Italian Church, Evangelical Church, Methodists, Derby-ists, &c., to which I modestly add the Church of Jesus Christ of Latter-day Saints. O may the Lord grant that the latter may send forth her illuminating and exhilarating spirit as widely as the others have spread abroad their darkening and freezing creeds, that the day may speedily come when Israel may see their "fathers have inherited lies, vanity, and things wherein there is no profit." Amen.

WORD OF WISDOM.

By Elder Eli B. Kelsey.

"A Word of Wisdom for the Benefit of Council of High Priests, assembled in Kirtland and Church; and also the Saints in Zion. To be sent Greeting—not by Commandment or restraint, but by Revelation and the Word of Wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last Days. Given for a principle with promise, adapted to the capacity of the Weak and the Weakest of all Saints, who are or can be called Saints.

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."—Doc. & Cov. sec. 81.

Many very interesting and ably-written articles upon the Word of Wisdom have been published in the Star of late, which have been the means of awakening the attention of thousands of the Saints to the vast importance of a strict observance of the word of God, contained in this section of the "Book of Doctrine and Covenants." Feeling very desirous of coming to the understanding of the laws

of life and purity myself, and anxious to see the same desire prevail among the Saints, I wish to add a few remarks to the many that have been made upon this subject, that I may, peradventure, be able to awaken some of my brethren and sisters to the importance of "remembering to keep and do these sayings," and "walking in the commandments," that they may find "wisdom and great treasures of knowledge, even hidden treasures," and be so invigorated in body as to be able "to run and not weary, and walk and not faint," and be so happy as to secure the promise of the Lord, that when the destroyer goes forth with a commission to lay waste the nations with pestilence, that he should "pass by them and not slay them." I trust that while I endeavour to do so, that my brethren and sisters who read, will follow me patiently and without any uncharitable reflections upon this humble effort to do good to the household of faith. For the better consideration of the subject, I deem it wisdom to take it up under the following heads, viz.:—

1st *Why was the "Word of Wisdom" given?*

2nd. *What are its tendencies?*

3rd. *The purity that man must attain to, to be prepared to associate with angels, or the general assembly of the Church of the First-born.*

First—Why was the "Word of Wisdom" given?

The revelation styled the "Word of Wisdom," was designed by our Heavenly Father as an immediate check upon those grosser violations of the laws of life and purity, which from their universality are so fatal in their influence upon the minds and upon the bodies of his people. The word of parental counsel and advice there given is but the prelude or introduction to a series of laws, the observance of which will ultimately bring mankind to that state of purity that shall fit and prepare them for the society of angels and in the end enable them to stand pure and spotless before the throne of God.

The first reason assigned by the Lord for giving that revelation is, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," "I have warned you and forewarn you by giving unto you this Word of Wisdom by revelation." What evils and designs are here referred to as being of sufficient importance in the eyes of the Lord to call for a revelation from Heaven to warn and forewarn His people, that they may be preserved from them?

I answer: The Lord foresaw that the wicked would seek to poison the Saints, and that strong drink, tobacco, tea, coffee, &c., would constitute the best medium for effecting their diabolical purpose. The adulterations brought to light from time to time by the officers of Excise, and the public prints, give ample proof of the most reckless disregard of life in the venders of those articles of universal consumption. If men will thus sacrifice the health and lives of the consumers of those things for the love of gain, what may they not do when actuated by bigotted animosity and religious hate, to destroy the lives of the people of God? The Lord knowing that, as He had chosen the Saints out of the world, and they ceased to be of the world, that the world would hate them; that the evil and designing who were in the world would seek to destroy them, He, therefore, said, "I have *warned* you and *forewarn* you." But, says one, "can we not be poisoned in the most common necessaries of life?" If, therefore, the evil and designing will seek to destroy the Saints by poison, have they not abundant opportunities for doing so, besides those afforded by strong drinks, tobacco, &c.? I answer—they surely have: but the Lord has said, "if ye drink any deadly thing it shall not hurt you." If the faithful servant or handmaiden of the Lord should unwittingly partake of any thing deadly in its nature, they have the promise of a kind and all-powerful Parent, that the elements thereof shall be sanctified to them, so that no evil results shall follow. What a boon! What a blessing to the Saints of God is this assurance; that if, in their intercourse with those who hate them, and who, in many instances, will fain seek their destruction, they shall unknowingly drink, or otherwise partake of anything in its nature destructive to life, it shall not hurt them; or if, when driven from the face of men by the hand of violence, they are forced to subsist upon fruits, roots, or vegetables, of the nature of which they may be ignorant, how comforting the assurance, that if they shall partake of any thing deadly in its nature, it shall not hurt them; as in the case of the sons of the prophets, "when there was death in the pot." But can the Saints lay claim to, and rest secure in the enjoyment of this

immunity if they should partake of anything deadly in strong drink, tobacco, or hot drinks? No. Why? Because God has said unto them by revelation: "I HAVE WARNED YOU AND FOREWARN YOU."

In disregarding the *counsel* of God, they deprive themselves of this great promise in the use of things forbidden in the "Word of Wisdom."

A case in point came under my own observation in the city of Nauvoo in the year 1844. An aged and faithful brother, while at breakfast in that modern "Sodom," Carthage, Illinois, was poisoned in a cup of coffee. He was soon after seized with violent vomiting, and the most agonizing contortions of his system. He was carried home, a distance of eighteen miles, was frequently administered to by the Elders, but prayers and intercessions on his behalf were of no avail, and he died a painful death; many were deeply affected, and some were ready to fear that God had forgotten to keep His promise, wherein He had said, "if ye drink any deadly thing it shall not hurt you." He was a true and faithful man. Himself and all that he had was on the altar of sacrifice, ready to be offered up for the glory of God, and for the good of His people. He "walked in obedience to the commandments," but did not "remember to keep and do these sayings," and consequently, could not claim the promise that if he drank any deadly thing, it should not hurt him. He had been *warned* and *forewarned*.

The second reason that the Lord has given for revealing the Word of Wisdom is, that the things therein forbidden are "not for the body, neither for the belly, and are not good for man." Who so well qualified to decide what is good for man, and what is not good for him, as the Lord? He is the creator of all things. He made man and thoroughly understands all the internal workings of the delicate and wonderful machinery of his physical system. He ordained food for the use of man, that was well calculated in its nature to strengthen his body and perpetuate his natural life, and so long as he continued in the use of his natural food, he continued to enjoy health, vigor, and long life; but when he began to set up his own judgment as a guide rather than the revealed will of God, and began to give loose reins to the lusts of the flesh, and search out many inventions to gratify his vitiated tastes, instead of health he inherited disease; instead of vigor, weariness; and instead of long life, a few years of sickness, pains, and sorrows, make up the sum of his earthly existence. As a proof of the destructive nature of the things forbidden, I will take them up in the order in which they are named, and endeavour to truly set forth the evils attendant upon the use of them.

(*To be continued.*)

VARIETIES.

SIGNS OF THE TIMES.—The signs of the approaching termination of the present Gentile or Christian Era are apparent in the dissolution of the whole ecclesiastical fabric. At the Reformation, Popery alone was shaken; but now, Protestantism also totters, and the whole Gentile world is shaken to its base. A happy sign for the world! for Gentilism is division, strife, and contention; and the sooner the various nations are united into one great universal nation, the better for us all.—*Family Herald.*

A UNIVERSAL MORAL PANACEA.—The Yankee Blade proposes the following remedy for the ills of the flesh and spirit, composed of *Leaves*, *Plants*, and *Roots* which, if taken without a wry face, will make any man respectable and happy:—Leave off Drinking—Leave off Smoking—Leave off Chewing—Leave off Snuffing—Leave off Swearing—Leave off immoral practices. Plant your affections in the home circle—Plant your business in some honorable employment—Plant your faith in truth. Root your habits in industry—Root your feelings in benevolence—Root your affections in God. For directions, see the Holy Scriptures, and beware of counterfeit doctors and quack theologians.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1852.

A HAPPY New Year to all our readers, who entertain in their bosoms the approbation of their own consciences in the duties of the past. Another year has past down the stream of time, to help fill up the ocean of our existence, and hasten the day when the Government of God shall be extended over all the earth—a glorious prospect for the Saints of the Most High; and if the past has been well and faithfully spent, they need not wish the time longer. The faithful yearn for a day when oppression and strife shall cease from the earth, when the poor shall no more cry for bread, the drunkard, the debauchee, and the murderer, no more with shameless audacity stalk through the land; but when the searching inspection of the Holy Spirit will reveal the hidden things of darkness by which the people of God will be enabled to put from their midst all that shall offend the all-searching eye of the Holy One, and thus increase His favor upon them while transgressors alone shall tremble and shrink from the gaze of the righteous.

To those who feel that the past has been unprofitably spent in heedless inattention to any of the Holy commandments, the present is a highly appropriate opportunity to renew their resolutions of diligence in acquiring the favor of God with humility and prayer, that they may receive grace for grace, and go on from faith to faith in the narrow way of life and salvation.

God gives to his people line upon line, precept upon precept, and the more knowledge he bestows upon them, the more he requires at their hands of diligent exertion to build up his church and kingdom upon the earth, that the influence of his Spirit, and the power of His priesthood may be extended abroad upon the face of the earth by all those who name his name. Great and fearful are the obligations which rest upon the Saints, both ministers and members to magnify the revelations of truth in the eyes of the world, both by precept and example for before the ushering in of the rest that remains for the people of God, there must come an awful destruction of the ungodly from the face of the earth, and they are fast ripening in the corruption of their ways. Then as Saints at the commencement of this New Year, let us arise in the strength of our callings, by our influence and our means, and redouble the energy of our warfare against the powers of darkness which rule in the hearts of the disobedient.

We contend not against the powers of a town, a county, a state, or an empire, but we contend for the rights of the King Emmanuel to reign over all the earth, even to the casting down of all powers that will not acknowledge his rightful dominion and supremacy. In order to effect this, we must employ the means which He himself dictates. He will not give his glory to another, nor his praise to graven images, but will retain to himself the honour of causing every knee to bow, and tongue to confess his right to govern and control the nations. Having all power given into his hands, both in heaven and on earth, he will impart that measure of knowledge, wisdom, and power which is needful to bestow upon his faithful children; but especially to his Elders that are valiant in testimony, and do overcome, will he give power to break in pieces the nations with a rod of iron—the Word of God. His uniform method of revealing the keys and powers of His Holy Priesthood to man on the earth, has been by ordinances in a Holy House which he says, "my people are

always commanded to build unto my Holy Name." This we find in scripture has ever been the case: When Israel crossed the Red Sea, and were themselves in a desert country, where they could not even obtain their daily bread, but were fed by manna from heaven, it was indispensable for them to build a splendid Tabernacle, at an expense of almost all that was valuable in their possession. No doubt this seemed quite as strange to the surrounding nations, as it does at present that the Saints build houses to the Lord; but Israel understood well that in the Tabernacle was their safety; there the Lord revealed his will to them, and without it they could not prosecute their journey successfully, and overcome their enemies; while the revelations of the Lord were in the midst, there was no power that could prevail against them, if they walked in obedience thereto.

Again: When Israel had arrived in the promised Canaan, it became a national consideration to build a Temple unto the God of Jacob in Jerusalem, from which the whole Gentile world have caught the idea of having places peculiarly adapted to their modes of worship. In this Temple the Lord deigned to let his cloud rest down, as upon the Tabernacle, and give revelations to their ministers and prophets. While the people obeyed the holy precepts they prospered, till they became the head of all the surrounding nations in wisdom, in wealth, in strength and in glory. So important was this with them, that when the reward for their transgressions, their captivity in Babylon, was expiring, their first favourite object was to return and build again the House of the Lord. The erection of a Temple seemed indispensable to their existence as a people. In the days of their penitence they deemed it of the greatest moment to establish the name of God in their midst; with this they felt safe from all surrounding evils; without it they felt alone and without God in the world. So sacred and reverend was their Holy Temple unto them, that in all parts of the land they prayed with their faces toward it; and perhaps no single circumstance will better declare the high estimation in which it was held with them, than the fact that in after times, when Titus with his army had broken into Jerusalem, the inhabitants crowded into, and filled every apartment of the Temple to overflowing, confidently believing that the beloved Temple was invulnerable by the power of God, to the attacks of their enemies; but alas! the blood of Prophets, Apostles, and of the Saviour bore witness against them; and the horrid imprecation, "let his blood be upon us and our children," brought down the wrath of heaven upon them, His Name was no longer there, the glory had departed, and they were left to realize that He would no longer own their Temple or preserve them in it; for it was burnt to the ground almost a living mass of human beings. But why was it that they had such confidence in the Temple, that they should flee into it for safety in the hour of danger, that when they offered up their orisons their faces were turned towards it? Why did the whole nation bring their *tythes* and *offerings* to it continually? why did their kings refuse to build themselves palaces till there was a place prepared for the Lord of Hosts to dwell? why was it that the Priests, Levites, and Nethinims carried about that vast Tabernacle upon their shoulders through the wilderness from place to place in all their journeyings and encampments, the novelty of which challenges all the oddities of the Latter-day Saints for a parallel; It was because in those holy places which He had commanded them to build, God revealed himself to them—there He made known his ordinances—there He confirmed promises upon the righteous and their generations for ever—there He established his Name, and there He conferred power upon his servants to execute his will on the earth, and against that power none could prevail; God being with them none could prevail against them.

As the ancient worthies appreciated the ordinances, the revelations, the ministrations, and the powers of the Lord's House in their midst, so do the Saints of Latter-days. As in the Tabernacle, a portion of the Priesthood was bestowed, so in the Temple at Kirtland was a measure given. As in the Temple at Jerusalem, a greater portion was bestowed, so also in the Holy Temple of the city of Joseph were made known the wonderful purposes of Jehovah concerning the past, the present and the future generations of man, both of the living and of the dead. Hundreds have secured

unto themselves and their posterity the glorious promise of Eternal Life, and have obtained power to build up the Kingdom of God in the earth, and become Saviours upon Mount Zion. Having thus made their calling and election sure, they labor with increasing assiduity, that all the faithful may become partakers of the same glory, and this must be effected by the same means, viz., in an House built unto the Lord. Therefore Saints in the British Isles, let us arise and build!

As was anticipated in our Epistle of the last No. of the STAR, the word of instruction from the First Presidency has arrived, and it becomes our duty to send up our tythes and offerings to move on the great works of the Church, and rear up a Temple to the name of the Most High. In this the Saints are all interested, and in nothing can we be better engaged at the commencement of the New Year, than in devising how we may execute this high and holy purpose of the Lord concerning the exaltation of his people. Let the Saints of the British Conferences, both rich and poor, ministers and people, prepare themselves by removing all obstacles from the way, to engage with decision and energy in producing an acceptable offering unto the Lord.

You may except to hear further from us upon this subject in our next.

No general news has yet reached us from Great Salt Lake City dated since the Conference held there on the first Sunday in September, but we are in daily expectation of the arrival of brethren from that place. May the favor of Heaven and the joys of an approving conscience be the blessing of all God's people, while we earnestly invoke the light of heaven to lay out before us the course of our duty; the energy and power of the Holy Spirit to enable us to walk fearlessly and faithfully therein.

Elder Jesse W. Crosby is appointed on a mission to Nova Scotia, having a numerous circle of relatives and friends in that province, it is hoped he may be eminently successful in spreading the gospel among them, as well as to take the presiding charge of the work there, in answer to the urgent request of Elder David Candland, who is expected to leave that place soon for the Valley.

Elder Richard Rostrum, of Ashton-under-Lyne, is appointed to the Presidency of Southampton Conference, to succeed Elder W. C. Dunbar, about to emigrate.

F. D. RICHARDS.

WHAT HAS BEEN, AND WHAT WILL BE, DONE IN THE NINETEENTH CENTURY.

BY J. W. YOUNG.

These questions are daily being asked; but who among the learned of the age can give their full solution? It is an easy matter for men to tell us of many great achievements which have been made during the last half century, because the periodicals of the day are filled with them; yet very many great events have taken place which the mass know very little about. It is a fact that through the ingenuity of Robert Fulton the Continents have been almost united, insomuch that a voyage from Liverpool to New York is now considered as a pleasure trip, when but a few years ago it was thought almost a life-time journey. And through the deep researches of Dr. Morse intelligence is conveyed from London to Paris in the twinkling of an eye. Men have learned to fly through the air like an eagle; to bring down lightning from the clouds; and with their artificial eyes (telescopes) to discover planets which had hitherto been lost in the distance. Kingdoms have been overthrown; kings and nobles have been hurled from their high places: others have taken their glory and honour; and they have been forced to seek an asylum among strangers, far from the land of their birth. The treasures of the earth have to some extent been laid open, which has turned thousands, from reasonable men to fools. And to cap the climax, specimens of the ingenuity, wealth, and industry of the nations of the earth have been gathered together under the canopy of a glass firmament, for a speculating world to comment upon.

But while these things have been going on, another scene has been acted, which has only been noticed by the more serious, reflecting portion of mankind. While the

multitude have been gazing at the merry-making fooleries of the clowns of the popular world, angels have visited the children of men: a telegraphic communication has been opened between the heavens and the earth, by which the mind and will of God is made known to the children of men. The stick of Ephraim has been revealed, and translated by the prophet Joseph Smith, and joined with the Stick of Judah, that they may become one in the hands of God, to bring about his great purposes, as the prophet Ezekiel foretold. A Church has been organized again upon the earth with its apostles, prophets, pastors, and teachers, and its gifts, blessings, ordinances, and enjoyments. That church was organized on the 6th day of April, 1830. Since that time it has built two fine temples, one of which was among the most magnificent structures in the western world. It has built three fine cities, and several towns. Its members have been driven from their homes (for which they paid their money, and which they made comfortable by their industry,) by mob violence five times! and finally driven from civilization into a wilderness, inhabited only by savages; and that too in the dead of winter. Their houses have been burned, their goods confiscated, their crops destroyed, their women ravished, their men killed, either in cold blood or while attempting to defend their wives, children, and sisters from the abuses of men the most corrupt and unfeeling; their Prophet and Patriarch were murdered by a ruthless mob, while they were in prison under a false charge! And notwithstanding the Church and Kingdom of God was first organized with only six individuals, and from the day of its organization till the present time it has had all kinds of persecution to contend with, and many hundreds have fallen martyrs to its cause, yet at the present time it numbers from a hundred and fifty to two hundred thousand souls. And the Gospel of Jesus Christ has been preached throughout the length and breadth of the United States of America, England, Scotland, Wales, and the Canadas; and is now being preached in Ireland, France, Denmark, Italy, Switzerland, Germany, the East Indies, and many of the Pacific Isles.

So much, then, for what has been done. But what remains to be done? I shall not attempt to foretell whether or not Mr. Reynolds will be able to lay a telegraph line from New York to the coast of Ireland; or whether the Americans will construct a railroad from St. Louis to the Pacific; or the Romans cut a canal into Mount Vesuvius, and put out the fire that burns in her breast; or the French construct an ærial ship, and sail away to Jupiter,—during the remaining part of this century; but I shall speak of more important things, which I know must take place.

I will commence, then, by saying that "this Gospel of the kingdom must be preached in all the world for a witness to all nations, that the end may come." That the end of what may come? Why, the end of wickedness and of Satan's kingdom. But how shall it be preached?—by Bible Societies? No. How then? By the servants of God, going forth from nation to nation, without purse or scrip, and crying aloud to the people, telling them that the second coming of the Son of man is near at hand; and that the God of heaven is about to come out of his hiding place to vex the nations of the earth; and to call upon the daughters of Zion (that is, those who will obey the gospel) to flee from the midst of the daughters of Babylon, "that they be not partakers of her sins, and receive not of her plagues."

The Saints of the Most High God have to be gathered together, that they may prepare to meet their Saviour; for he says, "I will send my angels with a great sound of a trump, and they shall gather mine elect from the four winds; from the uttermost part of earth to the uttermost part of heaven." All this must take place in this century; for it is written, "this generation shall not pass away till all be fulfilled." Zion must be established in the midst of the mountains; for says the Scripture, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." It appears, then, that an house is to be built unto the Lord in this century, and that people of every nation will go to it. What will they go to it for? Let us read on. "And many shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word

of the Lord from Jerusalem." It seems that they are going up to the Lord's house that they may be taught in his ways, or in the words of more modern prophets, that they may receive their *endowments*, their washings, and anointings. And also that they may do a work for their dead friends which they cannot do for themselves, and thereby not only escape the scourges of God themselves, but also become saviour's to their progenitors. And another grand object that the honest in heart among all nations will have in going up to the Lord's house, will be to get the fashion of the garments worn by the guests at the bridal supper. For if they have not on a wedding garment, there is a probability of their being "*bound hand and foot, and cast into outer darkness, where there is weeping and wailing and gnashing of teeth.*" And also that they may obtain their cards, or passports, which the bridegroom will send to his guests, that they may have admittance to his presence, when he comes in glory to take His Bride.

The Saints who are scattered throughout the earth, have much persecution to pass through; and much noble blood will be spilt, or in other words many good men and women will die martyrs to the work of God, and the testimony of Jesus; for it is written, "And when he had opened the fifth seal, I saw the souls of those that were slain for the word of God and the testimony of Jesus. * * And white robes where given unto every one of them, and it was said unto them that they should wait yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." Every nation that does not receive the Gospel, as a nation, will reject it as such, and as a nation will suffer the servants of God to be put to death, and thereby seal their condemnation.

But notwithstanding all the persecution the Saints will receive, they will continue to gather in God's elect, to build up Zion, and adorn her temples with every thing that is beautiful and holy; and, in fine, they will gather all the good—every principle of truth, either religious, political, or scientific, and take them to Zion that they may not be lost, when the wicked are consumed; for all things that pertain to God, and righteousness must be gathered together in one, *in this century.*—Kingdoms and empires must crumble as the dust of the earth, because of their abominations in the sight of God. "Babylon, that great city, must fall, because she made all nations drink of the wrath of her fornications," and has made them acknowledge her false doctrines, and imbibe her lies from generation to generation. Zion has not only to be built up in this generation, but "Jerusalem also will become as a city without walls, for the multitude of men and cattle therein." "The outcasts of Judah must be gathered in," for "the Lord shall inherit Judah his portion in the holy land." "And it shall come to pass in that day, (the nineteenth century) that the great trumpet shall be blown, and they shall come who are ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem." "Every valley shall be exalted, and every mountain and hill be made low; and the crooked places shall be made straight, and the rough places plain! and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. * * * Behold the Lord God will *come*, with a strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." He will bless his people with the riches of the earth beneath, and of the heavens above, He will send his angels to teach his people, and to prepare them for the day of his coming.

The Lord will restore all those who have remained faithful, that were driven from their inheritances in Jackson County, Missouri; and put them in possession of their lands again. A temple shall yet be reared to the name of the Great God in this generation, in Jackson County; and the Lamanites shall help to build it. And upon that temple shall the glory of God rest; and in it shall all the keys of the holy priesthood be given. And in fine: the little stone must continue to roll from the *mountain* until it shall fill the whole earth; and the kingdom is given to the saints of the Most High, and they possess it for ever and ever. Other records of the Lamanites must come forth and be translated; and they will teach us principles that were taught in ancient days; but which the children of men will not receive at present. And to finish in a manner, the work of the nineteenth cen-

tury, the lost tribes will return to their own land again, and will bring with them their records; and the history of God's dealings with them from time to time. For it is written, "therefore behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up the children of Israel from the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Having said so much concerning what the ancient prophets foretold should take place in the last days, (the nineteenth century) I will now give a short sketch of what the spirit is whispering to modern prophets. I will commence by saying, that the plagues and scourges of an offended God are now being poured out upon the nations of the earth. They began with the Saints, in Jackson County, Missouri; "and if the righteous barely escape, where shall the ungodly appear!" They drove the quiet, inoffensive Saints from their houses, they killed many good men, and many scores of women died from fatigue, and many children died for want of proper food. And one part of community joined in this barbarous work, while the remainder sat by and looked on, and rejoiced in the sufferings of an innocent people; but they shall now have mobbing enough. They shall kill, and be killed; their houses shall be burned—their women and children shall suffer, and there will be none to hear their cries; for when God's children cried they shut their ears against them. And know ye, Oh! inhabitants of the earth, that the destroyer has commenced his work, and he will not cease until it is completed; famine will stalk through the land; pestilence shall walk abroad at noon-day. Wickedness shall increase; and war, and contentions shall fill the earth, insomuch that those who desire peace and safety will be compelled to go to Zion to find it.

But notwithstanding all the wickedness of the children of men, and the much persecution that will be brought against the people of God; they will preach the Gospel in all the world, and gather in all the honest in heart from every nation under heaven. And the kingdom will roll forth conquering and to conquer; and will continue to break in pieces the institutions of Satan, until the Theocracy of our God shall be acknowledged over all the face of the earth, and until He comes to reign, whose right it is to reign.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 379, *Vol.* XIII.)

During the time of the feast, the bridegroom and the bride were attended by young men and young women, and the former gave puzzling riddles to his guests, as in the case of Samson, (Judges xiv.) The feast was superintended by one of the bridegroom's friends. This may be seen from a few passages in the New Testament, at which period the said custom was still in existence (comp. John ii. 9; iii. 29.) At the end of the feast the bride and bridegroom were led through the streets in procession to their new habitation. This custom is again in accordance with the rules of the ante-Mosaic period. But also, as at that time, the procession took place at night, and was headed by singers and musicians; the singers going first at the head of the procession. Of this custom mention is made in Holy Writ in the following passages: "The singers went before, the players of instruments followed after; among them were damsels playing with timbrels" (Psalm lxviii. 25.) "Can I hear any more the voice of singing-men and singing-women?" (2 Sam. xix. 35.) "All the daughters of music shall be brought low" (Eccles. xii. 4.) "Then will I cause to cease from the cities of Judah and from the streets of Jerusalem the voice of the bridegroom and the voice of the bride" (Jeremiah ii. 32.) When the bridegroom arrived at his habitation, the procession stopped outside, the same as we have described in the ante-Mosaic period, and ten females came out from the bride's apartment, with lighted lamps in their hands, to meet the bridegroom, and to conduct him to his bride. The whole ceremony

generally ended at midnight. Of this custom we read in Matthew (xxv. 1—6:) "Then shall the kingdom of heaven be likened unto *ten* virgins who took their lamps, and went forth to meet the bridegroom. . . And at *midnight* there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

On the wedding-day the bride and bridegroom were magnificiently dressed. The bride wore the jewels that she had received of the bridegroom as a present; (comp. chap. xiv.) and had on many costly dresses, which were perfumed. The bridegroom also was beautifully attired and wore a crown on his head. Thus we read in Scripture, "Who is this that cometh . . . . perfumed with myrrh and frankincense, with all powders of the merchants" (Cant. iii. 6-11). "How beautiful are thy feet with shoes, O Prince's daughter" (Cant. vii. 1). "As a bridegroom decketh herself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah lxi. 10). "Go forth, O ye daughters of Zion and behold King Solomon, with the crown wherewith his mother crowned him on his wedding day, and in the day of the gladness of his heart" (Cant. ibid). The ceremony of the procession was the final ceremony attending a marriage.

It behoves us, however, yet to protract our onward steps for awhile, and dwell for a moment more on the custom of procession, which might appear to many of our readers a custom of not much validity. The reason for the procession is as follows:—We have shown in the preceding chapters, that marriages were contracted by the mutual consent of either parties. It is the consent, therefore, which, in the Mosaic dispensation, forms the principal feature in marriage; by it alone a marriage was made valid. The marriage, though considered sacred, emanating from God, and sanctioned by God, yet it is the consent alone which makes the marriage legitimate. All the forms of marriage could not combine man and woman in husband and wife; no, the father's consent was to be first obtained if the female was a minor (under twelve years and one day), and if the female was of age her own consent was requisite. The Roman law on this subject, which, in my opinion, is taken from the Hebrew one, is, therefore, also "Nuptias non concubitus sed consensus facit."

But, now, as it is the consent alone which legitimatises a marriage, the consent was, of course, necessary to be known or proved, the which was done in the form and solemnity of the procession. In the early period of society, before writing was introduced, it was requisite that all agreements should be attended with some evincing and striking events, sufficient in themselves to impress the facts on the minds of the spectators and upon the public at large, so that they might bear witness to the circumstance if requisite. A striking illustration of the same we have in the case of Abraham, when he bought the cave of Machpelah of Ephron (Gen. xxiii). Abraham went out with Ephron to the gates of the town, the usual place of judgment, and there they treated about the cave in the presence of all the inhabitants, and there, in the presence of all, concluded the bargain.

The following is Dr. Halkerston's opinion on the same:—"Cohabitation, as husband and wife (something like that of Isaac and Rebekah), when attended with publicity, and circumstanced in all respects with the honourable character of marriage, does in truth constitute the nuptial tie, and its publicity may be held more marked than a regular ceremony before a priest and witnesses; because of necessity, it must be better known to a much greater number of people." In concluding this chapter, we briefly add the opinion of Gothfredus. This distinguished author demonstrates from reason *a priori* with regard to marriage. "Uno verbo, de consensus substantia, hæc lex est, cui opponitur concubitus; non de modis quibus consensus declaratur." In another place he says again, "Alia vero jam questio est, et ulterior quomodo hæc animi destinatio, hæc marita lis affectio, seu honor, plenus honor, consensus hic declaretur, quibusque aede conjectoris matrimonium contractum censeatur." This, again, shows the necessity for forms by which that consent to the marriage might be declared and authenticated. But as Dr. Halkerston says, the form used by the Hebrews was the most effectual form by which that consent was manifested, and as it is of the earliest date, one might say, with some certainty, that these ceremonies are of Divine origin, and therefore worthy to be re-established by all, be it either the Israelite or the Christian.

(*To be continued.*)

STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING DECEMBER 1st, 1851.

	CONFERENCES.	No. of Bran.	Sev.	H. P	Eldrs	Prsts.	Tchrs	Dcns	Exco.	Dead.	Emgd	Bapt.	Total of Membrs	PRESIDENT.	SECRETARY.
England.	London	69	1	0	227	171	158	86	139	13	4	690	3729	Eli B. Kelsey	T. C. Armstrong
	Manchester	32	1	0	125	187	105	44	140	23	8	255	3031	C. H. Wheelock	James Johnson
	Birmingham	17	2	0	99	102	81	33	124	8	0	195	2295	I. C Haight	W Flavell, sen.
	Sheffield	36	2	0	62	131	64	44	164	12	0	93	1877	Lewis Robbins	J. C. Sanderson
	South Conference	28	0	0	43	76	58	46	61	5	0	176	1257	George Halliday	Henry Fulstone
	Liverpool	10	0	0	49	51	30	19	47	2	2	91	1125	Glaud Rodger	John R. Winder
	Bedfordshire	29	2	0	60	60	35	30	38	6	0	72	1000	John Spiers	James Pembroke
	Norwich	19	1	0	62	60	35	20	37	1	0	132	911	C. V. Spencer	John Harris
	Hereford shire	29	1	0	75	62	49	24	15	2	0	53	907	H. W. Church	Thomas Williams
	Cheltenham	19	0	0	52	44	36	20	32	5	0	111	902	J. D. Ross	Wm. Clarke
	Bradford	19	0	0	62	70	47	16	28	7	0	80	861	R. C. Menzies	
	Warwickshire	29	1	0	75	56	29	19	36	4	0	32	763	J. W. Crosby	Richard Tilt
	Preston	13	0	1	65	46	36	11	75	14	0	79	708	J. W. Johnson	John Foley
	Worcestershire	14	0	0	39	37	18	18	20	2	0	30	685	John Lyon	John Kelly
	Newcastle-on-Tyne	17	1	1	59	48	17	18	49	15	3	168	632	J. S. Highee	R. Hazon
	Staffordshire	17	0	2	52	44	29	15	40	4	0	60	561	James F. Bell	J. O. Walker
	Southampton	15	0	0	18	24	25	11	30	4	0	115	541	W. C. Dunbar	Charles Kimish
	Lincolnshire	19	0	1	32	45	28	11	11	3	11	41	532	Moses Clawson	E. Weaver
	Derbyshire	13	1	0	31	30	39	8	26	2	0	63	383	George Kendall	John Bush
	Leicestershire	9	1	0	23	19	12	10	29	3	0	39	379	Jacob Gates	R. R. Birkbeck
	Hull	6	0	0	19	16	19	4	19	3	0	37	310	J. T. Hardy	Augus. S Green
	Shropshire	10	1	0	20	15	6	7	22	3	0	52	277	Joseph W. Young	David James
	Dorsetshire	6	0	0	7	12	11	10	4	4	0	14	263	E. Frost	Joseph Pring
	Carlisle	6	0	0	18	9	9	5	5	0	0	13	154	J. Carmichael	John Irving
Wales.	Glamorgan East	32	0	3	213	130	128	97	119	17	0	300	2572	Thomas Pugh	Richard Morris
	Monmouthshire	18	0	0	90	40	41	41	42	6	0	88	740	Thomas Giles	George Bywater
	Carmarthenshire	18	0	0	80	22	25	19	19	5	0	28	528	Abednego Jones	Isaac Jones
	Glamorgan West	16	0	0	70	36	34	23	29	4	0	35	486	Henry Evans	Evan Williams
	Brecknockshire	8	0	0	24	8	14	6	7	1	0	24	158	John Roberts	J. Thomas
	Pembrokeshire	11	0	0	21	11	7	6	15	2	0	19	150	John Price	W. Davies
	Denbighshire	5	0	0	12	11	7	4	8	0	5	30	127	John Parry, Jun.	H. C. Morris
	Cardiganshire	6	0	0	16	14	4	2	5	2	0	15	126	John Evans	D. John
	Flintshire	4	0	0	16	10	4	1	9	0	0	4	90	William Parry	W. Parry
	Merionethshire	6	0	0	20	3	2	1	6	0	0	9	78	William Richards	David Roberts
	Anglesea	6	0	0	16	9	4	1	22	0	0	3	77	William Simms	E. Needham
	Pembrokeshire North	4	0	0	12	3	3	1	3	0	0	35	56	Philip Sykes	David Williams
	Dyffryn Conway	3	0	0	9	3	3	2	7	0	0	5	56	John Davies	W. Davies
Ire., Scot., &c.	Glasgow	29	1	0	131	95	104	29	48	6	19	154	2217	R. Campbell	Patrick Lynch
	Edinburgh	14	0	0	35	50	33	17	16	4	2	73	693	James Marsden	Geo. P. Waugh
	Dundee	7	0	0	14	17	18	10	26	3	0	50	381	James M'Naughtan	James Mair
	Belfast	6	0	0	9	8	3	4	5	1	1	35	106	Gilbert Clements	S. Ferris
	Isle of Man	3	0	0	13	8	3	2	1	0	9	6	116	John Kelly	James Kewley
	Dublin Branch	1	0	0	4	1	0	1	3	0	1	15	30	E. Sutherland	H. E. Bowring
	Londonderry ditto	1	0	0	2	2	0	1	2	0	0	6	24	R. G. Frazer	Hugh Sheppard
	Total	679	16	8	2211	1899	1393	797	1583	196	65	3625	32894		

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 16TH, 1851.

CONFERENCE.	AGENT.	Dr.		
London	T. C. Armstrong	£406	13	0½
Sheffield	J. Memmott	207	9	0½
Birmingham	John Godsall	191	13	9½
Glasgow	T. Kirkwood	143	19	1
South	W. G. Mills	131	13	1
Bedfordshire	H. Smith	116	14	7
Bradford	John Taylor	97	8	0½
Preston	J. Parkinson	83	17	2
Warwickshire	R. Tilt	77	2	9
Manchester	James Walker	76	5	3
Eastern Glamorgan	R. Morris	59	14	3½
Herefordshire	H. Naish	59	6	0½
Derbyshire	W. Cartwright	56	1	2½
Staffordshire	M. Rowan	53	6	10½
Norwich	William Wells	51	17	4
Edinburgh	George P. Waugh	49	17	6½
Lincolnshire	James Farmer	48	8	3½
Newcastle-on-Tyne	W. Soulsby	46	19	5½
Western Glamorgan	David Bona	45	19	8
Leicestershire	T. Chamberlin	44	18	11½
Liverpool	J. Linforth	38	14	9
Cheltenham	T. Clarke	35	5	3½
Dundee	John Copley	32	7	2½
Southampton	W. Eddington	32	5	8
Hull	W. L. Allen	29	0	10½
Late Herefordshire	J. Preece	24	17	9
Channel Islands	R. D. Tresseder	18	17	1½
Dorsetshire	E. Frost	17	18	9½
Worcestershire	John Lyon	16	17	7½
Carried forward		£2295	10	7

CONFERENCE.	AGENT.	Dr.		
Brought forward		£2295	10	7
Monmouthshire	G. Bywater	15	13	5½
Carlisle	John Threlkeld	15	12	11½
Shropshire	David James	14	5	7
Belfast	Gilbert Clements	13	1	11½
Isle of Man	John Kelly	8	14	5
Denbighshire	John Parry	6	2	3
Pembrokeshire	John Price	5	9	7
Brecknockshire	D. Williams	5	2	10
Flintshire	W. Parry	4	3	9
Carmarthenshire	I. Jones	3	8	3½
Anglesea	William Simms	2	0	8½
Pembrokeshire north	P. Sykes	1	1	0
BRANCH.	**AGENT.**			
Tedbury	J. Walker	5	0	10
Dublin	H. E. Bowring	4	7	8½
Derry	G. Frazer	2	5	4½
Jersey	W. Ballan	2	5	2
W. A. Smith (Halifax, N.S.)		8	17	9
Thomas Braidwood		2	13	0
Frederic Merryweather (Cincinnatti, Ohio, U.S.A.)		2	9	7½
Charles Phelps		2	7	8½
J. W. McLellan		0	17	9
Australia (C. W. Wandell)		1	15	4½
		£2123	7	8

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 15TH OF DEC., 1851.

Thomas Chamberlin	£5	0	0
David James	5	0	0
Thomas Kirkwood	16	0	0
Richard Tilt	4	8	0
George Bywater	8	0	0
William Wells	2	0	0
John Godsall	30	0	0
Thomas Clarke	15	0	0
John Threlkeld	5	0	0
James Walker	15	0	0
William Cartwright	5	0	0
John Copley	10	0	0
John Lyon	12	0	0
John Preece (per J. Lyon)	0	12	8
William Soulsby	12	0	0
R. D. Tresseder	4	10	0
Carried forward	£149	10	8

Brought forward	£149	10	8
R. G. Frazer	1	17	10
John Taylor	5	0	0
John Memmott	20	0	0
George P. Waugh	1	9	0
John Parkinson	6	9	5
William Eddington	6	0	0
Matthew Rowan	5	0	0
H. E. Bowring	1	0	0
William Simms	0	16	0
C. V. Spencer	1	0	0
Edward Frost	2	10	0
David Roberts	0	1	9
James Linforth	8	17	2
Matthew Hicks (New York)	3	0	0
	£212	11	10

Nov. 8th, 1851. W. G. Mills £5 0 0

ADDRESSES.—Jacob Gates, 35, Jewin Street, City, London.
W. G. Mills, at Mr. James Caffall's, 2, Cornwall Street, Devonport.

"The only way to be Saved," by Lorenzo Snow, same size and price as Kingdom of God, part 1, is now ready.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2.—Vol. XIV. JANUARY 15, 1852. Price One Penny.

SIXTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH. GREETING:—

Beloved Brethren,—When the Saviour was upon the Earth, and his disciples questioned him concerning the sign of his coming, referring to the Latter-days, Jesus answered them on this wise: There shall arise false Christs and false Prophets, and shall show great signs and wonders: saying, Lo here! and lo there! so that if it were possible they shall deceive the very elect: Go not after them, neither believe them for as the light of the morning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be.

Many of the signs and wonders, and false Christs and false Prophets referred to, have already been exhibited, insomuch that many have declared the day when the Son of man would make his appearance; and many have believed on their testimony and been disappointed; while those who have been filled with the Holy Ghost, by the laying on of hands, having repented of their sins, and received remission thereof by baptism in water, have been watching the gradual progress of the work of the Lord in this last dispensation, which has been like the light of the morning, as it first gilds the eastern horizon, and continues to grow brighter and brighter, and spread farther and farther from the East even unto the West, and so will continue until the whole horizon is illuminated with the clear effulgence of the noon-day Sun; and the Son of Righteousness shall make his appearance in the midst of his people, according to his own declarations.

The first light of the morning in this age, and the time referred to by the Saviour, was the Angel who had the everlasting Gospel, which was to be preached to all people, preaching and ministering to Joseph Smith, jun., and commanding Joseph to preach and administer to others even as he had received of the Angel; and the light continued to shine and spread, as others believed, on the testimony of Joseph; for they repented of their sins, were baptized by him, and he having received the Holy Priesthood from the Angels, conferred the same Priesthood on the believers; and they in turn went forth proclaiming the same Gospel, administering the same ordinances, calling on all the faithful to gather themselves together, to the upbuilding of Zion, until the light has already been seen in the four quarters of the earth, and is fast being reflected over every nation and people; and this, the Gospel, the plan of salvation, is the true light that must shine from the East to the West—that is, to every nation, kindred, tongue, and people on the earth, before the end will come; and the faithful, the Saints, must be gathered together in holy places, and build Temples and do all necessary works to open up the way of life and salvation to the dead as well as the living,

before they can complete the work which is given them to do in this dispensation and probation.

When the Saints in Zion are sowing and reaping, and building according to counsel, they are causing the light to shine, as emphatically as though they were abroad in foreign nations, preaching and baptizing for remission of sins. All things needful to be done, are but parts of the great whole, which must all be accomplished before men will be prepared to be restored back again into the presence of the Father; and while we again have the pleasing privilege of communicating with our friends scattered among the nations, we know not how we can with more interest, or render our Epistle more useful, than by devoting a portion to a continuation of the history of things as they do and have existed since our last letter—which is only a reflection of that light which eventually must illuminate the world; for the works of the righteous, like gold, and silver, and precious stones, will remain when time is swallowed up in Eternity.

The Railway from this City to the mountain, was surveyed early in the season, and partly graded; and a considerable share of the timber and rails are on the ground. When the harvest approached, the work was suspended for want of labourers, but will be resumed as early as possible. The walls of the basement story of the Seventies' Hall are in progress, and the walls of the Tithing Barn are completed; also the walls of the joiners' and paint shop, and planing and slitting machine, one hundred and forty by forty-five feet on the Temple Block, preparatory to building a Temple, though all the public works have been hindered for the lack of lumber, materials, and labourers, and the lack has been occasioned by a majority of the brethren's neglect to pay their tithing, both at home and abroad. It mattereth not were the Saints reside in relation to this principle, it is their duty to devote one-tenth of their property, when they come into the Church, and afterwards one-tenth of their income, for the support of the public works—for the building of Temples and other necessary purposes; and if they do not tithe themselves, they have no claim to the blessings and endowments that will flow to the faithful through that medium.

A tithe of the tithing due from the Saints, promptly paid, would have enabled us to enclose the Temple Block, as we had anticipated, preparatory to commencing the Temple another season; but for lack of means, the plat remains open, and the commencement of the building must continue to be suspended. It is time that the Saints understood, and it is the duty of all Elders and officers, and especially the Bishops, to instruct the Saints, that the paying of their tithing is a prominent portion of the labour which is allotted to them, by which they are to secure a future residence in the heaven they are seeking after. To be prepared for a Celestial Heaven, they want the blessings of a Terrestrial Temple, builded to the name of Israel's God, and without these blessings they cannot be prepared for the greatest glory; and should any one succeed in passing through the Temple, and receive all the blessings and endowments offered to any, that person never having tithed for the building of the Temple, or other public good, would have to hear the words of Jesus—enter in at the door, and he that entereth not in at the door, but climbeth up some other way, the same is a thief and robber; and the House of the Lord is the door to those who help to build it, but those who have the opportunity and do it not, the words of the Saviour remain true, if they enter therein; and from henceforth the living may not expect the blessings of the Temple unless they help to build it. Your tithing we value not, only as it affects your salvation, and the salvation of the dead.

The Council House is completed. The Tithing Store House is in progress of finishing, and will be ready to be occupied the coming winter, for the several purposes designed, instead of a joiners' shop as hitherto. The foundation of a Tabernacle, on Temple Block, one hundred and twenty-six by sixty-four feet, is nearly completed, and we expect the building will be completed this Fall. The Deseret Pottery is in successful operation, some good light yellow ware was drawn from the kiln, June 27th, and white ware is soon expected. It is anticipated that the Valley materials for making crockery and china ware, will be equal to any other place; and that the Pottery will soon be able to supply this market. Good potters are wanted. A carding machine is in operation and doing extensive business in this Valley; also one in Utah, and others in progress.

There are four grain and five saw mills

in operation, or nearly completed in Great Salt Lake County; also two grain and two saw mills in Weber County; one grain and two saw mills in Davis County; two grain and three saw mills in Utah County; one grain and two saw mills in San Pete County; one grain and one saw mill in Iron County; and one saw mill in Tooele County; and an increasing desire and exertion to promote domestic manufactures prevails throughout the territory.

We have visited the various counties and settlements generally, this season, and found the Saints industrious and prosperous, extending their farming operations as far as possible, and preparing food for the brethren who are coming hither. The harvest will be abundant for all who will have occasion to eat thereof, though many fields have suffered by the drouth; the mountain streams having been unusually low this season, and help scarce at the time most needed for irrigation. Harvesters are much wanted, and more thrashing machines, and labour-saving machinery of all kinds could be used to great advantage in our midst.

A High Council was organized at Manti, San Pete County, April 30th. Isaac Morley is Patriarch of that Stake of Zion. Chalk, stone-coal, salt, and iron ore, abound in the region of Iron County; also a substance resembling white clay which answers a good purpose as a substitute for soap. We decided on locations for settlements on Salt Creek, in Jewab Valley, and Corn Creek, in Parowan Valley, between this and Iron County, and companies will leave immediately after conference to form those settlements.

The birth day of the nation, July 4th, was celebrated by the citizens of this Valley, in a most patriotic manner, on the banks of the Great Salt Lake, about twenty-four miles from the city, attended with every expression of joy and gladness, that could flow from the hearts of a free and virtuous people.

The 24th of July was celebrated as the Anniversary of the entrance of the Pioneers into the Valley of the mountains, and in this, much interest was added over former celebrations, by the appearance of the Pioneers in the procession, each carrying the tools, or emblems of tools, utensils, and implements used by them on their route, and after their arrival, even to sheaves of grain, the products of their labour. The remembrance of this day is sweet to the Saints, as was the passover to ancient Israel; and the demonstrations of gratitude and thanksgiving on the Anniversary were pure, virtuous, holy, and without alloy.

Several depredations have been committed by the Indians during the summer, mostly in Tooele Valley, where it is computed that more than five thousand dollars worth of cattle and horses have been stolen, and mostly killed or destroyed. So great was the destruction of property, that annihilation of the settlement seemed inevitable, unless the savages were met and resisted; which resulted in the death of one white man and a few Indians, which produced a cessation of thefts for a season. Some minor thefts have been committed in other settlements, though, in general, the Indians about the settlements, have neither the disposition or courage to fight the settlers.

A band of Indians, living on the Muddy, between Iron County and San Diego, appear more hostile of late, and no doubt killed brother Isaac Brown, when on his return from California last Fall. The Indians on St. Mary's River, have committed many depredations on travellers the past year; and, as is supposed, killed eight emigrants about one hundred and fifty miles north of this, a few weeks since; and the California Mail, which was expected here ten days since (Sept. 4.) has not been heard from.

Elder Orson Hyde arrived in the Valley, on the 17th of August, direct from Kanesville, accompanied by Elder Carrington and a few others, all of whom were robbed and plundered by the Pawnee Indians. During the great amount of emigration from sea to sea through the mountains, the Indians have received some insults and abuses which they are sure to resent, and the Saints and others who may have occasion to pass through these tribes referred to, will do well to be prepared to act on the defensive.

Doctor John M. Bernhisel, and the Hon. A. W. Babbitt, returned to this place on the 19th July, accompanied by several officers of the United States Government for the Territory of Utah, which was chartered last September, and the General Government having now received this territory into their fostering care, the citizens will be relieved of many burdens, hard to be borne by them in a new country to which they were compelled to immi-

grate, while destitute of many of the comforts of life. Dr. Bernhisel, was appointed by the President of the United States, Special Agent to expend an appropriation of five thousand dollars, granted by Congress for the purchase of a library for Utah; which appropriation he expended by selecting books in the eastern cities, during the past winter, and the library is now on the way to this place. Many gentlemen in the States, through the solicitation of the Doctor, have donated books, magazines, pamphlets, maps, and papers, which will add greatly to the value and interest of the Utah Library, and elicits our warmest thanks. Dr. Bernhisel was unanimously elected delegate to Congress by the Territory on the 4th of August, and on the 1st of September, left in the mail coach for Washington City—the same day that a commencement was made to lay the foundation of a State House on Union Square in this city, towards the erection of which Congress has appropriated twenty thousand dollars.

The Valley is well supplied with a general assortment of merchandize at the present time; but the exportation of cash having been far greater than the importation the past year, it is to be feared that many articles will remain unsold, which might be used to advantage, were the circulating medium suited to foreign markets in the possession of those who would like to purchase. Shingles are now extensively manufactured, and would be very extensively used could nails be procured, but it is not supposed that one-half, and probably not one-fourth enough of shingle nails will be brought this season to supply the market; and the present prospect is, that many buildings will have to be delayed, before another market season, for lack of assorted nails. If a company of brethren could be formed in England, Wales, Sweden, or any other country, to come and make Iron from ore (magnetic ore of the best quality) and machinery for rolling, slitting, and cutting nails, and drawing off wire, it would be one of the greatest auxiliaries for advancement in building up the vallies of the mountains; and the presiding elders in those countries are instructed to examine this subject, and forward such a company with the least possible delay.

School houses have been erected in the wards generally, and schools have been in operation the present season. The parent school has been suspended a few weeks, for lack of a commodious room; but a house is in progress of erection for its accomodation, and the School will be resumed the coming winter. A portion of the wall around the University land is completed, and a portion has been delayed for want of labourers, a difficulty we often meet with, and which might be avoided, if a few score of thousands of the Saints who are abroad, would rise up in the name of Israel's God and come home and help us to do what is required at our hands, and it is as much the duty of the Saints to gather, as it is for sinners to repent and be baptized for the remission of their sins, and every Saint who does not come home, when he has an opportunity, will be afflicted by the Devil. And why? If you will stay on the enemy's ground after you have had a chance to escape, that enemy will claim and exercise power over you; while your faith will fail, because you have been disobedient to the counsel to gather yourselves with the faithful unto holy places, where the Holy One of Israel presides in the midst of his people, and where the power of Satan is destroyed, broken, or brought in subjection; therefore, if you shall tarry after a way has been made for your escape, and lose your life, or the lives of your household, or your property, whose fault will it be, and whose loss? You must bear it.

Seth M. Blair, Esq., and President Joseph Young, are each preparing mills and presses in our City, for the purpose of extracting the juice of the Beet, of which many have been raised this season; and although we wish them success, and anticipate that they will do much to abate the scarcity of saccharine matter for culinary purposes; yet we know of no one in our midst who is sufficiently versed in refining the beet juice to make a perfect article of sugar; but we expect this lack of information will soon be overcome by their experience, and also by the early arrival next season of a company of manufacturers from France, as we are informed by letter from Elder Taylor. We are also informed from the same source, that a large company of woollen manufacturers, will come at the same time, from the same country, bringing all the necessary machinery and the best of sheep, all of which are much needed here; and we hope that nothing will interfere to hinder the arrival of those companies against our next Beet and Wool

crop. A small woollen factory is already in progress of erection in our Valley, and there are many sheep here, but thousands more are wanted.

Experiments at tanning hides, and making leather, have, as yet, been very limited in the Valley. Much leather is needed in this country, and many thousands of the best hides have rotted or been wasted, for want of sufficient help to errect tanneries, and convert those hides into leather. There are plenty of materials containing Tannin to prosecute the business to advantage, and prevent the necessity of heavy importations at an enormous expense; and if some of the brethren who are tanners, would come home and attend to their calling here, they would receive the blessing of many souls. Some attempts are now making at this business, but more help is wanted. Brethren, the harvest here is great, but the labourers few.

We have made arrangements during the past year, with a gentleman in Wisconsin to come hither for the purpose of manufacturing paper. Report says that he is on the way, and we hope to see him here this Fall.

Books, papers, and every medium of intelligence through the press, are unusually high at this place, owing, in a great degree, to the heavy transport, which will be remedied to a great extent when the rags in the Valley can be converted into paper. A large printing press has recently arrived, and all necessary materials for a respectable newspaper, and a small bookbindery, all of which will probably be brought into requisition the coming winter.

The Warm Bath House has been open to visitors through the season. Excellent salt is made by boiling 3 to 1 of the Lake water. Good lime is burned in Red Bute Kanyon. Plaster of Paris is dug within two miles of the City, and is much used at the pottery, and for finishing houses. The Saleratus from the lake, four miles east of Independence Rock, is much used in the Valley, and the Saints will do well to bring what they can when they come; and the Borax from the lake, west of Independence Rock, would be much used by our mechanics if they could get it.

The Church Pasture on the north of the city is fenced; and the farm for the benefit of the poor on the west of Jordan, is nearly surrounded by a ditch. Many houses and other buildings have been erected in the City and country, this season, and many more would be if materials and labourers could be procured.

Ogden, Provo, Manti, and Parowan cities have organized under their respective charters, and are governed by municipal law. The nights have been warmer than usual the past three months; winds more frequent and stronger than common in the Valley; and there was a frost on the low lands on the night of the 28th of August.

The United States Mail leaves Great Salt Lake City, and Independence, Missouri, on the first of each month, exchanging at Fort Laramie. Also the mail leaves Sacramento and this place on the first of each month; and a mail is exchanged between this and Dallas in Oregon, once in two months. We have a weekly mail from hence to San Pete, and a semi-weekly from hence to Brownsville. A post-office is established at Parowan, Iron county, but no mail route is yet established between Payson and Parowan; though at the next session of Congress we anticipate the establishment of a post route from hence to San Diego, passing through Parowan, which route will be passable at all seasons of the year.

A post-office is established at Honolulu, Oahu, Sandwich Islands, and letters post paid to San Francisco, will be forwarded every opportunity. A letter from Elder Hiram Clarke, President of the Sandwich mission, dated Honolulu, January 27, contains our latest intelligence from those islands. Elders Clarke and Whittle were stationed at Oahu; Elders H. W. Bigler and Thomas Morris at Morokai; Elders John Dixon and William Farrer, at Ranai; Elders Hawkins and Blackwell at Hawaii; and Elders Cannon and Keeler at Maui; having entered on their respective labours about the 20th of December. There are many whites on those islands. but they have little regard for gospel privileges. The natives, generally, can read and write, and are under the influence of missionaries whose policy it is to keep the natives in subjection to their theories by personal influence, and by means of the press, which issues a weekly paper. Three or four editions of the Bible have been issued in native Sandwich, which in the end will prove a blessing to that people. No special and direct communications have been received concerning Elder Addison Pratt and the mission at Society Isles,

since his return thence, or from the other missions, in and about the Pacific, though report says the work is very prosperous in Australia, and other places in that region.

By the STAR of July 1st, we learn there were forty-two conferences, composed of 642 branches of the Church in the British Isles, and 3874 Elders and Priests, and more than 32,000 members, and the Gospel is continuing to spread, and believers to multiply faster than ever. Near 1000 have emigrated the past season, and fifty were baptized on board the ship *Olympus*, on its passage from Liverpool to New Orleans; Elder William Howell, presiding. Elder William Burton, of this city, died at Edinburgh, last March. This is the third death among the American Elders while on the British Isles, and the fourth of all that have died on foreign missions in this dispensation. Elder Flanigan died at Birmingham at a previous date, and Elder Barnes some years since. Elder Hanks died at sea, on his passage to the Society Isles, in the year 1843. The London conference numbers over 3000, and is receiving more than 100 per month by baptism.

In Italy the work is gradually progressing, under the Presidency of Elder Lorenzo Snow, and the deep-rooted tradition of ages is beginning to give place to sober reflection and the light of truth. Elder Snow is translating (if not already completed,) the Book of Mormon into the Italian language. The Waldenses are beginning to look after the truth; and Switzerland is becoming glad in the hope of Eternal Life. Elder John Taylor is in France, preaching and translating the Book of Mormon into French, though probably the translation is complete, before this, and the prospect is flattering in that country. Elder Erastus Snow continues his labors in Denmark, and has translated the Book of Mormon into the Danish language, so that, that most important of all Books, to this generation, may now be read by the greater portion of the inhabitants of the earth, in some language with which they are familiar. Much opposition has been manifested towards the Gospel in Denmark and adjacent countries; yet the truth has triumphed and will prevail, and Satan will continue to oppose, and fight until he is bound; and that opposition is good to prove the faith and integrity of the Saints; and that is one reason why it is necessary there should be a Devil, even to prove men, and make manifest who the righteous are. Miracles are wrought, the sick are healed, the lame leap, the poor have the Gospel preached to them, and God is with his Saints. The Gospel has recently gone from Germany to Iceland.

At no time since the proclamation of the Gospel in this age, has the Church been in a more prosperous state, than at the present. At no time have the Saints been more ready to follow counsel, and do those things which are required of them, and God is blessing them on account of their obedience; and yet there is room for improvement, or advancement in everything that is good; and that man who does the best he knows how to-day, should so continue to live in the exercise of faith and intelligence, which will produce good works, that he shall know more, and be ready to carry that knowledge into practice, so as to be better and more useful tomorrow; and so on, from day to day, till he is prepared to enter into the presence of the Father. If men would be great in goodness, they must be intelligent, for no man can do good unless he knows how; therefore seek after knowledge, all knowledge, and especially that which is from above, which is wisdom to direct in all things, and if you find any thing that God does not know, you need not learn that thing; but strive to know what God knows, and use that knowledge as God uses it, and then you will be like him; will see as you are seen, and know as you are known; and have charity, love one another, and do each other good continually, and for ever, even as for yourselves.

But if a man have all knowledge, and does not use it for good, it will prove a curse instead of a blessing as it did to Lucifer, the Son of the Morning. If a sinner is advised to repent, and be baptized for remission of his sins, and does it not, it will prove to his condemnation instead of a blessing, and he cannot receive the laying on of the hands of the Elders for the reception of the Holy Ghost. If a Saint who has received the Holy Ghost, is counselled to gather with the Saints, to come home, and he neglects to come, he has no further claim to the blessings promised unto the faithful, who obey all the commandments; his light becomes darkness, and remaining in this state, where God is he cannot come, for the ordinances

in the house of the Lord, in Zion, and her Stakes, are as necessary for a full salvation, as baptism is for a partial salvation; and the voice of the good Shepherd is to all Saints, even to the ends of the earth; "gather yourselves together, come home; and more especially to the Saints in Pottawatamie, the United States, Canada, and the British Isles; *come home! come home!!*"

O ye Saints in the United States, will you listen to the voice of the good Shepherd? Will you gather? Will you be obedient to the heavenly commandments? Many of you have been looking for, and expecting too much; you have been expecting the time would come, when you could journey across the mountains in your fine carriages, your good wagons, and have all the comforts of life that heart could wish; but your expectations are vain, and if you wait for those things you will never come, you will leave your carcases to rot in the midst of the Gentiles, and your faith and hope will depart from you.

How long shall it be said in truth "the children of this world are wiser in their generation than the children of light." Some of the children of the world, have crossed the mountains and plains, from Missouri to California, with a pack on their back to worship their god—Gold. Some have performed the same journey with a wheel-barrow, some have accomplished the same with a pack on a cow. Some of the Saints, now in our midst, came hither with wagons or carts made of wood, without a particle of iron, hooping their wheels with hickory, or raw hide, or ropes, and had as good and safe a journey as any in the camps, with their well wrought iron wagons; and can you not do the same? Yes, if you have the same desire, the same faith. Families might start from Missouri river, with cows, hand-carts, wheel-barrows, with little flour, and no unnecessaries, and come to this place quicker, and with less fatigue, than by following the heavy trains, with their cumbrous herds, which they are often obliged to drive miles to feed. Do you not like this method of travelling? Do you think salvation costs too much? If so, it is not worth having. Sisters, fifty and sixty years old, have drove ox teams to this valley, and are alive and well yet; true they could have come much easier by walking alone, than by driving a team, but by driving the oxen, they helped others here; and cannot you come the easier way? There is grain and provision enough in the Valleys for you to come to; and you need not bring more than enough to sustain you one hundred days, to ensure you a supply for the future; and let those who are coming with teams and have the means, bring nails, glass, paints, oils, wire No. 9; osage, orrange, and other choice seeds, and such articles as are most needed in a new country, to exchange with the brethren here for bread; and start earlier than usual, even as soon as teams can possibly be supported on the prairie, so as to avoid the spring rains and floods, and be here to assist in harvest.

Dispense with all useless rubbish on the journey, and provide young stock of the best quality, so far as you are able to bring any; and silver instead of gold, for change is scarce, and silver will be more useful. The funds for the emigration of the poor are continually increasing, by the exertion of the Saints in the Valley; and it is the duty of Saints in the States, and other places, to add to those funds according to their ability. President Orson Hyde will return to Kanesville this Fall, and make preparation to remove his family to this place the ensuing season. Elders Ezra T. Benson, and Jedediah M. Grant, will repair to Kanesville, immediately after Conference, and superintend the emigration the coming season. They are sent expressly to push the Saints to the Valley.

Elder Woodruff will remain at this place at present; also Elder George A. Smith, unless circumstances shall occasion his return to Iron County. Nothing definite has been heard of Elders P. P. Pratt, Amasa Lyman, and Charles C. Rich, since they passed Little Salt Lake last spring; though the papers report their arrival in California with one hundred and forty wagons, and it is supposed that Elder Pratt is pursusing his mission on the islands and coasts of the Pacific; and that Elders Lyman and Rich are making a settlement in California, between this and San Diego, and gathering the Saints thereto, and that they will appoint missions to the Elders as the Spirit shall direct. They are also instructed to extend settlements towards Iron County, at every desirable point, with as little delay as possible. Elder Orson Pratt is on the way from the States; and about five hundred

wagons, mostly of the Saints who are emigrating to this place; but they started too late, were hindered by heavy rains and floods, and it will be very late before the last camp will arrive.

By recent communication of President F. D. Richards, of England, we learn that the prospect of immediate emigration of the European brethren to San Diego, as we had anticipated, is in no wise flattering, there being no regular shipping from England to that port; therefore Elder Richards will continue to ship the Saints by way of New Orleans to Kanesville, as hitherto, only be particular to start them earlier in the season, so that they can be at Pottawatamie in season to build their hand-carts, and walk or ride over the mountains as they may have means, before snow falls. Many of the English brethren and sisters think it a trifle to walk fifteen or twenty miles to hear preaching on the sabbath, and return home at evening, and then stand at their labor the remainder of the week; and can they not walk twenty miles per day for fifty days, for the sake of getting to their Fathers's house: to the home of the Saints in the Valley of the mountains? Some may have teams, some cows; they can kill buffalo, and other game by the route, and when weary, rest a day, if the Sabbaths are not long enough; and cannot they fare as well as ancient Israel, when journeying toward Canaan? They were travelling forty years, but the Saints can walk from Kanesville here, in twice forty days, and harm no one. Now is the time for the Saints to come, except such as are counselled to tarry and preach, and the like, and they who can come will never find a better time. If some of the Saints would bring shepherd dogs, they would be of great use in the Valley; shepherds are needed here.

Elder Richards will also appropriate so much of the Emigrating Fund in his possession, as may be necessary to forward two ship loads of the Saints to Kanesville, where they should be in April, ready to prepare for their journey over the mountains. Let your selection be made in wisdom, having regard to those who are faithful, and have borne the burdens in the heat of the day; and also in some measure to their professions or trades, according to our need of the various mechanic arts, as we have suggested, and your information of circumstances here shall prompt; committing them to the care of agents, wise men, who will receipt for all moneys, and will take receipts, before landing, of every individual, of the amount he has been helped by the funds, with a promise to refund the same as soon as he can procure the means; and let each company remain together until they arrive at this place, when it shall be told them what to do.

Start no more Saints on account of the Poor Fund, than you forward means, by the Agents in charge, to see their respective companies safe through to the Valley. And let no funds go into the hands of those who are helped, but let all moneys expended be paid out by the Agents, for passage, provision, and such things as are indispensable; taking receipts of all in the harbour of New Orleans, and also at Kanesville; and let all those receipts, funds on hand vested in oxen, cows, or other property in the hands of the Agents, or in use of the company, be reported at our office immediately on arrival. It is expected that every person assisted by the Fund, for the emigration of the poor, will help themselves to the utmost of their ability; and not one bring stores of merchandize, to the expense of another's tarrying behind. No! let him who has chests of goods, or money, pay his own passage, and let those be helped who cannot help themselves, or, but in part; and many can furnish every necessary thing but their passage money, and many, a portion of that. If those assisted by the Poor Fund expect to ride in carriages and wagons over the mountains, the number you can forward will be very small; but if they have faith to walk through, a few teams loaded with flour, will make a multitude comfortable, and many can be removed at little cost. The funds now on hand amount to more than 13,000 dollars, raised almost entirely in the Valley; and if the Saints in England and other places shall be as diligent the coming year, in donating to the Fund, as have the Saints here, a great ingathering may be expected to follow.

The semi-annual Conference of the Church commenced at the Bowery in this city, Sunday, Sept. 7th, at 10 a.m., and continued from day to day, till Wednesday, the 10th instant., when it adjourned to the 6th of October next, to meet at the same place. President Brigham Young presided during the Conference, which was

composed of a vast assembly of the Saints, from all the settlements; and the various proceedings were marked with strong feelings, in preachings, teachings, testimonies, and in sustaining all the general authorities of the Church, as they were last April, except Lewis Abbott, deceased, and Elisha H. Groves, removed to Iron county, and William Snow and Winslow Farr, were appointed to fill the vacancies in the High Council. Nathaniel H. Felt and John Banks were appointed Presiding Travelling Bishops, to travel in the Church and among the branches, counselling the Bishops and seeing they are faithful in their calling, in gathering tithing, and causing it to be forwarded to the general office—in keeping correct accounts, and they settle with the several Bishops from time to time, and report the same to the Presiding Bishop.

E. T. Benson, and Jedediah M. Grant were appointed agents to gather the poor, and President Orson Hyde's agency was continued. Elders Samuel W. Richards, Willard Snow, Abram O. Smoot, Dorr P. Curtis, and Vincent Shurtleff, were appointed missions to the British Isles, and Daniel Carn, to Germany. President John Young, received a mission to Ohio, to preach the gospel and gather the Saints, and Elder John L. Dunyon to preach the Gospel in the States. The conference voted to observe the words of wisdom, and particularly to dispense with the use of tea, coffee, snuff, and tobacco, and in this thing as well as many others, what is good for the Saints in the mountains, is good for the Saints in other places, and if all who profess to be Saints would appropriate the funds lavished on luxuries, and articles unwise to use, to the benefit of the public works, we would soon see another "Temple of the Lord."

The conference also voted to commence anew the tithings and consecrations; and that within thirty days, each Saint should make a consecration of one-tenth of his property, and one-tenth of his interest or income ever after, and that all who will not thus tithe themselves be cut off from the Church.

A fire is kindled in the earth, and who shall quench it? A light is shining, and who shall extinguish it? The nations of the earth are fearing and trembling; the fire burns and the light dazzles, but they know not what to make of it. God has set his hand to restore Israel, and save the remnants of Ephraim, but they know it not. The oldest and most powerful governments are shaken to their centre, and kings know not the cause. The way is fast preparing for the introduction of the Gospel into China, Japan, and other nations, which for ages have sat in darkness, and stood aloof from celestial science and foreign intercourse; and it is the business of the Twelve Apostles to fill every open door, and push to the right and left with the horns of Joseph, until every heart shall feel; and blow the trumpet of salvation till every ear shall ring with the glorious intelligence, that there is a God in the heavens, who guides the destinies of all men, and who would that all men should come to the knowledge of a crucified Saviour, and be saved.

Brethren, pray for us! Sisters, pray for us! Be humble, prayerful, watchful, diligent, and persevering in every good word and work, and in the end you shall overcome all evil, and sit down with us in our Father's kingdom. Elders of Israel, lift up your voices like trumpets; open your mouths wide, and proclaim salvation to all the meek of the earth, and you shall bring many souls to Zion.

It is our wish to see all the members of the Quorum of the Twelve Apostles, at the General Conference in this city, on the 6th of April 1853. And we hope the brethren will be able to arrange the affairs of their various missions in such a manner, that no injury will be sustained by the Saints, while they shall spend a little season with us in council. And we pray God, the Eternal Father, to bless the Saints throughout the earth, in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Let no young man expect success or prosperity who disregards the kind advice and pious instructions of his mother. What can be more consoling and heart-cheering in severe affliction than the fond recollection of a pious mother's prayers and tears, poured forth and shed in infancy for her beloved offspring?

The Latter-day Saints' Millennial Star.

JANUARY 15, 1852.

THE Sixth General Epistle, contained in the present number of the STAR, will be found by all the Saints to be of vast interest and importance, not only as containing accounts of the great prosperity of all the settlements of the Saints in the Vallies of the mountains and elsewhere; but as setting forth the designs and purposes of the Church in future, in reference to the advancement of its interests in Zion, and as designed to take effect with the Saints abroad, especially those in the British Isles. The bold, extended, and energetic spirit breathed forth through every sentence of it, is none other than the inspiration of the Holy Ghost, enlarging, opening up, and clothing with power the counsels of his servants, for the welfare of his people, the gathering of his Elect, and the establishing of Zion. Happy will it be for every Saint on this side the Atlantic, who keeps pace with the work of God, and walks in the light as it continues to shine forth with increasing strength and glory from Zion's Hill. And we take the present opportunity to advise some of our brethren to brush up their ideas a little, particularly those to whom we are obliged to write once, twice, or three times before we can obtain the co-operation or information which we publicly call for in the STAR; as for instance, last June, more than six months ago, we called for the names and addresses of the various Branch Treasurers of the Perpetual Emigration Fund, and have not got them all yet; again, twice a-year we give due notice in the STAR to the Presidents of Conferences, to send in their semi-annual reports by a specified date, the latest proper hour for the paper designed to contain them to go to press; but instead of receiving them all promptly when the time arrives, we are deficient of several, and must write again for them, which detains our business other two days; and then not unfrequently do we get a report which contains items not wanted, and which does not contain the items needed, although each particular item required was specifically stated in the published instructions. These circumstances are merely mentioned as a few of the instances which *too often* occur. It is the duty of every officer of the Church throughout the British Isles to know, as soon as he can read the STAR, what instructions are contained in it that have any bearing upon his duties, and if there is anything which is not quite clear, he should communicate immediately with his President, and come to a proper understanding of it, that he may be able faithfully as a minister of righteousness to perform his duties to the Saints, and not wait till an emergency requires counsel, and behold he has no counsel to give; such are like bruised reeds for the people to walk with, and often those who lean upon them are thrust through with sorrows. Such can never become Pillars in the Temple of the Lord. Let those who make their duties to the Church secondary, and matters of convenience, be removed from their stations, whether they are Presidents, Secretaries, or Treasurers; and let men be appointed who can and will make it their first business from the heart to magnify their callings by faithfully performing the duties of their office. Upon such the people of God can lean with security for support, and find them a tower of strength in the hour of need, and like springs of living water in the desert to quench the parching thirst of the fainting pilgrim.

When general counsel is given upon any matter through the STAR, the Saints should apply to the President of their branch, if anything unusual occurs relating to the subject; and if the matter is too difficult for him he can apply to the President of the conference, and if he is not prepared to give an answer, he can refer it to the

Presidency in Liverpool. We know full well by our own experience the diffidence that exists in the mind of a man to give counsel upon important matters, when he sees and feels that his fellow-beings hang upon his words for life and salvation; but, brethren presidents, this is according to the order of your calling, and the power of your ordination, that you should bear a part of the vast responsibilites connected with the building up of the Church, and the gathering of the righteous; therefore shrink not from your duty, but seek diligently the counsels of the Spirit, and you will find that your words will be sanctified of God, to the best interests of his people over whom you are called to preside; your confidence in the dictates of the Spirit will increase, until the spirit of revelation will so abound in you that nothing shall be too difficult which shall be laid upon you to perform. Therefore let every man stand in his lot and place, and be faithful in all that is committed to him that he may bring forth fruits of praise, and be able to endure unto the end.

As will be seen by the General Epistle, but more especially by the Epistle to the Saints in Pottawatamie, the special counsel of the First Presidency to the Saints in that region, and in St. Louis, is to leave forthwith, and get themselves to the Valley; therefore none of the Saints in Britain are counselled to go to America, except such as have *money and faith* sufficient to take them through to the Valley the same season. All persons who have families associated with them on this journey, and who design to go this year, should have not less than £20 a-piece when they leave their homes to secure their passage through; but young and single men, if they have £10 to start with, may go to Pottawatamie, and work their way through with the companies from that place. All persons and families having £20 each, and intending to go this winter, should be ready to leave in the ship which will sail in the early part of February, in order to have time at the Bluffs to perpare teams, wagons, provisions, &c., for the trip over the plains.

Although emigration is again opened on the *old route*, it is not opened on the *old plan*. Let those only leave England who can go *through* either by their own means, or by the means of the Emigrating Fund. St. Louis is a very unhealthy place in the summer time, and there are many there who might have gone on, but thought to stop and get prepared to go more comfortably, and have either lost their lives or some of the members of their families; or what is still worse, lost the Spirit, and denied the faith. St. Louis is also the residence of many, very many, who have become reprobate concerning the faith at different times, who finding themselves unable to practice their wickedness among the Saints in Nauvoo, Winter Quarters, Pottawatamie, and some even from England, who have been cut off for their transgressions while crossing the sea, have naturally enough concentrated in that city, until it has become as the slop pail receiving that refuse portion of the human family, of whom the Saviour said, having lost their savor, they were good for nothing, but to be cast out and trodden under foot of men. For these reasons the Saints should no longer make that the place of their rendezvous.

The British Conferences have contributed about One Thousand Pounds sterling to the Perpetual Emigration Fund, about one-third as much as the Saints in the West have given; but sufficient, however, to make a commencement which will make all the Saints glad, and send forth a new ray of light and hope to all the poor of God's people. Now is the day of choosing, we have furnished each President of a Conference with the number he is to choose from his Conference, according to the amount donated by the various Conferences; and they will, according to our instructions and the spirit of the General Epistle, select those most advisable to go for the several reasons assigned. Let none feel uncomfortable if they are not selected first, for but a very few can

go this winter, as the Fund is small. As soon as the Presidents have made their selections, they will immediately forward their names, ages, occupations, and deposits, (£1 each,) with their addresses distinctly written to our office, and the parties will be duly notified of the time they should be in Liverpool, with all necessary instructions for the passage. It must be distinctly understood by all, that no person will be chosen to emigrate by the Fund, except such as will give bonds to the Company's agent in Liverpool, that they will continue under the care of the agent who shall be appointed to take charge of the company of passengers, until they arrive in the Valley, (illness and death excepted), and that on their arrival in the Valley, their time and labour shall be subject to the appropriation of the Perpetual Emigrating Company, until they have paid the Company the amount expended in their emigration from England to the Valley of the Great Salt Lake.

ARRIVALS.—We have particular pleasure in being able to announce the arrival of Elders Samuel W. Richards, Willard Snow, Abram O. Smoot, and Vincent Shurtleff in our midst; they are appointed on missions to the British Isles, as stated in the General Epistle, and arrived on the morning of the 29th ult., in good health, except slight inconvenience from the motion of the sea, and with spirits buoyant and fervent with the fire of the Lord. These brethren will spend a short time with the various American Elders, and Presidents of Conferences, and of them obtain a knowledge of the organization of the Church in these islands, and the many subjects of interest and importance now before the Saints; while at the same time, by their reviving influence and savory communications, they will impart virtue and vigor to the work of the Lord in every portion of the kingdom. These brethren will hold forth prominently to the Saints in this land the spirit and purpose of the Church in the Valley concerning *emigration*, and *tithing* for the building of the TEMPLE. Thus they will bless and be blessed by the society and ministrations of each other. Our American brethren will learn of the welfare of their families, and the work of God in Zion, while all the Saints will be exhilarated by their presence and teachings in this land. They will soon receive appointments to the particular fields of their future labours.

Concerning our American brethren now in the European nations, the First Presidency say, "Far be it from us to bind heavy burdens on the shoulders of the Elders, or confine them long at a time from their families in foreign countries, while peace prevails and the road is free; but the distance is considerable that separates us, and much time is required to travel the distance, and as wisdom is profitable to direct, we leave the return of the American Elders now in Europe to the direction of the Spirit in council with their respective Presidencies, which you will please communicate to them the first opportunity."

To the American Elders labouring in the British Isles, we take the present opportunity to state that we had, with them, made up our mind to labour in this country another year; but as the last paragraph of the Epistle contemplates the return of the Twelve during 1852, it is the more particularly desirable that so many of the Elders as can, should stay, that stability and power may be maintained in all the work of the Lord in these Islands, and we have the fullest assurance that the interest which our brethren feel in the welfare of Zion's cause, will lead them to do so most cheerfully.

APPOINTMENTS.—Elder James Works will continue his labours in the Sheffield Conference.

Elder Thomas I. Schofield, of Ashton, Manchester Conference, is appointed to

travel and labour in the Sheffield Conference under the presidency of Elder John Albiston.

Elder Joseph W. Young, President of the Shropshire Conference is instructed to set in order all things needful for the prosperity of the work of the Lord in that Conference, and hold himself in readiness to act under letters of instruction from us.

Elder Charles Derry is appointed to succeed Elder Young in the Presidency of the Shropshire Conference. F. D. RICHARDS.

EPISTLE TO THE SAINTS IN POTTAWATAMIE.

(*From the Frontier Guardian.*)

Great Salt Lake City, Sep. 21, 1851.

Beloved brethren,—We send unto you our beloved brethren, Ezra T. Benson and Jedediah M. Grant, for the special purpose of counselling and assisting you to come to this place, and we desire you to give heed to their counsel in all things, and come to this place with them next season; *and fail not.*

Come all ye officers in the Church, and all ye officers in the State or county. There is no more time for Saints to hesitate what course they will pursue. We have been calling to the Saints in Pottawatamie ever since we left them to come away; but there has continually been an opposing spirit, whispering, as it were—Stay another year, and get a better fit-out, until many who had means to come conveniently have nothing left to come with, even as a former Prophet said, "if a man will not gather when he has the chance, he will be afflicted with the Devil," his property will go to waste, his family fall by sickness, and destruction and misery will be on his path; even so has it been with some of you, and soon will it be with more of you, if you do not hearken to this call and come away.

What are you waiting for? Have you any good excuse for not coming? No! you have all of you, unitedly, a far better chance than we had when we started as Pioneers to find this place; you have better teams and more of them. You have as good food and more of it; you have as much natural strength as we have had to come; our women and children have walked here, and been blessed in walking here, and barefoot, too, only as they could occasionally get a skin from the Indians to make a moccasin, and can you not do the same? You can. And we say again, come home! And if you can get one good wagon and team to five families, and five teams to one hundred souls; or no teams at all, more than cows and calves to your handcarts, you can come here with greater comfort and safety than the Pioneers came here who had nothing to come to; while you will have every thing; and here is the place for all the Saints to get their fit-out for Zion, even from all nations, therefore we say again, *Arise and Come home.*

Elder Hyde will return to your place, with Brothers Benson and Grant, and act in his calling as usual; but you must not depend too much on him, for he has his private affairs to settle and prepare to bring on his family, and come with you; and we have sent Brothers Benson and Grant to bless you, and counsel you, and relieve Brother Hyde. Therefore we wish you to evacuate Pottawatamie, and the States, and next fall be with us all ye Saints of the Most High, and it shall be well with you if you will keep all the commandments.

Oh ye Saints, give not your heritage to reproach, neither sell your improvements in Pottawatamie to strangers for nothing. No! rather sell your improvements for their value or give them into the hands of those you shall be counselled to, for the benefit of the poor Saints who are coming after as consecration, for the benefit of the poor.

It is a day of sacrifice, and those who are ready to sacrifice and do their duty, and come home, they may save being burnt. How long will the Saints in St. Louis, remain where they are? Arise and come with the Saints of Pottawatamie, and you shall be blessed.

We remain your brethren in the New Covenant,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

WORD OF WISDOM.

By Elder Eli B. Kelsey.

(*Continued from our last.*)

Strong Drink.—The Lord in giving the "Word of Wisdom," discountenances the use of strong drink altogether, and sanctions the use of *pure wine* only in the assembling of the Saints together to offer up their sacraments before Him. Under all other circumstances, both wine and strong drink are entirely forbidden; hence the erroneousness of the opinion entertained by many, that if the wine be of their own make they are excusable in making a general use of it. The revelation states, that barley is "for all useful animals, and for mild drinks, as also other grains." Many suppose, that inasmuch as Beer, Stout, Ale, &c., &c., are made from barley and other grains, that it must be the mild drinks spoken of; and therefore, with unruffled consciences, they are daily, and in some instances, hourly, quaffing deep potations, filthy productions of the malt tub.

Whiskey is also made from rye, barley, &c. Would any one say that whiskey was a mild drink? Are not the effects arising from the free use of the one the same as from the others? Will not both intoxicate? Are they mild in their influences? No: but on the contrary, they are alike damning, and foul in their effects upon the human family. The habitual use of strong drinks is almost universal. If friends meet, their joy is not complete without a potation; if they part, their regret becomes the more expressive over a "pot or two." If an heir is ushered into the family, the little stranger's arrival must be celebrated with an application to the bottle; if he dies the grief of his parents and friends is rendered all the more acute and sublime by another, and deeper application to their universal friend—the bottle. So universal is this appetite for strong drink, that whether cold or hot, wet or dry, in joy or grief, in ease or pain, in properity or adversity; under all circumstances, the bottle is the universal antidote. Who will wonder, then, that God said by revelation, "that inasmuch as *any man* drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your father."

Next to the spirit of lasciviousness, the spirit of drunkenness is the most direful in its influence of any of the spirits that now rule over the world with such dreadful sway. The spirit of strong drinks is directly opposed to the spirit of God in all its influences upon the mind of man. It is only necessary for me to illustrate their different effects, to show the direct antagonism that exists between them. The influence of the first is to darken the mind, and ultimately, if persisted in, to reduce it to a state of idiocy. Even but a limited portion of it exhilarates the mind, and inspires the individual partaking of it to throw off these wholesome restraints imposed by the virtuous and holy influences of the Spirit of God, and even those imposed by the rules and regulations of good society. The spirit that he has given place to is stronger than his spirit; and asserts its supremacy by demanding gratifications that are peculiarly its own. "Give me latitude," says this spirit, "out upon all puritanic notions and observances; I will have my liberty." The mind thus influenced, no longer desires to walk carefully in the path of virtue, but digresses to the right and left, to pluck the blooming and tempting flowers, and blossoms that grow so luxuriantly in the vale of passion. As the influence increases, the body sympathizes with the vagaries of the mind, and, desiring equal latitude, refuses to follow the *line of discretion*. The man becomes uncertain in all his ways. Who would trust in him? who would follow him? for his path is one of deviating uncertainty, until he sinks down in a state of helpless imbecility. Surely there is no state of idiocy so humiliating and disgusting as that of the man who is profoundly drunk. The most tender and endearing ties are forgotten. The allurements of home are lost upon him—they exert their influence in vain. The tears and entreaties of his broken hearted wife are unnoticed. The cries of his helpless children are unheeded. In ceasing to be a man, he ceases to be a husband in fact, and is no longer a father in feeling. Such is the influence of Strong Drink.

The influence of the Spirit of God is to purify and exalt, to elevate and ennoble the human family. It will take man where it finds him, in the lowest depths of darkness and degradation; and, if he will be obedient to God and fear him, and exercise good will towards his fellow man, it will inspire his heart to love that which is good, rather than that which is evil; to bridle his passions, and govern his appetites, that his spirit may be purified and his body cleansed. It will continue to enlighten his mind and enlarge his understanding, by taking of the things of the Father and the Son, and revealing them unto him. By following its teachings he will rapidly approximate to that purity and excellence that shall, in time, qualify him for the society of Holy Angels, to associate with the spirits of just men made perfect, and, in the end, enable him to behold the face of his God, and stand in his presence. Such is the influence of the Spirit of God.

How widely different from the influence of the spirit of strong drink. The Holy Spirit will purify, whereas the spirit of strong drink will defile. The one exalts, the other defaces. The one will raise man to the glorified position of a son of God, the other will close the gates of the heavenly Jerusalem against him. Choose ye, then, between them Oh! ye Latter-day Saints.

TOBACCO is the most filthy of all the vegetable family. It was no more designed by the Lord for the uses to which it is universally applied, than was the deadly nightshade intended for food. How filthy must mankind have become in all their habits when the intoxicating bowl and filthy pipe become sources of enjoyment.

The use of tobacco is unnatural. This is evident from the fact, that when first introduced into the system the stomach strives desperately to rid itself of it, and the body is thrown into convulsions until it is ejected. The mind is the ruling power of man. There is a powerful sympathy existing between the spirit, or mind, and the body, or tabernacle it inhabits; therefore, when the mind pertinaciously continues to demand any certain thing as a gratification, the body soon yields, and in time, the sympathy existing between the two, causes the body to crave that as an enjoyment which it before rejected with horror. Is not the body injured when nature is thus violated and abused? Again, how filthy the breath of the man who uses tobacco; approach him, and the aroma that pours forth from his nostrils is dreadful. Does that man aspire to the society of angels? If so, I will ask, are angels pure beings? Do angels use tobacco? If the breath of the man who uses tobacco is a source of serious annoyance to the man who does not use it, will angels take pleasure in it; No! therefore, let the man who hath this hope within him purify himself. Look at that good sister, what is she doing? Why she is taking snuff, and thus making a dust-hole of her nose. Do angels do so? Does she aspire to the society of angels? If she does—if she has this hope within her, let her purify herself. God has said by revelation that tobacco is not good for man. Will any Latter-day Saint dispute this? No, says a good brother, let God be true, though every man be proved a liar. Well, dear brother, do you use tobacco? Yes. Why do you use it? "Why, I must confess that I have become so habituated to the use of tobacco that I find it almost impossible to refrain from it. I see clearly that it is filthy in its nature, and unfit for man, and have tried to do without it, but whenever I have done so I have felt myself entirely unhinged, and longed so much for a puff, a chew, or a pinch, that I could hardly contain myself, and—I took to it again." Then, my dear brother, you acknowledge your inability to overcome the filthy habits do you? If you do, you acknowledge that the filthy habits have overcome you. Now, suppose the Lord should place you at the head of a kingdom; if you ruled the kingdom, and the filthy habit ruled you, then the kingdom would be ruled by the filthy habit. Would a government like that be pleasing to God? if not, and you wish to stand pure and spotless in His presence, purify yourself.

HOT DRINKS.—Every person in the least acquainted with physiology must be aware, that hot drinks of any kind are very injurious in their effects upon the system. I will not take up time by endeavouring to show the evil effects of *hot drinks*, but will refer the reader to an able article written by the talented editor of the "Deseret News," (Willard Richards) and published in STAR No. 14, Vol. XIII. The subject is there taken up, and han-

dled in a manner calculated to convince the most incredulous, that hot drinks are not good for the body. Some suppose that the Word of Wisdom simply refers to hot drinks, and has no reference to the kind, and, therefore, excuse themselves by saying that they do not take their drink hot, but warm; yet I dare say that such persons would seriously object to taking a bath in *warm* water of equal temperature with their drink." The Prophet when applied to for information upon the subject, said that tea, coffee, &c., were expressly forbidden by the "Word of Wisdom," not only because they were usually taken hot, but because they were decoctions which in their very nature were destructive to health. It is painful to witness the shifts made by many of the Saints to excuse themselves in their neglect to observe a revelation given by the the Lord expressly for their temporal salvation." One will plaster his conscience by taking hot milk and water; another, by luxuriating in a cup of *warm* tea, coffee, cocoa, or chocolate; some of our conscientious brethren and sisters, will make barley coffee, and drink it *hot*, and very complacently remark that "it is far better to drink barley coffee than to violate the 'Word of Wisdom.'" It would be much more praiseworthy to acknowledge at once that the Lord knows best what is good for his creatures; and in singleness of heart strive to live by every word that proceedeth from his mouth. If a person does not feel himself able to govern his appetite, but feels willing to forfeit the blessings promised, rather than fulfil the conditions, how much better it would be to give God the glory, and acknowledge his own weakness, than to fly to any subterfuge whatever as an excuse for disobedience.

LIST OF MONIES RECEIVED FROM THE 15TH OF DEC., 1851, TO THE 3RD OF JAN., 1852.

	£	s.	d.
Richard Tilt	£2	6	0
Henry Smith	12	0	0
John Lyon	4	17	6
W. L. Allen	5	0	0
Richard Morris	3	0	0
David Williams	2	0	0
John Memmott	2	0	0
Gilbert Clements	1	0	0
James Farmer	5	0	0
Carried forward	£37	3	6

	£	s.	d.
Brought forward	£37	3	6
F. Merryweather (U. S. A.)	1	5	0
John Godsall	10	0	0
Thomas Chamberlin	5	0	0
James Linforth	3	0	0
John Price	2	0	0
Thomas Kirkwood	20	0	0
George P. Waugh	2	12	6
	£81	1	0

The Title Page and Index to O. Pratt's Works, and Gibson's and Taylor's Discussion is reprinted. If the Book Agents will renew their orders, they can now be supplied. We have still a supply of O. Pratt's portraits on hand for binding with them.

ADDRESSES.—John V. Long, Paradise Street, City Road, Cambridge.
Matthew Rowan, at Mr. Chas. Peat's, Mount Dallow, Newtown, Worcester.
Martin Slack, Station Road, Watford, Hertfordshire.
Edward Frost, 14, West Street, Bridport, Dorset.
Job Smith, Wellington Street, Bedford.
R. H. Attwood, care of Mr. Bowring, 8, Great Ship Street, Dublin.
John Hyde, sen., 7, Sherborne Place, Cheltenham.
Thomas Squires, 8, Waterloo Place, West Street, Newbury, Berks

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LIVERPOOL:

EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

' HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3.—Vol. XIV. FEBRUARY 1, 1852. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE BOWERY, GREAT SALT LAKE CITY, SEPT. 7th, 1851.

(*From the Frontier Guardian*).

Present of the First Presidency—Brigham Young, Heber C. Kimball, Willard Richards.

Patriarch—John Smith.

Of the Twelve Apostles—Orson Hyde, Wilford Woodruff, G. A. Smith, and E. T. Benson.

Presidency of the Seventies—Joseph Young, B. L. Clapp, J. M. Grant, A. P. Rockwood, H. Herriman, Levi Hancock, and Zera Pulsipher.

Presidency of the Stake—Daniel Spencer, David Fullmer, and Willard Snow.

High Priest's Quorum—John Young, and Reynolds Cahoon.

The High Council of the Stake.

Presiding Bishop—Edward Hunter.

Clerk of Conference—Thomas Bullock.

The Conference was called to order by President Kimball, who stated that if the people have paid their tithing, the Spirit of God will be on this Conference; and notified the brethren, that another person would not get his endowment until his tithing was paid in full.

The Choir sung a hymn; prayer by Elder Orson Hyde, and singing.

President Young then addressed the people on the business of the Conference, and the experience that this people had passed through, and showed that Mormonism circumscribes all truth, whether in heaven, on earth, or in hell, and will continue to revolutionize this world, until all the kingdoms of the earth are subject to the kingdom of Jesus Christ; and testified that Joseph Smith was a Prophet of God, and was as good a man as ever walked on the earth. Adjourned.

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2 O'CLOCK, P.M.

Opened with singing and prayer, followed by discourses from Elders E. T. Benson, O. Hyde, G. A. Smith, Wilford Woodruff, Levi Hancock, President Young, and Willard Richards, each bearing a powerful testimony to the work of the Lord in the last days, and testifying that Joseph was a Prophet of God.

Adjourned, until the 8th, at 10 o'clock, A.M.

Monday, September 8th, 10, A.M.

Conference called to order by President Young; singing; prayer by Elder Joseph Young, and singing.

President Young then introduced the Hon. Perry E. Brocchus, Judge of the Supreme Court, for Utah Territory; who thanked the people of the Territory for their hospitality and kindness, in attending him in his sickness, when he was a stranger. He bore testimony of the peacefulness of the inhabitants, their fellowship, peace and love one towards another; their submission to the tribunals of their own choice, and prayed God to grant that the time may soon come, that all the United States may soon have such tribunals as

are in this Territory, and then it always would bring peace to the hearts of those who had to be judged. He expressed his indignation and abhorrence of the scenes which transpired, in driving the Latter-day Saints from Missouri and Illinois.

He then presented a description of the monument intended to be built to the memory of Gen. Washington, and finished his discourse by saying, that he should always remember with deep gratitude, and respect, his interview with the Latter-day Saints in their mountain city.

He was followed in his remarks, by President Young, and the congregation was dismissed with benediction by Elder Wilford Woodruff.

2 O'CLOCK, P.M.

After an intermission of one hour, the Conference was called to order by President Young; singing; prayer by Elder John Young, and singing.

President Kimball, then rose, on the business of the Conference, to bring before the people the authorities of the Church, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints throughout all the world, and also as Prophet, Seer, and Revelator; which was carried unanimously.

Heber C. Kimball was then presented as First Counselior to President Young, and Willard Richards, Second Counsellor: who were severally sustained in their office.

John Smith was sustained as the Presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Willard Richards was sustained as the Historian of the Church, and General Church Recorder.

Orson Hyde was sustained as the President of the Quorum of the Twelve Apostles; and P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards, were severally sustained as members of the same Quorum.

Daniel Spencer was sustained as President of this Stake of Zion, and David Fullmer, and Willard Snow, as his Counsellors.

Henry G. Sherwood, was sustained as President of the High Council, and Eleazer Miller, John Kempton, Heman Hyde, William W. Major, Levi Jackman, Ira Eldridge, John Vance, E. D. Wooley, and John Parry, were sustained as members of the same, and Winslow Farr, and W. Snow were voted to be members of said Quorum.

John Young was sustained as President of the High Priest's Quorum; and Reynolds Cahoon, and George B. Wallace, as his Counsellors.

Joseph Young was sustained as Senior President of all the Quorums of the Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant were sustained as his Counsellors.

Edward Hunter, was sustained as Presiding Bishop in the Church of Jesus Christ of Latter-day Saints.

John Nebeker was sustained as President of the Elder's Quorum: and James H. Smith, and Aaron Sceva, as his Counsellors.

Joseph Harker was sustained as President of the Priest's Quorum; and Simeon Houd, and Lewis White, as his Counsellors.

McGee Harris was sustained as President of the Teacher's Quorum; and John Vance, and Reuben Perkins, as his Counsellors.

Return R. Hill was voted as President of the Quorum of Deacons.

Brigham Young was sustained as Trustee in trust, for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter as an Assistant Trustee.

D. H. Wells was sustained as the Superintendent of the Public Works.

The President, and Assistants, of the Perpetual Emigrating Company, to gather the Poor, were next presented, when Brigham Young was sustained as President of said company: and Heber C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Snow, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Cresby, A. Lyman, C. C. Rich, L. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were sustained as his Assistants.

President Young said, there would be travelling Bishops, to visit the Bishops in their respective wards, to see that they do their duty, and if they do not do it, they will be removed out of their place and others put in; when Nathaniel H. Felt, was nominated as one of the travelling

Presiding Bishops, under Bishop Edward Hunter—Carried.

John Banks was nominated as another of the travelling Bishops, and carried.

Ezra T. Benson, Jedediah M. Grant, and Orson Hyde, were voted as Agents of the Perpetual Emigrating Company, to gather the Poor to this place.

Samuel W. Richards, Willard Snow, Abraham O. Smoot, Dorr P. Curtis, and Vincent Shurtleff, were voted to take missions to England.

Daniel Carn, was voted to take a mission to Germany.

John Young, was voted to take a mission to the States, to preach, and gather up the Saints.

John L. Dunyon, was voted to take a mission to the States, and preach the Gospel.

A manifest of the affairs in the Tithing office were read; also a manifest of the Perpetual Emigrating Poor Fund Company.

Adjourned to 10, A.M. Benediction by George A. Smith.

Tuesday, Sept. 9th, 1851, 10 A.M.

Conference again called to order: singing by the Choir; prayer by H. G. Sherwood, and singing.

The forenoon was occupied by President Young preaching a funeral sermon on the occasion of the death of brother Lewis Abbott, was followed in his remarks by Elder H. G. Sherwood, Levi Gifford, John Young, and H. C. Kimball, and benediction by Elder Hyde.

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2 O'CLOCK, P.M.

Conference being called to order, and opened in the usual manner. The Patriarch John Smith, said he had been through the whole scene of persecution, of mobbing, and murders, from 1832 to the present time; and alluded to the night of the murder of Joseph and Hyrum in Carthage Jail, and called on the people to pay their tithing, that it may be said of us, well done good and faithful servants; and was followed in similar remarks by President Kimball, Edward Hunter, W. W. Phelps, Isaac Chase, and Zera Pulsipher.

The Patriarch again arose to speak on the Word of Wisdom, and urging on the brethren to leave off using tobacco, &c.

President Young rose to put the motion and called on all the sisters who will leave off the use of tea, coffee, &c., to manifest it by raising the right hand; seconded and carried.

And then put the following motion; calling on all the boys who were under *ninety* years of age who would covenant to leave off the use of tobacco, whisky, and all things mentioned in the Word of Wisdom, to manifest it in the same manner, which was carried unanimously.

The Patriarch then said, may the Lord bless you and help you to keep all your covenants. Amen.

President Young amongst other things said he knew the goodness of the people, and the Lord bears with our weakness; we must serve the Lord, and those who go with me will keep the Word of Wisdom, and if the High Priests, the Seventies, the Elders, and others will not serve the Lord, we will sever them from the Church. I will draw the line and know who is for the Lord and who is not, and those who will not keep the Word of Wisdom, I will cut off from the Church; I throw out a challenge to all men and women. Have I not always counselled you right? I would rather you would cut me into inch pieces, than to flinch from my duty, the Lord being my helper. I would rather live with a few men who will serve the Lord, than live with ten thousand hypocrites. He then exhorted the men and the women never to quarrel, to cease all contentions. If a man abuses you, settle with him with kind words, but never go to law. Let every head of a family gather their family together night and morning, and wait on the Lord until his Spirit rests on you like a cloud, and I say unto you in the name of the Lord God of Israel, *be you blest.*

Adjourned until Wednesday, at ten o'clock, A.M.

Benediction by George A. Smith.

Wednesday, Sept. 10th, 10 o'clock, A.M,

Conference called to order, and was opened with singing by the Choir.

Prayer by President Young, and singing.

E. D. Wooley bore testimony of the work of the Lord, that Joseph was a Prophet of God, and that Brigham is just as good a man as Joseph was, and he was as good a man as ever lived on the earth, &c.

President Young spoke on the subject of the Mormon Battalion, and why they

went the journey. General Doniphan said in St. Louis, that, "if he had one thousand Mormon Boys, the same as the Mormon Battalion, he could do more good than all the United States soldiers that were there:" I say, if he had been a Mormon he would have been charged with treason, although the government is good, and the Constitution is as good as could be framed.

He then exhorted the Presiding Bishop to settle with the First Presidency and all the Bishops, and require their tithing, the one-tenth of all their real estate, of the value of their farms and possessions, and all they have got, and then see that the Bishops settle with every man, and that he pays his tithing or we will disfellowship him from the Church. I will sell every particle of my property if a man can be found who will pay the cash, and I will put it all into the hands of Bishop Hunter, and I will begin anew, and in five years God will so bless me that I shall be richer than any man in this community.

He then called on the First Presidency, the Twelve Apostles, High Priests, Seventies, and every person to know if they were willing to do as he told them, when all hands were immediately raised.

He lifted his hands on high and with all the powers of the Holy Priesthood vested in him, he blessed the Saints in the name of the Lord God of Israel, when all the people cried, Amen.

On motion the Conference was adjourned to the 6th October next, at ten o'clock, A.M.

Benediction by President H. C. Kimball. THOMAS BULLOCK,
Clerk of Conference.

INDIVIDUAL AGGRANDIZEMENT.

BY ELDER JOHN JAQUES.

"For all seek their own, not the things which are Christ's."—*Paul.*

Individual aggrandizement is the bane of society—the besetting sin of the whole human race It not only unbinds the social compact, but makes the most frightful chasms in it, and ends in its complete annihilation. And probably no portion of the human race was ever more thoroughly imbued with the spirit of individualism, and individual aggrandizement, than the present generation is.

Indeed the age in which we are living, appears to be altogether an age of individualism. We have individual nations, individual families, individual persons, individual religions, individual churches, and individual preachers, all, professedly independent of, and unconnected with, each other: all trying to build themselves up, and aggrandize themselves at the expense of each other's downfall.

An era of individualism is invariably an era of degeneration; for the idea of perfection is indissolubly associated with a grand family compact of union and confidence. A social compact is indispensable to communitive well-being, and progression towards perfection. Perfection consists in the due relation of each part to the whole, and the full development of all the parts as a whole. A part of itself is of little value. The relation which any part sustains to the whole is its true value The sordid spirit of individualism seeks to exalt a part or parts above the whole. And of course this must be to the exclusion of other parts. Whereas without the whole, a part or parts cannot be made perfect.

St. Paul teaches that one part or member should not aggrandize itself at the expense of the others, because "God hath tempered the (whole) body together, having given more abundant honour to that part which lacked; that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."—1 Cor xii. 24, 25, 26.

Contrast this with the effects of individualism, and think how much more happy and united the human race might be, if men would pattern after the Great Jehovah in this particular. For we are inspired with fresh feelings of delight, and filled with more courageous resolution, when we realize that other members

of society evince "a care" for us, insomuch that when we suffer, they suffer, and when we rejoice, they rejoice.

The spirit of individualism has scattered its blasting dews, and spread its withering influences amongst all classes of society like the hoar frosts of winter. They are felt alike, religiously, politically, and socially.

The people draw near unto the Lord with their lips, but their hearts are from him. They make wonderful profession of conscientious regard for the will of God, but it is a notorious fact that every one serves the Lord in the very selfish spirit of individualism. Every one worships in his own individual society, in his own individual church, in his own individual pew, and in his own individual fashion; no matter whether it is in accordance with the mind of God or not. Hundreds and thousands of bibles are circulated in our land, but they are all individually interpreted. Thousands of bibles are sent amongst the heathens, but they are sent in the spirit of individualism. We have thousands of teachers amongst us to teach us religion, but they teach the doctrines of individualism. Numbers of teachers are sent out to teach the heathen, but it would puzzle a council of eastern magi to harmonize their individual teachings.

Parliaments, Assemblies, Congresses, and Senates, exhibit indubitable symptoms of the destructive and alienating presence of individualism. Indeed so severely is this felt among the councils of the nations, that they may not inaptly be defined as assemblages of individuals convened for the express purpose of preventing each other from doing any thing except "killing time." Whilst in the mean time each one tries with all the ingenuity and ability he is master of, to carry into operation his own individual plans and measures though they should annihilate the plans and measures of all other individuals.

Wealth is building high its gorgeous towers on the one hand, and poverty is digging deep its pits of wretchedness on the other. Prisons, penitentiaries, asylums, and stringent laws multiply on every side, and are met by a corresponding increase of crime and degradation. The vast resources, the princely private mansions, and the splendid hospitality of England's aristocracy, are famed the world over. But the wretchedness, the starvation, the unheeded misery, the grinding poverty of England's operatives are terribly humiliating thorns in her side. The false glare of our refined and enlightened civilization is ever and anon deeply shaded by barbaric touches of gross, wanton, unprovoked, murderous outrage. And England is but a miniature of the wide world.

But ages ago a description of our times has been given in the sure word of prophecy. A careful perusal and comparison of the prophecies will discover a faithful portrait of our times, and later times. It is distinctly foretold that an era of individualism, aud individual aggrandisement should immediately precede the second coming of the Lord Jesus Christ, and his reign of righteousness.

The Prophet Isaiah gives the following powerful description of our own and later times: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

* * * * * * *

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again."—Isaiah xxiv. 1 to 6, and 19, and 20th verses.

Here we have the effects of individual aggrandizement pourtrayed in all their fearfulness. What does the inspired man declare is the cause of the grievous desolations, burnings, and spoilations here spoken of? Simply this: the inhabitants

of the earth have refused to be united together in a family capacity. "THEY HAVE BROKEN THE EVERLASTING COVENANT? THEREFORE *hath the curse devoured the earth, and they that dwell therein are desolate;* THEREFORE *the inhabitants are burned, and few men left.*"

O ye inhabitants of the earth, and all ye proud nations, would to God your eyes were opened to behold the desolations that await you unless you repent: would to God that you would arouse yourselves, and shake off the spirit of deep sleep which has been poured out upon you. Would to God that you would resist the spirit of individualism, and stem the torrents of individual aggrandizement ere it is too late; for their inevitable tendency, if unchecked, is to destroy the earth, and make those that dwell therein desolate.

The Prophet Daniel speaks of the evils of individualism, with the same unerring certainty and graphic truthfulness as Isaiah. Daniel represents society by the symbol of a great image. The golden head of the image began with Nebuchadnezzar; the body, thighs, and legs running down the stream of time, and the feet and toes reaching down to the latter days in which we live. Speaking of the feet and toes—that portion of the image which symbolizes society in our day, he says: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."—Daniel ii. 41, 42, 43.

What could be more truthful than this description of the present state of the world? Individual aggrandizement makes one portion of society strong as iron, whilst it renders the other portion weak as miry clay. They "mingle themselves with the seed of men," and yet there is no solid compact or lasting union. "They shall not cleave one to another, even as iron is not mixed with clay." This is strikingly apt; for although the law is strong as iron, and although many who have aggrandized themselves at the expense of society possess almost unlimited power, yet society does not cleave together; on the contrary, its bonds are fragile as the spider's web, they crumble like miry clay. Pio Nono, the late Louis Philippe, and the stormy annals of 1848, can bear testimony to the sandy foundation upon which the superstructure of modern society is built, and the "iron and miry clay" bonds which hold it together.

Jesus Christ warned his disciples of the evils of individual aggrandizement. He took care to improve every opportunity that occurred by exhorting them to be humble, and to make themselves of no reputation. When in the spirit of individualism, they asked him which should be the greatest in the kingdom of heaven; he rebukingly placed a little child in their midst, and told them that he should be the greatest who most resembled the little innocent. Upon another occasion he took a towel, girded himself, and washed his disciples feet, telling them so to wash each other's feet. He also gave them a motto, upon which to shape their conduct and bearing: "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."—Luke xiv. 2.

Nevertheless our Saviour positively and plainly predicted that individual aggrandizement should make considerable headway amongst the inhabitants of the earth. In Matthew xxiv., Mark xiii., and Luke xxi: Jesus said that individualism should proceed so far, that "nation should rise up against nation, and kingdom against kingdom," that parents, children, friends and kinsfolk should "betray one another even unto death." And finally, he says, that "except those days be shortened, no flesh should escape."

The Apostle Peter prophecies of these days of individual aggrandizement. In his second Epistle iii. 3, he says: "Knowing this first, there shall come in the last days scoffers, *walking after their own lusts.*"

The Apostle Paul, in his usual decided energetic manner, describes his views of our age of individualism. His description is remarkably clear and forcible. "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without

natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. iii. 1 to 5.

Isaiah says, that priest as well as people should be deluded and led astray by the spirit of individualism. But Paul is more bold than Isaiah. His great boldness is manifest in this: he lays down the above long, black catalogue of crimes which should be rife in our "perilous times" of individual aggrandizement, and charges these crimes exclusively upon those pious "lovers of their own selves," whom he represents as "having a *a form* (not *the form*) of godliness, but *denying the power* thereof."

In the 4th chapter and 3rd verse of the same Epistle, St. Paul says further: "For the time will come when they will not endure sound doctrine, but *after their own lusts shall they heap to themselves* teachers, having itching ears."

Here, again, Paul declares that some will aggrandize themselves in the matter of religion by exalting themselves above sound doctrine, and "*heaping to themselves* teachers" after "*their own lusts.*"

Language could not convey more truthfully an idea of the present state of Christendom, and the extent to which professors of religion seek to aggrandize themselves and lord it over God's heritage than does the language of St. Paul. Why it is a well known fact that Christendom has aggrandized itself at the expense of God, prophets, apostles, angels, truth, sound doctrine, and the gifts and powers of the Holy Ghost. Once upon a time the church of Christ was glad to have a revelation from God, gloried in nearness of relationship to him, rejoiced at the visit of an angel, acknowledged itself subject to prophets and apostles, and earnestly coveted the gifts, powers, and divers manifestations of the Holy Ghost. But not so now forsooth! In our days of individual aggrandizement, men have "heaped *to themselves* teachers after their own lusts." The boast of self-aggrandized christians now is, that God *does not now reveal himself* to them. They glory in the idea *that prophets and apostles are "done away."* In the pride, vanity, and presumption of their hearts, they imagine and say that *prophets are "no longer needed."* They rejoice exceedingly that the arbitrary "thus saith the Lord," never salutes their ears. Such dictatorial pointedness would not accord with the sublime science of individual aggrandizement. Religious "lovers of their own selves" could not for a moment brook the idea of submitting a knotty controversy to the definite decision of a revelation from God. Modern christians are very joyful because the inhabitants of the earth have been isolated from the great family of heaven for nearly eighteen centuries. A visit of celestial beings to our planet might be productive of untold happiness here; but the bigoted, selfish spirit of individual aggrandizement is too narrow-minded to allow of any such intervention, however beneficial the results might be to mankind at large. A wise man will aim to improve himself by the company, advice, and experience of his superiors; they who have trod the paths before him. But the man who is filled with the spirit of self-aggrandizement will consider himself superior to everybody else. Ancient apostles, prophets, and saints sought instructions from God, angels, and the Holy Ghost. But self-aggrandized doctors, reverends, and christians of modern times spurn such an idea. As I said before, so say I now again: They, full of their own lusts say, most contemptuously, "WE *have no need* of revelations! WE *have no need* of apostles! WE *have no need* of prophets! WE *have no need* of the ministration of angels! WE *have no need* of the gifts of the Holy Ghost! WE *know sufficient* for our salvation and perfection! The old apostles and prophets lived in the dim dawning of the Gospel-day, but WE are living in the full blaze thereof! The old apostles *needed* visions and extraordinary manifestations, for they were unlearned and ignorant men, and lived in dark ages, and Paul, the most learned apostle, actually acknowledged that even he "saw through a glass darkly!" But look at our universities, our colleges, our creeds, our commentaries, our vast libraries of theology, and our masterly eloquent, and profoundly learned ministry, and then ask yourself if WE, in these enlightened times, *have the slightest necesity* for visions, and extraordinary manifestations. Indeed WE *want no communication* with the inhabitants of other worlds; *they* cannot learn US anything! WE, upon this earth, can govern ourselves as an in-

dividual race of beings, without any relation to any other beings, or even to beings who have once inhabited this earth! Nay, we can govern our individual churches and societies, without any relation one to another!

O how delusive is this spirit of individual aggrandizement! How awful the effects it produces! Ere the dreamy nations are aware, the prophecies will be fulfilled, and the earth burned, spoiled, desolated, and emptied! Verily this individual aggrandizement will set every man's hand against his neighbour, and fill the earth with violence and blood!

O that men would listen to the voice of wisdom! O that they could see the evils produced by individual aggrandizement, and learn this truth that *peace, happiness, and prosperity, can only be secured upon the basis of a grand* FAMILY COMPACT, *sealed by an everlasting covenant?*

But the prophecies fully and plainly declare that the days of individual aggrandizement shall be "cut short," or come to an end, for the sake of "the elect," or those who wish to work righteousness.

The Apostle John, in Rev. xiv. 6, declares, that the angel of God shall renew the covenant of the everlasting Gospel in the hour of God's judgments, or in other words, in the most "perilous times" of individual aggrandizement. And, immediately after, this mysterious Babylon of self-aggrandizement shall be destroyed, because she shall have corrupted all nations.

The Prophet Daniel, in his second chapter says, that the God of heaven should set up a great social compact or kingdom, which should break in pieces and subdue all the self-aggrandized kingdoms, and parties, and individual schemes in the latter days, until they became as the chaff of the summer thrashing floor, which the wind carrieth away.

Paul is plain upon this subject, and denominates this social, political, and religious movement, the "dispensation of the fulness of times, in the which," says he, "God shall gather together in one all things in Christ, (or in the name of Christ) both which are in heaven and which are on earth."—Ephesians i. 10 The society of heaven and earth will then be completely amalgamated, or united together for the common good.

Malachi is very plain. In his fourth chapter he says, that God will send Elijah, the prophet, before the coming of the Lord Jesus Christ. The mission of Elijah is to be for the express purpose of arresting the progress of individualism, and individual aggrandizement, by turning the hearts of the fathers unto the children, and the hearts of the children to the fathers, lest all mankind should be corrupted, the earth smitten with a curse, and no flesh saved. In his third chapter, Malachi says, that the messenger who comes before the Lord to make his way straight, is to be a "*messenger of the covenant.*" This accords with Rev. xiv. 6.

Zachariah, in his 10th and 14th chapters says, that when the everlasting Gospel covenant, or social compact is renewed, the people entering into that covenant shall walk up and down in the name of the Lord, for there shall be one Lord and King upon the earth, and his name one, and all the people of the earth must serve and obey him.

Individual aggrandizement shall not afterwards corrupt the nations as before; for Micah in his fourth chapter says, that those who have embraced the gospel covenant shall walk in the name of the Lord their God for ever and ever.

And if the inhabitants of the earth will receive it, the Latter-day Saints have this testimony to bear, that Elijah the prophet has been sent, the everlasting covenant has been renewed, the dispensation of the fulness of times has commenced, the kingdom of God is set up, and the progress of individual aggrandizement arrested.

Yes, amidst the blandishment, luxury, refinement, and individualism; the poverty, wretchedness, demoralization, and hypocrisy of modern Babylon, there is to be found a people, even the Latter-day Saints, who go up and down in the name of the Lord. The Elders of the Latter-day Saints are going up and down the earth, without purse or scrip, seeking out those who are not thoroughly possessed with the evil spirit of self-aggrandizement.

Jesus became poor, that many might become rich. David was not content to dwell in a house or palace of cedar, whilst the ark of the Lord was dwelling in curtains or tents. Paul was content to become all things unto all men, in order that by all means he might save some. And in the same self-denying spirit, the servants of God, the Latter-day Saints, are not content to dwell at ease, in peace and quietness, whilst the honest men of the

earth are scattered through the wide world, and borne down and oppressed by the grinding spirit of self aggrandizement. The Latter-day Saints are content to sacrifice personal comfort and individual considerations, that they may gather together in one place and portion of the earth a people, amongst whom individual aggrandizement shall have no place, but with whom communitive well-being shall be the first and foremost thought in all their transactions. A people who shall be bound and sealed to God, to one another, and to intelligences of other worlds by A GRAND FAMILY COMPACT, AN EVERLASTING COVENANT WHICH CANNOT BE BROKEN.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1852.

ELDER ELI B. KELSEY sailed from Liverpool on the 18th of December, on the steamship *Africa*, having charge of certain business matters which required his early attention in the United States, and which caused him to leave sooner than he otherwise would have done. It has been the blessed portion of but very few men to acquire that unsullied fame, and undivided confidence which were bestowed upon Elder Kelsey by all the British Saints who had the pleasure of his acquaintance. Strictly exemplary in all his ways and counsels, he brought home to the hearts of his people, the doctrines of truth and purity—enforced the great principles of life—and, with irresistible application, himself being a living example of their power to save and exalt. He has spent the best part of four years in the ministry of the Gospel in the British Isles —has presided over the Glasgow, Warwickshire, and London Conferences. During his last year's presidency over the London Conference, about fourteen hundred were added to the church. During President O. Pratt's administration, he was, for a season, assistant editor of the STAR, through which his acquaintance with the British Saints became general. In all his duties he acquitted himself manfully, and returns to Zion, laden with *honour, bearing the love of a great and good people.*

SAILING OF THE KENNEBEC.—This large, new, and commodious ship of ten hundred and seventy tons register, went out of the Bramley-Moore Dock, on the morning of the tenth instant, having been detained two days by adverse winds, which blew a heavy gale outside. She had three hundred and thirty-three souls of the Saints on board. We had chartered the ship *Devonshire*, but being a little disappointed in her qualifications for sea, we also blew a head wind and secured the *Kennebec*, which is an unusually spacious and commodious vessel. After getting their luggage put to rights, the Saints seemed very cheerful, and gave vent to their feelings in songs and praise, as the noble ship passed out upon the bosom of the Mersey, and left the shore fading in the distance.

Included in this company were Elders John S. Higbee, John Spiers, Thomas Smith, and W. C. Dunbar, each presidents of Conferences, faithful in their callings, and going up to the Zion of the Lord, having done a great and good work in this land. Many thousands, who will have obtained the gift of Eternal Life through the instrumentality of these faithful men, will rejoice with them in the kingdoms of God. We have pleasure also in anouncing the departure of Elder John Pack of the French Mission, with about a dozen Saints from the Channel Islands. How joyous to witness the departure of Saints of the different tongues and families of the earth from their native lands, to mingle with God's people in establishing his purposes on the earth. Elder Higbee was appointed president of the company, and the several Elders

above named were called to be his counsellors, under whose excellent superintendence the Saints will doubtless enjoy much of the Spirit of God during their passage on the waters.

OFFERINGS FOR THE TEMPLE. The most cheering and certain omen of the prosperity of the Saints in Britain in all their undertakings, is the full-souled responses which we are daily receiving from the Presidents of Conferences to our call upon the Saints through them, for their offerings to build the TEMPLE. The Holy Spirit seems to have gone before, and prepared the hearts of the righteous for this holy duty. In every Conference, so far as we have heard, the subject has been entered upon with an energy and pleasure which shadows forth the approach of that day when the Lord's prayer will be answered, which says, "thy will be done on earth as it is done in heaven." So far from it being regarded as a duty, or a task, it is hailed with pleasure and thanksgiving; some have even replied that their apportionment is too small, and requested us to accept an advance on the sum named. One of the new-born conferences, fearing they might be overlooked, had contemplated raising a certain sum, which was one pound over the amount named a few days after in our letter to them.

While the people of God are thus ready to move the cause of Zion they have nothing to fear, God will be with them, angels will minister to them, and Satan will have nothing in them; but the salvation of the Most High shall be their constant portion.

Elders lift up your voices, and set forth the claims of the Lord's House upon the attention of his people. Ye Poets! awake the living fire, in strains of verse and measure, that all the Saints may lift up their voices in lofty strains of melody and praise to him who reveals himself to his people, in an house which he commands them to build unto his name. We embrace the present opportunity to echo back to the First Presidency a response to their call, and hereby inform them that one half of the sum named by them will be subject to their order by the first day of July, and the other half by the New Year of 1853.

THE *Ellen Maria* is appointed to sail on Friday the 6th inst, and will be the last vessel we shall send out this season loaded with Saints.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 13.)

Marriage, in the Mosaic dispensation, does not raise the wife to the position of equality with her husband; no, she remains under it as in the ante-Mosaic period—by virtue of the Divine command, "And he [the man] shall govern thee"—the subordinate of her husband. From the time the marriage was celebrated, in the manner described in the preceding chapter, when she became the wedded wife of her husband, as in the ante-Mosaic period, the power her father formerly possessed over her ceased, and she came under the entire charge of her husband. This may be seen from the law that grants the husband of a married wife the sole power of allowing or disallowing her vows (Numb. xxx. 11; comp, notes to chap. xvi.), as also from divers other laws, which we shall relate in their proper places.

For the same reason of non-equality, polygamy was allowed to the husband, but not to the wife. A woman could not at one and the same time belong to two husbands, this being an act of adultery, which the law punishes with death, both in the woman and the man.

Likewise from the same cause of non-equality, the woman enjoys not the position of her husband; she, as his inferior,

can claim indulgencies, not according to the station of her husband, but according to her own station when entering marriage life. Thus the law ordains that a female who enters conjugal life without domestics—having no bondwoman to her retinue—must fulfil all the household duties herself; she must* grind upon the hand-mill, wash, bake, cook, nurse the children, make the bed, and work in wool; but if she brings with her a domestic retinue of bondwomen, her occupations are lessened; if she brings to her husband's house one bondwoman, she is freed from the first three duties; if she brings two bondwomen, she is also freed from the following two duties—preparing the food and nursing the children; and if she brings three bondwomen with her, she is freed from all duties, except from working in wool, that she might not lead an idle life, for idleness leads to vice (Talmud Treatise Kethuboth, 59; Maimonides, Jad Hachazakah Hilchoth Ishoth, p. 21; Eben Haezer, Sim. 80, s. 6, 20).

In compensation for the duties the wife was obliged to fulfil towards her husband, the husband was bound to maintain his wife (a duty from which the father of a female child was free), to ransom her if she was taken prisoner, and if she died to bury her decently. The poorest man in Israel was obliged to get for the burial of his wife two mourning performers, שני חללין, and two mourning women, מקוננת (Treatise Kethuboth, 46; Eben Haezer, 177; Choshen Hamishpat, Sim. 424).

The woman, in the Mosaic dispensation, could possess nothing of her own; every thing belonging to her was her husband's, and he could deal with it according to his own free will; he could sell it or do anything he chose to do with it, without obtaining her consent. Yet, if property had been willed to her exclusively, over this property the husband had no power, and he could not sell it, etc. without obtaining her special consent; the same if she was in her father's house, her father had likewise no power over it. But again, as the husband was bound to maintain his wife, while the father was not obliged to maintain his female children, the husband had a right to the enjoyment of the income of such property, but not the father. And as the husband had a claim to the income of that property, it is understood from itself that the wife likewise could not sell away that property from her husband without his consent (Kethuboth, Eben Haezer Choshen Hamishpat ibid). The reciprocal duties of man and wife commence from the time they become the wedded wife and husband, viz., after all the ceremonies of marriage had taken place, but not before, though they were already considered man and wife from the time of the espousal.

Before concluding this chapter, we must, however, remark, that although the law of Moses gives the man a great superiority over his wife, yet the Divine lawgiver, on the other side, expressly informs us, that whatever advantage, real or apparent, God granted to man, the man must not abuse that privilege by oppressing his wife. The expression made use of in the Bible—

ודבק באשתו והיו לבשד אחד יעזוב איש את אביו ואת אמו על כן

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (Gen. ii. 24), clearly shows us that the will of providence is, that the conjugal relation and affection shall be in the highest degree, even far beyond what we give to our parents; they shall be as if they were one person, one soul, and one body. And if God has given to man more strength and power than to woman, it was given to him in order that he might be the better able to support and protect his beloved wife. If God has endowed man with more vigorous thoughts than woman, it was His design, that man might be her instructor and guide, but not her taskmaster and lord. In love, in mutual love, affection, beneficence, forbearance, and forgiveness, it is the will of God that man and wife shall live together. The employments which the law imposes on woman are not so many abuses inflicted on her, though many of our readers who consider domestic labour a disgrace for woman,

* The duties here related are still the duties of the women amongst the Arab tribes. The woman grinds the corn upon the hand-mill, and then bakes it upon the hearth of the fire. Likewise, the Arab women work at present in wool and camel's-hair, they make the coverings for the tents, etc. (Shaw's Barbary, vol i. p. 416.)

might think so; but they are so many necessities for mutual happiness. Whilst the man is engaged in the cares of the outward world, the woman is busy at home in the household affairs, and does every thing there herself. O, how happy would society be if we had fewer LADIES and more HOUSEWIVES! Many a family would be saved from ruin, and many a man's face that is stamped with sorrow would brighten again. Yes, the Divine law given through Moses, does not consider woman a degraded being; but as Scripture in another place expresses, "A good wife is a crown, an honour, and cause of wealth and power to her husband" (Prov. xxii 4). On this sublime subject the learned Dr. Taylor truly says, "The first blessing God gave to man was society, and that society was a marriage, and that marriage was consecrated by God himself, and hallowed by a blessing. It contains in it all sweetness, and all society and felicity, and all prudence and all wisdom; for there is nothing that can please man but love. . . . . But when a man dwells in love, then the breasts of his wife are pleasant as the droppings of the Hill of Hermon; her eyes are fair as the light of heaven; she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay sorrow down upon her lap, and can retire home as to his sanctuary, and the garden of sweetness and chaste refreshments. But he that loves not his wife . . . feeds a lioness at home, and breeds a nest of sorrows; and blessing itself cannot make him happy. So that all the commandments of God, enjoining man to love his wife, are nothing but so many necessities and capabilities of joy. She that is loved is safe, and he that loves is joyful."—"Domus et placens uxor."

(To be continued.)

ORIGINAL THINKING.

BY PROFESSOR G. W. EATON.

(From the Frontier Guardian, Nov. 14, 1851.)

The principle by which mind acts on mind is mysterious and inexplicable. The fact is obvious, that the world is ruled by mental power. There are intellectual as well as physical forces. A strong mind, when encountering a weaker, will as naturally move it, as a strong force in the material world will overcome a weaker. It is an old adage, passed into an unquestioned axiom, that "knowledge is power." This is but a partial and imperfect expression of a great truth. Knowledge is not power, to accomplish good, unless wielded by an intelligent agent, who knows how to use and apply it. A man may have stuffed into his head all the contents of the Bodlean library, and his memory may be the treasure-house of all the facts in science; and yet comparatively a weak man; who may pass through the world, and die without permanently influencing or changing the course of any individual. A mere acquaintance with *facts*, however extensive, does not give power. It is the comprehension of *principles*, and the ability to apply them in the varied circumstances in which he may be placed, which makes a strong man intellectual. Now a principle cannot be apprehended, much less can it be comprehended, without *thought*. We may confidently assert, then, that mental power is generated by hard thinking only; and he alone possesses it who has been accustomed to bring the powers of his understanding to bear with such intensity of heat upon the subjects submitted to their action, as either to dissipate them in thin air, if they are intrinsically worthless, or to fuse them and remould them into thoughts better suited to his purpose. Such a man will be strong in himself, his power over others irresistible. *Sibi ipsi stat.* While resisting or modifying all influences, however mighty and sweeping, coming in upon him from abroad, he sends out a strong and modifying influence over the excited elements raging around him. He is himself an original source of influence. He stands firmly fixed upon the adamantine rock of his own clear convictions, against which the turbulent waves of human opinion dash harmlessly, and break, and foam, and retire. But from this immoveable stand he

utters a voice which the elements hear and obey. Such a man, with respect to other men, is neither planetary nor reflective, but fixed and self-luminous. He pours a light abroad from the living fountains of his own intelligence. Who does not envy power like this? It is the only true power worth desiring or possessing. What true dignity and sublimity encircles the brow of the mighty ruler of mind! Olimpian Jove, shaking the material heavens and earth with his nod, and hurling his thunders upon the aghast and discomfited giants, does not "with half that kindling majesty dilate our strong conception," as a simple man, with no outward ensigns of authority, swaying to and fro a vast multitude of intelligent minds by the breath of his lofty eloquence, and demolishing the citadels of error by the might of his irresistible logic.

WORD OF WISDOM.

By Elder Eli B. Kelsey.

(*Concluded from page* 32.)

Flesh.—The Lord in giving counsel with regard to the use of flesh says, "Yea, flesh also, of the beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing to me that they should not be used only in times of winter, or of cold, or famine." Having made the above quotation, I will dismiss this part of the subject, not deeming it necessary to enter into an examination of the reasons why flesh should only be used in times of winter, or of cold, or famine, rather than in the heat of summer; but having, I think, sufficiently answered, the question, "Why was the word of wisdom given," I will proceed to the consideration of the second division of the subject, viz.:

What are its tendencies?

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge—even hidden treasures; and shall run and not be weary: and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

From the above quotation it will be observed that two conditions are given, upon the fulfilment of which great and inestimable blessings are guaranteed; and it must be evident to all who will seriously consider the matter, that a fulness of the blessings promised cannot possibly be enjoyed if any portion of the conditions remain unfilled. The observance of the "word of wisdom" forms one of these conditions; hence, the "word of wisdom" tends to bring down upon all those who keep it the blessings of wisdom, knowledge, health, long life, and preservation, from the power of the destroying angel when on his errand of death.

Mankind are always as physically impure in their tabernacles, as they are miserably degraded and darkened in their minds; therefore, the Lord in all ages of the world, when revealing himself to the children of men for the salvation and exaltation of those who would receive and obey his commandments, has given laws and rules of conduct for their government, in relation to their purification temporally, as well as for their purification and exaltation spiritually. Godliness consists in being God-like. God is a pure and allwise Being. He is not pure in one thing only, but He is pure in all things; therefore, if we seek to be like Him, (and a fulness of salvation cannot be obtained upon any other principle), we must be pure, not in one thing only, but in all things—as it is written, "Be ye holy, for I am holy." Jesus said, "If ye will keep my commandments, ye shall know of my doctrine." The same may be said with regard to the "word of wisdom;" those who keep it will have light to enable them to appreciate it, and to realize that its tendencies are to manifest to the minds of those who observe it, their present physical impurity, and to unfold to their understandings from time to time the laws of life, the observance of which will ultimately enable them to lay hold upon the blessings pro-

mised with unfailing assurance. Some may ask, if the "word of wisdom" is of so much importance, why did not the Lord give *commandment* with regard to it instead of saying that it was "sent greeting—not by commandment or restraint," &c.? I answer—because that the transgression of a law is sin. The Lord having compassion upon the weakness and frailties of His people, they having been all their lives long married to the indulgence of their every appetite, withheld the commandment—and gave instead thereof His kind parental "word of wisdom;" otherwise, with respect to that revelation alone, the great mass of His people would have been under transgression, before His face at this time. The influence and power of God over the minds of the people whom He had chosen was small—was feeble in the day in which that revelation was given. It is small even now in comparison to what it must be before the Saints can lay hold upon the faith once delivered to their fathers, but it was far less then. The Lord is all-wise in government. He has set His hand to save His people from their sins, and not in them; and they, in the exercise of their agency, must co-operate with Him in the good work, or they never can be saved.

He, in his wisdom, knew this; but they, in their infantile weakness knew it not; He, therefore, held the reins of government loosely in His hands, and tightened them from time to time as they were able and prepared to bear greater and still greater restraint. This course He will continue to pursue with regard to us, until the day comes when we shall arrive to that degree of understanding of the necessity of perfect submission to our Great Head, that His will may be done in our midst, here on the earth, as it is done in heaven.

To illustrate the principle more fully, I will refer to the rules of government exercised in every well regulated family. Does not the wise and judicious earthly parent dispense and apply the rules and regulations he has ordained for the government of his household, to the members of his family, in proportion to their age and capacity to receive? Yes. How loosely are the reins of parental authority held with respect to the infant of one year. How studiously does the *greater power* avoid a contest of will with the little subject during the days of his infancy, and as the little one grows in stature and capacity, how wisely chosen are the opportunities to gently restrain the wayward child, and enforce lessons of obedience to parental authority; but, as the child grows up to youth, and approximates to manhood, and rebels against the father's authority, the words *must* and *shall* take the place of yielding persuasion, and instead of the gentle caress and sounding whistle, the *rod* becomes the arbiter, and *conquers* the stubborn will. It is thus that God deals with His children.

Fourth,—*That purity that man must attain to, to be prepared to associate with angels, and the general assembly of the Church of the First Born.*

Man, in the beginning, was made but little lower than the angels; but how inconceivably far have his posterity fallen below the standard of purity he enjoyed in the day when the garden of the Lord was entrusted to his keeping, and he could stretch forth his hand at will, and pluck the soul-reviving fruit of the "tree of life."

Adam walked erect in the image of God, not in form only, but in the chasteness of his spirit, and virgin purity of his physical system. He walked and talked face to face with the Lord of all the earth, while angels were his frequent visitors, who were delighted to behold the beauty, the order, the harmony and peace that reigned in the beautiful world that had been placed under the government of their brother in his entrance upon the second estate; but, in an evil hour, the tempter came, and his counsels prevailed. Then, oh then, how changed became the scene. God in anger withdrew, and a veil was drawn between the man and his Creator, as he was driven forth to "eat his bread by the sweat of his face." When he would have returned, angels indeed appeared, but instead of receiving a smile of recognition, and having words of heavenly comfort, the "flaming sword" flashed in fiery circles before his affrighted vision, and forbade his approach. Mournful indeed have been the consequences that have arisen from the gratification of unbridled passions and ungoverned appetites. The posterity of Adam have been on the decline in spiritual intelligence and physical power from that day to the present time, until their present existence constitutes but the shadow of their former greatness. The great mass of the human family

are bowing down to every imaginable thing, from snakes and lizards, to the hideous Juggernaut: while christendom, with its civilization, its colleges and seminaries of learning, is paying homage to a bodiless and passionless nonentity, the offspring of the diseased imagination of an antiquated council of self-styled "divines." See ye not the contrast, ye Saints of the latter days, between the present degraded condition of the human family and the exalted position enjoyed by our father Adam in the days of his innocence and purity? From whence comes all this mighty contrast? I answer, it is the result of the indulgence of vicious passions, and unclean appetites.

Thanks be to the Father of light for having sent His holy angel from heaven with the revelation of the gospel of restoration unto His servant Joseph—thanks that we have been brought under its benign influence, and have entered into the bonds of the everlasting covenant, that we have been clothed upon with the Holy Priesthood through which we have communion with the heavens by the revelations of the Holy Spirit; by whose light we begin to realise who we *were* and from whence we *came*—what we are now and what we must attain to, to be prepared to enter into the enjoyment of the blessings named at the head of this paragraph; for the attainment of which, we must contend for the faith and righteousness of Brigham, Joseph, Elijah, Moses, Abraham, Noah, Enoch, and finally of Adam, the father of all, the head of all. We shall ascend the scale of exaltation just in proportion to the diligence we give to the observance of the word of wisdom, and commandments given from time to time in the revelations of God, for it is a glorious principle in the government of the kingdom of heaven, that every subject will find his level. If we desire to revel in the enjoyments and felicities of a more exalted sphere than that which we now move in, we must cast off the weight of sins that so easily beset us, and live up to the laws, rules, and regulations of a higher standard of purity and excellence; which if we do, we shall never fail of obtaining that for which our souls thirst after.

Brethren and sisters, I am fully persuaded of your fidelity and zeal, and feel confident that you have only to be clearly informed of your duty and you will make an effort to perform it. The day is coming and now is, when those who are called to be saints must buckle on the whole armour of God, and no longer trifle with His precepts or commandments; for, surely, we are not always to remain babes and sucklings—surely, we are not always to remain in swaddling bands; but may not those who have the watch-care over us, reasonably expect, yea, demand, that in the lapse of years, with multiplied opportunities of acquiring mental power and physical strength, we make some progress towards men and women's estate in Christ Jesus? Yea, verily, come then, and let us, with the appearing of a new year upon the chart of time—renounce all *known* sins of omission and commission, and no more neglect to strive to live by every word that proceeds forth from the mouth of God. For who among us can lay his hand upon his heart and say he has not done so in the past?

May the Lord for ever bless you, and hasten the day when both you and I shall stand together in His holy house, to hear His word, and be taught in His way, is the prayer of your brother in the bond of the covenant of peace. Amen.

LATER FROM GREAT SALT LAKE.

Elder John D. Lee has gone with a company to make a settlement on the Rio Virgin, south of the Great Basin; Elder Joseph L. Heywood and company have gone to make a settlement at Salt Creek; Bishop Anson Call has taken a company to Parvan Valley, to settle and organize Millard county and Fillmore city, at which place the seat of government for Utah Territory will be established.

Chief Justice Brandeburg, Associate Judge Brocchus, and Secretary Harris, having deserted their posts of honor in Utah, Governor Young has appointed a Secretary *pro tem.* The remaining Associate Justice, Snow, was doing the Circuit Court business for all the districts in the Territory.

The trains had all arrived safely—the last, Williams' merchant train, arrived about the 24th October.

TO ELDER SAMUEL W. RICHARDS, ON HIS DEPARTURE FOR EUROPE.

BY MISS ELIZA R. SNOW.

Go, go, brother Richards, and mingle again
With the Saints that reside o'er the watery main;
Go point them to Zion—inspire them to come
To the chambers of Israel and find a blest home.

Go search out the pure and the contrite in heart—
All who with vain idols are willing to part;
The noble in spirit—the faithful and meek,
All who for salvation in righteousness seek.

Teach them to be prudent, their pennies to save
To bear their expenses across the blue wave,
That with joy and rejoicing their feet may abide,
Where Brigham, and Heber, and Willard reside.

Please salute brother Taylor for me when you meet—
Lorenzo, Erastus, and Franklin, too, greet.
That you, in your mission, success may attend,
The prayers of the faithful will ever ascend.

Great Salt Lake City, Sept. 20th, 1851.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 20TH OF JAN., 1852.

	£	s.	d.		£	s.	d.
William Parry	£0	12	0	Brought forward	£57	12	0
David Bonn	3	0	0	Richard Tilt	10	0	0
James Linforth	5	0	0	William Cartwright	13	0	0
William Wells	5	0	0	G. W. Davis	6	0	0
William Soulsby	5	0	0	David James	1	10	0
P. Sykes	1	0	0	John Price	2	0	0
Thomas Kirkwood	8	0	0	Richard Morris	16	0	0
Thomas Clarke	4	10	0	John Memmott	10	0	0
Thomas Pugh	0	10	0	John Copley	3	0	0
James Walker	25	0	0	John Taylor	5	0	0
Carried forward	£57	12	0		£124	2	0

ADDRESSES.—John Albiston, 53, Chester Street, Sheffield.
J. T. Hardy, 5, Upper Union Street, Hull.
William Speakman, Payne's Lane, Far Gosford Street, Coventry.
Gilbert Clements, 14, California Street, Belfast.
Henry Savage, 13, Byrom Street, New Snenton, Nottinghamshire.
William Brewerton, 4, Victoria Place, Foot of Carnegie Street, Edinburgh.
James H. Hart, 20, Hue Street, St. Heliers, Jersey.

The President of the Brecknockshire Conference desires us to notice that Jacob Watkins has been excommunicated from the Church of Jesus Christ of Latter-day Saints.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4 —Vol. XIV. FEBRUARY 15, 1852. Price One Penny.

THE RISING GENERATION,

OR

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

BY ELDER JOSEPH HALL.

Although it is one of the most responsible, arduous, and anxious,—yet it is one of the most pleasing, and honourable duties that can devolve upon us, to instruct the rising generation; to plant in their young and tender minds the principles of truth; and in every sense of the word—to "train up our children in the way they should go."

I am aware that much has been said, and that much has been written upon this important subject; yet, there remains much to be done. If, as it has been truthfully inscribed upon the banners of our "Mothers" and "Daughters" of Israel, "our children are our glory," what care should be taken to ensure, and to keep that glory unsullied, and bright; no pains should be spared to emit forth and diffuse its lustre throughout the society of the nobles of the earth—and all others concerned. By the "nobles of the earth," I mean, more especially, the Saints of God; for I speak not after the "manner of the Gentiles," neither do I feel after the customs of the heathens!

It is truly lamentable to take a glance at the present state of society—although the world boasts of the spread of light, knowledge, and intelligence; good manners, refined and delicate taste, through the aid of arts, sciences, and the acquirements of the great "teachers," "professors," and the learned "Rabbins" of the "nineteenth century."

But when we travel through any town, city, village, or hamlet, what disgusting scenes present themselves to our view! what immoralities force themselves upon our vision! The oldest man living never saw such things before. Solomon said, there was "nothing new under the sun," but if he lived with us now, he would find that many things are becoming new! How rapid has been the spread of vice during the last half century—or even during the last twenty years. From the crown of the head, to the sole of the foot, —or, from the monarch upon the throne, through every grade of society to the most abject menial—irrespective of age, all are become corrupted alike. In the language of the prophet, "As with the people, so with the priest." Although many schools have been erected, and a vast amount of the people's money has been expended annually, to reclaim the vicious, and to teach the "young idea how to shoot;" yet, notwithstanding all this, ignorance abounds, immorality spreads its pestilential influence throughout society—the "ragged schools" are tenanted with junior "penitents"—the prisons are crowded with youthful criminals, and ever and anon, the gallows is called into requisition!

Much of this is owing to corrupt legislation; and much is to be attributed to the evil examples which parents set before their children. But as Saints of God,

who have been adopted into the family of heaven, we should flee all these things. Having such noble ends in view, all of which are attainable—all our powers, both physical and mental, should be called into requisition in order to their accomplishment.

I do not consider that precept alone, either oral or written, is sufficient to instruct the rising generation of Latter-day Saints. It is said that the mind of an infant is like a blank sheet of paper, capable of receiving any impression. Philosophers, too, tell us that the education of children commences as soon as they enter this world. It is a fact, however, that the mind of an infant is capable of receiving an impression as soon as it commences to take notice of objects around it. The glance of the mother's eye, as it meets that of her infant, is recognized—her maternal caresses all appear to be understood by her tender offspring, as she fondly presses it to her bosom. This principle, then, will grow and strengthen with the growth and maturity of the child, and every impression that is made upon the mind has either a good, or an evil tendency. How careful, then, should the Saints be, never to plant any false notions or principles in the minds of their children; but, on the contrary, to study to engraft in their young and tender minds correct principles, and thus save themselves the trouble, and spare themselves the pains it would otherwise cost them in after years, to remove the obstacles which false ideas have placed in the way of their progress in the knowledge of God.

How many there are of us who can remember, as the poet says,

> "When a child at the feet of my mother
> I knelt."

There it was that she taught us the prayer—and, reading from the sacred page, endeavoured to instil into our minds the idea of the existence of a God. There it was that we received many of our first religious impressions, and false traditions. And when we glance back through a series of years—and in our minds visit the haunts and scenes of childhood—our school-boy days and their associations are brought back afresh to our memory. It only looks like yesterday; and the sentiment of the bard forces itself into the mind, and we exclaim:—

> I remember, I remember,
> How my childhood flitted by;
> In the month of its December,
> And the warmth of its July.

Although the time has flown with the speed of an arrow, yet still the traditions which we had then received from our fathers, and which had been handed down to them from generation to generation, are not forgotten; and although we are now able, through the light of the Gospel, to contrast, and separate the true, from the false principles, yet there are thousands who still cleave unto their absurd notions; and they are held sacred by them on account of their being some of the most prominent features of the religion of their ancestors.

There are a few things which, in my opinion, the Saints would do well to observe—and which deserve their particular attention. When we enter the houses of the Saints, we naturally cast our eyes round upon the walls; and soon our attention is arrested by a number of absurd paintings. Such for instance as Adam and Eve in the Garden of Eden, and Satan, with *horns* on either side of his head, and a *long tail* behind; and a *cloven foot*, here he is tempting our first parents. Next we see the Son of God "an hungered"—and the devil again in his uniform, with his "horns," and "tail," tempting Christ; then a number of angels with out-spread *wings*, ministering to Jesus. In another part of the house we see John the Baptist standing on the banks of the river, and Jesus Christ standing up to his ankles in the water; John has a small vessel in his hand, somewhat resembling an oyster shell, and is pouring water upon the head of the Son of God. This is supposed by them, to represent the correct mode of baptism. On another side we see Peter receiving two monstrous keys from Christ; these are called the "keys of the kingdom." Then comes Paul after his conversion kneeling down with a great book before him, and a huge sword by his side, in the attitude of prayer. And a multitude of others I might mention, but will let these suffice. I would not have any one think that I am sporting with his religion; on the contrary, I am not. But most assuredly these "paintings" beget false notions in the minds of children. To say nothing of their "Pictorial Bibles," "Catechisms" and other

publications. These things, aided by false teachings, render it almost impossible, in after years, to introduce to them the genuine revelations of God, with any hope of success. Thus their minds are narrowed up—their fathers believed just so much, "and they were all good men,"—and their children will believe no more! The truth is therefore despised by them, and many of them ignorantly reject the Gospel and all its blessings—and live and die without a sure and certain hope of a "resurrection to eternal life."

In the domestic circle there are principles which should be observed, and which deserve strict attention. Some consider them of minor importance; but it is said that "little foxes spoil the vines;" and it is certain that the most proficient criminals, and malefactors, commence, generally speaking, with committing little crimes, and thus continue to make progress until their wickedness is consummated. In endeavouring to enforce their commands upon their children, parents should be careful:—First, never require your children to do any thing but what you know they are able to do. Secondly, let the children be fully informed of what you require at their hands, and that they are able to accomplish it. Thirdly, never tell them to do any thing but *once*. Fourthly, if you threaten to punish them for disobedience, wisely carry out your threat. Fifthly, if you promise to reward them for their obedience and fidelity, always fulfil your promise. Sixthly, for informing their minds, place in their hands the Bible, Book of Mormon, Doctrine and Covenants, Voice of Warning, Spencer's Letters, *Stars*, &c., with all other good books, which should be selected with wisdom, and by counsel, that they may drink deep from the fountain of light, and pure intelligence. Seventhly, never place in their hands the sectarian rubbish, which is found in such abundance, that their minds may not be contaminated, that their faculties and intellects may not be blunted and benumbed before they have attained sufficient strength of mind to contrast and separate the true from the false principles. It certainly cannot be denied that, if those principles are acted upon and carried out, order and progress must be the result. Objections may be raised against them; and it may be said, that "it is easier to prescribe than it is to practice:" but I would answer, that they can be carried out by perseverance. Objections are raised generally to all the doctrines taught by the Latter-day Saints, yet they triumph; but it is not without a struggle on the part of the servants of God. God gives such laws as we can obey. If our masters impose upon us tasks that he knows we are not able to fulfil, we should know that they were tyrannical, and unjust, and parents are not the less so who require at the hands of their children more than they are able to perform.

If, for disobedience on our part, our employer threatens to inflict upon us the penalty of the law, but never puts his threat into operation, we should never take any notice of it, and his remonstrances would pass unheeded; and if he promised to reward us for our obedience and fidelity, but never fulfilled his promise, we should lose confidence in him; and we should never feel encouraged by his promises. Under like circumstances, such is the position in which parents are placed in relation to their children.

In correcting children, there should be no disunion between the parents. The father of course should stand at the head of the family, and, when occasion requires, should apply the rod of correction: he should, however, endeavour to learn the extent of the crime, that the criminal may be punished accordingly; and the mother, at the same time, should not interfere, that she may not thereby give licence to the child to take liberties.

I am happy to learn, that in many branches of this Church, there are schools established, where the true principles of the Gospel are being taught, and infused into the minds of the rising generation of Latter-day Saints; and where they are instructed in the doctrine of Immediate Revelation. As the children grow in years, these principles will grow and strengthen with them; and in time will become, nay they are now becoming, incorporated with their very existence; and when a Revelation is given from God, through his servants, they will know His voice, and will obey it. Unlike the past, and present generation of Gentiles, they will not be under the necessity of poring over the Bible to see if they can find "chapter" and "verse" to prove that it is genuine; for they will learn to live by every word that proceeds from the mouth of God, through the living priesthood.

They it will be, who will consummate, or nearly, the great work of the dispensation of the fulness of times; and bring to pass the restoration of all things spoken by the mouth of the prophets since the world began. When we remember too, that "our children are our glory," and unlike the glory of Gentiles, it does not cease with time, but that it is lasting as eternity—we should endeavour by every lawful principle to endear them to us; by making them the objects of our especial care and attention; and by watching over all their interests, both temporal and spiritual, to establish them in the knowledge of God.

What glorious visions open before us, when we take a glance at the future! when we look in the direction where set the sun, moon, and stars — the west. There we behold a God-like race of men and women, who have learned the law of the Lord, and who make it their chief delight; who can soar amidst the intelligence of heaven: who can claim the angels of God for their kindred, and who stand as "Saviours on Mount Zion?" How does the heart thrill with joy when we contemplate these grand assemblies, and how desirable it is to obtain a lot and place among these worthies.

How many generations have passed away in darkness without the knowledge, the privileges, and the blessings which we enjoy! who have endeavoured to serve the Lord in the best way they knew how, but had not the light of present Revelation to guide them? Oh! then, ye Saints of God in the last days! first learn, and then you can prize your privileges. Be earnest in all your endeavours, to tear away the mask of error and falsehood from the face of truth, that she may shine in her brilliancy and splendour! Replenish and adorn your libraries with the works that have been written by the inspiration of the Holy Spirit.

Those men who you know have been appointed to watch over your interests, your temporal and spiritual salvation, are the best qualified to give you counsel and instruction on all matters, because their appointment is of God.

Seek it then at their mouths, and at their hands, transmit the same to your children, that they may be blessed with health and strength of body, and of mind; and that the Holy Spirit may influence all their movements, feelings and actions; and that they may grow in purity, knowledge, and intelligence; and that they may be virtuous, chaste, and holy before God; and that they may enlarge, strengthen, and perpetuate your dominions. worlds without end. These blessings will be secured by every faithful Saint of God who understands the order of his kingdom.

Then, let us not be weary in well-doing, nor slack to contribute our humble mites to enhance the welfare of our species; to instruct the rising generation, and to "train up our children in the way they should go."

THOUGHTS AND REFLECTIONS ON FAITH.

BY ELDER W. MORRISON.

"Faith is the first principle in revealed religion, and," important consideration, "the foundation of all righteousness," therefore "without faith it is impossible to please God," that God who sways the sceptre of righteousness, and "who is the rewarder of them that diligently seek him," or feel after him. To diligently seek him or feel after him is to exercise faith or belief in being rewarded for doing good by the Author of our existence, at the same time believing that if we do no good, we merit no reward, and cannot reasonably expect any.

This faith or belief is alike the experience of all who mean well—this was the faith or belief of the Former-day Saints; it is also the faith or belief of the Latter-day Saints, and "the righteousness of God is revealed from faith to faith," or from belief in one principle to belief in another more advanced law or principle of God's righteous and eternal laws, for the faith of the Lat-

ter-day Saints being of the same kind as that of the Former-day Saints, it comprehends works. And thus we understand the sacred injunction, "exercise faith"—that is, believe and do, for what we believe to be our duty, when done, justifies us; but when left undone, we are under condemnation. It is necessary for us, therefore, to work out our belief, that by obedience thereto, we may work out perfection of knowledge; first we believe, and then we do, and know the result, and thus true faith, or a belief in true principles, gathers strength, for knowledge is power, and men get strong faith by exercise. It is by faith or belief that we are stimulated to exertion for the attainment of any pursuit; by faith we ask, believing that we shall receive; by faith we search, believing that we shall find; so also we sow that we may reap, plant that we may gather, seek that we may find, and search that we may obtain wealth, wisdom, knowledge and power thereby to realize our hopes, and the embodiment of our pursuits shall be as Christ said, "according to our faith."

The true faith grows from a less to a greater degree, and thus all men may know the true from the false. When the true and living faith is planted in good soil, it grows, strengthens, and gathers nourishment, fostered by the revelations of the Holy Ghost, which are to faith as dew to the tender herb, so genial and natural to quicken and promote its prosperity as the soil and age will admit, for as its day, its strength will be.

Those who are in the exercise of this faith or belief, partake at once of the spirit of prophecy, which is the testimony of Jesus, and such do not, like the Pharisees, "resist the Holy Ghost," but give place to the word of God, which is good, because its Author is the prototype of perfection, and the word is the seed which can, verily it can, be proved by all who hear.

The seed is the word, and being a word must be obtained by hearing—how plain! and conclusive!! who can understand it otherwise; and yet thousands want it by sight, whereas the Apostle Paul declares it is the substance or assurance of things hoped for, the evidence of things *not seen*, and being the assurance or evidence of things not seen, this evidence must come by hearing; consequently a mind rightly constituted in search of truth from heaven, will not look for faith by seeing signs, but as anciently, by hearing. See Romans x. 14, &c., "Faith comes by hearing. How can they hear without a preacher? and how can one preach except he be sent?" and how remarkably this accords with the order of God! Signs *shall follow* them that believe.

Faith, then, is the moving cause of all action in us. Faith precedes knowledge, and knowledge is power, and to obtain power we must have knowledge, and to obtain knowledge we must have faith, for without faith there would be no patience or endurance in exertion, and without endurance, there would be no experience, and without experience there could be no hope, and without hope there is no stimulus to exertion, consequently, without faith there is no existence in the kingdom of God; therefore it is written, "the just shall live by faith." By a faith which can be exercised, and without which it is impossible to please God; for "faith without works is dead." Moreover it is also written, "He that doeth righteousness is righteous, even as God is righteous;" and that the just or righteous may "live by faith." "The righteousness of God is revealed (by the Holy Ghost) from faith to faith." Query—Would the all-wise Creator of the Universe reveal righteousness if he did not mean it to be practised?

This growing faith is that without which it is impossible to please God, and thus we read of weak faith and strong or mighty faith; whereas the orthodox notion of evangelical christendom is, that we of ourselves can do no good thing, but are justified by imputation of the righteousness of Christ *alone;* unto us this is a haphazard faith or belief without works, which is dead, and consequently motionless, and this faith is neither weak nor strong, but is the great vortex of delusion into which many will fall because they love not the truth, but have pleasure in unrighteousness. This faith needs no new revelation, it requires no sustenance, being dead; the vital organs of common sense have lost their power, and food from heaven, yea, the bread of life cannot be administered unto a corpse.

Awake thou that sleepest, arise from the dead and Christ shall give thee light. The word of God is powerful to quicken and arouse from the lethargy of unbelief, and when men hear unto conviction of truth, let them do, and partake of the milk and wine of Christ's Gospel until they can

chew, and masticate, and digest the bread of life, and thus be born again, have new spirit, and grow from babes in Christ unto the full stature of manhood, immortality, and eternal life. This exercise of faith will please God and his angels, for they rejoice more over one sinner that repenteth and forsaketh his sins, than over ninety and nine self-righteous persons who need no repentance—they rejoice in the approximation of the Saints to a heavenly perfection, for as we desire to communicate our joys to those whom we love and cherish, so the Lord desires to communicate unto his offspring the felicity of heaven, that they may appreciate its fulfilment and partake thereof for evermore. By obedience to this inspiration, through hearing the word as restored by Joseph, men have asked and received, and they have communicated their experience unto each other, and have united to testify unto others in these last days; and this binding power of unity is gathering together the faithful in Christ Jesus from all parts, until they appear an imposing phenomenon, yea, a stupendous miracle to this generation of the mighty power of faith in truth and righteousness. Truth is one, righteousness is equal. The truthful are united, and the righteous agree. What a mighty concentration of Almighty power. Truth is great and will prevail. May the unsullied conviction of truth, and the untarnished practice of righteousness speedily adorn the Bride, the Lamb's wife, that the Saints may revel in the joys of that heavenly festival, even the marriage supper of of the Great Bridegroom, which will welcome to our world the King of Righteousness. True and righteous are thy judgments, thou King of Saints; who will not fear thee and glorify thy name, for thou art worthy to be exalted? Let thy Saints glorify thee in gratitude for thy great salvation, for thou hast glorified them. Let the glory and honour of thy throne pervade thy kingdom, and by the loyalty of thy people, redound to the lustre of thy millennial diadem. Even so. Amen.

THE GOSPEL IN SOUTH AMERICA.

LETTER FROM ELDER P. P. PRATT.

Valparaiso, Chili, South America, Nov. 24th, 1851.

Dear Brother,—Alone as it were in this dark corner of the earth, I feel to apply for light, comfort, and edification to that land from whence I sprung, and where I have so many dear friends and acquaintances, and to that luminous orb which was first put in motion by myself as Editor. Please send the STAR as often as it is published, directed to P. P. Pratt, Valparaiso, Chili. I will call for it at the English steamer's office in this city. Please also to send by the same conveyance a package of the back numbers, and what else may be interesting. I will also thank you to make up a small package of Books of Mormon, and forward by the same conveyance, if they will bring them. I will pay the freight and duties, if the office of the STAR can afford a lone pilgrim such a Present. Please also write me a letter, announcing that which you forward, and by whom forwarded. Perhaps it will do as well to consign the package of books to the office of the steamer in this city; but, however, you will readily learn what can and should be done by applying to the office of this line of steamers in your town.

Write a good long letter to me, for of course you have something to write about. I am a year behind the age as to information. I have lived four or five years in the mountains, travelled three months in the desert, and sailed sixty-four days on the lone ocean, and then landed here on the 8th inst., among a people of another tongue, and as if this was not enough to crown the mist of obscurity and of long darkness, behold a civil war is raging here, and none will speak, write, or print much light on any subject.

You may have read of a famine for the word of the Lord; well, add to that a famine for news, and a famine for the word of our fellow creatures, and you can form some idea of our situation. Elder Rufus Allen accompanied me here, and Elder Philo B. Wood is soon to follow. We are studying the "*Longua Espanol.*" We are already beginning to understand and speak it a very little. We also read and partly comprehend the Spanish prints

and Bible. I hope, in the course of a year or two to give Spanish America the Book of Mormon in their own liquid "*Lengua*" if the Lord will.

Having the presidency of the Islands and Coasts of the Pacific under my charge, I have already appointed missions in several places. Elder John Murdock is in charge of the mission to Australia, including New Zealand, New Holland and Van Dieman's Land. He sailed from San Francisco for Sidney, more than two months since, accompanied by Elder Charles W. Wandell.

Elder Philip B. Lewis has charge of the Sandwich Islands' mission, assisted by some half dozen young men. Elder Addison Pratt is still at Society Isles, and so are others, but the Church there is much oppressed by the French. In San Francisco, California, the work is prospering. The church there is in a good spirit, and numbers upwards of fifty members.

Dear brother,—I beg to be remembered in England by the Saints, and wish their most earnest daily prayers for our success in this vast field of our Gospel labours.

Please represent the Islands and Coasts of the Pacific in your next general Conference, and the Conference of Spanish America in particular. This Conference is bounded as follows—on the west by the Pacific Ocean, on the south by Cape Horn, on the east by the Atlantic, and on the north by the United States of North America. It includes an area of about 6000 miles, from north to south, and 3000 from east to west; is composed of the Empire of Brazil, the Republics of Buenos Ayres, Chili, Peru, Bolivia, Columbia, Guatamala, Mexico, and many smaller states, tribes &c., probably containing forty millions of inhabitants, a vast majority of which understand the Spanish tongue. When the keys of the fulness of the Gospel are turned in the Spanish language, this is the vast field that opens on the astonished vision; and the best of all is, more than two-thirds of this number are descendants of Lehi, and are included in the promises to Abraham, Isaac, Jacob, Joseph, Nephi, &c. &c. &c. This vast Conference at present has but one branch of the Church, located at Valparaiso, Chili, and consisting of three members, viz., myself, wife, and brother Allen: this is more than the whole Welsh Conference contained when first represented by Elder Dan Jones in the General Conference of the British Isles, which consisted of himself and wife, as the records of the MILLENNIAL STAR will shew.

Dear brother F. D. Richards (I suppose I am addressing)—If among the tens of thousands of Saints in the British Isles, who are rejoicing in the truth, there are some few who still remember me and the day of small things, please give them my very warmest respects, remembrance, and affection; and the same to those who love the truth, whom I have not seen in the flesh. O how I should like to visit England and Scotland once more, and also Wales; but time is precious, the harvest is great, and labourers few. Our visitings, our leisure, and the fulness of our joy must therefore be adjourned till the end of the harvest, till the last sheaf presses the cart, and is stowed snugly in the barn, and the stubble together with the chaff and the tares are burned.

God bless you all, and also the labourers on the continent, now and in the world without end. Amen.

I am your brother and fellow labourer in the Kingdom and Patience of Jesus Christ.

P. P. PRATT.

LETTER FROM ELDER GRIMSHAW.

Nottingham Castle, South Big Cotton Wood, near Great Salt Lake City, December 20th, 1851.

Elder F. D. Richards,—Dear Brother, According to promise I write a few lines, to inform you of the safe arrival of myself and family at this place on the 9th instant, after a somewhat tedious journey across the plains;—this was occasioned by my attempting to drag too great a weight for the strength of my teams, and if you can find a corner for this in the STAR, I would by that means caution the Saints in England, &c., against encumbering themselves with any useless luggage. I would advise them to bring nothing but goods of the best and most useful kind—turn their favourite household articles into money—PAY THEIR TITHING, and bring the balance

over to this continent in GOLD. Had I adopted this plan, I should have been many dollars in pocket, and avoided a world of trouble. I am thankful, however, that our health has been preserved, and that not one of my family have added to the number of graves which we passed on the way. I rejoice that we have arrived at this place, which is appointed for the gathering of the people of God, in these *the latter days*, and where the Saints of the Most High are located in peace and safety.

The branch at Nottingham will be interested in learning that brother and sister Hodgkinson, with their two sons are here, and are doing well. Brother Hodgkinson and his younger son brought two yoke of oxen, with waggon and provisions, about thirty miles out to meet us; and I assure you it was a great help to me. We hope to welcome a good many of the Saints from Nottingham and vicinity to this place next year, and if they will only drop me a line, we both intend to come out a considerable distance to meet them, and help them all we can.

The Saints at Eastwood will be glad to hear that brother W. Storrs arrived here with me, and has gone on to Little Salt Lake with his family. His father died in a few hours after his arrival here, having been very weak for some time.

I have bought the farm and house lately occupied by brother Hodgkinson, who was just about removing to another about three miles from this. Brother H. built the house, and as you perceive, he named it "Nottingham Castle."

I take this opportunity of bearing my testimony to the truth of this latter-day work, and exhort the Saints with whom I am acquainted to be faithful and diligent, and to *gather to this place as speedily as possible.*

Accept of our kind regard, and believe me, I remain your brother in the New and Everlasting Covenant,

JONATHAN GRIMSHAW.

INTERESTING FROM GREAT SALT LAKE CITY.

LETTER FROM RICHARD BALLANTYNE TO ELDER JOHN TAYLOR.

Great Salt Lake City, Sept. 23rd, 1852.

Elder J. Taylor,—Dear Sir,—It is with much pleasure that I embrace the present opportunity of communicating with you through this medium. It seems a long time since you left, and I have not written to you as often as I might have done, although we generally have excuses enough to justify, in our own estimation, any delinquency. This I purpose sending to you by brother Samuel W. Richards, who, in conexion with brothers Shurtleff, Carn, Willard Snow, and some half dozen more, are about to start on a mission to Europe.

During the last Conference, which commenced on the 7th inst., and continued a few days, we had a glorious revival. There was a great deal of preaching by many of the old Fathers, by the Twelve and the First Presidency. President Young, with more power and decision than I ever before witnessed, asked the people if they would obey his counsel. They universally voted to do so. He then told them to commence anew and pay tythes of all which they possessed, just as if they never had paid a cent before, to keep the word of wisdom in its full extent and to lay aside all contention and evil speaking, and this he said he would give the people to begin with.

During the Conference, Judge Brocchus, one of the United States Associate Judges of the Supreme Court, made a speech to the people, and it was full of insult. He talked throughout as if he was addressing a people ignorant of religion, of justice, of history, of politics, of common sense and virtue—chastised the Presidency and others for their religious sentiments relating to departed spirits, &c., and manifested a self conceit and pomposity of deportment throughout, that was alike full of insult and disgust to this enlightened and virtuous community. and he was treated with patient forbearance and courtesy throughout his lengthy harangue, but when he sat down, the Governor arose and chastised him with a just and scrutinizing severity.

This has, it appears, had the effect to unite in hostile feelings against this community, pretty much all the United States officers who were sent here by the government. Most of them are about to return

to the States, and what the effect of this collision will be, is yet partly in futurity, but it is to be hoped that the United States will have the good sense to judge righteously in the case, and not heap censure upon a people, who have only resented in mild justice an insult to the noblest feelings of an intelligent people.

Dr. Bernhisel has been sent as our representative to Congress, and I believe brother Jedediah M. Grant has power to act as our agent there.

In regard to Politics, Religion, Domestic Society, and every thing else, the people are united. They have this season complied with counsel almost universally. I am well satisfied that the brethren and sisters are increasing in faith, knowledge, obedience, and every christian virtue. A great deal has been done on the public works. Our colonies are extended and increasing in strength. Peace reigns in our midst, and if the world never beheld an example of a people living in union, free from strife and litigation, *in these peaceful vallies they may behold it.* Truly this is Zion—the pure in heart—millennial principles have been embraced and are acted upon, and hope animates the bosoms of the Saints.

Yours, in the bonds of the New and Everlasting Covenant,

RICHARD BALLANTYNE.

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1852.

How rapidly are the purposes of God extending in the Earth! In this Number we are enabled to favor our readers with tidings of the Gospel in South America. President Parley P. Pratt, who, in the early period of the Church in the British Isles, spent some three years in preaching, publishing, and presiding over the affairs thereof, now stands upon the land of Lehi, and is erecting the standard of the Everlasting Gospel among the people of that far-off land, as was delivered unto him by the Prophet Joseph Smith. Although this Apostle of the last Dispensation is now on an opposite portion of the globe, he is still preaching and testifying of the Book of Mormon, the setting up of the Kingdom of God, and the Restitution of the last days, in these lands also: thousands date their conviction of the *necessity* and *existence* of present revelation from their first perusal of the "Voice of Warning," which is in extensive circulation throughout the British Empire, and will hail this communication from Elder Pratt, as the voice of a father in the Gospel. Let the Saints encompass in their prayers and faith, the work of the Lord in South America and the Pacific Isles. We shall respond to Elder Pratt's call for books, &c., the earliest opportunity, and not many months will pass away till we shall hear of the Gospel moving apace among the people of those States with its wonted strides: while the "Book of Mormon," the record of their ancestors, will be circulated among them in their own language in which they were born. Truly the stone is rolling with an increasing momentum. The light of truth is bursting forth: the power of Jehovah's arm is being felt. The irresistible majesty of Truth, propelled by the Holy Spirit of God, is gaining an impetus, that neither the ragings of the heathen, the vain imaginations of the people, the Reports of disappointed statesmen, the sophistry of an hireling clergy, nor the ravings of miserable apostates, can any otherwise effect, than to open the eyes of the honest, and lead them to investigate. "Who ever looked well into our religion that did not embrace it?"

APPOINTMENTS.—Elder Vincent Shurtleff is appointed to succeed Elder H. W. Church, in the Presidency of the Herefordshire Conference.

Elder Willard Snow is appointed to labor with Elder Robert Campbell in the pastoral charge of the Church in Scotland.

Elder Samuel W. Richards, by suggestion of the First Presidency, will be introduced into the business affairs of this office.

Elder Abraham O. Smoot sailed on the 28th ultimo, on the steamer "Pacific," hence for New York, and will repair to the Western States of America, and procure the wagons, oxen, provisions, tents, and all other necessaries for the removal of the Saints, who go from hence by the Perpetual Emigrating Fund, from the Missouri River to Great Salt Lake City. It gives us special joy to be able to open up emigration by the Fund; although this sacred institution is in its infancy, still, for its first fruits, it will send out about two hundred souls this winter, and remove them all the way from Liverpool to the Valley of the Great Salt Lake. The Saints in the regions of Potawattamie and St. Louis, will require all the strength which they can derive from that portion of the Fund that has been subscribed in America, to enable them to make good their escape to the mountains; consequently that portion of the Fund raised in Britain will only take so many as it can remove the entire distance, which is about one-third the circumference of the Earth.

We have, so far as we could do, consistently with the calls of the Presidency for particular trades and professions, necessary for the prosperity of the colonies of the Saints, and also for those whose friends in the Valley have paid in advance for their transportation, selected from each of the conferences their due proportions of the number sent, so that all the Saints may see and feel that the Fund will indeed effect what it professes to do. Some of the conferences have been backward about contributing to it, thinking, perhaps, because emigration had ceased for the present, that it was a matter of small moment; or that any time in the future would do after emigration was again opened; but if all had been of that mind, we could not have sent out the goodly company, which is now on its way to the home of the Saints in the far west.

There are others who are in more comfortable circumstances of life, who have not yet suffered themselves to feel for the Poor as those do who created the Fund, and who are managing the affairs of it for their deliverance. We say unto all such, the Lord will not hold you justified if you go to Zion, and leave the multitudes of your poor brethren behind you without contributing liberally, according to the abundance with which God has blessed you, to help gather them. Blessed are the faithful Poor, for they shall inherit the kingdom of God; they shall be gathered together, and the riches of the Earth shall be given to them, together with the riches of Eternal Life; while many, because of their riches, will be rejected and cast out, having set their hearts more upon the god of this world, and their own glory, than upon establishing the kingdom of God upon the earth, and His glory, by gathering together His people.

Some have looked upon the Fund with a narrow eye, and thought it as well to wait a little and see if it might not turn out like the Joint Stock concern, which exploded in 1846; and very prudently concluded to defer doing anything till they should see whether it is not a catch-penny affair. All such careful ones are most respectfully informed, that it is distinctly so. It catches not only pennies, but shillings, dollars, and pounds; it has caught about fifteen thousand dollars of the Saints' donations in America, and more than a thousand pounds of the Saints' donations in the British Isles, by which the present company is being sent out; and it will continue to catch pennies, shillings, dollars, and pounds by scores, hundreds, and thousands, until it will become as powerful a fiscal agent as is known on the Earth, and until it has gathered all the poor of God's people who are or shall be unable

to gather themselves. It was devised by the spirit of revelation; it is managed by the best financial talent in the Church; it is nurtured by the tenderest sympathies of the human soul; and he or she that feels, looks, or acts narrowly towards the "Perpetual Emigrating Fund," treats with disparagement the "Offering to the Lord;" for by this Fund shall the poor of God's Elect be brought from all nations, kindreds, tongues, and people, and be presented in Zion as an offering to the Lord of Hosts. The world has too long been ruled by an influence derived from the pomp and splendour, the vain and gaudy tinsel influence that could be bought with gold; but the Lord of the Earth has begun to reverse the order of power, and instead of gold being the god of worship, it will be used as an auxiliary to bring worship and adoration to the Living God. Instead of wealth being the leading influence, righteousness and faith will be the standard of preference, which is now the criterion in selecting those to be aided by the Fund. Therefore let all the Saints be diligent to work righteousness, spread abroad the Gospel, and carefully shun the pollutions of the world to which all are liable, whether they be lusts of the flesh, lusts of the eye, or the pride of life.

Let all who have an interest in the great work of the last days, administer to the Fund, for it is a child of God, sanctified from the womb to do the will of God in the Earth; and we consider Elder Smoot the proper man to conduct its energies, so far as applicable to the overland emigration of the British Saints this year, by whose wise and judicious management a goodly company of the poor will greatly rejoice in the Holy One of Israel.

We gratefully acknowledge the receipt of a handsome donation from an anonymous friend, resident in some portion of the Staffordshire Conference, which is duly entered upon the Tithing Record.

Elder Lorenzo Snow left London for Paris, on Saturday the 24th ult., *en route* for Calcutta, Hindoostan, via Switzerland, Italy, and Bombay; to visit and strengthen the branches of the Church, already established in the former States, and to plant the standard of the Gospel, in the remaining places named. The great and perilous work which Brother Snow has undertaken in engaging in the performance of this mission, certainly evinces true and living faith in God, as well as a realizing sense of the worth of the blessings of the Gospel, together with a heart abounding with charity towards all men.

The attention of the Saints is requested to the annexed address of Elder Wallace, who has acted as a counsellor to the Presidency, during his labors in the British Isles, Nearly all of the conferences have realized precious blessings through the ministrations of Brother Wallace in their midst; his labors have been unceasing and arduous, and have been witnessed by the power and demonstrations of the Holy Ghost, revealing the hidden things of unrighteousness, and establishing the truth in authority and power. By his appointment, many Elders have been sent into new fields of labor, by which multitudes have heard the Gospel through his instrumentality, and the honest made to rejoice with life and salvation. We hope those who have been blessed by him in spiritual blessings, will be hereby reminded of their high privilege to minister to him their temporal blessings, that he may return to Zion rejoicing with great joy.

"Beloved Brethren and Sisters,—Inasmuch as the Lord in His providence has been pleased to open the way for me to return to the bosom of my family and friends, after an absence of nearly three years, by sending faithful men of God to strengthen your hands

and cheer your hearts in the Latter-day work of Salvation to the Sons and Daughters of men; and feeling desirous of embracing this opportunity thus opened to me, I now address to you this my appeal.

"Brethren and Sisters, have I done my duty as a man of God while I have been in your midst,—have I studied to bless and build you up in your most holy faith,—have I been diligent in my calling and appointment while with you?—If so, will you do your duty to me—will you stretch forth your hands and open your hearts and bless me that I may return with joy to the bosom of my family and friends? If I know my own heart and the desire of the same, I have endeavoured to bless, build up, and save the Saints of the Most High, and to fulfil my calling before the Lord and His servants; and as I am permitted by my beloved President, F. D. Richards, to return to Zion, I without delicacy ask of my Brethren and Sisters to bless me as they would that others should bless them, provided they were in my place: then shall the peace and blessing of God rest upon you. —then shall the hearts of others be opened to administer to you when you are alike needy. I wish to leave this kingdom in the early part of March; therefore, Brethren and Sisters, what you do for me by way of means must be done quickly. I shall continue in my labors until the time of my departure, trusting in God, and my Brethren and Sisters to provide for me to return to bless my family.

"Farewell dear Brethren and Sisters: That the God of our Fathers may bring us all home to Zion is the prayer of your humble servant for Christ's sake.

"G. B. WALLACE.

"P.S.—Please address me, 35, Jewin Street, City, London."

FINDING the duties of Presiding, Publishing, and Emigration are so numerous and arduous, we have concluded to call to our aid Elder John Jaques, who is favourably known as the writer of many interesting and valuable articles, which from time to time have appeared in our paper.

We take the present opportunity to introduce Elder Jaques to our readers, and congratulate them and ourselves upon the acquisition of his valuable services to the editorial department of the STAR. Of the merits of his communications we need not here enlarge; all who have read them attentively will feel that his gift has made room for him; he has our blessing upon him; he entertains much of the spirit of his calling, and will be a joy and blessing to the Saints by his services in the use of his pen.

Beloved Saints, and Patrons of the STAR,—Having been called by President F. D. Richards, to assist him in the discharge of his highly responsible duties, as Editor of the MILLENNIAL STAR, and also being so generously introduced by him to your notice, I am induced to make use of the present opportunity to say, that I shall be happy to form, through the columns of this periodical, a general acquaintance with you, praying that the same may, in this world, prove conducive to our mutual benefit and satisfaction, and be only a prelude to more full and intimate connexion in the worlds to come.

One of the fundamental principles of the Church of Christ is,—that divine calling, legitimate ordination, and honest-heartedness, are equal to the emergency. Said Paul, "I can do all things through Christ which strengtheneth me." This is the thought upon which I rely, on being called to fill the important station of assistant-editor of the STAR. My own wisdom, or abilities, independent of the grace of God, are as nothing.

Brethren, my heart's desire—the aim of my life, is to save myself, and help to save others, in the kingdom of God. I have no wish to work for this world, the fashion of which fadeth away: its favour is deceitful, its beauty is vain, its friendships are

hollow, and its rewards are uncertain and mutable. I feel that time, labour, or talent, spent in the service of God, bring solid peace, lasting joy, fourfold gain, and eternal life. I cheerfully submit to the counsel of the Lord, through His Holy Priesthood. I am on hand to go here or there, to do this or that, as seems good to those presiding over me, believing that, so long as I continue humble, faithful, and diligent, I shall be enabled to accomplish that to which I may be appointed. To this end, I most earnestly and respectfully crave a deep and abiding interest in the faith and prayers of all the Saints, and of all good men and women.

May the celestial light, reflected by our little MILLENNIAL MORNING "STAR," continue to shine with increasing brilliancy, until the perfect day, when it will be swallowed up, and the whole Earth illuminated, by the untold splendour of the SUN OF RIGHTEOUSNESS: and may the Holy Spirit of God ever dwell in us all richly, and qualify us to honourably fulfil our respective duties in the name of of Jesus Christ. Amen.

With sentiments of high esteem,
I have the honour to subscribe myself,
Your servant for the Gospel's sake,
JOHN JAQUES.

LECTURES ON "MORMONISM" AT LIVERPOOL.

Dear Mr. Editor,—This "Mormonism" is a "burdensome stone" to the people. They know not how to handle it effectually—it burns their fingers—it is to the ungodly a consuming fire. "Exposé" after "exposé" of "blasphemous pretensions" and "awful delusions" does not stop the "imposture." Lectures and libels, preaching and persecution, hinder not its triumphant march. Admired or detested, its principles and practice are "onward," "right onward." Why is this? Because the great God is the helmsman. It is his work. He hath chosen the weak and despised things of the earth to accomplish his mighty behests, and bring to nought the proud wisdom of this learned and self-sufficient generation.

On the 13th November, 1851, the Rev. J. B. Lowe delivered a public lecture in the Concert Hall on "Mormonism." A few days after, the Rev. Mr. Read preached a sermon in St. Paul's Church on "Mormonism and Romanism."

The brethren here were glad at this, and resolved to assist these Revd. Gentlemen in enlightening the good people of this large town with respect to the principles of the Church of Jesus Christ of Latter-day Saints. Accordingly, a series of seven lectures was "got up," advertized in the *Journal* and the *Mercury*, and ably delivered in the Music Hall to large, attentive, and respectable audiences.

The following is a Syllabus of the Lectures:—

1—December 14, 1851—"The Apostacy from the Ancient Gospel, and order of the Church of Christ." By Elder Glaud Rodger, President of the Liverpool Conference.

2—December 21—"Joseph Smith." By Elder C. H. Wheelock, President of the Manchester Conference.

3—December 28—"The Book of Mormon." By Elder Glaud Rodger.

4—January 4, 1852—"Faith." By Franklin D. Richards, one of the Twelve Apostles.

5—January 11—"Repentance and Baptism for the Remission of Sins, and the Laying on of Hands for the Gift of the Holy Ghost." By Elder J. W. Coward.

6—January 18—"A contrast between the Church of Christ, and the churches of men." By Elder James Linforth.

7—January 25—"'Mormonism' as it is—'Mormonism' as it shall be." By John Taylor, one of the Twelve Apostles.

The attendance on these lectures gradually increased from the commencement until the delivery of the last, when the body of the spacious hall was filled to overflowing, and numbers availed themselves of the seats in the orchestra and gallery, until those places presented an appearance quite in character with the body of the Hall.

We Latter-day Saints care not who exposes "Mormonism," whether they be friends or foes. Investigation is the boon we crave. We want all the world to understand what "Mormonism" really is. We are trying all we can to let them know about it, and any people who assist us in this matter, have our best thanks for their kindness. We fearlessly testify that this bugbear "Mormonism," contains more truth, more light, more intelligence, more wisdom, more knowledge, more unity, more power, more energy, more love, more liberty, more virtue, more happiness, more godliness, more revelation, more scripture, more reason, more sound philosophy, and more common sense than all the world beside. It is an inexhaustible subject, because it comprehends all truth that ever was, or is, or is to be. We know full well, from actual experience, that the more an honest-hearted man sees and knows of "Mormonism," the more he loves it, and the more he wants to know about it. So we feel to adopt the sentiment of Paul and say — The one preach "Mormonism" (Truth) of contention, not sincerely, supposing to add affliction to our bonds; but the other of love, knowing that we are set for the defence of the Gospel. What then? Notwithstanding, every way, whether in pretence or in truth, "Mormonism" (Truth) is preached; and we therein do rejoice, yea, and will rejoice, for we know that this shall turn to our salvation, through our prayers, and the supply of the Spirit of Jesus Christ.

I am, yours truly,
GLAUD RODGER.

Liverpool, Jan. 26th, 1852.

"CAN A MAN TAKE FIRE IN HIS BOSOM, AND HIS CLOTHES NOT BE BURNED?"

"Man is known by the company he keeps;" and not only man, but woman also. "Men do not gather grapes from thorns, nor figs from thistles." A virtuous and good man makes not the brambles of the vicious and unprincipled the place of spending his leisure hours. He turns his attention to honourable business—he devotes his leisure time to the acquisition of useful knowledge, enriching and adorning his mind, until it becomes beautiful enough to attract around it, and to gather under its influence, thousands who hunger and thirst after knowledge; and he waters them with the dew of heaven, and feeds them on bread celestial. He holds the keys of the secret avenues of intelligence and honour. The storehouse of wisdom pays his drafts at sight. He receives, not to shine alone, but to throw his radiance, like the sun, and bring out to view a thousand bright constellations to laud his fame and to extend his glory. Oh! improving and intelligent man! Who art thou, and what art thou? A god, germinating and bursting into light and power! "Be ye perfect, even as your Father in heaven is perfect."

Woman! where is she to be found? or where should she be found? Walking in the counsel of the ungodly, standing in the way of sinners, or sitting in the seat of the scornful? No! but with the virtuous and good. Having formed a character for excellence, and established a reputation for virtue, she seeks her society among those, who, like the mirror, reflect her own image. An unspotted reputation is her defence against the tongue of envy and slander, while charity and intelligence are the bulwark of her security and honor. She hazards not her reputation by making persons of doubtful caste her companions—she avoids those places, and shuns those appearances that might authorize suspicion to attach itself to her. In bold relief, she stands on the pedestal of true merit, and waves the white flag of perfection in triumph over her foes, on whose folds is inscribed, in letters of living light, bordered with a modest tinge of the crimson blush,—Immortality is the wreath that environs my brow.

Man and woman being thus redeemed from the darkness and imperfections of the world, and exalted to the sublime regions of pure intelligence, may enjoy an eternal union where the wounds of sin, and the sting of remorse can annoy their peace no more, and where the clouds of error shall no longer obstruct the bright visions of hope that spontaneously spring up in their heart. Oh man and woman! this is thy state and condition, after this cor-

ruptible has put on incorruption, and this mortal put on immortality. Reader, the gospel has power to effect this for thee if thou wilt listen to and obey its voice. It has power to redeem and restore to thee all thy friends, whether living or dead: destroy death and him that holds the power of it, with all the sad consequences that have emanated from the foe.—*Frontier Guardian.*

SONG OF ZION.

"SHALL WE BUILD A TEMPLE UNTO THE LORD OUR GOD?"

Come all ye Saints throughout the earth,
And join with one accord;
Come, brethren, let us rise and build
A Temple to the Lord.
Come all ye Saints, &c.

Our tithes and free-will offerings
The Lord does now require;
By keeping this with other laws
We'll bide the day of fire.
Come all ye Saints, &c.

Our sisters dear will help us too,
They'll glad throw in their mite,
And join with us in this good work
With manifest delight.
Come all ye Saints, &c.

The glory of the "Latter House"
The prophets have declared,
Will far surpass that of the first
That Saints may be prepar'd
Come all ye Saints, &c.

For all things that shall come to pass
Till sin and sorrow cease;
Then reign with Jesus Christ on earth
A thousand years in peace.
Come all ye Saints, &c.

We'll see old Israel's blest defence
In glorious display,
The fiery pillar shine by night,
The mellow cloud by day.
Come all ye Saints, &c.

Within the Temple's sacred walls
The Priesthood's pow'r is seen,
There "hidden myst'ries" are reveal'd
Without a veil between.
Come all ye Saints, &c.

'Tis *there* the name of God will be
A bulwark and a shield;
'Tis *there* the haughty tyrant must
To *God's anointed* yield.
Come all ye Saints, &c.

From *thence* the law of God will spread
In majesty abroad;
And nations be rebuked by
The "LION OF THE LORD."
Come all ye Saints, &c.

'Tis *there* the precious things of old
Which but the righteous know,
Which unbelieving Gentiles scorn,
God will again bestow.
Come all ye Saints, &c.

'Tis *there* the Priesthood's royal robes
Will be reveal'd to sight,
'Tis *there* the Saints will be array'd
In garments clean and white.
Come all ye Saints, &c.

The ord'nances of LIFE are *there*—
Endowments of great worth,
Anointings, washings, keys and powers,
To perfect man on earth.
Come all ye Saints, &c.

There in the great baptismal font
Built to our living Head:
The Kings and Priests to God baptize
The LIVING for the DEAD.
Come all ye Saints, &c.

Our father Adam on his throne
Will *there* in council sit;
And teach his faithful children how
The judgment will be set.
Come all ye Saints, &c.

Thus ev'ry dispensation past
In *this* will be assur'd,
The *last* and *first*, the *first* and *last*,
By *welding links* secur'd.
Come all ye Saints, &c.

Yes, brethren in our Valley-home,
Responsive to your word
We British Saints with you will build
A Temple to the Lord.
Come all ye Saints, &c,

By tithes and free-will offerings,
By *deed* as well as *word*,
We'll prove our deep-felt int'rest in
THE TEMPLE OF THE LORD.
Come all ye Saints, &c.

Liverpool. JOHN JAQUES.

SOLOMON'S TEMPLE.—To some people it might appear idle and unreasonable to speak of any building, existing or non-existing, in reference to the temple that Solomon built at Jerusalem. What is there that could be compared with it? Its very name is conjoined in our minds with ideas of vastness, of splendour, and of riches, which the imagination even will not venture to indulge in, and which our reason refuses to reason upon. We read of such wonders concerning it—of ten thousand men employed continually in cutting down cedars in Lebanon; of eighty thousand men hewing stones in the mountains; of seventy thousand men bearing burdens; of three thousand six hundred men as overseers merely of the work: and yet that the unceasing labours of this great multitude of workpeople could not accomplish the building of the Temple in less than seven years! What an idea does this convey of the Temple's spaciousness and magnificence! And again we read that, before a stone of it was laid, David had provided means for it, to which the world can find no parallel—means that would annihilate our national debt in a moment; for he laid by for it in the first instance a hundred thousand talents of gold, which, at £5075 the talent, would amount to £507,578,125; a thousand thousand talents of silver at £355 10s. each, £353,591,666: not judging even this sufficient, he, two years subsequently, gave of his own proper good three thousand talents of gold, £15,227,265; seven thousand talents of silver, £2,471,350; and so effectually did he at the same time exhort the chiefs and princes to give liberally, that they also gave five thousand talents of gold, £25,378,750; ten thousand talents of silver, £3,535,000; total £907,782,156.—*Church of England Quarterly Review.*

LIST OF MONIES RECEIVED FROM THE 20TH OF JAN TO THE 2ND OF FED., 1852.

James F. Bell	£5	0	0	Brought forward	£19	14	4
Thomas Kirkwood	7	0	0	William Wells	2	0	0
James Cattall	3	4	0	John Carmichael	1	12	6
James Lunney	0	2	0	John Kelly	1	10	0
Isaac Jones	3	8	4	G. P. Waugh	3	18	6
G. W. Davies	1	0	0	Thomas Chamberlain	4	0	6
Carried forward	£19	14	4		£32	15	4

ADDRESSES.—Abraham Marchant, 56, Vittoria Street, Birmingham.
Richard Rostron, Fletcher's Folly, Fratton Path, Landport, Portsmouth.
James Marsden, 3, Grove Place, St. James Street, Hatcham, Old Kent Road, London.

ERRATTUM.—In STAR No. 1, in Quarterly List of Debts, *read* Richard Jones, for "Henry Naish."

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5.—Vol. XIV. MARCH 1, 1852. Price One Penny.

COMMUNICATION TO THE SAINTS,

BY ELDER SAMUEL W. RICHARDS.

Beloved Brethren,—Being associated once more with the Saints in these Islands, in my labours for the salvation of my fellow-creatures, I take this method of communicating some of my feelings and views in relation to the Kingdom of God, and my present mission in connexion therewith, among you.

Having now spent near two months, mostly in the office with the Presidency here, during which time I have made it my business to become familiar with the affairs of the Church, and the general spirit of the work in its present exalted position—I behold strikingly illustrated before me, a similar work at least to that which the prophet spoke of, which he declared would be a "marvellous work and a wonder," which ever has been characteristic of the work of the Lord.

Four years have now passed away since I bade farewell to the Saints in these Islands, when on a former mission with my brother Franklin. This time I have spent with the Saints in America, near three years of which have been occupied in journeying to, and with the Saints in the vallies of the mountains, where my time was never more busily employed in the variety of pursuits which attend the building up of God's kingdom on the earth—such as making farms, ploughing, sowing, harvesting, building houses and mills, assisting to promote the literary institutions and advantages of the Saints; together with the framing and establishing of laws consistent with the policy and wisdom of God in bringing about that time when the kingdom and the dominion thereof shall be given to the Saints of the Most High. This period to me has been the most happy, and, I trust, the most profitable portion of my life, enjoying as I did, the society of the Saints, and a greater intimacy with the Rulers of Israel and the "Lord's anointed" than ever before; together with the common blessings and privileges of the Saints in their retired homes and lovely vales, where peace reigns undisturbed as the lofty hills that encircle them, where the light and intelligence of Heaven is reflected upon every path, and the voice of inspiration reverberates from hill to hill, from valley to valley, and is heard by every ear.

While in the enjoyment of these heavenly privileges and associations, together with the endearments of a lovely family of wife and children, and a father's house, I was unexpectedly called upon to visit a foreign land. Perhaps no one will wonder that it was with a feeling of reluctance that I first responded to the call, however sensible I might have been that the sacrifice required was but a *just demand* upon that which I had so freely received at the hand of God among his people. As God sent forth his angels to reveal the heavenly plan to earth, and communicate eternal principles to my understanding—so has it been made my duty, in turn, to go forth as a messenger from the midst of

the holy ones on high, even from the heights of the mountains; from the home of the blest, and the heavenly abode, to administer to those who will receive the message, and desire the salvation thereof, and as freely give as I have received—following the example of my master, who left the glory of his exalted sphere, and his Father's presence to minister to fallen man.

Obedient to the heavenly call through the prophet of God, which was sustained by the uplifted hands of thousands of Saints in Conference assembled, I am now far removed to a people, amidst scenes and circumstances, perhaps, as varied in their nature from those I was familiar with in the Valley, as though they belonged to another world. But I find upon entering into my field of labour, that the change is not so great as might have been supposed; for while on the one hand scenes of iniquity and abomination abound, by reason of which mankind have become disgraced in the eyes of God; yet on the other, the Saints send forth an influence which savours of life, and reflects again the light so freely emitted from the heights of a better land, and which now shines to illuminate the paths of a benighted world. I now feel as though I had only been conveyed to the brightest satellite of the world from whence I came; whose light is only dimmed by its distance from the seat of glory, and the dark and gloomy atmosphere with which it is surrounded.

When I contrast the present condition of the Saints in these Islands with what it was when I first came among them on my former mission, I feel more sensibly than ever the weight of the truth, that the Lord will make a short work in the earth; for the days of its infancy are passed wherein it required to be cherished with the tenderness of a mother's care. Now, like the tree planted in a rich and fertile soil, it has spread its branches upon the right and upon the left, until not only thousands, but tens of thousands partake of the fatness of the root, and drink freely of the waters of eternal life, which are so widely administered by the faithful husbandmen in charge from time to time, together with the watchful care of angels and the blessings of an Almighty God.

Unto this vast body of people, which are now scattered through the length and breadth of these Islands, have I come to minister those things which I know and most assuredly believe, and to be an humble instrument in the hand of God of doing them good, and moving forward the great work which more immediately belongs to our day—the bringing to pass the restitution of all things, such as the gathering of Israel, and the building of a Temple to the name of the Lord upon the mountains in the land of their inheritance, to which they must gather. These are considerations which must now occupy the attention of the Saints in all the world; yea, the time has now come, when those who have the means so to do, are called upon to rise up and go HOME; for this is not their abiding place, neither will the Lord hold that man or woman guiltless who will not respond to the call with their might, mind, and strength, and gather themselves together to build up the waste places; and even now the cry is heard from the mountains that all things are ready, and as many as will, may come and partake of the feast which is prepared for them in their Father's House. And this sound is no more to be heard simply as an invitation, but by commandment shall it go unto the people of the Lord in all lands, and none can escape the displeasure of God, who will not give heed thereunto, walking in the commandments and ordinances of the Lord blameless, as they are set before them.

From the day that the Saints in America were led out into the wilderness by the hand of the Lord, and by his own voice, through his servant BRIGHAM—the toil and the sufferings, the privations and the hardships, the prayers and the energies of that people have been devoted, with unwearied zeal, to make those preparations which were necessary to usher in the day when the Saints should be commanded to gather home without delay; and never will their exertions cease, until the cries of the poor for deliverance are no more heard through the land. Until the Saints answer the obligations they are under to that land, as well as to God, they cannot be justified. Should they wish to know the extent of their obligations to the land of America, let me say, they are similar as to heaven—every thing that you have received pertaining to salvation, you have received from that land; every hope that you cherish of glory and exaltation before God, has sprung from the same source, and God has blessed it above all others. It was there the prophet Joseph was born, who had the honour of introducing to the world the

dispensation of the fulness of times; it was there the angel of the Lord restored to the Earth the fulness of the Gospel, the New and Everlasting Covenant; it was that land that unbosomed her sacred tresures of Eternal Truth, at the bidding of the Heavenly Messenger, which revealed not only the history of a great and a mighty people, but the plan of salvation, as taught to them in its purity and simplicity. It is there that revelation has succeeded revelation, and the heavenly order has been opened to mortal vision, that the earthly might pattern after; and there is to this day, the abiding place of the Keys of Priesthood and of Power, both for the living and the dead; and from that land have come the servants of God, and introdueed the ordinances of life to the people of these Islands, by reason of which they have partaken of the power of God, and now walk in the light thereof. And now to sum up the whole matter, it is there alone, in the Temple of God, that you can receive knowledge and power to return to the presence of God, from whence you came; and if you will be saved, remember this one thing, that you must go there to finish the work which you have here begun; and the command which is now given for the Saints to gather, is like all others of the Lord, for their salvation; and unless they give heed thereunto, their hope is vain.

Not only the propriety, but the necessity, of gathering seems manifest to every one who enjoys the spirit of this work, and thousands of the poor are crying to know how they shall get home to Zion. Although they may have many times read the Scripture which saith, "And I will send forth mine angels and gather together mine elect from the four quarters of the earth," yet they may not have thought it possible that this Scripture is now being fulfilled in the eyes of all people, by means of the PERPETUAL EMIGRATING FUND, in the hands of the elders of Israel, and will not cease to be fulfilled until the POOR among men are made to *rejoice* in the Holy One of Israel, by being taken home to Zion, with songs of praise and *everlasting joy*. If the angels or ministers of God go forth to gather up the Elect, or Israel, they will no doubt have the power and means given them to do it with, and we may also expect they will use all means within their reach which can possibly serve to increase their power to accomplish so great a work.

Hundreds and thousands of poor are being gathered from the States by that Fund, to the mountains, through the exertions of the Saints in that land; and already have two hundred and fifty left these Islands and are now on their way to to the Valley, by the strength of that portion of the Fund which had accumulated here, by the feeble exertions of but few of the Saints. Here we have a practical demonstration of the fact that this work is required at our hands, and that the blessing of the Lord is upon it; it is a work that God has given us power to do, and it will be required of us to see it carried out. Then to all the Saints I would say, let us go to with our might and sustain this Fund; the poor can contribute their mites, and when the rich have sold their possessions and are ready to gather, have paid their tithing, and consecrated all their surplus property for the gathering of the poor—they can go home to Zion, where they or their seed may never be found begging bread, nor their stream of life ever run dry. Now, O ye rich men, who have the means to gather and to spare, this prophecy is to you, and you can by proving it, learn whether the measure you mete will be measured to you again. Let not the Saints look upon this matter as requiring their attention to-day, and may be forgotten to-morrow, for such is not the case; not only this year, but years and ages yet to come will develop its utility in gathering the Saints, and prove it one of the greatest means employed by God to fulfil his purposes. Its nature and object correspond with its name, which is suited to the source from whence it came—it is *Perpetual*, and demands the confidence and support of all Saints, so long as there is a soul to gather into the garners of the Lord, or a Saint to hope for a better world. Then let it be remembered that the emigration of the poor another season will be in numbers proportionate to the exertions made to increase the Fund the present year.

There are also other items before the Saints which demand their attention; among the most prominent of which is the building of a Temple, to which the Saints in the British Isles are called to impart of their substance. This is a work which has now become of the most vital importance to the salvation of God's people. He has greatly blessed their labours in the mountains, in preparing

earthly things to which the Saints from abroad may gather, and while their storehouses are full, with which to feed the hungry body, it is not enough; provision as ample must be made to feed the hungry mind, and bring salvation to the soul. And as it is through the ordinances of God that the power of God is made manifest to men in the flesh for their salvation, these ordinances must be accessible to every creature that is saved, and a fulness of salvation and glory cannot be had without a fulness of the ordinances of God's house, which are only revealed in a Temple to which He can come, as it is written of Him, "The Lord whom ye seek shall suddenly come to his temple," and shall sit as a refiner and purifier, and cause the sons of Jacob to return to His ordinances from which they have gone astray. Therefore the watchmen whom God has placed over His people are looking forward to the evil day that is fast approaching, when the hour of retribution shall come, and God's judgment shall be given unto men in the day of His fierce anger, as a recompense for all their iniquity. They are seeking to impart unto the faithful those ordinances which shall clothe them with power to stand and overcome *all things*. Hence the Saints are now called upon to go to with their might and build a Temple unto the Lord, that all things may be prepared to which the Saints can be welcomed home, not only to enjoy the blessings and liberty of earthly institutions under *wise and just* administrations, but to enjoy the liberty of the Gospel, the intelligence, the ordinances, and through them the power of God unto Eternal Life, which is the greatest gift of heaven; and I am happy to learn that this call is appreciated by the Saints in these Islands, and responded to, both in word and in deed.

The Saints in America are the first to learn the will of God concerning His people, as revealed through the First Presidency of the Church, and being the first to know, it is expected they will be the first to act, and in that action they will set an example worthy the imitation of others. They have not only paid their tithing, as a people, but more than this, have willingly consecrated one tenth of their property, for the building of the Temple, after having answered the law of tithing. Such is their interest in the work which is now before them, and such is their example for others to follow, and should it seem hard to any now, it will appear quite easy to such, when they have been robbed, and plundered, and driven, as often as the Church in America has been since its organization. The Saints in Potawattamie rising up as one and walking to the mountains, carrying and drawing in hand-carts their substance with them, as the children of Israel went out of Egypt, and as Lehi went into the wilderness from Jerusalem, may seem an example hard for others to follow; but such persons must content themselves with the idea that it will be quite easy for them to flee when they are driven by their enemies, as the Saints have been from time to time. If the *blessings* of the kingdom of God, are not sufficient inducements to inspire the people of God with a willing heart, He will make them willing in the day of His power: wherein the power of the devil, and of evil angels, shall be exercised, and made subservient to the purposes of God, even of Him who will control all things to His own glory to the immortality and eternal life of man.

Therefore I feel justified in saying, let all Saints be assured, not only by my testimony, but by the testimony of Jesus unto them, that every plan that is devised, every requirement that is made, every work that is performed, every principle that is revealed, every law that is enforced, every ordinance that is administered, and every Key of Power that is held and controlled by the prophets of God, who are the leaders of His people, are for the happiness, the glory and the exaltation of man, that he may be prepared for the associations of a better world, even the spirits of just men made perfect with God. And now let me ask, who among all the Saints have obtained this assurance? Who knows of a verity that this is the work and Church of God? Such as do know will not be moved by the slanders and false accusations of the wicked, but will stand unshaken in their faith, and while the *report*, that innumerable evils and abominations are cherished by the Saints of God, is rolling from land to land, and from sea to sea, answers its end, and then dies away like the rumbling of the distant thunder, the Saints of God look on and smile with pure disdain upon such feeble efforts, which are only befitting the dying struggles of a corrupt system, too powerless to have effect upon the firm and unshaken soul, that can with renewed

confidence exclaim, "Truth will prevail," and the earth will be clothed with righteousness as with a garment, while iniquity shall no more be known upon the face thereof; for the Saints shall bear rule and possess the Kingdom for ever!

Inasmuch as many have spoken and written faithful testimonies of that which they know and most assuredly believe, so also would I declare that God has again revealed Himself to men, and angels do minister unto them, and the order of heaven is being instituted upon the earth, and will continue to be unfolded until the will of God is done on earth as it is done in heaven; and none can hinder, for it is God's decree. His work was never committed to better men—this I speak knowing the men of whom it is declared, having been with them much, both in their labours by day and in their councils by night; they walk in the light of Truth and hold the keys of Salvation for men; they live to administer life to the world, and are sustained by heaven; they prize the favor of God more than all the world, and all their counsels savour of life. Such is BRIGHAM YOUNG and his counsellors—Heber and Willard, who are the First Presidency of God's people upon the earth. The Almighty has set them up, and angels combine to sustain them. These simple facts exist; and this is not all, the world are rapidly learning them; hence the wicked are stirred up to anger that their damnation may be sure, while the righteous take shelter in the counsels of the just, and are rescued in the day of their calamity, God is their defence, and the glories of eternity their recompense of reward; such is the portion of the Saints.

That the favour of God may abide with His people, that His spirit and power may abound with them, and that I may be accounted worthy of their confidence and support, that our united labours may secure much prosperity to Zion, and our mutual salvation, is the prayer of your fellow-servant. Amen.

FAREWELL ADDRESS TO THE SAINTS.

BY ELDER JOHN S. HIGBEE.

Beloved Brethren and Sisters,—I gladly avail myself of this opportunity of bidding you farewell, upon the occasion of my leaving this country for America, the land of my birth. I am about starting for the Great Salt Lake City, where my family is located, and where all my affections are centred, because it is the gathering place of the last days—the land of Zion; and because it contains all that is near and dear to me on earth.

I feel it my duty to bear my testimony to the truth of this Gospel, and the work of God. I do so more especially, as the Lord has been merciful to me. I have had individual experience of the great truth that "the Gospel is the power of God unto salvation, to every one that believeth." Had it not been for this power, I should long ere this have gone to that "bourne from whence no traveller returns."

I have been in this Kingdom from nearly the time of its organization on the earth, in this the "dispensation of the fulness of times," till the present time. I have watched its progress, and shared in all its vicissitudes and changes. I have been a pioneer in all the wanderings of the Saints that I possibly could, when compelled to flee from the savage wrath of their ruthless persecutors. I have had the high and honourable privilege of associating with, and being blessed by the teachings of, the best men now alive on the earth. I have been enabled, through the power of the Spirit of God, to steer myself clear of the shoals and quicksands of apostacy; while many, who have counted themselves great and wise, have fallen from their elevated position to the lowest depth of degradation. Taking a retrospective view of all these events within my knowledge, I find that only those are able to stand who prove faithful to the Lord in *all things*, and under *all circumstances*. Thus we see that implicit obedience to the counsels of those through whom we receive the mind of the Lord, is necessary to our salvation and exaltation in the kingdom of God.

I knew the prophets Joseph and Hyrum

twelve years previous to their martyrdom. I lived with and guarded them in life: I watched them after death, and looked upon these mighty men of God, who so boldly fought and nobly fell in the cause of God, Truth, and Liberty. And I bear testimony that their lives were as pure and unsullied as the crystal fountain.

But these are not all that have suffered for the testimony of Jesus. I have known nineteen killed at one time, and thrown into a well, for believing in Jesus and his apostles and prophets. And many are the deaths I have witnessed from persecution, and the miseries attendant upon it. I was in prison with several of my brethren twenty-nine days at one time, a part of which time I was confined in a loathsome dungeon, and fed on the most unwholesome food. But under it we felt to rejoice that the Lord had counted us worthy to suffer shame for his name. We knew the work was of God, and that it would itself stand as immoveable as the rock of ages, though many should fall in defending it. I can now speak with nineteen years experience, and each year has added to my experience a greater knowledge that this is the work of God. I feel to do the will of the Lord, that shall be made known to me by my brethren in the Priesthood. When called upon to do this or that, I never ask any questions, but go and do it at once. When a servant of the Lord gives me a command, it is the command of the Lord to me; and I wish to obey cheerfully, that I may be found faithful in his service.

When called upon to go to England, at the October Conference, 1849, the only intimation I had of the event was a motion put, seconded, and carried, in full Conference, to that effect. Did I grumble against the mandate? No! I fitted myself out at nearly the expense of all I had in the world, and in eight days I was off on my mission to a foreign land. It was prophesied on our heads that we should "encounter dangers" on our journey to the frontier; but that we should be delivered from them all, and preserved safe from harm. This prediction was literally fulfilled upon us. We were assailed alternately by rain, snow, ice, high water, and Indians. At one time about 200 of the Cheyenne Indians, mounted on their chargers, with all their preparations for battle, came rushing towards us at the height of their speed. We formed in line, and prepared for every emergency, but the kind hand of an over-ruling Providence was over us, and just at the moment when inevitable destruction seemed certain, they were, by some unseen power, brought to a sudden halt, and thus we received no harm.

Again, when we arrived at the great Missouri river we had no prospect of being able to cross it for weeks to come. The frost had not then set in, neither was there any immediate prospect of it doing so. We prayed to the Lord for deliverance, and that very night the ice covered the river for the first time that season, and in the morning we crossed safe over. But just as the last wagon was safely landed, the ice gave way, and the river ran open as before. Thus were we miraculously delivered without any unnecessary delay, that we might go forth on our mission in the work of the Lord.

Since my arrival in this country, I have been doing my best to roll on the work of the Lord. I have borne my testimony faithfully, and warned the people that the coming of Christ was nigh at hand: "the day or the hour no man knoweth." I have warned the people diligently to "come out of Babylon, lest they be partakers of her sins, and receive of her plagues," and gather themselves with the people of God to the land of Zion, to assist in building up the kingdom of God on the earth, and prepare themselves for the reception of Jesus Christ, when he comes to "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And now, before leaving this country, perhaps for ever, allow me again to warn and exhort all people into whose hands this may fall, to take warning;—repent! prepare to meet your King and your Redeemer. Gather to Zion, that you may escape the perplexities that are coming on the nations; for "the hour of God's judgments is come." Ye shall not only hear of, but ye shall see "wars, and rumours of wars." "Nation shall rise against nation, and kingdom against kingdom. There shall be famines, and pestilences, and earthquakes in divers places." "All these are the beginning of sorrows;" still they are necessary as preparatory steps towards the regeneration of mankind, the renovation of the earth, and the ushering in of the millennial glory. "The day of the Lord cometh as a thief in the night;" and though you

are taught to believe that all is peace and safety, yet "sudden destruction shall come upon you, and ye shall not escape," unless ye repent of your sins, yield obedience to the gospel, and flee from those judgments that are impending over the wicked, to the land of Zion.

To my brethren and sisters I would say,—I feel thankful to you for all the kindness I have experienced from you, and it has been great. Often before it became my lot to visit this land, I have heard of the kindness of the Saints in Britain; consequently, I came here prepossessed in your favour. But, notwithstanding all this, I must say I have found a more humble, warm-hearted, kind people than I expected. Brethren and sisters, I love you truly, and would do anything in my power to ensure your happiness and salvation. I am reluctant to part with you, for I love your society; still I am glad to go, for the kindred ties of a family bind me with a double bond to the land of Zion, and I gladly hasten to their presence, to enjoy their fond endearing society, trusting that I leave you only for a short season, and that I shall soon have the pleasure of bidding you welcome to the shores of Zion; and believe me, there is one who, whatever may be his circumstances, will still extend a cheerful and willing hand to all whom I may have the pleasure of meeting there.

In conclusion let me again exhort you *to learn your duties, and do them*, which is the *summum bonum* of "Mormonism," and I say unto you, ye shall be blessed in the name of the Lord. This is the sincere prayer of your humble servant in the Gospel covenant.

ELDER WILLIAM GIBSON.

"He that uttereth slander is a fool."—*Solomon.*

We introduce the following Certificate from Elder Wrigley, President of the St. Louis Conference, in favour of Elder William Gibson, because certain communications, both verbal and written, have been assiduously circulated, which are highly derogatory to his character; and this we regret the more deeply, as it has been done by those professing to be SAINTS, from whom we have a right to expect better things.

We are acquainted with Elder Gibson, and his unwearied diligence in the labors of the Gospel. He has toiled and won his way from the foot of the hill, through almost every kind of honourable adversity, to an exalted and dignified position; insomuch that few Presidents of Conferences have borne with them the love and confidence of a greater number of the Saints in these Islands than did Elder Gibson. Thousands of the British Saints will rejoice with us to know that Brother Gibson is in the way of life, and will offer up their prayers to Almighty God that he and his family may he healed of their diseases, that the sunshine of prosperity may cheer and encourage them on, until they fully inherit the hope of the righteous—Eternal Life. The Saints will realize much more joy in the inspiration of the Holy Ghost, while offering such supplications to the throne of grace, than while circulating false and calumniating slanders concerning a faithful and worthy minister of the Gospel.

CERTIFICATE.

"Having been informed by Brother William Gibson that certain persons in this place have written letters to the British Isles, which contained statements and reports derogatory to his (Brother Gibson's) character, and which are calculated to prejudice and injure his reputation,—by his request we do certify, that, as far as we are acquainted, Brother Gibson's course of conduct in this city has been strictly correct, and such as becomes a Saint of God.

"We are sorry to say, that, through sickness of himself and family, he has been detained from meeting with the Saints as often as he and we could have wished. It is possible that some, who are not acquainted with his circumstances, may construe this absence to a lack of duty on his part; such, however, is not the case. He has the confidence of the Saints in this city.

"Given under our hands, at St. Louis, Mo., this 30th day of December, 1851.

"THOMAS WRIGLEY, President.

"JOHN S. CAINE, Clerk."

The Latter-day Saints' Millennial Star.

MARCH 1, 1852.

THE "ELLEN MARIA" cleared on the seventh, but owing to adverse winds did not put to sea until the tenth, of February. Her entire complement was made up of the Saints' company, and consisted of three hundred and sixty-nine souls, one of which was born during the detention; both mother and child were remarkably comfortable at the date of departure.

Of the two companies of Saints which have now departed from these shores this year, two hundred and fifty souls have gone out under the auspices of the Perpetual Emigrating Fund Company; and by the blessing of Almighty God will be taken directly through to the Valley and City of Great Salt Lake. We rejoice greatly that we have been enabled to see so many gain deliverance and set off for Zion by this first effort of the Fund. Well may the Saints in these Islands rejoice and be exceeding glad, because of the hope that is extended to them through this medium! Let the people of God arouse themselves in all places, and contribute to it, that at another emigration season, the number of emigrants thereby may be doubled, and so on each successive year; for we anticipate by another year that the portion of the Fund now operating in America may be employed to help remove the faithful from this country, which will be a mighty acquisition to its strength, and probably double its capacity for the deliverance of the people of God. All who have gone out by it have given bonds to the Company for the payment of their passages thither, making their time and labor subject to the Company's control until the same is accomplished. We very much admire the conclusion of the President of one of the Conferences, that had only contributed sufficient to entitle it to send out one person. This President, after having searched through each of his Branches, and finding no single person whom he could select with propriety, concluded that was the worst of all predicaments he had yet found himself in, and wrote us that he thought the Conference would find itself entitled another season to send about twelve, and save him much trouble in searching for befitting persons. We think this the right kind of a conclusion, and if the other Conferences awake to the subject in about the same ratio, the Church in these Islands may teach the world a lesson of charity, and remind them that we are in sober earnest in our purpose of gathering the people from the four quarters of the globe.

With this company we are called upon to part with Elders J. D. Ross, Glaud Rodger, Haden W. Church, J. W. Johnson, Henry Evans, and Lewis Robbins—all Presidents of Conferences from this important field. Notwithstanding the great reduction of our ministerial force, occasioned by the emigration of so many Presiding Elders as have gone out in the "Kennebec," and "Ellen Maria," still the work of God is onward with deeper and more potential sway; such is the spirit of our Holy Gospel, that unless they who preach it possess richly the spirit of gathering themselves, they are comparatively powerless in their attempts to build up the Church of Christ. No evidence can be given in favor of the sincerity and knowledge of the Saints in their strange and marvellous profession, of so impressive and convincing a nature, as to see people of sound, considerate minds, who have maintained an upright and unimpeach-

able course of conduct before their neighbours, arise, and like Abraham their father, sunder the ties of kindred and fraternal relationship, bidding adieu to the lands of their nativity, the homes and graves of their friends, to go to a land of strangers, which God has promised to give unto them and their generations after them for ever. This kind of testimony is irresistible; it steals over the virtuous and good in their silent and reflective moments, and fills them with a just wonder, which leads to inquiry, conviction and salvation from the evils which are to come on the earth. On the other hand, those who are ignorant of the purposes of God, resort to subterfuge, vile slanders, and ribald abuse to stop the march of omnipotent Truth. How vain and futile are all their works, while the exhibitions of their folly and shameless abuse confirm the Saints in their faith, and encourage them to go on their way rejoicing. So very unlike the works of men is the policy of God's people; that instead of building up Churches to retain the people here, it is for the express purpose of sending them to Zion; and when, as in some instances it has occurred, individuals or Branches have declined in their interest for gathering, in exact proportion has their influence and power abated, and the work among them lost its energy and strength to move forward and win souls into the Church. While with the world it requires their most ingenious devices and most skilful management to keep their members together and effect what they do, if indeed they can be said to effect anything, for the lasting benefit of mankind. In this grand move of the Saints then, it may be said, Our ways are not as their ways, nor Our thoughts as their thoughts.

The company on the "Ellen Maria" went out under the Presidency of Elder Isaac C. Haight, who takes charge of the same to Kanesville, unless relieved by Elder Smoot at St. Louis, and will co-operate with Elder Smoot in fitting out those who go by the Fund, for crossing the plains. After this is accomplished, he will render such aid as he shall be enabled to in fitting out those who are going upon their own resources; so that none, or but very few, will be obliged to stop in the States a year for want of a little aid and experience in getting up their teams. Elder Haight's extensive acquaintance in that region and general business tact, peculiarly fit him for this important duty, which, when he has accomplished, he is expected to return to England, and fulfil his mission here.

The same evening on which the "Ellen Maria" cleared, there arrived in our midst a small company of Danish and Swedish Saints, in all nine persons, on their way to America, and in hopes to be in time for this ship. It is truly refreshing to associate with these dear brethren, although it is with great difficulty we can communicate with them in the absence of an interpreter. Their hearts are warm with the love of the Gospel; they are living examples of our great salvation, which do appropriate honor to their father in the Gospel — President Erastus Snow. What outward evidence is more calculated to strengthen and confirm the hopes of babes in Christ, than the certainty which attends all the great moves of the Apostles and Elders in the various nations. The unerring counsels of Jehovah are executed with the utmost success by the legitimate Priesthood of His Son on earth. Already, in addition to the various national distinctions of the British people, we have on their way to the place of gathering, French, Danish, Swedish, and the first fruits of the German Mission—all happy and united in the blessings of the Gospel.

The Kingdom of God is rapidly extending its influences among the nations. The servants of Jehovah are encompassing sea and land to lift up a warning voice, and to sound the "Gospel Witness" trumpet among the inhabitants of the earth; that scattered Israel may prepare to meet their Redeemer and King. In our last,

we were enabled to announce the introduction of the Gospel into South America;—in this Number, by the letter of Elders A. Lyman and C. C. Rich, we are enabled to present to our readers cheering news of the rolling on of the wheels of salvation in the extension of the settlements of the Saints to San Bernardino, California; and in the recent baptism of more than two hundred souls in the Sandwich Isles; not forgetting the highly-interesting communication from Elder Lorenzo Snow; who is the herald of glad tidings, not only to Switzerland and Italy, but also to the swarthy sons of Israel in Oriental climes. Verily the time to favour Zion, yea, the set time is come!

As the work of God progresses, and increases in dignity and influence among the powers on earth, it will surely be the highest ambition of all true Saints to keep pace with it; that as they have in the past shared in its humiliation, they may in the future share in its exaltation and glory. The season of the year is fast approaching when the Priesthood can renew their out-door labors for the salvation of souls; and it behoves them to prepare to devise plans and make necessary arrangements for the successful accomplishment of their duties in this respect. The tracts and other publications of the Church are mighty instruments in building up the kingdom, and unfolding the principles of truth to the honest in heart. The masterly productions of Elder Orson Pratt have proved a blessing to thousands in opening their eyes to behold the light of Revelation. But perhaps Elder Pratt's writings are rather too far advanced for the understanding of some readers in the rural districts. They need something simple and palpable—adapted to their limited comprehensions; and we think the "Only Way to be Saved," by Elder L. Snow, is peculiarly suitable for such. We would recommend the Elders, Priests, &c., in their visitations among the illiterate who thirst after righteousness, to arm themselves with these simple arrows of truth; for we are convinced they will carry conviction home to the bosoms of their humble readers, and cause them to rejoice in the Plan of Salvation.

The Voice of Warning will be ready with No. 6 of the STAR, and the new edition of the Book of Mormon immediately after. We also wish to state that we have on sale "*Le Livre de Mormon*," which may now be obtained by those who have a desire to become conversant with that sacred record in the French language. This edition is stereotyped: it is in beautiful clear type, and is printed on superior paper. The Book of Mormon is also on sale in Danish, and we shall soon be enabled to offer it in Italian. The Welsh and German translations are progressing very favourably. We have the Doctrine and Covenants also in the Welsh tongue. We would call the attention of the Presiding and Travelling Elders, the Priesthood, and the younger brethren generally, to the wisdom of possessing the foreign publications of the Church, especially those in French and German, as these languages are spoken or understood in most of Western continental Europe. A pleasing and profitable study will be the acquisition of these languages, and this acquisition will prepare its possessors for future extensive usefulness in propagating the Gospel, and building up the Kingdom of God in new and wider spheres of labour. The time has arrived when the British Church must more fully awake to the important responsibility that rests upon it; and now that it has passed the age of childhood, and is fast approximating to manhood, it must put away its childish things, and prepare itself to sustain a responsibility corresponding with its maturity in the work of the Lord.

THE OFFICE OF A COUNSELLOR.—Inasmuch as the following question has been asked us, we have answered it in this public manner, that all who are interested in it may avail themselves of the information given.

"What is the office of a Counsellor? If a Counsellor in a Branch or a Conference does not agree with the President and the other Counsellor, concerning some things, is it lawful for them to be passed without his consent, provided he is called responsible in part for what is transacted by the Presidency thereof? Ought the case to be decided by higher authorities, or not?"

ANS.—The office of a Counsellor to a President in the Church is to stand united with him in all the affairs of the Church which he is called to preside over, that they may be one—THE PRESIDENCY; to confer with him and impart to him any and all information which can have a bearing upon the interest of the work entrusted to his charge, that he (the Counsellor) may be in possession of; to suggest any and all measures to the President which may appear profitable or advantageous to the cause; and to render him such aid as may be necessary to carry out his decisions by counselling, preaching, writing, printing, and all proper means.

It is sometimes the case that a President, after hearing the views and feelings of his Counsellors upon the subject or subjects which they may have under consideration, receives the word of the Lord by the Holy Spirit, and altogether differs from either or both of them, and presents the subject in a far more exalted point of view than had been previously contemplated; then, if his Counsellors are one in the spirit of the Gospel, they hail with gladness the heavenly counsel, and feel that in deed and in truth he is as much their President as he is the President of the people. This is the nature and power of the calling of a President in the Holy Priesthood,—he is to preside over himself, his Counsellors, and people. He is the *head:* his Counsellors, like the *arms*, administer aid, nourishment, and support, that the head may be in the best possible condition to receive the revelations of the Spirit, and thereby know what is for the salvation of the whole body; then the arms and hands can extend abroad, and administer those blessings to any and all parts of the body, as the nature of the case may require, that all the members thereof may abound in life and health.

If any Counsellor should feel unwilling to bear the responsibilities of his calling, he can, of course, decline to serve; and should he feel the decisions of his President to be unrighteous, he could appeal to higher authority in the Church for a decision thereon. It is therefore lawful for a President to decide as the wisdom of the Holy Spirit shall dictate to him, if one of his Counsellors should dissent from his views.

LETTER FROM ELDERS A. LYMAN AND C. C. RICH.

San Bernardino, Dec. 10, 1851.

President Richards: Dear Brother,—We improve the present moment to open a correspondence with you from this point, which we have deferred until now in consequence of the press of business connected with settling in a new country.

We arrived here in the month of June last, with about five hundred souls, together with Brother P. P. Pratt and Company for the Pacific Islands. Since our arrival here, we have explored the country some hundreds of miles in different directions; and on the 22nd of September we concluded the purchase of a tract of land, known as the Ranche of San Bernardino, containing some eighty or one hundred thousand acres of land. The soil is rich; the water and timber abundant. We are situated about one hundred miles from San Diego, seventy miles from the seaport of San Pedro, and fifty miles from Pueblo de los Angelos. Our location here is made in view of forwarding the gathering of the Saints from abroad, and from Europe in particular, by this route, should we be enabled to settle in this country as

we wish. You are doubtless ere this apprised of the intentions of the Presidency in relation to this matter, as published in the last General Epistle; and we wish to learn from you, at your earliest convenience, what you may know, or can learn, in relation to the practicability and probable expense of transporting the Saints from Liverpool to San Diego, by any of the present routes across the Isthmus.

We have not heard of the final results of the hostilities that have for a short time existed in that quarter. Our news from the Lake reach no later date than the 1st of September, when universal peace and health prevailed; the subsequent mail from that place having been robbed by the Indians, the carriers barely escaping with their lives.

We have built since our arrival here some one hundred tenements. We are now finishing a stockade Fort, for our defence against the Indians of this country, who have at present assumed a hostile attitude toward the American settlers, in the southern portion of the State, the result of which is yet undetermined. An expedition is now getting up for their subjection, in which we are as usual invited to participate. We hope the war for us may be a bloodless one.

Brother P. P. Pratt has gone to Chili. The news from the Sandwich Islands is good. By a letter from Elder George Cannon we learn that they have baptized some two hundred and fourteen.

We have heard but little from you and the other members of our quorum in Europe: if you can send us any news in relation to them and their labours, it will be a treat to us. We have learned with regret the death of Elders Flanagan and Burton. As Brother C. C. Rich will start about the 1st of April for the Lake, we should be happy to have him bear your report in relation to the above matters.

As business urges, we must close by subscribing ourselves your brethren in the new covenant,

AMASA LYMAN.
CHARLES C. RICH.

P.S. — Our location is about twelve miles down Cajon Pass. A. L.
C. C. R.

LETTER FROM ELDER LORENZO SNOW.

Paris, January 26, 1852.

Dear President Richards, — After a very boisterous and stormy passage over the Channel—with its usual unpleasant accompaniments, I am quietly and agreeably cloistered with Elder Bolton, together with a number of interesting and intelligent Saints, and begin to consider that my homeward journey of some twenty-five or thirty thousand miles is now just commenced.

Before leaving London, I had completed the translation of the Book of Mormon, and got the printing forward to the last hundred pages. Elder Joseph Richards, whom I appointed to a Mission to Calcutta to assist Elder Willis, left London a few days before my departure. I repose much confidence in this brother, as one that will magnify his calling, and do much towards establishing the Gospel in that country.

I find it much more pleasant now coming to Paris than formerly. When passing through here a year and a-half since, there were no Saints to bid me welcome: on arriving the other day I found many—a circumstance you can well suppose causing no small degree of satisfaction and rejoicing. I found Brother Bolton quite invalid, but is now much better; his labours and anxieties I think may have encroached some upon his health. When the interests of his mission will allow a short absence, I dare say that a visit to the merry and warm-hearted Saints of Old England would replenish his spirits, and be no disadvantage in any way. The kingdom here does not boast of a multitude of subjects, but it may be said to embrace the good, the virtuous, the intelligent, the determined, the meek and the lowly, yet mighty and powerful. Elder Taylor may comfort his heart with the assurance of having laid a deep and lasting foundation for the spread of the Gospel in the French dominions, though no sea room is left at present;—in fact, I know of no place where the Gospel has

been carried, where the difficulties are more perplexing and discouraging. However the time will come when the Gospel will resound through the length and breadth of France. I am much pleased with the acquaintance I have formed with the brethren here; I feel that they will do a great work. I believe Elder Bolton intends making another application to the government, for the privilege of preaching the Gospel with equal liberty with other denominations, a course which I much approve.

I have no need to speak of the political condition of the country, it is well known to all who read the English papers. In passing over the country, and searching the mind of the Spirit in reference to its inhabitants, my heart is pained in contemplating the dark, dreary, and bloody fate and scourge that await this nation. The life's blood of many people is scarcely wiped from the streets, the groans of the dying have hardly ceased, and the flowing tears of the widows and orphans are still seen. As you gaze around and behold the troubled mein, the dark and stormy brows of thousands, see the significant signs, notice the low whisperings and stealthy conversations, and hear of the sudden and mysterious changes that are constantly taking place through the various channels of political power, you are forced to feel that again must be renewed scenes of alarm, of sorrow, of grief, and of blood. Would the powers that be but permit the message of life to go forth freely among the inhabitants, there might be hope that the cup of bitterness might for a season be turned away.

I now have my passport "visé," and have just secured my place in the *Diligence* for Switzerland. Well, good bye, you shall hear from me again as I get a little further advanced in the path of my orbit. May the Lord bless you with all that is good to fill your heart with rejoicing, and may the same blessing descend upon all the good and faithful Saints.

GENEVA, FEB. 7—Bidding adieu to the brethren at Paris, on the morning of the 27th January, I stepped into a *Diligence*, and was soon rolling rapidly in my course towards Switzerland. The country over which I passed the first two hundred miles seemed, though in the midst of Winter, to wear the appearance of an American Spring. France is "*un beau pays;*" one could scarcely wish to live in a more delightful climate, or a more beautiful and charming country. Everywhere people were to be seen in pasture and ploughed fields, meadows and vineyards, busily occupied preparing for the approaching Spring. What appeared a dark spot in this otherwise beautiful scenery was, the number of poor women slavishly engaged in manual labor, and exposed to all the hardships of out-door occupations. Small towns and villages dotted the face of the country, the foundations of which appeared in almost every instance to be that of some religious Catholic edifice. It would seem that in building these towns, the churches were first erected, then private dwellings piled around, one after another, as each inhabitant arrived. As we approached Switzerland the country became more and more broken, till we began to wind up and descend down the rugged snow-covered steeps of the *Jura*.

About midnight of the 28th, I reached Geneva, where I had the happiness of meeting Elder Stenhouse, whom I found with several of the Swiss Saints, waiting to welcome my arrival. I accompanied Elder Stenhouse to his lodgings, where I had the pleasure of sitting down to an excellent supper, prepared by Sister Stenhouse, with an eye single to the probable condition of my appetite at the completion of a fatiguing journey over the mountains. The following evening we held a very interesting meeting with the Saints, at which several strangers were present. Elder Stenhouse addressed the meeting in French with great fluency, and several brethren gave their testimony relative to their knowledge of the work of the Lord, and their joy and consolation in the principles of salvation. In moving forward the work here, much the same course has to be adopted as at our commencement in London, *i.e.*, by forming acquaintances, through one to another, and persuading one here and another there, to attend our reunions. The people feel that they have had passed among them so many new and false coins, that it is of little use to search for or anticipate anything in the shape of genuine; nevertheless, patience and perseverance will overcome in time all these difficulties, and the power of Truth will triumph through the length and breadth of Switzerland, unto the redemption of the wise, good, and virtuous. Our little

family of Saints here now numbers twenty members. Having had no acquaintance with the language, and being a stranger to the manners and customs of the people, and having no friend to introduce him to the confidence and favor of any one, Elder Stenhouse, as one can easily imagine, has had to encounter difficulties insurmountable to any but those who have the most perfect consciousness of the truth and life-giving power and spirit of the cause in which they may be engaged. Through the blessing of the Lord these difficulties are being fast overcome, and I have the greatest confidence that the work will now roll on with accelerated speed. The Saints are full of life and energy, and embrace every opportunity to make known the doctrines of our Church; several of them are persons of education and influence in society. I expect that much good will shortly result from their united labors and testimony.

After having passed a few days very agreeably and profitably at Geneva, I left, accompanied by brother and sister Stenhouse, to visit the Saints in the Canton de Vaud. We were favoured with beautiful weather, which made our steam-boat excursion on the clear lake of Geneva very agreeable. Switzerland has a world-wide fame for beautiful scenery; though the winter season is not the most favourable for landscape varieties, we were much pleased with the general beauty of the country. The many fine *villas* and *chateaux*, surrounded with gardens and vineyards, that besprinkled the gently rising banks on one side of the lake, formed a beautiful contrast with *Mont Blanc*, and the lofty snow-capped mountains on the other. Though the works, wonders and beauties of nature drew our minds to contemplation, and raised their springs of gratitude to the Good and Wise Preserver of all, yet there was a still higher theme for contemplation, a still greater incentive to gratitude—the *Work of the Lord*. We arrived at Lausanne, an ancient town romantically situated upon the banks of this beautiful lake, and spent a few days very pleasantly with several intelligent and interesting Saints, the fruit of Elder Stenhouse's labors. We held meetings every night during our stay, at which we enjoyed much of the Spirit and power of the Lord.

Since my arrival here I have had a pleasant visit from Professor Reta, an Italian gentleman of literary talent and celebrity, who has published some important works in the Italian language, as well as edited several of the first journals in Italy. I presented to him the four hundred pages of the Book of Mormon that I had with me, which he pronounced a correct and admirable translation, and a very appropriate style of language.

I acknowledge with pleasure the benefits we are deriving from Elder Taylor's French publications, which, together with my own, we endeavour to circulate as widely as possible. My visit here has been a great blessing to myself, and I humbly trust it will result in lasting and important good to the interest of the work generally.

In a few days I leave for Italy, the gigantic Alps lay in my route, rearing their snow-capped heads high amid the clouds. I trust, however, they will prove no positive barrier, as passing over them last January in a severe snow storm, has given me some experience and confidence in encountering these unpleasant obstacles.

Brother Stenhouse joins me in kind love to yourself and your brother Samuel.

Yours, very affectionately,

LORENZO SNOW.

VARIETIES.

THE MORMONS have at length taken possession of the ranche of San Bernardino, near Los Angelos, for which they have paid one hundred and two thousand dollars. Twenty-five thousand dollars was paid down, and the remainder is to be paid in two equal annual payments. It is said to be their intention to build a great city there, and a railroad to Salt Lake is confidently spoken of. It is also said that the heads of the church in Deseret have given directions to the Mormons in Europe, that all the emigration to this country must in future, come by the way of the Isthmus of Panama to San Diego. The population of San Bernardino is to be increased by five thousand within the next six months. It contains within its boundaries more than eighty thousand acres of excellent land, a great part of which can be irrigated. The Santa

Anna river runs through it, furnishing a large and unfailing supply of pure water, and having excellent mill-seats. The mountains near are covered with pines sufficient to supply with lumber all Southern California for years. The improvements to be immediately made will be of great benefit to Los Angelos county. This settlement commands the Cajon Pass, and will protect the Valley from further Indian incursions. A flouring mill and several saw mills will be erected there during the rainy season. The tract of land included within the limits of San Bernardino, embraces about sixteen leagues. The Mormon emigration from Liverpool, it is said, amounts to thirteen thousand. Salt Lake City, the head quarters of the Mormons, contains a population of 8,000, and the other settlements in the Territory about as many more.—*New York Tribune.*

HIRAM de Witt, of this town, who has recently returned from California, brought with him a piece of the auriferous quartz rock, of about the size of a man's fist. On thanksgiving day it was brought out for exhibition to a friend, when it accidentally dropped on the floor, and split open. Near the centre of the mass was discovered, firmly embedded in the quartz, and slightly corroded, a cut-iron nail of the size of a sixpenny nail. It was entirely straight, and had a perfect head. By whom was that nail made? At what period was it planted in the yet uncrystallized quartz? How came it in California? If the head of that nail could talk, we should know something more of American history than we are ever likely to know.—*Springfield (U. S.) Republican.* ["The head of that nail" cannot "talk," but we refer our readers to the Book of Mormon for ancient "American history."—ED.]

THE CITY OF GOD.

"The wilderness and solitary place shall be glad for them: the desert shall rejoice and blossom as the rose."—ISAIAH.

Zion! thou City of our God, rejoice!
Jehovah speaks in love and praise of thee!
Blessed among the nations! hear his voice:
"City of my Redeemed! rise! be free!
"Ye chosen Saints, who love to hear my word,
"For you in mountain solitude doth spring,
"While yet ye tremble at th' oppressor's sword,
"The promis'd Zion of your Heav'nly King!"
Then shall the wilderness rejoice, and blossom as the rose,
When weary hearts within her wa'ls shall find secure repose!

Truth shall be in her palaces: her tow'rs,
Fenc'd by a shield of adamantine faith,
Impregnable shall stand: while Falsehood cow'rs
Before the mighty arm of Him who saith,—
"Behold! I come, with an avenging hand,
"To judge—condemn or recompense—the world;
"And they who seek to harm my chosen band,
"Shall learn to tremble when my bolts are hurl'd!"
"Fear not, belov'd of Israel's God, though hellish foes oppress—
"My arm is stretch'd to save you still: my hand is rais'd to bless."

City of God! how glorious shalt thou stand!
No more shall Lebanon exulting boast;—
How poor to thine the pride of Sharon's land:
How weak to thine the strength of Pharaoh's host!
Jehovah's arm protects thee!—vainly now
The shafts of Satan speed their destin'd way:
Calmly secure is thy majestic brow—
Omnipotence thy shield, and Christ thy stay!
Yet how shouldst thou be ought but calm, aided by power divine:
When Jesu's care, and Jesu's love, eternally are thine?

In thee the blind shall see—the deaf shall hear,
And the dumb mouth break forth with joy and sing:
The barren land a thousand flow'rets bear,
And in the desert living waters spring.
Where once the rav'ning jaguar sought his prey,
The homes of love and calm content shall rise.
Then, only then, the clear and living way
Leads to bright lands beneath unfading skies.
No evil, vain, or angry thought shall break its peaceful rest;
The simple heart's unerring guide, the pathway of the blest.

No! sin may never enter there; nor ought
Of violence or strife shall there abound:
They, only they, who Jesu's love have sought,
And gladly hail'd the Gospel's glorious sound:
Jesu's Redeem'd alone shall enter there,
With songs of praise and everlasting joy,
The light of immortality to share,
And taste the bliss which knows of no alloy!
With Him, their King, their long Beloved, through endless years to reign,
With nought of worldly care or gloom to mar their rest again.

London. I. E. R.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 20TH OF FEB., 1852.

	£	s.	d.
J. W. Boud	1	1	0
Richard Morris	3	0	0
Thomas Squires	5	0	0
James Farmer	3	0	0
John Memmott	5	0	0
James Walker	20	0	0
John Parkinson	4	0	0
John Parry	1	0	0
William Simms	0	10	0
John Wigley	5	0	0
James Linforth	10	0	0
Matthew Hicks, (N. Y.)	3	0	0
John Godsall	30	0	0
Carried forward	£90	11	0

	£	s.	d.
Brought forward	£90	11	0
G. P. Waugh	2	0	0
Edward Frost	2	5	0
T. C. Armstrong	19	5	4
David James	5	0	0
W. L. Allen	3	10	0
G. W. Davies	2	0	0
William Soulsby	5	0	0
Henry Smith	13	7	0
Thomas Clarke	5	0	0
William Cartwright	5	0	0
Edward Hanham	23	10	0
	£176	8	4

ADDRESSES.—W. G. Mills, 7, Canterbury Street, Devonport.
Edward Sutherland, 4, Lower Leeson Street, Dublin.

WE purpose issuing with No. 6, a New List of our Publications, to which our agents and readers are referred for the various prices of the same.

THE President of the Preston Conference desires us to notice that Thomas Mason has been excommunicated from the Church in Preston for defraud, and requests that he be not received into any Branch until he has repented, and made satisfaction to the Branch from which he is expelled. This is the second time this man has been excommunicated, which renders it the more desirable he should not be allowed to evade justice and true repentance.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6.—Vol. XIV. MARCH 15, 1852. Price One Penny.

THE SAINTS OF GOD, *VERSUS* THE WORLD.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.—JESUS CHRIST.

Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.—James iv. 4.

The most cursory student of the history of the people of God, must be aware of the unceasing hostility that ever has been manifested towards them by the world. This is one of the most prominent traits by which the Saints of God can be distinguished from the multitudinous religionists by whom they may be surrounded. If an hundred kinds of religion are taught, the wayfaring man, though a fool, need not err in regard to which is the right one. It is that religion which is least fashionable—least popular. Seek not the true religion and the true servants of God amongst the giddy multitude. "That which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15. So said the Saviour. Again, "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, *and many there be which go in thereat:* because straight is the gate, and narrow is the way, which leadeth unto life, *and few there be that find it.*" Matt. vii. 13, 14. The Saints of God and the true religion have ever been exiles from the fashionable world. They have never been popular since Satan has had dominion upon this earth, and they never will be popular until wickedness is swept off the face of the earth, and Satan is bound that he cannot tempt the children of men. The Church of God is then that people who are "every where spoken against."

St. Paul said, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. The godly of all ages and dispensations can testify that this is true. They know from bitter experience that the world hates them even unto the death. A greater than Paul once said to his disciples, "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. * * * * The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. x. 22, 24, 25. Again, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his Lord. If

they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me." John xv. 18 to 21.

The above are sayings and prophesyings upon principle. But suppose we come to matter of fact. We can give Asiatic Scripture facts, and American Scripture facts, and facts from personal experience, in illustration of the principle in question Two witnesses are better than one, but at the mouths of three witnesses shall every word be established.

We will have *The Bible*, first witness.

The Lord had respect unto Abel for his righteousness, and this excited the enmity of his brother Cain, who being a wicked man, rose up in anger and slew Abel. Gen. iv.

The soul of righteous Lot was vexed from day to day with the filthy conversation of the wicked, and so exceedingly hostile were the inhabitants of Sodom and Gomorrah to God, truth, revelation, and righteousness, that angels could not stay one night in those cities without an attempt to maltreat and abuse them. Gen. xix.

The pure-minded Joseph, because he obtained knowledge from God by dreams, &c, was cruelly exiled from his native country, and his father's house, and sold into the hands of strangers; and because he would not yield his body to licentiousness, he was thrown into prison, and narrowly escaped with his life. Gen. xxxvii. and xxxix.

David was hunted by king Saul like a beast of the forest. 1 Sam. xix. to xxvii.

The Benjamite princes cast Jeremiah into a loathsome dungeon, and withheld food from him. Jer. xxxvii. and xxxviii.

The ungodly Chaldeans sought to take away the life of Shadrach, Meshach and Abednego. Dan. iii.

The proud Medo-Persian Presidents and Princes endeavoured to overthrow Daniel, and by a wily stratagem caused him to be cast into a den of lions. Dan. vi.

The wicked Haman sought to destroy Mordecai and all the Jews that feared God. Esther iii. v. and vi.

John the Baptist was rejected by the Pharisees and lawyers, imprisoned by Herod, and finally beheaded at the instigation of Herodias. Mark vi.

Jesus Christ was a "man of sorrows and acquainted with grief." When near two years old, Herod gave commandment that he should be slain. But he escaped unhurt. Matt. ii. He was continually dodged by long-faced Pharisees, High Priests and Elders, who eagerly watched every opportunity to make him an offender for a word. They charged him with casting out devils by the power of Beelzebub, the Prince of devils. Matt. xii. 24. Respectable and devout people, generally speaking, refused to associate with him. He was under the necessity of mixing with the lower class of society, and for this he was termed "a gluttonous man and a wine bibber, a friend of publicans and sinners." Matt. xi. 19. Frequently he had not where to lay his head, passing the nights in the open air. At length he was betrayed by a kiss, apprehended, arraigned before Pontius Pilate, and falsely accused of various real or pretended crimes. No fault was found in him. But the people cried—"Let him be crucified." He was then scourged and delivered to be crucified. The Roman soldiers stripped him, arrayed him in a scarlet robe, platted a crown of thorns and put it upon his head, and a reed in his right hand, and in mock submission bowed their knees, and cried—"Hail, King of the Jews!" After this, they stripped him of the scarlet robe, spat upon him, smote him, gave him vinegar mingled with gall to drink, and crucified him under the accusation — "THIS IS JESUS, THE KING OF THE JEWS." Matt. xxvii.

Stephen was taken before the Elders and Scribes, charged with blasphemy and treason, cast out of the city and stoned to death. Acts vi. and vii.

Paul was imprisoned and arraigned before Felix, Festus, and Agrippa. Acts xxiv. to xxvi. He was stoned once, beaten with rods thrice, and scourged five times. 2 Cor. xi.

The ancient Saints were persecuted very severely. They were tortured, mocked, scourged, bound, imprisoned, stoned, sawn asunder, and slain with the sword; they wandered about in deserts and mountains, took refuge in caves of the earth, dressed in sheepskins and goatskins, being destitute, afflicted, and tormented. Heb. xi.

The Book of Mormon, second witness.

The prophet Ether was esteemed as nought by the people, and was cast out from among them. He hid himself in the cavity of a rock by day, where he finished

his record. At night he used to go out to view the destructions which came upon the people in consequence of their wickedness. Page 543, second European edition.

Nephi's brethren conspired against him, and bound him with cords, that he might be left in the wilderness to be devoured by wild beasts. By the power of God he burst his bonds, and the hearts of his brethren were softened for a time. Page 13. But they hated him for his righteousness, and finally sought to take away his life, insomuch that he was obliged to flee with his family and friends into the wilderness. Page 65.

King Noah caused Alma to be cast out, and sent his servants after him for to slay him, because he pleaded for the prophet Abinadi. But Alma escaped. Page 179.

Abinadi was bound and cast into prison, for declaring a Messiah would come. He was scourged with faggots, led to the stake, and suffered martyrdom, because he would not recant. Page 179.

The aged Gideon was slain with the sword for the word of the Lord. Page 210.

Alma and Amulek were bound with cords, stoned, smitten, imprisoned, and denied sufficient sustenance, whilst many of their brethren and sisters were most cruelly cast into the fire and burned to death. Page 249.

The Personal Experience of the Latter-day Saints, third witness.

Every Latter-day Saint feels that he is in a measure a proscribed being. So powerfully does Satan work in the hearts of the children of disobedience that the strongest ties are sundered, the tenderest relationships forgotten, and oftentimes a Saint's worst foes are those of his own household. The world, and especially the religious portion of it, evinces a most uncompromising hatred towards the Latter-day Saints Nay, the very name of Latter-day Saint fills the bosoms of the people with indescribable sensations, and seems to rouse up every malignant feeling of their souls. If an individual only goes to hear the Saints, he becomes thenceforth a marked character. He hazards his good name. His pious friends are perfectly surprised to hear of him setting his feet within a "Mormon Conventicle." They are thoroughly shocked at the thought of him listening to a discourse from a "Mormonite Elder." They are thunder-struck if he should chance to speak in approbation of what he has heard. They dissolve all connexion with him if he becomes convinced of the truth, and essays to render obedience to the same. They would rather he would become a drunkard, or a whoremonger, than a Latter-day Saint. Many persons have declared they would prefer following their relations to the grave, to the misery of knowing that they would embrace the faith of the Saints of God. Roman Catholicism, with all its priestly enormities and inquisitorial horrors, is considered comparative purity and virtue, in contrast with the supposed absurdities and blasphemies of "Mormonism!" And indeed it is doubtful whether there is a religious society existing which would not, in the event of a crisis, unite in the general cry of "Away with the Mormons, they are not fit to live."

Joseph Smith, under God the founder of the Church of Jesus Christ of Latter-day Saints, though originally an obscure illiterate youth, was persecuted with the most heartless cruelty from the time when he first made known that he had received a revelation from heaven. And his chief persecutors were those who professed to be followers of the meek and lowly Jesus. They continually sought his overthrow, and endeavoured to accomplish it by all means in their power. To prejudice the public mind against him, the most idle and nonsensical rumours to his injury were industriously circulated, and, of course, most eagerly believed. Divers writs and processes, founded upon these foolish rumours, were served upon him, which led to vexatious lawsuits, about forty-six in all; but in none of these, where he had a legal tribunal, was Joseph Smith once proven guilty of breaking the laws of his country. So vindictive were his enemies, that they rested not until they had imbrued their hands in his innocent blood. His enemies testify that his offence and sentence was, "The law of the land cannot reach him, but powder and ball shall."

Hyrum Smith, brother to Joseph, was murdered with him, though convicted of no crime.

John Taylor, an apostle, was severely wounded at the same time.

And the Latter-day Saints as a people have been most vilely persecuted. They have been mobbed, plundered, and driven from their homes and possessions, time after time. Their path might have been

traced by their blood. Hoary age and helpless infancy were alike disregarded by fiends in human shape. Defenceless woman was ruthlessly despoiled of that which is dearer than mortal life. The leaders of this people have been cast into prison without cause, and fed upon human flesh.

In the spring of the year 1846, the chief authorities of the Latter day Saints were exiled from their beautiful Nauvoo and its splendid temple, and compelled to seek out a home for themselves in the wild fastnesses of the Rocky Mountains; far away from the abodes of civilized but blood-thirsty Christians. They travelled westward some hundreds of miles, but found they must halt for the winter far short of their destination. Whilst in this distressing situation, the United States officers called upon them for five hundred of the flower of their camp, to enrol themselves as a battalion, and march into Mexico. This cruel, cowardly requisition was immediately complied with. In return for this unparalleled manifestation of patriotism, the poor and infirm Saints who were unable to leave Nauvoo with the main body, were driven out of the city at the cannon's mouth and bayonet's point, and forced into the woods and prairies on the trail of their abler brethren, and the authorities of the Church.

And after the Latter-day Saints have, with the most persevering industry and admirable fortitude, crossed trackless deserts, threaded gloomy ravines, explored whole regions previously little known, located themselves in the Salt Lake Valley, built houses and cities, planted farms, and made the wilderness rejoice and the desert blossom as the rose—the United States Congress has granted them a Territorial Government in answer to their petition to be admitted as an independent State into the Union.

This done, the old game of evil reports and lying slanders is renewed with its wonted virulence. There are some characters who envy the Latter day Saints the privilege of digging for their own bread. They envy them the ground they stand upon, and the air they breathe. They wish to overthrow fair Utah, that prodigy of virtuous enterprise. But their hopes will vanish, and their spirits fail them. their lying calumnies shall return as fire upon their own heads, and pierce their souls like a dart through their liver. For the Lord of hosts is our defence and strong tower; in Him we put our trust. "It is better to trust in the Lord than to put confidence in princes."

In the fall of 1850, the United States Executive duly appointed seven persons as public officers for the Territory of Utah, to wit: Lemuel G. Brandebury, Chief Justice of the Supreme Court of the United States for said Territory; Perry E. Brocchus, and Zerubbabel Snow, Associate Justices; B. D. Harris, Secretary of the Territory, and Messrs. Holman, Day, and Rose, Indian Agents. These officers arrived in Utah in the summer and fall of 1851. But they had not been there many weeks, before the three former gentlemen disclosed a cowardly inclination to desert their posts of honour, and return to the States. Having no creditable reason for this palpable dereliction of duty, they very naturally (like as truant urchins fish up excuses to their masters) scraped together a scurrilous dish of odds and ends, in the way of an "Official Report" (or rather "Reports," for there are more than one, and of course all true, however contradictory,) to make their case good, and thus escape the censure-stripes of the Federal Executive

But these slanderous and highly-coloured "Reports" are not the only manifestations of hostility towards the Saints. Certain members of Congress evince a determined resolution to oust the Utah delegate (The Hon. J. M. Bernhisel) out of his seat in the house of Representatives. This is perfectly in harmony with other proceedings. But let it be done, and the unity of the Lord's people will surprise the hypocrites, and astonish the world. Let the American nation allow this measure to be so ordered, and the hand of God will fall right heavily upon the people. There will be weeping and mourning in high places. The proud despots of the old world will hold up the mock liberty of Columbia to scorn and ridicule. We await forthcoming events with lively interest rather than distressing anxiety; for we know that all things will work together for good to them that love God, and are the called according to His purpose.

It is a common practice for men who persecute the people of God, to console themselves with the idea that they do not persecute them on account of their religion, but merely render them a just reward for their extreme *politics* or daring blasphemies. Very fine! But let us consider. Why

did the Jews persecute Jesus? For his politics and supposed blasphemies. "For a good work we stone thee not (oh, dear, no!) but for blasphemy." John x. 33. "If we let him thus alone, all men will believe on him; *and the Romans shall come and take away both our place and nation.*" John xi. 48. Why, Jesus Christ was arraigned, condemned, dressed in a scarlet robe, invested with a sceptre-reed, crowned with thorns, and nailed upon the cross for his *political opinions!* His very accusation appeared in bold relief over his devoted head—"THIS IS JESUS THE KING OF THE JEWS!" The Chief Priests, Scribes, and Elders mocked him, and ironically cried out, "*If he be the King of Israel*, let him now come down from the cross, and we will believe him!" Matt. xxvii.

Stephen was stoned for his *political* opinions. "For we have heard him say, that this Jesus of Nazareth shall *destroy this place, and shall change the customs* which Moses delivered unto us." Acts vi. 14.

Paul was persecuted on account of his *political* opinions. "For we have found this man a pestilent fellow and a mover of *sedition* among all the Jews throughout the world; and a ringleader of the sect of the Nazarenes." Acts xxiv. 5.

And the same subterfuge is availed of now. The Rev. J. B. Lowe, of this town (Liverpool) in a lecture says,—"Jackson county and Clay county, were the scene of skirmishes between them (the Saints) and the county militia, who wished to expel them. The inhabitants, however, had only recourse to violence when they found they could not get rid of them quietly. I do not justify the violence; but remember it *was not persecution on account of religion.** No such thing. All religions are tolerated in the United States, and the gentlemen who petitioned against them said they had nothing to say to their religious gibberish; it was *their political system*, with its arrogant assumptions, that they opposed, and they were determined that it should not be tolerated, as there would be no peace till they were induced to leave the place."

Joseph Smith was persecuted and slain for his *political* opinions. The Saints of God were driven from Nauvoo for their *political* opinions. And the overthrow of the Saints in Utah is now sought on account of their *political* and *seditious* opinions.

But whether the enemies of God think that Jesus, Stephen, Paul, Joseph, or any of the Saints of God suffered persecution and martyrdom for their religion, or for their politics, or for their blasphemies; one thing is known, they suffered and died for *righteousness'* sake, and consequently their reward will be great in heaven when the wrath of an offended God will wither up their remorseless persecutors.

There has yet to be a tremendous struggle between the powers of God and the powers of Satan. The prize these parties are contending for is nothing less than universal and eternal dominion over this earth. God intends to extend his government over all the face of the earth, and drive Satan from it. The kingdom of God must be established and the will of God done here as promptly and efficiently as it is now done in the heavens. All the righteous men of God of old who have received the Priesthood when upon the earth, were engaged in this glorious work. They have all accomplished something towards it. They are still actively engaged in this work, and they have covenanted not to cease from their labours until the struggle is ended and the victory won. The question will become daily more and more momentous. All will have to choose sides. Satan and his adherents think to win the day. But they will be deceived. To hasten the end there will be a grand concatention of the powers of all dispensations combined with the powers of Heaven. In this generation a decisive blow will be struck between the two rival powers, which will give peace and rest to the righteous for a thousand years. Then shall all the Saints be united in one, and God shall be their King and Lawgiver, and this very earth where their enemies have triumphed over them shall be given to them for their eternal inheritance. Amen.

* Though this Rev. excuser of wholesale persecution tells us that the Missourians drove the Latter-day Saints because of their politics, yet he himself reflects upon them because of their religion, as well as their politics. He speaks of Orson Pratt as a "very clever man, and a very respectable one for anything I know *but for his religious opinions!*" So, in Mr. Lowe's judgment, Mr. Pratt's religion is a certain *discount* upon his respectability!

PEACE, PEACE.

BY ELDER JOHN JAQUES.

There are two classes of persons, amongst the ranks of which, may be found many of the "false prophets" of these latter-days. The first class may be termed "Alarmists." Those persons who, like the Athenians of old, spend "their time in nothing else, but either to tell or to hear some new thing;" and those also who are peculiarly gifted with the surprizing faculty of manufacturing "mountains out of mole-hills," may be not unfairly represented as specimens of this class. Flying accounts of fires, storms, shipwrecks, wars, plagues, pestilences, famines, accidents, signs, and wonders of startling and fearful character, but unfortunately at best, of very indifferent data, and of very equivocal veracity, may be safely fathered upon the "Alarmist" tribe. The second class may be termed "Peacemen." Natives of this class are very good-natured, agreeable, bland, affable, social, polite, courteous, &c.; but to balance this, they are very superficial thinkers, they are surface-reasoners. They do not dive deep into the bowels of society, and find out the true motive principle thereof, they do not carefully search the "wheels within wheels," and discover the grand main-spring of action. Of this latter class I wish to make a few remarks.

These "Peacemen" are not *Peace-makers* particularly, so much as they are *Peace-criers*. Their continual cry and watchword is "Peace." They eagerly seize upon every public speech and meeting, every public manifesto and manifestation, which can in anywise be rendered available in support of their favourite idea. They contemplate a universal international "Peace Alliance," and they have actually held an international "Peace Congress" upon the Continent. One idea entertained by these people is, "International Arbitration instead of War."

The "Crystal Palace," and the gathering of the nations thereto, are mighty favourite topics with these "Peacemen." Vincent, the eloquent Chartist lecturer, points to the "Crystal Palace," as being a completely triumphant affirmative answer to the interrogation—"Shall we have Peace?" The world points to the "Crystal Palace," and self-complacently exclaims—"See there: does that look like war?" A certain poet (Martin F. Tupper) offers the following "Peace" tribute at "The close of the Great Exhibition:"

"Glory to the God of heaven,—
Peace on earth, towards men good will!
Now shall honours due be given,
To the best of human skill.
Always will we deal with others
As we would they dealt with us,
And rejoice as men and brothers,
To befriend each other thus.

"Nobly has thou fruited, Labour!
Brightly hast thou flower'd, Art!
Well has England hail'd as neighbour
Every nation to her heart!
Yes,—for all on earth are brothers,
High and low, and far and near,
And the more we see of others,
All the more we hold them dear!

"Narrow liking, and disliking,
Prejudice hath died away;
Hand in hand together striking,
Man with man is linked to-day;
While we feel that all are brothers,
Children dear of One above,—
And the more we know of others,
All the more we live in Love!

"For it is a glorious teaching,
Albert,* thou hast taught mankind,—
Greatly to perfection reaching,
And enlarging heart and mind;
Stirring us, and stirring others,
Thus to do the best we can,
And with all the zeal of brothers
Help the Family of Man.

"God be thank'd! that thus united
All the world for once has been;
Crowding, welcome, and delighted,
Round the throne of England's Queen;
God be thank'd! that we and others,
England with the World around,
Thus have sought to love as brothers,
And the good we sought, have found."

So sings the poet. And, as if to cap the climax, *The Family Herald*, in a late number, has the following:—"The Crystal Palace contains the following

* His Royal Highness Prince Albert, who first directed public attention to the idea of a Great International Industrial Exhibition.

perfect anagram, — 'Cry that all 's Peace.' "

Aha! "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." These "Peace-men," cry "Peace." The world cries "Peace." The "Crystal Palace" cries "Peace." But the Lord does not cry "Peace." Prophecy does not cry "Peace." Revelation does not cry "Peace." The servants of God do not cry "Peace." The voice of God and the warning voice of his servants to all the inhabitants of the earth is, "Fear God, and give glory to Him, for the hour of his *judgments* is come!" This does not look like much "Peace" at present, at any rate to the wicked.

According to prophecy this "Peace" delusion, was to be a characteristic of the last days. St. Paul points out this feature as a strong evidence of the near approach of the great day of the Lord. Says he:—"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, *Peace and safety; then sudden destruction* cometh upon them, as travail upon a woman with child; and they shall not escape. 1 Thess. v, 1—3. But the "wise shall understand," they shall not be enveloped in darkness like the rest of the world, but they shall be the "children of the light," and they shall know that when the "fig trees are leaving, summer is nigh."

But what causes this popular cry of "Peace and safety," in the very face of "sudden destruction?" This. The nations are gone astray after the imaginations and lusts of their own hearts; they have forsaken the true and living God. Therefore their eyes are blinded that they cannot see, their ears are stopped that they cannot hear, and their hearts are hardened that they cannot understand. Yea, "their wise men shall perish, and priests with their learning," that all the nations may know there is a God in Israel, and that all men may learn obedience by the things they suffer. For this end the wise and the learned shall be deceived in their calculations by apparent circumstances, they shall be deluded into snares by specious appearances — mere "will-o'-the-wisps." They shall cry "Peace, Peace, when there is no Peace." They shall look upon the surface of society, and be deceived by its courtesy and fairness of speech. Their eyes shall be dazzled by its outward splendour, so that they shall not be able to discern accurately the true guage of its integrity. They shall be fascinated by its "whited walls, which indeed appear beautiful outward, but within are full of all uncleanness."

The wise men of this world may "build up the wall" of society, and "daub it with untempered mortar" if they choose, but let them consider if their fate and the fate of the wall cannot be discovered in the following:—"Therefore thus saith the Lord God; It shall fall. . . So will I break down the wall that ye have daubed with untempered mortar and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it." Ezekiel xiii. 11 to 15.

International Arbitration can never become universal upon the earth, until there exists one power which shall be acknowledged superior to every and all other power and powers. Until this time, "Arbitration instead of War," as a last resort, is, and will be, a mere chimera. When things are pushed to extremities, the people and the nations *will fight*. And in the very nature of things this must be so, until there shall be established a great Tribunal of Arbitration which is infalible, which all shall respect, which all shall fear, which shall be "an end of controversy" to all, and to which "every knee shall bow."

Reader, do you wish to know when there will be an "end of controversy" to all? I will tell you when there will be an "end of controversy" upon this earth for a thousand years. When the Lord Jesus Christ, the Son of the Great Arbiter of of all controversy, sets his feet upon the Mount of Olives, which is before Jerusalem on the east. See Zech. xiv. Then "The law shall go forth of Zion,* and

* ZION, signifies, "The Pure in Heart." When the term ZION is applied to a particular locality, it signifies the locality occupied, or to be occupied by, or belonging to, the "Pure in Heart." The Continent of America is the

the word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv. 2, 3.

The great fault of men is, they forget God in their private affairs. The great fault of nations is, they forget God in their public affairs. If the world wants Peace, Alliances, Congresses, Arbitration, &c., let them not leave God out of the question in these things. Let Jehovah have a hand in these matters. He has wisdom, power, justice, love and mercy, sufficiently developed in his character to justify us in the thought, that He is amply qualified to act as President or Referee. If men want "Peace," let them embrace the Everlasting Gospel, and live according to its requirements. If men want a "Peace Alliance," let them make a covenant with God. If men want a "Peace Congress," let them gather with the Latter-day Saints to Zion in America, and build up a temple to the Most High God. If men want "Arbitration instead of War," let God arbitrate through the legitimate channel,—even the Holy Priesthood and Apostleship, which in the abounding mercy of God is once more restored to the earth.

locality of the Zion of the last days, which, according to the prophets, was to be built up just previous to, and at, the appearance of the Lord in his glory.

The wisdom of this world looks at the polish and gloss of society, and says "All is well." The wisdom from above looks at the integrity of society, and discovers rottenness to the very core. The "Peacemen" of modern Babylon may yet have to say with those of old:—"We looked for peace, but no good came; and for a time of health, and behold trouble!"

Whilst the nations of the earth, being steeped in wickedness, will be deceived and ripened for destruction, the Saints of the living God will not give heed to their vaunting cries of "Peace," but will depart out of their midst, having this knowledge, that the Almighty has a controversy with the nations, that the wicked will be given to the sword, and that the places of deliverance from the wrath and judgments of God are, Mount Zion and Jerusalem.

The Latter-day Saints' Millennial Star.

MARCH 15, 1852.

Those who wish well to the cause of Truth must surely be filled with unspeakable delight in hearing of its abounding triumphs. Testimonials to the efficacy of the unchangeable principles of the Everlasting Gospel, and the never-failing goodness and power of God, come in upon us from all quarters of the globe. The poor Hindoo, who has bowed down to wood and stone, can testify with more civilized Europeans and Americans that Jesus Christ still lives and is true: that the promises of the Father are Yea and Amen in the Son: that the great Elohim who reigns in the heavens, hears and answers the prayers of the righteous children of men as much now as formerly, and that His loving-kindness and tender mercies are over all His works. The little flock in Calcutta, with the faithful Elders there, will not be denied a liberal interest in the faith and prayers of the Saints of the Most High who reside in these lands.

The letter of Elder G. A. Smith shows that the Saints in Utah are alive to the true interests of the work of God. We glean the following additional items from another communication of about the same date. Tithing business was very brisk. The public storehouse was full of grain. Wheat, in Salt Lake City, one dollar and 50 cents (6s. 3d.) per bushel. The City was full of goods. Two carding machines, tanneries for the manufacture of leather, a small woollen manufactory, and another for the

manufacture of wrought nails, were in operation. Two artists were supplying the people of Utah with daguerotype likenesses. The Council House was finished. Elder O. Pratt, and the Hon. Z. Snow, Associate Judge, were about to give a course of lectures each: the former on Astronomy, the latter on National Law and Political Economy. President Young's health had been poor since his return from Fillmore City, where the seat of government was located. Elders William L. Cutler and Joshua Grant both died of consumption about the middle of November last: they were sick when they arrived at the Valley.

ARRIVALS.—We announce with pleasure the arrival here on the 23rd ult, of Elder Daniel Carns, from Salt Lake Valley, *en route* for Germany, to take the Presidency of the mission in that country. We feel a lively interest in the German Mission, and predicate that Elder Carns will be enabled of the Lord to accomplish a good and great work among his countrymen. Elder Joseph Toronto also landed among us on the 29th ult. from Italy, on his way home to the Valley of the Mountains.

JUDGE BROCCHUS.—Some of our readers are unable to reconcile the apparent discrepancies between the minutes of the General Conference held at Great Salt Lake City, Utah, September 7th, 8th, 9th, and 10th, 1851, and the letter of Richard Ballantyne to Elder John Taylor, concerning the speech of the Hon. Perry E. Brocchus, Associate Judge of the Supreme Court of the United States for Utah Territory. The minutes report favourably of the Judge's speech; the letter otherwise. This matter is easily arranged.

The Conference Minutes are devoted more immediately to the interests of the Church: this and the exercise of extensive charity are the reasons why they do not notice the insulting portions of the Judge's speech. The letter of Richard Ballantyne was written as a private communication, and treats of the speech without reserve. Putting the minutes and the letter together, we have the true light and shade of the picture. Besides, ordinary sagacity and penetration teaches that there is a certain policy in a political aspirant spicing his bombastic harangues with a little flattery. Such sophistical trash is swallowed very readily by some people, but not by the Saints.

LETTER FROM ELDER GEORGE A. SMITH.

Great Salt Lake City, Nov. 23, 1851.

Dear Brother Franklin D. Richards.—Wishing to keep up correspondence, I give you a few items as to the prospects of our new settlements. Coal Creek settlement has commenced. About sixty families, mostly from the British Isles, many of whom are acquainted with coal-mining, and manufacturing iron, &c. Improvements at Parowan are going on rapidly. People are healthy and prosperous. The new settlement at Fillmore, one hundred and fifty-five miles from this city, is forming under fine prospects. In exploring the kanyon of Chalk Creek, an extensive body of white pine timber has been discovered. Lime stone, sand stone, and chalk are abundant; cedar timber for fuel is very plentiful and convenient. In this valley the Indians raised good corn, beans, &c. The soil is of an excellent quality; there are seven or eight fine streams of water, and the hills and plains are covered with bunch grass. This must ere long be one of the finest settlements in the mountains. Fillmore is in latitude 39 deg. north, and is 4800 feet above the level of the sea. Anson Call presides. On Salt Creek, ninety-three miles from this place, a fine settlement, to be called Nephi City, is forming under the direction of Joseph L. Heywood. Another settlement has been commenced on Summit Creek, by Benjamin F. Johnson; half-a-dozen houses already erected. Payson contains about

thirty families. A fine settlement is formed on the Spanish Fork in Utah county. As you readily discover a line of settlements from this place to Coal Creek, two hundred and seventy miles south, the traveller is under the necessity of camping out but two nights between settlements. Great Salt Lake City is improving rapidly; as I have been absent about a year, I was almost astonished at the amount of building that has been done. A general time of health and plenty; grain is abundant and cheap; money is scarce. My mission this winter is to read Law; wonder what I shall do next!

May the Lord bless you and the Saints. As ever your brother,

GEORGE A. SMITH.

LETTER FROM ELDER WILLIAM WILLIS.

THE GOSPEL IN CALCUTTA.

2½, Juan Bazar Street, Calcutta, East Indies,
7th January, 1852.

To President Richards,—Beloved brother,—Having, through the kindness of our Father who rules in the heavens and the earth, arrived in safety, it affords me great pleasure to furnish you with a few items in relation to the spread of the Gospel in this city.

A few months ago, Elder Richards, sailmaker of the "Gloriosa" Indiaman, arrived here, having been ordained, and sent by Elder G. B. Wallace, with a view to administer the ordinances to some of the Plymouth brethren here, who had read the works printed in Europe, and sent by a soldier in Scotland, by which means they became convinced of the necessity of obeying the initiatory ordinances of the Gospel. Elder Richards, on arriving, met these brethren, and afterwards baptized brother James Patrick Meik, sister Mary Meik, brother Matthew M. Cune, and Maurice White; and as the occupation and circumstances of brother Richards prevented him from giving his constant attention to the work, he ordained brother White to the office of Elder, and gave him the pastoral care of the little flock, and soon after took his leave, giving to those to whom he had administered, abundant proofs of his ministry being truthful, by manifesting the gift of healing among those who were sick, &c.

Brother White, formerly a Scripture reader in Calcutta, after the departure of brother Richards, for a short time continued to meet with the brethren in Calcutta, and feeling desirous of becoming more acquainted with the larger organization of Saints in Europe, after having baptized brother Grundy and his wife, took ship and sailed for London.

I have omitted to mention the baptism of a native Christian sister, *Anna*, by Elder White; she is the daughter of CHRISTO PAUL, a high caste Brahmin, who was the first native convert among the Baptists, to the ministry of the late celebrated Dr. Carey. For upwards of four years, long before she heard of the Saints, her mind had been much perplexed in relation to the conflicting doctrines of the religious sects, and wondered there was no exhibition of the *ancient power of the Gospel among its professed ministers and propagators!* She heard of the Saints a few months since, but no one would or could tell her where they lived, which only increased the intensity of the desire in her mind to find them out; and after two months diligent search, she found brother Meik, and as soon as the truth was opened to her, she cheerfully obeyed its requirements. I confirmed her, and baptized and confirmed Joseph Sutton last Sunday week. Anna was very ill on Monday, unable to rise out of bed, and as she wished, I anointed and laid hands upon her, using the prayer of faith, in the presence of brother and sister Meik; and the moment the administration was ended, she exclaimed, "*Essoo Mussee, such ah hay,*" (Jesus Christ is true,)

The Lord also has raised up the little daughter of brother Meik, who had a violent attack of fever, by the same means, for which I and they desire to express our united thanksgiving.

Brother Meik, who is a builder and

architect, has nearly completed the building of a Lecture Hall on his leased premises, 47 feet by 17; a font at one end, a raised platform above, and provided with backed seats at the sides, and arm chairs in the centre, with large folding doors at both ends, in a public part of the city.

lready I have had the pleasure of lecturing several times in a large room, to about 100 respectable Europeans and half-castes, or *Eurasians*, among which were some editors, missionaries, and ministers, who conducted themselves very respectfully, and expressed a desire to attend succeeding lectures, and to have the perusal of the books and pamphlets.

I have been entertained very kindly by Mr. Shepherd and his wife, who wrote to you some time ago, and whose letter appeared in the STAR, and from what I have seen and heard, have good reason to believe that a change is come o'er the spirit of his dream, since he manifested so much opposition to brother Richards. Our Father will, in days to come, no doubt, bring him to humility and repentance unto obedience, through faith.

There is a whole church of native Episcopalian christians, who have informed our beloved sister Anna (a venerable, and noble spirit, formerly a female catechist and teacher) of their desire to be baptized as soon as matters can be arranged in relation to their social position, &c.

Brother Meik informs me that such is the simplicity of the faith of these people, that, if it was known that to us was entrusted the healing power, the house would be literally besieged by the natives, their diseases being very numerous, and their doctors very unskilful, and exorbitant in their charges, and diseases make rapid strides in this climate.

I shall do myself the pleasure, from time to time, to communicate striking facts in relation to this Mission, which has, I suppose by this time, become an object of kind solicitude among the Saints in Europe and America, and from which I have every reason to believe other Missions will grow, as predicted by a beloved Saint at the Isle of Dogs Branch, (I have forgotten the name) there being persons in this city "*from every nation under heaven.*" And, as regards India, I am about to baptize several soldiers, who came out with me in the "Queen," who have believed my testimony during the voyage. These can be ordained to officers, and be the instruments in the hand of our Heavenly Father for spreading the truth in many of the numerous military stations, hundreds of miles around! Although I am writing in this cool, business-like strain, my heart is bounding with grateful emotions of thanksgiving that He has made me and my brethren the instruments in His hand for spreading such glorious tidings in a land filled with "darkness, selfishness, and cruel habitations."

I now conclude, with love to all the Saints, and, desiring an interest in their prayers for the prosperity of my Mission, for myself and family whom I have left in London, and for the little flock in Calcutta, who all join with me in love, with the most profound respect and affection.

Your brother in Christ,

WILLIAM WILLIS.

LETTER OF ELDER COLLINSON TO THE REV. J. B. LOWE, INCUMBENT OF ST. JUDE'S CHURCH, LIVERPOOL.

"POLYGAMY REVIVED IN THE WEST."

Rev. Sir,—Having received a small tract from you, of the above title, enclosed in an envelope, accompanied with the following note—

"Mr. Collinson, with the best wishes and earnest prayer of the publisher, that God may rescue him from the 'snare of the fowler.'"

5, North View, Feb. 13, 1852.

And being about to leave my native land for the West—the locality referred to in this tract—I feel induced to offer a few remarks in return for this your kindness, in which I would fain hope you have been actuated by the best of motives; and for your apparent anxiety for my welfare, I tender you my sincere thanks.

I feel persuaded that the great bulk of my fellow countrymen, who are seeking after truth, reject what is generally known

by the name "Mormonism," not because they have examined the evidences and find them wanting, but because the popular voice cries "Delusion," "False Prophet," "Joe Smith," "Polygamy," &c., and they think it beneath their notice; but I feel astonished that any honest man who is acquainted with his Bible, and has read with an unprejudiced mind, as you profess to have done, the various works that are published relating to the coming forth of this "Latter-day Work," and its subsequent development, and who has the ability and opportunity of weighing the evidences connected therewith, should come to conclusions so opposite to what appears to my mind to be the correct ones. I admit that I was some time myself (about nine years) looking into the subject before I yielded obedience to its requirements, having many deep-rooted religious prejudices to overcome, through having been taught the fear of God by the precepts of men; but through much prayer and searching the Scriptures, and comparing them and seeing their beautiful harmony and agreement with the principles and doctrines as taught in the writings and by the authorised teachers of the Latter-day Saints, I felt encouraged to continue my investigation, endeavouring to lay aside every preconceived notion that had not truth to support it. I resolved to be faithful and honest in my search after truth, and, to the best of my ability and opportunity, to weigh the evidence submitted, and then to obey that which my convictions led me to adopt as truth, whatever it might cost me, or wherever it might lead me, and, the result was, I because a Latter-day Saint, and the effect is I have obtained a knowledge of the truth, veryfying the promise of our Saviour, "If any man will *do* my will he shall *know* of the doctrine whether it be of God, or whether I speak of myself." And do you think, sir, I should be acting the part of an honest man, to be turned aside from the truth and deny the work that God has given me the knowledge of, by the lying, slanderous, misrepresentations of a few disappointed men who seek to pervert the ways of God and bring His cause and His servants into disrepute? Is it wise to judge a matter before hearing both sides? May not the purest doctrines and principles that God ever ordained for the salvation of the human family be so abused, misrepresented, misstated, and so corrupted as to appear abominable in the eyes of a corrupt world? But, do these false representations make them impure? Verily not. Although they be called *judges* who make those official reports, such like have aforetime been emissaries of Satan; for instance, the judges who gave instruction to the soldiers to say "his disciples came and stole him away whilst we slept," or if we give them credit for sincerity, which I very much question, may they not be as blind as was Saul of Tarsus, who was sincere, and thought he was doing God service in persecuting and committing to prison God's chosen people?

How short-sighted, weak, contemptible, and futile are the machinations of wicked or sincere men, who are destitute of the teachings of a living, inspired priesthood, to put down the work of God! But it is all in vain, it still lives and flourishes, and will live and triumph over all its adversaries until the kingdoms of this world shall become the Kingdom of our God, and his Christ, and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. If you, sir, and others would, instead of reading, printing, and circulating these calumnies and official reports, turn your attention to the doctrines of the Church of Jesus Christ as restored in these last days, and show their inconsistency or contradiction to the standard of truth, (the Bible) it would be of more real service to myself and the cause of truth, than all the tracts, lectures, or prayers, you would publish or offer up; or if you would show the agreement of your doctrines with the same standard, especially in the following particulars:—

First—Why you sprinkle or baptize infants for the remission of their sins?

Second—Why you receive adults into your church who believe and repent without baptizing them for the remission of their sins?

Third—Why you do not attend to the ordinance of laying on of hands on baptized believers for the gift of the Holy Ghost?

Fourth—Why you teach that there is no longer any need for the gifts of the spirit, or spiritual gifts in the church, as described by St. Paul in the 12th chapter of his first epistle to the Corinthians?

Fifth—Why you teach that the Bible contains all that is necessary to salvation?

Sixth—Why you teach that apostles and prophets, or inspired men, are no longer needed for the work of the ministry?

Seventh—Why you teach that in the days we live "Immediate Revelation" is not necessary for the guidance of the church?

Eighth—From whence did you obtain your priesthood or authority to preach the gospel, and to administer the ordinances thereof?

If you can show from the standard before referred to, that your doctrines agree and are not opposed to it, and that the Latter-day Saints' doctrines, wherein they differ from yours, do not agree, and are at variance with the standard,—then you will have given me some reason to re-examine the evidences, and pause before I take the step I am about to do; but unless you can do this, my faith would indeed be weak, and the foundations upon which I have built indeed sandy, to be moved from my stedfastness by tales and stories which, even if true, would not in anywise affect either the foundation or the superstructure of this, the Church of God, which rests on truth, and is built on apostles, and prophets, Jesus Christ himself being the chief corner-stone. In the midst of all the slanderous reports of polygamy, and what not, the saying of Pascal is very appropriate—"There is light enough for all whose sincere wish is to see, and darkness enough to confound all those of an opposite disposition." Do you suppose that the weaknesses and frailties of human nature can ever frustrate the purposes of God?

Before I obeyed the Gospel I counted the cost, made up my mind to be accounted a fool, deluded, beside myself, mad,—to have my name cast out as evil—to suffer the loss of all things, even life itself, if required at my hands. A many of these things I have suffered, and am still prepared to suffer more; but shall I shrink from my duty, and deny the faith, because of the opposition and difficulties that stand in the way? God forbid!

"Man will praise thee when thou doest well for thyself." So it was with me; but when I gave up a flourishing business to obey a command of God—"What a fool he is." They speak as if a man's life consisted in the abundance of the things he possessed. "This their way is their folly, yet their posterity approve of their sayings." Rather than listen to them I feel more inclined to put my fingers in my ears, with Bunyan's Pilgrim, and cry "Life," "Eternal Life;" and urge on my way, midst calumny, reproach, tribulation, and persecution, the unchangeable legacy of God's people in all ages of the world. But what need the righteous care, while they have the approving smile of heaven made manifest to them by dreams, visions, revelations, and healings, constantly being given them to comfort, confirm, and strengthen their faith; and which buoys them up, and causes their hearts to rejoice in the midst of all their privations and persecutions, so as not to count their lives dear to them, that they may at last overcome, and obtain a crown?

With best wishes, and earnest prayers that God may deliver you and every honest seeker after truth from the confusion, discord, mist, and darkness, by which you are surrounded, and enable you to disentangle yourself from the thraldom of the creeds of men, and enjoy the "Liberty of the Gospel" is the sincere wish of your humble servant,

WILLIAM COLLINSON.

124, Bold Street, Feb. 27th, 1852.

The above copy of a letter from Elder William Collinson to the Rev. J. B. Lowe, both of this town, will be read with deep interest by many who have been acquainted with Brother Collinson, both in the Church and before his connexion with the Saints. He has successfully carried on a flourishing business in one of the most respectable streets of Liverpool, acquired an extensive business connexion, which has extended to other important towns in the kingdom, and now that he is about to bid farewell to his native shores, and make himself a home in the gathering place of the righteous, this reason of the hope that is within him will be cherished by every true friend of his as the reminiscence of an honest heart, that has weighed well the destiny and worth of his soul, and found that all earthly considerations are wanting, and cannot effect a counterpoise. It may be justly set down as a great undertaking for a man to gather up his substance, his household, and that too at a great temporal sacrifice, rend asunder the ties of kindred and country, and wander away to a distant portion of the earth to seek a home with the heritage of God. This same thing did our father Abraham,

and they that are the children of Abraham will do the works of Abraham, said our Saviour. He who takes such a step in opposition to tearful solicitations, attempted restraints, and unavoidable sacrifices, declares unmistakeably to all considerate people the sincerity of his profession; and to us, more;—Verily, that nothing less than the revelations of the Holy Spirit unto him could have induced Brother Collinson, situated as he was, to rise up, and with his excellent and worthy family, make this great move, which will ever be remembered with unfailing interest, as an eventful epoch in the history of their generations.—[Ed.]

INTEROCEANIC CANALS.

The absolute necessity, (says the *New York Journal of Commerce*,) of an interoceanic canal through Central America has become more than ever apparent to the people of the United States, since the acquisition of their vast possessions on the Pacific, while the imposing position now occupied by California, as the future great emporium of their commerce with China and the Eastern Archipelago, has been regarded with that unabated attention which the gravity of the subject demands. It was at once evident that, in order to afford the greatest facilities for intercourse between this part of our country and California, the canal should be located as near home as possible; and it therefore became of the greatest importance that both the Government and the public should be satisfied as to where so gigantic a work could be most practically useful. Congress, by a joint resolution, took great pains to collect the most reliable information on the subject; and a select committee, of which Mr. Rockwell was chairman, was charged with this duty. Their report was as able as it was elaborate, and showed the persevering industry as well as strict impartiality with which they had collected all known evidence on the subject, from the period when it attracted the attention of Cortez, down to the recent explorations of Stephens, Baily, and Garay; not omitting the surveys of naval officers of the United States, England, and Spain. The entire report was published by order of Congress, and led to further explorations on the part of those who, in the meanwhile, had been induced to take an individual interest in the discovery. These explorations confirmed the belief, that the only practical region through which the canal could be constructed, at such a cost as would remunerate the undertakers, was by the way of the river San Juan and the great lake or lakes of Nicaragua. A company was at once formed, a contract and charter were obtained from the state of Nicaragua, and a full corps of engineers, numbering 15 persons, under the very able direction of Colonel O. W. Childs, were sent to survey in every direction where the waters of that state could be rendered available for the desired purpose. Fifteen months were spent by this party in unremitting toil and undeviating attention to the surveys. They returned in October last, and have since been uninterruptedly engaged in completing their work. Their maps and drawings, when published, will convince the most sceptical that the highest level to be overcome is only 48 feet, and even that only for a short distance; while the other obstacles, climate exclusive, are no greater than have been surmounted in this country, even previous to the great modern improvements in machinery which so greatly facilitate labor. The report of Colonel Childs will also give the approximate estimates of cost, and will be regarded with great confidence by the people of New York, whose thorough knowledge of the man will enable them to appreciate his talent and unbending integrity. No other object than an interoceanic canal has thus far been brought forward in this country, with the exception of one through the isthmus of Tehuantepec, which, from its proximity, would be far preferable to any other if it could be made practicable. Recent surveys, however, have pronounced it as more adapted for a railroad; and it is extremely creditable to our countrymen that, on a matter of such momentous interest as the canal, no bubble scheme has yet been brought forward to delude the public. If the interests of the United States require so imperatively that this great work should be constructed through that practicable portion of the isthmus which is most contiguous to California, the

same necessity is not absolute as regards Great Britain; for, though the Nicaraguan route for a canal will answer all the purposes of facilitating communication with her great colonies in the South Pacific and Indian Oceans, yet a more southern route, if practicable, will almost as well answer the same purpose. Hence we see, during the last two years, and particularly since the discovery of gold in Australia, that earnest endeavours have been made to attract public observation towards the region south of Panama; though, compared with the fitness and proximity of Nicaragua, it can never be regarded with interest by the people of this country. A cursory glance at a common map would lead the observer to think well of a route which appears to exist between Port Escossez, on this side, and the gulf of San Miguel on the Pacific; but even the offer of shares on depositing ten shillings, and the guarantee of no further responsibility, has been an insufficient temptation to bring forward supporters in London. Further south still is the gulf of Darien, into which empties the river Atrato. To canalize this river, and, by way of a smaller one called the Nappi, to effect a communication with the Pacific at the Bay of Gupica, has also been a favorite project; and it has been asserted that a priest in bygone days actually constructed such a canal as enabled him to pass a canoe from one river to the other. Professional engineers attach little importance to this, as it certifies nothing regarding the possibility of rendering navigable those rivers (for large ships), even supposing the priest's ditch be again opened; and all know that, after a rainy season, the sources of many rivers are so extended by nature, as to temporally connect them with others. —*Expositor.*

HARK! A SOUND FROM THE MOUNTAINS!

BY ELDER W. G. MILLS.

"Elders! lift up your voices, and set forth the claims of the Lord's House upon the attention of His people.

"Ye Poets! awake the living fire in strains of verse and measure, that all the Saints may lift up their voices in lofty strains of melody and praise unto Him who reveals Himself to His people in a House which He commands them to build unto His name."—F. D. RICHARDS.

Awake! O ye Bards! from your long silent slumbers,
Though bright are the hopes that arise from your dream!
Strike your harps! swell anew the sweet tones with your numbers,
And kindle the world with the fire of this theme!

CHORUS.

Hark! a sound from the mountains o'er nature is breaking,
The concave of heaven re-echoes the word:
Jehovah again by His prophets is speaking—
LET A TEMPLE BE REARED BY THE SAINTS TO THE LORD!

From the throne of His glory, on Zion's fair border,
He looks on His people, and loves their retreat;
There alone on the earth can He find peace and order,
Yet the Saints cannot give Him a place for His seat.
Hark! a sound from the mountains oe'r nature is breaking, &c.

The holy Apostles resound the glad story,
Their counsels will hallow the tidings they bring;
The Temple, displaying the latter-day glory,
Must be built, O ye nations! to Zion's great King!
Hark! a sound from the mountains o'er nature is breaking, &c.

Ye Elders! whose tongues glow with heavenly fire,
Whose hearts burn to spread forth the Kingdom abroad;
Let your words burst like thunder, or sweet as the lyre,
That the Saints may soon build up the Temple of God.
Hark! a sound from the mountains o'er nature is breaking, &c.

Oh ye Saints! blend your voices and sing, for salvation
Will be known in the Temple in these latter days:
This, this is the time of our fond expectation,
We'll learn of the Lord, and we'll walk in his ways.
Hark! a sound from the mountains the silence is breaking, &c.

Let the rich be their treasures of value bestowing,
The poor give their mites, till the structure be done;
Then we'll sing, and we'll shout, and be blest to o'erflowing,
When our Father the works of the faithful will own.
Hark! a sound from the mountains o'er nature is breaking, &c.

Devonport.

KEEP THE HEART LIGHT AS YOU CAN.

BY CHARLES SWAIN.

(*Selected.*)

We have always enough to bear—
We have always a something to do—
We have never to seek for care,
When we have the world to get through!
But what, though Adversity test
The courage and vigour of man,
They get through misfortune the best
Who keep the heart light as they can.

If we shake not the load from the mind,
Our energy's sure to be gone;
We must wrestle with care—or we'll find
Two loads are less easy than one!
To sit in disconsolate mood,
Is a poor and a profitless plan;
The *true* heart is never subdued,
If we keep it as light as we can.

There's nothing that Sorrow can yield,
Excepting a harvest of pain;
Far better to seek Fortune's field,
And till it and plough it again!
The weight that *Exertion* can move,
The gloom that *Decision* may span,
The manhood within us but prove!—
Then keep the heart light as you can.

LIST OF MONIES RECEIVED FROM THE 20TH OF FEB. TO THE 2ND MARCH, 1852:

	£	s.	d.
William Eddington	10	0	0
James F. Bell	7	15	0
Edward Hanham	3	10	0
J. W. Boud	2	0	0
Carried forward	23	5	0
Brought forward	23	5	0
Thomas Chamberlin	5	0	0
Edward Weaver	5	0	0
John Taylor	5	0	0
	38	5	0

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LIVERPOOL:

EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7.—Vol. XIV. APRIL 1, 1852. Price One Penny.

PATRIARCHAL.

To the Saints scattered abroad throughout the World, Greeting.

(*From the Deseret News.*)

Beloved Brethren and Sisters:—The Spirit of God moves upon me to write an epistle, and give you some fatherly counsel at this time. I pray God, my Eternal Father, to enlighten my mind, and give unto me words and principles which will be unto you as balm to a wound, or water to a thirsty man.

It is now upwards of 21 years since the organization of the Church of Jesus Christ of Latter-day Saints, with six members,—most of whom are numbered with the dead.

Soon after its organization I heard the Gospel through my nephew, Joseph Smith junior, and obeyed the commandments of the Lord by entering in at the door, which is baptism.

Since that period many scenes have passed, in which I have participated; some of which caused me to rejoice, and many to bow me down with sorrow.

To take up the subject of the travels, persecutions, and the sufferings of the Saints, since I first became acquainted with the work, would fill volumes; and I find, that although my spirit is willing that I should enter into these things, and add my testimony to the many who have already preached and published it to the world, yet the flesh is weak, and my aged fingers cramp with the pen; suffice it to say, what has been published by the Elders, is true; and the rest is written in the books which shall be opened in the day when all men will be rewarded according to their works, and all secrets shall be made known on the house tops.

I have witnessed the steady progress of the work, combating against ignorance, superstition, and priest-craft. Like leaven it has spread itself until it is heard in the east and the west, the north and the south, trampling under foot, as it were, all opposition, and shewing unto saint and sinner that the Great God is at the helm.

Twenty years ago it was a mustard seed; now a mighty forest, where the birds of the air can rest under.

We were then mobbed and plundered of everything and left without a home. Thanks be to God, we have now a resting-place for our feet.

We can here worship Him under our own "vine and fig tree," and none make us afraid; and under such favourable circumstances as we are now placed, if we do not enjoy the Spirit of God, it is because we are not obedient to His commandments; and I can bear my testimony, that the Saints never enjoyed more of the Spirit than they do at this time; and I feel confident that if they will adhere to counsel, we will receive more and more, day by day, until we come within the sphere to walk with angels, and be their constant companions; and when we want to learn aught from God, they will teach us, and heaven will be as near to us as Boston is to New York by telegraph.

To the Saints in these Vallies I have a word of counsel:—

If you have the interest of the work at heart, be always ready to obey counsel. If the President wishes to settle the vallies, build Temples, preach the Gospel, or any other thing that is required of you, be ready as minute men, with all that you have and possess. Let no excuse be found in your mouths: but arise and say, I will do thy work, O God; and you will see his salvation made manifest in the preservation of his Saints.

If the Presidency and Twelve who are now living had not been servants to the cause when Joseph lived, they would not have been worthy to fill the exalted stations which they now occupy; and always remember, "That he who is the greatest among you must be the servant of all."

Bring up your children in the way they should go, that they may be ornaments to the society, and a blessing unto you in your old age; and remember that God will not hold you guiltless if you should neglect to attend to this matter. Remember also to teach them to pray: and cause your sons to take part in the family prayer; and beware what company they keep, for "evil communications corrupt good manners."

Let not your daughters mix with the sons of the stranger, whom you know nothing about, and who are not of the house of Israel; but gather your children together, and teach them the principles of truth and righteousness, and learn them to obey the laws of God, and the day will come, that they will arise and bless you.

Teach unto them every truth which God has revealed. Instil into their young minds every principle that will make them a noble race, and remove from their paths every thing that is contrary to God and His commandments. Beware that they do not imbibe the superstitions of the Gentiles, and keep them where they cannot have recourse to their doctrines; you will then have a race of children who will arise in the night of Israel, and will break the shackles of superstition, and be fit beings to carry on the work which their fathers commenced; and the Spirit of God will assist you in doing these things, provided you put forth all your energies with your might.

To the Saints abroad I wish to say, hasten to the Vallies of the Everlasting Hills. Come where you can learn from the fountain head. Gather where your children can mix with ours, and where you will enjoy the sweet communion which is felt with us, and that I may lay my hands upon you and give you a Patriarchal blessing before I go hence.

Bring with you your machinery, your gold and your silver, your brass and your copper, with all the seeds and precious things of the earth; and last, not least, the *poor* of God's household,—to beautify the place and make it a fit sanctuary for the Lord to dwell in.

Let the rich remember that the poor must be gathered; and as the rich can at any time come to Zion, the poor have to come when the way opens for them; and it is a duty devolving on the rich to bring them along.

Pray to God to turn the hearts of the Gentiles that they may convert their riches to the upbuilding of His kingdom, and that kings and queens may become nursing parents, that Zion may flourish, and her Temples be reared to His holy name, that we may do the work devolving upon us in redeeming the dead.

Lift up and strengthen the hands of the Elders who are among you. Let your prayers ascend to the God of Sabaoth for their success, and that they may never be confounded; and in return they will bless, counsel, and pray for you, and the prayer of the righteous availeth much.

Children, be subject to your parents; wives, to your husbands; Elders, to your Presidents,—each obeying as they expect obedience from those whom they are placed to govern; always remembering, it is better to govern by love than by oppression.

Avoid law-suits. Pay your tithing. Remember your covenants in the House of the Lord. Let the Perpetual Fund prosper, and the poor rejoice. Pray for the redemption of Zion; for the Heads of the Church; for the gathering of the Saints: for the Elders who are abroad preaching; for their families who are left at home; for the saints scattered abroad throughout the world; for the rolling on of the work; for the frustration of the designs of our enemies, and for health, peace, and prosperity to dwell in every habitation of the saints of God. By doing so, blessings will shower on your heads; your minds will expand; the Spirit of God will rest upon you, and your years will be many upon the earth.

Let every Elder of Israel put on the

garments of righteousness, teaching by precept and example, the true principles which exalt the mind, expand the understanding, and make man a fit companion for his Creator; and never dishonour the high and holy calling which has been placed upon him, by teaching and suffering to be taught in his house, or anywhere that he has influence or power to control, doctrines which are not of God.

Let the true principles which God has revealed in these last days be taught in their simple purity, bearing with them their own worth, having the Spirit of God to back them, and I know that every true Saint will welcome them with open arms. Avoid the company or the house of those who hold the doctrines of God in derision, for God dwells not there; the blood will not be found on the lintels of their door posts, in the day when the destroyer passes by.

To the Elders who are out preaching, I wish to say,—Cease not your cry. Warn the nations of the wrath of God on the wicked. Preach faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the gathering of the Saints; bearing your testimony without fear, and the Lord will bless your labours with many sheaves, which will be an honor to you in the great day of accounts. Your families shall not want, your limbs shall not be wearied, if you are faithful in all things, and your tongues shall not fail to declare truth both new and old; and the angels of God shall guard your footsteps, and His spirit will be with you to enlighten your way, and be both mouth, matter, and wisdom unto you; and when you return unto your homes, you will meet with smiling faces, who will greet you with a blessing for the good you have done in other lands.

I must conclude, for I feel the infirmities of age creeping on, and knowing not when the Lord shall require me hence, I wish to take this opportunity of adding my mite to the testimony of the thousands who are scattered throughout the globe, and of those who are gone beyond the veil, and who sealed theirs with their blood.

In Kirtland, Ohio, four brothers sat in the Patriarchal seat in the Temple of God, and I only of that number am left to tell the tale; and as I am now past the time allotted to man to live, it is reasonable that I also will be gathered unto my fathers in the time appointed of God. I therefore bear my testimony, which I wish translated into every language, read to every Saint, and printed wherever the type is used; that the world may see and hear what I have to say; for if I was young I would visit them, when they should hear from my lips that God has again spoken from the heavens; that he has again condescended to send his angels to visit fallen man, and point out the way whereby he can be saved. He appointed Joseph Smith a prophet, and revealed unto him his commandments.

I testify to all men in words of soberness, that the Book of Mormon is true; that Joseph Smith, jun., translated it from plates by the Urim and Thummim, and by the power of God.

I testify that Joseph Smith was a prophet, seer, revelator, and a man of God; and what was revealed through him will prove life and salvation to those who believe and obey, or death and condemnation to all who count it as nought, and harden their hearts against the truths he preached and practised.

I knew him when at his mother's breast, I watched and counselled his youth; but when God spoke and taught him, I bowed to his superior knowledge; and although he was a boy, and I an old man, and his uncle, yet I was not ashamed to learn true principles from him, and like Paul at the feet of Gamaliel, drank in the truths which flowed from the prophet's lips.

I was in jail with him and his brother Hyrum a few hours before they were killed; and I can testify before God, that they died innocent of any crime, and that they sealed their testimony with their blood.

I testify to all men, that I know, that the angel has appeared which John the revelator saw, who had the Everlasting Gospel to preach to every nation, kindred, tongue and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come.

And I call on all men, priests and people, kings, potentates and rulers, to cease their strife, come and obey the Gospel, gather with Israel, obey the commandments of God, that you and your dead may be saved and brought up in the first resurrection.

And I say to the Saints, that by the power of the Holy Priesthood vested in me, as Patriarch, I bless you; and I say unto you,—Be faithful, and you shall be

blessed in your basket and your store; you shall have all blessings which were promised to Abraham, Isaac, and Jacob; and the Lord will preserve you as in the hollow of his hand, and no power shall stay the work, for everything that shall be brought against it will fail.

The way shall be open for every Saint to come to Zion. Health, peace, joy, prosperity, and the Spirit of God, shall dwell in your habitations, and the angels of God shall watch over and counsel you all your days; your minds shall expand to realize every principle of truth and righteousness, and you shall build Temples and go through the ordinances for your dead; your names shall be held in everlasting remembrance among the people of God, and your children shall arise and call you blessed. The riches of the Gentiles shall be converted to establish the Kingdom of God; every prayer of the righteous shall be heard and answered by our Father in heaven, and every blessing that can be heaped on man will be heaped upon those who keep His commandments. And I pray God, my Eternal Father, to hear this, the prayer and blessing of thy servant, and answer it upon the heads of my brethren; which I ask in the name of Jesus Christ. Amen.

JOHN SMITH,

Patriarch to the Church of Jesus Christ of Latter-day Saints.

Great Salt Lake City, Nov. 8, 1851.

TITHING CIRCULAR.

To all Persons concerned.

(*From the Deseret News.*)

As much interest is now felt by the Saints in relation to tithing; and as mistakes and misunderstandings are liable to occur, under the best regulations, and more particularly so, where business is extensive, and a general system of transactions, understood by all, is not in operation; I have thought proper to issue this circular to the Bishops, Agents, and all who are, or may hereafter be concerned in paying and receiving tithing in the Church of Jesus Christ of Latter-day Saints.

It is the duty of all Bishops and agents for receiving tithing, *in all parts of the world*, to keep a full and accurate account of *all tithing* received, of *whom* received, *when* received, at *what place* received; and how, to whom, and for what purpose disposed of; and forward a copy of said account to the general tithing office every year, at, or previous to, the October Conference.

The office at Liverpool, and other foreign offices, and agents, will not only furnish an annual copy of tithing accounts, by the emigration, or other safe conveyance; but, on the return of every such foreign agent to the place of the First Presidency, will furnish a full and complete account of all items of receipts and expenditures, during his agency, together with the names, in full, of all persons from whom he has received tithing, and their places of residence, accompanied by a balance sheet, in full, for, and during the time of, his agency.

The brethren are frequently arriving from England, Potawattamie, and other foreign places, and different vallies of the mountains, and want to see that their tithing is settled in full, so that they can have claim to some desirable blessings; but, unless returns have been made by those Bishops and agents to whom they have paid their tithing, or the individual has a certified transcript from the books of his agent or Bishop, how can such settlement be made here? *Surely it cannot be done.* Therefore, if any one wants to settle his tithing in full, let him bring a transcript from his Bishop, providing the Bishop's books, including his account, have not recently been returned to the general office.

And further, to facilitate business, and save trouble, let all the *Bishops in the territory*, make a semi-annual *report of their books*, and *doings*, at, or just previous to, the general Conferences in each year.

We wish it distinctly understood that it is the indispensible duty of *all Bishops and agents* to attend to the above suggestions, as difficulties are daily arising in consequence of such neglect.

It is also the duty of the clerks in all

the different departments of the tithing office, and foremen on the public works, and all who keep daily journals and records of business and events occurring, in relation to the pecuniary affairs of the Church, to make returns of the same *every day, before the close of the tithing office*, and receive a duplicate book for the use of the day following: and it is the duty of the presiding Bishop, and the assistant presiding Bishops, to see that all Bishops and agents do their duty, and report according to this circular.

N. B.—Mistakes frequently occur in consequence of the Bishops and others not being careful to get a person's name correctly. If a person has a middle letter or letters in his name, it ought invariably to be inserted, as there are many persons whose names are similar, and there is no distinction only from the middle letter; and this caution we strictly enjoin in relation to all records of baptisms, births, deaths, &c. WILLARD RICHARDS.

Office of General Church Recorder,
G. S. L. City, Nov. 15, 1851.

LOCATION OF THE CAPITAL OF UTAH.

(*From the Deseret News.*)

On the 21st of October ult., Presidents Brigham Young, Heber C. Kimball, and Elder George A. Smith, the Board of Commissioners for locating the seat of Government for Utah, his Honour Judge Snow, Gen. D. H. Wells, Major Rose, Sub-Indian-agent, and several other citizens, left the Great Salt Lake City on a southerley tour for Pauvan Valley.

Passing through Utah and Juab Vallies, by the lower ford of the Sevier, and across Lake Valley, in 151 miles they reached Chalk Creek, in Pauvan Valley, Oct. 28.

On the 29th, the site for the seat of Government was determined, about one mile east of the ford, at the west slope of the table lands, lying on each side of Chalk Creek, and the survey thereof began; this city is called Fillmore, and the county Millard. The few Indians who appeared at the city, professed very great friendship, and promised good behaviour to Bishop Call and company, who were on the ground, ready to build a fort forthwith,— a work preparatory to fencing fields, and building up the city.

The Governor and Company returned by way of San Pete Valley, where Judge Snow organized the Court of the 2nd Judicial District, at the city of Manti, county of San Pete, and reached Great Salt Lake City on the 7th instant.

The health of the whole party was good, the weather delightful, and the vallies lovely. The company were received in all the settlements with the highest marks of consideration and gladness; and the unity, contentment, and prosperity of the settlements visited, are truly wonderful to any person who was acquainted with this country only four years ago. The report of the Commissioners, and history of the country on the route we anticipate for next paper.

MORAL RECTITUDE.

BY ELDER JAMES M'NAUGHTON.

Whilst we are rigidly strict in advocating theories, whether they be in relation to ordinances, doctrines, or principles,—all of which is certainly right; still it ought to be borne in mind, that however pure and correct our principles in theory may be, it will avail but little, if they have not a purifying and exalting influence upon the mind and morals, which they inevitably will have, if they are sincerely adopted, and faithfully acted upon, and which is the only sure and certain method of realizing any benefit therefrom.

That the world at large is lost to virtue, integrity, and moral excellence, is lamentably too true. Notwithstanding various and multiplied efforts have been made, by the professedly philanthropic

and religious, yet crime, vice, and immorality have preponderated, and are still alarmingly increasing! The results strongly argue the impotency of the measures adopted, indeed we might sink into dark despondency and utter despair of ever seeing mankind raised from their low and degraded condition were it not that a better day has begun to dawn, that God has spoken from the heavens, that heavenly messengers have been dispatched, bringing glad tidings, with power and authority to execute and fulfil the purposes of the great God in relation to the fallen sons of men. That power is vested in the Church of Jesus Christ of Latter-day Saints. How pleasing the reflection, and yet how responsible are the members of the Church, and more especially the PRIESTHOOD, on whom rests the special charge, of bearing off the Kingdom triumphant, and of wielding that Priesthood and power unceasingly for the glory and salvation of man. And here I would observe to the officers in the Church, that there is not a more effectual way of wielding the power of the Priesthood, than by living in constant and strict *obedience* to its holy injunctions; for he that teaches one thing and acts contrary, gives the lie to the sincerity of his profession. It is like "building up with the one hand and pulling down with the other." Precept and example ought ever to be constant companions. For how can the *practical* superiority and excellency of our holy and mighty religion be made manifest, if not exemplified by those who profess to be teachers of the people.

We may have made much progress in righteousness, yet, brethren, have we not still room—yea much room for moral improvement. The day of perfection has not yet come; we look not for perfection just at present; but we are narrowly watched—as with an hawk's eye our character is assailed, and all manner of opprobrious epithets and imputations are heaped upon us by the religious Pharisee, and by the dissolute, abandoned, and profane; and there is not a more effectual method of putting to silence all such gainsayers and accusers, than by demonstrating unto them the purity and holiness of our principles, by constant practice, and a life of unimpeachable integrity. It is then, and only then, that we might be said to "adorn the doctrine of Christ," by carrying with us the influence of our religion into all the walks of life.

Every man that holds the Priesthood, and in consequence acts in a public capacity, is closely scrutinized by the world. His influence and *example* are more or less felt in society. Hence the absolute necessity of the Priesthood pursuing an upright course, and dealing honourably with all men. And if we have had to endure the stigma of reproach, calumny and slander, and have been held up as dishonourable, degraded, immoral and unvirtuous, by pursuing this course we will make the Church honourable, and commendable to all virtuous, high minded, and honourable men who choose to walk in the narrow path of moral rectitude. Then it is, that they will be compelled to acknowledge that the Saints have been misrepresented, and that they are actually a virtuous and honourable people.

But should we be calumniated for the practice of virtue, and the Truth's sake, how consoling the reflection—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Now it is worthy of notice that it is *only* if it be *falsely*. If occasion be given to the adversary to speak evil and to persecute—then it follows *deservedly*.

But again, the Saints look up to the Priesthood, not only for teaching upon doctrine and theory, but also for example, after which they may copy. How beautiful does precept appear, when practically illustrated, by the power of example. It is then it shines the brightest. It gives double weight and power to teaching, when the Saints see those who advocate true principles mantaining them by practice. And thus they manifest that they are servants of God, not nominally merely, but really and truly.

On the other hand: How discouraging to the Saints, to see one in the Priesthood, occupying it may be a conspicuous place in the Church, openly and repeatedly violating those holy injunctions and counsels, that he gives from time to time to the Saints! Here, precept and counsel, however good and excellent of themselves, are at once shorn of their strength and beauty. Here the man, however high his attainments in literature, or however extensive his knowledge of things in general, becomes at once powerless, and entirely inadequate in energy and influence

to accomplish what is most desirable among the Saints; and here is fulfilled the parson's proverb, when brought into rather close quarters—"do not do as I do, but do as I say." Now I will allude to the "Word of Wisdom," which has of late been brought officially before the Churches of the British Isles, and which I regret to see is, to a certain extent, neglected and disobeyed. In a meeting of the Church, the subject is advanced and warmly recommended to the Saints by the presiding Elder, and others in the Priesthood. It is believed, received, and obeyed by many, but strange to say, the first interview that they have with each other, finds that those very individuals, who were so warm and zealous in recommending the word of the Lord, have violated it themselves! Strange consistency!! The brother, however well-meaning and good disposed, is astonished and perfectly disappointed. He naturally loses confidence in those that are recognised as his guides, having reasonably expected that they should be *first* in *obedience* to that which they recommend to others. The Priesthood ought never to ask the Saints to do anything which they are unwilling to do themselves, and was this principle more generally acted upon, the Word of the Lord—the Word of Wisdom, would be much more adhered unto. When the subject was last mentioned in the "STAR," I took occasion in a Church meeting, to read the article, and made some few observations, shewing the propriety of all the Saints yielding a faithful obedience to its requirements; that if the Lord saw it requisite to give such counsel, it should by no means be considered beneath our notice to give diligent heed unto the same, &c. &c. Some who had been confirmed in the habit and use of those things forbidden, then and there voluntarily covenanted that they would by the help of God abandon those Gentile customs—one after another expressed themselves desirous of acting in unison with the Lord's counsel—the Spirit of the Lord was poured out profusely, and all rejoiced exceedingly. Shortly after in my visits among the Saints, I found that some had cast away their black tobacco pipes! others had committed to the fire their beautiful and fancy snuff-boxes!! others had totally abandoned their old black, yet much-respected tea-pots!!! all of which is very well, and praiseworthy, providing they have fortitude, and firmness of purpose to withstand the power of temptation, when they come to be enveloped in the columns of smoke, or the captivating smell of the snuffer, or the exhilarating vapour arising from the stimulating cup of the tea and toddy drinker. I am not apprehensive of their inability to stand to their covenant; but pray that they may have stability and energy to fulfil their laudable desires, and hope that many others may be led to pursue the same course. For how deplorably inconsistent a saint of God is, and more especially one in the *Priesthood*, who is praying for more revelation, and all the while is slighting and disobeying the revelations and intelligence already given. Such are certainly standing in their own light, and are far from being worthy and in a fit position to receive more. I only mention the above instance, which, to some extent, shews the good result and force of obedience to the principle. But after all that has been said upon the subject, it is really amusing to see how tenaciously some cling to their old habits—shall we fancy—we see such eagerly grope for their idols, as they come forth in the resurrection! How grievous the disappointment!! But, says one, what has the "Word of Wisdom" to do with moral rectitude? To which I reply, that the practices and habits alluded to, cannot be said to be strictly moral, or virtuous. The person who is gratifying and pampering a false appetite, by the indulgence of those habits which are heathenish, barbarous, and most deplorably filthy, and offensive to the unperverted senses of man, and, of course, much more offensive and detestable to the Spirit of God; such, I say, is far—far from complying with the important injunction of the Apostle, which is to "purify yourselves from all filthiness of the *flesh* and Spirit"; and is also far from "adding to his faith virtue."

It is only when the principles of morality are practically illustrated, that their moral excellency is seen and felt; and we would ask, who can we more reasonably expect to exemplify those principles in all their deportment more than the Priesthood? And again, we ask, how is it possible that the Priesthood can at all possess the *Spirit* and *power* of their Priesthood, if they are not living in due conformity to all the commandments of God? How can the power of God ever be made manifest by the administrations of such men,

whose hands are not *clean*, and whose hearts are not pure before God? These are questions fraught with infinite and eternal importance, and the more that we seriously reflect upon these things, the more they seem to rise in importance and magnitude before our eyes. And oh! we are led to fear that many in the Priesthood, holding high or more minor offices, do not feel to realize the weight, care and responsibility, that is attached to that Priesthood which they hold, which ought to be kept pure, uncorrupted, and unsullied, in order that its power may be developed, and made manifest to the comfort and confirming of the Saints, and to the utter confounding of gainsayers. The Priesthood being the channel, and it being kept clean, and unclogged with impurities, the gifts and glorious blessings of the Gospel, of necessity, will flow more freely and abundantly unto the establishing of the Saints. As a people, mingling and co-mingling in the affairs of Babylon, with all its jars, strife, and confusion, we have abundant cause to give thanks and praise to the Lord for what of his goodness and power we have both felt and seen. But what is it? Not one tenth part to what might be developed of the power of God, providing the Priesthood and the Saints were more fully exhibiting *practically* the principles of virtue and uprightness.

Again, we consider that the Priesthood should mantain a dignity of manners, and becoming deportment, which ought to characterise the servants of God. To forbid not only by precept, but also by the more effectual power of example, the condescending to anything low, trifling, and mean; to ever remember that Priesthood with which they are clothed, and to be exemplary in all actions and proceedings through life; for it is worthy of remark, that all actions whether good or bad, are not without their influence, corresponding precisely in proportion to their merits, or demerits. Let me then say to the members of the Priesthood, pursue a uniform course of action, corresponding with your holy Priesthood and noble profession, for herein is the grand secret of our success—the practical effect of our holy religion. Let the Priesthood exhibit a good *example*, and the Saints are sure not to be backward in copying it. Then follow in their train, all the blessings, in reserve for those who hear and obey. And by taking the excellent exhortation of the Apostle Peter, "giving all diligence, add to your faith, *virtue;* and to *virtue*, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, bretherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The foregoing observations I have made under a profound conviction of the truth of them; and with a strong and fervent desire of turning the attention of those to whom they are addressed; that as the wheels of time roll round, bringing strange circumstances and portentous events, we may all be as one, uniformly armed and equipped, ready to meet and combat manfully the common foe, that finally the conquest and victory may be ours, in the name and by the power of King Immanuel. Amen.

The Latter-day Saints' Millennial Star.

APRIL 1, 1852.

DEPARTURES, ARRIVALS, &c.—Elder John Taylor, of the Twelve, and President of the French and German Missions, embarked on board the steam-ship *Niagara*, hence for Boston, on the morning of the 6th of March, with a fair wind and most beautiful weather. Elder Taylor was accompanied by about twenty persons, including Elder T. D. Brown with his father and mother, Elders J. W. Coward, and W. Collinson and family. Elder T. D. Brown has been spending a few months in this his native town and vicinity, with much pleasure and profit, having been the means of convincing and baptizing quite a number into the Church during his short stay, amongst others his aged

mother; and by his testimony he has strengthened others who had not so much experience in the work of the last days as himself. Brother Brown returns to America with much pleasure and satisfaction to himself, as well as the best wishes of many who have received his testimony. Elders Coward and Collinson have each recently closed an extensive business in this town, and left to their townsmen faithful testimonies of the truth of the doctrines which they have embraced.

Elder Taylor has now closed his mission on these foreign lands, after having established the Gospel in France, published the Book of Mormon in that language, and stereotyped the same; also secured the publication of the "Etoile du Déséret." He has opened up the Gospel in Germany, in the City of Hamburgh, and concluded arrangements for the publication of the Book of Mormon in that language; also for the continuance of the Zions Banner,—all of which are in a very cheering state of advancement; beside having published several smaller works in maintenance of the truths of the everlasting Gospel, in both the French and German languages. Elder Taylor wishes an expression to the Elders and Saints generally, of his grateful consideration for their hearty co-operation with him in the accomplishment of these super-human undertakings, both by the prayer of faith and the appropriation of funds. One of the most important moves which have been made for the temporal prosperity of the Church in these last days, is the organization by him of the "Deseret Manufacturing Company," of four partners, with a capital of fifty thousand pounds sterling; and having for its object the establishment of manufactories in Deseret. The first important operation of the Company has been to take out the entire machinery and apparatus for making and refining three hundred tons of sugar from the beet each season. This machinery, in every respect of the best quality that could be procured, was made by Faucett, Preston, and Co., of this town, at a cost of £2,500; and such is its weight, that it will require about fifty teams and wagons to convey it from Council Bluffs to Great Salt Lake City. This machinery went out on the *Rockaway*, with about thirty Saints, on the same day as the steamer, bound for New Orleans. Appropriate quantities of beet seed have been forwarded to the Valley, to insure an early crop for manufacture.

It was Elder Taylor's purpose to have addressed the Saints through the STAR, before taking his leave of these islands, but the vast amount of business and care connected with closing up the affairs of the Missions, maturing the arrangements of the 'Deseret Manufacturing Company," and finishing the work entitled "The Government of God," quite prevented him; but we hope for a communication from him penned while crossing the sea. It will be recollected that some time since we gave an extract from "The Government of God": we are happy to say, this work is now completed, and ready for the press, and hope to present it to our readers soon. To those who are acquainted with Elder Taylor's writings, a word from us is quite unnecessary; they will know at once what to expect from his vastly extended and comprehensive mind, while surveying the economy of God's Government, and bringing into direful contrast the frail and corrupt policies of mankind at the present age of the world.

Elder Erastus Snow arrived from Denmark on the 8th ult., with nineteen Danish Saints, direct from Copenhagen. They, together with the small company which had previously arrived, embarked on board the *Italy*, which sailed on the 11th ult. This company altogether consisted of twenty-eight souls, all Danish Saints, the fruits of brother Snow's labours. A glorious work has been accomplished in Scandinavia! The Doctrine and Covenants is now in print in the Danish language. Our readers may expect a communication from Elder Snow in the next number of the STAR.

Elder Dorr P. Curtis arrived from the Salt Lake Valley on the 2nd inst. in excellent health and spirits.

Foreign Publications of the Church.—We have endeavoured to throw in our mite of influence and exertion in various ways, together with the Elders and Saints generally throughout the Conferences, to promote the interests of the Foreign Missions: and, in order to effect this, we have taken some two or three hundred copies of the "Mormons Bog," "Livre de Mormon," and "Athrawiaeth a Chyfammodau," and advanced the cash on them. Now, as we are about to return to Great Salt Lake City soon, we would feel particularly obliged if the Presidents of Conferences will remind their Elders, and the more intelligent of the brethren, that when they are gathered to Zion they will want a copy of each of the different works that are published by the Church, in their libraries: that when brethren of different nations become their neighbours, they will wish they had the means of communicating with them. These books cannot be obtained in the Great Salt Lake Valley, and indeed but very small editions are issued in the countries where they are published, so that after the present stock is exhausted, it may be very difficult to procure copies of them. Now, if you will please to remind the Elders particularly of this their future want, and induce them to order copies of these works, they will bless you in a future day for consulting their interests in this matter, when they will see they were asleep to the subject themselves; and this will enable us to get some of these small items of our business straightened up before we commit the affairs of the office to our successor.

The Presidents of Conferences are hereby reminded that the quarters of the year close with the first day of April, July, October, and January; and that *all* monies in the hands of the Treasurers for the Perpetual Emigrating Fund, or Offerings for the Temple, for either quarter, should reach us *within one week after the close thereof*, and not, as in some instances, several weeks, and even two months after. The Book and Star Agents are also reminded that our quarterly balance is struck on the 15th day of March, June, September, and December; and that all remittances designed for the quarters in which these months occur must reach us on or before that date, otherwise such remittances cannot appear on the credit side of their accounts till the next quarter. The Presidents of Conferences will please to see that Treasurers and Agents fully understand and promptly act upon these instructions, and thereby avoid much confusion in their, and our, business transactions.

Appointments.—Elder John Brown, of the Isle of Man Conference, is appointed to labour in the Staffordshire Conference, under the Presidency of Elder James Bell.

F. D. Richards.

Elder Willard Snow is appointed to repair to Denmark, and take charge of all the affairs of the Church in Scandinavia; to enter into the effectual door already opened in that country, and to extend the field of his operations on every hand, as the Holy Spirit shall open the way and move upon him to do. During his short stay among the British Conferences, many will have been refreshed in spirit and confirmed in their holy faith through his ministrations, and any of these, who possess the means to aid him upon his mission, will not, we feel assured, be unmindful of their duty in this respect.

Erastus Snow.

Liverpool, March 18th, 1852.

F. D. Richards.

THE ITALIAN MISSION.

LETTER FROM ELDER LORENZO SNOW.

Italy, February 18, 1852.

Dear President Richards, — Bidding farewell to brother and sister Stenhouse and the Swiss Saints, I left Geneva on the 9th instant by "Malle Poste," and began winding my way over a rough, hilly, and mountainous country, that formed a strange contrast with the beautiful undulating *pays* of southern France. As we approached the towering Alps there came on a heavy snow-storm, which rendered our journey very gloomy, dreary, and altogether disagreeable. About six o'clock in the evening of the following day, we commenced the ascent of Mount Cenis, and reached its cloudy summit, 6,700 feet in height, at one o'clock the next morning. Though but one passenger beside myself saw proper to venture over the mountain, it was found that ten horses were barely sufficient to carry us forward through the drifting snow which had fallen to the depth of nearly four feet since the last post had passed, a circumstance that rendered it very dangerous making our way up the narrow road, and short turnings. One stumble, or the least unlucky toss of our vehicle, would, at very many points of our path, have plunged us a thousand feet down rocky precipices. It may be noticed to the credit of the Government, that "Houses of Recovery" are now erected in the most dangerous portion of this route, for the benefit and preservation of travellers that may lose their way, or be caught in a storm, and their progress hindered by the drifting snows. In going the distance of half a mile, six or eight of these benevolent buildings may be observed. We descended the mountain with much more ease to our horses, and more pleasure to ourselves, and I felt thankful that my passage over these rocky steeps was completed, and hoped it might never be my lot to cross them a third time, at night, in the winter season; but over these matters one need seek to exercise no control.

On reaching Turin, I enjoyed the happiness of meeting Elders Woodard and Toronto, and the day following of paying a visit to the Saints in the valley of Angrogna.

I could see that the brethren here had all been baptized into the same Spirit. At a very interesting "réunion," one sister said, "Mr. Snow, it is the first time I see you with my bodily eyes, but the Lord gave me a manifestation a few weeks ago, in which I saw you as plain as I see you now." Another bore testimony to an open vision, which she had a short time before: a brother also mentioned several cases of healing which had occurred in his family. I feel to commend the course that has been pursued by Elder Woodard, whose operations have been directed with prudence and wisdom. Here a branch of the Church has been raised up under circumstances which would have paralyzed the efforts of any one who was not in possession of the most unshaken confidence in the power of the Lord. We published books at the risk of coming into collision with the government. The Catholic priests called upon the Ministers of State to prevent their sale, but in spite of every obstacle, we have disposed of nearly all we printed. We are not permitted to preach in public, and at every step find ourselves far away from the religious liberty enjoyed in England. But Italy is not silent beneath the shackles of spiritual despotism. Many noble sentiments and liberal ideas have been spread through the country by the speeches of honest-hearted men in the parliament, who have called loudly for religious freedom, and we trust they will not always call in vain. The Mission up to this time has been necessarily carried on in rather a narrow sphere, but more favourable openings now seem to present themselves, and the Book of Mormon will lend its powerful aid for building up the Church. After many anxieties with regard to that work, it was no small pleasure to find it welcomed by the brethren in Italy as a heavenly treasure, and the translation so highly approved of. Nor can I express the delight which I exprienced in gazing upon Mount Brigham, on whose rocky brow we had organized *La Chiesa di Gesu Christo dei Santi degli Ultimi Gioni, in Italia.* The Waldenses were the first to receive

the Gospel, but by the press and the exertions of the Elders, it will be rolled forth far beyond their mountain regions. At this season they are surrounded with snows from three to six feet deep, and in many instances all communication is cut off between one village and another. Our labours in such countries will be eminently blessed, when we can have persons in the Priesthood who are not under the same disadvantages and liabilities as foreign Elders; and such are rising up here. Elder John Daniel Malan, President of the Branch, is a man of God; and having laboured faithfully under the counsel of Elder Woodard, I feel it is wisdom that he should take charge of the work here, while Elder Woodard opens the Mission in the sea-port of Nice. Italian States are well known as being among the most hostile upon earth to the introduction of religious truth, but as their subjects are in constant communication with many countries that are washed by the Mediterranean, they will have facilities for hearing the Gospel as we come into connection with their maritime relations; and being acquainted with all the languages around that *Central Sea*, the thousands of Italians who do business upon its waters, will furnish some faithful men to speed on the kingdom of God through the south and east of Europe. At Nice we shall be enabled to keep up connection with the Waldenses on one hand and Malta on the other. The latter will be an important field of labour not only for Italy, but also for Greece, where, according to ancient tradition, a branch of the House of Israel has long remained.

The Turkish and Russian empires may also be reached through the same medium, and I hope to see the day when the countries I have named, will all be cut up into Conferences of Latter-day Saints. Brother Obray will join his labours with those of Elder Woodard, both for Nice and Malta, and for the extension of the Mission into other parts of Italy.

As soon as circumstances permit I shall be moving forward to other realms, and from whence my next communication will proceed I cannot say—perhaps from Malta, or the crumbling monuments of ruined Egypt, or the burning climes of India.

Praying that the Lord may always be with you, granting you his richest favors,

I remain, as ever,

Yours affectionately,

LORENZO SNOW.

THE SOCIETY ISLANDS MISSION.

EXTRACTS OF A LETTER FROM ELDER ADDISON PRATT TO PRESIDENT BRIGHAM YOUNG.

(*From the Deseret News.*)

Tahiti, May, 15, 1851.

Dear Brother Young,—It is with pleasure that I embrace this opportunity of telling you that we have just arrived here from the Island Tubuai, with our new vessel, and I am glad to say that we have much reason to feel "a little proud" of her, for she is a better vessel than I expected to find, in every respect. She is about 80 tons burthen, and built wholly of tamanu wood, which is very strong and durable. She is very stiff, and sails well, and works well; (I suppose you are seafowl enough to understand such phrases,) and has the most commodious cabin that I have ever seen in a vessel of her size. I arrived at Tubuai the last of January, and found the vessel's hull under pretty good progress, but there had not been much done to her sails. I turned to on them with a will, and with some help I had fore and main sails and jib ready by the time she needed them; a flying jib they had bought. Brother Grouard takes charge of her. We have now a convenient way of our own, for getting from island to island; and I hope shall make good improvement of it.

I find on my return here, that the work is progressing; there are now about thirty members on this island, mostly new ones, as the old ones had mostly strayed off in my absence to California. Brother Hawkins from Paumotus, arrived here soon after I left for Tubuai; and he, with brother Brown, has been busily employed in my absence. Brother H. has a large field opened among the Paumotii, and wishes two or three Elders to accompany

him back; and as some of our recruit of Elders do not seem to be on hand, as brother Busby has left, and brother Tompkins we have appointed to return to California; and when we have supplied the places that are now calling for Elders, there will be hardly one in a place. It seems to me foolishness, that Elders should come so far, and then turn round and go back, because they had not got Ann to cook for them. I think there might be battalion boys found that would do better than that, as they have seen some hard service. It wants healthy, ambitious men, to stand the hardships of these islands,—young men who are neither sugar nor salt, as they are sometimes exposed to the wet.

As the French Governor has bound us up so tight here, we have thought proper to send brother Tompkins to California, to try and raise some assistance for us, and also look up a gathering place in the lower country, whenever you shall tell us to gather, as the French have shut up every thing of that kind within their protectorate. I have written the particulars to you some time since.

We are on a tour among the Islands, and when it is up, I will write again.

ADDISON PRATT.

"THE LORD OF HOSTS HATH PURPOSED AND WHO SHALL DISANNUL?"

When the Lord sends the Everlasting Gospel to a people or generation, no matter by whom it is sent, it is binding upon that people or generation to believe and obey it. If believed and obeyed it brings salvation; if disbelieved and disobeyed, it brings condemnation; other results are impossible. No matter what the people may think about it, it must prove a savour of life, or a savour of death. The people may abuse the servants of God and treat their message lightly, or they may honour the message and well entreat the bearers. They are free to receive or reject; to obey or disobey the Gospel. Reception and obedience are invariably followed by a rapid increase of knowledge, wisdom, unity, power and happiness. Rejection and disobedience are invariably followed by darkness, confusion, discord, strife, and misery. Palpable as these facts are, it is nevertheless a fact quite as obvious, that the mass of mankind, instead of listening to the servants of God, considering the message they bring, and weighing the evidences they produce; they do actually neglect the main point at issue, and create a deafening hue and cry concerning the character or actions of the men whom God has chosen, thus diverting one another's attention from the things that pertain to salvation, by imaginary absurdities and supposed abominations.

Now, in a general way, God chooses the best men to accomplish his designs that the world can produce. And if those men whom God chooses do not stand before the judgment of the world without rebuke, how shall those men who never profess that God has chosen them stand before the judgment-seat of Christ? Will they not be burned up beneath the searching glance of Him whose pure glory is a consuming fire? If the unrighteous judgment of this world scathes the *green tree*, what shall the righteous judgment of God do to the *dry?*

Jehovah does sometimes gather wicked men into the Gospel net, and bestows the Holy Priesthood upon them, that they may have opportunity to show what they really are—to act themselves out, that when the cup of their iniquity is full, they may be cast out of the Church of God, that it may be more abundantly manifest they are not of us. Before these men are cast out of the Church, and whilst the Holy Priesthood is upon them, their administrations in the ordinances of the Gospel are valid, and will be recognized in the heavens, and those people who do do not receive their message will be condemned.

No matter what the Jews and the Gentiles who lived 1800 years ago thought or said concerning the character of Jesus Christ and his apostles—it is now universally admitted throughout Christendom, that those who listened to and obeyed their teachings were justified in the sight of God, and those who rejected their teachings were condemned in the sight of God.

Some people, who cannot find anything better to do, speak much evil of Joseph Smith. Now the character of Joseph Smith is not the question. This is the

real question:—Was Joseph Smith sent of God, and did he preach the true principles of the Everlasting Gospel?

Joseph Smith testified that an angel of God appeared to him and revealed to him the Gospel in its ancient purity and power. Mr. Smith preached the Gospel to man, and he promised to all who would come forth and obey that Gospel that they should receive the Holy Ghost, and should have testimony for themselves concerning the truth of the principles he advanced. Thousands have obeyed the form of doctrine advocated by Joseph Smith, and they have proven him a servant of God and a true prophet, for they have obtained the testimony of the Holy Ghost for themselves, whereby they can declare that they know of a verity, independent of the testimony of Joseph Smith, or anybody else, that they have not embraced "cunningly devised fables," but the eternal truth of God. And having this knowledge for themselves, they can stand and smile at the impotent efforts of those who lift their puny arms to oppose the eternal purpose of the great I AM. Nay more—those persons who have obtained this knowledge for themselves, can stand immovable in the cause of Truth, though their very fathers in the Gospel should apostatize and deny what they once testified was true, and seek with all their powers to pull down what they once laboured to build up.

Here is a fact. Joseph Smith introduced the pure principles of the Everlasting Gospel to this generation, and every faithful Latter-day Saint knows this for himself; he is not dependant upon the testimony of others alone, for he has proven the thing upon the principle pointed out. Now, no matter if Mr. Smith apostatized from the truth, died a villain, and is gone to hell,—this thing is plain—this generation will be under condemnation if they obey not that Gospel which God revealed through Joseph Smith.

Here is another fact. Brigham Young has travelled and preached the same Gospel that Joseph Smith, and Jesus Christ, and Simon Peter did; and he still preaches it, and the power of God and the Holy Priesthood has rested upon him, and still is with him, and thousands of Latter-day Saints, and many latter-day sinners, know, and can testify, and do testify, of this. And those who obey the Gospel which Brigham Young advocates will be saved, and those who do not obey it will be damned. And there is no escape from this. Editors may write, preachers may lecture, and pious christians may persecute; but they cannot shake off the weight of responsibility which rests upon them to obey the Gospel taught by the Latter-day Saints. This generation may think what it pleases, and say what it pleases, but God is not trifling with the people. He has set his hand to work. He has revealed the pure Gospel. He has commissioned the Latter-day Saints to preach that Gospel in all the world, for a witness that the end of the present state of things is at hand. He has said that those who obey that Gospel shall be saved, whilst those who disobey it shall stand condemned before him.

And now, should Brigham Young and the Saints in Utah apostatize from the work of God, and go over to the devil, this generation will by no means be released from the responsibility of obeying the Gospel which God has committed through them to man. This Latter-day work of restoration does not depend upon men or the will of men. God has began it. God will carry it on. God will finish it. God has declared that if those men whom he has called do not prove faithful, he will root them up, and call others to do the work.

The duty of the Priesthood in these lands is, to preach faith, repentance, baptism, and the gift of the Holy Ghost to the people. The duty of the people in these lands is, to obey those principles, or where God and Christ are they will never be able to live. No man need mistake his duty. No man need trouble himself about other people's business. No man need be over anxious as to what the Saints are doing in Utah, or elsewhere. Let every one be faithful before God, practice righteousness, work out his own salvation, and warn his fellow-creatures, and he will always have sufficient work on hand.

One thing, however, is rather remarkable, — that persons who profess to be preachers of the Gospel should leave their sacred employment for the purpose of gloating over the fancied or real abominations and corruptions of their fellow creatures; it manifests what kind of stomach they have. Verily, carrion is the natural and only proper sustenance of some of God's creatures. They pine upon purer diet.

JOHN JAQUES.

EXTRAORDINARY CASE OF HEALING.

Accrington, November 12, 1851.

Dear Brother Richards,—In compliance with the kind wishes of President Johnson, of the Preston Conference, and also of several of the Elders, connected with the Accrington Branch of said Conference, we proceed to give you some of the particulars of a case of healing, which has come under our own personal observation.

On the first of October last, a brother, by the name of John Hartley, had the misfortune to receive a severe crush between the buffers of a railway engine and some carriages, forming a train running from Colne to Manchester, on the East Lancashire line of railway, where he had been employed for some time as a servant. The accident took place at the Burnley station, on the platform of which there happened to be a doctor. As a matter of course, he was called into the porters' room to see the young man; he said it appeared the man would not live long; *he* should recommend that he be taken home as soon as possible, for he might die on the station. Accordingly he was taken home by the next train to Accrington, where he arrived ten minutes before three in the afternoon. He was then taken home by three of the porters, and immediately put to bed, where he was subjected to a process of fomentation. The pain of body under which he laboured was intense; his speech was gone, but he frequently intimated, by signs, his desire to be prayed for. About half-past six in the evening, four of the Elders, whose names are hereinafter mentioned, called to see him; after a little consultation they proceeded to anoint him with oil in the name of the Lord, and laid their hands upon his head, after which they proved to a demonstration, that there is power in the ordinances of the Gospel, when legally administered. He was healed perfectly, and was ready for his work the following morning.

And now we bear testimony to all men of the manifestation of God's power through the Holy Priesthood, on the body of this our brother in Christ.

As witness our hands, this 24th day of November, 1851.

Signed—THOMAS ROBINSON,
RALPH BARNES,
ROBERT PARKER,
RICHARD ASHWORTH,
JOHN HARTLEY,
} Elders.

CHANT.

Let heathens worship stocks and stones,
The sun or starlight ray;
While more *enlighten'd, holier* ones
Their senseless homage pay!
But Saints will *worship in the light*
Of our beloved SEER!
And to our God, who reigns in might,
A GLORIOUS TEMPLE *rear!*

Within its portals we'll be blest,
With Knowledge, Light, and Pow'r;
And every other *gift* possest,
Will be our saintly Dow'r!
God will reveal the pow'r to *seal*
His sons and daughters here!
While they *with patient ardour seek*
A PLACE *Him* to *revere.*

Where in that Holy Place will *shine*
The Twelve Apostles' *fame:*
Reflecting back the triumphs bought
O'er Satan's boasted claim!

While in the Prisons of the *dead,*
Salvation greets their ear;
Through men anointed with the pow'r,
Hope's Captives *lone to cheer.*

Then to his shrine your offerings bring,
Of gold and pearls most bright,
That ornamented it may stand,
A PALACE of delight!
For oh! how worthless *richest gems,*
With *Truth* compared appear;
To SCEPTRED *power* and *diadems,*
The Priesthood then shall wear!

Come then, O come! *build* up a House,
As did the Saints of old;
That on this earth as anciently,
GOD'S name may be *extolled:*
That thence the stream of life may flow
Through this telestial sphere,
Till *every clime,* through *Truth sublime,*
CELESTIAL honours bear.

Glasgow. LYON.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 15TH, 1852.

CONFERENCE.	AGENT.	£	s.	d.
London	T. C. Armstrong	£136	18	0¾
Birmingham	John Godsall	203	17	8½
Glasgow	Thos. Kirkwood	144	15	7
Sheffield	John Memmott	132	8	6½
South	Edward Hanham	130	8	4
Bradford	John Taylor	107	1	0½
Bedfordshire	Henry Smith	101	9	7
Preston	John Parkinson	95	18	0½
Manchester	James Walker	82	13	8
Warwickshire	Richard Tilt	81	5	9
Nottinghamshire	John Wigley	73	16	2½
Herefordshire	Richard Jones	71	12	0½
Eastern Glamorgan	Richard Morris	70	19	0½
Norwich	William Wells	66	7	6½
Staffordshire	J. F. Bell	56	13	0½
Leicestershire	T. Chamberlin	53	11	11
Edinburgh	G. P. Waugh	51	11	6½
Newcastle-on-Tyne	Wm. Soulsby	50	18	6
Lincolnshire	James Farmer	49	12	2½
Western Glamorgan	David Bona	49	5	8
Cheltenham	Thomas Clarke	48	8	8
Reading	Thomas Squires	48	0	11
Liverpool	James Linforth	38	16	4
Southampton	W. Eddington	38	13	5
Derbyshire	W. Cartwright	38	12	11½
Hull	W. L. Allen	33	12	11½
Dundee	John Copley	31	3	8½
Late Herefordshire	John Preece	21	17	9
Cambridgeshire	J. W. Boud	23	11	0
Channel Islands	F. Kirby	21	16	2
Carried forward		£2458	19	10¾

CONFERENCE.	AGENT.	£	s.	d.
Brought forward		£2458	19	10¾
Dorsetshire	Edward Frost	21	3	0½
Carlisle	John Carmichael	16	9	2½
Monmouthshire	G. W. Davies	16	0	11½
Land's End	James Caffall	15	19	9½
Worcestershire	Matthew Rowan	15	17	4½
Shropshire	David James	14	11	7½
Belfast	G. Clements	11	2	11½
Isle of Man	John Kelly	9	0	11
Brecknockshire	D. Williams	8	8	1
Denbighshire	John Parry	6	5	5
Pembrokeshire	John Price	5	13	1½
Flintshire	William Parry	4	4	5
Carmarthenshire	Isaac Jones	4	1	3½
Anglesea	William Simms	2	9	2½
Pembrokeshire North	Philip Sykes	1	4	7
BRANCH.	AGENT.			
Dublin	H. E. Bowring	7	18	11½
Tedbury	J. Walker	5	0	10
Derry	R. G. Frazer	3	18	10½
Jersey	W. Ballan	2	5	2
W. A. Smith (Halifax, N.S.)		9	1	9
Thomas Braidwood		2	13	0
Australia (C. W. Wandell)		1	16	8½
F. Merryweather, Cin. Ohio, U.S.A.		1	4	7½
J. W. McLellan		0	17	9
(Errors Excepted.)		£2645	9	6¾

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 15TH OF MARCH, 1852.

	£	s.	d.
George P. Waugh	£2	0	0
James Walker	45	0	0
Richard Tilt	2	5	6
Thomas Squires	4	13	4
G. W. Davies	6	0	0
John Carmichael	1	14	0
R. G. Frazer	0	17	0
Edward Hanham	5	0	0
John Taylor	5	0	0
Gilbert Clements	2	0	0
John Copley	7	0	0
Carried forward	£81	9	10

	£	s.	d.
Brought forward	£81	9	10
David James	5	0	0
Edward Frost	2	0	0
William Soulsby	5	0	0
John Godsall	5	0	0
Francis Kirby	2	0	0
James Caffall	4	0	0
Thomas Kirkwood	9	2	3
Charles Peat	7	0	0
James Linforth	7	11	9
	£128	3	10

ADDRESSES.—James M. Works, 53, Chester Street, Sheffield.
C. H. Wheelock, 15, Wilton Street, Liverpool.
John Brown, 11, Mason Square, Fenton, Potteries, Staffordshire.

JUST PUBLISHED, a new Pamphlet of 24 pages, entitled "Latter-day Saints in Utah," consisting of important documents concerning the official course of His Exy. Governor Brigham Young, and the moral character of the citizens of that distant Territory. Price, same as "New Jerusalem."

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LIVERPOOL:
EDITED AND PUBLISHED BY Y. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8.—Vol. XIV. APRIL 15, 1852. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 189, *Vol.* V.)

The Book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:—

Revelation, given Nov. 1831.

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake, it is not wisdom in me that he should be entrusted with the commandments and the monies which he shall carry unto the land of Zion, except one go with him who will be true and faithful: wherefore, I, the Lord, willeth that my servant John Whitmer, should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know, concerning my Church, and also that he receive counsel and assistance from my servant Oliver Cowdery, and others.

And also, my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all these things; nevertheless, let my servant John Whitmer travel many times from place to place, and from Church to Church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the Church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation forever and ever. Amen.

My time was occupied closely in receiving the commandments and sitting in Conference, for nearly two weeks; for we held from the first to the twelfth of November, four special Conferences. In the last, which was held at brother Johnson's, in Hiram, after deliberate consideration, in consequence of the Book of Revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Saviour are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the Conference prized the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the Revelations, which the Lord has seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following:—

Revelation, given Nov. 1831.

Behold and hearken, O ye inhabitants of Zion, and all ye people of my Church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jun.; and also unto my servant Martin Harris; and also unto my servant Oliver Cowdery; and also unto my servant John

Whitmer; and also unto my servant Sidney Rigdon; and also unto my servant William W. Phelps; by the way of commandment unto them: for I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them, I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them; and which I shall hereafter give unto them, and an account of this stewardship will I require of them in the day of judgment: wherefore I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof, yea, the benefits thereof.

Wherefore a commandment I give unto them, that they shall not give these things unto the Church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generation, inasmuch as they become heirs according to the laws of the kingdom.

Behold, this is what the Lord requires of every man in his stewardship; even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the Church of the living God; yea, neither the Bishop, neither the agent, who keepeth the Lord's storehouse: neither he who is appointed in a stewardship over temporal things. He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit: nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

Now this commandment I give unto my servants for their benefit while they remain; for a manifestation of my blessings upon their heads, and for a reward of their diligence; and for their security for food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them: for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold, I, the Lord, am merciful, and will bless them, and they shall enter into the joy of these things. Even so. Amen.

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the Scriptures, and continued to labour in this branch of my calling with Elder Sidney Rigdon, as my scribe, until I received the following:—

Revelation, given Nov., 1831.

Behold, thus saith the Lord unto you my servants, Joseph Smith, jun., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my Gospel, the things of the kingdom, expounding the mysteries thereof out of the Scriptures, according to that portion of spirit and power, which shall be given unto you, even as I will.

Verily I say unto you, proclaim unto the world in the regions round about, and in the Church also, for the space of a season, even until it shall be made known unto you. Verily, this is a mission for a season, which I give unto you, wherefore labour ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power: wherefore, confound your enemies; call upon them to meet you, both in public and in private: and, inasmuch as you are faithful, their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time: wherefore, keep these commandments; they are true and faithful. Even so. Amen.

Knowing now the mind of the Lord, that the time had come that the Gospel should be proclaimed in the power and demonstration to the world, from the Scriptures, reasoning with men as in days of old, I took a journey to Kirtland, in company with Elder Sidney Rigdon on the 3rd day of December, to fulfil the above revelation. On the 4th, several of the Elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our spiritual and temporal welfare, I received the following:—

Revelation, given Dec., 1831.

Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the High Priests of my Church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a Bishop to be appointed unto you, or of you unto the Church in this part of the Lord's vineyard; and

verily in this thing ye have done wisely; for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the Elders of my Church in this part of my vineyard, shall render an account of their stewardship, unto the Bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record to be handed over unto the Bishop in Zion; and the duty of the Bishop shall be made known by the commandments which have been given, and the voice of the Conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the Bishop, which has been ordained unto the Church in this part of the vineyard; which is verily this—to keep the Lord's storehouse; to receive the funds of the Church in this part of the vineyard; to take an account of the Elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the Church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the Bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the Gospel and the things of the kingdom, unto the Church, and unto the world, shall answer the debt unto the Bishop of Zion; thus it cometh out of the Church, for, according to the law, every man that cometh up to Zion, must lay all things before the Bishop in Zion.

And now, verily I say unto you, that as every Elder in this part of the vineyard must give an account of his stewardship unto the Bishop in this part of the vineyard, a Certificate from the Judge or Bishop in this part of the vineyard, unto the Bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful labourer; otherwise, he shall not be accepted of the Bishop in Zion. And now, verily I say unto you, let every Elder who shall give an account unto the Bishop of the Church in this part of the vineyard, be recommended by the Church or Churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my Church, have claim for assistance upon the Bishop or Bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth; that they may also obtain funds which shall benefit the Church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my Church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

A few words in addition to the laws of the kingdom, respecting the members of the Church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. Let them carry up unto the Bishop a Certificate from three Elders of the Church, or a Certificate from the bishop; otherwise, he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample. Amen.

From this time till the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness, darkness, filled the minds of many, and caused them to persecute the true Church, and reject the true light, by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth. On the 10th of January, I received the following:—

Revelation to Joseph Smith, jun., and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning the Church of the living God established in the last days, making known the will of the Lord unto the Elders, what they shall do until Conference.

For verily thus saith the Lord, it is expedient in me, that they should continue preaching the Gospel, and in exhortation to the Churches in the regions round about, until Conference, and then, behold it shall be made known unto them, by the voice of the Conference, their several missions.

Now verily I say unto you, my servants Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about, until Conference; and after that, it is expedient to continue the work of translation, until it be finished. And let this be a pattern unto the Elders, until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the Scriptures, and labored diligently until January. During this period, I also received the following, as

An explanation of the Epistle to the 1st Corinthians, 7th chapter, 14th verse.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

Now in the days of the Apostles, the law of circumcision was had among all the Jews who believed not the Gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

And it came to pass that the children being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers, and believed not the Gospel of Christ, wherein they became unholy; wherefore, for this cause the Apostle wrote unto the Church, giving unto them a commandment, not of the Lord but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the Scriptures mean.

A few days before the Conference was to commence in Amherst, Lorraine county, I started in company with the Elders that dwelt in my own vicinity, and arrived in due time.

At this Conference much harmony prevailed, and considerable business was done to advance the kingdom, and promulgate the Gospel to the inhabitants of the surrounding country.

The Elders seemed anxious for me to enquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doeth good, no not one. I enquired and received the following:—

Revelation, given January, 1832.

Verily, verily I say unto you, I who speak even by the voice of my Spirit; even Alpha and Omega, your Lord and your God: hearken, O ye who have given your names to go forth to preach my Gospel, and to prune my vineyard: Behold I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights; lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you, and thus, if ye are faithful, ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life.

Therefore, verily I say unto my servant Wm. E. McLellin, I revoke the commission which I gave unto him, to go into the eastern countries, and I give unto him a new commission and a new commandment, in the which, I, the Lord, chasteneth him for the murmurings of his heart; and he sinned; nevertheless, I forgive him, and I say unto him again, go ye into the south countries; and let my servant Luke Johnson go with him, and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not; and, inasmuch as they do this, I will be with them even unto the end. Behold, this is the will of the Lord your God concerning you. Even so. Amen.

And again, verily thus saith the Lord, let my servant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt; they shall also take their journey into the eastern countries; and behold and lo, I am with them also even unto the end. And again I say unto my servant Asa Dodd, and unto my servant Calves Wilson, that they also shall take their journey into the western countries, and proclaim my Gospel even as I have commanded them; and he who is faithful shall overcome all things, and shall be lifted up at the last day. And again I say unto my

servant Major N. Ashley, and my servant Burr Riggs, let them take their journey also unto the south country; yea, let all those take their journey as I have commanded them; going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house, and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment than for that house: therefore gird up your loins and be faithful, and ye shall overcome all things, and be lifted up at the last day. Even so. Amen.

And again, thus saith the Lord unto you, O ye Elders of my Church, who have given your names that you might know His will concerning you; behold I say unto you, that it is the duty of the Church to assist in supporting the families of those; and also to support the families of those who are called and must needs be sent unto the world, to proclaim the Gospel unto the world; wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the Church for them, not fail to go into the world; whether to the east, or to the west, or to the north, or to the south; let them ask, and they shall receive; knock, and it shall be opened unto them, and made known from on high, even by the Comforter, whither they shall go.

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the Church. Let every man be diligent in all things. And the idler shall not have place in the Church, except he repents and mends his ways. Wherefore let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry. And also my servant Ezra Thayer, and my servant Thomas B. Marsh. Also my servant Hyrum Smith, and my servant Reynolds Cahoon; and also my servant Daniel Stanton, and my servant Seymour Brunson; and also my servant Sylvester Smith, and my servant Gideon Carter; and also my servant Ruggles Eames, and my servant Stephen Burnett, and also my servant Micah B. Welton, and also my servant Eden Smith. Even so. Amen.

THE SCANDINAVIAN MISSION.

COMMUNICATION FROM ELDER ERASTUS SNOW.

Dear Brother Richards,—At the time of my communication from Denmark, of December ultimo, you will remember that I was engaged in the revision and publication, in the Danish language, of the Book of Doctrine and Covenants. That important work was completed the latter part of February, and forms another pillar of strength and support to the Danish Saints. About the same time was issued a new and enlarged edition of Hymns, suited to the faith and condition of the Saints; and some valuable pamphlets, illustrative of our holy faith, in addition to the regular issues of "Skandinaviens Stjerne."

The work which I was getting translated into Swedish, entitled "En Röst fran Landet Zion," (A Voice from the Land of Zion,) was issued just before I left. It contains about fifty pages octavo, on the rise, history, faith, and present condition of the Saints; and I trust it will prove, in the hands of the Swedish Saints and Elders, a means of extending a knowledge of the Gospel into Sweden, and a silent messenger of life and salvation to many an honest soul, where the Elders are denied the right of lifting up their voices to proclaim the testimony of Jesus.

During the last six months of my labours in Denmark, the work of the Lord in that little state has assumed a more organized and stable character, and extended its influence and power more than all the rest of the time since the commencement of the work in that land; and the young Elders and labourers in the vineyard have obtained instruction and experience, which give promise of a successful prosecution of the work and rearing of the building upon the foundation which is laid. Through the power and gifts of the Holy Ghost, the work has advanced

to its present position, in spite of the organized and determined resistance of the priesthood, and nearly all the influences of the country. In Copenhagen, as well as in other portions of the country, it has forced itself upon the attention of the thinking class, by the opposition of the priests, and horrid persecutions from the rabble, until from their low estate the Saints have risen to occupy one of the largest and most popular Halls in the city, at an expense of about £60 a-year.

One of the Copenhagen journals, in remarking upon some of the proceedings at our last Conference, says, "Who could have thought, a year and a-half ago, that our city would be divided, by a new and then almost unknown sect, into districts and parishes, with their Priests over Priests, and Presidents, having auxiliaries throughout the country? and that here one might listen to daily prayers, offered up for their sister Churches and persecuted brethren from Bornholm to Fredericia, and from Folster to the Skaw?"

Persecution has become so common, and officers of justice and the police, when appealed to, slide over the matter with such indifference, that the Elders who now travel to preach the Gospel, take their lives in their hands, and expect to run the gauntlet 'mid mobs and floggings, relying alone upon the arm of the Lord for their preservation.

On one occasion last winter, in a small town six miles out of Copenhagen, twelve Saints, including three females, were assailed on issuing from the dwelling of a brother, where they had just closed an evening meeting, and were pursued for half an hour by a mob of from forty to fifty, upon the highway and over fields, cast into water ditches, stoned and beaten unmercifully, and narrowly escaped with their lives, being maimed and bereft of much of their clothing.

The proper officer took no notice of their formal complaints, except to smother the matter up, and screen the culprits.

On another occasion, upon the Island of Folster, in the month of January, a mob, among whom was a priest, broke up a meeting of the Saints, in a respectable farmer's house, and, after extinguishing the lights, fell upon four brethren, and gave them a cruel flogging. Elder Bruhn, the first man ordained to the Priesthood in Denmark, was one of the number, and the roughest handled: after being dragged through two rooms and out of doors, beaten with heavy sticks, kicked, and trampled upon, portions of his clothes torn off, and the remainder drenched in *his own blood*, he would have been cast into a well, but for the pleadings of a school teacher, by whose means he escaped.

These are related as samples of the reception of the servants of God in Denmark. There were many other scenes of mobbing during the winter in different parts of the country, but with less personal injury. As a general thing, the priests egged them on, and the police and magistrates winked at them; but the extent to which it was carried began to arouse the more noble-minded and daring to speak out in defence of right, and rebuke these violent measures.

Through the promises of God I have escaped personal injury, though several times very narrowly. The native brethren have been the principal sufferers, but they have been filled with the Holy Ghost and great joy in the midst of it all, and every scene has brought friends and believers to our standard.

With reference to these matters, we prepared, at our last Conference, a memorial to the ministry and legislature, which was afterwards sent in with nearly one thousand names; and several members had promised a favourable consideration of the subject, but it was near the close of the session, and about the time of the appearance in the Danish papers of the report of those "unjust Judges" who had deserted their posts in Utah, and the legislature adjourned without disposing of it.

We had a glorious time at our Conference, from the 20th to the 24th of Feb., which was my third Conference in Copenhagen, and each of them seemed to be almost like an endowment to the Saints. I appointed Elder John E. Forssgreen to remain and preside in that country, until further instructed, and gave him Elders P. O. Hanson, and H. P. Jensen, for Counsellors, and ordained the latter to the High Priesthood, to preside over the mission in Norway. The number of Saints in Denmark, reported in good standing, was 600; besides a few in Norway, Sweden, and Iceland, not represented. Over 700 had been baptized in all since the introduction of the Gospel into Scandinavia, and 45 emigrated, including those from Sweden.

As the emigration had already com-

menced, and the subject was rife among them, I proposed to the Conference the establishment of a Fund for the emigration of the Poor, on the principle of the Fund in America and England, to be auxiliary to the same, and under the same control, which was promptly and spiritedly responded to, and the foundation of such a Fund laid there and then with about £50. Instruction was also given to commence the same in the Branches.

I received also liberal offerings for the Temple, according to their means and circumstances. An excellent spirit prevailed, and all the Saints were full of joy, except for the sorrowful thoughts of my returning to America without them. In view of the parting, they prepared a sumptuous dinner in the spacious hall of the *Hotel de Nord*, at which about 300 dined, including many friends out of the Church. The afternoon and evening were spent in delivering short speeches, farewell songs, &c., suited to the occasion. The Hall was appropriately decorated, and at the head of the saloon was a large evergreen wreath, enclosing the portraits of Joseph and Hyrum Smith, and the American Elders who brought the Gospel to that land, surmounted with appropriate banners and mottos, among which I remember "Herrens Löve," (The Lion of the Lord,) which one of our Danish painters had translated from an English paper containing an account of Elder Kelsey's party in London. The whole affair seemed to be a spontaneous effusion of their hearts, as it was of their own getting up and design. The evening was truly affecting, and until then I could scarcely have realized the depth of their affection for me; and while listening to their pathetic effusions of love and blessing upon me, and joy and thanksgiving to God, and contrasting in my mind the scene before me with the appearance of things when I landed there twenty months previous, a stranger and without the knowledge of their alphabet, I felt doubly paid for all the toils, anxieties, and sacrifices attendant upon my mission to that land.

I left Copenhagen, on my return to the land of Zion, on the 4th March, accompanied by a small party of emigrating Saints, *via* Hamburg and Hull, and arrived in Liverpool on the 8th, from whence twenty-eight Danish Saints sailed for New Orleans on the 11th, *en route* for Salt Lake.

Elder Willard Snow will repair to Denmark, and make himself acquainted with the language and spirit of affairs there, so as to relieve Elder Forssgreen in the ensuing fall to return to his family.

In closing this sketch of the condition of the Saints in Scandinavia, I cannot sufficiently congratulate the British Saints, and give vent to feelings of gratitude to the Dispenser of all blessings, for the great and long continued peace, and quiet enjoyment of religious liberty in these islands.

May the blessing of God richly abound unto all the Saints in Europe, and throughout the earth, through the grace of our Lord Jesus Christ. Amen.

ERASTUS SNOW.

March 23rd, 1852.

APOSTATES.

The Lord has declared that He will have a tried people to serve Him, to become His peculiar people, to administer His perfect laws and righteous government upon the earth, and to shew forth His praises amongst the children of men. And He takes various methods to try the faith of His people; sometimes by persecution from the world; sometimes by heavy afflictions, losses, and crosses; but the crowning trial is to have the heart laid open by those who have been allied to us by the sacred bond of brotherhood, with whom we have taken sweet counsel together, and walked unto the house of God in company.

"It must needs be that offences come, but woe be them by whom they come." It would be better for men to have millstones tied around their necks, and to be cast into the sea, than for them to injure the spirits of the meek and contrite, who put their trust in the Lord God. Nevertheless, many will take no heed of this warning, but spend all their strength in endeavouring to bring reproach and suffering upon the Lord's chosen people.

But it is necessary that the people of God should be tried and afflicted in every possible way, that their sterling worth may be manifest in the eyes of all. God bestows not rewards undeservedly. When thrones, principalities, authorities, dominions, crowns, and eternal life are given away, to whom will they be given? To those who have never proven themselves worthy? No. But to those who have most abundantly proven that they are worthy. To those who, like their divine Redeemer, have been made an open spectacle to God, to angels, to men, and to devils; who have borne the contradictions of sinners, and have maintained their integrity under all circumstances. Yes, the enduring rewards of a glorious immortality and celestial honours will be apportioned to the worthy only. The crowns of righteousness will be dispensed to those only who have purified themselves from the corruptions of a crooked and perverse generation, and valiantly fought the good fight of faith.

The Lord Jesus Christ, the fairest among ten thousand, and the altogether lovely, was exalted, honored, and crowned upon this very principle. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. 1, 9. "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. xii, 2. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," Rev. v, 12.

Jesus was tempted and tried in all points like as we are, yet without sin. That arch-apostate, Lucifer, tried his power in the moments of our Lord's weakness, when he had been fasting forty days; but apostacy tainted not the lovely character of the Saviour. One of his twelve Apostles, who had shared in his counsels, and knew more pertaining to the real character of Jesus, and the things of the kingdom of God, than any outside the circle of his disciples,—even Judas Iscariot, had the shameless effrontery to betray the Lord of glory to his enemies with a kiss. How acutely must the pure and sensitive mind of Jesus have felt the sting of this apostate's fulsome treachery. But Jesus was faithful, and he received the crown, whilst the traitor received thirty pieces of silver,—the price of innocent blood.

In our day, now the Lord has restored the true principles of the Gospel, the Saints have to be tried by the acts and doings of apostacy. The world does not know sufficiently of the Saints of God, to try them to the quick. It needs those who are conversant with our conduct, our thoughts, and our motives,—it needs those who are well acquainted with our real character, to lead on the world to the decisive struggle. Those who have been in our midst, and know the policy of the Saints, the power of the Priesthood, and the true genius of the pure Gospel,—those men, when they take sides with Satan, are the persons who fan the flames of persecution to their utmost fierceness, and put the finishing stroke to the trial of our faith.

But shall we flinch from the trial because apostates rage and foam? Shall we give up salvation because men reveal the filthy contents of their own black hearts, charge those things upon us, and then excite persecution because we will not endorse them? No, verily no. The good sheep know the voice of the good shepherd, and him they will follow, pressing closer into the true fold. But a stranger's voice they do not know, and they will not follow him, but will flee from him. Though men who have a knowledge of the pureness of our motives, the truth of our principles, and the power of our calling, wrest these things with a view to our destruction, yet we know, and have experienced, that the Lord causes the wrath of man to praise him, and the remainder of it he restrains, so that the Saints receive no real harm. Nay, "these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory." Truth, Purity, and Virtue, like the three Hebrew children, will abide the fire, though heated seven times hotter than usual, and they will eventually come forth, with all their followers, without even the smell of fire upon their garments. The time will come when the righteousness of the Saints will shine forth in surpassing splendour, and calumny and misrepresentation will vanish before it like the morning mists before the rising sun. Then the world will acknowledge the worth of the Lord's people, and bow the knee before the inscrutable wisdom, and inflexible justice of Jehovah.

What then? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and made meet for the master's use, and prepared unto every good work," 2 Tim. ii, 20, 21. Apostates are vessels created to dishonour; they will fulfil the measure of their creation. They shall be cursed with the heaviest of all cursings, saith the Lord. They are liars at the best; they first testify that we are the Lord's people, and then they testify that we are not. And all liars shall have their portion in that place where the worm dieth not, and the fire is not quenched. Therefore, O ye Saints of the most High, purge yourselves from the spirit and fellowship of apostates, and ye shall become vessels unto honour, sanctified and made meet for your heavenly master's use, and thoroughly prepared unto every good work.

JOHN JAQUES.

The Latter-day Saints' Millennial Star.

APRIL 15, 1852.

TEMPLE OFFERINGS.—It is truly heart-cheering to witness the readiness with which the call to build a Temple to the Name of the Lord of Hosts is responded to by the Saints in these lands. They appear to be fired with a whole-souled earnestness in this matter, which bespeaks a true appreciation of the incalculable importance of the ordinances and blessings pertaining to the Lord's House. O! ye Saints of God, press on; be neither faint nor weary in this most glorious work; bring your tithes and your offerings into the Lord's store-house, and see if He will not pour down such a blessing upon you, that there shall not be room to contain it. Who will be first in this work of faith and labour of love? We will answer the question. The Norwich Conference has increased its offerings beyond the sum allotted to it, and forwarded the amount for the *whole year*, to us, *two weeks before the first quarter's payment was due!* This reminds us that the will of the Lord is beginning to be done on the earth, as it is done in heaven. Who will say this example is not worthy of all imitation? The work of the Lord will prosper mightily in that Conference, and a greater measure of the Holy Spirit will be poured out upon that people. In the meantime, who will be the first to follow this noble precedent? We pause for a reply.

HISTORY OF JOSEPH SMITH.—On the first of November, 1851, the first Number of a new and enlarged series of the *Deseret News* was published. By it we learn that the History of Joseph Smith is to be continued, from the sixth Volume of the *Times and Seasons*, in successive Numbers of the *News*. We hail this intelligence with gladness. This is the only authentic History of our late beloved Prophet extant, and contains matter of the first importance to all Latter-day Saints, as it is not merely a biography of our martyred Seer, but incidentally, it contains much valuable instruction, and many important revelations, and also much interesting information concerning the rise and progress of the Church of Jesus Christ in these last days, manifesting the opposition, persecutions, trials, tribulations, &c., which it has endured, and the success which has attended the labours of the servants of God.

Many of our readers will recollect that the History was continued in the STAR to the fifth Volume. In resuming the narrative, we of course introduce in this Number the portion immediately succeeding that which appeared in No. 12, Vol. V. It is our design to publish continuous portions in succeeding Numbers of our paper, so that the poorest Saint may come into possession of the precious intelligence which

it contains. There is no immediate prospect of this History being published in a separate form; therefore we feel confident that its sacred contents, as they are manifested through the STAR, will be eagerly obtained, and securely treasured up, by all those who give heed to the dictates of wisdom.

DEPARTURE.—Elder George B. Wallace embarked on board the steam-ship *Canada*, hence for Boston, on the 20th ult. Elder Wallace has been nearly two years on a mission to this country, the more part of which time he has acted as one of our Counsellors. He returns to Zion with our blessing, and the blessing of thousands of Saints who have been instructed, strengthened, and built up in their most holy faith, by his ministrations while on his late mission. May his soul be filled with satisfaction in retrospection of his labours here; may the Holy Spirit be his constant companion, and the angels his vigilant guardians; and may the winds and waves and all circumstances be propitious, so that he may experience a safe and speedy journey to the holy resting-places of the people of God.

THE JEWS.

BY HENRY INNES, ESQ.

(*Extracted from the Gift for all Seasons.*)

The Jews are a degraded, but they are an astonishing people. I never meet with one in society, nor encounter them on the thoroughfare, even in their menial employment, but a feeling predominates in my mind of veneration and awe. It is not as regards the men, but the moral association connected with them. Like the electric spark, the chain of memory, in its thousand links of their national history, is rapidly traversed, and summed up in the descendant of Abraham—his seed, according to the flesh, before me. Poor Jew! summary and substance of our guilty race; chronicle and epitome of the glory and degradation of man! Would that the day of your redemption were arrived; for in the lifting up of *your* head, what momentous, what mighty consequences are made to depend upon it. Glance at their history—Abraham, Egypt, and the Red sea! Pause for a moment amid the thunderings of Sinai, when, at the going forth of the Almighty in his burning glory, on his chariots of Salvation, the mountains saw and trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. Cross the Jordan, and compass the walls of Jericho; follow them to Jerusalem, view Solomon in all his glory, and

"The Temple on Moriah's brow!"

Then turn to their dust and ashes at Babylon; the city sitting solitary, and she that was great among the nations, and princes among the provinces, becoming tributary. Listen to the weeping among the willows "by Babel's streams." See them restored again, and the "fulness of time" arrived, the tribeship, and the legislative power, and the glory, departing from them; distinct in genealogy, though much debased. Behold from its obscurest city, out of one of two remaining tribes and meanest family, a deliverer stands forth in the person of Jesus Christ, the Son of Mary, and the Son of God. And what then? Why, pass over the labours, and the journeyings, and the watchings; the miracles and the wisdom; the endurings and persecutions; the meekness and the might; the glory, the sufferings, and the shame of him who, though he counted it not robbery to be EQUAL with God, yet in the form of a servant he laboured, committing his way unto Him who hath highly exalted him, giving him a name above every name.

Realize, if you can, that scene on that eventful morn, when the living tide rolled through the portals of Jerusalem:—

Prince, beggar, soldier, Pharisee,
The old—the young—the bond—the free;
The nation's furious multitude,
All maddening with cry of blood!

Shall we pursue the record? No:—

You cannot super-climax this moment: that day, like a gulph, swallows up the miracles of time. "It was the earth's consummate hour."

For *this* had blazed the prophet's power:
For this had swept the conqueror's sword,
Had ravaged, raged, cast down, restored;
Persepolis, Rome, Babylon,
For this ye sank, for this ye shone!

Peculiarly does the interest attached to the Jews merge into this moment. It is a troubled retrospect: thoughts "too deep for tears;" conceptions so vast, that utterance is paralized; fears so overwhelming, and expectations so exciting and awful, are summed up in it, that no expression can convey the vast destinies affected by it:—

"Worlds upon worlds, eternal things
Hung on thy anguish—King of kings!"

The destruction of Jerusalem,—the dispersion of the people, their miseries over a cycle of nearly twenty centuries, are the sweepings of the storm from the bolt which burst on Calvary. But who is the thorn-crowned martyr, at the base of whose cross the object of his costly sacrifice is exhibited in the frantic ragings of the enemy of God and man—in the victims of his unhallowed power, blaspheming and reviling around—in the despairing accents and smitten breasts of the smaller and humbler band, who stand afar off "beholding these things"—at the voice of whose dying words the earth quakes, the rocks rend, and the graves open and yield up their ancient dead? Who is he? Behold it in the superscription of his accusation—he is a king; and King of THE JEWS.

To me there is not a more powerful confirmation of the future manifestation of the glory of the Redeemer of men, on the theatre of this lower world, than *that* superscription, under which a deep mystery rested; written by a heathen, who wist not that an Almighty Power guided his hand, and confirmed God's eternal purpose. Yes, King of the Jews: and not all the ungenerous misinterpretations of believers among the Gentiles, any more than their rejection of him by the Jews, can set aside the emphatic claim, demanded before the great council of the nation, and not disallowed by the wavering heathen who inscribed it, that among the nations and rulers of men, there is still a peculiar people to be exalted, in due season, for a blessing to the earth—the seed of Abraham after the flesh—and that the throne of the kingdom of this people is preserved for one king, called KING JESUS.

Alas, poor Jews! a mark to be shot at in every land: scattered, and peeled, and deprived of their birthright inheritance; the bread denied them (though children), and the very *hope* which they have cherished, amidst clouds, and tempests, and persecutions, and famines, and deaths, during a terrible captivity of two thousand years, which God, by His Prophet, has given them to preserve them from utterly sinking under the load—the hope denied. True it is that the just judgment of an offended God is accomplished in the bitter experience of this guilty people, even by the wrath of men. But will this justify the guilty, who are made a scourge, in the day of his appearing? Will it palliate the sin of any portion of the Christian Church, who set lightly by the appointments of God's wisdom and infinite love? The page of history proclaims this mysterious fact, that the instruments, whether persons or nations, who have been used to chastise this peculiar people, have been made signal examples of the vengeance of Heaven. O inscrutable wisdom of an unerring Judge! O tender, but jealous Parent! O terrible, but holy and righteous God! How just are thy judgments; thy ways past finding out! Like the rod which the angry father uses to discipline his wayward and rebellious child, the blow which smites, subjects; and the ungracious weapon is thrust into the flame to be consumed. "Hope deferred," says the preacher, "maketh the heart sick;" but hope denied is darkness and the shadow of death. It is as a solitary night, in which no voice of joy is heard. Such would be the case with our brethren of the circumcision, had not God in mercy, whilst their eyes are blinded to the spiritual interpretation of the truth, as it is recorded in Moses and the Prophets, preserved unto them unshaken faith in its *literal* fulfilment—the promises in their temporal realization. Why did their father Abraham traverse the length and breadth of Canaan, where God gave him not a foot that he could call his own in it, although, by a solemn deed and covenant, the Almighty made it over to him and his seed *for ever?* Did he not, with holy Job, die in the assurance that he should stand upon the

earth, in the latter-day, with his Redeemer, whom he saw afar off, and *in his flesh* see God? And the like precious assurance sustains the drooping souls of his degenerate children, whom all have denied and cast off, excepting Him who chose them, and named Israel as His firstborn; for whom the Redeemer, in a prescriptive and peculiar sense, died. For like as he doth award indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; so doth he bestow glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

The contest for the interpretation of the prophetic Scriptures, recognizing the future exaltation and glory of Judah, is a noble and important one. The blindness which we charge upon the Jews for omitting the *spiritual*, rests, I fear, with equal force against Christians, who deny the *literal* fulfilment of prophecy. True, the former may be the more important; but what if it is made to *depend upon* the latter? like the link of a golden chain, uniting and connecting vast and stupendous consequences. Such is the argument and inference of the Apostle, in his masterly exposition of the standing of the Jews to the Church of Christ—"What shall the receiving of them be, but life from the dead?"

In these hopes, disallowed of men, the argument of the Jews for their fulfilment is striking and impressive: "If the Almighty (blessed be his name!) hath been faithful in his judgments, will he not be much more so in his mercies?" It is a peculiar and remarkable feature of the present day, that with the shaking of all things, which has been so manifest to the last and present generation, ancient prejudices, difficult to be removed, are likewise relaxing their grasp, and yielding to the genial influences of truth, and the spirit of enlightened inquiry: this is especially the case as concerns the future condition of this people. We have not now, it is true, nation rising against nation; but the feverishness and the excitement of the public mind remind one in some degree of that feature in prophecy as regards the latter-day, the sea and the waves roaring, perhaps, as a prelude to men's hearts failing them for fear. Society is evidently passing through some great change, in which its social relations and political destinies are about to stand upon a different basis from that of every other period in the history of mankind. There are, in the elements at work, so much of good, and so much of evil, that looking down, if possible, with a contemplative eye on the existing scene, the emotions raised partake of a character at once solemnizing and apprehensive. The Apocalypse, in its sublime visions, indicates that the regions of men, and the moral world, have presiding angels, whose power is restrained until the mandate of the Almighty shall let them loose, like whirlwinds, in overwhelming destruction of things as they are, for the development and manifestation of things as they shall be. Who can doubt but that some such command was given a generation back, and that the first furious burst which shook every throne in Europe, making—

"Monarch's tremble in their capitals,"

and rupturing the bonds of existing society in the first French revolution, is the thunderclap, the vibration of which we are now experiencing; the breathings of the simoon which has devastated its immediate neighbourhood, and sweeps over the distant scene! Was that awful drama a domestic and national one, confined to the people of its own region; or had it nothing of a universal character in it? Was it an event bounded by the generation whose children fell contending for principles for which they were reckless of life and prodigal of blood? Everything contradicts it. It was one of those epochs in the history of man, and not the destiny of a nation, nor of a continent merely; it affected the whole human family. It is the sober conviction of a large class of reflective writers, that that revolution, with its attendant circumstances, was the first of a series of explosions which should bring the state and affairs of this world to a mighty crisis; which shall put to proof the great principles which have been asserted, under different forms, and in various dispensations, for the last six thousand years; and manifest evil in all its frightful proportions and horrid tyranny as the doom of man, or reveal God in the unsullied glory of his holiness to an astonished universe.

In the first furious onset of the French Revolution, an eminent prelate of the Anglican Church instinctively fixed his eye upon the Jewish nation; though in their

obscurity, they formed no part of the contending elements in array or collision. Bishop Horsley described himself as one of those who, in those eventful times, anxiously awaited the redemption of Israel, and marked the awful signs of its gradual approach: others, with greater curiosity, but less judgment, proceeded to fix the exact *whereabouts* of their standing on the roll of prophecy. Half a century has elapsed, and little has occurred to change the external condition of this people, excepting a comparatively trifling alteration in their political privileges. Was the apprehension of the pious prelate premature, and shall we, upon whom, *indeed*, the ends of the world have come, consign this people over to that indifferentism and neglect for which Christendom is guilty, and shall answer, when Zion shall be redeemed with judgment, and her converts with righteousness? I hope not. We look around us in the present day, and, if men's hearts are not failing them for fear, where is the philosopher or politician so bold as to say that things, as they are, shall continue; or, that there is any tenure even in the improvements and alterations which active and untiring heads are suggesting, and hands are effecting around? Perhaps joy is not yet all darkened, nor the mirth of the land gone; but are there not indications of these sufficient to soberize our minds, and cause us to sit down and reckon on what may come to pass? The array of emphatic events may not yet be displayed before our eyes, which might lead us to conclude that the hour of Israel's redemption is come; though, by the way, are we, or shall we be, in circumstances to justify our judging in the case? But the silent and steady progress of the Gospel amongst the descendants of Abraham invites me to apprehend an approaching crisis. Are not this people in the midst of the nations, as the shaking of an olive-tree, and as the gleaning grapes of the vintage? I speak of them in their Judaizing character, reading Moses and the prophets with a veil over their eyes. What think we of nearly one hundred of these preachers of the everlasting Gospel existing in this day of Gentile privilege? Yet such is the fact, and several thousands, followers of the meek and lowly Jesus. A Jewish rabbi recently arrived in this country, and converted without the instrumentality of any missionary, but simply from searching the Scriptures, informed me that, in a district in central Europe from whence he came, and where he ministered over a large congregation of Jews, he knew several hundreds were prepared to acknowledge Scriptural Christianity; but the Government (that which yields the firmest support to the apostacy) would prevent them.

I would conclude this paper with a passage from Scripture—a most remarkable, and deeply interesting one. It is as translated by Bishop Horsley, and is acknowledged by scholars to be more in accordance with the original than that found in our version. It sets forth—first, the instrumentality of a Gentile nation in the return of ancient Israel to their own land; secondly, that the country so used should be a great maritime and commercial power, making distant voyages to all parts of the world with expedition and security—a country remote from Judea; thirdly, a season of trouble and agitation is set forth as marking the return of the nation, scattered and peeled, to the place of the Lord of Hosts, Mount Zion. Our faith, and, as events occur, our reason, will discern and justify the interpretation and application of this prophecy. "Ho! land spreading wide the shadow of thy wings, which art beyond the rivers of Cush; accustomed to send messengers by sea, even in bulwark vessels, upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto—a nation expecting, expecting, and trampled under foot, whose lands rivers have spoiled.

"All the inhabitants of the world, and dwellers upon the earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. For thus, saith Jehovah unto me, I will sit still, (but I will keep my eye on my prepared habitation,) as the parching heat just before the lightning; as the dewy cloud in the heat of harvest. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill shall take away the luxuriant branches. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth; and upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter. At that season a present shall be

led to Jehovah of Hosts, a people dragged away and plucked, even of a people wonderful from their beginning hitherto; a nation expecting, expecting, and trampled under-foot, whose land rivers have spoiled, unto the place of the Name of Jehovah of Hosts, Mount Zion."—Isaiah xviii. 1—7.

FALSE SPIRITS.

"The Lord, through His prophet Joseph Smith, declared that many false spirits had gone forth in the earth, deceiving the world; and just so it is. It appears to be one of the most difficult tasks imaginable, for the world to speak the truth about the marvellous and wonderful work of God, and His servants. If an individual goes to hear our Elders preach, or lecture, it seems almost impossible for him to return to his friends and render them a correct version of what he has heard. If the people report things to our evil, they invariably overshoot the mark. If a few speak in favour of us, they often laud us to the skies. A truthful equillibrium is the last point obtained. A recent number of a respectable Journal informs us that "The Mormonite population of the Territory of Utah is credibly estimated at 300,000."

We know not on what authority this Journal obtained its "credible estimation," but we certainly believe it—to be a long way outside the truth. This item of intelligence would lead us to suppose that the Latter-day Saints from all the nations of the earth had simultaneously poured themselves into the Territory of Utah; or, that Joseph Walker, the celebrated Indian Chief, had prevailed upon the multitudinous tribes of his red brethren to amalgamate and fraternize with the Saints. One thing however we are sure of,—much as they are despised, the world will have to look through "Mormon Spectacles," ere it finds out the undisguised Truth.—[Ed.]

VARIETIES.

What shall be the Limit of Discovery?—Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of man within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance between the planets and the earth. They may resolve the same question by the evidence of sense, which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art, industry, and intelligence. We may see Summer throwing its green mantle over these mighty tracts, and we may see them left naked and odourless after the flush of vegetation has disappeared. In the progress of years or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot by the powers of some future telescope. Perhaps the glass of some observer, in a distant age, may enable him to construct the map of another world, and to lay down the surface of it in all its minutiæ and topical variations. But there is no need of conjecture; and to the men of other times we leave the full assurance of what we can assert with the highest probability, that yon planetary orbs are so many worlds, that they teem with life, and that the mighty Being who presides in high authority over this scene of grandeur and astonishment has there planted the worshippers of his glory.—*Dr. Chalmers.*

American Liberty (?).—America maltreats her slaves with a cruelty that is a stain upon the national character, and has of late years afforded an example of corrupt and incompetent government which is only partially known. The Mormons, or Latter-day Saints, had established themselves on the banks of the Missouri river, called by them the Far West. They were sober, industrious, and prosperous, and were slave-abol-

itionists. Their numbers increased daily, and they were assuming the appearance of a most thriving colony. Their order and well-doing excited the jealousy of the slave owning neighbours, at the head of whom was a certain Campbell, high priest of the sect of Kissing Baptists. The man induced Lilburn Boggs, Governor of the State of Missouri, to order the extermination of the Mormons by the sword. The command was literally fulfilled. "Men, women, and children fell victims to the sanguinary violence of those ruffians. Men were shot down like wild beasts, or had their brains dashed out. Women were insulted and ravished, until they died in the hands of their destroyers." A petition of grievance was forwarded to the President Van Buren; he admitted the cruel wrong, but as the Mormons were slave abolitionists he declined to interfere lest he might injure his own political party in the State.—Ismaël of *Woolmer's Exeter Gazette.*

COMMON LAW IN UTAH.—"The man who seduces his neighbour's wife must die, and her nearest relative must kill him." So do the Saints put away wickedness from their midst.

THE TEMPLE.

With cheerful hearts and willing hands,
We'll labour for the just demands
Our God now makes on British lands,
His Temple for to rear.

Where Saints may meet, His will to know,
From whence the choicest gifts shall flow,
Which on them freely He'll bestow,
Their willing hearts to cheer.

The sacred claims to kindred due,
The Priesthood's power will then pursue;
And every Gospel rite renew,
Till Jesus doth appear.

To break death's adamantine chain,
And o'er his ransomed people reign;
While Ephraim's sons return again,
Messiah to revere.

Respond, ye nations, to His call,
Know now salvation 's free to all,
Before Jehovah's mandate fall,
For judgment draweth near.

Kiss ye the Son, His laws obey,
Lest He in anger turn away,
Nor own you in the coming day.
To meet your God prepare.

Luton. M. A. MORTON.

LIFT UP YOUR HEADS YE SAINTS.

Lift up your heads ye Saints throughout the earth,
Though strangers in the lands which gave you birth.
If poor, despis'd, and hated here below,
The heavens above, your faith and patience know.

What though the hour of trial be severe?
Who fear the Lord need feel no other fear.
What though the wicked rave with vengeful ire?
The purest gold will bide the hottest fire.

You know some truths the ancient Prophets knew;
You've caught a glimpse of their prospective view;
You have the Holy Priesthood, with the Power
To bind and seal in this—th' eleventh hour.

Let Truth and Virtue be your constant aim,
Then, come what may, you'll win unsullied fame.
By standing firm on Truth's immortal base,
You will, e're long, behold God face to face.

Lift up your heads ye Saints throughout the earth;
Put far away from you all foolish mirth;
Forsake all sin; for righteousness contend;
Be pure; be faithful, even to the end.

Gird up your loins as true-born sons of God,
And tread the upward path which Joseph trod;
Watch; pray; be sober; keep the counsel-word;
Then with acceptance you shall meet the Lord.

Liverpool. JOHN JAQUES.

NOTICE TO BOOK AGENTS AND OTHERS.—We have been informed by some of our book-agents of occasional imperfections in our book-binding department. Our issues of bound books have become extensive, and are constantly increasing, and inasmuch as imperfections may accidentally creep in with the extension of our business transactions, and cause more or less annoyance, we wish to prevent dissatisfaction, by having a good understanding with our agents and readers. In case, therefore, of any imperfections being found in our bound works for the future, we wish our agents to forward the imperfect volumes, free of cost to us; and if they are not soiled, marred, or written upon, we will send new volumes instead thereof; but if they are soiled, marred, or written upon, the imperfections shall be rectified, and we will return the same volumes to our agents.

JUST PUBLISHED, a new Pamphlet of 24 pages, entitled "Latter-day Saints in Utah," consisting of important documents concerning the official course of His Exy. Governor Brigham Young, and the moral character of the citizens of that distant Territory. Price, same as "New Jerusalem."

ALL persons desirous of obtaining the "Etoile du Déséret," can do so by applying to Mr. Francis Kirby, 20, Hue Street, St. Heliers, Jersey.

THE new edition of the Book of Mormon is now ready.

THE Doctrine and Covenants is out of print, except copies in morocco, but a stereotype edition is in the press.

ERRATA.—On page 84, No. 6, in the paragraph on the appointment, return, &c., of the public officers for Utah, the reader is given to understand that the three Judges returned from the Territory. This was not the case. Two of the Judges, Lemuel G. Brandebury, and Perry E. Brocchus, with the Secretary, B. D. Harris, were the three officers who deserted their posts. In the paragraph in question, we might have given the names of three other gentlemen, who were duly appointed as public officers for Utah, viz :—Brigham Young, Governor; Seth M. Blair, U. S. Attorney; and Joseph L. Heywood, U. S. Marshal.

In the same Number, on the 92nd page, 41st line, for "because," read "became."

In some of the small catalogues of our Publications two errors, in the prices, have occurred. The "Mormons Bog," is 4s. instead of 4s. 6d. The "Millennial Star," Vol. XIII, is 4s. 6d. instead of 4s.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 30TH OF MARCH, 1852.

	£	s.	d.		£	s.	d.
Richard Tilt	£3	10	0	Brought forward	£68	5	0
Thomas Chamberlin	7	0	0	William Soulsby	12	0	0
John Wigley	8	15	0	T. C. Armstrong	50	0	0
W. L. Allan	5	0	0	William Wells	3	10	0
J. W. Boud	2	0	0	Richard Jones	8	0	0
John Parkinson	20	0	0	William Cartwright	10	0	0
John Godsall	20	0	0	John Memmott	10	0	0
George P. Waugh	2	0	0	James Linforth	5	0	0
Carried forward	£68	5	0		£166	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9.—Vol. XIV. Saturday, April 24, 1852. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 117.)

Upon my return from Amherst Conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term "Heaven," as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John's Gospel, myself and Elder Rigdon saw the following :—

Vision.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and besides Him there is no Saviour;—great is His wisdom; marvellous are His ways; and the extent of His doings none can find out:—His purposes fail not, neither are there any who can stay His hand: from eternity to eternity, He is the same, and His years never fail.

For thus saith the Lord,—I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my Kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my Kingdom: yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought: for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, jun., and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning, before the world was, which were ordained of the Father, through His only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision: for while we were doing the work of translation which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows :—speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the

Spirit: and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about: and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who were sanctified, before His throne, worshipping God and the Lamb, who worship Him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God: and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition: for the heavens wept over him; he was Lucifer, a son of the morning; and we beheld, and lo, he is fallen! he is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld Satan, that old serpent, even the Devil, who rebelled against God, and sought to take the Kingdom of our God, and His Christ; wherefore, he maketh war with the Saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and suffered themselves through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power: yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I, the Lord, show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vison, for lo, this is the end of the vision of the sufferings of the ungodly!

And again, we bear record, for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the Church of the First-born: they are they into whose hands the Father has given all things: they are they who are Priests and Kings, who have received of his fulness, and of his glory, and are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son:—wherefore, as it is written, they are gods, even the sons of

God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet;—these shall dwell in the presence of God and His Christ for ever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the General Assembly and Church of Enoch, and of the First-born: these are they whose names are written in heaven, where God and Christ are the Judge of all: these are they who are just men made perfect through Jesus the Mediator of the New Covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the Church of the First-born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who receive of His glory, but not of His fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory, as the moon differs from the sun: these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament: these are they who received not the Gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the first resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of His fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial: and the terrestrial through the ministration of the celestial: and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision the glory of the telestial, which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon His throne for ever, and ever; before whose throne all things bow in humble reverence, and give Him glory for ever and ever. They who dwell in His presence are the Church of the First-born; and they see as they are seen, and know as they are known, having received of His fulness, and of His grace; and He makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world: for these are they who are of Paul, and of Apollos, and of Cephas: these are they who say they are some of one; and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch; but received not the Gospel; neither the testimony of Jesus; neither the Prophets; neither the Everlasting Covenant: last of all, these all are they who will not be gathered with the Saints, to be caught up unto the Church of the First-born, and received into the clouds: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall

have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying:—These all shall bow the knee, and every tongue shall confess to Him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of His Kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which He commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love Him and purify themselves before Him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear His presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion, forever and ever. Amen.

Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelations, where the purity of either remains unsullied from the wisdom of men, goes to show the perfection of the theory, and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee. The rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "*It came from God.*"

About the first of March, in connexion with the translation of the Scriptures, I received the following explanation of the revelations of St. John:—

What is the sea of glass spoken of by John, 4th chapter and 6th verse of the Revelations?

It is the earth in its sanctified, immortal, and eternal state.

What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelations?

They are figurative expressions, used by the Revelator John, in describing heaven, the paradise of God, the happiness of men, and of beasts, and of creeping things, and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal is in the likeness of that which is spiritual; the spirit of man in the likeness of his person; as also the spirit of the beast, and every other creature which God has created.

Are the four beasts limited to individual beasts, or do they represent classes or orders?

They are limited to four individual beasts, which were shown to John, to represent the glory of the class of beings in their destined order, or sphere of creation, in the enjoyment of their eternal felicity.

What are we to understand by the eyes and wings which the beasts had?

Their eyes are a representation of light and knowledge; that is, they are full of knowledge—and their wings are a representation of power, to move, to act, &c.

What are we to understand by the four and twenty Elders spoken of by John?

We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven Churches, and were then in the paradise of God.

What are we to understand by the book which John saw, which was sealed on the back with seven seals?

We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

What are we to understand by the seven seals with which it was sealed?

We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelations?

We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life, and to destroy; these are they who have the everlasting Gospel to commit to every nation, kindred, tongue and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

What are we to understand by the angel ascending from the east. Revelations, 7th chapter and 2nd verse?

We are to understand that the angel ascending from the east, is he to whom is given the seal of the living God over the Twelve Tribes of Israel, wherefore he crieth unto the four angels having the everlasting Gospel, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come, to gather together the Tribes of Israel, and restore all things.

What time are the things spoken of in this chapter to be accomplished?

They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

What are we to understand by sealing the one hundred and forty-four thousand, out of all the Tribes of Israel, twelve thousand out of every Tribe?

We are to understand that those who are sealed are High Priests, ordained unto the holy order of God, to administer the everlasting Gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come, to the Church of the First-born.

What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelations?

We are to understand that as God made the world in six days, and on the seventh day He finished His work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand year will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which He hath not put into His power, when He shall have sealed all things unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing and finishing of His work, in the beginning of the seventh thousand year, the preparing of the way before the time of His coming.

When are the things to be accomplished which are written in the 9th chapter of Revelations?

They are to be accomplished after the opening of the seventh seal, before the coming of Christ?

What are we to understand by the little book, which was eaten by John, as mentioned in the 10th chapter of Revelations?

We are to understand that it was a mission and an ordinance for him to gather the Tribes of Israel; behold this is Elias, who, as it is written, must come and restore all things.

What is to be understood by the two witnesses in the 11th chapter of Revelations?

They are two Prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophecy to the Jews after they are gathered and build the city of Jerusalem, in the land of their fathers.

(To be continued.)

REBELLION.

BY ELDER J. V. LONG.

Although this may be considered a sin of which but few, comparatively speaking, are found guilty in the Church of Jesus Christ of Latter-day Saints, it is, nevertheless, highly necessary that the Saints should be put upon their guard against the persuasions and obtrusions of this spirit, for many snares are laid by Satan to entrap the people of God.

Lucifer, the Son of the Morning, was hurled from his high and lofty position, and, with all those who voted in favour of him, was cast down to hell, through being found guilty of this sin, the awful consequences of which have not as yet been revealed, in the full and complete sense of the phrase, except unto the Lord's chosen ones, who have seen these things in vision, by the power of God. Thus the Lord gathered (cast) out from His kingdom all those who did offend.

If we take a retrospective view of God's dealings with the children of men in the various ages and dispensations of His providence, we shall discover that there were many rebellious spirits among those who

took upon themselves the name of the Lord Jesus. This spirit of rebellion frequently crept in among ancient Israel; particularly in the days of Moses; for when they were delivered from Egyptian bondage, and placed in the wilderness at liberty, they were unwilling to be governed by Moses, the Lord's anointed. They found fault with him for bringing them out of captivity, and said that he had brought them into a place where they were short of bread, and likely to perish; wherefore Moses called upon the Lord, and the heavens were propitious towards them, insomuch that the Lord rained manna into the camp, Exodus xvi. And God, says the Psalmist, gave them of the corn of heaven—man did eat angel's food: he sent them meat to the full. Again they murmured against Moses, because they lacked water; then he smote the flinty rock and water gushed out, and their wants were supplied, Numbers xx. 2—11. But still this dissatisfied, grumbling, fault-finding spirit gained the mastery over them, and they charged Moses with bringing them into the wilderness to pine away and die; and, in fact, they became so ungovernable that the Lord ordered Moses to stand aloof that he might destroy them all from the face of the earth, Numbers xvi. 21. Then we read that Moses interceded before the Lord on their behalf, and the Lord spared them, through the intercession of His servant; but, not without a severe and grevious chastisement. Notwithstanding the overtures of mercy were so abundant in their favour, there were those who dared to set themselves up like the supercilious Philistines, and again provoked the Lord by rebelling against Moses,—His vice-gerent; viz., Korah, Dathan, and Abiram. These thought to establish their claims amongst the people to be their rulers, and hence they infused, as far as their influence extended, a rebellious spirit, telling the people that this Moses made too much of himself,—that he had not the authority he claimed to have, and that he wanted to reign as prince over them, &c. Thus they thought to build themselves up by opposing the counsels and instructions of Moses, the Lord's anointed; but when they thought their purposes almost accomplished, the Lord wrought a *new thing* upon the earth, and they, with all that pertained unto them, went down quickly into the pit, xvi. 1—35.

And yet, although the goodness of God towards the righteous, and His severity towards the wicked, were made so conspicuously manifest before their eyes; they (the wicked) still permitted that rebellious spirit to predominate among them, until their sins were of so heinous a nature that the Lord sent the plague amongst them, xvi. 41—50. At another time the Lord scourged them by sending fiery serpents into their camp, by which they were tormented and afflicted, xxi. 4—9. In fact, all through their journeyings they evinced a wicked, self-willed, and rebellious spirit. Hence tens of thousands were swept off, because they hearkened not to the voice of the true Shepherd, but rejected the counsel of God against themselves, even to their own destruction, xvi. 33, 35, 49; and xxvi. 63—65.

In the days of Samuel the Prophet, the same usurping spirit was manifested by King Saul, who, unwilling to wait until the proper authority should say, do this or that, went and offered sacrifice contrary to the counsel of Samuel, and thus displeased the Lord. And for this, says the Prophet, shall the kingdom be taken from thee, and given to another after the Lord's own heart, 1 Samuel xiii. 5—16.

King Uzziah was also filled with this *self-exulting* spirit, and attempted to officiate in ordinances which did not pertain to his calling; and for this he was smitten, while in the Lord's house, with that hideous disease—the leprosy; whereupon the PRIESTS thrust him out of the temple, and he remained a *leper* until the day of his death, 2 Chron. xxvi.

These, with the numerous accounts which we have in the Book of Mormon,* of rebels, and the judgments which came upon them, ought to be a sufficient warning to all Latter-day Saints, against the flattering speeches and wondrous pretensions to knowledge of those who, in order to gain power and influence, strive, in an under current, to destroy the influence of their brethren, whom God has appointed to be counsellors and instructors to His people. Nevertheless, this spirit, I am sorry to say, has occasionally troubled this Church from the time of its first organization, in 1830. But what have all such rebellious characters come to? Take for instance, Parish, Bishop, Harris, McLellan

* Book of Mormon, Second European Edition, p.p. 13, 36, 42, 64, 66, 131.

and Rigdon; they are hated of God, forsaken by angels, and are a stink in the nostrils of all good men. And, like Korah and his company, they will go down with ignominy to the grave. They must welter in the prison-house which was prepared for the devil and his angels; while those whom they have injured, persecuted, and caused to be murdered, shall live and reign with Christ one thousand years.

I am aware that it is rather difficult, sometimes, to obey the counsels of those who are set over us in the Lord, particularly when their counsellings are diametrically opposed to our feelings and wishes. This is in consequence of our foolish traditions, and of having incorporated with our very nature, through education, schismatical and corrupted notions of government. And hence we are troubled with *zealous rebellious spirits*, who think their own ways are the best, and ought therefore to be adopted. And if they cannot have a dispensation given to do as they please—adopt their own measures, carry out their own designs, and withal be privileged to stretch their necks above the rest of their brethren, they become dissatisfied, and if they cannot get counsel to do any or every thing which may chance to suit their whimsical dispositions, they will go to work on their own responsibility. In this way many have fallen from high and holy positions in the Church of Christ. They have refused to be taught the heavenly principle of "COMPLETE SUBMISSION TO THE HEAD," and hence the authorities have been, and are now, under the painful necessity of severing all such characters from the Church. I say "*painful necessity*," and such it is to those who understand their true position, who have learned *to do as they are counselled by the living Priesthood*, for they desire all to come unto Christ, and be saved in *his own appointed way;* but however *painful*, it is, notwithstanding, their imperative duty, for the Lord has told us that He will "gather out of His kingdom, all things which do offend."

The Lord has also informed us, by His servant Joseph, that those hypocrites shall be brought to judgment, who work underhanded to frustrate His purposes; therefore their sins cannot be hid, although they may have committed them in midnight darkness, the Lord will bring them to judgment. He has likewise said that "the rebellious are not of the blood of Ephraim."

With all these warnings before us, what sort of people ought we to be who have partaken of the great and inestimable blessings of the NEW AND EVERLASTING COVENANT? We ought to be the most upright, virtuous, intelligent, and God-like upon this earth; to manifest by our walk and conduct throughout, that we are the peculiar people of God, zealous of good works. And then, if we become possessed of all the gifts and graces of the Gospel of Jesus Christ, as made known in these last days, our light will shine to all around.

Many through our good example, will be brought to see the excellency of the work in which we are engaged, and embrace it, and thereby glorify our Father in heaven. And inasmuch as we have trusted our soul's salvation, so far, in the hands of those whom the Lord has sent to prune His vineyard for the last time, let us place implicit confidence in them for future instruction, and endeavour to learn the great secret of our salvation, which is TO DO AS WE ARE TOLD! and then we shall escape the shoals of apostacy, and the sin of "REBELLION," the fearful consequences of which, are, in part, set forth in this article. May our guardian angels continue to watch over us until the Son of Man shall come in power and great glory to give the kingdom, and the greatness of the kingdom under the whole heavens, to the Saints of the Most High, in the name of Jesus Christ. Amen.

SNUFF-TAKING.

(*From a Lecture by Charles Clay, M.D.*)

Snuffing is a degree worse than smoking; in addition to the adulterations already mentioned in the manufacture of tobacco, it requires more for the formation of snuff. It is made to undergo various adulterations; salt is sometimes

mixed with it to increase its weight, and to give it pungency; and for this purpose, urine is also added to it, in order to obtain the muriate of ammonia which it contains. Glass, finely powdered, is also employed, to give a greater degree of acrimony, and to stimulate the lining membrane of the nostrils, and this, by some manufacturers, is very extensively used, particularly in the Welsh snuffs.

Snuffing is a more sociable custom. It has been considered on the Continent as an easy and gentlemanly mode of introducing yourself to a stranger. It is said to be of the deepest importance to the physician, as it gives him an opportunity, when asked a question which requires momentary thought, to deliberate during the operation of taking a pinch of snuff, and, on this account, it is said to have been recommended by Dr. Ratcliffe to his brethren. It fills up some vacant time, and somebody has been at the trouble of calculating how many hours in the week, how many days in a year, are occupied by inveterate snuff-takers, which cannot be less than a certain number of seconds employed at each pinch. It is useful in keeping those who are inclined to fall asleep awake. By some it is said to increase the mental powers, by others to diminish them. The great Frederic, of Prussia, had his pockets lined with tin to retain it, and they were generally filled. Those whose intellects are disordered, covet it with the most remarkable anxiety, and are said to form a personal attachment to a donor.* The objections raised to it are, that it is an unseemly habit, that the linen becomes soiled by it. and the person almost impregnated with the odour; even the apartments are rendered unclean, and the atmosphere is loaded with particles which are deleterious to some persons; it vitiates the organs of smell, it taints the breath, affects the sight, the respiration, and the digestion.

It is generally allowed the disease which terminated the life of Napoleon Bonaparte was brought on by excessive snuffing.

* Snuff-takers form a large portion of the inmates of all lunatic asylums.

Snuff keeps many of the females (engaged in lace-making in the neighbourhood of Newport Pagnell) under the continued influence of hysteria, and gives them an early stamp of age; at thirty a snuff-taker looks as if forty years old. It is the sole cause of a variety of dyspepsia, of which I have witnessed a vast number of instances, the symptoms being a painful sensation of weight at the stomach; of a hard, undigested substance pressing, as it were, upon a tender part of the stomach, which sensation is for a time relieved by taking food; remarkable depression of spirits, everything seen through a medium of gloom and distrust, and tremors of the nerves.

Snuffing has a strong tendency to encourage a determination of blood to the head, giving rise to apoplexy, and, on this account, plethoric subjects should never indulge in such habits. If it were attended with no other inconvenience, the black loathsome discharge from the nose, the inflamed appearance of the nose, the soiled clothes and linen, the expence, and general disagreeable feature of a snuffer, ought to deter every person from it. Let it never be forgotten, too, that you are constantly in danger of exciting inflamation in the membranes of the nose, situated within the sixteenth part of an inch of the brain itself, where the slightest inflamatory action often proves fatal.

Dr Salmon says, more people have died of apoplexy, since the use of snuff, in one year, than have died of that disease in a hundred years before. Almost every one I have known die of late of that dreadful disease, were inveterate snuffers. What, then, ought to be done? What can be done? What must be done? If this manufactured narcotic be ruinous to the health, constitution, and intellect; if it occasions an amazing waste of property, a multitude of deaths, something ought to be done, and it ought to be done immediately. Half measures, that is, moderate use of tobacco and snuff, would be as useless in banishing the evil, as moderate drinking that of the drinking system. No! nothing but an entire disuse of the dirty weed, can ever annihilate this wretched incubus that hangs on society to such an extent.

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 24, 1852.

WEEKLY ISSUE OF THE STAR.—At the Special General Conference, held in London, the minutes of which will be given in No 11, it was resolved that the STAR should be published WEEKLY instead of *semi-monthly*, to continue at the present size and price.

Two years ago, the circulation of the STAR was about *six thousand* semi-monthly; now it is more than TWENTY-THREE THOUSAND semi-monthly, and by a unity of effort throughout the Churches, we can give it a circulation of upwards of TWENTY-THREE THOUSAND WEEKLY, and thus pour forth such a glowing stream of star-light upon the benighted inhabitants of these British Isles that shall fill them with wonder and astonishment, and cause the honest in heart amongst them to gaze with admiration, while all must acknowledge that there is more than a plough-boy at the helm of this Latter-day work.

The press is a powerful instrument in communicating intelligence; it is a mighty lever to move, direct, and regulate public opinion. Napoleon Bonaparte said, "four hostile newspapers are more to be feared than a thousand bayonets." If an emperor stood so much in fear of a common newspaper, in mere political affairs, will not the adversaries of truth stand in still greater fear of our paper, which aims directly and wholly at the Truth, and is enriched by the revelations of the Most High God, and the wisdom of Apostles, Prophets, Seers, and Patriarchs? Most assuredly they will. Brethren, support the press, and it will support, strengthen, instruct, and comfort you, and cause you to rejoice in the excellency of the knowledge which is by Jesus Christ. Your exertions in this particular will exercise a mighty influence, tending greatly to the upbuilding of the Kingdom of God upon the earth, and will ultimately redound to you own benefit, honour, and glory.

We take the present opportunity of returning our grateful thanks to our numerous correspondents for the valuable communications, both in prose and verse, which they have from time to time kindly forwarded to us. We also beg to solicit a continuance of their favours, and all persons who may feel disposed to contribute to our columns are most respectfully invited to do so. It will also afford us special pleasure to receive occasional brief communications, adapted for publication, from the Pastors and Presidents of Conferences, concerning their success, plans, and prospects in their various fields of labour. From the matter which flows into our hands, we shall endeavour to select for publication those articles which, in our judgment, will be most calculated to inform and enlighten our readers, and lead them on in the pursuit of Truth.

The growing magnitude and importance of the work of the Lord, the peculiar position of the Church in the mountains, the interesting news from our Foreign Missions, and the able communications from our intelligent correspondents, will, we are confident, render our paper, promptly and regularly issued, a welcome visitor to the homes of thousands, whose hearts will be cheered and gladdened by the weekly, instead of semi-monthly appearance of the first celestial STAR discovered above the spiritual horizon of Israel in the eastern hemisphere in the beginning of the dispensation of the fullness of times.

IN our last Number we noticed the vigorous manner in which the Conferences, generally, were responding to the call to build a Temple to the Lord. We stated that the

Norwich Conference was first in this holy work, and we wished to know who would be second. We have obtained this information, and feel happy in communicating it to the readers of the STAR. We have received from the Welsh Conferences more than their whole year's apportionment of Temple Offerings. There is a Scripture which says, and says truly, "Thy people shall be willing in the day of thy power." Surely the spirit and blessing of Jehovah will rest in mighty power upon the Welsh Saints as a *present* recompense for the diligent exertions and unsparing sacrifices which they have made to assist to raise a House to the Name of the Lord of Hosts.

DESPOTISM IN EUROPE, AND EMIGRATION TO AMERICA.

(*From the New York Herald.*)

The despotism that now reigns securely all over Europe is destined to have a most extraordinary effect upon emigration from the old country to the new. It will stimulate it into a degree of activity unprecedented in the history of this country, or of any nation of the world, while its influence upon the destinies of the United States is beyond the calculation of the human mind.

In all ages of the world, extensive emigrations have been produced by political and religious causes. The persecution of the Israelites drove them out of Egypt, to settle in Palestine, after forty years' wandering in the wilderness; and the migrations of the ancient Greeks were caused by war, and rapine, and extermination; and those of the Huns, and Goths, and Vandals, who overran Western Europe, and ruined the gigantic Roman empire, sprang from the same causes. Great Britain would never have been the mighty power that she is, but for the ancient migrations into the island, and the fusion of the most enterprising and the most vigorous races of the earth. The persecutions of the "Pilgrim Fathers" brought that hardy, sturdy race from Old England to New England, where, by a singular retribution of Providence, they afterwards defeated the armies of the mother country, and in co-operation with other emigrants driven from their native land by oppression, wrought out the independence of the colonies, and laid the foundation of such a republic and such a nation as the world has never seen. Even recently in this country, persecution for opinion has had its effect in producing a migration, whose extraordinary character is only equalled by the exodus from Egypt—the march of the Mormons over the desert, to the great valley of the Salt Lake, where they have grown into a mighty people. Emigration has been produced from time to time, like the swarming of bees, by the pressure for room and food, leading to a flitting and the formation of new hives. But the grand cause—that which has always produced the greatest amount of emigration, and particularly emigration *en masse*—is political oppression, and most of all, after wars and the failure of revolutionary movements.

Since the failure of the Irish revolution in 1848, the emigration of the people to this country is enormous, beyond all example. During the last two or three years, the emigration of the German population, from the same cause, has increased to a wonderful extent; and as despotism is growing stronger every day in Germany, and the cause will continue in operation, the effect will also continue. With the exception of the inhabitants of Great Britain and Ireland, the Germans possess the greatest facilities, in point of language, in settling here, for there are vast numbers of Germans before them who speak their native tongue, and constitute the link that unites them to the social and political chain. The Italians and French, and such Hungarians as do not speak German, labor under great disadvantages in that respect—the French not so much as the others, but still to such an extent as hitherto to prevent large emigration; but recent events will overcome all these obstacles, and despair of ever seeing liberty and prosperity at home, will induce vast numbers to come out to

this great field for human enterprise, where there is room enough for all, and every man can enjoy not only physical plenty, and even comforts and luxuries, as the reward of his labor and exertions, but complete civil and religious freedom, such as was never possessed by a nation before. There is not a ray of hope for republicanism or constitutional government on the continent of Europe. Louis Napoleon is firm in his seat, and will form such a league with the other despots around him that the absolute government of each one will be sustained by all the others, in the event of a revolutionary struggle to overthrow it. The tide of emigration will, therefore, continue to swell, and the greater the number of emigrants the more firmly will despotism be established in Europe; for it will be thus relieved of a troublesome class of restless spirits, and be permitted to enjoy undisturbed possession of its power by the men of law and order who remain behind; and this result, on the other hand, will keep up the emigration of those who love freedom better than home, so that, in the course of the next ten years, the emigrants to this country will be counted by millions, and the effect in developing its gigantic resources, and in swelling the population, will be tremendous.

In the nations of antiquity, migrations were generally destructive to the people among whom the migratory hordes came —for they were warlike, and conquered or drove out the natives. In fact, they were large armies, accompanied by their wives and children; and being driven out by stronger nations, they made weaker ones their prey in turn. The hordes which come from Europe to the United States are men of peace, coalesce with the population, and adopt their institutions; and, strange as it may appear, it is nevertheless a fact, that despotism in Europe is for the interest of this country. If Europeans enjoyed liberty and prosperity at home, they would not abandon their natal soil, where lie the bones of their ancestors, and brave the perils of the ocean to seek an asylum in a strange land. But not enjoying these blessings, they come in quest of them to the New World; and even the seditious, the rebellious, and revolutionary become useful citizens—friends of law and order—in the United States. Some of these spirits, it is true, entertain extreme opinions, that would peril the peace and integrity of this republic if they prevailed to any great extent; but they are counteracted by other influences, and their growth is choked; so that what was so formidable in Europe is powerless here. The foreign element is so absorbed and moulded by the plastic influence of the American race and their institutions that it is lost, and is only seen in its effects upon the growth and health of the body politic; like food, which, taken into the human system, does not change it to its own nature, but is itself changed and assimilated to the body, which it developes, supports, and sustains. The greater the number of emigrants, therefore, who visit our shores, the greater and the more vast will be our prosperity, and the more rapidly will the wealth and power of the nation be unfolded. This, as we have said, is peculiar to America. The immediate result of emigration on a large scale, in other ages and other countries, was different; though it, too, was not without an ultimate beneficial effect upon the civilization of mankind.

The Greeks were more distinguished for their migrations than any other nation of antiquity. Not only did they migrate from one part of Greece to another, but to Asia Minor and the isles of the Mediterranean. There were the Pelasgi, and the Heraclides, who emigrated, *en masse*, and about whose origin so much has been written by the learned. The migration of the Phœnicians to Eubea was on account of its mines, like the present emigration to California. From Æolis large migrations took place on account of conquests, as those who remained in the State would be made slaves. The conquest of Bœotia, as that of Thessaly, drove many from their homes, and a great body of these fugitives, joined by bands of adventurers from Pelopennesus, embarked for Asia. These expeditions constituted the Æolian migration, so called from the race which had the principal share in it. The Dorians migrated from the northern foot of Parnassus, in Phocis, to Pelopennesus, which they conquered. Those tribes, being in a weak and unsettled state, were always willing to receive foreigners among them who came recommended by illustrious birth, wealth, or merit. Some emigrated from attractions of soil, and some were driven out by the plague. But the greatest migration was the Æolian, produced by the irruptions into Bœotia and

the Peloponnesus. They embarked from Aulis, and settled in the islands and the opposite coast of Asia Minor. These settlers constituted the basis of the Greek colonies, which were afterwards largely augmented by voluntary emigrations under the sanction of the mother country. They carried with them the accumulated knowledge of Greece, and finding a luxuriant soil, they prospered to a most remarkable extent. The spring of activity was wonderful. The progress of mercantile industry and maritime discovery was coupled with the cultivation of the nobler arts, and the opening of new intellectual fields in a degree to which history affords no parallel before the commencement of the latest period of European civilization. The arts, refinement, and wealth were developed much more rapidly in the Asiatic colonies than in the mother country, where they were not equally favoured by nature, and were also checked by intestine troubles. The cities of the colonists were distinguished by a degree of luxury unknown in Greece, and Corinth alone could be compared to them for the cultivation of the arts of peace. It is a curious fact that the colonist brought back to the old land improvements in ship building, navigation, and other arts, just as the Americans have been enlightening the mother country at the late exhibition of the World's Fair. There was one cause that operated to destroy these colonists, and prevented the development of their greatness. It was the want of a political union to hold them together—that bond of strength which made the American colonies the United States, and the United States the envy and the admiration of the world.

These migrations from Europe to Asia were several centuries before the Christian era. The first of the great irruptions from Asia into Europe, which finally resulted in the overthrow of the Roman empire, commenced in the beginning of the second century. After the Huns were vanquished by the Chinese and a tribe of the Tartars, their fate was chiefly varied by their character and situation. While the poorest and most pusillanimous were content to remain in their native country, to renounce their peculiar name and origin, and to mingle with the victorious nation, and others, who aspired somewhat higher, retired south, under the protection of the Emperor of China, which they repaid by guarding the frontier, the most warlike and powerful tribes of the Huns maintained, in their adverse fortune, the undaunted spirit of their ancestors. The Western world was open to their valor, and they resolved, under the conduct of their hereditary chieftains, to discover and subdue some remote country, which was inaccessible to the conquering tribe of Tartars and the Chinese. One division settled in the fruitful plains on the eastern side of the Caspian, and their manners, and even their features, became gradually softened by the climate, the fertility of the soil, and perhaps some faint traces that were left of the ancient civilization of Greece. The other division gradually advanced towards the northwest, and the hardships of a colder climate, and the intercourse with savage tribes, exasperated and developed all their native fierceness. They settled on the banks of the Volga, proceeding north in the summer, and south in the winter. But the same force which had driven them from their native seats, still continued to impel their march towards the frontiers of Europe; and having conquered the fierce tribes of the Goths, between the Baltic and the Euxine, finally subdued the Romans, the vaunted lords of the world. The migrations of the Goths and Vandals completed what was begun by the Huns, and the Roman empire, already sunk in the lap of luxury, fell before the overwhelming hordes of barbarians. The Huns subsequently settled in Hungary, but the prevailing element in that country at present, is the Magyar population, who are of Turkish origin.

These migrations were invading armies. The hosts which throng to the United States from Europe, come in peace—they are active and intelligent, and many of them bring money and property with them. All of them increase the value of property in their adopted home, and contribute to the greatness of the country. They have increased this city, within a few years, to an extent unprecedented in ancient or modern history. They people our savannahs and prairies, clear our forests, cultivate the teeming soil, build our railroads and cities, and introduce the mechanical arts in which Europeans excel, and in a few years Europe is repaid by improvements on what she gave. Emigration not only increases the population but improves the race on this continent, for it is always the most vigorous, healthy, and energetic who emigrate; and this, with

the crossing of breeds, is one great cause of the go-a-head character of the American people. With a homogeneous race so rapidly increasing—the "highest style of man," fused out of many elements into one, like the celebrated Corinthian brass—with a homogeneous language and homogeneous institutions so free, and with a virgin soil so fertile and so vast, what is this republic to become in a few short years? Neither eye hath seen, nor ear heard, nor has it entered into the heart of man to conceive the mighty destiny that awaits the United States before the present generation shall have passed away.

THE GOSPEL IN MALTA.

LETTER FROM ELDER LORENZO SNOW.

Malta, March 10th, 1852.

Dear Franklin,—On mature consideration, while at Genoa, it seemed wisdom that Elder Woodard should accompany me to Malta; for which place we took passage the 20th of Feb. on board the French steamer *Telemaque*.

The following day we arrived at Leghorn, and proceeding from thence passed the Island of Elba, where Napoleon resided before his last return to France.

On reaching Civitta Vecchia in the Papal States, in consequence of a severe storm, we were detained 24 hours. Our next port was Naples, one of the largest cities of Italy, and the seat of the Neapolitan Government, containing about 360,000 inhabitants: its celebrity may be judged from the old proverb, "See Naples and die." Upon entering the bay, the ever smoking brow of mount Vesuvius is seen on the right, like a demon watching for the destined hour when again he may pour forth desolation upon the surrounding country. Leaving this place on the morning of the 24th, we made our way 'mid roaring winds and dashing waves towards Sicily,—but the following morning as we approached the harbour of Messina, a beautiful calm had succeeded; the air was that of genial spring, and the sloping hills around the city were mantled with richest verdure. Passsing these straits we steered across the Mediterranean, till on the 26th, we reached the island of Malta. On arriving here, and calling on Mr. Holton, the agent for the Oriental Steam Company, I found myself obliged to remain some weeks longer than I expected, in consequence of one of their steamers upon the Red Sea breaking down three days out from Suez, and being compelled to return all her passengers, who were remaining at port waiting the next month's boat, which would be so crowded, having to take in those arriving from Southampton, that no more could be received under any consideration whatever. But though at present disappointed in being able to move forward, yet I feel that much good will result from the manner in which the Lord may direct the employment of the time now at my command, as I am surrounded by an interesting people, and in a most important field of labour, where a great work will be accomplished, extending to adjacent nations.

What will be precisely our mode of operation, as yet, we scarcely have had time to determine, but shall endeavour to do as prudence and wisdom may dictate, on becoming more acquainted with the characteristic features of our position.

This is decidedly a *Catholic* country, to which belongs all the peculiar prejudices that anywhere appertain to that denomination, heightened by the presence of the religious disunion which always shows Potestantism to much disadvantage whenever and wherever it begins to make its appearance.

Malta and two small adjacent islands, rise up amid the blue waters of the Mediterranean, farther distant from the mainland than any others upon the bosom of this inland sea. The British forces took them from the French in 1800, and great additions have since been made to their fortifications. The population amounts to about 124,000, embracing English, French, Italians, Greeks, Germans, Turks, Moors, Spaniards, &c. The Lion and

Unicorn wave her banner of freedom over this little realm of Catholicism, proposing liberty of speech, and of the press, in consideration of which, we are seeking a place for public services, and making arrangements with a respectable printing establishment for publishing such works as we shall judge most suitable.

I have also sent for Elder Obray to come immediately, and bring a good supply of pamphlets and books. The organization of a branch of our Church here would loosen the spiritual fetters of many nations, as the Maltese in their commercial relations, are spread along the shores of Europe, Asia, and Africa. Nearly all speak the Italian, and at the same time, by the peculiarities of their native dialect, they make themselves easily understood by those using the Arabic and Syriac, which are exceedingly difficult for most other Europeans. Five newspapers are published here in Italian; two in English; and two others both in English and Italian. Malta furnishes many objects of interest to the antiquarian and the lovers of the curious. Among the number may be noticed, a small bay where St. Paul was shipwrecked when on his way to Rome, as related in the Acts of the Apostles. There is also an extensive building, formerly occupied by the Inquisition, and rings and hooks still remain in the walls underground, where the unhappy beings were confined who fell into the power of that fearful tribunal. In the Church of the Inquisition is a magnificent picture, upon which Martin Luther is represented in hell, surrounded with flames, *agonizing in fiery torments.* Whether the artist was on the spot when he drew his picture we are not informed. At one corner of a street, in *stone figures*, may be seen Lucifer writhing under a severe flagelation by Michael, who, with his feet placed triumphantly upon his neck, seems highly pleased with the effects going on through the powerful blows administered with his Herculean club. Many other striking spectacles could be mentioned, but doubtless they would participate more of the ludicrous than the instructive. I am now awaiting intelligence from Switzerland, Bombay, and Calcutta, upon the receipt of which, if I find anything of particular interest or importance, I will notice hereafter.

Yours affectionately,

LORENZO SNOW.

VARIETIES.

THE seed of evil-doers shall never be renowned.—*Isaiah.*

STRENGTH of resolution is, in itself, dominion and ability; and there is a seed of sovereignty in unflinching determination.

Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his work; yea, wo unto him that shall deny the revelations of the Lord, and that shall say, The Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost.—*Mormon.*

No people can be either politically free or socially safe or happy, whose religious feelings are interfered with, coerced, or insulted, and no Government can be either respected, or willingly obeyed, who place a brand upon men for their creed, or who deny them a participation of every benefit which other men enjoy, because they refuse to violate the dictates of their conscience, and continue to worship as their fathers worshipped before them.—*Catholic Guardian.*—(Really liberal from our Catholic friends! Query. Is this rule admissible at Rome, Naples, Madrid, &c. ?—ED.)

LATTER-DAY SAINTS IN DENMARK.—A number of Mormon congregations have been formed in Denmark, mostly consisting of Baptists and persons separated from the Established Church. In some places riotous proceedings have taken place in connexion with them, the mob having by force broken up their meetings. Mostly the Clergy have succeeded in repressing their proselytism by religious exhortation and argument. Some few have been solemnly reconciled to the Church, others will probably emigrate to America. A petition signed by nearly 1000 of them, was presented the other day to the Diet, demanding increased protection from the police.—Copenhagen Correspondent of the *Chronicle.*

EVERY man ought to aim at eminence, not by pulling others down, but by raising himself.

THE Bill regulating the salaries of Territorial Officers was engrossed in the United States Senate, yesterday (March 23rd). This Bill repeals the Act which debarred the officers from drawing salaries when away from their posts over sixty days; but requires that their absence must, hereafter, be approved by the President. This measure is probably intended for the benefit of those gentlemen who deemed it advisable for their own individual welfare, to suddenly leave Utah.—*New York Herald.*

INCREASE OF MORMONISM.—The increase of Mormonism is one of the extraordinary circumstances of the day. Despite all the charges of immorality and licentiousness preferred against the leaders, converts continue to be made by hundreds and thousands, not only in this country but in Europe, and thus the City of the Salt Lake is rapidly swelling in population. At our last accounts, nearly three hundred families were at St. Louis preparing to set out, and it is estimated that at least five thousand persons will direct their footsteps thither in the course of the present spring and coming summer. How are we to account for this delusion? What is there in Mormonism that thus excites, dazzles, and bewilders? It is supposed that the Mormon population, at the present moment, amounts to twenty thousand souls. The increase for the present year will make the number at least thirty thousand. Their missionaries are abroad in all quarters, and among the converts are hardy, industrious, and unoffending citizens, who have hitherto conducted themselves with morality and propriety, and who, as we may infer, cannot believe the charges of polygamy, as preferred against Brigham Young and his associates.—*Cincinnatti (U.S.) Atlas.*

DISCOVERY OF AMERICA.—Numerous evidences have left no doubt that the New World was visited by the ancients some centuries before its discovery by Columbus. Without referring to the temples of Mexico, formed upon the same plan as those of Delphos and Pausanias, and bearing the significant name of *Teocallia*, we find the following in the *Universal Gazette of Bogota*:—"At the village of Dolores, about two leagues from Monte Video, a planter has just discovered a tumulary stone covered with unknown characters. On taking away the stone he found a vault of brick-work, containing two antique swords, a helmet, and a buckler, much worn with rust, with an earthen amphora of large dimensions. On these remains being shown to Father Martinez, he succeeded in making out the following words in Greek characters: 'Alexander, son of Philip, was King of Macedon about the 63rd Olympiad.—In these places of Ptolemy' . . . but the remainder of the inscription was wanting. On the hilt of the sword is an engraved portrait, which appears to be that of Alexander, and on the helmet is chased work representing Achilles dragging the body of Hector round the walls of Troy. Is it to be concluded from this discovery that the land of Brazil was explored by a contemporary of Aristotle? Is it probable that Ptolemy, the well-known commander of Alexander's fleet, driven by tempest into what the ancients called the great ocean, and cast upon the shore of Brazil, marked the event by the erection of this monument? At all events the fact is a subject of great curiosity for the archæologists."—*Public Prints.*

OUR HOME IS IN THE WEST.

AIR—"*The Irish Emigrant.*"

Far o'er yon bounding ocean, yea, beyond its billows' roar,
Where vast Pacific's surging waves lave free Columbia's shore,
Lies that fair land, belov'd by all the Saints of Latter-days;
Where Zion's children join as one to chant their songs of praise.
Oh haste we then from Babylon, our holy rest's not here;
"Away! away!" It is the voice of Heaven's chosen Seer,—
"Away! ye Saints of Latter-days! your home is in the West,
"The Zion of the Pure and Free, the City of the Blest."

Away! ye Saints, &c.

Let those who will revile the name to Saints and Angels dear;
The lov'd of Heaven may well sustain the sinner's scornful sneer.
He shrank not, nor will good men shrink, to tread the path He trod,—
That path the Saviour journey'd once—the path that leads to God.
Oh! if the King of Glory met but suffring, scorn, and shame,
Well may His faithful Prophets, too, while in their Master's name
They cry—"Away! ye righteous ones! your Home is in the West,
"The Zion of the Pure and Free, the City of the Blest!"
Away! ye Saints, &c.

Oh Babylon! proud Babylon! our souls would weep for thee;
Did'st thou but know, in this thy day, the truths which Saints can see.
Thou had'st not scorn'd, nor hated *one* who only sought to save;
Nor wrought that fearful deed on *him* who fills a martyr's grave.
Father in Heaven! we bless Thee for our Prophet and our Seer,
While in our Saviour's name we pray—"Father of mercies! hear!
"Oh! speed us far from Babylon! our Home is in the West,
"The Zion of the Pure and Free, the City of the Blest!"
Away! ye Saints, &c.

Monarch of Heaven! God of love! our earnest prayer shall be:—
May we be found obedient to Thy Gospel and to Thee;
Let men deride—let devils tempt,—oh keep us ever true;
True to the mock'd, the world despis'd, the Heavenly-minded few;
True to the glorious cause we serve; true to the King we love;
Ready to do thy will below, as Angels are above,—
Then will we sing—"Away! away! our Home is in the West,
"The Zion of the Pure and Free, the City of the Blest!"
Away! ye Saints, &c.

London. I. E. R.

NOTICE.—The new stereotype edition of the Book of Mormon is revised, the paragraphs numbered, the No. of chapter inserted on top of page, printed in new type on a larger sheet than the former editions, and is bound in a superior manner.

CAUTION.—The Saints are hereby cautioned against the impositions of George E. Taylor, Sarah Stephens, *alias* Miss Taylor, and David Collins. These persons have been cut off from the Church, and we warn the Saints to beware of their dishonourable practices and false pretences.

LIST OF MONIES RECEIVED FROM MARCH 30TH TO APRIL 10TH, 1852.

	£	s.	d.
William Wells	£5	0	0
Job Smith	8	0	0
George P. Waugh	2	0	0
Thomas Kirkwood	29	12	3
Richard Tilt	3	4	8
David James	0	5	0
Carried forward	£48	1	11

	£	s.	d.
Brought forward	£48	1	11
John Wigley	10	1	7½
John Memmott	10	0	0
Edward Weaver	2	5	6
William L. N. Allen	3	0	0
James Walker	15	0	0
	£88	9	0½

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10.—Vol. XIV. Saturday, May 1, 1852. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 133.)

Previous to the 20th of March, I received the four following revelations, besides the work of translating:—

Revelation, given March, 1832. *The order given of the Lord, to Enoch, for the purpose of establishing the poor.*

The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the High Priesthood of my Church, who have assembled yourselves together, and listen to the counsel of Him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my Church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the Saints which are in Zion: otherwise satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the Church, and shall he delivered over to the buffetings of satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the Church may stand independant above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your Prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father has in His own hands, and prepared for you; and ye

cannot bear all things now, nevertheless be of good cheer, for I will lead you along; the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things with thankfulness shall be made glorious, and the things of this earth shall be added unto him, even an hundred-fold, yea more: wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the Church of the First-born, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things. Amen.

Revelation, given March, 1832.

Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting Gospel, and I will send upon him the Comforter, which shall teach him the truth and the way whither he shall go; and inasmuch as he is faithful, I will crown him again with sheaves: wherefore, let your heart be glad my servant Jared Carter, and fear not, saith your Lord, even Jesus Christ. Amen.

Revelation, given March, 1832.

Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye, into the world, and preach the Gospel to every creatnre that cometh under the sound of your voice, and inasmuch as you desire a companion I will give unto you my servant Eden Smith; wherefore go ye and preach my Gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss; therefore, declare the things which ye have heard and verily believe, and know to be true. Behold, this is the will of him who hath called you, your Redeemer, even Jesus Christ. Amen.

Revelation, given March, 1832.

Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a High Priest in my Church, and a counsellor unto my servant Joseph Smith, jun., unto whom I have given the keys of the kingdom, which belongeth always unto the Presidency of the High Priesthood; therefore, verily I acknowledge him and will bless him, and also thee inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private; also in thy ministry in proclaiming the Gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow beings, and will promote the glory of him who is your Lord: wherefore, be faithful, stand in the office which I have appointed unto you, succour the weak, lift up the hands which hang down, and strengthen the feeble knees; and, if thou art faithful unto the end, thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

I received a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. They also sent me the prospectus for the monthly paper agreeably to the instructions of the fall Conference; it read as follows:—

"THE EVENING AND MORNING STAR,

WILL BE PUBLISHED AT

Independence, Jackson County, State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the Star will borrow its light from sacred sources, and be devoted to the revelations of God as made known to His servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God has been so mindful of His promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man; for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our heavenly Father, out of all the peoples which He had planted on the earth, chose but one people to whom He gave His laws, His revelations, and His commandments, and this was Jacob His chosen and Israel His elect. All know too, or might, that for disobedience, or not keeping His commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that He would gather them and bring them again unto their own lands; then the land should yet yield its increase, and at that time He would take away the stony heart and give them a heart of flesh, and

write His law in it, that all might know Him from the least of them to the greatest of them: so that the knowledge of Him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel become as numerous as the stars in the sky, or the sand upon the sea shore—Wherefore, we beseech all that have ears to hear, or eyes to see, to beware; for God, at all times, when He was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood He sent Enoch and Noah; before the destruction of Sodom and Gomorrah, two angels; before He took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Saviour: and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an alarm in His holy mountain; or refuse to pour out His Spirit upon all flesh that will serve Him in truth, before the wicked shall be turned into hell, with all the nations that forget Him? No; heaven and earth shall pass away but not a jot or tittle of His word shall ever fail. Therefore, in the fear of Him, and to spread the truth among all nations, kindreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ, the Redeemer who shall come to Zion, will soon appear unto them who look for him, the second time without sin unto salvation, to make a full end of all nations whither he hath driven Israel, but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy Prophets since the the world began.

The Book of Mormon, having already gone to the world, being the fulness of the Gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of Hosts, the mount of Zion: for in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering over all people, and the vail that is spread over all nations: wherefore it is now made known and published to the world, by the authority of the beloved Saviour, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the Church which is called the Church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while satan is bound.

We know there are many lying spirits abroad in the earth, to withstand the truth and deceive the people, but he cannot be called a disciple of the humble Jesus who doth not know the language of God from the language of man. The Saviour declares: He that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father which sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you, how great things the Father hath laid up for you from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that vail of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvellous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the

Father hath remembered the covenant which He made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those endowed with power from on high shall do miracles by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

To a man of God who looks upon the world as it now is, with nation against nation; kingdom against kingdom; rumour against rumour; revolution against revolution; war against war; robber against robber; persecutor against persecutor; sharper against sharper; society against society; sect against sect; and one against another over the face of the earth; the fear of judgment will rest upon him, and while he is silent as heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from the sides to the centre, he will watch the angels receive the great command—*Go reap down the earth!*

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear Him, and the everlasting Gospel, which must go to all nations, before the Holy One shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the Saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God: thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness, reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

N.B.—Terms.—The Star will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson County, &c.) Letters to the editor must be paid—and subscriptions, in specie or United States' bills.

W. W. PHELPS.

February, 1832.

February 22, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the Gospel, the spirit he was of would lead him to destruction; and then he went away; he would never return or see his father again. He went to the southern Sates and Mexico;—on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider, Eli Johnson, Edward Johnson and John Johnson, jun. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awoke by her screaming *murder!* when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but

only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose.) and with an exulting horse laugh, muttured; "ge, gee, *God damn ye, I'll fix ye.*"

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying, you will have mercy and spare my life, I hope. To which they replied, "*God damn ye,* call on yer *God* for help, we'll show ye no mercy;" and the people began to show themselves in every direction; one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw Elder Rigdon; into the meadow, where they stopped, and one said, "Simonds, Simonds" (meaning, I supposed, Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "*a'nt ye going to kill'im, a'nt ye going to kill'im?*" when a group of mobbers collected a little way off, and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time), lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked: one cried, "Simonds, Simonds, *where's the tar bucket?*" "I don't know," answered one, "*where 'tis, Eli's left it.*" They run back and fetched the bucket of tar, when one exclaimed, "*God damn it, let us tar up his mouth;*" and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out, "*God damn ye, hold up yer head and let us give ye some tar.*"—They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out:—"*God damn ye, that's the way the Holy Ghost falls on folks.*"

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c. so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighbourhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the mean time, brother John Poorman heard an outcry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his boor barred by the mob, but on calling to his wife to bring his gun, saying he would blow a hole through the door, the mob fled, and father Johnson seizing a club ran after the party that had Elder Rigdon, and knocked one man down, and raised his club to level another, exclaiming, "*what are you doing here?*" when they left Elder Rigdon and turned upon father Johnson, who, turning to run towards his own house, met brother Poorman coming out of the corn field; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnson's, and arriving while I was waiting for the blanket, exclaimed, "I'm afraid I've killed him." Killed who? asked one; when Poorman hastily related the circumstances of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty

between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbelite preacher, and leader of the mob; one McClentic, son of a Campbelite minister; and Pelatiah Allen, Esq., who gave the mob a barrel of whiskey to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

The next morning I went to see Elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth he could not raise his head from the rough frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill *me*. Sister Rigdon left the room, and he asked *me* to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him some time.

(*To be continued.*)

THE WORD AND WILL OF THE LORD,

Given at the Winter Quarters of the Camp of Israel, Omaha Nation, West Bank of Missouri River, near Council Bluffs, January 14th, 1847.

The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West.

Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. Let the companies be organized with Captains of Hundreds, Captains of Fifties, and Captains of Tens, with a President and his two Counsellors at their head, under the direction of the Twelve Apostles; and this shall be our covenant, that we will walk in all the ordinances of the Lord.

Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey that they can.

When the companies are organized, let them go to with their might, to prepare for those who are to tarry.

Let each company with their Captains and Presidents decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as Pioneers to prepare for putting in spring crops.

Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and the families of those who have gone into the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against this people.

Let each company prepare houses and fields for raising grain, for those who are to remain behind this season, and this is the will of the Lord concerning His people. Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion; and if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

Let my servants Ezra T. Benson and Erastus Snow organize a company; and let my servants Orson Pratt and Wilford Woodruff organize a company. Also, let my servants Amasa Lyman and George A. Smith organize a company; and ap-

point Presidents, and Captains of Hundreds, and of Fifties, and of Tens, and let my servants that have been appointed go and teach this my will to the Saints, that they may be ready to go to a land of peace.

Go thy way and do as I have told you, and fear not thine enemies; for they shall not have power to stop my work. Zion shall be redeemed in mine own due time, and if any man shall seek to build up himself, and seeketh not my council, he shall have no power, and his folly shall be made manifest. Seek ye and keep all your pledges one with another, and covet not that which is thy brother's.

Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham, and of Isaac, and of Jacob. I am He who led the Children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.

Cease to contend one with another, Cease to speak evil one of another.

Cease drunkenness, and let your words tend to edifying one another.

If thou borrowest of thy neighbour, thou shalt return that which thou hast borrowed; and if thou can'st not repay, then go straight way and tell thy neighbour, lest he condemn thee. If thou shalt find that which thy neighbour has lost, thou shalt make diligent search till thou shalt deliver it to him again.

Thou shalt be diligent in preserving what thou hast, that thou mayst be a wise steward; for it is the free gift of the Lord thy God, and thou art His steward. If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.

If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful. Fear not thine enemies, for they are in mine hands, and I will do my pleasure with them. My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion, and he that will not bear chastisement, is not worthy of my kingdom. Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; for my spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly. Thy brethren have rejected you and your testimony, even the nation that has driven you out; and now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great, unless they speedily repent; yea, very speedily; for they killed the Prophets, and they that were sent unto them, and they have shed innocent blood, which crieth from the ground against them: therefore marvel not at these things, for ye are not pure; thou canst not yet bear my glory; but thou shalt behold it if ye are faithful in keeping all my words that I have given you from the the days of Adam to Abraham; from Abraham to Moses; from Moses to Jesus and his Apostles; and from Jesus and his Apostles to Joseph Smith, whom I did call upon by mine Angels, my ministering servants; and by mine own voice out of the Heavens to bring forth my work, which foundation he did lay, and was faithful and I took him to myself. Many have marvelled because of his death, but it was needful that he should seal his testimony with his blood, that he might be honored, and the wicked might be condemned. Have I not delivered you from your enemies, only in that I have left a witness of my name. Now, therefore, hearken, O ye people of my Church; and ye Elders listen together; you have received my kingdom, be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you.—So no more at present. Amen, and Amen.

CHASTITY.

Chastity is a most lovely and precious gem: it will adorn the diadem of its possessor, and sparkle on his brow with celestial glory while eternal ages roll.

The bare idea of chastity is inexpressibly beautiful and elevating to a virtuous mind. There is a germ of true nobility and divine majesty in the chaste man or woman, which impart a conscious dignity to the character, and command the ho-

mage of respect and high esteem. The grand and lofty sentiment—death before pollution—which, according to historians, once pervaded the ancient Roman community, has won the admiration of the pure-minded of all succeeding generations.

Signal blessings are conferred upon and promised to the faithful observers of the law of purity, and in an awful manner are its violators denounced and punished.

The Patriarch Joseph resisted temptations to impurity, though tried severely, and because of his faithfulness received a greater blessing than his brethren, or his father's progenitors.

The Lamanites, (North American Indians,) who are a remnant of the tribe of Joseph, are the heirs of splendid promises, because of the purity of their social relations. The Prophet Jacob addresses the Nephites upon this subject in the following manner:—"O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, for ever. But wo, wo, unto you that are not pure in heart; that are filthy this day before God; for except ye repent, the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, (nevertheless, they are cursed with a sore cursing,) shall scourge you even unto destruction. And the time speedily cometh, that except ye repent, they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief, and their hatred towards you, is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator? O my brethren, I fear that unless ye shall repent of your sins, that their skins will be whiter than yours when ye shall be brought with them before the throne of God."—Book of Mormon, page 119.

Whoredoms and licentiousness were punishable with death by the Mosaic law. Exclusion from the congregation of the Lord to the third, and even to the tenth generation, was the curse upon illegitimacy.

In the Doctrine and Covenants the following instructions are given concerning adultery:—"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."—Section xiii., par. 7.

According to the Apostle John the most part of the inhabitants of all nations upon the earth in the last days will be filled with the spirit of licentiousness, and will be visited with righteous retribution for their fornications and abominations. Rev. xvii. and xviii. And can we not see the fore part of this prophecy fulfilling before our eyes in the present state of society? Do not licentiousness and debauchery stalk through the land with unblushing front, and revel unchecked from court to cottage, and from prince to peasant? Are not the proudest cities in Christendom besieged by prostitutes? Is not the world full of intrigue and seduction? Are not heads restlessly plotting, and passions shamelessly pandering, for the gratification of unbridled lusts?

In what light is this gross lewdness considered among modern Christian governments? Is it considered a crime of such fearful magnitude as to threaten the dismemberment and destruction of society, and, consequently, worthy of condign punishment? Alas, no! It is not even considered a transgression of the law; but, on the contrary, houses are actually licensed for the perpetration of this filthiness!

Hundreds and thousands of human beings are annually ushered into this world destitute of legitimate parentage. Such beings cannot possibly entertain much natural affection for the immediate authors of their existence: it is not to be expected,

and we do not see it. Many of these persons grow up to maturity without any apparent link to unite them to the great family of man. This sets the hearts of the children against the fathers, and the hearts of the fathers against the children, and the curse of degeneracy is the doom of both. These things are crying evils, and call loudly for vengeance from on high.

Upon the plea of the artificial state of modern society, there may be many extenuating circumstances adduced in behalf of individuals overtaken in these faults, but it can hardly be denied that the genius of Christendom, as a whole, is compatible with licentiousness, corruption, and abomination. Truly we can scarcely expect to see things otherwise, while millions of our fellow-creatures are stowed away in confined corners of the earth, and miserably sustained by the fluctuating favours of commerce, instead of spreading upon the face of the earth, replenishing it, and rejoicing in the bounties of a kind Providence and the fruits of their own industry.

Marriage is an ordinance of the Lord, and was instituted to authorize, consecrate, seal, and celebrate the union of the sexes for the procreation of the human species, and for the uniting of society in the bonds of love and affection; thus forming the foundation upon which the social superstructure is reared, and at the same time serving for the key-stone by which it is held together. It is a most sacred ordinance, and cannot with impunity be trifled with. Man and woman are joined together by the law of God, in view of their interests blending together and becoming one, never more to be divided. An infringement of the marriage contract creates a social breach, proportionably weakening the social fabric, and providing a means whereby peace, confidence, and the blessings of Almighty God are sure to leak out.

It should, then, be the highest ambition of the Saints of God to preserve their bodies and spirits pure and spotless from the abominations which are practised amongst the Gentiles; to be chaste in thought, word, and deed; to marry, and regulate their passions by the law of the Lord, and so secure to themselves the favour of God, the approbation of a clear conscience, and the inestimable blessing of a godly posterity.

JOHN JAQUES.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 1, 1852.

EAST INDIA MISSION.—By the politeness of Elder William Cook, of London, we are enabled to lay before our readers the following interesting items concerning the East India Mission, being extracts of a letter from Elder William Willis, who, our readers will recollect, is on a mission to Calcutta. On Sunday, Dec. 21st, 1851, Elder Willis baptized nine natives—five Christian, and four Pagan. He was expecting to baptize four natives and three Europeans on the 7th of January, 1852. Four stations were open for preaching, and prospects were very encouraging for a good work being done. Elder Willis was also busily engaged in translating the "Ancient Gospel Restored," by Elder Lorenzo Snow, into Bengalee and Hindoostanee. Thus are the glad tidings of salvation wending their way in the dark regions of the earth; the energy of the Elders of Israel is rapidly causing Zion's glorious standard to be lifted up among the nations, whilst the Holy Spirit of God inspires the scattered sons and daughters of Israel to flee to the hope set before them.

BOOK OF MORMON IN WELSH AND ITALIAN.—The Book of Mormon (*Llyfr Mormon*) is now out of press in the Welsh language. Much praise is due to Elder John Davis, Counsellor to Elder William Phillips, the President of the Welsh Churches, for his unwearied diligence and unremitting exertions in translating and publishing the Book of Mormon and the Doctrine and Covenants in the Welsh language. We

trust the English Saints will appreciate and second Elder Davis's efforts by purchasing copies of these works, and thus strengthen his hands, and encourage and support him, that he may be abundantly blessed in his arduous labours and commendable endeavours to advance the interests of the Work of God.

We have also much satisfaction in being able to announce that the Book of Mormon (*Il Libro di Mormon*) is now in print in the Italian language.

It is quite refreshing to our spirits to witness the appearance of the standard works of the Church of Jesus Christ in the various languages of the nations: truly the intelligence of Truth is bursting upon the inhabitants of the earth, and as the light of heaven through the fulness of the Everlasting Gospel shines upon them, those who love righteousness will come to the light, that their works may be manifest, but those whose deeds are evil will avoid the light, lest their deeds be made manifest, and they stand rebuked before God and man. Nevertheless, this is the salvation or condemnation of this generation—the true light now shineth. It will be salvation to those who receive it, and walk in it, and condemnation to those who reject it, and refused to be illuminated by its refulgent rays.

Both the above translations are on sale at our office.

Elder John Taylor and company arrived at Halifax, Nova Scotia, on the 17th of March, all well and in good spirits.

Elder George B. Wallace landed at Boston, U.S., March 31st, also in good spirits.

We are also enabled to state that the *Kennebec* arrived at New Orleans on the 11th of March.

ADDRESS TO THE YOUNG SAINTS.

BY ELDER J. W. YOUNG.

"Just as the twig is bent, the tree's inclined,
"So early habits lead the human mind."

Being myself a young man I take the liberty of writing a few words to my young brethren and sisters. You are now at that period of life when the character of every man and woman is formed. If in youth you acquire foolish habits, you will find it hard to break them off in times to come. Many otherwise great men have been the slaves of some foolish habit or other which they had acquired in youth, and which they could not muster sufficient energy in riper years to renounce. Sir Isaac Newton was a slave to his pipe; Bonaparte to his snuff-box; Dr. Johnson to the dinner-table; and the majority of our statesmen in England and America drink, take snuff, and smoke; which are all highly pernicious habits.

The Young Saints should aspire to become great and honourable among the people of God, and when they sit, as they will do if faithful, in the council of the just, they will certainly wish to be free from these filthy habits. Ere long the responsibility of rolling on this work will rest upon your shoulders, in connexion with your young brethren, in America and other countries, and now is the time to prepare yourselves for this work. You should become conversant with all the writings of the Church, which you possibly can obtain; and particularly with the Stars; for in them you will find much useful information. You should study all good books, and seek for knowledge in every honourable way. Let your researches be in wisdom, imbibing as little Gentile superstitions as possible. When a man of a fruitful mind, well stored with knowledge, speaks under the influence of the spirit of God, he instructs and edifies all that hear him. Every faithful young man in this Church will eventually be called to the Priesthood, and many, like Paul, will have to stand before the great men of the earth to defend the faith; and perhaps they may be called to test the power of their Priesthood with that of the servants

of Satan, even as Elijah did. This will require great faith; and the only way to come into possession of *this faith* is "to live by every word that proceeds from the mouth of God."

I would exhort you, my young brethren, to avoid bad company, for the spirit of man assimilates, more or less, to the likeness of those with whom he associates. If we mingle with master spirits, men of intelligence and integrity, their every word will be a pearl of great value to us; and in such company we can learn wisdom and true refinement, and form habits of virtue. On the other hand, if we associate with the vile and low, we shall learn low things and acquire vicious habits.

As I have before stated, youth is the time to frame the mind; and if in youth we learn to govern our passions, we can do it as we grow older. We should never contend in anger with any man, for "angry words stir up strife;" so says the Scripture; again, it says, that "soft words turn away wrath." I have seen men contend, and I always notice that if both were not in fault when they began, they generally were when they ended. Perhaps some may say,—oh, I *can't* govern my passions,—if I hear any one railing against the Church, or abusing my friends, I must speak, I *can't* help it. Now it is all nonsense to talk in this manner. I was once of that mind; but I find I must govern myself, and that I *can* do it too. All things are possible to them that believe. Our Saviour was "reviled, but he reviled not again;" he was smitten on one cheek, and he turned the other. When Peter smote off the ear of the High Priest's servant, Jesus told him to put up his sword. Peter, like many of our young brethren, had not learned that, though "all things are lawful, all things are not expedient." But brethren you will be placed in situations when, if you *don't* keep cool, it will go hard with you. One thing, my young brethren, I would have you remember, viz., that it is better to suffer wrong, than to do wrong. There is not a young man or woman in the Church of Jesus Christ, of Latter-day Saints, but what can govern him, or herself, if they will set about it in the right manner. In the first place they should form a resolution that they will subdue their stubborn temper, and then ask God to give them power to carry it out. When they begin to feel angry they should call to mind their vow, and all will be well; then passion will leave them, and instead of the condemnation which a man always feels after an evil contention, they will feel free and calm as the summer morning. Again, you should learn the principle of obedience, for that is the grand principle of salvation. The cause of all our afflictions and privations, and the present condition of man, may be expressed in one simple word, *disobedience*; and the hope, or plan of salvation, which is to bring us back to God and exalt us in His kingdom may also be concentrated into one word—obedience. Obedience to what? Why, to the Holy Priesthood, and no other means can save either Jew or Gentile. We must not only go down into the water and be baptized for the remission of our sins, but we must be obedient in all things, both temporal and spiritual. Brethren, do you want to know how Brigham Young came to be the President of the Church? I will tell you; it was by doing as he was told by the Prophet Joseph, without asking useless questions, or making foolish objections. And if Jesus had not observed this order of obedience to the will of the Father, he would not have been the "*beloved Son.*" No matter how contrary to our views counsel may come, it is our duty to obey it, as long as it comes from the right source. And it is not our business to judge those whom God has placed over us, nor to counsel them: if they do wrong, they will be removed out of their places unless they repent. It is not an uncommon thing for Saints, when they hear a principle spoken of for their good, to say, I never saw that in the Bible; I shall not receive it till I hear more about it. For instance, I have heard of individuals saying they could not find it written in the Bible that "strong and hot drinks, and tobacco" are not good for man; and they should use them. What kind of Saints are these? Brethren, the Holy Priesthood is the oracle of God, and those who hold it have as much authority to speak to us as Peter and Paul had to speak to the generation in which they lived; and now is the time when you are young to learn these things, and to get rid of the superstitions and absurd notions of our forefathers. Brethren and sisters, it will not be the words of ancient Prophets and Apostles that will judge you; but the words of modern ones. If your parents

are in the Church, and are themselves obedient to counsel, it is your duty to obey their counsel in all things, through all your lives, and in fact through all eternity. And if your parents are not in the Church, or if they have the *name* and not the *principle*, it is your duty to be governed by them while in your minority; and if they prevent you from keeping the commandments of God, they will have to answer for the sin. But, when you are from under their jurisdiction, according to the law of the land, it will then become your duty to "forsake father and mother for the Gospel's sake." I think I have said sufficient on these principles, and if you will observe them you will be blest.

"Be ye clean that bear the vessels of the Lord." Brethren always bear in mind this saying, for though short it is very important. God has permitted us through his mercy to come and take these bodies, that we may become perfect; and how great is the favour to us my young brethren, for many of us will live to see Zion fully established, and a reign of righteousness brought in. Seeing then that we have been permitted to come forth in a day fraught with such great events; how great will be our condemnation, if we pollute our tabernacles. There are to be a certain number of Priests standing on Mount Zion who have not defiled themselves with women. Shall we be of that number? If we are, we must live accordingly. How determined then we ought to be to overcome temptation, for if we once give way to it, after becoming acquainted with the doctrines of Christ, though the sin may be forgiven by the Lord and our brethren, still the spot remains; and how can it be said of us, that we are of those who have not polluted themselves. The path of youth is indeed a slippery one, and how many fall while passing through it. This being the case, let me exhort you, brethren and sisters, to fortify yourselves, by striving to do all the will of God, by watching and by prayer, that you may have much of His Holy Spirit to rest upon you. Shun every appearance of evil, and live every day as though you expected it to be your last; and whether you sing, or pray, or preach, or work in the cotton mill, or in the bowels of the earth, or in whatever condition you may be placed, do all things to the glory of God. Shun the evil doer, as you would a poisonous serpent.

Finally, brethren be humble, be prayerful, be meek and patient, and long suffering towards all men, love one another, not with the cold *lip* love of the world, nor yet with that love which springs from lust, but with a pure and holy love. A love that would die for the sake of our brother or sister; that would shield the character of a brother and the virtue of a sister from the polluting touch of wicked men, even to the last drop of blood. What more shall I say? Brethren, if you will give heed to these things, simple as they are, you shall be greatly blessed; and shall grow wise day by day; you shall become great and honourable among the sons of God; and shall be enabled to solve the deep things of God, and to understand the great principles by which worlds are governed and made to perform their revolutions around their great centre, even Kolob. You shall have health of body, and vigour of mind; and shall have power to overcome every evil, and to keep yourselves pure before God; and in the resurrection you shall rise pure and holy, and receive immortal lives. You shall live and reign with Christ on the earth for a thousand years, during which time you shall be instructed by those who have been in the society of the *Gods*, even the Prophets and Patriarchs of old, and by Christ himself. And then you will be prepared for greater works than ever have been performed on this earth. Your kingdoms and dominions will be like that of Christ's, progressive, eternal, and never ending.

DISGRACEFUL SCENE IN THE U. S. HOUSE OF REPRESENTATIVES.

(*From the New York Herald.*)

Washington, March 12, 1852.

Mr. Brown, (S. R. dem.) of Miss., made a party speech, taking a retrospect of the rise, progress, &c., of the Southern rights movement, which went down from the time the first Union convention was held in Mississippi. If he was called upon to write the epitaph, it would be:—"*Requiescat in pace.*" He would not make

merry over the tomb of an old friend. He believed that the movement was made in a patriotic spirit, and was calculated to preserve the rights of the States—that, in the language of a facetious friend, like Peter Pringle's pig:"—

When it lived, it lived in clover,
And when it died, it died all over.
(Laughter.)

He then passed on to speak of Mississippi. His colleague (Mr. Wilcox) had, in rather bad taste, spoken of the old line democrats as trying to sneak back into the democratic party; they were never out of the party; but Mr. Wilcox and his associates put themselves outside the pale of the democracy by joining the Union party, which, being composed of men of the whig and democratic parties, had no right to appoint delegates to the democratic convention.

Mr. WILCOX, (Union dem.) of Miss., rose and said—I was informed that I was to be denounced, this morning, by my friend, —for I hail him as such, and he is such —but, really, the storm has passed. His missiles are weak, and have fallen harmless at my feet. My colleague says that a secession party in Mississippi existed in a chimera, and that there was no party in favour of secession. I had thought that the gentleman had too high a regard for truth to make a declaration so baseless of truth. (Sensation throughout the house.)

Mr. BROWN—I desire to ask my colleague, does he mean to say I have been guilty of a falsehood? The inference may be left on the minds of some gentlemen.

Mr. WILCOX—I have spoken boldly; my language cannot be misunderstood on that point.

Mr. BROWN—Do you mean to say that what I have stated is false? (looking sternly at his colleague.)

Mr. WILCOX—If you mean to say there is nobody in Mississippi in favour of secession, it is false.

The last word was scarcely uttered, before Mr. Brown drew off and planted a blow in Wilcox's face.

Wilcox returned Brown's blow, and both clenched.

In a moment, the House and galleries were thrown into the wildest alarm and confusion,—those in the galleries stretching over to see the fight, while the members jumped from their desks, and flew to the scene of conflict.

Several moments elapsed before the belligerents were separated. Mr. Brown, with difficulty, was removed fifty feet from his antagonist.

Wilcox jumped upon his desk, crying, "I can whip him! let me go!" brandishing his arms in the air.

FIRST VOICE—(very excited)—"Where's the Sergeant-at-Arms?"

SECOND VOICE—(quite tremulous)—"Stop the fighting!"

THIRD VOICE—(decidedly frightened)—"My God! has Wilcox got a knife?"

A HUNDRED VOICES—(strong and clear) "No! no!"

In the confusion—calling for the Sergeant-at-Arms, the officers, &c., several of the runner boys were knocked over.

During the alarm and excitement, the Speaker hurried in and resumed the chair, knocking, and demanding order.

Mr. Bayley's voice was heard above the din, saying, "I demand the Sergeant-at-Arms to take those persons into custody."

The Speaker continued knocking, saying in the intervals:—"The Chair (knock) will hear (knock) no proposition until order is restored." (knock, knock.) He then requested the Sergeant-at-Arms, and other officers, to perform their duty.

Mr. MCLANAHAN, (dem.) of Pa.—Let the Chairman of the Committee make his report.

Cries—No, no! Order.

The SPEAKER—The report will be received when order is restored. He earnestly appealed to gentlemen to take their seats.

Mr. RICHARDSON, (dem.) of Ill.—I was going to make that request.

Five minutes or more elapsed, when, amidst comparative quiet, the Chairman of the Committee reported progress.

Mr. CLINGMAN, (whig) of N. C., offered a resolution to close the debate in one hour after the House shall again go into committee.

A question of order arose, when

Mr. MCMULLEN, (dem.) of Va., moved to lay the resolution on the table; but the question was negatived.

Mr. BROWN asked the general consent of the House to make a personal explanation.

CRIES—"Agreed, agreed." "Nobody objects."

The SPEAKER requested gentlemen to resume their seats.

Mr. Brown then said—During the six years I have occupied a seat on this floor, I am not sensible of having violated decorum, or committed any breach in the rules of the House. I deeply and painfully regret that there should have been a necessity for my doing so now. I shall not recur to the circumstances under which I was induced to perpetrate the act in the presence of the House, which I know was a breach of its rules—a violation of parliamentary decorum, and a thing I would not have been guilty of, except under a very pressing and extraordinary necessity. I apologize to the House sincerely, earnestly, from my heart—I apologize to the representatives of the people, and express to them my deep and heartfelt regret that I engaged in any transaction which, by possibility, can cast discredit on the councils of the nation. More than this I cannot say. The House, I trust, will receive the apology. I throw myself on the indulgence of the country, and ask its pardon. I offer the guarantee which a past life in the service of my country affords, that a like occurrence will not again take place, unless under some other very extraordinary and unusual provocation. I am the last man wilfully to violate decorum in the smallest particular—much less violate it in so flagrant a manner as to attract the attention of the House.

Mr. Wilcox said—It is a matter of regret that I rise so soon after having become identified with this body, to make an apology for a breach of its rules. During the time I have been a member of this House, I have endeavoured, so far as in me lies, to discharge all the duties devolving upon me as a representative, and to comply strictly and rigidly with the rules and regulations governing this House. That the quiet and repose of this deliberative body has been disturbed, is to me a matter of heartfelt sorrow. I tender an apology. I mean what I say, as the lan- of my heart. I intended no disrespect to the representatives of this nation, and enter my disclaimer to this effect; but as my honourable colleague alluded indirectly to the unpleasant difficulty, permit me to say;—I consider the wrong and outrage offered justified me in the course I pursued. I have nothing further to say, except to claim the indulgence and forgiveness of you, who are magnanimous and generous.

Mr. Johnson, (dem.) of Ark.—I move that the gentlemen be excused. Do I understand they have been arrested by order of the House?

Mr. Clingham said there were no proceedings yet, and he hoped none would be found necessary.

The Speaker said the Sergeant-at-Arms was called, but there had been no arrests.

Mr. Johnson—I withdraw the motion.

The resolution to terminate the debate in one hour after the House shall go into committee, was then adopted.

Several ineffectual motions were made to adjourn until Monday; and after much confusion, the House adjourned till tomorrow.

[Truly the Lord is rapidly withdrawing the light of His Holy Spirit from the midst of the American nation. The halls of Congress, instead of being sanctified by the purity of wise and temperate legislation, are disgraced by the party squabbles and pugilistic rencounters of those who are considered to be the representatives of the national character. Having rejected the Lord's anointed—the man who would have reformed and saved the nation, having shed the blood of Saints and Prophets, and banished the Holy Priesthood from their midst, they must themselves now drink the cup of indignation to the dregs. Division, variance, and strife distract their councils, and the nation will surely be wasted by these things. In contemplating the declining greatness of the American nationality, the ejaculation involuntarily escapes us, "How is the gold become dim; how is the most fine gold changed!"—Ed.]

VARIETIES.

It is not unworthy of remark that the late advices from the Pacific bring no confirmation of the report brought by a previous arrival, of a rebellion in the Territory of Utah. It may therefore be presumed that our original conjecture as to the origin of this story was correct.—*Cincinnatti (U.S.) Atlas.*

WE should always endeavour to blend instruction with amusement.

MANY pant for the prize, but will not run in the race.

THERE is a silent eloquence in the morality of a whole life which is irresistible.

SPANISH MAXIM.—He who loseth wealth, loseth much; he who loseth a friend, loseth more; but he who loseth his spirits, loseth all.

PROPERTY to the value of one million of dollars was consumed by fire in Philadelphia (U.S.) on Sunday morning, March 28th.

TRUE freedom consists in this—that each man shall do whatever he likes, without injury to another.

LAY your designs with wisdom, carry them on with resolution, and, let the result be what it may, you will have discharged your duty.

A CARRIAGE firm in Concord, N.H., has received an order from Mr. Vanderbilt for the manufacture of eighteen omnibusses, to be used on the San Juan route across the Isthmus.—*Cincinnatti (U.S.) Atlas.*

OUR physical well-being, our moral worth, our social happiness, our political tranquillity, all depend upon the control of our appetites and passions, which the ancients designated by the cardinal virtue of Temperance.—*Burke.*

BRASIDAS, the famous Lacedemonian general, caught a mouse; it bit him, and by that means made its escape. "O Jupiter," said he, "what creature is there so contemptible, but that it may have its liberty, if it will contend for it?"

IT is doing some service to humanity to amuse innocently, and they know very little of society who think it can bear to be always employed, either in the exercise of its duties, or in high and important meditations.

"MA," said an inquisitive little girl, "will the rich and poor people live together when they all go up to heaven?

"Yes, my dear, they will be all alike there."

"Then, ma, why don't rich and poor Christians associate together?"

"Sally had better put you to bed, my love, you are getting sleepy.

DANCING.—It is to be desired, that this accomplishment should be extended to the labouring classes of society, not only as an innocent pleasure, but as a means of improving their manners. Why should not gracefulness be spread through the whole community? The philanthropist and Christian must desire to break down the partition walls between human beings in different conditions; and one means of doing this is, to remove the conscious awkwardness which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement, though a far weaker bond than intellectual or moral culture, still does something to bring those who partake it nearer each other.—*Dr. Channing.*

EARNESTNESS IN PUBLIC SPEAKING.—*Earnestness* is the main element in the impressiveness of public speaking. It carries conviction to the minds of the hearers with a power that nothing else can give. Its absence is an irreparable defect. Sincerity is not enough; desire to be useful is not enough. Men must have that ardent impulse, which, breaking through every barrier, attests to the world their sincerity, by urging those to the most devoted efforts in the diffusion of truth. They must be distinguished by peculiar energy; they must have moral power to compel respectful attention. Their whole SOUL must be thrown into the work sympathetically. So spake Paul, Peter, Luther, Knox, Whitfield, Wesley, Joseph Smith, and so speak Brigham Young and the Twelve Apostles of this last dispensation.

WATER.

(Selected.)

Wine, wine, thy power and praise
Have ever been echoed in minstrel lays;
But Water, I deem, hath a mightier claim
To fill up a niche in the temple of Fame.
Ye who are bred in Anacreon's school
May sneer at my strain as the song of a fool:
Ye are wise, no doubt, but have yet to learn
How the tongue can cleave and the veins can burn.

Should you ever be one of a fainting band,
With your brow to the sun, and your feet to the sand,
I would wager the thing I'm most loath to spare
That your Bacchanal chorus would never ring there:
Traverse the desert and then ye can tell
What treasures exist in the cold deep well;
Sink in despair on the red parched earth,
And then ye may reckon what Water is worth.

Famine is laying her hand of bone
On the ship becalmed in a torrid zone;
The gnawing of Hunger's worm is past,
But fiery thirst lives on to the last.
The stoutest one of the gallant crew
Hath a cheek and lips of a ghastly hue;
The hot blood stands in each glassy eye,
And, "Water, oh God!" is the only cry.

There's drought in the land, and the herbage is dead,
No ripple is heard in the streamlet's bed;
The herd's low bleat and the sick man's pant
Are mournfully telling the boon we want.
Let heaven this one rich gift withold,
How soon we find that is better than gold;
And Water, I say, hath a right to claim
The minstrel's song and a tithe of fame.

ELIZA COOK.

THE GOSPEL.

Sweet is the peace the Gospel brings
To seeking minds, and true;
With light refulgent on its wings,
It clears the human view.

Tradition flees before its power,
And unbelief gives way;
The gloomy clouds that used to lower
Submit to reason's sway.

Yea, reason of celestial kind,
Above a mortal's ken,
Till by the sacred fire refined,
Faith realizes then.

Its laws and precepts are divine,
And shew a Father's care;
Transcendent love and mercy shine
In each injunction there.

May we who name the sacred name
From every sin depart;
Then will the Spirit's constant flame
Preserve us pure in heart.

Ere long the tempter's power will cease,
And sin no more annoy;
Nor differing sects disturb our peace,
Or mar our heart-felt joy.

That which we have in part received
Will be in part no more;
For He in whom we have believed,
To us will all restore.

In patience, then, let us possess,
Our souls, till He appear;
On to our mark, of calling press,
Redemption draweth near.

Luton. M. A. MORTON.

NOTICE.—The "List of Monies received," will appear in our next.

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11.—Vol. XIV. Saturday, May 8, 1852. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 150.)

During the mob, one of the twins received a severe cold, and continued to grow worse till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob, he went to Chardon on Saturday, April first. Sunday, April second, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighbourhood, (and indeed, the spirit of mobocracy was very prevalent through the region of country at the time,) brother George Pitkin took us in his wagon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by Elder Rigdon, who left Chardon in the morning; and proceeding onward, we arrived at Wellsville the next day, and the day following at Stubenville, where we left the wagon; and on Wednesday, the fifth of April, we took passage on board a steam, packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with Bishop Whitney,) to have her go to Kirtland and tarry with his family till our return. She went to Kirtland, to brother Whitney's, and sister Whitney's aunt, Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours' visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams,' where I found her very disconsolate on my return.

From Wheeling we took passage on board the steamer Trenton. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage the boat went on in the morning; and when we arrived at Cincinnatti, some of the mob which had followed us all the way round, left us, and we arrived at Louisville the same night; Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville we were joined by Elder Titus Billings, who was journeying with a company of Saints from Kirtland to Zion, and we took passage on the steamer Charleston for St. Louis, where we parted with brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, a distance of about three hundred miles from St. Louis. We found

the brethren generally enjoying health and faith, and extremely glad to welcome us among them.

On the 26th, I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a Conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive, and delightful. During the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following:—

Revelation, given April, 1832, showing the order given to Enoch, and the Church in his day.

Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you; nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin lest sore judgments fall upon your heads: for unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors and justice and judgment is the penalty which is affixed unto my law; therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth: and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Therefore, verily I say unto you, that it is expedient for my servant Alam, and Ahasdah, Mahalaleel, and Pelagoram, and my servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant, that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the Bishoprick both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion: for Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold here is wisdom also, in me for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole Church, every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not: and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my Church, and shall be delivered over to the buffetings of Satan until the day of redemption.

And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you, for even yet the kingdom is yours, and shall be for ever if you fall not from your steadfastness. Even so. Amen.

On the 27th, we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavour to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, twelve miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren, and received the following:—

Revelation, given April, 1832.

Verily thus saith the Lord, in addition to the laws of the Church concerning women and children, those who belong to the Church, who have lost their husbands or fathers: women have claim on their husbands for their maintenance until their husbands are taken; and, if they are not found transgressors, they shall have fellowship in the Church; and, if they are not faithful, they shall not have fellowship in the Church: yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintenance until they are of age; and after that they have claim upon the Church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the Church, that widows and orphans shall be provided for, as also the poor. Amen.

Our council was continued on the first of May, when it was ordered that three thousand copies of the book of Commandments be printed, the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer, be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "published by W. W. Phelps and Co." It was also ordered that W. W. Phelps correct and print the hymns which had been selected by Emma Smith in fulfilment of the revelation.

Arrangements were also made for supplying the Saints with stores in Missouri and Ohio, which, with a few exceptions, were hailed with joy by the brethren. Before we left Independence, Elder Rigdon preached two most powerful discourses, which, so far as outward appearance is concerned, gave great satisfaction to the people.

On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed Bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel, and had his leg and foot broken in several places; at the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while Elder Rigdon went directly forward to Kirtland. During all this time, brother Whitney lost not a meal of victuals or a night's sleep, and doctor Porter, our landlord's brother, who attended him, said it was a d——d pity we had not got some Mormon there, they can set broken bones or do any thing else. I tarried with brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner-table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to brother Whitney, (who was on the bed,) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful, as to cause much of the hair to become loosened from my head. Thanks be to my heavenly Father for His interference in my behalf at this critical moment, in the name of Jesus Christ. Amen.

Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry-boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat in

waiting, and we will be going up the river before ten o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found every thing as I had told him, for we were passing rapidly up the river before ten o'clock, and landing at Wellsville, took stage coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.

As soon as I could arrange my affairs, I recommenced the translation of the Scriptures, and thus I spent most of the summer. In July, we received the first number of the "Evening and Morning Star," which was a joyous treat to the Saints. Delightful indeed, was it to contemplate that the little band of brethren had become so large, and grown so strong, in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighten the humble enquirer after truth.

So embittered was the public mind against the truth, that the press universally had been arrayed against us; and although many newspapers published the prospectus of our new paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the sheet. Editors thought to do us harm, while the Saints rejoiced that they could do nothing against the truth, but for it.

The following are extracts from the "Evening and Morning Star;" Independence, Missouri, June, 1832, first Number:—

"TO MAN.

"With the help of God, the first Number of the Evening and Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects, and briefly add a few remarks, will naturally be expected; and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives NOW, as in days of old, for He is the same God yesterday, to-day, and for ever; and if, after He was taken up, as mentioned in the first chapter of Acts, He through the Holy Ghost had given commandments unto the Apostles whom He had chosen, what possible reason is there to suppose that He would neglect to do likewise NOW—before He comes in His glory; before He gathers His elect, (the house of Israel, see Isaiah, xlv, 4;) and even before John the Revelator must prophecy again before many peoples, and nations, and tongues, and kings? (see Rev. x.) We know of no reason in the Bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection, and finally become Kings and Priests to God the Father in the celestial kingdom, where God and Christ is, and where they will be for eternity; and where will be also, the General Assembly of the First-born, the Church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION. That it comes according to the will of God. From those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the Saints: that the Saviour may reign his thousand years of peace upon the earth while Satan is bound. That it comes in meekness and mercy to all mankind, that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set His hand again the second time to restore them to the land of their inheritance; ready to receive the Saviour in the clouds of heaven. That it comes to show that the ensign is now set up unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the day of tribulation spoken of by our Saviour, is nigh at hand, even at the doors. That it comes to repeat the great caution of Paul:

Beware lest any spoil you, (the disciples of Christ,) through philosophy and vain deceit, after the traditions of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when He comes He may have a holy people ready to receive Him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again, and they be one as they were in the days of Peleg. Thus it comes.

"Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth without sin; be changed in the twinkling of an eye, and become a King and a Priest to God in eternity—to forsake his sins, and say: Lord I am thine! The first words of which we have account, that Jesus Christ spake concerning the things of eternal life, were: Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he was baptized: and truly, if it became the Saviour of the world, holy as he was, to be baptized in the meridian of time, to fulfil all righteousness, how much more necessary is it for man to be baptized upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the Saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavouring by all means to set an example before the world, which, when followed, will lead our fellow-men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. There may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. Phelps.

June, 1832."

"TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

"It is the duty of the Church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set His hand the second time to restore the house of Israel to the lands of their inheritance, &c., and it behoves the members of this Church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

"This being the order in Zion, how much more necessary is it, that the Churches of Christ, which have not yet come up to this land should show the world, by well ordered conduct in all things, that they are the children of the living God! It is all-important, and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to His temple, do their part in preparing the way, by observing the Sabbath day, and keep it holy; by teaching their children the Gospel, and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the Arch-angel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and deeds; in watching and in praying; in love and in labour, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all Christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish."

"COMMON SCHOOLS.

"The disciples should lose no time in preparing Schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children to become good

should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Saviour, even preparing for the Sabbath of creation, and for eternity.

"*The Star Office* is situated within twelve miles of the west line of the State of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the State, in about 39 degrees of north latitude, and about 17 1-2-degrees of west longitude; two and a half miles south of Missouri river; 280 miles by land, or 500 by water, west of St. Louis; nearly 1200 miles west of Washington; 1300 miles from New York, and more than 1500 miles from Boston.

(*To be continued.*)

SINCERITY.

BY ELDER JOHN HYDE, JUN.

The world is an arena of dissension, division, and strife. In religion, men are continually strengthening their own positions, and endeavouring to demolish those of their antagonists. In philosophy, men are constantly discovering some new principle in science, or some new arcana in nature; establishing some new school, or attacking some long-received theory. In politics it is the same; new circumstances are continually developing some new feature, and men are unceasingly professing some new creed, creating some new party and new strife; and each party believe that they are more right than all the rest.

We are naturally inclined to think well of our own opinions; but our thinking this alone will not make them a whit more true or more beneficial. It is an axiom in philosophy that no two opposites can agree, and two men who deny each other's statements cannot be both true at the same time. Apply this principle to the world; it presents one great picture of antagonism; but there can be only one party right. All parties may be equally sincere; each individual may be convinced that his party is philosophically, theologically, or politically true; but some must be wrong, and if so, all the sincerity in the world cannot make them right.

It is quite possible to be sincere in error as in truth. The Hindoo is thoroughly sincere when he hurls his child into the Ganges, offers his wife a sacrifice to Kalee, and afterwards precipitates himself beneath the bloody wheels of the car of Juggernaut. The Fakir is thoroughly sincere when he lifts his clenched hand to heaven till his nails pierce through the palm, and the power to withdraw his arm is lost; or roasts before a fire till the skin cracks upon his agonised frame. The Bhuddist is really sincere when depicting the beauties of his god, Gaudama, who can touch his nose with his tongue, or his knees with his hands when standing erect; or when he is describing the glories of his expected god, whose eyebrows shall be fifteen feet long. The Mahommedan is thoroughly sincere while narrating the marvellous travels of his prophet; or speaking of his winged horse, his seven heavens, and his mighty angels; or of the bridge, Al Sirat, stretching from time to eternity, sharper than the edge of a razor, with sixteen hells gaping horridly beneath. We hear and see all this told and acted with the greatest possible sincerity; but does the sincerity make many of these actions other than disgustingly barbarous, and the principles strange compounds of folly and enthusiasm.

Thousands of children have been offered to Moloch—thousands of men and women have been immolated to the shrines of so-called deities; and, probably much of this has been done in perfect sincerity, and with a conviction that it was right. With all sincerity Paul persecuted the ancient Saints, inspired with hatred for their persons,

contempt for their principles, and abhorrence for their Lord and Saviour. Sincerity has lit the fires of intolerance, burned martyrs, and driven Apostles to premature graves, their enemies rejoicing and thinking they were doing God service. Has all this sincerity appeased the wrath of a just Jehovah, or averted the judgments that he had promised? Rome is fallen—its power is a past dream—its greatness is levelled with the dust—its pomp trodden under the feet of northern barbarians, and has only left a few tottering monuments to tell its tale.

The cosmogony of the ancients, and the mythology of the heathens, were taught and credited by many in all sincerity. Does their sincerity make them true? No. We are told, by the ancient Peruvian, that the sun has made all things; by the Hindoo, that an elephant sustains the earth; and by the ancient Canadian, that the great rabbit is the father of the world. One will trace man's origin to a shell-fish, another to the creations of wooden gods. These things were and are taught and received by many with perfect sincerity.

The increased light and intelligence of the nineteenth century is constantly exposing the darkness and fallacy of the theories of the past. The religions of antiquity have lost their influence with their priests; Apollo is fallen with Delphos, Baal with Babylon, Seraphis with Thebes, Jupiter with the Capitol; many of their favourite dogmas are now regarded as the erratic reflections of old men, whose only virtue was fortitude; but all these things were taught, and believed by many, in sincerity the most perfect and complete.

If sincerity be a sufficient test of truth, the departed Greek is in his Elysian fields, wasting his time in idleness; the Scandinavian is in his Walhalla, quaffing his nectar, and fighting his battles over again; the Mahommedan is in his paradise, by the side of the Acawtar, with his women and his friends; the Indian is in his hunting grounds, with his horse and rifle; and the Bhuddist has attained the lofty apex of his sublime aspirations, after migrating from form to form, he has been annihilated and entered into his glorious Nic Ban. If sincerity is sufficient to save, then all these are saved; and if so, what advantageth it to believe and obey the Gospel?

If a principle be radically false, it is no matter how firmly we may believe, how entirely we may conform to it, or how faithfully we may preach it, it is false still, and all the sincerity in the world cannot make it true. If certain blessings have been attached to obedience to certain commands, it is unimportant how sincerely we may think the reverse, we can never obtain the blessings without obeying the commands. Age may follow age, change may succeed change, men and manners may pass away to be replaced by others, but so long as the commands remain unchanged by their author, sincerity cannot move them

In this age, men differ widely, yet in a great measure perhaps, sincerely. One man will affirm the truth of the Scriptures, assert his readiness to receive and willingness to obey them; others as sincerely deny their veracity, and call them the most infamous forgeries ever attempted to be palmed on the credulity of man. If sincerity is sufficient to save one, sincerity is sufficient to save the other also. One man will tell you there is a God to obey, a heaven to obtain, a devil to resist, a hell to shun; another will style these ideas the most gigantic hallucinations fanatics could conceive, or the silliest bugbears, invented by designing priests to frighten humanity; he will tell you that nature is his deity, annihilation his paradise; that this majestic form, fashioned in the image of God, bearing in its noble proportions the impress of dignity, beauty, and power, shall fatten worms, or fertilise the earth for eternity; and that this glorious spirit, resplendent with burning aspirations, sublime visions, and glorious conceptions, shall be destroyed for ever. They are equally sincere; and, if sincerity can save, then the departed infidel and Christian are in heaven together, and perhaps continue their disputes there.

If sincerity be all that was required, why did God give a law? Man could be as sincere in ignorance as in knowledge. Why has he attached penalties to that law, if they can all be evaded by sincerity? If sincerity was sufficient to save, why did Jesus Christ come on earth to dissipate the darkness of systems that have shrouded the minds of men in ignorance and woe? The Jews were sincere—they had Pharisee scribes, Sadducee doctors, Essinee teachers, and Herodian professors; they listened to the instructions of these men with awe and reverence. The world was equally sincere; one part received the polished speculations of the Greeks, others the barbaric fancies

of the Scandinavian mythology. One subscribed to the authority of Jupiter, and prayed for success in their battles to the warrior Mars; others extolled the majesty of Odin, and relied on the assistance of the martial Thor; while others, also, around altars of stone, with Druid priests, sacrificed to other gods, had other emblems, adored other objects, and had other creeds. Here was much sincerity; and, if sincerity was sufficient, these were safe—Jesus was not required, his gospel was a nonessential, and his sufferings and death were only the mad fanaticism of an enthusiast, fitting interludes to a change so useless and great in the method of salvation. But who cannot see the fallacy of this position?

The position that sincerity can save, proves too much; any man may establish any system, no matter how radically false and rotten it may be, all those who believe in it sincerely must be saved, no matter how contradictory in its ordinances and laws to those of the Gospel; the man that believes he has descended from a species of tailless monkey, and the man who makes himself the equal of Jesus Christ by taking away his divinity, are both saved. If this position be true, the happiness of heaven is an absurdity, and the peace of heaven a falsehood, for what a combination of folly might then be found there.

The laws of a country are given; if any transgress those laws, they must receive the penalty, no matter how sincerely they believed the reverse; and shall man be more just than God? Sincerity alone is a miserable sand-bank to build one's hopes upon. The Lord has said that man shall be rewarded according to his works; if his works are not in obedience to the commandments of the Lord, sincerity will be of little avail.

We learn, then, from the preceding, that it is necessary, as Paul has said, to have *sincerity* and *truth*. Sincerity without truth cannot save, for a man may be as sincere in error as in truth.

We are justified by faith, say some; but it must be the *true* faith, and surely the true faith will not justify us in disobeying the commandments of God. It is impossible to be sincere without some faith, true or false; *false faith* can never obtain *true happiness*, for a tree is known by its fruits. If we have not the true faith, we shall not gain true happiness; for a false faith, whether sincere or not, can only end in misery and woe.

It is necessary to search for the true faith—the faith of Apostles and Prophets—the faith of Former-day and Latter-day Saints—that we may obtain salvation and happiness in the kingdom of God. The Saints anciently manifested their faith by their works of obedience, repenting, being baptised in water for the remission of their sins, and having hands laid upon them for the gift of the Holy Ghost. A sincerity that leads to obedience comes from God; a sincerity that teaches to disobey comes from God's enemies, and will lead to them. In the true sincerity angels rejoice; it gives a peace that none can take away—a conviction that nothing can shake—and a knowledge that no power can demolish or remove.

The true faith and sincerity united form a crown of rejoicing and full of glory. He who receives it knows he is a child of God, an inheritor of the kingdom of heaven, and is led by the spirit into spheres radiant with light, glowing with knowledge, and overflowing with bliss for ever and ever. May he who has not receive, and he who has retain, in the name of Jesus Christ. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 8, 1852.

VALEDICTORY.—With the issue of this Number devolves upon our successor the duty of managing the publication of the STAR—a very important and highly responsible duty. The tens of thousands of Saints who dwell in the four quarters of these islands—and, we may say, in the four quarters of the whole earth—do and will look to its pages for a portion of meat to nourish and strengthen them in the way of their toilsome life, and for a ray of light to illuminate their path while they journey out of the dark maze of Babylonish confusion.

How careful, then, should he be who deals out spiritual food to the flock of the Lord, to know that he deals out none but that which is healthful in its kind, and in such varied portions of quality and strength as shall feed the sheep and nourish the lambs, that all may derive their portion of nourishment and support in due season—that all may abound with life, and be vigorous to perform their varied duties.

It was under a vivid sense of the vast importance of these duties that we entered upon them at the commencement of the thirteenth Volume. Just previously the circulation of the STAR had been quadrupled by the united energy of the Conferences, under the masterly management of Elder Orson Pratt; and it was an object of deep solicitude on our part that the interest and merit of its columns should be so far maintained as that the circulation might become equalised, and the increased number continued. It is now a source of unmeasured joy that our feeble efforts have been so blessed of God, and owned of His people, that frequent calls were being made for its enlargement or a more frequent issue. This was made a subject of deliberation by the Council lately held in London, when it was unanimously agreed that the demands of the Church and the interests of the cause called for its weekly issue, and that the Conferences would sustain the measure.

How cheering and encouraging to every Saint it must be to reflect that, in less than two years, the circulation of their Organ has been increased from about six thousand fortnightly to twenty-three thousand five hundred weekly, and at a reduction from two and a half pence to one penny per number. This has been effected very much by the general efforts of the Elders and Saints, each family of whom can lay by copies for their rising dutiful children, which, in a day to come, will prove more valuable to them than fine gold.

During the period of our labours in your midst, other important duties pertaining to the Presidency, the revision and publication of the hymn-book, the general and P. E. Fund Emigration, getting out another edition of the Book of Mormon, and stereotyping the same, &c., &c., have prevented the appropriation of so much of our time and attention to the interests of the STAR as we should have liked to have done; but having good editions of most of the standard works on hand—having the Churches in a more efficient state of organization than heretofore—and having the aid of a talented and worthy man of God in the discharge of his editorial functions, it may be justly expected that your future President will be more eminently successful, by the blessing of the Holy Spirit, in imparting the rich treasures of light and life to those who, in every clime from Iceland to Australia, are the readers of the MILLENNIAL STAR.

Pursuant to the suggestions of the First Presidency, contained in the final clause of their last general epistle, that the Twelve arrange the affairs of their several missions, so as to spend a short time in council with them, and attend the General Conference, in April, 1853, we have endeavoured so to do, by completing the organization of the Church, as far as possible, in the British Isles. I also felt it important to consult the Pastors and Presidents of Conferences upon some matters, — inasmuch as our union is our strength—and accordingly called them together on the 6th day of April, when we enjoyed a season of refreshment, which rendered it an occasion that will long be remembered with gratitude and pleasure. There with songs of praise, with prayer and thanksgiving we felt the Holy Spirit more abundantly poured out upon us, we took the Supper of the Lord, and sweet counsel together, as to the best means of promoting the cause of truth in these Islands, and also of establishing manufactories in Zion.

At this Council, the appointment of Elder Samuel W. Richards to the Presidency

of the British Conferences, was confirmed by unanimous expression of all present. We therefore exhort you, dear brethren, to give unto brother Samuel your faith and prayers, sustain him in the fellowship of your spirits as you have us, and his words shall be to you the words of Life. He will take charge of, and preside over all the affairs of the Church in the British Isles, whether of administering doctrine, counsel and advice, or publishing, or emigrating, or whatever else can in any wise affect the welfare of the Saints in Britain. The Spirit of the Lord is richly with him, to qualify him for his high and holy trust, and he will have power to administer unto you every needful blessing.

Counsellor Levi Richards was in like manner appointed to be his Counsellor, as he has hitherto been to us; and should brother Samuel feel that he needs another, he will appoint one, but if otherwise, he will feel that in the Pastors he has a body of counsel that will always take pleasure in rendering him any aid in his ministerial duties which he may signify to them.

The pressure of other duties just at the eve of our departure, prevents our communicating with you at greater length at this time, but we shall do ourselves the pleasure of a more convenient and deliberate communication after we get on shipboard, if the Lord will. Probably, ere this reaches you, we shall have left your shores, and will be hastening to receive the affectionate smiles of our beloved family and brethren in the vallies of the lasting hills.

Dear brethren and sisters, shall brother Erastus and brother Franklin be the objects of your faithful prayers while they perform the long and tedious journey which separates them from their homes?—their's will be offered for you unceasingly. May the aid of the Holy Spirit be continuously extended to all the faithful.

Henceforth all letters, upon any manner of business of this Office, must be addressed prepaid, to SAMUEL W. RICHARDS. FRANKLIN D. RICHARDS.

BELOVED SAINTS AND READERS OF THE STAR.—Having our name presented before you, in taking the Editorial department of the STAR, in connection with the Presidency of the Church in the British Isles, we feel sensibly the responsibility of such a position. When we look upon the refulgent rays, which are being emitted almost to the ends of the earth from the MILLENNIAL STAR, we can scarcely cherish a hope, however much we may desire it, that the anticipations of our predecessor can be realized, in the increase of its brilliancy, unless by its more frequent appearance, which we hope may favourably attract the attention of the observer.

Through its columns we hope, by the grace of God, to form a happy acquaintance with many of its readers; so that our visits, though WEEKLY, may be considered by none too often, or less interesting. The retreat of so many luminous bodies, to the mountains, from whom it has heretofore derived much light, will make room for others, who are hereby invited to contribute to its columns, that it may become as a lamp newly trimmed, brightly burning as a beacon to the world, which shall light the weary pilgrim's path to the haven of eternal rest.

We enter upon the arduous duties now before us, with a fervent desire to be remembered in the prayers of the faithful everywhere, and shall endeavour in all our labours to subserve the cause of God and His Saints on earth; and as we are now called upon to take farewell of brother FRANKLIN, whose labors have been so efficient both as an Editor and President in this land, we feel to bid him God speed; not only for a safe and speedy journey to the bosom of his family and the Saints in Zion, but upon his heavenly career through life, which is so well begun; and may he long live to enjoy the fruit of his labours, and wear the laurels so nobly won.

With his blessing, and the promise of a faithful remembrance, we trust that the Spirit of God will brood over our labors as it has over his, and enable us to build wisely upon the foundation now laid, for the deliverance of a great and good people, who shall inherit the seal of Eternal Life, being the redeemed of God.

SAMUEL W. RICHARDS.

APPOINTMENTS.—Elder Jacob Gates has been appointed to the pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Robert Campbell has been appointed to the pastoral charge of the Glasgow, Edinburgh, and Dundee Conferences.

Elder Isaac C. Haight, who is now aiding Elder Smoot in out-fitting the emigrating Saints for their journey over the plains, has been appointed to the pastoral charge of the Birmingham, Cheltenham, Worcestershire, Herefordshire, and South Conferences, but on his return to this field of labor, he will be expected to substitute Bedfordshire for Herefordshire Conference.

Elder Cyrus H. Wheelock has been appointed to the pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder Joseph W. Young is appointed to preside over the Preston Conference.

Elder Alexander F. Mc Donald, of the Dundee Conference, is appointed to preside over the Liverpool Conference.

Elder Jonathan Midgley, of the Bradford Conference, is appointed to preside over the Manchester Conference.

Elder Appleton M. Harmon has been appointed to the pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder Moses Clawson is appointed to the pastoral charge of the Lincolnshire, Bradford, Derbyshire, and Warwickshire Conferences.

Elder John Carmichael is appointed to succeed Elder Clawson in the Presidency of the Lincolnshire Conference.

Elder Graham Douglas, who has been laboring for some time past in the Channel Islands Conference, is appointed to labor under the direction of President William Speakman in the Warwickshire Conference.

Elder Dorr P. Curtis is appointed to labor in the South Conference, under the direction of President George Halliday.

FRANKLIN D. RICHARDS.

WE have to apologize for the non-appearance of the minutes of the Special General Conference. We have not received a transcript of the report in time for this Number. We hope to give them in our next.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A Translation from the Coptic.

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

(From the Jewish Chronicle.)

Blessed be the memory of my father, Amron, and of his father, Pithom, and of his father Zalapheel! I have built their sepulchre; I have anointed it, perfumed it, and sealed it with the seal of Osarsiph. The dragon, the falcon, and the crocodile, shall guard it from the hand of man. It shall remain for ten thousand years. Egypt shall be dust and ashes, and again she shall be glorious; again Egypt shall be dust and ashes; she shall again be clothed in purple, and wave the sceptre over the land, from the stormy and ever-rolling sea of the north, to the

hills where the sun looks down upon the crystal caverns and fathomless gold-mines of Ethiopia, and the moon sows the soil with opals and emeralds; and again Egypt shall be dust and ashes, before the hand of man shall unseal the triple guard of the sepulchre of my fathers.

In the chest that contains the mummy of my lord and honoured father, Amron, I have laid the papyrus which tells of the fate of his son in the most awful transactions of my country. It is not written for the eye of mortal man; but when the ten thousand years of the sepulchre are fled like a dream, and the sages and warriors, the priests and kings of Egypt, whom our love embalmed, shall come forth from the places of their rest, and unswathing their immortal limbs from the mantles of silk wrought with the words of wisdom, and the golden net-work, alone worthy to preserve the holy and the renowned, shall again behold the sun, and rejoice in the coming of the days of glory, and lead the nations of the earth to the oracles of wisdom—then shall I sit beside the waters of the Nile, in the circle of my forefathers and my children, even to the hundredth generation, and read the records of our fame and our terrors under the lotus-tree of immortality.

* * * * * * * *

I was sitting in my tent, at the close of one of those lovely days which usher in the spring of our matchless land, when I was roused by the intelligence that a great tumult had begun among the slaves who worked in the fields. I listened with disdain to the idea that those hereditary beasts of burden, those tillers of the soil, those hewers of wood and drawers of water, the abject Hebrews, could lift their eyes against the shining of the spears of Egypt. General of the fourth army of our illustrious kingdom, the army of the golden shield-bearers, who had conquered all the tribes of Nubia and Ethiopia, from the edge of the desert to the highest ridge of the mountains which form the girdle of the world. I only demanded a word from the footstool of the king, the son of of a hundred kings, to crush those sons of rebellion like the ants of the desert, or scatter them wide, like the ashes of the furnace, to all the winds of heaven. I had just brought back the army from our conquest. It now lay encamped before me, a magnificent sight, spreading to the horizon, with its plunder, its prisoners, and the forest of waving and bright-coloured banners torn from the diamond-turbaned kings of the mountains. Zaraph, the ancient prince of the dwellers in the East Oasis—that spot of living fountains, which looks green in the ocean of sand and fire never passed by man, and whose shores are marked only by the circle of eternity—was sitting at my feet, bound with a silver chain. He was the bravest of our enemies, and at the head of the bravest tribe; but what could withstand the shield-bearers of Egypt? His horsemen were overthrown, his tent was reduced to ashes, and his brazen-headed spear was as a willow in the hands of a child. In the scorn of the hour, I demanded of my royal captive what he thought of the hopes of those Hebrews to break their chains.

"There is no human hope," said the ancient man, "while such an army as that before us lies ready to consume them, as flame consumes the chaff of the harvest-floor."

But he pronounced the words with a solemnity unsuited to my scorn; so I again addressed him.

"No *human* hope," said I, "Prince of the Oasis of Zophir? And what other hope have they? Are they magicians? Can they call up spirits from the fire or the water? Can they bring the thunder and the hail to fight for them? Can they call the great god, Apis, to drive his people with his horns into the fathomless surges of the western sea?"

Zaraph was silent, but his eye was fixed above with a calm intensity, as if he gazed into the highest heaven, and gazed less with his eye than his mind.

"Mighty chieftain of the mighty," he at length said, and bowed his ancient brow before me, "invincible warrior, favoured pillar of the eternal throne of Mizraim, how shall thy servant open the weary lips of age before the son of power and wisdom?"

I honoured the old man for his valour and his years, and, taking him by the hand, bade him speak all that rested on his soul.

"Prince," said he, "I am this day ninety years old; and it is not from the lips of him who longs to be silent for ever that the words of falsehood should flow. But you are a warrior, and you cannot know fear; you are a sage, and you must love truth. Then let the truth be told. The day of the evil of Egypt is at hand."

I involuntarily half drew my scimitar. Disdain of the slaves, whose eyes should never have dared to lift themselves from the dust of Egypt, and even resentment at the rashness of the prisoner, who could offer this intolerable insult to the majesty of a kingdom as old as the stars and as imperishable as the foundations of the earth, flashed from my eyes and quivered in my frame. But the laws of Egypt made the prisoner sacred. Reluctantly I checked my wrath, and dashing the scimitar back into its sheath, bade him go through his whole tale of rebellion.

The old man saw my wrath, and thrice bowing his turban to the ground, proceeded in an unchanged voice:—

"Let the pleasure of my lord be done upon his servant; but since it is his command that I speak the truth, the truth shall be spoken. The forefathers of Zaraph—may they rest in the shadow of the stars until the light of the last morning summons them to glory!—were lords of the dwellers in the mountains beyond the sand of Arabia. There they worshipped the lights of heaven. But a stranger came among them from beyond the Euphrates*—a man of years, of great wealth, and of exceeding wisdom. He was rich in flocks and herds, yet our hand was held back from him. He was bold in his indignation at our altars, yet no man's spear was raised against him. He declared that the time should come when our altars should be thrown down, our tents turned into coals of fire, and our tribe scattered like the leaves of the date-tree when the fruit has fallen."

"And was there no warrior among you," I exclaimed, "to slay the teller of those evil tidings?"

"All were warriors among us," said the old man, with a look that reminded me of his countenance when I saw him fighting at the head of his fierce horsemen; "but there was a power round the stranger that blunted the edge of our wild fury. He told us of things beyond the thought of man, and of the beginnings of the heavens and earth; of the happiness in which our first ancestors dwelt—lovely as the spirits of heaven, and pure as the dew before it reddens in the dawn—the sovereigns of the earth, crowned with more than the gold and jewels of earth's kings, crowned with the supremacy of beauty, of eternal youth, of unclouded wisdom, of the heirship of glories to which the moon in her midnight splendour and the sun in his noon-day strength is pale. The altars of my fathers were smitten down by his hand; the wisdom of our wise men was turned into folly before his mighty words. He was filled with the dark knowledge of things not yet conceived in the womb of the ages of the world. All wondered, many worshipped, and some followed his footsteps through the borders of the land. We would have made him our king, but he declared he was to be a pilgrim, to wander from land to land, telling the high mysteries of times past and times to come, till at length, having reached the spot where his course was to be finished,* he would there become the father of a nation,† vast as the leaves of the forest for number, powerful as the storms of the desert for strength,‡ and bright as the stars of heaven for glory."

The old Arab remained moving his lips in secret prayer, his hands uplifted, and his fading eye fixed, as if he saw some of those descending shapes in which the gods once visited our fathers. It was impossible to look upon him without reverence; and I felt awed by the solemn sincerity of the silver-haired enthusiast. But was I, the chief of warriors, to be overcome by the superstition of slaves?

"Prince," I said, after a pause, "yours is the land of strange things. The man was a Chaldee, he was a sorcerer, he laid his spells upon your senses. Here we should not have been so willing to listen, and thus not so easily deceived. If the

* Abraham,

* Canaan.

† "Go from thy fatherland, etc., and I will make thee a great nation," (Gen. xii. 1, 2.)

‡ A wind in the desert is very dangerous to the traveller. It raises the sand into the air with such violence that the air almost becomes a sea of sand. This storm produces also a burning heat, which makes the traveller so thirsty, that not finding water he must die. No other animal is fit to travel in the desert but the camel, it having a separate recess for water in its body. This he fills before going into the deep desert, and when thirsty he takes a draught from it. Travellers, therefore, take two or three camels with them, and on an emergency, such as described, kill one, and drink the water; and the carcases serve at the same time as the traveller's landmarks through the desert.

slaves have rebelled, their rebellion must be punished; if their sorcerers attempt to mislead them, they must be convicted by the wisdom of our wise men, and then put to the death that they deserve."

Our conference was broken off by the sound of the trampling of cavalry. The beating of their shields and the braying of their trumpets announced a messenger from the king. The royal chamberlain was the bearer of the king's message, wrapped in its case of purple. It was a command to march straight for Memphis. The old prince of the Oasis cast a look of sorrow around him as I read the order, while I inwardly smiled at the coming disappointment of his prediction. "Not for myself, mighty chieftain," said he, "do I grieve, but for my lord Pharaoh, in whose hands is the life of his people; not for the rebellious sons of the Hebrews, but for the wise, the wealthy, and the prosperous, the sons of Egypt."

(*To be continued.*)

ADDRESS TO LITTLE GIRLS.

My dear little Sisters,—I am permitted to write you a letter in the "STAR"—it is nice to have a letter all our own, is it not? Well, this is to be your own, for I write it on purpose for you. I was a little girl once, and I have all my life been much with little girls, and I know they are dear, good, useful little creatures, if rightly trained, and add greatly to the happiness and comfort of our "Hearts and Homes." It is astonishing what a deal of good may be done by insignificant means if rightly applied, and a little girl of ten years of age, or even younger, may, by judicious training, be her mother's right hand woman! Well now, I shall take it for granted that you are all *good* girls, and desiring to *do* good as far as your age and strength permit, and I am going to give you a few hints how you may carry out your desires. First, you must ever pray to God to help you to be good; to keep you good, and teach you how to do all the good you can; and remember, *order* is heaven's law, and even little girls may imitate it; first in their own persons, keeping themselves very clean, and their hair very smooth and bright, and repairing their clothes when torn, &c. Some may think it nonsense to suppose a girl of ten years of age, or even younger, can be very useful; but I *know* that at that early age they may fill a place in a household, that shall cause happiness and satisfaction to all around them. I knew a little girl, not ten years of age, who took the management of her little brother of three years of age. She washed and dressed him every morning, heard his little prayers, and his little hymn, and prepared his breakfast, attended to his little wardrobe, and kept all in order, never allowing a string or a button to be off, but kept all in good repair. Her word was enough to obtain obedience, for she ruled him in love and gentleness, teaching him his letters, and keeping his little mind cheerful by singing to him, and reading or telling him pretty tales that instructed his mind; this was in a house where two servants were kept, and she might be supposed to be exonerated from such duties, but it was the opinion of her mother that every member of the household should *fill* a position of their own for the general good of the whole, and by this means the servants had time to do their portion of work, attend to the repair of their own wardrobe, and had time to read and write if they wished to do so.

Another sister in this family, only thirteen years of age, though she had to spend a large portion of her time in studies, both useful and ornamental, had acquired even at this early age a thorough knowledge of domestic affairs, and was called upon daily to make herself generaly useful. Well, now, my little sisters, of eight, nine, and ten, let me entreat you to ask your mother to give you an alloted portion of the duties of her household; tell her you will be very steady,—which, remember, you *must* be—and would like to do it all yourself, no one interfering with you. After *she* has laid down *her* rules for you, you must ever remember to OBEY them. If there is a baby, would you not like to attend to its little wardrobe; prepare all in the morning ready for its bath, putting all its things ready against the time your mother comes to dress it, so that every thing may be ready to her hand

—then you can stand by and fetch her any thing she may want, and play and talk to the baby, to divert its mind while under the *operation* of washing and dressing—you must not talk loud or noisy to it, but gently and cheerfully. It is but a short time since its little spirit left its heavenly home, and it has even now heaven around and about it, and noise and harsh sounds frighten it. You will be quite strong enough to make its crib bed, and lay it open ready for it to be laid down, as it will sleep after being dressed and fed. Little girls can set the table for dinner, or breakfast; wait upon their father, set his slippers ready for him of an evening; and, when you get older, brush his clothes, and mend his stockings, and always be ready to show him a kindness in your power. These seem very trifling things, my little sisters, but remember, "Trifles make the sum of human things;" and by acquiring such like habits, as I have laid down, it will give you a *readiness* in after life that will make you fit for the multitude of duties that devolve upon a woman. I have said nothing about sewing, and reading and writing, and improving your mind, but do not for a moment suppose, I mean you to neglect these.—Oh! no. You *must* have your minds cultivated, and let me tell you to carry out the few hints I have here thrown out, you will need—Order,—Observation,—Industry,—Patience,—Obedience,—Management of Time, and many other qualifications that make up a good character;—so that you will find I have given you plenty of employment, both of mind and body.

You must ever be kind to your younger sisters and brothers, as you must remember the *eldest* of the sisters fills a responsible situation,—the younger ones looking up to her in most things,—and she stands next to her mother in responsibility and command, not in word but in example. Well, if I am permitted, perhaps you will hear from me again some day. I have got some little brothers to write to, so I must say good bye—God bless you.

Your affectionate sister, H. K.

VARIETIES.

My son, eat the bread of Industry.—*Bickersteth's Mother.*

Many of the empty pots in an apothecary's shop are as gaudily decorated, and neatly marked, as those that are full.

When certain persons abuse us, let us ask ourselves what description of characters it is they admire; we shall often find this a consolatory question.

Woman.—There is nothing by which I have thought life more profited, than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women.—*Sir Samuel Romilly.*

Don't stand still.—If you do you will be run over. Motion, action, progress,—these are the words which now fill the vaults of heaven with their stirring demands, and make humanity's heart pulsate with a stronger bound. Advance, or stand aside; do not block up the way and hinder the career of others. There is too much to do now to allow of inaction anywhere, or in any one.

Pure rain water is said to be an infallible cure for sore eyes, and cases are reported to the writer by persons who have tried and fancy they have proved its efficacy. The rain water must be collected in a clean open vessel, in the month of June, and must not be contaminated by being previously collected by any other means; it will then remain pure for any length of time, if preserved in a bottle.—*Expositor.*

Pitch.—The substance so called (Gen. vi. 14) is the same as the "slime," mentioned Gen. xiii. 3, and xiv. 10, and is generally supposed to be the inflammable mineral called *asphaltos*, from the lake *Asphaltites*, or Dead Sea in Judea, on the surface of which it is found. When first obtained, it is soft, viscous, and pliable, but soon acquires a hardness and tenacity superior to our pitch. It was therefore excellent for smearing the ark (Ex. ii. 3), or for building the tower of Babel (Gen. xi. 3.) The Arabs still use it for the bottoms of boats; and in the ruins of Babylon, large masses of brickwork cemented with it have been discovered. *Naptha, Petrobeum, Barbadoes tar,* &c., are different varieties of this substance.—*Jewish Chronicle.*

A HARD HIT.—"I am glad," said a reverend missionary gentleman to an Indian chief, "that you do not drink rum; but it grieves me to know that your people use so much of it."

"Oh! yes," said the red man, and he fixed his impressive eye upon the preacher, which communicated the reproof before he spoke it, "we Indians make use of a great deal of rum, *but we do not make it.*"

THE ANCIENT OF DAYS.

The "Ancient of Days"—and pray who can this be?
Some right-worthy personage truly is he;
He sways a bright sceptre—his mandates are fear'd:
His Priesthood is endless—his name is rever'd:
Of minist'ring thousands he sits at the head,
If we can rely on what Daniel has said.

His raiment is white as the clear driven snow:
His hair like pure wool on his shoulders does flow:
His throne is most gorgeous: a flaming stream-fire
Forth issues before him—whilst millions admire.
To earth he will come when beneath the whole heaven
The Kingdom and Judgment to Saints will be given.

Ye doctors—ye lawyers—say who can this be
That Daniel the Prophet in vision did see?
Some *guess* it is Jesus, and give him the praise;
But I ask—*Before* Christ were *none* number'd by days?
The doctor, the lawyer, the preacher, the clerk,
On this simple subject are *quite in the dark!*

But thanks to Jehovah, His Saints do not *doubt;*
For Joseph this "myst'ry" has plain pointed out.
The "Archangel Michael"—The "Ancient of Days"
Is—"OLD FATHER ADAM!"—The "*Prince*" *of his race!*
Yes! "OLD FATHER ADAM," Than *he* the "Book" says
No person *more ancient* has e'er lived in days!

Liverpool. JOHN JAQUES.

ADDRESSES.—J. V. Long, Askey's Buildings, Chesterton, Cambridgeshire.
Robert Menzies, 28, Terrace Street. Holbeck, Leeds, Yorkshire.

ERRATA.—In the "List of Monies Received," in No. 9, for "John Memmott, £10," read "John Memmott, £5."

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 20TH OF APRIL, 1852:

Richard Tilt	£1	10	0	Brought forward	£27	18	4
T. C. Armstrong	20	0	0	Thomas Clarke	20	0	0
David Williams	2	0	0	Thomas Squires	6	11	0
George P. Waugh	2	0	0	William Cartwright	2	0	0
A. R. Wright, (Springfield, U. S.)	0	8	4	Job Smith	3	10	0
John Price	2	0	0	John Taylor	5	0	0
Carried forward	£27	18	4		£64	19	4

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINT'S BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12.—Vol. XIV. Saturday, May 15, 1852. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th, and 9th days of April, 1852.

TUESDAY MORNING, APRIL 6TH:

Officers Present:—

OF THE TWELVE APOSTLES,

Erastus Snow, Ex-President of the Danish Mission, and Franklin D. Richards, President of the British Churches.

COUNSELLORS TO THE PRESIDENT OF THE BRITISH CHURCHES,

Levi Richards, and Samuel W. Richards.

PRESIDENT OF THE DANISH MISSION,

Willard Snow.

PRESIDENT OF THE FRENCH MISSION,

Curtis E. Bolton.

PRESIDENT OF THE WELSH CHURCH,

William Phillips.

COUNSELLORS TO THE PRESIDENT OF THE WELSH CHURCH,

Thomas Pugh.

PASTORS,

Jacob Gates, Cyrus H. Wheelock, Robert Campbell, Appleton M. Harmon, and Moses Clawson.

PRESIDENTS OF CONFERENCES,

James Marsden, John Lyon, Abraham Marchant, John Hyde, sen., George Halliday, Claudius V. Spencer, John Albiston, Joseph W. Young, Thomas Squires, William Speakman, John O. Angus, Henry Savage, Vincent Shurtleff, James F. Bell, John V. Long, James Mc. Naughton, Robert C. Menzies, William Brewerton, William G. Mills, Job Smith, William Mc. Ghie, Matthew Rowan, George Kendall, Richard Rostron, John Carmichael, James T. Hardy, John W. Lewis, Edward Frost, Charles Derry, and Martin Slack.

TRAVELLING ELDERS,

James W. Works, and Dorr P. Curtis.

At half-past ten o'clock, President F. D. Richards called the Council to order, and requested Elder J. V. Long to act as Reporter.

The Council was opened by singing the 227th Hymn, "Come all ye sons of Zion;" after which President F. D. Richards offered up the following prayer:—

O God, the Eternal Father, in the name of Jesus Christ thy Son, we desire this morning to appear before Thee, and with humble supplication ask for the forgiveness of all our sins and follies which thou hast discovered in any of us. We pray that Thou wilt bestow upon us Thy royal favour, and the approving influence of Thy Holy Spirit, that we may feel that spirit copiously poured out upon us: for this purpose we come together, that we may be the better qualified to carry on Thy work in this region of country, and we humbly pray that Thou wilt look in mercy upon us. We are sensible that Thou knowest us altogether. Do Thou grant that we may have holy boldness in our meeting together, that our prayers may come up before Thee. Wilt Thou make the Holy Spirit to overshadow us while in this place, that every man who may speak, may speak in the power of Thy Holy Spirit, that Thy blessings may be upon us and upon all our devices, that the Conferences in these lands may be strengthened through our counsels and assembling together this morning. We feel to give unto Thee the glory for Thy blessings already conferred upon us; Thou hast given unto us many people who love us; Thou hast made them to feel that our counsels are of Thee, and that they have life when they abide in them. We pray that we may ever be worthy of these blessings from thee: may Thy Holy Spirit in us be as a well of living water, springing up unto everlasting life; that hundreds and thousands may be brought to a knowledge of the truth through our instrumentality. We humbly pray also that Thou wilt bless our brethren on foreign missions, and all those who are not with us of the Presidents of Conferences and Branches; do Thou make them to feel the weight of responsibility that rests upon them, that they may seek to enjoy Thy Spirit, and be sufficiently qualified to fill their important stations with honour before Thee, that they may not have the name of Presidents and be incompetent to discharge the duties which pertain thereto. Do Thou send forth Thy Spirit into our hearts to teach us in what manner to officiate in Thy work, that while the enemies of this cause are reporting slander, and heaping contumely upon it, we may be able to shew that we are Thy children, that we may be enabled to magnify our callings whereunto we are called. We pray that Thou wilt cause those who try to frustrate Thy designs to be put to silence. Notwithstanding the anathemas that have been poured out upon them, Thou hast sustained Thy servants and people, and Thou hast opened up the way by which they have been preserved, so that they are now getting into notoriety in the world. We pray that Thou wilt pour out thy Spirit upon Thy servant Brigham: we thank Thee that Thou hast made his voice terrible to evil-doers, insomuch that those who have designed to injure Thy people have fled before Thy power, manifested through Thy servant Brigham. Continue to bless him we pray Thee, that Thy mind and will may come forth; even from him whom Thou in Thy goodness hast placed to teach Thy people in all the world. We also pray that Thou wilt bless each of us now before Thee with health and spirit and power, that in all places we may, in connexion with all Thy servants, be a terror to evil-doers, that we may rejoice together in Thy goodness. We pray for thy Spirit to be more abundantly given unto thy Saints in these lands, that they may grow and increase in the knowledge of the truth. We thank Thee for the liberality that Thy Saints have manifested in regard to the temple which thou hast commanded to be built, that Thy Saints may enter therein and receive their blessings according to Thy promises. Bless those, O Lord, who are rendering their ready responses towards establishing various kinds of manufactories in Zion; prosper them in their important and laudable undertakings.

And we pray Thee likewise to bless Thy servants Brother Smoot and Brother Haight, who are on their way with a company of Thy people to the home of the Saints; may they be successful in keeping Thy Saints together who are under their charge until they get to the vallies of the mountains.

And now, O Lord, as we are together, and some of our families in the vallies, do Thou bless them with all blessings needful, and preserve them from all evil, and grant

that they may live to rear up generations yet to come. We ask Thee to bless Thy Saints in foreign parts,—in Denmark, and in Germany. Bless Brother Forssgren, and we pray that Thou wilt bless Thy servant Brother Willard Snow, who is about to repair to Denmark, to take charge of that important mission: grant that he may feel Thy spirit richly to dwell with him, that he may realize the spirit of his mission. And bless Thy servant Brother Bolton in his labours in France, grant that although there are many difficulties to put up with in that land, that he may be enabled to do much towards establishing Thy work there upon a safe and sure footing.

We ask Thee to bless Brother Parley P. Pratt, in South America: wilt Thou give him Thy royal favour, and grant that he may be enabled to publish Thy Gospel in the Spanish language, and thereby lay the foundation for a great and mighty work among the children of Joseph. Bless our brethren in Australasia and on the South Sea Islands, may they likewise be eminently successful in bringing about Thy purposes on those distant islands.

We would not forget Thy servant Lorenzo Snow, who has a very important mission to fulfil; preserve him from all the dangers to which he may be exposed, and may he be the means of establishing Thy Church in Malta, and also among the various Hindoo nations which he may visit; and may blessings be with all who are called to be co-workers with him. We thank Thee for what Thou hast done by Brother Willis in the East Indies, and grant that he may continue to prosper and bring many to know Thee, the true and living God.

We pray that Thy servant Brigham, with his Counsellors, Heber and Willard, may be blest more abundantly, that success may attend their every effort for the promotion of Thy truth, and the up-building of Thy kingdom. O Lord do Thou bless me, Thy servant before Thee; Thou hast blest me in my weakness, and for this I feel to praise Thee in the midst of these my brethren. And now we feel to commit ourselves into Thy hands: we dedicate ourselves and our little meeting to Thee; and when we separate, may we have to exclaim, It has been good to wait upon Thee. We ask all in the name of Jesus Christ. Amen.

The congregation sung the 5th Hymn, "Great is the Lord," &c.: after which, President Richards delivered the following address:—

I feel very happy that we have so full a number of the Presidents of Conferences, and the leading authorities of the Church in these lands present with us, that we may be enabled to come to a definite and clear understanding of the state of the Churches. My particular object in calling this meeting is to bring out your feelings freely, and I will promise that you will feel, before you leave, that you have friends, and that your friends are here in this meeting. If any of the brethren feel to differ with me, or if any of my brethren have suggestions on any of the subjects that may come before us, they must speak out, for they can do it here. If we can get rid of our imperfections and be united in all things, we shall be greatly refreshed by our assembling together.

I shall take this opportunity of laying before you the general business which is to be considered during this Council. There are two or three Conferences without Presidents, and I shall endeavour, before we close, to find out some of the best men in the kingdom to preside over them. Some of you have applied to me for Travelling Elders, this will be the most favourable opportunity of making known your minds in relation to these things; and whatever we are agreed upon, will be pleasing in the sight of God.

Another very important item that will come before us, is the appointment of my successor to the Presidency of the Churches in these lands, and, brethren, I wish you to exercise the privilege which you have of expressing your feelings upon this highly important question.

We want also to know if there are a number of brethren to be found who can form themselves into a company to go to the Valley, and commence the manufacture of Iron.

We must also take into consideration the propriety and expedience of enlarging the "STAR!" This is a subject of the highest importance to you and to the British Churches. The life of the Prophet Joseph is coming out in the "*Deseret News.*" We have quantities of it in the office at Liverpool, and Elder Willard Richards has promised to give us continuous pieces on this subject, and I am of opinion, that this matter will take well among the Saints generally, and unless

the STAR be enlarged, we shall not be able to publish it. But I did not feel to enlarge the pages of the paper, but instead of a SHEET in each Number, I thought to publish a *sheet* and a *half;* and therefore I name the matter here for your consideration, and brethren this is the place where you can speak freely upon this, and all other subjects that may come before you: therefore speak out upon this important subject when we come to it, in order that we may ascertain what will best suit the Conferences generally.

Another item is this, during our sitting I shall endeavour to have every President and every Pastor to represent the condition and the prospects of their respective fields of labour, not only as regards the work of the Lord, but the work of the devil also, that we may be prepared to stand against every thing which may come in opposition to the work of God. And when you are called upon to do this, I wish you to be as brief as possible, and yet feel that you can do it in the dignity and strength of your calling.

And in order that all business pertaining to this Council may be done the more profitably, I shall call upon Elder Erastus Snow to throw in his wisdom and intelligence, that we may be blest more abundantly, also Elder Levi Richards, who has been travelling among you as a Counsellor to the Presidency, and my Brother Samuel, who has been with me in the office of late, more particularly to assist in the business of this day.

There is another thing, brethren, to be brought before you, and for which I called you together. When Brother Joseph was alive, he used to submit himself to the brethren, and say, "Do you feel that my way is right, and that I am what I ought to be." Well, brethren, I feel to take your expression, and see if you are satisfied with me, and the course I have taken during my Presidency in the British Isles, for you are the men, in connection with my Counsellors, to feel after me, to know my course, and to say what you really feel about it. Although Brother Joseph was under no obligation to the people, because God, and not they, appointed him, but when he had their confidence, he felt that his brethren supported him; and if I can feel this, I shall go to Zion rejoicing before the Lord. If any of you differ from me in your views, make that difference known, and your feelings and views shall be regarded in my bosom as mine would be in yours. And I feel to pray that the blessings of the Lord may be with us while we are here. And if you feel desirous to have *bread* and *wine* brought in, and partake together, you shall, and we will rejoice together, and not go away until we feel disposed. I shall give way for the brethren to express their feelings upon the subject.

Erastus Snow said—I shall not take from the Presidents of Conferences their prerogative of supporting President Richards, because they know his course, and will desire to express their feelings in relation to him; but it is a pleasure, and imparts feelings of great satisfaction, to be with him, and to hear his counsels and instructions. There is no man in the room that does, more than myself, despise empty puffing; but although President Richards is the youngest member of the quorum of the Twelve, yet, from the commencement, I have derived much pleasure and comfort from his counsel, and have derived much benefit from him. I have felt, while in Denmark, a measure of strength and support in consideration of Brother Richards standing so near me. Would it be the pleasure of the Conference here to express their feelings in regard to his manner and course. (I don't know that it would be agreeable to Brother Richards,) in a motion that would convey the real and spontaneous feelings or expressions of your hearts? And if you are not prepared now, you will be before you separate, to present it in such form as you would like the best.

Elder Jacob Gates rose and said,—My heart has been made to rejoice in the course that has been taken by President Richards. Every movement, so far as I can recollect, has been delightsome to my soul. I have known him for some time, and his course has always been the same. I had the privilege of being associated with him some years ago, on a mission to the State of Indiana, and I saw then that he was upward; and although he has outstripped me, yet I rejoice that I am right by his side; and I feel that what he has been deficient of, the Spirit of Revelation has made up. * * * I feel that some brethren should be appointed to draw up a memorial to be presented to President F. D. Richards, as an expression of our esteem and high regard for him. I pray that the *Spirit* of *Revelation* may rest

upon those who draw up the memorial. Amen.

Elder Cyrus H. Wheelock said,—I have pleasure and feel thankful for the privilege of speaking for myself, and the Conferences over which I have the honour of presiding. As President Richards wishes to know their minds, I believe that there has been no man in England who has had more of the feelings of the people than Franklin D. Richards. I recollect crossing the sea with him in time gone by, and, although I had no idea of him being in this position, yet I saw his faithfulness, and when he thought no eye saw but the eye of God. And since he has been set apart to the quorum of the Twelve, I have prospered by adhering to his counsels and instructions; and so it is with the Conferences over which I preside; and it is a satisfaction to me, and to him, to know that I have never heard a man, woman, or child offer prayer without naming him. I have heard many speak of him in different parts, both in public and private, and they all express their sorrow at his having to go. He is a man that I have ever found deep and refulgent in counsel, sharp in reproof, when needed, and it has been for my good. I pray that heaven's choicest blessings may rest upon him, in the name of Jesus Christ. Amen.

Elder John Hyde, sen., said,—If you will permit one so young as I am to make a few remarks, I will say a few words in reference to this subject. I recollect hearing Elder Banks speak of the prophecies of Elders F. D. and Samuel W. Richards, delivered some years ago in this city, with reference to the future prosperity of the work of the Lord in the London Conference; and I have seen those prophecies fulfilled. I have loved Elder Pratt, and when I have read his pamphlets, I have felt that he taught us deep, yet glorious principles of truth. And I have loved F. D. Richards; I feel, brethren, that he has taught us practically the principles of life and salvation, and my feelings are those already expressed by my brethren, viz.—that the Lord has greatly blessed us through the instrumentality of Elder Richards.

Elder James Marsden said,—Brethren, I feel anxious to express my mind on this subject. I have been acquainted with the career of Elder Richards ever since he first came to this country. I have laboured for years in the Liverpool Conference, and in the Bradford Conference; I have also laboured in Scotland; and now I have travelled through the London Conference, and it is a pleasure to me to say that I have never heard any man say a word against our beloved President, either in or out of the Church. For my own part, I should like us to get up a suitable memorial, and have it written on vellum, or something of a neat, durable character.

Many others verbally adopted the sentiments already expressed, only they stated that words could not sufficiently express the deep regard for President Richards; in short, this was the spontaneous feeling of every heart.

On motion of Elder Gates, it was unanimously resolved,—

1st. That this Council express their unqualified approval of the course and conduct of Elder Franklin D. Richards, during his Presidency over the Church of Jesus Christ of Latter-day Saints in the British Isles, and as Editor of the MILLENNIAL STAR.

2nd. That Elders Marsden, Lyon, and Hyde constitute a Committee, for the purpose of inditing a Memorial, expressive of the above sentiment.

3rd. That Elder John Lyon compose a Piece of Poetry, to be attached to President Richards' Memorial.

(To be continued.)

THE question of slavery is being once more agitated in the Senate of the United States. Slavery is a grand bone of contention amongst the American people, and many prognosticate most serious results from its discussion, some fear that it may lead to a disruption of the Union.

THE whole area of India is estimated at 1,366,438 square miles, and its population at 155,804,179 souls, of which Britain has 676,177 miles, with 102,862,916 inhabitants; so that our Indian province has about six times the extent, and near four times the population, of the country of the conquerors. The Roman empire, in its largest extent, certainly never contained so numerous a population of subjects and dependents as Britain now possesses in India.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 166.)

In August we were again delighted to receive the *Star*. The following is extracted from the second number.

"THE ELDERS IN THE LAND OF ZION, TO THE CHURCH OF CHRIST SCATTERED ABROAD.

"Brethren, we think it proper to give you some general information respecting the present state of the Church in Zion, and also the work of the gathering. Notwithstanding that nearly all christendom doubt the propriety of receiving revelations for the government of the Church of Christ in this age, and generally adopt the Scriptures of the Old and New Testament as the only rule of faith and practice, yet we believe, from the Scriptures of truth, that to every Church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situations and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the Apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised. Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true Church to receive the revelations, containing blessings and cursings, peculiarly adapted to itself as a Church, we conclude that it is a mistaken notion that the Scriptures of the Old and New Testaments are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the Old and New Testaments. They speak plainly of great things that shall be accomplished in the last days;—such as preaching of the everlasting Gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the remnants of Jacob, and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Saviour at his second coming, with all his Saints to dwell with them in the millennium reign. And now, who, with the Bible in his hand, can suppose that these great and marvellous works can be accomplished by the Church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning;—consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the Church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this Church, we must walk humble before the Lord, and observe to keep all His commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose He has made it the duty of the Bishop or Agent in the land of Zion to make known, from time to time, the privileges of the land, to the Conferences, which may determine and make known how many can be accommodated. And the Saints will remember that the Bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the Bishop in Ohio, or from three Elders. The Elders therefore, will be careful and not recommend and send up Churches to this place, without first receiving information from the Bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a Church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the Bishop in Ohio or in the land of Zion, and receive in-

formation from them before they start. Brethren will perceive as well as we, that where Churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labour under many disadvantages which might be avoided by strictly observing the rules and regulations of the Church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here, and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expense of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the Prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great. Therefore, prudence would dictate at present the Churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country is, at present, tolerable good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently. Although the Lord has said, that it is His business to provide for His Saints in these last days, yet, remember He is not bound so to do, unless we observe His sayings and keep them.

"TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.

"Brethren, as stars of the ensign which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the Gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the ARK of SAFETY before the wondering multitudes, without fear, intreating and beseeching all men to be saved; you are to set an example of meekness and humility before Saints and sinners, as did the Saviour; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility, and pray for the salvation of all; yes, you are to pray for your enemies; and warn in compassion without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharoah in Egypt, to terrify the inhabitants of America, neither have you any direction by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days to scare mankind to repentance: no; you are to preach the Gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a Church, from the days of Enoch to the days of the Apostles, and place them upon an individual or a Church in these last days; but you are to teach all men that they are to be judged according to their works. For, if God is the same yesterday, to-day, and for ever, His reward is always with Him; and His revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and this time. You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Ninevah for its abomination, and Jerusalem for a transgression of His commandments, what have their destructions to do with the salvation of the world now? The Lord says, Vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave

you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you."

"FOREIGN NEWS.

"It is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events which astonish mankind. Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumonrs of wars, with many other signs of the distress of nations, from the old world,—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky—The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls, and dancing at the judgments of the Almighty. In England, where an anxious multitude have been waiting for a reformation in government for years, disappointment is destruction. The house of lords has rejected the Reform Bill, and the proud-hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin! All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the Church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man—Behold the day! so also earthquakes, wars and rumours of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera morbus, and the joy of the Saints of God as they come out of Babylon, alarm the world, and whisper to every mortal—Watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

"In connexion with the *Star*, we publish a weekly paper, entitled the UPPER MISSOURI ADVERTISER. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

"*Independence, July*, 1832."

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 15, 1852.

DUTIES OF THE SAINTS.—The primary duties devolving upon the British Saints as a people, appear to resolve themselves into three heads, viz.—to preach the Gospel, to emigrate to the land of Zion, and to build up a Temple to the Lord of Hosts.

When we realize that the Gospel is the power of God unto salvation to every one that believes it, and the power of God unto condemnation to every one that disbelieves it, and also that unto the Saints is committed a dispensation of the Gospel, with a portion of the Holy Priesthood, empowering them to officiate in all the ordinances of the Gospel, so that their fellow-men may obtain all the blessings resulting from obedience to those ordinances, we certainly must come to the conclusion that the responsibilities laid upon the Saints in this first part of their duties are of no trifling or ordinary character.

Mankind, by reason of the fall, are in a state of alienation to God, and subject to suffering and death. They can by no means of their own invention extricate themselves from the iron bondage of this most painful necessity. As it is written in the Scriptures, so is it in a degree borne out by our own experience, that "God hath made man upright, but they have sought out many inventions." The majority of the inventions of men do not tend to make men better nor their sufferings less; on the contrary, human inventions, whether exercising moral, social, political, temporal, or spiritual bearings and influences, are calculated rather to depress the standard of human

excellence, and increase the distance between mankind and perfection. With all the splendid discoveries of near six thousand years arrayed in imposing attitude before us, where is the man that has, through the force of his own genius, enunciated a principle sufficiently potent to triumphantly grapple with fell disease, to bid defiance to the king of terrors, to lay hold on eternal life, and to introduce mankind, blooming with the beauty, and glowing with the vigour of immortal youth, into the august presence of the Eternal? Alas! all human inventions and inventors are dark and silent upon this important point.

But thanks to our Father in heaven, Life and Immortality are brought to light through the Gospel; not by the inventions and discoveries of man, but by the atonement and righteousness of Jesus Christ, by the manifestations of the power of God, by the ministrations of Holy Angels, by the spirit of prophecy and revelation; and these glorious gifts are secured by unwavering faith and implicit obedience.

The first principles of the Gospel of Jesus are,—faith, repentance, baptism by immersion for remission of sins, and the laying on of hands for the gift of the Holy Ghost. This is the unchangeable order of salvation unto eternal life. Said Jesus, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." No man will ever obtain salvation in the celestial kingdom of God unless he obeys these principles. Thousands in this as well as in former ages have obeyed this form of doctrine, and have received the promised gift of the Holy Ghost, and the manifestations thereof, in dreams, revelations, visions, tongues, interpretations, discernment of spirits, wisdom, extraordinary faith, joy, &c., thus proving for themselves that God is true, and the Gospel of Jesus Christ is the power of God unto salvation. This has caused their hearts to rejoice, and filled them with a peace of mind, and an unwavering stedfastness which the world can neither give nor take away!

Oh, ye Latter-day Saints who have rejoiced in these blessings, God has laid upon you the necessity of publishing these glorious principles to others who are yet in darkness and uncertainty, that they may rejoice also with you in these things. Behold, how great a responsibility rests upon your shoulders, to be ambassadors for Christ, reconciling the world unto God and heavenly things. Let not the blood of souls be found in your garments at a coming day, but work, and warn the people while it is called day, for most assuredly the night cometh when no man can work, even in these British isles. Oh, ye Elders of Israel and Priests of the Most High God, lift up your voices, cry aloud and spare not; proclaim repentance and remission of sins, and the gift of the Holy Ghost. Let all the people hear the warning sound of the Gospel witness, that they may learn to fear God, for the hour of His judgment is at hand upon all the ungodly, and will bring down the proud and haughty to lick the dust before the majesty of Jehovah.

Next comes the gathering of the people of God. When God performs a work upon the earth for the salvation of man, the principle of gathering is invariably associated with it. It is impossible to fit the Saints for the society of heaven, unless they are gathered out from the wicked. They cannot be organised after the fashion of the society in heaven whilst they are scattered upon the face of the earth; and if they are not organised upon and governed by the same principles as the inhabitants of heaven, they cannot enjoy the same blessings, glory, and exaltation, and consequently cannot be one with them. This latter-day gathering will be the most stupendous of all gatherings in the history of the world; for it will compass not only the earth, but the heavens and the spirit world also. Paul declared that it should gather together in one all things that are in Christ, both which are in heaven and on the earth.

Again, these are the days of vengeance, in the which all that do wickedly shall be

destroyed by the overwhelming judgments of the Almighty. Yet a little while, and it is the mind of the Lord to make inquisition for the blood of Prophets and Saints who have been slain for the word of the Lord and the testimony of Jesus. Will God destroy the righteous with the ungodly? The judgments will be so keen, that it is written, the Saints shall "hardly escape!" And, if they linger amongst the corrupt nations of Babylon, slighting counsel and opportunity, they may be overtaken with the anger of God in an hour they think not of, when the gate of opportunity to gather will be shut, and their hopes cut off. Then their bodies must mingle with the dust of the reprobate and refuse. The righteous can no more be secure from evil than the wicked, excepting so far as they keep the commandments and counsel of the Lord.

But, says the poor Saint, though my face is set Zionward as a flint, my way is hedged up: what must I do? He that cannot gather himself, let him help others to gather, and in the Lord's due time he shall be helped also, and if faithful he shall not be cast off nor left behind. Swell the Perpetual Emigrating Fund; this is the instrument ordained of the Lord for the temporal salvation and deliverance of His people—the Righteous Poor. The operations of this Fund will yet gladden the hearts of thousands, yea, millions, and cause the princes and great men of the earth to wonder and be astonished. The season of the year is come when labour is more plentiful, and let not the *hope of the poor* be forgotten; but let the ensuing emigration season reveal the abundance of your offerings and sacrifices to the Emigrating Fund. This is no ordinary or trifling subject, but is of that kind around which should be thrown all your energies as well as your prayers. What may not the faith and works of thirty thousand British Saints accomplish in emigrating their own poor in the Lord's appointed way, if they will only set their shoulders to the wheel in good earnest? We shall see. In the meantime, for the encouragement of the liberal and noble-minded, we are happy to inform the Saints that one single individual item on our donation list amounts to more than £200. We look upon this as an evidence of the interest that is felt, and a foreshadowing of the deep interest that will be felt, in the minds of many in relation to the increase of this Fund, and the blessings it will confer upon the worthy poor. Donations like this betoken what we may expect to see in the future, when the Lord opens the hearts of the rich to consecrate of their wealth a goodly portion for the upbuilding of Zion. O, all ye rich Saints, come and do likewise; and all ye poor ones, do the most you can, for the Lord accepted the widow's mite, and His blessing will rest upon it now, as well as upon the abundance of the wealthy.

Then there is the Temple of the Lord. Our heart swells with the most lively emotions when we think upon this subject. Those who have died without the Gospel, cannot, of course, attend to its ordinances personally. Yet our Lord said that no man could enter the kingdom without those ordinances being attended to. The dead must obey the ordinances by proxy—by their representatves upon the earth; and this is an ordinance of the Lord's House. Joseph declared that the greatest responsibility that the Lord has laid upon us, is to seek after our dead. Again, it is written that the Saints will reign on the earth as Kings and Priests to God. Will any one reign as King and Priest to God, without being first ordained to that power and authority? No; and these higher ordinations pertain to the ordinances of the Lord's House.

The Saints who are in Britain, we know, cannot give their labour towards the rearing of the Temple, the only way in which they can assist is, by their faith, prayers, and offerings, and we rejoice to see that this subject is taken in hand by the Saints with a spirit and energy that is in a degree commensurate with its high importance.

In the above three matters lies the salvation of the Saints, they should be their life and business, and all things else should be made subservient to their accomplishment.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A Translation from the Coptic.

WITH NOTES, BY THE REV. DR. MENSOR OF DUELIN.

(*From the Jewish Chronicle.*)

Continued from page 174.)

The trumpets of the army now sounded for our march without delay. I mounted my star-fronted charger, and was on the point of spurring, at the head of my ten thousand cavalry, across the plain, when Zaraph, with almost the vigour of youth, sprang to my foot, and, embracing it, said, "Chieftain, you have been generous to the vanquished, and the sorrows of the captive shall never fall in tears of doubled sorrow on your head. Hear me, then, for the last time. Shed no drop of Hebrew blood. Counsel your king as you will; hate, scorn, deride the rebellion as you will; but again I say to you, let not your scimitar redden with a drop of Hebrew blood. There is a man of wonders among the people. He has seen sights like those shown to the great pilgrim of my fathers. He has been where the foot of no other man could tread and live.* He has walked in the furnace unconsumed, as the Hebrews have walked on the embers of affliction and yet survive. He comes alone, but he comes with more than armies. His strength is as the feebleness of second childhood, but vain will be the strength of thrones before him. He comes without silver and gold; but the silver and gold of Egypt will be before him as the dust that he tramples with his feet. He comes without his spear, or the shield upon his bosom; but before him the hosts of Egypt, the conquerors of the mountain, the desert, and the ocean, will be as the bramble of the mountain before the lightning, the sands of the desert before the whirlwind, and the weeds of the ocean before the storm."

His words were pronounced with a deep sincerity which sunk into my heart. But this was not the time for a soldier of Egypt to pause. The glittering squadrons of the royal guard now passed before me—a superb sight. All human feelings but those of glory were dimmed in the blaze of their armour and the tossing of their dragon banners. I was all the warrior again. I gave the word, "Onward!" It was echoed by ten thousand voices. I gave the reins to my charger, and onward we sped, like a cataract let loose from its precipice, rushing splendid and irresistible.

* * * * *

It was morning when the sound of the harpers and minstrels that salute the rising of the great lord of the heavens brought me with my horsemen before the city gates. I rode straightway to the palace, and prostrated myself before the footstool of the descendant of the conqueror of conquerors, the lamp of wisdom and brother of heaven—Pharaoh, the king of kings of the earth. But his countenance was troubled, and no words issued from his lips. All the lords of Mizraim stood before him, and all trembled at the tempest that gathered on his brow, and the fires that flashed from his eyes.

At length he burst forth, in a voice of scornful rage, "Let the rebel be brought before his king! Let the slave come and defy the throne of Egypt!"

From the footstool of the royal canopy, by which I stood, my view ranged over the vast plain which surrounded the palace. It was crowded as far as the eye could stretch its gaze, with troops and people. Under the brightness of the ascending sun this enormous extent of turbans and helmets, of spears gleaming in its rays, and of the scarlet and velvet-coloured robes of the people, looked like an immeasurable bed of tulips and roses, all animated with sudden life. The sight was such as Egypt alone could offer, and I exulted in its stateliness and beauty. I little dreamed then how soon all was to be shadowed with the colour of the grave.

But as I looked, the multitude seemed to be moved by some sudden yet deep impulse; it heaved to and fro, it shook wildly, and cries of wrath and shouts of contemptuous laughter came mingled even to the royal ears. But the cause remained a mystery, until the portals of the palace opened, and a band of the king's bearers of the bow came forward to the foot of the throne. As their circle opened out,

* Abraham, as the Medrash tells us, was thrown into a furnace for breaking the idols of his father, from which he escaped unhurt, saved by Almighty God.

within it were seen two ancient men.* The king burst into haughty laughter at the sight of these two heads of the revolt. He cast his eyes round the myriads of the troops of Mizraim, and on the bold and armed circle of his princes, and said, "Do they wage war against us with the winds, or the straws of their brick-kilns? Is it with the breath of children, or the white hairs of second childhood, that the eternal throne of the Pharoahs is to be confounded?"

The words were echoed and re-echoed round the circle; a smile was on every lip, and scorn in every heart. The two leaders of the rebellion seemed to all fitter for the grave than for the field. Both had reached that age when the body, though it were of iron, is melting under the influence of time in its original clay, and when the mind is but the memory of its former self. Yet there was a difference in their aspect. The younger was bowed by age; his locks, of a silver hue, were thin, and his limbs were feeble. The elder still retained somewhat of the appearance of a warrior. His port was erect, his step firm, and his eye like that of the falcon. Stately, bold, and endlessly gazing round the multitude, he looked like one of the princes of the desert. His brother looked like one of the sages that in Babylon sit, night by night, under the date-groves, interpreting the stars. When he spoke, his tongue seemed to refuse him utterance; he shrank from the king's presence, as if overawed by its lustre, and timidly gave up the office of speaking before the king to his more fearless brother; yet there was in his bowed form a dignity which threw the princes around me into eclipse, and in his faint and uncertain voice a tone which penetrated the bosom like the voice of an oracle.

The humility of their appearance saved them. A thousand axe-bearers stood behind the throne, who would have instantly sent their blood reeking into the earth, if Pharaoh had but given the sign. But what was to be done with two old men? Were the axes of the king to be dipped in blood that was now pale with years?

"Are these the rebels?" Pharaoh demanded contemptuously of the captain of the archers.

"We are not rebels, O king!" was the undaunted answer of the elder of the slaves. "We are the subjects of Egypt; yet neither by war nor our law; neither by our will, nor by the will of Him in whose hands are all things."

The sound of his powerful voice, the aspect of his vigorous form, which seemed endowed with a sudden majesty, hushed every murmur of the vast assemblage. As if by some powerful spell, the words were borne to the remotest edge of the multitude, and their tumult sank instantly into a silence like that of the grave. Even from that moment the wisdom of Zaraph came to my mind, and I doubted. But the heart of the king was only as the fire while it still sleeps among the roots of the forest. Bending from the height of the throne, with a glance of mock humility, he asked what request these new freemen had to make to the king of Egypt. The answer was prompt and fearless. "We demand," said the ancient man, "that we shall be free; and that, as the first and noblest possession of freedom, we shall be suffered to worship the Lord of the Hebrews after the law of our fathers. And for this we demand to go forth with our people, our cattle, and our wealth, into the wilderness."†

My eyes were fixed on the countenance of Pharaoh as the words were spoken. It was as the burning fire of a furnace, Fury, hatred, and derision, were struggling in every feature of his fierce visage. With a cry, he unsheathed his scimitar; and starting down from his canopy, he rushed upon them, to take vengeance with his own hands on those who insulted his rights and his dignity. But this fate would have been too great a honour for them. We threw ourselves round the furious king, and restrained him from an act that would have polluted his sword. A sign from Pharaoh, as we led him back, brought the thousand axe-bearers into the midst of the multitude. All was flight and confusion at the flashing of those weapons which had laid low so many princes of Egypt in the brief duration of his merciless reign. The palace was instantly cleared of the multitude; but the two Hebrews remained, utterly unshaken, and as if waiting to make another appeal when the confusion should have subsided.

"Strike them to the earth! Let the rebels be killed, and their flesh given to

* Moses and Aaron.

† Comp. Exod. vii. 16; iii. 18.

feed the fowls of the air!" * was the command of Pharaoh.

The executioners rushed upon them at the word, like the bloodhound upon the deer. Yet still they stood, with their arms folded in their robes, and their calm eyes fixed upon heaven. A blaze of steel flashed against the sun as the weapons were raised with one impulse to strike, but no blow fell; they all remained suspended, as if by some preternatural impulse. I looked round on the princes; all were mute in wonder. I looked upon Pharaoh; his countenance was as the countenance of a man overwhelmed with a sudden sense of the horrors that were soon to follow. His frame writhed with anguish, as if the arrow of affliction had gone through his soul. With a groan he cried out "Let the slaves be gone!" and fell on the ground, convulsed with agony never caused by man.

* It was customary in Egypt, that those who were executed were not buried, but their bodies were left for the food of the fowls of prey (comp. Gen. xi. 10). To the abolishing of this custom, no doubt, refers the command, "Thou shalt not let the carcass [of the hanged] be on the tree over night," etc. (Deut. xxi. 23).

(*To be continued.*)

ADDRESS TO LITTLE BOYS.

My dear little Brothers,—You belong to a privileged race of human beings, and I hardly know how to address the young "lords of creation;" but I feel I must say a word to you in conjunction with my little sisters. Well now, you must not feel "high and mighty" at the high-sounding title I have given you, for you will need *humility*, as much as your sisters, to keep you in the right place—perhaps more so,—for where much is given, much will be required; and, as God has given man far more than He has woman, —*far more* is required of him! There is an old adage, "The child is father to the man," and, I believe, there is much truth in it, and, if so, *how* careful you ought to be that you may be good, and useful, and intelligent *boys*, that your future manhood may not blush when it looks on the days of boyhood! A family is a little "state," in which you may *exercise* all your faculties and energies: your parents are the heads thereof, you must *obey* them as sovereigns of the "state." I will hope and presume their laws are wise and good; and remember, they *cannot* be infringed with *impunity*. I will hope you have mothers and sisters, for they will love you with a holy love, and call forth your love in return; and *such* love elevates and humanises man—softens down the *angles* of his rougher nature—teaches him that he has a *heart*, and helps him to *cultivate* it; if they train him aright, they teach him that *true* politeness which springs from the heart, and the *only* politeness that is worth having; the world has a counterfeit, bright and beautiful to behold, but like the coin of the realm it has a large portion of *alloy* to render it current; the politeness I speak of makes, whoever possesses it, one of *Nature's gentlemen*, it requires a sacrifice of *self*, and this is a *test*, at all times, of intrinsic worth: it teaches him to be ready to aid and assist, particularly those who are near and dear to him, his mother and sisters in their multifarious duties, to defend them as far as he is able, and ever to be kind to them; he can comfort his mother if she is in trouble; and think you not she will be *proud* of her boy, if she can look to him, young as he is, for comfort and consolation? He can assist her in many ways, and do her good, and his sisters, too. When I hear a mother say—"I want to send to So-and-so, to ask how such an one is," and her son leaves his play and runs up to her saying, "Oh! Mother, let me go;" "Well, but will you carry the message steadily and correctly?" "Oh! yes, I will; tell me what to say, and I will remember it;" I love that boy! for I feel he has a loving heart, an obedient spirit, and a willing mind, that desires to be of use, and to do good; and I feel, if that boy is trained aright, he will be a good and great man, for the terms are synonymous. Oh! my boys, ever try to be good, to *do* good, and to be humble —to be the servants of God. You little think at the present moment what mighty *engines* you are, either for good, or evil.

Now you must choose—*now* you must sow the seed; if you sow tares you will reap the same; if you sow wheat, a golden harvest shall be yours. Oh! try to carry out the destiny God intended you for; "be not high-minded, but fear;" cultivate a meek and teachable spirit; lofty is your destiny; but you have a mighty ladder to climb before you attain the top: and you never will attain it, but by stooping "to the powers that be,"—first, your parents, then your teachers, governors, spiritual pastors, and masters; cultivate your minds by every means within your power, and in after life may your acquirements be turned to the honour and glory of God, and your own comfort and exaltation in His kingdom; ever be kind and gentle to your sisters, and be ready at all times to render them any assistance in your power. "How good and joyful a thing it is to see children dwell together in unity and love." I must leave these hasty hints with you, and can only say, God bless and keep you for ever, is the prayer of your sister,

H. K.

INTERESTING HEBREW RELIC.

By the politeness of Colonel Lee, Commissioner of Indian Affairs, we have been shown a relic of great rarity and interest, left for a few days at the Bureau. It was brought from the Potawattamie Reservation, on the Kansas river, by Dr. Lykins, who has been residing there nearly twenty years out of thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartments of a little box or locket of about an inch cubical content. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense.

Dr. Lykins obtained it from Pategwe, a Potawattamie, who got it from his grandmother, a very old woman. It has been in this particular family about fifty years. They had originally two of them; but on one occasion, as the party in possession were crossing a rapid in some river in the lake country of the North, the other was irrecoverably lost. The one lost was belived by the Indians to contain an account of the creation of the world. That brought by Dr. Lykins has been kept for a long period in the medicine bag of the tribe, used as a charm, and never allowed to suffer any exposure, until, by strong entreaty, and the great influence he had with Topinepee, the principal Potawattamie chief, he was permitted to bring it on to Washington, but under a firm pledge to restore it on his return. It has hitherto been most carefully kept from the rapacious vision of the white man. Pategwe had it in his possession many years before his curiosity prompted him to cut the stitches of the cover and disclose the contents. But this coming to the knowledge of old Billy Caldwell, chief of the Council Bluff branch of the tribe, he strenuously advised Pategwe to shut it up and keep it close, and say nothing about having it. Dr. Lykins came to a knowledge of the circumstance of its possession from a half-breed.

The wonder is, how this singular article came into their possession. When asked how long they can trace back its history, they reply they cannot tell the time when they had it not. The question occurs here, does not this circumstance give some color to the idea, long and extensively entertained, that the Indians of our continent are more or less Jewish in their origin?—*National (U.S.) Intelligencer.*

VARIETIES.

Behind the Times.—No street in Constantinople has a name; nor is there a lamp to it; yet there are 500,000 inhabitants. There is not a post-office nor mail-route in all Turkey, nor church bell, but there are at least two dogs to every inhabitant.

WHO waits and watches needs must win.

WHEN the heart is out of tune, the tongue seldom goes right.

IT requires nice stepping, for those who walk close together, to avoid jostling each other.

HAVE not to do with any man in a passion, for men are not like iron, to be wrought upon when they are hot.

ENVY is fixed only on merit, and, like a sore eye, is offended with everything that is bright.

ONE doubt solved by yourself will open your mind more, by exercising its powers, than the solution of many by another.

THE genius of the Gospel of Jesus Christ is to draw men from many societies, and unite them as one society. The genius of Protestantism is to draw men from one society, and divide them into many societies.

WHEN honest industry raises a family to opulence and honours, its very original lowness sheds lustre on its elevation. But its very glory fades when it has given a wound, and denies balsam to a man as humble and honest as its ancestors.

THE Feejee islanders are the most disgusting cannibals on the face of the earth they not only devour human flesh, but give it a preference over all other food. One moment they will converse with a man with frankness and friendliness, and the next they will imbrue their hands in his heart's blood. Among other revolting details at a late meeting of the Geographical Society, it was stated on the authority of Mr. Hunt, the Wesleyan missionary, that not less than 500 persons had been eaten within fifteen miles of his residence during the last five years. A common remark among them on seeing a fine man is, "What fine eating he would make."

WHAT MEDIOCRITY CAN DO.—It is not deep learning but mediocrity which is most commensurate with the exigencies of humanity, and, in consequence, by a wise provision, most amply provided. The abstractions of theorists, and the subtleties of metaphysicians, seldom avail for the practical uses of life. Projects and conceptions derived from such sources are only suited to the ideal world in which they originate. They are little more than the stuff that dreams are made of, and irrelevant, and out of keeping with actual realities. The individuals most celebrated, those who have made the most impression on their age, and given to it its shaping direction, have rarely been distinguished by high intellect. They possessed uncommon endowments no doubt, but they were endowments for action, not speculation—for the multitude, not a cloister. Of this description were Whitefield, John Wesley, Martin Luther, John Knox, and Mahomet. Extraordinary men they certainly were—men of great gifts, but they were gifts more of the heart than of the head, of zeal and enthusiasm, of an untiring body and spirit. In minds they were common-place, and sought to work out their ends by common-place appliances. They did not, in vulgar phrase, try to cut blocks with a razor, but shrewdly appreciating the wants and capabilities of the masses, framed accordingly the form and temper of their instruments. In this they shewed practical, if not abstract genius.—*Eliza Cook's Journal.*

UTAH LATTER-DAY SAINTS.—I noticed in a recent number of your excellent paper, a very inflated and incorrect account of Mormon disaffection and outrages at their settlement on Salt Lake, towards the federal government, &c., written by your Liverpool correspondent; gleaned no doubt, to some extent, from American papers. Much of what was there stated is erroneous and exaggerated, and tends improperly to throw undeserved odium upon that deluded and misguided, but industrious, thrifty, and prosperous association; for it has been clearly shown by more recent information, and hearing both sides of the question, that the judges and other officials sent out by the government at Washington, had conducted themselves in a supercilious and unbecoming manner, and were more to blame than the Mormons. It is beyond all question or doubt that the Mormons have been exceedingly prosperous, and on the whole contented and happy, in their settlement, and that their numbers are rapidly increasing. A deputation or exploring expedition, has lately been sent to California, with the view of finding and obtaining desirable locations for one or more new settlements, to be established in connection with, and form a part of, the parent organization. The object is understood to be to extend their territory, in order to meet the prospective wants of a vastly augmented population, and to establish a port to com-

municate with the Pacific Ocean; San Diego being the position likely to be fixed upon. Whatever moral and religious errors, eccentricities, and follies these people have adopted, believe in, and practice, and whatever evils may result from their system in these respects, their effective and associated labour, social and domestic economies, their zeal, and their untiring industry and perseverance, entitle them to praise and admiration.—Philadelphia Correspondent of the *Manchester Examiner and Times*.

HOPE FOR THE BEST.

(*Selected.*)

Let us hope for the best—it is better
  To struggle than yield to despair;
Hope breaketh each link of the fetter,
  And scoffs at the bondage of care;
It lightens the hand of affliction,
  It smileth at shadows and fears,
And with the warm rays of conviction
  It drieth the valley of tears!
Then throw off the sorrowful bond,
  Dispel the dark yoke from your breast;
Oh, who would submit and despond?
  Better struggle and hope for the best!

Let us hope for the best—never fear,
  Though lost in adversity's track;
To sigh or to let fall a tear,
  Will do little in guiding us back,
Meet misfortune as you would a stranger;
  Be cautious and quicken your pace,
And shrink not in trial and danger,
  But meet the foe full in the face!
Oh, who would turn off from the strife
  When the shafts of adversity pressed?
Who would flee the great battle of life?
  Better struggle and—Hope for the best.

ROBERT H. BROWN.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 28TH OF APRIL, 1852.

	£	s.	d.		£	s.	d.
Richard Tilt	£2	3	0	Brought forward	£18	15	6
William Richards	2	0	0	William Wells	3	10	0
William Soulsby	5	0	0	J. W. Boud	3	10	0
John Parkinson	3	12	6	William Parry	1	0	0
James Linforth	6	0	0		£26	15	6
Carried forward	£18	15	6				

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 13.—Vol. XIV. Saturday, May 22, 1852. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th, and 9th days of April, 1852.

(*Continued from page* 181.)

TUESDAY MORNING, APRIL 6TH:

President F. D. Richards arose and made the following remarks:—Dear brethren, there is nothing upon earth that could create in my bosom more lively feelings of gratitude to God, than to hear the expressions of my brethren. I feel, when I hear my brethren approve of my course of procedure, that it is approved of God; and I feel to approve of it too. It is natural to me, brethren, to shrink from public life, and I have perhaps injured myself by giving way to my natural inclination for retirement; for always when I am speaking or writing, I feel that I am speaking to those who are inspired by the Holy Ghost. I am glad to find that what I have done is acceptable in your sight. I can now go home to the Presidency with this satisfaction, that I have the prayers of my brethren in this land; and the Presidency, if they do not say, will think—"Well done, good and faithful servant, sit down and rest a little, and counsel with thy brethren." I will then enjoy a short season in the genial air of the mountains in Zion, with my family and friends; but I do not expect to be there long; and that Elder who thinks of resting will be stirred up, for the Lord will bring circumstances together to stir him up; for we have a great and mighty work to accomplish in this generation, and there is no time to be lazy.

If any good has accrued to the Churches in these islands, it is through the inspiration of the Holy Ghost. It is not all attributable to me; there have been Elders Wallace and Levi Richards, they have been with me in the work, and we have been one, although separate. After hearing your expressions of approval and entire satisfaction, I feel that I can now, more than ever, spend and be spent for this Gospel.

You have said that your people are in love with my teachings and Presidency. Well, brethren, this is your power and your privilege in the Holy Priesthood. And you will always find that the feeling which is enjoyed by you, will be reciprocated by the Saints. I have this confidence by the hearty response to the call made for the Temple, and other things which I have put to the Conferences. Let me here put a solid question to all of you: From whom do you get your honour? It is from those over whom you preside. I have mine from you over whom I preside; and what I want is, that you may be enabled to do your duties, and be worthy to receive honour and blessings from your brethren, and keys and powers and the

blessings of exaltation and eternal life in the presence of God: and that I may be more efficient in presiding and ruling in time to come. The Saints love you because you have loved them, and just to the extent that you love them will they love you. Thus your constant uprightness and purity before them, will cause them to love you as themselves, and it will be the means of cementing you together so strongly that nothing shall harm you, but you shall be like a threefold cord which cannot be broken.

This is a principle that the world have not found out. If they had this principle among them, they would not have to keep a standing army in order to preserve peace. When you see men put forth Laws to terrify and intimidate, that is not done by the Spirit and power of God. Then, brethren, seek to govern in love, and the Saints will love you. Seek to be good, for you may yet become great and have to stand in high places, and then if you are not good you will be sure to fall. Every man who wants to be great in this Church must lay a solid foundation, and have every part well cemented together, and if you have a good foundation, the rest of the building will sit firm upon it, and there will be every prospect of it standing; though the storms may beat furiously upon it, all will be right.

I am talking to men who are learning to build up kingdoms; but you must learn to do it in a wise and proper manner, for if you meddle with mortar that you do not understand, you will find it crack in the wall, and your building will give way, and your prospects will be blighted. Never seek to be great, but to be good! I never tried to be great, but many times have I cried mightily to the Lord, when alone, that he would support me in my weakness. Your prayers have held me up—your faith and prayers before the Lord have greatly supported and sustained me. I feel to hang on to you, brethren, and if you will hold on, I will, if I get up, pull you up also. This is the principle on which we shall all be saved, if we ever are saved, by *holding on to each other:* the lesser being lifted up by the greater.

I did not think this morning, when I asked for an expression of your feelings, that you would get up a memorial, neither did I desire one; but as you have felt to act as you have, why it is right. The Lord bless you all. Even so. Amen.

The Council was then dismissed for one hour by Elder Erastus Snow.

Tuesday Afternoon.

At 3 o'clock the Council met pursuant to adjournment, and was re-opened by singing the 18th Hymn, "Beloved brethren, sing His praise," &c.; after which, Elder Erastus Snow engaged in prayer.

President F. D. Richards, after a few preliminary remarks, said,—I shall present the business of appointing a President to take charge of the Churches in the British Isles when I leave, and to give you a clear idea of the subject, I shall read a letter signed by President Brigham Young, containing instructions on this subject. But before doing so, I shall for my own satisfaction call over the names of the Presidents, &c.

[It was ascertained, by calling over the names, that all the Presidents of Conferences, &c., were present, except the President of the Isle of Man Conference, and the Presidents of the Church in Ireland.]

In presenting this question before you, brethren, I shall read to you a portion of this letter from President B. Young, so far as it is connected with your public duties.

[President Richards then read from President Brigham Young's official letter.]

I have read you this, brethren, that you might know all that the Presidency have said in their letter concerning the appointment of my successor, and also the instructions that I have to go home this season. This is all the instruction I have received, except what is contained in the sixth General Epistle. I wish to leave you in such a position as to enable you to carry on the work, and then if I come back I shall be sure to find you all right.

I have endeavoured to introduce brother Samuel into all the business affairs of the office, according to the instruction of the First Presidency, and now the question is open for your consideration.

Elder Erastus Snow arose, and made the following remarks:—Beloved brethren, as it has been said by one of the speakers this morning, so I feel, viz, that the wisdom of the Lord has controlled, and His Spirit guided the *helm* of the ship in the British Isles in times past; and that each President who has been appointed, has seemed to have a special duty

to perform, and that the Spirit has seemed to be preparing the way for brother Franklin's successor. I take the liberty of expressing my mind upon this subject. I feel that the Spirit of the Lord signifies to us all who it shall be, and I presume that if each were left to vote in secret we should all vote one way. Well, when the Lord speaks who can help but prophesy. When the Spirit assures a thing to every one, that is right, for the unanimous voice of His servants is the voice of God. Whatever the people of God are, or have been, united in, has been for their good. It has been properly remarked, that whoever may be appointed to the Presidency of the British Churches, it is necessary that you should be united in all things, and that Spirit of union will rest upon the one who occupies the Presidential chair. It is the work of the Lord, and it has been built up, not by men, but by the Lord.

I feel that brother Samuel W. Richards is prepared by the Holy Ghost to tread in the footsteps of brother Franklin, viz., to take the oversight of the work in these islands. And although the Presidency have left the question open for the authorities in this land to decide, yet the Spirit seems to dictate wisely, and to dictate to our hearts who it shall be, it does to mine at any rate, and with all my heart I feel that there is no man, after the Twelve have left, upon this island who is more fitted to the task than brother Samuel W. Richards. And I feel this, if Brother Richards will allow me, to propose that he be sustained by this Council, &c. I feel full of the Spirit of prophecy respecting brother Samuel, and inasmuch as you support this, I feel full of the Spirit of prophecy towards you my brethren, in regard to the good work that shall be accomplished in these lands. I have been acquainted with brothers Samuel and Franklin for a long time, and have watched their course onward and upward in the Priesthood, and it is a source of great joy to me and to their friends, that they have been blest of the Lord so very abundantly, and that brother Samuel enjoys to so good a degree the same Spirit that rests upon brother Franklin; and I must say that while I have been in Great Britain, I have been pleased to see the Spirit and power of the Lord which is with brother Samuel, and I feel sure that it is the mind and will of the Lord that brother Samuel W. Richards should fill the important place which Franklin has filled; yea, as sure as if the Lord had spoken from the heavens. They have been like Brigham and Heber from boys, and ever since they entered the Church they have been up to the mark!—always in the right track!—always in their proper places! Although all these, my brethren, are good men, and calculated to perform a great and mighty work in the earth, yet I feel that brother Samuel is the man whom the Lord has chosen to fill this important office.

Several of the brethren spoke in the highest terms of respect, brotherly love, and esteem of brother S. W. Richards, all expressing their desires that he should be their President.

Elder Samuel W. Richards arose and said,—I feel, my brethren, to make a few remarks, because I am particularly interested in the subject that is now before you. I was also particularly interested in that which transpired in the forepart of the day, for I realized that brother Franklin was soon going to leave, and his absence would be felt much, whoever might be called upon to fill his place.

When my name was presented, I felt that I had done but little to merit such confidence among my brethren, yet I feel to do that which is required of me; and with the blessing of God, to seek to carry out that which brother Franklin has begun.

Although I was the bearer of, and acquainted with, the instructions sent to brother Franklin, yet it did not even enter my heart for a moment that I should be the one appointed to preside, if it had I should have begged to have stayed at home, but I felt that brother Franklin was an Apostle, and I should be instructed by him; I have never thought myself equal to him—never thought that I had the understanding which he has, but I ever felt willing to be instructed by him. Inasmuch as I have been once appointed to follow him in the Presidency of the Scottish Saints, I hope God will give me grace to follow him in this capacity, that I may discharge my duties aright in His sight, if it be the feeling of my brethren that I should occupy this position. And I should now feel to shrink, were it not that I am sensible of the duties which are laid upon us by the authorities of this Church. If we do not attend to those duties which are laid upon us, we shall most assuredly be-

come dishonoured before God and the world. But I have decreed in my heart that whatever positions I may be placed in, I will pursue that course in which I can be justified before God and my brethren. I know that I have ever been blest in times past by submitting to their counsels, and therefore this gives me confidence for the future. And if I have the confidence of my brethren, I shall have the confidence and blessings of God and of angels! These are my feelings. I am not alone; but have men around me who are appointed to be co-workers with me, and blessed of God to that end. Truly the Lord is doing a great work in the earth, and it is He that is doing it, and not men, for were it not for the power of God, men could not accomplish His purposes.

My brethren, it is because of these things,—it is because of what I know of the things of God,—it is because of the obligation which I owe to God, that I am willing to take this responsible situation.

President Franklin D. Richards said,—Brethren, I rise to speak a few words in favour of brother Samuel. I have known him ever since he was a boy; and since we came into this Church, I do not know that ever I heard so much as a breath of opposition, but we have been of one heart and of one mind; and a principle has been in his mind which is necessary for all men to enjoy. Brethren, I have learned that no man is fit to rule, until he is fit to be ruled in this Church. When you see a man sway the power with omnipotence which is put into his hands, you may choose him and such like men to preside, and the people will be subservient to their counsels. Brother Samuel has ever manifested this Spirit; and this is not all, brother Samuel has the Spirit of revelation with him, and that too, to a great extent. You recollect our being in England at the time brothers Hyde, Pratt, and Taylor were here; and that at the General Conference, held at Manchester, we were appointed to preside over the Churches in Scotland. We had not been there long before he dreamed a dream, and said to me in the morning, "Brother Franklin, I dreamed that you were ordained into the quorum of the Twelve." Well, when we went over to America, we found that the same thing was under consideration by the First Presidency at that time. Although I had no faith in the dream, not even considering it worth remembering, yet when I got home it was, with other important dreams, brought very forcibly to my mind.

[The following resolutions were then moved, and unanimously carried:—

1st. That this Council, as the representatives of the Church of Jesus Christ of Latter-day Saints in Britain, recognize and sustain Elder Samuel W. Richards, as the successor of President F. D. Richards, in all the business of his office, and as President of the British Churches.

2nd. That Elder Levi Richards be recognized and sustained as Counsellor to Samuel W. Richards.]

Brethren, you must have bowels of compassion toward the children of men, and particularly toward your brethren who are on foreign missions, and let them have your faith and prayers, that the Lord may prepare the way before them, for truly the human family are in a degraded condition. I contemplate it, and I ask myself,—Are these our brethren and sisters? are these the children of God? And if we can have such feelings of sympathy and compassion towards them, what must be the feelings of our heavenly Father? Brethren, the work that you are engaged in is worthy of the best exertions which you are capable of making, that you may be the means of bringing men from degradation, and that you may be the deliverers of many people.

I never have been acquainted with the Saints of the British Isles when I have been more satisfied than at the present time with the corps of Elders who have the management of the Churches in those lands, and I could not find the same number of men in any other part of the world with whom I could labour with greater satisfaction at the present time. I do not profess to prophesy, but I feel that the work of the Lord will increase more abundantly than heretofore. I felt rather uneasy when I looked over the returns and found that although we had baptized over eight thousand during the past year, yet the increase in the aggregate was only a few hundreds; but when I inquired into affairs in the different Conferences, I found that some Presidents had heretofore been representing hundreds of Saints who had not an existence; and hence when

these ceased to be counted, a material difference was made in our numbers. Presidents, generally, should stir up their Secretaries to a sense of their duties in relation to this matter, and where the records are incomplete, let them be attended to immediately. I want the Presidents of Conferences to have their members in such order, that they can at any time send a letter of particulars to any part of the world, and give a plain statement of their Conferences. Have your sheep well shepherded, and be able to lay your finger upon any of your members, and then you will have much less trouble than if you allow them to be in an indifferent state with reference to their several duties. The upper class have their eyes upon us, watching our proceedings and our increase, and I can tell you that the work of the Lord does not make such rapid strides without being noticed by those who hold important stations in society. The summer season is the time for you, brethren, to push your Tracts forward, and speak the truth, for I tell you that in every class of society there is some of the seed of Israel, and we are called upon to gather them out from among the Gentiles, and therefore we must embrace every opportunity to accomplish the work.

What shall we do about enlarging the STAR? About this I want to say a little. Brother Pratt accomplished a great work in the quadrupling of its circulation. The issue was increased to *twenty thousand!* Since then we have raised it from twenty to twenty-three thousand five hundred. The Editor of the *Deseret News* has promised to publish the History of Joseph, which the Saints in this country will doubtless feel great interest in; but as the STAR at present is too small for our increasing stock of information relative to the spread of the work of the Lord in foreign climes, we cannot publish it unless we increase the size of the STAR; therefore if you consider it best to publish a sheet and a half instead of only a sheet, we will have the history of Joseph coming out continually. Therefore I want to know, whether the Saints would rather have the STAR of twenty-four pages, or continue it as at the present time.

Several brethren spoke in favour of either increasing the size of the STAR or publishing it weekly; after which President Richards proposed closing for the day, and meeting again on Wednesday morning at 10 o'clock. The brethren then sang, "Hark! listen to the trumpeters," &c. Benediction by Elder Levi Richards.

(*To be continued.*)

PROCLAMATION

FOR A DAY OF PRAISE AND THANKSGIVING FOR THE TERRITORY OF UTAH.

(*From the Deseret News.*)

It having pleased the Father of all good to make known His mind and will to the children of men in these last days; and through the ministration of His angels, to restore the Holy Priesthood unto the sons of Adam, by which the Gospel of His Son has been proclaimed, and the ordinances of life and salvation are administered; and through which medium the Holy Ghost has been communicated to believing, willing, and honest minds; causing faith, wisdom and intelligence to spring up in the hearts of men, and influencing them to flow together, from the four quarters of the earth, to a land of peace and health; rich in mineral and vegetable resources; reserved of old in the councils of eternity for the purposes to which it is now appropriated; a land choice above all other lands; far removed from the strife, contention, divisions, moral and physical commotions, that are disturbing the peace of the nations and kingdoms of the earth;

I, Brigham Young, Governor of the Territory aforesaid, in response to the time-honoured custom of our fathers at Plymouth Rock, by the Governors of the several States and Territories, and with a heart filled with humiliation, and gratitude to the Fountain of all good, for His multiplied munificence to His children, have felt desirous to, and DO PROCLAIM *Thursday, the first day of January, eighteen hundred and fifty-two,* A DAY OF PRAISE AND THANKSGIVING, for the citizens of this our peaceful Territory; in honour of the God of Abraham, who has preserved His children amid all the vicissitudes they have been called to pass; for His tender mercies in preserving the nation undivided in which we live; for causing the Gospel of His kingdom to

spread and take root upon the earth, beyond the power of men and demons to destroy; and that He has promised a day of universal joy and rejoicing to all the inhabitants who shall remain when the earth shall have been purified by fire and rest in peace.

And I recommend to all the good citizens of Utah, that they abstain from everything that is calculated to mar or grieve the Spirit of their heavenly Father on that day; that they rise early in the morning of the first day of the new year, and wash their bodies with pure water; that all men attend to their flocks and herds with carefulness; and see that no creature in their charge is hungry, thirsty, or cold; while the women are preparing the best of food for their households, and their children ready to receive it in cleanliness and with cheerfulness; then let the head of each family, with his family, bow down upon his knees before the God of Israel, and acknowledging all his sins and the sins of his household, call upon the Father, in the name of Jesus, for every blessing that he desires for himself, his kindred, the Israel of God, the universe of man; praying with full purpose of heart and united faith, that the union of the United States may be preserved inviolate against all the devices of wicked men, until truth shall reign triumphant, and the glory of Jehovah shall fill the earth; then in the name of Jesus, ask the Father to bless your food; and when you have filled the plates of your household, partake with them, with rejoicing and thanksgiving; and if you feel to make merry in your hearts, sing a song of thanksgiving, and lift up your hearts continually in praise and acknowledgment of the unbounded mercies you are momentarily receiving. I also request of all good and peaceful citizens, that they abstain from all evil thinking, speaking, and acting on that day; that no one be offended by his neighbour; that all jars and discords cease; that neighbourhood broils may be unknown; that tattlers and strife may not be remembered; that evil surmising may be forgotten; that all may learn the truth, and have no need of Priests to teach them; that all may be well, and have no need of doctors; that all may cease their quarrels, and starve the lawyers; that all may do as they would be done unto, so that perfect love which casteth out all fear may reign triumphant, and there shall be nothing to disturb the quiet of an infant in all the Territory of Utah; that there be no contention in the land; and that the same peace may extend its influence to the utmost bounds of the Everlasting Hills, and from thence to the habitation of every man and beast, to the ends of the earth, till the leopard shall lie down with the kid, the lion shall eat straw like the ox, and the babe shall lay his hand upon the cockatrice's den, and find peace to its soul.

I further request, that when the day has been spent in doing good; in dealing your bread, your butter, your beef, your pork, your turkeys, your molasses, and the choicest of all the products of the vallies of the mountains, at your command, to the poor; that you end the day in the same order, and on the same principle that you commenced it; that you eat your supper with singleness of heart, as unto the Lord, after praise and thanksgiving, and songs of rejoicing; remembering that you cannot be filled with the Holy Spirit, and be preparing for celestial glory, while the meanest menial under your charge or control, is in want of the smallest thing which God has given you power to supply; remembering that that menial is dependant on you for its comforts, as you are dependent on your God for your constant support. Retire to your beds *early*, that you may be *refreshed*, and arise early again, and so continue until times and seasons are changed; or, finally, I say unto you, let the same process be continued from day to day, until you arrive unto one of the days of Kolob, (where day is 1000 of our years) the planet nearest unto the habitation of the *Eternal Father;* and if you do not find peace and rest to your souls by that time, in the practise of these things, and no one else shall then present himself to offer you better counsel, I will be there, and knowing more, will tell you what you ought to do next.

{ L. S. } Done at the Executive Office, Great Salt Lake City; in witness whereof I have hereunto set my hand, and caused the seal of the Territory to be affixed, this 19th day of December, A. D. 1851, and of the independence of the United States, the seventy-sixth.

By the Governor. BRIGHAM YOUNG.

W. RICHARDS, SEC. pro. tem.

Appointed by the Governor.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184.)

The August Number of the *Star* contained the following:—

"THE CHOLERA.

"This desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give. The whole number of cases in New York, to July 31st, is 3731. Deaths, 1520.

"No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts may hinder men, or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value; the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshipped his God in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence."

"TO THE HONOURABLE MEN OF THE WORLD.

"To the honourable searchers for truth, we, in a spirit of candour and meekness, are bound by every tie that makes man the friend of man, by every endowment of heaven, that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Saviour, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that despitefully use us, and persecute us, or you and the world may know that we are not the children of God. Therefore to be obedient to the precepts of our divine master, we say unto you,—Search the Scriptures—search the revelations which we publish, and ask your heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory, nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependant on man for the knowledge of God; nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know now He will save them. Then again we say,—Search the Scriptures, search the Prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness; nor can you expect that the blessings which the Apostles pronounced upon the Churches of Christ, eighteen hundred years ago, were intended for you. Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

"Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of the water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto Mount Zion, and unto the city of the living God—the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the First-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God; study the prophecies, and rejoice that God grants unto the world Seers and Prophets. They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell

with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when He showed the transfiguration of the earth on the mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time to gather His elect; they saw the end of wickedness on earth, and the Sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity. And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves. Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 22, 1852.

INTELLIGENCE FROM GREAT SALT LAKE VALLEY.—We have received files of the *Deseret News*, up to February 21st, with letters, and rejoice to learn that the course of the Saints of God in the lovely vallies of the mountains is onward and upward. Honourable business of all kinds, as far as introduced there, was exceedingly brisk. Explorations, settlements, buildings, and various kinds of enterprizes, particularly required by the necessities of the young and flourishing Territory of Utah, were occupying the most earnest and lively attention of the Saints. Home manufactures of all kinds of goods requisite for a new country were receiving a gratifying amount of consideration; some departments were being prosecuted with considerable success, whilst vigorous measures were in operation or in idea in other departments. The brethren in Iron County, and also in Pauvan Valley had succeeded in manufacturing cut nails. On this point the *Deseret News* remarks:—"We are told that forty of these nails are now made in a minute, which is at the rate of 2,400 per hour, or 24,000 per day, of ten hours each. What is the use of bringing nails from foreign countries, if we can make them so fast at home? Allowing sixty nails to the pound, the little factory at Iron County can now make 466 pounds every day, or ten hours; this multiplied by 300 days in a year, leaving sufficient for Sundays and holidays, and we have 139,800 pounds, or 1398 kegs of nails, of 100 pounds each, per-annum."

Molasses, leather, knives, and crockery, were also being manufactured by the brethren. A saw-mill was erecting at Fillmore City. In the exploring tours, one delightful and fertile valley after another was discovered, and cotton-wood, and red and white pine timber in abundance.

The tithing business was vigorous: 14,000 bushels of grain, as tithing, were in hand; the general storehouse was not large enough, and it was resolved to add eighty feet to it, and also to build other storehouses in the settlements.

Education was also engaging the attention of the Saints, both in building, and teaching of schools for the young, and in delivering lectures for the adults. Four of the series of twelve lectures on Astronomy, &c., had been delivered by Professor Orson Pratt, and were numerously attended. The extensive knowledge and profound thought which the talented Professor brought to bear upon the subjects, combined

with his lucid manner of treatment, rendered the lectures exceedingly interesting and instructive. Professor G. D. Watt was also teaching and lecturing on Phonography.

The brethren engaged on the public works, with their families, enjoyed two days of festivity and rejoicing on the 25th and 26th days of December, ultimo.

The winter had been very mild and pleasant, and the health of the Saints remarkably good.

Truly the Lord is favouring Zion, and His people are endeavouring to serve Him, and establish His kingdom and government upon the face of the earth, in place of the kingdoms and governments of men. The vallies of Ephraim are resounding with the hum of industry, and the glad songs of praise and thanksgiving which are daily offered up before the great Father of mercies, by a once persecuted and afflicted, but now (temporally) redeemed and exalted people, fill the vault of heaven, and render the very atmosphere of those secret hiding-places of Israel holy unto the Lord. O ye poor and oppressed Saints, and ye rich ones too, in these lands do not your bosoms burn with the good spirit of God, which fills His Saints always with a desire to congregate together, and become a holy and peculiar people? Do you not long to gather to your brethren and sisters in the heights of Zion, where sinners cannot dwell? Do you not fondly wish to assemble with the Elders of Israel in the sacred resting-places of the excellent of the earth, and there inherit the earth, and enjoy the bountiful blessings of a munificent Creator? If you do, listen to the voice of the spirit—the word of the Lord from Zion :—

"There has never been means wanting in the Church of Jesus Christ of Latter-day Saints to accomplish any thing God wanted, if the Saints had been, one and all, ready to do the thing required at their hands. Do you believe this? No matter to us whether you do or not, we have done our duty in telling you the truth.

"If the 50,000 Saints now in England, felt as we feel, there is no need of one of them being absent from us, one year from this date. No! There is money and means enough in the Church to accomplish all that God requires of His people. And what does He require? That they gather, as soon as they hear the commandment. But what are those about who have means? They are thinking how they shall keep it; and those Elders who have charge of the flock, are afraid to tell them their duty, and fail to thunder the word of the Almighty to them, to arise and come to Zion, lest some of the rich should apostatize; but if they would think twice, they would know, that those concerning whom they fear would apostatize, the best they can do; and the sooner the better; just like Arthur Burroughs, of Preston, and many more we could name; whose money and wife are their gods, and they cannot be saved; and the quicker they are out of the Church the better; it will relieve the individuals of their hypocrisy, and the Church of a load it is poorly able to carry.

"But let every *Saint* in *England*, unite their means, under the direction of their Presidency, and no one soul need be absent from us one year; therefore, the responsibility of gathering rests upon the rich, in a great degree, and because they will not give heed to counsel, they will be destroyed, and that without remedy. And just so with the Saints who have gathered, and are in Deseret; if they will not open their purses to help the manufacturer, and producer, and mechanic, to bring forth the things that are wanted, needed, and must be had speedily, for the salvation of this people, they will go down to the pit, and no power on earth can stop them. They may keep their money and means, but it will prove a moth, a canker, that will eat their vitals; and they will call for help, like William and Wilson Law, when it is too late. Their Prophet will be in the pit where they cast him, and he cannot reach them.

"Why? Because they have neglected the voice of the Spirit, and treated lightly the

warning voice of the servants of the Most High. Designedly? No; but through carelessness, apathy, and doubt whether these things be so. This has been the destruction of the Saints in all ages, in all dispensations; but we say to all Bishops, and all Elders, and all presiding officers, and all who possess the Holy Priesthood—Raise the warning voice; cry aloud and spare not; if the Saints will not go to work and help themselves, *God will not help them*, and they must take their chance, whether to starve or go cold or naked; but such as will help themselves and others, with such means as they can command, God will help; and they shall prosper, no matter what their avocation or calling, if it be useful in building up the kingdom of God and promoting the salvation of His people."

By letter from Elder Isaac C. Haight, we learn that the *Ellen Maria* arrived at New Orleans on the 7th of April, after a very pleasant and prosperous voyage. There were three births, four marriages, and one death, (sister Rolph, aged 89 years, of diarrhœa,) during the voyage. Captain Whitmore is spoken of as a very kind-hearted and considerate man.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A Translation from the Coptic.

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 189.)

The day of the greatest festival of the Nile came. The multitude poured out of all their cities to worship the god of the rivers—the glorious Nile—named in our sacred books, "the rival of the heavens,"* the supplier of eternal waters, unborrowed from the fountain of the skies. I stood at the right hand of the throne, as was my place by virtue of my command. All was loveliness. Those days were when the infant year† blushes with the first flowers, and veils them with the first tender foliage. The pomps of our ancient worship were displayed with a grandeur that awed the heart, and the riches of our people with a profusion that dazzled the eye. The royal maidens, the sacred tribe who claimed the hereditary right of first drawing the sacred waters in their golden urns, and offering this purest of all tributes to the king*—the virgin daughters of the heads of cities, clothed in white, and bearing censers of burning perfumes, the princes of the provinces in their war-chariots, covered with precious stones—the whole dazzling and stately luxury of the most opulent land of the earth spread out before the eye on the banks of the Nile. The river (hallowed and honoured be its name throughout all generations!) the life-giver of my beloved and famous land, looked at that hour worthy of all the homage of its worshippers. In this season no flood from the Ethiopian hills rushed down to tinge its beauty with the pollutions of earth, no sands torn up by the

* The Nile was called by the Egyptians "the rival of the heavens," etc, because it does not rain in Egypt, but the Nile, at certain periods, overflows the land, and waters and fertilizes it.

† The spring was the beginning of the year, as Nisan, or the month of the spring חדש האביב, is still named the first month of the year, when counting the months, ראש השנה להדשיס גיכן.

* A similar custom is still prevalent in Russia. When the Neva, at Petersburg, is frozen, an ice-house is built upon it, and the Czar, with his court, repairs to it. After their arrival there, an officer fills a golden cup with the waters of the Neva, and presents it to the Czar.

whirlwinds of the desert stained its bosom. Its blue expanse looked as if it had sprung at the moment from the holy caves where the spirits of the dead drink the waters of immortality. It was one calm sheet of crystal, one broad pellucid mirror of the cloudless heaven, calm as the prosperity of our land of luxuriance, and perennial as the fate which had commanded Egypt to be the queen of nations for ever.

I felt like an Egyptian at this sight of beauty, to which the world had no equal; and when the king descended from his moving throne to throw the first garland —a garland of jewels, worth the ransom of kingdoms—into the stream, I instinctively raised my voice among the bursts of song of triumph, which hailed, from the whole horizon round, the supremacy of the God of rivers. Even the sullen countenance of Pharaoh was lighted up: he looked on the noble display with the pride of a king, and felt in that moment that his throne was mighty beyond the power of foreign evil or civil hatred to overthrow.

I followed his haughty and eager stride towards the border of the sacred stream; but there stood an obstacle which broke up all his visions. The two ancient Hebrews, the leaders of the rebels, stood on the verge of the Nile.* The king, indignant at their presence, commanded them to be instantly slain, and their bodies burnt, as was the custom with those accused of insulting the dignity of our worship. But among the crowd of spearmen who rushed forward to perform his will, none could lay his grasp upon these feeble men. The spear-point hung helpless in the air, the uplifted arm was paralysed.

While all stood in astonishment, the Hebrews spoke. They boldly demanded once more that their countrymen should be suffered to take their journey into the desert. The king scorned an answer, or gave no other than a fierce gesture to his guards once more to seize them. At that instant the feebler of the two lifted his countenance from the earth for the first time. That countenance is before me still. It had an expression of loftiness and intense power, such as I had never seen in man. As he stood in silent prayer, his brother, without a word, waved his staff over the Nile. How shall I relate what I then saw? My soul still faints and sickens at the recollection. I had been a soldier from my youth up, I had fought from the valley of Mizraim to the confines of India, I had seen armies stretched in their own slaughter, but, until that moment, I had never seen, I had never conceived, a whole unbroken flood of carnage. The Nile, our lovely, our resplendent Nile, instantly rushed down before our eyes a torrent of blood—of actual blood—red as if it had at that moment spouted from the heart of the warrior, as if the hearts of millions and empires had been poured into its channel. The stream, too, was filled with living pollution: it had burst over its banks, and all that it reached died, as if its touch were poison. All perished; and its surface was covered with corpses, all rolling down into the sea. The fish died; the wild beasts, caught in their thickets by the sudden inundation, died; the priests, who had taken their stand on the verge of the sacred stream, were struck with pangs, as if they had plunged into a stream of molten ore. A vapour, deadly as ever breathed from the charnel, uprose, and darkened the banks to the horizon.

All was terror. The priests, the minstrels, the royal maidens, the multitude, were all driven madly into flight across the plain. Even there death seemed to pursue them; and, in the agonies of their fear, they cried out that the final hour of the world was come. Some saw the gigantic shapes of our ancient kings bursting the tomb, and reaping the human harvest with the sword. Others saw the serpent-arms* of the gods of Egypt stretched forth from their clouds, and grasping thousands and tens of thousands in folds of flame.

I turned to the king; he was still gazing on the Hebrew leaders with a look of idiotic wonder. They answered not his gaze. Wrapped in their mantles, from head to foot, they stood like statues, with their marble eyes upturned to heaven; they were holding high communion with their own thoughts, or perhaps, with mightier things than human thoughts. As I bore the king helpless and fainting from the field, I heard a voice exclaim, "This is for the blood of the children of the Hebrews!"

The voice rang round the plain, it filled the air, it echoed in the forest. I heard

* Moses and Aaron. Compare Exodus v. 14—22.

* The serpent is the god of evil. Compare Genesis iii.

it when the sun sank, and the moon shed her solemn light over the afflicted land. In the dead of the night, as I stood in my place by the door of the king's chamber, I heard that voice, and heard it answered by a groan from Pharaoh, as if an Arab's shaft had passed through his bosom.

* * * * *

(*To be continued.*)

MARCH OF CIVILIZATION—BACKWARDS!

(*From Eliza Cook's Journal.*)

We have not yet arrived at the period of the Golden Age; no, not quite. We may ask the wolf to lie down with the lamb, but he won't. The old Adam is still uppermost. Ask Louis Napoleon, or King Bomba, or Kaizer Francis, or Czar Nicholas, or Constitution-promising Frederick, to convert their dragoons' swords into sickles, and their lancers' spears into pruning-hooks, and they will tell you the time is not come yet,—indeed it never will, if they can prevent its coming.

You remember how Commodore Trunnion picked up a gipsey girl on the highway, and sent her by Pipes to Lieutenant Hatchway, to have her cultivated into a polite, genteel young lady; but how the old inbred nature still survived, until on one occasion, at a first-class card party, it fairly broke out, and the "young lady," who fancied that foul play was going on, assailed the astonished fashionables of the party in the roughest possible style as a parcel of thieves and vagabonds! In fact, the gipsey nature was still uppermost.

You have possibly seen a parcel of trained dogs deporting themselves after the guise of a set of rational beings, dressed up as barristers, judge, and jury,—playing at cards, and doing many wonderful things,—when some mischevious rogue has thrown a beef bone amongst them, and instantly their high drill was forgotten, and they were like to worry each other to death for the possession of the beef! In fact, however you may disguise it, the dog-nature *will* get uppermost.

So, when the nations of Europe are all engaged in the most beautiful international discourse about the blessings of peace and the bond of human brotherhood, a bone of contention is suddenly thrown in among them; and lo, they are all at the old loggerheads again!

Strange, that the year of the Great Exhibition ends by the nations of Europe setting up their backs at each other;—that the Great Peace Congress of nations should be followed by an increase in standing armies;—that the first grand result of it should be the adoption of "Colt's Revolver" by the British government, for the destruction of Caffres engaged in the defence of their native Africa! Thus does the old fighting propensity of man again and again come uppermost, even in the midst of advancing civilization and extending christianity.

What is the prominent topic of discussion in the public papers of England now? The comparatively non-destructive properties of the British Soldier's musket! Our troops are not properly equipped! "Lights" are found very heavy, and guns won't kill! The muskets want range, and the rounds of cartridge are too few,—only thirty for a whole year's practice,—and only forty for going into action! Only thirty-three out of every three hundred shots take effect, and "knock over" their object! *There* is a stain upon our boasted civilization!

Then, as to those great six-foot heavy dragoons, who are converted into "light" by merely changing their jackets from red to blue, and mounting them on Cape ponies,—did you ever hear of anything more unchristian? And yet the getting-up of these fellows costs at least £150 a-piece, or as much as any National Schoolmaster! The killing of those Caffres at the Cape is costing us at the rate of £1,350,000 per annum; or *nine times more* than the government is yearly expending in the work of educating the people!

And yet it is not enough! We must have our missionaries at the Cape clothed in grey coats and armed with Colt's Revolvers, else the Caffres may be able to make good their title to their own country yet! This would be horrible. We must kill 'em! We must have the fire of our soldiers made at least as deadly as that of the Tirailleurs of Vincennes, who so

cleverly shot down some hundreds of unresisting people along the Paris Boulevards the other day—"Louis Napoleon's Shambles," as they have since been called. Nothing but rifles will do! Sir Charles Shaw recommends the *carabine-a-tige*, by means of which a man can be "knocked over" at three-quarters of a mile off! Think of that! There's a mark of civilization for you. Here is Sir Charles Shaw's own account of the deadly weapon:—

"There are now in the French army a force of 14,000 men armed with this '1846 model rifle'—this unerring and murderous weapon, with its cylindro-conique hollow ball. This ball resembles a large acorn, with its point like the top of a Gothic arch (Ogive). It always enters with the point, and if fired at a distance of 1,500 yards, will penetrate two inches into poplar-wood. Until recently I myself was incredulous, but personal aquaintance with one of the earliest and best instructors in the Ecole de Tir, and I having gone over the practice-ground with him, make me feel quite certain of the truth of what I assert. The ground is marked out for the recruits, beginning at 200 yards from the target, and increasing by 100 yards, finishes at 1,150 yards. It is found by calculation that at 328 yards a man has the appearance of one-third his heighth, at 437 yards one-fourth, at 546 one-fifth. By a very simple instrument of the size of a pen-knife, called a *stadia*, distances can be measured accurately to 500 yards, and the sights of the rifle can be adjusted to the space indicated by the *stadia*. At a distance of 765 yards, this rifle would to a certainty knock down a life-guardsman in spite of his cuirass, and a front of 10 men at 1,100 yards. I cannot pretend to give a scientific description of this *carabine-a-tige* and its ammunition. The barrel is about 2 feet 10 inches long. The breech is smooth, with a small piece of steel of cylindrical form screwed into its centre, and on the proper adjustment of this piece of steel (*tige*) depends the precision of the firing. When the bayonet is fixed, the length is about 6 feet, and its weight about 10lb. The interior of the barrel has four spiral grooves, deeper at the breech than at the mouth. The ball is of lead, of cylindro-conique shape, but hollow towards the thicker end, into which hollow is put a piece of iron (*culot*) slightly fixed in the ball, and resting on the powder. When fired, this piece of circular iron (*culot*) is forced into the interior of the leaden ball, and consequently presses its parts outwards against the sides of the barrel, and produces a more certain aim than if the ball had been forced down with a heavy ramrod and mallet. This rifle can be loaded with the same quickness as the common musket. This hollow ball appears the great improvement. The efficacy of this arm is daily proved in Algeria, and at the late seige of Rome not an artillery-man could stand at his gun, and Garibaldi's officers in scarlet were regularly shot down without seeing or hearing from what quarter the shot came. On the practice-ground, on a very clear calm day, I could see the smoke at a distance of 1,150 yards, but could scarcely hear the report. At the late election of the President of France, on the Boulevards of Paris, one of these new balls entered the forehead of a Socialist Representative the moment he appeared on the barricade with his red flag; in short, disguise it as one may, 500 men so armed are more than a match for any 3,000 men armed with the present British musket."

There now! that is a proper text for our alarmists to preach about. And they have done so. Colt's arms are accordingly sought after, and a cargo has been sent out to the Cape. The man-killing properties of guns,—*that* is now the great question of the day. We have long been sending Bibles and Missionaries to the Caffres, but now Colt is in the ascendant, and everything else is to give place to his rifles, not the messengers of Life but of Death. Well! "It's a mad world my masters!"

Where the killing mania may break out next, no one can tell. But Europe looks anything but pacific at the present time. Not less than two millions of armed men are waiting to fall on,—men, whose profession and calling is fighting! Such is modern civilization!

Really, the triumph of the peace principles seems very far off. The olive-branch is hidden by a flight of war-eagles. But the people may grow wiser by-and-by; and then their chiefs will not dare to go to war. Possibly, when weapons have reached their maximum of destructive power, men will begin to look upon themselves as a pack of fools to rush upon certain death.

LETTER TO PRESIDENT, S. W. RICHARDS.

Dear President S. W. Richards,—As vanity is light and popular, and consequently travels much faster than truth where it gets the start; I have thought fit to notice some of the vain imaginations of some wise ones in the town, in relation to the Saints of Liverpool. Surely the vanity of our enemies is very great when they can make themselves believe that "Mormonism" is dead here, or even sick or wounded, notwithstanding the hot blasts of popular indignation and pious fury that have recently been poured out upon it; but so it is, men will be vain enough to tell it, editors foolish enough to publish it, and no doubt many will be greedy enough to swallow the whole down, and think it real truth, because, forsooth, it is mixed up and dealt out by "Protestant Champions," and advertised in "Protestant Lamps." Well, now, I wish to clear away some of those murky vapours of vanities and lies by a little simple truth; it may not come so fast, or cause quite so much stir at first, but it will be sure to be first at the end of the race in spite of all odds.

To be short then, let me inform all who feel the least interest in the matter, that "Mormonism" still lives in Liverpool, and is in good health and spirits at the present time, never better since its birth in this town, never so strong, buoyant, and full of hope; never were the prospects of the Saints brighter here than now. Yes! health and peace, in rich abundance, have attended us since those have gone out from us, who were not of us, who were men of corrupt minds, and reprobate concerning the faith. Union is in our councils, the pure love of the Gospel is universally enjoyed by the Saints, their faith and confidence are daily increasing, the sick are healed, the weak are made strong, the widow and orphan are made to rejoice in the liberal and faithful administrations of the brethren, and we can say, with gladness, All is well, the Lord is with us to do us good.

What will Baal's vain boasters say when they hear that the Saints have removed from the Music-hall, into a beautiful and commodious chapel in Bold-street, capable of accommodating from 900 to 1,200 people, which chapel is entirely under their own control. Will they recant, and say that "Mormonism" is not dead? Or will they say it has come forth to a better resurrection? Something must be said, or they are in a fix, and what to them will be the worst of it, the people will find it out!

But the Saints have the chapel, and last Sunday opened it for public worship, when appropriate addresses were delivered by Elder F. D. Richards, late President of the British Churches, and editor of the *Millennial Star*, Elder Erastus Snow, late President of the Danish Mission, and editor of the *Skandinaviens Stjerne*, and others.

On the Monday evening following, the Saints held a Festival in the Chapel, in honour of, and as a token of respect to the before-mentioned brethren, (Apostles) previous to their departure for their homes in the west, after years of faithful labour in building up the Churches in these lands, and in Scandinavia. Could our friends have been with us on that occasion, they would have seen anything but symptoms of dissolution in our midst. A more respectable, intelligent, and happy company than was congregated upon that occasion, I have never had the honour to meet with in Liverpool. No man with a sound mind would have judged us dead or dying, but full of life, vigour, and a real substantial will to make others live also.

Having expressed my feelings, I shall be glad if you can allow the following notice to appear in the star:—

"*To the Presidents, Priesthood, and members generally of the Manchester, Liverpool, and Preston Conferences, greeting:*—

"You are hereby informed that a special meeting of the above-named three Conferences will be held in the Latter-day Saints' (late Dr. Thom's) Chapel, Bold Street, Liverpool, on the first Saturday (3rd day) and Sunday (4th day) in July next.

"The Presidents will come prepared with a full report of the condition of their respective Conferences made up from the reports of their quarterly Conferences.

"On the following Monday a Festival will be held in the same place, to which

as many as can make it convenient are invited.

"I might add, if any Elders or members of other Conferences feel a desire to associate with us on these occasions, they will meet with a hearty welcome in our midst, for we shall be happy to see them."

C. H. WHEELOCK,
Pastor of the Manchester, Liverpool, and Preston Conferences.

Liverpool, March 4th, 1852.

VARIETIES.

A POOR spirit is poorer than a poor purse.

TRUE eloquence consists in saying all that is necessary, and nothing more.

EVERY thing has its snare: and even things lawful may be enjoyed in an unlawful and unwarrantable manner.

UTAH LIBRARY.—The Books of the Utah Library, purchased by the United States, and received as donations, through the agency of Dr. Bernhisel, have recently been removed from the boxes to the shelves, in the north-east room of the Council House, and are found in a high state of preservation; we have made very little examination, but we hear the selection spoken of, by learned gentlemen, as of the highest order. The catalogue, classification, and arrangement of the Library are not yet completed, neither have the Legislature established by-laws for the management thereof, as they probably will at this session. Mr. Wm. C. Staines, Librarian.—*Deseret News.*

NEW ROUTE TO CALIFORNIA.—Lewis H. Cormick and Co., of New Orleans, are about to propose to Congress to carry the mails from New York to San Francisco in fifteen and a half days, and from New Orleans to San Francisco in twelve and a half days. From New York to Vera Cruz, 1,800 miles, they will run by steam in six days, and from New Orleans to the Mexican port in three and a half days. From Vera Cruz *via* Puebla, to the navigable waters of the river Zacatula, 220 miles by coach, in thirty-six hours; to the mouth of the Zacatula, 460 (260 ?) miles by steamboat in 48 hours; from the mouth of that river to San Francisco, 1,600 miles, by steam, in 6 days. This will make but 26½ days travelling from Liverpool to San Francisco, supposing the trip across the Atlantic to be accomplished in 10 days. Supposing these promises to be fulfilled, it is evident that all the bullion and drafts sent between the respective points, as well as a very large proportion of the passengers, must pass over this route. The Company hold a contract with the Mexican Government, which gives them the right to transport foreign mails across the territory of that Republic, by paying a tax of 20 cents per lb. on letters, and 20 cents per cwt. on papers. The feasibility of this plan, especially for the important traffic from California eastward depends essentially on the question whether this Mexican river is navigable. The authorities say it is very rapid even at its mouth; but it is quite large, and it is possible that steamboats may, in the time given, 48 hours, ascend its impetuous stream, which is said in the published statement of the Company to be 460 miles long, but which the books say is less than 300. Another difficulty will be the danger of robbers in Mexico, on account of which the mails, as well as specie and passengers, will always require a strong and expensive escort. If the thing can be done, an immense benefit will be conferred on the public, but as at present advised, the project looks to us exceedingly doubtful.—*New York Tribune.*

THE MILLENNIUM.

The dawning of the bright Millennial day
Has burst the darkness that had vail'd our sight,
And heaven-born truth with its refulgent ray
Dispell'd the gloom of error's fearful night.

The Holy Priesthood with its power and might,
Is in these latter days restored to men,
And faithful souls when guided by its light,
A great and rich reward are sure to gain.

All nations now a warning will receive;
God's servants lift their voices loud and long;
Proffer salvation;—come, who will believe,
And join the blessed, holy, blood-wash'd throng?

For Christ will come with thousands of his Saints,
And on the earth triumphantly will reign;
Mourning will cease, and also all complaints,
And verdure crown the once unfruitful plain.

Yea, earth will in her pristine beauty bloom,
As when the Lord pronounced it very good;
Lord of creation man again become,
And choicest fruits be given him for food.

The fruitful fig-tree and luxuriant vine,
To him shall yield their cool refreshing shade;
There worship God with all his powers of mind,
And none molest or dare to make afraid.

The wolf, the leopard, lion, and the lamb
Together dwell in union, love and peace;
Children with them shall play, nor will they harm,
For God's good Spirit will in them increase.

Islands and continents no more be found;
The sea roll back again unto the north;
Judah and Ephraim be together join'd,
And Israel from their banishment come forth.

All hail the day when peace shall rule the earth,
Shedding abroad her soul-reviving light;
Saints will rejoice—they are the sheaves of worth—
And walk with Christ on Zion's towering heights.

There Prophets who have stood the "test of age,"
And sealed their testimony with their blood,
Devoted victims of the wicked's rage,
Minister in the Temple of our God.

Buckland, Portsmouth. MERCY KIRKWOOD.

LIST OF MONIES RECEIVED FROM THE 27TH OF APRIL TO THE 5TH OF MAY, 1852.

James Walker	£20	0	0
David Roberts	0	2	6
Richard Morris	12	0	0
John Taylor	5	0	0
William Cartwright	2	0	0
John Mermott	4	0	0
Carried forward	£43	2	6

Brought forward	£43	2	6
James Linforth	3	15	2
W. G. Mills	2	10	0
John Godsall	55	0	0
William Eddington	10	0	0
	£114	7	8

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINT'S BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14.—Vol. XIV. Saturday, May 29, 1852. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th, and 9th days of April, 1852.

(*Continued from page* 197.)

WEDNESDAY MORNING, APRIL 7TH.

The Council assembled at the hour appointed, and sung the Hymn on the 189th page, "Now we'll sing with one accord," &c. Prayer was then offered by Elder Levi Richards, after which, the Council sung "There is a land beyond the sea," &c.

President F. D. Richards arose and said,—Dear brethren, I am very happy with another opportunity which this morning presents to us, to consider together those important subjects which pertain to the work of God in this land. I hope every brother has come up with his heart full of the Holy Ghost, that we may be instructed and further prepared for the duties of life now before us, and however much we may realize it now, the time is not far distant when important duties and responsibilities will be laid upon us to perform, for great events are to be brought about in this generation. And we are the individuals on whom the Lord will lay the responsibility of carrying out these things. Now, it is an easy matter with us, while the work of the Lord is in a stable position, and while we are not in Zion, but are engaged proclaiming, as it were, the miniature principles of the Gospel in this land, increasing our knowledge and power in all good gifts, exercising ourselves in the duties of our calling; but this is only an earnest of what we have in future to bear. If any of you have felt, when called upon to preside over Conferences, that it was a task to perform your duties, you must bear in mind, that we must grow with this work, or it will outgrow us and leave us behind, and then we shall get into that way in which we shall not be able to discern between truth and error. Every man who does not grow as this work grows, will lose the Spirit, and become dark in relation to the things of God. We want to be alive to the interests of the work of God, and to spread the truth far and wide, on the right hand and on the left; but our object in coming together this morning is, that we may be refreshed, and go home to our various fields of labour strengthened and prepared for those important duties which devolve upon us.

The subject that was before us last night was "the propriety of publishing the *Star* in an enlarged form." And you must understand the question is not whether we shall put two *Stars* into one, but whether we shall increase its size one-half and publish the same number. The question is now open again.

Twelve of the Elders then delivered short speeches upon this subject.

President F. D. Richards said,—Brethren, I feel glad to hear you upon this subject, and also upon all others. I will present the subject as it appears to me:—

1st. Shall we increase the number of pages in each Number of the *Star*, or shall we publish it weekly with the present number of pages?

2nd. Shall we put a cover upon it for the purpose of better preservation, and also for the insertion of advertisements?

This last idea has presented objections to me in this way—every person in this land who publishes a paper containing advertisements, has to give bonds to the crown. I think he has to find two sureties to the amount of five hundred pounds each, and if he advertizes anything illegal, he is liable to be fined very heavily, and of course, I wish to avoid everything which has a tendency to bring us in contact with the law of the land.

I am really satisfied that it will be well to either increase the *Star* by eight pages, or to publish it every week. What do you say brethren? I am in favour of just that which you think best.

Elder J. Marsden said,—President Richards, I say publish it every week.

Whereupon, "Hear," "Hear," and "That's it," reverberated through the room again and again.

President F. D. Richards said,—I want to make a few remarks, to excuse myself from what may appear to you and the Saints delinquences in me; I have been busily engaged with the reprinting of the Hymn Book, and the Voice of Warning, and also the reprinting and stereotyping of the Book of Mormon. I have had to read them over and over, and correct them. I have begun to reprint the Doctrine and Covenants too. This book will be stereotyped also. Elder Samuel W. Richards will finish it, and then, when these things are finished and off his mind, he will have the opportunity of visiting more among you than I have done.

Several times the *Star* has not been issued so regularly as it ought to be; I hope you will excuse any shortcomings in this matter, which I may have been chargeable with, for I assure you, press of business has been the cause of them.

I feel that we have come to a period when the *Star* can be issued once a week, for the work of the Lord has increased with such rapidity, and it is spreading itself abroad on every hand, insmuch that we are weekly receiving intelligence in relation to its progress; and all things in connection with the work seem to require this of us.—To issue the *Star* every week!

It was then resolved,—That the *Star* should be thenceforth published weekly instead of semi-monthly.

President F. D. Richards said,—Brethren, I will now present before you another item. I want to know which of you have men in your Conferences, who have *means*, and *minds* to use it, for the building up of Zion. Upon this subject I shall request Elder Erastus Snow to rise and speak to you.

Elder Erastus Snow arose and said,—When I was here last June, Brother Franklin, D. Richards and I had some conversation on these topics; and when we have had time to turn our attention to anything of that kind, our minds have been more or less occupied with the subject of the manufacture of *iron* in DESERET. Brother Lorenzo Snow and I talked upon the subject somewhat; but we all seemed to have our hands so full with things pertaining to our missions, that we could not give our minds to it. But when we saw the last General Epistle of the First Presidency, in which they urge that subject upon our attention so particularly, it has been more impressed upon our minds, and we have felt that we shall hardly do our business right, and finish our missions, without accomplishing that object which was so strongly recommended by the First Presidency.

The subject of manufacturing in Zion, was presented before the General Conference in Manchester, although I had not the pleasure of being present, and I was sorry for it; yet I saw by the minutes, which were printed, that Elder Taylor and Elder Pratt, and others, entered into it largely. Well, we feel that Zion is our home, and that we are only pilgrims here, and we want to lay a foundation for our families and children in the place which God has appointed for the refuge of His people. Every particle of our means that we use in Babylon, is a loss to ourselves; and it is so much means expended upon Babylon that shall perish. And every man that has been baptized into this kingdom, and has become an adopted child of God, and a partaker of the things of God, is running right away from his duty to expend his means in Babylon, and he never comes to drink

in freely of the Spirit of God until he expends his means in the building up of Zion; for "*where your treasure is, there will your heart be also.*" Nothing in Zion is so much wanted or needed, as the manufacture of iron! Iron seems to be the main principle or ingredient for the prosperity of a settlement in Zion. We have ore and coal; only the men and means to bring it out want to be concentrated. I could wish that the presiding officers of Conferences would examine and preserve in their minds the teachings given at the General Conference in Manchester, for those teachings will apply with double force to the manufacture of iron. And so long as we are destitute of these things, (the duties on which are double to what they are upon cloths and other things,) we shall be paying money into the hands of the Gentiles that might be kept in Zion, providing we had those manufactures established. Now, to illustrate it, I will mention the simple article of nails, named in the last Epistle. Those are wanted, and will be, in the building of a Temple, and they cannot be had under considerable per-centage over what they cost in St. Louis, for they will purchase them in St. Louis for two pence halfpenny a pound, and they must be sold in the valley for one shilling and three halfpence; and then they (the merchants) think they are not well paid, for they not only want the profits on the original sum, but on the money expended in the transportation of them to the mountains; for the amount expended in transportation, is about three times the amount expended in St. Louis to purchase the article with. They must have their profits in such a place as that, and they calculate on profits according to the length of time they give credit, and where they have a year's credit, they must have greater profits than those who give three month's credit; and all this comes out of the people; it is like sucking the heart's blood of the people. And while it is so in the Valley,—that we have to pay such a heavy per-centage, those men are sucking our money, which, if we had the article manufactured in the Valley, might still remain with the Church, instead of its going into other people's hands.

The manufacture of WIRE was also alluded to in the 6th General Epistle; and those instructions apply here, for wire is needed for fencing, and for tools of various descriptions, and for many other purposes. And how much more profitable will it be to have those things made on the spot, than having to purchase them at such enormous prices as at the present time we are compelled to submit to.

I was much pleased with the success which attended Elder Taylor's labours in the organizing of companies to manufacture *sugar* and *cloth*, and my prayer is that they may prove successful, and that benefits may accrue, not only to the people in Zion, but to those who have laid out their means. But when I compare these with the manufacture of *iron*, I feel that iron is of greater importance. And every year that this matter is delayed, it is thousands of pounds out of our pockets. Brethren, you keep labouring in Babylon, when you might be of more service in Zion; some of the brethren will stay labouring and toiling, and spending the best of their days, and wasting their strength in Babylon. The subject cannot be too strongly urged; particularly upon such like characters as those which I have named.

In the first place, it is important that there should be FURNACES set in operation. The Presidency have it in their mind, (and had before we left, but they cannot do all at once,—they do all they can, and they reach out a helping hand to us, and they expect us to do all we can,) to establish a *furnace*, and form a company to bring the *ore* from the mountains. And the next thing is (to my mind) to have a ROLLING MILL; but, in the first place, we want *twenty-five* BLAST FURNACES, (and probably they will soon have *one* in the Valley.) *Cooking stoves* are wanted very bad there; in fact, no man can tell how much it would save that community in cooking stoves, if they had them. It would save, at the very least calculation, sixteen pounds a year to each family. A cooking stove will cost twenty pounds in the Valley, that can be bought in St. Louis for three pounds. And there are numbers of men (brethren in the Church) spending their strength in Babylon, when they might be in Zion, assisting to build up the kingdom of God, and save the Saints in the Valley, who have done much, from paying for the transportation of iron across the mountains. I am not an orator to portray those things in a flourishing style; but every man who understands them, can understand by these few hints.

A ROLLING MILL in my opinion, although I do not profess to be acquainted with them, will be required in the first place. *Nails* and *wire*, and a great many other things, cannot be made until we have a rolling mill; and the rolling out of sheet iron for many purposes; and the small bars for drawing out wire, and many other uses. Have these things, and the *stoves* and railroad irons, and nail factories, and machinery of various descriptions, and all the rest of those things necessary for the permanent establishment of iron works: and our people will save thousands of pounds, which, if those manufactories are not established, must necessarily be paid out of the community. Well, I believe we have both the men and means in the British Conferences, providing all could use it, to accomplish all these things with.

At this late season of the year, it is not probable that anything can be done, more than to set the thing in operation for another year, so as to take a company, &c., in the earliest part of the season, although I believe that something could be done towards establishing furnaces; for I do not think that much machinery would be needed to bring ore from the mountains, and melt it down into pigs. But some of the brethren will be able to give some information on this branch of business.

I want to find out the feelings of the brethren upon this subject, and the means they have in their Conferences. I have learned while I have been here, that there are brethren who are engaged in superintending *nail* factories and furnaces, but I have not heard of any who are practically acquainted with the business of a rolling mill, but I hope, before we separate, to receive some information on this point. I will now leave the subject in the hands of the brethren.

The remaining part of Wednesday, Thursday, and Friday morning, were occupied in considering the subject of the iron manufacture, &c.: and also the condition of the various Conferences in the British Isles.

During this time, the following resolutions were passed:—

1st. That a company of monied and faithful men be organized and sent from this land, next season, to the Valley, for the purpose of building furnaces, erecting the machinery, &c., necessary for the smelting and manufacturing of iron.

2nd. That the Saints constituting the Galloway Union Conference, be united with the Glasgow Conference.

(*To be continued.*)

CORRESPONDENCE BETWEEN HIS EXCELLENCY GOVERNOR BRIGHAM YOUNG AND DAVID ADAMS, M. D.

(*From the Deseret News.*)

Fairfield, Wayne Co., Illinois, August 15, 1851.

Honoured Sir,—Having heard something of the oppressed community that was forced to leave their homes and friends in Missouri, and the tragic acts they encountered in Illinois, previous to their departure from Nauvoo, to the desert land they now inhabit, my early sympathy was enlisted in their behalf. In a land claiming to be free and independent, professing to proscribe no man for his opinion, political or religious, I was more than astonished at the unheard of oppression your people endured in Missouri and this State, from the hands of those claiming and acting upon the same principle they so bitterly persecuted in the persons of your people. I regretted this; I thought it illiberal, uncalled for, and entirely at war with every sentiment of true liberty or religion. I, however, lived at the time, remote from the tragic scenes then and there enacted; and knew then but little of the peculiar views of the people then so wantonly proscribed. But I have since made myself somewhat more familiar with their views; and from the unbounded spread of the doctrines they teach, not only in this country, but in the most civilized and refined portions of the old world, I cannot allow myself to think they are propagating the heresies for which they have so severely suffered here; and when I learn their vast increase and prosperity in their desert home, I am constrained to think, the God of Jacob is their friend.

I would like to know more of this people and their religion; and I have se-

rious thoughts of making Salt Lake City my future residence, and of identifying my little all with this persecuted people. I have some property here amounting to 5000 or 6000 dollars in land, besides other property. I am a physician (of the Old School) by profession, have a family; and if I can be induced to think I can make a living for them, then I am resolved to try my fortune with your people, and identify my interests with theirs.

I will be greatly obliged to your Excellency if you will do me the favour of writing me a line and give me answers to the following, viz.:—

Do you hold all property common, or do you only require a certain per cent. that is common stock?

Is your country fertile, and is the Salt Lake Valley capable of sustaining a large and dense population?

Are you annoyed seriously by the Indians?

Is the Valley healthy?

What diseases are most prevalent?

Are they easily managed by intelligent physicians?

Do you think a physician well acquainted with his profession, (a regular graduate) and some twenty years experience, can support a family there?

Have you adopted the common law of England as the law of the territory, or have you a special code by which you are governed?

If your Excellency will do me the favour to reply to this letter, and such reply is satisfactory, I think I can procure at least 100 persons, good and true, to accompany me to your territory, to cast our lots with your people.

Yours respectfully,
DAVID ADAMS.

His Excellency Brigham Young.

Great Salt Lake City, Nov. 22, 1851.

Sir,—Your letter of Aug. 15, arrived at this place during my absence on an exploring expedition in the southern part of the Territory. It is not often that I take the time to treat upon the subject matter contained in the principal part of your letter, knowing that this thing (like unto the Gospel preached by Jesus and his Apostles) was not done in a corner, but that all intelligent men everywhere could, if so disposed, learn for themselves.

You say, alluding to the persecution and final expulsion of this people from the United States, that you "lived at the time remote from the tragic scenes then and there enacted, and knew then but little of the peculiar views of the people then so wantonly proscribed," but that you have since made yourself "somewhat more familiar with their views; and from the unbounded spread of the doctrines they teach, not only in this country, but in the most civilized and refined portions of the old world, I cannot allow myself to think, they are propagating the heresies for which they so severely suffered here; and when I learn their vast increase and prosperity in their desert home, I am constrained to think, the God of Jacob is their friend." The God of Jacob is our friend, and He has blessed us as a people, but never more so, than in delivering us out of the hands of the myrmidons of Satan, which prowled around us while located in the United States.

As it was in the days of Jesus, the popular cry was, Impostor! Seducer! Beelzebub! Devil! Crucify him, Crucify him was the cry then; so now, nothing could slake their blood-thirstiness, save the destroying from the face of the earth, the purest, wisest, and most godlike personage that has since been a sojourner thereon. Unquestionably divers reasons will serve to convince the true seeker after truth, of the truth of this work; for everything in truth conspires to that end; that is, to the convincing the mind of every person, whether they are honest enough to admit it or not. The minds of all men will be convinced from the weight of testimony; the honest mind, the lover of truth, will admit and embrace it. This is the testimony of the Latter-day Saints; everything pertaining to them is an argument of the truths they teach, whether it be their prosperity, their unbounded success in disseminating their doctrines even among the "most civilized and refined;" or their sorrow and their mourning; in their peeled and broken state; in the days of their deepest adversity; when deserted by their *sunshine friends*, and driven in the most abject poverty to seek a shelter from the infuriate malice of the foes of both God and men, wheresoever they could; all, all combine to prove their mission is from on high. The truths of heaven were always thus attested; the living testimony of God's people, whenever he had a people upon the earth, was always sufficient evidence to

the honest in heart, of the truth of the work of God.

The Jews of the present day are a living witness of the truths of the prophecies contained in the Holy Scriptures; so the Israelites in Egypt, Palestine, and Babylon, were to the nations of the earth a living testimony, whether in adversity or prosperity, of the truths of heaven, *they were the light of revelation to the inhabitants of the whole earth.*

It is therefore not by our success or prosperity only, that we preach the gospel of salvation to the children of men, but also by our testimony of good works, of ntegrity to our cause, in adversity, in sickness, in death itself, in persecution, whereby we may prove ourselves worthy to be called the Sons of God, by our faith; and in fine, all the gifts of the Holy Ghost prove this work to be the work of God in these last days; besides, is not the Lord himself pleading with the nations by fire and flood, by war and pestilence, famine and bloodshed, hail storms, and hurricanes? Verily it is so; and no man that will reflect for a moment with an understanding heart, but must see that the world is waxing old, and that the earth is getting impatient of being longer burthened with her corruption and wickedness.

You say that you "would like to know more of this people and their religion, and that if you can be induced to think you can make a living there, you are resolved to try your fortunes with this people, and identify your interest with theirs," &c. It was the words of Jesus, "leave all and follow me." It has been the fortunes of this people over and over again, not only to leave all for the sake of this Gospel, but to suffer for righteousness' sake; all the day long to drink of the cup of poverty, yea, to drain it to the very dregs, as also the cup of affliction, and of persecution even unto death; and to live in caves and holes in the earth; to dwell in tents and wagons, and in the open canopy for years at a time; and even then leave their families thus situated, to go and preach the gospel to wicked and rebellious men; and to fight the battles of their country; and even then, under all this, esteem it a privilege to have a part in so glorious a work, and be deemed worthy thus to suffer for the Gospel's sake. Shall we then offer inducements of earthly prosperity to any man, to unite his destiny with ours? I will answer in the words of our Saviour, "Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you."

The present prosperity of this people is a verification of this text; for if ever a people sought faithfully after the things of God regardless of all consequences, it is this; still we have no lease of our present prosperity, for the Lord chasteneth whom he loveth. Nevertheless, all the blessings of heaven and earth rightfully belong to the faithful Saints, of whom it is written, "they shall inherit the earth;" or in other words possess the kingdom; but if we expect to be a part of the "blood-washed throng," we must expect to "come up through much tribulation."

I now come to your questions, which I will proceed to state, and answer in the order in which they occur.

"Do you hold all property common, or do you only require a certain per cent. that is common stock?"

There is no such requirement as above alluded to, except the law of tithing, which requires one-tenth of all, and one-tenth of his increase; this is, like salvation, optional with the person who holds the property; it is, however, a church requirement. It is also a true principle, that a man should keep not only his property but himself upon the altar, ready for sacrifice at any moment; to do with all his might the will of his Maker, regardless of the consequences to his property or himself, or anything that pertains to him.

"Is your country fertile, and is the Salt Lake Valley capable of sustaining a large and dense population?"

I will answer, that the vallies, where they can be irrigated, are generally fertile, except where salt plains and saleratus beds intervene. The greater part of Salt Lake Valley, by using the proper exertion in taking out the streams, and economising the water during the season for irrigating, may be made susceptible of cultivation, and will sustain "a large and dense population."

"Are you annoyed seriously by the Indians?"

We do not permit anything to seriously annoy us; 'tis true the Indians steal our horses, kill our cattle, sometimes disturb the quiet of some of our settlements for a season, and we are compelled for our safety to keep a good look out, and sometimes chastise them a little; but our quiet, peace, and security, is so much greater

here than it was in the States, that we feel grateful to our heavenly father for the exchange of neighbours.

"Is the Valley healthy? What diseases are most prevalent?"

People die in all countries, in this as well as any other, although there is a difference in different countries, in relation to sickness and the manner of their death. In the first place, and to answer your questions, I do consider this an healthy country, as much so as any in which I ever lived or travelled; yet when disease once gets hold of a person, it is rather apt to terminate one way or the other, sooner than in those low countries, where a man may always be dying and yet be alive, yet never alive but always dying, until some friendly physician shall interpose, and put him quietly away, according to the most approved and scientific mode practised by the learned M. D.'s.

I will further add, that where corruption, profligacy, and wickedness prevails among the people, the power of the destroying angel becomes stronger; but that his malice is most generally pointed towards the good, the upright, the more especially if they are in possession of the keys of the Holy and Eternal Priesthood of Almighty Jehovah; and the Lord, to chasten his people, may permit him for a season to go on with his death-dealing career, inasmuch as at that threshold he must stop; and the devil cannot exercise any further influence over his victims. Nevertheless, the Lord is able to save His people from the power of the destroyer, and has appointed the means to be used, which is, "If there be any sick among you, let them send for the Elders," who, administering to them by virtue of the Holy Priesthood, in the name of Jesus, anointing them with oil, and exercising the prayer of faith, the promise is, "they shall be healed." The most prevalent diseases here are fevers, sometimes called mountain fever, which are not very common; child-births; and, during the gold excitement, yellow fever; the last two, however, work their own cure; one by proper nursing, the other by a little hard experience.

"Are they easily managed by intelligent physicians?"

They are, except in the above last mentioned case, when, if you can keep the fever out, all will go well, but if it "strikes in," the patient will most assuredly go off.

"Do you think a physician well acquainted with his profession, (a regular graduate) and some twenty years' experience, can support a family there?"

Cultivating the soil, working in the kanyons, and other kindred employments, are by far the most lucrative. We have physicians here who find considerable employment; yet it is no uncommon thing to see them at work getting their own wood, ploughing, sowing, and harvesting their own crops, which I think betokens a healthy state. As an individual, I am free to acknowledge that I should much prefer to die a natural death, to being helped out of the world by the most "intelligent graduate," new or old school, that ever scientifically flourished the wand of Esculapius, or any of his followers.

"Have you adopted the common law of England, as the law of the Territory, or have you a special code by which you are governed?"

We have not adopted the common law of England, nor any other general law of old countries, any further than the extending over us the constitutional laws of the United States, by Congress, has produced that effect. We have a few Territorial laws, principally directory in their provisions and operation. And we have a *common law* which is written upon the tablets of the heart, and "printed on the inmost parts, whose executors are righteousness, and whose exactors are peace;" one of its golden precepts is "Do unto others as you would they should do unto you." This common law we seek to establish throughout the valleys of the mountains; and shall continue our exertions for its adoption as long as we shall continue to exist upon the earth, until all nations shall bow in humble acquiescence thereto, and the earth shall be redeemed from the thraldom that wicked and corrupt men have entangled her through their "entangling alliances," specious and unmeaning pretences, servile and absurd acquiescence in the whims, caprices, and dictation of profound ignoramuses, who being entitled, through a little brief authority, to wear a cap or a feather, a surplice or a robe, a garter or a star, would be thought to be men of "legal learning," and would, if they could, fasten their peculiar dogmas upon all succeeding generations.

The United States I am pleased to see, in some instances are breaking through the chains which have so long bound them

in legal fetters, emerging into the law of free born liberty. If now they can so far divest themselves of tradition and ignorance, as to take the lead of their own bright destiny, and fearlessly and boldly stepping forth upon the platform of common sense, set an example worthy the freest and most favoured people the world ever saw, worthy the enlightened age in which we live, and worthy to be followed by a constellation of nations, the brightest that ever emanated from the hand of time; then indeed may we hope ere long the mists, the cobwebs, the clouds, the musty rubbish of ages gone, will disappear, and the young, vigorous, and clear headed America shine forth in her true colours, occupying her true position, as well in the temples of justice, in the arena of law and learning, as in disseminating the principles of freedom and liberty to a world bound in the dim light of king-craft, money-craft, and serfdom.

I have thus given you a sketch upon a few items contained in your letter, which, though hasty, may give you an idea or two of our notion of things, and whether it shall prove satisfactory or not, it makes no difference to me, inasmuch as truth will appear, and will triumph in the end.

One thing is certain; no people ever thought they could live in this country until we came and settled here; and its general aspect is dry, barren, and extremely forbidding to the seeker after a *better country*, especially those who have been accustomed to the rich alluvials of Illinois and Missouri; and it is by dint of the most untiring and unremitting toil that we succeed as we do in these valleys, where so many inconveniences and natural obstacles are to be overcome; but we have health and freedom, and so long as those blessings can be awarded to us, we shall, with the ordinary blessings of God, flourish in our enterprize. I do not wish to discourage you and the company of "100 good and true" of whom you speak, but merely wish to disabuse your mind of what might prove a disappointment to you; with the exertion I speak of, (and our health will justify it) there is no country where better crops can be raised, nor where, with the proper economy, a person can live more at home, believing, therefore, that nothing which I have said need discourage you or any man wishing to enjoy life and health, liberty and truth, from "casting their lot" with us, and identifying their interests with ours.

I close this communication by giving you one word of advice, which is this:—Repent of your sins, and improve the first opportunity that you shall have with an Elder, having the authority to administer in holy things, to go down into the waters of baptism for the remission of your sins, together with your household, and "receive the gift of the Holy Ghost by the laying on of hands," receiving even the testimony of Jesus, and then in the spirit of meekness and truth, preaching the good word of life and salvation, gather up for Zion, with all good and true men, who having received your testimony, will be willing to endure and suffer all things for "righteousness' sake."

I leave the subject, hoping that the Spirit of God may guide you into all truth, and that you may become the happy recipient of its gentle teachings.

I remain ever your friend in the bonds of the covenant of peace,

BRIGHAM YOUNG.

David Adams, M D., Fairfield,
Wayne Co, Ill.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 29, 1852.

DEPARTURES.—Elders Franklin D. Richards and Erastus Snow, of the Quorum of the Twelve Apostles, embarked on board the steam ship *Africa*, hence for New York, on Saturday, the 8th instant, with fair weather, and a fine prospect for a pleasant voyage.

Elder Franklin D. Richards succeeded Elder Orson Pratt in the Presidency of the Churches in these lands, and has fulfilled the responsible duties of his office with credit to himself and great benefit to the work of the Lord in Britain. The Saints here will long remember his faithful ministrations, his unbending integrity, his fervour

of spirit, and his unwearied diligence in the business appointed him, whilst in their midst, and we are sure that the prayers of the righteous will ascend up into the ears of the Lord God of Sabaoth, that Elder Richards may be prospered in his journey to the far-off vallies of peace, where his beloved family are anxiously waiting his return to their midst, and where the chosen people of the Lord are fed by the word of God, and blessed with the intelligence of heaven.

Elder Erastus Snow has accomplished a mighty work in Scandinavia, having planted the Gospel in those lands, translated and published the Book of Mormon, and Doctrine and Covenants, and several pamphlets, into the Danish language, and also established the issue of a monthly periodical. By these means the work of the Lord has spread rapidly in those regions, and many precious souls have been brought from darkness to light, and from the power of Satan to serve the living and true God. Elder Snow must contemplate with peculiar satisfaction the success which has attended his labours, and thousands will yet bless him for his energy and fortitude in bringing the Everlasting Gospel to their midst. Will not Elder Snow be remembered in the supplications of the Saints in these islands? We feel assured that he will not be forgotten.

THE SALUDA.—In consequence of the explosion of the steam-vessel *Saluda*, on the Missouri river, near Lexington, Missouri, U.S.A. and the report being circulated that a considerable number of Latter-day Saints were killed or wounded, and having received several letters from persons in this land who supposed that their friends or relations were on board the same vessel, we insert in this Number of the *Star* an extract from the *Missouri Republican*, which contains all the intelligence that has come to our hands respecting the melancholy catastrophe. By examining the list of names given, our readers will be able to learn, so far as we at present know, how many of their friends are amongst the killed or wounded.

It is much to be regretted that the go-a-headitive propensities of the American people should lead them on to such a fearful recklessness of life and property, and it appears more and more evident that a due regard for these things is rapidly decreasing among those to whom the lives of thousands are so often committed both on land and water.

We feel to deeply sympathize with those Saints who are sufferers by this sad accident, but the predictions of the Prophet Joseph are sure to be fulfilled, for through him it has been decreed that the curse of God should rest upon the waters, while His spirit should be withdrawn from among men, and they left to rush heedlessly into death and drink the dregs of the transgressors' cup. Because of this the Saints are called upon to gather out of Babylon, *that they receive not of her Plagues.* The day of Vengeance is waxing hot, and the Saints that go up to Zion must go with mighty faith if they would go free from the touch of the destroyer, or escape the wrath of an angry God, who is determined to execute his purposes in the Earth; and if the Saints will continue to slumber and be tardy in their gathering, they may expect to be made to feel the power of the destroyer before they get home, and if they do not rise up and go soon they will feel the heavy hand of the Almighty resting upon them even before they start, and they will be glad to flee for deliverance as did Lot out of Sodom, or Joseph from the presence of the Egyptian Queen, leaving even their garments behind them. It has become proverbial among the Saints, from the experience of the past, that there was no fear of their being lost upon the waters, and the necessity of faith was not duly appreciated; but we feel to warn the Saints against settling down under any other assurance of safety than that of

prompt obedience, and unyielding faith in the promises of God, and while great condemnation rests upon those who delight in the destruction of the Saints, we fear that the rich among God's people will not altogether go free, for so long as the poor are left to perish while the rich have the power to stretch out their hand and deliver, God will not hold them guiltless, but will hold them accountable for the delayed salvation and deliverance of many poor Saints, who, but for the heedlessness or cupidity of those who have means, might, ere this, have set their feet in the valleys of Ephraim.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A Translation from the Coptic.

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 204.)

On the seventh morning the trumpets sounded to proclaim a solemn feast in the temple built by Psammis. The diviners had triumphed; the glorious river once more flowed in its crystal purity.* The arm of the enemies of Egypt was shortened, and the land rejoiced in the firmness of her king. The Hebrews had demanded the freedom of our slaves in vain. Their insult to the majesty of the Egyptian's god had roused the vengeance of the nation, and from this hour double chains and tenfold toil were to be their portion. On this day the royal proclamation declared that the recovered majesty of the river, worshipped under the mystic semblance of its creatures, was to be celebrated by all the lords of Egypt. In the train of Pharoah I entered the temple of the Nile.

When will the world see such structures again? In those vast arcades, those colossal ranges of columns, those boundless roofs, that looked like the canopy of the midnight heavens, so far and so wide were they spread above our heads, the heart felt an instinctive sense of the littleness of man. The whole magnificence of the kingly procession now seemed to sink into the magnificence of motes in the sun-beam. Our long lines of priests and princes were diminished into insects, glittering, indeed, with gold and gems, yet still but like the glittering of insects' wings. The clash of our timbrels, the rich uproar of our trumpets, the harmony of our hosts of harpers and singers, was lost in those immense and lofty spaces, like the evening sounds of the grasshopper. All was awful grandeur. We moved along as if in the bowels of some mighty mountain, which had led us into the secrets of its caverns, to rebuke the pride of man.

At length, after winding through those superb recesses to the brazen gates of the central shrine, the priests advanced before all to begin the rites. The flame of their perfumed torches was the only light, and the smoke of the censers rose, richly clouding that light as it flashed against the sculptures of the sacred walls. Those sculptures were a wonder in themselves. Every creeping thing that the generating power of nature produces was wrought there; every progeny of heat and moisture, every creature of the prolific soil of the Nile, was chiselled there; terrible and strange in their shapes, thus shown by the mysterious light of the worship; more terrible and strange still as emblems of those fearful powers which rule the world of spirits, and appal the guilty dead with endless torment.

But at the moment of sacrifice, when Pharoah was setting his foot on the steps of the high altar, and the incense was already in his hand to be flung upon the blaze, the two Hebrews stood in his presence. In that hour I felt appalled. All round me was a gloom, mystery, and awe. Even the lifeless shapes that by thousands and myriads were wrought out of the face of the rock, might have appalled the heart. But at the sight of those two ancient men, thus standing unshaken in the very footsteps of the king, I felt a supernatural consciousness of some unspeakable horror

* Comp. Exod. vii. 25.

at hand. With the tone and aspect which had defied the king on the banks of the Nile, they now, in its temple, demanded the freedom of the Hebrews.

But they were now far from that sacred stream which they had the power of polluting; they stood under the centre of that mighty temple which to them might be a dungeon; they were surrounded by spears and axes, from which there could be no escape. Pharoah's countenance, exulting in the conviction that his enemies had now rashly thrown themselves into his hand, exhibited all the haughty vindictiveness of his nature. "You demand freedom for your fellow-slaves," said he; "first demand it for yourselves." The Hebrew leaders were silent. "Well, freedom ye shall have. Before this foot stirs from the spot where I now plant it ye shall be both free; free as the flame on yonder altar; free as the ashes of the guilty scattered into the air; free as the gust that wafts them, a sign to all traitors and rebels for ever!"

As he spoke the word, two bands of the priesthood rushed forward, one to heap fire on the high altar, the other to seize the criminals, and throw them into the flames. I shuddered at this horrible sentence, and flung my mantle over my head, that I might not see their dying struggles. There was a total silence for a while. I raised the mantle. All was darkness; the furious blaze of the altar had sunk to a glimmer, but by that expiring light I could still see the two Hebrews, standing like the shades of the dead, with their pale and solemn faces sternly fixed on the king. At length I beheld the ominous staff lifted up and waved above the altar. Heavens! what a sight of terror followed! I saw from the embers, which had sunk to their last spark, a volume of sudden fire burst forth, as if from the very entrails of a volcano. Broad gushes of lurid light, that withered the eye, shot up to the roof of the temple, and showed every frowning sculpture, every terrible emblem, every mystic motto hid in the endless tracery of those gigantic vaults, as distinctly as if the sun in his noon had broken through; and still the blaze from the altar spread, till all was conflagration. Founts and cataracts of flame of every intense splendour, from sulphureous blue to the blaze that looked as if it had passed through blood, darted, rolled, and whirled round the walls, entwined every column, and coiled like myriads of enormous serpents along every line and circle of the boundless architecture. All around us, all above us, was fire. Our eyes were dazzled with the glare, our ears were deafened with the roar. Round the foot of the altar a thick and deadly fume arose. It arose from a circle of ashes; the priests, who had stood within the sacred circle, had fallen victims on their own shrine. The flame had enwrapped them, and they were consumed bodily. In this cavern of fire there was now no sound but of the tremendous element that had mastered all. All were silent with terror; king, priest, warrior, alike withered in soul, all prostrate before the majesty of death.

From the ground I glanced once more towards the authors of our calamity. They were standing unmoved, unscorched, unterrified. Their hoary locks were even unwaved in the whirlwind that swept the flame in resistless eddies through the whole range of the temple. At that moment I saw the staff lifted again. Thunder rolled, the walls shook, the flame swelled and volumed with tenfold fury round the walls; and, could I believe my failing senses! the very walls suddenly teemed with hideous life. Every sculpture moved and quivered; the innumerable tribes of reptiles, which the labour of ages had carved in the granite, started into unhallowed vitality.* The frog, the lizard, the viper, the scorpion, the toad, every loathsome shape of creeping things, the half-formed offspring of slime, the finned, the fanged, the hundred-footed, the poisonous, the pestilential—an endless crowd of those fearful sports of nature, which, in mercy, she conceals from the eye of man in the depths of the waters—all came forth to the light, all swelled to a size in itself revolting and frightful, all in hideous energy revelling, twining, hissing, and hanging their polluted clusters around. The nostrils turned away, the eye recoiled, the touch shuddered, the heart sickened at the sight. Still down they poured, as if the very walls were turned into their living substance; still they dropped, they sprang, they showered, from every spot of the mighty architecture. The curse of reptile life was come to the full upon its worshippers.

* This refers to the three distinct plagues enumerated in the Bible—frogs, lice, and insects. Comp. Exod. viii.

At length the very horror of the sight gave us strength. We started from the ground. The king, dismayed, exhausted, and covered with the pallidness of the grave, made a desperate effort to escape, at least into the day, if there he was to die. I followed his tottering steps. With indescribable difficulty we at last gained the portal of the temple. There we breathed—but no more. All before us was fear and flight. The land was, like the temple, moving with reptile life. Wherever the foot trod, it trod upon reptile life; wherever the eye glanced, it was startled by some form of loathing. Egypt looked with double horror on the evil done by things which it had once placed on its altars. The food, the drink, the pillow, the hour of rising, the hour of going to rest, all were turned to loathing; all was fierce repulsion, intolerable disgust, the unspeakable sickness of the senses and the soul. Still on they poured; we were flooded by the reptile tides. We crushed, burned, and buried them in vain. The sky seemed to rain them, the dust to engender them: they overwhelmed us by millions of millions. Every tree, every branch, every leaf cast them forth, till the land grew poisonous; all the employment of human existence stopped, and men, in dying bitterness, cursed the day they were born.

(*To be continued.*)

EXPLOSION OF THE SALUDA STEAM-BOAT.

ON THE MISSOURI RIVER, NEAR LEXINGTON, MISSOURI, U. S. A.

(*From the Missouri Republican.*)

In addition to what we have hitherto published relative to the explosion of this ill-fated steamer, we subjoin the following particulars from the extra of *Lexington Express* of April 13th:—

On Friday morning, a little after seven o'clock, the steamer *Saluda*, F. T. Belt, master, which has been lying at this port since Monday morning, the 5th, having on board about 175 passengers, principally Mormons, bound for Salt Lake, made an effort to get under way. About the second revolution of her wheels, her boilers bursted with a tremendous explosion, which was heard and felt in every part of the city, completely wrecking the whole boat, and throwing her chimnies, and parts of the boilers and timbers in every direction.

This much is certainly known, but how many human beings, without a moment's notice, were hastened into the world of spirits, will perhaps never be known till the great day of accountability. We have not heart to attempt a description of the scene. Twenty-six mangled corpses collected together, and as many more with limbs broken, and torn off, and bodies badly scalded—wives and mothers frantic at the loss of husbands and children—husbands and bereaved orphans engaged in searching among the dead and dying for wives and parents—are scenes which we can neither behold nor describe; yet, such a scene was presented to the citizens of Lexington on Friday—Good Friday—a day for ever memorable in the annals of Christianity as the day that witnessed the redemption of man from endless death, will long be remembered by the passengers on the ill-fated *Saluda*, as a day of sorrow and privation. Below we give a list of the cabin passengers as far as known. The probability is, that the number of killed and badly wounded is about one hundred. No register of deck passengers.

List of Cabin Passengers and their Destination—Copied from the Register of the Boat.—H. Fale, Kansas; Bowles and sister, Weston; W. J. Murphy, do; R. Nash, St. Joseph; Mr. Abbott, do; Mr. Letcher, do; G. Bentley, Independence; James Wycuff, do; James Shymer, do; Mr. Hamilton, do: Abh. Fisher, do; W. Rose, do: G. Dilher, do; J. Cole, St. Joseph; B. H. Sampson, Independence; Mr. Sampson, do; J. Murphy, lady and negro, Weston; Abner Martin and lady, Council Bluffs: H. Gunn and lady, Independence; Miss Whitaker, Council Bluffs; Miss Randall, do: Mr. Tillard, do; Mr. Holmee, St. Joseph; F. Bayless, Kanesville; M. Sampson, Inde-

pendence; F. Sternes, Kansas; J. M. Payne, do; Mr. Lamb, St. Joseph; Mr. Knapp, Independence; Mr. Foleylinber, do; John P. Sutton, Iowa Point; Mr. McCallister, Liberty; J. T. Carter, Kanesville.

The following is a list of the names of those killed, whose bodies have been found:—

Capt. F. T. Belt and Second Clerk—bodies sent to St. Louis for interment; Laynell, bar-keeper; Mr. Nash, Portland, Iowa; Josiah Clency, Second Engineer; E. Shaffer, Legatt, S. Wagley, Jonathan Brock, Mrs. Dunbar and child, two children of Mrs. Rollins, two Miss Baileys, from England; four men and one boy, and a negro, whose names are not known.

List of Persons known to be Lost, whose bodies have not been Found.

Mr. J. N. M'Callister, of Boone county, Missouri; William H. Bridges, New York, the Yankee Comedian of the McFarland troupe; C. Labarge, pilot; Lewis Tebo, do; Mr. Evans, first-engineer; three white and two coloured firemen.

Persons who witnessed the explosion, say that several persons were blown into the middle of the river, and others were blown a considerable distance up the bluff; one man, standing some distance on the shore, was struck by a piece of timber and instantly killed.

Of the wounded, we have ascertained the names of the following:—

Thomas Huff, slightly; John T. Mitchell, left thigh amputated; John Welch, deck passenger, slightly; Owen O. Harry, dangerously; W. Brown, deck, slightly; Wesley Pogue, nose broken; George Marr, left arm amputated; Michael Ambuston, slightly; Mrs. Agnes Gillespie, face and neck badly scalded—expected to recover; Mrs. Rachel Roland, leg broken, two children saved and three lost; Mrs. Sarah McKachie, spine dangerously injured, and a child slightly injured—two children saved; W. Hendley, mate, slightly; Peter Conrad, part owner, dangerously injured; Charles Evans, carpenter, slightly; Frederick Shultz, do; P. Shultzer, do; Anthony Perkinmeyer, badly; D. J. Ross,* slightly; W. M'Gee, do; W. C. Dunbar, do; Duncan Campbell, a child two or three years of age, do; parents and family lost—from Scotland, residence Bridge of Weir; coloured fire-man, slightly.

We have spelt names as they have been furnished us, and although we have taken some pains to make as correct a statement as possible, we do not place much reliance on its accuracy, for no two statements agree.

As will be seen, the citizens of Lexington and vicinity promptly assembled, and adopted measures for the relief of the sufferers and such survivors as were stripped of their goods and supplies. The sum of three hundred dollars was immediately subscribed by the city and five hundred by the citizens, for the burial of the dead, the care and comfort of the wounded, and the relief of the distressed survivors. The ladies of our city were active in affording relief to the wounded females, laying out the dead, and securing protection for the children who were saved.

Mrs. McKachie, one of the ladies wounded on the *Saluda*, is now at Professor Patterson's. Her daughter, eight years old, is at Mr. George Wilson's; her son, seven years of age, at Mr. James Nichol's; her daughter, three years old, at Mr. F. Zeiler's.

Mrs. Agnes Gillespie is at Dr. Pebles.

Mrs. Rowland at Mr. A. Huntsberry's; her daughter, thirteen years old, at the same place; her daughter, five years old, at Mr. John George's.

Duncan Campbell, a boy two or three years old, at Mr. Henry Smock's.

On the person of Mr. Jonathan Brock, from Macoupin county, Illinois, after the explosion of the *Saluda*, there were found 108 dols. in gold, and 80 cents, a pistol, a dirk, and a silver watch. His effects are now in the hands of Mr. S. G. Wentworth, the Public Administrator of Lafayette county. The law requires that the Public Administrator shall take charge of the effects of persons missing or deceased, where there are no friends to administer, and attend to their business.

It is the duty of all persons in possession of money or goods found on the boat or the bodies of the killed, to inform the Public Administrator of the fact.

We learn that the *Saluda* was not insured, but that a considerable part of the merchandise on board was insured in St. Louis. Some portion of the freight has been saved, uninjured, such as whisky,

* This was not Elder J. D. Ross, from England.—Ed.

molasses, and other goods in tight barrels, iron, &c., in the hold of the boat. Men are still employed in saving portions of the boat, and all the goods they can.

MEETING OF THE CITIZENS.

At a meeting of the citizens of Lexington, called for the purpose of taking into consideration the condition of the dead and wounded, and also of those who have been deprived of the means of sustenance by the explosion of the steamer *Saluda*, at this port, on this morning, the 9th inst., on motion of E. Littlejohn, Esq., C. R. Morehead, Esq., was called to the Chair, and John T. Pigot appointed Secretary.

By request, F. C. Sharp, Esq., explained the object of the meeting, and, upon his motion, the three following committees were appointed:—

1st. Committee to raise subscription for the above purposes—Messrs. John S. Porter, John Williams, and H. H. Gratz.

2nd. For burying the dead—Messrs. George Cox, W. N. Holton, and Silas Silver.

3rd. For taking care of the sick—Messrs. James W. Wetzel, B. F. Wallace, and W. A. Powel.

On motion of J. P. Bowman, Esq.. the Finance Committee were instructed to petition the Honorable City Council for an appropriation of two hundred dollars for the above purposes. On motion of H. H. Gratz, Esq., a special committee was appointed to take charge of the Orphans; whereupon, Messrs. George Wilson, Paul Reinhard, and Fred. Zeiler were appointed said committee.

On motion of E. Littlejohn, Esq., the several clergymen of the city were requested to attend and officiate at the funeral to-morrow, at 10 o'clock, A. M.

On motion of W. Musgrove, Esq., the city papers were requested to publish the proceedings of this meeting.

On motion of F. C. Sharp, Esq., the meeting adjourned to meet again on Monday next, at two o'clock, P. M.

C. R. MOREHEAD, Chairman.

JOHN T. PIGOTT, Secretary.

EXTRACT OF A LETTER TO PRESIDENT S. W. RICHARDS.

Sheffield, May 11th, 1852.

Dear President,—I write to you to express my thanks for permitting me to have the presence of Elder Wheelock at Sheffield, on the 9th inst., at the opening of our new room. We had a precious time together, and I believe that great good will result from it. May the Lord greatly bless and crown all his labours with abundant success, and make him a mightier engine in your and the Lord's hands to facilitate the progress of His work, and the gathering of His Saints.

At the close of the evening sermon, Elder Wheelock gave some instruction, in which he set before us a plan by which many of the faithful Saints may be gathered to the Vallies of the mountains, with their barrows and hand-carts, and although he had the liberty to go to the Valley in a swift passage, unincumbered by a large company, yet he proposed to make a sacrifice of it, and share in the labour, in food, and in every other difficulty that such a company would have to pass through. He said he would willingly go under those circumstances, and invite all the Saints who could raise the least possible means by which they could be gathered.

Many of the Saints are fixed in their purpose, and determined to go, and pass through anything that they may be gathered home. The visit of Elder Wheelock has put a sharp edge on many, and I have no doubt but that a very large company of the poor and faithful will be gathered.

The work is moving onward steadily in this place; the apostate party is dwindling away, and some of them are coming back.

Your humble servant and brother in the kingdom of God,

JOHN ALBISTON.

President S. W. Richards.

VARIETIES.

SOCIETY, like shaded silk, must be viewed in all situations, or its colours will deceive us.

COMPANY which does not help to improve us, will certainly have a contrary effect.

A PROMISE is a just debt which should always be paid, for honour and honesty are its security.

WISDOM is the olive which springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.

THE nearest fixed star is so far distant from us, that a cannon ball going 500 miles an hour, would require four millions of years to reach it.

THE mind is weak when it has once given way: it is long before a principle *restored* can become as firm as one that has never been moved.

AN Irishman fights before he reasons, a Scotchman reasons before he fights, an Englishman is not particular as to the order of precedence, but will do either to accommodate his customers.

THE Cincinnatti *Gazette* says that, during March last, between 3,100 and 3,200 persons—generally farmers—shipped at that point for California—mostly without any intention of returning.

GATHERING IN EARNEST.—We are informed that Elder Ezra T. Benson ordered, and by this time probably has in operation, 1000 wagons, 2000 hand carts, and 1000 wheelbarrows, to accommodate the poor Saints in their emigration this season from Council Bluffs to the Valley of the Great Salt Lake. That's the way for the poor to gather to Zion! Health, strength, and success to the trundlers!—ED.

NEW SCHEME FOR JOINING THE ATLANTIC AND PACIFIC OCEANS.—Mr. J. S. Buckingham, the well-known traveller, is the promoter of a scheme for joining the Atlantic and Pacific Oceans, by establishing a line of routes betwen Boco del Toro, or Cheriqui, on the Atlantic, and Golfo Dulce on the Pacific coasts. The distance from sea to sea between these two points is only seventy miles, and the ground is in the hands of the British, who have an infant settlement, which Mr. Buckingham recommends as a desirable location for emigrants at the southeast portion of Costa Rica.—*Cincinnatti (U.S.) Atlas.*

PROPOSED RESTORATION OF THE JEWS.—The *Suisse* of Berne, of April 18, says,—A Correspondent writes from Constantinople on April 1st—that the Divan has hit upon a very original plan for settling the question of the holy places. The four pachalics of Syria are to be granted to M. Rothschild for the sum of £20,000,000, to be paid into the treasury of the Sultan; and, upon the sum of £2,000,000 being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to rebuild Solomon's Temple.—*Family Herald.*

USE OF GOOD MEN IN BAD TIMES.—It is very necessary that good men should live in very bad times, not only to reprove a wicked world, that God may not utterly destroy it as he once did in the days of Noah, when all flesh had corrupted its way; but also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done under the sun: at least to struggle and contend with a corrupt age, which will put some stop to the growing evil, and scatter such seeds of virtue as will spring up in time. It is an argument of God's care of the world, that antidotes grow in the neighbourhood of poisons, that the most degenerate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the miseries of mankind.—*Dean Sherlock.*

FAREWELL TO PRESIDENT F. D. RICHARDS.

Farewell dear brother, but e'er you depart
Accept the offering of a grateful heart,
For all the knowledge which from you has flow'd,
The living channel between us and God.
Under your supervision wise the *Star*
Has shed its lustrous light both near and far,
And many who the Gospel have embraced,
Their first convictions to its page have traced;

And thus from sin to righteousness have turn'd,
And line on line the Gospel precepts learn'd.
But soon your feet will quit the British shore,
In Zion meet your brethren once more,
There to receive the word of God as given
By revelation from the courts of heaven.
The other members of your quorum too
Are all call'd from the work they have to do.
What an amount of wisdom there will be
Present at Conference in fifty-three!
O, when you meet on Zion's happy shore,
And there recount your various labours o'er,
What joy and gladness will your hearts inspire,
And fill your souls with pure celestial fire.
Your aspirations then will soar above
Unto the God of mercy, truth, and love,
For having made you His especial care,
And brought you safely home through every snare.
Go tell the Saints who dwell in peace at home,
The Saints in Britain pray the time to come
When they in safety may in Zion stand,
While scourges waste and desolate the land.
Please to remember me to Brother Watt,
Also to Elder Banks and Elder Pratt,
And likewise to the talented Miss Snow,
Whose mental powers her rich productions show.
Farewell, farewell, and may the God of truth,
Who has protected you from early youth,
Bless you with every gift He can bestow,
While vail'd in flesh you sojourn here below.
The glory which you had you have laid down
That you might win a far more glorious crown.
But all your honours you will soon regain,
And with King Jesus on Mount Zion reign.

Woolwich. MERCY KIRKWOOD.

ADDRESS.—J. W. Young, 3, Cunliffe Street, Preston.

NOTICES.—Elder Lorenzo Snow's portraits are now on sale at this office. Price 1s. each retail.

THE "Etoile du Déseret" can now be obtained at this office also.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH OF MAY, 1852.

	£	s.	d.		£	s.	d.
H. E. Bowring	£1	0	0	Brought forward	£12	3	4
Isaac Jones	4	1	4	James Linforth	5	0	0
Richard Tilt	2	2	0	John Wigley	6	0	0
William Cartwright	3	0	0	James Walker	10	0	0
C. W. Davies	2	0	0	J. F. Bell	5	0	0
Carried forward	£12	3	4		£38	3	4

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15.—Vol. XIV. Saturday, June 5, 1852. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th, and 9th days of April, 1852.

(*Continued from page* 212.)

FRIDAY AFTERNOON, APRIL 9TH.

CLOSING ADDRESS OF PRESIDENT F. D. RICHARDS.

Beloved brethren, I arise before you this afternoon in much weakness, to address you upon the condition of the work in the British Conferences, and to offer for your consideration, those items of instruction which appear to be for your good, and which will serve as a criterion for you in the Conferences over which you are called to preside. The work of the Lord has already attained a position of strength and influence in these lands, and is, year by year, growing and increasing, if not so much in its numbers and in its external form, still it is growing in other respects, and hence requires more wisdom and energy than when it was in its infancy. A man in one part of his life, sometimes grows up very slender until he acquires the stature of a man, and then when he has acquired the external shape or appearance of a man, he begins to thicken up, and to gain that stamina which is so essential for the necessary exertions of future life. Whatever the period of his growing life may be, during that time great caution has to be used, lest his physical constitution should be injured. It is very much so with the work of God. Take the work as it has been growing up and coming into notice before the people, it could not have accomplished those great and powerful undertakings, as Branches and as Conferences, to the extent that it is now doing. It has for years past been living the period of its growth, and consequently has been young and tender. Incapable of withstanding the storms and fury of the enemy, and hence the necessity of enlarging, as it has done heretofore; and now it will continue to grow and become thick-set, stalky, and well grown, like the sturdy oak, and be able to withstand the storms and tempests of the adversary. The loosening of the soil around the roots will only make the tree grow and thrive more abundantly. And this Church has arrived at a period when a new epoch has begun, which has so ordered things that the work of the Lord must take a rather different stand to what it has done heretofore. We have been teaching spiritual things; now we have to teach temporal things: and while we shall extend to the world spiritual things as before, we shall have to talk more about temporal things to the Saints. I must inform you that the Saints in the Valley are growing more than those in

this land, in relation to the interests of this work, and you know it, those of you who have been there at any rate, for they are full of spirit and energy: the Lord having taught them by experience. And brethren, the Saints have to be taught something here, which is necessary for them, or they are not fit to enter immediately into the society of the Saints in the Valley. The Presidency will, perhaps, (when a company of Saints reach the Valley,) inquire who has had the teaching of those Saints? It is an important work. to perform it faithfully, to instruct and govern the people of God. As I value my standing, and as I feel for yours, brethren, I want to have you prepare for the rest that is there for the people of God. If we are baptized for the remission of our sins, we, that moment that we step beyond our instructions in teaching those things which we have not been sent to teach, walk right away from the Lord, and every day we walk further and further away from the path of duty in which alone there is safety. We must see to our course, and not suffer ourselves to be drawn away, but live in strict obedience to the requirements of heaven, and rid ourselves of those abominations and corruptions by which the Gentiles have become debased, and be prepared for that glory which is for the children of God in Zion.

You must still continue to preach to the world faith, repentance, and baptism for the remission of sins, and faith in Joseph Smith and Brigham Young; and then confer upon them the Holy Spirit: and the more you continue from this time to impart to the Saints in this land the spirit that is in Zion, the more you will have of it yourselves. And just as fast as you disseminate that spirit among the people, will you increase your influence and power among them, and you will be enabled to give such counsel to the Saints, as will greatly increase their faith, and build them up in the work of the Lord. And although you may not bring in so many, yet you will effect as much good; for those who do come in will be of the right kind, and one will do more towards the building up of the kingdom of God, than two of another sort. They will be better prepared to endure the slander and reproach of the world, and to receive the instructions of the Priesthood, for mankind have so much to learn before they can see God. This work carries with it, and always will, a stumbling stone, and the more it is so, the more the minds of the people will have to expand in proportion to the growing strength of the work of the Lord. In the days of the Lord, the Apostles and the people generally, had to believe that Jesus was the Son of God. In these days, they are required to believe, in addition to that, that Joseph Smith was a Prophet, and that Brigham Young is also a Prophet of the Lord, and this faith is indispensable.

The Apostles had much to contend with in consequence of their profession; and so it is now; we have much to bear, and many things to meet. As the principles of truth become more potent and brilliant, we have more stumbling-blocks in the way; and so it will be all the way through. And in order that my successor might be the better able to take hold of matters, and rightly carry out all measures for the advancement of the cause of God, I have called you together to give you some instructions in relation to your duties and future course.

Inasmuch as you are the principal men, I wish you to be particularly careful whom you call to the Priesthood. Do not call those whose circumstances prevent them from being useful; but call such as will be of service to the Churches in this land, and know that you call them by the Spirit. Brethren, when you call men to the Priesthood, let me give you a *rule*—choose not men of learning, or of great talents or attainments merely, but those that desire to do the will of God; and this is the mind of the Lord. If there be men of this description who possess the advantages of a good education, so much the better. If they have gigantic minds, they will become eminent in their turn, by strictly adhering to the counsels of the Priesthood, such will become strong in the Lord, and do much towards accomplishing His purposes in the last days. Don't call a man to the Priesthood because you want to show him a favour, for if you do, you will be doing more harm than good; and a man is far more potent to do the will of God without office than with it, unless he has a mind and determination to magnify the office; if a man dishonours the Priesthood, it will prove a curse instead of a blessing to him. I speak the mind of God to all present: therefore see

to these things, and the Lord will give you wisdom to act righteously.

It is not right that *Travelling* Elders should be allowed to go rambling about any where without any restraint. And I should not give counsel for them to be sent out into a field of labour without any limits, unless it was to accomplish some specific object; but let them have their respective fields of labour, and let them feel just as independent as you, or any other authority in their sphere, so as to use their authority in a proper manner. No man is above growing independent, let him be placed in what position he may. A man will take a greater interest in the work when he has a field appointed him, because he will feel that he will have the honour for what may be done in that particular part of the country. Let not those who are willing (I speak of all who are in your Conferences, whose conduct is consistent,) be kept back by your examples, but let your light shine to all around. This is of the utmost importance. I feel the Spirit resting upon me at this time. This is it, brethren, the people will be what the Priesthood are. You may apply this rule, and it will never fail. When I call a brother to the Priesthood, I don't look so much at a man's abilities, but if he has the interest of the work at heart, he is right: if he has an eye single to the glory of God, that man is right, and all qualifications are comprehended in that. If he be so, flatteries cannot decoy him; threats cannot hurt him, but he will do all to the honour and glory of God. Again, you are called to be Masters. Then, brethren, be liberal, and those who are below you will bless you, and the more you bless them, the more they will bless you, and seek to do you good in every respect. But if any of you feel like cramping or narrowing the spirits of your brethren, bear in mind the time may come when those over whom you now preside will preside over you; then love to be liberal to your brethren, and they will roll it back into your bosoms, and you will be conscious that you have done your duty.

This is a time when the Conferences feel their pecuniary calls to be rather heavy. The calls for the Temple, the Perpetual Emigrating Fund, together with their current expenses, seem to be rather hard for those who have families, and my heart has been led to consider their pecuniary circumstances, and I feel that those who have given their mites according to their means, shall be rewarded in this world, and be crowned, if faithful, with eternal life in the world to come.

Brethren, if those who are travelling with you have families, let them have your blessing. And I will here say that it is impossible for the Presidency to fix the particular fields of labour to all those who are travelling, but if the Presidents of Conferences can mutually agree about making changes in their travelling Elders, let them do so, and inform the Presidency at Liverpool. This is a nursery for Priesthood; and it may not be more than ten years until those whom you now preside over may be put to preside over you; and therefore act so as to be able to meet them in a coming day. I am glad that I have this to say, that I have never acted in any way to cause me to be afraid of meeting my brethren again over whom I have presided, even if the scale had to be turned and they preside over me.

Next is the keeping of good RECORDS! I wish you to have your attention directed to this subject immediately. Some of the Conferences have good records, and some have not, but I want you to have your Records kept in such a style that you can lay your hands on all your members, and then you wont have to complain that you cannot find them: and have secretaries who will attend to these things. Seek out the most punctual men to fill the office of secretary. These things have been lost sight of in a great measure by the world at large, but they must now be attended to.

If the human family was in proper order we could trace our lineage right back to father *Adam*, and know from whom we sprang, or from whom we have descended, and who among our forefathers had received the Holy Priesthood, if any. The Jews are very particular in these things, so far as their scattered condition will allow of it. Well, let us imitate the Jews in this particular. And when you baptize any persons put down the day of their birth, where born, and all the particulars, and then when they go home to Zion they can take all those items with them. I was in the LORD'S HOUSE and took the names of the brethren who came in there for some time; and there were some who did not know where they were baptized, nor the date, nor anything else connected

with their admission into the Church. These are items of great importance, brethren, and I hope you will see that your clerks are attentive unto them. O what a glorious thing it would be if we could have the dates and ages of our forefathers and friends who are gone into the world of spirits.

There is a system of keeping Records (and it is the best I have ever seen) in the Glasgow Conference, and if you wish to get a transcript of the particulars write to the Secretary of that Conference. There cannot anybody go from there without it being known, and it is because their Records are kept in good order.

There are some strong reasons why this should be attended to, for the time will come when the people will be willing to give all they possess in this world, and half of what they expect in the next, to be in fellowship with the Saints in the Valley, when peace and safety shall be in Zion alone. And the day will come, and it is not far distant, when nobody will be received unless they bring their proper *credentials*. Then let us have our Records complete; and know who are worthy of our faith and confidence, and of being recommended to the Priesthood and Saints in Zion.

(*To be concluded in our next.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 200.)

The Elders began to return from their missions to the eastern States, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I enquired of the Lord, and received the following:—

Revelation, given the 22nd and 23rd of September, 1832.

ON PRIESTHOOD.

A revelation of Jesus Christ, unto his servant Joseph Smith, jun., and six Elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning His Church, established in the last days for the restoration of His people as He has spoken by the mouth of His Prophets, and for the gathering of His Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others, with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the Holy Priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under the hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God: Esaias also lived in the days of Abraham, and was blessed of him, which Abraham received the Priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah: and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a Priesthood also upon Aaron and his seed throughout all their generations, which Priesthood also continueth and abideth for ever, with the Priesthood which is after the holiest order of God. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can

see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God; but they hardened their hearts and could not endure His presence, therefore, the Lord in His wrath, (for His anger was kindled against them,) swore they should not enter into His rest, while in the wilderness, which rest is the fulness of His glory. Therefore He took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel, which Gospel is the Gospel of repentance, and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in His wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God, at the time he was eight days old, unto this power —to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power.

And again, the office of Elder and Bishop are necessary appendages belonging unto the High Priesthood. And again, the offices of Teachers and Deacons are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron, shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my Church; for whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom and the elect of God; and also all they who receive this Priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood receive the oath and covenant of my Father, which He cannot break, neither can it be removed; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this Priesthood, which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world: and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father: and the Father teacheth him of the covenant which He has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sakes of the whole world; and the whole world lieth in sin; and groaneth under the darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and the whole world groaneth under sin and darkness even now.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit mete for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

Verily, verily I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall end, that the testimony may go from you into all the world, unto every creature. And as I said unto mine Apostles, even so I say unto you; for you are mine Apostles, even God's High Priests: ye are they whom my Father hath given me: ye are my friends: therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe.

In my name they shall do many wonderful works: in my name they shall cast out devils: n my name they shall heal the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

Verily, verily I say unto you, they who believe not your words, and are not baptized by water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the Gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion for their rebellion against you at the time I sent you.

And again, I say unto you, my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this Gospel in my power: for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the labourer is worthy of his hire. And any man that shall go and preach this Gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore, let no man among you, (for this commandment is unto all the faithful who are called of God in the Church, unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also: for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not: and woe unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Woe, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto

the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together, sing this new song, saying,

The Lord hath brought again Zion:
The Lord hath redeemed His people Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed His people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For He stands in the midst of His people:
Glory, and honour, and power, and might,
Be ascribed to our God, for He is full of mercy,
Justice, grace, and truth, and peace,
For ever and ever. Amen.

And again, verily, verily I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting Gospel, that inasmuch as they have families and receive monies by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive monies, send it up unto the Bishop in Zion, or unto the Bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine Apostles, in ancient days, built up my Church unto me.

Therefore let every man stand in his own office, and labour in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

And behold the High Priests should travel, and also the Elders, and also the lesser Priests; but the Deacons and Teachers should be appointed to watch over the Church, to be standing Ministers unto the Church.

And the Bishop, Newel K. Whitney, also, should travel round about and among all the Churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the Bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the Gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things, the hour of their judgment is nigh, and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded, and an hair of his head shall not fall to the ground unnoticed.

And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdoms, I will not only shake the earth, but the starry heavens shall tremble: for I, the Lord, have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen.

APPLICATION is one of the secrets of perfection.

LET us search ourselves in the first place, and afterwards the world.

MANY a man saves his life by not fearing to lose it, and many a man loses his life by being over anxious to save it.

HE that blows the coals on quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 5, 1852.

ACCIDENTS, COUNSEL, &c.—We have to record two more most melancholy accidents which have occurred, not in America, but in Wales. By the letter of Elder William Phillips we learn that, amongst others, nineteen Saints, or more, have recently fallen victims to the destroyer. By these afflicting occurrences, many families are heavily afflicted, and, probably, some left nearly or wholly destitute.

The voice of the Spirit, and our own judgment, concur in this particular, that the destroyer is abroad in the earth, and going about as a roaring lion, seeking whom he may devour; so we feel to make a few remarks, and give a little counsel to the Saints, that they may escape his power, and live upon the earth to accomplish all they were sent here to perform.

Many persons who are ignorant of the purposes of God, and the responsibility which rests upon every man who hears the fulness of the Gospel to work out his own salvation in the true order unto eternal life, feel a desire to depart from the changing scenes and afflicting circumstances they are often compelled to witness in this lower world. It is all very well to wish to enter upon a more glorious stage of existence, where sin and suffering are unknown, but we opine no Saint of God wishes to do so before he has accomplished his own preparatory work in this vale of tears. Those brethren who are cut off from this stage of existence, without having the privilege of attending personally to those ordinances which God has devised for the full salvation and exaltation of themselves and their progenitors, will have to depend upon their posterity, relations, or friends, for the completion of the works necessary for their salvation. Now, we think it would be more satisfactory to all Saints, if they could attend to these things, in their own proper persons, than by proxy; and consequently the desire must be correspondingly great in their bosoms, that they may be enabled of the Lord to escape the venomed shafts of the destroyer of bodies, until they have accomplished these matters. Then, when they have attended to these things, and set in order their own salvation, and, as far as they can, the salvation of all that pertain to them, they may not feel particularly anxious whether they live or die, but if the Lord should so order, they would go down to the grave like a shock of corn fully ripe, and calmly wait until the power of the first resurrection should burst the barriers of the tomb, and bring them forth in the full vigour of immortality, among the sons of God, to realize and enjoy that salvation and exaltation which they wrought for while clothed upon with mortality.

But in order that these desirable privileges may be realized by the Saints, they must endeavour to live by every word which proceedeth from the mouth of God. It is inconsistent with the dignity of the Almighty and the nature of salvation that he should speak personally to each Saint, and tell him how he may escape the power of Satan, and stand unhurt when a thousand may fall by his side, and ten thousand at his right hand, by famine, pestilence, violence, or accident. God may and does give special revelations to special individuals for special purposes, where the revelations through, and the counsel of, the Priesthood do not reach, provide for, or circumscribe the emergencies. But, brethren, be not deceived; remember the Holy Priesthood is the legitimate and appointed channel through which God communicates intelligence unto the Saints, whereby they may be saved, temporally and spiritually; and no Saint need expect the hand of God to interfere between him and the destroyer, whilst he is living in daily violation or neglect of the counsel of those

whose right it is to give counsel. Yes, brethren, God has set Apostles and Prophets, High Priests, Presidents, Elders, &c., &c., in the Church, for the work of the ministry and for the *perfecting of the Saints*, and we are sure that other means are incompetent for the perfecting of God's people, or God would have chosen them. Therefore, dear brethren and sisters, as the powers of darkness appear to be rousing up to afflict and to destroy, we feel to exhort you to be very faithful, prayerful, watchful, and diligent, and to give careful heed to the counsel and instruction of those whom God in His infinite goodness has been pleased to place over you; give heed to the words of wisdom and understanding which shall fall from the lips of your Presidents, and in doing so you shall be blessed, and they who are not appointed unto death shall escape the darts of the enemy, and live to accomplish their own work upon the earth, and also become, on Mount Zion, saviours to their progenitors.

EMIGRATION.—We have received many letters upon the subject of Emigration, enquiring when we intend to open the next emigrating season, &c. That the Saints and ourselves may be spared all further trouble or anxiety upon the matter, we hereby give notice that we do not intend to charter any vessels for emigrating before the month of January, 1853. If the Saints will remember this, it will save them the trouble of asking or writing for the information. Any further intelligence we may obtain affecting the Saints, upon the subject of emigration, we shall not fail to lay before them in due time.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A Translation from the Coptic.

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page* 220.)

New evils were at hand. Our frontier horsemen came flying in with news of war. The Arab chieftains refused the tribute: they had sent round a banner to all the kindred of Ishmael in the desert; and the whole border, from Damascus to Pelusium, was in arms, as if by a command of our evil genius.* The calamities that had befallen Egypt stirred them up to revolt, and the revolt was about to be succeeded by an invasion of the enemy. I then was summoned into the presence of the monarch, to the council held in this case of emergency. The king demanded my advice. It was plainly given. Reprobating the feeble policy that had withdrawn our armies from the frontier to waste their valour in watching slaves, I counselled instant vigour. I declared that war must be met by war, rebellion by speedy punishment; and that the royal tribute, if not brought in the hands of the Ishmaelites, must be sought for in the ashes of their tents. All applauded this advice; and Pharaoh, throwing over my neck the golden links of his own sword-chain,* and ordering a linen robe of state to be hung

* This verifies the words of the Hagadist, that each plague God sent over Egypt, was followed by other disasters.

* Compare Genesis xli. 42, where Pharaoh puts upon Joseph the רביד הזהב and בגדי שש——the one his sword chain, the other the robe of state, made of linen; for linen was the article most prized in Egypt. Later, linen was also prized by the Jews; and on the Day of Atonement (יום כפור), in particular, when the high-priest entered the Holy of Holies, he wore robes of state, made of linen, (בגדי שש), to appear in the presence of the supreme King of Kings, as a courtier would put on his court-dress to appear at court.

about my shoulders, made me on the spot commander of all the armies of Mizraim.

I rejoiced at this good fortune. The pomps of Memphis had become fearful in my sight. Wild dreams haunted me, wilder thoughts came over me in my waking hours. I had commenced to experience strange doubts of the wisdom of that worship which was as old as the foundation of the throne. I involuntarily asked myself, could the gods of Egypt be given for its tormentors? Could the power of turning those gods into scorn be given but by some other God mightier and higher than they? Or could that higher God, that wielder of the elements, that scorner of the pride and glory of Egypt, be on the side of injustice? These feelings rapidly spread over the whole surface of my mind. The sound of war came to me as the sound of the rushing stream to the traveller in the desert. The fever of my spirit parched me no more. I put on my armour, took my spear in my hand, and marched forth from Memphis at the head of the troops that were fit to bear the dragon-banner of mighty Egypt to the uttermost end of the world.

We made rapid marches along the shore of the sea of the desert, that we might meet the rebellious sons of Ishmael before a hoof of their camels should defile the sacred shores of Egypt. All was the exultation of the warrior's heart, as I looked from the heights along the endless columns of chariots, horse, and spearmen, that moved among the bold hills and rocky valleys bordering that bright and ever-billowy sea. But when we entered on the desert itself, when we saw the boundless waste spread before us, without path or landmark, without tree or herb, without river or fount, our hearts shrunk within us, and we felt that in all the grandeur of man there still is weakness, as the weakness of the sand tossed in the whirlwind. Enemies we saw none, but the most unconquerable of all enemies, the desert—the ground on which we trod, as treading on the floor of a furnace, and the sun, which shot down upon our heads rays as fierce as flights of burning arrows. Against this war what was man? Our horses died of pestilence; our chariots were left broken in the wilderness; the scorching wind pierced us to the bone, withered the nerve of the strong, and made the heart of the bold faint within him. After months of fruitless search for the flying Arabs, whom we could no more reach than we could the clouds of heaven, I gave the word to retrace our steps towards the land of Egypt. Broken and faint as we were, the command infused new life into the whole host. It was full of the memory of that luxurious rest which the soul covets in a dry and thirsty land: it told even the meanest heart among our thousands of the pure and refreshing draughts of the Nile, the deep bowers of roses, the olive groves on its banks, the delicious evenings when, under the vines in the cool air, all was music, serenity, and the simple and undisturbed delights of nature.

On the third day, at sunset, the army had reached the brow of the mountains that overlook the valley of the Nile. With the delight of weariness and famine in the sight of the speedy enjoyment of rest and luxury, we gazed on the immense extent of that richest spot of the bounty of nature and labour of man, glittering like a huge serpent, bright with all the hues of summer, under the light of the descending sun. Groves, gardens, palaces; the solemn beauty of the pyramids, illumined by the setting rays, like enormous piles of burnished gold; the beautiful Nile, the glory of all, flowing down in the midst of this unrivalled landscape, like a vast vein of molten silver; all lay before us in lovely vision. In universal triumph we sung hymns in praise of the protecting gods of Egypt, raised rude altars of the stones of the mountain tops, and, after hours of carousal, laid ourselves down to sleep until the morn should bid us rise and go forth into the richness of the land. It was then that I heard, for the first time, from the peasantry of the hills, the long succession of miseries that the wrath of the Hebrew leaders had laid upon the country.* But while these fell I had been in the wilderness; and happy I now felt the days of toil and nights of watching, the fiery wind and the scorching sand, which had kept me afar from such agonies. Yet where were their traces now? As if a superior hand had been held over Egypt, to shower fertility on it in recom-

* These were the plagues of pestilence, darkness, and itch. The Egyptian armies, therefore, were more than four months in the desert, for the interval between each plague was a month. Comp. Rashi, Exod. vii. 28.

pense for its afflictions, all was now more luxuriant than ever.*

My mind still remained disturbed with many thoughts, and leaving my tent I took my spear in my hand, and walked forth into the moonlight, which was then lying broad upon the hills, and bathing the tents of my sleeping army with unspeakable lustre. I have never seen a sight of such beauty. The sky was a sheet of leaves of the forest, sparkled and shot rays of living diamonds; the moon was an orb of serene flame; the whole creation seemed to have assumed a more etherial character. I could have thought that its grosser substance had been suddenly purified and changed into light and life. It was a night on which an irresistible impression of the presence of beings mightier than man subdued the mind. In strange awe I prostrated myself, and offered up a supplication to the great invisible Lord, by whom all this world of wonder lived, to guide me into His knowledge: if the gods of Egypt were divine, to make me their more unfailing worshipper; but if there were another mightier than they—another who bore no shape of created thing—another, not to be worshipped by our fires, nor bowed to in temples, nor won by those sad and fearful sacrifices of human life† which Egypt had so long offered to the work of her hands—then to let me be enlightened by the truth, to let the idol have my homage no more, but to let me bow down my spirit to the Spirit of heaven.

When I lifted up my countenance again, a wondrous change had come. The moon was covered with a hue of blood, the stars had died, all below was dark as the grave. I looked round; my army was locked in a torpor as profound as if God had caused them for some purpose to be buried in sleep, and I alone was awake; and fearfully were my senses kept watching. It was about midnight.‡ At that moment an echo, like the burst of a thousand trumpets, broke from the skies. It was followed by the charge of a tremendous army. The sky opened, and showed flames, that took the shape of horse and horseman, chariot and charioteer. A mass of living fire rushed down over Egypt. Leading all, and terribly conspicuous above all, was a form whose gigantic wings seemed to stretch from verge to verge of the horizon. Perpetual shafts of lightning darted from the path of the destroyer, and a sword, like an angry comet, waved and blazed before him up to the heights of heaven.

In the midst of these overwhelming terrors of the air I was recalled to the earth; she had her terrors, too, on that night of vengeance. A cry, as if the whole agony of the human heart, and the whole concentrated affliction of an undone people could be poured on the ear at once, smote me. I looked down on the expanded valley of Egypt: there all was in utter consternation, in fierce and instant confusion. The multitude were hurrying wildly through the cities, with torches in their hands, as if in search after each other. Palaces, houses, cottages, and temples, all alike poured out their inmates, and all were filled with one vast echo of deep agony and fierce lamentation. That night all the first-born in Egypt were slain. In every house, in every field, where either human or animal life did exist, there was one dead.* The eldest-born of the glorious throne of Egypt, the heir presumptive of the mighty, the heir of nothing but the poverty of his out-cast father, the first born of the dungeon, all were equally stricken. The first-born of the animals, too, the beast in the field, the sheep in the fold, the wild-beast in the forest, the bird in the grove, all had fallen, and lay cold corpses. Death had claimed as its universal tribute the first-fruit of every species of the land.

In the midst of this mortal ruin a tempest rose. Furious blasts rushed from the clouds, that now seemed big with thunder. Rain, like cataracts, burst down, tearing up the fertility of the rich expanse of pasture and tillage, garden and bower, beneath. Sheets of lightning, that blinded the eye, hung quivering over the palace-roofs, which dissolved into dust and ashes under the subtle intensity of the flame. Thunderbolts swept along the ground, and tore up the foundations of tower and temple. It was a night to be much remembered in Egypt.

* This throws a light on the meaning of the frequently-repeated הי את לב פרעה ויחזק "And God hardened the heart of Pharaoh."

† The sacrifices here alluded to were made to Molech.

‡ Comp. Exod. xi. 4.

* Comp. Exod. xi. 4.

(To be concluded in our next.)

THE MALTA MISSION.

LETTER FROM ELDER LORENZO SNOW.

Malta, May 1, 1852.

Dear Brother,—Supposing that your brother Franklin has taken farewell of Albion's shores, and is now upon the briny deep on his return to the home of the Saints, allow me to do myself the pleasure of addressing to you my communication, and that through the columns of the STAR, the Saints generally of the British Conferences may have some knowledge of our circumstances, doings and prospects.

My hindrances in London with the translation and publication of the Book of Mormon, connected with several weeks of unavoidable detention at this place, allowed me so little time to spend in India, and reach the Valley in season to meet the wishes of the Presidency, as expressed in their last Epistle: in view also of the various duties and labours that surrounding circumstances have unexpectedly pressed upon my attention, I have judged it wisdom for the present to compress the sphere of my ministerial labours, and employ the brief time at my disposal in that way which, through the blessings of the Lord, I trust will still tend to the interest of my Eastern Mission, and much more to the advantage of other portions of the field of my labors, and more to the advancement of the cause generally among these nations. I am sorry, however, to disappoint the brethren in India, but I trust I shall be able to see them at some period not long distant when more time at my command will enable me to compensate them for their disappointment, and benefit doubly the interests of the work in those lands.

In view of carrying forward with efficiency those several missions that have come under my direction, and to open the road to the introduction of the Gospel into these Catholic countries bordering upon the Mediterranean, we are arranging all our publications in respect to kind, matter, quantity, and language. Our printer, who expresses much interest in the prosperity of our cause, has just made arrangements to order from England an apparatus for stereotyping, and we hope, by this means and other opportunities, to be able ere long to supply economically from this point, as a Central Book Depôt, Italy, Switzerland, Spain, Bombay, and Calcutta. We have published an edition of the "Voice of Joseph," revised from the Italian, and begun to send it abroad among the people, hoping much good may result from its instrumentality: also an edition of the "Ancient Gospel Restored," in French, and another in Italian. This little work is now published, and in a few days will be circulating here in four different languages. The Elders in Calcutta and Bombay, will be supplied with publications from here immediately upon learning their address; also a little more acquaintance with the *ins* and *outs* between this and Italy, and we can supply Elder Malan, and the Saints in Piedmont; also the Saints in Switzerland. People are now constantly making calls to inquire concerning this "strange religion;" a few evenings since, we had at one time, at our private lodgings, gentlemen from eight different nations, having come from various parts of the city to hold conversation in reference to our doctrines: among the number were those from Poland and Greece, who are now reading our works with peculiar interest. Two intelligent and enterprizing young men, the first-fruits of our ministry upon this island, will ably assist in moving forward the cause in which we are engaged; one of whom we have ordained an Elder who speaks with fluency several languages. Since our arrival, the slanderous reports of the "judges" from the Salt Lake City, through the medium of French and English newspapers obtain lively circulation, losing nothing by importation. Still they serve us some good purpose by awakening curiosity, and sending us many visitors, whereby we have increased opportunities of announcing our principles. Elder Woodard as soon as his services can be dispensed with here, will return to the assistance of Elder Malan in Italy, leaving the work at this place in charge of Elder Obray. My European Mission, on my departure from these countries, will be left under the superintendence of Elders Stenhouse,

Woodard and Obray; the Indian Mission with Elders Findlay, Willis, and Joseph Richards. These brethren will keep up a correspondence with the Presidency at Liverpool, from whom they will receive from time to time that instruction and counsel as shall tend to promote our Master's cause under their directions.

The English and Italian languages are much spoken at Gibraltar as well as the Spanish, and we are anxious to see the kingdom of God beginning to spread its light if possible through the Spanish dominions, and feel to do all in our power to effect so desirable an object. We cannot help but believe that the Lord has some good people in that place, that will hearken to His voice, and become instruments in carrying the Gospel to their countrymen. In a few days I will have completed my arrangements here and shall then, the Lord willing, take my departure for that country, and spend there what little time yet remains at my control, with a view of making an opening as wisdom may direct.

If some wise, energetic, faithful, and experienced Elder, being well-approved by yourself, who wishes to engage in that which will redound much to the honor and glory of God, and we hope to the salvation of thousands, will come to Gibraltar, he shall be supplied with appropriate publications from here, and while there I will do for him what lies in my power, and make such arrangements in laying a foundation for his advancement in the work as my time and opportunities shall permit. If another Elder can be looked up for India, to aid Elder Findlay at Bombay, I believe I will then have done with my requests upon England at least till my return from California. It is hardly our expectation to convert all these Catholic nations, but we can scarcely expect any better or more favourable time to furnish them an opportunity for life and salvation, and we feel that there are a few among them at least who will appreciate the sacrifices we make in their behalf, and, giving heed to the words of life, will come forth, fulfilling the words of the holy Prophets, that a remnant shall come to Zion, gathered from every nation, kindred, and language. We expect also on our part, in order to accomplish this work, much patience, faith, diligence, perseverance, and long-suffering will necessarily have to be exercised and experienced; but in the cities, both in America and England, in which thousands ultimately received the Gospel, in several instances many months were spent in seemingly fruitless labors before a proper attention and observance to those principles could be procured: so in reference to these Catholic countries, we may in some of them have not only to employ months, but perhaps even years; but we feel assured, that through faith, prayer, works, and the blessing of the Lord, we shall ultimately overcome and triumph over all these difficulties to the honour and glory of God; and besides, we also ourselves shall have the gratification that we have *done our duty*, and cleared our garments of the blood of all men. Elder Woodard joins me in love to yourself and to all the Saints, praying that you may be attended in all your exertions for the cause of Zion, with the choicest blessings our heavenly Father bestows upon the faithful, whose hearts and souls are devoted to His service.

Since I commenced writing, I have received cheering intelligence from my Indian Missions, which no doubt has reached the columns of the STAR.

Yours affectionately,

LORENZO SNOW.

President S. W. Richards.

AWFUL COLLIERY ACCIDENT IN WALES.

14, Castle Street, Merthyr Tydfil, May 12th, 1852.

Dear President Richards,—I am sorry to inform you of a very dreadful occurence, which occurred in this neighbourhood last Monday morning, in a coal-pit, at Cwmbach, (where there is a Branch of the Church) about five miles from here. There were about one hundred men at work in the pit when the damp took fire, and blew, burnt, and killed sixty-nine of them, and in that number killed were nineteen brethren; their names are as follows:—Elder Ebenezer Morris, (President of Cwmbach Branch) and two sons, Elder David Jenkins, Elder Thomas

Evans, and Elder Thomas Phillips; Thomas Pritchard, Edward Davies and son, members; Priest Daniel Matthews, Priest Thomas Rees; Deacon Jenkin Rosser; Rees Hopkin and son, and Charles Marks, members: Teacher Lewis Jones and two sons, and William Samuel, member.

There were eight more Saints working in the pit, they got out alive, but were very much bruised. One brother said, when thirty had given themselves up to be smothered (there was such a dust after the explosion), "I am not to die, I must go to Zion first, so I am going out;" then he wetted his bag (which he had to carry his victuals) and plaistered it on his mouth to prevent the dust from smothering him, and walked out well, and he is now quite well.

Many explosions and destructions like the above (but not so many killed) have occurred in the above and surrounding pits in that vale these last eight years, since a Branch of the Church has been organized there, and hundreds of people have been killed, burnt, and broken to atoms in them, but this is the first time for the Saints to have it.

I have possessed feelings many times which caused me to give counsel to disorganize the above branch, and to remove the Saints to some safer places.

There is a little more of the golden god to be had there than in any other pits. I believe they can earn about £2 a month more there, and the Gentiles are gathering there from all quarters, and there get killed by the dozens and scores.

I had given a particular counsel too to the above brethren not to go there at all to work, some of those have been killed now, and I hope this will warn all others for the future.

The brethren that came out alive say, that they had been praying much, and one that had been a Saint shouted out, "There are Saints in the pit, and I feel the spirit of God here," and there they were seeking for the Saints, and after they found them out, said, "Now Saints, pray;" and after the Saints had prayed, they called upon them again to pray, and calling upon one particularly, (who is now alive) "Now, Daniel, pray again."

I must conclude now, because I am just starting to visit some of the Conferences. Hoping you are all well, with love to you all,

I remain,

Yours truly,

W. S. PHILLIPS

P.S.—Another occurrence hast just happened in Caermarthenshire, twenty-seven drowned in the work; there are some Saints in that number, I cannot say how many at present.

W. S. P.

VARIETIES.

PRECEPT and example, like the blades of a pair of scissors, are admirably adapted to their end when conjoined.

THE world is wrong side up; but it is turning round, and when it comes just right, let the Saints jump on, and they will have a glorious ride.

A QUAKERESS, preaching at Nantaken, said, "Every tub must stand upon its own bottom." A sailor jumped up and said, "But, madam, suppose it has no bottom?" "Then it is no tub," returned she quietly, and went on with her sermon.

UTAH OFFICERS.—One of our Washington correspondents intimates that President Fillmore approves of the withdrawal of the Judges and other officers from Utah, from the fact that he has appointed Mr. Harris, the late Secretary of that Territory, to the same post in New Mexico. From recent indications in Congress, our territorial affairs will shortly undergo a thorough overhauling. Then we shall see how the matter stands.—*New York Herald.*

A CONVERSION.—A Salt Lake City correspondent of the *Missouri Republican* states, that a printing press, said to have been donated to the Mormons by Senator Douglass, for the purpose of blowing the ram's horn of Democracy among the Latter-day Saints, has been diverted from its destination, and is now giving blast to the Gospel trump, for the gathering of all nations to the rendezvous in the great valley.—*Cincinnatti (U.S.) Atlas.*

DEATHS IN GREAT SALT LAKE CITY.—By perusal of the sexton's books, we discover the record of 2 deaths in 1848, 26 in 1849, 54 in 1850, and 64 up to December

15th, 1851. Of these there were of males, 14 under 1 year, 18 under 10, 10 under 20, 5 under 30, 4 under 40, 8 under 50, 6 under 60, 4 under 70, and 2 under 80; females, 10 under 1, 18 under 10, 12 under 20, 14 under 30, 5 under 40, 5 under 50, 8 under 60, 2 under 70, and 1 under 80; total 146. Of the above, 6 deaths were by drowning, 1 fell from a log, 1 from a load of hay, and 3 were poisoned by eating roots. It is not to be supposed that these are all the deaths that have occurred, but they are all that are reported by the sexton; very few of the diseases are reported. We wish the sexton would be more particular in reporting the cause of each death, so far as he can learn, the disease, attendant physician, &c., &c.—*Deseret News.*

PRODUCE IN UTAH.—Mr. Mendenhall, at Springville, Utah Valley, broke 38 acres of new ground, and raised thereon, this season, 600 bushels of wheat, 250 of (Indian) corn, 260 of beets (some single ones weighing 22 lbs), 275 of potatoes (some of them weighing 5½ lbs. each), 20 of onions, and 11 of peas; 11 wagon loads of pumpkins and squashes, weighing, many of them, from 95 to 110 lbs. each; and a variety of other articles.—*Deseret News.*

THE FIRST-BORN OF EGYPT.

A LYRIC FOR THE PASSOVER.

(*Selected.*)

When life is forgot, and night hath power,
  And mortals feel no dread;
When silence and slumber rule the hour,
  And dreams are round the head;
God shall smite the first-born of Egypt's race,
The destroyer shall enter each dwelling-place—
  Shall enter and choose his dead.

"To your homes," said the leader of Israel's host,
  "And slaughter a sacrifice:
Let the life-blood be sprinkled on each door-post,
  Nor stir till the morn arise;
And the angel of vengeance shall pass you by,
He shall see the red stain, and shall not come nigh
  Where the hope of your household lies."

The people hear, and they bow them low—
  Each to his house hath flown;
The lamb is slain, and with blood they go
  And sprinkle the lintel-stone;
And the doors they close when the sun hath set,
But few in oblivion's sleep forget
  The judgment to be done.

'Tis midnight—yet they hear no sound
  Along the lone, still street;
No blast of a pestilence sweeps the ground,
  No tramp of unearthly feet,
Nor rush as of harpy wing goes by,
But the calm moon floats in the cloudless sky,
  'Mid her wan light clear and sweet.

From the couches of slumber ten thousand cries
  Burst forth 'mid the silence dread—
The youth by his living brother lies
  Sightless, and dumb, and dead.
The infant lies cold at his mother's breast,
She hath kiss'd him alive as she sank to rest,
  She awakens—his life hath fled!

And shrieks from the palace-chambers break—
  Their inmates are steep'd in woe,
And Pharoah hath found his proud arm too weak
  To arrest the mighty blow;

Wail, King of the Pyramids! Egypt's throne
Cannot lighten thy heart of a single groan,
For thy kingdom's heir laid low.

Wail, King of the Pyramids! Death hath cast
His shafts through thine empire wide,
But o'er Israel in bondage his rage hath past.
No first-born of her's hath died.
Go, satrap! command that the captive be free,
Lest their God in fierce anger should smite even thee,
On the crown of thy purple pride.

ANON.

THE WORD OF WISDOM.

The "Word of Wisdom." Was it given
To be observed, or not?
Is it a precept sent from heaven,
To purge out the old Gentile leaven,
That should not be forgot?

God's Judgments. Prophets oft have spoken
How fearful these will be.
Of old the *Covenant* has been broken,
And surely signs and times bear token
We shall the *Judgments* see.

This is the foredoom'd generation,
But faithful Saints shall stand;
For God has prepar'd a salvation,
When scourges, dire in visitation,
Shall desolate the land.

The "Word of Wisdom." It was given
To be observed in faith.
It is a precept sent from heaven,
To purge out the old Gentile leaven,
And stay the hand of death.

Saints! Wisdom's Word be not refusing,
But lay it well to heart.
Gentiles their bodies are abusing:
Israel should take delight in choosing
First—Wisdom's better part.

Ere the destroyer shall be closing
Our probatory state,
Let us all cease our vain opposing,
Or, (temporal salvation losing,)
We may repent too late.

Liverpool.

JOHN JAQUES.

ADDRESS.—A. F. McDonald, 10, College View, Gregson Street, Everton, Liverpool.

NOTICE.—Elder Thomas Pugh, President of the Eastern Glamorganshire Conference, requests us to state that William Tyrick Tonkins, late an Elder in the Aberdare English Branch of said Conference, has been cut off from the Church for defrauding the Church, the Saints, and the world.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH OF MAY, 1852.

Edward Weaver	£5	0	0	Brought forward	£105	0	0
Job Smith	5	0	0	William Simms	1	0	0
Edward Frost	1	15	0	John Memmott	10	0	0
W. L. N. Allen	5	0	0	Richard Tilt	10	0	0
David James	5	0	0	J. W. Bond	3	0	0
T. C. Armstrong	65	0	0	G. W. Davies	1	10	0
Thomas Kirkwood	20	0	0	G. P. Waugh	5	0	0
Carried forward	£105	0	0		£135	10	0

April 26th, John Copley ..... £5 0 0.

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINT'S BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16.—Vol. XIV. Saturday, June 12, 1852. Price One Penny.

DEATH AND THE FUTURE.

How often we behold one or other of our fellow creatures closing their mortal career, and dropping into the silent grave, whilst the tears of sorrow flow, as if to embalm the fondly cherished memory of the dead with the last drop of moisture that sympathy can bestow. The heart bleeds at every pore when the strong and endearing ties of nature are rent asunder. Death, that most unwelcome messenger to man, lurks in every path, visits every clime, and claims all earthly creatures as his own. The stout heart, unappalled by the most horrid scenes of earth, shrinks at the dread approach of death, and knows not why we live to-day, to-morrow die. O Death! mysterious power! Destroyer of created things! With universal sway, thy work is onward, and thou dost triumph still. Yet hope forbids that man was made for thee alone.

> Thou surely cannot be the goal—
> The end of man's career;
> He from thy power may yet be freed
> To fill a nobler sphere.

To-day we live, and hope—instinctive hope, with its undying assurance, whispers it is not in vain. Amid all the reminiscences of the past, and enchantments of the present, the heart clings to the *hidden future* as to the secret springs of life. What then? We live to earn a prize that lies beyond the gates of death. All hopes of a reward for the heavy toilings of this mortal life are centred there. We live to die. We live for that which death alone can bring to us; but still its very sound brings terror unto man. An instinctive dread of its approach seems stamped on every soul. Each of necessity exclaims,—I too must die. But why such anguish? why such keen remorse, as seems at times to rend the soul, and blast the fondest hopes that life can cherish? Ah! it is as He designed who uttered the decree: a curse—a punishment for sin—a reward of merit for the transgressor.

The grief and sorrow of the afflicted husband, mourning for a departed wife; or the fond wife over the remains of an affectionate husband; the children mourning for the loss of their parents; and the parents yielding with tearful eye their lovely offspring to the unrelenting foe, all unmistakeably declare, that a curse is prepared, which shall in the end make desolate the earth.

Oh sin, thou, thou art the sting of this monster death. But is there no place where thy pangs are never felt, and where thou canst never come? If so, where, O where is that region found, where thy grim face is never seen, and thy palsying hand can never reach? Where happy ties by thee are never broken, and thy cursed influence is never felt. O where can one enjoy the balmy influences of life, eternal life, without dread of thy approach? Tell me ye wise philosophers, ye honoured sages of this world, have you with all your searching found that happy spot? Have you, on all the worlds that you have viewed with naked eye, or telescopic aid explored a

happy region, where tears and sorrow are not found? Speak if you have, and tell

Where lies the narrow path that leads to such a blissful sphere,
And I will spend a life of toil to gain admittance there.

I wait to hear them answer yes, or tell me where, but wait in vain. Their silence is the dread silence of the grave, it answers not; the anxious soul, the desponding heart, sink deeper than before into the gloomy labyrinth of despair. But still one hope remains, and I will ask again:—have you not heard of Him who passed this dread decree? who is He that determined this evil upon man, and made death His messenger, to go and come at His bidding? are there any bounds set to this destroyer? If so, who holds the keys of his dominions? Let me commune with Him, for He can tell me all. Now they answer me and say—"We have heard of one called God, of whom it is said, He framed the world and created man upon it, but we have seen Him not, we have not heard His voice, neither have we beheld His abiding place"

A vision opens to my view. Intelligence, like the vivid lightning illuminates my understanding, and the still small voice of a good spirit from a better world whispers an answer of peace, which is more than earth can give, whilst the heavenly messenger unfolds to me the glory of other worlds. My soul is overwhelmed with joy at beholding the glorious spectacle of happy intelligences which dwell in the presence of their maker—God. It is as the joy of a long absent son returning to his kindred associations, and awakening to a bright recollection of eternal scenes in which he had before mingled. I behold no pain nor sorrow, for death has never entered those blest abodes; there no tearful eye betokens grief, neither does the light of the sun increase its glory, for the Lord God in His majesty, whose brightness is above that of the firmament, is the light thereof, and that continually, for there is no night there. There God in His glory dwells in the midst of His kingdoms, and with one glance of His all-searching eye surveys the works of His own hands, and comprehends them all. In His own wisdom He appointeth unto them their times, and their seasons, and giveth to all their bounds. Messengers wait, clothed upon with immortal power, to execute His decrees; yea, myriads worship before Him, and own Him King; while His armies are innumerable. Angels, as His swift messengers, like the lightning, traverse the eternal regions of space, and bear Him tidings from worlds afar; all were created for His own glory.

Here I behold Him who passed the decree of death upon man, and here I behold the spot, yea, the world of the redeemed and sanctified, who are crowned with glory, and with whom I desire to remain and dwell for ever more; but the spirit of the vision tells me "not yet, thou must tarry for a little season, until the days of thy probation are numbered, and then, if thou art faithful, thou shalt pass the portals of the grave without the sting of sin, and obtain the victory over death; yea, thou shalt not taste of death; for the pangs thereof which are bitter, shall be made sweet unto thee, and then thou shalt share with the redeemed in the glory of thy Father. For the earth upon which thou now dwellest, shall be purified at the time appointed. When it shall have filled the measure of its days, the elements shall dissolve, and wickedness shall be removed far from it, and it shall become new, as it is written, 'And I saw a new heaven and a new earth:' and again, 'Behold, I make all things new!' and it shall partake of the glory of its Maker, insomuch that it shall appear like unto a sea of glass upon which the redeemed thereof, from among all nations shall dwell.

The vision is still open—the earth appears exceedingly beautiful, yea, language is not sufficient to describe the excellency of that which is in reserve for them that love God, who will be permitted to inherit the earth when it is purified. I behold inhabitants are dwelling upon the face of the earth in that exalted state of happiness which alone is found in the enjoyment of pure intelligence. The multitude of cities, patterned after the order of Heaven in their beauty, appear; together with their streets which are adorned with gold, and silver, and all manner of precious things, fields of eternal green, affording all that can be desired for smell or taste, or that could please the eye; the trees continually yielding their fruit; the tree of life for man; all these joys conspire to render it more than paradise, yea, a heavenly abode, a dwelling-place of God, in the midst of His Saints, who are sanctified to dwell in His presence.

Now I understand why man has such

a fear of death, and the wisdom of God therein; for when the glories of the future are revealed to him, he desires above all things to return to God, and seeks to tarry no longer in the flesh, to fill up the measure of his days in the midst of wickedness, and under the bondage of death; so desirable is the glory of that happiness which is to be the portion of the faithful.

But in the wisdom of God, when the visions of heaven are closed upon him again, and he is surrounded with earthly things, his desires for life return, with a proper dread of the realities of an untried future state, that he may patiently, in the element to which he belongs, prove himself worthy of a glorious exaltation, by bringing many sons and daughters unto God, that they also may be made partakers of His glory in an endless world of bliss. Because of this, he suffers all things, and endures all things; yea, even death itself, knowing that he shall be delivered from its bondage, and be brought into the glorious liberty of God.

And it is by faith on the Son of God, and by the keeping of his laws in this mortal state, that man has power to overcome that great and last enemy, even Death, and this is the bounds of his dominion, for he has no more power over those who are redeemed, and who thereby become eternally free.

The fear of death is upon the wicked continually, therefore they are in bondage. It is not given unto them to taste of the happiness of a redeemed state, or behold in vision the glory of God, neither can they come into His presence; but an awful fear rests upon them, because they are doomed to endure the bitter pangs of death in an awful state of misery, from which they cannot be redeemed except by the Gospel of the Son of God, even him who is the Redeemer of the world, and the Saviour of men. Therefore the devil leadeth them down to hell, and they are encircled round about with the chains of death, and under the dominion of Satan they receive a just recompense for all their iniquity. O the hardness of the hearts, and the blindness of the minds of the children of men, by reason of which they are led captives at the will of Satan.

But, on the other hand, how great is our joy to know that God in His infinite mercy has once more condescended to bestow a knowledge of the future upon man, and caused doubt and uncertainty to flee away before the visions of heaven, which are again opened to the gaze of mortals as in days of old. Now man can be set free from that state of bondage to which he has been subject all his life through fear of death, and like the prophets of old, with one glance survey the future, scan eternity, and in the hopes of his reward encircle all its joys and blessings, and claim them as his own.

The most perfect assurance now takes the place of doubt, fear is not known, and darkness is comprehended by the light of intelligence; error which enslaves the mind yields to truth, which dares maintain its independence, while death with all its horrors is rendered powerless at the approach of eternal life, which is the portion of the Saints.

MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th and 9th days of April, 1852.

(*Concluded from page* 228.)

FRIDAY AFTERNOON, APRIL 9TH.

CLOSING ADDRESS OF PRESIDENT F. D. RICHARDS.

I must offer a few suggestions upon the subject of the GATHERING, so that you may know how to lay it before your Conferences. The instructions to the Presidency at Liverpool are, that the Saints gather by the old route until it is practicable to send them by the *new one,* and that we be upon the

look-out for an opening. We have ceased sending the Saints to St. Louis, for many of our brethren have gone there and died; some have lost the Spirit and apostatized, and many, when they get there, become lukewarm and indifferent. We have been at work these twelve years, trying to gather the Saints together in America, and have not been able to do it as yet; but now all the Saints are about to leave St. Louis, and the counsel from the First Presidency to the Saints in this country is, to remain here until they can go through to the Valley.

Those we send by the "Perpetual Emigrating Fund," we shall not send to feel their way, but shall send some faithful men with every load, so that they may be taken care of; and as it is not our intention to have any stop in St. Louis, we shall book them through. Every one will have to give bonds for the payment of the money expended in their transportation to the Valley. Were we not to be thus particular in our arrangements, the Fund would suffer great losses in consequence of sickness, death, and apostacy; for some, doubtless, will turn away from the truth, and unless some provision is made for such like changes, the finances of the Fund would be reduced instead of augmented. Well, we do not expect to send any but good Saints, but still it is necessary to have such arrangements as these.

I rejoice, brethren, that I have been able to send out the first number by the "Perpetual Emigrating Fund!" I have sent about 250 for a commencement, and laid out about £2400. This is more than has been received in favour of the Fund, but by borrowing a few hundred pounds, we managed to send out so many. We sent out with them two of the best men we had; I mean the best for that business; men of experience, calculated to do business, having a natural tact for business. Yes, the "Perpetual Emigrating Fund" has begun to work, and it is destined to become one of the most powerful agents for the gathering of the Saints in the last dispensation. I know you have good men over in Zion who are studying your welfare, and I know that they have it in their hearts to do you and all mankind good, and hence they have counselled the Saints to remain here until they can go through to the Valley. Considering all circumstances you will say it is better for the Saints who cannot go right a-head, to stay here a year or two longer, than to go to St. Louis and probably deny the faith, or lose their lives among the wicked. In consequence of this change, the months of January, and February will be the time of emigration instead of September, October, &c., as heretofore.

A question was asked by Elder Marchant, in relation to the fare from here to the Valley, if it will require £20 per head? I beg to say, that this amount will not be required in future, in consequence of the Saints having left the States. This sum has been required up to the present time, because of the great demand for cattle and teams, but this will not be the case any more, and consequently the expenses between this country and the Valley will be considerably less. Notice will be given by the Presidency here, with reference to the emigration by the Perpetual Fund; but that Fund is solely at the disposal of the First Presidency, and will be appropriated according to their order.

We wish the Presidents of Conferences to have it particularly impressed upon their minds, and for them to impress it upon the minds of the brethren in their respective Conferences, that it is the duty of each man to pay his *Tithing* before leaving this country, and not to make arrangements to take people to the Valley without the counsel of the Presidency in Liverpool.

It is not wise to counsel, or sanction husbands going to America without their wives. There is no knowing what temptations a wife or a daughter may be led into while the husband and father is not in the way. Therefore take every opportunity to frustrate the machinations of the adversary.

Books, STARS, and the accumulation of debts, will form my next subject. The debts of the various Conferences for books, amount to something like £2500; and these debts are on the increase, and hence it is time for you to stir yourselves, and endeavour to get these debts rubbed off. I find that most of the Conferences have about as much as they can do, and some feel it to be rather burdensome, to meet their contingent expenses, but I would say to such, Be patient and full of faith, and the Lord will give you power to do all that is required of you. And every man that gives in his influence, and lets his whole soul be in the work, shall be able to do it

and nothing shall prevent him. Then let it be one of the most absorbing topics in your Conferences, to preach up the books and STARS, and the necessity of keeping straight with the office. I must impress this upon your minds, for it is necessary that some plans should be immediately adopted to get in the money for those books and STARS standing out in your Conferences. But I know you are willing to do it; and therefore embrace every opportunity to lay the matter faithfully before the Saints. Send out your Elders and local officers to preach the first principles of the Gospel, but when you go before the Saints do not mind so much about preaching the elementary principles of the Gospel, but talk to them about temporal things, and tell the Saints that the way to get the Holy Spirit is to do whatever is wanted. The Spirit will enlighten you to speak to the Saints at one time, and to the world at another. Act up to these instructions and then you will be able to do much towards establishing manufactories in Zion, in addition to clearing off your Book debts at the office; and the Saints will be blest, and when they get to Zion, they will rejoice exceedingly in the blessings which the Lord will pour out upon them.

Now there is another little matter which we have to handle, viz., the auditing the Treasurers' and Book Agents' accounts. This is sometimes a delicate matter, but still we have it to do in order to do our duty; and we have many things to do of an unpleasant nature among the children of men in order to do our duty in all things. There is a proper way of doing business, and it is the duty of every President of Conference to see that things are looked after, and kept in a proper condition. It is your duty to enter into the accounts of your agents, and have their accounts audited, at least every time we publish our quarterly balance-sheet, and when there is found an error in our balance-sheet do not wait three or six months before you write to the office about it. If in auditing your agents' accounts there is anything that is not plain enough to be clearly understood, see to it; and then you will keep the Presidency of your Conferences with honour, and perhaps prevent the man who is so situated, from embezzling Church money, and perhaps from apostatizing and going down to hell.

Such is the present stage of this work which is entrusted to our care, that the Presidents of Conferences, the large Conferences in particular, cannot devote their time to going to preach in new places so much as they have done heretofore. I wish to speak to you upon this subject. I know that many of you are well skilled in setting our doctrines before the people, and sometimes it is necessary; but I have often thought this, that a person just come out of the world, and who feels a desire to spread the truth, and is willing to come out, and help those from whom he hast just received knowledge and blessings, is the right kind of man to send to preach to the world. The man has just been born into the kingdom, is filled with the Spirit, and is ready to take hold by the aid of those arguments which have just convinced him; and such an one will generally prove successful. You are full of arguments and the principles of government, and, if you are faithful, you will be able to select men right to preach to the world, and therefore you should adapt yourselves to preaching to the Saints more particularly, and the Saints will go and preach to the world; and the sisters too, and as has been said, they will "flog the best clergyman in this country." Study to send those out to preach to the world who will be capable of putting forth the words of life in such a manner as will bring the honest to see and obey the truth. If any of their converts are monied men, teach them their duty in relation to tithing, and the building up of Zion. Show men how to use their money for the honour and glory of God. Do all these things with an eye single to the glory of God. I would not ask a man to do any thing that I did not believe would be for his good as well as mine. It is your duty and right to give counsel in relation to the use of money, or anything else pertaining to the salvation of the Saints; in fact, brethren, it is your duty to see after the welfare of the Saints, and preach about those things which most concern them. We who have come from the other side, have heard some of our most spiritual men preach about oxen, teams, pine lumber, nails, &c.

I do not know that I need say much about tithing, but the first and leading item is, that every person of property should pay a tenth of all he or she possesses before leaving Liverpool, for the benefit of the work of the Lord; and that money is

subject to President Brigham Young's order. That which is being collected through these islands is not tithing; but inasmuch as there is not sufficient tithing to commence building a temple with, this is a call from the First Presidency upon the Saints in Great Britain to contribute their mites towards building a house to the NAME OF THE LORD, wherein He will pour out His blessings upon the faithful.

These, brethren, are the most important items which I desired to lay before you. There are many others, but I have from time to time published them in the STAR, and therefore it is unnecessary to speak upon them now. I pray that your members over whom you preside may have a disposition to emulate your good example in every good word and work. There has been a great deal of trimming up and cutting off during the past year, and it is a good thing, it will save us the trouble of gathering many. We have plenty of such like characters there, and we have no desire to gather any from this country to increase their numbers. As you trim up the tree it will flourish the more abundantly, and the roots will strike down, and the tree thrive and prosper, growing stronger and stronger, until the perfect day.

May the Lord bless you in wisdom and influence to govern His people in all righteousness, is the earnest prayer of your humble servant and fellow labourer in the cause of our Redeemer. Amen.

The following is a copy of the Memorial presented to President Franklin D. Richards:—

At a Conference of Presidents of the Conferences in the British Islands, held in London, on the sixth day of April, 1852, *it was resolved that the following Memorial be presented to Elder F. D. Richards.*

Beloved Brother F. D. Richards,—As you are about to return to Zion, permit us the gratification of presenting to you this expression of the high admiration and gratitude which we feel, on the remembrance of the manifold blessings which your administration has conferred upon us during the period of your Presidency.

You have sought, earnestly and affectionately sought, to promote our happiness, honour, and usefulness, and we rejoice in the wisdom which has inspired you in the selection of the means, and in the results which have crowned the application of those means with success.

We rejoice when we remember the counsels given by you, from time to time, for our guidance, evincing a love of virtue and holiness the most unbending, and a kindness and gentleness the most winning—so that we have been allured into courses of obedience, by a love that was resistless, rather than by a mere sense of duty that constrained.

Your predecessor taught us maxims and principles of truth, weighty and sublime, it has been yours to teach us how to apply these maxims and principles, not only with a wisdom that enlightens, but also with a love that softens and subdues, and not only expanding the heart, but also inspiring the mind with melting anxieties, and undying resolutions, to finish the work we have been sent into existence to do, and thus realize the perfection of our own destinies.

When we sing the songs of Zion, we shall think with grateful gladness of you, whose inspired genius selected their transcendent and thrilling sentiments.

We express the admiration we feel, and the edification we have received from your past labours as Editor of the *Millennial Star*, and rejoice that the publication of that glorious luminary weekly,—the stereotyping of the Book of Mormon, and Doctrine and Covenants, and the *first* operation of the Perpetual Emigrating Fund in Britain, by which 250 Saints have been emigrated to Zion during your Presidency, will surround your name, like a halo of glory, down to unborn generations.

When we ponder over the pages of the "Pearl of Great Price," we are, and ever shall be, inspired with admiration and love, intense and deep, towards you, whose illuminated mind has concentrated that peerless pearl of august intelligence.

In your administration, you have exhibited, in burning relief, how potent and efficient is the sway which love, wisely manifested, can exercise over, and the willing obedience it can obtain from, intelligent beings.

We present our prayers to the Father eternal, to bear you in safety to the society of the tried and princely men who bear legitimate authority in Zion, and to the felicities

of your domestic circle—associations and endearments whose impress burns and breathes of Deity and God.

Farewell dear Elder F. D. Richards, still may your career be onward and upward, till your destiny is realized, and your perfection consummated.

Accept dear brother what we've penn'd above,
As a frail token of our parting love:
Not that our names required were of thee,
To vindicate thy worth, or set thee free
From thy great station! No, but praise bestow'd
In gratitude for what we all have ow'd;
For counsel, wisdom, and intelligence,
Thy tongue and pen amongst us did dispense,
By strewing pearls priceless in their worth,
Reveal'd from heaven, to cheer our minds on earth;
And give this dark apostate world, afar,
Inspiring thought bright twinkling through the "*Star.*"
For these we thank thee, and for these we claim
To tell thy worth and venerate thy name.
But words are weak thy merits to unfold,
For better things more precious far than gold.
Pure inspiration in our breasts can feel
Unwritten thought no language can reveal,
The principles of truth! the Gospel plan!
Which thou hast taught, revealing God to man.
Yes, that unlettered thought so oft declar'd
Among the Saints, thy greatest best reward;
Uprooting error with a giant hand,
And scattering light throughout our native land.
For these we honour *Richards'* sacred name,
And add our own as partners of his fame.
Not that we've earn'd what we so much desire,
But that like him, to fame we may aspire!
And while we for the present grieve to part,
Thy name's engraven on each honest heart.
And still our prayers unceasingly shall be,
That you may come, or we may go to thee,
And what is now thy pure desire and will
Shall be our constant study to fulfil,—
By word and precept, sacrifice or death:—
That, when we meet, unfading crowns may wreath
The brows of all whose names stand on record,
For Joseph, Brigham, Richards, and the Lord.

[*Here followed the Signatures of the Pastors and Presidents of Conferences composing the Council.*]

GOVERNING CHILDREN.

"Sow in the morn thy seed—At eve hold not thy hand."

1. Threaten seldom, and be careful *how* you threaten; never lie. Some parents tell lies: no wonder their children become liars.

2. Never scold your children, nor tell them to do a thing (no, not the merest trifle) unless you intend them to do it, and do it NOW.

3. Never give them anything for their crying. Some parents (very unwise) endeavour to pacify their little ones by promises of sweetmeats, and sometimes by telling them of witches, ghosts, hob-goblins; or that bears, or the "black man," will catch them! Abominable! Such impressions are often ruinous, lasting as eternity. Some children have been actually frightened to death!

4. Never allow your children to be wasteful; this evil will follow them to the grave. Bread, pie, cakes, and other fragments of food, partially eaten, are

often thrown away! Shameful! Thousands are now perishing for the crumbs that fall from your table. Christ said, when he fed the multitude miraculously, "Gather up the fragments, that nothing be lost."

5. Never suffer your children to cry at mere trifles; some acquire this habit very young, and will cry, fret, whine or snivel continually! their little faces *actually* become *wrinkled* from crying. Stop this thing, stop it *now*, stop it *for ever*. Your own happiness and those around you demand it.

6. Govern the appetites of your children; let their meals be regular, their diet plain, simple; always keeping in view their age, circumstances, exercise, &c. Self-denial is the first and most important thing, the very *essence* of well-being. Lay your hand here *firmly*. Let self-denial be first—last—*always*.

7. Never permit your children to be tempters to others. We know one family of children perfect tormentors to all around them. *Impudent!* Most intolerable!

8. Do you punish sometimes for wilful disobedience? chastise corporally? Very well; be calm as a clock, yet decisive; keep down passion. Do not kick, beat, or slap; take the rod, so Solomon says, so say we, take the rod, let it *tingle*—do up the work, do it *thoroughly*, work well done is done for ever. Ask God to bless it. Is the stubborn will subdued? Keep it subdued always. Seest thou a spark of the "old man" rising? *Put it out*, as you value the soul, put it out! keep it out!

9. Parents, dear, train your little ones for God. Lay out your strength here; stretch every nerve, you will never regret it. Polish these jewels, polish them highly; put on the finishing touch. God commands it, the world demands it.—*Golden Rule.*

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 12, 1852.

THE TABLES TURNING.—The Latter-day Saints have been, and are at the present time, in a transitive, or training state. They are daily and hourly gaining knowledge in the best of all schools—the practical school of experience. These are the days of their humiliation, in the which they are often constrained to offer up prayers and supplications with strong crying and tears unto Him who is able to save them from death. A "superb destiny" awaits them. A destiny rich with eternal life, and radiant with celestial glory. There is a time to come, when all the heterogeneous, and discordant, uninspired systems of political and religious government will fall to the ground, and give place to the paternal government of Jehovah, whose right it is to reign. The system of government He will introduce will embody all the wisdom and experience of an all-wise Creator. It will be as far superior to the imperfect governments of this world as light is to darkness. The brightest conceptions of humanity fall immeasurably short of the "perfect law of liberty." When this law prevails the will of God will be "done on earth as it is done in heaven." The children of God, invested with the authority of the royal Priesthoods of Melchisedec and of Aaron, will administer in all the affairs of government, spiritual or temporal, under the titles and dignity of "Kings and Priests to God." Jesus Christ will be the representative of the Father, and the grand Head of all authority and power. To Him every knee must bow. The Lord Jesus will be admirably qualified for so important and responsible an office. He passed through a school similar to what the Saints are now passing through, and for the very same purpose—to qualify him to reign. He is perfectly familiar with the workings of the human heart. He knows full well the motives that prompt men to action. "He was despised and rejected of men." He was persecuted by very pious, devout, sanctified, long-faced priests, scribes, and

pharisees, and was finally crucified through their influence. They showed themselves to him in their real character, and to him the secrets of their hearts were made manifest. Just so is it in our day. Christian priests and reverend divines care not how they treat us. They wear no cloke; they assume no disguise. Their malice and spleen are not restrained towards us. We are well acquainted with their true character. We have indubitable proofs of it; "actions speak louder than words." All the fountains of thought and motive that impel the human mind to action lie open to our discerning eyes. We can read the intents and secrets of men's hearts. They study not to hide them from our view. "O, you are a Mormon," say they, and in their heated zeal they forget mercy, wisdom and justice. It is all right though; their conduct fills up the measure of their iniquities, and at the same time acts as a rod to chasten the Saints, and so hasten their perfection. But the tables will be turned shortly; the Kingdom of God will prevail over the kingdoms of men in this generation. The Latter-day Saints are preparing to take an active administrative part in the same. They will be well qualified for it. The profound knowledge of the human heart which they will have acquired will endow them with extensive foresight, and quick penetration, and render them less liable to be imposed upon than many now engaged in governmental affairs. Consider these things, O ye despisers, lest your bands be made strong for your destruction. Consider these things, ye mockers, lest, when they come to pass, you be doomed to "behold, and wonder, and perish."

Such are our thoughts while contemplating the past experience, and present peculiar position of the Church. The Church has been belied, slandered, and evil spoken of by all classes, but most by the religious classes, because their unscriptural crafts were in danger. We have said the tables would be turned shortly. We might say they are already turning, for they are certainly beginning to turn. The Saints have the goodly territory of Utah for their heritage. Brigham Young, the Prophet, Seer, and Revelator, has been appointed by God and man to rule and govern the Saints in the vallies of Ephraim. Certain corrupt men were also appointed by man to be his coadjutors, but they found that the habitations of Saints were no places for evil and strife, and the society of Saints proved not at all congenial to the feelings of "unjust Judges." The vallies of the Rocky mountains were too hot for the workers of iniquity. They could not find an abiding place, or a cloke for their corruption there, and consequently they beat a retreat, and ignominiously fled from those peaceful vales, though no man pursued them. A formidable "Report" was presented to Congress by way of excuse for neglect of duty; the matter was referred by Congress to the consideration of the Committee on Territories. The Committee on Territories found the report of the judges so rotten, that they declined making any official report of their own upon the matter. Late advices by the *New York Tribune* inform us that President Fillmore has nominated Elder Willard Richards, of the First Presidency of the Church, to the office of Secretary for Utah, in place of B. D. Harris, resigned; and Elder Orson Hyde, President of the Quorum of the Twelve Apostles, to the office of Associate Judge of the Supreme Court of the United States for Utah. We think President Fillmore has acted with wisdom and discretion in making the above nominations. It must be self-evident to every reasonable man that it is sounder policy for a ruler to nominate or appoint to office men whom the people respect, and have confidence in, than otherwise. Judging from the character and past course of the two nominated gentlemen, we are convinced that they will fulfil the high duties of the named offices with ability and integrity, should they be appointed to them.

Whilst speaking upon these things, it may not be amiss to remark, that there is a

deep purpose connected with the American Continent of which few are aware. It is a choice land above all others, rich in vegetable and mineral productions, more noble and bold in its physical features than any other country, inspiring the mind with noble, generous, and magnanimous sentiments, and enlarged ideas. It is destined to become the theatre of the most marvellous and glorious events of the last days. By the inscrutable wisdom of Jehovah, the knowledge of its very existence has been withheld from the inhabitants of the eastern hemisphere until within the last few centuries; for in the councils of eternity it was set apart as the place for the establishment of the Kingdom of God in the Latter days—that kingdom which shall fill the whole earth and stand for ever. The Great Basin of the North American Continent, with its numberless fertile vallies or chambers, has been set apart in the mind of God to become a hiding-place for His infant kingdom, whilst His fierce indignation lays the wicked low, and brings their proud hearts to acknowledge the authority of the Holy Priesthood and Apostleship. There is no market in those vallies for scientific, political, or law jugglery; they furnish no field for political bamboozlers; they have been reserved by the decree of the Almighty as the habitations of liberty, justice, and equity; and all judicial or governmental officials who go there, are expected to perform their duties in a simple, straightforward, unpretending manner, in righteousness, in the fear of the Lord, for the good of the people, and for their own individual honour and credit.

Call for Elders for Gibraltar and Bombay.—The letter of Elder Lorenzo Snow, published in the last Number of the Star, contains an important call for Elders, to assist in moving on the work in Gibraltar and Bombay, to which we cheerfully respond, and hope the Presidents of Conferences will report to us, without delay, such Elders as they may be acquainted with, who are suitably qualified for those important stations;—men who are liberally endowed with the Holy Ghost, with the power of their Priesthood and calling. Single men, or men who can provide for their families, are desirable on such foreign missions; men who are full of faith, knowledge, with a little experience, much prudence, energy, and wisdom. An Elder with some knowledge of the French, Spanish, and Italian languages, would be peculiarly adapted to fill the call for Gibraltar. Who shall we hear reported as volunteers for the service?

If Elder Snow is acquainted with the men he wants, he will please inform us who they are, while we shall be pleased to furnish names for his approval.

Elder George Halliday is expected to be in readiness to accompany the first emigration in January next for the Valley, to take charge of such business as may be assigned to him; he will therefore arrange his affairs accordingly.

The Rockaway.—We learn, from a private source, that the *Rockaway*, which sailed from this port on the 6th of March, having on board the machinery for the Deseret Sugar Manufactory, arrived at New Orleans, after a fine passage of seven weeks and one day.

The triumphs of truth are the most glorious, chiefly because they are the most bloodless, of all victories, deriving their highest lustre from the number of the saved, not of the slain.

The influence of men is not to be confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

A Translation from the Coptic.

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Concluded from page* 235.)

In the midst of this convulsion of the storm there came one evil more, the last aggravation of national ruin. In one of the lapses of the whirlwind I heard the sound of the desert horn. My blood curdled at the sound. I knew our fate. The Arab robbers were at hand: they had followed us by thousands from the wilderness, crouching like tigers, and had only waited till the sight of our home should relax the bonds of discipline. They had waited with terrible wisdom; for the night found my army utterly incapable of resisting its wild and wily enemy. Riot, giddy triumph, and reckless indulgence, had cast them all at the feet of their pursuers. Vengeance was speedily sent forth among them: hearts that never forgave guided blows that never failed. Resistance, feeble from the first, soon degenerated into flight; but what was the flight of startled and terrified multitudes to the keen assault of the horsemen of the desert, to the instant pursuit, to the iron nerve, to the practised and indefatigable determination of blood! It was no longer a battle, no longer a flight: it was a rout, and a massacre. I vainly endeavoured to stem this torrent of ruin; I vainly tried to collect together a few brave men, to rally the broken columns, to cover the last relics of the most splendid army of my country. All was lost. There was a spirit of infatuation sent forth among them, that drove them under the very swords of their destroyers.

The storm still raged; the thunders rolled as if they would rend up the mountains; the flashes from the clouds struck long paths through the forests at their sides, or kindled the thickets into boundless flames. Still the Arabs—as numerous as the locust, and as devouring—gleaned the soil of the last remnant of life, and rested only when there was no more to destroy of that renowned army. How I escaped I knew not; it must have been by the protection of the Divine Guardian. In the midst of the havoc I found myself carried along, fighting in a circle of enemies, to the summit of the mountain pass; there double darkness shrouded all the world below from my gaze, and there I sank, disabled by wounds and fatigue, to the ground. I thought that the hour of death was at hand; yet even in that hour I rejoiced that I had fallen neither by the intrigues of the palace, nor by the jealousy of Pharoah, nor in the hot pursuit of guilty ambition, but in the cause of my country. A soldier, I rejoiced in dying the death that does special honour to a soldier's grave.

* * * * *

On the next dawn of morning I found myself on the banks of the Nile. During the night I had descended, in my distraction, the mountain-ridge, and wandered madly, I knew not whither. On that ridge I had left my undone army; but they were not alone. Endless flights of the devourers that make their prey on the fallen lords of the creation, were there. The eagle, the vulture, the kite, the falcon, all had assembled to feast upon the dead. Never was such a banquet spread before them. They fed on the hearts of the mighty; the flesh of princes was in their talons; their beaks were red with the gore of the chieftains and conquerors of Asia.

Oh my heart still shrinks within me when I remember that unparalelled scene of sorrow, devastation, and death. Alas! how art thou fallen, mighty and glorious Egypt! Thou princess of nations, how art thou become a reproach to all that behold thee!

But a new and deep murmur, like that of the sea, yet a voice of rejoicing, gathered upon the wind. It rapidly swelled, and I could soon distinctly trace the sounds of the Hebrew tongue.* From the gates

* Compare the traditions of our sages, שלא שנו את לשונם "Israel did not change their language in Egypt."

of Memphis to the foot of the hill, all was in commotion. As the light of the day increased, I could mark a multitude, who seemed countless as the sands of the ocean. And those were the conquerors of Egypt! those were the masters of Pharoah in his pride and fury of heart! those were the preserved in the chain of the task-masters, in the war of the elements, in the terrible career of the destroying angel! As they advanced up the valley by thousands and millions, rolling forward a continued stream of living beings, their praises ascended, like the sound of distant thunders when the storm is dying away, and the earth begins to lift up her countenance again. They sang praises to their King—a King of glory—the God of their fathers—who, high above all height, had yet looked down on the sorrows of His people, and brought them out of their place of affliction; had broken off the fetters of two hundred years,* and called them forth from the house of bondage.

I now sunk in the deepest of human affliction. My dreams of human vanity were gone. I was a general without an army, a noble without a name, an Egyptian without a country. Still, with the spirit of loyalty strong in my soul, I felt that there was guilt upon that country. I had seen Pharoah in the intimate retirement of his court, and I had known him as a tyrant, remorseless, blind, and bloody. I had bowed down to our altars, but I had known the priesthood to be profligate, and the rites cruel. In the bitterness of my soul, I acknowledged that the punishment of Egypt was righteous; and as I made my confession to the sun, that I now saw rising before me, scattering his beams over the landscape in cloudless beauty, I cast the dust of affliction on my head,† and prostrated myself on the ground.

But while I thus lay, the multitude, with their households and their cattle, came on. It was a moving nation, a whole kingdom, suddenly sprung up, and sent rolling on to resent all resistance, until it should fix itself in some distant land.

* Israel had been in the bondage of slavery two hundred and ten years. Comp. Rashi, Exod.

† In the Orient, affliction is expressed by putting dust or ashes on the head. This custom is prevalent in China; and mention is also often made of it in the Bible. Comp. 2 Sam. xiii. 19.

Human nature never looked so magnificently powerful as in this universal movement; the heart of man never contemplated so calm, and yet so irresistible a display of those impulses which change the fates of empires; the eye of man never saw a sight so sublime as this infinite multitude in all their myriads, advancing into the borders of the wilderness, boldly leaving behind them the land of fertility and loveliness, the land which had been native to them for generations, to march into the desert, where all was famine, maddening thirst, and superstitious terror.

On the rock at whose foot I lay overpowered with emotions, fearful from their intensity, yet mixed with a strange delight from their grandeur, two stately men now ascended from the number of the Elders who went on in front, and stood to issue their commands to the tribes as they successively approached. I at once recognized the two Hebrew leaders; but they were not now as I had seen them before. I had seen them subjects in the presence of their king, victims to the grasp of power, suppliants at the footstool of a tyrant thirsting for their blood: I had seen them in all, dignified, calm, and resolute: yet I had seen them in adversity. But now all was changed. They were now in their hour of triumph. They had achieved the greatest work that the powers of heaven ever gave into the hands of man, the freedom of an entire people. They had inscribed their names among the highest ranks of that roll which gives down the patriot and the hero to immortality. Yet in those countenances, which I now saw gazing on the measureless current of human existence that flowed far and wide at their feet, I saw no human exultation. There was no touch of scorn for the defeated, none of pride for conquest. All was joy, but it was the elevated joy of beings who could know mortal passion no more. Their features were filled with a sublime hope. Gratitude, never thought by man, gave a lofty and sacred animation to features originally formed in the mould of grandeur. They looked up to heaven, and seemed to be filled with the spirit of God. They looked on earth, and seemed to reflect upon it the lustre which they caught from the skies. I could have fallen at their feet and worshipped; I could have grasped the skirt of their robe, and felt virtue proceeding out of it into

my heart; I could have kissed the dust on which their glorious footsteps trod, and bid them be my gods, and the gods of my children and children's children, for ever.

But I was yet only at the gate of the temple; I was still an outcast idolator, an alien from the white-vestured family of truth and life. Yet my hour was come. Whilst I still lingered, I again heard the praise-songs of the advancing multitude. It was richer than the fullest song of triumph I had ever heard from the conquering armies of Egypt. It told the triumph of beings whose rejoicing was to be for ever, the sons of immortality, the heirs of the kingdom which shall shine when the diadems of the earth are ashes, when the stars grow dim, and the fabric of the universal world shrinks and consumes like a garment in the flame.

In front of this moving multitude, a blaze, of a brightness exceeding the keenest flash of lightning, yet gentle and undazzling as the moonlight, stooped down from the opening skies, and went on before them—a pillar of splendour, to the very heights of heaven.*

In that moment its light seemed to penetrate into the deepest recesses of my heart; the darkness of my soul was driven away, like the mist by the sunbeams. In that hour I made my vow: it was irrevocable. I threw myself at the feet of the holy leaders, and implored them to suffer me to follow their path through the world. The altars of my country stood before my thought, and were from that instant an abomination to my soul.

The march moved onwards. I plunged into the first rivulet that wound across the plain, and mystically washed away with its water all the impurities of my old nature. I was thenceforth an Israelite. I worshipped the King of kings; and with a broken spirit, yet with a rejoicing heart, I looked back once more upon Egypt, and then followed the steps of the chosen people into the wilderness.†

* Comp. Exod. xiii. 21.
† ibid. xiv. 3, 11, 12.

LETTER TO PRESIDENT S. W. RICHARDS.

5, Upper Union Street, Hull, May 21st, 1852.

Dear President,—The work is onward in this Conference; the Saints are rejoicing in the truth; the gifts and blessings of the Gospel are manifested in our meetings. We are going to hold what is called in this country a camp meeting, next Sunday, in a place about five miles from Hull, and intend following it up with regular preaching afterwards, which I trust by the blessing of the Lord will result in gathering many into the Church of God. The Priesthood, I am happy to say, are united, and feel determined to do their duty during the summer season, in lifting up their voice and proclaiming the message which God has sent to the nations in this our day and generation.

Many respectable people are beginning to attend our meetings; and my prayer is that the Lord will prosper us in our labours. I hope that you will give me an interest in your prayers, that I may discharge the great responsibility laid upon me. Accept of my kind love, in which Sister H. joins.

I remain your servant in the Gospel,

JOHN T. HARDY.

VARIETIES.

THINGS right in themselves are more likely to be hindered than advanced, by an injudicious zeal for promoting them.

THE pains of life serve, by contrast, to multiply enjoyment; they make the foil which sets off and heightens the flashing brightness of the gem.

THERE never did, and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.—*Sir Walter Scott.*

If we reprove or chastise before we feel a painful regret on account of the necessity for it, the proper season for doing it has not yet arrived.

In 1740, the population of Great Britain was about 7,000,000, and in 1850, at the interval of 110 years, it was 20,936,468, or almost twenty-one millions.

The consciousness that we have, by our own misconduct, brought our sorrows upon ourselves, is an immense aggravation to their misery.

We are apt to overestimate the effect of opposition to truth, simply because opposition makes itself heard, whereas conviction assents without any noisy boasting.

Agriculture is the noblest of all alchemy, for it turns earth, and even manure, into gold, conferring upon its cultivator the additional reward of health.

Seven grains of iodide of potassium, taken twice or three times a day, relieves from the sense of physical depression, occasioned by the sudden disuse of stimulants.—*Wesleyan Watchman.*

The greatest number of eclipses that can take place in a year is seven; five of the sun, and two of the moon. The least number is two, and both of the sun. Seven eclipses would not occur oftener than once in 100 years. The most common number of eclipses in a year is four.

There is no form or phase of moral being in which there is not enwrapped a seed of wisdom; suffering is but a ploughshare, which reveals the hidden wealth of the nature which it furrows; and calamity is but a blast, which exposes the pearly treasures of a deep which had else seemed void or worthless.

Imperial Family of Persia.—The reigning Shah of Persia is 22 years of age, and is one of the handsomest men in his empire. His great grandfather, who had 300 wives, had a mass of children, who, in their turn, have left a numerous progeny, so that it is now calculated that the imperial family consists of at least 10,000 individuals.

An Appropriate Motto.—The *Protestant Lamp*, a small periodical published in this town (Liverpool,) has just gone out, after flickering a few months. This journal took occasion several times to reproach the Latter-day Saints, and about the close of its existence proclaimed that a certain clergyman had extinguished "Mormonism." The motto of the *Protestant Lamp* was, "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out." Prov. xiii. 9.

Officers for Utah.—Orson Hyde, (Mormon), has been nominated to the Senate, by the President, as Associate Judge in the territory of Utah, vice Brocchus, resigned, and Mr. Richards, (Mormon), has been nominated Secretary for Utah, vice Harris, resigned. Judge Brandebury, of Utah, resigned yesterday, (May 7th.) We have not yet learned who is to be his successor. B. D. Harris, Secretary for Utah, it is said, declines the Secretaryship of New Mexico, tendered him by the President.—*New York Tribune.*

Utah.—We have received some news from "Utah," this territory that some people have already detached from the confederation. The news does not indicate the least in the world, that the Mormons aspire to found an independent Republic; but prove, that they are not disposed to accept without discussion, the reports made by the Judges who have quitted them. The Mormons and their Governor believe they have good right and reason on their side, but however this may be, there is one incontestible fact, that the colonies of Utah develope themselves and extend in every direction; that peace reigns, and that prosperity shows itself in all points; in short, all appears to be organized as a society the most regular, and subject to the laws of Christianity.—*United States' Courier.*

Faith and Works.—The greater the work the greater the reward, and the more faith exercised in its performance the more God-like it becomes. The *weekly* issue of the Millennial Star was a noble and important move, and being well sustained, will give a character and influence to the work worthy the Saints of Latter days. A few such little things as these are only preparing the people of God to engage in movements that will astonish the world, and require the utmost stretch of their faith, as well as bring into requisition the means at their command. The Saints have only to make up their mind that they can do all things in the name of the Lord, and they will soon turn the world upside down, or right side up; spill out the inhabitants thereof, and find it left to the peaceable possession of its rightful owners.—Ed.

ISRAEL'S PASSAGE THROUGH THE RED SEA.

(*Selected.*)

FULL many a coal-black and cany spear,
The hireling guards of Mizraim's throne, were there;
On either wing their fiery coursers check
The parch'd and sinewy sons of Amalek;
While close behind, inured to feast on blood,
Deck'd in behemoth's spoils, the tall Shangalla strode.
'Mid blazing helms, and bucklers rough with gold,
Saw ye how swift the scythed chariots roll'd?
Lo! these are they whom, lords of Afric's fates,
Old Thebes has pour'd through all her hundred gates—
Mother of armies! . . How the emerald glow'd,
Where, flush'd with power and vengeance, Pharaoh rode;
And, stoled in white, those blazing wheels before,
Osiris' ark his swarthy wizards bore;
And, still responsive to the trumpet's cry,
The priestly heroes murmur'd, "Victory!"
Why swell these shouts that rend the deserts' gloom?
Whom come ye forth to combat? warrior, whom?
These flocks and herds, this faint and weary train—
Red from the scourge, and weary from the chain?
Friend of the poor! the poor and friendless save—
Giver and Lord of freedom! help the slave.
North, south, and west, the sandy whirlwinds fly,
The circling pale of Egypt's chivalry.
On earth's last margin throng the weeping train,
Their cloudy guide moves on—and must we swim the main?
'Mid the light spray their snorting camels stood,
Nor bathed a fetlock in the nauseous flood.
He comes—their leader comes; the man of God
O'er the wide waters lifts his mighty rod,
And onward treads; the circling waves retreat,
In hoarse, deep murmurs from his holy feet:
And the chased surges, inly roaring, show
The hard wet sand and coral hills below.
With limbs that falter, and with hearts that swell,
Down, down they pass, a steep and slippery dell;
Round them arise, in pristine chaos hurl'd,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean green,
And caves, the sea-calf's low-roof'd haunts, are seen.
Down, safely down the narrow pass they tread,
The seething waters storm above their head;
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.
Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night;
Still in the van, along that dreadful road,
Blazed broad and fierce the brandish'd torch of God;
Its meteor-glare a tenfold lustre gave
On the long mirror of the rosy wave;
While its blest beams a sun-like heat supply,
Warm every cheek, and dance in every eye—
To them alone: for Mizraim's wizard train
Invoke for light their monster-gods in vain:
Clouds heap'd on clouds their struggling sight confine,
And tenfold darkness broods along their line.
Yet on they go, by reckless vengeance led,
And range unconscious through the ocean's bed.

Till, midway now, that strange and fiery form
Show'd his dread visage; lightning through the storm,
With withering splendour blasted all their might,
And brake their chariot-wheels, and marr'd their coursers' flight.
"Fly, Mizraim, fly!" The rav'nous floods they see,
And fiercer than the floods, the Deity!
"Fly, Mizraim, fly!" From Edom's coral strand,
Again the prophet stretch'd his dreadful wand:
With one wild crash the thundering waters sweep,
And all is waves—a dark and lonely deep;
Yet o'er those lonely waves such murmurs past,
As mortal wailing swell'd the nightly blast,
And strange and sad the whispering surges bore
The groans of Egypt to Arabia's shore.
O welcome came the morn, when Israel stood,
In trustless wonder, by th' avenging flood!
O welcome came the cheerful morn, to show
The drifted wreck of Zoan's pride below;
The mingled limbs of men, the broken car,
A few sad relics of a nation's war:
Alas *how* few! Then, soft as Elim's well,
The precious tears of new-born Freedom fell—
And he whose harden'd heart alike had borne
The hours of bondage and th' oppressor's scorn,
The stubborn slave, by Hope's new beams subdued,
In faltering accents sobb'd his gratitude.
Till, kindling into warmer zeal around,
The virgin timbrel waked its silver sound;
And in fierce joy, no more by doubt supprest,
The struggling spirit throbb'd in Miriam's breast:
She, with bare arms, and fixing on the sky
The dark transparence of her lucid eye,
Pour'd on the winds of heaven her wild sweet harmony.
"Where now," she sung, "the tall Egyptian spear?
On's sun-like shield, and Zoan's chariot, where?
Above their ranks the whelming waters spread;
Shout, Israel! for the Lord hath triumphed!"
And every pause between, as Miriam sang,
From tribe to tribe the martial thunder rang;
And loud and far the stormy chorus spread—
"Shout, Israel! for the Lord hath triumphed!"

HEBER.

LIST OF MONIES RECEIVED FROM THE 19TH TO THE 26TH OF MAY, 1852:

John Alexander, per Edward Hanham...	£4	6	3	Brought forward	£13	1	3
William Soulsby	4	15	0	William Richards	4	0	0
Thomas Chamberlin	4	0	0	George Picton	5	0	0
Carried forward	£13	1	3		£22	1	3

ADDRESS.—C. H. Wheelock, at Mr. Collings, 12, Mill Lane, Ashton-under-Lyne.

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINT'S BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17.—Vol. XIV. Saturday, June 19, 1852. Price One Penny.

EPISTLE OF PRESIDENT S. W. RICHARDS TO THE SAINTS IN THE BRITISH ISLES.

Beloved Saints—Many are the interests connected with the building up of the kingdom of God among the nations of the earth, which are calculated to bring into lively exercise every energy of that soul to whom is committed, to any considerable extent, the watch-care of the Saints. Because of this, we feel it a duty which we owe to those who look to us for counsel, to offer such reflections, in this, the morning of our administration, as shall be calculated to increase and protect those interests, in their general bearings upon the present and future welfare of the Saints, that the kingdom of God may continue to rapidly extend its influence, power, and dominion upon the earth.

Every individual who has been baptized into Christ, by virtue of the new and everlasting covenant, has duties to perform, works to do, which, if left undone, will prove a sure seal of condemnation. A prompt and faithful discharge of those duties, or requirements, is the only thing that can justify, or wash the children of men clean from the stain of guilt, and entitle them to the merits of the Atonement; that their robes may become white through the blood of the Lamb. Every honest soul that has covenanted with its God, will have a desire to learn the will of God; and enjoying much of His Spirit, will ever be found walking in the line of his duty, in the path of wisdom, which is peace, and leads to life.

The daily exercise of the body is consistent with its organization, to provide for this mortal life, and the continued exercise of the mind is essential to its proper development, that it may be capacitated for every enjoyment which intelligence can impart; but the exertions of either should be wisely directed, that the best possible results may follow: and while the one is calculated to supply the wants of the present, the other will also as amply provide for the endless future. Our present object is to direct the mind to some of those duties which immediately demand the attention of the Saints in the British Isles, and upon which the prosperity of the work depends.

It is the duty of all members of the Church of Christ to pray often to the Lord, that they may have much of His Spirit to lead them into all truth; for He has said that His Spirit should be given in answer to prayer: to cease all evil-speaking, which is calculated to justly give offence to your neighbour, brother, or sister—for woe unto them through whom offences come; to cease all your wrangling, and contentions, one with another; hatred, strife, and divisions are not admissible among Saints, they are of the spirit of the devil, and not of God; therefore, shun every appearance of evil; be kind one to another, seek to build each other up; be cleanly, virtuous, and good; patient in well-doing; and, finally, seek to be clothed with, and in the constant exercise of, every virtue that belongs to god-

liness, which will adorn and make lovely its possessor. Thus let every one by their own exemplary conduct, and upright course of life, become a living witness to those around them, of the power of God, through the Gospel of His Son, living in all the ordinances and counsels of God.

It is the duty of the head of every family, to see that every member of his or her family are properly instructed in all those duties which are consistent with their age and position in life: and inasmuch as marriage is an institution of God, it is the duty of the husband to love his wife, and treat her with all tenderness, even as Christ loves his Church, over which his arm of mercy is ever stretched out to save; but it is his duty to love his God supremely, more than his wife, his children, or even his own life, otherwise he is not worthy of a family. It is the duty of the wife to love her husband, and manifest the same with all that willing obedience, to his righteous counsels, that Christ requires of his Church; that as Christ is the Head of the Church, so also may the man be the head of the woman, that in them a worthy example of holiness and piety may be set before their children, and their children be taught to walk in the same.

It is the duty of parents to teach their children, when young, the right ways of the Lord; to teach them to pray; to love each other, and their parents; that the fear of God may be upon them; that they may be prepared, when eight years old, to be baptized, and grow up in the ordinances of God, having a knowledge of the ways of life, and sharing in the privileges and blessings of His kingdom; that every family may exhibit a pattern of the order of heaven, in organization, government, obedience, and every virtue which characterizes the heavenly order, and the will of God be done on earth as it is in heaven.

Thus let every one walk in the path of their duty, and honour the character of a Saint, and know assuredly that God has provided means for your perfection; hence it becomes the duty of every one to avail themselves of the benefit of those means. Do you ask what they are? We answer, They are Apostles, Prophets, Evangelists, Pastors, Teachers, and Deacons, given for the perfecting of the Saints, and the work of the ministry; that the wicked may be converted and brought to the knowledge of God, through the labours and exertions of that ministry. The performance of the duties belonging to these several offices will materially affect the condition of not only Saint, but sinner; not one soul can be perfected without them, otherwise God hath wrought folly, and bestowed vain gifts upon men. But who shall charge God with folly? or say unto Him who hath performed His own will, Why do ye so? If He has ordained the officers of His Church to be the channel through which perfection should come unto the Saints, as well as to promote the work of the ministry, the blessings of either cannot be found elsewhere, hence they are in Christ's stead, who being made perfect, became the author of salvation.

We will now refer to the duties of some of these officers, in their respective fields of labour, as at present assigned to them under our Presidency.

The Pastors and Presidents of Conferences occupy an eminently responsible position, and it is their duty to watch over the flock which is committed to them with a father's care, to rule with all tenderness and affection, yet with uncompromising integrity, dignity, and honour; to see that every man under their Presidency stand in their lot and place, and fills the calling with which he is honoured in the Priesthood, discharging faithfully, yet wisely, the duties of the office which he holds, that he may be able to render, at all times, a good account of his stewardship to his superior in office. Let the Presidents of Conferences honour the Presidents of Branches under them, if they are worthy; and if they are not worthy, let them repent and become so, or be removed, and their places filled by men who are worthy; and let each one be required to bear the burden which belongs to him, or in other words, answer to the responsibility of the trust reposed in him; and let it be known that his garments are clean, and his conduct unpolluted with hypocrisy. It is the duty of every President of a Conference to see that there is not only a Conference Record faithfully kept, but to see that each Branch has a record of every important event connected with that Branch; whether of deaths, births, marriages, additions or removals of members, or whatever circumstance can effect the interests of the Branch, *giving all proper information with each item*, which, when reported and embodied in the Con-

ference Record, will constitute a concise history of the Conference.

It is also the duty of every President of Conference to see that the Book Agency of his Conference is wisely conducted, and all laudable exertions used to promote its interests both in and out of the Church; and from henceforth it is expected that he will personally acquaint himself with the fact, that the cash forwarded to this office, and the stock in the hands of the agent, at the office price, (branch debts included,) is sufficient to balance his account with this office at the close of each quarter. Not only the interests of the office demand this at your hands, but the people over whom you preside demand of you that you protect them in their rights. Further delinquency on the part of Presidents cannot be excused. The people should not, through your neglect or false delicacy, be called upon to pay an amount of money which has been embezzled by the agent, simply because your feelings have been so chaste and delicate, as to esteem it a breach of common courtesy to do your duty in examining his books: as has been the case heretofore. Such courtesy as this does not belong to our religion; hence we must be excused for not admiting it in others. Some of the Conferences are making noble exertions to free themselves from such unjust burdens; and if their Presidents are wise, we expect they will be relieved from them in the future. All agents whose accounts exceed fifteen pounds per quarter, are expected to make semi-monthly remittances to this office, those under that amount, once per month.

The Presidents of Conferences are expected to devote their time to the watch-care of the Saints, and the work of the ministry, and not to be encumbered with the Book Agency, or any other business calculated to divert their attention from the immediate duties of their Presidency. Because of this and other like evils that have existed, the system has been adopted of introducing *Travelling Elders*, for the purpose of taking charge of some few Branches of Conferences. Some of the Conferences are sufficiently numerous to justify this arrangement, but they are few. If every officer in the several Branches of the Church would stand forth in the spirit of his calling, many Traveling Elders might be relieved from their present labours, and go among those who have not yet heard the Gospel preached, but are anxiously waiting for the dawn of that happy day when salvation shall come unto them; and thus the kingdom would be extended abroad, and its dominion increased. It is the duty of the Elders to prove the world, and to do it in the way that God has appointed, that they may be witnesses for those who shall be justified, and against those who shall be condemned;—and by this shall ye know His disciples if they feed you, and clothe you, and give you money, and receive your testimony. But while a Travelling Elder only goes out to preach to the world on the Sunday, and then retreats to the midst of the Saints, he neither proves the world, nor gives them a chance to prove him; and while he thus fails to do his duty, many of the world fail to come under condemnation, and the work is lengthened out, in some instances to years of indifferent service, while months might have accomplished the same work.

In some cases there is not that intimacy existing between the Presidents of Branches and the President of the Conference that there should be, which renders his labours difficult, and some times even unpleasant. This, brethren, should not be.

It is the duty of every officer in the kingdom of God to turn his heart, his feelings, and his affections to his President; and as you seek after the spirit of the Lord to enable you to do his will, so with the same fervency of soul seek after the spirit, the will, and the views of your President, to do the same with all lowliness of heart, and so much the more as you occupy an exalted and responsible station. If you will be like your Master, never seek to do your own will, but the will of him who is greater. That man who will not turn his heart altogether to his President, as his immediate counsellor, cannot have power to wield an influence for the salvation of the people; the Priesthood of God recognizes no other principle of government, because it is perfect, and perfect obedience is required of every subject, whether high or low, rich or poor; otherwise, responsibility cannot rest where it belongs; and when a man assumes the right to differ from his ruler, he assumes the right to betray the government of God, and lay it open to the deadly influence of opposition, which is the power of the devil. If evil should exist in the ad-

ministration of government, the *higher power* has a right to interfere.

All are not perfect yet, therefore let every one look about him, and know his position. Are Presidents losing their power and influence among the people? If so, what is the cause of this evil? Search it out, and let it be put far from you. You must not expect, brethren, more from those over whom you rule, than you give to those who rule over you. If you take the liberty to withdraw your feelings from, and differ with, your President, you must expect to give the same liberty to those over whom you preside, and who look to you for an example. In this, as in other things, the measure you mete shall be measured to you again; and if you rule with a heavy hand, and will not bear the burden of the flock, you must expect the same measure from those who rule over you.

It gives us great pleasure to know that such cases, within the limits of our acquaintance, are very few, and where they do exist, wisdom we trust will dictate the better way, and restore that harmony of feeling, with that united effort which ever ought to characterize the family of God, and always was an effectual way of preaching the Gospel to a contending world.

(*To be concluded in our next.*)

SPEECH OF HIS EXCELLENCY BRIGHAM YOUNG,

GOVERNOR OF UTAH.

Delivered at the Legislative Festival, held in the Territorial House, Great Salt Lake City, March 4th, 1852.

(*From the Deseret News.*)

With joy and delight I look upon you, brethren and sisters. I feel to render all praise, thanks, and adoration to our Father and God, that my heart is capable of rendering; and with all the affections, together with all the talent bestowed upon me, I feel to serve, praise, adore, and acknowledge the Lord our God.

Let me ask a question. Finding ourselves in our present position in the world of sin and darkness, of ignorance, unbelief, superstition, and tradition, which have been woven, and interwoven, with our lives; thrown around us like a mantle, which is used to shield the body from the cold and from the storm; considering ourselves as we are, then asking ourselves the question, if on earth we have any idea of anything like a kingdom or community of people being celestial; then asking ourselves again, if we have, does not the presentation this evening border very nigh to it? I can say for one, as far as we do know and understand, as far as our capacities can expand, and grasp life and happiness, just so far this community which is present this evening, are advanced in the celestial path.

If there is a heart here this evening, that does not chime in with every sentiment of righteousness, that heart has no power in this assembly. This company are controllable, like the ship by the rudder in a gentle breeze, that can be turned hither and thither at the will and pleasure of him who commands; so with all here present; at the sound of the voice all is hushed, and every heart throbs in unison in response to the words of praise and thanksgiving to our Father and our God. This proves that the majority, at least, are right; and I have no reason to believe that there is a heart in this house, but chimes in with my own. Every countenance is cheerful; every face is lit up with a lively glow of joy, peace, and tranquillity.

We are now enjoying our pastimes. We often meet together and worship the Lord by singing, praying, and preaching, fasting, and communing with each other in the sacrament of the Lord's Supper. Now we are met in the capacity of a social community; for what? That our minds may rest, and our bodies receive that recreation which is proper and necessary to keep up an equillibrium, to promote healthy action in the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for its exercise, for its good.

This party was gotten up by the members of the Legislature, to rest their minds, to convene in a social capacity, and enjoy

the society of each other, with their families, and to give renewed activity and energy, which will invigorate and strengthen them in the discharge of the arduous duties devolving upon them.

With regard to these feelings prevailing in our midst this evening, as well as the correctness of these principles, every man and woman must be their own judge. I judge for myself, and not for another, although I have that privilege, and can do it with safety and propriety. Why is this? Because when I look upon the faces of my brethren, I know their hearts; let the roots of bitterness be there, and their countenances meet mine, and I know it in a moment. Do you not know it also? Can you not feel it? Can you not see it? You can. This is why I say that I have the privilege of judging others. You have the same privilege. Having this privilege to judge for others, as well as for myself, I feel to say, that every heart of the company present this afternoon and evening, feels to sing praises to the Lord, and shout Hallelujah to His holy name. I am in the best place I ever was during my life, and with the best society. I never saw a community that enjoyed the tranquillity and peace that is enjoyed by this people in these vallies of the mountains. Is it not so? Judge for yourselves; ye are my witnesses.

A few words, perhaps, will suffice the company. I was requested to make a few remarks at the opening of the meeting, but I chose to delay speaking until a more suitable time; for when any of my brethren or myself speak to the people, I wish all to hear that conveniently can, because when we are in this capacity, and call our minds together, it is to reflect for a few moments, and look at each other, and think of the Lord; view over the past time of our lives, and contrast its history with the present festive moments. It is good to look upon each other, because the faces of our friends, and the gladness of their countenances, cheer our hearts, furnishing food for future reflection: under all circumstances, in every situation of our past lives, in every transaction of business, and of social enjoyment, remember it is good to reflect, and consider upon it now, in the days of peace and prosperity, while we have the privilege.

Our present situation, and the enjoyments of this evening, will become subjects of pleasant and agreeable reflection, when we shall be separated from each other. Some of these my brethren may be absent in foreign lands; our sisters may be separated from this community, and go to the right, and to the left; then these moments of festive joy will be remembered with pleasing emotions, and cherished in fond memory in after years.

Again, when we meet in this capacity, it is good for our minds to be refreshed on this wise a little, for the reason, as you are all aware, that we are naturally forgetful; and it is according to the frailties of human nature to decline and falter in our feelings at the varied, besetting, enticing, and almost overwhelming temptations that are abroad in the world, and with which the people, especially those of the household of faith, have to contend. Our former life, its anxieties, and enjoyments, are apt to be forgotten.

This is our experience; if we should suffer ourselves to spend our time day after day, and week after week, as we are to-day, how long would it be before we would forget the Lord? It would not be long; if we continued in the exercising of the body without reflection, this company would soon think it is no matter about praying, or asking the Lord about anything. We have enjoyed ourselves heretofore, and all has been peace, quietness, and good order; but how long would it remain so? How long would it be before we would become careless, if we remembered not the Lord? For this reason I say on every such occasion, it is right, reasonable, and necessary, that every heart be directed to the Lord. When we have sufficient recreation for our good, let that suffice. It is all right; then let our minds labor instead of our bodies; and in all our exercises of body and mind, it is good to remember the Lord. If it cannot be so, but otherwise, I do not wish to see another party while I live. If I could not enjoy the Spirit of the Lord in this capacity with you this evening, and feel the power of God to rest upon me, I should cease from all such indulgence. From this time, never let us permit ourselves to go one step beyond that which the Lord will own and bless.

But I pause here, and for this reason; I want it distinctly understood, that fiddling and dancing are no part of our worship. The question may be asked, What is it for then? I answer, that the body may keep pace with the mind. My mind

labors like a man logging all the time; and this is the reason why I am fond of these pastimes; they give me a privilege to throw everything off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed, and quickened, and enlivened, and animated, so that my mind may not wear out. Experience tells us that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercises. This is the reason why I believe in, and practice what I do. The question might be asked, Why not go into the kanyons, and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the kanyons, the whole camp of Israel would follow me there; and they would not be there long before they would say, Come Brother Brigham, I want to talk with you; come, I will chop this wood. How many scores of times I have undertaken to work, since I came into this ministry; scores and hundreds of times, when my calling in the kingdom of God was less than it is now, have I endeavoured to set myself to work, but seldom could have a chance to do so more than five minutes, some one would come along, "give me the hoe, Brother Brigham; I want to talk with you," and so stop me; and no sooner stops me than he stops also. I have given it up, I do not intend to work any more at manual labor. I do not wrestle, or play the ball; all the exercise I do get is to dance a little; while my counsel room is from my office to this room, and from this room to my house again, into my sitting room, dining room, &c.

You will see the time, you will know what my labor is. I wish this community to consider that I have feelings of a very acute nature. There is not a man or a woman, saint or sinner, it mattereth not, that feels injured, and lays their complaints before me, but what it rests upon my feelings: but my faith is unyielding, and I intend to keep it so, as much as I can; my feelings sympathise so with the injured, that I am grieved, and distressed, and my head aches, and large drops of cold sweat sit upon my brow; no man or woman knows anything about my feelings, and I do not want them to know, for I calculate to kick off all from my heels that I cannot carry. I will carry all I should; but there is not a person in this community that can bring to mind or mention the time when ever I exhibited one particle of sorrow or trouble to them. I calculate to carry my own sorrows just as long as I live upon this earth; and when I go to the grave, I expect them all to go there, and sleep with me in eternal silence.

But to return to our party. I would just say, it was gotten up by the Legislature to enjoy ourselves. I have enjoyed myself first rate; my heart is cheerful, and full of gladness. I am in the midst of the Saints of the Most High; and my desire is, and I will say with all my heart, May God grant that the blessings, favors, mercies, and kindness of our Father in heaven, may bring us to a sense of the obligations we owe to Him, and cheer us, and cause joy and tranquillity to reign in this community, that every heart may be bound up in the Gospel of the Lord Jesus Christ, without having to feel the rod again. What is the use of it, when mercy and kindness are lavished upon the people of God, to see them falter in their faith; to see them grow cold towards the Lord their God; to see them slacken their pace,—is it not grievous? Just look at it. Suppose you had all the good gifts to bestow upon your children that heart could wish, and you lavish them out; but the more you give, the more slothful they become; how would you feel? Just apply this to yourselves; I know how I should feel. When I bring my mind to bear upon this subject, and see what the Lord has done for me, and for this people, and think that I should become remiss in my duty, so that the Lord should have need to chasten me again, it seems, on the first reflection, that I ought to be damned. When I look at myself before the Lord, and see what he has called me to, and what he has called my brethren and sisters to; how he has bestowed blessings upon us, and heaped them up until there

is not room to receive them, and I should want to go to the gold mines, and return again here to speculate upon the Saints, and should be guilty of complaining all the time, it seems, if I were to do this, the Lord would damn me.

I know you feel as I do upon this subject. When you take this into consideration, your serious reflections having place in your heart, you feel as I do: for heaven's sake, for your own sake, and for the sake of him who died for us, never let us falter in our duty. While we live, it is our duty to love the Lord with all our might, and with all our strength, and with all our souls. This is our duty first and foremost; we ought to love Him better than our wives, children, brethren, and sisters, and all things besides. Is this our duty? Verily yes. Let the heart love God, and serve Him, without any division of feeling; never suffer it to wander to the right, or to the left, for one moment.

If these were the feelings of this people, the Lord would lift up our hands, exalt our hearts, and cause us to walk in His almighty strength; so that the devil and his imps would never have power to bring another affliction upon us; never, no never. Therefore, love the Lord; keep his commandments; cleave to the Israel of God: this is my exhortation all the time. And what is the next duty? Love your neighbour as yourself; do unto others as you would that others should do unto you; cease your contention, and bad feelings, your evil speaking, and evil doing.

As I observed here not long since, I consider it is a disgrace to the community, and in the eyes of the Lord, and of Angels, and in the eyes of all the Prophets and Revelators that have ever lived upon the earth, when a community will descend to the low degraded state of contention with each other; this little bickering, jarring, fault-finding, somebody's abused me. Why do you not say, If you have a mind to abuse, abuse away. Suppose every heart should say, If my neighbour does wrong to me, I will not complain; the Lord will take care of him. Let every heart be firm, and every one say, I will never contend any more with a man for property; I will not be cruel to my fellow creature; but I will do all the good I can, and as little evil as possible. Now where would be the wrong of taking this course? This is the way to approximate toward a celestial state. A community cannot be produced upon all the face of the earth that presents a celestial aspect like this. If we continue to be faithful and prayerful, and strive continually to resist every evil, we shall approximate more and more towards that celestial kingdom, where there is an eternal inheritance, and an unsullied glory. And if we should look back upon ourselves, when we were doing evil to each other, should we not do so with regret and shame—should we not look upon our past mortal lives with anguish and disgust? I wish men would look upon that eternity which is before them. In the great morning of the resurrection, with what grief would they look upon their little trifling affairs of this probation; you would say, Oh! do not mention it, for it is a source of mortification to me to think that I ever should be guilty of doing wrong, or of neglecting to do good to my fellow men, even if they have abused me. Oh! how would it appear if you understood the heart of the Lord, and understood the heart and faithfulness of those in the celestial kingdom. As good as we are, we shall not want to look upon our past actions; we shall say, Oh! do not mention it, but let it sleep; I never want that to be resurrected, but let it die in the grave, and sleep an eternal sleep. Brethren and sisters, I hope and pray our evils may never rise with us. I can say to you with all my heart, and with all my soul, and not only to this company, but to all the Saints throughout the world, May the heavens bless you; the Lord Almighty blesses you; my soul blesses you; how my soul loves you: may Angels bless you, guard, and preserve you, and may all the heavenly hosts, arrayed in all their panoply of power be engaged for your exaltation.

One thing more. You will perceive all the time, this one thing in me, viz.: by my conduct, there is no lack of confidence—not a particle of jealousy arises in my bosom towards this people. I never felt for one moment a shadow of doubt upon that subject. I have never seen one moment but this people loved me: although I may get up here and cuff them about, chastising them for their forgetfulness, their weaknesses, and follies, yet I have not seen a moment when they did not love me. The reason is, because I love them so well. Do you not know that spirits beget spirits, and likeness be-

gets likeness. I love this people so well that I know they love me; they have confidence in me, because I have confidence in them. You may scan the history of the whole Church and look over the whole surface of the matter, and did you ever see this people, when they had the same confidence as they have in each other as at this day? No, never. And it is on the increase; and this is what will make a community powerful. But if we lack confidence in each other, and be jealous of each other, our peace would be destroyed. If we cultivate the principle of unshaken confidence in each other, our joy will be full. What does it prove? It proves that we are fast advancing, and approximating towards that degree of light, knowledge and glory, and all the principles that pertain to the Everlasting Gospel, and that we are actually in the favor of the Lord. We need not bring any proofs of that, for devils never kick and cuff their own, that's certain. As I used to say fifteen years ago, when I was out preaching, and the people would get alarmed, when the devil would get mad, they would say to me, "Oh! dear sir, what is the matter, I am afraid we are all going to be killed, for all hell is boiling over." My answer was, Thank God, the Devil has not forsaken us yet. Will he not sustain his own kingdom? When you see all the powers of the evil one combined against a community, you may know that is Christ's kingdom. Everything has proved that this is God's kingdom, and I need not say anything more about these two powers.

The Lord Almighty is for us, and the devil is against us. However, I will tell you what I think of the whole of the devil's company on this earth, if they will just keep out of my path, I shall be glad, for I never want to see one of them. My soul is satisfied with looking upon this wicked world. If I never see another wicked person while I live, I am perfectly satisfied with the Saints; these are my feelings. True, it is my duty to preach to them; but I am willing if the Lord is satisfied, that I should never see another wicked person upon this earth. I would be satisfied to live with the Saints and Angels from this time henceforth. May heaven bless you, brethren and sisters. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 19, 1852.

LATE FROM THE GREAT SALT LAKE VALLEY.—By late advices from the Great Salt Lake Valley, we learn that things were going on peacefully and prosperously in that secluded and highly favoured portion of the globe. Honest industry, and the free enjoyment, in the name of the Lord, of all the blessings obtainable therefrom, were the motto of the inhabitants of Deseret, or Utah. No idlers are encouraged there. All must be actively and earnestly employed in some good work or other.

Home manufactures continued to be a main subject for consideration and action; some noble examples are given in the *Deseret News*, amongst others, that of Governor Brigham Young's family, who had woven 500 yards of cloth during the winter season.

A company was in process of organization, under the direction of the Governor, for the purpose of exploring past the rim of the Great Basin to the southern boundaries of the territory. The company would probably leave Great Salt Lake City immediately after the April Conference.

The Council of Health holds frequent meetings to consider the best methods of promoting the good health of the community, individually and collectively. Addresses are delivered by competent persons. The ladies alone assemble at certain times, to discuss and listen to matters pertaining particularly to their own health and well-being.

The members of the Legislature held a Festival on the 4th of March, in the Territorial House, Great Salt Lake City, at which the Governor, and other distinguished persons were present. The entertainments consisted of most excellent refreshments for the body, singing and dancing, toasts and addresses, &c. The speech of Governor Brigham Young will be found in another part of this Number. The Printers had also held a Festival in the school-house of the fourteenth ward of the City, on the 24th of February. The First Presidency were present. The usual routine of entertainments was the order of the evening.

It was anticipated that the April Conference would be held in the Tabernacle, a building 120 feet by 60 inside, all thrown into one grand arch without pillars: it is supposed to be the largest hall, without pillars, in the United States.

It was expected that about 100 horse teams would leave the Valley in July, loaded with flour, potatoes, &c., with some beef cattle, to assist the emigrating poor on the plains,—we mean the walking poor, and those sent out through the instrumentality of the "Perpetual Emigrating Fund." It was thought the rich could help themselves. We have a shrewd kind of a notion that the walkers—the wheel-barrow and hand-cart emigrant Saints, will have the best of the race after all.

President Brigham Young had given orders for the building of a baptismal font on the Temple block this summer. The Presidency were all in good health.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 231.)

The following is extracted from the *Evening and Morning Star*, of September, 1832.

"WRITING LETTERS.

"The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example. To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

"It is pleasing to God to see men use the blessings which He gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved breth-

ren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of Him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbours as themselves, for the sake of righteousness and eternal life.

"1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence, and save postage.

"2. Never write any thing to a friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends, and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

"3. Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord, and will prevail.

"4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

"5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this:—Write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbour. No one would write a word against the creatures of God. No one would need write a word against any thing but sin; and then the world would be worth living in, for there would be none to offend."

(To be continued.)

MEETING OF THE FLOODS OF THE HUMAN RACE.

(From the Cincinnati (U. S.) Atlas.)

Preparation seems to be making for a pretty extensive jumble of races upon this continent. While the hives of Europe are discharging their swarms upon the eastern border, those of Asia are paying a similar tribute to the western. A vast emigration of indigenous people is going on from the east to the west of the United States; and South America, attracted by the gold of California, is sending her thousands to settle upon her shores.

What a confusion of floods and Babel of languages! Nothing like it has been heard of since the day of the dispersion of the brick-layers upon the plains of Shinar. "Parthians and Medes, and dwellers in

Mesopotamia, and Cappadocia, and Pontus, and Asia, Phrygia, Pamphylia, and Lybia, strangers of Rome, and Jews," composed the heterogenous population, which, at Jerusalem, listened to the preaching of Peter, on the day of Pentecost; yet, taking the term Asia as it was then understood, how narrow was the field from which that variety of people was drawn, compared with the widely distant nations whose floods are now tending to that great home of all tribes, and kindreds, and people—the continent of America. Europe, Asia, Africa, and the islands of the sea—wherever man resides—the sooty African dragged from his native forests, in chains, to a servitude here, that ensures a positive elevation to himself and his posterity; the polished Frenchman fleeing from his native hearth, to a land where he may enjoy freedom of speech and opinion; the servile Cooley from the banks of the sacred Ganges, and the independent Teuton from the vine-clad borders of the Rhine; the wary Chinaman, skilled in all the hypocrisy of trade, and the careless son of Ireland, equally oblivious of the present and the future; lithe Islanders, whose care is confined to the wants of to-day; and sturdy Swedes and Norwegians, whose energy is directed to accumulations for to-morrow; all these, and thousands more, are planting their standards upon this continent, and composing elements from which is to be constituted its mighty future.

How interesting and instructive a subject for contemplation. Who can predict a feature into which so many and various ingredients are to enter? The vast problem of man's ultimate destiny is opening to his contemplation with a grandeur such as it never before exhibited.

FRENCH CORRESPONDENCE.

LETTER FROM ELDER JOHN HYDE, JUN.

67, Rue D'Orleans, Havre de Grace, May 2nd, 1852.

Dear Brother Richards.—Many of the readers of the STAR, whose hearts are panting for the possession of knowledge, seeing the progress of the work of God in Denmark, Sweden, Germany, Switzerland, Italy, Malta, the Indies, and many other countries to which the servants of God are gone, have asked, "And what of France? racked and torn as she has been with internal dissensions, agitated and disturbed by political tempests, does the Gospel make much progress there?"

There are difficulties attending the French Mission peculiar to itself. It is true that the Saints in Italy are weighed down by an incubus almost unsupportable; that those in Denmark, Sweden, and Iceland, have been confronted by raging mobs, and unprotected by newly made laws; that they have had to combat ancient prejudices, and encounter vehement opposition wherever they have gone, but the obstacles in France are peculiar to itself, and more difficult to surmount. As examples of this, there was a protestant minister in Paris who had obtained the *permission of Government* to hold a tea-meeting, (he dared not hold one without a special permission,) the people assembled, a commissary of police entered, and in the name of Louis Napoleon forbade the minister to address the meeting, sing a hymn, or *pray!* or *even to ask a blessing aloud on the refreshments.* This fact is almost incredible, a *Christian* government forbid a man to *pray*, or even to demand a blessing before eating. This occurred on Easter Sunday.

In Paris there are twenty Saints, they are obliged to separate into three parties, and each party meet at a different place, and that *only once on the Sunday.* For three days the "Etoile du Déseret" lay on the table *du haut Conseil de France*, and after repeated investigations, several passages of Scripture were erased. These facts speak loudly, and from them it is easy to obtain a comprehension of the position of the Gospel here.

We dare not preach in public, it is even sometimes dangerous to preach in private, almost every window reveals a spy, and every wall conceals a traitor; where such mistrust exists, there can be found nothing but confusion imprinted on every feature, and terror impressed on every heart.

The French Mission cannot boast its hundreds baptized, its branches established, its Conferences organized, but it can boast a few noble and burning spirits who have consecrated their all to the advancement of the kingdom of God, and the accomplishment of His high and holy behests; they know the kingdom of God can never be subdued, and, if necessary, they are ready to be immolated in its triumph. They constantly and continually realize the weakness of the systems of men; that ignorance is marked upon every lineament, and imbecility stamped on every trait: they unceasingly learn the power of the principles of truth, unlimited in their range, uncircumscribed in their authority, eternal and lofty as the source whence they have emanated. They know that by faith many mighty marvels have been performed in ancient times: seas have been severed, and their waters held like walls of adamant to protect the Saints, and have fallen like tottering mountains to overwhelm their enemies; faith has torn up the foundations of the strongest walls, and hurled them upon the city that they defended; arrested the sun to light the destruction of the armies of the five kings; bound the earth and fettered its satellite; driven back the seasons; withheld the rain, and forced the spirit to return to its tenement of clay—and if faith has done so much, shall it not triumph over the puny efforts of a few petty, puerile, uninspired men?—Verily yes!

The French Saints, with an unyielding resolution, and unflinching courage, an undying hope, and an uncompromising fidelity, will perform their duty; with the light of truth illuminating their minds, the fire of truth burning in their spirits, the sword of truth flashing in their hands, they are determined to play well their part, knowing that, whatsoever may come, truth will prevail. They feel that if the difficulties of the French Mission be superlatively great, the honour attending its accomplishment will be transcendently glorious; for the more puissant the enemy, the more lofty the honour of the triumph.

At present the Saints are baffled and confounded almost at every step, their way appears to be hedged up, some change must take place, and that, a change as great and stupendous as the necessity is imperative.

The French Saints are full of burning desires for the time of deliverance to approach; sad and sickened with the terrible scene of confusion and misery this country presents, they long to reach a land flowing with milk and honey, where unity secures strength, where all is peace, and the motto is love; they feel they would willingly exchange the beauties of their lovely *Patrie* for a land more enticing, because more blessed; but while they remain, they are resolved to warn their friends, bound as they are by ties so sweet to God, connected as they are by bonds so cherished with their brethren, and pressed as they are by the obligations of their duty to a down-trodden and groaning humanity. They determine to advance, though in their triumphant march they trample on the crushed altars of a hireling priesthood, wrecks and ruins of false systems, where folly was as enormous as the superstition on which they had been established.

Not a doubt can be entertained on the importance of the French Mission. If the salvation of 36,000,000 souls, now either wallowing in the mire of tradition, or vainly searching for satisfaction in the conflicting sects of Protestantism be important, then the French Mission is important; if the moans of the orphan who is withered with the consciousness of his own misery, and the knowledge of that of his dead parents; if the lament of the widow who thinks that on earth she has no hope, and fancies to find consolation only in the grave; if, in short, the salvation of all the thousands of honest in heart who have perished without a knowledge of the Gospel, from Sicambre, who, after assisting to destroy Rome, settled in France, to this day, be an important work, then the French Mission is an important mission. Cursed as France is with dispositions so vaccillating and mercurial, without stability of faith, or constancy of affections, cursed as she is with a desire to meddle in politics, the Gospel will be her greatest boon, and the Elders her greatest blessing.

Politics is the religion of Frenchmen, and mammon is their god; their religion is now and has ever been their greatest curse. Now, with thousands of Priests exercising an unlimited influence over the minds of the people; millions of Jesuits who sway a private tyranny over those unfortunately subject to their power; secret societies and combinations of every

description and character, plotting either against the well-being of the people, or the security of the state; a system of spies as extensive as complete, with a tyrant preparing a seat whence to tread the heel of despotism upon the necks of slaves; in all, a volcano raging in the bowels of society, lulling into a false sentiment of security by its apparent dormor, but preparing to burst forth with a violence still more terrible and overwhelming, what can we hope for from this unfortunate country?

It is not generally known that there is a society of female Jesuits in France, who have a Mother-general, as the male Jesuits have a Father-general: its ramifications are extensive, and its numbers increasing: the existence of this society is not even known to many of the younger Priests of the Catholics,—thus are placed spies in the domestic circles of life, traitors in the family, and thus is laid the foundation of a society as terrible and mysterious in its influence as the Vehmgerite once was in Germany; the Jesuits say that Charles the tenth, legal heir to the throne of France, is at their head, as the arch-dukes of Germany were at the head of the Vehmgerite. Where will all this end? The embers of revolution smouldering in their midst, turbulent spirits who can only find their happiness at the expense of their fellows, or infatuated enthusiasts who would wrap Europe in a robe of flame, and promulgate their tenets at the edge of their swords.

Liberty in France is a fugitive shadow that flies the swifter the faster it is pursued. Freedom of speech is a recollection of the past, for an incautious word a native will receive his expatriation, with twenty-four hours to make his preparations; a foreigner his passport, with an order to quit France. Liberty of the press is a plank of moonshine across a river, for a slight error the proprietors of papers are subject to a penalty of 30,000 francs, (£1200.) Her soldiers are licensed butchers of their fellow-countrymen: her statesmen, privileged oppressors of the people: her honour is perjured, and her glory, a badge of infamy.

In such a country, surrounded by such a combination of threatening elements, it is necessary to act with wisdom, the most astute and profound: a false step would precipitate the mission into irretrievable ruin. In such a position, with a weight of responsibilities so onerous, and so calculated to test every energy of the mind, or develope every weakness, in such a position we feel how inadequate are our own capacities: to the narrow views of man it would seem the climax of folly to attempt to preach in such a country, or essay to confront such a force; but our confidence is in God, our trust in His arm, and we know that assisted by Him, every effort of our enemies, while it adds prosperity to the cause of truth, will rebound on their heads with confusion and contempt.

The Gospel in France is but a new born child, already it has encountered opposition, unrelenting and fierce; eloquence has summoned her orators to denounce it, contempt has marshalled her forces to despise it, and calumny has excited all her subjects to slander its origin; yet we know that when the half-constructed theories of man shall be swept away, the Gospel shall stand and shine in sun-surpassing splendour, and the wisdom of man shall wither in its effulgent ray.

We ask the prayers of the Saints, that our mission may be accomplished, and accomplished well; that thousands of the house of Israel in France, may ere long rejoice in the Everlasting Covenant; that the hearts of thousands of French Saints may swell the tribute of adoration to God, and they increase the number of His children. Amen.

With love, fervid and profound, for the Saints in England, desires deep and intense for their prosperity, and prayers sincere and fervent for their success—I am, your fellow-labourer in the Everlasting Covenant, JOHN HYDE, JUN.

IRISH CORRESPONDENCE.

LETTER FROM ELDER E. SUTHERLAND.

Dublin, May 15, 1852.

Dear President Richards,—Having been given to understand, that many of the Saints in England are anxiously waiting to hear of the situation of the Church in Dublin, and feeling persuaded that you are no less interested in its prosperity, I

feel it my duty to report to you our present position and future prospects.

It will be two years, the latter part of next June, since I first arrived in this city, for the purpose of introducing the principles of the everlasting Gospel, according to the appointment of our late beloved President, F. D. Richards. Since then I have been called away occasionally, through circumstances, leaving the time I have devoted to the work here about fourteen months; and I am thankful to say, my humble efforts to promote the cause of truth have not been altogether in vain.

The difficulties with which I have had to contend have been considerable, as you may suppose; tossed about with bigotry and prejudice on every hand, and overshadowed as it were with the clouds of priestcraft, and superstition, that could only be pierced by the arrows of Divine truth, bathed in that fountain, in the defence of the pathway to which, was shed the blood of our beloved Prophet. Under these circumstances I have endeavoured in weakness to pull the Gospel bow, trusting to the Spirit of the Lord to direct the dart, till, ultimately, the darkness gives way, and the light of truth shines forth, and occasionally illuminates our path to the waters of baptism. The circumstances that characterized the commencement of the work here, are not dissimilar to those I often heard Elder Lorenzo Snow say characterized the introduction of the work into London, viz.; several of those who first obeyed the Gospel we had to cut off, and others, through circumstances, have been removed. But, notwithstanding, I am happy to say the Church is now beginning to assume an important position; our meetings have been well attended of late, and sometimes, by persons of influence, and they do not forget to exercise their influence to the great annoyance of the meeting. We have the attendance of several divinity students from Trinity College occasionally, but we should be surprised if they were to keep quiet. Last week a deputation of six gentlemen from the college waited on me, and were met at my lodgings by myself and Brother Bowring. We had an interview with them for three hours: we treated them as gentlemen on the one hand, and as boys on the other, not knowing their right hand from their left. They soon found there is more truth in "Mormonism" than they were aware of. They were anxious to have a public discussion at first, but they went away without making any arrangement to that effect. For several weeks past they attended our week-night meetings, for no other object but to prevent us worshipping in peace. Last night a large number of the students came, and before the meeting had been long commenced, you would have thought that all the powers of hell had been let loose. To continue the meeting was impossible, and their fury, to all appearances, could only be appeased by tearing me to pieces. But, however, the Lord preserved me, and the brethren that were with me, till at length, through the aid of the police, the hall was cleared. Similar proceedings have characterized our week-night meetings for several weeks past, and we try to console ourselves by expecting we are only in the commencement of our persecution, for I believe we shall have to meet it on every hand. All this tends to strengthen the Saints in their most holy religion, and leads them to long for the time of their deliverance, when they shall be gathered to the land of Zion, and be free from the corruptions of Babylon. We number about thirty-five Saints, and I pray the time may not be far distant when our number shall be considerably increased. I have two fields of labour, for which I am in want of two good, faithful men, who will not be frightened by a little persecution; one is in the King's County, where I preached last summer and baptized two. A theoretical knowledge of our doctrines exists pretty extensively in that region, and I am anxious that a practical knowledge should likewise spread among the people. The other is in Carrickmacross, where we have five members who are bearing their testimony to the people. I cannot spare men for those places from Dublin yet, as I am anxious to preserve all the strength I can in the metropolis. If you can conveniently supply my wants in this respect I shall be glad. Feeling desirous of an interest in your prayers,

Believe me, yours,

Very truly,

E. SUTHERLAND.

IF some persons were to bestow one half of their fortune in learning how to spend the other half, it would be money extremely well laid out.

VARIETIES.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

The essence of things is seldom so much regarded as external and accidental appendages.

True joy is a serene and sober motion, and they are miserably out who take laughing for rejoicing.

Self-dependence, which generates all that is grand in plan and power, is the great source of strength.

"I hope to live to see the day," said Lord Brougham, "when every peasant in England can understand Bacon." "His lordship," replied Cobbett, "had much better hope to see the day when every peasant will be able to *eat* bacon."

A French Canadian posts his wife in the St. John's "*News*," in the following words:—Ma nam dats Peter Rouvill—ma wife he leave ma haus and shant ax ma. Any man dat trus him on ma nam, dats loss for you.

Valuable Legacy.—A Greek maiden being asked what fortune she could bring her husband replied in the following beautiful and forcible language:—"I will bring him what gold cannot purchase—a heart unspotted, and virtue without a stain, which is all that descended to me from my parents."

The English Language —M. Grimm has just passed a splendid eulogium on the English language, in a dissertation read before the Academy of Berlin, in the course of which the great German scholar declares his opinion that the English language is by very far the best adapted of any modern tongue to become universal.—*Family Herald.*

Interesting from Utah.—Some late and interesting news from Utah will be found in another column. The Mormons appear to be getting along joyfully and prosperously. Brigham Young, the head of Church and Territory, is an admirable tactician. Whatever may be said against his spiritual doctrines, some of his earthly ones are decidedly good. He is a worker—mentally and physically—and none of his faith can live in his dominions unless they toil for their bread. His disquisition on music and dancing is founded on pure common sense philosophy, and many of our eminent divines may learn wisdom from it. Read it.—*New York Herald.*

The Utah Difficulties.—A private letter from Judge Luiw,* in relation to the Utah difficulties, disagrees entirely with the statements made by his associates, Judges Brandenbury and Brocchus. He states that the Mormons are greatly in favour of the principles of the Constitution and laws of the United States; and their greatest complaint is, that they cannot get the laws executed in their behalf. He states that Governor Young done all he could to settle the difficulties amicably, and speaks thus of the runaway Judges:—"Judges Brandenbury and Brocchus are better informed in the little practical workings of the law than Governor Young, but as a great general thinker, they cannot touch him with a ten foot pole. They, however, saw that Governor Young wielded an influence here that they had not the powers of mind to cope with, and I thought, and still think, was the great secret of their leaving. Governor Young holds an influence here that no man from the States *can hold*, and, in my opinion, it is not only well earned, but well placed."—*Cincinnati (U.S.) Atlas.*

The Utah Judges.—The Judges from Utah have resigned or abdicated upon compulsion, and successors have been nominated to the Senate. The President has acted wisely, and the Delegate in Congress from Utah has sustained himself, as well as the interests of his constituents, against a combination of excommunicated Mormons, unjust Judges, and ambitious and mercenary politicians, who expected to drive the President to the hazardous removal of Governor Brigham Young, investing them and their associates with power and place under the General Government, backed with a strong military force "to crush the Mormons," (the language of Judge *Brocchus*,) and to disperse the Mormons, and drive them from their possessions at Great Salt Lake City, so that these Judges, and their Gentile associates in the speculation, might enter into the promised land at Salt Lake City, and enjoy the first-fruits of the Mormon monoply.—*New York Tribune.*

* We suppose this is a typographical error, and that the name should be "Judge Snow."—Ed.

THE BRAVE.

(Selected.)

Who are the brave? the warriors bold
That slaughter their fellow-men for gold,
That risk their lives in the battle fray?
Daring they are—not brave are they.
The Hindoo widow mounts the pile,
And meets her death with a placid smile.
The veriest coward for death will crave,
He who struggles for life is the truly brave.

Who are the brave? The brave are they
Who toil at the loom from day to day,
Who dig and delve in the open field
For the miserly pittance their labour 'll yield;
The millions who work with hand or head
For little beyond their daily bread,
Ever to want, and never to save,
The rich man's slaves are the truly brave.

Who are the brave? The suffering host
That never of wealth had chance to boast,
Yet never have fallen or turn'd aside
From the path of truth or of honest pride;
But who spurn the tempter come what may,
That their lives may be pure as the open day,
Who ask not a trophy to deck their grave,
The Honest and Poor are the truly brave.

J. E. CARPENTER.

ADDRESSES.—John Kelly, St. Barnabas Lane, Douglas, Isle of Man.
Thomas B. Bourne, St. Barnabas Lane, Douglas, Isle of Man.
Jonathan Midgely, 47, Upper Duke Street, Hulme, Manchester.
C. V. Spencer, Mrs. Teazdell's, Calvert Street Norwich.
John Lyon, 4, Gibson Street, Gallowgate, Glasgow.
Curtis E. Bolton, Rue St. Honoré 282, Paris.

LIST OF MONIES RECEIVED FROM THE 26TH MAY TO THE 2ND JUNE, 1852.

John Memmott	£10	0	0	Brought forward	£42	0	0		
William Soulsby	5	0	0	John Kelly	2	10	0		
James Linforth	5	0	0	George Simpson	7	2	2½		
John Price	2	0	0	David James	5	0	0		
James Walker	20	0	0	Thomas Squires	5	0	0		
Carried forward	£42	0	0		£61	12	2½		

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18.—Vol. XIV. Saturday, June 26, 1852. Price One Penny.

EPISTLE OF PRESIDENT S. W. RICHARDS TO THE SAINTS IN THE BRITISH ISLES.

(*Concluded from page* 260.)

In order to maintain the harmonious exercise of the government of God, and produce the happy results which are ever associated with its administration, we would say to Travelling Elders who are called to preside over districts, Give honour to whom honour is due. When a man is called to preside over a Branch, seek to assist and sustain him in that Presidency, by teaching him the duties of his calling, and counselling him in the performance of those duties, that he may in deed preside over the Branch, and have the honour and blessing which belong to him. Never condescend to rob your brother of that which justly belongs to him. Let every President of a Branch preside over the council of his Branch, unless circumstances demand your interference. It is then your duty to preside over him, while the President of the Conference will preside over you. Thus, when every one knows his place, and keeps it by attending to his own business, there is no confusion in the administration of government; but, like all other organizations of God, the exercise of every function in the body, or Priesthood, produces life as its legitimate fruit, and thus salvation flows unto the people.

In consequence of the yearly emigration of the Saints to Zion, and other circumstances, the Presidents of Branches are frequently being changed, and inexperienced persons called to fill the places of those who are removed. This makes it necessary that the Presidents of Conferences should devote their time to instructing the Priesthood and Saints in the many duties which severally belong to them, that darkness and ignorance may flee away, and that the young, fervent, and zealous Elders may preach the first principles of the Gospel to the world.

Even to this day we sometimes hear presiding Elders say they do not understand their duties, and have not been properly taught them. Because of this, we would here remark, that if you are fathers, and understand the duties you owe to your children, you will understand the general features of those duties which you owe to a Branch of the Church. Should your children go hungry while you have power to feed them? or, should they go naked while you have power to clothe them? Should they grow up in ignorance, and misery be entailed upon them for ever, while you have a store of knowledge at your command with which to bless them? Certainly not. It should be the pride of every father to see his children rising in the scale of intelligence and greatness, qualified in every respect to tread in his footsteps, when his grey hairs shall have gone down to the grave; that he may rejoice in his children, as they gather around him and call him blessed,

with that attachment which shall assure him that the work which he may have but just begun will by them be finished, and his name be honoured to his eternal glory. So it should be the study of every President to take that course which will amply provide for the happiness of those committed to his care, that in the end of his administration he may have blessing, and honour as his reward. If you would make good people happy, make them wise, and feed their souls with the intelligence of heaven, even the knowledge of God; for this alone will satisfy. Bless those over whom you have the watch-care, and you shall be blessed in turn. No man of true principle will swerve from his duty to gain the favour or affection of any; neither will he be intimidated by any presentment of evil that the enemies of truth can offer. The straightforward path of rectitude, and integrity to God, is the only one in which we can walk with any assurance of His power to sustain and deliver us.

In expressing our views so freely upon the general administration of government among the Saints, at the present time, it is not because they are new, or because the Saints have not been taught them before; but we feel the importance of their being kept constantly before the mind, and, as the work is continually increasing, we wish to attract the attention of those who may not have had an opportunity of becoming familiar with the organization of the Church, and the principles to which they have subscribed. No persons should be baptized into the Church of Christ without first being properly taught the principles upon which they will be required to act, that they may understand the nature of the covenant they make with God, when they receive that holy ordinance. Elders have not in all cases been sufficiently careful in this respect, but have been too anxious to increase the number of baptisms, without regard to the consequences; this should not be. Where persons consent to be baptized into the Church of Christ, they should understand that, in doing so, they act upon their own agency; and when they have once subscribed to the laws of God, they must expect to abide by them, for they are absolute, and will never conform to the caprices of men. They must yield from thenceforth to the requirements of those laws; submission is demanded, and nothing else can be approved; the will of God from thenceforth must be their will; otherwise this is their condemnation, that they have covenanted to keep the laws of God, and by turning away have broken that covenant, and become liars before God, and must have their reward with their father the Devil. Far better would it be for all such never to have heard the way of life, than, after having covenanted with God, to turn away altogether from that covenant. Let the Elders in all these things do their duty, that their labour may not be in vain in the Lord in baptizing scores into the Church who have no just conception of the things of God, nor relish for them, who, after having been a source of trouble and annoyance to others, are cut off from the Church, and whose last state becomes worse than the first.

We might write extensively upon the duties, and portray the responsibilities of the Elders of Israel, which they owe to God, to each other, to the Saints, and to the world; and yet we are sensible that it would be in vain, unless they seek to live in the spirit of their calling, and have the oracles of God within themselves. A man may have a knowledge of all the laws that are written, and deposit them safely in the archives of his memory, yet he will frequently find cases to which no written law is adapted, which will demand the decision of his better judgment; and if he is not full of the spirit of God, to discern where the evil lies, and sever it from the good, he will be barren and unfruitful in his labours, and dishonour will be the result of his ministry. Therefore, we feel to say, Let every one go to and learn his duty, and the laws of God, as they are written. The Saints have had the Bible before them from their childhood, and they are now instructed to make themselves thoroughly acquainted with the Book of Mormon, and the Book of Doctrine and Covenants, and they will become more familiar with those laws of God which immediately concern them. Get wisdom by study, and by the spirit of God, which leadeth into all truth. Read the STAR, for it will reflect light upon your path, and enable you to treasure up the counsels which are given for your salvation, that your light may be that of the just, which shineth brighter and brighter unto the perfect day.

Some have united with the Church because they admired the principles of the Gospel, and are very precise in the per-

formance of their spiritual duties, yet reserve to themselves the right of controlling their temporal affairs exclusively, as though God had nothing to do with temporal things. To all such we would say, You are deceiving yourselves if you think you can withhold anything from the Lord, and be accepted of Him. The Lord has to do with temporal things, as well as spiritual, with the earthly, as well as with the heavenly; He will not be responsible for the salvation of any but those whom He controls, not only in their spiritual, but in their temporal interests. Jesus died to redeem the *body* from death by the power of the resurrection; the spirit alone was not enough. And those Saints who can commit their soul's salvation to the Priesthood of God, but cannot their money, are making a mock of their profession, and fooling away their time. To all such we would say, Go, sell what you have, and contribute to the building up of the Kingdom of God; pay your tithing into the Lord's storehouse, that you may not come under the condemnation of this Eternal Law, from which you have no hope of ever being set free, so long as the Aaronic Priesthood is known to administer in the tithes of the people, unless by being consumed in the burning. The Lord has but little to do with those who think more of their money than they do of His counsels; and he that is not faithful over his earthly stewardship, to make it subserve the purposes of God, need not expect to have committed to him the true riches. We wish it understood, therefore, that those who dispose of their property, preparatory to gathering with the Saints, and have more than they require for their emigration, are expected to pay their tithing to this office, that the blessing of the Lord may be upon them and their substance forever. We do not wish to cover up the truth in relation to any of these vital principles for the sake of bearing other men's sins; we have enough of our own to attend to after we have told the truth to those who may feel disposed to receive it, and become innocent before God. A principle of that importance to the children of men, that God should deign to give a special revelation upon, cannot be passed over as a matter of small moment; but claims the attention of every Saint who seeks to live by every word that proceeds from the mouth of God.

The subject of Emigration is one which we deem worthy of notice at the present time, because of its results to the Saints either for weal or for woe. It is a subject which God, angels, and holy men on earth, have contemplated, and without which the purposes of Jehovah can not be accomplished, nor the Saints be saved. This subject has attracted our attention more particularly as we have considered the condition of some of the older Conferences of the Church in these Islands, which have settled down in such a state of lethargy, and unconscious stupor, that it seems almost impossible to arouse them to a sense of their condition. This we look upon as the result of not gathering to Zion.

When men receive the principles of the Gospel, and are baptized for the remission of their sins, and receive the gift of the Holy Ghost, their love is warm, their joy is great, their faith is strong; and their zealous works bear testimony of their sincerity; their hopes are bright, and their whole souls seem lit up with the intelligence of heaven, while their very countenances declare that God dwells within them. Such are the happy results of receiving the ordinances of God, to the humble and devoted followers of Jesus. Notwithstanding all this, many will bear us witness, that, after a lapse of time, they lose the fervency of that love, and their energies become weakened, their spirits droop, and their ambition dies away. Why all this? It is because they have not gathered with the Saints, either for the lack of disposition, or for the want of means. If mankind will live in the power of the Spirit of God, they must live in the ordinances of God, and they cannot live in the ordinances of God unless they can receive them, and the ordinances of Zion cannot be had out of Zion. Thousands of those who have been cut off from the Church in these islands because of their slothfulness, and indifference to the work, have seen the day when they might have gathered with the Saints, and been associated with the holy ordinances of God, which would have opened a field for their ambition as wide as eternity, and as exalted as God; but because of their neglect in this thing they are weltering under the disgrace of a broken covenant, and when they are awakened to a sense of their condition, by the wrath and indignation of the Almighty, they will see what they

have lost; and we are sensible that such will soon be the condition of many more, unless they speedily gather home, where their strength can be renewed. The very means of safety which God has ordained for His Saints, is to go out from the midst of wickedness, if they would escape its deadly influence; and, notwithstanding all the views or hopes that may have been cherished to the contrary, we do, in all humility, bear our testimony that there is no other hope of salvation for the multitude of God's people.

It is the duty of all Saints, after having received the Gospel, and been taught the purposes of the Lord, to turn their attention to the subject of gathering, as the next requirement of God at their hands; and if they have the means so to do, to gather without delay, in the time and season appointed. Those who have not the means, should make it no less their prayerful desire, and, inasmuch as they do, they will have the watchful care of God, and of angels, to keep them in the way of life, and their light will not become darkness.

We are aware that, as a general thing, those who have not the means to go, are the most fervent in their desires. To all such we would say, that the whisperings of the Spirit to us are, that the Lord has espoused your cause; and that the emigration of the poor Saints from this country, who now think they cannot go, will be greater the coming season than it has ever been before; and such measures will in due time be proposed, as the wisdom of God shall direct, that His Saints may gather in flocks to their homes. Be not over-anxious, but be ye ready to respond to the counsel of God's servants who control the destinies of His people.

There is a time coming, as predicted by the Prophet, when it shall no more be said, The Lord liveth that brought the children of Israel up out of the land of Egypt, but, The Lord liveth that has gathered His people from among all the nations whither they have been scattered; and if ten thousand of the Saints now in this land would rise up and go home to Zion, as they might, it would do more toward preaching the Gospel to this nation and the world, than all the Elders could do for a year to come. It would give a name and an influence to Zion and her sons, that would be felt to the remotest corners of the earth. Must it be, that the Saints shall ever despise to journey, as did the children of Israel, to their promised land? or as did Lehi when he went out of Jerusalem in search of a land that he knew not of, only by the promise of God? If so, God will despise to give them the promised rest.

Let the Saints be wise, and let the Elders teach wisdom to them. Save your hundreds of pounds that are being thrown away uselessly, in pleasure excursions, in drinking, in smoking, and in many other worse than useless habits, upon which your means and life are vainly lavished to please the eye, and gratify the lusts of the flesh. Hundreds of the Saints might be gathered every year, if the money thus uselessly spent was thrown into the EMIGRATING FUND. Brethren and sisters, shall these things continue? Can you not forego some of your pleasures for a short time, that you may be planted upon an inheritance in Zion? Remember that your reward will be commensurate with your toil; and if you esteem the greater blessings, only by your exertions can they be obtained: therefore let not the rich forget the duties they owe to the poor, in sustaining that important Fund. Our feelings are warm upon this subject, and we do not expect they will be less so, so long as our labours can be spent to gather the scattered remnants to their promised fold, that Zion may arise and shine, clad in garments of praise.

Much instruction has been given, and the duties of the Saints have been plainly taught to them by our predecessors in office, with such lucid and emphatic language, that it seems little else but a recapitulation to dwell upon them. We would therefore recommend a frequent review of the instructions and epistles which have been addresssed to the Saints through the STAR, the two years past. If those instructions are borne in mind and acted upon, it may relieve us from the necessity of renewing them from time to time.

In items of business belonging to this office, we sincerely hope that the Presidents of Conferences will bear in mind the necessity of stepping forward to our relief, by seeing that the heavy debts due are speedily reduced. The present year, before a heavy emigration reduces your number, is the time for you to give your attention to this matter, for we earnestly desire that it may not be our lot to hand down

to our successor such an enormous amount of debt as is now found in our books. Brethren, give your attention to this immediately, and let some disposition be made of the stock in your hands, that shall be approved of by the Conferences, and let the money be forthcoming that we may pay our debts, and be relieved from the importunities of our creditors. We like to be free, and we like to see all others so, as far as they can be, by walking in the liberty which the Gospel gives them to do right.

The world is enslaved by priestcraft and superstition, which darken the mind, and destroy the capacity of the soul, and a just sense of the obligations men are under to one another, both in their temporal and spiritual relations. Natural affection has almost vanished from among men, and misery, corruption, and woe are looked upon with all that indifference, and even complacency, that more justly belong to the regions of the damned, but are now associated with the daily walks of men. The poor are spurned at and oppressed by the rich. Licentiousness, with all its abominable evils, stalks abroad unmasked, without the blush of shame, and only requires a license to legalize its respectability, and make it a virtue in the eyes of law. Thus sin reigns triumphant, from the palace of the prince to the home of the peasant, while the ordinances of God are trampled upon with indignant abhorrence.

Such are the elements with which the Saints are surrounded while in the world, and the influences with which they have to contend. Truly happy is that Saint whose garment is unspotted—whose character is not blackened by the shades of guilt, for such are they who shall find favour with God; while those who have sacrificed virtue and integrity to lust, shall wail for the loss of that *priceless gem.* O ye Saints of God, walk worthy of the high calling whereunto you are called, and shun every evil way, lay aside every unholy feeling or desire, and let your frown be a terror to the evil doer, let your examples be such as precept shall approve, and God admire.

Finally, we would say to all Saints, Gird on the whole armour of God, that you may stand invincible to the powers of the evil one; be united in the organization of the Holy Priesthood, and none shall prevail against you. Many are the inducements which lie before the Saints for their encouragement; the favour of God is upon this people, and prosperity attends their labours in the mountains. Those who would do them evil are brought to shame, and their folly is made manifest before men; when the wicked have sought to destroy, the Lord has shown forth His power, by exalting His people, and they have triumphed over their enemies. The oppressor's arm has been lifted in vain, and fell discomfited by its own deadly thrust. The Lord has given His people rulers after His own heart, and he that shall dare to offend will find justice in the way: because of this the weak have become strong, and the small one a great nation. Surely it is the Lord's doing and marvellous to behold: therefore let the earth favour Zion, for the Lord is her friend; let every Saint conspire to build her cities, that they may have an interest within her gates; let them bring their gold and their silver to rear and beautify her Temples, that they may partake of the glory to be revealed in them: and if they do these things, walking humbly before the Lord, they shall not fail to inherit Eternal Life.

May the Lord God of Israel bless His people every where, even all who seek to establish heaven's laws upon the earth; and keep them to inherit the peace and favour of God for ever. This is the prayer of your devoted servant, in the name of Jesus Christ. Amen.

S. W. Richards,

President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

FALSE AND DELUSIVE SPIRITS.

(*From the Deseret News.*)

Believe not every spirit, but try the spirits, prove them, and learn whether they be God-like, and, if so, receive those spirits, but, if not, reject them; for whatsoever is not of God is evil. It is no uncommon thing for a false spirit to assume a more plausible appearance, to a casual observer, than a true spirit would on the

same subject; it was so formerly, it is so latterly.

We were forcibly reminded of these truths, when a sister remarked in a recent conversation, "What a happy thing it would be, if the writings of the clairvoyants and mesmerizers were true concerning the spirit world, for then all would be saved." Yes, said we, just as happy a thing would it now be as it was in the councils of eternity, when the Father made proposals concerning the salvation of man, when he should sin on the earth; Jesus offered to redeem all who would repent, and keep a celestial law; Lucifer, a younger brother, offered to save all; Jesus' offer was accepted by the Father, and Lucifer's was rejected; and yet Lucifer's proposition appeared so plausible, so much more liberal, noble, benevolent, and kind-hearted, that one-third part of the sons of God believed it and joined Lucifer's standard.

That was what made division in heaven, and war followed; Lucifer, with one-third of the spirits of heaven, which he drew around him by his sophistry and false philanthropy, declared war against Jesus, and the two-thirds that rallied round his standard to maintain the truth; and they fought until Lucifer and his followers were overcome, and cast out of heaven, even unto the earth, and were cursed with this curse, even that they should not receive unto themselves bodies on the earth, like the two-thirds who maintained their integrity, and fought by the side of Jesus.

This curse came through imbibing and exercising a false spirit, a sympathising spirit, a spirit that will sympathise with misery or punishment, when misery is justly due by punishment. Lucifer made his followers believe that he was a far more tender-hearted and merciful being than Jesus, and got all he could to help him sympathise for the miseries that must follow the abominable crimes of man on the earth, and they went it for salvation any how, right or wrong; they were so good, so holy, and so benevolent they could not do otherwise.

There are multitudes of just such benevolent souls on the earth at the present day. Men may lie, steal, swear, get drunk, then murder and *shed innocent blood*, for which there is no forgiveness in this world nor the world to come, and for which as good a man as king David, "a man after God's own heart," was thrust down to hell, and there will remain till he has paid the uttermost farthing; and yet there are men in abundance on the earth who are possessed of the same holy benevolence with their father Lucifer, who will pray over them, exhort them to repentance, petition the Governor to pardon them, and do all in their power to save them from the punishment decreed by the laws of heaven; they are so sympathetic, have so much kind-hearted feeling, so full of christian benevolence, *disinterested benevolence*, they would save the rascals from punishment if possible; they can't bear to have their poor fellow creatures suffer so much, it is too bad. Such conduct is the *disinterested* benevolence of which the world is so full, and boasts so much.

But what is the benevolence of heaven, the sympathy of the Holy Ones in such matters? Down to Hell where David went; down to hell ye murderers, ye whose sins cannot be pardoned; ye have taken the blood of your fellows, and ye can't restore it; therefore howl ye, for hot wrath is upon you, and he that sitteth in the heavens will laugh at your calamity, and mock when your fear cometh. Your destruction cometh like the whirlwind, and no power can stay it.

Herein is the benevolence of God manifested; when there is no more hope of a man, instead of keeping him in the midst of the children of men, to commit further outrages, and mar the peace of his kingdom, he thrusts him down to his own place, to howl out his lamentations, and work his passage to the last mile stone; while the disinterested benevolence of the priests of Baal would pray him into heaven, in spite of the *decrees* of heaven, with all his unpardonable sins upon his head, if they had the power.

They are so full of sympathy, "dear spirit, sweet spirit," they would have all men saved; as much as the sister who had read clairvoyance till she had almost forgot her God, and hoped the mesmeric world of spirits was true, or that the followers of Lucifer, who lost their own salvation by exercising a spirit of false sympathy; and so will it be with all who forsake the living God, and raise up gods of their own imaginations, and harbor false spirits.

False spirits are more subtle, and more contagious than the small pox; their number and diversity of operations cannot be counted by man; and the first moment the Saints leave the path of duty, that moment they are subject to the influence

of evil, false spirits, which once having taken possession of the soul, are difficult if not impossible to be removed, by the person so receiving them, without assistance from those who have more wisdom. The great object of evil spirits is to get bodies, and the only chance they have is to dispossess a soul of the spirit of the Lord, the light of eternal truth, and take possession of that body thus dispossessed; and when thus once in possession, it may truly be said there is a body possessed of the devil.

Jesus, and his disciples in different ages, have commanded the unclean and wicked spirits to depart out of those of whom they had taken possession, and they have departed; but there are those spirits which are not easily dispossessed, and go out only by prayer and fasting. And again, there are those spirits that will hardly go out at any price, except it is by the will of those who harbor them. And of what class are they? They are invited spirits. Invited spirits? Yes; many spirits watch their opportunity to thrust themselves into a person when and where they are not wanted, and such are much more easily cast out than those who are invited guests.

For instance, a person for some real or supposed injury or neglect from a friend, wishes to retaliate, to be revenged, and of course opens the way, and invites the spirit of jealousy to take possession; and the moment jealousy enters the breast, there is a perfect hell of happiness. No scheme that hell itself can devise to torment, perplex, harass, disturb, vex, or mar the peace of friend, wife, or husband, is left untouched, or unmoved; and by that time the breast of the harborer is opened to all the evil spirits of Pandemonium—all have free access, and oh, what a world of glory dwells there!

And how shall that jealous spirit be removed? By the laying on of hands? The Lord deliver us from such an ordinance, in such a case. Why? That spirit was invited to take up its abode there, and while that spirit is made welcome by that person, what right have we to dispossess it? It would be abridging the agency of the individual who invited the spirit, for any one to cause that spirit to depart, without the person's leave; and we choose that all should exercise their own agency and responsibility, and then they are subjects of accountability.

Other spirits, not particularly invited or desired, gain an easy access to those who are careless, heedless, and but too indifferent to the statutes, ordinances, and duties of God's kingdom: who neglect their prayers, their assembling together, and doing as they would be done unto; and from these spirits arise contention, strife, evil thinking, evil speaking, evil surmising, detraction, revenge, law-suits, and a host of such perplexing annoyances, sufficient to disturb a nation: but the man who is obedient to his God *in all things*—who knows no will of his own, only to do the will of his Father in the heavens, is free from these spirits; the devil has no power over him, for he resists him, and evil spirits are compelled to flee at his rebuke.

Some may ask, "how shall I know when I am operated upon by a false spirit?" There are many keys by which the door of knowledge is unlocked to the Saints, in relation to spirits, as well as other things pertaining to the kingdom; but one may suffice at the present time, for we have not designed this brief notice to cover all or any considerable portion of the ground which the subject includes.

The spirit of heaven is a spirit of peace, joy, comfort, consolation, and knowledge to its possessor; and all Saints who have enjoyed this spirit, (and all Saints have more or less,) may know, when this peaceful spirit dwelling within them is disturbed, that something is wrong, that some false spirit is lurking within or about them, striving to enter; and if they will resist the first impulse of their disturbed feelings, and command Satan in the name of Jesus to depart, peace will instantly be restored to their souls.

It is not the wrong doings of others that destroy that peace within ourselves which the world can neither give nor take away; it is our own wrongs which cause that peaceful spirit to leave us; and would to God that this truth were indelibly imprinted on the heart and recollection of every Saint, *It is your own wrongs or evil spirits that destroy your peace, and not the wrongs of your friend or neighbour.* Know ye, all ye Saints, if the peace of heaven and a foretaste of the blessings of the celestial world are not continually with you, there is something wrong within, some foul spirit has got possesssion of yourself, and the quicker you dispossess it the better.

Carry out this principle, and what will

be the result? Every Saint will live by his creed, and "mind his own business." Every dear wife will look with a zealous eye towards the happiness and welfare of her dear husband, and if she is tempted to think he is doing wrong, she will say, Get thee behind me Satan, that is none of my business, I will do right, that is enough for me, and I shall have peace in my soul. And so continue to do, till he has done so wrong that forbearance is no longer a virtue, then give him a divorce and do better if you can; but while you live with him, live in peace, and keep jealousy out of doors; if you don't you will always have hell within, and devils enough to carry it on. The moment you are jealous that your husband is wrong, that moment you are miserable, that misery is proof positive that you yourself are wrong, for it destroys your peace.

Jealous husbands are quite as bad, and a little less excusable, (if there can be *any* excuse) than jealous wives. Husbands, if your wives do wrong, teach them better, if they are willing to be taught, and if they are not, keep out of their way till they are willing, and no quarrelling betwixt you. You need not fret your soul because your dear wife does wrong. Don't let the devil destroy your peace, and cause the Holy Ghost to depart from you, because your wife has given way to a bad spirit. Show yourself a man of God, be at peace with yourself, pray for her, and when she has been buffetted by the devil long enough she will get tired of him, leave him, and return to you.

Some husbands are so mighty big because they are the head, that the wife has no room in the house; if she thinks, she thinks wrong; if she speaks, she speaks wrong; if she acts, she acts wrong; she can't do a right thing for the life of her; and do what she will, no matter, she is as likely to get a cuffed ear as any thing else, and a little more so; and if she should ask forgiveness, she would meet with the consoling retort from her dear lord, "yes, and you'll do the same thing again next minute." Why all this? Because the dear husband, the great lord of the house has got so many devils in him, they make him so big there is not room for any body else in that house.

The things of which we speak are but too common among the nations of Christendom; and too much of them have been brought together among the Saints; but it is time for Saints to stop such things. Husbands, love and cherish your wives, as you ought; give them their place, their rights, their dominion, that they may act upon their agency, as you do on yours; and quit your fretting, and snarling, and quarrelling with them, if you ever did it. What! a man quarrel with himself? Yes, just as well as quarrel with his wife—'tis all the same.

If there is one solitary case, such as we have supposed, among the Saints, we would venture a prescription. What, are you a doctor? We make no such pretensions, but men may say that we are. Let the husband who wants a quarrel with his wife go to some deep, remote kanyon, where no human voice was ever heard or foot trod, there strip and fight till you are tired of it, then come home and behave yourself.

Let the wife who wants to pick a quarrel with her husband, retire to some dark room or cellar, which contains nothing but bare walls, and total darkness, and there fight till you are tired of fighting, then return to your family and behave yourself; and when husband and wife have got through with their fights, they will each be willing to acknowledge that they had had as many devils in them as Mary Magdalene, or they would not have been such fools as to fight themselves at such fearful odds: and if they don't, we'll make another gratis prescription.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 26, 1852.

"Downfall of Mormonism."—Ever and anon we hear of divers knowing persons getting up a wonderful excitement concerning the principles and actions of the Latter-day Saints, and, in the heat of their misguided zeal, when they have discharged

their broadsides upon them, sound the trumpet-notes of victory, and proclaim, with all the conceit and consequence imaginable, the "downfall of Mormonism."

After the Saints had settled in Jackson county, Missouri, United States of America, their enemies came upon them, and drove them from their possessions, scattering them into the counties of Clay, Caldwell, Davis, Carrol, &c. The news was published far and wide, that the "Mormons" were overthrown, and their religious system had met with a "downfall." But not so, forsooth! In a few years the Saints, by their activity, energy, and industry, had again purchased to themselves lands, made farms, and built upon them, and were bidding fair to form an extremely numerous, peaceable, and prosperous community, when lo, and behold, their former enemies and others fell upon them, and drove them, not merely out of the counties they had settled in, but out of the State of Missouri, in the depth of winter, at the point of the bayonet and sword, and forbade their return upon pain of death. Now, surely, thought the enemies of God, this strange fanaticism has met with a blow from which it cannot recover. But, was it so? Not yet. The persecuted, peeled, and poverty-stricken Saints, gathered themselves together in the State of Illinois, and in an incredibly short space of time, semi-girt by the great "Father of Waters," the noble Mississippi, as by a border of polished silver, and magnificently crowned by its splendid Temple, the beautiful, peaceful, and prosperous city of Nauvoo arose, as if by magic, from the earth. Farms, and their necessary buildings, stretched out in the back-ground as far as the eye could reach, and told, in unmistakable language, of the indomitable perseverance and untiring industry of the Saints of God.

But this was too much for their persecutors to endure. First of all, the blood of the Prophet and Patriarch was sought with a thirsting vengeance which secured its object, and laid those men of God low in the dust. This was indeed a triumph for the emissaries of hell, who predicted that "Mormonism" could not survive the death of its founder. Aha! they knew not the mind of the Lord. Two leaders fell, and lo, Twelve arose! And if the Twelve had fallen, lo, Seventy would have arisen! to lead the Israel of God. On such a broad and sure foundation is the kingdom of Jehovah built. Though the Prophet and Patriarch had fallen, no "downfall of Mormonism" took place: contrary to the expectations of its opposers, it gained fresh strength day after day, until its power and greatness became too imposing to be longer endured in the midst of the wicked at any price. A persecuting mobocratic campaign was commenced against the devoted Saints, which ended in their total expulsion from their beloved Nauvoo, and their pilgrimage across the vast prairies and deserts of North America, to their present location in the vallies of Utah. When the Saints were driven from Nauvoo, and scattered to the north, south, east, and west, another occasion presented itself for their persecutors to rejoice and prophesy over. The Saints were scattered, but they were not destroyed. Ere the proclamation of their "downfall" had ceased to be heard in the tents of the Gentiles, the Saints of the Most High were lifting up their heads in the midst of the Rocky Mountains; and immediately after a petition was presented to Congress, praying their admission as a sovereign State into the Union. This petition was not acceded to, but a Territorial Government was granted. The attempts recently made too by certain honourable (?) individuals to overthrow the Utah Latter-day Saints, have ended in the utter discomfiture and disgrace of the originators.

Thus has every effort, hitherto made with a view of destroying the Saints, redounded to their honour and benefit, and raised them much more quickly into prominence than they could have been had their enemies let them alone. If the Saints had never been opposed, and persecuted, and driven, many years would yet have had to elapse before

they could have presented the exalted and glorious spectacle which they do at the present time. Why will not the false prophets of the Old world, who so often foretell the "downfall of Mormonism," learn a useful lesson from the experience of their kindred spirits of the New world? It is written that the Lord makes the wrath of man to praise Him, and the remainder of it He restrains; and the experience of the Latter-day Saints answers to the truth of this. If the ears of those who love not the truth are open even to their own good, they will not be slow to listen to a word of counsel:—Run not against the bosses of Jehovah's buckler, or most assuredly you will be overthrown. If you fall upon the rolling stone of Almighty Truth, now it is just hewn from the mountain, you will be broken to pieces; but if it falls upon you when it becomes a great mountain, it will grind you to powder.

We will say a word as to the present prospects of the "downfall of Mormonism." At no period since the rise of the Church have the Saints in North America been in such prosperous circumstances as at the present time in the Great Basin. The heads of those people are lifted up. They rejoice all the day long, and praise the Lord in the song and in the dance. The Saints in Britain are increasing in numbers, knowledge, and stability. The thousands of "Books of Mormon," "Doctrine and Covenants," "Hymn Books," "Voice of Warning," &c., &c., which from time to time leave our office, our weekly issue of between twenty and thirty thousand STARS, besides pamphlets, with the issues of "Books of Mormon," "Doctrine and Covenants," periodicals and pamphlets, in the Welsh language, may be reckoned in the sum total of prospects of the "downfall of Mormonism" in the British Isles. The recent translation and publication of the "Book of Mormon" and "Doctrine and Covenants," with several pamphlets, and the issue of a periodical in the Danish language, with the fact of the existence of numerous constantly-increasing Churches of Latter-day Saints, are the prospects of the "downfall of Mormonism" in Scandinavia. The translation and publication of the "Book of Mormon," and several pamphlets into the Italian language, with the establishment of promising missions in Switzerland, Piedmont, Malta, and Gibraltar, are the prospects of the "downfall of Mormonism" in those lands. The translation, publication, and stereotyping of the "Book of Mormon," and the issues of pamphlets and periodicals in the French and German languages, with the formation of prosperous missions in those countries, are the prospects of the "downfall of Mormonism" there. To these we might add the successful operations of the Elders of Israel in Hindoostan, Australia, South America, the Sandwich, and Society Isles, where hundreds and thousands are rejoicing in the light of the Latter-day Dispensation.

Such are the immediate prospects presented throughout the world for the fulfilment of the prophecy of "downfall," which we hear bandied about so often. We will prophesy that this prophecy will itself fall to the ground, as it has done scores of times, whilst the Church and Kingdom of Jesus Christ of Latter-day Saints will outlive the rudest storms of persecution, and false prophecy, and ultimately come off more than conqueror; for it is written that the Church and Kingdom of God shall increase in magnitude until it fills the whole earth, and breaks in pieces and subdues every other kingdom upon all the face of the earth; and then shall the kingdom and the dominion, and the greatness thereof under the whole heaven be given into the hands of the Saints of the Most High, and all people shall serve and obey them. The Lord hath spoken this word, and though heaven and earth may pass away, not one jot or tittle of God's word shall fail to be fulfilled.

FURTHER PARTICULARS CONCERNING THE SALUDA EXPLOSION.—We have received a

letter from Elder Eli B. Kelsey, dated, Grundy county, Missouri, April 30th, concerning the above awful event, from which we extract the following particulars:—Elder Kelsey and about ninety of the Saints amongst other passengers, left St. Louis, on board the *Saluda*, on the 30th of March; Elder Kelsey and ten of the brethren landed at Brunswick, a few miles below Lexington, to buy cattle. When the *Saluda* arrived at Lexington, she was met by floating masses of ice, which detained her several days. When the ice ceased running, the boat made an effort to start again, but, in getting up steam to round a point just above Lexington, the engineers let the boilers get dry and red-hot; as the engine started, and the pumps forced the cold water in, the boilers burst to atoms, and the boat sunk in ten minutes after, destroying the freight of the passengers, and the cargo generally. On Sunday morning, 11th of April, Elder Kelsey heard of the explosion, being at the time at Galatin, Davis county, sixty miles from Lexington. He immediately started for Lexington, and arrived there the same evening, using a relay of two horses. He visited among the sufferers to comfort and assist them, and found Elder A. O. Smoot with them, having come up the river on the steamer *Isabel*, and had witnessed the explosion. Captain Miller of the *Isabel*, immediately after the accident, generously proffered a free passage to the Bluffs, with provisions, to all who wished to go. Many accepted the noble offer, and in three hours after were on their way up the river. In consequence of so many leaving so quickly and promiscuously, the true number and names of all the killed could not be ascertained. Elder Kelsey thought the real number killed would amount to five more than the number then ascertained.

We will give the names of all the killed that Elder Kelsey had ascertained:—Brother Rollins, and two children, of Council Bluffs; two sisters Bailey, of Cambridge; sister W. C. Dunbar, and two children; sister O. Harry, of Wales; brother J. Sergent, of Newbury, and little son—the little boy's body had not been found; Elder Whitehead, of Birmingham, his mother, wife, and two children—bodies not found; Elder Duncan Campbell, of Greenock, Scotland, his wife, and two children—bodies not found.

Elder Duncan Campbell's second son, Duncan Kelsey Campbell, is the only vestige of the family left. Elder Kelsey designed taking charge of him as one of his own children.

Sister Rollins, of Council Bluffs, and brother Mitchell, of Mississippi, have had their legs amputated; brother O. Harry was badly scalded; sister Wm. Mc Keachie's spine was injured; sister Alexander Gillespie was scalded about the head and face. These are all who were so seriously hurt as to require mentioning. All the wounded were out of danger when Elder Kelsey left Lexington. Brother James Staples, of London, was alive and well, and had been attending on Brother Kelsey, who had himself been extremely sick, and confined to the house for fourteen days, which prevented his writing to us sooner. Brother Staples will go with Elder Kelsey to the Valley.

The citizens of Lexington subscribed 1000 dollars in a few hours, and exerted themselves in the most noble and praiseworthy manner to relieve the wounded, the most affluent offering their houses for the comfort of the sufferers, and themselves for their nurses. Elders Kelsey, Smoot, Dunbar, and David J. Ross united in a card of thanks to the citizens for their generous and noble conduct.

We have much pleasure in announcing that Elders Franklin D. Richards, and Erastus Snow, who left Liverpool on the 8th of May, on board the *Niagara*, steam-packet, arrived at New York safe on the 19th of the same month.

THE Letter from Elder Willis, of Calcutta, will be read with much interest by the Saints. The Gospel is taking deep root in the east. May the time speedily arrive, when all the ends of the earth shall hear of the salvation of our God.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 266.)

I continued the translation, and ministering to the Church, through the fall, excepting a rapid journey to Albany, New York, and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, 3rd. In answer to letters received from the brethren in Missouri, I wrote as follows:—

Kirtland, Nov. 27th, 1832.

Brother William W. Phelps.—I say brother, because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind. I am well, and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion, and such a being as me; and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words;—"My God, great and mighty art thou, therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same."

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. Firstly, it is the duty of the Lord's clerk, whom He has appointed to keep a history, and a General Church Record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop, and also their manner of life, their faith, and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly, it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in His hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while His bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, He will also fulfil.

And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the Church; as well as the lesser Priesthood, or the members, in that day shall not find an inheritance among the Saints of the most High; therefore it shall be done unto them as unto the children of the Priest, as you

will find recorded in the second chapter and sixty-first and second verses of Ezra.

Now, Brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments; while you, who do the will of the Lord and keep His commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

Oh Lord, when will the time come; when Brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtains until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the *Star*, &c. Love for all the brethren.

Yours in bonds. Amen.

JOSEPH SMITH, jun.

(*To be continued.*)

RAPID SPREAD OF THE GOSPEL IN HINDOOSTAN.

LETTER FROM ELDER WILLIAM WILLIS.

2½, Juan Bazaar Street, Calcutta, March 24, 1852.

Beloved brother,—With feelings of great pleasure I enter once again into the regions of description in relation to this Mission. In the first place, we have announced, and commenced the delivery of, a course of twenty Lectures in our new Lecture Hall, which has been attended by a numerous and highly respectable audience ever since. With the exception of two pious missionaries of the London Society, who hissed, and a youth who spoke and whistled during, and after the Lecture, all have been very quiet and attentive, and many have applied at the conclusion of each Lecture for the loan and purchase of tracts, and also to enquire. Many native *Baboos* (gentlemen) have attended, and behaved like such in every respect.

The editor of the *Citizen* Newspaper has very kindly inserted a letter from myself, and also Brother Joseph's article on Letter Writing; also a friendly letter concerning the Saints, from the pen of a member of the Church of England, who is attending the course, and will most likely be baptized very shortly.

The Church now consists of twelve Europeans and twenty natives, thirty-two in all; scarcely a week passes without administering the ordinance. The Lord is blessing us with love and unity, and the gifts of healing, &c.

We now and then hear the low rumblings of the distant thunder of the sectarian ministers, provoked by the attendance of several of their flocks upon our ministry, and the circulation of tracts; as yet, the lambs of their flocks have not been enticed away by the wicked "Mormons," so they (the missionaries and ministers) have not shewn their teeth.

There is some prospect of publishing, at this place, the standard publications of the Church, at no very distant period, if we can obtain leave to do so. The work of translating Elder Snow's "Ancient Gospel Restored," formerly entitled "The Only Way to be Saved," is progressing favourably. Among those recently baptized, I feel pleasure in naming our translator, Brother Brigham Prankisto, formerly a Brahmin, and subsequently a Catechist of the Church of England, who writes and speaks the Bengalee, Hindoostanee, Persian, and English tongues fluently, and who has, by consent of all here, been ordained to the office of a Priest, and has preached with power twice to his countrymen. He is also translating the "Child's Ladder."

Among the "Signs of the Times," I desire to mention the fact, that the native's here, are much more careless than formerly about their idols of mud, &c., and observances now, than the natives in other parts. In course of conversation with an Arab horse-dealer, a fine, handsome

man, a Mussulman, he said that he "*greatly doubted very often whether he was in the right way.*" The Hindoo Pooujahs are not kept up with such spirit as they were a few years ago, except among the lower orders. The Brahmin bulls are seldom worshipped in the streets, through which many of them roam, but vast numbers have been captured, and yoked to wagons, and hackries, and made to work for their living, which the natives not only quietly submit to, but they even drive them, and when they "wont go," whip them, &c.

I have a distant relation at Agra, about nine hundred miles from Calcutta, to whom I have written, and sent tracts, and who has returned a very polite invitation to go there as soon as possible; he is filling a high civil government appointment, and lives upon his own estate.

Mamon worship among all grades here is the ruling passion; the resources of the country are enormously great; what will they be in the hands of our beloved brethren, in days to come?

I have every reason to believe, that this will be "THE PARENT OF MANY MISSIONS;" for in this city and parts adjacent, there are "*people of every nation;*" plenty of the "*black-haired sons of heaven,*" (Chinese) who are mostly shoemakers.

In consequence of the steamer having broken her shaft, we have not yet received any letters from England; neither have I yet had the pleasure of hearing from Elder Snow. I trust that the work of the Lord is rolling on rapidly at home, and that a spirit of unity and love prevails, for *that*, being in *our* midst in these parts, has put many inquirers from among the sects (where they say *there is no union, or love*) to the stare, and, in consequence thereof, they have been *almost* persuaded that we have the right plan, although their parsons have most industriously circulated the story of Solomon Spaulding and Co. from their pulpits.

March 29.

Last Sunday, I baptized a young man, named Benjamin David Baynson, the son of a retired Captain, in the English Royal Navy, a highly educated and intelligent young man.

Last Saturday I was introduced to Dr. D-warkin-Nath. Bans, a native physician, and "*Member of the Royal College of Surgeons, London,*" who, having seen some scandalous reports in the Newspapers about Brigham having *driven through the streets of Deseret in a long van, with sixteen of his wives, and fourteen of them with infants at the breast*, and also that *he had ninety wives in all, and another of the brethren thirty*, the account appeared to him so strange, that he came to see me to inquire; asked for tracts—purchased two series, and I lent him "The Voice of Warning." He drove me in his carriage to the Medical College, which he conducted me over, and afterwards entertained me at his house, and introduced me to several of his friends, who also obtained tracts. The Doctor was formerly of the Brahmin caste, of a very high family, and was converted to the Christian Faith by the Scotch Presbyterians.

April 2.

I have had the pleasure of his company at Acra Farm the last four days, during which time I, and our native sister Anna, have plied our means for bringing him to the obedience of the Truth. He states that he wishes to thoroughly examine all the works, attend the Lectures, and, if he finds all things right, he will obey, and use all his means and influence to spread the cause of the Redeemer. May God bless him, and lead him into all truth.

I am thankful to say that one of the dissenting ministers has commenced to shew his teeth; for one of his flock, who has constantly attended the Lectures, and invited me and brother Meik to his house, has been called in question for it, and having had the audacity to "teach his grandmother to suck eggs," by sending the aforesaid minister copies of the "Mormon" tracts, gets for a reply, "that he has looked at them, but don't believe them to be true," and that "Mormonism is of the Devil." This gentleman, who has been a member of the Church twenty years, has received two visits from his pious pastor, and then he was sent for in consequence of my friend being sick. I believe he, his wife, and family will soon join the Church. When the Lectures are ended, the people seem very unwilling to leave the room, many of them constantly wait behind to be shaken by the hand, to be talked with, and to obtain the loan of tracts, &c. All the people who converse with us concerning the different churches, say "there is a want of love and union among them." I could write twenty sheets full of good things if time and space would permit.

Monday, 6th April, I baptized eleven native men, who came from a distant village, they are named, Orson, John, Parley, Thomas, Wilford, Amasa, George, Lorenzo, Erastus, Franklin, and William. Orson has been ordained a Priest, John a Teacher, and Parley a Deacon. After I had baptized them, they took their departure, highly delighted, and made us promise to go and see them on Thursday next. A most singular coincidence occurred with regard to the setting them apart to the ministry. Before they were confirmed, I had requested brother Meik to select three for the purpose of ordaining them to the offices of Priest, Teacher, and Deacon; he did so, but did not tell me which of them should be called to any particular office, and when I re-entered the room, I proposed to cast lots as to who should hold the different offices; accordingly three slips of paper were used, having the offices upon them, they were turned upside down, and when they were examined, the bearer of each held one exactly answering to the private arrangement brother Meik had made, which caused much astonishment in our midst; nevertheless it was a testimony to me that the spirit of unity and truth presided over our administrations.

Yesterday I baptized a young Scotchman, named Thomas Mc Lachlan, from Edinburgh.

Farewell; may God bless you, and His own work. Amen.

Affectionately, in Christ Jesus,

WM. WILLIS.

To President F. D. Richards.

VARIETIES.

ARGUE coolly, and from conscience, not from victory.

COMPLAINT against fortune is often a masked apology for indolence.

NO man, for any considerable period, can wear one face to himself and another to the multitude, without finally getting bewildered as to which may be the truer.

KINDLY appreciative words may bring upon the spirit of a man a softening dew of humility, instead of feeding within him the boisterous flame of vanity.

PRIDE frustrates its own desire; it will not mount the steps of the throne, because it has not yet the crown on.

THE Chinese immigration at San Francisco continues to be enormous—the civil war in the Celestial Empire driving the people away in terror.—*News of the World.*

TO TAKE INK OUT OF LINEN.—Take a piece of tallow, melt it, and dip the spotted part of the linen into the melted tallow; the linen may then be washed, and the spots will disappear without injuring the linen.

WIVES.—Sir Walter Scott and Daniel O'Connell, at a late period of their lives, ascribed their success in the world principally to their wives. Were the truth known, theirs is the history of thousands.

SUGAR.—Sir J. Perry says it is quite a mistaken idea to suppose that sugar injures the teeth. No persons have whiter teeth than the negroes, particularly during crop time; and it is equally absurd to suppose that the use of sugar produces worms in children. Worms arise from an insufficiency of salt and bitters in the food of infants; provided these tonics be given, the more sugar is given to a child the greater will be its health and strength.

DISCRETION.—There is no talent so useful towards rising in the world, or which puts men more out of the power of fortune, than that quality generally possessed by the dullest sort of men, and in common speech called "discretion;" a species of lower prudence, by the assistance of which, people of the meanest intellects pass through the world in great tranquillity, neither giving nor taking offence.—*Swift.*

KNOWLEDGE.—Pleasure is a shadow, wealth is vanity, and power a pageant, but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense,—looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, enriches the globe, explores sea and land, contemplates the distant, examines the minute, comprehends the great, ascends to the sublime—no place too remote for its grasp, no heavens too exalted for its reach.

THERE are few higher gratifications than that of reflection on surmounted evils, when they were not incurred nor protracted by our fault, and neither reproach us with cowardice nor guilt.

LIFE AND DEATH IN LONDON.—Few know that in every seven minutes of the day a child is born in London, and that in every nine minutes one of its inhabitants dies! The population of London is, roundly, 2,362,000. If the averages of the last 50 years continue, in 31 years from this time as many persons as now compose its population will have died in it, and yet in about 39 years from this time, if the present rate of progress continues, the metropolis will contain twice as many persons as it does now.—*Builder.*

ANGER.

(*Selected.*)

Oh! anger is an evil thing,
And spoils the fairest face,—
It cometh like a rainy cloud
Upon a sunny place.

One angry moment often does
What we repent for years;
It works the wrong we ne'er make right
By sorrow or by tears.

It speaks the rude and cruel word
That wounds a feeling breast:
It strikes the reckless, sudden blow,—
It breaks the household rest.

We dread the dog that turns in play,
All snapping, fierce, and quick;
We shun the steed whose temper shows
In strong and savage kick;

But how much more we find to blame,
When passion wildly swells
In heart where kindness has been taught,
And brains where reason dwells.

The hand of peace is frank and warm,
And soft as ring-dove's wing;
And he who quells an angry thought
Is greater than a king.

Shame to the lips that ever seek
To stir up jarring strife,
When gentleness would shed so much
Of Christian joy through life.

Ever remember in thy youth,
That he who firmly tries
To conquer and to rule himself,
Is noble, brave, and wise.

ELIZA COOK.

ADDRESSES.—Graham Douglas, care of G. Potter, Jun., Crouch Street, Banbury, Oxon.
Dorr P. Curtis, 8, St. James's Street, Bath.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH OF JUNE, 1852.

	£	s.	d.
John Taylor	5	0	0
Charles Peat	13	0	0
William Wells	10	0	0
James Walker	15	0	0
John Copley	12	0	0
John Godsall	20	0	0
Thomas Clarke	10	0	0
William Cartwright	12	0	0
Carried forward	£97	0	0

	£	s.	d.
Brought forward	£97	0	0
W. A. Smith, (N.S.) per J. A. Jost	2	5	0
John A. Jost (N.S.)	0	15	0
W. G. Mills	3	0	0
R. G. Frazer	1	4	11
John Memmott	5	0	0
John Price	2	0	0
	£111	4	11

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINT'S BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19.—Vol. XIV. Saturday, July 3, 1852. Price One Penny.

LAW AND GOSPEL.

(*From the Deseret News.*)

And Jesus taught on this wise:—If any man shall compel you to go a mile, go with him twain; and if any man shall sue you at the law, and take away your coat, let him have your cloak also.

This, by some, may be considered a little more than doing as they would be done unto; but Jesus understood his subject, and the character and disposition of the people whom he addressed; and the command and principle involved are just as good, true, and applicable to the Saints, in one generation or dispensation as in another, unless it shall appear that the natural disposition and temper of men vary with the various ages and dispensations in which they live; which is not the case: hence the general principles of eternal truth revealed to the Saints by Jesus in person, while in their midst on the earth, are just as good for Saints now, as they were for Saints then.

Faith, repentance, baptism for remission of sins, laying on of hands for the reception of the Holy Ghost, resurrection of the dead, eternal judgment, doing to others as you would be done unto, entertaining of strangers, going two miles with him who compels you to go one, and giving your cloak to him who takes away your coat in a law-suit, are all eternal truths or principles, equally applicable to, and good to be observed by, the honest in heart in every dispensation of salvation which God is pleased to send on the earth.

Happy are the people who know these things, and delight in doing them; for the doing thereof will restore those who practice them back again to the bosom of Abraham, and the presence of the Eternal Father; whose presence our spirits voluntarily left, in the annals of eternity, that we might secure to ourselves bodies, descend with Jesus below all things, bear all manner of reproach, and suffer, with patience, all the wrong that wicked men and devils might heap upon us, so that, through that medium, with Jesus, we might rise above all things; and this is the only medium the Saints have by which to secure the exalted glory they are seeking after.

Jesus did not say, If a Saint, a brother, a friend, compel you to go a mile, go with him two: no! but if any man, saint or sinner; for Saints are subject to vanity and folly, and do wrong sometimes, and, when exercised by a foolish spirit, are as likely as other men to compel you to travel with them, if they have the power to do it, or take away your coat at the end of a law-suit, or do any thing else, which might gratify the foolish spirit which has dominion over them, by vexing you, and causing anger to spring up in your heart, because of which the spirit of light, love, and wisdom, which you delight in, would take its departure from your soul.

Thus far, then, the spirits of evil have accomplished their designs with you; you have given way to temptation, and

the Holy Ghost has taken its departure; and why? Because you could not take the spoiling or robbing of your coat joyfully, and send your cloak along with it as a witness of your love of the truth. over and above your love for worldly goods: you could not go the second mile, when you had been forced to go one, because your garden needed hoeing, your fence making, or mending, your flocks or your mill tending; but if you had gone the second mile voluntarily, and preached righteousness to the man who compelled you to go the first mile, how do you know but that he would have received the truth. been converted to the faith of Jesus, and returned with you, not the two miles only, but travelled with you all your days, helped you to repair all the losses you had suffered on his account, and become a co-worker with you for ever, in building up God's Kingdom?

It is through faith and patience that the Saints are to inherit the promises: and it requires a considerable stock of all the virtues to keep the heart pure, obey all the commandments, overcome all evil, and not resent insults: but the thing once accomplished, there will be an end of all law-suits among Saints; just as it should be; for the law is not made for the just, but the unjust; therefore, why should Saints use that which was not made for them, and which does not fit their profession?

Precinct, District, and State law-suits are bad enough; but they are nothing compared with family law-suits—suits between husband and wife, parents and children, brothers and sisters. If these family suits could once be dispensed with throughout the earth, we should seldom, if ever, hear of any more suits before the State or National Judiciary.

Every family is a kingdom, a nation, a government, within itself, to a certain extent; and the head of the family is the legislator, the judge, the governor. This is what constitutes the Patriarchal office, and was originally the sole government for all the inhabitants on the earth; but, as families and wickedness multiplied, they united into clans, tribes, nations, kingdoms, empires, &c., the more easily to maintain themselves against neighbouring governments; and hence the Patriarchal office was, in a great measure, swallowed up in elective franchise, or kingly or monarchical power; yet in all well regulated governments, of whatever name, there is sufficient of Patriarchal government still remaining to give a strong impression to the character of the general government in which the families reside; for impressions and habits formed in the cradle, in the mother's arms, and under the father's eye, are vivid, strong, and lasting, and will sustain their influence, for good or evil, through life: and the nation in which they live will partake of that influence; hence the importance of a wise and judicious dispensation in every family.

When there is a difficulty between husband and wife, both parties are but too apt to assume the judgeship in the case; and both, being particularly interested, are liable to lean in judgment on the side of self; and thus the family is involved in one of the most difficult and vexatious law-suits the world is capable of producing: for, as soon as the suit commences, the children most likely take sides, and each parent is strengthened in their pleas, arguments, actions, and decisions, by a portion of their own offspring; and, if there is not intelligence, wisdom, and faith enough in the Patriarchal Head to explain all mysteries satisfactorily, and decide the controversy in righteousness, and bring about proper submission to the laws of his house, the quarrel or law-suit is likely to continue till a divorce is called for, from a higher court, by one or both parties; a separation follows, the family are scattered to the four winds, domestic peace is annihilated, and the national strength abated.

Family law-suits are the worst kind of law-suits. We do not continue this subject, supposing there is more quarrelling in the families of the Saints, or any considerable portion as much, as there is among other families on the earth; but so long as there is one case of contention in all Israel, there is occasion to say, or do, something to cause that one to be done away.

If all family differences could be made to cease, we should have very little fear of neighbourhood quarrels. The child that has been so trained from its cradle to manhood as never to stoop to a contentious spirit, and would ever relinquish its rights in the family circle, rather than have an unpleasant feeling, jar, or quarrel, with a brother, sister, or friend, will be influenced by a spirit of peace after it leaves the paternal roof, will continue to

act the peace-maker among its associates in all future time, in accordance with the saying of the wise man:—"Train up a child in the way he should go, and, when he is old, he will not depart from it."

The destiny of individuals and nations is in the hands of mothers, to a very great extent; but should not be after the fashion of the world, which may be illustrated thus:—"A traveller alighting at a certain village, in an ancient country, inquired of the first man he chanced to meet, who was the governor of the village? The man replied, 'I am the governor; I keep the village school, I govern the children, the children govern their mothers, the mothers govern their husbands; and thus I am the Governor, for I govern the village.'"

This illustrates the fashion of the world, but not the fashion of heaven. In the world all parties are striving for the pre-eminence, and studying how they may all be governors. Men are spending their lives quibbling about *little party politics too small* for human notice; and women are holding their conventions, and devising ways and means how they may secure the reins of general government, and sit in the chair of state, their husbands' equals—superiors; while their children, left at home, neglected, untaught, uncared for, are holding their councils to devise means how they may coerce the mother's acts to their wish, when she shall return to the domestic hearth; and all in good keeping; for when man descends below his native dignity, and stoops to spend his life in things beneath him, he may reasonably expect that those whom nature and providence designed for his inferiors in the scale of intelligence, will rise to become his superiors; and hence the saying of an ancient Prophet, "women shall rule over them."

The fashion of heaven is, that the man is not without the woman, or the woman without the man; and yet the man is the head of the woman, even as Christ is the head of the Church; and all equally honourable in their own order; but the dishonour consists in getting out of their order, or place, which all are liable to, by seeking, through pride, a place above them, which belongs to another; or through ignorance and servility, descending to a sphere below their natural level, when there is no just cause for it.

The first is much more natural, and congenial to human passion, and was what led the disciples, in the days of the Saviour, to inquire who should be the greatest. And Jesus set a little child in their midst, and answered on this wise:—Whosoever would become great among you, let him become like this little child, who is contented with its situation, and does not aspire to anything above its appropriate place. The more childlike man becomes, the more Godlike he will be in all his feelings, and the less will he be disposed to resent injuries, retaliate offences, or cultivate law-suits, either in family or neighbourhood.

The second has ostensibly a very different object in view; while in reality the end is the same.

When man descends below the character and disposition of the little child, that Jesus gave as a pattern, and apes the fool by cringing to party cliques, and clans, for the sake of securing some official exaltation, he displays an ignorance and servility unbecoming immortal man; and whatever be his *pretensions* to humility, he proves himself unworthy of the station he already occupies, and abates all rightful claims to a more exalted eminence, as did the Methodist clergyman, in reality, who always "prayed the Lord to grant him the lowest seat in heaven;" and when asked the reason of his praying thus, replied, "Because it is written, he that humbleth himself to the lowest, shall be exalted to the highest;" thus proving the insincerity and hypocrisy of his pretended humble devotions. And why? Because, as a man, as a citizen of the world, and of the nation in which he lived, he should have had a single and upright heart, and been straight-forward in all his acts for the greatest good of his nation and government, regardless of party strife, or personal exaltation and aggrandizement. And the man who will not thus act, is not fit for an office, or exaltation, of any kind, great or small, in any government, except the government of Hell.

But we are talking to Saints; and the things referred to in the world are for illustrations: for instance, as the poltroon politicians of the world stoop from the dignity of man, to paddle in all the filth and slime they can find, if, perchance, they can find some dark road through which they can reach their desired election, so may the Elders of Israel, if they will give way to temptation, strive, by unlawful means, to secure a standing among their breth-

ren which does not belong to them; and to gain influence and power which they know not how to exercise in righteousness. And, if they suceeed, it is most sure to prove their destruction; for, when God sees an Elder who is so bent on rising, that nothing else can satisfy him, He as likely as any way lifts him up so high, or gives him a chance to rise so high, that when he falls, he kills himself, as many have done, in this dispensation; or, if he survive the fall, it is with the knowledge of the fact, that he has lost the confidence of his brethren.

The Saints, to a certain extent, are subject to vanity like other men; and as Elders aspire, through the folly of their natures, to things above them and which are not for them, so may their wives; and indeed it would be very marvellous if they did not, after having the example set them, by those who should be their counsellors, and patterns of rectitude. And, when children behold the double example of insubordination to the laws of heaven, the example of father and mother, it would be more marvellous still, if they did not partake of the same spirit. And as soon as the whole household become dissatisfied with their lot and station, and father, mother, and children, all want to rise at once to some sphere of action above themselves, or where they rightfully belong, they are ripe for the spirit of contention to break forth in all its violence; and broil upon broil, discord upon discord, strife upon strife, and law-suit upon law-suit, follow in quick succession, peace leaves that house, and who shall restore it? Surely not that family, for all are in the suit, all are parties concerned, all partakers and exercisers of the same spirit of pride. The Patriarch, the head of that family, has become a slave to his passion, and the dominion and glory of his dignified office has departed from his threshold; and who shall arbitrate for that house?

Men are so proud, naturally, that they do not like to acknowledge their errors; yet we have many times had the question asked us, by heads of families, or those who *should* have been at the head, "Why is it that I cannot govern my family, and have peace in my house, like brother such an one?" We have said to all such as the case required; and there is a general rule applicable to all such cases; and that is—You do not know enough; you do not know how to *govern yourself*—YOUR APPETITES AND PASSIONS: and, at every little supposed case of provocation and vexation, you give way to resentment, and distil those turbulent passions and feelings, which you harbour, upon your wife and children, in your daily walk and conversation, as the dews of heaven would drop down upon yourself, if you, by your meek and quiet spirit, would permit them to descend.

Men who do not know how to govern themselves, surely do not know how to govern others. Such there are among the Saints, and we are sorry for it; for if they do not speedily learn the art of self-government, and thereby learn to govern their households in righteousness, their glory and their kingdom will depart from them like the fading flower; and the place which now knows them, will soon know them no more for ever.

No man who loves father or mother, wife or children, houses or lands, gold or silver, more than he does his Saviour and his brethren, is capable of standing in acceptance before God, the Father, in the midst of His kingdom, on the earth, or in the heavens: and, although such an one may have a name among the Saints for a little season, his name will perish in the grave with his carcase, if it does not long before.

Some Elders love their wives so much better than they do the kingdom of God, that they dare not tell them when they do wrong, dare not tell them the right way, and how to shun the wiles of the devil, for fear they should offend them; but this fear is an offence against heaven; and wo be unto him through whom the offence cometh; for jealousies unreproved, and contentious spirits unrebuked, obtain the mastery in that house, the governmental order of heaven is reversed, the Holy Ghost takes its departure, and family law-suits follow without end.

"WHAT are those teeth for, grandmamma?" said little Red Riding-Hood to the wolf. "What are these laws for?" might many a simple man ask in like manner of his rulers and governors, and, in sundry instances, I am afraid, the wolf's answer would not be far from the truth.—*Guesses at Truth.*

JERUSALEM.

(*From the Jewish Chronicle.*)

Immeasurably superior as are the capitals of modern civilization to their rivals of antiquity, in regard to wealth and comfort, they yet sink far below them when seen from a higher point of view, and considered as links in the chain of history, teaching the great lesson of humanity—the cause of the development and decay of national grandeur. They may boast of a more numerous population, a vaster scope for enterprise, a larger share of commercial prosperity, and, what is of still higher value, a greater care for the health and well-being of their denizens; but their sole aim and end is the accumulation of wealth and power, their associations are barren and devoid of interest, their objects purely material, and dedicated to no spiritual purpose whatsoever. Viewed in a nobler light, as being an epitome of the civilization of their age, and like oases in the pathless desert, guiding the steps of the student in the track of history, they cannot fail to impress him with a sense of disappointment in the utter absence of everything which appeals to his higher faculties, and to weary him by the dead and monotonous level they everywhere present. To the mind stored with the treasures of classic literature, and trained to the reception of enlarged views of the progress of the human race, how melancholy is the contrast afforded by the wealth of London, and the glitter of Paris, with the beauty of Athens, the desolation of Tyre, and the pomp and power of ancient Rome. Yet even these proud seats of empire sink into insignificance before the lofty associations which invest Jerusalem with a deathless interest, and render it a Holy City to the followers of the Crescent and the Cross, as well as to the members of that faith to whose highest glory and deepest shame it has borne witness through unnumbered ages. It is indeed a wondrous combination that has rendered one spot so precious to all mankind; a marvellous example of Providential wisdom that has so strongly enlisted the sympathy of all men in the fate of one city, and thus ensured its preservation amid the conflict of human passions and the shocks of successive empire, until it shall have completed its mission, and witnessed the restoration of those who, now scattered in every quarter of the globe, still regard it as their home, and look forward with longing to the fulfilment of the prophecy that shall once again lead them to the long-lost Land of Promise. Well has Jerusalem merited the proud title of the Chosen City. Nation after nation has risen up in arms to erase its very memory from the face of the earth: each has passed away, impotent and forgotten, while the devoted capital still rears its domes towards heaven—bereft, it is true, of its pristine magnificence, yet acquiring a higher sanctity from its very desolation—an everlasting memorial to the truth of the Divine Word, a solemn witness to the covenant He made with His chosen people.

It cannot be a matter of surprise that a city bearing so lofty a mission, and invested with so peculiar a charm, has never failed in all ages to attract a crowd of pilgrims within its walls, eager to behold the scene of the most stupendous events in the history of the world, the birth-place of civilization, the cradle of religion, the battle-field of opposing faiths. Yet, incredible as it may appear, that people which has the deepest interest in the truths to which it testifies, is precisely the one by which it is the most neglected; and while the uttermost confines of the earth send forth bands of worshippers to look upon the Holy City, the children of Israel, the rightful heirs of all its glory, stand tamely by, and alone fail to render it that homage which is but a fitting mark of gratitude to the Great Power that has alike preserved them and it—the sole remaining vestiges of the remotest antiquity. True, the pride of their glorious inheritance still sheds a halo over their fallen fortunes: true, there is not a Jew whose pulse does not beat more quickly at the name of Jerusalem: true, the Holy City is still the load-star of their existence, the one secret bond that unites every member of the house of Israel. But is this enough? Should not our inmost aspirations express themselves in action, and give birth to deeds as well as thought? Should not

each one of us visit our heritage, at least once in a life-time? Should not our youth, in lieu of hastening to the capitals of modern civilization, make a pilgrimage to the land of their forefathers, and drink in the tenets of their faith at the fountain-head? Above all, should we not use every effort, and strain every nerve, in aid of those who are impelled by true religious fervour to gaze like Moses upon the land of promise, but are unable, from the pressure of adversity, to satisfy their cherished longing; and if we cannot journey thither ourselves, if the cares, or the trammels, or the pleasures, of the world have taken so deep a hold of us as to extinguish from our own bosoms all desire, or all power, to visit the holy spot, let us at least aid some needy pilgrim on his way, that we may satisfy the cravings of a pious zeal, and testify to all mankind that our faith is yet alive, and that we still ardently and eagerly look forward to the speedy fulfilment of the Divine promise—the ingathering of our brethren from every quarter of the globe, and the renewal of a purer worship in the Temple of Jerusalem.

VISIT TO NORWICH.

In compliance with the polite invitation of Elder C. V. Spencer, to attend the Norwich Conference of Latter-day Saints, I visited this ancient city on Saturday, May 29th. Shortly after my arrival, I assembled with the brethren in council, and had the satisfaction of seeing a spirit of unanimity prevail in their deliberations for the further advancement of Zion's cause. Much business was done, and some highly important instruction was given by Elder Spencer, President of the Conference, and Elder Gates, of London.

On Sunday morning the beautiful little chapel was crowded to excess. Presidents Spencer, S. W. Richards, Jacob Gates, and others, occupied the well-arranged platform. The meeting was opened by singing and prayer, after which the usual Conference business was transacted. President Richards was then requested to address the meeting. He arose and gave some very spirited instructions in relation to the government of God, and the power of the Holy Priesthood; showing the necessity of the Saints being governed by the living Priesthood, and of bowing in complete submission to the authorities which God has placed in His Church. His words were backed up by the power of the Holy Ghost, insomuch that every one present realized the goodness of God towards them on that occasion. Indeed, it was truly gratifying to see the oneness of spirit which pervaded the whole of their proceedings.

The buoyant spirits of the Travelling Elders, their determination to spread the truth, and their willingness to obey the counsels of their President, I was highly delighted to behold.

In the afternoon, the Chapel was densely crowded. A little business, which was omitted in the morning, was attended to, after which Presidents Richards and Gates addressed the congregation, and gave some valuable instructions to the Saints, which caused every countenance to be lit up with intelligence from on high.

The spontaneous unanimity which characterized the voting to sustain the various quorums of the Holy Priesthood, showed the pure spirit of the Gospel. It was only necessary for the President to signify his design by *pointing his finger*, and every one's right hand was instantaneously raised in support.

In the evening we had a glorious time. Some excellent teachings were given by President Richards upon the necessity of bringing people into the Church with proper impressions on their minds in relation to the Priesthood, and of the importance of being governed by the Priesthood in all things. He also portrayed in a most lucid style the indispensable necessity of baptizing people into Christ, and giving them to understand that they by baptism take upon them the name of Christ, that all who enter the Church may comprehend their true position. Upon these topics his remarks were pointed, energetic, and powerful, whilst they were mingled with that spirit of brotherly affection, meekness, humility, and forbearance, which are sure characteristics of a man of God.

Several banners with very appropriate

mottos were provided, and arranged in such order as greatly added to the beauty of the Chapel.

On Monday morning, President C. V. Spencer, and Miss Georgiana King, of Cambridge, were married at Old Thorp Church, Norwich. A large company of Elders and Saints were present to witness the ceremony.

At eleven o'clock, the Priesthood assembled in the Chapel, and spent a few hours in council. Much instruction was given to the Travelling Elders and Presidents of Branches, by Presidents Spencer, Richards, and Gates.

At the close of the Council, President Spencer invited his talented corps of Elders to his residence, where a sumptuous dinner was in readiness. The whole party, including visiting friends, sat down to dine: all did ample justice to the excellent bounties of nature which were so abundantly provided: all gave utterance to warm expressions of sentiment towards the Bridegroom and Bride, wishing them happiness and prosperity in this life, and eternal felicity in that which is to come. After a few hours of social chat, all adjourned to the Chapel, where a large company of Saints also assembled, to partake of another supply of earth's dainties, and heaven's best wine—cold sparkling water. The tables were profusely ornamented with a choice selection of bouquets, which exhibited the beauty and loveliness of nature, and its power over the senses, not only to please the sight and the smell, but to gladden the heart of man. Every heart rejoiced, and every countenance shone as it were with a brilliancy from above. The love and simplicity that reigned in every bosom seemed to render appropriate the language of the poet,—

"Heaven on earth is now begun."

On Tuesday morning the Priesthood again assembled in the Chapel, when the Travelling Elders reported concerning their respective fields of labour in the most cheering and encouraging manner. President Spencer then specified their future fields of labour, and gave very appropriate counsel to each of them. The spirit of the meeting spoke volumes respecting the condition of the Conference. I felt it was good in the superlative degree.

In the afternoon I enjoyed myself exceedingly in visiting the noble castle, and the majestic cathedral, (the latter was built in the 11th century,) in company with President Spencer and lady, Presidents Richards, and Gates, and the sisters King.

J. V. Long.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 285.)

On the 6th December, 1832, I received the following:—

Revelation explaining the Parable of the Wheat and the Tares, December 6th, 1832.

ON PRIESTHOOD.

Verily, thus saith the Lord unto you, my servants, concerning the Parable of the Wheat and of the Tares: Behold, verily I say, that the field was the world; and the Apostles were the sowers of the seed; and, after they had fallen asleep, the great persecutor of the Church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign, Behold he soweth the tares; wherefore the tares choke the wheat and drive the Church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the Word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, Pluck not up the tares while the blade is yet tender; (for verily your faith is weak,) lest you destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore, your life and the Priesthood hath remained, and must needs remain, through you and your lineage, until the res-

toration of all things spoken by the mouths of all the holy Prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a saviour unto my people Israel. The Lord hath said it. Amen.

Appearances of troubles among the nations became more visible this season than they had previously been since the Church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe, the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled, (in November,) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe His blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 3, 1852.

Book of Mormon in Welsh and German.—In our last we incidentally noticed the Welsh and German translations of the "Book of Mormon." We wish to state that we have received a package of the Welsh (*Llyfr Mormon,*) and have much pleasure in announcing that copies are ready for sale at our office. We would recommend the English Saints, who are able, to obtain this work, and, by so doing, they will not only benefit themselves, but they will also encourage our Welsh brethren, and strengthen their hands in the Lord. The retail price is the same as the Mormons Bog.

We have also received a package of the German translation, (Das Buch Mormon). It is in a larger form than the English version, is printed on strong paper, in very clear and good type. Retail price, same as *Le Livre de Mormon.*

The German is the fifth language in which the Book of Mormon has been translated and published during the last two years; so that sacred and important record can now be read in six languages, in three of which it is stereotyped. Surely the Almighty is with His Saints, and that to bless them, and to enable them to execute His stupendous purposes, and bring the inhabitants of the earth to a knowledge of the fulness of the Everlasting Gospel, that the great restitution of Israel may come to pass, and the reign of peace and happiness be ushered in.

Departure.—Elder Lorenzo Snow, of the Quorum of the Twelve Apostles, and President of the Swiss, Italian, Malta, Gibraltar, and East India Missions, embarked on board the *Niagara* steam-packet, hence for New York, on the 12th ultimo. Elder Snow appeared to be in good health and spirits. Our readers will recollect that this faithful servant of the Lord had passed through Switzerland and Italy, and had arrived at Malta with the intention of visiting his missions at Bombay and Calcutta, and sailing thence for San Francisco, *en route* for the Great Salt Lake Valley. But an accident occurring to one of the East India steamers, he was detained at Malta until the season was too far advanced for the prosecution of his eastern course, as he originally intended. In consequence of this, Elder Snow determined to return

to England, and take a westward journey to his ultimate destination, so that he might arrive at the Great Salt Lake City to be present at the General Conference, April 6, 1853.

Elder Snow has accomplished a great work in the publication of the "Book of Mormon" and several pamphlets in the Italian language, and also of laying the foundation of the Church of Jesus Christ of Latter-day Saints in countries where the gross darkness of superstition, and ignorance of the plan of salvation, reign in the minds of the people. And we pray the Almighty to bless and prosper him on his homeward journey, until he shall strike hands with the nobles of Israel in the vallies of the mountains.

To the Presidents of Conferences and Book Agents.—In consequence of the weekly issue of the Star, we have concluded to change our Quarter days from the 15th March, June, September, and December, to the last day of March, June, September, and December. Our present quarterly list of debts is therefore struck on June 30.

Each President of a Conference should see that Auditors are appointed to examine the books and stock of the General Agent on the Quarter day, and when our report appears his account can be compared. In like manner the Presidents of Branches should see that the Sub-agents' books and stock are examined on the same day, and when the General Agent has issued his quarterly balances, they can be compared with their accounts. We informed the General Agents of this change with Star No. 18.

THE UTAH JUDGES.

"He that fights, and runs away,
Lives to fight another day."

(From the Philadelphia American and Gazette.)

It appears from the report of Congressional proceedings on Friday that the House of Representatives, during the debate on the bill relating to the salaries of Territorial officers, adopted the proviso offered by Mr. Johnson, of Arkansas, to the effect that nothing in the bill should be construed to prevent the payment of the salaries of the Judges and Secretary of the Territory of Utah, who withdrew from that territory some months since, under circumstances well known to the public. Nothing could better illustrate the generosity and exceeding good nature of the assembled wisdom; but it may be doubted whether Congress has not in this matter stretched the point of magnanimity a little too far, recognizing a bad principle, and even establishing a precedent more likely to result in injury than benefit to the future weal of the Republic. From their own statement, (and we may give them the full benefit of the explanation,) these officers, entrusted by the government with very important and delicate duties, and representing the interests and authority of the United States among a people alleged to entertain disloyal sentiments and seditious designs, fled from their posts in fear—fear of harm or outrage, of some kind, meditated against themselves; and fear, also, so far as the Secretary was concerned, lest the public money in his hands should be lawlessly taken and plundered from him by the Mormons. And this circumstance, as we may say, creates a case for the Secretary somewhat stronger and better than any that can be pleaded for his associates. He had the excuse that he was running away to save the government treasure (a very small sum, it must be admitted,) in his keeping; while the Judges fled to save themselves. Whether there really was danger is not so certain: it has by no means been proved there was. All that

has been established is the belief of danger in the officers' minds. And this being allowed, it remains to ask whether such belief constituted, or in any similar case could constitute, a justification of so serious a dereliction as the abandonment of their places by officers, when their act involves, as this clearly did, an abdication of the powers of the government and a surrender of its rights and authority into the hands of its supposed foes.

Now we take it for granted that the first obligation of every public officer, civil as well as military and naval, is fidelity to his trust; and that infidelity is a thing that ought to be punished, not rewarded. Fidelity implies courage, and courage, which, as a great historian informs us, is the commonest and cheapest of the human virtues, since any amount of it can be bought for "sixpence a day," is as necessary as any other official qualification; and we have a right to expect enough of it from every officer to carry him through the duties of his post and sustain him amid all ordinary difficulties, contingencies, and perils. It is monstrous to think that Congress affirms the principle that public officers have a right to abandon their duties, and, still worse, to run away from their stations, at every danger, great or little, real or imagined, and then be paid for it, as if no wrong had been done. Why should not army and navy officers run away, too, whenever things look alarming? Cashiering, or even shooting, is not thought too severe a punishment for *them* when they fly their posts; and if we adopt a more humane system with civil employés, there is no reason, at least, for departing from the principle of holding all to a rigid accountability.

It is quite possible that the Utah officers were, or would have been, obstructed in the performance of their duties by the Mormons; but the course they ought to have pursued appears neither very difficult nor very dangerous. They ought to have stuck to their posts, sending word to government of the opposition they encountered, and the acts they dreaded. They should have invoked its aid—they would have got it, and protection for themselves, too; and the knowledge that they had made such an appeal, and that they meant firmly to await its results, would have undoubtedly brought the Saints to their senses, and, in all probability, put an end to the evils of which the officers complained. They had a noble opportunity to assert the resolution and heroism of the American character, which we are so fond of comparing to that of the Romans of old. The visitor to Pompeii is still attracted by the grand spectacle of the bones of the Roman sentries, who, amid the convulsions of earthquake, with the horrors of Vesuvius pouring down ashes, and sulphur, and boiling floods upon the devoted city, from which the inhabitants had fled, perished at their posts at the gates, which they would not abandon without orders. There was no such danger as that at Utah, but the chance was a splendid one notwithstanding. It is a great pity that some of the officers did not remember the Roman sentinels at Pompeii. Their example should be proposed to all Americans who are ambitious to serve the Republic.

LETTER FROM ELDER THOMAS BULLOCK TO ELDER JOHN O. ANGUS.

Great Salt Lake City, December 18, 1851.

Dear brother Angus,—I improve a leisure hour to write a few lines while my family are chatting about me. I had an invitation to go to a ball this evening, but prefer writing you and the Saints in my native country a few of my feelings and experience, in order to guide you on your journey, as a missionary to those who have been sitting in darkness, but who knew it not.

It does not require me to look back many years to view my own self, sitting as a High Churchman in my pew, and believing the Trinity in Unity, or the Father, Son, and Holy Ghost being one personage only. I also then looked forward to the time of my death to go into a world of Spirits without bounds, and believed that our God was without a body or passions; but I am thankful that God has, in the plenitude of His mercy, spoken from the heavens in these last days, and has sent His messenger, even an angel from on High, to come down to

this dark world, and reveal the Gospel unto a simple plough-boy, named Joseph Smith, who was ordained by the angel to the Priesthood, and received the command to baptize the believers in our Lord Jesus Christ, as being the Son of God, in water for the remission of their sins; with a promise that they should receive the gift of the Holy Ghost, by "the laying on of hands;" and I am thankful also, that His servants, who were "called of God as was Aaron," were sent into my native town, (Leek, in Staffordshire,) where I was privileged with hearing their voices, and was led by one into the waters of baptism on a cold November night, when ice was on the canal, and the keen frosty air was blowing in all its severity, when I received a remission of my sins, and I beheld a sign in the heavens, that self-same hour, confirming my belief. I do rejoice that the Elders imposed their hands upon me and confirmed me a member in the Church of Jesus Christ of Latter-day Saints. I do rejoice that when I went to the Stourbridge 8th ride, (for I was one of Her Majesty, Queen Victoria's Officers of Excise) that I again met with the Elders, and received ordinations, first as a Priest, and afterwards as an Elder; and that power was given me to preach, baptize, confirm, and administer in the ordinances of the House of the Lord; power was given me to put to shame all the professors of false Christianity, and to lead a few unto "the door of the Sheepfold." Although persecution raged, the hireling priests raved upon me, I was pelted with stones (in Dudley Park and Tipton), and threatened by some to run their carriage over me, at other times threatened to be thrown down an old coal pit (named Brierley Bill), yet in spite of all their puny efforts God was with me, and delivered me out of each trial and difficulty; to Him be the praise and glory.

On leaving my native land, in the ship "Yorkshire," I also beheld the glory and power of God on the great deep, and the weakness of man when tossed on the foaming billows, and the rolling sea; yea, I have retired to my berth at night, after being pointed out by the mate that portion of the Testament where Paul was shipwrecked, and after I had told him "the hull of the vessel will carry me safe to New Orleans," when I went below to bed, fourteen sails were flying gracefully in the gentle breeze; but at one o'clock in the morning, when off Cape San Antonia, Island of Cuba, a sudden white squall, caught the fore royal mast and sail, the vessel almost capsized, but then God was watching us; all the masts were snapped asunder; and with one crash, masts, sails, and ropes, fell into the ocean with a surge, and the vessel righted. Oh what a din of confusion—Atheists cursing and swearing, sailors shouting, sectarians screaming, and some of the Saints gave way to their feelings; all thought the vessel was sinking. I clasped my wife and children in my arms still in bed, and calmly awaited the last struggle of death, intending that as our coffin. But the vessel righted, and we were spared. I arose at sunrise, and shall never forget our desolate appearance on reaching the deck;—in three days we rigged a jury sail, and "the hull of the vessel" literally "carried me safe into New Orleans."

I arrived in Nauvoo, May 31, 1843, and heard the voice, saw the face, and conversed with the Prophet of God, Joseph Smith; also the Patriarch Hyrum Smith; and well do I remember his benediction on Christmas morning, 1843, when a few of the English brethren and sisters awoke him from his slumbers, by singing "Mortals awake, with angels join," &c., and he descended, and bare-foot came out and blessed us, and distributed cakes to the company. I do know they were the anointed of the Lord, the Prophet and Patriarch of God, they were two good men when living, and they died good men; they died martyrs for the truth, and they sealed their testimony with their blood; and their testimony is true, and all the powers of earth and hell can not render it null and void.

The mantle of Joseph fell on Brigham Young, the blood of the martyrs became as seed on the earth, the Saints increased rapidly, the House of the Lord was finished, blessings were administered therein, the Priesthood was conferred on many, and this work received a stronger foothold than ever it had on earth; this of course caused the devil to rage, his spirits entered the tabernacles of wicked men who delighted in such tenants, and they unitedly commenced burning houses, stacks of grain, and destroying fences, fields of grain and hay, and if the owners attempted a rescue, they were shot at like dogs, and they had to flee naked and hungry to Nauvoo City; the Saints then being con-

fined to one bend in the great Mississippi river; the devils from nine counties laid siege to the devoted city; about one hundred and fifty of the poor naked Saints contended for life, their wives, children, houses, what little property was left them, and the Temple of the Lord, against a force of from 1500 to 2000; day after day, for four days, was this unequal contest carried on, when the mob entered the city; but such hideous yelling I never heard among any of the bands of Indians that I have seen since; I tremble now when I think of it, the sick were carried in blankets or rugs and left in the corn fields, expecting an indiscriminate massacre; bands of armed demons paraded the streets. Thirty men came to me when I was carried out before them in one of my ague attacks, and, although every appearance indicated a speedy dissolution, the captain's sword was pointed within six inches of my throat, and four bayonets fixed, within a foot of my breast, with this blessing, "God damn you, if you are not off in one hour, we'll shoot you." I replied, "By all appearances I cannot live long, so shoot away, I shall be the sooner out of my misery, and you will send me to heaven a little earlier," &c. They went away, I was then carried and placed in my wagon and driven to the river. In three days I escaped from their hellish clutches, and was rowed over the river. After lying on the banks of the river about a week, (all my family having the ague and fever) I was relieved with a little flour, and prepared to start for the Bluffs, when God sent "the visitation of Quails," and gave another manifestation that His Saints were not forgotten; the Quails fell in, under, and on, our wagons; one fell on my tea-tray, hitting a tin cup, and was caught by a little boy alive; many were caught alive by children; we all had enough to eat, and were satisfied, when we started on our way rejoicing, and once more was I delivered from the jaws of death.

In the winter of 1846 I was in winter-quarters, saw a desert plain turned into a fortified town, of about eight hundred houses in less than three months, besides lots of "Gopher holes," dug out of the side of the mountain; and you know I have dug and lived in a "cave in the earth." The Spring of '47 saw me leave my family in a sickly country among Indians, as one of "the 143 Pioneers," who "sought out the Valley in the mountains, exalted among the hills," yet "in a low place, beneath the forest where the hail fell," where a foundation was laid for one of the largest inland cities in the world. I returned to my family the same fall, the Pioneers having done one of the greatest miracles since Moses passed over the Red Sea, and not a life lost; no, nor one serious accident to any limb. In 1848, I again travelled through the deserts and sage plains with my family; and here am I, Thomas Bullock, now writing, preaching, and bearing a faithful testimony to you, my beloved John, now a missionary of Christ Jesus our Lord, on your native soil, and to all who may see or hear these words; and I do know it is true.

I say unto you, Brother John, lift up your voice, and falter not; and I would to God that the power that was on me in my dream last night, would fall on you daily; that you may be able to draw many into the covenant of Jesus, by burying them in water for the remission of sins, that they may come forth in newness of life, and receive all the gifts of the Holy Ghost, by "the laying on of hands," that when you return to your mountain home, the Saints may come with you, a host. Here is Life Eternal to all who will obey. Here, revelation is continually pouring out its riches, through the mouths of Brigham, Heber, and Willard. Here is the place to be baptized for your dead. Here is the place to save yourselves and your dead from thraldom, and be preparing for our Lord and Saviour Jesus Christ, when he shall make his second appearance in power and great glory; and until that time, may God in His infinite mercy preserve us from evil, that we may "ascend and meet him in the skies," and dwell in His presence for evermore. Amen.

My blessing be with you, and may peace dwell in your soul for ever, is the prayer of your brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

LAZINESS or dishonesty will destroy any community; while keeping the law of God, and honouring the counsels of heaven, would raise the same community to glory, honour, immortality, and lives eternal.

LETTER FROM ELDER WILLIAM PHILLIPS, PRESIDENT OF THE CHURCH IN WALES.

14, Castle Street, Merthyr Tydfil, June 4th, 1852.

Dear President Richards,—I feel to inform you that I have just returned home, after visiting some of the Conferences under my jurisdiction, and am glad to say that I found the Work of the Lord in a prosperous condition, although there have been lately a great many stories palmed upon the world against us, as a denomination; yet, notwithstanding all things, we baptize continually, and have better prospects for the future than ever. The clergymen are our greatest enemies now: they are very industrious indeed, and very faithful to their father, in distributing notes to heads of families, requesting and strictly charging them "not to be guilty of the great sin of attending such meetings themselves, nor of allowing their servants or children to attend." The Church is daily increasing in knowledge, wisdom, faith, and the enjoyment of the blessings of the Gospel, and feels more life and energy since the London General Council, and the one which was held here afterwards for two days. All our Presidents of Conferences (excepting one) were present at our Council, and left it full of the Spirit of God, which made the Saints to rejoice when they arrived amongst them; they told them they must visit Merthyr oftener, and they would pay their expenses. It is a great blessing to the Saints that they understand that through their Presidents they receive their nourishment and strength, and I thank God always myself when I have the presence of the Presidency of the British Isles. I feel life going through my blood, flesh, bones, marrow, and especially my spirit, when I am in their company, and I feel such strength sometimes that I think I could carry this little world on my shoulder.

I can bear testimony that the Presidents that preside over our Conferences at present are good men, and ready to obey counsel at all times, and to carry into operation all things which I set before them. And I thank my Heavenly Father for such men, who preside through love and not through obligation. I feel that good men to preside over Conferences are worth their weight of gold.

I am preparing now to send Elders throughout this principality, considering that the present is the best opportunity. I have been preaching myself in many towns, and in one I had a beautiful Town Hall, and had a great number of the middle class to hear me.

We, the Presidency here, have seen proper to divide Caermarthenshire Conference into two, and to call one Caermarthen Conference, and the other Llanelly Conference. The former to be presided over by Elder Thomas E. Martell, and the latter by Elder Abednego Jones, who presided over the Caermarthenshire Conference formerly.

An earthquake, or one of the signs of the last days passed by here last Tuesday morning about 8 o'clock; it was so bad in some places that many persons could hardly stand on their feet, others jumped out of their beds affrighted because their beds were rocking like cradles under them. The colliers, underground, were very much frightened. The people of the world here are talking together and confessing that what the Saints testify is surely true, because, say they, we have witnessed the fulfilment of some of the things ourselves, and this earthquake is one of which they testify must take place in the last days. Many confess that the Saints are right, but they will wait a little longer, to see more of their prophecies fulfilled. And I suppose that this will be the situation of many of the Gentiles, until the great day of the Lord will come upon them, and when the "good time coming" shall be enjoyed by the Saints; for great are the blessings of all those who obey the commandments of the Lord, and gather from amongst the unrighteous, to Zion.

The poor Saints here have great desires to go to Zion; wherever I go there are hundreds crying to me, "Brother Phillips, let me go to the Valley," and I am full of compassion towards them; the only thing I tell them is, to keep the commandments of the Lord, and do their best in donating to the "Perpetual Emigrating Fund," and then they will be sure to go to Zion before long. There are some of the rich here rather quiet, they never ask when they shall go to Zion, so I take the liberty to ask those myself when will they

go? Some reply, "Indeed, I don't know." Then they commence questioning me, "What news from the Valley now?" "What do you think, shall President Young be removed from office?" "Shall the Saints be expelled from Salt Lake Valley again?" "And when do you think will the Cholera come again?"

Oh, what faith some have in their God! Men of this sort do not yet understand the Kingdom of God, and, unless they speedily repent, they never shall see Zion,—they and their gold will go to destruction. I teach the Saints here that they must bring their hearts and their gold into this Kingdom, and not be members in the Banks, for if their treasures are in the Banks, there will be their hearts also. It is very unrighteous for a Saint to be a member in two Branches at the same time. My prayer to the Lord on behalf of these brethren is, that they may speedily repent, and bring their hearts to this work, and gather with the righteous to Zion.

With love to you all, and wishing you prosperity, I remain, dear President, your fellow-servant,

W. S. PHILLIPS.

VARIETIES.

LEARN to be abused without being angry.

THE virtue of prosperity is temperance, the virtue of adversity is fortitude.

A FAULT-FINDER is agreeable to none—always fussing—always in hot water.

THERE is something charming in nature and rural life. It is so natural, so pure, so unalloyed by the manœuvering, the hypocrisy, the turmoil of social existence.

THE Mormons, at last accounts, were moving off like an immense army from Council Bluffs.—*Missouri Republican.*

THERE are 900 children at present in one of the workhouses of the city of Limerick.—*London Weekly Paper.*

A MAN in earnest finds means, or, if he cannot find, creates them. He who deliberately adopts a great end has, by this act, half accomplished it,—has sealed the chief barrier to success.

GOD is looking after the things of His Kingdom, and, if His servants do not help Him, He will be looking after *them* soon, and will put men in their place who will do their duty, not for one short day only, but for a thousand years.

BRIDGE OVER THE CHAGRES RIVER.—A bridge, four hundred and twenty feet long, to be put up over Chagres river, for the Panama Railroad Company, has been built in sections at Darien, Georgia, and is now ready for transportation to its destination. It was built by Mr. Leighton of New York.—*Cincinnati (U. S.) Atlas.*

TRUTH.—Who knows that truth is strong next to the Almighty; needs no policies, no stratagems, no licensings, to make her victorious! Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we injure her to misdoubt her strength! Let truth and falsehood grapple: who ever knew truth put to the worst in a free and open encounter?—*Milton.*

METHODISM AT LOUTH.—A letter published in the *Sheffield and Rotherham Independent*, announces that the Wesleyan Methodists have expelled from their connexion the whole Methodist Society at Louth, amounting to one thousand members. The cause of their expulsion is asserted to be their refusal to "recognize the authority of the special district meeting to expel both officers and members."

FREEDOM.—A "Shilling subscription in aid of European Freedom" is opened, and an appeal made to every man and woman in the British dominions to come forward and contribute his or her assistance to the great cause of European freedom. The proceeds are to be intrusted to those "Martyrs of Freedom," Mazzini and Kossuth, with discretionary power to use them. An engraved receipt card, with the signatures of Mazzini and Kossuth, is given to every subscriber. What bubble scheme will be got up next? The Lord has declared that the bands of Babylon are made strong for the burning, so that *no man can break them.* If Europeans want freedom, they should *obey the fulness of the Everlasting Gospel, and build up the Kingdom of God, which is the only way to obtain true freedom.*

THE PLAGUE.—It is stated that much apprehension is felt in New Orleans of the approach of a new disease, which is called the plague, and is now said to be prevailing in some of the West India Islands. A disease called by the same name has made its appearance in some parts of the West. It is said to be like the cholera, but more fatal. Whether it is the same disease as that which goes by the name of plague in the East is not stated. The Boston Medical Journal alludes to the subject as follows:—"It is certain, from the accounts received both here and in England, the true plague has been introduced into Madeira, and the work of death has been really appalling. The question was frequently agitated—Will that dreadful disease ever reach this continent? There is reason to believe it will; the wonder is why it has not already. Our commercial intercourse is extensive with various parts of Africa and the Asiatic shore of the Mediterranean, where this great scourge is never dead or dying, but simply reposing from one period to another, like a fatigued giant, to gather new strength for a renewal of slaughter. Should it come, it may be hoped there will be found more science, and a stronger barrier of medical skill, to meet and disarm it of its terrors, than has been exhibited in tropical climates, or in the filthy scourge—inviting regions of Moslem Turkey. Plague appertains to the Arab in this age; and, where the same condition of things exists as characterizes their mode of life—the social condition, and the absence of all common-sense efforts to avert or arrest it, will have an abiding foothold.—*New York Tribune.*

HOME MANUFACTURES IN DESERET.—Mrs. Huldah Duncan, of Sessions' settlement, has woven, since the 28th of August last, 682 yards of cloth, viz.: 89 of flannel; 169 of jeans; 30 of carpet; and 394 of linsey: 20 of the jeans, and 60 of the linsey, were manufactured for her own family use, and paid for out of her own labour. Much of the cloth was coloured by her also; she kept a blue dye in successful operation, using some six or eight pounds of Indigo, while engaged in weaving. Next, Mrs. Myra Henrie, of the same place, has, in about the same time, purchased materials, spun, and paid for them, and the weaving, with her own labour, 49 yards of cloth, viz.: 17 flannel; 12 linsey; and 20 jeans. These, added together, make seven hundred and thirty-one yards of cloth in the Valley, by *two women!*—worth, the way we pay for merchandize, seven hundred and thirty-one dollars! made and saved at home! God helps them that help themselves. * * * We understand that Governor Young has a loom in his sitting-room, in which has been woven by his family more than 500 yards of cloth the present season. If there are any poor folks among us, they need not be ashamed to work; if they are, go and live awhile with the Governor, and they will get cured of their laziness. We also understand that the Governor's lady has offered the use of her loom to her neighbours who have none, to weave their cloth, and board them while weaving. If all follow this example, we shall not need to write much longer about home manufacture, or Lady Washington. Lady Young is the example of the day for Deseret.—*Deseret News of March 6.*

THE PROPHET, JOSEPH SMITH.

Say, Who beheld the pious rage
'Mong sects in this *enlightened* age,
And saw them differ, foam, and rage?
The Prophet, Joseph Smith.

Who made the resolution rare
To ask the Lord in secret prayer,
"Which sect did all the truth declare?"
The Prophet, Joseph Smith.

Who was encompassed and assailed
By powers of darkness, yet ne'er quailed
And wrestled until he prevailed?
The Prophet, Joseph Smith.

Who saw the Lord descend and say,—
"Hear thou my son, he'll show the way,
"If you will now his laws obey?"
The Prophet, Joseph Smith.

Who took the Plates the angel shewed,
And brought them from their dark abode,
And made them plain by power of God?
The Prophet, Joseph Smith.

Who did receive the power to raise
The Church of Christ in Latter-days,
And call on men to mend their ways?
The Prophet, Joseph Smith.

Who bore the scorn, the rage, the ire,
Of those who preach for filthy hire,
Was called by them "Impostor, Liar?"
The Prophet, Joseph Smith.

Who brought the truth of God to view,
And led God's faithful people through,
And built the city of Nauvoo?
The Prophet, Joseph Smith.

Who fell by ruthless mobbers' hands?
Whose heart's-blood stained Columbia's land?
Who died fulfilling Christ's command?
The Prophet, Joseph Smith.

Calcutta. WILLIAM WILLIS.

NOTICE.—In consequence of the negligence of some of the Presidents of Conferences, or their Secretaries, in sending proper Reports to us, our half-yearly "Statistical Report" of the Church in the British Isles is omitted in this Number. We hope to give it in our next. We have no inclination to give an imperfect Report, and that we might not do so, we took the special trouble to write to each President of a Conference requesting his Report to be sent to us between the 1st and 10th of June, and we have written to some three times, and have not obtained all the Reports yet, and are obliged to go to press without them. How much longer will the Presidents and Secretaries of Conferences continue to evince such a spirit of carelessness and inattention to the instructions which are so specially laid before them?

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH JUNE, 1852.

Thomas Taylor	£2	0	0	Brought forward	£75	10	0
Thomas Kirkwood	12	0	0	John Taylor	10	0	0
Philip Sykes	1	0	0	T. Chamberlin	11	10	0
Job Smith	30	0	0	W. L. N Allen	8	8	7
John Godsall	20	0	0	John Parkinson	21	0	0
William Soulsby	9	0	0	John Wigley	13	0	0
Gilbert Clements	1	10	0	James Linforth	5	0	0
Carried forward	£75	10	0		£144	8	7

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20.—Vol. XIV. Saturday, July 10, 1852. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 296.)

On the 27th of December I received the following :—

Revelation, given December 27th, 1832.

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive His will concerning you: Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the Book of the names of the sanctified; even them of the celestial world. Wherefore, I now send upon you another Comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This Comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the Church of the First-born; even of God the holiest of all, through Jesus Christ His Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof: even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space; the light which is in all things; which is the law by which all things are governed: even the power of God who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law

of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore it must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth her own; judgment goeth before the face of Him who sitteth upon the throne, and governeth and executeth all things; He comprehendeth all things, and all things are before Him, and all things are round about Him; and He is above all things, and is through all things, and is round about all things; and all things are by Him, and of Him; even God, for ever and ever.

And again, verily I say unto you, He hath given a law unto all things, by which they move in their times, and their seasons; and their courses are fixed, even the courses of the heavens and the earth; which comprehendeth the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also give their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in His majesty and power. I say unto you, he hath seen Him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in Him, and by Him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;—and he said unto the first, Go ye and labour in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, Go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you: and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last; and from the last unto the first, and from the first unto the last; every man in his own or-

der, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

Therefore unto this Parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently, and ye shall find me; ask, and ye shall receive;—knock, and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him:—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end: and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves, that your minds become single to God, and the days will come that you shall see Him: for He will unveil His face unto you, and it shall be in His own time, and in His own way, and according to His own will.

Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first labourers in this last kingdom, and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo! I will take care of your flocks, and will raise up Elders and send unto them.

Behold, I will hasten my work in its time: and I give unto you who are the first labourers in the last kingdom a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labour diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the Saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which awaits the wicked, both in this world, and the world to come. Verily I say unto you, let those who are not the first Elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the

ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a lond voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great Church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet Him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet Him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with Him first, and they who are on the earth and in their graves, who are first caught up to meet Him; and all this by the voice of the sounding of the trump of the angel of God.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

And another trump shall sound, which is the fourth trump, saying, These are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting Gospel, flying through the midst of heaven, unto all nations, kindred, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and on earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, Fear God, and give glory to Him who sitteth upon the throne, for ever and ever: for the hour of His judgment is come.

And again, another angel shall sound his trump, which is the sixth angel, saying, She is fallen who made all nations drink of the wine of the wrath of her fornification: she is fallen! is fallen!

And again, another angel shall sound his trump, which is the seventh angel, saying, It is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God. And then shall the angels be crowned with the glory of His might, and the Saints shall be filled with His glory, and receive their inheritance and be made equal with Him.

And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and the intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of Him who sitteth upon the throne, that there shall be time no longer, and Satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the Saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of Him who sitteth upon the throne, even the Lamb. This is the glory of God, and the

sanctified; and they shall not any more see death.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous; learn to impart one to another as the Gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself. Amen.

And again, the order of the house prepared for the presidency of the school of the Prophets, established for their instruction in all things that are expedient for them, even for all the officers of the Church, or in other words, those who are called to the ministry in the Church, beginning at the highest Priests, even down to the Deacons; and this shall be the order of the house of the Presidency of the school: He that is appointed to be President, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech; and when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant, and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven! yea, even directly, salute his brother or brethren with these words:—

Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token, or remembrance, of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever. Amen.

And he that is found unworthy of this salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the President or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying Amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the Prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the Prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

And ye shall not receive any among you, into this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the President, or presiding Elder of the Church. It is to be commenced with prayer; and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

(*To be continued.*)

THE Roman police oppose, by all means, the introduction of foreign journals into the Pontifical dominions. The English papers are charged like letters, and made to pay in proportion to their weight. The *Times* sometimes costs, 6f., 7f., and 8f. a number.—*News of the World.*

TRUTH AND SALVATION.

(*From the Deseret News.*)

Our subject is Truth; our object Salvation. Disinterested benevolence constitutes no part of the composition of the righteous; but they have an interest in all they see, hear, feel, taste, or handle. And what is that interest? To shun the evil and grasp the good. For what purpose? That in the end they may attain to salvation.

Many ignorant and self-righteous persons, who know not God, and obey not His Gospel, think they must be so holy as not to have any interest in benevolence, faith, hope, charity, obedience, and consequently in salvation. With such, at present, we have little to do; for if one person can be so benevolent as not to have any interest in the object of his pursuits and exertions, another, yes, every other person may be equally benevolent, on the same principle; and no person that ever did, does now, or ever will live on the earth or in the heavens, will ever receive a particle of good through a universe filled with such benevolence; it is disinterested, and no one can have any interest in it, either for good or evil.

This, then, is the object and design of truth—to promote salvation. Give men every other good that can be named, and deny them salvation, and what would be their situation? Miserable, miserable in deed, and in the extreme! What is salvation? *Happiness!* Can a man truly be said to be saved while he is perfectly miserable? On no other principle, only that he is saved from happiness. Who possesses such a salvation? Lucifer and his followers. Who desires such a salvation, and would rush to its embrace for its own sake? No one; the Devil himself despises it, and is sorry that he ever enlisted in it, and so will be every one who joins his standard.

But of what consists the salvation that the Saints are seeking after? *Happiness*, here and hereafter. But if happiness is the great object and end of their desires and existence, why do they look so earnestly after truth, and seek so ardently to become holy, even as God is holy? Because our Heavenly Father has wisely ordained that truth, made manifest through a holy or God-like life, is the only means by which true, enduring, and celestial happiness can ever be attained by intelligent beings like men, in probation and agency.

What is it that the Saints want saved? Their souls. What constitutes the soul of a Saint? His *spirit and body*. But cannot the spirits of the Saints be perfectly happy, and be saved without their bodies? No! If they could, why did they ever condescend to agree and covenant with their Eternal Father in the heavens to come to this earth for the sake of getting a body? For if the spirit, when it leaves this mortal body at death, for a little season, could secure a perfect salvation, without a resurrection and reunion with the body, (as Mr. Andrew Jackson Davis, the clairvoyant, represents) that same spirit might have been equally happy without ever having a body, just as it was when it came from the heavens to get a body; and this would prove that a spirit can be just as happy as a soul, and that the creation of this earth, for the purpose of originating bodies for the spirits before born in the heavens, was a work of supererogation and folly of the Eternal Father, which we do not choose to attribute to the God we worship.

God made man in His own image. What constitutes that image? A spirit and body; just what was manifest when God walked, talked, and ate with Adam, Enoch, Abraham, and others; and as God had got His resurrected body, the Saints, to continue their likeness to their Heavenly Father, must go on to perfection, even to the getting of their resurrected bodies, or they will never be prepared for a celestial residence with the resurrected body of their Heavenly Father, and of His Son Jesus Christ, who has also risen and taken his body, and with him the Saints who died before him, and had received of the Holy Priesthood.

But why is it that all the clairvoyants and mesmerizers of the nineteenth century deny the resurrection of the body? Because their vision is obscure, dark, and limited, and they have not the power or ability to look into the dwelling of the Gods and resurrected Saints; and when a clairvoyant sees and converses with a spirit from "the spirit world," he sees a spirit only, for the spirits he holds converse with, have never received their resurrected bodies, neither can they for a long time

yet to come; they must wait their turn after the first resurrection, for they received not the Holy Priesthood while on the earth, consequently are not entitled to its blessings and privileges, a portion of which consists in having a part in the first resurrection.

Those who attained unto the Holy Priesthood on the earth, in different dispensations, from the days of Adam to Jesus, are the ones who have, with Jesus, received their resurrected bodies, and like him are dwelling in their own dominions, and are governed by the laws specially designed for them, and such as are appropriate to their spheres of action; which laws forbid their manifesting themselves to men on the earth, only to such as have received of the like Priesthood with themselves; with the exception of the opening of a dispensation, after the Priesthood had been taken from the earth, as it was shortly after the death of Peter, who, in process of time, manifested himself to Joseph Smith, for the purpose of conferring on Joseph the same Priesthood; that the blessings thereof might again be realized by all the inhabitants of earth who were willing to receive it, as in former dispensations.

Since the Priesthood has been fully restored, it is the business of men who have received that Priesthood, to minister therein for the children of men; consequently there is no need for the ancients, who held the same Priesthood, to continue to minister in their office on the earth; they have done their work and retired behind the veil, and are resting in the enjoyment of their resurrected bodies, which it is not their privilege to show to wicked men; and if a wicked man should once behold the glory of a resurrected body, he would die in its presence. And if a clairvoyant, or mesmerizer, or any man not having the Holy Priesthood should say that he had seen the glory of a resurrected body, and yet lives, his assertion would be a contradiction of truths; but as no clairvoyant is permitted by the celestial law to converse with or see a personage who held the Priesthood on the earth, and who has got his resurrected body, he very naturally concludes there is no resurrection of the body, and consequently publishes his false conclusions for certain facts or truths. And this is prominently one of those items referred to by an ancient Apostle, when he gave the intimation that deceivers would arise in the last days, who would, if possible, deceive the very elect; but this cannot be, for the Saints who have received of the Holy Priesthood know of the power of the resurrection of the body, which is to be re-united with the spirit, to constitute an endless soul; and they are exerting themselves to prepare fonts and temples, wherein to administer for the living and the dead, that the blessings of this power may not be lost to those who are and who have been on the earth, with honest hearts.

We did not commence to write for or against clairvoyance or mesmerism; it is a subject we think little of, and care less for; and any person who can be deceived by such a mess of hotch-potch, of truth and falsehood, as we have seen combined in the authors we have noticed, is not fit for the Kingdom of Heaven; and if any one chooses to believe a lie, and inherit thereby a lower kingdom, after we have had the privilege of telling him the truth, he is just as welcome to his low place as he would have been to a high one, if he would but have believed the truth and accepted it; our garments are clear of his blood; he is his own agent for life or death.

THE INTEROCEANIC CANAL THROUGH NICARAGUA.

(*From the New York Herald.*)

It now appears that very little further delay will occur in the carrying out of this grand project—certainly the greatest undertaking of either ancient or modern times, when its future results are considered. The prospect of a commercial intercourse with the eastern shores of Asia, and the growing importance of the Pacific coast, the gold fields of Australia—we may, perhaps, say of the Pacific—all combine to render this canal a matter of actual necessity to the commercial nations of both the Old and New Worlds; and the present is the time for its commencement and speedy consummation. We are glad, therefore, to reflect that the preliminary arr ngements, so far as regards treaties with foreign powers and

agreements with capitalists, have been entered into, and that the almost only remaining step is the obtainment of contracts for the mechanical execution of the work. Commissioners are about to proceed to London to consummate the arrangements with the capitalists there who have agreed to undertake the matter in conjunction with our capitalists; and no doubt, upon their return, the work will be begun in right good earnest, and the sooner it is completed so much greater will be the advantages to all parties, as the present and future aspect of commercial affairs in the neighbourhood testifies. There must be no unnecessary delay. Valuable as California is, we shall thereby greatly enhance it; and what with our future commercial relations with Japan, Australia, and the islands of the Pacific, we shall arrive at a high pitch of prosperity. To reap a share of the profits arising from a more facile European route to the East Indies, and to keep pace with us in grasping the most valuable portion of the commerce of the world, is undoubtedly the interest of Europe—especially of England; and hence the disposition and anxiety, on her part, to assist in what she cannot prevent, and to keep herself on a level with the vast and continually increasing power of the United States.

The difficulties to be encountered, and the amount of capital to be invested, sink into nothingness when compared with the universal and eternal—that is, as long as the world lasts—advantages to be gained. If nature, in one of her freaks, has left a little slip of land, some fifteen or sixteen miles in breadth, connecting two great continents, and a barrier to important navigation, she appears to have been destined to keep pace with the growing requirements of the age, by the little resistance she has offered to the completion of this project. The River San Juan and the Lake of Nicaragua are in close contiguity—part of the former requiring but a little deepening; and the strip of land, offering no higher grade than one of forty feet, with but little or no rocky soil to encounter, would appear to have invited that progression of universal intercourse of which America was destined to be the medium. The undertaking affects the commerce, not of one or two countries, but that of the world, the most valuable and glittering portion of which, we have been just taught, has yet to be opened and developed. The amount of capital required is most insignificant, when compared with what has been expended in railways in the United States and England, and other means of international transit, and from which no one denies that we have derived more than a corresponding amount of benefit.

It will be remembered that Mr. Vanderbilt, some eighteen months since, made arrangements with English capitalists, and also on behalf of those in the United States, by whose combination thirty millions of dollars were agreed to be raised—a sum much larger than it has since been conceived will be required—and it was contemplated that in four years the canal would be completed; and all parties concurred that at moderate tolls a dividend of ten per cent. would be realized; and as much as the cost of the work was under that sum, of course so much the greater would be the profits to be realized. Mr. Childs has stated that the cost will be from sixteen to twenty millions of dollars; and there is no doubt but that the stock will rise rapidly in the market, and soon command a high premium. He also states that the difficulties of construction at that time were much over-rated; that he has discovered a more advantageous route for the canal, and that, instead of an elevation of four hundred and eighty-seven feet, there is only one of forty-eight feet, and that the greater part of the river San Juan is navigable.

Equitable arrangements have been made between the American and English stockholders, by the agreement of October, 1850, regarding their personal interests, and the Clayton and Bulwer treaty has settled any national difficulties; therefore the most difficult part of the ground has been got over.

The Commissioners, accompanied by Mr. Childs and his acceptable information, now proceed to London, to lay before the English stockholders the surveys, plans, and estimates for carrying on the work, as to which, as the interests of all parties are identical, there is little chance of dispute, and we shall therefore expect that upon their return, in a few weeks, the "first sod" will be turned up in the due course of construction of this great undertaking, and that its completion will be hurried on with all possible speed.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 10, 1852.

SPREAD OF THE GOSPEL.—It is with peculiar pleasure that we present to our readers the cheering intelligence from France and Hindoostan, and we feel assured that the communications from Elders Bolton and Willis will cause the hearts of the Saints in these lands to bound with joy, and constrain them to render all praise and thanksgiving to the Great Jehovah who reigns in the heavens, and does as it pleases Him among the inhabitants of the earth. Verily His eye is upon the nations, and His hand stretched out over them, to feel after the sons and daughters of Israel, and to bring them from their low, degraded, and scattered condition to a knowledge and realization of the blessings enjoyed by their forefathers.

Whilst the majority of mankind are running wild after gold, politics, false religions, or the lust of the flesh and the eye, turning their backs upon God, and heaven, and the realities and glories of eternal life, the Elders of Israel are striving with all their souls, with faith, and prayer, to stem the tide of apostacy, and to reconcile the world unto God before His terrible judgments shall sweep through the earth, cut off hope, and lay the wicked low in the icy arms of death.

A few weeks ago the work of the Lord in France appeared to be hedged up on all sides by insurmountable difficulties, and opposing circumstances displayed themselves on every hand. But the Lord has been merciful to the honest in heart in that great nation, and has answered the prayers and supplications of His Saints, by softening the hearts of those in authority, so that the Elders have now the privilege of speaking from the abundance of their souls of the good work of the Lord, and of blowing the Gospel trumpet as a warning to the people that the end of the present state of things is nigh at hand.

The tidings of salvation are also spreading and taking root with a marvellous rapidity in Hindoostan, that declares unmistakably that the Lord works mightily with His servants, and that His spirit is shed abroad in the hearts of the people, preparing them to receive the message of the heralds of the Gospel, although the most absurd stories that the friends of the enemy of souls can invent, are most industriously circulated to prejudice the minds of all who will give heed to them against the truth.

We feel more than ever that the Lord will make a short work in the earth now that he has begun to exert His might and show forth His power. Yea, behold, now is the accepted time, now is the day of salvation for the children of men, while the arm of vengeance is stayed, and the wrath of God against the abominations which are committed on the earth, is kindled but a little. Awake! O ye inhabitants of the earth, and know that the Lord is God, that He has spoken again from the heavens and will be obeyed. Awake! and repent of your sins, and turn to the Lord, the God of Israel, and receive the washing of baptism for the remission of your sins, and the laying on of hands for the Gift of the Holy Ghost. Awake! and claim by faith and righteousness, the "rights of man" at the hand of God, even the blessings of revelation direct from the eternal worlds in dreams, and visions, and visitations of angels, and the keys of knowledge and intelligence, power and salvation, by the Holy Priesthood of the Son of God, even the High Priesthood of Melchisedec.

NOVA SCOTIA MISSION.—We have also just received a letter, bearing date June 8th, from Elder J. W. Crosby, who is on a mission to Nova Scotia, &c. Elder Crosby

has baptized a number into the Church, and reports that the prospects are very cheering for a good work in the British Provinces, having many more calls for preaching than he can fulfil. He wished to be remembered very kindly to the English Saints.

CHEERING PROSPECTS OF THE FRENCH MISSION—FIFTEEN BAPTIZED.

EXTRACTS OF A LETTER FROM ELDER CURTIS E. BOLTON.

282, Rue St. Honoré, Paris, June 14, 1852.

Dear Brother Samuel W. Richards,—It is beyond the power of the English language to make known the difficulties attending this mission. But God be praised, we are at last holding public meetings, and that within half a stone's throw from the office of the Commissary of Police. We commenced on Sunday, the 6th instant. Yesterday was our second day of meeting. We have a little hall, or rather a slight building of lath and plaster put up at a trifling cost, as a workshop for making little steel beads for purses. The building is away back, out of sight and hearing from the street, and we intend to work there quietly and leisurely until government becomes a little acquainted with us, with our doctrines, &c. Several speak of baptism next Sunday; I do not know how many, but I believe three or four.

It is beyond my power to describe to you the profound humility and gratitude I feel to my Heavenly Father for this answer to my incessant prayers and labours. This is one good long stride a-head; and I pray night and day that we may never lose one inch of it by any imprudence. I live in prayer, I live in the spirit of my God. I feel daily that His hand is over and around me, banishing from me everything that might harm me, and slowly and gradually, but steadily and surely working with me to give me a firm foothold in this stronghold of Satan. I feel to glorify God; I feel as though the dark moment before morning was past. Four weeks ago I was in deep affliction, surrounded by darkness, and not a glimmer of light a-head; no hope of permission from government to hold public meetings. All at once the whole of this has disappeared. The bright warm sun of prosperity has begun to cast its mellow tints in advance; the dawn of day is appearing. God be thanked—I have public meetings. I have baptized fifteen the past three weeks, and, besides those now in readiness, many more are preparing. My heart is glad; my soul is filled; I weep tears of joy for this moment of bliss; and may God grant that these things may continue, and that no power may be permitted to make them cease, until the work is done in France. In such a moment I feel repaid for all the arduous toils and privations of the past in reaching this point; and when I see the good God permits me to do, and the infinity of work that yet remains to be done in the earth, all desire to recross the Atlantic is for the moment banished from my mind, and I only desire to wear out my body in carrying this Gospel to those who are now without it, but who are waiting for it, praying for it, and will carry it out when they receive it, until the news is spread over the whole earth, and the reign of peace commenced.

One of the preachers of I-don't-know-what doctrine, denomination, or sect, named Paul Burnier, tried to have me imprisoned a few days since. About fifteen or twenty years ago there were great revival meetings held in Paris, and this Paul Burnier was one of the preachers. Quite a number of persons became deranged under the preachings at that time, among the rest, a man Junod, who otherwise bears the reputation of being a just, upright, virtuous, trusty man. I baptized his sister, and her husband, last October, and they are first-rate, true-hearted, Latter-day Saints. This sister having spoken much and often to him on the Gospel, he finally became convinced of the truth, and ardently desired baptism. He then came to see me; I saw in him a methodist, falling-down spirit, and told him so, and that it was a spirit of confusion, of the devil, and was trying to destroy his body. He told me it was his desire to get rid of this spirit, and that he looked forward to his obedience to the ordinances of the Gospel for deliverance

from this evil spirit, and begged earnestly for baptism. I consented, recollecting what a worthless infidel I had been before I was baptized, and knowing that God had all power, and that His servants through faith could do much, I baptized him; he was sane, and rejoiced much, and when he left us he was happy, and not even excited. In the evening Junod's wife, and two other sisters, commenced to use the most abusive language towards him, called him all manner of names (they are members of the conventicle of Paul Burnier) and finally drove the man crazy; but it was only a sullen stupid madness. He declared that if this Gospel was not true, there was no truth on the earth, the Bible was false, and there was no God; and in the evening, in a fit of despair, he burnt his Bible, and "Book of Mormon," and every other religious book he had. The next morning these women coaxed him into a carriage, telling him they were going to be baptized; and thus they took him to the madhouse. He himself went for the carriage, and hired it. When they arrived at the madhouse, the secret came out that he had been there five times before, of which his wife, to whom he had been married only seven or eight months, knew nothing.

Early the day before these three women took Junod to the Asylum, they called upon Paul Burnier for counsel in the matter. Burnier told them to try to find a doctor who would give a certificate that Junod was crazy, and that it was the baptism that made him so, and then to go to the Commissary and get out a warrant, and have me siezed and put in prison. Off these poor creatures started, and spent several hours in hunting me up, but could not find my address, though any one of their Christian (?) friends could have given it them: even Burnier himself knows it. At about half-past three they found my address, at a brother's, who did not know them. When they obtained the address they did not use it, so far as I know, for my room was only fifteen minute's walk from where they obtained my address, and I had not stirred from it all day until a quarter-past five o'clock, and then I went direct to that same brother's. While I was there, talking over the matter, Junod came in rather excited, and complained of the treatment he underwent from his wife and two sisters, and burst into tears. After a little, the brother with me being an Elder, we laid hands on Junod, and he became calm. I went home with him at 6 p.m.; at 1 a.m. he burned his Bible, and a few hours after they took him to the madhouse. Burnier would have looked pretty if, at the time of the revivals I have spoken of, some of the friends of those whom his preaching sent crazy, had gone to a Roman Catholic priest, and asked advice, and the priest had told them to have Burnier taken and put in prison; what an howl he would have raised about religious persecution, and the intolerance of the Church of Rome. Yet this is what he wanted done to me! Poor creature! He don't know that there is a just God who rules in the heavens and upon the earth, and who "rewards every man according to his works." I doubt if he even *believes* it. But he will *feel* it some time or other. His vexation originated in my baptizing some of his congregation. Before I quit, I hope to baptize all the rest that are truly and honestly desirous to serve God.

Your affectionate brother in the New and Everlasting Covenant,

CURTIS E. BOLTON.

GLORIOUS SUCCESS OF THE TRUTH IN HINDOOSTAN.

LETTER FROM ELDER WILLIAM WILLIS.

2½ Juan Bazaar St., Calcutta, May 2, 1852.

Beloved Brother in Christ,—I gladly avail myself of the present opportunity of sending you a short account of my Indian brethren, who have, since Christmas-day last, increased from six to one hundred and fifty, and, if we were to include children, we could show more than *three hundred Indian Saints*, of all *sizes, colors, and languages*, not to say a word about *dress*, and *undress*. I am picking up a little of both *Bengalee* and *Hindoostanee*, having baptized some scores in the Bengalee, which is the venacular tongue here among the *Ryots*, (farmers)

who raise *Paddy* (rice in its rough state).

All these baptisms have rendered it necessary that I should ordain several Priests, Teachers, and Deacons; the native brethren being widely spread among the Paddy fields, within a range of twenty miles of Calcutta, in the midst of the Sectarian Missionary preserves, who are very angry on account of our intrusions, and tell their flocks that if they join us, they will become *Mussulmen*, and be obliged to have many wives, &c., and that *Joe Smith* bought three hundred thousand Mormons with the gold he found in California, &c. &c. Although they have industriously circulated *these* and other false statements, the people continue to join the Church, for they hear that God is with us; and I have the pleasure to add that as soon as we can visit them, there are other villages ready for the reception of the Gospel; but, as the labourers are few, and all the officers less than three months old, I am obliged to make great exertions to fulfil my town and country engagements; and travelling, where I go, is not over the smooth roads of Old England, but literally clodhopping, which is very fatiguing, under a burning sun, and very often a violent storm in the evening of wind, thunder, lightning, and rain. A few evenings ago I slept in an Indian hut, (on the floor, upon mats,) which had its neighbour blown down by the wind. There is no shamming here in relation to storms, they are *that* in the *highest degree*. The meetings in Calcutta are well attended; I have nearly finished a course of twelve lectures, which have roused the parsons, who have paid us several visits, and spoken and interrupted our meetings, but they have been put into the newspapers (which have largely exposed the errors of "Mormonism") which has shamed them, for they never allow *brawling in their sanctum sanctorums;* but I took it very quietly, arguing on Infant Baptism, Brigham's ninety wives, &c., until they have held their peace; and when one of them questioned the fact of the Church having the gift of healing, a gentleman, not in the Church at present, who was present when a young Hindoo was healed, testified in the presence of this pious brawler and the assembled audience, that he was "quite satisfied that it was so, having been an eye witness."

Great coldness and indifference are the characteristics of the different sects in this place, notwithstanding such enormous sums have been subscribed by the English public on behalf of missions; and within my country district there are hundreds, and for anything I know to the contrary, thousands of children without the benefit of schools. I speak from actual knowledge, after a few hasty visits.

If you think this worthy a place in the STAR, that is my desire; if not, simply use the following statistics, and I shall be equally well pleased:—Three Elders, 8 Priests, 9 Teachers, 8 Deacons, 122 Members. Total, 150.

Our love to all the Saints, and earnest desires for the spread of Truth, and the prosperity of Zion, in the name of Jesus. Amen.

I remain, affectionately,
Yours, in Christ Jesus,
WM. WILLIS.

President S. W. Richards.

VARIETIES.

A GOOD cause makes a stout heart and a strong arm.

A PROJECT is on foot to complete the carriage approaches to the Thames Tunnel.

GOLD has been found in Africa; and gold, silver, and diamonds at Mineral Point, Wisconsin, U.S.A.

CIVILITY.—If a civil word or two will render a man happy, said a French king, he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

THE CARES OF THE RICH.—It has been wisely said, "There be as many miseries beyond riches as on this side of them." I have a rich neighbour who is so busy that he has no leisure to laugh. God knows that the cares that are the keys to keep those riches hang often so heavily at the rich man's girdle, that they clog him with weary and restless nights, when others sleep quietly.

WOMAN'S silence, though it is less frequent, signifies much more than man's.

OVER-EARNEST asseverations give men suspicions that the speaker is conscious of his own falsities.

A MISER having heard a very eloquent charity sermon, exclaimed, "This sermon so strongly proves the duty of almsgiving, that I have almost a mind to beg."

A CONVENTION has been agreed upon between her Majesty and the French Republic for the mutual surrender of criminals. The convention was signed at London on the 28th of May.—*London Weekly Paper.*

THE planters of Cuba have formed a contract with an English house for the importation of 8000 Chinese labourers, who will be apprenticed for eight years, and receive four dollars a month each for their services.—*Colonist of British Guiana.*

A MOVEMENT is on foot to induce the Legislature to pass a law throwing the nunneries of England open to magisterial inspection, without any previous notice. The subject is creating great interest.

CHINESE DEITIES.—The chief idol of the Chinese is called *Tien-how*, "Queen of Heaven," and *Shing Moo*, "Holy Mother," corresponding exactly with the *Regina Cœli*, and the *Sancta Dei genetrix* of Rome.—*London Weekly Paper.*

THE Queen has issued a proclamation forbidding members of Roman Catholic orders, communities, or societies, to wear the habits, perform the rites, &c., of their order, save within their usual places of worship, agreeably to the provisions of an Act of Parliament passed in the tenth year of the reign of his Majesty King George IV., for the relief of his Majesty's Roman Catholic subjects.

BLACK RAIN.—The *Kilkenny Moderator* mentions the fall of a black rain on Friday week. The rain proved, upon examination, to have been almost an inky blackness, and had all the appearance of being impregnated with soot or charcoal. In the last year of the cholera similar showers fell, and in the popular superstitions the appearance of that dreadful disease was largely attributed to this circumstance.—*Sheffield Independant.*

POWER OF IMAGINATION.—A year since, Elijah Barnes, of Pennsylvania, killed a rattlesnake in his field, without any injury to himself, and immediately after put on his son's waistcoat, both being of one colour. He returned to his house, and on attempting to button his waistcoat, he found to his astonishment that it was much too small. His imagination was now brought to a high pitch, and he instantly conceived the idea that he had been imperceptibly bitten by the snake, and was thus swollen from its poison. He grew suddenly very ill, and took to his bed. The family, in great alarm and confusion, summoned three physicians, and the usual remedies were prescribed and administered. The patient, however, grew worse every minute, until at length his son came home with his father's waistcoat dangling about him. The mystery was soon unfolded, and the patient being relieved from his imaginary apprehensions, dismissed his physicians, and was restored to health.—*New York Herald.*

EXTRAORDINARY PHENOMENON.—On Sunday morning (May 30th), about one o'clock, a most wonderful and extraordinary phenomenon appeared in a south easterly direction in the heavens, in the shape of an immense bar or rod of fire, which, though at so early an hour in the morning, drew the attention of many hundreds of persons, others than those who were in the streets, the effect being so glaring, resembling a tremendous conflagration, as to call a considerable number of people from their beds to gaze on this novel and unusual appearance in the works of nature. The object in question appeared to those on *terra firma* to be upwards of five feet in length, and two inches in breadth, and looked as though it were suspended at one end to the heavens, with the other end hanging downwards in a perpendicular position, pointing towards the earth. It was first seen about one o'clock, and remained stationary for upwards of an hour, and on its first appearance resembled an enormous mass of blood-red fire, but at intervals of a few minutes, continued changing from its bright red hue to a light yellow, or straw colour flame. After these changes took place, up to considerably past two o'clock, the brightness of the glare became somewhat dull, and gradually faded away, until the just before crimson and glaring object of attention was buried in obscurity, and the heavens assumed their previous dark and sombre aspect; for at the time of this wonderful appearance, neither stars nor moon were visible.—*London Weekly Paper.*

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

For the Half-year ending June 1st, 1852.

	Conference.	Branches.	Seventies.	High Priests	Elders.	Priests.	Teachers.	Deacons.	Excommunicated.	Dead.	Emigrated.	Baptized.	Total.
England.	1 Manchester	33	1	0	140	192	111	54	102	22	40	208	3048
	2 London	35	1	0	159	121	98	67	92	15	31	373	2359
	3 Birmingham	18	2	0	105	122	85	43	141	6	17	196	1957
	4 South	29	1	0	49	84	75	46	79	10	12	116	1173
	5 Liverpool	10	1	0	55	47	45	25	48	5	62	75	1056
	6 Norwich	24	1	0	59	58	36	27	38	9	16	189	1003
	7 Sheffield	21	1	0	42	75	42	24	77	6	11	74	963
	*8 Herefordshire	29	1	0	75	62	49	24					907
	9 Nottinghamshire	16	0	0	46	44	41	22	50	3	0	105	905
	10 Cheltenham	20	0	0	67	52	39	26	61	6	8	87	902
	11 Bradford	19	0	0	59	70	48	19	35	6	22	88	874
	12 Warwickshire	29	0	0	76	52	36	16	27	11	15	45	725
	13 Preston	13	1	0	60	44	33	13	20	6	17	19	688
	14 Worcestershire	17	0	0	41	36	21	14	53	4	22	52	647
	15 Newcastle-on-Tyne	16	0	0	69	47	23	15	76	6	17	77	614
	16 Southampton	15	0	0	24	30	22	10	37	6	3	121	611
	17 Bedfordshire	17	1	0	45	41	24	20	81	3	11	49	608
	18 Staffordshire	15	0	2	57	41	28	17	48	2	6	58	571
	19 Reading	17	0	0	44	36	24	13	21	2	16	141	558
	20 Kent	16	0	0	39	35	25	14	14	1	0	85	523
	21 Lincolnshire	20	0	1	37	37	26	8	26	3	6	39	518
	22 Derbyshire	14	1	0	34	34	23	10	39	5	4	71	423
	23 Leicestershire	9	1	0	27	22	15	12	26	3	3	65	402
	24 Hull	6	0	0	20	12	21	5	20	0	7	31	311
	25 Essex	12	0	0	28	14	13	10	21	3	6	57	308
	26 Cambridgeshire	11	0	0	20	29	17	10	14	1	8	56	296
	27 Dorsetshire	6	0	0	9	14	9	11	20	1	0	28	256
	28 Shropshire	9	0	0	20	16	9	8	31	3	3	21	248
	29 Land's End	6	0	0	9	11	7	3	3	1	0	60	192
Scotland.	30 Carlisle	6	0	0	16	7	9	6	6	1	3	6	142
	31 Glasgow	30	1	0	118	83	111	37	149	7	52	146	2044
	32 Edinburgh	20	0	0	53	46	40	15	36	6	18	25	763
	33 Dundee	7	0	0	14	15	16	10	26	3	3	28	347
	34 Glamorgan East	32	0	3	249	137	136	109	119	32	15	180	2385
Wales.	35 Monmouthshire	20	0	0	90	36	44	32	42	2	7	78	747
	36 Caermarthenshire	18	0	0	84	21	25	20	8	5	5	41	536
	37 Glamorgan West	17	0	0	71	34	28	21	57	5	11	44	477
	38 Brecknockshire	9	0	0	35	9	9	8	8	3	1	19	166
	39 Pembrokeshire	11	0	0	28	9	17	5	11	1	0	22	160
	40 Denbighshire	6	0	0	14	7	8	3	4	0	5	18	145
	41 Cardiganshire	6	0	0	19	6	3	2	1	0	0	11	128
	42 Flintshire	4	0	0	16	9	3	1	2	1	0	18	105
	43 Merionethshire	6	0	0	20	5	2	1	4	0	2	3	78
	44 Anglesea	6	0	0	13	9	4	1	0	0	0	0	77
	45 Pembrokeshire North	4	0	0	13	3	4	2	2	0	0	9	73
	46 Dyffryn Conway	3	0	0	9	2	3	2	4	0	0	3	54
Ireland.	47 Belfast	5	0	0	8	7	5	3	12	1	1	13	102
	48 Dublin (Branch)	1	0	0	5	0	0	1	3	0	0	3	33
	49 Londonderry (Branch)	1	0	0	3	3	1	0	0	0	0	1	27
	50 Isle of Man	3	0	0	13	6	3	2	1	0	10	11	105
	Total	717	14	6	2406	1935	1516	867	1795	216	496	3265	32340

* Not having received a report for the present half-year from this Conference, the items given are from the previous half-year's.

Note.—In addition to having waited so long for some of the reports, we are sorry to say there is a serious error either in this table or the previous one. If the number of Excommunications, Emigrations, and Deaths during the past half-year, viz. 2507, be deducted from the former total, viz. 32894, there will remain 30387; to this number add the Baptisms during the past half-year, and the product will be 33652. This result shows our present given total to be 1312 less than it ought to be, admitting that the total of the former representation was correct. How is this accounted for? We wish to know.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President,
Samuel W. Richards.

Counsellor,
Levi Richards.

PRESIDENCY OF THE CHURCH IN WALES.

President,
William S. Phillips.

Counsellors,
John Davis, Thomas Pugh.

PRESIDENTS OF DISTRICTS.

President.	*District.*
C. H. Wheelock,	Manchester, Liverpool, and Preston Conferences.
Jacob Gates,	London, Reading, Kent, and Essex do.
Isaac C. Haight,	Birmingham, Cheltenham, South, Worcestershire, and Bedfordshire do.
A. M. Harmon,	Newcastle-on-Tyne, Hull, and Carlisle do.
Moses Clawson,	Lincolnshire, Bradford, Derbyshire, and Warwickshire do.
Robert Campbell,	Glasgow, Edinburgh, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*		*President.*	*Secretary.*
1	Jonathan Midgely,	James Johnson.	26	J. V. Long,	G. Bramwell.
2	James Marsden,	T. C. Armstrong.	27	Edward Frost,	Joseph Pring.
3	Abraham Marchant,	Charles Jones.	28	Charles Derry,	D. James, jun.
4	George Halliday,	Henry Fulstone.	29	W. G. Mills,	Samuel Francis.
5	A. F. Mc Donald,	John R. Winder.	30	A. M. Harmon,	
6	C. V. Spencer,	John Harriss.	31	John Lyon,	Patrick Lynch.
7	John Albiston,		32	T. W. Brewerton,	Geo. P. Waugh.
8	Vincent Shurtleff,		33	J. Mc Naughtan,	James Mair.
9	Henry Savage,	John Wigley.	34	Thomas Pugh,	William Jones.
10	John Hyde, sen.,	William Clarke.	35	Thomas Giles	G. W. Davies.
11	Robert Menzies,	Robert Menzies.	36	Abednego Jones,	Isaac Jones.
12	William Speakman,	Richard Tilt.	37	Robert Evans,	George Bywater.
13	J. W. Young,	John Foley.	38	John Roberts,	Thomas Morgan.
14	Matthew Rowan,	John Kelly.	39	John Price,	Daniel Williams.
15	William Mc. Ghie,	Robert Hazon.	40	John Parry,	H. C. Morris.
16	Richard Rostron,	Charles Kemish.	41	John Evans,	David John.
17	Job Smith,	James Pembroke.	42	William Parry,	William Parry.
18	James F. Bell,	J. O. Walker.	43	William Richards,	David Roberts.
19	Thomas Squires,	Henry Kendall.	44	William Simms,	David Needham.
20	John W. Lewis,	Stephen Hare.	45	Philip Sykes,	Thomas Evans.
21	John Carmichael,	Edward Weaver.	46	John Davis,	William Davis.
22	George Kendall,	John Bush.	47	Gilbert Clements,	Samuel Ferris.
23	John O. Angus,	Thomas Hanald.	48	Edward Sutherland,	H. E. Bowring.
24	John T. Hardy,	A. S. Green.	49	R. G. Frazer,	Hugh Sheppard.
25	Martin Slack,	Stephen Forsdick.	50	John Kelly,	Thomas B. Bourne.

THE NAME OF JESUS.

(Selected.)

Hail! glorious name, which he the God-man bore
While erst on earth he dwelt in power and might,
And, (contrast strange!) the garb of lowness wore;
He, God, Creator, Lord of life and light,
The Sun which rose to radiate the night
Of moral darkness, never to descend
Though time should be no more: the flight
Of rolling years will but new lustre lend
To that most holy name at which mankind shall bend.

Transcendent and incomparable name!
Theme for angelic song in that high sphere
Where love divine is kindled into flame
In seraph breast! let worlds and systems hear,
And, rolling in their Heaven-ordain'd career,
Tune forth sweet music at the joyful sound!
To angels wonderful! to men how dear!
Oh, can there one of all the race be found
Whose heart impassion'd, doth not at that name rebound.

All-powerful name! the grave resisted not,
But gave up its possession at the sound,
And death and sickness were alike forgot;
The heart that knew but sorrow did rebound,
And for the griefs of mortals joy was found;
The blind, who lived in night profound, did see;
The lame, who walk'd not, lightly trod the ground:
At thy command and name all ills did flee,
Thou who didst come to time from thy eternity!

Exalted name! which towers o'er each and all
The names they magnify on earth, all hail!
Kings, rulers, statesmen, conquerors, poets fall,
And men perchance pour forth a transient wail;
But thou shalt live, and o'er thy foes prevail,
Till time and all its evils cease to be.
And when thy impious foes no more assail,
Thy ransom'd flock thy glorious face shall see,
And shout and sing thy praise throughout eternity! S. H. M'K.

NOTICES.—The new edition of the Doctrine and Covenants, stereotyped, is now ready.

"THE Government of God."—This work is progressing as rapidly as our printer can execute it, and we hope shortly to be able to present it to the public. The size is the same as the STAR, and the number of pages will be about 130. It is being printed with a new and beautiful fount of type, and on excellent paper. Of the contents of the book we need not speak, as most of our readers are acquainted with the author, and will know partly what to anticipate from his comprehensive mind, and the opportunities he has had of becoming well informed upon so great and important a subject. Altogether we promise the Saints quite an addition to their libraries. We are glad to say orders have been received from many of the Conferences, and feel assured when the work is before the public every Saint will wish to possess a copy.

ADDRESS.—Jesse W. Crosby, care of William Bancroft, Yarmouth, Nova Scotia.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD OF JUNE, 1852.

	£	s.	d.		£	s.	d.
James Walker	£15	0	0	Brought forward	£44	10	0
Richard Morris	8	10	0	John Godsall	10	5	11
G. W. Davies	2	0	0	John Mc Comie, per G. P. Waugh	9	18	2
William Richards	4	0	0	George Simpson	2	0	0
John Halsall	5	0	0	T. C. Armstrong	46	14	5½
James Linforth	10	0	0				
Carried forward	£44	10	0		£113	8	6½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21.—Vol. XIV. Saturday, July 17, 1852. Price One Penny.

SEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUHOUT THE EARTH, GREETING:—

Beloved brethren—Since the date of our last Epistle, of Sept. 22nd, many things have transpired to cheer our hearts, and encourage the labours of the faithful; and we improve the present moment in presenting our annual salutations to you, that you may be conversant with the welfare of Zion, and rejoice in all her rejoicings.

The past winter has been one of unusual mildness in these valleys, insomuch that our flocks and herds, so far as they have been free to range, have fed sumptuously, needing no hay: much wheat has been sown, and at an earlier date than is common in this country; and many buildings have been erected, or finished, since the usual time of closing fall business.

The first "bent" of our New Tabernacle was raised on the 21st of Nov., and the whole shingled and enclosed Jan. 16th, one hundred and twenty-six feet in length, and sixty-four in breadth, with three feet walls, the whole in one entire arch sprung from the base. The pulpit is situated near the centre of the west wall, to be entered by an anti-court or vestry; the slips are ascending on three sides from the pulpit, so that the prospect for all is equal; and about 2,200 can be pleasantly accommodated; the whole completed and dedicated on the 6th inst., it being the opening of the General Conference; and never were the Saints of Latter-days so conveniently and numerously assembled on any previous occasion.

A considerable portion of the earth has been excavated, ready for the reception of the wall around the Temple Block, and many stones are on the ground. The brethren generally have been prompt in paying in one-tenth of their property according to their vote of last September Conference; and never before has the Lord's storehouse been so well supplied with wheat, meat, butter, eggs, vegetables, and other useful articles, and His pasture with cattle, as at the present time.

There has been very little cash in circulation among us the past year, it having been previously vended in foreign goods, which were necessary for our comfort; but of late, the want of cash to purchase importations, has induced the people to enter into domestic manufactures as fast as possible. A small woollen factory in this valley, commenced last year, is expected to go into operation about midsummer; and another in Utah Valley will be ready for this year's wool. Many hand-wheels and looms have been in operation in families, and several thousand yards of cloth have been manufactured, beside carpets, mits, stockings, &c.

Beside the Deseret pottery in this city,

another is open at Provo, in Utah county, and another is expected to commence this summer at Fillmore, in Millard county. A machine for manufacturing combs is nearly ready for operation. There is a nail factory in operation in Iron county, another in San Pete, and another building in this city. Building has been materially hindered for want of nails hitherto, which we trust will soon be prevented by the use of domestic machinery. Most of the principal settlements are comfortably supplied with flouring mills, and where there is a deficiency, mills are building. The number of saw-mills is increasing. The country is supplied with wooden bowls from a factory at Provo.

Tanneries have been commenced at most of the principal settlements, and at some two or three; and, after another season for peeling bark. the prospect will be good for a supply of domestic leather.

The iron ore at Coal creek, in Iron county, has been tested, and proved to be of an excellent quality, though but little has been done for want of coal, an abundance of which is on the mountain near by, but inaccessible to teams, until a road can be made, for which there have been some public appropriations.

The *Deseret News*, which was suspended for lack of paper, commenced its second Volume, November 15th, on an enlarged sheet, and has exerted a salutary influence on the subject of domestic manufactures; and there is a general exertion among the people to produce the various articles needed for their consumption; and chairs, tables, stands, pails, tubs, barrels, knives, and many other useful articles, are becoming more common in our markets.

The Territorial Legislature assembled in this city on the 22nd of September, and after a short session, having located the seat of government at Fillmore city, in Millard county, and appointing commissioners to select the site for the capitol, &c., adjourned to the first Monday in January, when they re-assembled, and after enacting many general laws for the benefit of the territory, (which are now in press,) and memorializing Congress for appropriations for the construction of a national road, railway, and telegraph, from Missouri river to the Western coast; a road to run from north to south through the territory; for a hospital and penitentiary; for establishing a mail-route from hence to San Diego; a weekly mail to the States; a distributing post-office; and other great public improvements, adjourned on the 14th of February.

President Orson Hyde left this city for Kanesville, on the 23rd September; Ezra T. Benson followed the next day for the same place, accompanied by Elder J. M. Grant for Washington, and Samuel W. Richards, and others mentioned in our last, for England, Germany, &c.

September 25th, 1500 lbs. of sugar-beet seed was received from Elder Taylor, in France; and we learn that the machinery for sugar and woollen factories, before referred to, are at Kanesville, and will be here this season.

Elder Orson Pratt arrived on the 4th of October from England, bringing with him an excellent telescope, microscope, globes, chemical tests, and mineralogical specimens; all of which are most valuable acquisitions in promoting scientific research. The books of the Utah Library have been unpacked, and found in good order, great variety, and of a choice selection. The September Conference, which was adjourned to the 6th of October, was held, and closed on that day.

The Commissioners appointed by the Legislature to locate the capitol at Fillmore, left this city October 21st, accompanied by brothers Young, Kimball, and others, who visited Fillmore, Manti, Nephi, Provo, and other places, and returned November 7th. The Legislature accepted the report of the commissioners, confirmed the location of the site for the public buildings at Fillmore, 38 deg. 58m. 40s. N. L.; 4,789 feet altitude; and men are engaged for their erection. The Legislature will continue to meet at this city, till the new capitol is prepared for their reception, having purchased the Council House for that purpose.

The last company of the emigrating Saints arrived October 24th. The mountains and table lands were covered with snow, for the first time, last fall, November 10th, followed the next day by the severest gale of wind ever known in our Valley, where but little snow has fallen during the winter, and that remained but a short time. Schools have been common in the various wards and districts, and well attended. The parent school has been continued under the tuition of Chancellor Spencer and others. Professor Pratt has given a course of

lectures on astronomy, and every exertion possible has been made for the promotion of the arts and sciences.

But one mail has been received from Oregon since last fall, and that on the 10th inst. The November mail from Sacramento was cut off and lost, and the carriers doubtless killed by the Indians of Mary's river, though the body of Mr. Woodward has been found thirty miles beyond Bear river. No mail had been received from the States since the one which left Independence on the 1st of December, until the 3d inst.; consequently we have been poorly advised of the state of foreign missions. From last accounts we may reasonably suppose that Elders John Taylor, and F. D. Richards are on their way home; Elder Erastus Snow in Denmark; and Elder Lorenzo Snow is at Calcutta, (where missions have been established the past year,) expecting to return by the Pacific. The work was prospering in France, England, Switzerland, Denmark, Germany, and all places around, so far as the Gospel had been preached; and in many places great opposition has been manifest, which proves that Satan is not bound; and the Book of Mormon had been translated in Welsh, French, Danish, and probably before this into German, and Italian; and is acquiring a general circulation.

The only intelligence from the West, of late, was by the Sacramento mail of February, containing but little information of any kind; yet we were pleased to learn that Elder P. P. Pratt arrived at Valparaiso, Chili, in November, accompanied by Elder Rufus Allen; that he had commenced forming acquaintance, and was preparing to proclaim the Gospel. It was reported that Elders Hawkins, Cannon, and Farrar, had baptized upwards of 400 at the Sandwich Islands, previous to the 20th of November. Elder Woodbury was at the Islands at that time; and several Elders had called there on their way to the Society Isles. We have not heard from Elder Addison Pratt since September 13th. Elders A. Lyman and C. C. Rich were on the western coast, having established a settlement at San Bernardino, Los Angelos county, California; but we have few particulars concerning them or their settlement, their principal letters having miscarried, or not arrived. Elders John Murdoch and Charles W. Wandell, are supposed to be at Sidney, New South Wales.

The new year, the 1st of January, 1852, was ushered in as a day of humiliation, praise, and thanksgiving, by proclamation of Governor Young; and thus far the year has never been equalled by the Saints in their willingness to pay their tithing, and to do as they are counselled; and joy of heart, through a greater flow of the good Spirit unto them, has been made manifest, in a manner not to be mistaken, that when the children of the kingdom do their duty, God is ready to fulfil His promises unto them, and pour them out blessings until there is no room to receive.

Notwithstanding the spacious Tabernacle we occupied at Conference, many hundreds waiting without, could gain no admission, and all felt the necessity of a larger building; yet all was peace, union, love; and the Holy Ghost appeared to have the Presidency in every heart. Brigham Young was sustained by the unanimous vote of the Conference, as the President, Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-Day Saints in all the earth, and Heber C. Kimball and Willard Richards as his counsellors, and the authorities of the Church generally, as hitherto organized, were sustained in like manner.

Conference continued until Sunday, 11th inst., and much of the time was spent in teaching, and revealing things new and old; and the hearts of the Saints were filled with joy, praise, and thanksgiving. The report of the financial affairs of the Church, by the Trustee in trust, showed that, from the commencement of tithing in the Valley, on the 6th of November, 1848, to March 27th, 1852, there had been received at the office, on tithing, mostly in property,

	dol.	c.
valued at	244,747	03
Received in loans, and from other sources.....	145,513	78
Total	390,260	81
Expended, during the same time, on council-house, store-house, stores rented, old bowery, blacksmith's, carpenter's, and paint shops, Church-barn, Tabernacle, Bath house, trench round Temple lot, railroad, farms, city lots, paper factory, pottery,		

water ditches, the poor, houses for Elders on missions, superintendents, clerks, public labour, grain, hay, provisions, assisting emigrants, cattle lost by Indians and wolves, stationery, &c...	353,765 69
	36,495 12
Now on hand in grain, vegetables, merchandize, cut stone, lumber, shingles, printing press, obligations, horses, mules, and stock of various kinds	74,512 50
From which take	36,495 12
Leaves a credit of.....	38,017 38

Profits to the Church, in the management of the funds.

It appeared also, that the Trustee in trust, was responsible for some cash liabilities, for glass, nails, clothing, and various articles of merchandise, which were necessary to rear the public buildings, and sustain the public hands, which cost cash; that little had been received in cash, and though there was abundance of property on hand to pay all the debts, leaving a handsome surplus, yet that property could not be immediately converted into cash; and as the merchants were wishing stock to drive to California, it was proposed that those having extra oxen, horses, or mules, should bring them to the tithing office, to help liquidate the cash debts of the Trustee.

The proposition met with a warm response from the Conference, and many cattle have already been received; and if others do as some have done, which we doubt not, old debts will be cancelled, and a handsome sum will remain in the hands of the trustee, to prosecute the public works this season; it is contemplated that we shall be ready to commence the Temple next spring; and that fonts and other preparations will be made ready the present season on the Temple block; but cash will be wanted from all who have, to purchase such articles as demand cash, and such as cannot be produced in the valley. We hear a good account from the Saints in England, and trust they will continue in good works, and others follow their example.

The subject of the Saints walking over the prairies, with hand-carts and wheelbarrows, was presented to the Conference, when ninety-three brethren volunteered to go with teams and provisions to meet them, and assist them on their journey, as a free donation to the kingdom of God.

It was voted that Thomas Margetts and Alfred Smith take a mission to Italy; William Fotheringham to Calcutta; John C. Armstrong, Edward Bunker, David B. Dille, Samuel Glasgow, T. B. Broderick, John Dalling, John Barker, and George Fenn, on foreign missions, (probably to or through England.)

Edward Hunter was ordained presiding Bishop of the whole Church, who proposed Brigham Young and Heber C. Kimball as his Counsellors, with the entire approbation of Conference.

Seth Taft, David Pettegrew, Abraham Hoagland, David Fullmer, and Daniel Spencer, were unanimously chosen assistant presiding Bishops. A few were disfellowshipped, and sixty-seven ordained to the Priesthood. The last day of the Conference, Sunday, P.M., was devoted to administering the Sacrament of the Lord's Supper, and social observations by the assembly; after which a contribution was called for the purpose of procuring the furniture for the communion service in the Tabernacle, when 149 dollars was presented in silver coin, besides several pounds of watch-cases, spoons, rings, and other silver ornaments. Conference adjourned to the 6th of October next. Also a Special Conference was appointed for the last Saturday in August, for the purpose of transacting business relative to the appointment of Elders on foreign missions.

And now, brethren, having given you a brief history of the situation of the Church in the Valley, which is altogether more prosperous than we could hitherto communicate, we have a word of counsel, which we hope you will give heed to, that you may become partakers of the rich blessings of Ephraim with us; and first, as far as possible, live in peace with all men, even as our last Conference agreed to cease all contentions and law-suits, one with another, and if possible with all men; when you are sick, call for the Elders, who will pray for you, anointing with oil and the laying on of hands; and nurse each other with herbs, and mild food; and if you do these things, in faith, and quit taking poisons, and poisonous medicines, which God never ordained for the use of men, you shall be blessed.

Sustain the government of the nation wherever you are, and speak well of it, for this is right, and the government has a right to expect it of you, so long as that government sustains you in your civil and religious liberty, in those rights which inherently belong to every person born on the earth; and if you are persecuted in your native land, and denied the privilege of worshipping the true God in spirit and in truth, flee to the land of Zion, to America—to the United States, where constitutional rights and freedom are not surpassed by any nation—where God saw fit, in these last days, to renew the dispensation of salvation, by revelations from the heavens, and where all, by the constitution and laws of the land, when executed in righteousness, are protected in all the civil and religious freedom that man is capable of enjoying on earth; and our national institutions will never fail, unless it be through the wickedness of the people, and the designs of evil men in brief authority; for those rights were ordained of God on this land, for the establishment of the principles of truth on the earth; and our national organization originated in the heavens.

Let all the Elders of Israel sound the trumpet of salvation with a loud voice, knowing that the time is short, in which a great work is to be done; and fear not what men can do, who can only kill the body: but fear God, who will destroy the souls of the fearful and the apostate in hell.

If the Saints have more gold and silver than they need to bring all the poor, bring it along with you; but help one another—do as you would be done unto, and not leave the poor to perish at home or by the way. Those in the Western Islands, New Holland, the East Indies, and the warm climates generally, will do well to come to San Diego, in California, and receive the instructions of the Apostles or Presidency at San Bernardino; while those of England, and Northern Europe will do well to take a more northern route, by New Orleans, Kanesville, and the South Pass; and when you come, bring models of the most approved machinery for manufacturing all useful articles ever wanted by man, and choice seeds of all kinds. The world is full of labor-saving machinery; and models thereof, with such articles needed in the manufactory of the machinery, as cannot be obtained here, will be worth more to the Saints than their weight in gold and silver.

Finally, brethren, fear God; work righteousness; and come home speedily. Prepare, against another season, to come by tens of thousands; and think not that your way is going to be opened to come in chariots, feasting on the fat of all lands. We have been willing to live on bread and water, and many times very little bread too, for years, that we might search out and plant the Saints in a goodly land. This we have accomplished, through the blessing of our Heavenly Father; and we now invite you to a feast of fat things, to a land that will supply all your wants, with reasonable labor; therefore, let all who can procure a bit of bread, and one garment on their back, be assured there is water plenty and pure by the way, and doubt no longer, but come next year to the place of gathering, even in flocks, as doves fly to their windows before a storm.

When a people, or individuals, hear the Gospel, obey its first principles, are baptized for the remission of their sins, and receive the Holy Ghost by the laying on of hands, it is time for them to gather, without delay, to Zion; unless their Presidency shall call on them to tarry and preach the Gospel to those who have not heard it; and generally, the longer they wait the more difficult it will be for them to come home; for he who has an opportunity to gather, and does not improve it, will be afflicted by the devil.

When Jesus was on the earth, he said to his people, "How oft would I have gathered you, even as a hen gathereth her chickens under her wings, but ye would not; therefore, behold, your house is left unto you desolate." And if the Saints of this dispensation do not listen to the call of the good Shepherd, and gather according to the holy commandment, the time is not far distant, when the representatives of the Saviour now on earth, may have occasion to say, as he said, "Your house is left unto you desolate;" for plagues, famine, pestilence, and death are beginning to circumscribe the earth; and where will safety be but in Zion—the land of God's appointing—the home of the Saints; a land choice in products and government above all other lands; therefore, we say unto you, Arise and come forth, and tarry not, for the great day of the Lord is at hand, and who shall abide His coming?

O Lord God of Abraham, our Father, pour out thy Spirit upon thy people, throughout the earth, even that Spirit which thou dost bestow upon thy servants; that all thy children may be obedient in all things, and speedily become one with us in the vallies of the mountains of Ephraim; that thy will may be done on earth as in the heavens; which we ask in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City,
April 18, 1854.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 309.)

I wrote to N. E. Seaton, Esq., editor of the ——— as follows:—

Kirtland, January 4th, 1833.

Mr. Editor,—Sir, Considering the liberal principles upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion, and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our Christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand beholding the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn over the hearts of the people; and, upon the other hand, beholding the judgments of God that have swept, and are still sweeping hundreds and thousands of our race (and I fear unprepared) down to the shades of death. With this solemn and alarming fact before me, I am led to exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c.

I think that it is high time for a christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman, and child that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Saviour in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of His people, which have been left from Assyria, and from Egypt, and from Pathros, &c., and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Romans xi, 25, 26, and 27, and also Jeremiah xxxi, 31, 32, and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of His power; and then His people, *Israel*, should be a willing people;—and He would write His law in their hearts, and print it in their thoughts; their sins and their iniquities He would remember no more.

Thus after this chosen family had rejected Christ and his proposals, the heralds of salvation said to them, "Lo we turn unto the Gentiles;" and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established; (see Isaiah xxiv, 5,) and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have

not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them. and send forth His judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark xvi, 17 and 18,) that these signs should follow them that believe:--"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;" and also, in connection with this, read 1st Corinthians, 12th chapter. By the foregoing testimonies, we may look at the Christian world and see the apostacy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth; and we can see that such is the fact, for not only the Churches are dwindling away, but there are no conversions, or but very few: and this is not all, the governments of the earth are thrown into confusion and division; and DESTRUCTION, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the Gospel of Christ: then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity, (or love); and if these things be in you, and abound, they make you to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of Joseph that was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to it with songs and everlasting joy upon their heads," and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii, 32: Isaiah xxvi, 20 and 21: Jeremiah xxxi, 12: Psalm l, 5: Ezekiel xxxiv, 11, 12, and 13. These are testimonies that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has com-

manded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtakes you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant,

JOSEPH SMITH, jun.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 17, 1852.

ARRIVAL OF MAILS FROM THE GREAT SALT LAKE VALLEY.—We have received papers and letters from the Vallies of the Mountains, dated up to the 1st of May. The "Seventh General Epistle" will be found in another part of this STAR, and will be read with heart-felt interest by the Saints of the Most High. It contains as usual a general summary of the affairs of the Church, as far as was there known, since September last; and some choice counsel and instruction to the Saints, which we feel confident will have its due effect upon those who are ambitious to be compared to "wise virgins." The burden of counsel applying to the British Saints appears to be, to live peaceably and righteously with all men, to live in faith and patience, to observe the precepts and doctrine of the Lord Jesus, to walk in his ordinances and commandments blameless, to preach the Gospel to their neighbours, and to gather with all reasonable speed to their western home; yea, to set their faces as flints Zionward, and use all the faith, energy, and means they can muster to plant themselves by tens of thousands in the fat vallies of Ephraim, lest they partake of the abominations of Mystery Babylon, and receive of her plagues.

The General Epistles emanating from time to time from the First Presidency of the Church in our day are the Words of the Lord, the words of life and salvation unto His Saints. And if the Saints know the still small voice of the Spirit of God, they will realize its heavenly influences in opening and illuminating their minds, and commending these messages of Truth to their souls, when with prayer and faith they peruse their contents, and ponder over the instructions with which they are fraught. The Epistles of the ancient Apostles, Paul, and Peter, and John, &c., though excellent for doctrine, instruction, or example, yet, with all deference, we must say they are dead letters, when compared to the Epistles that are written to the Saints in our day by the living Priesthood; the former were written for the special circumstances or emergencies of the Church existing 1800 years ago, and were specially adapted to its condition at that time, and consequently can only apply to the peculiar local position of the Church existing in this age incidentally and indirectly; whereas the latter are written in full view of the actual emergencies and circumstances of the Church in this dispensation, and by the express dictation of the Holy Spirit in order to provide for and meet those emergencies and circumstances. They come to the Saints of the present day, directly, being written for their special benefit and salvation. This being the case, how desirable it is that they should read these invaluable communications carefully, and ponder their contents over in their hearts, that they may become indeed children of the light, walking in the light, and thoroughly qualified to work out their own temporal and eternal salvation in the Lord's appointed way.

We glean the following additional items of intelligence from the *Deseret News* :—

The Council of Health was fully attended by the Sisters on the 24th February, several interesting addresses were delivered, and about fifty offered their names to become members. A specimen of Valley calico printing had been produced by John Kay. Post offices had been established at the following places :—American Fork, Leonard E. Harrington, Postmaster; Springville, Aaron Johnson, P.M.; Payson, James Pace, P.M.; Salt Creek, T. B. Foote, P.M.; and Corn Creek, Fillmore City, Anson Call, P.M.

Elder C. C. Rich arrived at Great Salt Lake City on the 24th of April, in company with thirteen others, direct from San Bernardino, the nearest ranche to the Cahone Pass, where the brethren are settled who went out from the Valley with Elders Lyman and Rich. They had got in 1800 acres of wheat at their settlement when Elder Rich left, and probably would put in near a thousand acres of potatoes, &c., during the spring. They had generally been prompt to pay tithing, and were very united and industrious. A California mail came with the company of Elder Rich to the Valley.

Presidents Young and Kimball, O. Pratt, W. Woodruff, George A. Smith, Professor Carrington, General Wells, Judge Snow, Attorney Blair, Sheriff Ferguson, Doctor Sprague, Surgeon Andrews, Clerk Clayton, Chemist John Kay, and some two or three dozen more, left Great Salt Lake City on or about the 22nd of April, for the purpose of visiting the southern settlements, exploring the country, ascertaining the situation of the Indians, making roads, building bridges, killing snakes, preaching the Gospel, and doing and performing all other acts and things needed to be done, as they might be led by the good Spirit.

The officers of the Battalion of Life Guards assembled in the capacity of a Military Ball, at the house of Lieut. N. V. Jones, on Monday the 29th of March, at two o'clock p.m. The party was favoured with the presence of His Excellency Governor Young, President Kimball, and General Wells, and had a fine time of it.

The Minutes of the General Conference, or a portion of them, may be expected in our next.

ARRIVAL.—Elder Isaac C. Haight, who went out in charge of the Saints who sailed on board of the *Ellen Maria*, and also with instructions to co-operate with Elder Smoot in fitting out the Saints emigrated by the Perpetual Fund, with wagons, oxen, &c., for their journey over the plains, arrived here on Sunday the 27th ult. by the steamer *Asia* from New York. Elder Haight appears to be in good health and buoyant spirits.

EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

'Pernicious weed! whose scent the fair annoys;
Unfriendly to society's chief joys:
Thou art indeed a drug the gard'ner wants,
To poison vermin that infest his plants;
But are we so to wit and beauty blind,
As to despise the glory of our kind,
And show the finest minds and fairest forms
As little mercy as the *grubs and worms?*'

According to the United States Dispensatory, "Tobacco is an annual plant, with a large, fibrous root, and an erect, round, hairy, viscid stem, which branches near the top, and rises from three to six feet in height. The leaves are numerous,

alternate, sessile, and somewhat decurrent, very large, ovate, lanceolate, pointed, entire, slightly viscid, and of a pale green colour. The lowest are often two feet long, and four inches broad. The flowers are disposed in loose terminal panicles, and are furnished with long, linear, pointed bractes at the divisions of the peduncle. The calyx is bell-shaped, hairy, somewhat viscid, and divided at the summit into five pointed segments. The tube of the corolla is twice as long as the calyx, of a greenish hue, swelling at top into an oblong cup, and ultimately expanding into a five-lobed, plaited, rose-coloured border. The whole carolla is very viscid. The filaments incline to one side, and support oblong anthers. The pistil consists of an oval germ, a slender style longer than the stamens, and a cleft stigma. The fruit is an ovate, two valved, two-celled capsule, containing numerous reniform seeds, and opening at the summit."

It was remarked in the beginning, that according to botanical arrangement, tobacco belongs to the same natural order as *Atropa Belladonna*, or deadly nightshade, and *Datura Stramonium*, or poison thorn-apple, both of which are among the most powerful and deadly of the acronarcotic poisons of the vegetable kingdom; and that the essential oil of tobacco, as also an infusion from its leaves, is one of the most virulent poisons known. "The empyreumatic oil of tobacco," says Christison, in his work on Poisons, "is well known to be an active poison, which produces convulsions, coma, and death." There are a variety of facts and authorities on this point, some of which I will cite.

According to Dr. Waterhouse, Linnæus has placed, in his natural arrangement, tobacco in the class *Luridæ*, which signifies pale, ghastly, livid, dismal, and fatal. "To the same ominous class," he adds, "belong fox-glove, henbane, deadly nightshade, and other poisonous plants, bearing the tremendous name, 'Atropa,' one of the furies." When tobacco is taken into the stomach for the first time, it creates a nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and bowels to eject the poison either upward or downward. If it be not very speedily and entirely ejected, it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in some instances death has followed. "The oil of this plant," he adds, "is one of the strongest vegetable poisons, insomuch as we know of no animal that can resist its mortal effects." Dr. Waterhouse, who had ample opportunities for observation, said, "he never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectical habits, and consumptive affections, as of late years; and I trace this alarming inroad on young constitutions principally to the pernicious custom of smoking cigars."

Of *nicotia*, *nicotin*, or *nicotina*, the active or poisonous principle of tobacco, Dr. Wood, one of the authors of the United States Dispensatory, observes, "that it is one of the most virulent poisons known; and that a drop of it, in the state of concentrated solution, was sufficient to destroy a dog; and small birds perished at the approach of a tube containing it."

Soldiers have not unfrequently disabled themselves from duty by applying a moistened tobacco leaf to the arm-pit, which causes great prostration and vomiting, and violent sickness after eating.

Great prostration and nausea have been caused by placing only a part of the hand, for a few minutes, in a strong infusion of tobacco.

Orfila, the celebrated French writer on poisons, says, "A woman applied to the heads of her children, for a disease of the scalp, an ointment prepared with the powder of tobacco and butter; soon after, they experienced dizziness, violent vomiting, and faintings, accompanied with profuse sweats.

A decoction or tea made from a few grains of tobacco, and given to relieve spasms, has been repeatedly known to destroy life.

The tea of tobacco, applied to the pit of the stomach, occasions fainting, giddiness, vomiting, and cold sweats. The tea, when rubbed upon sores, ulcers, ringworms, and parts affected with itch, has been known to cause vomitings, faintings, and convulsions.

Dr. Eberle, in a Treatise of the Materia Medica and Therapeutics, remarks, "That in employing the tobacco injection, it is of the utmost importance to proceed with very great caution. If the quantity injected be too great, it will produce the most alarming symptoms, such as vomiting, cold sweats, universal prostration, syncope, and even death. I have known an em-

piric," continues Dr. Eberle, "destroy in less than twenty minutes, the life of a charming little boy—the son of a gentleman at Lancaster, whose family I attended while residing in that place—by an immoderate injection of the infusion of tobacco."

In the Sandwich Islands, where tobacco is so generally used that children are taught to smoke before they are able to walk, adults sometimes carry the practice to such excess that they fall down senseless, and suddenly die. So we are told by those who have visited those islands.

"A Hottentot," says Mr. Barrow, a traveller in Africa, "applied some of it (the oil of tobacco) from the short end of his wooden pipe to the mouth of a snake while darting out his tongue. The effect was as instantaneous as that of an electric shock. With a momentary convulsive motion, the snake half untwisted itself, and never stirred more: and its muscles were so contracted that the whole animal felt as hard and rigid as if dried in the sun."

The Indians in some parts of our country (America), it seems, were acquainted with the poisonous effects of tobacco. They were in the habit of dipping the points of their arrows in an oil obtained from the leaves of tobacco, we are told, which being inserted into the flesh, occasioned sickness and fainting, or even convulsions and death.

Dr. Mussey made, among others, the following experiments: "Two drops of oil of tobacco, placed upon the tongue, were sufficient to destroy life in cats which had been brought up, as it were, in the midst of tobacco smoke, in three or four minutes. Three drops, rubbed on the tongue of a full grown cat, killed it in less than three minutes. One drop destroyed a half-grown cat in five minutes. Two drops on the tongue of a red squirrel destroyed it in one minute. A small puncture made in the tip of the nose with a surgeon's needle, bedewed with the oil of tobacco, caused death in six minutes. This author also observes, that "the tea of twenty or thirty grains of tobacco, introduced into the human body for the purpose of relieving spasms, has been known repeatedly to destroy life."

Barbarous experiments have been made upon mice by placing a small portion of the oil of tobacco on a fine cambric needle, and piercing it into the nose of the animal; this is found to produce death almost instantaneously.

Dr. Clay, of Manchester, England, gives the following case: "A little boy, aged eight years, had been long affected with *tinea capitis* or scald head, which had proved very obstinate. His father applied over his head the expressed juice of tobacco, obtained by wetting the dried tobacco leaves, then placing them between two iron plates and pressing them, by which means the juice is extracted. The fluid was applied at five minutes before two in the afternoon: the child almost immediately complained of giddiness and loss of sight, so that his father smilingly observed, "the boy is drunk;" he soon after became sick, vomited frequently, and in large quantities; he had also a desire to evacuate the bowels, which he could not accomplish; his limbs tottered, his face grew pale, and became covered with a cold sweat; his mother helped him to bed, into which he had no sooner entered than he had an involuntary discharge from the bowels; his countenance now appeared sunk; his limbs were motionless, excepting now and then, when his legs were drawn towards the abdomen convulsively; he complained of violent thirst, and pain in the bowels; his whole body was bedewed with a cold sweat, and at half-past five he expired, only three hours and a half after the application. On dissection, no organic change was perceptible." Severe sickness, and not unfrequently death, have been caused by the external application of tobacco for diseases of the skin. I might quote from medical works, numbers of cases of this kind.

The internal application of tobacco is however, more dangerous than the external. A very small quantity in the form of enema or injection has not unfrequently been known to produce death. It is lamentable to notice in medical works on poisons, the numbers of cases of this kind.

Dr. Grahl, of Hamburgh, some years ago, published a case in which a female quack administered by injection to a lady, about an ounce of tobacco boiled in water for fifteen minutes. The patient, who laboured merely under dyspepsia and obstinate constipation, was seized in two minutes with vomiting, violent convulsions, stertorous breathing, and died in three-quarters of an hour. In the form of injection, two drachms (a fourth part of an ounce), or even a drachm and a half, are

considered by no means a safe dose. A single drachm in infusion has been known to kill the patient. More cases than one of this kind are on record. A case of this kind is mentioned by Dr. Christison, as having not long since taken place at Guy's Hospital in London. The patient died in thirty-five minutes.

Dr. Paris, a medical writer of celebrity, tells us that he witnessed a lamentable instance of the effects of tobacco, where a patient had been exhausted by previous suffering: "A medical practitioner, after repeated trials to reduce a strangulated hernia, injected an infusion of tobacco, and shortly afterward sent the patient in a carriage to Westminster Hospital, for the purpose of undergoing the necessary operation, but the unfortunate man arrived only a few minutes before he expired." "Any quantity of infusion containing more than half a drachm of tobacco," Dr. P. further remarks, "cannot be injected without danger." "Tobacco clysters," he also observes, "were some years since recommended for the purpose of forwarding difficult parturition (labour), but the alarming symptoms which followed in the only case in which it was tried prevented a repetition of the experiment."

Sir Astley Cooper, and Sir Charles Bell have both recorded cases of a similar kind. The latter surgeon, in speaking of the use of tobacco in a case of strangulated hernia, says, "The patient's strength held up until the tobacco clyster (injection) was administered to him, after which he very suddenly fell low and sank." Numbers of instances of a similar kind could be quoted from medical authorities.

Tobacco appears to be an equally deadly poison when introduced into the stomach. The celebrated French poet SANTEUIL was accidentally killed in this way at the Prince of Conde's table. A portion of Spanish snuff was put by one of his companions, a practical joker, into his glass of wine—this was after the bottles had passed rather freely. Soon after drinking the draught, the poet "was attacked with vomiting and fever, and expired in two days."

The fumes of tobacco, as taken into the system by smoking, have been known to cause death. Not long since, in Salem, Massachusetts, the death of a lad named James Barry, aged twelve years, was said in the papers to have been caused by excessive smoking of cigars. Gruelin, a German medical author, states two instances of death from smoking, one person having accomplished seventeen pipes, the other nineteen, at a sitting. Dr. Clay of England, says another German author states, "that one half the deaths occurring in that country between the ages of eighteen and twenty-five, are attributable to smoking and chewing." To one who has travelled in that country, and witnessed the almost incredible amount of smoking that is almost every where practised, this assertion would not appear so incredible.

(To be continued.)

TAXES AND TITHES.

(Extracted from the Family Herald.)

The ancient system of taxation was merely the simple tithe. Both Greeks and Romans paid tithes; the ancient Babylonians paid tithes. They are mentioned even in the Book of Genesis as being paid by the Patriarch Abraham to the King-Priest of Jerusalem; and in fact they were the most ancient mode of levying tribute. When the Israelites desired a king, in order that they might be like other nations, they were told by Samuel that they must then pay tithes to their king—"He will take the tenth of your seed and of your vineyards, and he will take the tenth of your sheep." But they were content to do this; and well they might, for in so doing they would pay no more taxes, in proportion to income, than are now paid by the people of England over and above the tithes of the Church. Had we a power in this country equal to the task of collecting a tithe, we should all be gainers by it—not in money alone, the most paltry of all political considerations in reality, although generally regarded as the all-important, but in morality and intelligence, for we should put an end for ever to all that rabble agitation and hustings oratory which profane the character of our constitution, and arise exclusively out of the

modern system of indirect taxation, or taxes on the articles of trade and commerce.

The Israelites were required merely to bring or send their tithes into the Lord's treasury. It was made an act of conscience with them; but they did not obey this commandment any more than the rest, and they suffered for their disobedience; and all nations have suffered in a similar manner, for the Governments, finding that conscience was too weak to make an equitable division of income into ten parts, and surrender one, were compelled to resort to other means of enforcing those payments which were indispensable for their own existence; and thus originated all that petty interference with commercial transactions which constitutes a species of financial inquisition, and the main source of all public revenue in modern civilization.

Men thus punish themselves by their unconscientious habits. Inquisitorial taxation results entirely from want of confidence in the honesty of the people. Were a man's word in all such transactions to be relied upon, taxation might be abandoned at once throughout all Christendom, and governments feel stronger, and every man happier and even richer for the change, those only excepted who are the agents of the system, and to whom corruption may be said to be an inheritance. "Take the case of a labourer who earns twelve shillings a week," says Mr. Alison, in a pamphlet on Universal Free Trade; "at present he pays fully one shilling and sixpence a week of taxes in the purchase of tea, sugar, beer, spirits, and tobacco," &c.; but supposing, as Mr. Alison proposes, the revenue were raised on the old principle, far less than a tithe would suffice to raise the full amount of the present national income, and one shilling a week out of this labourer's twelve would be all that was requisite. He would then have tea and sugar, beer and tobacco, and everything else, at their natural price, without a farthing of impost laid upon them by Custom or Excise. Instead of a tithe, or ten per cent., Mr. Alison calculates that eight per cent. is at present sufficient, and this would yearly diminish with the increase of population and the national income.

What an immense amount of roguery, and low intrigue, and cunning this would destroy in one day! How freely and purely all men would then breathe! It would be like a restoration of health to an infected atmosphere. And what a splendid change would come over the spirit of politics, which seems now to have descended to the area, the kitchen of political economy, and consists of nothing but statistical strife about financial affairs.

A Government ought never to be straightened. Ours always is. Its allowance is doled out like the allowance of an Abigail wife by a Nabal of an husband. Every item of the bill is surrendered with a grudge: and so habituated has the Government become to this treatment, that it plays the niggard to please the Nabal, and gets anything but thanks for the economy it pursues. Thus the Caffre war, which costs the country more than the throne per annum, is said to be prolonged by the parsimonious supply of the means of concluding it.

Hence it follows that our Government does so little for the nation. It has nothing to spare; it never had. It lives itself by niggling and haggling, by gathering pence and halfpence in beer-shops, and grocers' shops, and watching the people as they provide themselves at market with necessaries and luxuries, and seizing a portion of the price that they pay; and such a life, by no means chivalrous, honourable, or exalted, is not calculated to generate feelings or to cultivate principles of an elevated nature. A statesman's lore consists of statistics of soap and candles, grease and tallow, beans and bacon, butter and cheese, tea and sugar, coffee and cocoa, and the art of screwing the largest amount out of the prices of each; and when he knows this better than any other man, he is the greatest man of the age, and fit to be a First Lord of the Treasury, or a Chancellor of the Exchequer, to carry the bag either in the Lords or the Commons. The Church makes Peter the greatest of the twelve, but he who carries the bag is the man for the State.

All this results from the system of taxation, and must ever be the result of it. Taxation must be dignified to produce dignified results. The tree will ever be known by its fruit—and a bad tree will never produce a fruit that is good. But how can the system be changed? How could a tithe be collected from the people without inquisitorial interference with their private affairs, even more offensive and prejudicial to morals than the worst that characterises the present system?

That we cannot say. We are not prepared to recommend the change to any Government. We are merely treating of the principle. We believe that the conscience of the people is not sufficiently healthy for a system of direct taxation, which could never produce its best fruit unless it were voluntarily paid with the most scrupulous precision. There are thousands that would pay it thus, perhaps millions; but there are many that would not pay it, and these many would rob and corrupt all the rest—a little leaven leavens the whole lump. The present system is by far the best system for dishonest people, for it compels them to pay voluntarily; and this is just what conscience itself would do if they had a conscience. There is only this difference, that conscience would be cheaper than no conscience, and instead of paying five shillings or five pounds a-week for taxes, a man might very easily, if led by conscience, be acquitted for three. Men have always paid very dearly for the gratification of their passions. Nothing is more expensive than vice.

With conscience, and prudence, and industry, and all the virtues, what could not be done? These give us no trouble. It is immorality of principle or conduct that is at the root of almost every social or political evil; and therefore to the cure of this, rather than to mere financial manœuvres, must we look for any reform that will give satisfaction. Financial reforms may do a little good, for there is evil to be removed in every department of society, but the master evil is to be found in the conscience; and if that cannot be reached, the culprit cannot be apprehended. He will evade your laws—he will sneak through them, or ride roughshod over them—but he will not obey them, except when he finds himself absolutely compelled or induced to do so from interested motives.

In proportion as men become honest, conscientious, and prudent, they will return to the ancient simplicity of the system of taxation, and devote a portion of their private income to public purposes, devote it as a thing sacred, and not to be touched upon any consideration whatever; superstition does more than this already, and it is a shame to think that superstition can do more than religion. There is scarcely a housewife in England, unless she be affected by some sectarian prejudices, who will not make a sacrifice in order to procure either cross buns on Good Friday, pancakes on Shrove Tuesday, or salt fish on Ash Wednesday; and we have heard them say that they would rather go without dinner for a week than want such things. A feeling has only to become universalised with one generation, and be backed by a deep and a solemn impression of its sacredness and importance, to be preserved by posterity for ever, so long as it does not prove itself repugnant to common sense or to social interests. But if it should happen to be compatible with these, and sanctified, moreover, by the sacred obligation of duty, there is no limitation to the amount of its power or the length of its duration. And when we consider that the system of direct taxation would put an end for ever to all customs and excise, and to all that political financial agitation which demoralises the public mind, and makes what is called, by way of eminence, public intelligence, to consist of nothing but a knowledge of statistical gossip, whilst real knowledge of a moral and endurable character is altogether unknown, the gain that society would make by such a change, could we only find out the moral means to accomplish it, would constitute the first great moral revolution; for as yet a moral revolution has not been accomplished in human society.

It is always melancholy to see the energies of a great nation spent upon the mere finance of government, for finance is a subject which belongs rather to private business, and is out of its proper sphere when it becomes a national affair. Considering that so much work remains undone, and unattended to, relative to the moral and intellectual cultivation of the people, an object which ever ought to take the precedence of all other objects in the supreme legislature, we know no greater blessing that could be conferred on any nation than such a mode of raising a revenue as would silence for ever all financial legislation, or give it as subordinate a position as moral legislation has now. That this is possible we believe, though not perhaps now; and the idea has only to be fostered and cherished in the mind, talked of and viewed in all its aspects, treated with sunshine and shower, and protected as a valuable moral and intellectual plant, and it will grow up and attain maturity, and assert its own rights when it comes to its majority. There is now a manifest beginning

of a tendency to encourage it, both in Parliament and out of it, and Mr. Alison's pamphlet, already alluded to, will, we hope, be instrumental in proving to many at least the financial economy, if not the immediate possibility, of the measure.

VARIETIES.

THE worshipping of images was introduced in England in 763.

PROSTITUTION IN NEW YORK.—The *Almighty Dollar* newspaper, of New York, says there are in that city three thousand two hundred houses of ill-fame, and sixteen thousand prostitutes. The morals of New York must have taken quite a Parisian turn.—*Cincinnati (U.S.) Atlas.*

LUNACY AMONG THE MARRIED AND SINGLE.—It has been ascertained, that amongst 411 male patients admitted into the Colney Hatch Lunatic Asylum, there were 170 married, 208 single, 25 widowed, and 8 not ascertained. Amongst 669 female patients admitted, 180 were married, 356 single, 109 widowed, and 24 not ascertained. These instances may be cited in addition to the many existing proofs of the tendency of "single blessedness" to foster insanity, especially among the female sex.—*Illustrated London News.*

TEN YEARS' FINANCIAL POLICY.—The Financial results of the policy of the last ten years may be thus summed up:—

1. Customs duties have been repealed or reduced to the extent of £9,000,000.
2. Excise duties have been repealed or reduced to the extent of £1,500,000.
3. Stamp duties were reduced in 1850 to the extent of £500,000.
4. The window duties have been commuted for a house-tax, by which relief was given to the extent of £1,200,000.
5. The produce of Customs, Excise, Stamps, and Taxes was, in 1842, £48,000,000. In 1851, £46,600,000. Thus the relief to the country has been £12,200,000, the loss to the revenue only £1,400,000.—*From* LORD JOHN RUSSELL'S *Address to the Electors of London.*

HARK TO THE RESPONSE, &c.

BY MRS. LOUISA A. MILLS.

While some build up altars and spires towards heaven,
And in reverence bow down to the man-honour'd fane;
While worship to God, without passions, is given,
In houses adorned by the wisdom of men;
Hark! to the response of the sons and the daughters
Of Zion, dispersed in far distant lands;
Our songs shall ascend like the sound of great waters,
And we'll build up the Temple our Prophet commands.

Our harps shall no longer be hung on the willows—
The words are too joyous, the Prophets address'd;
They tell us, ere long we will bound o'er the billows,
To the land of our promise, our home in the West.
Hark! to the response of the sons and the daughters, &c.

The glory of God, like the sun, shall enfold it,
When the truths of eternity there are reveal'd:
Oh! great is its glory! we long to behold it,
That life on our heads by the Priesthood be seal'd.
Hark! to the response of the sons and the daughters, &c.

Oh, God! we will praise thee, for thy great salvation—
When the world was envelop'd in darkness, and fear,
Thou gavest thy Prophet this great dispensation,
Thy Temples to build to reveal thyself there.
Then we'll join the response of the sons and the daughters, &c.

Devonport.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c, BY THE SEVERAL CONFERENCES, AND OTHERS, FOR THE QUARTER ENDING JUNE 30TH, 1852.

CONFERENCE.	AGENT.	Dr.		
London	T. C. Armstrong	£521	12	8¼
Birmingham	John Godsall	233	16	8
South	John Alexander	162	14	4½
Bradford	John Taylor	145	6	2
Glasgow	Thos. Kirkwood	136	17	1
Sheffield	John Memmott.	116	14	6½
Manchester	Jas. Walker	109	17	4
Eastern Glamorgan	Richd. Morris	102	3	10½
Preston	John Halsall	91	14	8½
Warwickshire	Wm. Speakman	86	8	1
Norwich	Samuel Cornaly	86	4	9½
Herefordshire	George Picton	86	2	9½
Bedfordshire	Job Smith	82	6	2½
Nottinghamshire	John Wigley	69	4	10
Staffordshire	George Simpson	68	0	10
Newcastle-on-Tyne	Wm. Soulsby	62	3	6
Edinburgh	John Mc Comie.	57	16	10½
Lincolnshire	Edward Weaver	57	12	8
Cheltenham	Thomas Clarke.	56	12	6½
Western Glamorgan	W. Richards	53	2	8
Derbyshire	W. Cartwright	48	6	1
Leicestershire	T. Chamberlin	48	1	5
Reading	Thomas Squires	45	19	8
Southampton	W. Eddington	45	0	3½
Liverpool	James Linforth.	42	0	5½
Hull	W. L. N. Allen.	37	15	4½
Cambridgeshire	J. W. Bond	37	6	9
Dorsetshire	Edward Frost	35	13	6
Worcestershire	Charles Peat	31	19	7
Channel Islands	Francis Kirby	31	10	2
Land's End	W. G. Mills	29	5	2¾
Dundee	John Copley	28	9	11½
Carried forward		£2848	1	8½

CONFERENCE.	AGENT.	Dr.		
Brought forward		£2848	1	8½
Late Herefordshire	J. Preece	21	17	9
Carlisle	Thomas Taylor.	21	4	1
Monmouthshire	G. W. Davies	16	9	7
Shropshire	David James	15	0	5
Belfast	G. Clements	14	19	5½
Brecknockshire	David Williams.	10	10	10
Isle of Man	John Kelly	10	2	10½
Denbighshire	John Parry	9	6	1½
Caermarthenshire	Isaac Jones	7	19	7
Pembrokeshire	John Price	7	9	7½
Flintshire	William Parry	4	12	0½
Anglesea	William Simms.	3	17	11
Pembrokeshire North.	Phillip Sykes	1	14	8½
BRANCH.	**AGENT.**			
Dublin	H. E. Bowring	9	16	5½
Tedbury	J. Walker	5	0	10
Derry	R. G. Frazer	3	18	11½
Jersey	W. Ballan	2	5	2
W. A. Smith (Halifax, N.S.)		7	4	5
Matthew Hicks (New York)		7	4	2½
Thomas Braidwood		2	13	0
Australia (C. W. Wandell)		1	18	4½
Frederic Merryweather (Cincinnati, Ohio, U.S.A.)		1	4	7½
M. G. D. Phillips (N.B.)		0	19	6
J. W. Mc Lellan		0	17	9
P. O. Hanson (Copenhagen)		0	17	6
		£3040	7	6

NOTICE.—The portrait of Elder F. D. Richards is now ready. Price retail; India proofs, 1s. 6d. Quarto, common, 1s. Octavo, for binding with the STAR, 4d. each. Those who feel anxious to obtain a likeness of this worthy Apostle of the Lord Jesus have now the opportunity of gratifying themselves.

ERRATUM.—In the "List of Monies Received," in STAR No. 15, for Edward Weaver "£5 0s. 0d." read £3 5s. 0d.

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH JUNE, 1852.

John Alexander	£20	0	0
Charles Peat	2	0	0
J. W. Crosby (Halifax, N.S.)	0	17	6
William Eddington	14	0	0
Francis Kirby	5	0	0
W. L. N Allen	2	0	0
Edward Weaver	7	0	0
George Simpson	4	0	0
Thomas Squires	9	0	0
Carried forward	£63	17	6

Brought forward	£63	17	6
Job Smith	3	10	0
William Cartwright	3	0	0
J. W. Bond	2	0	0
James Linforth	0	18	9½
T. Chamberlin	2	0	0
John Wigley	13	10	1
John Memmott	20	0	0
Thomas Kirkwood	40	0	0
	£148	16	4½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22.—Vol. XIV. Saturday, July 24, 1852. Price One Penny.

ADDRESS TO THE SAINTS,

BY PRESIDENT S. W. RICHARDS.

The Seventh General Epistle of the First Presidency, published in the last number of the STAR, contains counsel and instruction of the utmost importance to the Saints scattered abroad, and we wish to call the particular attention of those in the British Isles to it. Nothing has ever gone forth to the Saints in this dispensation more suited to their condition than the document to which we refer, and never have the people of God been better prepared in their feelings to receive such a godly message, than they are at the present time.

In this Epistle we behold the condition of a people portrayed, of whom it may almost be said—they know no want; a people who feel the power of God in their midst, imparting to them, according to their capacity, a fulness of enjoyment of heavenly and earthly blessings. Peace and plenty abound with them, therefore with propriety the call is renewed for the Saints to gather home by "tens of thousands." This call applies more especially to the Saints of the British Isles, and they must respond to it. We are satisfied that they do respond to it in *feeling* already, but something more must be done; they must respond to it in action also, the work itself must be performed, or the Saints in Babylon will never be delivered from bondage.

How great the contrast between the glorious echo of salvation that is heard from yonder mountains, and the cry of the world for gold that has drowned the nobler qualities of men, and exposed their cupidity and avarice in bold relief. The Lord's anointed ones who have prepared all things ready, cry for the souls of men, especially those of the humble poor, that they may go to the vallies of the mountains, and there obtain the blessings of the earth, and the riches of eternity. They ask not for the gold and the silver to be brought to Zion until *all the faithful poor* are first presented there as an offering to the Lord. In this we recognize the fervent breathings of holy men, under the inspiration of the Almighty, pleading the cause of the poor and the needy who seek after the beauty of Zion. It is a manifest indication of the care they have for the salvation of a degenerate world, and is calculated to fill the hearts of the upright and the faithful with joy, peace, and comfort, and the hopes of future blessedness.

Who is to do this work, and how are the poor to be gathered, if those who have gold and silver will not consent to appropriate their riches for the accomplishment of these things? When Jesus was upon the earth, his language was, "How oft would I have gathered you together, &c., but ye would not." Now is the day that the rich among God's people can do the work that Jesus sought to do, if they will, for the people are now willing and anxious to receive the temporal deliverance which it is in the power of the rich to grant them; and now, O ye rich Saints,

the poor begin to look upon you as capable of being their temporal saviours, and they will consider you as such in proportion to the blessings you bestow upon them. Where is the heart not dead to pity, that has the power, and will not follow the example of his Saviour Jesus Christ, and seek to gather the Lord's people when so emphatically called upon as at the present time? The spring of 1853 will furnish an answer to this question, and proclaim abroad who is on the Lord's side; for the secrets of men's hearts will be revealed by their actions.

This call of the First Presidency is timely to the Saints in Britain; and all who have property, and feel inclined now to work righteousness, should make it their first great work to prepare by another season to gather to Zion, and to commence in time to dispose of their property, converting it into money, and to wind up their business in this land, so that they may without fail have all their means under their own control before this present year closes. It is far better to commence in suitable time to wind up business, than to do it in haste at a great sacrifice of means which might be used to bless the poor.

We expect the Presidents of Conferences will turn their attention to this subject, and let no man under their Presidency feel that he is walking in the commandments of the Lord blameless, if he will not from henceforth set his face Zionward, and use all just means to rise up and go out of Babylon. We do not expect men who are constantly in the ministry to leave their posts without permission from their respective Presidents or from us. But we wish all the Presidents of Conferences to make themselves acquainted with all Saints under their watch-care who have a desire to gather to the mountains, and who can be in Liverpool next January with £10 per head for themselves and families; and we wish the Presidents to report to us by the first of November next, the number of such Saints in their respective Conferences, and the true amount of their means, where it exceeds £10 per head. By forming the Saints into companies, and placing their collective means in the hands of wise and experienced men, so that they can be expended to the best advantage, and for the general good of the respective companies, we anticipate that £10 per head will suffice to remove to the Valley next season all who are thus prepared, and who are willing to do it. But we do not recommend the Saints to think of starting with that amount of means only, if they purpose to control the expenditure of it themselves individually. Much can be accomplished by an *unity of means and effort* which *individual enterprise* would fail to perform.

Let all who can, arise and go forth next season, and tarry no longer in these lands; for the day has already come when the Saints have to go up to Zion amidst the pestilence and the desolating scourge, and these difficulties will increase peradventure, until none shall be able to go but the pure in heart, those who have kept all the commandments of God, and can in the full assurance of the Holy Ghost claim the protection of heaven. The great day of the Lord is near at hand, and let the Saints haste to prepare for that day, for it is a day in which the cry shall be heard, Woe, woe, unto the inhabitants of the earth; a day in which shall be heard wailing and lamentation because of the fierce anger of Him that shall sit upon the throne to execute judgment among men, when the time of His tender mercies shall be past, and when He will laugh at the calamities of the wicked, and mock when their fear cometh.

In consideration of what is so near at hand we would exhort all the Saints to live near to their God, and know that they possess His favour. Let the poor who cannot see their way open before them pray unto God in much faith, that He will soften the hearts of the rich to appropriate of their means for the gathering of those who have not means, and also that He will give influence and wisdom unto His servants to provide for the salvation of His people in all their temporal as well as spiritual interests; and, while the poor plead earnestly their own cause before God, who can turn the hearts of the children of men to favour His sons and daughters, others in higher courts will also plead in their behalf, and fervently espouse their cause. Let the Saints be diligent in keeping all the counsels of the Lord, be full of blessing and not of cursing. Seek to build each other up, and not to pull each other down; let envyings and jealousies be done away, that the love of God may abound to the good of all.

MINUTES OF THE GENERAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT THE NEW TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1852, 10 A.M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

(*From the Deseret News.*)

Officers Present.

THE FIRST PRESIDENCY.

President.

Brigham Young.

Counsellors.

Heber C. Kimball, Willard Richards.

OF THE TWELVE APOSTLES.

O. Pratt, W. Woodruff, G. A. Smith.

PRESIDENTS OF THE SEVENTIES.

Joseph Young, Zerah Pulsipher, A. P. Rockwood, Henry Herriman.

PRESIDENCY OF THE STAKE.

President.

Daniel Spencer.

Counsellors.

David Fullmer.

PRESIDENCY OF THE HIGH PRIESTS' QUORUM.

President.

John Young.

Counsellors.

Reynolds Cahoon.

PRESIDING BISHOP.

Edward Hunter.

CLERK OF CONFERENCE.

Thomas Bullock.

REPORTER.

George D. Watt.

Conference was called to order by the President, who stated, that, at the last Conference, we adjourned to meet in a new Tabernacle on the Temple Block; and we will now proceed to dedicate this hall and take up the business of the Conference, as the Spirit shall manifest itself to us. He then read the 201st hymn, "Lord in the morning thou shalt hear," which was sung by the choir, under the direction of James Smithies, Chorister.

President Richards offered the following

DEDICATION PRAYER.

Great and all-wise God, our Heavenly Father, who dwellest amid the cherubim, and art clothed with light as with a garment, in the name of Jesus thy Son, and by virtue of the Holy and Eternal Priesthood with which thou hast endowed us, we come before thee upon this occasion, invoking thy rich gifts and blessings to rest down upon us. Pour out, we pray thee, of thy spirit upon each and every soul now waiting before thee, that our hearts may be united as one, and that we may approach thee in a manner acceptable in thy sight. May every emotion of our souls arise in unison unto thee in humble praise and adoration for all thy mercies, unto the creatures of thy creation.

We remember, our Father and our God, that we are indebted unto thee for our existence, for having been sent upon this stage of action in this day and generation, in which the fulness of the Gospel of Jesus Christ thy Son has been made manifest, in which the celestial messenger from thy presence has again proclaimed the way of life and salvation to the children of men upon the earth, saying "Fear God and

give glory to Him, for the hour of His judgment is come;"—shadowing forth the restoration of all things that have been spoken by the mouths of all thine holy Prophets since the world began—establishing the pure principles of the Eternal Heavens, which constitute the laws of the kingdom of our God upon the earth; opening up anew the great principles of revelation and communication with the Gods of Eternity—principles which have been hid in the heavens for many centuries, while many generations have lived and died, looking for the blessings and promises of this day, desiring that they might have a part in the great preparatory work of the coming of the Son of Man, in power and great glory, to reign upon the earth.

We remember before thee, O our Father, that we, thy servants, now in thy presence, having heard the heavenly message, and yielded obedience to its holy mandates, have become the happy recipients and partakers of this holy ministry; and that we have oft-times been delivered from the power of Satan, and the devices and machinations of wicked and designing men, who have sought our overthrow, and conspired against our lives, to destroy us from the face of the earth. But thou, O our Father, hast ever been mindful of us, overruling all seeming evil for our greater good; until by thy mighty power thou hast brought us to a glorious inheritance in this goodly land, choice above all other lands, far from the retreats of mobbers and murderers who have slain thy Prophets, and from the land where their blood yet cries from the ground for vengeance to be poured out from the Heavens.

Mercifully hast thou dealt with us, our Father; for through all the scenes which thy people have been called to pass—all the perils, and watchings, and sufferings we have had to encounter, thine angels have watched over and protected us, and the gentle and refreshing influences of thy spirit have comforted us, and we have been spared as monuments of thy mercy. Multitudes of our brethren and friends have fallen by mobocracy, violence, disease, and death, and their bones have been left to moulder upon the prairie, and in the wilderness, while we are again permitted to gather ourselves together in this goodly place, and bring into requisition all the powers of body and mind with which thou hast clothed us, for the advancement and building up of thy kingdom upon the earth. When thy people have called upon thee, in their extremities, thou hast not been slow to hear, but hast exerted thine Almighty power, and encircled them in the arms of love and of mercy, until thy people have been permitted and enabled to build and inhabit, to labour and enjoy the fruits thereof; and to come forth from our comfortable habitations, this morning, to worship and praise the Lord God of Abraham, Isaac, and Jacob, Jesus, and Joseph, in this commodious edifice, erected for the assembling and worship of thy people.

Oft-times have our hearts rejoiced together in councils, and meetings, and in Conference; yet never have we met when the manifold mercies and blessings of our Heavenly Father called for more ardent praise and thanksgiving to His holy name, than at the present, in this spacious and commodious room, which thy Saints of latter days are now permitted to occupy. Here, in this place appointed for the assembly of thy Saints, on this, the anniversary of the birth-day of thy Church and Kingdom upon the earth, in this last dispensation from the heavens, and in the midst of the congregation of the Most High God, we thy servants, O our Father in Heaven, in the name of thy Son Jesus, dedicate and consecrate this house unto thee, and unto thy cause, for the assembling of thy Saints to worship before thee, and to partake of the Sacrament of the Lord's Supper; for prayer, for praise and thanksgiving, for fasting and mourning, for transacting business relating to thy Church and kingdom, or for whatever purpose thy people shall assemble themselves together in thy name.

We set apart and dedicate this house as a holy sanctuary for thy people unto the Lord for ever; and we consecrate the ground upon which it stands, and dedicate it unto the Lord our God. May the floor upon which we walk be holy under our feet; may the covering which protects us from the snow, the rain, and the sun be holy over our heads; may the walls which protect us from the chilling blasts of winter be holy round about us, and may the doors, and the windows, and the slips, and the fastenings, and the trimmings of this house, together with all the various materials of which they are composed, be holy unto the Lord, for the meetings, the Sacra-

ments, and the transaction of the business of thy people. We dedicate and consecrate that portion of this house, where thy Prophet and thy servants now are, to be a holy and sacred place, wherein thy servants may stand and declare thy word, and minister unto thy people in the name of thy Son, and before thee, O our Heavenly Father. May every part and portion thereof, be holy unto the Lord our God; may no unclean thing be permitted to enter into any part of this Tabernacle, but may it be preserved with the vestry thereof, and the doorkeepers thereof, and with everything pertaining thereunto or round about, a holy and sacred sanctuary wherein the pure in heart may rejoice for ever, and no foul spirit ever be permitted to disturb their worship.

May the angels from thy presence be within and round about this habitation. When thy servants shall stand in this sacred place to minister unto the people, may they feel the blessed influences of thy heavenly messengers; may they be filled with the Holy Ghost, as with manna from heaven, and be clothed in robes of righteousness; may the visions and revelations of the eternal worlds be open before them continually, and may thy Saints ever have the listening ear and the understanding heart, to receive and improve upon the instructions of thy servants, that they may grow unto the stature of perfection that is in Christ Jesus, that they may be one with him for ever.

If thy people shall sin and repent of their sins, and call upon thee in the name of Jesus from within these walls, then hear thou in heaven, thy holy dwelling place, forgive thou their sins, and give them answers of peace. May thy fear and thy dread be upon the heathen that may enter into this sacred place, and may thy spirit rest upon the honest in heart, who shall hear thy word from this stand, that they may believe, obey, and be saved with thy people.

And now, our Father, be pleased to accept the dedication of this house which we now present unto thee, in the name of thy Son, as a tribute of gratitude from thy people, and listen to the voice of our supplications, that it may be preserved from the rage of the elements, and the pollution of ungodly men, and that thy glory be upon it, and abide therein, for ever; so that when thy Saints shall call from hence upon thy holy name, in righteousness, then thou wilt hear in thy holy habitation and grant an answer of peace.

Bless all those who have assisted in the erection of this edifice. May they ever rejoice in the labour of their hands, and have the glory they desire in the presence of their God. Bless those also who have contributed of their substance for its erection, with all those who have desired to contribute, and have not had the means or opportunity; may they also partake of the rich inheritance of a celestial glory, and habitations of comfort and delight among the children of men. Bless all those who profess thy name, and have had the means to contribute for the upbuilding of this house, and have neglected their privilege and their duty; may thy spirit rest upon all such, that they may humble themselves, repent of their shortcomings before thee, and in the sight of their brethren, and arise and do their duty from this time henceforth and forever, that they lose no more blessings through slothfulness in thy service.

Bless thy servant Brigham with health and strength, of body and of mind, with long life, and peaceful days; may he be endowed with thy spirit, and the revelations of eternity continually, and may thine angels visit and sustain him, and ministering spirits from thy presence attend him in all his ways. Guard him, O Lord, from the malicious designs of wicked men; turn aside every shaft that is aimed for his injury; fit and prepare him with every necessary qualification to lead and guide this thy people; may his strength and ability be according to his duties, and the burden he is required to bear; may the rich blessings of heaven and earth be poured out upon him, and upon his household; may they, individually and collectively, enjoy the communion of God, and His Saints, and have bestowed upon them every desirable gift that shall promote their peace, comfort, health, and happiness. Bless his habitation, and all therein, his flocks, and his herds, the ground that he cultivates, his fields, his gardens, and his vineyards; bless him in basket and in store, and in all that pertains unto him.

Bless his Counsellors, thy servants Heber and Willard, with the same blessings. May they always live in the unity of the faith, and preserve those bonds of love and union which dwell in thy presence. Continue to strengthen their faith, their power and their influence, until their voices shall

reverberate thy word in tones of thunder throughout earth's remotest bounds, resounding in every ear, "make ready for the marriage supper of the Lamb," *his kingdom has come:* prepare to receive the Lord!

Bless the aged Patriarch, O our Father. May his days continue to be multiplied, and his faculties be strengthened, and may he be filled with the Holy Ghost to bless thy children as he approaches the dawning of a brighter day; that amid the exaltations of a celestial glory, he may seal blessings upon the heads of the faithful, until thou shalt receive him into thyself, to rest with his brethren, in thy presence. And may the like blessings rest upon all the brethren of his quorum of the Patriarchs.

Remember the quorum of the Twelve Apostles, with their President, Orson Hyde. Grant, O Lord, that thine angels may go before them, and preserve them from all evil. Wilt thou give them power to overcome all the designs and purposes of wicked men, and all the devices of Satan; may they be enabled to carry the Gospel to every nation, kindred, tongue, and people upon the face of the whole earth; may they have, in connexion with, and under the direction of, the First Presidency of thy Church, power to roll forth thy work upon the earth, like a mighty torrent that no barriers can resist. Wilt thou bless them, Father, in the good things of this world, that their families may be provided for during their absence, while on missions of thy will to the nations, and among all people. Wilt thou encircle them in thine arms of mercy, and preserve them, one and all, to the accomplishment of their several missions, and safe return to the bosom of thy Church, and to their families in the vallies of the mountains.

Bless with the same blessings all thine Elders of every quorum who are absent upon foreign missions to the nations and islands of the sea afar off. May the quickening power of thy spirit rest upon them, and their words be like fire, sinking deep into the minds of their hearers; may their testimony be as the sea that is broken up, roaring and rolling with no rest, until the voice that spake as never man spake, shall say, Peace be still; when all the honest in heart shall have listened to the whisperings of the spirit of our God, and learned the way of life and salvation. Bless all the families of thine absent servants.

O Lord bless the High Priests' quorum, and the quorums of the Seventies of thy people: yea, the Presidents thereof, with their Counsellors, and all the members that are striving in their warfare to overcome the world and its evils, and are endeavouring to roll back the curtain which has enshrouded the earth in darkness, and the minds of the people in bigotry, superstition, ignorance, and sin, until wickedness covered the face of the whole earth, and there was none found thereon to walk in righteousness before thee, but all were walking in the precepts of men, and in the vain imagination of their own hearts. O Lord God Almighty, we pray thee in the name of Jesus, to inspire thy servants, the High Priests, and Seventies, with the influence of thy Holy Spirit; pour it out upon them in great effusions; may they gird up their loins, and renewing their strength from the fountain of light and intelligence, which thou art spreading forth, come up to the help of the Lord against the mighty, and wax strong in the cause of our God, to the utter overthrow of all His enemies, even to the downfall of Satan's dominion; that the kingdom of our God and His Christ, may be established upon an everlasting foundation, never more to be taken from the earth.

Bless, O Father, the Elders' quorum, and awaken them to a sense of their great responsibilities. May they all partake of like blessings with their brethren. May they arise in power, and walk forth in the strength of Israel's God to the faithful performance of their duties, and qualifying themselves for the work of God, putting on the armour of righteousness, may they be prepared to fight the good fight of faith, and wield the sword of the spirit to the convincing of multitudes, who shall become partakers in this holy ministry, and be ready to go forth in their time and season, and labour in the vineyard.

Bless the Presiding Bishop, with his Counsellors, assistants, and all the members of the Bishops' quorum. O Father, thou knowest their labours, and the faithfulness which they have manifested in thy cause, and in the discharge of their duties. The overflowings of thy storehouse speak in their behalf, as well as the liberality of thy Saints; and as they have manifested by their labours a willingness and desire to

observe the counsel of thy servants, and to build up and roll forth thy kingdom, we pray thee to acknowledge their ministration, and bless them with every blessing pertaining to thy faithful servants; and may they have every enjoyment emanating from a faithful and acceptable performance of their several duties before thee and thy servants, that they and their households may never lack for any good thing.

Regard in tender mercy, O our Father, thy servants of the Priests' Quorum, with their President and his Counsellors; and thy servants of the Teachers' Quorum, with their President and his Counsellors; also the President and Counsellors and members of the Deacons' Quorum; that they all in their several callings may lift up their heads like men of God, and work righteousness, instructing thy Saints continually in their several duties, and ministering in those things pertaining to their high and holy callings. May they be filled with the Holy Ghost, and perform a great and glorious work in the midst of thy people Israel.

Grant that thy blessings may be propitious toward this Stake of Zion; its President and his Counsel, and the High Council thereof. May they be men after thine own heart, quick to discern between good and evil; filled with the spirit of the Presidency, and of counsel, of justice and judgment, that the hearts of the people may be made glad, and that they may rejoice in all the administrations of thy servants. And may all the Presidents, Counsellors, High Councils, and Stakes of Zion, in all the vallies of the mountains, be partakers of like blessings.

Have mercy upon thy servants who labour upon the public works, and are striving continually to build up thy kingdom, whether in the various offices and shops, or by the wayside. Bless them with the refreshing effusions of thy Spirit, that they may have joy of heart continually; bless them in their bodies, that they may have health and strength; bless their tools, and their shops, and everything that they put their hands unto, and that is round about them, even all that pertains to the general welfare of thy people. May the ground of this block be preserved holy unto the Lord, and the time be hastened when its walls and gates shall preserve it from all unhallowed intrusions; when fountains shall come forth thereon, for the cleansing, and purifying, and healing of thy people; and when a house shall be reared unto thy name, from which the ordinances of eternal life shall flow forth to the living and the dead, and the whole shall become a paradise in Zion, even as the garden of the Lord.

Bless all thy people in these vallies of the mountains; may thy Spirit dwell richly within them; and may they serve thee in spirit and in truth; may they cleave unto thee with full purpose of heart, never failing to acknowledge thee in all things, and give thanks and praise unto thy holy name. Wilt thou multiply their posterity, that they may become a great people, and increase their flocks, and their herds, and their farms, and their gardens, and their orchards, and vineyards, and houses, and shops, and factories, and everything they shall stretch forth their hands to do. May the earth yield its increase without measure unto thy people, that there may be abundance in store for all who shall come hither, to learn more fully the way of life and salvation, and for the sustaining of the public works. Wilt thou grant this rich blessing unto thy people, even that they may never be slothful, or grudgingly tithe their increase, for the upbuilding of thy kingdom, and the spread of thy Gospel on the earth. Bless and preserve thy people from all evil influences, from all untimely and false judging, from all evil thinking and speaking, from all enemies within and without; may their enemies have no power over them, to prevail against them, or to injure them in their persons, families, or property.

Bless thy servants who have gone to gather up thy people in Potawattomie, and lead them to this place; give them wisdom and power to accomplish their mission to thy divine acceptance. In an especial manner would we remember before thee, O our Father, thy children who may attempt to walk across the prairies this season, with handcarts, and wheelbarrows, pitching their tents by the way, or having nought but the heavens for a covering. Be very merciful unto all such, and increase their faith; may thy strength be their strength, and may they be invigorated continually by thine almighty power, that every bone, and sinew, and muscle, and nerve, and every part of their bodies may be renewed, day by day, that their strength fail not. May they

have such a power given unto them, that nothing but thine angels can go before them. May no enemy have any dominion over them, or any accident befall them. Provide food for them by the way, even if it needs be manna from heaven, as thou didst unto our fathers in the wilderness. May disease and death have no power over them, but may every soul arrive safely in our midst, to unite with us in songs of praise and thanksgiving unto God for his great and merciful kindness unto them.

Have compassion upon thy people, O Lord, who are scattered among the nations, and desire to gather according to thy word, but have not the means. Open the hearts of those who have, to impart unto those who have not, that the rich and the poor may journey together, according to thy will. And may all who are now on their way, or may be coming this season, whether by land, or water, with horses, or mules, or oxen, or wagons, or chariots, or by any means whatever, experience thy rich blessings, that they may be delivered from every evil, and arrive in safety, that the rich vallies of the mountains may be filled with the Saints of the Most High.

Bless the Governor of this Territory, with the Legislators, Judges, Marshals, Sheriffs, and all in authority among the people; and may the spirit of love, obedience, union, and peace prevail. May the lawyers not have power to stir up strife and contention, and lawsuits in our midst, and may the spirit of peace and conciliation be cultivated by all in authority.

May the Delegate from Utah, now in the Congress of the nation, be clothed upon with the spirit and the power of Elijah's God, that he may put to silence the tongues of evil men; may all the enemies of our God be confounded before him; may the wisdom of heaven be his, to lead and guide him in every emergency; may he never be confounded or put to silence or fear, but may he feel that God is with him, and that He will bring him off conqueror over every foe. May he stand forth triumphant in the midst of the nation, clothed with the principles of eternal truth and rectitude; may his daily walk be an example to the world, and all with whom he associates, so proving himself a friend of God, and a man after His own heart, seeking diligently to know thy mind and will, and yielding humble obedience thereunto.

We pray for the President of the United States, for the heads of departments, for the members of Congress and all those in authority over us. May they have wisdom to discern the signs of the times, and administer in righteousness in their respective callings, in their high and responsible stations; may they love mercy, deal justly, and seek knowledge, wisdom, and judgment from Him whose right it is to rule, and become subservient to His holy teachings. Holy Father, may no evil spirit be suffered to prejudice their minds against us, thy servants, or thy people, or cause them to seek our injury; but may the good influences of thy Spirit control them in all their acts towards thy people, and towards all the people over whom they preside, or for whom they legislate, that the pure principles of our national institutions may be perpetuated forever.

Bless all the governments and rulers of the earth, who bless thy people and protect thy servants; and overthrow all thrones, dominions, principalities, powers, and governments that fight against thy cause and thy servants; that the way may be opened for the spread of eternal truth, even the Gospel of salvation, to all nations, kindreds, tongues, and people that dwell upon the face of the whole earth; and that thy servants may have access to the honest in heart everywhere.

Vouchsafe unto thine ancient covenant people, O Lord, the renovating spirit of thy grace, that they may be prepared to receive their promised inheritance, and be gathered from among all nations, whither thou hast scattered them, and may they become polished even after the similitude of a palace, and become fit temples for the reception and indwelling of thy Holy Spirit.

Remember, O Lord, in mercy, thine ancient covenant people who inhabit this land, even the seed of Joseph who was sold into Egypt. Give unto thy Saints the spirit of patience and forbearance, that they may act wisely, and justly, in all their intercourse with them. Be merciful unto them, O our Father, in their ignorant, degraded, and miserable condition, inflicted on them as a living witness of thy righteous judgments; yet remember, we beseech of thee, our Heavenly Father, that they are of thine ancient covenant people, and to them pertain the promises made

unto their fathers; and we pray thee, that their past experience in drinking of the cup of thy displeasure may suffice, and that thou wouldst now stretch forth thine arm for their deliverance from the darkness, superstition, and ignorance that reign in their souls. Give unto them dreams, and visions, and revelations by thy Spirit, that they may see their degraded condition, and the blessings which are in store for them through the obedience of their fathers, that they may search after thy servants, and receive their teaching, and the teachings of thy Spirit; that they may be enlightened in principle, in doctrine, and in duty, and learn the way of life and salvation, which their fathers knew and loved, but lost through transgression; that they may again become a white and delightsome people in the midst of the nations, and find salvation at last in thy presence.

Bless all men, everywhere, who love and obey thy laws, and bless and do good unto thy people; let their days be lengthened and multiplied upon the earth; multiply their joy, and increase their posterity, that peace may prevail, and righteousness spread abroad among the nations.

We present before thee, our Heavenly Father, all men who have had the privilege of thy Gospel, who have heard the teachings of thy servants, and felt and beheld the manifestation of thy Spirit, and have turned away from the testimony of Jesus, and persecuted and mobbed thy Saints, and slain thy Prophets, even thine anointed ones, and done despite unto thy mercy and thy love, and have waxed old in iniquity, and changed thine ordinances, have rejected the testimony of thy servants, and sought to destroy them from the face of the earth, whose days of repentance and salvation are past, and who are unmindful of thee, and will fight against thy cause and kingdom, and have shed innocent blood. We pray thee, our Father in the heavens, that thou wilt divest them of all power to injure thy people, that they may fall in the pits, and be taken in the snares which they have spread for their neighbours; that they may go backward and not forward, and fall and rise not again. May the plagues which thou hast instituted come upon them, that they may perish from the face of the earth, and their generations after them, that their names be blotted out from henceforth, that the posterity of the righteous may fill the earth.

And now, our Heavenly Father, we beseech of thee to listen to the voice of our supplication, and give us an answer of peace. Accept, we pray thee, of this, our dedication of this house, of ourselves, our wives, our children, our houses, our flocks, our herds, and all that we possess, unto thee, and to thy cause for ever.

Praying that thy good Spirit may be poured out upon us, thy people, while we remain together at this Conference; that thou wilt dictate all things pertaining thereunto, that we may be enabled to accomplish thy righteous will in all things, and grow up in perfection through the gift of thy Spirit, that at last we may rest in thy presence with all thy sanctified ones; and we will ascribe all praise, glory, and honor unto God, and the Lamb, forever and ever. AMEN.

(*To be concluded in our next.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 24, 1852.

A WORD OF COUNSEL.—In consequence of the call from the First Presidency to the Saints in these lands to gather speedily to the vallies of the mountains, and the cheap rate at which they may gather by combining their means, and by walking over the plains, we expect to see many thousands of the Saints depart from these shores when the next year opens; and as the present season will be the last which many Elders and Priests will spend in warning the people and preaching the Gospel in these lands, it behoves them to make good use of the little time that is now left unto them, and devote all their energies and talents to finishing their testimony by word, preparatory to the offering of their stronger testimony by flight, so that the multitudes of people who dwell in the British Isles may be left without excuse when the oft-foretold

judgments of the Almighty shall fall upon them, and fill their tents with wailing and lamentation.

Not only the Elders and Priests, but the Saints also, will act wisely in devoting all their spare time to telling their neighbours of the things which God has brought to pass in this day and age of the world, and also of the things which He will shortly bring to pass. It will be far more satisfactory to all Saints, especially those in the Priesthood, as they retire from their native land, to reflect upon their past life, and feel that their garments are clean from the blood of those they have been labouring amongst, than for them to feel that they have been unfaithful and neglectful of their duty in this respect. When the overflowing scourge passes through a land, and lays its victims low, and fills it with misery and woe, the reflection of past unfaithfulness in their calling will strike as a dart through those who, in the acceptable day of salvation, had a dispensation of the Gospel to the inhabitants of that land: they will feel then the full force of the feeling which dictated the exclamation of the Apostle Paul in ancient times:—"Wo is unto me if I preach not the Gospel."

In view of these things then let the Priesthood, and the Saints also, be wise, and seek in humility, and the fear of the Lord to rid themselves of all condemnation in the discharge of their duties. This is emphatically "a day of warning, and not of many words," and the warning should be delivered in sobriety and plainness, not with wrangling and contention; and if those who are expecting to emigrate next season will give heed to these things, they will feel free and satisfied in their own minds before the Lord and their brethren; their consciences will not reproach them when the terrors of the Lord are abroad in the earth; they will feel calm and serene in retrospection of their past labours in their native land, and, if they continue faithful, an abundant entrance will be administered unto them in the courts of Zion, and in the Holy places of the Temple of our God.

FOREIGN MISSIONS.—By letters from Elders Woodward and Obray, we learn that the little leaven set on the interesting island of Malta is spreading and fermenting amongst the inhabitants of that portion of the globe. Six persons have been baptized, natives of five different countries. A spirit of opposition has been manifested by the clergy, as a matter of course. The Saints in Italy also were firm in the faith, and rejoicing in the truth.

We have also been favoured with some interesting items from Elder T. B. H. Stenhouse, who is now in this land on business pertaining to the Swiss mission. We purpose to lay them before our readers in our next.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 328.)

Kirtland, January 11, 1833.

Brother William W. Phelps,

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established His name in Kirtland for the salvation of the nations; for the Lord will have a place from whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's an-

ger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into my rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets: this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honour us with His own presence. We greatly fear before the Lord lest we should fail of this great honour, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in His presence. Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of Brother G*****'s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother, suffer us to speak plainly, for God has respect to the feelings of His Saints, and He will not suffer them to be tantalized with impunity. Tell Brother G*****t that low insinuations God hates; but He rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion is, if the fountain of our tears is not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P.S.—I am not in the habit of crying peace, when there is no peace, and, knowing the threatened judgments of God, I say, Woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will shew itself in speaking and in writing, as well as in all our other conduct. It is also needless to make great pretensions when the heart is not right; the Lord will expose it to the view of His faithful Saints. We wish you to render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the Church suffer a great loss thereby.

JOSEPH SMITH, jun.

(*To be continued.*)

EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

(*Continued from page* 332.)

"Who can see groups of boys of six or eight years old in our streets smoking cigars, without anticipating such a deterioration of our posterity in health and character, as can scarcely be contemplated, even at this distance, without pain and horror?"—Dr. RUSH.

That we may gain a more clear and correct idea of the specific and varied effects of tobacco on the human frame, some remarks of a physico-pathological nature will be necessary.

The various substances that are taken into the human system as sustenance or a means of excitement, may be divided into three great classes; first, simply water, by and through which all the vital processes are carried on, and of which the living body is mostly composed—there being about 90 parts in the 100 by weight of simple water; second, nutritious substances, such as the mother's milk, the esculent fruits, vegetables, grains, etc—things which are merely nutritious in their character, and contain no stimulating, narcotic, or medicinal principle; and third, substances which exert upon the living system a medicinal or excitant effect, and without affording any nourishment to the system. The first of these substances, by far the most universal

and abundant in nature, is the best, the most natural, and in an undepraved state of the animal instinct, the most agreeable of all drinks. It is, moreover, the only one nature demands. But of itself, when pure and unadulterated by human inventions, water is, in its nature, an inert substance. Applied of a suitable temperature to the most delicate of the living tissues, it produces no excitement or vital reaction. It acts, however, by its temperature, cooling the body, or warming it, as the case may be. It acts, moreover, by moistening and lubricating the different parts, and affords throughout the entire system that amount of fluid which is indispensable to life and health, composing as before remarked, by far the larger portion of the whole system by weight.

Substances of the second class mentioned, act in some respects differently from simple water, although they contain usually a very large proportion of that fluid in their composition. Thus milk is more than 90 per cent. water. The undried fruits contain about the same proportion. Beef tea is composed of between 98 and 99 per cent. simple water. A piece of plain beef-steak uncooked contains between 74 and 75 per cent. water, and common bakers' bread of the white or superfine kind, about 35 per cent.

When there is in the system a natural and healthful demand for nutriment, the substances generally used for nourishing the body, particularly those of the vegetable kingdom, are received as friendly agents, so to speak. They excite upon the living tissues no undue stimulation or excitement. When the infant at the breast needs nourishment, there is nothing so friendly and grateful to its system as the pure milk from the maternal breast. After the teeth have made their appearance, it readily takes to substance of more substantial form, as fruits and the preparations of farinaceous food. Gradually it comes to subsist wholly on the more substantial articles, leaving altogether the food it was at first accustomed to take.

As regards the third class of substances mentioned, those of a stimulating, excitant, or medicinal kind, it is different. No child at first loves medicine, spirits, tobacco, tea, coffee, and other substances of a medicinal kind. I know it will be said that children very soon learn to relish tea and coffee, toddy, and, in some cases, tobacco; substances of the stimulating or medicinal class. It is true, almost every child in the civilized portions of the world at the present day, has some of these articles introduced into its system, almost from the very first. Perhaps in the very first draught of milk it receives from its mother, there is a portion of one or another of the articles in question, for the lacteal secretion is a great vehicle and outlet for all medicinal or drug articles that are taken into the system. In this way infants have often been stupified and made actually drunk, through the milk of the toddy drinking or tippling mother or nurse. Infants have been often narcotized and poisoned by medicines received in this way, and it is believed that life itself has been thus destroyed. Even tobacco, loathsome as it is to the uninitiated, some children are taught to relish, by being subjected daily to the fumes of the detestable weed. Long before infants have left the breast, I have known mothers and wise old grand-mammas teach them to suck at the pipe, which themselves in their depraved appetites so much relished, and for which they daily thanked God in their hearts, as much as for the bread they ate. But all this does not prove that the infant naturally relishes any of these stimulants in common and almost universal use. All correctly-ascertained experience goes to prove the contrary. Even adult persons of undepraved appetites, and instincts, loathe every one of these articles, as very poison. If we have not been subjected to their influence in any way, such will be the uniform result. From alcohol, tobacco, tea, coffee, and so throughout the whole farrago of drugs and other stimulants, the animal instincts of an undepraved system always and invariably shrink.

In the light of these physiological principles, we may then proceed to investigate in detail the effects of tobacco on the human system, in the various forms in which it is used.

When tobacco is taken into the stomach in quantity sufficient to cause any considerable effect, extreme nausea, and disgust, and prostration follow. It excites also severe convulsions of the stomach and bowels to eject the poison. The infusion of a quantity so small as a single drachm into the bowels has not unfrequently destroyed life. So also in the common modes of using the article, as by smoking

and chewing, nausea, sickness, and sometimes vomiting are caused. I well recollect myself, when at the age in which boys begin to think themselves men, and desire to imitate the foolish customs and practices so common among certain classes, I undertook to learn to chew. But before the first effort was half finished, I was fortunately made so sick that I have never wished to make the experiment again. Such is the effect upon all persons when they first commence either smoking or chewing, unless they are brought gradually under the influence of the drug, by being often subjected to its fumes from others smoking. The father, or elder brothers, or mother, or grandmother, are in the habit of smoking in the house, and, as before remarked, the pipe is sometimes put into the mouth of the children, and thus gradually the habit may be acquired without sickness being produced, as in the other instances. But most users of tobacco can tell us of the times when they were nauseated, and made extremely sick in commencing its use.

But by degrees the system becomes accustomed to its effects. And here we have a proof of the remarkable phenomenon in animal physiology, that a substance which at first is nauseous, loathsome, disgusting, offensive, and which is capable of suddenly destroying life, by use comes at length to be relished by the system as its best friend. And more than this, the system becomes so habituated to its effects, that it seems well-nigh impossible for the individual to subsist without it. Behold the woman who has drunk tea so much and so long that she experiences habitually *tea headaches*. She takes a 'good strong cup,' and all at once, as if by magic, the headache is gone. Judging from the experience of the moment, she is led to believe that tea is a most sovereign remedy for the headache; but if she knew enough of the human system to take a more extended view of the matter, she would perceive that the very thing which appeared for the time to be so good a remedy, is the *cause* of the difficulty she experiences. So, too, the unfortunate inebriate, when he attempts to reform his habits, and feels that 'aching void' which none can appreciate except those who have experienced it, takes again to his cups, every sensibility of his system most emphatically tells him that of all things earthly spirits are the very best. And the same principle holds good with tobacco, which obtains over men a more powerful dominion than either of the stimulants mentioned, enslaving them to a perhaps greater degree than that of any other substance, opium not excepted.

Thus it is in the physiology of the human system: a substance which is at first to the pure and undepraved appetite, loathsome, disgusting, and sickening, becomes at length relished as a most friendly agent; and, to use a figure, the nerves of sensation become the angels of darkness, whereas they were, in the primitive state of nature, the angels of light. These principles of physiological science are of immense importance, and cannot be too deeply pondered by all who desire to live, as far as may be, in the permanent enjoyment of bodily and mental strength.

Tremors of the nerves.—Tobacco acts upon the living body probably through both the circulation, and the nervous system. Any thing that is capable of producing such sudden and complete prostration as large doses of tobacco, must be supposed to act short of going the rounds of the circulation. We know, however, that the drug is in the end absorbed in a greater or less degree, and taken into the circulation, but its more sudden and prominent effects must be upon the nerves. Persons who have been for a time accustomed to it, become gradually more and more *nervous*, as the common expression is; the hand trembles, sleep becomes less sound, and the individual not unfrequently starts in his slumber as if haunted by a ghost. I never knew a man have nerve strong enough to withstand the effects of tobacco. Some think they have; but it may always be seen that the hand of the smoker or chewer is tremulous, at least betimes, if we watch him on rising in the morning. One worthy old man I knew well, who had used tobacco to great excess; his teeth were worn up to the gums before the age of sixty, his hands became so trembling that he could scarcely convey the food to his mouth. He was a man of exceedingly robust constitution, and laboured at all seasons of the year in the open air; otherwise the effects of the poison on his system would have been still more painful. This is, I admit, an extreme case; yet it is only an exemplification of what takes place to a less injurious extent, in multitudes of instances, in every

community where tobaccco is used. I repeat, all smokers and chewers have sooner or later tremulous hands.

It was related by Dr. Rush, that Sir John Pringle was afflicted with tremors in his hands, and had his memory impaired by the use of snuff: but on abandoning the habit at the suggestion of Dr. Franklin, he found his power of recollection restored, at the same time recovering the use of his hands.

Irresolution, changeableness of mind, and reluctance to engage in the ordinary avocations and pursuits of life, all of which are indications of deranged nerves, are symptoms often found attending the use of tobacco.

Hypochondriasis. — Hypochondriasis, vapours, or melancholy, is a very singular disease. There are, probably, in our country of inveterate smokers and chewers of tobacco, more hypochondriacs than in any other on the face of the globe. Many a case of this kind is caused in great part by tobacco. This is proved by the fact that when the tobacco is discontinued, the hypochondria is cured. It is a very singular disease, and belongs more properly to the class of *neuroses*, or diseases of the nervous system.

The *causes* of hypochondriasis I admit are numerous. Any thing that tends powerfully to deteriorate and derange the general health may bring on this protean affection. Excessive alimentation, spirits, tea and coffee, the abuse of medicines, indolence, licentious habits, dissipation of whatever kind, the keeping of late and irregular hours, novel-reading, grief, excessive bodily or mental labour, and a great variety of causes may aid in bringing on hypochondriasis. All that I say then, in regard to the use of tobacco as a cause of this affection, is this; Tobacco being one of the most powerful and deadly narcotics known, if used habitually, and in such quantity as seriously to derange the nervous system, and through this the general health, may, and often does, become *one* cause of that most troublesome and intractable disease. But neither tobacco, nor any other agent, can be a specific of this disease.

VARIETIES.

Among the base, merit begets envy; among the noble, emulation.

He who has merited friends will seldom be without them, for attachment is not so rare as the desert which attracts and secures it.

Affection, like spring flowers, breaks through the most frozen ground at last; and the heart which seeks but for another heart to make it happy will never seek in vain.

Singular Invention.—It is stated that a gentleman near Louisville, Kentucky, has applied the telegraph to an entirely novel and unique use. He has nearly completed an invention for writing music as it is played from the pianaforte, the notes upon the sheets being produced as fast, and to the exact time, as the keys are touched by the performer. Strakasch, it is said, has offered him 10,000 dollars for the patent right when the model is finished. Rather doubtful.—*New York Herald.*

Law.—There is, perhaps, no greater mystery than law; nor is there to be found, in any other department of human thought and activity, so much of the craft that mystery conceals and shelters as the law contains. Priestcraft, in money matters, is a mouse compared to the rat of lawyer-craft. The very lay and profane character of law throws the mantle of charity over its professors, and excuses numberless sins in profane, which could not be tolerated in sacred orders. The frightful expenditure of courts of justice, the merciless draughts upon the purses of plaintiffs and defendants, in all the litigation that relates to money matters, not only make justice a saleable and marketable commodity, but one that can be purchased only by the rich. Who is there who has not known in his lifetime some poor helpless creature with a Chancery suit or a process? Ruined and doomed to ruin that poor man is! He might as well have been possessed of a monomania for perpetual motion, or have invented a new machine, or a new process of manufacture, which disturbs existing interests, and cannot be made use of till he himself is "used up."—*Family Herald.*

THE form of godliness will no more profit a man, than painted fire will warm.

WE ought not to judge of men's merits by their qualifications, but by the use they make of them.

THE nerve which never relaxes, the eye which never blenches, the thought which never wanders—these are the masters of victory.

THE best way to keep out wicked thoughts, is to be employed in good ones; let your thoughts be where your happiness is, and let your heart be where your thoughts are.

WARNING TO BACHELORS.—Dr. Casper, of Berlin, has calculated that the mortality among bachelors, from the age of thirty to forty-five years, is twenty-seven per cent., while among married men of the same age it is only eighteen per cent. Out of a given number, forty-one bachelors only reach the age of forty years; seventy-eight married men reach that age.

MORMONISM.—It may startle some to be told, that Mormonism has actually pressed itself more upon the attention of the world than Christianity had done at the same age. We carry back into the early days of the Gospel's progress the clear light and outline of its later history. We can hardly realize that even for a century, or more, after its first promulgation, it was an object of little interest to the world, and that when it first began to demand a passing paragraph from the historian, it was only as an "*execrabilis superstitio*," creating a disturbance barely visible on the surface of society. Of course there is no intention, by any such remark, to make any comparison between the intrinsic merits of the two systems. A true believer in Jesus, and of the "truth as it is in Jesus," will never suffer himself to be disturbed by any parallel, real or seeming, between Christ and Socrates, or Christ and Mahommed, or Confucius, or the founder of any new religion, or of any pretended social reform, either in ancient or modern times.—*Harper's Magazine.*

THE GOSPEL IN THE SOUTH SEA ISLES AND SOUTH AMERICA.—Elder William J. Perkins writes from Lahaina, Sandwich Islands, January 19th, 1852, that the work was progressing with rapidity, natives and whites enquiring; that brother George Q. Cannon had baptized 21 the day previous, and that there was a general call from all quarters for brother Cannon to come and preach to them, as he understands the language. The natives are surprised that the "Mormons" have baptized so many whites in so short a time, as the missionaries had only added one to their congregations since they commenced, which is many years. They tell the missionaries that they "have not told them the truth." The missionaries pronounce heavy curses on the heads of the Elders. * * * Elder John S. Woodberry writes from Keanhou Kona, Hawaii, Sandwich Islands, December 18th, 1851. He was learning the language, and was preaching and teaching as fast as the way opened. Prospects good. * * * Elder Parley P. Pratt wrote his friends from Valparaiso, Chili, December 22nd. He was making progress in the language, but the way had not opened for public preaching.—*Deseret News.*

I'LL BE A SAINT.

BY LOUISA BRADFORD.

I'll be a Saint, in Israel's God believing,
Whose power and wisdom fram'd the universe;
From whom I'm life, and health, and strength receiving:
His matchless praises, Oh! my soul rehearse.

I'll be a Saint—His Son, my Saviour loving,
He my affection's prime object shall be;
And Oh! what care I for the world's reproving,
He loves, and manifests His love to me.

I'll be a Saint—the Holy Ghost beseeching,
In this frail tabernacle to abide;
I thirst for His divine effectual teaching
Into all truth my willing soul to guide.

I'll be a Saint—the men of God obeying,
With heavenly wisdom, light, and knowledge fill'd;
No proud self-will, nor stubbornness displaying,
To them will I in meek submission yield.

I'll be a Saint—for that same faith contending,
Deliver'd once to Saints of early days;
The faith the holy martyrs died defending,
E'en in the lighted faggot's fearful blaze.

I'll be a Saint—in Jesus' knowledge growing,
Unto salvation, that can make me wise;
Not to the flesh, but to the Spirit sowing,
That I eternal life may realize.

I'll be a Saint—with pure and genuine feeling,
Loving the people of Jehovah's choice;
To whom He is His purposes revealing,
Who knowing, cheerfully obey His voice.

I'll be a Saint—the glorious Gospel spreading;
From house to house the "printed word" I'll bear,
With sisters dear, reproach or scorn not dreading,
And warn my neighbours; for the end is near.

I'll be a Saint—out of great Bab'lon fleeing,
To Zion's land, all other lands above;
The mighty God, my lorn condition seeing,
Will shortly open up my way in love.

I'll be a Saint—and go on to perfection;
And, should I sleep before the Lord appears,
May I have part in the first resurrection,
And live and reign with him a thousand years.

NOTICE.—Elder Marchant, President of the Birmingham Conference, requests us to state that Thomas North, formerly a Travelling Elder in that Conference, has been cut off from the Church. The Saints are hereby cautioned against him.

ADDRESS.—Charles Derry, 7, Salopian Buildings, Castle Fields, Shrewsbury.

LIST OF MONIES RECEIVED FROM THE 30TH OF JUNE, TO THE 8TH OF JULY, 1852:

John Halsall (per J. W. Young)	£8	0	0	Brought forward	£72	10	0
Thomas Kirkwood	7	0	0	John Copley (per A. F. Mc. Donald)	0	10	0
James Walker	35	0	0	John Kelly	1	0	0
M. G. D. Philips (N. Brunswick)	1	0	0	G. W. Davies	5	0	0
William Simms	1	10	0	George Picton	11	10	0
William Soulsby	15	0	0	Thomas Clarke	20	0	0
Samuel Cornaly	5	0	0				
Carried forward	£72	10	0		£110	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23.—Vol. XIV. Saturday, July 31, 1852. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT THE NEW TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1852, 10 A.M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

(*From the Deseret News.*)

(*Concluded from page* 345.)

President Young read the hymn, "The morning breaks, the shadows flee," which was sung by the choir, concluding with, "Hosanna in the highest," like a choir of heavenly angels.

A hymn composed for the occasion, by W. W. Phelps, was sung by John Kay, accompanied by instruments:

IN DESERET WE'RE FREE.

BY W. W. PHELPS.

An earthquake seems to shake the globe,
And distant thunder jars the sea;
And every nation wonders what
Such mighty things can be;
And the lightning glares on the billowy main,
And the clouds roll up for a hurricane:—
Yet the "Mormons" shout "Hosanna!
In Deseret *we're free.*"

There's "Mene Tekel" on the wall,
An awful, fearful mystery;
The mobs go forth, like kings to war,
In bloody majesty;
And the strongest thrones are tumbling down,
And the cholera and old death's in town:—
Yet the "Mormons" shout "Hosanna!
In Deseret *we're free.*"

All hands are weak; all hearts are faint;
There's shaking of the pow'rs that be;
The great to great exclaim, alas!
"Are you as weak as we?"
And the answer comes on the nimble blast,
"Yes, our glory's gone, and our days are pass'd;"
Yet the "Mormons" shout "Hosanna!
In Deseret *we're free.*"

Tis joy to have a "Mormon's" faith,
Which comprehends Eternity;
'Tis joy to live in such a day,
And witness what we see;
As the nations rave, how they fly as chaff,
While the Gods in heaven do sit and laugh;—
And the "Mormons" shout "Hosanna!
In Deseret *we're free.*"

President Young addressed the congregation in a most animating speech, after which the choir sung, "Ere long the mount of God in latter days shall rise,"

Benediction by Patriarch John Smith.

2 P.M.

Conference opened in the usual manner by singing and prayer.

Elder Orson Pratt addressed the Elders on the responsibility that is resting upon them to prepare for the morning of the resurrection, and for celestial glory, referring to the work of God in England, Denmark, &c. He was followed by Elder Orson Spencer, who felt to rejoice in the thrilling accounts that had been presented this afternoon, and realized that they were true. The people of the earth may as

well attempt to stop the progress of the rays of light as to stop the power of truth.

Choir sung, "Before Jehovah's awful throne."

Benediction by President H. C. Kimball.

Adjourned to April 7, at 10 a.m.

6 P.M.

The Seventies assembled to hear instructions from President Joseph Young, and to take into consideration the continuation of the building of the Seventies' Hall of Science.

Wednesday, April 7.

When the doors of the Tabernacle were thrown open at 9 A.M., the people rushed in as if the flood-gates of a mighty reservoir had given way, and in a very few minutes all the seats were occupied, so great was the desire of the Saints to hear the teachings of the servants of the Lord. The eight door-keepers used every exertion to seat the dense throng of anxious souls, so as to give room for all, but it was impossible; all the alleys were crowded by men standing, and many could not even be admitted at all. Several pieces of music enlivened the vast audience with their sweet strains of heavenly harmony until the Presidency arrived, when the congregation was called to order by President Kimball.

Choir sung, "Once more my soul, the rising day," &c. Prayer by Elder H. G. Sherwood. The choir sung, "Lift up your heads ye scattered Saints."

President Young then stated that the first business would be the presentation of all the Authorities of the Church.

Brigham Young was then presented as the President of the Church of Jesus Christ of Latter-day Saints; also as our Prophet, Seer, and Revelator, and our Leader in Israel; also Heber C. Kimball, and Willard Richards, as his Counsellors, and as Apostles of Jesus Christ. They were all unanimously sustained.

John Smith was sustained as the Presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Orson Hyde was sustained as the President, and P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards as members of the Quorum of the Twelve Apostles to all the world.

John Young was sustained as the President of the High Priests' Quorum; also Reynolds Cahoon, and George B. Wallace, as his Counsellors.

Joseph Young was sustained as the First President of all the Quorums of the Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Jedediah M. Grant, as his Associate Presidents. Benjamin L. Clapp having expressed many feelings which are opposed to the truth, and having been in the back ground for some time, his standing was laid over for the present, until he makes a humble confession of his folly before the Conference; and a letter was sent to him to appear accordingly.

John Nebeker was sustained as the President of the Elders' Quorum; also James H. Smith, and Aaron Sceva, as his Counsellors.

Edward Hunter was sustained as the Presiding Bishop to the Church; also Nathaniel H. Felt, John Banks, and Alfred Cordon, as Assistant Presiding, and Travelling Bishops among the people.

Lewis Wight was sustained as the President of the Priests' Quorum; also John Groves, and George Deckstader, as his Counsellors.

McGee Harris was sustained as the President of the Teachers' Quorum; also John Vance, and Reuben Perkins, as his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Andrew Burt, and Oswell Barlow, as his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter as Assistant Trustee.

Willard Richards was sustained as the Historian and General Church Recorder.

Daniel H. Wells was sustained as the Superintendent of the Public Works.

Brigham Young was sustained as the President of the Perpetual Emigrating Company to gather the poor; also Heber C. Kimball, Willard Richards, Wilford Woodruff, Orson Hyde, G. A. Smith, Ezra T. Benson, Jedediah M. Grant, Daniel H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, Amasa Lyman, Charles C. Rich, Lorenzo D. Young, Parley P. Pratt, Orson Pratt, and Frank-

lin D. Richards, were severally sustained as Assistants to President Young.

Daniel Spencer was sustained as President of this stake of Zion; also David Fullmer, and Willard Snow, as his Counsellors.

Henry G. Sherwood was sustained as President, and Eleazar Miller, John Kempton, Heman Hyde, William W. Major, Levi Jackman, Ira Eldridge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, and William Snow, as members of the High Council.

President Young remarked that this is the best hall on one floor he had ever seen in his life, as there are 2500 persons present this morning, and every one can see the face of the speaker. President Young continued to address the assembly, followed by G. A. Smith, and W. W. Phelps.

Singing. Benediction by President Young.

2 P.M.

Opened as usual. President Young laid before the Conference the amount of Tithing received, and expenditures, which was then read by William Clayton.

President Young occupied the remainder of the afternoon in preaching.

Singing. Benediction by Elder H. Herriman.

6 P.M.

The House was crowded by the Officers of the Church, when Elder G. A. Smith, Z. Pulsipher, and President Young addressed the Elders.

Thursday, April 8.

Conference opened in the usual manner at 9 A.M., when the Saints were edified with a lecture on Education, by Orson Spencer, Chancellor of the University of Deseret, followed by Z. Snow, and W. W. Phelps. President Young spoke during the remainder of the morning service, which will be hereafter published in full.

Adjourned for one hour:

When Conference was again opened; after which the following song, composed by Miss Eliza R. Snow, was sung by John Kay:—

THE SON OF GOD WILL COME.

BY E. R. S.

An Angel from the upper heav'n
The "Everlasting Gospel" brought—
The Priesthood unto man is giv'n,
Which God to Enoch taught;
And the renovation of earth is near—
The Messiah's kingdom will soon be here—
Let the Saints prepare to meet him—
The Son of God will come.

Change, cloth'd with majesty and might,
Will wield his wonder-working rod;
Till Satan yields, and truth and light
And peace are spread abroad:
Till "the pow'rs that be" shall submit to one,
And the will of God on the earth is done;
Let the Saints prepare to meet him—
The Son of God will come.

Lo! from the Rocky Mountain's height
The little stone is rolling on—
The pure in heart behold the light
Of the Millennial-dawn;
And the veil of heav'n yet will open wide,
And the 'Groom descend to receive his bride;
Let the Saints prepare to meet him—
The Son of God will come.

The mighty in the heav'n of heav'ns,
Who in celestial councils meet,
Await the glorious signal giv'n
When Zion is complete;
And the Gods will shout thro' the worlds on high,
When they see *him* crown'd who came down to die;
Then the Saints will shout in triumph,
The Son of God *has come.*

President H. C. Kimball plead in behalf of the Saints who were coming over the plains with wheelbarrows and handcarts, when ninety-three persons volunteered to go out with their teams to carry provisions and assist them on the road.

President Young followed on the same subject; then the persons who had volunteered to go, voted to donate their services.

Thomas Margetts, and Alfred Smith were voted to take a mission to Italy; William Fotheringham to Calcutta, and John C. Armstrong, Edward Bunker, David B. Dille, Samuel Glasgow, T. B. Broderick, John Dalling, and George Fenn, to go on foreign missions.

Choir sung "The prodigal son." Adjourned to April 9, at 9 A.M.

4 P.M.

The Seventies were convened, and were seated by Quorums. Several persons were disfellowshipped, and sixty-seven persons requested Ordination, who were sustained in their applications.

Preaching by Joseph Young, Wilford

Woodruff, G. A. Smith, and others, until half-past 9, P.M.

Friday, April 9.

Conference opened in the usual form, when Phineas H. Young spoke of the different siftings in this Church.

President Brigham Young addressed the Saints on the subject of their endowments, and poured forth revelation after revelation on the subject. A most heavenly influence prevailed. He closed by shouting Hallelujah, Praise ye the Lord.

Elders John Banks, and John Young also addressed the Saints.

Choir sung, "The Spirit of God like a fire is burning."

Sister Bybee spoke in tongues, when President Young declared it to be a proper tongue, and enquired, what the nations would do if they were here; and said, if he was to give way to the brethren and sisters, the day of Pentecost would be in the shade in comparison to it.

Adjourned for one hour.

Half-past 1, P.M.

Conference opened as usual, when Patriarch Isaac Morley, Elders H. G. Sherwood, William Hyde, and President Kimball severally addressed the assembly.

Choir sung a hymn: Benediction by President W. Richards.

Adjourned till to-morrow, 9 A.M.

6 P.M.

The Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President Young preached several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom.

Choir sung a hymn. Benediction by Elder Sherwood.

April 10.

The brethren commenced assembling outside the Tabernacle by 7 o'clock in the morning, so great was the desire to hear the teachings of the Lord. When the doors were opened at 9, the house was crowded in a few minutes.

Conference opened as usual, when President Heber C. Kimball, and Joseph Young instructed the Saints in many great and precious principles, followed by a most admirable lecture by Professor Albert Carrington, on the subject of medicine, and the different medical societies, and theories, and the contradictory opinions on the philosophy of disease, and on medicine.

President Young bore testimony to the truth of the remarks, and returned thanks on behalf of the congregation.

Benediction by Patriarch John Smith. Adjourned to two o'clock.

Half-past 1, P.M.

The House was filled to overflowing, and Conference opened, when Elders D. H. Wells, William I. Appleby, G. D. Watt, William Clayton, and President Kimball occupied the afternoon, by introducing many interesting topics of discourse.

John Kay sung "The Seer." Doxology by the Choir. Benediction by Patriarch Isaac Morley.

6 P.M.

The Elders in Israel were again assembled in the Tabernacle, and heard addresses by G. A. Smith, S. M. Blair, Richard Cook, Edward Hunter, and David Fullmer. The Saints covenanted they would not have another law-suit with each other.

Benediction by David Fullmer. Congregation was dismissed at 9 P.M.

Sunday, April 11, 9 A.M.

Conference was called to order by Elder G. A. Smith, and opened by singing. Prayer by Elder W. Woodruff.

President Kimball preached to the Saints on dealing with each other as they would be dealt by, exhorting the Saints not to rob the dead. He then presented the case of Bishop Hunter, who had not been ordained to his calling as Presiding Bishop, and he was accordingly ordained under the hands of Presidents Kimball and Richards. Bishop Hunter then presented Brigham Young, and Heber C. Kimball, as his Counsellors, who were unanimously sustained by the Conference in that office.

President Kimball then presented Truman O. Angel, to be continued as the Architect of the Public Works for the Church, and he was accordingly sustained. He gave notice that the giving of endowments to the Saints would be postponed until the return of President Young from his intended exploring expedition to the south.

Seth Taft, David Pettegrew, Abraham Hoagland, David Fullmer, and Daniel Spencer, were then voted to fill the office

of Assistant Presiding Travelling Bishops in the vallies of the mountains.

President W. Richards gave notice to the congregation, that after partaking of the Sacrament in the afternoon, it was intended to call for a contribution of silver, to make the plate for a Sacramental service for the Tabernacle; and he urged on the brethren to bring in their cattle, so that the debts of the Church might be liquidated the coming week.

Singing by the Choir. Benediction by President Joseph Young.

Half-past 1, P.M.

Conference was called to order by President Young, and opened as usual.

Presidents Young, Kimball, and Richards, and Bishop Hunter, proceeded to adminster the Sacrament, assisted by the various Bishops, during which many persons bore testimony to the truth—speaking in tongues, and prophesying; after which the collection was taken up, when 149 dollars were collected in silver coin, besides several pounds of watch-cases, spoons, rings, and other silver ornaments.

President Young then gave notice that from henceforth we should hold meetings regularly each Sabbath at 10 A.M. and 2 P.M., and in the evening the several Quorums of the Priesthood would assemble to receive instructions. On Thursdays the brethren and sisters would come together at 2 P.M, for prayer and supplication; and on the first Thursday in each month at 10 A.M. for the purpose of fasting and prayer, calling on the Saints to observe that day. He then notified the Saints that the raised seats on the right and left of the stand, were set apart for those Bishops who attend to the ministration of the Sacrament, for the day on which they officiate. They had this day seen an example of the administration of the Sacrament. The Bishops will hereafter take turns, having the lesser Priesthood to assist them.

This stand and the vestry are designed for those persons who speak to the congregation, and attend to the governmental affairs of the Church, and it is expected that no person will come into the stand without being first invited. After this Conference is dismissed, it is expected that the alleys and the vestry will not be crowded as they have been at this Conference.

The Bishops will be advertized of their respective days of working, through the medium of the *Deseret News*.

Elder John Barker was voted to go on a mission to England, to preach the Gospel of Jesus Christ.

It was motioned and seconded that when Conference was adjourned, it should be to the sixth day of October, at 10 o'clock, A. M.

President B. Young then gave notice that on the last Saturday in August, at 10 A.M., there would be a Special Conference held in the Tabernacle, for the express purpose of transacting business, so that the brethren who are sent on foreign missions can travel across the plains in September, instead of going in the inclement season of the year.

On the first Saturday in July will be held the Quarterly Conference of the Seventies, in this place at ten o'clock A.M.

The High Priests' Quorum will meet here next Tuesday, at six in the evening.

Professor Orson Pratt will deliver his last lecture on Astronomy, in this place, next Wednesday evening, at six o'clock.

Choir sung a hymn. Benediction by O. Pratt.

The Saints then shouted Hosanna to God and the Lamb, Amen, and Amen, three times.

President Young then blessed the Saints in the name of Jesus Christ of Nazareth, and by virtue of the Holy Priesthood vested in him, and said, Be you blessed from this time henceforth and for ever; blessed be the Saints in their health, and in their families, their flocks, their herds, their houses, their farms, and all that pertains unto them, in the name of Jesus Christ, Amen, and Amen.

Thus ended the most glorious Conference of the Saints of the Most High in these, the latter days. Revelation upon revelation has been poured out from time to time; the spirit of God has rested down upon the Saints in every meeting during this Conference,—peace, good will, joy, and harmony have been in the breast of every person; not a jarring sound, not a discordant voice, nor even a thought, has been manifested in all the transactions of the past happy and glorious week. The heavens have smiled propitiously upon us, and the Saints have had such a season of rejoicing as can never be obliterated from the memory of those who have been the happy partakers; they enjoy a foretaste of what is in store for them, and all

are steadily preparing themselves for the day of the coming of our Lord and Saviour Jesus Christ. Amen.

THOMAS BULLOCK,
Clerk of Conference.

[The foregoing minutes are very brief, only presenting a general view of the plan and order of the exercises during the Conference. Sermons, addresses, reports, &c., may be anticipated hereafter, as we have space to insert them.—*Ed. Deseret News.*]

HISTORY OF JOSEPH SMITH.

(*Continued from page* 347.)

Kirtland Mills, Geauga Co., Ohio,
January 14, 1833.

From a Conference of twelve High Priests, to the Bishop, his Council, and the inhabitants of Zion.

Orson Hyde, and Hyrum Smith being appointed by the said Conference to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be uphraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things by the united voice of a Conference of those High Priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said Conference to write this Epistle, having received the prayers of said Conference, that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the Conference, relying upon the arm of the great head of the Church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say, but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for "shall the children of the kingdom pollute the holy land? I say unto you, nay!"

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires. We, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney, and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the commaad of God, and the united voice of this Church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, &c., and see what befel them, and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that Brother G. is doing much, and has a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not

provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps' letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef, and potatoes, eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent, and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, Repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of Him whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that He will spare you, and turn away His anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and Travelling Elders have nothing to do with this part of the matter," is something we highly approbate, and you will doubtless know before this reaches you, why William E. McLellin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York last fall, in relation to his Brother William, that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father and our Father, to his God and our God, that we are clean from the blood of this generation; and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the Bishop read this to the Elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon, and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure He may turn away His anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter which you may not understand; that is this, "If the people of Zion did not repent, the Lord would seek another place, and another people." Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before, so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the Conference sanctions Brother Joseph's letter.

Brethren, the Conference meets again this evening to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent,

and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this, know ye that a Conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, Spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the Prophets will commence, if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to His holy name for what He is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do His will, that we may at last be saved in his kingdom.

ORSON HYDE.
HYRUM SMITH.

N.B.—We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions that such was the fact. We stated further, respecting this matter, or this item, than the testimony will warrant us. With this exception the Conference sanctions this letter..

This winter was spent in translating the Scriptures; in the school of the Prophets; and sitting in Conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—for as we, viz.: Joseph Smith, jun., Sidney Rigdon, Frederic G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, sen., Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, High Priests; and Levi Hancock, and William Smith, Elders, were assembled in Conference, on the 22nd day of January, I spoke to the Conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his Spirit in a miraculous manner, until all the Elders spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the Conference, until a late hour at night, so rejoiced were we at the return of these long absent blessings.

On the 23rd, we again assembled in Conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's Gospel,) as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes, &c. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto life eternal, they should be given over unto the buffetings of Satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank,

and were filled; then sung a hymn, and went out.

I completed the translation and receiving of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

AN EPISTLE

Of the First Presidency, to the Church of Christ in Thompson, Geauga County, Ohio.

Kirtland, February 6th, 1833.

Dear brethren,

We salute you, by this our epistle, in the bonds of love, rejoicing in your stedfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth and righteousness in the bowels of Jesus Christ, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory for ever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon, your messenger, who has been ordained by us, in obedience to the commandments of God, to the office of an Elder to preside over the Church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Brethren beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved brother Paul, that you may be the children of our heavenly Father, and not give occasion for stumbling, to Saint or sinner. Finally, brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God, even a fulness; and may the grace of our Lord Jesus Christ be with you all. Amen.

JOSEPH SMITH, jun.
SIDNEY RIGDON,
F. G. WILLIAMS.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 31, 1852.

PROGRESS OF THE WORK OF GOD.—The progress of the latter-day work among the nations of the earth is truly cheering to the Saints, while at the same time it becomes alarming to the fearful and the hypocrite. The glorious intelligence from Switzerland, which we are enabled to lay before our readers in the present Number of the STAR, is another testimony of that truthful saying of the Apostle Paul, when he perceived that God was no respecter of persons, but that in *every nation* he that feareth Him, and worketh righteousness, is accepted of Him. Here we find the native sons of Switzerland sending forth their testimony, and causing it to commingle with the testimony of hundreds and thousands from many nations and tongues, that God is with them in power, demonstrated by the gifts of the Gospel, as proclaimed by His servants, and enjoyed by those who walk in the *light of truth*.

This luminous principle has once more burst forth in all its majesty, penetrating the dark clouds of superstition and bigotry, by which it has been so long veiled from the earth, the remotest corners of which are now destined to behold its glory: and because men have lived so long in darkness, that they cannot look it in the face, they stand afar off and wonder at what has happened, and by what mystic power it is that these Latter-day Saints can climb up-hill so rapidly, forcing their way through the

opposing elements of prejudice and persecution, and increasing with unparalled rapidity.

They have had to climb the hill from the first; the current has always been against them, and they have had to launch out upon the sea of time against the tide of influence and popularity, which has incessantly beat upon their path; but notwithstanding all this, in all respects their course is upward and onward. With a strong nerve and steady eye they look *up* for light, while the world look *down* for the opposite; and when we hear them say that the "Mormons" are all going to hell, we are led to ask if they have really got all principles so reversed, that the road is henceforth down to heaven and up to hell, for surely if there is a people in this world who travel an up-hill road, it is the Latter-day Saints.

But, notwithstanding all the calumny and vituperation that have been heaped upon the Saints, the persecution and death that have awaited them from the day of their birth, (spiritually,) and every opposition that wickedness could invent, they are rapidly increasing and becoming notorious in the earth; and the power of truth is made manifest to the world in the irresistible influence it is acknowledged to have over the honest and industrious, the virtuous and good.

At present the Saints are being particularly noticed by every grade of society in this country. The learned and the noble, with Reverends not a few, are all in commotion, and cannot understand why it is that "Mormonism" carries with it such a captivating influence among the people; the hope which they have so fondly cherished, that it would come to an end of itself, has died away, or been supplanted by despair. The reports of "Rebellion in Utah, Murder, Polygamy," &c., &c., which have been almost heralded by every print, wafted on every breeze, and lisped by every tongue, have only served to agitate and excite the public mind, and bring truth before them, where it could be investigated; and the result is, that the purity and sublimity of the glorious Gospel of our Lord and Saviour Jesus Christ present such a lovely picture to the reflecting mind, and throw around the heart such a sacred halo of conviction, that no impurity can be associated with such a holy, heavenly scheme. It is loved, cherished, and embraced by the virtuous and the good, while it is only despised by the corrupt and the damned.

It is frequently remarked by observers, that wherever the doctrines of the Church are introduced and taught by the Elders, a withering blight or deadening influence is felt by the people *who receive them not*, and in proportion as they listen to their teachings, they conceive a dislike to all religious systems with which they have before been acquainted, even though they may not be inclined to embrace the principles which are taught by the Latter-day Saints. This admission is often made by those who watch and direct the public mind; and because of this the Saints are looked upon by the multitude as not only a pest, but a curse to society; hence the clergy, and others who influence the public mind, are soon arrayed against them, and the strongest opposition is offered that the biased public can be made to support. This admission, however, is a just one, and is of itself one of the strongest evidences of the truth of their ministry. In this respect, the world virtually admits the truth and power of the Gospel, as taught by the Saints, and can justly be condemned by their own words if they reject it.

Such were always the effects of the preaching of the Gospel, wherever it was proclaimed by an authorized minister of God; it savors of life to those who receive it, and death to those who disbelieve. It is not only the power by which men are saved; but the power by which they are condemned. Hear what the Saviour says,—He that *believeth* and is *baptized* shall be saved, and he that *believeth not* shall be

damned;" hence says the Apostle, "It pleased God by the foolishness of *preaching* to save them that believe."

This is not the case with the many Protestant systems of religion which have attained to such a degree of popularity in the world. However diametrically opposed in the most prominent features of their faith, involving the final destiny of man, they have flourished side by side, and neither have gained the supremacy, simply because their words have not the power of life or death. Their weight in either scale is not discernible. Still all claim to be right, all admitting the right of each other's claim, which places all on an equal footing. Opposing faiths and corresponding works are justified, which is the cause of dissension and confusion, and has in all ages been a fruitful source of misery, persecution, and death; and because of it rivers of blood have been made to soak the earth, and all this by the sanction of those who profess to be ministers of him who said "*Except ye are one ye are not mine.*"

While there is a variance in faith, there is a difference in works, for faith is the principle of action; and if there be a difference in works there must be a difference in rewards, for every one shall be rewarded according to their works. Hence men who differ in their faith and works for salvation, must also differ in glory as their final reward. They cannot be made partakers of the glory of God, for that is one glory, even as the glory of the sun is one. They only who are one in faith, one in ordinances, one in covenants, and one in power, even the power of the Holy Priesthood, can ever inherit the glory of God as a reward for their earthly pilgrimage.

This fact is forcibly impressed upon the mind of the reader through all the sacred writings of the Prophets and Apostles. There is but one faith recognized by the Gospel, and that never compromises with the faiths of men. Christ has no fellowship with Belial, neither the faith of Christ with the many faiths of the world; no more than righteousness has with unrighteousness. No man can love the one and serve the other. They are so much at variance, that when they come together there is a strife at onee, and it is inevitable.

Because of the truth of this principle, the world has always been at war with the Saints of God. Because Jesus would not admit of more than one religious faith he could not live upon the earth, but was persecuted by every religious (?) sect, and finally put to death; because of this, the Latter-day Saints have become the persecuted of all denominations, and their Prophet put to death. Query, What will be the difference between the reward of this generation and of that? Their works agree! The most inveterate enemies of the truth, after having been among the Saints, admit from their own experience that they are God-like (one), yet they despise this holy principle, and would feign destroy its influence from the earth, for contention is an ingredient as essential to their existence, as the oxygen of the atmosphere we breathe is to life. No man can mingle with the true Saints of God, and be sustained at the same time in any manner of iniquity; hence they become a terror to the evil doer, and the wicked flee when no man pursueth.

As the work of God increases in the earth, and His power is exercised among men, the enemy will exert his power against it; and as men become acquainted with the fact, and are thoroughly convinced that God has set His hand to deliver the earth from the power of Death and the Devil, and become so corrupt that they will not take a part in that work, they will be given up to the power of the Devil, and he will use them at his pleasure, and through them will resist the work of redemption to the uttermost. From henceforth the line will be more perceptible between the two parties, and the Saints of God will become more and more despised and persecuted

by their enemies, just in proportion as they obtain faith and power with God, until the day that the righteous shall not be found among the wicked, but being *gathered* into the garners of the Lord, the tares shall be burned.

INTERESTING FROM SWITZERLAND.

HEALINGS BY THE POWER OF GOD.

Liverpool, July 6th, 1852.

Dear President Richards,—I have hastily translated the following extracts of a letter which I received yesterday from Switzerland. If you consider them worthy of a place in the STAR they are at your disposal. To the Saints in England, although they have witnessed the power of the Lord in so many and diverse ways, these items may not be altogether uninteresting; to our brethren in that nation they are a source of great joy. For my own part, I rejoice that the Lord has manifested to my brethren that they are not alone; and also that such a man as Elder Stoudeman, who has spent the best of his life in spreading the false principles of worldly wisdom, now turns to the Lord with the humility of a little child, and seeks His wisdom and power to gain his salvation.

I am, dear brother, yours very affectionately,

T. B. H. STENHOUSE.

Lausanne, June 29th, 1852.

My dear Brother Stenhouse,—According to your invitation I visited Geneva, on Sunday the 27th instant: Brother Ballif accompanied me. At the particular request of our brethren we stopped a day longer than we at first intended. I have reason to believe our visit has done much good; for myself I felt that the Spirit of God was with me. In the meeting, when we partook of the Sacrament, I bore testimony of the influence of the Holy Spirit on him who seeks it with perseverance, of which I have experienced the happy effects, also of the knowledge I have acquired, of the order of the kingdom of God, of my faith and confidence in the dispensation given to man in these last days through Joseph Smith, as being in reality the dispensation which the Scriptures foretel; that I was a partizan of socialists and democrats during ten or twelve years, and a warm propagator of Cabet's communist ideas, but I had found and received in the Church of Jesus Christ of Latter-day Saints, much beyond all I ever thought or desired in this life, with the certain hope of divine happiness in the life to come. My testimony made such an impression upon all, that at the moment named for our departure, they begged of us to stay longer, which we did with pleasure and profit.

We have also, my dear brother Stenhouse, received spiritual blessings. Our heavenly Father has witnessed to us His presence in the Branches of His Church at Geneva and Lausanne. Brother Morel frequently visits a lady who purposes to be baptized. This lady is the mother of four or five children, one of whom is weak-minded, almost an idiot, and had never walked, and its twisted, drooping, powerless limbs banished the hope of its walking for a long time. Brother Morel, touched with compassion at the fate of this poor child, put his hand to his chin as he sat on his mother's knees, and, regarding him with attention, recommended him to the grace of the Lord, that He might have pity upon him. Well, dear brother, the child walked next day! The mother says, to those who wish to understand how her child has walked, that seeing brother Morel pray, she had faith that something good would come to her child. We are all filled with joy at it as you may believe.

Sister Stenhouse will have told you, in her letter, how your poor little Clara was afflicted with an intermittent fever. She invited me to administer to her with holy oil, which I did twice, asking our heavenly Father, in the name of His son Jesus Christ to heal her, and to give us a testimony that He was with us. Well, my brother, your Clara, since then, has been

quite well, for which, glory be to God, who remembers us, who are among the small things of His Kingdom. I am filled with joy, gratitude, and confidence. I assure you these two facts have strengthened our brethren and sisters, and caused those out of the Church to think seriously also.

I have seen Mr. Fasnacht at Geneva. He appears completely changed; he has renounced politics, and all such things, which proves to me that our principles have completely shaken him. I have not been able to speak with M. Déglon, as he has changed his residence. I had the opportunity of speaking a long time with the director of the Normal school of the Canton; he desires much to have an interview with you. Monsieur le Préfet, whom you know, wished to have our pamphlets; I have given some to him, together with "L'Etoile du Déseret." Another gentleman, a cotton manufacturer, after having read the "Voice of Joseph," &c., told me that he believed the discovery of the plates was true, for there was nothing there contrary to the Scriptures. May our heavenly Father send His Holy Spirit to these persons, that they may be enlightened, and bear their testimony, which I ask in the name of His Son Jesus Christ. Amen.

I cannot understand a church, nor a social body without order and without a hierarchy, otherwise this Church would be perfectly similar to the churches of the soi-disant Christians. God cannot wish that. He who enters freely into this Church, recognizing the dispensation by Joseph Smith, similar to those by the ancient Apostles and Prophets, ought, it seems to me, to understand that; if not let him ask of God, and He will give him to understand this perfect order in which every one rests perfectly free. I, republican socialist as I was, have sought and found, in this Church, an order so grand, and so beautiful, that all my susceptibilities are satisfied, more than satisfied, for it is the only system that can save humanity, and secure its happiness upon this earth with the assurance of the life to come. Every other system can only come from the enemy of God and of man, and can only be developed in us by means of our pride.

Adieu, my dear brother Stenhouse.

Your affectionate brother,

FRANÇOIS STOUDEMAN.

ALARMING OCCURRENCE.—REMARKABLE INTERPOSITION OF PROVIDENCE.

(*From the Liverpool Mercury, of July* 16.)

Newport, Tuesday.—Last evening an alarming accident occurred in this town, which occasioned the most frightful apprehensions as to the safety of nearly four hundred men, women, and children.

The Latter-day Saints, who form a very large proportion of the population in Wales, have been holding their "Conference" here within the past few days. To this gathering had assembled many of the "Elders" of the fraternity, some of whom have held rank as "Prophets" on the banks of the Salt River (Lake). Great preparations were made to celebrate this Conference on an extensive scale; and, among other means, it is said that promises had been held out and believed in by the too credulous Welsh people, that "miracles would be performed!"

Yesterday afternoon a large building named the Sunderland-hall, in which the body had held their services for a long period past, was filled to overflowing by the members of the sect, and their families, who reside in Newport, together with considerable numbers of the people from the hills, the colliery, ironworks, &c.

It is supposed that about four hundred persons were here assembled, about to join in partaking of tea after one of the services of the day. Several Mormon Elders had given out the blessing, and some hints were thrown out that that day might witness some of the great and miraculous powers of the Saints. Scarcely had tea been commenced, when, without a minute's warning, exactly one-half of the lofty and heavy ceiling of the building fell with a sudden crash. For a moment all was blinding and confusion; then suc-

ceeded the most appalling shrieks and the most terrifying clamour; and amidst the din and horrible confusion that ensued people rushed from all the surrounding houses, apprehending that some great calamity had occurred. Fearful screams were again heard bursting forth; presently the windows of the hall were dashed out, and the affrighted creatures within flung themselves through the broken sashes to the ground below; some were observed clinging with extreme tenacity to the window frames and sills, apprehending death within, and fearful of mutilated limbs if they fell. The doors were burst open from without as well as the piles of people heaped upon one another inside permitted, and ingress being at length obtained, the sight that presented itself was enough to appal the stoutest heart—beams and rafters, whole patches of ceiling, amidst clouds of dust, lying upon scores of people; while the tea-tables, affording protection to many, were crowded below with numbers crying aloud for mercy, for protection, and for a miracle to save them. The upper end of the hall, where the Elders had been seated, was unhurt—the ceiling above their heads was unbroken. Immediate exertions were made, and in the course of an hour the wretched creatures were all extricated from the ruins, and on a minute search being instituted, not one was found missing; and, what is still more remarkable, although the beams and rafters were heavy, and some with huge pieces of entire ceiling, fell directly upon the tables, and others in a direction that appeared to ensure inevitable death, not a single Mormon was injured, though it was intimated that two or three unbelievers, who had gone thither to revile and sneer at the true followers of Joe Smith, received slight injuries, which may serve their consciences as remembrancers.

When the party were all extricated, another hall was obtained, and there the remainder of the evening was devoted to an ovation to the Elders and the Prophets who had wrought the anticipated miracle of causing a ceiling to fall upon the heads of the Saints without injury.

The occurrence has occasioned a remarkable sensation in the town.

VARIETIES.

Marriage, with peace, is the world's paradise.

Learning is wealth to the poor, and an ornament to the rich.

Men will wrangle for religion; write for it; fight for it; die for it; anything but *live* for it.

To be faithful to the present moment, hour, day, and its state, is a weighty matter, and demands most serious consideration.

Mothers.—Every woman was made for a mother; consequently, babies are as necessary to their "peace of mind" as health. If you wish to look at melancholy and indignation, look at an old maid. If you would take a peep at sunshine, look in the face of a "young mother."

"I wish you would not smoke cigars," said a plump little black-eyed girl to her lover.

"Why may not I smoke as well as your chimney?"

"Because chimneys don't smoke when they are in good order."

He has quitted smoking.

Iron Paper.—At the Prussian Industrial Exhibition, Count Renard, a large proprietor of ironworks, exhibits sheet-iron of such a degree of tenuity that the leaves can be used for paper. Of the finest sort, the machinery rolls 7,040 square feet, of what may be called leaf-iron, from a cwt. of metal. A bookbinder of Breslau has made an album of nothing else, the pages of which turn as flexibly as the finest fabric of linen rags. As yet no extensive application for this form of the metal has been found, but the manager says the material must precede the use for it. Perhaps books may hereafter be printed for the tropics on these mettalic leaves, and defy the destructive power of ants of any colour or strength of forcepts. We have only to invent a white ink, and the thing is done.—*Leeds Mercury.*

A KNOWLEDGE of our duties is the most useful part of philosophy.

ALWAYS be good natured. A few drops of oil will do more to start the most stubborn machinery, than all the vinegar in the world.

IF you will have a constant vigorous health, a perpetual spring of youth use temperance.

USEFUL knowledge can have no enemies except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

BY relying on our own resources, we acquire mental strength; but when we lean on others for support, we are like an invalid who, having accustomed himself to a crutch, finds it difficult to walk without one.

EMIGRANTS ON THE WESTERN PLAINS.—From an account kept at Fort Kearney, from the time the first emigrants passed, until the 29th of May, and from that time, according to Mr. Collin's own notes, until his return here, (Independence,) the 11th of June—there had gone over the roads from this place and St. Joseph, 16,362 men; 3,242 women; 4,266 children; 5,325 wagons; 6,538 horses; 4,606 mules; 1 hog: 59,392 cattle; 10,523 sheep; from 100 to 150 turkeys; 4 ducks, and 2 Guinea fowls. Beside this number of living beings on the road, it is known that very many more were on the routes North, those leading out from Council Bluffs and old Fort Kearney. No estimate of them will reach you, unless it be from Fort Laramie.—Correspondence of the *Missouri Republican.*

HOME MANUFACTURE AND MACHINERY.—Since the first of last October, I have worked up 30 weight of wool for my own family use, into cloth and stocking yarn, and I have woven for customers, besides my own work, 58 yards of plaid cotton, 66 yards of plaid linsey, and 73 yards of plain linsey; and I have also woven 160 yards of carpeting, of which I have doubled, and twisted, and coloured the warp for 64 yards; making the number of yards of cloth that I have woven, in all, 357 yards.—SARAH BYINGTON. * * * There are four looms and twenty-eight spinning wheels in operation in this ward; and 1247 yards of cloth have been made the past year, besides several hundred yards woven for brethren who do not live in the ward. We have some music in North Kanyon Ward.—JOHN STOKER. * * * Governor Young has a *pocket knife* made in the Valley, good enough for Congress. Joseph Buxton, maker. * * * I thrashed, with a machine of my own make, on the American Fork, 137 bushels of wheat in two hours and fifty-seven minutes.—HIRAM MOTT.—*Deseret News.*

RESTORATION OF THE TRUE GOSPEL.

Composed for, and recited at, the Festival held in Bold Street Chapel, Liverpool, July 5th, 1852.

By ELDER R. H. FRENCH.

The "light of truth" increases more and more,
And spreads triumphantly from shore to shore.
The heart, in warm and gushing songs of praise,
Must celebrate its birth in latter-days,
And, animated with its potent fire,
Its triumphs tell upon the living lyre.

The time has dawned when truth again should rise,
Borne by a mighty angel from the skies.
That precious thing, th' eternal Gospel plan,
With all its gifts conferred of old on man,
Has been restored; and man exulting sees
The grateful seed, once scattered on the breeze,
Bearing celestial fruit o'er land and sea,
And flourishing, despite the tares that be;
And long and mighty will its power yet wield,
Till error and oppression to it yield.

Dim were the days ere light from heaven did flow
Through God's own Seer, and dimmer still they grow
As truth unfolds itself unto the mind,
And every fetter breaks that once did bind,
Setting man free; the glorious heavenly light
Dispelling mists of error from his sight.

Hail, dawn of Truth! Hail, age of promise given
To man, the offspring, and the heir of heaven!
Thy power, but now begun, shall onward stream,
And all thy glories, like a morning beam,
Enlarge, and glow, and shine from shore to shore,
To lighten all mankind the wide world o'er;
Whilst inspiration whispers from the west,
That man from sin and sorrow there shall rest;
That earth shall in the coming struggle rise,
And from herself shake human agonies;
No more for tyrants and for wrong a home,
And for God's Prophets a sad, silent tomb.

Eternal visions, rolling on the sight,
Foretel that truth, in majesty and might,
Shall rise and conquer gloriously at last,
And priestcraft quail before Jehovah's blast;
Foretel that earth shall be enrobed as fair
As e'er it was, and peace shall blossom there;
That heartfelt rapture, pure celestial joy,
Shall dwell for ever there without alloy.

Songs, speeches, prayers, from hearts in union met,
Are heavenly joys we shall not soon forget.
These pleasures we enjoy this evening here;
They're but the shadowing of joys more dear,
That to our midst will swiftly, surely come,
And crown our days within our mountain home.
These hallow now our bosoms—those for aye
Will softly linger through the perfect day.

NOTICE.—Elder Marsden, President of the London Conference, requests us to state that Edward McHenry has been excommunicated. In consequence of his past unprincipled conduct, the Saints are cautioned against him.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH JULY, 1852.

	£	s.	d.
John Godsall	£11	4	9½
John Copley	5	0	0
William Cartwright	4	10	0
John Price	2	0	0
George Simpson	2	0	0
Carried forward	£24	14	9½
Brought forward	£24	14	9½
T. C. Armstrong	38	0	0
William Speakman	2	0	0
Richard Morris	11	9	9
	£76	4	6½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY E. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 24.—Vol. XIV. Saturday, August 7, 1852. Price One Penny.

GOLD.

BY ELDER JOHN JAQUES.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."—ISAIAH LX. 17.

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

"Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

"God understandeth the way thereof, and He knoweth the place thereof.

"And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—JOB xxviii. 12—21, 23, 28.

What will not men do for gold? They will toil for it, lie for it, swear for it, steal for it, murder for it, live for it, and die for it. They will do more, and suffer more, ten times over, for gold, than they will do, or suffer for eternal life and happiness. The world is almost crazy after gold, for gold is the world's god. "For gold, men are found ready to sell themselves, soul and body—to swear black is white—to vote for anything or anybody—to cross seas and deserts—to rake mud, riddle dirt, and work with spade, pickaxe, and cradle, among ruffians and desperadoes, in California and Australia," yet, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Said one of old,—"The love of money is the root of all evil;" and verily, if we look around us observingly, we can see much, very much evil and misery that are produced by this love, this infatuation for gold, which is the highest representative of money or riches that the world acknowledges.

What may not be bought with gold? More, a great deal more of this world's necessaries, comforts, luxuries, favours, honours, and blessings than can be purchased by any other commodity. Let a man come in the name of gold, and he will be certain to be more respected, and will receive more attention, and will obtain more worldly honour than another who comes in the name of Him who can with propriety say,—"The silver is mine, and the gold is mine."

Gold does not constitute true wealth, neither will it produce the necessaries, comforts, and luxuries of life, nor bring to its possessor true honour and glory.

Place a family on an uninhabited island, and labour only will sustain them; all the gold in the world could not do it. Labour is true wealth. Labour will produce what is necessary for the sustenance, comfort, and happiness of man, when gold cannot buy it. Intelligence, labour, and integrity only will bring true honour, glory, and dignity to mankind. True intelligence will bring salvation and eternal life, but gold never will; yet intelligence, with that sterling integrity which is proof against the temptation of the "yellow glittering gold," and which will not swerve from the path of duty and virtue for it, is exceedingly rare, but *those only* who possess this quality will rise to the highest pinnacles of authority, honour, and glory in the kingdoms of our God. If we look at emperors, kings, princes, dukes, lords, judges, lawyers, preachers, tradesmen, to the lowest beggars,—through the vast and varied category of earth's dignities, professions, and occupations, we can behold in all ineffaceable tokens of the deep and lasting hold which the sordid and debasing passion for gold has on the minds and consciences of men. Gold is exalted above virtue, purity, honour, integrity, and Godlike intelligence, and is accounted worthy of superior esteem.

God, by the mouth of the Prophet Isaiah, declared that He would make gold as plentiful as brass in the latter-days; and surely that prophecy is fulfilling before our eyes. California and Australia are pouring forth their long-hidden stores of the "precious metal," and offering flattering inducements to its adventurous devotees; and from all nations and climes do they flock to the "land of Ophir." We know not where gold may yet be found, when the Lord God discloses fully to mankind the "chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth, and fulness thereof." From the east to the west, from the torrid to the frigid zones, the earth, at intervals, may be rife with the shining ore, if men only knew where to dig for it. We need not be surprised if the sober inhabitants of "quiet England" should yet be "startled from their propriety" by the discovery of gold in their midst. If it should so happen, we shall witness, as a natural consequence, most alarming ravages by that fearful malady the "yellow (gold) fever." Already many in this land exhibit unmistakeable symptoms of this disease, and, in a considerable number of cases, these symptoms are so decided, that nothing short of a journey to the "diggins" with its incumbent "hard experience" will make the subjects of these attacks men again, and probably before that time, the constitutions of many will be quite broken down.

But God has a purpose—yes, a glorious purpose, in disclosing some of the secrets of the earth in this generation. He has established His kingdom upon the earth, and when it is built up, and the Saints are sufficiently perfect, then, the gold, and the silver, and the precious stones, and all the choicest productions of the whole earth will be made tributary to the beautifying, ornamenting, and adorning of the temples and buildings of the cities and stakes of Zion; for the Lord will make the place of His feet glorious, yea, Zion shall become the delight of the Lord, and the joy of the whole earth—the foremost among the nations in the race for celestial glory and exaltation.

But a sudden influx of gold in any nation, or among any people is a positive evil, and will be followed by the most disastrous and ruinous consequences, unless that nation or people are so far advanced towards perfection, and have so subjected their passions to the law of righteousness, that the fascinating substance has no power over them, and cannot tempt them to swerve from the path of duty, nor influence them to quit their ordinary avocations to worship it. When a community have arrived at such a state in the scale of being, that they can willingly consign their precious stones for the foundations of their city walls, their pearls for their city gates, and their gold for the paving of their city streets, then a flood of gold, and diamonds, and earth's choicest treasures will not be followed by such fearful consequences. Until society has attained to a higher state of perfection than generally prevails at the present time, an influx of these things would introduce confusion, idleness, dissipation, recklessness, misery, and death, temporal and spiritual, for its tendency would be to encourage and give licence to the worst passions of men, and thus the savory institutions of law and order would be broken down and swept away.

The Saints are at present imperfect, and, consequently, if not very watchful

and prayerful, they are liable to be led astray, as other men are, by influences and powers not of God. Some have half an idea that if they were to go to Australia they would have splendid chances of speedily gaining for themselves a comfortable outfit for Zion. They persuade themselves that they do not wish to go to Australia for the gold, but that they may fulfil the commandment to gather to Zion sooner by going there than by staying in Britain, and waiting the Lord's time. This reasoning is very specious certainly. Milton said,—"They also serve who only stand and wait," and it is truly so; for the Saints in this land, who cannot gather to Zion at present, can serve the Lord as faithfully by waiting His appointed time for deliverance, as they can by going to the goldfields of Australia, unless they have special counsel from the right source to go.

But, let us reason a little upon this matter. It may be *quite possible* for a stouthearted, energetic Saint, with his family to make a four month's voyage to Australia, to sojourn for a time in that land, to gain there sufficient means to carry himself and family to Zion, and also to journey with them to Zion, and yet maintain his and their integrity and faithfulness all the time, and not lose the spirit. But, beloved Saints, how many brethren and sisters would prove true and faithful under the accumulated and widely-varied trials and temptations they would meet in such a course? There is reason to fear the number would be few indeed. Are all Saints whose faces may be set towards Australia *quite sure* they would prove so faithful, when they had no faithful Elder or Priest in their midst to guide them with his counsel, that they would not forget their God, or their prayers, or their religion, that their souls would not be filled with the love of gold, and that they would not apostatize from the work of the Lord, and fall unknown and unnoticed by the way?

Here are ten families of Saints; they are accounted faithful among their brethren; they emigrate to Australia; they have no faithful Elder to visit and teach them; they mingle freely with the drunken, the filthy, the obscene, the scoffing classes of society, and pursue the exciting labours of a gold-digger, or perhaps the more sober business of common life. How many of these ten families will maintain their integrity, and present themselves in Zion, six years hence? Not many. On the contrary; here are ten other families; they are accounted faithful before their brethren; they wish to gather to Zion, but have not the means; they conclude to wait here until they have means, or the Lord opens up the way for them; they have faithful Elders to visit amongst them to do them good, to build them up, and to inspire them with faith and fortitude; in a short time, by their persevering industry, or by the benevolence of a rich brother, or by means of the "Perpetual Emigrating Fund," they are enabled to cross the mighty deep; through the compassion of their brethren in Zion, they are met on the banks of the Missouri, by oxen and wagons, sufficient to carry their luggage and little ones over the plains, whilst the stronger portion of the family pursue their journey on foot to their mountain home, without apostatizing, or losing the spirit of their God. It is not right to hold out to the Saints inducements that may not be realized, yet the probability is that those who are content to stay in Britain, and wait the Lord's time for their gathering, will find that the chances are ten to one of their being gathered quicker than those who run off to Australia, deceiving themselves.

If all the Saints in Britain will continue very faithful to their God, and prayerful, they will always find something to do for the advancement of the work of God in this land, so long as there is any necessity of their stopping here. Let them pour out their desires before the Lord, telling Him how they wish to gather, and build up the cities and temples of Zion, that they may attend to the ordinances of salvation and exaltation for themselves and their dead, asking Him to so order events that the way may be opened for a mighty gathering of His poor Saints, and it is certain the Lord will not turn a deaf ear to their cries, for it is not His nature to do so; but the Saints will find that, perhaps when they least expect it, their way will open, and they will be delivered from bondage, and will be constrained to say in the fulness of their gratitude,—Great and marvellous are thy doings, O Lord God Almighty thy ways are past finding out. Praise the Lord, O my soul, for His lovingkindness, and forget not all His benefits, for His tender mercies endure for ever.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 361.)

The following letter was written by John Murdock, a High Priest, (who had previously been with the Church in Thompson,) to Salmon Gee, Elder of the Church in Thompson:—

Kirtland, February 11, 1833.

Beloved brethren and sisters in the Lord and Saviour Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our heavenly Father hath blessed you greatly, as He has also me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the promise: and this without throwing me down or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system, but it is the internal operation and power of the Spirit of God, so that I know that those odd actions and strange noises are not caused by the spirit of the Lord as is represented by brother King. Therefore in the name of the Lord Jesus Christ, by the spirit of the living God, according to the authority of the Holy Priesthood committed to me, I command brother Thomas King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an Elder in this Church of Christ, until you come and give full testimony to the High Priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you, but exhort you in behalf of your soul's salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith, every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the Gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.

February 12.—Having received Seaton's paper, from Rochester .New York containing a part of my communication, written on the 4th January, I wrote as follows:—

To N. E. Seaton, Rochester.

Dear Sir,

I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public, for it is of importance to them: but I have no claim upon you, neither do I wish to urge you, beyond that which is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also to tell you what will be the consequence of a neglect to publish it.

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February 15th.—In a Council I ordained Harpin Riggs, and Isaac McWithy Elders.

February 17th.—In Conference I ordained John Johnson to the office of Elder.

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Conference of High Priests of the 14th of January: and Oliver Cowdery, William W. Phelps, and John Carrill were appointed a committee to write an Epistle from the Conference to the brethren in Kirtland; which was written and sanctioned by the Conference.

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A word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and the Church; and also the Saints in Zion. To be sent greeting—not by commandment nor constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days; given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your Sacraments before Him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body nor belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

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Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the Church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren, Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the Prophets, which I have commanded to be organized, that thereby they may be per-

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Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the Church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren, Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the Prophets, which I have commanded to be organized, that thereby they may be per-

fected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the Gospel of their salvation.

For it shall come to pass in that day, that every man shall hear the fulness of the Gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and Presidency, and when you have finished the translation of the Prophets, you shall from theneceforth preside over the affairs of the Church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the Churches, and study, and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives, to preside in Council, and set in order all the affairs of this Church and kingdom. Be not ashamed neither confounded; but be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.

Now, verily I say unto you, let there be a place provided as soon as it is possible, for the family of thy Counsellor and Scribe, even Frederick G. Williams: and let mine aged servant Joseph Smith, sen., continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let thy Counsellor, even Sidney Rigdon, remain where he now resides, until the mouth of the Lord shall name. And let the Bishop search diligently to obtain an agent, and let it be a man who has got riches in store—a man of God, and of strong faith; that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. Let your families be small, especially mine aged servant Joseph Smith, sen., as pertaining to those who do not belong to your families; that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are hindered in accomplishing those things which I have commanded you.

And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the Bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from theneceforth.

And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore, let them cease wearying me concerning this matter. Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. M'Lellin, neither with my servant Sidney Gilbert; and the Bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me: for she shall not be removed out of her place. I, the Lord, have spoken it. Amen.

Having come to that portion of the ancient writings called the Apocrypha, I received the following:—

Revelation, given March 9th, 1833.

Verily thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it, let him understand, for the spirit manifesteth truth; and whoso is enlightened by the Spirit, shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefitted, therefore it is not needful that it should be translated. Amen.

March 12th.—A Council of High Priests assembled in the school-room of

the Prophets, and decided that Horace Cowen and Zerubbabel Snow, Amasa Lyman and William Cahoon, Jenkins Salisbury and Truman Wait, journey east on a Mission, two by two, as written. Brothers Cowen and Salisbury were ordained the same time.

March 15th.—A Council was called to consider the case of Brother Lake, from Wooster, who came professing to have received revelations. On investigation, it was unanimously agreed, that said Lake was under the influence of an evil spirit, and his license, as Priest, was taken from him. The same day I received the following:—

Revelation to Enoch, on the order of the Church for the benefit of the poor. Given to the Saints in Kirtland, March, 1833.

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one, I say unto all.

And again I say unto you, my servant Shederlaomach, you shall be a lively member in this order, and inasmuch as you are faithful in keeping all former commandments, you shall be blessed for ever. Amen.

Great joy and satisfaction continually beamed in the countenances of the school of the Prophets, and the Saints, on account of the things revealed, and our progress in the knowledge of God.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 7, 1852.

EMIGRATION.—From all quarters we hear that the hearts of the Saints, especially the poor ones, are set Zionward, and that they feel determined to exert themselves, and wait upon the Lord, so that they may, by faith, prayer, and works, search out their way to Zion, in answer to the call of the First Presidency for the Saints to come home from the nations.

This determination is laudable and praiseworthy, and we feel like recommending the Saints to go to with their might, and set their hearts upon the gathering, and make it a matter of much prayer and supplication before the Lord, that the way may be made manifest for them to go to the Land which the Lord has blessed. Those who have faith that they shall be enabled to emigrate next season, should use all honourable exertions to obtain available means, and make all things and circumstances subservient to this end in righteousness. Of course we do not intend to say that the Saints must neglect the duties that lie immediately before them, in order to prepare for their gathering, for if they do this, they will find it hard to go up to Zion, and retain the Spirit of the Lord in their bosoms; but we wish the Saints to to do the duties that lie before them, and prepare with all that remains of their energy and means to escape from the corrupt nations of Babylon, and plant themselves in Zion, before the storm of God's judgments sweeps through the habitations of the wicked and the unbelieving, and makes the earth desolate.

All persons who are Saints at heart as well as in name, will study to act righteously, and leave their native land in an honourable and creditable manner; for righteousness and integrity are good and heavenly principles, and will bring honour and reward from heaven and from good men, whether they are practised in Great Britain, or the Great Salt Lake Valley; therefore we say to all who hold the name of Saints, leave your native land in an honourable and praiseworthy manner, that a healthy influence may be left behind you, and that your fellow countrymen may afterwards be constrained to inquire into the motives which actuated you, and induced you to sacrifice the

comforts of home and fatherland for the hardships of a long and arduous sea and land voyage to a strange country, and peradventure they will be led to walk in your footsteps, and follow you to Zion, and thus bring praise, honour, and glory to your Father in Heaven, and become as jewels in your crown at a future day, for they will not fail to call you blessed for the light you held out to them, and the example you set before them, when their minds were enveloped in the gross darkness, superstition, and prejudice which characterise the multitudes of the Gentile nations at the present time.

PURITY AND KNOWLEDGE.

(*From the Deseret News.*)

Every thing which tends to the prosperity and advancement of the Kingdom of God on the earth, tends to the same objects in the heavens; for the Saints, while here, are laying a foundation for their exaltation hereafter; and although they may cease from their labours, such as produce weariness, fatigue, and sorrow, yet their works will follow them, and continue to increase and multiply upon their hands, forever and ever, even so long as they shall continue to increase, and spread abroad, and acquire dominions in the eternal world; yet fatigue, combined with their works, will not be their companion, as it is while dwelling here in mortality.

Hence the saying of the Saviour to those who should go forth to preach His Gospel and prune His vineyard for the last time, if they continued faithful in all things they should become renewed in their bodies, and not go hungry or thirsty, they should run and not be weary, they should walk and not faint. This is a blessed promise, and has been the means of sustaining many of the Elders of Israel in their travels, at home and in foreign countries; for many have realized the fulfilment of these promises and rejoiced therein; and the principle is equally good, and may with equal propriety be applied to the Saints who are labouring at home to sustain the families of the Elders who are abroad proclaiming the Gospel, or are labouring to prepare for the reception of the Saints who are coming home, provided they labour with the same singleness of heart, and unyielding devotion to the interests of Zion, as the Elders feel who are abroad in foreign lands among strangers, and have no friend but God to depend upon for food, strength, support, and direction in all things.

The greater purity of body the Saints can attain unto before death, the less change will necessarily have to take place before the resurrection; for in the resurrection the body must be perfect, and consequently the nearer towards perfection we arrive at here, the nearer and more rapidly we approach a glorious resurrection, and the less time we may have for our spirits to be separated from our bodies, while our bodies are undergoing a purification and change in their graves; and the more intelligence we acquire in this state of existence, the more we will have to carry with us into the next or higher state, consequently the more exalted will be our introduction to the eternal worlds.

Knowledge is power, and the more a man knows, the greater good he is capable of doing, and his reward will be according to his works; and although, through the vanity of man, it is true that "knowledge puffeth up," yet it is not so with the Saints, while in the exercise of a right spirit, but it tends rather to make them more humble, while they become more powerful and Godlike; but it is the foolish that are puffed up with knowledge, and such as are not edified with charity or Godlike love; self love is their god, and that true love that casteth out fear has no place with them.

Purity and knowledge being requisite qualifications for all Saints to prepare them to enter into the presence of the Father, we have no time to idle away, no spare moments to loiter about the stores, the post office, or any of the public offices or halls of assembly. If the Saints have special business at such places, let them transact that business as speedily as possible, and depart, giving room to others to do their business; and when the business hours of

each successive day are closed, the merchant, the clerks, the business men want and need the succeeding hours and evenings to count their cash, to balance their books, to put up their mails, and to arrange their business for the future day; and any unnecessary delay of the people in retiring from the public places, when their business is completed, is a hindrance to public affairs, which ought not to be countenanced by the Saints, who need every moment they can get, to wash and purify their bodies, feast their minds, and prepare for the coming of the Lord Jesus Christ. Wise men receive hints thankfully, and profit by them, while fools wait for kicks, and then receive them most ungratefully. Let the Saints be wise.

EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

(*Continued from page* 350.)

"The grand characteristic of all narcotic substances, is their *anti-vital* or life-destroying property. When they are not so highly concentrated or energetic as to destroy life instantly, they produce the most powerful and often the most violent and distressing vital reaction, which causes a corresponding degree of exhaustion, depression, and prostration; and they often destroy life, purely by vital exhaustion in this violent and continued vital reaction. But when the discriminating sensibilities of the system have been depraved by the habitual use of these substances, and its powers of giving a sympathetic alarm greatly impaired, these same substances, even the most deadly in nature, if the quantity be only commensurate with the degree of physiological depravity, may be habitually introduced into the stomach, and even received into the general circulation and diffused over the whole system, and slowly but surely destroy the constitution, and always greatly increase the liability to disease, and almost certainly create it, and invariably aggravate it, without any of those symptoms, which are ordinarily considered as the evidence of the action of a poison on the living body; but on the contrary, their stimulation is attended with that pleasurable feeling, and agreeable mental consciousness, which lead the mind to the stongest confidence in their salutary nature and effect."—*Graham's Science of Human Life.*

Hysteria.—Hysteria, or in common parlance, hysterics, one of the *neuroses*, and a most singular affection, is also to be mentioned as one of the effects of tobacco. Hysteria, although in its original signification, an affection belonging exclusively to females, is, nevertheless, not unfrequently to be found with all its distinctive features in the opposite sex. As is well known, it often causes fits of alternate laughing and crying; and at the same time, the pitiable subject seems to have a heavy ball in the abdomen, that rises towards the stomach, chest, and neck, producing at the same time a sense of strangulation. There is sometimes partial unconsciousness and convulsions. This, then, a nervous disease, is sometimes caused mainly, or in part, by tobacco. Be it understood, however, that I admit there are many cases of hysteria where the drug has had nothing to do in the matter, it never having been used. All I claim is, that tobacco is *one* of the many causes of this most singular disease.

In some parts of the world where females make much use of tobacco, hysteria or hysterics, essentially a nervous disease, is found to be very prevalent. It is to be observed, however, that, as a general fact, those persons who use tobacco, use also the kindred stimulants, tea and coffee, one or both of them, so that these articles, either of which may cause that disease, produce a portion of the effect caused. I know a pious old lady who would think it a great insult should any one question her title to being a "good Christian." She uses not only strong tea daily, as often at least as morning, noon, and night, but smokes her pipe even much oftener; and what is the result? She has had for many years hysterics so badly that every few weeks she gets the notion into her head that she is at the very point of death. She calls her friends about her to advise and admonish them in the most solemn manner. At one of these times, a worthy daughter of hers, who well understood how the devil was misleading her, said, "Come, mother, let us go over to Mrs. ——", a neighbour she much loved, "it will be more pleasant for you to die there." Up the old lady jumped, and went quickly, although, as she would have it, she was on the very point of dying. It would be impossible to tell how much of the sin of using tea, coffee, and tobacco, may be

excused on the score of ignorance in these old Christians; but certain it is, that since more light has gone abroad on the subject, the younger ones will have much to answer for in these things.

Insanity.—Tobacco has been ranked among the causes of insanity. On the great principle, that whatever tends seriously to injure the bodily functions, must also necessarily impair in a greater or less degree the mental manifestations, tobacco may undoubtedly be reckoned a cause of mental aberration. If tobacco can produce hypochondriasis and hysteria, as we know it does, certainly we may infer that insanity proper may also be caused by its use. On this head, however, I will merely quote the words of a distinguished authority, Dr. Woodward. He observes; "Tobacco is a powerful narcotic agent, and its use is very deleterious to the nervous system, producing tremors, vertigo, faintness, palpitation of the heart, and other serious diseases. That tobacco occasionally produces insanity, I am fully confident. Its influence upon the brain, and nervous system generally, is hardly less than that of alcohol, and, if excessively used, is equally injurious. The young are particularly susceptible to the influence of these narcotics. If a young man becomes intemperate before he is twenty years of age, he rarely lives to thirty. If a young man uses tobacco, while the system is greatly susceptible to its influence, he will not be likely to escape injurious effects that will be developed sooner or later, and both diminish the enjoyment of life, and shorten its period. In our experience in this hospital, tobacco in all its forms is injurious to the insane. It increases excitement of the nervous system in many cases, deranges the stomach, and produces vertigo, tremors, and stupor in others."

Dr. Chapman of Philadelphia, informed his coadjutor, Dr. Wood, as is stated in the United States Dispensatory, "that he has met with several instances of mental disorder closely resembling delirium tremens, which resulted from its abuse, and which subsided in a few days after it had been abandoned."

Effects on the Teeth.—The pernicious effects of tobacco on the teeth are easily proved, although it has been pretended by some that tobacco is a preservative of these useful organs. The delusion grew out of the fact, that tobacco is found sometimes to have the effect of benumbing the nerve of aching teeth. But the teeth of tobacco chewers, who have continued the practice for a considerable length of time, are generally bad, as any one may observe. It was once said in the presence of a clergyman of our aquaintance, that tobacco was good for preserving the teeth, upon which he answered, "That is not true, for on one side my teeth are perfectly good, while on the other side, the one in which I have always kept my cud, there is not a stump left." Query: For what did he use it?

The first and most prominent effect of tobacco upon the teeth is that of softening them. In some instances they become literally worn to the gums, and in others, decay. The mischief is likewise partly caused by indirect effect upon the masticatory organs through the general health, partly by the natural friction of chewing, and partly by the gritty substances the article contains. I know several old men in the country who have from early youth used freely of tobacco in the mode of chewing, and whose teeth are worn quite to the gums, and yet the fangs or roots of the teeth are, in some instances at least, sound. In some of these cases there is also great tremulousness of the nerves, and extreme emaciation of the whole body. Had these individuals not led a country life, spending a great share of their time in the open air, and actively engaged in the healthful duties of farmers, their condition would have been commensurately worse. Concerning the fact that the teeth of tobacco chewers become worn down by the use of tobacco, Dr. Mussey remarks, "I have observed this in the mouths of some scores of individuals in our own communities, and I have also observed the same thing in the teeth of several men belonging to the Seneca and St. Francois tribes of Indians, who, like most of the other North American tribes, are much addicted to the use of this narcotic. In several instances, when the front teeth of the two jaws have shut close, the surfaces of the grinders in the upper and lower jaw, especially where the quid had been kept, did not touch each other, but exhibited a space between them of one-tenth to one-sixth of an inch, showing distinctly the effects of the tobacco, more particularly striking upon those parts, to which it had been applied in its most concentrated state."

The injury of tobacco on the teeth then,

is, first, by direct contact of the poison acting on the vitality of the part; second, through the effect of attrition in wearing them down; and third, indirectly by its pernicious effect upon the fluids of the system and the general health.*

The *gums* are, in many cases, made to recede from the teeth by the use of tobacco; and when this effect has once taken place, there is no possible means of making them adhere again. Persons often lose teeth in a perfectly sound state, merely by having the gums loose about them. Dr. J. C. Warren, of Boston, judiciously observes "that while tobacco can have no material effect in preserving the bony substance of the teeth, it has a sad influence on their vitality, by impairing the healthy action of the gums."

* Concerning the effects of tobacco on the teeth, Dr. Alcott observes: "But granting the most which can be claimed for tobacco in the way of preserving teeth—grant that it benumbs the nerves, and thus, in many instances, prevents pain—grant, even, that it occasionally precludes all other decay, except the premature wearing out of which I have spoken—still, the general truth will remain, that it injures the gums and the lining membrane of the mouth, stomach, and alimentary canal generally, and, in fact, of the lungs also; and thus not only prepares the way for various diseases (to be mentioned hereafter), but spoils the beauty, injures the soundness, and hastens the decay of these organs. It was no doubt the intention of the Creator, that the teeth should last as long as their owner. Yet, in how few of a thousand tobacco-chewers, or smokers, or snuff-takers is this the result!"

The Mouth.—It cannot be affirmed that tobacco has any specific effect in causing diseases of the mouth, but that it injures this part as any other powerful irritant might do, cannot be questioned. The gums, as well as the tongue and lips, are very subject to that serious and painful affection, cancer. Dr. Warren, before quoted, is as good authority in surgery as can be referred to. He observes: "For more than twenty years back, I have been in the habit of inquiring of patients, who came to me with cancers of these parts (the gums, tongue, and lips), whether they used tobacco, and if so, whether by chewing or smoking. If they have answered in the negative as to the first question, I can truly say, that, to the best of my belief, such cases of exemption are exceptions to a general rule. When, as is usually the case, one side of the tongue is affected with ulcerated cancer, the tobacco has been habitually retained in contact with this part. The irritation of a cigar, or even from a tobacco pipe, frequently precedes cancers of the lip. The lower lip is more commonly affected by cancer than the upper, in consequence of the irritation produced on this part by acrid substances from the mouth. Among such substances what is more likely to cause a morbid irritation, terminating in disease, than the frequent application of tobacco?"

I believe cancers, severe ulcers, and tumours, in and about the mouth, will be found much more common among men than women. Since the former use tobacco much more generally than the latter, may not this be a cause?

THE MORMONS.

(*From the New York Herald.*)

A happier people, perhaps, do not exist on the face of the earth than the Mormons. They have made "the wilderness to blossom like the rose." They roll in abundance. They live on the fat of the land. They work like a colony of beavers, all in harmony; and they enjoy themselves in the most improved Oriental style. They open their convivial dances with singing and prayer, and after a royal supper, and a Virginia break-down, they close with the Apostolical benediction, towards day-break, from the mouth of the Prophet himself. They have more industry, more religion, and probably more rascality, among them than any other community of Saints of the Anglo-Saxon stock. They practise the doctrines of the Old Testament; they believe in the New. And, in addition to all this, they have a Koran of their own; the motto of which is—that God is great, and Brigham Young

is His Prophet. Their government, civil, religious, and social, is the most curious admixture of Mahometanism, Judaism, Christianity, Socialism, Paganism, and Infidelity. They are *imperium in imperio*—a separate kingdom of the patriarchal ages within the limits of the United States. Their history is the wonder of the age; their preservation through persecutions, expulsions, pestilence, famine, and their wanderings through the Rocky Mountains, is miraculous: their success, their increase, and prosperity, nearly a thousand miles from the borders of civilized life in any direction, surrounded on every side, in the heart of the continent, by almost impassable mountains and deserts, are still more marvellous. In all this they are entitled to a proper share of credit. It is all due to hard work, perseverance, faith, singing, dancing, and prayer, and plenty of warm and cold bathing—salt and fresh—but above all to faith, hard work, music and dancing, and singing, and prayer.

[Wonderful people these "Mormons"! The world cannot comprehend them. The world never could comprehend Saints. The people of the Lord always were, and always will be, a peculiar people. And really the world has been so many centuries without Saints, that it is perfectly bewildered at their character, now they have some living specimens before them. But "Wisdom is justified of all her children."—Ed.]

VARIETIES.

Cruelty to a female is the crime of a monster.

He who waits to do a great deal of good at once will never do any.

The man who does not know how to leave off, will make accuracy frivolous and vexatious.

It is more from carelessness about truth, than from intentional lying, that there is so much falschood in the world.

Modern society places a greater gulph between the rich and the poor than between the wretch and the pure.

The Roman Catholics of Pittsburg are erecting a cathedral, which, when finished, will accommodate over ten thousand people.—*Cincinatti (U.S.) Atlas.*

Henry Clay, the celebrated American statesman, died at Washington on Tuesday, June 29th, at seventeen minutes past 11 o'clock a.m., after a lingering illness.

No man was instrumental, either actively or through neglect, to another's demoralization, that he was not made to feel the recoil of his conduct on himself.—*Saint Patrick's Eve.*

Tobacco in Salt Lake City.—A gentleman writing to us from Salt Lake City, says:—"You will confer a favour on our California emigrants by advising them to procure all the tobacco they want before leaving the States, as it is impossible to procure any at this place."—*St. Joseph (U.S.) Adventure.*

The Schoolmaster Abroad.—Some friends were conversing the other day upon the careful attention essential to punctuation, when one of the party abruptly delivered the following astounding verdict:—"Punctuation! What's the use of studying punctuation? Look at Mr. B——; he is the most punctual man in the world, and he never studied punctuation in his life!!"

On Monday, July 5th, at five o'clock p.m., a most frightful accident occurred at Staten Island, opposite New York. The ferry-boat *Hunchback* had arrived at Staten Island, when the bridge between the boat and the shore gave way, precipitating about 100 persons in the water. The bodies of 14 females had been recovered. It was expected that from twenty to thirty lives were lost.

Paupers in France.—During the last half century pauperism has been on the increase in France. More than £150,000,000 given to charities in various ways have not perceptibly abated the evil. At Paris the bureax will only give aid to unmarried persons who are more than sixty-four years of age; married couples having at least three children; widows or widowers having at least two children; and persons either sick or suffering under bodily infirmities, which renders them unable to work.—*London Weekly Paper.*

THOUGH reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation that forms our judgment.

BLUE DRESSES.—The beautiful ultramarine blue in the prints (cotton), which have been so much worn, is fixed by an ingenious process that may be thus briefly described. The blue is mixed with white of egg, which in its raw state is perfectly soluble in water; it is then put into the steam chest in the usual way, when the white of egg is, so to speak, boiled, and being then insoluble in water, the colour is fixed. The most beautiful goods exhibiting the greatest variety of design and colours are obtained by this process of printing with steam colours, and subsequently with blocks in the manner of block-printing.—*Art Journal.*

PREVALENT CAUSE OF INSANITY IN HIGH LIFE.—In a lecture delivered at the Royal Institution, Dr. Conolly, of the Hanwell Lunatic Asylum, speaking of the moral treatment of the insane, stated as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in ladies, especially those belonging to the upper classes. Touching with all reverence on the proper study of religious books, Dr. Conolly lamented that morbid brooding over subjects of theology and points of doctrine is such a fruitful cause of mental diseases; and he remarked that of all forms of insanity religious monamania is the one most prone to lead its unfortunate possessor to the commission of suicide. Although Dr. Conolly's remarks pointed generally to the impropriety and danger of persons—ladies especially—abandoning themselves to self-guidance, and over-prolonged contemplation on subjects of religious controversy, he severely commented upon the injurious effects of those poisonous literary emanations appearing without authority, and dignified most improperly by the name of "religious."—*Family Herald.*

סלה—SELAH.—The learned are at great variance as to the etymology, meaning, and application of this word; but in examining the opinions of all, we shall perceive that the greatest part agree that it represents a certain sign for changing the melody, which also appears the most probable. The Targum translates it, in Psalm xliv. 4, by לעלמי עלמין (for ever and ever), which may have been the cause of some Rabbins considering it to have this meaning. Aben Ezra, however, very justly proves the incorrectness thereof by quoting the passage, על מי מריבה סלה, and considers it, therefore, to express only an affirmation, to enforce the truth of what has been said. According to his opinion, it corresponds somewhat with the English *truly*. D. Kimchi says, "As it appears to me, this word has no connection with any thing that precedes or follows, but expresses the modification of a melody: for we only find it used in songs, as in the Psalms and the prayer of Habakkuk, which was also sung, as is mentioned at the end of למנצח בנגינותי. I think that the root thereof is סלל; the ה is paragogic, as is evident from its having always the accent on the penult. The meaning of this root is 'to raise,' which, applied to the derivation סלה, we may consider it to indicate 'the raising of the voice.'" Moses Mendelssohn perfectly coincides with this opinion: he only adds, that it refers to the raising of the voice to the preceding verse, it being sometimes written at the end of a chapter. Among the Christian writers, some, absurdly enough, consider it to be composed of the two first notes in music; viz., *sol, la,* contracted *selah.* Very correct is the opinion of Herder on this subject. He says, that the Orientals like a monotonous music, which, to the Europeans, appears melancholic; but at certain places they suddenly change the tone, and go over into another melody. This was probably the object of *selah,* as a *nota bene.* When it stands at the end of a Psalm, it must have indicated that another Psalm should be added to it, as was very usual. The 16th chapter of 1 Chron. is composed of parts of four Psalms; and probably Psalms xxxii. and xxxiii. were sung together. The Greek translates *selah* by διαψαλμα, which Suidas and others explain by μελωδιας εναλλαγη, *concentus mutatio* (change of melody).—A. FISCHEL.—*Jewish Chronicle.*

COME HOME YE SAINTS TO ZION.

Arise all ye Saints of most excellent worth,
The hour of deliv'rance is come:
The call is gone forth to the ends of the earth,
"Come home, come to Zion, come home."

'Tis the voice of the Seer—'tis the voice of the Lord—
'Tis the voice of the Spirit indeed.
Through Brigham, and Heber, and Willard, this word
Has come forth in the time of your need.

O ye poor of God's people, you've long been oppress'd,
And your necks have bow'd down to the yoke,
But the time is fast nearing when you shall be bless'd,
And your sore-galling fetters be broke.

Though now you're in bondage in proud Babylon,
And by Gentiles regarded with scorn,
Yet that long-wished redemption has e'en now begun,
From the trials and sorrows you've borne.

Apostles and Prophets anointed of God,
Have sought out a home in the west,
And thousands of Saints in their footsteps have trod,
And found it a sweet place of rest.

The rich vales of Ephraim all others outvie,
And the Saints with their fatness are fill'd;
The land yields its increase for them to enjoy,
And there's freedom to plant and to build.

And now with hearts grateful they stretch forth their hands,
To their brethren across the wide sea,
And with strong invitation they urge them in bands,
To go home, where the Saints can be free.

Then arise, British Saints, in a great company,
Arise and no longer delay;
Then arise scatter'd Israel, where'er you may be,
Nor longer in Babylon stay.

Liverpool. JOHN JAQUES.

ERRATA.—In the "Quarterly List of Debts, &c." in STAR No. 21, for "Dundee £28 9s. 11½d." read £39 4s. 11½d. For "Monmouthshire £16 9s. 7d." read £35 12s. 5½d.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND JULY, 1852.

	£	s.	d.		£	s.	d.
W. L. N. Allan	2	0	0	Brought forward	16	0	0
J. Alexander	5	0	0	William Perry	1	10	0
Edward Frost	2	0	0	David James	2	0	0
J. W. Pembroke	2	0	0	W. G. Mills	2	0	0
J. Memmott	5	0	0	J. Taylor	5	0	0
Carried forward	16	0	0		26	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 25.—Vol. XIV. Saturday, August 14, 1852. Price One Penny.

KNOWLEDGE.

(*From the Deseret News.*)

Knowledge or intelligence is progressive, here and hereafter. Some have supposed that it would make but little difference with them whether they learned much or little, whether they attained to all the intelligence within their reach, or not, while they tarry in this world, believing, that if they paid their tithing, went to meeting, said their prayers, and performed those duties which were specially commanded, that it would be well with them, and that as soon as they should lay off this mortal body, they should see as they are seen and know as they are known, that they should know all things, even as much as those their brethren who devoted all their time and talents to acquiring information and rolling on the Kingdom of God, regardless of wealth, personal aggrandisement, or the fears, frowns, and flattery of the world.

But this is a mistaken idea, and will cause every soul to mourn who embraces and practices upon it, when that soul arrives in the world of resurrected bodies, (should it be so very fortunate as to get there); for there they will realize, to their sorrow, that God required of them in this world, not only obedience to His revealed will, but a searching after His purposes and plans, such as would be made manifest unto those who through faith and patience were ready and willing to devote all their powers, faculties, and possessions, in labouring to advance the highest interests of His Church and Kingdom on the earth.

If, when we enter on another state of existence, we shall see as we are seen, that is, as some suppose, we shall see and comprehend God our Eternal Father, as He sees and comprehends us, then Gods will cease to be; then all the glories of the celestial kingdom will cease to be; those regions of light and glory will be thrown into chaos, and the sublime object of the eternal residence we have been seeking after will be annihilated, so soon as all beings therein become equal in knowledge: for the great, supreme I AM thereof is the glory of that Kingdom, and His glory consists in the pure intelligence He possesses over and above His dependents and the creatures of His creation. When they shall arrive at the same standard of knowledge with Himself, they will know as much as He, and He will have no more dominion or rule over them, and that, then, would be the final end of man's celestial greatness; being as big as his God, he could rise no higher, but would have to live in chaotic confusion for ever.

Is this what the Saints are seeking after? No! This is what constitutes the glorious beauties of Lucifer's dominions, they are all confusion, and anything short would be a hell to him and his subjects. All the hosts of hell are striving for the mastery, to know how they shall get above their leader, their god, and this would make confusion in any kingdom. But our God, the Father of our spirits, has wisely ordained the most perfect order throughout

all his dominions, and in that order He Himself is the head, for though there are lords many and gods many, to us there is but one God who is the Father of our Lord and Saviour Jesus Christ, and he is our elder brother; and the higher we exalt them in our estimation and acts, the greater our glory.

Jesus communicates to his Saints, his younger brethren, what he will and when he will, according to their faith and obedience; for the Kingdom is his to establish, by subduing and bringing into subjection all things that are willing to be governed by the laws regulating his kingdom, which were given him by his and our Father; and when he hath brought all things in subjection unto himself, then shall the Son, our elder brother, be subject unto his and our Father, even as the Son now requires us to be subject unto himself, that God may be all in all, and over all, even according as He possesses knowledge beyond and over all the creatures of His creation.

Knowledge is power, or in knowledge consists power; and because God knows more than any of His creatures, He controls them at His pleasure: but could man arrive at the same knowledge with his God, He could have no more control over him, and we should again meet that chaotic confusion which constitutes hell. Order reigns in heaven, confusion in hell.

What then shall be done, if man is a creature of eternal progression, the time must certainly arrive when he will know as much as God now knows, be his progress ever so small. Admit the truth that man was made in the image of his God, and the difficulty is solved at once; for if man was created or formed in His image, He of course was once a man, and from manhood, by continual progression, became God, and He has continued to increase from His manhood to the present time, and on the same principle he may continue to increase without limit. And man also may continue to increase in knowledge and power, as fast as he pleases, and strive to become godlike, but God having greater experience, can increase the faster, consequently man can never come up even with his maker, so as to know his God as his God knows him.

What then, is the meaning of the expression, "see as we are seen, and know as we are known?" It is that we shall see all things below us, in our scale of existence, as God sees us and all things below Him in His scale of existence; for if we could see all that God sees, we should know as much as God knows, and God would cease to be God to us, for the Godhead signifies knowledge and power; and did man know as much as God, power over man would cease with God, and all heaven would be converted into a republic of Bedlam. But God by His knowledge has reserved the crown to Himself, and for His own use; and where the crown is, there is necessarily implied a kingdom; and where a kingdom is, a king. Consequently the government of Heaven cannot be a republic, according to the perceptions of a wicked world; and if it were, there could be no king, for his subjects being equal in knowledge with him would dethrone him; and there would be an eternal quarrel who should preside or sit in the chair of State, or act as umpire among his equals.

Who that is anxiously looking for a glorious hereafter would ardently desire such a state of things, such an order of government in the eternal worlds, so that he might go down to his grave in peace, shouting hallelujah! *vox populi vox Dei*, (the voice of the people is the voice of God,) the people omnipotent reign! and when we get beyond the veil of this mortal existence, we shall stand just as good a chance to be elected President of the whole as the God we adore.

Is this the glorious uncertainty that calms the souls of the Saints, while they contemplate the realities of eternal worlds, and their resurrection unto lives eternal? If it be, their hopes are vain, their faith is vain, and all their labor, toil, privations and sufferings are in vain, and in the end they will reap a reward according to their labors, sown to the wind to reap the whirlwind, which will prove them chaff instead of wheat.

But the Saints know in whom they have believed. Their God is King of kings, and Lord of lords; His dominion is over all, and He controls the workmanship of His hands as it pleaseth Him; He hath made known His decrees, and He will execute them.

In this the Saints rejoice, that their God knoweth all things pertaining to His dominions, and consequently has power to control all things in relation to His children, just as He pleases; and though all the creatures of His creation should cry

vox populi vox Dei, he would say unto them, I am God and there is none else beside me to dictate my works; do ye therefore whatsoever I command you; and he that doeth no more than I command, and seeketh not the interest of my kingdom. with his whole soul, and of his own accord deviseth not ways and means for the prosperity and good of my household is an unprofitable servant; such are not sons but bastards; and such will leave my work, and will follow their love of money, which will cause them to run after the god of their own choice, and leave my people, and go down to perdition; or if they be saved at all, it will be to inherit a lesser glory, and be ruled over instead of being rulers.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 377.)

On the 18th of March the High Priests assembled in the school-room of the Prophets, and were organized according to revelation, in prayer, by S. Rigdon. Doctor Hurlbut was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office to which they had been called, viz., that of Presidents of the High Priesthoood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brother Sydney, and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counsellors; after which I exhorted the brethren to faithfulness and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the Spirit of God, so as to behold many things. I then blessed the bread and wine, and distributed a portion to each; after which many of the brethren saw a heavenly vision of the Saviour, and concourses of angels, and many other things, of which each one has a record of what they saw, &c.

March 23rd.—A Council was called for the purpose of appointing a committee to purchase land in Kirtland, upon which the Saints might build a Stake of Zion. Brothers Joseph Coe and Moses Daily were appointed to ascertain the terms of sale of certain farms; and Brother Ezra Thayre to ascertain the price of Peter French's farm. The brethren agreed to continue in prayer and fasting for the ultimate success of their mission.

After an absence of about three hours Brothers Coe and Daily returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty-one hundred: and Brother Thayre reported that Peter French would sell his farm for five thousand dollars. The Council decided to purchase the farms, and appointed Ezra Thayre and Joseph Coe to superintend the purchase; and they were ordained under the hands of Sydney Rigdon, and set apart as general agents of the Church for that purpose.

On the 26th March a Council of High Priests, twenty-one in number, convened for the general welfare of the Church, in what was then called Zion, in Jackson County, Missouri. On account of a revelation, my letter, and an Epistle from the Church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, insomuch that on the 26th of February, one month previous, a General Epistle had been written in Conference, which was satisfactory to the Presidency and Church at Kirtland. At the sitting of the Council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven High Priests who were sent from Kirtland to build up Zion, viz.—Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge and his two Counsellors, should stand at the head of affairs relating to the Church, in that section of the Lord's vineyard; and these seven men, with the common consent of the Branches comprising the Church

ing, and sometimes by both. Some clergymen find themselves unable to preach unless the pipe or quid has been resorted to just before commencing the pulpit exercises. They feel a troublesome dryness of the mouth and throat. That these individuals are sincere in their belief concerning the good effects of tobacco in their cases, there can be no doubt. They are as honest as the old women are, who cure their tea-headaches with an extra "good strong cup,"—when they assert that tea is one of the best things in the world to cure headache with; and the latter are not more mistaken than the former. This dryness and parched condition of the throat, are of themselves symptons of a diseased condition of the part. At first the habit of using tobacco was commenced foolishly, or perhaps by the advice of some physician, who knew no more of the true science of healing than the man who put the cart before the horse. Why cannot these would-be wise men of the profession, who have so often recommended tobacco for the difficulties of the throat, remember, *that the constant and habitual use of any medicine, however good, will, with indubitable certainty, wear itself out; and that the effects which at first appeared to be good, become ultimately, in all cases of long-continued use, bad.* This axiom, be it remembered, holds good in the use of all drugs. What were at first the symptoms of cure, become by long-continued use, the symptoms of disease.

There are cases in which this tendency to dryness of the throat in public speaking would, without the use of tobacco, become so severe, and the hoarseness so great, that it would be very difficult to proceed in the exercise. However if persons will persevere, and rid themselves wholly of the noxious drug, they will find that within a reasonable time—a few weeks, or at most, months, the unpleasant symptoms will pass off. Especially will this hold true, if at the same time other proper means be used to invigorate the general system and its local parts; such as exercise daily in the open air; bathing, tepid, cool, or cold, according to the season of the year and the individual's strength; washing and rubbing well the throat frequently with the hand wet in cold water; gargling with the same; and the use of water as the only drink; these and the like means, in connection with complete and entire abstinence from tobacco, are the natural and best means that can be resorted to in such cases.

It will be inferred, then, from these remarks, that tobacco, like tea, coffee, and all stimulants that tend to inflame the fauces, throat, and other parts concerned in speech, is injurous to the voice.

"Tobacco when used in the form of snuff," says Dr. Rush,* "seldom fails of impairing the voice, by obstructing the air." "The truth of this remark, though made about half a century ago, we see verified in the case of thousands of public speakers. It is not the snuff-taker alone, however, who injures his voice by tobacco, though the injury which he sustains may be most immediate and severe. By the dryness of the nasal membrane, which chewing and smoking produce, these vile habits have a similar effect. The smoke of the tobacco contains many fine particles of the weed itself, which lodge in the passages. These particles exert a destructive influence on the nerves of every part they touch. The smoke itself also contains a great portion of the deadly spirit or power of the tobacco, and operates on the nerves of every part it touches in the same destructive manner. Besides this deadly influence on the nerves, the acrid power of the tobacco operates injuriously on the muscular tissues and delicate fibres of the organs of voice."†

Consumption.—In reference to the effects of tobacco on the respiratory organs, it becomes a question of great importance, whether it has any effect in causing that dreadful disease, consumption; a malady that has become so common in the United States as to be termed the *American* disease; a malady which, when firmly seated upon the individual, can rarely, if ever, be cured. Our country is becoming more and more settled, and should therefore, other things being equal, become also more healthy. There can, however be no doubt that within the last fourth of a century this disease has increased in the United States. Since railroads, canals, steamboats, ships, and other means of conveying the so-called luxuries of life from the different parts of the world to almost

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every nook and corner of our wide country, have been so much improved, the dietetic and other hygienic habits of our people have become much changed. Thus it is, doubtless, in part that consumption has, within that time, become more frightful in its ravages than when a state of greater simplicity obtained.

As to the use of tobacco, I am well aware it will be objected that females, who, in our country, seldom use the article, are yet very subject to consumption. But the disease is hereditary in a large proportion of cases. In such cases, the effect of unfriendly agents would be only the more rapidly to develope the disease. There being no public registry of births and deaths in most parts of the United States, it would be difficult to form an opinion as to whether males or females suffer most from this disease.

But it cannot be doubted that tobacco has an influence in many cases, in causing and developing consumption. While the narcotic effect of the plant is exerted on the nervous system, we know that inflammation and ulceration of the throat are often found in cases of those who smoke freely. A short, hacking cough is also to be observed, attended sometimes with the bringing up of dark, grumous blood. On the whole, no important part of the system is so liable to disease as that delicate structure, the lungs. I have known of some cases, and heard of numbers of others, in which tobacco has been at least a prominent cause in developing consumption. This has been proved true from the fact, that on discontinuing the use of the drug, a great amelioration of the symptoms has taken place, and in some cases a complete cure has been thus effected.

It will be understood, then, I do not affirm that tobacco is the principal cause of the fearful ravages of consumption in our country. The causes are many and complex, and need deep study and investigation to enable us to arrive at accuracy of results. Could we know the whole truth in the matter, we should doubtless find that, besides a variety of debilitating habits, the use of stimulants and narcotics, such as wine, spirits, tea, coffee, and tobacco, have had much to do in causing and developing this most stealthy and insidious disease.

Any agent whatever that poisons the system, however gradually, may cause ulceration and destruction of the lungs.

Palpitation of the Heart.—A nervous palpitation of the heart is often caused by the use of tobacco. This effect may be produced either by the action of the narcotic on the nervous system, or indirectly through its effect upon the stomach, which, in certain diseased states, acts by sympathy on the heart, producing the palpitation. I am certain that any physician who will carefully observe a sufficient number of cases of palpitation, will find that I am correct in this position. Many a man has been treated a long time for what was termed a *heart disease*, and without any good effect whatever. In many of these cases, the great and most important thing necessary has been to *abstain from all use of tobacco*. But here I must observe, also, that the use of strong tea and coffee very often produces the same results; so that, if the disease had been caused principally by tobacco at first, and if this were discontinued, and not the former articles, the user of tobacco would, in many instances, fail of obtaining a cure. Avoid tobacco, tea, and coffee—in short, all narcotics—this is the rule: a practice which, followed faithfully and perseveringly, will in every case be attended with the best results.

Difficulty of Breathing—The use of tobacco besides tending to cause and develope consumption, has sometimes the effect of imparing the function of respiration. I think any one who will observe closely, and notice those persons who have been addicted to smoking for fifteen or twenty years, and in many cases a less time, will perceive that the respiratory function does not go on as perfectly as it ought. There is a kind of *wheeziness* of the breathing: the man is *short-winded*, so to say. I have seen, in numbers of instances, this difficulty exhibited in a remarkable degree. A great smoker is never a great pedestrian.

There is also the sudden starting and choking sensation, with a feeling of weight and great oppression about the heart, with, at the same time, an extreme difficulty in taking in the breath. That tobacco is the principal cause of these difficulties has been proved, as when the article is discontinued the symptoms soon vanish.

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cotic, persevered in, may bring about these results. It is the effect of the poison upon the nervous system generally in these cases.

A case is quoted by the Rev. Mr. Lane, in "Mysteries of Tobacco," from Dr. Clarke, as follows: "A person of my acquaintance who had been an immoderate snuff-taker for upwards of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned by a paralytic state of the muscles, which serve for respiration. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her, that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer it! At last she abandoned the snuff-box; the muscles re-acquired their proper tone, and in a short time after, she was entirely cured of her disorder, which had been occasioned solely by her attachment to her snuff-box."

Indigestion.—In the country parts of the United States, we often find persons who tell us it is absolutely necessary for them to use tobacco. They were in the habit of "*spitting up their food*," for which the doctor told them to commence taking it. The oracle of the doctor is the veriest law and Gospel whenever it agrees with the propensities of patients. But I have known some well-meaning, pious people brought into the habit in this way, and when once it is fixed upon them, not one of a hundred has the power to leave it off. That there is such an effect of tobacco in certain cases of indigestion (spitting up food), there is no doubt. It happens in this wise; the stomach has been worried and goaded habitually with too much and improper kinds of aliment; perhaps the brain has been for a long time subjected to too much excitement, which is always visited to a greater or less extent upon the stomach; by a severe attack of sickness with imprudent dosing, or perhaps by dosing in a smaller and more continued way, the stomach has become so weak that often a part of the food is rejected.

Now in such cases the symptom is a good one rather than otherwise. If too much is given for the weak and debilitated stomach to do, it is better if it have power to eject a part of its load. It can then go on more favourably in the fulfilment of its difficult task. But the tobacco is taken, the organ is stupefied into the submission of retaining its load. Thus the very symptom which patient and physician are combatting in such a case is a good one, and ought not to be interfered with, except that less food should be taken. But such advice, physicians know too well, is never obeyed, nor are people apt to pay for a thing so simple as that. Hence it is that physicians often find it necessary to advise differently from that which they know would be in reality the best.

As to the symptom in question, I say, unhesitatingly, it is better not to interfere with it by administering drugs; and especially a drug that fixes a habit so strong and ungovernable upon the system as the use of tobacco. Use the natural means of invigorating the *whole* system, and thus the weak part will become strengthened. By no other means can it be. It is easy to give stimulants which will delude the individual for the time, but harm is the only and inevitable result from such practice; and in no case should the stomach be given too much to do.

Among the great and almost innumerable family of symptoms belonging to indigestion, there is none that may not be caused by tobacco. Spitting up food, pain in the stomach, acidity, heart-burn, loss of appetite, disrelish for all simple articles of food and drink, eructations, flatulency, constipation, constipation alternating with diarrhœa, palpitation, tremulousness, fulness in the head, giddiness, stupor, depression of spirits, weakness of the eyes, wasting of the flesh (but in some cases the opposite extreme), derangement of the liver, pallor of the countenance and sallowness—such are some among the multitude of symptoms that are known to be caused by the use of this detestable drug.

Constipation.—Some persons who suffer from constipation, smoke in the morning for the purpose of causing the bowels to act. The cathartic effect of tobacco is one of its prominent results when taken in considerable quantity. And it is also true, that with many persons in whom there is a tendency to torpor of the bowels, the smoking of a cigar will bring about this result. Whether the effect be a good one, let us inquire.

How does a cathartic or aperient substance act thus to cause the peristaltic motion of the colon or lower bowel? By its action, indirectly, as an undue and un-

natural stimulant to the part. This is the case with all such substances; and who does not know that the habitual use of any article of the kind never cures the difficulty—only in the end makes it worse? Look at the immense amount of pill-taking in the United States, the most pill-gulli-ble and pill-accursed country on the face of the earth. What an amount of mischief is thus done the health, *by keeping up a mode of drugging the system for evils which the drug appeared at first to remedy?*

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 14, 1852.

TOBACCO.—In the present Number we conclude some rather lengthy extracts upon the subject of Tobacco, which we presume have not been uninteresting to our readers. The extracts we have given explain in a very clear and intelligible manner the nature and properties of this noxious weed, and its deleterious effects upon the human system. We feel that this subject is one of considerable importance, and that it should not be passed over carelessly, nor treated lightly by the Saints of God; for not only physically, but intellectually and morally, does this poisonous plant exert a baneful and degenerating influence throughout that community which may be habituated to its use.

It appears truly marvellous that men, who otherwise are regarded as men of sense, intelligence, and wisdom, should evince such an ardent attachment to an article naturally so repulsive to the senses of those who are practically uninitiated into the mysteries of its use. We can only account for such perverted appetites upon the principle that there exists in the human mind a constant disposition to run away from the principles of purity and life, and pursue the opposite.

"Tobacco is not for the body, neither for the belly, and is not good for man." So says the Word of Wisdom—the Word of the Lord. Yet how few Saints seem to realize this. It is truly astonishing to hear the paltry excuses which are urged, and the frivolous objections which are started to cover up the delinquency of non-compliance with this, as well as other precepts contained in the Word of Wisdom. A certain schoolmaster once entered his schoolroom, and discovered several of his scholars indulging in the luxury of burning and whiffing the famous narcotic, a practice obnoxious to the regulations of the school; he interrogated them closely as to their reasons for adopting the prohibited habit; one gave as a reason, that he smoked for the toothache, a second gave another reason, until the last boy's reason only remained to be explained; by this time the most accountable and unaccountable reasons had been put forward, and the solitary youngster seemed at his wit's end to find an original why and wherefore to the searching query, when he suddenly astonished his inquisitor by the startling declaration that he smoked for *corns!* And, if the truth were revealed, the reason why so many Saints adhere to the use of tobacco, is because of their "corns!" or, in other words, they have adopted the practice, until it has become part and parcel of their nature, and the essence of tobacco has become part and parcel of their physical constitution, and they feel unable to summon sufficient resolution and moral courage to shake off the incubus, and free themselves from the chain of slavery which this odious practice subjects them to.

It is certainly abominable for a person of delicate lungs, in taking a walk with the hope of obtaining a breath of sweet, pure air, to ever and anon meet with persons with the consequence of Nabobs, puffing the most nauseous vapour from their mouths,

and poisoning the atmosphere for yards around them. It is said, in the good Book, that when God made the earth, &c., he pronounced all things very good; consequently the atmosphere was pure and invigorating; and we wonder what moral right any man has to seek out a foolish invention to contaminate, and impregnate with pestilential vapour, disease, and death, that atmosphere which an Almighty and All-wise Creator organized pure, health-inspiring, and life-giving. We know none whatever. And it is a still more indecent, filthy, and disrespectful thing to behold men, otherwise of a decent, clean, and respectable appearance, manifesting a countenance set off with copious streams of some fluid, not unlike in appearance thin treacle or molasses, trickling from the corners of the mouth, or the nasal organs, whilst from the same locality is emitted a sickening influence, extremely disgusting and repulsive to senses of ordinary acuteness.

Whatever may be said in favour of those brethren or sisters, who from their infancy to an advanced age have been drilling themselves in this Gentile practice of using tobacco, &c., until they feel as though death would be preferable to an abandonment of the pleasures of the pipe, we think not a sentence can be advanced in extenuation on behalf of those of younger years, who may be addicted to the worship of this nauseous drug. If the older Saints who may use tobacco would exhibit a little moral courage, and be determined to overcome this pernicious practice, they would find the task much more easy of accomplishment than they might at first imagine, and the very victory over their false appetites would give a degree of dignity to them which would raise them in the scale of being, and bring them one step nearer to the purity and perfection of the inhabitants of redeemed worlds. Their senses of taste and smell would be much improved, and rendered more keen and discriminating, they would enjoy their food with a relish before unknown, whilst the odorous perfume exhaled by ten thousand herbs and flowers, which grace this magnificent creation of our God, would convey to their olfactory nerves sensations of pleasure and delight, of which they had previously little conception.

It should be the ambition of the younger Saints to steer clear of those foolish, hurtful lusts and practices which are followed and indulged in with such avidity by the Gentile nations, so that they may become "clean vessels" for the Lord to show forth His power, and manifest His glory to the inhabitants of the earth, and thus become mighty and honourable instruments in His hands in the great work of renovation and restitution, and be had in everlasting remembrance among the sanctified. Upon the rising generation of Saints will devolve the greater share of the responsibility to become a peculiar people, holy unto the Lord, shewing forth His praises unto the ends of the earth.

Let those Saints therefore who hope to live long on the earth, and witness the purity, majesty, and glory of Messiah's kingdom, as it unfolds itself to the nations, seek diligently to purify themselves in body and in spirit, and to follow those practices which will be commendable in Zion, and will not bring reproach at the coming of the Lord Jesus Christ.

DEPARTURE.—Elder G. P. Dykes, whose Farewell Address appears on another page, embarked on board the *Western World*, hence for New York, on the 23rd ult., after a sojourn in Europe of two years and a half. During this period, this worthy servant of the Lord has laboured diligently to build up the Kingdom of God in Britain, Denmark, and Germany; and his labours have been signally honoured of God, especially in Jutland, a province of Denmark, in establishing flourishing Branches of the Church, and in bringing many precious souls into the true fold of the good

Shepherd. His labours in Germany have been principally confined to the translating and publishing of the Book of Mormon in the German language.

Much praise is due to Elder Dykes for his indefatigable exertions during his mission to Europe, and his soul must surely be filled with pleasure and satisfaction in retrospection of the success with which they have been crowned. He departs from these shores with our blessing, and we feel confident that the European Saints will not forget him in their supplications before the throne of grace, that he may be safely wafted over the watery world to the bosom of his family, and that the Spirit of the Lord may continue to rest upon him, and direct his movements in all time to come.

THE NEWPORT ACCIDENT.—We have received authentic information concerning the late accident at Newport, and find that the account given in the *Liverpool Mercury* and other papers was greatly exaggerated. The party had not sat down when the first indication of the roof falling in was observed, and had all retired to another room when it fell in, being about fifty minutes from the time the ceiling was seen to crack, excepting a few who were engaged in removing the services, and some who remained from curiosity. It is truly astonishing what little confidence can be placed in newspaper reports, especially when the subject pertains to the Latter-day Saints, and this is another exemplification of the difficulty editors experience in telling the truth either for or against us.

HIGHLY INTERESTING FROM SCANDINAVIA.

PERSECUTIONS AND BAPTISMS.—EXTRACT OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, July 16th, 1852.

Dear Brother S. W. Richards,—I feel to bless and thank the English Saints for all their acts of kindness to me during my four months stay with them, for I have not forgotten them, though separated from them. I shall long remember the winter I spent in the Church in the British Islands, and especially our General Council, on the 6th of April, at London. When I parted from all the brethren who speak English, and left the English shores, I began to feel in no small degree what a blessing it was to enjoy the society of affectionate Saints, with whom I could pray, sing, and associate, and converse in my own native tongue, wherein I was born. It seemed almost like going from home.

After I parted with you and all the brethren at London, I went direct to Hull, took the first steamer, and left on the 21st of April. I crossed the German ocean, and landed at Copenhagen on the 26th April. I found Elder P. O. Hanson in the office. Elder J. Forssgren had just returned from Aalborg and Fredricia, and Elder H. P. Jensen from Hamburg. The brethren had been anxiously looking out for me to come, and I met with such a warm reception, that I almost forgot I was in a land of strangers. We had a joyful meeting; my presence seemed to inspire them with increased strength and courage.

Elder Forssgren, it seems, had felt seriously the heavy responsibility that Elder Erastus Snow rolled upon his shoulders when he left. I took him into my room, prayed with and for him, comforted and blessed him according to his desire. He feels first rate now, and is doing well, and has been all the time. He has done a great and good work in this land, for which I feel thankful, and feel to pray for him with all my heart, that he may lead out many Saints with him, and rejoice with them in Zion as the fruits of his labours.

Some excitement had been got up here as well as in other lands, in consequence of the Official Reports of those fugitive defunct judges of Utah, urged on, as usual, by apostates and priests, indicating hostility against this office, but not serious.

The large hall, in the heart of the city, in which Elder Erastus Snow held his last Conference, and which the Saints ex-

pected to occupy during the season, was, however, refused them, under pretence of fear of its being molested and damaged by the populace, if the "Mormons" were suffered to preach repentance and remission of sins in it. We hired another, and had the writings made out, but before the lady who owned the hall signed them legally, she happened to call on a policeman who told her such a pitiful tale that she dare not accept the money, and put her signature to them, though she afterwards regretted calling on the police, so her hall stands empty. We also applied for the Baptists' meeting house, as Mr. Mönster was about giving it up, and breaking up his congregation, but the proprietor seemed little inclined to let us have it, so we are without any other hall than the one we always occupied. But perhaps it is all right, at present it cannot be helped anyhow, but the consequence is, a couple of hundred Saints are deprived of hearing public preaching on the sabbath, for want of a hall sufficiently large.

Several of the Elders have been taken up by the police under different pretexts, such as vagrants, impostors, and the like; and after being carried about from place to place, and held in custody and imprisonment for several days, have been sent to Copenhagen at last, to the captain of police, and then let go again with this advice, to go and preach to their own countrymen. As one of them (brother Johnson) happened to be a Swede, we have taken their advice, and sent him into Sweden, to the place of brother Forssgren's nativity and former labours, for it appears the seed he sowed there is springing and sprouting up; for although they succeded in driving him out of the country, he has many friends there, and they could not prevent them, after he was gone, from believing the words he spoke to them. I am informed that the king of Sweden himself is not in favour of banishing out of his country his own native-born subjects, as brother Forssgren was, for preaching remission of sins to the people in the name of Jesus Christ, nor of their being punished without his sanction; and if this matter gets fairly out, it may be difficult to persuade him to spare those priests always. I would not think it strange if in time the Lord brought many souls out of that land, with a high hand and an outstretched arm. We have received an excellent letter from brother Forssgren's father and friends since brother Johnson's arrival among them. The branch there, though small, is increasing, and the prospect is fair. I pray that they may be armed with righteousness, and go forth with the power of God.

We sent two other young Elders over to the southern shores of Sweden; they were very soon hurried out by the priests, assisted by the police, the fruit of which is, a young man, I do not recollect his name, who is left there, has since baptized several persons, and has organized a little Branch.

They have also been trying again to put down "Mormonism" in the island of Falster, where brother Forssgren was once mobbed, and near the same place where Elder Bruhn was so unmercifully beaten last winter. You know the spirit of "Mormonism" is bad stuff to put out, if it fairly gets to blazing; it is like fire shut up in one's bones, or a torch in a sheaf of stubble; in fact, I believe the Prophet says, the stubble shall be burned up by it; and it sometimes breaks out and burns unawares, and burns the fingers of many.

A number of rude lawless fellows, with a policeman having a sword girded on his thigh, at the head of the gang, entered the dwelling of brother Thompson the other day in the presence of his family: the policeman brandished his sword and threatened brother Thompson's life; he however eluded their grasp, and made his escape out of the house, and hid himself. The pretext for this outrage was that there were "Mormon missionaries" secreted in the house, or something of that sort; but finding none, they finally left, doing little else than breaking in the windows of his house and insulting his family. From this and some other more recent cases it would appear to a mountaineer, that the police of the North sustain about the same relation to the Latter-day Saints as the wolves do to the more peaceful animals on the plains.

We have just received a note from Aalborgh from Elder V. D—s to the following effect:—while he was holding a little meeting one afternoon at a farmer's house in Vensyssel, he was molested by a set of lawless fellows who came into the house and commenced pricking him with awls, broke up the meeting, drove him out of the house, followed him out, run after him, and beat him with

sticks and clubs. Having got away from them with his blood running down his back, he entered a house where he was washed, anointed, blessed, and got to bed by brother Thompson. The rest of the brethren and sisters having escaped, after about one hour the mob returned to the house where he lay in bed, tore the sheets, dragged him out into the field, intending to throw him into the creek, but seemed to have been prevented by the power of God, (similar to what those four ruffians were prevented from cutting off Joseph's head after he was shot at Carthage,) and they left him there naked on the field. This is not the first time this promising young man has been insulted, abused, and roughly handled by his own countrymen, for preaching to them faith, repentance, baptism for the remission of sins, and the laying on of hands. As I have just learned, that the Elder that Elder Erastus Snow intrusted with the Iceland mission has apostatized, and been drowned, I think of sending Brother D—s there to take his place, as I am quite as anxious for the Gospel to be preached in Iceland as in South America or India.

I have just received another letter from brother Goodwinson, who accompanied the brother spoken of on the Iceland Mission, and he wants some one to go over and help him. He says he is surrounded with many friends who are believing, and some, like the good old household of Cornelius, wish to be baptized, and are waiting for some one to come with authority from God to baptize them with water and the Spirit; for there is no one there holding the Priesthood at present. I pray the Lord of the harvest to send more faithful labourers into the field, for the harvest is great, the fields are white, and the labourers are few.

Our Norwegian Mission has met with a very friendly reception, at Brevig, at Frederickstad, and at Oster Prusöer, where a small Branch of the Church has been organized, consisting of half a dozen members. Elder H. P. Jensen, to whom it is intrusted, is now there, and with two other brethren, Elders Ominsen and Falkman, and a supply of books from this office, is opening the work in different directions. We received a letter a few days since from them, also one from quite an influential man there, who, with his wife, was baptized in this city sometime before I came. He informs us, that though he has many friends, there is considerable excitement there, and the people are opening their eyes a little to see what these things mean.

There have been about forty baptized in Bornholm of late, and the work is spreading in that island; also about the same number in the Aalborg Conference; fifteen or twenty in Copenhagen since I came here, and smaller numbers in different directions among the Branches in the country. Elder Aagreen is baptizing some on the Isle of Mäer; some have been baptized on the west coast near Ring Kyöbing; Elder Bruhn is holding large meetings near Pestör, on the South of Zealand; brother Skauby writes there is a favourable opening at Dhouly, near Aohuns. So you see the work continues to spread and branch out a little though against a tide of opposition, like a vessel ploughing the current of the Mississippi; and so great is the opposition that it is sometimes dangerous to baptize openly; and if it is found out that even servants are favourably disposed to hear, they are perhaps dismissed, or their master is visited by a priest, and they proscribed.

The Elders though mostly young are spirited and blessed. Brother Erastus seems to have gathered around him some promising young men, and planted a little nursery that I hope will grow up trees to bear much fruit.

The *Skandinaviens Stjerne* is also on the increase in circulation; several periodicals have copied some important pieces from it; and, I am happy to say, to their credit, others have spoken against religious proscription or personal persecution of Latter-day Saints. I am also informed that the Queen reads our writings sometimes, and it is well known that many influential men, as well as the King himself, are in favour of liberal principles to some degree. So you see we are neither powerless nor friendless, though our petition fell through without as much effect and consideration as we wished. But it has opened the eyes of statesmen a little to what is going on, and has been publicly noticed and spoken of.

Brother Forssgren has just come in from Bornholm, where he has been labouring the week past with brother Svenson; he says he has experienced an abundant flow of the Spirit in speaking to a very large and respectable congregation of people, among whom three or four priests

rose up and commenced contending with him. The result is, he has baptized twelve or fifteen more, and left the fire glowing all over the country.

I have experienced a slight weakness in my lungs and back, and find my health a little impaired, perhaps in consequence of a change of climate and diet, or confinement and mental labour, rather than active life to which I have been accustomed at home.

Elders Forssgren and Hanson join with me in kind love to you and all the flock over which God has made you steward.

With sentiments of high consideration, I remain, as ever, your faithful friend and brother in the bonds of the New and Everlasting Covenant,

WILLARD SNOW.

ELDER DYKES'S FAREWELL TO THE SAINTS IN EUROPE.

Brother S. W. Richards.—Dear Sir,—As my labours in Europe have closed for the present, and to-morrow I expect to sail for the west, permit me through the STAR to say farewell to the Saints in this land, also to those in Germany and Denmark, whom I love in the truth, for the truth's sake. My continual prayer is that God, our Heavenly Father, will bless them all in temporal as well as spiritual blessings, that they may be speedily gathered out from Babylon, and receive their inheritance in Zion, among the children of Joseph, that they may be sanctified in holiness, and prepared for that Sabbath of rest which remains for the people of God.

Since my last, published in STAR No. 22, Vol. xiii., I continued my labours in Germany, until the translating, revising, printing, and stereotyping of the Book of Mormon in the German language were completed, according to the directions of Elder John Taylor. Being succeeded in the presidency of the mission there by Elder Daniel Carn, who was sent from Salt Lake City for that purpose, I took my departure from Hamburg for this country, and have spent a few weeks in the very pleasant society of interesting and warm-hearted Saints, by which I feel refreshed and strengthened for my journey.

Offering my sincere thanks and grateful acknowledgments to God, our Heavenly Father, in the name of Jesus Christ, for His protecting care that has been over me unto this day, and also sincerely thanking the Saints for their great kindness, I bid them all farewell for the present.

I subscribe myself, your humble and obedient servant in the New and Everlasting Covenant.

G. PARKER DYKES.

Liverpool, July 22, 1852.

VARIETIES.

LET the shipwrecks of others be your sea marks.

MOST men are slaves, because they cannot say "No."

THERE are now 53 Roman Catholic convents, and 1,500 nuns in England.—*Family Herald.*

SOUND ADVICE.—The following sound advice occurs in an Almanack:—"If you wish to have a shoe of durable materials, you should make the upper leather of the mouth of a hard drinker; for that never lets in water.

GOLD IN NOVA SCOTIA.—The *Halifax British American* says:—"There is no doubt whatever that gold—real, veritable gold—has been discovered in Nova Scotia, in large quantities, and of great purity. Samples have been forwarded to scientific men in this city."

STEAM-BOAT EXPLOSION.—About three o'clock this morning (July 5) the steamboat *St. James*, Captain Thomas Clarke, exploded her boilers at Point Aux-herbes, on lake Pontchartrain, and some fifteen or twenty of her passengers, among whom were judge Preston of the Supreme Court, J. M. Wolfe, and John L. Sheed, of the Mint, lost.—*New Orleans Picayune.*

THE Bible was first divided into chapters in the year 1253.

IDLENESS—the sure pilot-fish of crime and shame.

FIRE AT BOSTON, U.S.—A destructive fire broke out on Saturday afternoon, July 10th, at Boston, and proved the largest that had occurred there for years, destroying nearly fifty buildings, leaving upwards of one hundred families homeless. Loss estimated at 300,000 dollars.

CONFLAGRATION IN LOWER CANADA.—A tremendous conflagration occurred at Montreal, Lower Canada, commencing on the 8th July, destroying property variously estimated at from 3,000,000 to 4,000,000 dollars, including from 1,200 to 1,500 buildings, chiefly those occupied by the poorer classes in the suburbs of the city. It was estimated that nearly 5,000 persons were rendered houseless by this calamity. The fire originated in a baker's shop. The flames raged about two days.

CRIME AMONG THE MENDI AFRICANS.—Mr. Thompson, the Missionary, writes:—Though polygamy prevails to such an extent that a man's greatness is measured by the number of his wives; though so little covering of the body is used generally, and a state of nudity be common among them, yet the public sentiment against adultery is even higher than in many parts of the United States, and is punished with far greater severity, and with this difference: in America, the punishment generally falls (if at all) on the female; in this country, always on the male, while the female escapes unhurt. The adulterer is in some cases severely flogged, in other cases heavily fined, in others sold as a slave, and in others put to death.

SHOCKING CONDITION OF THE CARLISLE HAND-LOOM WEAVERS.—At the Carlisle County Court the following conversation took place between the judge, Mr. T.H. Ingham, and a defendant, a hand-loom weaver, who was sued for a small debt by a Carlisle tradesman:—Judge: Do you owe this money? Yes, sir, I do.—Then why don't you pay it? I will, sir; I am willing to pay it as fast as I can.—As fast as you can! What wages have you? 4s 9d a week.—Nonsense. It is true, sir, I assure you.—4s 9d a week! Yes, sir, that's all; and I have a wife and three children to keep out of it.—Why, what are you? A weaver.—And you say you can't make more than 4s 9d a week? No sir, I can't; and there are hundreds of weavers who can't make more than that as well as I; and they can testify to the truth of what I say. His Honour evidently felt for the poor fellow, and made an order for a small amount monthly.—*News of the World.*

DRUNKENNESS.—When this vice has taken fast hold of a man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person; everything is sunk by this predominant and brutal appetite. In how many instances do we see men who have begun life with the brightest prospects before them, and who have closed it without one ray of comfort and consolation! Young men, with good fortunes, good talents, good hearts, and sound constitutions, only by being drawn into the vortex of the drunkard, have become by degrees the most loathsome and despicable of mankind. In the house of the drunkard there is no happiness for any one; all is uncertainty and anxiety. He is not the same man for any one day at a time. No one knows anything of his outgoings or his incomings; when he will rise, or when he will lie down to rest, is wholly a matter of chance. That which he swallows for what he calls pleasure, brings pain, as surely as the night brings the morning.

THE GOSPEL.

BY M. MORTON.

How lost were our days till we met with the Gospel,
  The creeds and the systems seem'd powerless and vain;
We ne'er received precepts so suited to save us
  As those by the Priesthood restored again.

In the wisdom of men, we had long been entangl'd,
  And forms without power encircl'd us round;
But now we rejoice in the hope of redemption,
  And peace to the faithful doth ever abound.

Repentance most needful—(of faith the production),
Prepares for the laver, our sins to remit;
And the Spirit that's given for future instruction
Is receiv'd in the manner Jehovah saw fit.

By the laying on hands of Apostles and Prophets
Who before have received of its influence pure;
While the gifts of that Spirit by many are witness'd
Displaying the Gospel in fulness and power.

May the blessings now sent ever keep us from tossings
Of Antichrist winds—even doctrines of men;
And aid our perceptions to see the vain glossings
That gild error's systems—Amen and Amen.

WIN AND WEAR.

(*Selected.*)

There's no royal road to greatness,
Men must ever climb to fame;
All the wealth in misers' coffers
Wouldn't buy a deathless name.
Is a noble goal before you?
Would you great achievements dare?
Brother, then be up and doing,
Brother, you must "Win and Wear."

Toil and labour,—never stopping
Till you make the prize your own;
For you know 'tis "constant dropping
Wears away the hardest stone."

Never slack sublime endeavours,
Nor 'midst cheerless toil despair
If you'd rise above your fellows,
Brother, you must "Win and Wear."

'Tis the lesson nature teaches
All throughout her wide domain;
And the text from which she preaches,
Is "that labour leads to gain."
Moral worth, and honest merit,
Brighter crowns than monarchs bear,
These you never can inherit,
Brother, these you "Win and Wear."

T. MILLS.

ADDRESSES.—Gilbert Clements, 20, Alton Street, Belfast
A. F. McDonald, 107, Finch Street, Belle Vue, Liverpool.
C. H. Wheelock, care of Mr. James Whitworth, Victoria Street, Ashton-under-Lyne.

NOTICES.—The new edition of the "Doctrine and Covenants," stereotyped, may be had at the following prices:—Morocco, extra, 6s.; Calf, gilt edges, 4s.; grained roan, 2s. 6d.

The "Government of God" is now ready. Price, stiff covers, 1s. 9d.

LIST OF MONIES RECEIVED FROM THE 22ND TO THE 29TH OF JULY, 1852.

	£	s.	d.
William Richards	5	0	0
J. W. Boud	5	10	0
John Godsall	35	4	2
Samuel Cornaby	10	0	0
John Halsall	8	0	0
George Simpson	5	0	0
H. E. Bowring	1	0	0
W. L. N. Allen	2	0	0
Carried forward	71	14	2

	£	s.	d.
Brought forward	71	14	2
J. W. Pembroke	4	0	0
J. McComie	5	10	0
G. Roberts (per J. Parry)	2	0	0
James Linforth	6	0	0
William Cartwright	4	0	0
Edward Frost	5	0	0
	£93	4	2

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 26.—Vol. XIV. Saturday, August 21, 1852. Price One Penny.

CORRESPONDENCE BETWEEN HIS EXCELLENCY BRIGHAM YOUNG, GOVERNOR OF UTAH, AND HON. PERRY E. BROCCHUS, LATE ASSOCIATE JUDGE OF THE SUPREME COURT OF THE UNITED STATES FOR THAT TERRITORY.

(*From the New York Herald.*)

B. YOUNG TO P. E. BROCCHUS.

Great Salt Lake City, Sept. 19, 1851.

Dear Sir, — Ever wishing to promote the peace, love, and harmony of the people, and to cultivate the spirit of charity and benevolence to all, and especially towards strangers, I propose, and respectfully invite your honour, to meet our public assembly at the Bowery, on Sunday morning next, at 10 A. M., and address the same people from the stand that you addressed on the 8th inst., at our General Conference; and if your honour shall then and there explain, satisfy, or apologize to the satisfaction of the ladies who heard your address on the 8th, so that those feelings of kindness which you so dearly prized in your address can be reciprocated by them, I shall esteem it a duty and a pleasure to make every apology and satisfaction for my observations which you as a gentleman can claim or desire at my hands.

Should your honour please to accept of this kind and benevolent invitation, please answer by the bearer, that public notice may be given, and widely extended, that the house may be full. And believe me, sir, most sincerely and respectfully, your friend and servant,

BRIGHAM YOUNG.

Hon. P. E. Brocchus, Asste. Justice.

P. S.—Be assured that no gentleman will be permitted to make any reply to your address on that occasion.

B. Y.

P. E. BROCCHUS TO GOV. YOUNG.

Great Salt Lake City, Sept. 19, 1851.

Dear Sir, — Your note of this date is before me. While I fully concur in, and cordially reciprocate, the sentiments expressed in the preface of your letter, I must be excused from the acceptance of your respectful invitation, to address a public assembly at the Bowery, to-morrow morning.

If at the proper time, the privilege of explaining had been allowed me, I should, promptly and gladly, have relieved myself from any erroneous impressions that my auditors might have derived from the substance or tone of my remarks. But as that privilege was denied me, at the peril of having my hair pulled, or my throat cut, I must be permitted to decline appearing again in public on the subject.

I will take occasion here to say, that my speech, in all its parts, was the result of deliberation and care—not proceeding from a heated imagination, or a maddened impulse, as seems to have been a general impression. I intended to say what I did say; but, in so doing, I did not design to offer indignity and insult to my audience.

My sole design, in the branch of my remarks which seems to be the source of offence, was to vindicate the government of the United States from those feelings of prejudice and that spirit of defection which seemed to pervade the public sentiment. That duty I attempted to perform, in a manner faithful to the government of which I am a citizen, and to which I owe a patriotic allegiance, without unjustly causing a chord to vibrate painfully in the bosom of my hearers. Such a duty, I trust, I shall ever be ready to discharge with the fidelity that belongs to a true American citizen—with firmness, with boldness, with dignity—always observing a due respect towards other parties, whether assailants or neutrals.

It was not my intention to insult, or offer disrespect to my audience; and farthest possible was it from my design, to excite a painful or unpleasant emotion in the hearts of the ladies who honoured me with their presence and their respectful attention on the occasion.

In conclusion, I will remark, that at the time of the delivery of my speech, I did not conceive that it contained anything deserving the censure of a just-minded person. My subsequent reflections have fully confirmed me in that impression.

I am, sir, very respectfully, your obedient servant,

PERRY E. BROCCHUS.

To his Excellency Brigham Young.

BRIGHAM YOUNG TO P. E. BROCCHUS.

Great Salt Lake City, Sep. 20, 1851.

Dear Sir,—The perusal of your note of the 19th inst., has been the source of some sober reflections in my mind, which I beg leave to communicate in the same freedom with which my soul has been inspired in the contemplation.

With a war of words on party politics, factions, religious schisms, current controversy of creeds, policy of clans, or State clipper cliques, I have nothing to do; but when the eternal principles of truth are falsified, and light is turned into darkness, by mystification of language or a false delineation of facts, so that the just indignation of the true, virtuous, upright, peaceful citizens of the commonwealth is aroused into vigilance for the dear bought liberties of themselves and fathers, and that spirit of intolerance and persecution, which has driven this people time and times again from their peaceful homes, manifests itself in the flippancy of rhetoric for female insult and desecration, it is time that I forbear to hold my peace, lest the thundering anathemas of nations born and unborn should rest upon my head, when the marrow of my bones shall be illy prepared to sustain the threatened blow.

It has been said that a wise man foreseeth evil, and hideth himself. The evil of your course I foresee, and shall hide myself—not by attempting to screen my conduct, or the conduct of this people, from the gaze of an assembled universe, but by exposing some of your movements, designs, plans, and purposes, so that the injury which you have designed for this people may fall upon your own head, unless you shall choose to accept the proffered boon—the friendship which I extended to you yesterday—by inviting you to make satisfaction to the ladies of this valley, who felt themselves insulted and abused by your address on the 8th inst., and which you have declined to do in your note, to which this is a reply.

In your note, you remark—"If, at the proper time, the privilege of explaining had been allowed me, I should promptly and gladly have relieved myself from any erroneous impressions that my auditors might have derived from the substance and tone of my remarks; but as that privilege was denied me, at the peril of having my hair pulled, or my throat cut, I must be permitted to decline appearing again in public on the subject."

Sir, when was the "proper time" to which you refer? Was it when you had exhausted the patience of your audience on the 8th, after having given a personal challenge to any one who would accept? Was it a proper time to challenge for single combat, before a general assembly of the people, convened especially for religious worship?

How could you then have "promptly and gladly relieved yourself from any erroneous impression your auditors might have derived from the substance and tone of your remarks," when you knew not from what source your auditors derived those impressions? And was it your boasted privilege, your proper time to fire and "fight your battles o'er again," as quick as you had given a challenge, without waiting to see if any one accepted it? If so, who would you have been likely to hit—ladies or gentlemen?

It was true, sir, what I said, at the close

of your speech, and I repeat it here, that my expressions may not be mistaken—I said in reference to your speech, "Judge Brocchus is either profoundly ignorant, or willfully wicked—one of the two. There are several gentlemen who would be very glad to prove the statements that have been made about Judge Brocchus, and which he has attempted to repel; but I will hear nothing more on either side at this Conference."

And why did I say it? To quell the excitement which your remarks had caused in that audience; not to give or accept a challenge, but to prevent any one (of which there were many present wishing the opportunity), and every one, from accepting your challenge, and thereby bringing down upon your head the indignation of an outraged people, in the midst of a Conference convened for religious instruction and business, and which, your remarks continued, must have continued the excitement, until there would have been danger "of pulling of hair and cutting of throats," perhaps, on both sides, if parties had proved equal—for there are points in human actions and events, beyond which men and women cannot be controlled. Starvation will revolutionize any people, and lead them to acts of atrocity that human power cannot control; and will not a mother's feelings, in view of her murdered offspring, her bleeding husband, and her dying sire, by hands of mobocratic violence, be equally strong and uncontrollable, and especially when tantalized to the highest pitch by those who stand, or ought to stand, or sit, with dignity on the judgment seat, and impart justice alike to all?

Sir, what confidence can this persecuted, murdered, outcast people have in your decisions from the Bench, after you have tantalized their feelings from the stand, by informing them there is yet hope in their case, if they will apply to Missouri and Illinois. I ask you, sir, if you did not know, when you was thus making your plea, that this people have plead with the authorities of those States, which are doomed to irretrievable ruin by their own acts, from their lowest magistrate to their highest judge, and from their halls of legislature to their governors, times, and times, and times again, until they, with force of arms, have driven us from their midst, and utterly refused the possibility of the cries of murdered innocence from reaching their polluted ears? I ask, sir, did you know this? If not, you were profoundly ignorant; you were possessed of ignorance not to be tolerated in children of ten years, in these United States. But, on the other hand, if you were in possession of the facts, you were wilfully wicked in presuming to tantalize, and rouse in anger dire, those feelings of frail humanity on one hand, and offended justice on the other, which it is our object to bury in forgetfulness, and leave the issue to the decision of a just God.

Your motive, action, or design, you wholly concealed, or you could never have gained a hearing on such an occasion.

As presiding officer in said Conference, did I permit any man to accept your challenge? No, sir, you know I did not; and could you, as a gentleman, ask the privilege to defend your challenge before it was accepted? Don Quixote should not be named in such a farce. No, sir, out of mercy to you I prohibited any man from accepting your challenge. And until the challenge was accepted you had nothing to reply to. When, then, was the proper time you refer to, when you would have replied, and the privilege was denied you? No such time as you supposed, existed.

And now, sir, as it appears from the whole face of the subject, that to-morrow might have been the first "proper time" that might have given you the "privilege of explaining," and as this courtesy you have utterly refused, and thereby manifest a choice to leave an incensed public in incense still, against your (as they now view it) dishonourable course, I shall take the liberty of doing my duty, by adverting still further to your reply of yesterday. Charity would have induced me to hope, at least, that your speech, in part, was prompted by the impulse of the moment; but I am forbid this pleasing reflection, by your note, wherein you state that "my speech in all its parts, was the result of deliberation and care, not proceeding from a heated imagination or a maddened impulse." "I intended to say what I did say." Now, if you did actually "intend to say what you did say," it is pretty strong presumptive testimony that you were not ignorant, for if you had been ignorant, from whence arose your intentions? And if you were not ignorant, you must have been wilfully wicked; and I cannot conceive of a more charitable

construction to put upon your conduct on that occasion than to believe you designedly and deliberately planned a speech to excite the indignation of your hearers to an extent that would cause them to break the bonds of propriety, by pulling your hair or cutting your throat, willing, no doubt, in the utmost of your benevolence to die a martyr's death, if you could only get occasion to raise the hue-and-cry, and re-murder a virtuous people, as Missouri and Illinois have so often done before you. Glorious philanthropy this; and corresponds most fully with the declaration which, it is reported, on pretty good authority, that Judge Brocchus made while on his journey to the valley, substantially as follows:—"If the citizens of Utah do not send me as their delegate to Washington, by God, I'll use all my influence against them, and will crush them. I have the influence, and the power to do it, and I will accomplish it, if they do not make me their delegate."

Now, sir, I will not stop to argue the point whether your honour made those observations that rumour says you did; but I will leave it to an intelligent world, or so much of that world as are acquainted with the facts in the case, to decide whether your conduct has not fully proved that you harboured those malicious feelings in your heart, when you deliberately planned a speech calculated in its nature to rouse this community to violence, and that, too, on a day consecrated to religious duties, your declaration to the contrary notwithstanding, that you "did not design to offer indignity and insult." When a man's words are set in direct opposition to his acts, which will men believe? His acts all the time. Where, then, is the force of your denial?

One item more from your note, reads thus:—"My sole design in the branch of my remarks which seems to be the source of offence, was to vindicate the government of the United States from those feelings of prejudice, and that spirit of defection which seemed to pervade the public sentiment, &c." Let me inquire what "public sentiment" you referred to? Was it the sentiments of the States at large? If so, your honour missed his aim, most widely, when he left the city of Washington to become the author of such remarks. You left home when you left Washington. If such "prejudice and defection" as you represent, there existed, there you should have thundered your anathemas, and made the people feel your "patriotic allegiance;" but, if ever you believed for a moment—if ever an idea entered your soul that the citizens of Utah, the people generally whom you addressed on the 8th, were possessed of a spirit of defection towards the general government, or that they harboured prejudices against it unjustly, so far you proved yourself "profoundly ignorant" of the subject in which you was engaged, and of the views and feelings of the people whom you addressed; and this ignorance alone might have been sufficient to lead you into all the errors and fooleries you were guilty of on that occasion. But had you known your hearers, you would have known, and understood, and felt that you was addressing the most enlightened and patriotic assembly, and the one furthest removed from "prejudice and defection" to the general government that you had ever seen, that you had ever addressed, or that would be possible for you or any other being to find on the face of the whole earth. Then, sir, how would it have been possible for you to have offered your hearers on that occasion a greater insult than you did? The most refined and delicate ladies were justly incensed to wrath against you for intimating that their husbands were ever capable of being guilty of such baseness as you represented, in "prejudice and defection" towards a constitution which they firmly believe emanated from the heavens, and was given by revelation, to lay the foundation of religious and political freedom in this age—a constitution and union which this people love as they do the Gospel of salvation. And when you, sir, shall attempt to fasten the false and odious appellation of treason to this community, even ignorantly, as we had supposed you did it, you will find plenty, even among the ladies, to hurl the falsehood back to its dark origin, in tones of thunder; but if, as you say, you know, (or else how could the whole have been "the result of deliberation and care,") the plea of ignorance ceases again to shield you, and you stand before the people in all the naked deformity of "wilful wickedness," who can plead your excuse? Who, under such circumstances, can make an apology? I wonder not that you should excuse yourself from the attempt, "or decline appearing again in public on the subject."

Permit me sir, to subscribe myself, as ever, most respectfully, your servant,

BRIGHAM YOUNG.

Hon. P. E. Brocchus, Asste. Justice.

B. YOUNG TO P. E. BROCCHUS.

Great Salt Lake City, Sept. 21, 1851.

Dear Sir—I regret that other duties should have caused me to close my note of the 20th inst., while in the midst of my subject; and I still more exceedingly regret that the few brief hints embraced in that communication did not warm your noble heart to those feelings of chivalry and philanthropy which your gentlemanly person and deportment would seem to inspire in the breast of each beholder, so as to lead your honour to some tokens of restitution for injured sensibility among the ladies of Utah, which called forth my remarks, so as to prevent the necessity of my again adverting to the same; for be assured, dear sir, that while the cries of injured innocence continue to salute my ears, my tongue cannot be silent, nor my pen rest in peace. Your neglect to respond to my last communication is but another proof positive that you had no desire to improve the "proper time permitteth" you to explain your position, and make satisfaction to an insulted people, especially the ladies, and this is why I am unwillingly compelled to resume the subject at the first leisure moment.

Your eulogy on the character of the immortal Washington, addressed particularly to the ladies, fell so far short of the real merits of that august personage, and so far short of what your fair audience were accustomed to hear when the character of that great man had been presented before them, that they were disgusted at the recital, and had they been prepared to make the offering desired, they would have chosen to commit their gifts to some nobler minded hand to bear to the destination; and while they were ready to award to the speaker all flippancy due to the cobwebs of academic rhetoric, they loathed the want of soul that was needed to give tone, and sentiment, and feeling, in eulogistic praise of the father of patriots and nations. But those were feelings of disgust and pity rather than anger; the offence more particularly was, that you should have addressed yourself to the ladies, and that, too, at an improper time.

Had you been in the midst of a people where queens reign, or princes dictate kings, your approach to your subject might have been pardonable, yea, even appropriate in form; but the disturbance of a religious meeting by the introduction of subjects foreign to the intent of the meeting, and that, too, without previous notice of those intentions, would be unpardonable in a heathen community, much more so in the most enlightened and Christian assembly.

If you, sir, were commissioned by the Washington Monument Association to present their claim to this people, why did you not, as a gentleman, present your credentials to the proper person, and solicit the privilege of time and place to make your communications? Was it because you were ashamed of your trust, of the cause you had espoused, and feared that others would dislike it as much as yourself, and never give you a hearing, if they knew your subject? and, at the same time, were you bound by some party clique, for some electioneering purpose, to answer your private ends, in politics at the Capitol, that you dare not let the subject pass in silence? If not, why did you not avow your intentions to the proper persons, and seek the proper time to communicate your mission, like a gentleman—like a man of honour, worthy of the high and sacred trust committed to your keeping. Of the gentlemen of Utah you asked no assistance for the monument. I regret that that noble and patriotic association should suffer by such commissions.

It is the wish and intention of the citizens of Utah to furnish their memento to the memory of the illustrious dead—the incomparable Washington, the father of liberty, the sire of freedom destined for the world—but we were not anticipating the heavenly column would be complete, so as to deny us the privilege of our mite, before we could shelter and feed the widows and orphans that have been expatriated from that land of freedom and Christian tolerance; and if we could do but one, we leave it to righteous men and angels to say if the latter would not be the most heavenly act? But we still hope to do both; though if you had any mission to the citizens of Utah concerning this matter, you never did your errand, only to the ladies, and that, too, in part, by burning the engravings of the Washington monument in their presence, thereby manifesting to all men, as well as the ladies, the utter contempt of your private feelings towards

the doings of that noble and patriotic association.

The ladies of Utah do not consider it their place to rule the nation. They do not consider it their appropiate sphere to scale the mountain gorge, quarry the rough blocks, and chisel and burnish, letter and engrave the monumental marble. No, sir, they are accustomed to their retired and appropriate sphere of action, to the station which heaven designed for them. They know their true dignity and station, and knowing, appreciate them, and abide in them; and when national affairs are forced by their sons, their brothers, their fathers, their husbands, or as an ancient matron in Israel expressed it—their "lords," and they are called to act out of their place, they feel insulted; they feel that their guardians and protectors are abused, and that abuse they feel to share most keenly; and why are you, sir, not willing at least to ape the gentleman long enough to make reasonable restitution to the ladies? Of the gentlemen you asked not a farthing in all your speech.

Your encomiums on President Fillmore, for purity of character and virtue, were just, so far as they extended, but feeble when compared with truth. Why, sir, did you not say as you might truly have said, that a more noble and patriotic man sits not in chair of state, or on the throne of kingdom, in this wide world, than President Millard Fillmore, and there leave him to his own just merits, before a virtuous and magnanimous people, instead of attempting to prove or argue that inasmuch as President Fillmore was a virtuous man, he could appoint none other than a "virtuous man to office," clearly implying in your address that you yourself must be virtuous, because you were appointed to a high office by a virtuous man. Was not this a work of supererogation? Were you not a stranger here? Had your virtue been called in question by this people? If you had given no occasion for suspicion, why did you introduce the subject to prove your innocence? The very argument did excite suspicion, and how could it be otherwise?

Whenever I hear a man confirm his words with an oath, I always suspect that man doubts his own assertion, and of course he thinks his hearers will have as little faith for him as he has for himself; and when I hear a gentleman attempting to prove his virtuous character before a question has been raised concerning it, my mind reverts to the old maxim—"a guilty conscience needs no accuser." Sir, however well I may be prepared to trace your footsteps around the Capitol, and through all the paths of sun and shade that led you through the Planter's House, and other enchanting scenes, to this peaceful vale, I must be excused, for want of time, to sketch them in this brief note. The eye of Him who created all things is open upon all His works, and to me it is no proof of your superior virtue, that President Fillmore, a whig, gave you your appointment, when you were a democrat. With whiggery and democracy I have nothing to do—all the politics I wish to be acquainted with is truth—the eternal principle of truth—and the man who understands, loves, and practises that principle is the politician for me. My interests are safe in his hands—he will do right. But the virtuous and upright are liable, through human frailty, to be deceived in their fellows, and, through that deception, perform improper acts, and make appointments of those who are not virtuous like themselves.

Another important item in the course of your remarks, on the 8th instant, in connection with the expose of your own exalted virtue—you expressed a hope that the ladies you were addressing "would become virtuous." Let me ask you, most seriously, my dear sir, how could you hope thus? How could you hope that those dear creatures, some of whose acts of benevolence to the stranger drew tears from your eyes while you were yet speaking—how could you hope—what possible chance was there for you to hope—they would become virtuous? Had you ever proved them unvirtuous? If so, you could have but a faint hope of their reformation. But, if you had not proved them unvirtuous, what testimony had you of their lack of virtue? And if they were unvirtuous, how could they "become virtuous?" Sir, your hope was of the most damning die, and your very expression tended to convey the assertion that those ladies you then and there addressed were prostitutes, unvirtuous—to that extent you could only hope, but the probability was they were so far gone in wickedness you dare not believe they ever could become virtuous. And now, sir, let your own good sense, if you have a spark left, answer—could you, had you mustered all the force that hell

could lend you—could you have committed a greater indignity and outrage on the feelings of the most virtuous and sensible assemblage of ladies that your eyes ever beheld? If you could, tell me how. If you could not, you are at liberty to remain silent. Shall such insults remain unrequited, unatoned for?

I leave the subject for the moment, while I remain, sir, most respectfully, your servant,

BRIGHAM YOUNG.

Hon. P. E. Brocchus, Asste. Justice.

B. YOUNG TO P. E. BROCCHS.

Great Salt Lake City, Sept. 30, 1851.

Dear Sir—Though I will not indulge myself to doubt for a moment the sincerity of your concessions on Saturday evening last, and of your desires expressed that you wished to bury the hatchet, shake hands, forget the past, and be friends; yet, sir, knowing as I do the frailty and weakness of human nature, and consequently the possibility that you, sir, after all your acknowledgments and pardon-beggings of me for the insults which you offered to the ladies of Utah, in general Conference assembled, with the citizens generally, on the 8th; and your request, too, that I would apologize for you to those whom you had offended—which I did publicly, on the stand, on Sunday last—I deem it my duty to address you a brief communication, which will be presented to you in case you shall so far forget yourself, and the respect which is due to the acknowledgments which you have made, as to open your mouth against a virtuous people after you shall have returned to your residence at the Capitol, or in any situation in which your lot may hereafter be cast.

And I esteem this my duty more particularly, inasmuch as I closed my second and last letter to you abruptly, for the moment, on account of pressing business, without time to close my remarks on many items worthy of note in your public address, before referred to. Though you have not seen fit to answer my former letters in writing, yet I was willing to receive your verbal apology, to wit, "they were unanswerable;" and that apology will remain good in your behalf, if you from that time control your tongue, and keep in subjection that unruly member which has caused you so much trouble; but that, sir, you cannot do while the poison of asps is in your heart—you must spew it out at your mouth—and your tongue must be guided by the current thereof, for the purpose of degrading those who must everlastingly be your superiors.

As hitherto, my time for this note is limited; but I wish to refer you to an expression in your speech, when you remarked that the "Mormon Battalion" could not consider it irksome to enlist, as "they all wanted to go to California, and get gold; and that many gentlemen were desirous of employing hands for that purpose, and of going themselves," &c. Where were you, sir, at the time this event transpired? Were you in the sun, in the moon, or in the stars? or were you in the nethermost part of hell, with the door locked, and a blind man hunting after the key, that you should not know the fact that gold was not discovered in California until after the discharge of the "Mormon Battalion," and then by two members of that Battalion? And those two men, viz.: Messrs. Wilford Hudson and Sidney Willis, were present, too, in the midst of your audience, and heard your foolish, ignorant remarks.

Is there not a pathos—something peculiarly interesting and sublime—in this part of your speech? Is it not enchantingly philosophic to suppose, to infer without fear of contradiction, that the "Mormons" wanted to enlist to go to California and get gold, when there was not a man on earth who knew or even suspected that there was gold for the digging in Northern California? And neither was it to be known until after those same men "who wanted to go and get gold," had marched thither over parched and untracked deserts, been disbanded, and found the shining ore, and reported it to the world. Do you not think it was a most sublime theme in the ears of these two men who found the gold, and the dear ladies of your audience who were conscious of the facts, and had been left in the wilderness, unprotected, and unprovided for, while their husbands were forced away to California, "out of mere choice," to dig for gold, when nobody on earth suspected its existence? The subject is quite too mellifluous to write upon; I leave it for your vivid imagination to picture it at your leisure, in the light of legal science, and philosophy unanswerable.

When you opened your remarks to the citizens of Utah, and especially to the la-

dies—for you had little to say to any one else—you remarked that "you appeared before them as a humble citizen; that you was one with them; that you wished to live with them and among them; and as a humble citizen you should address your audience on that occasion." In a few moments, and scarcely had the foregoing words ceased to vibrate on the ear, before you introduced your "virtuous appointment," as a virtuous man, "emanating from a virtuous President," as hinted in my former letter, and that "you was one of the supreme virtuous Judges of Utah territory, and as such you should address your audience, for yourself and in behalf of your colleagues on your left, and if you should say aught that was not correct, they would correct you," &c., &c. Thus, almost at a breath, you addressed the dear ladies of Utah as a humble citizen and supreme Judge—for yourself as a humble individual, and in behalf of the Supreme Bench.

The transition of your speech from "humble citizen," to "virtuous Judge supreme," was so sudden and unexpected, that those present, who could think of nothing else, meditated the character of the sublime personage before them, in the fable of the pig and the puppy. A certain parishioner, wishing to compliment his priest, sent his servant, black Jack, with a pig in a basket. As Jack was passing the ale house, his companions called him in, and while he was drinking their health, they exchanged the pig for a puppy. Jack went on his way rejoicing, and informed the parson that massa had sent him a pig. The minister, happy in the prospect of a good dinner, opened the basket, and seeing the puppy, exclaimed, "You rascal, why did you bring me a puppy?" "Don't know, massa said he was a pig." "Carry it back to your master, and tell him not to send me any more puppies." On returning, Jack called at the ale house, and while he was again quaffing the health of his comrades, they changed the puppy into a pig, and he returned to his master, who exclaimed, "Well, Jack, what did the minister say to the pig?" "Minister say pig was a puppy." The master looked in the basket, and saw the pig. "What do you mean, you black rascal, minister say pig was a puppy?" "Yes massa. I don't know what minister mean, but I believe it can be a pig or a puppy, just as it's a mind to."

Before I close, permit me, kind sir, to ask you in what history we are to find the fact recorded that "General Washington was at the battle of Bunker Hill?" as you stated to the Utah ladies, in your public address. I had supposed that Washington was further south at the time of the battle referred to, and that at that period he had not received his commission as Commander-in-Chief, but did soon after, when he repaired to Cambridge, and drove the British from Boston; but as you say he was at Bunker Hill battle, I am bound to believe, provided you can point me to the fact in a well authenticated history; or if you were yourself present at the battle of Bunker Hill, as witness, state to me the fact, and I will believe your testimony.

You further remarked in your observations, or in your public address, that "George Washington was cradled in the lap of ease, refinement, and luxury, and was dandled on the knees of a kind and tender father," and strove to impress your audience with the belief that his sacrifices were great, and his toils more wearisome, from the refinement and tenderness of his education and luxurious living. Whether all this be right or wrong, true or false, for argument's sake, I am willing to concede all that can be asked, if you will be so kind as to inform me who was that kind and tender father that dandled George Washington on his knee—what was his name—his parentage—his birth, time and place? No man ought to revere the name of Washington more than I do, and as you have given us so much of the history of this great and good man, I would gladly hope you are in possession of the facts referred to, and that you will take a pleasure in imparting the same. It would give me the greatest satisfaction to receive an answer to the foregoing questions, but more especially do I desire it for the gratification of the ladies whom you addressed, relative to the dear, kind father of the illustrious Washington.

Far be it from me to have attempted a review of but a small portion of your address to the ladies of Utah, as yet, in my three brief notes; but you will please excuse me from prosecuting my subject farther at the present moment, and if for ever, I will rejoice, for my time is continually occupied with important matters; but should necessity require it at a future day, I may resume my subject; but be this as it may, should any similar speeches

hereafter appear in the presence of the assembled Utah ladies, or concerning them, at any foreign point, from the same source, it may reasonably be suspected that the Scotch poet will prove a true prophet—

"A chiel's amang ye, takin' notes,
An' faith he'll prent 'em."

I remain, sir, your well wisher, most respectfully, BRIGHAM YOUNG.

Hon. Perry E. Brocchus, Present.

P.S.—Permit me to add, if you have any doubt concerning my statements of your having made the observations quoted in my letters, there are thousands of living witnesses ready to testify to the facts, and especially among the ladies, whose testimony you have too much gallantry to call in question.

B. Y.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 21, 1852.

CORRESPONDENCE BETWEEN GOV. B. YOUNG AND HON. P. E. BROCCHUS.—The Correspondence between His Excellency Brigham Young, Governor of Utah, and Hon. P. E. Brocchus, late Associate Judge of the Supreme Court of the United States for that Territory, which occupies the first portion of our present Number, will, we feel assured, be perused with interest by our numerous readers. The circumstances which elicited the correspondence have previously appeared before the public, and will be fresh in their memories, consequently we have no need to recapitulate them, neither do we feel any desire to do so, nor to make any comments upon them, further than to state that the pointed and forcible letters of Gov. Young must have proved a closing argument—a consummation of irresistible testimony to the mind of the arrogant Judge, that the Saints of the Most High were not disposed to be trampled underfoot always, as they were in Missouri and Illinois, but that the time had come when they expected to be treated as human beings, as men, as equals, as Christians, by whomsoever might come amongst them, official or non-official.

Passing over the circumstances themselves, we will offer a few reflections which they have suggested to us, for the instruction and benefit of the Saints, that they may not be deceived by false influences or evil reports, which tend to shake their steadfastness in the Gospel of Jesus Christ, but that they may be enabled to judge every circumstance or report which comes before them, and pass a decision upon it by the spirit that is within them, which shall not be after the hearing of the ear, nor by the appearance merely, but according to righteousness.

Jehovah has decreed in these latter times to shake all things, that those things which cannot be shaken, or in other words, which abide the shaking, may remain. And why shake all things? To prove those which are steadfast, that it may be known they are built upon the rock, and are immovable.

Society at the present time is exceedingly mutable, and is ever varying. It is an heterogeneous combination, partly strong and partly weak, and is organized upon no enduring principle, and before it can be firmly organized upon a solid and substantial basis that the righteous can rely upon, there must be a shaking, a trying, a proving of its various component parts, that their relative strength may be manifest, and that it may be known what position each and every part should occupy to produce harmony and stability in the social fabric for at least a thousand years, that the inhabitants of the earth may rest from oppression, and suffering, and prepare the organization of a society which shall endure throughout eternity.

The first thing by which God shakes or tries the children of men is the Gospel. He has sent His servants forth amongst them in this generation crying, Repentance, and Remission of sins by the waters of Baptism. And this is too strong a test for many, for they cannot endure it. Their own uninspired gospels, which be not in reality Gospel, are shaken, and will shortly fall, and all those who adhere to them, are shaken and will fall also with their systems, whilst the true Gospel, though opposed by learning, talent, bigotry, prejudice, ignorance, and persecution, wins its way among the minds of men, gathers the righteous to its standard, and unites them in bonds of love, which are designed to be everlasting.

But in order the more effectually to shake men, that their true character may be brought out in a manner that it may be seen and read of all men, the Lord suffers the Gospel net to gather of all kinds, good and bad, and also suffers wicked men to circulate all kinds of evil and slanderous reports concerning those whom He has chosen to be His servants and His anointed ones to minister in the ordinances of life and salvation. And so plausible and specious are many of the reports and pretences of the enemies of truth, whether in the Church or out of it, that the best and most virtuously disposed among the sons of men are liable to be deceived and carried away with them, except they possess keys of knowledge whereby they can judge for themselves; for when their faith in the Gospel and the servants of God is shaken, their steadfastness is gone, and they cannot endure, but become a prey to every wind that blows.

But God in His everlasting mercy has given a principle whereby men, and the Saints *especially*, may try every thing that comes before them, and judge all things that appear, so that their faith may be firmly fixed upon the rock of eternal truth, and that they may not be tossed about by every report, slander, or doctrine that floats upon the breeze. And this principle God gives to all the children of men that ask Him in faith, doing His will, for the very purpose of leading them into all truth, that they may remain with and abide in the truth throughout eternity. This principle or influence is the Holy Spirit of God.

Although that peculiar unction of the Spirit of God called the "Gift of the Holy Ghost" is specially intended for those who have obeyed the Gospel, and are numbered with His people, yet there is a certain portion of that spirit imparted to every man to enlighten him and assist his judgment, and is denominated the "Light that lighteth every man that cometh into the world." A greater or lesser portion of this "light" and of this "gift" are given to men according to their faith and diligence in seeking after the Lord, and feeling after Him, and claiming these blessings at His hands. Thus, when a man has the Gospel first preached to him, if he doubts its truth, the privilege is open to him to lay the matter before the Almighty, and to solicit the aid and assistance of His Holy Spirit, that he may thereby be enabled to form a correct judgment upon it; and when he has obtained by the Spirit a testimony of the correctness of the principles presented before him, if he is honest, he will obey them, and naturally enough his actions so far will be correct also.

And if the Lord will give a portion of His Holy Spirit to those who have not entered into covenant with Him, how much more will He give an increased portion of the same Spirit to those who have entered into covenant with Him, and become his adopted sons and daughters? He will with-hold no good thing, no necessary or desirable light, intelligence, knowledge, or wisdom from those Saints that seek Him, with full purpose of heart, and walk uprightly. For it is written,—They that wait upon the Lord shall renew their strength, they shall mount up as on the wings of eagles, they shall run and not be weary, they shall walk and not faint.

In proportion as the Kingdom of God increases in power, and extends upon the

face of the earth, and attracts the attention of observing nations, the day of shaking, trying, and proving will wax fiercer and hotter, and none will be able to endure it, so as to remain firm and immovable, excepting those choice spirits who seek earnestly after the dictates of the Holy Spirit of God, and cherish it in their bosoms, and give careful heed to its still small voice. That day will prove so severe that it will be impossible for even Saints to know the true from the false, or to maintain their steadfastness in the Gospel, unless they accustom themselves to obeying the monitions of that guide, comforter, and instructor, which God is willing to send to every Saint who heartily desires it.

It is the privilege of all Saints, if they will live for it, to have a spirit within them that shall testify of all things which are presented to their minds, and to know whether they are true or false, whether they tend to good or evil, whether they come from God or Satan, so that they need not be altogether dependent upon the testimony of others, but that they may know for themselves, and thus be firm and steadfast in the spirit of their minds. Those who are so happy as to obtain this knowledge are under no continual fear of the overthrow of the work of the Lord, nor of the failure of His purposes through the evil reports or malicious designs of ungodly men, for they know in whom they trust, and that He is able to save them with an everlasting salvation, and to accomplish His stupendous purposes upon the earth, none having power to stay His hand, or say, What doest thou? When lies, slander, calumnies, evil reports, &c., fly through the spiritual atmosphere as thick as hail flies through the natural atmosphere, darkening it so that ordinary men can neither see nor feel their way in certainty, the possession of this principle is of untold value, for the man that has it can rest perfectly calm and secure, whilst the whole world, as it were, are bewildered, and know not what to believe, what course to pursue, or what step to take. This principle is as the oil in the lamps of the wise virgins, and every individual that has not his lamp replenished with it will have abundant cause to mourn when the bridegroom comes, if not before.

It is therefore wise in all men, instead of placing implicit confidence in every story that brings doubt to their minds, to lay the matter before the Lord, and judge of it by the manifestation of the spirit that is given, in answer to prayer. Much more will it be wise in the Saints of God taking such a course, and with much more boldness may they present themselves before a throne of grace, and expect to find favour and help in the time of need. If the Saints will do this, and cherish the dictates of the Holy Spirit in their bosoms, that it may be always with them, to enlighten them, and to guide them, they need be under no fear of anything that may come before them, though emanating from kings, princes, judges, lawyers, or divines; for the Holy Spirit—the candle of the Lord within them, will enlighten them upon the matter, and give them wisdom to act in righteousness, so that they may not be overcome, but be enabled to endure unto the end, and eventually be saved, sanctified, and exalted in the celestial Kingdom of God.

Onward Course of the Work of God.—In our last we presented before our readers a highly interesting communication from Scandinavia, detailing the labours, opposition, persecution, and success of the heralds of salvation in that portion of the globe. In this we are enabled to give a cheering extract of another letter from Hindoostan, shewing that amongst India's swarthy sons, the word of the Lord still runs and is glorified, and that their dark countenances are rapidly being lit up with the intelligence of heaven, as it is borne to their midst by those who have received authority from on high.

We have also recently received a letter from Elder William Gibson, President of the St. Louis Branch, with an order for Books of Mormon, Hymn Books, a package of 100 Stars weekly, &c. Elder Gibson states that the Church in St. Louis is in an improving condition, the Saints and officers look after their duties, and live in peace and unity. He also informs us that Elder Lorenzo Snow arrived at St. Louis on the third of July, in good health, and that Elder Franklin D. Richards was at Council Bluffs in good health at the last dates.

We were favoured too, the other day, with a very agreeable letter from a gentleman (otherwise a stranger to us) in Buenos Ayres, South America, expressing his full convictions of the truth of the principles taught by the Latter-day Saints, and also his intention of gathering with his family to the Salt Lake Valley, the resting place of the Saints of God. This person informs us that he formerly belonged to the Methodist Episcopal Church, but receiving some letters, with books, and tracts, from his son, who is living in England, they worked so powerfully upon his mind as to convince him of the weakness and unscriptural character of the Church with which he was holding communion, point out to him "a more excellent way," and induce him to withdraw his fellowship from that society, and adopt the pure principles of the fulness of the Everlasting Gospel.

It is highly gratifying to us, and we know it must be to every lover of righteousness, to learn of the spread of truth in the different nations of the earth. It is just as impossible to stay the rays of the sun from illuminating the earth, or the planets from revolving in their orbits, or the vegetable creation from putting forth its leaves, verdure, and fruits in the season thereof, as to stay the onward progress of the work of God, now His Almighty arm is stretched out to speed it on, and the power of the Holy Priesthood rests upon His servants to enable them to co-operate successfully with Him in the great work of the last days. We pray that the time may speedily come when the sound of the Gospel shall echo and re-echo on every continent and island, till every kindred, tongue, and people have heard the glad tidings, and been warned of the approaching judgments of God, which shall desolate the habitations of the wicked, and be succeeded by that era of righteousness which shall illuminate this footstool of the Almighty with the brilliant splendours and celestial glories of the Millennial day.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 388.)

Brother Jared Carter presented me a letter, which he had received from his brother, and requested me to answer it, which I did as follows:—

Kirtland, April 17, 1833.

Dear Brother Carter,—Your letter to Brother Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labour in the region where you live: we acquiesce in your feelings on this subject until the mouth of the Lord shall name; and, as it respects the vision you speak of, we do not consider ourselves bound to receive any revelation from any one man or woman without their being legally constituted and ordained to that authority, and giving sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves, therefore you will see the impropriety of giving heed to them; but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the Keys of the Kingdom. As it respects an apostate, or one who has been

cut off from the Church, and wishes to come in again, the law of our Church expressly says that such shall repent, and be baptized, and be admitted as at the first.

The duty of a High Priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchical government, or to appoint meetings for the Elders without their consent. And again, it is the High Priests' duty to be better qualified to teach principles and doctrines, than the Elders; for the office of Elder is an appendage to the High Priesthood, and it concentrates and centres all in one. And again, the process of labouring with members: We are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and, if he maketh thee satisfaction, thou hast saved thy brother; and if not, proceed to take another with thee, &c.; and when there is no Bishop, they are to be tried by the voice of the Church; and if an Elder, or a High Priest be present, they are to take the lead in managing the business; but if not, such as have the highest authority will preside.

With respect to preparing to go to Zion: —First it would be pleasing to the Lord that the Church or Churches going to Zion should be organized, and a suitable person appointed, who is well acquainted with the condition of the Church, and he be sent to Kirtland to inform the Bishop, and procure license from him agreeable to revelation: by so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganised band in journeying in the last days.

And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.

You quoted a passage in Jeremiah, with regard to journeying to Zion; the word of the Lord stands sure, so let it be done.

There are two paragraphs in your letter which I do not commend, as they are written blindly. Speaking of the Elders being sent like lightning from the bow of Judah; the second, no secret in the councils of Zion. You mention these as if fear rested upon your mind, otherwise we cannot understand it. And again we never enquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of High Priests.

For further information on the subject you have written, I will refer you to the Elders who have recently left here for the east, by commandment, some of whom you will probably see soon. You may depend on any information you may receive from them that are faithful. You may expect to see Brothers Orson and Lyman, for whom we have great fellowship.

It is a great thing to enquire at the hand of God, or to come into His presence: and we feel fearful to approach Him with subjects that are of little or no importance, to satisfy the queries of individuals, especially, about things, the knowledge of which men ought to obtain, in all sincerity, before God, for themselves, in humility by the prayer of faith; and more especially a Teacher, or a High Priest in the Church. I speak not these things by way of reproach, but by way of instruction; and I speak as being acquainted, whereas we are strangers to each other in the flesh.

I love your soul, and the souls of the children of men, and pray and do all I can for the salvation of all.

I now close by sending you a salutation of peace in the name of the Lord Jesus Christ. Amen.

The blessing of our Lord Jesus Christ be and abide with you all. Amen.

JOSEPH SMITH, Jun.

N.B. If it is inconsistent to send a delegate to Kirtland, to procure license for the brethren to go to Zion, it can be done by two or more Elders. We have received two letters from brother Sherwood, stating the order and condition of the Church, and respecting the vision of his wife, but on account of a multitude of business they have not been answered by us: you will please read this letter to Brother Sherwood. J. S.

(To be continued.)

THE EAST INDIA MISSION.

BAPTISMS AND HEALINGS—EXTRACT OF A LETTER FROM ELDER WILLIAM WILLIS TO ELDER LORENZO SNOW.

2½ Jaun Bazaar Street, Calcutta, May 15, 1852.

Beloved President Snow,—The Church in and within forty miles of Calcutta, consists of one hundred and eighty-nine members, one hundred and seventy of whom are Ryots, or native husbandmen, who previously were nearly all professing Christians, and whose secession has caused a great stir among the Padre Sahib, (Missionaries.) The children of the Native brethren are more numerous than themselves, and as soon as we can visit them there are many more desirous of being baptized, but they are scattered over an immense district of ploughed fields and very bad,

or no regular roads; but you *know* what "Mormon" perseverance will accomplish. We look upon these things as the droppings before the shower. There is a great work preparing among the Europeans here, much of earnest and polite enquiry, meetings are well attended, many coming in their carriages and palkees, and at the end of the lectures the people are very unwilling to leave the room until they have had the friendly shake of the hand, and the long debate after the lecture is over, many prolonging it till past ten at night, &c.

I have just heard from Elder Findlay, at Bombay, who has commenced sowing the good seed, has been attacked by a pious scribbler, and has had the privilege of replying twice in a masterly style in the Bombay papers, which replies have been also inserted in the Calcutta and other papers. About seven or eight rabid articles, letters, &c., have been levelled at me and the Truth, and they have inserted three of my replies, which have caused many to inquire, and visit me, and read the tracts I brought out.

The Public Library has been furnished with a copy of all our works, through the recommendation of Major Marshall, who attended my lectures and presented me his card. I have my eye on several new stations, when my boys here have learned their drill. I am so circumstanced as to be able to do something every day and night for rolling on the work of God. If we had many more they would all get "curry and rice," and souls for their hire.

Your tract, "The Only Way to be Saved," has just been translated by Brother Brigham Prankisto, one of my children in the faith, a Priest, and I trust it will soon be printed in Bengalee and Hindustani. He has commenced translating "Child's Ladder," and "Remarkable Visions."

I have just concluded a course of twelve lectures, which have been well and respectably attended. One night four Missionaries were present, two rose up in the meeting and violently opened their mouths, but as I promised to hear them at the conclusion of the lecture, they waited, and at the end of the lecture they questioned me and were silenced, being self-condemned out of the Scriptures, for neither of them had been baptized according to their requirements, and they sat down, saying "*they did not come to argue*," to the great amusement of the audience. The following day they were shown up in the Newspapers by an Anti-Mormon writer, who expressed his surprise at their demeaning themselves by "interfering with the delusions of Mormonism."

If any of the brethren from the Valley should be sent here in future, the route by means of the California ships would be a very quick and favourable one, especially as captains pay high wages on account of the scarcity of seamen at San Francisco.

We have been blessed with the gift of healing in cases of croup, fever, cholera, &c., the last was that of a Hindoo groom, who was in a dying state with Asiatic cholera. I anointed him with oil, and was assisted in the laying on of hands by Brothers M'Lachlan and Boynton, when the man soon recovered, although he was in great agony, turning up his eyes, and was frightfully affected. To God the Eternal Father, Son, and Holy Ghost, be all the glory. Amen.

The Saints with one heart sustain the authorities of the Church, Presidents Young, Kimball, and Richards, the Twelve, the Seventies, the High Council, and all the organization of the Church in Deseret, and elsewhere, and pray that Heaven's blessings may continue to be poured out on them.

I am preparing seeds for the Valley. The flowering shrubs here are very numerous and beautiful. I have ordained two Elders, J. P. Meik and M. Cune. I stand the effects of the climate much better than I expected, but no Europeans do any work of a manual kind, neither can they; it is all done by natives, who are mostly very lazy owing to the heat. The divisions and coldness among the sects here augur well for the spread of the truth. A short time ago, two prominent sectarians were very intimate with me, to the great consternation of the "*Gentlemen in Black.*"

I trust to be favoured with a ship letter when you reach the Valley, and to hear what the Presidency think about the success of this Mission, &c. in the future.

I hope soon to have an *Oriental Star*, as literature here is at a low ebb and high price. I have faith to *ask* if you will *sanction*.

June 1st.—Last night I baptized two males and one female in a household, and one of the same family a few days ago, and expect the mother very shortly. She

is the owner of several large houses in Calcutta, is of a noble spirit, and fully believes the Gospel. We now number one hundred and ninety-two. Many are on the water's edge.

Love to Elders Woodward, Stenhouse, Griffith, Manistre, Speakman, Squires, &c. &c., and all inquiring friends and brethren, in London and vicinity; and to Elders John Banks, Orson Spencer, Thomas Bradshaw, and Thomas Biggs, Dan Jones, and John Duncan, in the Valley, &c. &c.

I have not yet heard from my family since last year; it grieves my spirit.

The Saints unite, with your most affectionate brother and fellow-servant, in prayers and best wishes for your health, happiness, and success in the Gospel of Jesus Christ.

WILLIAM WILLIS.

VARIETIES.

BUSINESS makes a man as well as tries him.

MEN climb to honour by prudence, virtue, and industry.

MONEY is the servant of some men, and the master of others.

THE nearest fixed star is so far distant from us, that a cannon-ball going 500 miles an hour, would require four millions of years to reach it.

POLITENESS is the outward garment of good-will; but many are the nutshells in which, if you crack them, nothing like a kernel is to be found.

BE true to yourself; for that which you recognise as right, be ready, not merely to die, for that is easy, but to live, and that is almost always difficult.

WHAT is it that saps the morals of youth, kills the germ of generous ambition, desolates the domestic hearth, renders families fatherless, digs dishonoured graves—Drunkenness.

THE cholera has broken out violently in Jackson, Cape Girardeau county, Missouri. The inhabitants were seized with panic, and scattered in every direction, not even burying the dead. Many of the citizens fell victims to it.—*Cincinnati (U.S.) Atlas.*

HONOUR OF LABOUR.—Every young man should remember that the world will always honour industry. The vulgar and useless idler, whose energies of mind and body are rusting for the want of occupation, may look with scorn on the labourer engaged at his toil. But his scorn is praise, his contempt an honour.

ELDER ORSON HYDE, a Mormon Prophet, has issued a manifesto on Spiritual Manifestations, in which he says:—"If all people will repent and be baptized in water for the remission of their sins, and be confirmed by the laying on of the hands of the Apostles of the Church of God, the rappers will cease their noise, and the Misses Fox will go home, get married, guide their domestic household affairs, rear up families to honour their country and their God."—*Cincinnati (U.S.) Atlas.*

ALLEGED DISCOVERY OF GOLD QUARTZ.—We have been informed upon credible authority that a quantity of gold quartz has been discovered between Hadleigh and Boxford. It appears that a labourer was employed digging upon Friar's hill, when seeing something glitter, his attention was directed to what he had raised. He took a large portion to a silversmith's shop, when it was tested and found to contain pure gold. The report of such a discovery threw the town of Hadleigh into commotion: and a general rush was made to the "diggins."—*Ipswich Journal.*

EVIL COMPANY.—The following beautiful allegory is translated from the German:—Sophronius, a wise teacher, would not suffer even his grown up son and daughters to associate with those whose conduct was not pure and upright. "Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it!" The father took, in silence, a dead coal from the hearth, and handed it to his daughter. "It will not burn you, my child; take it." Eulalia did so, and behold her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also. "We cannot be too careful in handling coals," said Eulalia, in vexation. "Yes, truly," said the father; "you see, my child, that coals, even if they do not burn, blacken, so it is with the company of the vicious."

OPHIR.—Ophir, the son of Joktan. Whether he gave his name to the country famous for gold, or where that country was, we can hardly determine. It is certain that its gold was renowned even in the time of Job (xxii. 24, xxxviii. 16); and that, from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug-trees (1 Kings, ix. 28; x, 11, xii, 48; 2 Chron. x. 10).—*Jewish Chronicle.*

HYMN.

How happy the Saints who are faithful and true,
Who've kept their first love, and on earth do renew
The Cov'nants they've made in the regions above,
And still prove their faith by their labours of love.
They'll rejoice evermore in the presence of God,
And have for reward an eternal abode.

Rejoice, all ye dead who the truth have not heard,
For in Spirit you'll hear all the power of His word,
And the vast prison-house shall be opened for you,
When you've paid the last mite, for your sins justly due.
In the mansions of peace for the righteous prepared,
You'll live in the joys of eternal reward.

Be vigilant then, all ye faithful, to earn
What the dead are so anxiously waiting to learn.
Your trials, and patience, and sufferings, and loss,
Shall be gain in the end, if you bear off the cross.
And those who are sav'd shall extol God, the giver,
And shine like the stars in His kingdom for ever.

Glasgow. LYON.

NOTICES.—Orders from our Book Agents should reach us by Thursday in each week, in order to be executed with the parcels which leave our office on the following Monday.

THE publication of the "Etoile du Déséret" is resumed. No. 11 may now be obtained from us.

THOSE Saints who have friends in St. Louis, will do well to address letters to them to the "Care of William Gibson, Box 333, Post Office, St. Louis, Missouri."

LIST OF MONIES RECEIVED FROM THE 29TH OF JULY, TO THE 5TH AUGSUT, 1852.

James Walker	£10	0	0	Brought forward	£32	10	0
John Alexander	5	0	0	John Wigley	5	0	0
John Halsall	2	10	0	J. W. Pembroke	2	0	0
J. W. Crosby (Halifax, N.S.)	10	0	0	William Soulsby	5	0	0
John Memmott	5	0	0				
Carried forward	£32	10	0		£41	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 27.—Vol. XIV. Saturday, August 28, 1852. Price One Penny.

DIVISION AND UNITY.

(*From the Deseret News.*)

God hath made of one blood all nations, kindreds, and tongues that dwell upon the face of the whole earth. He gave, also, one language to all men, so that they would understand each other in their own tongue; but when men had corrupted their ways before the Lord, by shedding innocent blood, and committing all manner of abominations, the heavens were displeased, and the inhabitants of the earth were cursed—some with the skin of blackness, some with darkness, and all with confusion of languages; and that as a punishment, so that their evil deeds might be manifest to themselves, and each other; that they might carry the marks thereof in their faces, and hear the sound thereof in their ears continually, that if it were possible they might be led to repentance, whereby they might obtain forgiveness for the past, and be restored again to their original oneness and Godlike purity, through the redemption there is in Christ Jesus.

But how far have these judgments had their desired effect? Is there any more a oneness of colour amongst men now, than there was thousands of years ago? Are not the languages and dialects of men and nations increasing instead of diminishing? And if this increase in diversity of colour and language continues, how long will it take to restore the inhabitants of the earth back to their original oneness? Jesus said, "if ye are not one, then ye are not mine;" and the true, extended meaning of this is, *one in all things*—one in language, one in colour, one in faith, and one in act; for when all are of one faith, the one faith will produce oneness of action, and all will keep the commandments, and receive a like reward by restoration back again to the presence of the Eternal Father in the heavens.

These diversified appearances among men, arose through giving heed to the temptations of the devil. Eve was tempted, and deceived, and sinned. Adam was tempted, though not deceived; yet "sinned that men might be; and men are, that they might have joy." If Adam had not sinned, men might not have been, and earth and joy might have remained strangers to each other; for the earth is joyful, when her children rejoice; and when all her children become one again, the earth will rejoice with her offspring in celestial glory.

But all this cannot be brought about in a moment. The citizens of the world have had six thousand years to learn to do better, to do well; but instead of learning wisdom by experience, they grow worse and worse, and more and more foolish and wicked; and instead of being more united, go further asunder: neither can man restore himself, wholly, by his own acts, from the degradation into which he has fallen; hence the Holy Priesthood is committed unto man on the earth, to lead him in the right way, and enable him to do that which he alone cannot accomplish;

and through obedience to this Priesthood, all men may, in the end, arrive at the greatest degree of glory and exaltation it is possible to seek for; but, at best, it will take some time to accomplish the object; and with many, and in many things, it will take a long time.

For instance, the descendants of Cain cannot cast off their skin of blackness, at once, and immediately, although every soul of them should repent, obey the Gospel, and do right from this day forward. The mark was put upon Cain, by God himself, because Cain killed his brother Abel, thereby hoping to get the birthright, and secure to himself the blessings which legally belonged to Abel. But Cain could not obtain Abel's birthright by murder, as Jacob obtained Esau's by purchase, by contract, paying a mess of pottage, the same as buying a farm, and paying a stipulated price. By such mutual agreement, the farm changes owners; but if one man kills another for the sake of getting his farm, the farm does not change owners, though the owner be dead; it descends to his heirs.

Cain did not obtain Abel's birthright and blessings, though he killed him for that purpose; the blessings which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with fuller's soap every day, they cannot wash away God's mark; yet, the Canaanite may believe the Gospel, repent, and be baptized, and receive the Spirit of the Lord; and if he continue faithful, until Abel's race is satisfied with his blessings, then may the race of Cain receive a fullness of the Priesthood, and become satisfied with blessings, and the two become as one again, when Cain has paid the uttermost farthing.

The Lamanites, through transgression, became a loathsome, ignorant, and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should all embrace the Gospel at once; yet they have the promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightsome people; but it will take some time to accomplish this, at best.

Again, when men set themselves at work to take heaven by storm, they were all of one language; and while they remained of one language, they were united in their efforts at building a tower, up which they might travel to salvation; but the effect of disunion was quickly manifest, when God confounded their speech, so that every man (except Jared and his brother,) had to talk for himself, to himself, and in his own tongue, no one else understanding him; and we have not heard of the first job, since that day, in which all the inhabitants of the earth have unitedly engaged to labour for its accomplishment; and we do not expect to hear of universal man's engaging in building another tower to reach heaven, or in any one great enterprise, until the Lord shall restore a pure language, which shall be spoken by all the inhabitants of the earth.

It will take some time to accomplish this; for the Lord will not restore a pure language till He has a people pure enough to receive it with joyful hearts, and use it with thanksgiving; not abusing it as did the Babelites. For the spread of the Gospel, the gift of tongues is given to the Elders of Israel; and this, in part, answers the purpose of a pure language; but when the pure language shall come, and be received by all, then, that which is in part may justly be done away, having accomplished the purpose for which it was sent.

This is not yet, but by and bye. God works by means, as well as man, although these means are unseen oftimes by man, consequently thought to be miraculous; but the agents of the heavens are all around and about us, and use the means necessary to accomplish the missions on which they are sent, according to the law by which they are governed; but as the eyes of the corruptible body are not capable of seeing the acts of spirits and spiritual bodies, many of the works of Jehovah appear miraculous: but this is all owing to man's short sight, and ignorance.

While cursings were poured out of the heavens on those who wrought wickedness, in ancient days, blessings were bestowed on those whose works pleased the Lord, as was the case with Abraham, whose blessings were to descend to his posterity through Isaac, Jacob, Joseph, Ephraim, &c., to the latest generations; of whom are the Saints of the last days;

and Ephraim, though younger than Manasseh, obtained the great blessing of Jacob, secured the birthright, and was declared the "first born," and legal holder of the Priesthood; and in his descent has the Priesthood been restored in this dispensation.

Through this Priesthood, the Gospel has gone forth to many nations; many have heard the sound thereof; many have embraced it with joyful hearts, have repented, and been baptized for the remission of their sins, and are coming forth to the gathering, in the Valley of the Mountains, in accordance with the holy commandment which has been given in this and other dispensations of the Gospel—as said the Saviour, How often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not; and now your house is left unto you desolate; so will it be in this dispensation to those who do not gather themselves together as they have the opportunity; they will be overthrown in the midst of the nations; just as Lot would have been overthrown with the surrounding wicked, had he not fled out of the city, and gathered himself and family to the mountains.

But why may not the Saints be saved abroad among the nations just as well as at home, and among themselves? Because God has not so ordained it. We might ask, in return, and with the same propriety, why may not the people be saved by believing and acting upon as many different faiths and creeds as there are Saints to act, just as well, as for all to believe and act alike? Because God has not so ordained it. Jesus says, "If ye are one, then are ye mine;" and Satan says, "If ye are not one, then are ye mine." For the Saints to be one, it is necessary they should be together, be instructed in the same principles, initiated into the same practices, live under the same laws, become familiar with the same ordinances, so as to be prepared for the same admission into celestial glory.

Can this be done while the Saints live in different nations, speak different and unknown tongues, are unacquainted with each other's habits and customs, and while many are obliged to yield obedience to the government where they are, which may not even allow the Gospel to be preached in its dominions, much less admit the ordinances of life and salvation to be administered? And if not, there are reasons sufficient why the Lord has commanded His people to gather into one fold, where they can be instructed in their several duties, and become one in all things.

But here the Saints are, together, that they may become one; and how shall they accomplish it? By each loving his neighbour as he does himself, and doing as he would be done unto, in thought, in word, in deed. Here we are, gathered from a great variety of nations, of different languages, habits, manners, customs, propensities, professions or occupations—good, bad, and indifferent, just as we learnt them from our cradles; therefore let us gather all the good of all nations, and save it, throw the bad away, and improve the indifferent as far as possible, that every thing may be saved that is worth saving, —and leaving the things that are behind, press forward unto perfection.

Now let each do as he would be done unto, not only by imparting of his substance, in gold, silver, merchandize, or any other commodity of a like kind, but in paying his debts, and that promptly, to the utmost of his ability, and imparting freely all information that may tend to the upbuilding of Zion.

But, says one, "I have served seven years' apprenticeship to learn to be a joiner, and do you suppose I am going to give the knowledge I have acquired, at a great expense of time and money, to any one, without a reasonable compensation? No, by no means; I can never do that. If my brother wants to learn the trade, let him do as I have done—pay fifty pounds sterling money to me or some good master, and give me seven years' labour, and I will show him how to work." While the joiner is telling his story, the blacksmith, the cabinet-maker, merchant, tailor, doctor, hatter, lawyer, saddler, cooper, harness maker, miller, sawyer, gardener, farmer, shoe-maker, baker, boot-maker, mill-wright, tanner, currier, match-maker, distiller, and the whole et ceteras of professions, are attracted to the spot, and all unite in the decision of the joiner; their knowledge cost them too much, and they can't afford to give it away.

The principle here involved, is in accordance with the custom of the world, generally; and if it be correct and right among Saints, it surely ought, and we want to see it, prevail. What are all the little parti-

culars, and great sum total with the Saints but the building up of God's kingdom? And what have the Saints which they have not received? And from whom have they received all good things, but from God? And will some one well versed in the subject, tell us what is the difference between spiritualities and temporalities in God's kingdom, or where one ends and the other begins.

While waiting for an answer, we will suppose the joiner, personifying all the various professions, meets the Prophet, the leader of Israel, and says, Will you please to tell me how I can distinguish between an angel of light and an angel of darkness, or between a good and bad angel; for I understand that Satan sometimes transforms himself into an angel of light, and I am afraid I may be deceived: or the mechanic might enquire by what key he should unlock the door into the celestial kingdom, or the presence of the Father? (for the Prophet has more keys than all these mechanics, when put together.) And the Prophet should reply, I have spent three times seven years to learn these things, and know how to build up the kingdom of God, and get salvation therein, with fastings, and prayers, and travels, and research, and weariness, and watching; and have paid out thousands of dollars beside, to gain the information you desire; and do you think I am going to give that away which has cost me so much? By no means; if you want to know what I know, you must learn the trade as I have. What would you think of such a Prophet?

Would not every Saint exclaim, I would think the Prophet had three times the reasons for talking thus, than the joiner or mechanic had; for he has spent three times as much time and means to get his profession? But stop a moment, and consider that neither has spent his own time, for they had no time to spend; it was all the Lord's, and he lent it to them, to gain intelligence, so that they may have a stock to impart to others, freely as they received.

Then, as the Prophet has three chances for making excuses for not imparting information, when asked, on account of his expence in time and money; and as neither have the least ground for such excuse, the whole belonging to the Lord, we shall not expect to hear any mechanic or professional among the Saints, making apologies for not communicating all the intelligence he has received, whenever he can be any benefit to his fellow man, until he first hears the Prophet making such excuses; and when he says, I served my apprenticeship in England, in Germany, in France, in Italy, in Spain, in Denmark, in Russia, in New England, or China, or anywhere else, and can't give my knowledge away, it will be quite time for mechanics, doctors, lawyers, and priests to make such apologies; and the banishment of such false ideas from among the Saints, will destroy one source of unpleasant feelings, and tend to forward the Kingdom of God on the earth.

Every child should learn and practice that trade or profession to which he is by nature adapted. The boy that has a natural genius and taste for blacksmithing, will scarcely ever make a good cooper; and many first rate mechanical geniuses have been obliged to learn their trade, at odd hours, by their own exertions, while supporting themselves by their industry, and perhaps at the same time sustaining a decrepit parent or orphan sister; therefore, let all, no matter from what country, impart freely of their knowledge, and do all the good they can; and not hide their talent in a napkin, lest they be found unprofitable servants.

Let all national distinction be done away from among the Saints; for God is doing his part to roll on the time when those who remain shall feel that they are of one blood—shall treat each other as brethren, and talk a pure language; and one shall not say, I am for Paul, another for Apollos, and another for Cephas; and I am of England, and I am of France, and I am of Germany; but all shall say, I am *from* the *earth*, and *for* Jesus Christ, and the kingdom of God; and all my labours shall be for its advancement; and what I know, ye may know also.

Knowledge, like money, rightly improved, increases continually; but, secreted, rusts, and diminishes in value.

It is sometimes said, that the Presidency and the Elders have prejudices against the Saints who are of another nation—English, Danish, Dutch, &c.—because they make mention of their follies, which they imbibed in their childhood, arising out of their national peculiarities, and which they have brought with them among the Saints. This is a mistaken idea.

The nations have their peculiar nation-

alities, and national prejudices—and Saints like others, before they heard of the Gospel, indulged in these same prejudices—that their nation was more refined, more powerful, more intelligent, had more picturesque scenery, less poverty, or greater nobles than any other. But such things should be done away among Saints; they have no place in the minds of their Presidency, and when they revert to national characteristics and follies, it is that those follies may be done away; for they remember continually our text, and regard him well who doeth well, and the best that doeth the best; and all who have tasted of the good word of God, and the glories of the world to come, will have little regard whether a brother or a sister has been born in Kamtschatka or the New Jerusalem, if their life and conversation are as pure as they are capable of making them.

The world is the Saints' final home; and with Saints, so with nations,—those that do the best are the best; and the way for every Saint who would keep up the credit of his nation, is to improve on all instructions and reproofs, emanating from the proper source, and never more suffer jealousy to suggest that their teachers have prejudices against their nation, because they refer to their national follies and errors.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 413.)

In April the School of the Prophets closed to commence again in the fall.

I wrote a letter to the brethren in Zion, Missouri, as follows:—

Kirtland, March 21, 1833.

Dear Brethren in Zion,—Agreeable to a notice we gave you, in brother Whitney's last letter to you with respect to answering your letters, we now commence, after giving thanks to our Heavenly Father for every expression of His goodness in preserving our unprofitable lives to the present time, and the health and other blessings which we now enjoy through His mercies.

With joy we received your General Epistle, written the 26th of February, which contained the confession of our brethren concerned, all of which was to our entire satisfaction.

It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assnre you that expressions of joy burned on every countenance when they saw that our Epistle, and the revelation were received by our brethren in Zion, and they had *had* their desired effect.

For your satisfaction, I here insert a revelation given to Shederlaomach, the 15th of March, 1833, constituting him a member of the United Firm:—

"Verily, thus saith the Lord, I give unto the United Order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one I say unto all.

"And again, I say unto you, my servant Shederlaomac, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed for ever. Amen."

With respect to brother Gilbert's letter of the 10th of December, I would say to him; firstly, we believe he wrote it in all sincerity of his heart, and we were pleased with the style, and composition; but, upon mature reflection, and inquiry at the hand of the Lord, we find some things that are unreconcilable, especially to some; I mean with respect to hints given, that are not clearly explained.

As every letter that comes from Zion, must go the rounds of the brethren for inspection, it is necessary that there should be no disguise in them, but that every subject written from brethren should be plain to the understanding of all, that no jealousy may be raised, and when we rebuke, do it in all meekness. The letter written the 24th of February was not written in that contrition of heart which it should have been, for it appears to have been written in too much of a spirit of justification; but the letter to brother Whitney of the 20th of March, was written to our entire satisfaction.

Now I would say to brother Gilbert, that I do not write this by way of chastisement, but to shew him the absolute necessity of having all his communications written plain, and understandingly. We are well aware of the great care upon his mind, in consequence

of much business, but he must put his trust in God, and he may rest assured that he has our prayers day and night, that he may have strength to overcome every difficulty. We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in witholding credit from them, as they must have assistance; and the Lord established him in Zion for that express purpose.

It is not the will of the Lord to print any of the New Translation in the *Star;* but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together.

With respect to brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, &c., I have nothing further to say on the subject, but to make yourselves acquainted with the commandments of the Lord, and the laws of the State, and govern yourselves accordingly. Brother Elliot was here yesterday and shewed me a letter from brother Phelps, and we were well pleased with the spirit in which it was written. The probability is that he will not go to Zion at present, as he has bought in Chagrin.

We rejoice to hear that the Seminary lands are reduced in price, and are coming into market: and be assured that we shall use our influence to send brethren to Zion who are able to help you in the purchase of lands, &c., &c.

We have just received a letter from brother Sidney, he has built up a Church of eight members, in Medina county, Ohio, and has prospects of more. With respect to the deaths in Zion, we feel to mourn with those that mourn, but remember that the God of all the earth will do right. And now, my beloved brethren, I commend you to God and His grace, praying Him to keep and preserve you blameless, to the coming of our Lord Jesus Christ. Amen.

JOSEPH SMITH, Jun.

P. S. Say to brother Corrill that his confession gave me great satisfaction, and all things are now settled on my part. J. S.

In the month of April, the first regular mob rushed together, in Independence, (Zion) to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson County. The number of the mob was about three hundred. A few of the first Elders met in secret, and prayed to Him who said to the wind "Be still," to frustrate them in their wicked design. They, therefore, after spending the day in a fruitless endeavour, to unite upon a general scheme for "moving the Mormons out of their diggings," (as they asserted,) and becoming a little the worse for liquor broke up in a regular Missouri "row," showing a determined resolution that every man would "carry his own head."

April 30th, a Conference of High Priests assembled at the school-room, in Kirtland, and appointed brother Albert Brown, a committee to circulate a subscription, to procure money to pay for the use of the house where meetings had been held the past season; and John P. Green was instructed to go and take charge of the Branch of the Church in Parkman, carrying with him an epistle to the brethren; and as soon as convenient remove his family to that place. It was also decided that Sister Vienna Jaques should not proceed immediately on her journey to Zion, but wait until William Hobart was ready, and go in company with him.

On the 4th of May, 1833, a Conference of High Priests assembled in Kirtland, to take into consideration the necessity of building a school-house, for the accommodation of the Elders, who should come together to receive instruction preparatory for their missions, and ministry, according to a revelation on that subject, given March 8th, 1833; and by unanimous voice of the Conference, Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building.

I received the following:—

Revelation given May 6th, 1833.

Verily, thus saith the Lord, It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world: and that I am in the Father and the Father in me, and the Father and I are one: the Father because He gave me of His fulness; and the Son because I was in the world, and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the works of Him were plainly manifest. And John saw and bore record of the fulness of my glory; and the fulness of John's record is hereafter to be revealed. And he bore record, saying, "I saw his glory that he was in the beginning before the world was: therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light

and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men, and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

"And I, John, saw that he received not of the fulness at the first, but received grace for grace: and he received not of the fulness at first, but continued from grace to grace, until he received a fulness: and thus he was called the Son of God, because he received not of the fulness at the first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved Son. And I, John, bear record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for He dwelt in him."

And it shall come to pass that if you are faithful, you shall receive the fulness of the record of John. I give unto you these sayings that you may understand and know how to worship, and know what you worship; that you may come unto the Father in my name, and in due time receive of His fulness; for if you keep my commandments you shall receive of His fulness, and be glorified in me as I am in the Father: therefore, I say unto you, you shall receive grace for grace.

And now verily I say unto you, I was in the beginning with the Father, and am the First-born; and all those who are begotten through me, are partakers of the glory of the same, and are the Church of the First-born. Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth: and truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God: I am the Spirit of truth. And John bore record of me saying, "He received a fulness of truth; yea, even of all truth, and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things."

Man was also in the beginning with God. Intelligence, or the light of truth was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light, is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or in other words, light and truth. Light and truth forsake that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you, to bring up your children in light and truth: but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power as yet over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered, you shall set in order your own house, for there are many things that are not right in your own house.

Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children: therefore firstly set in order thy house.

Verily I say unto my servant Joseph Smith, jun.—or, in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I called you servants for the world's sake, and ye are their servants for my sake—and now verily I say unto Joseph Smith, jun., you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent, and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney, also a Bishop of my Church, hath need to be chastened and to set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place.

Now I say unto you, my friends, let my servant Sidney Rigdon go his journey, and

make haste, and also proclaim the acceptable year of the Lord, and the Gospel of salvation as I shall give him utterance, and by your prayer of faith with one consent, I will uphold him.

And let my servants Joseph Smith, jun., and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith, and inasmuch as you keep my sayings, you shall not be confounded in this world nor in the world to come.

And verily I say unto you, that it is my will that you should hasten to translate my Scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

Revelation given same date.

And again, verily I say unto you my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house: and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south, be consecrated unto me for the building of an house for the Presidency, for the work of the Presidency, in obtaining revelations; and for the work of the ministry of the Presidency, in all things pertaining to the Church and kingdom.

Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof, and in the length thereof, in the inner court; and there shall be a lower court, and a higher court, according to the pattern which shall be given unto you hereafter: and it shall be dedicated unto the Lord from the foundation thereof, according to the order of the Priesthood, according to the pattern which shall be given unto you hereafter: and it shall be wholly dedicated unto the Lord for the work of the Presidency. And ye shall not suffer any unclean thing to come in unto it, and my glory shall be there, and my presence shall be there: but if there shall come into it any unclean thing my glory shall not be there, and my presence shall not come into it.

And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of an house unto me, for the work of the printing of the translation of my Scriptures, and all things, whatsoever I shall command you; and it shall be fifty-five by sixty-five feet in the width thereof, and the length thereof in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things, as it shall be given unto you.

And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you.

These two houses are not to be built until I give unto you a commandment concerning them.

And now I give unto you no more at this time. Amen.

The signs of the times continued to attract the attention of the world. The cholera had broken out at Havanna, and it was reported that five hundred perished daily, and Oporto was experiencing the same calamity. The influenza was raging at St. Petersburgh, Russia; more than one hundred thousand were suffering from its influence, and it was reported to be more violent at Moscow. So dreadful were the effects of the cholera, which spread consternation among the inhabitants of the earth, that it was reported that the eyes of some of the afflicted burst from their sockets.

A treaty was entered into about this time with several tribes of Indians, some to be located on the east of Winnebago Lake, and others to be removed west of the Mississippi. See *Evening and Morning Star*, p. 190.

Great preparations were making to commence a house of the Lord; and, notwithstanding the Church was poor, yet, our unity, harmony, and charity abounded to stengthen us to do the commandments of the Lord.

NOTE A.—A council had previously been held in Norton township, Medina county, Ohio, at which Sidney Rigdon presided. The council took into consideration the standing of Baldwin Welton, Aaron Smith, and—— Hays, Elders; and James Braden, Priest; and decided that their ordinations were illegal, and that the churches should not receive them in their several offices. The doings of the council were received, and sanctioned by the First Presidency, viz: Joseph Smith, jun., Sidney Rigdon, and F. G. Williams, and entered on record in Kirtland, May 4th, 1833. See B. 291.

To the Church of Christ in ******

We feel under obligations to write to you as well as to all the brethren of the different Branches; and we do this, that you, with us,

may exert yourselves to bring about the fulfilment of the command of the Lord concerning the establishing, or preparing a house, wherein the Elders, who have been commanded of the Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity to call on the the whole Church, as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish. And unless we fulfil this command, viz: establish an house, and prepare all things necessary whereby the Elders may gather into a school, called the School of the Prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the Church of Christ: therefore it is as important, as our salvation, that we obey this abovementioned command, as well as all the commandments of the Lord.

Therefore, brethren, we wrote this Epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written; and in order that you may know how to conduct the business, we will relate what we have done and are doing here.

We have met in Conference, and agreed to form a subscription, and circulate it through the Churches; and also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter, a committee to superintend this business, viz. of circulating subscriptions, to establish a fund to build an house, and to aid the Elders to attend this school; and subscriptions are now in circulation among us, and our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something as a temporal means to bring about the establishing of this house and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had better call the officers of the Church immediately together, and appoint some one to circulate a subscription, that each individual, after signing, may have a sufficient time to make preparations to pay what he signs; for it will be necessary, wherever the brethren are at a distance from Kirtland, that they exert themselves to send on their gift or assistance as soon as they can to Kirtland; though they can, if they believe best, wait on those that sign until the first of September, and then collect in, and send it to Kirtland.

These considerations we have written to you, knowing it to be your duty thus to do; and may the Lord help you to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH,
REYNOLDS CAHOON, } Committee.
JARED CARTER,

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 28, 1852.

CONFIDENCE.—The principles of salvation have been, and ever will be enjoyed among men just in proportion to their confidence in God, and in one another. God created man in His own image, male and female, and it is written that He searcheth the hearts and trieth the reins of the children of men, and knoweth what is therein. God is therefore qualified to provide for the salvation of all men, because He knows and comprehends them, in all their varied conditions. Accordingly He has provided laws for the salvation of all who will obey them, whatever may be their individual or national peculiarities, though embracing all the features and circumstances of domestic, civil, or religious life,—His spirit penetrates and moves the minds of the children of men, as the wind moves the leaves of the forest trees: the sound is heard though we cannot tell whence it comes, or whither it goes. Such is the effect of the spirit of God upon man. He is sensible of its power, although he may not comprehend it as he is comprehended by it. As the gentle, cooling breeze in the heat of summer

exhilarates the wearied soul, so do the gentle whisperings of the spirit of truth expand the mind, and sustain the spirit which thirst for knowledge, and open up the fountain of that living stream of intelligence which flows from God to man, when the channel of life—the Priesthood, is among them.

God not only knows how, but actually has made provision to save men, if they will have confidence in Him and receive it. God exalts men, because He sees they have confidence in Him, and are willing that He should know their condition, thoughts, and feelings, and will not seek to deceive Him or hide any thing from Him. Those who perfectly confide in God are worthy, and entitled to the confidence of others, and it can safely be reposed in them; therefore He calls such to fill high and responsible places, and while filling those places they have a right to the confidence of all men; for God bestows that honour upon them, and what God sustains men should approve. When the Almighty Father saw that the adversary of souls was getting power over the children of men to destroy them, He had confidence in the integrity of His Son, and committed to his charge the great plan of salvation for the rescue of His kingdom, according to His purpose in creating the earth and men upon it, and commissioned him with full power to bring the redemption to pass, according to the genius of that plan. Now, if God could, with all confidence, commit the salvation of the *whole world* to His Son Jesus, he is certainly worthy the confidence of all men who can only commit to him their individual salvation.

When the plan of salvation is authoritatively proclaimed among men, and they will not accept of Jesus as their Saviour, they not only dishonour those through whom salvation is offered to them, but they dishonour the Plan of Salvation—the Name of Jesus—and God, who has placed that honour upon His Son; and this will be their condemnation—they have withheld their confidence from him who was altogether entitled to it, having laid down his life for it. No greater assurance can a man have that his interests will be sacredly preserved, than to know that they are in the hands of him who loves them more than his life, and would willingly give his life as a ransom, rather than betray the confidence reposed in him. Jesus gave his life, and greater love can no man manifest than to lay down his life for his friend. This is the standard which God has fixed, and those who can be measured by it will not be found wanting.

No one could be more interested for the salvation of the world than God, for whose glory it was created; and He delivered all those interests up, for a season, into the hands of His Son, and made him to be the Saviour of men, and qualified him in all respects for that great ministry, by giving him all power, both which was in Heaven and which was on Earth, that in any wise pertained to this world. The fact of his having all power, makes him responsible for all who will be controlled by him; and no one can justly be made responsible for that which he does not control. Therefore, if all men were controlled by him, all men would be saved by him, for it is to this end that his power is given, that he might save.

In all true forms of government, when duly administered, the lesser power is always safe, and assured of protection while subject to the greater power. This principle is respected among the nations of the earth. As corrupt as they are, even belligerent powers, who meet and contest their superiority upon the battle ground, are disgraced in the eyes of the civilized world if they dishonour this principle, and when the weaker yield and surrender to the stronger force, they expect protection, even from an enemy, while they acknowledge his power and submit to his will. So in the government of God, the simple act of obedience or submission to the higher power demands protection and salvation at its hands. Jesus proffers it on these simple terms.

Men seek power over their fellow men, to enslave them and bring them into bondage, that they may get gain by debasing their fellows. But not so with a true master; he only requires obedience, that those who obey may become like him, exalted to the same blessing, power, and dominion. And if Jesus is the legitimate source of power, and dominion, we must obey him before we can ask to be obeyed. We must abide his law before we can expect to administer to others. We must have confidence in him, before we can justly ask others to confide in us, and this principle holds good through all the Priesthood of God, who administer in His government. This power is of God, and demands the same respect from men, as though the author of that power were here. Jesus has, in different ages of the world, from the days of Adam until now, had that confidence in men, that he has called them to administer in his name, as he was called by the Father to administer in the Father's name, and in those men thus appointed he has required the same confidence to be reposed. "But," says one, "how are we to know they are worthy of our confidence?" Because the Son of God, who is greater than us, has confided in them, even to the showing of his power with them, and shall not man approve what he appoints?

In every age when the Redeemer of the world has confidence enough in a man to open the heavens and give unto him a dispensation, with power to administer among men in his own name, that man has a legal right to the confidence of the whole world, whether it be a Moses, a John, a Peter, or a Joseph, it matters not; and the simple fact of with-holding that confidence is the sure damnation of the world. Awful were the consequences of with-holding confidence from a man of God in the days of Noah. Such an example should be a warning to all men, while it is written, that as it was in the days of Noah, so shall it also be again. And all men may be assured that if God has called JOSEPH SMITH to be a Prophet unto them to prepare His coming, He will destroy all men from off the earth, if needs be, to maintain the honour of that servant, and thus make the days of Jesus Christ's second coming like those of Noah. While God sustains a man, the whole world may try in vain to put him down. Why? Because God is greater than all. So it is with every man in the kingdom of God who is in authority, and occupies a responsible place, while he is upheld by the powers above him, he is entitled to the confidence of all below. In consideration of this great truth, the Apostle said, "render therefore honour to whom honour is due."

Men have in all ages assumed the right to judge those whom God has called to do His work, and even Saints have supposed they could judge those who were placed over them in the Lord, and their judgment be just. But how can a man judge that which he cannot understand, nor comprehend, or how can the lesser comprehend the greater? If such could be, superiority would be done away, and the *greater* would no more be known, and if there were none greater than others, confidence would cease to be reposed in any being for salvation, faith would cease, and there would be an end of power, while the whole scheme of salvation would pass away, and its purpose fail.

The present condition of this world goes far to illustrate this principle; so little confidence or trust is known among men, that almost every grade of power from the humblest peasant to the haughtiest monarch, from the least that is known, to the strongest government on earth; each seeks its independence from the others, while confusion and impotency are the result.

Then let the Saints take heed to their ways, and let them be the ways of the Lord and not the ways of men. Let your confidence be reposed where the power o God is, and there it will be protected. Power increases with confidence, which should

ever be cultivated among the children of God, that their unity and strength may be the dismay of their enemies, while it is their rock of defence, and God's power among the nations to obtain dominion which shall never pass away.

SIGN-SEEKING.

BY ELDER CHARLES DERRY.

"Give us a sign, and we will believe!"

In this day of many creeds and much confusion, the Lord God has revealed His everlasting Gospel, in plainness and with power to the sons of men. And in consequence of the boldness of the testimony of His servants, the above cry is set up by the hireling priests and abettors of man-made systems, who declare that they are not bound to receive any new revelation, unless miracles are worked to prove the divinity of the same.

But I ask, if, as they say, they are sure that the revelations Joseph Smith received, are not of God, why do they want a miracle to prove their truth? Does not the fact of their calling out for miracles prove that they doubt the falsity of the same? and are afraid their craft is in danger, especially when we offer to give them evidences, and they dare not receive them. But if our doctrines are false, will a miracle prove them true? And if they are true, will the want of a miracle prove them false? But these men do not want them to be true. They only desire to put down the work of God and establish their own tottering systems; that they may feed themselves on the flock, and clothe themselves with the fleece.

But was there no Prophet sent of God that did not work a miracle to prove the truth of his testimony? Did David, who wrote many prophecies contained in the Book of Psalms, work a miracle? What miraculous power did Jeremiah manifest to the people? or Joel, Micah, Amos, Malachi, and others, to prove that they were sent of God? If the Scriptures are to be received as the standard of evidence, we shall find that many Prophets have visited the sons of men who worked no miracle to make the people believe; but they had to depend upon their testimony until they obeyed and proved for themselves; or rejected and were condemned. And the Lord always dealt with them according to their belief or unbelief in the testimony of His servants. Seeing this was the case, is this generation safe in rejecting the revelations of God through His servant Joseph, although no miracle should be worked in proof of their divinity? If the people in times past were condemned for not receiving the testimony of the above-mentioned Prophets, is not this generation in like danger? Certainly it is.

But to whom, and for what object, were the gifts and blessings mentioned in the New Testament given? I answer, to believers and for their benefit. After Jesus arose from the dead, He said unto His servants, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe," &c. Mark xvi. Paul, when writing expressly to the Church of believers at Corinth, respecting the gifts of the spirit which Jesus promised, said, "to one is given, by the Spirit, the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man, severally as he will. * * * * For by one Spirit are we all baptized into one body (or Church), whether we be Jews or Gentiles, bond or free, and have been all made to drink into one spirit." Now it is evident that this was not meant for unbelievers; for they had not been baptized by the Spirit of God into His Church, nor yet had they drank of His spirit; but rather they had drank into the spirit of the evil one; consequently they were not entitled to these glorious blessings. Cor. xii.

Peter also promised the Gift of the Holy

Ghost to believers on the day of Pentecost. Acts ii. Paul, again, in the 4th of Ephesians, says the gifts which Jesus gave, were "for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body (Church) of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God," &c. Here we see, instead of these being given to convince the *unbeliever*, they were to perfect the *believer* in the knowledge of Christ; and what could be so calculated to do it as the before-mentioned blessings?

But some assert that many *unbelievers* received blessings. It is true that Jesus fed the multitude with loaves and fishes, by miraculous power; but it was out of compassion for them, because they were an hungered and had nothing to eat: it was not to convince them that he was true. There is, however, one fact, that is written in Matthew xiii. 58, and Mark vi. 4—6, that in one instance Jesus could not do many mighty works because of their unbelief. Now this I consider sufficient to show us that faith is necessary to be exercised by those that need the blessing, as well as by the administrator. If the Son of God could not work miracles because of the unbelief of men, is it reasonable to expect that the servants can, seeing they are not greater than their master. Again, if miracles were given to make the people believe, here was a good opportunity, and the fact of Jesus not taking the advantage is another proof they were not for that purpose.

And if we examine the numerous cases of healing by our Lord, we shall find the blessings were according to their faith. See the ruler's daughter, Mark v.—the deaf man, Mark vii.—the blind man, Mark viii.—the son possessed of a devil, Mark ix.—Bartimeus, Mark x. Also the leper, and the sick of the palsy, Mathew viii.—another sick of the palsy, Mathew ix.—also two blind men, named in the same chapter, and others too numerous to mention; and so far were these from being done to make people believe, that the healed were commanded in many cases not to tell any one what had happened.

Some may say, that before his death he told his disciples to go and heal all manner of diseases. True; but he first told them to preach, saying, "The kingdom of heaven is at hand; and of course, inasmuch as they believed the message, they were entitled to the blessings; but I contend they were not upon any other conditions. It is true he said—"Freely ye have received; freely give." And they had received according to their faith; and so did the people to whom they were sent; for the servant is not greater than his master; and as the master could not do many mighty works because of the unbelief of the people, neither could the servants.

We find that the world is to be convinced by the preaching of the Gospel, and not by signs and wonders; and if they are not convinced by the preaching of that glorious plan, they will remain unbelievers until they feel the stern realities of God's judgments poured out upon them. Then they will believe our testimony, and "call to the rocks and hills to fall upon them, and hide them from the wrath of the Lamb."

But, how inconsistent are these sign-seekers! First they tell us we cannot work miracles; then that we are the false prophets spoken of by Jesus, who should work signs and wonders, insomuch that if it were possible they should deceive the very elect; and the next breath they cry out, "Only give us a sign, and we will believe." If their first statement is true, then we cannot be the false prophets; if it is not true, they prove that they are not the elect of God, for they are ready to be deceived by lying wonders; and if they would not believe when they saw these wonders, they would prove themselves liars; and consequently, unless they repent they will have their portion in the lake that burneth with fire and brimstone.

But the passages which foretel the coming of false prophets, cannot have the least intimation to us; for we boldly declare with Paul, that "faith cometh by hearing, and hearing by the word of God,"—Romans x, 17; and with Jesus, that "this Gospel shall be preached in all the world for a *witness*, and then shall the end come."—Matt. xxiv. And also, that if men will not believe the Gospel, they will not believe though one rose from the dead.

The Prophet Joseph Smith, like Jesus, declared that inasmuch as the people would believe the doctrines he taught, the signs which Jesus promised, should follow them, according as they stood in need of the same; and they should know of the

doctrine whether it was of God, or whether he spake of himself. Tens of thousands have believed, and have received the blessings he foretold should follow. Thousands, both in England and in America, testify that they have witnessed the miraculous power of God through His servants since they obeyed His Gospel, as it was preached by His servant Joseph, and his brethren. Denmark, Scotland, France, Ireland, Italy, Sweden, India, and the South Sea Isles, can furnish testators to the truth of these things.

But when we refer sign-seekers to such for testimony upon this point, they will not receive it, and cry out that these are interested witnesses. Fools that they are! were not the Apostles interested witnesses of the resurrection of Jesus?—yet their testimony is true. Were not the six writers of the New Testament interested witnesses of the miracles of Jesus and his Apostles?—yet their testimony is no less true. Should not every man be interested in the cause of truth? Are not our enemies interested against us?—yet sign-seekers will receive their testimony. Then why not be just, and receive our testimony? Oh, ye unjust judges! God will judge you according to your deeds, and punish you for your unbelief! You reject the simple preaching of the Gospel, and the evidence of miracles as testified to by your fellow-men, and you will be condemned like those who rejected the simple testimony of the Prophets in ancient days, unless you speedily repent and obey the Gospel.

"MORMONISM" AND ITS OPPONENTS.

TO THE EDITOR OF THE MILLENNIAL STAR.

Fiat justitia ruat cælum.

Crosby-row, London, August 2, 1852.

Sir,—Being quite a new reader of the MILLENNIAL STAR, I am not aware whether it is customary for you to open its pages to persons not avowed members of your Church. But judging from the calm and dignified tone in which it is conducted, the variety of information it imparts, and the total absence of the *odium theologicum*, so characteristic of most religious periodicals, I am induced to think, that you will find room for the insertion of any letter not absolutely opposed to its principles, if written in a spirit of candour and justice. Fresh from the perusal of "Mormonite" publications—my judgment freed from every species of religious error, and my mind wholly unbiassed in favour of this or that religion, my opinion respecting "Mormonism," although of little weight, may not be without some good results.

And here permit me to return my grateful acknowledgments to Mr. Alfred Atkinson, a zealous and consistent member of your Church for the loan of the publications to which I have referred. Previous to my becoming acquainted with Mr. A. my ideas of what is called "Mormonism," were of an exceeding ridiculous kind. Never hearing the "Mormons" spoken or written of, in any but the language of contempt, and taking my accounts of them from the London daily and weekly press, and from the pamphlets of bigoted divines, I, in common with the rest of my countrymen, regarded them as ignorant fanatics, too insignificant to notice. But happily Mr. A. became a resident in my house—I read his books—they abounded in good sense, and proved incontestibly that the charge of ignorance so frequently preferred against Latter-day Saints is a colossal untruth. Alas! is it not sad to contemplate that religious animosity still burns with such intensity, that neither morality nor justice, nor a high order of intellect, nor a polished education can deter men from publishing the grossest misrepresentations of the acts and opinions of their fellow man? Yet such is irrefutably the case. The London journals—journals conducted by men of the highest order of intellect—teem with the most absurd stories respecting "Mormons," and with the most exaggerated statements relative to what is going on at the Great Salt Lake, and endeavour by the most diabolic means to hound on the people to the commission of acts utterly at variance with our civil laws, and with the spirit of that Reformation which so many martyrs sealed with their blood.

Sir, I feel as though I should be a participator of such religious intolerance, were I not, to utter my indignant protest against the assertions of these malignant scribes. I feel, too, that I should be wanting in courtesy towards a very large number of my countrymen if, after perusing what has been said for and against their religion, I did not in my individual capacity, openly state that I have read, seen, and heard enough of "Mormonism" to convince me that the intelligence of its followers is above, rather than below the enlightenment of the age. I should be glad to learn from one of its opponents by what system of reasoning he can demonstrate the ignorance of a sect who are devoted to science, fond of cultivating the arts of peace, (*vide* B. Young's last General Epistle) who are abstemious in their habits, lovers of temperance, vegetarians in diet, and last, though not least, believers in doctrines, some of which, though diametrically opposed to the thousand-and-one religions which are distracting the Christian world, are in perfect consonance with pure reason and justice, and the eternal truths of a merciful God.

But, sir, lest I am trespassing on your space, I will conclude by observing, that, I hope you and your co-religionists will live to disabuse the public mind of the insults which have been heaped upon yourselves and your religion. For myself, I avow, whenever I again hear "Mormons" or "Mormonism" *unjustly* attacked, whether it be in public or in private, by the religious bigot—the sophistries or misrepresentations of the learned—or the vulgar lampoon of the ignorant, I will use my best exertions to disarm venom of its sting, and to impress on your unscrupulous maligners the importance of the sentence, "*Lying lips are abomination* to the Lord; but they that deal truly are His delight."—Proverbs xii. 22.

I am, sir, your obedient servant,

VERITAS.

VARIETIES.

IT is rumoured that gold has been found at Dundas, Canada West.

THE city of Sonora, California, was almost wholly destroyed by fire on the 18th of June. The loss of property is estimated at nearly two millions of dollars.

HE that goes to the tavern first for the love of company, will at last go there for the love of liquor. Remember that, young man.

ADVICES from Demerara of the 9th of July state that gold has been discovered in that colony up the Cuyuni river, and that about £200 worth had already been brought in. It is alleged to be remarkably pure, and to consist of small lumps, and also of scales and dust.—*Lloyds Weekly Newspaper.*

THREE HUNDRED POUNDS WORTH OF SMOKE!—There is at present residing in Out Rawcliffe a family of persons, consisting of father, mother, and son, addicted to the pleasant vice of smoking, and who have consumed during the last thirty years the enormous amount of 14,520 ounces of tobacco, which, if calculated at threepence per ounce, and five per cent. compound interest added thereto, would amount to upwards of £300 spent in smoke.—*Ibid.*

ARRIVALS AT ST. LOUIS FROM THE SALT LAKE VALLEY, &c.—Messrs. Thomas Margetts, J. C. Armstrong, and Thomas B. Brodrick, have arrived in St. Louis, with dates from the Salt Lake to the 8th of May last. These gentlemen, numbering six in all, have been selected as Missionaries to the Old World, and will we presume, leave at an early day upon their journey. They report nothing of material interest since our last dates. Crops looked uncommonly well, a very large amount of land planted and sowed. A woollen factory had just been put into operation, under the superintendence of Mr. Matthew Gaunt, late of St. Louis. A large emigration was looked for. Good health prevailed. New settlements were being made in a number of the surrounding valleys. A large amount of sugar-beet had been sown in anticipation of the arrival of the machinery under the charge of Elder John Taylor. Governor Young and suite had started upon an exploring expedition through the valleys of the Colorado, Green River, and their tributaries, for the purpose of making settlements to raise cotton for home manufacture.—*New York Tribune.*

RESTORATION OF THE EARTH.

The earth's restoration is now near at hand,
When the Saints will be gathered unto that blest land,
Where Zion, in beauty and splendour, shall rise
To receive the Redeemer revealed from the skies.

He'll come down among them, and dwell in their midst,
And crown them with glory for ever to rest;
The Bride will be ready—the feast all prepar'd,
And the Saints will sit down in the kingdom of God.

The sea will roll back for the Sabbath of rest;
All teeming with beauty, the earth will be blest;
The mountains will sink, and the vallies will rise—
A fit habitation for Saints who are wise.

The wolf, and the kid, and the cow, and the bear,
Shall all dwell together in harmony there;
The suckling shall play on the hole of the asp,
For all will be peace, which for ever will last.

The wicked will tremble to see Christ descend,
To pour out his wrath, and bring sin to an end;
They'll weep, and they'll howl, and they'll call on the rocks,
To hide from the presence of him they have mock'd.

But, cloth'd in his vengeance, he'll heed not their cries;
In the day of his mercy, they him did despise.
When the hour of his fury and vengeance is here,
He'll laugh at their terror, and mock at their fear.

I long for the time when this land I shall quit,
'Neath my own vine and fig-tree in Zion to sit,
To dwell with the righteous—the glorified throng,
And reign on Mount Zion, and sing the new song.

Come, Saints, come along, and we'll sing as we go,
Of our great deliv'rance from sorrow and woe;
We'll warn all our friends, and we'll bid them beware
Of God's coming judgments, lest they of them share.

O God of our fathers, wilt thou be our friend?
And ever support us, and shield, and defend?
By the might of thy spirit, we'll still travel on,
'Till we overcome in the name of thy Son.

Willenhall. JOSEPH KING.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH AUGUST, 1852.

	£	s.	d.
William Speakman	£6	4	11
John Taylor	10	0	0
W. L. N. Allen	2	0	0
George Simpson	2	0	0
Edward Weaver	2	0	0
Francis Kirby	5	0	0
Isaac Jones	5	0	0
Carried forward	£32	4	11

	£	s.	d.
Brought forward	£32	4	11
William Eddington	12	0	0
Thomas Chamberlin	5	0	0
James Linforth	5	0	0
Edward Frost	1	10	0
John Price	2	0	0
	£57	14	11

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 28.—Vol. XIV. Saturday, September 4, 1852. Price One Penny.

FORGIVENESS.

BY ELDER MATTHEW ROWAN.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—JESUS.

Such was the teaching imparted to the disciples by Jesus, who "spake as never man spake," and whose bosom burned with an ardent desire for the salvation of all that his heavenly Father had given him.

In fact, it has been the object and duty of all the servants of God, while upon the earth with His people, to impress upon their minds, by the most fervent admonitions, the necessity of observing, *in sincerity of heart,* the above heavenly rule; for it appears evident, from the above quotation, that unless the mind will yield in implicit conformity to this law, it is impossible to stand justified before God. And this being the case, the Saints certainly ought to cultivate, and incessantly endeavour to express this meritorious feeling, in all their dealings one with another. Such as have this benign feeling in their bosoms are, among the people of God, like the fair and fragrant flower in the garden, which diffuses its redolence in the fanning breeze, to the pleasure of all who inhale the same. And this is not all; for by having such salutary feelings within us, we certainly become what we are called, and commanded to be, viz., "Saviours of men, and not destroyers;" for, as the Apostle James says, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall *save a soul from death, and shall hide a multitude of sins*".

All those, then, we may safely infer, who are governed by a feeling different to that which prompts to forgive one another our trespasses, will, instead of becoming saviours, become destroyers of men, and, doubtless, as they have sown so may they expect to reap. And those who harbour a feeling of inveterate malice toward their brethren and sisters, will ultimately find that, that same feeling will blight and wither them away to a state of spiritual defunction.

The Saviour says, "it must needs be that offences come." And the frequent occurrence of offences amongst the Saints, and their results enable us to comprehend the latent significancy and verity of that assertion; for when parties get offended with each other, and such offences are carried out in a war of invective words, that even the interposition of the Priesthood is ineffectual to quell or to settle amicably, then comes such language from some who witness these squabbles, as "Ah me! who would have thought it of those whom we have heard testify many a time that they knew this to be the work of the Lord, that they revered the laws of this Church,

that they counted it beneath their dignity to get offended, that they knew their duty was to love, honour, and obey the Priesthood, whom God had set over them, in all things?" But alas! for the manifest contrariety between the sayings and the actions or behaviour of these same parties, they comport themselves now as though they neither knew anything about this work nor cared anything about it. See how contumacious they are! with what audacity they contemn the Priesthood; some will allow themselves to be cut off from the Church rather than obey the counsel given them. This, beloved Saints, although the dark side of the picture might be made a shade darker, without destroying its reality by an extravagant painting; for without any exaggeration of the truth, I may say that such cases are diurnally occurring, even in a more alarming and aggravated manner than what I have endeavoured to depict. And such things are truly sickening to the hearts of those whose business it is to travel among the Branches of a Conference where cases of that kind come under their notice, and demand their interference. Says the Apostle James, "the tongue can no *man* tame; it is an unruly evil, full of deadly poison." It has been more destructive to society than the sword—it has dislodged the most felicitous feelings ever fostered in the human breast,—has banished the Angel of peace from the presidency of many a once happy fireside, to be succeeded by the demon of discontent and bitter strife,—it has eradicated a sworn and deeply-grounded love out of the bosoms of many a once true and happy pair; filling such bosoms with a feeling of jealousy that raged like any pandemonium; converting the eye once beaming with an unsuspicious innocence to the likeness of the infuriated wolf's.

The Apostle James further says, that "every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind."

Now, the question is, cannot the *tongue* which, when misapplied, is more mischievous to society, be subdued to perfect harmlessness? or must we, as the people of God, imbibe the false notion of the sectarians, that the untameableness of the tongue is one argument that no mere man, since the fall, is perfectly able to keep the commandments of God?

As the tongue is but an instrument employed and governed by the mind, we are naturally led to inquire, cannot the mind be trained to a perfect gentleness? or have our minds been cast, originally, in such a state of depravity as to actually defy all attempts to effect any amendment? "God hath made man upright," and, as has been wisely remarked, "the mind is, when we are born into this world, like a sheet of clean white paper, susceptible of any impression." And again, James informs us that, "if any many among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." And he likewise advised the Saints to be "swift to hear, slow to speak, slow to wrath."

I take it for granted, then, that the Saints are aware that what would be impossible for any man to do for us, we by the aid of the Holy Spirit may do for ourselves, and that as Saints of God, having the spirit of God to direct our minds on this point, we are left without excuse. Therefore let our ears be open to the royal law of heaven, and let us lay hold of every available means of raising our minds out of a state of degeneracy to that nobility and purity which will make all our actions and words correspond admirably with the high and holy profession which we have made before God, and a fault-finding generation, so that we may not be a stumbling-block unto any one making his way into the kingdom. It would certainly be unfair to conclude that every word which gives offence is *maliciously* spoken; for even the purest words, most seasonably given, are apt to give offence to some: this is entirely owing to the state of the minds of those who are offended. Jesus offended many of his disciples with his words. James, the Apostle, said, "in many things we offend all."

Again, it is possible that offence may be given undesignedly by an inconsiderate, or foolish word or action; and I am led to conclude, from the little experience that I have acquired, that the majority of offences are given in that way.

Extravagant joking is very prolific of offence, and is sure to create more enemies and troubles than friends and peace to such as indulge therein, and whose misfortune it is to have more *wit* than *wisdom*.

In a revelation, given to the Elders of the Church, in these last days, it is said, "My disciples, in days of old, sought occasion against one another, and forgave

not one another *in their hearts*, and for this evil they were afflicted, and sorely chastened: wherefore I say unto you, that you ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."—Doctrine and Covenants, page 154.

Having said so much upon the aptness of certain things to give offence, and the misery of being in such a state, together with the danger attending such, let us now, for a few moments longer, lend our sincere attention to the law laid down by which we are to act, in order to become reconciled one with another.

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the Church, *not to the members*, but to the *Elders*. And it shall be done in a meeting, and that not before the world," &c.—Doctrine and Covenants, p. 128.

Truly if the parties offended would act in accordance with the above divine injunction, they would cover a multitude of sins; inasmuch as they would prevent iniquity from spreading amongst their brethren and sisters, which multiplies as it goes forth: remembering that

"Many a tear of wounded pride,
Many a fault of human blindness,
Had been soothed, or turned aside
By a quiet voice of kindness."

Instead, then, of telling our brethren and sisters, who know nothing, and who have no right to know anything of how such an one offended and injured us, let us rather go to the offender *privately*, and there tell him or her of his or her real or supposed faults, and we will stand a good chance of coming away satisfied.

But a word of advice here appears to me highly necessary; and that is, when a person goes to tell an offender concerning an offence, he ought to consider it as a something indispensable to have the good spirit in his bosom; that is, if he wants to be reconciled; but if it is his motive to have *vengeance*, then another spirit will do; for let us remember that it is not so much what we do in that case that produces the good or the evil, as it is the *manner* and *spirit* we do it in.

Many go to those who have offended them, in such an angry and vengeful state of mind as would lead people, who see and hear them, to suppose that mercy and wisdom were virtues never heard of by them; taking *judgment* and *law* into their own hands, as though their passion had so played upon their senses as to beguile them with the idea that they had an absolute power vested in themselves, which allowed them to act in such cases just as they pleased; and so they fan the flame of their foolish fury, until it becomes hot enough to burn their own fingers; then, perhaps, *when they can do no more*, they may give in their aggravated case to the Elders, or Teachers, who, in justice, may be compelled to declare both parties in the fault, the one for giving the offence in the first place, and the other for not going about the matter in a proper and legal manner; and such a sentence comes from the Priesthood, very likely, to the entire disappointment and dissatisfaction of the aggrieved party.

"Wouldst win the crime-stain'd wanderer back
From vice's dark and hideous track?
Let not a cloud thy brow deform;
'Twill add but fierceness to the storm:
Deal kindly; in that bosom dark,
There lingers virtue's glimmering spark;
Plead with him; *act the nobler part*:
There 's something good in every heart."

Teachers, *if they are faithful*, can do much in suppressing and checking this evil in the Church; seeing that their specific duty is to "watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church—neither hardness with each other, neither lying, backbiting, nor evil speaking;" &c. And truly a Teacher, having the spirit and power of his office resting upon him, and who labours faithfully amongst the Saints, is an inestimable boon to the Branch of the Church, in which he labours. Such a man will be, to the sheep, "the good shepherd" "not easily provoked," "long-suffering," *kind* and *entreating*, quick in discrimination, so that he may teach according to the *dispositions* and *circumstances* of his members. And that he may not be daunted or diverted from the path of duty, through the fear or flattery of any one, but that he may steer an undeviating course, he must have an intrepid spirit, dealing in all cases without *partiality*.

When characters are shown the folly of getting offended at little things, they are, at times, ashamed of their conduct, and blame their "hot temper" as the cause of such. Very well, but this is the very thing we ought to labour indefatigably to cool, until it be reduced to that degree of temperature, which will warrant it safe. For although we may have hot tempers now, that is no argument that they always should remain so, nor will such entitle us to an indulgence or free pardon for our offences. Says Solomon, "seest thou a man that is hasty in his words? there is more hope of a fool than of him." * * * "An angry man stirreth up strife, and a furious man aboundeth in transgression." Again, "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

In concluding this article, I wish to say, that its contents have weighed heavily for some time upon my mind, and with the idea that these reflections might prove neither unprofitable nor unacceptable to, at least, some of my brethren and sisters, I have thus ventured to communicate them unto such, through the favourable medium of the STAR. For we are called to do all the good we can to each other—to assist each other in our march toward perfection; and that we may do good to one another, let us *forgive one another our trespasses.*

HISTORY OF JOSEPH SMITH.

(*Continued from page* 425.)

The same day I received the following:—

Revelation, given June, 1833.

Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation: and I have loved you: wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine Apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen, have sinned a very grievous sin, in that they are walking in darkness at noonday; and for this cause, I gave unto you a commandment that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the Creator of the first day; the beginning and the end.

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen, with power from on high: for this is the promise of the Father unto you: therefore I commanded you to tarry, even as mine Apostles at Jerusalem; nevertheless my servants sinned a very grievous sin, and contentions arose in the School of the Prophets, which was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened.

Verily I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments, the love of the Father shall not continue with you: therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord. And let the higher part of the inner conrt be dedicated unto me for the School of mine Apostles, saith Son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

A Conference of High Priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Doctor P. Hurlbut, who was accused of unchristian conduct

with the women, while on a mission to the east. On investigation it was decided that his commission be taken from him, and that he be no longer a member of the Church of Christ.

The next case before the Conference was to ascertain what should be the dimensions or size of the house, that is to be built for a house of worship and the School of the Prophets, and received a revelation on the size of the house. The word of the Lord was, that it shall be fifty-five feet wide, and sixty-five feet long, in the inner court; and the Conference appointed Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

On the 4th a similar Conference assembled at the same place, and took into consideration how the French farm could be disposed of. The Conference could not agree who should take charge of it, but all agreed to enquire of the Lord; accordingly we received the following:—

Revelation to Enoch, June, 1833.

Behold, I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong; therefore, let my servant Ahashdah take charge of the place which is named among you, upon which I design to build mine holy house; and again let it be divided into lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men; for behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men, for your good. Even so. Amen.

And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard; unto whom I give a promise of eternal life, inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men: therefore ye shall ordain him unto this blessing; and he shall seek diligently to take away encumbrances, that are upon the house named among you, that he may dwell therein. Even so. Amen.

And Zombre was ordained by the Conference to the High Priesthood, and admitted according to the revelation.

June 6th.—A Conference of High Priests assembled, and chose Orson Hyde a clerk to the Presidency of the High Priesthood. This Conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord. The Conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith,) proceed immediately to commence building the house; or to obtaining materials, stone, brick, lumber, &c., for the same.

Doctor Hurlbut being dissatisfied with the decision of the council on his case, presented the following appeal:—

"I, Doctor P. Hurlbut, having been tried before the Bishop's council of High Priests on a charge of unchristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the President's council of High Priests, for a rehearing, according to the privilege guaranteed to me in the laws of the Church, which council is now assembled in the school-room, in Kirtland, this 21st day of June, 1833."

It was voted by the council present, when this was received, that Brother Hurlbut be granted a re-hearing; and after prayer, (which was customary at the opening of all councils of the Church,) the council proceeded to ordain two High Priests, to make out the number, (12) that the council, or Church court, might be organized. Brothers John and William Smith were ordained under the hands of Elder Rigdon, by the choice of the council.

Brother Hurlbut's case was then laid before the court, and the testimony against him, given in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was, that Brother Hurlbut should be forgiven, because of the liberal confession which he made. This court also decided that the Bishop's council decided correctly on the case, and that Brother Hurlbut's crime was sufficient to cut him off from the Church; but on his confession he was restored.

The President's court, also took Brother

Daniel Copley's Priest's license and membership from him, because he refused to fulfil his mission according to the council of the High Priesthood of the holy order of God. June 21st.

June 23rd. Brother Doctor P. Hurlbut was called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he was actuated, &c.

There was also corroborating testimony brought against him, by Brother Hodges. The council cut him off from the Church.

The names of the temples to be built on the painted squares, as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers, 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchisedec, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers, 7, 8, and 9; the sacred Apostolic repository, for the use of the Bishop.

Numbers 4, 5, and 6; the Holy Evangelical house, for the High Priesthood of the Holy order of God. Numbers 1, 2, and 3; the House of the Lord, for the Elders of Zion, an ensign to the nations. Numbers 22, 23, and 24: House of the Lord for the Presidency of the High Priesthood, after the order of Aaron, a standard for the people. Numbers, 19, 20, and 21; House of the Lord for the High Priesthood after the order of Aaron, the law of the Kingdom of Heaven, messenger to the people. Numbers 16, 17, and 18; House of the Lord for the Teachers in Zion, messenger to the Church. Numbers, 13, 14, and 15; House of the Lord for the Deacons in Zion, helps in government. Underneath must be written on each house,—

HOLINESS TO THE LORD.

June 24, 1833.

A council of the Elders of the Church was held at Westfield, the same day. Elder Gladden Bishop was President, and Brother Chester L. Heath clerk.

Brother Paul entered a complaint against brother James Higby, an Elder, for circulating false and slanderous reports, and not observing the order of the Gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the council; from which, and from Brother Higby's own mouth, and the spirit he showed, he was declared guilty by the council, and he was cut off from the Church. The council then demanded his license, and the Church book, which he utterly refused to give up; therefore, resolved that the proceedings of the council be sent to Kirtland, and noted among the Churches. Copied into the Kirtland Record, June 29, 1833.

An explanation of the plot of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:—

This plot contains one mile square, all the squares of the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the centre of the square; and in the next, the lots run from the east and west to the centre line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but, one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares.

The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the Presidency; the circles inside of the square, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser Priesthood. It is also to contain twelve temples. The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, &c.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked, figure first; and to be built where the circle is which has a cross on it; on the

north and south of the plot where the line is drawn, is to be laid off for barns, stables, &c., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side.

No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, &c.; all the houses to be built of brick and stone.

The names of the temples to be built the same as written, June 24th, except a transposition under numbers 19, 20, and 21, thus: House of the Lord, the law of the kingdom of heaven, and messenger to the people; for the High Priesthood after the order of Aaron.

The scale of the plot is forty perches to the inch.

A description of the house of the Lord, which is to be built first, in Zion:

This house of the Lord for the Presidency, is eighty-seven feet long, and sixty-one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one, which is calculated and divided for seats in the following manner, viz: The two aisles four feet wide each; the middle of the pews, are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle, are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long, and three feet wide. The five pews in each corner of the house, are twelve feet six inches long. The open spaces, between the corner and side pews are for fire-places; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimnies carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the High Priesthood, as follows:—Number one, is for the President and his council; number two, is for the Bishop and his council; number three for the High Priests; and number four for the Elders: each of these are eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty-four, the fourth thirty-two. The corner seats are to be occupied by singers, and elevated; the first seat six inches, the second twelve, the third eighteen, the fourth twenty-four, and the fifth thirty-two.

The pulpit in the east end of the house is to be occupied by the lesser Priesthood. Number one is for the Presidency of the lesser Priesthood; number two for the Priests; number three for the Teachers; and number four for the Deacons; and the seats by their sides, are also to be occupied by visiting officers; each one opposite his respective grade, &c. The pulpits are to be done off with panel work, in the best workmanlike manner, and the building to be composed of stone and brick of the best kind. The side view represents five windows in each story. The windows are to have each forty-eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone; and on the top of the lintel is to be a gothic top, as you see, but the windows must have lintels; and so with the outside doors, all with gothic tops.

Make your house fourteen feet high between the floors. There will not be a gallery, but a chamber; each story to be fourteen feet high, arched over head, with

an elliptic arch, over each of the stories. Let the under part, or foundation of the house, be of stone; let it be raised sufficiently high to admit of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of those stones, and above the embankment, let there be two rows of hewn stone, and then commence the brick on the hewn stone. The entire height of the house, twenty-eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size.

Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this, the house must have pews instead of slips, and in the pews let the seats be loose, so as to slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The end view represents five windows of the same size as the side, the middle windows excepted, which are to be the same, with the addition of side lights. This middle window is designed to light both above and below, as the upper floor is to be laid off in the same way as the lower, and arched overhead, with curtains, or vails, as before mentioned.

You will be careful to have hooks and rings to suspend your vails on, so that they can be let down or raised at any time, at pleasure. Also, as you see, the pulpits are to have four seats, one rising above another; for instance, the Elder's seat is the lowest, next comes the High Priest's, next the Bishop's; so each of these must have a vail that is suspended on the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house to have one fourth pitch, the door to have gothic top, as the windows. The shingles of the roof to be painted before they are put on. There is to be a fanlight, as you see. The windows and doors are all to have venetians; a belfry in the east end, and a bell of very large size. June 25th, 1833.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 4, 1852.

THE DAY OF SALVATION.—Now is the acceptable time, now is the day of salvation for the people who inhabit the British Isles. The Gospel of Jesus Christ is being promulgated in their midst in all its primitive purity, order, and power, with all its original attendant gifts and blessings Two thousand five hundred Elders, and near two thousand Priests, having legal authority to administer in the ordinances of life and salvation, are waiting to officiate in the same in behalf of the sons and daughters of Britain, and will gladly become their servants for the truth's sake, if they will believe on the Lord Jesus Christ with full purpose of heart, and repent of all their sins and short-comings. Thousands upon thousands of periodicals, pamphlets, books, &c., setting forth in great plainness and simplicity the true doctrine of Christ, and the way to obtain celestial glory and exaltation when the earth fades away, and mighty nations crumble to dust, leave our office weekly to illuminate the otherwise dark and gloomy path of the people of these lands.

There are thousands of honest hearts who would willingly render obedience to the truth as it is in Jesus if they knew where to find it, or what society teaches it; and many of these, no doubt, never think or dream that it is a possible thing for the Latter-day Saints to be the people that have the true principles of the Gospel to teach, and the true authority to administer in them. In consequence of prejudice, or

evil reports, which have taken possession of their minds, and obscured their mental vision towards us as completely as a bandage would their bodily vision, they are unable to perceive the true nature of the doctrines we teach, and the precepts we inculcate. We would recommend such, as they value their souls' salvation, to speedily strip themselves of all this prejudice and evil imagination, and no longer trust to popular rumours upon such a weighty and momentous subject as eternal life, but rather take the advice of Paul—"Prove all things; hold fast that which is good." It was thought anciently by many honest, devout, and earnest seekers after truth and salvation, that nothing good could come out of Nazareth: the sequel proved the falsity of this idea, for the Lord of life and glory—the Prince and Redeemer of men—was "called a Nazarene." And now in our day many very sincere and honest persons—lovers of truth and righteousness—think and say one to the other, "Can any good come out of the Salt Lake Valley, or from amongst the Latter-day Saints?" We assure all who may cherish such thoughts of the Latter-day Saints, as to think nothing good can possibly spring from them, that the sequel will proclaim as rich a triumph for the Latter-day Saints, in a few short fleeting years, as the sequel of the Jewish rumours did long ago for the Lord Jesus Christ. Yes, believe it who may, or disbelieve it who may, still this truth remains unshaken, and this generation will develope it:—In the hands of the Latter-day Saints rests the salvation of the world; not of their own wisdom or knowledge, but by the gift of that God whose ways are everlasting, and past finding out by the pigmy wisdom and puny intelligence of uninspired man.

Come then, all ye inhabitants of the British Isles who wish to be hid as in the hollow of the Lord's hand when His indignation shall pass by,—come and let us reason together; though your sins be as scarlet they shall become white as snow, if you will seek the favour of the Lord by repentance and obedience to His ordinances. For be it known to all, high or low, rich or poor, learned or unlearned, that there is no entrance to the celestial kingdom of our God, the Creator of the heavens and the earth, except through implicit obedience to the ordinances of the everlasting Gospel, which Gospel in all its fulness is once more upon the earth, and was given through the Prophet Joseph Smith. Wake up then, all ye people; turn to the Lord, and keep His commandments, and walk in all His ordinances blameless, and salvation shall be yours, and your children's; for the Lord is not trifling with you, neither will His spirit always strive with man, nor His servants be for ever in your midst, but a short work will He make upon the earth. Seek the Lord while he may be found, call upon Him while He is near; obey the Gospel ere the Elders of Israel shall be withdrawn from your habitations, to seal up the law and bind up the testimony that the end may come, or peradventure you will have to lament with those of old, "the harvest is past, the summer is ended, and we are not saved."

Baptism.—That the ordinances of God may be administered agreeable to His own purpose, and things done upon earth according to the heavenly pattern, we would remind the Elders and administrators in the Holy Priesthood of *their duty* in administering the ordinance of Baptism for the remission of sins, by the following quotations:—

"The person who is called of God, and has authority from Jesus Christ to baptize, *shall go down into the water with the person who has presented him or herself for baptism*, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water." Doctrine and Covenants, Sec. 2, Par. 21.

Again, the words of Jesus were given to his disciples among the Nephites, that there might be no disputations among them upon this matter: "Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: *behold, ye shall go down and stand in the water*, and in my name shall ye baptize them." See Book of Mormon, Page 457, Par. 8.

Although there might be cases which would be exceptions to this general mode of administering, yet the Law is pointed and clear upon the subject, and was given purposely to settle all disputes, in relation to the duty of both the administrator and subject; and all persons who baptize for *the remission of sins*, and take the liberty to differ from this mode, by not going down into the water with the candidate, should know that the case is of that character which will justify them in so doing. But we would say of all the ordinances of the Lord's house, as He said unto Moses—See thou do all things according to the pattern.

FOREIGN INTELLIGENCE.—We have received letters from Australia dated April 8th, from Germany dated August 6th, and from Council Bluffs dated July 4th, all containing interesting intelligence pertaining to the kingdom of God. We purpose giving some extracts from them in our next. In this we merely state that a flourishing Branch of the Church, numbering 36 members, had been organized at Sydney, Australia. A small Branch of twelve members had been organized at Hamburg. The emigration of Saints from Council Bluffs, &c., was quite as large as was anticipated. Little sickness and few deaths were among them. Elders Orson Hyde, John Taylor, Ezra T. Benson, Erastus Snow, and Franklin D. Richards were expecting to leave Council Bluffs for Salt Lake Valley on the 7th of July.

ENDURANCE.

BY ELDER E. D. KEATON.

"He that shall endure unto the end, the same shall be saved."—JESUS.

In looking over the sacred pages of the Bible, I find the whole tenor of that book goes to show that the Lord is pleased to lead His people through the most distressing and trying scenes of persecution and affliction.

Abraham, whom the Lord tried to the quick, was commanded by Him to offer up his only son as a burnt-offering upon the altar of sacrifice; wherefore to be obedient to the heavenly command, Abraham bound his son upon the altar—took the knife, and was about to inflict the fatal wound, when at that moment he was arrested by an angel of God calling to him out of heaven, bidding him not to slay the lad. Now, if Abraham had yielded to his own natural feelings, he never would have attempted to fulfil this (to the natural man) extravagant command. But Abraham was desirous to do the will of God, however painful it might be to his natural feelings, and because of this the Lord greatly blessed him, and said, "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

I shall next notice Job, whom the Lord suffered to be tried severely. One messenger after another came and brought him the sad tidings of the loss of his property, and also of the death of his sons and daughters. He bore all this patiently, and did not complain. The Lord tried him still further by suffering him to be afflicted in his body with a sore complaint,

and to add to his grief, his wife wished him to curse God and die. But Job did not feel disposed to yield to the persuasion of his wife, but gave her a sharp reproof for her folly; he still retained his integrity, and sinned not, nor charged God foolishly. And because he was faithful in tribulation and poverty, as well as in wealth, after he had been tried sufficiently, the Lord blessed him, and gave him far greater riches than he had before, and more sons and daughters.

Paul says, Hebrews xi, "The Saints were tortured not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Paul, Peter, and others, were beaten and imprisoned several times; indeed the lives of the people of God in all ages have been one continual scene of trial and persecution. It is written, "All who will live godly in Christ Jesus shall suffer persecution." "It is through much tribulation we shall enter the kingdom." We are commanded to "work out our salvation with fear and trembling." Jesus speaking to his disciples says, "ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved. Fear not them which kill the body, and are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." He also says, "blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the Prophets which were before you." Jesus also says, "if any man will come unto me, let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." All who enlist in the Redeemer's cause, should make up their minds for persecution and trials, for the Prophet Jeremiah says, "the Lord trieth the righteous."

Some may ask, "Is the Lord pleased to see His children persecuted and tortured? or why does he bring them through such heavy trials?" I answer it is not because the Lord delighteth in seeing His people suffer, but it is to make them *perfect*; they cannot be made perfect without suffering, and it is the Lord's will to make all His people perfect. If we taste the bitter we shall be better able to appreciate the sweet. If we taste the sufferings, bondage, and poverty of the Gentile world, we shall be better able to appreciate the happiness, liberty, and riches of eternity, when the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High," and when the "kingdoms of this world are become *the kingdoms* of our Lord, and His Christ, and he (with his Saints) shall reign for ever and ever;" for it is written, "If we suffer we shall also reign with Christ, if we deny him he will also deny us."

Another object the Lord has in view in leading His people through trials, is to prove whether they will be faithful in all things, for He will have a tried people, and "he that will not endure chastening cannot be sanctified." Although the Lord will prove His people, He will not suffer their trials to be greater than they can bear, for He has declared that as their day their strength shall be. The Church of Christ will try all who come into it, for it is a purifier: as the smith brings his metal through the fire to refine it, so will the Lord bring His people through fiery trials to purify them. But alas! how many are there that will not stand the trials, but like those in the Saviour's parable of the sower, "who receive the word on stony ground, and when affliction or persecution ariseth for the word's sake, immediately they are offended," turn away from the truth, and "return like a dog to his vomit, and like the sow that was washed to her wallowing in the mire." In reflecting on these things, my feelings are mingled with pity and sorrow, I pity their weakness, and am sorry they have such little courage; if they will not share in the trials and labors in building up the Saviour's kingdom, neither will they share in the happiness, glory, and honour which will be enjoyed by those who "endure to the end," when this great work is consummated; although undoubtedly they would like to share in

the glory with the faithful, but have not courage to help win it. I shall not attempt to describe the feelings of those who have not stood, and will not stand nobly for the "truth as it is in Jesus," but have apostatized therefrom, when they shall know that their brethren with whom they were once associated, and with whom they once met to worship the Lord, are living and reigning in righteousness and glory on the earth, with Jesus at their head, and with all the energetic and noble heroes of truth who have lived on the earth since the world began, and themselves cast out.

If there is anything good and noble about a man or woman, this work will soon bring it to light; the Church of Christ will soon prove what people are, whether they are noble or ignoble; it will soon prove who are sheep, and who are goats, who is on the Lord's side, and who is not.

The ancient Saints have set an example worthy of our imitation, they endured the most horid persecutions and trials for the Gospel's sake, yet they remained faithful in their deepest distress; and the Lord has said that "he that is faithful in tribulation, the reward of the same is great in the kingdom of heaven." Jesus says, "Verily I say unto you, that there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The Apostle John, while enwrapt in heavenly vision saw an innumerable company standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and when the questions were asked, who they were? and whence they came? the answer was given in the following words: "These are they which came out of great *tribulation*, and have washed their robes, and made them white in the blood of the Lamb." O ye Saints of Latter-days! take a pattern by the ancients; be courageous, stand firm to the truth, and lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where theives do not break through and steal:" and you will be crowned with righteousness among the noble of the earth, who have lived and died for God in all ages of the world, and who have gained for themselves a fame lasting as eternity, and who will receive a crown that will never fade away.

POSITIONS OF LATTER-DAY SAINTS AND SECTARIAN CHRISTIANS CONTRASTED.

BY ELDER JOHN JAQUES.

For the Priest's lips should keep KNOWLEDGE, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.—MALACHI.

There is an immense difference between the position of Latter-day Saints, and the position of all other Christians or Sectarians.

Latter-day Saints say they *know* some things which the Lord *has done*, and also some things which he *will do*, amongst the children of men in *this* generation.

Sectarian Christians say they *believe* that the Lord *has not done*, and *will not do*, anything amongst the children of men in *this* generation.

Latter-day Saints say they *know* that the Lord *has* spoken in *this* age.

Sectarian Christians say they *believe* that the Lord *has not* spoken in this age.

Latter-day Saints say they *know* that the Book of Mormon *is* a divine revelation.

Sectarian Christians say they *believe* that the Book of Mormon *is not* a divine revelation.

Latter-day Saints say they *know* that angels *do now* converse with and minister to men.

Sectarian Christians say they *believe* that angels *do not now* converse with and minister to men.

Latter-day Saints say they *know* that Joseph Smith *was* a Prophet of the Lord.

Sectarian Christians say they *believe* that Joseph Smith *was not* a Prophet of the Lord.

Latter-day Saints say they *know* that the power of God, and the Gift of the

Holy Ghost, *are* manifested in these days by dreams, visions, revelations, tongues, interpretations, prophecies, miracles, healings, &c.

Sectarian Christians say they *believe* that the power of God, and the Gift of the Holy Ghost, *are not* manifested in these days by dreams, visions, revelations, tongues, interpretations, prophecies, miracles, healings, &c.

Latter-day Saints speak the things which *they have seen and heard.*

Sectarian Christians speak the things which *they believe.*

Latter-day Saints *have come* to a *knowledge* of the truth; and there is no Christian living who can show otherwise.

Sectarian Christians are "ever learning, but *never able to come* to a *knowledge* of the truth." This they themselves admit, consequently it requires no further manifestation.

Latter-day Saints' position is *positive knowledge,* which argues *certainty* and *impossibility of deception.* This position is definite, firm, steadfast, and immovable, and *cannot be shaken* by any *future knowledge.*

Sectarian Christians' position is *mere belief,* which implies *uncertainty,* and *possibility of deception.* This position is indefinite, vague, and weak, and *may be shaken* by *future knowledge.*

"The Priest's lips should keep KNOWLEDGE." So says Malachi.

The lips of Latter-day Saints *do keep* KNOWLEDGE: therefore if the Prophet Malachi be an authority, *Latter-day Saints must be the true servants of God;* consequently they are ambassadors for Christ, and have authority and power to bind on earth, and the same will be bound in heaven, to loose on earth, and the same will be loosed in heaven.

The lips of Sectarian Christians *do not keep* KNOWLEDGE: therefore, if the Prophet Malachi be an authority, *Sectarian Christians cannot be the true servants of God;* consequently, the Lord may say of them—"*I have not sent these Prophets,* yet they ran; *I have not spoken to them,* yet they prophesied. But if they had stood in *my counsel,* and had caused my people to hear *my words,* then they should have turned them from their evil way, and from the evil of their doings."

CRIME IN THE UNITED STATES.

(*From the Cincinnati* (*U.S.*) *Atlas.*)

We are more than half inclined to believe sometimes that old Solomon was perpetrating a joke, when he said, children trained up in the way they should go would not depart therefrom when they arrived at years of discretion. If he was in earnest, and if his axiom is correct, how deplorable must be the training of thousands and thousands in our country. In New York city alone, during the past year, 16,000 criminals were committed to the Tombs, and of this immense army, four thousand were under twenty-one years of age, and about eight hundred between the ages of nine and fifteen.

Such a statement seems almost incredible, but the official statistics show it to be the fact, and, willingly or not willingly, we are compelled to believe that one thirtieth of the population of the largest, most refined, and intelligent city in our Union, is composed of outcasts, thieves, and assassins.

But not alone in New York does such a frightful state of things exist. Our country from one end to the other is infested with desperadoes, and we are afraid every town, village, and hamlet can turn out its quota till the army of culprits is swelled to eight hundred thousand. Every patriot, philanthropist, and well-wisher of humanity must shudder when he contemplates this fearful array of criminals, and reflects upon the tremendous influence for evil they are exerting upon the community. The very atmosphere we breathe is vitiated by their presence, and for the rising generation to escape contamination in a measure, is almost impossible.

Something should be done to stem this current of immorality, or the whole country will become hopelessly inoculated with the evil. But what is this something that must be done? Prisons and punishments have proved ineffectual, and some other remedy must be devised, or we will be overwhelmed with wickedness, more deserving the special punishment of an

all-wise Providence, than were the cities of the Plains in their most vicious and degraded days.

What, we ask, can be done? What must be done? Much—very much. Parents must be taught to feel that they are responsible for the misdeeds and crimes of their children, and until they *are* taught this, preachers may preach and moralists moralize on the depravity of human nature; but their preaching and moralizing will avail but little, for those who are trained up in immorality and vice, or not trained at all, will as certainly tread the paths that lead to destruction and infamy. A fearful responsibility rests upon the heads of those who bring children into the world, and that they discharge it properly is a subject in which the community should take an interest, for it is one which vitally affects every member thereof.

[When parents are made responsible for the iniquities of their own houses, as in ancient times, we may cherish a hope that, some day, righteousness will reign and triumph upon the earth; but where is the nation whose laws would not forbid a man the rights of ancient Israel when led by the voice of God, or even the privilege of putting iniquity away from his house?

Who knows but the Latter-day Saints will dare to introduce the laws of God among men, and honour them, notwithstanding the ire of a generation who have been conceived in sin, born in iniquity, and nurtured in crime?

O ye fools and slow of heart to believe what the Prophets have spoken, that all things shall be restored!—Ed.]

VARIETIES.

A MOTHER'S purity refines the child's heart and manners.

MEAN men admire wealth; great men seek true honour and glory.

THE world is a workshop, and none but the wise know how to use the tools.

THERE is in the heart of woman such a deep well of love that no age can freeze it. —*Bulwer.*

MEN often are not aware of what severe and untiring labour they are capable, until they have made a trial of their strength.

OUR minds are like ill-hung vehicles; when they have little to carry they raise a prodigious clatter, when heavily laden they neither creak nor rumble.

THE heart of woman draws to itself the loves of others, as the diamond drinks up the sun's rays—only to return them in tenfold strength and beauty.

ON the 28th July, the steam-boat *Henry Clay* took fire on the Hudson River, and was burnt to the water's edge. About seventy-five persons were burned or drowned. Great blame is attached to the officers and owners of the boat.

AMEN.—This is a Hebrew word, employed to confirm what has been announced, and, according to the tenor of the discourse to which it is appended, signifies either, "That is true,"—or, "May it be so,"—or, "I agree to that." It is, in fact, a form of speech indicative of an assertion, a desire, or a consent.—*Family Herald.*

TO YOUNG MEN.—Don't rely upon your friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in vain hopes of those whom they call friends—and thousands have starved because they had rich fathers. Rely only on the good name which is made by your own exertions, and know that the best friend you can have is an unconquerable determination, united with decision of character.

THE PHILOSOPHER AND FERRYMAN.—A philosopher stepped on board the ferry-boat to cross a stream. On the passage he inquired of the ferryman if he understood arithmetic. The man looked astonished. "Arithmetic! No, sir." "I am very sorry, for one quarter of your life is gone." A few minutes, after he asked—"Do you understand Algebra?" The boatman smiled and replied—"No." "Well then," said the philosopher, "another quarter of your life is gone." Just then the boat ran on a snag, and was sinking, when the ferryman jumped up, pulled off his coat, and asked the philosopher with great earnestness of manner—"Sir, can you swim? "No, sir." "Well, then," said the ferryman, "your whole life is gone, for the boat is going to the bottom."—*Merry's Museum.*

MEN, like watches, should be valued according to their movements.

THE number of steamers upon the interior waters of America is 663, besides 50 ferryboats and 52 propellers. The loss of life by steamboat explosions, fires, &c., for the year ending June 30, 1851, was 1,013 persons!—*Family Herald.*

LETTERS from Ostrowow, on the confines of Poland, state that a great number of persons have fled thither from the neighbouring Polish town of Kalisch, where the cholera is raging with great intensity, the deaths having amounted to forty daily out of a population of ten thousand. This rate of mortality is as high as if in London ten thousand a day were carried off.—*Ibid.*

ARTIFICIAL MARBLE.—A quantity of plaster of Paris is soaked in a solution of alum, baked in an oven, and ground to a powder; it is then used as wanted, by being mixed with water similar to plaster; it sets into an exceedingly hard composition, and takes a high polish. It may be mixed with various coloured minerals, or ochres, to represent the various marbles, and is a valuable recipe.—*Mining Journal.*

ANTIPATHIES.—Amatus Lusitanus relates the case of a monk who fainted when he beheld a rose, and never quitted his cell while that flower was blooming. Orfila gives the account of the painter Vincent, who was seized with violent vertigo, and swooned, when there were roses in the room. Valtain gives the history of an officer who was thrown into convulsions and lost his senses by having pinks in his chamber. Orfila also relates the instance of a lady forty-six years of age, of a hale constitution, who could never be present when a decoction of linseed was preparing, without being troubled in the course of a few minutes with a general swelling of the face, followed by fainting and a loss of the intellectual faculties, which continued for four-and-twenty hours. Montaigne remarks that there were men who dreaded an apple more than a cannon-ball. Zimmerman tells us of a lady who could not endure the feeling of silk and satin, and shuddered when touching the velvety skin of a peach; other ladies cannot bear the feel of fur. Boyle records the case of a man who experienced a natural abhorrence of honey: a young man invariably fainted when the servant swept his room. Hippocrates mentions one Nicanor who swooned when he heard a flute. Boyle fell into a syncope when he heard the splashing of water. Scaliger turned pale at the sight of water-cresses. Erasmus experienced febrile symptoms when smelling fish. The Duke d' Epernon swooned on beholding a leveret, although a hare did not produce the same effect. Tycho Brahe fainted at the sight of a fox; Henry III. of France, at that of a cat; and Marshall d' Albret at a pig. The horror that whole families entertain of cheese is well known.

EDUCATION.—The education that a man finds useful in life, he either drills into himself, or he picks it up at some of the plainer seminaries of learning, such as the proprietary schools, where the management know what is required in their institutions, give the bias of their instruction to practical knowledge; and the result is that the men educated at such places are quicker, and more intelligent, and get on better in the world than those who are crammed with antiquated learning that suits nothing but an antiquarian study. There is no reform more justly called for than that of education. We want the whole system remodelled—the Universities adapted to the spirit of the day, and the living languages made to supersede, to a great extent, the dead; sciences taught, as applied to useful matters, so that a man should know more of the world as it now exists, than as it existed in the time of the Cæsars, and that he should know more of modern events and the statistics of nations, rather than addling his head with Heathen mythology; the whole bearing of education should, in fact, be to some practical purpose. It is marvellous how soon a good result would pervade throughout society. The members of the House of Commons would cease to misquote Latin phrases, and give, instead, plain common-sense arguments. They would be more brief in their speeches, and yet far more explanatory. The lawyers would argue like men of common sense, and not attempt to prove mathematically that a dead goose is not a goose in law—nor that "between" two towns means a different thing in law and in common sense. What we require is, that education should be adapted to the country and its necessities, that the rising generation should learn to be men of business in whatever position of life they may be placed, and that common sense should supersede the absurdities that render useless all our public educational institutions.—Hampden, of the *News of the World.*

Obituary.

We regret to learn, by intelligence from America, that Thomas Smith, late a Travelling Elder in the Bedfordshire Conference, England, died of chills and fever, at St. Joseph, Missouri, U.S.A., on the 28th of May, 1852.

Elder Smith was well known in many parts of this Island for his zeal, energy, and courage, in propagating and defending the principles of the Everlasting Gospel. He departed this life, maintaining the same unflinching testimony which he had so long borne to the truth.

STANZAS.

Though nations rise, and men conspire,
Their efforts will be vain;
Jehovah mocks their vile desire,
His Zion to defame.

In vain they 'll look, and strive to show
Defilement in her laws;
The thoughts of God they ne'er can know
While they oppose His cause.

He will make bare His mighty arm;
His messengers shall come,
To gather home His Saints, as sheaves,
Unto the harvest home.

Let Zion's converts now arise,
Our Father will defend,
And 'quip us for each glorious war,
'Till victory's triumphs end.

Arm'd with His truth, before our face
The people feel dismay'd,
And all their treasures and their wealth,
Jehovah's purpose aid.

Thrice happy Saints, who bow beneath,
The banner of the Lord;
Celestial crowns, your brows shall wreathe,
Endurance' sure reward.

Luton. M. A. MORTON.

NOTICE.—Elder J. V. Long, President of the Cambridgeshire Conference, requests us to notice that Charles Crisp, formerly a Travelling Elder in the above Conference, has been excommunicated from the Church, in consequence of his disgraceful conduct. He now refuses to give up his Licence.

ERRATUM.—In No. 27, page 427, line 15, for "showing" read sharing.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH AUGUST, 1852.

	£	s.	d.
T. Kirkwood	£15	0	0
W. Richards	2	10	0
James Walker	20	0	0
Richard Morris	5	10	0
Gilbert Clements	2	0	0
G. W. Davies	2	0	0
Samuel Cornaby	5	0	0
Charles Peat	10	0	0
Murdock & Co. (Sydney, N.S.W.)	2	6	0
Carried forward	£64	6	0

	£	s.	d.
Brought forward	£64	6	0
T. C. Armstrong	47	0	0
John Halsall	7	0	0
James Linforth	5	0	0
John McComie	5	0	0
J. Alexander	5	0	0
John Memmott	10	0	0
William Soulsby	5	0	0
	£148	6	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 29.—Vol. XIV. Saturday, September 11, 1852. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 440.)

The same day we wrote to brother W. W. Phelps, and others in Zion, from Kirtland, as follows:—

Brethren,—We have received your last, containing a number of questions which you desire us to answer; this we do the more readily, as we desire with all our hearts the prosperity of Zion, and the peace of her inhabitants; for we have as great an interest in the welfare of Zion, as you can have.

First, as respects getting the Book of Commandments bound, we think that it is not necessary. They will be sold well without binding, and there is no bookbinder to be had as we know of, nor are there materials to be had for binding, without keeping the book too long from circulation.

With regard to the Books of Mormon, which are in the hands of brother Burket, we say to you, get them from brother Burket, and give him a receipt for them in the name of the Literary Firm. Let brother Gilbert pay brother Chapin his money.

We have not found the Book of Jasher, nor any other of the lost books mentioned in the Bible as yet; nor will we obtain them at present. Respecting the Apocrypha, the Lord said to us, that there were many things in it which were true, and there were many things in it which were not true, and to those who desire it, it should be given by the Spirit to know the true from the false.

We have received some revelations within a short time back, which you will obtain in due time. As soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly of your choosing a teacher to instruct the High Priests, that they may be able to silence gainsayers. Concerning Bishops, we recommend the following: let brother Isaac Morley be ordained second Bishop in Zion, and let brother John Corrill be ordained third.

Let brother Edward Partridge choose as Counsellors in their place, brother Parley P. Pratt, and brother Titus Billings, ordaining brother Billings to the High Priesthood.

Let brother Morley choose for his Counsellors, brother Christian Whitmer, whom ordain to the High Priesthood, and brother Newel Knight. Let brother Corrill choose brother Daniel Stanton, and brother Hezekiah Peck, for his Counsellors: let brother Hezekiah also, be ordained to the High Priesthood.

Zombre has been received as a member of the firm, by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeable to law, for Alam, we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah, signed in the same manner. We would again say to Alam, be sure to get a form according to law for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east; multitudes are embracing it. I who write this letter in behalf of the Presidency, Sidney, had the privilege of seeing my aged mother baptized into the faith of the Gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city

of Zion, with explanations, and a draft of the house to be built immediately in Zion, for the Presidency, as well as all purposes of religion and instruction.

Kirtland, the stake of Zion is strengthening continually. When the enemies look at her they wag their heads and march along.

We anticipate the day when the enemies will have fled away, and be far from us. You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined separate and, apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power will be of none effect.

Clarissa Batchelor, of Boston, wants her paper discontinued, because she has gone from the place, and she has turned from the faith. Send a paper to Joshua Bailey, of Andover, Vt. Should you not understand the explanations sent with the drafts, you will inform us, so as you may have a proper understanding, for it is meet that all things should be done according to the pattern.

The following errors we have found in the commandments, as printed; fortieth chapter, tenth verse, third line, instead of "corruptible," put corrupted. Fourteenth verse of the same chapter, fifth line, instead of "respecter to persons," put respecter of persons. Twenty-first verse, second line of the same chapter, instead of "respecter to," put respecter of. Forty-fourth chapter, twelfth verse, last line, instead of "hands," put heads.

Brother Edward Partridge, Sir,—I proceed to answer your questions, concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the Church Book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishops. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people; and thus harmony and good-will will be preserved among you.

Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must shew reasonably to the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a Council of twelve High Priests; the Bishop not being one of the Council, but he is to lay the case before them.

Say to brother Gilbert that we have no means in our power to assist him in a pecuniary point, as we know not the hour when we shall be sued for debts, which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We are not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the Bishop. This is conduct which we highly disapprobate.

Answers to queries in brother Phelps' letter of June 4th. First, in relation to the poor. When the Bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the Church. In regard to the printing of the New Translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, all members of the United Firm, are considered one. The order of the Literary Firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.

Say to the brethren Hulets, and to all others, that the Lord never authorized them to say, that the devil, or his angels, or the son of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the Bishop and his council, in relation to this doctrine being a bar of communion.

The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south of the success of the labourers, is often saluting our ears. A general time of health among us; families all well, and day and night we pray for the salvation of Zion.

We deliver brother Ziba Peterson over to the buffetings of Satan, in the name of the Lord, that he may learn not to transgress the commandments of God. We conclude our letter by the usual salutation, in token of the new and everlasting Covenant. We hasten to close, because the mail is just going.

JOSEPH SMITH, jun.,
SIDNEY RIGDON,
F. G. WILLIAMS.

P. S.—We feel gratified with the way which brother William W. Phelps is conducting the *Star* at present, we hope he will render it more and more interesting. In relation to the size of the Bishopric: when Zion is once properly regulated there will be a Bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart, and of one mind, in doing the will of the Lord.

There should exist the greatest freedom and familiarity among the rulers in Zion.

We were exceedingly sorry to hear the complaint that was made in brother Edward's letter, that the letters attending the Olive Leaf had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like circumstance will not take place again. When we direct letters to Zion to any of the High Priests, which pertain to the regulation thereof, we always design that they should be laid before the Bishop, so as to enable him to perform his duty. We say so much hoping it will be received in kindness; and our brethren will be careful of each other's feelings, and walk in love, honouring one another more than themselves, as is required of the Lord.

Yours as ever. J. S.
S. R.
F. G. W.

Kirtland, July 2nd, 1833.

Brother John Smith,—We have just received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were tried before the Bishop's court, which found you guilty of misdemeanour, and decided that you should no longer retain your authority in the Church; all of which, we, as Presidents of the High Priesthood, sanction. You name something in your letter, that took place at brother Olney's, in Shalersville, on the 27th and 28th of August, which we perfectly recollect, and had you made such a confession as you were required to, at Chippeway, all things would have worked together for your good, and as I told you; but you did not manifest that degree of humility to the brethren that was required, but remained obstinate; for that reason God withdrew His Spirit from you, and left you in darkness. In your letter you say many hard things against the brethren, especially Father Smith, brother Reynolds Cahoon, and Bishop Whitney, &c., all of which we highly disapprove. It seems also that your son Eden, is confederate with you, and needs to be reproved, together with yourself, in all humility before the Lord, or you must expect to be dealt with according to the laws of the Church. We say you are no more than a private member in the Church.

JOSEPH SMITH jun, } Presidents.
F. G. WILLIAMS. }

Kirtland, July 2nd, 1833.

To the Brethren in Zion.—We received your letters of June 7th; one from brothers William and Oliver; one from brother David Whitmer, and one from brother S. Gilbert, for which we are thankful to our Heavenly Father to hear of your welfare, as well as the prosperity of Zion. Having received your letters in the mail of to day, we hasten to answer to go with to-morrow's mail.

We are exceedingly fatigued, owing to a great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of sister Vienna and brother William, and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirtland is good at present; no case of sickness known to us. Brother Kingsbury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene, respecting the two Smiths, as we have received two from them; one from John Smith, the other from the Elder of the Church. As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful, lest in this you be deceived. Guard against evils which may arise from any accounts given of women, or otherwise; be careful in all things lest any root of bitterness spring up among you, and thereby many be defiled. Satan will no

doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too close, nor pray too much. May the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, before you receive this, have obtained information about the New Translation. Consign the box of the Books of Commandments, to N. K. Whitney and Co., Kirtland, Geauga County, Ohio, care of Kelly and Walworth, Cleveland, Cuyahoga County, Ohio.

I, Sidney, write this in great haste, in answer to yours to brother Joseph, as I am going off immediately, in company with brother Frederick, to proclaim the Gospel; we think of starting to-morrow. Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavouring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes. Doors are open continually for proclaiming; the spirit of bitterness among the people is fast subsiding, and a spirit of inquiry is taking its place. I proclaimed last Sunday at Charhon, our county seat; I had the Court-house; there were a general turn out, good attention, and a pressing invitation for more meetings, which will be granted if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with brother George James, of Brownhelm, as soon as brother George comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the Bishop, not with-holding from each other, any information from us, but communicate with the greatest freedom, lest you should produce evils of a serious character, and the Lord become offended: for know assuredly, if we, by our wickedness, bring evil on our own heads, the Lord will let us bear it till we get weary, and hate iniquity. Brother Frederick wants you to say to brother Burk, that the man from whom he expected to get the mill stones, has run off, so he will not be able to get them; but brother Burk can get them at St. Louis, of the same man's make.

We conclude by giving our heartiest approbation to every measure, calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits, for their welfare, temporal, spiritual, and eternal. And we salute you in the name of the Lord Jesus. Amen.

SIDNEY RIGDON,
JOSEPH SMITH, Jun.,
F. G. WILLIAMS.

Kirtland, July 2nd, 1833.

To the Church at Eugene.

Dear Brethren, — It is truly painful to be under the necessity of writing on a subject which engages our attention at this time, viz: the case of John Smith, and Eden Smith his son. We have just received a letter from you concerning their standing in the Church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles himself before the Lord, to the entire satisfaction of the Church: and also, you have authority to call a Conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the Elders of that Branch of the Church of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniquity, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued. We commend you to God and his grace, ever praying He will keep and preserve you blameless till He comes.

JOSEPH SMITH, Jun.,
SIDNEY RIGDON,
F. G. WILLIAMS.

Postscript by Bishop Whitney, same date.

Dear Brethren,—Yours of the 3rd of June, came safe to hand the last mail, and John Smith's, which was directed to brother Joseph. Now, my brethren, on this sheet you have brother Joseph's sanction to my proceedings, and the letter I last wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two brother Smith's to an account for their conduct; and, unless they repent and make satisfaction, not only to your Branch of the Church, but also to this Branch, they must be cut off from the Body; for, under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the Church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you; as to the two sisters you spoke of in your last, if there is no testimony on either side, all you can do is to forbid them to partake of the Sacrament unworthily; and pray much, and God will bring all things to light.

N. K. WHITNEY, Bishop.

July, which once dawned upon the virtue and independence of the United States, now dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up and rushed on to destroy the rights of the Church, as well as the lives of her members. One Pixley, who had been sent by the Missionary Society, to civilize and christianize the heathen of the west, was a black rod in the hand of Satan, as well as a poisoned shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts, to the religious papers in the east, to sour the public mind, from time to time; besides using his influence, among Indians and whites, to overthrow the Church. On the first of July, he wrote a slanderous article, entitled "Beware of false Prophets," which he actually carried from house to house, to incense the inhabitants against the Church, to mob them, and drive them away.

The July Number of the *Evening and Morning Star*, pursued a mild and pacific course; the first article therein, entitled, "Beware of false Prophets," was calculated to disabuse the honest public mind from Pixley's falsehoods; and the caution against "Free people of colour," settling in Missouri, was sufficient to silence the fears or every sober mind, yet, it was all in vain; the hour of trial must come: and notwithstanding the constitution of Missouri, as published in the same paper, says:—

Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the Gospel, or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious profession or sentiments, if he do not disturb others in their religious worship.

5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship.

Yet, because the Saints believed and taught differently from their neighbours, and according to the laws of heaven, in spiritual things, Satan said, let there be a mob, and a mob there was, and they drew up and published a manifesto, which will appear in its place.

Extracts from the Elders' letters, to the editor of the Evening and Morning Star, *in the July Number*:—

Palmyra, Missouri, May 16th, 1833.

The Lord is opening the eyes of the blind, and blessing our labours. We have baptized eighteen members in this settlement.

G. M. Hinkle,
Elisha Groves.

Six miles off Quincy, Mo., June 3, 1833.

Every few days there are some honest souls born into the kingdom of God. Persecution rages to a considerable extent. It seems as if every denomination, sect, party, and club, were prepared to fight against the work of the Lord. I often think of Paul, when his friends let him down by the wall in a basket; but, notwithstanding all that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution. A man has just told me, that in Palmyra, in forty eight hours, the cholera had taken forty seven to their graves. The disease is in the country as well as the town, and carries off all ages, colours and conditions, sparing none.

George M. Hinkle.

Chenango Point, N. Y., May 16, 1833.

Dear Brother—I rejoice much in the prosperity of Zion, and pray God to enlarge her borders and increase her converts; yea and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve Churches, and passed three others in coming to this place; all of which are nearly in the course, from Kirtland to Chenango, N. Y.: so grows, and so spreads the mighty work of the Lord. Some of the said Churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. O! may the Lord cause His glorious voice to be heard, until error and superstition shall give way to the everlasting Gospel of Jesus. I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the Gospel, until the people of God are delivered from the merchants and traffickers of souls, unto the glorious liberty of the Gospel. I have baptized four since I left Kirtland. As for myself, I intend, if possible, to attend the school at the *latter* Jerusalem, to which, I am confident, it is my privilege to go, as often as the old Apostles went to the *former* Jerusalem.

I have travelled about five hundred miles in about six weeks, and held fifteen meetings, and I trust that I shall continue to receive the grace of God to support me even to the end.

SYLVESTER SMITH.

(*To be continued.*)

THE LIVING GOD.

(*From the Times and Seasons.*)

There is no subject, among men, that engrosses so much time and attention, and, at the same time is so little understood, as the being, knowledge, substance, attributes, and disposition of the Living God. In the first place, Christians and believers in Christianity, with a few exceptions, believe in one God; or perhaps we should say, in their own language, that the Father, Son, and Holy Ghost, *are one God.* But to be obedient unto the truth, we will not thus transgress upon reason, sense, and revelation.

It will then be necessary to treat the subject of the "Living God" in contradistinction to a *dead God*, or one that has "no body, parts, or passions," and perhaps it may be well enough to say at the outset, that "Mormonism" embraces a plurality of Gods, as the Apostle said, there were "Gods many and Lords many;" in doing which, we shall not deny the Scripture that has been set apart for this world, and allows one God; even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth,—"by him the worlds were made."

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: [Deut. v. 23—26.] "And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath showed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"

The facts embraced in the foregoing verses, destroy the belief of all Christendom without remedy. The divines, or in deference, we will say the "learned clergy," publish to all people, that "no man hath seen God at any time; that no man can see God and live; and that John the Evangelist said—[St. John vi. 46.] 'Not that any man hath seen the Father, save he which is of God, he hath seen the Father.'"

Again, Moses in the before-mentioned quotation uses our text, the "Living God;" and who will undertake to say that he meant any other person than Jesus Christ, the Holy One of Israel? "Before Abraham was, I am." "Oh," say the learned world, "the Scripture is a mystical matter, we must let it remain till some commentator fathoms the mystery." In all probability that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries, in like manner, rarely meet us *one* at a time. In Matthew we learn—[Matt. xvi. 13—16.] "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."

Now, *two facts*, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says *he is the "Son of man,"* and Peter says, *he is the "Son of the Living God."* O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the Scriptures be true without he has two? Again, how could Moses use the term "Living God," as the

Holy One of Israel, and Peter declare that Christ was the *Son* of the "Living God?" This makes two "Living Gods," because the Saviour never once said that he begat himself, or came into the world of his own accord, or upon his own business; but, upon the contrary, he came to do the *will* of his Father *who sent him.*

What shall we say then, to make Moses', Jesus', and Peter's words true? We will say that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters: and that is one reason why he said, "*ye are Gods;*" or that Isaiah prophesied: [Isa. xli. 23.] "Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together." In fact, "the Gods," in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them if they would eat of the forbidden fruit, they should become as "the Gods," knowing good and evil.

This is not all; the first line of Genesis, purely translated from the original, excluding the first *Baith* (which was added by the Jews,) would read;—*Rosheit* (the head) *baurau,* (brought forth,) *Elohim* (the Gods) *ate* (with) *hah-shau-mahyiem* (the heavens) *veh-ate* (and with) *hauau-rates,* (the earth.) In simple English:—The Head brought forth the Gods, with the heavens and with the earth. The "Head" must have meant the "Living God," or Head God. Christ is our head. The term "Elohim," plural of Elohah, or Ale, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable history:—"*These are the generations of the heavens and of the earth, when they were brought forth; in the day that the Lord of the Gods made earth and heavens.*" The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist said, "judges among the Gods." Then Moses might have said with propriety, he is the "Living God," and Christ, speaking of the flesh, could say,—I am the son of man; and Peter enlightened by the Holy Ghost,—Thou art the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits, and who with Jesus Christ, His first begotten Son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the First Presidency of this system, and this eternity. But they are as much three distinct persons as the sun, moon, and earth are three different bodies.

And again the "twelve kingdoms" which are under the above mentioned Presidency of the Father, Son, and Holy Ghost, are governed by the same rules, and destined to the same honour; [Book D. C., page 135, par. 13.] For "Behold, I will liken these kingdoms unto a man having a field; and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labour in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you; and unto the fourth; and so on unto the twelfth."

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of lords, and King of kings, must have a noble race in the heavens, or upon the earth, or else he can never BE as great in power, dominion, might, and authority as the Scriptures declare. But hear; the mystery is solved. John says: [Rev. xiv. 1.] "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads."

"Their Father's name," bless me! that is GOD! Well done for "Mormonism;" *one hundred and forty-four thousand* GODS among the tribes of Israel, and two Living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods. It unravels the little mysteries which, like a fog, hide the serene atmosphere of heaven, and looks from world to world, from system to system, from universe to universe, and from eternity to eternity, where, in each, and all, there is a Presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes *all in all;* "And," as John the Revelator

said, [xxii. 3—4.] "there shall be no more curse; but the throne of God and of the Lamb shall be in it: and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads."

"His name in their foreheads" undoubtedly means "*God*" on the front of their crowns; for, when all things are created new, in the celestial kingdom, the servants of God—the innumerable multitude, are crowned, and are perfect men and women in the Lord, one in glory, one in knowledge, and one in image; they are like Christ, and he is like God: then, O then, they are all "Living Gods," having passed from Death unto Life, and possess the power of eternal lives!

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 11, 1852.

THE SERVANTS OF GOD AND THE PEOPLE.—When the servants of the Lord are sent to preach the Gospel to a people, they are persons of authority, bearing a divine commission; and the faithful discharge of their mission, and of the responsibilities in connexion therewith, is more than meat and drink unto the faithful servants of the Most High. Their first and chief care is and should be, to acquit themselves of their duties in a manner that God will approve, and their own consciences will not condemn; and inasmuch as they seek first the kingdom of God, and the interests thereof, the promise is, that all things needful shall be added to them.

In the Church of God provision is not made beforehand by stipulated salary, as in other churches, for those whose duty is to go into the word of unbelievers to proclaim the glad tidings of salvation through obedience to the Gospel of a crucified and risen Redeemer. Such a principle panders too much to the selfish propensities of men, and causes them to "wax fat and kick," like Jeshurun; it is too tedious, conditional, formal, and spiritless for the execution of the purposes of the Great Jehovah, whose will among men is performed, not by money, human wisdom, might, or power alone, but by the savoury operations of His Spirit, through faith on the name of His Only Begotten. When the Lord commences a work it must be accomplished; for His word can not return unto Him void, but must accomplish that whereunto it is sent. He stays not His hand for salaries or recompense from men, nor takes such things into account. His servants, when duly appointed and commissioned to preach unto a people, are not influenced by worldly considerations; they are commanded not to take anxious thought for the morrow, what they shall say, or eat, or drink, or wherewithal they shall be paid or clothed; for their Father and Master in heaven knows what things they need, and can supply all their wants, directly or indirectly.

The duty of a servant of God is, to preach the Gospel in the spirit thereof, and woe be to him if he preach not the Gospel; for he thereby places his light under a bushel, that it cannot be seen of men; he hides his talent in the earth, and if he repent not it will be taken from him, and given to one who has ten talents, and who uses and improves upon them all.

The duty of a people to whom such a messenger is sent is, to receive his message and minister to his wants; and woe be to that people who reject a humble servant of the Lord, and refuse to listen to his message. Deplorable indeed must be the condition of that people, no matter how high their pretensions or exalted their profession, who have not sufficient of the spirit of the Lord in their bosoms to influence them to listen to the message of one sent of God, or to make them ready to minister to the wants and necessities of one who comes in the name of the Lord. Such a people are labouring under an awful weight of condemnation, and most assuredly cannot advance

the first step towards salvation whilst they cherish such an inhospitable disposition. Jesus cursed Jerusalem, because it would not receive the Prophets and those who were sent unto it, and declared that desolation should be its portion, and that it should not again behold him until its inhabitants were ready to say, "Blessed is he that cometh in the name of the Lord."

When a servant of the Lord appears amongst a people, none need imagine that they are too poor to minister to his wants; all can do it, for the widow's mite is more precious in the sight of God than the abundance of the rich, and is more gratefully received by His servants. The true servants of God seek not the property of the people, but they seek the people themselves, even as the Apostle Paul said,—"I seek not yours but you." A faithful minister of the Gospel seeks to become one with the people, that he may reconcile them to God, so that God and all mankind who will, may be one also; consequently he has no desire to be burdensome to them, or to make himself great at their expense, but he seeks with all his heart to associate and sympathise with them, as a brother would, to enlighten their minds, and to bring them to an understanding and obedience of the truth, that they may obtain an everlasting salvation. And if he minister so faithfully to the people in spiritual things, what is it for them to minister to his temporal necessities? It is nothing more than the working of that gratitude which always dwells in the bosoms of honest-hearted men and women. And how could God have devised more fitting opportunities for men to manifest their gratitude, and the thankfulness of their hearts, than by sending His servants with the Gospel tidings in such a manner as to be dependant upon the people for the necessaries and comforts of life? We can conceive of no other relationship of the servants of God to the people that would afford such ample opportunities for the manifestation of the best and most grateful feelings of the heart, and the interchange of the kindliest attentions. This order of things appears to have been specially ordained that ministers and people might have liberal scope for proving their regard and esteem for one another—the Elders in their faithfulness, diligence, and attention to the spiritual necessities of the people, and the people in their kind and unwearied ministrations to the temporal necessities of the Elders; that thus the endearing links of mutual obligations might unite their hearts in the strongest manner by the sacred ties of friendship and brotherly love.

Jesus Christ sent his servants forth in former, and has also sent them in latter times, dependant upon the people. Those who receive them are blessed; for they thereby receive Jesus and his Father; and those who despise and reject the servants of Jesus despise and reject him and his Father, and condemnation and woe lie at their door. So explicit was Jesus upon this point, that he positively declared that whosoever receives even a little child in his name, receives him, and shall in no wise lose his reward. See Matt. x. and xviii., Mark vi., Luke ix. and x. Doctrine and Covenants, Sec. iv. Pars. 13 to 16.

It certainly appears extremely self-denying for a man to relinquish a comfortable situation in life, with a certain income, to travel amongst his fellow men preaching the Gospel, and to be wholly dependant upon those amongst whom his lot may from time to time be cast, though strangers to him; and just so it is. But nevertheless it is the quickest and surest road to exaltation and honour in the kingdom of God. Jesus the Author of life and salvation trod this path; so did his Apostles in former days, and so have his Apostles in latter days. And the man who falters in this course, and turns back, is not fit for the highest exaltation in the kingdom of God; he does not walk in the foot-steps of his Redeemer,—how can he expect to sit down on his throne?

Sending a man to preach the Gospel without purse or scrip, amongst strangers, is sending him to a hard school, but to a most excellent one, and one which will teach him lessons he could not learn elsewhere. It will teach him the value of his religion, and the comparative worthlessness of all others; it will teach him to feel after his God; it will increase his faith and confidence; it will give him a deeper insight into the true character of men, and the motives which influence them to act; and the promise is, that those who are faithful in their calling shall not be darkened in their minds, nor over-wearied in their bodies, for the spirit of the Lord will be with them, and his angels round about them, and they shall not go hungry nor athirst.

The advantages of the Lord's method of sending forth His servants dependant upon the people, may be summed up as follows:—it proves the world, and manifests whether they are worthy of eternal life; it proves the servants of God, and manifests whether they are worthy to be the heralds of salvation, and to receive exaltation in the kingdom of God; and it proves the Lord, and manifests whether He is faithful to His promises in providing for the necessities of His servants, when they confidently put their trust in Him.

Foreign Missions.—We are happy to present to our readers the highly interesting intelligence from Australia, and Germany, concerning the success of the missions in those countries, which appears in another part of our paper.

In connexion with the intelligence from Australia, we have received a copy of a "PROCLAMATION TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC; OF EVERY NATION, KINDRED, AND TONGUE." by Elder Parley P. Pratt. It is written in Elder Pratt's plain and energetic style, and is an interesting and important document, well calculated to give a people an understanding of the fundamental principles of our most holy religion. We purpose to insert it, or extracts from it, in an early number of the STAR.

We have also been favoured with another communication from Elder William Willes, of Calcutta, bearing date June 30. He had been holding a discussion, with a person belonging to the Church of England. So great is the spirit of inquiry in Calcutta, that Elder Willes says he has considerable difficulty in persuading the people to disperse within any reasonable time after the close of his meetings. Some of the newspapers are rather liberally inclined, and insert articles upon "Mormonism" pro and con. The number of Saints in Calcutta and vicinity had increased to upwards of two hundred. The power of God was enjoyed among them, cases of healing being quite numerous.

Elder Willes had received a letter from Elder Hugh Findlay, of Bombay, stating that he (Elder Findlay) had baptised two persons, though he was obstinately opposed by civil, military, editorial, and priestly influence. The statement in the papers, that Lord Falkland had forbidden Elder Findlay from having any intercourse in the military cantonments of the Presidency of Bombay, is confirmed.

The Elders of Israel go forth bearing precious seed, which by the blessing of a kind Providence, takes root in the hearts of the people, and brings forth fruit to the praise and glory of God. The success which attends the labours of the heralds of the Gospel in the various countries to which they are sent, is a cheering evidence that the power of God attends their ministrations, and a promising indication that He will make a short work upon the earth in these Latter-days in preparing the way for the second coming of His Son Jesus Christ. To live to see an end to oppression, and sin, and suffering, and to behold that glorious era when peace shall extend its genial influences around the whole earth, must be the fervent aspiration of all true and good men and women; and those who are children of the light can realize the rapid approach of that

period, as they see the kingdom of God advancing among the nations, and scattering forth free invitations on the right hand and on the left, for men to become adopted citizens of that kingdom, that thereby they may become legal heirs to all the untold and unconceived blessings and glories of the same.

ESTABLISHMENT OF THE CHURCH IN AUSTRALIA.

EXTRACT OF A LETTER FROM ELDER JOHN MURDOCK.—THIRTY-SIX BAPTIZED.

Sydney, New South Wales, March 31st, 1852.

Brother Richards, Sir,—By the counsel of President Young, one year ago, the 12th of this present month, I left my family in good health, in the Valley of the Great Salt Lake; but I have had no word from them since.

I journeyed in company with brother P. P. Pratt, President of the Mission to the Coasts and Isles of the Great Pacific. After much fatigue and difficulty, we arrived in South California, being one hundred and fifty wagons, with brethren and families.

Fourteen of us, who were principally for preaching, sailed to San Francisco. We remained there about two months. During that time Philip B. Lewis, F. A. Hammond, and S. J. Woodbury, sailed or the Sandwich Isles. President P. P. Pratt, and Rufus C. Allen, sailed for Valparaiso, September 5th. And, according to appointment of President Pratt, for me to go and preside over the Mission to British Australia, and brother Charles W. Wandell to assist me, we both, on the 8th of September, embarked on board the bark *Petrel*, of Hobart Town, Captain John Blackburn, who is a gentleman. We had a very pleasant passage of eight thousand miles. We arrived in this city October 30th, being forty-nine days sailing from San Francisco.

As soon as we could make arrangements for board, lodging, and other necessary preparations, we applied all the means we could muster for the printing of books. We have had printed, two thousand P. P. Pratt's "Proclamation;" two thousand O. Pratt's "Remarkable Visions;" five hundred "Hymn Books;" and two thousand "History of the Persecution" of the Saints.

I have been to the city of Melbourne, six hundred miles south, and found the people principally gone to the gold diggings, and the whole country in perfect excitement. The people were gathering in from the neighbouring cities and isles to dig gold.

I spent two days in the city, but could find no shelter for myself or things, and after spending about ten days under extreme difficulty, was obliged to leave the country and return here.

I preached on the race-course in this city the two first Sundays we were here; it had apparently a very good effect; but because of the broken state of my constitution, weakness of lungs, and trembling of my nerves, I find it is very difficult for me to preach out-of-doors, and I have not done much at it, but the principal part of my preaching has been in-doors.

Brother Wandell has been very unweariedly engaged in spreading the truth, both by our prints and by proclamation on the race-course, and everywhere he could, out and in-doors; and the Lord has blessed our labours, insomuch that brother Wandell has baptized between thirty and forty.* I do not baptize, for brother Wandell is better able.

We have learned the only way we can plant the Gospel in any city or part of country here is, to make our own home, and go to preaching to the people when we can get a chance, for we can get no congregations on week-days, and very few at nights. A brother and sister, through the mercies of God, make a home for me, and I bless them in the name of the Lord.

Brother Wandell, we expect, will soon

* By the minutes of a Conference, which was held at Sydney, the latter end of March and beginning of April, we learn that the number of officers and members was as follows:—36 members, including 1 High Priest, 7 Seventy, 3 Priests, 1 Teacher, and 1 Deacon; all in good standing.

We will also here take the opportunity to state that the healing power of God had been manifested in their midst, several cases being reported to us.—Ed.

go south, with a few of the brethren who are able to work for their living; for we wish to extend the work all we can, and as fast as we can, for I think the time but short for the Gentiles, at the longest.

We have just received a rumour that the Saints have declared their independence, but we receive it as rumour.

I am in hopes some of the brethren will arrive here to take charge of the Mission, and let me return to the Valley in the course of a year, for I do not feel able to remain here.

This from your brother in the bonds of the Everlasting Covenant of the Lord Jesus.

JOHN MURDOCK.

INTELLIGENCE FROM THE WESTERN PLAINS.

EXTRACT OF A LETTER FROM ELDER THOMAS MARGETTS.—GREAT EMIGRATION OF SAINTS.

Kanesville, July 4th, 1852.

Dear Brother Richards,—As we have just arrived here from the Valley, on our way to Italy, England, &c., I have thought a few words relative to the enormous emigration across the Plains this season would not be uninteresting to you and the Saints. The following brethren, John C. Armstrong, John Barker, John Dalling, George Fen, and Thomas B. Broderick, in company with myself, left the Valley of the Great Salt Lake, on the evening of the 5th of May, 1852. Owing to the great quantity of snow in the mountains, the scarcity of eattle feed for the first hundred miles, and the weakness of our team, we could not travel so fast as we wished. However, after leaving the snow, feed became abundant, our horses gathered strength, and we travelled along pretty tolerable fast, till we arrived at the Sweet Water, about six miles above "Devil's Gate." There we met the first company of emigrants for California; it was a small company with mule teams; they were all in good health, and their teams looked well. A few hours after we met a large company of *packers*. When we reached the ford of Sweet Water, at Independence Rock, we found a large company with horse-teams crossing the river.

From the ford of Sweet Water the emigration grew larger, or more thick every day, and by the time we reached Laramie, I may say it was one perfect camp from starting in the morning till we stopped at night. You will understand this was on the north side of the Platte, for we travelled the entire distance on that side, without crossing the river at all; and at every point where we could see the road on the south side, we could discover that there were as many wagons on that side. They all looked well; they had light loads, light wagons, and strong teams. We saw no horses left, but very few cattle, and I think not over from eight to ten wagons, and they were broken up. We rolled along, answering questions, and cracking jokes with the emigrants. The general opinion was that the "Mormons" and Indians were united, and that they were in bands on the road for the purpose of robbing the companies. After talking with them, singing with them, and showing them the folly of such reports, they would say—"Well, the Mormon's are *d—d good fellows.*" They would prove they meant what they said, by fetching out the good things of the earth they had with them, and making us welcome in partaking of the same. These things you know would be very serviceable to men in our situation on the plains.

We travelled on till we arrived at "Wolf Creek." Here we met the first sickness, and saw the first graves. From that point the number of graves increased till we reached "Wood River." But I am happy to say the sickness was over, or nearly so, from "Wood River." As we neared the Missouri River the number of graves grew less, and sickness disappeared. We did not see over two hundred graves in all, which we think few for the great number of souls who have crossed the plains.

I will now give you a few words about the Saints. We met the first "Mormon" train, two hundred and fifty miles from Winter Quarters, Elder Higbee, captain of fifty; they were all in good health and spirits. You can judge of our feelings on meeting them. The same day we met

two other companies, all well and in good spirits. We met companies of Saints nearly every day after, and when circumstances permitted, we stopped with them in camp. You can guess how we acted then; after telling them all the good news about the Valley, and the road, and the thousand-and-one questions which were put were answered, we turned to in true "Mormon" style and danced and sung We met on the road about one thousand four hundred "Mormon" teams, and not less than ten thousand Saints on their way, that is, including those waiting to cross at the ferry; thanks to the indifatigable exertions of Elder Benson and those who have assisted him. I am happy to say that but few deaths had occurred in all that vast number of Saints; to God be the praise. Brothers Benson, Hyde, and Taylor are here; brother Franklin D. Richards has just arrived; I should say too, that brother Erastus Snow is here; his little band of Danish Saints left for the ferry two days ago; they were well and in good spirits.

To-morrow we stop to enjoy the privilege of being with the brethren at the anniversary of the 4th; they keep to-morrow, because to day is Sunday. After that we leave as early as practicable for St. Louis, and thence on to England as fast as circumstances will admit. I am most happy in saying we left the Saints in the Salt Lake Valley and surrounding valleys all well. The crops looked exceedingly well, and the blessing of God rested upon the labour of the Saints. They have done well in paying their tithing; the store-house of the Lord was full to overflowing, and the Saints appeared determined to do right all the time.

I must close this hasty and imperfect letter with hoping the blessing of God may rest upon your labours, that they may be crowned with abundant success. My love to yourself, and all inquiring friends.

I am yours most truly in the Covenant of Peace,

THOMAS MARGETTS.

THE GERMAN MISSION.

EXTRACT OF A LETTER FROM ELDER D. CARN.—BAPTISMS—ORGANIZATION OF A BRANCH OF TWELVE MEMBERS AT HAMBURG.

27, Rosenstrasse, Hamburg, August 6th, 1852.

Mr. S. W. Richards, Dear Brother,—I received your letter, dated July 27th, and I now commence answering by saying that I am well, and feel first-rate, and the blessings of God are attending my labours.

I commenced preaching privately, until I convinced a man of the truth; he then opened his house for me to preach. I have preached six times, and have baptized ten; the people are coming daily to inquire; there are two or three more ready to be baptized.

Last Sunday, 1st of August, I organized a Branch of the Church of Jesus Christ of Latter-day Saints, in Hamburg, of twelve members.

Three weeks ago I received a letter from a gentleman, from Flensburg, about ninety miles from here, requesting me to come and see them, and baptize his wife. So two weeks ago I went to Schleswig and Flensburg. When I arrived at the first place, I found an Elder there by the name of Jorganson, sent from Copenhagen, for which I was very glad; the woman, named above, came to him to be baptized; but he can't do much good there, on account of not being acquainted with the German language; and that is not all—the Germans don't like the Danes, in consequence of the late war between them. At Schleswig there is a small Branch. I preached once, and one was baptized. I also visited some families. The people are inquiring on the right and on the left; they requested me to stay.

I left Schleswig for Flensburg; stayed one day; preached to a few people; it had a good effect; and I told them that I had been in the Church for seventeen years, and was acquainted with the Prophet of the Lord, and knew the work to be of the Lord; and established it by the Old and New Testaments; the people wept, and were willing to hear more. I returned back to Schleswig; stayed one day. In these two places is a door open for a good work.

Came back to Hamburg. On my arrival I was graciously received by my little flock; they had met according to my appointment to hold a meeting, and a person from Newcastle, England, who belongs to the Christian Church of that place, by the name of Darling, a fluent speaker of eight languages, met with them, and commenced on them about "polygamy, false prophets," and every thing else he ever heard of the "Mormons." The next Sunday he made his appearance again; but when I came we had a few words; I asked him a few questions, and he soon found that he had wakened up the wrong passenger, and left. I invited him to stay, but he would not, so I invited him to come and see me; he accordingly did; I soon used him up that he could not say a word, and confessed that "Mormonism" was something very different from what he thought it was. I rebuked him for his wickedness; he promised faithfully that he would make himself acquainted with our doctrines, so I referred him to A. M. Harmon.

I also found that the priests and editors had quite long pieces in the papers about "Mormonism"—that an Apostle had come here, and was preaching and baptizing; and that the people should be aware. The Baptist priest talked about "many wives; Joe Smith; false prophet; don't read their papers; don't go to hear them, or I will cut you off from my church," &c.

You see by this that the truth begins the old way. I told the people that if they believed in God they would believe in His word, and obey the same, and then they might know more than what they do, for the mysteries of the kingdom of God were only for those who belonged to the kingdom of God, and if their priests could not tell them they had better not talk about things they do not understand; for Christ and his Apostles had spoken of a gathering of all the honest in heart, and of a washing and anointing, and of a sealing and receiving the name of God on their foreheads before Babylon is destroyed, and finally the marrying to the Bridegroom. I told them these are things that nobody can understand without believing in God, repenting of all their sins, being baptized by a man who holds the Priesthood, and receiving the Holy Ghost by the laying on of hands; then they could discern the things of the kingdom of God, &c. With many other words I spake to them, and it had a very good effect.

From what was in the papers against me last week, I took the opportunity of going to the police officer, and told him, that in consequence of such slanderous reports which had appeared in the papers, I came to him, inasmuch as he was the executive of Hamburg, to say that I was an American citizen, and came here to honour the law. I told him that I should be very happy to present him with the "Panier" and the "Book of Mormon," that he might know our principles, and if he wished to hear me I should be very happy to address him. He received the present very kindly. Yesterday I was to have had an answer, but he was so busy that he had not read the papers; he politely invited me to go on Monday. I think all will be well.

The man's wife whom I baptized first here, was in the mad house for a long time. She was possessed of an evil spirit for fourteen years. He brought her home after she was baptized. I went to see her, and conversed with her; she told me that when the spirit is in her she can see and know every thing far and near. She told me that at one time the manager and the police were outside of the house, saying, that they would have to confine her—and she could see and hear them as well as if she were outside of the house. I asked her and her husband if they would do what I would tell them; they both covenanted so. I baptized her three weeks ago, and she is as well as ever. Much more could I say.

Those people that I have baptized are of the poor of this world. I baptized three persons belonging to a certain nobleman not far from here, the same whom brother Erastus Snow was talking of. As soon as he heard that I had taken some of his sheep, he came and wept over them. Finally we came together last Sunday, but we could not hit; he could not bring anything against our doctrines; he said that he believed in the gathering, but he thought the time had not yet come; he blames us for taking up arms against our enemies; I told him that no Christian would let a mob kill his wife and children; he did not say much, but thought he would see me again. I shall have every one of his flock who are honest, and perhaps when they are come he will come also.

There is a great work to do here, and as you said, with great care. I am well aware of it, and it is all that I can do, but by the help of God and the prayers of the Saints I can do it.

I shall now stop and say, brother Samuel, with the Saints, pray for me; I feel my weakness and the great responsibility resting on me.

Yours truly, in the bonds of the Everlasting Covenant,

DANIEL CARN.

VARIETIES.

THE number of Chinese in California is estimated at 12,000.

Two hundred and forty persons died of Cholera at Warsaw, on the 6th and 7th of August.

MORE "SIGNS OF LIFE."—The *Methodist Advocate* of this city signalises the renewal of fraternisation between Episcopalians and Methodists since the decay of the Tractarian movement. At Dobbs Ferry, New York, an Episcopal church has been lent to the Methodists for a time. In Baltimore, Methodists and Episcopalians change pulpits. All right.—*New York Freeman's Journal.*

THE Bombay papers talk much of a Mormonite missionary, of the name of Findlay, who is attempting to make converts to Joe Smith in that quarter. Lord Falkland in his capacity of Governor of Bombay, and commandant of the garrison, had forbidden that any room should be allowed to Findlay within the precincts of the barracks, and had prohibited that person from preaching to the soldiers within the military limits of Calaba.—*Catholic Tablet.* [His Lordship may exert his gubernatorial influence to put down "Mormonism" in the East, but we beg to assure him that all his endeavours to put out the fire of truth will only cause it to burn the brighter, until every Oriental caste feels its vivifying influence.—Ed.]

ANTEDILUVIAN YEARS AND MONTHS.—Furnish a proof from the Scriptures, that the years and months at the time of the deluge were of the same length as at present. —It may be thus proved:—From Gen. vii. 2, and viii. 4, it appears that the waters prevailed five months, and in viii. 3, it is said, that this period was one hundred and fifty days; consequently this would make thirty days for each month, as it is at present. Again, in Gen. vii. 11, it mentions that the flood came upon the earth in the six-hundredth year of Noah's life; and Noah removed the covering of the ark on the first day of the six hundred and first year (viii. 13); and if we add the several periods mentioned in the same chapter, namely, *ten months*, (ver. 5), *forty days*, (ver. 6). *other seven days*, making *fourteen days* (ver. 10), and *other seven days* (ver. 12); all these together make up the period of twelve months, constituting a year! proving that the months and years of the antediluvian times were of the same length as they are reckoned at present.—*Myer's Questions and Answers on the Bible.*

FASHIONABLE SUICIDE.—Within a year or two past, corsets have been partially abandoned, but a substitute equally as destructive to health, has been adopted. In old times ladies used to wear just enough petticoats to keep them comfortable, and these were kept in their places by shoulder straps. But now, it's no uncommon thing to see a weakly, delicate, little creature perambulating the streets with six or eight skirts—some of them thick and heavy enough for horse blankets—tied tightly around her waist, thereby heating the spine, and creating a pressure upon the abdomen, that if constantly applied to the back of a mule would kill him as dead as Julius Cæsar in less than a month. Advise her against these things, and you are answered "it's fashionable to dress so, and one had as well be out of the world as out of the fashion."—Fashion the deuce. It's fashionable for some fools to kill themselves outright, and be done with it. We therefore advise those ladies who are willing to die for fashion, to adopt that course, instead of pursuing another equally certain, but much slower—the only difference being, that where they determine to commit suicide by improper dressing, the doctors have the benefit of their decline, and the anguish and anxiety of friends and relations are kept alive for months, while in the latter case the blow falls heavily at first, but naturally wears off, and eventually is forgotten.—*Richmond (U. S.) Republican.*

MODERN CHRISTIANITY.—An enlargement of the system of early apostacy from the true Apostolic Church of Christ.

ORIGIN OF QUARRELS.—The sweetest, the most clinging affection, is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart which would defy the battle axe of hatred, or the keenest edge of vindictive satire. Nay, the shade, the gloom, of the face familiar and dear, awakens grief and pain. These are the little thorns which, though men of a rougher form may make their way through them without feeling much, extremely incommode persons of a more refined turn, in their journey through life, and make their travelling irksome and troublesome.

CHRIST'S SECOND COMING.

All ye nations, hear the warning
Which the Lord is sending forth,
To prepare his second coming,
And his peaceful reign on earth.
When the righteous
Shall be filled with joy and mirth.

Yes the great Redeemer's coming,
And his children will be blest;
All who for him are preparing,
Shall enjoy eternal rest,
Safe in Zion,
Where the wicked can't molest.

There the faithful ones are gathering—
'Tis the Lord's appointed place—
With their faith and hope increasing,
Till they see him face to face.
Happy people,
"Bless'd with every needful grace."

In that sacred habitation
Where the Saints in union dwell,
May I find a full salvation,
And sweet peace my bosom swell.
Hallelujah,
Hallelujah, all is well.

Henstridge, Somersetshire. T. LEMON.

NOTICE.—The Fourth Edition of "Spencer's Letters" is now on sale. Binding and Prices, same as the "Voice of Warning."

ADDRESSES.—Vincent Shurtleff, care of William Proger, South Market Street, Newport, Monmouthshire.
William Mc. Ghie, 5, Wesley Street, Shield Field, Newcastle-on-Tyne.
John Carmichael, Mr. William Crockett's, Westgate, Grantham.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH AUGUST, 1852.

	£	s.	d.		£	s.	d.
William Cartwright	£3	0	0	Brought forward	£25	0	0
Griffith Roberts	1	0	0	David James	5	0	0
Jonathan Brown	10	0	0	William Soulsby	5	0	0
John Wigley	5	0	0	G. W. Davies	1	0	0
Richard Tilt	2	0	0	John Alexander	5	0	0
George Simpson	2	0	0	T. C. Armstrong	14	0	0
J. W. Pembroke	2	0	0	Richard Morris	2	0	0
Carried forward	£25	0	0		£57	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 30.—Vol. XIV. Saturday, September 18, 1852. Price One Penny.

PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC (OCEAN), OF EVERY NATION, KINDRED, AND TONGUE.

BY PARLEY P. PRATT,

An Apostle of Jesus Christ.

(*From the Australian Edition, by Elder C. W. Wandell.*)

A NEW DISPENSATION.

An Apostle of Jesus Christ, to the people of the coasts and islands of the Pacific, of every nation, kindred, and tongue—Greeting:—

It has pleased the Lord Jesus Christ, the Messiah—who died on a Roman Cross at Jerusalem, near one thousand eight hundred and fifty years since, and who arose from the dead on the third day; and, after giving commandments to his Apostles, ascended into the heavens, thenceforth to reign till his enemies are made his footstool—to send forth his angels in this present age of the world, to reveal a NEW DISPENSATION. *Thus restoring to the earth the fulness and purity of the Gospel, the Apostleship, and the Church of the Saints, with all its miraculous gifts and blessings.* Which Gospel, thus restored, with its Apostleship and powers, must be preached to every nation, kindred, tongue, and people under the whole heavens, with the signs following them that believe: and then shall the Lord Jesus Christ, the great Messiah and King, descend from the heavens in his glorified, immortal body, and reign with his Saints, and over all the kingdoms of the earth, one thousand years.

Having obtained a portion of this ministry, and being appointed and set apart by our brethren of the Apostleship, to take the Presidency and especial charge of a Mission to the countries mentioned herein—which include nearly one-half of the globe—we have, in pursuance of these responsibilities, commenced our mission by sending forth this Proclamation; first, in English; and to be translated and published by especial messengers, in due time, in every language and tongue included within the bounds of the Mission.

First of all, having declared our object, purpose, destination, and commission, we hereby invite, and most earnestly plead with all men to repent, to turn away from their sins, and to believe on the Lord Jesus Christ, and come with humble hearts and contrite spirits, and be baptized, (immersed) in the name of Jesus Christ, for the remission of sins; and they shall receive the Gift of the Holy Ghost by the laying on of the hands, in the name of Jesus, of the Apostles and Elders who are sent forth by the Church of the Saints. Which Holy Spirit shall bear witness of the truth of this message, and of the remission of the sins of all them who obey the same with full purpose of heart; and shall fill their minds with joy and gladness, and with light and intelligence; and shall also open to their under-

standing many things which are to come. While some shall be blessed with visions, with the ministry of angels, with the spirit of prophecy and revelation; and others, with the gift to heal the sick, or to be healed, by anointing with oil in the name of the Lord, accompanied with prayer, or the laying on of hands in the name of Jesus. The deaf shall hear, the dumb speak, the lame walk, and the eyes of the blind see, inasmuch as they have faith sufficient to receive the same. And not many years hence, as faith, knowledge, union, and power increase, the dead shall be raised in some instances; the violence of fire be quenched; the prisons rent, if necessary; and the very elements controlled by the servants of God, in the name of Jesus.

All these gifts are included in the New Dispensation, and are to be bestowed upon man in due time, as faith shall increase.

The Church being yet in its infancy, its members have not yet attained to all these gifts; but they have progressed with astonishing rapidity, and are in many instances, enjoying many of these gifts in various countries.

We are aware that the astounding declarations contained in this Proclamation, of necessity come in contact with the traditions of this and former ages; and also with the various priesthoods, organizations, and ordinances of the world called Christian, as well as with the various religions of the Pagan, Mahomedan, and Jew; but with all kindly feelings and respect for our fellow-man, we cannot avoid this contact. We are the friend of man, and the friend of truth. We therefore, feel ourself bound to bear witness of the truth as it is, and was, and is to come.

The Christian minister will inquire, "What need of a New Dispensation, where the Old has been perpetuated by an apostolical succession?"

To which we reply, "That we know of no succession of the kind; we acknowledge none; but, for the satisfaction of others, we will point out the way to determine the negative or affirmative of that all-important question."

Search the sacred writings of the Apostles of old for any other order of Apostles, ministers, ordinances, gifts, or powers, as constituting the true Church, or connected with it, than the order set forth in the foregoing pages, and you will search in vain. The New Testament system was a system of inspiration, apostolical powers, miracles, healings, revelations, prophecyings, visions, angels, and all the gifts recorded in that book. It was a system of ordinances—such as baptism for remission of sins, by immersion in water, in the name of Jesus Christ; the laying on of hands for the Gift of the Holy Spirit; the laying on of hands for healing the sick; also, anointing with oil for the same purpose; also, the administration of bread and wine, in remembrance of the death of Jesus Christ, and the blood of atonement.

Such was the New Testament system. Peter himself had no right to alter it, neither had Paul: in so doing, they would have forfeited their apostolic powers, and their Christian standing; and would have been accursed, as it is written by Paul, "THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL, LET HIM BE ACCURSED."

This being an undeniable fact, which no man can successfully controvert or deny; the question of apostolical or church succession resolves itself thus:—

Has the foregoing order of things been handed down in purity and power to this day? its Apostleship, its powers of vision, revelation, prophecy, miracles, gifts, ordinances, and powers unaltered, unimpaired, unperverted?

If so, we have Apostles, Church, &c., NOW; without a New Dispensation, or a new commission.

If not so, then there is no Apostleship, no Church, no Christian ministry and gifts on the earth, except commissioned by a New Dispensation.

In the latter case, we would inquire, by what Standard shall the Millennium, the age of peace, and universal truth, and knowledge, be ushered in?

By what Standard *shall the knowledge of the Lord cover the earth as the waters cover the sea?*

By what Standard *shall there be one Lord, and his name one, and he be the king of all the earth*, as say the Prophets?

To what Standard shall the Jews and the other tribes of Israel be restored, when the fulness of times is come in? *when their times are fulfilled;* when the full time arrives for the *restoration of the things spoken of by all the holy Prophets since the world began?*

In which, of all the branches of the so-called Christian church, shall the power

and miracles of God be manifested, when He shall make bare His arm in the eyes of all the nations, in the restoration of all the tribes of Israel and Judah?

Will His power and wisdom be displayed to restore them to a broken Covenant? to doctrines corrupted? to ordinances perverted? to a Church divided, and destitute of the miraculous powers and gifts? in short, to Christendom, who have ruled all nations with a rod of iron, and made the nations and their rulers drunken with the wine of their abominations?

No, WE BOLDLY ANSWER, NO!

What then! shall the words of the Prophets fall to the ground unfulfilled?

No, NEVER!

Hence the unavoidable necessity of a NEW DISPENSATION, *a New Apostolic Commission.*

Such commission is now restored; such dispensation is now committed, and is held by the Apostles and Elders of the Church of the Latter-day Saints.

Such the cause in which martyrs have bled, and a whole people been disfranchised, robbed, plundered, dispersed, slandered in every possible way, and driven to the mountains and deserts of the American interior.

Honest, pious, and well meaning Christians! (for such there are in every sect under heaven), we hereby solemnly warn you, and intreat you, in the name of the Lord, to come out of every sect, and from all the Christian "*Babels;*" yea "*come out of her my people,*" as saith the ancient Apostle, "*for her sins have reached unto heaven, and God hath remembered her iniquities.*"

Come out, then, and unite with the Church of the Saints, and henceforth devote your faith, your prayers, your strength, and your means to the work of God.

This same invitation is meant for all sincere, well-meaning, and devoted clergymen, whether Roman or Protestant, as well as the other members, and the sincere, zealous, and devoted missionaries and their supporters, who bear the *Bible* to foreign lands, and who toil amid fields of ice, or burning sands, amid deserts, mountains, or in the solitude of the wilderness, or in the lone and distant isles, surrounded by the infinite expanse of air and ocean, because of their love for Jesus and their fellow man.

To you we bring tidings of great joy!

The Latter-day glory has dawned upon the world!

The prayers of the faithful of all ages are heard!

The heavens have been again opened!

Angels have descended, bearing a Dispensation to man!

The Holy Ghost has been again shed forth!

The fulness of the Gospel is revealed!

The sick are healed!

Demons are cast out!

The Kingdom of God has come!

The Standard of Truth and Freedom is reared!

And to those who are in darkness, a light has dawned!

And ere long, darkness, ignorance, and oppression shall cease from the earth!

Open your hearts, then, and receive and learn the way of God more perfectly; return fully to the system of that Bible which you publish, and to that God whom you serve.

And to those who are only Christians by nation, by birth, or by profession, and not by conduct, we would say, by the commandment of the Lord, and also by way of invitation,—Turn from all your iniquities and abominations, your lyings, deceivings, whoredoms, blasphemies, drunkenness, gambling, idleness, extravagance, pride, and folly; also from your murders, theft, and robbery, and from all sin.

Cease to take the name of God, the Father of Jesus Cbrist, in vain. Pledge yourselves by a covenant and a fixed purpose to serve the Lord, and come and be baptized in his name, and you shall receive remission of sins and the Gift of the Holy Ghost.

And then, if you endure to the end in keeping the commandments of Jesus Christ, you shall be saved in the celestial kingdom of God. You shall also have part in the first resurrection, which will come in a few years, and shall reign, in the flesh, on the earth, with the King, the great Messiah, one thousand years.

ADDRESS TO PAGANS.

To those who are not Christian, but who worship the various gods of India, China, Japan, or the Islands of the Pacific or Indian Oceans, we say—turn away from them, they are no Gods, they have no power.

Open your ears and your hearts, and hear the Apostles and Elders of the Church of

the Saints. Learn of the true God, and of His Son Jesus Christ, who was dead and is alive, and shall live for evermore; and who is your King, and will soon come down from the more glorious planet where he dwells, and reign as the King of all nations; and your eyes shall see him, your acclamations hail him welcome, while he is crowned Lord of all.

Open your houses and your hearts, and receive and feed the Elders who come among you; give them means, and aid them in their travels; and verily your sick shall be healed, the evil demons which trouble you shall be cast out, and you shall have good dreams and visions of the Lord, and angels shall minister to some of you, and your hearts shall swell with love and gladness, and you will feel to forsake your sins, and be baptized by the Elders; and in so doing, they shall lay their hands upon you, the Holy Spirit bearing witness in your hearts of the truth, and enlightening your minds in the same.

ADDRESS TO THE JEWS.

To the Jews we would say—Turn from your sins, and seek the God of your fathers. Search the Prophets; for lo, your Messiah cometh speedily, and all the Saints with him. Yea, he will descend upon the Mount of Olives, near your ancient city, disperse your enemies, defend Jerusalem, and establish his kingdom over your nation and city, and over all the earth.

But what will be your astonishment, when gazing at him, and falling at the feet of HIM as your great deliverer, you discover the wounds in his feet, in his hands, and in his side, and inquire, "*What are these wounds in your hands and in your feet?*"

And he will exclaim, "These are the wounds with which I was wounded in the house of my friends. I am Jesus of Nazareth, whom your fathers crucified. I am the Son of God, your deliverer, and your eternal King."

O who can describe the mingled feelings of joy and gladness, and gratitude, and shame, and remorse, and repentance, and amazement, and wonder, which will then fill your bosoms! How you will repent, and flock to the water, and be baptized in his name for the remission of your sins. With what power the Holy Ghost will fall upon you, when the Apostles shall lay their hands upon your heads in the name of that Jesus who will stand in your presence. The big tears of joy will gush forth and stream upon the ground, while many of you will fall upon his neck, or kiss his feet, and bathe them in your tears.

Blessed is he that has seen him and believed; but more blessed are they who have not seen him and yet believed.

If any of you can so far overcome your prejudices and traditions, as to admit the probability, or even possibility, that Jesus of Nazareth is the Messiah, and that when your Messiah comes to fulfil your national redemption, and to establish his kingdom over all the earth, it will not be the first time that he has appeared among men, or even to your own nation—why, then, search diligently on the subject, and earnestly pray to Jehovah that you may understand the truth of a subject of such thrilling and vital importance.

After you have carefully reviewed your own Prophets, search the New Testament with the same careful and prayerful attention, and then obtain a copy of the Book of Mormon, and search that with the same degree of candour and earnestness; and I think your minds will expand, and you will be constrained to say, that Jesus of Nazareth is the Christ.

If so, then come to the Standard of the New Dispensation—to the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints; for you will readily see that there is no other system now extant, which even resembles, or will compare at all with the system established by him and his former Apostles. Yea, come to them, repenting and turning from your sins, and go down into the waters of baptism, in the name of Jesus Christ, the Messiah. Receive the laying on of hands for the Gift of the Holy Ghost. You will then know the truth, and be prepared for less surprise and a more glorious triumph on the Mount of Olives, in the day of your returning King.

We have now shown you the door of admission into the kingdom of God, into which you would do well to enter; and after entering therein, it will be required of you to keep the commandments of Jesus, and to look earnestly and daily for the fulfilment of the Prophets which speak of the restoration of Israel and Judah, the downfall of Gentile rule, and the prevalence of that kingdom which shall be universal, and have no end.

You would also in the meantime do well to contribute liberally of your means to the

Elders and Missionaries of the Church, for they are your brethren; they verily believe the Prophets, and they look, and pray, and labour earnestly for their fulfilment.

ADDRESS TO THE RED MAN.

To the *Red Men* of America we will next address a few lines. You are a Branch of the House of Israel. You are descended from the Jews, or rather, more generally, from the tribe of *Joseph*, which Joseph was a great Prophet and ruler in Egypt.

Your fathers left Jerusalem in the days of Jeremiah the Prophet—being led by a Prophet whose name was Lehi. After leaving Jerusalem, they wandered in the wilderness of Arabia, and along the shores of the Red Sea, for eight years, living on fruits and wild game. Arriving at the sea coast, they built a ship, put on board the necessary provisions, and the seeds brought with them from Jerusalem; and setting sail they crossed the great ocean, and landed on the western coast of America, within the bounds of what is now called "Chili." In process of time they peopled the entire continents of North and South America.

They were taught by Prophets from age to age. They were also favoured with a personal visit from the Messiah, the Lord Jesus Christ, after he had risen from the dead. His own mouth taught them the Gospel, and his own hand ordained twelve Apostles of their own nation, and endowed them with the same powers as the other twelve at Jerusalem. His own teaching opened to them the events of unborn time, and more particularly the future events pertaining to the American continent. His Gospel and prophetic instructions were written by his commandment, and by the inspiration of his own Spirit.

In after ages your fathers sinned against all this light and knowledge, and lost the Gospel privileges. Their Apostles were destroyed, or taken away and hid from the world. The working of miracles ceased because of iniquity. Civil government was broken up. Terrible and desolating wars ensued, which finally resulted in the darkness, ignorance, divisions, and sub-divisions in which the white man from Europe found you, upwards of three hundred years ago.

Mormon was one of your fathers. He lived about one thousand four hundred years ago, in North America. He wrote an abridgment of your history, prophecies, and Gospel, from the records of your more ancient Prophets and Apostles; engraved the same on plates of gold, which records, at his death, descended to his son Moroni.

This Moroni, was the last of the ancient Prophets of America. He completed the records of Mormon on the plates, and made a sacred deposit of the same in a hill called Cumorah, which hill is now included within the limits of New York, United States. This deposit was made about the year four hundred and twenty of the Christian era.

The plates, thus deposited, were taken from their place of deposit, in the year one thousand eight hundred and twenty-seven of the same era, by Joseph Smith, and were by him translated and published to the world, in English, in the year one thousand eight hundred and thirty; the records and their contents having been revealed to him by an angel of God.

Many others saw and handled the plates and the engravings thereon, and have solemnly given their names to the world in testimony of the same, which testimony is published in full in said book. There were also three other men, who in open day saw the vision; saw the angel of the Lord descend from heaven; heard his voice bear record of the plates, and of their correct translation, and were commanded by him to bear testimony to the world. Their testimony is also published in full in said book.

Red Men of the forest—Peruvians, Mexicans, Guatemalians, descendants of every tribe and tongue of this mysterious race! your history, your Gospel, your destiny is revealed. It will soon be made known to you and to all nations—to every kindred, tongue, and people. It has come forth as a Standard—a Sign of the times of restoration of all things spoken of by all the holy Prophets since the world began.

Turn then from your drunkenness, idolatry, murders, wars, and bloodshed—yea, turn from bowing down to images, the work of men's hands, which have no power to do either harm or good; turn from adultery, fornication, filth, and all manners of abominations; and seek the Lord and Saviour Jesus Christ, who was once dead, and is alive, and behold, he lives for evermore. Seek peace with each other, and with all mankind. And when the Elders of the Church of the Saints

come among you, receive them, feed, lodge, and assist them; and hearken to their voice, for they bring glad tidings of great joy. Put away your sins and be baptized, (buried in the water,) in the name of Jesus Christ, for the remission of the same, and receive the laying on of the hands of the Apostles and Elders of this Church, for the Gift of the Holy Ghost.

And you will be filled with joy and gladness, with light and knowledge. You will know and bear witness of the truth. Some of you will be able to speak by the Gift of the Holy Ghost, in great power. And by signs, and by visions, and by dreams, and by divers healings and miracles, will God confirm His word among you; for, behold, He purposes your restoration as a righteous Branch of Israel.

The Book of Mormon—the Record of your fathers, will soon be published among you in English, in Spanish, and in every written language in use among your various tribes and tongues. Messengers will also be sent among you to read, recite, and interpret the contents of said book, as far as necessary, to those who cannot read—so that, to say the least, you may have the Gospel of your forefathers, and some knowledge of their history and prophecies.

(To be concluded in our next.)

HISTORY OF JOSEPH SMITH.

(Continued from page 454.)

The Elders stationed in Zion, to the Churches abroad, in love, greeting:—

Dear Brethren,—One year having passed since we addressed the Churches abroad, on the situation of Zion and the state of the gathering, it seems to be our duty to address the Saints on the same subjects. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—include these with their children and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by such as have lost their standing among men of character, in the world. In the letters alluded to, are some facts; but the most of them are false. It is said that women go out to work; this is a fact, and not only women, but men too; for in the Church of Christ, all that are able have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the Church.

One Bates, from New London, Ohio—who subscribed fifty dollars for the purpose of purchasing lands, and necessary articles for the Saints—after his arrival here, sued Bishop Partridge, and obtained a judgment for the same. Bates shortly after denied the faith, and ran away on Sunday, leaving debts unpaid. Every Saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the Kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. One object in writing this epistle is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren, that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated to plant the poor in their inheritance, according to the regulation of the Church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalant in Babylon, that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the

law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping His law, we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government that knows no exceptions to sects or societies, but gives all its citizens a privilege of worshipping God according to their own desires. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the storehouse in Zion for the purpose which the Lord has commanded.

Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in His bosom it is decreed that the poor and the meek of the earth shall possess it.

The circumstances of the Saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey His voice and keep His commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting at nought the law of the glorious Gospel, and also the word of the glorious Redeemer; and to suppose we can take possession of this country, without making regular purchases of the same, according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

Then brethren, we would advise, that where there are many poor in a Church, that the Elders counsel together, and make preparations to send a part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

It ought to be known abroad that much improvement is needed in the cattle, sheep, and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them, to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family or company with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement.

The sheep of this state are large, but as their wool is coarse, the quality would soon be improved if our brethren would drive with them some merinos or saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the Church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed among the brethren in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals.

The flood of waters, occasioned by the great rains, in the eastern and middle states, did immense damage: war between Turkey and Russia continued to rage: and the epidemic disease of London continued its frightful ravages; so terrible were its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis. [*See Evening and Morning Star for July.*]

July 13th. A council of Elders, viz: G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. K. Whitney, John Smith, Luke Johnson, with myself, assembled in Kirtland. Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland. It was decided that he should remain in Kirtland.

THE EVENING AND MORNING STAR; Extra.

July 16th, 1833.

Having learned with extreme regret, that an article entitled, "Free people of colour," in the last number of the *Star*, has been misunderstood; we feel in duty bound to state, in this *Extra*, that our intention was not only to stop free people of colour from emigrating to this state, but to prevent them from being admitted as members of the

Church. On the second column of the one hundred and eleventh page of the same paper, may be found this paragraph :—" Our brethren will find an extract of the law of this state, relative to free people of colour, on another page of this paper. Great care should be taken on this point. The Saints must shun every appearance of evil. As to slaves, we have nothing to say; in connection with the wonderful events of this age much is doing towards abolishing slavery, and colonizing the blacks in Africa.

" We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood, for they are ignorant, and a little may lead them to disturb the peace of society. To be short, we are opposed to having free people of colour admitted into the state; and we say, that none will be admitted into the Church; for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, through the favourable auspices of a Jefferson and Jackson."

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 18, 1852.

ARRIVAL OF MAILS FROM THE GREAT SALT LAKE VALLEY.—We have received *Deseret News* to the 26th of June, letters, &c., from the Salt Lake Valley. We have two months' mails come in upon us now, the one for last month not arriving at its proper time. The reason of its delay appears to have been the rising of the mountain streams. According to the *Deseret News*, the carrier of the mail, Mr. Ephraim Hanks, who left Salt Lake City on the 1st of June, returned there on the 5th of the same month. He reported that the Weber was so swift, that in crossing it on a raft, he and his men were sucked under, and had to swim for their lives. The mail was carried down the stream, and lay in the water upwards of two hours. After a great deal of trouble, and at the risk of their lives, they secured it, but in a bad condition; everything soaking wet, and many of the papers, and some daguerrean likenesses, were completely spoiled. Mr. Hanks came as far as Bear River, which was a foaming torrent, extending from mountain to mountain, where he found it impossible to come farther.

Every thing appears to move on harmoniously and prosperously in the valleys of Ephraim. Universal peace had prevailed there since the departure of certain officials.

Presidents Young and Kimball, with the exploring company, returned to Salt Lake City on the 21st of May, all in good health and fine spirits, having visited many Indian tribes, and all the settlements in the southern part of the Territory. They spoke highly of the industry and perseverance of the brethren, generally, in their new locations. But little had been done at Coal Creek, towards the manufacturing of iron; though dwelling-houses, gardens, corrals, &c., were completed, and the settlement newly organized into an iron manufacturing company. It was expected they would prosecute the business without delay. The party did not go over the rim of the basin, or extend their search to a very great extent beyond that of last season.

Nails were manufactured at Manti City, but nothing extensive had been accomplished there in that line.

At a mass meeting of the citizens of Salt Lake City, held on the 29th of May, Messrs. James W. Cummings, Hosea Stout, Elias Smith, James Ferguson, H. S. Eldridge, A. Carrington, and W. C. Staines, were unanimously elected to constitute a committee of arrangements for the celebration of the 4th of July, the nation's birthday.

At a mass meeting, held in Salt Lake City on the 19th of June, Messrs. D. H. Wells, Orson Pratt, Wilford Woodruff, E. D. Woolley, and N. H. Felt, were appointed a committee of arrangements for the 24th of July.

The April and May mails from California to Salt Lake City, arrived at the latter place on the 13th of June. The April mail was delayed in the Sierra Nevada mountains about fifty days, and the May mail about twenty-two days, in consequence of the snow. No letters from the San Francisco distributing post-office in either of the mails. Other mails in the Territory were also delayed in consequence of the height of the streams.

The Council of Health assembles frequently. Members continually increasing. The *Deseret News* remarks:—"An increased desire for the promotion of health is manifest, particularly among the ladies of the Council; and propositions are now up for improving the fashions in dress, which will tend not only to health, but happiness, comfort, ease, beauty, and every thing that is delightful in female economy, and gentility. * * * Three specimens of ladies' and misses' hats worn on the occcasion. * * * Great exertions are made by the sisters to prepare themselves to nurse each other—the entire accomplishment of which is most desirable, and every good man will lend his influence and aid to accomplish this object, regardless alike of personal aggrandizement, and pockets full of gold. Jesus taught the principle, that if a person seek after a sign, by which to know the truth of the Gospel, know ye, that that person has an *adulterous spirit;* and the *same principle* is equally *true* with regard to women, who desire a doctor, instead of a female nurse, to wait on them when they are sick; and the *doctor* who delights in nursing women, instead of instructing them how to nurse themselves and each other, is possessed of the *same spirit.* We give this for a sign unto Israel, and Israel will profit by it; we don't expect any body else will."

The members of the Council, together with many of the citizens, left Salt Lake City on the 16th of June, and held a pic-nic on the top of Ensign Hill, where they were addressed by John Young and James W. Cummings.

The Council of Health was established to devise ways and means to prevent disease, &c., and for preparing and administering of herbs and mild food to the sick, according to the holy commandments of God.

The weather had been very warm and growing. Showers almost daily on the mountains, also occasionally in the Valley, though not sufficient to preclude irrigation. Crops looked well, generally, throughout the Territory. Those in Salt Lake Valley were from two to three weeks earlier than in most of the other valleys. Harvest commenced in Davis county early in June; wheat good and heavy. On the 23rd of June a thunder shower passed over Great Salt Lake City; the rain fell in torrents. Such a shower, at that season of the year, had not been previously known in the valley. Considerable damage was done to buildings in progress. Previous to the shower, the weather had been very dry for several weeks.

At the last dates, emigrants were arriving every day from the States, on their way to the mines; though it was understood that a far greater portion were taking the northern route, "to avoid paying the *enormous taxes* levied on all citizens, not Mormons, at Great Salt Lake (!)" The emigrants said the Pawnee Indians were very hostile, having killed many emigrants; in one instance they had killed a whole company, consisting of five wagons. They also reported that the government had hired about 3000 Sioux Indians to go to the Pawnee country, and destroy them, offering a certain quantity of goods for each scalp. The Sioux were camped near Fort Laramie, ready for a start.

BOMBAY MISSION.—By a late communication from Elder Hugh Findlay, dated June 23rd, we learn that the Saints in Bombay numbered six. Elder Findlay then purposed going to Poona, 90 miles from Bombay, during the rainy season, which had set in at

the time he wrote. At the close of the rainy season, he intends returning to Bombay.

INFORMATON WANTED.—Mr. David Webb, of Nephi City, Utah Territory, U.S.A., desires to hear from his father, Samuel Webb, and his sister, Mary Ann Webb, or any persons who may know their whereabouts. Address as above.

DEATH.—The *News* requests us to state that Sister Fannon, late from Birmingham, England, died at Salt Lake City, at the house of Elder Alfred Cordon, on the 19th of April.

INSTRUCTIONS TO PRESIDENTS, BOOK AGENTS, TREASURERS, &c.

QUARTERLY LIST OF DEBTS.—On the last day of March, June, September, and December, respectively, we balance our accounts with the Conferences for Books, Stars, &c. The "Quarterly List of Debts," appears in the first *Star* that goes to press after those dates.

BOOK AGENTS' ACCOUNTS.—*Conference or General Agents.*—Each General Book Agent should balance his accounts with the Sub-Agents on those days, and straightway forward to each of them a statement of the debt due by his Branch to the General Agent.

Each Conference should appoint two Auditors to audit the General Book Agent's Account with us.

These Auditors should audit the General Book Agent's Account with us, on the same days that we balance our accounts with the Conferences.

In auditing the General Agent's Account, the Auditors should make out a statement of the stock and cash he has then in hand, and the Sub-Agents' debts due to him. The stock should be valued at the price charged from our office.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts," due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their respective Conference. If the amount of their statement equal the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If the amount of the Auditors' statement do not equal the amount published in the *Star* as due by that Conference, the President and the Auditors together should examine the General Agent's Ledger Account with us. The first entry should be an item equal to the amount due our office the previous quarter. All the invoices sent from our office to the General Agent during the quarter they are auditing for, should be compared with the credits, and the "List of Monies Received" in the *Star* should be examined to compare with the debits. The last remittance to us in the quarter is acknowledged in the same *Star* that contains the "Quarterly List of Debts."

If all the amounts agree, a balance should be struck. If their balance disagree with ours published in the *Star*, the President should write to us to ascertain if we have made any error in our books. But if their balance agree with ours, and the General Agent has not sufficient in Stock, Branch debts, and cash to meet it, then he is a defaulter to the amount deficient.

If the General Agent represents cash-in-hand, the amount should be forthwith remitted to us. The Auditors can ascertain whether this has been done, by referring to the *Star* following the one containing the "Quarterly List of Debts."

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agent's Account with the General Agent.

These Auditors should audit the Sub-Agent's Account on the same day that the General Agent's Account is audited.

In auditing the Sub-Agent's Account the Auditors should make out a statement

of his stock-in-hand. The stock should be valued at the price charged by the General Agent.

The Auditors should preserve their statement until they see the balance sent by the General Agent as due by the Branch. Their statement should then be compared with the balance sent by the General Agent. If they agree, all is right. The result should be reported any way to the President of the Branch.

If their statement disagree with the balance sent by the General Agent, the President of the Branch and the Auditors together should examine the Sub-Agent's Account with the General Agent. The first entry should be an item equal to the amount due the General Agent the previous quarter. All the invoices sent by the General Agent during the quarter they are auditing for, should be compared with the credits, and all the receipts from the General Agent during the quarter should be compared with the debits. If the Sub-Agent has not received receipts from the General Agent for remittances to him, the President should write to the General Agent for them. If all these amounts agree, a balance should be struck. If their balance disagree with the balance sent by the General Agent, the President should write to the General Agent to ascertain if he has made any error in his books. But if this balance agree with the balance sent by the General Agent, and the Sub-Agent has not sufficient in stock and cash-in-hand to meet it, then he is a defaulter to the amount deficient.

Selling Books.—No Book Agent whatever is authorised to sell Books, Stars, &c., to private individuals on credit. If any Agent does so, he is responsible for the amount. No such private debt should be taken into consideration in auditing his books.

Orders for Books from General Agents to our Office.—Orders for Books, Stars, &c., from our General Book Agents should reach us by Thursday in each week, in order to be executed with the parcels which leave our office on the following Monday.

Perpetual Emigrating Fund.—Perpetual Emigrating Fund Treasurers should make up their books on the 1st. of January, April, July, and October, and forward the donations to the Conference Treasurer, who should send them immediately to us, accompanied by a list of the Branches donating, with their respective amounts attached, and his own Christian name, surname, and address in full. Without these particulars, the donations cannot be receipted for, nor the amounts passed into our books.

Conference Treasurers should lay before the succeeding meeting of the Conference, the receipts they receive from us each quarter, and read to the Conference the amount each Branch has contributed, that the delegates may know that the total amount forwarded to us, agrees with the amounts they have contributed.

Temple Offerings.—The instructions relating to the Perpetual Emigrating Fund Donations will apply to these also, except that a list of the Branches donating is not required by us.

Half-yearly Statistical Report.—Hereafter our "Half-yearly Statistical Report" will be made up to the last day of June and December, and will be required at our office within seven days after.

The President of every Conference, and of Branches not belonging to a Conference, will see that the Secretary forwards us within the time named, the following particulars:—

Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; also the number of persons Excommunicated, Dead, Emigrated, and Baptized, since the date of the last Report, and the total number of Members, including Officers and scattered Members.

General Correspondence.—We would remind our correspondents generally, that if they would address their respective Presidents of Conferences, upon the subject of Emigration, or other subjects where general counsel is needed, it would in many cases be to their advantage, and at the same time relieve us from a vast amount of labour which is now multiplying upon our hands.

It is supposed that Presidents of Conferences are properly informed upon all subjects and measures which are adopted for the general good of the Saints, and are prepared to give counsel upon all cases which may come before them; but should any case come before them, upon which they are not prepared to give counsel, it is their duty to correspond with us for the required information, instead of telling each one to do it for themselves; when this course is taken, the President still remains in ignorance, unless he condescends to learn from those whom he is called to teach. Because of this, we frequently have to give the same counsel, and answer the same questions, over and over again, when one communication to the proper person would have answered for all. We would say, therefore, to all Saints, look to your President as the legitimate channel for information and counsel, and in so doing we shall be relieved from much individual service which might be appropriated to the general good.

In order to secure as far as possible, order and regularity in all business pertaining to our office, we have thought proper to issue the foregoing instructions.

S. W. Richards. { President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

ITALIAN CORRESPONDENCE.

LETTER FROM ELDER JABEZ WOODWARD.—BAPTISMS, &c.

Praissuit, Angrogna, Pignerol, Piedmont, July, 1852.

Dear President Richards,—Elder Obray has probably informed you of my departure from Malta, after we had organized a Branch of the Church of Jesus Christ of Latter-day Saints.

I could not help feeling deep regret on leaving that devoted brother in a country with whose customs and climate he is yet unacquainted; but he keeps the *Word of Wisdom*, which will preserve the life of many an Elder when exposed to blighting winds and burning suns.

You see by the heading of my letter, that I am in the field of my former labours, and letters bearing that address will be pretty sure of reaching me, in whatever part of this land I may be working; in fact, I ought now to be in two or three places at the same time, and it is, therefore, with the greatest pleasure I hear from Elder Snow that assistance is coming, and I shall be happy to hear from the brethren who are nominated for Italy.

With regard to the present condition of this Mission, I cannot do better than transcribe the words of a friend, who received the following, in the visions of the night:—"I beheld and lo! the form of one that was exceeding tall and great. The face was smiling and lovely, and while yet I gazed, became so resplendent with glory, that I was forced to look down towards the earth. Then I saw dark clouds wrapped around that gigantic body, leaving only a few places here and there penetrated by the rays of light. And the Spirit said unto me, this is TRUTH IN ITALY; and behold, at present, the light just shineth in the midst of the darkness, but the days will come when all in this land shall be penetrated by the power of Truth, either unto their salvation or destruction." * * * * *

I have recommenced preaching, baptizing, &c., and have also pruned the vineyard, cutting off dead branches. But I feel to commend the faithfulness of Elder John Daniel Malan, who held the Presidency during my absence at Malta.

"The Saints in Italy salute you."

Italy, August 10th, 1852.

I am happy to say that the Kingdom

of God progresses in spite of all obstacles—four persons having been baptized since I last wrote. There is also a general spirit of research among the educated portions of the working classes, as to the truth of those Papal doctrines which had been for ages almost unquestioned in this benighted land. Nor must it be thought that this feeling is active in Piedmont alone, for our French publications have found their way into the Seven-hilled City—proud, apostate Rome. I feel severely the want of Italian tracts. May the day soon come when we shall have a journal in that language, to chronicle the mighty events which are fast transpiring in Messiah's kingdom. If any man, having means at his command, would consecrate them to this purpose, how enduring would be his memory! It would rest embalmed in the hearts of redeemed myriads, when the most celebrated poets that have adorned this land of music and song, will be comparatively forgotten. We cannot proceed here with public preaching, as in England and America. I have been twice summoned before the magistrates for having given religious instructions to persons in my own room. As I knew they could not attack me for any infringement of their laws against public meetings, I have continued to sell and circulate our works up to the present moment, but I have no more left, and as the police have refused to legalize my passport, it will be necessary for me to obtain a signature on the French frontier, which is only a few miles from the brethren here; but to be compelled to change residence in that manner, is one of the many vexations to which we are subjected in those countries where freedom is yet only a name.

But amid all circumstances, I can still rejoice and see the day approach when a mighty number will be added to the Church in these regions.

Yours in the New and Everlasting Covenant,

JABEZ WOODWARD.

THE MISSION IN MALTA.

EXTRACT OF A LETTER FROM ELDER THOMAS OBRAY—BAPTISMS, &c.

124, Strada San Domenico Malta, August 18, 1852.

Dear President Richards,—It is beyond my power to make known the difficulties attending this Mission. I have not only to encounter with Catholic, but with Protestant, who are circulating lies as fast as a horse can run, in order to stop the work of God on this island; but, God be praised! I am enabled to say that I have added two since I last wrote to you, which make twenty-two members of the Church of Jesus Christ of Latter-day Saints here, rejoicing in God.

Last Sunday, the 17th, I ordained a good man an Elder, by name Geo. Burrage; he leaves Malta for England this day week, to get his discharge, when he will return to me.

I have circulated the tracts that I had from the office at Liverpool, and what the Sheerness Saints were kind enough to give, all over this Island.

Two of the brethren that I baptized were Catholic; one I have ordained a Priest; he was ordered by his commanding officer to go to his priest, and inform him what he had done. He went, and took the Book of Mormon with him, and many more of our books, and gave them to his priest, who said if he could see that Joseph Smith was called of God he would be a Saint as well as he. This is the second priest that has got our works. The captain of our brother's regiment has ordered a Book of Mormon as soon as I get them from England.

I feel the Lord is going to do a good work here. I long for the time when you will see it right to send me a good Elder, for there is plenty for us to do here. May the Lord bless you is my prayer.

Yours in the Covenant of Peace,

THOMAS OBRAY.

BANISHMENT OF THE JEWS FROM BASLE.

(From the Jewish Chronicle.)

On the 2nd of July, we alluded to the cruel and indefensible treatment of the Jews by the Swiss Republic. We are now enabled to give the full particulars, of which

we shall have more to say from the "Archives Israélites."

Nine families of French Israelites have been expelled from the city of Basle, forming five mercantile houses, carried on in the names of Christian managers, as no licences had been granted to the Jewish heads of the firms, who also did not wish to raise the question by applying for them. The firms in question are said to be of the highest respectability, and to have never given any cause for complaint, but on the contrary, to enjoy public esteem and confidence; two of them having been established in Basle for half a century.

In the country districts of Basle the proscription against the Jews takes effect on fifty families, who are divided into two classes. The first comprises, as in the city, merchants who carry on business in the names of Christians. The second is composed of traders who have no fixed place of business, such as dealers in horses, cattle, corn, leather, &c.; and who all have paid for the license which is now taken from them.

The old-established merchants were the first to suffer persecution, apparently originating in commercial jealousy; for there also, the authorities bore the most flattering testimony to their conduct, and several parishes forwarded petitions in their favour.

On receiving the decree of expulsion, those Jews who were French citizens appealed to their government for protection, and the latter threatened to retaliate by expelling the Swiss who have settled in France.

This appeared to do away with all cause for alarm; but while negociations were still pending between the two governments, the Great Council of the district, irritated at this intervention, passed a law banishing Jews altogther. It is dated November 17th, 1851, and is as follows:—

1. All Israelites, without exception, are prohibited from residing, or exercising any kind of commerce, industry, or profession, in the Canton.

2. Every citizen who admits into his house an Israelite, for the purpose of employing him as a clerk or servant, or in any other capacity, is liable to a fine of 300 francs.

3. All colportage, whether of samples or goods, as well as all dealing in cattle, country-produce, leather, &c., is prohibited to Israelites, under a penalty of from 5 to 20 francs for the first transgression, and of confiscation of goods for the second.

4. Whoever at a fair, lets to an Israelite, for a space of time exceeding six days, a magazine, a house, or a shop, shall pay a penalty of 50 francs for the first offence, and 200 francs for its repetition.

By this new law, which, after having been suspended for some months, is now about to be carried into execution, fifty families, who from time immemorial have carried on business in that country, have their means of existence taken from them.

VARIETIES.

From trifles spring the sum of human things.

The manners which are neglected as small things, are often those which decide men for or against you.

The Fort Laramie Postmaster and Judge Brocchus.—The following appears in the *Deseret News* of June 12th:—

Fort Laramie, May 16, 1852.

Dear Sir,—I will be obliged to you, if you will publish the below lines. You will please call on Messrs F. M. Little and Co., or Mr. Samuel Turner, for payment of the insertion; and I wish you to request your exchanges to copy it.

To Dr. Richards, Salt Lake City, Utah. J. S. Tutt.

[News exchanges, please copy the following, in compliance with the wishes of Mr. Tutt, Postmaster, and otherwise U.S. officer at Fort Laramie, as we understand.—Ed. *News*.]

TO THE PUBLIC.

Fort Laramie, May 16, 1852.

I do hereby declare that a judge, Perry E. Brocchus—late of Salt Lake, and of considerable notoriety—is a villain, a swindler, and a scoundrel, and that I alone am responsible for this publication.

John S. Tutt,
Of Fort Laramie.

SWEARING begins in anger; it ends by mingling itself with ordinary conversation.

PLATO being once asked how long he meant to be a disciple, said, "As long as I am not ashamed of growing better and wiser."

THE new planet discovered by Mr. Hind, between Mars and Jupiter, has been named by him *Melpomene.—Family Herald.*

THE Hanoverian Government has just published an order forbidding all meetings of Anabaptists, and threatening with imprisonment any foreign missionary of that sect who shall attempt to preach in the Hanoverian territory.—*Weekly Times.*

A CHILD, seven years of age, at St. John, New Brunswick, was sent by one of its parents, on Sunday last (August 15,) for half a pint of rum, and while on its way home it drank some of the contents, when death soon afterwards ensued. —*New York Herald.*

AWFUL CATASTROPHE.—The steamer *Atlantic* and the propeller *Ogdensburg* came into collision on Lake Erie, (U.S ,) August 20th, during a dense fog. After the collision, the Atlantic proceeded two miles further, when she settled and sunk, and about two hundred persons found a watery grave.

A DESERET CALF.—A calf, 11 months old, *grass fed,* was butchered last week by Mr. George Stringham of this city, which weighed 104lbs to the quarter. The fat on each kidney weighed 14½lbs., and the whole of the tallow in the rough, 65lbs. The calf belonged to Elder Appleton Harmon, who is now on a mission to England. —*Deseret News* of June 12.

THE BOOK OF MORMON, deposited some years since in the Library of the Capitol (Washington, U.S.) was providentially saved from the late conflagration, a foreign minister having the loan at the time of the fire.—*Deseret News.*

A METEOR.—A splendid meteor was seen on Friday, June 18th, at five minutes past nine, p. m., over this (Salt Lake) City. It passed in a direction from south to northwest, forming an arch of about 15 degrees. It appeared in the shape of a brilliant pale flame, which was of sufficient dazzling brightness to have enabled persons to read common print for a few seconds. When it exploded, it disappeared in sparks, and was as beautiful a scene as the eye could behold.—*Ibid.*

CARSON VALLEY.—The inhabitants of Carson Valley are preparing largely for farming. Colonel John Reese has 35 acres of garden vegetables under cultivation, and a company is now preparing to put in 1000 acres of wheat. A grist mill had been ordered from Boston to be erected in that valley. A new road from Carson Valley to California is said to have been discovered, by which wagons will find no greater impediment than in crossing the South pass in the Rocky Mountains. Commissioners have been appointed by the California Legislature to survey the road, 14 miles of which have been already graded.—*Ibid.*

DOCTORS AND LAWYERS IN DESERET.—Two physicians have removed to one of our most distant settlements, and gone to farming; three more have taken to travelling and exploring the country; three have gone to California, to dig gold, or for some other purpose; and one has gone to distilling, and we are beginning to get some alcohol, which is desirable for gentlemen's shoe-blacking, hatters' water proofing, chemical analysis, washing the bodies of the well to prevent sickness, and the sick that they may be made well, when such there be. Those physicians who remain, have very little practice, and will soon have less, (we hope). We cannot think of but one lawyer in the city, and the trade is so poor, he has quit business. Most of the profession have gone west *after gold;* the priests have gone to work like other men; nobody has any time to quarrel, and if they had, there is nobody to urge them at it, so we are obliged to *live in peace,* having no one to quarrel with. "*You are a most unpopular people!*" Can't help it; we are as happy as we are unpopular, and happiness is very convenient sometimes.—*Ibid.*

WE WILL COME HOME TO ZION.

O yes, we'll come home to Zion's fair land,
Which Jehovah has favour'd and bless'd;
We'll arise in a strong and an united band,
And away to the vales of the West.

The voice of the Spirit shall not speak in vain,
Nor in vain shall our brethren invite;
We'll hasten to Zion beyond the vast main,
And in love with God's people unite.

Many years have we bow'd down as serfs to the rich,
And our bodies and minds been oppress'd;
But now we rejoice, for the time's come, in which
Our sore grievances will be redress'd.

The Gentiles with scorn have long viewed us, poor Saints,
And our names out as evil have cast!
Now God in His goodness has heard our complaints,
And commenced our deliverance at last.

The land of our promise, with shadowing wings,
With its fulness to Saints is now given;
There Prophets and Seers now reveal precious things,
And unlock the rich storehouse of heaven.

With songs of thanksgiving and praise to the Lord,
We will rear up a house to His name,
In which will be given His pure living word;
And he'll dwell in the sanctified fane.

Yea, we will build cities, and temples, and towers,
As the pride of the wicked's brought low:
For Zion shall triumph o'er all earthly powers,
While monarchs submissively bow.

For Jesus will come in his glory and might,
And with him a heavenly train,
And over the nations assert his just right,
To extend the Millennial reign.

His voice will be heard by the tribes in the North,
And the mountains for them will flow down;
Then from their concealment they'll haste to come forth,
And in Zion with glory be crowned.

Woolwich. MERCY KIRKWOOD.

LIST OF MONIES RECEIVED FROM THE 27TH AUGUST TO THE 2ND SEPTEMBER 1852.

	£	s.	d.
George Picton	£4	10	0
John Godsall	20	0	0
William Simms	2	0	0
George Simpson	5	0	0
James Linforth	5	0	0
Thomas Kirkwood	23	10	0
William Cartwright	6	5	0
Carried forward	£66	5	0

	£	s.	d.
Brought forward	£66	5	0
John Alexander	5	0	0
James Walker	20	0	0
W. L. N. Allen	2	0	0
John Price	4	0	0
W. G. Mills	2	0	0
	£99	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 31.—Vol. XIV. Saturday, September 25, 1852. Price One Penny.

PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC (OCEAN), OF EVERY NATION, KINDRED, AND TONGUE.

BY PARLEY P. PRATT,

An Apostle of Jesus Christ.

(*From the Australian Edition, by Elder C. W. Wandell.*)

(*Concluded from page* 470.)

GENERAL ADDRESS RESUMED.—ANCIENT RECORDS OF THE WESTERN HEMISPHERE.

Having addressed ourself in turn to pious Christians, Christian sinners, Pagans, Jews, and the Red Men of America, we will now return and again address the whole of the people within the bounds of our mission.

The Book of Mormon is destined to be published as fast as possible to every nation, and in every language and tongue.

Its contents more deeply interest the world, and every intelligent, accountable being therein, than that of any other book (save the Jewish Scriptures) which is now extant in the world.

Its history penetrates the otherwise dark oblivion of the past, (as regards America) through the remote ages of antiquity; follows up the stream of the generations of man, till arriving at the great fountain head—the distributor of nations, tribes, and tongues—the TOWER OF BABEL, where it ceases, or is lost in, and sweetly blended with, the great Adamatic river, whose source is in Paradise, the cradle of man: whose springs issue from beneath the throne of the Eternal city—and whose secret fountains comprise the infinite expanse, the boundless ocean of intellect, fact, and historic truth, as recorded in the archives of eternity.

Its prophetic vision, separating from its history at that definite point, which by its authors might be called the *present*, opens the events of unborn time, and gives a view of things to come with all the clearness of history.

The Ten Tribes of Israel, the Jews, the white nations of Europe, the red tribes of America—even the *proud States of the American Union*—may each see themselves and their actions in the prophetic telescope of that book. Their destiny is there written; and much of it from the mouth of him who spake, and Jerusalem was deluged in blood—wrapped in the flames of desolation and death, and trodden down for eighteen centuries—who prophesied, and that holy structure, the temple of God, the pride and confidence of a nation, was *thrown down, and "not one stone left upon another"*—who uttered his voice, and a nation withdrew before him, ceased to be, and its fragments were made wanderers among the nations, till "*the times of the Gentiles shall be fulfilled.*"

The fate of nations—the restoration of Judah and Israel—the downfall of cor-

rupt churches and religious institutions—the end of Gentile superstition and misrule—the universal prevalence of peace, and truth, and light, and knowledge—the awful wars and troubles which will precede those happy times—the glorious coming of Jesus Christ as king over all the earth—the resurrection of the Saints to reign on the earth—are all predicted in that book; the time and means of their fulfilment pointed out with clearness, showing the present age more big with wonders, than all the ages of Adam's race which have gone before it.

Its doctrines are developed in such plainness and simplicity, and with such clearness and precision, that no man can mistake them. They are there as they flowed from the mouth of a risen Redeemer, in the liquid eloquence of love, mingled with immortal tears of joy and compassion, and as written by men whose tears of overflowing affection and gratitude bathed his immortal feet.

All men are invited and instructed by its doctrines to turn from their sins and live; to believe on his name; to go down into the waters of baptism in his name, and arise to newness of life, receiving the Gift of the Holy Ghost, enjoying the gifts of the same, and keeping his commandments to the end of their lives. On these conditions they are promised eternal life and exaltation in his presence, where is fulness of joy.

Such is the Book of Mormon, that Book of books, that Ensign to the nations, which in twenty-one years, has, by the aid of apostolic powers and the Gift of the Holy Ghost, diffused its light over half the globe.

We are aware of the prejudice of "*Christians*" in favor of the Bible, and against all other books claiming to be of divine origin; but we also know perfectly, and bear record, that their prejudice is founded in ignorance, and is without any real or reasonable foundation. Such traditions and such prejudices grow out of the same *narrow* views which, in the days of Columbus, would not let the geographical knowledge of man expand, or his aspirations or thoughts reach beyond the boundaries of the old world, lest the very thought should be blasphemy—lest a world should be discovered where the Jewish Apostles had not been, and thus render their commission to preach the Gospel to every creature, an inconsistency.

We would ask such narrow minds the following questions:—

Are there more countries than one?

Are there more nations than one?

Did the Great Father of all create those several countries?

Did He people them with intelligent beings, candidates for immortality and eternal life?

Did He love those beings without respect to nation or country?

Did His Son Jesus Christ shed his blood for all?

Did all partake of death, and mourning and sorrow?

Did all stand in need of the knowledge and comfort brought to light by his resurrection, and triumph over death, hell, and the grave?

Is it reasonable, right, and consistent, that all nations should have the good news of so glorious an event, and be comforted and taught?

Was Jesus Christ in his resurrected body, capable of overstepping the physical barriers of ocean and desert, and of paying a personal visit to the other hemisphere?

Were his angels capable of overcoming the waves and winds, and of bearing the glad tidings to the remotest lands?

Did they mean it when they said to the shepherds of Judea, "*We bring glad tidings of great joy which shall be to all people?*"

We think a candid man will answer all these questions in the affirmative.

If so, we would still inquire whether a risen Saviour and his angels, in visiting the Western hemisphere, had a right to command the people there to write the facts of their ministry, and to record their doctrines? Whether his Spirit had a right to inspire and indite those writings? And after being so written, they would constitute a book—a holy scripture—a volume or volumes of the word of God?

We would further inquire, whether the risen Jesus and his angels, have not the right and the power to reveal such records to the world; when, where, and by whom it seemeth them good?

If so, when should we look for them to come to the knowledge of the world, if not in the dawn of the restoration of all things which God hath spoken by the mouths of all His holy Prophets since the world began?

We beseech you dear reader, whoever

you are, to ponder well these questions, and they will swell and enlarge your heart.

We now solemnly predict, in the name of the Lord God of Israel, that in a few years, the world shall bring together and compare ancient records, as sacred and as true as the words of Jesus Christ—as holy as the Bible; records which unfold the Gospel of the Son of God, revealed, at least, to three distinct nations of the earth, by his own ministry in his glorified body.

We will also name these records; as follows:—

Records of the Jews, (the Bible); written in Asia.

Records of the remnant of Joseph, the Nephites, (Book of Mormon); written in America.

Records of the Ten Lost Tribes of Israel: country not yet revealed.

These three national records will be familiarly known among the nations, in a few years; will be demonstrated as to their truth; and each of them will contain an account of the ministry of Jesus Christ to their respective countries, as he did really appear to them after his resurrection. The words which he spake, the doctrine he taught, the Gospel and ordinances he set forth and commanded, will be written in each record.

In Judea, he chose and ordained twelve Apostles, viz., Simon Peter, Andrew, James, John, Philip, Bartholemew, Matthew, Thomas, James, Simon, Zelotes, and Judas Iscariot.

In America, he chose and ordained twelve Apostles, viz., Nephi, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah.

In the country of the Ten Tribes, he, of course, chose other twelve, whose names will appear in due time.

Besides these records of his personal ministry, there were many of other countries and nations, (which held no communication with the nations where these administrations were had, and these quorums chosen), which received a knowledge of his death and resurrection, and the Gift of the Holy Ghost. They have, also, written an account of the same.

Now, all these records which are saved, and which contain the word of God, will come to light and be revealed. There is nothing hid which shall not be made known: neither is there anything secret which shall not be revealed, and come abroad, in connection with the "*times of the restoration of all things, which God hath spoken by the mouths of all His holy Prophets since the world began.*"

"*The Jews shall have the words of the Nephites; and the Nephites shall have the words of the Jews. And the Nephites and the Jews shall have the words of the Lost Tribes of Israel; and the Lost Tribes of Israel shall have the words of the Nephites and of the Jews.*" And thus the word of God shall be brought together and embodied. And the nations who have written it, shall be brought together and embodied also. And the things of all nations shall be revealed; and the earth be overwhelmed with the knowledge of the Past, the Present, and the Future; and darkness, bigotry, superstition, and falsehoods of every description, shall flee away, as the fleeting shadow of a cloud, from off all the earth.

The inquiry will be, What are the evidences upon which rests the truth of the Book of Mormon? To which we answer: Search the book and learn for yourselves. You will find:—

First—The testimony of the witnesses.

Second—The consistency, harmony, and evident truthfulness of its history and prohecies.

Third—The simplicity and purity of its doctrines.

And last, and best of all—The Gift of the Holy Spirit of truth, which bears witness to the heart of every honest, prayerful man, who desires to know and do the truth.

Truth is light.
Light is spirit.
Light cleaveth unto light.
Truth embraceth truth.
Intelligence comprehendeth intelligence.
Spirit recognizeth spirit.
Like embraceth like in all spiritual things.

These are some of the laws of nature in the spiritual world, and are as true, and as capable of demonstration, as any physical law of the universe.

Two balls of quicksilver, placed in contact, immediately recognize and embrace each other. Two blazes of fire, placed in near proximity, will immediately spring toward each other and blend in one. Two drops of water placed upon a table, will remain in a round or globular form, until they are enlarged so as to expand their

circles, when, as they mutually touch each other, they will instantly mingle and become one globular form. So it is in spiritual things. There is in every man a portion of the spirit of truth; a germ of light; a spiritual test or touchstone, which if strictly observed, studied, and followed by its possessor, will witness to him, and will, as it were, leap forward with a warm glow of joy and sympathy, to every truthful spirit with which it comes in contact: while by a shudder of disgust, it will recognize a false spirit, a lie. Call this spiritual magnetism, or what you please; it is so, and is a law of nature.

Herein consists the mystery of the agency of man. This is the reason why a man is under condemnation for rejecting any spiritual truth, or for embracing any spiritual error. A man's deeds are evil: his monitor is unheeded; his good angel, and the good spirit within, are grieved; and, after many admonitions which are not heeded, they retire, and leave him in the dark; he loves his own; he cleaves to a lie; he rejects the truth; darkness still increases; the world, the flesh, and the evil demons allure him onward, till death closes the scene, and ushers his spirit from the rudimental state of man, into the next sphere, when his evil demons and companions in darkness surround him, and dwell with him; each contributes his portion of the darkness, till cloud mingled with cloud, envelopes the whole in black despair, obscures the vision, forbids the eye to behold, the tongue to utter, or the pen to describe.

On the other hand; a man's deeds are good—as saith the Scriptures, "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God"—he obeys his monitor within him; he weleomes to his bosom every true and holy principle within his reach; he puts it into practice, and seeks for more; his mind expands; the field of intelligence opens around, above, beneath him; wide and more widely extends the vision; the past, the present, the future, opens to his view; earth, with its tribes; heaven, with its planets and intelligences; the heaven of heavens, with its brilliant circles of suns, and their myriads of angels and sons of God, basking in sun-beams of pure intelligence, and streams of light and love; each adding to, and mingling in the light of the other, till the whole enlightens the vast universe, both spiritual and physical; and the vision loses itself in its very immensity, on the confines of its own infinitude.

Let a person look back on his past life, carefully review and examine the days of his innocent childhood, his first approaches to temptation, immorality, or crime. Does he not remember to have felt a disagreeable burning in his bosom, a disgust, a trembling of nerve and muscles, a hesitation, in short, a something disapproving of the act he was about to commit? And, if he still persisted, did not this burning and uneasy feeling increase almost to a fever.

Well, reader, this was your monitor—the Spirit of God within you. Had you heeded it, it would have kept you from every temptation and crime.

On the other hand, do you not remember, many times in the course of your life, a fire, a warm glow of joy, a pleasing burning or sensation of pure light and pleasure in your bosom, approving of a good act, or prompting you to do the same? in short, a feeling of pure good will, kind sympathy, and boundless love to all good intelligences, and to man?—a purifying of heart and sentiment, as if you would wish to do good continually, and never sin? They were the promptings of the spark of divinity within you. They were the teachings, inspirations, and whisperings of that light, which lighteth every man that cometh into the world. It is sweeter than honey; more harmonious than music; more pure than the drops of dew on the roses of Paradise; more tender than the apple of thine eye; and more valuable than the gold of Australia. Blessed are they who cultivate and nourish it in their bosoms, and carry it out in their lives; for it is an emanation from the fountain of eternal life: and those who follow up from whence it came, will arrive at that fountain, as surely as a sunbeam leads upward to the centre of light.

ON LAWS AND GOVERNMENTS.

Having borne our testimony, as a faithful and true witness of the Gospel, and of things past, present, and to come; we will now give some information on the subject of the laws and governments of men, and the duties we owe to them, and the duties we sustain to them, as members of the Church of Jesus Chist in all the world.

Every government of man is permitted

by the Lord, and is needful, until he reign whose right it is to reign; and until he subdue all enemies under his feet.

We are not sent forth to revolutionize the world in a political sense: but to warn the world of approaching events, instruct the ignorant, and call sinners to repentance.

The laws of every land will be our law, in a civil and political sense of the word.

We are in duty bound to obey magistrates, judges, rulers, governors, and kings, who have the legitimate rule in the various countries where we live, or where we travel, or sojourn.

If the spirit of modern European and American institutions, pertaining to liberty of conscience and a free interchange of intercourse, thought, and speech, marches onward from conquest to conquest; and thus opens the way for all nations to diffuse their light, and interchange their knowledge; then, let us rejoice in the same, and improve the opportunity to declare the testimony of Jesus, and publish the Gospel of salvation, the good news of eternal life, wherever the foot of man has made an imprint; wherever sorrow, and tears, and mourning, and death, have cast their shadows of despair.

If the still advancing improvements in steam navigation, in railroad conveyance, and electric communication, follow universally in the wake of freedom's triumphs and conquests; then, O ye Saints of the Most High! ye Elders and Apostles of Israel,

Let fly your thoughts on the lightning car,
With the speed of light to the realms afar.
Mount, mount the car with the horse of fire,
Outstript the wind! he will never tire.
Let the wild-bird scream as he lags behind,
And the hurricane a champion find.
Search the darkest spot where mortals dwell,
With a voice of thunder the tidings tell.
Proclaim the dawn of a brighter day,
When the King of kings will his sceptre sway.
Bid pain, and anguish, and sorrow cease,
And open the way for the Prince of Peace,
He will conquer death—bid sorrow flee,
And give to the nations a jubilee!

As you travel from one nation to another, you will find their laws, religions, ordinances, ceremonies, institutions, domestic arrangements, marriages, &c., &c., widely clashing, and at variance with each other, and with the laws of God.

But, remember that yours is a universal commission, of peace on earth and good will to man.

Yours is a proclamation of universal reformation and repentance. You are sent forth, as the ambassadors of the King—the Lord Jesus Christ, to command all persons who have arrived to the years of accountability, to repent and be baptized in his name for the remission of sins. You are sent forth to administer the Gift of the Holy Ghost, by the laying on of hands in the same holy name.

You are sent forth to bear witness of the truth of this dispensation, and of a crucified and risen Saviour. You are sent forth to prophesy, and warn the world of things to come.

You are sent forth to lay your hands on the little children of the members of the Church, and bless them, and confirm upon them their Christian names, as members and heirs of the covenant of promise.

You are sent forth to baptize the nations, and thus prepare the way for the coming of the Son of God. You are sent forth to lay your hands on the sick, the lame, the blind, the deaf, the afflicted of every description, who believe in your testimony, and have faith to be healed; yea, verily, to lay your hands on them, and anoint them in the name of Jesus Christ, the Son of God.

You are sent forth to command demons, devils, and unclean and foul spirits of every kind, in the name of Jesus Christ, to depart from the tabernacles of persons afflicted by them.

You are sent forth to preach deliverance to the captive, to bind up the broken hearted, and to comfort all who mourn; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

You are not sent forth to intermeddle with the civil, political, or domestic institutions, established by law, and rendered sacred by antiquity, or long established usage; except in so far as those institutions come in contact with liberty of conscience, and the commandments of Jesus Christ. When the latter is the case, you must obey God rather than man, and take the consequences, or flee to another place.

P. P. PRATT, { President of the Pacific Mission of the Church of Jesus Christ of Latter-day Saints.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 440.)

On the 20th, the mob collected, and demanded the discontinuance of the printing in Jackson county—the closing of the store—and the cessation of all mechanical labours. The brethren refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down, the materials taken possession of by the mob, many papers destroyed, and the family and furniture thrown out of doors.

The mob then proceeded to violence towards Edward Partridge, the Bishop of the Church, as he relates in his autobiography:—

I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat, and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the Saints had had to suffer persecution in all ages of the world; that I had done nothing which ought to offend any one; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but, to leave the country, I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, "call upon your Jesus," &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors or any one else.

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause the mob ceased operations, and adjourned until Tuesday the 23rd. Elder Gilbert, the keeper of the store agreed to close that, and that may have been one reason why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked, outrageous, and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents, were presented to the Saints. An armed, and well organized mob, in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state. calmly looking on, and secretly aiding every movement, saying to the Saints, "You now know what our Jackson boys can do, and you must leave the country;" and all the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing, publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed"—all these solemn realities were enough to melt the heart of a savage; while there was not a *solitary offence* on record, or proof, that a Saint had broken the law of the land.

And when Bishop Partridge, who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, coated like some un-named, unknown biped, and one of the sisters cried aloud, "while you, who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, *can rejoice*, for henceforth for them, is laid up a crown, eternal in the heavens"—surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.

After the mob had ceased yelling, and retired; and while evening was spreading her dark mantle over the unblushing scenery, as if to hide it from the gaze of day; men, women, and children, who had been driven or frightened from their homes, by yells and threats, began to return from their hiding places in thickets, corn-fields, woods, and groves, and view with heavy hearts the scene of desolation and wo: and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their Divine Master.

There lay the printing office a heap of ruins: Elder Phelps's furniture strewed over the garden as common plunder; the revelations, bookwork, papers, and press in the hands of the mob, as the booty of highway robbers: there was Bishop Partridge, in the midst of his family, with a few friends, endeavouring to scrape the *tar*, which, from its eating his flesh, seemed to have been prepared with lime, pearl-ash, acid, or some flesh-eating commodity, to destroy him; and there was Charles Allen, in the same awful condition. As the heart sickens at the recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death, because they wished to worship God according to the revelations of heaven, the constitution of their country, and the dictates of their own consciences. Oh liberty, how art thou fallen! Alas, clergymen, where is your charity! In the smoke that ascendeth up for ever and ever.

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag; whereupon the Elders, led by the Spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mobbers, to leave the country within a certain time; which treaty, with the accompanying documents, will appear in its proper place. The execution of this treaty presented an opportunity for the brethren in Zion, to confer with the Presidency in Kirtland concerning their situation, which they improved by dispatching Elder O. Cowdery, a special messenger, after a delay of two or three days.

On the same day, while the brethren in Missouri were preparing to leave the county, through the violence of the mob, the corner stones of the Lord's House were laid in Kirtland, after the order of the Holy Priesthood.

On the second of August, the *Western Monitor*, printed at Fayette, Missouri, edited by Weston F. Birch, published the proceedings of the mob, as follows:—

MORMONISM.

At a meeting of the citizens of Jackson County, Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833,—which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons: the meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries,—it was resolved, that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentlemen, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles, Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned, and convened again, when Robert Johnson, the chairman of the said committee, submitted for the consideration of the meeting, the following address, &c.:—

"This meeting, professing to act, not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended Christians; and a solemn declaration of our unalterable determination to amend it.

"The evil is one that no one could have foreseen, and is therefore unprovided for by the laws: and the delays incident to legislation would put the mischief beyond remedy.

"But little more than two years ago, some two or three of this people made their appearance in the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come, were flooding us with the very dregs of their composition. Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves.

"We are daily told, and not by the igno-

rant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

"Some recent remarks in the *Evening and Morning Star*, their organ in this place, by their tendency to moderate such hopes, and repress such desires, show plainly that this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same *Star* we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New York, Ohio, and Illinois; and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

"Indeed, it is a subject of regret by the *Star* itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the purlieus of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favour from motives of interest or ambition.

"What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, have conversed with God and His angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described.

"One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of colour in Illinois, to come up like the rest, to the land of Zion. True, they said this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings. The article alluded to, contained an extract from our laws, and all necessary directions and *cautions* to be observed by coloured brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded caste were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench, both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God, to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls, the rubbish will remain.

"Of their pretended revelations from heaven—their personal intercourse with God and His angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say; vengence belongs to God alone. But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:—

'That no Mormon shall in future move and settle in this county.

'That those now here, who shall give a definite pledge of their intention, within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business, without any material sacrifice.

'That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same.

'That the Mormon leaders here, are re-

quired to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

'That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.'

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall ensure their full and complete adoption; and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:—

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russel Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the *Star;* Edward Partridge the Bishop of the sect; and Mr. Gilbert, the keeper of the Lord's store house; and some others; and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Wherenpon it was unanimously resolved by the meeting, that the *Star* printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency; but no blood was spilled, nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

Resolved, that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication; that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merit.

RICHARD SIMPSON, Chairman.
S. D. LUCAS, J. H. FLOURNOY, } Secretaries.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 25, 1852.

SUPPLEMENT TO THE "STAR."—Our readers generally, understand that the present Volume of the STAR was issued weekly from the ninth Number, in order that the History of the Prophet Joseph might be published in its pages; and in consideration of this important history, the Saints have nobly sustained the weekly issue; but we are well aware that many thousands who are taking the present Volume, regret much that they have not that portion of the history which has been previously published.

In order to satisfy this demand of our readers, we have concluded to re-publish, as a *Supplement* to the present Volume, all that portion of the History of Joseph Smith which has been published in the former Volumes of the STAR; so that all our present subscribers who wish, can have the history complete as far as it is published in this land, by obtaining the *Supplement.* This will render the fourteenth Volume of almost infinite value to every one who appreciates the mission of him who was honoured of God, to be the instrument of ushering in this, the last and most important of God's holy dispensations unto man. Through him was revealed those eternal principles

which immediately interest and concern every son and daughter of Adam, who hope to dwell in the presence of God; and this history unfolds them to the world.

> Therein the light of Truths eternal shine,
> And none revealed to man are more divine:
> The glories of the just are there portray'd—
> With worlds on worlds that God for them has made.

We believe every Saint who has the present Volume will be anxious to obtain the *Supplement;* and that they may not be disappointed, we would advise them to order it immediately through their agents; as we purpose to print no more than will satisfy the present demand. It will contain about one hundred pages of closely printed matter,—Price Eightpence.

THE WORK OF GOD ABROAD.—The glorious work of God, begun in these latter times, rolls forth with increasing power and majesty, notwithstanding the apparent feebleness and insignificance of the instruments employed, or the imposing attitudes which the powers of darkness ever and anon present. The Saints may be persecuted and oppressed, or compelled to wander as outcasts from *civilized* and *Christian* society; their illiterate but truthful teachings may be met by the most splendid eloquence, or the profoundest learning, yet, notwithstanding all this, it is a fact—a stern fact—an undeniable and most soul-cheering fact—that their numbers are continually augmenting; their course is continually onward; and their faith, unity, power, and influence are continually increasing; proving that the God of Jacob is their strength and their Redeemer.

The letters of Elders Cannon and Hammond, which we extract from the *Deseret News,* inform us, that on the Sandwich Islands truth triumphs over error, insomuch that many precious souls see its beauty, feel its life-giving influences, and are constrained to obey the Gospel of our Lord and Saviour Jesus Christ, which is the power of God unto salvation unto every soul that believingly obeys.

The letter of Elder Amasa Lyman, in the present Number, is also highly interesting, and is calculated to cause the hearts of the Saints in these lands to rejoice, and it will undoubtedly increase the desire that already burns in their bosoms to gather to Zion, and help build it up and "fill the earth with cities."

The baptism of one hundred and thirty-one souls in four days at Maui, and eighty-one in one day at San Bernardino, are but preludes to that more than Pentecostal period when a "nation shall be born in a day."

"COME OVER AND HELP US."—As an instance of the increasing interest which the work of God is creating in the minds of thinking men in the nations, we have much pleasure in stating that we recently received a very interesting letter from a gentleman residing at the Cape of Good Hope, who ardently desires to receive the ordinances of adoption into the kingdom of God, and urgently requests us to send an Elder, with books, *Stars,* &c., to enlighten the inhabitants of that portion of the globe.

DEATH.—The Kanesville (U. S) *Western Bugle* requests us to notice, that Mrs. Mary Whiston, formerly of Wolverhampton, England, departed this life at Kanesville on the 29th of July last, aged sixty-two years.

GREAT PROSPERITY OF THE SAN BERNARDINO SETTLEMENT.

LETTER FROM ELDER AMASA LYMAN—EIGHTY-ONE BAPTIZED IN ONE DAY.

San Bernardino, June 25, 1852.

President F. D. Richards: Dear Brother,—I embrace the present moment, to drop you a few lines in relation to our mission in this land. Your letter of November 11, 1851, was received by brother Rich on 27th of January. At the time of its reception I was at San Francisco, but was gratified with the perusal of it on my return. You will please accept our thanks for the rich intellectual treat that we received on the first of May, viz.: three Numbers of the MILLENNIAL STAR.

Brother C. C. Rich left us on the 24th of March, with a company of fourteen for the Valley; since which time we have heard nothing direct from him. We have heard indirect from the Valley up to the middle of March. The winter had been unusually mild, and all was peace and health.

We have received letters from the Sandwich Islands, up to March the first, to which time the cause of truth was moving steadily forward; quite a number of the Elders had mastered the language, and were preaching.

As for ourselves, we have a great deal of the labour attending new settlements in hand. In December we had finished the survey of our big field of near two thousand acres; plowing and planting immediately followed; after which brother Rich, with a small party, started to look out a road from this place to San Diego. He succeeded in finding a good wagon road, with good feed and water all the way.

In April we reared our Bowery, which is an adobie building, sixty feet by thirty; in which we held our Conference on April 6th, which was a happy day with the Saints here. Eighty-one persons came forward and partook of the ordinance of baptism. The Bowery is occupied during the week by our Day School of one hundred and twenty-five scholars, under the direction of two well qualified teachers; and on the Sabbath, after the morning service, by our Sabbath School and Bible class, which are largely attended by old and young. We have in rapid progress a grist-mill of two run of stones, which, when completed, will be second to none in the States. For the present we shall use but one run of stone, and in place of the other, substitute a circular saw, which will supply us with lumber until we can take time to build a saw-mill, which we shall erect this fall upon one of our mountain streams. One of our citizens has procured an engine and machinery, and contemplates the speedy erection of a steam saw-mill.

We have completed a good wagon road to the dense forests of pine, hemlock, and red-wood, that cover the mountains adjacent to this place; so that we shall soon be able to supply this part of the state with lumber of the best quality, at less than gold mine prices.

In March we commenced the survey of our city, and on the 8th day brother Rich and myself planted the centre stake upon Temple Block. The site of our city resembles very much the site of Salt Lake city; in the rear we have the venerable snow-clad cap of the Sierra Nevada towering to the clouds, at the foot of which gush forth innumerable streams, whose crystal waters can be dispersed throughout the city, thereby affording to our citizens an abundant supply of that delicious beverage. The site is upon an inclined plane, at the foot of which for miles either way, extends a dense growth of willow, cotton-wood, and sycamore, which affords an abundant supply of timber for fuel and fencing purposes. On the left breaks forth a bold mountain stream, called the Rio de San Bernardino, which affords an abundant supply of water for irrigation, as well as excellent sites for mills and manufactories.

Near the river we have our youthful vineyard of forty acres, which we purpose to increase to a more respectable size in time. Near the vineyard in ruins, are evidences of the industry of the Jesuits, who occupied parts of this country when Catholicism swayed its iron sceptre over this lovely, though benighted land.

Within a mile of Temple Block there is a warm spring of pure water, which runs

but a few steps until it mingles its waters with a sulphur spring; and another of pure cold water; so that when we have our Bath-house erected, we can enjoy the luxury of the warm and cold bath in the same establishment; and should the invalid visit us, he can test the virtue of our medicinal springs.

Our harvest of wheat has proved an abundant one, but I am not prepared to say what the yield has been to the acre. We have also every prospect of an abundant harvest of corn, beans, potatoes, &c.

Flour has been selling since our arrival here, from 6½ dols to 8 dols. per 100 lbs. Beef cattle from 12 dols. to 16 dols.; Milch cows, with calves from 15 to 25 dols.; horses from 30 to 80 dols., and brood mares from 10 to 25 dols.; the brood mares are seldom broke to ride or work; when they are, they demand a high price.

As to the climate it is as pleasant as we could wish. The past winter, which I learn is an average of the winters here, has been extremely mild and pleasant. At no time during the winter was the weather so cold that an over coat was necessary. The first rain was on November 30th, a pleasant shower resembling a May shower rather than an indication of winter. The next was on the 5th of December, after which it rained at intervals until the first of April. It was seldom during the winter that the rain prevented out-door work. The climate approximates nearer to perpetual spring and summer than any country that I have been in. The grass here becomes dry in June and July, but retains its nutriment in December; after the first rains nature is again robed in green.

The hills as far as the eye can extend are covered with wild oats and mustard, and the valley with rich grass.

Wheat is generally sown in November, and gathered in June; the soil and climate are well adapted to the culture of the olive, grape, fig, orange, peach, &c. &c. Great attention is given to the culture of the grape, which is raised in great abundance, and of an excellent quality. Large quantities of wine are annually made here, which are consumed by the natives or shipped abroad. We find here in great abundance, a species of cactus, or as it is termed, prickly pear, which grows in many instances to the height of thirty feet, and bears a delicious fruit, resembling in form the common English pear; one kind is a deep scarlet colour, another yellow. It was in time gone by used for fencing purposes, and even now we find vineyards and orchards enclosed with it.

As there will be a party leave here this winter for the Valley, we should be pleased to have you, and as many of the Elders as may wish, to accompany us. Should you have the opportunity, you will please send us one hundred Hymn Books, one large Map of the World, one pair of the busts of Joseph and Hyrum, also twenty-five copies of the STAR; the subscription will be paid you here, should you come this way; or sent by the first safe opportunity. Two subscribers wish the back Numbers. Such other publications as you may send will be purchased by the Saints here.

The STARS can come to my address, and will be delivered to subscribers from our office.

I remain your brother in the cause of Truth,

AMASA LYMAN.

THE SANDWICH ISLANDS MISSION.

(From the Deseret News.)

EXTRACTS OF LETTERS FROM ELDERS GEORGE Q. CANNON AND FRANCIS A. HAMMOND — RAPID SPREAD OF THE GOSPEL.—NUMEROUS BAPTISMS.

Lahaina, Maui, S. I., August 22, 1851.

Dear Aunt,—I take the privilege of addressing a few lines to you, as I have just received letters and papers from home, which have filled my heart with joy, and feelings that I can scarcely analyze.

Last Saturday, while labouring on the other side of the island, I received a note signed by brother Philip B. Lewis, requesting us (brother Keeler and myself) to come straightway to this place, as he and brother Hammond and brother Woodbury had just arrived from home; brother Lewis having the authority to preside.

We were much rejoiced to hear this

news of the arrival of these brethren; we started for Lahaina on Tuesday morning, to meet them, not being able to start sooner on account of an appointment that I had to fill on Sunday, and the Sacrament to attend to; and Monday I had appointed for a Conference; and therefore was detained. We rode, on Tuesday and Wednesday, between sixty and seventy miles, and arrived here in the evening. On the road we met with a man who told us they had their families with them. Upon meeting them, we were exceedingly rejoiced. Brother Woodbury had left his wife at the coast, on account of want of means; sisters Lewis and Hammond were along and well, with a little boy, the child of brother and sister H. It did me good to behold the faces of the sisters, although I thought they would need the Spirit of the Lord to enable them to endure things that they might have to endure, while upon these lands. Brothers Lewis and Hammond had been up to Honolulu, upon the island of Oahu, and had returned, bringing brothers H. and W. Bigler and Farrar; so that I had the pleasure of again being reunited with them; they were both well; brother F. had baptized two. Brother B. was backward in the language; brother F. was a little more forward. We were all reunited, with the exception of brother Hawkins, who is upon Hawaii. Brother Lewis thought that they (brothers L., H., and W.,) would stay in Lahaina with their families. Brother Lewis has some idea of opening a school to teach English until he acquire the language. Brother H. will likely start his business, shoe-making, in order to support their families.

Although it must no doubt be much pleasanter to have one's family with one, yet I am glad I am as unfettered here in this respect as I am; for I can go and come as I like, or circumstances demand, without care upon my mind, to circumscribe the sphere of my labours

I have been highly favoured by receiving letters and news from home; it is cheering to think that I have kind friends at home who do remember me, and have the power to uphold me before our heavenly father; I feel that the Lord has blessed me.

How very different our God to the false gods worshipped by the world at large! All the attributes possessed by Him in ancient days, can be realized in Him at the present; no change, but the same yesterday, to-day, and forever. I have felt frequently like saying, What am I that thou shouldst be so mindful of me?

In looking at the miniature countenance of my sister Elizabeth, and reading the letters and papers, it made me feel strange; I almost felt that I would return an alien and a stranger; my relatives, that I left as comparative children, will be grown unto men and women; and I will be grown old; everything changed, everything improved and altered. I will be behind the times in many things; in reading the papers I see new towns, new vallies and settlements springing up all around. I can scarcely realize it all; and how much greater the change will be if I should have to stay two, three, or four years longer. But I hope that it may be that when I do return, I shall drop into the manners, customs, &c , as naturally as ever.

I suppose it is my privilege to return now, if I saw fit to do so; but my feelings have not undergone any change in this respect since I first wrote home, last April. I feel determined by the help of the Lord, to magnify my Priesthood and calling, and not let an opportunity slip of building up the kingdom, to gratify my private feelings. I feel that I am serving a liberal master; and I will in no wise lose my reward.

I have been blessed to exceed my most sanguine expectations. The acquirement of the language has been made easy to me. I have been told repeatedly that there never has been a missionary upon these islands that has been anything like as forward as I am in the language for the time I have been upon the islands; in fact it is very visible to me that the Lord has blessed me extraordinarily. Why is it so? Is it because of myself or my prayers? No; in a small degree, perhaps; but I feel to give you the credit for it, that live at home, for your prayers.

In preaching I have been blessed exceedingly; the Lord has enabled me to overcome in a great measure my feelings of dread at standing up before a congregation to tell them my message. I have been reminded frequently of uncle's blessing upon my head while living in the Valley—that I should stand in the waters as a Saviour, and call upon the multitudes to come forward and be baptized. At Keanae, in the district of Koolau, in four days there were 131 baptized and confir-

med in the Church. At the present time we number upon this island, excluding ourselves, 196, with demands upon all hands for me to preach, thus falsifying the prophecies of one or two who have left here, saying that there would be nothing done here, and that we would leave, and we would not be able to live unless we went to work; this they were not backward in telling the brethren in San Francisco, who were on their way here. The Lord does not view things as man does. I yet believe there will be an almighty work done, if we only do right; the only thing lacking is the language, I being the only one as yet able to preach in it. The Lord has blessed me with favour in the eyes of the people; and there is a great curiosity to hear me preach; they never heard a man preach by the power of the Spirit before. Yesterday, Sunday, 24th, I preached to a white congregation; I had a good flow of the Spirit; but still it is a fact, though I would not have credited it if I had been told so some time ago, that it is a great deal easier for me to speak or pray in native than in my mother tongue; not that I can express my ideas with as much force, probably, as I can in my native tongue, but I have been accustomed to using native almost entirely, and therefore my thoughts and ideas naturally seek vent in that channel, and I can speak with greater freedom.

We have organized five Branches of the Church upon this island; and as I have done everything myself, unassisted, as brother Keeler is backward in the language, having been able to assist only by baptizing, you can see I have been by no means idle. I am in good hopes of the brethren improving henceforth rapidly in the language.

Opposition and prejudice are very strong; but the Lord is Almighty, and will uphold his servants. Do not forget me in your prayers, and tell all the Saints to endeavour to uphold me before our mutual Father, for I feel the need of it, and I know its efficacy. I do want to do a good work in my day and generation. I have not thought much about returning, for I know it is useless at present. I have no doubt that all will be ordered aright by the Lord for me to return when my work is finished here. The field is large.

My love to Presidents Young, Kimball, Richards, and families: also to the brethren of the Twelve, and families. Sisters Lewis and Hammond send their love to you; they are both well. Sister L. lost her little boy in Lower California. Their husbands also desire to be remembered to you. It seems like home to me, and they seem as brothers and sisters indeed. Brother Farrar wishes to be remembered to all.

I have written a lot of letters home, April last, and another lot about the first of July, to everybody acquainted with me.

GEORGE Q CANNON.

Lahaina, Maui, S. I., Nov. 25, 1851.

Dear Brother Rich.—I have not got the language well enough yet to preach much, but I think I shall be able to preach in the native in the course of two months. Brother Cannon has been preaching more than three months, and has baptized about three hundred and fifty. Brother Hawkins on Hawaii is preaching, but I have not heard of his success. Brother Farrar, on Oahu, has baptized about fifty; he has got the language well, but not so well as brother Cannon.

We have had hard times from the missionaries; they have done all that lay in their power to put a stop to our preaching, and in fact did stop our preaching in two places for a few weeks. We then sent brother Cannon to the government, and obtained papers stating that we had as good a right to preach our principles as the other missionaries had to preach theirs; but they are all the time trying to poison the minds of the natives against us; they resort to all manner of lies, crying delusion! delusion! to their congregations; but we cannot get them to come out and discuss the subject, they dare not do it.

They have a strong hold of the natives, an influence of thirty years' standing; and if it were anything but "Mormonism" that we were contending for, I should feel like backing out; but as it is, I feel like fighting on, with the Spirit of the Lord and the power of the Priesthood, until the priests of Baal are entirely confounded and put to shame. Some of them have cursed us, or prayed the Lord to curse us, but it remains to be seen which has got the power with the Lord. At any rate, they have commenced to quarrel among themselves, and call each other hypocrites, and they are very jealous of each other.

If one gets a piece of land from the government, and the other gets none, then there is a row commenced; they will call

each other all the liars they can lay their tongues to; but they are all rich, with good houses and large tracts of land, and that the very choicest, with plenty of cattle and horses, and everything to make themselves comfortable. A good share of the old stock which came out first, have taken offices under government, having thrown aside their Bible for the law book.

They have seen their best days upon these islands, their power begins to wane; they are in great trouble about "Mormonism." We have baptized some six or seven foreigners, which is a hard stick for them, they having never done the like upon the islands, after a thirty years' residence here; the natives look at it, and wonder to see them come thirty or forty miles to get baptized, and are smart and intelligent men; the natives tell the missionaries of it, and that makes them double their diligence to stop the progress of this "wild delusion;" but they have failed in every attempt, as yet.

The natives are anxious to hear us preach; they are sending for us from all parts of the islands, and all that we lack is a thorough knowledge of the native language; then I think we will, with the help of the Spirit of the Lord, do a mighty work here in a short time; but without the Spirit to attend our labours it is a dull business. We are all well, as far as I know, at present. I heard from all the Elders a few days ago. Brother Lewis is stopping at Oahu, the capital of the islands, together with brothers Farrar and Bigler. On this island, Maui, are brothers Cannon, Keeler, and myself. On the island of Hawaii, there are brothers Hawkins and Woodbury.

Brother Hawkins is preaching, and I guess he is doing well at present, but has had a hard time, and suffered a good deal for the necessaries of life; so I have heard, but I have not seen him myself. But as for myself, I have got along well enough, and have been treated well by the natives. My wife is no detriment to me, but a help; I get many favours that I should not get if she was not along. I have just come home from a tour of six weeks around the islands, living with the natives, and learning the language. I find that it is the best way to go where I can hear no English spoken at all, then I learn fast. I can preach some, but I cannot confer well in the language.

There is a Portugese here, an old acquaintance of mine; he is getting ready for Salt Lake; he is worth about twelve thousand dollars: he has been a good friend to me! he has kept me and my wife a good deal of the time since I have been here; he thinks he will leave here in about a year for the Lake; he has a large number of cattle and houses and lands to dispose of first; when he comes I will give him a letter of introduction to you and brother Amasa.

Brother Cannon has written to you, and now sends his love to you and brother Amasa. I wish you to write to us every opportunity. I have not got a letter yet from the Lake, nor heard any news from brother Pratt. Please to write us the news, for we are rather shut out, being in another kingdom. If the letters are not prepaid, they do not come to hand, and I think this is the cause of our not receiving any letters. Please give my love to brother Hopkins, and all of the brethren. Mrs. H. sends her love to you and yours, and to brother Amasa and his folks. Give my respects to Bishop Holliday and his family, and accept the same yourself.

I remain your brother in the Gospel.

FRANCIS A. HAMMOND.

P. S. — We have heard here that brother Addison Pratt had left the Society Islands for Lower California, but we do not know what to believe about it. The French are very hard on the "Mormons," so we hear. There is some talk of these Islands being annexed to the United States, for fear of the French. Send us some of the *Deseret News*, if you have any to spare. F. A. H.

VARIETIES.

PEACE of mind is as essential to health as it is to happiness.

A MAGNIFICENT erruption of Mount Etna, the first which has taken place since 1843, was witnessed on the 20th July. The Casa Inglese had been burned—the farm of Bronte destroyed by the lava, which, however, rolled on but slowly—and the affrighted peasantry were getting away as fast as possible from the danger by which they were menaced.

How to Ruin a Son.—1. Let him have his own way. 2. Allow him free use of money. 3. Suffer him to roam where he pleases on the Sabbath. 4. Give him full access to wicked companions. 5. Call him to no account of his evenings. 6. Furnish him with no stated employment. Pursue any of these ways, and you will experience a most marvellous deliverance, or will have to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone sorrowing to the grave.—*Family Herald.*

Bathing.—The whole surface of the body should be daily washed; because the whole external skin is in some measure a breathing organ, that is continually discharging impurities from the body; is the medium through which a large proportion of the effete or worn out matter of the system passes off, and in its anatomical structure and functional character, holds very near and powerful relations to the lungs, stomach, and other internal organs. The pores through which the waste matter of the body escapes, are so numerous that we cannot pierce the skin with the finest needle without hitting one or more of them, and if these pores be closed by filth or any other means, the lungs or some other internal organs will be overburdened, producing colds, inflamation, and endangering life.

ANGRY WORDS.

(*Selected.*)

Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirr'd,
Oft are rent past human healing,
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day.

Angry words—oh, let them never
From the tongue unbridled slip:
May the heart's best impulse ever
Check them ere they soil the lip;

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken;
Bitterest thoughts are rashly stirr'd;
Brightest links of life are broken
By a single angry word.

J. Middleton.

Erratum.—In some copies of No. 30, page 477, line 28, for "121, Strada Son Domenico," read 124, Strada San Domenico.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH SEPTEMBER, 1852.

	£	s.	d.
John Memmott	£5	0	0
Thomas Taylor	3	5	0
Samuel Cornaby	5	0	0
John Copley	9	10	0
Richard Tilt	5	6	10
John McComie	8	0	0
George Simpson	5	3	0
Carried forward	41	4	10
Brought forward	£41	4	10
James Linforth	5	0	0
Thomas Chamberlain	5	0	0
J. W. Pembroke	7	4	0
William Richards	4	0	0
James Walker	20	0	0
	£82	8	10

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 32.—Vol. XIV. Saturday, October 2, 1852. Price One Penny.

EMIGRATION.

The season of Emigration for the Saints is fast approaching; many are exerting themselves in preparing to leave their homes, their kindred, and their native land, to join those who are more dear to them, in a far distant region. The invitation of the First Presidency of the Church is by no means unheeded; the tidings that go forth from Zion seem to carry to every honest soul, the very peace that dwells within her borders; and a desire is kindled that cannot be satisfied until they become dwellers in her habitations, and heirs to an inheritance that shall secure to them her eternal glories.

Some of the Conferences, we learn, are anticipating the removal of more than half their numbers in the coming Emigration season, which indicates that the spirit of gathering is the prevailing influence at the present time.

On this subject we would therefore offer a few suggestions. Many have thought they would willingly sacrifice all they had, and undergo almost any hardship that they could endure, if they could only be gathered with the Saints; and were it not for the watery deep that lies between, we have thought many could scarcely be persuaded from starting on foot, to follow the example of Israel when they went out of Egypt in search of a promised land; believing that "what man has done man may do."

The time however has not yet come for the great waters to be rolled back to the north, and the continents and islands to be united, that a highway may encircle the earth for the ransomed of the Lord to *walk in*, as will yet be the case when Zion and Jerusalem shall receive the homage of all people that dwell upon the earth. The perils of the deep, as well as trials on land, now lie in the path of the Saints as they journey Zion-ward; and because they first have to *ride* the billowy deep, they need not suppose that they must necessarily be deprived of the pleasure of *walking* the desert plains, or climbing the rugged pathway of the mountain range, by which the peaceful, lovely vales of Zion are hid from a tumultuous world.

We have proposed that all who can furnish £10 per head emigrate the coming season to the valleys of the mountains; and because of the encouragement given by naming this small sum, many are exerting themselves to go who otherwise would not have thought of going. But we would remind all such as purpose to emigrate with £10 per head, that they cannot expect to go as comfortable as those who go with £20; for while the amount of means is reduced, the conveniences are necessarily reduced in proportion. They cannot expect to have so many horses, cattle, and wagons to haul themselves and luggage over the mountains; and this will open up the way most effectually for many of the Saints to enjoy that anticipated, and, with many, long-desired privilege of walking over the plains. They cannot expect to take so much luggage with them, if they have not the cattle and wagons to haul it for them.

Upon this subject we have a word of counsel for the Saints, and they will do well to pay heed unto it, inasmuch as by

the experience of those who have gone before, those who remain may be benefitted, if they will be wise:—It has been the cry of very many who have emigrated heretofore, that they took far too much luggage with them; that it was not only a great expense to them, but a great source of trouble and anxiety; and after they had suffered bitterly the evil, of which they were timely advised, they have written advisedly to their friends, that they might not be caught in the same snare for the future. Let the Saints be wise in this respect; foresee the evil and shun it. Dispose of your old iron-bound chests, that have been handed down from generation to generation; and in place thereof, get light boxes, well made, not exceeding 40 inches long, 20 inches wide, and 20 inches deep; such as you can conveniently handle upon ship-board, or lift in and out of your wagons upon the plains.

Dispose of your antiquated picture-frames, that were bequeathed to your great great-grandfathers and grandmothers by their sires from time immemorial, and are still handed down from father to son, peradventure the only legacy he has to confer upon his posterity, and used to adorn some horrifying design, representing some hideous monster of the infernal regions of the damned, or some other of the thousand-and-one designs, too vulgar to be excused except by an adulterous generation who have but little regard for the conception of the human species. And to those who take more pleasure in reflecting their image in the old *massive-cased* looking-glass that their great-grandmother had had given to her on her wedding day, than to part with it and go home to Zion, where they may see themselves in the great looking-glass of Heaven, reflected by the Light of Truth—we would only say, "Good Lord deliver us" from all such gods and vain worship. And we would just remind all those who are more strongly attached to such relics than they are to the idea of gathering, that the devil will soon invite them to gather to a region where he will not even allow them to take their bodies, say nothing of their fine clothing, jewels, and other like gods, upon which their covetous hearts are set. His invitation will not go unheeded; he will lay the body low, and release the spirit from the momentary cares and anxieties of the world, to participate in the more augmented miseries which the spirit will be susceptible of while under the dominion of him who holds the power of death. Saints should be wise; they may profitably remember the commandment given to Israel, "Thou shalt have none other gods before me," and keep the counsels of the Lord, and live.

We would say nothing against those feelings of veneration, respect, and gratitude which every man feels, or ought to feel towards his progenitors, and which prompt him to prize so highly any relics of them or their times: but those feelings should never be allowed to hinder men from keeping the commandments of God. They had better be sacrificed by the Saints, if needs be, to obtain an inheritance in Zion, where you can show your true respect for your ancestors, by doing those works of salvation which will prove to their eternal glory. Relics or interesting specimens of antiquity, to be transported so far, and at such great expense, should be such as are valuable, and can be rendered useful in Zion.

Mechanics who take tools, would do well to take only those which are valuable and light, leaving many of the heavier ones behind, as most kinds of tools can be obtained in the Valley. Many kinds of professional instruments could be profitably taken.

Many have thought heretofore, that they could not emigrate without taking five or ten years' supply of clothing with them, and have laid out their money in purchasing what they thought an advantageous fit-out, till they had not money enough left to pay the freight on them, and then have had to dispose of them by the way, at perhaps half their value. This reminds us so much of the fable of "The Country Maid and her milk-pail," that we think the Saints in future should learn wisdom by it. Leave your ten years' stock of clothing and shoe-leather behind you, and do not think it a sin to take a little money with you, that you may patronize the home manufacturer in Zion, and thus help the Saints to keep the command of God to wear their apparel plain, and of the workmanship of their own hands. It might injure a person's reputation in this country, if he could not wear as fine broadcloth, as glossy a hat, and as fashionable a boot as his neighbour; and the lady that could not dress in as rich silks and satins, wear as many gay ribbons upon as rich a bonnet,

and be adorned with as many jewels as her neighbours, might, forsooth, be looked down upon as not becoming fashionable or even respectable circles in this enlightened age. But Saints who gather to the mountains, are sufficiently excluded from the world to deem it both fashionable and right, for men and women not to esteem themselves above their neighbours who are just as virtuous and good; but to cultivate equality as well as economy; to do unto others as they would be done unto; to respect and provide for the poor; to have a man's worth in society known by his good works, instead of his money; to live by industry, instead of speculating to maintain an idle and profligate life; in short, it is right there to be unpopular in the eyes of the world, by abhorring pride and all manner of iniquity which is practised in Christian society to satisfy the pride and lusts of men, and by exalting righteousness to reign supreme among the people.

We remind the Saints of these things, that they may shun extremes, while it is made their duty to provide that which is necessary for them upon the journey; such as good serviceable clothing, both for cold and warm weather, sufficient at least to last them while they are travelling, which will be from six to nine months, not forgetting a suitable supply of boots and shoes for the plains; also some cooking utensils, which should be very light, and only such as are absolutely necessary for preparing food by the way. As the cooking ware used upon the plains is so different from that required upon shipboard, it can be obtained in St. Louis perhaps better than in this country. Some strong tin-ware is very serviceable for family use upon such a journey.

Those who expect to go through to the Valley with only £10 per head, should leave all unnecessary luggage behind them, turning it into cash to help them by the way, and take no more than one hundred pounds weight to each person, and in many cases it can be considerably less where there are several children in a family. All freight over one hundred pounds per head must be paid for, when carried on the American rivers; and it is worth sevenpence per pound to transport it from Council Bluffs over the plains. Let the Saints in Britain bear this in mind, and leave their cumbersome rubbish behind them, rather than pay for its transportation to the Bluffs, and then see it tumbled into the Missouri river because they cannot carry it further.

But, says one, must I furnish £10 for my child which is only three months old? Yes, it is included in the estimate. Every child under one year is taken free over the ocean; but when they come to take passage upon the land, they are proportionably expensive; and that portion of the £10 which they will not consume, others of the family will be sure to find use for. It will cost just as much per pound to haul the clothing and nutriment upon which the child depends, as it will for others; and because of the child, both the mother and it will need to ride more or less by the way, and the cattle to draw them will cost money. Women with small children require upon such a journey what others do not. We have named the least sum that we feel justified in encouraging emigration upon, where companies expect to travel with teams. The expense of emigrating by the wheelbarrow, hand-cart, and foot trains, we have not yet learned.

After the reports of the numbers who intend emigrating are furnished us, which should be done by the first of November, those who can only furnish £10 or £12 per head will be advised in relation to their organization, the amount of means they will require to send with an agent to procure teams, &c. All teams furnished by the funds of their company, which will be about one to every ten or twelve persons, will still be the property of the company when they arrive in the Valley, to be divided among them in proportion to what each one has paid.

Those who have more than is required to emigrate with, will do well to pay the debt they owe to the Lord. Pay him your tithes, as he requires of you, if you desire his favour, and would escape being arrested on the way by a messenger from another world, and called home to settle your accounts in a higher court. It is becoming very fashionable for travellers to pay insurance money when they start upon a journey; and we can confidently recommend the tithing office at 15, Wilton Street, as the only safe insurance office for the British Saints who leave this port on their way to Zion. Many of the Saints who have more than £10 would willingly give the overplus to assist a brother or sister; but of all such we would ask, have

you paid the Lord what belongs to him? If not, what right have you to give that which is the Lord's to another? Has he said that you might esteem a friend before him? In all these things be not deceived; but remember that friendship with the Lord is more than all the world without it.

After you have done this, if you have any means to impart for the gathering of others, remember the "Perpetual Emigrating Fund," for means which are contributed there, not only emigrate the Saints now, but return and take others again and again; thus corresponding with its name, and ultimately producing considerably more good in gathering the Saints, than is accomplished by giving means where they are consumed in the present emigration, and no return made of them for others. Those who will lay aside selfish, individual motives, according to the genius and spirit of the Gospel, and consult with their Presidents upon the use they should make of their means, will bring far more salvation to the Church and themselves. For this purpose were your Presidents given to you.

We do not purpose in our communications to hold out inducements not to be realised, to encourage emigration. We write for those who are determined to go, feeling that it is a sacred duty, which they owe to God, to themselves, and their children after them. Those who go from any other motive, will be ill prepared to meet the trials of such an arduous journey. Where anything less than Eternity is in view, the spirit is not sufficiently exalted to brook the difficulties that lie before the Saints, to endure the rage of persecutors, or to meet undismayed the power of the destroyer that seeks for conquest on the earth.

The murmuring spirits that infested the camp of Israel anciently, brought the wrath and indignation of God upon the people, and they long weltered under His curse because of it; and all such spirits who are ready to complain at the dealings of God, are not encouraged by us to accompany the camps of Israel who journey in the last days. They are a curse to any society who would live in peace. Their proper place is in Babylon while they remain in this world, and the regions of the damned when they go to the next.

The Saints who gather, have every prospect of blessing before them that can be derived from the possession of earth, air, fire, and water; which are free to all, and are the gifts of God to men with which to supply their temporal wants; yet this will only prove a snare to them if they forget their God, and do not make *all things* which they control subserve the building up of His Kingdom upon the earth, to the glory of God, and the immortality and eternal life of man.

S. W. RICHARDS.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 489.)

The citizens again convened on the 23rd day of July, 1838, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting on the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to wit:—

Henry Chiles, Esq., Doctor N. K. Olmstead, H. L. Brazile, Esq., Zachariah Waller, Samuel Weston, Esq., Wm. L. Irwen, Leonidas Oldham, S. C. Owens, Esq., George Simpson, Capt. Benjamin Majors, James C. Sadler, Col. Wm. Bowers, Henry Younger, Russel Hicks, Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee.

After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the Bishop, Mr. Partridge; Mr. Phelps, Editor of the Star; Mr. Gilbert, the keeper of the Lord's store-house: and Messrs. Corrill, Whitmer, and Morley, Elders of the Church; and that the said committee had entered into an amicable agreement with them, which they had reduced to writing, which they submitted: and that the committee have assured Mr. Phelps, that whenever he was ready to move, that the amount of all his losses should be paid to him by the citizens. The written agreement is as follows:—

'*Memorandum of agreement between the undersigned of the Mormon Society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd. day of July*, 1833.

'It is understood that the undersigned members of the society, do give their solemn pledges, each for himself, as follows, to wit:—

'That Oliver Cowdery, W. W. Phelps, Wm. Mc Clealand, [Lellin] Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next: to advise and try all means in their power to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and Algernon Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandize now on hand, but is to make no new importation.

'The *Star* is not again to be published, nor a press set up by any of the society in this county.

'If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come, in order to transact and wind up their business.

'The committee pledge themselves to use all their influence to prevent any violence being used, so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.'

Which report of the committee was unanimously adopted by the meeting, and thereupon the meeting adjourned sine die.

RICHARD SIMPSON, Chairman.

S. D. LUCAS, } Secretaries.
J. H. FLOURNOY, }

The foregoing is copied entire to give one sample of hypocritical bombast, and current falsehoods, with which the country was flooded in the early days of this Church. The declaration of the mob, by which they pledged to each other their lives, their bodily powers, fortunes, and sacred honours to remove the Church from Jackson county, is a very good climax for all the arguments used, and falsehoods set forth, and even a full interpretation of the sublime admission that "vengeance belongs to God alone." The events that followed from this time till November, explain the *modus operandi* much more clearly than the publication in the *Monitor*, or other papers generally that were so willing to give the western missionaries, the doctors, lawyers, judges, justices, sheriffs, constables, military officers, and other distinguished personages a fair chance against the Mormons.

On the 2nd instant, the same day of the publication of the mob in the *Monitor*, I received the following:—

Revelation, given August, 1833.

Verily I say unto you, my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble, and are seeking diligently to learn wisdom, and to find truth. Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them into judgment.

Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion; and also with my servant Parley P. Pratt, for he abideth in me: and inasmuch as he continueth to abide in me, he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all Scriptures and mysteries to the edification of the school, and of the Church in Zion: and to the residue of the school, I, the Lord, am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known. The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire: I, the Lord, have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice: yea, every sacrifice which I, the Lord, shall command, they are all accepted of me, for I, the Lord, will cause them to bring forth as a very fruitful tree, which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

Verily I say unto you, that it is my will

that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion, for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

And inasmuch as my people build an house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God; but if it be defiled, I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

And now, behold, if Zion do these things, she shall prosper and spread herself, and become very glorious, very great, and very terrible; and the nations of the earth shall honour her, and shall say, Surely Zion is the city of our God: and, Surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and He hath sworn by the power of His might to be her salvation, and her high tower; therefore, verily thus saith the Lord, let Zion rejoice, for this is Zion,—THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for behold and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her; but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire: nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering, and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, for ever and ever, saith the Lord your God. Amen.

On the 6th instant, I received the following:—

Revelation, given August, 1833.

Verily I say unto you, my friends, fear not, let you hearts be comforted; yea, rejoice evermore, and in every thing give thanks, waiting patiently on the Lord; for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted; therefore He giveth this promise unto you, with an immutable covenant, that they shall be fulfilled, and all things wherewith you have been afflicted, shall work together for your good, and to my name's glory, saith the Lord.

And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil. I, the Lord God, make you free; therefore ye are free indeed; and the law also maketh you free; nevertheless, when the wicked rule the people mourn; wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold: otherwise whatsoever is less than these cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil, and cleave unto all good; that ye shall live by every word which proceedeth forth out of the mouth of God; for He will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children; and again, the hearts of the Jews unto the Prophets, and the Prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are

many mansions, and I have prepared a place for you, and where my Father and I am, there ye shall be also.

Behold, I, the Lord, am not well pleased with many who are in the Church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life, which I have given unto them. Verily I say unto you, that I, the Lord, will chasten them, and will do whatsoever I list, if they do not repent, and observe all things whatsoever I have said unto them. And again, I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

Now I speak unto you, concerning your families. If men will smite you, or your families once, and ye bear it patiently, and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold; and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out. And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children, unto the third and fourth generation; and then if he shall come upon you, or your children, or your children's children, unto the third and fourth generation, I have delivered thine enemy into thine hands; and then, if thou wilt spare him, thou shalt be rewarded for thy righteousness, and also thy children, and thy children's children, unto the third and fourth generation; nevertheless, thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands, and thou art justified.

Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient Prophets and Apostles. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people, should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord, then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people; and I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation. Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.

And again, verily I say unto you, if, after thine enemy has come upon thee the first time, he repent, and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy, and so on unto the second and third times; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee, and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time, and repent not, thou shalt also forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him, but shalt bring these testimonies before the Lord, and they shall not be blotted out until he repent, and reward thee four-fold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart, and if he do not this, I, the Lord, will avenge thee of thine enemy an hundred fold, and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children, and turn unto the Lord their God with all their heart, and with all their might, mind, and strength, and restore four-fold for all their trespassses wherewith they have trespassed, or wherewith their fathers have trespassed, or their father's fathers, then thine indignation shall be turned away, and vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

August 21st.—At a Council of High Priests in Zion, Elder Christian Whitmer was ordained to the High Priesthood. And on the 28th, the Council resolved, that no High Priest, Elder, or Priest shall ordain

any Priest, Elder, or High Priest in the land of Zion, without the consent of a Conference of High Priests.

Soon after the arrival of Oliver Cowdery at Kirtland, arrangements were made to despatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the Saints in their unfortunate situation through the late outrage of the mob.

On the 11th of September, the following members, residing in Kirtland, viz.: F. G. Williams, Sidney Rigdon, N. K. Whitney, with myself, and Oliver Cowdery delegate to represent the residue of the members in Independence, Missouri, met in Council, to consider the expediency of establishing a printing press in Kirtland, when it was

Resolved, unanimously, that a press be established, and conducted under the firm of F. G. Williams & Co.

Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the "LATTER-DAY SAINTS' MESSENGER AND ADVOCATE."

Resolved, also, that the *Star*, formerly published in Jackson county, Missouri, by the firm of W. W. Phelps & Co., be printed in this place by the firm of F. G. Williams & Co., and to be conducted by Oliver Cowdery, one of the members of the firm, until it is tranferred to its former location.

The same day Bishop Partridge was acknowledged by the Council in Zion, to be the head of the Church of Zion at that time; and by virtue of his office, was acknowledged the Moderator or President of the Council or Conferences.

Ten High Priests were appointed to watch over the ten Branches of the Church in Zion.

A hymn, concerning the travels, toils, troubles, and tribulations of the Nephites, was sung in tongues by Elder W. W. Phelps, interpreted by Elder Lyman Wight.

September 26th.—The Council again assembled in Zion, and ordained Jesse Hitchcock, Elias Higbee, and Isaac Higbee, High Priests.

Brother John Tanner sent his two sons to Kirtland to learn the will of the Lord, whether he should remove to Zion or Kirtland. It was decided by the unanimous voice of the Council, on the 28th of September, that it was the will of the Lord for all, who were able and willing, to build up and strengthen the stake in Kirtland. Brother Tanner was counselled accordingly.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 2, 1852.

THE HARP OF ZION.—The *Harp of Zion* is the title of a volume of Poetry, by Elder John Lyon, which is now in Press, and will shortly be ready for sale. It will be beautifully printed, with fine clear type, on superfine paper, and bound in a superior manner. We have no hesitation in saying that it will surpass, in appearance, any work which has hitherto been issued from this office, and will form an elegant and valuable addition to the libraries of the Saints.

Of its gifted author it would be superfluous for us to speak much. He has long been well known among the Saints in Britain, and they are no strangers to many of his talented and heavenly effusions, having often, in past years, been privileged with their perusal in the pages of the STAR. They will know what to expect in this collection of his poems, most of which have never before been published, and we assure them they will not be disappointed.

But independent of the talents and qualifications of its author, and the style of its getting up, the work will have a strong and abiding claim upon the Saints and all benevolent individuals, from the fact that Elder Lyon has nobly donated it to the "Perpetual Emigrating Fund." Thus, those who possess themselves of this choice volume will not only contribute to their own gratification intellectually, but at the

same time they will have the privilege of aiding one of the most philanthropic, glorious, and Godlike enterprises pertaining to this last dispensation, even the temporal salvation and deliverance of the Lord's poor from the misery and wretchedness of Babylon.

ELDER W. SNOW'S LETTER.—The letter of Elder Snow, from Copenhagen, in this Number, will afford much interest to the Saints. Truly there exists a severe spirit of persecution among the inhabitants of Scandinavia, and Satan stirs up the people to exhibit it in unmistakable colours; but amidst it all we are gratified to know that the truth spreads with rapidity, and fastens as deeply on the minds of some of the people, as the spirit of persecution does upon the minds of others; so that the Scandinavians, mostly, are either warm friends of truth, or deadly enemies to it. In consequence of the excitability of the people, the Almighty may make a short work in those countries. We pray God to bless Elder Snow and his fellow-labourers in those lands, that they may be enabled to accomplish His purposes there, and push the sons and daughters of Israel from thence to the Zion of the Lord; and we are confident the Saints in Scandinavia are remembered before the throne of the Eternal by the Saints in Britain.

ARRIVALS.—We are happy to announce the arrival, on the 12th of September, of Elders John Dalling and George Fenn, from the Valley of the Great Salt Lake, on missions to this land. They appear in excellent health and spirits.

By letter from Elder G. P. Dykes, dated New York, August 31st, we learn that he had arrived safely there, after an exceedingly pleasant and prosperous voyage from Liverpool. Elder Dykes informs us that, on the same day that he wrote to us, Elders Thomas Margetts and John C. Armstrong sailed from New York for Liverpool.

PERSECUTIONS AND PROSPERITY OF THE CHURCH IN DENMARK, NORWAY, AND SWEDEN.

EXTRACT OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, September 2, 1852.

Dear brother S. W. Richards,—As some things have transpired among us since I wrote, which I consider worthy of notice, I resume my pen, and offer some further reflections relative to the work of the Lord in this land, and shall continue to do so from time to time, as the progress of events opens up new scenes before me.

Soon after I closed my communication of July 16th, we received a letter from Elder C. Christiansen, President of the Aalborg Conference, informing us that persecution was rife in that quarter, and that some twelve or fifteen of our brethren and sisters had been driven out of Serling, and had fled into Aalborg for protection, seeking a place of safety from their persecutions. Some of them have since taken refuge in Copenhagen, among whom are Elder Christiansen's father and mother. It appears that neither age nor sex were spared from abuse and violence. During the excitement, Elder Anderson was forcibly taken, and transported into an island, where he had to remain alone day and night for some time, till Providence seemed to favour his deliverance, when the water fell so that he was able to make his escape.

Upon receiving this information, at the strong solicitation of Elder Christiansen, I determined to visit Aalborg, and attend their Conference, held on the 1st of August, partly for the encouragement of the brethren, and partly for the purpose of taking the sea breeze, and breathing the fresh air in the country, for the improvement of my health; and did so accordingly, in company with brother Forssgren.

The day before the Conference com-

menced, Elder H. P. Jensen arrived home from Norway, where he had been labouring for the two months previous in connexion with Elders Ominsen and Fulkman, having built up two flourishing Branches there, one of eighteen members, the other of eight. The brethren there have since baptized some fifteen more, and organized a third Branch in another new place: so that there are between forty and fifty Latter-day Saints now in Norway, and new fields opening up in many places.

The Conference continued three days; during which time good order prevailed; much anxiety was manifested; much good instruction was given; several were called to the Priesthood; all seemed to feel refreshed and revived; the Spirit rested down upon the people; their persecutions seemed to stir them up in remembrance of their duty before the Lord, and served to unite them stronger in the bonds of union and fellowship in the New and Everlasting Covenant, as is usual in such cases.

After forming acquaintance with many of the Jutland Saints, and spending over a week among them very agreeably to all, especially to myself, Captain Larson, a man who had just embraced the work in Norway, and had purchased a small sailing vessel, and brought brother Jensen home, took about thirty of us (all Saints) on board, and gave us a free passage back to Copenhagen, to attend our General Conference on the 12th August. He also took the Elders to Fredericia, to attend the Conference held there on the 20th of the same month; and this morning left here for Norway, with six brethren who have been sent there to labour. This vessel, which Captain Larson calls *Zion's Lion*, constitutes the entire "Mormon" fleet upon these waters at present.

Our General Conference at Copenhagen was well attended, and continued four days; during which time good order prevailed, much anxiety was manifested, much instruction and counsel were given. A full representation of all the Branches took place, showing a gradual increase. By this representation, it appears that the Church now numbers nine hundred and thirty-four members in good standing, ninety ordained, whilst many have turned away, others fallen asleep, and some emigrated. Twenty were called to the Priesthood. We also re-organized the Church, or rather extended its organization. Brother E. Snow left it organized into three Conferences, viz., Copenhagen, Fredericia, and Aalborg. We have organized four more, viz., Bornholm, Vengsissel, and Lalland, and one in Norway, called Brevick, and appointed Presidents over them all, and sent labourers into them all, so that there are now seven Conferences in Scandinavia, without including Sweden. The spirit of union and emulation seemed to be disseminated among the Elders, who all seemed anxious to labour with their might. The Conference closed to the satisfaction of all.

I must not forget to tell, however, that Elder Ole Svensen, President of the Bornholm Conference, attended with a *blackeye*, which I may as well explain. It appears from his representation that about sixty persons have of late been baptized there, which has aroused the indignation of the priests, and also excited the spirit of inquiry to some considerable extent. A short time previous to his coming away, he, with brother C. Fulkman, was at a farmer's house, named Wallentinsen, in Vester Marie, Bornholm, at his own wish, to talk with him, when some strangers came in, and without speaking, commenced pulling their hair, rending their clothes, and beating them with their hands and sticks, or clubs. The man of the house demanded peace and civility, but in vain; they answered, that they had leave from the authorities to kill them. They, however, after some considerable exertion, succeeded in getting out of the room, and hiding themselves. The strangers then ransacked the house, and, finding brother Fulkman in the loft, dragged him down, and commenced beating him again upon the ground, when he began to feel faint, as if death had come upon him, and cried with a loud voice to God for protection, which seems to have struck them with awe, and they left him bleeding and half dead upon the ground outside the gate, praying to his heavenly Father for his enemies. The owner of the house sent for a policeman, but he refused to come. Some other brethren and sisters, who were present, were also abused.

A complaint was entered to the head police of the Island, who called up the case in a legal way. When the trial commenced, the people of the town gathered together about the courthouse for to catch brother Fulkman. The court

or the police seem to have been frightened, and let brother Fulkman out through the back door; but he was soon discovered, and received a blow upon his mouth, which filled it with blood. They caught hold of him again, but he pulled away from them, and got back into the court-house. The final result was, the police let him over a high wall down into another yard, where he remained till midnight, when he was conducted safely out by a friend, no others knowing it. This wonderful trial is an important sample of Danish jurisprudence. We are all fully of the opinion that it is better to trust in God than men.

We have just received a letter from brother Forssgren's father, and Elder Johnson in Sweden, the substance of which is, that Elder Johnson had commenced baptizing, for which he had been arrested and transported to Stockholm. We have instructed him, that inasmuch as he was brought before governors, rulers, judges, police, or magistrates for the hope of the Gospel, to do as Paul did, "appeal to Cæsar;" and never leave the kingdom till he had seen the face of the king, and made his defence before him; and if sent out of the kingdom as Elder Forssgren was, to leave his testimony among them, and come to us in peace.

The last Number of the first Volume of the *Skandinaviens Stjerne* is now out, and contains a fine portrait of brother Joseph Smith. We have resolved to print the second volume semi-monthly: it will therefore be issued upon the first and fifteenth of each month from this time forth.

We have abandoned the idea of any of the Saints emigrating this fall. Those who were ready, we have sent into the vineyard to labour until winter, when brother Forssgren will take charge of the whole company, and lead them through to Zion.

We have received advices from Kanesville up to the 29th June. At that date the Danish Saints there were all alive and well, and ready to start over the plains. We have heard nothing from Elder Erastus Snow since he landed in New York.

I had like to have forgotten to tell you that Elder Dorns accompanied the brethren to Norway, from whence he expects to sail on his mission to Iceland.

Brothers Hanson and Forssgren join me in love to you and all the Saints.

I remain your undeviating friend, and fellow-labourer in the ministry of our Lord and Saviour Jesus Christ.

WILLARD SNOW.

PROSPERITY AND IMPROVEMENTS IN GREAT SALT LAKE VALLEY.

LETTER FROM ELDER ROBERT CAMPBELL.

Great Salt Lake City, May 30, 1852.

Dear Brother Samuel,—It is with unfeigned pleasure I hear of your safe arrival, history of your travels, and warm reception on British shores, through your letters to sister Mary. I think I have written you one or two letters since your departure. My health has been good. My employment for the last four or five months has been in attending to Legislative business, such as engrossing laws, and preparing them for the press; two thousand copies of which will be shortly published, comprising three hundred pages; also five hundred copies of the Journals of both Houses of the Legislature. Presidents Brigham Young and Heber C. Kimball, with quite an escort, went on an exploring expedition early this spring, a few miles beyond Iron County. Our eastern mail having arrived with important despatches from Dr. Bernhisel, and which were forwarded to them, facilitated their return. Rain and snow storms attended them a considerable portion of the trip, but they enjoyed themselves, and returned in good spirits and the enjoyment of very good health. The President's health is very much improved; I think I never saw him look better.

The report is that a very heavy emigration is expected through here to the mines this season, but at present none have arrived.

The Quarantine, with its old agent, Dr. Clinton, has been re-established during this season of emigration. A temporary hospital has also been in course of erection at the mouth of Emigration Kanyon, for those afflicted with infectious diseases. Another important item is the erection of a City Hall. The City Council contemplate erecting a large Hall thirty by forty feet on Dr. W. Richards's lot, near where my office was, to consist of one large room

for Council meetings; also two small rooms, one for the Recorder, and one for Municipal Courts, Mayor's Office, Committee Meetings, &c.: on this subject the Committee on Improvements report the first Monday in June Our Police is still kept up. Among other improvements going on, are additional buildings to the Lord's Store House upon a magnificent scale; the foundation is already laid.

The New Social Hall is also already in progress, and is expected to be finished by the latter end of July; this will be a building seventy-three feet by thirty-three in the clear, and will be used for dancing-parties, concerts, and the drama. Brother Ballo, the celebrated musician, has got up a new instrumental band. Yesterday, being training, they made their first appearance in public, and played many soul-cheering airs.

A new Post and Printing Office will be built on the west side of the Council House. Nothing has been done on the University wall since you left. I reported, as Secretary of the Board of Regents, our expenditure, it being 8255.09 dollars; amount subscribed, received, and due, 8224.26 dollars; 135 rods of stone wall laid, &c. The stone for the Parent School House is still untouched. The last Legislature repealed the section of the ordinance appropriating five thousand dollars of State Funds annually to that institution. The members in joint session appropriated their per diem and mileage for the erection of a large Parent School House, which will cost some four or five thousand dollars. But little doing on the Seventies' Hall at present.

The weather has been extremely warm; much snow fell on the mountains the latter part of the spring, which now gives an abundant supply of water. A great deal of wheat has been put in this year, and I think the crops will be abundant. A great quantity of sugar beet seed has been sown this year. G. A. Smith and a portion of his family are about to locate themselves at Provo, Utah County, and he has been appointed to preside over that branch. Brothers Barker, Dalling, and Fenn, who are sent to you on missions, will doubtless have arrived ere this reaches you. They are members of my quorum, and I think good men. Give my respects to them, and tell them to write me. It would be acceptable to the General Quorum of that body, if I received letters from any of the Elders belonging to the quorums, being the Clerk of the General Quorum of the Seventies. It would also be a matter of interest, and is desirable, for them to report to their own quorums, their births, town, county, genealogy, when baptized in the Church, and when ordained in their quorums. I am making out a new General Record, and wish to have it as complete as possible.

Every thing seems to move on harmoniously; no jarring strings, politically, civilly, or religiously, manifested among the Saints in these valleys; but a growth of union, faith, diligence, enterprize, industry, and obedience to the counsels of God seems to manifest itself. The great excitement of the "judges" abroad, and perhaps in England, and the potent lies, editorial scurrility, priestly contumacy, and the fumigations of falsehood, like the blasting mildew, and the pestilence, that are festering in the hearts of the millions abroad, affect not the Saints here; no excitements, no mass meetings to protest against the treasonable designs of the Saints or of Governor Young. No party zealots, with malignant feelings of dire opposition, for California is like a great reservoir, to take off the filth of corrupt men, and relieve us of all such influences. While the Kingdom of God is spreading, Zion is being established, the Gospel is preached, Israel is being gathered, God is blessing His people, His providences are over them by day and by night; and whatever they do for His glory and through His counsels is prospered, and the Priesthood which they honor is being magnified, and the truth which they receive is triumphant. It causes my heart to rejoice.

I have just received a letter from the States, making all kinds of honest inquiry about us and our domestic institutions, &c., &c. It seems as though the eyes of the honest are upon us, and a spirit of investigation going on.

I don't know but my budget of news is nearly exhausted, and in what I may be lacking your friends here will no doubt fill up a good measure, therefore I will close, hoping your labours will be eminently blessed in the great work to which you are called, and that in your sacred functions you will be sustained as you are here, by the thousands of honest in heart in England, is the prayer of

Your brother,

ROBERT CAMPBELL.

SPREAD OF THE WORK AT SOHAM, CAMBRIDGESHIRE.

EXTRACT OF A LETTER FROM ELDER J. V. LONG.—BAPTISMS, ETC.

Chesterton, Cambridgeshire, September 6, 1852.

Beloved President Richards,—I feel particularly impressed to address you a few lines in relation to the prosperity of the cause of our Redeemer in Cambridgeshire, its present position, and future prospects.

We have a vast field to roam in in this Conference, for within its precincts there are the entire counties of Cambridge and Huntingdon, besides portions of Essex, Hertford, Norfolk, and Northampton. From the northern to the southern boundaries of the Conference is over 70 miles, and I presume that there has been less preaching in this extensive district than in any other part of England. There are scores of places including towns, villages, and hamlets, where they have not been privileged to hear the voice of one having authority in this last dispensation; and I believe there are many hundreds of the honest-hearted seed of Israel in those places, and it is written, *they shall be known among the people.*

We are now exerting our every energy to make the light of truth shine pre-eminently upon the minds of the people, in the populous towns of March, Chatteris, Wisbeach, Bishop's Stortford, &c.

We have done a little towards warning the city of Peterborough; also the towns of Huntingdon and St. Ives. We are resolved to persevere in the good work, until the kingdom of our God be built up upon the earth, and the kingdom with the greatness thereof be given to the Saints of the Most High.

In Soham, signal success has attended our labours. Upwards of four months ago Elder George Ward was labouring to establish the truth in that region of country, but there was not an individual living there, except himself, entitled to the high and exalted appellation of Saint! but now the scale is turned, twenty-three have been baptized, and more than that number are almost persuaded to become altogether such as we are.

Last Sunday we opened a new room there; our meetings were well attended. Two were baptized during the day, and all present seemed delighted with the Gospel in its fulness and simplicity, as restored through the Prophet Joseph.

Monday morning I baptized Mr. J. G. in the presence of 300 people of all classes. He made a very appropriate speech; I also addressed the congregation: we sang several of our hymns, and all appeared to enjoy the feast, for such it was to the newly adopted Saints. The order and decorum of the people, while we were performing that overt act, were such as we are rarely blessed with on those solemn occasions. Good impressions were made upon the minds of many, who were present, and an inclination to candidly investigate whether those things be realities, which were spoken unto them, was evinced by the majority.

The Saints in this Conference enjoy largely the gifts of the Spirit, especially that of healing. They are full of the spirit of gathering, from the President to the last baptized.

I have the honour to be, beloved President, your humble servant and fellow-labourer in Zion's cause,

J. V. Long.

THE FINAL INGATHERING OF ISRAEL.

Without a future restoration, our history would be perhaps one of the greatest incongruities ever presented to the consideration of man; without a future restoration, the problem of the continued identity of the Hebrew people would be almost incapable of being solved; without a restoration, we should have no connexion with the past or with the future, but we should appear like a community which had been the sport of chance, and in regard to which Providence had no fixed design. But entertaining a full belief in this doctrine, we are enabled to discover why the Lord has so peculiarly dealt with our fathers and with us. A bright and glorious future opens to us, and we have a full view of the part which we have to

fill in the closing scene of that great moral drama which the Jews have represented upon the broad theatre of the world. It teaches us that we are preserved for a time, when through our instrumentality, or that of the Messiah who is to be born of our race, strife and contention for worldly advantages, and the ever jarring discords arising from differences of religious belief, are to cease; when the roar of the cannon will no longer be heard, and the sword will rust in its scabbard; when harmony and love, and brotherly-kindness and sympathy, will universally prevail, or, to speak in the highly-wrought language of Hebrew poetry, when "the wolf shall lie down with the lamb, and the leopard shall abide with the kid, the calf and the fatling, and the young lion shall feed together, and the infant child shall lead them." (Isaiah xi. 6). We connect our restoration with the establishment of the Messiah's kingdom, when the Hebrews will be conducted by an Almighty hand to that spot of earth made memorable as the cradle of revelation, to that hallowed hill from which "the Law" and "the Word" are to go forth unto all the nations of the globe. Now as it is the Lord's declared will, that the solid peace and happiness which he has promised to mankind in "the latter days" are to be accomplished through us, our minds, dear brethren, ought to be steadily directed to our vocation, present and prospective; and we should so conduct ourselves towards God and man, as to be accounted worthy of the spiritual agency which the Arbiter of the universe has committed to the race of Abraham.—*Rev. D. W. Marks.*

VARIETIES.

Look before you leap, but don't look so long as to lose the chance for the leap.

The King of Siam has allowed free toleration to all religions, and also permits free access by the missionaries to all parts of his kingdom.

Mr. D'Orsay, of New Bedford, (U.S.), has recently discovered a substance which when applied to walls and ceilings of halls and churches in fresco, renders them impervious to water.—*Family Herald.*

There is now in operation at Bedlington Engine Works, near Blyth, a steam engine for making ice. It has been a considerable time in hand but after various alterations has been made complete. The ice is five and a half inches thick, and the machine can make 1 ton in 24 hours.—*Ibid.*

It is proposed to connect by submarine telegraph, Harwich with the Hague; Dover with Ostend; Toulouse with Algiers; Copenhagen with the mainland of Denmark; Portpatrick with Donaghadee; St. John's, New Brunswick with Halifax, Nova Scotia; Cape Tormentine, New Brunswick with Prince Edward's Island; and east Cape, Prince Edward's Island with Cape Ray, Newfoundland.—*Ibid.*

According to a judicial journal of Berlin, the sentences of death in proportion to the population have, during the last five years, been as one to 250,000 in England, one to 200,000 in Ireland, one to 200,000 in Bavaria, one to 72,000 in Sweden, one to 70,000 in Prussia, and one to 120,000 in Spain.—*Weekly Times.*

Profits of Patents.—Perhaps the largest amount of profit obtained under any one patent is that derived from the famous American "Woodworth planing machine." During the twenty-four years the patent has been in existence, one of the partners has received £426,350, another nearly the same amount, and a third a very large sum. The first-named is now in the receipt of 1 dol. per 1,000 feet, planed in 100 mills, each of which turns out 10,000 feet per day.—*Mining Journal.*

Consumption of Gold.—In Birmingham alone, the weekly consumption of fine gold for chains was 1,000 ounces, and of gold leaf the weekly consumption was as follows:—London, 400 ozs.; Edinburgh, 35 ozs.; Birmingham, 70 ozs.; Manchester, 40 ozs.; Dublin, 12 ozs.; Liverpool, 15 ozs.; Leeds, 6 ozs.; Glasgow, 6 ozs.; total, 584 ozs.; of which not one-tenth part could be recovered. For gilding metals and fine gilding processes, not less than 10,000 ounces were required annually. One establishment in the potteries required £3,500 worth of gold per annum, and the consumption of gold in that district, for gilding porcelain, could not be less than from 7,000 ozs. to 10,000 ozs. annually.—*Hunt's Lectures on Gold.*

It is easier to suppress the first desire than to satisfy all that follow it.

To be free-minded and cheerfully disposed at hours of meat, and sleep, and of exercise, is one of the precepts of a long life.

Every man thinks that Cæsar's "wife" ought to be above suspicion, but he is far less particular as to what Cæsar himself ought to be.

An itinerant preacher, who rambled in his sermons, when requested to stick to his text, replied, that "scattering shot would hit the most birds."

"When my wife was very sick, I called an Allopathic physician; and she got no better. I then called a Homœopathic, and she mended a little. One day *he* broke his leg, and couldn't come at all; *then* she got well."

Horrors of Heathenism.—Polygamy prevails in New Zealand, and a chief with ten wives was told that he could not get baptized unless he confined himself to one. At the end of about two months he repaired to the nearest missionary, and stated that he had got rid of nine. "What have you done with them? was the natural interrogation. "I have eaten them," was the unhesitating reply.

The Roman Bed-time.—An immense majority of men in Rome never lighted a candle, unless sometimes in the early dawn. And this custom of Rome was the custom of all nations that lived around the great pond of the Mediterranean. In Athens, Egypt, Palestine, Asia Minor, everywhere, the ancients went to bed, like good boys, between seven and nine o'clock.

Distance to the Sun.—Imagine a railway from here to the Sun. How many hours is the Sun from us? Why, if we were to send a baby in an express train, going incessantly a hundred miles an hour, without making any stoppages, the baby would grow to be a boy—the boy would grow to be a man—the man would grow old and die without seeing the sun, for it is distant more than a hundred years from us. But what is this compared to Neptune's distance? Had Adam and Eve started by our railway at the creation, to go from Neptune to the Sun, at the rate of fifty miles an hour, they would not have got there yet, for Neptune is more than six thousand years from the centre of our system.—*Household Words.*

Great Men—Their Moments of Composition.—Bossuet composed his grand sermons on his knees. Bulwer wrote his first novels in full dress, scented. Milton, before commencing his great works, invoked the influence of the Holy Spirit. Chrysostom meditated and studied while contemplating a painting of St. Paul. Bacon knelt down before composing his great work, and prayed for light from heaven. Pope never could compose well, without first declaiming for some time at the top of his voice. Bentham composed after playing a prelude on the organ, or whilst taking his "antejentacular" and "post-prandial" walks in his garden. Saint Bernard composed his meditations amidst the woods. Camoens composed his verses with the roar of battle in his ears, for the Portuguese poet was a soldier. Tasso wrote his finest pieces in the lucid intervals of madness. Rosseau wrote his works early in the morning; Le Sage at mid-day; Byron at midnight. Hardouin rose at four in the morning, and wrote till late at night. La Fontaine wrote his fables chiefly under the shade of a tree. Pascal wrote most of his thoughts on little scraps of paper, at his by-moments. Luther, when studying, always had his dog lying at his feet. Calvin studied in his bed. Racine composed his verses while walking about, reciting them in a loud voice.—*Eliza Cook's Journal.*

CONVERSION.

INSCRIBED TO ELDER THOMAS BROWN WARD, (SINCE DEAD), OF BURTON-ON-TRENT.

BY ELDER JOHN JAQUES.

The die is cast!
Seal'd by the best convictions of my heart
The irrevocable decree 's gone forth:
Pass'd—as the Medo-Persian law of yore—
Unchangeable. Not lightly said, in haste,
As though my eager mind was sudden fore'd
To an unwonted course by a new thought.

Ah, No!
In cool reflection's sober hours 'twas done,
With judgment waiting reason's calm returns,
Discussing every item, pro and con,
And calculating chances, this or that.

In all sincerity
It was a high, deliberate resolve,
The sacred offspring of unbias'd thought,
And stands in bold relief on memory's page,
Catching the eye's keen retrospective glance.

Resolved? To be a Saint. My goal? Pure Truth;
The germ of life that laughs at death, ope-bursts
The massive barriers of the marble tomb,
Outlives all time, and gathers to itself,
In its triumphant course, all real worth
The Universe can boast. Bide good or ill,
I stand or fall indissolubly link'd
To the interminable chain of Truth.
An everlasting covenant I've made
To love and serve the God of Israel,
And ever render to His righteous will
Full and complete obedience; till I,
Perfected in His fulness, stand—A GOD!

Henceforth,
Jehovah's law shall be my chief delight;
The Prophets, Seers, and Saints of Latter-days,
My chosen company—I care nought else.

Adieu, ye glittering, gaudy toys of earth,
Your tinsel charms no longer can allure
My steadfast soul from purposes of Truth,
High as the Heavens, as God's throne secure.

ADDRESS.—Thomas Squires, Jack of Newbury Street, Newbury, Berks.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH SEPTEMBER, 1852.

W. L. N. Allen	£3	0	0
Edward Weaver	4	0	0
John Halsall	16	0	0
G. W. Davies	2	10	0
Thomas Kirkwood	10	0	0
John Godsall	18	0	0
John Wigley	9	12	0
William Soulsby	9	0	0
Carried forward	£72	2	0

Brought forward	£72	2	0
Thomas Clarke	10	0	0
J. W. Boud	4	0	0
George Picton	10	0	0
John Alexander	5	0	0
M. Hicks (N. York)	2	0	0
John Price	2	0	0
	£105	2	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 33.—Vol. XIV. Saturday, October 9, 1852. Price One Penny.

SANCTIFICATION.

BY PRIEST WILLIAM FRANCE, M.D.

"The work of Sanctification is not instantaneous, but progressive."

The word Sanctification, signifying *to make holy*, implies a something to be done, for the purpose of accomplishing a certain object.

When a man is regenerated—(i.e. literally *re-begotten*) — *born-again* of the water and of the Spirit, he does not start up all at once into a full-grown "man in Christ," any more than the natural man emerges into this world fully developed in body and mind, like Minerva proceeding from the head of Jupiter armed cap-a-pie.

All things in nature are harmonious. There is an order and a beauty in the government of God, both physical and moral, which are manifest in all the works of creation. There is nothing incongruous or inconsistent in any of the laws of nature,—apart from the effects of sin,—and as far as our present limited intelligence extends, the researches of philosophers, and the discoveries of science, all go to establish this fact in respect to the physical creation. Is it not therefore reasonable to conclude, that equal order, beauty, and harmony exist in the moral creation? Is not one, in fact, the type of the other? Are not the "invisible things of God" made manifest to us by those "things which do appear?" What an outrage upon all the principles of analogy to conceive that the all-wise Creator, having ordained perfect laws in the *inferior* departments of His government, has left the *higher* departments thereof either altogether without law, or what is worse, subject to such a code as the folly of man has imputed to Him!

With respect to sanctification, if we compare spiritual things with temporal things, and follow out the parallel, we shall see how beautifully this work of grace is typified in the natural birth and growth of the child physically.

Passing over those great and mysterious operations which *precede* birth—in all of which, however, the analogy applies with equal beauty and force—behold a new-born child, inhaling for the first time the breath of life; hear its wailing cry, how apparently helpless and feeble, and but for the wise provision made for it in the mother's fostering care, it must needs speedily perish! So also with the child of God; emerging from the waters of baptism into an entirely new element, he receives an equally new principle of existence in the "Gift of the Holy Ghost," whereby he is enabled to cry, "Abba, Father." But is he already a man in Christ? Verily not, any more than the infant at the mother's breast; and as a "new-born babe" he requires to be nourished by the "sincere milk of the Word," or he will assuredly pine away and die.

Observe the order in which a child is reared from early infancy; how, at first, it is nourished by those pure, uncontaminated streams of vitality issuing from the bosom of the mother, her very life-blood in fact, which she imparts to sustain the

life of her child, and not by strong meat, which would only derange its feeble, weak, and imperfectly developed functions, and sow the seeds of disease and death in its system. In like manner the Apostle Paul fed the "babes in Christ" in his day with "milk and not with meat," inasmuch as they were not able to bear strong food. The same rule holds good in our day. The stomachs of young Saints are just as delicate, and as easily deranged now as ever; therefore ought they to be fed *only* with "the sincere milk of the Word," as dispensed in the ordinances of God's house, whereby they are made partakers of the *Divine* nature of our dear Redeemer, especially in the Sacrament of the Lord's Supper, just as the infant imbibes, along with nature's nutriment, a portion of the very being and character of the mother which sustains it.

On the other hand, if "babes in Christ" are allowed to partake of strong meat—however wholesome in its nature such meat may be—it is either rejected altogether, or, if retained, it occasions only pain and distress. The spiritual digestion becomes thereby impaired, so that the child no longer profits by the most appropriate food; even the pure "milk" turns sour on such a stomach, and the child either pines away *by degrees*, or is carried off *suddenly in a fit*. In either case spiritual death, in the shape of apostacy, is the result.

If these things really are so, what an important office is that of a nurse! How great are the responsibilities resting upon those who have the more immediate charge of rearing up the "children of the kingdom!" I allude to the Teachers and others who are expressly appointed to visit and instruct the Saints at their homes.

As the child advances in age, and its powers become more fully developed, it is necessary to administer more solid nutriment. Its body becomes stronger, and it begins to feel the use of its limbs, although some time elapses before it can *walk alone*. Its mind expands, and it learns to lisp the endearing names of father and mother.

How like the process which takes place during the "growth in grace" of the "child of God!" Well do I remember my own feelings when first I learned, by the Spirit, to call God *my Father!* I found myself in an entirely new sphere of existence. When my mind began to expand, my ideas upon all subjects were either completely changed, or so greatly modified as to appear altogether new; the very language of the Saints was an entirely strange language to me, and, like a child, I was some time in learning to speak it. I am now, however, learning to *read and write*, but were I on that account to think myself already a "man in Christ," I should be about as much mistaken as a little boy would be who has just learned to use a slate and pencil, were he to aspire to the dignity of a stool in a counting-house.

In due time we grow up into young men—perhaps the most important epoch in human life—a time of peril and danger, but also a time of exquisite enjoyment, teeming with bright hopes and noble aspirations, during which the powers and faculties of body and mind are becoming more fully developed, and are also most susceptible of impressions, either good or evil; which impressions are generally permanent in after life. Hence this is peculiarly the time for *education*, or training the moral, intellectual, and physical powers, whilst the soul is in a pliant and plastic state, and may be bent or moulded into any form, just as the clay in the hand of the potter is modelled into an image either of beauty or deformity, according to the mind of the operator.

Who can calculate the value of *right education?* I say *right* education; for every one gets education of some kind during this period, good or bad; and the young mind can no more remain in the soft and pliant state without receiving impressions, than can a piece of potter's clay in the hands of the potter; and it is easy to conceive what sort of an image must result from a series of impressions received at haphazard; certainly not one of beauty.

Are young Saints any exception to this rule? Do they need no process of training, or do they on leaving the nursery spring right up into philosophers and statesmen, Priests and kings? Is all the knowledge pertaining to the Kingdom of God acquired intuitively, any more than Latin and Greek, Mathematics and Logic? I trow not.

If *right* education be of such importance to the *natural man*, how much more so to the "*young man in Christ*"

is such a system of training all the powers of body and mind, in order that he may become modelled after the image of that great exemplar, even Jesus our elder brother.

This system of education embraces *physical* as well as *intellectual* and *moral* culture. The body requires to be brought into subjection by strict temperance in all things, and fasting when requisite. This is a point of more importance than is generally admitted, and is, in fact, the foundation on which the whole super-structure rests. The "Word of Wisdom" is expressly intended to aid us in this work of purifying the body, in order that the intellectual and moral faculties may have a pure and healthy medium, through which to develope themselves. Hence the promises contained in the "Word of Wisdom" refer, not only to health of body, but to the finding of "Wisdom and great treasures of knowledge, even hidden treasures." The intellectual powers are also to be sedulously cultivated, by storing the mind with all useful knowledge,—(Doctrine and Covenants, p. 101, par. 21, and p. 250, par. 5)—and the moral faculties to be brought into the highest state of discipline; adding to our "faith" "virtue, knowledge, temperance," &c.; ascending higher and higher in the scale of intelligence and purity; "perfecting holiness in the fear of the Lord."

Thus this work of sanctification progresses, even as the infant advances to youth, and so on to maturity, growing in grace and knowledge day by day, through the instrumentality of that perfect organization, consisting of inspired "Apostles and Prophets," with "helps and governments," which God placed in the Church anciently, and which He has again restored in these latter-days, for this very purpose—to wit, "the perfecting of the Saints."

Having become the children of God by adoption, it behoveth us, therefore, to purify ourselves even as He is pure; to labour diligently in the acquirement of knowledge concerning the things pertaining to the kingdom, as now established in the earth, that we may be prepared to occupy an exalted position therein, and become instrumental in working out the mighty purposes of Jehovah in these the days of restitution.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 504.)

About this time, Elders Hyde and Gould arrived at Zion, and the Church having made the necessary preparations, Elders W. W. Phelps and Orson Hyde were despatched to the Governor of Missouri, residing at Jefferson City, with the following petition:—

To His Excellency Daniel Dunklin, Governor of the state of Missouri.

We, the undersigned, citizens of the Republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the Church of Christ, vulgarly called "Mormons," believing in God, and worshipping Him according to His revealed will contained in the Holy Bible, and the fulness of the Gospel contained in the Book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That we, your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said state, for the purpose of improving the same, and peaceably enjoying our rights, privileges, immunities, and religion, according to the constitution and laws of the state and national governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows:—

First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses, and breaking in our windows, disturbing ourselves, our wives, and our children; and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening on that day. In the fall of the same year, they, or some one, burned a large quantity of hay in the stack, and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last yea, in fact, previous, they commenced brick-batting our houses again, and breaking in

our windows. At this time, July 18th, the following document was in circulation:—

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled, and are still settling in our county, styling themselves Mormons; and intending, as we do, to rid our society, 'peaceably if we can, forcibly if we must;' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least, a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose—a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

"It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are), made their first appearance amongst us, and pretending as they did, and now do, to hold personal communication and converse face to face with the Most High God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired Apostles and Prophets of old.

"We believed them deluded fanatics, or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them, have thus far succeeded in holding them together as a society; and since the arrival of the first of them, they have been daily increasing in numbers; and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct since their coming among us, we have every reason to fear that, with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle, and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colours. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavouring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how specions are appearances. In a late Number of the *Star*, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons, and remove and settle among us. This exhibits them in still more odious colours. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste amongst us would corrupt our blacks, and instigate them to bloodshed.

"They openly blaspheme the Most High God, and cast contempt on His holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by divers pretences derogatory of God and religion, and to the utter subversion of human reason.

"They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance; and, in fine, they have conducted themselves on many other occasions, in such a manner, that we believe it a duty we owe to ourselves, our wives, and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places and goodly possessions to them, or to receive into the bosom of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

"Under such a state of things, even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us—we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honours.

"We will meet at the court-house, at the town of Independence, on Saturday next, the 20th inst., to consult ulterior movements."

Among the hundreds of names attached to the above document, were

Lewis Franklin, jailor; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flournoy, post master; S. D. Lucas, colonel, and judge of the court; Henry Chiles, attorney-at-law; N. K. Olmstead, M.D.; John Smith, J.P.; Samuel Weston, J.P.; William Brown, constable; Abner F. Staples, captain; Thomas Pitcher, deputy constable; Moses G. Wilson, and Thomas Wilson, merchants.

On Saturday, the 20th July last, according to the foregoing document, there assembled, suddenly, in the town of Independence, at the court-house, between four and five hundred persons, who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Chiles, Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russel Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson to some of your petitioners, namely, Edward Partridge, A. S. Gilbert, John Corrill, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the *Evening and Morning Star*, and close printing in Jackson county; and that we, as Elders of said Church, should agree to remove out of the county forthwith. We asked for three mouths for consideration. They would not grant it. We asked for ten days. They would not grant it, but said fifteen minutes was the longest, and refused to hear any reasons. Of course the conversation broke up.

The four or five hundred persons, as a *mob*, then proceeded to demolish or raze to the ground, the printing office and dwelling-house of W. W. Phelps, and Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out of doors—the press was broken, the type pied—the book-work, furniture, apparatus, property, &c., of the office, were principally destroyed, and the office thrown down, whereby seven hands were thrown out of employment, and three families left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the *Evening and Morning Star*, a monthly paper, and the *Upper Missouri Advertiser*, a weekly paper, was about six thousand dollars, without the damages which must result in consequence of their suspension.

The mob then proceeded to demolish the store-house and destroy the goods of Gilbert, Whitney, and Co.; but Mr. Gilbert assuring them that the goods should be packed by the 23rd inst., they then stopped the destruction of property, and proceeded to do personal violence. They took Edward Partridge, the Bishop of the Church, from his dwelling-house by force, and a Mr. Allen, and stripped them of their coats, vests, and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob, before the court-house. They caught other members of the Church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets they sought for other leading Elders, but found them not. It being late, they adjourned until the 23rd inst.

On the 23rd inst., early in the day, the mob again assembled to the number of about five hundred, many of them armed with rifles, dirks, pistols, clubs, and whips; one or two companies riding into town bearing the red flag, raising again the *horrid yell*. They proceeded to take some of the leading Elders by force, declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling-houses, and let their negroes loose to go through our plantations, and lay open our fields for the destruction of our crops.

Whereupon John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the Church, willing to be scourged or die, if that would appease their anger towards the Church, but were assured by the mob, that every man, woman, and child would be whipped or scourged, until they were driven out of the county, as the mob declared that they or the "Mormons" must leave the county, or they, or the "Mormons" must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Chiles, Harvey H. Younger, Hugh L. Brazile, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zechariah Waller, Harman Gregg, Aaron Overton, and Samuel Weston, who, with Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert, and John Whitmer, entered into the following stipulation:—

"*Memorandum of agreement between the undersigned of the Mormon Society, in Jackson County, Missouri, and a committee appointed by a public meeting of the citizens of said County, made the 23rd day of July*, 1833.

"It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows, to wit:—

"That Oliver Cowdery, W. W. Phelps, William E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove

with their families out of this county on or before the first day of January next; and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible —one half, say, by the first of January next, and all by the first day of April next; to advise and try all means in their power, to stop any more of their sect from moving to this county, and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and Algernon S. Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

"The *Star* is not again to be published, nor a press set up by any of the society in this county.

"If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

"The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.

"To which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present."

The damages which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependant on their labours for support, have been thrown out of employment, and are kept so by the threatenings of those who compose the mob. [See their resolutions as published in the *Western Monitor*, Numbers 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousands of dollars, it would be short of a remuneration. Most of the mechanics' shops have been closed; two pair of blacksmith's bellows have been cut in pieces; our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south, but the settlers in that county drew up an agreement among themselves to drive us from that county, after we had commenced labouring there; they threatened to shoot our cattle, and destroy our labour, and in fact, "The foxes have holes, and the birds of the air have nests, but we have not where to lay our heads." We were obliged to return.

Since the stipulation was entered into, some of our houses have been broken open, and the inmates threatened to be shot if they stirred; and also some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the *Western Monitor* and other papers, censuring the conduct of the mob, the *leaders have begun to threaten life*, declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person, or property, they would *die!*

Now therefore, for ourselves, as members of the Church, we declare, with the exception of poverty, which has not yet become a crime by the laws of the land, that the crimes charged against us, so far as we are acquainted, contained in the documents above written, and those in the proceedings of the mob, as published in the *Western Monitor* of August 2nd, *are not true*. In relation to inviting free people of color to emigrate to this section of country, and other matters relative to our society, see the 109th, 110th, and 111th pages of the *Evening and Morning Star*, and the *Extra* accompanying the same, dated July 16th, which are annexed to this petition. Our situation is a critical one; we are located upon the western limits of the State, and of the United States; where desperadoes can commit outrages, and even murder, and escape in a few minutes beyond the reach of process; where the most abandoned of all classes from almost every State may too often pass to the Mexican States, or to the more remote regions of the Rocky Mountains to escape the grasp of justice; where numerous tribes of Indians, located by the General Government amid the corrupting influence of mid-day mobs, might massacre our defenceless women and children, with impunity.

Influenced by the precepts of our beloved Saviour, when we have been smitten on the one cheek, we have turned the other also; when we have been sued at the law, and our coat been taken, we have given them our cloak also; when they have compelled us to go with them a mile, we have gone with them twain; we have borne the above outrages without murmuring: but we cannot patiently bear them any longer; according to the laws of God and man, we have borne enough. Believing, with all honourable men,

that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution, and the union must tremble! Assuring ourselves that no republican will suffer the liberty of the press, the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand to save his country from disgrace, we solicit assistance to obtain our rights, holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also that every officer, civil and military, with a very few exceptions, has pledged his life and honour to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the executive; and not wishing to have the blood of our defenceless women and children to stain the *land* which has once been stained by the blood of our fathers to purchase our liberty, we appeal to the Governor for aid, asking *him* by express Proclamation, or otherwise, to *raise* a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property, for abuse, for defamation, as to ourselves, and if advisable, try for treason against the Government; that the law of the land may not be defied, nor nullified, but peace restored to our country. And we will ever pray.

On the 5th of October, 1833, I started on a journey east, and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's tavern, in Ashtabula; and the day following, the Sabbath, we arrived at Springfield whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation. A large and attentive congregation assembled at brother Rudd's in the evening, to whom we bore our testimony.

October 8th. Elders Phelps and Hyde presented the petition of the Saints in Jackson county to the Governor of Missouri, who gave them for answer that the Attorney-General of the State was absent, and on his return he would inform them of his conclusions, by mail, addressed at Independence, whither they immediately returned.

We continued at Springfield until this time, when we removed to Brother Roundy's at Elk Creek; and continuing our journey, on the evening of the 9th arrived at a tavern, and on the 10th at brother Job Lewis's, in Westfield, where we met the brethren according to previous appointment, and spake to them as the Spirit gave utterance, greatly to their gratification.

This day, October 10th, Elder Williams wrote as follows from Kirtland to the Saints in Missouri:—

Dear Brethren,—It is a long time since we have received any intelligence from you, save a letter received by brother Elliott from Elder John Whitmer, which informed us that he had wrote four letters since Elder Oliver Cowdery left, but we have not received any of them, nor from any other one in Zion, except one from Bishop Partridge, of August 13th, and have had no information concerning the riot, and the situation of the brethren in Zion, to be depended upon; and considering that the enemy have commenced intercepting our letters, I direct this to Mrs. Billings, thinking, by so doing, that you may get it.

The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion, and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver, we sat in council to know what should be done. The decision of the Council was, that measures should be immediately taken to seek redress by the laws of your country, for your grievances; accordingly two messengers were dispatched for that purpose. (Let this suffice, for this may fall into the hands of the enemy.) We have received no revelation for a long time, and none concerning the present situation of Zion, which has been written; but it has been manifested to Joseph, and communicated to me by him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps is obliged to move from that place, let him take his family and Elder Cowdery's wife, and come to Kirtland, but not to bring any thing with him, except his bedding and clothing; and let Elder Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps to come, provided the prospect is favourable for a reconciliation, so that the Saints are not obliged to leave the county. We can do no more for you than we are doing; but we have this great consolation, that God will deliver Zion, and establish you

upon the land of your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come eternal life; so, brethren, you have great reason to rejoice, for your redemption draweth nigh.

President Joseph and Sidney are absent on a mission, and we do not expect their return till some time in November. They have gone down the lake to Niagara, from thence they expect to go into Upper Canada, as far as Long Point, and preach in all the most noted places on their way.

We held a Council this morning, on the subject of building, &c. It was decided by the Council that we should discontinue the building of the Temple during the winter, for want of materials; and to prepare and get all things in readiness to recommence it early in the spring. It was also agreed, to set the hands immediately to erect a house for the printing-office, which is to be thirty feet by thirty-eight on the ground; the first story to be occupied for the School of the Prophets this winter, and the upper story for the printing press.

Oliver started for New York the first instant, for the printing establishment, with eight hundred dollars. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, and publish the *Star*, commencing from the last Number printed; and to be conducted by Oliver, (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps and Co., as usual), and under the firm of F. G. Williams and Co., entitled the *Latter-day Saints' Messenger and Advocate.* The probability is, that the *Star* will be forwarded to subscribers by the first of December. Oliver has written to you for the names and residence of the subscribers for the *Star*, and if you have not sent them, we wish you to send them immediately, that there may be no delay in the papers going to subscribers as soon as they can be printed.

Bishop Whitney, also, started for New York at the same time, to replenish his store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods than at any former time. Thus you see the goodness and mercy of God in providing for His Saints. Not one week before Bishop Whitney started, the way seemed hedged up, and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which, let us all raise our hearts in gratitude to God, and praise His holy name, that he is a present help in every time of need.

We have seen a letter, written to sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy, namely, "that Zion would be delivered by judgments;" and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them;" and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them:—"that they were our friends, and that the Lord had sent them there; and the time would soon come, when they should embrace the Gospel;" and, also, "that if we will not fight for ourselves, the Indians will fight for us." Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the Saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason:—Many who pretend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be had as respects this thing; but, if any speak in tongues a word of exhortation, or doctrine, or the principles of the Gospel, &c., let it be interpreted for the edification of the Church.

When you receive this letter, I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio, and put this mark, X, on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct, and thus we may evade interception, &c.

Yours in the bonds of love,

F. G. WILLIAMS.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 9, 1852.

WAR AND PEACE.—In the social, civil, political, and religious drama, which the world is now enacting, there is one feature which must forcibly strike the observant mind as being in every respect a most remarkable exposition of the spirit of the age,

and one of the most decided, distinctive, and, to some, portentous "signs of the times," which are exhibited on the stage of action.

This extraordinary feature is the position occupied by the Church of Jesus Christ of Latter-day Saints in relation to the remainder of mankind. To all it is most wonderful and interesting; to many it appears dark, gloomy, and threatening, and such cannot look upon it with other than the most dismal and melancholy forebodings. But whatever any people may conjecture upon the matter, nothing is more certain, from the attitude which the Latter-day Saints present, than that the future will receive an impression from their course and conduct, which will effect a most material revolution in sublunary affairs ere another generation has passed away.

A short twenty-two years ago, six Latter-day Saints in America, of whom Mr. Joseph Smith, jun., was the presiding officer, constituted the entire Church of Christ on the earth. They testified that, though the Christian world had widely departed from the order of salvation unto eternal life as originally ordained of God, and consequently for seventeen centuries had not been blessed with communications from Him; yet, in His everlasting mercy, He had again restored the unchangeable Gospel plan as in the beginning, and with it the Holy Priesthood which holds the authority to administer in the ordinances of salvation, so that all who would repent of past ignorance and sin, and forsake the traditions and superstitions of their forefathers, and cleave unto the Lord with full purpose of heart, being baptized in the name of His Son Jesus Christ, should receive a remission of their sins, and enjoy the blessings, glories, intelligence, unity, power, and salvation, of which the ancient people of God have left such glowing accounts on record; and that these ordinances and Priesthood were restored to the earth to effect the gathering of Israel, the salvation of the Gentiles, and the preparation of the Church—the Bride of the Saviour for the great marriage supper which shall precede the Millennial reign of peace.

We need not follow the "strange, eventful history" of these people through their multitudinous labours, travels, tribulations, scourgings, and drivings; the tale has been told over and over again, and published before the world time after time, insomuch that ignorance itself must have heard the tidings. Pass we over these past years, and take a glance at them in their present commanding situation, in the midst of the Rocky Mountains of North America, to which lone and wild retreat they have been banished by the fierce hand of mobocratic violence, backed by the winkings of corrupt, executive authorities. There they are, a peculiar people, a nation of Saints, a kingdom of Priests, having the Gospel of salvation to dispense unto mankind, and the true Priesthood to confer upon the worthy. They seek peace. They pursue it. They practice it. They have rent the ties of kith and kin and country to secure it. They live in peace with themselves and with all the world, excepting those "whose deeds take hold on hell." Wars, riots, violence, murder, seduction, and drunkenness, which so abundantly grace the proud cities of Christendom, are foreign matters in their little world. Strange contrast, this, with the wars and rumours of wars, the deadly strife, the brutal licentiousness, the furious feuds, the murderous outrage, and the political and religious rancour, which are such prominent characteristics of the civilized world.

However it may appear to mankind in general, it must surely be a source of unspeakable joy and consolation to the children of peace scattered throughout the wide world, to know that "the Lord hath founded Zion, and the poor of His people may trust in it" for peace and salvation, though wars and intestine commotions rend the nations into fragments, and scatter their inhabitants as the small dust of the balance to the winds of heaven.

Utah, or Deseret, is at peace with all nations, whilst there is scarcely another nation on the earth that is not embroiled in strife, internally or externally. And soon we may expect to see the prophecy literally fulfilled, which says, that Zion "shall be the only people that shall not be at war one with another." The words of God cannot fail of fulfilment, and He has declared that the Saints shall rise and prosper, and extend on the right hand and on the left, that His power shall be made manifest among them, and that His hand shall uphold them, until fear shall surprise the hypocritical and wicked nations, and they shall say one to another, "Let us not go up to battle against Zion, for the inhabitants thereof are terrible, wherefore we cannot stand." The righteous have nought to fear, they can afford to be bold as lions.

Let the Saints be glad and rejoice; let them shout aloud for joy; for the death-knell of tyranny and oppression is sounded; the night of suffering for the righteous draws to a close, and the dawning of a better and a brighter era is opening up before them; their tents shall be secure while pestilence stalks among the dwelling-places of the ungodly, and the cup of retribution is meted out to the reprobate and refuse of mankind; prosperity shall fill their cities with the good things of the earth; they shall delight themselves in the wisdom and intelligence of the heavens; peace shall abound within their gates, and plenty within their habitations; the everlasting hills shall be their bulwarks, and the munition of rocks their defence; and their arms shall be strengthened by the God of Abraham.

ARRIVAL.—Elder Thomas B. Broderick arrived in our midst, from Salt Lake Valley, on the 22nd of September, on a mission to this land.

ADVANTAGES OF DRUNKENNESS.

(From an American Paper.)

The great Lord Chancellor Bacon's opinion of drunkenness was, that "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as drunkenness."

Some go so far as to say there are no advantages to be obtained from drunkenness, but let such read the following twenty-one attainments which are the invariable offspring of that delectable practice, and say, are they not advantages:—

1. If you wish to render yourself unfit for rational enjoyments and rational intercourse, become a drunkard; and that will fully accomplish the end.

2. If you wish to become a fool, be a drunkard; for that will soon destroy your understanding.

3. If you wish your prospects in life to become dark and cloudy, be a drunkard; and they will become dark and cloudy enough.

4. If you would destroy your bodily health, be a drunkard; for drunkenness is the mother of vice.

5. If you would ruin your soul, be a drunkard; for the drunkard shall not enter the kingdom of heaven.

6. If you would be a suicide, be a drunkard, for thousands have brought themselves to a premature grave by drunkenness.

7. If you would expose your secrets, as well as your folly, be a drunkard; for they will run out as the brandy runs in.

8. If you are plagued with robust health and a strong bodily constitution, be a drunkard; and you will reduce both to debility and disease.

9. If you would get rid of your money and wealth without the trouble of knowing how, be a drunkard; and they will insensibly vanish from you.

10. If, when you are unable to labour, you would have no resource but that of a work-house, be a drunkard; and you will be unable to provide any other.

11. If you are anxious to expel all harmony and happiness from your domestic circle, be a drunkard; and discord with all her train of evils, will assuredly follow.

12. If you would always have yourself

under public suspicion, be a drunkard; for little as you may think it, almost all agree that those who rob themselves and families, would also rob another.

13. If you would be reduced to the necessity of shunning your creditors, be a drunkard; and you will have reason to skulk out of the public way, and betake yourself to by-paths, or remain within doors.

14. If you would be a dead weight on the community, "a cumberer of the ground," be a drunkard; for that will render you useless, helpless, burdensome, and expensive.

15. If you are fond of the amusement of court conscience, be a drunkard; and ten to one you shall be fully gratified.

16. If you would be a nuisance in society, be a drunkard; for the breath of the drunkard is like a pestilential vapor, his appearance slovenly, idiotic, and ridiculous, and his example, in word or action, hateful and pernicious.

17. If you would be odious to your family and friends, be a drunkard; and you will certainly become so.

18. If you would be a pest to society, be a drunkard; and you will be avoided by every good and virtuous person as if tainted with some deadly infection.

19. If you dread remonstrance, and if you feel a horror of being reclaimed, be a drunkard; and that will render you impervious to every salutary admonition.

20. If you would smash windows and lamps, break the peace of society and your homes also, tumble under carts, off horses, off buildings, out of railroad cars, be locked up in the watch house, dungeons, &c., be a drunkard; and it is strange if you do not succeed.

21. Finally, if you are determined to be utterly destroyed in estate, body, and soul, be a drunkard; and you will find that it is impossible to adopt a more effectual means to accomplish your end.

TRANQUILLITY OF UTAH.

(From the Deseret News.)

It is a source of the greatest gratification to us, and thanksgiving and praise to our heavenly Father, that we can truly announce to the Saints, that peace continues to reign triumphant in all the valleys of the mountains, in all our settlements, throughout all our territory; and what adds to our joy, is, that when we look abroad upon the face of the earth, we find no other place of peace like this; not that we rejoice in war anywhere, but that while peace exists, we are permitted to be its recipients.

In every quarter of our globe, civil discord, strife, contention, and war are spreading their woful terrors in the hearts of the people. Nation is lifting the sword against nation, and the mightiest nations are arming, and fortifying, and preparing for the day of slaughter to their neighbours, or to prevent being slaughtered in their turn; and earth seems as though it were preparing to become a speedy slaughter-house, where the king and beggar may wallow in their blood together.

There appears to be a general fearful looking for of judgment and fiery wrath, (not from the God of heaven, for the nations have forgotten there is such a Being) but from each other; from throne against throne, from kingdom against kingdom, from friend against friend, and neighbour against neighbour. Religious superstition, ignorance, bigotry, and intolerance, lie deep in the foundation of these troubles; for when men banish God from their hearts, from their remembrance, truth, justice, and equity follow, and men are left to all the false and corrupt influences of every evil spirit that walks the earth, and passions the most fiendish assume entire dominion.

False religion is worse than no religion; it often lulls men to sleep in the cradle of deception, and lands them in hell before they wake. We know of no political constitution on the earth, *the Constitution of the United States excepted*, that guarantees and secures religious freedom to all—the right to worship God according to the dictates of their own consciences. All governments have their creeds, forms, ceremonies, superstitions, traditions, and notions, interwoven with their organizations, to bind men's consciences; and if they grant any liberty beyond, it is through oaths, and licenses, and forms, and ceremo-

nies, instituted for that purpose; and in these licenses England is the most liberal, and even through that medium has received great blessings.

The nations having forgotten the God of Abraham, the Creator of the earth, He is leaving them to work out their own salvation or damnation, just as they please; hence, look where we will, we find strife and contention in the midst of national affairs generally; with emperors, kings, and presidents; and between them and their cabinets, and councils; in the midst of their assemblies, their parliaments, their senates; and among the representatives of the people; and if God is not mobbed out of doors, He is left out, and the right of Christian prayers voted after Him; until the blindness of men has become such that they extinguish gas lights at midnight, and light candles at midday to see if the sun shines; and so hungry are they for new inventions, that they can "bite their own thumbs at each other" for vanity, as they would plum pudding or beaf steak for dinner.

While such things are going forward in the high circles of the nations, the lower places are rife with robbery, plunder, murder, deceit, and falsehood, till man knows not when to believe his fellow, or when or where his life is safe from the assassin's hand for a moment; while He who sitteth in the heavens, laughing at their calamities, and mocking their fears, lets loose the prince of the power of the air upon them, who by whirlwinds, and hurricanes, and tornadoes, and waterspouts, is sweeping the earth of its thousands and tens of thousands, and causing the ocean brine to engulph the ships of London, Liverpool, and New York, and other modern Syrian and Sidonian ports, with all their souls and merchandise.

Time will not permit us to glance at the accidents, misery, corruption, plagues, sickness, death, and dire calamities, that are reported by every mail as flooding the earth at every point; and if we could, it would be only a vexation to you to read the report; and what will be more pleasing to you, will be to reflect, that while animosity and strife, fighting and death are overspreading all people, you are here in the rich vallies of Ephraim, surrounded by the arms of the Almighty, led and guided by His good Spirit, so far as you keep yourselves pure, and are willing to follow that counsel which is from above; and that you will continue to be protected and preserved from evil elements, and men more evil, until you are prepared to enter into greater glory.

There is great occasion for rejoicing among the Saints, for certain mean fellows of the basest sort, whose lives had been saved by your charity and kindness, have gone on their ways, north and west, and invented the report that you have risen up in open rebellion and armed the territory against the general government; which report has been publishing in papers as destitute of truth as the reporters, and it has gone the world over, and is believed by those who are possessed of the same spirit of falsehood. Now for us to contradict such a report for the benefit of those abroad who believe it, would be like casting pearls before swine; for he who is possessed of a lying spirit will not believe the truth when it is declared unto him; and none others will ever believe such a report concerning Utah; and for us to tell you the report is false, would be useless, for you already know it; therefore, we say to you, in the words of Jesus, blessed are ye when men shall revile, and persecute, and say all manner of evil against you, falsely, for my sake; rejoice and be exceeding glad, for great shall be your reward in heaven.

Since judicial ermine doffed its desecrated wand to the ladies of Utah, Satan like, rebuking sin; blackened the sacred pages of its country's history with the records of a mock court; shook its shaggy mane in disappointed wrath; and rushed with rapid strides a Sabbath day's journey over the Rocky Mountains to its orient den, the clangour of arms, and the din of discord have been unheard, unknown in Utah's peaceful vale; then, and then alone, has the peace of Utah ever been disturbed. And when you have sent up your holy and faithful petitions to the throne of light that you never again may be visited with such dire calamity, let the past pass, to be remembered no more till the judgment-day.

It is said that not less than eight tons of wire are manufactured into "hooks and eyes" in Birmingham in the course of a week.

ONWARD COURSE OF TRUTH ON THE CONTINENT.

LETTER FROM ELDER T. B. H. STENHOUSE.

Cité derrière, No. 1, Lausanne, Canton de Vaud, Sept. 16th, 1852.

Dear President Richards,—With the inclosed from Elder Woodward, I send you a few lines to-day.

I have found the Saints all well, and rejoicing in the holy influences of the Spirit of the Lord. I am much pleased with the labours of my brethren, and very grateful to the Lord for the increase of faith in the Church, and the more than ordinary interest manifested by those who read our publications. Last night, I passed two hours very agreeably with Monsieur ——. I dont think I ever met a man out of the Kingdom of God who so well deserved to be called a gentleman. He was courteous and sincere. His objections were such as men without the Spirit of God would think profound. His Bible contained a quantity of pieces of paper, each being a direction to some important objection against the doctrine of New Revelation: however, after answering the first three or four, he shut the Bible, saying, "I see your manner of explaining the Scriptures destroys completely all my objections." Oh may he, and all such men, humble themselves before the Lord to seek after His Spirit, without which, no man can say "that the doctrine is of God."

Nature has freaks, so it is said, so have earthly Governments: to one, not uncommon in Italy, I am indebted for a visit from Elder Woodward. His presence, testimony, and teaching, have done the Saints much good. He requests that any letter for him, from the brethren who are on their way to Italy, may be addressed here.

In a few days we will leave for the German Cantons, hoping, with the blessing of the Lord, to introduce the Gospel in the interior of the country. As we have not the liberty of preaching publicly, we have made good arrangements for distributing the printed word, and house-preaching. The night before I left this place to visit England, I baptized my landlord, who has, during my absence, been very zealous in spreading the principles among his friends and acquaintances. Last Sunday, we ordained him to the office of Elder, that he might be more useful to his nation. Through some of his intimate friends, he has sent the Book of Mormon and our other publications into Poland. Some time ago, I had a similar opportunity of sending the Book of Mormon into St. Petersburgh, the Capital of Russia. The Elder of whom I write, promises to be very useful on this Mission, as he has a good knowledge of three languages, and a smattering of the English.

Brother Samuel, it does my soul good to see light bursting forth in the midst of the "gross darkness" and superstition of the inhabitants of the Continent of Europe. After so many weeks and months of struggle to break in upon "the kingdoms of the world," it is with no small degree of joy that I listen to my brethren bearing testimony of the mercy and goodness of the Lord to them since their obedience to His commandments.

My family is well. Sister Stenhouse joins with me in kind love to yourself and Dr. Levi Richards.

Affectionately, your brother and servant,

T. B. H. STENHOUSE.

VISION OF THE FUTURE.

LETTER FROM ELDER JABEZ WOODWARD.

Lausanne, September 16th, 1852.

Dear President Richards,—Nearly two years have passed away since I left parents, wife, and children, to join the Italian Mission. During that long period, I have experienced many changes in these foreign lands.

One day, I sat down in a solitary place, and melancholy thoughts began to occupy my mind. Then a strange sensation swept over my spirit. Did I fall asleep and dream, or did the visions of futurity beam around? The world seemed spread out before me, and revolution after revolution passed over the nations.

I saw Jerusalem inhabited by happy multitudes. The children were playing in the streets, and old men leaning upon their staves. The curse brooded no longer over Judah's ancient land, for the midnight shades of sin and sorrow were replaced by the brightness of the Millennial morn. Jesus had visited the earth again, and all nature smiled as if conscious of her Creator's presence. Myriads of noble beings came from tower and temple, and stood near the Holy City. Then the Saviour came forth, and every eye rested upon his glorious countenance, while every knee bowed in reverence. He raised his right hand, and pointing to Calvary, thus adressed the mighty host which worshipped at his feet:—"Two thousand years ago I died upon *that mount* for the sins of the world, but now my Father hath given me the crown of universal empire. Thus shall it be known through all His vast creations that sacrifice and obedience bring forth honour and immortality."

Then I started as from a trance, and lo! instead of the palm trees and flowers of the "Pleasant Land," I was surrounded by the rocks and snows of the Alpine wilds. But all was not fled, for those words, "sacrifice and obedience bring forth honour and immortality," left a soothing balm upon my spirit which will never be forgotten.

Yours in the New and Everlasting Covenant,

JABEZ WOODWARD.

THE UTAH SETTLEMENTS.

LETTER FROM ELDER GEORGE A. SMITH.

Great Salt Lake City, May 30th, 1852.

Brother Richards,—The southern settlements are flourishing. The Council House at Parowan is finished. It is 38 feet by 46, in the form of a Greek cross, and two stories high. The settlement on Coal Creek is in a flourishing condition. It is entirely composed of people from Britain. They have been making large farms. An iron company has been formed, but they are evidently unacquainted with the working of magnetic ore. More coal has been discovered. Beaver Valley, No. 2, has been explored; it is 60 miles long, 15 wide; has the richest soil known in the mountains; is watered by Beaver river, 5 feet deep, 25 feet wide, with a rapid current, and can easily be made to irrigate the whole valley, a great portion of which will not need irrigation. There is cedar and cotton wood, sufficient for fuel, on the mountains. Lumber must come from the upper kanyons. This Valley is about 200 miles from Salt Lake City, S.S.W. Sevier Lake is as salt as brine. Fillmore is improving rapidly. I have been instructed to locate myself, for the present, in Provo city, Utah county, and shall go there this week.

My best wishes and blessing to all the Travelling Elders, and a great share to yourself.

I remain as ever, your brother,

GEORGE A. SMITH.

VARIETIES.

THE standing army of the United States amounts to 10,129 men, the militia to 2,180,486.—*Family Herald.*

AMERICAN FISHERIES DISPUTE.—The President of the United States is reported to have said, when talking of the fisheries dispute, "Oh! the time is gone by for Great Britain and America ever to think of settling their disputes by war."

THE East India Company have arranged for the connection of the greater part of India by electric telegraph, and have given orders which will require for their execution no less than 3,500 tons of galvanized iron wire.

A MR D. S. BROWN proposes to construct a vessel that shall go to America in forty-eight hours, and make the voyage to India and back in a fortnight. The construction will be on an entirely new principle, the bottom of the vessel consisting of two flat inclined planes.

THE KOH-I-NOOR.—The re-cutting of this gem, which is unique in its kind, was finished on Tuesday, (Sept. 7th); and the expectations of Mr. Fedder, the Jewish artist, who undertook this responsible task, have been fully realised; and the misgivings of the scientific gentlemen, who questioned the final success, refuted. It is unsurpassed by any other diamond above ground in shape, lustre, and beauty. Her Majesty the Queen, inspected the two smaller diamonds before her departure for Balmoral, and graciously expressed the high satisfaction she felt at the brilliancy and beauty given them by the new process. We anticipate that her satisfaction will be heightened on beholding the "mountain of light," which is to shed its lustre on the illustrious lady, who shines gloriously in rank and virtue. We are given to understand, that it will be set either in the crown, or form an ornament to adorn the Queen. This gem having left the hands of the artizans employed for the purpose, they have each received from the hands of their employer, Mr. Garrard, the Queen's Jeweller, a piece of silver plate, with a model of the Koh-i-noor in the centre, and bearing the following inscription:—"Presented by Mr. Garrard to Mr. Fedder (Mr. Voorzanger) in commemoration of the cutting of the Koh-i-noor. Commenced the 16th July, and finished the 7th September, 1852."—*Jewish Chronicle.*

A TALE OF A PROSELYTE; OR, DIAMOND CUT DIAMOND.—A case, at which of course the profane smile, has just occurred in this neighbourhood, showing how good intentions and religious zeal may at times be imposed on by the worldly-minded. A gentleman who takes more than ordinary interest in the spiritual welfare of the Jewish race, fell in with one of the wanderers from Canaan, and, attracted by his sharp eye and black hair, began to angle for a convert, texts being thrown at him as tenderly as a fisherman flings his artificial fly before a rising trout. The son of Israel began to nibble, till at interview after interview he appeared to be fairly caught; he listened with an attentive ear and solemn face, and at last the good man proposed that he should be formally received into the Christian church, preparatory to his producing him at the next aniversary meeting as a live Jew converted by his eloquence. This was agreed to; but first he had some worldly gear that encumbered him—a little lot of jewellery, worth £60—that he must convert into cash, to seek a fresh mode of life after embracing his new faith; and out of pure benevolence, and as some return for the interest taken in his welfare, he offered it to his patron at £40. At first there was some hesitation as to taking advantage of the warm feelings of the convert—his gratitude appeared to have overcome the proverbial discretion of his race; but at length the work was completed, the £40 was paid, and the stumbling-block removed. The *denouement* may be easily divined. The jewellery looks delicious by candle-light, but its worth, at the utmost, is about £10; and the Jew has fled, unbaptized, either to Duke's-place or the gold diggings.—*Chelmsford Chronicle.*

LOOK UP.

(*Selected.*)

"Look up!" cried the seaman, with nerves like steel,
  As skyward his glance he cast,
And beheld his own son grow giddy, and reel
  On the point of the tapering mast;
"Look up!" and the bold boy lifted his face,
  And banished his brief alarms,—
Slid down at once from his perilous place,
  And leaped in his father's arms.

"Look up!" we cry to the sorely-oppressed,
  Who seem from all comfort shut;
They had better look up to the mountain crest,
  Than down to the precipice foot;—
The one offers heights they may hope to gain,—
  Pure ether, and freedom, and room;
The other bewilders the aching brain
  With roughness, and danger, and gloom.

"Look up!" meek souls by affliction bent,
Nor dally with dull despair;
Look up, and in faith, to the firmament,
For heaven and mercy are there.
The frail flower droops in the stormy shower,
And the shadows of needful night,
But it looks to the sun in the after-hour,
And takes full measure of light.

"Look up!" sad man, by adversities brought
From high unto low estate;
Play not with the bane of corrosive thought,
Nor murmur at chance and fate;
Renew thy hopes, look the world in the face,
For it helps not those who repine,—
Press on, and its voice will amend thy pace,—
Succeed, and its homage is thine.

"Look up!" great crowd, who are foremost set
In the changeful "Battle of Life,"
Some days of calm may reward ye yet
For years of allotted strife.
Look up, and beyond, there's a guerdon there
For the humble and pure of heart;
Fruition of joys, unalloyed by care,
Of peace that can never depart.

"Look up!" large spirit, by heaven inspired,
Thou rare and expansive soul!
Look up with endeavour and zeal untired,
And strive for the loftiest goal.
Look up, and encourage the kindred throng,
Who toil up the slopes behind,
To follow, and hail with triumphant song
The holier regions of mind.

JOHN CRITCHLEY PRINCE.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD SEPTEMBER, 1852.

	£	s.	d.
John Memmott	10	0	0
William Eddington	10	0	0
David Roberts	0	2	6
David James	4	0	0
Philip Sykes	1	0	0
James Linforth	10	0	0
Charles Harman	2	0	0
Thomas Hanson	10	0	0
Carried forward	£17	2	6

	£	s.	d.
Brought forward	£47	2	6
Richard Morris	28	0	0
John Kelly	2	0	0
H. E. Bowring	3	0	0
William Parry	0	15	0
George Simpson	2	0	0
John Copley	3	10	0
	£86	7	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 34.—Vol. XIV. Saturday, October 16, 1852. Price One Penny.

THE WAYS OF GOD, AND THE WAYS OF MEN.

(*From the Deseret News.*)

One of the greatest desires of the Saints is, to live to do good, to help build up the kingdom of God. To those who live in obedience to all the requirements of heaven, death has no terrors; but as the quiet, peaceful sleep of the infant imparts renewed life and vigour, so does death open anew, life to the Saint, as his spirit enters the Paradise of increased happiness and glory among the spirits of the sanctified ones, where they are waiting for their bodies to arise and re-unite, that their souls may be immortalized in newness of life, and enter into the immediate presence of their Eternal Father.

Far different with the unbeliever; he desires to live that he may enjoy life, and escape the fearful looking-for of judgment, or a world unknown, for better or worse he knows not, but fears the worst; and therefore wishes to tarry as long as possible where he is. He fears to meet his last great enemy, death, lest the grim monster should introduce him to some region of despair, where he will find all his faint hopes of an immortal glory for ever blasted, and where the voice of mercy will no more sound its peaceful notes in his doubting ear.

He knows not the purpose for which he came into the world; he knows not the God who sent him here; he knows not the fate that awaits him at his departure; he has seen his fellows come and go, till he is assured that his turn must follow, like all others; and he is all his life long subject to bondage through fear of that uncertain hereafter, concerning which no traveller returns to give him information; he lies down in misery, and awakes in torment, wishing that he knew what he is ignorant of, and forgetting that those who will not listen to the voice of God's Prophets, would not believe though one should return to them from the dead. Gold is his god; he worships it at morning and evening, at midday and midnight; and could he have his wish thus far, would seat his last remains, the skeleton of his wasted body, on his golden coffers, to protect the object of his worship from desecration when his spirit shall have taken its departure to the dark, unknown regions of futurity.

Not so with the Saints, who esteem the present only as a preparation for the future; who know and feel that earth is the Lord's and the fulness thereof, the world and they that dwell therein; that what they possess is a stewardship for the passing moment; that having nothing of their own, they can take nothing with them when they depart hence; and if they could take all their gold, and silver, and substance, in their coffins with them, it would do them no good; for all those things that perish with the using are of no value only as they are used for some valuable and useful purpose; and as there is no work, device, or knowledge in the grave, they have no desire to take with them that which they cannot use, and the want of which would deprive others, who remain, of the privilege of doing good, and thus far

destroy the end of the creation of those *good things*, *good* only for the *good* which may be done with them.

Loving others as they love themselves, and doing to their neighbours as they would be done unto, they want no means of doing good to be in their hands unimproved, but desire to put everything which God has put in their hands, to be applied in the most active and useful way to promote the best interest of the Redeemer's kingdom, and the greatest amount of happiness that mortals are capable of experiencing here, to prepare them for a more exalted degree of felicity hereafter.

Bad as the world is, and all things connected therewith, it is the privilege of the Saints to live as perfect in their sphere and calling, and according to their knowledge, here in this state of probation, as it will be in the world which is to come; if it were not so, why do they pray their heavenly Father that His will may be done on the earth as it is done in the heavens? And who will do the will of God on the earth as it is done in the heavens, if the Saints will not, do not, do it? Surely no one; for it is those, and those alone, that do the will of God, who are Saints.

In vain ye call me Lord, Lord, and do not the things which I say, says the Saviour. If ye love me, ye will keep my commandments: love is the fulfilling of the law. Men do that which they love to do; those who hate God, hate His law, and of course will not keep or abide it; and those who cannot abide the law of God on the earth, will not do His will on the earth; and consequently will not be prepared to abide the celestial law which governs God and all beings who dwell in His presence in the heavens.

As there is no space where there is no kingdom, there is no kingdom where there is no space. Where there is no law, there is no kingdom; and where there is no kingdom, there is no law; for all kingdoms are composed of intelligent existence or beings, and all beings are subjects of law more or less perfect in themselves, according to the intelligence and purity of the beings to whom the law is given, so far as God's laws are concerned. Where there is no law, there can be no transgression; and where intelligent beings cannot trangress or do wrong, there is no test of their good or evil properties, passions, propensities, or acts; no test by which they can be judged, praised or blamed, punished or rewarded, for what they do.

A kingdom implies a king or lawgiver, laws, and subjects to be governed by those laws; and neither of the three can be without the others, and a perfect kingdom exist; even the kingdom of Satan has the three; the devil is his own king and lawgiver, so far as his power extends, and has his laws and subjects. A telestial being is not capable of keeping a terrestrial law, for want of knowledge: a terrestrial being is not capable of keeping a celestial law for want of knowledge; and he is not capable of receiving that knowledge for want of capacity; his soul is not sufficiently expanded, the terrestrial law fills him full, and he cannot retain more. When any measure is full, to add more is to waste; it will run over and be lost.

As with measures, so with intelligences; when a man is filled with the intelligence, the law pertaining to the kingdom which he inhabits, he can receive no more, he can retain no more; and if a law of higher order were given to him, he would have no room for it, no capacity to improve by it.

Before man sinned, he was perfect in the sphere in which he was placed; and his Creator and Lawgiver gave him but one law, one command or prohibition, and that as a test of his obedience; all things connected with the kingdom in which he lived, and on the earth committed to his charge, were at his disposal, and he was permitted to give free scope to all his desires, and do as he pleased, in his sphere, just as his God did in His, if he would only keep one simple, plain, and easy-to-be-understood law; but the moment he sinned he was under the curse of that broken law, and many privileges and blessings which he had before enjoyed were taken from him; his hitherto almost unlimited freedom and liberty were taken from him, by his lawgiver's giving him other laws more restricting in their nature, or more extensive in their operation, depriving him of blessings before enjoyed, as a punishment for the one he had broken.

This course God has pursued with his people in all dispensations. The law was changed to Adam to suit his acts and circumstances. The law to Israel, in the days of Moses, was changed to suit their acts and circumstances. God changes not; He does right all the time, and most peculiarly in this one thing He does not

vary, wherein He shows His disposition to do good unto, and to bless, His children, in that He always adapts His laws to their capacities and necessities. When Israel would not keep the law of the higher Priesthood, God took it from their midst, in mercy to them, lest they should utterly destroy themselves by sinning against it; and left the lesser Priesthood with them, and the law of carnal commandments, as a school-master, to preserve them a distinct nation, until they should repent, and be ready to receive, and then He was ready to restore, the higher Priesthood, which He did in the person of Christ.

Again, to save man from sinning so that he would be obliged to be destroyed from the earth before the earth had filled up the measure of its creation, He wisely received the Holy Priesthood up into heaven, and with it the opening door to a celestial law and celestial glory; and left man to wander on the earth for centuries in such darkness and ignorance, that he could not commit the unpardonable sin, and utterly and for ever destroy himself from the presence of his Maker; leaving yet a door of hope, through future preaching of the Gospel, to those ignorant beings in the prisons of their spirits; as Jesus did to similar spirits while his body was resting in the sepulchre.

The Eternal Father, having beheld the wickedness of man for many generations; that he had transgressed the laws, changed the ordinances, and broken the everlasting covenant—the only covenant by which he could hope for forgiveness here or hereafter; that the earth was hastening to its consummation, and fast filling up the measure of its creation; that the Sabbath of days, since the end of its creation, numbering with the seventh day, or Sabbath of days during its creation or formation, according to the measurement of time at the planet Kolob, the residence of the Creator; and knowing that without His interposition those living on the earth, those who would live on the earth, those who had lived on the earth, without the Gospel, and the earth itself, could not be prepared for celestial glory, sent forth His holy angels, and committed the greater and the lesser Priesthoods unto His servant Joseph Smith, who, by the virtue and power of that Priesthood, established the Church and kingdom of God on the earth; committed that same Priesthood to many others; opened up the way of life and salvation to the presence of the Father, to the earth and all beings thereon who would receive the glad tidings; sealed his testimony with his blood; and fell asleep with all the martyred Prophets which had gone before him to celestial Paradise.

And what was the first great and all-important law given to the Saints through Joseph, for the establishing of the Church and kingdom of God on the earth in this dispensation? Would you say faith, repentance, baptism in water for the remission of sins, and the laying on of hands for the reception of the Holy Ghost? All this was required of sinners, that they might become Saints; always was, and always will be, required of the inhabitants of the earth that they may be Saints, and without all these things no one can be a Saint.

As every kingdom requires a space, and without a space there can be no kingdom, it was necessary there should be a space for the kingdom of God on earth. And God, foreseeing this, raised up wise men, long before the opening of this last dispensation, and revealed to them a Constitution and form of political government on this land, under which all men could worship God according to their own consciences, and no one should be molested in his worship according to the laws of the land. And knowing also that this government, the best of all governments, in common with all other governments, had assumed to itself the right to control the land which He had formed for the benefit of the creatures of His creation, commanded His Saints to gather up their money, and all their money, without regard to the amount, and send their wise men with it to purchase land, so that there might be a space on the earth where His Church and kingdom might be established, and no one could have it to say, that space, that land is mine, and the Saints have robbed me.

Did the Saints abide this great command? Some did, and some did not. There were some who sent all they could to purchase land for the establishment of Zion, and there were many who sent little or none, pretending they had none; that what they had was a wife's or children's dowry, and they must not dispose of it; and many excuses were invented by the Saints to keep their money, and compa-

ratively but little land was purchased; and what was the result? They were few in numbers, and their enemies came upon them, and overcame them, and scattered them, just as the Prophet Joseph told them they would, if they did not keep the commandment.

From that day almost to the present, the Saints have been driven from city to city, and from place to place; their lives have been wasted from the earth, till few who then were, are left to bear witness of their scourgings; and enough of their property has been wasted to have purchased a resting-place a thousand times; but no thanks to the wicked who have done this scourging, for God will require it at their hands in His own time; and although He uses the wicked as a rod to chastise His people when they trangress, and will not abide His law, they, the wicked, do it voluntarily, in the exercise of their agency; and they must be responsible for their acts, and sooner or later suffer the penalty due their crimes.

But to the Saints, in the opening of this last dispensation, as at the introduction of man on the earth, God gave the most perfect law He could give for the rapid furtherance of His kingdom, for the good of His people, and endeavoured to instil into their minds, that, as they had enlisted in the greatest and most glorious cause that could be instituted, they ought to consider all they possessed as a loan from their Creator and King, who owned all things; and they ought to use it all freely for the advancement of His kingdom, without querying or gainsaying; not counting themselves, or anything they possessed as their own, but that they had been bought with a price, which blood or treasure could never pay; and themselves and all their possessions were ever ready at the call of their master, to be used even when he would.

To whom was this law of consecration given? To the Saints, before they had proved themselves disobedient, and for the simple reason that they might receive the greatest blessings possible, through the rapid building up of the kingdom of God. Did they keep the law? No! they refused and were scattered. And what was the result? The law of tithing was given. To whom? To the Saints, after they had proved by their acts that they would not keep the law of consecration. Did the law of tithing abrogate or destroy the law of consecration? By no means; it is just as good now as it was before the law of tithing was given.

When the more perfect law of consecration was rejected, the Lord gave the law of tithing. Why? Because God works by means. He formed the world out of the abundance of material that had existed from eternity, and in eternity, and used means to mould and fashion those materials in the form He desired, and uses means for the accomplishment of all His works. And in this thing He gives an example to His people, and requires them to use means in building up His kingdom, and without means He will not have it built. And as all means in creation were His own, He required all He had committed to His Saints, as His stewards, to be brought into use. And when He had proved that they would not do it, He gave them the least law He could give them, consistent with His purposes, and that was one tenth. And all who are not willing to do that much out of their stewardship, for the advancement of the cause they profess to love above all others, are not worthy to be called Saints, or disciples of Jesus.

And what has been the result? From the day the law of tithing was given, the Saints have been querying whether they understand it; whether they understand just how to divide a beef, as they have but one, and it is not clear in their minds how to arrange all the different parts, so as to select one-tenth of the value of the whole; or how many bushels of wheat they must tithe out of a thousand, when they have paid labour-tithing for every day in the year? Or whether labour-tithing is due at all, while engaged in gardening, or farming? Or if they have but eight pigs, whether they shall tithe them at all, seeing they cannot divide equally without killing one?

Truly may it be said of all Saints who have admitted such queries, and a thousand more of a similar nature, or any queries at all, into their minds about the law of tithing, that they have not understood the subject. They have been looking at the shadow, and neglecting the substance, having forgotten, or knowing not what manner of persons they ought to be, or what the law of the Priesthood requires.

What, children of the kingdom and Saints of the Most High God, who are looking for and anticipating thrones, and

dominions, and principalities, and powers, and exaltations in the eternal worlds, and joint heirship with their beloved Saviour to all the glories of his Father's kingdom, stooping to admit the temptations of Satan into their souls for one moment, so as to query how they shall divide one-tenth of their possessions and income with Him who has lent them all they have, (for they own nothing,) and that, too, in the very generation when their God and King had given them a great and glorious law; and they have failed to comply, and lost its benefits and blessings; and on account of the slothfulness, and covetousness, and ignorance, and idolatry that still entwine around them, a new law has been forced, as it were, from the courts of glory, the least law that could be given, and the same that was given to ancient Israel in their slothfulness and backwardness in duty; and that, too, that they might attain to salvation with the least faith and works possible! And yet stop to query?

How are you going to get salvation without the ordinances which produce it? And how will you get those ordinances without a place in which to administer? And what is a Temple of the Lord for, but for the Saints to receive of those ordinances which will secure their own salvation and exaltation, with their friends, living and dead? And will mortal immortals, beings destined to the glory you are hoping for and believing in, stoop to inquire about the division of a tenth of your possessions, the mere fruits of a broken but far more full and perfect law, which you ought to have kept, and had you kept which, no soul in Zion would ever have had occasion to say, I am poor, or lack for the comforts of life; for when God's people do His will, He pours them out blessings till they have not room to receive, and their enemies have no power over them.

Ask those few, who have been devoting all their time and talents and substance to the building up of the kingdom, if they regret their course. Ask many more, who have been handing over to the Lord's store-house without weight or measure for the last six months, if they would exchange the joy they feel at having laid aside their tithing queries, and risen in their feelings towards the fuller enjoyment of the higher law of consecration, by their acts, if they would exchange those good feelings for all the gold of California.

When the Saints have paid their tithe, or one-tenth of all to the last farthing, how much have they paid? Just one tenth of what the law of God requires of them, only as they have made void that law through their transgressions; and if the Saints should turn to the Lord with their whole heart and substance, and consecrate themselves and all the Lord has lent them to His service, even to the free-offering of their lives, if need be, without the Lord's inviting them to it, they would never hear the law of tithing mouthed to them again; they would soon feel that it was a law for a rebellious people, and not for them; that they lived above it, and had no use for it; and the joy of one year living in such obedience, would overbalance all the joys of their former lives, and the angels of heaven would be their companions by night and by day, and they could converse with them as with each other.

But what does the Lord want of so much tithing and consecration? To build Temples? No! he don't want any of your money. He is not coming down here to work and build houses; He has been here and done His work, and He wants you to use your own means and do your own building. Does He want a Temple wherein He can receive His endowment? No! He received His endowment a long time ago, and has entered into His rest, and He wants you to build a house unto His name, a holy place, where He can meet you, and see that you receive your endowments as He has His, that where He has gone you may go also, and dwell with Him for ever.

Of late, particularly, many of the brethren have done nobly, and God has poured out His Spirit more abundantly, and the Saints have rejoiced more than ever; and we write not to find fault with any, but to spread before you the simple truth, praying that your minds may be opened to its reception, that your souls may expand, and your faith increase, so that you may have power to do more and more, and help to roll on the kingdom of God faster and faster, that Zion may be built up, the Temple of the Lord be reared, salvation flow forth to the honest in heart of all nations, and the earth be purified and made ready, while the Saints shall stand in holy places, and watch the coming of the Son of Man in power and great glory.

THE JEWS AND PALESTINE.

(Extracts from the "Harbinger of good Tidings," an Address to the Jewish Nation, on the propriety of organizing an association to promote the regaining of their fatherland. By Rabbi Judah Elkali.—London: S. Solomon.)

A VOICE RESOUNDS, CONGRATULATING! AND GREETING!

The Prophet Hosea says, in the second chapter, "And the children of Judah, and the children of Israel, shall be gathered together, and appoint themselves a head, and they shall come up out of the land, for great shall be the day of Izreel." This "Day of Izreel," our sages declare to be, that period when the house of Israel shall associate together, and unanimously appoint themselves a head, or chief; this chief shall govern our nation previous to the appearance of our expected Messiah.

This opinion is confirmed by Kimchi, and the great Abarbanel.

According to Medrash Pesikta, the gathering of the nation will take place under the auspice of this head, or chief; and the Rabbi Abkat Rochel, in his first book, second part, states that this chief shall build the Temple. The Rab. של"ה in his Maamar Beth David, twenty-fourth page, first column, says that the advent of the Messiah will follow the building of the Temple.

It is stated in the Talmud Jerusalmi, Maasher Sheni, fifth chapter, second canon, that Rabbi Aha inferred, (from the discussion therein related,) that the Temple would be built previous to the reign of the Messiah. It is to be remarked, that in the arrangement of our Daily Prayers, the supplication for the building of the Temple comes first in order, then follows the prayer for the flourish of the offspring of David, *vide* Talmud, Treatise Meguila, second book, order Berachot. In the same manner it is to be observed in Psalm cxxxii, 14, which says, "This is my rest for ever, here will I dwell, for I have desired it." And further on, the seventeenth verse continues, "Here will I make the Stem of David to bud."

Isaiah, in the sixty-first chapter, says, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." This figurative mode of expression implies, that like the earth requires seeds to procreate therefrom, so must righteousness and praise be planted. The plant shall be the association, hinted by Hosea, in the second chapter, to come up out of the land; for great shall be the day of Izreel. The produce that will spring forth from it, is the bud, mentioned by Jeremiah, in the twenty-third chapter, "I will raise unto David a righteous Bud." This is the exposition of Rashi.

Ketuboth, page 111, first column, on Solomon's Song, second chapter, "I charge you, O ye daughters of Jerusalem, by the elks, or by the hinds of the field, if ye stir up, or awake, the love till he please." Our sages all agree, that by this love our restoration is implied, and they explain the motive that this verse is thrice repeated in the Book of Song; first, to charge the Jewish Nation not to return to the Holy Land in a body, or by force of arms. Secondly, to caution them against attempting the restoration by revolting against the government that kindly protected them. It must be done by petitioning for aid, to the sovereigns of the earth, who, in justice, will pave the way, and facilitate the mode of our return, as stated by Isaiah, eleventh chapter, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah." And thirdly, a charge to the nations of the world, not to use the Jews too harshly, but to grant them emancipation from exile, as foretold by Isaiah, in the fourth chapter, "And the peoples shall take them, and bring them to their place." Also in the sixty-sixth chapter, "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses and in chariots, to my holy mountain Jerusalem, saith the Lord."

The gathering of the dispersion is to be at two periods, part by the agency of the chief, or head, before building the temple, in the usual course of worldly events, and the other part by the Messiah, assisted by miracles, and with mighty hand; for since that is to happen after building of the Temple, our nation will be more worthy of

special marks of Divine aid, *vide* Zoar, the end of Parasha, Haye Sarah, and Rabenu Behaye, Parashat, Nisabim, page 46, third column.

The Prophet Hosea says, in the fourteenth chapter, "In the first place God spoke to Hosea." Now using the sentence, "In the first place," it should be expected that a second proposition would follow; in the absence of such, we are to look to the continuation of the prophecy, after concluding the subject of the first proposition, and endeavour to connect it together. We find that the first subject is immediately followed by the prophecy, that Israel shall associate together, and appoint unto themselves one head. This circumstance warrants us to conclude that the meaning of the prophecy is, that in the first place, the house of Israel shall form themselves into an united convention. Such unity will be the commencement of the reparation that Israel will make, to expiate the sin of those internal dissensions, that caused the ruin of the holy Temple and the nation. In the first instance, we must associate, and appoint unto ourselves a head, supported by permission of the sovereigns and chiefs of the nations of the earth. This head is to be particularized by the appellation of Ruler of the House of Joseph, because, in Hebrew, the word Joseph comes from the root *asaph*, to gather—a name befitting a Ruler who will acquire his authority from a gathering, or association of the nation.

By this association, or gathering, it cannot be supposed that it is expected to congregate together, in one spot, the whole Jewish nation. The intention is to accomplish this end by means of representation. Let every Jewish community on earth appoint a representative; let these representatives meet in London, the capital of the world; let them be united, for union is strength. A number of tender reeds, however feeble singly, will, when joined together, become of powerful strength. This association does not require the proximity of bodies, but the unity of hearts. And in perfect unison, we must solicit our God for our restoration; as it is written in Jeremiah, the fiftieth chapter, "In those days, and in that time, saith the Lord, the children of Israel, come they, and the children of Judah together; they shall go and seek the Lord their God, they shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." The meaning of asking the way to Zion is the petitioning the courts of the world to clear for us the road that we may in safety reach Zion,—the land bestowed upon us by God himself, who said, "Unto thee will I give the land of Canaan, the lot of your inheritance."

The forty-seventh Psalm states that "The wealthy of the people are gathered together, the people of the God of Abraham;" intending to say, that, at the restoration, the wealthy men of Israel will associate together; for the last redemption will be celebrated for the amount of wealth that the nation will possess; as the judicious Abarbanel expounds, saying that there are three classes of grandeur,—talent, strength, and wealth. At the time of the first Temple, the Jews were distinguished for their talent; witness king Solomon. The period of the second Temple was celebrated by valour, courage, and strength, as exhibited by the Maccabees, and others, as related by Josephus. And the third and last Temple will be blessed by immense wealth, as the Prophet Haggai foretells, in the second chapter, "The silver is mine, and the gold is mine, saith the Lord of hosts: the glory of this latter house shall be greater than the former."

Isaiah, thirty-sixth chapter, "Israel shall be saved in the Lord with an everlasting salvation." Our sages explain this verse in the following manner;—the emancipation from Egypt took place by the agency of man, therefore it ended in exile. And so was that of Babylon. But the future restoration shall be brought about by the Lord, who liveth for ever, and therefore will be everlasting. It may appear contrary to the accepted belief, to say, that the emancipation from Egypt took place by the agency of man, since the first sentence in the decalogue is "I am the Lord thy God, which have brought thee out of the land of Egypt." Our sages' meaning is, that the Lord our God, our King, and our Saviour, used Moses our Master, as His agent, to achieve His pleasure; but in the future restoration He will not make use of any agent, but Himself will incline the hearts of the rulers of the earth, to deliver us from this lengthened exile.

It must not be supposed, that God will send a Prophet to deliver us from captivi-

ty, as He did Moses in Egypt; in our case we must, of our own accord, implore the help of God, and return; as directed by Jeremiah, thirty-first chapter; "Set thee up way marks of Tamarisks; set thine heart towards the highway; by the road which thou wentest, turn again, O virgin of Israel, turn again to these thy cities; how long will ye tarry, O daughter, before you return." Also, in the fifth chapter of Hosea, "I will go, and return to my place, till they acknowledge their culpability, and seek my face." And the third chapter says, "Afterwards shall the children of Israel return and seek the Lord their God, and David their king."

It is evident that two different modes of redemption are foretold by the Prophets, one honourable, and pleasant; Isaiah, forty-ninth, "Thus saith the Lord, Behold, I will lift mine hand to the Gen iles, and set up my standard to the people, and they shall bring thy sons in their arms." And in the sixtieth chapter, "Surely the Isles shall wait for me, and ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." Also, the thirty-fifth chapter, "And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." The other mode is by means unpleasant and harsh; see the twentieth chapter of Ezekiel, "And I will bring you out from among the people, and I will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face; and I will cause you to pass under the rod, and I will purge out from among you the rebels. I will bring them out of the country where they sojourn, and they shall not enter into the land of Israel." And many other warnings too fearful to dwell upon. It is in the power of Israel to choose either of these modes. If they continue in their apparent apathy about their return to their lands, God will arouse them by force; but if they remember beloved Jerusalem, and set about obtaining it, as directed by Hosea, in the second chapter, gladness and joy shall accompany them, as it is spoken by Jeremiah, in the thirty-first chapter, "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people,—the remnant of Israel. Turn again O daughter of Israel, turn again to these thy cities." The thirty-second chapter repeats, "Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely."

The following prophecy of Jeremiah surpasses all others in clearness, regarding the symptoms of the restoration. The Prophet says "The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart; *in the latter days ye shall consider it.*" On this last sentence the Rabbi Manasseh Ben Israel, in his work Mikve Israel, the seventieth section, writes thus, "When men will resolve to consider on the import of this prophecy, it will be the sign that its accomplishment is near at hand, and the latter days are approaching." Here is an answer to those who inquire how is it that the sages of past generations did not attempt to entertain the idea of returning to Jerusalem? The time had not arrived for people to consider on it. The holy Zoar points out the present time to be the period about which the Prophets spoke.

In the forty-fourth chapter of Jeremiah, "Thus saith the Lord thy Redeemer, that confirmeth the word of His servants, and performeth the counsel of His messengers; that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places." The Rabbi Kely Phaz explains this as a duty on Israel, to begin the movement, and that our Almighty God will confirm, and affirm, the operation of His servants.

Medrash Rabbi Joshua Ben Levy states, that God said unto Israel, You have caused the destruction of my Temple, and the exile of my children; solicit then for the peace of Jerusalem, and I will forgive you. Therefore, O house of Israel, join together in one brotherly association, to perform the pleasure of our Father who dwells in heaven, and solicit the peace of Jerusalem.

Our sages say, Medrash Rabba Perek 98, "When once the house of Israel form themselves into an association, to achieve

the possession of their land, we may be well assured that the redemption is at hand. Upon such an association king Solomon says, "Many daughters have done virtuously, but thou excellest them all;" because this holy association will represent the whole Jewish nation. On the councils of this body, our God will pour spirits of wisdom and understanding, to guide them in the right path. When Israel associates together, as becomes the children of one man, and the servants of one God, that God will grant them His grace, and will perform the oath He made to our fathers.

And now, my dear brethren, before taking leave of you, permit me to recapitulate, in brief, the substance of my address. I have endeavoured to prove, by the sacred writings, that we are commanded to organize an association of the whole nation, to work out our return to the Holy Land. I have shown that this return, and the building of the Temple, is independent of the advent of the Messiah, and must take place before that event, so that our present duties are distinct from that mighty event. I have pointed you that we must not attempt our return in a body, by force of arms, or revolt, but by fairly obtaining the aid of the just and generous nations, that have hitherto protected us. I have also tried to dispel the idea, that our return must be achieved by miraculous deeds. I have reminded you that internal dissensions caused our ruin; and unity, and brotherhood alone will atone for that fault. I have also demonstrated to you, that union is strength; that the movement must originate with us, and not to expect impulse out of the natural course. I have placed before you the two modes of emancipation, predicted by the inspired Prophets, and implore you to choose the happiest. You will observe the opinion of a great man that the decrees above depend on the doings below. You will remember that when the work is once begun you must not stop till He pleases to answer our suit. I have tried to impress upon your minds the duty devolved on us all, to solicit for the peace of Jerusalem.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 16, 1852.

News from Great Salt Lake Valley.—We have received the *Deseret News* to the 24th of July, from which we glean the following items:—

The anniversary of the fourth of July, falling on a Sunday, was observed on Monday the 5th, with considerable spirit; processions, music, songs, toasts, orations, the roar of cannon, &c., being the order of the day. Particulars in our next.

Presidents Young and Kimball, and others, left Salt Lake City on Thursday, the 15th of July, for the purpose of attending a general meeting of the Saints of Utah county, at Provo. They returned on the 20th of the same month.

Deseret Pottery was improving. A fine lot of crockery was expected in a few days from our last dates. A great emigration was passing through the Valley for California, which as far as known, was generally healthy, prosperous, and peaceful, and was troubling the Utah courts much less than former emigrations.

On the 6th of July, a storm of rain and hail broke over the Valley, damage from which was being continually reported. Another hailstorm occurred on the 13th; the hail fell in much larger quantity than on the 6th, cutting vines and leaves considerably. Hundreds, and perhaps thousands of acres of grain were so far injured as not to be worth harvesting. Thunder showers were becoming quite common.

The California Mail, having been lost many days in the snows, in the Sierra Nevada mountains, arrived at Great Salt Lake City on the 8th of July, with letters from the Elders in the Sandwich Islands, and from England.

Elders P. P. Pratt and Rufus Allen, sailed from San Francisco, September 5th,

1851, and arrived in Chili November 8th, where they remained, sometimes in the interior of the country, but mostly at Valparaiso, studying the language, and forming acquaintance as opportunity presented; war, and the internal commotions of the country, preventing general travel, acquaintance, or preaching. On the 2nd of March, they embarked on board the ship *Dracut*, for San Francisco, where they arrived on the 20th of May. The *News* says:—"Although circumstances prevent a general preaching or introduction of the Gospel among the Chilians, or Auricanians, yet the mission will eventually prove of immense worth to the cause of truth, as a means of future operations. We understand that brother Pratt is about to translate, or is translating, the Book of Mormon into Spanish. It is anticipated that the Saints in the Valley will have the pleasure of seeing him before many months, with all others of his quorum, and hear something from their lips more interesting than can be written."

A letter in the *News*, from Manti City, San Pete County, dated June 27th, states that Manti is at length blessed with a strong, well-built stone fort. It has a gate on the west side in the centre of the wall, and round bastions at the north-west and south-east corners. The wall is eight feet high, and two thick, and is set upon a foundation of stone three feet wide. Sylvester Hulet, keeper. The fort cost six hundred and ten day's labour for men and boys over sixteen years of age; eighty-five days for boys under sixteen, and a hundred and twenty-five days' team work. It was intended to build the tithing store-house in the centre of the fort. Another letter, dated July 3rd, states that at a meeting of the citizens of San Pete county, in the fort of Manti city—John Lowry, Chairman; R. Wilson Glun, Secretary—the following persons were nominated to fill the various offices in said county:—Representative, Levi W. Hancock; Sheriff, Major Nelson Higgins; County Recorder, Andrew L. Siler, Esq.; County Surveyor, Albert Petty; Selectmen, P. W. Cook, G. Snow, and Joseph Richey; Assessor and Collector, John Lowry, jun.; County Treasurer, George Pectal; Referees or Selectmen, Titus Billings, Edwin Whiting, W. Chapman, A. Millet, James Case, Stephen Taylor, Orvil S. Cox, W. W. Potter, John Lawson, Albert Smith, Isaac Behunnin, and William Luke. Precinct Officers:—E. Averett, J.P.; D. B. Funk, L.C.; J. C. Sly, Pound keeper; J. S. Allen, A. N. Billings, and A. Wilkinson, Fence viewers.

A letter, dated Cedar City, Iron County, June 27th, states, that the month previous, considerable work had been accomplished in preparing to make iron. The fire-brick of the furnace was ready for laying up, and proved to be of the best quality. The timber for the framing of the machinery was hauled from a kanyon five miles south of Coal Creek, where there is abundance of beautiful pine timber, and any quantity of poles for fencing. A good, extensive blacksmith's shop was erected. The iron works for the machinery were progressing rapidly, being produced from the tire of wagons. It was expected that iron would be manufactured in a few weeks. A number of the brethren had been working out their taxes, in making a road up Coal Creek kanyon. The road was made to within one mile of the coal. The distance from the iron works to the coal is supposed to be about eight miles. The crops were looking first-rate. A good spirit prevailed; no sickness; and peace with the Indians.

THE JEWS.—The extracts from the *Harbinger of Good Tidings*, which appear in this Number, will be read with much interest by those who pray for the welfare of Jerusalem, and whose hearts desire to see Judah restored to their own land never more to be dispersed.

The awful, fearful, withering blight, which for the last seventeen centuries has inflicted so severe a chastisement and scourging upon the tribe of Judah, was brought upon them by their own actions in rejecting the Prince and Saviour of men, and refusing to have God to reign over them, and even in fulfilment of their own express desire, "His blood be upon us, and upon our children!"

It is a fearful thing to fall into the hands of the living God, and incur His displeasure. The destruction of Jerusalem and the Temple of the Lord, where His holy name was wont to be praised, where He deigned to reveal the wisdom and intelligence of the Heavens, and manifest His own high glory—the dispersion, and the deep persecutions and sufferings endured by His chosen people at the hands of the Gentiles—ought to prove an everlasting warning to future generations, and deter them from falling into corruption and wickedness.

But, thanks be to God, although the Jews have been scattered, and cursed, and peeled; although they have been denied the common privileges of citizenship among the nations of the earth; although they have been a bye-word among all kindreds and people, and have been accounted the filth and off-scouring of the whole earth—they have not been cast off for ever. They have preserved their identity as a peculiar people, though scattered among all people, and subject to the most extraordinary vicissitudes. They shall yet be gathered again to their own land, and shall re-build Jerusalem, with its Temple, to the name of the Lord of Hosts; the Holy Priesthoods of Melchisedec and of Aaron shall be again restored to them, and the ordinances of salvation and eternal life shall be placed in their hands; their souls shall be made glad by the favour of the Lord; their old men shall see the peace of Jerusalem, and their young men and maidens shall rejoice together in the song and in the dance, as in the ancient days ere the glory had departed from Israel; and they shall no more be forsaken of the God of their fathers.

Without subscribing to every sentiment contained in the extracts, we will say that it affords much interest, and gives many pleasing thoughts to us, to see that the spirit of gathering—the true Spirit of God, is influencing the minds of the Jewish people with a desire to fulfil the prophecies, by returning to their own land, and is another welcome indication that "the work of the Father" is commencing with His "children of Judah."

ARRIVALS.—On the 26th of September, Elders Thomas Margetts, and J. C. Armstrong arrived in our midst from the Salt Lake Valley, the former on a mission to Italy, the latter to this land. Both well.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 520.)

At this time the evil and designing circulated a report, that *Zion* was to be *extended* as far *east* as *Ohio*, which in some degree tended to distract the minds of the Saints, and produced a momentary indecision about removing thither, according to the commandments; but the report was soon corrected, and the brethren continued to remove to Zion and Kirtland.

On the 11th, we left Westfield, and continuing our journey, staid that night with a man named Nash, an infidel, with whom we reasoned, but to no good; and on the 12th, arrived at Father Nickerson's, when I received the following:—

Revelation, given October, 1833.

Verily, thus saith the Lord unto you, my friends, Sidney and Joseph, your families are well, they are in mine hands, and I will do with them as seemeth me good; for in me there is all power; therefore, follow me, and listen to the counsel which I shall

give unto you: Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land; therefore, I, the Lord, have suffered you to come unto this place, for thus it was expedient in me for the salvation of souls; therefore, verily I say unto you, lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men, for it shall be given you in the very hour, yea, in the very moment, what ye shall say.

But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth, in bearing record unto all things whatsoever ye shall say.

And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all Scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. Therefore, continue your journey, and let your hearts rejoice; for, behold, and lo, I am with you, even unto the end.

And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season. Thy brethren, my servants, Orson Hyde, and John Gould, are in my hands; and inasmuch as they keep my commandments, they shall be saved. Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the Church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord, and keep His commandments, shall be saved. Even so. Amen.

On the day following, Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave us His Spirit in a remarkable manner.

Monday, 14th. Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday, the 13th, at ten o'clock, A.M., to be in the Presbyterian meeting-house. When the hour arrived, the keeper of the house refused to open the doors, and the meeting was then prevented. We came immediately away, leaving the people in great confusion, and continued our journey till Friday, the 17th, when we arrived at the house of Freeman A. Nickerson, in Upper Canada, having passed through a fine and well-cultivated country, after entering the province, and having had many peculiar feelings in relation to both the country and people. We were kindly received at Freeman A. Nickerson's.

Sunday morning, the 19th, at ten o'clock, we met an attentive congregation at Brantford; and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

Tuesday, 21st. We went to the village of Colburn; and although it snowed severely, we held a meeting by candlelight on Wednesday evening, and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of reason, knowledge, and wisdom, and gave us no opportunity to reply.

23rd. At the house of Mr. Beman, in Colburn, where we left on the 24th for Waterford, where we spoke to a small congregation, occasioned by the rain; thence to Mount Pleasant, and preached to a large congregation the same evening, when Freeman Nickerson and his wife declared their belief in the work, and offered themselves for baptism. Great excitement prevailed in every place we visited.

25th. Preached at Mount Pleasant; the people were very tender and inquiring.

Sunday 26th. Preached to a large congregation at Mount Pleasant, after which I baptized twelve, and others were deeply impressed, and desired another meeting, which I appointed for the day following.

27th. In the evening, we broke bread, and laid on hands for the Gift of the Holy Ghost, and for confirmation, having baptized two more. The Spirit was given in great power to some, and peace to others.

28th. After preaching at 10 o'clock, A.M. I baptized two, and confirmed them at the water's side. Last evening we ordained E. F. Nickerson an Elder; and one of the sisters received the gift of tongues, which made the Saints rejoice exceedingly.

(To be continued.)

THE WORK IN HINDOSTAN.

EXTRACTS OF LETTERS FROM ELDERS WILLIAM WILLES, AND JOSEPH RICHARDS.

2, Jaun Bazaar Street, Calcutta, August 3, 1852.

Beloved Brother,—It affords me infinite pleasure to be enabled to furnish you with some items in connection with the progress and prospects of this highly interesting mission.

Several individuals, who are regularly attending our meetings, and are not yet baptized, have been favoured with dreams, showing them that this is the only way of salvation; and we are in hopes that the time of their deliverance is at hand.

Several have been added during the past month, and new places opened for dispensing the Word of Life. The gift of healing, &c., is being manifested to the joy of the Saints, and the astonishment of inquirers; but the press and the pulpit are proportionally active; and our meetings have been disturbed several times, which I simply reported to the police superintendent, asking for his advice, and he sent as a reply, an assistant superintendent and four constables, or as they call them here, "*Chokeedars;*" and as the disturbers were present and saw them, they had not the courage to repeat their folly, and endanger their liberty, but sent a snarling letter to the Calcutta papers, which met with immediate insertion. As a counterblast, a gentleman here has obtained the insertion in the same papers of a friendly letter. We expect him to join the Church very soon.

A few days since I went to Serampore, a town about twenty miles from Calcutta, the scene of the active labours of the late Drs. Carey, Ward, and Marshman; obtained an introduction and an invitation to the house of a widow lady, who heard the truth gladly, and believed my testimony, not only in regard to the sayings and writings of enemies and apostates, but also regarding the plan of salvation.

Elder Joseph Richards, late of the London Conference, arrived here on the 20th of last month. He left London in January, on board the *Elizabeth*, a barque, which staid at the Cape of Good Hope a month, during which time he distributed some tracts on shore, conversed with many persons, and re-shipped on board the *Elizabeth* for Madras, where he arrived in time for the sailing of the *Lucknow*, having had only one day to wait, working his passage the whole of the voyage. He is, I am happy to say, in the best of health and spirits. He is under counsel from President Snow to assist me here, which I have realized to a most pleasing extent already, and have every hope that we shall, by the help of the Lord, pull well together. His presence and counsel have inspired me and the brethren here with fresh courage and hopes.

On the 25th of last month, Elder McCune delivered his farewell address, before leaving for Burmah, to fight the battles of the Lord, and to officiate in his military capacity of a staff sergeant, in the Company's Bengal Artillery. And we feel to ask an interest on his behalf in the prayers of the Saints at home. His name and conduct have left a first-rate influence behind, as the enemies of truth, not being able to accuse him in any way, attribute his being so firm, to delusion, &c., &c.

Last Saturday, Elder Richards led Mr. William Sheppard into the beautiful limpid tank at Acra Farm, and baptized him for the remission of his sins, in the presence of many of the Saints. His son also obeyed, and a young Native of the Doctor caste, named Unnoda Persad Sen Gooptoy, who is very fluent in Bengalee and Hindustani, and is to be ordained a Priest, and take charge of the Native Churches, in the South villages, in about a week's time. He is a young man of great promise and mildness, and is the very one I was praying for nearly three months ago, before I saw him in the flesh. When he first came he was accompanied by another young man of the Writer caste, asking for the loan of tracts, having attended our meeting about a week previously; the other, who is not yet baptized, is acquainted with Arabic and Persian, besides Bengalee and Hindustani; and having nothing to do, he has very kindly offered to teach me and Brother Richards gratuitously, which we have of course accepted, and hope soon to manifest results.

We have lately received, by letter signed by Elder Anderson, a brother named Charles Gale, from Australia, late of the Edinburgh Conference. Although he has been there several years, the people have, it appears, proved invulnerable; but we are happy to hear of President P. P. Pratt having taken Australia in hand, and earnestly pray for the prosperity of the same.

Elder Meik received by this Mail a letter and bill of lading from Elder Armstrong, notifying the sending of a parcel of books, per *Ellenborough*, which sailed in May from London.

We are completely a-ground for books and tracts; and you may safely send us three pounds worth every two months, to keep up a constant supply; and as fast as we get them you shall have the cash.

Our numerous friends will please receive this as our only present mode of communicating with them, and accept our prayers in their behalf.

With affectionate regards to all the Saints.

WILLIAM WILLES.

To President S. W. Richards.

Calcutta, August 4th, 1852.

Dear Brother,—Knowing your care for the welfare of the Kingdom of God I take my pen to inform you that my passage here was rather a long one, but we had fine weather the whole of the time. I sailed from London to the Cape of Good Hope in the barque *Elizabeth*. Nothing particular happened on the voyage; but the steward was convinced of the truth of our doctrine; he left the ship at the Cape; he is intending to come to England to be baptized into our faith; he is a Swede, by the name of William Simson.

I stopped at the Cape one month, and distributed some pamphlets, and talked with a number of the people, who were glad to hear the truth. It would be a good place for a mission; there is one third Romans, one-third Mahometans, and the rest all sorts. I re-shipped on board of the *Elizabeth* for one shilling per month, to go to Madras, as there was no other way to proceed on to Calcutta. On our passage the mate was convinced of the truth, but on account of the newspaper stories, he waits to go home before he becomes a member.

We were seven weeks on our passage to Madras. I stopped one day at that port, and gave some pamphlets to them there. I worked my passage to Calcutta, 10 days, in the ship *Lucknow*. On my arrival, brother Willes was not in town, so that I did not see him until the 3rd day after my arrival, but I was received by the brethren with raptures of joy. Brother Willes has laboured here with much satisfaction to all. We have a great many enemies to the truth.; but it is not put down by them.

By letter dated Dugshie, July 17th, from Mr. E. Jones, corporal in the 98th regiment of foot, we are informed that Thomas Metcalfe, late private in the same regiment, died November, 1850, of the fever and ague, at Peshawr. He was a firm believer in the doctrine of the Latter-day Saints.

From your brother in the Everlasting Gospel.

JOSEPH RICHARDS.

VARIETIES.

THE total number of lighthouses in the United States is two hundred and sixty six.—*Deseret News.*

FISH IN UTAH.—A short time since, brother Mulford, of Utah, drew an eight rod seine, with 896 suckers, including eight trout and one herring.—*Ibid.*

THERE are twelve thousand marriageable girls in the city of Lowell, Massachusets. Six hundred were married there last year.—*Ibid.*

CLEANING KNIVES.—Ground charcoal is said to be the best thing for cleaning knives. It will not wear the knives away like brickdust, which is so often used.

"MA," said a little girl to her mother, "do men want to get married as much as the women do?" "Psha! what are you talking about?" "Why, ma, the women who come here are always talking about getting married; the men don't do so."

ALL THE DIFFERENCE.—*Mr. Pollock*—Speak up, sir. *Witness*—Oi thinks oi speaks up enough. *Baron Alderson*—You don't speak so loud as the learned counsel. *Witness*—Noa, its not loikely; oi's not used to it; it's his trade. (Laughter.)

To be really and truly independent is to support ourselves by our own exertions.

THE excess of females over males in England is 400,000; in Scotland, 150,000; and in Ireland, 150,000.—*Family Herald.*

FROM a field of oats in the parish of Dundonald, Scotland, two stalks were found to measure in height, the one 6 feet 10 inches, the other 7 feet. The grains of one ear were accurately counted and found to amount to 448.—*Ibid.*

FOOD FOR THE SILKWORM —On a recent visit of the Duke and Duchess of Montpensier to Venice, the Royal and Imperial Commissioner of Agriculture presented to them Teresa Tamor, who had produced silk from silkworms in sixteen days by feeding them with the leaves of the centinode, which is identical with the common *Poly-gonam aviculare*, called in England knot-grass. These leaves are stated to be preferred by silkworms to those of the mulberry.—*Ibid.*

BRITISH AND FOREIGN HOSPITALS.—Paris, with a population of 1,000,000, has upwards of 10,000 beds in its hospitals; whereas London, with a population of 2,000,000, and an annual mortality of 45,000, has only 5,000 beds; St. Petersburg, with a population of 476,000, and an annual mortality of 10,000 to 11,000, has 6,000 beds; Vienna, with a population of about 400,000, and an annual mortality of 16,000 to 17,000, has 3.700 beds; Berlin, with a population of 365,000, and an annual mortality of 8,000 to 9,000, has 3,000 beds; Warsaw, with a population of 150,000, has 4,000 beds; and Manchester, with a population of 360,000, has 193 beds. The above statement does not include the wards for the sick in the poor houses of the continental towns, or in the workhouses of London.—*Ibid.*

THE MORMONS.—H. Clay Lee, writes from Salt Lake to the *Milwaukie Wisconsin* as follows, in relation to the "Latter-day Saints:"—"Though we did not expect to come to this city when we left Milwaukee, yet finding that we should get better food for our horses, and avoid a desert, by coming this way, we concluded to do so. The city itself contains about 7000 inhabitants, but besides this, the valley of the Great Salt Lake, for from 300 to 500 miles, is thickly settled with farms and smaller cities. The way these Mormons have been "lied about" is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and everybody in it seems to be active and busy. They are just about establishing a tannery, and a large boot and shoe manufactory. Any person coming here to live, can get a farm for the mere cost of surveying, about 6 dollars for 160 acres, and land too that will produce from fifty to sixty bushels of wheat to the acre. Wheat is worth here one dollar per bushel."—*St. Louis Union.*

TO THE SAINTS IN EUROPE.

BY MISS E. R. SNOW.

Ye Saints! who are dwelling in Europe,
Wherever you're scattered abroad!
Grace and mercy be multiplied to you,
Through the favor and knowledge of God.

Chorus.

Come, come to the chambers of Israel—
Come, come to your home in the west—
Come, come to the vallies of Ephraim—
Come, come to the land of the blest.

Lo! Zion her cords is extending—
Her curtains are spreading afar:
Her stakes are beginning to strengthen,
Where Gentiles her peace cannot mar.

Come, come, &c.

Here th' earth yields a plentiful harvest
Of finest of wheat for our bread;
The store-house is full to o'erflowing;
The poor are abundantly fed.

Come, come, &c.

When we have erected a Temple
In holiness here to the Lord,
The blessings and powers of the Priesthood
Our efforts will amply reward.

Come, come, &c.

And then let us prove ourselves faithful,
In doing a work for the dead,
That the joys of a blest resurrection,
Through all generations may spread.

Chorus.

Come, come to the chambers of Israel—
Come, come to your home in the west—
Come, come, to the vallies of Ephraim—
Come, come to the land of the blest.

Great Salt Lake City, April 20th, 1852.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30TH, 1852.

CONFERENCE.	AGENT.	Dr.		
London	T. C. Armstrong.	£587	15	2¾
Birmingham	John Godsall	214	17	0½
South	John Alexander	179	5	9
Bradford	Thomas Hanson	159	14	2
Glasgow	Thomas Kirkwood	158	0	11½
Sheffield	John Memmott	127	9	3½
Warwickshire	Richard Tilt	102	17	3
Manchester	James Walker	96	13	8¾
Eastern Glamorgan	Richard Morris	94	16	7½
Norwich	Samuel Cornaby	93	8	5¼
Preston	John Halsall	82	13	9
Nottinghamshire	John Wigley	87	17	0
Herefordshire	George Picton	71	12	5½
Staffordshire	George Simpson	71	6	5½
Bedfordshire	J. W. Pembroke.	70	3	9½
Lincolnshire	Edward Weaver	69	3	3½
Cheltenham	Thomas Clarke	68	2	0¾
Edinburgh	John McComie	66	7	2½
Western Glamorgan	William Richards	66	1	4½
Reading	Jonathan Brown.	64	6	0
Newcastle-on-Tyne	William Soulsby.	60	7	1
Southampton	Wm. Eddington.	58	17	11½
Derbyshire	Wm. Cartwright	58	1	1
Leicestershire	T. Chamberlain.	51	11	3
Monmouthshire	G. W. Davies	47	6	0½
Cambridgeshire	J. W. Boud	46	8	6
Hull	W. L. N. Allen.	41	3	5½
Liverpool	James Linforth.	41	15	7
Dundee	John Copley	40	1	11½
Worcestershire	Charles Peat	37	14	8½
Channel Islands	Francis Kirby	35	10	8
Carried forward		£3054	10	1¾

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3054	10	1¾
Dorsetshire	Edward Frost	34	0	2¾
Land's End	W. G. Mills	32	3	1¼
Late Herefordshire	John Preece	24	17	9
Shropshire	David James	21	2	8
Carlisle	Thomas Taylor.	20	1	4½
Belfast	Gilbert Clements	20	0	7½
Brecknockshire	Wm. Williams	14	6	4½
Isle of Man	John Kelly	11	8	1
Denbighshire	Griffith Roberts	8	17	9
Carmarthenshire	Isaac Jones	8	4	2
Pembrokeshire	John Price	7	15	0
Flintshire	William Parry	4	3	10
Anglesea	William Simins.	2	11	7½
Pembrokeshire North	Philip Sykes	1	17	5½
BRANCH.	AGENT.			
Dublin	H. E. Bowring.	10	10	4½
Derry	R. G. Frazer	5	18	2½
Tedbury	J. Walker	5	0	10
Jersey	William Ballan.	2	5	2
Australia (Murdock and Wandell)		35	6	7½
Malta (Thomas Obray)		7	2	0
William Gibson (St. Louis, U.S.A.)		14	18	7
Matthew Hicks (New York)		6	0	2½
Thomas Braidwood		2	13	0
W. A. Smith (late of Halifax, N.S.)		1	3	1
F. Merryweather (Cin., Ohio, U.S.A.)		1	4	7½
J. W. McLehan		0	17	9
P. O. Hanson (Copenhagen)		0	17	6
(Errors excepted)		£3359	18	1½

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH SEPTEMBER, 1852.

J. W. Pembroke	£7	0	0
J. W. Pembroke, (per Job Smith)	25	0	0
Richard Tilt	1	17	0
Gilbert Clements	2	0	0
John Alexander	5	0	0
Edward Frost	5	0	0
Samuel Cornaby	7	10	0
William Soulsby	2	0	0
T. C. Armstrong	32	0	0
Joseph Richards (Calcutta)	3	0	0
Carried forward	£90	7	0

Brought forward	£90	7	0
John McComie	9	10	0
Thomas Kirkwood	34	0	0
James Walker	25	0	0
John Godsall	30	0	0
Thomas Chamberlain	9	3	0
James Linforth	9	1	10
W. L. N. Allen	5	0	0
W. G. Mills	3	0	0
Edward Weaver	3	18	0
	£218	19	10

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 35.—Vol. XIV. Saturday, October 23, 1852. Price One Penny.

CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

(*From the Deseret News.*)

(MONDAY, JULY 5TH.)

As the first beams of the dawn of day appeared, the slumber of the citizens was broken by the cannon's roaring out a Federal salute, followed by the sweetest strains of music which could emanate from any instruments, saluting the delighted ears of the thousands dwelling in the city, and to the great gratification of those weary pilgrims who were wending their way westward to the shrine of their golden god. The aged veterans gathered at the State House; the Mormon Battalion hailed the reveille by gathering on the Temple block, to prepare for the duties of the day; while the splendid bands were driven in carriages through the city, diffusing joy and happiness in each bosom, as they were saluted by the Heaven-inspired music.

The escort was formed at the Tabernacle at 8½ a. m., by the thirty-one Silver Grey Veterans, representing the thirty-one different states, taking the front, followed by the Mormon Battalion, and a company of the mounted guard, each preceded by a band, to the house of His Excellency the Governor; where his suite were in waiting, in the following order:—H. C. Kimball, W. Richards, O. Pratt, G. A. Smith, W. Woodruff, C. C. Rich, D. H. Wells, E. Hunter, W. I. Appleby, T. Bullock, H. Stout, D. Spencer, O. Spencer, W. W. Phelps, D. Fullmer, R. Cahoon, S. M. Blair, Z. Snow, J. L. Heywood, L. Young, and R. Campbell, who were received into rank between the aged Veterans and the Battalion, when the National Flag was unfurled on the flag staff, receiving a National salute from the cannon's mouth, followed by a Territorial salute. During the march to the Tabernacle, the air was filled with the music from the several bands and the continued roaring of the cannon, to the joy of not only the citizens, but also the strangers who were in our midst, who confessed they were not prepared for such a reception, from their preconceived opinions formed from the reports of the absconding officers.

After the escorted party were seated on the stand, the escort entered by the south doors, while the "Star Spangled Banner" was played by the band: when the whole of the escort were seated, all the doors were simultaneously thrown open, when the anxious crowd rushed in, and soon filled the spacious hall.

The people were called to order by Brig. Gen. H. S. Eldredge, the Marshal of the day; when the following song was sung by Messrs. Kay, Hutchinson, and Dunn:—

ODE FOR THE FOURTH OF JULY.

BY MISS E. R. SNOW.

Shall we commemorate the day
  Whose genial influence has pass'd o'er?
Shall we our hearts' best tribute pay
  Where heart and feeling are no more?

Shall we commemorate the day,
With freedom's ensigns waving high,
Whose blood-stain'd banner's furl'd away—
Whose rights and freedom have gone by?

Should we, when gasping 'neath its wave,
Extol the beauties of the sea?
Or, lashed upon fair freedom's grave,
Proclaim the strength of liberty.

It is heart-rending mockery!
I'd sooner laugh 'midst writhing pain,
Than chant the songs of liberty
Beneath oppression's galling chain!

Columbia's glory is a theme
That with our life's warm pulses grew;
But ah! she's flown—and, like a dream,
Her ghost is flutt'ring in our view!

Her dying groans—her fun'ral knell
We've heard, for oh! we've had to fly!
And now, alas! we know too well,
The days of freedom have gone by.

PROTECTION faints, and JUSTICE cow'rs—
REDRESS is slumbering on the heath;
And 'tis in vain to lavish flow'rs
Upon our country's fading wreath!

Better implore His aid divine,
Whose *arm* can make His people free,
Than decorate the hollow shrine
Of *our departed liberty!*

Prayer was made by Elder N. H. Felt, when "the Declaration of Independence" was read by Mr. H. Stout.

Capt. Ballo's band played "Hail Columbia;" after which an appropriate speech was made by Mr. H. G. Sherwood, in behalf of the 31 aged Veterans; and a tune played by Capt. Pitt's band.

The following song was then sung by Messrs. Kay, Hutchinson, and Dunn:—

INDEPENDENCE.

BY JAMES BOND.

The glorions day has dawned once more,
Our nation's anniversary;
Her light has spread from shore to shore—
Her fame extends from sea to sea.
Then let the earth her birth-day sing,
And make the air with anthems ring.

Chorus.

And let the "MORMONS" swell the sound,
The chorus of the free;
For Heaven and earth shall all resound
With songs of LIBERTY.

O! happy, patriotic thought!
What bliss do we participate!
The freedom which our fathers bought,
Is known in this, our mountain State.
Let others soil it as they may,
The boon is pure with us to-day.

Though other nations still are chained
In superstition's tyranny;
Soon may they see what we have gained,
And break their fetters, and be free.
The stars and stripes are now unfurled,
The broadest banner in the world.

Our glorious institutions rise,
While kings, and thrones, and empires fall;
Our shouts of freedom rend the skies,
While for our aid th' oppressed still call.
Republics rise from struggles won,
Like this our glorious UNION.

Though sister States discordant jar,
And quarrel over slavery;
Though NORTH and SOUTH should go to war,
Utah at peace will ever be.
Though demagogues our fall may seek,
Zion is strong—her foes are weak.

Though fell *disunion* gain the sway,
Where vile sedition now is rife,
And fright the Eagle bird away
To distant states devoid of strife;
Here may he wend his weary flight,
And soar amid our mountains' height.

And there may hood-winked justice stand,
While anarchy or strife prevails;
And in her palsied, feeble hand,
Hold out in vain her broken scales.
But DESERET in Heaven has might;
We flourish by the rule of right.

Let freedom's glorious light shine forth;
Its golden blaze shall never fail;
And peace shall reign o'er all the earth,
And "Truth and Liberty" prevail.
That happy day we soon shall see;
This little earth shall yet be free.

Mr. Thomas Bullock then delivered the following

ORATION.

Friends and fellow-citizens,—I now present myself before you, on the celebration of the anniversary of the day, when our glorious forefathers signalized themselves by signing the celebrated Declaration of their Independence from the parent government—taking upon themselves the responsible duty of governing themselves as an united nation, and stepping forth into the arena of the world as a free and independent Republic.

This being my first appearance on the platform, where the most learned, exalted, and distinguished men that the world ever saw, have often stood before me, in order to celebrate the praise and glory of our forefathers, and the actual sires, causes me to feel a diffidence, which none other but those who have passed the Rubicon, ever experienced. Those who have

passed through the ordeal in safety, and have earned the laurels of renown—it is to you I now look for those sympathizing feelings, in order that I may be buoyed up on the waves of public opinion, and tossed safely into the haven of peace. And you, friends and fellow-citizens, who have not as yet advanced so far in the public gaze and attention, and who are at this time building as it were, unseen by the course and rude gaze of a corrupt world, I ask your aid and sympathies while this bud is now bursting forth in its pristine beauty, and which is generally called in the world, as delivering my maiden speech.

Friends! and in this word I breathe a sentence full of warmth and feeling—and no greater word is written in the catalogue of expression; it is a privilege of which I feel justly proud, and I will endeavour to merit your continued good will.

Fellow-citizens, I now truly can call you, as being a citizen of these United States, and therefore I have a right to stand before you in eulogistic praise of those who have lived on the busy stage and scene of action, but the wheels of time have so rolled on, that now they are numbered with the dead. With the dead, did I say? Yes, with the most illustrious of those who have lived in the 18th century. And who are the persons who stept forth on the memorable 4th of July, 1776? is a question which has been answered by men of every grade of political and religious opinion, to suit their own feelings, tastes, or whims,—and in as great a variety of ways, as there is expression in the minds of men; but how do *we* as a people, look upon those men? is a question asked by some portions of American citizens, who are unacquainted with our feelings, and know not the depth of sentiment which is implanted in the bosoms of you, my hearers; and can I, a mere stripling,—dare I, set forth an infinitesimal portion of the feelings of this people, in regard to the remembrance of those men? Yes! for that purpose have I stepped forth in weakness; and bear with me, I pray you, a few moments, while I breathe forth a few sentences on that subject.

When my thoughts flow back to the remembrance of the signers of the Declaration of Independence, and in my mind I can picture John Hancock stepping forth in all the dignity of man, and with a boldness of expression and steadiness of purpose, he wrote "John Hancock" in a style, of which he may justly be envied—or whether I reflect on a Benjamin Franklin, a Jefferson, an Adams, a Hooper, or even the aged Stephen Hopkins, whose trembling hand indicates that he was nigh three score years and ten, and was verging on the brink of the grave;—I am carried back still further into the vista of time, and realize that it was not a company of men simply gathered from 13 different colonies upon a pleasure excursion; or that they had met even upon a mere business transaction; but they had met upon a more solemn occasion, and that was, to throw off the heavy burdens that had been placed upon them by the parent government.

No! friends and fellow-citizens, those men were moved upon by an invisible hand; the eye of Almighty Jehovah had been upon them from their birth, and it was He who was the grand cause of their being gathered together into one room; it was He who had moved upon their minds, spirits, and better feelings, and had, unknown to them, brought them together in order that they might lay the foundation for a Free and Independent Government, in which His people should be guaranteed the privilege of worshipping God according to the dictates of their own consciences.

How did those veterans launch forth in language which must ever command the admiration of all mankind? Almost the first words which they uttered, were, "all men are created equal; they are endowed by their Creator with certain inalienable rights; that amongst these, are life, liberty, and the pursuit of happiness;" and after reviewing the grievances under which they were labouring, they solemnly appealed to the Supreme Judge of the world, for the rectitude of their intention; and declared that these colonies, of right, ought to be free and independent States.

Here, then, is the foundation laid for the most glorious confederacy that this earth then had upon it, for God in His infinite mercy intended that this land should be an asylum for the oppressed of every nation under the face of the heavens. But even this could not be accomplished without the shedding of blood; and many were the gallant souls who breathed their last, struggling for liberty; that boon which was to be handed down to the latest generations, and that blessing which ought to be perpetuated upon the face of the whole earth.

After a sanguinary struggle of seven

years, the thirteen colonies triumphed; and on the 17th Sept., 1787, was ushered to the world, a Constitution, which shines as one of the brightest meteors in the firmament, and which guaranteed everything that could be considered dear to the most humble individual dwelling on the face of this vast continent. Some persons may be led to enquire, and what was that?

By reading the first article of amendments, I find, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press." What can be a stronger guarantee and pledge than this—that every man shall have the privilege of worshipping Almighty God according to the dictates of his own conscience, and no person allowed to put him in fear while in his religious worship, or to hurt him for his religious belief? Is there any sect on the face of the earth excluded from the benefits of the above enactment, in the Constitution of the United States? There is not! The Catholic has the free toleration of carrying his cross emblazoned, on his back through the streets, and no one ought to ridicule him. The Church of England, and every one of the different sects springing therefrom, are guaranteed safety in their several religious beliefs, no matter how contradictory, or inconsistent, or foolish, they may appear in the eyes of those who do not believe like them.

The Mahomedan has the perfect right to raise the gilded crescent high up in the air, and pointing to the heavens, cry aloud, Allah il, Allah! and Mahomet is his Prophet; having his wives contentedly hidden up in his own dwelling-place, excluded from the rude gaze, as he says, of "every Christian dog;" and no one would have the right to invade his domestic domicil. The Egyptian is guaranteed the privilege of worshipping the Ichneumon, or the Basilisk, or feeding his Alligator with the sacred bread of worship, in order, as he believes, to appease his wrath. The Peruvian has the right to erect on yonder Ensign Peak, or any of those high towering mountains, an altar to the sun, whereon to place a fire, in order that sweet incense may arise therefrom in all its fragrance, and have a number of virgins paraded in sacerdotal robes of purity, to sing the evening requiem, as the Lord of Day reposes his head on the broad bosom of the horizon. The heathen in his blindness, is not to be molested, while bowing down to his gods of wood or stone, which he knows to be the workmanship of his own hands.

These different classes, or varieties of the human race, have the right to worship their different gods, in these vallies of the mountains, in all their varied forms; it is guaranteed to them, by the Constitution of the United States; and here in these vallies, if no where else on this vast Continent, they can worship, and be protected in the free exercise thereof.

Then rejoice, you my hearers; you who believe that Almighty God has again spoken from the heavens, restored the Priesthood to the earth, and has again organized His Church according to His own will; you, by the same Constitution are guaranteed "the free exercise thereof," for it is expressly written in Article 1st, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and know ye this, that if any man revile you on account of your religion, he is not an American citizen in heart—is not subject to the glorious Constitution of the United States; but he is a tyrant, a mobocrat; would trample all the rights of any other man under foot, for not believing as he does; and further, would destroy every vestige of the Holy Bible, and everything that emanates from God, in order that he may reign as one of the princes of darkness in hell, forever.

The freedom of speech is not abridged; therefore, friends and fellow citizens, I stand before you in boldness, knowing that the Constitution was written by men while under the inspiration of Almighty God; they were constrained to make it so firm, that evil disposed men should not have the power to revoke or nullify it; and although the time may come, that aspiring demagogues may endeavour to nullify the Constitution, and want to exercise a tyrannical power over those who do not believe in tyranny, like unto themselves; yet I have the firm conviction, that you, fellow citizens, who are now dwelling in the highest altitude in the United States, will yet be the ones to unfold the broad folds of the Constitution to the breeze; and those who wish to continue to revere that time-honoured instrument, will be glad to have the privilege of flocking to the standard. Fellow-citizens, this is a broad assertion; but look at the secession doc-

trines that are continually hurled forth from South Carolina; hark the preparations for war, the clangour of swords, the rattling of musketry, the active preparations that are making in that unsettled portion of the United States; and well may we fear the attempts that are being made to subvert the foundation of the most glorious Union that ever emblazoned the canopy of earth.

What ought to be done, then, when those discordant sounds salute our ears? Rally round the broad folds of the Constitution; let Union and Liberty be the watch-cry; let the glorious Constitution be preserved in its immaculate purity; let the Union which commenced with thirteen united colonies, be more firmly united in the confederacy of the thirty-one present States; let there be a greater principle of union carried out by those who are placed in the halls of Congress; let the laws be more uniform in their nature, and the officers more united in carrying out the principles of '76 than they have been for the last several years; let them consider they are but the servants of the people, and are therefore bound to be faithful to them, or they are liable to be turned out of office; and then our ears would not be saluted by such discordant sounds as now come booming over the mountains, of Senators fighting in the Senate chamber, where peace and union ought to prevail, but which is now converted into a pugilistic arena, where the lowest words and epithets in the vocabularity of language, salute the ear. No, fellow-citizens, these things ought not to be; the Sovereign People look for, and expect different scenes enacted therein, and they ought not to be disappointed in their servants.

Friends, pardon me for a few moments, while I allude to scenes that have been enacted in a portion of the United States, wherein your humble servant was unfortunately a sad witness. In the State of Illinois, when Thomas Ford was the pseudo Governor, I was a witness to the desecration of the flag, which had hitherto been spread before the winds as a shield and a defence to every person who would claim its protection; yes, fellow-citizens, that flag was used in 1846, in a disgraceful transaction;—it was pretended that the United States had sent their regularly organized troops in order to drive a peaceably disposed class of her citizens from their homes, their firesides, and their Temple; which is contrary to the 5th article of the Amendments to said Constitution; wherein it is written, that no person shall "be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation." I am a witness that the U. S. flag was prostituted by a set of men, who said they were U. S. troops, and were authorized, by the same miserable excuse for an Executive, to drive every man, woman, and child out of Nauvoo. Although they could not find a shadow of a crime against your speaker, he was roughly driven by the points of bayonets, and the sword, which were pointed to within a few inches of his naked breast, at a time when he and all his family, with a blind mother, were suffering from the daily attacks of the merciless ague, and the burning fever; and in this pitiable condition were ruthlessly driven from his comfortable home and property, without a pound of bread, potatoes, or any kind of vegetables, across the Mississippi river, to dwell as best he could, on the banks of the Slough, as the 5th article reads, "*without just compensation.*"

Although we were thus mercilessly driven by our fellow mortals, from our homes; sick and afflicted to that extent that even one of the mob cried out to another, "Hallo, Jack, come here; here is a skeleton going to bid death, good bye," alluding to the emaciated frame of your speaker, as he was then giving the parting hand to the sick and the blind; every hair was shaved from his head; but when Friday, 9th of October arrived, the God of Abraham, Isaac, and Jacob, mercifully bestowed a manifestation that His all-seeing eye was upon us, as much as it was on the children of Israel, as they were travelling through the wilderness from the land of bondage to the promised land; for our eyes beheld the quails flying in our midst; they fell on our beds, in our wagons, on them, and under them. The hand of charity having bestowed a portion of food for our breakfast, as we sat round our humble table on a wash tub, a quail flew inside our circle, fell on the tea-board, hit the tin cups with its wings, then flew under the wagon, and was caught by a little boy about ten years old, with his own hands. Gentlemen and ladies, while shaking under the attack of ague for that

day, one of these hands held two dead birds, and the other two living ones; I was told to kill and eat them, but handling with my naked hands the manifestation that God was the same then, as he was in the days of Moses, my eyes shed tears of gladness; I could not kill the innocent birds as they fluttered in my grasp. There were sufficient killed, so that all 'the sick camp' ate of them for their dinner, and every person began to receive strength from that very hour, and we went on our way rejoicing, and praising the Lord. A steamboat was passing down the Mississippi river to Montrose, and many were the persons who beheld the manifestation.

Now let me crave your attention for a few moments while I turn the current of your thoughts to a more noble Governor; to one who is in every way fitted for his post; a man who has the confidence of more people in his district, than any Governor of any other State or Territory in the Union; I mean our esteemed Governor, Brigham Young. I will in the first place ask you, do you *know* of any person who has been in trouble, and has applied to him in his gubernatorial capacity in vain? Do you *know* of any person who has felt that he has had even supposed grievances, who has not found a friend in him? To the people who do not believe in the same religion as he does, but who have been, or are now living in this Territory; where is there a fault you can find in him? Have you been trammelled in the pursuit of your business, in your mercantile transactions, or in any laudable undertaking? No! verily no! and for the benefit of President Fillmore, the Senate and House of Representatives of the United States, all the governors of the different States and Territories, and "the rest of mankind," I will say, that the people living in Utah Territory, at this time, have the man of their choice for their Governor, and in whom they are well pleased; and for one, I firmly hope and pray, that our worthy President, Millard Fillmore, will have the light of his countenance, and the vision of futurity opened to his view, that he may continue to be prompted by good, and noble, and patriotic feelings; and that he may be constrained to appoint us such men for the other offices, who will feel it a pleasure to do good, and magnify their callings in their several offices, when they arrive in this Territory; and the prayers of a loyal and faithful people will continue to ascend to the ears of the Lord God of Sabaoth, that Millard Fillmore may live until his head becomes a halo of silvery whiteness, and then go down to the silent recesses of the grave, like a shock of wheat fully ripe for the harvest, and bearing with him the well wishes of all the *good* people on the North American Continent.

A word to you, strangers. No doubt many reports have saluted your ears, in regard to the people dwelling in these vallies, which are surrounded by yon everlasting snow-cap mountains, in regard to their loyalty to the Constitution of the United States, obedience to the laws, domestic circles, &c. As an individual, who was one of the first to drive a team through yonder kanyon, and become one of the "old settlers" in this valley, I wish to say to you, I care not what you may have heard; but rest assured of this thing —whatever has been told you which is truth, is all right; and if ye believe and practice it, blessed are ye; and whatever has been told you which is false, remember there is a God who knows that too, and he will apportion the inheritance of liars and unbelievers in that place where the worm never dieth, and where they will weep and wail, and gnash their teeth in anguish of soul, knowing at the same time that they chose lies on the earth, and refused the truth; and verily, verily they will then receive their reward.

Fellow citizens, I this day declare, there is not a more loyal people on the face of the land owned by the United States, that can be found in any equal number of the twenty millions of free inhabitants, in any other portion of the Union, than are now dwelling within the bounds of these everlasting mountains wherein the snows never disappear; and why? Because, as I said before, we firmly believe, that the Great Jehovah by His Spirit, moved upon those men, who in the year 1776, had the boldness and manliness to draw out a catalogue of their country's wrongs — and when they had calmly meditated upon them, resolved to assert their independence, which they obtained, and we this day celebrate.

And may that firmness which rested upon the minds of those fifty-six signers of the Declaration of Independence, ever be treasured within the bosoms of you, my attentive hearers; and whenever the time

may come for you to defend that Constitution from the grasp of the ruthless destroyer, may you be as valiant and bold in the defence thereof as Generals George Washington, Putnam, Greene, or Lafayette.

And you my fair hearers, may you imitate the virtues of those good sisters who laboured night and day to clothe the soldiers as they lay in their winter camp in Valley Forge. But rather would I pray that the sound of secession would never again be heard in the length or breadth of the land; and may the Union be continued on the same strength which it commenced, with this exception, that as the thirteen have reversed their numbers and become thirty-one, may the increase of Union be in like ratio.

As no eye hath seen, nor ear heard what I have now presented unto you, if there are errors therein, impute it to the weakness of giddy youth; and whatever good there is herein contained, may you profit thereby, is the prayer of your servant,

THOMAS BULLOCK.

A tune was then played by Capt. Ballo's band, when the following song composed by Miss E. R. Snow was sung by Mr. Kay, to the tune of "Old Dan Tucker."

All hail the day Columbia first
The iron chains of bondage burst;
Lo! Utah vallies now resound
With freedom's tread on western ground.

Chorus.

Tho' Brocchus, Day, and Brandebury,
And Harris too, the Secretary,
Have gone!—they went—but when they left us,
They only of themselves bereft us.

Here is a people brave and free,
Bold advocates for liberty;
The champions of our country's cause,
And firm supporters of her laws.
Tho' Brocchus, &c.

The banner which our fathers won—
The legacy of Washington,
Is now in Utah wide unfurled,
And proffers peace to all the world.
Tho' Brocchus, &c.

We'll here revive our country's fame—
The glory of Columbia's name:
Her Constitution's gem will be,
The basis of our liberty.
Tho' Brocchus, &c.

With hearts of valour firm and true—
With patriotic ardour too,
We now commemorate the day
Where freedom chants her sweetest lay.
Tho' Brocchus, &c.

Long as the everlasting snows
Upon these mountain tops repose;
Those rights our vet'ran fathers gained,
Shall in these vallies be sustained.
Tho' Brocchus, &c.

This Territory shall not rate
Inferior to our sister States
For justice, order, harmony,
Peace, virtue, and integrity.
Tho' Brocchus, &c.

Onr motto "Truth and Liberty,"
As heretofore will ever be;
And Heav'ns strong pillars sooner shake
Than we our standard will forsake.

Chorus.

Tho' Brocchus, Day, and Brandebury,
And Harris too, the Secretary,
Have gone!—they went—but when they left us,
They only of themselves bereft us.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 540.)

About this date the brethren in Zion received the following communication from Governor Dunklin, in reply to their petition of September 28th:—

City of Jefferson, Executive Department, Oct. 19, 1833.

To Edward Partridge, W. W. Phelps, Isaac Morley, John Corrill, A. S. Gilbert, John Whitmer, and others:—

Your memorial, soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honoured by my fellow citizens, did I not promptly employ all the means which the constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a government of laws; to them we all owe obedience; and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or *imaginary*, into their own hands. Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them.

After advising with the Attorney-General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws. The judge of your circuit is a conservator of the peace: if an affidavit is made before him by any of you, that your lives are threatened, and you believe them in danger, it would be his duty to have the offenders apprehended, and bind them to keep the peace. Justices of the peace in their respective counties, have the same authority, and it is made their duty to exercise it. Take, then, this course;—obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested, whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c., the law is open to redress; I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully,
Your obedient servant,
DANIEL DUNKLIN.

W. W. Phelps, Esq., Independence, Mo.

Immediately on receipt of the Governor's letter, the members of the Church generally, (though they had lain idle since the outrage in July,) began to labour as usual, and build, and set in order their houses, gardens, &c.

Tuesday the 29th of October, we took our departure from Mount Pleasant, on our return to Kirtland, and arrived at Buffalo, New York, on the 31st.

While we were thus pursuing our journey, the brethren in Zion were busily engaged in devising means of redress for their grievances; and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written; which I will copy entire, that the principle by which the lawyers of this generation are actuated may be recorded, as well as the difficulties the Saints had to encounter, in executing the Governor's letter:—

Independence, Oct. 30th, 1833.

Gentlemen—The first thing necessary to be done, under circumstances like ours, is to ascertain and fix upon the amount of fee to be paid, and to secure the payment thereof by the necessary papers; and then the responsibility of advising rests upon us. We are now labouring under all the disadvantages of an engagement, without any of its advantages; it therefore becomes us to know whether we can agree as to the fee or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here among these people, to a considerable extent, and by the engagement, we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that, the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration, we propose to you to bring all the suits you may want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four of us, the sum of one thousand dollars.

This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute notes, and send them to us; and if not agreed to, apprise us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the *mob*, we wish to show them we disregard their empty bravadoes.

(Signed) WOOD,
REESE,
DONIPHAN, and
ATCHISON.

As a *dernier* resort, the brethren accepted the foregoing proposition, and brothers Phelps and Partridge gave their note of one thousand dollars, endorsed by Gilbert and Whitney. No sooner had the news spread among the mob, than they began to congregate and prepare for battle.

Friday, November 1st, 1833, I left Buffalo, New York, at eight o'clock A. M., and arrived at my house in Kirtland on Monday the 4th, ten A. M., and found my

family well, according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 23, 1852.

BOOK DEBTS.—The financial interests of the Church in the British Isles, at the present time, seem to demand our notice, and also the attention of the Saints generally. The "Quarterly List of Debts," published in our last, shows an increase of debt to a considerable amount during the last quarter. The changes and prospects which are immediately before the Saints, are of such a character as to render an united effort to liquidate these debts, of the utmost importance to the well-being of the work.

Many Presidents of Conferences, and very many Saints who have means, will, no doubt, emigrate in the coming season, which will render the present quarter one of the most suited to the accomplishment of this object; while the assistance of Presidents who are familiar with their Conferences, and men who have means to aid, can be called into requisition.

We scarcely need remind those who have means to emigrate, of their duty in this matter. To go and leave a heavy burden of debt upon the poor who remain, would be neither brotherly nor just, inasmuch as those who go are equally responsible with those who remain, for a debt contracted during the time of their membership in the Conference.

We are aware that the Conference Agents generally have stock on hand, including Branch debts, equal to the amount of debt which the Conferences owe; but we are aware also that a portion of that stock is unsaleable, such as incomplete Volumes of the STAR, which have been accumulating for a long time past, also other works which may have been soiled or otherwise injured. This is not only the case with Conference Agents, but with many of the Branch Agents, and it is this portion of the stock which is increasing the debt with our office; and while it is lying in the hands of the Agents, our office does not get pay for it.

We would therefore call upon the Presidents of Conferences and Branches to see that this portion of stock is paid for, if possible, before the close of the year, that our office may not be embarrassed.

When this portion of the stock is paid for, it should be removed from the hands of the Agents, as it becomes the property of the Conferences and Branches in which the Agents reside, and subject to their disposal. It should no more be reckoned as stock in hand to balance accounts with this office.

Many of the Conferences could no doubt conveniently advance the money to pay for the unbound works, in the hands of their Agents, which are saleable, such as tracts, full Volumes of the STAR, &c.; if so, it would be an immediate assistance to the interests of the work, and could be refunded to the Conference by the Agent, as fast as such unbound works were sold. Those who are able to take a few Volumes of the STAR with them to the Valley, would find them most valuable property.

We would also remind the Presidents of Conferences, that a "List of Monies Received," is given in each Number of the STAR, from which they can learn at any time whether their Agents attend to the instructions which have been given hereto-

fore, in relation to monthly and semi-monthly remittances being made to us. We regret that some have altogether failed to carry out these instructions, which are quite necessary to be attended to, that punctuality and order may be observed in business.

The great lesson of life is, for each one to learn the duties which belong to them, and faithfully perform them. This renders every one acceptable in the sight of God and of His people; maintains order in the administration of government, and harmony in society.

OFFICERS FOR UTAH.—By the politeness of Dr. J. M. Bernhisel, Utah Delegate to the Congress of the United States, we learn that the following are the newly-appointed officers for the Territory of Utah:—Lazarus Read, of Bath, Steuben County, New York, *Chief Justice, vice* Samuel Stokely resigned; Leonidas Shaver, of Missouri, *Associate Justice, vice* Perry E. Brocchus removed; Benjamin G. Fenis, of Ithaca, New York, *Secretary, vice* B. D. Harris resigned.

INTELLIGENCE FROM THE SANDWICH ISLANDS.

EXTRACTS OF LETTERS FROM ELDERS GEORGE Q. CANNON, F. A. HAMMOND, AND W. J. PERKINS.

(*From the Deseret News.*)

Wailuku, Maui, S. I., March 1, 1852.

Dear Aunt,—My health has been good, and I have had no cause to complain; but on the contrary, every cause to be thankful. I have been blessed in all my attempts to disseminate truth, and have had joy in the fruit of my labours. The Lord's promise that "according to thy day, thy strength shall be," has been fully verified to me.

Our numbers at present, speaking moderately, are between four and five hundred upon this island, I cannot at present give the exact amount; and there is considerable inquiry, both among whites and natives.

Wailuku, where I at present reside, is the first place I stayed at, after going among the natives, and met with much opposition from the missionary, who told everything likely to be injurious to the truth. At that time I was ignorant of the language, to a great extent, and went up to the Potatoe region for the purpose (having a good opportunity) of perfecting myself in the language, but with the expectation of returning when the way opened. We now number upwards of one hundred and fifty here in Wailuku, and are upon the increase.

There are several quite influential men joined, and are strong in the faith. I have quite strong hopes of many of this people, as they take hold of truth with avidity, and seem to profit thereby; but with the majority, it requires all the faith and patience that the Spirit of God affords us, to do our duty, and to have the forbearance necessary, as they are slow, very slow, to understand, and to live up to the principles of the Gospel.

I have heard the remark frequently made by Elders, that they were not fit to go among an enlightened people, but the islands of the Pacific, or among the Indians, was the sphere proper to them. This, I at present think, is a very wrong idea; for I think it requires smart men among this people, and particularly men of great wisdom and patience, to the extent not needed among an enlightened people. In regard to these qualifications, I have felt my own destitution, and have realized that nothing but the power of the Almighty can sustain and bear me up.

We have baptized several whites, and have organized a small Branch, at a place called Makawao, upon this island. They are all apparently strong in the faith, and I think that one or two of them will be able to afford us some assistance after a while in preaching native.

There is but a spare population of whites upon the islands, and scattered at intervals of several miles. There are some

desirous of investigating, while others do not manifest the least interest in the matter, except for the purpose of slandering us. The missionaries, both Catholic and Protestant, are zealously engaged in endeavouring to retard the progress of truth by all the means in their power; but despite their opposition, it does and will continue to roll. I have had interviews with both Catholic and Protestant. With the Catholics, (Frenchmen), the native is our only mode of communication; and have found truth has lost none of its original potency, when brought in contact with error.

The brethren are sedulously engaged in endeavouring to perfect themselves in the language. The brethren who are upon this island, are all able to speak and teach in the language; not, it is true, with the fluency that they are likely to acquire by a longer residence, but still with a good degree of plainness, the simple principles necessary for them to observe. There are, at present, four of us upon this island,—brothers Hammond, Hawkins, Keeler, and myself. Brother Hawkins arrived here from the island of Hawaii a short time ago, and is at present living at my old place of residence at Kula; he feels well. Brother and sister Hammond are living at a place about two miles from here, called Waiehu; they are situated tolerably well, considering the country and circumstances; their society has been a solace to me, as also to the rest of the brethren; and sister Hammond will not, I think, be soon forgotten by us, for she has been truly sisterly, as brother Hammond has been brotherly. Brother Hammond had acquired some knowledge of the language during a former residence here; but this has not been of as much benefit to him as he anticipated it would be, being only obtained by the ear, and having paid but little attention to the grammatical construction of the language, he has had to unlearn and learn again a great deal. I have lived principally with them since sister Hammond came down here, about four weeks ago. Brother Keeler is well, and has been residing principally upon the other side of the island.

The work here would have spread with greater rapidity, had all been able to take an active part in the field: as yet, this has not been the case; none of the brethren having had the language (with the exception of myself) to break up, so that, consequently, my time has necessarily been spent in travelling and visiting the Branches, and opening fresh places as opportunity afforded: henceforth I am in hopes that I will be able to devote a little more time to the translation of the Book of Mormon, which I have commenced.

When I reflect upon our feelings and prospects when we landed upon the islands, and afterwards, my heart swells with adoration and gratitude to the Giver of all good, for His beneficence manifested towards us. A little rising of fourteen months ago, we landed upon these shores, complete strangers, totally ignorant of the language, customs, and prejudices of the people among whom we landed, with a strong influence to contend against, and that wielded by those well acquainted with what we were ignorant of: ours seemed a hard lot, unless we could be aided by some power superior to that possessed by mortal. That we have been aided in this manner, I, for one, cannot doubt; and I think it must be apparent to every unprejudiced man. I have been almost constantly, nay, I think I may say constantly, buoyed up with the thought that I am not forgotten in prayer by you all.

This people are decreasing, and I will like to see a remnant of them saved for the Father's sake, and hence I feel very much interested in their welfare. The missionaries have been here thirty-one years; but notwithstanding all their efforts, they have not been able to extirpate idolatry, (how can it be expected though, as the system they teach is but idolatry); it is still prevalent, though done slily, as it is breaking the law; and we have baptized several who have told us they have done it. The most common is the worship of the spirits of departed friends; but they also worship hogs, dogs, and cocks; and they say that their old priesthood had power, but this of the missionaries is powerless; and therefore their adherence to their old system.

Apropos, I had almost forgotten to say anything in regard to the Elders upon the other islands. Brother S. B. Lewis and lady, together with brothers Bigler and Farrer, are upon the island of Oahu. Brother Farrer has begun to preach, and has baptized upwards of one hundred. Brothers Lewis and Bigler are backward; in fact the progress of brother Lewis, I do not know with any certainty; but comparing him with the rest, and from the

reports I have heard, I judge so. Brother Woodbury and lady are upon Hawaii: of his progress I am at present uninformed; he was slowly progressing the last report. Brother Perkins is upon Molokai, having come down from the coast last December: sister Perkins is living at Lahaina, upon this island, staying with a white brother named Kipp.

GEORGE Q. CANNON.

Waiehu, Maui, S. I., March 1, 1852.

Dear Levi,—We are living, for the present, with brother Rice, one of our brethren on the island; he is a good man, and has been very kind to us. We are having a small house built by the natives, about the size of the one I left on the Cottonwood; the natives are now engaged in getting grass to thatch it. Brother Rice has about fifteen milk cows, which keeps Mrs. Hammond rather busy about the butter, &c., &c. We are all well at present, and in good spirits; have not had a sick day since we left home, excepting while crossing the ocean; Mrs. Hammond was sick then four days; after that she enjoyed the passage very well. Little Fanky is well; can talk some native and English; has been weaned about three months. I have been able to be with my family most of the time.

When first we landed, not having much money left out of seven hundred dollars, I went to shoemaking for a little time, only about a month, then we found a home with an old acquaintance of mine, who was honest enough to receive the truth, and obey the same; since then Mrs. Hammond and Fanky have found a good home with the white brethren. I have had my way opened before me continually; I have not been left to want for any thing, but been greatly blest in my mission thus far. When I landed upon this island last August, there were two Elders here, brother George Cannon and brother James Keeler; they had been here about seven months; brother Cannon had been preaching since June, having got the language in about three months, the shortest time of any foreigner ever getting it on the islands.

Brother Keeler has not got along so fast, but has a good knowledge of the language now, but is not able to preach much yet, but I think he will soon. Brother Cannon has done the most of the preaching as yet; they had baptized about two hundred and nineteen when we came; soon after that, the Church on this island had quite a drawback; they had not come in with the expectation of any persecution, but they found this was not the case, for when the Missionaries began to publish their lies, the natives not being very independent, they began to drop off and return to their old habits again; but after the first blast of the missionary indignation was over, the cause began to flourish, and has been prospering ever since. The missionaries succeeded at first in putting a stop to our labours, until we sent to the heads of the Government, to know whether we should have the same privileges as other sects upon the islands.

The Government gave their full consent to our labouring here. The United States Consul took an active part in getting granted to us the same rights as the other denominations. Since that time the work has been increasing rapidly: we now number about six hundred members upon all the islands; about four hundred and fifty of that number is upon this island. We baptized about two hundred and fifty since Christmas, and the work still going a-head. The missionaries are rather still about it at present; they have done all that they could to oppose the work, but the Lord is stronger than them, and He has said that no weapon formed against the truth should stand, but fall upon their own heads, which has been verified upon these islands, in the case of brother Cannon. About last March, while on his way to Kula, he stopped over night with a native, who proved to be a member of the Rev. Mr. Green's church; while there, it came on to rain, when Mr. Green came along, and seeing brother Cannon, he rode up, and ordered the native to turn him out of doors. Brother Cannon asked him if that was Christian-like conduct, when he, Green, got mad, and they had quite a talk. Green asked brother Cannon what he came here for; brother Cannon replied, he had come to preach the Gospel; when Green asked him if he did not think the Gospel had been preached here; brother Cannon told him no. This made him very angry, and as he rode away, he prayed the Lord to curse brother Cannon. Green has been in difficulty more or less ever since, both temporally and spiritually, and his influence has been decreasing from that day

to this. But the cause of truth has been gaining ground all the time.

We have a Branch of whites organized at Makawoo, they are all well and doing well at present. We number some fifteen white members upon this island.

The other missionaries have baptized but two white men since they came upon the island, (thirty years). They say that the Devil has showed himself twice, once in the shape of a Circus, and now "Mormonism."

There is some talk of annexation of the islands to the United States; they are in a very low state at present, very much in debt, no business going on to help them get out of their troubles, except the sugar plantation and the whale ships. The general appearance on the islands is very much altered since I left here in 1847.

I have just heard that the "Mormons" at Salt Lake had all rebelled against the government of the United States, and that an army of sixty thousand was on their way to the Lake to quell the insurrection of the rebels; it is creating quite an excitement here. We also heard that Governor Young had appropriated eighty thousand dollars of the United States money to his own use, and that there was a United States officer there who was like to be killed by the people; and that Governor Young had hard work to keep the people from doing it; please write and let me know about that *horrible affair!* We have not received any letters yet since we left home; we are very much put to it here for news, not having any correspondence except from the east, and that not very often. About a week ago, we received a letter from brothers Lyman and Rich.

I have seen the hand of the Lord in many ways since we left home, and felt more of His spirit than ever I did before. My knowledge of the language, that I had before, did not avail me much, having not learned it properly, therefore I had it to learn over again, but I have got it so that I can preach a little, and am trying to do what I can.

F. A. HAMMOND.

Lahaina, Maui, April 8, 1852.

Dear Father and Mother,—I have just returned from Conference. We had a good time there. The natives and whites felt first rate. I am going to Malchi tomorrow, and Patty is going with me. I expect to make it my home as long as I stop on these islands. I have been on that island and baptized some; they treated me very well; I lived on sweet potatoes and tano. We have baptized several hundred; the work is progressing finely; the missionaries are doing all they can to stop the work, but the more they try to stop it, the more it grows; and we intend it to, by the help of God our heavenly Father. The brethren here are all well, and doing well.

WILLIAM J. PERKINS.

INTELLIGENCE FROM DENMARK, NORWAY, AND SWEDEN.

EXTRACT OF A LETTER FROM ELDER W. SNOW.

Copenhagen, September 24, 1852.

Dear brother S. W. Richards,—You will recollect that my last letter left Elder Johnson under arrest in Sweden, for baptizing some persons in the vicinity of Jefla. He was taken to Stockholm, where he demanded a trial; but after the usual preliminaries in such cases, he was told by the police that his papers from Jefla were sufficient to send him on. He was therefore transported in chains, part of the way between two thieves, a distance of about six hundred miles overland, to Malmö. Here, hungry and weak, having suffered exposure and insult, and lived for about a month on some two cents worth of coarse bread a-day, he was thrust into an old prison, or castle, which appears to have been built for the confinement of prisoners in time of war. After remaining there some time he was visited by a Lutheran priest, who, to help him out of his difficulties, invited him into a more comfortable apartment, and proposed to help him to a school, as he found he had some education, provided he would associate with the Lutherans, and renounce "Mormonism," and cease to preach that doctrine. Brother Johnson answered,—

that he made him think of the gentleman who was with Jesus on the mountain, when he was an hungered. "What," said the astonished divine, "do you liken yourself to Jesus, and me to the devil. You shall go out of the country." The police therefore brought him over, and delivered him on the 9th of September to the police in Copenhagen, though Elder Johnson is a native-born subject of Sweden, and has neither been tried nor condemned by any judicial court, according to the laws of the land, any more than Elder Forssgren was. The accusation is, that he baptized several respectable citizens at their own request.

Brother Forssgren's brother and sister, and one of the persons that brother Johnson baptized in Sweden, arrived here about the same time.

Near that time we received a letter from Elder Ominsen, from Norway, informing us, that himself and Elder Fulkman had been arrested and put in prison at Brevig. It appears that a priest there, finding that many were disposed to listen to the Elders' preaching, and a considerable number had been baptized, called a public meeting, and harangued the people, stirring them up in anger against the Saints, as usual, by false and slanderous reports, which appeared in the prints, such as the following:—That a man, in England, under pretence of baptizing, had drowned a person; that a "Mormon," who had been baptized somewhere in Denmark, had killed his wife; the old Spaulding story; spiritual wifeism; and the same kind of yarn that a hireling priest always spins out: making the horizon rather stormy round the heads of the Saints for a little season. But President Larson, with some brethren, arrived there on the 12th to their assistance, and Elders Ominsen and Fulkman were liberated. A Council was then called, and the Elders dispersed in different directions, preaching the Word. The excitement rather served to give them the ears of the people, and they have now more friends than before, who call for the priests to come out with their Bibles and put down "Mormonism" with the truth, if they can, and not use lies and falsehood any longer.

Thus you see the light continues to spread over Norway, and has taken such deep root in the hearts of the people, that it cannot well be extinguished. Thank heaven, the day-star from on high has begun to shine upon Norway; and I pray that it may continue to shine forth unto the nethermost parts of the earth, till all lands shall be filled with the knowledge of a Saviour, and be prepared for His second coming, and the Latter-day glory.

The brethren in the office join with me in love to you and your associates, and to all the British Saints.

May the Lord bless and prosper you in all things, is the wish of your friend and brother,

WILLARD SNOW.

MISREPRESENTATION OF THE LATTER-DAY SAINTS.

TO THE EDITOR OF THE "MILLENNIAL STAR."

Merthyr Tydvil, 3, Plymouth-street, 27th Sept., 1852.

Sir,—I am a Roman Catholic, devoted to my religion in spirit and in truth, yet divested of prejudice towards those who honestly differ with me in opinion, believing that man is only responsible to God for his honest opinions, and that man has no right to interfere with man respecting them.

You will perceive that I am an advocate for the glorious principles of free and religious liberty, and, consequently, animated with the laudable desire of doing unto others as I would wish to be done by.

I have been informed repeatedly, by persons of various sects, that the doctrines of "Mormonism" contained pernicious principles, and that they would ultimately introduce abominations into society, if their progress was not prevented,—in fact, the Latter-day Saints have been represented as persons not worthy to be trusted or received into fellowship amongst men, but, comparatively speaking, merely to be allowed to move on the earth, and be pointed at with the finger of scorn by modern pharisees, who may think proper to thank God that they are not such sinners as the Saints of latter days.

Upon hearing those model Christians (?)

denounce your people with so much want of that charity so earnestly recommended by the Redeemer and his Holy Apostles, this passage in the unerring standard of divine truth rushed on my memory, "Judge not, lest you be judged;" and I obeyed the commandment.

"Every tree is known by its fruit;" and prompted by a spirit of inquiry, I have watched the movements of the Saints for some time, and the result is, that in this locality I perceive more practical Christian charity amongst them, according to means, than what I do with the other sects; and I candidly confess that better fathers, better husbands, better neighbours, or better members of society, than the much-reviled and misrepresented Saints of latter days, I never met with.

Sir, should you deem this humble testimony to truth and justice worthy of a niche in the pages of your brilliant little *Star*, the insertion would be esteemed a favour by

Yours very respectfully,

WM. FRANCIS O'NEIL.

VARIETIES.

THE men who are traversing the route to Australia are reckoned to be in the proportion of fifteen or twenty to one woman. We do not hear that adequate means are being taken to rectify this frightful and growing evil.—*Lloyd's Newspaper.*

IN draining the lake of Haarlem, an enormous mass of human bones has been found on the spot where, according to a topographical chart drawn up in 1545, stood the unfortunate village of Nieuwein Kerke, which, in 1539, was swallowed up by an irruption of the North Sea, which formed the lake.—*Family Herald.*

SECTARIANISM AT JERUSALEM.—Whatever good the various missions here may accomplish, Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were I to compare the lives and practices of the different sects as the means of making my choice—in short to judge of each faith by the conduct of its professors—I should at once choose Mahomedanism. When you consider that in the Holy Sepulchre there are *nineteen* chapels, each belonging to a different sect, calling itself Christian, and that a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them, you may judge how those who call themselves followers of the Prince of Peace, practice the pure faith He sought to establish. Between the Greek and Latin churches especially, there is a deadly feud, and their contentions are a scandal, not only to the few true Christians here, but to the Moslems themselves. I believe there is a sort of truce at present, owing to the settlement of some of the disputes —as for instance, the restoration of the silver star, which the Greeks stole from the shrine of the nativity at Bethlehem. The Latins, however, not long since demolished, *vi et armis*, a chapel which the Greeks commenced to build on Mount Zion. But if the employment of material weapons has been abandoned for the time, there is none the less a war of words and of sounds still going on. Go into the Holy Sepulchre, when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chant, than the Latins fly to the assault. They have an organ, and terribly does that organ strain its bellows and labour its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in with harsh brazen clang, and for the moment triumph. But there are Copts, and Maronites, and Armenians, and I know not how many other sects, who must have their share, and the service that should have been a many-toned harmony, pervaded by one grand spirit of devotion, becomes a discordant orgy befitting the rites of Belial.—Editorial Correspondence of the *New York Tribune.*

WHEN SHALL THE MEEK INHERIT THE EARTH?

When division shall cease, with its war and commotion,
And Israel returns to the place of his birth;
When Ephraim is filled with his blessings in Zion,
"The meek" then alone "shall inherit the earth."

When a Temple is rear'd to the name of Jehovah,
Wherein Saints may worship and glory go forth;
And when they dwell safe 'neath their own vine and figtree,
"The meek" then alone "shall inherit the earth."

When Satan is bound by the strength of our union,
And joy shall encircle the world as a girth;
When peace is proclaimed throughout every nation,
"The meek" then alone "shall inherit the earth."

When Mystery Bab'lon! the great one is fallen;
When mourning and sorrow are changed for her mirth;
When lordly ambition shall cease its oppression,
"The meek" then alone "shall inherit the earth."

When the sun shall not shine on the head of a tyrant,
But shed his rays brightest on merit and worth;
When the poor shall rejoice 'midst the fruits of their labours,
"The meek" then alone "shall inherit the earth."

When Christ again comes to possess his dominion,
The wicked to punish ere earth's second birth!
When he'll fight for his people as "Judah's fierce Lion,"
"The meek" then alone "shall inherit the earth."

When a fountain is open'd to those of Jerns'lem,
And God's ancient people repenting go forth;
When the Jew and the Gentile by one law are saved,
"The meek" then alone "shall inherit the earth."

When Zion's built up, and the Saints are all gather'd,
From the east and the west, from the south and the north;
With those in the Heavens who've been foully martyr'd,
Then—then all "the meek" shall inherit the earth."

Stockport. MARY SMITH.

LIST OF MONIES RECEIVED FROM THE 30TH SEPT. TO THE 7TH OCT., 1852.

	£	s.	d.
William Cartwright	£5	0	0
R. G. Frazer	0	19	0
George Simpson	3	14	0
William Williams	5	0	0
John Halsall	4	10	0
John Godsall	20	0	0
Carried forward	£39	3	0
Brought forward	£39	3	0
Richard Morris	10	0	0
John Memmott	20	0	0
William Soulsby	13	0	2
Samuel Cornaby	10	0	0
	£92	3	2

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 36.—Vol. XIV. Saturday, October 30, 1852. Price One Penny.

FAMILY RELATIONS.

Think not that I am come to send peace on earth? I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.—*Jesus.*

Turn O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.—*Jeremiah,* iii. 14.

From the above declarations of our Saviour and the inspired Prophet, we may justly infer that the preaching of the Gospel to the nations of the earth will, to a great extent, be attended with the breaking up of family ties and relations. But why all this? It is because those ties and relations have not been formed by the fullest approbation and sanction of heaven; the holy Priesthood has not fixed an eternal *seal* upon their covenants; they have not been bound on earth by that authority which is recognized of God; hence, they have not been bound in heaven. The Lord does not send forth messages to destroy and break in pieces His own institutions, when they are legally attended to and honoured among men.

Notwithstanding angels proclaimed, at the birth of our Saviour, the glad tidings of peace on earth, and good will to men, yet it is evident from the result, that the design of his mission was only to bring peace to those who received his message, and they were but few, like unto the gleaning of grapes when the vintage is done. The same results which were foretold by our Saviour, follow the preaching of the Gospel by the Latter-day Saints, and is an argument in favour of the fact that they preach the same pure principles that Jesus did. They who receive these principles, make manifest the superiority of them over all others, in that all earthly ties, endearments, and associations by which they are bound to the world, lose their virtue to a greater or less extent, where a connection is formed with that which is ordained of God, and administered by virtue of an eternal Priesthood after the order of God.

In the absence of the Priesthood for centuries past, men have substituted their own laws and regulations, to govern, not only the ordinance of marriage, but almost all other ordinances instituted by God, and revealed to man. In the absence of any communication with God, the nations of the earth have defined by human law, the obligations of husband and wife, and also those of parents and children. The time that these obligations cease is specified by law; children are released from their parents at a certain given age, and both husbands and wives upon the death of either, are fully released from their obligations. And thus, by the enlightened Christian world, the ordinances of God are virtually destroyed, and made *earthly,* by their duration; and because of it, they become *sensual* and *devilish.* The devil has ever sought to put an end to the works of God, and the wisdom (!) of the world has ordained an end to His most

sacred institutions. How unlike God, who is unchangeable!—whose course is one eternal round—of whom Jesus said, "What *God* has joined together let no man put asunder."

No wonder, then, that the family circle is often found unstable, when the power of God is brought to bear upon it; for by His word He has purposed to shake all things that can be shaken, that that only which is eternal may abide. No wonder that the son, who has obeyed the heavenly mandate, no longer lisps with wonted filial affection the endearing name of father, while the father deprecates the conscientiousness of his son in preferring a holier and a stronger tie. No wonder that the daughter and mother in like manner disregard each other; and even that the husband and the wife oftimes are set at variance by the word of God, which is quick and powerful, to divide asunder those who receive it from those who receive it not.

Wherever the Gospel of Jesus Christ is preached, its influence in this respect is felt, not only in the family circle and among near relations, but in societies and denominations, and in every kingdom and government.

Why is it that the very message of peace, when proclaimed by authority, is found associated with such scenes of strife? It is because it meets its opposite wherever it goes. It separates the evil from the good, that the Lord may know His own, and bring them to ZION, though they be but one of a city and two of a family.

The Gospel of peace is preached for those who delight therein, that they may make a covenant of peace with their God, which shall render them secure while He shall dash the nations in pieces like a potter's vessel. As light cleaveth unto light, so do those who love peace, cleave to the covenant of peace; and they go out from the midst of wickedness, which bringeth confusion and destruction.

Every man should know that he is recognized of God as a legal heir to His glory and power, for this is his privilege according to the designs of God, and if he has a family it is a duty which he owes to them: and then like God he should look upon every symptom of division in his family as an encroachment upon his rights, as the stealthy march of a deadly enemy, which, if not arrested, will sap the very foundation of his glory and dominion. Its influence should be more dreaded than the viper's sting, or the infection of the Upas. It is a messenger of death to his habitation, both temporally and spiritually.

A family who have been nurtured under the influence of inspired parents, and have heeded the teachings of a godly Patriarch, are never set at variance by a Gospel message. To them it brings peace, and strengthens the ties of their union and brotherhood. Truth only wars with error; light is only at variance with darkness; and the ministrations of Jesus or his messengers, only stir up strife where Satan has held dominion; and if a person's foes be of his own household because of the truth, it is because the enemy of truth abides there.

When mankind have access to the school of immediate and divine revelation, they will be able to learn the true designs of God concerning them, and not before. They will then know assuredly that the family relation was never designed by Him to be broken up and destroyed, but that the order of relationship on earth is in likeness of that which is in heaven, by which the heavenly hosts are bound together in an indissoluble bond of union and brotherhood. Unless mankind partake of the full-told virtues of the earthly relationship, they cannot be prepared to participate in the joys of the heavenly.

They should, therefore, never look with indifference upon the time when their children grow up and begin to embrace different faiths, or subscribe to different creeds and denominations, opposed to each other in principle, and calculated to establish widely varying characters in those who adopt them for their rule of action. This is often indulged in by members of the same family, to such an extent that they become not even susceptible of the same enjoyments; that which is loved and admired by the one, appears despicable to another; and a fiendish disregard for each other increases, until the free interchange of sentiment becomes quite obnoxious to both, for that which constitutes the happiness of one is the misery of the other; the ultimate tendency of which is to render them utterly unable to dwell together in the presence and glory of God; for no dissembling reigns in the midst of His blissful habitation, but all are one, even as the Father and the Son are one.

What a dreadful picture is thus presented among families upon the earth, in contrast with the family of heaven, and

the unity of the Godhead. It is because of such a state of things the Lord has determined a consumption upon all the face of the earth.

So little importance is attached by the Christian world, generally, to the ordinances and institutions of God, that they are esteemed as transitory things, which merely belong to earth, and with it must pass away. This, however, is very far from the truth, and not until men are made to know that the ordinances of God are necessary to eternal life, and that if ever they are perfected, it must be in the perfect enjoyment of them, will they take that exalted position in society which will restore them to the favour of God.

In order to defend, and preserve sacred, the institutions of heaven, the husband must know that the wife was designed for his eternal help, in an union which both should seek to perfect in love, and by virtue of a covenant which, when broken, would disgrace for ever its breaker. Then will parents begin to know the worth of their children; by being made responsible for them to God they will learn that without them their glory hath an end, which would induce them peradventure, like the fathers of old, to obtain for them, by the promise of God, a portion of the earth for an *everlasting* possession, and over which their dominion should be extended.

Then will children learn in that eternal day when they are possessing an inheritance obtained through their fathers, that they are children still, and that through their fathers as Patriarchs, they drink from the stream of endless life. But now, how different the scene! how debased the human heart; how changed the ordinances of God; how bought and sold for gain, and made to answer lustful ends; how diverted from their original designs, and how utterly unable, through the present using of them, to answer their ends. Virtue, the key to endless joys, is sacrificed to vice, and prostituted are her charms.

The husband and the father oft times revels in the midst of unlawful associations, sacrificing the most tender feelings of a devoted companion, when he should be the avenger of her wrongs. By parents are engendered the seeds of strife, and unnatural desires, which germinate and become prolific in a rising posterity; who thus inherit from their parents an inordinate relish for vice in all its multitudinous forms. Children, licensed by the example of their parents, indulge in every sensual gratification, until the tender sympathies of their souls become so seared, that they are not susceptible of those endearing emotions with which nature in her loveliness, once lavished so freely upon her creatures.

Surely such scenes as these were detested by the hosts on high when the earth, which was once beautiful and lovely, abiding in the presence of God, was thrust down into the shades of night for a frail covering to hide such crimson deeds from the consuming glory of her Maker. But thanks be to God, who has decreed to exalt her again to His presence. Even now messengers from on high minister and tell to man that the day has come, and the hour is nigh at hand, when the vail of her covering shall be rent, and all flesh shall see Him who cometh robed in justice to execute judgment upon all the earth.

The Christian world can read, and most of them believe, that Prophets truly predicted, and Apostles authoritatively declared that God would, in a day which was to come, call with a loud voice upon His people, to come out from the midst of such Babylonish scenes, lest they should receive of the plagues with which He had purposed to put an end to such confusion. And just so sure as God has a people upon the earth, wherever they may be, this demand will be made upon them, and they have no other promise of salvation from the plagues of the wicked, but to go out from their midst.

This call has been made in the day in which we live. God has spoken it from the heavens: angels have ministered upon the earth, and told it unto men; these men have proclaimed it abroad to the people of God; and these reflections have been called forth because of the difficulty which many of the Saints have to encounter in obeying the call, some being altogether prevented by unbelieving relatives, who are often members of the same family. To all such we would say, let patience have its perfect work, and you shall not lose your reward; for God will, in the wisest possible manner, manifest His will concerning the time of your departure; and many who are now deprived of that which is dearest to their hearts will soon see the day when such bonds will be broken, and those who now hinder

them from going, will gladly hasten with them to enjoy the peace of Zion.

There are parents who tarry year after year, hoping to persuade their children to go with them, earnestly desiring their salvation. We would remind all such of the fact, that they must first obtain influence and power with God, if they would exert a proper influence over those whom they love. Jesus did not even hope to accomplish so great a work while he tarried among men, but said, "If I be lifted up I will draw all men unto me," evidently anticipating that when he had left the world, his influence and power would be greater over those whom he loved, than when he was among them. So it will be with parents who go up to Zion, and keep the commandments and ordinances of God; they will have greater influence and power over those whom they love, to draw them after them. This is what the ordinances of God are for, and through them alone can we have power to administer salvation to others. Hence it becomes the duty of all who receive the Gospel, after they have borne their testimony to their friends, to flee to Zion, that they may inherit a saving power, through the ordinances of life, which shall bring redemption to themselves, and those whom God has or may give unto them.

If parents prevent their children from keeping the commandments of God, they will be held responsible for those whom they control; and for all the evil which results therefrom, in a day to come they will have to pay the debt due to justice. The acts of all men to whom the Gospel comes in this world, will decide their destiny for the world to come; which renders it of the utmost importance that husbands and wives, parents and children, each act the part which belongs to them, in their relationship to each other, and to God; that they may know, by the revelations of His spirit, that they have restrained evil, and maintained obedience to God in all things; that it may be said unto them "Well done, good and faithful servant, enter thou into the joys of thy Lord."

CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

(*From the Deseret News.*)

(*Continued from page 551.*)

Mr. George A. Smith then delivered the following

EXTEMPORE SPEECH.

As a humble private from the ranks of the Deseret mountaineers of the Nauvoo Legion, I have the honour, though unexpectedly, to rise and offer a few of our feelings in view of the great matters which have been presented before us this day, and of the great events of which this is the anniversary. From the remarks of the gentlemen who have occupied this stand previous to my rising, we might think, that a people who have been driven, and who have suffered so many difficulties, robbings; shaking of the ague, catching birds with hands, and for a time living on crickets, &c., that we would be very lean and poor; but my friends, I think I am a pretty fair specimen of the privates who compose the Nauvoo Legion. The experiment has been tried of living in the deserts, of wandering among mountains, and of solving the philosophical problem of almost living upon the air: and it has answered exceedingly well.

It is with the greatest pleasure that I address you; for I can assure you that the Nauvoo Legion view with the strictest jealousy, every violation of the provisions of the federal constitution:—every infringement of the rights of the people, is regarded by the Nauvoo Legion with the most fiery indignation. Whenever the rights of a religious body are invaded—whenever the privileges of a civil community are trampled upon with impunity—whenever any man in power, or any man out of power, shall trample upon the provisions of that legacy bequeathed us by our ancestors, there rises in us an unbounded indignation; for our father's legacy was sealed with their blood, and we are determined to maintain it inviolable. When an executive of a state rises up and assumes to himself a dignity and a power that no autocrat of all the Russias dare presume to exercise, and issues a bloody order as did L. W. Boggs, for the

utter extermination of all the "Mormons;" men, women, and children, that may belong to, or be in any way connected with them, it raises the indignation of the Nauvoo Legion to an unbounded pitch.

What is more curious than all the rest; it frequently occurs in all governments that corruption arises among the people; the people become corrupt, and to a great extent, it must affect the government also; no matter how good its form may be, the corruptions that arise among the body of the people, must in a great measure paralize the head of the government. The Roman Catholics in Philadelphia were attacked by a lawless mob, and thousands turned out to demolish their churches and dwellings, and murder their people, and the perpetrators of such deeds are suffered to go unpunished—this fills the Nauvoo Legion with burning indignation. The legacy bequeathed to us by our forefathers was a constitution which will protect every man in his civil and religious rights; and where this Legion is, woe to him that infringes upon these constitutional liberties. Being called upon without reflection, or time to prepare a speech; and not possessing the requisite talents for preparing notes, I must give you what I have to say in an off hand style.

Men will rise up in distant countries, and say that the inhabitants of these mountains are rebellious. Rebellious! against what? Against the power of mobs, lawless robbery, and the infringement and violation of the constitution of the United States—against the lawless destruction of property and life—against the deprivation of human beings of religious liberty—that is what we are rebellious against; and the Nauvoo Legion are ready to rebel against every aggression of this kind, as long as there is one drop of blood left in their veins.

These bayonets now before me have been carried upon the shoulders of these men to extend "the area of the American liberty," over 4000 miles, suffering almost every kind of distress and fatigue; sometimes travelling on foot over a hundred miles of desert, from water to water. Such a march has not been equalled by any body of infantry in the world; and General Kearney said, that there was no other set of troops in his army that could endure such service.

Talk of rebellion! or want of loyalty! men might as well say the sun does not shine, as to argue that this people are enemies to their country's freedom. There is a spirit of religious intolerance that has arisen in the minds of a great many men against this people in the present age; they say, "you shall think as I think, or damn you we'll destroy you." General Joseph Smith, the commander of our Legion, was treacherously murdered, and his noble brother by his side also, while under the pledge of safety of Governor Thomas Ford. The grandfather of that murdered general, (murdered while under the sacred pledge of the State of Illinois;) his paternal grandfather I say, was at the elbow of Colonel Ethan Allen, at Ticondorago, and with Stark at Bennington; and his maternal grandfather was in the first naval battle, and at the elbow of the first Commodore of the American navy, when the first naval battle was fought by Americans against Great Britain, and served during the entire war. Why was he murdered? because he thought different from his neighbours. Religious toleration was not in accordance with the feelings of narrow minded men; he must be butchered—basely murdered—and to accomplish it, the faith of a sovereign state had to be pledged. We love the constitution of the United States in its organization; but we detest southern secession, and northern disunion, or anything that would be calculated to destroy our glorious Union, and the institutions which have been sealed by the blood of our fathers.

Gentlemen, appearing as I appear in your midst, lean though I may be, (Mr. Smith now weighing 230lbs.,) I will tell you that I have the honour of having descended from an officer of the revolution, who marched 150 miles under the command of General Morgan, from the battle of the Cow Pens, with nothing to eat but the raw hide belt of his cartridge box; that cannot be the cause of my fine appearance; but it must be the noble living my ancestors have had, when fighting for the liberties we enjoy this day, in these mountains; and although I have passed through so many trials, and afflictions to get here, having been driven out of three dwelling houses in different states, by mob force; as many times deprived of my property; and buried most of my family from suffering on the plains; been three days at a time without taking food, that there is now scarcely a hair left on

my head between me and heaven; yet I am on hand, and with the Nauvoo Legion, rejoice that there is a place amid the mountains where men are free to enjoy civil and religious liberty and truth. Truth and Liberty forever! Amen.

The "Star Spangled Banner" was sung by Mr. Kay.

Benediction by Elder Woodruff. Adjourned to two p. m.

2 p. m.

The people were called to order by W. C. Staines, one of the committee, when the choir sung, "All hail the day." Prayer by Elder W. Woodruff.

When the following toasts were read by W. W. Phelps and T. Bullock:—

REGULAR TOASTS FOR THE 4TH OF JULY, 1852.

1. *The United States*—By virtue, united they stand;—in vice, divided they fall.

2. *The President thereof*—When virtue exalts the nation, wisdom is justified of her children.

3. *Her Army and Navy*—Arms extended for the rights of all;—"sin not."

4. *The several States*—One family; which is the "prodigal son?" And which says, "I am of age?"

5. *The Supreme Courts of the Union*—"Zion is to be redeemed with judgment, and her converts with righteousness," which causeth the people to expect clean hands and pure hearts.

6. *Utah Territory*—The youngest child in father's family; the babe has a right to the homestead, while it supports its parents. That's legal.

7. *The Public Domain*—The children's inheritance; cursed be he that removeth his neighbour's "land marks;" and let all the people say, Amen!

8. *The great Cause of Humanity*—Wanted immediately, more ladies and less lawyers to *man*-ify, beautify, and pacify the earth for the Millennium.—"Praise ye the Lord!"

9. *The Heroes of the Revolution*—They rose, they fought, they conquered; "Honoured and blest be their ever great names."

10. *Religions*—All free, according to the Constitution.

11. *Foreign Friends*—

Lafayette was "aid material,"
In times of greatest trouble;
Kossuth had "material aid,"
And so we carry double.

12. *Slavery*—

Pope says, "whatever is, is right;"
Though some may doubt the mixing black
with white.

13. *Poly Ticks and Poly Gamy*—Easy companions for *easy* officers, but great causes of "official grief."

VOLUNTEER TOASTS.

The Officers of the Government, both National and State—Uncle Sam expects every man to do his duty, Swartwout, Price, Brocchus & Co., to the contrary neverthe-*less, and-also-a-running.*

The Great National Motto—Do unto others as you would have others do unto you.

The "Returning Officials" from Utah—

Although they fired uncle a whacker so jolly,
The "report," with the blaze, killed them all
in their folly.

Millard Fillmore—As the golden rays of the setting sun gild the snow-capped peaks of the far west Rocky mountains, so may that Executive patriot's last blessings glitter upon the dwellings and towers of the nation, while the just of the whole earth exclaim, "How beautiful upon the mountains are the feet of them that bring good tidings of good!" "Selah."

Compromise measures and compromise men formed the Constitution, and cemented the Union in 1787; and in 1850, preserved and sustained the same.

Hon. J. M. Bernhisel—The Delegate of Utah; the champion of right; the friend of virtue; the true patriot; the people's choice.

Utah—Her star is in the ascendant; her resources, generative, natural, and spiritual, are prolific. Her laws are just; her light is beaming over the earth, and penetrating every clime.

Deseret—The great bee-hive, when the King Bee leads the way, all the bees follow, and are sure to obtain the honey, except the drones, and they are left by the way.

The American Eagle—May her beak of strength, and talons of power, tear to pieces, and crush the oppressors of the sons of Freedom; while her shadowing wings shall protect the exiled innocent and oppressed.

Utah—Her Governor, her Legion, and "peculiar institutions" FOREVER!

The Orators of the Day—May their eloquent effusions this day be only as drops to more copious showers.

The Ladies of Deseret—A pattern of virtue and integrity to all civilized female society; may they never lack for a "Lord" or protector, to wield a *sword*, or spend a *ball* in defence of their virtue and innocence.

Uncle Sam—May he have strength in his old age, to correct his unruly boys, that they may cease pillaging the bee-hive, or destroying the bees; that in times of winter they may have honey.

The Mormon Battalion—May their valour and patriotism never be forgotten, nor their privations and sufferings for the salvation of their friends, go unrewarded.

The Bands—May their sweet sounds ever be united in reviving the hearts of the aged, and cheering the hearts of the young to the defence of their people's rights.

A Contrast!—MILLARD FILLMORE—*Matty Van Buren!*

The Ladies of Utah—The paragon of their sex—happy in the true exercise of "woman's rights."

The Legislators of the Territory of Utah—May they never be so stiff-necked as to vote a chaplain out of their midst; but may they be the framers of laws which will bring salvation, not only to the Territory of Utah, but to the whole world.

The Union—May it out-live the last treacherous advocate of division.

The Presidents of the United States, from Washington to Fillmore—All that have maintained the Constitution, let their names be had in everlasting remembrance, and shine as the stars forever; while those that have suffered murderers to go unpunished, and knew them to be such, and have sought popularity in place of justice, —let their names be forgotten among men.

After which followed the singing of "The Seer," by Mr. Kay.

Governor Brigham Young then came forward and made some remarks.

The song, "All hail the day," was again sung by Mr. Kay, followed by the inimitable solo of Major Duzette on the drum, and a tune from Capt. Pitt's band.

(*To be concluded in our next.*)

GOVERNMENT OF OUR THOUGHTS.

(*From Edmondson's "Self-Government."*)

The government of our thoughts, though exceedingly difficult, is absolutely necessary. Thought is the spring of human conduct, and if that be impure, the streams of life must be polluted. To succeed in this arduous duty, every thought must be brought into captivity and obedience to Christ; nor must we for a moment, indulge a thought which would offend our blessed Lord and Master. We cannot always prevent the entrance of improper thoughts into our minds. They frequently come without our consent; but, by the grace of God, we can banish them in a moment. When they are indulged, we contract guilt; but when we resist them, we preserve our innocency. They may grieve us; but, while we are on our guard, they cannot do us any harm. When cherished, they take deep root, and engross our whole attention; but when resisted, they perish, and we come off more than conquerors. It is a pleasant circumstance that our fellow men, with whom we are intimately connected, cannot see our thoughts; but it is an awful reflection that they lie naked and open to Him who will be our Judge in the last great day! On that account, as well as our present peace and comfort, we should be watchful and circumspect.

In a moral and religious point of view, the government of our thoughts requires peculiar care and circumspection. For instance, *uncharitable* thoughts of other men should be resisted with abhorrence, and we should ever put the best construction on all they say or do. *Impure* thoughts should have no place in our hearts, because, whenever they are indulged, impure actions must necessarily follow, if opportunities are favorable. *Covetous* or *avaricious* thoughts should be nipped in the bud, because they produce fraud, injustice, and oppression. It is madness to indulge *ambitious* thoughts; for the honors of this world, to which they aspire, are only shining bubbles upon the angry waves. *Murmuring* and *repining* thoughts are foul reflections upon God and His providence, and, for that reason, should be suppressed; for,

whatever our weakness may suggest, God governs the world on the principles of wisdom, justice, and goodness. *Revengeful* thoughts are expressly forbidden. When we feel them spring up, let us recollect what our Lawgiver has said, "*vengeance is mine; I will repay, saith the Lord,*" Romans xii. 9. In short we should constantly employ our thoughts on good and useful subjects, making an unalterable rule, that, whatever temptations assail us, no thought which is evil in itself, or hurtful in its tendencies, shall lodge in our breasts.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 30, 1852.

THE PLAN OF SALVATION UNCHANGEABLE.—There are many honest and well-disposed people living in the world who make no profession of religion whatever. But they have souls that need salvation as much as others. Doubtless there are many reasons which cause this class of persons to stand aloof from the subject of religion; but we conceive one of the most important and plausible to be, the strife, contentions, and contradictions of religious teachers—those who profess to have authority to declare how sinners may obtain pardon for their sins, and become reconciled to God, and eventually gain admission into His presence, to dwell and reign with Him in a future and never-ending state of existence.

The majority of religious teachers declare the world to be naturally in a state of alienation from and rebellion to God, and that, although the Lord Jesus Christ, the Son of God the Creator of the heavens and the earth, came upon this earth to bleed and to die, that by thus offering himself as a sacrifice, an Atonement might be made for the sins of mankind, yet something must be done by mankind themselves in order that they may be fully entitled to forgiveness for their sins, and be completely reconciled to their God.

This is right so far; but here the grand difficulty commences. The most learned and talented religious teachers differ most widely upon this point:—What is required on the part of mankind in order that the benefits of the atonement of Jesus Christ may be fully realised by them? Their contradictory opinions and irreconcilable differences upon this matter are great stumblingblocks in the eyes of many who earnestly desire to know the truth. The Bible is pointed out by all as the standard of reference. All claim to support their peculiar, conflicting doctrines from its pages. They cannot be all right though, that's certain.

The Scriptures represent mankind in a state of rebellion against God, and also, that through the intercession of Jesus Christ, a general amnesty has been declared, to be realised by all who will comply with certain stipulations. Compliance with these stipulations entitles mankind to all the blessings of a full pardon for their sins, and all the privileges of citizenship in the kingdom of God.

When an earthly government grants an amnesty to a rebellious portion of its subjects, upon certain conditions, those conditions are generally plain and definite, and are expected to be rigidly observed by all who are included in the amnesty, otherwise pardon cannot be claimed. And no earthly sovereign or ruler would commission a number of officers to dispense the conditions of pardon to rebels, and give to one officer instructions conflicting with the instructions given to another. If a ruler were to do this, his integrity would with reason be called in question, and his conduct would be considered as taunting his rebellious subjects.

And if an earthly ruler would commission proper officers to dispense plain, definite,

unconflicting conditions to his rebellious subjects, that they might have pardon and privileges pertaining to this life, with how much greater propriety might we expect the great King of Heaven would commission proper officers to dispense plain, definite, unconflicting conditions to all mankind, that those conditions might be properly complied with, and that men might rest perfectly assured of pardon for their sins, and the privileges of eternal life? Shall man be more just and consistent than God? Verily not. It would be the most consummate folly for us to suppose that the Great Jehovah, who is full of truth, and justice, and love, and mercy, would act in a more uncertain, ambiguous, and contradictory manner in relation to His rebellious subjects, than an earthly ruler would in relation to his. It would be highly derogatory to the character of the Almighty to represent that the innumerable schemes of salvation which are palmed upon the world by the various grades of religious teachers, are the offsprings of His superlative wisdom, when even earthly monarchs are not found to commit themselves so egregriously.

It is contrary to reason, to common sense, to analogy, to the Bible, to the Book of Mormon, to other revelations of God, and to the voice of the Holy Priesthood from the foundation of the world, to imagine for one moment that God has devised more than one plan of salvation for the human race. All the human race alike need salvation. The antediluvians needed the same salvation as the postdiluvians. Adam and all his fallen posterity alike need an interest in the atonement of Jesus Christ. "All have sinned, and come short of the glory of God." And it is the privilege of all to reform, and attain to the glory of God. And in order to attain to it, the same ordinances and conditions are necessary to be complied with by one generation of men as by another.

St. Paul, in the first chapter of his Epistle to the Galatians, passes a double anathema upon any one, whether Saint, Prophet, Apostle, or even an Angel, who should dare to propound conditions of salvation to the children of men contrary to those he advocated, which he declared he received from the Lord Jesus Christ the Author of salvation. The conditions which St. Paul presented before men, comprised, amongst others, the following:—Faith in God, and in His Son Jesus Christ's atoning sufferings and death; Repentance of past sins; Baptism in water for the remission of sins, followed by the Gift and manifestations of the Holy Ghost. This was the order which St. Paul anathematized any or all departers from—and departure from this order is the great cause of the darkness, disorder, confusion, and uncertainty which pervade the Christian world at the present moment, and is a remarkable fulfilment of St. Paul's words.

In the tenth chapter of the First Epistle to the Corinthians it is declared that the Israelites attended to this order of things by the Red Sea. In the third chapter of the Epistle to the Galatians it is stated that this order was made known to Abraham. In the Prophecy of Enoch, referred to by St. Jude, and revealed again through Joseph Smith, it is related that this same order of things was revealed to Adam for his salvation. Enoch too was commanded to teach this order unto the children of men. The Book of Mormon informs us that this order was taught and practised on the American continent both before and after the Christian era. And in these last days the Lord has commanded this same order of things to be again taught to the inhabitants of the earth. And all this is quite consistent and reasonable. The sober, thinking mind will consider it in perfect consonance with the exalted character of the Creator of the heavens, and the earth, and the inhabitants thereof. It was quite as easy, and quite as requisite for Adam, Abraham, Moses, Nephi, and their cotemporaries to believe in the atonement of Jesus Christ prospectively for their salvation,

as it was for the Christians of the primitive ages, and as it is for the people of the present age, to believe in it retrospectively for their salvation. Though the Christian world do not really believe it, yet the Bible, the Book of Mormon, and the Latter-day Saints, declare that the ways and purposes of God towards the children of men, the salvation which is needed by them, and the plan of salvation itself, are intrinsically the same in all ages.

Many will adduce two notable periods in the history of the world, when the Almighty has appeared to deviate from this course. The first is the period of the Mosaic dispensation; the second is the period succeeding the time of the Apostles. The Almighty dispensed the true plan of salvation to Moses, but the children of Israel did not sufficiently appreciate it, and would not live in keeping with its requirements; consequently the Lord withdrew it from their midst, and gave them a burdensome system of laws and observances, which after all, according to St. Paul, was unable to save them, and only served as a rod, or a "schoolmaster," to chasten them, and to prepare their posterity to receive the true plan when it should be revealed again by the ministration of Jesus Christ. In what is termed the Christian dispensation, Jesus Christ, whilst upon the earth, endeavoured to gather the Jewish nation together, and prevail upon them to comply with the requisitions of the true scheme of salvation; but they, as a nation, rejected him and his teachings, and he actually wept over them, because of the darkness, confusion, and distress which he predicted would be their portion for rejecting the conditions he proposed. After his death however, his Apostles preached much to the Jewish nation, to save all who would; but, after a time, St. Paul turned away from them wholly, and went publishing the plan of salvation among the Gentiles. Some of the Gentiles received his teachings, but the majority of them did not, and eventually they proved no better than the Jews, and St. Paul himself foretold them that they would fall away from the truth. But God did not change; He was the same. The children of men neglected His propositions for their salvation, and consequently they could not reap the benefits, nor enjoy the privileges, which a faithful observance of them would have secured.

But as a final and irresistible testimony to all the world of the unchangeableness of His nature, God has mercifully deigned once more to reveal, through His servant Joseph Smith, that scheme of salvation which He has so often revealed before, and which has been so often rejected by mankind. And we bear testimony to all the world that God has not changed, that the scheme of salvation has not changed, and that every man who wishes to obtain pardon for his sins, and be saved in the kingdom of God, must believe on the Lord Jesus Christ, repent of his sins, be baptized in water for the remission of them, and then it is his privilege to have the hands of the Elders of the Church of Jesus Christ laid upon him, that he may receive the Gift and manifestations of the Holy Ghost. Unless he comply with this eternal order, he can never receive pardon for his sins, nor be saved in the kingdom of God.

Return then, O reader, to the good old path, that you may find rest to your soul, and perish not, for God will be no more mocked nor resisted, having set His hand to regenerate the earth, but will make a short work in this the last dispensation. If you comply with these requisitions with full purpose of heart, pardon shall be yours, the Gifts of the Holy Ghost shall be yours, and you shall know for yourself and not for another, that you have obeyed that form of doctrine which will entitle you to all the blessings of salvation in the kingdom of God.

Arrival.—Elder John Barker, landed amongst us on the 11th inst., apparently well. Elder Barker is the last of the six brethren who, at the April Conference held

at Great Salt Lake City, were appointed on missions to Europe. We bid these brethren welcome again to the shores of Britain, and would supplicate before our Father's throne that they may be abundantly blessed and prospered in their several missions, to which we know the Saints will respond a hearty Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page 552.*)

Thursday night, the 31st of October, gave the Saints in Zion abundant proof that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns, proceeded against a Branch of the Church west of Big-Blue, and unroofed, and partly demolished, *ten dwelling houses;* and in the midst of the shrieks and screams of women and children, whipped and beat, in a savage and brutal manner, several of the men; and with their horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, &c.

On Friday, the 1st of November, women and children sallied forth from their gloomy retreats, to contemplate with heart-rending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture. Houseless, and unprotected by the arm of the civil law in Jackson county; the dreary month of November staring them in the face, and loudly proclaming an inclement season, at hand; the continual threats of the mob, that they would drive out every "Mormon" from the county; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a Branch of the Church at the prairie, about twelve or fourteen miles from the village.

Two of their number were sent in advance, as spies, viz. Robert Johnson, and one Harris, armed with two guns and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said (mob) Johnson, struck Parley P. Pratt with the breech of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

The same night, (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats and rocks, while a gentleman stranger lay sick with a fever in his house.

The same night, three doors of the store of Messrs. Gilbert and Whitney, were split open: and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambrics, &c. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village for the safety of their lives; stating that the mob were tearing down houses, and scattering the goods of the store in the streets. The main body of the mob fled at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets; and was immediately taken before Samuel Weston, Esq., and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do anything in the case at that time. Said McCarty was then liberated.

The same night, some of their houses in the village, had long poles thrust through the shutters and sashes into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks

of the mob, which were made by ten, fifteen, or twenty men upon a house at a time.

Saturday, the second of November, all the families of the Saints in the village, moved about half a mile out, with most of their goods: and embodied to the number of thirty, for the preservation of life and personal effects. This night, a party from the village met a party from the west of the Blue, and made an attack upon a Branch of the Church, located at the Blue, about six miles from the village. Here they tore the roof from one dwelling, and broke open another house; found the owner, David Bennet, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains; and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh; but, by which party, remains yet to be determined.

The next day, Sunday Nov. 3rd, four of the Church, viz; Joshua Lewis, Hiram Page, and two others, were dispatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Squire Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they were determined to come out on Monday, and massacre indiscriminately; and, in short, it was proverbial among the mob, that "Monday would be a bloody day."

Monday came, and a large party of the mob gathered at the Blue, took the ferry boat belonging to the Church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a Branch of the Church, several miles west of the Blue, that the mob were destroying property on the east side of the Blue, and the sufferers there wanted help to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering that fifty or sixty of the mob had gathered at said Wilson's, they turned back.

At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the "Mormons" were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding two or two and a half miles, they discovered them, when the said company of nineteen, immediately dispersed, and fled in different directions. The mob hunted them, turning their horses into a corn field, belonging to the Saints—searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them, if they did not tell where the men had fled.

Thus they were employed, hunting the men, and threatening the women, until a company of thirty of the Saints from the prairie, armed with seventeen guns, made their appearance.

The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, *God damn ye*, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the battle, bearing the olive branch of *peace*. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill, dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one Barber, on the part of the Saints, who expired the next day. This battle was fought about sunset, Monday Nov. the 4th; and the same night, runners were dispatched in every direction under pretence of calling out the militia; spreading as they went, every rumour calculated to alarm and excite the unwary; such as, that the "Mormons" had taken Independence, and the Indians had surrounded it, being colleagued together, &c.

(To be continued.)

WE should be most especially on our guard in the sunny days of prosperity lest our hearts get a chill in the groves of worldly pleasure and wanton enjoyment.

MR. GRIMSHAW AND THE MORMONS.

(From the Nottingham Review.)

Great Salt Lake City, U. S., May 4, 1852.

Mr Editor,—Through the kindness of a friend I have just received a copy of your paper of the 23rd of January last, in which you have inserted an article headed, "The Mormons and Mr. Grimshaw." I am aware that, in acknowledging myself to be the writer of the letter referred to by your anonymous correspondent (a copy of which, unfortunately, I did not retain, it being written in haste), I shall be liable to the insinuation contained in the words, "Mr. Grimshaw *was* a man of strict morals;" a depreciation of which, however, I am not sensible.

Your nameless correspondent has given his verdict, after hearing *one side* only of the question. Mr. Fillmore, the President of the United States, acts more wisely, for he will not express an opinion on the recent revelations respecting this territory, until, as he says, "I have heard from *Governor Young* on the subject."

It appears I must come back to Nottingham to hear and learn the news of the doings in this valley. Although I live now at head quarters, having removed from Cotton-wood into the city, in consequence of a professional engagement, I know of no "surprising and disgusting details of the state of affairs here to fill whole pages." I know not of Governor Young's "ninety wives," nor yet of Heber C. Kimball's "almost equal number;" nor yet of the latter's being blasphemously styled "the second person in the Trinity." I am personally acquainted with Governor Young, and a more estimable man, as regards his every day conduct and conversation, I never knew. I know of no better *living* patterns for morality than he and Heber C. Kimball; and of none upon *record* except the Lord Jesus Christ, whose example they make a most successful attempt to imitate.

I never was in either city or town in my life where morality was more practised, or as much, as in this city. Here, I don't see women walking the streets at night, to trade their persons for the paltry means wherewith to support themselves; nor yet for the means to procure a luxuriant indolence. Nor do I hear of crim. cons. and seductions here, which are so rife in the world generally. The seducer—when any wretch earns such a title, which occurs remarkably seldom, there having been only two cases of the kind since the arrival of the pioneers in this valley—is considered by the whole community, as not fit to live, especially if he has defiled the bed of another man. Such was the case with Mr. Monroe, who was shot in open day by the injured party; the latter, in the heat and sting of his wounded feelings, happening to take the law into his own hands.

I do not see people here lacking the means of subsistence, as you see around you. Every man can have a piece of land to cultivate for his own use, *free of expense*, except for the necessary fencing; and, by the way, people are too busy here, and too *industrious* to find time for debauchery. Widows and orphans are comfortably provided for; the city being divided into nineteen wards, and a functionary, whom we call a *Bishop*, appointed to each ward, whose particular duty it is to look after them, and see that they have every reasonable comfort. The fact is, the atmosphere in this territory was felt to be too pure for the well-known licentiousness of certain runaway United States officers; and the virtue of our women so severe, that to use the officers' own words, "it was *peculiarly hard* upon them." No doubt they were frightened too at the example in Monroe's case.

I know nothing of "several parties who came out with me, having returned quite disappointed, and who gave a woful account of the Mormons in America." I am quite certain none such have returned from *here*. I have heard of one or two being cut off from the church at St. Louis for drunkenness, and other abominations; perhaps they are the parties alluded to. There are, however, two brethren who came out in the same ship with me, about to return to England to-morrow, to *preach the Gospel*. They take this letter

hence, with instructions to put it into the first post office they come to in the States, our mail to the States having started on the 1st inst.

You perceive you will but do me justice in inserting this letter in your widely circulated journal; and by so doing oblige,

Sir, Yours respectfully,

JON. GRIMSHAW.

P. S.—My handwriting can be sworn to at the railway station, if necessary.

J. G.

TESTIMONIALS TO THE CHARACTER OF THE PEOPLE OF UTAH.

(From the Deseret News.)

TO THE EDITOR OF THE "NEWS,"

Great Salt Lake City, July 6, 1852.

Sir,—We the undersigned, citizens of Waukegan, Lake county, State of Illinois, on our way to the gold region of California, do hereby certify that we arrived at the City of the Great Salt Lake on Saturday last, July 3rd instant, attended Church at the Tabernacle the 4th, heard a good wholesome doctrine advocated by different speakers, and also witnessed the celebration of the Declaration of Independence on the 5th; were much edified in hearing the different speeches made upon the occasion. We, therefore, knowing the false reports concerning this people, do assert that we believe they are deserving a better name than they have heretofore received. We would recommend that all emigrants, wishing to replenish their stock in any way, to come to this City, as all things to be bought necessary for the journey, can be obtained here at reasonable prices. We would subscribe ourselves the well-wishers of this people.

CAPT. GEORGE BROWN,
JOHN HOUSE,
C. H. DODGE,
S. C. BROWN,
SOLOMON THOMAS,
ELI ROBERT.

For the "Deseret News."

Being an emigrant from Guernsey county, Ohio, and having oft heard the Mormons represented as an almost cannibal race, I would hereby say to the travelling public, that a more humane, honest, and chivalrous people I never saw; and that they are basely misrepresented, there remains not the least shadow of a doubt. I have not the pleasure of an acquaintance with Mr. Young, but suffice to say, the people under his administration are happy, proud, and humane, and I might add, brave.

RIENZI, otherwise
NEWTON M. CURTIS.

For the "Deseret News."

Mr. Editor,—By inserting the following, you will confer a favour on a friend, and a well-wisher of your cause:—

I arrived in your beautiful Valley on the 12th of July, in good health, in Captain Brown's company, from Fulton, Ohio. We had good luck on the road. I can say to all my old friends on Big Sandy Va., that the stories in circulation about the Mormons, are false. I was never in a better country, or among a better people in my life. Every kind of grain and vegetables grow in abundance, and not to be surpassed in quantity or quality in any part of the United States. Dr. Childs, Billy Williams, quit drinking liquor; come out here, and you will both get rich; let that old warf boat go down stream. Bill Wilson, keep away from Dr. McGinnis.

JOHN WILSON,
Big Sandy Raftsman, Va.

VARIETIES.

THE Cholera is decreasing in Central Europe.

IN learning any new thing, there should be as little as possible proposed to the mind at once, and that being understood and fully mastered, proceed then to the next adjoining part, yet unknown.

LIKE the generality of kings and conquerors, Frederick the Great had a most philosophic indifference to death—*in others.* In one of his battles a battalion of veterans having taken to their heels, he galloped after them, bawling out—"Why do you run away, you old blackguards? Do you want to live for ever?"

DURING 1852 a little over two millions was received in railway trafic in the United Kingdom.—*Lloyd's Weekly News.*

HOW TO BE SAFE.—"Doctor," said a patient, about five years ago, after reading over the prescription of a distinguished friend of temperance, whom ill health had obliged him to consult, "Doctor; do you think that a little spirits, now and then, would hurt me very much?"—Why, no, sir," answered the doctor, deliberately; "I do not know that a little—now and then—would hurt you very much; but sir, if you don't take any, it won't hurt you at all."

EXERCISE THE BEST DOCTOR.—The eccentric but benevolent physician, Sandy Wood, of Edinburgh, was once accosted by the Provost, Sir James Stirling, in the High Street. "Doctor," said he, putting a guinea into his hand, "I am such a sufferer from indigeston that I am compelled to come to you for advice," and forthwith entered into a most pitiable statement of his internal troubles. The Doctor, instead of replying, retreated from the Provost, who continued to follow him, and at length reproached him for having pocketed the guinea so readily. Mr. Wood replied to the remonstrance of Sir James—"I have been giving you the best possible advice all this while. If you'll take hold of my coat tails and only follow me for a week, as you have been doing for the last ten minutes, you'll have no more trouble with your stomach.

SOCIETY IN THE UNITED STATES.—From Washington we have an account of another fatal stabbing case, in which a negro was killed by a strolling musician. What is the matter with the people? Scarcely have we given the particulars of one horrible transaction, ere we are called upon to record another. From their frequency within the last few days, one would almost be led to believe that deeds of blood are contagious.—*New York Herald.* (This is the matter with the people of the United States:—they have rejected and slain the Lord's anointed, and banished the Holy Priesthood from their midst; they have thus proven themselves unworthy of life, consequently the Almighty is withdrawing His Spirit from their midst, and Death is stalking amongst them in an alarming manner. They have heretofore looked coolly on deeds of blood towards the people of God, and even winked at them; now, these things are rife among themselves, and will increase with fearful rapidity, until they become perfectly familiar with such scenes, and thus, by their own blood, pay compound interest for the life-blood of Prophets and Saints.—ED.)

THE RETURNING SINNER.

"There is joy in the presence of the angels of God over one sinner that repenteth."

Angels rejoice, and tune their golden lyres
When man repents, and to his sin expires!
And while these glorious beings, free from guile,
Bend o'er the sinner with angelic smile,
Shall *we* withhold the warm and friendly hand
When he repents, and craves once more to stand
Among God's people, as of yore he stood,
And yearns to join the faithful and the good?
When God himself forgives repentant man,
Let *us* forgive, and aid him all we can
To gain once more the place from whence he fell,
And by our faith and prayers his soul propel
Onward, and strive with all our might to place
The Prodigal returning, near the Throne of Grace.
This is our duty, but with truth I say
My heart's warm promptings only I obey,
And 'tis my pleasure to extend my hand
To hail a brother to our little band;
Once more to see him join the ranks of those
Who dare to stand, though scorn'd by friends and foes—
Yea, firm and faithful to the cause of God,
Defy the world, its scorn, its sword, and rod,
Because they know 'tis Truth for which they stand;
Because they will obey their God's command.

And hence the world, its wealth, its pomp, and show,
They only look on as their deadliest foe;
At once they cast all these behind their back,
And press on boldly in their Saviour's track,
Like well-trained soldiers, close in rank and file,
None can break in, their footsteps to beguile;
But on they march in one unbroken line,
Because they know their Captain is Divine!
At thought of this my full soul reels with joy,
Inebriate! dazzled!—bliss without alloy!
Come joy; come sorrow, weal, or woe, or death,
May I stand faithful to my latest breath,
And on the promise fix this eye of mine;
"To death be faithful, and the crown is thine."
Brother! I wish thee well; accept my hand;
Welcome again among our noble band.
And if my feeble efforts can avail
To aid, assist, or shield when foes assail,
Tho' small my power, you shall not ask in vain,
If you but faithful to God's cause remain.
Oh! I would ask my God on bended knee,
That henceforth firm and faithful you may be,
Nor once look back, nor turn to right or left
But onward—onward be you ever kept.

H. K.

NOTICE.—In No. 31, we announced to our readers our determination of republishing, in the form of a *Supplement* to the present Volume of the *Star*, that portion of the *History of Joseph Smith* which has appeared in former Volumes, that the numerous subscribers to the present Volume who are not in possession of the former ones, might have the gratification of possessing the whole of that important *History*, as far as published in these lands. We have now much pleasure in stating that the *Supplement* is ready for sale, and we would recommend all those who are desirous of obtaining it, to order it at once, lest they meet with disappointment, as we have only published a limited edition.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH OCTOBER, 1852.

	£	s.	d.		£	s.	d.
Richard Tilt	£2	10	0	Brought forward	£57	0	0
Thomas Kirkwood	12	0	0	Jonathan Brown	10	0	0
John Wigley	11	0	0	J. W. Crosby (Halifax, N.S.)	12	0	0
G. W. Davies	25	0	0	Thomas Hansom	5	0	0
James Linforth	4	0	0	J. W. Pembroke	5	0	0
John Gocsall	0	10	0	Charles Peat	5	0	0
George Simpson	2	0	0	T. C. Armstrong	28	0	0
Carried forward	£57	0	0		£122	0	0

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 37.—Vol. XIV. Saturday, November 6, 1852. Price One Penny.

DESERET AND THE LATTER-DAY SAINTS.

(*Extracts from "Stansbury's Expedition to the Great Salt Lake,"* 1849—50.)

The provisional State Government, with all the machinery of executive, legislative, and judicial functionaries, was in regular and harmonious action, under the constitution recently adopted. The jurisdiction of the "State of Deseret" had been extended over, and was vigorously enforced upon, all who came within its borders, and justice was equitably administered alike to "Saint" and "*Gentile*"—as they term all who are not of their persuasion. Of the truth of this, as far at least as the Gentiles were concerned, I soon had convincing proof, by finding, one fine morning, some twenty of our mules safely secured in the public pound, for trespass upon the cornfield of some pious Saint; possession was recovered only by paying the fine imposed by the magistrate and amply remunerating the owner for the damage done to his crops. These courts were constantly appealed to by companies of passing emigrants, who, having fallen out by the way, could not agree upon the division of their property. The decisions were remarkable for fairness and impartiality; and, if not submitted to, were sternly enforced by the whole power of the community. Appeals for protection from oppression, by those passing through their midst, were not made in vain; and I know of at least one instance in which the marshal of the State was despatched, with an adequate force, nearly two hundred miles into the western desert, in pursuit of some miscreants who had stolen off with nearly the whole outfit of a party of emigrants. He pursued and brought them back to the city, and the plundered property was restored to its rightful owner.

While, however, there are all the exterior evidences of a government strictly temporal, it cannot be concealed that it is so intimately blended with the spiritual administration of the Church, that it would be impossible to separate the one from the other.* The first civil governor under the constitution of the new State, elected by the people, was the President of the Church, Brigham Young; the Lieutenant-governor was his first ecclesiastical Counsellor, and the Secretary of State, his second Counsellor: these three individuals forming together the "Presidency" of the Church. The Bishops of the several wards, who, by virtue of their office in the Church, had exercised not only a spiritual, but a temporal authority over the several districts assigned to their charge, were appointed, under the civil organization, to be justices of the peace, and were supported in the discharge of their duties, not only by the civil power, but by the whole spiritual authority of the Church also. This intimate connection of Church and State seems to pervade every thing that is done. The supreme power in both

* However "intimately blended" the civil government of the State or Territory, and the ecclesiastical government of the Church, may appear, they are in reality entirely separate and distinct from each other.—Ed.

being lodged in the hands of the same individuals, it is difficult to separate their two official characters, and to determine whether in any one instance they act as spiritual or merely temporal officers.

The establishment of a civil government at all, seems to me to have been altogether the result of a foreseen necessity, which it was impossible to avoid. As the community grew in numbers and importance, it was not to be expected, as has been before remarked, that the whole population would always consist solely of members of the Church looking up to the Presidency, not only as its spiritual head, but as the divinely commissioned and inspired source of law in temporal matters and policy also. It became necessary, therefore, to provide for the government of the whole, by establishing some authority which could not be disputed by any, and would exercise a control over them as citizens, whether they were members of the Church or not; and which, being acknowledged and recognized by the government of the United States, would be supported by its laws, and upheld by its authority. The civil government, therefore, was wholly precautionary, and only for such Gentiles as might settle among them, the power and authority of the Church over its members being amply sufficient where they alone were concerned. In the organization of the civil government, nothing could be more natural than that, the whole people being of one faith, they should choose for functionaries to carry it into execution, those to whom they had been in the habit of deferring as their inspired guides, and by whom they had been led from a land of persecution into this far-off wilderness, which, under their lead, was already beginning to blossom like the rose. Hence came the insensible blending of the two authorities, the principal functionaries of the one holding the same relative positions under the other. Thus the Bishop in case of a dispute between two members of the Church, would interpose his spiritual authority as Bishop for its adjustment, while in differences between those not subject to the spiritual jurisdiction, and who could not be made amenable to Church discipline, he would act in the magisterial capacity conferred upon him by the constitution and civil laws of the State. Thus the control of the affairs of the colony remained in the same hands, whether under Church or state organization, and these hands were, in a double capacity, those into which the constituents had, whether as citizens or as Church members, themselves chosen to confide it.

The revenue of the new State seemed to partake of the same double character; the treasures of the Church being freely devoted, when necessary, to the promotion of the temporal prosperity of the body politic. These are derived from a system of tithing, similar to that of the ancient Israelites. Each person, upon profession of his faith, and consequent reception into the bosom of the Church, is required to pay into "the treasury of the Lord" one tenth of all that he possesses; after which he pays a tenth of the yearly increase of his goods, and in addition contributes one tenth of his time,* which is devoted to labour on the public works, such as roads, bridges, irrigating canals, or such other objects as the authorities may direct. The whole amount thus collected goes into the coffers of the Church, and is exacted only from its members. A tax is also laid upon property, as with us, which is levied upon all, both "Saint" and Gentile, and which constitutes the revenue of the civil government. All goods brought into the city pay as the price of a license, a duty of one per cent., except spirituous liquors, for which one-half at which they are sold is demanded; the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the authorities took six; and of whisky to eight dollars, of which they collected four dollars. The circulating medium is principally gold of their own coinage, and such foreign gold as is brought in by converts from Europe.

Notwithstanding this heavy, and as it would be to us, insupportable burden upon

* By the author's representation here, the reader will conclude that *one-fifth* of the increase of the Latter-day Saints is annually required as tithing. This representation is incorrect, as *one-tenth only* is required annually by the law of tithing, whether paid in labour, money, property, or produce.—Ed.

industry and enterprise, nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else,) to set apart a fund for the purpose of erecting a poor-house; but after strict inqury, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

This happy external state, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of Heaven, and of the special favour of the Deity: but I think it may be most clearly accounted for in the admirable discipline, and ready obedience to a large body of industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly-growing population, shortly to be still further augmented by an immigration even now on their way from almost every country in Europe.

Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present. I may, nevertheless, be pardoned for saying, that to me, President Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their moral, mental, and physical elevation. He appeared to possess the unlimited personal and official confidence of his people; while both he and his two Counsellors, forming the Presidency of the Church, seemed to have but one object in view—the prosperity and peace of the society over which they presided.

In their dealings with the crowds of emigrants that passed through their city, the Mormons were ever fair and upright, taking no advantage of the necessitous condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party were subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. Too many that passed through their settlement were disposed to disregard their claim to the land they occupied; to ridicule the municipal regulations of their city, and to trespass wantonly upon their rights. Such offenders were promptly arrested by the authorities, made to pay a severe fine, and in some instances were imprisoned, or made to labour on the public works; a punishment richly merited, and which would have been inflicted upon them in any civilized community. In short, these people presented the appearance of a quiet, orderly, industrious, and well organized society, as much so as one would meet with in any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves, nothing being farther from their faith or practice than the spirit of *communism*, which has been most erroneously supposed to prevail among them. The main peculiarity of the people consists in their religious tenets, the form and extent of the Church government (which is a theocracy), and in the nature especially of their domestic relations.

Upon the action of the Executive in the appointment of the officers within the newly-created Territory, it does not become me to offer other than a very diffident opinion. Yet the opportunities of information to which allusion has already been made, may perhaps justify me in presenting the result of my own observations

upon this subject. With all due deference, then, I feel constrained to say that in my opinion the appointment of the President of the Mormon Church, and head of the Mormon community, in preference to any other person to the high office of Governor of the Territory, independent of its political bearings, with which I have nothing to do, was a measure dictated alike by justice and by sound policy. Intimately connected with them from their exodus from Illinois, this man has been indeed their Moses, leading them through the wilderness to a remote and unknown land, where they have since set up their tabernacle, and where they are now building their Temple. Resolute in danger, firm and sagacious in council, prompt and energetic in emergency, and enthusiastically devoted to the honor and interests of his people, he had won their unlimited confidence, esteem, and veneration, and held an unrivalled place in their hearts. Upon the establishment of the provisional government, he had been unanimously chosen as their highest civil magistrate, and even before his appointment by the President, he combined in his own person the triple character of confidential adviser, temporal ruler, and Prophet of God. Intimately acquainted with their character, capacity, wants, and weaknesses; identified now with their prosperity, as he had formerly shared to the full in their adversity and sorrows; honored, trusted, the whole wealth of the community placed in his hands, for the advancement both of the spiritual and temporal interests of the infant settlement, he was surely of all others the man best fitted to preside, under the auspices of the general government, over a colony of which he may justly be said to be the founder. No other man could have so entirely secured the confidence of the people; and this selection by the Executive of the man of their choice, besides being highly gratifying to them, is recognised as an assurance that they shall hereafter receive, at the hands of the general government, that justice and consideration to which they are entitled. Their confident hope now is that, no longer fugitives and out-laws, but dwelling beneath the broad shadow of the national ægis, they will be subject no more to the violence and outrage which drove them to seek a secure habitation in this far-distant wilderness.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 572.)

The same evening, November 4th—not being satisfied with breaking open the store of Gilbert and Whitney, and demolishing a part of the dwelling-house of said Gilbert, the Friday night previous—they permitted the said McCarty, who was detected on Friday night as one of the breakers of the store doors, to take out a warrant, and arrest the said Gilbert and others of the Church, for a pretended assault, and false imprisonment of the said McCarty.

Late in the evening, while the court was proceeding with their trial in the court-house, a gentleman, unconnected with the court, as was believed, perceiving the prisoners to be without counsel and n imminent danger, advised said Gilbert and his brethren, to go to jail as the only alternative to save life; for the north door was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman, (Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter,) said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which, must have been a palace, compared to a court room, where dignity and mercy were strangers, and naught but the wrath of man, in horrid threats, stifled the ears of the prisoners.

The same night, the prisoners, Gilbert, Morley, and Corrill, were liberated from jail, that they might have an interview with their brethren, and try to negotiate some measures for peace; and on their return to jail about two o'clock, Tuesday morning, in custody of the deputy Sheriff, an armed force of six or seven men stood near the jail, and hailed them: they were answered by the Sheriff, who gave his name, and the names of his prisoners, crying, "*dont fire, dont fire,* the prisoners are in my charge, &c." They however fired one or two guns, when

Morley and Corrill retreated; but Gilbert stood, with several guns presented at him, firmly held by the Sheriff. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village.

About this time a few of the inhabitants arrived, and Gilbert again entered jail, from which, he, with three of his brethren, were liberated about sunrise, without further prosecution of the trial. Wm. E. Mc Lellin was one of the prisoners.

On the morning of the 5th of November, the village began to be crowded with individuals from different parts of the county, with guns, &c., and report said the militia had been called out, under the sanction or instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia (so called) were embodied the most conspicuous characters of the mob; and it may truly be said that the appearance of the ranks of this body was well calculated to excite suspicions of their horrible designs.

Very early on the same morning, several Branches of the Church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and that the Branch of the Church near the village of Independence, was in imminent danger, as the main body of the mob was gathered to that place.

In this critical situation, about one hundred of the Saints, from different Branches, volunteered for the protection of their brethren near Independence, and proceeded on the road towards Independence, and halted about one mile west of the village, where they awaited further information concerning the movements of the mob.

They soon learned that the prisoners were not massacred, and that the mob had not fallen upon the Branch of the Church near Independence, as was expected. They were also informed, that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county mob; which subsequent events fully verified, in a majority of said body.

On application to Col. Pitcher, it was found that there was no alternative, but for the Church to leave the county forthwith, and deliver into his hands certain men to be tried for murder, said to have been committed by them in the battle the evening before. The arms of the Saints were also demanded by Col. Pitcher. Among the committee appointed to receive the arms of the Church, were several of the most unrelenting of the old July mob committee, who had directed in the demolishing of the printing office, and the personal injuries of that day, viz., Henry Chiles, Abner Staples, and Lewis Franklin, who have not ceased to pursue the Saints, from the first to the last, with feelings of the most hostile kind.

These unexpected requisitions of the Colonel, made him appear like one standing at the head of civil and military law, taking a stretch beyond the constitutional limits of our Republic.

Rather than have submitted to these unreasonable requirements, the Saints would have cheerfully shed their blood in defence of their rights; the liberties of their country, and of their wives and children; but the fear of violating law, in resisting this pretended militia; and the flattering assurances of protection and honourable usage, promised by Lieut. Governor Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law, as has been practised in Jackson county. But the great change that may appear to some in the views, designs, and craft of this man, to rob an innocent people of their arms by stratagem, and leave more than one thousand defenceless men, women, and children, to be driven from their homes, among strangers in a strange land of, to appearances, barbarians, to seek a shelter from the stormy blast of winter's cold embrace, is so glaringly exposed in the sequel, that all earth and hell cannot deny that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind never went untried, unpunished, and unhung; as hanging is the popular method of execution among the Gentiles in all countries professing christianity; instead of blood for blood, according to the law of heaven.

The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies. Both of these men had their names attached to the mob "circular," as early as July last, the object of which was to drive the Saints from Jack-

son county. With assurances from the Lieutenant Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before, gave themselves up for trial.

After detaining them one day and a night on a pretended trial for murder, in which time they were threatened, brick-batted, &c., Col. Pitcher, after receiving a watch of one of the prisoners to satisfy costs &c., took them into a cornfield, and said to them, "*clear!*"

After the surrender of their arms, which were used only in self defence, the neighbouring tribes of Indians in time of war let loose upon the women and children, could not have appeared more hideous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horseback; bursting into houses without fear, knowing the arms were secured; frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night.

At the head of one of these companies appeared the *Reverend* ISAAC Mc COY, with a gun upon his shoulder, ordering the Saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob. One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri river, and took lodgings for the night where they could find it. One Mr. Bennett opened his house for a night's shelter to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon horses for several miles.

On the 5th, Elders Phelps, Gilbert, and Mc Lellin, went to Clay county, and made an affidavit, similar to the foregoing sketch, and forwarded the same to the Governor, by express; and the Governor, immediately upon the reception thereof, ordered a court of enquiry to be held in Clay county, for the purpose of investigating the whole affair, and meting out justice to all; but, alas! corruption, wickedness, and power have

Left the wretches unwhipt of justice,
And innocence mourns in tears unwiped.

Thursday, Nov. 7th. The shore began to be lined on both sides of the ferry, with men, women, and children, goods, wagons, boxes, chests, provisions, &c.; while the ferrymen were busily employed in crossing them over; and when night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were enquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their family, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and prejudiced and ignorant bigot.

Next day the company increased, and they were chiefly engaged in felling small cotton-wood trees, and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Lieut. Gov. Boggs presented a curious external appearance; yet, he was evidently the head and front of the mob; for as may easily be seen by what follows, no important move was made without his sanction. He certainly was the *secret spring* of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was moulded into militia, to effect by stratagem, what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went

from maltreatment to murder. The horrid calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock, A. M. he came to Phelps, Gilbert, and Partridge, and told them to flee for their lives. Now, unless he had given the order so to do, no one would have attempted to murder, after the Church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.

The Saints who fled, took refuge in the neighbouring counties, mostly in Clay county, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection.

November 13th. About 4 o'clock A. M. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God, as recorded in the holy Scriptures as a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, How marvellous are thy works, O Lord! I thank thee for thy mercy unto thy servant; save me in thy kingdom for Christ's sake. Amen.

The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped in splendid fireworks, as if every star in the broad expanse had been suddenly hurled from its course, and sent lawless through the wilds of ether; some at times appeared like bright shooting meteors, with long trains of light following in their course, and in numbers resembling large drops of rain in sunshine. Some of the long trains of light following in the meteoric stars, were visible for some seconds; those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand, and sublime beyond description; as though all the artillery and fireworks of eternity were set in motion to enchant and entertain the Saints, and terrify and awe the sinners on the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind, yet, it will not fully compare with the time when the sun shall become black like sack-cloth of hair, the moon like blood, (Rev. vi. 13), and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground.

November 19th, 1833. I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:—

Brother Moses:—We arrived at this place on the fourth ultimo, after a fatiguing journey, during which, we were blessed with usual health. We parted with father and mother Nickerson at Buffalo, in good health, and they expressed a degree of satisfaction for the prosperity and blessings of their journey.

Since our arrival here, brother Sidney has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write to you immediately. But though I expect he will undoubtedly write to you soon, as his eyes are evidently better, yet, lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency according to the *literati* of the age, might be received with a degree of satisfaction on your part, at least, when you call to mind the relation with which we are united by the everlasting ties of the Gospel of our Lord Jesus Christ.

We found our families and the Church in this place well, generally. Nothing of consequence transpired while we were absent, except the death of one of our brethren; a young man of great worth as a private citizen among us, the loss of whom we justly mourn.

We are favoured with frequent intelligence from different sections of our country, respecting the progress of the Gospel, and our prayers are daily to our Father, that it may be greatly spread, even till all nations shall hear the glorious news and come to a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell, from their contents, the probable extent that those persons, who are desirous to expel them from that country, will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of that state, who has promised them all the assistance that the civil law can give; and in all probability with us, a suit has been commenced ere this.

We are informed, however, that those persons are very violent, and threaten immediate excision upon all those who profess

this doctrine. How far they will be suffered to execute their threats, we know not, but we trust in the Lord, and leave the event with Him, to govern in His own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, &c.; also inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the Saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say, with much fervency I have called upon the Lord for our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of brother Sidney and myself, I am truly under great obligations to humble myself before Him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of man advances, when he shall come to receive his Saints unto himself, where they shall dwell in his presence, and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, What manner of persons ought we to be in all holy conversation and godliness!

Your remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which he has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth by the ministering of his holy angels to me for this generation. I pray that the Lord may enable you to treasure up these things in your mind, for I know that His Spirit will bear testimony to all who seek diligently after knowledge from Him. I hope you will search the Scriptures to see whether these things are not also consistent with those things the ancient Prophets and Apostles have written.

I remember brother Freeman and wife, Ranson also, and sister Lydia, and *little Charles*, with all the brethren and sisters. I intreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope that the Lord will grant that I may see you all again, and above all that we may overcome, and sit down together in the kingdom of our Father.

Your brother, &c.,

JOSEPH SMITH.

Nothing of note transpired from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a President of the Church of Christ. This, with some other little things, such as a selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him—but, notwithstanding these things, he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake. Amen.

The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back.

A man who wilfully turneth away from his friend without a cause, is not easily forgiven.

The kindness of a man should never be forgotten.

That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright, and seeks with all his heart to magnify his Presidency in the Church of Christ, but fails in many instances, in consequence of a want of confidence in himself: God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit. Even so. Amen.

And again, blessed be brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen, that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit, even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved. Even so. Amen.

The Attorney General of Mo., wrote the counsel employed by the Church in Zion to prosecute the mob, of which the following is a copy:—

City of Jefferson, Nov. 21, 1833.

Gentlemen,—From conversation I have had with the Governor, I believe I am warranted in saying to you, and through you to the Mormons, that if they desire to be replaced in their property, that is, their houses in Jackson county, an adequate force will be sent forthwith to effect that object. Perhaps a direct application had better be made to him for that purpose, if they wish thus to be repossessed. The militia have been ordered to hold themselves in readiness.

If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no doubt, be supplied with public arms. This must be, upon application, therefore, as a volunteer company must be, accepted by the Colonel, and that is a matter in *his* discretion; perhaps the best way would be to organize and elect officers as is done in ordinary cases,—*not* volunteers; you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would, I presume, be court martialled therefor, on a representation to the Governor of the facts. As only a certain quantity of public arms can be distributed in each county, those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

I am, with great respect, your obedient servant,

(Signed) R. W. Wells.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 6, 1852.

Miscellanea.—A Conference of the friends of peace and international arbitration is to be held at Manchester towards the middle of January. The first sound step towards universal peace is obedience to the Gospel of peace.—The Bishop of Exeter, in a letter to the Rev. G. R. Prynne, says, "the Church of England appears to me to discourage confession as a *general habit;*" and also, "what *I deprecate* is, that this should be made a *regular observance;* still more *that any priest should advise it as such.*"—Seven vessels have recently arrived from Australia, bringing shining ore as follows:—1 bag and 33 boxes of gold dust, 6 bags and 101 boxes of gold, 1 box of crude gold, 1 package of gold, and 2 boxes of bullion.—One bullion broker has sent into the Bank of England in one week £400,000 of Australian gold. Plenty of gold, but it wont make people happy; Gospel is better—try it.—The emigration from Liverpool this year bids fair to shew a very large increase over that of last. The total emigration of last year was 195,932. That of nine months of the present year is only 16,196 less than the whole year of 1851.—Emigration from Ireland rages with unabated force.—In the middle of October, 40 ships, ranging from 400 to 1,500 tons each, were getting ready in the St. Katherine's, London, West and East India Docks, London, to sail during the month for Australia; and 10 first-class ships from Liverpool.—Among recent emigrants to Australia, are a son of the Bishop of

Exeter, and the Hon. and Rev. Baptist Noel's son.—Mr. Walpole, the Home Secretary, has not been able to get his contingents of militia men in one half the populous districts of England, as volunteers. He ascribes his ill success to Anti-Militia placards, and, it is said, intends to prosecute a few members of the Peace Society.—On the night of the 15th ult. eight fires occurred in London.—Lady Franklin's private expedition in search of her husband, Sir John Franklin, consisting of the *Prince Albert*, of about 90 tons, under the direction of Mr. W. Kennedy, has returned. Mr. K. left Aberdeen on the 22nd of May, last year; reached Beechy Island on the 19th of the following August; fell in with the *North Star*, stationed with provisions for the use of the Franklin expedition, and learned that other vessels had passed up Wellington Channel; deeming it useless to go further north, he returned. At the time he left Beechy Island, Wellington Channel was open and free from ice as far as the telescope could reach. —It is proposed to carry the electric telegraph under Southampton water to the Isle of Wight and Osborne House.—There exists a wide-spread determination among the people of Ireland to obey an agrarian system of laws which they have established.—The Irish Crime and Outrage Committee report for the year 1850, a gross return of 224,582 cases, including 139 homicides, 101 infanticides, 66 firing at the person and poisoning, and 24,541 offences directed to the destruction or injury of the person. During the same year England gave 26,813 cases; 2,013 of them offences against the person.

Twenty-two communes were more or less devastated by the recent inundations of the Rhine. The total loss exceeds 2,000,000 francs.

The Crystal Palace of Dusseldorf, an exhibition of provincial arts and manufac- for Westphalia and the Rhine, formed on the model of the Hyde Park building, was closed on the 30th of September.

A dreadful conflagration occurred at Smyrna on the night of the 26th of October, destroying between 5000 and 6000 magazines. The loss is estimated at 60,000 piastres.

An attempt has been made to assassinate the Shah of Persia; he received three slight slug wounds in his shoulder. Hajee Suleiman Khan, accused as the instigator of the crime, was seized, his body carefully drilled with a knife, and lighted candles introduced into the holes; he was then carried in procession through the Bazaar of Teheran, and finally cleft in twain like a ram at the town gates.

A general convention of clerical and lay delegates from congregational churches throughout the United States, met at Albany, on the 5th of October. Four or five hundred delegates were present.—A convention of spirit-rappers was held at Worcester, U. S., September 30. Mr. Andrew Jackson Davis read "a true and faithful record of visions he had seen and communications he had received from an inhabitant of the spirit spheres." Mr. Hewitt read "a communication written by the spirit of John Hancock, which was approved of by the spirits of George Washington, Patrick Henry, Roger Sherman, and Benjamin Franklin;" prophesying wonderful things. A shaker denounced marriage as the "root of all the world's sin, folly, suffering, &c." Rolling of heads, whirling and clapping of hands, shakings, gruntings, &c., formed a portion of the exercises. The chairman, Rev. Adam Ballou, repudiated all such fanaticism and folly: if these were spiritual communications, he preferred communications from the spirits of living men, and would not be imposed upon by such irrational demonstrations. The United States are smoking hot upon spirit-rappings, women's rights, and politics. They have rejected the God of revelation, and are now left an easy prey to strange delusions and vain imaginings.—A contract has been closed with Mr. W. Jackson, M.P., to build a railway across New Brunswick from Nova Scotia to the United States.

Quartz crushing mills are in active operation in California gold fields, some crushing to the finest powder forty or forty-five tons of rock per diem; each such machine employing, in all, about 24 men. Gold has more charms than politics in the eyes of Californians.—The Indians of California entertain the most bitter hostility towards the Chinese emigrants, whom they consider as inferiors and trespassers. The whites employ the Chinese extensively in the construction of canals, &c., in preference to others, doing more work.—The San Francisco newspapers were in a terrible condition for want of paper. There was none of any kind in the market. For two months they had been forced to print on coloured paper of every shade, and brown wrapping paper, fit only for hardware purposes. Even that was gone, and they were obliged to reduce their dimensions to those of foolscap, or suspend publishing altogether.

The discovery of gold on the Isthmus of Panama, also in the State of Costa Rica, and the Mosquito Territory, is creating interest.—Extensive beds of anthracite coal of good quality, have been discovered in Nicaragua.—The *Panama Star* contradicts the reports of the unhealthiness of the Isthmus.

Peru is determined, at all hazards, to protect her interests in the Lobos Islands, famous for the production of guano.

CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

(*From the Deseret News.*)

(*Concluded from page* 567.)

James Ferguson, serjeant-major of the Mormon Battalion, in behalf of his comrades, read the following

ORATION.

Brethren and friends:—Again have I come before you, and at last I can call you my *countrymen.* That which was once to me but an object of distant admiration, has now become an object of close interest. To-day with you I can celebrate the birth-day of *my* country. And with what feelings do we celebrate it. To none but to this people, to you my friends, and the indissoluble brotherhood of which you form a part, is there aught interestingly new about it.

It is the twenty-second anniversary that the Church of Christ has celebrated, but it is the first that has ever beamed friendship to us from afar. It is the first that we could celebrate with a heart. It is the first that has seemed to us like calling back the day we celebrate. It is the first in which we can see the genius of Independence in her dignity. It is the first when he who presides over a free people has dared to say they shall be free, and refused to listen to the dirty howlings of every filthy politician.

He is called great who can, with the powers which man has in common with all self-defensive animals, meet the insulter of his country, and defend her rights; and he is rightly so called. He possesses greatness in part. He is called great whose mind can comprehend and expound the principles of state, and how men may become great and exalted; and he is rightly so called. He, too, is great in part. But he alone is truly, wholly, unfadingly great, whose mind is its master, whose self is its conqueror, and who can not only meet the intruder in the battlefield, but the traitor in his hypocrisy, and the liar in his falsehood; and hurl the ambitious puppets from off the necks of his countrymen, and say, though all men oppose him, "False cur, you lie! the oppressed shall once more go free."

Such is our chief magistrate; and of such a man we may well be proud. Such is the man, the first who to us, a poor, oppressed people, has dared to open out the long closed parchment; whose dignity has not driven out his patriotism; and who extends, while all the world stand gaping round, the hand of friendship to his fellows, and is not afraid to say,

"Whatever God you worship, you are my countrymen." Washington could defend his country with his country to sustain him; Fillmore can sustain his oppressed compatriots though his country should cry him down. The veil is withdrawn a little—I can see; I can see, through the gloom of contention, scorn meted out to this man for his great-heartedness: waning popularity, and friends falling off. But beyond this still, I can see virtue rewarded, and in the traditions of time to come, I can see Washington and Fillmore go hand in hand, the father and defender of his country arm in arm with the intrepid advocate of his country's Constitution. Pardon me, my friends, for this digression; I have not forgotten my business, but the little sunshine that has beamed out upon us, after a long cold winter, has warmed up the grateful feelings of my heart, and I could not pass on without paying so small a tribute where so much belongs.

I appear on behalf of the Battalion; I have come to speak for them. But what am I to say? Can I give you their character? No, that is written on the tablets of all your hearts, and the world has anticipated me there. Can I give you their history? No, that is recorded in the sacred records of immortality; for no mortal pen could have kept the journals. Can I tell you their exploits, their achievements? No, I should have to collect the annals of the Pacific, and the endless journals of the inexhaustible "placeros," whose treasures have mesmerized the universe, and introduced the unquestionable reality of mineral magnetism. I should have to embody the follies of all human-schemed religions, and the imbecilities of the world's gods, to control their worshippers, who are prepared at one bend to bow at the shrine of any god for thy sake, *almighty gold!* This, you see, my friends, would be too much, too much history to tell in so short a time, too much gold for one small sack, too much folly at one scope.

I must let a few hints suffice. I need not recall to you the period of our enlistment. The unkind demand is still remembered. The unprotected camps, glowered on by the pilfering Omaha, that we left you, form a picture you all carry with you. The ravages of the black-leg, (scurvy), and the tomb-stones of that graveyard where many a wife and child went to their last sleep, victims to the patriotism of their husbands and fathers, you still remember. You remember your solitary hamlets, your comfortless firesides. You remember your destitutions while yet in sight, almost, of the comforts you once enjoyed. Some of you remember the growling of the hoarse iron war-dog, and the calls to arm your countrymen against you, while we answered the *same calls* in their defence. You remember how they paid you for our services with the life-compelling bullet. You remember the summons to quit your Temple and your kindred's tombs, while *we* were employed to propagate the right to worship at the shrine of our conscience' choice. You remember mobocracy in your city. You remember rapine in your chambers. You remember sacrilege in your Temple. You remember devastation in your orchards. You remember incension in your granaries. You remember, you remember Missouri and Illinois! Can you forget them? No! Can you forgive them? Yes, yes; when they have purged out the corruption that clogs their cankering entrails; when they have made an acceptible oblation, whereby they may be cleansed from the blood of the innocent. Then shall the treacherous aspirant cease to prostrate each holy institution. Then shall cholera cease to desolate their borders. Then shall their great rivers flow kindly down their channels, bearing with them health and peace, instead of devastation and disease. Then shall the incendiary retreat abashed to his den. Then, and not till then, will the insulted sun withdraw his angry, life-destroying beams, and smile kindly upon their reformed inhabitants.

I will now recall to you a few scenes which some of you do not remember; for you did not witness, nor have you heard of them. You do not remember the abuse of the puppets of a garrison when first we entered upon our campaign; nor do you remember with what manly independence the brave Allen repelled their insults. You do not remember the sneers of the epauletted coxcomb as we marched undisciplined along; nor do you remember with what pride and devotion the brave chieftain defended our rights, and acknowledged the rag-covered corps as his command. You do not remember nor can I embody an idea of the heart-felt grief when that brave man died; nor how then the heartless tools of ambition sought

to make us the stepping-stones on which to rise to their ambition's heights.

Have you ever experienced a dirge of nature? Could I but place before you our camp on the Arkansas, and then could I sound in your ears the dread requiem, such as was there chaunted by a choir of wolves when poor Phelps retired. Then would you feel what we have felt, and how much more dreadfully sublime the passage home of an immortal spirit away from the abodes of humanity.

Have you ever witnessed the power of God? Ask the Sierra del Madre to tell of the ambushed guerillos watching our doleful march, and they might tell you of a whisper to their hearts, "Interrupt not their march, for God is there."

God fed one man anciently through the ravens; now we find Him feeding hundreds through the wild herds of Sonora. By war and bloodshed in ancient times justly did He prepare a way for His people. Mercifully does he now, and bloodlessly, subdue the hearts of the warlike Apaches, and they minister to us of their bread-root. The proud Tuesonion and his gallant cavaliers retire in consternation, and unwillingly prepare a passage for us through their stronghold.

But ah! when I come to the scenes of those heat-reflecting deserts, I shudder. Not an hour of the dark watches but our reveille has been heard there. The cold benumbing night march, continued without a halt through the broiling heat of the day; the quarter ration, and the empty canteen. These you may think about, but you cannot realize. You cannot realize decrepitude acquired in a month; you cannot conceive a constitution broken in a day. Could I but paint to you the scenes of six hours on the Tierra Caliente, the great desert of the Colorado, one glance would last you a life-time, and the recollection would make you shudder till recollection itself would fail you. I have seen the stoutest among fifty stagger with weakness, and when urged on to duty, still stagger on, gasping till the last relic of nutriment became exhausted, and him fall fainting. I have seen the faithful arm, still shaking with the unvanquished ague, in sympathy with the fellow-suffering mule, string its weak nerves at the cumbrous wagon, until the nerves unstrung themselves. I have seen, too, in the midst of this, the muster and parade in cheerfulness, and the invincible determination to defend the reputation of their country. I have seen, too, (and I blush to own it,) the ration withheld when there was plenty, and meat dealt out unaccompanied when bread could be bought. Our weakness, our fatigues were all forgotten when we were called to change our course and meet the retreating enemy, ere our march had had a pause. Our entry into the settlements lately revolutionized, and then on the very verge of another and a shameful revolution, was hailed by the then existing government in California, as a blessing from on high. The brave old Kearney received us as his friends; he welcomed us as the preservers of the newly-acquired Territory, then threatened by the revolt of Fremont. You know the rest.

A few remarks now on our country. I am not a politician; I will never be a politician; at least such as politicians have now become. Our country! It is like nature in spring; like the orchard budding—all is green and verdant yet; the fence is still secure; but still around it are the wild swine hungrily watching, and the untamed bull ready to make a breach. Our increasing territory, they say, makes the present system of Federalism too unwieldy; it should be divided. Think they not of the monstrosity they have in contemplation; of the breach they are trying to make? See they not the insatiable herds that breach will receive? or do they think of them, and can they contemplate the desolation of their country so unfeelingly. Know they not that there is one Almighty Head presides over the innumerable worlds we see around us, and that they are all embraced in one indivisible union? And cannot their small minds, poor playthings of an hour, comprehend how one petty continent of one petty planet may be preserved united? Out upon ye dividers! Talk no more of dividing the small pittance you have already at your control, but seek to increase your moiety. Instead of devising means for a division, legislate a path into the unstinted circumference of your broad folds, for the oppressed and trodden-down of every nation, until ye shall have embraced the whole universe of God, and one good President shall minister to all: and then may ye think of being admitted into the immortal union of the universe of worlds.

There are strings connected with re-

membrance, when touched, destroy all utterance. I cannot then dwell on the subject which you expected me to speak upon; I can only offer you, on behalf of my fellow-soldiers, the unutterable feelings of our hearts, and the poor services of our enfeebled arms—enfeebled by the toils of an unparalleled campaign; and tell you for them, with the help of the God that preserved us, that while one muscle's strength is left, we have still a musket to use in the defence of our country's Union.

There is a bond by which we are united, a bond created by the influence and prayers of you, our leaders, and cemented by the sufferings on the Del Norte, the San Pedro, the Gila, and the Colorado—a bond, the sacred influence of which destroys each petty difference, and the recollection of each other's faults; and by that bond, indissoluble and eternal, while we live we will serve you, and by it, after death, we will arise and escort you into influence unlimited, and the independence of a perfect government, the foundation of which is laid in the great American Constitution.

Which was succeeded by another tune from Capt. Ballo's band,—afterwards a comic song, by Mr. Kay.

Benediction at a quarter to 5, by Elder N. H. Felt, which brought to a close the proceedings of the day, which will not be equalled in any other city in the Union, for peace, quietness, loyalty, or rejoicing. Not a discordant sound; not a jarring feeling, oath, or opprobrious epithet was heard in any portion of the large assemblage; but union, order, and good feeling, was manifested in the arrangements in all its parts. And may it ever be the lot of the citizens of the Bee-Hive State, to witness the same unanimity, urbanity, and freedom.

T. B.

ELIAS SMITH,
JAMES FERGUSON,
ALBERT CARRINGTON,
JAMES W. CUMMINGS,
WM. C. STAINES,
HOSEA STOUT,
} Committee of Arrangements.

HORACE S. ELDREDGE, } Marshal of the Day.

VARIETIES.

ADDITIONAL privileges invariably bring additional responsibility.

THE CALCUTTA REVIEW states that there are in India, as the result of mission labour, 100,000 Christians in connection with the different missionary societies.

PUBLIC LIBRARIES.—In France there are 107 public libraries open free; Belgium, 14; the States of Prussia, 44; Austria (with Venice and Lombardy), 48; Saxony, 6; Bavaria, 17; Denmark, 5; Tuscany, 9; in Great Britain 3.

THE TELEGRAPH IN ENGLAND.—The total extent of telegraph in England is nearly 4,000 miles, representing an outlay of about £300,000. The staff of employés may be taken at upwards of 800 persons.—*Lloyd's News.*

A DENTAL CURIOSITY.—There is at present a servant residing in a family at the west end of Perth, a girl about thirteen years of age, who is in possession of a double row of teeth in the under jaw. The two sets of teeth are beautifully regular, but are not easily noticed unless a hearty laugh happens. The front and inner teeth have each their fellows, and the possessor, as may be supposed, has good masticating powers, and feels no inconvenience from her additional stock.—*News of the World.*

CONSECRATION OF A GREEK BISHOP.—An important event took place on Sunday last (Sep. 26) in the principal church of Athens—viz. the consecration of first bishop since the emancipation of Greece. This is the act of ecclesiastical independence of the church of Greece, and consequently setting the seal to the treaty just passed with the mother church of Constantinople. The ceremony was performed with the utmost pomp; the whole clergy of the town assembled, and we also remarked that the two Protestant Clergymen, at present in Athens, were admitted into the Hieron, or sanctuary, along with the Greek priests. The Queen was present, with the whole court, the diplomatic corps, and all the authorities, civil and military. The person thus chosen to occupy the first and most considerable of the eighteen bishoprics which have to be filled up—that of Achaia, or Patras—is the same Father Missael who was sent to Constantinople to negotiate with the patriarch, and afterwards to Russia, to announce the treaty to the Emperor.—Correspondence of the *News of the World.*

SIN and sorrow are inseparable.

WHAT requires more philosophy than taking things as they come? Parting with things as they go.

CIVILIZATION.—Cortez, in a letter to Clarles V., in illustration of the advanced state of society among the Indians of Mexico, says that "they begged in the streets like civilized people."

MUSIC AND TEMPERANCE.—Surely there is no essential connection between music and wine. Apollo and Bacchus are not Siamese twins; wine glasses and quavers and semibreves are not sisters, nor even second cousins. In the natural world, music and temperance are plainly sisters. The blackbird, thrush, canary, and nightingale, all exquisitely musical, drink nothing but water, and smoke nothing but fresh air. A grove or wood in spring, echoes with feathered musicians, each a teetotaller, without a pledge, and ever singing, and never dry.

HEAR BEFORE YOU JUDGE.—Go lift your voice to the tumultuous waves of the ocean, or try to reason amid the roar of cannon while the tumult of war is gathering thick around, or speak to the howling tempest while it pours a deluge over the plains: let your voice be heard amid the roar of chariots rushing suddenly over the pavements; or, what is still less useful, converse with a man who is lost in slumbers, or reason with a drunkard while he reels to and fro under the influence of intoxicating poison, and these will convince you of the impossibility of communicating truth to that soul who is willing to make up his judgment upon popular rumour, or to be wafted gently down the current of public opinion, without stopping for a moment to listen, to weigh, to hear both sides of the question, and judge for himself. One of the greatest obstacles in the way of the spread of truth in every age, is the tide of public opinion. Let one ray of light burst upon the world in any age, and it is sure to come in contact with the traditions and the long-established usages of men, and their opinions, or with some religious craft, so that like the Ephesians, they counsel together what shall be done; their great goddess will be spoken against, her magnificence despised, her temple deserted; or, what is still worse, their craft is in danger, for by this they have their wealth. Call to mind the Apostles in contact with the Jewish Rabbies, or with Gentile superstitions: in short, at war with every religious establishment on the earth. Witness the popular clamour: "If we let them thus alone, all men will believe on them, and the Romans will come and take away our place and nation." "These men that turn the world upside down have come hither also." "What new doctrine is this, for thou bringest certain strange things to our ears?" "These men do exceedingly trouble our city, and teach customs which are not lawful for us to receive, being Romans." "What will this babbler say, he seems to be a setter forth of strange Gods?"—and many other such like sayings.—*Parley P. Pratt.*

GATHERING.

Ye faithful Saints who wish to live
On Zion's highly favour'd land,
Obey the words the *Priesthood* give,
And gather at the Lord's command.

The happy, glorious time is come
For us to gather to the west;
Then let us gladly hasten home
Where all the righteous will be blest.

Ye faithful poor no longer fear,
But trust in Him you love so well,
For your redemption draweth near,
And on Mount Zion you shall dwell.

Although your trials here are great,
And troubles rise on every hand;
Know HE who rules on high can make
The mountains move at His command.

Cheer up then Saints; no longer doubt,
But trust in God, and you shall know
He's faithful, and will bring about
The time and means for you to go.

And when we reach the promised land,
Where blessings to the Saints are given,
We'll gladly yield to God's command,
And learn the royal laws of heaven.

O then we'll shout, and gladly sing
The praises of the great I AM,
And reign with Jesus Christ our King
Throughout the great *Millennium.*

But let us warn our neighbours round,
And rid our garments of their blood;
That when he comes, we may be found
The faithful servants of our God.

Hemel Hempstead. SAMUEL CLARIDGE.

THE GOSPEL RESTORED.

BY M. MORTON.

How lost were our days till we met with the Gospel,
The creeds and the systems seemed powerless and vain;
We ne'er received precepts so suited to save us,
As taught by the Priesthood restored again.

In the wisdom of men we had long been entangled,
And forms, without power, encircled us round;
But now we rejoice in the hope of redemption,
And peace, to the faithful, doth ever abound.

Repentance, most needful, of faith the production,
Prepares for the laver our sins to remit,
And the Spirit that's given for future instruction,
Is received in the manner Jehovah saw fit—

By the Laying on hands of Apostles and Prophets,
Who, from Him have received of its influence pure;
While the gifts of the Spirit by many are witnessed,
Displaying the Gospel in fulness and power.

May the blessings now sent ever keep us from tossings
Of Anti-Christ winds, even doctrines of men;
And aid our perceptions to see the vain glossings
That gild error's systems. Amen, and Amen.

NOTICE.—*Just Published*, A SUPPLEMENT to the present Volume of the STAR, containing 88 pages of the HISTORY OF JOSEPH SMITH. Price 8d.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST OCTOBER, 1852.

	£	s.	d.
Thomas Clarke	£20	0	0
Richard Morris	40	0	0
G. W. Davies	2	0	0
Griffith Roberts	2	0	0
Thomas Hansom	5	0	0
James Walker	30	0	0
J. W. Boud	4	5	0
John McComie	5	0	0
Samuel Cornaby	5	0	0
Carried forward	£113	5	0
Brought forward	£113	5	0
John Copley	5	0	0
Richard Tilt	3	7	4
James Bishop	5	0	0
Thomas Chamberlain	2	0	6
John Alexander	5	0	0
J. Halsall (per J. W. Young)	7	0	0
George Picton	20	0	0
	£160	12	4

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 38.—Vol. XIV. Saturday, November 13, 1852. Price One Penny.

PRIESTHOOD.

Men in their ambition have ever sought for power, to rule and to exercise a controling influence over their fellow men, and generally but little regard has been had to the way and means by which they have come into possession of such power, neither when obtained, has it been always used with an eye single to the benefit or salvation of mankind. The desire, we admit, is a very natural one, from the fact that man is designed by God, and capacitated in his organization to be a ruler in a greater or less degree in the many grades that exist, from having rule over his own passions, propensities, and person, to that of a family, tribe, community or society, a state or nation, an empire or a kingdom; and even his ambition may aspire to rule the world, or like God, peradventure, to sway the sceptre of unnumbered worlds.

All power is not immediately derived from the same source, but all *legitimate* right of Government is in the Priesthood of God. Tyrants and usurpers, under the titles of Emperors, Kings, and Presidents, have dominion upon the earth, which has been obtained, and is maintained, by the sword and by blood, all of which is a usurpation of power, gained by might, and not by right. The very sound of the word Priesthood, to every man who has a correct idea of the government of God, imparts a sensation that either elevates his soul with joy, or if he feels its influence is not within his reach, it abandons him to despair. It implies a divine right to govern and control, exercised by God, and imparted to whom He will; and when held by man under His approbation, is superior to every other power, and therefore cannot virtually be be called in question by any other. This right of government is so secured that no man can take the honour or power thereof unto himself, for God calls *whom He will*, and confers it upon him in His own appointed way; hence no man can obtain it without believing and confessing that there is a medium of immediate communication between him and his God; and all men who are called as was Aaron, by direct revelation, and ordained unto the Holy Priesthood, are ordained for men, in things *pertaining* to God, that reconciliation may be brought to pass.

By this we learn that the Priesthood administers in a perfect organization or government, because it is the government ordained and upheld by a perfect Being: it is a holy and just authority, because it administers in things pertaining to God, and partakes of the virtue of all His attributes. It is reasonable, then, for us to conclude that God would require obedience and respect to be paid to His government wherever found, and that those who hold the Priesthood should be recognized as His messengers.

Upon a point so self-evident, we have no need to reason further to authorize us to remark, that in the administration of a perfect law, there must be perfect obedience to that law, on the part of the subjects who are governed by it; otherwise there is a violation of the law, which must be atoned for by the transgressor: if it were not so, the honour of the law

would not be maintained; but the law of God, being perfect, not only provides for the salvation of all through mercy, but it is also armed with *justice*, that its supremacy may be maintained by meting out a just recompense to the transgressor.

This Priesthood is now among men upon the earth, and is in successful operation for their salvation. The King himself, who holds all power in this Priesthood, was upon the earth more than eighteen hundred years ago, and desired to reign by virtue of it, but mankind would not suffer him. He was holy, but men were so wicked they could not appreciate his goodness, nor his power; therefore they destroyed him, and would not suffer him to live upon the earth. And what was the result? That same holy power and saving influence which he possessed he conferred upon men, who were not so perfect as himself, and ordained them to be the medium of his power, that peradventure their labours and ministrations might be more adapted to the low, grovelling, and degraded condition of those who were to receive them, and because of it, be better appreciated than His labours and motives were.

The minds of men generally are not capacitated to receive the ministrations of perfect beings; hence each grade of intelligences is administered unto by the next above in capacity, power, and glory, like unto the way of life to a Saint, which is from grace to grace, and from faith to faith, living by that which is in part until that which is perfect shall come. When the government of God is thoroughly established upon the earth, through the immediate agency of men and angels under God's own supervision, and has so far gained the supremacy over contending powers, that the King's person can be safe among men, and be duly honoured by them, then will he again come to reign, and bring in that which is perfect; then shall a universal day of peace and righteousness be enjoyed by those who inherit the earth; for the King has decreed that all who cannot abide and honour the perfect administration of his laws in that day, shall be destroyed from off the earth.

According to examples which are recorded in sacred writ, and which have actually been witnessed by many of the Saints of the present dispensation, men are called to receive the Priesthood, and in virtue of it, perform a certain work for which they seem adapted, and afterwards they are suffered to dishonour that Priesthood by using the influence which they have gained, to lead others astray; and thereby dishonour and reproach have at times been brought upon those who considered it a duty to listen to their counsel. By being enabled thus to accomplish their covetous, lustful, and unlawful ends, they have brought disgrace and suffering upon others, incurred the wrath of God and the disapprobation of His people upon themselves, and the power of the Priesthood has altogether departed from them, for its virtue will not abide with those who violate its laws.

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked,—to what extent is obedience to those who hold the Priesthood required? This is a very important question, and one which should be understood by all Saints. In attempting to answer this question, we would repeat, in short, what we have already written, that willing obedience to the laws of God, administered by the Priesthood, is indispensable to salvation; but we would further add, that a proper conservative to this power exists for the benefit of all, and none are required to *tamely* and *blindly* submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do any thing they were told to do by those who presided over them, *if they knew it was wrong:* but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. A man of God, who seeks for the redemption of his fellows, would despise the idea of seeing another become his slave, who had an equal right with himself to the favour of God; he would rather see him stand by his side, a sworn enemy to wrong, so long as there was place found for it among men. Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do by their Presidents, they should do it without asking any questions.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it

is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the cloak of their authority to cover it with, lest it should be discovered by their superiors, who would require an atonement at their hands.

We would ask, For what is the Priesthood given unto men? It is that they may have a right to administer the law of God. Have they then a right to make void that law? Verily no. When the law of God has gone forth from His own mouth, and been declared by the mouths of His Prophets and Apostles, saying, "Thou shalt not lie;" who can say by the virtue of his Priesthood, You may lie and be approved? The Lord and His Prophets have declared it as a law unto His people, "Thou shalt not commit adultery." Then who can say, Thou mayest commit adultery, and it will be no sin? It is written as a law unto the Saints, "Thou shalt not kill." Then we ask again, Who can kill and be forgiven? And in like manner it might be asked of all the laws of God, Who has the right to make them void? None can revoke the decree but Him by whom it was given; neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed. It is written of God, that He cannot lie; then none need suppose that He will approve of it through His authority which is on the earth; neither is He the Son of man that he should repent, therefore He will maintain the law by which His kingdom is governed. Should any think that they can give counsel to gratify their lusts, or answer avaricious ends, and say, "No one seeth us," while they indulge therein, and delight in sin as a sweet morsel, they will learn with sorrow, that an eye which never sleeps has been upon their path, and He that seeth in secret shall make manifest, and reward openly every man according to his deeds, whether good or evil.

If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him.

In administering the goverment of God, there are three parties concerned, viz., the subject who is governed, the person who governs, and the person by whose permission, or under whose approbation, he governs. Should a person be required to violate a known law by his President, or if he is not satisfied with the counsel which he gives, he should not openly rebel against that President, but if they cannot see eye to eye, he should appeal privately to the next higher power or President, and where three are thus brought together who have a spirit to do right, right will prevail, and harmony be maintained. While such is the character of God's government that its genius and policy are to the end that iniquity may be swept from off the earth, persons need not think to excuse themselves for performing a known unlawful act simply because they were told to do it by another; if such an excuse as this would justify, none would ever need to come under condemnation; for men would be sure to find some one on whom to lay the burden of their sins. The day has come when every one may expect to answer for their own sins, without attempting to cloak them with another's Priesthood.

Great is the responsibility of that man who is called to give counsel which involves the salvation of another; and when such counsel is given, it should be of that pure character, that the powers above him upon the earth, with angels and God, can approve. He will then have no occasion to destroy his own influence and power by telling others that it will be no sin for them to commit adultery, to lie, or steal, &c., &c., if they are told to do it by the Priesthood, and thereby pervert the right ways of the Lord, and bring reproach upon the honour of His cause. The Lord asks for no such confidence in His Priesthood as this, neither do good men who are under its influence. The Priesthood never demands a wrong at the hands of another, though men who hold the Priesthood may make such a demand, as has sometimes been the case, and for which they have had to suffer.

Where the authority of God is, there should the confidence of all men be reposed, sufficiently to obey its laws, but not to violate them; for we have not yet learned that it has power enough to save the transgressor in his sins. Some men have been so wise as to think the little authority they had was sufficient for them to set aside law and revelation, and mete out justice and judgment upon their own

responsibility. But in the end they have found that responsibility to be greater than they could bear.

These sentiments are not advanced with the idea of defining the limits of Divine authority, nor that any one can find language to portray the extent of the rights and powers of the Priesthood: for to fully comprehend it, would be to comprehend God. But they are offered with the consideration that Saints may be led to see the skill and wisdom manifested in its organization; how safely it is guarded from the impositions of men, and the impossibility of sin prevailing where it is duly and wisely administered, and that none need be imposed upon if they understand the rights and privileges which it guarantees to them: then, if they do not avail themselves of those rights, they are left without excuse. Extreme exercise of power, in cases of such importance, and upon matters of such infinite moment, should be studiously avoided, when we consider that every one must render a faithful account of his stewardship.

Some have supposed that the more authority men have in the kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea. Those who are the greatest in authority, are under the greatest restrictions; the law of their sphere is greater than that of those who are less in power, and the restrictions and penalty of that law are proportionably great; therefore they are under the greater obligation to maintain the virtue of the law and the institutions of God, otherwise confidence could not be reposed in them, but distrust and evil surmisings would be the result; disaffection would be found lurking in every avenue of society, and by thus severing the cords of union, it would prove the destruction of any people.

A voice from the heavens has again been heard breaking the silence of ages, with a purpose and determination to establish the kingdom of God, and introduce a celestial government upon the earth; and if mankind will respect and obey those laws when revealed to them, they shall be saved, and inherit a celestial glory. Therefore, had we a voice like the sound of the trump of the Archangel, that could be heard by all living, or had we the power of a God to penetrate and make every heart to feel and realize the truth, we would proclaim it abroad in the ears of all living—Repent ye, repent ye, for the hour of God's judgment has come, and the transgressor shall perish from off the earth, while the meek shall be redeemed to inherit it for ever.

HISTORY OF JOSEPH SMITH.

(*Continued from page 585.*)

Again, judge Ryland wrote Amos Reese, Esq., circuit attorney, of the same counsel, as follows:—

Lexington, Nov. 24, 1833.

Dear Sir—I have been requested by the governor, to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been requested to examine into these outrages, and take steps to punish the guilty and screen the innocent.

I cannot proceed unless some person shall be willing to make the proper information before me. I now request you to inform me whether the "Mormons" are willing to take legal steps against the citizens of Jackson county; whether they wish to return there or not; and let me know all the matters connected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county, to aid the execution of any order I make on this subject. Be particular in your information to me. I am willing to go any time to Jackson county, for the purpose of holding a court of inquiry, and binding over to keep the peace such persons as I shall think ought to be restrained.

It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to ensure the punishment due such offenders.

I wish to know whether Joshua Lewis and Hiram page handed the writ to the sheriff of Jackson county, that I made and issued on their affidavit, against some of the

ringleaders of the mob in Jackson county, dated the sixth of this month.

I will know why he refused to execute the writ, if it ever came to his hands. Enquire into this subject and let me know. I should be glad to see you, and agree upon what course to take. After you have sufficiently informed yourself, come down and see me: as you live near the scene of these outrages, you are better able to receive all information necessary, and prepare for future action, than I am.

Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

Your Friend,

(Signed,) JOHN F. RYLAND.

On the 22nd, my brother Don Carlos came to live with me and learn the art of printing.

Elders Orson Hyde and John Gould returned from Zion on the 25th, and brought the melancholy intelligence of the riot in Zion; of the inhabitants persecuting the brethren.

Elder A. S. Gilbert wrote the governor of Missouri as follows:—

[*Confidential.*]

Liberty, Clay county, Nov. 29th, 1833.

Dear Sir—Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the attorney-general, Mr. Wells, in Saline county, last Saturday week, and that Mr. Wells had acquainted him with your intention of ordering a court of inquiry to be held in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan is of opinion, from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your Excellency, that most of the heads of our Church had an interview yesterday on the subject of an *immediate* court of inquiry, to be held in Jackson county; and by their request to me, I hasten to lay before your Excellency serious difficulties attending our people on an *immediate* court of inquiry being called.

Our Church is at this time scattered in every direction: some in the new county of Van Buren; a part in this county; and a part in Lafayette, Ray, &c. Some of our principal witnesses would be women and children, and while the rage of the mob continues, it would be impossible to gather them in safety at Independence; and that your Excellency may know of the unabating fury with which the last remnant of our people remaining in that county are pursued at this time, I here state that a few families, perhaps fifteen to twenty, who settled themselves more than two years ago on the prairie, about fifteen miles from the county seat of Jackson county, had hoped, from the obscurity of their location, that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally, a few individual threats, till last Sunday, when a mob made their appearance among them; some with pistols cocked, and presented to their breasts, commanding them to leave the county in three days, or they would tear their houses down over their heads, &c., &c.

Two expresses arrived here from said neighbourhood last Monday morning, for advice, and the Council advised their speedy removal for the preservation of life and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren, I pray your Excellency to await a further communication, which will soon follow this, setting forth among other things, the importance of our people being restored to their possessions, that they may have an equal chance with their enemies in producing important testimony before the court, which the enemy are now determined to deprive them of; trusting that your Excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day, from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

An *immediate* court of enquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their *own* homes, and *ours* also; with no enemy in the county to molest or make them afraid.

Very respectfully, your obedient servant,

A. S. GILBERT.

To his Excellency Daniel Dunklin, Jefferson City, Mo.

I have seen and read the above letter, and on reflection, I concur entirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the criminal matter cannot be gone into, without a guard for the court and witnesses.

(Signed.) AMOS REESE.

Those who were threatened by the mob on Sunday the 24th, fled into Clay county, and encamped on the banks of the Missouri river. A number of the families went into Van Buren county: their whole number of men, women, and children, being upwards of one hundred and fifty.

About the 1st of December, Elder Cowdery and Bishop Whitney arrived at Kirt-

land with a new press and type, and on the 4th commenced distributing the type.

The next day I wrote to Bishop Partridge, Liberty, Clay county, Missouri, the following:—

Kirtland, Dec. 5th, 1833.

Dear Brethren.—We have just received a letter from Brother Phelps, dated 6th and 7th of November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds, with regard to the true state of affairs in Zion; for there seems to be some difference in the statements of Elder Phelps' letter, and that of Elder Hyde's communication to the editors of the *Missouri Republican*. Elder Hyde states that "on Monday the 4th, the mob collected in Independence, to the number of two or three hundred, well armed, and a part of their number went above Blue, to drive away our people, and destroy our property; but they were met by a party of our people, and being prepared, they poured a deadly fire upon them: two of their number fell dead on the ground, and a number mortally wounded, among the former was Brazeale.

"Tuesday morning there were a number of the mob missing, and could not be accounted for; and while we were at Liberty landing, on Wednesday, a messenger rode up, saying that he had just come from the seat of war, and that the night before, another battle was fought, in which Mr. Hicks fell, having three balls and some buck-shot through his body, and about twenty more shared a similar fate; and also, that one or two of our men were killed, and as many wounded; and he (Hyde) heard the cannonading distinctly; and also, stated that the man who broke open the store, took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive."

This statement of Elder Hyde is somewhat different from that of Elder Phelps, who states that "on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun (through mistake); and on Saturday the mob fell upon our brethren above Blue, and one of Manship's sons was mortally wounded. On Monday a regular action was fought near Christian Whitmer's, under the command of Elder David Whitmer. We had four wounded; they had five wounded and two killed, viz: Linville and Brazeale. From Friday till Tuesday, our brethren were under arms, when one hundred and fifty of them came forth, like Moroni, to battle. On Tuesday morning the mob had collected to the number of three hundred, and before any blood was shed, we agreed to go away immediately, and the enemy took our guns."

Elder Phelps also states, that "since the above was written (viz: on the 6th), another horrid scene has transpired: after our people surrendered their arms, a party of the mob went above Blue, and began to whip, and even murder; and the brethren have been driven into the woods, and are fleeing to the ferry; and also the mob have hired the ferrymen to carry them across the river, (but they made the brethren pay the ferryage); and it was reported that the mob had killed two more of the brethren."

It appears, brethren, that the above statements were mostly from reports, and no certainty of their being correct; therefore, it is difficult for us to advise, and can only say, that the destinies of our people are in the hands of a just God, and He will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus, shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected they will pass through great tribulation, according to John the Revelator.

I wish, when you receive this letter, that you would collect every particular, concerning the mob, from the beginning, and send us a correct statement of facts, as they transpired from time to time, that we may be enabled to give the public correct information on the subject; and inform us also of the situation of the brethren, with respect to their means of sustenance, &c.

I would inform you that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for their sustenance without. Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with His creatures. You are not as yet brought into as trying circumstances, as were the ancient Prophets and Apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many more, too numerous to mention, who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and in dens, and in caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecution for Christ's sake.

We know not what we shall be called to pass through before Zion is delivered and

established; therefore, we have great need to live near to God, and always be in strict obedience to all His commandments, that we may have a conscience void of offence towards God and man. It is your privilege to use every lawful means in your power to seek redress for your grievances of your enemies, and prosecute them to the extent of the law; but it will be impossible for us to render you any assistance in a temporal point of view, as our means are already exhausted, and we are deeply in debt, and know of no means whereby we shall be able to extricate ourselves.

The inhabitants of this county threaten our destruction, and we know not how soon they may be permitted to follow the examples of the Missourians; but our trust is in God, and we are determined by His grace assisting us, to maintain the cause and hold out faithful unto the end, that we may be crowned with crowns of celestial glory, and enter into that rest that is prepared for the children of God.

We are now distributing the type, and calculate to commence setting to-day, and issue a paper the last of this week, or beginning of next. We wrote to Elder Phelps some time since, and also sent by Elder Hyde for the names of subscribers to the *Star*, which we have not yet received; and, until we receive them, the most of the subscribers will be deprived of them; and when you receive this, if you have not sent them, I wish you to attend to it immediately, as much inconvenience will attend a delay.

We expect shortly to publish a political paper, weekly, in favour of the present administration; the influential men of that party have offered a liberal patronage to us, and we hope to succeed, for thereby we can show the public the purity of our intention in supporting the government under which we live.

We learn by Elder Phelps, that the brethren have surrendered their arms to the enemy, and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but, if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you were located, is the place appointed of the Lord for your inheritance, and it was right in the sight of God that you contended for it to the last.

You will recollect that the Lord has said, that Zion should not be removed out of her place; therefore the land should not be sold, but be held by the Saints, until the Lord in His wisdom opens a way for your return; and until that time, if you can purchase a tract of land in Clay county, for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is written above is according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant,

JOSEPH SMITH, Jun.

December 6th.—Being prepared to commence our labours in the printing business, I ask God, in the name of Jesus, to establish it for ever, and cause that His word may speedily go forth to the nations of the earth, to the accomplishing of His great work in bringing about the restoration of the house of Israel.

(*To be continued.*)

VARIETIES.

HE who loves his purse alone, has set his affections on the best thing about him.

SEVERAL shocks of earthquake have occurred in the West Indies; the worst at St. Jago de Cuba, where few buildings escaped uninjured.

LOUIS NAPOLEON has released Abd-el-Kader from imprisonment. The chief is to live at Broussa or Bursa, in the pachalic of Natolia, 30 leagues from Constantinople. He swore on the Koran never to disturb Africa.

IT is said that the French Roman Catholic clergy are about to make a great effort to replace the Pope in the lofty position he enjoyed in the days of Hildebrand. They aspire to have him regularly acknowledged as Sovereign of the world, all other monarchs being his vassals. Well, the deadly wound must be healed; when it is, then comes the tug between the truth and Babylon.

COPPER, TIN, AND LEAD.—The annual production of copper in Cornwall may be estimated at 12,000 tons, the value of which amounts to £800,000. The quantity of tin ore raised is calculated at 11,000 tons, the average yield of which is 65 per cent., or about 7,000 tons of metal; this, at £90 a ton, amounts to £560,000. The production of lead ore, for the whole of Great Britain, is 86,750 tons, yielding 68 per cent. of metal, equal to 58,701 tons of pig lead.—*Family Herald.*

IMPORTANT SPECIAL CONFERENCE,

HELD AT GREAT SALT LAKE CITY, AUGUST 28TH, 1852.

By late advices from Great Salt Lake City, we learn that a Special Conference was held there on the 28th of August, at which 2500 persons were present. A considerable amount of highly important business was transacted, amongst which was the appointment of one hundred and six Elders on Missions to various portions of the habitable globe. We have not received the *Deseret News* containing the minutes of the Conference, but from the letters we have received, we are enabled to give the names and destinations of the numerous Elders appointed, which are as follows:—

AMERICA.

City of Washington.

Orson Pratt, of the Twelve Apostles.

Pottawatamie, Iowa.
Daniel Miller.

St. Louis.
Horace S. Eldridge.

New Orleans.
John Brown.

Nova Scotia & British N. A. Provinces.
O. D. L. Buckland,
Benjamin T. Mitchell,
John Robinson,
Joseph Millet.

Texas.
Preston Thomas,
William Camp.

British Guiana.
Elijah Thomas,
James Brown.

West Indies.
Jessie Turpin,
Darwin Richardson,
Alfred B. Lambson,
Aaron Farr.

EUROPE.

England and other Countries.
Daniel Spencer,
Charles A. Harper,
Isaac Allred,
John Van Cott,
Mellen Atwood,
Chauncey G. Webb,
Charles Smith,
Sylvester H. Earl,
David Grant,
Thomas W. Treat,
Benjamin Brown,
James T. Park,
William Empy,
Perrygrine Sessions,
Osman M. Duel,
John A. Hunt,
Edward Martin,
Levi E. Riter,
John S. Fullmer,
William Glover,
Richard Cook,
William Clayton,
William Pitt,
John Charles Hall,
John Oakley,
William Woodward,
James G. Willie,
Daniel D. McArthur,
Moses Thurstin,
John Parry,
Spicer Crandell,
James Pace,
Elias Gardner.

Wales.
Dan Jones,
Thomas Jeremy,
Daniel Daniels,
Edward Griffin.

Ireland.
Daniel Toner,
John McDonald.

France.
Andrew L. Lamereaux.

Germany.
George C. Riser,
Jacob F. Secrist,
George Mayer,
William Taylor.

Berlin, Prussia.
Orson Spencer,
Jacob Houtz,
Moses Clough.

Gibraltar.
Edward Stevenson,
Nathan T. Porter.

Denmark.
George Perry.

Norway.
Eric G. M. Hogan,
Canute Peterson.

ASIA.

Calcutta & Hindostan.
Nathaniel V. Jones,
Samuel A. Woolley,
Richard Ballantyne,
Amos M. Musser,
William F. Carter,
Robert Skelton,
Wm. Fotheringham,
Truman Leonard,
Robert Owen.

China.
Hosea Stout,
Walter Thompson,
James Lewis,
Chapman Duncan.

Siam.
Chauncey W. West,
Sterne Hotchkiss,
Harlow Redfield.

AFRICA.

Cape of Good Hope.

Jessie Haven, Leonard I. Smith, William Walker.

AUSTRALASIA AND THE PACIFIC.

Australia.
Augustus Farnham,
William Hyde,
Burr Frost,
Absalom P. Dowdle,
Josiah W. Fleming,
Paul Smith,
John Hyde,
John S. Eldredge,
James Graham,
Noah T. Guyman.

Sandwich Isles.
Ephraim Green,
William McBride,
James Lawson,
Nathan Tanner,
Reddick N. Allred,
Reddin A. Allred,
Thomas Kairnes.
Egerton Snider,
Benjamin F. Johnson.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 13, 1852.

INTELLIGENCE FROM GREAT SALT LAKE CITY.—By letters and *Deseret News* from Great Salt Lake city, up to August 31st, we are enabled to give the following:—The "fourth of July" was celebrated with spirit at Fillmore city, the capital of Utah, by orations, toasts, the firing of guns, &c., closing with a grand ball in the evening.—The celebration of the 24th of July passed off well in Salt Lake city. Particulars in next STAR.—The California emigration quite thronged the city.—Professor Carrington delivered an interesting lecture before the Council of Health, in the Tabernacle, August 1st.—The latter end of July, thunder showers fell daily on the mountains near Salt Lake city. The first half of August was rather cooler, with less rain than during the previous month.—Crops were good around Parowan and Manti cities.—Four thousand letters left Salt Lake city post-office, August 1st.

Elders John Taylor, Ezra T. Benson, Erastus Snow, and F. D. Richards, of the Quorum of the Twelve, accompanied by Elder J. M. Grant, arrived in the Valley on the 20th. Elder Lorenzo Snow arrived on the 30th. All in excellent health and buoyant spirits. Elder Orson Hyde was expected in a few days. Elders Wallace, Higbee, Johnson, and Pack, arrived about the middle of August, and the emigrating companies of Saints were daily arriving. The cholera had raged with unrelenting fury among the California emigrants upon the plains, and although frequently manifesting itself among the camps of the Saints, but few had fallen by its direful ravages.

Twenty-one companies of Saints emigrated on the north side of the Platte, averaging sixty wagons and upwards per company; and two, beside the company with the sugar machinery, on the south side.

The Saints who emigrated under the auspicious direction of the "Perpetual Emigrating Fund Company," and in charge of Elder A. O. Smoot, were expected to arrive in the Valley in a few days, being within sixty-five miles of the city. They had been reported in the Valley, by emigrants who had passed them upon the plains, as being the most orderly company they had passed on the entire journey. No disturbance nor confusion among them, but all moved along in perfect union, and great blessings had attended them while journeying over the plains.

Good health, and unsurpassed peace and prosperity prevailed throughout the settlements of the Saints, and their joy was increased by the thousands who were greeting them in the prospect of realizing their long-wished-for desires of becoming associated with them in the enjoyments of a retired, peaceful, and happy home. Such a heavenly boon to the poor and the oppressed of the earth can be anticipated with delight, but only appreciated when enjoyed.

Agreeable to the notice given at the April Conference, a Special Conference was held on the 28th of August, for the purpose of transacting important business, and appointing Elders to Foreign Missions, a list of whom, together with the places of their destination, will be found upon another page. Those for Eastern Missions were expected to leave on the 13th of September.

This Conference appears to be one which is calculated to open up a scene of things, both to the Church and the world, of a more than ordinary important character, the influence of which will be felt in the four quarters of the globe, where more than one hundred of the Elders of Israel are now wending their way, direct from the mountains of Ephraim; and it will ever be noted by the gathering Saints for its

welding influence, which will tend to consummate the union of the children of God, and to establish them in His most holy faith.

Elder Orson Pratt's position at Washington, the capital of the greatest political union upon the earth, will render to him great facilities for defending the rights and institutions of the Saints, and unfolding them more fully to the world, for which his greatness of mind, and capacity of soul are well adapted. We are informed that he will both lecture, and print, and open a book establishment there, that the nation may be more extensively informed upon the faith and doctrines of the Saints. Elder Pratt's extensive order for books, pamphlets, &c. has been received and executed.

Great indeed is the wisdom of God which is manifested in all His dealings with mankind, but more especially with His Saints, through whom His determinate counsels are brought to light. The great increase of evidence for the truth which must soon appear, not only from the press, but from such a company of Elders from Zion, and the thousands already in the field, must certainly tend greatly to shake the frail, tottering fabrics of many of those institutions under which Christianity has taken shelter for the want of a better covering. The Lord has determined to discover the shortness of their bed, and the narrowness of their covering, by unfolding the broad basis of eternal truth, that all the world may see the hideous deformity of those who have so long lain upon a bed too short to stretch themselves on, and under a covering too narrow to wrap themselves in.

Wherefore, seeing they are encompassed about with so great a cloud of witnesses, let the Saints lay aside every sin and all impurity, and run with patience the race that is before them, knowing that it is after they have endured the cross and despised the shame, that they will sit down at the right hand of the throne of God, as the redeemed from among men.

Our prayers shall ascend with the faithful on Britain's Isles, that the very elements, together with the powers on earth and the powers above, may conspire to speed these Priesthood-bearing messengers upon their way, who so freely sacrifice for Zion's welfare.

French, Italian, German, and Malta Missions.—By a late visit from Elder James Hart, of the Presidency of the French Mission, we are favoured with interesting intelligence of the prosperity of the work in that country. The Church is assuming a position which evinces a firm determination to maintain the character of the work; a stronger union is existing among them than has been known before, and their faith is daily increasing that a great work will be accomplished in the midst of that people. But few, if any, of the Missions established by the Church, have had the difficulties to encounter which have attended the French Mission from its commencement; and though the Saints in France are not at the present time permitted the liberty to preach publicly, still the spirit of the work is burning in their bosoms, and finding its way into many avenues of society, where it will burst forth in a future day, under more favourable circumstances, as a fire that cannot be quenched, and as a light that cannot be hid. With union, faith, and energy on the part of the Saints, prosperity is sure to attend their labours. The perseverance and untiring zeal of Elder Bolton and his united band, will yet become a theme of praise among thousands of that nation, who will build upon the foundation which is now being so effectually laid.

We have also been favoured with a visit from Elder Jabez Woodard, President of the Italian Mission, which has been highly gratifying to us. The relation of scenes and circumstances associated with his labours in Italy and Malta, is well calculated to

arouse and bring into lively exercise every feeling of that soul whose aspirations are to be associated with a work so great as that which was once committed to a Peter, James, and John, or a Paul, and to labour in countries which were once under their immediate supervision by virtue of a commission direct from the Son of God. These, the best of men, have long since spent their time, their energies, and finally, their lives, in endeavouring to establish the pure Gospel of the Son of God in those countries; and now we hear the joyful tidings of flourishing Churches being established in those lands, which possess the same faith, and enjoy the same blessings that those holy men of old declared were necessary to salvation. We would greet the Saints in Italy and Malta with an affectionate salutation, and pray that those who will honour the footsteps of the ancient Apostles, and the counsel of modern ones, may increase in numbers, faith, spirit, and every good gift, until that which is perfect shall come, and He whose right it is shall reign. We anticipate the efficient labours of Elder Thomas Margetts, with Elder Woodard, in Italy; and Elder James F. Bell, with Elder Obray, in Malta, will be a great aid to the cause of Truth in those countries.

Elder Daniel Carn, President of the German Mission, who has just visited us upon business, is in good health and spirits. He gives us a cheering account of the work, which is firmly established in that country, and has a flourishing Branch of 21 members, who possess much faith, unity, and love, and enjoy to a great extent, the spirit of the Gospel. The gift of healing has been wonderfully manifested in several instances, and the prospects for future success are very promising. Men of extensive information are investigating the work with friendly feelings. This work, however, has been accomplished under a continued scene of opposition from the authorities of Hamburg, Elder Carn having been cited to appear before the Senate on three different occasions, to hear their expressed unwillingness for him to remain; but no one being able to accuse him of the least crime, he openly avowed his determination to stay, and enjoy the rights and privileges of the laws of Hamburg, though contrary to their will. These, and many other like obstacles and difficulties, have to be encountered by the Elders while establishing Missions abroad, because of the great amount of prejudice which almost invariably follows the false and scurrilous reports of judges, lawyers, editors, and priests, concerning the Latter-day Saints.

We have received an interesting letter from Elder Thomas Obray, dated Malta, October 5, concerning the progress of the work of the Lord in that island. The Branch there was organized on the 28th of June, and at the date of the letter consisted of 26 members, including 3 Elders, 2 Priests, 2 Teachers, and 1 Deacon. There was considerable opposition on the part of priests and editors, in lecturing and publishing in the usual strain upon the supposed absurdities of the faith and doctrine of the Latter-day Saints, and in retailing the nonsensical trash which is so much bandied about concerning the work of God. Notwithstanding this, the work moves on steadily in Malta, the Spirit of the Lord is at work, and the truth is taking deep root in the hearts of the honest and truth-seeking.

FIFTEENTH VOLUME OF THE "STAR."—As the present volume of the *Star* is drawing to a close, and some of the Conferences, in consequence of the coming emigration of many of their numbers, may require a decrease in the number of the *Stars* sent to them, when the Fifteenth Volume commences, while others may require an increase; we wish to be timely informed of all such changes. Therefore let all Presidents of Conferences, who we suppose have acquainted themselves with about the number that will emigrate from their respective Conferences, ascertain whether any change will be required in their subscription, and inform us by the

19th of December. To all Presidents of Conferences, or Agents, who do not notify us by that date of any alteration, we shall forward the same number weekly of Vol. XV that they are taking of the present Volume.

In consideration of the important position which the Church is now taking, the opening up of many new Missions abroad, and the *Star* being the principal medium through which the state of the work is made known, we anticipate the Saints will feel a particular interest in maintaining the present issue as far as practicable.

CORRESPONDENCE.—All persons corresponding with our office (except Book and *Star* Agents) and requiring an answer from us, should enclose a postage stamp with their communications. Unless this be complied with, an answer need not be expected. The increasing amount of correspondence we receive, and the interests of the office, render this arrangement necessary.

We have repeatedly stated, that all letters on any business whatever connected with this Office, should be addressed to SAMUEL W. RICHARDS. If our correspondents will bear this in mind, they will prevent much unpleasantness and many errors.

APPOINTMENTS.—Elder Thomas B. Broderick is appointed to labour under the pastoral charge of Elder Moses Clawson, President of the Lincolnshire, Bradford, Derbyshire, and Warwickshire district.

Elder John Barker is appointed to labour under the pastoral charge of Elder Appleton M. Harmon, President of the Newcastle-on-Tyne, Hull, and Carlisle district.

Elder John C. Armstrong is appointed to labour in the Dorsetshire Conference, under the Presidency of Elder Edward Frost.

Elder John Dalling is appointed to labour in the Norwich Conference, under the Presidency of Elder C. V. Spencer.

Elder James F. Bell, President of the Staffordshire Conference, is appointed a Mission to the island of Malta, to labour in connection with Elder Thomas Obray, in that important field.

Elder Joseph Westwood is appointed to succeed Elder Bell, to the Presidency of the Staffordshire Conference.

S. W. RICHARDS.

BIBLIO-MANIA IN AMERICA.

(Extracted from the New York Herald.)

We publish, in another part of to-day's paper, a report of the proceedings of the American Bible Union, together with the proceedings of the Reconciliation Meeting of the American and Foreign Bible Society. The members of this Union originally belonged to the Bible Society, but seceded from it on the ground that they were dissatisfied with the present translation of the Scriptures, and that they wanted a purer and a better one for distribution, and for the use of Christian churches; and they are now preparing to bring out a Bible of their own. They are for the most part Baptists, who are also Congregationalists, and their principal objection is to the rendering of two words —*baptizo*, "baptise," and *ekklesia*, "church"—which they insist ought to be translated "immerse" and "congregation." They say that King James directed the translators that "the old ecclesiastical words be kept, as the word church not to be translated congregation;" and his majesty generally comes in for a large share of abuse for this direction. Now, we think that the king showed great wisdom and impartiality; for if the transla-

tors had translated *baptizo* "sprinkle," which the Pedo-Baptists contended it meant, or "dip," as the Ana-Baptists held, offence would have been given to one side or other, and the utility of the work would have been destroyed; whereas, parties can now adopt the same words, while each give it their own interpretation, and enjoy their own opinion, without any triumph over their adversaries. The Baptists maintain that "baptize" is to immerse, and their opponents contend that sprinkling is quite sufficient—and one party holds that "church" means "congregation," while another holds that it means a collection or large number of churches. Let them, therefore, "agree to differ." The difference, practically, does not amount to more than the difference between tweedledum and tweedledee. The practice of Christianity is the main thing, and that is too often lost sight of.

For modes of faith let senseless bigots fight—
He can't be wrong whose life is in the right.

We perceive that we have been taken to task for some observations we published in reference to those unprofitable disputings about words and forms, while the spirit of Christianity was crushed in the struggle. Sensible men, however, will agree with us. These contentions have been carried on bitterly by the two opposing societies, for the last two or three years, and everything but the mild precepts and practice of the Gospel, has been exemplified in the controversy. Better to be content with any kind of a translation, than for Christians and brothers to wage such relentless war, and to call each other such hard names. We hope that the reconciliation meeting held will have the good effect of causing both laity and clergy to act more in harmony with the spirit of the Good Book, which they all profess to reverence. It was said of old, "See these Christians, how they love one another!" It might now be said with equal truth, "See those Christians, how they hate one another!"

Objections having been made to the Bishops' Bible, at the conference held at Hampton Court, in 1603, the King, in the following year, gave orders for a new translation; and fifty-four of the most learned men of the kingdom were appointed to this great undertaking. Before the work was commenced, seven of the number either died or declined the task, and the remaining forty-seven proceeded with it in the spring of 1607, and devoted the labour of three years to this world-renowned version. They were all pre-eminently distinguished for their profound learning in the original languages of the sacred writings. They were divided into six classes. Ten met at Westminster, and translated from the Pentateuch to the end of the second book of Kings; eight assembled at Cambridge, to translate the rest of the historical books and the Hagiographa. At Oxford, seven undertook the four greater Prophets, with the Lamentations of Jeremiah, and the twelve minor Prophets. The four Gospels, and Acts of the Apostles, were assigned to another company of eight, also at Oxford, and the Epistles of St. Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company, at Cambridge, translated the books of the Apocrypha. Directions were given by the King that every man of each company should take the same chapter or chapters, and having translated them severally by himself, all were to meet together, to compare what they had done, and agree what should stand. As any one company despatched a book in this manner, they were ordered to send it to the rest, "to be considered of seriously and judiciously by them." If any company, upon the review of the book so sent, doubted or differed about any passages, they noted those passages, and sent back the book to the translators, with their reasons. If they did not consent to the proposed changes, the matter was referred to the general meeting, or conference, consisting of the chief persons of each company, which took place at the end of the work. Nor was this all. When any place of special obscurity was doubted of, letters were directed by authority to every learned man in the land, for his judgment, and every Bishop sent letters to the clergy of his diocese to send their observations to the company of translators; and over the whole body of translators were appointed, as overseers, "three or four of the most ancient and grave divines in either of the universities;" so that, in point of fact, it was a translation by all the learned men in Great Britain and Ireland—and the result was such a masterly version as has never yet been made of the Bible or any other book.

The celebrated Dr. Doyle, the great Roman Catholic controversialist, well observed of it that it was "a noble translation, with all its faults." Bishop Lowth, in his introduction to his English Grammar, says, "it is the best standard of our language." Dr. James Beattie remarks, "it is a striking beauty in our English Bible that, though its language is always elegant and nervous, and, for the most part, harmonious, the words are all plain and common—no affectation of learned terms, or of words of Greek or Latin etymology." Authorities might be multiplied. But two more will suffice—one who was the greatest oriental scholar of the Old World, and the other the most eminent in the United States; Dr. Adam Clarke, in his preface to his learned Commentary, says: "Those who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this, almost everywhere, with pathos and energy. Besides, our translators have not only made a standard translation, but they have made their translation the standard of our language; so that, after two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original from which it was taken is alone superior to the Bible translated by the authority of King James." The late Professor Stuart, of Andover, Mass., says—"The divines of that day were very different from what most of their successors have been in England or Scotland. With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translating, among the English divines, will compare, either in respect to taste, judgment, or sound understanding of the Hebrew, with the authorized version."

Such is the translation that is decried by very small minds, without any of the learning of the great men who have left this imperishable monument of themselves to stand for ever, side by side with Shakspeare, as the standard of the English language—the tongue of that Anglo-Saxon race which, in the American type of it, is destined to girdle the earth with its civilization, its liberty, and its Christianity. Is it not better, therefore, to let well enough alone, lest, like the tinker mending the old pot, three or four holes may be made instead of one? In conclusion, we adopt the words of the learned Dr. Middleton, in his work, on the Greek article:—"The style of our present version is incomparably superior to anything which might be expected from the finical and perverted taste of our age. It is simple—it is harmonious—it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

[The difficulties in which Christians are placed, through rejecting the Holy Priesthood, appear to increase more day by day. They acknowledge no one amongst them with authority to decide upon any doubtful case or point of doctrine. The *New York Herald* states, "it is alleged, by the innovaters (members of the Bible Union) that there are 20,000 errors in the authorized version. But how many we may calculate upon in the proposed new version, when we are informed that in the original Greek of the New Testament alone, Griesback has one hundred and fifty thousand readings; and Scholtz, who has spent twelve years in collating, and has consulted nearly double the number of manuscripts, will have probably three hundred thousand variances in the Greek text; and more are yet to be found." And amongst these hundreds of thousands of errors and varying readings, what uninspired man is to decide? We can say that no one is competent to set the matter straight, however profound his learning and solid his judgment may be, except he be inspired of God for the work; and although men may revise and correct and re-translate the sacred records time after time, unless they act under the immediate influence of the same Spirit by which those records were originally written, and have a thorough understanding of the doctrines and principles by which the writers of them were actuated, they will never produce a correct rendering of them, but their multiplied efforts will only invest the Bible with greater mystery, and envelope the world in greater uncertainty, confusion, and darkness. "No man knoweth the things of God but by the Spirit of God;" and with equal propriety may it be said, no man understands the records of God's dealings with men but

by the Spirit of God. What gross darkness has enshrouded the earth since the ancient Apostles and Seers were martyred! What absurd conceptions and foolish imaginations have been entertained by men concerning the God of heaven, His purposes, and the destiny of the earth and man, through scholastic mis-interpretations and comments of the Scriptures! How vain are the attempts of men to comprehend the mind and will, and designs and purposes of the Lord, as revealed through the heroes of truth in olden times, and recorded in the word of divine truth! How inestimable a boon a Prophet would be to the inhabitants of the earth, if they could appreciate his character, and revere his authority! What a blessing it might prove to the world, if men could realize that the Almighty has again a Prophet upon the earth, to whom He reveals His secrets from time to time, and whose words alone are authorized by Him to be an end to controversy upon religious matters! What an endless amount of time and treasure, and what angry and vengeful feeling, and what perplexing uncertainty, doubt, and anxiety, might be saved, if men would clear away the fogs of superstition and tradition which cloud their spiritual vision, and thereby behold and understand that the Lord has restored again the system of Apostles and Prophets in order that mankind may know His mind and will more perfectly, and no longer be confused and distracted, while seeking their souls' salvation, by the multitudinous errors and interpolations which men have introduced in the Jewish Scriptures since they were deprived of the careful guardianship of the Holy Priesthood!—Ed.]

VARIETIES.

It is reported that the Pope wishes to leave Rome, and visit Naples, that he may be excused from crowning Louis Napoleon emperor.

Recent hurricanes have covered the Danish and Swedish coasts with wrecks. Out of the port of Elsinore alone above 100 fishermen have been lost.

Marriage with a deceased wife's sister is lawful in Denmark, but the candidates must be provided with certificates of their having been vaccinated, or the ceremony cannot be performed.

The Miser.—A miser who, in order to save expense, used to draw water every day for his daily use, fell one morning into the well. Several persons ran to his aid, and stooping down, said, with compassion, "Give your hand, and we will draw you out!" "Give!" cried the miser, "give! I never give anything!" So he sank beneath the water and was drowned.—*From the Chaldee.*

At a meeting at St. George's, Stonehouse, Devonshire, a large number of influential inhabitants of the county testified their abhorrence of the introduction of confession into the English church. The Bishop of Exeter proposes to decide the question by an appeal to the Court of Arches. No end to theological differences when the world have no Prophets to obtain the "Word of the Lord," for there are none to speak with authority, and say, "this is the way, walk ye in it;" and one uninspired man's opinions having no paramount claim over the others, confusion and uncertainty, doubt, and often infidelity and despair, are the results.

Eternal Union of Spirit and Body.—We have repeatedly said that the doctrine of the immortality of the soul (spirit), as popularly taught and understood, is a philosophical, or Greek doctrine. The Christian doctrine is the resurrection of the body; and the total neglect of this doctrine is one amongst many illustrations of the defection of the Church from the primitive faith, which is the resurrection of the body, and its everlasting residence on a regenerate earth. Man, as a creature, must always have a body. The Head of the Church has a body; why should the members be without? but no doubt there are different kind of bodies. Being a body, man must always live on a terrestial (or, telestial, or celestial) body. And there are only four modes of so doing, that the human mind can conceive—first, the present, or outside of a planet; second, the interior of a planet; third, the outside of a sun; fourth, the inside of a sun. Existence in ideal space, a popular notion, is not existence on solid matter, and is beyond our comprehension. The notion originated in times when people imagined that the blue heavens were up; but now we know that they are as much down as up.—*Family Herald.*

PSALM II.

(*Selected.*)

Why do the Gentiles tumult, and the nations
  Muse a vain thing, the kings of th' earth upstand
  With power, and princes in their congregations
Lay deep their plots together through each land
  Against the Lord and His Messiah dear?
  Let us break off, say they, by strength of hand,
Their bonds, and cast from us, no more to wear,
  Their twisted cords. He, who in heaven doth dwell,
  Shall laugh; the Lord shall scoff them; then severe
Speak to them in His wrath, and in His fell
  And fierce ire trouble them; but I, saith He,
  Anointed have my King (though ye rebel)
On Sion my holy hill. A firm decree
  I will declare: the Lord to me hath said,
  Thou art my Son, I have begotten thee
This day; ask of me, and the grant is made;
  As thy possession, I on thee bestow
The Heathen; and as thy conquest to be sway'd,
Earth's utmost bounds: them shalt thou bring full low
  With iron sceptre bruis'd, and them dispersed
  Like to a potter's vessel shiver'd so.
And now be wise at length, ye kings averse,
  Be taught, ye judges of the earth; with fear
  Jehovah serve, and let your joy converse
With trembling; kiss the Son, lest he appear
  In anger, and ye perish in the way,
If once his wrath take fire, like fuel sere.

MILTON.

NOTICES.—*Just Published*, A SUPPLEMENT to the present Volume of the STAR, containing 88 pages of the HISTORY OF JOSEPH SMITH. Price 8d.

THE First Number of Elder Orson Pratt's *Divine Authenticity of the Book of Mormon*, is now reprinted. Book Agents are requested to renew their orders for it.

ERRATUM.—In the "List of Monies Received," Star, No. 35, for "W. Soulsby £32 0 2," read W. Soulsby £32 10 2.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH OCTOBER, 1852.

T. C. Armstrong	£8	12	5
H. E. Bowring	1	10	9
George Simpson	2	0	0
William Soulsby	2	0	0
James Linforth	7	0	0
John Godsall	20	0	0
Carried forward	£41	3	2

Brought forward	£41	3	2
Thomas Chamberlain	2	0	0
John Price	2	0	0
John Alexander	5	0	0
William Eddington	12	0	0
Thomas Obray	2	0	0
	£64	3	2

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 39.—Vol. XIV. Saturday, November 20, 1852. Price One Penny.

CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24TH JULY.—THE ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT SALT LAKE.

(*From the Deseret News.*)

This day is hallowed by the deliverance of the people of the Church of Jesus Christ of Latter-day Saints, after being exiled from the State of Illinois, by the unhallowed persecutions, and the unconstitutional proscriptions to which they were subjected by an unrestrained mob force. Leaving the scenes of blood and burning, at the sacrifice of their altars, their temples, and their homes, under the guidance of the God of Israel, they have been led by a high hand and stretched out arm, and reached this land of peace, plenty, and prosperity, where they have flourished in a manner unsurpassed in the annals of recorded ages; and, phœnix-like, are rising from the fires, to tell the world, this day, that God reigns, and "Mormonism" lives.

The first rays of the rising sun were heralded by a salute of three guns. The gentle zephyrs swelled the lofty tones of the brass bands, which fell upon the waking ears; and the thousands of grateful hearts gladdened by their sounds, soon told that some stirring movements of unusual devotion, were about to be offered to the shrine of liberty, worthy only the sentiments of civilized and superior beings.

At eight o'clock, the streets of our wide-spread city poured out their streams of animated grandeur—the commanding reverence of aged fathers; the mothers of Israel, graced in the pride of a rich posterity. Mingling amid the gathering crowd were men of lion hearts and eagle eyes, famed for deeds of daring—the pride of Deseret—the Pioneers. There, were gathered in emblematical array, the strength and basis of Utah's future greatness—"The men of Public Works." There, the banner, with the eagle resting on the records of time, announced to the world, that names are recorded on high; around which were rallied the guardians of the Pen and Press—the Clerks and Printers. There, were youth and beauty, the imagery of heaven, inspiring the scene with their enchanting graces. There, was the glory of the battle field—the warrior caparisoned for the fight.

At nine, the escort formed, and paraded the several streets under the direction of James Ferguson, Marshal of the day, and Hiram B. Clawson, assistant Marshal. It continued its march to President Brigham Young's house, in the following order:—

Star spangled banner.	Marshals.
1. Martial music.	Everett.
2. Pioneers, with banner and implements, indicating the part they acted in exploring.	J. Cain.
3. Public Works, with a banner, inscribed "Zion's workmen," representing Temple of the Lord. "Come ye and let us go up to the mountain of the Lord, to the House of the God of Jacob;" each trade having symbols indicating their trade.	A. H. Raleigh.

4. Clerks and Printers, with a banner, inscribed, "Blessed are they whose names are written in the Book of Life."

5. Chancellor and Regents of the University of Deseret, with banner.

6. Twenty-four aged fathers. Banner, "Heroes of '76." — A. L. Fullmer.

7. Twenty-four aged mothers. Banner, "Mothers in Israel:" carried by Marshals Luddington and Badlam. — W. M. Andrews.

8. Capt. Ballo's band.

9. Twenty-four young men in uniform, with banner, "Union is Liberty for ever." The Constitution which our fathers framed and transmitted to us, we will defend. — W. C. Staines.

10. Twenty-four young ladies in uniform. Banner, "The daughters of Zion rejoice in Zion's peace." — J. Simmons.

11. Twenty-four boys in uniform. Banner, "Hope of Israel." — L. Robinson.

12. Twenty-four girls in uniform Banner, "Virtue adorns Zion." — L. Hardy.

Capt. Pitt's brass band.

13. Twenty-four warriors in uniform. Banner, "Lion of the Lord." — P. Merrill.

14. Escorted party, viz., Presidents Brigham Young, Heber C. Kimball, Willard Richards; the venerable Patriarchs, John Smith and Isaac Morley; of the Twelve, Orson Pratt, Wilford Woodruff, George A. Smith, Charles C. Rich; Hon. Justice Z. Snow: U S. Marshal, J. L. Heywood; Hon. A W. Babbitt; Elder Phinehas Richards.

15. The rear-guard, composed of Bishops of the respective wards, with banners, under the direction of the presiding Bishop, Edward Hunter. — E. Smith.

When the escort left President Young's, the flag was unfurled on the Liberty Pole, under a salute of twenty-four guns.

On arriving at the commodious Tabernacle, the escorted party were seated in the stand. The companies of the escort were preceded by their respective bands. Banners were arranged right and left of the stand, and citizens and strangers from abroad filled up every avenue of the house.

Marshall Ferguson called the meeting to order.

"God save the King" was played by Captain Pitt's band.

The following song of praise and thanksgiving, composed by Miss E. R. Snow, was sung by John Kay; music by W. Pitt:—

Our Father God! to thee belongs
The tribute of our sweetest songs;
Thy pow'r and merey crowned our way
To all the blessings of this day.

Chorus.

Shout, shout, all ye Saints! till the valleys of Ephraim
Resound with the praise of our Father on high,
Who has giv'n us a home in the midst of the mountains,
While the judgments and scourges of God shall pass by.

Thou God that form'd the heavens and earth;
Who brought the seas and fountains forth;
To thee the Saints of Latter-day,
Their grateful, constant service pay.

Shout, shout, &c.

We worship Him who hath an ear,
The prayers of contrite hearts to hear;
That God who lives—whose pulses move,
Whose bosom feels a Father's love.

Shout, shout, &c.

His grace sustained us when our foes,
In mobbing rage against us rose;
He taught His servants, as of old,
To gather Israel to the fold.

Shout, shout, &c.

Thou great, eternal source of light;
Thou source of wisdom, power, and might!
Thy Saints thy goodness will proclaim,
In loud hosannas to thy name.

Shout, shout, &c.

We thank thee for these mountain vales,
Where life abounds and peace prevails;
The plenteous products of this land
Declare the bounty of thy hand.

Shout, shout, &c.

We'll sing hosannas unto thee,
Whose power and wisdom made us free,
Till congregated worlds resound
Thy praise to all creations round.

Chorus.

Shout, shout, all ye Saints, till the valleys of Ephraim
Resound with the praise of our Father on high;
Who has giv'n us a home in the midst of the mountains,
While the judgments and scourges of God shall pass by.

Prayer by Elder O. Spencer.

The following song, composed by James Bond, was then sung by J. Kay —

SONG FOR THE PIONEERS.

Rejoice now, ye Saints, let your hearts be made glad;
Let Zion rejoice and give thanks to the Lord;
For her rest now has come, though the past was once sad:
Our songs shall be given, our God be adored.
We will hallow this day as our exit from strife;
Its brightness and glory each countenance cheers;
And these valleys shall tell, as they teem with new life,
Of the happy success of the brave PIONEERS.

O'er the plains and the mountains, they fearlessly trod,
When fore'd from our homes, and by mobbers oppress'd;
Through their arduous toils they still trusted in God,
As He whispered of far better lands in the west.
The day of deliverance burst on our view;
That day to our hearts every blessing endears;
And liberty here shall her splendour renew,
In the valleys sought out by the brave Pioneers.

When the gloom-clouds were gathered in thickness around,
And the storm rose in fury, the Saints to o'erthrow;
When no friend could be seen, and no shelter be found,
'Twas the Lord wrought deliv'rance, His power to show.
He leads forth this band with their valiant hearts;
He stretches His arm, and His glory appears;
New hopes he inspires, fresh vigour imparts,
As he points out the way for these brave Pioneers.

To the Lord's chosen chambers, His people are come,
Where the standard of Peace to the earth shall be reared;
No mobs shall molest us in our mountain home,
Where the laws and commandments of God are revered.
Here the LION shall roar, and his voice be our guide;
We'll rejoice with the angels, and Prophets, and Seers;
We will share in the blessings the Lord has supplied,
Through the labours and toils of the brave Pioneers.

We shall yet live to see a far happier day,
When Zion shall spread, and her kingdom increase;
Our enemies then will be wasted away,
And earth universal be crowned with peace.
The return of this day shall be greeted with joy;
Its glories revived through the numberless years;
And then in the "mountain where nought shall destroy,"
We'll sing of the faithful and brave PIONEERS.

Hon. George A. Smith then delivered the following:—

ORATION.

My friends,—It is with a heart lifted up in gratitude to Him who reigns above, for the privilege of rising before you to express my feelings, and of beholding so many persons happily situated in the enjoyment of civil and religious liberty—that I have the privilege this day, in the company of the thousands that surround me, of rejoicing in the celebration of the 24th of July, it being the first day for seventeen years since the organization of the Church of Jesus Christ of Latter-day Saints, that they could lay down to rest in perfect peace—without being disturbed by the cruel hand of persecution. Yes, my friends, after seventeen years of cruel, bloody persecution, inflicted in the most ruthless and savage manner upon the people of the Church of Latter-day Saints, they—a few pioneers, 143 in number—had at last the privilege, on the 24th of July, 1847, of laying down in this secluded valley, in this desolate and mountain country; of establishing institutions that insure freedom to all, liberty to every person—the liberty of conscience, as well as every privilege which can be desired by any citizens of this earth.

As I walked with the procession from the habitation of the President to this place, with heart and eyes filled with weeping, I saw the beauty, and the glory of the liberty and the happiness that surrounded us: my mind was caught back in an instant to the days of bloody persecution. Joseph was not there; Hiram was not there; David (Patten) was not there in the procession. Where are they? Sleeping in the silent tomb. They were murdered, cruelly murdered, in violation of all law, and every principle of justice; cruelly murdered for their religion, and we survive their ashes that are mingling with

the dust, after being sacrificed; after, as martyrs, sealing their testimony, we are even permitted to live, and enjoy five years of our lives where no man has power to murder, or to rob, or to burn our houses, or destroy our property, or ravish our women, or kill our children; no man has the power to do it without justice overtaking him.

The history of our persecutions is unparalleled in the history of past ages. To be sure persecutions have existed in countries where religion was established by law, and where any other religion than the one established, was decreed by law to be heretical, and its votaries doomed to persecution and the flames. But in the countries where we suffered our persecution, there is a good government; there are good institutions that are calculated to protect every person in the enjoyment of every right that is dear to man.

The persecutions we have suffered were in violation of every good institution, of every wholesome law, of every institution and constitution which exist in the countries where they have been inflicted; and what is more singular, out of the hundreds of murders which have been committed upon men, women, and children, in the most barbarous, ruthless, and reckless manner,—not one murderer has ever been brought to justice; not a single man who has shed the blood of a Latter-day Saint has ever been punished or brought to justice; but they are permitted to run at large, in the face and eyes of every officer of government, who are directly concerned to preserve the laws, and see them faithfully executed. The history of no country on the earth affords a parallel to this; it cannot be found; that is, such a wholesale murder, robbery, house-burning, butchering of men, women, and children, and, finally, the wholesale banishment of tens of thousands of souls from their homes and country: this has actually been effected in violation of the laws and regulations of the country where it occurred, and not one person has ever been punished for these crimes. I challenge the world to produce the record upon the face of the earth, that shows, in all these murders, cold-blooded butcheries, house-burnings, and wholesale robberies, that a single person has suffered the just penalty of the law; that a solitary criminal was punished; that any of the unprincipled savages who were guilty of these high-handed depredations, were ever brought to justice.

Ought we not, then, to rejoice, that there is a spot upon the footstool of God, where law is respected; where the Constitution for which our fathers bled is revered; where the people who dwell here can enjoy liberty, and worship God in three or in twenty different ways, and no man be permitted to plague his head about it? I rejoice that this is the case; and when I reflect upon the scenes we have passed through, and realize our present prosperity, my heart is filled with joy.

I have looked upon scenes that are calculated to stir up the stoutest heart, without shedding a tear; but I cannot look upon the procession of this day, and consider the blessings that now surround this people, without shedding tears of gratitude, that God has so kindly delivered us out of all our distresses, and given to us our liberty. To be sure, after working our way into these valleys, making the roads through mountains, seeking out the route, and coming here, our persecutions did not cease; our enemies were like the good old quaker when he turned the dog out of doors: said he "I won't kill thee, thou hast got out of my reach; I cannot kill thee, but I will give thee a bad name;" and he halloed out "bad dog," and somebody, supposing the dog to be mad, shot him. So with us; after robbing us of millions of property, and driving us cruelly from the land of our birth; after violating every solitary law of the government, in which many of the officers were partakers; expelling us into the wilderness, where they thought we would actually perish—and there is not to be found in the history of the world, a parallel case of suffering that this people endured—while in the midst of this, the cry of mad dog was raised, to finish, as they thought, the work of destruction and murder. Without a guide, without a knowledge of the country, without reading even the notes of any traveller upon this earth, or seeing the face of a being who ever set foot upon this land, we were led by the hand of God, through His servant Brigham, threading the difficult passes of these mountains, until we set our foot upon this place, which was, at that time, a desert, containing nothing but a few bunches of dead grass, and crickets enough to fence the land. We were more than one thou-

sand miles from where provisions could be obtained, and not game enough to support an Indian population. We set down here, and we called upon God to bless our undertakings. We formed a government here; and a government has been in existence in this Territory of Utah for five years.

I now want to ask a few grave questions upon this subject. It is customary for the General Government to extend a fostering hand and parental care to all new territories. When we first settled here, this was Mexican territory; but it was soon after acquired by treaty, and became U.S. territory. Four years and a half, a government has been supported here; governmental laws and regulations have been kept up.

I inquire, has the Government of the U.S. ever expended one dollar to support that government? No! with the exception of the U.S. officers in the Territory a little over one year; 20,000 dols. for the erection of public buildings; and 5,000 dols. for a library.

Has the Legislative Department ever received one dollar? No! And why? Because they are "Mormons;" and fugitive officers could run home to see their mammy, and cry out "Bad dog, bad dog," "They are Mormons, they are Mormons."

What is the reason that a citizen of this Territory cannot get a foot of land to call his own? for there is in reality no such thing. Why has not the Indian title been extinguished, and the people here been permitted to hold titles to land? Let the people answer.

Why is it that the inhabitants of this Territory have never had one dime expended to defray the expenses of their Legislature? Four or five winters they have held their session, and not one solitary dime has been expended by the General Government, as it has done in all other Territories. What is the reason?

What is the reason that the Oregon land law was not extended over Utah, which gives to the citizens who broke up the new ground, a home free, for themselves, as was the case in other Territories? Why are these hard-working pioneers, who dug down the mountains, not permitted a title to their homes?

Let me ask again. The people here have sustained three Indian wars at their own expense. Who pays for the Indian wars of Oregon? the Indian wars in California? or in New Mexico? for the difficulties in Minnesota? and other sundry wars and difficulties that have occurred or may occur in the Territories? Whose duty I ask, is it to pay for them? It is the duty of the Government of the United States.

Why has not Utah the same privilege, the same treatment? Why is it that these three wars have to be totally and entirely sustained by those citizens, without a dollar of aid from the parental Government?

I need not follow up this train of reflection, but I will add one question more.

Why was it that the judges and the secretary returned home last year without performing one particle of their duty? You can read it in their own report; say they, "When we got there, we found that the people were all Mormons;" as if we were horses, or elephants, or Cyclops, whose business it was to get up into these mountains and forge thunderbolts. "Oh! we will run home again, because when we got there, we found the people all Mormons."

I will say, with all reverence to the constituted authority that exists in the General Government, that I do believe that the same spirit of tradition, and the same spirit of persecution, that have ever followed the people of God, have more or less influence with them; and that if we would actually go to work, and alter our name, we might possibly be treated a other men. Be this as it may, I feel, while I stand upon the face of the earth, determined to defend my right, and the rights of my friends and brethren. I know that there is no "Mormonism" known in the constitution of the U.S., but all men are there considered equal and free to worship God according to the dictates of their own consciences, and enjoy equal rights and privileges.

There is one item of history which I have observed among this people. The very men who were the murderers of our fathers, and our brothers, the burners of our houses, have come here among this people since that time, where they have received protection; they have been fed when they were hungry. The very man who burned the house of Elder Moses Clawson, at Lima, came to him and said, "Mr. Clawson, I want to get some provisions from you." Now, these very persecutors knew that our religion was true, and that we were men of sterling integrity, or else they never would have thrown themselves in our way, and called upon us for aid after-

wards; and I am proud to say, that kind aid and assistance on their journey to the gold mines, have been extended to hundreds of these robbers, and thus coals of fire have been heaped upon their heads; but their skulls were so thick, it never burned many of them a bit.

I have but a few more remarks to make, which will be directed to the 24 young men, and the braves and warriors of these mountains. Young men, braves and warriors, who sit before me this day, let me admonish you, never to let the hand of tyranny or oppression rise in these mountains, but stand unflinchingly true by the constitution of the United States, which our fathers sealed with their blood; never suffer its provisions to be infringed upon; and if any man, or set of men, form themselves into a mob in these mountains, to violate that sacred document, by taking away the civil or religious rights of any man, if he should be one of the most inferior beings that exist upon the face of the earth, be sure you crush it, or spend the last drop of blood in your veins with the words of—Truth and Liberty, Liberty and Truth, for ever!

"Governor Young's Grand March," composed by Captain Ballo, was then played by his band.

A solo on bass drum by Colonel Duzette.

(*To be continued.*)

THE AZTEC CITY IN CENTRAL AMERICA.—THE LOST TRIBES.

(*From the Boston U.S. Weekly Journal.*)

Rumours of the existence of an ancient city in Central America, inhabited by descendants of the Aztecs, have been repeatedly mentioned by travellers. Stephens, in his valuable work on Yucatan, we believe, alludes to this subject, and seems to place reliance in the statement. The "Aztec children," who were exhibited in this city, and are now in New York, are reported to have been brought from this mysterious city. They are said to belong to an order dedicated to the sacerdotal service. The stories of the origin of these singular children were disbelieved in this city, but seem to be credited in New York, and a belief in the existence of an Aztec city is gaining ground.

The editor of the *New Orleans Picayune* has recently been put in possession of some facts which have confirmed his belief in these stories. He says:—

"About three weeks since, a gentleman who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this. He said, that he had purchased it from a native trader, who once a year was in the habit of visiting a city among the mountains towards the south, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the curate belongs, signifies, 'the mystery of the mountains.' Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes, similar in appearance to the one referred to; which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them.

"This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are of course perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are the descendants of a race which migrated to this continent from the eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek

characters, forming words in that language, but written backwards, in the Oriental style. On the first page these Greek inscriptions run thus (we give English characters for want of Greek): *notnap not sogol*, which, reversed, reads, *O logos ton panton*—literally, 'world of all,' or 'of all things.' It is to be presumed from this, that the book is a history of the mysterious people among whom it was found: and could it be thoroughly decyphered, it would no doubt thoroughly solve the problem of our aboriginal archæology. On another page there is a picture of water, and under it is the word *sessalaht*, which is evidently '*thalasses*,' Greek for the sea. A representation of a vessel full of men accompanies this, and conveys the impression, that it refers to a voyage or emigration from beyond the sea.

"The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greeks to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume, found in the possession of a western tribe of Indians, an account of which has already been given in almost all the newspapers, and will doubtless be remembered by our readers.

"To what nation the authors of this Aztec volume belonged is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the Ten Tribes, the many similarities between the customs, rites, and ceremonies of the Aztecs and those of the ancient Jews, and other circumstances of the same nature. lend plausibility to the theory of a Hebrew origin.

"The Elders and Priests among the Jews were well acquainted with Greek; in fact, it was the polite language of that era; and it is not surprising that, with a certain affectation of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are, to decide. We may remark, nevertheless, *en passant*, that the physiogonomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to, to submit it to the inspection of Professor Gliddon, whose hieroglyphical attainments may enable him to make some interesting discoveries in this new field of investigation."

[The Book of Mormon gives an account of the ancient inhabitants of America, their origin, civilization, religion, prosperity, and decay; and is one of the most interesting and valuable works extant. It declares that the aborigines of America are not descendants of the lost Ten Tribes of Israel, but that they are principally a remnant of the Tribe of Joseph. It states that America anciently was inhabited by two distinct races, from three distinct colonies, all emigrating from Asia. The first colony from the Tower of Babel, when the Lord confounded the language of the human family; the second from Jerusalem in the first year of the reign of Zedekiah; the third also from Jerusalem, in the eleventh year of the reign of Zedekiah. The two former colonies were led by the Lord to the land of America, having revelations from Him; and were more civilized and enlightened than the latter were: the first colony were destroyed about the time the second colony reached America; the second and third colonies united themselves together about four hundred years after they arrived on the American continent. The magnificent ruins of once large and populous cities and splendid temples which travellers and adventurers in America are continually reporting; and the traditions, ancient manuscripts, and rites and ceremonies amongst American aborigines, which evidently betray Hebrew and Mosaic features; as well as remarkable hieroglyphics which the learned are unable to decipher—these are some of the remains of these three colonies, and are strongly corroborative evidence in favour of the truth of the Book of Mormon. Notwithstanding all this confirmatory testimony in favour of that instructive book, it is rejected by the learned world simply because it was brought forth and translated by the power of God, and not by the wisdom and learning of men. But the world will yet have proof upon proof, evidence upon evidence, in support of the Book of Mormon, until a belief in it will be

far more extensive and universal than a belief in the Bible now is. The wisdom and learning of men will in this instance be brought to nought by the "foolishness" of God, and the "weakness" of God will eventually prove more potent than the strength of men.—ED.]

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 20, 1852.

GATHERING.—God, knowing the evils which would exist in the Latter-days, in the abundance of His tender mercies, which are from everlasting to everlasting, revealed again the Gospel, and sent His servants with authority to preach it to the inhabitants of the earth, and in connexion with the Gospel, a commandment for His people to gather themselves together upon a certain portion of the earth, where He could instruct them more fully in the economy of eternal life and salvation; and where they could thereby escape the weighty judgments which God has purposed to bring upon those who have corrupted their ways before Him, and have filled the earth with abomination, and will not repent of their wickedness and practice the principles of righteousness.

The principle of gathering, which Jehovah communicated to His Prophet Joseph, was no new, or never-before-heard-of idea, for it is a feature which gloriously characterizes all God's dispensations of mercy to man; and before the advantages of any dispensation can be fully realized by His people, it is absolutely necessary that they should be gathered together from the midst of the nations where the Gospel may find them, and be united as a separate and distinct community, that they may become a holy and peculiar people, that the will of God may be done amongst them upon the earth as effectually and as promptly as it is done in the heavens, that He may pour out His blessings without measure upon the children of men, and exalt them to the enjoyment of a glory and happiness which the eye has not seen nor the heart conceived.

The wicked portion of mankind have no desire to obtain a mastery over their passions and propensities, and subject them to the law of righteousness, and thereby increase their wisdom, knowledge, and felicity; they have no desire to soar above the regions of night, and bask in the bright sunbeams of light and intelligence as they emanate from the Father of lights without a darkening cloud to intercept their life-giving rays: the righteous, however humiliating their weaknesses may be, most ardently desire these things; and how can they expect to realize the desires of their hearts unless they obey the Lord's great commandment, and depart out from the tents of the wicked, and assemble and organize themselves together according to the laws of God. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How can the Saints purify themselves in body and spirit, while they are surrounded by those who delight in evil and impurity? How can their children become a gene-

ration holy unto the Lord, while their ears are every day saluted with cursing and low, filthy, and obscene language; and their eyes daily behold the most degraded and revolting spectacles humanity produces? The sanctification and full salvation of God's people, whilst they are mixed up with the wicked, are utterly impossible; therefore this constitutes an overwhelming necessity for their gathering themselves from the habitations of the Gentiles to the place appointed of the Lord. The salvation and eternal welfare of the people of God, their children, and whole generations of their ancestors, depend, amongst other things, upon their obedience to the command of gathering; and surely no one who professes to be a Saint, can be dead to the responsibility he is under to promote the happiness and exaltation of those links which connect him with the chain of life! Would to God that all Saints were fully alive to the true relation they sustain to their ancestry and posterity, and the obligations they are under to them.

We know that the majority of the Saints in Britain, especially the poor ones, are filled with the spirit of gathering, and they are striving with all the energies of their souls to fulfil this great commandment, and make it honourable. We do not write to chide or reprove such Saints as these; but we know there are some who might gather, and who will not make the effort; they are engaged in business, and say they cannot wind it up, or they are partners in a firm, and cannot dissolve their partnership, or they are afraid when they get to Zion they will not obtain the social, literary, and scientific temporal comforts and luxuries which they enjoy in Babylon, or they cannot sacrifice them for the dangers of a sea voyage, the hardships of a journey over the plains, or the inconveniences of a new country. Now to such Saints as these, who lust after the luxuries of Babylon as the children of Israel when they were in the wilderness lusted after the fish, and cucumbers, and melons, and onions, and garlick, and flesh-pots of Egypt, we wish our remarks to apply as forcibly as cases may require, and we shall not be displeased if our words fit as close as a huntsman's cap. If we may judge by their actions, these Saints think it is to their interest to delay their gathering until they can go a little more comfortably than they can now, or until Zion will be filled with comforts and luxuries for their especial convenience. Now this is folly, and perhaps, when it is too late, such persons will find they have made a woful miscalculation. Every year passed in Babylon by a Saint who has the ways and means of going to Zion, unless he have special counsel to stay, is one year lost to him, and he will yet be conscious that such is the case. There are men who would be content to lose every farthing they have in the world if thereby they could say they were personally acquainted with the Prophet Joseph in the flesh, and could bear a personal testimony concerning him. And men who could have gone to Zion five years ago, will yet consider the gold, and luxury, and prospects of Babylon as dung and dross, compared with the excellency of the knowledge they might have obtained, and the position and standing they might have secured in Zion during those five years. Oh! Lord, how long shall wisdom cry in the streets, and her voice not be recognized even by Saints!

Oh! ye simple ones! is not an inheritance in Zion of more value than the merchandise of Babylon? Are not the ordinances and privileges of the Lord's house to be preferred before the luxuries of Babylon? Is not the society of Prophets and Saints more to be prized than the questionable socialities of Babylon? Is not a day in the courts of the Lord better than a thousand amid the jargon of Babylon? Let each answer for himself.

Some of those who think they cannot close their business or dissolve their partnership this year, thought the same last year; and if they are not able to do it this year,

ten to one but they will feel either unable or unwilling to do it next year, and Satan will get his foot in their business or in their families, and when they have thus tampered with him, and slighted the holy commands of God, they will experience a difficulty in resisting evil influences. What then should be done? Dispose of your business or dissolve your partnership, or sell your interest therein without unnecessary delay, if by so doing you can realize sufficient means to gather with your families to Zion. And if you do this, and continue faithful, we are not afraid to prophesy, that in five years your circumstances will be ten times better than they possibly could be by your staying in Babylon ten years longer.

NOTICE TO INTENDING EMIGRANTS.—We beg to inform the Saints intending to emigrate, that we are now prepared to receive their applications for berths.

Every application should be accompanied by the names, age, occupation, country where born, and £1 deposit for each one named, except for children under one year old. Although children under one year old have their passage free to New Orleans, their names and ages are required by us equally as much as other passengers'. The dietary scale may be expected in our next.

Passengers must furnish their own beds and bedding, their cooking utensils, provision boxes, &c.

Every person applying for a berth or berths, should be careful to give their address very distinct, in order to insure the delivery of our answer to them by the letter carriers.

By reference to STAR No. 32, it will be seen that £10 each was named as the lowest sum upon which single persons or families could be encouraged by us to emigrate from Liverpool to Great Salt Lake city; therefore persons not having that amount should not apply for passage to New Orleans, as we do not purpose to ship any Saints but those who are prepared to go through to the Valley without detention.

Our first vessel will sail in the fore part of January, 1853; and as soon as our arrangements are complete, the passengers for that ship will be notified when to be in Liverpool, and receive all further necessary information; the same routine will be observed in reference to every succeeding ship.

Deposits may be forwarded until the close of the year, or later, as may hereafter be noticed.

All persons purposing to join the £10 companies, will please forward their deposits through the President of their Conference, and hold themselves in readiness to forward such a proportion of the £10 as may be called for to send forward by the Agent who may be appointed to procure teams, oxen, &c., on the frontiers, for the plains.

All persons having any sums of money lying here to their credit from former emigration seasons, will please to inform us whether they will emigrate this season, otherwise berths will not be secured for them.

HISTORY OF JOSEPH SMITH.

(*Continued from page 599.*)

This day, also, the Elders in Missouri sent the following petition:—

To his Excellency, Daniel Dunklin, Governor of the State of Missouri.

We, the undersigned, leading members of the Church of Christ, vulgarly called "Mormons," would respectfully represent to your Excellency, in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs. Phelps, Gilbert, and McLellin, after having read the letters of the

Attorney-General and District Judge of this circuit to Mr. Reese; that whereas, our society, men, women, and children, after having been in some cases wounded, scourged, and threatened with death, have been driven by *force of arms* from their lands, houses, and much of their property in Jackson county;—most of which lands, houses, and property, have been possessed by the mob of Jackson county, or others, and are now unlawfully detained from the use and possession of our people. And that whereas, our people have been driven and scattered into the counties of Clay, Ray, Van Buren, Lafayette, and others, where, in many cases, they are destitute of the common necessaries of life in this, even this winter season; and that whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them; therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be *restored* to our lands, houses, and property, and protected in them by the militia of the State, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of Cantonment Leavenworth, till peace is restored. (This could be done, probably, by conferring with the President, or perhaps Colonel Dodge.) Also, we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the State, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county.

And then, when arrangements are made to protect us in our persons and property, (which cannot be done without an armed force, nor would it be prudent to risk our lives there without guards, till we receive strength from our friends to protect ourselves,) we wish a court of enquiry instituted, to investigate the whole matter of the mob against the "Mormons;" and we will ever pray.

W. W. Phelps,	Isaac Morley,
John Whitmer,	Edwd. Partridge,
John Corrill,	A. S. Gilbert.

The following letter accompanied the foregoing petition:—

Liberty, Dec. 6th, 1833.

Dear Sir—Your Excellency will perceive by the petition, bearing date with this letter, that we intend to return to Jackson county as soon as arrangements can be made to *protect* us after we are again placed into our possessions.

We do not wish to go till we know that our lives are not in danger of a lawless mob. Your Excellency will understand that at this inclement season it will require time to restore us, and troops to *protect* us after we are there, for the threats of the mob have not ceased.

Your obedient servant,
W. W. Phelps.

To Daniel Dunklin, Governor of Missouri.

Kirtland Mills, Ohio, Dec. 10, 1833.

E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Corrill, I. Morley, and all the Saints whom it may concern.

Beloved Brethren—This morning's mail brought Bishop Partridge's, and Elders Corrill's and Phelps' letters, all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learn that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Brother Barber, and Brother Dibble was wounded in the bowels. We are thankful to learn that no more had been slain, and our daily prayers are that the Lord will not suffer His Saints, who have gone up to His land to keep His commandments, to stain His holy mountain with their blood.

I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after *much* tribulation cometh the *blessing*. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now, there are two things of which I am ignorant; and the Lord will not shew them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these, Why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is: and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that

they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur, and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Saviour has not been strictly observed: "If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee." Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.; I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of His providence, that the yoke of affliction might be less grievous upon you, God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us.

O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and may grant that we may yet glorify His name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith unto the end: let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the president; and when the president fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

Behold, He will not fail you! He will come with ten thousand of His Saints, and all His adversaries shall be destroyed with the breath of His lips! all those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the Saints, Give us of your lands—behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing that they will be of any real benefit, but suggest them for consideration. I would be glad if he were here, but dare not advise, were it possible for him *to come*, not knowing what shall befal us, as we are under very heavy and serious threatenings from a great many people in this place.

But, perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

Now hear the prayer of your unworthy brother in the new and everlasting covenant:—O my God! thou who hast called and

chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy Saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this, therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inheritances, to enjoy the fruit of their labours; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than fourfold, that the borders of Zion be enlarged forever; and let her be established no more to be thrown down; and let all thy Saints, when they are scattered like sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organized according to thy law; and let this prayer ever be recorded before thy face. Give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance; and may they depart from all their iniquities. Provide food for them as thou dost for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face. Amen.

Finally, brethren, the grace of our Lord Jesus Christ be with you all until his coming and kingdom. Amen.

JOSEPH SMITH, jun.

December 12th. An express arrived at Liberty, from Van Buren county, with information that those families, which had fled from Jackson county, and located there, are about to be driven from that county, after building their houses, and carting their winter's store of provisions, grain, &c., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture, and clothing, is very great, and much of their stock is lost. The main body of the Church is now in Clay county, where the people are as kind and accomodating as could reasonably be expected. The continued threats of death to individuals of the Church, if they make their appearance in Jackson county, prevents the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight.

(To be continued.)

PROGRESSION.

(From "Sparks from the Anvil." By Elihu Burritt.)

There is no error more natural to good men than that of mis-apprehending the condition of the age in which they live; and basing their conduct upon precedents possessing no propriety of present application, unless the world be in a *stationary attitude*. This error, the offspring of an unconscious mistake, becomes one of serious consequences to mankind, when affecting the action of those set apart to increase their *rate of moral progression*. Among the imperative and solemn duties devolving upon a minister of the Gospel, there is none more evident and inevitable than that of *leading* his charge, by precedent, and example, into all truth; of being ever *in advance of an advancing society*, in every good word and work. And this duty he cannot discharge without becoming deeply read in the philosophy of the Gospel he preaches, and of the human mind to be affected by its light.

As, in the structure and productive capacity of our globe, and the constitution of man, there was a consentaneous provision for the continual propagation and sustenance of the human family; so all the revelations of nature and of the Bible have been, are, and will be made for *man* in a *progressive* state. This state is the inevitable condition of his being; and everything in heaven above or on the earth beneath, designed to facilitate his destiny, was created in as much conformity to this

state of progression as the eye to the light and the light to the eye. The Gospel you preach not only recognises this progressive tendency of humanity, but, above all the revelations made to man, its principles were adapted to promote and perpetuate it to the end of time. * * *

If then, by constitutional necessity, the human mind has ever been and ever must be in a state of progression; and if the genius of the Gospel not only *conforms*, but most intensely conduces to that state —how then can any minister of that Gospel, or any one walking by its light, living by its precepts, and breathing its spirit—how can such a one, I ask, stand in the same foot-prints that he occupied last year?

VARIETIES.

THE authorities in Paris impose fines for fortune-telling and somnambulism.

AN earthquake without serious accident occurred at Algiers on the 16th of October.

AN association has been formed for the purpose of encouraging Jewish settlements in Palestine.

THE Austrian government is demanding a tax of 225 rix-dollars from every full-grown person emigrating.

A DESTRUCTIVE fire occurred at Ogdensburgh, N. Y., on the 19th of October, laying nearly one-half of the business portion of the city in ruins.

A SEVERE gale occurred in Florida, U. S., on the 9th inst., doing considerable damage to lighthouses, wharves, shipping, roads, houses, crops, trees, &c.

A FAMILY OF GIRLS.—A Belgian paper states that a woman, thirty-three years old, is now lying at Liege who was lately confined of triplets, who are respectively her 22nd, 23rd, and 24th children. She has thus had, during nine years of married life, twenty-four children, all in good health, and of the female sex.

THE *Nouveau Patriote Savoisien* states that the vicar of Boerge, Savoy, has lately accustomed himself to impose, as a penance on the females of his flock, the obligation of coming to his chambers, where after their backs are stripped, they receive a flagellation from the pastoral hand, and that more than thirty females have been known to endure the degradation.

ROMAN CATHOLIC VISION.—The *Times* states that a very miraculous story is current among the Roman Catholics, concerning a vision of the Virgin Mary, said to have been communicated to two children,—a boy of eleven years and a girl of fifteen,—among the Alps, near Grenoble. The Virgin appeared in a blaze of glory. She denounced the desecration of the Sabbath in France, the cursing and swearing of French waggoners and ploughboys, and the insufficient observance of fasting and abstinence. If the warning were neglected, the consequences were to be some kind of a failure or blight among the potatoes, corn, grapes, and walnuts, and a pestilence especially fatal to little children. The matter received the sanction of the bishop of the diocese and the Roman Catholic clergy. The pope was much affected by it, and remarked that other European countries deserved the punishment as well as France.

WHAT JEWS CAN DO BESIDES MAKE MONEY.—Who composed "Il Barbiere?" Rossini—a Jew! Who is there that admires not the heart-stirring music of the "Huguenots" and the "Prophet?" The composer is Meyerbeer—a Jew! Who has not been spell-bound by the sorcery of "Die Judin?" By Halevy—a Jew! Who that, at Munich, has stood before the weeping Konigspaare, whose harp hangs silently on the willows by the waters of Babylon, but has confessed the hand of a master in that all but matchless picture? The artist is Bendemann—a Jew! Who has not heard of the able and free-spoken apostle of Liberty? Boerne—a Jew! Who has not been enchanted with the beautiful fictions of lyric poetry, and charmed with the graceful melodies, so to speak, of one of Israel's sweetest singers? Heine—a Jew! Who has not listened in breathless ecstacy to the melting music of the "Midsummer-Night's Dream?" Who has not wept with "Elijah," prayed with "Paul," and triumphed with "Stephen?" Do you ask who created those wondrous harmonies? Felix Mendelssohn Bartholdy, who, alas! that I must so write it, *was*—a Jew!—*Bentley's Miscellany.*

THE patient mule, which travels night and day, will in the end go farther than the Arabian courser.

MRS. GRUMMY thinks that there are now so many books that the people need not take the trouble to think at all, as they can find all they want to say, in the books.

AN old bachelor, on seeing the words "Families supplied," over the door of an oyster-shop, stepped in and said he would take a wife and two children.

Two boys from the country taking advantage of a cheap trip to the sea-side, indulged in a bath. "Jack," says one, "thou art very dirty." "Ay," replied John, "I missed coming last year."

GENIUS AND ACCOMPLISHMENT.—Corneille did not speak correctly the language of which he was such a master. Descartes was silent in mixed society. Themistocles, when asked to play on a lute, said, "I cannot fiddle, but I can make a little village and a great city." Addison was unable to converse in company. Virgil was heavy colloquially. La Fontaine was coarse and stupid when surrounded by men. The Countess of Pembroke said of Chaucer, that his silence was more agreeable to her than his conversation. Socrates, celebrated for his written orations, was so timid that he never ventured to speak in public. Dryden said he was unfit for company. Hence it has been remarked, "Mediocrity can *talk*: it is for genius to *observe*."—*Southport Visitor.*

EGYPT.

Egypt, once famous seat of earthly pow'r,
How great and lofty in thy glorious hour;
How fallen, prostrate, and how crushed art thou;
How once magnificent; how humble now.
Where is the grandeur that once formed thy boast?
Where are the myriads of thy mighty host?
Where are the monarchs who once filled thy throne?
Where are thy altars? where thy gods of stone?
Where is thy wisdom by the world proclaimed?
(The school for Solon and Lycurgus famed).
Where are thy cities and their splendid towers?
The palaced mansions of thy kingly powers?
In vain we search; we only find their graves;
Their groaning country is a slave of slaves.
How loved thy sages, a false age to trace,
And strove to deck thee with superior grace.
Vaunt of thy past! thy sole remaining boast—
Thy future's cheerless, and thy glory's lost.
The lake of Moeris now no longer sighs,
To sooth thy land parched by thy burning skies.
His pyramids no more their tale shall tell,
When Moeris governed or Thothmosis fell.
The crumbled ruins of thy lab'rinth's maze,
Force sad reflections as the travellers gaze.
The Kings that built thee have all past away,
The worms have fattened on their mouldered clay.
Thou sole memento of their passed hour,—
A fallen emblem of their faded power!
Proud Thebes, who so long didst glorious shine,
And aped a splendour which was thought divine;
Thy walls are fallen, and thy gates no more
Emit the millions who went out before.
A mass of ruins only marks the spot
Where crumbling Luxor and Carnac now rot;
Once noble pillars of thy former fame,
Now tottering tokens of thy present shame.
And Memphis, where are now thy rich array,
Thy pompous pageants and thy rare display,—
Thy sacred bull, thine altars and thy priests,—
Thy temples, off'rings, worship, and thy feasts?

Fallen and crushed thine obelisks now lie;
Defiled thy temples, open to the sky;
Thy tombs despoiled, and by stranger hands
Thy fathers carried into stranger lands;
Thy pyramids yet stand, unscathed by time;
As mighty monuments of mighty crime,
Built on the sweat of a crushed race of slaves;
The doom is just, they're now thy glory's graves.
Thy Kings have ruled proud conqu'rors in thy wars,
And kingly subjects drawn thy despots' cars;
But how reversed may now the tale be read,
A tyrant's heel is stamped upon thy head.
In vain thy Nile with rising floods o'erflows;
In vain thy fruit luxuriantly grows;
In vain thy reapers and thy planters toil;
In vain rich harvests crown thy thriving soil;
In vain each feature smiles with fresh'ning grace:
Clime of a murd'rer, thou cans't ne'er efface
The branded stigma stamped upon thy face!
As in thy deserts, the fierce simoom's breath
Performs the mission of the conqu'ror death;
As the tornado's mighty, fearful blast
Sweeps with destruction when it rushes past;
So certainly that curse pronounced on Cain
Falls on his children who his mark retain.
Unchecked their crimes, unawed their impious pride;
Unwarned by judgments which they'd fain deride;
Untaught by wisdom or experience' page;
Untaught by time, and foolish in their age;
Faithless they were, when in the courts above;
Mean neuter cowards when all others strove.
JOSEPH had saved them, but still faithless, they,
Bound Israel fast in chains of slavery.
Without the Priesthood they're condemned to be,
Nor feel its value to set mankind free!

J. H.

ADDRESSES.—Moses Clawson, care of Mr. Edward Weaver, Malt Hill, Little Gonerby, Grantham, Lincolnshire.
Joseph Westwood, Foundry Field, Hanley, Staffordshire.

LIST OF MONIES RECEIVED FROM THE 28TH OCT. TO THE 4TH NOV., 1852.

	£	s.	d.
Charles Peat	2	10	0
William Cartwright	2	0	0
James Bishop	2	0	0
James Linforth	4	0	0
David Roberts	0	2	6
William Simms	0	10	0
Edward Weaver	4	3	0
John Memmott	5	0	0
Edward Frost	2	0	0
Carried forward	£22	5	6

	£	s.	d.
Brought forward	£22	5	6
Henry Savage	5	0	0
John Halsall	7	0	0
Richard Morris	5	0	0
Thomas Hansom	8	0	0
Thomas Chamberlain	4	0	0
John Alexander	10	0	0
Isaac Jones	6	4	2
Samuel Cornaby	5	0	0
	£72	9	8

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 40.—Vol. XIV. Saturday, November 27, 1852. Price One Penny.

CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24TH JULY.—THE ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT SALT LAKE.

(*From the Deseret News.*)

(*Continued from page* 614.)

President Young delivered the following

SPEECH.

(*Reported by G. D. Watt.*)

I wish to make a few remarks only, to this congregation, as the time allotted to us this morning, is far spent. The remarks which have been made previous to my rising are very good, as they are also true. They are things not fresh to the majority of this assembly, though there may be some present who are perhaps ignorant of them.

Suffice it to say, that five years ago this day, the Pioneers approached this valley, with their implements of husbandry, &c., which were represented by them in the procession to-day. We came for the purpose of finding a place to set our feet, where we could dwell in peace. That place we have found. If the Saints cannot enjoy that peace which is so dear to them here, I would say that I am ignorant of the spot on the earth where they can. Where could a place have been found where we might enjoy freedom of thought, freedom of speech, and freedom of worship? If not in these mountains, I am ignorant of the place.

We have enjoyed perfect peace here for five years; and I trust we shall for many fives to come. If the Saints are persecuted, it is for their good; if they are driven, it is for their good; consequently, when I reflect, I have nothing to fear in all the persecutions or hardships I may pass through in connection with this people, but the one thing, and that is, to stray from the religion I have embraced, and be forsaken of my God. If you or I should see that day, we shall see at once that the world will love its own; and affliction, persecutions, death, fire, and the sword, will cease to follow us.

If the Latter-day Saints magnify their calling, walk humbly before their God, do the things that are pleasing to their Father in heaven, and walk up to their duty in every respect, I am bold to say that not five years only, but scores of years will pass away without the Saints ever being interrupted or driven again from their possessions: thus far it is for our good.

I did not rise for the purpose of delivering an oration on this occasion, but to remind you of the blessings we now are privileged to enjoy. When we first approached this valley, there was not a man upon the face of the earth who ever had beheld these vallies of the mountains, or knew anything of the Great Basin, who knew that corn, or any other kind of grain could be raised here. Can you find the man who had any knowledge of the Great Basin, as it is called, that believed there could be an ear of corn ripened in it? There is not that man on the earth, when you have excepted the people called Latter-day Saints. We came here and planted our garden seeds of various kinds, five

years ago this day; they grew, but they did not ripen, though the buck-wheat would have ripened, perhaps, had it been properly taken care of; some other grains also would have come to maturity, so as to have assisted a small colony to live here: they, however, lived; how? Shall I say by faith? Yes, partially so; for had they not had faith, they certainly never would have come to this place: it is the faith of the Latter-day Saints that brought them here.

There is a very mysterious principle that abides with this people; it is a mystery, and one of the greatest mysteries to the inhabitants of the earth that have been made acquainted by history, or by personal knowledge, with this people. And what makes it more singular, say they, by all our calculations we cannot conceive of it; it is so mysterious that it absolutely amounts to a miracle. What is this great mystery? It is that these Latter-day Saints are of one heart, and of one mind.

To Saint and sinner, believer and unbeliever, I wish here to offer one word of advice and counsel, by revealing the mystery that abides with this people called Latter-day Saints: it is the Spirit of the living God that leads them; it is the Spirit of the Almighty that binds them together; it is the influence of the Holy Ghost that makes them love each other like little children; it is the spirit of Jesus Christ that makes them willing to lay down their lives for the cause of Truth; and it was that same Spirit that caused Joseph our martyred Prophet to lay down his life for the testimony of what the Lord revealed to him. This mystery, the great mystery of "Mormonism," is, that the Spirit of the Lord binds the hearts of the people together. Let the world look at it. This I say by way of exhortation, if you please. Let the inhabitants of the earth gaze upon this people, this wondrous people, for a magic power attends them; something mysterious hangs around them. What is it? It is not magnetism; it is something more wonderful; those that are present this day may truly say it is wonderful in the extreme. Who gives me power, that "at the pointing of my finger," the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire? It is the God of heaven; it is the Spirit of the Holy Gospel; it is not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.

The people are here; they endure. Did they bring their bread with them? No. Did they bring their meat with them? No. Did they bring that that sustained them until they raised it from the earth? They could not do it, for they were obliged to bring tools, ploughs, drag chains, &c.; they were obliged to bring their wives and children in their waggons; five and six, and eight, and in some wagons ten people would get huddled together, to drive a thousand miles from all sustenance, and there plant themselves in the wilderness, where nothing met the eye but snowy peaks, and parched vales; and trust in the God of Israel to sustain them. Let the world ask the question,—would the Methodists thus run the hazard of losing their lives for their religion? Would the Presbyterians, the Baptists, the Quakers, or their old mother, the Roman Catholic church, run the same risk? Would she venture thus in the wilderness? No. It is not very common to find a whole people on the earth, as in the case of the Latter-day Saints, who would do it; though single individuals might be found so enthusiastic as to sacrifice their lives, and run into a lion's den, in proof of their faith in their religion; but where are the tens of thousands, and the scores of thousands, and the hundreds of thousands, who would lay down every principle of life and happiness, and everything that is desirable pertaining to this world, for the principles of eternal life; and would go forth into the wilderness, having no other stay but the hand of God to lead them? They are not to be found!

We meet here and celebrate the day: five years we have been in this valley; and I will say to the new comers, our brethren, or those who are not our brethren, three years ago last October, the first house was reared in this place. There was not a rod of fence, nor a house, except the old fort, and a little log cabin. Here we are now, spread out from the east to the west, measurably so, but more extensively to the north and south. Travel through the vallies, and scan the houses, and the farms, and see the improvements that have been made; take the back track of the "Mormons"; follow them from here to Nauvoo; from Nauvoo to Far West; then to Kirtland; and back to Missouri again to Jackson county, and all people will acknow-

ledge that the "Mormons" have had enough to do to mind their own business, and make the improvements that have been performed by them: they have done nothing but mind their own business. Look at the improvements that have followed this people, in all their travels up to this place, for a testimony of their endurance, and unflinching industry.

I say to this community, be humble; be faithful to your God, true to His Church, benevolent to the strangers that may pass through our Territory, and kind to all people; serving the Lord with all your might, trusting in him; but never fear the frowns of an enemy, nor be moved by the flatteries of friends or of enemies from the path of right. Serve your God; believe in Him and never be ashamed of Him, and sustain your character before Him, for very soon we will meet in a larger congregation than this, and have a celebration far superior: we will celebrate our perfect and absolute deliverance from the power of the devil: we only celebrate now our deliverance from the good brick houses we have left; from our farms and lands, and from the graves of our fathers; we celebrate our perfect deliverance from these.

Our lives have been spared, and we are yet upon this planet; and by and by we will celebrate a perfect deliverance from all the powers of earth; and we will keep our eyes set upon the mark, and go forward to victory.

I say to the aged, to the middle-aged, and to the young—all be true to your God, true to your brethren, and kind to all, serving God with all your heart; and may He bless you for Jesus' sake. Amen.

The following speech, by Gen. D. H. Wells, was then presented and read:—

Brethren and Friends,—The annual greeting has again arrived, redolent with the rich fruits of the earth, and the summer harvest.

Here, amid the clear sunshine of the human heart, where all is peace and joy, and where gladness, which maketh merry, beams forth from the overflowing soul, let us render unto our Father in heaven a tribute of praise, thanksgiving, and adoration, for His kindness unto us, and the munificent blessings which we enjoy, and receive from His all-bountiful hand.

Brethren and Friends,—In the days of our prosperity, while we have health, strength, and peace, we should be mindful of our duties pertaining to our eternal welfare. In adversity the mournful heart seeks and reaches after God. We call upon Him in the abundance of the heart's affliction, and He hearkens in much mercy unto the wail of sorrow and woe. Then, why forget to remember and call upon Him when prosperity gladdens and cheers our pathway? Let, then, the happy aspirations of the glad soul arise in unison before the throne of the Most High, in humble praise and adoration; and let us worship in sincerity and truth the God whom we adore, invoking the continuance of His kind blessings and care over us, and all our works, and everything pertaining to our existence.

There is an intense feeling and sense of secret joy to the human heart, emanating from the inmost soul, upon the consideration of the faithful discharge of our daily duties; when toil has wearied our minds and our bodies, and we would fain rest us of our wearied existence, the very thought that we are in the service of our God, that we are living in the faithful performance and discharge of our duties, and are not throwing away our existence, but are completing and fulfilling the measure thereof in accordance with the design of our being, and of our Maker, who is God, inspires us with new vigour, re-enlivens the springs of nature, and with a thrill of joy and emotions of unutterable delight, we renew our exertions, redouble our efforts, and eradicate from our bosoms every vestige of a disposition to repine, lament, or complain.

In this vast congregation, who are assembled to commemorate this day, we find represented among many others, from the honoured and aged fathers and mothers, to the little child, a class of citizens, upon whose character and history we take a delight in contemplating. Of the hardy, the brave, the venturesome Pioneers, a few are here with their sun-brown visages, while others of their number are again away upon their favourite mission of seeking out new locations, and planting new colonies, amid dangers unfeared, and toils and hardships unheeded. So are the remote regions of the vast public domain reclaimed from the solitude of ages, and made to contribute to the sustenance of man, and being ushered into the family of nations, made to swell the current of civilized existence, and extend the area of Freedom's circle.

But it is not to this class of Columbia's hardiest freemen to which I wish to direct your attention: the star of their fame is in the ascendant; their names are immortalized in every country, town, and borough; the very streets will echo their names in all time to come; their story is told by the fireside, as well as in halls of state, and has been storied in immortal song.

But who are they of whom I would speak; of whom it has been said, a more faithful and public spirited, self-denying and persevering race does not exist? I allude to the men who are the spirit of the community, and whose works and influence pervade the whole, even every organization of society; in the world, among all people, they are known as the most energetic and enterprising class of citizens; in our city and Territory, and among this people, they not only possess the same distinguishing characteristics, but unlike them are also distinguished by their faith and good works, without the usual inducements which self-interest inspires.

Yes, my friends and brethren, there is a class of citizens before you, who devote all—their talents, time, labour, means, and all that they can control, to the building up of the kingdom of God upon the earth; who are sacredly devoted to His cause, to the construction of Temples to His Holy Name, wherein He can receive the oblations and sacrifice of His people, and bestow upon them of the inexhaustible riches of His wisdom and understanding. Who are they? Let the Temple at Kirtland, the erection of which was completed under the most extraordinary pecuniary embarrassments that ever swept over any people, answer. Let Nauvoo also speak, when half dead with ague, on half rations of corn meal alone, with a sword or gun in one hand, and trowel or hammer in the other, they achieved the erection of one of the most splendid edifices the nation could boast; in time only, it is true, to receive the peltings of the war dogs, the sacrilege of the barbarous and ruthless mobocrat, who celebrated their own deathless infamy and disgrace by its destruction. Splendid in her ruins, she yet remains matchless in the beauty and symmetry of her workmanship, equally commemorative of the superior skill, ingenuity, and wisdom of the workmen, and their martyred Prophet, who designed the same.

Again, let Deseret's fair vales respond to the enquiry who they are that have broken the monotony of the sad and solitary place, and brought forth, as if by magic, a greater work in the way of improvements than was ever before accomplished under similar circumstances; behold, their works again speak for them, rising on every side, in every form approximating towards the erecting, in the tops of the mountains, the "house of the God of Jacob." They are, as represented upon their banner, "Zion's Workmen."

Toil on, ye brave hearts; and remember that you are filling a mission of the utmost importance upon the earth; you have the privilege accorded to but few of earth's best citizens—of doing the work of the Lord who is your God: it is your privilege if you will do it; if not, He will call those who will. It is a privilege to exist in this age of the world. It is a privilege to enjoy the peaceful influence of truths sublime, emanating from the God we serve, through His servants the Prophets. It is a privilege to suffer for His and the Gospel's sake, for the reward is great. It is also the greatest boon of all, to have the privilege of doing good, and of being a benefit to our fellows, and to the cause of our God. Let us not permit an opportunity to pass unimproved; never neglect the opportunity of doing a good deed, lest it may pass and not again occur, and we thereby lose our reward; but remember to "work while the day lasts, for the night cometh when no man can work."

Brethren of the Public Works, let your souls be filled with the gratifying reflection, that to you is given the privilege of building cities, and temples to the name of the Most High God, and of adorning the inner courts of the most holy place; yea, more; to dwell within its holy precincts, and receive instruction from the Fountain of all intelligence.

In common with all of the faithful Saints, you too have suffered from the hands of relentless persecution. The prairies of Missouri and Illinois have borne witness of your sufferings, and the death of near and dear friends, whose fragile forms were not sufficient to endure the howling blast of fiendish ire, nor the murderous mandates of official mobs; but hold! it is seditious to connect the word "official," "legal," or "government," with anything like mobs, oppression, or persecution. True, it should be for the

simple reason that authorities should not be guilty of such charges; and if those *articles of Political Economy* do not relish to be told of such doings, I know of but one remedy, and that is, not be guilty of them. If the government of Missouri did not banish us by the authority of the government, then was not Lilburn W. Boggs their governor. If the pledged faith of Illinois did not in cold blood murder Joseph and Hyrum Smith, then was not Thomas Ford governor of that state. And if our battalion was not drawn for the Mexican war, while we were weltering under the effects of the most direful persecution and distressed circumstances, by the government of the United States, then was not James K. Polk President, nor Thomas H. Benton Senator in her Congress.

But what of this? Suppose even that men at the head of Government should occasionally do wrong—is there no remedy, is there no appeal? There is, and but one in a republican form of government, and that is to the people. Unfortunate, indeed, are those whom popular clamour shall cry down; for then the unfortunate party have to perish; or endure, if it be possible for them to survive such contumely, reproach, and injury, as their persecutors shall list. Here, then, the government vests in the people, and justly too, in order that recreant officials may, by appeal to the ballot box, be driven from the honourable positions which they may have disgraced; unquestionably should the silent voice of the ballot box hurl from office every ingrate, high or low, who should, under any pretence whatever, desecrate by his polluted presence the Temple of Liberty; and every patriot should use his influence to produce so desirable a result.

If this be sedition, then am I alone guilty; and if gentlemen politicians feel aggrieved, all I ask is, for them to hold me alone responsible, and not, as heretofore, seek to bring down condign punishment upon a whole community, for the honestly expressed sentiments of a single individual.

One more reflection. Shall we forget our history? If we do, we shall be unlike our revolutionary fathers, who take great care not only to commemorate theirs, but impress upon their children every notable circumstance pertaining to the birth of Freedom. Shall we be less indifferent in regard to our early history, the more especially when the ground has drunk the blood of our friends and brethren in the boasted land of Freedom's choice? Let it pass; WE WILL REMEMBER IT, and teach our children also, that they may know upon what sacrifices the foundation of the kingdom of our God was established upon the earth.

Howl on! ye ingratiate politicians, mobocrats, and pseudo judges; learn to know there is a people in whose bosoms the fire of patriotism burns with unextinguishable force, although the finer sensibilities are not yet quite destroyed, or deadened so much but they can yet feel the withering blast of popular violence, unjustly received in the country they fain would serve—in a government which, although delinquent in the exercise of their aid and protection in times of greatest need, they still cherish and honour.

Learn to know the blood of patriot sires flows in their veins, and they have a due sense of what are their rights, and knowing, dare maintain them; and if your bloodthirstiness and unextinguishable desire for plundering an innocent people shall again assemble your misbegotten, misshapen, and cowardly host, drunken with infuriate malice and ignorant and unbounded prejudice, the boon we crave is that you may come in your true colours, and legal authority, not withhold them while you wreak upon us your vengeance, and thereby avert a final settlement.

Learn to know that Freedom's noblemen spurn your imbecile attempts to crush a free and virtuous people, or deprive them of their rights.

They know themselves; they also know you. Be satisfied, therefore, to remain in your own nothingness, and not aspire to an unenviable notoriety of eternal disgrace and infamy. And let all people learn these simple facts,—that mobs, unrestrained, in any government, will surely sap its foundation, and ultimately prove its utter ruin and overthrow; also, that industry well directed in the advancement of the peaceful avocations of life, cultivating the earth, and building up cities, are indications of a free, enlightened, and virtuous people. Hide the blush of shame that mantles your cheek, to have to be told of such manifest truth, and let your future actions betoken a sense of returning reason.

Let us return to our celebration of the 24th of July, 1852. Five years have elapsed since our beloved President, Brigham Young, with 143 of Zion's camp, arrived in this valley. Yonder, within a stone's throw of this very place, they pitched their camp, and walking down into the pure mountain stream, renewed their covenants unto the Lord their God, and, arising from the waters of baptism, sang a song of praise and thanksgiving unto His holy name.

They then dedicated this land and themselves to the Lord God of Israel, invoking His blessing upon all their efforts, and upon the barren soil, as every appearance indicated it then to be.

How well the faith and prayers of those faithful men have been heard and answered by a faithful Providence, let the present fruitful fields and prosperous settlements answer.

Let the wearied traveller, who finds a cool retreat from the burning plains, while tasting the hospitable fare of Utah's citizens, consider the difference, the contrast, betwixt to-day and five years ago upon this self-same spot; the reception of the Pioneers at that time, and their own reception now. It is impossible to appreciate, to understand and comprehend, the anxieties, the dubiety, and misgivings of some, whether or not grain could be raised in so high an altitude, upon so poor a prospect for soil, thirsty with the drouth of an eastern desert, all verdancy parched and crisped by the scorching sun; and the question, "shall we here locate?" doubtingly, shudderingly asked, fearful of an affirmative response, but the solution of which has amply justified the wisdom that then dictated the decision. Those only can realize who have passed through similar scenes, how men felt, whose welcome was the whoop and yell of the wild Indian, and the howl of the marauding Kaiote, when awakened from the deep slumber of the night, after the day's toilsome march, only in time to find their horses gone, yet hearing their distant tread as the Indians, who had swept the plain and overpowered the guard, with lightning's speed hied away to their secret retreats, where the silence of ages is only interrupted by these, and the wild beast's orgies over the spoils of war and strife; a thousand miles from civilized existence, and no bread, in a country comparatively destitute of game.

These, my brethren and friends, are a few of the scenes which dwell upon the memory when refreshed upon the return of the anniversary we this day celebrate. Refreshed by the presence of assembled thousands whose bosoms vibrate with patriotic emotions in witnessing the prosperity attending untiring perseverance and industry in rapidly advancing the infant state to adorn the constellation which will ere long o'erspread the horizon of the western continent, so may the time be hastened when the beacon of Columbia's freedom shall illume every recess of this *Continent of ours*, exhibiting to all the world, a mirror in which tyrants can behold their fate, and the oppressed of every nation the way to obtain the enjoyment of natural freedom.

(*To be concluded in our next.*)

VISIT OF PRESIDENT YOUNG AND SUITE TO UTAH COUNTY.

(*From the Deseret News.*)

July 15, 1852.—President Young and suite left Great Salt Lake city at 9 A.M., passing through the Big Field, where the brethren were very active in gathering the wheat harvest, which promises a good yield, except where the hail storm passed over, which did considerable damage. On arriving at the point of the mountain, found the road considerably widened and much safer than it was last year; arrived at Dry Creek about 5 P.M. At 8 P.M. the people met in the school house, and were addressed by Elder O. Pratt and President Young.

16th.—Visited the farming land, and learned that several brethren expect to reap from fifty to seventy-five bushels of wheat per acre; the crops look extremely fine. At 9 A.M., resumed our journey to Pleasant Grove: all the company dined at brother Henson Walker's, when a pleasant shower of about two hours' duration passed over; we then travelled to Provo City, and tarried over night with brother Isaac Higbee.

17th.—A Special Conference was held in the Bowery, at 10 A.M., and were addressed by President Young and Elder

Pratt; when the people voted for brother George A. Smith to go and regulate the affairs in Utah, and preside over them.

In the afternoon Elders A. Carrington, George A. Smith, and Joseph Young preached.

After the dismissal of the meeting, a Convention of the Delegates from all the precincts in the county met, and organized by voting the Hon. Aaron Johnson to be the chairman of the Convention, and Lucius N. Scovil clerk.

Sunday, July 18th.—At 8 A.M. all of the Quorums of Seventies met at the call of their President, Joseph Young, who preached to them a short time, and distributed a number of Licenses.

At 10 A.M. the congregation were called to order by President Young, when G. A. Smith nominated Isaac Higbee and Dominicus Carter for his Counsellors, who were unanimously voted in.

Asahel Perry, Thomas Guyman, James A. Smith, Samuel Clark, James Ivie, Harlow Redfield (in absence of Alexander Williams), Aaron Johnson, William Pace, John Banks, Peter W. Conover, David Canfield, and William Miller, were voted as the High Council of the Stake, without a contrary vote.

Jonathan O. Duke, James Bird, Elias Blackburn, and William Wall, were voted as Bishops of the four Wards of Provo.

Elder G. A. Smith was voted to be a committee to superintend the building of a chapel for the Saints to meet in and worship the Lord our God.

Presidents Young, Kimball, and G. A. Smith, then addressed the congregation, and adjourned for one hour.

Two o'clock P.M.—The congregation again assembled to hear an address from Professor O. Pratt, on the revelations of Jesus Christ. President Young informed the people, that brother Canfield and Co. had warranted the bridge over Provo River to stand for two years, and had been paid the full amount; therefore, he urged the necessity of its being replaced forthwith by the company, to fulfil their contract, and requested the brethren to turn out and assist them.

After singing and benediction, the congregation dispersed.

July 19th.—The President with his escort left Provo about 10 A.M., and proceeded to Pleasant Grove, where a Bowery was erected for the occasion, and at two o'clock the meeting was called to order by President Young. After being opened by singing and prayer, he asked for some person to explain the difficulties which were rumoured concerning the Bishop, but there was not any present; on inquiries being made, the people voted to sustain George S. Clark as the Bishop of Pleasant Grove Ward, without a dissenting voice.

Remarks were made by brothers George S. Clark, Duncan McArthur, John Neff, John Banks, G. A. Smith, Charles Hopkins, John Holman, and William G. Sterrett. President Young answered their inquiries. On motion, Henson Walker was voted to be the Presiding Elder of the Pleasant Grove Branch.

The congregation was then dismissed with the blessing of the Lord, in order that the President and his company might proceed to fill the appointments at American Fork and Dry Creek in the evening.

Not only did the President and his company start for the American Fork, but also the whole congregation took up the line of march to accompany them. On arriving at the river, it was arranged for brothers Pratt and Smith to preach in the School House, which they did, to a large congregation, while Presidents Young and Kimball, and Joseph Young, travelled on to Evansville School House; but the people neglecting to convene there, and it being dusk, the President decided not to open meeting.

July 20th.—Started for home about 10 A.M., thunder showers passing in several directions, and arrived at Great Salt Lake city about 5 P.M., having enjoyed a very pleasant trip, and realized that the Saints have learned wisdom and truth, and observed an increased desire in them to do better than *they have done* hitherto. In every place visited, they rejoiced for the privilege of receiving instruction, and manifested by their works, that they would live accordingly.

May the Lord continue to pour out His blessings upon all His Saints; I ask in the name of Jesus Christ, His well-beloved Son. Amen.

T. BULLOCK, Clerk.

"KNOWLEDGE is power!" complacently exclaimed a dandy the other day, when, two strong men having failed, he released a lap-dog from the teeth of a huge mastiff, by quietly administering to the latter a pinch of snuff.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 27, 1852.

THE BOMBAY MISSION.—It affords us great pleasure to learn by Elder Findlay's letter published in our columns of to-day, of the organization of a Branch of the Church in Hindostan, although it appears to have been accomplished under circumstances exhibiting a more than ordinary degree of opposition and prejudice from that portion of the people of whom better things might reasonably have been expected. The great object of effecting an organization being now accomplished, we fully anticipate a degree of prosperity to attend the work proportionate to the prejudice which has been arrayed against it, which will continue to yield before the influence of truth, until the weakness of men is so conspicuously manifested as to appear even disgusting in the eyes of all good and honest people, and will thus prove the very means of building up and giving character to the work. The re-action of the influence associated with such measures as have been adopted by the military and ecclesiastical authorities of that country to crush the germ of Truth before it had taken root, will serve greatly to add to its increasing growth, in influence, numbers, spirit, and power.

The prospect which Elder Findlay has of soon having preaching in the native language, and the reinforcement of Elders direct from the Presidency of the Church in the Valley, add much to the interest of that important mission; and the hearts of the honest and faithful will be made to rejoice, while the cause of Truth shall triumph gloriously. By this we would send our warm greetings to Elder Findlay and his little flock of the Poonah Branch, and assure them that they are not without the prayers of many faithful Saints in Britain.

With Elder Findlay's letter, we were also favoured by a very interesting one from Elder John Z. Hewett, of Poonah, who expresses the true feelings of a Saint of God, and informs us that his present calling requires him to travel, for eight months in the year, amongst various towns and settlements, where numbers of Europeans reside, affording him valuable opportunities of spreading the principles of the Gospel over a widely-extended district of country. Thus does the Gospel-seed, when once sown in honest hearts, take root and spread on the right hand and on the left, and bring forth manifold fruit to the honour and glory of God. We pray that Elder Hewett may be blessed and prospered in his travels, that he may be enabled to bring many precious souls from darkness to light, and cause them to break forth in extatic songs of praise and thanksgiving to their Father in heaven, that He has began His great work of the restoration of scattered Israel.

EMIGRATION.—In order to emigrate the Saints with only £10 each, it will be necessary to make every possible arrangement to avoid needless expense; and that none may be incurred by detention on the way, an Agent who is well acquainted with the business will be sent to the United States for the purpose of procuring wagons, oxen, provisions, &c., and whatever else is necessary for a fit-out across the plains; and to have them in readiness upon the arrival of the companies upon the frontiers.

To effect this object, every person purposing to join the £10 companies is required to forward immediately to our office the sum of £5, to be forwarded by our Agent.

This amount is required over and above the deposit money, and in all cases should be forwarded to us through the Presidents of Conferences, on or before the 20th of December. The remaining £4 will not be required until the time of shipping.

It is also advisable for those who do not join the £10 companies, but have means to fit out teams for themselves and families, to forward money for the purchase of them by our Agent. This will save them detention by the way, and also a vast deal of trouble and expense, which they would be subject to in numberless ways, travelling through a strange country, trading with strangers for their fit-out.

According to the prices which have been furnished us, no one should expect to procure a team suitable for the plains, consisting of two pairs of oxen, two cows, and a wagon, for less than £40; and if they wish their flour and other provisions supplied to them for the land journey, the amount of money sent should be increased for that purpose.

Every person's name should be forwarded to us with the amount of money which they send, that there may be no mistake in returning to them the full value thereof, in whatever they may order purchased.

We learn that tents, and wagon covers can be supplied here to better advantage than in St. Louis; and we shall make arrangements for furnishing all that may be required by the £10 companies. All others who will require tents or covers would do well to inform us as early as possible, that they may be provided for in our arrangments; also the size of their tents, or the number of persons which they will be required to accommodate.

It is of the utmost importance for the well being of the Saints, in the coming emigration season, that these items be punctually attended to; and if there be any who cannot furnish the amount of money required, by the 20th of December, from not having closed their business, &c., let them not fail to forward it the first possible moment after that date.

As a general thing, it will be advisable for the Saints emigrating from the same Conference, to go together; should there be cases, however, where circumstances render it particularly advisable for persons to emigrate early, we should be timely advised, that we may enter their names for our first ship.

Included in the Passage-money to New Orleans, the following amount of provisions will be furnished to each adult passenger, sailing after the 16th January, 1853; and half the amount to children under fourteen years and over one year old:—

Dietary scale for the voyage to New Orleans, required by Act of Parliament of June last:—

25 lbs Bread or Biscuit,
20 lbs Flour,
37½ lbs Oatmeal,
20 lbs Rice,
5 lbs Sugar,
1¼ lbs Tea,
1¼ lbs Salt.
3 quarts Water, daily.

In addition to the above, we shall furnish—

10 lbs Pork,
5 lbs Molasses,
3 lbs Butter,
2 lbs Cheese,
1 pint Vinegar.

The issue of provisions will be made daily.

The vessel or vessels which may sail before the 16th January, will be victualled for eighty days, and those which sail after the 16th, for seventy days, as required by law.

ELDERS INTENDING TO EMIGRATE.—Among those who are anxious to gather with the Saints the coming emigration season, and who have our approbation in so doing, are several Pastors and Presidents of Conferences, &c., whose names we here record:—

Counsellor to the President of the Church in the British Isles.

Levi Richards.

Counsellor to the President of the Welsh Church.

Thomas Pugh.

Pastors or Presidents of Districts.

Cyrus H. Wheelock, Jacob Gates, Moses Clawson, Isaac C. Haight, Appleton M. Harmon.

Presidents of Conferences.

Vincent Shurtleff, George Halliday, John Lyon, John Carmichael, Claudius V. Spencer, William Speakman, James McNaughtan, John Kelly, Joseph W. Young, Richard Rostron, George Kendall.

These brethren have laboured diligently and successfully for the welfare of the Saints in the British Isles, and, as they have our blessing in retiring from their several fields of labour, we trust they will be honourably remembered, and assisted by the Saints over whom they have had the watch-care for a time past. Most of them have families, either to take with them or to whom they are going, that will be able to appreciate the blessings of a liberal people.

These Elders will not be released from the responsibility of their several Presidencies before the New Year, but as soon after as they can be relieved by their duly appointed successors.

When we contemplate the great work to be accomplished in the dispensation of the fulness of times,—the responsibility laid upon men to preach the Gospel, the belief of and obedience unto which, bring Salvation,—the sacrifices required of those who engage in the work,—the joy and blessings experienced by those who enter heartily into the New and Everlasting Covenant,—the HOPE that inspires one to serve the living and true God, in prospect of the fulfilment of the prophecies and promises made concerning the life that now is, and that which is to come, — when we reflect upon the success of the work in these Isles, through the instrumentality of His servants, we can but express our gratitude and thanksgiving to our Heavenly Father, in the name of Jesus Christ, for the progress Truth has made, and for the prosperity of His kingdom. We therefore trust that the Saints, who have so richly participated in the blessings thereof, will not allow these brethren to leave without a suitable expression of their feelings, and their attachment to the institutions of Heaven, and the cause of God; but we hope they will justly appreciate the labours of His servants, whose testimony will not soon be forgotten by those who have listened to it, and, especially by the Saints who have witnessed the solicitude that prompted them to suspend the enjoyments of Earth's strongest ties, in order to benefit their fellow men.

PEARL OF GREAT PRICE, IN WELSH.—It affords us much gratification to be able to inform our readers of the translation and publication of the "Pearl of Great Price" (*Y Perl o Fawr Bris*) in the Welsh language, by Elder John Davis, of the Welsh Presidency. We congratulate the Welsh Saints upon this addition to their theological literature, of a translation of an interesting and valuable work; and we recommend all who feel an interest in the work of God, to obtain this work, and thus second the efforts of Elder Davis to build up God's kingdom.

Y Perl o Fawr Bris is got up in a neat and creditable manner, and reflects much in favour of the energy, perseverance, and ability of Elder Davis.

Copies are on sale at our Office, Price 1s. 2d., retail.

THE VOICE OF JOSEPH.—We have just published an edition of the VOICE OF JOSEPH; *A brief account of the Rise, Progress, and Persecutions of the Church of Jesus Christ of Latter-day Saints, with their Present Position and Future Propects in Utah Territory.* By Elder Lorenzo Snow. It is printed in new, clear type, on superfine paper, and is adapted for extensive circulation among honest inquirers after truth, being peculiarly calculated to impart a general idea of the foundation, history, and persecutions of the work of the last days. We would recommend the Saints to obtain this tract, and place it in the hands of their friends and acquaintances, as it is a most suitable work for that purpose. Price, retail, same as the "New Jerusalem."

SUCCESS OF THE TRUTH IN WESTERN HINDOSTAN.

OPPOSITION OF THE MILITARY AND ECCLESIASTICAL AUTHORITIES.—ORGANIZATION OF A BRANCH OF TWELVE MEMBERS AT POONAH.—LETTER FROM ELDER HUGH FINDLAY.

Poonah, Sep. 13, 1852.

Beloved President Richards,—Trusting that the letter I addressed to your office for President L. Snow, bearing date of June last, has been received, although detained one month on account of the steamer bearing the mail having put back to Bombay, short of coal.

I am doubtful that Elder Snow's communications have miscarried, as I have received none from him, save one from Malta, dated the 11th of March. In the absence of other instructions, I beg therefore, with your permission, to communicate through the medium of the STAR, what may be interesting to him and those who love the cause of Zion.

In the letter referred to, I gave a brief outline of the combined opposition, military and ecclesiastical, which met our first operations in Bombay; which two powers combined leave little play for the privileges of the civil constitution.

The majority of India's European population are of the military class, the chaplains not excepted, who, by dint of their sacred office in their varied grades, or as the natives of the country would say, *castes*, bear great sway; all are hand-in-hand, jolly, good fellows to keep out every invading foe; and as "Mormonism," although it makes no interference with constitutional governments, either in military or civil affairs, save to honour and obey them, still, claiming spiritual authority to teach heavenly principles, and to call upon all men to repent of their transgressions of the laws of the Lord, and to obey the Gospel of the Son of God, which duty cannot be faithfully accomplished without revealing the vile corruptions of men-made schemes—this constitutes it a most formidable foe to the usurped pretensions to Holy Orders of the various contending systems, the pride, imbecility, and inconsistences of which have left a stench in the noses, and a prejudice in the hearts of India's children against the Christian religion, which will not be easily eradicated.

When an English commanding officer told me in Bombay, that I should remember that I was not exactly under English law in India, I spurned the idea as a piece of petty tyranny: but we are always learning; *now I know it is so.*

As I mentioned in my last, I left Bombay for this place on the 24th of June, in company with Elder Tail and family, and after one night's sailing, and three days and two nights' travelling by bullock-wagons, in alternate rain and sunshine, we arrived at Poonah in the evening of the 27th. My first work was to hire a room to live and preach in; this we soon obtained; but the next and greatest difficulty was yet to be surmounted, viz., the possessing it, the grant of which rested with the military authorities, this being a military cantonment, hence under military law. Our position proved the more precarious on account of the Bombay interdict from entering the military boundaries, the news of which, with many of the newspapers, having reached here in so ludicrous a form that they were almost amusing, only that they were aimed against a cause so sacred. However, in this extremity the Lord wrought for us; we, therefore, after some difficulty, got permission upon the consideration that "*the less these people are opposed the less harm they will do.*"

I was only about two days in this new habitation, when about a dozen soldiers called, as a deputation from their regiment, to ascertain whether I had come to purchase the discharge of all who would join our Church, and send them to California, as such a report had gone through their lines, and there were about two hundred of their comrades who were ready to fall in with the conditions. I mention this farce because I believe it was a deep laid scheme of the enemy to have me turned out of camp; this conviction has of late been more confirmed from the circumstance of a certain colonel on meeting one of his men, saluting him thus:—"Where are you going, sir? are you going to the Mormon meeting?" On receiving a negative reply, he added, "You must not go there, *they will send you to California.*"

A soldier of another regiment dared to place one of our tracts (*The Only Way to be Saved*) on the table of the public library. Upon information of this being borne to the chaplain, the commanding officer was written to,—Sunday, as it was, the better the day the better the deed,—the unfortunate librarian was first arrested, but, upon the black sheep being found out, orders were issued to arrest and imprison him the moment he set foot in the lines. Next morning, arraigned before the seat of judgment, he was well taunted as a "Mormon," in the low slang of the common hue-and-cry, until he told the commanding officer that he was not a "Mormon," neither did he care for any religion. Jamieson's code being well ransacked, no military law could be found to condemn him; he was in consequence dismissed from the bar, with an admonition. The same colonel, as we are told, has issued an order that none of his men are to be allowed to come to our meetings, and if any are seen with one of our tracts, they are to be severely punished. The chaplains and missionaries are diligently distributing a scurrilous publication, purporting to be written by a J. G. Deck, in England, which they have honoured with a reprint, and a large, gratuitous circulation here and at Bombay. As this tract has gained so great a celebrity amongst the people, I have written a reply to the assertions of its author, in a tract of twelve pages, now in process of being published. But, to cap the climax of this array of opposition, the Rev. father in the bosom of the old mother, has publicly threatened to curse every mother's son or daughter of his flock who will dare to set their feet in our meeting-house.

You may realize from the above outline, that they are all in a stew here, and we mean to keep them so, so long as the Truth will do it; and we only desire to have wisdom from the Lord to keep outside of every snare that may be laid to entrap us.

Notwithstanding the attempt of the wicked one to thwart our purposes, the Lord has been with us, and has so far prospered our labours, that we had the happiness of organizing a Branch of the Church of Christ, at Poonah, last Sunday, composed of twelve members, including three Elders and one Teacher. This little company are of a mixed birth, European, Eurasian, and Native, but one in spirit, and the first fruits of that spirit—love and union—begin to show themselves, as the evidence to all that we are of God; a contrast to the fact that the joint chaplains at this station so heartily hate each other as to be unable to speak to each other. "*Herein shall all men know that ye are my disciples.*"

Your brother and fellow-servant,

HUGH FINDLAY.

P.S.—In this great field, another Elder of some experience would be a great facility to the prosperity of the work of God. It seems like a little world of itself. We have had no public preaching in the native tongue as yet, but expect very soon to have.

H. F.

PROSPERITY OF UTAH.—LATE FROM THE PLAINS.

(*From the New York Herald.*)

St. Louis, Oct. 20, 1852.

Stephen B. Ross arrived at Independence on the 17th instant from Utah. He reports that at Salt Lake city great activity pervaded every department of trade.

Emigrants were arriving freely—generally in good health—and gave a great impetus to business.

The crops were very abundant, and promised a large surplus.

Governor Young's administration of the territory was giving great satisfaction to the people, and in local politics there was a dead calm.

Vast numbers of Indians were still collected about Fort Laramie, awaiting the arrival of Major Fitzpatrick, whose unaccountable delay gave great dissatisfaction to them. The goods for distribution among them reached the fort several weeks ago.

The Nez-Perces Flat-head tribe were assembled at Fort Bridger. They were also expecting presents from the United States government.

The Snake Indians made a treaty with the Yampones, and afterwards, while on a buffalo hunt, fell in with a band of Cheyennes, and had a skirmish, during which some of the latter were killed.

The Snakes and other tribes had sent an ambassador to the chief of the Utahs, expressing a desire to make a treaty of peace

Mr. Ross and his party experienced no molestation from the Indians during their trip.

Phelps's train, with the Secretary of the Treasury of Utah territory, was getting along well.

The train escorting Reid and Shaffer, the Utah Judges, was met between the Big and Little Blue. All well.

The Mormons are building up a dense city at Salt Lake, and extending their settlements in all directions in the Valley. The Tabernacle is finished.

Mr. Ross learned, at Fort Kearney, that a war party of Pawnees was out against the Sioux.

* * * *

We elsewhere publish some late intelligence from Utah territory, by which it will be observed that the Mormons are enjoying all the blessings usually showered down upon a Christian people. Their temple (tabernacle) had been finished, the crops had yielded an abundance of food, the country was healthy, the Indians were quiet, and Brigham Young gave every satisfation in the performance of his arduous duties as Governor of the territory, and husband of some sixteen or more wives.

* * * *

To be serious, a glance at the progress of the Mormons ought to beget other thoughts than mere pleasantries. The strides which the sect is making entitle them to grave consideration. Thousands of teams are constantly leaving the settlements in the Western States for Utah. In Britain, Germany, France, Spain, Greece, Malta, Hindostan, Australia, and South America, countless missions have been established, and are prospering. But a few years ago they were a mere family; they are now counted by hundreds of thousands, and the zeal for proselytism is increasing instead of flagging. To us, especially, is their progress a matter of deep import; if they continue as they have begun, a very brief period will elapse before the neighbourhood of Utah Lake contains a powerful nation. For our part,

> All creeds we view with toleration thorough,
> And have a horror of regarding Heaven
> As anybody's rotten borough.

But, looking at Mormonism rather as a polity than a religion, we think its advancement is one of the most alarming features of the age. Were this country, through any extraordinary combination of adverse circumstances, to fall into the same state of decay as marked the Asiatic nations at the advent of Mahomet, Christians might, indeed, view the progress of Mormonism with jealousy and dread. In the midst of an active and intelligent people, with an organized government, it never can do much harm.

[From the reports we have heretofore heard, we might have understood that Governor Young was blessed with about 90 wives, but this sad falling off from 90 to 16 ill comports with the otherwise prosperous state of things in the Territory of Utah; and forcibly reminds us of the vulgar story of "our cat and another." From the remarks of the Editor of the *Herald*, on the zeal for proselyting, which by no means appears upon the wane, we conclude that he is as sceptical as we are upon the subject of this wonderful depreciation of "Mormon faith" in the mountains, or there would be no occasion for the fear which seems to have seized upon him in consideration of the progress which "Mormonism" is making in the world generally. We read that "fearfulness shall surprise the *hypocrites*;" but one thing is certain, the progress of the Latter-day work and the doctrine of the Latter-day Saints are perfectly congenial with honesty and truth.—Ed.]

RUINS OF AN ANCIENT AND MAGNIFICIENT CITY AT TINIAN ISLAND, IN THE PACIFIC.

(*From the Edgartown (Mass., U.S.) Gazette.*)

Captain Alfred K. Fisher, of this town, informs us that, when on his last whaling voyage, in the ship America, of New Bedford, (which was about eight years ago) he had occasion to visit the island of Tinian, (one of the Ladrone Islands,) to land some sick men. He stopped there some days. One of his men, in his walks about the island, came to the entrance of the main street of a large and splendid city in ruins. Captain Fisher, on being informed of the fact, entered the city by the principal street, which was about three miles in length. The buildings were all of stone, of a dark colour, and of the most splendid description. In about the centre of the main street he found twelve solid stone columns, six on each side of the street; they were about forty-five or fifty feet in height, surmounted by cap-stones of immense weight. The columns were ten feet in diameter at the base, and about three feet at the top. Captain Fisher thinks the columns would weigh about sixty or seventy tons, and the cap-stones about fifteen tons. One of the columns had fallen, and he had a fine opportunity to view its vast proportions and fine architecture. From the principal street, a large number of other streets diverged. They were all straight, and the buildings were of stone. The whole of the city was entirely overgrown with cocoanut trees, which were fifty and sixty feet in height. In the main street pieces of common earthenware were found. The island has been in possession of the Spaniards for a long time. Six or seven Spaniards resided on the island when Captain Fisher was there. They informed him that the Spaniards had had possession about sixty years—that they took the island from the Knackas, who were entirely ignorant of the builders of the city, and of the former inhabitants. When questioned as to the origin of the city, their only answer was, "There must have been a powerful race here a long time ago."

Captain Fisher also saw on the island immense ledges of stone, from which the buildings and columns had evidently been erected. Some portions of them exhibited signs of having been worked. Here is food for speculation. Who were the founders of this once magnificent city in the North Pacific, and what has become of their descendants? Whatever the answer may be, they were evidently a race of a very superior order.

VARIETIES.

A THREATENING revolt has broken out in Syria and Mesopotamia.

HUGH BOURNE, the founder of the Primitive Methodist body, died the latter end of October, in Staffordshire.

DANIEL WEBSTER, the Secretary of State for the United States, died on the 24th of October. He was interred at Marshfield on the 29th of the same month.

SHOCKS of an earthquake were felt early in the morning of the 9th instant, at Liverpool, Southport, Wales, Anglesea, &c. We have not heard of any serious effects from it.

STEEL TYPE.—The *Baltimore Sun* says, that a working mechanic on Long Island has invented a method of making type without casting, and yet by a process not more expensive.—*Cincinnati (U.S.) Atlas.*

THE Persian government has recently promulgated a decree prohibiting any dealer from selling the smallest article on credit to any civil or military employés; and, as these functionaries are the principal purchasers of colonial articles, tea, arms, glass, &c., commerce is completely at a stand still.

TWO Tuscan subjects (the Madiais, man and wife,) have been condemned, by the Tuscan tribunals, to five years' imprisonment for the alleged crime of propagating Protestantism, (*depropagande Protestante*) which is proscribed by the laws as an attack on the religion of the State. The Court of Cassation has rejected an appeal for a reversal of the sentence.

THERE is more fatigue in laziness than in labour.

PRIDE cannot bear reproof, but humility bows before it.

MANY are discontented with the name of idler, who are nevertheless content to do worse than nothing.

SELF-GOVERNMENT.—Let not any one say he cannot govern his passions, nor hinder them breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke.*

A REV. lecturer recently, at Darlington, interpreted "vessels of bulrushes" and "swift beasts," spoken of in Isaiah as the means of transport of the Jews to their own land, to mean "steamships and railway trains."

IT is stated, in one part of the *Maine Law*, that "the inspectors shall *see* that no liquor is sold." It is said—but we suppose only as a joke—that the good citizens of Newport have dodged the operation of that clause by electing *four blind men as inspectors!*

MORBID CURIOSITY.—When the scaffold for the execution of the murderer Treibea was erected a few days ago, at Munich, several "ladies" ascended it, and sat down in the "seat of blood"—the chair to which the criminal is tied to receive the fatal stroke—to see "how they looked there."—*News of the World.*

THE execution at Teheran, Persia, of about 400 Babis, who are said to have been accomplices in the attempt to take the life of the Shah of Persia, took place in a very cruel manner. They were subjected to the greatest tortures. It is said that the Shah is much affected in consequence of the attempt made upon him by the Babis.

AGE AND POVERTY ARE CRIMES.—A correspondent of *Lloyd's News* says that the *Melbourne* (Australia) *Argus*, of 24th of April last, contains the following:—"An old man, a cripple, who stated his age to be ninety-three, was brought before the mayor yesterday, for the second or third time, charged with being unable to support himself. He was sent to jail for two months." Christians certainly treat age with a little more consideration than many Heathens do, for some Heathens take their aged parents into the wilds to starve to death, but Christians give them shelter and rations in a Bastile or prison-house; but, as far as treatment of poverty is concerned, we do not think Christians have any cause for boasting over Heathens.

STORM AND FEVER IN THE WEST INDIES.—Porto Rico has been visited with a violent storm, by which more than one hundred lives have been lost. Martinique and Guadaloupe have been visited with a malignant African fever, which has carried off the troops in large numbers. Whole families have been carried off by it. The yellow fever was ravaging Barbadoes. The island of St. Thomas was very sickly. On the 22nd September, a fearful gale devastated the Virgin Islands, St. Christopher's, Nevis, Antigua, Montserrat, Domingo, Guadaloupe, Martinique, and other islands. Considerable damage was done to shipping and buildings.

I SING OF A LAND, A HAPPY LAND.

BY ELDER W. O. MILLS.

I sing of a land, a happy land,
  The home of the pure and free;
Whose sons are men of a chosen band,
  In the courts of eternity.
'Tis a land, by its Maker greatly blest,
  And it claims our highest praise;
From the Gentiles' curse it long lay at rest
  For the work of the Latter days:
The Sun, that choice land with his golden ray paints,
As he sinks to his rest—'tis the home of the Saints.

The plant of Truth, like a mighty tree,
  In its soil has taken deep root;
Its branches spread over land and sea,
  That all may partake of its fruit:
'Twas planted there by an Angel's hand,
  And the Priesthood tend it well;

'Twill grow till its worth, in every land,
Will be known where the honest dwell:
'Tis the happiest land throughout the wide world,
Where the standard of Truth and Peace is unfurled.

The noblest spirits that God could find
Are bearing that standard up;
Their heralds are calling all mankind
To come to the mountains' top:
The treasures of heaven are richly shed
By the Prophets of the Lord:
The blessings of earth are amply spread,
Like a great, luxuriant board:
Revelation invites to Reason's feast,
And the land is crying, "come and taste."

All nations shall speak of that happy place,
And tread on the sacred ground,
Where the past and the present of human race,
With a mighty chain will be bound;
For the Priesthood is there, with the holy keys,
To unfold what the Gods have said;
And we shall attend their wise decrees,
For the living and the dead:
And the Temple soon shall on Zion stand,
As a beacon light to every land.

Oh! that is the spot where plenty smiles,
And truth and peace hold the sway;
A sure retreat from the Gentiles' broils,
And the scourge of the latter day.
The will of our Father will there be done
On earth as it is in heaven;
For their faith, and their hope, and their deeds are one,
When celestial laws are given.
My spirit burns to dwell with thee,
O Zion! thou home of the pure and free!

Devonport.

ADDRESS.—Mr. T. B Broderick, Mr. Joseph Horton's, 16, Providence St., Leeds, Yorkshire.

POSTAL NOTICE.—All persons addressing letters to their friends at St. Louis, in care of Mr. William Gibson, are reminded that they should *invariably* prepay their letters, or they will not be taken out of the Post Office by Mr. Gibson.

LIST OF MONIES RECEIVED FROM THE 4TH TO THE 11TH NOV., 1852.

Thomas Kirkwood	£10	0	0	Brought forward	£53	19	0
W. L. N. Allen	2	0	0	James Linforth	5	0	0
W. G. Mills	5	0	0	Thomas Chamberlin	10	0	0
George Simpson	1	19	0	Richard Tilt	4	13	2
T. C. Armstrong	35	0	0	John Holsall	4	0	0
Carried forward	£53	19	0		£77	12	2

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 41 —Vol. XIV. Saturday, December 4, 1852. Price One Penny.

A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS; ALSO, OF THE HEAVENS AND THE EARTH.

BY ELDER ORSON PRATT.

DELIVERED AT THE TABERNACLE, IN GREAT SALT LAKE CITY, JULY 25, 1852.
REPORTED BY G. D. WATT.

(*From the Deseret News.*)

I have been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the 6th verse:—

"Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted,—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all of its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within our bosoms. Why is it that we have such a desire? And why it it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little

globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying could not be understood in its literal sense; things can not be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence;—immortality reigned in every department of creation; hence it was pronounced very "good."

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fish were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject? He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the fowls of the heavens? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair those wastes, build up the old ruins, and make all things new: even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation, the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters: all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. What! is the earth alive too? If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner!—what! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the apostle Paul has written upon this subject: he says that by one man

came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and sorrow, this misery and wretchedness over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was: it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who never heard of the revealed laws of God with regard to these principles—as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not so in regard to many other things that are evil, which are only made evil by commandment.

For instance, here is the Sabbath day: a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruits; there is no evil in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die. Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree without any remorse of conscience; just as the savage, that never has heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though He constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though He had constructed man capable of living for ever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity; it could not be said that he would keep all the laws that govern superior orders of

beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it be broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say, where is the principle of justice in the giver of the law?—it is not there; we do not reverance Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws, for He suffers them to be broken with impunity, and trampled under foot by those whom He has made; therefore we care not for Him or his laws, nor His pretended justice; we will rebel against it. Where would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominions had to feel the effects of it, the same as a father or a mother, who transgresses certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a transgression, and the children partook of the effects of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you;—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good: the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, old father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned it was with both the body and the spirit that he sinned: it was not only the body that eat of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lay mingling with its mother earth to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or as the Book of Mormon says, "dead as to things pertaining to righteousness;" and I defy any such beings to have any happiness when they are dead as to things er-

taining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one, if Adam had not fallen, then there could not have been any posterity. That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multiplied and fulfilled this commandment, if "Adam fell that man might be?" Let me appeal to another saying in the New Testament: "Adam was not deceived; but the woman, being deceived, was in the transgression," says the apostle Paul. Well, after the woman was deceived, she had become subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon *her*, and not upon Adam; he had not partaken of the fruit, but his wife had. Now, what is to be done? Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, I will not partake of this forbidden fruit: the next word would be, Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated. I ask, on these conditions could they fulfil the first great commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw also that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so. Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience as you and I have: all they knew was barely what they knew when they came there; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you never had tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colours to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colours, he could then appreciate them for himself; but tell him about colours when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit: good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain to a being, that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information

he never could have gained otherwise: by partaking of the forbidden fruit he experienced misery; then he knew that he was once happy, but previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast; now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered; let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

(To be concluded in our next.)

HISTORY OF JOSEPH SMITH.

(Continued from page 621.)

The following is an extract of a letter to me, from Elder Phelps, dated

Clay county, Missouri, Dec. 15, 1833.

The situation of the Saints, as scattered is dubious, and affords a gloomy prospect No regular order can be enforced, nor any usual discipline kept up; among the world yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellious, for there are Saints that are as immovable as the everlasting hills,) and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren, &c., and cannot hear from each other oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessaries of life, and shall we lease, buy, or otherwise obtain land where we are, to till, that we may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If, from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions than lose it; but we hope for better things, and shall wait patiently for the Word of the Lord.

Our people fare very well, and when they are discreet, little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial and court of inquiry, &c., but we cannot attend a court of inquiry, on account of the expense, till we are restored and protected.

(Signed) W. W. PHELPS.

I received the following:—

Revelation, given December 16, 1833.

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all

those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered, shall be gathered; and all they who have mourned, shall be comforted; and all they who have given their lives for my name, shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion. And all these things that the Prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called Stakes, for the curtains, or the strength of Zion.

Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting Gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat: and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old; and his life shall be as the age of a tree; and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath: things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul; and seek the face of the Lord always, that in patience ye may possess your souls; and ye shall have eternal life. When men are called unto mine everlasting Gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion; a certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine

olive trees may not be broken down when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord; and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted and fled; and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof; built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready, and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will? go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom.

And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the Churches, inasmuch as they are willing to be guided in a right and proper way for their salvation; that the work of the gathering together of my Saints may continue; that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares; that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the Churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which say, or teach, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson county, and the counties round about; and leave the residue in mine hand.

Now, verily I say unto you, let all the Churches gather together all their moneys; let these things be done in their time; be not in haste, and observe to have all things prepared before you. And let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the Churches who call themselves after my name, willing to hearken to my voice. And again, I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those

who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them; that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray, and not faint,) which saith, There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me. Thus will I liken the children of Zion.

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure, and in His fierce anger, in His time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse! that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work; that men may discern between the righteous and the wicked, saith your God.

And again, I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 4, 1852.

SELF-DENIAL, AND SELF-DEVOTION.—Considering the opposition it has had to encounter, and the limited resources ever at its command, no one can reasonably deny that what many term "Mormonism," has made a progress and attained a power and position unparalleled in the annals of the world. Kingly and despotic conquerors, with the aid of numbers, treasure, talent, and the sword, have fought, subdued, and brought to allegiance millions of their fellow-men, and have exercised a controlling influence over them. But nowhere does history inform us of the accomplishment, in so short a time, of a work of so great magnitude, and fraught with such deep and momentous consequences to society at large, as the work which has been accomplished through the Latter-day Saints.

Little more than twenty years ago an illiterate young man announced a mission

from heaven, to establish the kingdom of God upon the earth, and to prepare mankind for the second advent of Jesus Christ, and his Millennial reign of righteousness. This kingdom was not to be established by oppressive war and bloody violence, after the fashion of the great ones of the earth; but its subjects were to be a mixed and chosen people, collected from all nations, by the preaching of the Gospel, and were to be associated and held together by their faith in it. And now we behold, drawn together, as the present results of this young man's mission, a large, prosperous, and powerful community, composed of representatives of all the principal kingdoms of the world, every man and woman of which have been induced, by some great and mysterious feeling in their own bosoms, to travel from one thousand miles and upwards for the special purpose of forming part and parcel of that community. It also has ambassadors and representatives in most of the civilized portions of the globe. Tyrants and warriors have gained authority and dominion over countless subjects, by martial prowess, wily stratagem, and deeds of blood; but the kingdom of God has been established upon the principles of faith and love, repudiating physical force, except in the extremity of self-defence. Based on such principles, its unprecedented progress, in ample fulfilment of the prospectus of the Prophet, its founder, is no small presumption in favour of its divine origin.

The primary or moving cause of this rapid prevalence and extraordinary increase of "Mormonism," is that the great Jehovah himself is at the helm. The secondary or instrumental cause is the ever ready, self-denying spirit which "Mormonism" imbues its advocates with, which is the natural result of a deep and abiding faith in the divine character of the work. This living faith in the divine nature of "Mormonism" brings also a perfect knowledge of the same to those who thoroughly imbibe its principles, and fires them with a vigour, an energy, a determination, and an indomitable zeal, which, combined with the spirit of self-denial, surmount all obstacles, overcome all opposition, and accomplish what astonishes the world.

This principle of self-denial and self-devotion is one of the noblest which can swell the breast of man or woman, and is the basis of prosperity, and the bone and sinew of any truly great community or system. Whenever any truly great deeds have been accomplished, or lasting benefits conferred, this principle has been at the root of the matter; and whenever any deeds of darkness have been perpetrated, or grievous miseries inflicted, the absence of this principle has been one of the greatest inducements to the same.

Wherever this principle exists, it incites to noble, virtuous, and patriotic effort; and when a people are thus incited they are safe, their progress and prosperity are unavoidable; a splendid destiny awaits them. Whenever this principle ceases to burn in the bosoms of a community, the virtue of that community fails, its course is retrogade, its doom is inevitably fixed. The progress and prosperity of any community or system may be accurately dated from the introduction and prevalence of this principle, whilst its decay and downfall may, with the same unerring certainty, be dated from the disappearance of this principle.

The absence of this principle of self-denial and self-devotion in the antediluvians, caused their destruction. The absence of this principle in Judas, caused him to betray the Lord of life and glory with a kiss. The absence of this principle among the Jews, caused the devastation of Jerusalem, the dispersion of its inhabitants, and the scattering of their posterity to be cursed among all nations. It was the absence of this principle that caused the degeneracy of Christendom. It is the absence of this principle that renders Christendom so weak and impotent as it is. It is the absence of this principle that has caused professing Christians to "heap up

to themselves teachers" to suit their "itching ears." It is the absence of this principle, that causes Christian priests to "preach for hire and divine for money," and make merchandise of the souls of men. It is because of the absence of this principle in those who call themselves Christians, that the name of Christ is unknown to millions of mankind at the present day.

The self-denial and self-devotion of the American people, won and secured the freedom and independence of the United States, and framed a Constitution the noblest and best the world can boast. The self-denial and self-devotion of Noah and his family, saved the seed of man and beast from perishing by the deluge. The self-denial and self-devotion of Jesus Christ, wrought out redemption for the human family. The self-denial and self-devotion of the ancient Apostles, filled the world with the doctrines of a crucified and risen Redeemer.

It was the self-denial and self-devotion of Joseph Smith, that enabled him to translate the Book of Mormon, and publish it to the world, and lay the foundation of that kingdom which shall fill the whole earth and stand for ever. It is the self-denial and self-devotion of the Elders of the Church of Jesus Christ of Latter-day Saints that has enabled them to plant the standard of the Everlasting Gospel on so many distant shores, and gather together so many thousands of Saints from the various nations of the earth to the secluded vallies of the Rocky Mountains of North America, and there unite them as the heart of one man. It is on this principle that they go forth without purse or scrip at any time, on any length of notice, for any period, to any nation or people to preach unto them the glad tidings that the kingdom of God is established, and to invite them to become its subjects, that they may enjoy its privileges and blessings. It is upon this principle that upwards of one hundred Elders have been recently appointed and sent from Salt Lake Valley on missions to Washington, St. Louis, New Orleans, Texas, Iowa, British Guiana, West Indies, Nova Scotia, Norway, Denmark, the British Isles, France, Germany, Prussia, Italy, Spain, Cape of Good Hope, Hindostan, Siam, China, Australia, Pacific Isles, &c. And upon this principle will the kingdom of God be built in these last days, and extend its dominion over all the earth.

We might look in vain among a community of ten or fifteen thousand professing Christians, for an hundred persons who would willingly, without any delay, sacrifice the endearments of home and the society of friends, to go, without salary, or purse, or scrip, to strange and distant nations of the earth, to preach their faith to those nations; no religious society but the Latter-day Saints can present such a spectacle; for Christendom has so far forgotten the principle of self-denial and self-devotion, that the idea of men sacrificing their ordinary earthly business, and comforts, and luxuries, to go, on any notice, to any nation, to preach the Gospel—oftimes in a strange tongue which they must first learn—seems truly marvellous and astounding to them; it is so contrary to their ideas, so averse to their dispositions and prejudices, that they account it but the evidence of the grossest religious fanaticism and folly. But this principle is the life and soul of "Mormonism;" it always enters largely into the composition of the kingdom of God, when it is in an healthy state; and when this principle ceases to inspire the members of God's kingdom, it is an indubitable sign that the fatal disease of apostacy has fastened on their vitals. When this principle is no longer a living part and parcel of "Mormonism," then "Mormonism" will fall; but so long as it is a vital principle of "Mormonism," no power on earth can stay its progress, and no power in heaven will; but by its ennobling and elevating influence it will exalt "Mormonism"—the Kingdom of God—above all the kingdoms of the earth, until they crumble before it and pass away as the chaff of the summer thrash-

ing floor, and the Lord Jesus Christ be revealed from the heavens as its acknowledged king.

At Jesus' name then every knee shall bow;
Earth's high and haughty ones will crouch full low,
Wishing his august presence they could fly,
To 'scape the glance of his heart-searching eye.
O then, the Saints who have themselves denied
Of all ungodliness and worldly pride,
Endured the cross, suffered reproach and shame,
And overcome, and spread his saving fame—
Then will the Lord of heaven and earth them own,
And honour them to sit down on his throne:
The Priesthood's regal sceptre they will sway,
Reigning as kings in an eternal day.

CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24TH JULY.—THE ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT SALT LAKE.

(*From the Deseret News.*)

(*Concluded from page* 630.)

The following "Comic Political Song," composed by James Bond, was sung by John Kay:—

"MORMON" POLITICS.

Let Whigs and Democrats agree
To stir up party strife;
And thus shall opposition be
The very hinge of life.
Each party strives to gain the sway;
To beat the rest they 're bent;
All say they 're going to win the day,
And choose their President.

Chorus.

Though politicians all be blest
With nobleness of soul;
From north to south, from east to west,
The "Mormons" beat the whole.

Free Soilers then bring up the rear
Against the other two;
They hold each other in great fear,
And c'en themselves out-do;
And each will bring their candidate,
And choose their nominee:
Each party thus in every State
Strives conqueror to be.
Though politicians, &c.

The canvassers will raise their hats,
And each the other twiggs,
While Whigs will vote for Democrats,
And Democrats for Whigs.
Thus Scott and Cass the race may run,
In faith their party serve;
The heroes who have battles won,
In politics ne'er swerve.
Though politicians, &c.

But hold, ye Whigs, and clear the way,
For Douglass now comes in;
Who knows but "Young America,"
The present race may win?
And each "great man" knows every string
To work his puppets well;
And each knows how the votes to bring,
And offices to sell.
Though politicians, &c.

But Fillmore, should he condescend
To try the people's choice,
His noble mind would never bend,
Nor stoop to mean device.
He has been tried and fairly proved;
His character is plain;
By upright men he is beloved;
They'll vote him in again.
Though Politicians, &c.

But filthy minded dabblers
Can't work him like a tool;
And empty headed babblers
Think he must be a fool;—
But, hark ye! now, the time is nigh,
When righteousness shall reign;
The "Mormon" vote will cast the die,
When they shall vote again.
Though Politicians, &c.

For "Mormons" always vote one way,
And soon a voice they'll get,
And *unison* will bless the day
That shines on Deseret.
But never mention what we've said,
For this partic'lar reason,
That if you do, we're good as dead,
Because you know—IT'S TREASON!
Though Politicians, &c.

Tune, "Hail Columbia," was then played by Captain Ballo's band.

The following toasts were then read by W. W. Phelps, Thomas Bullock, and James Ferguson :—

REGULAR TOASTS.

1. *The 24th July*, 1847 : One of the days not forgotten.

2. *The Kingdom of God:* Out of all the kingdoms on earth, *one* stands for ever and ever, says Daniel.

3. *The First Presideney:* How the world would rejoice to see their lightning purify the air, if it was not afraid of thunder.

4. There is music in the crying of children, and bleating of lambs; but when the Lion roars, the forest is shaken with a voice of strength, majesty, and power.

5. *Freedom :* All men in the world should be free to the soil, free to the elements, and free to their religion, inasmuch as they infringe not upon their neighbors' rights. That is constitutional.

6. *Zion's Camp, "Mormon" Battalion, and Pioneers,* will be had in remembrance in all the festivals and songs of Zion; and their deeds be found in the records of eternity.

7. *Utah:* The youngest sister; as in altitude, may she excel the older, in her charms, her virtues, and in the number of her children.

8. *"Mormonism" and Marriage:* More good, and more favour; for Solomon says, "Whoso finds a wife, finds a good thing, and obtains favour of the Lord;" wherefore, as he had many, *the more good;* and the more good, the more favours of the Lord. That's Scripture.

9. *The Nauvoo Legion:* A new life-preserver against storms, with or without wind.

10. *Brigham Young:* He is all he is, and who says there is a lion in the path?

11. *The "Mormon" Battalion of '46, and the Pioneers of '47 :* Two unions of honest men, that run together like two drops of water. *They are the boys.*

12. *The Twelve:* The Lord's travelling court of chancery, to settle the religious controversies of all nations. Hear ye! hear ye! the court is now open!

13. *Politics:* The pestilential "itch" of governments, cured only with hot brimstone. Who scratches?

14. *Lawyers*: Cholera visible, following Death on the pale horse, and emptying the pockets of the miserable.

VOLUNTEER TOASTS.

J. M. Bernhisel and J. M. Grant: Noble defenders of the Constitution, of their country, and the rights of the Beehive. Should their enemies kill their bodies, like the two Prophets in Jerusalem, they would again stand upon their feet to the fear and consternation of their enemies.—By Wilford Woodruff.

The Runaway Judges, &c. : May they soon *go home* to their own place.—By T. B.

Colonel Thomas L. Kane: A noble philanthropist, who, like the good Samaritan, is not ashamed to advocate the cause of the wounded, and pay their bills. For this he shall receive his reward.——By W. Woodruff.

The 24th of July ; "The regeneration of the American Constitution."

Time writes no wrinkles on thine aged brow;
Such as thy birthday's dawn beheld, thou standest now.

—By Ireland.

Home Manufactures: May they continue to improve in quality, in proportion as they increase in quantity, and demand for consumption.—By J. L. Heywood.

The Twenty-four little Boys: Chieftains in embryo.—By J. Ferguson.

The Seventies, Messengers of Salvation: The artillery of the Gospel; may they continue to fire their deadly shot till the enemies of truth be overcome.—By M. Gaunt.

The Twenty-four Warriors: They battle for peace.—By Ireland.

Deseret: A Bee-Hive: may her inmates never cease their toil until the world is filled with honey, and her enemies with stings.—By Edw. Stevenson.

The Twenty-four Young Ladies: The Warriors' comforters.—By James Ferguson.

A Mountain English Toast: Success to Zion's noblemen, who dwell in these mountains, whose motto is, Go a-head in righteousness, and make the rough places smooth, and crooked places straight, and prefer the way of the Lord; who never say, "I can't;" but when mountains of difficulties arise, walk right through them to the tune of Yankee doodle do it. Father's at the helm.—By G. Morriss.

Solo on Bass Drum was performed by Colonel Duzette, with violin accompaniment.

Tune by Captain Pitt's Band.

Irish comic song was then sung by John Kay.

Tune by Captain Ballo's Band.

Benediction by Isaac Morley, Patriarch.

The congregation then dispersed.

At sun down, three guns were fired.

Much praise is due the Marshals of the Day, for the order preserved during the procession, and the various exercises in the Tabernacle; also to Thomas Tanner, Cannoneer, for his promptness of execution in the discharge of the artillery; to the several Marshals of Divisions; to John Kay, singer; to the Captains of the Brass and Martial Bands; and to the Door Keepers.

The festivities of the evening were kept up by dancing at the various school houses and commodious buildings in the city.

Thus closed the 24th in this peaceful Valley, unalloyed by accidents, disorders, or dissipation; ever to be remembered by the Saints and the transient traveller, as a day of pure, unsullied joy.

ROBERT CAMPBELL.

FURTHER INTELLIGENCE FROM HINDOSTAN.

OPPOSITION AND BAPTISMS.—LETTER FROM ELDER HUGH FINDLAY.

Poonah, October 13, 1852.

Beloved President Richards,—Having sent you by last mail, *via* Marseilles, copies of the *Bombay Gazette** for the 25th and 30th September last, in which are contained the correspondence between the Brigadier commanding this station, and myself; and also two letters from a Poonah correspondent, condemnatory of the course taken by this man of authority, which the public here, as far as I have the means of knowing, quite concur in denouncing as being tyrannical in the extreme—I deem it necessary to write you a few lines by way of particularizing the circumstance.

In my last, despatched from this one month ago, I mentioned that we had organized a small Branch here. No sooner had this noised abroad, than plans were immediately entered into for the extermination and rooting out of that tree we had planted; but it was too late; that had been done which all the petty tyrants on earth could not undo.

On ariving here, knowing the barriers that stood in my way, I only conveyed the idea of a monsoon visitor, which had the effect of diverting their minds from any serious consequences, thinking, no doubt, that I could do little harm during that period; whilst I thought I could do all the good necessary to the establishing the work of the great God in this part, and be able to leave it in the hands of others to carry it on. The above idea is evident from the Brigadier's communication of the 13th ultimo; for instance, "Had the Brigadier the slightest idea that it was your intention to establish yourself permanently here, that permission (to reside in cantonment) would not have been accorded." But it is well! We have found a few of the honourable of the earth, who are willing to lay down their last mite for the prosperity of that cause they have so nobly espoused.

We have taken a ten years' tenure of land, whereon we commence immediately to build a place of worship, only about a hundred yards from our former meeting, towards the Native City, still out of military boundaries, and on a superior site; so that this touch of oppression's hand, although causing no little excitement in our little camp for a time, will only give us a more permanent, and in every respect a better position than before; indeed we are bound to confess the providential hand of God in the whole matter, and feel the more to render our tribute of praise to Him who doeth all things well!

We now hold our meetings in a building on the far corner of the same field where we are about to build upon; it was formerly used for a currying shop, and lately vacated by the decease of its possessor, and thus waiting our accommodation. This house is a little uncouth to the eye, bearing a resemblance to an English store-room, or a Bombay go-down, having a door, six feet by six, at each end, and two windows, four feet by six, on each side, with iron bars, and the light of day as an apology for glass; indeed, having such an edifice for bedroom, parlour, and sanctuary, it requires considerable faith to convince one's self that imprisonment is not added to banish-

* We have not received the *Gazette*.—ED.

ment. But we "stoop to conquer," and are thankful to the Lord for it.

We have only added two by baptism since my last, but hope to do things big when we get under our own vine (roof), where we trust none will dare to make us afraid.

I am happy to say that the little band here, begin to appreciate the "Word of Wisdom," and feel the drawings of the Spirit toward the *West*, where rests the centre of gravity for all Saints.

It is also pleasing to learn that even the *East*, Judah's land, is likewise being blessed for the return of man and beast. The following extract from the *Oriental Christian Spectator* for September last, may be interesting to those who note the signs of the times, in fulfilment of the work of the Lord, as given by ancient Prophets:—"Others there are who believe Palestine to be an accursed land; incapable of producing any crops but salt, stones, and sulphur. Let them come and see two crops a-year produced by the poorest land we have. Let them behold quince trees groaning under the burden of four hundred quinces, each larger than the largest apples of England; vines with a hundred bunches of grapes, each bunch three feet long, each grape three-and-a-half inches in circumference; a citron tree having five hundred and ten pounds weight of fruit; half grown broad beans from Meshallam's farm, the pod thirteen inches long, and six clustering stems from each plant; Indian corn eleven feet high, on ground from which a similar crop had been taken five weeks before; water-melons twenty, thirty, forty pounds in weight. The unbelief and apathy, indolence and destructiveness of man;—these are the curses of Palestine; but the land is being healed before our eyes."

We say, Hail! auspicious day, when those more worthy, the rightful heirs, shall possess, till, sow, plant, and eat the fruit of it.

Your brother and fellow-labourer,

HUGH FINDLAY.

P.S.—The correspondence from Poonah has drawn a pious editor out of his shell again, with a lame attempt at justifying the edict of banishment, at the same time making a most virulent attack upon the "Mormons," concluding thus, "We regret that the missionary of such an *ism* can find any encouragement to remain a day in our community." It appears under the *editorial* cloak, but seems to us to savour more of the *sacerdotal*. However I wrote a reply, putting all down to the editorial account, but it has not been forthcoming. We suppose it would be something "new under the sun" if we were to get justice. I am just now visited by another candidate for baptism.

H. F.

VARIETIES.

HER MAJESTY opened Parliament in person on Thursday, November 11th.

GOLD has been found near Carupano, not far from Cumana, in the province of Matovin, Venezuela, S. A.

AN earthquake has occurred at Malaga, Spain, which shook many buildings, and caused great consternation.

WE learn that the recent earthquake in the British Isles extended from Dublin and Wicklow, through South Lancashire, North Wales, along the edges of Cheshire and Shropshire, to Gloucestershire. It is the first earthquake in Ireland of which we have any authentic record.

THE POPE AND LOUIS NAPOLEON.—The pope has again refused to come to Paris for the purpose of assisting at the coronation of the emperor. It is said that the excuse made by his holiness is, that if he were to crown Louis Napoleon as *Empereur des Français* and *Roi de Algerie*, the Emperor of Austria would call upon him to crown him as Emperor of Austria and King of Italy.—*News of the World.*—Poor Pius appears in "a pretty considerable fix" among his strong-headed sons.

AURICULAR CONFESSION AND CONVOCATION IN THE CHURCH OF ENGLAND.—On Wednesday, November 11th, a crowded meeting of members of the Church of England was held at the Freemasons' Tavern, Great Queen Street, London, when several resolutions were adopted to withstand the efforts now being made to introduce auricular confession, and the renewal of Convocation, in the English Church. The Earl of Shaftesbury took the chair.

RELIGIOUS DISPUTE BETWEEN TURKEY AND PERSIA.—A curious subject of dispute between Turkey and Persia has lately occurred. The other day the good city of Teheran was thrown into a violent tumult by the appearance of a large red flag hoisted over the Turkish embassy, with the words thereon, "God is God, Mahomed is his Prophet, Aboubekr, Osman, and Oman are the Caliphs of God." This open display of Sunnite heresy was considered the greatest insult and abuse of hospitality that the Turkish ambassador could possibly offer to the Persians. A courier was instantly despached to Constantinople from the Court of Persia, bearing a large green flag, with orders to have it hoisted on the Persian embassy, having the words "God is God, Mahomed is his Prophet and Ali is the Lion of God," in distinct letters on its ample folds. The Persian ambassador, a very old and infirm man, has been persuaded by the representatives of friendly powers to defer for a time this act of retaliation. Perhaps, by this time, Ahmed Vefih Effendi, the Ottoman representative, has fared no better than the Russian Ambassador, who with his suite, some years ago, was torn to pieces for offending the religious susceptibilities of the Persians.

LABOUR.

(*Selected.*)

LABOUR is *life!*—'Tis the still water faileth;
Idleness ever despaireth, bewaileth:
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
LABOUR is *glory!*—the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens:
Play the sweet keys, wouldst thou keep them in tune.

* * * *

WORK—and pure slumbers shall wait on thy pillow;
Work—thou shall ride over care's coming billow;
Lie not down wearied 'neath wo's weeping willow:
Work with a stout heart and resolute will.
Work for some good—be it ever so slowly;
LABOUR—all labour is noble and holy.

OSGOOD.

ADDRESSES.—Jonathan Midgley, 11, Peel Terrace, Tamworth Street, Stretford Road, Hulme, Manchester.

John Brown, Mr. J. V. Long's, Askey's Buildings, Chesterton, Cambridgeshire.

ERRATUM.—In STAR, No. 40, page 635, line 30, for "Elder Tail," read Elder Tait.

LIST OF MONIES RECEIVED FROM THE 11TH TO THE 18TH NOVEMBER, 1852.

	£	s.	d.		£	s.	d.
James Walker	£30	0	0	Brought forward	£58	0	0
G. W. Davies	2	0	0	James Bishop	2	0	0
John McComie	7	0	0	Samuel Cornaby	5	0	0
John Memmott	5	0	0	Henry Savage	6	0	0
William Eddington	10	0	0	William Parry	1	5	0
James Linforth	4	0	0	William Cartwright	4	0	0
Carried forward	£58	0	0		£76	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 42.—Vol. XIV. Saturday, December 11, 1852. Price One Penny.

A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS; ALSO, OF THE HEAVENS AND EARTH.

BY ELDER ORSON PRATT.

DELIVERED AT THE TABERNACLE, IN GREAT SALT LAKE CITY, JULY 25, 1852.

REPORTED BY G. D. WATT.

(*From the Deseret News.*)

(*Concluded from page* 646.)

In order to show you the dire effects of the fall, it is not only necessary to say that old father Adam has experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you, and I, and every man, and woman, and child, have got to undergo that penalty; it will be inflicted upon us, and thus will the law of God be magnified, His words fulfilled, and justice have its demands. It is not because of our sins, that we die; it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? we had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new that will relieve the posterity of Adam from this awful calamity? They have not done it yet. Dr. Brandreth recommended his medicine for all kinds of diseases, and even it was said that steam-boats were propelled by its power; but it made no man immortal; it did not save one man; and it is doubtful in the extreme—it is certain that no man in this mortality has ever discovered that medicine which will relieve us from these awful effects transmitted from father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man; it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California, or the treasures of India. What is it, and how discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercises both attributes, and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discover-

ed this wonderful remedy to preserve mankind fro n the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs: when the body has got back into the dust, and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells Death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live for ever, and gaze upon His glory, and dwell in His presence.

This great Redeemer is stronger than Death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way, and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the First-born of every creature, holding the birthright over every creation He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life: says he, Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the present time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters: let thy justice be magnified and made honourable: here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception. This is the way that justice is magnified and made honourable, and none of the creations of the Almighty can complain of Him, that He has not answered the ends of justice; no intelligent being can say, You have deviated from your words. Justice has had its demands in the penalties that were inflicted upon the Son of God, so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now understand me correctly. If there are any strangers present that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of father Adam is concerned, you and I will have to suffer death; and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. But, says one, where I came from they tell me I ought to repent for the original sin. I care not what they tell you, you will be redeemed from the original sin with no works on your part whatever. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of this earth. This is the kind of universal redemption the "Mormons" believe in, though in one sense of the word, it is a different kind of universal redemption from that which the nations have been in the habit of hearing. We believe in the universal redemption of all the children of Adam into the presence of God, so far as the sins of Adam are concerned. They will obtain a universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blaspheming the name of the Lord, we shall as sure come up again as we go down there. This is free grace without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? You have now got into a condition that you know good and evil by experience, and I will give you a law adapted to your capacity, says the Lord, and I now command you, that you shall not do evil.

What is the penalty? Second death. What is that? After you have been redeemed from the grave, and come

into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence—body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment—a becoming dead to the things of righteousness; and as I have already remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds, and place millions of beings there that are dead to righteousness, and how long will it be before they make a perfect hell of it? they would make a hell of any heaven the Lord ever made. It is the second death, —the penalty attached to the commandment given to the posterity of Adam, viz., *You shall cease to do evil;* for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power, saith the Lord.

But, says one, He is so merciful, that He would not inflict such a penalty upon us. Have you ever seen a man that has escaped from the first death? or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for 6000 years past? Now, if the Lord has been punctual to make every man, woman, and child suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law; so will He in the second, and there is no escape. Says one, is there no escape? No; not so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remain a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions? but it is different from the redemption from the original sin of Adam. The redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature,—universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it requires a little work. But what are the works? Jesus Christ, through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the Gift of the Holy Ghost, by the laying on of hands, and continue humble and meek, and prayerful, until you go down to your graves: and on these conditions, Jesus will plead for you before the Father, and say, Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do—and now Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome and sit down with thee on thy throne; and may they be crowned, with all the sanctified, with immortality and eternal life, no more to be cast away.

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes. He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple, so simple and easy that many step over it and say, O, that is of no consequence, it is of no avail, it will do no good to be baptized in water. But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men, they might have had some excuse; but as it is, they have none: all you have got to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying, Father, I will cease from this time henceforth to sin, and will work the works of rightcousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism, and thus cast off the old man, with his deeds, and henceforth live in newness of life. If you will do this, you will just as sure be redeemed from your own sins, and the pen-

alty thereof, and be lifted up to dwell in the presence of God, as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and by and bye death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you fall asleep in peace, having made sure your salvation, and having done your duty well, like those we are preaching the funeral sermon of this morning; and thus you will fall asleep, with a full assurance that you will come up, in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have kept the faith, I have fought the good fight, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give to me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "*that day*"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns—crowns of rejoicing—kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in the first chapter of his Revelations to the Churches in his day, and represents the Saints to be Kings and Priests; he says, "Christ hath made us Kings and Priests unto God and His Father;" and this too, while in this life.

In another place he speaks of those who are dead—about their singing a new song: "And they sung a new song, saying, Thou hast redeemed us by thy blood, out of every nation, people, and tongue; and hast made us unto our God Kings and Priests." Here then we find, from the first chapter, that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou hast made us Kings and Priests. Now we see the reason why they are to wear crowns, for they will be made Kings and Priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle.

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, or for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations—over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations: if there are kings you may depend upon it they will have kingdoms under

their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated to all eternity. Is our God so narrow and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and Priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it to all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment, and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance: we will see if he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be a shadowy existence, like the god that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

We will go back to the creation. The first account we have of the earth, it was enveloped in a mass of waters; it was called forth from the womb of liquid elements. Here was the first birth of our creation, — the waters rolled back, and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births; being first encompassed in a flood of mighty waters, it burst forth from them, and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism, or immersion of the earth in water, as a justifying ordinance. Said he to Noah, Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face. The fountains of the great deep, and the windows on high, were opened, and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the beginning. The waters were assauged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood; and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the Prophet Malachi, "Behold, the day cometh that shall burn as an oven, &c." A complete purification is again to come upon the earth, and that,

too, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away: so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled:—"Behold, the heavens shall vanish away like smoke, and the earth wax old like a garment," &c. When the earth waxes old, and has filled the measure of its creation, and all things have been done according to the mind and will of God, He will say to the earth, Die. What will be its death? Will it be drowned? No: it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fervent heat, and the hills are to be made like wax before the Lord. Will the earth be annihilated? No, there is not such a word in all His revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns, who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian follies, that the elements and every thing else are to be completely struck out of existence; the Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. Every chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the apostle John says, all things must become new; and he tells us the time when: it is to be after the millennium. This passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made precisely like this earth? No; but as this earth was before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end; don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is a new earth made wherein dwells righteousness, and blessed are ye, for ye shall inhabit it. "Blessed are the meek," says our Saviour, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints have been driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? they are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. But don't be so fast, says one, don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres, upon the surface of the globe? Will this accommodate all the inhabitants after the resurrection? Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth as an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who

are the meek? None but those who receive the ordinanees of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years, and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast amount of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth; how much land would they receive? We answer, they would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturalist and the botanist want, and some to spare.

What would be done with the spare portions? Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with seven-fold intensity in the next world, governed by the law of God; there will be no corruptions nor infringements upon one another's rights. Will not a man have his own family? Yes; he will also have his own mansion and farm, his own sons and daughters. And what else? Why, the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected Saints after it is made new.

And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know; and thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and Priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love Him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and He shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inhabit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

QUARTERLY CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTERDAY-SAINTS IN AUSTRALIA.

HELD IN THE SAINTS' MEETING ROOM, CAMPBELL STREET, SYDNEY, ON THE 3RD, 4TH, 5TH, AND 6TH OF JULY, 1852.

We have received communications from Australia up to the 14th July, including the Minutes of the Quarterly Conference held during four days as above. Elder C. W. Wandell, President.

Conscious that our readers will feel a

degree of satisfaction in learning of the progress of the truth in the land of gold, we cheerfully lay before them a digest of the intelligence which has come to hand.

In the latter end of June, Elder John Murdoch left Australia for Salt Lake Valley, via California.

At the Conference, Sydney Branch was represented in good condition, having good prospects; it consisted of 47 members, including officers. Elders Jones and Mc Carty had been labouring in Maitland about three weeks, during which time, the former had baptized one, and the latter two: prospects were cheering for a good work being done there. The Conference was informed by letter from Priest Watson, that he had safely arrived at Melbourne. Elder Baxter was appointed on a mission to Melbourne. It appears that there were at the Conference, five Elders and two Priests entirely devoted to the ministry. There was a Sunday School in connection with the Sydney Branch. One person was baptized and several ordained during the Conference. A number of resolutions were passed, the substance of which is as follows:—

That we sustain the First Presidency in Zion, the Quorum of the Twelve, the General Authorities of the Church, the Elders engaged on missions to the nations, and Elder Wandell as President of the Church in the Australian colonies; and that we uphold them by our faith and confidence, praying our Father in heaven to sustain them by His power, counsel them by His Spirit, and enable them to bear off the Kingdom of God victoriously before this generation.

That we will, by God's help, do all that we can to spread the Gospel abroad among these colonies; believing that a great work will eventually be done here, though retarded at present by the gold fever.

That as many of us as can, consistently with other duties, will devote all our time, talents, and energies to the preaching of the Gospel; feeling assured in our hearts that no sacrifice is too great for the Truth, no labour more honourable than the work of the ministry; none other that will eventually gain us a crown of unfading glory, and secure to us and our fellow-creatures an inheritance in the celestial Kingdom of God.

That though we are but partially informed of the causes that led to the departure from Great Salt Lake Valley, of certain civil and judicial appointees of the American government, yet we rejoice to know that they found Utah no place for soul-less lawyers and corrupt-hearted politicians; and we feel assured that His Excellency Gov. Brigham Young, the honourable Legislature, and all our brethren of the Territory of Utah, received and treated the said appointees in an honourable and proper manner; and that the true reason of their leaving was because they found the Saints there a virtuous people, having too much good sense to be fleeced by them.

That we earnestly recommend the "Word of Wisdom" to the notice of the Saints, and that we strongly disapprobate the use of intoxicating drinks.

That we earnestly desire the prayers of all Saints for the success of this mission.

We are informed that such was the harmony and good feeling of the Conference that every motion was carried by acclamation.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 11, 1852.

PROGRESS OF THE KINGDOM OF GOD IN DESERET AND VARIOUS NATIONS.—We presume the present Number of the *Star* will afford considerable gratification to the Saints, containing as it does, valuable and interesting matter pertaining to the work of God, from widely distant countries of the earth.

We have not received any *Deseret News* yet by the last month's mail; we know not where they are detained; but the Saints no doubt will be cheered and strengthened by the intelligence of the favourable state of affairs in Utah, and the safe arrival of the emigration, especially those who went from England through the instrumentality of the "Perpetual Emigrating Fund;" which will be learnt by a perusal of the communications from Elders F. D. Richards and G. A. Smith. The "abundant entrance" into the Salt Lake Valley, which was ministered to the poor Saints on their arrival

there, will cause feelings of holy joy and gratitude to thrill the bosoms of the Saints who are now in Babylonish bondage.

The conclusion of Elder O. Pratt's able "General Funeral Sermon" occupies no small or insignificant portion of our pages, and will, we feel assured, be perused by our numerous and intelligent readers with much pleasure and profit.

The Elders in Scandinavia have had "lively times" from the first commencement of the preaching of the Gospel in those countries. Denmark gave them rather a warm reception; Sweden received them in the true "Anti-Mormon" style; and Norway is not a whit behind Sweden; stripes and imprisonment appear to be the order of the day to preachers of the Everlasting Gospel in that country. We are glad to hear, nevertheless, that the work of God is onward; and though Satan is so jealous of his usurped dominion as to incite his followers to physical force in order to sustain it, and prevent its overthrow, yet we feel confident their sturdiest efforts will not stay the progress of Truth, which must go forth conquering and to conquer; nor hinder the building up of the kingdom of God, which must increase in power and dominion until it fill the whole earth.

We are happy to learn of the introduction of the Gospel in the Birman empire, through the instrumentality of the Calcutta mission. The old adage says, "It is an ill wind that blows nobody any good," and so it appears in this instance, for through the hostilities which have arisen between the British and Birman governments, an opening has providentially presented itself for the preaching of the fulness of the Everlasting Gospel to the inhabitants of Birmah; and thus does the Almighty cause the anger and wrath of man to praise Him, and become subservient to the accomplishment of His purposes of salvation and redemption. We are for peace; the Gospel offers peace to all men; and though it is through war that an opportunity has occurred for the Gospel to be offered to Birmah, yet we hope that the words of brothers McCune and Adams will sink deep into the hearts of many honest-hearted Burmese, and that not many years will elapse before thousands will arise in that land and testify that the war with Britain was the advent of peace and salvation to their souls.

Elder Willes's zeal and diligence in propagating the truth and extending the Redeemer's kingdom on every side in the east, as opportunities appear, is worthy of all commendation.

Last, but not least, we notice the precious intelligence from the "land of Ophir." It is satisfactory to hear that the god of this world (gold), even in his own dominions, is not possessed of charms so supremely fascinating as to engage the attention of all so completely as to draw their minds from searching after the true, imperishable riches of eternal life. The spirit manifested in the Conference at Sydney, according to the minutes, is particularly pleasing to us; their adoption of the Word of Wisdom, the desire and determination to extend the work of God on every hand, and the passing of motions laid before the Conference not only by unanimity but by "acclamation," are in keeping with the spirit and feeling that reign in Zion. We will venture to promise, in the name of the British Saints, that the brethren and sisters in Australia will be liberally remembered before the throne of grace; and we trust that the fifty Saints there will be favoured with the blessing of the Lord upon their efforts, that their numbers may gradually and rapidly increase, until every nook and corner of Australasia shall reverberate with the Gospel tidings, and tens of thousands of grateful Saints raise their swelling anthems of praise and thanksgiving to the eternal King of heaven and earth.

Organizations and Appointments.—In consulting the general interests of the Church of Christ in the British Isles, and with an earnest desire for its continued

prosperity, we have ordained the following organizations and appointments, to take effect on and after the first day of January, 1853:—

That the Kilmarnock, Irvine, Ayr, Saltcoats, Maybole and Girvan, Craigmark, Galston, and Stewarton Branches of the Glasgow Conference, be organized into a Conference, and called the Kilmarnock Conference, over which Elder Joseph Booth, now labouring in the Dundee Conference, is appointed to preside.

That the Bath, Trowbridge, Steeple-Ashton, Burbage, Charlcott, West-Lavington, Easterton, Chiverel, Devizes, Warminster, Chalford, Melksham, Marshfield, and Frome Branches of the South Conference, be organized into a Conference, and called the Wiltshire Conference, over which Elder John Barker, now labouring in the Newcastle-on-Tyne Conference, is appointed to preside.

Elder Dorr P. Curtis, now labouring in the South Conference, is appointed to the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder Andrew Ferguson, now labouring in Scotland, is appointed to succeed Elder James McNaughtan in the Presidency of the Dundee Conference.

Elder Wm. McGhie, President of the Newcastle-on-Tyne Conference, is appointed to succeed Elder George Kendall in the Presidency of the Derbyshire Conference.

Elder Thomas Squires, President of the Reading Conference, is appointed to succeed Elder McGhie in the Presidency of the Newcastle-on-Tyne Conference.

Elder Wm. G. Mills, President of the Land's End Conference, is appointed to succeed Elder Squires in the Presidency of the Reading Conference.

Elder Joseph Hall, now labouring in the Derbyshire Conference, is appointed to succeed Elder Mills in the Presidency of the Land's End Conference.

Elder Robert Menzies, President of the Bradford Conference, is appointed to succeed Elder J. W. Young in the Presidency of the Preston Conference.

Elder John Albiston, President of the Sheffield Conference, is appointed to succeed Elder Menzies in the Presidency of the Bradford Conference.

Elder Graham Douglas, now labouring in the Warwickshire Conference, is appointed to succeed Elder Speakman in the Presidency of that Conference.

Elder George Bramwell, now labouring in the Cambridgeshire Conference, is appointed to succeed Elder Rostron in the Presidency of the Southampton Conference.

Elder Charles Derry, President of the Shropshire Conference, is appointed to succeed Elder John Carmichael in the Presidency of the Lincolnshire Conference.

Elder John O. Angus, President of the Leicestershire Conference, is appointed to succeed Elder Charles Derry in the Presidency of the Shropshire Conference.

Elder Edward Sutherland has our approbation in visiting his family for a little season.

Elder Gilbert Clements, President of the Belfast Conference, is appointed to succeed Elder Edward Sutherland in the Presidency of the Work in Dublin.

Elder Thomas Lyon, now labouring in Scotland, is appointed to succeed Elder Clements in the Presidency of the Belfast Conference.

Elder Thomas Ord, now labouring in the Belfast Conference, is appointed to succeed Elder R. G. Frazer in the Presidency of the Londonderry Branch.

Elder James Works, now labouring in the Sheffield Conference, is appointed to labour in the Warwickshire Conference.

Elder John W. Hain, now labouring in the Dorsetshire Conference, is appointed to labour in the Sheffield Conference.

Elder G. D. Keaton is appointed on a Mission to Italy, to labour under the direction of Elder Jabez Woodard, President of the Italian Mission.

It is advisable that Elders Lyon, Bramwell, Hall, Barker, and Ord, repair immediately to their appointed fields of labour.

Other vacancies will be filled, and appointments made from time to time as the spirit of wisdom may direct.

S. W. RICHARDS, } President of the C. J. C. of L. D. S. in the British Isles.

SAFE ARRIVAL IN SALT LAKE VALLEY OF THE SAINTS EMIGRATED BY THE P. E. FUND.

EXTRACT OF A LETTER FROM ELDER F. D. RICHARDS.

Great Salt Lake city, September 30, 1852.

Dear Brother Samuel, — While kind Providence appoints me a residence in this most delightful abode of the Saints, and determines your position at the same time, so far distant, I feel it my duty, as well as a high privilege, to communicate with you from time to time, to inform you of our family welfare, as well as the general items in which you are deeply interested.

The present and a short time past have been a season in which treasures of knowledge have been poured out upon God's people in Zion, and the same will be felt mightily unto the ends of the earth, in propelling the work of the latter-days.

The company of Elders who are now two weeks gone on the plains eastward, as well as the company which is to start westward soon after Conference, will, ere they return, shake the nations with the power of the Holy Spirit, administered in the authority of the Holy Priesthood. The truth is indeed dealt out in heavy doses, by the Giver of life, to a diseased world, as you and the British Saints will more fully realize by and bye. I thank our heavenly Father always in my prayers, for the riches of His grace, and the liberality of His Holy Spirit, revealed upon you, as the *Stars* and letters by September mail, which arrived on the 26th inst., abundantly testify; and I need not assure you that you are constantly upheld and blessed with the prayers of those which are most desirable in the Church. The Lord enable you to magnify your calling in all purity and faithfulness, and do much for the gathering of that people.

Captain Smoot arrived here on the 3rd inst., and was escorted in by Presidents B. Young and W. Richards, and many others, with the band. I had the gratification of taking Brother Willard, of the Presidency, my father and mother, and a portion of my own family, in my carriage to join the convoy. Several officers of the municipality, and military, attended in the escort; and when they passed up and down the line of wagons, many eyes were filled with tears, all faces were filled with smiles, the commingled expression of the overflowing gladness of their hearts. The band and distinguished personages taking their places at the head of the line, the company proceeded from the mouth of the kanyon, past the Temple block, to Union Square, where the company coralled, being honoured with most melodious music by the brass band, the roaring of artillery, and above all, the blest welcome of inspiration by the Prophet Brigham addressing them in the way of life, peace, and salvation.

The arrival of this company of Saints from England created a general sensation in the community, and was an occasion that will long be remembered in Zion with an abiding interest. The skilful and very successful manner in which Elder Smoot discharged the duties of that sacred trust, reflects great credit on himself, and affords me superlative pleasure that those measures which you aided me in devising, met with so successful an issue in this first important experiment of bringing out Saints by the "Perpetual Emigrating Fund."

Another item for the month is, that on the 22nd, Elder Orson Hyde, President of the Twelve, arrived in the Valley, making eight of that Council here. Elders P. P. Pratt, A. Lyman, and C. C. Rich, are expected here by the 1st December, when the Twelve will be once more together, excepting Elder Orson Pratt, who is now gone to Washington.

Those Elders named in the *Deseret News Extra* accompanying, and who were destined eastward from this place, left on or about the 15th.

The weather has been mostly very pleasant, one or two light rains which have turned the weather cooler, and some thereby have been taken down with cholera-morbus.

During the present month, the companies who were on the plains, have been pouring in in almost incessant streams, and report a comfortable supply of food for the teams. By latest accounts, captain E. B. Kelsey's company, and captain De La Mare's, (which contains the sugar machinery,) are

together, and are near Bridger. Twenty-three yoke of cattle, and a load of flour, have left this week, in charge of Joseph Horne and A. O. Smoot, to aid them in. They are the rear companies of our emigration. Brothers Russell, Coward, Rodger, Robbins, Ross, and Dunbar, have arrived.

This liberal accession to the strength of Zion, will greatly improve all the settlements, and probably establish a permanent one on Green river.

Immediately after the 6th of October Conference, brother Erastus Snow and I expect to leave for Iron county, and shall probably take with us brothers G. A. Smith and Albert Carrington, with the goods which are now in captain Kelsey's company; having for our purpose to visit the iron and coal region, and take hold of the subject of iron making, in as efficient a manner as possible. I shall probably be gone until the sitting of the Legislature, when my presence will be required here.

The many things connected with the arranging of business affairs, are the reason why I do not write more to my friends in England. Though in Zion, I am still your fellow-servant, and desire a becoming remembrance to the British Saints.

F. D. RICHARDS.

S. W. Richards.

PROSPERITY OF UTAH COUNTY, UTAH TERRITORY.

LETTER FROM ELDER G. A. SMITH.—COMMENCEMENT OF BUILDINGS FOR THE MANUFACTURE OF BEET SUGAR.—DISCOVERY OF ANOTHER VEIN OF COAL.

City of Provo, Sept. 27th, 1852.

President Samuel W. Richards,—I have been for years in the habit of writing to the President of the British Conferences; but for the last three months have neglected to do so in consequence of an unusual press of business.

I was appointed by the Presidency of the Church to preside over the Saints in Utah county, which is the second in population in the Territory.

The settlements extend in this county a distance of about fifty miles. The different Branches are known as Mountainville, Lehi city, American Fork, Battle creek, Provo city, Springville, Palmyra city, Payson, and Summitville.

Considering the time it has been settled, and the number of inhabitants, Utah is one of the most flourishing counties in the world.

In counting the number of families at this place, we have not enumerated those who are continually arriving this summer from the East and other places.

Provo contains over two hundred families, three saw mills, one grist mill, one shingle machine propelled by water, one carding machine and fulling mill, and one manufactory of brown earthenware. There is also a turning lathe for turning wooden bowls, one thrashing machine propelled by water power, and two cabinet shops. A meeting house, eighty feet by forty-seven, to be finished with gallery and steeple tower, has been commenced.

Last week I let the brethren who are new comers, have fifty town lots, which cost them only the expense of recording and surveying—one dollar and a half each.

The company for manufacturing Beet Sugar have commenced the erection, at this place, of a building, sixty-four feet long by fifty-two feet wide, designed for a factory.

Bishop Blackburn is about finishing a tithing-house, thirty-six feet long by twenty-four wide, two stories high, with good cellars underneath.

A great many brethren are continually passing this place to the more southern settlements.

A new coal vein has been discovered in Iron county, five feet thick, and about one mile nearer the iron works than any heretofore found.

On Friday next, the first day of October, there will be a Conference held at this place, to hold three days.

Provo river affords a great amount of water power for machinery. We occasionally get a taste of trout from Utah Lake, which are very fine.

There are two grist mills on American fork, and one at Springville. There is one saw mill at Mountainville, one on Hobble creek, one on Spanish fork, and one now building on Pateetneet creek.

In Springville there is a School-house building, forty-three feet by twenty-seven, two stories high. School-houses have been erected in almost every neighbourhood.

Friday, Sept. 17th, snow fell on the mountains, while it rained in the vallies.

Bishop Felt, with some others, is organising companies in Salt Lake city, for the purpose of strengthening the outer or new counties.

I am full of business at present, but I shall try to write to you every month. I remain as ever, your brother in the Everlasting Covenant,

G. A. SMITH.

P. S.—The brethren from the States are continually arriving at this and other settlements, as well as a large California emigration to the land of gold.

G. A. S.

THE TRUTH IN DENMARK AND NORWAY.

EXTRACT OF A LETTER FROM ELDER WILLARD SNOW—SPREAD OF THE TRUTH—BAPTISMS—IMPRISONMENT OF ELDERS, &C.

Copenhagen, Nov. 10th, 1852.

Dear Brother S. W. Richards,—In my last letter, of September 24th, I informed you of the liberation of Elders Fulkman and Aminsen from their imprisonment at Brevig, and the arrival there of President Christian Larson, together with the seven brethren which we sent to their assistance in preaching the Gospel in Norway.

After calling a Council, as I told you, they separated, and went out in different directions, and entered upon their respective missions, and commenced preaching, baptizing from time to time, and continued until about the first of October, during which time the numbers of the disciples increased, so that there must be something near one hundred now in that country.

Brother Olea Olsen had succeeded in opening up a new place, and introducing the Gospel into Onsö Parish, near Fredrickstadt, where he had baptized nine persons, and many stood ready to enter in at the strait gate, when he was prohibited or forbidden by the magistrate from baptizing, or administering the Sacrament. Brother Olsen, manifesting an inclination to continue preaching and baptizing, was arrested and imprisoned, and has remained in prison ever since, though he has been examined before the court several times. Brother Johnson, the presiding Elder of the Branch at Fredrickstadt, was next tried, and forbidden to administer the ordinance of Baptism, or the Sacrament, under penalty of a heavy fine of ten Danish dollars for each offence. After this the brethren and sisters were examined, who all had the pleasure of testifying, before the authorities, that their sins were washed away by baptism; but I have not learned whether any of them have been imprisoned for being baptized; probably the administering of the ordinance is considered a greater sin than the receiving of it.

In the meantime the "Amtman"—a superior reverence officer, whom we in America, if we had such an officer, should call Reverend Sheriff or Marshall—went to Christiana, the capital city, and obtained authority to imprison all travelling persons confessing "Mormon" doctrines, until the clergy decide whether it can be acknowledged a religious sect or not.

Accordingly, on the 14th October, brothers J. Fulkman and N. Hanson were seized by the overseer of Onsö Parish, and on the 16th, brothers F. Dorns and C. Knudsen were imprisoned in the same place. On the 15th, President C. Larson, captain of the *Zion's Lion*, and S. Larson, were imprisoned in Fredrickstadt, and brother Peter Breckstiom soon after in the same place. Brother Dorns has been transported to Fredrickstadt, and brothers Fulkman, Hanson, and Knudsen to Elverhill, to the overseer of Barrough Parish, where brother Olsen is imprisoned; so you see the four last mentioned are all together in Elverhill, and the two brothers Larson, with brothers Dorns and Brekstiom, are in Fredrickstadt. Communication with them has been forbidden, neither are they permitted to write to us. They have petitioned the town

judge, who has purchased a copy of all our books.

There was also a petition sent in from Prüsöer, as early as March, for to be formally organized as a Christian Church by the law of the land; but I have just learned from brother Aminsen, of Brevig, that he has learned from a reliable source, that the petition has been acted upon by the Church department, but the documents have been detained at the "Amt office." President C. Larson had determined on presenting a petition to the king, who was at the time in the capital, but one of his sons dying, his departure was accelerated until he was arrested in Fredrickstadt.

The law in Denmark is really much more liberal than in Sweden, as regards religious liberty and worship. I am in hopes that the Sun of righteousness will arise with healing in his wings, and his light shine forth through the fog of Lutheranism, and cause truth finally to triumph in Norway.

All things relating to the affairs of this office and the work of the Lord in this land, move on about as usual. A strong desire to emigrate prevails everywhere among the Saints, and many are receiving the work in different directions in the Conferences, notwithstanding all our persecutions. Brother P. O. Hanson thinks it is getting better times, for there is a place about fifteen or twenty miles from here where the Elders can baptize in open day without endangering their lives.

Not long since, a friend of our people in Bornholm got a severe flogging, as I learn, for standing up for the "Mormons," in the affair of mobbing Elders Svenson and Fulman, about which I wrote before; and, being a man of some influence and resolution, he has sued the two villains that did it, and recovered a a fine of 20 —— of one, and the other goes to the workhouse for one year.

I remain your affectionate brother,

WILLARD SNOW.

INTRODUCTION OF THE GOSPEL IN THE BIRMAN EMPIRE.

EXTRACT OF A LETTER FROM ELDER WILLIAM WILLES.

2, Jaun Bazaar St., Calcutta, Sept. 4th, 1852.

Beloved President Richards,—Since I last wrote to you, we have opened Birmah, in consequence of two highly esteemed brethren, who are staff-sergeants in the Arsenal department of the East India Company's army, having been ordered there shortly after the commencement of hostilities; their names are Elder Matthew McCune, and Teacher William Adams, both baptized in this Branch; they are truly faithful and diligent servants of Christ.

They have succeeded in conciliating the Karlu Missionary, Mr. Vinter, who is on the American Baptist mission staff; but Mr. Kincade, his colleague, has acted very rudely and bigotedly.

In consequence of the rains, the attendance at our public meetings here has been very limited. The efforts of our little band are being directed to the spread of the printed word, 1500 copies of English and Bengalee tracts, being at present in the press. How long it will be before we get a press of our own I am not able to say, but we have good hopes of soon succeeding in the accomplishment of this most desirable object, and then the work will spread with much greater speed, as labour and materials are cheap.

Travelling in India is very slow, and attended with many dangers, which, I presume, for some time will interfere with the spread of the work of the Lord; and when I look at the whole picture, it presents some giant features of difficulty; for both European and Native society are like a "rope of sand." Of course the "rod of iron," being applied, will flog them into shape some time or other.

I am thinking to extend my labours "up country," as there are true and faithful brethren here who can take the helm now, having proven themselves apt scholars in the school of Christ.

We are looking for the harvest now in this locality, among the denizens of the "City of Palaces," as we hope the seed, which was sown when I first arrived, has been germinating during the rains. We sow in tears and reap in joy.

With every desire for your temporal and spiritual welfare, prosperity, and blessing,

I remain, most affectionately,

Yours in Christ Jesus,

WILLIAM WILLES.

VARIETIES.

An organized emigration from Chili is going on for the Australian diggings.

Quite a crusade is being carried on in Rome against Jewish and Protestant Bible reading.

A Revolution has broken out at Buenos Ayres, and Manuel G. Pinta has been named Governor, without opposition or bloodshed.

The governor and chief-justice at Melbourne, Australia, have no servants; servants cannot be obtained; ladies have to wash their own clothes.

The American papers announce the election of General Franklin Pearce for President of the United States, and Hon. William Rufus King for Vice-president.

Gold in France.—The Paris correspondent of *Lloyd's News* reports the discovery of a rich mine of virgin gold, at La Mott les Bains, department of the Isore.

In the course of a debate in the American Congress, some time since, one Mr. Cullom advised a speaker on the opposite side to "get some glue and stick himself to his seat, and *maintain his dignity.*"

The late continuous rains, accompanied in some parts with snow, have caused alarming floods and inundations in various parts of the country, much damage being done to property, many buildings being literally overflown. A scientific person in Dublin, who has kept a rainguage for the last thirty years past, calculates the fall of rain, during five recent weeks, at seven and a quarter inches, which far surpasses anything within his experience.

Decline in Morals.—In the matter of public amusements of all kinds, there is a lamentable disrelish of the intellectual and the improving. Mechanics' Institutes and Literary Societies are not encouraged as they were five-and-twenty years ago. There is a rage for dancing in public with flashy women who have lost their reputation; for betting upon race-horses; and for smoking sham cigars: when parents and employers give way to such habits, children and servants naturally follow the example.—*News of the World.*

Prosperity of The San Bernardino Settlement.—The Mormon Settlement at San Bernardino was constantly receiving large accessions from the Salt Lake, of men and families, by the superb Southern route. This colony is in a prosperous condition. It bids fair to absorb and direct the business of the southern part of the State. The few resident Americans scattered throughout the lower districts are the most inert, unenterprising, and inefficient representatives of the Anglo-Saxon race in California. The destinies of the South will soon be wrested from their unworthy keeping.—*New York Tribune.*

Nauvoo as it Is.—The last time we visited Nauvoo, some time last winter, it was the very picture of desolation. The long table at the hotel had but some half dozen guests seated at it; and as we rambled the deserted streets, and gazed upon the tenantless houses and dilapidated temple, we could not but pity the poor infatuated Mormons, who have been persecuted and driven from their homes, not, we are sorry to say, in every case without cause. The site of Nauvoo is the most beautiful on the Mississippi, and had the Great Yankee Mahomet and his followers acted more prudently, it might now be the loveliest and most flourishing city in the Far West, instead of the desolate and deserted place it is at present.—*Cincinnati (U.S.) Atlas.*

A Preacher Surprised.—A few Sundays since, there occurred rather a curious scene in the parish church of Campsie. A reverend gentleman proceeded to the pulpit to officiate for the Reverend Thomas Monro, the Minister of the parish. Mr. ——— had gone through the usual routine of singing, prayer, &c., had just given out the text, and was commencing his discourse, when a woman got up, and, at the top of her voice, exclaimed:—"Gae hame wi' you, sir, an' learn your lesson (a slight pause); gae hame, I say, an' learn your sermon afore ye come here. We're nae accustomed wi' a man readin' a sermon tae us—we can read ane at hame oursels. Gae hame (louder than before, accompanied with a stamp of her foot)—gae hame an' learn your lesson, like a skuleboy—gae hame, sir!" She went on in this strain for some time, and, it is said, Mr. ——— looked unutterable things.—*Dumbarton Herald.*

THE THREE VOICES.

(*Selected.*)

Ye glass was at my lippe,
Clear spirit sparkling was;
I was about to sippe,
When a voice came from ye glasse—

And wouldst thou have a rosy nose?
A blotched face and vacant eye?
A shaky frame that feebly goes?
A form and feature all awry?
A body racked with rheumy paine?
A burnt up stomach, fever'd braine?
A muddie mind that cannot think?
Then *drinke—drinke—drinke!*

Thus spoke ye voice, and fledde,
Nor any more did saye:
But I thought on what it said,
And threw ye glasse awaye.

Ye pipe was in my mouthe,
Ye first cloud o'er me broke;
I was to blow another,
When a voice came from ye smoke!

Come, this must be a hoaxe;—
Then I'll snuffe if I may not smoke;
But a voice came from ye boxe,
And thus these voices spoke:—

And would'st thou have a swimmie hedde,
A smokye breath and blacken'd toothe?
And would'st thou have thy freshnesse fade,
And wrinkle up thy leaf of youthe?
Would'st thou have thy voice to lose its tone,
Thy heavenly note a bagpipes drone?
If thou would'st thy health's channels close,
Then *smoke—smoke—smoke!*
The Pipes of thy sweet music stuffe,
Then *snuffe—snuffe—snuffe!*

Thus spoke and fled they both:
Glasse, pipe, boxe, in a daye
To lose them I was loth,
Yet I threw them alle awaye.

O would we be alle health, all lightnesse,
Alle youth, alle sweetnesse, freshnesse, brightnesse,
Seeing through every thinge,
With minds like ye crystal spring!
O would we be just right enough!
Not *drinke*—not *smoke*—not *snuffe!*

E. H. I.

NOTICE.—Mrs. Young, wife of Mr. Isaac Young, tanner, of Great Salt Lake City, will please give us her address, as we have a communication in our possession for her.

ADDRESS.—J. H. Hart, 2, Dorey's Cottages, behind St. Mark's Church, St. Heliers, Jersey.

ERRATUM.—In the "List of Monies Received," in STAR No. 35, for "W. Soulsby, £13 0 2," read £13 10 2, instead of "£32 10 2," as stated in Erratum in STAR No. 38.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 25TH NOV., 1852.

	£	s.	d.
Thomas Hanson	£10	0	0
John Godsall	42	0	0
Richard Morris	5	0	0
Thomas Chamberlain	1	0	0
Charles Peat	8	0	0
W. L. N. Allen	2	0	0
George Simpson	5	0	0
William Simms	0	5	0
John Mc Comie	7	0	0
Thomas Kirkwood	12	0	0
Phillip Sykes	2	0	0
Carried forward	£94	5	0

	£	s.	d.
Brought forward	£94	5	0
T. C. Armstrong	40	0	0
John Memmott	7	0	0
William Soulsby	7	0	0
Edward Frost	2	0	0
Jonathan Brown	5	0	0
William Cartwright	6	0	0
George Fieton	7	0	0
F. Merryweather, (Cincinnati, U. S.)	1	4	7½
J. W. Boud	4	0	0
	£173	9	7½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 30, SOUTH CASTLE STREET LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 43.—Vol. XIV. Saturday, December 18, 1852. Price One Penny.

ADDRESS BY PRESIDENT BRIGHAM YOUNG.

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 11, 1852.

(*From the Deseret News.*)

There are a few minutes more of time allotted to us for worship this morning, which I will occupy for the consolation of my hearers, and for my own.

I can bear testimony that the Gospel of Jesus Christ is true; and the word of the Lord, whether written or spoken, is true.

Permit me to ask a question. Who are the individuals upon the face of the earth that can make this statement in truth? Who are the individuals that can say that the Gospel of Jesus Christ is true, and that he lives? Can the Christian world? They cannot. They may say that they believe, and have all confidence that Jesus lives; they may have all confidence in declaring that the Gospel of Jesus Christ is true; they may firmly declare that the Bible (referring particularly to the New Testament) is true; that therein contained is the plan of salvation, and is true. This they may declare in all good conscience, and with all soberness. But let me ask, where are the individuals that can say that they know that Jesus lives? and who are the individuals that can say that his Gospel is true, and is the plan of salvation to man? I will let Christendom answer this question for themselves; but to me it is certain, that no man lives on the face of the earth—no woman lives, that can say this, except those to whom Christ has revealed himself.

Though others may say in all good conscience they believe he lives,—who knows the doctrine of the Lord Jesus Christ to be true? There is one class of people, and one only, that lives upon the face of the earth, who do know it; and that class of men and women are those that keep his commandments, and do his will; none others can say it. None others can declare with boldness, and emphatically, that Jesus lives, and that his Gospel is true. Upon the plain and simple principle of logical and philosophical deduction, we learn this from his own words, as written by one of his disciples:—"They that do my will, shall know of my doctrine, and they that love me will keep my commandments;" and I will add, "they that know and love me," says Jesus, "will keep my sayings."

This is my testimony. We have had the first principles of the Gospel laid before us this morning, and we have heard the testimony of one of the Apostles of the last days to confirm it. I am also a witness to the truth of these sayings contained in the New Testament.

Permit me, my hearers, brethren and strangers, to say to you, there is not that man that hears the sound of my voice this day, that can say that Jesus lives, whether he professes to be his disciple or not; and can say at the same time, that Joseph Smith was not a Prophet of the Lord.

There is not that being that ever had the privilege of hearing the way of life and salvation set before him as it is written in the New Testament, and in the Book of Mormon, and in the Book of Doctrine and Covenants, by a Latter-day Saint, that can say that Jesus lives, that his Gospel is true; and at the same time say that Joseph Smith was not a Prophet of God. That is strong testimony, but it is true. No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say, that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false. If Jesus lives, and is the Saviour of the world, Joseph Smith is a Prophet of God, and lives in the bosom of his father Abraham. Though they have killed his body, yet he lives and beholds the face of his Father in heaven; and his garments are pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny at the same time my assertion about the Prophet Joseph. This is my testimony, and it is strong.

Permit me to say, that I am proud of my religion. It is the only thing I pride myself in, on the earth. I may heap up gold and silver like the mountains; I may gather around me property, goods, and chattels, but I could have no glory in that, compared with my religion; it is the fountain of light and intelligence; it swallows up the truth contained in all the philosophy of the world, both heathen and Christian; it circumscribes the wisdom of man; it circumscribes all the wisdom and power of the world; it reaches to that within the veil. Its bounds, its circumference, its end, its height, and depth, are beyond the comprehension of mortals, for *it has none.*

Permit me to remark, my hearers, as for the intelligence of the day, and the knowledge that they have had in Christendom,—how long will it take a man of reflection, of deep thought, and of a sound mind, to circumscribe every particle of it? It can be weighed and measured, as easy as the gold dust. For instance, go to the "Mother Church," from whence all the religions of Christendom have sprung; go back to the time when she flourished in her glory; and how long would it take us to circumscribe the religion of the "Mother Church," the "Holy Catholic Church?" Cannot we learn the principles of that church in a very few years? We can study her theology until we get all the knowledge and wisdom to be had upon every point of doctrine contained in her from first to last. Go then to the Church of England, and from that to the latest and last reformer that lives upon the earth,—and how long would it take to circumscribe every particle of their religion from first to last? Not long.

Why do I make these remarks and assertions? It is because I have an experience. All the religion of the world I have learned already. The best and greatest divines that lived, in my boyhood, I may say almost in my childhood, and children not as old as I was at the time, almost babes and sucklings, would drown them in their own arguments, and confuse them. Question them, and they cannot answer the simplest question concerning the character of the Deity, heaven, or hell, this or that, or the other; a sucking child would comparatively confuse and confound them upon these subjects; and they would wind up all by saying, "Great is the mystery of Godliness, God manifest in the flesh." I would say, great is their foolery; they are profound in their ignorance.

But I am proud to say of my religion, I have studied it faithfully for twenty-two years, day and night, at home and abroad, upon the rivers, and upon the lakes, when travelling by sea and by land; have studied it in the pulpit; from morning till night; whatsoever might be my pursuit, I have studied it with as close an application as any college student ever did any subject he wished to commit to memory; and I can say I have only just got in to the A B C of it; it leads the vision of my mind into eternity.

Suppose the Almighty should unfold the future destiny of the nations to you, and wrap you in a sea of vision, and show

you the eternity of knowledge, with the history of worlds on worlds, and their destiny,—you can then have a faint idea of what it is like; and any other man, or any other woman, who ever has received the promise of the Gospel, knows that the Lord Almighty is in the midst of all His creatures that are scattered abroad among the nations of the earth, and does His pleasure among them. His scrutinizing eye will not suffer a hair of your head to fall to the ground unnoticed; His attention is at once so minute and so extensive.

He presides over the worlds on worlds that illuminate this little planet, and millions on millions of worlds that we cannot see; and yet He looks upon the minutest object of His creations; not one of these creatures escapes His notice; and there is not one of them but His wisdom and power has produced. But that is no matter to me; I speak with regard to you. Is there a man who believes, or professes to believe in what Jesus says, where he declared by one of his Apostles, or by more than one pointedly, there is no half way work in this matter? Now if you can believe it, it is directly to the point; says he, "If you love me, you will keep my commandments;" and if you do not love me, you will not keep my commandments—this follows as a matter of course; and that will show to my Father, and to my brethren that follow me, that you do love me; and so say I, they that love the Lord Jesus, will keep his commandments.

Why should I not be proud of my religion? if a man be permitted to have pride at all; or if this people be permitted to indulge in it in the least degree, why not be proud of their religion? for God loves it, angels adore it, all the heavenly hosts delight in it; it is in the midst of an eternity of intelligence, and forms a part of it; while, on the other hand, all hell is opposed to it, all wickedness is opposed to it, every man and woman who desire to make sin their refuge, hate it; and all hell, and all its votaries hate it, and the Lord Almighty, with all His subjects loves it; and He will yet rule triumphantly over this earth. What shall we say, will not Jesus reign and subdue the world? Is he not the Saviour of the world, and the only-begotten Son of the Father, and will he not accomplish the work he came to accomplish? Is not the earth the Lord's, the wheat, the fine flour, the gold, the silver, the earth and all its fullness? Can you imagine to yourselves anything that pertains to this earth that does not belong to its Redeemer? He is my master, my elder brother. He is the character I look to, and the one I try to serve to the best of my ability. Should I not be proud of my religion? I think if pride can at all be indulged in, the Latter-day Saints should be proud.

I know there are a great many people who are not acquainted with the history of this people; I am personally and most intimately acquainted with the history of Joseph Smith and this people, for twenty-two years. There are a great many people that are not; and they have thought we have been persecuted from state to state, and from place to place, because of our wickedness and lawless acts among the people. I need not say it to my Father in heaven, to Jesus Christ His Son, or to the holy angels, or the Prophets and Apostles, who have lived in former, or in latter days; for they know it; but I can say to those who do not understand and know our history, that we have been persecuted because we believe in the Lord Jesus Christ, and do just as he has told us, and not because of the evil acts of Joseph Smith.

Joseph Smith was not killed because he was deserving of it, or because he was a wicked man; but because he was a virtuous man. I know that to be so, as well as I know that the sun now shines. Every man and woman who does the will of the Father, and will keep the commandments of Jesus Christ, may also know, as well as myself; it is their privilege. I know for myself that Joseph Smith was the subject of forty-eight law-suits, and the most of them I have witnessed with my own eyes; but not one action could ever be made to bear against him. No law or constitutional right did he ever violate. He was innocent and virtuous; he kept the law of his country, and lived above it; out of forty-eight law-suits, (and I was with him in the most of them), not one charge could be substantiated against him. He was pure, just, and holy, as to the keeping of the law. Now this I state for the satisfaction of those who do not know our history; but the Lord and the angels know all about it.

Let me ask another question; do the people know what we were driven from Missouri for? An old friend of mine, called upon me the day before yesterday. He

said he had been watching my course, had looked and inquired after me, and had endeavoured to find out my history, for we were friends. I asked him if he knew anything about the Latter-day Saints, or not? I found he had been looking after me, and had learned I had become a follower of Joseph Smith. I said, do you know anything about our history? By his reply I found he knew nothing at all of it, in comparison.

A great many are in the like situation. Now let me relate one item of it; not for those who are wise, and pretend to be filled with knowledge, and at the same time they know nothing; but I relate it for the information of those who know nothing about it. To my certain knowledge, men and women left the counties of Dours and Caldwell, in the upper part of the state of Missouri, set fire to their own buildings, drove off their cattle, killed and slayed, (I know, and could name the people), and then swore the "Mormons" had done it. Now this circumstance came under my certain knowledge. Says I, can it be possible that men can become so corrupt, and so sunken in wickedness? I say this for the information of those who do not understand and know this people from the beginning. From the first day I knew brother Joseph to the day of his death, a better man never lived upon the face of this earth.

From the days of my youth, and I will say from the day that I came upon the stage of action to act for myself, there never was a boy, a man, either old or middle aged, that ever tried to live a life more pure and refined than your humble servant. As I told my friend, says I, brother Brown, I have tried to make myself a better man from the day of our first acquaintance to this. I have not infringed upon any law, or trod upon the rights of my neighbours; but I have tried to walk in the paths of righteousness, and live an humble life, that I might gain eternal happiness. I make bold to speak thus, though in the eastern world it it quite unpopular to speak in one's own praise; but since I have become a western man, I can make stump speeches. Why am I driven from my possessions? Why am I persecuted, and forced to leave thousands and thousands of dollars' worth of property in Ohio, Missouri, and Illinois? though I have never looked back upon it, it is as ashes under my feet; I am in the hands of God; He gave it, and He took it away; and blessed be the name of the Lord.

I am in His hands; all men are in His hands; and He has turned the enemy in his way, and held him by His power. It is not me, it is not Joseph, it is not this people, or the wisdom they possess, that has delivered them from their enemies; but it is the Lord: He is our captain, our pilot, and our master; and in Him do we glory, and will glory: let the world say what they please, we will glory in our holy religion, and God will we serve. And furthermore let me remark, I am not afraid nor ashamed to expose and oppose the iniquity of men, though they may stand in high places; neither was Joseph Smith. Let death come, no matter for that; who cares for it?

I am aware, as well as brother Kimball, if my body fall into the dust, I am laying it down to abide the penalty of the law broken in the fall of man; for dust I am, and unto dust I must return. It is all right to me; I have seen a great many times that I would like to have this body lie down, but as long as the spirit and body hold together, my tongue shall be swift against evil, the Lord Almighty being my helper; though it may be in "Mormon" Elders, among the people in or out of the Church, if they come in my path, where I can chastise them, the Lord Almighty being my helper, my tongue shall be swift against evil; and if evil come, let it come: if for this my body shall fall, let it fall; when they have destroyed the body, then they have no more that they can do; that is the end of their power, and of the power of the devil on this earth; but Jesus Christ has power to destroy both soul and body in hell. I thank you for your attention. May the Lord bless you. Amen.

Church Reform in Sweden.—A few years ago a split occurred in the Swedish State Church (Lutheran). The *Separatists*, the disaffected ones, are greatly on the increase in influence and numbers. At Orsa, a town near the centre of the kingdom, they have so far asserted their independence as to receive the administration of baptism, blessing of marriages, confirmation and the Lord's Supper, from their own chosen ministers.

REFLECTIONS ON THE RELIGION OF HEAVEN, AND THE RELIGION AND WISDOM OF MAN.

BY ELDER W. G. MILLS.

Man is a progressive being: his mind is constituted to expand and enlarge, and to grasp all intelligence from every source; by which he becomes a distinguished creature, and answers the end of his creation; approximating to the perfection of that Being from whom he has proceeded.

The religion of heaven, as taught upon earth, in its design and practice, imparts principles of improvement, knowledge, and power. It is calculated to emancipate man from that ignorance in which he is born, dissipate the darkness in which he is enveloped, ameliorate his innate depravity, and turn his corrupt propensities into dignified faculties. It exalts and ennobles the intellect, and gives him a dignified stamp and bearing, which no other religion or system is capable of performing.

The wisdom of man, with all his vast research, his knowledge of men and things from the history of past ages and the experience of his progenitors, his discoveries in the inexhaustible ocean of science, and his refinement in the arts,—though it does much to civilize, improve, and polish, yet, when compared with the wisdom of Heaven, it appears like the glimmering spark of the midnight taper to the effulgence of that world of light suspended in the centre of the orbits of planets, from which the most distant receives its enlightening and vivifying rays.

The reason why the true religion of heaven is so much superior to the forms, dogmas, principles, and wisdom of men, is, that the former is *revealed* from the Great Creator of all things, and that in it He *will continue to reveal* to His people, until all truth will be known, all knowledge experienced, and all ignorance dispelled from His creatures who wish to enjoy the blessing.

The religion of Christians in this age, and in ages past, is and has been formed to cramp the religious energies of the mind, destroy the thirst which is often manifest for heavenly truth, and oppose the acquisition of more knowledge of the purposes of God. It is true, they affirm, very strenuously and wisely too, that the mind of man should be educated, the arts acquired, the sciences understood, improvements and discoveries encouraged; that we should not be content with the learning, or extent of secular knowledge of our forefathers; and that even the most laboured theories are impregnated with error, and capable of improvement; and they use every laudable exertion, influence, and means to extend the principles of education, and to carry their liberal opinions into operation. In every city, town, and village, are academies, seminaries, and schools,

> "To rear the tender thought,
> To teach the young idea how to shoot,
> To pour instruction on the infant mind;"

and they enforce powerfully the necessity to improve the mind, and glean intelligence by every means. Boys and girls are now more conversant with the theories on the sun, planets, and stars, than their forefathers were with the history of other countries, or the movements of commerce with other nations. Now they cast, as it were, a line from planet to planet, and measure their distances; calculate their sizes, and prescribe their orbits in the azure expanse, as if they marked with their tiny fingers a line through which they must travel; tell their transits and eclipses, and their causes, as naturally as if they talked merely of the extinguishing of a candle; converse of the seasons, and recite the names of the constellations, and their situations, as methodically as if they had trodden the "milky way," as they tread the pavement on their way to school, or run from light to light in the midnight vault of heaven, like the lamptrimmer in our streets. Thus they acquire and communicate intelligence of the things by which they are surrounded; and it is good and noble to do so. But the moment we begin to speak of revelation from heaven *in these days*, for the purpose of learning the ways of God perfectly, and receiving *more* divine truth to lead mankind aright; when we declare, forcibly and incontrovertibly, the absolute necessity of *present* revelation to *guide* the Church among the systems and opinions

of the artful and designing, to prepare the world for the coming judgments which must inevitably overtake the wicked and rebellious, and for the accomplishment of Jehovah's designs in relation to His work upon the earth,—we are accounted fools and fanatics, credulous and weak-minded; and, having no arguments to sustain their position, they cry out, "beware of false prophets," "revelation has ceased! all is finished!" Yet, in opposition to the opinions of the learned, the sophistry and cavilling of logicians, and the declamations of pious divines, it stands boldly on the page of the sacred record, "Where there is no vision, the people perish;" or, according to Dr. Conquest's translation, "Where there is no revelation the people go astray."

It is true, however, that Christian professors believe in Revelation to a certain extent; but beyond that they *cannot* and *dare not* go. They imagine that God has no more to disclose for man upon this earth, than is contained in the Old and New Testaments; and they are really contented with *a part* of the truths revealed eighteen hundred years since. Hence an end to religious improvement, or to more knowledge of God and His purposes. The New Testament, say they, is sufficient; but, I would ask, what has it done for them? It is "the dead letter" which Paul says "killeth;" and it *has* killed them; it has cut and divided them into so many pieces, like an animal well known to naturalists, though severed into many parts, yet each part becomes a distinct body. Who could think it, did not the fact exist, that so many hundred sects will arise from the perusal of that *one* little book, and form more opinions of its contents than there are pages in the book altogether! Take any other work,—on the arts or sciences; on astronomy, natural philosophy, geology, geography, geometry, mathematics, or any science or art,—let a thousand men study its contents; and, if they believe it true, they will all form the same opinions, understand the same laws, and work in the same method. But in the grand science of salvation, with the unerring word of God, men are tossed about by every wind and doctrine, and are unstable and unsettled in their minds. What is really the cause of all this doubt, uncertainty, and fear? Is it because God's laws are imperfect? Is it because He wishes to perplex the minds of His creatures? No! verily no! Go, and gaze at the sun, moon, planets, and stars; learn the laws that control them, and you will see that His laws are true, steady, and unchangeable, "His course one eternal round." See the care He manifests to clothe nature, and provide His creatures with the necessaries of life: see His love in sending His Son, and Apostles, and Prophets to preach His truths infallibly; and then think, does He desire to perplex the mind! It is because the Christian world will only have "the dead letter," or past revelations, and will not be guided by men possessing the Priesthood to make known, with clearness and perspicuity, not only the revelations of the past, which are hid from the world by the wise; but likewise to receive more truths, more revelations adapted to the wants and position of the present generation!

While they improve, then, in art, science, and literature, they bind up their minds from the things of eternity in as many separate bundles, hinder the march of religious improvement, and can never know more of divine truth, or of God's will, than those who originated their several man-made systems.

The disciples of Luther and the English Reformers, in these days, can not possibly know more than Luther and the early Reformers did in their time; and can never attain to more principles and knowledge than contained in their creeds. The followers of Calvin, be they ever so shrewd, can never understand more than he who was their standard, notwithstanding their protestations to believe the Bible and all contained therein. The votaries of Wesley cannot go beyond the doctrines contained in the limited creed of their celebrated founder: their experience will give them no more knowledge; they dare not progress one doctrine, nor believe one principle more, or else they would cease to be identified as Wesleyans. Thus it is with the whole body of the religious world, who deny constant and present revelation; though they should live to the age of Methuselah, yes, even enjoy a millennium of existence on this earth,—they know no more at the end than at the beginning; further they cannot and dare not advance, or else they would forfeit their standing in the sect to which they may belong. That is like binding the secular student to a few rules or theories, at which he must study all his days and

nights; while stores of knowledge are within his grasp, and should be his privilege to enjoy.

This is evidently the state of the world at present: they are not capable of learning more truth, and aspire not to excel their forefathers in the extent of knowledge; for, in exhorting their flocks, in examining their feelings, and in decisions on disputed doctrines, they invariably turn to the writings of past *uninspired* commentators, to the works of "puritan divines," and, like the disciples of the Pope and Pusey, to the writings of the ancient fathers. O, tempore! O, mores!!

How different, then, the spirit of modern Christianity from that of the religion of heaven: it not only stops the progress of knowledge in the things of God, but it retrogrades or degenerates from the truths of heaven, as given by the Apostles anciently. Instead of possessing the same amount of intelligence and certainty, it divides the "milk of the word," and so much adulterates the little given, by the foul mixture of sectarianism, that it suffers not the system to grow to its proper proportions, but poisons the energies of body and spirit, and gives it a puny, emaciated, and imbecile appearance.

Are there, however, principles calculated to make a wise, virtuous, holy, and just people, to be obtained here? The religion of heaven developes them. Should every correct and pure truth be ascertained and practised, which has been declared to man? The religion of heaven reveals and inculcates it. Should man receive all truth, moral, political, scientific, and divine, to make him happy and intelligent here? The oracles of God make it known, and His commandments enforce it to be received. Thus the religion of heaven, having proceeded from heaven, its author being God, its design and object to make Gods of men,—spreads its enlightening influence on the earth, until every principle of truth in the earth, and under the earth, in the universe, and in the heavens, *will be revealed* through the Prophets and Apostles of God, when all light, all knowledge, all wisdom, and all power, will be possessed by the Saints of the Most High God.

ANCIENT MINING IN LAKE SUPERIOR COUNTRY.

(*From the New York Tribune.*)

We extract from the columns of *The National Democrat*, a Cass paper published in Cassopolis, Cass county, Michigan, the following letter in relation to the National mine:—

Upper Peninsula, National Mine.

A. Kingsbury, Esq.: Dear Sir,—You requested me to write you what success attended our labours in excavating the ancient works on which we were engaged when you were here, and so far as time will permit, I will endeavour to comply with that request.

After opening the shaft on which we were engaged, eighteen feet deep, the loose rock in the bottom gave way and sank, leaving nothing but water to be seen at the bottom. We drained this out, and continued our excavations to the depth of thirty-two feet, where we found the loose dirt full of copper, one piece of which weighed thirty pounds. The opening at this depth is thirty-one inches wide, nineteen inches of the vein being left standing next the head wall, and has been worked away fifteen feet on the course of the vein. In either end of this opening is a sheet of pure copper, that in the east being two, and that in the west one-and-a-half inches thick. The lode here changes from the north to the south wall, and is eighteen inches thick, bearing, in addition to the above-named sheet, a large amount of barrel copper, i.e., small masses. This opening extends eighteen feet deep, which, added to the thirty-two feet already named, makes the whole depth of the work fifty feet.

No place in the country has ever been opened showing their operations to an equal extent, and, in the course of excavation, numerous hammers and a large quantity of timber have been taken out; the latter, though apparently sound, is so soft as to be readily crushed by the presure of the hand. The timber consists principally of oak and ironwood, and in some instances is deeply charred, the coal having, when dried, all the consistence of recently burned charcoal; whether it will ignite I could not say, for I have

not yet tried to re-light these long-extinguished fires, and the experiment remains to be tried when I have more leisure.

The first of these works was opened at the Minnesota Mine in 1848, and from one of them was taken a mass of pure copper weighing over six tons, "pure as a penny, and bright as gold." This mass was ten and one-half feet long, and in parts three feet wide. It had been raised some twelve feet by means of wedges and rollers, and bore unmistakable evidences of years of toil in trying to detach sundry projections from its sides.

Since 1848, numerous discoveries of ancient works have been made, till in length they are known as extending over more than one hundred miles of the country from N.E. to S.W.; and the assurance of having them on a mineral tract is considered very good evidence of its being valuable.

The tools used in these works consisted entirely, so far as we are able to judge, of bowlders of hard stone, weighing from two to forty pounds, some with single, some with double grooves cut round them by which fasten a *withe* for a handle; they evidently heated the rock, and then applied water to soften it before working; and all this was accomplished by these simple means.

When this was done it is impossible to determine, but conclusive evidence exists of its being a work of a very remote period. Trees of several hundred years' growth are found extending their roots on the surface of an earth and soil that has required ages to accumulate over some of their deepest works. As yet no trace has been found of their authors—nothing to throw the remotest light on their origin. They evidently belong to a race and age passed away long before the inhabitants of Europe dreamed of the existence of a Western Continent.

I remain, sir, with much respect,
Very truly yours,
P. B. EASTMAN.

[The foregoing letter serves as another evidence in favour of the Divine authenticity of the Book of Mormon. It is cheering to contemplate, that though the learned and scientific world discredit the ancient history of America, as given by revelation from the heavens,—yet discovery after discovery by men of science and learning, of antiquarian relics in various portions of the American continent, gives proof upon proof, testimony upon testimony, that the Book of Mormon—the Stick of Joseph, is true; and thus is the testimony of the Prophet Joseph indirectly and unwittingly honoured by those who openly disbelieve it.—ED. *Star*.]

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 18, 1852.

NEWS FROM UTAH.—We have received the *Deseret News* for Sept. 4th and 18th, with an *Extra* of 48 closely printed octavo pages. They contain a full report of the Conference held at Salt Lake city on the 28th and 29th of August, and embody such a vast amount of intelligence and knowledge of the highest importance to the Saints, that, with the present limits of the *Star*, we feel altogether at a loss how to lay it before them in any reasonable time, without curtailing it, or excluding other valuable matter from our columns. However, we will endeavour to lay it before them in some shape or other, that they may benefit by it, and their minds be expanded to comprehend the purposes of the Lord God Almighty in relation to the salvation and exaltation of His people.

We will here present a few items of news which we have gleaned :—

The harvest was very abundant in the valleys, and peace and prosperity abounded among the settlements of the Saints. Very fine grapes had been produced from a vine three years old, in Governor Brigham Young's vinery. The Laws of the first Legislative Assembly of Utah were in print. The Council of Health met in the Tabernacle on the 31st August, when Professor Carrington delivered an interesting lecture on the present general weakness, derangement, and inefficiency of the bodies

of mankind—so different from what they once were, and again must be in the times of the restitution of all things—and the proper course to be pursued by husband and wife, to bring the bodies of their posterity to the most perfect developement, and the greatest amount of vital power, in the shortest period.

We find the following list of deaths among the emigrating Saints on the plains:—

	AGE.		AGE.		AGE.
Eliza Murdoch.....	3 years	Mary Ann Platt.....	26 years	Emma Dunn	12 years
James do.	1 „	W. Woolstenholme	30 „	Sarah Ann do. ...	2 „
Mary Ann Lavender..	2 „	Henry Brown	36 „	Peggy Duffin	56 „
Joseph McMichael ...	1 „	Maria do.	33 „	Maria do.	22 „
Franklin James	11 mon.	Henry do.	11 „	James Langton ...	51 „
Margaret do.	58 years	James do.	3 „	Ellen do. ...	51 „
John Carmichael.....	58 „	Julia do.	10 mon.	John do. ...	22 „
Thomas Edmond.....	9 „	John Dunn.....	42 years	Wm. M. Reeves...	5 mon.
Martha Cumberland	32 „				

The *News* requests us to notice that Martha, wife of William Henry Adams, late of Dover, England, died of inflammation of the bowels, at Pleasant Grove, Utah Valley, on the 17th of August.

HALF-YEARLY STATISTICAL REPORT, &c.—Presidents and Secretaries of Conferences are referred to our Circular of Instructions, published in No. 30, *Star*. We hope the reports will be forthcoming by the time therein named.

Book Agents, Auditors, P. E. Fund and Temple Offering Treasurers are also referred to the same circular for instructions regarding them.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 649.)

December 18th. The Elders assembled in the printing office, and bowed down before the Lord, and dedicated the printing press, and all that pertained thereunto, to God, by mine own hand, which dedication was confirmed by Elder Rigdon, and my brother, Hyrum Smith. We then proceeded to take the first proof sheet of the *Star*, edited by Elder Oliver Cowdery.

Blessed of the Lord is brother Oliver, nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils he shall be forgiven, and shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations.

Behold, he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keep the commandments, and hearken unto the counsel of the Lord, his rest shall be glorious.

And again, blessed of the Lord is my father, and also my mother, and my brothers, and my sisters; for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

Blessed is my mother, for her soul is ever filled with benevolence and philanthropy; and notwithstanding her age, yet she shall receive strength, and shall be comforted in the midst of her house, and she shall have eternal life.

And blessed is my father, for the hand of the Lord will be over him, for he shall see the affliction of his children pass away; and when his head is fully ripe, he shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with truth, and faithfulness shall be the strength of his loins:

from generation to generation he shall be a shaft in the hand of his God to execute judgments upon His enemies; and he shall be hid by the hand of the Lord, that none of his secret parts shall be discovered unto his hurt; his name shall be accounted a blessing among men; and when he is in trouble, and great tribulation hath come upon him, he shall remember the God of Jacob; and He shall shield him from the power of Satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet may be established for ever.

Blessed of the Lord is brother Samuel, because the Lord shall say unto him, Samuel, Samuel; therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren, and his soul shall be established, and he shall benefit the house of the Lord, because he shall obtain an answer to prayer in his faithfulness.

Brother William is as the fierce lion, who divideth not the spoil because of his strength; and in the pride of his heart he will neglect the more weighty matters until his soul is bowed down in sorrow; and then he shall return and call on the name of his God, and shall find forgiveness, and shall wax valiant, therefore, he shall be saved unto the uttermost; and as the roaring lion of the forest in the midst of his prey, so shall the hand of his generation be lifted up against those who are set on high, that fight against the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent, and relieving the oppressed; therefore, the blessings of the God of Jacob shall be in the midst of his house, notwithstanding his rebellious heart.

And now, O God, let the residue of my father's house ever come up in remembrance before thee, that thou mayest save them from the hand of the oppressor, and establish their feet upon the rock of ages, that they may have place in thy house, and be saved in thy kingdom; and let all things be even as I have said, for Christ's sake. Amen.

December 19th.—William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland. O may God grant it a blessing for Zion, as a kind angel from heaven. Amen.

The following circular was published in the *Star*, by

THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD:

Dear Brethren in Christ, and companions in tribulation;—It seemeth good unto us to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful.

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear! but in these times of sore trial, let the Saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father, with the holy angels.

On the subject of ordination, a few words are necessary. In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightingly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all. Such may expect to lose their calling, except they awake and magnify their office. Let the Elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful man*, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "*called, and chosen, and faithful.*"

Let the Elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a*

day of warning, and not a day of many words." If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.

Be careful about sending boys to preach the Gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation, and into the snare of the devil. Finally, in these critical times, be careful; call on the Lord day and night; beware of pride; beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness, and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth, and everlasting righteousness brought in. Farewell.

On Monday night, the 24th December, four aged families, living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses, by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered. Mr. Miller is aged sixty-five years, being the youngest man in the four families. Some of these men have toiled and bled in the defence of their country; and old Mr. Jones, one of the sufferers, served as life guard to General George Washington, in the revolution. Well may the soldiers of "Seventy-six" contemplate with horror the scenes which surround him at this day in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent, that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

A court of inquiry was held at Liberty, Clay county, Missouri, the latter part of this month, to enquire into the conduct of Colonel Pitcher, for driving the Saints, or "Mormons," from Jackson county; which resulted in his arrest for further trial by a court-martial.

December 26th.—James Blanchard and Alonzo Rider were cut off from the Church by a Council of Elders, in Kirtland, for repeated transgressions, and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meetings, and saying that he wanted no more of the Church, and that he desired to be cut off, &c. None of these being present, the Council notified them of their exclusion by letters. This evening a Bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that brother Whitney was not fit for a Bishop, and that he treated the brethren who came into the store, with disrespect; that he was overbearing, and fain would walk on the necks of the brethren, &c. Brother Story was also in a similar transgression. I rebuked them sharply, and told them that the Church must feel the wrath of God except they repent of their sins, and cast away their murmurings and complainings one of another, &c., &c. Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs, and all forgave one another.

December 27th.—A Bishops' court was called, to investigate complaints made against brothers Elliot, Haggart, and Babbitt, and their wives, and Jenkins Salisbury, all of whom were present; but the accusers not being present, the court adjourned *sine die*.

The mob sold the materials, or rather gave "Davis and Kelly" leave to take the *Evening and Morning Star* establishment, to Liberty, Clay county, where they commenced the publication of *The Missouri Enquirer*, a weekly paper. They also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement; a small amount towards an establishment which, with the book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, previously inserted, it will be seen that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this

tragedy, when they in July last, boldly made known their determination to drive the "Mormons" from Jackson county, "peaceably if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes," and conclude with these high-toned words: "we therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us—we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other our lives, our bodily powers, fortunes, and sacred honours?"

In answer to their bold and daring resolves to guard against anticipated evils, I give the following extract from the Governor's letter in relation to this affair, dated Oct. 19th, 1833.

No citizen, or number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based.

I ask again, to whom shall blame be attached in this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's lettter; and the constitution of the land guarantees equal rights and privileges to all,—to whom should blame be attached, but Jackson county mobbers, and Missouri?

December 31st.—Wilford Woodruff was baptized at Richland, Oswego county, New York, by Elder Zera Pulsipher.

1834.—The scattered Saints in Missouri commened the year eighteen hundred and thirty-four, with a Conference, which they held in Clay county, on the first day of January, at which Bishop Partridge presided. After transacting much business relative to comforting and strengthening the scattered members of the Church, it was

Resolved, That Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Missouri, to the Presidency and Church in Kirtland, and ask their advice, &c.

On the evening of the 2nd of January, a Bishops' court assembled in Kirtland to investigate the case of Wesley Hulbert, against whom charges had been preferred by Harriet Howe and others, "that Hulbert had denied the faith, spoken reproachfully of the Church, did not believe Joseph was a true Prophet, &c." Hulbert was in the place, but did not appear before the court, consequently was cut off.

Wilford Woodruff was ordained a Teacher, at Richland, New York.

Liberty, Clay county, Jan. 9th, 1834.

Dear Sir,—Since my communication of the 29th of November, and a petition dated the 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is, to write impartially; notwithstanding, I feel very sensibly the deep wound that has been inflicted upon the Church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr. Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition, that needs some explanation: the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers; and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dated the 21st of November last, giving his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the Church, and would never be thought of but from pure necessity.

In relation to the court of enquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our Church; and there appears to be no evil which man is capable of inflicting upon his fellow creature man, but what our

people are threatened with at this day by the citizens of Jackson county. This intimidates a great many, particularly females and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county. This, with other serious difficulties, will give a decided advantage to the offenders, in a court of enquiry, while they triumph in power, numbers, &c.

The citizens of Jackson county are well aware that they have this advantage, and the leaders of the faction, if they must submit to such a court, would gladly hasten it. The Church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion, from present appearances, that not one-fourth of the witnesses of our people can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree upon the drafted militia, so far as to lessen confidence in the loyalty of that body; and I am satisfied that the influence of the Jackson county faction will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our Church are not the only sufferers that feel the oppressive hand of priestly power; with these difficulties, and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction; and if they assent to this proposition, if about twenty of the most influential in that county, (which would embrace the very leaders of the faction,) could be obtained, I think the majority would cease in their persecutions, at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our intention, on the part of some of the leading men in the Church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a future day, we may deem it important, and of great utility, if we could avail ourselves of counsel and directions from your Excellency, believing there will be a day, in negociations for peace, in which an executive interposition would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavoured *briefly* to touch upon a few interesting points, in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor, that the chief ruler of this state may come to a full knowledge of the grand outrage in Jackson county. I subscribe myself,

Your obedient servant,
ALGERNON S. GILBERT.

To his Excellency DANIEL DUNKLIN,
Jefferson city, Missouri.

On the evening of the 11th of January, Joseph Smith, jun., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery, and Orson Hyde united in prayer, and asked the Lord to grant the following petitions:—

That the Lord would grant that our lives might be precious in His sight; that He would watch over our persons, and gives His angels charge concerning us and our families, that no evil nor unseen hand might be permitted to harm us.

That the Lord would also hold the lives of all the United Order, and not suffer that any of them shall be taken.

That the Lord would grant that brother Joseph might prevail over his enemy, even Doctor Hurlbut, who has threatened his life, whom Joseph has caused to be taken with a precept; that the Lord would fill the heart of the court with the spirit to do justice, and cause that the law of the land may be magnified in bringing him to justice.

That the Lord, in the order of His providence, would provide the Bishop of this Church with means sufficient to discharge every debt that the Order owes, in due season, that the Church may not be brought into disrepute, and the Saints be afflicted by the hands of their enemies.

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth His record, even His Gospel, that the ears of all may hear it; and also that we may print His Scriptures; and also that He would give those who were appointed to conduct the press, wisdom sufficient, that the cause

may not be hindered, but that men's eyes may thereby be opened to see the truth.

That the Lord would deliver Zion, and gather in His scattered people to possess it in peace; and also, while in their dispersion, that He would provide for them that they perish not by hunger or cold; and finally, that God, in the name of Jesus, would gather His elect speedily, and unveil His face, that His Saints might behold His glory, and dwell with Him. Amen.

As soon as the Governor intimated, or the news began to circulate, that the "Mormons," (as the people styled the Church,) would be restored to their possessions in Jackson county, (if they desired to be,) the "priests" of all denominations, as the men behind the scene, with the mob, began to set their springs in motion, and by their secret councils, and false publications and insinuations, soured the public mind, and veiled the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The powers of wickedness and darkness walked hand in hand together, and the Saints mourned.

January 16th. I visited brother Jenkins Salisbury, and spent the night. O Lord! keep us and my family safe, until I return unto them; O my God, have mercy on my brethren in Zion, for Christ's sake. Amen.

(*To be continued.*)

INTERESTING DISCOVERIES IN PERSIA.

(*From the Boston (U. S.) Chronicle.*)

We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

The line between Persia and Turkey has not been defined with that exactness which peace and security demands, and soldiers have, by both Governments, been placed upon the disputed territory to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission which should embrace England and Russia and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Colonel Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

In the prosecution of this work the Commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the Prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amounts almost to demonstration. The reader can turn to Esther, chap. i. 6, there he will read of a "pavement of red, and blue, and white, and black marble in that palace." *That pavement still exists*, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.

VARIETIES.

SEVEN tons of Australian gold recently arrived in the Thames.

IT is reported that there is an abundance of gold in the hilly country of Birmah.

THE errors of the good are often very difficult to eradicate, from being founded on mistaken views of duty.

IT is possible to drive a good horse to death; it is equally possible to drive a sound principal to weakness and contempt.—*Dr. Alexander.*

JUDGE Reid, who was recently appointed for Utah Territory, was on his way there, but the journey across the plains not agreeing with his health, he returned from Fort Laramie, and arrived at St. Louis Nov. 5th.

HURRICANE AT ATHENS.—On the 26th October, a violent hurricane occurred at Athens, to land and sea property. During the gale, one of the columns of the temple of Jupiter Olympus (the centre one of the three isolated columns), fell prostrate, having survived the storms and vicissitudes of twenty centuries.

THE QUEEN *v.* NEWMAN.—A Rule Nisi for a new trial in the case of The Queen *v.* Newman has been applied for, on three points, viz.:—firstly, that certain evidence had been improperly rejected upon the trial; secondly, that the learned judge before whom the trial took place misdirected the jury; and thirdly, that the verdict was against the evidence. Lord Campbell granted a rule on the last count only.

AN atrocious attempt has been made to murder James Gordon Bennet, Editor of the *New York Herald.* A box was addressed to him, containing gunpowder, and a bunch of detonating matches fixed amongst it in such a manner as to ignite when the lid of the box was unscrewed. The box was opened however, and the contents discovered without harm to any one. It is a sad sign for the "infernal machines" of the old world to appear in the new.

TUSCAN INTOLERANCE.—About 1,000 Lombard, Roman, and Neapolitan refugees have received an order to quit Tuscany within five days. The grand duke has issued a decree, dated Florence, 16th Nov., which re-establishes the punishment of death by the guillotine, for crimes against religion, of public violence against the government, of premeditated homicide, and robbery accompanied with acts of violence. Sentence of death may be passed even when the judges are not unanimous on the point.

NEW GREEK TREATY.—A new convention has been signed on behalf of England, France, Russia, Bavaria, and Greece, which declares that none but a prince professing the Greek religion shall reign over the Greek people. According to the treaty of 1832, the crown of Greece was guaranteed to the house of Bavaria. If national war or internal commotion should drive the Bavarian princes from Greece, Russia, as the head and chief of the Greek Church, will no doubt step in for the crown.

TRUE FAME.

Too long has this world, like a harp of sad sound,
  Been allowed to breathe forth a false strain:
Too long have the worthless their praise in it found,
  And danced in a glittering train.
While virtues are placed on the wise men of old,
  The truth and the virtue now born,
The words of the living great, spoke clear and bold,
  Are passed by with silence or scorn.

But the pages of hist'ry will never more tell,
  Nor the poet record in his strains,
That true glory proceeds from great warriors who fell,
  And true wisdom from mad sophists' brains.
No! the annals to come will be thoroughly changed,
  When the earth shall begin a new youth;
And the heroes whose portraits will on it be ranged,
  Are the heroes of virtue and truth.

All the wisdom that ages have left us behind,
  Will be stored in this bright coming world;
All the heart loves of worth in the lords of the mind,
  Will be in it with beauty unfurled:
And a calm living glory for ever will bloom
  On the heads of the faithful and brave,
Who while struggling for truth met the martyr's fell doom,
  And were slain in their mission to save.

The names of great sages are wont to inspire,
  And to dazzle the mind with their light;
There are beautiful words, too, our hearts at times fire—
  They are Liberty, Justice, and Right.
But the name that in future will carry the charm,
  And to nations and peoples be dear,
Is one now dishonoured, and heard with alarm,—
  Never hail'd with a smile or a tear.

When the rows and the follies of ages shall die,
  And the calm lights of reason succeed,
Shall the sweet name of Saint be rung loud through the sky,
  And the joy of the nations then freed;
And wise men shall point to this standard of ours,
  And the faith of the Saints be their boast,
While they tell how they stood 'gainst the wrong of all powers—
  A few firmly opposed to a host.

The world has no vision nor angel's sweet voice;
  O'er their prophets the sun has gone down.
In the light of the Truth we shall live and rejoice,
  When great Babylon's splendours are flown;
And before many years shall it proudly be told,
  How mighty the true Saints can be;
Their deeds for salvation will then be unrolled,
  And as holy ones they will be free.

Liverpool. R. H. FRENCH.

LIST OF MONIES RECEIVED FROM THE 25TH NOV. TO THE 2ND DECEMBER, 1852.

James Walker	£30	0	0	Brought forward	£57	0	0
G. W. Davies	4	0	0	Samuel Cornaby	4	0	0
John Price	8	0	0	W. L. N. Allen	2	0	0
John Holsall	6	0	0	William Richards	10	0	0
James Linforth	4	0	0	Griffith Roberts	1	0	0
Henry Savage	5	0	0	Thomas Clarke	5	0	0
Carried forward	£57	0	0		£79	0	0

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 44.—Vol. XIV. Saturday, December 25, 1852. Price One Penny.

THE APOSTLESHIP.

One of the most apparent evidences of the degeneracy of the Christian world, from the holy order instituted by our Saviour, is the denying the power and authority of the Apostleship to be as necessary in the Church in this, as in any former age. When we consider the nature and importance of that office, associated as it is with the salvation of all men, we are compelled to look upon its rejection as one of the most inexcusable and barefaced tokens of apostacy the world presents.

When we look in the Christian world, and examine the many organizations that have been invented and adopted by religious professors, we are led to wonder why they have not seen fit to adopt an organization having this important office at their head. But, instead of this, they have been pleased to substitute almost anything and everything else that the wisdom of men could invent. Titles innumerable have been multiplied in the place of it, from popes, cardinals, archbishops, bishops, and deans, downwards—all designed to represent degrees of authority in the churches.

The fact, that Christianity, with all her apostate dignitaries and grandeur, is this day verging on the very brink of despair, should arouse the attention of every lover of humanity to seek for a sovereign remedy, a healing balm for the nations, that if possible, their downward course may be arrested, and their expiring hope be lighted up with the bright prospects afforded by an assurance of eternal life. The great disease which has thus extended its debilitating influence over the universal world, and so nearly extinguished the vital spark of humanity, has found no power able to stay its progress, during the absence of Apostles from the earth. Our object is to show that the restoration of the Apostleship is the only effectual remedy that can be applied to benefit the world—that every spiritual blessing enjoyed by the Church of Christ in all the world, is governed by this high and holy calling; and mankind cannot obtain full salvation without it.

Let us examine for a moment the nature of this Apostleship, its rights, powers, and responsibilities; that we may the better understand, why it is of so much importance to the salvation of men.

When the Son of God was upon the earth, he chose twelve men on whom he conferred the Apostleship, to carry on among men the work which he had but just commenced—this work was, to build up his kingdom in all the world, that in it mankind might be perfected through their ministrations. Their authority was equal to the work they had to perform. Hear what the King said unto them:—"Go ye into *all the world*, and preach the Gospel to *every creature*." By this we learn that Jesus gave them all power necessary to administer salvation to all men, who would believe on their words and be baptized; for says Jesus, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." By this and many other Scriptures, we learn that Jesus gave

to his Apostles all power to effect the salvation of men. Their commission was as unlimited as that which the Son of God himself held upon earth; it was to *all the world;* and the word of God itself could not effect more than the words of these men were to effect; for the salvation of *every creature* depended upon believing their words. Their words became the words of God to all; none unto whom they came were exempt from those words; there was no appeal from them but to the Son of God himself. But, says one, it is not consistent with the dignity and character of God, to place the salvation of a whole world in the hands of a few unlearned men. We will notice this objection. They were unlearned, we admit, speaking after the manner of men; but speaking after the manner of God, they were the only truly learned men in the world. Their teacher was the very Being that created the heavens and the earth, and man upon it; He comprehended the plan of salvation even before the world was; and He taught His disciples all things necessary for their salvation; and it was this knowledge of salvation which they had obtained, that gave them power over all men; and what rendered them capable of bearing the responsibility of the salvation of the whole world, was the fact that they always had access to that same instructor—Jesus—who held the Keys of Life and Death to all men. Hear what Jesus said to them before he left them, and ascended up on high:—"Lo, I am with you always, even unto the end of the world." Again, he says unto them, "I go away, and come again unto you. I will not leave you comfortless, I will come unto you. Yet a little while, and the world seeth me no more; *but ye see me;*" Jesus still further promised his disciples, that both he and the Father would come unto them, and make their abode with them. Under these circumstances, who can say that the Apostles were ignorant, and not able to bear the responsibility that was laid upon them? Surely none but those who are too ignorant to be saved! Jesus declared, that he had made known unto them all things that he had heard of the Father, and would send unto them the Comforter, which would bring to their remembrance all things that he had said. No less qualifications than these could render any one capable of holding the salvation of the world; and the Apostleship, whenever it is upon the earth, possesses the right and privilege of constant communion with the Saviour of the world, and thereby knows how to mete out his salvation to all men; and there is no other office, independent of this, that holds this right, or can exercise this power. From these evidences we understand that the Apostles who succeeded the Son of God in his ministry, were the only ones that were fully qualified to fill the mission which was given them to the universal world. Wherever they were, whether upon land or sea, upon the islands or the continents, it mattered not; there the Son of God was with them, either in person, or by the Comforter, which was to be his messenger unto them.

This shows to us clearly, why he set in the Church first Apostles; it was because they were to be his personal attendants; and unto them he would reveal his will concerning *all men:* not a creature in all the world was exempt from their testimony and their judgment; upon all questions that could possibly effect the salvation of men, their decision was an end of controversy, and every creature had to abide it, whether it proved their life or their death. This power never was conferred upon erring men, only where existed the faith and privilege of having constant communication with the Redeemer of the world, which gave him power at all times to make known to them what was necessary for the salvation of the people. Upon no other terms did men ever hold the keys of power under Jesus; he never gave them only where he could constantly control them; and the world's not admitting his right to communicate with man in this day, is sufficient to prove, to every candid mind, that the keys of the kingdom are not with the people of Christendom. It was unto Peter, who presided over this authority or Apostleship, that Jesus committed the keys of the kingdom, saying, "whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." And again, "Whoso receiveth you, receiveth me; and he that rejecteth you, rejecteth me." What language could be stronger, or what authority could be greater? still it was no more than their position justified them in holding; for they were immediately associated with the Saviour, and stood between him and the salvation of

every nation, kindred, tongue, and people, unto whom they should go, or to whom their testimony should be sent by a living messenger ministering under their direction.

But why was it that the salvation of a whole world was thus made subject to the will of a few men? was it simply because they had the opportunity of getting acquainted with Jesus? No; it was because the keys and the authority of the Apostleship were given to them, that they might thereby have power to bring men unto God; and to that *authority* every creature was made subject. Why? Because they could not be saved without its aid, neither can men now be saved without it, any more than they could then. Apostles were set in the Church for the *perfecting* of the Saints, as well as for the work of the ministry; and were to continue until all came to the unity of the faith, and the knowledge of the Son of God, whom to know, with the Father, is *Eternal Life.*

We learn from the Scriptures, that the Apostles succeeded in carrying this work of perfecting the Saints, to a great extent, during the short time that they were permitted to live; so much so, that one of them declares, he was persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor *any other creature,* should be able to separate them from the love of God, which is in Christ Jesus; in whom, he says, many of them had become sealed with the Holy Spirit of promise until the day of redemption, or until the redemption of the purchased possession to the praise of His glory;—and to sum it all up, he tells them they were built upon the *foundation* of *Apostles* and *Prophets;* Jesus Christ himself, being the chief corner stone.

Here we have it demonstrated that the institutions of God answer their ends unto men, and that Apostles and Prophets are a sure foundation upon which all men can build with safety, and that they will perfect mankind, who live under their guidance, in the knowledge of God. This same power declared, whoso preacheth any other Gospel, or represents any other power to be the power of God unto salvation, must be cursed; or in the language of Jesus, *shall be damned.*

Now to us it seems very strange, that after ranging the whole world of Christendom, and searching the creeds and organizations of every sect, we cannot find them built upon the foundation of Apostles and Prophets; but all have substituted something which will not admit either in virtue or profession, the rights, privileges, responsibility, or powers of the Apostleship, simply because it would open up an immediate communication between heaven and earth, and bring salvation within the reach of men. We once could have pitied a world thus deprived of the privilege of knowing God; but from our past experience, we learn that the Christian world has taken that course which was calculated to forfeit their right to pity, or the favour of God. Since the day that the Son of God revealed himself, and communicated his will to Joseph Smith, jun., it has seemed as though all creation had combined to wage war with that principle, and sworn that it should not again have place upon the earth. At the same time we are told by them, that the plan of salvation is unchangeable, and that God is the same to all eternity; that Apostles, Prophets, Revelations, and Miracles are no longer needed. Now we cannot consistently argue that black is white; that a lie is truth; that darkness is light; or that death is life, as this manner of reasoning would lead us to. On the contrary, we bear witness that God is the same, and that other foundation than that which is laid, no man can lay; which foundation is that of Apostles and Prophets, Jesus himself being the chief stone; that the Apostleship was organized at the head of the Church on earth, under the immediate direction of the Son of God, the Saviour of men, and will ever be found there, wherever the Church is found; that to that Apostleship were given the keys of the salvation of all men, and will there abide; that without it, mankind cannot be perfected to dwell in the presence of God, in any age of the world; that it is accompanied with a supernatural power, or the working of miracles in divers ways for the salvation of men, as a testimony to those who believe therein; and also holds the keys of judgment at the great and last day.

When we bear our testimony that this Apostleship, with all its keys, powers, rights, ordinances, privileges, and responsibilities, has been restored to earth, and conferred upon Joseph Smith, by Peter, James, and John, who received it under the hands of the Son of God we only

bear a testimony which is sustained by tens and tens of thousands, who have already partaken of its benefits, and have covenanted with the Almighty, that every hole, den, and cave, and every hill and vale shall reverberate the echo of their testimony; that Joseph has broken the silent death-spell that bound the world; and that God again communes with man.

Here we come directly to the faith of the Saints for whom we write; to the faith of the many thousands who have subscribed to this testimony, and felt its power; and we will ask, who among them all does not know that the voice of Joseph was the voice of God? A voice of salvation to the obedient, and a withering blight to the transgressor? Who that has obeyed his voice does not know, that by virtue of the Apostleship which he received, he became a Prophet, Seer, and Revelator; and brought forth the revelations of God to man, yea, the secrets of eternity; and that the heavens, as well as the earth, were his field of vision? We leave each one to answer from their own experience; it sufficeth us to say, that all to whom God has revealed these truths, know perfectly well why he has shared the same fate of his brethren, the Apostles and Prophets who have preceded him; why he was slain for bringing forth the revelations of eternity, that man might be exalted like his Maker.

The Prophet Joseph has gone; but, has he taken with him the knowledge which he brought to earth? By his absence are we deprived of a single right, privilege, ordinance, or power? Verily no; every soul that could in truth lisp that Joseph was a Prophet of God, can now declare, as with a voice of thunder, that Brigham is his successor to all the keys and powers that he possessed. The former brought forth the blossom of a kingdom that appeared most lovely to the eye, but under the faithful watch-care of the latter, it has become so far matured, that tens of thousands are plucking the fruit of peace and plenty, righteousness, and salvation, that now abounds for all the world. The vineyard of the Lord, under the supervision of a wise husbandman, once more brings forth the natural fruit, which the Lord of the vineyard will reserve unto himself, when he shall cast out all that do offend. The voice of Brigham now—like the voice of Joseph, yea, more, moves as it were the very powers of earth; and when he roars, the mightiest ones of the field tremble with fear; and who shall say, that God is not with him?

The Twelve who bear this Apostleship with him, and on whom lies the responsibility of carrying the Gospel of the kingdom to every nation, kindred, tongue, and people, are fast performing this work, that the end may come. Thus far, they have gone to and fro in the earth, and none have had power to stay the execution of their purposes. God has been manifestly with them, and the strong arm of omnipotence has given them power to perform an unparalleled work among the nations. Every Saint who knows that God lives, knows that they are His messengers; and by their words they are all controlled, because they have learned that the Apostleship is the channel of life to men now, as in former times; and when the revelations of God, or His law goes forth through them to the world, it is as immovable as the throne of His power; it will not return void; but, for life or death, will surely accomplish the end for which it is sent forth. As the Lord has from the first through this Apostleship revealed His will to men, so will He continue to give line upon line, precept upon precept, commandment upon commandment; and that not a few: that God's people may be perfected by His law; for it is written, "The law of God is perfect, converting the soul."

What constituted the Apostles special witnesses of the Lord Jesus Christ, was, that they had seen, and heard, and handled the Saviour of men; and if men once attain to that privilege and power, nothing can deprive them of the blessings that knowledge affords, but their own disobedience; hence, if they continue faithful and true, they ever remain, whether in the world or out of it, the same special witnesses of Jesus; and the testimony of such witnesses must be upon the earth, in order to beget faith in the hearts of men, sufficient to their salvation. Now, if the world necessarily depend upon such witnesses for their *faith* even, how can they obtain a *knowledge* without them? and if they cannot get a knowledge, then they have not eternal life.

This is the legitimate source of knowledge to mankind, but more especially to the Saints of God; and all things that go forth from such Apostles or special

witnesses, tend to the happiness and eternal life of man.

It cannot be expected that twelve men, on whom this authority may rest, could go into all the world and preach to every creature in person; the natural life of men would not be sufficient, even though they were not persecuted and put to death; but when they confer upon others a portion of the authority which they hold—as the Apostles in former days ordained other Apostles, &c.—and send them forth under their direction, its advantages and blessings are thereby extended to all the world, while the great responsibility rests upon those who hold the keys, and thereby the right to control.

Thus God, in His infinite wisdom, has provided for all the world a universal remedy for every evil that sin and ignorance have brought upon it. If there be any among the nations, who are not now enjoying the peace, blessing, and salvation which God would have them enjoy, the means are now within their reach, to be obtained through this medium, and this alone.

All the world would be justified in receiving a message through this channel; it even becomes obligatory upon them, from the fact that they will be damned if they do not believe it, according to the words of Jesus; and just so sure as such witnesses are upon the earth, revelation must continue to come through them until we are perfect in the knowledge of God. Knowledge is power, and through the authority which is now upon the earth, enough will be received to remove every curse there is upon it.

When God has sent revelation into the world, He has never consulted the wisdom of men to know what it should be; but we learn from the history of the past, that it has been universally that which was opposed to the wisdom of the world; and we may venture to anticipate that such will continue to be the case, until our minds have become wholly conformed to the will of God; and by the time revelations have gone forth sufficient to perfect mankind, and nearly all of them been opposed to our natural feelings, we will certainly have become a tried people, a peculiar people, zealous of good works.

Through this channel, the laws of God must yet go forth and govern all the nations of the earth, until the kingdom of God shall come, and His will be done on earth as it is done in heaven.

ADDRESS BY PRESIDENT H. C. KIMBALL.

DELIVERED AT THE TABERNACLE, IN GREAT SALT LAKE CITY, JULY 11, 1852.

(*From the Deseret News.*)

I have been much interested with the principles that have been laid before us by brother Daniel Tyler. He is a man with whom I have been acquainted for many years, and I know him to be a good man. I can say truly, that I have heard the Gospel presented before us this morning, as it is recorded in the New Testament.

You know that it is generally understood, and perhaps by many of the strangers who are present to-day, that we do not believe the Biblé. That is a great mistake; we do believe it. I can say, as one of the Apostles of old said—and it is my advice and instruction to you—prove all things, and try all things, and hold fast to that which is good. As he exhorted you to prove these things, to investigate them, and reflect upon them, and prove the truth of that which is called "Mormonism," let me tell you, gentlemen, the day will come, if you do not do it, you will be sorry. Why? Because there is a future day that will determine these things.

It will be but a few years, perhaps not to exceed fifty, that not a person here this day, will then be upon the earth. You will go into the world of spirits to try the realities of another state of existence. What we have to do, we must do in this state of existence, while in our tabernacles of flesh; and if we make good use of our lives, and of our bodies, and of our talents, it will be well with us; but if we do not, we have to give an account of the deeds done in the body. These bodies are given to you by the same Being that gave to me my body; and they are committed to you as a stewardship by that God who placed us here; and you have got to give an account of your stewardship, and the

course you take. If you permit that tabernacle to become polluted, and if your spirit suffers your body to be contaminated with sin and corruption, you will have to make an atonement for it before you can get your redemption worked out. Gentlemen, mark it; for it is even so.

This is the Gospel which has been taught to us to-day in a plain and simple manner, and in that simplicity that it was taught by Jesus Christ and his Apostles, and by many others, who were ordained by them. The people profess to believe the Bible; the whole Chrstian world profess to believe that Book,—to believe that it is the Bible; but do they believe what is *in that Bible?* If they do, they do not practice it. How many of you, my brethren and fellow-travellers to eternity, have many times said in your day, and in your generation, and in your family circles, "If I could see one man practice that religion that was taught by Jesus and his Apostles, I would be a Saint." I have said it many times, before I ever heard of "Mormonism," and have sought for these things, and wished for them, and prayed for them, according to the knowledge I then had. But what did I know about God, or about the Gospel, by what I heard from the pulpits of the day?

I have been at the Methodists' meeting many a time, and followed up their protracted meetings, and sought for religion; and when they were converted to the faith of Methodism, I have seen the priest go to the water because some wished to be baptized in the water, but not because it was at all necessary. One would say, I want to be sprinkled; another, I want to have the water poured upon me; and another, I want to be plunged. All right, says the minister, either of these is just as necessary as the other, for none of them are essential to salvation; we only attend to them to satisfy the candidate. Suppose the laws of the United States were made upon this principle, just to suit everybody's fancy and notions—made for every one to do just as they pleased; what kind of laws would they be? What would you think of such a law-making department? Would you sustain it? Would you send to it a man, as a delegate, to represent your case, to make wholesome laws that would give every man his rights and privileges? I would not have such a law, but I would cast it out with those who made it.

God has one mode of saving men and women, and you cannot be saved upon any other principle than that which Jesus Christ taught, and *I know it.* I can say to this congregation, and to every other, which thing I have said in the United States and in Great Britain, except you receive the words of Jesus Christ, and those that are ordained and sent forth by him, you are just as sure of damnation, as you are sure of dying; and *I know it.* These things are plain; and the Gospel that brother Daniel has spoken has been revealed in these last times. That light that was once extinguished by wickedness, has been lit up again. The ancient Gospel is again revealed, and the Priesthood of the Son of God; and the Latter-day Saints have this power, and *you cannot help yourselves.* That is why we are here to-day; that is the reason why I am here to-day, in a land of peace and plenty, and a healthy location, with my brethren who have come here to find a good home. Do not you find the people here peaceable, and kind, and affectionate, attending to their own business? Did you ever find a more peaceable place in your life, in the United States, or in England, or in any part of the world, than this? No; I defy you to find any more peaceable place than this. The reason we are here in these silent valleys, is because we could not have the privilege of worshipping God according to his requirements, in our native country. Some of you may say, "I can scarcely believe that;" but as sure as you live, I have been robbed, and broken up six times before I came here, and was forced to leave my habitation, and my substance. It is there now, and they are welcome to it. I am not the only person who has suffered so, by a great many; and all because of our religion. We are looked upon as the worst kind of beings on the earth. Did you ever think of a wicked thing but what it was placed upon us?

Joseph Smith and his brother were killed in Carthage jail. Joseph Smith was a Prophet of God, and I know it. I am not testifying to this because I have believed it so long, but I knew it twenty years ago, just as well as I do now, and have testified of it to the nations of the earth; and what will be the consequences of this testimony? He that believeth and is baptized shall be saved, and they shall receive the Holy Ghost under the hands

of those who have due authority to confer that blessing; and if they go forward and are baptized, with full purpose of heart, believing with all their soul, obeying the Gospel, being buried with Christ by baptism, they shall obtain the Holy Ghost.

On the day of Pentecost, when Peter proclaimed the Gospel, about three thousand souls were added to the Church that day. How long did it take them to repent? No longer than they were willing to believe, and put away their sins, with a determination to forsake them, and not sin again.

I rejoice that I live in this day and age of the world; I rejoice that I have passed through what I have, for the Gospel's sake; but will it compare to what men passed through in the days of Jesus, who was hung upon a cross for his religion? He expired upon Calvary for his religion; they killed him as a false prophet; and even those of his own household did not believe in him: they also slew his Apostles, and those who believed in them. Do not you suppose it was as degrading to them to believe in Jesus Christ, as for us to believe that Joseph Smith was a Prophet? He was a Prophet, and Jesus was the Son of God; and Hyrum Smith was a Patriarch, and a son of God; and I bear witness of it unto all men. Many feel to damn the "Mormons," and call them everything that is evil; does it harm us? Does it affect our salvation in the least? No! The more patiently we bear it, the greater will be our glory and exaltation. It is because of our religion that the people are in trouble.

In the United States they are troubled about it; in Great Britain, France, and Denmark, they are troubled about it. The priests of the day are stoutly crying "false prophet," and "delusion;" and the invisible world are rapping, muttering, and peeping, and they are finding fault. They are at a loss to know what can be the matter. The invisible world is in trouble; they are knocking, and rapping, and muttering; and the people are inquiring of them to know concerning the things of God; and there is not a soul of them can tell them anything about the end of the world. They are in a dreadful situation; and in the city of Rochester, near where I used to live, the last information I received from there, there were an hundred and thirty-five spiritual writers in that city. I have a brother-in-law there who is a Presbyterian priest; he could not inquire of God about future things, so he inquired of the spirits; but they could not tell him anything about the dead nor the living. They are just about as intelligent in their revelations, as this world are in theirs. They are all in commotion; what is going to be done? I will tell you; God is going to make a short work upon the earth, and the invisible world is troubled about it. You do not doubt that, gentlemen; you who come from the United States can see that it is so; and the people are troubled in New York, and in many of the other States, so that they cannot rest, no not a day. They are in confusion, and so dispirited they know not what to do. The idea strikes me that the day of the Lord is approaching, and nearer than you think it is.

You are here in quest of gold; but there is something here worth more than the glittering jewels of the earth. I say, let me serve God, and keep His commandments; and you may have the gold, and all the riches and wealth of the earth, in welcome; I care nothing about it, for all you can take with you when you leave this earth, is not much.

A dream that my own daughter had lately, comes forcibly to my mind. I will relate it. She dreamed that she was driven, and those that were with her; they had a great many fine things in the earth, in the shape of furniture, gold, and silver, and every thing else; and she suffered in her feelings, because she was under the necessity of leaving all, and could not take anything out of the world with her. Finally she was permitted to take a white dress. I said to her, that is all we can take; in our shroud we shall be laid in the silent tomb. Naked we came into the world, and naked we shall go out of it, for dust we are, and unto dust we shall return. Can you help yourselves? If you can, you have more power than I have. I expect to be laid low, with all the human family, as was the Son of God, and I cannot help myself. I know your feelings; I have seen the day when I loved gold, and silver, and fine carriages, and fine horses, and the good things of this world; but I have lost those feelings, and may God ever continue to separate them from me, as far as the east is from the west; and let my affections be upon Him, and His kingdom, until I breathe my last

breath. I know if I never go to the United States or to Great Britain again, my skirts are clear from the blood of this generation. I have received nothing but ill wages for my labour from them; and if ever a man did his duty, I have done it to this generation. I have told you the truth, and whether you are in hell, or in heaven, you *shall know* that "Mormonism" is true; and what I and my brethren have told you this day, is the Gospel of salvation: so may God have mercy upon you, and save you in His kingdom. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 25, 1852.

CLOSE OF THE FOURTEENTH VOLUME.—The present Number completes the Fourteenth Volume of the STAR. With the Eleventh Number we commenced our Editorial labours; but not without great hesitancy on our part, in consideration of what might be the just expectations of the Saints, from the character the STAR had already obtained, and our entire inexperience in a literary capacity.

Trusting that the purity of our desires and motives, together with the multiplicity of business associated with the Presidency of the British Churches, which has extended to many foreign Missions, would be a sufficient apology to most of our readers; and that they would "Be to our faults a little blind," which faults might occur from inadvertency, we have endeavoured to act in this capacity according to the best of our ability, and can only commit the results into the hands of God, and pray Him to sanctify our exertions to the good of His people.

It has been our object to communicate to the Saints from time to time, a general idea of the growing state of the work, as it has come under our observation; and also to inculcate such doctrines and principles as might prove beneficial to the Saints who are immediately under our charge.

By advancing, through the medium of the STAR, sentiments which dwell with us, and principles which prompt us to action in moving on the great work of God; and by receiving the many able communications from our numerous correspondents, both at home and abroad, we have become familiarized with many whose spirits vie with ours, so that we have felt sustained in our labours by the faith of a great and good people. We have enjoyed the pleasure, during the past year, of visiting, personally, twenty different Conferences under our watch care, and have witnessed, with a great degree of satisfaction, the fidelity of the Saints, and their readiness to listen to the counsel which we have had to impart to them: we have witnessed their union, their love to each other, and to the work of God, which has incited us to almost unceasing labours, with prayerful solicitude for their welfare; and the assurance which we have that our labours in the Lord have not been in vain, urges us to renew our diligence.

The evidence which the work of God carries with it at the present time, in the growing strength and union of the Saints, would seem enough to convince every reasonable mind that God is truly its author; but in this, as in former times, its irresistible influence, and, to the world, its miraculous progress in the earth, is unjustly, and by many wickedly, ascribed to the workings of the Devil. In the days of our Saviour, a perverse generation would insist that he cast out devils by Beelzebub, the prince of devils; and now the greatest exhibition of godliness upon the earth, which is the union of the Saints, is universally ascribed to the same source.

When we review the work of the past year in the British Isles, we learn that not

so many thousands have been added to the Church as in some former years; yet, on the other hand, when we look at the present position of the Church, we can safely say, that the faith of the Saints, their integrity, their confidence in each other and in God, their readiness to listen to the counsel of His servants, and their desire to keep His commandments in gathering home to Zion, has never before been equalled in these islands.

The strength of the Saints of God never consisted in their numbers, but in the power of the Spirit which they possessed. Their numbers would be no terror to the world, were they scattered and broken in fragments upon the earth, and divided in their works; but their union makes them terrible, for it is Jehovah's power.

The firm and steady position which the Church is now assuming by the grace and favour of God, is calculated to prepare them for the gathering tempest which is fast approaching. The history of the past year indicates that the Lord is hastening the Latter-day work, with a fixed determination that no power shall stay Him. In a very peculiar manner He has blessed the exertions of the Elders in establishing missions in foreign countries, where many new Branches of the Church have been organized; and as the work is constantly growing, and will continue to grow, until its influence both for good or evil, for life or death, is felt to earth's remotest bounds, it will certainly require a great increase of knowledge, and of revelation, to mature its onward and celestial growth. This we anticipate the Giver of Life, (life being the knowledge of God and of His purposes) will impart, as will be wise and necessary to maintain the interests of His cause in all the world.

The Quorum of the Twelve Apostles, with the exception of Elder Orson Pratt, who is now on an important mission to Washington, are gathered in the valley of the mountains, to counsel together upon the general interests of the work; and the results of their counsels will be of the utmost importance to all the world. The First Presidency in Zion, and the Twelve, hold the keys of Revelation to every creature upon the earth, capable of being saved in the kingdom of God. This we know is saying much, but it is only a small portion of the truth; not only must the revelations of God go forth through them, but, when they do go forth by their approbation, their influence will be irresistible: and whether they serve to offend or please, it matters not; they can never return void, but will accomplish the thing whereunto they are sent. The light of truth must shine through the medium of immediate revelation, until it becomes the glory of the lower world, until the glory of God and the Lamb shall be the light thereof, and it be crowned with eternal day.

In consideration of what God has set His hand to perform in the earth, and the destiny that awaits the inhabitants thereof, we feel unwilling to close our remarks without again renewing our call upon them to repent of all their sins, their unbelief, covetousness, idolatry, drunkenness, whoredoms, and all their licentiousness, wherein their works are an abomination before the Lord; and purify themselves, by going into the waters of baptism, wherein they may have a remission of their sins; and if they keep all His commandments, we are authorized to promise them eternal salvation. If, on the other hand, the nations of the earth will not return, and keep the laws of God, and listen to His voice, then shall the Lord delight to destroy them from off the earth, by famine, pestilence, and the sword, and by the devouring flame; and revolution shall succeed revolution, and wars and commotions distract the nations, until every people, kindred, and tongue that will not live by the laws of God, shall perish from off the earth, and their names be blotted out from under heaven; and with them every institution that is not of God shall pass away, no more to be known for ever.

Praying for the gathering of faithful Israel from all lands, and their exaltation and perfection in the knowledge of God, we shall still continue our labours, by the aid of the Holy Spirit, according to the callings of God unto us, until the purposes of Him who is Eternal, connected with the dispensation of the fullness of times, are fulfilled;

Till days, and weeks, and months, and years,
No more are numbered by the spheres;
Till endless lives and crowns are won—
A recompense for labours done.

TITLE-PAGE AND INDEX TO THE "STAR."—On account of the press of matter which is struggling to get into our columns, we have found ourselves under the necessity of publishing the Title-page and Index apart from the *Star;* and, in consideration of the noble efforts of our subscribers in supporting the weekly circulation, the extra half-sheet is issued gratis.

EMIGRANTS' SUBSCRIPTION FOR THE FIFTEENTH VOLUME.—Any of the Saints who may emigrate this season, can secure the Fifteenth Volume of the *Star*, by prepaying us the subscription for the same, when they arrive in Liverpool. The Volume can be forwarded complete to Salt Lake Valley, the next emigration season.

CORRESPONDENCE.—Correspondents are respectfully requested to give their full address in every letter they write to us, for in the multitude of our business it is a great tax upon our time to examine their former letters for it. An answer need not be expected to any communication unaccompanied by the writer's address.

REPORT OF THE FIRST ARRIVAL FROM ENGLAND BY THE PERPETUAL EMIGRATING FUND.

ADDRESS TO THE EMIGRANTS, BY PRESIDENT B. YOUNG.

(*From the Deseret News.*)

Friday, Sept. 3, 4½ p.m.

Capt. A. O. Smoot's company, of thirty-one wagons, was escorted into this city, by the First Presidency of the Church, some of the twelve Apostles, and many of the citizens on horseback and in carriages.

Capt. Pitt's band, in the President's spacious carriage, met the company at the mouth of Emigration kanyon, where the Saints of both sexes, of near 70 years of age, danced and sung for joy—and their hearts were made glad by a distribution of melons and cakes; after which the Band came in the escort, and cheered the hearts of the weary travellers with their enlivening strains.

Next in the procession came a band of pilgrims—sisters and children, walking, sunburnt, and weather-beaten, but not forlorn; their hearts were light and buoyant, which was plainly manifest by their happy and joyful countenances.

Next followed the wagons. The good condition of the cattle, and the general appearance of the whole train, did credit to Bishop Smoot, as a wise and skilful manager,—who was seen on horse, in all the various departments of his company, during their egress from the kanyon to encampment.

As the escort and train passed the Temple Block, they were saluted with nine rounds of artillery, which made the everlasting hills to shake their sides with joy; while thousands of men, women, and children, gathered from various parts of the city, to unite in the glorious and joyful welcome.

After coralling on Union Square, the emigrants were called together, and President Young addressed them as follows:—

I have but a few words to say to the brethren and sisters, at the present time.

First I will say, may the Lord God of Israel bless you, and comfort your hearts. (The company and bystanders responded AMEN.)

We have prayed for you continually; thousands of prayers have been offered up for you, day by day, to Him who has commanded us to gather Israel, save the children of men by the preaching of the Gospel, and prepare them for the coming of the Messiah. You have had a long, hard, and fatiguing journey across the great waters, and the scorched plains; but, by the distinguished favors of heaven, you are here in safety.

We understand that the whole company that started under brother Smoot's guidance, are alive and well, with but a few exceptions. For this we are thankful to our Father in heaven; and our hearts are filled with joy, that you have had faith to surmount the difficulties that have lain in your path; that you have overcome sickness and death, and are now with us to enjoy the blessings of the people of God in these peaceful vallies. You are now in a land of plenty, where, by a reasonable amount of labour, you may realize a comfortable subsistence.

You have had trials and sufferings in your journey, but your sufferings have been few compared with thousands of your brethren and sisters in these vallies. We have, a great many of us, been under the harrow for the space of 21 years. I trust you have enjoyed a good measure of the Spirit of the Lord in the midst of your toils; and now, as you have arrived here, let your feelings be mild, peaceable, and easy; not framing to yourselves any particular course that you will pursue; but be patient until the way opens before you.

Be very cautious that you do not watch the failings of others, and by this means expose yourselves to be caught in the snares of the devil; for the people here, have the failings natural to man, the same as you have; look well to yourselves, that the enemy does not get the advantage over you; see that your own hearts are pure, and filled with the spirit of the Lord, and you will be willing to overlook the faults of others; and endeavour to correct your own.

With regard to your circumstances and connections here, I am little acquainted; but this I can say, you are in the midst of plenty. No person here, is under the necessity of begging his bread, except the natives; and they beg more than they care for, or can use. By your labor, you can obtain an abundance; the soil is rich and productive. We have the best of wheat, and the finest of flour; as good as was ever produced in any other country in the world. We have beets, carrots, turnips, cabbage, peas, beans, melons; and I may say, all kinds of garden vegetables, of the best quality.

The prospects are cheering for fruits of different kinds. The grapes that we have raised this season, are, doubtless, as fine as were ever exhibited for sale in the London market. The peach, we expect, will do well also. We had but few last year; this season we have more. We are under the necessity of waiting a few years before we can have much fruit; but of the staple articles of food, we have a great abundance.

With regard to your obtaining habitations to shelter you in the coming winter, —all of you will be able to obtain work, and by your industry, you can make yourselves tolerably comfortable in this respect, before the winter sets in. All the improvements that you see around you, have been made in the short space of four years; four years ago this day, there was not a rod of fence to be seen, nor a house, except the Old Fort, as we call it, though it was then new. All this that you now see, has been accomplished by the industry of the people; and a great deal more that you do not see; for our settlements extend 250 miles south, and almost 100 miles north.

We shall want some of the brethren to repair to some of the other settlements; such as mechanics and farmers; no doubt they can provide themselves with teams, &c., to bear them to their destinations. Those who have acquaintances here, will all be able to obtain dwellings, until they can make accommodations of their own.

Again, with regard to labor—don't imagine unto yourselves that you are going to get rich, at once, by it. As for the poor, there are none here; neither are there any who may be called rich; but all obtain the essential comforts of life.

Let not your eyes be greedy. When I met you this afternoon, I felt to say, *this is the company that I belong to*—the "poor company," as it is called; and I always expect to belong to it, until I am crowned with eternal riches in the celestial

kingdom. In this world I possess nothing, only what the Lord has given to me, and it is devoted to the Building of His kingdom.

Do not any of you suffer the thought to enter your minds, that you must go to the gold mines, in search for riches. That is no place for the Saints. Some have gone there, and returned; they keep coming and going, but their garments are spotted, almost universally. It is scarcely possible for a man to go there, and come back to this place, with his garments pure. Don't any of you imagine to yourselves that you can go to the gold mines to get anything to help yourselves with: you must live here; this is the gathering place for the Saints. The man who is trying to gain to himself the perishable treasures of this world, and suffers his affections to be staid upon them, may despair of ever obtaining a crown of glory. This world is only to be used as an apartment, in which the children of men may be prepared for their eternal redemption and exaltation in the presence of their Saviour; and we have but a short time allotted to us here, to accomplish so great a work.

I will say to this company, they have had the honor of being escorted into the city by some of the most distinguished individuals of our society, and a band of music, accompanied with a salutation from the cannon. Other companies have not had this mark of respect shown to them; they belong to the rich, and are able to help themselves. I rejoice that you are here; and that you will find yourselves in the midst of abundance of the common necessaries of life, a liberal supply of which you can easily obtain by your labour. Here is the best quality of food; you are in the best atmosphere that you ever breathed; and we have the best water that you ever drank. Make yourselves happy, and do not let your eyes be like the fool's eye, wandering after the things of this world; but inquire what you can do that shall be for the best interest of the kingdom of God.

No man or woman will be hurried away from the wagons; but you may have the privilege of living in them, until you get homes.

I hope the brethren who live near by, or those who live at a distance, will send our brethren and sisters some potatoes and melons, or any thing else they have, that they may not go hungry; and let them have them free of charge, that they may be blessed with us, as I exhorted the people last Sabbath.

I have not anything more to say to you at this time, as my presence is wanted in another place. I pray the Lord God of Israel to bless you; and I bless you in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 686.)

On the 22nd, the Presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion—scattered abroad from the land of their inheritance:—

Greeting:

We, your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ, in your behalf.

We have just received intelligence from you, through the medium of brother Elliott, of Chagrin, making inquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say, if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands—which it appears must be done, as we understand the mob are determined to massacre you, if the Governor takes you back upon your lands, and leaves you unprotected—it will become your duty to petition the Governor to petition the President to send a force there to protect you, when you are re-instated.

The Governor proposes to take you back to your lands whenever you are ready to go, (if we understand correctly); but cannot keep up any army to guard you; and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President, of your

situation; and also petition the President yourselves, according to the direction of the Lord. We have petitioned Governor Dunklin in your behalf, and enclosed it in a printed revelation, the same as this which we now send to you. The petition was signed by something like sixty brethren, and mailed for Jefferson city, one week ago; and he will probably receive it two weeks before you receive this.

We also calculate to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to prosecute and try every lawful means to bring the mob to *justice* as fast as circumstances will permit. With regard to your tarrying in Clay county, we cannot say; you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread until the Lord delivers.

We sent you a fifty dollar United States note some time ago; if you have received it, please acknowledge the receipt of it to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient, and murmur not against the Lord, and you shall see that all these things shall turn to your greatest good.

Inquire of Elder Marsh, and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern Churches doing something pretty handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion; for the Lord said, Your brethren in Zion begin to repent, and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation; therefore, this affliction came upon the Church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor P. Hurlbut, an apostate Elder from this Church, has been to the State of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of Joseph and the Smith family; and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville; and fired the minds of the people with much indignation against Joseph and the Church.

Hurlbut also made many harsh threats, &c., that he would take the life of Joseph, if he could not destroy "Mormonism" without. Brother Joseph took him with a peace warrant, and after three days trial, and investigating the merits of our religion, in the town of Painesville, by able Attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial, the spirit of hostility seems to be broken down in a good degree; but how long it will continue so, we cannot say.

You purchased your inheritances with money, therefore, behold you are blessed: you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says, "If by blood, lo your enemies are upon you, and ye shall be driven from city to city;" give yourselves no uneasiness on this account.

Farewell, in the bonds of the new covenant, and partakers in tribulation.

(Signed)

ORSON HYDE, { Clerk of the Presidency of the Church.

On the evening of the 28th, brothers Oliver, and Frederick, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me and my brethren from Doctor Hurlbut, that he may not prevail against us in the law-suit that is pending: and also, that God would soften the hearts of E. Smith, J. Jones, Loud, and Lyman, also, Mr. Beardsley, that they might obey the Gospel; or if they would not repent, that the Lord would send faithful Saints to purchase their farms, that this Stake may be strengthened, and its borders enlarged. O Lord, grant it for Christ's sake. Amen.

February 1st. Every expedient preparation was making by the Church in Kirtland, and Clay county, to have those who had been driven from their possessions in Jackson county, returned.

Governor Dunklin wrote to the brethren as follows:—

City of Jefferson, Feb. 4, 1834.

Gentlemen:

Your communication of the 6th December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the enquiry ordered into the military conduct of Colonel Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed that the further enquiry of the court was postponed until the 20th inst. Then, before I could hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county; consequently, I cannot receive any thing from one, preparatory to arrangements for the other.

I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes, from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If, upon enquiry, it is found that your people were wrongfully dispossessed of their arms by Colonel Pitcher, then an order will be issued to have them returned; and should your men organize according to law—which they have a right to do, indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this state is clothed. The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the Executives of the respective states; and the laws of this state empower the "Commander-in-chief, in case of actual or threatened invasion, insurrection, or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all this branch of Executive powers. None of these, as I consider, embrace the part of your request. The words, "or other emergency", in our militia law, seem quite broad; but the emergency to come within the object of that provision, shall be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the war had been waged against the whole state, yet, the *public* has no other interest in it, than that the laws be faithfully executed; thus far I presume the whole community feel a deep interest; for that which is the case of the *Mormons* to-day, may be the case of the *Catholics* to-morrow, and after them, any other seet that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time, facts will be developed upon which I can act more definitely. The Attorney-general will be required to assist the circuit Attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the court; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind; and, whenever you make out a case entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your obedient servant,

(Signed) DANIEL DUNKLIN.

To Mess. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corrill, and A. S. Gilbert.

(To be continued.)

VARIETIES.

GOLD has been found at St. Vincent, West Indies.

BRIGANDAGE is very flourishing in the Papal dominions.

THERE has been a succession of heavy gales on Lake Erie, U.S., and many vessels and lives have been lost.

THE proclamation of the Empire was made in Paris on the 2nd Dec., and throughout France on the 5th.

DR. DIXON was consecrated, on Sunday, Nov. 21st, as Roman Catholic Archbishop of Armagh, and "Primate of all Ireland."—*News of the World.*

AFTER four years' persevering endeavours, an Englishman has succeeded in obtaining a concession from the papal government, for lighting Rome with gas.—*Lloyd's News.*

AT a meeting held according to a notice given for that purpose, the inhabitants of the town of Kanesville, Iowa, decided to call said town hereafter by the name of Council Bluff city.—*New York Herald.*

THE quantity of steel annually produced in Sheffield, during the last five years, has varied from 16,000, to 17,000 tons from Foreign iron; and from 1,500 to 2,000 tons from iron of British manufacture.—*Family Herald.*

ANCIENT JEWISH MANUSCRIPT.—A well known clergyman in Wurtemberg, of pietistic learning, has come into possession of part of a scroll of the law, which had been found at Pompeii. It was discovered in an Egyptian Temple in that city, and it is presumed that it was brought thither from Jerusalem, since the Romans looked upon Judaism as originating with the Egyptians. It is to be hoped that the missing parts will be added. This newly discovered treasure will, however, prove interesting to the student of the Bible.—*Jewish Chronicle.*

THE LATE DUKE OF WELLINGTON.—Arthur, Duke of Wellington, was the fourth son of the Earl and Countess of Mornington, and is said to be a descendant of the renowned King Alfred, on his mother's side. The *Dublin Mercury*, *Dublin Gazette*, and *Dublin Freeman's Journal*, of May 2nd, 1769, announce his birth at Mornington House, Upper Merrion Street, Dublin, the town residence of his parents; instead of Dangan Castle, County Meath, as contended by some; *Exshaw's Gentleman's Magazine*, of May 1st, 1769, announces the 29th of May as the day. His military services were performed in the Netherlands, India, the Peninsula, &c., being crowned by the famous battle of Waterloo. The Duke died of indigestion, on the 14th September last, at Walmer Castle, and was interred, with great pomp, in St Paul's Cathedral, London, on the 18th November.

GENTILISM.—HOT AND COLD OUT OF THE SAME MOUTH.—The *New York Herald* of Nov. 23rd has the following harmonious paragraphs in close proximity to each other:—"AMBITIOUS DESIGNS OF NATIONS.—England is now seeking to annex Burmah; Russia, the Moldavian provinces; France, more of Northern Africa; the United States, either Cuba, or the northern part of Mexico; and Prussia, a slice from Switzerland. Men, with their millions, do not hesitate to cheat their boot-black out of a sixpence. Why should nations, governed by men, neglect the acquisition of more territory? * * * THANKSGIVING IN THE UNITED STATES.—Twenty states, more or less, offer up thanks, next Thursday, for the blessings showered upon them during the past year. What other nation on the face of the earth, has greater cause for thanksgiving? We have abundance of everything—food, gold, health, and freedom."

THE BEGGAR AND LEPER.—A poor beggar, overwhelmed with want and misery, resolved one day to drown himself. Arrived at the brink of the river he was about to throw himself in, when a leper who was passing, asked him to point out the dwelling of a certain physician, who might perhaps be able to cure him. "Brother," said the beggar, "you had better follow my example, and thus speedily deliver yourself from your malady." "No," replied the leper, "I wish to recover, I am by no means tired of life." A wise man, who was passing by, and heard the dialogue, then said,—"My friends, if you each persist in your first resolution, you ought to exchange your modes of action; let the leper plunge frequently into the water, and he will be healed; while you, poor man, may commit suicide in the speediest and most certain manner possible, by putting yourself into the hands of a physician."—*From the Chaldee.*

INDUSTRY AND SOBRIETY OF THE MORMONS.—But if the natural intelligence of the Mormons is none the most penetrating, their acquired knowledge none the most perfect, or their manners the most polished, they possess, as in some measure a compensation for these deficiencies, those two cardinal virtues of the classes from which they have generally sprung, industry and sobriety, in a very remarkable degree. If external manifestations are to be taken as true types of inward feeling and character, energy, perseverance, and sobriety are certainly prominent, not to say predominant, traits of the Mormon character. Every Mormon has some employment, and what is more, usually prosecutes it with praiseworthy assiduity. An idle or drunken Mormon is a social phenomenon which has not yet fallen under my eye. There are but few liquor shops in the city. I believe that these are rarely entered by any but emigrants and transient residents. The streets of the city are quiet and orderly at all hours, both of the day and night.—Deseret Correspondence of the *St. Louis Intelligencer.*

MARRIAGE.

(*Selected.*)

WHAT are all the charms of earth,
All its pride, its treasure worth,
No companion at our side,
Thoughts and feelings to divide?
Friends divide the weight of trouble,
Make the sweetest pleasures double:
Parted floods more calmly flow,
Parted flames more brightly glow.

In the nuptial tie we find
Love, the loveliest in its kind;
Two in one united whole,
One in body, one in soul:
Virtuous and delightful feeling—
Joy promoting, sorrow healing;
While the love of joys above,
Heightens all the joys of love.

GRINFIELD.

CAUTION.—Elder Robert Menzies, President of the Bradford Conference, informs us that a person called Richard Currell has been detected imposing upon the Saints, pleading poverty, &c. He had a woman, a certificate from Reading, and a number of blank certificates with him, the latter to be filled up of course as might be convenient. The Saints are hereby cautioned against such imposition.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH DEC., 1852.

	£	s.	d.
Richard Morris	5	0	0
Thomas Kirkwood	12	0	0
Edward Sutherland	1	0	0
J. W. Pembroke	7	12	0
John Alexander	5	0	0
George Simpson	5	0	0
W. L. N. Allen	5	0	0
Carried forward	£40	12	0

	£	s.	d.
Brought forward	£40	12	0
Henry Savage	5	0	0
Richard Tilt	17	6	0
William Soulsby	13	8	0
T. C. Armstrong	35	0	0
Thomas Hansom	10	0	0
Thomas Chamberlain	10	0	0
	£131	6	0

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

Vol. XIV. Supplement, 1852. Price 8d.

HISTORY OF JOSEPH SMITH.

Owing to the many reports which have been put into circulation by evil-designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church, and its progress in the world—I have been induced to write this history, so as to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in possession.

In this history I will present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the thirteenth year since the organization of the said Church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third of December, in the town of Sharon, Windsor county, State of Vermont. My father, Joseph Smith, senior, left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely—my father Joseph Smith, my mother Lucy Smith, (whose name, previous to her marriage, was Mack, daughter of Solomon Mack), my brothers Alvin, (who is now dead) Hyrum, (myself,) Samuel, Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we lived, an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here!" and some, "lo, there!" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For—notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased—when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all the good feelings one for another, if they ever had any, were entirely lost

in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum, Samuel, Harrison; and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who were wrong. My mind at different times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally, and upbraideth not; and it shall be given him." Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid. I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But—exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction; not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"This is my beloved son, hear him."

My object in going to inquire of the Lord, was to know which of all the sects

was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—for at this time it had never entered into my heart that all were wrong—and which I should join. I was answered, that I must join none of them, for they were all wrong, and the personage who addressed me, said, that all their creeds were an abomination in his sight: that those professors were all corrupt; "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine, the commandments of men; having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me, which I cannot write at this time.

When I came to myself again, I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour; he treated my communication not only lightly, but with great contempt, saying, it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution; and this was common among all the sects, all united to persecute me.

It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since, that I felt much like Paul, when he made his defence before king Agrippa, and related the account of the vision he had when he "saw a light, and heard a voice;" but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God?" or why does the world think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God, and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three,—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded, to have endeavoured in a proper and affectionate manner to have reclaimed me,—I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature; which, I am sorry to say, led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things, I often felt condemned for my weakness, and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said, that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted Seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bible. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts; that it shall leave them neither root nor branch" And again, he quoted the fifth verse thus: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ; but the day had not

yet come when "they who would not hear his voice, should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said, that this was not yet fulfilled, but was soon to be. And he further stated, the fulness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not then fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light made its appearance.

I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced, and again related the very same things which he had done at his first visit, without the least variation; having done which, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before, adding a caution to me, telling me that Satan would try to tempt me, in consequence of the indigent circumstances of my father's family, to get the plates for the purpose of getting rich. This he forbad me, saying, that I must have no other object in view in getting the plates but to glorify God; and must not be influenced by any other motive but that of building His kingdom; otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labours of the day; but, in attempting to labour as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me, calling me by name: I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

I obeyed; I returned back to my father in the field, and rehearsed the whole matter to him. He replied to me, that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester,

Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth, and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was fobidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of labouring with our hands, hiring by day's work and otherwise, as we could get opportunity; sometimes we were at home, and sometimes abroad, and by continued labour were enabled to get a comfortable maintenance.

In the year 1824 my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October, 1825, I hired with an old gentleman, by the name of Josiah Stoal, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehannah county, State of Pennsylvania; and had, previous to my hiring with him, been digging, in order if possible, to discover the mine. After I went to live with him, he took me, among the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision, persecution followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's, and went to my father's, and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the 22d day of September, 1827, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented, was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God, they remained safe in my hands, until I had accomplished by them what

was required at my hand; when, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the 2nd day of May, 1838.

The excitement however still continued, and rumour with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county, in the State of Pennsylvania. While preparing to start, being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise, in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there, I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim, I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following. Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:—

I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated, that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him, and went to Dr. Mitchell, who sanctioned what Professor Anthon had said, respecting both the characters and the translation.

Mr. Harris, having returned from this tour, left me and went home to Palmyra, arranged his affairs, and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written one hundred and sixteen pages of manuscript, on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to teaze me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was, that he must not. However he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way.

Notwithstanding, however, the great

restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression—and I inquired of the Lord through it, and obtained the following:—

Revelation to Joseph Smith, jun., given July, 1828, concerning certain manuscripts on the first part of the Book of Mormon, which had been taken from the possession of Martin Harris.

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought: for God doth not walk in crooked paths; neither doth He turn to the right hand nor to the left; neither doth He vary from that which He hath said; therefore His paths are straight, and His course is one eternal round.

Remember, remember, that it is not the work of God that is frustrated, but the work of men; for, although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

Behold, you have been entrusted with these things, but how strict were your commandments! and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God; although men set at nought the counsels of God, and despise his words, yet you should have been faithful, and He would have extended His arm, and supported you against all the fiery darts of the adversary, and He would have been with you in every time of trouble.

Behold, thou art Joseph, and thou wast chosen to do the work of the Lord; but because of transgression, if thou art not aware thou wilt fall; but remember, God is merciful; therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up, and become as other men, and have no more gift.

And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment, and boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season; for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

Nevertheless my work shall go forth; for inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which He made to His people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord; and that they might believe the Gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance they might be saved. Amen.

After I had obtained the above Revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me:—

Revelation, given to Joseph Smith, jun., May, 1829, informing him of the alteration of the manuscript of the fore part of the Book of Mormon.

Now, behold, I say unto you, that because you delivered up those writings, which you

had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster, or labour more than you have strength and means provided to enable you to translate, but be diligent unto the end. Pray always that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift: and because you have delivered the writings unto his hands, behold, wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And, behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and, behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; and on this wise the devil has sought to lay a cunning plan that he may destroy this work; for he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing; for, behold, he has put it into their hearts to get thee to tempt the Lord thy God in asking to translate it over again; and then, behold, they say and think in their hearts, we will see if God has given him power to translate; if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them, therefore they will not agree, and we will say that he has lied in his words, and that he has no gift and that he has no power; therefore we will destroy him and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

Verily, verily I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he has laid a cunning plan thinking to destroy the work of God: but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, Deceive, and lie in wait to catch that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in a lie that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

Verily, verily I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

Now, behold, they altered those words, because Satan said unto them, "he hath deceived you;" and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands; for, behold, they shall not accomplish their evil designs in lying against those words. For behold, if you should bring forth the same words they will say that you have lied, that you have pretended to translate, but that you have contradicted yourself; and, behold, they will publish this, and Satan will harden the hearts of the people, to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but, behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things what you shall do, show it not unto the world until you have accomplished the work of translation.

Marvel not that I said unto you here is wisdom, show it not unto the world; for I said show it not unto the world, that you may be preserved. Behold, I do not say that you shall not show unto the righteous, but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

And now, verily, I say unto you, that an account of those things that you have writ-

ten, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work: yea, I will show unto them that my wisdom is greater than the cunning of the devil.

Behold, they have only got a part, or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my Gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my Gospel which my holy Prophets, yea, and also my disciples desired in their prayers should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea, and this was their faith—that my Gospel which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

Now this is not all, their faith in their prayers was—that this Gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this Gospel in this land, might have eternal life; yea, that it might be free unto all, of whatsoever nation, kindred, tongue, or people they might be.

And now, behold, according to their faith in their prayers will I bring this part of my Gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

And for this cause have I said, if this generation harden not their hearts, I will establish my Church among them. Now I do not say this to destroy my Church, but I say this to build up my Church; therefore, whosoever belongeth to my Church need not fear, for such shall inherit the kingdom of heaven. But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain; yea, and all those that do wickedly, and build up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

Behold, I am Jesus Christ, the Son of God. I came unto my own, and my own received me not. I am the light, which shineth in darkness, and the darkness comprehendeth it not. I am he who said unto my disciples, other sheep have I which are not of this fold, and many there were that understood me not.

And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvellous works which they did in my name: yea, and I will also bring to light my Gospel which was ministered unto them; and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my Gospel, that there may not be so much contention. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the Scriptures, and do not understand them; therefore I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come they may, and partake of the waters of life freely.

Behold, this is my doctrine: whosoever repenteth and cometh unto me the same is my Church—whosoever declareth more or less than this, the same is not of me, but is against me, therefore he is not of my Church.

And now, behold, whosoever is of my Church, and endureth of my Church to the end, them will I establish upon my rock, and the gates of hell shall not prevail against them.

And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen.

I did not, however, go immediately to translating, but went to labouring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February, 1829, my father came to visit us, at which time I received the following revelation for him:—

Revelation to Joseph Smith, sen., given February, 1829.

Now, behold, a marvellous work is about to come forth among the children of men, therefore, O ye that embark in the service

of God, see that ye serve Him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work; for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris, and obtained:—

Revelation, given March, 1829.

Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me; and now, behold, this shall you say unto him, He who spake unto you said unto you, I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, jun., and have commanded you that you shall stand as a witness of these things; and I have caused you, that you should enter into a covenant with me, that you should not show them except to those persons to whom I commanded you, and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished.

Verily, I say unto you, that we shall come unto the inhabitants of the earth, if they will not hearken unto my words; for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O, this unbelieving and stiff-necked generation, mine anger is kindled against them.

Behold, verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you, and in addition to your testimony, the testimony of three of my servants whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my Church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and, behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while, for ye are not yet ordained. And their testimony shall also go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold, I grant unto you eternal life, even if you should be slain.

And now, again, I speak unto you, my servant Joseph, concerning the man that desires the witness. Behold, I say unto him, he exalts himself, and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; and then he shall say unto the people of this generation, Behold, I have seen the things which the Lord has shown unto Joseph Smith, jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man. And I, the Lord, command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say. But if he deny this, he

will break the covenant which he has before covenanted with me, and, behold, he is condemned. And now, except he humble himself, and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken; and if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold, I say unto thee, Joseph, when thou hast translated a few more pages thou shalt stop for a season even until I command thee again, then thou mayest translate again; and except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humble not himself and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee: and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

On the 15th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me, that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make inquiries of me.

Two days after the arrival of Mr. Cowdery (being the 17th of April), I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thummim, and obtained the following:—

Revelation, given April, 1829, *to Oliver Cowdery and Joseph Smith, jun.*

A great and marvellous work is about to come forth unto the children of men. Behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion; seek not for riches, but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred, and cometh from above; and if thou wilt inquire thou shalt know mysteries which are great and marvellous; therefore, thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me; and, behold, as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

Behold, thou knowest that thou hast inquired of me, and I did enlighten thy mind: and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else, save God, that knoweth thy thoughts and the intents of thy heart; I tell thee these things as a witness unto thee, that the

ords or the work which thou hast been riting is true.

Therefore, be diligent; stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the word's ake. Admonish him in his faults, and also eceive admonition of him. Be patient, be ober, be temperate; have patience, faith, ope, and charity.

Behold, thou art Oliver, and I have spoken nto thee because of thy desires; therefore, easure up these words in thy heart; be aithful and diligent in keeping the commandments of God, and I will encircle thee the arms of my love.

Behold, I am Jesus Christ, the Son of God. am the same that came unto my own, and y own received me not. I am the light which shineth in darkness, and the darkness omprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon he night when you cried unto me in your eart that you might know concerning the ruth of these things; did I not speak peace o your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily, I say unto you, that there are records, which contain much of my Gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light with your gift, those parts of my Scriptures which have been hidden because of iniquity.

And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

Verily, verily, I say unto you, if they reject my words, and this part of my Gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labours.

Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good, my sons, for whatsoever ye sow that shall ye also reap; therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you; look unto me in every thought, doubt not, fear not. Behold, the wounds which pierced my side, and also the prints of the nails in my hands and feet. Be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

After we had received this revelation he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family had communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being; so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself.

During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations.

A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament (John c. xxi. v. 22), whether he died or whether he continued, we mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received:—

Revelation, given to Joseph Smith, jun., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, *when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself.*

And the Lord said unto me, John, my beloved, what desireest thou? For if ye shall ask what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily I say unto thee, because thou desiredst this, thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues, and people.

And for this cause the Lord said unto

Peter, If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me; but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work, therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him, and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation, during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained:—

Revelation, given April, 1829.

Oliver Cowdery, verily, verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records which are ancient, which contain those parts of my Scripture of which has been spoken, by the manifestation of my Spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies; when, if it were not so, they would slay you, and bring your soul to destruction.

O, remember those words, and keep my commandments. Remember this is your gift. Now this is not all thy gift, for you have another gift, which is the gift of Aaron: behold, it has told you many things; behold, there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvellous works, and no power shall be able to take it away out of your hands, for it is the work of God. And therefore, whatsoever you shall ask me, to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it; remember, that without faith you can do nothing; therefore, ask in faith. Trifle not with these things. Do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate, and receive knowledge from all those ancient records which have been hid up that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it, and I am the same who spake unto you from the beginning. Amen.

Revelation, given to Oliver Cowdery, April, 1829.

Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, jun., even so I would that you should continue until you have finished this record, which I have entrusted unto him; and then, behold, other records have I that I will give unto you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold, the work which you are called to do, is to write for my servant Joseph; and, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me; but, behold, I say unto you, that you must study it out in your mind, then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred save it be given you from me.

Now, if you had known this, you could have translated; nevertheless it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared, and the time is past, and it is not expedient now; for, do you not behold, that I have given unto my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned.

Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. Stand fast in the

work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us:—

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said this Aaronic Priesthood had not the power of laying on of hands for the Gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, afterwards he laid his hands on me and ordained me to the same Priesthood—for so were we commanded.

The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said should in due time be conferred on us, and that I should be called the first Elder, and he the second. It was on the 15th day of May, 1829, that we were ordained under the hand of the messenger, and baptized.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized and having received the Priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence), who had become friendly to me, and who were opposed to mobs, and willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him what the Lord was about to do for the children of men, and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and laboured to persuade him concerning the Gospel of Jesus Christ, which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was, that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him; and on the fifteenth day of that

same month in which we had been baptized and ordained; Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit. Not many days afterwards, my brother Hyrum Smith came to us to inquire concerning these things, when, at his earnest request, I inquired of the Lord through the Urim and Thummim, and received for him the following:—

Revelation, given unto Hyrum Smith, Harmony, Susquehannah county, Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow, therefore give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with all his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you; and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; for, behold, it is I that speak; behold, I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold, I command you, that you need not suppose that you are called to preach until you are called; wait a little longer, until you shall have my word, my rock, my Church, and my Gospel, that you may know of a surety my doctrine; and then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my Spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken; yea, the translation of my work: be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men; but now, hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold, thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just. Build upon my rock, which is my Gospel: deny not the spirit of revelation, nor the spirit of prophecy; for wo unto him that denieth these things; therefore, treasure up in your hearts until the time which is in my wisdom that you shall go forth: behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

Behold, I am Jesus Christ, the Son of God; I am the life and the light of the world; I am the same who came unto my own, and my own received me not; but verily, verily I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

About the same time came an old gentleman to visit us, of whose name I wish to make honourable mention—Mr. J. Knight, sen., of Colesville, Broom county, New York, who having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we

night not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work which otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work, I enquired of the Lord for him, and obtained as follows:—

Revelation, given to Joseph Knight, sen., at Harmony, Susquehannah county, Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Behold, I am the light and the life of the world that speak these words; therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca county, New York, and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighbourhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations:—

Revelation, given to David Whitmer, at Fayette, Seneca county, New York, June, 1829.

A great and marvellous work is about to come forth unto the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to the harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth—a light which cannot be hid in darkness; wherefore I must bring forth the

fulness of my Gospel from the Gentiles unto the house of Israel. And behold, thou art David, and thou art called to assist, which thing if ye do and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

Revelation, given to John Whitmer, June, 1829.

Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer; for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

Revelation, given to Peter Whitmer, jun., June, 1829.

Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer; for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

We found the people of Seneca county in general friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad; many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the Gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, jun., were baptized in Seneca lake, the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which this work (the Book of Mormon) should be translated, and that these three witnesses should bear record of the same, as will be found recorded, Book of Mormon first edition, page ——, and second edition, page——.

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the afore-mentioned Martin Harris who had come to inquire after our progress in the work, that they would have me inquire of the Lord to know if they might not obtain of him to be these three special witnesses, and finally they became so very solicitous, and teazed me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following:—

Revelation, to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, Seneca County, New York, June 1829, *given previous to their viewing the Plates containing the Book of Mormon.*

Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the Prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God; and this you shall do that my servant Joseph Smith, jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jun., has seen them; for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him; and as your Lord and your God liveth, it is true.

Wherefore, you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you, the gates of hell shall not prevail against you, for my grace is sufficient for you, and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation, that they should have a view of the plates, &c.

We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favour in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments." When, immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment, Martin Harris cried out, apparently in ecstacy of joy, "'Tis enough; mine eyes have beheld," and jumping up, he shouted "Hosannah," blessing God, and otherwise rejoiced exceedingly.

Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz., to bear record of these things, in order to accomplish which, they drew up and described the following document:—

The Testimony of Three Witnesses.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record—which is the record of the people of Nephi, and also of the Lamanites their brethren, and also of the people of Jared who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us, wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God, and not of man; and we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvellous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things; and we know that if we are faithful in Christ, we shall rid our garments of the blood of all

men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired, this additional testimony was obtained:—

The Testimony of Eight Witnesses.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold, and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, jun.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, sen.,
HYRUM SMITH,
SAMUEL H. SMITH.

Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers that now began to visit us—some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests, who generally came for the purpose of disputation; however, the Lord continued to pour out upon us His Holy Spirit, and as often as we had need, He gave us in that moment what to say; so that, although unlearned and inexperienced in religious controversy, yet were we able to confound those learned Rabbies of the day, whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, to the true and everlasting Gospel of Jesus Christ; so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed.

We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that provided we continued faithful, we should also have the Melchisedek Priesthood, which holds the authority of the laying on of hands for the Gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the Saviour's promise—"Ask, and you shall receive; seek and you shall find; knock and it shall be opened unto you;" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate and ordain them; and then attend to the laying on of hands for the Gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood, as well as that of others who were yet to be sought after:—

Revelation to Joseph Smith, jun., Oliver Cowdery, and David Whitmer, making known the calling of Twelve Apostles in these last days; and also instructions relative to building up the Church of Christ according to the fulness of the Gospel. Given in Fayette, New York, June, 1829.

Now behold, because of the thing which you, my servant Oliver Cowdery, have de-

sired to know of me, I give unto you these words. Behold, I have manifested unto you by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true; and if you know that they are true, behold, I give unto you a commandment that you rely upon the things which are written, for in them are all things written concerning the foundation of my Church, my Gospel, and my rock; wherefore, if you shall build up my Church upon the foundation of my Gospel and my rock, the gates of hell shall not prevail against you.

Behold, the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel; wherefore, as thou hast been baptized by the hands of my servant, Joseph Smith, jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now, marvel not that I have called him unto mine own purpose, which purpose is known in me; wherefore, if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for behold, I command all men everywhere to repent, and I speak unto you even as unto Paul mine Apostle, for you are called with that same calling with which he was called. Remember the worth of souls is great in the sight of God; for behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people; and if it so be that you should labour all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me? Behold, you have my Gospel before you, and my rock, and my salvation. Ask the father in my name in faith, believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men; and if you have not faith, hope, and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now, behold, there are others who are called to declare my Gospel, both unto Gentile and unto Jew, yea, even Twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart; and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my Gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you, wherefore you must perform it according to the words which are written.

And now I speak unto the Twelve. Behold, my grace is sufficient for you; you must walk uprightly before me, and sin not. And behold, you are they who are ordained of me to ordain Priests and Teachers to declare my Gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men nor of man, but of me, wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power, you could not have them; wherefore you can testify that you have heard my voice and know my words.

And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve who shall have the desires of which I have spoken, and by their desires and their works you shall know them; and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name; and you must preach unto the world, saying, You must repent, and be baptized in the name of Jesus Christ; for all men must repent and be baptized, and not only all men, but women, and children who have arrived to the years of accountability.

And now, after that you have received

this, you must keep my commandment in all things; and by your hands I will work a marvellous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father; wherefore the blessings which I give unto you are above all things. And after that you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once again here upon the earth.

Revelation.

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established, agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month, which is called April; which commandments were given to Joseph Smith, jun., who was called of God, and ordained an Apostle of Jesus Christ, to be the first Elder of this Church; and to Oliver Cowdery, who was also called of God an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and for ever. Amen.

After it was truly manifested unto this first Elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also; which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scriptures are true, and that God does inspire men, and call them to His holy work in this age and generation, as well as in generations of old; thereby showing that He is the same God yesterday, to-day, and for ever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith, and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them; and that He created man, male and female, after His own image, and in His own likeness created He them, and gave unto them commandments that they should love and serve Him, the only living and true God, and that He should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave His Only Begotten Son, as it is written in those Scriptures which have been given of Him; he suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day, and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power, according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved; not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the Holy Prophets, who spake as they were inspired by the Gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent, and believe on the name of Jesus Christ,

and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true to all those who love and serve God with all their might, mind, and strength; but there is a possibility that man may fall from grace, and depart from the living God. Therefore, let the Church take heed, and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also. And we know that these things are true, and according to the revelations of John, neither adding to nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God which shall come hereafter by the Gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honour, power, and glory be rendered to His holy name, both now and ever. Amen.

And again, by way of commandment to the Church, concerning the manner of baptism.

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works, that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his Church.

The duty of the Elders, Priests, Teachers, Deacons, and members of the Church of Christ.

An Apostle is an Elder, and it is his calling to baptize; and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ; and to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings.

The Elders are to conduct the meetings, as they are led by the Holy Ghost, according to the commandments and revelations of God.

The Priest's duty is to preach, teach, expound, exhort, and baptize; and administer the Sacrament; and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other Priests, Teachers, and Deacons, and he is to take the lead of meetings when there is no Elder present; but when there is an Elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder, if occasion requires.

The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often; and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always in all his duties in the Church by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every Elder, Priest, Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.

The several Elders composing this Church of Christ, are to meet in Conference once in three months, or from time to time, as said Conferences shall direct or appoint: and said Conferences are to do whatever Church business is necessary to be done at the time.

The Elders are to receive their Licenses from other Elders, by vote of the Church to which they belong, or from the Conferences.

Each Priest, Teacher, or Deacon, who is ordained by a Priest, may take a certificate from him at the time, which certificate, when presented to an Elder, shall entitle him to a License, which shall authorize him to perform the duties of his calling—or he may receive it from a Conference.

No person is to be ordained to any office in this Church, where there is a regularly organized Branch of the same, without the vote of that Church; but the presiding Elders, travelling Bishops, High Counsellors, High Priests, and Elders, may have the privilege of ordaining, where there is no Branch of the Church, that a vote may be called.

Every President of the High Priesthood or presiding Elder, Bishop, High Counsellor, and High Priest, is to be ordained by the direction of a High Council or General Conference.

The duty of the Members after they are received by baptism.

The Elders or Priests are to have sufficient time to expound all things concerning

the Church of Christ to their understanding, previous to their partaking of the Sacrament, and being confirmed by the laying on of the hands of the Elders, so that all things may be done in order. And the members shall manifest before the Church, and also before the Elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the Holy Scriptures — walking in holiness before the Lord.

Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the Church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent:— The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the Elder or Priest shall administer it; and after this manner shall he administer it:—He shall kneel with the Church, and call upon the Father in solemn prayer, saying, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

The manner of administering the wine:— He shall take the cup also, and say, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

Any member of the Church of Christ transgressing or being overtaken in a fault, shall be dealt with as the Scriptures direct.

It shall be the duty of the several Churches composing the Church of Christ, to send one or more of their Teachers to attend the several Conferences held by the Elders of the Church, with a list of the names of the several members uniting themselves with the Church since the last Conference, or send by the hand of some Priest, so that a regular list of all the names of the whole Church may be kept in a book by one of the Elders, whoever the other Elders shall appoint from time to time; and also if any have been expelled from the Church, so that their names may be blotted out of the General Church Record of names.

All members removing from the Church where they reside, if going to a Church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any Elder or Priest, if the member receiving the letter is personally acquainted with the Elder or Priest, or it may be signed by the Teachers or Deacons of the Church.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, New York, secured the copyright, and agreed with Mr. Egbert Grandon to print five thousand copies for the sum of three thousand dollars.

I wish to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition, either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates:—

THE BOOK OF MORMON.

An account written by the hand of Mormon upon Plates, taken from the Plates of Nephi.

Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed —to come forth by the gift and power of God unto the interpretation thereof—sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile—the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether, also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now, if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

The remainder of the title page is of course modern.

A Commandment of God and not of man, to Martin Harris. Given at Manchester, New York, March, 1830, *by Him who is Eternal.*

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world. I having accomplished and finished the will of Him whose I am, even the Father, concerning me; having done this that I might subdue all things unto myself, retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I, God, am endless; wherefore I revoke not the judgments which I shall pass; but woes shall go forth—weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

Again, it is written eternal damnation; wherefore it is more express than other Scriptures, that it might work upon the hearts of the children of men altogether for my name's glory; wherefore, I will explain unto you this mystery, for it is meet unto you to know, even as mine Apostles. I speak unto you that are chosen in this thing even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? for behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name, wherefore—

Eternal punishment is God's punishment;
Endless punishment is God's punishment.

Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink; nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore I command you again to repent, lest I humble you with my almighty power; and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my spirit. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive; wherefore they must not know these things lest they perish. Learn of me and listen to my words; walk in the meekness of my spirit and you shall have peace in me. I am Jesus Christ, I came by the will of the Father, and I do His will.

And again, I command thee that thou shalt not covet thy neighbour's wife, nor seek thy neighbour's life. And again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God; which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant; that they may believe the Gospel, and look not for a Messiah to come who has already come.

And again, I command thee that thou shalt pray vocally as well as in thy heart, yea, before the world as well as in secret, in public as well as in private; and thou shalt declare glad tidings, yea, publish it upon the mountains and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt

do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels; yea, even the destruction of thyself and property. Impart a portion of thy property, yea, even part of thy lands, and all, save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family, and speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—"Hosannah! hosannah! blessed be the name of the Lord God."

Pray always, and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek, and conduct thyself wisely before me; yea, come unto me, thy Saviour. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had an opportunity; and also made known to our brethren that we had received commandment to organize the Church; and accordingly we met together for that purpose, at the house of the abovementioned Mr. P. Whitmer, being six in number, on Tuesday, the sixth day of April, A.D. one thousand eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the Gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following commandment:—

Revelation to Joseph Smith, jun., given April 6th, 1820.

Behold, there shall be a Record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which Church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith, for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory; for thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard, yea, his weeping for Zion I have seen; and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

For behold, I will bless all those who labour in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore it behoveth me that he should be ordained by you, Oliver Cowdery, mine Apostle—this being an ordinance unto you, that you are an Elder under his hand, he being the first unto you, that you might be an Elder unto this Church of Christ, bearing my name, and the first preacher of this Church unto the Church, and before the world, yea, before the

Gentiles, yea, and thus saith the Lord God, lo, lo, to the Jews also. Amen.

We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually, members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament.

Several persons who had attended the above meeting, and got convinced of the truth, came forward shortly after, and were received into the Church; among the rest my own father and mother were baptized, to my great joy and consolation, and about the same time, Martin Harris and A. Rockwell.

Revelation to the Church of Christ which was established in these last days, in the year of our Lord, 1830. *Given at Manchester, New York, April,* 1830, *in consequence of some desiring to unite with the Church without re-baptism, who had previously been baptized.*

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the begining. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this Church to be built up unto me, even as in days of old; wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

The following persons being anxious to know of the Lord what might be their respective duties in relation to this work, I inquired of the Lord, and received for them the following:—

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, sen., and Joseph Knight, sen. Given at Manchester, New York, April, 1830.

Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation. Make known thy calling unto the Church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and for ever. Amen.

Behold, I speak unto you, Hyrum, a few words, for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed, and thy calling is to exhortation, and to strengthen the Church continually; wherefore thy duty is unto the Church for ever, and this because of thy family. Amen.

Behold, I speak a few words unto you, Samuel, for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the Church; and thou art not as yet called to preach before the world. Amen.

Behold, I speak a few words unto you, Joseph, for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the Church. And this is thy duty from henceforth and for ever. Amen.

Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world, as well as in secret, and in your family, and among your friends, and in all places. And behold, it is your duty to unite with the true Church, and give your language to exhortation continually, that you may receive the reward of the labourer. Amen.

On Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number. Our meeting was held by previous appointment at the house of Mr. Whitmer, Fayette. Large numbers of people attended, and the same day the following were baptized; viz., Hyrum Page, Catherine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer; and on the 18th day, Peter Whitmer, sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson, and Elizabeth Anne Whitmer, —all by Oliver Cowdery in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom county, New York, with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Univer-

salists, but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighbourhood; we had many friends, and some enemies, Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud-hole would he not try to help himself out? and that we were willing now to help him out of the mud-hole. He replied, that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself than have others to help him; and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbours and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with a very great earnestness requested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, "if you know that I can, it shall be done," and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.*

The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:—

> I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.

All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God and His Holy Spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the Church.

Soon after this occurrence I returned to Fayette, Seneca county. The Book of Mormon (the stick of Joseph in the hands of Ephraim), had now been published for some time, and as the ancient Prophet had predicted of it, "It was accounted as a strange thing." No small stir was created

* This was the first miracle which was done in this Church or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honour and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen.

by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so we feared not our opponents, knowing that we had both truth and righteousness on our side, that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach and to give information to all who were willing to hear.

During the last week in May, the above-mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first Conference as an organized Church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed as he felt no sensibility of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ, seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted "Hosannahs to God and the Lamb," and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings; and to witness and feel with our own natural senses the like glorious manifestations of the power of the Priesthood, the gifts and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto such as obey the Everlasting Gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.

Shortly after this Conference David Whitmer baptized the following persons in Seneca lake, viz., John Poorman, John Jelly, Jerushee Smith, Catherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

Immediately after this Conference I returned to my own house, and from thence, accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer, journeyed again on a visit to Mr. Knight's, of Colesville, Broom county. We found a number in the neighbourhood still believing, and anxious to be baptized.

We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient for the purpose of there attending to the ordinance; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath.

We afterwards found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighbourhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived, and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the Gift of the Holy Ghost, &c. &c. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

Amongst the many present at this meeting, was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting come to labour with her; but having spent some time with her without being able to persuade her against us, he endeavoured to have her leave her sister's house and go with him to her father's, who lived at a distance of at least ten miles off. For this purpose he had recourse to stratagem; he told her that one of her brothers was waiting at a certain place wishful to have her go home with him, he succeeded thus to get her a little distance from the house, when seeing that her brother was not in waiting for her, she refused to go any further with him; upon which he got hold of her by the arm to force her along, but her sister was soon with them; the two women were too many for him, and he was forced to sneak off without his errand, after all his labour and ingenuity. Nothing daunted, however, he went to her father, represented to him something or other which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labour was in vain, however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

However, early on Monday morning we were on the alert, and before our enemies were aware, we had repaired the dam and proceeded to baptize, when the following thirteen persons were baptized, under the hands of Oliver Cowdery, viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight, and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight, were we had retired to, raging with anger, and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized. The time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, &c., &c. The constable informed me soon after I had been arrested, that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip, and drove me out of their reach.

Whilst driving along pretty quickly one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit; however, we managed to get the wheel on again, and again left them be-

hind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room; he having declared that if we were interrupted unlawfully, he would fight for me, and defend me as far as in his power.

On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the mean time, my friend, Joseph Knight, had repaired to two of his neighbours, viz., James Davidson, and John Reid, Esqrs., respectable farmers, men renowned for their integrity, and well versed in the laws of their country, and retained them on my behalf during my trial.

At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stoal, of whom I have made mention as having worked for him some time, and examined to the following effect:—

Did not the prisoner, Joseph Smith, have a horse of you?—Yes.

Did not he go to you and tell you that an angel had appeared unto him and authorised him to get the horse from you?—No, he told me no such story.

Well, how had he the horse of you?—He bought him of me as another man would do.

Have you had your pay?—That is not your business. The question being again put, the witness replied,—I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man, and if he wishes, I am ready to let him have another horse on the same terms.

Mr. Jonathan Thompson was next called up and examined:—

Has not the prisoner, Joseph Smith, jun., had a yoke of oxen of you?—Yes.

Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?—No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.

After a few more such attempts the court was detained for a time, in order that two young women, daughters to Mr. Stoal, with whom I had at times kept company, might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behaviour towards them, both in public and private, when they both bore such testimony in my favour as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broom county were brought forward, but these my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me at the very moment in which I had been acquitted by this court.

The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court without anything to eat since the morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying, "prophesy, prophesy!" and thus did they imitate those who crucified the Saviour of mankind, not knowing what they did.

We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished-for security for my appearance, but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me

lie next the wall; he then laid himself down by me and put his arm around me, and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this not very agreeable manner did we pass the night.

Next day I was brought before the magistrates' court, of Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell some things which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time, when, finally, Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:—

Did the prisoner, Joseph Smith, jun., cast the devil out of you?—No, sir.

Why, have you not had the devil cast out of you?—Yes, sir.

And had not Joe Smith some hand in its being done?—Yes, sir.

And did not he cast him out of you?—No, sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God on the occasion. He commanded him out of me in the name of Jesus Christ.

And are you sure that it was the devil?—Yes, sir.

Did you see him after he was cast out of you?—Yes, sir? I saw him.

Pray, what did he look like? [Here one of my lawyers informed the witness that he need not answer the question.] The witness replied,—I believe I need not answer your last question, but I will do it, provided I be allowed to ask you one question first, and you answer me, viz., Do you, Mr. Seymour, understand the things of the Spirit?—No, answered Mr. Seymour, I do not pretend to such big things.—Well, then, replied Knight, it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it.

The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

Mr. Seymour now addressed the court, and in a long and violent harangue endeavoured to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

Mr. Davidson and Mr. Reid followed on my behalf. They held forth in true colours the nature of the prosecution, the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having showed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each, in his turn, thanked God that he had been engaged in so good a cause, as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were, upon this occasion, able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me, trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now begun to find that nothing could be sustained against me; even the constable who arrested me, and treated me so badly, now came and apologised to me, and asked my forgiveness of his behaviour towards me; and so far was he changed, that he informed me that the mob were determined, that if the court acquitted me, they would have me, and rail-ride me, and tar and feather me; and

further, that he was willing to favour me and lead me out in safety by a private way.

The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings, and with her in company next day arrived in safety at my own house.

After a few days, however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time. We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having travelled all night, except a short time, during which we were forced to rest ourselves under a large tree by the way side, sleeping and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain this privilege for themselves, though they thus wantonly could deny it to us. For instance, Cyrus M'Master, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty without judge or jury. The celebrated Dr. Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but, for brevity's sake, will make these suffice for the present.

I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply, and granted us "line upon line, here a little and there a little," of which the following was a precious morsel:—

Revelation to Joseph Smith, jun., given June, 1830.

The words of God, which He spake unto Moses at a time when Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with Him, and the glory of God was upon Moses, therefore Moses could endure His presence. And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years, and is not this endless? And behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease; wherefore no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses, my son, and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Saviour, for he is full of grace and truth; but there is no God besides me, and all things are present with me, for I know them all. And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

And it came to pass that Moses looked, and beheld the world upon which he was created, and Moses beheld the world, and the ends thereof, and all the children of men which were, and which are created; of the same he greatly marvelled and wondered. And the presence of God withdrew from Moses, that His glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth. And it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he saith unto himself, Now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes—but not mine eyes, for mine eyes could not have beheld, for I should have withered and died in His presence; but His glory was upon me, and I beheld His face, for I was transfigured before Him.

And it came to pass that when Moses had said these words, behold, Satan came, tempting him, saying, Moses, son of man, worship me. And it came to pass that Moses looked upon Satan, and said, who art thou? for behold, I am a son of God, in the similitude of His Only Begotten; and where is thy glory, that I should worship thee? for behold, I could not look upon God, except His glory

should come upon me, and I were strengthened before Him. But I can look upon thee in the natural man. Is it not so, surely? Blessed is the name of my God, for His Spirit hath not altogether withdrawn from me, or else, where is thy glory? for it is darkness unto me, and I can judge between thee and God; for God said unto me, Worship God, for Him only shalt thou serve. Get thou hence, Satan; deceive me not, for God said unto me, thou art after the similitude of mine Only Begotten And He likewise gave unto me commandments, when He called unto me out of the burning bush, saying, Call upon God in the name of mine Only Begotten, and worship me. And again, Moses said, I will not cease to call upon God; I have these things to inquire of Him, for His glory has been upon me, wherefore I can judge between Him and thee. Depart hence, Satan.

And now, when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying, I am the Only Begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell; nevertheless, calling upon God, he received strength, and he commanded, saying, Depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying, In the name of Jesus Christ, depart hence, Satan. And it came to pass, that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed thence, even from the presence of Moses, that he beheld him not.

And now, of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son, and calling on the name of God, he beheld His glory again, for it was upon him, and he heard a voice, saying, Blessed art thou, Moses, for I, the Almighty, have chosen thee; and thou shalt be made stronger than many waters, for they shall obey thy command as if thou wert God; and lo, I am with thee, even unto the end of thy days, for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descrying it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God, and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and He talked with Moses face to face; and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.

And it came to pass that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold, this is my work to my glory, to the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shall write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee, and they shall be had again among the children of men, among as many as shall believe these words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to

strengthen our faith, and cheer our hearts.

After our return from Colesville, the Church there were, as might be expected, very anxious concerning our again visiting them, during which time sister Knight, wife of Newel Knight, had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived; and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient Prophet Joel; and although we this time were forced to seek safety from our enemies by flight, yet did we feel confident, that eventually we should come off victorious, if we only continued faithful to Him who had called us forth from darkness into the marvellous light of the everlasting Gospel of our Lord Jesus Christ.

Shortly after our return home, we received the following commandments:—

Revelation to Joseph Smith, jun., and Oliver Cowdery, given in Harmony, Pennsylvania, July, 1830.

Behold, thou wast called and chosen to write the Book of Mormon, and to my ministry; and I have lifted thee up out of thy afflictions, and have counselled thee that thou hast been delivered from all thine enemies; and thou hast been delivered from the powers of Satan, and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more.

Magnify thine office, and after thou hast sowed thy fields, and secured them, go speedily unto the Church which is in Colesville, Fayette, and Manchester, and they shall support thee; and I will bless them, both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all Scriptures unto the Church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing.

For thou shalt devote all thy service in Zion. And in this thou shalt have strength, Be patient in afflictions, for thou shalt have many, but endure them; for lo, I am with thee, even unto the end of thy days. And in temporal labours thou shalt not have strength, for this is not thy calling. Attend to thy calling, and thou shalt have wherewith to magnify thine office, and to expound all Scriptures. And continue in laying on of the hands, and confirming the Churches.

And thy brother Oliver shall continue in bearing my name before the world, and also to the Church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free. And at all times and in all places he shall open his mouth, and declare my Gospel as with the voice of a trump, both day and night. And I will give unto him strength, such as is not known among men.

Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the Scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold, I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the Church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

Revelation, given at Harmony, Pennsylvania, July, 1830.

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my Gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jun.,

thy husband, in his afflictions with consoling words in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery whithersoever I will. And thou shalt be ordained under his hand to expound the Scripture, and to exhort the Church according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing and to learning much. And thou needest not fear, for thy husband shall support thee in the Church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

And verily I say unto thee, that thou shall lay aside the things of this world, and seek for the things of a better. And it shall be given thee also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church; for my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me; and it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.

Revelation to Joseph Smith, jun., Oliver Cowdery, and John Whitmer, given at Harmony, Pennsylvania, July 1830.

Behold, I say unto you, that you shall let your time be devoted to the studying of the Scriptures, and to preaching, and to confirming the Church at Colesville, and to performing your labours on the land, such as is required, until after you shall go to the west, to hold the next Conference, and then it shall be made known what you shall do. And all things shall be done by common consent in the Church, by much prayer and faith; for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

Whilst thus (and otherwise at intervals) employed in the work appointed me by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember. He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants, sec. ii. par. 7—"And truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation, he said, was erroneous, and added, "I command you in the name of God to erase these words, that no priestcraft be amongst us!!" I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, when I found the family, in general, of his opinion concerning the words above quoted, and it was not without both labour and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length got convinced that it was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth.

Early in the month of August Newel Knight and his wife paid us a visit at my place at Harmony, Pennsylvania, and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before He and his wife should leave us. In order to prepare for this I set out to go to procure some wine

for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first paragraph of which was written at this time, and the remainder in the September following:—

Revelation, given at Harmony, Pennsylvania, August, 1830.

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory, remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built upon the earth.

Behold, this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting Gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy Prophets since the world began, concerning the last days; and also John the son of Zacharias, which Zacharias he (Elias) visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun., and Oliver Cowdery, to ordain you unto this first Priesthood which you have received, that you might be called and ordained, even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; and also with Michael, or Adam, the Father of all, the Prince of all, the Ancient of Days; and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times, and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth; and also with all those whom my father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you; and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment, we prepared some wine of our own make, and held our meeting, consisting only of five, viz., Newel Knight and his wife, myself and my wife, and John Whitmer. We partook together of the Sacrament, after which we confirmed these two sisters into the Church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly.

About this time a spirit of persecution began again to manifest itself against us in the neighbourhood where I now resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God, and whose name was ———. This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and inquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but a few, he accordingly went to visit my father-in-law, and told him falsehoods concerning me of the most shameful nature, which turned the old gentleman and his family so much against us, that they would no longer promise us protection, nor believe our doctrines.

Towards the latter end of August, I, in company with John and David Whitmer, and my brother Hyrum Smith, visited the Church at Colesville, New York. Well knowing the determined hostilities

of our enemies in that quarter, and also knowing that it was our duty to visit the Church, we had called upon our heavenly Father, in mighty prayer, that He would grant us an opportunity of meeting with them, that He would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return unmolested.

Our prayers were not in vain, for when within a little distance of Mr. Knight's place, we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies; they looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the Church, and confirmed them, partook of the Sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to His holy name.

Next morning we set out on our return home, and although our enemies had offered a reward of five dollars to any one who would give them information of our arrival, yet did we get clear out of the neighbourhood, without the least annoyance, and arrived at home in safety.

Some few days afterwards, however, Newel Knight came to my place, and from him we learnt that, very shortly after our departure, the mob had come to know of our having been there, when they immediately collected together, and threatened the brethren, and very much annoyed them during all that day. Meantime, brother Knight had come with his wagon, prepared to move my family, &c., &c., to Fayette, New York. Mr. Whitmer, having heard of the persecutions which had been got up against us at Harmony, Pennsylvania, had invited us to go and live with him; and during the last week in August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained certain revelations concerning the upbuilding of Zion, the order of the Church, &c., &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a Conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the Conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before Conference convened, we received the following:—

Revelation to Oliver Cowdery, given at Fayette, New York, September, 1830.

Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the Church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this Church, excepting my servant, Joseph Smith, jun., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations with power and authority unto the Church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the Church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom. And thou shalt not command him who is at thy head, and at the head of the Church, for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

And now, behold, I say unto you, that you shall go unto the Lamanites, and preach my Gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my Church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.

Thou shalt not leave this place until after the Conference, and my servant Joseph shall be appointed to preside over the Conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hyrum Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; for behold, these things have not been appointed unto him, neither shall any thing be

ppointed unto any of this Church contrary o the Church covenants, for all things must e done in order, and by common consent in he Church, by the prayer of faith.

And thou shalt assist to settle these things ccording to the covenants of the Church, efore thou shalt take thy journey among he Lamanites. And it shall be given thee rom the time thou shalt go until the time hou shalt return, what thou shalt do. And hou must open thy mouth at all times, leclaring my Gospel with the sound of reoicing. Amen.

Revelation, given in the presence of Six Elders, in Fayette, New York, September, 1830.

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins; who will gather his people, even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time your sins are forgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you.

Verily I say unto you, that ye are chosen out of the world to declare my Gospel with the sound of rejoicing, as with the voice of a trump. Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is His good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive. And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice, and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine Apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the host thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine Apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me, and kept my commandments, and none else; for a trump shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon even as I am, to be with me, that we may be one.

But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath, and there shall be weeping and wailing among the hosts of men, and there shall be a great hail-storm sent forth to destroy the crops of the earth, and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass, that the beasts of the forest, and the fowls of the air shall devour them up. And that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the Prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts; and the fowls of the air, and the fishes of the sea, and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But behold, verily I say unto you, before

the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

And now, behold, I say unto you, never at any time have I declared from mine own mouth, that they should return, for where I am they cannot come, for they have no power; but remember that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first, in all things whatsoever I have created by the word of my power, which is the power of my Spirit, for by the power of my Spirit created I them, yea, all things, both spiritual and temporal: firstly, spiritual; secondly, temporal; which is the beginning of my work: and again, firstly, temporal; and secondly, spiritual; which is the last of my work: speaking unto you, that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me, and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men, neither Adam your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual. They are not natural nor temporal, neither carnal nor sensual.

And it came to pass that Adam being tempted of the devil—for behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honour; which is my power. And also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels. And behold, there is a place prepared for them from the beginning, which place is hell. And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

Wherefore, it came to pass, that the devil tempted Adam, and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, "Depart ye cursed."

But behold, I say unto you, that I, the Lord God, gave unto Adam, and unto his seed, that they should not die as to the temporal death until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten. Wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

And again, I say unto you, that whoso having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.

At length our Conference assembled. The subject of the stone previously mentioned, was discussed, and after considerable investigation, brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

We now partook of the Sacrament, confirmed and ordained many, and attended to a great variety of Church business on that and the following day, during which time we had much of the power of God manifested amongst us, the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and

faith, and hope, and charity abounded in our midst.

Before we separated we received the following:—

Revelation to David Whitmer, Peter Whitmer, jun., and John Whitmer, given September, 1830.

Behold, I say unto you, David, that you have feared man, and have not relied on me for strength as you ought; but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore you are left to enquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the Church, and before the world, and in the regions round about. Amen.

Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come that it is expedient in me that you shall open your mouth to declare my Gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer and faith, for his and your deliverance; for I have given unto him power to build up my Church among the Lamanites; and none have I appointed to be his counsellor over him in the Church, concerning Church matters, except it is his brother Joseph Smith, jun. Wherefore give heed unto these things, and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my Gospel, as with the voice of a trump. And your labour shall be at your brother Philip Burroughs, and in the regions round about; yea, wherever you can be heard, until I command you to go from hence. And your whole labour shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

Revelation to Thomas B. Marsh, given September, 1830.

Thomas, my son, blessed are you because of your faith in my work. Behold you have had many afflictions because of your family; nevertheless I will bless you, and your family, yea, your little ones; and the day cometh that they will believe and know the truth, and be one with you in the Church.

Lift up your heart and rejoice, for the hour of your mission has come, and your tongue shall be loosed, and you shall declare glad tidings of great joy unto this generation; you shall declare the things which have been revealed to my servant Joseph Smith, jun.; you shall begin to preach from this time forth, yea, to reap in the field, which is white already to be burned; therefore, thrust in your sickle with all your soul, and your sins are forgiven you, and you shall be laden with sheaves upon your back, for the labourer is worthy of his hire; wherefore your family shall live.

Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them, yea, I will open the hearts of the people and they will receive you. And I will establish a Church by your hand, and you shall strengthen them, and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

Behold, I say unto you, that you shall be a physician unto the Church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation, and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

During the Conference, which continued three days, the utmost harmony prevailed, and all things were settled satisfactorily to all present, and a desire was manifested by all the Saints to go forward and labour with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during Conference, and the work of the Lord spread and prevailed.

At this time a great desire was manifested by several of the Elders respecting the remnants of the house of Joseph; the Lamanites, residing in the west, knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty in regard to that people were about to be accomplished, and that they would receive the Gospel, and enjoy its blessings. The desire being so great, it was agreed

upon that we should enquire of the Lord respecting the propriety of sending some of the Elders among them, which we accordingly did, and received the following :—

Revelation to Parley P. Pratt, and Ziba Peterson, given October, 1830.

And now, concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my Gospel, and learn of me, and be meek and lowly of heart; and that which I have appointed unto him is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jun., into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written, and pretend to no other revelation, and they shall pray always, that I may unfold them to their understanding; and they shall give heed unto these words, and trifle not, and I will bless them. Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed. They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the Gospel. Among the number was Elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumour, and many false statements have been given to the world respecting Elder Rigdon's connection with the Church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down, from authentic sources, as also an account of his connection with the Church of Christ.

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of H rtford county, State of Maryland, was born A. D. 1743, and died May 26th, A. D. 1810, in the 62nd year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey; was born March 16th ,1759, and died October 3rd, 1839; and was the eldest daughter of Byrant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Byrant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, Elder Rigdon is of the opinion that he is of Norman extraction, and thinks that the name of Rigdon was derived from the French word Rig-o-dan, which signifies a *dance*, which language was spoken by the Normans; and that his ancestors came over to England with William the Conqueror. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage, to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same state, where they were married, and contined to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The sons were called Carvil, Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy.

Nothing very remarkable took place in the youthful days of Elder Rigdon; suffice it to say, that he continued at home with his parents, following the occupation of a farmer, until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society, which in that

country was called "Regular Baptists." The Church he united with was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm, and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a License to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March, 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumball county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of the same year. While there, he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumball county, Ohio.

After his marriage, he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist church of the city of Pittsburgh, to take the pastoral charge of said church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumball county, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that church with considerable success. At the time he commenced his labours in that church, and for some time before, the church was in a very low state, and much confusion existed in consequence of the conduct of their former pastor. However, soon after Elder Rigdon commenced his labours, there was a pleasing change effected; for, by his incessant labours and his peculiar style of preaching, the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city.

He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed with the idea that the doctrines maintained by that society were not altogether in accordance with the Scriptures. This thing continued to agitate his mind more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the Word of God, no other church with whom he could associate, or that he was acquainted with, was right; consequently, if he was to disavow the doctrine of the church with whom he was then associated, he knew of no other way of obtaining a livelihood, except by mental labour, and at that time had a wife and three children to support.

On the one hand was wealth, popularity, and honour, on the other appeared nothing but poverty and hard labour. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred warb of religion, who for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church,) his mind yet rose superior to all these considerations. Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power.

After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after labouring among that people two years and six months, he made known his determination to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Camp-

bell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the *Christian Baptist*. After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion, being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connection sprung up a new church in the world, known by the name of "Campbellites:" they call themselves "Disciples." The reason why they were called Campbellites, was in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than Elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family, besides his own industry, he was necessitated to find other employment in order to provide for his maintenance, and for this purpose he engaged in the humble capacity of a journeyman tanner in that city, and followed his new employment, without murmuring, for two years, during which time he both saw and experienced, that by resigning his pastoral vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy, and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception. To a well-regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous, while at the same time it cannot but cause feelings of a peculiar nature in those, who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not affect his mind so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience' sake, and in the fear of the Lord.

After labouring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker; and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his and Mr. Campbell's investigations, viz., repentance and baptism for the remission of sins.

He continued to labour in that vicinity one year, and during that time his former success attended his labours. Large numbers invariably attended his meetings. While he laboured in that neighbourhood, he was instrumental in building up a large and respectable church in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement prevailed throughout that whole section of the country, and frequently the congregations which he addressed were so large, that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiased by bigotry and prejudice had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but met with that opposition which ever ought to characterize the noble and ingenuous. Those by whom he was opposed, well knew that an honourable and public investigation would inevitably discover the weakness and fatality of their doctrine; consequently they shunned it, and endeavoured, by ridiculing the doctrine which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty; for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the Gift of the Holy Ghost, according to the teachings of Peter on the day of Pentecost, exhorting his hearers in the mean time to throw away their creeds of faith—to take the Bible

as their standard, and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment, and the traditions of the age, and to explore the wide and glorious fields of truth which the Scriptures hold out to them.

After labouring in that neighbourhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place were the remnants of a Baptist church which was nearly broken up, the members of which had become attached to the doctrines promulgated by Elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had, by their industry and good management, made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions, made it particularly attractive to the eye of the traveller, and gave evidence of enterprise and wealth. In that beautiful location he took up his residence, and immediately commenced his labours, with that zeal and assiduity which had formerly characterized him.

But being a stranger, many reports were put in circulation, of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavoured to stir up persecution against him; consequently many of the citizens were jealous, and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavourable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after labouring in that neighbourhood about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation — his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends.

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing: the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether so superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true, and in accordance with the Scriptures. Nor were his labours and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labours became very extensive, spreading over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was everywhere received with kindness, and welcomed by persons of all classes. Prejudice after prejudice gave way on every hand; opposition after opposition was broken down, and bigotry was rooted from its strong holds. The truths he advanced were received with gladness, and the doctrines he taught had a glorious ascendency wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the Scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few; consequently thousands flocked to hear his eloquent discourses.

When it was know where he was going to preach, there might be seen, long be-

fore the appointed time, persons of all classes, sects, and denominations, flocking, like doves to their windows, from a considerable distance. The humble pedestrian, and the rich in their splendid equipages, might be seen crowding the roads.

The churches in the different places where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the wide-spread canopy of heaven; and in the woods and in the groves he addressed the multitudes which flocked to hear him,—nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested; but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient Prophets, particularly those prophecies which had reference to the present and to the future, were brought up to review, and treated in a manner entirely new, and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world, but he dared to enter upon new grounds—called in question the opinions of uninspired men; shewed the foolish ideas of many commentators on the sacred Scriptures; exposed their ignorance and contradictions; threw new light on the sacred volume, particularly those prophecies which so deeply interest this generation, and which had been entirely overlooked, or mystified by the religious world; cleared up Scriptures which had heretofore appeared inexplicable, and delighted his astonished audiences with things "new and old"—proved to a demonstration the literal fulfilment of prophecy; the gathering of Israel in the last days to their ancient inheritances, with their ultimate splendour and glory; the situation of the world at the coming of the Son of Man; the judgments which Almighty God would pour out upon the ungodly, prior to that event; and the reign of Christ with his Saints on the earth in the Millennium.

These important subjects could not fail to have their weight upon the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon numbers felt the importance of obeying that form of doctrine which had been delivered them, so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about; persons of all ranks and standings in society—the rich, the poor, the noble, and the brave, flocked to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He was now a welcome visitor wherever he travelled; his society was courted by the learned and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention; he felt deeply for the salvation of his fellow-man, and for the attainment of which he laboured with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly opened before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he laboured at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished frame house, hardly capable of making a family comfortable; which affords a clear proof that his affections were not set upon things of a worldly nature, or secular aggrandisement.

After he had laboured in that vicinity some time, and having received but little pecuniary aid, the members of the church which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate

his numerous friends who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm, in a beautiful situation in that township; made contracts for erecting a suitable dwelling-house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered upon the work with pleasure, and seemed to vie with each other in their labours of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects with regard to temporal things were now brighter than they ever had been, and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A.D. 1830, Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer, called at that town, on their way to the western boundary of the State of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a Prophet, and restored the Priesthood. Previous to this, Elder Parley P. Pratt had been a preacher in the same church with Elder Rigdon, and resided in the town of Amherst, Lorraine county, in that State, and had been sent into the State of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, jun., and others of the Church of Latter-day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an Elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the Church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called was Elder Rigdon's, and after the usual salutations, presented him with the Book of Mormon, stating that it was a revelation from God. This being the first time he had ever heard of, or seen, the Book of Mormon, he felt very much prejudiced at the assertion, and replied, that he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt. Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "no, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not." After some further conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in Elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, Elder Rigdon arose, and stated to the congregation, that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration; and as the Apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation, and not turn against it without being fully convinced of its being an imposition, lest they should, possibly, resist the truth

This was, indeed, generous on the part of Elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range untrammelled through the Scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the Scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing charac-

teristic; and if any sentiment was advanced by any one that was new, or tended to throw light on the Scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with Elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from Elder Rigdon's, at the town of Kirtland, were a number of the members of his church, who lived together and had all things in common—from which circumstance has arisen the idea that this was the case with the Church of Jesus Christ—to which place they immediately repaired, and proclaimed the Gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the Gospel.

While thus engaged, they visited Elder Rigdon occasionally, and found him very earnestly engaged in reading the Book of Mormon,—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my Father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

The consequence of obeying the truth, and embracing a system of religion so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honours and applause of the world were showered down upon him, his wants were abundantly supplied and anticipated. He was respected by the entire community, and his name was a tower of strength. His counsel was sought for, respected, and esteemed. But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family, dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience' sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining. He informed her what the consequences would undoubtedly be, respecting their worldly circumstances, if they obeyed the Gospel: and then said—"My dear, you have once followed me into poverty, are you again willing to do the same?" She then said—"I have weighed the matter, I have contemplated on the circumstances in which we may be placed, I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death." Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little Branch, in this section of Ohio, of about twenty members, to whom the brethren, bound for the borders of the Lamanites, after adding to their number one of their converts, Dr. Frederick G. Williams, bid an affectionate farewell, and went on their way rejoicing.

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York.

Revelation to Ezra Thayre, and Northrop Sweet, given October, 1830.

Behold, I say unto you, my servants Ezra and Northrop, open ye your ears and hearken

to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit, and is a discerner of the thoughts and intents of the heart. For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trump, to declare my Gospel unto a crooked and perverse generation; for behold, the field is white already to harvest, and it is the eleventh hour, and for the last time that I shall call labourers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good, save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily I say unto you, that this Church have I established, and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice; yea, verily, verily I say unto you, that the field is white already to harvest; wherefore thrust in your sickles and reap with all your might, mind, and strength. Open your mouths, and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for, lo, I am with you; yea, open your mouths, and they shall be filled; saying, Repent, repent, and prepare ye the way of the Lord, and make His paths straight, for the kingdom of heaven is at hand; yea, repent, and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my Gospel; and remember that they shall have faith in me, or they can in no wise be saved; and upon this rock I will build my Church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the Church articles and covenants to keep them; and whoso having faith, you shall confirm in my Church, by the laying on of the hands; and I will bestow the Gift of the Holy Ghost upon them. And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom for behold, verily, verily I say unto you, that I come quickly. Even so. Amen.

In the fore part of November, Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th (his birth day), about six weeks previous, in Canaan, New York, came to inquire of the Lord what his duty was, and received the following answer:—

Revelation to Orson Pratt, given November, 1830.

My son Orson, hearken and hear, and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my Gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked; wherefore lift up your voice, and spare not, for the Lord God hath spoken. Therefore prophesy, and it shall be given by the power of the Holy Ghost; and if you are faithful, behold I am with you until I come: and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

It was in December that Elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to inquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully,) named Edward Partridge; he was a pattern of piety, and one of the Lord's great men, known by his steadfastness, and patient endurance to the end.

Shortly after the arrival of these two brethren, thus spake the Lord:—

Revelation to Joseph Smith, jun., and Sidney Rigdon, December, 1830.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday and for ever.

I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth, even as John, to prepare the way before me, and before Elijah, which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the Apostles of old.

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles; for their folly and their abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils, they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh, that great things are to be shown forth unto the children of men; but without faith shall not any thing be shown forth, except desolations upon Babylon—the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fulness of my Gospel, which I have sent forth unto this generation.

Wherefore, I have called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the Gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree; for even now already summer is nigh. And I have sent forth the fulness of my Gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me; and if not, another will I plant in his stead.

Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things. And a commandment I give unto thee, that thou shalt write for him: and the Scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you;—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy: and thou shalt preach my Gospel, and call on the holy Prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good; and Satan shall tremble; and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time. And by the keys which I have given, shall they be led, and no more be confounded at all. Lift up your hearts and be glad; your redemption draweth nigh. Fear not, little flock—the kingdom is yours, until I come. Behold I come quickly. Even so. Amen.

And the voice of the Lord to Edward Partridge was:—

Revelation to Edward Partridge, given December, 1830.

Thus saith the Lord God, the Mighty One of Israel, Behold I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my Gospel as with the voice of a trump; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: and you shall declare it with a loud voice, saying, Hosannah, blessed be the name of the Most High God.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants, Sidney Rigdon and Joseph Smith, jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting Gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth

out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the Elders of my Church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God; wherefore gird up your loins, and I will suddenly come to my Temple. Even so. Amen.

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced.

Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, they were *lost books;* but it seems the Apostolic Churches had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch:—

Extracts from the Prophecy of Enoch.

And it came to pass that Enoch continued his speech, saying, Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying, and stood upon the place Manhujah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye, and get ye upon the mount Simeon. And it came to pass that I turned, and went upon the mount; and as I stood upon the mount I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; He stood before my face, and He talked with me, even as men talk one with another, face to face; and He said unto me, Look, and I will show unto you the world, for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again, the Lord said unto me, Look. And I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy. And I prophesied, saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed, and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth for ever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look. And I looked, and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof; and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse; and they did. And He gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of Enoch, that he led the people of God; and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command, and the rivers of water were turned out of their course, and the roar of the lion was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off. And there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with His people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon His people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called His people Zion, because they were of one heart

and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion. And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety for ever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch, Behold my abode for ever; and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, Woe, woe be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass, that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying, How is it the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind for ever; you have taken Zion to your own bosom, from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another, and that they should choose me, their Father. But behold, they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made, and my eye can pierce them also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren. But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands; wherefore should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon shall perish in the floods; and behold, I will shut them up, a prison have I prepared for them. And that which I have chosen has pleaded before my face. Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment; wherefore for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch, and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept, and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in His hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth: and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have

eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your Only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold; and He covenanted with Enoch, and swore unto him with an oath, that He would stay the floods; that He would call upon the children of Noah: and He sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; and the Lord said, Blessed is he through whose seed Messiah shall come; for He says, I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso comes in at the gate and climbs up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you shew me these things. And the Lord said unto Enoch, Look. And he looked, and beheld the Son of man lifted upon the cross, after the manner of men: and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent; and the Saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father; and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace, wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah. And the day shall come that the earth shall rest; but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of my Only Begotten, His resurrection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man in the last days to dwell on the earth in righteousness for the space of a thousand years; but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy. And all the days of Zion in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and He dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it

up into His own bosom; and from thence went forth the saying, Zion is fled.

Soon after the Words of Enoch were given, the Lord gave the following commandment:—

Revelation to Joseph Smith and Sidney Rigdon, given December, 1830.

Behold, I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the enemy, and for your sakes.

And again, I say unto you that ye shall not go until ye have preached my Gospel in those parts, and have strengthened up the Church whithersoever it is found, and more especially in Colesville: for behold, they pray unto me in much faith.

And again, a commandment I give unto the Church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen.

The year opened with a prospect great and glorious for the welfare of the kingdom; for, on the second of January, 1831, a Conference was held in the town of Fayette, New York, at which was received, besides the ordinary business transacted for the Church, the following:—

Revelation, given January, 1831.

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes. I am the same which spake, and the world was made; and all things came by me. I am the same which have taken the Zion of Enoch into mine own bosom, and verily I say, even as many as have believed on my name, for I am Christ; and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them; but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice, but harden their hearts; and woe, woe, woe is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst, and ye cannot see me, but the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased; for all flesh is corruptible before me, and the powers of darkness prevail upon the earth among the children of men, in presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and behold, the enemy is combined.

And now, I shew unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not; but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily, some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not, for the kingdom is yours; and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich; and behold, it is my footstool; wherefore, again I will stand upon it: and I hold forth, and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your law-giver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again, I say unto you, let every man esteem his brother as himself, for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and

looketh upon his sons and saith—I am just.

Behold, this I have given unto you, as a parable, and it is even as I am. I say unto you, be one, and if ye are not one, ye are not mine. And again, I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land; I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the Church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the Church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work to govern the affairs of the property of this Church. And they that have farms that cannot be sold, let them be left or rented, as seemeth them good. See that all things are preserved; and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the Church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. And again, I say unto you, I give unto you a commandment, that every man, both Elder, Priest, Teacher, and also member, go to with his might, with the labour of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbour, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

Not long after the Conference closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment that the Lord would give through me as His servant, and I received the following:—

Revelation to James Covill, given in Fayette, New York, January 5th, 1831.

Hearken and listen to the voice of him who is from all eternity, the great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give, unto as many as will receive me, power to become my sons.

And verily, verily I say unto you, he that receiveth my Gospel receiveth me, and he that receiveth not my Gospel, receiveth not me. And this is my Gospel: repentance, and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom.

And now, behold, I say unto you, my servant James, I have looked upon thy works, and I know thee; and verily I say unto thee, thine heart is now right before me at this time; and behold, I have bestowed great blessings upon thy head; nevertheless thou hast seen great sorrow, for thou hast rejected me many times because of pride, and the cares of the world; but behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee, Arise, and be baptized, and wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my Gospel which I have sent forth in these last days; the covenant which I have sent forth to recover my people, which are of the house of Israel.

And it shall come to pass that power shall rest upon thee; thou shalt have great faith; and I will be with thee, and go before thy face. Thou art called to labour in my vineyard, and to build up my Church, and to bring forth Zion, that it may rejoice upon

the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing, such as is not known among the children of men; and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word; wherefore lay to with your might, and call faithful labourers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent, and receive the fulness of my Gospel, and become sanctified, I will stay mine hand in judgment; wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand: crying, Hosanna! blessed be the name of the Most High God. Go forth baptizing with water, preparing the way before my face, for the time of my coming; for the time is at hand; the day nor the hour no man knoweth, but it surely shall come. And he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the Gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so. Amen.

As James Covill rejected the words of the Lord, and returned to his former principles and people, the Lord gave the following revelation, explaining why he obeyed not the word:—

Revelation to Joseph Smith, jun., and Sidney Rigdon, given at Fayette, New York, January, 1831; explaining why James Covill obeyed not the revelation which was given unto him.

Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me that he would obey my word. And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word; wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good. Amen.

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney.

The Branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some had strange notions, and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the Church the following:—

Revelation, given at Kirtland, Ohio, February 4th, 1831.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings—ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye Elders of my Church, whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church and have all things right before me.

And I will be your ruler when I come; and behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine. And again, it is meet that my servant Joseph Smith, jun., should have a house built, in which to live and translate. And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the

Church, and ordained a Bishop unto the Church; to leave his merchandise, and to spend all his time in the labours of the Church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them; and this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

As Edward Partridge now appears, by revelation, as one of the heads of the Church, I will give a sketch of his history. He was born in Pittsfield, Berkshire county, Massachusets, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, Scotland, during the seventeenth century, and settled at Hadley, Massachusets, on Connecticut river. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he cannot recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer.

At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He however heard an Universal Restorationer preach upon the love of God: this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by Elder Sidney Rigdon, in Mentor, though they resided in Painsville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N.Y., where, on the 11th of December, I baptized him in the Seneca river. Other incidents of his life will be noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve Elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the Church:—

Revelation, given February, 1831.

Hearken, O ye Elders of my Church, who have assembled yourselves together in my name, even Jesus Christ, the Son of the living God, the Saviour of the world; inasmuch as they believe on my name and keep my commandments: again, I say unto you, hearken and hear, and obey the law which I shall give unto you; for verily I say, as you have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my Gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my Church in every region, until the time shall come when it shall be revealed unto you from on high when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God. And again, I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass, that if he transgress, another shall be appointed in his stead. Even so. Amen.

Again, I say unto you, that it shall not be given to any one to go forth to preach my Gospel, or to build up my Church, except he be ordained by some one who has authority, and it is known to the Church that he has authority, and has been regularly ordained by the heads of the Church.

And again, the Elders, Priests, and Teachers of this Church, shall teach the principles of my Gospel which are in the Bible and the Book of Mormon, in the which is the fulness

of the Gospel; and they shall observe the covenants and Church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit: and the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my Scriptures is given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold, the Comforter knoweth all things, and beareth record of the Father and of he Son.

And now, behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth, and will not repent, shall be cast out. Thou shalt not lie; he that lieth, and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery, and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures: he that sinneth, and repenteth not, shall be cast out.

If thou lovest me, thou shalt serve me, and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance to the poor, ye will do it unto me—and they shall be laid before the Bishop of my Church and his Counsellors—two of the Elders or High Priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the Bishop of my Church, and after he has received these testimonies concerning the consecration of the properties of my Church, they cannot be taken from the Church, agreeable to my commandments. Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the Bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the High Council of the Church, and the Bishop and his Council; and for the purpose of purchasing lands for the public benefit of the Church, and building houses of worship, and building up of the New Jerusalem, which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my Temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth, and repenteth not, shall be cast out of the Church, and shall not receive again that which he has consecrated unto the poor and the needy of my Church, or in other words, unto me; for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my Prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my Gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart. Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the Elders of the Church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter.

And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he

who hath faith to see shall see; he who hath faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.

Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my store-house, that all things may be done according to that which I have said.

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my Church: and he that doeth according to these things, shall be saved; and he that doeth them not shall be damned, if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things, that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you, in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive Church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the Church have been given. Even so. Amen.

The Priests and Teachers shall have their stewardships, even as the members, and the Elders or High Priests, who are appointed to assist the Bishop as Counsellors in all things, are to have their families supported out of the property which is consecrated to the Bishop for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship or otherwise, as may be thought best or decided by the Counsellors and Bishop. And the Bishop also shall receive his support, or a just remuneration for all his services in the Church.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication; or in other words, if they shall testify before you, in all lowliness of heart, that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again, I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the Church. And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land—for remember, that he hath no forgiveness—and it shall be proved according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two Elders of the Church or more, and every word shall be established against him or her by two witnesses of the Church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the month of two witnesses, and the Elders shall lay the case before the Church, and the Church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the Bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the Church, not to the members, but to the Elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters; and as every person almost has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following:—

Revelation, given at Kirtland, February, 1831.

O hearken, ye Elders of my Church, and give an ear to the words which I shall speak unto you; for behold, verily I say unto you that ye have received a commandment for a law unto my Church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift, except it be through him; for if it be taken from him, he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act, and direct my Church how to act upon the points of my law and commandments, which I have given; thus ye shall become instructed in the law of my Church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received.

Purge ye out the iniquity which is among you; sanctify yourselves before me; and if ye desire the glories of the kingdom, appoint ye my servant, Joseph Smith, jun., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever he needeth to accomplish the work wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again, I say, hearken, ye Elders of my Church, whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves, and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter His voice out of heaven; the heavens shall shake, and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I call again. Wherefore, gird up your loins, lest ye be found among the wicked. Lift up your voices, and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, Prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord? yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come!

And again, the Lord shall utter His voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you

together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice; and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms; and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold, the day has come when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labour ye, labour ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth; for in my own due time will I come upon the earth in judgment; and my people shall be redeemed, and shall reign with me on earth; for the great Millennial, of which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold, I am Jesus Christ, the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. Even so. Amen.

The latter part of February I received the following revelation, which caused the Church to appoint a Conference to be held on the 6th of June ensuing:—

Revelation to Joseph Smith, jun., and Sidney Rigdon, given at Kirtland, February, 1831.

Behold, thus saith the Lord unto you, my servants, It is expedient in me that the Elders of my Church should be called together, from the east, and from the west, and from the north, and from the south, by letter—or some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

At this age of the Church many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following:—

Revelation, given March 7th, 1831.

Hearken, O ye people of my Church, to whom the kingdom has been given; hearken ye, and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof; and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son, which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren, that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my Church, and ye Elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily I say unto you, that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness, and the darkness comprehendeth it not. I came unto my own, and my own received me not: but unto as many as received me, gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine ever-

lasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore, hearken ye together, and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh. Wherefore, hearken, and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this Temple which is in Jerusalem, which ye call the house of God; and your enemies say that this house shall never fall. But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed, and scattered among all nations. And this Temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of, wars and rumours of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound, and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel; but they receive it not, for they receive not the light, and they turn their hearts from me, because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.

And now, when I, the Lord, had spoken these words unto my disciples, they were troubled; and I said unto them, Be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you:—ye look and behold the fig-trees, and ye see them with your eyes, and ye say, when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass, that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood, and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me. And behold, I will come: and they shall see me in the clouds of heaven, clothed with power and great glory, with the holy angels: and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the Saints that have slept shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me, and know that I am, even so shall ye come unto me, and your souls shall live, and your redemption shall be per-

fected, and the Saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection, and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled, which I spake concerning the ten virgins; for they that are wise, and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold, I say unto you, they are nigh, even at your doors, and not many years hence, ye shall hear of wars in your own lands.

Wherefore, I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together, ye Elders of my Church; go ye forth into the western countries; call upon the inhabitants to repent, and inasmuch as they do repent, build up Churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

And it shall come to pass among the wicked, that every man that will not take his sword against his neighbour, must needs flee into Zion for safety. And there shall be gathered unto it out of every nation under heaven. And it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

And it shall come to pass, that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.

And now, I say unto you, keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; that when they shall know it, they may consider these things, for when the Lord shall appear, he shall be terrible unto them; that fear may seize upon them, and they shall stand afar off and tremble; and all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

The next day after the above was received, I also received the following revelation, relative to the Gifts of the Holy Ghost:—

Revelation, given at Kirtland, March 8th, 1831.

Hearken, O ye people of my Church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the Elders of my Church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world; ye are also commanded not to cast any one who belongeth to the Church out of your Sacrament meetings: nevertheless, if any have trespassed, let them not partake until they make reconciliation.

And again, I say unto you, ye shall not cast any one out of your Sacrament meetings who is earnestly seeking the kingdom: I speak this concerning those who are not of the Church.

And again, I say unto you, concerning your confirmation meetings, that if there be any that are not of the Church, that are earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign, that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds, what those gifts are that are given unto the Church, for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God: to some is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost, to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost, to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the Bishop of the Church, and unto such as God shall appoint and ordain to watch over the Church, and to be Elders unto the Church, are to have it given unto them to discern all these gifts, lest there shall be any of you professing and yet be not of God.

And it shall come to pass, that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby; he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit: and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually. Even so. Amen.

The same day that I received the foregoing revelation, I also received the following, setting apart John Whitmer as an historian, inasmuch as he was faithful:—

Revelation to Joseph Smith, jun., and John Whitmer, given at Kirtland, March 8th, 1831.

Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again I say unto you, that it shall be appointed unto him to keep the Church record and history continually; for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a permanent location, I received the following:—

Revelation, given at Kirtland, March, 1831.

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about, as

seemeth them good, for it must needs be necessary that they have places to live for the present time.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the Presidency and the Bishop of the Church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers, and embraced the fulness of the everlasting Gospel, apparently honest hearted, but still retained ideas that the Shakers were right in some particulars of their faith. In order to have more perfect understanding on the subject, I inquired of the Lord, and received the following:—

Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given March, 1831.

Hearken unto my word, my servants Sidney, and Parley, and Lemon; for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my Gospel, which ye have received, even as ye have received it, unto the Shakers. Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you my servants, Sidney and Parley, to preach the Gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants; and by so doing I will bless him, otherwise he shall not prosper; thus saith the Lord, for I am God, and have sent mine Only Begotten Son into the world, for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of His glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand; I, the Lord God, have spoken it, but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes; wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of; wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised, I have so fulfilled; and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power. Wherefore I give unto you a commandment, that ye go among this people, and say unto them, like unto mine Apostle of old, whose name was Peter:—Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent, and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the Gift of the Holy Ghost, by the laying on of the hands of the Elders of this Church.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made. And whoso biddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another; wherefore the world lieth in sin, and woe be unto man that sheddeth blood, or that wasteth flesh, and hath no need.

And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man travelling on the earth; wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth; and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be as-

sembled together unto the place which I have appointed. Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock, and it shall be opened unto you; behold, I will go before you, and be your rearward; and I will be in your midst, and you shall not be confounded. Behold, I am Jesus Christ, and I come quickly. Even so. Amen.

During the month of April, I continued to translate the Scriptures as time would allow.

In May, a number of Elders being present, and not understanding the different spirits abroad in the land, I inquired, and received from the Lord the following:—

Revelation, given May, 1831.

Hearken, O ye Elders of my Church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked, and are agreed, as touching the Church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you.

Behold, I, the Lord, have looked upon you, and have seen abominations in the Church that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power; but behold, such shall be reclaimed; but the hypocrites shall be detected, and be cut off, either in life or in death, even as I will; and woe unto them who are cut off from my Church, for the same are overcome of the world; wherefore, let every man beware, lest he do that which is not in truth and righteousness before me.

And now, come, saith the Lord by the Spirit, unto the Elders of His Church, and let us reason together that ye may understand; let us reason even as a man reasoneth one with another, face to face: now, when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you, that you may understand; wherefore, I, the Lord, ask you this question, Unto what were ye ordained? To preach my Gospel by the Spirit, even the Comforter, which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold, ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you, hereafter shall be made strong.

Verily, I say unto you, he that is ordained of me, and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? And again, he that receiveth the word of truth, doth he receive it by the spirit of truth, or some other way? If it be some other way it is not of God: therefore, why is it that ye cannot understand and know, that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

Wherefore, he that preacheth, and he that receiveth, understand one another, and both are edified, and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light, and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God, and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all; wherefore, he is possessor of all things, for all things are subject unto Him, both in heaven and on the earth, the life and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ His Son; but no man is possessor of all things except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done; but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith. He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed, and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things which are not ordained of Him; and behold,

verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased; and my servant Parley P. Pratt, go forth among the Churches, and strengthen them by the word of exhortation; and also my servant John Corrill, or as many of my servants as are ordained unto this office; and let them labour in the vineyard; and let no man hinder them of doing that which I have appointed unto them; wherefore, in this thing my servant Edward Partridge is not justified; nevertheless, let him repent, and he shall be forgiven. Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace, and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one, I am in the Father, and the Father in me; and, inasmuch as ye have received me, ye are in me, and I in you; wherefore, I am in your midst, and I am the good Shepherd, and the stone of Israel; he that buildeth upon this rock shall never fall. And the day cometh that you shall hear my voice, and see me, and know that I am. Watch, therefore, that ye may be ready. Even so. Amen.

Not long after the foregoing was received, the Saints from the State of New York began to come on, and it seemed necessary to settle them. At the solicitation of Bishop Partridge, I inquired, and received the following:—

Revelation, given May, 1831.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people; for it must needs be that they be organized according to my laws; if otherwise, they will be cut off. Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal, according to their families, according to their circumstances, and their wants, and needs. And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the Church, until he transgresses, and is not accounted worthy by the voice of the Church, according to the laws and covenants of the Church, to belong to the Church. And if he shall transgress, and is not accounted worthy to belong to the Church, he shall not have power to claim that portion which he has consecrated unto the Bishop for the poor and the needy of my Church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure, according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people, not be taken and given unto that of another Church; wherefore, if another Church would receive money of this Church, let them pay unto this Church again, according as they shall agree; and this shall be done through the Bishop or the agent, which shall be appointed by the voice of the Church.

And again, let the Bishop appoint a storehouse unto this Church, and let all things, both in money and in meat, which are more than is needful for the want of this people, be kept in the hands of the Bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years; and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all Churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.

On the 6th of June, the Elders from the various parts of the country where they were labouring, came in; and the Conference before appointed, convened in Kirtland; and the Lord displayed His power in a manner that could not be mistaken. The Man of Sin was revealed, and the authority of the Melchisedec Priesthood was manifested and conferred

for the first time upon several of the Elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterised the Saints.

The next day, as a kind continuation of this great work of the last days, I received the following:—

Revelation, given June, 1831.

Behold, thus saith the Lord unto the Elders, whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I, the Lord, will make known unto you what I will that ye shall do from this time until the next Conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and them who are heirs according to the covenant. Wherefore, verily I say unto you, let my servants Joseph Smith, jun., and Sidney Rigdon, take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill, take their journey speedily; and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the Prophets and Apostles have written, and that which is taught them by the Comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side; for thus saith the Lord, I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory. And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff.

And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth, whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.

And again, he that is overcome, and bringeth not forth fruits, even according to this pattern, is not of me! wherefore by this pattern ye shall know the spirits in all cases under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold, this commandment is given unto all the Elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayre, take their journey also, preaching the word by the way, unto the same land. And again, let my servant Issac Morley, and my servant Ezra Booth, take their journey also, preaching the word by the way, unto the same land.

And again, let my servants Edward Partridge and Martin Harris, take their journey with my servants Sidney Rigdon and Joseph Smith, jun. Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way, unto this same land. Let my servants, Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take their journey, unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Griffin, both be ordained, and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept, and blessed with much fruit.

And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands. Let them labour with their families, declaring none other things than the Prophets and Apostles, that which they have seen and heard, and most assuredly believe, that the prophecies may be fulfilled. In consequence of transgression, let that which was be-

stowed upon Heman Bassett, be taken from him, and placed upon the head of Simmonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a Priest, and also George James be ordained a Priest. Let the residue of the Elders watch over the Churches, and declare the word in the regions among them. And let them labour with their own hands, that there be no idolatry nor wickedness practised. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

And again, let my servants Joseph Smith, jun., and Sidney Rigdon, and Edward Partridge, take with them a recommend from the Church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together, to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so. Amen.

Shortly after the foregoing was received, at his request I inquired, and received the following:—

Revelation to Sidney Gilbert, given June, 1831.

Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you of the Lord your God, concerning your calling and election in this Church, which I, the Lord, have raised up in these last days.

Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment, that you shall forsake the world. Take upon you mine ordinances, even that of an Elder, to preach faith, and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit, by the laying on of hands: and also to be an agent unto this Church in the place which shall be appointed by the Bishop, according to the commandments which shall be given hereafter.

And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, jun., and Sidney Rigdon. Behold, these are the first ordinances which you shall receive; and the residue shall be known in time to come, according to your labour in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end. Even so. Amen.

The Branch of the Church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their Elders, for me to inquire of the Lord for them; which I did, and received the following:—

Revelation to Newel Knight, given June, 1831.

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world. Behold, verily, verily I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you; and if your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me, and contrite; and, as the covenant which they made unto me has been broken, even so it has become void, and of none effect; and woe to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the commandment, for they shall obtain mercy.

Wherefore, go to now, and flee the land, lest your enemies come upon you, and take your journey, and appoint whom you will to be your leader, and to pay monies for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come; and behold, I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls. Even so. Amen.

The Elders now began to go to the western country, two and two, according to the previous word of the Lord.

From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining Elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the Saints, I will here insert the copy of a letter, received about this time from that section, dated—

Kaw Township, Mo., May 7, 1831.

Our dearly beloved brethren,—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from, in conse-

quence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Lafayette, and is about forty miles; and, in the name of Jesus, we called on the people to repent, many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity, * * * The letter we received from you, informed us that the opposition was great against you. Now, our beloved brethren, we verily believe that we also can rejoice that we are counted worthy to suffer shame for His name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professing Christians, priests and people; and all the devils from the infernal pit, are united, and foaming out their own shame. God forbid I should bring a railing accusation against them, for vengeance belongeth to Him who is able to repay; and herein, brethren, we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle; and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites, that I meet with in my labours and travels; believing, as I do, that much is expected from me in the cause of our Lord; and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well, bless the Lord; and preach the Gospel we will, if earth and hell oppose our way, and we dwell in the midst of scorpions, for in Jesus we trust. Grace be with you all. Amen.

P.S.—I beseech brother Whitney to remember and write, and direct to me, Independence, Jackson County, Missouri.

OLIVER COWDERY.

While we were preparing for our journey to Missouri, about the middle of June, W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I inquired, and received the following:—

Revelation to W. W. Phelps, given June, 1831.

Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen, and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands; and then thou shalt be ordained by the hand of my servant Joseph Smith, jun., to be an Elder unto this Church, to preach repentance and remission of sins, by way of baptism, in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

And again, you shall be ordained to assist my servant, Oliver Cowdery, to do the work of printing, and of selecting, and writing books for schools in this Church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants, Joseph Smith, jun., and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work.

And again, let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

Soon after I received the above, Elder T. B. Marsh came to inquire what he should do; as Elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would. I inquired of the Lord, and received the following:—

Revelation, given June, 1831.

Hearken, O ye people, who profess my name, saith the Lord your God, for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold, I, the Lord, command, and he that will not obey, shall be cut off in mine own due time, and after that I have commanded, and the command is broken; wherefore I, the Lord, command and revoke, as it seemeth to me good; and all this to be answered upon the heads of the rebellious, saith the Lord! wherefore I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant Selah J. Griffin, shall go with him; for behold, I revoke the commandment which was given unto my servants Selah J.

Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions; wherefore let my servant Newel Knight, remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my Church, saith the Lord God of hosts; and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do; for according to that which they do, they shall receive, even in lands for their inheritance. Behold, thus saith the Lord unto my people, You have many things to do, and to repent of; for behold, your sins have come up unto me, and are not pardoned, because ye seek to counsel in your own ways; and your hearts are not satisfied; and ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation:—The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labour with their own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite; for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs; for behold, the Lord shall come, and His recompense shall be with Him, and He shall reward every man, and the poor shall rejoice, and their generations shall inherit the earth from generation to generation, for ever and ever. And now I make an end of speaking unto you. Even so. Amen.

On the 19th June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem, should be revealed. We went by wagon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, or Newlitt church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ("that these signs should follow them that believe," as recorded in the 16th chapter of the Gospel according to St. Mark,) that I ever witnessed among men.

We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, and brothers Harris, Phelps, Partridge and Co., went by land on foot to Independence, Jackson county, Missouri, where we arrived about the middle of July; the residue of the company came by water a few days after.

Notwithstanding the corruptions and abominations of the times, and the evil spirit manifested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued His watchful care and loving-kindness to us day by day; and we made it a rule, wherever there was an opportunity, to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization,

refinement, or religion; yea, and exclaim in the language of the Prophets: "When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following:—

Revelation, given in Zion, July, 1831.

Hearken, O ye Elders of my Church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints; wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom:—Behold the place which is now called Independence, is the centre place, and the spot for the Temple is lying westward, upon a lot which is not far from the court-house; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive monies, to be an agent unto the Church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the Saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a license, (behold, here is wisdom, and whoso readeth let him understand), that he may send goods also unto the people, even by whom he will, as clerks employed in his service; and thus provide for my Saints, that my Gospel may be preached unto those who sit in darkness, and in the region and shadow of death.

And again, verily I say unto you, let my servant, William W. Phelps be planted in this place, and be established as a printer unto the Church; and lo, if the world receive his writings, (behold, here is wisdom), let him obtain whatsoever he can obtain in righteousness, for the good of the Saints. And let my servant Oliver Cowdery, assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select; that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now, concerning the gathering, let the Bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both Elders and members, further directions shall be given hereafter. Even so. Amen.

The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized, who had previously believed in the fulness of the Gospel.

During this week the Colesville Branch, referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and Elders Morley and Booth arrived, and I also received the following:—

Revelation, given in Zion, August, 1831.

Hearken, O ye Elders of my Church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings; wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you, that

you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things—of wine on the lees well refined, that the earth may know that the mouths of the Prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited, Firstly, the rich and the learned, the wise and the noble; and after that, cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it.

And that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither; and have selected my servant Edward Partridge, and have appointed unto him his mission in this land: but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is given unto him, and it shall not be given again. And whoso standeth in his mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto His children; and to judge His people by the testimony of the just, and by the assistance of his Counsellors, according to the laws of the kingdom which are given by the Prophets of God; for verily I say unto you, my laws shall be kept on this land.

Let no man think he is a ruler, but let God rule him that judgeth, according to the council of His own will; or, in other words, him that counselleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet. Behold, the laws which ye have received from my hand, are the laws of the Church, and in this light ye shall hold them forth. Behold, here is wisdom.

And now, as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his Counsellors; and also the land of the residence of him whom I have appointed to keep my store-house; wherefore let them bring their families to this land, as they shall counsel between themselves and me; for behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant, wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for power is in them wherein they are agents unto themselves. And inasmuch as men do good, they shall in no-wise lose their reward; but he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command, and a man obeys not—I revoke, and they receive not the blessing; then they say in their hearts, This is not the work of the Lord, for His promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris, should be an example unto the Church in laying his monies before the Bishop of the Church; and also this is a law unto every man that cometh unto this land to receive an inheritance, and he shall do with his monies according as the law directs. And it is wisdom also that there should be lands purchased in Independence, for the place of a store-house, and also for the house of the printing.

And other directions, concerning my servant Martin Harris, shall be given him of the Spirit, that he may receive his inheritance, as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant W. W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land. And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. By this ye may know if a man repenteth of his sins,—behold he will confess them, and forsake them. And now, verily I say, concerning the residue of the Elders of my Church, the time has not yet come for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold, they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not

appointed to stay in this land, let them preach the Gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up Churches, inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the Church, unto the Church in Ohio, to receive monies to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him; and an epistle and subscription, to be presented unto all the Churches, to obtain monies, to be put into the hands of the Bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this, lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labour for the Saints of God. Let all these things be done in order. And let the privileges of the lands be made known from time to time, by the Bishop or the agent of the Church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the Elders of the Church at the Conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon, consecrate and dedicate this land, and the spot of the Temple, unto the Lord. And let a Conference Meeting be called; and after that, let my servants Sidney Rigdon, and Joseph Smith, jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land: and the residue as shall be ruled by the Conferences.

And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson be taken from him; and let him stand as a member in the Church, and labour with his own hands with the brethren, until he is sufficiently chastened for all his sins; for he confesseth them not, and he thinketh to hide them.

Let the residue of the Elders of this Church, who are coming to this land, some of whom are exceedingly blessed, even above measure, also hold a Conference upon this land. And let my servant Edward Partridge direct the Conference which shall be held by them. And let them also return, preaching the Gospel by the way, bearing record of the things which are revealed unto them; for verily the sound must go forth from this place unto all the world; and unto the uttermost parts of the earth, the Gospel must be preached unto every creature, with signs following them that believe. And behold, the Son of Man cometh. Amen.

On the second day of August, I assisted the Colesville Branch of the Church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honour of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints, by Elder Rigdon. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful.

As we had received a commandment for Elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object. Unlike the timbered states in the east, except upon the rivers and water courses, which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance, the beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locus, mulberry, coffee bean, hackburry, box elder, and bass wood, together with the addition of cotton wood, button wood, pecon, soft and hard maple, upon the bottoms. The shrubbery was beautiful, and consisted in part of plums, grapes, crab apples, and parsimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceeded description. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle, and hogs, though of an in-

ferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful where man has commenced the cultivation of the soil, than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many less animals, roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race, are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude, it bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic states of the same parallel of latitude; and the weather is more agreeable, so that, were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the Saints, full, pressed down, and running over, even an hundred-fold. The disadvantages here, like all new counties, are self-evident—lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society, with the polish of science, overcome. But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his Sanctuary, that He may make the place of His feet glorious; where for brass He will bring gold, and for iron He will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendour of the Lord is brought to one consideration, for the good of His people, the calculations of men, and the vain glory of the world, vanish, and we exclaim, "God will shine—the perfection of beauty out of Zion!"

On the third day of August, the spot for the Temple, a litttle west of Independence, was dedicated in the presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first Conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in the presence of the Colesville Branch of the Church. The Spirit of the Lord was there. On the 7th, I attended the funeral of sister Polly Knight, the wife of Joseph Knight, sen. This was the first death in the Church in this land, and I can say, a worthy member sleeps in Jesus till the resurrection.

I also received the following:—

Revelation, given in Zion, August, 1831.

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments, for them that live shall inherit the earth, and them that die shall rest from all their labours, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my Gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength: and they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time; they that are faithful and diligent before me.

Wherefore I give unto them a commandment, saying thus:—Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him. Thou shalt love thy neighbour as thyself. Thou shalt not steal, neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy Sacraments upon my holy day; for verily this is a day appointed

unto you to rest from your labours, and to pay thy devotions unto the Most High; nevertheless, thy vows shall be offered up in righteousness, on all days, and at all times; but remember, that on this the Lord's day, thou shalt offer thine oblations and thy Sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or gardens, or for vineyards; yea, all things which come of the earth, in the season thereof, are made for the benefit and use of man, both to please the eye and gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that He has given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments. Behold this is according to the law and the Prophets: wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen.

On the 8th, as there had been some inquiry among the Elders what they were to do, I received the following:—

Revelation, given August, 1831.

Behold, thus saith the Lord unto the Elders of His Church, who are to return speedily to the land from whence they came:—Behold, it pleaseth me that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have; for I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily, for the place which is called St. Louis. And from thence let my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the Churches from whence they came. And all this for the good of the Churches; for this intent have I sent them. And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine Elders, who are commanded to return; and he that is able, let him return it by the way of the agent; and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my Gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus:—Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath, nor with strife; and shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet as a testimony against them in the day of judgment. Behold, this is sufficient for you, and the will of Him who hath sent you. And by the mouth of my servant Joseph Smith, jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery. The residue hereafter. Even so. Amen.

On the 9th, in company with ten Elders, I left Independence landing, for Kirtland. We started down the river in sixteen canoes, and went the first day as far as

Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at M'Ilwain's Bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision.

The next morning after prayer, I received the following:—

Revelation, given August, 1831.

Behold, and hearken unto the voice of Him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you, O ye Elders of my Church, who are assembled upon this spot, whose sins are now forgiven you, for I, the Lord, forgive sins, and am merciful unto those who confess their sins with humble hearts; but verily I say unto you, that it is not needful for this whole company of mine Elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless I suffered it that ye might bear record; behold, there are many dangers upon the waters, and more especially hereafter; for I, the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless all flesh is in mine hand, and he that is faithful among you shall not perish by the water.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission; nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one, that you might not perish in wickedness; but now, verily I say, it behoveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste, that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I, the Lord, will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now, behold, for your good I gave unto you a commandment concerning these things; and I, the Lord, will reason with you as with men in days of old.

Behold, I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And as I, the Lord, in the beginning, cursed the land, even so in the last days, have I blessed it in its time, for the use of my Saints, that they may partake the fatness thereof. And now, I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail, and they are caught in her snares: I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I, the Lord, was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste; again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land; let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold, I, the Lord, have appointed a way for the journeying of my Saints; and behold, this is the way:—that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold, this commandment you shall give unto all your brethren, nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp of the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yea, unto Him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey

for the congregations of their brethren, for their labours, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given; and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins, and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen.

On the 13th I met several of the Elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually contending for the faith once delivered to the Saints, I received the following:—

Revelation, given August, 1831.

Behold, and hearken, O ye Elders of my Church, saith the Lord your God; even Jesus Christ, your Advocate, who knoweth the weakness of man, and how to succour them who are tempted; and verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full; nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you; and your sins are forgiven you.

And now, continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting, and rejoice together, and offer a Sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good, it mattereth not unto me, only be faithful and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I, the Lord, have brought you together, that the promise might be fulfilled, that the faithful among you should be preserved, and rejoice together in the land of Missouri. I, the Lord, promised the faithful, and cannot lie.

I, the Lord, am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment, and the directions of the Spirit. Behold, the kingdom is yours. And behold, and lo, I am with the faithful always. Even so. Amen.

After this little meeting of the Elders, myself, and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world.

In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters, and received the following:—

Revelation, given in Kirtland, August, 1831.

Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and His will concerning you; yea, verily I say, hear the word of Him whose anger is kindled against the wicked and rebellions; who willeth to take even them whom He will take, and preserveth in life them whom He will preserve; who buildeth up at His own will and pleasure, and destroyeth when He pleases, and is able to cast the soul down to hell.

Behold, I, the Lord, utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble, and let the unbelieving hold their lips; for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you who seek signs, and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God; and with whom God is angry He is not well pleased; wherefore unto such He sheweth no signs, only in wrath unto their condemnation.

Wherefore I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory; nevertheless I gave commandments, and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses, some of whom have turned away from you, and others remain with you, that hereafter shall be revealed. Let such beware, and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith, and shall fear: wherefore I, the Lord, have said, that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now, behold, I, the Lord, say unto you, that ye are not justified, because these things are among you, nevertheless, he that endureth in faith, and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured, even according to the pattern which was shown unto mine Apostles upon the mount, of which account the fulness ye have not received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold, I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold, this is the will of the Lord your God concerning His Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, hold it in mine own hands; nevertheless I, the Lord, render unto Cæsar the things which are Cæsar's: wherefore I, the Lord, will that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth; I have sworn in my wrath, and decreed wars upon the face of the earth; and the wicked shall slay the wicked; and fear shall come upon every man, and the Saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by. Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my Saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth, and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared, in the coming spring, to take his journey up unto the land of Zion, with those, that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the monies which can be spared, it mattereth not unto me whether they be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold, I, the Lord, will give unto my servant, Joseph Smith, jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words, the store, yet for a little season. Nevertheless let him im-

part all the money which he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power: and now, speedily visit the Churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining monies, even as I have directed.

He that is faithful and endureth, shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth; when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead, and shall not die after, and shall receive an inheritance before the Lord, in the holy city; and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: wherefore, children shall grow up until they become old; old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore for this cause preached the Apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand: and in a time to come, even in the day of the coming of the Son of Man, and until that hour, there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

And now, behold, verily I say unto you, I, the Lord, am not pleased with my servant Sidney Rigdon; he exalteth himself in his heart, and received not counsel, but grieveth the Spirit; wherefore, his writing is not acceptable unto the Lord; and he shall make another, and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning, and not a day of many words; for I, the Lord, am not to be mocked in the last days. Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and search all things: and the day cometh that all things shall be subject unto me. Behold, I am Alpha and Omega, even Jesus Christ. Wherefore, let all men beware how they take my name on their lips; for behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord; and use it in vain, having not authority. Wherefore, let the Church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer; wherefore without this, there remaineth condemnation. Let my servants, Joseph Smith, jun., and Sydney Rigdon, seek them a home, as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory, otherwise a greater condemnation. Amen.

The fore part of September was spent in making preparations to remove to the town of Hiram, and re-commence the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October.

I received the following:—

Revelation, given in Kirtland, September 11th, 1831.

Behold, thus saith the Lord your God unto you, O ye Elders of my Church, hearken ye, and hear, and receive my will concerning you; for verily I say unto you, I will that ye should overcome the world, wherefore I will have compassion upon you. There are those among you who have sinned; but verily I say for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned: but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened; wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth

in him the greater sin. I, the Lord, will forgive whom I will forgive; but of you it is required to forgive all men, and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the Church, and do with him as the Scriptures say unto you, either by commandment or by revelation. And this ye shall do, that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend Him who is your Lawgiver.

Verily I say, for this cause ye shall do these things. Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts, and I, the Lord, withheld my Spirit. They condemned for evil that thing in which there was no evil; nevertheless, I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them, and they repent of the evil, they shall be forgiven.

And now, verily I say, that it is expedient in me, that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold. I will not that my servant Frederick G. Williams should sell his farm; for I, the Lord, will to retain a strong hold in the land of Kirtland for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some; and after that day, I, the Lord, will not hold any guilty that shall go, with an open heart, up to the land of Zion; for I, the Lord, require the hearts of the children of men.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tything of my people; for he that is tythed shall not be burned (at his coming); for after to-day cometh the burning. This is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble, and I will burn them up; for I am the Lord of hosts, and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labour while it is called to-day. And it is not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store and their possessions here, for this is not wisdom, until the residue of the Church which remaineth in this place shall go up to the land of Zion.

Behold, it is said in my laws, or forbidden to get in debt to thine enemies; but behold, it is not said at any time, that the Lord should not take when He pleases, and pay as seemeth Him good: wherefore as ye are agents, and ye are on the Lord's errand, and whatever ye do according to the will of the Lord, is the Lord's business, and He has set you to provide for His Saints in these last days, that they may obtain an inheritance in the land of Zion; and behold, I, the Lord, declare unto you, and my words are sure, and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

Behold, the Lord requireth the heart, and a willing mind; and the willing and obedient shall eat the good of the land of Zion, in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily I say, that the rebellions are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my Church in these last days like unto a judge, sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known.

And even the Bishop, who is a judge, and his Counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear, because of her terrible ones: the Lord hath spoken it. Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county, and about thirty miles south-easterly from Kirtland. From this time until the forepart of October, I did little more than prepare to re-commence the translation of the Bible.

About this time Ezra Booth came out as an apostate. He came into the Church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fulness of the Gospel, as developed in the Book of Mormon; and upon his admission into the Church he was ordained an Elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder Morley; but when he actually learned that faith, humility, patience, and tribulation were before blessing, and that God brought low before he exalted; that instead of "the Saviour's granting him power to smite men and make them believe," (as he said he wanted God to do to him), he found he must become all things to all men, that he might, peradventure, save some; and that, too, by all diligence, by perils by sea and land, as was the case in the days of Jesus, which appears in the 6th chapter of St. John's Gospel; he said, "Verily, verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters, which, by their colouring, falsity, and vain calculations to overthrow the work of the Lord, exposed his weakness, wickedness, and folly, and left him a monument of his own shame, for the world to wonder at.

A Conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the *Evening and Morning Star*.

The first Sunday in October, Orson Hyde, a clerk, in brothers Sydney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized, and became a member of the Church. As he was soon after designated as one of the chosen men of the Lord, to bear His word to the nations, I feel a desire to notice him as he was and as he is. He was, in his own words, left in his infancy an orphan, with none to look upon him with a father's eye, and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast that gave him suck was cold, and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years he saw no one in whose veins flowed a drop of kindred blood, and, consequently, grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the fatherly care of Him whose yoke is easy, and whose burthen is light, and who rewardeth His sons and daughters who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life to feed the poultry of the gentlemen with whom he had resided. For, says he, when I poured the corn upon the ground, the fowls all came together *en masse;* but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with religion; while God poured out the stream of revelation upon the ancient Church, they were all united, and eat the living bread; but when He withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a Methodist song, some a Baptist song, some a Presbyterian song, &c.; but if they had had revelation, they would have sung one of the songs of Zion. His further history will come in, in place, hereafter.

In the fore part of October, I received the following:—

Revelation on Prayer, given October, 1831.

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make His path straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the Gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom. Pray unto the Lord, call upon His holy name, make known His wonderful works among the people, call upon the Lord, that His kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days

to come, in the which the Son of man shall come down in Heaven, clothed in the brightness of his glory, to meet the kingdom of God, which is set upon the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honour, power, and glory, for ever and ever. Amen.

Soon after the above revelation was received, I re-commenced the translation of the Scriptures, in company with Elder Rigdon, who had removed to Hiram, to act in his office of scribe to me.

On the 11th of October, a Conference was held at brother Johnson's, where I was living, at which the Elders were instructed in the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six was appointed to instruct the several Branches of the Church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty on their mission, of setting forth the condition of brothers Joseph Smith, jun., and Sydney Rigdon, that they might obtain means to continue the translation. This Conference was adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cuyahoga county.

On the 21st, I attended a Special Conference, to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and Elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the Conference on the 25th, at Orange, twelve High Priests, seventeen Elders, four Priests, three Teachers, and four Deacons, together with a large congregation, attended. Much business was done, and the four remaining committee, authorised by the Conference at Hiram on the 11th, were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris.

At the request of William E. McLellin, I inquired of the Lord, and received the following:—

Revelation, given October, 1831.

Behold, thus saith the Lord, unto my servant William E. McLellin, blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord, your Redeemer, the Saviour of the world, even of as many as believe on my name. Verily, I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my Gospel, sent forth unto the children of men; that they might have life, and be made partakers of the glories which are to be revealed in the last days, as it was written by the Prophets and Apostles in days of old.

Verily I say unto you, my servant William, that you are clean, but not all; repent, therefore, of those things which are not pleasing in my sight, saith the Lord; for the Lord will show them unto you. And now, verily I, the Lord, will show unto you what I will concerning you, or what is my will concerning you. Behold, verily I say unto you, that it is my will that you should proclaim my Gospel from land to land, and from city to city; yea, in those regions round about, where it has not been proclaimed.

Tarry not many days in this place; go not up unto the land of Zion, as yet; but, inasmuch as you can send, send; otherwise, think not of thy property. Go unto the eastern lands; bear testimony in every place, unto every people, and in their synagogues, reasoning with the people.

Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions. And he that is faithful shall be made strong in every place, and I, the Lord, will go with you.

Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings, for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth. Verily thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

I returned from the Conference at Orange, to Hiram; and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a Special Conference was appointed for the first of November, at which I received the following:—

Revelation.

Hearken, O ye people of my Church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea listen together. For verily, the voice of the Lord

is unto all men; and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth, and none shall stay them, for I, the Lord, have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments which I have given them to publish unto you, O inhabitants of the earth; wherefore, fear and tremble, O ye people, for what I, the Lord, have decreed in them, shall be fulfilled. And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure, unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear, Prepare ye, prepare ye for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the Prophets and Apostles, shall be cut off from among the people. For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish His righteousness; but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old, and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the Prophets, The weak things of the world shall come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh; but that every man might speak in the name of God, the Lord, even the Saviour of the world, that faith also might increase in the earth, that mine everlasting covenant might be established, that the fulness of my Gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known; and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time; and after having received the record of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity, and out of darkness; the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually; for I, the Lord, cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord, shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I, the Lord, am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion, and also the Lord shall have power over His Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I, the Lord, have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit

beareth record, and the record is true, and the truth abideth for ever and ever. Amen.

After this revelation was received, some conversation was had concerning revelations and language. I received the following:—

Revelation, given November, 1831.

Behold, and hearken, O ye Elders of my Church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold, and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavoured to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now, I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you; your eyes have been upon my servant Joseph Smith, jun., and his language you have known, and his imperfections you have known, and you have sought in your hearts knowledge, that you might express beyond his language—this you also know; now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you, or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent, and you shall see me, and know that I am, not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God, neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels; wherefore continue in patience until ye are perfected.

Let not your minds turn back, and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jun. Amen.

After the above was received, William E. M'Lellin, as the wisest man in his own estimation, having more learning than sense, endeavoured to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world.

As the following Elders were desirous to know the mind of the Lord concerning themselves, I enquired, and received:—

A Revelation, given November, 1831, *to Orson Hyde, Luke Johnson, Lyman Johnson, and William E. McLellin. The mind and will of the Lord, as made known by the voice of the Spirit to a Conference, concerning certain Elders; and also certain items, as made known in addition to the covenants and commandments.*

My servant Orson Hyde was called by his ordinance to proclaim the everlasting Gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with, and expounding all Scriptures unto them; and behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be Scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; behold, this is the promise of the Lord unto you, O ye my servants; wherefore be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant Wm. E. McLellin, and unto all the faithful Elders of my Church:—Go ye into all the world; preach the Gospel to every creature, acting in the authority which I have given you, baptising in the name of the Father, and of the Son,

and of the Holy Ghost: and he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written; and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man, and of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen.

And now, concerning the items in addition to the covenants and commandments, they are these:—There remaineth hereafter, in the due time of the Lord, other Bishops to be set apart unto the Church, to minister even according to the first: wherefore they shall be High Priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron; and if they be literal descendants of Aaron, they have a legal right to the Bishopric, if they are the first-born among the sons of Aaron; for the first-born holds the right of Presidency over this Priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant and the first-born of Aaron; but as a High Priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchizedek Priesthood. And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their Priesthood: but by virtue of the decree concerning their right of the Priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above-named Presidency.

And again, no Bishop or High Priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the Church; and inasmuch as he is found guilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven, according to the covenants and commandments of the Church.

And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the Gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children also are growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

It had been decided by the Conference that Elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and commencing the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following revelation, which from its importance, and for distinction, has since been added to the book of Doctrine and Covenants, and called the

Appendix.

Hearken, O ye people of my Church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to His Temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare His holy arm in the eyes of all the

nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my Church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you; go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the Elders of my Church unto the nations which are afar off, unto the islands of the sea; send forth unto foreign lands; call upon all nations, firstly upon the Gentiles, and then upon the Jews. And behold, and lo, this shall he their cry, and the voice of the Lord unto all people:—Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her Stakes may be strengthened, and that Zion may go forth unto the regions round about. Yea, let the cry go forth among all people:—Awake, and arise, and go forth to meet the Bridegroom: behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken, and hear, O ye inhabitants of the earth. Listen ye Elders of my Church together, and hear the voice of the Lord, for he calleth upon all men, and he commandeth all men everywhere to repent: for behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him; for behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high-way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them; and in the barren deserts there shall come forth pools of living water, and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down, and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in His presence day and night for ever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this Gospel shall be preached unto every nation, and kindred, and tongue, and people; and the servants of God shall go forth, saying with a loud voice—Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and sea, and the fountain of waters—calling upon the name of the Lord day and night, saying—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth,

and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things—things they look not for; yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said:—Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat; and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places, and his voice shall be heard:—I have trodden the wine-press alone, and have brought judgment upon all people, and none was with me, and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the Prophets who were before; and Noah also, and they who were before him; and Moses also, and they who were before him; and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy Apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the Saints shall be opened, and they shall come forth and stand on the right hand of the lamb, when he shall stand upon mount Zion, and upon the holy city, the new Jerusalem; and they shall sing the song of the Lamb day and night for ever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his Gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight; and by the weak things of the earth the Lord shall thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this, according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the Prophet Moses, that they should be cut off from among the people.

And also that which was written by the Prophet Malachi:—For behold, the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them:—In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer; yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this ye shall have of my hand, ye shall lay down in sorrow.

Behold, and lo, there are none to answer you, for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God hath spoken it. Even so. Amen.

(For Continuation see STAR, *page* 113.)

LIVERPOOL:
S. W. RICHARDS, 15, WILTON STREET.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XV.

"WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK."
—*Jesus Christ.*

LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS,
15, WILTON STREET, ST. ANNE STREET.

MDCCCLIII.

PREFACE.

THE Fifteenth Volume of the MILLENNIAL STAR contains Fifty-three Numbers—one of them a Double Number, also an ample *Supplement.* Besides the Current Home and Foreign Intelligence, the Volume is replete with highly interesting and instructive matter, including much doctrinal information upon subjects new to the generality of our readers, but vitally related to the salvation and exaltation of every human being.

With thankfulness for the favour of the Great I AM, and for the liberal support of our numerous subscribers; and with buoyant faith in the extension of the same favour and support in our future labours, we respectfully commend the present Volume to the consideration of our readers.

EDITOR.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1.—Vol. XV. Saturday, January 1, 1853. Price One Penny.

ADDRESS ON THE OPENING OF THE NEW YEAR.

Eighteen hundred and fifty-two, with all its varied events and changing scenery, has passed away for ever, and eighteen hundred and fifty-three has commenced its panoramic display. The full catalogue of mighty events that may transpire, and wonderful scenes that may be unfolded, before another circle of the seasons has rolled around, is not for us to describe; but one feature of the new year we will foretell—it will be a year of absorbing interest to all Saints and sinners who watch the progress of the kingdom of God; and this for three reasons:—the dispersion of a corps of more than one hundred Elders among the kindreds of the earth, to preach the fulness of the everlasting Gospel—the grand Conference of all the general authorities of the Church, which will be held in the strongholds of Zion, preparatory to laying the foundation of a Temple, on the 6th of April next—and the further revelation of the purposes of the Almighty, to the inhabitants of the earth.

It may appear startling and astonishing to Christendom, that out of a limited community like the Latter-day Saints of Deseret, upwards of one hundred individuals should be found ready at a moment's notice to sacrifice the endearments of home and family, and the prospects of worldly gain, for the purpose of travelling to strange and distant nations to preach doctrines obnoxious to and universally despised by the world, and to advocate the claims of an everywhere-spoken-against people. To worldly-minded Christians, who are as ignorant of the true plan of salvation and the mighty purposes of Jehovah, as a child unborn, the manifestation of such a spirit in so small a community may appear extraordinary, and be considered the development of a strange and unaccountable fanaticism; but to those whose hearts have been opened to the reception of the truth, and whose minds have been illuminated by the Spirit of the Almighty, sufficiently to enable them to comprehend in some small degree the true genius of the Gospel of Jesus, and the purposes of the Lord for the salvation of mankind—to those the existence of such a spirit in the bosoms of the Latter-day Saints is an overwhelming evidence, an irresistible testimony, that the Author of salvation is working with them. It is the manifestation of the same feeling that inspired the bosom of the Saviour when he sacrificed the glories of his Father's throne to dwell amongst men on the earth, and be despised, mocked, spit upon, and subject to sorrow and death. It is an argument in favour of the divine character of "Mormonism," which no man is able to gainsay.

We expect great things to follow the diligent and self-denying labours of those men of God. In the very nature of things it must be so. They carry the word of the Lord with authority to the nations of the earth, commanding the inhabitants thereof to repent of their wickedness and ignorance, and journey to Zion to build up the kingdom of God; and the word of the Lord will not return unto Him void,

but will accomplish that whereunto it is sent. It is utterly impossible for an honest soul, who is earnestly seeking the things of God, and whose mind is not wholly enveloped in the thick darkness of sectarian tradition and superstition—it is utterly impossible for such an one to resist the simple yet powerful testimony of one sent of God without purse or scrip. The still small voice of the Spirit of the Almighty, which lighteth more or less every man that cometh into the world, will bring conviction over the honest heart, and beget a faith, a confidence, and a burning love towards the simple truths which may flow from the mouth of the humble, self-denying servant of God, who nevertheless speaks as one having authority. A love for the truth is too firmly implanted in the bosom of every honest man, for the testimony of God's servants to be altogether rejected. It matters not to what nation they may be sent, there they find a people—sometimes few, sometimes many—waiting for the consolation of Israel, and ready to fall in with the terms of salvation. Therefore, the labours of such a band of Elders as were deputed on missions at the August Conference in Salt Lake City, will, without doubt, accomplish great things in rolling on the wheels of salvation to the ends of the earth, and in effecting a rapid increase of numbers, faith, and strength, to the kingdom of God.

The testimony of these Elders will be felt from sea to sea and from shore to shore. It will be a voice of hope, glory, and immortality to thousands who are bowed down to the earth by the oppressions and exactions of merciless tyrants, and the false teachings of unauthorized priesthoods, which are not in reality Priesthoods at all, but only vile counterfeits of the Holy Priesthood of the Son of God. Thousands now enveloped in the mists of error and ignorance, groping for the truth as blind men for the wall, will hail the message of these servants of God, as the precious gem they have been so long ineffectually seeking; and will return the sweet incense of their extatic songs of praise and thanksgiving to the Giver of every good and perfect gift, for His abounding mercy unto them, in sending His servants with the truth, before they perished in their ignorance. But to the proud and the haughty, who are filled with the good things of this life—who have their reward in this world—who trample upon the necks of their fellow-man—who grind the faces of the poor to the earth, and defraud them of their hire—who disregard the tears of the innocent, and shut their ears to the cries of the widow, the orphan, the afflicted, and the destitute—to such the testimony of those servants of God will be a voice of thunder, an omen of evil, a foreshadowing of the day of retribution, when the poor and the persecuted, the humble and the pure in heart, shall be exalted to thrones of power and authority; and the sons of those that despised them shall bow themselves down at the soles of their feet, and lick the dust before them.

To those who are officiating in the ordinances of unauthorized and ungodly priesthoods, and propagating the false doctrines of man-invented systems of religion, the testimony of these servants of God will be the voice of Jehovah calling them to account for their stewardship, summoning them to surrender their pretended claims and assumed titles, pertaining to the authority of the Priesthood; and charging them to humble themselves, to repent and forsake their sins, and be baptized for the remission of them, like other men, yea, even like little children; for no flesh, no human institution, or system, or authority, can stand before the Almighty when He rises up to do a work upon the earth; but all fall before Him, and vanish at His presence. To the Saint then, and to the sinner, the testimony of so many of the servants of God will render the new year one of surpassing interest.

The development, in April next, of the united Councils of the First Presidency, the Twelve Apostles, and the various Quorums of the Priesthood in Zion, will be the most important, the distinguishing event of the year 1853. It is not vain boasting to say, that no other event among the Saints, or the nations of the earth, will surpass it in interest or importance, that no other circumstance will carry with it such a weighty influence for time and for eternity. The councils, and parliaments, and congresses of the nations, are folly compared with the deliberations of the Holy Priesthood in Zion. The representatives of a nation sit in council to make laws for the temporal government of the inhabitants of a limited portion of the earth, and very often their deliberations are shaped by selfish interest and party purposes, and God is not in the matter;

but the representatives of the Majesty of Heaven, the authorities in Zion, sit in council for the living and for the dead; they deliberate upon the purposes of the Almighty for the accomplishment of the salvation of all the inhabitants of the earth who are living, and also for the salvation of all those who have died without the Gospel. As action is the great law of existence, and progress in one way or other the inevitable result, the councils of the nations sit and discuss the most plausible means for acquiring greater power and dominion over a portion of their fellows; accordingly the results of their deliberations are, very often, oppression, war, spoliation, and misery, to the objects of their attention; but the Councils of Zion sit to discuss the best and most effectual and speedy means of recovering the whole earth and all the inhabitants thereof from the power and dominion of the Usurper, Satan, and bringing it into perfect subjection to the King of kings, whose right it is to reign and exercise universal authority and dominion; and the results are joy, peace, and happiness, salvation and immortality to every soul that believes. The councils of the nations are often the theatres of division, strife, and bitter and vengeful feelings, and sometimes of violence and blood, making men devilish; but the Councils of Zion are the habitations of unity and peace, and the Spirit of the Lord rests down upon them, causing a heavenly, saving influence to go forth from them to the most distant nations where their power is felt.

The state in which mankind are now and have been for generations past, creates an ample necessity for the legislation of authorities endued with power from on high. The evils that exist universally among men are not the growth of a day; they are the effects of the wisdom or folly of men for centuries; and Herculean strength, yea, Almighty power, is necessary to remove them from the face of society, that the human race may once more go free, and become happy and godlike. Can the laws of men remove the folly, and impositions, and deceptions, and oppressions, and pride, and hypocrisy of priestcraft? Can the laws of men prevent the tyrant from fettering and scourging the slave? Can the laws of men prevent the child from despising its father and mother? Can the laws of men prevent extortion, and robbery, and violence, and murder? Can the laws of men prevent intrigue, seduction, and violation? Can the laws of men prevent fornication, adultery, and bastardy? Can the laws of men stem the streams of generative power that are hourly rushing to worse than waste, and direct them into their proper channels, that nothing be lost; but that all men and women may fulfil the measure of their creation, by the proper development and exercise of all the energies and powers they are endowed with? In short, can the laws of men remove the effects of the curse from the earth, and bring immortality and eternal life to this creation? We boldly answer no, to these questions; on the contrary, very many of the laws of men directly uphold all these monstrous, death-dealing evils. Every man then, of a sane mind, will see the necessity of the Almighty interfering in the affairs of men, and of His having authorities on the earth to carry His measures into operation for the salvation of a ruined world; and he may see also how futile and insignificant will be all the efforts of men to stay the hand of the Eternal, or to thwart His purposes, as they are developed from time to time, through the Councils of His servants. And the man that understands this, will realize a little of the importance of the Conference that will be held in the valleys of the Rocky Mountains in April next; for the revelations of the Lord are there, and the Holy Priesthood of the Lord is there to carry those revelations into effect, notwithstanding the raging of heathendom, or the vain imaginations and foolish opposition of christendom. The spirit that will go forth from the Conference in Zion will shake the kingdoms of the earth, and cause them to tremble like aspen leaves before it. It will extend to the utmost bounds of the habitable globe, and will prove a savour of life or of death unto every soul that feels its influence, whether Saint or sinner. It will cause those who love righteousness and peace to rejoice with joy unspeakable, while fear will surprise the hypocrite, and seize upon the wicked, as pain upon a woman in travail.

The Christian world despise the idea of the Almighty giving revelations in this our day. They complacently enough say, they believe the revelations of Prophets who have long since passed from this stage of action; and they build splendid churches and chapels to their memory, instead of to the name of the Lord; but they altogether

scout the idea of Prophets bringing forth revelations from heaven in their own day. Now this is one of the grandest devices of Satan to accomplish the damnation of the world. He knows very well, that the Lord never damns a people for rejecting the writings of Prophets who lived ages before that people; but he knows that the Lord damns those only who reject a *living Prophet or Apostle;* consequently he cares not how much *old, dead revelations*—revelations by Prophets long dead—they may believe; the words of Prophets who lived prior to their day, they may have as familiar as household words, providing he can only prevent them receiving the revelations of *living Prophets or Apostles.* He knows full well, that faith in and obedience to the *living spirit of a living Priesthood* are life and salvation; but that a faith only in the *dead letter of a dead Priesthood* is not the faith to lay hold on eternal life. This is his grand artifice, and has been an eminently successful one too, in all ages of the world. It caused the death of all the Prophets and Apostles, and of Jesus, and of Joseph and Hyrum Smith, and thousands of the Saints of God.

This notion prevails most extensively among the world at the present time. And not only do the world disbelieve in present revelation, but many that have the name of being Saints do not believe in it any more than they ought. They imbibe, or have never lost, the notion of Christendom, that they must be for ever thinking upon and believing a few principles which they have received as their creed, and must never believe more or less, worlds without end. They forget the admonition of Paul, to increase in knowledge and go on unto perfection; they forget that it will take "all truth" to make them altogether perfect men in Christ Jesus; they forget that it is the privilege of the Saints to shine more and more unto the perfect day, until they are filled with the fulness of the Godhead. Why need men be always repenting, and being baptized, and having hands laid on them for the Gift of the Holy Ghost, unless they are always sinning, and polluting themselves, and spotting their garments. There is no necessity for referring back to these things for their own persons, unless they fail to keep the commandments and precepts of the Lord.

These first principles are not the only ones that will be made plain in the onward course of the Saints. Things which are now mysteries to them will bye and bye become perfectly plain, and in their turn be comprehended, whilst other mysteries remain to be solved and made plain. The resurrection of the dead, the Millennium, and the judgment day, are subjects which the Saints as yet see, as through a glass, darkly; they are not perfectly open to their understandings; yet even these things the Saints will one day perfectly understand, and will advance in pursuit of other truths which may not then appear so definite to them.

How short-sighted and narrow-minded the exclamation that some use, that "Mormonism" is not the same now as it was at first. It would not be the Church of Christ if it were the same now as at first; it would not be a whit superior to the hundreds of churches of men. And if it should stay where it is now, it is not the Church of Christ. And if it ever stay throughout eternity, it will not be the Church of Christ. The Church of Christ does not dwell in the iron jacket of a settled creed, as the religions of men do; it bursts all such trammels; it soars aloft unfettered in the sublime regions of intelligence and truth; it scales the heights of heaven, and fathoms the depths of hell, and makes every particle of truth form a part of its creed, and become subservient to its perfection.

What then? Shall we go backward to death, instead of forward to life eternal? Shall we shut the mouth of Jehovah, and seal up the heavens as brass, and content ourselves with the limited knowledge we now enjoy? Shall we tell the Almighty to close up the visions of eternity, and shade His resplendent glories from our view? Shall we prefer our present humiliation, and misery, and wretchedness, and weakness, and partial gloom and darkness, to the exaltation, and happiness, and joy, and powers, and transcendent splendours of an immortal youth in the presence of the God of glory? Rather with the new year let us renew our diligence, and our expectations that before its close our knowledge in the principles of eternal life will be greatly increased; and say:—O Lord, our Father in the Heavens, after the darkness of ages, thou hast turned again the light of thy countenance upon us, and commenced to unfold the revelations of eternity to our understanding; take

away our stubbornness; prepare us, thy people, for the further revelations of thy will, and continue to shed upon us thy light, and thy intelligence, and thy glorious revelations, until we are prepared for thy presence; then, our Father, take us to thyself, that we may ever rejoice in thy presence, and dwell in the midst of thy glory; in the name of thy worthy Son, Jesus Christ. Amen.

REVELATION,

GIVEN TO JOSEPH SMITH, NAUVOO, JULY 12, 1843.

(From the Deseret News Extra, of September 14th, 1852.)

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives, and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world, and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exal-

tation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power,—then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffettings of Satan unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord; and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea-

shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay:* for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word: and as ye have asked concerning adultery,—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth, shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant: and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me: and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 1, 1852.

THE KINGDOM OF GOD.—REVELATION AND RESTITUTION.—Through the kind providence of an Almighty Father we are enabled to engage in the Editorial labours of a new Volume. We greet our numerous readers with a Happy New Year, trusting that all Saints have applied the time of the past year so profitably as to be able to look upon it with a great degree of satisfaction, and feel that they are fully prepared to engage in the duties and varied scenes of the future.

Each succeeding year is destined to prove more and more propitious to the work of God, and will introduce events which will arouse the attention of the world to the important fact that the God of heaven is setting up His kingdom on the Earth, on so sure a foundation that it shall no more be thrown down, but will break in pieces and consume all other kingdoms, and shall stand for ever. Such a kingdom is the only one that man can eternally be saved in—a kingdom that shall stand for ever—hence it should be hailed with more than gratitude, with adoration, by every son and daughter of Adam that desires Eternal Life.

It is a great privilege which the Saints possess, to be organized as a Church among the nations of the earth; but their blessings are far short of what they will enjoy when they fully become members of the kingdom which the Prophet Daniel speaks of. The Church of God whenever it has been organized has been required to respect and honour the earthly power under which it has existed, and such will continue to be the case whilst it is mixed up among the nations. But thanks be to God—He has called upon His Saints to gather to a place where they will not only be known as a Church in Christendom, but be recognized as a distinct PEOPLE, possessing all the rights of a kingdom among the nations of the earth. It is an undeniable fact that the laws and institutions of the governments which are now upon the earth have been formed by men who had not the inspiration and the voice of the Lord as their guide; and the result is, not one of them is sufficiently liberal to allow men to walk purely in the light of Revelation, whereby all things might be restored which have been spoken of by the Prophets since the world began.

It is not consistent that the people of God should always be subject to man-made governments; if it were so they never could be perfected. None other than a government under the direction of Apostles and Prophets is sufficient to perfect mankind; they were given of God for this purpose. (Ephesians iv.)

The whole civilized world deny the right of Apostles and Prophets to govern mankind; and here is the necessity of God gathering out His people to a place where He can guide them by the voice of those to whom He can reveal all things that ever were or ever will be. This will give the kingdom of God the superiority over all other kingdoms, for with it must be associated all knowledge—hence all power that God ever revealed or gave to man upon the earth; anything less than this would not be a restitution of all things spoken of by the Prophets.

The question may be asked, where is this place in which God has purposed that His Saints should become a people, and enjoy a people's rights and privileges? We answer, it is under the Constitution of the United States, which was framed by men inspired of God, though they heard not his voice. This Constitution is liberal and

God-like; it recognizes no law superior to a man's religious faith. A man's religious faith is the only thing that has a tendency to lead him to his God; and under the rights of the Constitution of the United States, he is untrammelled—he is as free as his God would have him to be; under it there is perfect liberty to bring forth the laws and institutions of Heaven, and to make laws to sustain and defend them, whatever they may be. Thus it is where the Saints are gathering; the civil law justly becomes their servant, and the laws of God reign supreme under the administration of His Prophets, as in days of old. Thus the way is effectually opened, through the mercy and wisdom of God, that His Kingdom may come, and His will be done.

Many Revelations have been brought forth by the Prophet Joseph, and published to the world, which plainly manifests that the work of restoration was through him recommenced, and that he held the keys thereof; that he like Moses brought forth the law of God unto the people, which law is to be their wisdom and their understanding in the eyes of the nations when they possess the goodly land. Perhaps none of those Revelations declare more pointedly, that we are now actually witnessing the scenes of the dispensation of the fulness of times, than that which we have the privilege of presenting before our readers in the present Number of the *Star*. This truly indicates a gathering together of all things which are in Christ, both which are in Heaven and which are in earth; not even excluding the principles and institutions by which our fathers were perfected, and in the keeping of which, they obtained favour with God.

These things are truly fulfilling the prophecies which the Holy Prophets have spoken since the world began, concerning the Last Days, in the restitution of all things preparatory to the second coming of Messiah.

This restoration embraces the fulness of the Gospel of Jesus Christ, as the means by which we can obtain a knowledge of God, and of His Son, whom He hath sent, which is Eternal Life,—which Gospel is the power of God unto salvation, from all enemies, to every one who believes it.

The Gospel embraces every institution, every ordinance, and every covenant that has been enjoyed by the people of God in any former dispensation. The first principles of it have been restored, and the ordinances connected therewith; faith and repentance, baptism for the remission of sins, and the Gift of the Holy Ghost by the ordinance of laying on of hands, by authorized ministers, are preached in the name of Jesus, and hundreds of thousands have proven them to be true, by their own experience.

Other principles and ordinances are as necessary to be believed and observed as those just named, in order to a continued salvation, and to enable man fully to become one with the Son of God, as he is one with his Father in all things; among which there are none more sacred and holy, or more Godlike, than the institution of matrimony, by which an eternal relationship is entered into and sealed by the direction and superintendence of the Redeemer of the world, through his legally constituted authorities on earth, in Zion! Through this institution did Abraham inherit the promise, and through it will his seed receive of their father's inheritance, or of the promises made to their fathers.

Jesus plainly declared that the children of Abraham would do the works of Abraham; and if they were Abraham's seed, then were they heir to the promises.

Let now the wicked forsake their ways, and the unrighteous their thoughts, and turn unto the Lord, that they may obtain mercy, and to Abraham's God, who alone can pardon. And we would say to all that have entered into covenant with God, Keep His commandments, observe His ordinances, and walk by every word that pro-

ceeds from His mouth: let not the dust cleave to your feet, nor your hands be stained with pollution; let not your hearts lead you astray, for the commandment of God is holy; "Thou shalt not covet thy neighbour's wife," nor anything that is thy neighbour's.

Thanks be to God, that through the Gospel of Christ, there is one spot on earth where the sanctity of female virtue, freedom in agency, and womans' rights, are guarded with holy vigilance; where the licentious cannot profane them with impunity; and where man must learn, that virtue and purity in keeping all the commandments of God, is the only condition by which he may hope to receive a place among the hundred and forty and four thousand that shall stand with the Messiah upon Mount Zion, having his Father's name written in their foreheads.

As the Saints are thus permitted to enter upon a new year with new revelation, and new light, which is calculated to inspire new hopes and a more ardent zeal, let it be another assurance to them, that unless they renew their energies in keeping the commandments of God, and gather into His literal kingdom on earth, they cannot inherit that salvation which He has prepared for those who shall dwell secure in Zion, when the predicted plagues, death, mourning, and famine, shall come upon Babylon, and she be utterly burned with fire. For know ye this, that God has purposed to reward her for all her iniquities.

Because of what is coming upon the earth, and is near at hand, the cry is now heard, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The wise and the prudent will foresee the evil, and haste to hide themselves; but fools will despise the admonition given them, and put far away the evil day, until they are overtaken as a thief in the night; then will they call upon the rocks and the mountains to fall upon them, and hide them from the face of Him who is terrible in His fierce anger.

Let Saints be wise, and know that wisdom's ways are ways of peace, and all her paths are pleasantness. Our earnest prayer is, that the year 1853 may be far more propitious to the work of God than any preceding one; that the light and glory of Zion may go forth through the revelations of God, and, like the rising Sun, continue to shed forth her benign rays, until the whole earth is lighted therewith, and every honest soul partakes of the life-giving power. With an earnest desire to be remembered in the prayers of the faithful everywhere, we feel to dedicate our energies for the coming year to God and His cause, and we trust all Saints will follow our example. May the salvation of our God ever be round about His people. Amen.

SUPPLEMENT TO THE FIFTEENTH VOLUME OF THE "STAR."—Finding ourselves unable to publish, in the columns of the *Star*, the whole of the Minutes of the Conference held in Salt Lake Valley, August 28th, 1852, &c., &c., as published in the *Deseret News Extra*, of September 14, 1852; and feeling convinced of the necessity of the Saints being acquainted with them without delay, we have come to the conclusion to publish them in the form of a *Supplement* to the *Star*. This *Supplement* will contain about 64 pages of matter of the highest importance to the Saints, including the Revelation published in the present Number of the *Star*; two lengthy Discourses, by President Brigham Young, on the present condition of the human family, and the transcendent glories that await the faithful Saints; a Discourse by Elder Orson Pratt, on the subject of the Relationship of the Sexes; Speeches by Elders John Taylor, G. A. Smith, E. T. Benson, &c., &c.: and, altogether, will be one of the most interesting works issued from our office. Price fivepence.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 702, *Vol.* XIV.)

On the 9th, a Conference of High Priests, Elders, and officers of the Church of Christ in New Portage, Medina county, Ohio, was called at the house of brother Kirlins, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage; but after listening to the proceedings of a previous Conference in Portage, from brothers Palmer and Bosworth, it was decided that Elder Rigdon should not remove; and that the brethren in New Portage should assist all in their power to build the Lord's House in Kirtland; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a Stake at present; and that course would enable them to do more for the House in Kirtland.

At a Council of the High Priests and Elders, (Orson Hyde, Clerk,) at my house, in Kirtland, on the evening of the 12th of February, I remarked, that I should endeavour to set before the Council the dignity of the office which had been conferred on me by the ministering of the angel of God, by His own voice, and by the voice of this Church; that I had never set before any Council in all the order of it, which it ought to be conducted, which, perhaps has deprived the Councils of some, or many blessings.

And I continued and said, no man is capable of judging a matter, in Council, unless his own heart is pure; and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions, &c.

But to return to the subject of order: in ancient days Councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the Council by the Spirit was obtained, which has not been observed in this Church to the present. It was understood in ancient days, that if one man could stay in Council, another could; and if the President could spend his time, the members could also; but in our Councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the Council, and another thinking on something else, &c.

Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may be there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express, &c. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this Council; and if you are now prepared to sit in Council upon the soul of your brother.

I then gave a relation of my situation at the time I obtained the record, the persecutions I met with, &c., and prophesied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men.

The Council proceeded to investigate certain charges presented by Elder Rigdon against Martin Harris; one was, that he told A. C. Russell, Esq., that Joseph drank too much liquor when he was translating the Book of Mormon; and that he wrestled with many men and threw them, &c.; and that he (Harris) exalted himself above Joseph, in that he said, "Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he himself knew all about it before it was translated."

Brother Harris said he did not tell Esq. Russell that brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. The Council forgave him, with much good advice.

Brother Rich was called in question for transgressing the Word of Wisdom, and for selling the revelations at an extortionary price, while he was journeying east with father Lyons. Brother Rich confessed, and the Council forgave him

upon his promising to do better and reform his life.

ORSON HYDE, Clerk.

Liberty, Clay county, Missouri,
February 13, 1844.

A. Leonard, Esq.: Dear Sir,—I have received a line from William Pratt, who called on you a few weeks since, to inquire if your services could be secured in the prosecution of claims for damages by our Church against the citizens of Jackson county; and by his letter it appears that you are willing to engage. So far as I have conversed with the principal leaders of our Church, they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz., Messrs. Reese, Doniphon, Atchison, and Wood.

I write this a few moments before closing the mail, and have not time to state particulars, as to the extent of the suits, &c., but believe that four or five suits have been brought by Phelps and Co., for the destruction of the printing office, &c., &c., and by Partridge and others for personal abuse, &c. I understand that at the next Monday term of the Circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October term. If it is expedient, some one of our people will call on you in a few days, and during the interim, wish you to drop a line if convenient.

We have this day received a communication from the Governor of the 4th instant, in which he states, that he is of opinion that a military guard will be necessary, to protect the State witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit Attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of inquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully,
Your obedient servant,
ALGERNON S. GILBERT.

Minutes of the Organization of the High Council of the Church of Christ of Latter-day Saints, Kirtland, February 17, 1834.

This day a General Council of twenty-four High Priests assembled at the house of Joseph Smith, jun., by revelation, and proceeded to organize the high Council of the Church of Christ, which was to consist of twelve High Priests, and one or three Presidents, as the case might require. This High Council was appointed by revelation, for the purpose of settling important difficulties which might arise in the Church, which could not be settled by the Church, or the Bishop's Council, to the satisfaction of the parties.

Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams, were acknowledged Presidents by the voice of the Council; and Joseph Smith, sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, High Priests, were chosen to be a standing Council for the Church, by the unanimous voice of the Council. The above-named Councillors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

The number composing the Council, who voted in the name and for the Church in appointing the above-named Councillors, were forty-three, as follows:—nine High Priests, seventeen Elders, four Priests, and thirteen members.

Voted, that the High Council cannot have power to act without seven of the above-named Councillors, or their regularly appointed successors, are present. These seven shall have power to appoint other High Priests, whom they may consider worthy and capable, to act in the place of absent Councillors.

Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this Church government, of any one of the above-named Councillors, it shall be filled by the nomination of the President or Presidents, and sanctioned by the voice of a General Council of High Priests, convened for that purpose, to act in the name of the Church.

The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration by the voice of the Church; and it is according to the dignity of his office, that he should preside over the Council of the Church; and it is his privilege to be assisted by two other Presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the Council without an assistant; and in case that he himself is absent, the other Presidents have power to preside in his stead, both or either of them.

Whenever an High Council of the Church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the Twelve Councillors to cast lots by numbers, and thereby ascertain who, of the Twelve, shall speak first, commencing with number one; and so in succession to number twelve.

Whenever this Council convenes to act upon any case, the twelve Councillors shall consider whether it is a difficult one or not; if it is not, two only of the Councillors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak. The accused, in all cases, has a right to one half of the Council, to prevent insult or injustice; and the Councillors appointed to speak before the Council are to present the case after the evidence is examined, in its true light, before the Council; and every man is to speak according to equity and justice. Those Councillors who draw even numbers, that is, two, four, six, eight, ten, and twelve, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the Council, after the evidences are heard: and the Councillors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the Councillors, accuser and accused, have spoken, the President shall give a decision according to the understanding which he shall have of the case, and call upon the twelve Councillors to sanction the same by their vote. But should the remaining Councillors, who have not spoken, or any one of them, after hearing the evidences and pleading impartially, discover an error in the decision of the President, they can manifest it, and the case shall have a re-hearing: and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly: but in case no additional light is given, the first decision shall stand, the majority of the Council having power to determine the same.

In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds of the Council,) the President may inquire and obtain the mind of the Lord by revelation.

The High Priests, when abroad, have power to call and organize a Council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it: and the said Council of High Priests shall have power to appoint one of their own number, to preside over such Council for the time being. It shall be the duty of the said Council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the High Council of the Seat of the First Presidency of the Church. Should the parties, or either of them, be dissatisfied with the decision of the said Council, they may appeal to the High Council of the Seat of the First Presidency of the Church, and have a re-hearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

This Council of High Priests abroad, is only to be called on the most difficult cases of Church matters: and no common or ordinary case is to be sufficient to call such Council. The travelling or located High Priests abroad have power to say whether it is necessary to call such a Council or not.

There is a distinction between the High Council of travelling High Priests abroad, and the travelling High Council composed of the Twelve Apostles, in their decisions: From the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the Church, in case of transgression.

Resolved, that the President, or Presidents of the Seat of the First Presidency of the Church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal, and the evidences and statements accompanying it.

The twelve Councillors then proceeded to cast lots, or ballot, to ascertain who should speak first; and the following was the result, namely:—

Oliver Cowdery,	No. 1	John Johnson,	No. 7
Joseph Coe,	„ 2	Orson Hyde,	„ 8
Samuel H. Smith,	„ 3	Jared Carter,	„ 9
Luke Johnson.	„ 4	Jos. Smith, sen.	„ 10
John S. Carter,	„ 5	John Smith,	„ 11
Sylvester Smith,	„ 6	Martin Harris,	„ 12

After prayer the Conference adjourned.

OLIVER COWDERY, } Clerks.
ORSON HYDE, }

(*To be continued.*)

VARIETIES.

ACCOUNTS from Newfoundland state that the potatoe crop has proved an entire failure.

EARTHQUAKES are becoming quite common now-a-days. Last Saturday night (Dec. 28) nearly all the people of several small towns in Massachusetts were aroused from their slumbers by a shock that lasted for some time.—*New York Herald.*

JEALOUSY IN DESERET.—The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism.—Deseret Correspondence of the *St. Louis Intelligencer.*

THE papers state that the Pope has appointed a commission to investigate with the greatest minuteness, the mystery of the immaculate conception of the Holy Virgin. The commission is composed of Cardinal Fornari, President; M. Pacifici, the Canon Audifio; Father Spada, a Dominican friar; and Fathers Peronne and Passaglia, of the Company of Jesus.

MOVEMENTS OF CIVILIZATION.—The United States government has determined on opening, by fair means or foul, the ports of Japan, for the purposes of commerce. Part of the squadron appointed for this expedition is already on its way. The whole squadron embraces thirteen vessels, as follow:—one ship of the line, four steam frigates, one raree frigate, three sloops of war, one brig of war, and three store-ships; carrying 236 guns, and a force (including those of the store-ships) numbering about three thousand three hundred men, in addition to seven hundred marines, which will bring the effective force of the squadron to four thousand men, exclusive of officers. The *New York Herald* also proposes the opening of the ports of China by similar means. Let the nations go ahead in their headlong career; God will have a reckoning with them by and bye, for their ambition and overbearing; but in the meantime their actions will result in one good—that of preparing the barbarous nations, upon whom civilized nations spend their ambition, for the introduction of the kingdom of God; whereas it cannot be introduced under their existing institutions.

WOMEN IN BEREZOV.—Men, in these parts, are not averse to matrimony, and women being generally esteemed, are much sought in marriage; as men are convinced that on taking a wife, she will render herself useful, and that the management of the house and all domestic comforts will be cared for by her. The service of a hireling, such as would render a bachelor's life less irksome, cannot at all be obtained here; and the consequence is, that though daughters even of the richest parents do not bring their husbands any fortunes unless there is no male issue, an old maid is quite a rarity; at least, I never met one, with the exception of the infirm and the deformed. With the Berezovians, females are invaluable, and it is they who make their choice of a husband, instead, as with us, of the husband choosing the wife. I have seen instances of poor girls, daughters of parents of the humblest class, refusing Government functionaries of the higher class, when the man was found to be stained by vices; and this was considered so natural that nobody wondered at it. With us, on the contrary, no sooner is a position in society offered, than a young, beautiful, and lovely female is thrust into the arms of a reprobate, be he ever so corrupt and brutalised; and very often by a compact secretly formed between the parents themselves under the plausible, but wicked plea, that they are promoting her happiness.—*Revelations of Siberia.*

THE NEW YEAR.

Swiftly and surely the moments fly;
Another short year has now passed by.
Borne far away on its heaving breast,
Past joys and sorrows are lulled to rest.
The old year's fled to the mighty deep,
Where its countless predecessors sleep.
We watched it pass on and disappear,
And we gladly welcome the New-born Year.
For each new year as it glides away,
Brings nearer to view the Millennial day,
When Christ will appear His Saints to own,
And in equity reign on David's throne.
The tares He will burn, the wheat redeem;
And on earth his sceptre sway supreme,

As King of kings; then will suff'ring cease;
O'er all lands be extended the reign of peace;
Fierce conflicts shall end in sweet repose;
Deserts wild, shall blossom as the rose;
And gladness and joy shall dispel all gloom:
Like Eden, this earth again shall bloom,
Fair and lovely, as at creation's birth,
For naught to despoil shall exist on earth;
But all will be uninterrupted joy,
For none in God's mountain shall destroy;
The lambs in security may abide,
With their once deadly foes on ev'ry side;
In unity sweet they will all lie down,
While earth with rich blessings Jesus will crown.
The once raging lion, and harmless kid,
In concord and love will together feed,
And harmony sweet be on all sides heard,
For they all will be by God's Spirit stirred.
On the balmy breezes borne around,
High praise to the Maker will redound,
The Saints quickened by the Spirit's fire,
Will worshipping strike the heavenly lyre,
Lift their voices in concert sweet, and sing
All glory to him who reigns their king.
For wisdom or power to him belongs,
Demanding our noblest, sweetest songs.
He hath nobly redeemed us with a price;
For our sins he became a sacrifice;
He hath ransom'd us by his precious blood,
And will make us kings and priests to God.
All praise to his name we'll then ascribe;
And we pray the time may soon arrive
When righteousness on the earth will be,
As waters cover the mighty sea,
And each closing year with joy regard,
As nearer bringing our glorious Lord.

Warminster. EMILY HILL.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH DEC., 1852.

	£	s.	d.		£	s.	d.
John Alexander	£35	0	0	Brought forward	£82	0	0
John Memmott	5	0	0	J. W. Pembroke	4	4	0
Henry Savage	3	0	0	Samuel Cornaby	5	0	0
G. W. Davies	5	0	0	W. G. Mills	2	0	0
James Bishop	4	0	0	John Copley	10	0	0
James Linforth	13	0	0	John Holsall	6	0	0
Richard Morris	5	0	0	W. L. N. Allen	2	0	0
Thomas Kirkwood	12	0	0				
Carried forward	£82	0	0		£111	4	0

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2.—Vol. XV. Saturday, January 8, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 14.)

On the 18th, I reviewed and corrected the minutes of the organization of the High Council.

On the 19th of February, the Council assembled according to adjournment, from the 17th, (O. Cowdery and Orson Hyde, Clerks,) when the revised minutes were presented and read to the Council. I urged the necessity of prayer, that the Spirit might be given, that the things of the Spirit might be judged thereby, because the carnal mind cannot discern the things of God, &c. The minutes were read three times, and unanimously adopted and received for a form and constitution of the High Council of the Church of Christ hereafter; with this provision, that if the President should hereafter discover any lack in the same, he should be privileged to fill it up.

The number present who received the above-named documents, was twenty-six High Priests, eighteen Elders, three Priests, one Teacher, and fourteen private members, making in all sixty-two.

After giving such instruction as the Spirit dictated, I laid my hands severally upon the heads of the two assistant Presidents, and blessed them, that they might have wisdom to magnify their offices, and power over all the power of the adversary.

I also laid my hands upon the twelve Councillors, and commanded a blessing to rest upon them, that they might have wisdom and power to counsel in righteousness, upon all subjects that might be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph then laid his hands upon my head, and said, "Joseph, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord. Amen.

He also laid his hands upon the head of his son Samuel, and said, "Samuel, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest remain a Priest of the Most High God, and like Samuel of old, hear His voice, saying, Samuel, Samuel. Amen."

John Johnson, also, laid his hand upon the head of his son Luke, and said, "My Father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers; that he may be strengthened in his ministry, according to his holy calling. Amen."

I then gave the assistant Presidents a solemn charge to do their duty in righteousness, and in the fear of God; I also charged the twelve Councillors in a similar manner, all in the name of Jesus Christ.

We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with His Spirit. I then declared the Council organized according to the ancient order, and also according to the mind of the Lord.

The following complaint was then presented before the Council, by a High Priest:—

Kirtland, February 19, 1834.

To the President of the High Council of the Church of Christ.

The following charges I prefer against Elder Curtis Hodges, sen., of this Church:—First, an error in spirit; secondly, an error in address or communication, which was in loud speaking, and a want of clearness in articulation, which was calculated to do injury to the cause of God; and also, of contending or persisting that that was a good or proper spirit which actuated him thus to speak,—all of which I consider unbecoming an Elder in this Church, and request a hearing before the High Council.

(Signed) EZRA THAYER.

Elder Hodges pleaded "not guilty" of the above charges.

Father Lyons was called on to substantiate the above charges, and his testimony was pointed against brother Hodges. Brother Story testified that Elder Hodges talked so loud at a prayer meeting that the neighbours came out to see if some one was not hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high, that he could not articulate so as to be understood; and that his teaching brought a damp upon the meeting, and was not edifying. Brother E. Babbitt was then called upon, who testified that Elder Hodges was guilty of hallowing so loud that in a measure he lost his voice, and uttered but little else distinctly, "Glory to heaven's king." His testimony was pointed against brother Hodges. Brother T. Wait testified much the same.

Counsellor O. Cowdery stood up on the part of the accuser, and opened the case handsomely and clearly.

Counsellor J. Coe stood up on the part of the accused, but could say but a few words.

The accuser and accused then spoke for themselves, after which, the President arose and laid open the case still more plain, and gave his decision, which was, that the charges in the declaration had been fairly sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the Spirit of the Lord at the meetings, where he hallooed, he must have abused it, and grieved it away. All the Council agreed with the decision.

Elder Hodges then rose and said, he then saw his wrong, but never saw it before; and appeared to feel thankful that he saw it. He said he had learned more during this trial than he had since he came into the Church; confessed freely his error, and said he would attend to overcoming that evil, the Lord being his helper.

The Council forgave him, and adjourned to the evening of the 20th.

This day, also, the brethren in Clay county, Missouri, wrote as follows:—

Liberty, February 19, 1834.

To the Hon. John F. Ryland, Judge of the Fifth Circuit, Missouri.

Sir,—Learning that a court of inquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceedings is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county,

We, therefore, pray your honour to avail yourself of every means in your power to execute the law and make it honourable; and believing that the testimony of some of the members of our Church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.

EDWARD PARTRIDGE,
A. S. GILBERT,
W. W. PHELPS,
JOHN CORRILL,
JOHN WHITMER.

Another request similar to the above was sent, same date, to Amos Reese, Circuit Attorney.

They also wrote the Judge Advocate, as follows:—

Liberty, February 19, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, versus *Colonel Thomas Pitcher.*

Sir,—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS,
EDWARD PARTRIDGE,
ALGERNON S. GILBERT.

Kirtland, Feb. 20th, 1834. The High Council met this evening to determine concerning the Elders going out to preach,

&c. The President opened the Council by prayer.

At a Church meeting, held in Pennsylvania, Erie county, and Springfield township, by Orson Pratt and Lyman Johnson, High Priests, some of the members of that Church refused to partake of the Sacrament, because the Elder administering it did not observe the words of wisdom to obey them. Elder Johnson argued that they were justified in so doing, because the Elder was in transgression. Elder Pratt argued that the Church was bound to receive the Supper under the administration of an Elder, so long as he retained his office or license. Voted that six counsellors should speak upon the subject.

The Council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding an office in the Church, after having it sufficiently taught him?

Counsellors Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the Council. After the Counsellors had spoken, the President proceeded to give a decision:—

That no official member in this Church is worthy to hold an office, after having the words of wisdom properly taught to him, and he, the official member, neglecting to comply with or obey them; which decision the Council confirmed by vote.

The President then asked if there were any Elders present who would go to Canada, and preach the Gospel to that people; for they have written a number of letters for help. And the whole Council felt as though the Spirit required the Elders to go there. It was, therefore, decided by the Council, that Lyman Johnson and Milton Holmes should travel together into Canada. And also, that Zebedee Coltrin and Henry Herriman travel together into Canada. It was also decided that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should travel alone on account of his age; it was also decided that Elder Martin Harris should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can. The Council also decided that Elder Brigham Young should travel alone, it being his own choice: decided also that James Durfee, and Edward Marvin, should travel together eastward; also that Sidney Rigdon and John P. Green, go to Strongsville: also, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a General Conference held in Saco, in the State of Maine, on the 13th day of June, 1834.

It was furthermore voted, that Elder Orson Hyde, accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The Church and Council then prayed with uplifted hands, that they might be prospered in their mission.

ORSON HYDE, } Clerks.
OLIVER COWDERY, }

I, Abigail Leonard, depose and say, that on the night of the 20th of February, 1834, in the county of Jackson, and State of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Yocum, Mr. Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house; among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I, in the mean time, begging of them to spare his life, when one of the number called to the others, telling them to take me into the house, for I would "*overpower every devil of them.*" Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in they would blow me through. While this was transpiring, Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his clothes all from him excepting his pantaloons, then five or six attacked him with whips and gun-sticks, and whipped him till he could not stand, but fell to the ground. I then went to them, and took their whips from them; I then called for Mrs. Bruce, who lived in the same house with us, to come out and help me to carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house, and came in very bloody and bruised from whipping.

(Signed) ABIGAIL LEONARD.

I received the following:—

Revelation, given February 24, 1834.

Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your breth-

-ren, who have been scattered on the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time, for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world, and to be saviours of men; and inasmuch as they are not the saviours of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren, your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they pollute their inheritances they shall be thrown down, for I will not spare them if they pollute their inheritances.

Behold, I say unto you, the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angel shall go before you, and also my presence, and in time ye shall possess the goodly land.

Verily, verily I say unto you, that my servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with monies that have been consecrated unto me; and let all the Churches send up wise men, with their monies, and purchase lands, even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion, even from your own lands, after these testimonies which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies, unto the third and fourth generation of them that hate me.

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake, is not my disciple. It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the Churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight, should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive; but men do not always do my will; therefore, if you cannot obtain five hundred, seek diligently, that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently, that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive; pray earnestly, that peradventure my servant Baurak Ale may to with you and preside in the midst of the people, and organize my kingdom upon my

consecrated land; and establish the children of Zion upon the laws and commandments, which have been, and which shall be given unto you.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jun. Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt; whithersoever my servant Joseph Smith, jun. shall counsel them in the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands. Even so. Amen.

Wednesday, February 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation; and on the 27th, stayed at brother Roundy's.

To show the feelings of a certain portion of the public, at this period, I copy the following from the February Number of the *Evening and Morning Star*, page 271:—

We copy the following article from the *North Star*, headed "The Mormons," printed in Danville, Vermont, by E. Eaton:—

"We have received the first number of the 'Mormon' *Morning and Evening Star*, [the *Evening and Morning Star*] resuscitated in Kirtland, Ohio. *It is the same assuming, mysterious publication of its original.*"

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God, I received letters from many of our friends, which gave us occasion for rejoicing; amongst them, I extract from brother M. C. Nickerson's letter, of December 20th, 1833.—

Your labours in Canada have been the beginning of a good work; there are thirty-four members attached to the Church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountains!

Also from Saco, Maine:—

January 20, 1834.

Brethren in the Lord,—I have baptized about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the Church, and I think the Lord will gather some of them in His kingdom. Brother E. M. Green laboured with me from the 16th of January, 1833, till October following; while we were together, we baptized about one hundred and thirty. Brethren, pray for me, that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth, giving to every man his portion in due season; for my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labour diligently in the world, that my skirts may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(Signed) JOHN F. BOYNTON.

Thus, while the press was mourning, the work prospering, the Saints rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written:—

Clay County, Missouri, Feb. 27, 1834.

Dear Brethren,—The times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren, among whom were Bishop Partridge, Elder Corrill, and myself, were subpœnaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank opposite Everett's Ferry, where we found Captain Atchison's company of "Liberty Blues," near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was "passing strange," and long to be remembered; the martial law in force to guard the civil. About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses, with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way, the Quarter-master and others, that had gone on a-head to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Captain Atchison continued the express to Colonel Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in war-like style, with the sentinels march-

ing silently at a proper distance from the watch fires.

Early in the morning, we marched strongly guarded by the troops to the seat of war, and quartered in the block house, formerly the tavern stand of S. Flournay; after breakfast, we were visited by the District Attorney, Mr. Reese, and the Attorney-General, Mr. Wells. From them we learned that all hopes of criminal prosecutions were at an end. Mr. Wells had been sent by the Governor to investigate, as far as possible, the Jackson outrage; but the bold front of the mob, bound even unto death, (as I have heard), was not to be penetrated by civil law, or awed by executive influence. Shortly after, Captain Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle, in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance.) In fact much credit is due to Captain Atchison for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly reputable; so much so, knowing as I do the fatal result had the militia come, or not come, I can add that the Captain's safe return, refreshed my mind with Xenophon's safe retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by these *bitter branches*. Old Father Lindsey, whose locks have been whitened by the blast of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn, &c., piled together, and fire put to it, but fortunately after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard, one of the number that returned from Van Buren, had two chairs broken to splinters about him, and was then dragged out of doors, and beat with clubs till he was supposed to be dead; but he is yet alive. Josiah Sumner and Barnet Cole were severely beat at the same time. The mob have commenced burning houses, stacks, &c.; and we shall not think it out of their power by any means, to proceed to murder any of our people that shall try to live in that county, or, perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the Saints for great things. Our Saviour laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God—shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it for the last time—shall we, yea verily, we, who are enlightened by the wisdom of heaven—shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the Spirit, that God may overcome the world.

I am a servant, &c.

W. W. Phelps.

We continued our journey, and, on the 28th February staid at a stranger's, who entertained us very kindly; and on the first of March arrived at brother Lewis'; and on the 2nd, which was the Sabbath, brother Parley preached, and I preached in the evening; we had a good meeting. There is a small Church in this place, which seems strong in the faith. O may God keep them in the faith, and save them, and lead them to Zion.

March 3rd, we intended to start on our journey east, but concluded to tarry another day. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord, bless my little children with health and long life, to do good in their generation, for Christ's sake. Amen.

After leaving Kirtland, we had passed through Thompson, Springfield, Elk creek, Erie, Westfield, Livonia, Silver creek, Perrysburgh, Collins, China, Warsaw, Genesee, Centreville, Catlin, and Spafford, before we arrived at Westfield.

On the 4th instant, we continued our journey from Westfield, accompanied by Elder Gould; and after a ride of thirty-three miles arrived at Villanova, and tarried all night with a brother McBride.

The next morning, March 5th, we went to brother Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the Church together, and related unto them what had happened to our brethren in Zion, and opened to them the prophecies and revelations concerning

the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the Spirit of the Lord came mightily upon them, and with all readiness, the young and middle aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

March 6. We held another meeting at brother Nickerson's. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

March 7th. We proceeded on our journey, accompanied by brother Nickerson, leaving brothers Gould and Matthews to prepare and gather up the companies in the Churches in that region, and meet us in Ohio, ready for Zion on the first of May. We arrived after dark, at Elliotville, the county seat of Cataraugus; and tried for lodgings at every tavern in the place; it being court time we found no room; but were obliged to ride on in the dark, through mud and rain, and found shelter, after travelling about one mile, for which we paid *more* than *tavern fare.*

On the 8th, we arrived at Palmersville, at the house of Elder McGown, where we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

Sunday 9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could hardly get away from them, and appointed a meeting in Freedom for Monday the 10th, and stayed at Mr. Cowdery's, where we were blessed with a fulness of temporal and spiritual blessings, even all we needed, or were worthy to receive.

Monday 10th. Met our appointment, and preached to a great congregation; and at evening, preached again to a crowded assembly, an overflowing house. After meeting, I proposed if any wished to obey, and would make it manifest, we would stay and administer at another meeting the next day.

Tuesday 11th. Fulfilled our appointment, and baptized Heman Hyde, after which we rode nine miles, and put up at Stuart's tavern.

Wednesday 12th. We arrived at father Bosley's, after a ride of thirty-six miles.

Thursday 13th, I preached.

Friday 14th, at father Beman's.

March 15th. While at father Beman's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the Saints in Livonia.

Sunday 16th. Elder Rigdon preached to a very large congregation in Genesee. Elder Pratt preached in the afternoon of Monday the 17th.

There was also the same day, March 17th, a Conference of Elders, at Avon, Livingston county, New York, at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priests; and six Elders. I stated that the object of the Conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the Church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the Church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the Council, that fathers Bosley and Nickerson, Elder McWithey, and brother R. Orton, should exert themselves to obtain two thousand dollars, for the present relief in Kirtland. They all agreed to do what they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained, and carry it with him to Kirtland. It was also voted that I should return to Kirtland, accompanied by Elders Rigdon and Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt and Henry Brown, to visit the Churches in Black River country, and obtain all the means they could to help Zion.

Tuesday, March 16th. Tarried at father Bosley's through the day.

On the 19th, commenced my journey for Kirtland, and staid this night at brother Withey's tavern.

20th. Continued our journey, dined at brother Joseph Holbrook's, and at night tried three times to procure lodgings in the name of disciples, but could not succeed. After night had commenced, we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn there are more places for money than for the disciples of Jesus, or the Lamb of God.

March 21st. We came to a man named Starks, six miles east of Springville; and on the 22nd, arrived at brother Vinson Knight's, in Perrysburgh, Cataraugus county. On the 23rd, we arrived at father Nickerson's, in Perrysburgh, where we held a meeting, &c. On the 24th, I was not able to start, but felt determined to go the next morning. 25th, journeyed from father Nickerson's, to father Lewis', in Westfield, accompanied by father Nickerson. On the 26th, continued our journey to Elk Creek, and staid with Elder Hunt. The 27th, I came to Springfield, where I found Elder Rigdon, who had come on by a different route; and we arrived that night within sixteen miles of Painesville; and arrived home at Kirtland on the 28th of March, finding my family all well, and the Lord be praised for this blessing. The 29th, remained at home, and had great joy with my family. Sunday the 30th, was at home, except going to hear Elder Rigdon preach.

Monday, March 31st, I went to Chardon to attend the court, in the case against Dr. P. Hulbert, &c. This day, also, Ira I. Willis, a young man who had been in the Church for some time, and who was driven from Jackson county into Clay, returned thither to look for a stray cow; and while at the house of Esquire Manship's, a Justice of the Peace, (where he had called with brother John Follet, to prove his title to the cow,) was caught by that unhung land-pirate and inhuman monster, Moses Wilson, and whipped in a most cruel and savage manner, while surrounded by some half dozen of the old mobbers. This was an unpardonable act: all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness, and molesting no one. May God reward Moses Wilson according to his works.

April 1st, 1834. This day at Brother Rider's, in Chardon. The Court has not brought forward Hulbert's trial yet, and we were engaged in issuing subpœnas for witnesses. My soul delighteth in the law of the Lord, for He forgiveth my sins, and will confound my enemies. The Lord shall destroy him who has lifted his heel against me, even that wicked man, Dr. P. Hulbert: He will deliver him to the fowls of heaven, and his bones shall be cast to the blasts of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

Wednesday the 2nd, and Thursday the 3rd, attended the Court. Hulbert was on trial for threatening my life. Friday morning, I returned home; and in the evening attended Council, of which the following are the minutes:—

Kirtland, April 4, 1834.

This evening a Council of High Priests assembled at the house of President Joseph Smith, jun., to reconsider the case of brother George F. James. President Joseph Smith, jun. presiding.

Brother George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to President Joseph in going out to proclaim the Gospel; and he sincerely asked pardon of the Lord, and of his brethren, and particularly of brother Joseph. He also said he was willing to ask the forgiveness of this Church. He said that relative to certain charges, which were, that he "had not attended meetings, and had treated lightly some of the weak," &c.; that he had attended meetings generally; and as for speaking or treating lightly any brother because of his weakness, was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom. President Joseph said he had no hardness; he only wished brother George to consider this as a chastisement, and that the Council were bound to notice his conduct heretofore; but now, if brother George was willing to walk according to the new covenant, he should have his hand of fellowship. The Council then expressed their satisfaction at brother George's confession.

(Signed) Oliver Cowdery, Clerk.

Saturday, March 5th. I went to Chardon, as a witness for father Johnson, and returned in the evening. Mr. Russell, the State's Attorney for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

April 7th. Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself, met in the Council-room, and bowed down before the Lord, and prayed that He would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hulbert, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:—

Kirtland, April 7, 1834.

Dear Brother Orson,—We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not likely to succeed according to our expectations. Myself, brothers Newel, Frederick and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God; and cannot but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God will not help them; and if God does not help them, all is vain.

Now the fact is, this is the head of the Church, and the life of the body; and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger; and if the body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcase remains to be devoured by worms.

Now brother Orson, if this Church, which is assaying to be the Church of Christ, will not help us, when they can do it without sacrifice, with those blessings which God hath bestowed upon them, I prophesy—I speak the truth, I lie not—God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion; therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God; and fall under His wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savour, and thenceforth good for nothing, but to be trodden under the foot of men.

We therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland; and the blood of Zion be upon their heads, even as upon the heads of her enemies; and let their recompence be as the recompence of her enemies; for thus shall it come to pass, saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth His Almighty hand to bring to pass His strange act; and what man shall put forth his hand to steady the ark of God, or be found turning a deaf ear to the voice of His servant, God shall speak in due time, and all will be declared. Amen.

Your brethren in the New Covenant,

JOSEPH SMITH, jun.,
F. G. WILLIAMS,
OLIVER COWDERY.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 8, 1853.

REVELATION ON MARRIAGE, &c.—In the course of events associated with the upbuilding of the Kingdom of God, it has fallen to our lot to bring before the Saints of the British Isles, and our readers generally, one of the most important Revelations that have come through the Prophet Joseph unto man in this last dispensation. None seem to penetrate so deep, or be so well calculated to shake to its very centre the social structure which has been reared, and vainly nurtured by this professedly wise and Christian generation—none more conclusively exhibit how surely an end must come to all the works, institutions, ordinances, and covenants of men—none

more portray the eternity of God's purposes—and we may say, none have carried so weighty an influence, or had the power to stamp their divinity upon the mind, by absorbing every feeling of the soul to the extent the one has which appeared in our last. Other revelations will from time to time be given through the ministry of the Apostleship, which will still further increase the knowledge and power of the Saints, and more and more astonish and bewilder the world.

The sealing powers of the Holy Priesthood, by which the celestial union or marriage is consummated for eternity, should interest every son and daughter of Adam, who desires, in this probation, to lay a permanent foundation for an eternal kingdom and glory. Upon this depends the consummation of the happiness of every soul that is saved. It is not for the present, but for eternity, that we live; and nothing less than eternal motives should prompt our every action; for unless such be the case, men cannot partake of the eternal powers of the Godhead, and thereby become Gods, even the sons of God.

Through such light, the folly of men is truly made manifest, and the impotency of their wisdom betrayed. The reformation in the social relation of the human family, which is now begun, will extend its influence to every circle of society whether high or low, and every compact, nation, and kingdom must feel its influence, though a hireling priesthood may rage as their craft appears in danger.

Again, we would say, let the Saints of God everywhere take heed to their ways, and walk in His ordinances blameless; then shall the light of revelation continue to shine upon their path, and its increasing brightness continue unto the perfect day, when they shall see as they are seen, and know as they are known.

To our Readers and Correspondents.—Our readers will have perceived that of late we have given scanty portions of the *History of Joseph Smith*, and in some Numbers have omitted it altogether. This has been owing to the increasing quantity of matter which is continually flowing in upon us from the Vallies of the Mountains, and from the various foreign missions, and which should not be unrecorded in the Star, both for the present enlightenment and gratification of our readers, and as forming important matters in the history of the Church. A rather larger portion of the *History* spreads over our pages this week, and probably as large a portion may be given next week, to make up in some measure for past omissions.

For the same reason we have been compelled to insert but few of the many valuable and instructive original articles, forwarded to us from time to time by our intelligent and talented correspondents. But we would recommend all who have favoured us with any productions of their pen, not to slacken their efforts in despair, but to redouble their exertions in the exposition of the principles of salvation, as we shall be ever happy and thankful to receive them, and shall now and again find a snug corner in which they may shine in the Star. We will at all times exercise our best judgment in selecting for publication that matter which shall appear most conducive to the instruction and edification of those who may be our readers; and the greater the variety and quantity that we have to select from, the more choice and interesting will be the articles which may appear; this will follow naturally enough. And we would respectfully invite all who feel desirous, to become contributors to our pages, whether in prose or verse.

When the Star was published semi-monthly, it was found altogether inadequate to satisfy the growing demands of the work of God, and now it is a weekly magazine, it seems to be quite as incompetent to properly reflect the abundant rays of light and intelligence, which come streaming down from the heavens, to prepare mankind for-

the glories of celestial worlds. And we suppose that we never shall publish a paper large enough to satisfy the continually expanding capacities of the Saints of God, though we should publish every day a sheet as large as the *Times*. But our readers must endeavour to content themselves with the thought we suggested before,—that if we cannot publish such a great quantity of intelligence, what we can publish will be all the more choice,—will be the cream, the essence of the whole.

PORTRAITS OF THE FIRST PRESIDENCY AND THE TWELVE APOSTLES.—The Saints will be highly gratified to hear that we have now on sale at our Office, and at our London Depôt, 35, Jewin Street, City, an edition of splendid portraits of the First Presidency and the Twelve Apostles, engraved in the first style, from daguerreotypes, and printed upon superior paper. These fifteen portraits form one magnificent plate, the extent and cost of which will not permit us to sell it under the following prices, retail:—Half-crowned eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Considering the importance which justly attaches to the offices held by the above-named servants of God, we doubt not that all Saints will feel a particular interest in obtaining a copy. The anxiety which prevails among the Saints at the present time to obtain a correct likeness of the Prophet Joseph, and the Patriarch Hyrum, assures us our efforts to furnish them with correct portraits of the present Seer and Prophet Brigham, his Counsellors Heber and Willard, and the Twelve Apostles, will be fully appreciated; and that every family, at least, will strive to obtain a copy of the plate, as a lasting memento.

THE "SUPPLEMENT."—Our Agents should send in their orders immediately for the *Supplement*, which is now nearly ready. We shall issue a large edition for extensive circulation, that all the Saints and the public generally may come into possession of the important matter it contains. It will answer the question that has for some time past so universally agitated the public mind, as to what was the faith of the "Mormons" relating to marriage, or the Patriarchal order of family relations.

ARRIVALS.—We have much pleasure in announcing the arrival of Elders Orson Spencer, (on a mission to Prussia), Daniel Spencer, John Van Cott, and Elias Gardner, from Salt Lake Valley. These brethren sailed from Boston, on board the steam-ship *America*, and landed in Liverpool on the 20th December, 1852; they had rather a rough voyage, but nevertheless appear in excellent health and spirits; they are the first of the band of Elders appointed on missions from Great Salt Lake City last August, and have accomplished a land and sea journey of near seven thousand miles in about three months, being one third longer than the mails usually perform the journey in. Isaiah terms the servants of God in the last days, "swift messengers" to the nations.

We hail the arrival of these brethren on the shores of Europe, as the foreshadowing of good things to the work of God in the old world. We are well convinced the European Churches will realize a rapid increase of numbers, faith, unity, knowledge, and power through the ministration of these brethren and those who are following them; and we pray that the Spirit of Israel's God may guide them in all their journeyings, deliberations, counsellings, preachings, and administrations; and that rich and manifold blessings may attend them on their respective missions.

DEPARTURE.—Elder Allen Adamson sailed on board the ship *North America*, December 13th, 1852, from Liverpool for Boston, on a mission to Nova Scotia.

SACRIFICE.

BY ELDER JOB SMITH.

"A Religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation."—Doc. and Cov., Sec. vi., Par. 7.

So says the book which Joseph was inspired to write, and truly it is authenticated by observation and experience. Sacrifice is, virtually, the great objection why thousands — who can find but a trifling, ostensible excuse — reject the true Gospel.

It is most erroneously supposed that an indulgence in the desires and tendencies of our hearts for gain or pleasure, is the surest way to secure happiness. This is the theory of the unbeliever, whose only heaven is the present time, and who has no God. It is not, however, the religion of the Saints, although it may be admitted that many bearing the name, have shewn by their conduct, that they either did not believe in the principle of salvation by means of sacrifice, or thought the price too great for the thing to be obtained. Wise men remark their folly, but fools pass on blindly and are punished. They are mistaken throughout, for what they sought after so eagerly, was but like smoke—it passed away and left an aching void behind; it was not so good as they expected. Their happiness was like the fruit of a false blossom, unknown.

Most people are ashamed to say that they seek for happiness in the gratification of their passions, but rather deceive their fellows and themselves too, with a specious pretence of piety, a covering which will not always hide their nakedness and folly. They invent, like the boy who urged "corns" as an excuse for smoking, some reason why, as they say, they are justified in deviating from God's laws, and in gratifying those ignoble passions which wise and good men insist upon resisting. They have become convinced that the best course is to live according to the precepts of the most High, which require an utter subserviency of all things to the law of truth, and a self-sacrifice that none but the faithful are supported to make, and can look with pity upon the self-aggrandizing oaf, who is squandering away for naught that time and strength with which he is endowed for self-improvement. Some men have gods, and some, we would suppose, in the minutest sense of the word, have none. Many make a god of silver and gold, and earthly possessions, while others reel heedlessly along, without care or consideration further than is crowded upon them by the senses of nature. Both of these are foolish. The former in making a god of that through which happiness is expected, in the few short dreamy years of this life only, without a thought for the millions of succeeding ages; the latter, having no God, have no happiness, and their life is thrown away. But, while the sacred injunction stands on record—the decree of the head of the Gods, "thou shalt have no other gods before me," men may as well think of satisfying hunger with smoke, as to think of obtaining salvation, until they have sacrificed the worship of their idols, and given themselves up to the glory of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Why? Because he must first become like those whose affections are withdrawn from wealth, and set upon the true God; this will prove more happiness to him than his former possessions. "Except a man become as a little child, he cannot enter into the kingdom of Heaven." And because the "wisdom of the world" is foolishness with God, men who have acquired worldly wisdom have to lay it aside, and as a little child, commence to learn; a sacrifice which comparatively few are willing to make. And likewise, because the Lord requires the whole of a man's affections, influence, and possessions, to be held at His command, or to be a sacrifice at His will—the only true pledge which a man can make that he loves God better than he does these things—so few are willing to serve Him in His own appointed way, but endeavour to deceive themselves with a vain hope, and pay worldly-wise, college-bred priests to tickle their ears with learning, and divert their attention from the truth. "The fear of the Lord is the instruction of wisdom; and before honour is humility."

But let the Saints beware, for "not every one who saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," saith Jesus. And as by observing the folly of fools, wise men learn wisdom, so let the Saints observe by the folly of the world their own tendency to err; and avoid the very appearance of that which in others they so strongly condemn. Sacrifice and self-denial are principles indispensably necessary in all the life of a Saint, and the moment he puts them away—that moment he gives place to evil; he is off his guard, and of course must encounter the consequences, if he repent not. Observation serves to remind us, that apostates fall because they will not deny themselves; it teaches us that they first lose the Spirit of God, and but a few steps further we behold them in their darkest colours. The last state of such is worse than the first. It is too frequent to escape being noticed how ingeniously persons, who indulge a little in folly, will invent extenuating arguments against the force of that portion of God's wisdom which particularly applies to themselves, thus insinuating what they would not assert—that they know best! The "Word of Wisdom" affords remarkable instances of this. Now the first commandment by the transgression of which man fell, was relating to diet, namely the partaking of forbidden fruit. And the next that he received after his fall was to offer sacrifice to the Lord. Abel offered the firstlings of his flocks according to the commandment of the Lord. Cain offered not the firstlings of flocks for sacrifice, but brought of the fruit of the ground an offering to the Lord, thus consulting his own convenience, and disobeying the command. May not many in this day, who pretend to keep God's commandments, and perhaps do in a measure, but who love their appetites too well to take His counsels, draw a conclusion from the position of Cain, how they will stand before God? The fact of his scrupling to sacrifice as required appears to have been the key of his downfall. His self-love and self-sufficiency were foolish in the extreme. The self-love of men now, who are so foolish as to indulge it contrary to the wisdom of God, instead of using it as an incentive to protection from such things, will doubtless prove as fatal as heretofore, the same causes producing the same effects.

Sacrificing in obedience to God, inasmuch as we conceive Him to be a righteous being, induces, or increases faith in God. And by faith we must be saved when we are saved. We cannot be persuaded that a man has faith unless he prove the same by his works; and where works of obedience towards God are scant, there faith is certainly weak. "Those, then, who make the sacrifice, will have this testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through *faith*, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. *But those who do not make the sacrifice cannot enjoy this faith, because men are dependant upon this sacrifice in order to obtain this faith, therefore they cannot lay hold upon eternal life*, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist."—Lectures on Faith, sec. vi., par. 10. See the whole lecture.

Faith and confidence are nearly alike; in fact, there is scarcely a shade of difference, especially when applied to intelligent beings. Confidence in God, and in those who stand between ourselves and Him, is the greatest source of happiness that we know, to those who order their conduct according to His requirements, withholding no earthly thing that they possess; yea, counting their lives but as means given wherewith to serve. Who, for one moment, could be unhappy when he had full confidence in the justice and righteousness of God, and in his own willingness to serve Him, and in the consciousness that he had done so? The fact is, confidence produces love; and as, through sacrifice and obedience, we increase in confidence, we increase in love, and it is said that "God is love." It is certain that, as we increase in this glorious attribute, we become more Godlike—we entertain more nobility and generosity of soul towards all creatures and things that can legally claim God as their origin. This noble principle serves to bind together society: it constitutes the happiness and union of families, and seems to be the highest name by which we particularize the most desirable objects. It

is the greatest essential in all constitutions, both great and small; without it families would cease to exist, and we can scarcely imagine that mankind itself could survive another generation. For want of it, families fail now to become nations as they did anciently. As the devil obtains power over the hearts of the children, they separate in their feelings, losing their confidence in, and love towards one another, instead of growing in it as they grow in strength and in capabilities. Thus it may be observed that, when many individuals begin to be free agents unto themselves, they begin to transgress, or abuse the agency lent them, and will not sacrifice that unto God which to Him belongs; and thus lose the natural affection which they previously had, until faith, confidence, and pure love are strangers to the human family.

But as quick as by obedience and self-sacrifice the Spirit of God is restored—confidence and love return, and become the strongest defence against persecution, temptation, and division. And herein lies the difference between the people of God and the wicked. Herein is the secret why no dissenting votes are made among the Saints. Herein is the strength of God's kingdom, and its superiority over all other kingdoms. Obedience and sacrifice increase faith, confidence, and love towards God and His people: love makes union; union is strength. These combined constitute excellency. This is GODLINESS, the opposite to distrust, suspicion, division, and wickedness. O that the Saints were perfect in those holy attributes.

Some will tell us that they are prepared to sacrifice their all! They could die, if needs be, for their religion! But how naked and contemptible they appear when you discover that they *do not sacrifice* those things which God requires at their hands in their private intercourse and conduct. When you see a brother that thinks he is wronged by another, refuse to forgive — refuse to sacrifice a most hateful feeling, antipathy, after having made the above declaration, we conclude that he is a liar, and that hypocrisy lurks in his bosom.

But how cheering it is to contemplate, that the Spirit of God is again founding a Kingdom which shall never be thrown down, again sealing family compacts which never shall dissolve, again purifying society from the evils which have destroyed its peace for the last six thousand years; and is bringing in that blessed period of time when love shall be the prevailing principle which shall unite mankind together, and bind them to their Maker. To die is but a small thing for the realization of such a Millennium. Then let us with all our hearts LIVE to assist in bringing it about.

"Virtue, not rolling suns, the mind matures,
That life is long which answers life's great end.
The time that bears no fruit deserves no name;
The man of wisdom is the man of years.
In hoary youth Methuselahs may die;
O how misdated on their flattering tombs!"

VARIETIES.

A CHEERFUL face is nearly as healthful as good weather.

SEVERAL shocks of earthquake occurred at Manilla, Phillipine Islands, during the months of September and October last, attended with great destruction to the city, and some loss of life.

EXTRAORDINARY CHANGE OF POSITION.—The present Emperor of France, who now rules the destinies of one of the most powerful and enlightened nations in Europe, was sworn in special constable by Mr. Broughton, on the 10th of April, 1848, during the Chartist riots, and did duty as a special constable up and down the New Road, London.—*Railway Journal.*

INFANTICIDE.—On the 10th of December, Mary Ann Parr, an inmate of the Bingham workhouse, purposely smothered her infant child, by pressing its face to her breast, whilst in the act of suckling. The many horrid cases of infanticide which are daily occurring forcibly bring to our mind the following passage in the Apocryphal Book of Enoch:—"In those days they who become pregnant, shall go forth, carry off their children, and forsake them. Their offspring shall slip from them, and while suckling them shall they forsake them, they shall never return to them, and never instruct their beloved."

EARTHQUAKE IN CHINA.—From a *Pekin Gazette* we learn that an earthquake occurred in June in the province of Kansuh, which was felt for 16 successive days. Upwards of 20,000 houses are said to have been destroyed; 300 of the inhabitants perished, and 400 others were seriously hurt. The Emperor in noticing this calamity, commands that the land-taxes in money and in grain for the present year be remitted, and that a supply of money and grain be issued to the distressed districts.—*News of the World.*

THE KING AND HIS COURTIERS.—There was once a king who invited all his courtiers to a sumptuous banquet, without, however, telling them the exact period at which it was to take place. The wise men amongst them got their vestal robes prepared, and held themselves in constant readiness to obey the summons; while many thoughtless ones said to each other, "there are no signs as yet in the palace of preparations being made for the feast. Let us amuse ourselves as we please, we shall have plenty of time to prepare." And they went away in different directions. Suddenly the king's herald sounded his trumpet, and proclaimed that the banquet was ready, and that the guests should hasten to it without delay. The wise courtiers immediately presented themselves, fittingly arranged, while the foolish came straggling in, clothed in their soiled every-day garments. "You," said the king to the former, "shall sit at my table and enjoy my feast, but you who have neglected my invitation shall be cast out from my palace." * * * * Now this king was the King of kings, the Lord whose name is blessed forever. His feast was Eternal Life; and you, O sons of men, whom He has invited to it, can interpret for yourselves the remainder of the parable.—*From the Chaldee.*

WHO CAN MEASURE ARMS WITH GOD?

When God begins to work upon the earth,
And roll eternal purposes along,
How weak and futile are the thoughts of men
To stay His powerful, wonder-working arm,
And thwart His grand and glorious designs.
Proud, feeble man, whose life is but a breath,
A fleeting shadow in death's gloomy vale,
To-day builds high his hopes, and eager strives
To pierce the secrets of the heav'nly worlds,
To circumscribe the path of Deity,
And bring to naught the counsels of His will.

Aha! vain, foolish man; and can'st thou learn
No wisdom from experience of the past?
Loud as the voice of thunder in the air,
Do not earth's ruins and records proclaim
Jehovah is the Lord God terrible?
Whose shining glory is consuming fire;
At whose dread presence, cloud-capped mountains melt,
And flow in liquid streams before His face;
And hills skip to and fro—as lambkins play;
And nations crumble to their mother dust!
Hast thou not heard of Babel's wondrous tower,
Whose top to heaven had reached, had not God wrought
Confusion in the speech of all mankind,
And scattered them abroad throughout the earth?
Or of proud Pharaoh, who, in boasted strength
Of sword, of helmet, and of glistening spear,
Of war-horse, chariots, and Egyptia's hosts,
Pursued God's people on the sea-bed path,
Rampant to slay or fetter with slave-chains;
When Moses stretched once more his potent rod,
And rolling waves each other kissed again,
Swallowing up the despot in his pride?
Hast thou not read of Jericho's strong walls,
That fell down prostrate at the rams' horns' blast?
Or Sodom and Gomorrah in the plains,
Whose damning wickedness reached up to heaven,
Bringing down fire and brimstone from the Lord?
Or Tyre and Sidon, seats of famous trade,
Whose glory has departed from the land?
Or Babylon of old, which as a queen,
Sat ruling mistress in voluptuous halls,
Secured with walls, and towers, and brazen gates;
Now only known on dim historic page?
Does not the Jewish cry ring in thy ears—
"His blood be on us and our children too!"
And see'st thou not their broken, cursed state,
Since Jesus hung upon the cross to die?
And last, not least, in this the latter-day,
Sure thou hast heard how those anointed ones,
The Prophet and the Patriarch of God,
Joseph and Hyrum Smith, as martyrs fell
Upon Columbia's soil! And how the Saints
Have time on times been driven from their rights,
Till, far from *civilized* and *Christian* strife,

They've sought out for themselves a peaceful home,
Fenced by the Rocky Mountains' bulwark heights,
Where wisdom, knowledge, and the love of God,
Flow down upon them with such burning power,
That monarchs on their thrones begin to feel
Afraid at what the "Mormons" say or do!
O man! weak man, will not thy stubborn heart
Permit thee to improve on lessons given,
And learn—as man e'er should—from others' faults
And follies, to correct in time thy own?
Or wilt thou heedless run—like headstrong fools—
Against the bucklers of Jehovah's might,
Till overthrown and shattered, thou in turn
Becom'st a monument of human shame?

The Lord Almighty once again to man
Has spoken from His high, exalted throne,
And by the streams of Revelation given
Unto His people the last great command
To gather to their lands in one again,
And cleanse and purify their hearts and hands,
That they may be prepared again to wield
The royal Priesthoods of Melchisedec
And Aaron, both, in fulness as of old;
That holy laws may be observed on earth,
E'en as they are in heaven; that from the curse
The earth may be redeemed, with all her sons,
And in immortal youth and vigour glow
Amid the saved creations of our God.

Then listen, all mankind, to God's own voice,
Nor mock His purposes: for be assured,
He is not *trifling* with the sons of men;
But hath arisen up in mighty power
To turn and overturn all human schemes,
And bring about His strange and marv'llous work.
This once shall Jew and Gentile, bond and free,
English, German, American, and French,
Christian and Pagan—all the world shall know,
There *now* exists a God in Israel,
Fearful in working—e'en the God of old,
Who'll utter forth His voice, and be obeyed,
Till men become subjected to His will,
Or perish from the earth by judgments dire.

Liverpool. JOHN JAQUES.

ARRIVALS.—Just in time for announcement in the present Number, the following Elders from the Valley arrived in our midst:—Dan Jones, Isaac Allred, Chauncey G. Webb, William Empy, Moses Thurston, Spicer Crandall, James Pace, Thomas Jeremy, Daniel Daniels, and Noah T. Guymon. These brethren sailed on board the *Albert Gallatin*, from New York, on the first of December, 1852, landing in Liverpool, December 24th. They are all on missions to Britain.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD DEC., 1852.

	£	s.	d.
William Cartwright	2	15	0
Jonathan Brown	5	0	0
James Linforth	11	0	0
James Walker	70	0	0
J. W. Pembroke	1	12	0
William Eddington	25	0	0
George Simpson	2	0	0
Henry Savage	1	0	0
John Memmott	25	0	0
Carried forward	£143	7	0
Brought forward	£143	7	0
T. C. Armstrong	20	10	0
Edward Frost	2	0	0
G. W. Davies	5	0	0
Charles Pent	4	2	0½
William Simms	0	6	0
W. L. N. Allen	5	0	0
Gilbert Clements	1	10	0
	£181	15	0½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3.—Vol. XV. Saturday, January 15, 1853. Price One Penny.

GATHERING.

The season of the year has now arrived when many of the British Saints will bid adieu to their friends, and kindred, and fatherland, to journey across the mighty deep to the land of Zion, that they may engage more fully in building up the Kingdom of God.

The spectacle of hundreds and thousands of persons readily sacrificing from religious motives the claims of country, relationship, and acquaintance, and emigrating to a land to them personally unknown—where they will be comparative strangers, must undoubtedly appear strange and unaccountable to the majority of mankind. But Saints, who have learned of the things of God in some small degree, whose minds have been opened to an understanding of the economy of salvation, know full well the righteousness and wisdom of the motives that induce them to forsake the land of their nativity, and gather themselves together on another land. They are able to give a reason for the hope that is within them in this respect. They know that wickedness can never be brought to an end until the wicked are destroyed from off the face of the earth, and that it is not the mind of God that the righteous should perish with the wicked. They know that if the righteous are ever to live peaceably upon the earth, and enjoy the blessings of the Kingdom of God, they must first be gathered out from the wicked, that the wicked may be taken from the earth, and so be prevented injuring and oppressing the righteous. They know that the revelations and laws of God are calculated to benefit men, socially, temporally, and spiritually; and they are also well aware that those laws cannot be fully kept, and consequently their benefits cannot be fully realized, by the people of God, until they be gathered from the midst of the nations, and become a people separate and distinct from all other people. These are some of the motives that induce the Latter-day Saints to emigrate in such startling numbers from the shores of Britain, and from all countries where they may be located.

Wickedness has long reigned in the palace and in the cottage; among all ranks and conditions of mankind: those who have practised it have spread themselves like a green bay tree, and luxuriated rankly in this lower world, at the expense of the honest, the sober, the industrious, the innocent, and the virtuous.

The purposes of the creation of this earth and mankind, have been little understood, and less cared for, by the majority of men. Virtue and integrity—pearls beyond all price, have been bought and sold for worse than filthy lucre, to be trampled underfoot of men, and accounted things of naught. The poor and the righteous have groaned under the iron hand of the oppressor, and longed for death, that they might be set free. The laws and ordinances and covenants of the God of Heaven, have been transgressed, and changed, and broken; and the earth is become defiled under the inhabitants

thereof to such a degree, that nothing less than the consuming glory of the Lord will purify it from the abomination and defilement with which it is corrupted.

Notwithstanding the general dark and degraded state in which the majority of mankind are at the present time, there are still hundreds and thousands of men and women who ardently hope for better things, and earnestly seek for the truth as for a hidden treasure, and steadfastly pursue righteousness and equity as the pathway to eternal happiness. To such, the intelligence that the Almighty has once more looked down from the Heavens, and seen the low, fallen, corrupted state of the workmanship of His hands, and remembered His ancient covenant and promise to gather His people in one in the latter days, and establish His kingdom upon the earth, never more to be thrown down; that His will may be done upon the earth as it is done in the Heavens, that sin and suffering may cease, and righteousness, and truth, and peace, and everlasting joy and happiness prevail for evermore—to such this intelligence will prove more grateful than the haven of rest to the tempest-tossed mariner, or a green oasis to the weary traveller in a burning desert.

This the Almighty has done, and the gathering of the Latter-day Saints is to speed on this mighty and glorious work.

The above remarks may be more adapted to benefit those who are not as yet numbered amongst the people of God; but we wish to make a few observations for the benefit of the Saints, especially the emigrating ones.

No one having the name of a Saint should emigrate to the land of Zion, unless he do it with an eye single to the glory of God, and the building up of His Kingdom. When persons amongst the Latter-day Saints leave their native land with the intention of going right up to head quarters, and do it from unworthy motives, they generally get disappointed in the object of their ambition, and apostatize long before they reach the mountains, and often fall by the destroyer. Every one who emigrates for Zion, should see that his heart is right, and his actions pure before God, and set his face as a flint Zion-ward, determining not to heed the oily tales of apostates, nor the fears and falterings of weak brethren; but resolving to push onward with all faithfulness and diligence, turning neither to the right hand nor to the left, staying not on his way until he reach the mountains, where he can halt in peace and security, and look down in safety upon the turmoil, and strife, and desolation of an ungodly generation, who have sown to the wind and must reap the whirlwind.

Those who obey the great commandment to gather, must of course do it at a sacrifice, and in the face of many privations. Three or four hundred people from various parts of the country, and perhaps from various countries, differing in manners, habits, dispositions, and associations, suddenly lodged in the limited dimensions of a ship, cannot expect to be quite so comfortable, or have things so much their own way, as they may have been accustomed to in their own houses on the land. Still their comfort or discomfort will rest in a great measure with themselves. By watching and praying, and seeking the influence of the Holy Spirit, and exercising patience and forbearance, and cultivating a cheerful and obliging demeanour towards one another, the voyage to New Orleans may be converted into a pleasure-trip, and all privations and discomforts be forgotten in the peace and harmony which may prevail. A ship-load of gathering Saints, who are faithful in the observance of their duties, may exercise a control over winds, and waves, and untoward and uncomfortable circumstances, which they never before dreamt of. "The effectual fervent prayer of a righteous man availeth much." How much more then shall the faith and prayers of three hundred Saints have power to draw down the blessing of Heaven, seeing they have just made a sacrifice of their attachment to kin, and country, and worldly prospects, for the express purpose of fulfilling the Lord's commandment to gather, for it is a truth that "Sacrifice brings down the blessings of Heaven."

All good Saints have received of the one Spirit, which unites their hearts as one if they heed its gentle and peaceable whisperings, and leads them to bear with each others' infirmities and weaknesses, and exercise long-suffering, and kindly and charitable feelings towards each other, each esteeming his brother or his sister better than himself. These agreeable and unmistakeable traits of a Saint's character can be exhibited on a sea voyage, with the greatest benefit to all parties.

The valleys of the Mississippi and the Missouri may be likened to Bunyan's "slough of despond." Some of the Saints, when they arrive at this portion of their journey, having miscalculated their faith or their patience, through murmuring, or repining, or listening to the sophistical tales of wicked apostates, grow cold in the spirit of the work, and stay behind here, or are slothful and careless in pursuing their journey further: they ultimately lose the Spirit of the Lord entirely, and turn again to the beggarly elements, and become spiritually dead; and oftentimes temporal death follows; for the powers of darkness, the agents of both temporal and spiritual death, abound in those valleys; indeed the destroyer rides upon the face of the waters, and his influence prevails on the land to such an extent, that those valleys become to many, valleys of the "shadow of death."

It is indeed foretold that the time shall come when none but those who are upright in heart shall be able to go up to Zion; but the diligent, the faithful, and the upright, need be under no fear; for the promise of the Almighty is unto them, that He will still shield them as in the hollow of His hand, that they shall live to accomplish their work upon the earth, and though a thousand should fall at their side, and ten thousand be destroyed around them, yet they shall stand in holy places and not be moved. The great secrets of safety for the Saints are prayer and faithfulness, in performing their duties in the seasons thereof, in observing the ordinances and commandments and precepts of the Lord, and in a willing obedience to the counsels of those who may be set over them in the Holy Priesthood. By doing this, the emigrating Saints may live to accomplish the purest and best desires of their hearts—even to arrive at Zion in safety, and be instructed in the way of the Lord more perfectly; but those who neglect these things, will have themselves to reproach when they find their portion amongst degraded and abandoned apostates.

HISTORY OF JOSEPH SMITH.

(*Continued from page 25.*)

April 9th. After an impartial trial, the Court decided that Dr. P. Hulbert be bound over, under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

On the 10th, had a Council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him. The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revelation:—.

Liberty, Clay County, Missouri,
April 10, 1834.

To the President of the United States of America.

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Missouri, being members of the Church of Christ, reproachfully called "Mormons," beg leave to refer the President to our former petition, dated in October last; and also to lay before him the accompanying hand-bill, dated December 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren, up to the period of its publication.

The said hand-bill shews, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren; but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil—which a few months before, we had purchased of the United States—than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflicted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with death, if they did not flee from the county. These inhuman assaults upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled bodies into this county, here

to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the people called "Mormons," have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States—and all this on account of our belief in direct revelation from God to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our county; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self defence; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our Church, but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death, and bruised bodies, and the universal distress which prevails at this day, n a greater or less degree throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded, in open hostility to the spirit and genius of free government; but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year have been wrested from them, by a band of outlaws congregated in Jackson county, on the western frontiers of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say, that they do not enter a minute detail of the sufferings in this petition, lest they should weary the patience of the venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this unprecedented emergency in the history of our country, that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchased their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette, in the state of Missouri, without permanent home, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:—

"City of Jefferson, February 4, 1834.

"Gentlemen,—Your communication of the 6th of December was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Colonel Pitcher, in a short time after I received your petition, I should have replied to it long since.

"Last evening I was informed that the further inquiry of the court was postponed until the 20th instant. Then, before I could hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently cannot receive anything from one, preparatory to arrangements for the other. I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do everything in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted;—it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the executive after that, will depend upon contingencies.

"If upon inquiry it is found your people were wrongfully dispossessed of their arms by Colonel Pitcher, then an order will be issued to have them returned; and should your men organize according to law—which they have a right to do, indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the executive could not distinguish between their right to have them, and the right of every other description of people, similarly situated,

"As to the request for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to comply, it would transcend the powers with which the executive of this state is clothed. The federal constitution has given to Congress the power to provide for calling forth the militia, to execute the laws of the Union, suppress insurrection, or repel invasion: and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state empower the 'commander-in-chief, in case of actual or threatened invasion, insurrection, or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient.' These, together with the general provision in our state constitution, that 'the governor shall take care that the laws are faithfully executed,' are all upon this branch of executive powers. None of these, as I consider, embrace this part of your request. The words, 'or other emergency,' in our militia law, seem quite broad; but the emergency to come within the object of that provision should be of a public nature.

"Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole state, yet the public has no other interest in it, than that the laws be faithfully executed; this far, I presume the whole community feel a deep interest, for that which is the case of the Mormons today, may be the case of the Catholics tomorrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the executive is disposed to do every thing consistent with the means furnished him by the legislature; and I think I may safely say the same of the judiciary.

"As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

"By this mail I write to Mr. Reese, inclosing him an order on the captain of the 'Liberty Blues,' requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

"On the subject of civil injuries, I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and whenever you make out a case entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

"Very respectfully,
"Your obedient servant,
"DANIEL DUNKLIN.

"To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corrill, and A. S. Gilbert."

By the foregoing letter from the governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him by the legislature of this state. But the powers vested in the executive of this state appear to be inadequate for relieving the distresses of your petitioners in their present emergency. He is willing to send a guide to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners. This step would be laying the foundation for a more fatal tragedy than the first, as our numbers at present, are too small to contend single handed, with the mob of said county; and as the federal constitution has given to congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, or repel invasions; and for these purposes the President of the United States is authorized to make the call upon the executives of the respective states. Therefore, we, your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses, and property in Jackson county, and protected in them by an armed force, till peace can be restored. And as in duty bound, will ever pray.

Here followed one hundred and fourteen signatures, viz.; Edward Partridge, John Corrill, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps, &c. &c.

The following letter accompanied the foregoing petition:—

Liberty, Clay county, Missouri,
April 10, 1834.

To the President of the United States,—We, the undersigned, whose names are subscribed to the accompanying petition, some of the leading members of the Church of Christ

beg leave to refer the President to the petition and handbill herewith. (See *Times and Seasons*, vol. vi. page 881.) We are not insensible of the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence we venture to lay before the executive, at this emergent period, these two documents, wherein is briefly portrayed the most unparalleled persecution, and flagrant outrage of law that has disgraced the country since the declaration of independence; but knowing the independent fortitude, and vigorous energy for preserving the rights of the citizens of this republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who are disposed to cover the gross outrages of the mob, from *religious*, *political*, and *speculative* motives, we beg leave to refer him to the governor of this state, at the same time informing that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them prepared with fire-arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we most humbly entreat that *early* relief may be extended to suffering families, who are now expelled from their possessions by force of arms. Our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are, Sir,
Your obedient servants,
A. S. Gilbert,
W. W. Phelps,
Edward Partridge.

P.S.—In February last a number of our people, were marched under guard furnished by the governor of the state, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney-General of the state, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal prosecution to effect anything against the band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, with any other means than a few companies of the United States regular troops, to guard and assist us till we are safely settled.

A. S. G.
W. W. P.
E. P.

The foregoing letter and petition were forwarded by mail some days; also the following:—

Liberty, Clay county, Missouri,
April 10, 1834.

To His Excellency, Daniel Dunklin, Governor of Missouri.

Dear Sir,—Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded a petition to the President of the United States, setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection which we need, to enjoy our rights and lands in Jackson county. A few lines from the governor of the state, in connexion with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired effect, and would be gratefully acknowledged by us, and our society, and we may add, by all honourable men.

We therefore, as humble petitioners, ask the favour of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when there, till we are safe. As in duty bound, we will ever pray.

(Signed) W. W. Phelps,
John Whitmer,
A. S. Gilbert,
E. Partridge,
John Corrill.

Also the following was sent by the same mail, to the Senator from Missouri, then in the Congress of the United States, at Washington:—

Liberty, Clay county, Missouri,
April 10, 1834.

Dear Sir,—As our society has just sent a petition and handbill to the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish last

summer, previous to the destruction of my office by the mob, a weekly newspaper, in favour of the present administration, I have thought best to address this communication to your honour, and refer you to said petition and handbill, and assure you at the same time, that my determination is to publish a weekly paper, in favour of the present administration in Jackson county, as soon as our society is restored to its legal rights and possessions.

As a people we are bound to support our republican government and its institutions; and more than all, my press, which was wrested from me, is now printing a mean opposition paper, by "Kelly and Davis." Any communication from you will be received by

Your obedient servant,

W. W. Phelps.

Hon. T. H. Benton.

Friday, April 11, I attended meeting, and father Tyler was restored to the fellowship of the Church.

On the 12th I went to the Lake, and spent the day in fishing, and visiting the brethren in that place.

Sunday the 13th, was sick, and unable to attend meeting.

On Monday 14th, I purchased some hay and oats, and got them home.

Tuesday 15th, drawed a load of hay; and on Wednesday ploughed and sowed oats for brother Frederick.

Thursday the 17th of April, I attended a meeting agreeable to appointment, at which time the important subject of the deliverance of Zion, and the building of the Lord's House in Kirtland, was discussed by Elder Rigdon. After the lecture, I requested the brethren and sisters to contribute all the money they could, for the deliverance of Zion; and received twenty-nine dollars and sixty-eight cents.

April 18th, in company with Elder Sidney Rigdon, Oliver Cowdery, and Zebedee Coltrin, I left Kirtland for New Portage, to attend a Conference; dined at W. W. Williams, in Newburgh; and continuing our journey, after dark we were hailed by a man who desired to ride. We were checked by the Spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing; but we were successful in escaping their hands, through the providence of the Lord, and staid that night at a tavern where we were treated with civility.

On the 19th, continuing our journey, dined at brother Joseph Bosworth's, in Copley, Medina county. Brother Bosworth was strong in the faith, and if faithful may do much good. We arrived the same day at brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto His Church. We called upon the Father in the name of Jesus, to go with the brethren who were going to the land of Zion; and that I might have strength, and wisdom, and understanding sufficient to lead the people of the Lord, and to gather back and establish the Saints upon the land of their inheritances, and organize them according to the will of Heaven, that they be no more cast down for ever. We then united in the laying on of hands.

Elders Rigdon, Cowdery, and Coltrin laid their hands on my head, and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and be returned again in peace and triumph, to enjoy the society of my brethren.

Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the Church in my absence; to have the spirit to assist Elder Cowdery in conducting the *Star;* and arrange the covenants; and the blessings of old age and peace, till Zion is built up, and Kirtland established, till all his enemies are under his feet; and a crown of eternal life in the Kingdom of God with us.

Previous to blessing Elder Rigdon, we laid hands on Elder Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the Church covenants, which are soon to be published; and have intelligence in all things to do the work of printing.

After blessing Elder Rigdon, we laid our hands upon brother Zebedee, and confirmed the blessings of wisdom to preach the Gospel even till it spreads to the islands of the seas, and to be spared to see three score years and ten, and see Zion built up, and Kirtland established for ever, and even at last to receive a crown of life. Our hearts rejoiced, and we were comforted with the Holy Spirit.

Sunday, April 20th, Elder Rigdon entertained a large congregation of Saints, with an interesting discourse upon the dispensation of the fulness of times, &c.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 15, 1853.

THE BURMAN AND CALCUTTA MISSIONS.—We are much gratified to hear of the faithfulness and zeal of Elder Matthew McCune, and Teacher William Adams, in spreading the truth in Rangoon, by lecturing, social conversation, and the circulation of the printed word. We trust the Almighty will pour out His Spirit upon them, and the people of Burmah, that the work of God may have free course in that land, and many souls be brought into the fold of the Good Shepherd. It strikes us very forcibly that such will be the case, and that in the end much glory will redound to the name of the God of Israel.

As Elder McCune wishes for an interest in the prayers of the British Saints, on behalf of himself and the people, that the work may prosper in his hands, we will venture to assure him that the orisons of the Saints in these lands will ascend up before the throne of the Eternal, that He may greatly bless the efforts of His servants in the Burman Empire, for the salvation of that people.

Since writing the above, we have received a letter, dated 2nd Nov., 1852, from Elder William Willes, of Calcutta, who states that Elder McCune had written him that prospects were improving in Burmah, and that another military brother—Corporal Gibson, of the Bengal Fusileers, late of Edinburgh (Scotland) Conference—had arrived there, bringing with him a Priest's licence.

Elder Willes gives some interesting particulars concerning the Calcutta Mission. He had just published one thousand ten-page English tracts, in exposition of the principles of truth. The attendance at his lectures was improving, as the rainy season had drawn to a close; a good feeling was prevailing within the Church, and a bad one without; the members of the Priesthood were faithful and indefatigable in rolling on the work of the Lord.

Elder Willes had recently received an interesting letter of enquiry from a soldier at Dugshie, who has been five years a Baptist, stating that himself and others had faith in the work, and requesting further information concerning the doctrines of the Church. One of these individuals had solicited Elder Willes to visit Dugshie, proffering to defray his expenses for the journey.

Elders Willes and Joseph Richards had determined to set out for the Punjaub, a distance of about 1000 miles from Calcutta, calling and sowing the good seed of the Kingdom on the way, at every place which would receive it. We wish these diligent brethren God speed on their mission, and pray that they may have power to reach the understandings and the hearts of the people amongst whom they may travel, so that the result of their labours may be a mighty increase to the Kingdom of our Lord and Saviour.

MALTA MISSION.—The truth has taken firm root in the island of Malta, and appears to be gradually working its way among the people, drawing out the honest in heart to inquiry and ultimate obedience, and filling with anger and hatred the bosoms of those who are not honest, or are too prejudiced or traditionated to candidly examine anything new, and patiently and carefully prove whether it be good or not. We

firmly believe, notwithstanding all opposition and persecution, that the Gospel will yet go forth from Malta to many surrounding nations, and that from thence many hundreds and thousands will have their eyes opened to behold the beauty, order, and power of the Kingdom of God. We would commend the faithfulness and steadfastness of Elder Obray and his little band of Saints, and exhort them to continue unto the end in well doing, for in due time they shall reap a rich harvest if they faint not.

The circumstance of a British subject's books being seized, and his person placed in solitary confinement, for holding the faith of the Latter-day Saints, and having their publications in his possession, reminds us of the unfortunate Madias, and the revels of the Grand Duke of Tuscany, and the indignation of the British public thereupon. We humbly commend it to the attention of those whose duty it is to take cognizance of, and regulate abuses of power in those who are clothed with "a little brief authority."

Elder Orson Pratt's new Periodical, "The Seer."—All persons who may wish to become subscribers for *The Seer*, are respectfully requested to give in their names to their Agents immediately, and the Agents are requested to send us their orders as soon as they possibly can, that Elder Pratt may be able to make the necessary arrangements for an adequate supply. We trust the Saints in Britain will not neglect this opportunity of obtaining copies of a work which will be full of important intelligence concerning the great principles of eternal life and salvation; but that they will duly appreciate the efforts of Elder Pratt to disseminate the truth, and liberally support his exertions by an extensive subscription.

Arrival of Saints from Denmark.—Elders Willard Snow, John Forssgren, and Peter O. Hanson, with a company of 297 Scandinavian Saints on their way to the Salt Lake Valley, arrived in Liverpool on the 29th December, 1852, from Copenhagen, *via* Hamburgh and Hull. They had a very stormy passage across the North Sea, but the whole company are in excellent spirits. Elder Forssgren will take charge of the company when they leave England. Elders Snow and Hanson return to Denmark.

Book Debts.—In *Star* No. 35, Vol. XIV., we made a request to the Conferences under our charge to make an united exertion towards liquidating the debt that pressed upon our office. We feel happy to be able to state that some of the Conferences have so far acted upon the spirit of our request as to pay for all the stock in their Agents' hands at the close of the last year. This is truly noble and praiseworthy, and is well worthy of all emulation; and we hope by the close of 1853 all the British Conferences will be able to effect the same laudable object, which can be done by the Presidents of Conferences giving the matter their early and diligent attention. If the Saints in the British Isles will in all things walk up to the line of duty in this manner, the Lord will shower down His blessings upon them, that there shall scarcely be found room to contain them.

Appointments.—Elder John Van Cott is appointed to the Pastoral charge of the Birmingham, Worcestershire, Cheltenham, and Herefordshire Conferences.

Elder Chauncey G. Webb is appointed to succeed Elder A. M. Harmon in the Pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder William Bayliss, late President of the Birmingham Branch, is appointed to succeed Elder J. O. Angus, in the Presidency of the Leicestershire Conference.

Elder John Hyde, sen., President of the Cheltenham Conference, is appointed to succeed Elder C. V. Spencer in the Presidency of the Norwich Conference.

Elder John Robinson, of the Manchester Conference, is appointed to succeed Elder John Hyde, sen. in the Presidency of the Cheltenham Conference.

Elder Thomas Williams, of Newport, Mon., is appointed to succeed Elder Vincent Shurtleff in the Presidency of the Herefordshire Conference.

Elder Spicer Crandell is appointed to labour in the Staffordshire Conference, under the Presidency of Elder Joseph Westwood.

Elder Noah T. Guymon is appointed to labour in the Cheltenham Conference, under the Presidency of Elder John Robinson.

Elder Moses Thurstin is appointed to labour in the Lincolnshire Conference, under the Presidency of Elder Charles Derry.

Elder Isaac Allred is appointed to labour in the Warwickshire Conference, under the Presidency of Elder Graham Douglas.

Elder William Empy is appointed to labour in the Preston Conference, under the Presidency of Elder Robert Menzies.

Elder Elias Gardner is appointed to labour in the Newcastle-on-Tyne Conference, under the Presidency of Elder Thomas Squires.

Elder James Pace is appointed to labour in the Bedfordshire Conference, under the Presidency of Elder Job Smith.

Elders Dan Jones, Thomas Jeremy, and Daniel Daniels, have proceeded to their fields of labour, and will be under the direction of the Presidency of the Church in the Welsh Principality.

SAMUEL W. RICHARDS.

ELDER ORSON PRATT'S LETTER OF APPOINTMENT TO THE PRESIDENCY OF THE CHURCH IN THE UNITED STATES AND BRITISH N. A. PROVINCES.

ARRANGEMENTS BY HIM FOR THE SPREAD OF TRUTH — A NEW PERIODICAL, "THE SEER,"—A NEW WORK ON "CELESTIAL MARRIAGE, OR THE PEOPLING OF WORLDS."

St. Louis, Missouri, Nov. 22, 1852.

Dear Brother S. W. Richards,—You will oblige us by inserting in the *Star*, the following letter of appointment:—

"This Certifies that Professor ORSON PRATT, of the University of Deseret, one of the Apostles of the Church of Jesus Christ of Latter-day Saints, is appointed by us, with the sanction of the Special Conference, convened in this city on the twenty-eighth day of August, A.D. one thousand eight hundred and fifty-two, to preside over the affairs of the Church throughout the United States and the British Provinces in North America; and also to write and publish periodicals, pamphlets, books, &c., illustrative of the principles and doctrines of the Church; and to do all other things necessary for the advancement of the work of the Lord among all nations. Elder Pratt is authorized and required to receive and collect tithing of the Saints through all his field of labour; and we request the Elders and other officers and members of the Church to give diligent heed to his counsels as the words of life and salvation, and assist him to funds to enable him to travel, print, establish book agencies, and perform all other duties of his calling; and the blessings of our Father in heaven shall rest upon them. Brother Pratt is one of the Perpetual Emigrating Fund Company, and is hereby appointed and authorized to act as Travelling Agent in the United States and British Provinces in North America; and he is instructed to collect and disburse aid, to promote the emigration of poor Saints to the vallies of the mountains.

Brother Orson Pratt is too well and favourably known, to need any testimonial, further than his own presence and acquaintance, to secure the esteem and confidence of all among whom his lot may be cast. His acquirements and attainments are of the highest order; and possessing, as he eminently does, every requisite of an honourable and high-minded gentleman, we take great pleasure in recommending him to the kindness and consideration of all good men.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS,
} Presidency of said Church.

Signed and sealed at Great Salt Lake city, U.T., Sept. 13, 1852.

In accordance with this appointment,

we are now on our way to the city of Washington, where we expect to establish a book agency. We shall publish, according to the counsel of the First Presidency, a monthly periodical of the same size as the *Star*, which will be entitled, THE SEER.

It is intended to devote the pages of the *Seer* to the doctrines and principles of this Church. We hope to occupy its columns almost exclusively with original matter, instead of extracting from other periodicals, pamphlets, &c. In this advanced state of the Church, there are many doctrines, highly important, but partially understood, which we hope more fully to develope; among which may be mentioned the doctrine of patriarchal or celestial marriage, or, in other words, the sealing of the marriage covenant for time and for all eternity; likewise, the doctrine of the sealing powers in general, pertaining to the last dispensation of the fulness of times.

As all the Saints, both male and female, are deeply interested in regard to all doctrines having a bearing upon their eternal destiny, it is to be hoped that they will lend a helping hand, by becoming subscribers for the *Seer*. The Saints throughout Great Britain and adjoining countries can obtain the *Seer* of their respective Branch and Conference agents, and these agents can procure them at the *Star* office, in Liverpool. Price—wholesale, 20s. per hundred; retail, threepence each.

As the Saints have mostly emigrated from the United States to the mountains, we hope that those in England will encourage us with their liberal subscriptions.

We also announce to the readers of the *Star*, that we have in manuscript, nearly ready for the press, a treatise entitled, CELESTIAL MARRIAGE, or the PEOPLING OF WORLDS. This work will probably contain from 80 to 100 pages, about the size of the pages in the *Star*.

We have been instructed by President Young, to publish in New York, ten thousand each of the Book of Mormon, Book of Covenants, and Hymn Book, intended expressly for the Valley.

You need not be surprised if you see us in England sometime in the course of the winter, as we wish to issue the first edition of the PEOPLING OF WORLDS in that country.

With feelings of the highest esteem, we subscribe ourself your friend and brother in the covenant of peace,

ORSON PRATT.

THE MALTA MISSION.

PERSECUTIONS—IMPRISONMENTS—BAPTISMS—EXTRACT OF A LETTER FROM ELDER THOMAS OBRAY.

Malta, December 2, 1852.

Dear President Richards,—I still continue to do all that I can to let this people know that the Lord has spoken once more from the heavens, through His Holy Prophet Joseph, by bearing my testimony and circulating the printed word. The truth is producing the same effect as in ancient days—the honest in heart coming and obeying it, whilst the hireling priests and the wicked are circulating lies and persecuting the Saints.

A few days ago a few young men, Maltese, came to me; I gave them some of our books; and it appears to me that their priests saw them coming. The priests went and got a mob of low fellows, and then waited outside of my door, until they came out; and they abused the poor fellows shamefully. Afterwards they came back to my place again, not satisfied with what they had done to the young men, and pelted my door with stones and rotten fruit. The police came and took me to the station-house, where they kept me a few hours. The reason I was kept so long in the station-house was because the police director was not there. As soon as he came, he advised me to keep my books to myself, and said, if I would take his advice I should leave the place. Feeling rather to obey God than man, I answered that I had a commission from Jesus, with the everlasting Gospel, to bear to the inhabitants of this island; when he said I was beside myself, and sent me about my business.

Dear brother, the sight that I saw when I came to the door, I shall never forget. I could have walked on the heads of the people; hundreds were around

me, so that the police were forced to take me home, and guard my door all that night.

The Saints here have suffered much persecution, especially six young men of the 76th regiment. A few days ago they were had up before their commanding officer, all their books were taken from them, and they were dared to take one into the barracks.

After a few days they sent in a claim for their books, and they got them on condition that they were to go straight out of the gates with them. Their reply was, that if the books were kept, they could not keep the Spirit of God from them.

Sunday, 28th of November, one of the brethren was made a prisoner, and placed in the guard-room, waiting trial, for having in his possession the Book of Mormon. The man told his commanding officer, that if he were to take his life from him, he knew that this was the truth of God's word. He was brought the second time before his commanding officer, who gave him seven days' solitary confinement; and the poor fellow has lost his pay, and will be forced to bring up all duties that he might miss—all this for being a servant of the living God. For my part I feel it a disgrace to think that a British subject should be so treated for the sake of truth. May the Lord bless those poor fellows, and make them more useful than ever. They are very good to me, and the Lord has blessed them in return—blessed them with His Holy Spirit; so that in the midst of persecution I can rejoice in seeing the outpouring of the Spirit of God in our midst; and am happy to say there have been two added since I wrote last.

A month ago I had the cheering company of brother Alexander Downes, from the Devonport (England) Branch, on his way to Gibraltar. I gave him a parcel of our books, having at that time the intention of visiting that place myself. May the distributing of those works that brother Downes has, prove beneficial to the work.

I am glad to hear that so many Elders are coming out from Zion, on missions to the nations of the earth, and that amongst them there are two to Gibraltar. May the Lord bless them. I long for the time to come when I shall stand upon the land of Zion, and receive my endowment in the Temple of the Lord.

The Saints join me in salutations to you and the dear Saints under your charge in the British Isles, praying that the spirit and power of your calling may abound unto eternal life.

I am your brother and fellow-labourer in the Gospel of Christ,

THOMAS OBRAY.

THE BURMAN MISSION.

LECTURES—CIRCULATION OF THE PRINTED WORD—DISCUSSION—SPIRIT OF INQUIRY—OPPOSITION—EXTRACT OF A LETTER FROM ELDER MATTHEW MCCUNE.

Rangoon, 14th October, 1852.

Dear President Richards,—I arrived here on the 17th of August last, in connexion with the Ordnance Commissariat Department from Calcutta, in which I am a magazine sergeant. I do my duty of course in the department to which I belong, but at the same time I am furnished with authority and power to preach the everlasting Gospel, and build up the Church of Jesus Christ in the Burman Empire, or wherever my duties may lead me in this land.

Brother William Adams, who holds the office of a Teacher in the Church, and is a park sergeant in the same department with myself, came to Rangoon when the war first broke out, a few months before I came. We determined upon announcing lectures, by an Elder of the Church of Jesus Christ, of Latter-day Saints, to the European troops, to be delivered twice a week, at the bottom of the western entrance to the great pagoda; no house having been then procured, in which we could meet.

Our first lecture was delivered on the 23rd of August, to a very attentive audience of about twenty people. I have since made it a practice to go round amongst the men, and speak to them, and lend them tracts. We have since succeeded in getting an empty Burman

house, in which brother Adams and myself reside. We have regular lectures every Sunday and Thursday evenings, announcing them by means of written hand-bills, there being no printing press yet in Rangoon. Our audiences are thin as yet, but attentive and well-behaved, and they are on the increase; none have as yet obeyed the Gospel, though several are enquiring; but enough has been done to alarm the enemy; much opposition and bitterness has been manifested by some; but, as in Calcutta so here, the greatest bitterness has been manifested by the Rev. gentlemen. I have met two American Baptist Missionaries—Messrs. Vinton and Kinkade, by appointment, and engaged two evenings with them, at the house of the former, in discussing the doctrines held by the Church. Mr. Vinton was most reasonable, and manifested an anxiety to enquire into the matter, and treated me with great courtesy and kindness, and is now reading our works; but Mr. Kincade became most violent in his abuse, stamping, storming, and frothing at the mouth; abusing the Prophet Joseph, calling him liar, impostor, lazy vagabond, &c., saying the twelve Apostles were ignorant fanatics, and the Saints generally were miserable, deluded enthusiasts, &c.; positively refusing to test anything I said, or have what he said tested, by the Scriptures. I declined having any further discussion with him, and told him that as he had proved himself a wicked man, and an enemy to all truth, I warned him that unless he repented, he should perish.

Our hand-bills are generally torn down the same day they are put up, with the exception of those on the house we live in, which have been allowed to remain. But let them rage; it is decreed in the councils of Heaven that the kingdom of darkness must fall, therefore the truth must roll on; it is seed time now, but the harvest will come.

I am learning the Burmese language. I must confine myself to the Europeans or others who may understand English, until I have overcome the language.

I have a hope that the Gospel may be introduced also amongst the Karens, a people held in great bondage by the Burmese; but who seem to be prepared for the Gospel, having never been given up to idolatry, though surrounded with it on all sides. They have amongst them many principles of truth, handed down from father to son, in their traditions; and are worshippers of one God.

I would take the present opportunity of entreating to be remembered in the prayers of the Saints in Europe, that the work of the Lord may be prospered in this land.

May you be blest with great power to watch over and build up the Church in England, &c.

Your Brother in the Gospel,

MATTHEW MCCUNE.

SALT LAKE CITY.

The situation of Great Salt Lake city is, in my eyes, beautiful in the extreme. It lies on one side of the valley, immediately at the base of the mountains, and about fifteen miles from the Lake of the same name, which, at the hour of sunset, can be seen from many points in the city with great distinctness. At this hour the view of the over-hanging mountains and the more distant ones upon the opposite side of the valley, and of the Lake and its mountain islands, is picturesque and charming to a degree that I have rarely witnessed. The retiring sun sheds a soft, mellow glow over mountain, lake, and valley, and clothes surrounding objects in forms and colors, which, in softness and beauty, I have never seen equalled unless it were in some few of the vallies of the Alps and the Appenines. The city itself is unique in its way. In general appearance, in the manner in which it is laid out and built up—the latter especially, it is original and striking beyond most cities that I have ever visited, and my first entrance into it was attended with reflections equally as impressive as those called up by the presence of any place I have ever seen. It is laid out into blocks of ten acres area, with rectangular streets, about sixty yards in width, having running on each side of them small streams of cool, clear water, brought in trenches from the adjacent mountains. These blocks are divided out into smaller lots of one-and-a-quarter acres each, which

usually belong to a single individual, and upon which he erects his tenement and raises his crop, consisting generally of wheat, oats, corn, and various kinds of vegetables. This gives to the place, at first sight, very much the appearance of a city built in the midst of a cornfield. The houses are usually quite small, built out of adobes or sun-dried bricks, or rude logs and boards. Most of them are one story in height; some few are not more than half a story. There are, however, some buildings quite respectable in size and appearance, towering up to the dignity of two stories, and having quite an air of neatness and comfort about them. These are almost universally occupied by the magnates of the land, or leading men in the Church, with the governor of the territory, Brigham Young, at their head. In addition to these, many of the inhabitants live and sleep in tents and wagon bodies, covered with cotton and linen cloths, which may be seen scattered about in the various parts of the city.

It is amusing and at the same time instructive to see to what strange shifts these people are driven in order to fence in their possessions. The fences are sometimes composed of plank, sometimes of long, narrow poles brought from the creeks or kanyons of the mountains, sometimes of raw hide put together in the manner of wire fences in the States, sometimes of adobes, and again of ridges of earth raised to the height of one or two feet, and allowed to dry in that form in the sun. Yet all of these circumstances, and everything else one sees around him, only indicate the remarkable energy, industry, and perseverance of the "Mormons" as a people. The two most striking-looking objects in the city are the Tabernacle, a very long, broad, low building, capable of containing five or six thousand persons, where the whole city assemble twice or more every Sunday to worship, according to their own peculiar notions; and the Council or Court House, a structure very similar in size and appearance to buildings of the same description in country towns in the States. This is the building that figured so conspicuously in the difficulty between the "Mormons" and returning United States officers.—Deseret Correspondence of the *St. Louis Intelligencer*.

VARIETIES.

If you would relish your food, labour for it.

HAVE you said your prayers, John? No ma'am. It aint my work. Bill says the prayers, and I the amens! We agreed to do it 'cause it comes shorter.

M. PANNEWITZ, a Silesian inspector of forests, has presented to the King of Prussia a book printed on paper made entirely from pine wood, with a binding of the same material.—*Preston Pilot.*

FIVE Italian Liberals were executed on the 7th of December last, in Mantua, Lombardy, by Austrian authority. They perished on the scaffold by "a newly-invented halter, which prolongs the struggles and agony" of the victims.

"DOCTOR," said a person once to a surgeon, "my daughter has had a terrible fit this morning: she continued full half an hour without knowledge or understanding." "Oh," replied the doctor, "never mind that; many people continue so all their lives."

A NEGRO woman was relating her experience to a gipsy congregation of colour, and among other things she said, she had been in Heaven. One of the ladies of colour asked her, "Sister, did you see any black folks in Heaven?" "Oh, get out! S'pose I go in de kitchen when I war dar?" A much more sensible idea of heaven than those learned doctors entertain, who expect one "beyond the bounds of time and space."

THE ADVANTAGE OF A GOOD NAME.—It has been stated, and we fear with too much truth, that in Glasgow alone, twenty thousand people go to bed drunk every Saturday night. This, we presume, is exclusive of those who are so drunk as not to be able to go to bed at all. Truly our good town has a nice reputation!—*Glasgow Citizen.*—The Latter-day Saints have many queer things reported of them, but a mighty revolution must take place before any community of Latter-day Saints earn such a "good name," or "nice reputation," as the *civilized, enlightened,* and *christian* citizens of Glasgow rejoice in.

In the natural history of insects, the grub turns into a butterfly; but it often occurs in the natural history of man, that the butterfly turns into a grub.

Fires in California.—On the 2nd of November, 1852, the city of Sacramento was laid in ashes. Several persons were burnt to death, and numbers severely scorched. On the 9th of the same month a great fire also occurred at San Francisco. Fires have also been making havoc at Marysville, Sonora, and several other localities in the interior.

New Translation of the New Testament.—The Orientalist, Professor Petermann, of Berlin, is at this moment engaged at Damascus in copying, with the aid of other learned men, a Syraic New Testament of the sixth century, which there is reason to believe was itself translated verbally from one of the earliest and most authentic Greek manuscripts.

WE ARE THE SEED OF ABR'AM.

We are the seed of Abr'am,
And all the world shall know;
For while proud nations crumble,
We will a kingdom grow.
Once we were not a people,
But we're a people now;
Our home's in Salt Lake Valley,
Above the mountains' brow.

CHORUS.

We are the seed of Abr'am,
And all the world shall know:
For while proud nations crumble,
We will a kingdom grow.

In this last dispensation,
The Prophets to fulfil,
Through present revelation,
It is Jehovah's will,
By precept upon precept,
By giving line on line;
To consummate redemption,
And make the earth divine.
We are the seed, &c.

These "times of restitution,"
We learn things old and new;
But "settled creed" admirers
Are puzzled what to do.
Our souls are more expansive,
For every truth we'll own;
That we may grow quite perfect,
And know as we are known.
We are the seed, &c.

Abr'am received the promise,
Because he was God's friend,
That seed in endless increase
Should from his loins descend.
If we call Abr'am father,
Our works must be the same;
Or to the promised blessings,
We have no legal claim.
We are the seed, &c.

The Christians are quite startled,
And make a wondrous noise;
They call this all "delusion;"
We're "foolish,"—they are "wise."
They say, "How strange these doctrines!
"Peculiarly so:"
But we can tell the reason—
God's thoughts they do not know.
We are the seed, &c.

They were not "strange" to Prophets,
In Patriarchal days,
Who lived by revelation,
And learned Jehovah's ways.
They were not "strange" to Abr'am,
The man of mighty faith;
Nor Isaac, Jacob, Moses;
For so the Scripture saith.
We are the seed, &c.

These things may come in contact
With prejudice and pride;
And those who love and keep them,
Christendom may deride;
But we'll not fear nor falter,
Nor heed the frowns of men;
For to God's shining presence
They'll bring us back again.
We are the seed, &c.

We'll preach this glorious Gospel,
And make it all our boast;—
Believe, repent, and be baptized,
And gain the Holy Ghost;
Then gather unto Zion,
Cities and Temples build;
That with all truth and knowledge,
The faithful may be filled.
We are the seed, &c.

Though wicked men endeavour
This work to overthrow,
Yet, as God lives in heaven,
To victory 'twill go.
For what He sets His hand to,
He's sure to bring about;
And those who won't believe it,
May wait and find it out.
We are the seed, &c.

Liverpool. John Jaques.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31ST, 1852.

NAME.	AGENT.	Dr.		
London	T. C. Armstrong	£578	2	5¾
Birmingham	John Godsall	247	17	4½
Glasgow	Robert Kirkwood.	181	15	8½
Bradford	T. Hansom	165	14	8
South	John Alexander	135	5	7
Sheffield	John Memmott	103	12	6½
Warwickshire	R. Tilt	111	16	10
Norwich	S. Cornaby	97	17	0½
Lincolnshire	E. Weaver	81	12	2
Bedfordshire	J. W. Pembroke.	79	17	4
Nottinghamshire	H. Savage	78	10	9½
Staffordshire	G. Simpson	76	17	0
W. Glamorganshire	W. Richards	70	10	10½
Reading	James Trewin	67	16	4½
Herefordshire	G. Picton	67	13	5½
Newcastle-on-Tyne	William McGhie.	64	1	6½
Derbyshire	W. Cartwright	60	14	11
Cambridgeshire	J. W. Bond	57	2	8
Preston	John Holsall	56	7	0
Cheltenham	Thomas Clark	54	10	6½
Manchester	J. Walker	51	6	6
Dorsetshire	Edward Frost	48	6	11
E. Glamorganshire	Richard Morriss	48	2	0½
Southampton	W. Eddington	47	14	2½
Hull	Abraham Smith	47	4	4½
Dundee	A. N. McFarlane	43	0	3
Worcestershire	C. Peat	35	19	9
Channel Islands	F. Kirby	35	14	2
Land's End	W. G. Mills	34	17	5¾
Edinburgh	J. McComie	30	0	7
Carlisle	T. Taylor	25	13	7
Leicestershire	T. Chamberlain	27	1	4
Liverpool	J. Linforth	23	5	0½
Belfast	G. Clements	20	14	9
Shropshire	James Bishop	20	8	10½
Isle of Man	John Kelly	14	0	4
Herefordshire (late)	J. Preece	24	17	9
Denbighshire	G. Roberts	7	10	8
Carried forward		£3023	15	6

NAME.	AGENT.	Dr.		
Brought forward		£3023	15	6
Llanelly	C. Harman	5	11	11½
Flintshire	W. Parry	4	4	5½
Carmarthenshire	J. Jones	3	14	5½
Brecknockshire	W. Williams	3	4	5½
Anglesea	W. Simms	3	7	4
Monmouthshire	G. W. Davies	1	1	0½
Pembrokeshire	John Price	0	8	0
BRANCH.	**AGENT.**			
Derry	R. G. Frazer	6	15	4½
Dublin	E. Sutherland	10	5	7½
Tedbury	J. Walker	5	0	10
Jersey	W. Ballan	2	5	2
Australian Mission (Murdock and Wandell)		35	10	10½
Malta Mission (T. Obray)		7	0	11
Wm. Gibson (St. Louis, U. S. A.)		32	2	9½
Matthew Hicks (New York)		3	18	7
Thomas Braidwood		2	13	0
J. W. McLellan		0	17	9
P. O. Hanson (Copenhagen)		0	17	6
Orson Pratt (Washington)		147	5	7½
Pratt and Horner (San Francisco)		54	2	8½
Orson Hyde		85	6	3½
M. G. D. Phillips (N. B.)		0	3	11
Daniel Carn (Hamburgh)		0	5	8
David Roberts		0	1	11
Dr. S. M. Brice (U. S. A.)		0	1	6
O. B. Huntington "		0	1	8
L. O. Littlefield "		0	1	6
Lawson Simpson		0	0	9
Thomas Pugh		0	1	2
Edward Sutherland		0	15	3
Jabez Woodard (Italy)		4	4	2
(Errors excepted.)		£3445	6	11½

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 31ST DEC., 1852.

Phillip Sykes	£1	1	0
Thomas Taylor	1	15	0
Francis Kirby	5	10	0
John Mc Comie	47	0	0
John Holsall	19	0	0
Robert Kirkwood	12	0	0
Henry Savage	1	0	0
John Price	3	16	0
Thomas Clarke	20	0	0
W. G. Mills	3	0	0
Samuel Cornaby	5	0	0
William Richards	2	0	0
G. W. Davies	27	17	5
Carried forward	£148	19	5

Brought forward	£148	19	5
Henry Savage	6	14	4½
Edward Sutherland	0	15	0
Griffith Roberts	2	0	0
Thomas Chamberlain	15	2	5
James Linforth	5	5	3
William Williams	12	0	0
Richard Morris	16	10	0
J. W. Pembroke	4	0	0
Edward Weaver	4	11	9
John Memmott	5	0	0
John Alexander	10	0	0
	£230	18	2½

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4.—Vol. XV. Saturday, January 22, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 40.)

The Governor of Missouri wrote to the brethren as follows, in reply to their last letter:—

City of Jefferson, April 20th, 1834.

To Messrs. W. W. Phelps, E. Partridge, John Corrill, John Whitmer, and A. S. Gilbert.

Gentlemen,—Yours, of the 10th inst., was received yesterday, in which you request me as executive of this state, to join in an appeal to the President of the United States for the protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President, protection in a way that he, no more than the executive of this state, can render. If you ask for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him; but I could no more ask the President—however willing I am to see your society restored and protected in their rights—to do that which I may believe he has no power to do, than I could do such an act myself. If you will send me a copy of your petition to the President, I will judge of his rights to grant it; and if of opinion he possesses the power, I will write in favour of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our northern and western borders, and have no doubt but shall succeed in procuring one, which will be located, if left to me, (and the Secretary at war seems willing to be governed by the opinion of the executive of this state,) somewhere near the state line, either in Jackson or Clay counties. The establishment will be an 'Arsenal,' and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit. Although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an Arsenal is only in expectancy.

Permit me to suggest to you, that as you now have greatly the advantage of your adversaries, in public estimation, that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military, seem deficient in affording your society proper protection; nevertheless, public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard,

I am your obedient servant,

DANIEL DUNKLIN.

On the 21st, I attended Conference, and had a glorious time. Some volunteered to go to Zion, and others donated sixty-six and thirty-seven cents, for the benefit of the scattered brethren in Zion. The following are extracts from the Minutes of the Conference:—

This day a Conference of Elders assembled at the dwelling-house of brother Carpenter. President Joseph Smith, jun., read the second chapter of Joel's prophecy, prayed, and addressed the Conference as follows:—

"It is very difficult for us to communicate to the Churches all that God has revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations cannot be suited to our conditions; they were given to other people, who were before us; but in the last days, God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in His remnant, and in Zion," &c.

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the Priesthood of Aaron, the organization of the Church in 1830, the revelation of the High Priesthood, and the Gift of the Holy Spirit poured out upon the Church, &c., and said:—

"Take away the Book of Mormon, and the Revelations, and where is our religion? We have none; for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather His Saints out from the Gentiles, and then comes desolation or destruction, and none can escape, except the pure in heart who are gathered." &c.

Elder Rigdon addressed the Conference, and said:—

"On two points hang all the revelations which have ever been given, which are the two advents of the Messiah. The first is past, and the second is now just before us; and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with the Saints; for if they are not gathered, they must wail because of his coming. There is no part of his creation which will not feel a shock at this grand display of his power, for the ancient Saints will reign with Christ a thousand years. The gathered Saints will dwell under that reign, and those who are not gathered may expect to endure his wrath that length of time, for the rest of the dead are not to live till the thousand years are ended.

"It is in vain for men in this generation to think of laying up and providing inheritances for their children, except they lay it up in the place where deliverance is appointed by the voice of God; for these are the days of vengeance, as were in the days of Jeremiah; because before his eyes were closed in death, the Jews were led captive, and the land possessed by another people: and so in this day; while the father is laying up gold for his son, the *destroyer* may lay him lifeless at his feet, and where then is all his treasure? Therefore, if we, the islands of the sea, and all the ends of the earth, desire an inheritance for ourselves, themselves, and their children, and our children, it must be obtained where God has appointed the places of deliverance.

Elder Rigdon adverted to the former covenants to Abraham, Isaac, and Jacob, and others of the ancients, which were to be realized in the last days, &c.; and spoke at some length upon the deliverance of Zion, the endowment of the Elders with power from on high according to the former promises, and the spreading of the word of the Lord to the four winds. He first referred to the situation of the brethren in Missouri, and urged the importance of those who could, giving heed to the revelations by going up to their assistance; and those who could not go, to help those to means for their expenses, who are going, &c.

Elder Cowdery gave a brief relation of the mobbing in Missouri, &c., and called for a contribution.

Elders Ambrose Palmer, and Salmon Warner followed on the same subject.

Brother Joseph Bosworth spoke on the deliverance of Zion, and said he had no property, but if necessary for her deliverance he would sell his clothes at auction, if he might have left him as good a garment as the Saviour had in the manger.

Others spoke on the same subject.

President Joseph Smith, jun., prophesied:—

"If Zion is not delivered, the time is near when all of this Church, wherever they may be found, will be persecuted and destroyed in like manner."

Elder Rigdon, in speaking on the second item, gave an account of the endowment of the ancient Apostles, and laid before the Conference the dimensions of the House to be built in Kirtland, and rehearsed the promise to the Elders in the last days, which they were to realize, after the House of the Lord was built.

Brother Bosworth then related a few items of a vision, which he gave as a testimony of those things contained in the revelations read by Elder Rigdon, and his remarks thereon.

President Smith explained the revelation concerning the building of the Lord's House.

Elder Rigdon then spoke on the third item, the spreading of the word of the Lord; followed by several of the brethren.

Brother Thomas Tripps' case was then presented.

Brother David Evans said that brother Tripps took a sister by the hand while going home from meeting; and also, was guilty of other improprieties with another sister; and had sought witness against a sister in good standing, from a wicked woman in the world.

The Conference voted that Thomas Tripp be excluded from this Church, with the privilege of an appeal to the Bishop's Council in Kirtland.

President Smith then laid hands on certain children, and blessed them in the name of the Lord.

Elder Rigdon administered the Sacrament.

There were present, seven High Priests, and thirteen Elders.

Adjourned to the Monday preceding the second Sunday in September.

Closed by singing "Now my remnant of days, &c."

(Signed)

OLIVER COWDERY, { Clerk of the Conference.

April 22nd, I returned to Kirtland.

23rd, assembled in Council with Elder Rigdon, F. G. Williams, N. K. Whitney, John Johnson, and O. Cowdery; and united in asking the Lord to give Elder Zebedee Coltrin influence over brother Jacob Myres, to obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:—

Revelation given to Enoch, concerning the Order of the Church for the benefit of the poor, April 23rd, 1834.

Verily I say unto you, my friends, I give unto you counsel and a commandment concerning all the properties which belong to the Order which I commanded to be organized and established, to be an United Order, and an everlasting Order for the benefit of my Church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the Order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will; for I, the Lord, am not to be mocked in these things; and all this that the innocent among you may not be condemned with the unjust; and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found transgressors, ye cannot escape my wrath in your lives; inasmuch as ye are cut off by transgressions, ye cannot escape the buffetings of Satan until the day of redemption.

And I now give unto you power from this very hour, that if any man among you of the Order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you. It is wisdom in me; therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and built the earth as a very handy work: and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way: and behold, this is the way that I, the Lord, have decreed to provide for my Saints;—that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

And now, verily I say unto you, concerning the properties of the Order: let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahhanes, for his stewardship, for his support while he is labouring in my vineyard, even as I will when I shall command him: and let all things be done according to the counsel of the Order, and united consent, or voice of the Order which dwell in the land of Shinehah. And this stewardship and blessing, I, the Lord, confer upon my servant Pelagoram, for a blessing upon him, and his seed after him; and I will multiply blessings upon him, inasmuch as he shall be humble before me.

And again, let my servant Mahemson have appointed unto him, for his stewardship, the

lot of land which my servant Zombre obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful, I will multiply blessings upon him and his seed after him. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazelam shall direct.

And again, let my servant Shederlaomach have the place upon which he now dwells. And let my servant Oliah have the lot which is set off joining the house which is to be for the Laneshine-house, which is lot number one: and also the lot upon which his father resides. And let my servant Shederlaomach and Oliah have the Laneshine-house, and all things that pertain unto it; and this shall be their stewardship which shall be appointed unto them; and inasmuch as they are faithful, behold, I will bless, and multiply blessings upon them: and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them, even a multiplicity of blessings.

And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance: and those lots which have been named for my servant Olihah. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my Saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the Order, and by the voice of the Order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

And again, let my servant Ahashdah have appointed unto him the houses and lot where he now resides, and the lot and building on which the Ozondah stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Schule is situated. And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him, and his seed after him, for the benefit of the Ozondah of my Order, which I have established for my stake in the land of Shinehah; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah, even this whole Ozondah establishment, him, and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

And again, let my servant Gazelam have appointed unto him, the lot which is laid off, for the building of my house, which is forty rods long, and twelve wide; and also the inheritance upon which his father resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for behold, I have reserved an inheritance for his father, for his support; therefore he shall be reckoned in the house of my servant Gazelam; and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an United Order to your brethren of Zion, only on this wise: after you are organized, you shall be called the United Order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the United Order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words, therefore you are dissolved as an United Order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by loan, as shall be agreed by this Order, in Council, as your circumstances will admit, and the voice of the Council direct.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine, then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed: and for this purpose I have commanded you to organize yourselves, even to Shinehah my words, the fulness of my Scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my Church and Kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name; and ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord, and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of Shine-lane these sacred things, as I have said: and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the Order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes; and this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things—save it be the holy and sacred writings which I have reserved unto myself for holy and sacred purposes—shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents, let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order. And this shall be the voice and common consent of the Order: that any man among you say unto the treasurer, I have need of this to help me in my stewardship, if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the Council of the Order plainly, that he is an unfaithful, and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer, that the treasurer shall not withhold. But in case of transgression, the treasurer shall be subject unto the counsel and voice of the Order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the Order, and shall be removed out of his place, and another shall be appointed in his stead.

And again, verily I say unto you, concerning your debts, behold, it is my will that you should pay all your debts, and it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith: and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble, and faithful, and call upon my name, behold, I will give you the victory: I give unto you a promise, that you shall be delivered this once out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands this once by giving your names, by common consent, or otherwise, as it shall seem good unto you: I give unto you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

The brethren in Missouri again wrote the governor as follows:—

Liberty, Clay county, Missouri,
April 24, 1834.

Dear Sir,—In our last communication of the 10th instant, we omitted to make inquiry concerning the evidence brought up before the court of inquiry, in the case of Colonel Pitcher. The court met pursuant to adjournment, on the 20th February last, and for some reasons unknown to us, we have not been able to obtain information concerning the opinion or decision of that court; we had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the commander-in-chief, when the evidence is laid before him.

As suggested in your communication of

the 4th of February we have concluded to organize according to law, and apply for public arms; but we feared that such a step, which must be attended with public ceremonies, might produce some excitement; and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson, that we might independently equip ourselves, and be prepared to assist in the maintenance of our constitutional rights and liberties, as guaranteed to us by our country; and also to defend our persons and property from a lawless mob, when it shall please the executive at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the executive to enforce the laws, as he can consistently "with the means furnished him by the Legislature;" and we are firmly persuaded that a future day will verify to him whatever aid we may receive from the executive has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great as that of any other society in the United States.

As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views, &c., we have deemed it expedient to inform your Excellency that we have received communications from our friends in the east, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer; and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove into that county, they will raise a great hue-and-cry, and circulate many bugbears through the medium of their favorite press; but we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another unparalleled attack from the mob, inasmuch as the executive of this state cannot keep up a military force "to protect our people in that county, without transcending his power." We want, therefore, the privilege of defending ourselves and the Constitution of our country, while God is willing we should have a being on His footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends, under guard; and when once in legal possession of our homes in Jackson county, we shall endeavour to take care of them, without further wearying the patience of our worthy chief magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect of recovering our arms.

With due respect, we are, sir,
Your obedient servants,

(Signed) A. S. Gilbert,
Edward Partridge,
John Whitmer,
W. W. Phelps,
John Corrill.

P.S.—Many of our brethren who are expected on, had made arrangements to emigrate to the state, before the outrages of the mob last fall. We hope the painful emergency of our case will plead an excuse for our frequent communications.

A. S. G.
E. P.
J. W.
W. W. P.
J. C.

About the last of the month, I received, by letters from friends in the East, and of brethren in Kirtland, &c., the sum of two hundred and fifty-one dollars and sixty cents, towards the deliverance of Zion.

May 1, 1834. More than twenty of the brethren left Kirtland for Missouri, according to previous appointment, accompanied by four baggage wagons. They travelled to New Portage, and there tarried with the Church, until the remainder of the Kirtland company arrived, who were not in readiness to start with them.

The following letter from Elder Phelps to us, clearly shows the necessity there was of the Saints in Missouri receiving assistance from afar:—

Liberty, May 1, 1834.

Dear Brethren,—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands; and nearly all the county turned out, "prepared for war;" on Saturday and on Sunday, took the field, near old McGees, above Blue; but no "Mormons" came; neither did Arthur go over to see about his "spilt whisky," so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once must have made a light large enough to have glared on the dark deed and cup of iniquity running over at midnight.

The crisis has come: all who will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county. I understand some have left the county, because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week, for the purpose of learning who is who. They begin to slip over the Missouri, and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing but the power of God can stop them in their latter-day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops; and they are generally in good health, and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.
W. W. PHELPS.

All hope of relief from the general government was destroyed on receipt of the following communication from the city of Washington:—

War Department, May 2, 1834.

Gentlemen:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you, that the offences of which you complain, are violations of the laws of the state of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force, in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any state exists, against the government thereof, the President is required on the application of such state, or of the executive, (when the Legislature cannot be convened,) to call forth such a number of the militia, as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri, or if it does, the fact is not shown in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the state laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully,
Your obedient servant,
(Signed) LEWIS CASS.

To Messrs. A. S. Gilbert, W. W. Phelps, E. Partridge, and others, Liberty, Clay county, Missouri.

City of Jefferson, May 2, 1834.

To Messrs. W. W. Phelps, and others:—

Gentlemen,—Yours of the 24th ultimo is before me, in reply to which I can inform you, that becoming impatient at the delay of the court of inquiry in making their report in the case of Lieut.-Colonel Pitcher,—on the 11th ultimo I wrote to General Thompson for the reasons of such delay: last night I received his reply, and with it the report of the court of inquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November, should be returned; and have issued his order to Colonel Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obedient servant,
(Signed) DANIEL DUNKLIN.

The following is the order referred to above:—

City of Jefferson, May 2, 1834.

To Samuel D. Lucas, Col. 33rd Regiment:—

Sir,—The court ordered to inquire into the conduct of Lieut-Colonel Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Colonel Pitcher was not authorized to call out his troops on the 5th November, 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Corrill, John Whitmer, and A. S. Gilbert, or their order, the fifty-two guns and one pistol reported by Lieut.-Colonel Pitcher to you on the 3rd December last, as having been received by him from the Mormons on the 5th of the preceding October, [November.] Respectfully,

DANIEL DUNKLIN, Commander-in-Chief.

Kirtland, Ohio, May 3, 1834.

Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April; A.D., 1830.

President Joseph Smith, jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that that this Church be known hereafter by the name of The Church of Jesus Christ of Latter-day Saints. Remarks were made by the members, after which the motion passed by unanimous voice.

Resolved: That this Conference recommend to the Conferences and Churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

Resolved: That these minutes be signed by the moderator and clerks, and published in the *Evening and Morning Star*, page 352.

JOSEPH SMITH, jun., Moderator.
F. G. WILLIAMS, } Clerks.
OLIVER COWDERY, }

May 5th. Having gathered and prepared clothing and other necessaries to carry to our brethren and sisters, who had been robbed and plundered of nearly all their effects; and having provided for ourselves horses, and wagons, and fire-arms, and all sorts of munitions of war of the most portable kind for self defence, as our enemies were thick on every hand, I started with the remainder of the company from Kirtland for Missouri; and on the 6th we arrived, and joined our brethren who had gone before, at New Portage, about fifty miles distance.

My company from Kirtland consisted of about one hundred, mostly young men, and nearly all Elders, Priests, Teachers, or Deacons; and as our wagons were nearly filled with baggage, we had mostly to travel on foot.

On the 7th we made preparations for travelling, gathered all the monies of every individual of the company, and appointed F. G. Williams paymaster of the company from the funds thus collected. The whole company now consisted of more than one hundred and fifty men, accompanied by twenty baggage wagons; and we were more than sixty miles on our journey, having left but few men in Kirtland, viz.: Elder Sidney Rigdon, and Oliver Cowdery, and a few working on the Temple, except the aged. Zerubbabel Snow was appointed commissary general at the time Williams was appointed paymaster.

This day also, the brethren in Missouri wrote the Governor, of which the following is a copy:—

Liberty, Clay county, May 7, 1834.

Dear Sir,—Your favour of the 20th ultimo, came to hand the 1st instant, which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ultimo, the mob of Jackson county have burned our dwellings; as near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the Jail) about ten days since, and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county and Lafayette, to similar outrages against us; but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect, &c.,

(Signed) A. S. GILBERT,
W. W. PHELPS.

Daniel Dunklin, Governor of Missouri.

Through the remainder of this day, and a part of the 8th, I continued to organize the company, appoint such other general officers as the case required, and gave such instructions as were necessary for the discipline, order, comfort, and safety of all concerned. I also divided the whole band into companies of twelve, each company electing their own captain, who severally assigned each man, in their respective companies, his part and duty, which was generally in the following order:—Two cooks, two firemen, two tent makers, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour, baked our own bread, and cooked our own provisions, generally, which were good, though sometimes scanty; and sometimes we had jonny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings with prayer and supplication; and at the sound of the morning trumpet every man was again on his knees before the Lord, imploring his blessing for the day.

After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents in a beautiful grove, at Chippeway, twelve miles from New Portage, for the night.

On the 9th, we proceeded onward, and on Saturday the 10th, passing through Mansfield, encamped for the Sabbath in Richfield.

Sunday 11th, Elder Sylvester Smith preached, and the company received the Sacrament of bread and wine.

Monday 12th, we left Richfield, for the Miami river, where we arrived, after daily marches, on the 16th.

During this march, the brethren of Missouri wrote Col. Lucas as follows:—

Liberty, Clay county, May 15, 1834.

Colonel S. D. Lucas:—

Sir,—We have this day received a communication from the governor of this state, covering the order herewith, and we hasten to forward the said order to you by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark, that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience: as the arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully, yours,

(Signed) A. S. Gilbert,
John Corrill,
W. W. Phelps,
E. Partridge,
John Whitmer.

P.S.—We will thank you for a written communication, in answer to this letter, and the accompanying order.

A. S. G.
J. C.
W. W. P.
E. P.
J. W.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 22, 1853.

The "Seer."—We have just received the first Number of the *Seer*, the Prospectus of which we give on another page. It is a very neat and respectable looking periodical, is well got up, and printed on beautiful paper. We presume the *Seer* will have an extensive sale, both in the New and Old Worlds. The important matter it will contain, and the ability with which it will be conducted, will render it amply deserving of the most liberal support.

New Pamphlet, by Elder Orson Spencer.—The Saints in Britain are hereby informed that a publication of the same size as the *Millennial Star*, from the pen of Elder Orson Spencer, is now in press, and will be ready to issue from this Office with the next issue of the *Star*. The subject of this Pamphlet is one of considerable interest, not only to the Saints, but also to an intelligent reading public. It is entitled, "Patriarchal Order, or Plurality of Wives." Price Twopence.

New Periodical, "Le Reflecteur."—We have received the first Number of a new periodical, "Le Réflecteur," in the French language, edited by Elder T. B. H. Stenhouse, and published by him at Lausanne, Switzerland. It is of the same size as "L'Etoile du Déseret," is got up in a creditable manner, and reflects much in favour of the enterprise and ability of its editor. "Le Réflecteur" appears well calculated to inform the public mind in those latitudes where the French language is spoken, respecting the faith, doctrine, &c., of the Latter-day Saints. We trust it will be liberally supported with an extensive subscription.

Elders Emigrating.—Elders Jonathan Midgley, President of the Manchester Conference, and R. G. Frazer, President of the Londonderry Branch, are released from their labours in these lands. These brethren being desirous to emigrate to the land of Zion, we take the opportunity to state that they have our blessing in gathering to the valley of the mountains; and we trust the Saints for whom they have so diligently laboured will in return liberally assist them to accomplish the righteous desire of their hearts.

ARRIVALS.—The following Elders, from the Salt Lake Valley, arrived at Liverpool on the 3rd instant, *via* New York, per ship *Columbia*:—Richard Cook, William Clayton, William Glover, Levi E. Riter, William Woodward, and John A. Hunt, on missions to England; Jesse Haven, William Walker, and Leonard I. Smith, to the Cape of Good Hope.

On the 5th instant, the following Elders, also from Salt Lake Valley, arrived amongst us, per ship *American Union* from New York;—Benjamin Brown, James G. Willie, Perrygrine Sessions, Mellen Atwood, Charles Smith, Sylvester H. Earl, David Grant, Thomas W. Treat, John Oakley, Daniel D. McArthur, Edward Bunker, and Samuel Glasgow, on missions to England; John McDonald, to Ireland; Jacob Houtz, and Moses Clough, to Prussia; George Piersey, to Denmark; Edward Stevenson, and Nathan T. Porter, to Gibraltar; George C. Riser, Jacob F. Secrist, and George Mayer, to Germany.

The ample reinforcement of Elders which are almost daily arriving in our midst, with the increase of light and intelligence which they necessarily bring with them, will infuse a new spirit, and new life and energy among the Saints in these lands, and fill them with new hopes and desires pertaining to the upbuilding of the Kingdom of God. The Saints generally under our watchcare have done nobly during the past year, in helping to advance the purposes of Jehovah; but during the present year we shall expect to see the Saints rise up in the honour and dignity of their high calling, and magnify it by a rapid increase in faith, knowledge, and good works, that shall manifest to their Father in heaven their appreciation of the revelations of His mind and will, and their hearty gratitude for the blessings they hold forth to the faithful who overcome the evil that is in the world.

APPOINTMENTS.—Elder Benjamin Brown is appointed to succeed Elder Jacob Gates in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Richard Cook is appointed to the Pastoral charge of the Warwickshire, Bedfordshire, Cambridgeshire, and Norwich Conferences.

Elder William Clayton is appointed to the Pastoral charge of the Sheffield, and Lincolnshire Conferences.

Elder James G. Willie is appointed to the Pastoral charge of the Southampton, and Dorsetshire Conferences.

Elder Charles Smith is appointed to the Pastoral charge of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Elder Sylvester H. Earl is appointed to the Pastoral charge of the Staffordshire, and Shropshire Conferences.

Elder John McDonald is appointed to the Pastoral charge of the Belfast Conference, and Londonderry Branch.

Elder Perrygrine Sessions is appointed to succeed Elder Jonathan Midgley in the Presidency of the Manchester Conference.

Elder William Glover is appointed to succeed Elder John Albiston in the Presidency of the Sheffield Conference.

Elder Edward Bunker is appointed to succeed Elder George Halliday in the Presidency of the South Conference.

Elder William Woodward is appointed to labour in the London Conference, under the Presidency of Elder James Marsden.

Elder Levi E. Riter is appointed to labour in the Derbyshire Conference, under the Presidency of Elder William McGhie.

Elder John A. Hunt is appointed to labour in the Leicestershire Conference, under the Presidency of Elder William Bayliss.

Elder John Oakley is appointed to labour in the Norwich Conference, under the Presidency of Elder John Hyde, sen.

Elder Thomas W. Treat is appointed to labour in the Manchester Conference, under the Presidency of Elder Perrygrine Sessions.

Elder David Grant is appointed to labour in the Liverpool Conference, under the Presidency of Elder A. F. McDonald.

Elder Thomas B. Bourne, of the Isle of Man Conference, is appointed to labour in the Reading Conference, under the Presidency of Elder W. G. Mills.

Elder Edward Sutherland is appointed to labour under the Pastoral charge of Elder William Clayton.

Elders Mellon Atwood, Samuel Glasgow, and Daniel D. McArthur, are appointed to labour in Scotland, under the Pastoral charge of Elder Robert Campbell.

S. W. RICHARDS.

PROSPECTUS OF "THE SEER."

THE SEER is a title assumed for this Periodical in commemoration of JOSEPH SMITH, the great SEER of the last days, who, as an instrument in the hands of the Lord, laid the foundation of the Kingdom of God, preparatory to the second coming of the Messiah to reign with universal dominion over all the earth.

The pages of the SEER will be mostly occupied with original matter, elucidating the doctrines of the Church of Jesus Christ of Latter-day Saints, as revealed in both ancient and modern Revelations. The Prophecies relating to the grand and remarkable events of the last days, will be carefully examined and unfolded. The doctrine of *Celestial Marriage, or Marriage for all eternity*, as believed and practised by the Saints in Utah Territory, will be clearly explained. The views of the Saints in regard to the *ancient Patriarchal Order of Matrimony, or Plurality of Wives*, as developed in a Revelation given through JOSEPH the SEER, will be fully published. The Celestial origin and pre-existence of the spirits of men—their first estate or probation in a previous world—the great benefits derived by descending from heaven, and entering fleshly tabernacles, and keeping the laws of their second estate—and their final redemption and exaltation, as Gods, in their future state—are subjects which will, more or less, occupy the pages of the SEER.

It is hoped that the President elect, the Hon. Members of Congress, the Heads of the various Departments of the National Government, the high-minded Governors and Legislative Assemblies of the several States and Territories, the Ministers of every religious denomination, and all the inhabitants of this great Republic, will patronize this Periodical, that through the medium of our own writings they may be more correctly and fully informed in regard to the peculiar doctrines, views, practices, and expectations of the Saints who now flourish in the Mountain Territory, and who will eventually flourish over the whole earth. And we say to all nations, subscribe for the SEER, and we promise you a true and faithful description of all the principal features characterizing this great and last "dispensation of the fulness of times."

The SEER will be published monthly, at one dollar per annum, in advance.

ORSON PRATT, Editor,
Washington City, D.C.

December 21, 1852.

THE PROSPECTS OF THE SAINTS.

"What glorious prospects! Can we claim these hopes and call them ours?
Yes, if through faith in Jesus' name, we conquer Satan's powers."

It must have been peculiarly discouraging to those servants of God in ancient days, who possessed the gift of prophecy, and could thereby penetrate the dark vista of futurity, and understand things that would transpire upon the earth when their bodies would be mouldering in the dust, and their spirits have returned to the presence of that God who gave them—it must have been peculiarly damping to their spirits to learn that all their labours, and sufferings, and persecutions, and prayers, and faith, and faithfulness, would be comparatively of little avail among the chil-

dren of men; and that though the blessing of God attended them during their life, yet their descendants and the descendants of their people would "wax fat and kick," or in other words, would in the day of their prosperity be lifted up in the pride of their hearts, and forget the Lord their God who had borne and sustained them in the day of trouble and affliction, and would turn away from His precepts and commandments, and neglect His laws and ordinances, and their minds grow dark, sensual, and devilish, and discord and strife prevail in their midst to the sundering of their ties, the breaking up of their associations, and the separation of their interests; and thus subject themselves to the chastening rod of the Almighty, and become fit subjects of His wrath and indignation, and even of His vengeance.

The Lord revealed unto Moses, that after his death the children of Israel would rise up and go a whoring after the gods of the strangers of the land, and would forsake the Lord their God—who had brought them out of the land of Egypt, and delivered them from the oppressor, and led them by signs, and wonders, and mighty displays of power and glory— and would provoke Him, and break the covenant He had made with them; and He gave unto him the words of a song, and commanded him to write it and teach it unto the children of Israel, and put it into their mouths, that it might never be forgotten out of the mouths of their seed, but ever be a testimony for the Lord against them. And Moses wrote the song, and taught it to the children of Israel, "for," said he, "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter-day; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands." —See Deut. xxxi.

Isaiah saw that "darkness would cover the earth, and gross darkness the people;" that they would transgress the laws of God, change His ordinances, and break His everlasting covenant, until the curse should devour the earth, and make it desolate, and the inhabitants of the earth be burned, and but few men be left, even as the shaking of an olive tree, or as the gleaning of grapes when the vintage is done.—See Isaiah xxiv. and lxii.

Paul saw that the day of the Lord would not come except there came a falling away from the faith delivered to the Saints; and he straitly charged the Priesthood to take heed unto themselves, and to the doctrine, and to the flock, "for," said he, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them.—See 2 Thess. ii., also Acts xx.

The Prophets Mormon and Moroni saw that the ancient inhabitants of the American continent would be forsaken of the Lord for their iniquity; in fact, Mormon and Moroni lived to witness the entire destruction of their people, with the exception of about twenty-four, and they hid their sacred records in the earth, that they might not be destroyed or corrupted during the dark night of apostacy, which they saw would follow.

But as a counterpart to these sad and sickening scenes, these men of God also knew and obtained promises that a time should come when the tide of wickedness should be turned,—when God should set up His kingdom, never more to be thrown down or given to another people—when He would exert His mighty power to sweep off the wicked from the face of the earth—when there would be a people upon the earth, who would be willing to have God for their Father, to observe His laws and ordinances, to hearken to His precepts, and to carry out His will here, the same as it is carried out in the heavens. These promises cheered their souls, and inspired them with gratitude to God, and buoyed up their minds, when the darkness and apostacy of the people stared them in the face.

The Prophets and Saints of these latter-days have no such gloomy prospects before them as the ancient Prophets had. They do not expect that the work of the Lord which they are engaged in, will fall into confusion, and His people be scattered, and forsaken of their God, and the Holy Priesthood be taken from their midst, and the visions of eternity be closed upon their understandings. No; they do not expect such things. These are not the prospects that open up before them. They know that nearer and nearer draws the time of the end, and although the hour of trial for all that dwell upon the earth is at hand, and will be terribly severe, yet they know that that hour will

be hastened and cut short for their salvation. They know that they are the heirs of the promises made to the fathers. They know that the Almighty hath again spoken from the heavens—restored the everlasting Gospel, and the Holy Priesthood—set His hand to recover the remnant of His people from the north and the south, from the east and the west, and from all countries whither He has scattered them—established His kingdom upon a sure footing, a foundation never to be destroyed—and that He will bring to pass the salvation of His people, though He have to cast up an highway in the midst of the mighty deep, and bring the armies of heaven to His assistance. They know that the Lord hath founded Zion, and the poor of His people can trust in it, and that it will speedily become the terror of the proud nations, and the joy and admiration of the Israel of God. They know that light, knowledge, and intelligence; principalities, powers, thrones, and dominions; exaltation, immortality, and eternal lives—all things are theirs, and they are Christ's, and Christ is God's. They know that the coming of the Lord Jesus Christ is near at hand, when the wicked will be consumed by the brightness of His glory—Satan be bound that he cannot tempt the children of men—the bodies of the Saints be changed in a moment, in the twinkling of an eye, instead of their tasting death—the righteous of all ages be united and gathered together to serve the Lord—and the earth be renewed and purified, and made a fit dwelling-place for glorified beings.

What people upon the face of the earth have hopes and prospects equal to ours! Have the Methodists, or Baptists, or Presbyterians, or Mahometans, or heathens? No, none; for we have a prospect of obtaining the promise of the life that now is, and endless lives to come. We have the prospect of overcoming strife and sin, and living in peace and righteousness. Surely then our hearts ought to swell with gratitude to our Father in heaven, that He has been merciful to us in our generation; the high praises of our God ought ever to be upon our tongues, for the manifestation of His abounding love, whilst we were in our low estate among the nations. "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

JOHN JAQUES.

THE MORMONS AT SAN BERNARDINO.—THEIR POLITICS.

(*From the New York Herald.*)

An attentive correspondent in Los Angeles county, says the San Francisco *Herald*, who has recently returned from an excursion to the Mormon settlement of San Bernardino, represents a highly prosperous state of affairs in the colony, and furnishes us with a few local items of much interest, from that quarter.

It is well known to most of our citizens, that these people are settled in a valley in the south, which is unsurpassed for fertility of soil, salubrity of climate, beauty of scenery, and general desirableness, by any portion of the State. Their agricultural interest is larger than that of Santa Barbara, Los Angeles and San Diego counties united, and the capabilities of producing are much better. Their manufacturing interest is rapidly increasing. They supply the southern country with lumber, and for miles around they furnish flour from the fine mills which they have erected. They have purchased land for town sites in eligible situations on the seacoast, and very soon we shall hear of depôts of supplies and markets for produce having been established by the Mormons near San Pedro and San Diego. Such is the present condition of the people who are to control the trade of the south. We now glance at the political aspect of the San Bernardino settlement, and no words can be more appropriate than those of our correspondent:—

"The Mormons, as a body, have no 'principles' established. Happy creatures! But individually, the greater number are democrats. For this heat, however, they have signified their intention of supporting the whig ticket, in so far as offices for

county and State are to be filled. The Presidential vote will, I think, be divided. Santa Anna, with a vote of sixty, also goes for the whigs; and many of the true democrats intend voting on their own hook, without heeding the convention admonitions. Scott, I think, will get a strong vote here, but Fillmore would have received, had he been nominated, a unanimous vote, composed of both parties."

VARIETIES.

It is easier to praise poverty than to bear it.

If you would not have affliction visit you twice, listen at once to what it teaches.

The less notice we take of the unkindness and injuries that are done to us, the more we consult the quiet of our own minds.

On the 27th of December last, one of the most tremendous hurricanes known for years, swept over the country. Immense damage was done both on land and sea.

Mexico is infested with banditti.

At last accounts an epidemic was raging in the city of Mexico, which consisted of an inflammation of the eyes. This was occasioned, the doctors say, by the filthy condition of the streets.

The Honourable Chamber of Representatives of the Province of Buenos Ayres have come to the conclusion to open the River Parana to the mercantile traffic and navigation of all nations.

Cholera and Earthquake in the West Indies.—The cholera morbus has been ravaging the city of St. Jago de Cuba, carrying off 3000 persons in five or six weeks. On the 26th of August last a tremendous shock of earthquake almost laid the whole city in ruins; the inhabitants fled in the greatest terror.

A Nobleman who was very ignorant, being at the same table with Descartes, and seeing him eat of several nice dishes with pleasure: "How!" said he to him, "do philosophers meddle with dainties?"—"Why not?" answered Descartes? "is it to be imagined that the wise God created good things only for fools?"

An American of the name of Fowler has built a house near Fishkill on the Hudson river, the walls of which are of prepared gravel, compounded as follows:—two parts of slacked lime, four parts of sand, and fifteen parts of fine and coarse gravel. This is thoroughly mixed up in a bed, to a proper consistency, and laid up in walls with standard guideboards, braces, &c., to lay the wall solid and straight. Walls of this kind, plastered inside and out, stand summer heats and winter frosts perfectly, and are both comfortable and solid.

Idea of Eternity.—An American clergyman, in one of his sermons, exclaimed to his hearers: "Eternity! why, don't you know the meaning of that word? Nor I either, hardly. It is for ever and ever and five or six everlastings a'top of that. You might place a row of figures from here to sunset, and cipher them all up, and it wouldn't begin to tell how many ages long eternity is. Why, my friends, after millions and trillions of years had rolled away in eternity, it would be a hundred thousand years to breakfast time."

A Place Without a Thief.—At Berezov, a thief is almost an unheard-of occurrence. Not one of the residents, either Ostiak or Russian, has ever been found guilty of such an offence. Whenever a theft has been committed, the guilty party has, on investigation, invariably proved to be a stranger—one who, fostered amidst a higher civilization than the natives of this remote region can boast, came here to disgrace it. Only such persons as have been banished from other parts have ever been detected in this crime, and they are not many in number. It is not only on this account that robberies are rare, but also from want of accomplices, and a place at which to dispose of stolen goods. Thus habits and circumstances combine to preserve the natives of Berezov from spoliation. No measures are taken, indeed, to provide for the security of property; and if such were required at all, I doubt whether any legislature, even by the wisest enactment, could institute effective safeguards. But now all property is left under the protection of the public faith, insomuch that houses are void both of locks and bolts, and still are never plundered.—*Revelations of Siberia.*

ALWAYS ask what God will have you to do, and not what the world expects of you.

SOME people are never content with their lot. Clouds and darkness are over their heads. To them every incident is an accident, and every accident a calamity.

How infinite is the forbearance of God towards man, and yet how small a proportion of forbearance have men towards each other.

THREE ABSORBING WANTS.—Poverty wants some things; luxury, many; and avarice, all things.

"HOW LAWYERS GO TO HEAVEN."—There is a story of a lawyer, who being refused entrance into Heaven by Saint Peter, contrived to throw his hat inside the door, and then, being permitted by the kind Saint to go in and fetch it, took advantage of the latter's fixture as door-keeper, to refuse to come back again. We think if many lawyers get to heaven, they will have to climb up some other way than by the door, and then they will be accounted thieves and robbers.

THE JEWISH SCRIPTURES.—I confess that the majesty of the sacred Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers; with all their pomp of diction how mean, how contemptible are they compared with the sacred Scriptures. Is it possible that a book at once so sublime and so simple should be the work of a man? What sweetness, what purity of manners, what an affecting gracefulness in his delivery! what sublimity in his maxims! what profound wisdom in his discourses! what presence of mind, what subtlety, what truth in his replies! how great the command over his passions! Where is the man; where is the philosopher who could so live and die without weakness and without ostentation? Shall we suppose the evangelical history to be a mere fiction? Indeed my friend it bears not the marks of fiction. On the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. The Jewish authors were incapable of the diction of strangers to the morality of the Gospel; *the marks of whose truth are so striking and invincible that the inventor would be a more astonishing character than the Hero.—Rosseau.*

RESURRECTION DAY.

(*From the Deseret News.*)

(Tune.—*The field of Monterry.*)

When first the glorious Light of Truth
Burst forth in this last age,
How few there were with heart and soul
To obey it, did engage;
Yet of those few how many
Have passed from earth away,
And in their graves are sleeping
Till the Resurrection day.

How many on Missouri's plains
Were left in death's embrace,
Pure honest hearts too good to live
In such a wicked place.
And are they left in sorrow
And in doubt to pine away?
Oh no! in peace they're sleeping
Till the Resurrection day.

And in Nauvoo, the city where
The Temple cheered the brave,
Hundreds of faithful Saints have found
A cold yet peaceful grave;
And there they now are sleeping
Beneath the silent clay,
But soon they'll share the glories
Of a Resurrection day.

Our Patriarch and Prophet too
Were massacred, they bled
To seal their Testimony;
They were numbered with the dead.
Ah; tell me, are they sleeping?
Methinks I hear them say—
Death's icy chains are bursting,
'Tis the Resurrection day.

And here in this sweet, peaceful vale,
The shafts of death are hurled,
And many faithful Saints are called
T'enjoy a better world;
And friends are often weeping
For their friends who pass away,
And in their graves are sleeping
Till the Resurrection day.

Why should we mourn because we leave
These scenes of toil and pain?
O happy change, the faithful go
Celestial joys to gain;
And soon we all shall follow
To realms of endless day,
And taste the joyous glories
Of a Resurrection day.

WILLIAM CLAYTON.

RUTH.

(From the Deseret News.)

Ruth stood alone and looked upon the sky,
And then upon her husband Mahlon's grave,—
As Gabriel whispered sweetly in her ear:—
"Be comforted thou daughter of the Lord,
"The royal line of Gods, for mortal Gods
"To come and bless and save the world, is thine.
"From Lot, whose daughter's faith and love were blest
"In Moab's everlasting race, ye came;
"And while Judge Judah seems to be in fault,
"As Tamar shows his 'signet, bracelets, staff,'—
"The manful will of God is manifest;—
"The chain of kindred in the flesh comes on;—
"There's kin to raise up seed for him that's dead;
"And yonder Boaz waits to be thy lord."
And so the angel left her full of hope.

She ran and told Naomi:—"You and I
"Are one for time and all eternity:
"And where you go, I go; or dwell, I dwell;
"Your friends are mine, and where you die, I die;
"And where you rest, I rest; your God is mine."
And so the sacred chain of being comes
From Adam, one of those eternal sons
Begotten in the first estate of love,
And wedded to his own blood sister, Eve,
By God, who 's perfect in perfected bliss.
Thus runs the living stream of life for life,
From Eve to Ruth, from Ruth to that blest one
That bore the Lord of glory here on earth,—
The Father's daughter's best beloved Son.
Hosanna to the ever-kin with kin!
Hosanna to the kin of world to world!
Hosanna to the Gods' eternal lives
For all whose seed is in itself, Amen!

W. W. PHELPS.

ERRATTUM.—In No. 1 *Star*, page 15, line 2, for "Dec. 28," read Nov. 28.

ADDRESSES.—Joseph Hall, 14, Paradise Row, Stoke, near Devonport.
James Marsden, 6, Mina Road, Old Kent Road, London.

NOTICE.—The SUPPLEMENT to the *Star*, 64 pages, is now ready. It contains the Minutes of the Special Conference held at Great Salt Lake City, and two Discourses by President Brigham Young on the present condition of the human family, and the glories that await the faithful. The Minutes include the Revelation on the Relations of the Sexes, &c., given to Joseph Smith, on the 12th of July, 1843; a Sermon on the same subject by Elder Orson Pratt; speeches by Presidents Brigham Young and Heber C. Kimball, and Elders John Taylor, G. A. Smith, E. T. Benson, &c., &c.; altogether it contains a great amount of highly interesting intelligence and information. Price fivepence.

LIST OF MONIES RECEIVED FROM THE 31ST DEC., 1852, TO THE 8TH JANUARY, 1853.

	£	s.	d.
C. Harman	5	12	4
R. G. Frazer	1	11	0
George Simpson	5	0	0
John Taylor	1	1	0
J. Chapman	9	0	0
James Walker	7	0	0
James Bishop	2	0	0
C. Clements	1	5	4
Carried forward	£32	9	8

	£	s.	d.
Brought forward	£32	9	8
T. C. Armstrong	20	1	4½
Robert Kirkwood	50	0	0
John Kelly	3	0	0
J. W. Crosby (Halifax, N. S.)	12	0	0
J. W. Boud	11	10	0
Abraham Smith	5	5	0
Richard Morris	10	0	0
	£144	6	0½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5.—Vol. XV. Saturday, January 29, 1853. Price One Penny.

ADDRESS TO THE SAINTS IN BRITAIN,

BY ELDER ORSON SPENCER.

Beloved Saints,—After an absence of nearly four years, I am once more permitted to visit this land and enjoy a sojourn of a few weeks, on my way to a more distant field of labour. And assuredly my heart swells with gratitude in remembrance of the protecting hand and indulgent care of my Heavenly Father.

Since my departure from your midst, I have had the happiness to be refreshed and invigorated by participating the good fruits of the promised land, and hearing the living oracle and Prophet of Zion, from whom the word of the Lord comes, refreshing all portions of the Lord's heritage. A more peaceful and prosperous time (I may safely venture to say) has never been experienced by the Saints of Latter-days. Increasing love and union bind the hearts of annually gathered thousands in the valleys of Utah. The earth responds to the efforts of the husbandman, and fills the hearts of all with food and gladness. The consumption arising from an immense emigration on their way to California and Oregon, is scarcely observable in diminishing the granaries of the inhabitants of Utah. If there be one person in the widely extended territory, either beggarly or dependantly poor, (in the common acceptance of the term), I have yet to be acquainted with the fact. The houseless thousands that yearly arrive there for permanent settlement, are rarely visited with sickness before they enter their ceiled habitations; and even after they are safely quartered in finished and spacious mansions, disease is at worst a bashful visitant among them, and so diffident of his right to intrude upon treasures so dearly purchased, that cool civility and inflexible *faith* are very sure to forbid all personal intimacy with such a guest.

The first appearance of faction, either among the members of the Church, or between the Church and Gentile citizens resident there, (so devoutly anticipated by Lieutenant Gunnison), has not been yet announced, even by the latest telegraphic despatch. The Gentile merchants resident at Great Salt Lake city, are among the most enterprising and industrious citizens of the United States; and though they are accumulating fortunes that some might envy, still they maintain an honourable bearing towards all other citizens, and perfect submission to the territorial laws. Their voluntary liberality to literary and other public institutions, and occasional aid to travelling Elders and Apostles, deserve merited notice.

Editors, antiquarians, and topographical engineers, and some of the *elite* of distant nations, occasionally visit our great basin Queen city. The occasional difference in the productions of their pens, may create in the minds of distant strangers some ambiguity as to the true charac-

ter of our "peculiar institutions." But you will discover readily the difference in the observations of one whose sphere of labour has been mostly in dark alleys and bye places which catch the refuse of society—who also has been subject to the use of imperfect goggles rarely wiped, for ill objects of intimacy would not justify it—and one whom nature had endowed with clear and manly vision. Nature had not left Captain Stansbury without the light of clear and comprehensive vision, by which he soared in a pure atmosphere of honourable observation. And charity would lead us to hope that Lieutenant Gunnison should not despair of obtaining the rare blessing of restoration to second sight, by a timely removal of his smoky goggles. The atmosphere and altitude of Salt Lake city do not require them.

A corresponding assistant editor of the *St. Louis Intelligencer*, after a month's residence in the Queen City of the Great Basin, vacillating under the fear of displeasing either the citizens of Utah, or some watchful observers abroad, writes as might be expected of one under such an influence. He portrays the sprightliness and intelligence of the children—the absence of all profanity and intemperance—the perfect safety of walking the streets at all hours of the night—the balmy atmosphere—the pearly lakes and streams, with their fine flavoured trout—the great industry and unconquerable perseverance of the inhabitants—their fields teeming with abundant grain—and, had he stopped here, we would have said with Paul, "he run well for a season;" but who hath hindered him from telling other things with equal truthfulness? But his distant readers must have something from the "Mormon" territory that would be more gratifying to their morbid appetite. Some lurking mischief—some unnameable under current of iniquity, that would ere long reach the surface and inundate the country—some deep plottings against the liberties of the nation, invisible indeed to such high-minded men as Captain Stansbury with a year's residence, but perfectly open to the observation of a stranger who had spent only a short month in the valley, and that in a contracted sphere of limited acquaintances. But he sees no intelligence even in the circle of the President and Governor, except in the sparkling countenances of children. Where others could see deep sagacity and invincible patriotism, he, with Missouri goggles, at a short month's glance, could see lurking treason. This erudite occular saw no well educated men; and that was not all; he saw no handsome or tastefully dressed ladies in Salt Lake. Their bonnets were not in fashion, &c. Now, the secret of Mr. H.'s dislike to the ladies, leaks out of his own letter. It was like the displeasure of the fox towards the grapes. He says the ladies were too unfamiliar with strangers. And parents and husbands waited upon their own daughters and wives in preference to committing them to strangers! A very high crime indeed, Mr. H.! No doubt the ladies of St. Louis and other cities, practice a familiarity with strangers more agreeable to the taste of Mr. H. Oh! now we understand you, Mr. H., and see wherein the females of Salt Lake are lacking in taste, symmetry of form, beauty of countenance, and fashionable bonnets! But as you were "walking the streets at all hours of the night," we shall attach no disparagement to your sanguine designs, if you did not see as agreeable faces, forms, and nocturnal fashions as you had been accustomed to see at all hours of the night in St. Louis.—"*Just that;*"—Mr. H.

Now, we are aware that distinguished visitors from many nations will make the beautiful Valley of Salt Lake a place of resort, both for the advantage of health, and from curiosity to observe the success of our peculiar institutions. We would like to see them give a true picture of things as they are; in so doing, we will bless them, of whatever creed or nation they may be. Our domestic institutions and our civil and ecclesiastical policy, claim the admiration of all mankind. They are the transcript of a heavenly order, the like of which mankind have not been permitted to look upon for the last 1400 years. The natural bulwarks that surround the location of the Saints will secure the admiration of all that walk about her snow-capped summits; but the grandeur and strength of her moral fortresses surpass the utterance of the tongue or the conception of the heart. And as the devil anciently stood hard by the tree of knowledge to decoy our first parents from the path of obedience, so he and his followers will watch the footsteps of Saints that journey to their abiding place, and if possible overthrow the faith of some. The native devils in America are expert prac-

titioners, and wherein they are lacking of power to annoy and seduce the emigrating Saints, the stock of foreign imports is an ample supplement to a universal encyclopædia. Some of these emissaries of darkness are exceedingly modest, and would not offend the law of gentility so much as to tell you openly before company the corruptions that are practised in the Valley; but with a gentle tip at the elbow, and a blink of the eye, suggest a walk, and, as you may be weary, something stimulating for the stomach's sake, and if you give place to the devil, and yield for a moment, they will give you pukes and purgatives sufficient to take away all "Mormonism" from you; and this they will do gratis, out of pure friendship, knowing your great danger. What a pity, say they, to throw away your money and such a fine family in such an awful place as Great Salt Lake city. Now, I would recommend all emigrating Saints that feel a predisposition to apostate sickness, to buy such pukes and purgatives as may be obtained of Mr. Bowes, J. C. Bennett, Vandeuson, and other sanitary men of eminence, and see whether they are able to survive so necessary a nostrum. And as there are no well educated men in Salt Lake city, I would advise you to call upon Messrs. Chambers, of Edinburgh, for a peep into their review of "Mormonism;" and as there are no handsome ladies at Salt Lake city to be seen walking the streets at all hours of the night, call immediately upon judge Brocchus, Washington city, (if he still survive,) for a newly revised edition of his lecture to the ladies of Salt Lake city, upon the elementary science of female virtue. And if the Judge has fallen a martyr through the panic given him by the little finger of Brigham Young, please to call upon Mr. Harvey, of St. Louis, who spent a month in Great Salt Lake city, and is a critical observer of ladies, even to their bonnets, and knows all their weaknesses and gross unfamiliarity with strangers. For it is very desirable that you should not neglect any means to save your money and your fine families from the threatening corruptions of Salt Lake city. And furthermore, enquire after the private and confidential letters of persons who have travelled part of the way to Utah, and like Lot's wife, have in despite of God's commandment, looked back, and are pillars of the salt of unrighteousness, filled with lies and strong delusion, and have all the assurance and sincerity of those who know not the weight of the curse of God that rests upon them. But they are plying their friends in England with precautionary letters, at the same time not wishing to do the cause of God any harm. Oh, no! they fully believe in the doctrines of the Church of Jesus Christ of Latter-day Saints; and the testimony which they have so often borne to the truth of the work, is still good, but they do want to see a reformation at head quarters, (without going there).

Now, you may have some difficulty in getting access to these letters, unless you give pretty good evidence that you will drink in the poison which they administer, and never tell from whence the poison comes till you are *dead* in apostacy, and the parson gives out the hymn, and begins to preach your funeral sermon.

Now, if all these means fail to puke or purge sufficiently, don't despair, but "confer with flesh and blood" so far as to ascertain whether your unbelieving companions will not forsake you, if you emigrate to Zion, all the time keeping a blind eye to the promised "hundred-fold" of gain, and if the pulse still does not come up, next ascertain whether you will not be likely to lose some valuable legacy in consequence of going to Zion; and by this time, if the medicines work vigorously, and produce their legitimate effect, you will soon discover the most unmistakeable symptoms emanating from the ends of your tongues, and the surface of your lips. And in case the symptoms are not sufficiently striking to be heard throughout the parish, please to bathe these members in the tears of your unbelieving companions every half-hour, as the necessity of the case may require, after which you can dismiss the doctor with all assurance that you will escape the ordeal of going up to the House of the God of Jacob to learn His ways.

Now, beloved Saints, pardon these admonitory hints, which are submitted to your consideration with the kindest designs; and be assured that I do abundantly rejoice in the many testimonials that have come to my knowledge, that you are upon the whole a steadfast people, abounding in good works, and rejoicing in the whole counsel of God, as the same is revealed to you from time to time through His servants the Prophets.

With sentiments of attachment to British Saints, never to be obliterated, and ever desiring your prayers in my behalf, that I may endure faithfully to the end, I subscribe myself your humble servant and brother in the Gospel,

ORSON SPENCER.

HISTORY OF JOSEPH SMITH.

(*Continued from page 57.*)

We forded the Miami river with our baggage-wagons, and the men waded through the water. On the 17th of May, we crossed the state line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having travelled forty miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels every night, on account of spies who were continually striving to harass us.

About this time the Saints in Clay county, Missouri, established an armoury, where they commenced manufacturing swords, dirks, pistols; stocking rifles, and repairing arms in general for their own defence against mob violence: many arms were purchased; for the leading men in Clay county rendered every facility in their power, in order, as they said, "to help the 'Mormons' settle their own difficulties, and pay the Jackson mob in their own way."

Sunday 18th, we had preaching as usual, and the administration of the Sacrament.

Monday 19th, although threatened by our enemies that we should not, we passed through Vandalia quietly, and unmolested; all the inhabitants were silent, and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

Wednesday 21st, we forded White river.

Sunday 25th, arrived at the state line of Illinois. We had no meeting, but attended to washing, baking, and preparing to resume our journey, which we did on Monday the 26th; and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

On Tuesday the 27th, we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of the brethren felled trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decater, where another horse died.

Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath.

Two days previous, the brethren in Clay county wrote the following letter to his Excellency Daniel Dunklin.

Liberty, Missouri, May 29, 1834.

Sir,—Your communication to us of May 2nd, containing or enclosing an order on colonel S. D. Lucas for the arms which were forcibly taken from us last November, was received the 15th instant, and the order forwarded to colonel Lucas at Independence, on the 17th, giving him the privilege of returning our arms at either of the several ferries in this county. His reply to the order was, that he would write what he would do the next mail (May 22nd). But as he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.

At any rate, the excitement, or rather spite of the mob, runs so high against our people, that we think best to request your Excellency to have said arms returned through the agency of colonel Allen or captain Atchison. Report says the arms will not be returned, and much exertion is making by the mob to prevent our return to our possessions in Jackson county. We also understand that the mob is employing certain influential gentlemen to write to your Excellency, to persuade us to compromise our

matters in difference with the Jackson mob, and probably divide Jackson county. We ask for our rights and no more.

Respectfully,
Your Excellency's servants,
(Signed,) W. W. Phelps,
John Corrill,
A. S. Gilbert,
Edward Partridge.

Sunday, June 1st, 1834, we had preaching, and many of the inhabitants of the town came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day, all of whom had formerly been preachers for different denominations. When the inhabitants heard these Elders they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationer, &c. During the day, many questions were asked, but no one could learn our names, profession, business, or destination; and, although they suspected we were "Mormons," they were very civil. Our enemies had threatened that we should not cross the Illinois river, but on Monday the 2nd we were ferried over without any difficulty. The ferryman counted, and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirtland, by volunteers from different Branches of the Church through which we had passed. We encamped on the bank of the river until Tuesday the 3rd. During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county, Nephites, Lamanites, &c., and this morning I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend; and the scenery was truly delightful.

On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to ancient order; and human bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered a skeleton of a man, almost entire, and between his ribs was a Lamanitish arrow, which evidently produced his death. Elder Brigham Young retained the arrow, and the brethren carried some pieces of the skeleton to Clay county. The contemplation of the scenery before us produced peculiar sensations in our bosoms; and the visions of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose skeleton was before us, was a white Lamanite, a large, thick-set man, and a man of God. He was a warrior and chieftain under the great Prophet Omandagus, who was known from the hill Cumorah, or Eastern sea, to the Rocky Mountains. His name was Zelph. The curse was taken from him, or, at least, in part; one of his thigh bones was broken by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites.

Continuing our journey on the 4th, we encamped on the banks of the Mississippi river. At this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being nearly one mile and a-half wide, and having but one ferry boat, it took two days for us to pass over. While some were ferrying, others were engaged in hunting, fishing, &c. As we arrived we encamped on the bank, within the limits of Missouri. While at this place, Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey.

While we were crossing the Mississippi river, the Elders in Clay county wrote governor Dunklin as follows:—

Liberty, June 5, 1834.

Dear Sir,—We think the time is just at hand, when our Society will be glad to avail themselves of the protection of a military guard, that they may return to Jackson county. We do not know the precise day, but Mr. Reese gives his opinion that there would be no impropriety in petitioning your Excellency for an order on the commanding officer, to be sent by return of mail, that we might have it in our hands to present when our people are ready to start. If this should meet your approbation, and the order sent

by *return* of mail, we think it would be of *great convenience* to our society.

We would also be obliged to your Excellency for information concerning the necessary expenses of ferriage, &c. Are our people bound to pay the ferriage on their return? As they have already sustained heavy losses, and many of them lost their all, a mitigation of expenses on their return at this time, where they could legally be reduced, would afford great relief; not only ferriage across the Missouri river, but other items of expense that could lawfully be reduced.

We remain your Excellency's
Most obedient servants,
A. S. GILBERT,
W. W. PHELPS,
EDWD. PARTRIDGE, &c.

(*From the Missouri Enquirer.*)

Copy of a letter from Daniel Dunklin, Governor of the State of Missouri, to Colonel J. Thornton, dated—

City of Jefferson, June 6, 1834.

Dear Sir,—I was pleased at the reception of your letter, concurred in by Messrs. Reese, Atchison, and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as executive of the state, have to act, I should before now, have interfered individually in the way you suggest, or in some other way, in order if possible to effect a compromise. Uncommitted as I am, my duty—though it may be done with the most extreme regret—my duty in the relation in which I now stand to the parties, is plain and straight forward. By an official interposition I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to *act* contrary to the *advice* I had given, it might be said, that I either advised wrong, or that I was partial to one side or the other, in giving advice that I would not as an officer follow. A more clear and indisputable right does not exist, that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands; and if they cannot be persuaded as a matter of policy, to give up that right, or to qualify it, my course, as the chief executive officer of the state, is a plain one. The constitution of the United States declares, "that the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states." Then we cannot interdict any people, who have a political franchise in the United States, from emigrating to this state, nor from choosing *what part* of the state they will settle in, provided they do not trespass on the property or rights of others. Our state constitution declares that the people's "right to bear arms, *in defence of themselves* and of state, cannot be questioned." Then it is their constitutional right to arm themselves. Indeed our military law makes it the duty of every man, not exempted by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition, &c.: and again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe and *worship* JOE SMITH as a *man*, an *angel*, or even as the only *true and living God*, and to call their habitation *Zion*, the *Holy Land*, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others.

It is not long since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson county and the adjoining counties, to exert themselves to effect a compromise of these difficulties; and were I assured I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons, to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens, and advise them to meet and rescind their illegal resolves of last summer, and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to take separate territory, and confine their numbers within their respective limits, with the exception of the public right of ingress and egress upon the highway. If all these failed, then the simple question of legal right would have to settle it. It is this last that I am

afraid I shall have to conform my action to in the end, and hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumour says that each party are preparing themselves with cannon. That would be illegal, it is not necessary to self defence, as guaranteed by the constitution, and as there are no artillery companies organized in this state, nor field pieces provided by the public, any preservation of that kind will be considered as without right, and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have (not) a right to arm themselves and parade for military duty in their own county independent of the commander-in-chief, or some other authorized by him; it would produce a very different state of things. Indeed the Mormons have no right to march to Jackson county in arms, unless by order or permission of the commander-in-chief; men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief; I hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have were they to emanate from the executive, without committing yourself, or the commander-in-chief, in the event of failure. I should be glad if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the state has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

With high respect, your obedient servant,

(Signed) DANIEL DUNKLIN.

The same day, June 6th, we resumed our journey, and at evening of the 7th encamped in a piece of woods, near a spring of water, at Salt river, where was a Branch of the Church.

Sunday the 8th, we had preaching; and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan, &c. The whole company now consisted of two hundred and five men, and twenty-five baggage-wagons with two or three horses each. We remained at Salt river until the 12th, refreshing and reorganizing, which (reorganizing) was done by electing Lyman Wight general of the camp. I chose twenty men for my life guards, of whom my brother Hyrum was chosen captain, and George A. Smith was my armour bearer. The remainder of the company was organized according to the pattern at New Portage. While at Salt river, general Wight marched the camp on the prairie, inspected our firelocks, ordered a discharge of the same at target by platoons, drilled us about half-a-day, and returned to the bank of the river.

June 4th. Governor Dunklin wrote to W. W. Phelps and others as follows, mailed at

City of Jefferson, June 9, 1834.

Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson county. Colonel Lucas has resigned his command; he informs me if lieut.-colonel Pitcher shall be arrested before you receive this, you will please hold up the order until I am informed who may be appointed to the command of the regiment.

Respectfully,

(Signed,) DANIEL DUNKLIN.

The foregoing letter enclosed the following orders:—

Thomas Pitcher, Lieut.-Colonel commandant of the 33rd Regiment.

Sir,—On the 2nd day of last May, I issued an order to colonel Lucas to deliver the fifty-two guns and one pistol—which you received from the Mormons on the 5th day of November last, and reported to him on the 3rd day of the succeeding December—to W. W. Phelps, E. Partridge, John Corrill, John Whitmer, and A. S. Gilbert, or their order. On the 24th ultimo, colonel Lucas wrote and informed me that he had resigned his commission and left the county of Jackson; you, as commandant of said regiment, are therefore commanded to collect the said arms, if they are not already in your possession, and deliver them to the aforesaid gentlemen or their order.

Respectfully,

DANIEL DUNKLIN, Commander-in-Chief.

The day following, Judge Ryland wrote the following:—

Richmond, June 10, 1834.

Mr. A. S. Gilbert:—

Sir,—Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the Mormons and the citizens of Jackson county, I have concluded that it might have some tendency to effectuate this object by having the Mormons called together at Liberty next Monday, and there explaining to them my notions and views of their present situation, and the circumstances attendant. I therefore request you, sir, to use all your influence with your brethren, to get them to meet me next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to restore peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested. Should my efforts to make peace fail of success, there can at least be no wrong, or, sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a Christian.

I hope, sir, you will duly appreciate the motive which prompts me to address this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

Yours, very respectfully,
JOHN F. RYLAND.

June 12th, we left Salt river, and travelled about fourteen miles, encamping that night on the prairie. The inhabitants of Salt river manifested a great respect for us, and many of them accompanied us some distance on our journey. We continued our march daily until the 18th, when we pitched our tents one mile from Richmond, Ray county.

In answer to judge Ryland's, the Elders wrote:—

Near Liberty, June 14, 1834.

Hon. J. F. Ryland,—

Dear Sir,—Your communication of the 9th instant from Richmond, was duly received, and at a public meeting of our society this day its contents made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county; and as many as conveniently can will be present on Monday next. Entertaining some fears that your honour, in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give seasonable notice that no such proposition could possibly be acceded to by our society.

We have not heard that it was the intention of your honour to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the governor to us, he says, "I have been requested to advise the Mormons to sell out and move away, but believing that it could have no good effect I have withheld my advice." We give this quotation from the governor's letter to disprove the statement made in the *Upper Missouri Enquirer* of last Wednesday, and conclude by adding that "home is home," and that we want possession of our homes—from which we have been wickedly expelled—and those rights which belong to us as native freeborn citizens of the United States.

We are, respectfully,
Your friends and servants,
JOHN CARRILL, Chairman.
A. S. GILBERT, Secretary.

The foregoing was enclosed in the following letter to their lawyers:—

Gentlemen,—Will you be so good as to read the enclosed, then seal and hand to the judge. We have given him an early hint, fearing that he might be induced by the solicitations of our enemies to propose a sale of our lands, which you well know would be like selling our children into slavery; and the urging of such a measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday.

Your friends and servants,
JOHN CARRILL,
A. S. GILBERT.

To Messrs. Doniphan and Atchison.

(*To be continued.*)

LET a man live as a Saint ought to live, and he need not fear to trust his character to the Lord's protection.

TAKE this as your constant lesson:—Keep in the way of duty, and let things come as they may, all will be well.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 29, 1853.

"THE HARP OF ZION."—The *Harp of Zion*, a collection of poetry by Elder John Lyon, has been nobly donated to the Perpetual Emigrating Fund, by its talented author, to help on the praiseworthy and God-like object of gathering the Lord's poor to Zion in these latter days. It is now ready for sale at our office. It is got up in a superior manner, printed in new type, on beautiful thick paper, and splendidly bound. No Saint will be satisfied to be destitute of a copy, and as it is peculiarly suitable for a gift, or a memento, we presume many of our readers will not only obtain it for themselves, but also will present their friends with a copy. Price retail, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2. 6d.

The Gathering of the people of God in one, that they might form a community separate and distinct from all others, and one also where His laws might be magnified, and His precepts observed, and where the oppressions and corruptions, and abominations of the wicked nations of the earth might have no place or name, has been the subject of the most ardent anxiety and energetic exertions of the Saints in all ages and dispensations since the world began; for this constitutes the heaven of the people of God. A desire to gather out of the wicked nations, and be separated from them, is one of the most distinguishing marks of Saintship. No Saint, no man who desires to become holy as God is holy, can look upon the corruptions of mankind with unconcern, neither can he look upon them without feeling an unquenchable desire to flee from the wrath to come upon the workers of such iniquity. And the man who can realize these things in their true character, will not only make every effort to flee to the place of refuge himself, but he will stretch out the hand of charity to the assistance of those who may not be so well able to escape as he is, and he will thus become a "Saviour upon Mount Zion." Patriarchs, Prophets, Apostles, and Jesus himself, have bent their energies to the accomplishment of this object: for this they lived; for this they bled and died. Those who have accomplished most in this matter, have been the greatest benefactors of their race; and as Jesus has done more than any other person, towards making the Saints a separate, holy, and peculiar people, Saint Paul says that God "made known unto us (the ancient Saints) the mystery of His will, according to His good pleasure which He has purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." Such honour and reward appertain to those who distinguish themselves in aiding the gathering of the people of God.

HALF-YEARLY STATISTICAL REPORTS, AND RECORDS.—We wish to call the attention of Pastors, Presidents, and Secretaries of Conferences, and Presidents and Secretaries of Branches, to the necessity of correct Records and Statistical Reports. The Reports we received for the half-year ending June 1st, 1852, were far from correct, providing the Reports for the half-year ending December 1st, 1851, were correct. And if the sum total for the half-year ending June 1st, 1852, as published in *Star*, No. 20, Vol. XIV, were correct, then there must be some serious errors sent to us in the Reports which appear on another page of this Number, as we will proceed to show. The sum total of Saints in the British Isles, as given in the representation for the 1st of June last, is 32,340; add to this the number baptized during the half-year ending December 31st, which is 3,400, and the result will be 35,740; deduct from

this the number of excommunications, deaths, and emigrations, for the last half-year, which amount to 2,483, and there will remain 33,257, instead of 32,339, which the total Reports we have received amount to.

By comparing the individual Reports of the respective Conferences for this half-year, with their totals for the last half-year, we find many members unaccounted for, as will be seen by the following table of the Reports of the London Conference:—

Total for Half-year ending 1st June last	2,359
Baptisms during last half-year	394
	2,753
Excommunications, deaths, and emigrations, ditto.....	186
Deduced Total	2,567
Total represented in present Number of *Star*	2,464
Deficient	103

By the same rule we find Birmingham deficient 107, Bradford 25, Cheltenham 29, Warwickshire 31, Worcestershire 16, Southampton 41, Lincolnshire 51, Essex 24, Glamorgan East 111, Monmouthshire 77, Pembrokeshire North 18, Glasgow 25; other Conferences present deficiencies also. Now the number of "members removed" out of one Conference into another, over and above the number of "members received" in, cannot cause these deficiencies, because, if they did, the Reports of other Conferences would show a corresponding overplus when compared with the preceding half-year's Report; but such is not the case. We suspect that many of the Conferences have been trimming up their records, and dropping off those names whose persons could not be found. If this be so, these excommunications should have been included in the Reports to us.

For the future, the total number of names on the records should be forwarded to us in the sum-totals of members, whether all the persons represented by the names can be accounted for or not. When members cannot be found or accounted for, their names should not be struck off the records, but allowed to remain there until satisfactory tidings can be obtained of the persons.

The Report published in *Star* No. 20, Vol. XIV, represented only 496 as having emigrated last winter, whereas 673, exclusive of infants, were actually emigrated through this office. Now the proportion of children, whose names might not be on the records, could not be so great as to account for this discrepancy; there must have been a deficiency on the part of Secretaries, to whom is committed the keeping of such important records as are to decide in a day to come the destiny of eternal souls. We hope the attention of both Presidents and Secretaries will be given to this important item of Church business, that we may publish a Statistical Report next half-year that shall be worthy of all acceptation.

THE WORK IN AUSTRALIA.—We have been favoured with a letter from Elder C. W. Wandell, dated Melbourne, September 23, 1852. He informs us that he arrived there from Sydney, on the 7th of the same month. The Branch in Sydney was in a flourishing condition when he left, four persons had recently applied for baptism; the prejudice of many was giving way to reason and kindly feeling, and a general spirit of enquiry prevailed.

On Elder Wandell's arrival at Melbourne, he found all houses full, and thousands of emigrants unable to obtain in-door lodgings; consequently he had to erect his own cabin for to dwell in. He commenced preaching in the open air, to quiet and orderly

congregations; and although the gold excitement had carried away the ears and hearts of the greater portion of the people, yet he states there are a few who would give ear to his message, and he felt convinced would ultimately obey the Gospel.

Elder Wandell requests an interest in the prayers of the Saints in these lands, which request we can promise him will be cheerfully and liberally granted.

"PATRIARCHAL ORDER, OR PLURALITY OF WIVES."—This tract, by Elder Orson Spencer, is now ready for sale. We would recommend it to the notice of the Saints, and all those who wish to obtain an understanding of the principles it advocates, which have for some time past agitated the public mind, and concerning which, so much interest has been manifested, and is felt at the present time. "PATRIARCHAL ORDER" is well suited for circulation amongst those who are earnestly desiring to find the truth, and we presume it will be the means of expanding the minds of many to behold the wondrous things of the law of God, the punishment of the wicked, and the promises and blessings which are the inheritance of the righteous.

EMIGRATION.—We do not purpose to send out emigrants this season after the 1st of March.

ARRIVAL.—Elder Osmyn M. Duel, from Salt Lake Valley, per ship *Queen of the West*, from New York, arrived at Liverpool on the 12th instant.

APPOINTMENT.—Elder Osmyn M. Duel is appointed to labour in the Cambridgeshire Conference, under the Presidency of Elder J. V. Long.

S. W. RICHARDS.

WHO ARE THE NOBLE?

BY ELDER GEORGE D. KEATON.

If I were to ask the above question of those who are not acquainted with the Gospel as revealed from heaven in these last days, some would point me to those in the "Prize Ring," who are skilled in using their fists in inflicting punishment on the bodies of those who have no better sense than to appear in the "Ring" before them. Others would point me to those of great titles, such as lords, dukes, warriors, archbishops, &c. I shall not dwell upon showing who are not the noble, but shall proceed to show who they are, from well founded evidence that cannot be disputed. I would ask, wherein does nobility consist? Does it not consist in doing that which is good? Every reasonable person will answer, yes. Is there anything noble in doing that which is sinful in the sight of God? in lying, stealing, defrauding, drunkenness, adultery, fighting, and shedding innocent blood, for the sake of getting money and victory? Instead of there being anything noble in these deeds, they are of the most degraded, diabolical, and dangerous character, calculated to ruin the souls of all who practice them. Wherein is the nobility in man seeking to tyrannise over his fellow man, and in order to gain the fame and applause of the world, having recourse to deeds which are evil in their nature? Such a fame as this the owners will be ashamed of in a day to come. Jesus says, "That which is highly esteemed among men is an abomination in the sight of God." Would not such be taking a much wiser step if they were to follow the golden rule, "Do unto others as you would have them do unto you;" and if, instead of seeking the applause of the world, they were to seek to overcome the evils of the day—strive to become conquerors over the powers of darkness—obey the Gospel—and live by every word that proceedeth out of the mouth of God!

The noble are those who, at the bidding of the Lord through His humble servants, arise and go forth as swift messengers to the slumbering nations, to carry glad

tidings of great joy, even the fulness of the everlasting Gospel. With their lives in their hands, they leave the dear partners of their bosoms, and their charming little ones, and travel over mountains, deserts, and seas, without purse or scrip, for the good of their fellow creatures, and teach doctrines which are diametrically opposed to the popular systems of the day, regardless of the dangers to which they are exposed, putting their whole trust in the Lord. The courage manifested by these noble men is truly astonishing! They perform feats unequalled by any people on the earth.

Who are the noble? They are those who arise in compliance with the heavenly call, "Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues," and, like Abraham of old, leave the land of their nativity, and go forth unto that choice land which the Lord has appointed for the gathering of His elect from all nations under heaven, where they shall be hid in the hollow of His hand, while His indignation shall be poured out upon the ungodly, who will not obey His commands. The Saints not only gather to Zion in order to escape the plagues of great Babylon, but also that they may be more fully taught in the ways of the Lord. The Prophet Micah, speaking by the spirit of prophecy concerning the gathering place of the Saints in the last days, says, "And many people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths," so that the faithful people of God, or the wise virgins, may be ready when the cry shall be made, "Behold, the bridegroom cometh, go ye out to meet him."

Who are the noble? Some may answer, those of high birth, and the rich; but Jesus, the most noble being that was ever born of woman, was not of a high worldly birth. He was the supposed son of a carpenter, born in a stable, and cradled in a manger. Are the rich in this world's goods the noble in the sight of God? Generally speaking, they are not. Jesus says, "How hardly shall they that have riches enter into the kingdom of God." Their riches are their ruin, they cause some to be puffed up in the pride of their heart, so that they will not bow to the mandates of heaven; they are too proud to associate with the Lord's people, a great many of whom are of the honest and industrious poor. Although Jesus has said, "It is hard for a rich man to enter into the Kingdom of heaven," still it is possible, and probable, yea, it is certain, that some of the rich will be saved, for some of them will be wise, and prove themselves to be among the noble of the earth in the sight of God and His people. Having obeyed the first principles of the Gospel, they will appropriate their means to the building up of Zion, and the gathering home of the Lord's poor and oppressed Saints, who are unable to effect their own deliverance from Babylon; and the poor thus helped, who are of equal estimation in the sight of God with the rich, in a day to come will rise up and call them blessed.

Again, among the noble are those who seek to know God, whom to know is eternal life, who, on hearing the Gospel preached by the Lord's servants, embrace it by repenting of their sins, and being baptized by immersion for the remission of them, in spite of all the persecution they may meet with for so doing; for the noble are willing to sacrifice everything for the Gospel's sake, if called to do so: they will do as Moses did,—choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of reward. The noble will sacrifice the present enjoyments and allurements of this world, for future glory, not even counting their lives dear unto them, that they may obtain a better resurrection. Paul says, "the people of Berea were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed, also honourable women which were Greeks, and of men, not a few." The noble spirits of this age, who are not already walking in the light of truth and new revelation, will not be satisfied with flying false reports, concerning the Saints of God, but they will search the Scriptures to see if these things are so. And as sure as they search through the love of truth, so sure will they become convinced of the truth of this great and important message now revealed from Heaven, for

the salvation of all who receive it, and endure to the end; and which will stand as a fearful testimony against all those who hear and reject it.

In conclusion, I boldly affirm, without fear of contradiction, that the noble of the earth are those who receive the truth in the love thereof, and continue therein, who take up their cross and follow Christ, endeavouring to avoid all sin and wickedness, doing all the good they can, being faithful in all things committed to their charge—who bear all things patiently for the Gospel's sake—who nobly stand in defence of the principles of eternal truth, against the calumny heaped upon it, by those who neither fear God, nor revere His laws—who are not to be frightened out of their faith, by the threats and persecutions of the wicked—and who cry—

"What wilt thou have me do, O Lord,
And yield obedience to the heavenly word."

WESLEYAN METHODISTS *VERSUS* MORMONS.

W. T. R. is a Wesleyan Methodist, but is sorry to say that Methodism is on the decline; and he also says that the people in Wales, where he resides, "are sadly annoyed by that fanatical and heretical sect of pretended Christians called Mormons, who have the audacity to call themselves Saints. They have decoyed and led away some of our most zealous and pious members, and even the scholars in the Sunday school, by their books and talking. They tell them that the Bible is not a sufficient guide, and that all sects are wrong; and we find that once persons talk with them, or read their pernicious books, they are not the same after. It is really horrible that such people should be allowed to go about deceiving people in the way they do; and we were sorry to find that they were spoken so mildly of by *The Herald*," &c. But whose fault is it if Methodism decline? Is it not that it has lost energy, or become old, and draweth near its end? How can we make dry bones live? It seems that Methodist zeal and piety are not much to be depended on, since they fall so easily before Mormon prowess. The Methodists should provide themselves with new and better armour. Their swords are perhaps rusty; perhaps they are only one-edged, like the Turkish scimitars. There must be something wrong. But if our Methodist friend want a little *civil* power to put the Mormons down, he ought to remember that the Puseyites would like to have the same power to put Methodists down, whom they regard as equally deluded. In the battle of sects, the weakest—as in other battles—must eventually give way. Mormonism will only thrive in the outskirts of society; it is unfit for the heart of it, even as Methodism is unfit for any but the middle and lower classes. It is the emigration question that is the great strength of Mormonism. If the Methodists had a colony in the new world, or an emigration fund, they would find it influential in adding to their numbers.—*Family Herald.*

[We would advise our good Methodist friends not to alarm themselves concerning the spread of "Mormonism;" it will only be a terror to evil doers; to the upright it will bring about the desire of their hearts—the reign of righteousness and peace.

The Editor of the *Herald* thinks "Mormonism" more fit for the "outskirts of society" than for the "heart" of it. That's just what we think, at least as regards modern society. If "Mormonism" were content to sit down quietly and cozily amid the corruptions and abominations of modern Babylon, as Methodism does, we would say, We'll none of it. According to Isaiah, the earth is defiled under the inhabitants thereof, and shall be burned up and few men left. St. John says, that Babylon—modern society—is to be visited with fearful plagues and judgments for her abominations, and that if even God's people escape her sins and plagues, they must literally "*come out of her*" to the "outskirts of society." The pure mountain air and "earth" not "defiled," of the vales of Deseret are much more congenial to the genius of "Mormonism" than the pestiferous iniquity sinks of Christendom.

Truth is the "great strength of Mormonism," and the God of Truth—the God of Abraham, and Isaac, and Jacob, is at the helm, and He will lift "Mormonism" up in the "outskirts of society," until it become still more unfit for the "heart" of Babylonish society, and soar far above it in the fair regions of purity and perfection.—Ed.]

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING DECEMBER 31ST, 1852.

	CONFERENCE.	Branches.	Seventies.	High Priests	Elders.	Priests.	Teachers.	Deacons.	Excommunicated.	Dead.	Emigrated.	Baptized.	Total.
England.	1 Manchester	35	1	0	170	196	117	55	136	28	5	384	3282
	2 London	40	1	0	174	124	104	58	153	20	13	394	2464
	3 Birmingham	20	1	0	109	129	74	47	124	15	0	172	1883
	4 South	29	1	0	56	79	49	44	110	15	0	130	1218
	5 Norwich	26	2	0	63	57	34	25	81	8	4	203	1061
	6 Liverpool	12	1	0	48	62	40	28	46	7	9	77	1041
	7 Sheffield	21	1	0	40	71	41	17	78	6	7	85	954
	8 Nottinghamshire	16	0	0	59	57	49	27	46	5	0	100	948
	9 Bradford	19	1	0	60	66	46	14	57	1	0	63	854
	10 Cheltenham	22	0	0	68	48	38	26	07	6	0	72	842
	11 Herefordshire	28	0	1	74	47	39	24	14	4	1	49	790
	12 Warwickshire	28	0	0	70	45	30	18	23	5	0	44	710
	13 Preston	15	1	0	65	48	36	13	18	1	0	17	687
	14 Bedfordshire	19	2	0	49	41	22	21	51	6	0	113	668
	15 Worcestershire	16	0	0	40	30	19	14	65	6	0	72	632
	16 Newcastle-on-Tyne	16	1	0	69	44	26	14	29	6	0	33	623
	17 Kent	22	0	0	45	41	29	18	35	2	3	138	613
	18 Southampton	16	0	0	26	38	27	14	41	3	0	79	605
	19 Reading	17	0	0	52	30	26	17	39	9	1	61	557
	20 Staffordshire	14	1	2	58	40	25	16	76	8	0	55	529
	21 Lincolnshire	20	0	2	36	33	27	8	17	3	4	24	467
	22 Derbyshire	14	1	0	39	32	22	11	18	1	0	33	438
	23 Leicestershire	11	1	0	28	20	16	13	31	2	0	48	437
	24 Essex	14	0	0	33	16	16	11	33	1	0	76	326
	25 Cambridgeshire	10	0	0	22	25	14	8	21	0	2	42	316
	26 Hull	7	0	0	24	11	19	6	13	4	0	25	294
	27 Dorsetshire	7	0	0	14	10	12	12	18	1	0	24	261
	28 Shropshire	9	0	0	20	17	10	5	19	4	0	8	231
	29 Land's End	6	0	0	14	14	10	5	14	4	0	50	229
	30 Carlisle	4	0	0	15	5	7	3	5	0	0	29	157
Wales.	31 Glamorgan East	32	0	5	290	126	127	104	160	18	3	165	2258
	32 Monmouthshire	19	0	0	91	25	31	28	107	6	0	60	617
	33 Glamorgan West	18	0	0	71	37	27	20	25	3	0	36	477
	34 Llanelly	12	0	0	58	13	19	12	31	3	0	43	398
	35 Pembrokeshire	12	0	0	34	6	5	5	4	1	0	26	180
	36 Brecknockshire	11	0	0	35	10	8	7	7	1	1	21	169
	37 Caermarthenshire	7	0	0	24	7	5	7	6	0	0	10	163
	38 Denbighshire	3	0	0	16	6	5	4	8	1	0	9	135
	39 Cardiganshire	6	0	0	20	9	4	3	0	0	0	13	133
	40 Flintshire	4	0	0	18	10	4	2	4	0	0	13	116
	41 Merionethshire	6	0	0	18	2	1	1	4	0	0	2	66
	42 Anglesea	6	0	0	9	5	3	1	27	0	0	8	54
	43 Pembrokeshire North	5	0	0	13	1	4	2	9	0	0	8	54
	44 Dyffryn Conway	3	0	0	11	4	3	2	2	0	0	5	52
Scott.	45 Glasgow	29	1	0	127	99	110	37	132	14	9	166	2030
	46 Edinburgh	19	0	0	53	45	39	16	63	3	12	65	745
	47 Dundee	7	0	0	14	17	15	8	45	2	0	28	330
Irel.	48 Belfast	5	0	0	10	5	4	2	16	0	4	10	86
	49 Dublin (Branch)	1	0	0	4	1	1	1	2	0	0	8	33
	50 Londonderry (Branch)	1	0	0	2	3	1	0	3	0	0	0	21
	51 Isle of Man	3	0	0	13	6	4	2	1	1	7	4	105
	Total	742	17	10	2572	1913	1446	856	2164	234	85	3400	32330

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellor.

Levi Richards.

PRESIDENCY OF THE CHURCH IN WALES.

President.

William S. Phillips.

Counsellors.

John Davis, Thomas Pugh.

PASTORS OR PRESIDENTS OF DISTRICTS.

President.	*District.*
C. H. Wheelock,	Manchester, Liverpool, and Preston Conferences.
Jacob Gates,	London, Reading, Kent, and Essex do.
Isaac C. Haight,	Birmingham, Cheltenham, South, Worcestershire, and Bedfordshire do.
A. M. Harmon,	Newcastle-on-Tyne, Hull, and Carlisle do.
Moses Clawson,	Lincolnshire, Bradford, Derbyshire, and Warwickshire do.
Robert Campbell,	Glasgow, Edinburgh, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*
1	Jonathan Midgley,	James Johnstone.
2	James Marsden,	T. C. Armstrong.
3	Abraham Marchant,	Charles Jones.
4	George Halliday,	Henry Fulstone.
5	C. V. Spencer,	
6	A. F. McDonald,	John R. Winder.
7	John Albiston,	
8	Henry Savage,	John Pimm.
9	R. O. Menzies,	
10	John Hyde, sen.,	William Clark.
11	Vincent Shurtleff,	Thomas Williams.
12	William Speakman,	Richard Tilt.
13	J. W. Young,	John Foley.
14	Job Smith,	Joseph Chapman.
15	Matthew Rowan,	John Kelly.
16	William McGhie,	Robert Hazon.
17	John W. Lewis,	Henry Maibin.
18	Richard Rostron,	Charles Kemmish.
19	Thomas Squires,	Henry Kendall.
20	Joseph Westwood,	William Wright.
21	J. Carmichael,	Edward Weaver.
22	George Kendall,	John Bush.
23	John O. Angus,	Thomas Harrald.
24	Martin Slack,	E. L. T. Harrison.
25	J. V. Long,	John Brown.
26	J. T. Hardy,	A. S. Green.
27	Edward Frost,	J. W. Hains.
28	Charles Derry,	Thomas Williams.
29	W. G. Mills,	Samuel Francis.
30	A. M. Harmon,	John Irving.
31	Dan Jones,	W. D. Jones.
32	Thomas Giles,	G. W. Davies.
33	Robert Evans,	George Bywater.
34	A. Jones,	David Williams.
35	John Price,	Daniel Williams.
36	J. D. Roberts,	William Williams.
37	T. C. Martill,	Isaac Jones.
38	John Parry, jun.,	H. C. Morris.
39	J. Evans,	David John.
40	William Parry,	Lewis Davis.
41	W. W. Richards,	John Jones.
42	William Simms,	John Davis.
43	Philip Sykes,	Thomas Evans.
44	Richard Roberts,	Wm. Davies, jun.
45	John Lyon,	Patrick Lynch.
46	T. W. Brewerton,	F. C. Robinson.
47	James McNaughtan,	James Mair.
48	Gilbert Clements,	Samuel Ferris.
49	Edward Sutherland,	Thos. Sutherland.
50	R. G. Frazer,	Hugh Sheppard.
51	John Kelly,	Thomas B. Bourne.

THE GATHERING SAINTS.

Our God is greatly to be feared
  By all the nations round;
His laws must ever be revered
  Where'er His Church is found.
And now those laws do us command,
To gather home to Zion's land.

Old Israel did His name adore,
  For, with an outstretched hand,
He brought them out from bondage sore,
  To Canaan's promised land;
The sea beheld His power and fled,
And Jordan rolled back to its head.

What ailed thee, sea, that thou didst flee,
  And leave thy proper track?
And Jordan, too, that thou shouldst be
  Arrested—driven back?
Ye mountains that rejoiced like rams?
Ye little hills that skipped like lambs?

Tremble, O earth, the Lord adore,
  Who brought thee forth to light!
His august presence bow before,
  For matchless is His might!
He turned the rock to limpid pool;
The flint to wat'ry fountains cool!

Ye gathering Saints of latter days,
  Your souls to God commend:
He will direct and guide your ways,
  And save you to the end!
For He has power to safely keep,
And guide you o'er the watery deep.

Warminster. EMILY HILL.

ADDRESSES.—J. T. Hardy, 10, Lucas Square, Sykes Street, Hull.
Dorr P. Curtis, 5, Cobourg Place, Widcombe, Bath.
John Barker, 5, Cobourg Place, Widcombe, Bath.
Gilbert Clements, 8, Great Ship Street, Dublin.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 13TH JANUARY, 1852.

	£	s.	d.
John B. Pears	25	0	0
Samuel Cornaby	14	10	0
James Trewin	0	13	6
P. O. Hanson (Copenhagen)	0	17	6
Henry Savage	3	0	0
Edward Frost	2	10	0
Carried forward	£26	11	0
Brought forward	£26	11	0
Lewis Davies	1	6	0
George Pleton	7	10	0
J. B. Pears (per R. Menzies)	8	9	0
John Memmott	5	0	0
C. Harmon	0	0	11
	£48	16	11

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6.—Vol. XV. Saturday, February 5, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 72.)

Monday, June 16th. The citizens of Clay county, to the number of eight hundred or a thousand, among whom were the brethren, assembled at the court house in Liberty, agreeable to the request of judge Ryland, and a deputation from Jackson who presented the following:—

Propositions of the people of Jackson county to the Mormons.

The undersigned committee, being fully authorised by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson, and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators, to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then——— is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, *with one hundred per cent. added thereon*, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there. They further propose, that the people of Jackson will sell all their lands and improvements on public lands, in Jackson county, to the Mormons, the valuation to be obtained in the same manner, the same per cent., in addition to be paid, and the time the money is to be paid is the same as the above set forth in our propositions to buy; the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they

are till the payment is made, at which time the people of Jackson will give possession :—

(Signed,) SAMUEL C. OWENS,
RICHARD FRISTOE,
THOS. HAYTON, sen.
THOS. CAMPBELL,
JOHN DAVIS,
THOS. JEFFREYS,
SMALLWOOD NOLAND,
ROBERT RICKMAN,
ABRAHAM M. CLELLAN,
S. K. NOLAND.

On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and General Doniphan replied on the side of peace.

The Rev. M. Riley, a Baptist priest, made a hot speech against the "Mormons," and said, "The Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out."

Turnham, the moderator of the meeting, answered in a masterly manner; saying, "Let us be republicans; let us honour our country, and not disgrace it like Jackson county. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

General Doniphan exclaimed, "That's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show, than he who lays down his life for his brethren."

At this critical instant, the cocking of pistols, and jingle of implements of death, denoted desperation. One motioned "adjourn," another, "go on," and in the midst of this awful crisis a person bawled into the door, "a man stabbed." The mass instantly rushed out to the spot, in hopes, as some said, that "one damned Mormon had got killed," but as good luck would have it, only one Missourian had dirked another, (one Calbert, a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the Saints a chance to consult what would be most advisable in such a critical instant, and they immediately penned the following answer to the propositions from Jackson county, presented by Owens, &c. :—

Gentlemen,—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorised to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands as free born citizens of these United States; and as fears have been expressed, that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people.

Our answer shall be handed to judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed,) W. W. PHELPS,
WM. E. MCCLELLAN,
A. S. GILBERT,
JOHN CORRILL,
ISAAC MORLEY.

N.B.—As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions aforenamed.

W. W. P.
W. E. McC.
A. S. G.
J. C.
I. M.

It may be thought, at first view, that the mob committee made a fair proposition to the Saints, in offering to buy their lands at one hundred per cent. in thirty days, and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the Saints, and that they only offered thirty days for the payment, having previously robbed them of nearly every thing, it will be readily seen that they were only making a sham to cover their previous unlawful conduct. But the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their

head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay county. Campbell swore, as he adjusted his pistols in his holsters, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the ferry and undertook to cross the Missouri river after dusk, and the angel of God saw fit to sink the boat about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus, suddenly and justly, went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the eagles, buzzards, ravens, crows, and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance; which was discovered about three weeks after by one Mr. Purtle.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

Thursday 19th, we passed through the town as soon as it was light and before the inhabitants were arisen from their slumbers, meeting with no opposition; but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others, and such like incidents continued through the day to impede our progress. When we started in the morning, we intended to arrive in Clay county that day, but in vain; at a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing river, having travelled about fifteen miles. Fishing river, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning; and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county, and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

During this day, the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about the mouth of Fishing river, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing river ford, for our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp, swearing vengeance, we discovered a small black cloud rising in the west, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading which they commenced, the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half a mile to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the

destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting some wet; while our enemies had holes made in their hats, and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meeting-house through this night, and in the morning the water in Big Fishing river, was about forty feet deep, where, the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty feet in thirty minutes in the Little Fishing river.

Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies; and while in this situation, on Saturday the 21st, colonel Sconce, with two other leading men from Ray county, came to see us, desiring to know what our intentions were; "for," said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit, I arose, and addressing them, gave a relation of the sufferings of the Saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c., and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which every where prevailed against us; and they wept when they heard of our afflictions and persecutions, and that our intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement.

The brethren in Clay county wrote the committee of the Jackson mob the same day:—

Clay county, June 21, 1834.

Gentlemen,—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be acceded to.

Honorable propositions to you are now making on our part, and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the east, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences, that could be required of free citizens of the United States.

Negociations at the camp are now going on between some gentlemen of this county and our brethren, which are calculated to allay the great excitement in your county. We are informed that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed,) W. W. Phelps,
A. S. Gilbert,
W. E. McClellan.
John Corrill,
Isaac Morley.

To S. C. Owens, and others of the Jackson committee.

June 22nd. Cornelius Gillium, the sheriff of Clay county, came to the camp to hold consultation with us. I marched my company into a grove near by, and formed in a circle, with Gillium in the centre. Gillium commenced by saying that he had heard that Joseph was in the camp, and if so he would like to see him. I arose and replied, "I am the man." This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillium then gave us some instruction concerning the manners, customs, and dispositions of the people, &c., and what course we ought to (pursue to) secure their favour and protection, making certain inquiries, to which we replied, which were afterwards published, and will appear under date of publication.

July 2nd, I received the following:—

Revelation given on Fishing river, Missouri, June 22, 1834.

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:—

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now: but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself! and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I speak not concerning those who are appointed to lead my people, who are the first Elders of my Church, for they are not all under this condemnation; but I speak concerning my Churches abroad; there are many who will say, Where is their God? Behold, He will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our monies. Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine Elders are endowed with power from on high; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine Elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints.

Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house has not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled.

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not of judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favour and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

Now behold, I say unto you, my friends, in this way you may find favour in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servants Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and, after they are purchased, that my Saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their monies, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies, unto the third and fourth generation of them that hate me.

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and His Christ; therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first Elders of my Church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland; and let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifested unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you; and all things shall work together for your good; therefore be faithful, and behold and lo! I am with you even unto the end. Even so. Amen.

About this time brothers Thayer and Hayes were attacked with the cholera, and brother Hancock was taken during the storm. I called the camp together and told them that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot; that I was sorry, but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements; but there are some who would not give heed to my words.

On the 23rd, resumed our march for Liberty, Clay county, taking a circuitous course round the heads of Fishing river, to avoid the deep water. When within five or six miles of Liberty, we were met by General Atchison and other gentlemen, who desired us not to go to Liberty, as the feelings of the people were so much enraged against us. At their communication we wheeled to the left, and crossing the prairie and woodland, came to Sidney Gilbert's residence, and encamped on the bank of Rush creek, in brother Burghart's field.

During this, a Council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowment:—

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office of Bishop to purchase lands in the state of Missouri.

William W. Phelps was called and chosen, and it was appointed unto him for to receive his endowment with power from on high, and help to carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland, and assist in gathering up the strength of the Lord's house, and preach the Gospel.

John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments in Kirtland, and continue in their offices.

Algernon S. Gilbert, was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting Gospel until Zion is redeemed. But he said he "could not do it."

Peter Whitmer, jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock, were called and chosen; and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting Gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and to return to Zion and have his office appointed unto him hereafter.

The same day the Elders made the following reply, as before referred to, to "S. C. Owens, and others, committee" of the Jackson mob.

We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson county, upon honourable and constitutional principles; therefore, if the said inhabitants of Jackson county will not let us return to our lands in peace, we are willing to propose firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in that county, who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also, to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed,) W. W. Phelps,
Edward Partridge,
Isaac Morley,
John Corrill.
John Whitmer,
A. S. Gilbert.

June 24th. This night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement, I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, makes known His determination, man must not attempt to stay His hand. The moment I attempted to rebuke the disease, that moment I was attacked, and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease, it left him and seized me.

Early on the morning of the 25th, the camp was separated into small bands, and dispersed among the brethren living in the vicinity; and I wrote and sent by express, to "Messrs. Thornton, Doniphon and Atchison," as follows:—

Rush Creek, Clay county,
June 25, 1834.

Gentlemen,—Our company of men advanced yesterday from their encampment beyond Fishing river to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed, and continue so till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

I am respectfully,
Your obedient servant,
Joseph Smith, jun.

N.B.—You are now corresponding with the governor, (as I am informed;) will you do us the favour to acquaint him of our efforts for a compromise. This information we want conveyed to the governor, inasmuch as his ears are stifled with reports from Jackson, of our hostile intentions, &c.

J. S.

I left Rush Creek the same day, in company with David Whitmer and two other brethren, for the western part of Clay county. While travelling, we called at a house for a drink of water. The woman of the house shouted from the door, that they had "no water for Mormons," that they were "afraid of the cholera," &c. We turned and departed, according to the commandment, and before a week had passed, the cholera entered that house, and that woman and three others of the family were dead.

When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, and upon this, was instantly seized, and became the first victim in the camp. He died about six o'clock in the afternoon; and Seth Hitchcock died in about thirty minutes after. As it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse-sled about half a mile, buried them in the bank of a small stream, which empties into Rush creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be stayed; but in vain, for while thus covenanting, Eber Wilcox died; and while some were digging the grave, others stood

sentry with their fire arms, watching their enemies.

June 26th. The Elders wrote governor Dunklin as follows :—

Sir,—A company of our people, exceeding two hundred men, arrived in this county the 19th instant, and encamped about twelve miles from Liberty, where they were met by several gentlemen from this and Ray county, who went by request of the people, to ascertain the motives and designs of our people in approaching this county; and as the deputation was composed of gentlemen who appeared to possess humane and republican feelings, our people were rejoiced at the opportunity of an interchange of feelings, and an open and frank avowal of all their views and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother Joseph Smith, jun., which produced great satisfaction, the same in substance was afterwards reduced in writing, and handed to the aforesaid gentlemen, that it might be made public, as the shedding of blood is, and ever has been, foreign and revolting to our feelings; for this reason, we have patiently endured the greatest indignities that freemen of this republic have ever been called to suffer; and we still continue to bear with heart-rending feelings, a deprivation of our rights, having commenced negociations with the inhabitants of Jackson for a compromise, wherein proposals on our part have been made, which have been acknowledged by every disinterested man to be highly honorable and liberal. An answer to our propositions has not yet been received from Jackson.

If we fail in this attempt, we intend to make another effort and go all lengths that would be required by human or divine law. As our proposals and correspondence with the inhabitants of Jackson, will doubtless hereafter be published, we think it unnecessary to detail the same in this communication. Our right to our soil in Jackson county we shall for ever claim, and to obtain peaceful possession we are willing to make great sacrifices. To allay excitement in the county, the aforesaid company of emigrants have dispersed to await the final end of all negociations that can be made with the said county of Jackson.

Within the last week, one of our men being near the ferry, was seized by some Jackson citizens, while in this county, threatened with death if he made resistance, and carried over the river, prisoner to Independence, where he was put under guard one day, and after hearing many threats, was liberated. The houses of several of our brethren in this county have been forcibly entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom. Where the men were absent from their houses, loaded guns were presented to the females, and their lives threatened if they made resistance, and we have been informed, and have no doubt of the fact.

Your second order for the restoration of our arms, was received last mail; we have not yet done any thing with it. Hoping that the influence of the inhabitants of Jackson county, will materially lesson in the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard, while there exists a hope of a compromise, &c.

We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition, and thereby put an end to serious evils that are growing out of the Jackson outrage.

In a letter from your Excellency, of April 20th, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the executive, giving his opinion or advice, will be made public, if requested not to do so.

We are respectfully,
And with great regard,
Your obedient servants,
A. S. Gilbert,
W. W. Phelps,
John Corrill.

The drafting and signing of above, was the last public act of the keeper of the Lord's storehouse, Algernon S. Gilbert, for he was attacked with the cholera the same day, and died in a few hours, according to his own words, that he "would rather die than go forth to preach the Gospel to the Gentiles."

The following is from the chairman of the committee of the Jackson mob, to our lawyer :—

Independence, Missouri, June 26, 1834.

Mr. Amos Reese :—

Dear Sir,—Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavouring to find out, if possible, what kind of a compromise will suit with the Mormons on their part. The people here, en masse, I find out, will do nothing like according to their last proposition. We will have a meeting, if possible, on Monday next, at which time the proposals of the Mormons will be answered. In the meantime, I would be glad that they, the Mormons, would cast

an eye back of Clinton, and see if that is not a country calculated for them.

Yours respectfully,

S. C. Owens.

The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting, and cramping, was discovered; viz., dipping the persons afflicted, in cold water, or pouring it upon them. About sixty-eight of the Saints suffered from this disease, of which number thirteen died, viz., John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sydney Gilbert, Alfred Frisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith, and Betsy Parish.

The last days of June I spent with my old Jackson county friends, in the western part of Clay county.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 5, 1853.

Further from Australia.—We have received a letter, bearing date Sydney, October 27, 1852, from Elder J. Beatty, Secretary of the Australian Conference, from which we learn that the course of Truth is still onward in that quarter of the globe. The Saints at Maitland especially had been blessed by the outpouring of the Spirit, in tongues, interpretations, prophecyings, &c. A brother Robbs is represented to have made donations amounting to nearly £100, to assist the building up of the Kingdom of God. Such liberality bespeaks a truly noble spirit, and one that will yet be rewarded richly for his works, for it is written, Whatsoever ye sow, ye shall also reap.

The Welsh Hymn Book and "Zion's Trumpet."—We are happy to inform the readers of the *Star* that our brethren the Presidency of the Church in Wales are determined to be not a whit behind the times; they are striving in the most praiseworthy manner to meet the continually increasing demands and expanding capacities of those over whom they are appointed to preside. In the latter part of 1852, a new and enlarged edition of the Welsh Hymn Book, (*Casgliad o Hymnau, Caniadau,*) appeared, containing 575 hymns. This collection of sacred hymns and songs of Zion, we doubt not, is justly appreciated by the Cambrian Saints, as it affords them a wider field for the exercise of their abilities and the expression of their feelings in that most delightful department of devotional service—singing the praises of the Most High.

The "Zion's Trumpet," (*Udgorn Seion,*) in 1852, was issued semi-monthly, but a fortnightly issue was far from sufficient to present before the Welsh Saints a satisfactory proportion of the instruction and intelligence which their growing condition demanded; consequently the fifth volume, commencing with the 1st January, 1853, is now publishing weekly. We rejoice at this, for we love to see the work of God growing and expanding, and breaking forth on the right hand and on the left; and we trust it will continue to do so, not only in Wales, but in every portion of the habitable globe, that error and ignorance and suffering may be swept away, and the whole earth bask in the bright sunbeams of eternal life and joy.

Departures.—Elder Orson Spencer left Liverpool on the 15th of January, on his mission to Prussia, *via* Hull and Hamburg.

The *Forest Monarch* sailed on the 16th January, with 297 Danish Saints on board, under the Presidency of Elder John Forssgren.

The *Ellen Maria* sailed on the 17th January, having been detained in port several

days by contrary winds. We shipped 332 souls on board of her, under the Presidency of Elder Moses Clawson. Amongst the number were Elder Thomas Pugh, late Counsellor to the President of the Church in Wales; and Elder George Kendal, late President of the Derbyshire Conference. These three brethren have laboured faithfully in these lands, and depart from these shores with our blessing upon them; and we pray that they with the whole company of Saints may be safely wafted to their desired haven.

ADDRESS BY ELDER DANIEL SPENCER,

TO THE PRIESTHOOD IN LONDON, ON SATURDAY, DECEMBER 25, 1852.

(Reported by Elder J. V. Long.)

I feel happy, brethren, in being introduced to this congregation, and to the Elders of Israel. It is one of the greatest honours that can be conferred upon me or any other man, to associate with the Elders of Israel. I am a stranger to you, but yet you seem as though I had known you for years. You appear cheering and interesting, and everything looks pleasant and harmonious, and just as it should be.

I have been in the habit of associating with the highest authorities of the Church, ever since I came into it, excepting the last three months, during which I have been engaged in crossing the snow-capped mountains, the prairies, and the ocean, and have not had such a privilege for that length of time.

I feel to bless you, and to thank our God for permitting me to meet with you. I have nothing to say particularly new from the Valley, that I know of; but this I may say, that it is a great time of rejoicing with the Saints in that remote country; the spirit of revelation is poured out upon our Presidents, and the people feel that they enjoy an abundance of that spirit, and that they are continually under the blessing of our God. The public works are moving on rapidly; and prayers are offered morning and night for the Saints who are scattered abroad in the nations of the earth. And I feel that you are the subjects of their prayers, and you are the people, above all others upon the face of the globe, to be blest in these last days.

Our fathers in the world of spirits, are looking for our works, and I very much doubt whether the Elders sufficiently appreciate the standing that we are in. Elders of Israel! You are appointed to gather the souls of men in these last days to the Valleys of the Mountains! Brethren, look out! those who have gone before us, and sacrificed all for the Gospel's sake, they understood the principle and the importance of these things; and if we understand them, we shall be willing to do all that is required of us. Then the Lord can let the power of the Priesthood rest upon us, and then what stands in our way? Is there not importance attached to the men we have at the head of affairs in these last days?

I feel to rejoice that I am in the company of these young men! Men who are to do a good and a great part of this work! I have witnessed with much pleasure the order and the good feeling that have been manifested among you to night; these things show the wisdom of your Presidents who have been watching over you. Brethren, there are no limits to our power if we are faithful to our Priesthood and magnify our callings. The field is large and the work is of the highest importance. Then, brethren, be faithful to the few things committed to your charge, and you shall be made rulers over many.

It is desirable to go to the Valley to receive further endowments and blessings, and thus be better prepared for the accomplishment of the great work of the last days. But if the time be not come for you to go, be patient, for the Lord God will govern all things, and control all events for your good; He will prepare all things before you. Stand in your lot, and do what is required of you, and the Lord shall bless you. The first principle taught us in the Valley, was to be obedient to counsel; and I would recommend the same to you, and if you accept it, all will be well; then the weight is off your shoul-

ders, and so far you are no longer responsible.

Ever since I have been in this Church, there has been something to enlarge our hearts, and to enable us to comprehend things. It is not like the sectarian religion that comes to perfection in twenty-four hours; no, it is a progressive system, and we must progress with it, or be left behind, for it will not wait for us. If you are found obedient to counsel, nothing will stumble you, neither "*Spiritual Wifeism,*" nor anything else. You will swallow all good things down, and that too without any oil. Well, now be willing to learn and to watch over those little propensities, and govern them, and you will be able to see the consistency of all those principles that come along. Be humble, and then you will be all right.

There is a great difficulty with the Elders on the other side; they generally get too large, and have to be hewn down and made to the proper size. The Lord is the one to set us right, and therefore let us be willing to be set right, and ever be humble, lowly, and holy, and have an eye single to the glory of God; and then we may be cast into a den of lions, or into a furnace, and receive no harm; or we may heal the sick and raise the dead. But we have to be humble, or the Lord won't impart this power, for it is given to be used to the honour and glory of God. And, brethren, don't be afraid of spending too much in this work, for it will cost us all we have, and require the exercise of all our faculties to keep right and do our duties. Let us then go on to do right, and not fret above anything; and above all, *do not forget your prayers.* You never saw any of your boys get on well if they did not look to father occasionally, and so it is with us and our great Father; let us therefore apply to Him; He is the fountain, He is the source.

I have been appointed to come over to labour among you; but I don't know where it will be, neither does it mean to me at all, if I spend my strength for the glory of God.

Do not let anything slip out from you that will hurt any of those who are out of this Church, don't let them stumble over you, for you are appointed to be Saviours to this generation.

I speak as I do upon these things, (perhaps it is not my province,) because I have been sometime in the Church, and have noticed the conduct of the Elders. When a man comes up to his duties, and is mild and cautious, he grows and becomes a great and good man. Pay attention to those things, for we sometimes let words slip that do not agree with our profession; therefore, be careful, and you will then be happy and rejoice continually in the Lord.

I have spoken longer than I intended, for I am no speaker at any time, but merely testify to the truth.

I feel to bless you in the name of the Lord Jesus Christ. (A loud Amen then re-echoed through the room.)

OUR FEELINGS.

It is very easy for us to make a sacrifice of anything except our feelings; when we come to them, "there's the *rub!*" Money or property can be easily sacrificed, but our feelings, our prejudices, our preconceived notions, can not be so readily surrendered.

The love of their money or property will cause the condemnation of many, but the love of their feelings, right or wrong, will cause far more to fall short of the glory of God. How difficult it is to persuade two contending persons to stifle their animosity towards each other, and ask each other's forgiveness. Each considers his opponent chiefly in the wrong, and though at the same time he acknowledge himself a little in the wrong too, yet how much more easily each can be persuaded to sacrifice his time, talent, money, or property to harm his opponent, than he can be persuaded to sacrifice the feeling of animosity that burns in his bosom. It requires little reason, little argument, little persuasion, to secure the devotion of anything either possesses, for the purpose of *gratifying* the feeling of revenge upon his fellow; but it requires a great deal of reason, a great deal of argument, a great deal of persuasion, to secure from either the *sacrifice* of that feeling of revenge, though he be in the wrong, and the giving up of his revengeful feelings would be productive of much benefit

to him both in a pecuniary and moral point of view. In fact, do we not often see men who would rather beggar themselves and their friends than give up their feelings? We do; and some are so obstinate as not to withhold their life, if thereby they can accomplish the purpose of wreaking their revenge upon others. Examples of the truth of these remarks are of daily occurrence. They are constantly before our eyes.

This tenacious clinging to our feelings, this obstinate persistance in refusing to sacrifice them, when duty requires their sacrifice, has been one of the greatest obstacles to the spread of the work of God in all ages of the world. It was in ancient times, and it is now.

When the Almighty chose Moses and commanded him to go to Pharaoh, to bring the people of Israel out of Egypt, Moses felt unwilling to go, and told the Lord that his brethren in Egypt would not receive him. When the Lord told him that they would hearken to his voice, Moses was still unwilling, he urged that he was not eloquent, but "slow of speech, and of a slow tongue;" the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Moses, however, still felt reluctant, and said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses," and He appointed Aaron, an eloquent speaker, to be spokesman for Moses. Now, what was the reason of Moses' reluctance to go and fulfil the mission the Lord appointed him! This; his feelings were opposed to it; his feelings of fear, and perhaps of pride. Before Moses left Egypt, he slew an Egyptian who was smiting an Hebrew, and hid the dead body in the sand. Pharaoh heard of this, and sought to slay Moses, which was the cause of his fleeing from Egypt to the land of Midian. And Moses recollected the sarcastic remark of one of his Hebrew brethren, who was contending with another Hebrew: "Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian?" And Moses was brought up in all the learning of the Egyptians, and he might feel rather ashamed to appear in the face of the whole Egyptian nation as the leader of the Hebrews, who at this time were despised and oppressed by the Egyptians. No wonder, then, that the commandment he received came in contact with his feelings. The Lord had to tell him expressly that the Hebrews would hearken to his voice, and he should bring them out into the land of Canaan; and also that those Egyptians who sought his life were all dead.

We know very well the feelings that pervade the bosoms of men and women when they first become convinced of the Gospel. We know that many are too proud to condescend to obey it, and consequently, they deprive themselves of the blessings which obedience produces. Although they cannot advance one argument in opposition to the principles laid before them, yet they are ashamed to acknowledge before their acquaintances and the world that they have been heretofore believing in "lies, vanity, and things wherein there is no profit," and that their eyes have been opened, their understandings enlightened, and their knowledge increased, by that despised people, the Latter-day Saints. Others who are convinced of the truth, do not obey it because it would deny them the gratification of many feelings which are offensive in the sight of God.

And after people have entered the Church, they ever and anon find precepts and commandments that come contrary to their feelings, and to obey which requires a great effort of the mind. If an Elder is called to go on a mission, as like as not it comes in contact with his feelings, and, unless he has well disciplined his feelings by the law of God, it proves a great trial to him to set upon its fulfilment; perhaps he has just married a wife, or bought a horse, or a yoke of oxen, or purchased or rented a farm, or engaged in extensive business arrangements, which renders it peculiarly inconvenient for him to fulfil his mission straightway, and he may feel to run any way but the right, to escape performing his duty, like Jonah when sent on a mission to Nineveh.

A doctrine may be unfolded, or a revelation given, which comes right across the feelings of many, and if they are not careful and considerate, they are led on to apostacy, and lose their standing in the Church; not because they know any scriptural or reasonable objection to the doctrine or revelation, but merely because it comes in opposition to their feelings.

Many have lost the Spirit of the Lord, and become as dead branches, by giving way to their feelings in neglecting to gather when they had opportunity; and others have lost it by neglecting to comply with other precepts or commandments, merely because they did not suit their feelings.

When the Saints were mobbed and driven in Jackson County, Missouri, the Lord gave a revelation for all the Saints to consecrate their means, and purchase the lands that belonged to their enemies; which could have been done, had all united to do it; and if they had done it, the Lord said Zion should have been redeemed, and their enemies should have had no further power over them. But it did not exactly suit the notions of some to consecrate their hard-earned property, and consequently the children of Zion were scattered, and have not yet been restored to their possessions, but they have been scourged from city to city, and but few of them remain to return to Jackson county, when the Lord shall give permission; all this has happened according to the word of the Lord, by the Prophet Joseph.

Now there is a great secret respecting our feelings, the sacrifice of them when opposed to the will of the Lord, is obedience; and obedience is far more acceptable to the Lord than the sacrifice of all the money or property we may possess. And all who have made the experiment, know, and all who will make it, may know, that when a revelation or commandment from the Lord comes in contact with our feelings, there 's a great blessing at the back of that revelation or commandment, which blessing cannot be obtained, except we sacrifice our feelings. It appears hard to sacrifice our feelings for the Law of the Lord, but the moment we determine that we will, that moment we are free, the load falls from our back, as Christian's did at the Cross, and our minds are filled with unspeakable peace and joy in the Holy Ghost.

JOHN JAQUES.

PRAYER.

BY ELDER C. A. WHITLEY.

Amongst the various duties that press upon the Saints in this their probationary state, there is one that claims their especial attention, from its importance and tendency. It is capable of being both profitably and agreeably performed by the Saint, indeed I know of none more so than that of prayer. When we consider it is the medium of approach to the Divine Majesty, we are led to estimate it in an higher light than is generally done, and are led to feel the due importance of the reverence that is required. When we draw nigh to God, it makes us feel our own insignificance, and teaches us the measure of humility we need. Were we to approach an earthly potentate, we should be careful to observe all due respectfulness, and to avoid all approaches to irreverence both in carriage and conversation; how much more so ought we to feel the majesty of the presence of the King of kings when we appear in His presence to present our petitions. Though He expects us to feel that we are not approaching an equal, but a Being possessed of an incalculable amount of light and intelligence, yet He does not require us to tell Him how high and how great He is, but encourages us to approach and solicit for our wants, both temporal and spiritual, in the same manner we would ask of an earthly father. Just as a child looks to his parent for support and advice, our heavenly Father desires us to look to Him, casting all our care upon Him, for He careth for us; His superior wisdom shows Him those things we stand in need of, and which would be beneficial to us, but He requires us to seek of Him for them; He bids us ask and we shall receive, to prove Him and see if He will not open the windows of heaven and pour us out such a blessing, that there shall not be room enough to receive it. He declares for our encouragement, that where two or three shall agree touching anything they shall ask, it shall be done unto them; not that He intends us to ask and coolly leave the result to Providence, but after using every effort in our power, to look to Him for the increase. In our public approaches, our study should be to keep our minds untrammelled from the world, and in the spirit of humility and faith to present our desires to God. The thought never should be

permitted to fill us with fear and trouble, that our language is open to the criticism of our fellow-worshippers, for lip service is an abomination to the Lord. To Him we should look as a solace from affliction, for we are taught that whom He loveth He chasteneth, and that all things work together for good. Our elder Brother and Mediator bids us apply daily for our daily bread, when we need it. Still we should labour to our utmost, for God helps them that help themselves, and man must labour for his bread, and then look to God for the control of those things for his benefit which are beyond his present power. Paul teaches us to pray without ceasing, not that we are to continue prostrate before the throne of God, but to live in the spirit of gratefulness for the blessings that are momentarily bestowed upon us. Prayer refreshes and reinvigorates the Saints, and enables them to overcome the assaults of the enemy, and keeps them close to their duty, and enables them to press forward with joy and exultation for the mark and prize of their high calling. It keeps them with lamps trimmed, waiting the approach of the Bridegroom. May we then be found frequent in our petitions to the footstool of grace, that when our Master shall call us hence we shall be found worthy to sit down with Abraham, Isaac, Jacob, Joseph, and the company of the redeemed at the marriage supper of the Lamb.

GO! YE SWIFT MESSENGERS.

Liverpool, January 8, 1853.

Dear Brother Richards.—Please make such use as your judgment dictates, of the following brief sketch gathered from a journal of a company of Elders, while crossing the Atlantic from New York to Liverpool.

Sailed from New York, December 17th, landed at Liverpool 5th January, 1853. Company consisted of twenty-one in number, regularly organized: Benjamin Brown, President, Perrygrine Sessions, and S. H. Earl, Counsellors; Charles Smith, chaplain and chorister; John Oakley, clerk.

We came together every morning and evening to pray, sing, and speak freely our minds, some expressing themselves as feeling a greater portion of the Spirit of God, and more special manifestations of His power than they had felt for a long time. All were in good spirits, and expressed their gratitude to God, and their confidence in Him, and that the blessings placed upon them in the Valley of the Mountains, had been more than realized thus far. We have had a sufficiency to come along with, very little hinderance; in this a miracle has been done, for some of us were entirely without means when in the state of Missouri.

From the time we left Sandy Hook, the wind blew a gale, and sometimes a violent storm, but, with very little exception, was favourable to our passage. When the wind fell, or the storm and raging sea tossed the ship, we called on the Controller of the elements to "temper the breeze," and it was answered sometimes before we asked; then we remembered the blessings placed on us by the servants of the Lord. So while there "into the sides of the ship," (like Jonah in regard to his indifference to danger,) we slept while the waves were dashing over the deck, tossing the vessel at their mercy, and the officers fearing she could not keep above them. We felt and experienced, though we might be in the "bowels of hell," we could enjoy ourselves and praise the Lord.

We must not forget to mention that we were afflicted some with sea sickness, and some evil spirits also, to cause the physical as well as the mental part of man to feel that the devil was not asleep nor idle.

Now that we are past the dangers of the deep, as well as the dangers of the land, we feel still to confide in the Lord, and trust in His word as promised through His servants, that we shall, by the Spirit of the Lord, cause the honest in heart to rejoice in the truth, and make their escape from Babylon, even "Babylon the great, which shall fall."

Yours, in the truth,

BENJAMIN BROWN.

EVERY heavy trouble either deadens our sense of suffering by the violence of the shock, or else excites an unwonted and unnatural strength, which enables us to stand firm against the blow.

VARIETIES.

In some parts of the country, wells which have been dry for forty years, are now filled, and running over with water, from springs.—*Liverpool Albion.*

A Strange disease has made its appearance amongst children in some parts of the fens; it is not contagious, but appears to arise from atmospheric causes, or from the condition of the earth. The disease is accompanied with great prostration of strength and glandular swelling, and the parties attacked very slowly recover from the effects. Some have been taken off suddenly.—*Family Herald.*

The New Planets.—Our knowledge of the solar system has been increased during the year 1852 by the discovery of no less than seven new planets, all hitherto unknown, which revolve in the group between Mars and Jupiter. This group now numbers twenty two planets in all. The seven discovered this past year are as follows; —Psyche, discovered by De Gasparis at Naples; Thetis discovered by Luther, at Bilk, near Dusseldorf; Fortuna, discovered by Hind, at London; Melpomene, discovered by Hind, at London; Massilia, discovered by De Gasparis, at Naples; Calliope, discovered by Hind, at London; and Lutetia, discovered by Goldschmidt, at Paris.—*Liverpool Albion.*

PAST, PRESENT, AND FUTURE.

SUGGESTED BY A VISIT TO OLIVER'S MOUND, NEAR SCARBOROUGH.

I had climbed the proud steep—my steps rested there,
But my thoughts wandered back to the past,
As I gazed on that earth so surpassingly fair,
That ocean so glorious and vast,
Which far, far below me in majesty lay,
Intensely and brilliantly blue,
Encircling the cliffs, and the castle of gray,
With a garment of heavenly hue.

Meet emblem of Him, the unchangeable One,
Is that changeless and fathomless sea,
Unrivalled in grandeur, and fettered by none,
The mighty, the matchless, the free!
And earth, thou art lovely, enthroned as a queen,
All tranquil and smiling thy brow,
How beauteous hereafter thy form shall be seen,
If in ruins we gaze on it now!

Yet in ruins thou art, and all prone to decay;
But beaming, and brilliant, and new,
A vision of beauty in peerless array,
Thou once didst present to our view:
Immortal and pure in the morn of thy birth,
Fit home for the sinless wert thou.
But for mortal transgression, thy glories, fair earth,
In ruin were destined to bow.

Thus I mused as I gazed on the prospect around,
And I thought upon days that are fled,
Of the warriors in council and battle renowned,
Who have slumbered long since with the dead,
Of the horsemen in steel, and the legions so true,
Who looked on that landscape of yore,
When the banners waved round, and the shrill trumpet blew
The notes that should ne'er be heard more.

O! sad was the famine, the sickness, the strife,
That blotted the face of the past,
In ages when treachery and tumult were rife;
And a cloud in my bosom was cast,
As I thought of the agony, anguish, and woe,
That each on his brother had poured,
When the conqueror stood at the gate of his foe,
In the terrible reign of the sword.

I gazed on the present, the beings who now
Throng the haunts of the myriads gone,
On the gay and the thoughtless, who recked not of how
They too might have passed ere the morn;
I looked on their revels, their pomp, and their show,
I grieved o'er their folly and pride:
They lived not for pleasure, and cared not to know,
If ruin and death were beside.

I saw, and beheld with a sorrowing gaze,
That friendship was now but a name,
That honour and truth in these darkening days,
Can scarcely a votary claim:
For the gains of ambition, the glitter of place,
That each by his fellow was sold,—
How fallen indeed! a once glorious race,
Now dwells in the empire of gold.

O! sadly I turned from the sickening sight,
My spirit was sorrowful then:
Should no gleam from the sun of celestial light
Illumine the children of men?
Was man in the image of Deity made
But for darkness, for death and despair?
Is there nothing more lasting than pleasures that fade,
Which mortals are destined to share?

Yea, still there remains a more glorious fate,
For the erring, the pardoned, the free;
And they who for Him, the once crucified, wait,
To Zion, the refuge, must flee.
A voice from above to the nations goes forth,
Proclaiming salvation is near;
In the west, from the east, from the south, and the north,
The chosen, the loved ones appear.

On the pages of prophecy spread to my view,
To the future I joyfully turned,
A world now immortal, and changeless, and new,
On my vision in brilliancy burned.
On the earth thus restored rose a glorious throng,
Who walked with their Saviour in white,
And in loud hallelujahs a volume of song
Gushed forth from the realms of delight.

O happy, thrice happy, transcendently blest,
Are they who such honours shall gain,
Who with Jesus the firstfruit a thousand years rest,—
A thousand years blissfully reign.
This, this is the picture awaits thee, O earth!
When pure as the regions above,
Thou shalt echo the voice of thanksgiving and worth
In the glorified empire of love.

NOTICE.—Elder William Clayton, by late appointment Pastor of the Sheffield and Lincolnshire Conferences, is suspended from acting in any official capacity in the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, { President of said Church in the British Isles.

ARRIVALS.—Elder Charles A. Harper arrived at Liverpool, January 20th. He left Philadelphia January 6th, on board the steamship *City of Manchester*. Elders John S. Fullmer, John Mayer, and John Perry, arrived here January 24th. They sailed from New York December 29th, on board the *Henry Clay*. All these brethren are from Salt Lake Valley, on missions to this land.

DEPARTURE.—Elder James F. Bell sailed from Liverpool on board the *Lady Bassett*, Jan. 24th, on a mission to Malta.

ADDRESSES.—David Grant, 107, Finch Street, Belle Vue, Liverpool.
Thomas Ord, 13, Fountain Place, Londonderry.
John O. Angus, 6, Spring Gardens, Shrewsbury.
G. Bramwell, 31, Alfred Terrace, Landport, Portsmouth.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH JANUARY, 1853.

	£	s.	d.
John Hyde, sen.,	10	0	0
George Simpson	2	0	0
A. N. Mc Farlane	9	0	0
John Copley	6	14	6
David Roberts	0	4	0
J. Robson	8	10	0
Carried forward	£36	8	6
Brought forward	£36	8	6
Simon Irwin	10	0	0
E. Weaver	3	7	6
T. Kempin	2	0	0
R. Tilt	5	10	0
	£57	6	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7.—Vol. XV. Saturday, February 12, 1853. Price One Penny.

POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Being a Letter from Elder John Jaques to Mr. J— G—.*)

Liverpool, Jan. 31st, 1853.

Mr. J— G—.

My dear Sir,—Your letter of the 17th instant lies before me, and the present being the earliest opportunity that has presented itself for replying, I cheerfully embrace it, and proceed to consider the subject of your communication, viz., the doctrine of polygamy, or plurality of wives.

You acknowledge, sir, that the religion of the Latter-day Saints may be right, but you are not at present able to comprehend it, particularly when you compare the Revelation published in the *Millennial Star*, No. 1, current volume, with a passage on the 133rd page of the Book of Mormon, and another passage in the Doctrine and Covenants, Section on Marriage, and the denials which the Latter-day Saints have given to newspaper reports on this subject.

I do not purpose at the present time to enter into a lengthy disquisition upon the subject of polygamy, but inasmuch as you request me to throw a little light upon the matter, by the assistance of the Spirit of God I will briefly, though I hope satisfactorily, endeavour to lay before you a few of my ideas upon it, and present a few references; and the best way of doing this that presents itself to my view, is to resolve your difficulties into the form of two interrogations, and answer them, as follows:—

1.—Is the doctrine of polygamy or plurality of wives a Scriptural doctrine?

2.—If polygamy be a Scriptural doctrine, how can it be reconciled with what is found on the 133rd page of the Book of Mormon,* with the remarks in the Doctrine and Covenants, Section on Marriage, and with the denials which the Latter-day Saints have given to various newspaper reports upon the subject?

First.—*Is the doctrine of polygamy, or plurality of wives a Scriptural doctrine?*

Sir, in answer to this question, I can say, with the utmost assurance, and without the slightest fear of truthful contradiction, Yes! As far back as Lamech we can find the system of plurality of wives dated, for the inspired historian relates, "And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah."—Gen. iv. 19. Now the Scriptures do not condemn Lamech for this thing; there is not a word of censure upon Lamech for his having more wives than one.

The next person we come to in the

* First European edition.

sacred history, is one of the most noted of all the men of God whose names are recorded on the inspired page, Abraham, the father of the faithful, the friend of God.

The Lord promised Abraham that He would make his seed as the dust of the earth, so that if a man could number the dust of the earth, then should Abraham's seed be numbered.—Genesis xiii., 16. But Sarah, Abraham's wife, was barren; how then was his seed to become as the sands of the sea-shore, for multitude? When Sarah saw that she bore Abraham no children, she besought him to take Hagar, her Egyptian handmaid, to wife, and said to him, "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abraham, to be his wife. And he went in unto Hagar, and she conceived."—Gen. xvi., 2, 3, 4. Did the conduct of Abraham and Sarah and Hagar in this matter please the Lord? Yes! most assuredly. When Hagar found that she had conceived, she naturally enough felt proud of it, and in the pride of her heart despised her mistress, who was not so fortunate. When Sarah saw that she was despised, she dealt hardly with Hagar, until Hagar fled from her face into the wilderness. And the Angel of the Lord met her, and counselled her to return to her mistress. What! the Angel of the Lord visit and speak to one of the wives of a bigamist? Most certainly; the Lord sent His Angel to do it. Shocking! horrible!! exclaims a pious, one-wifed, church or chapel-going Christian; what awful blasphemy! says another, to represent the Lord as a sanctioner of bigamy!! But "facts are stubborn things;" no matter how shocking, horrible, or awfully blasphemous it may appear to the morbid imaginations of over-pious religionists, still the Lord actually approbated it; the fact of His doing so stares us sternly and uncompromisingly in the face; it meets us every way; we cannot flee from it, turn where we will; if we deny it, we must discard the Bible altogether and seek some other guide. We must look upon that sacred book, which we have been taught to consider as containing the revealed will of God, and His dealings with our ancestors, and His designs in reference to ourselves and the earth we stand upon—we must look upon that sacred book, as a batch of falsehoods, a collection of cunningly devised fables, more flighty, absurd, and unreal, than those of the Arabian Nights, or Gulliver, or Don Quixote, or Baron Munchausen, if we intend to maintain that God did not approve of Abraham's polygamic career.

But what more did the Angel of the Lord say unto Hagar? He said, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude. *** Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael." Gen. xvi., 10, 11. And when Hagar was sent away another time, the Angel of the Lord told her not to fear, for her son Ishmael should become a great nation; and it is stated that "God was with the lad, and he grew and dwelt in the wilderness, and became an archer."—Gen. xxi. Here is still further proof that the Lord approbated Hagar's conduct in becoming one of Abraham's wives.

Was Sarah, for giving Hagar to Abraham's bosom, and Abraham, for receiving her, blessed of the Lord? Most certainly they were. Thirteen years after Ishmael's birth, the Lord appeared to Abraham, and made a covenant with him, that he should be exceedingly fruitful, and become the father of many nations and kings; that Ishmael, his son by Hagar, should be blessed, and become fruitful, and multiply exceedingly, and beget twelve princes, and be made a great nation. The Lord also promised Abraham that his wife Sarah should be blessed, and bear a son, and become the mother of nations and kings.—Gen. xvii. Now at this time, Sarah was ninety years old, and Abraham ninety-nine, and they both laughed at the idea of a child being born unto them at that age. Considering the improbability of such an occurrence at that advanced age, especially as Sarah had been barren during the whole of her former life, Abraham besought the Lord that Ishmael might live to continue a seed upon the earth through which the Lord might fulfil His former promise to him. And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with

his seed after him."—Gen. xvii. 19. Here it is manifest that the Lord approbated Sarah in giving Hagar to Abraham. When Sarah was the only wife of Abraham, she was barren, and continued so until she gave her husband another wife. After she gave Hagar to him to wife, not only did Hagar conceive and bring forth, but the Lord condescended to visit Sarah, and signify His approbation of her conduct by "opening her womb;" and Sarah conceived and bore her lord a son, even in her old age, when it had "ceased to be with Sarah after the manner of women." When Abraham had one wife, like pious Christians of our day, the Lord denied him the fruit of the womb, although He had promised it to him; but immediately upon his taking a second wife, like the people of our day called heathens, or Mahometans, the Lord blessed him with posterity, and that not only by his second wife, but also by his first. Sir, make what comment you please upon this; anyhow, it is a rotten argument for the one-wife system. I will merely say, and I do it with reverence, that if the Almighty were to treat men now as He treated Abraham, that is, withhold posterity when they have only one wife, and bless them with children immediately upon their taking a second wife—if the Almighty were to do this, Christendom must speedily renounce its present marriage policy, and adopt a more liberal and more Scriptural one, or in a few years it would be blotted out of existence, and a "dark age" of polygamy prevail; and as Christians have not any Prophets among them, they do not know whether this is among the "secrets of the Lord" or not.

There is another testimony that God was pleased with Abraham. Why did the Lord bless Hagar's son Ishmael? The Lord said to Abraham, "And also of the son of the bond-woman will I make a nation, *because he is thy seed!*"—Gen. xxi, 13. This, to Christendom, must appear most astounding; the Lord actually blessing Ishmael, because Abraham begot him by having more wives than one! The Lord blessing a man's children because he had two wives!! If the Lord blessed Hagar's child, because, to obtain that child, she gave herself to Abraham, though as a second wife, we must very naturally conclude that if Hagar had stayed in the land of Egypt, and become the only wife of an Egyptian, her first-born would not have been entitled to the blessing which the Lord promised unto him in consequence of his being Abraham's seed.

In the first verse of the 25th chapter of Genesis, it is recorded that Abraham took another wife, whose name was Keturah. And in the sixth verse it is recorded that Abraham had several concubines; and yet the blessing of the Lord was upon him, and he earned the reputation of being one of the most faithful men that ever lived. Doubtless some of these concubines were the Egyptian maidservants which Pharaoh gave unto Abraham when he took his wife Sarah from him.—Gen. xii. Now, if the Lord abominated the doctrine of polygamy as much as modern Christians profess to do, can we imagine for one moment that He would have chosen Abraham, that noted polygamist, from all the families of the earth, to be His especial friend, and to receive the blessing that his seed should eternally increase, and become as the sands of the sea-shore, and as the stars of heaven, for multitude? Can we imagine that God disapproved of Abraham's conduct, when we recollect that He forbore to fulfil the promise of posterity whilst he was the husband of only one wife, and immediately commenced to fulfil it when Abraham took a second wife? If God was displeased with Abraham's method of raising and increasing his family, would He have told Abraham that in his seed all the nations of the earth should be blessed? What, bless all the nations of the earth through the family of a man who kept many wives and concubines? How strange and startling to the Christian ear! Oh! how contrary, how directly opposite to the ideas which have been instilled in our minds from our infancy up, by those who read the Bible as a sealed book! We can now see very plainly that Abraham's conduct was not disapproved of God; on the contrary, he possessed the entire confidence of God, insomuch that when God was about to destroy Sodom and Gomorrah for their wickedness, He said, "Shall I hide from Abraham that thing that I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which

He hath spoken of him."—Gen. xviii, 17, 18, 19. And the Lord told him! Think on this a moment. The Lord made Abraham His confidant, because He knew him that he would command his children and his household after him to keep the way of the Lord. The Lord was so well pleased with the fashion of Abraham's family order and government, that He chose him upon that very account. Here is most conclusive proof that the Lord was well pleased with Abraham's family arrangements. If the Lord had disapproved of Abraham's having many wives and concubines, can we suppose for one moment that He would have chosen him to be a pattern and instructor to all future generations? Can we imagine that the Lord would have said Abraham commanded his house well, if polygamy had been as obnoxious to Him as our modern divines represent it? It is folly to urge that polygamy was an established usage among the nations in the days of Abraham, and that it would have been more difficult for a man of God to confine himself to one wife then, than it is now for Christians to take two or more; for Abraham was so faithful to the Lord, that he spared not his only son, the child of promise, the heir of the greater blessing, but freely offered him as a sacrifice, which was as great a trial to his feelings as it would be to Christians now to have more than one wife. If it had been the will of the Lord for Abraham to have had only one wife, he would have cheerfully obeyed it, though it had been contrary to established usage. But in the passage I have just quoted, the Lord expressly declared that He knew that Abraham would command his children and his household after him, *to keep the way of the Lord.* Abraham then must have been walking in the "way of the Lord" as the husband of several wives. Now, we have no alternative; we are irresistibly driven to the conclusion, that instead of the Lord being displeased with the polygamy of Abraham, it met with His highest approbation, and He was so well pleased with it, that He chose Abraham to bless the nations with this principle, for He knew he would teach it to his posterity, as the subsequent history of the children of Israel abundantly testifies. I might say that Abraham's having more wives than one, not only pleased the Lord, but was by His direct appointment.

If the Lord be more pleased with the modern Christian who has only one wife, than He was with Abraham who had many wives, how is it that the Lord visited Abraham and his wives, and sent His angels to visit them, and blessed them so abundantly, whilst He never condescends to reveal Himself, or send His angels, or promise blessings to the modern Christian? for the Christian of our day declares that the Lord has not spoken to man, or sent His angels to him, for seventeen hundred years! If God hated polygamy and loved monogamy, why did He walk and talk with the ancient polygamist as a man talks with his friend, and now refuse to manifest Himself to the modern monogamist? Are we to suppose that the visits of the Lord and His angels, and the promises of great blessings from His hands, are marks of disapprobation; and the withholding of these things marks of approbation? Must we believe that the presence and oral instruction and blessing of the Lord and His angels, are signs of disfavour and nonacceptance; and the absence of these things signs of favour and acceptance? We cannot so delude ourselves. The society of the Lord and His angels is the great boon for which Jesus died; to bring men to the enjoyment of it is the great end of salvation, the acme of the ambition of every righteous man that has lived since the foundation of the world. No monogamist since the days of Abraham ever received such signal blessings at the hand of the Lord, and such indubitable tokens of the divine favour, as that ancient polygamist received. And if the polygamist enjoyed more of the divine presence and favour than the monogamist does, the course and conduct of the former must have been more in accordance with the will of the Lord, than the course and conduct of the latter are. We cannot conclude otherwise.

Jacob, the grandson of Abraham, was a polygamist, and was highly favoured of the Lord. His father Isaac blessed him, in the name of the Lord, with the blessing of Abraham, and sent him away to take a wife of the daughters of Laban, his mother's brother. And as Jacob journeyed to Padan-aram, where Laban lived, he laid himself down to sleep; and the Almighty appeared to him in a dream, and renewed the blessing which his father Isaac had pronounced upon his head. When Jacob awoke, he vowed to serve

the Lord, and went on his journey, and came to the house of Laban, and agreed to serve Laban seven years for his daughter Rachel. At the expiration of the seven years, Laban deceived Jacob by giving him his daughter Leah to wife, instead of Rachel. When Jacob discovered the deception, he agreed to labour other seven years for Rachel; and when the seven years were expired, Laban gave Rachel to him to wife.—Gen. xxix.

But this is not all. Leah bare children; Rachel was barren. Rachel therefore said unto Jacob, "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son."—Gen. xxx., 3, 4, 5.

Leah acted in a similar manner to what Rachel did. "When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son."—Gen. xxx. 9, 10. Now, here was Jacob, to whom God had promised the blessings of Abraham, having four wives at one and the same time. Did the Lord revoke His covenant with Jacob, and cease to bless him, for having four wives? No; quite the contrary. Rachel, his second wife, was denied children, until he had taken his two maids Bilhah and Zilpah to wife; and then, "God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach."—Gen. xxx. 22, 23. Afterwards Rachel bore another son. Now, what was the reproach of Rachel? That she was childless. A reproach that clave to her whilst her husband had only two wives, but which was taken away by the Lord after her husband had taken four wives. And all the four wives of Jacob were blessed with children. Here we see that God blessed Jacob abundantly with the fruit of the womb, although his peculiar domestic relations were at variance with modern Christian notions of purity and righteousness.

Did God bless Jacob in his flocks and in his herds? Yes, in a most extraordinary manner. When Rachel had borne Jacob a son, Jacob wished to go to the land of Canaan, where his father dwelt, that he might properly provide for his fast increasing household. Laban besought him not to go, "for," said he, "I have learned by experience that the Lord hath blessed me for thy sake."—Gen. xxx. Does it not appear strange that the Lord should bless a man with one wife, for the sake of one who had four wives? It does to Christendom; but nevertheless the good book declares it. Jacob agreed to stay with Laban, and the Lord blessed him abundantly, insomuch that he "increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses."

At another time God commanded Jacob to return to the land of his fathers, and promised him He would be with him; and as he journed Laban pursued him, but God appeared to Laban in a dream of the night, and warned him not to hurt Jacob, saying, "Take thou heed that thou speak not to Jacob, either good or bad." And the angels of God escorted Jacob and his wives and servants, and the Lord gave him favour in the eyes of Esau his brother; yea God, at this very period, condescended to wrestle with him all night, and wrought a miracle upon him, and blessed him, saying, "As a prince hast thou power with God and with men, and hast prevailed."—Gen. xxxi., xxxii.

But the most notable and unanswerable evidence that God approved of Jacob's having more wives than one, lies in the fact of His choosing the twelve sons of Jacob's four wives to be the fathers of the twelve tribes of Israel. If polygamy were in opposition to the will of God, why did God choose the twelve sons of a polygamist to become the fathers of His peculiar and chosen people? Why did He not charge Jacob to have no more than one wife, if that would have been more pleasing to Him than his having four wives? Jacob would doubtless have confined himself to one wife, like good Christians now-a-days, if the Lord had commanded him, for he made a vow to serve the Lord. Why did the Lord give so direct and unmistakable a sanction to polygamy, as to name His people after such a celebrated polygamist as Jacob? The decree that Jacob's twelve sons should be the heads of the twelve tribes of Israel, was not an insignificant or transient decree, but one which has left its imprint on all succeeding time, and will mould the features of society in and after the resurrection from the dead; for the Lord has promised to gather Israel toge-

ther in the restitution of all things, and unite them under one national standard upon the very land where their fathers practised the polygamic order of domestic relations. And the land will be specifically divided amongst the twelve tribes; and the chief city will have twelve gates, guarded by twelve angels, with the names of the twelve tribes of Israel written on the gates. Ezekiel xlvii. : xlviii. : Rev. xxi. Nothing could more fully and satisfactorily prove that polygamy is in perfect accordance with the law of the Lord, than the fact of the Lord's choosing such a family as that of Jacob to be the head of His chosen people. All the blessings of salvation received by the rest of the world, must come through this polygamic family, throughout all generations. The inscription of the names of the twelve tribes of Israel upon the gates of the city of the holy Jerusalem, the city of God, will declare to all eternity the purity, the righteousness, and the divine ordination of polygamy, and even now it foretels the everlasting perpetuity of the principle. Though Christian divines of our day affect to despise the family order of Abraham, Isaac, and Jacob, yet God honoured them in it, and He has declared He will honour them to all generations. When Moses asked the Lord what His name was, that he might tell it unto the children of Israel if they asked him, the Lord told him to say unto the children of Israel, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name for ever, and this is my memorial unto all generations.*"—Ex. iii. 15.

Speaking of Moses, Moses taught the principle of polygamy to the children of Israel, and the laws regulating it are amongst the statutes of the Lord, delivered by Moses unto them. Ex. xxi. : Numb. xxxi. : Deut. xx., xxi., xxv.

(To be continued.)

RESTORATION OF THE PRIESTHOOD.

BY ELDER THOMAS JAMES BRYCESON.

I do not suppose there is any event predicted in the word of inspired truth, connected with the work of the last days, upon which so much misunderstanding exists, and which produces so little impression upon the minds of the human family, as the restoration of the Holy Priesthood; yet, at the same time, there is no subject more intimately connected and associated with the happiness, well-being, and eternal destiny of man, than this; as it is the right understanding and full appreciation of this matter that can alone lay a sure foundation for an eternal exaltation to honour, dignity, and power in the Kingdom of our God.

When we come to the sacred page, and review the history of God's dealings with His own peculiar people, we find there is no subject upon which the Lord has been more particular than this. Whenever He had a work to do—a nation to warn of impending judgments—or a covenant to enter into—it has always been through the channel of legitimate authority, which constitutes the Priesthood; and therefore we find, when all mankind had corrupted themselves before God, and He looked down from heaven, and saw that they had all gone out of the way, and that there was none that did good, no not one, He determined to destroy them, and sweep them off the earth, by bringing upon the same a flood of water. But previous to doing this, He raised up a righteous man, even Noah, endowed him with legitimate authority, and sent him with a message unto those people; and that message was just as binding as though God had come down from the eternal world, and proclaimed that message Himself unto them. Why so? Because Noah was endowed with authority, and clothed with the Priesthood; he stood in the place of God unto them, and his words would either prove a savour of life unto life, or of death unto death. They rejected him, God's judgments came upon them, and that people's history stands out in bold relief to future generations as a fearful example of the consequences of sin and unbelief.

Again, we find upon another occasion, the Lord appeared to Abraham, and told him that He would give unto him and

his seed, the land of Canaan for an everlasting possession; that his seed should become innumerable as the sand by the sea-shore, or the stars in the heavens for number; that they should be strangers in a land that was not theirs; should serve a strange king; and that they should be evilly treated for four hundred years. After that the nation whom they served should be judged; and He would bring them out with great substance and wealth.—Gen. xv. When the time came for the fulfilment of this promise, the Lord appeared to Moses as he was tending his father-in-law's sheep, in the land of Midian; told him that he was to be the personage to bring about this deliverance: and when Moses complained to the Lord, and told Him that he was a man of slow speech, the Lord reproved him, and told him to take Aaron his brother, and Aaron should be to Moses instead of a mouth, and Moses should be to Aaron instead of God. This being the case, and the Priesthood or authority being thus conferred upon them—for be it remembered, the Lord sent them in His name, and name signifies authority — away they go unto Pharaoh. The history of that circumstance is too well known to need any comment. Suffice it to say, they were rejected, and in rejecting them, Pharaoh rejected Him whose servants they were, and who sent them; therefore the judgments of a sin-avenging God came upon that nation, and Pharaoh and his host perished quickly in the Red Sea.

From these and other circumstances which could be adduced, we discover, that when the Lord raises up an individual, and confers upon him authority, that authority or Priesthood causes the message to be binding upon those unto whom it is sent. But the world generally, more especially some religious portions of it, do not believe in any Priesthood; and so much are they at a loss to answer the question as to who hath required that which they do at their hands, they will resort to any subterfuge, and consequently tell us that the Priesthood was local; that it was confined to the tribe of Levi, and that it altogether ceased with the Temple sacrifice. To this I reply that there are two Priesthoods, the one called the Aaronic, the other called the Melchizedec. The former went by descent from father to son amongst the Levites. The latter was bestowed upon choice spirits who were called and chosen of the Lord: before Melchizedec's day, it was called the Priesthood after the order of the Son of God. It existed in the eternal world before the morning stars sang together, or the Sons of God shouted for joy, and will still continue to exist when this world has been purified, cleansed, redeemed, and become the final abode and dwelling-place of the righteous in eternity. After Melchizedec's day it was called by his name, to prevent the too frequent repetition of the Son of God's name, because Melchizedec was such a great High Priest. Under the former Priesthood, the people attended to the ceremonial law—because of their transgression of the Gospel, (Galatians iii;)—which Paul tells us neither they nor their fathers were able to bear, and which never could have made the comers thereunto perfect, or brought them the blessing of eternal life.

Both orders of Priesthood existed under the Gospel dispensation. John the Baptist held the Aaronic, because he was a literal descendant of Aaron; our Saviour held the Melchizedec. The inspired Psalmist in the one hundredth and tenth Psalm, says, "The Lord hath sworn and will not repent; thou (Messiah) art a Priest for ever after the order of Melchisedec." The order of Melchizedec was after the power of an endless life; and how could that which was endless and eternal be dispensed with or cease?

Not only did the Saviour hold this Priesthood, but he conferred the same upon his Apostles. Hear his own words, ye that despise the Priesthood and lift up the puny arm of rebellion against the work of God: "As thou hast sent me into the world, even so have I also sent them into the world."—John xiii. 18. How was Jesus sent? By the Father, clothed with the Priesthood's power. How were the Apostles sent? They were sent by Jesus, the same as he was sent by his Father; therefore they, as a matter of necessity, must have held the Melchizedec Priesthood. Besides, our Saviour said unto them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." What is the ordination here spoken of? It is placing upon them authority to enable them to administer the ordinances of life and salvation, so that what they bound on earth was bound in

heaven; and this because they held binding and sealing power, which pertains exclusively to the Priesthood. Perfection and exaltation to life eternal never could have come by the Aaronic Priesthood, and therefore the Melchizedec Priesthood, with all its attendant blessings, had to stand up to regulate and control the Aaronic, and bring the Saints to perfection.

But why talk of the restoration of the Priesthood to this age? I answer, the Gospel could not exist without it. Under the old dispensation, authority was necessary to administer the ordinances; and the stranger who came nigh to attend the altar was to be put to death. And although the law was changed, the necessity of authority to administer remained the same under the new as well as under the old. No man, saith the Apostle, taketh this honour upon himself, but he that is called of God as was Aaron. A man may lawfully desire this honour, but if he presume to take upon himself authority without being called, as was Aaron, by new revelation, he will most certainly be counted a rebel and traitor to the government of God.

Now this Priesthood has been lost from the earth through Gentile apostacy and transgression, and thereby a necessity was created for its restoration, that the Gospel might be preached, and a people prepared to receive the Messiah when he shall come in glory and power. This restoration is clearly predicted in the Scriptures of truth.

Isaiah says, in his xl. chapter, "Comfort ye, comfort ye, my people, saith your God." This comforting language is to be addressed to the Jews, by the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." This language and mission is addressed by the inspired writers to John the Baptist, and although the Saviour said that John was the Elias who was to come, yet he put in the little words, "if ye will receive him." Well! the Jews would not receive him, but rejected him the same as they did the Messiah; and therefore the time had not come for this comforting language to be sounded in the ears of the children of Israel; a long dispersion awaited them; they were to be cast under the feet of the Gentiles until the fulness of the Gentiles come in; they were to become a hiss, a by-word, and a proverb among all nations; and consequently John's mission did not cease with the first coming of the Messiah, but extended to that period of time when "the Lord whom ye seek shall suddenly come to His temple," and when every valley shall be exalted, and every mountain and hill shall be made low, the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together. John the Baptist came forth in this the dispensation of the fulness of times in the capacity of a minisering angel, and laid his hands upon Joseph Smith and Oliver Cowdery, and said, "Upon you my brethren, in the name of Messiah, I confer the Priesthood of Aaron, * * * and this shall never be taken from off the earth until the sons of Levi do offer again an offering in righteousness." But as this Priesthood cannot administer all the ordinances of God's kingdom, it was necessary for the Melchizedec Priesthood to be brought back also, which was done by Peter, James, and John, who conferred it upon others, so that it was not derived from a corrupt source, through popes and bishops in apostate and corrupt Rome, but by revelation direct from the eternal worlds.

But, says the objector, how can we know this to be true? we did not see the Angel thus descend! besides which, we have been given to understand that the human family were never to be again blessed with the ministering of angels. To this I reply, that man's faith or belief has very little to do with God's word; the people of God always were blessed with the ministration of angels both under the new as well as under the old dispensation. Angels often made their appearance to comfort, bless, and instruct the human family, and reveal unto them the mind and will of Jehovah, and thus unfold to them His purposes in reference to the future; and upon one occasion John the beloved Apostle, while on the isle of Patmos, was going to worship one, but he said, "See thou do it not, for I am thy fellow servant, and of thy brethren, &c.;" and Paul sets the matter for ever at rest by telling us that angels are ministering spirits sent forth to minister to those who shall be heirs of salvation. And I am bold to affirm that nothing less than apostacy and transgression would have done away with these things which ever pertained to the Saints of the Most High, and which constituted them a peculiar people in the eyes of all the world. But

there is an infallible rule given unto us whereby we can demonstrate the truth of this restoration, and prove the fact to the minds of every honest individual who will take the trouble to investigate the same. Says the Saviour, "A tree is known by its fruits." Now if you wished to be determined in your own mind whether a tree is a plumb or a peach tree, how would you proceed? Would you ask how many persons were present to behold the process of sowing the seed, or how long it had been growing? No; you would proceed to the tree and examine it for yourself, and determine its character by the fruit it bore. Do precisely the same with the Priesthood.

In ancient times the fruits of legitimate authority were, faith, wisdom, knowledge, discernment of spirits, power to work miracles, prophecy, the gift of tongues, and the interpretation of those tongues; these blessings were the results of the Spirit of God being with men in certainty and power, as it ever attends the true Priesthood. The like cause will produce the like effect in all ages of the world. Reader, try the experiment. He that will do my will, says the Saviour, shall know of my doctrine, whether it be of God. You cannot claim this knowledge only through the principle of obedience. Believe on the Lord Jesus Christ, repent of your sins, be baptized for the remission of the same, enjoy the Holy Ghost through the legally appointed channel, and you will know that the Latter-day Saints are in possession of the Priesthood, and that its teachings are binding upon every son and daughter of Adam, from the river to the end of the earth, and that it alone can raise you to honour and glory ineffable, celestial, and eternal.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 12, 1853.

THE SALT LAKE VALLEY MAIL.—We have been sadly disappointed in our last month's mail from the Valley. We have received letters, but not a single paper, and the letters nearly a month behind time. We had hoped, ere this, to have given the Eighth General Epistle, and the Minutes of the October Conference at Great Salt Lake City, but not having received them, of course we could not publish them. We suppose the mails have been hindered from arriving sooner, by ice and snow among the mountains, or on the rivers; but how it is that our papers have not yet arrived, we are not able to divine. However, by the letters which have reached us, we learn that things were moving on in the Valley with the usual quietness and prosperity. The extracts from the letter of President Brigham Young, will doubtless serve as a snap for the Saints, until they can make a more hearty meal from the Epistle and Conference Minutes, and it will also remind them that the poor are not forgotten in Zion, but are had in anxious remembrance before the Lord, by those who, under Him, wield the destinies of His kingdom upon the earth. Let us be satisfied, for the present, with the intelligence we have received, but hope ere long to obtain a richer supply.

DEPARTURES.—Elder Isaac C. Haight embarked on board the steamship *Europa*, Jan. 8th, for Boston, U. S. Elder Haight has taken funds to procure wagons, teams, provisions, &c., for the emigration over the plains. Elders Jacob Gates, C. V. Spencer, A. M. Harmon, R. Rostron, W. Speakman, John Carmichael, with a company of 321 souls, under the Presidency of Elder Gates, sailed out, on board the *Golconda*, on one of the most favourable days which has appeared for several months. These seven Pastors and Presidents of Conferences, after labouring with success, most of them for many years, in this land, have now the privilege of gathering to the land

of Zion, to refresh their spirits and recruit their energies, that they may be enabled to assist still more extensively in building up the Kingdom of God in the future. That they, with the Saints accompanying them, may be prospered on their homeward journey, is our earnest prayer, and we doubt not, is the earnest prayer of thousands of British Saints.

ARRIVALS.—Elder John C. Hall, from Great Salt Lake Valley, arrived in Liverpool, January 25th, on a mission to this land. He sailed from New York, January 5th, on board the *Manhattan.*

Elders Canute Peterson, and Eric G. M. Hogan, also from Salt Lake Valley, arrived here January 26th, on missions to Norway. They sailed from New York, December 30th, on board the *Sheridan.*

By letter from Elder Orson Spencer, we are informed that himself and Elders Jacob Houtz, George Mayer, George C. Riser, and Jacob F. Secrist, arrived at Hamburgh safely, January 22nd. Elders Spencer and Houtz were expecting to leave Hamburgh for Berlin on the 24th.

"IT'S A CAULD BARREN BLAST THAT BLAWS NOBODY GOOD."—For a few weeks before and after Christmas, the winds mostly blew strongly and sometimes violently dead ashore. But few vessels from this port ventured out to sea, and some that did, returned again damaged. Now the reason of this was, the Lord had about sixty Elders travelling at that time from America eastward, on missions to various nations of the old world, some of whom made remarkably short passages across the sea, the wind being directly in their favour. Thus does the Lord roll on His purposes in these last days, the very elements conspiring to speed on His glorious work of redemption, though to do it He puts a temporary stop to the commercial enterprises of the nations. Now the Elders have arrived, the winds have changed to speed the emigrating Saints to the Land of Zion. Praise the Lord!

APPOINTMENTS.—Elder John S. Fullmer is appointed to succeed Elder Cyrus H. Wheelock, in the pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder Charles A. Harper is appointed to labour in the Norwich Conference, under the Presidency of Elder John Hyde, sen.

Elder John Mayer is appointed to labour in the Leicestershire Conference, under the Presidency of Elder William Bayliss.

Elder John Perry is appointed to labour in the Herefordshire Conference, under the Presidency of Elder Thomas Williams.

S. W. RICHARDS.

LATE FROM GREAT SALT LAKE VALLEY.

EXTRACTS OF A LETTER FROM PRESIDENT BRIGHAM YOUNG.

Great Salt Lake City, 29th October, 1852.

Dear Brother,—Our new secretary has arrived, and so far appears well pleased with the place, and everything here. One of the judges has also arrived, Mr. Leonidas Shaver, but I have not yet made his acquaintance. Brother Parley arrived on or about the 15th instant, from California, and brothers Lyman and Rich are expected in about one month from this time. I presume that brother Franklin keeps you posted up about everything pertaining to his movements and your family concerns, as well as other matters of general interest.

The University lags heavily; nothing has been done on that score since you left. It appears sometimes as though there was no enterprise outside of the public funds of the Church, that could succeed, although the Seventies' hall has taken a

new start, and I doubt not will go on the ensuing season. We are building a Social hall, and an additional storehouse for wheat and vegetables. Quite a number of good buildings have been erected this season, and our city, as well as the surrounding country, continues to rapidly improve.

We feel an ardent desire to gather out the poor Saints from the British Isles, and fondly trust that the time will not be long before we can bring all who shall wish to come. We are now preparing to commence our Temple; the wall around the Temple block is progressing, and the machine shop and machinery for sawing are in operation, the planing machine will soon be also, and we shall be able to begin upon the Temple in the spring, comparatively free from debt, and hope to prosecute the work with vigour, having on hand the shops and many facilities designed to promote that object.

We feel gratified to hear from brother Willard Snow, through the STAR; he is evidently in the spirit of his mission, and will do well. It may be well to send him some assistance. I think when all the Elders arrive you will have a pretty good supply, and can spare some for that part of the vineyard. The work in Scandinavia is becoming very interesting, and I think, with brother Snow, the Lord has a people there. I also believe that brother Snow will most likely hunt them out.

Brother Hosea Stout and others, as you will perceive by the minutes of Conference, have been appointed to the China mission. They have gone, as also all the brethren appointed to Australia, Calcutta, Siam, and the Sandwich Islands. They all departed about the 15th instant, going the southern route to California, in good spirits, and great faith in being successful in the missions to which they were appointed.

We expect they will open a field of labour which will become of great moment, not only to us, but to the nations of the earth; for we believe, as the time draws near, the Lord will hasten His work, and nations will soon be gathered into the fold of Christ. The work urges, and is becoming very much enlarged and extended, and requires a commensurate accumulation of men and means, and expansion of mind and energy, ability and perseverance. The Lord our God is our strength, under this accumulation and weight of care and business, and has hitherto given us grace and strength according to our day and generation, has sustained us in every time of need, and preserved and delivered us from the hands of our enemies. Blessed for ever be His holy name; great and wondrous are His ways; and mighty is His power. Let all the nations give heed to His servants, for they are preparing the way for His coming; yea, when He shall come in power and great glory, to take unto Himself a kingdom, prepared and made ready in the due time of the Lord; for this is the Lord's work; woe be unto him who putteth forth his hand, his influence, his energies, or any of his powers to oppose it.

My heart is truly rejoiced in the spread of the Gospel in the British Isles, and the hold which it has obtained in the adjacent countries of Europe. The seed is sown; the word has gone forth, and will not return void, but all will be accomplished. While thus the Lord is working in the earth by the power of His might, it behoves us, even all His Saints, to go to with all our might, mind, and strength, to do what we can for the advancement of His cause, for the delivery of the honest in heart from under the oppressor's rod, and to let the captive go free, that Israel may be gathered from among the nations whither they have been scattered, Zion redeemed, and the Kingdom of our Lord established and built up, never again to be thrown down. So shall we fill the measure of our creation, and fill up our days in usefulness; and having wrought righteousness on the earth, have joy in the work we have performed, and be prepared to receive our exaltation among the blood-washed throng, the sanctified ones, and the sons of God, even to become Kings and Priests unto His holy name for ever.

Brother Samuel, may this be our happy lot; and let our prayers and supplications, in unison, ascend to our Father in heaven, to grant unto us of His good Spirit, that it may richly abide within and upon us, that we may be thoroughly furnished with wisdom to discharge and perform every duty that is or may be devolved upon us.

Praying God my Heavenly Father continually in your behalf, and the behalf of all faithful Saints, I remain your brother in the Gospel of Christ.

BRIGHAM YOUNG.

Elder Samuel W. Richards.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 89.)

On the 1st of July I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land;" and on the 2nd I went down near Liberty, and visited the brethren. This day the *Enquirer* gave the correspondence between the sheriff and the camp, of the 22nd of June, as follows:—

Gillium's Communication.

Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof, and also knowing that different reports are arriving almost hourly; and being requested of the Hon. J. F. Ryland to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation, the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county,—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us.

(Signed,) CORNELIUS GILLIUM.

"*Propositions, &c., of the Mormons.*

"Being called upon by the above-named gentlemen, at our camp in Clay county, to ascertain from the leaders of our men our intentions, views, and designs, in approaching this county in the manner we have, we therefore the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri river on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the east, that had closed business; also that we carried a flag, bearing "*peace*" on one side, and "*war or blood*" on the other; and various others too numerous to mention, all of which a plain declaration of our intentions, from under our own hands, will shew are not correct.

"In the first place, it is not our intention to commit hostilities against any man, or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the executive of the state, if possible. We have brought our arms with us for the purpose of self defence, as it is well known to almost every man of the state, that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honourable and constitutional principles.

"We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men, or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We want to live in peace with all men; and equal rights is all we ask. We wish to become permanent citizens of this state; and wish to bear our proportion in support of the government, and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honourable means among men prove insufficient to restore peace."

Signed JOSEPH SMITH, jun.,
F. G. WILLIAMS,
LYMAN WIGHT,
RODGER ORTON,
ORSON HYDE,
JOHN S. CARTER."

To John Lincoln, John Sconce, George R. Morehead, Jas. H. Long, James Collins.

On the third of July, the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his Council. David Whitmer was elected President, and W. W. Phelps and John Whitmer Assistant Presidents. The following High Priests, viz., Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. Mc. Lellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch, Levi Jackman, were appointed Councillors; and the Council adjourned to Monday.

Frederick G. Williams was clerk to the meeting.

From this time I continued to give instruction to the members of the High Council, Elders, those who had travelled in the camp with me, and such others as desired information, until the 7th, when the Council assembled according to adjournment, at the house of Elder Lyman Wight; present, fifteen High Priests, eight Elders, four Priests, eight Teachers, three Deacons, and members.

After singing and prayer, I gave the Council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeabe to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the High Council, through which Council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third, should be confirmed in their appointments.

I then ordained David Whitmer, President, and W. W. Phelps and John Whitmer, Assistants; and their Twelve Councillors. The Twelve Councillors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz.:—

Simeon Carter,	1	Parley P. Pratt,	2
Wm. E. McLellin,	3	Calvin Beebe,	4
Levi Jackman,	5	Solomon Hancock,	6
Christian Whitmer,	7	Newel Knight,	8
Orson Pratt,	9	Lyman Wight,	10
Thomas B. Marsh,	11	John Murdoch.	12

Father Whitmer came forward and blessed his three sons, David, John, and Christian Whitmer, in the name of the Lord. Also father Knight blessed his son. Newel.

Bishop Partridge stated to the Council, that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them, except the President, and his own Councillors; and desired their prayers that he might be enabled to act in righteousness.

I next presented the case of W. W. Phelps to the Council, to have their decision whether he should take his family to Kirtland, and if so, *when* he shall start; as it had been deemed necessary for him to assist in the printing establishment. It was motioned and carried that four of the Councillors speak on the subject, two on each side, viz., Simeon Carter, and Wm. E. McLellin, for the plaintiff; and Parley P. Pratt, and Calvin Beebe, for the Church. After hearing the pleas, the President decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honourable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the President and Clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the President of the Church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiffs, and Solomon Hancock and Newel Knight for the Church; after which it was decided, as before, that brother David Whitmer go to the east and assist in the great work of the gathering, and be his own judge as to leaving his family or taking them with him.

It was also decided that John Whitmer and Wm. E. McLellin go east, as soon as convenient.

The High Priests, Elders, Priests, Teachers, Deacons, and members present, then covenanted with hands uplifted to heaven, that they would uphold brother David Whitmer, as President in Zion, in my absence; and John Whitmer and W. W. Phelps, as Assistant Presidents or Coun-

cillors; and myself as first President of the Church; and one another, by faith and prayer.

Previous to entering into this covenant, and in pursuance of the Revelation to the Saints to sue for and proclaim peace to the ends of the earth, the following appeal was written, and sanctioned by the High Council, and First Presidency of the Church, at the foregoing sitting.

President Whitmer closed the Council by prayer.

F. G. Williams, Clerk.

(*To be continued.*)

VARIETIES.

It is knowing just what to do, and doing that and no more, that gives some persons their success.

True Nobility.—The greatest and truest nobility is to be a servant of the great God. He is nobly descended who is born from above.

The brain of a hasty man (says an American paper) is like a sooty chimney; it is continually in danger of taking fire from the flames beneath. The brain of a well-ordered and quiet citizen is like a chimney newly swept: the sparks of passion pass through it and escape without danger into the cooler regions of thought and reflection.

A Drunkard is the annoyance of modesty; the trouble of civility; the spoil of wealth; the distraction of reason. He is only the brewer's agent; the tavern and alehouse benefactor; the beggar's companion; the constable's trouble. He is his wife's woe, his children's sorrow; his neighbour's scoff; his own shame. In summer he is a tub of swill, a spirit of sleep, a picture of a beast, and a monster of a man.

A Water Drinker.—Cobbett thus describes his own experience:—"In the midst of a society where wine or spirits are considered as of little more value that water, I have lived two years without either; and with no other drink but water, except when I have found it convenient to obtain milk: not an hour's illness; not an headache for an hour; not the smallest aliment; not a restless night; not a drowsy morning, have I known during these two famous years of my life. The sun never rises before me; I have always to wait for him to come and give me light to write by, while my mind is in full vigour, and while nothing has come to cloud its clearness.

The Telegraph Lines of the World up to 1853.—The extent of telegraphic communication completed and in operation throughout the world at the beginning of the present year may be estimated as far as can be gathered from the returns, at nearly 40,000 miles. Of this amount there were nearly 4,000 miles in Great Britain, of which 100 miles only were underground, with about 400 or 500 miles in course of construction in England, Scotland, and as many more projected. In America there were 20,000 miles of telegraph completed and in operation, with 10,000 more in process of construction, uniting in one great network, the principal cities of the United States, the Atlantic and Pacific oceans, and the extreme boundaries of that extensive continent. In Europe there were about 11,000 or 12,000 miles of telegraph in operation, and as many more projected or in progress. In Germany there were 3,000 miles completed, in Austria 3,000, and in Prussia between 3,000 and 4,000 miles. France, until lately in the rear of other nations, is now extending her telegraphic lines in all directions, her completed mileage at the present moment being small compared with that of other countries, her principal communications being those between London and Paris, Strasburg and Marseilles. Russia has just commenced her system of telegraphs between St. Petersburg, Moscow, and Cracow, and the ports on the Baltic and Black seas. In addition to her existing line between Naples and Gaeta, Italy is continuing the Neapolitan line from Terracina to Rome, so as to connect with the lines of Upper Italy. Denmark has about 400 miles of telegraph. Belgium 500, and the Netherlands line has just been completed from Amsterdam to the Hague. About 4,000 miles are about to be constructed in India. Switzerland is introducing the instantaneous communicator, as well as other continental cities, so that the only unsupplied portions that will soon present themselves on a telegraphic map of the world will be Australia, Africa, and China.—*Lloyd's News.*

FINE sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid, upright stem of understanding; but very poor things if they are left to creep along the ground.

A SEVERE earthquake occurred at Acapulco, South America, in December last. The first shock commenced on the 4th, and shocks less severe than the first continued every succeeding hour for several days.

ANYTHING FOR WHISKEY.—An Indian Chief once went to the office of the American Commissioner, at Chicago, to whom he introduced himself as a very good Indian, a great friend to the Americans, and concluded by asking for a glass of whiskey. The Commissioner gravely told him that they never gave whiskey to good Indians, who never wished for such things—that it was only used by bad Indians. "Then," replied the Indian, quickly, "me one infernal rascal!" There are a great number of such "infernal rascals" in the world.

A DISTINGUISHED astronomer at Dorpat, in Russia, (Mädlar,) advanced the idea that there was a central sun—that there was a star or congeries of stars, that constituted not only a centre for our sun and system, but of all the starry host of the heavens. He fixed that central point in the Pleiades—the seven stars. He held that the star Alcione in the Pleiades was to be regarded as the centre of our solar system. The evidence in support of the idea was this, that the stars in that portion of the heavens had a common motion impressed upon them. The motion that the planetary bodies had around the sun, it was supposed, governed the motions of the stars around Alcione.

MILLENNIAL SONG.

(From the Deseret News.)

Let silence reign, ye sons of men;
  Let ev'ry soul give ear;
Behold! through heaven an angel comes,—
  List ye his words to hear:
"I bear glad tidings to mankind;
  Yea, tidings of great joy:
Ye contrite ones, lift up your heads,
  Let praise your tongues employ.

"Though darkness covereth the land,
  And light has fled from men,
The Lord commands, 'Go forth, and let
  The true light shine again.'
Therefore I come, as long foretold
  By John, the favoured one;
The *ancient Gospel* I restore,
  And error's race is run.

"Fear God, and glorify His name,
  For judgment's hour is come;
And worship Him that formed the world,
  Yea, bow before His throne.
Behold this Book,—it is the words
  Of those who've slumbered long;
In this they speak as 'from the dust,'
  A nation great and strong.

"The truths unfolded here are pure,
  Unstained by Gentile hand;
The records of a righteous seed,
  Who once possessed the land:
But ah, through wickedness they fell,
  And wildly now they roam
The hills of fair Columbia's soil,
  Freedom's eternal home.

"Arise, and shine; thy light is come,
  O Zion! long oppressed;
Proclaim unto the faithful ones,
  SEEK YE YOUR PROMISED REST;
For God the Lord has set his hand,
  And wonderful shall be
The marv'lous act He'll bring to pass,
  Which nations soon shall see.

"The work of God in latter days,
  Cut short in righteousness,
Shall sweep the wicked from the earth,
  And bring the reign of peace:
The grand Sabbatic year, ere long,
  Shall dawn upon the world;
Its kingdoms, realms, and powers become
  The Kingdoms of our Lord.

"What glorious things do then await
  The tried and faithful ones:
To reign as Kings and Priests to God,
  Yea, to be called His Sons!"
My soul, with rapture swell the song:
  Holy, holy, is the Lord!
To Him doth honour, praise belong,
  And truth His throne shall guard.

The PRINCE OF PEACE descends to earth,
  With myriads in his train;
The dwelling of our God comes down,
  The NEW JERUSALEM!
Then, clothed in robes of righteousness,
  The Saints of God shall be,
And in celestial glory
  Spend all eternity.

PHILALETHES.

UNDUE AMBITION.

When God first placed our parents on this earth,
His gifts to them were those of sterling worth;
They knew no troubles, and they felt no care,
Nor death nor sin as yet had entered there,
Till Satan viewed with rage their happy state,
And sought to link them to his darker fate,
And for a lure, ambition seemed the best,—
He spread his snare: too well we know the rest.
Ambition to our parents proved a bane,
And like an heirloom to their children came.
Search the world's history from age to age,
Ambition's graven deep on every page;
From Babel down to these the latest times,
It's prompted few good works, but many crimes.
Subservient to his purpose, man has made
A few good deeds to evil ends yield aid.
Were man's ambitious wishes all supplied,
'Twould not suffice, he still would feel a void,
Like him who wept, when having conquered all,
No more was left to subject to his thrall.
Each unsuccessful effort serves in vain,
To keep men from the prize they would attain;
And madly on they struggle for renown,
And find at last they've gained a faded crown.

Malta. C. A. WHITLEY.

DEPARTURES.—By letter from Elder J. T. Hardy, we learn that Elders Willard Snow, Peter O. Hanson, and George Piersey, sailed from Hull for Denmark on the 27th Jan.

ADDRESSES.—Thomas Squires, 18, Dock Street, Monkwearmouth, Sunderland.
Elias Gardner, 18, Dock Street, Monkwearmouth, Sunderland.
W. G. Mills, 2, Frederick's Cottages, East-fields, Newbury, Berks.
H. A. Squires, Water Lane, Castle Street, Hertford, Herts.
John Hyde, sen., Calvert Street, Norwich.
John Robinson, 15, Townsend Street, Cheltenham.
John Albiston, 3, St. Luke Street, North Street, Leeds.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH JANUARY, 1853.

Charles Peat	£2	15	0	Brought forward	£27	15	0
J. B. Pears	10	0	0	Robert Kirkwood	8	0	0
Henry Savage	2	0	0	Joseph Akers	4	0	0
James Linforth	4	0	0	T. Clarke	6	0	0
R. J. Townsend	6	0	0	John Holsall	5	0	0
Samuel Roskelly	3	0	0				
Carried forward	£27	15	0		£50	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8.—Vol. XV. Saturday, February 19, 1853. Price One Penny.

EIGHTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH, GREETING:—

Beloved Brethren,—Every returning season presents new scenes and subjects for our contemplation; and mercies and blessings, renewed and multiplied, to call forth songs of praise and gratitude and thanksgiving to our heavenly Father, who is causing the light of the Gospel of His dear Son to shine farther and farther, and with greater effulgence, from day to day, until even now the four quarters of the earth, and the islands of the sea, are beginning to bask in the sunshine of eternal truth; and the cheering sound of salvation is beginning to be heard by a multitude of the nations; and Israel is coming home in crowds, like doves to their windows.

Since our last Epistle, of April 18th, the God of Abraham has blessed His Saints in the Valley; the heavens have been propitious in their season, and the earth has produced abundantly; and although we had ice three-fourths of an inch thick on the 22nd, and the ground was covered with snow on the 23rd, and it snowed and hailed through the 24th of April, and the earth was white with snow on the 2nd of May, and there were several slight hail storms, and one severe one on the 13th of July, and many severe winds during the season; yet showers of rain, accompanied by thunder and lightning, have been multiplied beyond any previous season, which have saved much labour at irrigation; the days and nights have been warm, and vegetation was unusually rapid, and grain and vegetables have been produced in abundance, and peaches and grapes of a most excellent quality, have arrived to perfection.

July 27, the thermometer ranged at 127 deg.; on the 28th and 29th, 114 deg. in the sun, and in our coolest room at 94 deg.; and yet the refreshing breezes from the mountains and Great Salt Lake, enabled the husbandman to continue his labours; and the meteoric appearances in the heavens, have added a beauty and sublimity to life in the mountains. The first snow, this fall, fell on the highest mountain,—where old snow has lain all summer—on the 15th of September; and the first frost, to injure vines in the city, was on the 26th of September.

From the 22nd of April to the 21st of May, we spent our time, accompanied by several engineers, and near fifty of the brethren, in visiting all the settlements south of this, in the Territory, and many places which had not before been visited; instructing, comforting, and blessing the Saints, selecting new locations, forming acquaintance with and striving to promote peace among the different bands of Indians; and, by the blessing of heaven, accomplished all we could reasonably an-

ticipate; and have since visited Provo and other Branches of the Church.

There have been less disturbance and outbreaks among the Indians than during previous seasons; some are beginning to know the value of bread, and are willing to labour a part of their time, and learn how to work to raise corn for themselves; and we recommend to all the settlements to cultivate this spirit, and learn the Indians to raise grain, and live by their labour, rather than steal, starve, or live by begging, as the game is scarce on their hunting grounds.

The chiefs and braves of the Utes, and Shoshone or Snake Indians, which tribes have long been at variance, met in this city, September 4th, and formed a treaty of peace, perpetual peace, "*good peace*," as they say, in presence of the Governor and Indian agent; and the present appearance is an indication of peace among the Indians generally in this region.

Considerable advances have been made in tanning leather, machinery for making nails, iron factory, potteries, and other articles of domestic products; though help has been so scarce this season, that it was necessary to devote a great share of it to the raising of grain, to meet the demand of the great emigration through to California, and the immigration of about 10,000 Saints, which have arrived, or, the last are expected in this week; and most of them are scattering through the Territory, strengthening the weaker settlements, and forming new ones, and opening farms to raise all the grain they can, for an increase of the emigrating Saints another season.

The wool produced in the valley has been manufactured into useful domestic articles, mostly by family industry; as well as every other article of produce, which could be manufactured without much machinery; though factories and mills and labour-saving machinery of all kinds, have received all the attention we could possibly grant, and all of which will receive a new impetus, after securing this harvest.

A specimen of pig iron, from the furnace in Iron county, was presented at the October Conference, as good as could be expected for the first; and from this time the founders will be relieved from farming to sustain themselves; and have other assistance which they need to prosecute their business; and soon we expect a good supply of iron ware, of home manufacture. Pieces of coal have been found in several creeks, and kanyons; and we anticipate pits will soon be found for general use. An extensive and valuable bed of sulphur has recently been discovered, and stone and marble of excellent quality; and all attention to surveys, and discoveries of those things which may be most useful, is given, so far as time and numbers will permit.

The Saints in the Valley are feeling well, doing well, rejoicing in God, diligent in business, prospering abundantly in every lawful undertaking, and growing more faithful in keeping the commandments of God, paying their tithing, and building up the Kingdom every year. The stone wall around the Temple block, was commenced August 3rd; and, if the fall and winter shall prove as favourable as the last, will probably be completed before spring, ready for the brick or adobies which are to surmount it. Cash is scarce, though more plenty than it was, and will continue to improve as domestic manufactures improve. We dig no gold or silver, but depend on our friends to dig and bring to us, while we are digging after richer treasures.

The State house, at Fillmore city, is progressing, and the county of Millard is fast being settled. The tide of emigration is southward, and Fillmore city bids fair, soon, to be the centre of business. Territorial affairs are all quiet here; and, for aught we know, at the seat of the General Government. The laws of the last legislature are published, though there seems to be but little use for them, for the people generally are disposed to do right; and there are few or no suits before the district or magistrate courts; and even the great emigration through to California, behaved far more respectably, and troubled our courts much less than during previous seasons. From the best dates we now have, it is estimated there are now over 30,000 inhabitants in the Territory.

Elders Ezra T. Benson and Jedediah M. Grant returned August 11th, from their mission to Pottawatomie, which they left almost entirely vacated by the Saints, who are now in the Valley; many of whom began to prepare to come over the plains with hand-carts and wheel-barrows, but when the Lord saw they were determined to come home, at all hazards, He opened

their way to have wagons and teams, even to the last family that wanted to come; and so will it continue to be with the Saints who are determined to come home to Zion according to counsel.

The Saints were late in their emigration this year, and for the last two or three weeks, have suffered from occasional snow storms in the mountains, which retarded their progress, and helped to make them short of provisions; but some two hundred or more teams and wagons went from the Valley to their assistance, taking to the various camps some forty or fifty thousand pounds of flour, and large supplies of vegetables, which enabled them to come in, in safety.

Elders John Taylor, Erastus Snow, and Franklin D. Richards, arrived also August 11, on return from their missions to Europe; Elder Taylor having brought apparatus for an extensive sugar factory, which he is locating at Provo, Utah county; and Elder Richards brought two large globes, three feet each, to present to the University of Deseret.

The Book of Mormon is now in print in the English, Welsh, French, German, Danish, and Italian languages; and preparations are making to translate and publish it in Chinese, Burmese, Spanish, and other languages.

A Special Conference of the Elders was held at the Tabernacle, on the 28th and 29th of August, which was fully attended, and a most animating spirit prevailed, when many Elders were selected and set apart for their various missions as follows:—

EUROPE. *England:*—Daniel Spencer, Charles A. Harper, Isaac Allred, John Van Cott, Mellen Atwood, Chancey G. Webb, Charles Smith, Sylvester H. Earl, David Grant, Thomas W. Treat, Benjamin Brown, James T. Park, Perrygrine Sessions, Osmyn M. Duel, John A. Hunt, James Pace, William Burgess, jun., Levi Nickerson, William Glover, Edward Martin, Levi E. Riter, John S. Fullmer, Richard Cook, John Oakley, William Clayton, William Pitt, John C. Hall, William Woodward, James G. Willie, Daniel D. McArthur, Moses Thurston, John Perry, William Empy, Spicer Crandell, John Mayer, Elias Gardner, Noah T. Guyman.

Ireland:—Daniel Toner, John Mc Donald.

Wales:—Dan Jones, Daniel Daniels, Thomas Jeremy.

France:—Andrew L. Lamoreaux.

Germany:—George Mayer, George C. Riser, Jacob F. Secrist, William Taylor.

Berlin:—Orson Spencer, Jacob Houtz, Moses Clough.

Norway:—Eric G. M. Hogan, Canute Peterson.

Denmark:—George Piersey.

Gibraltar:—Edward Stevenson, Nathan T. Porter.

ASIA. *Hindoostan:*—Nathaniel V. Jones, Amos M. Musser, William Fotheringham, Samuel A. Woolley, William F. Carter. Richard Ballantyne, Truman Leonard, Robert Owen, Robert Skelton.

Siam:—Chancey W. West, Sterne Hotchkiss.

China:—Hosea Stout, James Lewis, Chapman Duncan.

AFRICA. *Cape of Good Hope:*—Jesse Haven, Leonard I. Smith, William Walker.

AMERICA, &c. *Nova Scotia and British Provinces:*—John Robinson, Benjamin T. Mitchell, O. D. L. Buckland, Joseph Miller.

West Indies:—Jesse Turpin, Alfred B. Lambson, Darwin Richardson, Aaron Farr.

British Guiana:—James Brown, Elijah Thomas.

Texas:—Preston Thomas, William Camp, Washington Jolly.

New Orleans:—John Brown.

St. Louis:—Horace S. Eldridge.

Iowa:—Daniel Miller.

Washington City:—Orson Pratt.

AUSTRALIA:—Augustus Farnham, Josiah W. Fleming, John Hyde, Paul Smith, Burr Frost, James Graham, William Hyde, John S. Eldridge, Absalom P. Dowdle.

SANDWICH ISLES:—William McBride, Ephraim Green, Edgerton Snyder, James Lawson, Thomas Kairnes, Nathan Tanner, Reddick N. Allred, Reddin A. Allred, Benjamin F. Johnson.

About seventy-four of those Elders whose missions were to the Eastern continent, and some of the British Provinces, left about the 15th of September, journeying by way of the South Pass, and Missouri river; accompanied by Elder Orson Pratt, of the Quorum of the Twelve, who was appointed at the same Conference, on a mission to Washington city, and to preside over the Saints in the United States, and the British Provinces in North America. President Orson Hyde arrived, with his family, from Pottawatomie, September 21st. Elder Parley P. Pratt is within the Territory, on

his way from Chili, South America, and is expected soon. Elders Amasa Lyman and Charles C. Rich are at San Bernardino, expecting to leave on the 1st of November, and be at this place the 1st of December. Elder Lorenzo Snow arrived a few days since from Malta. Elders Wilford Woodruff and George A. Smith are in the Valley, where all the Twelve Apostles are expected to spend the winter, except Orson Pratt.

August 3rd: Bishop Abraham O. Smoot arrived with thirty-one wagons, and about two hundred and fifty Saints; the first company who have emigrated from England, by means of the "Perpetual Emigrating Fund;" and their arrival was hailed with the greatest demonstrations of joy by the Saints in the Valley, and met with a hearty response by the Camp. The funds of the Emigrating Company are safe, in stock, wagons, &c.; but the scarcity of cash will prevent the Company from extending that assistance abroad, the coming Spring, which we could wish; but let no one relax their exertions for the interest of the Company, and greater will be the help when it does come.

Six of the Elders who were appointed on missions to Europe at the April Conference, started on the 4th of May, viz.: John C. Armstrong, T. Margetts, J. Darling, George Fenn, T. B. Broderick, and John Barker; and two more, who had leave to tarry till fall, accompanied the late mission.

Those Elders who were appointed on foreign missions at the August Conference, and did not go east, are expected to start on the southern route to California, on Monday next, October 18th, and sail from San Francisco.

The October Conference commenced on Wednesday the 6th instant, and closed on the Sunday following. During the whole time, the Tabernacle was filled to overflowing, and the time was mostly devoted to preaching, teaching, exhortations, fasting, prayer, praise, and thanksgiving, and the Sacrament; and a portion of the time, additional preaching was had out of doors, for the benefit of the multitude who could find no room in the house.

Elders Elam Luddington and Levi Savage, jun., were appointed on missions to Siam, in place of Sterne Hotchkiss and Harlow Redfield, who tarry at home. The First Presidency, the Twelve Apostles, and the officers of the several Quorums, were sustained in their several callings, according to previous organization, by the unanimous vote of the Conference, which voted also to commence the Temple next Spring.

The news is cheering from all the various missions on the earth; multitudes are believing and being baptized for the remission of their sins; while the wicked are opposing; and, in places, persecuting the Saints, destroying their property, driving them from their homes, and reporting all manner of falsehoods concerning them. Let the wicked contend with the wicked, and while they are contending let the Elders preach the Gospel to those who will believe, that the work be not hindered; and where the Saints cannot live in peace, and worship God according to the dictates of their own consciences, being enlightened by the spirit of truth, and the Revelations of Jesus Christ, they may receive it as a sign that it is time for them to arise and flee to Zion, to come home, to come to a land amid the everlasting hills, which is coveted by none, except the Saints; and by them that they may dwell in peace, and enjoy the religion of heaven, and the good of their labours.

The invitation is to all, of every nation, kindred, and tongue, who will believe, repent, be baptized, and receive the Gift of the Holy Ghost, by the laying on of hands —Come home; come to the land of Joseph, to the vallies of Ephraim; journeying as you shall be instructed by the Presidency of the Church in the nation where you are. Those who are accustomed to a warm climate, and have the opportunity, may journey to California, and take counsel of the Presidency at San Bernardino; and such will find themselves near home, if they land at San Diego. Those who are accustomed to a colder climate, may journey by way of New Orleans, where they will find Elder John Brown, whom we have sent to counsel the Saints on their arrival; also Elder Horace S. Eldredge, at St. Louis; and Elder Henry Miller, at Pottawatomie.

Come up to the building of the house of the Lord, O ye Saints, from the four corners of the earth; for as a hen gathereth her chickens under her wings, so would the Lord Jesus gather you, in these last days; and now is the time for you to come, while the nations of the earth are at peace, and plenty covers the land. You know not how soon your way may

be hedged by the sword, or stayed by the hand of famine; for the Saviour said, while here on earth, that there should be wars and famine, even bloodshed and consumption upon the face of the whole earth; but the nations will not believe it until it comes upon them.

Listen to the voice of your teachers; listen to the counsel of the Elders of Israel whom we send unto you; for inasmuch as this is verily the work of God, in which we are engaged, you will find their words a light unto your feet, a lamp to your path, and the Holy Spirit will dwell with those who live by their precepts; and we trust we shall not have to say to you, as did an ancient Apostle to the Saints, "Ye have many masters, but few fathers." O ye Elders of Israel, be ye fathers to the household of faith. Ye shepherds of Israel, feed the flock of God; and seek His pleasure and not your own, in all things; and teach the Saints to be subject to the powers that be, wherever they are.

Let the rich Saints gather up the poor, and help them home; and let the poor give their obligations to repay the same as soon as their arrival at home and they have means; and let them help themselves to the utmost of their ability, and not be dependent on the rich. If all the Saints in any kingdom, or Branch of the Church, were as anxious for themselves as Jesus is for them; and they were all united in faith and means as the heart of one man, they would find means enough to help them all to Zion without delay; while those who can come, and wait for better times, more means, and easier carriages to ride in, will wait in vain; and if they obtain the object of their search, they will do it through sorrow and much tribulation.

We want paints, oil, glass, putty, nails, house-trimmings, seeds for hedges and all choice fruits, vegetables, and flowers; cotton and wool machinery, and all kinds of labour-saving machinery. There are three more carding machines wanted in the Valley next season. Sheep and young stock will find a good market to any amount. Fifty tons of cotton yarn are wanted at the present moment for family use. Who will bring these things? All the Saints.

Bring all your spare silver and gold, precious stones, and curiosities, and antiquities, and every thing that will tend to build, beautify, and adorn the Temple of the Most High; and with meek and humble hearts, and prayer, and praise, and fasting, and thanksgiving, come up to the help of the Lord against the mighty, and you shall receive your reward, in ordinances, in blessings, in salvation. And we pray our Heavenly Father that He will inspire your hearts to works of righteousness, and guide you by His spirit continually, and enable you to abide His law, until you are made perfect, and prepared for the Marriage Supper of the Lamb, in the name of Jesus. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Oct. 13, 1852.

ATLANTIC AND PACIFIC RAILROAD.

The gigantic idea of a railroad to connect the Atlantic and Pacific sides of the American continent is again before the Congress of the United States, and the American people, for their consideration.

Many projects for the accomplishment of this connection have been conceived and discussed in America during the last few years, but the four principal are Whitney's, Benton's, Gwin's, and one by the New York Company.

Asa Whitney proposed to build a railroad from the southern end of Lake Michigan, westward, taking some pass north of the South pass, through the Rocky mountains, so as to strike the Pacific Ocean at Puget's Sound, or the mouth of the Columbia river in Oregon. Mr. Whitney offered to accomplish this immense undertaking on his own responsibility, providing the government would give him the alternate sections of a grant of land sixty miles wide, along the entire route from Lake Michigan to the Pacific; the lands to be sold as the work progressed, to repay the builders; and the road, on its completion, to be surrendered to the government. This plan was strenuously and perseveringly agitated for several years in the legislatures of the various states,

and in both houses of Congress, but has dropped through.

Colonel Benton's project was on a far more extensive scale than Whitney's. Benton proposed to set out with a grand trunk line from St. Louis westward, through the South Pass, or some other neighbouring pass, over the backbone of the continent; and after crossing it, to strike off with one branch to Oregon, and another to California, providing also for another branch on the eastern side of the Rocky mountains down to Santa Fe, in New Mexico. All these roads were to have a margin of a mile reserved on each side, for stations, depôts, &c. It furthermore provided for the construction, first, of a broad, common highway, along the two great lines to the Pacific; and a similar provision was reserved for the Santa Fe line. Mr. Benton proposed that the government should take the entire responsibility of this undertaking, the capital to be raised from the proceeds of all the public lands.

This plan is objected to as being too heavy and cumbersome, requiring too much legislation, machinery, and time for working.

Mr. Gwin proposes to take the following route:

"The plan proposed, requires that the main trunk of a great Pacific railway system shall commence at San Francisco, in California, and passing around the southern arm of the bay of San Francisco, through Santa Clara, San Jose, and in a north-east direction across the coast range of mountains, through Stockton, to a point nearly south of the source of the Stanislaus river; thence, along the 'foot hills' of the Sierra Nevada range, and east of the San Joaquin river and Lake Tulares, to a point designated on the map as 'Walker's Pass;' thence eastwardly on, and near the parallel of thirty-five degrees of north latitude, to Zuni, in longitude thirty-two degrees west, across the Sierra Madre mountains, by well known passes through which there are wagon roads now in use to Albuquerque, a town on the east fork of the Rio Grande, and continuing east on said parallel to a point about thirty-five miles south of Santa Fe, in the meridian of twenty-seven degrees of west longitude from Washington; thence, south-easterly to the source of Red river, and along the left or north bank of said river to Fulton, near the south-west corner of the state of Arkansas. From this great trunk railway, a St. Louis branch will begin at a point nearly due south of Santa Fe, and taking a north-easterly direction will fall in with the road from Santa Fe to Independence, Missouri, at or near San Miguel, (a town on the Rio Pecos,) and keeping with said road as near as practicable to the town of Independence, Missouri; thence by the located roads in that state to St. Louis, thus connecting at that point with the great eastern thoroughfares of the northern and middle states, already made or in process of construction.

The following connecting branches, with the main trunk, Mr. Gwin also proposes:—

	Miles.
"From San Francisco, *via* Fulton, in Arkansas, to Memphis (main trunk). . .	2000
"The St. Louis branch, from a point on the main trunk, thirty-five miles south of Santa Fe, to St. Louis . .	915
"The Dubuque branch, from a point on the St. Louis branch, where it intersects the Arkansas river, to Dubuque	610
"The Texas branch, from the source of Red river, on the southern bend of the main trunk, to the source of the Colorado river, and thence to Matagorda bay, on the gulf	535
"The New Orleans route, from Fulton to New Orleans	405
"And the Oregon branch, from San Francisco, in California, to Fort Nisqually in Oregon	650
Total length of railroad to be constructed	5115"

The expenses of constructing these stupendous railroads are to be met as follows:—

"The means proposed to construct this railway and branches, is a grant from Congress of public land to the states of Louisiana, Missouri, Arkansas, Iowa, California, and an appropriation for the construction of the road through the territories, of an aggregate quantity of 152,400 square miles, or 97,536,000 acres; and

this appropriation is to meet the expenses of a Pacific railway, and branches of 4400 miles, because from the aggregate length of 5115 miles is to be deducted the Texas branch, inasmuch as the government of the United States has no public lands to grant within the limits of that state."

Contracts are to be entered into with the states concerned, that these roads be completed in five years, excepting the California and territorial branches, which, being greater in extent, and more difficult of construction, are allowed an extension of ten years. Congress is to determine freights and fares; the roads are to be given up to government in thirty years; meanwhile, all government officials and transportation are to pass over the road free of charge, and the preference of transit to be given them, &c.

This plan, being more stupendous, and embracing more objects, than Benton's, is objected to more strongly.

The New York Atlantic and Pacific Railroad Company proposes to construct a railroad from the Mississippi valley, or from the Gulf of Mexico, to San Francisco, or some other available point on the Pacific Ocean, reserving to itself the right of constructing a branch to Oregon. A single line to the Pacific is to be made in five years; a magnetic telegraph is to be constructed. The capital stock is fixed at one hundred million dollars, in shares of a thousand dollars each. The maximum charge for passengers to be four cents per mile, and for freight—other than metals, or live stock—to be four cents for two thousand pounds, or one ton. A portion of the road—perhaps fifty miles—to be built, upon which the Government of the United States is to issue bonds to the company at a certain rate per mile; when that portion is completed there is to be another issue of bonds, and so on until the entire line be completed. In return for this loan of credit, as far as it may extend under thirty millions of dollars, the company will transport mails, and government officials, stores, matter, and material of any kind, for a term of thirty years, gratis.

This project is now before the legislature of the state of New York, and the Congress of the United States, and is looked upon as one of the most practicable that has been advanced. The *New York Herald*, from which the above particulars are extracted, strenuously urges the speedy adoption and prompt execution of this or some such feasible scheme. It says, "That the road must be built, has become a fixed fact—that it can be built nobody doubts,—that it will be built, everybody believes—and that it should be built without delay, is the universal judgment of the country."

It is to be hoped that this long-talked-of railway will soon be commenced, and vigorously urged on to completion It is a gigantic idea, and gigantic enterprize, and indomitable energy must be brought into operation to prosecute the work, and bring it to a successful issue.

But America is altogether gigantic in feature; and the Yankees are a singularly enterprizing and energetic race; they are the topshoots of the Anglo-Saxon stock, fresher with life and vigour than the rest of the tree. But the Kingdom of God is a-head of the Yankee nation; they may have the honour of subserving its purposes, if they will. This grand railroad across the backbone of the American continent, connecting sea with sea, may do much to prosper the United States, but it will do far more to enhance the interests of the Kingdom of God. There that Kingdom is now, a little speck in the midst of the earth, separated from the rest of the world by vast deserts and gloomy defiles, and shut up from their gaze by the lofty columns of the Rocky mountains. The journey of the Elders of Israel from thence to the nations is a long one, and very arduous and tedious by present conveyances: the pilgrimage of the Saints there is equally arduous and tedious. Two months over primitive plains for the outward bound Elders, and three months for the homeward bound Saints, are too much to be wasted in travelling, when the interests of the Kingdom of God require the exertion of every energy, and the appropriation of every moment of time that can be made available for its upbuilding. God has promised to cut His work short in righteousness, and we want to see the time when the Elders can go forth speedily to the nations, and be much swifter messengers than they now are; and we wish to see the modes of conveyance so improved as that when a nation shall be born in a day, they may go up to Zion the next day. A railroad across the continent of America will do wonders towards this; it will lessen the journeys of Elders and Saints from two or three months to two or three days. By steam or caloric, on

land and water, Europe will then be about eighteen days journey from the Valley of the Salt Lake, and Asia little more than twenty days. And if a line of telegraph should be laid down across the American plains, and a submarine one across the Atlantic to Europe by the Newfoundland banks, then when the law of the Lord shall go forth from Zion to the nations it can be obeyed the same day and almost the same hour in which it is given: this will bring to our minds the words of Jesus:—"Thy will be done in earth as it is in heaven."

We are glad that America can boast such enterprizing sons; we hope they will not slacken their energy in this important undertaking, which is truly a great desideratum, especially so far as the Kingdom of God is concerned. This stupendous line cannot be made in a very short time, that's certain. No time will be lost if it be laid in five years. But if it cannot be completed so quickly as we might wish, we hope it will be available by the time the Saints are commanded to resettle Jackson county, and Nauvoo, and Kirtland, and build up the waste places of Zion; it will be very convenient for them just then. They could make a most excellent and becoming inaugural or opening trip. Who knows but what it will be just completed by that time! Jonathan! go a-head with the railroad.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 19, 1853.

News from Great Salt Lake Valley.—We have received the *Deseret News* for October 2nd and 16th respectively, containing the Eighth General Epistle and the minutes of the October Conference. The Epistle appears in the present Number; the Conference Minutes will commence in our next: besides these, there is very little news; every thing moving on harmoniously and prosperously. The Church storehouse was granitized, and in appearance compared favourably with any granite building. The Social Hall was enclosed, and would soon be ready for use. A pod of cotton from R. Allred, Davis county, was shown to many southern planters, and was pronounced by them equal to the average cotton in the southern states. Elder John Y. Green arrived in Salt Lake City on the 11th October, from San Bernardino, and reported all well and prospering there.

The "Seer," &c. In anticipation of an extensive sale of the *Seer*, we have published an edition of ten thousand of the first Number, which may now be obtained at 2d. per copy retail.

We would recommend the *Seer* to the notice of the Pastors and Presidents of Conferences, and wish them to set before the Saints the propriety of securing copies of each Number as it is published. It will contain matter of the highest importance, to the Saints especially, and which will be on subjects mostly new to them, or which they have but very imperfectly understood heretofore, and will be treated in Elder Pratt's well known masterly style. The *Seer*, and Elder O. Spencer's pamphlet, *Patriarchal Order*, are well calculated to impart correct information to the public mind upon subjects pertaining to which it is considered the Latter-day Saints hold very "peculiar" opinions. The Book Agents in the various Branches should have an assortment of their books on hand at the meetings of the Saints, and have the congregation notified of the fact; and no doubt many Saints, and strangers too, would obtain works which they are not now possessed of, and which would tend to increase their knowledge in the principles of eternal life, so that they might have a proper understanding of the purposes of the Lord, and be thereby left without excuse if they be overtaken by the judgments that are fast coming upon the nations.

DEPARTURES.—Elders George Halliday, Abednego Jones, William Parry, and John Davis, all Presidents of Conferences, with a company of 314 Saints, sailed on board the *Jersey*, on the 5th inst., for New Orleans, on their way to the mountain-home of the Israel of God. Thus are the Elders and Saints, flocking to the Lord's hiding-place, as "doves to their windows," that they may dwell in safety when judgments shall make the nations desolate.

APPOINTMENT.—Elder John C. Hall is appointed to labour in the Birmingham Conference under the Presidency of Elder Abraham Marchant.

S. W. RICHARDS.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 110.)

An Appeal.

Whereas the Church of Christ, recently styled the Church of the Latter-day Saints, contumeliously called "Mormons," or "Mormonites," has suffered many privations, afflictions, persecutions, and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the Holy Bible, or the Book of Mormon, the Revelations and Commandments of our Saviour, Jesus Christ: and whereas the said Church, by Revelation, commenced removing to the western boundaries of the state of Missouri, where lands were purchased of the government, and where it was calculated to purchase of those who were unwilling to reside with the Church as a society, all lands that could be bought, for the purpose of building up a Holy City unto God, a New Jerusalem, a place where [we were] desirous to call Zion, as we believe a place of refuge from the scourges and plagues—which are so often mentioned in the Bible by the Prophets and Apostles—that should be poured out upon the earth in the last days: and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said Church, and have driven the Saints from their lands, and took their arms from them, and burned down many of their houses, without any provocation: and whereas we have petitioned the governor of this state, and the President of the United States, for redress of wrongs—the law being put to defiance in Jackson county—and for redemption of rights, that we might be legally repossessed of our lands and property: and whereas the said inhabitants of Jackson county have not only bound themselves to keep us out of that county, but have armed themselves, *cap a pie*, and even with cannon, for war: and whereas our people, residing in the upper Missouri, have recently armed themselves for military duty and self defence, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the Church in the east have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties, to satisfy them that their motives were good, and their object peace, which they did: and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell;" and to sell our land would amount to a denial of our faith, as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God, and upon which Israel will be gathered according to the Prophets;—and, secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and in supposition, for one thousand dollars, two thousand dollars to our people was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, un-American, and unconstitutional proviso, that the committee on our part, bind themselves "that no Mormon should ever settle in Jackson county:" and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of

those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus and book-work, houses, property, &c., to come out of the purchase money, but no answer returned; and whereas to show our honest intentions, and awaken the friends of virtue, humanity, and equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now, therefore, as citizens of the United States, and leading Elders in the Church of the Latter-day Saints, residing in the state of Missouri, in behalf of the Church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation, and to the ends of the earth for peace; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitution of the national and state governments; that although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

Since the disgraceful combination of the inhabitants of Jackson county has set the law at defiance, and put all hope of criminal prosecution against them, in that vicinage, beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world; and if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven, where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Saviour, some of the leaders of the Church commenced purchasing lands in the western boundaries of the state of Missouri, according to the revelations of God, for the city of Zion; in doing which, no law was evaded, no rights infringed, nor no principle of religion neglected; but the laudable foundation of a glorious work began, for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred Scriptures of God, we verily believe—knowing that the national and state constitutions, and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

The holy Prophets have declared, "that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains, and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And again, it was said by Joel, seemingly to strengthen the faith of the Latter-day Saints in the above, "that whosoever should call on the name of the Lord should be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The Book of Mormon, which we hold equally sacred with the Bible, says, "that a New Jerusalem shall be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type."

In fact, all the Prophets from Moses to John the Revelator, have spoken concerning these things. And in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited: Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of His power; but the inhabitants of Jackson county arrayed themselves against us because of our faith and belief, and destroyed our printing establishment to prevent the spread of the work, and drove men, women, and children from their lands, houses, and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children across the wide-spread prairie, sufficiently horrible to draw tears from the savage, or melt a heart of stone.

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken; and to show all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance for our comfort, and the preservation of our persons and property, and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories are in circulation

against our religion and society; but as wise men will hear both sides and then judge, we sincerely hope and trust, that the still small voice of truth will be heard, and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the Book of Commandments, page 135, that the Lord has said to the Church—and we want to live by His words:—"Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land;" therefore, as the people of God, we come before the world, and claim protection, by law, from the common officers of justice, in every neighbourhood where our people may be; we claim the same at the hands of the governors of the several states, and of the President of the United States, and of the friends of humanity and justice in every clime and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights; and it is reported we mean to regain our possessions and even Jackson county, "by the shedding of blood;" but if any man will take the pains to read the 153rd page of the Book of Commandments, he will find it there said:—

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed! and if by blood, as *you are forbidden to shed blood*, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

So we declare that we have ever meant and now mean to purchase the land of our inheritance, like all other honest men, of the government, and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us to obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our Society has commenced gathering to build a city and a house for the Lord, as a refuge from present evils and coming calamities: our forefathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which He has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle pertaining to futurity, according to the moral agency which He has given them; that every man may be accountable for his own sins in the day of judgment: and for this purpose He has established the constitution of this land by the hands of wise men, whom He raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights, because they have been taken from us or abridged by the violence and usurpation of the inhabitants of Jackson county: as a people we hold ourselves amenable to the laws of the land; and while the government remains as it is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it—whether we remove by single families, or in bodies of hundreds—with that of carrying the necessary arms and accoutrements for military duty; and we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will help to perpetuate the great legacy of freedom, that came unimpaired from the hands of our venerable fathers to us; but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labour or otherwise, while we seek peace and satisfaction of our enemies through every possible and honourable means which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our

lands and property in Jackson county, Missouri, but being considered honest in our faith, honest in our deal, and honest before God, till by due course of law, we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained;" and to avoid blood and strife, and more fully satisfy the world that our object is peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without force; setting an example for all true believers that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established that a majority may crush any religious sect with impunity; knowing that if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to rights! farewell to property! farewell to life! The fate of our Church now, might become the fate of the Methodists next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste, where reason and friendship once were!

Another, and the great object which we mean to accomplish, is the salvation of the souls of men; and to bring to pass a glorious work, like many other religious denominations in all ages, we shall license Elders to preach the everlasting Gospel to all nations, according to the great commandments of our Lord and Saviour Jesus Christ, as recorded in St. Matthew, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Thus we shall send labourers into the Lord's vineyard, to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honourable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that He may suddenly come to His Temple; that all nations may come and worship in His presence, when there shall be none to molest or make afraid, but the earth shall be filled with His knowledge and glory.

We live in an age of fearful imagination: with all the sincerity that common men are endowed with, the Saints have laboured, without pay, to instruct the United States that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen, in the eighteenth chapter of Isaiah "the present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion;" and how few have come forth rejoicing that the hour of redemption was nigh! and some that came have turned away, which may cause thousands to exclaim, amid the general confusion and fright of the times, "Remember Lot's wife."

It would be a work of supererogation to labour to show the truth of the gathering of the children of Israel in these last days; for the Prophet told us long ago, "that it should no more be said, The Lord liveth that brought the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from the lands whither He had driven them;" and so it must be for the honour and glory of God.

The faith and religion of the Latter-day Saints, are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God; and while every event that transpires around us, is an evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropist, the moralist, and the honourable men of all creeds and sects, to read our publications, to examine the Bible, the Book of Mormon, and the Commandments, and listen to the fulness of the Gospel, and judge whether we are entitled to the credit of the world, for honest motives and pure principles.

A cloud of bad omen seems to hang over this generation, men start up at the impulse of the moment, and defy and outstrip all law, while the destroyer is also abroad in the earth, wasting flesh without measure; and none can stay his course. In the midst of such portentous times, we feel an anxious desire to prepare, and help others to prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of the Lord, or persecute the Saints. In the name of Jesus Christ, we intreat the people of this nation to pause before they reject the words of the Lord, or His servants: these, like all flesh, may be imperfect, *but God is pure, hear ye Him!*

While we ask peace and protection for the Saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth, to purchase the righteous a holy home, a place of rest, and a land of

peace; believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion: thus, when time is no longer, he, with all the ransomed of the Lord, may stand in the fulness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, "Repent and live;" surrounded with a beautiful sign, supported by a cross about mid-way up its lofty column, staring the world in letters of blood, "The Kingdom of heaven is at hand;" and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, "Eternal life is the greatest gift of God."

Although we may fail to show all men the truth of the fulness of the Gospel, yet we hope to be able to convince some that we are neither deluded, nor fanatics; but, like other men, have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that though the world has been made to believe, by false reports and vague stories, that the Saints—called "Mormons"—were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, He has let the work "spread undivided," and "operate unspent."

For the honour of our beloved country, and the continuation of its free government, we appeal for peace: for an example of forbearance, and the diffusion of the everlasting Gospel, we appeal to the humanity of all nations: and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us and the people from whatever is evil and not calculated to humble us, and prepare us for His presence and glory; at the same time beseeching Him in the name of Jesus, to extend His blessings to whom He will, and His mercy to all; till by righteousness, the kingdoms of this world become fair as the sun, and clear as the moon.

(Signed,) W. W. Phelps,
Edward Partridge,
Parley P. Pratt,
Thomas B. Marsh,
David Whitmer,
John Corrill,
Lyman Wight,
Simeon Carter,
John Whitmer,
Isaac Morley,
Newel Knight,
Calvin Beebe.

Missouri, United States, July 1834.

On the 8th I went to the eastern part of Clay county, and held a meeting in the evening; and on the 9th, I started for Kirtland, in company with my brother Hyrum, Frederick G. Williams, William E. McLellin, and others, in a wagon.

July 10th. Elder Corrill wrote as follows:—

Samuel C. Owens, Esq.—

Sir,—The last time I saw you in Liberty, you said that an answer to our proposals, you thought, would be forwarded soon; but it has not been done. We are anxiously waiting to have a compromise effected, if possible. Respecting our wheat in Jackson county, can it be secured so that we can receive the avails of it or not, seeing that we are at present prohibited the privilege?

John Corrill.

P.S.—Please hand the following to Colonel Pitcher.

J. C.

Liberty, July 10th, 1834.

Colonel Thomas Pitcher:—

Sir,—The following is a true copy of an order from the governor for our arms. Have the goodness to return an answer as soon as possible, that we may know whether we can have the arms upon said order or not; also, when. Send where we can receive them, and we will appoint an agent to receive and receipt the same. Be assured we do not wish to obtain them from any hostile intentions, but merely because the right of property is ours. If I remember right, there is one gun and a sword more than the order calls for.

John Corrill.

[*Here followed a copy of the Governor's order, similar to that of the Governor to Colonel Lucas of the 2nd of May.*]

On the 12th, the High Council of Zion assembled in Clay county, and appointed Edward Partridge, Orson Pratt, Isaac Morley, and Zebedee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord should direct; but, that it was not wisdom for the Elders generally to hold public meetings in that region.

It was decided that Amasa Lyman assist Lyman Wight in his mission of gathering the strength of the Lord's house, as I had appointed him.

July 31st. The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebedee

Coltrin, and Isaac Morley, concerning the mission appointed them at the previous Council.

President David Whitmer gave the Council some good instructions: that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing in all cases, and avoid confusion and contention, which is offensive in the sight of the Lord. He also addressed the Elders, and said it was not pleasing in the sight of the Lord for any man to go forth to preach the Gospel of peace, unless he is qualified to set forth its principles in plainness to those he endeavours to instruct, and also the rules and regulations of the Church of Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them that it was not wisdom for the brethren to vote at the approaching election; and the Council acquiesced in the instructions of the President.

William W. Phelps proposed to the Council, to appoint a certain number of Elders to hold public meetings in that section of country, as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favour with those who were friendly disposed; and Simeon Carter, John Corrill, Parley P. Pratt, and Orson Pratt, were appointed by the unanimous voice of he Council and congregation to fill the mission.

Elder Nathan West preferred charges against Samuel Brown, High Priest, for teaching contrary to Council, namely, encouraging the brethren in practising gifts, (speaking in tongues,) in ordaining Sylvester Hulet, High Priest, (without Council) in a clandestine manner; asserting that he had obtained a witness of the Lord, which was a promise of performing the same on receiving the gift of tongues, which gift he had never before received, but afterwards said that he had been in possession of that gift for the space of a year; and in seeming to undervalue the authority or righteousness of the High Council, by charging Elder West not to say anything that would tend to prejudice their minds, that they might not judge righteously.

These charges were sustained by the testimony of Leonard Rich, Charles English, Brother Bruce, Edward Partridge, Hiram Page, Roxa Slade, Caleb Baldwin, and Sylvester Hulet; and President David Whitmer gave the following decision which was sanctioned by the Council:—

"According to testimony and the voice of the Holy Spirit which is in us, we say unto you, that God in His infinite mercy doth yet grant unto you a space for repentance; therefore if you confess all the charges alleged against you to be just, and in a spirit that we can receive it, then you can stand as a private member in this Church, otherwise we have no fellowship for you: and also, that the ordination of Sylvester Hulet by Samuel Brown is illegal and not acknowledged by us to be of God; therefore it is void and of none effect."

Brother Brown confessed the charges, and gave up his license, but retained his membership.

Council adjourned on the evening of the first of August; but, previous to adjourning, the Council gave the following letter to the Elders appointed to visit the Churches in Clay county, &c.:—

To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri. The High Council established according to the pattern given by our blessed Saviour Jesus Christ, send greeting:—

Dear Brethren,—We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He, in connexion with others duly appointed also, will visit you alternately for the purpose of instructing you in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ may become very prayerful and very faithful, strictly keeping the commandments, and walking in holiness before the Lord continually; that those that mean to have the "destroyer pass over them, as the children of Israel, and not slay them," may live according to the "word of wisdom;" that the Saints, by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance, to build up Zion according to the word of the Lord.

We are sure, if the Saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the

Holy Ghost, in the Scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those without the Kingdom of our God and His Christ, that peace by grace, and blessings by righteousness, may attend you till you are sanctified and redeemed.

Dated, Clay county, Aug. 1, 1834.

About this time I arrived at Kirtland, after a tedious journey from the midst of enemies, mobs, cholera, and excessively hot weather, having parted from those whom I started with on the 9th ultimo, at different points of the journey.

Kirtland, August 4th, 1834. A Council of Elders ordained Thomas Colburn, Elder; and resolved to send Elder Zerubbabel Snow to Canada, to labour in the ministry.

(To be continued.)

CHEERING NEWS FROM ITALY.

LETTER FROM ELDER JABEZ WOODWARD.

Angrogna, Vallee de Luserne, Pignerol, Piedmont, January 12, 1853.

Dear President Richards,—I have the pleasure of saying that the Italian Saints are increasing in numbers, knowledge, and blessings, although surrounded by continual opposition; such as loss of employ, children expelled from schools, &c.

After having been harassed by the magistrates last autumn, and compelled to shift my residence, the brethren can now hardly believe their eyes when they see me unmolested in their midst.

The other day, brother Margetts and myself ascended Mount Brigham, and gazing from its lofty brow, I could point out to him where one and another of our brethren lived, amid the surrounding hills. In looking across the mighty plain which lay spread at our feet from the Alps to the Appennines, we had a magnificent view of a country which will be the field of labour for many a faithful Elder. And beyond the farthest point of that vast landscape our minds could settle down upon provinces, principalities, kingdoms, or parts of kingdoms, and states of other name and nature—all within the bounds of our mission, but yet unvisited by the messengers of truth "The harvest is great, but the labourers are few."

We united in prayer and thanksgiving, and our hearts swelled with gratitude for what the Lord had wrought since the day when Elder Snow first stood upon that rocky eminence and prophesied of the work which we now see accomplishing in the midst of this despotic and doubly-darkened land.

While I am going this week to baptize in one valley, Elder Margetts is going upon the same important errand to another.

As this is the first time of writing since my return from England, I may say that I had a prosperous journey, and very pleasant for this season of the year. We were about a day longer upon the Alps than in summer, on account of having to be drawn on sledges through the snows of those stormy regions.

In passing through Switzerland, I was rejoiced in beholding the faith, unity, and perseverance of the Saints under the Presidency of Elder Stenhouse. Italy, as well as other nations, will receive lasting benefit from the journal which he is ably conducting.

Elder M. joins in love to yourself.

Yours, in the New and Everlasting Covenant,

JABEZ WOODARD.

VARIETIES.

ITALIAN INTOLERANCE.—A Genoa letter of the 19th January states that one Daniel Mazzinghi, a surgeon, aged twenty five years, native of Volterra, has just been tried there and sentenced to three years' imprisonment, for having, conjointly with Captain Pakenham, of the British Navy, preached in favour of Protestantism, at La Spezzia and its neighbourhood. The trial took place with closed doors. The Intendant-General of Chambérg has published a decree prohibiting the introduction into Savoy of the Bible bearing the name of De Sacy.—*Lloyd's News.*

EXAMPLES do not authorize a fault. Vice must never plead prescription.

WE should all be cautious, as we advance in life, of allowing occasional sorrowful experience to overshadow our perception of the preponderance of good.

IF we are lovely, we must be loved; if hateful, we must be hated; if contemptible, we must be contemned; if despicable, we must be despised.

THE NEW-COMER.

(*Selected.*)

The hour arrives—the moment wish'd and fear'd—
The child is born, by many a pang endear'd.
And now the mother's ear has caught his cry;
Oh! grant the cherub to her asking eye!
He comes—she clasps him—to her bosom press'd,
He drinks the balm of life, and drops to rest.
She, by her smile, how soon the stranger knows—
How soon by his the glad discovery shows;
As to her lips she lifts the lovely boy,
What answering looks of sympathy and joy!
He walks—he speaks—in many a broken word,
His wants, his wishes, and his griefs are heard;
And ever, ever, to her lap he flies,
Where rosy sleep comes on with sweet surprise.
Lock'd in her arms, his arms across her flung,
That name most dear for ever on his tongue.
As with soft accents round her neck he clings,
And cheek to cheek her lulling songs she sings,
How blest to feel the beating of his heart—
Breathe his sweet breath, and kiss for kiss impart—
Watch o'er his slumbers, like the brooding dove—
And—if she can—exhaust a mother's love!

ADDRESSES:—Perrygrine Sessions, 11, Peel Terrace, Tamworth Street, Stretford Road, Hulme, Manchester.
Matthew Rowan, Mr. Stevenson's, 1, Woodland Cottages, Moors, Worcester.
Charles Smith, 13, Byrom Street, New Snenton, Nottinghamshire.

LIST OF MONIES RECEIVED FROM THE 27TH JAN. TO THE 3RD FEB., 1853.

Richard Morris	£4	0	0
John Memmott	5	0	0
George Simpson	5	0	0
H. McCreery	11	0	0
J. B. Pears	5	0	0
Carried forward	£30	0	0

Brought forward	£30	0	0
Joseph Akers	2	0	0
James Walker	10	0	0
Thomas Chapman	2	2	4
	£44	2	4

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY B. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9.—Vol. XV. Saturday, February 26, 1853. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852, 10 A.M.—PRESIDENT BRIGHAM YOUNG, PRESIDING.

Present:

THE FIRST PRESIDENCY.

Brigham Young,
Heber C. Kimball, Willard Richards.

PATRIARCHS.

John Smith, Isaac Morley.

OF THE TWELVE APOSTLES.

Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith.
Ezra T. Benson, Lorenzo Snow, Erastus Snow, Franklin D. Richards.

OF THE FIRST PRESIDENTS OF THE SEVENTIES.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher,
Albert P. Rockwood, Jedediah M. Grant, Benjamin L. Clapp.

OF THE PRESIDENCY OF THE STAKE.

David Fullmer.

PRESIDENCY OF THE HIGH PRIESTS' QUORUM.

John Young,
Reynolds Cahoon, George B. Wallace.

PRESIDING BISHOP.

Edward Hunter.

CLERK OF CONFERENCE.

Thomas Bullock.

REPORTER.

George D. Watt.

Choir sung, "The Prodigal Son;" when the Conference was called to order by President Young. Choir sung, "Lord, in the morning thou shalt hear."

Prayer by Elder Hyde. Choir sung, "Come, let us join our cheerful songs."

Elder J. D. Ross was called to the stand, who remarked that we live in an age of the world when some great and marvellous work is being performed on the earth, and which causes the learned to be astonished; and that is, the gathering together the honest in heart to one place. He then alluded to the sayings of Jesus, "Other sheep I have, that are not of this fold, them also I must gather together," when there will be one Shepherd and one fold, who will be instructed by the Saviour

himself. When the Saviour came in the flesh, it was to the lost sheep of the House of Israel, and he remained with the Jews alone. He reviewed the dispersion of the ten tribes; and the multitude of nations described in the Book of Mormon, and the promise of the Saviour to visit the ten tribes; he also spoke of the prophecy of Jacob, on his death bed, that, in the last days, a feeder should be born, who should feed the sheep of Israel in the gathering place—and reviewed the organization of the Church of Jesus Christ of Latter-day Saints.

Elder ORSON HYDE remarked, the peculiarity of Elder Ross's discourse is to make it interesting; and when one truth is demonstrated, the further our vision extends—our desires for truth increase. The nations who profess Christianity, pray continually that the day may speedily come when the Saviour will come to reign as King of nations; and the time is fast approaching when the Saviour will reign King of nations as he now does King of Saints; and will take possession of *that* for which he shed his blood: and those nations who want to keep the power from him, will burn their hands.

Elder JEDEDIAH M. GRANT said, Through the revelations of God to brother Joseph, his mind became competent to organize the Church, with a First Presidency, a Quorum of Twelve Apostles, a High Council; and when we got one Quorum of the Seventies, we thought we had a host of Elders, when the Church spread with a brilliancy and a beauty previously unknown. He then spoke on the subject of miracles: said he, it is a miracle to every ignorant man how this house is supported without a pillar; or how intelligence can be transmitted from Maine to New Orleans in about a minute, as much as when the Saviour fed the multitude with two small loaves of bread: as he was at the Creation of this earth, he knew how to bring the component parts together for his own convenience, so as to feed the hungry. There is no miracle, only to the ignorant; it is also miraculous to the kings and potentates of the earth, that the Latter-day Saints are a unit; but it is not miraculous to us; we understand the principle by which He rules, although it is the greatest miracle among the nations to see the Church move on in grandeur and union.

Choir sung a hymn.

The PRESIDENT invited the Saints to come up here daily and worship the Lord, for we have a hall now which answers a good purpose; and I now invite you to come here, with clean hands and pure hearts; and as to-morrow is our "Fast Day," if there are any poor, I say to the Bishops, hunt them up, and feed them; and if there are not any, then reserve the food for another day.

We want you to tarry in Conference until your hearts are prepared for the indwelling of the Holy Spirit, that you may know for yourselves the truth of the Gospel. He then dismissed the people with benediction.

2 P. M.

Conference called to order by President Young.

Choir sung a hymn. Prayer by Elder Zera Pulsipher. Singing.

Elder EZRA T. BENSON remarked that the reason the Devil is mad about the Latter-day Saints, is, because they *will* enjoy themselves, and they are *led* by *revelation:* then spoke of settling the different valleys, in order that the Saints may all have an inheritance to dwell upon, and prepare places for other Saints to gather to, from every nation, kindred, tongue, and clime, upon the earth. The priests in Christendom warn their flocks not to believe in "Mormonism;" and yet you sisters have power to heal the sick, by the laying on of hands, which they cannot do. The doctrine we heard preached this morning was good and true; and if we will come up before the Lord as requested, we shall have a good time during this Conference, and shall have a witness of the truth of "Mormonism."

He asked the question,—What, in the name of common sense, do any of the people let their cattle and pigs run loose for? and answered, he is not a righteous man, or a Latter-day Saint, who will do so; for those persons who turn their cattle or pigs loose, do so that they may be fed on their neighbours' squash and gardens, in a dishonest manner; while there are ten thousand Saints come in this fall, who have to be fed, if we suffer all our garden sauce and grain to be destroyed.

Sacred music upon the melodeon, by Elder Grimshaw.

President YOUNG remarked:—

I expect, in all probability, I shall be able to say very little during this Conference. My lungs are in such a state,

that as soon as I talk long enough to entertain a congregation, they severely afflict me.

I have a few texts to give to the brethren who may speak, upon some of the items I wish to be laid before the Conference for your contemplation.

The first I have noted is a question,—Shall we commence to build a Temple next spring, in order that we may receive our endowments more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a Temple. Again, those parts that are already given, and will be given, in the place that we at present use, will be given over again in the Temple, when it is finished. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though we have got a comfortable place, which we have dedicated to the Lord; and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not.

The next thing I present, is,—We want workmen; masons to erect a wall around the Temple Block. We wish to have a wall to secure the block, that when we commence the Temple we shall not be under the necessity of being thronged and overrun by spectators. A portion of the wall on the north side is already built of stone, and rises about four feet above the surface of the earth; and we anticipate placing about ten feet of adobie work upon that—the whole to be crowned with a picket fence of six feet, making the entire wall about twenty feet high above the ground.

The next item or text, is,—We want one hundred families to go to Iron county, where we expect to manufacture iron. I will say, for the consolation of those who love money, and feel as though they cannot do without it, as soon as these iron works are in successful operation, that will be a monied place.

We also want one hundred families to go to Millard county; that is the intended seat of government for this territory; it is a beautiful valley, and one of the best we have yet settled.

The next that I will notice, is,—We want some twenty missionaries to travel through these settlements. One hundred have already been appointed to go into all the world; and the number may be swelled a little more, previous to the departure of that part of the mission that is to proceed south. We think those brethren whom we shall appoint to travel at home can be as useful here as in any part of the world, to instruct, comfort, and build up the Saints in the most holy faith.

The next thing I have noted, may perhaps be to some, a novelty. What was said here last Sabbath by brother Call, and others, gives rise to this text, which I put forth for the brethren to preach upon. It is for the idlers and loafers to build me a good house. These men complain about me living on the tithing; but the truth is, I have never asked for one bushel of wheat, a single load of wood, or for the Church to build me a house. If any complain about the First Presidency living on tithing, I want these men to build me a fine, commodious house, worth about 25,000 dollars.

My next text is, for this people not to peddle away their wheat as they do at present, and as they did last year; not to sell your wheat for fifty cents per bushel, for, in all probability, you will have to buy it back again from the same men at four or five dollars per bushel. I will say still further upon this subject,—if this community do not appreciate the blessings of the Lord, given to us from our mother earth—for our heavenly Father causes her to bring forth in her strength, for the brethren and sisters who come here from far off countries—I tell you, in the name of the Lord God, I know the gate of plenty will be shut down, and your wheat and corn will be blasted; the earth will cease to yield in her strength, if this people do not appreciate their blessings, and improve upon them. Further, if this people appreciate these blessings, we will see the time yet, in these mountains, when the people will come from our native countries for bread. If we are faithful, if we are true, if we are humble, and appreciate the blessings of heaven that are poured upon us, and improve upon them, strangers will seek bread at our hands; but if we neglect our duty,—if we become proud, idle, selfish, or covetous, and forget our God, the earth will cease to yield her fruits: they will be blasted, and we will be in poverty; that, you may be assured of, brethren and sisters.

These texts I have given to the brethren, and I will say to the congrega-

tion,—if there is any man who feels that he wants to pour out his soul here, before the people—come into this pulpit: we are your brethren. If your heart fails you—if you have not confidence to come to the stand, you have the privilege of rising upon your feet in the congregation. We have come together to worship the Lord, to build up His Kingdom. This Conference is for the purpose of contemplating, not directly upon that which concerns us in the present tense, but to lay plans for future life: we are endeavouring to lay the foundation for future exaltation and happiness. This is the place to contemplate those things that our physical energies can act upon for our future course, administration, labours, &c. We are gathered together in this Conference, to talk over the things of God, and what will be for the best interest of His kingdom on earth—to thank and praise Him for what He has done, and is doing, and will do for us, if we are faithful. God bless you. Amen.

Elder LEVI W. HANCOCK said, his heart felt to rejoice that he was out of the clutches of those men, who had robbed and driven him from his home; and is glad to be in the valley of peace, where the hearts of the children are turned to their fathers, and we can glory in the cause of our God, &c.

Elder ZERA PULSIPHER remembered the time when he had to travel 325 miles to get a council of elders—comparing the rise of the Church with the present day; and bore a testimony of having seen a vision, when an angel appeared to him, having a Book of Mormon in his hand; and exhorted the new-comers to the valley, to keep the commandments of God, to be humble and prayerful, and respect and obey the counsel of the authorities; and showed that those who neglect their prayers and their duty, generally fall away from the Church, and are damned.

President KIMBALL. You have heard the several texts which have been presented before you by President Young: it matters not which we take up first. There are many schemes laid to get your wheat for 75 or 80 cents a bushel—many will come here who feel in their hearts to complain of President Young and others—the present emigration coming in will require near 100,000 bushels of grain to feed them and their stock; and so many persons are without even their own bread, who will require nearly as much more; and I am satisfied there never has been so much grain destroyed in the valley any year previous to this; and brother Brigham says, "Take up your cattle to-night, and herd them." Will you do it? [The Saints answered, "Yes."] And he exhorted the Saints to sell their clothing to the farmers for wheat, so as to keep away from the merchants; and decorate your palaces with home manufactures; and if you cannot get cotton yarn to weave carpets, braid the rags, and adorn your palaces with *rag* carpets.

I say unto you all, practice virtue, prudence, economy; be saving, and be industrious, and you will be blest. May the Lord bless you. Amen.

A young brother, just arrived, whose name we did not learn, occupied the stand a few moments, who rejoiced to see so many willing to obey the counsels of the Lord, and stated his reasons for coming to the Valley were,—that he might be instructed by the Prophet of the Lord.

Choir sung a hymn, when the double bass viol was brought into use for the first time in this place.

Benediction by Elder Lorenzo Snow.

Adjourned to ten, a.m., to-morrow.

6 P. M.

The Elders of Israel met in the Tabernacle. Called to order by Elder Lorenzo Snow.

Congregation sung, "Come all ye sons of Zion." Prayer by Elder Snow. Congregation sung, "Glory to Thee, my God, this night."

Elder F. D. RICHARDS attended to the call made on him to preach this evening; and as the word "can't" never was in his vocabulary, he is not under any trouble to expunge it. The responsibility he is under to preach to the people, enables him to expect the assistance of the Holy Spirit always.

The Saints are the only persons on earth who can really rejoice, and know that the Lord is with us; but the world, knowing nothing of the power of God, attribute our prosperity to our leaders being some of the master spirits of the age. Seeing us build cities, and in a few years driven from them, and behold, in a short time we are richer than we were before, makes them give us credit for having great and mighty power. We have found one spot on the earth which was not desirable for any man to settle,

and—praise the Lord—the Latter-day Saints have taken possession of a refuse portion of the earth, and now we can cause the desert to blossom as the rose, and the barren wastes to be made glad.

He advocated the cause of home manufactures; and then, said he, we should have not only a gathering of people, but also a gathering of substance. If the money that has been paid out for the single article of sugar, was now in the Valley, there would be a comfortable circulating medium for the whole Territory.

Again, if we can get the iron works started in our midst, it would be a most profitable source of investment, and also prove of great benefit to the Territory. Brother Erastus Snow and I are going down to Iron county, with a train of goods, to unite with our brethren there, and see if we can make it a blessing to the community, and so save the funds in the Territory; this will gave stability to the monied interest. I look forward to a few years, when I can see the wool taken from the sheep, and made into beautiful clothing, by our own hands; and then you will dam up the avenue to the export of money, for that article, also.

Here in these valleys, we can see face to face, and feel the heart of man beating in response to our own; but if you go abroad in the world, you find it truly, every man is for himself, and the devil for them all. I look forward to the time when men will want to come to gain a settlement and a name in our midst, for worldly gain; yes, brethren, the time will come, when the Presidency will have to use their utmost power and anxiety to prevent the influx of devils in our midst, as much as we are anxious to baptise an individual for the remission of his sins.

Brethren, we have either got to live the Gospel, or else our faith is vain. The Lord magnifies us in the eyes of the world, as He often did when we were in Nauvoo: persons would come from Boston, to a Conference; their eyes would be so great, that they would go back and report present, about twice the amount of the inhabitants there was in the whole city, &c.

Elder W. Woodruff. Truly has it been said, that we are growing in knowledge and wisdom, and feel the hand of God guiding us; yet this people have one fault, and that is, to run to a Gentile store and spend the last dollar they've got in preference to going to a brother in the Church; it is an error in Israel, and should be stopped. How long will you sustain men who do not support this Kingdom, in preference to supporting yourselves? The men who drew the very life's blood of the community in Nauvoo, were the first to draw the steel upon us and drive us from our homes; and I fear not to say, that if the Saints were to leave these valleys, and the Gentiles were to take possession of our houses, and our farms, they could not live here, and a famine would be in these valleys, in their midst.

Elder O. Hyde then rose to speak; but the Clerk was under the necessity of leaving, on account of sickness.

(*To be continued.*)

POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Being a Letter from Elder John Jaques to Mr. J— G—.*)

(*Continued from page* 102.)

After Israel had settled in the land of Canaan, and Joshua and his compeers of the ruling Elders of Israel were dead, the children of Israel did evil in the sight of the Lord, and He gave them into the hand of the Midianites, who sorely distressed them, and destroyed their flocks, and herds, and the increase of the earth. At this juncture the Almighty sent His Angel unto a poor man, of the half-tribe of Manasseh, named Gideon, as he was thrashing wheat; and the angel said unto him, "The Lord is with thee, thou mighty man of valour. * * * Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? * * * Surely I will be with thee, and thou shalt smite the Midianites as one man."—Judges, vi., 12, 14, 16. He was also commanded to

throw down the altar and grove of Baal, and build an altar to the Lord, and offer a burnt sacrifice thereon; which he did. And the Spirit of the Lord was with him mightily, and God blessed him, and gave the Midianites into his hand, and they were "subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon."

Now, this was no slight honour which the Lord conferred upon Gideon,—to call him from the thrashing-floor to deliver his people and country from the hands of their enemies; and to be so signally blessed of the Lord, as, with a small force of three hundred men, to put all the hosts of Midian to flight, and to slay of them one hundred and twenty thousand swordsmen; and thus to bring rest and peace, and consequent prosperity, to the land for forty years. As this man received such high honour at the hand of the Lord, it may be interesting to know whether his domestic circle was modelled after the order of Abraham, and Isaac, and Jacob, or after the most approved modern Christian fashion. The thirtieth verse of the eighth chapter of Judges determines this point:—"And Gideon had threescore and ten sons of his body begotten: for he had many wives." And the next verse reveals the fact that, although his household numbered many wives, yet it was not without concubines. I will leave Christians to ruminate upon the why and wherefore of the Lord's choosing such a man as Gideon to break down the altar of Baal, and build an altar to the Lord, and offer burnt sacrifice to Him, and reform religion, and deliver Israel, and give the land peace. In my humble opinion, the Christians of the present day would dictate the Lord to choose a very different person to accomplish such a work now. Such a man as Gideon, they think, would be just the man to build up altars to Baal, and plant groves to screen from the open face of heaven the orgies of his worship, and the license of his priests; and to corrupt the true religion, and to bring Israel under bondage, and to fill the land with violence and abomination. O, how men change! it is well the Lord is the same yesterday, to-day, and for ever, or the sons of Jacob would indeed be consumed.

In the days of the Judges of Israel there was a man, dwelling in Mount Ephraim, named Elkanah. Now, this man was a very conscientious man; he "went up out of his city yearly to worship, and to sacrifice unto the Lord of Hosts in Shiloh;" but he had two wives; the one named Hannah, the other Peninnah. The latter had children; the former was barren. Although living with a man who had more wives than one, Hannah was a very pious woman; and she grieved in her heart that she was denied children. When the family were in Shiloh, with their yearly sacrifice, Hannah went to the house of the Lord, "and she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O, Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—1. Sam., i., 10, 11. And Hannah opened her mind to the Priest, Eli, who ministered before the Lord. And Eli said,—"Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of Him." Now, did the Lord bless Hannah with the desire of her heart? "And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord."—1 Sam., i, 19, 20. Did the Lord accept this son of Elkanah and Hannah, and be with and bless him? Yes; "The child Samuel grew on, and was in favour both with the Lord, and also with men." And the Lord called Samuel by name, while he was yet a child, and told him how He would cut off the strength of Eli's house, because Eli's sons did wickedly, and their father did not restrain them in it. After Samuel grew up, "the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a Prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel, in Shiloh, by the word of the

Lord."—1 Sam., iii, 19, 20, 21. And the Lord was with him, and blessed him, and, when he was old, he died, and all Israel lamented him. Now, the Lord declared to Israel, in the days of Moses, that He would punish the iniquity of the fathers unto the third and fourth generation; and if Elkanah's having two wives was iniquity in the sight of the Lord, would He have given Elkanah a son, by Hannah, and then have preferred that son above the house of Eli the Priest, and blessed him, and prospered him all his days? No; certainly not. Neither, if He had been displeased with Hannah, would He have answered her prayer, by granting her a son, and, after that, three sons and two daughters besides.

Saul was anointed King over Israel, and he was a great polygamist, but he did not please the Lord, and the Lord rejected him, and allowed the Phillistines to array themselves against the house of Israel; and David, a stripling of the family of Jesse, delivered his people out of the hand of their enemies. Saul was envious towards David, and sought to take his life, but the Lord preserved him, and commanded Samuel to anoint him king, in the place of Saul. And David was raised by the Lord from the sheepcote to the throne, and prospered abundantly; and the Lord told him that his house, and his kingdom, and his throne, should be established for ever. Now, this man, David, who was in such high favour with the Lord, had many wives and concubines. Nor was the Lord displeased with him for this. On the contrary, Nathan the Prophet declared that the Lord gave into David's bosom the wives of his master, Saul; and also that, if what He had given him had not satisfied David, He would have given him more, that is, providing David had asked it.—2. Sam., xii., 8. There is not another declaration so plain and palpable between the lids of the Bible, that the Lord appointed and approved the principle of plurality of wives. But, here it is, in language that cannot be misunderstood. Here we are plainly told that the Lord was actively employed in establishing the principle of polygamy upon the earth. Would He have done it if it were displeasing to him? Would He have done it if it were an impure and unrighteous principle? Would He have done it if it tended to demoralise and debase the human family? Would He have given David so many wives if He detested the idea of a man's having more wives than one? We cannot conceive that He would. All the counsels of the Lord tend to exalt the human family; for David himself says, "The counsel of the Lord standeth for ever."—Psalm xxxiii., 11. And the Lord, through Jeremiah, says, that if the Prophets had stood in the counsel of the Lord, and caused the people to hear His words, then they should have turned them from their evil ways, and the evil of their doings.—Jeremiah, xxiii., 22.

When we read the Bible, and its pages are opened to our understanding, are we not led to wonder why men should blindly and obstinately oppose principles of so manifestly divine origin? When we reflect that so many learned, and otherwise good men have studied the life of the "sweet singer of Israel," and admired the many noble features of his character, and have been enraptured with his sublime and inspired Psalms—are we not surprised and filled with pity that these men should so far forget themselves, as to rise up in opposition to the order in which that inspired man was instructed to build his house, which house the Lord promised him should be established for ever?

Solomon, the son of David, was endowed with wisdom above the sons of men, and chosen of the Lord to rear Him a Temple, the like of which the world has not seen before or since; and was otherwise blessed and prospered above all the kings of Israel. This man was likewise a polygamist whilst the Lord favoured him so remarkably.

I have adduced so many instances of the practice of polygamy in ancient times among the people of God; but where is the necessity of instancing single individuals, when it is so notorious that the system of polygamy was of divine ordination, and formed an inherent part of the religion of all those mighty men of old, whose faith and righteousness are the burden of sacred history, and have been the theme of many a pious sermon? There is none. But you may remark that the principle of polygamy was a part and parcel of the Mosaic law, and was altogether done away in Christ, and consequently was not allowed under the Christian dispensation; therefore, unless some testimony in favour of it can be found in the New Testament, all my arguments in support of it, so far,

must fall to the ground. Such an objection might be made, and is often, but it is a very short-sighted one. The law of polygamy is part and parcel of the Gospel, which was observed long before the days of Moses. Indeed, the ceremonial law of Moses was only added to the Gospel because of the transgression of the people. So Paul says, Gal. iii. The Patriarch Abraham, in whom *all the families of the earth were to be blessed*—and the law of Moses did not bless *all* the families of the earth—and his grandson Jacob, the founder of the house of Israel, both lived in the practice of polygamy according to the law of the Gospel, hundreds of years before the Mosaic dispensation. This fact dissipates at once the idea that polygamy was merely a Mosaic institution, and was to cease to be observed after the introduction of the Gospel by Jesus Christ. The Mosaic or ceremonial law was an intermediate system, the Gospel being known and obeyed for ages previous to the days of Moses; consequently, when Jesus came, he *re-introduced* the Gospel, with all its blessings, so far as the people would receive them; and he only abolished those laws and institutions of the Mosaic economy which were *added to the Gospel.* It follows, then, of necessity, that polygamy, being a part of the Gospel, as well as being observable under the Mosaic dispensation, was not abolished when Jesus came, but continued after the law of Moses, as before, a principle of the unchanging, everlasting Gospel of salvation. And it follows, just as necessarily, that if the system of polygamy had fallen into disuse in the days of Jesus, he, in *re-introducing* the Gospel, would have re-introduced the system of plurality of wives, as an essential and constituent portion of the Gospel. And by the same rule it also follows, that wherever the Gospel is now proclaimed, *in its fulness*, this same system of plurality of wives must also be taught to the people; and, when taught, must be obeyed by them as circumstances may justify, or they are under condemnation, which is in accordance with the first paragraph of the Revelation in No. 1 STAR.

Seeing, then, that plurality of wives is an integral part of the Gospel of salvation, it is altogether immaterial whether anything can be found in the New Testament in support of it or not. If anything can be found there directly in favour of polygamy, it will only confirm the conclusion we must already have come to; and if there be nothing in the New Testament in support of the doctrine, even then our conclusion is a safe one, for there is not a single passage that can be brought forward to overthrow it.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 26, 1853.

THE WORK IN DUBLIN AND VICINITY.—Our readers will undoubtedly feel a degree of interest in perusing the agreeable communication of Elder G. Clements, respecting the position and prospects of the Work of the Lord in Dublin and vicinity. The natives of the "Sister Isle" are a peculiarly excitable race; and in the large cities and towns where Protestantism and Catholicism both have a footing, religious party spirit runs very high. In Dublin the Saints have had "lively times," but the Church of Christ has a name and place there which will not be relinquished at present. Elder E. Sutherland laboured much amid great opposition and warm persecution, and did a good work there; and now Elder Clements has entered into his labours in that city, we sincerely trust and pray that he may be able to push on the work with success, and break forth on the right hand and on the left, that much good may be done, many souls be brought to know the truth, and great glory and praise redound to the Eternal Father of the human race.

THE PRUSSIAN MISSION.—Elders Orson Spencer and Jacob Houtz arrived at Berlin, Prussia, Jan 25. On the 31st they received a summons to appear before the police

authorities. On the 1st of February they obeyed the summons, and were examined, and received an order to quit Berlin by 8 o'clock the next morning, upon pain of banishment. They accordingly left that city on the 2nd of February, and arrived in Liverpool on the 7th.

It is not a light thing for the authorities of a nation to reject the servants of the Lord, and refuse to receive their testimony; they thereby turn the key of salvation against themselves, and the light of truth cannot shine in their souls to point them the way to eternal life. The Prussian nation is now in the hands of the Lord, for Him to do with it as seemeth good to Him. If plague, and pestilence, and famine, and war, and revolution, desolate the land, the rulers of the nation will be held accountable for it, because they would not hearken to the counsels of the Lord, when He condescended to send His servants with proposals of peace and salvation.

ARRIVALS.—Elders William Taylor, Edward Martin, and James T. Park, from Salt Lake Valley, arrived at Liverpool, February 8th, the former on a mission to Germany, the two latter on missions to these lands. They sailed from New Orleans, Dec. 28th, on board the *Atlas*.

DEPARTURES.—Elders Cyrus H. Wheelock, late Pastor of the Manchester, Liverpool, and Preston Conferences, and Vincent Shurtleff, late President of the Herefordshire Conference, embarked on board the steamship *Arabia*, for New York, Feb. 12.

Elder Wheelock has laboured long, faithfully, and successfully in various parts of the British Isles; and now, on his return to Zion, he has the privilege of calling upon his father's house to endeavour to take his kindred, or a portion of them, with him to the mountains of Ephraim, that they may share the salvation the Lord has provided for all them that fear His name.

Elder Shurtleff takes out funds for the purchase of teams, provisions, &c., for the Saints over the plains. He has also to transact important business in the United States on behalf of the Deseret Iron Company, as their authorized agent.

These brethren depart from these shores with our blessing upon them, and we know the prayers of the Saints will ascend up to their Father in heaven that they may be blessed in their journeyings &c., and that they may accomplish the righteous desire of their hearts.

APPOINTMENTS.—Elder Edward Martin is appointed to succeed Elder John Lyon in the Presidency of the Glasgow Conference.

Elder George Fenn is appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the Newcastle, Hull, and Carlisle Conferences.

Elder James T. Park is appointed to labour under the direction of Elder J. G. Willie, Pastor of the Southampton, and Dorsetshire Conferences.

S. W. RICHARDS.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 127.)

The High Council of Zion assembled in Clay county, August 6th, and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent, and Amasa Lyman in place of W. E. McLellin, absent.

The following charge was then preferred:—

This may certify, that whereas, the brethren and sisters comprising that part of the Church known by the name of the Hulet Branch, have imbibed certain principles con-

cerning the gifts, that are thought not to be correct by the greater part of the remainder of the Church; which principles seem to have a tendency to cause a split and disunion in the Church:

I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding of the great cause of God, do hereby pray that the High Council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall, until we all come unto the perfect stature of men and women in Christ Jesus.

(Signed,) NATHAN WEST.

Charles English testified that the Hulet Branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak, and Sally Crandall interpret. Said they would not receive the teaching of ordained members, even brother Joseph Smith, jun., unless it agreed with their gifts. Said they received the word of the Lord while they were in Jackson county, that they were to be persecuted by their brethren in Clay county, and now it had come. Also said that the heads of the Church would have to come down and receive the gifts as they did. Said that they, the Branch, had come up to their privileges more than the rest of the Church. They thought they were right; but if they could be convinced that they were wrong, they would retract. Sister Crandall professed to know and see men's hearts.

Philo Dibble concurred in the foregoing testimony, also that sister Crandall saw the hearts of King Follet and Hiram Page, and they were not right.

Hiram Page testified that Lyman Leonard said, if it was necessary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts.

Nathan West concurred in the foregoing testimony, also testified that Sally Crandall saw his heart, that it was full of eyes; also eyes in other hearts, some few, some many eyes.

Daniel Stanton testified that Sally Crandall said she saw his heart, and saw two books in it, and that there was a Nephite standing behind him to push him into his duty; also that Sylvester Hulet spoke in tongues in meeting, and Sally Crandall interpreted thus: Verily thus saith the Lord unto you little band, ye must beware, for there are many who are seeking to pry into your privileges.

Absalom Crichfield testified that when he was in Jackson county, last spring, the Hulet Branch said, in tongues, that they would be safe, during the night, from any interruption by the mob; but, before morning, Lyman Leonard and Josiah Sumner were whipped; they also said they saw my heart, and three young women in it.

Brother Batson and Alpheus Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition.

After an adjournment of three-fourths of an hour, the President instructed the speakers not to seek to excel, but speak according to truth and equity; and that they ought to chase darkness from their minds, and be exercised upon the subject upon which they were to speak, in order that they might teach upon points of doctrine, bring hidden things to light, and make dark things clear, &c., &c.

After the Counsellors had spoken, the President said, "As for the gift of tongues in the manner they used it in the Hulet Branch, the devil deceived them, and they obtained not the word of the Lord, as they supposed, but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the devil, saith the Lord God."

The Council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter to go and labour with brother Hulet and sister Crandall and others of like faith, and set the truth in order before them.

I have been thus particular in giving the history of this Council, as the gift of tongues is so often made use of by Satan to deceive the Saints.

The Council adjourned to the 7th, when about twenty Elders were sent forth to preach the Gospel to the world, but not in Jackson or Clay counties, or their vicinity.

President David Whitmer testified to the Council, that William Batson was not capable of filling his office of Eldership, because he had not discretion and understanding sufficient to act wisely in that capacity; whereupon the Council voted unanimously, that his office and licence be taken from him: to which he consented, and gave up his licence.

Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the High Priesthood, &c.; and Council adjourned to the 21st instant.

Minutes of a Council, held at Kirtland, August 11, 1834.

This day a number of High Priests and Elders of the Church of Latter-day Saints, assembled in the new school house, for the purpose of investigating a matter of difficulty growing out of certain reports, or statements, made by Elder Sylvester Smith, one of the High Counsellors of this Church, accusing President Joseph Smith, jun., with criminal conduct during his journey to and from Missouri this spring and summer.

After coming to order, Joseph spake at considerable length upon the circumstances of their journey to and from Missouri, and very minutely laid open the causes out of which those jealousies of brother Sylvester and others had grown. He made a satisfactory statement concerning his rebukes and chastisements upon Sylvester and others, and also concerning the distribution of monies and other properties, calling on brethren present who accompanied him, to attest the same, all of which was satisfactory to the brethren present, as appeared by their own remarks afterwards.

After President Joseph had closed his lengthy remarks, brother Sylvester made some observations relative to the subject of their difficulties, and begun to make a partial confession for his previous conduct, asking forgiveness for accusing brother Joseph publicly, on the Saturday previous, of prophesying lies in the name of the Lord, and for abusing (as he had said,) his (Sylvester's) character before the brethren, while journeying to the west.

Elder Rigdon made some remarks, by way of reproof, upon the conduct of Sylvester Smith.

Elder John P. Green spoke: others also, followed by the clerk: after which, on motion of Elder Rigdon, the assembly arranged itself into a Council, Bishop N. K. Whitney presiding, and proceeded to discuss how this difficulty should be disposed of.

Elder John Smith thought that for brother Sylvester to make a public confession in the *Star*, would be the way to heal the wound.

Elder Cahoon followed with near the same remarks.

Elder Isaac Hill thought it ought to be quashed, and go no further: followed with the same from Elder J. Bishop.

Samuel H. Smith said that it was his opinion, that brother Sylvester ought to make a more public confession; and send by letter, to those who are in the same transgression with himself, and inform them of this decision; and then, if necessary, make it public in the *Star*.

Elder Orson Hyde thought the confession ought to be as liberal as the accusation, or that it ought to be written and published.

Elder J. P. Green said, that if brother Sylvester would view this thing in its proper light, he would be willing to make a public confession, and send it forth; and he advised him to do this for the salvation of the Churches abroad.

Elder Isaac Story said, that it was his opinion, that the plaster ought to be as large as the wound; that a proper statement ought to be published abroad.

The clerk then proposed that the Council send a certificate or resolution, informing the Churches abroad, that the conduct of President Joseph Smith has been investigated, and that he has acted in a proper manner, and in every respect has conducted himself to the satisfaction of the Church in Kirtland; and also, let brother Sylvester make a proper confession, following the same minutes.

Elders Amasa Lyman, Peter Shirts, Truman Wait, Roswell Evans, Alpheus Cutler, and Thomas Burdick, made remarks to the same effect.

Elder S. Rigdon made a few remarks upon the attitude in which Sylvester now stands before the world, in endeavouring to preach the Gospel.

Elder O. Hyde moved for a decision relative to the first question, viz., What is to be done to arrest the evil?

The moderator then proceeded, after a few remarks, to give a decision according to a motion previously made, viz., that an article be published in the *Evening and Morning Star*, by the direction of the Council, that the Church in Kirtland has investigated the conduct of President Joseph Smith, jun., while journeying to the west, and returning; and that we find that he has acted in every respect in an honourable and proper manner with all monies and other properties entrusted to his charge, after which, a vote was taken and carried.

A motion was then made by O. Hyde, and seconded by Sydney Rigdon, that a committee of three be appointed to write the article for the *Star*, agreeable to the decision.

The clerk, Thomas Burdick, and O. Hyde, were nominated and appointed by unanimous vote.

Brother Sylvester then said that he was willing to publish a confession in the *Star*.

OLIVER COWDERY, Clerk.

I wrote to Lyman Wight, Edward Partridge, John Corrill, Isaac Morley, and others of the High Council of Zion, from Kirtland, August 16, 1834.

Dear Brethren,—After so long a time, I dictate a few lines to you, to let you know that I am in Kirtland, and that I found all

well when I arrived, as pertaining to health, &c.; but our common adversary had taken the advantage of our brother Sylvester Smith, and others, who gave a false colouring to almost every transaction, from the time we left Kirtland, until we returned, and thereby stirred up a great difficulty in the Church against me. Accordingly I was met in the face and eyes, as soon as I had got home, with a catalogue as black as the author himself; and the cry was Tyrant—Pope—King—Usurper—Abuser of men—Angel—False Prophet—Prophesying lies in the name of the Lord—Taking consecrated monies—and every other lie to fill up and complete the catalogue that was necessary to perfect the Church, to be meet for the devourer, the shaft of the destroying angel! and, in consequence of having to combat all these, I have not been able to regulate my mind, so as to give you counsel, and the information that you needed: but that God who rules on high, and thunders judgments upon Israel when they transgress, has given me power from the time I was born (into the kingdom), to stand; and I have succeeded in putting all gainsayers and enemies to flight, unto the present time; and notwithstanding the adversary laid a plan, which was more subtle than all others, I now swim in good, clean water, with head out, as you will see by the next *Star*.

I shall now proceed to give you such counsel as the Spirit of the Lord may dictate. You will recollect that your business must be done by your High Council. You will recollect that the first Elders are to receive their endowments in Kirtland, before the redemption of Zion. You will recollect that your High Council will have power to say who of the first Elders among the children of Zion are accounted worthy; and you, also, will recollect that you have my testimony in behalf of certain ones, previous to my departure. You will recollect that the sooner these ambassadors of the Most High are dispatched to bear testimony, to lift up a warning voice, and proclaim the Everlasting Gospel, and to use every convincing proof and faculty with this generation, while on their journey to Kirtland, the better it shall be for them and for Zion. Inasmuch as the indignation of the people sleepeth for a while, our time should be employed to the best advantage; although it is not the will of God, that any one of these ambassadors should hold their peace, after they have started upon their journey. They should awaken the sympathy of the people.

I would recommend to brother Phelps, (if he is yet there,) to write a petition, such as will be approved of by the High Council; and let there be every signer obtained that can be, in the State of Missouri, and while they are on their journey to this country, that peradventure, we may learn whether we have friends or not in these United States.

This petition is to be sent to the governor of Missouri, to solicit him to call on the President of the United States for a guard to protect our brethren in Jackson county, upon their own lands, from the insults and abuses of the mob.

And I would recommend to brother Wight, to enter complaints to the governor as often as he receives any insults or injury: and in case that they proceed to endeavour to take life, or tear down houses; and if the citizens of Clay county do not befriend us, to gather up the little army, and be set over immediately into Jackson county, and trust in God, and do the best he can in maintaining the ground. But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the Churches to gather to those regions, and situate themselves, to be in readiness to move into Jackson county in two years from the eleventh of September next, which is the appointed time for the redemption of Zion. If—verily I say unto you—if the Church, with one united effort, perform their duties—if they do this, the work shall be complete. If they do not this in all humility, making preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his houses, his chariots, his armoury, his cattle, his family, and his whole substance, in readiness against the time when it shall be said, *To your tents, O Israel!* and let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house, that this thing may be accomplished, behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance: if those things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.

I would inform Bishop Partridge, that the bill I received of him was good; and when I can get our money changed for another, I will mail it to him.

The brethren, as yet, have generally arrived from Clay county, in health, notwithstanding the warm weather. I would also inform Bishop Partridge that I am not satisfied with brother Hulet, concerning the colt; and so long as unrighteous acts are suffered in the Church, it cannot be sanctified, nel-

ther can Zion be redeemed; and also that I was obliged to leave the consecrated horn in Illinois; also brother William E. McLellin, who was sick. We expect, when he recovers, that he will come to Kirtland. He was very humble, and I entertain no doubt as to his standing while he continues so. We have a desire to hear concerning the cholera, and whether sister Bunnel is yet alive, as well as all deaths, &c., the names and standing of all those who are called away, &c.

The cholera is raging in Detroit, Cleveland, Fairport, Buffalo, and other places. We found it in Chariton as we came through, and almost every other place. It is an awful and solemn day; but this is only the foreboding of what is to come.

The Churches seem to be in a cold, languid, and disconsolate state; and as the revolution of the earth is once in twenty-four hours, so we may look for revolutions among this wicked and perverse generation, and also in the Church of Christ. When the head is sick, the whole body is faint; for when the Church lifts up the head, the angel will bring us good tidings. Even so. Amen.

JOSEPH SMITH.

(To be continued.)

GOOD TIDINGS FROM ERIN.

PROSPECTS OF THE WORK IN DUBLIN AND VICINITY—LETTER FROM ELDER GILBERT CLEMENTS.

8, Great Ship Street, Dublin, Feb. 4, 1853.

Dear Brother Richards,—Knowing the thrilling interest you take in the Irish Mission, I avail myself of the present opportunity of communicating the present state and future prospects of the work in Dublin.

Much praise is due to my worthy predecessor, Elder Sutherland, for his zealous and indefatigable labours in this city, in the midst of great opposition, such as would have damped the courage of any but those who *know* they have been sent on the Lord's errand.

The public mind is much embittered against us; so much so that every place we have hitherto occupied has been taken from us through the influence of our enemies. This has been a great drawback to the work of God in this city; but I am glad to say this difficulty is now removed, for we have succeeded in obtaining a good, commodious Hall, in a most respectable part of the city, out of which we cannot easily be removed.

The Saints in Dublin feel happy that your humble servant has been appointed to labour amongst them, and seem willing to heartily co-operate with me in rolling forth the work. This, of course, is satisfactory to me, for I feel I could do them no good unless I had their entire confidence and faith.

My heart is full of faith regarding the work in this great metropolis. When I walk through the fine, spacious streets and magnificent squares of this far-famed, beautiful city, and look upon the intelligent countenances of the people, I feel to exclaim in my heart—Surely *the Lord has a people* here to be saved. And my constant prayer to the Lord is, that He will abundantly pour out His Spirit upon them, that they may receive the truth, and come to a knowledge of those principles which alone will save and exalt them in the presence of God.

The dissemination of the written word will prove a powerful auxiliary in moving forward the work; and our active agent, Elder Bowring, is on the look out for a shop in a good locality, to open as a depôt for the sale of our works, on the same plan as that of London, which has proved so successful. This will be "coming out strong;" but to *do* greatly we must *dare* greatly, and as the old proverb says, "Never venture, never win."

The Dublin people are very polished and refined in their manners; indeed they have got etiquette to please the most fastidious; yet the mass of the people are sunk in sin, and wallowing in the mire of their own sensuality and corruption. I never was in any city where the sabbath day is so little regarded. In the evening the public-houses, grocers' shops, &c. &c. are open as though it was a week-day.

Our "peculiar institutions" excite a good deal of inquiry among the people. The other day I conversed freely with an intelligent man, of extensive erudition, on the "Patriarchal Order," and I was much astonished when he informed me *that he had always looked upon it as a*

true doctrine! Others, however, "lewd fellows of the baser sort," like their ancient brethren at Thessalonica, are very desirous to "set all the city on an uproar" against us, by holding meetings from time to time to expose the "gross immoralities of Mormonism." (Poor "Mormonism!" how oft hast thou been exposed!!) Indeed, although we are but a mere handful, we make a mighty stir in this city; and notwithstanding all the meetings that are got up to "put us down," we still are up, (glory to God!) and weather the storm!

I find the best course to pursue, when I come in contact with any of these pseudo-defenders of virtue and morality, when they begin with their bombastic declamations against the "immoralities" of *fair Utah*, to stop them short by saying—Sir, if you wish to talk about virtue and morality, *let us begin at* HOME! This generally closes their mouths at once; for with all their *blindness*, they are shrewd enough to see the result. Well did Jesus say to such characters—"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Last week I spent a happy season visiting the "Travelling Branch" at Athlone, and a few scattered Saints in King's County. The "Travelling Branch" consists of a number of fine soldiers belonging to the 62nd Regt., under the able superintendence of colour-sergeant Smith, presiding Elder, who is a worthy man of God, and well qualified to hold his position. These are indeed "mighty men in Israel," and since their connection with the Church, have been as a saving leaven to those around them.

After spending two days with them, I left Athlone for Gurteen, near Tullamore, in King's County, and spent two happy days with brother and sister Sutherland, (Elder Sutherland's parents), and while on my visit baptized their granddaughter, a fine, intelligent, promising girl. I really felt astonished to see how much of the Spirit these people enjoy, seeing they are separated from the Saints, and enjoy but few privileges; but they live near to God, and He blesses them with much of His Spirit. They would really shame many of the Saints in large Branches, for their intelligence and warm-heartedness to the work. An old Scotch proverb says, "The nearer the kirk, the farther off grace;" and we often find that many of the Saints who enjoy great privileges are less faithful than those who enjoy few.

At Rathkeale, in the vicinity of Limerick, we have got another faithful brother, Elder Allen, of the 14th Regt., one of Elder Wheelock's celebrated "Royal Invincibles!" He has the Spirit of the Lord with him, and I hope he will do good among the people.

Such, dear brother Richards, is the present state of the work here, and the future prospects are glorious! The Saints all feel united, and are determined to "spend and be spent" in rolling forward the work of God—in bearing testimony to the people of what the Lord has done, feeling that "this is a day of warning, and not a day of many words."

Craving an interest in your prayers, and the sympathies and prayers of all the British Saints, I remain your's in the bonds of the Priesthood,

GILBERT CLEMENTS.

President S. W. Richards, Liverpool.

HUMAN STRENGTH.

Among the Arabs, the Persians, and the Turks, you do not meet with those undersized, rickety, consumptive beings so common in Europe; you do not meet with such pale, wan, sickly-looking countenances; their complexions are bright and florid; they are strong and vigorous, able to ride a hundred miles a day, and capable of performing other amazing feats.

I remember seeing a most striking instance of their powers. A band of men from the Himalaya mountains had come to Calcutta for the purpose of exhibiting feats of strength, and they were indeed, perfect Sampsons. Their size struck me with admiration. I know nothing that can compare to them; but perhaps some of you have seen the statute at the bottom of the stairs of the Somerset House—it is Hercules leaning on his club, is about seven feet high, looking like a being capable of executing the most difficult task—and such men were the athletæ.

We selected five men on board the Glasgow frigate, and a similar number from one of the regiments, and likewise

from an Indiaman, all fine, picked men; and yet, upon a trial of strength, it was found that an Himalaya mountaineer was equal to two and three quarters of the strongest Europeans. They could grasp a man and hold him in the air like a child, and if they had not been under control, I am convinced could have crushed him to death. I felt them, and I never felt such flesh in my life; it appeared rolls of muscle, and yet none of these men ever tasted spirits.

I did not say that drinking water was the cause of all this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—*Buckingham's Lectures.*

VARIETIES.

As a bird wandereth from her nest, so is a man that wandereth from his place.

As the sweetest rose grows upon the sharpest prickle, so the hardest labours bring forth the sweetest profits.

The Greatest Man.—The greatest man is he who chooses right with the most invincible resolution—who resists the sorest temptations from within and without—who bears the heaviest burthens cheerfully—who is calmest in storms, and most fearless under menaces and frowns—whose reliance on truth, on virtue, and on God, is most unfaltering.

Oxford; its Corruptions and Abuses.—"A very good College—for *ale*,—not for learning." Such is the spirit of a prevailing opinion respecting one of the wealthiest foundations in Oxford, New College, the educational services of which are of quite an inappreciable amount. "Golden Scholars, silver Bachelors, and leaden Masters,"—is another saying by which the progress backwards of men at the same college is described; because the advancement of learning is not a recognized end of collegiate existence, and the motives to study diminish with every collegiate success. "As thick as a Founder,"—is yet another proverbial saying in estimating the density of a blockhead; it being notorious that where fellowships are given, not to learning, but to a distant descent from a founder, the kin and representatives of the ancient benefactor are unexceptionably the choicest dolts of the college. And whichever way we take in turning over Oxford affairs, we unearth abuses, that either have occasioned, or might now occasion, similar caustic and suggestive remarks.—*Nonconformist.*

I AM ZION-WARD BOUND.

I am Zion-ward bound, to the Saints peaceful rest,
To the vallies of Ephraim, our home in the west,
Far remote from the sin, and the turmoil, and strife,
And oppression with which this old Babylon's rife.

I am Zion-ward bound, where the mandates of God,
To his servants are given, to issue abroad
To all lands and all countries, the isles of the sea,
To all nations and people where 'er they may be.

I am Zion-ward bound, where dwells virtue secure,
Where each bosom swells with a love that is pure,
Where joy and contentment each breast do pervade,
Where no Gentile corruptions our peace shall invade

I am Zion-ward bound, where a Seer is our head;
We'll there be baptized for our friends that are dead;
By obeying this law we may set them all free,
And saviours we shall upon Mount Zion be.

I am Zion-ward bound, where the blessings untold—
Which Jehovah confer'd on His servants of old,
And at which pious Christendom feels so annoyed—
In this last dispensation again are enjoyed.

I am Zion-ward bound, where the Saints will receive
Blessings richer by far than the heart can conceive;
While we dwell in this land they are from us concealed,
But the Lord has designed they shall there be revealed.

I am Zion-ward bound, where a Temple we'll rear;
Where the Lord in His glory again will appear;
Where the worthies of old will descend in His train,
And on the celestialized earth with him reign.

I am Zion-ward bound; though the scorn of the world
Like a shower of darts may upon me be hurl'd,
I'll haste the commands of the Lord to fulfill:
By the judgments of God, let them perish who will.

I am Zion-ward bound, Oh! may God give me strength
All things to o'ercome and reach Zion at length;
That the pure law of meekness I there may abide,
And be ready when Jesus shall claim his fair bride.

Woolwich. MERCY BATH.

CAUTION.—Elder John W. Lewis, President of the Kent Conference, wishes us to caution the Saints against William Henry Mills, and Mary his wife, who recently belonged to the Sheerness Branch of that Conference.

NOTICE.—Elder William Clayton is fully restored to the Pastoral charge of the Sheffield and Lincolnshire Conference, and has our confidence in the discharge of all duties pertaining to his office and calling in the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, { President of said Church in the British Isles.

ERRATUM.—In Star No. 8, page 128, "List of Monies Received," for "Joseph Chapman," read, Thomas Chapman.

ADDRESSES.—James G. Willie, 31, Alfred Terrace, Landport, Portsmouth.
Robert Menzies, 42, Egan Street, Preston.
John S. Fullmer, 107, Finch Street, Belle Vue, Liverpool.
William Glover, 41, Chester Street, Sheffield.
Thomas Williams, 3, Griffin Street, Newport, Monmouthshire.
John C. Armstrong, 14, West Street, Bridport, Dorsetshire.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH FEBRUARY, 1853.

	£	s.	d.		£	s.	d.
W. Richards	£10	0	0	Brought forward	£26	17	4
G. Roberts	1	0	0	Isaac Jones	2	0	0
Abraham Smith	2	0	0	James Frewin	5	0	0
William Simms	1	5	0	Henry Savage	5	0	0
R. G. Frazer	0	12	4	Thomas Kempin	4	0	0
Edward Frost	3	0	0	J. B. Pears	5	0	0
William Cartwright	5	0	0	Joseph Akers	2	0	0
James Linforth	4	0	0				
Carried forward	£26	17	4		£49	17	4

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, LONDON,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10.—Vol. XV. Saturday, March 5, 1853. Price One Penny.

POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Being a Letter from Elder John Jaques to Mr. J— G—.*)

(*Continued from page* 136.)

The following extract is taken from the *New York Evangelist*, respecting a case of polygamy in the Presbyterian Dakotah mission, and serves to show the very awkward dilemna into which the position of the Christian opposer of polygamy throws him, and also the utter absence of evidence in the New Testament against this principle:—

"EXTRACT FROM THE MINUTES OF THE PRESBYTERY OF RIPLEY, MET AT SARDINIA, APRIL 13, 1843:—

"Presbytery took up the reference from the church of Lacquiparle, viz.: A man, before hearing the Gospel, had taken two wives, by each of which he has children, nearly grown and smaller. They are both pleased to dwell with him. He, having heard the word of God, and believing that there is no salvation except in Jesus Christ, desires admission to the privileges of the church. Shall we require him to put away one of his wives? and if so, where is our Scripture authority for so doing?

"Signed, T. S. WILLIAMSON.
S. R. RIGGS.

"*Reply of Presbytery:*—

"Dear Brethren,—We have duly considered the question you referred to us. The following was moved and carried as the answer of a majority of one, viz.: '*We dare not say, require him to put her away.*' The majority were of opinion that there is not sufficient warrant for such a requisition. The minority alleged that Matt. ii, 14—16, and Mark x, 2—9, are sufficient warrant for requiring him to put her away—that the Saviour condemns all departures from the original institution, and no mention is made of any practising polygamy being received into the apostolic churches—and that, of course, there can be no authority for receiving any now who live in the violation of the original institution of marriage.

"Upon the whole we deem it the safest to adhere strictly to the original institution, as no exceptions are found in the New Testament, and the Saviour clearly condemns all departures made in the Old.

"Signed,

"JESSE H. LOCKHART, Stated Clerk.

"The applicant was not received by the church."

Now this wise synod might have written an answer in much briefer compass than they did, and have told the truth of the matter:—Beloved brethren,—We do not know whether polygamy is right or wrong, and we have no Prophet to enquire of the Lord about it! This would have expressed their situation exactly.

But what do the passages, referred to by the Presbytery, contain relating to monogamy or polygamy? Absolutely and definitely, nothing. If you take the trouble to find the first passage, you will discover that it relates to Joseph's—the reputed father of Jesus—taking his wife Mary and her infant down into Egypt, to escape the malicious envy of Herod, &c. The second passage is as follows:—"And the Pharisees came to him [Jesus], and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let no man put asunder." How this passage could be brought in opposition to polygamy, or to warrant the separation of a bigamist from one of his wives, I am at a loss to understand. Did the learned presbytery imagine that the words, "from the beginning of the creation God made them male and female," could be brought to oppose bigamy? All that we can deduce from these words in reference to the question of the Pharisees, is that God created the sexes for each other, and consequently divorce is unnatural. Or did the Presbytery suppose that the words, "and they twain shall be one flesh," signified that all the human family were to be joined in single pairs, one man to one woman? This inference cannot reasonably be drawn; for a polygamist just as much becomes one flesh with his second or his third, or his twelfth wife, as he does with his first. It is just as proper to say of a man and his sixth wife, "they twain shall be one flesh," as it is to say it of the man and his first wife. Abraham and Keturah were as much "one flesh" as Abraham and Sarah were; and Jacob and Bilhah were as much "one flesh" as Jacob and Leah were. And with the same propriety could it have been said of David and either of Saul's wives, which the Lord gave into David's bosom, "What therefore God hath joined together, let no man put asunder," as it could have been said of David and Michal, his first wife.

But these eight verses in St. Mark's Gospel, could have been specially applied in the case of the Dakotah convert, though certainly not in the identical manner the Ripley Presbytery imagined they could be applied. The verses are upon the subject of divorce, and the case of the Dakotah convert was a question of divorce, as well as of polygamy. The decision of the Presbytery was, virtually, *We dare not say, require him to put her away*, but this we will say, *we dare not receive him into our church unless he do put her away*. This is their decision in effect—a very ambiguous and equivocal one, certainly. Now the words of Jesus will apply right forcibly here:—"What therefore God hath joined together let no man put asunder;" no, not even the pious Ripley Presbytery, in the case of their heathen converts! Well might they write, "We dare not say, require him to put her away," in the face of the above positive injunction by the Author of marriage. And if they read the 11th and 12th verses of the same chapter, in connection with Matthew v, 32, they knew that whoever put away his wife at all, saving for the cause of fornication, caused her to commit adultery, and whosoever married one that was put away committed adultery also. And Malachi says, "The Lord, the God of Israel, saith that He hateth putting away;" Mal. ii. 16. And St. Paul says, "Marriage is honourable in all;" yea, even in the case of these two wives of the poor repenting Dakotah.

Were the decision of the Ripley Presbytery acted upon wherever the Gospel is preached among the heathens or Mahometans, what scenes of suffering and woe, wailing and lamentation, degradation and vice, would it open up on every hand. The loving second, third, or fourth wife, as might be, with her prattling little ones, must be separated from the faithful husband and fond father—and the Lord God all the time hating putting away—and turned adrift on the wide world, to help themselves as best they could, branded with adultery and illegitimacy; whilst the man that might take that outcast woman to be his wife, would share her infamy; or, on the other hand, if the husband refused to put away all his wives but one, then he and they must be cut off from the blessings of salvation and Chris-

tian fellowship, and remain without God and without hope in the world! Are these the tender mercies of the Almighty? No; they are the debasing traditions of men. This circumstance of the Dakotah and the American Presbyterians reminds me of the heathen who went to the missionary to be baptized. On being questioned, he stated that he had several wives. He was made to understand that he could not be baptized whilst he had more wives than one. The heathen went away, and returned again in a few months, renewing his request. He was again questioned how many wives he had. One, said he. What had he done with all the others? I have eaten them, was the cool reply. Now which was the greatest fool, the missionary or the heathen? Verily, when the blind lead the blind, shall they not both fall into the ditch together?

It is natural to conclude that the passages named in Matthew and Mark are the strongest that can be adduced from the New Testament in opposition to the system of polygamy; if any stronger could have been brought forward, no doubt the Presbytery of Ripley in their wisdom would have cited them. But I will pursue the matter a little farther.

It is well known to every student of the Bible, that when a man died among the people of God, leaving his wife a childless widow, according to the law of the Lord it was the duty of the *nearest* of kin to the deceased to take the woman to his home to wife,—although he might, at the same time, have wife or wives of his own,—and raise up seed to the name of her proper husband, that his house might not become extinct. Neither was this a Mosaic institution merely; for Judah, one of the twelve sons of Jacob, had a childless daughter-in-law, Tamar, whose husband was dead; and Judah commanded his son Onan to take Tamar to wife. Onan took her to wife, but, knowing that the seed would not be his, he wickedly prevented her conceiving; and the Lord was so angry with Onan for this, that He slew him. Tamar finally succeeded in obtaining offspring for her husband, though by a stratagem which appears exceedingly disreputable to those who forget that to be fruitful and multiply was the first great universal command given to mankind.—Gen. xxxviii. Lot's daughters, too, when they dwelt in a cave alone with their father, and saw that there were no men to perform the part of husbands to them, scrupled not to go to their father, in order that his posterity might continue upon the earth. They obeyed the great law of increase in the only way they could, however repugnant to their feelings it might have been.—Gen. xix.

This law of building up a man's family by proxy, when necessary, commenced under the Gospel, continued through the Mosaic dispensation, and was not annulled when Jesus came: for certain Sadducees came to him, representing the case of a woman who was taken to wife by seven brothers successively, and neither of them left seed.—Mark xii; Luke xx. Now, when this Polygamic custom was thus plainly put to Jesus, He did not make any remark deprecating it; but, knowing that the Sadducees came merely to catch Him in His words, He answered them evasively; and it certainly could not be expected that He would deprecate a Gospel institution. But the Saviour does say that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, *or wife*, or children, or lands, for my name's sake, shall receive *an hundred fold*, and shall inherit everlasting life."—Matt. xix, 29. Every man, therefore, who has lost his wife through the influence of wicked spirits or wicked men, is to have an hundred fold restitution. This will be a tremendous blow at Satan's kingdom, and will establish the truth that the wrath of men is turned to the praise and glory of God, and to the exaltation and happiness of the righteous.

But you may say, does not St. Paul tell Titus, in the Epistle to him, 1st chapter, 5th and 6th verses, that he should ordain Elders in every city, providing they be individually blameless, the husband of one wife? And does he not, in his 1st Epistle to Timothy, 3rd chapter, tell Timothy, that "a bishop must be blameless, the husband of one wife," and that "the deacons be the husbands of one wife?" Most assuredly he does; but saying that a man must be the husband of one wife, in order to be qualified for a certain office, is not saying that he shall have no more wives than one. Instead of St. Paul's instructions to Timothy and Titus restricting a man to one wife, they made it incumbent upon those two men to see that none should fill the offices above-named excepting they had married at least one wife; and this is in perfect accordance with his

declaration to the Corinthian Church, (1st Epistle xi, 11,) "Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord."

St. Paul, in his 1st Epistle to Timothy, 5th chapter, 14th verse, says, "I will, therefore, that the younger women marry, bear children, guide the house," &c. Now, the relative numbers of the sexes, in Britain, preponderate in favour of the female portion; therefore, this counsel cannot fully apply to Britain's daughters in our day: neither can it be said of them that "marriage is honourable in *all*," providing no man is permitted to have more than one wife. And if this counsel will not apply to the people of our own day and country, it is quite probable that the same difficulty presented itself anciently, and if so, some of the primitive Saints must have taken more than one wife, or Paul's counsel was not complied with.

I have thus shown that Polygamy is a principle of the everlasting Gospel, and that consequently the New Testament favours it. I will proceed to show that it has been foretold that this principle should prevail on earth, in the Church of Christ, in the last days.

Isaiah, in his 4th chapter, speaking of the work of the Lord in the last days, says, "And in that day, seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only, let us be called by thy name, to take away our reproach." Now, I have before stated, that the "reproach" of a woman in Israel was, being childless, and thus failing to answer the purpose of her creation. Elizabeth, the wife of Zacharias the Priest, and the mother of John the Baptist, was for a long time barren; but, according to the promise of the Lord, she eventually bore a son, and she said, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."—Luke i, 25. When Rachel, Jacob's wife, gave birth to a son, after many years of barrenness, she said, "God hath taken away my reproach."—Gen. xxx, 23. When Jephtha's daughter knew that she was devoted to be sacrificed to the Lord, in consequence of her father's rash vow, she besought him to allow her to go up and down among the mountains two months, not to bewail that she was to be sacrificed merely, but to "bewail her virginity," or, in other words, to lament that she was about to be cut off in the flower of her youth, without having the privilege of obeying the great law of increase.—Judg. xi. David, speaking of the Lord's anger upon Israel, says, "The fire consumed their young men, and their maidens were not given in marriage."—Psalm lxxviii, 63. And, again, he says, "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them."—Psalm cxxvii, 3, 4, 5.

It appears, then, that in the last days the numerical relation of the sexes will be so disproportionate that seven women will gladly cling to the skirts of one man, that he may perform the duty of an husband unto them all, that the reproach of not fulfilling the great end of their creation may not cleave to them. And if the man object to their suit upon the plea that he would be unable to sustain such a household with their offspring—sooner than endure the reproach of being childless, the women will proffer to eat their own bread, and wear their own apparel, if he will only allow them to be called by his name, &c., and so belong to his house. Now, the men who are to do this are not to be wicked men, for the third verse of the same chapter says, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

What is to cause such a wonderful disproportion in the numbers of the two sexes in the last days? Isaiah, in his twenty-fourth chapter tells us. He says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." According to this, the majority of the inhabitants of the earth in the last days, will be so wicked, that they will be destroyed by the judgments of the Lord, and but "few men left." Isaiah did not say that there would be but few *women* left, but he said there would be but "few *men* left." You may say that the term "but few men left," is used by Isaiah in a

general sense, in the passage in question, and signifies there will be but few of the human family left, and consequently the presumption that many women will be left cannot be entertained. But the inference that many more women than men, will be left, can with propriety be drawn from that passage, when we consider that the passage concerning the seven women clinging to one man refers to the latter times, when the judgments of God shall have swept through the nations, and laid their pride low. And Isaiah, in his thirteenth chapter, speaking of the same period, says, "And I (the Lord) will punish the world for their evil, and the wicked for their iniquity; and I will cause the arroganey of the proud to cease, and will lay low the haughtiness of the terrible. *I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.*" Now here it is evident that women will be more abundant than men; for if men are so scarce and precious, it must be in comparison of number with the other sex, for things or persons are called precious when the supply is greatly unequal to the demand for them. For further proof that the male sex will principally fall, see Zech. xiv.

I have now proved—though at much greater length than I at first anticipated—that polygamy or plurality of wives is pre-eminently a Scriptural doctrine—that it is a part and parcel of the Gospel of salvation—that the most noted righteous men in ancient days practised it, under the express sanction and appointment of the Almighty—and also that according to prophecy, the same principle must be again in operation in the latter times, when the earth shall be filled with the glory of God as the waters cover the face of the mighty deep. I now pass on to consider our second question.

(*To be continued.*)

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852, 10 A.M.—PRESIDENT BRIGHAM YOUNG, PRESIDING.

(*Continued from page* 133.)

October 7.

Conference called to order by President Kimball, 20 minutes to 10. Choir sung a hymn. Prayer by Elder Phinehas H. Young. Singing.

Elder HYDE remarked that it is necessary that the Saints should use their best exertions to preserve the perpetuity of both body and spirit, that they may perpetuate the works of the Father, for God works with the instruments which he has prepared for that purpose, and man has to perfect himself, even as God Himself is perfect. Man is the author of his own happiness or misery, and should therefore create circumstances to make him happy. Without the comforts of life, the tender woman herself can turn love into hate, as was witnessed at the siege of Jerusalem, when the woman ate the fruit of her own loins. Man must consult nature, and then all things glide smoothly along, when he can bless himself and others; but if he is pinched by want, he feels miserable. This valley is pretty much all taken up in farms, and the wood all used up, which requires a man to be two days in getting a load of wood; and during that time a man often loses his cattle, which may destroy his neighbour's garden, and incur damages. Therefore it is best to go where neighbours are fewer, and get the best places for farms; you can there get a load of wood any morning, have your cattle on good range, and then you get the gifts of God by your own industry. In the country south, is plenty of room for the exercise of your energies. In Iron county they are beginning to make iron, and those who live there on the manufacture of the first stove or porridge pot, their names will be had in remembrance. And further, they have a whole mountain of brimstone, and all I have to say is, don't set it on fire yet, but let it remain till the Lord puts the match to it Himself, when He burns up the earth with fire. There is also plenty of wood, water, and grass,

and the word is, go south, and fill up the vallies, for if you don't, the persons now living in this valley will sell out, and go and take up those very choice lands. Who won't go south, where you can raise oranges and grapes? A man cannot starve to death on grapes alone; I have tried it myself, and want to have the privilege of trying it again. Then don't stay here, but go to the land of clover and grapes, and where you can get coal for the digging of it.

"Southward," then, is the word; for if you don't find a mountain of sugar there, brother Taylor is going south with his sugar manufactory, and where the sweet is, those who love sweet will go. "Southward, the tide of empire flows."

Never stay here, where your cattle pick up a spear of grass on one acre, and then go to another acre for another spear; but go south, where the grass is luxuriant.

Brethren and sisters, consult nature, get a good location—this is the counsel of the brethren, that you may be satisfied, and praise the Lord our God, and God shall reward you. Amen.

President Kimball said, many persons here try to keep their relatives here, but if they go to Iron county or Millard county, they fear they shall miss their sealings and endowments. I tell you no one will get them until they have proved themselves.

At Coal creek the people are mostly iron manufacturers, who are recommended to leave their farms, and go to their trade. In Millard county we travel 50 or 60 miles, from north to south, with scarce an end to it on the west, and that is the seat of government, where the Governor and his associates will go and dwell, at least part of the year. If you let the spirit of revelation control you a moment, you will see the necessity of what we say. It is only about 60 miles from Iron county where it is one continued summer.

It is the intention of building the wall round the Temple block, and then commence the fonts, &c. Do you want to see a Temple built? What do you say? If you want it, raise your right hands. [All hands up.]

We shall move to and fro in these vallies, and not live long in one place at a time—therefore, go South.

Elder O. Hyde then rose and presented the authorities for approval or disapproval, as follows:—

President Brigham Young was presented as the President of the Church of Jesus Christ of Latter-day Saints, also as our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained, as also Heber C. Kimball and Willard Richards his Counsellors; and also brother Richards as Historian, and General Church Recorder.

Brother John Smith was sustained as Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were severally sustained as members of said Quorum.

John Young was sustained as President of the High Priests' Quorum; also Reynolds Cahoon and George B. Wallace his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp as his associates.

Elder Clapp requested the privilege to speak to the Saints. He requested the Saints not to throw him away in their prayers to the Lord; and testified that God was in this work. He is living for God, and for an eternal exaltation; he has had dark clouds, and his spirits have been sunken; but he has never had a feeling of hardness to the Presidency or any of the authorities, and is determined to cleave to his brethren; yet he expects to have greater trials than this, for he has seen them in vision, and has faith in God to help him out. Said he, I want to live with this people, and die with them, and if I cannot have a place with this people, I wish to sink into nonentity—and then asked the forgiveness of his brethren—I am satisfied with the authorities of the Church as they have been voted; I have voted for them myself.

Choir sung a hymn. Benediction by Elder Joseph Young.

October 7, p. m.

President Kimball called the congregation to order, 20 minutes to 2.

Choir sung a hymn. Prayer by Elder G. A Smith. Singing.

Elder Ezra T. Benson then presented the remainder of the officers in the

Church, for approval, or disapproval, as follows:—

John Nebeker, as President of the Elders' Quorum; also James H. Smith and Aaron Sceva, his Counsellors, who were severally sustained.

Edward Hunter was sustained as Presiding Bishop to the Church; also Nathaniel H. Felt, John Banks, and Alfred Cordon, as Assistant Presiding and Traveling Bishops among the people.

Lewis Wight was sustained as President of the Priests' Quorum; also John Groves and George Dockstader, his Counsellors.

McGee Harris was sustained as President of the Teacher's Quorum; also Thomas B. Foy, and Reuben Perkins, his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Andrew Burt and Oswell Barlow, his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter, his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of the Public Works, and Truman O. Angell as Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company, to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, W. Crosby, Amasa Lyman, Charles C. Rich, Lorenzo D. Young, Parley P. Pratt, Orson Pratt, and Franklin D. Richards, were severally sustained as his Assistants.

Daniel Spencer was sustained as President of this Stake of Zion; also David Fullmer and Willard Snow, his Counsellors.

Eleazer Miller, John Kempton, Heman Hyde, Wm. W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and Nathaniel H. Felt, were severally sustained as members of the High Council of this Stake of Zion.

President Kimball then presented the names of Orson Hyde, Wilford Woodruff, John Taylor, Ezra T. Benson, George A. Smith, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp, as Missionaries to preach the Gospel in the different valleys.

Also, David Fullmer, James W. Cummings, David Pettegrew, William Snow, Winslow Farr, Martin H. Peck, Lorenzo D. Young, Charles Dolten, and Levi Gifford, were voted to have missions to preach the Gospel to Israel in the valleys of the mountains.

Elder G. A. Smith testified that this work is the work of God, and Joseph Smith was inspired of God to organize the Church of Jesus Christ of Latter-day Saints; for truth is mighty, and will conquer. We are almost a world by ourselves; we are a thousand miles from any other place, living amid snow-capt mountains, and surrounded by vast deserts; and whatever is brought here, is imported at a vast expense.

There exists in the mountains round Iron county, a sufficiency of iron to supply this mountain world with articles of iron; it is the most valuable metal, and with it power can be carried to an unlimited extent. Parowan is a very pleasant settlement, and has rather got the preference of any other settlement; the Indians there are generally inclined to be industrious, and the brethren there are first-rate men. At Coal Creek they have raised the best of crops; they cannot be beat for quantity or extent. The best iron mechanics are now engaged in farming, &c., which ought to be done by others, and they suffered to go to work at their own trade. The ploughs wanting at this present moment, if brought from the States, would cost us 90,000 dollars; yet, the iron, the coal, the timber, the fire-clay, are there, and you can do it if you have a mind to. You have to buy your soap, because you have not kettles to make soap in; and I fear not to say, that 3,000 kettles are wanted this day. Then go to work, patronize the iron company, and make your own soap. And at least 3,000 sets of cooking utensils are wanted by this community.

Iron is the sinew of power: of it your guns and your wagons are made; all the utensils in husbandry are made of iron; every saw-mill crank that has been made, has cost from 1 to 5 dollars per pound. Elder Benson paid some 500 dollars to make his crank; and the one at Iron

county cost one dollar a pound for manufacturing it. I invite all to go to Iron county, to increase the number, and strengthen the settlements there. I do know that the fences can be made cheaper of iron than they are now made of poles. Again, look at the tons of nails, door trimmings, &c., that are annually brought here, at an immense expense. Now, if we will lay hold of this branch of industry, we lay the foundation for our independence and wealth, and in five years we shall be richer than we ever were. Now, brethren, pass on to Iron county, and the blessing of God will go with you.

Z. SNOW. Brother George has rightly named his discourse, "a Gospel sermon for the salvation of this people." I challenge you to find a nation that can be called civilized, without those people manufacturing iron in some form or other; and we cannot sustain ourselves without manufacturing it. I pledge myself to pay 50 dollars a pair for the first 50 pairs of stockings that can be made without iron being used in their manufacture, in some manner.

I say, you have two choices, either to manufacture for yourselves, and be independent, or otherwise be dependent upon other countries, and never be able to rise in the scale of nations.

Choir sung, "The prodigal son."

Benediction by Elder W. W. Phelps.

October 8, 10 a.m.

Conference called to order by President Kimball. Singing. Prayer by J. M. Grant. Singing.

President YOUNG presented his views concerning the Kingdom of God on earth, which we have not space to report in this paper, but present one extract for the benefit of the public hands—to wit:—

A few words to the workmen on the Public Works. Brethren, you that wish to go to work, and that are already working on the Public Works, to you I will make a broad declaration; and I want it written down, and published in the *News*. From this time, you that are not willing to labour on the Public Works for the pay we get as Tithing, are at liberty to leave when you please, and never strike another blow. We want 200 workmen, who will work there for such pay as we get, and who will not push my soul out of me for Money, *Money*, MONEY, MONEY!

Choir sung a hymn.

Benediction by Elder Thomas Bullock.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 5, 1853.

THE GERMAN MISSION.—By the interesting communication of Elder D. Carn, our readers will learn that the Senators of the *free* city of Hamburg are by no means favourable to the spread of the Gospel in their midst. Elder Carn, it appears, has been eight times before the authorities for examination, &c., but has not been convicted of any offence against the laws of the land. The American Consul, Mr. Samuel Bromberg, exerted himself in an honourable manner in behalf of Elder Carn, in order to obtain, if possible, permission for him to continue to reside in Hamburg.

The government of the Hamburg Territory, is vested in a Senate, and Burgerschaft—an assembly of citizens, holding a certain amount of real estate. The Senate proposes the laws—the Burgerschaft votes thereon, by wards. The Senate is the executive and judicial power. All intercourse by foreign ministers or consuls, with the Senate, must be carried on through the Syndicus—equivalent to Secretary of State.

The United States Consul wrote to Syndicus Merck, December 22nd, stating that Mr. Carn had informed him that he (Carn) had been notified by Senator Gossler, by the authority of the Senate, that he must leave the Hamburg Territory, by a specified time. He (the Consul) believed that the only objection to Mr. Carn's residence in Hamburg, was his being a "Mormon," and propagating the "Mormon" creed. Mr. Carn was a citizen of a friendly power, preaching a doctrine or religious faith

that was not prohibited by the laws of the United States, and which had no tendency to endanger the public peace, welfare, or morality; and knowing of no law which would prevent him from unfolding his religious views, he thought the order for Mr. Carn's leaving should be rescinded, and that he should be permitted to reside in the city, so long as he peacefully attended to his calling.

It appears that the Syndicus laid the Consul's communication before the Senate, and the Senate informed the Syndicus that the government of Hamburg had the right to prevent the establishment of any community that it might deem dangerous to the well being of the territory, consequently it could not allow the establishment of a "Mormon" Church—whether composed of citizens of Hamburg or of friendly nations — neither could it permit any whom the "Mormons" might send, to reside in their midst, to make proselytes or spread the doctrines of a sect that the government of Hamburg did not recognize.

On the 28th of December, the Syndicus wrote to the Consul stating that his (the Consul's) note had been presented before the Senate, and that the decision of the Senate was that Mr. Carn could not be permitted to remain in Hamburg. The Syndicus also referred the Consul to newspaper accounts and public reports, shewing that the views of the "Mormons" were dangerous to the peace of every well ordered community, the brief history of the "Mormons" appearing to prove the truth of these accounts and reports, for wherever, in the United States of America, they established themselves in a body, they quickly came in contact with the authorities of the land.

On the 5th of January, the Consul wrote the Syndicus that he regretted that his application in behalf of Mr. Carns could not be acceded to by the Senate; that, whatever the authorities of Hamburg thought of the danger resulting from the spread of "Mormon" doctrines, he (the Consul) could say, that since the "Mormons" had removed to their present head-quarters in America, and were free from circumstances that produced trouble with the people that surrounded them, they had conducted themselves in a peaceful manner, and appeared as loyal as any other citizens of the United States. The Consul also requested that Mr. Carn might be permitted to reside in Hamburg, providing he engaged in no transaction that came in contact with the Hamburg law.

Receiving no reply to this note, the Consul wrote again to the Syndicus, on the 13th January, requesting a decision in the case, and stating, that Mr. Carn had received several notices from the police to leave, and that, on attending, by request, at the Pass Bureau, he (Mr. Carn) had been arrested on the 12th January, his person searched, and kept in confinement several hours.

On the 15th January, the Syndicus wrote the Consul, in answer, stating that Mr. Carn, by his own shewing, had no other business in Hamburg than to spread the doctrines of his religion; that he had been endeavouring to do this, both by preaching and by the press; that he and two other Mormons had translated and published the "Mormon Bible," and published four numbers of a "Mormon" journal; and that he had been successful in persuading some to embrace the faith in the city of Hamburg. The Senate, therefore, not being willing that "Mormonism" should prevail in Hamburg, could not grant a stranger residence in the city, whose object was to spread the "Mormon" doctrine. It would, therefore, be in vain for Mr. Carn to make any promise of abstaining from preaching, &c. The Syndicus apologised for the arrest and detention of Mr. Carn by the police, on the plea that he had been notified to leave the city, and had refused to do so. He stated that Mr. Carn was liberated on the police learning that the United States Consul had made further application on his behalf. The Senate had instructed the police to allow Mr. Carn eight days to wind up his affairs, and after that no further residence in Hamburg.

Elder Carn's letter tells the sequel of the matter, which was, that he left Hamburg for Altona, a seaport town on the Elbe, in Holstein, two miles west of Hamburg, having a population of about 27,000 inhabitants, where he has been successful in spreading the truth, and baptizing some into the Church. Thus, although the authorities of Hamburg are unwilling to allow the Gospel to be preached in their city, or territory, yet they cannot hinder it from spreading and taking root in other places; and we trust that Elder Carn may be mightily blessed of the Lord, that a great and effectual door may be yet opened for him and his co-workers to accomplish a great and a mighty work, in those regions of country where their lot may from time to time be cast.

DEPARTURES.—Elder Joseph W. Young, late President of the Preston Conference, and Elder Jonathan Midgley, late President of the Manchester Conference, with a company of 345 souls, under the Presidency of Elder Young, sailed on board the *Elvira Owen*, for New Orleans, on the 15th February. These two brethren have laboured faithfully in this land as ministers of the Lord Jesus Christ; now they have the privilege of going home to Zion, to help still further to roll on the work of the Lord, and build up and establish His Kingdom. By letter, from Elder Young, we learn that, when the steam-tug left the vessel, the Saints appeared comfortable and in harmony, having a good prospect of a pleasant voyage. One birth and two marriages had occurred on board, since their embarkation.

By letter, from Elder J. T. Hardy, we learn that Elders Canute Peterson and Eric G. M. Hogan sailed from Hull for Hamburg, on the 5th of February, on missions to Scandinavia. According to Elder Carn's letter, they left Altona on the 9th.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 127.)

August 21. Doctor Frederick G. Williams returned from Cleveland, and told us concerning the plague; and after much consultation we agreed that Dr. Williams should go to Cleveland and commence administering to the sick, for the purpose of obtaining blessings for them, and for the glory of the Lord. Accordingly, we (Joseph, Frederick, and Oliver,) united in prayer before the Lord, for this thing. Now, O Lord, grant unto us these blessings, in the name of Jesus Christ. Amen.

The same day the High Council of Zion assembled at the house of Lyman Wight; and Elder Simeon Carter and Amasa Lyman made a report concerning their mission to the Hulet Branch; that they found the Church willing to receive the decision of the last Council, respecting the false spirits, with which they have been exercised, &c.

John Corrill entered a complaint against Lyman Wight, for teaching that "all disease in this Church is of the devil, and that medicine administered to the sick is of the devil; for the sick in the Church ought to live by faith."

Elder Wight acknowledged that he had taught the doctrine, and rather believed it to be correct.

The President decided that it was not lawful to teach the Church that all disease is of the devil; but if there is any who has this faith, let him have it to himself; and if there are any who believe that roots and herbs, administered to the sick, and all wholesome vegetables which God has ordained for the use of man—and if any say that such things applied to the sick, in order that they may receive health, and this medicine is applied by any member of the Church—if there are any among you that teach that these things are of Satan, such teaching is not of God.

On the 23rd of August, a Council convened for the purpose of hearing the resolutions designed for the *Star*, which were

to be drawn up by Elders O. Cowdery, T. Burdick, and O. Hyde, on the subject of the difficulty existing between President Joseph Smith, jun., and Sylvester Smith.

Elder Reynolds Cahoon, presided in consequence of the ill health of Bishop Whitney.

The following preamble and resolutions were read and adopted, to wit:—

Whereas a report having come to the knowledge of the Church in this place, concerning the conduct of President Joseph Smith, jun., relative to his proceedings during his late journey to and from Missouri; and whereas said report is calculated to create an unfavourable influence as regards the moral character and honour of our brother, it becomes necessary for us to investigate the matter, and report the same to our brethren abroad: Therefore,—

Resolved: That after hearing from the mouths of some, that a suspicion rested upon their minds relative to the conduct of our President, as regards his honesty and godly walk, we have investigated his whole proceedings by calling upon those who accompanied him to and from Missouri; and we are happy to have it in our power to say, to our brethren abroad, one and all, that we are satisfied with his conduct, having learned, from the clearest evidence, that he has acted in every respect worthy his high and responsible station in the Church; and has prudently and cautiously preserved the good of this society at large, and is still worthy of our esteem and fellowship, and that those reports could have originated in the minds of none, except such as either from a natural misunderstanding, or a natural jealousy, are easily led to conceive of evils where none exist.

Resolved: That we say to our brethren, that while we are surrounded by thousands eager to grasp at a shadow, if they have a hope of turning it into a falsehood for the injury of the Gospel, we exhort them to be steadfast and immoveable in the truth, resting assured, that while they continue to walk in the Holy Covenant they have professed to embrace, that nothing can, in the end, operate against their good; and that, while wickedness abounds, as in days of old, the characters of those seeking the greatest good for their fellow men, will be shamefully traduced, and every act of their lives misrepresented, and a false shade thrown over their worthy deeds, calculated to create an evil prejudice in the minds of community, to prevent, if possible, the increase of light, the better to effect their own purpose, and keep men in error. We say, dear brethren, may peace and the blessings of our Lord Jesus Christ be multiplied unto you, through the knowledge of the truth, forever.

Resolved: That the minutes be signed by the moderator and clerk, and published to the Churches in the *Evening and Morning Star.*

REYNOLDS CAHOON, Moderator.
OLIVER COWDERY, Clerk.

We, the undersigned, members of the above-named Conference, for the satisfaction of our brethren abroad, feel it to be our duty to say to those with whom we have a personal acquaintance, that we were present during the foregoing investigation, and cheerfully concur in the spirit of the above minutes, and join in saying that we are perfectly satisfied, that whatever impressions may have gone abroad, or whatever may remain with any in this vicinity, relative to the conduct of our President, Joseph Smith, jun., we are certain (from evidence,) that he conducted himself, in all respects, as set forth in the resolutions of this Conference. We are induced to make these statements, that the innocent may not suffer wrongfully; and that the minds of our brethren and friends may be satisfied, that every appearance of evil is, in this place, searched out; and that nothing unbecoming a society of people professing godliness, is suffered to exist among them.

Ira Ames, Benson, Vermont.
Asa Lyman, Parishville, New York.
John Rudd, Springfield, Erie county, Pennsylvania.
Isaac Storey, Warsaw, New York.
William Burgess, Bolton, New York.
Jonas Putnam, Bolton, New York.
I. B. Bosworth, from the Church in Boston.
Roswell Evans, Waterford, Vermont.
John Smith, Potsdam, New York.
Orson Johnson, Bath, New Hampshire.
Oliver Higbee, Jamestown.
Almon Shermon, Pomfret, New York.
Jacob Bump, Silver Creek, New York.
Isaac Hill, East Liverpool, Ohio.
Lorenzo Young, the same.

The undersigned, members of this Conference, having accompanied President Joseph Smith, jun., to and from Missouri, certify that the above is a correct statement concerning his character and conduct.

Lyman Johnson.
Heber C. Kimball.

Brother Sylvester Smith objected against abiding by the decision of the former Council, and proceeded to justify himslef in his former conduct; and after much discussion, the following resolution was offered by the Clerk, and passed by unanimous vote:—

Resolved: That in consequence of the stand our brother Sylvester Smith has taken against the former decision of this Council, that we judge him guilty of a misdemeanor, unbecoming a man in his high station, and except a humble confession be made to this Council, he stand rebuked, and disqualified to act further in his office in the Church, until he make proper satisfaction, or till a trial before the Bishop, assisted by twelve High Priests, can be had.

OLIVER COWDERY, Clerk of Council.

(*To be continued.*)

THE GERMAN MISSION.

OPPOSITION TO AND SUCCESS OF THE WORK — ELDER CARN EXAMINED BEFORE THE AUTHORITIES OF HAMBURG, AND ORDERED OUT OF THE CITY — BAPTISMS — EXTRACTS OF LETTERS FROM ELDER CARN.

Schleswig und Holsteinischer, Hof Grose Freiheit, No. 33, Altona,
January 27th, 1853.

Dear Brother S. W. Richards,—I now commence writing of the many difficulties that I have had to encounter of late.

After I came back from England, on the 20th of November, I went to the head police, and asked if all was right. He said, all was right.

On the 29th I received a notice to appear on the 30th, before the police secretary, which I attended to. He asked me if my name was Carn. I told him it was. Are you an Englisman or an American? An American, free born. How long is it since you came to Hamburg? I came on the 3rd of April last. Are you intending to stay here? I am. What is your business? A missionary to preach the Gospel. Are you a Mormon? I am. Were you sent by that Church? I was. Are you going any further over Germany? Not at present. Why don't you go to the nations that are not Christians? Because there are a great many in Hamburg that are not Christians, and want as much preaching to as the heathen nations.

He then asked me whether John Taylor and G. P. Dykes had left, I told him they had, and how long. Have you printed the *Book of Mormon* and the *Panier*, [which were then lying on the table] for sale? We have. What is the price of them? The *Book of Mormon* is two marks, the *Panier* three schillings; but sometimes I give them away. Have you circulated them? I have. Have you preached any? I have. Where? At Christian Binder's. What place? [I gave the number.] Has anybody joined your Church? Binder and his wife. Anybody else? John Berger. Where does he live? [I told him.] Are they going to America? I do not know. When people join your Church, do they not have to go to America? They can do as they please.

He then asked me whether it was our object to gather our people together until we get the number of citizens that it takes to become a State, and then separate ourselves from the United States Government. O! no, said I; have you never heard that we volunteered five hundred men into the service of our government in the time of the Mexican war? and that, after the country where we live fell into the hands of our government, we sent a memorial to Washington to be remembered as American citizens; whereupon they granted us a territory, and appointed officers accordingly? and that last year we had our member in Congress the same as other territories? I also asked him if he had not seen the account in the papers how we yearly celebrate the 4th of July, the birthday of our independence. No, said I, we don't want to separate ourselves from so good a constitution as that of the United States. He said, that was all.

In a few days after, John Berger was summoned to appear before the same man. He was asked his name and where he lived. Are you a citizen of Hamburg? Yes, for forty-five years. Do you belong to the Mormons? Yes, I do. Did Carn come to you to preach? No; I went to him. Have you meetings in your house? Yes. Who preaches? I generally open the meeting by singing and prayer. Is Carn there? Yes. Does he preach? Yes. Does he preach from the Bible, or the Book of Mormon? From the Bible. Does he preach the truth? Yes, the true Gospel. Have the people to go to America, or not? They can do as they please.

Many other questions of a similar nature were also put to him.

On the 7th of December, I was summoned to appear before senator Gossler on the 8th. I attended, but was not heard. On the 10th, I appeared before the senator. He informed me that the senate would not permit me to stay any longer in Hamburg. I asked him the reason. He said, because I made proselytes. I told him that was what I came here for. I then asked him whether it was contrary to their law. He was silent. I then told him that the senate would have to abolish their law, and make another, to prevent the people from believing the truth. He then told me that I could stay two weeks longer, by petitioning to the senate. I told him I did not know the senate, neither was it my business to see them; if I had broken the law, it was for him to see to it. I told him that I honoured their law, and did not infringe on their rights.

On the 22nd, the American Consul, Mr. Samuel Bromberg, petitioned the honourable Syndicus for my rights as an American citizen. On the 28th, he received an answer that I could not stay and preach or spread our faith and doctrine, for it was unlawful.

On the 2nd of January, I received a notice to appear before senator Gossler. I appeared—was not heard, but was requested to appear the next day. I appeared accordingly. After waiting two hours, I was called upon. He asked me why I had not left yet, I had told him that I was a law-abiding man. I told him I was, and had not yet broken their law. He then said, if I was not gone in twice twenty-four hours, the police should put me out through the gate of the city. I told him that I would see about it.

On the 5th, the Consul wrote to the Syndicus, and informed him that I would stop preaching if the senate would let me remain here. On the 7th, I received a notice for to appear on the 8th; accordingly I did. After three hours I was called upon. Senator Gater then said, he was sorry that I made so much trouble for them. I told them that I did not make them any trouble—it was them that made me the trouble; that I had subjected myself to the requisition of the senate; and that I had a right to stay, for the senate had granted me that privilege on condition of me stopping my preaching. He then said that he had it in writing that I should not stay, and in two days I should have to leave. I told him I would not, and then left him.

On the 11th, I received a notice for to appear on the 12th, at two o'clock. Accordingly I did. After I got there they arrested me, and then asked me if I had any money. I told them I had. They then told me they would put me in the best jail; so they took me to jail, and divested me of everything that I had in my pockets, kept me about three hours and a-half, and then took me back again to the police office, and set me free.

On the 13th, the Consul wrote to the Syndicus, to know why he had not received an answer from him, and also of my imprisonment and my troubles that I suffered. On the 17th, I received a notice from the Consul that I would have to leave in eight days; and on the day that my time was out, I got another notice to appear before the police officers, so that they might put me out; but I went out of my own accord, so that I can go back when I want.

January 28. I am well, and feel well. Notwithstanding all my difficulties, the Lord has blessed me. I have baptized two since I got my walking papers, and there are five more ready, but I must keep law, and work when I can. I am now in the tavern. I can stay three weeks, by having my name on the landlord's book. I have not yet got the "Voice of Warning" out, on account of the difficulty. No man can travel here without money, for we can not stay at a private house without having a card. Every man that keeps a stranger or friend over night is liable to pay five dollars; and if the officers find out that a stranger is without money, they will ship him off.

I have given you a short history of my difficulties. I have been eight times before the authorities of Hamburg. The American Consul did all he could for me.

The authorities are very suspicious of all strangers. It is expected that they will have another revolution by spring or next summer, and I am very willing they should.

My kind love to brothers J. Linforth and J. Jaques, and all the brethren from America.

February 11th. I received your letter of the 2nd instant. I am well by the blessing of God, and pray that you enjoy the same blessing. I am still here, in

Altona, and feel first-rate; the work is going on steadily. Since my last letter I have baptized five, and to night I am going to baptize four more.

A few days after the brethren [the American Elders] came here, a door opened about twenty miles from here; two men came to see me, and I baptized them both, and they went back rejoicing, like the eunuch of old. I sent brothers G. C. Riser and J. Secrist there. I have not yet heard from them.

Brother G. Mayer is here. If I can stay here we can do a great work; the seed is sown, and it breaks out on the right hand and on the left.

I see an account in the papers, that the different powers of Germany are going to suppress all other religions but Lutherism and Catholicism; the order is throughout Germany to increase their soldiery, and be ready for an attack any day.

This week the printer will get the "Voice of Warning" out. I am afraid when that begins to circulate it will drive me out of the country; but if they will drive me out of one place, it only puts me into another.

Brothers Hogan and Peterson left here on the 9th.

My love to you and all the brethren.

DANIEL CARN.

REFORM IN THE CHURCH OF ENGLAND.

A society consisting of a large number of influential clergymen and laymen, has been formed for the purpose of effecting a "thoroughly Conservative reformation" in the government of the Church of England. The principal objects sought to be accomplished are as follow:—That no clergyman shall hold more than one living, and that he shall be resident thereon; that every attempt to sell a presentation to a living shall be punished by confiscation of the said patronage to the parish, and every attempt to purchase a nomination shall be visited, on the clerical delinquent, by a deprivation of holy orders; that no clergyman shall fill the office of a civil magistrate; that all canonries, deaneries, and prebendal stalls be abolished, and their revenues applied to the general purposes of the Church, that the property of the Church shall be administered by a board of commissioners, composed exclusively of lay-churchmen, appointed by the Government, and subject, on all points, to the jurisdiction and investigation of Parliament; that patrons shall submit the names of six persons to the congregation, that one may be chosen therefrom as the incumbent—each of the six so nominated, to perform duty one whole Sunday before the election; that all livings now in the gift of the crown, bishops, and other church dignitaries shall be withdrawn from the same, and the future occupiers of the said livings be chosen by the communicant members of the congregation; that there shall be 100 dioceses, the same to be divided as equally as possible; that each diocese shall be divided into four districts, each district to be presided over by an arch-deacon, as an assistant bishop; that an annual meeting shall take place of the clergy and churchwardens in each diocese, in the proportion of one-half of each, presided over by the bishop to take into consideration the spiritual state of the diocese; a report of the same to be submitted to a general council of the church meeting, in June, every year, and consisting of the archbishops, bishops, and lay-delegates from each diocesan synod, who shall decide upon all matters of doctrine and discipline. It is also proposed that curates shall be paid £150 a year; country incumbents, £250 a year; town incumbents, £350 a year; archdeacons, £750 a year; bishops, £2,000 a year; the Archbishop of York £4,000, and the Archbishop of Canterbury £5,000 a year; that church-rates, marriage and baptismal fees, and Easter-offerings, be abolished; and that the bishops shall cease their attendance in the House of Lords. The new society is to bear the name of "The Ecclesiastical Reform League."—*Family Herald.*

VARIETIES.

A PAMPHLET has lately been published in France instigating Louis Napoleon to a war of extermination with England.

In America there are 350, and in England only 10, daily papers.

At Brandenburg, tiles are manufactured of green glass, about a quarter of an inch thick, which are said to answer the purpose of roofing very admirably.

Advices from California announce the arrival of forty or fifty "Mormons" at San Pedro, thirty-three of whom are reported as "Elders and Missionaries sent to Calcutta, Siam, Sandwich Islands, &c., to promulgate their peculiar doctrines."

A Member in alluding to a bill for the benefit of married women, before the Missouri legislature, asked if it would not be better for the members to do something for the benefit of single ladies, and not trouble themselves with other men's wives.—*American Paper.*

Telegraph from St. Louis to the Pacific.—A telegraphic line is proposed between St. Louis and San Francisco, via Salt Lake city. The projectors contemplate the construction of a subterranean line, with testing tubes every five, and working stations every one hundred miles throughout the route.

Marriage of Louis Napoleon.—There is a little incident connected with the marriage of the emperor, which has not been mentioned. When the emperor and empress were returning to the Tuilleries from Notre Dame, the huge imperial crown, which was placed on the top of the carriage, came against the *auvent* of the Pavillon d'Horloge, the principal entrance to the palace. The consequence was that the crown fell to the ground, and was broken to pieces. Louis Napoleon is said to be superstitious; and if so, he will hardly consider the omen a good.—Paris Correspondent of *Lloyd's News.*

A Mr. Van Hoogen, an adopted U. S. citizen, was at Coesfeld, Prussian Westphalia, in the latter part of December, 1852, when he was arrested on three or four frivolous charges, his property taken from him, and every line of his papers read by the police; he was then kept for seven days in a miserable, filthy hole, full of vagabonds, and swarming with vermin. In the end he was released, and told that the charges against him were not true. Mr. V. H. went to Hamburg, and made affidavit on the 7th of February, 1853, at the U. S. Consul office; his affidavit was at once sent to the U. S. Legation, Berlin, for them to obtain redress.

The Golden Age at Melbourne, Australia.—Murders, robberies, outrages of every kind, and the most suffocating over-population, are the main features of the golden age at Melbourne. It is said that the quietest and most peace-loving individuals in the community cannot now stir out of their houses after dark, without carrying with them the protection of revolver, dagger, or life-preserver. "A party of five or six armed bushrangers, actually, on a fine sunshiny afternoon, took possession of the public road leading from Melbourne to St. Kilda and Brighton, within three miles of the metropolis, and for upwards of two hours robbed every individual (upwards of thirty) who passed up and down the road; taking them afterwards into the bush, tying them together, and detaining them as prisoners, until they had brought their day's operations to a satisfactory conclusion."

Signs of the Times.—It cannot be disguised that a general spirit of disquietude is again beginning to manifest itself over a considerable portion of Continental Europe. Symptoms of a revolutionary character, have for some time past been very plainly exhibiting themselves in Spain, and within the last few days an actual insurrection has occurred at Milan. * * * On Sunday last, the very day on which the Milanese were resisting the brutal power of Austria, upwards of fifty gentlemen connected generally with the press of Europe, but not with that of England, were suddenly arrested at their residences in Paris, and thrown into prison, upon the pretext that they had spoken injuriously of the emperor and his bride. We are informed that this proceeding on the part of the emperor has excited an indignation, and a sentiment of disgust, infinitely stronger and deeper than that which has arisen from any preceding act of his arbitrary and despotic will. Even the gagged press of Paris has, upon this occasion, found men amongst its members courageous enough to raise a voice of protestation against a proceeding at once so odious, so tyrannical, and, as it appears upon investigation, so wholly unprovoked. Not a particle of evidence has been obtained to show that any one of the gentlemen so summarily arrested had ever offended in the way ascribed to him. Nevertheless, the greater number of them are still detained in prison.—*News of the World* of Feb. 13th.

FAREWELL!

Farewell my kind parents who lie near my heart,
The time has now come that from you I must part!
Though frail human nature should ofttimes say nay,
Yet God, the *Creator*, forbids me to stay.

Your acts of benev'lence in years that are past,
Will ne'er be forgotten while mem'ry doth last;
And while breath is in me, for you I will pray;
But Christ, the Redeemer, forbids me to stay.

Farewell to my brethren and sisters most dear,
How oft your sweet voices my spirits have cheer'd;
But now I must leave you and go far away;
The voice of the Spirit forbids me to stay.

Farewell to this country—the place of my birth;
Farewell to my neighbours and all friends of worth;
Oh! do be persuaded—the Gospel obey;
The voice of the Prophet forbids me to stay.

I heartily say to old Bab'lon, farewell;
No longer within it do I wish to dwell,
For God in His anger the wicked will slay;
His judgments impending forbid me to stay.

To my kindred and brethren, God bless you, adieu,
The course I'm pursuing I hope you'll pursue;
And if you should do this, you gladly will say,
'Tis glory, 'tis heaven in Zion to stay.

Hemel Hempstead. SAMUEL CLARIDGE.

DEPARTURES.—Elders Jesse Haven, Leonard I. Smith, and William Walker, sailed from London for the Cape of Good Hope, on the 5th of February.

ADDRESSES.—John Mayer, 3, Upper Kent Street, Humberstone Road, Leicester.
Charles Smith, 13, Byrom St., New Snenton, Notts.
Joseph Westwood, Barnshaw Buildings, Higginbottom Street, Macclesfield, Cheshire.
Moses Thurstin, Mr. Edward Weaver's, Malt Hill, Little Gonerby, Grantham, Lincolnshire.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH FEBRUARY, 1853.

	£	s.	d.		£	s.	d.
T. C. Armstrong	£71	0	0	Brought forward	£101	3	0
John Memmott	5	0	0	James Robson	5	0	0
Charles Peat	4	13	0	Henry Savage	10	0	0
C. R. Savage	10	0	0	James Linforth	5	0	0
George Simpson	5	0	0	Pratt and Horner (San Francisco)	54	2	8½
Richard Tilt	5	10	0	Joseph Akers	2	0	0
Carried forward	£101	3	0		£177	5	8½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11.—Vol. XV. Saturday, March 12, 1853. Price One Penny.

POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Being a Letter from Elder John Jaques to Mr. J— G—.*)

(*Concluded from page* 149.)

Second.—*If polygamy be a Scriptural doctrine, how can it be reconciled with what is found on the* 132*nd and* 133*rd pages of the Book of Mormon, with the remarks in the Doctrine and Covenants, Section on Marriage, and with the denials which the Latter-day Saints have given to various newspaper reports upon the subject?*

The passage referred to in the Book of Mormon, reads as follows:—"For behold, thus saith the Lord, this people begin to wax in iniquity—they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon, his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

The above quotation, at first glance, without reading the context, certainly appears to strongly condemn the practice of polygamy. If there be nothing in the context to qualify the above passage, then we must come to the conclusion that polygamy is not pleasing in the sight of God; and if we arrive at this conclusion, then the Book of Mormon cannot harmonize with the Scriptures—as I have already proved, incontestibly, that God approbated polygamy, according to the Bible—and if they do not harmonize, they cannot both be true, but one must be wrong. If the Lord intended the above quotation to apply in an unqualified manner to His people, then it is certain that the Bible is false, for the Bible represents the Lord as approbating polygamy, and even Himself giving a plurality of wives to one of His servants—and this quotation, if unqualified, represents Him abominating the principle, and commanding His people to abstain from it.

The Christian will at once boldly say that the Bible is true, and that the Book

of Mormon is false, and if so, his position is a most awkward one—the very Book that he professes to regard as his standard of faith and practice—that very Book, most unequivocally states that the Lord Himself anciently honoured the principle of plurality of wives, and greatly blessed those good men who practised it; and that Book contains no record of His prohibiting it. Therefore—for the sake of argument, allowing the Book of Mormon to be false—the man who professes to be a Christian, and at the same time deprecates polygamy, is notoriously inconsistent, for his Bible teaches the principle. Allowing Joseph Smith to have been an impostor, the Book of Mormon to be a romance, and "Mormonism" to be a farce, still the position of the Christian is the same—he is under the strictest necessity to believe polygamy to be in accordance with the mind and will of God. The Christian does not believe in the Book of Mormon, consequently it is perfectly immaterial to him whether that Book contains anything upon the subject before us, pro or con. But he professes to place the most implicit credence in the Bible, believing it to be the very word of God, dictated to Holy men by the revelations of the Holy Ghost—therefore he is without excuse—he has not the slightest ground for rejecting the doctrine of polygamy—he is bound to believe it, and receive it as a righteous principle. If he call himself a child of Abraham, and despise the principle, he belies his words and deceives himself, for the children of Abraham will have the faith and do the works of Abraham. No matter what the Latter-day Saint believes or practises, the Christian must either give up his Bible or believe in the doctrine of plurality of wives—he has no other alternative—his cheek ought to burn with shame, when he rises up and opens his mouth to oppose the principle. In Roman Catholic countries, where the free circulation of the Bible is prohibited, there may be some excuse for the mass of the people who feel opposed to the doctrine—the responsibility lies upon the priest, who has access to the Bible; but Roman Catholic authorities, who forbid the general reading of the Bible, have also a peculiar faculty in "forbidding to marry," not only several wives, but even one wife. However if the people in Catholic countries have a shadow of an excuse for their faith in this matter, the people in Protestant countries have not the least, especially in this "land of Bibles." Here ignorance of the Bible cannot be urged—if Christians oppose the doctrine, it is very certain that the traditions of their forefathers have more weight with them than the declarations of Scripture have.

Perhaps you will pardon this digression. I will now show to you that the Lord did not intend that this passage should apply in an unqualified manner. Let us look at the nature of man, and then consider the position of God's people about the time this command was given. Temporal things may illustrate spiritual things. When your children were very young, you were very careful what you allowed them to handle. A very blunt knife—a knife that would have been a burden to you—for the boy, was as much as you dare trust him with. As he grew older and more capable, you allowed him to handle a sharper one for his own advantage, until he could use the keen edged razor with perfect impunity. Just so does the Lord deal towards His Church. Polygamy is not the first principle of the Gospel—it is not the first principle the Church of God is entrusted with. It is a sharp instrument—for good or evil, according to its using—only suitable for a certain degree of maturity. If your son, even now he has grown up, should recklessly use the sharp instruments within his reach, and work evil instead of good with them, you would take them from him, at least for a time. Jehovah acts so. And in this position were the people to whom this command was given. David and Solomon, whilst they were kings in Jerusalem, set the example of abusing the principle of plurality of wives, the former in the case of Bathsheba the wife of Uriah, (2 Sam. xi); the latter in taking to his bosom of the "women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you, for surely they will turn away your heart after their gods." 1 Kings xi. 1, 2. The third and fourth verses of the same chapter say, that Solomon "had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other

gods," &c. The example thus being set to the nation by those in high places, it is no wonder that the mass of the people corrupted themselves, until, in the reign of Zedekiah, the Lord sent Prophets to Jerusalem to testify that the city should be destroyed, and the people carried captive to Babylon, unless they repented.—Book of Mormon, page 2.

At this critical period the Lord revealed Himself to Lehi, and commanded him to depart from Jerusalem, and journey to another land, even the continent of America. Seeing that the Jewish nation had abused the principle of polygamy to such an extent, and not being willing that the same corruptions and abominations should prevail in the land which is now called America, it appears that the Lord gave Lehi commandment that he and his male posterity should only have one wife each. And it also appears that many of the people disregarded this commandment, and took many wives and concubines, and committed whoredom too, for the Prophet Jacob addressed himself to the Nephites as follows:—"For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people; because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not carry away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts. And now behold, my brethren, ye know that these commandments were given to our father Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things, which ye ought not to have done. Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. * * * And the time speedily cometh, that except ye repent, they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites your brethren, whom ye hate, because of their filthiness, and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people." Pages 133, 134.

Nevertheless, this commandment to Lehi and his posterity was not an unconditional or irrevocable one, for at the end of the commandment are the words, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; *otherwise*, they shall hearken unto these things." The sum and substance of the matter is this:—God did not abominate David's and Solomon's taking more wives than one each, according to His law—for the Lord Himself gave David several—but He abominated their abusing the privileges He gave them, in taking women when and where they pleased, without consulting Him in the matter. And in order that the same things might not prevail on the American Continent, as they did at Jerusalem, the Lord gave a general commandment that all His people upon it should have only one wife each, excepting He wished to speedily raise up a people to Himself—then He would command them; *otherwise*, they were required to observe the one wife system. This was a very wise arrangement; for we can very readily imagine that profligacy and recklessness in the head of a family, would produce manifold more misery if that family were of the polygamic order, than if it were of the monogamic, because of the greater responsibility and the greater number of dependents in a polygamic family. In the Book of Mormon we read of persons taking a plurality of wives, though we do not read of the Lord commanding any one so to do, though He had the power. But there is nothing further in that Book even apparently opposed

to the principle, consequently we cannot come to any other conclusion than that Polygamy is perfectly consistent with the Book of Mormon.

The passage you refer to in the Doctrine and Covenants, section cix., par 4, reads as follows: — "Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." In the lxv. section, par. 3, there is a passage similar to part of the above; besides these, the Doctrine and Covenants is silent upon the matter.

Now the Revelation on Plurality of Wives is published, I can imagine you are ready to say, Why was polygamy in this quotation called a crime, and the application of the term polygamy to your Church esteemed a reproach? Polygamy is not called a crime there—it reads, "the crime of fornication, and polygamy." Observe, the word "crime" is of the singular number, and consequently can not refer to both the following nouns. It can only refer to one, and that is "fornication." If it read, "the *crimes* of fornication and polygamy," then you might justly have said that polygamy was designated a crime; but as the passage now stands, you cannot reasonably say so.

As to polygamy being termed a "reproach" to this Church, that term was true enough when this passage in the Doctrine and Covenants was written. The Book of Mormon, as I have shown before, states that the Lord's people were not to have more wives than one, except they received special commandment from Him otherwise. The Elders in the infancy of the Church, believing in the Book of Mormon, of course practised the one wife system, until they were commanded to adopt a plurality of wives. Almost from the foundation of the Church have its enemies declared that polygamy was practised by the Elders; and the term polygamy, being contemptuously applied to the Church whilst its members were monogamists, was very justly considered nothing less than a "reproach" upon it.

You may ask, But does not the passage read, "that one man should have one wife, and one woman but one husband?" Certainly it does; but that is hard upon bachelors only, like Paul's instructions to Timothy and Titus on the ordination of officers. It says positively that "one man *should have one wife*,"—it does not say positively that a man *should not have more than one wife*, but it does say positively that *one woman should have but one husband*. The reason is obvious. If one woman had more than one husband—as is the case among some of the inhabitants of the regions of the Himalaya, and also of Malabar, and Ceylon, who practise polyandry—the seed would be mixed, which is an abomination to the Lord; but a man's having more wives than one only increases his posterity, which is not abomination to the Lord; on the contrary, it is the fulfilling of the first great law of life.

No doubt you are filled with admiration at the manner in which the passages I have quoted from the Book of Mormon and the Doctrine and Covenants, were rendered—conveying the truth, yet in such a manner that none but those who had the spirit of truth could understand, and yet so plain withal, when pointed out, that men wonder why they erred. But this is a characteristic of many of the revelations of the Almighty; and thus ofttimes does the "foolishness" of God bring to naught the wisdom of the wise. No doubt you can now see, plainly, that the doctrine of plurality of wives is perfectly consistent with the Doctrine and Covenants.

Newspaper reports are queer things to handle, because we can scarcely see two alike. If the Latter-day Saints were to flatly deny all newspaper stories concerning them, they would scarcely go amiss. Sometime ago the *Family Herald* stated that Utah Territory contained a population of 300,000 souls, which I have no doubt would be surprising information even in Utah itself. The other week I saw a statement in the *Tablet*, a Catholic newspaper, that seven thousand German "Mormons" were about emigrating for Salt Lake Valley—which certainly was a feature of "Mormonism" in Germany that was quite startling to the authorities of the Church of Latter-day Saints. Some time last winter or spring, Elder Cyrus H. Wheelock, while replying to a "Lecture on Mormonism," in the Music Hall, Liverpool, stated that during the exodus of the Saints from Nauvoo, his wife was laid in the grave, and that she was

the only wife he had. From this declaration the Liverpool papers published far and wide that Elder Wheelock had denied that a plurality of wives prevailed among the Latter-day Saints. Respecting this doctrine there has probably been more misrepresentation in newspaper and public reports, than any other believed by the Saints. Some have represented that a promiscuous intercourse of the sexes was practised among the Saints—some, that a relation, denominated "spiritual wifeism," which allowed carnal privileges, was countenanced among them—others, that a species of spiritual plurality, which did not include sexual intercourse, was entered into.

But to the question—Have not the Latter-day Saints denied that a plurality of wives existed in their midst, when such was actually the case? Doubtless some have, because they did not know that such was the case. If they were ignorant that the Lord had given a commandment upon the matter, and they formed their conclusions from the Book of Mormon, which you will still recollect forbids it, except by commandment, then they are not culpable for denying it, because, to the best of their knowledge, such was not the case.

Probably you may wish to put the question still closer to me—Have not some Elders of the Latter-day Saints denied that Polygamy was practised in the Church, when at the same time they positively knew that it was? That is a personal question, and must be answered accordingly. I can only answer for myself—I have not, neither have I heard any other Elder.

The question may arise in your mind—If a plurality of wives has been prevalent in the Church so long, why have not the Elders publicly preached the doctrine? The answer is very plain. Because neither the body of the Saints nor Christendom were prepared for it. There is a time for all things. God does not reveal to His Church all knowledge at once, but gives "line upon line, and precept upon precept." Neither is it wisdom in His Elders to publish all knowledge the moment it is revealed to them. Permit me again to remind you that man's spiritual growth is strictly analagous to his mortal growth. Your little child asks you various questions respecting its origin, or its course when it shall arrive at maturity, and makes most amusing remarks on the subject. You sit and smile at it—you do not tell it the truth about these things, because it would be folly so to do, but you consider it perfectly proper and wise to evade its interrogations, or to refuse to answer them, and direct its discourse to other subjects. It is just so in God's dealings with His Church. And if God acts so, His servants to be like Him must do so too, and if they do otherwise, they are not wise, nor free from condemnation. St. Paul was caught up into the third heavens, and heard things that it was not lawful he should utter on the earth.—2 Corinthians xii. And if it had been lawful to utter them, perhaps it would not have been expedient. Now, if St. Paul had been questioned to the day of his death, respecting what he saw, it would have been his positive duty to have refused to tell, and to have done this he must have evaded the subject when questions were put directly to him. By reading the Doctrine and Covenants, sec. xx., par. 16, sec. xxxvi., pars. 6, 7, sec. xlviii., par. 1, and sec. lxxvi., par. 4, you will learn that many things were and are to be withheld from the Saints and the world, and only to be revealed at the fitting times and seasons. If the doctrine of polygamy had been publicly preached by the Elders when the Church was in its infancy, and when the Saints were comparatively ignorant and weak in the faith, it is probable that very few indeed would have been able to endure, for this principle comes so directly opposite to the traditions of Christendom, that even good men are shocked by it, although they can find no solid argument in the Scriptures, or out of them, to oppose it. And not only would the weak Saints have had to endure a fearful struggle in their own minds, but they would have had, at the same time, to endure the galling opposition and derision of the Christian world. For Christendom considers it less criminal for a man to commit whoredom, than for him to publicly marry more wives than one, and honourably support them and their offspring. Consequently the Christian nations have enacted laws to punish polygamy, but have not enacted laws to punish adultery, or if they have, they are inaccessible to all but a privileged few. Some of these Christian governments actually license houses for the purpose of female prostitution, and all wink at them.

A vast field of contemplation now lies open before me, wherein I might consider the advantages of the plurality system, and the objections that might be urged against it. But I have already extended far—very far beyond the limits I originally designed, and lest I should weary your patience, I now bring my letter to a close. I trust what I have written will be a source of satisfaction to you, and convince you that polygamy is perfectly consistent with the word of God contained either in the Bible, Book of Mormon, or the Doctrine and Covenants. I have shown that the most noted men of God in ancient times practised a plurality of wives, under the express sanction of the Almighty—that on one occasion He Himself gave a man several wives, whilst that same man previously had a plurality—that the whole tenor of the Old Testament supports the doctrine, and indicates its prevalence among the righteous in the last days—that the New Testament favours it—that the Book of Mormon is not opposed to it—that the Doctrine and Covenants does not disallow it—and that wisdom was manifested by the Elders in refusing to preach the doctrine publicly, previous to its recent publication.

Now, sir, shall you and I receive the doctrine or reject it? Shall we acknowledge that the ways of God are everlasting, and return Him thanks for the revelations of His will? Or shall we lift our puny arms in opposition to His high and mighty purposes? Sir, whatever may have been our previous notions upon the matter, let us cast them all aside as far as they oppose the word and will of the Almighty. However contrary the doctrine of plurality of wives may be to our education, and to the ideas and feelings our education has engendered, let us individually bow ourselves in all humility before the throne of our Father in heaven, and say—Not my will, but Thine be done!

Meantime I remain, my dear Sir,

Yours respectfully,

JOHN JAQUES.

EXTRAORDINARY MANIFESTATION OF THE POWER OF GOD.

EXPULSION OF AN EVIL SPIRIT—LETTER FROM ELDER WILLIAM M'GHIE.

Derby, February 19, 1853.

Dear Brother S. W. Richards,—A case has occurred here of such a remarkable nature, and exhibits such a miraculous manifestation of the power of God, that I do not think I should be doing justice to the cause of Christ, to withhold it from you.

A member of the Church here, named John Ward, who also holds the office of Teacher, has a son who, for some years past, has been wholly under the power of an evil spirit. Previous to the time that he became possessed, he was a remarkably clever, intelligent, well-educated boy. But so completely was he overpowered by this evil demon, that he was reduced to a state of idiocy, sitting whole days in the midst of his family without knowing, to all outward appearance, any thing that was passing around, never evincing any desire to do anything for himself, they had even to put his food in his mouth, else he would not have sought any. But what is more remarkable than all the rest is, during all this time his body never grew, so that though he is now nineteen years old, he retains all the appearance of a boy of between fourteen and fifteen, and just the same, of course, with all his intellectual faculties.

About a year ago, some Elders were called upon to lay hands upon him, but the Devil resisted them that time, and no more notice was taken of him till a few weeks ago. The occasion was this:—Elders C. Smith, Levi Riter, and your humble servant, arrived here about the same time, on our several missions. Brother Riste suggested to the boy's father that it was a noble opportunity for having the boy restored to himself. We, having the case laid before us, and being further reinforced with the company of Travelling Elder Knight, and Elder Read, President of the Branch, proceeded in a body to brother Ward's house. The boy did not appear to take the slightest notice of us, nor even to know that we were in the house. We first prayed together, then anointed him with oil, and laying hands upon him, rebuked the Devil, commanding him to depart instantly. He obeyed the mandate

that moment, and what is better, he has never returned.

The boy is now as rational and intelligent as ever he was, and has since become a member by baptism. It would do your heart good to see him stand up in the congregation of the Lord, turn to the proper page of his Hymn Book, and mingle his voice with his brethren, praising the Lord.

Perhaps it might be interesting to some, to be told, that though so long deprived of his senses, he can still read as fluently as before.

These are the true facts of this most extraordinary case, and I lay them before you, to use them as it seemeth you good.

With sentiments of the highest esteem and consideration,

I am, dear brother, yours in much love,
WILLIAM MCGHIE.

TESTIMONY OF WITNESSES.

The foregoing is a true and faithful narration of the previous condition and complete restoration of Thomas Ward, for which we return God all the praise and glory.

JOHN WARD, } The parents of
ELIZABETH WARD, } the boy.
THOMAS READ,
JAMES RISTE.

John Ward, Court No. 2, Baker's Buildings, London-road, Derby.

THE GOSPEL IN HINDOSTAN.

SPREAD OF THE WORK IN BOMBAY AND VICINITY—INTEREST OF THE BRAHMINS IN THE WORK —BAPTISMS—LETTER FROM ELDER HUGH FINDLAY.

Bombay, January 9, 1853.

Beloved President S. W. Richards,—I arrived here on the 5th inst., for the purpose of arranging a few matters for the future prosperity of the work in Bombay.

By the mismanagement of our overland agent, we have had no *Star*-light of later date than June, 1852, but having now changed our agent, we may expect a regular monthly supply from London. From those *Stars* received, I learn that President L. Snow had made a demand upon England, for an Elder to my assistance here. Of this matter I know nothing more, but sincerely hope that it has been acceded to.

By the removal of troops from Poona, as also of Elder Hewett and family to Bombay, we have quite a little Branch of the Church here, as well as at Poona, and an interesting opening in both places, for more extensive operations, than we have hitherto been master of in these parts. Under these circumstances, and having no one at liberty to launch into the field, it must be apparent that another Elder would be of great service here. This, no one need be afraid to undertake—a little experience, with a firm resolve to endure a little self-denial for the Kingdom of heaven's sake, will accomplish great things. And wherein there may be any lack of the above ingredients, this is the very place to gain them.

As for Poona, since our extermination from military cantonments, through the influence of hireling priestcraft, I have turned my attention more immediately to the native population, amongst whom I have met with warm reception, so far, as when a few intelligent Brahmins had learned the nature of my mission, and a little of our principles, they first advertized our whereabouts in their weekly paper, published in the Mahratta language, with a few remarks to the effect, that our claims were superior to those of the other missionary systems. After this, by considerable exertion on their part, they found me a large room in the centre of the city, free of rent or trouble, in which to lecture to them. The greatest difficulty to be surmounted in finding such a place, arose from the circumstance that the Brahmins consider their houses defiled by the entrance of a European into them. However, this being overcome, our first lecture was noticed in the same paper, and a hope expressed that such lectures would be continued.

The same parties for some time have formed themselves into a society in quest of religious instruction, and have been urging upon a Scotch missionary, who has laboured amongst them for many years, to meet with me before them, and answer for himself, in having taught, from

the same Bible, so many opposite doctrines. This has drawn forth many strange equivocations from the old gentleman. To refuse them altogether, would be to shut his establishment in that city—and to come to the light, he is unwilling. His prevarications only tend to wind him the tighter in the meshes of his dilemma, all of which I have no hand in, only promising an accession to their arrangements. Thus they only pay his *Reverence* back, for his good services as military chaplain, towards me, and I doubt not, but that he now feels the last end to be worse than the first.

I purpose to leave this for Poona tomorrow, and expect to find our Meeting-house completed, and shall open it on Sunday, with prospects somewhat flattering for a goodly increase. Although our obstacles have been many, and our progress somewhat tardy, still the reflection is pleasing, that in no circumstance have we cause of regret, they having each tended to give us a stronger and more extended claim upon the sympathy and attention of the considerate—to strike our roots deeper and stronger, preparatory to bearing numerous branches with abundant foliage, to bring forth fruit for the garner of the Lord.

Since my last, we have baptized six in Poona, and one in Bombay; cut off two in Poona, determined that those who are not of us, shall not walk with us, neither bear our name—even this has its good consequences. Here, the Messiah's words are in force, "Ye are as a city set on a hill, which cannot be hid;" but our works are not in the dark; hence, we care not who seeth us.

Brothers Davis and Hewett, with their families, desire their love and regard to the Saints.

With sentiments of the highest esteem, I remain, yours in the Gospel,

H. Findlay.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 12, 1853.

Polygamy.—With this Number is concluded the communication of Elder Jaques, to Mr. J. G., upon the subject of Polygamy. The simplicity and perspicuity in which the doctrine is set forth, as not only being Scriptural, but one of the prominent characteristics of the Latter-day work, will, no doubt, render it most agreeably interesting to our numerous readers, who have Truth the object of their search.

One certainly must be very ignorant of the Sacred Book, to suppose for a moment that polygamy is not a Scriptural doctrine, and the fact that it has been directly sanctioned of God, under both the Gospel and Mosaic dispensations, proves that it is an eternal principle—an institution as perpetual as God, who has thus affixed His seal and sanction to it.

Whenever God forbid the practice of this institution among His people, it was because He was displeased with them for their abuse of it, which signifies to us that it is one of His greatest blessings unto man—one of so sacred a nature, that He will not suffer it to be dishonoured by those to whom it is committed, without their conduct becoming an abomination in His sight.

This principle was the ruling faith and practice of holy men in former times, who held a familiar relationship to God, and learned His will at pleasure. It is opposed to the faith and practice of modern Christians, who never hear the voice of God; and now the question seems to be, Who shall decide the controversy? An overwhelming majority of the human family would this day decide in favour of the principle. Prophets and Holy Men from the earliest ages of the world, have declared it, practised it, and maintained it to be an Eternal truth. Once again, the voice of Prophets is heard with a "thus saith the Lord" in harmony with the Prophets of old, together with the testimony of thousands, to whose feelings and consciences it

was once as repulsive as it now is to a professedly Christian people, who so utterly disregard the truth—the testimony of Prophets, both of ancient and modern times—the testimony of such a cloud of witnesses as the vast majority of men would produce—as to require further evidence upon the subject.

The Lord has set His hand to restore that which has been lost, and bring in the dispensation of the *fulness* of times, and in so doing, every principle that ever was revealed which has a tendency to exalt man, will be brought forth, and made to bear in the most effectual manner upon the salvation of those who become perfect in Christ. This grand association of Truth will be no less than the gathering together of all things that be, *in Christ*, even all principles having power to bless or redeem, that ever came forth from him. This gathering will not only include every principle, but every being who has received those principles, and thereby has become Christ's. If this doctrine were ever revealed by God, in any former age of the world, as an eternal truth, then it must form a part of the great and last dispensation upon the earth. That it has been revealed and practised, no one who is a believer in the Sacred Scriptures can doubt for a moment. The same may be said of many other principles, which have been revealed, and many which have not been revealed, but are reserved to come forth; and Saints will be under the necessity of laying aside many of the traditions of their fathers, and the conscience that has been formed by them, or they will prove a barrier to their perfection in truth. On the other hand, many whose hearts are open, and ever ready to receive the truth, may not fully appreciate it, but suffer their conduct to become an abomination in the sight of God, and, in a lustful moment, forfeit for ever their right to inherit eternal lives.

When the institutions of God are revealed to men, they are made obligatory upon them; and if used by men for other purposes than those for which they are ordained of Him, they bring cursings, wrath, and indignation. The wise will therefore take heed how they have to do with the sacred things of God, either in word or in deed.

New Work by Elder Orson Pratt.—Soon to be published, The Progenitors of Joseph Smith, the Prophet, for many generations. This work will also include many remarkable events connected with the discovery and translation of the Book of Mormon, and the early history of the Church of Jesus Christ of Latter-day Saints, never before published. The manuscripts containing this information, with the exception of the portion relating to his martyrdom, were written by the direction and under the inspection of the Prophet. This work will be exceedingly interesting to the Saints, and will be a most convincing evidence, to all nations, of the divinity of this great and last Gospel message. It will most likely contain about 200 pages of the same size as the *Star*.

"Prussian Mission," by Elder Orson Spencer.—Elder Spencer, knowing the deep interest which the British Saints take in the Foreign Missions, has concluded to publish a small edition of his Report to President Brigham Young, which is now ready for sale. Price, 2d. Its perusal will afford the Saints considerable gratification.

Departures.—The *International*, Captain Brown, with a company of 425 souls, under the presidency of Elder Christopher Arthur, sailed for New Orleans, February 28th. Elders John Lyon, author of *The Harp of Zion*, and late President of the Glasgow Conference, and R. G. Frazer, late President of the work in Londonderry, after labouring faithfully in these lands, have emigrated by the above vessel.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 156.)

Kirtland, Ohio, August 28, 1834. This day the High Council assembled, according to the direction of Bishop Whitney, to try brother Sylvester Smith, charged with a misdemeanor. The following is a copy of the complaint:—

To Newel K. Whitney, Bishop of the Church of Latter-day Saints in Kirtland.

Sir, I prefer the following charges against Sylvester Smith, a High Priest of said Church:—

1st. He has refused to submit to the decision of a Council of the High Priests and Elders of this Church, held in this place on the 11th of this month, given in a case of difficulty between said Sylvester Smith and Joseph Smith, jun.

2nd. He continues to charge said Joseph Smith, contrary to the decision of the beforementioned Council, with improper conduct in his proceedings as President of the Church of the Latter-day Saints, during his journey the past season to the state of Missouri. As these things are exceedingly grevious to many of the Saints in Kirtland, and very prejudicial to the cause of truth in general, I therefore require that you summon the High Council of this Church, to investigate this case, that a final decision may be had upon the same. I say the High Council, because it is a case affecting the Presidency of said Church.

SIDNEY RIGDON.

Kirtland, Ohio, August 23, 1834.

Kirtland, Ohio, August 27, 1834.

Brother Sylvester Smith,—Whereas complaint has been made to me, by Counsellor Sidney Rigdon, setting forth that you have been violating the laws of the Church of the Latter-day Saints, you are, therefore, hereby notified to appear before the High Council of High Priests, to be held in the Council house, in Kirtland, on the 28th day of August, instant, at ten o'clock, A.M., to answer to said charges, agreeable to the laws of the Church.

N. K. WHITNEY, Bishop.

The President proceeded to nominate a High Priest to fill the vacancy in the Council, occasioned by the death of Elder John S. Carter, viz: Orson Johnson—which was carried unanimously, and he was ordained High Counsellor under the hands of Counsellor Sidney Rigdon.

Counsellor Luke Johnson, said he wished to be excused from sitting on this Council, because he had been previously tempted on some matters, and that he had sinned, and wished to make a more public confession than he could make here.

After some remarks from the Counsellors, it was decided that Elder Johnson continue his seat in the Council.

Elder John P. Green was appointed to act in the place of Sylvester Smith; also Elder Amos Durfee in the place of John Johnson, sen., who was absent; also Lyman Johnson in the place of Martin Harris.

The Council was organized and complaint read. It was agreed that six Counsellors speak on the case. The Bishop then charged the Council in the name of the Lord, to act according to truth and righteousness.

Elder Reynolds Cahoon testified that the testimony given before a Council, on the eleventh instant, was, that President Joseph Smith, junior, had conducted himself in a proper manner, while journeying to and from Missouri; and that the Council considered that Sylvester Smith had accused President Joseph Smith wrongfully, and was entirely in the fault. He further considered, that everything bearing or relating to this affair, was had before the Council, and from this they gave their decision.

Elder John P. Green concurred in the foregoing statements, and he supposed that brother Sylvester saw the affair in the same light on the 11th instant, in consequence of his (Sylvester's) saying at the time, that he was not previously aware of the spirit that possessed him at the time he made his charges against President Joseph Smith.

Elder A. Cutler said, that he considered the evidence given before the Council, on the 11th, sufficient to prove that President Joseph had conducted himself in an honourable manner, during his late journey to and from Missouri; and that he considered that the evidence there given, was such that it could not be invalidated.

Elder Jacob Bump said, that previous to the Council, on the 11th, his mind had

been agitated; and it was in consequence, in part, of reports which had been put in circulation respecting President Joseph Smith's conduct, during his late journey to and from Missouri; but when he heard the case investigated before that Council, his mind was satisfied that he had been misinformed, and was fully satisfied that President Joseph Smith had not acted in any respect contrary to righteousness before the Lord.

Elder Asa Lyman said, that previous to the Council, his mind had been agitated also, but was satisfied at the Council; and he verily believed from the evidences there given, that President Joseph had not acted contrary to justice.

Elder Jacob Bump said, that his mind was excited still further, after conversing with brother Sylvester, previous to the 11th, which served in a degree to excite his mind further.

Elder Edward Bosley said, that he understood the case on the 11th, in the same light as stated by the brethren Cahoon and Whitney.

Elders John Rudd, Ezekiel Rider, and and Samuel H. Smith, viewed the case in the same light.

Elder O. Hyde said, that he considered that brother Sylvester was to send a confession in the *Star*, that he himself had been in the fault, and that President Smith had not committed fault, as he (Sylvester) had previously stated.

Elders A. Cutler, J. P. Green, E. Rider, J. Bump, S. H. Smith, J. Rudd, and F. G. Williams, concurred.

Elder O. Cowdery said, that after listening to all the reports and evidences, from the beginning up to the decision on the 11th instant, he considered that brother Sylvester was to acknowledge that all the charges previously preferred in public against President Joseph Smith were ungrounded, and that he (Sylvester) was the one, and the only one, in the fault, touching all circumstances transpiring between himself and President Joseph Smith; and that the other charges indirectly preferred as grievances of others, were also without a foundation.

Elder John Smith concurred in the above.

Elder C. Durfee said, that he considered that President Smith was acquitted, as being guilty of any misdemeanor before the Council on the 11th.

Elder O. Hyde said, that he had accompanied President Smith to Missouri, from Mansfield in Ohio, except leaving him for a short time, to visit the Governor of Missouri. He was present when brother Sylvester reproved President Smith concerning a certain difficulty, arising from a complaint concerning a certain dog; that he considered the President's reproofs were just at the time, as he will recollect stating the same in substance to President Smith. He said he did not consider this reproof had any tendency to lessen the esteem of the brethren for President Smith; but if it had, in consequence of a confession in general terms from President Smith about that time, he thought that sufficient to heal any hard feeling then existing against him, or that might exist; and that during his journey to the west, he could not say that he had seen anything in President Smith's conduct, contrary to the true principles of his profession as a man of God.

Elder Luke Johnson said, that he fell in company with President Joseph Smith at Mansfield, Ohio, and accompanied him most of the way to Missouri; and that during the whole course of the journey, he did not see anything in his conduct to lessen his esteem of him as a man of God. But he said he heard President Joseph Smith reprove Sylvester, concerning a certain something respecting some bread; he did not hear the whole, and thought at the time, the reproofs were rather severe, but had learned since, they were not any more severe than just.

President Joseph Smith was then called upon to make a statement concerning the transactions, as they transpired at the time these reproofs were given. He said that brother John S. Carter came to him, to know whether brother Sylvester had conducted right in the affair between him and brother P. P. Pratt, when brother Pratt called upon brother Sylvester for some bread for supper. He learned from brother Pratt's mouth, that brother Sylvester had more bread than he needed at the time, and directed him to some one else, who, he (brother Sylvester) said, had sufficient. He then went with brethren Pratt and J. S. Carter, to brother Sylvester's tent, where brother Sylvester justified himself in not imparting a part of his bread to brother Pratt. He then rebuked brother Sylvester, for contending that he had done right in this case, because, if this was so, brethren

might frequently retire to rest without food, and as long as he (brother Sylvester) had bread, he was bound to impart to those who had none; and that, under these circumstances, brother Sylvester had conducted himself contrary to the principles of Christ; and that his (Sylvester's) mind was darkened in consequence of this covetous spirit.

The Moderator then adjourned the Council, to 9 o'clock to-morrow, at this place.

Elder H. Smith closed by prayer.

August 29th, nine o'clock in the morning, Council being organized in due form, the testimony was continued as follows:—

Elder Luke Johnson said, in relation to a circumstance that transpired on the twenty-five mile prairie (so called) in Missouri, that by a direction from the leader of the camp, he had been back to inspect the crossing at a certain creek; that when he came up with the camp, he found it moving, and as he was behind, he went on till he came up with brother Wight's and Sylvester's company, and found them out of the road, building a fire to cook supper. As the teams passed on, brother Sylvester called to the leaders of companies (those who were yet behind,) and asked them who they were following; whether General Wight or some other man. Some hesitated a little, and went on. After taking supper, he (Luke) went on with his company.

When he came up with the camp from the creek, he found that the ensign or flag commonly carried ahead for the camp to follow, was then moving forward. He further said that he understood that Joseph was appointed to lead the camp; that he always, or generally gave orders when the camp should move forward, and when it should stop; that when on his way to the creek the second time, he met President Smith, who told him that he (Joseph) should order the camp to move into the prairie. When the camp came to order on the prairie in the evening, brethren Wight and Sylvester were called upon to give an account of themselves, why they had sought to divide the camp. They both acknowledged that they had been out of the way by so doing, and were reproved for their conduct. Relative to an assertion heretofore made, that President Smith did at the time throw a trumpet or horn at brother Sylvester, he did not consider at the time, that President Smith had any intention of throwing it at brother Sylvester, because he might have hit him with it, being so near to him as he was; it only fell to the ground near to them, (himself and brother Sylvester) but supposed that he had had it in his hand, and only threw it down as usual, or as another man would. He further said, that the reproofs given by President Smith at the time, were no more severe than he had often heard him give previously; that he did not consider him mad, as has been represented.

Elder Hyrum Smith said, that when the camp first came to the creek, himself and his brother Joseph were forward; that while the teams were crossing, brother Joseph asked whether it was advisable to move into the prairie to camp. After consultation it was first advised to camp in the bushes near the edge of the prairie. While making preparations to encamp, they were informed that a mob intended to make an attack upon them that night. They further consulted upon their situation, and himself and brother Thayer were requested by brother Joseph to go unto the edge of the prairie, where they might encamp. They looked out a place, but it was near the bushes, and brother Joseph gave an order to go forward on to the prairie. Some complained of the order, because they could not find fuel to cook their supper. They were told that it would be advisable to carry wood for that purpose. Some further remarks were offered on the subject of a visit from the mob; and preparations were made with the guns, &c. Some fears were entertained for the teams and families yet crossing the creek, and it was thought advisable to send back a company to guard and assist them over, among whom was Luke Johnson. He then took the flag or standard—as he had previously carried it—and gave the word to move forward, and the teams immediately began to follow. After the company had come upon the prairie, himself and Elder Rodger Orton received an order to call on Lyman Wight to place a strong guard around the camp that night; but he refused doing anything further, because he supposed that he (Hyrum) had ordered the camp on to the prairie, without an order from the commander of the company. He was then informed by brother Joseph, that it was by his (Joseph's) order that the camp moved on to the prairie. He was present when brother Joseph reproved Lyman Wight and Sylvester Smith, and saw the transactions concerning the trumpet or horn; and as to brother Joseph's intention or design to throw it at Sylvester, he had no such thought at the time, nor could he have since; that at the time when he (Joseph) had finished his remarks to Lyman Wight and Sylvester Smith, he threw the horn on the ground; that brother Wight told him, the next day, that he had had a jealousy existing in his mind against him (Hyrum) for some days, but now his mind was satisfied, and he now had no hardness or jealousy. He further

said, that when he received the order for moving the camp on to the prairie, brothers Sylvester and Lyman were near by.

Adjourned to one o'clock, P.M.

Council met according to adjournment. The Clerk called the names of the Counsellors and parties, when business was resumed.

Elder B. Young said, that he was in company with President Joseph Smith, jun., from about twenty-seven miles off this place, till they arrived in Clay county, Missouri; that at the time the difficulty occurred on the prairie, when the camp was divided, he concurred in what brother Hyrum had said, and that he could not relate it any more particularly than he had done. He further said that he had not seen anything in President Joseph's conduct to justify the charge previously made by brother Sylvester, "that his heart was corrupt." So far from this, he had not seen the least shadow of anything of the kind. He had not seen anything in his (Joseph's) conduct, during his journey to the west, unbecoming his profession as a man of God.

Question by Sylvester—Did you not think that my character was injured in the minds of the weaker part of the camp in consequence of those reproofs and chastisements which were given me by brother Joseph?

Answer—I did not.

Elder Young further said in relation to a certain difficulty which took place relative to a dog, that on a certain evening after crossing the Mississippi river, brother Sylvester came up with the remaining part of the camp, when the dog came out and insulted him; he know not whether he touched him or not. The next morning, after hearing considerable complaint and murmuring concerning the dog, President Smith spoke to several brethren and said, "I will descend to that spirit that is in the camp, to show you the spirit you are of; for I want to drive it from the camp. *The first man that kills that dog, (or my dog,) I will whip him.*" He thought that about this time brother Sylvester came up, and said, "*If that dog bites me I will kill him.*" Joseph replied, "If you do, I will whip you." Sylvester said, "If you do, I shall defend myself the best way that I can!" Brother Joseph then said that he "could in the name of the Lord."

The President then asked the brethren if they were not ashamed of such a spirit. Said he, "*I am.*"

He then proceeded to reprove them for condescending to that spirit; that they ought to be above it; that it was the spirit of a dog; and men ought never to place themselves on a level with the beasts; but be possessed of a more noble disposition. He (Joseph) then said, he had "condescended to that spirit, *in order to* shew the spirit which was among *them.*"

Elder Young further said, that this explanation gave general satisfaction, and the most of them saw that he had only made these remarks for the purpose of instructing them, and warning them againt such a spirit or disposition.

Elders Lyman Johnson and Heber C. Kimball concurred.

Elder D. Elliott said he was not present when those reproofs were given in the morning; that the circumstances were related to him afterwards, which disaffected his mind, and gave him some disagreeable feelings; that at noon he heard President Joseph give a further explanation, which perfectly satisfied his mind.

He further said, that during the forenoon there were many of the brethren dissatisfied with President Smith's remarks concerning the dog, in the morning, but that after the explanation at noon was so generally given, he thought that every one in the camp might have known it.

Elder Lorenzo Booth concurred in the statement of Elder Young; though he was not present in the morning when the reproofs were given concerning the dog, that he was with President Smith from twenty-seven miles from this place to Missouri, and a part of the way home; that he did not see anything in President Smith's character derogatory to a man professing religion; that he was present during a certain transaction which occurred during their journey home, respecting certain articles of bedding; that he had heard since his return, that President Smith and Ezra Thayer had fought; that he was present during the whole transaction, and there was no fighting.

He further said, in relation to a certain report, which had come to his knowledge, since his return from Missouri, that President Smith had taken a bed-quilt which was not his property; that while at New Portage, Ohio, on their way to Missouri, one of the brethren gave him (Joseph) two bed-quilts, which he (Booth) had charge of, as he was the individual who drove the team for President Smith, and had charge of the baggage; that before leaving Clay county, Missouri, he (Booth) took them to be washed, and after starting for home, he put them on board of the wagon, the baggage of which he had the charge during their journey home; that he brought the same back with him, has seen them since, and knows that the one which was said to be the property of another individual, is the one which was given President Smith, at Norton.

Counsellor F. G. Williams said, while at Norton, certain articles were handed him to

mark, among which were two bed-quilts, which he marked with common ink; has seen certain bed-quilts since his return, and has no doubt but this one in question is the one he marked.

Elder B. Young further said relative to a certain difficulty, arising out of a certain circumstance concerning some bread, that Elder John S. Carter, on their journey to Missouri, on the line between Ohio and Indiana, said to President Joseph, "Is this thing right?" "What thing?" "Concerning P. P. Pratt's asking brother Sylvester for some bread for supper."

He then learned that brother Pratt had asked brother Sylvester for some bread; that Sylvester had bread at the time, but directed him to some one else, who he (Sylvester) said had sufficient; that Elder Pratt called upon that individual, and could not obtain any; that he was present when President Smith told brother Sylvester that he had not conducted rightly in the matter, that he ought to impart when he had, in preference to directing one where he was not certain he could obtain, that by so doing some might be deprived of food at times.

He further said, that brother Sylvester contended he had been right, and justified his own conduct in the matter; that Joseph reasoned with Sylvester to convince him that he (Sylvester) was in fault; but he continued to justify his course till President Joseph reproved him sharply.

He frequently heard the brethren speak of this circumstance, and all whom he had heard say anything on the subject, manifested a satisfaction with President Smith, and thought his observations correct, and the principles which he advanced, to be just.

Elder Lyman Sherman said that he concurred in Elder Young's statement concerning the bread; that he thought that it was generally known that Elder Pratt, in consequence of brother Sylvester's not furnishing him with bread, was deprived of bread that night; that at the time, he (Joseph) told him (Sylvester) that brother Parley did not obtain any bread in consequence of the same.

Elder Jacob Bump said, that since the brethren's return from the west, he went with Sylvester to Elder Rigdon to advise concerning the adjusting of certain complaints which were in circulation respecting President Joseph Smith's conduct to and from Missouri; that brother Sylvester told brother Rigdon that Elder Pratt did obtain bread of the individual to whom he sent him.

Elder O. Hyde said, that he concurred in the statements of Elder Brigham Young, concerning the circumstances which transpired at the time the difficulty arose about the bread.

Elders Lyman Johnson, and Heber C. Kimball concurred in the same statement.

Elder O. Hyde then exhibited an account current, taken from the receipts of monies and other properties expended during their late journey to and from Missouri.

This account was taken from documents kept during the journey by Counsellor Frederick G. Williams, who said that the account exhibited was correctly taken from his accounts, as he had the charge of the monies, and attended to paying them out, &c.

The case was then submitted to the Council, and the Counsellors severally spoke in their turns, followed by the complainant and accused, as follows:—First, the Counsellors; Jared Carter commenced fifteen minutes before 6 o'clock, P.M., and spoke twenty-five minutes. Joseph Smith, sen., commenced ten minutes past 6 o'clock, and spoke five minutes. John Smith commenced fifteen minutes past 6 o'clock, and spoke ten minutes. Lyman Johnson commenced twenty-five minutes past 6 o'clock, and spoke one minute. Oliver Cowdery commenced twenty-eight minutes past six, and spoke two hours and twelve minutes. Joseph Coe commenced twenty minutes before 9 o'clock, and spoke five minutes.

The accuser, Sidney Rigdon, commenced fifteen minutes before 9 o'clock, and spoke fifty minutes. Oliver Cowdery spoke seven minutes.

The accused, Sylvester Smith, commenced eighteen minutes before 10 o'clock, and spoke one hour and eighteen minutes.

The Moderator then gave the following decision:—

"That if brother Sylvester Smith will acknowledge the following items of complaint before this Council, and publish the same in print; that he can remain yet a member of this Church; otherwise he is expelled from the same, viz.:—First, he is to acknowledge that he has wickedly and maliciously accused our President, Joseph Smith, jun., with prophesying lies in the name of the Lord, once on the line between Ohio and Indiana, and at another time after crossing the Mississippi river, and at another time, after leaving the Church in Missouri, at Florida; that he is to acknowledge, that in making these charges against President Joseph Smith, jun., he has himself wilfully and maliciously lied; that he has maliciously told falsehoods in saying that President Joseph Smith, jun. has abused him with insulting and abusive language, and also in injuring his character and standing before the brethren while journeying to Missouri; that he further cast out insinuations concerning President Joseph Smith's character, which was also an evil and malicious design to in-

jure President Smith's standing in the Church; that he further acknowledge, that he has abused the former Councils which have sat upon his case, and wickedly and maliciously insulted their just and righteous decisions; that he has further tantalized this present Council, in seeking to excuse himself contrary to the counselling of the Counsellors, after acknowledging that it was organized by revelation; and further, that he has wilfully and maliciously lied, by saying that brother Joseph Smith, jun., had prohibited the liberty of speech on their journey to Missouri; that he also acknowledge that he has wickedly and maliciously lied, by charging President Joseph Smith, jun., of being possessed of a heart as corrupt as hell."

The Counsellors were then called upon to give their assent to the foregoing decision; and concurred unanimously.

"I hereby certify, that the foregoing charges or complaint are just and true, and hereby acknowledge the same, as set forth in the decisions of this Council, by signing my own proper name to their minutes, with my own hand.

"(Signed,) SYLVESTER SMITH."

The above was signed for fear of punishment.

The Council then proceeded to other business, President Joseph Smith presiding. Council agreed that the Church in Kirtland be instructed in their particular duties, &c., on Sunday next, by President Joseph Smith, jun. It was further decided, that Elder Brigham Young be appointed to take the lead in singing in our meetings.

The Council then closed. Brother Reynolds Cahoon prayed.

Fifteen minutes before three o'clock, A.M., on the 30th of August, 1834.

OLIVER COWDERY, ORSON HYDE. } Clerks.

(*To be continued.*)

VARIETIES.

DOMESTIC peace can never be preserved in family jars.

WE gain as much in avoiding the failings of others as we do in imitating their virtues.

A CONTRAST.—The Grand Sultan has two hundred and fifty wives, the Pope has none.

AN old toper chancing to drink a glass of water for want of something stronger, smacked his lips, and turned to one of his companions, remarking:—"Why, it don't taste badly. I have no doubt 'tis wholesome for females and tender children." No doubt it is.

DISCOVERY OF AN ANCIENT CITY.—Letters from Egypt report the discovery, in that country, of a buried city. It is situated about five hours' journey from Cairo, near the first cataract. An Arab having observed what appeared to be the head of a sphynx appearing above the ground, drew the attention of a French gentleman to the circumstance. He commenced excavating, and laid open a long-buried street, which contained 38 granite sarcophagi, each of which weighed about 68 tons, and which formerly held evidently the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha, and has exhumed great quantities of curiosities, some of them ancient earthenware vessels of a diminutive size. This street, when lighted up at night, forms a magnificent sight. It is upwards of 1600 yards in length. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing.—*Family Herald.*

EXTRAORDINARY MARINE CONVULSION.—Information has been received at Lloyd's, under date Liverpool, Feb. 4, of an extraordinary marine convulsion experienced by the *Maries*, on her passage thence to Caldera. On the morning of the 13th of Oct., the ship being twelve miles from the equator, in longitude 19 deg. west, a rumbling noise appeared to issue from the ocean, which gradually increased in sound till the uproar became deafening. The sea rose in mountainous waves; the wind blowing from all quarters, the control over the ship was lost, and she pitched and rose frightfully, all on board expecting each moment to be their last. This continued fifteen minutes; the water then gradually subsided, when several vessels in sight at the commencement of the convulsion were found to have disappeared. Shortly afterwards a quantity of wreck, a part of a screw steamer, was passed, so that some vessels and lives were lost.—*Lloyd's Newspaper.*

EXTENDING THE AREA OF FREEDOM.—In the senate of Ohio a series of resolutions have been recently introduced, from which we take the following as the most important:—*Resolved*, That if it be Heaven's will, as we think it is, to consecrate the whole continent, with the islands of the sea adjacent thereto, to freedom, and to place them under the protection of our flag, true American citizens will not murmur at the decrees of Providence, but, on the contrary, with all other good Christians, will say, "God's will be done."—*New York Herald.*

STRIKE THE LYRE.

(*From the Harp of Zion.*)

Come holy fire, with faith inspire
The 'rapt angelic strain,
To sing in praise of Latter-days,
To strike the lyre again, again;
So strike the lyre again.

Life's trials soon will have their noon;
It's night, the coming morn;
Then patient love will all things prove,
The opposites we've borne.
Why should the Saint in trials faint,
Though pressed with grief and pain,
When he believes, seeks, and receives?
So strike the lyre again, again;
So strike the lyre again.

Poor outcasts we, still forced to flee,
By mad Sectarians driven,
Condemned, despised, robbed and reviled,
Without an insult given.
For many years we've sown in tears,
Yet dauntless we'll remain!
With Ephraim blest, we soon shall rest;
So strike the lyre again, again;
So strike the lyre again.

Blest Gospel sound, the world around
Thy saving truth shall know:
Till every clime the word sublime
Shall hear for weal or woe!
And when received or disbelieved,
Their choice shall then remain,
Truth shall be free—eternally!
So strike the lyre again, again;
So strike the lyre again.

ADDRESSES.—John C Hall, Mr. Robert Stennett's, Birmingham Street, Stourbridge, Worcestershire.
Job Smith, Chapel Street, Hemel Hempstead, Herts.
Robert Evans, 8, Lower Clarence Street, Swansea.
John Van Cott, 56, Hurst Street, Birmingham.
Thomas Williams, 3, Griffin Street, Newport, Mon.
William Empy, 42, Egan Street, Preston.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH FEBRUARY, 1853.

James Walker	£15	0	0	Brought forward...	£57	10	0
H. McCreery	20	10	0	John Hyde	5	0	0
George Picton	8	0	0	James Robson	5	0	0
R. Kirkwood	10	0	0	A. Smith	5	0	0
J. Linforth	4	0	0	Joseph Chapman	8	0	0
Carried forward	£57	10	0		£80	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12.—Vol. XV. Saturday, March 19, 1853. Price One Penny.

FIRST EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES—GREETING:

(*From the Seer.*)

Dear Brethren,—Having been appointed by the First Presidency, with the sanction of a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City on the 28th of August, 1852, to preside over the Saints throughout the United States and British Provinces in North America; in accordance therewith, I have left my family and my home in the peaceful vales of the mountains; and, after crossing the wild desert plains which intervene between the happy land of the Saints and the Gentile lands of strife and wickedness, I find myself within the field of my mission.

That the Saints may more fully learn the nature of my mission among them, I will insert the following:—

[*Here follows Elder Pratt's "Letter of Appointment," which may be found in "Star" No. 3, page* 42.]

The principal features of my mission are contained in the foregoing letter; but ever feeling a deep interest in the welfare of the Saints, you will permit me, through the medium of this Epistle, to impart to you such instructions as the Holy Spirit may whisper to my mind. I wish to ask the Saints who still remain scattered abroad, Do you enjoy as great a measure of the Spirit of God as when you were first baptized into this Kingdom? Or, are your minds barren? your understandings unfruitful? your souls in darkness? and your feelings cold and indifferent towards the great work which you have embraced, and which once made you joyful and happy? If this be your condition, it is of the utmost importance that you know the causes of these unhappy changes in your feelings. Is it because the Lord has changed, and forgotten to be gracious? Is it because the fulness of His Gospel does not produce the same effects or happiness now, as it did in ancient times? Is it because the Book of Mormon, or any of the Revelations given through Joseph the Seer, have failed to accomplish those purposes for which they were sent? Is it because the Saints have passed through great tribulation, and have been driven from city to city, from state to state, and finally banished from this great Republic to seek a home in the wild glens of the Rocky Mountains? Is it because God has forsaken His people, and will no longer show them mercy? No, verily, no; none of these causes have conspired to drive away the Comforter from your hearts, or to envelope you in darkness, or to make you cold, and indifferent, and unhappy. But the principal cause of your unpleasant and unhappy state of mind, is your own disobedience to one of the most important commands which God has given to His people in this last dispensation, namely: to flee out of Babylon, and gather themselves together, and stand

in holy places, that they may escape the plagues and desolating scourges which the Lord has decreed to pour out upon the nations, because of their great sins and wickedness which continually cry unto the heavens for vengeance. Can any Saint neglect so important a command, when it is within their power to keep it, and still be justified and retain the peaceable Spirit of the Lord? No; the Spirit of the Lord is grieved with such, and will, by degrees, withdraw from them, and they will grope in the dark, and be liable to be overcome by temptation, and be led captive by the will of the Devil: such ones, not having the Spirit that leads into all truth, are liable to be deceived by the doctrines of men and Devils; for the Lord will frequently suffer strong delusions to overpower such, that their damnation may be the greater, because they profess to know the Lord, and yet will not obey Him. Remember the word of the Lord which came by the mouth of Joseph the Seer, saying, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings." Have you hearkened to the word of God? Have you exerted yourselves to the utmost to flee from Babylon? If not, no wonder that you are in darkness—no wonder that the peaceable Spirit has been grieved from your bosom. Repent, therefore, speedily, and obey the voice of the Lord, and gather yourselves among His people, lest the destroyer lay hold upon you in an hour you think not, and you perish in disobedience, and your name be cut off from the generations of Zion. If you will awake from the slumber of death, which has seized upon you, and use every exertion to obey the voice of the Lord your God, His anger shall be turned away from you, and He will show you mercy, and His Spirit shall be restored unto you again, and His hand shall be stretched out over you to shield and protect you, and to gather you even as a hen gathereth her chickens under her wings to save them from the approaching storms; so shall the Lord your God save you, and comfort your hearts, and make you to sing with joy and gladness, and you shall be His people, and He will be the Lord your God. Awake then, O, awake! flee to the mountains for refuge! For a day of trouble is at hand—a day of fierce battle and war—a day of mourning and lamentation for widows and orphans whose husbands and fathers shall fall in battle: it shall be the day of the Lord's controversy for His people—a day of recompense for the innocent blood of Prophets and Saints, which has been shed among this nation.

The time is drawing nigh for these things to be fulfilled; for this nation have rejected the Book of Mormon, which the Lord brought forth by the ministering of Angels, and sent unto them by the hands of His servants; they have rejected the Church of Christ, which the Lord God in mercy established in their midst; they have suffered His Saints to be trampled upon by mobs, to be scourged, afflicted, abused, driven from their homes, deprived of the most sacred rights of American citizenship, and finally to be banished from their midst, and obliged to seek refuge in the solitary wilds and deserts of the Rocky Mountains. They have closed their doors, their synagogues, their eyes, and their hearts against one of the most glorious and important messages that ever saluted the ears of mortals; they have suffered one of the greatest, most renowned, and most celebrated Prophets that ever lived upon the earth to be murdered in cold blood, without bringing the murderers to justice; they have suffered scores of innocent men, women, and children to be tortured, shot down, and butchered, in open day, by beings who afterwards boasted of their horrid deeds; and yet, no means are instituted to bring these guilty wretches to punishment. Does not the blood of the Saints and of Prophets cry aloud to the heavens for vengeance? And shall this nation escape the judgments decreed against them? And will the Almighty forbear to execute the vengeance written? Verily, no; for in December, 1833, the word of the Lord came through JOSEPH the SEER, concerning His Saints who had been driven from their homes in Jackson county, Missouri, saying:—

"Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure,

and in His fierce anger, in His time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them." (Doctrine and Covenants, page 282, English edition.)

For nineteen years the Saints have importuned, according to this commandment. But have they obtained redress? No. The Judges and the Governor of the State of Missouri, instead of redressing our wrongs, suffered us, under the force of arms, to be killed, immured in dungeons, and banished from the State. The President, instead of restoring us to our homes and lands, which we purchased of the National Government, suffered us to be deprived of the dearest rights of American citizenship, and to be banished by the force of arms from this great Republic, to seek refuge among hostile savages in the barren wastes of the snowy mountains. The cries and importunities of the Saints for redress and protection, were met with the cold reply, "Your cause is just, but we have no power to protect you." The Saints have long cried unto the Lord that He would open the ears and soften the hearts of the Rulers and Authorities of our country, that they might execute justice and right in behalf of the suffering, down-trodden, exiled citizens of this great Republic, who have been, by the force of arms, driven into banishment. But their ears are closed to our cries, their eyes are shut to our sufferings, and their hearts hardened against the mourning and lamentations of widows and orphans whose husbands and fathers have been cruelly martyred for the testimony of Jesus, and for the word of God. The cup of the iniquity of this nation is nearly full; and woe unto them when the time shall come that they are fully ripe in their abominations, for they shall utterly perish from off the face of this choice land, and the land shall be left empty and desolate—yea, their cities shall be destroyed, and their houses shall be desolate. "For the Lord shall rise up as in Mount Perazim; He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." (Isaiah xxviii, 21.) Yea, He shall destroy and lay waste, and none shall hinder.

I will again say to the Saints scattered abroad in this land, do you wish deliverance in the day of trouble? If you do, arise and flee to the mountains, and prepare for the day of the Lord, for it is near. Let all the children of Zion go up into the mountains; for thus said the Prophet Isaiah, in his prophetic exhortation to the Zion of the last days, "*O Zion, that bringest good tidings, get thee up into the high mountain.*" For, "behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." (Isaiah xl. 9—11.) Isaiah clearly saw that, before the second coming of the Lord, to rule "*with strong hand,*" Zion would be required to "get up into the high mountain." Many of the children of Zion have fulfilled this exhortation of Isaiah; and I now say to the balance of her children, "GET THEE UP INTO THE HIGH MOUNTAIN," and sanctify yourselves, that you may be as an ensign upon the mountains—a standard for the people, unto whom the meek and virtuous of all nations shall flow. For thus said the Prophet Isaiah, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah xi. 12.) This ensign, remember, was not to be set up in Palestine, where Isaiah lived at the time he delivered the prophecy, but it was to be set up "from afar," or at a great distance from that country: hence he says, again, "And he will lift up an ensign to the nations *from afar*, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly," (Isaiah v. 26.) Four things are clearly predicted in this passage: First, an ensign is to be lifted up to the nations by the Lord Himself; secondly, this ensign was to be lifted up, not in the country where Isaiah dwelt, but in a far country; thirdly, when this ensign should be set up, the Lord should hiss unto the nations, not from Palestine, but "from the ends of the earth," clearly indicating a message that should hiss forth from that distant country for the benefit of all na-

tions; and lastly, a people from among these nations should "come with speed swiftly," not by the slow process of travelling to which the ancients were accustomed, but "*they shall come with speed swiftly*," indicating, no doubt, the powerful agency of steam, by which that people should be gathered from among the nations *speedily, swiftly*, unto the standard or ensign lifted up. This standard or ensign was not to be raised among Judah or Israel, but among the Gentiles, for the benefit of both Israel and Judah; for then, as Isaiah says in the foregoing quotation, both Israel and Judah will be gathered. That this standard was to be raised among the Gentiles, instead of Israel, is clearly predicted in another passage, as follows:—"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (Isaiah xlix. 22.) That this standard or ensign was not only to be set up by the Lord God, among the Gentiles, but that it was also to be lifted up on the mountains, is also predicted by Isaiah as follows:—"All ye inhabitants of the world, and dwellers on the earth, SEE YE, WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS; and when He bloweth a trumpet, hear ye. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." (Isaiah xviii. 3, 5, 6, 7.) The place, then, for the lifting up of the ensign, is to be "*on the mountains*," and that, too, just before "*the harvest*," or the end of the wicked world, when the Lord is to destroy a certain nation under the name of the sour grape, and they are to be left unburied for the fowls and beasts to summer and winter upon them. It will be perceived also, that "*all the inhabitants of the world, and the dwellers on the earth*," are called upon to both see and hear, when the Lord lifts up that ensign on the mountains.

Under a deep sense of the important events which await this generation, I beg of Zion to bear with me, while I repeat again the prophetic exhortation of Isaiah:—"O Zion, that bringest good tidings, get thee up into the high mountain." Tarry not, lest you fall among the wicked, and are deprived of the blessings which the Lord has decreed to pour out upon Zion.

That Zion was to occupy an elevated position on the earth, is still further evident from the word of the Lord which came through Joseph the Seer, in September, 1831, saying:—"Behold, I, the Lord, have made my Church in these last days like unto a judge sitting on a HILL, or in a HIGH PLACE, to judge the nations; for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion: and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known. And even the Bishop, who is a judge, and his Counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, *and she shall be an Ensign unto the people*, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen." (Doctrine and Covenants, page 156.)

In this extract the Lord predicted that Zion should "be an Ensign unto the people," "sitting on a hill or in a High Place," and that she should flourish. In another revelation, given through Joseph the Seer, to James Covill, in January, 1831, the Lord says, "Thou art called to labour in my vineyard, and to build up my Church, and to bring forth Zion, *that it may rejoice upon the* HILLS *and flourish*." (Doc. and Cov., page 212.) And in March, 1831, the word of the Lord again came unto Joseph the Seer, saying, "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites [meaning the American

Indians] shall blossom as the rose. *Zion shall flourish upon the hills, and rejoice upon the mountains*, and shall be assembled together unto the place which I have appointed." (Page 218.) Thus we see that twenty-two years ago, it was foretold in great plainness that Zion should flourish and rejoice upon the hills and mountains: when these prophecies were given, we did not know, for many years, how nor when the Lord intended to fulfil them; but fifteen years after the prediction, the Lord suffered our enemies to rise against us, and we were driven by the force of arms from these States, and were obliged to flee to the mountains for refuge; thus, in an unexpected manner, Zion is placed in her appropriate position, and is truly beginning to flourish and rejoice upon the hills and mountains, according to the predictions of Joseph the Prophet, and according to many predictions of the ancient Prophets. Oh, how wonderful are the dealings of God with His people! And how marvellously does He fulfil the words of inspiration! Though the Heavens and Earth pass away, yet the word of the Lord spoken through Joseph the Seer, shall not pass away, but every jot and tittle that has not already come to pass, shall be fulfilled in its time and season.

The Saints in the States and British Provinces are respectfully invited to become subscribers to this periodical, that, through its pages, they may learn more perfectly their duties, and have a knowledge of the times, and seasons, and purposes of the Most High, in regard to the generation in which they live. Those who intend emigrating to the mountains, during the coming season, can, by notifying us of their intentions, have their paper sent by the mail to Utah. Where there are Branches of the Church, we suggest that they appoint among themselves an agent, and have the whole number, taken in their Branch, sent in one package to their agent; this arrangement will save us much trouble which would otherwise arise by being obliged to forward it to each individual.

The Saints are likewise informed, that we shall have constantly on hand for sale, at wholesale and retail, all the various works mentioned in the catalogue, published on the last page of the *Seer*. All these publications should be in the houses of all the Saints, and should be diligently read, that they may be well instructed in all the great principles of eternal salvation, that, through their faithfulness to the same, they may enter into the fulness of celestial glory.

With the most anxious desire for your welfare, I subscribe myself your humble servant, and brother in the bonds of the Gospel Covenant,

ORSON PRATT.

Washington, Dec. 20, 1852.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 175.)

The excitement of the people began to repose, and the Saints, both in Missouri and Ohio, began to enjoy a little peace. The Elders began to go forth, two and two, preaching the word to all that would hear, and many were added to the Church monthly.

September 1st, 1834. I continued to preside over the Church in Kirtland, and in forwarding the building of the house of the Lord. I acted as foreman in the Temple stone quarry, and when other duties would permit, laboured with my own hands.

September 2nd. Conference wrote brother Cherry, by Orson Hyde, Clerk, to correct a report that "he had been cut off from the Church;" advising the brethren not to find fault one with another, after having returned home from such an arduous journey, and their offerings accepted of the Lord; also encouraging him and others to move west.

On the 4th, Elder Edmund Bosley said that, if he could obtain the management of his property, in one year, he would put it in for the printing of the word of the Lord.

Minutes of a Conference of Elders, at New Portage, Ohio.

Sept. 8th, 1834. After prayer, President Joseph Smith, jun., and Oliver Cowdery united in anointing with oil and laying hands upon a sick sister, who said she was healed;

but requested us to pray that her faith fail not, saying, if she did not doubt, she should not be afflicted any more.

President Joseph Smith then made remarks upon the subject of false spirits.

Elder Ambrose Palmer presented a case, which had previously occasioned some difficulty in the Church; which was, that brother Carpenter had been tried for a fault before the Church, and the Church gave him a certain time to reflect whether he would acknowledge or not. Brother Gordon, at the time, spoke in tongues, and declared that brother Carpenter should not have any lenity. Elder Palmer wished instruction on this point, whether they had proceeded right or not, as brother Carpenter was dissatisfied, &c.

President Joseph Smith then gave an explanation of the gift of tongues; that it was particularly instituted for the preaching of the Gospel to other nations and languages, but it was not given for the government of the Church.

He further said, if brother Gordon introduced the gift of tongues as a testimony against brother Carpenter, it was contrary to the rules and regulations of the Church; because in all our decisions, we must judge from actual testimony.

Elder Gordon said, the testimony was had, and the decision given before the gift of tongues was manifested.

President Smith advised, that we speak in our own language, in all such matters, and then the adversary cannot lead our minds astray.

Elder Palmer stated, that when he was presiding in a Conference, several of the brethren spake out of order, and Elder J. B. Bosworth refused to submit to order according to his request; and he wished instructions on this point, whether he, or some one else should preside over this Branch of the Church; and also whether such conduct could be approbated in Conferences.

Brother Gordon made some remarks on the same subject.

President Smith said, relative to the first question, that brother Gordon's tongues in the end did operate as testimony, as, by his remarks in tongues, the former decision was set aside, and his taken; that it was his decision, that brother Gordon's manifestation was incorrect, and from a suspicious heart. He approved the first decision, but discarded the second.

Brother Joseph Keeler acknowledged, that in the former decision he had acted hastily himself, in urging brother Carpenter to make acknowledgment without having time to reflect; and asked forgiveness wherein he had erred.

Brother Gordon said he discovered that he was in an error, and was satisfied with the Council, and was willing to ask forgiveness of the brethren and of the Lord.

Decision was then given on the second question, that Elder Bosworth was out of his place, in opposing Elder Palmer when he presided in the Council.

The two decisions were confirmed by unanimous vote of the Conference.

A motion was then made and passed by unanimous vote, that a letter be written to brother J. B. Bosworth, informing him of the last decision—that he has acted out of place in opposing Elder Palmer in a former Council, when requested to take his seat, that the business might proceed according to order: and that such letter be signed by the clerk of this Conference.

The case of Elder Milton Stow was then presented, when it was proved that he had delivered prophecies, at two different times, that were not true; at one time in saying that Zion was redeemed; and at another in saying that brother Carpenter was cut off for ever, and also in saying that sister Carpenter was dead.

It was decided by vote, that brother Milton Stow be, and by the decision of this Conference is, suspended from the privileges of this Church of Latter-day Saints, and from acting in the authority of an Elder in said Church of Latter-day Saints, till he appear before the Bishop's Council in Kirtland, and make proper satisfaction.

Conference closed by prayer.

OLIVER COWDERY, Clerk of Conference.

The following letter was written according to the instruction of the Conference, as recorded in the foregoing minutes:—

To Joseph B. Bosworth, a High Priest in the Church of Latter-day Saints.

New Portage, Ohio, Sept. 8, 1834.

Dear Brother,—By a decision of this Conference I am directed to inform you, that a previous difficulty has been presented to this body, which arose in a former Council, between yourself and Elder Ambrose Palmer, informing us, that in a Council where Elder Palmer presided, according to the office of his appointment, as President of this Branch of the Church of the Latter-day Saints, you, when requested by him to be seated, refused to submit to his decision, and spoke disrespectfully of our brother while acting in his calling, which has occasioned a wound in this Conference. It is the decision of this Conference, that you come before the Church, (as you are not present to do it at this Conference) and make the proper confession required in the Law of the Lord. Why I say disrespectfully, is, because when you were requested to be

seated and desist speaking, you said you had as much right to speak as he (Elder Palmer) had.

OLIVER COWDERY, { Clerk of Conference.

Extracts from the minutes of the High Council of Zion, assembled in Clay county, September 10, 1834.

The following were chosen to fill the place of absent members:—Zebedee Coltrin for P. P. Pratt, Hazen Aldrich for Solomon Hancock, Elias Higbee for Newel Knight, Isaac Higbee for William E. McLellin, Peter Dustin for Orson Pratt.

Elisha H. Groves was ordained to the High Priesthood.

A letter was read from President Joseph Smith to W. W. Phelps, dated 16th of August; also a petition, written by W. W. Phelps, to the governor of the state of Missouri, was read and accepted.

Calvin Beebe and Levi Jackman were nominated as first Elders to go forth to Kirtland, preaching by the way; and if approved by the Revelator, should be accounted worthy, and numbered as such.

Decided by the President, and sanctioned by the Council, that the first Elders go forth as soon as they can get ready, and preach by the way to Kirtland.

Voted, that those Elders that came up in the camp, apply for a dismissal from Lyman Wight, and a recommend to Bishop Partridge, to go forth to preach the Gospel.

THOMAS B. MARSH, Secretary, pro tem.

Minutes of the High Council, Kirtland, September 24, 1834.

Joseph Smith, jun., presiding, assisted by Sidney Rigdon, and Frederick G. Williams, Counsellors.

Jared Carter and Martin Harris were absent.

After prayer, the President made some remarks; when the case of Sylvester Smith was called up, to inquire whether, under existing circumstances, he can fill the office of High Counsellor.

It was decided that four Counsellors speak on the case, viz.: Samuel H. Smith and Orson Johnson, Luke Johnson and Orson Hyde.

The Counsellors severally spoke in their course, followed by brother Sylvester; after which the Assistant Presidents spoke; when the President gave a decision, that brother Sylvester stand no longer a High Counsellor; but that he retain the office of High Priest, and continue to lift up his voice in the name of Jesus, in preaching the Gospel—to which the Council assented, and brother Sylvester gave his assent with thankfulness.

The President nominated Hyrum Smith, to fill the office vacated by Sylvester, which was seconded by the Clerk. The Counsellors voted for the nomination, as also the Conference present.

The President led in prayer, and then he ordained Hyrum to the office of High Counsellor, pronouncing blessings upon him in the name of the Lord; after which Joseph Smith, sen., blessed his son Hyrum in the name of the Lord, confirming the same blessing.

Elders John P. Green and Brigham Young were then appointed to fill the vacancies occasioned by absence of Counsellors Jared Carter and Martin Harris.

The Council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter-day Saints, which Church was organized, and commenced its rise, on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church, up to this date, or shall be until such arrangements are made.

Counsellor Samuel H. Smith nominated President Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams, to compose said committee, which was seconded by Counsellor Hyrum Smith. The Counsellors then gave their vote in the affirmative, which was also agreed to by the whole Conference.

The Council then decided that said committee, after arranging and publishing said Book of Covenants, have the avails of the same.

The Council then decided that a notice be published to the Churches and Conferences abroad, that High Priests be ordained hereafter, in the High Council at Kirtland, and receive license, signed by the Clerk of the Council.

The Council decided that Bishop Whitney be privileged to make such arrangements with his store as he shall deem most advisable, considering his present embarrassed circumstances.

Closed by prayer.

OLIVER COWDERY, } Clerks.
ORSON HYDE. }

Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing, as to means, yet the way opened as we proceeded, and the Saints rejoiced.

October. The former part of October was spent in arranging matters respecting the Lord's house and the printing office: for it had previously been published that the *Evening and Morning Star*

would be discontinued, and a new paper, entitled *The Latter-day Saints' Messenger and Advocate*, issued in its place.

Having accomplished all that could be done at present, on the 16th of the month, I, in company with my brother Hyrum Smith, and Elders David Whitmer, F. G. Williams, Oliver Cowdery, and Roger Orton, left Kirtland for the purpose of visiting some Saints in the state of Michigan, where, after a tolerably pleasant journey, we arrived at Pontiac on the 20th.

While on our way up the Lake, on board the steamer *Monroe*, Elder Cowdery had a short discourse with a man calling his name Elmer. He said he was "personally acquainted with Joe Smith; had heard him preach his lies, and *now, since he was dead, he was glad!* He had heard *Joe* Smith preach in *Bainbridge*, Chenango county, New York, five years since; he knew it to be *him*, that he was a *dark complexioned man*," &c. He appeared to exult the most in that *Joe was dead*, and made his observations in my presence. I concluded he had learned it from the popular priests of the day, who, through fear that their *craft* will be injured, if their systems are compared with the truth, seek to ridicule those that teach it; and thus am I suffering under the tongue of slander, for Christ's sake, unceasingly. God have mercy on such, if they will quit their lying. I need not state my complexion to those that have seen me; and those who have read my history thus far, will recollect that five years ago, I was not a preacher, as Elmer represented; neither was I ever in Bainbridge.

After preaching, and teaching the Saints, as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey; and much pleased with our friends in that section of the Lord's vineyard.

It now being the last of the month, and the Elders beginning to come in, it was necessary to make preparations for the school for the Elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building was set apart for that purpose, (the school) when it was completed. So the Lord opened the way according to our faith and works—and blessed be His name.

No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule—*when the Lord commands, do it.* Among other matters, the following letter was sent to George James, Brownhelm, Ohio, by order of the High Council.

Kirtland, November 10, 1834.

Dear Brother,—There having been serious complaints presented to us against you, we sincerely request you to come to Kirtland immediately, as it will be necessary that a proper notice be taken of the same. We do not write the above with the view to accuse, ourselves; but you know the great responsibility resting upon us, and the propriety of noticing charges, especially when they are preferred against men in important and interesting stations in the Church of the Saints. We have truly written the above with feelings of deep interest for your own welfare and standing in the Church; and we do hope you will not fail to come down immediately, as the representations made to us will require immediate notice. It is necessary for us to inform you, that until you appear and make the satisfaction requisite, you are suspended from acting in the authority of the office to which you have been previously ordained.

With feelings of respect we subscribe ourselves, your brethren in the New Covenant,

JOSEPH SMITH, jun.,
SIDNEY RIGDON.
OLIVER COWDERY, { Clerk of the High Council.

I continued my labours daily, preparing for the school, &c.; and received the following:—

Revelation, given November 25, 1834.

It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding High Priest over my Church in the land of Freedom, and the regions round about, and should preach my Everlasting Gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the Kingdom of heaven and its righteousness; and all things necessary shall be added thereunto, for the labourer is worthy of his hire.

And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins, that you may be the children of the light, and that day shall not overtake you as a thief.

And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my sceptre, and separated himself from the crafts of men; therefore, blessed is my servant Warren, for I will have mercy on him; and notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will humble himself before me: and I will give him grace and assurance wherewith he may stand; and if he continues to be a faithful witness, and a light unto the Church, I have prepared a crown for him in the mansions of my Father. Even so. Amen.

The same day, Hon. J. T. V. Thompson, Missouri state senator, wrote Elder Phelps, at Liberty, as follows:—

Jefferson City.

Dear Sir,—I will say to you, that your case with the Jackson people has been mentioned to the highest officer of the state, the governor. He speaks of it in his message, and so much of his message will be referred to a committee. I am not able to say what will be their report, but I will write you again.

I have the honour, &c.

J. T. V. Thompson.

The following is that portion of the governor's message referred to in the foregoing letter:—

In July, 1833, a large portion of the citizens of Jackson county organized themselves, and entered into resolutions to expel from that county a religious sect called Mormons, who had become obnoxious to them. In November following, they effected their object; not, however, without the loss of several lives.

In the judicial inquiry into these outrages, the civil authorities who had cognizance of them, deemed it proper to have a military guard for the purpose of giving protection during the progress of the trials. This was ordered, and the attorney-general was requested to give his attention during the investigation, both of which were performed; but all to no purpose. As yet, none have been punished for these outrages, and it is believed that, under our present laws, *conviction for any violence committed against a Mormon, cannot be had in Jackson county.* These unfortunate people are now forbidden to take possession of their homes, and the principal part of them, I am informed, are at this time living in an adjoining county, in a great measure upon the charity of its citizens. It is for you to determine what amendments the laws may require, so as to guard against such acts of violence for the future.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 19, 1853.

The Gospel in the North.—Notwithstanding the sharp and brutal opposition which is offered to the spread of Gospel truth in Scandinavia, it affords us no little satisfaction to learn that its course is onward, and that the people fall in with the terms of salvation by the dozen and the score. The blood of martyrs is said to be the seed of the Church. And it is certain, that when the people of God meet with a little smart opposition, it wakes them up to a truer sense of their duties, their responsibilities, and their privileges, and also arouses the public mind and urges it to contemplate on the principles which the Saints present to the world. This may explain why, in and immediately after seasons of opposition and persecution, the numbers of the Church increase with greater rapidity than in times when the luxury of peace and quietness has lulled the Saints and the world into a state of unheeding lethargy. Amid all their trials and persecutions, we trust the Scandinavian Saints may ever realize the approving and refreshing influences of the Spirit of the Almighty resting down upon them in great power.

Deseret — The Lamanites, &c. — The brief letter of Elder George A. Smith, from Iron County, Deseret, is very welcome at the present time, when a dearth of intelligence from the Valley of Salt Lake is inflicted upon us. The blessings of health, peace, and prosperity appear to be poured out upon the Saints there,

in a soul-cheering degree. The circumstance, too, of seventy-five Lamanites forsaking their former habits in a great measure, and entering into the new and everlasting Covenant, by the waters of baptism, is peculiarly gratifying to us, and inspires us with a fervent desire that the time may be speedily hastened, when not only scores but thousands of their red brethren will turn to the knowledge and Priesthood of their forefathers, and become a "white and a delightsome people."

It appears, from various authorities, that the snows among the mountains are deeper, and the water on the plains more abundant, than have been known for years. If so, we may not receive any further intelligence from Deseret for another month or two. If we should chance to get any in a shorter time, it will be very welcome—if not, it will be still more welcome when it does come.

THE ITALIAN MISSION.—We have received an interesting letter from Elder Thomas Margetts, dated Genoa, February 22nd. Although gross darkness enshrouds the minds of the majority of the people in that City, and its vicinity, yet Elder Margetts states that a spirit of inquiry is manifest on the part of some, and he trusts that ere long he will have the privilege of reporting additions to the Church.

DEPARTURE.—Elder Edward Stevenson embarked at Southampton, February 28th, on board the steam-ship *Iberia*, for Gibraltar.

THE SCANDINAVIAN MISSION.

MOBBINGS AND NUMEROUS BAPTISMS—ORGANIZATION OF A BRANCH OF ABOUT THIRTY MEMBERS IN SLESWICK—EXTRACTS OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, February 20th, 1853.

Beloved Brother S. W. Richards,—Having returned with brother P. O. Hanson, from our trip to England, in safety to this city, accompanied by brother George Piersey, who has been sent from Salt Lake to our assistance in Denmark, and having rested ourselves a little, I again resume my pen to give you some further information respecting the mission in which we are engaged.

I left Liverpool, as you will recollect, about the 21st of January, and arrived in Hull the same evening, where I found brothers Piersey and Hanson waiting for me. We were unavoidably detained at Hull until the 27th. We had a pleasant but slow voyage across the North Sea. On arriving at Hamburg, we found that the steamer had stopped running to Copenhagen, so we were obliged to travel by land.

After spending one night very agreeably with brother Carn, we took the car for Rendsburg—the next morning from thence by stage, through Sleswig and Fyen, to Praeskilde—thence by rail to Copenhagen, where we arrived on the 4th February, quite weary with travelling three days and nights, without rest or sleep.

Upon reaching home, and looking round about me a little, I find that "Mormonism" is not yet dead in Scandinavia, but, like leaven, continues to work upon the hearts of some of the people, and from time to time bursts out and manifests itself like a blazing light in different directions, notwithstanding all the efforts made to smother it out, and prevent it from spreading.

A new Branch of the Church, consisting of twenty-eight or thirty members, has arisen up in a new place, in Sleswig, since I left for England. In this place the people have seemed to be particularly jealous hitherto—the police have taken every precaution to prevent the Elders from travelling and preaching among the people, and some have been sent out of the country. Elder H. P. Jensen, on his way from Hamburg to Copenhagen, called to see his wife, who resides in Sleswig, and obtained permission to stop in the place a few days, during which time he baptized them, but had only time to or-

ganize them, and set them in order, before the police were for hurrying him out again.

There have also been about fifteen baptized, by Elder Bruhn, in another new place, in Westselland, and about the same number in Fredericia.

In Falster, also, twenty more have been baptized, and about the same number in Bornholm. In the last-mentioned place, they have had another mobbing scrape, the particulars of which I do not consider necessary to write. Suffice it to say, a lot of rude fellows assembled, secreted themselves, rushed upon the house where the brethren and sisters were holding a little meeting, broke up the meeting, drove the Elders out of the house, and beat them with clubs and sticks till they could scarcely see out of their eyes. They finally had to flee for their lives, covered with blood. They hid in a grove of timber, where they had the privilege of washing themselves and binding up their bruises, and then went their way, rejoicing that no bones were broken, nor any of their lives lost. This transaction resembled the one acted out in Selling, just before I left for England—two of the Elders visited that Branch to bid them farewell, before leaving there for America, and as they were about sitting down to the table, to take some refreshment, after holding a little private meeting, about a dozen men came in, enquired who they were, and what they were there for, commenced beating them, drove them out of doors, dragged them through the mud, and continued to harass them, till about twelve o'clock at night, when they were taken into another house, all covered with mud and blood, and the women were called up to see how "Mormons" looked. After offering them tobacco, adding they would have to take such food as they had, they gave them into the hand of the "Amtman," who told them that he could not protect them.

But you must excuse me for troubling you so often by relating such disgraceful outrages. It is very difficult for me to get along through this world without noticing the evil once in a while, as well as the good.

There have been about fifty baptized in Copenhagen, during my absence, so that the Branch here now numbers as many as it did before our emigration left, if not more, which, I assure you, is a source of no small gratification and consolation to me. We have a large and respectable hall now to preach in. The first Sabbath after my return, we had, I think, the largest congregation I have ever seen assembled since I have been here. I have felt my spirit hover over this office and this city ever since I have been here, and I still am in hopes that many of the good people who reside here, will yet come to the knowledge of the truth, and obey the fulness of the Gospel.

On the 12th, brothers Canute Peterson and E. G. M. Hogan, who have been appointed to the Norwegian mission, arrived in this city in good health and spirits. I can assure you, my heart rejoices in receiving the timely assistance of these three brethren from Zion. I have felt and deeply felt the need of more faithful Elders from Salt Lake, who could speak, in Danish and the other languages of these countries, what I can think of, but cannot speak, for want of language to convey my feelings intelligibly to the good people of this country.

Last Sabbath we had a good day. Brothers Hogan and Peterson preached in the Norwegian language, brother Piersey in Fanco, brother Jensen in the Julland tongue, brother Hanson in Danish, and others in the Swedish. My sermon, I suppose, was a little mixed, but we had a splendid meeting, since which time six more have been baptized.

On the 11th instant, very cold and stormy weather commenced; the Sound is completely frozen up, and it is thought that a more severe cold spell has not been witnessed in this country for twenty years. Brothers Peterson and Hogan are therefore obliged to stop here for the present. When the weather becomes sufficiently mild they will continue their journey on to Norway.

Since my return I have received letters from those eight Elders who were imprisoned at or near Fredericstadt last October, giving accounts up to Feb. 4th, from which I learn that they were all then in confinement, excepting Elder Peter Brekstiom, who had been liberated on condition that he would not preach the "Mormon" doctrine. These Elders have now been in confinement over four months—have been examined time after time, charged with administering the Sacrament and the ordinance of Baptism in the name of Jesus, till their accusers seem to be at a loss what to do with them. Some think

they had better have let them alone in the first place; others are calling to have them let out, that their priests may put the delusion down in open combat; while the Lutheran bishops and clergy seem to be in a very great quandary whether it will do to acknowledge that the "Mormons" are a "Christian Church" or not. If they do, it is lawful for the Elders to preach and baptize as well as the clergymen of the State Church. To me it is really amusing to see how hard professed Christians and Christian nations are trying to make it out a crime worthy of death, bonds, and banishment, for an Elder of Israel to administer the ordinances of the Gospel of Christ, in his name, when the Christians themselves do not even profess to be called of God as was Aaron.

I am informed that this case has gone from the church department, before the king; and I hope it will be acted upon before long, for many now stand ready to be baptized as soon as the Elders are let out of prison, and it becomes lawful for them to administer the ordinances without being fined, imprisoned, or sent out of the country for doing it. I am certain, if the veil could once be rent from the eyes of the common people, and their ears be gained, that thousands would flock into the fold, like doves to their windows, with songs of rejoicing. But darkness covers the earth and gross darkness the minds of the people according to the words of the Prophet—they are in a deep sleep, their rulers are covered, their bands are made strong, no man can loose them.

I do not know what turn affairs may take for the future, but I shall continue to hope for the best, and provide for the worst, as well as I can, and leave the rest for the Lord to work out according to the counsel of His own will.

The brethren here all join me in love to you and all the English Saints and Elders of Israel.

WILLARD SNOW.

PROSPERITY OF IRON COUNTY, DESERET.

ARRIVAL OF ADDITIONAL SETTLERS—THE MISSIONARY ELDERS—BAPTISM OF NEARLY ONE HUNDRED LAMANITES—LETTER FROM ELDER G. A. SMITH.

Cedar city, November 7th, 1852.

Brother Samuel W. Richards, — As there are thirty-eight Elders to leave this city to-morrow morning, on foreign missions, I take the opportunity to say that the settlements of this county are in a very prosperous condition—crops have been very fine.

New discoveries of mineral resources are being made.

A few brethren have arrived here to settle, this fall. The city plot has been surveyed. The new comers will settle on lots, instead of forting. Two small forts for the protection of cattle are being established—one on Ash creek, a tributary of the Rio Virgin.

The Saints have been remarkably healthy—there has not been a death in Cedar city since the commencement of the settlement, which now contains upwards of seventy families. They enjoy the Spirit of the Lord—better meetings I never attended.

Oiuwonup, the Pyede chief, in connection with fifty-seven others of Pyede parvente Indians, have been baptized at Parowan. They are becoming more industrious, and are learning to work for their bread—in the language of the chief—"we will quit stealing, and work and get an honest living." Seventeen Pyedes have been baptized at this place.

The missionaries have preached in the several towns, beginning at Lehi city, Utah county. They have comforted, edified, and instructed the brethren on their way. To-morrow they start on the desert.

Yours, &c., GEORGE A. SMITH.

P.S.—I am at the house of brother Matthew Carruthers, who, in connection with his wife, wishes to be remembered to you. They are well and in good spirits.

Brothers Franklin Richards and Erastus Snow are expected here every day.

G. A. S.

SHIP CANAL ACROSS THE ISTHMUS OF DARIEN.

A prospectus emanating from men of the highest commercial eminence, and of long-tried practical experience, has been issued for the formation of a company to construct a ship canal, navigable for vessels of all burthens, across the Isthmus of Darien, from the haven of the Savannah river on the Atlantic side to the mouth of the San Miguel on the side of the Pacific. The distance upon actual survey is found not to exceed thirty miles—excellent natural harbours already exist at both ends of the contemplated work—and no engineering difficulties of any amount are found to stand in the way of its construction. The sum proposed to be raised for the accomplishment of this great enterprise is, it must be confessed, somewhat startling—it is neither more nor less than £15,000,000 sterling. * * * The nature of the work may be gathered from the following passage in the report of Mr. Lionel Gisborne, the very eminent civil engineer, who was employed by the projectors to survey the country, and to give his opinion as to the practicability of constructing a canal to connect the two seas:—"It is recommended to form a navigation between the two oceans, which will, without locks, at all times permit the passage of the largest vessels, having 150 feet breadth at mid water, and 30 feet depth at low tide. In consequence of the Pacific rising above, and falling below, the level of the Atlantic, there will during eve tide be a current flowing each way, whose greatest velocity will not exceed three miles an hour. This is a most important point; the direction of the trade will naturally follow the flow of the tide, so that the meeting of vessels will be obviated, and the navigation kept free from deposits." Mr. Gisborne further states that the only engineering difficulties that present themselves, are those involved in the removal of the material excavated. These, however, he believes, would be easily overcome; and he does not anticipate that the time occupied in the formation and completion of the work would exceed five years.—*News of the World.*

A lecture on the advantages of the proposed route across the Isthmus of Darien was delivered on Wednesday evening (Feb. 16,) by Dr. Cullen, at the Globe, in Leicester square. There was a crowded attendance.

The lecturer stated that he was about to depart on his fifth expedition to the Isthmus of Darien. In pointing out the advantages of a ship-canal across the Isthmus, he showed that ships bound for the northern parts of the west coast of South America would save about 15,000 miles in their voyage out and home. Great advantage would also be reaped by vessels bound for India and China. In the voyage to Australia, vessels might take advantage of the trade winds; and the length of the passage might thus be calculated on with something like certainty. The project was worthy the energies and resources of Great Britain, and would be the greatest achievement of the age. With a steam communication to Australia *via* Panama, we should be provided against every interruption of the ordinary communication with the East Indies. This route to Australia would be the shortest of any, being only 12,690 miles. The lecturer then pointed out, by means of a large map, the various projects which had been made for crossing the isthmus, and showed that the route he proposed, from Port Escosces, on the Atlantic, to the Gulf of St. Miguel, on the Pacific coast, was much more direct than any that had been suggested, being only thirty-nine miles, through a country nearly level. In Caledonia bay, near Port Escosces, there was plenty of water close to the shore, averaging five or six fathoms, and affording good harbourage. On the other side, in the Gulf of St. Miguel, the depth of water was nine fathoms; there was excellent anchorage, and a harbour completely landlocked. The river Savannah was navigable up to its junction with the Lara; and this point was only thirty miles from Port Escosces. The ground was so favourable that there would be no greater cutting than one of 150 feet for about two miles in extent; the remainder of the route was a complete plain. It would only be necessary to cut a canal of thirty miles, and no locks would be necessary, as the vessels might be carried either one way or the other by the ebbing or the flowing tide. Sir Charles Fox, with his usual discrimination, has studied this

route, and immediately adopted it; and there was no doubt of its being carried out. With two locks on the canal, it might be constructed for half the money; but if it were made without locks, the works would be more permanent and valuable. By the Nicaragua route, no fewer than twenty-eight locks would be necessary, and upwards of 130 miles of cutting would be necessary. While the passage by this route would occupy six days, that by the Darien canal might be effected in six hours. The difference of level of the two oceans has been variously estimated, and it was doubtful whether there really was any difference. The different heights to which the tide rose on the Atlantic and the Pacific coasts—two feet on the former, and sixteen feet on the latter—would be a great advantage, by causing a current alternately each way twice a day. Vessels would thus be carried through from one ocean to the other in about 6½ hours, for the width of the canal would admit a speed of six miles an hour.

At the close, several explanations were asked and given, and the lecture elicited much applause.—*Lloyd's News.*

[It must afford peculiar satisfaction to the Saints to learn that the two most enterprising nations of the earth are simultaneously contemplating the construction of land and water thoroughfares, which, when completed, will prove of vast importance in facilitating the onward progress of the Kingdom of God. The proposition for a railway and electric telegraph, uniting the Atlantic and Pacific slopes of the Continent of America, is again being agitated in the United States, by men of energy, information, and standing in society. In Britain the project for a ship canal across the Isthmus of Darien is exciting considerable interest amongst the enterprising classes of the community. The Atlantic and Pacific railway will afford remarkable facilities for the gathering of the Saints from Europe, whilst the ship canal by the Isthmus of Darien, will afford still more remarkable facilities for the furtherance of the same object, especially in case the United States should be distracted by the horrors of civil war. We trust that both those projects will speedily be taken up in a practical manner, and energetically pushed on to completion. The Kingdom of God will be the greatest gainer by them.—Ed.]

"AMERICAN PROGRESS."

(*From the New York Tribune.*)

I have no sympathy with those who are so impatient to grasp the territory of our neighbours, nor do my opinions at all accord with those who tell us, with such a confident and self-satisfied air, that it is time this Government had a foreign policy. I believe we have always had a foreign policy—nay, more, the very best that it was possible to adopt, the policy of attending to our own business, without attempting a sort of general guardianship over all mankind. The period of trial and danger does not threaten us from abroad. In that quarter the skies are clear and bright. It is at home that the symptoms of our approaching hurricane are manifested. These symptoms are everywhere—about us and around us. They may be found in the restless and disturbed state of the public mind—in the speeches of dinner orators, dignifying war with the name of progress, and clothing wholesale robbery in the mantle of patriotism. They might have been seen in the frenzied enthusiasm which followed the footsteps of that sturdy beggar, Louis Kossuth—in the wild and reckless attempts of Americans to take possession of Cuba. I deplore their fate as much as any one, and condemn as strongly the cruel and barbarous conduct of the Spanish Government. I but refer to them as evidence of a state of things to which all eyes ought to be directed. And last, but not least, the signs of this danger may be found in the ill-regulated but fierce and strenuous efforts of Young America, to bring about a war with anybody or upon any pretext. These things indicate a spirit of change. I may be told that that word is written upon every earthly thing, but justice, honour, mercy, are the children of God, and know no change. In the sublime morality of the Christian's creed, we may find a guide which cannot lead to error—"do unto

others as ye would they should do unto you." It is not in the Book of Revelation that we are taught to covet our neighbour's goods, or indulge a spirit of careless conquest, nor do we learn there the duty of progressing backwards from a peaceful age to a period of barbarism, where the strong hand was law, and the steel blade the sole arbiter of disputed questions.

This thing called progress, in the eyes of many, covers all defects, and makes atonement for every error. If it mean that glorious spirit which sweeps abroad upon the wings of peace, shedding life and light and happiness over the land and on the sea—which sends the missionary among the heathen, and gathers the infidel and unbeliever beneath the Gospel's ample shield—which doubles the productions of the earth, and lays bare the treasures of the ocean—which plants the Church of God in the wilderness of the West, and substitutes the Sabbath bell for the howl of the panther—which carries literature and science to the log cabin of the pioneer, and connects every part of this wide Republic by links so strong and so close, that the traveller feels every spot he treads his home, and every hand he grasps a brother's hand; if this be the progress that is meant, most gladly do I enlist under its banner. But I am not permitted so to understand it. Progress, as interpreted by modern politicians, is quite a different thing. The first lesson they inculcate is a spirit of general defiance to all mankind, and the imitation of the worst practice of old chivalry, the practice of hanging up a glove as a challenge to every passer by to engage in mortal combat—a practice based in no degree upon wrongs to be redressed, or injuries to be revenged, but upon a pure unmitigated love of blood and strife. They propose to grasp the territory of an old and faithful ally, not only without a shadow of claim, but even without the robber's plea of necessity.

I wish to engage in no exaggerated statements, but let us, in the cant phraseology of the day, establish a foreign policy—let us set about convincing the world that we are indeed a power on earth—let us rob Spain of Cuba, England of Canada, and Mexico of her remaining possessions—and this continent will be too small a theatre upon which to enact the bloody drama of American progress. Like the prophet of the East, who carried the sword in one hand and the Koran in the other, American armies will be sent forth to proclaim freedom to the serf. But if he should happen to love the land in which he was born, and exhibit some manly attachment to the institutions with which he is familiar—his life's blood would saturate the soil, and his wife and children be driven forth as houseless wanderers, in proof of our tender consideration for the rights of humanity. This is a species of progress with which Satan himself might fall in love.—*Senator Clemens.*

VARIETIES.

Famine and destitution prevail extensively in California, and earthquakes have lately become frequent upon the Pacific coast.

Felix M'Carthy, of the Kerry militia, was generally late on parade. "Ah! Felix," said the sergeant, "you are always last." "Be aisy, Sergeant Sullivan," was his reply; "sure some one must be last."

Roman Catholicism in Great Britain.—The following statistics are from the *Catholic Directory* for 1853:—Totals of churches, chapels, and stations, in England and Wales, 648; ditto in Scotland, 133: colleges; England 10; ditto in Scotland, 1: religious houses of men in England, 17; convents, 75: grand total of priests in Great Britain, including bishops and unattached, 1,039.—*Family Herald.*

It seems that in Boston the American public do not countenance the clergy if they attend concerts. Now, many of the clergy wanted to hear Madame Sontag; and Madame Sontag, like a good, lady-like creature as she is, wanted to be heard by the clergy. How was this to be managed? How should the German nightingale trill and jug-jug to the Church blackbirds? Why, madame invited them all to a "rehearsal," and the casuists went. The iniquity, it seems, is in the real concert; but there can be no sin in the rehearsal of the wickedness.—*Punch.*

STANZAS.

Ye Saints of Latter-days, arise,
Your cheerful tribute bring,
And shout hosannahs, to the skies,
In honour of your King.

For you, he left his Father's throne,
And put your nature on;
And now he claims you as his own,
For works that he has done.

Your helpless state, his pity rose
T' appease his Father's laws;
The hosts of hell, he did oppose,
And down full pardon draws.

He bids you due obedience pay
To Gospel laws he's given—
They point you out the narrow way
That leads the Saint to Heaven.

C. A. Whitley.

Erratum.—In *Star*, No. 9, Page 144, the Saints are cautioned against "William Henry Mills," &c.; it should have been, William Henry *Hills*.

Works Recently Published.—The *Harp of Zion*, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-grand eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A.B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A. M., Editor of the *Western Watchman*, St. Louis, U. S. A., (late Editor of the *Christian Watchman*, Boston, Massachusets.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A. B., to President Brigham Young. Price 2d.

The Seer, Nos. 1 and 2, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage, or the Patriarchal Order of Matrimony. Price 2d. each.

Addresses.—Noah T. Guyman, 15, Townsend Street, Cheltenham.
Thomas Lyon, care of John Bell, 15, Church Lane, Belfast.

LIST OF MONIES RECEIVED FROM THE 24TH FEB. TO THE 3RD MARCH, 1853.

J. B. Pears	£10	0	0
Richard Tilt	2	10	0
R. Morris	3	0	0
John Holsall	7	0	0
James Frewin	2	0	0
Thomas Lyon	1	0	0
M. G. D. Phillips (N.B.)	1	0	0
George Simpson	2	0	0
Carried forward	£28	10	0

Brought forward	£28	10	0
H. Savage	5	0	0
John Memmott	6	10	0
W. Richards	5	0	0
G. Roberts	1	0	0
Thomas Kempin	2	0	0
S. Roskelly	3	12	0
	£51	12	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 13.—Vol. XV. Saturday, March 26, 1853. Price One Penny.

THE MEASURE OF CREATION.

When God creates anything, He creates it for some specific purpose—and when it accomplishes that purpose, it fulfils the measure of its creation.

When God created this earth, He had a definite purpose in view. Finding Himself the Father of multitudes of bodiless spirits, He organized the materials of which this world is composed, into a habitable globe, that those spirits might take to themselves fleshly bodies upon it—work out a short probation in the midst of evil, that they might learn to properly appreciate and enjoy the good—and, if they proved themselves worthy, reside upon it eternally when their bodies and it were immortalized.

The Almighty did not send them all to work out their probation upon the earth at one and the same time, but, first forming, from the dust of the ground, a male body, and afterwards forming a female one from the male, He ordained that these two should generate, from their own loins, other bodies for other spirits, who, in turn, were to follow the same example—that, by successive generation, all the spirits that He designed should dwell on this globe, might be provided with bodies, and thus have the privilege of working out their probation, and proving whether they were worthy to receive more glorious bodies, and eternal inheritances upon this earth after their probatory state came to an end.

As the period of the probatory residence of these beings upon the earth, though a short one, is one of suffering and woe, tribulation and anguish, finished by a painful dissolution of the body, and as the Scriptures assure us that, after their probatory state, all these spirits who are worthy, are to receive an eternal residence here, in the enjoyment of the highest and most ecstatic bliss, the question may be asked—Why did not the Almighty Himself create bodies for all the spirits, and send them upon the earth at one and the same time, and thus shorten the period of probation and suffering, and hasten the period of exaltation and enjoyment? Two reasons appear conspicuous. First—If he had done so, it would have been productive of disorder—so many beings entering on a new state of existence, having new sensations and feelings, and being destitute of all experience in the exercise of the same, might have run into endless excesses, unless they had the personal teaching of the Father of their spirits, to impart to them a competent knowledge of their true position, that they might ever keep in view the great end for which they received their bodies; for though God can delegate his power to others, yet he did not do so in the creation. Now if so many millions of beings on this earth had required the personal instructions of the Almighty, at one time, they would have engrossed His personal attention so completely as to have withdrawn it from others of His children, who might have been waiting His organizing worlds in other parts of His vast dominions, where they might work out their probations—or the set times for new dispensations or restitutions in other worlds, might have arrived ere He had given personal instructions to one hundredth part of the spirits pertaining to

this world. The Almighty has so many worlds to look after, that Scripture informs us of very few individuals, indeed, who have received personal instructions from Him. He may be personally present at the opening and close of the probatory state of a world, and He may pay a visit to the opener of a dispensation and speak face to face with him, as He did to Moses, but His family of spirits is too numerous for Him to personally instruct all of them during their probation. By creating bodies for one pair of spirits, Himself, and instructing them personally, and sending the other spirits in succession to receive bodies by generation, and enjoining upon the earthly parents to properly instruct their earthly children, all the beings can receive the necessary instruction, and all profit by the experience of their predecessors. Second—By the spirits taking bodies through successive generation, connections are formed which infuse sensations of mutual dependence, love, and gratitude; and which constitute a grand connecting chain that holds them together in enduring bonds, and proves a great preventative of disorder, confusion, and strife.

As God has appointed generation to be the means whereby spirits should receive fleshly bodies, we naturally conclude that the procreation of their species is one of the greatest and most important laws binding upon the human family. And as God created this earth to be the residence of man, and organized it in such a manner that it was capable of producing all things necessary for his sustenance, comfort, and happiness during his probatory state, we also conclude that another of the greatest duties devolving upon the human family is to spread themselves abroad upon the earth, and cultivate it, and supply themselves with every necessary and comfort during their sojourn here. And we conclude rightly in this matter, for the first great commandment, pertaining to this world, given to man, was "to be fruitful, and multiply, and replenish the earth." Gen. i, 28.

All men and women, then, on arriving at maturity, if they have the power and are not commanded otherwise, are under a responsibility to procreate their species upon the earth, not by promiscuous connection, but according to the law of God. And all human traditions, customs, usages, laws, and enactments, that prevent men and women doing this, are in violation of this great responsibility. Whilst so many spirits are eagerly waiting to be clothed upon with earthly bodies, it is wrong in any man or woman to conduct themselves in such a manner as to delay the probation of any of the spirits. But it is a notorious fact that multitudes of men and women fail to fulfil the royal law of increase—some by refusing or forbidding marriage—some by disabling their systems through extreme lust—and some by abortively destroying the fruit of their loins. These things are exceedingly prevalent amongst modern nations, and they produce an incalculable amount of disorder, wretchedness, and woe. Indeed, most of the evils which prevail in the world at the present time are the result of the violation, for centuries on centuries, of the command to increase, and replenish the earth. Any man that could lead a nation to rightly observe this great command, would prove himself one of the greatest of preachers, philosophers, and statesmen of the age, because that nation would be fulfilling the measure of man's creation, and, as far as the influence of that nation would extend, the earth too would be fulfilling the mea- of its creation.

The artificial state of society at the present time, prevents many from procreating their species as soon as they otherwise would, and debars some from doing it at all. Persons of limited means are expected to make a certain "appearance" which their income is wholly inadequate to justify, but if they do not sustain the "appearance," they must lose caste, and, perhaps, the little income they do realize, also—and thus they are diverted from fulfilling a fundamental law, and their means are wasted on outside show. Some, from pride, endeavour to appear finer, give more splendid parties, keep larger establishments, and sport more gaudy equipages, than their neighbours. The children brought up with these examples before them continually, feel exceedingly fearful to "commit matrimony" until they have some prospect of keeping up the show, and in finer style, too, if possible, than their parents do. Some, from uncertainty of sufficiently remunerative employment, whereby they can hope to maintain a family, postpone marriage for years; and, some from the same cause, never have the fortune or the courage to contract it at all. Most of these evils are the result of overpopulation—which is

caused by bodies of men and women congregating in particular spots of the earth, and refusing to spread abroad upon its face to replenish it—and the absence of pure laws to regulate such a state of society. Indeed, the law of increase cannot be fully fulfilled unless men do obey the other great law to replenish the earth —and to do this, they must scatter themselves upon its surface. The Almighty knew that the first of these laws could not be magnified independent of the other, and therefore He coupled them together when He first gave them unto man, as a sign that one was imperfect without the other, and that He intended them to go hand in hand.

Not only have the nations of the earth violated the law of increase, but many governments have enacted laws restricting their subjects from spreading themselves abroad upon the face of the earth, and replenishing it — forbidding them, upon pain of certain penalties, to quit the land that gave them birth. In all nations, the people have strong feelings in favour of the place of their earthly nativity—this feeling is not to be despised, providing it be not so strong as to cause them to disobey any of the laws of God. So powerful is this feeling in many people, that they cannot endure the thought of journeying to a strange country. It does not appear that the Patriarchs of old gave way to such a feeling, for many of them sojourned in strange lands, and Abraham went, by the direction of God, he knew not whither. But this may be accounted for—the Patriarchs knew the purposes of God and respected His laws, whilst the modern nations neither understand His purposes nor appreciate His laws. The Saints, however, are learning better, and accordingly we find them leaving the country of their birth, by hundreds and thousands, and spreading themselves upon vacant portions of the earth, to replenish it, that they may be sustained while they magnify the law of increase in such a full and hearty manner as will astonish the world, and render them justified in the sight of God. But the love of fatherland burns so deeply, even in the bosom of the Saints, that they often can exclaim—

Oh! were it not Jehovah's voice,
  Waking the nations from their sleep,
In mercy bids His Saints arise,
  And journey o'er the mighty deep;
But for this thought—Should I neglect
God's counsel, He will me reject,
Nor stay His swift avenging arm
When direful judgments spread alarm;
Flatt'ring as all the visions are
Of competence in climes afar,
I could not break the magic spell
To bid my native land farewell!

Although many of the human family do not procreate their species so fast as they would do providing the state of society were different, yet the desire of the sexes for each other—which the Lord wisely planted in their bosoms as an incentive to their obeying His law—still burns within them, and many give full scope to it. As they cannot do this legally without marriage, and as marriage would naturally bring on the responsibility of offspring, which must be provided for, illicit intercourse is the alternative. To afford further facilities for this practice, in most if not all of the large cities and towns of the civilized world, there exists a class of females whose profession is to yield their persons to promiscuous intercourse. Doubtless many if not most of these persons originally fell in the snare of the heartless seducer. In London, the public prostitute class is variously estimated at from thirty thousand to one hundred thousand. If that city contain such a fearful number of persons who live in such a state, what must be the aggregate number of public prostitutes in the whole civilized world. To say nothing of the vast amount of private intrigue and prostitution, what a depth of depravity is here displayed! What an awful recklessness of the consequences of violating the law of God! What a prodigal waste of human seed! Surely the fierce anger of the Father of spirits is kindled against His disobedient children upon the earth, and will fall upon them without measure, unless they repent and obey His laws.

Men imagine that crowding together vast masses of human beings on small spots of the earth, and building up monster cities where the wealthy can roll in all the splendour and magnificence which the collected skill and the competition of these masses can afford, whilst the majority are cooped up in filthy dens of pestiferous courts and alleys—men imagine that this constitutes human greatness and prosperity. Most egregious mistake! "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Human greatness and prosperity consist

in keeping the laws of God, and so fulfilling the measure of creation.

Look at that young woman with pale and haggard countenance and emaciated frame, stitching shirts by the gloomy glimmer of the rushlight, for a mere acknowledgement. How does she live? She barely exists. Can she fulfil the measure of her creation by procreating her species? If she do, it must be in the deepest poverty, or at the expense of purity and virtue, for her male acquaintance are too poor or too vile to think of honourable marriage. Were she properly provided with the comforts or even necessaries of life, and honourably united to the man of her choice, her pale and hollow cheeks would give place to the bloom and fulness of vigorous womanhood; and doubtless, within twelve months, in place of deep-drawn sighs and faltering speech, she would be making her husband's habitation ring with her "extravagant and hyperbolical encomiums" on the first innocent pledge of their mutual affection. Were it possible for her and one of her sober male acquaintances to be suddenly transplanted to a new country, where they might freely "replenish the earth," comfort and happiness would be the result of their complying with the command to "be fruitful and multiply;" but, so long as they are imprisoned in a dingy court or alley of a Christian city, they cannot "replenish the earth," and if they do "be fruitful and multiply," they must do it in the midst of the most abject poverty, and consequent heart-rending wretchedness, or in the midst of crime.

Wherever large cities abound, there seduction, adultery, prostitution, and every conceivable violation of the law of increase, may be found—and, as the cities grow in density of population, these evils increase, because the greater part of the inhabitants of these cities ought to be cultivating the earth, and they are not engaged in that work. All the efforts of the nations to stem the torrents of evil amongst them, will be futile, so long as some spots of the earth are so densely populated, and others remain in primitive solitude. As if to spur mankind on to "replenish the earth," and as a consequence of their neglecting to do it, the Almighty has wisely ordained that the hand of tyranny and oppression should fall in a great measure upon those who fail to obey this law—while, at the same time, a corresponding degree of liberty and happiness should rest upon those who magnify it. To leave the thickly populated cities that gave them birth, and to "replenish the earth," though solely induced to it by the shining gold of Australia or California, is vastly preferable to dragging out a miserable existence in the paternal chimney corner; for by and bye the gold frenzy is over, the people settle down, cultivate the soil, and multiply their species. Where gold is the sole cause of the dispersion of bodies of men over previously vacant portions of the earth, a much greater amount of liberty and happiness is enjoyed than in the closely packed cities of old nations; yet much more real liberty, comfort, and happiness, still, is enjoyed by those who quit their native land with the express God-like purpose of settling and cultivating new portions of the earth, and securing, for themselves and their posterity, inheritances whereon they may, without fear of starvation, "be fruitful and multiply."

The nations have been following the imaginations of their own hearts, for centuries, but God has taken matters in hand now. Men have disobeyed the laws of God with perfect impunity, but He has now arisen to call the world to account, and put an end to wickedness and the seed of evil doers. He now requires men to obey His laws without trifling, and His people to fulfil the measure of their creation. He has now commanded them to raise up a righteous seed unto Him, and if they do not, His judgments will be upon them, and they will not escape. When God gives a talent or privilege to the sons of men, He likes to see it used for the advancement of His glory. He has given a talent to many of the sons of men—they have hid it in a napkin, or abused it. Now He will take the one talent from them, and give it to them that have ten talents. He gave men and women the power and privilege to increase their kind. They have done so in a measure, but not to anything like the extent they might have done. He gave them the power and privilege to "replenish the earth." They have cultivated it to some extent, but to nothing like the extent they might have done, for they have made many parts of it little less than sinks of iniquity, which will require the fervent heat of the day of the Lord to purify again.

He gave men a commandment to generate bodies for the numerous spirits wait-

ing for their probation, but many have abused the privilege. Now He is about to take it away from them and give it to whom He will. He gave this earth as a vineyard to be replenished by the children of men, but many of them have eaten, and drunken, and have smitten their fellow-servants, and neglected the vineyard. He will shortly come and slay those wicked husbandmen, and give the vineyard to others.

We have seen that the great object of the devil and wicked men is to prevent or destroy life. Now we may learn that the great object of the Lord and all good men is to increase and multiply life. As there are doubtless many spirits waiting to be clothed upon with bodies—as God is about to remove many of the male sex from the earth, by judgments, for their wickedness in neglecting to keep His commands—and as He designs to make a short work upon the earth in the last days—we may naturally conclude that He will require every deserving man and woman living upon the face of the earth, after they have arrived at proper maturity, to "be fruitful, and multiply, and replenish the earth"—and this cannot be done except upon the ancient order of plurality of wives, which the Lord has seen fit to restore in these last days. The day may reasonably be anticipated when every man among God's people will have a wife, if he deserve one, and every woman a husband, and all the adult inhabitants of Zion will obey the command to "be fruitful, and multiply, and replenish the earth." Then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose"—"then shall the virgin rejoice in the dance, both young men and old together"—then "corn shall make the young men cheerful, and new wine the maids"—then shall be heard "the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts, for the Lord is good, for His mercy endureth for ever; and of them that shall bring the sacrifice of praise into the House of the Lord"—then shall seduction, and fornication, and adultery, and whoredom, and poverty, and wretchedness, have no place in Zion—then shall a prostitute not be found in the land—then shall the mother no more destroy the fruit of her womb—but the earth shall be replenished, and, with its inhabitants, fulfil the end for which it was created.

JOHN JAQUES.

LITTLE S——; OR, THE HAPPY EXCHANGE!

Little S— was one of those female rarities that illustrate the unseen yet angelic guardianship of unsuspecting innocence. Upright herself, her ever buoyant spirit and cheerful face indicated that she expected her unhesitating kindness and hearty confidence would find a reciprocal return from every one with whom she mingled. While she was young and small, her innocent simplicity and childish loveliness made her many friends. And such was the excursive character of her love, that she readily made acquaintance with all she met in human form. She was blithe, merry, and happy as the lark; and her prattle and child-like caresses to her parents would for a season even arrest their already alarming and way-ward tendency. In spite of the insidious efforts of a lurking foe to undermine the sobriety of her parents, still this juvenile idol would often command their hearty embrace, with tears of paternal ecstacy for having in their possession such a precious flower of Paradise. Then her bosom would throb with conscious triumph and delight; her premature toils seemed like pastime, so long as home could be sweetened with the sober order and affection of her parents.

But her parents being naturally generous and obliging, their susceptibility soon drew them into the vortex of dissipation, which many of the higher classes of society in England encourage, in order to keep their thumb more easily upon the poor, and make them more irresistibly contented with their hard servitude and poverty; still, while a single relic of self-government remained in their breasts, and while parental fondness could be only occasionally enjoyed by the affectionate children, S— and her sisters and brothers continued to love their home—she loved her parents, for she knew no others. But the paternal lips, that she would most fondly have kissed, became used to language so unpaternal, that famili-

arity even with those who brought her into life was at length obliged to be restrained. The eyes that should have sparkled with joyful pride over the fond loyalty and tender affection of five dutiful children, were often reddened and swollen from the potations of the gin and the ale. Soon the careful earnings of these industrious children, instead of being converted into sustenance and the comforts of home, were consumed in destroying the peace and competence of home. The inebriating passions could not be satiated till the peaceful delights of home were distracted and utterly banished. Filial affection struggled hard and long to keep its wonted place around the paternal fireside. But all efforts were in vain: the demon of intoxication, urged on by spirit-vaults and dram-shops, was merciless and cruel as the grave. It had no ears to listen to the cries of innocence or helplessness. It broke up the family, and compelled the children one after another to abandon their home. But where should they go? Ask the tender birds of unfledged wings, that are prematurely driven from their warm nests! Ask those who have been compelled to leave the burning ship upon the wide ocean, and take to floating planks and spars, amid sharks and raging elements! Where could these now orphan children go? When they looked abroad, pinching avarice was on the one hand—seduction vile was on the other—workhouses and infirmaries, like Pharaoh's hosts, were in the rear! We answer, where they were to go! They were to go forth as lambs among wolves, but not without an attendant angel from the celestial courts. They were to go and prove the heart of the oppressor, who has thousands under his employ; they were to go and prove the conduct of the seducer — who are like land pirates that take advantage of shipwrecked passengers, to rob them of what little the cruel elements have not taken. They were to go in order to prove their guardian angels and the servants of God, whether they would stoop to pick up precious gold when it lay in rubbish and ruins, and pearls and diamonds when raging elements had buried them! For these purposes they were to go, in order that their ultimate glory might contrast with their extreme lowliness, even as Mary rose from poverty to the matronly glory of the Highest.

The two sons even, who were approaching to manhood, felt in a measure forlorn to be thrust away from those who gave them birth. But their masculine spirits could better brook the enterprize of separation than the three daughters, two of whom were quite young. Little S—, the second daughter, followed her oldest sister to the factory, and wrought there till the bloom began to fade from her cheek, and the buoyancy of her volatile spirit was most sensibly declining. When she rose early before the morning dawn, to go to her hard toil, her appetite refused to comply with her bodily necessity. She had no relish for the food which nature demanded. The seducer stood ready to offer a remedy for this hard work that was now evidently wasting her strength, and driving cheerfulness from her bosom; but heaven-born virtue being planted in her bosom, she recoiled at the sight of the distant whirlpool where female innocence had often been made a wild and fearful wreck. The master of the bank, accustomed to put his greedy eye upon the fairest lambs of the flock as a spoil, stood ready to decoy, and to bribe, and to detain to a later hour under some specious pretence. He had plenty of money, though not his own, for his dependant operatives had earned for him much more than he had ever paid back to them. Among this number, the youthful S— was one who had sacrificed her time and health.

But, as the richest grapes often grow in a cluster, so it seems that choice spirits are sometimes sent from celestial abodes into this telestial vale in kindred groups, in order to assist each other to surmount the difficulties and snares of life's thorny paths. But as the time of extremity is often the time of heaven's richest mercy, so it proved in this case. S—'s oldest sister had discovered the secret of her first parentage before the world was. She had learnt that their heavenly parents were kind-hearted, and were only waiting to see the dominant bias of their minds to virtue and truth, when they would assist them, and reveal a queenly inheritance for the pure in heart, however low and obscure their condition might be upon the earth. Still the sisters were poor, yet shared their pittance together, and interchanged savoury instructions among the family group; even as the union of lambs, when they are clustered together in the attitude of defence, proves a shield, forbidding the encroachment of the wolf. S—

and her oldest sister soon made a safe retreat to a beautiful vale, which the first parents had fortified with the munition of rocks, which the vulture's eye had not seen, nor the lion's whelp ever trodden. There the first parents caressed them with all the fondness which their childish nature had sought for in vain from their earthly parents. S— soon assumed her wonted buoyancy of spirit and bloom of countenance, and the full orb of her black eyes was lighted up with intelligence and joy. Her symmetrical person, which hard work had not permitted to reach to its natural height, perceptibly grew taller; her royal origin and ultimate destination to some throne in her father's wide dominion, soon became apparent to all the heirs of the royal family; and her hereditary title was soon acknowledged and ratified by the King's Prime Minister on earth. S— soon found a sympathizing, kindred spirit in the heart and hand of a prince of royal birth, and an old mate and celestial acquaintance, with whom she formed affinity in marriage for time and all eternity; and the seal and blessing of the Highest crowned their happy union. The former toil, destitution, temptation, and oppression, which she had just passed through, seemed to her now like some mazy speck which she had left behind at some great distance, the recollection of which was obscured by the pure intellectual joys and affluent splendours and glories that now surrounded her. But occasionally a tear would suddenly start from her eye, over the unruffled surface of her fair cheek, like a pearly rain-drop from a flitting cloud, in the bright sunshine of noon-day, which nobody was looking for, in a vale where prosperity and celestial peace rarely felt an adverse cloud. The secret cause of this grief could not be suppressed or withheld from her royal lord. It was this: the youngest twin-like sister to herself still remained in a far distant land, like an olive leaf which the general deluge had been threatning to destroy. It was waiting for some kind messenger to transfer it to the ark of safety, as a token that innocence should never be forgotten. That maidenly sister was toiling upon the bank where the seducer's net had caught many an unwary, blooming lass. Her wages were scanty; and opiates were deceptively administered to her in various ways, lest she should wake up to a sense of her rightful heirship to a throne, along with her other sisters. S—'s young and lovely sister was left there, like an unpiloted boat within full sound of the dreadful, roaring maelstrom, almost in the outer circle; and many, very many men and women, both pious and impious, were inviting her to fear no danger, telling her that the whirlpool was even on the other side. "Come," say they to her, "into these inner circles where we are. Here is fast sailing, and fine music in the distance. We don't intend to go so far into the eddy as those wrecks of prostitution and drunkenness, oppression and insurrection, infirmaries and workhouses, illegitimacies and murders." Now, S—'s sister, being like a lonely lamb among prowling wolves, constitutes an occasional countercheck to her bliss—a hazy mist occasionally in the sunshine of her glory. Otherwise, she is happy among honourable women, the law of kindness is continually upon her lips, and, with other fair daughters of Zion, she is becoming polished after the similitude of a palace.

Now, ye whom poverty pinches, and oppressors defraud and grind in the dust, and the paternal roof does not shelter, and the seducer's arts are ready to decoy and ruin, remember the virtue, and fidelity, and triumphal blessings of the lovely S—, and secure the praise and glory which is also laid up for you in worlds without end.

L.

A cheerful and benign temper, that buds forth pleasant blossoms, and bears sweet fruit for those who live within its influence, is sure to produce an undying growth of green remembrances that shall flourish immortally after the present stock is decayed and gone.

"Mormonism" in Norway.—A persecution of persons professing Mormonism is resolved upon by the government. They have agreed that the Mormons are not dissenters, and shall consequently not be tolerated in any public act of worship or instruction in the Norwegian kingdom, or be allowed to make oath before any court.—*Lloyd's Newspaper.*

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 26, 1853.

TITHING.—The subject of *Tithing* or *Temple Offering*, the object of which was set forth in the Editorial of *Star* No. 1, Vol. XIV, by President F. D. Richards, has been before the British Saints the year past, and received their faithful and prompt attention. The call which was then made upon the Saints, by the direction of the First Presidency in Zion, has been fully answered during the past year. And having been asked the question—Is the Temple Offering to continue? we feel disposed to answer it in its true spirit by quoting from a letter from President Young upon the subject:—

"We know the Saints in the British Isles, generally, are not full of gold or silver, but they have warm hearts and liberal hands, and, if they could, would do much in a pecuniary way to move the cause of Zion; but as it is, we ask but little. There are now in those Islands between 30,000 and 40,000 Saints, who, should they tithe themselves at eighteen pence per annum, would raise more than ten thousand dollars towards building the House of the Lord, a place as sacred to them and as much needed by them as though they were already here; and that amount—small as it is compared with what we annually spend to move forward the Public Works—coming in gold or silver, would be of immense worth, at this time of depression in our money market, in procuring such things as money alone would buy.

"Suppose that half the Saints have all they can do to live from day to day, the other half may double their eighteen pence, keep the amount good, and be none the poorer, for God blesses and prospers those who strive in all things to do His will; and there are those who can add their pounds, and do themselves no harm. And if the Saints would prosper in collecting funds with which to remove themselves to Zion, they must not forget the funds necessary to make preparations for their advancement and exaltation after their arrival.

"I wish you to bring this subject before the Saints, and open to their view the object and its necessity, and the blessings that will accrue to themselves by raising the ten thousand dollars per annum for the advancement of the Public Works, which is as little as I can feel to name for an *annual* offering for so great a people, and which, if they do with cheerfulness, will be to them a great blessing, for they will live better and easier, and grow rich faster than they will to do nothing for the temporal welfare of the Kingdom of God."

From the foregoing, the Saints will learn that the sum raised by them last year is called for as an *Annual Tithe*, that the Saints abroad may manifest by their works that they truly feel an interest in the prosperity of Zion. If the Pastors and Presidents of Conferences and Branches will give this subject their attention, as they are hereby called upon to do, that the Saints may understand their own true interests in the Kingdom of God, we are satisfied that the voluntary subscriptions to this offering will far exceed the amount expected. There are many Elders now labouring in these lands who have been blessed with ordinances and privileges belonging to the Lord's House, and to a goodly extent can appreciate not only their worth, but the actual necessity of them, and to all such especially it will be a pleasing duty to inspire the upright with a just sense of the blessings reserved for the faithful, only to be revealed in the sanctuary of the Lord.

In the Sixth General Epistle of the First Presidency, published in *Star* No. 2,

Vol. XIV, the Saints throughout the earth are informed that "from henceforth the living may not expect the blessings of the Temple, unless they help to build it. Your tithing we value not, only as it affects your salvation and the salvation of the dead." Now, every faithful Saint who desires to go up unto Zion and inherit her blessings, is interested in this matter; that when he appears there, he may have a legal claim, and his children after him, to the Keys which shall admit them to all the blessings of their father Abraham, who paid tithes of *all he possessed.*

The Saints in the mountains have been labouring for years, not to increase their gold, but to multiply their flocks and their herds, their houses and their cultivated lands, their grain and their fruits, that the wants of gathering thousands may be supplied, depending on those afar off to furnish them with a necessary amount of circulating medium with which to supply such things as they could not raise nor manufacture, but essential to the interests and advancement of the community. The Saints abroad can conveniently supply any deficiency in this respect, by paying their tithing in cash, and thereby co-operate with those who are gathered, and secure to themselves an equal right to the greater blessings.

To those who keep the law of tithing, will be secured blessings and privileges which others cannot attain unto. It is the seed of such that will not be forsaken, neither will their children be found begging bread. If the rich among God's people would bequeath a lasting legacy to their posterity, we would say to them, Fail not to pay your tithing, that your generations after you may have a just and lasting claim upon the rich store-house of God.

Independent of the annual offering that is now called for from the British Saints, we trust those who possess liberal means, will avail themselves of the earliest opportunity to tithe their substance as they gather it up to take with them to Zion.

The set time to favour Zion has come; yea, the Lord is favouring her exceedingly, and He is pouring out His spirit upon the Saints scattered abroad, and causing them to favour her also; and when they will honour their relationship to her, as her sons and daughters, God will cause kings and rulers to honour her with their gold and their silver, and their precious things. Then let the Saints everywhere set their hearts upon the Zion of our God, who has declared she shall become the joy of the whole earth, and unite as one in offering their prayers, their most fervent desires, their gold and their silver, to build her Temple and adorn her palaces; so shall the salvation of God be round about His people to build them up, that they may dwell secure within her borders.

Every Saint should feel that their greatest and most durable interests are in Zion; that without the blessings of the Lord's House they cannot be prepared to enter into His presence to receive of His fulness. Then will they delight to send their gold and their silver where the purest affections of the heart can fondly linger with blissful assurance of their possessing the unfading riches of eternity.

If example can preach louder than precept, let this be the example set before the inhabitants of the earth, and very many converts will soon follow in the train. Let the Saints manifest in all their ways that the welfare of Zion is more dear to them than fine gold, and her allurements more fascinating than the grandeur of many nations, and then will the Lord honour His people before the world, and give unto them dominion, while the haughtiness of the proud shall be brought low.

As heretofore, the Presidents of Conferences will see that the offerings of the Saints are forwarded *quarterly* to our office, and that a faithful record is kept in each Branch and Conference where such offerings are made.

ARRIVAL OF ELDER BELL AT MALTA.—We have received a very agreeable letter from Elder James F. Bell, dated Malta, February 12, from which we learn that after a remarkably short passage of seventeen days from Liverpool, he landed at Malta, on the 10th February, in good spirits. He was received in a very hearty manner by Elder William Obray, and the little band of Saints under his watch-care, who, for some time had been anxiously expecting Elder Bell's arrival.

We also learn indirectly from Elder Obray, that a few have recently been baptized, and the Saints are living in the enjoyment of the good Spirit of their Heavenly Father, and in the exercise of the Gifts of the Gospel.

We trust that Elders Obray and Bell may have the influence of the Holy Spirit and the power of the Holy Priesthood ever with them, that they may be able to accomplish a great and mighty work in that little island, which shall extend its savoury influence to the surrounding nations.

ARRIVAL.—Elder William Pitt, from Salt Lake valley, arrived at Liverpool, March 9th, on a mission to these lands. He sailed from New Orleans, Jan 21st, on board the *William Nelson.*

DEPARTURES.—Elder Nathan T. Porter embarked at Southampton, on his mission to Gibraltar, Feb 28, on board the steamship *Iberia.*

By letter from Elder William Woodward, we learn that Elder William Taylor embarked March 2nd, on board the steam-ship *Wilberforce,* from London for Hamburg.

Elder George D. Keaton sailed from Southampton, March 7th, on a mission to Italy. His route was via Paris.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 185.)

Minutes of a Council.

Kirtland, November 28. A Council convened this evening to transact business according to the regulations of the Church; Joseph Smith, jun., S. Rigdon and F. G. Williams, presiding. Eight Counsellors present.

John Johnson and Hyrum Smith were appointed to speak.

A letter from the Church in Lewis, Essex county, New York, was presented by brethren John H. Tippits and Joseph H. Tippits, and read by the Clerk. Said letter contained an account of money and other property sent by the Church in Lewis, in the care of said brethren, to carry to Missouri, to purchase land. These Elders wished the advice of the Council, whether they had better pursue their journey or not.

The two Counsellors spoke on the case, followed by President Williams, Counsellor O. Hyde, and the Clerk; after which President Rigdon gave a decision—that our brethren be advised to tarry in this place during the winter; in which the Council concurred.

The two brethren then arose respectively and said they were perfectly satisfied with the decision of the Council.

The amount donated by the Church in Lewis, is, according to their letter, in cash, 473 dols. 29c. The amount in *Star* property is 375 dols. 11c. Aggregate, 848 dols. 40c.

The Council then decided, that President Joseph Smith jun., take such amount of said money as those brethren can part with for the present, by giving sufficient security, to be paid with interest by the 15th April, 1835.

It was ascertained by the Council, that sister Caroline Tippits held 149 dols. 75c. of the money mentioned in said letter; she was accordingly called into the Council, and expressed a willingness to loan the same.

One note of 280 dols. was drawn in favour of John H. Tippits; and another of 150 dols. in favour of Caroline Tippits, due, each, April 15, 1835. Signed by JOSEPH SMITH, jun., OLIVER COWDERY, F. G. WILLIAMS.

OLIVER COWDERY, Clerk.

The following letter was presented by John H. Tippits, and formed the subject of

the preceding Council, written to President Joseph Smith, jun., and the High Council in Kirtland, by Alvah L. Tippits, to be sent greeting:—

President Smith will recollect the time I left Kirtland last winter, in order to come for to dispose of the property I had in possession, which I have been striving to do from that time till about the first of September last; but I have felt very uneasy while the commandment has gone forth for the eastern Churches to flee unto the west.

The 1st, or about the 1st of September, I, with two of my brethren, took the revelation concerning the redemption of Zion, and read it, and then we agreed to ask God to enable us to obey the same. As we live in the Eastern States, our minds lit over these important lines:—"Therefore a commandment I give unto all the Churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste nor by flight; but let all things be prepared before you. Observe the commandments which I have given concerning these things, which saith or teacheth to purchase all the lands, by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson county and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, let all the Churches gather together all their monies; let these things be done in their time; be not in haste, and observe to have all things prepared before you; and let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the eastern countries, when they are built up, if they will hearken unto the counsel, they may buy lands and gather together upon them; and in this way they may establish Zion."

And after further consideration and much prayer, we carried the case before the Church in this place, which met the approbation of the same.

Accordingly, we strove to become of one heart and one mind, and appointed a day for fasting and prayer; and asked the Lord to enable us to collect all our monies; and appointed a day for the Church to come together for Council.

Accordingly we came together, and after conversation, chose a Moderator, and Clerk to keep the records of the Church; counselled together concerning property owned by the Church, and commenced to make sale and collect pay according to the voice of the Church, in order to collect all monies owned by the Church, and send by the hands of wise men, who were appointed by the voice of the Church; one Elder and one Priest, according to the will of God.

ALVAH L. TIPPITS,

County of Essex,
New York, October 20, 1834.

A Branch of the Church of the Latter-day Saints, agreeable to the requirement of heaven, have strove to unite their hearts and views, in order to be found spotless before the blazing throne of the Great Jehovah, when he comes to make up His jewels; and for this end do send property by the hands of wise men, appointed by the voice of the Church—agreeable to the revelation concerning the redemption of Zion—for the purpose of purchasing land in Jackson county, or counties round about, for the inheritance of the Church. Agreeable to this, we give our names with the affixed sums, annexed:—

		Cash	Property
Joseph H. Tippits .	dols.	98,67	120,37
Alvah Tippits		34,63	80,00
John H. Tippits . . .		171,05	51,93
Henry Adams		11,13	8,75
Zebulon Adams		1,75	
Caroline Tippits. . . .		151,06	107,00
David Bragg.		5,00	1,06
Gustavus A. Perry. . .			6,00

Aggregate, 848 dols. 40c.; 100 dols. to be left in Kirtland in boots and shoes.

The wise men appointed are John H. Tippits and Joseph H. Tippits.

On the evening of the 29th of November, I united in prayer with brother Oliver, for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east, to loan us 430 dols.; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz.:—

That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give us, we will give a tenth, to be bestowed upon the poor in His Church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us, shall remember to observe *this sacred and holy covenant;* and that our children, and our children's children, may know of the

same, we have subscribed our names with our own hands.

JOSEPH SMITH, jun.,
OLIVER COWDERY.

And now, O Father, as thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with thee; as thou didst, even the same night, open the heavens unto him, and manifest great mercy and power, and give him promises, so wilt thou do with us his sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may thy servants be preserved from the power and influence of wicked and unrighteous men; may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among thy Saints here, and thy sanctified when they shall rest. Amen.

While reflecting upon the goodness and mercy of God this evening, (November 30) a prophecy was put into our hearts, that in a short time the Lord would arrange His Providences in a merciful manner, and send us assistance to deliver us from debt and bondage.

December 1st. Our school for the Elders was now well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes being mostly Elders, gave the most studious attention to the all-important object of qualifying themselves, as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears, and hearts.

According to the direction of the Holy Spirit, on the evening of the 5th, while assembled with Sidney Rigdon, Frederick G. Williams, and Oliver Cowdery, conversing upon the welfare of the Church, I laid my hands on brother Oliver Cowdery, and ordained him an assistant President, saying these words:—"In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee, and ordain thee an assistant President to the High and Holy Priesthood, in the Church of the Latter-day Saints."

On the 11th, Elder Phelps wrote from Liberty, Clay county, to J. T. V. Thompson, Jefferson City—in reply to his letter of the 25th November—expressive of thankfulness to his Excellency, for introducing the sufferings of the Saints in his message; also asking counsel "whether it would avail anything for the society to petition his honorable body (the legislature) for an act to reinstate them in their rights," &c.; and requesting him to confer with his friends and his Excellency on the subject, and give an early answer.

About the middle of the month, the message of Governor Dunklin, of Missouri, to the legislature, arrived at Kirtland, was read with great interest, and revived the hopes of the Church for the scattered brethren of Jackson county.

Elder Phelps wrote again to Esquire Thompson, on the 18th, as follows:

Dear Sir,—By this mail I have forwarded to Captain Atchison, of the lower house, a petition and documents, on the subject of our rights in Jackson county. He will hand them to you for the senate, when through in the house. I shall be greatly obliged, if you will lay them before your honourable body; and any information you may require, or even personal attendance, write, and you shall have it if in my power. As a people, all we ask, is our rights.

With esteem, &c.,
W. W. PHELPS.

On the 20th, Messrs. Thompson and Atchison wrote Elder Phelps from the "Senate Chamber," acknowledging the receipt of his letter, stating that the committee on the Governor's message had not reported, and recommending the Saints to get up a petition to the Legislature, with as many signatures as possible, promising their assistance and influence to obtain redress of grievance. A petition was accordingly forwarded; but, without bringing anything to pass for the relief of the Saints in Missouri, the year closed.

1835.—During the month of January, I was engaged in the school of the Elders, and in preparing the Lectures on Theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September were now compiling.

Certain brethren from Bolton, New York, came for counsel, relative to their proceeding to the west; and the High Council assembled on the 18th. After a long investigation, I decided that Elder Tanner assist with his might to build up the cause by tarrying in Kirtland; which

decision received the unanimous vote of the Council.

The school still continued, and arrangements were also made, according to the revelation of June, 1829, for choosing "the Twelve" to be especial messengers to bear the Gospel among all nations.

On the Sabbath previous to the 14th of February, brothers Joseph and Brigham Young came to my house after meeting, and sung for me; the Spirit of the Lord was poured out upon us, and I told them I wanted to see those brethren together, who went up to Zion in the camp, the previous summer, for I had a blessing for them; and a meeting was notified, of which the following are the minutes:—

Kirtland, February 14th, 1835. This day, a meeting was called of those who journeyed to Zion for the purpose of laying the foundation of its redemption, last season, together with as many others of the brethren and sisters as were disposed to attend.

President Joseph Smith, jun., presiding, read the 15th chapter of John, and said—Let us endeavour to solemnize our minds that we may receive a blessing, by calling on the Lord. After an appropriate and affecting prayer, the brethren who went to Zion were requested to take their seats together in a part of the house by themselves.

President Smith then stated that the meeting had been called, because God had commanded it; and it was made known to him by vision and by the Holy Spirit. He then gave a relation of some of the circumstances attending us while journeying to Zion—our trials, sufferings, &c., &c.; and said God had not designed all this for nothing, but He had it in remembrance yet; and those who went to Zion, with a determination to lay down their lives, if necessary, it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene.

The President also said many things; such as the weak things, even the smallest and weakest among us, shall be powerful and mighty, and great things shall be accomplished by you from this hour; and you shall begin to feel the whisperings of the Spirit of God; and the work of God shall begin to break forth from this time; and you shall be endowed with power from on high.

President Smith then called upon all those who went to Zion, if they were agreed with him in the statement which he had made, to arise; and they all arose and stood upon their feet.

He then called upon the remainder of the congregation, to know if they also sanctioned the movements, and they all raised the right hand.

The names of those who went to Zion in the camp, are, in part, as follows:—

1. Joseph Smith, jr.,
2. F. G. Williams,
3. Hyrum Smith,
4. Martin Harris,
5. Roger Orton,
6. Jesse B. Smith,
7. William Smith,
8. Harvey Stanley,
9. Jedediah M. Grant,
10. Lyman E. Johnson,
11. Lyman Sherman,
12. Joseph Hancock,
13. Brigham Young,
14. Lyman Smith,
15. Heber C. Kimball,
16. Lorenzo Booth,
17. Zera S. Cole,
18. Leonard Rich,
19. Harrison Burgess,
20. Alden Burdick,
21. Hiram Winters,
22. William F. Cahoon,
23. Harpin Riggs,
24. Libeus T. Coon,
25. Nthn. B. Baldwin,
26. Benj. Winchester,
27. Jas. L. Thompson,
28. Henry Shibley,
29. Burr Riggs,
30. Lewis Robbins,
31. Darwin Richardson,
32. Joseph Young,
33. Alex. Badlam,
34. Solomon Angell,
35. John D. Parker,
36. Levi Hancock,
37. Daniel Stevens,
38. Bradford Elliot,
39. Hiram Stratton,
40. David Elliot,
41. Luke Johnson,
42. Almon W. Babbitt
43. Orson Hyde,
44. Sylvester Smith,
45. David W. Patten,
46. William Pratt,
47. Sol. W. Denton,
48. Jos. Bates Nobles,
49. Elias Hutchins,
50. Charles Kelley,
51. Ezra Thayre,
52. John Murdock,
53. Hazen Aldrich,
54. Jenkins Salisbury
55. Peter Buchanan,
56. Parley P. Pratt.

President Joseph Smith, jun., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the Elders to be Apostles; whereupon all the Elders present expressed their anxious desire to have it so.

A hymn was then sung, "Hark, listen to the trumpeters," &c. President Hyrum Smith prayed, and meeting was dismissed for one hour.

Assembled pursuant to adjournment, and commenced with prayer.

President Joseph Smith, jun., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the Church, as Apostles, to go to all nations, kindreds, tongues, and people.

The three witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.

These three witnesses were then blessed

by the laying on of the hands of the Presidency.

The witnesses then, according to a former commandment, proceeded to make choice of the Twelve. Their names are as follows:—

1. Lyman E. Johnson,	7. Wm. E. McLellin,
2. Brigham Young,	8. John F. Boyton,
3. Heber C. Kimball,	9. Orson Pratt,
4. Orson Hyde,	10. William Smith,
5. David W. Patten,	11. Thos. B. Marsh,
6. Luke Johnson,	12. Parley P. Pratt.

Lyman E. Johnson, Brigham Young and Heber C. Kimball came forward; and the three witnesses laid their hands upon each one's head and prayed, separately.

The blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues, and people, until the utmost corners of the earth shall hear the tidings; and that he shall be a witness of the things of God to nations and tongues, and that holy angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; and that he shall live until the gathering is accomplished, according to the holy Prophets; and he shall be like unto Enoch; and his faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him; and he shall see the Saviour come and stand upon the earth with power and great glory.

The blessing of Brigham Young was, that he should be strong in body, that he might go forth and gather the elect, preparatory to the great day of the coming of the Lord; and that he might be strong and mighty, declaring the tidings to nations that know not God; that he may add ten talents; that he may come to Zion with many sheaves. He shall go forth from land to land, and from sea to sea; and shall behold heavenly messengers going forth; and his life shall be prolonged; and the holy Priesthood is conferred on him, that he may do wonders in the name of Jesus; that he may cast out devils, heal the sick, raise the dead, open the eyes of the blind, go forth from land to land and from sea to sea; and that heathen nations shall even call him God himself, if he do not rebuke them.

Heber C. Kimball's blessing was, in substance, that he shall be made like unto those who have been blessed before him; and be favoured with the same blessing. That he might receive visions; the ministration of angels, and hear their voice; and even come into the presence of God; that many millions may be converted by his instrumentality; that angels may waft him from place to place, and that he may stand unto the coming of our Lord, and receive a crown in the Kingdom of our Lord; that he be made acquainted with the day when Christ shall come; that he shall be made perfect in faith; and that the deaf shall hear, the lame shall walk, the blind shall see, and greater things than these shall he do: that he shall have boldness of speech before the nations, and great power, &c.

A hymn was then sung, "Glorious things of thee are spoken," &c.; and the congregation dismissed by President Joseph Smith, jun.

Sunday, February 15th, the congregation again assembled.

President Cowdery made some observations upon the nature of the meetings, calling upon the Lord for His assistance, &c., after which a number of certificates were read and accepted, from brethren that had recently returned from Zion.

President Cowdery then called forward Orson Hyde, David W. Patten, and Luke Johnson, and proceeded to their ordinations and blessings.

Orson Hyde's blessing.—Oliver Cowdery called upon the Lord to smile upon him, that his faith shall be made perfect, and that the blessings pronounced shall be realized. He shall be made mighty, and be endued with power from on high, and go forth to the nations of the earth to proclaim the Gospel; that he shall escape all the pollutions of the world; the angels shall uphold him; and that he shall go forth according to the commandment, both to Jew and Gentile, and shall go to all nations, kingdoms and tongues: all who hear his voice shall acknowledge him to be a servant of God; he shall be equal in holding the keys of the Kingdom; he shall stand on the earth and bring souls till Christ comes. We know that he loves Thee, and may this Thy servant be able to walk through pestilence and not be harmed; the powers of darkness shall have no ascendancy over him; he shall have power to smite the earth with pestilence; to divide waters, and lead through the Saints; he shall go from land to land, and from sea to sea; he shall be like one of the three Nephites.

David W. Patten's blessing.—O God, give this, thy servant, a knowledge of thy will; may he be like one of old, who bore testimony of Jesus; may he be a new man from this day forth. He shall be equal with his brethren, the Twelve, and have the qualifications of the Prophets before him. May his body be strong and never be weary; may he walk and not faint. May he have power over all diseases, and faith according to his desires; may the heavens be opened upon him speedily, that he may bear testimony from knowledge; that he may go to

nations and isles afar off. May he have a knowledge of the things of the Kingdom, from the beginning, and be able to tear down priestcraft like a lion. May he have power to smite his enemies before him, with utter destruction. May he continue till the Lord comes. O Father, we seal these blessing upon him. Even so. Amen.

Luke Johnson's blessing.— Our Father in heaven, look down in mercy upon us, and upon this thy servant, whom we ordain to the ministry of the Twelve. He shall be prepared and preserved, and be like those we have blessed before him. The nations shall tremble before him. He shall hear the voice of God; he shall comfort the hearts of the Saints always. The angels shall bear him up till he shall finish his ministry. He shall be delivered, and come forth with Israel. He shall bear testimony to the kings of the earth, and hold communion with the Father, with the Son, and with the general assembly and Church of the first-born. If cast into prison, he shall be able to comfort the hearts of his comrades. His tongue shall be loosed, and he shall have power to lead many to Zion, and sit down with them; the Ancient of Days shall pronounce this blessing, that he has been faithful; he shall have strength, wisdom, and power; he shall go among the covenant people and speak all their tongues where he shall go. All these blessings we confer upon him in the name of Jesus. Amen.

William E. McLellin's blessing.—In the name of the Lord, wisdom and intelligence shall be poured out upon him, to enable him to perform the great work that is incumbent upon him; that he may be spared until the Saints are gathered; that he may stand before kings and rulers to bear testimony, and be upheld by holy angels; and the nations of the earth shall acknowledge that God has sent him; he shall have power to overcome his enemies; and his life shall be spared in the midst of pestilence and destruction, and in the midst of his enemies. He shall be a prince and a saviour to God's people. The tempter shall not overcome him, nor his enemies prevail against him: the heavens shall be opened unto him, as unto men in days of old. He shall be mighty in the hands of God, and shall convince thousands that God has sent him; and his days may be prolonged until the coming of the Son of Man. He shall be wafted as on eagles' wings, from country to country, and from people to people; and be able to do wonders in the midst of this generation. Even so. Amen.

John F. Boynton's blessing.—Thou hast prevailed, and thou shalt prevail, and thou shalt declare the Gospel unto many nations. Thou shalt be made mighty before God; and although thou shalt be cast out from the face of men, yet thou shalt have power to prevail. Thou shalt lead the elect triumphantly to the places of refuge; thou shalt be like the brethren who have been blessed before thee. Thou shalt stand in that day of calamity when the wicked shall be consumed, and present unto the Father, spotless, the fruits of thy labour. Thou shalt overcome all the evils that are in the world; thou shalt have wisdom to put to silence all the wisdom of the wise; and thou shalt see the face of thy Redeemer in the flesh. These blessings are pronounced and sealed upon thee. Even so. Amen.

William Smith's blessing.—That he may be purified in heart; that he may have communion with God; that he may be equal with his brethren in holding the keys of this ministry; that he may be kept and be instrumental in leading Israel forth, that he may be delivered from the hands of those who seek to destroy him; that he may be enabled to bear testimony to the nations that Jesus lives; that he may stand in the midst of pestilence and destruction. He shall be mighty in the hands of God, in bringing about the restoration of Israel. The nations shall rejoice at the greatness of the gifts which God has bestowed upon him: that his tongue shall be loosed; he shall have power to do great things in the name of Jesus. He shall be preserved, and remain on the earth, until Christ shall come to take vengeance on the wicked. Adjourned.

(*To be continued.*)

VARIETIES.

Transported for Life.—The man who marries happily.

An editor down south, who served four days on a jury, says he's so full of law that it is hard to keep from cheating somebody.

An Austrian Heaven.—An Austrian, upon being asked for a definition of Paradise, said, " I believe it to be a kingdom where you can travel backwards and forwards without a passport."

Fearful and Fatal Malady at Galena, Illinois.—We learn that a fatal malady broke out a short time since at Galena, which defies all the efforts of physicians.

It is a new type of disease, and with symptoms entirely peculiar; so much so that the physicians fear its attacks more than those of any epidemic which has raged through the country for years. Its first effects are to produce intense excitement, mental and physical, succeeded by loss of appetite and great despondency. The doctors, in every instance, have been unable to check it before reaching this stage of the disease, although a few have been saved by being sent out of the city. It is called the "Dubuque fever," or "fever of Dubuque.—*Cincinnati (U. S.) Atlas.*

WORKS RECENTLY PUBLISHED.—The *Harp of Zion*, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-graud eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Supplement to the Fifteenth Volume of the *Millennial Star*, 64 pages. Contents:—Minutes of a Special Conference of Elders of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, August 28th, 1852—including Speeches by the First Presidency, Apostles, and Elders; A Revelation given to Joseph Smith, on Celestial Marriage, or the Patriarchal Order of Matrimony; a Sermon by Elder Orson Pratt on the same subject. Also two Sermons, by President Brigham Young, on the present situation of the world, and the great glories that await the righteous. Price 5d.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A. B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A. M., Editor of the *Western Watchman*, St. Louis, U. S. A., (late Editor of the *Christian Watchman*, Boston, Massachusetts.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A. B., to President Brigham Young. Price 2d.

The Seer, Nos. 1, 2, and 3, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage. Contents of No. 3.—Figure and Magnitude of Spirits—The Pre-existence of Man—Celestial Marriage. Price 2d. each.

ADDRESSES.—T. W. Brewerton, 50, Pleasance, Edinburgh.
Levi E. Riter, 1, Castle Street, Derby.
Charles Derry, Leicester Street, Sleaford, Lincolnshire.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH MARCH, 1853.

William McGhie	£3	0	0
Andrew McFarlane	3	8	0
Charles R. Savage	6	0	0
Richard Tilt	5	0	0
Henry McCreery	12	10	0
H. Savage	5	0	0
Robert Kirkwood	12	0	0
John Hyde	5	0	0
Carried forward	£51	18	0

Brought forward	£51	18	0
James Robson	10	0	0
William Richards	5	0	0
John Holsall	5	0	0
Thomas Kempin	4	0	0
Edward Weaver	2	15	0
James Walker	25	0	0
James Linforth	6	0	0
	£109	13	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14.—Vol. XV. Saturday, April 2, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 207.)

Kirtland, February 21st, 1835. Pursuant to adjournment, a meeting of the Church was held; and, after prayer by President David Whitmer, and a short address by President Oliver Cowdery to the congregation, Elder Parley P. Pratt was called to the stand, and ordained one of the Twelve, by President Joseph Smith, jun., David Whitmer, and Oliver Cowdery. O Lord, smile from heaven upon this thy servant; forgive his sins, sanctify his heart, and prepare him to receive the blessing. Increase his love for thee and for thy cause; increase his intelligence; communicate to him all that wisdom, that prudence, and that understanding, which he needs as a minister of righteousness, and to magnify the Apostleship whereunto he is called. May a double portion of that Spirit which was communicated to the disciples of our Lord and Saviour to lead them into all truth, rest down upon him, and go with him where he goes, that nothing shall prevail against him, that he may be delivered from prisons, from the power of his enemies, and from the adversary of all righteousness. May he be able to mount up on wings as an eagle, to run and not be weary, to walk and not faint; may he have great wisdom and intelligence, and be able to lead thine elect through this thorny maze. Let sickness and death have no power over him; let him be equal with his brethren in bringing many sons and daughters to glory, and many nations to a knowledge of the truth. Great blessings shall rest upon thee; thy faith shall increase; thou shalt have great power to prevail. The veil of the heavens shall be rolled up; thou shalt be permitted to gaze within it, and receive instructions from on high. No arm that is formed and lifted against thee shall prosper; no power shall prevail; for thou shalt have power with God, and shall proclaim His Gospel. Thou wilt be afflicted, but thou shalt be delivered, and conquer all thy foes. Thine office shall never be taken from thee; thou shalt be called great; angels shall carry thee from place to place. Thy sins are forgiven, and thy name written in the Lamb's Book of Life. Even so. Amen.

Charge given by Oliver Cowdery to P. P. Pratt.—I am aware, dear brother, that the mind naturally claims something new! but the same thing rehearsed frequently profits us. You will have the same difficulties to encounter in fulfilling this ministry, that the ancient Apostles had. You have enlisted in a cause that requires your whole attention; you ought, therefore, to count the cost; and to become a polished shaft, you must be sensible, requires the labour of years; and your station requires a perfect polish. It is required not merely to travel a few miles in the country, but in distant countries: you must endure much labour, much toil, and many privations, to become perfectly polished. Your calling is not like that of the husbandman, to cultivate a stinted portion of the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow autumn ripened his fruit, gather it in, and congratulate himself for a season in the remission of his toils, while he anticipates his winter evenings of relaxation and fire-side enjoyments. But, dear brother, it is far otherwise with you. Your labour must be incessant, and your toil great; you must go forth and labour till the great work is done. It will require a series of years to accomplish it; but you

will have this pleasing consolation, that your heavenly Father requires it; the field is His; the work is His; and He will not only cheer you, animate you, and buoy you up in your pilgrimage, in your arduous toils; but when your work is done, and your labour over, He will take you to Himself. But before this consummation of your felicity, bring your mind to bear upon what will be imperiously required of you, to accomplish the great work that lies before you. Count well the cost. You have read of the persecutions and trials of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion you profess; and it were better not to set out, than to start, [and] look back, or shrink when dangers thicken upon [you], or appalling death stares you in the face. I have spoken these things, dear brother, because I have seen them in visions. There are strong dungeons and gloomy prisons for you. These should not appal you. You must be called a good or bad man. The ancients passed through the same. They had this testimony—that they had seen the Saviour after he rose from the dead. You must bear some testimony; or your mission, your labour, your toil, will be in vain. You must bear the same testimony, that there is but one God, one mediator; he that has seen Him will know Him, and testify of Him. Beware of pride; beware of evil; shun the very appearance of it; for the time is coming, when, if you do not give heed to these things, you will have a fall. Among your many afflictions, you will have many blessings also; but you must pass through many afflictions, in order to receive the glory that is in reserve for you. You will see thousands, who, when they first see you, will know nothing about salvation by Jesus Christ: you shall see a nation born in a day. A great work lies before you, and the time is near when you must bid farewell to your native land, cross the mighty deep, and sound the tocsin of alarm to other nations, kindreds, tongues, and people. Remember that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God: in His cause, you must necessarily serve Him with a perfect heart and a willing mind. Avoid strife and vain glory; think not yourself better than your brethren, but pray for them as well as for yourself; and if you are faithful, great will be your blessings; but if you are not, your stewardship will be taken from you, and another appointed in your stead.

Elder Pratt gave his hand to President O. Cowdery, and said, he had received ordination, and should fulfil the ministry according to the grace given him: to which the President replied, Go forth, and angels shall bear thee up; and thou shalt come forth at the last day, bringing many with thee.

Thomas B. Marsh and Orson Pratt were absent on a mission.

Elder Marsh returned to Kirtland on the 25th of April, and Elder Pratt on the 26th, and received their ordinations and blessing, which are recorded in this place, in connexion with their brethren.

Thomas B. Marsh's blessing, by President O. Cowdery,—Dear brother, you are to be a minister of righteousness, and to this ministry and Apostleship you are now to be ordained; and may all temporal and spiritual blessings attend you. Your sins are forgiven you, and you are to go forth and preach the everlasting Gospel. You shall travel from kingdom to kingdom, and from nation to nation. Angels shall bear thee up, and thou shalt be instrumental in bringing thousands of the redeemed of the Lord to Zion. Sealed by President David Whitmer. Even so. Amen.

Orson Pratt's blessing.—Dear brother, you are chosen and set apart, to be ordained to this Apostleship and this ministry; you shall go forth and preach the Gospel, and do a mighty work. You shall be sustained; the Holy Spirit shall enlighten thy mind; thou shalt travel from nation to nation; the Lord God shall preserve thee, and return thee safe, with songs of everlasting joy upon thy head. Confirmed by President David Whitmer.

The following charge was given to the Twelve by President O. Cowdery.—Dear brethren, previous to delivering the charge, I shall read a part of a revelation. It is known to you, that, previous to the organizing of this Church in 1830, the Lord gave revelations, or the Church could not have been organized. The people of this Church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon, concerning their duty, and the way the great work ought to be done; but the minds of men are so constructed that they will not believe, without a testimony of seeing or hearing. The Lord gave us a revelation, that, in process of time, there should be twelve men chosen to preach His Gospel to Jew and Gentile. Our minds have been on a constant stretch, to find who these twelve were: when the time should come we could not tell; but we sought the Lord by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed; but, having seen the day, it becomes my duty to deliver to you a charge; and first, a few remarks

respecting your ministry. You have many revelations put into your hands; revelations to make you acquainted with the nature of your mission: you will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a ten-fold proportion to what you have ever had; you will have to combat all the prejudices of all nations.

He then read the revelation, and said:—Have you desired this ministry with all your hearts? If you have desired it you are called of God, not of man, to go into all the world.

He then read again, from the revelation, what the Lord said to the Twelve. Brethren, you have your duty presented in this revelation. You have been ordained to the holy Priesthood, you have received it from those who have their power and authority from an angel; you are to preach the Gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation; for the greater the calling the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up; beware, lest your affections are captivated by worldly objects. Let your ministry be first. Remember, the souls of men are committed to your charge; and if you mind your calling, you shall always prosper.

You have been indebted to other men, in the first instance, for evidence; on that you have acted; but it is necessary that you receive a testimony from heaven, for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

Never cease striving till you have seen God, face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Saviour in former days laid his hands on his disciples, why not in latter-days?

With regard to superiority I must make a few remarks. The ancient Apostles sought to be great; but lest the seeds of discord be sown in this matter, understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the Saints. Jacob, you know, wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one; you are equal in bearing the keys of the Kingdom to all nations. You are called to preach the Gospel of the Son of God to the nations of the earth; it is the will of your heavenly Father, that you proclaim His Gospel to the ends of the earth, and the islands of the sea.

Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise: and such may persecute you; they may seek your life. The adversary has always sought the life of the servants of God; you are therefore to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of His cause. Murmur not at God. Be always prayerful; be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this; the time has fully come, the voice of the Spirit has come; to set these men apart.

You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene with you, will inevitably change. Let no man take your bishopric; and beware that you lose not your crowns. It will require your whole souls, it will require courage like Enoch's.

The time is near when you will be in the midst of congregations who will gnash their teeth upon you. This Gospel must roll and will roll until it fills the whole earth. Did I say congregations would gnash upon you? Yea, I say nations will gnash upon you; you will be considered the worst of men. Be not discouraged at this. When God pours out His Spirit, the enemy will rage; but God, remember, is on your right hand, and on your left. A man, though he be considered the worst, has joy, who is conscious that he pleases God. The lives of those who proclaim the true Gospel will be in danger: this has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever men came forward to publish the Gospel. The time is coming when you will be considered the worst, by many, and by some the best of men. The time is coming when you will be perfectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives; but there are whole nations who will receive your testimony. They will call you good men. Be

not lifted up when you are called good men. Remember you are young men, and you shall be spared. I include the other three. Bear them in mind in your prayers; carry their cases to a throne of grace; although they are not present, yet you and they are equal. This appointment is calculated to create an affection in you for each other, stronger than death. You will travel to other nations; bear each other in mind. If one, or more, is cast into prisons, let the others pray for him, and deliver him by their prayers. Your lives shall be in great jeopardy; but the promise of God is, that you shall be delivered.

Remember you are not to go to other nations, till you receive your endowment. Tarry at Kirtland until you are endowed with power from on High. You need a fountain of wisdom, knowledge, and intelligence, such as you never had. Relative to the endowment, I make a remark or two, that there be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence, and that power, which characterized the ancient Saints, and now characterizes the inhabitants of the upper world. The greatness of your commission consists in this:—you are to hold the keys of this ministry; you are to go to the nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel the elect of God. It is a sorrowful tale, but the Gospel must be preached, and God's ministers be rejected; but where can Israel be found and receive your testimony, and not rejoice? No where! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destructions shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. If you will not warn them, others will, and you will lose your crowns.

You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you and each of you, should feel the force of the imperious mandate, Son, go labour in my vineyard, and cheerfully receive what comes; but in the end you will stand while others will fall. You have read in the revelation concerning ordination: Beware how you ordain, for all nations are not like this nation; they will willingly receive the ordinances at your hands to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hands.

We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our heavenly Father, in pointing you out to us; you will be stewards over this ministry; you have a work to do that no other men can do; you must proclaim the Gospel in its simplicity and purity: and we commend you to God and the word of His grace. You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore, call upon Him in faith and mighty prayer till you prevail; for it is your duty and your privilege to bear such testimony for yourselves. We now exhort you to be faithful to fulfil your calling; there must be no lack here; you must fulfil in all things: and permit us to repeat, all nations have a claim on you; you are bound together as the three witnesses were; you, notwithstanding, can part and meet, and meet and part again, till your heads are silvered over with age.

He then took them separately by the hand, and said, Do you with full purpose of heart take part in this ministry, to proclaim the Gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received? Each of whom answered in the affirmative.

Kirtland, February 27.

This evening, nine of the Twelve, viz.: Lyman Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellin, John F. Boynton, and William Smith, assembled at the house of President Joseph Smith, jun., who was present, with Frederick G. Williams, Sidney Rigdon, Bishop Whitney, and three Elders. Parley P. Pratt had gone to New Portage, and Orson Pratt and Thomas B. Marsh had not yet arrived to receive their ordination.

After prayer by President Joseph Smith, jun., he said, if he were heard patiently, he could lay before the Council an item which would be of importance. He had for himself learned a fact, by experience, which, on reflection, always gave him deep sorrow. It is a fact, if I now had in my possession, every decision which has been had upon important items of doctrine and duties, since the commencement of this work, I would not part with them for any sum of money; but we have neglected to take minutes of such things, thinking, perhaps, that they would never benefit us afterwards; which,

had we now, would decide almost every point of doctrine which might be agitated. But this has been neglected, and now we cannot bear record, to the Church and to the world, of the great and glorious manifestations which have been made to us, with that degree of power and authority we otherwise could, if we now had these things to publish abroad.

Since the Twelve are now chosen, I wish to tell them a course which they may pursue, and be benefitted hereafter, in a point of light of which they are not now aware. If they will, on every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, be it what it may, let such decision be written; and such decision will for ever remain upon record, and appear an item of covenant or doctrine. An item thus decided may appear, at the time, of little or no worth; but, should it be published, and one of you lay hands on it after, you will find it of infinite worth, not only to your brethren, but it will be a feast to your own souls.

Here is another important item. If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by-and-by you will be driven to straits from which you will not be able to extricate yourselves, because you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things when God revealed them, not esteeming them of sufficient worth! the Spirit may withdraw, and God may be angry; and here is, or was, a vast knowledge, of infinite importance, which is now lost. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions. Here let me prophesy. The time will come, when, if you neglect to do this thing, you will fall by the hands of unrighteous men. Were you to be brought before the authorities, and be accused of any crime or misdemeanor, and be as innocent as the angels of God, unless you can prove yourselves to have been somewhere else, your enemies will prevail over you; but, if you can bring twelve men to testify that you were in a certain place, at that time, you will escape their hands. Now, if you will be careful to keep minutes of these things, as I have said, it will be one of the most important records ever seen, for every such decision will ever after remain as items of doctrine and covenants.

The Council then expressed their approbation concerning the foregoing remarks of President Smith, and appointed Orson Hyde and William E. McLellin clerks for the meeting.

President Smith proposed the following question:—What importance is there attached to the calling of these Twelve Apostles, different from the other callings or officers of the Church?

After the question was discussed by Counsellors Patten, Young, Smith, and McLellin, President Joseph Smith, jun., gave the following decision:—

They are the Twelve Apostles, who are called to the office of Travelling High Council, who are to preside over all the Churches of the Saints, among the Gentiles, where there is a Presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the Kingdom of heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority, and virtue of their Apostleships.

OLIVER COWDERY, Clerk.

(To be continued.)

PROMISED BLESSINGS CONDITIONAL.

(From the Deseret News.)

In revising the life of Joseph, published in this paper, the question so often asked by the Saints presented itself; to wit, what shall we do with these promises? there are no conditions in the blessings given to the Twelve, they were blessed to do a great work even to the coming of Christ, and several have apostatized; how shall we account for these failures?

All blessings promised by the Priesthood, which has come down from the heavens, are conditional, no matter whether expressed or implied: conditions are often spoken in blessings, which are not written, and for a good reason—the Church has not always been blessed with ready writers; they could not write all that was spoken, and being obliged to leave a part unwritten, the writers have left that portion which they truly understood to be

universally acknowledged by the Priesthood, namely, that faithfulness on the part of the receiver of blessings was requisite to ensure the blessings promised.

Let any man who has the spirit of truth abiding in him, read all we have published in this paper, and he will see the conditions in President Cowdery's communication to Parley P. Pratt, and that these conditions were necessary for him to *observe*, or else he was *liable to lose his crown*, and his office be taken and given to another; and the same conditions were equally applicable to all the Quorum of the Twelve Apostles—whether expressed or not, they were implied to all; and whether written or not it mattereth not, they were understood if they were not spoken; and this is the case with all blessings through the Priesthood to all Saints, except the eternal decrees of the Father, made manifest through the Priesthood by *special revelation*, with which the present generation have very little to do, and consequently need give themselves no trouble concerning it, they will be sure to know it when it comes.

Many have wondered why their friends have been cut off and laid in their graves, when it was said, in their Patriarchal blessing, they should live to the coming of Christ, if they continued faithful; but this brings us particularly to the principle of faith, which is largely treated of in the Doctrine and Covenants, and to which we refer the Saints for information, for the present—which, read and be wise.

CELESTIAL MARRIAGE IN DESERET.

(*Extract from the Seer.*)

No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole Church, and through him, obtains a revelation from God, as to whether it would be pleasing in His sight. If he is forbidden by revelation, that ends the matter; if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the approbation of her parents, provided they are living in Utah; if their consent cannot be obtained, this also ends the matter. But if the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties, for the marriage ceremony to be celebrated. It is necessary to state, that before any man takes the least step towards getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation published in first Number of the *Seer*.

When the day set apart for the solemnization of the marriage ceremony, has arrived, the bridegroom, and his wife, and also the bride, together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, native towns, counties, states, and countries, of the parties to be married, which he carefully enters on record. The President, who is the Prophet, Seer, and Revelator over the whole Church throughout the world, and who alone holds the keys of authority in this solemn ordinance—as recorded in the 2nd and 5th paragraphs of the Revelation on Marriage—calls upon the bridegroom, and his wife, and the bride, to arise, which they do, fronting the President. The wife stands on the left hand of her husband, while the bride stands on her left. The President then puts this question to the wife:—"Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband." The right hands of the bridegroom and bride being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking; the President then proceeds to ask the following question of the man:—Do you, brother, (*calling him by name,*) take sister, (*calling the bride by her name,*) by the right hand, to receive her unto yourself, to be your lawful and wedded

wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bridegroom answers, yes. The President then puts the question to the bride:—"Do you, sister, (*calling her by name,*) take brother, (*calling him by name,*) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bride answers, yes. The President then says, "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The Scribe then enters, on the General Record, the date and place of the marriage, together with the names of two or three witnesses who were present.

In the Revelation on Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in Heaven. The keys of authority are conferred by revelation, and by the holy anointing, upon the Prophet, Seer, and Revelator of the Church, who is the President over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient Patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then, it becomes necessary for her to state, before the President, the reasons why she withholds her consent; if her reasons are sufficient and justifiable, and the husband is found in the fault, or in transgression, then, he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

It is the duty of a man who takes another wife, to look after her welfare and happiness, and to provide for her the comforts of life, the same as for the first; for the Scripture, in speaking of such a man, says, "If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish." Exodus xxi. 10.

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold unitedly and with the greatest cheerfulness, of the different branches of household or domestic business, eating at the same table, and kindly looking after each other's welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender regard for the children of the others, as for her own. And morning and evening, when the husband calls to-

gether his family to worship the Lord and call upon His name, they all bow the knee, and, with the greatest union of feeling, offer their devotions to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent. See Genesis xxxi. 33. Where all the wives are equally faithful, the husband generally endeavours to treat them all without partiality.

Jealousy is an evil with which the Saints in Utah are but seldom troubled; it is an evil that is not countenanced by either male or female; and should any indulge such a passion, they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And indeed, it is very rare, that there are any causes for jealousy; for the citizens of that Territory think more of their virtue than they do of their lives. They know that if they have any connexions out of the marriage covenant, they not only forfeit their lives by the law of God, but they forfeit their salvation also. With such views resting upon the minds of both old and young, the people have the greatest of confidence in each other's integrity; they can entrust their wives and daughters, without any distrust, to the protection and care of their neighbours. Under the strict and rigid laws of virtue which prevail and are carried into general practice, wives are not in constant fear of the inconstancy of their husbands; parents are not fearful of their children being seduced and their characters being destroyed; neither are they fearful that their children will form contracts of marriage without their consent; for such a thing is not allowed in the whole territory. Such a state of things actually existing, not in theory alone, but in general practice, removes every cause for jealousy, distrust, and want of confidence, and lays a broad and permanent foundation for peace and union. If a man ill-treats any one of his wives, he is looked upon as having violated the law of God, and it is difficult for him to recover from the disgrace.

There are more quarrellings, and jealousies, and disunions, and evil speakings, in one week, among two thousand families, taken at random any where in the United States or England, than would be seen throughout all Utah Territory in five years. And there is more unvirtuous conduct practised in one day in New York city, or Albany, or Buffalo, or Cincinnati, or St. Louis, than would be practised in Utah in a thousand generations, unless they greatly degenerated from their present standard of morals.

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 2, 1853.

THE GOSPEL IN THE UNITED STATES, &c.—We have been favoured with the perusal of a letter from Elder Orson Pratt to Elder Orson Spencer, dated Washington, February 27. Very little interest appears to be taken in the principles of truth, by the inhabitants of that city—they appear to be very indifferent to the great object of man's existence here below; in fact from Elder Pratt's testimony it would seem that the Lord had poured out a spirit of deep sleep upon them; for they have ears but hear not, they have eyes but see not, they have hearts but understand not—they go the broad way to destruction, like as an ox goes to be slaughtered.

Concerning the movements of some of the Travelling Elders, Elder Pratt writes as follows:—"The four brethren who went to the West India Islands, have returned to the States. They went to Jamaica, but saw such hard times, and the hostility of the people was so great, that they concluded that it was wisdom to leave. Brother Jesse Turpin has been to see me, and given me a full history of their mission. I have counselled brother Aaron F. Farr to labour in the New England States, and Brother Turpin in the Middle States. Brother Richardson, I understand, thinks of

going to Texas. Brothers Elijah Thomas and Brown, who were appointed to English Guiana, in South America, came by the way of the Isthmus [of Panama] to Jamaica, and accompanied the other brethren to the States. Brothers Brown and Lambson are in Michigan, and will labour there and in Indiana for a season. Brother Brown will go to South America, on his mission, in a few months. Brother Elijah Thomas, not being in good health, is permitted, if he choose, to return to Utah. I have received a copy of your valuable pamphlet on 'Plurality,' and like it very much."

THE GOSPEL IN THE LAND OF GOLD.—It is gratifying to learn that such a desire is manifested in Australia to obtain the publications of the Church, as we learn by Elder Wandell's letter. It bespeaks a vigorous spirit of inquiry—a curiosity or an hunger after the great work of the last days. We trust that it proceeds from an anxious desire to find out the truth, more than from a spirit of vague curiosity. Time was, when, in these British Isles, two pounds were offered in vain for a copy of the Doctrine and Covenants. In those days the supply of intelligence concerning the great work of the last days, and the great truths of salvation, was greatly unequal to the demand, even in these lands. Those days have given place to a time of plenty—of abundance of the word of God, so that the standard publications of the Church can now be obtained with facility in nearly every village and hamlet of the three kingdoms. A mighty in-gathering of souls has been the result here, and the Church in this land can now send forth light and truth, not only to every nook and corner of Britain, but to Britain's distant colonies and possessions, and to almost every corner of the habitable globe. We trust that the hunger that is now felt for the word of God, in Australia, may be the precursor of a season of plenty and prosperity in all that pertains to the Kingdom of God, and the salvation of the honest in heart.

We shall send a liberal supply of Books, Tracts, Stars, &c., to our brethren in Australia, which, in addition to the corps of Elders from the Valley, will produce a revolution in the spiritual condition of the Australian group, which will cause many hearts to leap for joy, and which will bring much glory, and honour, and praise to the Everlasting Father in the Heavens.

THE ELDERS IN CALIFORNIA.—We are pleased to hear of the good feeling and liberality which were manifested by the Saints of San Bernardino, and the handful at San Francisco, towards the Missionary Elders. Brothers Horner and Sparks manifested a truly noble spirit in contributing near 6,000 dollars for the sea-expenses of the Elders. Truly the blessing of the Lord will rest upon those who come forward in such a commendable and self-denying manner, to send the Holy Priesthood with the everlasting Gospel to the nations who sit in darkness. We trust the Elders thus helped will be abundantly blessed on their various missions, and be enabled to unfold the principles of eternal life and salvation to many people, and bring them to the obedience of the truth.

LETTER FROM ELDER THOMAS D. BROWN.—We have been favoured with an agreeable letter from Elder Thomas D. Brown, late of this town. The letter is dated, G. S. L. City, October 29, 1852. Elder Brown expresses his entire satisfaction with the valley, the surrounding country, the city, the society, and the improvements that have been made by the Saints. He says, "I am astonished at the growth of this city, the wealth, plenty, and peace of its inhabitants—in short I feel at home. I invite all, to come home, as soon as they can, and enjoy themselves."

ARRIVAL AT NEW YORK.—We have received letters from Elders C. H. Wheelock and Vincent Shurtleff: that from the former, was written on board the *Arabia*, ere

she arrived at New York; that from the latter, bears date, New York, February 26th. They arrived at New York, February 23rd, making a passage of eleven days from Liverpool.

NATIONAL CORRUPTION.—"When the righteous are in authority, the people rejoice; but when the wicked rule, the people mourn." There is very little honour, honesty, and righteousness among the nations at the present time. The two most enlightened and civilized nations of the earth, present, just now, spectacles of corruption in high places, which fill the mind of every honest-hearted man with sentiments of disgust and indignation. The election briberies in England show that "there 's something rotten in the state;" whilst the recent revelations of perjury and defraud in high places of the United States nation, manifest that America is truly a sprig of the old English trunk, not much improved by the transplanting.

We can imagine with what splendid and imposing gravity the Congress of the United States would sit in judgment upon Utah, and deliberate upon her merits or demerits. No doubt, on hearing the testimony of learned and honourable judges, some honourable member's nervous system would suffer violence, while "his hair stands on end, and he exclaims—'God Almighty!'"—If the decision of that sterling, dignified, august body were that Utah was guilty of a "crime," the next point would be, was that "crime inconsistent with honour and honesty?" If it could be proved that Utah was guilty of tolerating such things as pugilistic rencounters in her legislative halls, or of winking at her inhabitants keeping private "mistresses," in addition to their acknowledged wives, and that sedulous attempts were made to prevent those "mistresses" having posterity, it would probably be all honey with Utah. But if it could be proved that Utah's inhabitants and legislators lived in the most perfect peace and harmony with each other, that Utah harboured no prostitutes nor private "mistresses," and that her men openly and lawfully married a plurality of wives and honourably and respectably supported them and their offspring—then woe to Utah, for Congress would breathe forth the most awful vengeance towards her. But after all, Utah would have no need to go into hysterics about the matter, for very likely the *Herald* would have to repeat the question:—"Could not one righteous man be found, in that assembly, who had the moral courage to do a duty which so many members admitted ought to be done?"

MISSIONARY ELDERS IN CALIFORNIA.

LIBERALITY OF THE SAINTS AT SAN BERNARDINO AND SAN FRANCISCO—INDIFFERENCE OF THE INHABITANTS OF SAN FRANCISCO—SAILING OF THE ELDERS FOR THEIR DESTINATIONS.

(*Letter from Elder Richard Ballantyne.*)

San Francisco, California, January 22nd, 1853.

Beloved Brother Samuel W. Richards,—It is with great pleasure that I would improve a few leisure moments in communicating to you a few items in relation to the past journey, present circumstances, and prospects of the Western Mission.

You, no doubt, already are aware, that thirty-eight Elders of the Church left Great Salt Lake city about the 20th of October last, bound for British Guiana, the Sandwich Islands, Australia, Hindostan, Siam, and China.

The South American Mission left us at San Bernardino, calculating to take shipping at San Diego. Those destined for the other places mentioned, are, all of them, now in this city and surrounding country. We arrived here on the 8th instant, having come by sea from San Pedro. Our voyage was moderate, hav-

ing performed the trip, on a brig, in nine days.

We travelled by land from San Bernardino to the port just named, being conveyed in wagons, through the generous liberality of the Saints, a distance of ninety miles. We tarried in San Bernardino fourteen days, disposing of our wagons, carriages, and animals. While there, the generosity and kindness of the brethren and sisters to us were very great. We lacked for nothing in their possession; by their assiduous attentions and cordial hospitality they did every thing in their power to promote our comfort. We had several meetings, wherein the Spirit of the Lord was bountifully enjoyed, and the hearts of many made to rejoice. Many testified that never since the settlement of that place had they felt so much of the Spirit and power of the Lord, in their midst; and we felt, that in every place the prophecies concerning us had been amply fulfilled. Truly the Lord is gracious to those holding the Priesthood in these last days! His hand operates mightily to open our way, and in furnishing means for the prosecution of our journey.

Going forth, as we do, without purse or scrip, we found, after our arrival in San Francisco, that over six thousand dollars would be required to carry us to our various destinations. On Thursday the 13th, a meeting was held, consisting of the different missions, and about half-a-dozen of the brethren who reside in this city. It was proposed, by the latter brethren, that committees from each mission might be appointed to call upon the inhabitants, that they might have an opportunity of contributing to carry on the work of the Lord, or of rejecting the privilege against themselves. This was unanimously agreed to by the meeting, as it was represented that the few members of the Church in this region had already contributed largely to other missions, and that their liberality was nearly exhausted.

Next day, some eight or ten of the brethren diligently engaged in the enterprise, going forth in the name of the Lord, and continued to call on each house in rotation for several days, but did not raise enough to pay the voyage of one person. The people generally felt no sympathy for us, nor interest in the cause—their feelings and all their energies being engrossed in accumulating the riches of this life.

In the meantime brother Horner of San Jose wrote to us expressing a delicacy in relation to the course, and intimating that his feeling was, that any further effort in this course should be a last resort. We, consequently, declined calling upon the unbelievers further, being well satisfied that the glory and reward of carrying off these Missions would rest upon those who stand higher in the favour of the Lord our God. The awakened feelings of the brethren were now interested in the matter, and they feel that the privilege of furnishing the requisite means belongs to them.

Friday 21st.—A few of the brethren resident here, with brother Horner of San Jose, and the Missionary brethren, met at 2 o'clock p. m. From the reports it appeared that but little had been collected. Brother Sparks, deeply interested in the matter, remarked, that if it were required, all he could raise would be on the altar. Brother Horner, realizing to all appearance that the responsibility would rest upon him chiefly, and feeling by the Spirit of the Lord generously to donate, said "whatever shall be lacking, we will furnish." He requested us to make our arrangements for the several voyages, promising that the money to pay expenses would be on hand.

Tuesday 25th.—Most of the missions have partially made their engagements to leave. Those Elders going to the Sandwich Islands expect to sail next Sabbath. The Australian Mission the 1st day of Feb., and the Calcutta Mission about the last of this week, if we all get together by that time. The *Monsoon*, from Boston, Capt. Windsor commanding, intends sailing by Friday, and we feel anxious to go with him.

I would say, that if you consider the prosperity of the Hindostan Mission will be facilitated by an accession of books, or anything else, it no doubt will meet the approval of all, that you forward them to Calcutta, by the first opportunity. We know not what books are there, and of course feel to leave the matter to your own discretion. Should you send any, I will be responsible for the payment, and will remit it to you as soon as circumstances possibly will admit. There is a strong probability in my mind that such aid will be needed.

The Siam Mission have concluded to go with us to Calcutta, and from thence to Siam.

Our principles in relation to Celestial Marriage do not seem to awaken much interest in this City. The papers that I have seen are silent on the subject. But I understand the Editor of the *Christian Advocate*, has published lengthy extracts from the *Deseret News Extra*, without comment. I don't know, if the portals of heaven were opened, and all the glories of the Celestial Kingdom were exposed to the gaze of this gold-seeking people, that they would be sufficiently interested to turn to the right or the left from the main object of their pursuit—the accumulation of wealth. Verily they must perish, and learn wisdom by actual suffering.

Love to Brother D. Spencer, and all the Brethren.

Praying for your prosperity in the responsible station you occupy, with the warmest attachment I would subscribe myself your brother in the Gospel,

RICHARD BALLANTYNE.

27th—We sail for Calcutta to-morrow.

R. B.

THE AUSTRALIAN MISSION.

SPIRIT OF INQUIRY—EXTRAORDINARY DEMAND FOR BOOKS OF MORMON AND OTHER WORKS.

(*Extracts of a Letter from Elder C. W. Wandell.*)

Sidney, N. S. W., December 20, 1852.

Dear Brother S. W. Richards,—A few days after I wrote you from Melbourne, I received intelligence from Sydney and Maitland, that obliged me to return to the former place immediately.

There is here a constant influx of Australio-Californians, who are sure to be more or less prejudiced against us by California newspaper stories; and those who are professors of religion are the ones that take the utmost pains to influence the people against us. During my absence at Melbourne, many base lies were told of the Saints in Zion, and with so much plausibility, that I was obliged to return and refute them.

The Saints in Maitland also were being led by the adversary into some enthusiastic fancies, and an indiscriminate and unwise use of the gifts. They are, however, good Saints. I intend visiting them on Wednesday next.

These causes obliged me to leave, for a time, a very useful field of labour at Melbourne, however not until I had organized a very promising little Branch of the Church, as I have already written you.

When I arrived here, I found your letter of August 20th, accompanied by a package of books per steamer, *Great Britain*, which package was received in excellent order, and correct as per invoice.

You can hardly imagine the heartfelt joy with which the Saints received these precious books. Shut up as we are in this far-off land, cut off from all *hasty* communication with our brethren in Europe or America, it seemed as though we were left almost to our own resources, to fight our way along as best we could. This long-looked-for aid was therefore received with joy of no ordinary degree.

However, do not suppose that we are yet supplied. No: had there been two hundred Books of Mormon instead of twenty-five, I would not have had one left; and so on with all the others except the tract, "Only way to be saved"—I have few of them remaining. Of course I have no books to offer to the public, though some have heard that I have books, and have offered as high as a pound for the Book of Mormon; so great is the desire of the people to possess our books.

We are making up a sum for the House of the Lord, which we expect to remit to you per Captain Stayner, unless the way opens before he sails, to forward it direct to Zion.

The prospect of the spread of the Gospel in these colonies is very favourable just now; and if Captain S. brings me the much-wanted Elders, you will soon hear cheering news from the Australian group.

The mail closes at twelve o'clock, and I am pressed for time. You shall hear from me again after my return from Maitland.

I remain, dear brother,

Yours truly,

C. W. WANDELL.

P.S.—December 22nd. Dear brother, I was not in time to forward this per the *Great Britain*, but the *Chusan's* mail will arrive in Liverpool nearly or quite as soon, therefore I send this by her.

C. W. W.

CORRUPTION IN HIGH PLACES.

(*From the New York Herald.*)

The debate in the House of Representatives on Thursday, arising out of a motion of Mr. Gentry, in reference to an alleged practice of the heads of departments defrauding poor clerks of a portion of their salaries, suggests reflections of the most painful and humiliating nature. The charges of corruption made from time to time against our city government, and the Legislature of this State, are extended to Washington and the government of the nation; and unless these imputations are refuted, or the offenders punished, the United States stands disgraced before the civilized world.

An honourable member rises in his place, and gives a circumstantial account of one case, in which, out of a salary of 1,000 dols., the sum of 300 dols. had been abstracted, though the clerk was compelled to give a receipt for 1,000 dols. It is further stated by the accuser that he had the letter of the Secretary of the Interior, admitting the truth of the charge. The fact, indeed, was not denied by any person in the debate, and the only palliation that was offered for it was, that it was only one case out of thousands, and that the practice was quite common in all the departments, under former administrations as well as the present.

This is a sad state of things, and the tone of the House gives by no means an exalted idea of the standard of public virtue in the atmosphere of Washington. Even Mr. Gentry, who brought the charge, and was the most indignant speaker on the subject, calls the accused "a man of honour," while in the same breath he not only charges him with a "crime," but he says he has the proof in his possession, in the handwriting of the criminal. But there is still more, as may be seen by the following extracts from the discussion:—

"Mr. Bayly—If the case deserves impeachment, the gentleman should bring it forward.

"Mr. Gentry—I give the gentleman my opinion that it deserves an impeachment. (Sensation.)

"Mr. Letcher, (dem.) of Va., mentioned a case that had been brought to his knowledge. It was that a clerk employed in the census bureau, should pay 500 dols. of his salary to a lady in Pennsylvania—the sister-in-law of the Superintendent.

"Mr. Gentry exclaimed—God Almighty! (Laughter.)

"Mr. Toombs, (whig) of Ga.—If the charges are true, it is a crime inconsistent with honour and honesty, and ought to be inquired into. You find under the fallacious policy—the pretence of raising salaries because of the increased price of provisions—that offices are farmed out all over the country. You find that you get the service for half of the money. You take the office of a dead man, and get somebody to fill it for half the salary. The House, however, has not the energy to enforce the right. If the gentleman from Tennessee is right, then there is a question of degradation and punishment.

"Mr. Gentry.—The charges are not controverted."

Here Mr. Gentry declares that "the case deserves impeachment," that the charges are not controverted, and, at the mention of another case, his hair stands on end, and he exclaims—"God Almighty!" Yet, when called on to move an impeachment, he declines to do so, but says it ought to be done by somebody. What inconsistency. He brings the most grave charges against a member of the federal government; he has the proof, but when it comes to the point, he says he has no notion of making a formal impeachment. Then he ought not to have preferred such accusations. As the matter now stands, the administration is involved in imputations of high crimes and misdemeanors, which they have not been given the opportunity to refute, while one branch of Congress is placed in the serious predicament of participating in these offences by refusing to bring the accused to trial. Mr. Toombs says the House has not the energy to enforce the right. Why did he not test the House by moving an

impeachment, and thus clear his own skirts of the iniquity which he imputed to the body? Could not one righteous man be found in that assembly, who had the moral courage to do a duty which so many members admitted ought to be done? The amendment of Mr. Gentry, chastising such offences by fine and imprisonment, in a court of law, makes no provision for the punishment of the past, but merely shifts from the shoulders of Congress the trouble and inconvenience of prosecuting the future crimes of officials. This mode, however, of dodging the responsibility will not satisfy the constituents of the House of Representatives, who have entrusted these gentlemen with the care of the public money, the maintenance of the national honour, and the rigid enforcement of justice, no matter who or what may be effected by its operation. If such an example of guilty connivance at alleged crimes be set in the highest deliberative assembly elected by the people, what may we expect in State legislatures, common councils, grand juries, judges on the bench, and all other bodies or individuals, who have aught to do with the public money, or the administration of the laws? *O tempora!*

VARIETIES.

Those who sow thorns can reap only prickles.

Speak not of stones to a fool, lest thou remind him to throw them at thy head.

Faults to be Avoided by Mothers.—A mother should be no idler, no slattern, no gossip. She should be industrious, neat in every thing, and even fond of quietness and home. What is a mother worth if she have not these qualities?

An Italian astronomer, named Pompolio de Cuppis, has, it is said, practically discovered that the moon has an atmosphere, he having clearly observed the refraction of a star's rays on the passage of the moon. Details of the alleged discovery have been submitted to Father Secchi, director of the Observatory at Rome.—*Family Herald.*

Caution to Emigrants.—Mr. Bramley Moore, ex-mayor, and for many years chairman of the Liverpool Docks, states—"The frauds and impositions now practised on the emigrant, from the moment he arrives in Liverpool to the time of his embarkation, are perfectly incredible, except to those who have witnessed them. There is scarcely an emigrant who arrives who is not plundered of his money—plundered at every stage and every step."—*Ibid.*

Rencontres are becoming quite fashionable in Washington. Our regular correspondent gives us a sketch of a fight which took place at the Treasury Department, Wednesday, 23rd February.—*New York Herald.*

A Robert Peters, of Ripley, near Cincinnati, U.S.A., seduced a Miss Baird, and then refused to marry her. Her brother shot the seducer. The *Cincinnati Atlas* says that Peters "was punished, if not as he ought to have been, yet in a way which the natural feelings of almost every brother will justify." If this matter had occurred in Deseret, we wonder whether "almost every brother" in the world would have justified such punishment.

A Church Presentation for Sale.—On Tuesday, one of these very common occurrences, but which are the disgrace of the established church, took place at the Auction-mart, when Messrs. Smith and Son offered to public competition the next presentation to the spiritual charge of the population of Spetisbury-cum-Charlton Marshall, near Blandford, in the county of Dorset. The present incumbent was only presented to the living in the course of the past year, by the patron, said to be Mr. Drax, the member for Wareham; and the rev. gentleman, the auctioneer stated, was in the eighty-first year of his age, and not considered in a good state of health, so that his duties have to be performed by a curate, which offered the prospect of very early possession of the living, and rendered it a most desirable investment for a son or relative. The annual value is set down in the *Clergy List* at £517, but it appears that the annual value is £712, or, after deducting rates and taxes, £624 4s. 6d. a-year. The first offer was made at £5000, and as the value placed upon it by the vendor was not reached, it was bought in at £5,550.—*Lloyd's Newspaper, of March 13th.* [What won't money do in Christian countries!]

A THOUSAND robbers cannot strip an honest man naked.

Is it ill with thee? Imitate the traveller, who, amid the discomforts of a bad khan, reflects that he has only to pass the night there.

MARRIAGE WITHOUT A PRIEST.—The following notice appears under the marriage head of the *Gardiner* (Me,) *Transcript:*—We, the undersigned, have pledged ourselves to each other for life, or as long as we can live in harmony, and sustain the conjugal relations. This we do without conforming to the laws and customs of this nation in regard to marriage, believing it to to be an affair exclusively our own, and that no others, whether of friends, Church or State, have aught to do in the matter. We deem it necessary to give this notice that our friends and the public may know of our union, that we may not be exposed to slander. BENJAMIN F. SHAW, HARRIET N. HOWARD.—*Cincinnati (U. S.) Atlas.*

OPTICAL PHENOMENON AT PARIS.—An optical phenomenon was observed on Tuesday night, about half-past nine o'clock, just over the heights of Montmartre. For about twenty minutes, the city of Paris, with its river, houses, and monuments, was seen reversed in the heavens, just as if a glass had been placed in the sky above. A person, standing in a group who were looking at this sight, explained the matter by saying that the clouds, which were slowly traversing the atmosphere of Paris, were composed of snow, or, in other words, of crystalised molecules of water. This couch of snow formed as it were an immense mirror, which was placed with respect to the spectators in an angle of incidence equal to the angle of reflection. The moment a gust of wind disturbed that arrangement, the whole would disappear like the scene at a theatre. Almost immediately after, the phenomenon ceased.—*Lloyd's Newspaper of Feb.* 27.

REMARKABLE MOVEMENT AMONGST THE JEWS.—A remarkable change, it is said, is in progress amongst the Jews in almost every country, Rabbinism, which has enslaved the minds of the people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and the Talmud, and betaking themselves to the study of Moses and the Prophets. Among the Jews in London there is, at the present time, a great demand for copies of the Old Testament. The subject of their restoration to Palestine, and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters, they have obtained considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript, in which he has endeavoured to prove from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a Society has been formed to further the movement proposed by the learned Rabbi.—*Devonport Independent.*

THE GATHERING.

Tune—"THE LASS O' GOWRIE."

Come all ye Saints, who love to sing,
Sweet praises unto Israel's King.
O! let the Gathering be your theme,
That Saints may go to Zion.

We'll go away, and seek our rest,
Among the mountains of the west,
Where Saints of God, are truly blest,
In yonder distant Valley.

Let us arise and never fear,
The Priesthood will be always near
To teach us things, our hearts to cheer,
And lead us on to Zion.

Then haste ye Saints, no longer stay,
This is no season for delay,
When Brigham says—Come, come away,
You're wanted in the Valley.

A Temple will be reared there,
Where Saints will often meet for prayer,
And in its blessings largely share,
When they get home to Zion.

We must go home, for judgments soon,
Will be the Gentile nations' doom:
And with God's wrath they'll be o'erthrown,
While Saints go to the Valley.

The day of vengeance now draws near,
The signs in heaven and earth appear,
Men's hearts are failing them for fear,
While Saints go home to Zion.

Then farewell friends, however kind,
We now must leave you all behind.
If you would make the Lord your friend,
Come with us to the Valley.

Dundee. A. N. MC. FARLANE.

WORKS RECENTLY PUBLISHED.

The *Harp of Zion*, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-grand eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Supplement to the Fifteenth Volume of the *Millennial Star*, 64 pages. Contents:—Minutes of a Special Conference of Elders of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, August 28th, 1852—including Speeches by the First Presidency, Apostles, and Elders; A Revelation given to Joseph Smith, on Celestial Marriage, or the Patriarchal Order of Matrimony; a Sermon by Elder Orson Pratt on the same subject. Also two Sermons, by President Brigham Young, on the present situation of the world, and the great glories that await the righteous. Price 5d.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A.B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A.M., Editor of the *Western Watchman*, St. Louis, U.S.A., (late Editor of the *Christian Watchman*, Boston, Massachusetts.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A.B., to President Brigham Young. Price 2d.

The Seer, Nos. 1, 2, and 3, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage. Contents of No. 3.—Figure and Magnitude of Spirits—The Pre-existence of Man—Celestial Marriage. Price 2d. each.

NOTICE.—At a General Council of the authorities of the Church of Jesus Christ of Latter-day Saints, in Wales, held at Merthyr Tydfil, on the 12th ult., Elder Thomas Pugh, late Counsellor to the President of the Church in the Welsh Principality, and now on his way to Great Salt Lake Valley, was excommunicated from the Church for his unprincipled and licentious conduct. S. W. RICHARDS.

ADDRESSES.—Benjamin Brown, 35, Jewin Street, City, London.
Thomas Jeremy, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen, South Wales.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH MARCH, 1853.

Charles Peat	£12	0	0
John B. Pears	5	0	0
John Price	2	0	0
Thomas C. Armstrong	38	0	0
William McGhie	3	0	0
Richard Tilt	5	0	0
John Hyde	5	0	0
Carried forward	£70	0	0
Brought forward	£70	0	0
George Simpson	5	0	0
H. Savage	5	0	0
Joseph Akers	5	0	0
A. R. Wright, (Springfield, Ohio, U.S.A.)	0	8	4
Edward Frost	5	0	0
	£90	8	4

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15.—Vol. XV. Saturday, April 9, 1853. Price One Penny.

NELLY AND ABBY.

A FAMILIAR CONVERSATION BETWEEN TWO COUSINS, ON MARRIAGE.

Nelly.—Dear cousin Abby, I have been very anxious indeed to see you ever since I heard of the New Revelation. I know that nothing has ever come up yet in this Church, (unless it is now) that could stumble you. But I think now, when your John comes to get two or three more wives, you will feel as keenly as any of us; for I know that he has always been your idol; and to see him bestowing his affections upon others, as he has heretofore so exclusively done upon you; now, as sure as your name is Abby—but I won't say what you may do, because you can always command your feelings; but I really believe, that if my husband should provoke me in that way, he might get a salutation from the candle-stick or broom-stick, sooner than I would ever kiss him again! Why, really; if I must ever submit to see my husband promenading about with ——; well, George knows better than ever to undertake such a thing with me; but I was going to say, if he ever should, I would just like to pick one or two women for him that I could select; I'll warrant that my George would learn to be content with his Nelly, ever after! Now Abby, if wives don't look out for themselves, who will look out for them? I would get the ugliest looking women that I could find; I wouldn't much care if they were black, and if they were to throw the fire-poker at him sometimes. George knows that I love him dearly, but really I—I—don't see how you ever can submit to it, Abby!

Abby.—Well, cousin Nelly, be assured that I am very glad to see you, though rather sorry to see your mind fluttered with the New Revelation! It is true, that I have never stumbled at any of the doctrines of this Church, because they all seem so pure and so well calculated to bless and unite all who will observe them in sincerity. Whenever anything is revealed for my faith to rest upon as an abiding principle of salvation, I always give it a prayerful and dispassionate consideration, knowing that God's ways are not as ours, and the wisest ways of men are often very foolish compared with God's.

Nelly.—Yes, Abby; but what wisdom is there in my being tied to my George with a lot of other women, which can flatter and simper, and make him believe anything they please? And George can be flattered into almost anything, and I must bear it! There's one thing I should like to have him know at once, and that is, I shall never work as I have done. I shall be supported like a lady; then, if he has got any surplus to bestow upon other wives — but I interrupted you in your remarks, Abby; but if you had slept as little as I have, since I heard of this, Abby—well, go on and I will hear you.

Abby.—I was about to say, cousin, that I consider prayerfully whatever God reveals, before I make any harsh or severe speeches, or grieve that Holy Spirit which will always both enlighten and comfort those who are meek and lowly, and willing to learn of Christ. Now, cousin Nelly,

to be plain, I do not know what right you have even to call George your husband, or that I have to call John my husband. What the Lord has not bound upon earth cannot be bound in heaven. I would not like to displease the only authority that can legally unite me to the man that I dearly love. Before I dare to set up an *exclusive* claim to John, who is to be Prince Regent, and heir apparent to several thrones and principalities, I would like to have my own marriage ratified and sealed, lest others should be sealed before me, and refuse to admit me into a matrimonial relationship with them. Now if God is appointing His sons on the earth to fill thrones and occupy many principalities, and my husband means to be as worthy to fill thrones as others, then I will be content to share with him one throne, and rejoice at the same time to see others share with him other thrones, while my capacity will not allow me to share any more than my own. I know also, Nelly, that I appreciate a kind, intelligent, noble husband, that is ordained and anointed like unto Abraham, to be King over innumerable myriads of the human family, so highly, that I shall not make myself a widow or servant throughout all eternity by opposing what God has clearly revealed by all His Prophets, since the world began. The consequence of my opposing the Patriarchal Order of Marriage would be the loss of my husband for all eternity. If this matter concerned us only for this life, it would then be a subject of some comparative indifference whether we are admitted to a family relationship or not, for our life is as a vapour that continueth for a little while, and then vanisheth away. But dear cousin, the great question is this—will we unite with the plurality Order of Ancient Patriarchs, or will we consent voluntarily to be doomed to eternal celibacy? This is the true division of the question. One or the other we *must* choose. We cannot be married to our husbands for eternity, without subscribing to the law that admits a plurality of wives. I know that you, Nelly, love your George, and I love my John, more than gold and silver, and all earthly treasures; and to lose all conjugal claims upon him or upon any other man whatever, is what I never can submit to, while the present light of eternity shines upon my mind. The promise to me of being the mother of an innumerable posterity of intelligent lives, will neither be lessened, impaired, nor delayed, if my husband should take more wives. Consequently, it is my desire that he should bless other women even as he does me, if his doing so does not diminish the sum of my blessings.

Nelly.—Let me interrupt you a moment, cousin Abby, before I forget the point that I wish to call up. Do you mean to say that a female cannot have any husband for the next world or for all the eternities to come, unless she is agreeable to the same law of marriage by which Sarah and Rachel were governed?

Abby.—Yes, cousin, I understand it in this light. The promise of God, to multiply Abraham, was made to all who should have the like faith, or to all who should have true faith in Jesus Christ, in whatever period of the world they might live. And if any who were worthy of the promise made to Abraham, did not in this life receive wives and children, so that their generations can be seen, still the way is prepared so that they can receive a fulness of the same blessings. The order of plurality of wives is an everlasting and ceaseless order, designed to exalt the choicest men and women to the most superlative excellence, dominion, and glory. But I perceive the idea that is running in your mind, Nelly. You want to know if you cannot enjoy the society of your dear George as a husband in the eternal world, without allowing other females to share him with you?

Nelly.—Yes, cousin, that is just what I want to know; you have expressed my idea better than I could myself, because the idea of not having my husband in all eternity is dreadful; I know that I could never submit to it! Never see my husband again while eternity wastes away! Darling George, bless him; I can hardly endure his absence for a month! If I did not love him, I should not think so much about it. And I believe that every wife that is not destitute of natural affection, and has a kind, good husband, must prize the conjugal state above all other society: and then our little Edward and Susan are so fond of their father, that I know we could never endure a separation for eternity. But why cannot I be married to him for eternity, and have him alone to myself?

Abby.—I have thought very seriously of this question, cousin, as well as you; and what at first appeared to me as de-

sirable to a wife, I must confess now seems to wear a different aspect. If your George and you should be alone by the side of such a king as Abraham or Solomon, with all his queens and their numerous servants and waiting maids in courtly livery, would he not look like a mere rushlight by the side of such suns, or rather would he be seen at all! I should almost fear that your George would be taken for a servant, and you for a waiting maid; or if they should, in the galaxy and splendour of 144,000 such suns as Solomon, happen to see you and your George with a king's coronet upon his head, they might think him short of wedding garments, or that the selfishness of his wife had stinted his growth to such an insignificant, crab-tree size! Besides, a Queen to him that has his hundreds of wives in eternity, with children as numberless as the stars of heaven, would receive intelligence, wealth, honour, children, and dominion, in some measure proportioned to the exaltations of her husband and king; while your George, not having much to look after besides you, could not demand the same measure of wealth, honour, and dominion, because he could use upon you and your little family but a small pittance of what pertains to one moving in a wider and far more exalted sphere. Your intelligence, and that of your children, could not rise higher than the intelligence of your husband. Consequently you must see yourself and husband, and your children, continually outstripped in intelligence by all others around you. Your social circle must consequently be very limited at home. And your own offspring would not be as numerous. The motive which would lead you to retain your husband exclusively to yourself, would contribute to make you comparatively unfruitful, and also vitiate the mental and bodily faculties of your offspring, and sow the seeds of death and mortality in their systems. I have come to the conclusion, Nelly, that the one-wife system not only degenerates the human family, both physically and intellectually, but it is entirely incompatible with philosophical notions of immortality; it is a lure to temptation, and has always proved a curse to a people. Hence I see the wisdom of God in not tolerating any such system among the celestial worthies who are to be kings and queens unto God for ever.

Nelly.—What 's physically and intellectually?

Abby.—Why, their bodies are not so well formed for health and long life, nor do their minds possess much sense.

Nelly.—But what temptation is there in the one-wife system, more than in the other?

Abby.—Why, even the beasts leave each other alone when there is a prospect of increase. When God reveals the Patriarchal system of plurality to any people, He reveals it for their good, and for the blessing of both men and women; it is quite as great a blessing to the latter as to the former. And if they cannot abide that order, it shows conclusively that they cannot abide the purest and greatest blessings of eternity.

Nelly.—Why, Abby, how is that? for I am sure that, if I know my heart, I can abide anything that is good. I desire to have any and every *real* blessing. But if George should get some women that are really undermining, and all honey to his face, it would be a queer mess; I must be altered some before I could see such things with patience.

Abby.—Well, one subject at once; and if you wouldn't mix up your feelings with your questions so much, I might answer your mind more distinctly perhaps. You say that you desire any and every blessing. The new Covenant is revealed in order to bless both men and women beyond what they otherwise could be blessed. When Jacob had many wives, he loved each of them more than he could have done any one of them that he might have had alone without the others. And his wives loved him and each other in the same ratio, and the tide and current of union and love among the whole family were stronger than they otherwise could be. For instance, Nelly, you and George, when constituted into a large family like that of Abraham, would enjoy a greater amount of intelligence, and a greater share of love also, than you possibly could in that single, contracted order which you seem to desire. One simple and irresistible reason is, that God has determined to bestow His greatest blessings upon the liberal order, and only very stinted favours upon the narrow, contracted order which you seem to desire. In the former order your children are all the lawful heirs of thrones and kingdoms, and in your favourite order they are only the heirs of servile inferiority.

Nelly.—Well, I shouldn't like to have my little darling Ned heir to anything very inferior. I would rather he would have a dozen wives than to be eternally a servant to somebody else. You know that Ned is as clever a boy of his age as any other, if his mother does say it. But do you mean to say, Abby (to bring the matter right home,) that if I am not married according to God's order and approbation, before the resurrection, that I shall always have to remain single, and also be your servant, or the servant of some one that is married according to that order?

Abby.—That is what God has most clearly revealed in many Scriptures. If God's obedient sons and daughters are to be the reigning Kings and Queens over all people, and those only are permitted to propagate lives eternally who are thus married and ultimately crowned, then it follows, of course, that all others must obey their Rulers. And whom they obey, His servants they are!

Nelly.—Well, I believe there may be some people who would sooner obey the very devil than bow to this order.

Abby.—Yes, cousin, it may be that very many will be so foolish as to travel the broad road; but still, as the devils are all subject to God and His obedient sons, even then, such as serve devils must be the servants of such as are crowned Kings and Queens, because devils are obliged to obey and tremble.

Nelly.—You do beat all to prove your points! I wouldn't like to have George hear your arguments, for I know that he would swallow them down like so much honey. But is there not anybody to be made Kings and Queens unto God over the earth but such as yield to this order?

Abby.—I have already told you that no others will be made Rulers.

Nelly.—I know that Kings and Queens rule over us here on the earth, and some of them are very cruel and hard-hearted, but I shouldn't think that God would allow kings under Him to conduct in this way.

Abby.—No, Nelly; for God has said, that he that ruleth over men must be just. And people will be much better off in the next world, (even if they are the servants of such good rulers as Abraham, whose officers will be peace and executors righteousness,) than they now are in bondage to the rich and proud.

Nelly.—Yes; if persons can't pay up rent the very day it is due, they are turned off with all their little ones, and their furniture sold up to pay. It does nearly break my heart to see some families turned into the street barefoot, to beg or sing for what people may please to give them. And then, so many of them are almost obliged to take to bad ways. And I shouldn't be very sorry to see some unfeeling masters have to change places with their servants long enough to see and feel the difference. You know that poor lass, (and a sweeter beauty you never saw) whose father failed in business, and died, and her heart-broken mother went crazy, and the children were put out, and she went to service; and when the master couldn't prevail upon her in any other way, he gave her chloroform, I think they call it, in order to stupify her, and now she is riding about in her silk velvet, wholly lost to all good society? There is no chance for a poor girl in these times. I wish all the factories were burnt down, but I ought not to say so. How few poor girls can keep a good character that go to them. But it is often the best they can do, after all. When I first heard of this New Revelation, I thought it was a cunning plan laid to make men and women conduct worse among themselves than they now do, if possible, and I snatched it out of George's hand and threw it into the fire; for I have seen so much abomination of this kind, that I didn't want my George to get in such a way as most married men do. I believe there is not another place in England as bad as this. Tell about a hundred thousand common ladies in London! my scratch; it is more difficult to tell who *aint* bad here, than it is to tell who *is* profligate. Then, to see what nice-looking females will drink and swear so! And I don't blame the women near as much as I do the men. The men! they are the scamps, that have made women so bad as they are. Then, to hear these women sneer at the idea of nursing an infant, calling them brats, saying they had rather kill two of such troublesome, snarling things than to raise up one of them. It would make your blood chill, Abby, to hear their talk! Whether they have gotten so accustomed to murder the young innocents, or whether the men they associate with, teach them these principles, I don't know.

Abby.—Why, Nelly, how do you learn that there is such profligacy and murder

in this christian land? I believe all that you say, and even more, and much worse; but how do you find out such things?

Nelly.—Why you can't walk the streets without finding out enough to make you ashamed to be seen abroad. But, Ramsey, that keeps a large shop in Park Square, near the Opera, whose best customers are of this sort of folks, tells his wife Susan, that is George's sister you know, and she tells me. Now Ramsey, himself, has imbibed some very singular principles about these matters, and he is rarely at home with his own family, and much of his earnings is thrown away upon just such persons as we are speaking about. His wife Susan sees it, and she don't hesitate to say that she would rather Ramsey had a half-dozen of virtuous wives, who could be fit for respectable women to associate with, and would be governed by the pure laws of heaven, after the example of Abraham and Jacob's wives, than he should do as he does. But such company as he now keeps, make him wholly unfit for domestic and social duties. And Susan says that she never wants to bring up a family that shall be obliged to witness their father's example.

Abby.—My dear cousin Nelly, I am very happy to see that you are so well apprised of the awful profligacy and sexual pollution that exist in this place; although the same complaint exists in all other places; for the whole earth is defiled. I hope you are sufficiently sensible that the Lord, by this New Revelation, is determined to save a chosen few, whose garments shall not be defiled, and who will keep themselves unspotted from the world. These few He will make rulers over the rest. For righteous rulers will make happy and peaceful subjects; but when the wicked rule, the people always mourn, and vile men walk on every side. And vile men are the leading cause that produces vile women the world over. And I believe it is generally admitted that the rulers, in these times, are often the fruitful sources of the very worst examples. For oppression and avarice, and extravagant profligacy, gluttony and debauchery, they take the lead. And as long as this is the case, evil men and seducers will wax worse and worse. But you did not tell me what singular principles Ramsey had imbibed, which look so strange.

Nelly.—Oh, I was just going to tell you. Ramsey believes that marriage is a mere human institution or device of men, and consequently that one man has as good a right to administer the ceremony of marriage as another has. And he says that a magistrate, while he may have a legal right, has no more moral right to marry persons than he has; and a priest that is not inspired directly from heaven, has no more right to officiate than a magistrate. In short he thinks that all persons should be left to act in these matters for themselves, freely, as they would in any other bargain or traffic; and when they choose to dissolve partnership, they should be free to do so. He says that the magistrate or the parson has no more moral right to keep a woman that he calls his wife, than he (Ramsey) has to keep one that he calls his Dolly. He thinks that if one is prostitution, the other is also. And if there is any difference, the prostitution of the parson is the worst, because it is the most barefaced and unblushing, being a thing legalized without shame. Now I believe that both Ramsey and the parson are wrong, and that neither of them ought to take a wife without permission from God.

Abby.—I perceive the ingenuity of your brother-in-law, Ramsey. There is much plausibility in his arguments. But the Scriptures tell us that God gives men their wives; and God takes them away from transgressors; and God punishes with death the man or woman that violates the marriage covenant; and those who will not conform to God's order and law of marriage, He will judge. Ramsey's doom will be no worse than that of the parson. But both are commanded to repent, or have their part in the lake which burneth with fire and brimstone for ever.

(To be concluded in our next.)

It is not so difficult a task to plant truths as to root out old errors; for there is this paradox in men, they run after that which is new, but are prejudiced in favour of that which is old.

With a double vigilance should we watch our actions, when we reflect that good and bad ones are never childless, and that, in both cases, the offspring goes beyond the parent, every good begetting a better, every bad a worse.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 213.)

Kirtland, Ohio, February 27, 1835. Having been requested by the trustees of the "Kirtland School," to give a small sketch of the number of students who have attended this institution, and of their progress in the different sciences, I cheerfully comply with the request, having been an instructor therein from its commencement in December last.

The school has been conducted under the immediate care and inspection of Joseph Smith, jun., Frederick G. Williams, Sidney Rigdon, and Oliver Cowdery, Trustees. When the school first commenced, we received into it both large and small; but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar, and geography. Before we dismissed the small scholars, there were in all about one hundred and thirty who attended; since that time there have been, upon an average, about one hundred; the most of whom have received lectures upon English grammar; and for the last four weeks, about seventy have been studying geography one half the day, and grammar and writing the other part. T. Burdick's Arithmetic, S. Kirkham's Grammar, and J. Olney's Geography, have been used, with Noah Webster's Dictionary, as standard. Since the year 1827, I have taught school in five different states, and visited many schools in which I was not engaged as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this.

WILLIAM E. MCLELLIN.

On the 28th, the Church in Council assembled, commenced selecting certain individuals from the number of those who went up to Zion with me, in the camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the *First Quorum* of the *Seventies*, according to the visions and revelations which I have received; the Seventies to constitute Travelling Quorums, to go into all the earth, whithersoever the Twelve Apostles should call them:—

Hiram Winters,
Elias Hutchins,
Henry Shibley,
Roger Orton,
J. B. Smith,
Harvey Stanley,
Jedediah M. Grant,
Lyman Sherman,
Joseph Hancock,
Lyman Smith,
Peter Buchanan,
David Elliot,
Almon W. Babbitt,
Levi Gifford,
Joseph B. Nobles,
Lorenzo Booth,
Zera S. Cole,
Leonard Rich,
Harrison Burgess,
Alden Burdick,
William F. Cahoon,
Harper Riggs,
Bradford Ellot,
Burr Riggs,
Lewis Robbins,
Darwin Richardson,
Joseph Young,
Alexander Badlam,
Zebedee Coltrin,
Solomon Angel,
John D. Parker,
Daniel Stearns,
Hiram Stratten,
Sylvester Smith,
William Pratt,
Ezra Thayre,
Levi W. Hancock,
Solomon Warner,
Israel Barlow,
Willard Snow,
Hazen Aldrich,
Charles Kelly,
Jenkins Salisbury,
George A. Smith,
Nathan B. Baldwin.

The Council adjourned to the day following, March 1st; when, after attending the funeral of Seth Johnson, several who had recently been baptized, were confirmed, and the Sacrament was administered to the Church. Previous to the administration, I spoke of the propriety of this institution in the Church, and urged the importance of doing it with acceptance before the Lord, and asked, How long do you suppose a man may partake of this ordinance, unworthily, and the Lord not withdraw His Spirit from him? How long will he thus trifle with sacred things, and the Lord not give him over to the buffetings of Satan until the day of redemption? The Church should know if they are unworthy from time to time to partake, lest the servants of God be forbidden to administer it. Therefore our hearts ought to humble themselves, and we to repent of our sins, and put away evil from among us.

After Sacrament, the Council continued the ordination and blessing of those previously called; also John Murdock and S. W. Denton were ordained and blessed; Benjamin Winchester, Hyrum Smith, and Frederick G. Williams, were blessed; and Joseph Young and Sylvester Smith were ordained Presidents of the Seventies.

Kirtland, March 7th, 1835. This day a meeting of the Church of Latter-day Saints was called for the purpose of blessing, in the name of the Lord, those who have here-

tofore assisted in building, (by their labour and other means) the House of the Lord in this place.

The morning was occupied by President Joseph Smith, jun., in teaching the Church the propriety and necessity of purifying itself. In the afternoon the names of those who had assisted to build the house were taken, and further instructions received from President Smith. He said that those who had distinguished themselves thus far by consecrating to the upbuilding of the house of the Lord, as well as labouring thereon, were to be remembered; that those who build it, should own it, and have the control of it.

After further remarks, those who performed the labour on the building, voted unanimously that they would continue to labour thereon, till the house should be completed.

President Sidney Rigdon was appointed to lay on hands and bestow blessings in the name of the Lord.

The Presidents were blessed; and Reynolds Cahoon, Hyrum Smith, and Jared Carter, the building committee (the last two) though not present, yet their rights in the house were preserved.

The following are the names of those who were blessed in consequence of their labour on the house of the Lord in Kirtland, and those who consecrated to its upbuilding:—

Sunday afternoon, March 8th.

Sidney Rigdon,	Malcum C. Davis,
Joseph Smith, jun.	Jaman Aldrich,
F. G. Williams,	John Young, sen.
Joseph Smith, sen.	Ezra Strong,
Oliver Cowdery,	Joel McWithy,
N. K. Whitney,	Matthew Foy,
Reynolds Cahoon,	James Randall,
Hyrum Smith,	John P. Green,
Jared Carter,	Aaron E. Lyon,
Jacob Bump,	Thomas Burdick,
Artemas Millet,	Truman Wait,
Alpheus Cutler,	Edmund Bosley,
Asa Lyman,	William Bosley,
Josiah Butterfield,	William Perry,
Noah Packard,	Don Carlos Smith,
James Putnam,	Shadrach Roundy,
Isaac Hill,	Joel Johnson,
Edmund Durfee, sen.	Oliver Higley,
Edmund Durfee, jun.	Evan M. Green,
Gideon Ormsby,	Levi Osgood,
Albert Miner,	Alpheus Harmon,
Ira Ames,	Joseph C. Kingsbury,
Salmon Gee,	Ira Bond,
Peter Shirts,	Z. H. Brewster,
Isaac Hubbard,	Samuel Thomson,
Horace Burgess,	John Ormsby,
Dexter Stillman,	Luman Carter,
Amos F. Herrick,	John Smith,
Mayhew Hillman,	Samuel H. Smith,
William Carter,	Thomas Fisher,
William Burgess,	Starry Fisk,
Giles Cook,	Amos R. Orton,
Almon Sherman,	Gad Yale,
Warren Smith,	John Johnson,
Moses Bailey,	John Tanner,
Sebe Ives,	Henry G. Sherwood,
Andrew H. Aldrich,	Sidney Tanner,
Ebenezer Jennings,	Joseph Tippits,
Oliver Granger,	Robert Quigley,
Orson Johnson,	Erastus Babbit,
James Lake,	Samuel Canfield,
William Redfield,	Phineas H. Young,
Cyrus Lake,	Samuel Rolfe,
Harvey Smith,	Calvin W. Stoddard,
Isaac Cleveland,	Josiah Fuller,
William Barker,	Erastus Rudd,
Samuel S. Brannan,	Isaac G. Bishop,
John Wheeler,	Roswell Murray,
Henry Baker,	Benjamin Wells,
William Fisk,	Nehemiah Harman,
Henry Wilcox,	Oliver Wetherby,
George Gee,	Thomas Hancock,
Lorenzo Young,	Joshua Grant,
David Clough,	William Draper,
James Durfee,	Ransom V. Bouren,
Joseph Coe,	Tunis Rappellee,
Thomas Gates,	John Reed,
Loren Babbit,	Samuel Wilcox,
Blake Baldwin,	Benjamin Johnson.
Joseph B. Bosworth,	

The blessings and ordinations of particular individuals of the foregoing were as follows:—Reynolds Cahoon, Jacob Bump, and Artemas Millet, were blessed with the blessings of heaven and a right in the House of the Lord in Kirtland, agreeable to the labour and expense they had performed thereon.

Alpheus Cutler, Asa Lyman, Josiah Butterfield, Noah Packard, Jonas Putnam, and Isaac Hill, received the same blessing. The blessing referred to was according to each man's labour or donation; and in addition, Elder Packard was promised wisdom and ability to proclaim the Gospel. Edmund Durfee, sen., Edmund Durfee, jun., and Gideon Ormsby, received the same blessing; and Edmund Durfee, jun., was ordained an Elder. Albert Miner, Ira Ames, Salmon Gee, Peter Shirts, Isaac Hubbard, and Horace Burgess, were blessed; and P. Shirts and H. Burgess, were ordained Elders. Dexter Stilman, Amos F. Herrick, and Matthew Hillman, were blessed. William Burgess, Jaman Aldrich, and John Young, sen., were blessed. Giles Cook, jun., and M. C. Davis, were blessed, and ordained Elders. Wm. Carter, who was blind, was promised a restoration to sight, if faithful. Ezra Strong, Joel McWithy, Matthew Foy, James Randall, and Aaron C. Lyon, were blessed. John P. Green was ordained a Missionary to the Lamanites, after others have unlocked the door, with a promise of gathering many to Zion, and of returning at the end of his mission, with great joy, to enjoy the blessings of his family. Thomas Burdick, Truman

Wait, and Edmund Bosley, were blessed, and Elder Bosley was told that God had a work for him, to go and preach the Gospel to the sectarian priests of this age, to call after them and hunt them up, wherever he could hear of them, and preach the Gospel to them whether they will hear or not. William Bosley and William Perry were blessed and ordained Elders. Don Carlos Smith was blessed with a promise of wisdom to proclaim the Gospel, and also to write in wisdom. Shadrach Roundy, Joel Johnson, and Oliver Higbee, were blessed.

Adjourned till to-morrow.

March 8th.—Met pursuant to adjournment. Evan M. Green, Levi Osgood, Alpheus Harman, Joseph C. Kingsbury, Ira Bond, Z. H. Brewster, Samuel Tompkins, John Ormsby, Luman Carter, John Smith, Samuel H. Smith, Thomas Fisher, Starry Fisk, Amos R. Orton, and Almon Sherman, were blessed. Amos R. Orton was ordained an Elder and a Missionary to the Lamanites. Andrew H. Aldrich, Thomas Bailey, Seba Ives, Ebenezer Jennings, Oliver Granger, Orson Johnson, Warren Smith, James Lake, and William Redfield, were blessed; and Wm. Redfield was ordained an Elder. Cyrus Lake, Harvey Smith, Isaac Cleveland, William Baker, Samuel S. Brannan, John Wheeler, Henry Baker, William Fisk, Henry Wilcox, George W. Gee, David Clough, and Lorenzo Young, were blessed; and Elder Young was set apart a Missionary to the Lamanites. James Durfee, Joseph Coe, Thomas Gates, Loren Babitt, Blake Baldwin, and Joseph B. Baldwin, were blessed. John Johnson, John Tanner, and Gad Yale, were blessed; and Gad Yale being one who went to the relief of the brethren in Missouri, was blessed accordingly. Henry G. Sherwood, Sidney Tanner, Joseph H. Tippits, Robert Quigley, and Erastus Babbit, were blessed; and Samuel Canfield was blessed, and ordained an Elder. Phineas H. Young, Samuel Rolfe, and Calvin H. Stoddard, were blessed; and Elder Young was ordained a Missionary to the Lamanites. Erastus Rudd, Josiah Fuller, Isaac H. Bishop, Roswell Murray, Benjamin Wells, Nehemiah Harman, Thomas Hancock, Oliver Wetherby, Joshua Grant, jun., William Draper, jun., Ransom Van Buren, Tunis Rappellee, John Rudd, and Samuel Wilcox, were blessed. Moses Martin, who went to Missouri, was set apart to be one of the Seventies, and blessed:—If thou art not purified, thou wilt not be able to execute thy commission. Thou wilt fall into the snares and into the hands of enemies who will take thy life; thou must begin to make a complete reformation in thyself.

OLIVER COWDERY, Clerk.

The following belong to the Seventies, but the date of their ordinations is not definitely known:—Milo Andrews, Joseph Winchester, Zerubbabel Snow, Heman T. Hyde, Henry Brown, Nelson Higgins, (Hezekiah Fisk was blessed, but was not one of the Seventies) Henry Beaman, Jesse Huntsman, Royal Barney, Zebedee Coltrin, Henry Herriman, and Lorenzo Barnes. James L. Thompson was blessed, but not ordained.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 9, 1853.

FOREIGN MISSIONS.—*Malta.*—By letter from Elders T. Obray and J. F. Bell, dated Malta, March 8th, 1853, we learn that the Saints there were growing in grace and in the knowledge of the Truth; in the words of Elder Bell, "the Spirit is with us on this island, manifesting itself in tongues, prophecyings, healings, visions, and revelations; but not only are the gifts enjoyed here, but the graces also, for I can say with truth, I never was in a Branch where there were more love and union, and brotherly kindness."

Elder Obray had been severely afflicted with inflammation of the liver, but at the date of the letter to us, he was slowly recovering from the same. We trust that he may speedily regain his wonted health and strength, if he has not already done so, that he may be competent to discharge the responsibilities of his station, with pleasure to himself and profit to those associated with him.

Germany.—Arrival of Elder William Taylor.—By letter from Elder William Taylor, dated, Hamburgh, March 9th, we learn that he arrived safely there, *via*

Cuxhaven; the date of his arrival he does not specify. Many were interested in the work, and were enquiring, some having had manifestations from God that the Elders had the truth. Elder George C. Riser had received an invitation to go to Wurtemburg, as some there were anxious to learn of the great work of the last days.

Switzerland.—Under the judicious superintendence of Elder T. B. H. Stenhouse, the work in Switzerland appears to be prospering and breaking forth. It must have been gratifying to Elder Stenhouse, in his travels, to find that the "stick of Ephraim" had preceded him, and that a spirit of inquiry was excited concerning the principles of the Latter-day work. We look forward to a good work being done in Switzerland, through the active and diligent exertions of the Elders who are, or may be sent, there. "Le Réflecteur," under the able and wise editorial direction of Elder Stenhouse, will amply second the efforts of the Elders, and reflect the bright and cheering rays of heavenly intelligence in such a manner as to illuminate the minds of many honest souls, discovering to them the old way-marks and the ancient paths, wherein they may find rest to their souls.

Birmah.—It is gratifying to hear that the work of God is spreading in the Birman Empire, even amid the "horrors of war." The zeal and energy displayed by Elder McCune, in building up the Kingdom of God in that remote country, are worthy of commendation. Unfolding the principles of eternal life to one's fellow-soldiers, when not "engaged with the enemy," certainly constitutes a remarkable variation from the ordinary duties or pursuits of military life. Nevertheless we trust that Elder McCune will be specially favoured by the Lord, in fulfilling both his military and religious duties, and be enabled to establish the Gospel standard firmly in the hearts, not only of British soldiers, but of the inhabitants of Birmah. What with fighting "the enemy," preaching the Gospel to his comrades, and studying a new language, we presume Elder McCune has always business on his hands, and finds little idle time.

ADULTERY.

(*Extract from the Seer.*)

The Latter-day Saints are under greater obligations than any other people on the whole earth, to keep themselves pure and virtuous before the Lord—to refrain from adulteries, fornications, licentiousness, all unlawful connections, all uncleanness, all fleshly lusts, all unvirtuous and unholy desires, and from all lustful thoughts, and carnal affections; for we have been faithfully warned, again and again, by the voice of that great Prophet and Revelator, Joseph Smith; we have been warned by the voice of inspiration—by the voice of angels—by the voice of the ancient Prophets of America, speaking as it were from the dead through the medium of their ancient records; we have been warned by the voice of God, threatening us with destruction, and with the miseries of the second death, if we do not keep ourselves entirely free and pure from all these sinful, soul-destroying lusts. If we reject so great warnings, and sin against so great light, how can we obtain forgiveness, or escape the damnation of hell? The Lord our God is a holy and just God—faithful and true in all His words, and will in nowise vary from that which He hath said; for judgment goeth before His face, and justice and righteousness is the habitation of His throne. O ye Saints of the last days, do you realize the fearful—the infinitely important—the eternal responsibilities which rest upon you, to watch over yourselves, your children, and all who are placed under your charge? Do you realize that your condemnation and punishment will be in proportion to the light and knowledge against which you sin? If you fully understand and appreciate the warnings which you have received, happy are you, if you give heed and obey the voice of the Lord your God, for great shall be your reward, and eternal shall be your glory.

But if any among you harden their hearts, and yield themselves unto the wicked lusts of their flesh, and suffer themselves to be defiled by cherishing in their minds unvirtuous thoughts and unholy desires, they shall speedily be visited by sore judgments, and their names shall be blotted out from under heaven, and they shall be thrust down to hell, where there is weeping, and wailing, and gnashing of teeth.

From the foregoing quotations* and remarks, it will be seen, that the Latter-day Saints have stricter notions of virtue, and consider themselves under greater obligations to refrain, not only from unvirtuous acts, but from unvirtuous thoughts, than any other people under Heaven. But do the Saints actually demonstrate, by their practices, that they believe what the Lord has taught them upon these subjects? Do they practise virtue, as well as deliver the precepts thereof? We answer, let the practices of the thirty thousand Saints in Utah, speak; let strangers who have travelled through our flourishing territory, declare; let the records of the courts of justice bear witness; let the injured females, if there be any, whose character and reputation have been destroyed by the vile seducer, publish their wrongs; let illegitimate children, if Utah affords them, come forth as a public monument of our disgrace; if a house of ill-fame can be found throughout the length and breadth of our territory, then let the Saints hide their faces in shame, and the sons and daughters of Utah blush before the heavens; if an adulterer or seducer of female virtue, can be found in all that land, then let the Elders be clad in sackcloth, and the Saints put on the garments of mourning, and weep before the Lord, day and night, until the evil be taken from their midst.

But have not some of the Saints in Utah, more wives than one? Yes: and they take good care of them too; and teach them and their children the great principles of virtue and holiness, by example as well as by precept. But is it not sinful for a man to have more than one wife living at the same time? If it is, the Bible has not told us of it. But is it not contrary to the Christian religion? If it is, the Christian religion has not revealed it as an evil. But do you not really think that it is contrary to the will of God for a man, in these days, to take a plurality of wives? Yes, unless God shall give them to him by a revelation through a holy Prophet. Is it not contrary to the Constitution and laws of the United States, for the citizens of Utah to practise the plurality of wives? No; neither the Constitution nor the laws of the United States, have said anything on the subject of marriage or domestic relations. But is it not contrary to the laws of the Territory? No; the Legislature of that Territory do not feel disposed to debar her citizens of any blessings or privileges enjoyed, under the sanction of the Almighty, by holy Prophets and Patriarchs of old.

* [See Deut. xxii, 13—25; Numbers xxv, 6—13; Rev. xxi, 8.—Book of Mormon, 2 Nephi xii, 2; Alma xix, 1; Jacob ii, 6; Book of Nephi v, 10. Doc. and Cov. Sec xiii, pars 7, 20, 22; xx, 4, 5, 6.—Ed. Star.]

SPREAD OF TRUTH IN SWITZERLAND.

BAPTISMS—CHEERING PROSPECTS OF THE WORK.

(Extracts of a Letter from Elder T. B. H. Stenhouse.)

Cité Derrière, Lausanne, Canton de Vaud, March 7th, 1853.

Dear President S. W. Richards,—It is now some time since I promised you a few lines from Switzerland, but much business and travelling has hitherto prevented me from fulfilling this promise.

I have just returned from a mission to the northern part of the Confédération. On our arrival at Bâsle, we were not a little surprised to find "Das Buch Mormon" in a bookseller's window. On inquiry, we found that a brief history of the "Mormons," originally published in a Berlin journal, had found its way into the German journals of this country, and had created more or less interest for the Latter-day work of God. The writer, residing in London, appears to have drawn his information from "The Mormons, Illustrated." With all its faults it is calculated to do more good than evil. The

bookseller informed me that, being in search of Truth, he had sent for the Book of Mormon, and had advertized it for sale the day of our arrival. I asked him if there were any Latter-day Saints in the town. He said there was none, but at Lausanne they had a missionary, a Church, and a journal called "Le Réflecteur." I felt a little awkward, as you may suppose, and scarcely knew how to receive this information; however, before quitting his shop I gave him all our publications, and he willingly became our book agent. He gave great attention to my testimony, invited me to visit him often, introduced me to several persons, and manifested much interest in my mission. Circumstances required me to leave sooner than I intended, otherwise I believe I should have baptized this young man, and a young German lady who had just escaped from a convent. However it is but delayed.

The harvest is ripe on the mountains and in the vallies of Helvetia. If any of the Elders speaking German or French, will "come over and help us," they will be richly rewarded in due time, if they fight well and faint not. We are now in possession of valuable publications for distribution, both in French and German, and in a little time we will still be better equipped for the warfare. Switzerland has now, probably, as much liberty as ever she will have under Gentile rule.

We have had good meetings in my room all winter, and have now a little Branch of nineteen good members. All winter the Priesthood have met for prayer and instruction every Sabbath morning, in a forest about half-a-mile from the town; so that our meetings have been in the evenings in town.

Geneva is looking up and promising good things. The work of the Lord is extending; the dispersed of Israel are gathering into the "One Fold." I have just been informed that the brethren there, baptized seven persons last week, and are to baptize three more this week. Among the first number was a very respectable person of our acquaintance, who left her bed to be baptized, and is now well and rejoicing in the salvation of Israel. I baptized there, lately, a good and useful man. The Lord be praised for this addition to our numbers. Many years ago he was regularly consecrated protestant minister at Paris. In that capacity he has preached both in Paris and Geneva; but from the time that the Lord sent His holy messengers to Joseph, his mind seems to have been operated upon by the Spirit of the Lord. He saw that modern Christianity was apostacy, and was bold and honest enough to renounce the "black cloth." He was then weak in health, but he prayed mightily to the Lord to spare his life to behold the gathering of Israel and the Latter-day work, in which then he believed, but in which now he rejoices. I need scarcely add that his obedience to the commandments of the Lord is viewed with as much grief on the part of the "old leaven," as it is a matter of rejoicing to the Church of Christ. He devotes his whole time to this great work.

Truly we have some good men in the Church in this country—men who fear God, and make any sacrifice to roll on His Kingdom—men who *know* that the day has come to do the will of the Lord on the earth, and not the whims of self. My heart bounds with gratitude to the Lord for the good spirit He has given to His people. To hear them bearing testimony that He has given them a *knowledge* of His work, that the hopeless aberrations of infidelity, the false philosophy of the nineteenth century, and the grovelling, gloomy superstition of ages, were alike dispelled from the mind by the refulgent rays of heaven-born truths—to hear some, who have next to denied the existence of God, speaking by the inspiration of His Spirit, developing and reasoning on the wisdom and justice of the Almighty in veiling Himself from the profane glance of the disobedient—to hear another, who, from the anathemas of a false prophet, was without hope of eternal life, now rejoicing in the favours of the Most High, bearing testimony that though his head was clad with the hoary hairs of age, the Gospel in its power had given to his soul the vigour of youth—to hear such men singing the praises of the Lord in their native language, offering to Him one continued prayer of gratitude for their deliverance from the gross darkness of the world, remembering for His richest blessings Zion, the Apostles, and Prophets—in a word, to witness the "marvellous work" diffusing life, light, and joy, fills my mouth with praises and my soul with gratitude to our heavenly Father.

"Le Réflecteur" is doing a good work. We have many enemies, but take no no-

tice of them. Publishing one thousand five hundred copies of "Le Réflecteur" monthly, spreads dismay in their hearts; for where they looked for death, they behold life and vigour.

Praying for wisdom and blessings for all the Israel of God,

I am, dear brother Samuel,
Yours very affectionately,
T. B. H. STENHOUSE.

P.S.—I have just read, in a Paris journal, a long article, or rather extract, from the *Seer;* I presume from its 2nd or 3rd Number. It is to be published this week in the journal of this town.

Please present my very kind love to Elders Spencer, Linforth, and Jaques.

T. B. H. S.

THE BIRMAN MISSION.

BAPTISMS—SPIRIT OF INQUIRY—DEMAND FOR BOOKS.

(*Letter from Elder Matthew McCune.*)

Camp, Martaban, January 11, 1853.

Dear President S. W. Richards,--Before leaving this, I feel it to be my duty to inform you of the progress of the Gospel in the Birman Empire.

Since I last wrote, I have had the happiness of baptizing eight men, Europeans, belonging to the army, viz., a bombardier, and two gunners, of the Madras Horse Artillery; a sergeant, and one private of the 1st Bengal Fusiliers; an officer of the 1st Madras Fusiliers, and two privates of Her Majesty's 80th Regiment.

Captain Carter (the officer of the 1st Madras Fusiliers) being in orders to proceed to Prome, where the Gospel had not been carried, I ordained him to the office of an Elder, in order that he might build up a Church there, or wherever he might be sent to. I myself was also in orders to proceed with a force under the command of Major-General Steel, to Maulmein, and Martaban; at the latter place to rendezvous, previous to going against several strong-holds of the Birmese in the Pegue provinces, which are now annexed to the British possessions in the East. It therefore seemed wisdom that an Elder amongst the brethren remaining still in Rangoon, should be ordained to take the oversight (pro tem) of the Church there; and, as the 1st Bengal Fusiliers were also leaving with General Steel's force, that brother Sergeant Gibson of that regiment, and holding the office of Priest, should be ordained an Elder.

Our strength in Birmah is now, four Elders, two Teachers, one Deacon, and three members; but there was a number in Rangoon on the eve of obeying the Gospel, some of which I expect have been baptized ere this, by Elder John Charles, of the Madras Horse Artillery. There is much inquiry, and also excitement, amongst the people relative to "Mormonism;" very many are convinced of its truth, but have not the courage to take up the cross, as it is with the Saints of Latter-days even as with the former day Saints—they are every where evil spoken of.

We move on from here in a day or two; I have had it announced that lectures will be delivered (D.V.) at my tent twice a-week, Thursday and Sunday nights, unless engaged with the enemy.

There is a great probability that the king of Ava will not be satisfied with our government's allotment of a large portion of his kingdom to themselves, in which case we shall have to go on to Ava, and I suppose take the other half of his dominions from him; but if so ordered in the providence of our Father, it will be to the destroying of the abodes of cruelty, and the opening up of the whole country for the introduction of the Gospel in its glorious power of salvation and blessing unto the honest in heart in these latter-days. This has interfered with my progress in acquiring the Birmese language—my being ordered into the field.

I trust that when you receive this, my supply of *Stars, &c.*, with those for brother Adams, will be well on their way to India. We want books very much for the brethren, and others; I trust we shall soon be blessed with monthly supplies of *Stars;* I will take six copies of every *Star*, and two of everything new published by the Church; and the brethen will all take

one or more copies regularly. I will remit the money monthly or quarterly as you may think best, if an arrangement has not been already entered into by the brethren in Calcutta for supplying the whole regularly. Seven pounds will be remitted by brother Adams in Rangoon, through brother Meik, in Calcutta, for Books of Mormon, Doctrine and Covenants, Hymn Books, &c., to be followed by a larger amount before these reach India.

Elder Carter, at Prome, is without a single book that is published by the Church; many of the brethren are in the same case, and many out of the Church are anxious to purchase our books.

There is much of a persecuting spirit manifested; many talked of burning the house about our ears, in Rangoon; others of shooting us, &c., &c. I am frequently assailed with opprobrious names, as I pass by the soldiers, but hitherto they have been withheld from violence. But let the enemy rage as they may, the work of the Lord will roll on, until the stone cut out of the mountains without hands, shall have destroyed every false system and kingdom, and shall fill the whole earth.

Should you consider this worthy of a place in the *Star*, use it as you will. Love to all the Saints; let them not forget us in this land of darkness and cruelty.

I am, dear Sir,

Yours in the bonds of the Gospel,

MATTHEW MCCUNE.

SPIRITUAL MANIFESTATIONS IN AMERICA.

(*From the New York Herald.*)

We doubt whether the witchcraft delusion was ever so widely spread in this country as the absurd belief in spiritual manifestations. It is the general subject of conversation in every circle. People who have not the boldness to avow openly their belief in the humbug, smile feebly when it is mentioned, visit the circle rappings, and make vigorous attempts in private to move their dressing table by rubbing it with the tips of their fingers. Tables of slender make and smooth surface are specially appropriated to these scientific exercises, at every social party. Young women will tell you, with unfaltering voice, that they hold nightly interviews with the spirits, and that their slumbers are much disturbed thereby. Grown men, who have vainly attempted to explain the "mysterious rappings" on any known principle of physics or dynamics, wisely come to the conclusions that the sounds must proceed from the spiritual world—forgetting that they would find it quite as difficult to discover the process by which Signor Blitz, Mr Anderson, Mr. Heller, or the Chinese jugglers, perform their feats. A doctor of medicine consults his housemaid (a medium) on the quantity of strychnine to be administered to a nervous patient—a lawyer inquires from a similar authority where his witness is to be found. An anxious mother is gratified to learn from a practising medium that her son is in good health in California; and a young lady about to confide her destiny to her lover, rejoices in the news that she will have seven children, and a happy home.

But the spirits do not confine their attention to cheering the hearts of their visitors. They can be intensely practical when they choose; and, considering the length of time they have been absent from this earth, and their supposed exemption from human frailties and passions, have preserved a very remarkable knowledge of things sublunary. Thus they were enabled to dictate to some benevolent individuals who advertised in this paper the other day, that they ought to charge twenty-five cents admission to their circle rappings; and even carried condescension so far as to select a *locale* for their operations. More recently, we learn that three spirits—no less than those of Washington, Jefferson, and Hamilton—tired, no doubt, of the monotony of spiritual life—undertook to begile their leisure by keeping a bank at Chicago. Capital cashiers they would make, one might fancy. Their system of banking was, however, very peculiar, to say the least of it. One would hardly have suspected Washington of refusing to redeem his own paper; and Jefferson and Hamilton must have been sadly spoiled in the spirit world, when we hear of their driving note-holders out of the

bank, pistol in hand. Such, notwithstanding, was the course pursued by the flesh and blood agents and vicegerents of these worthy spirits, and the Judge at Chicago very properly bound them over to keep the peace.

This is the beginning of the end. So long as spiritual manifestations were merely dangerous diversions for young women and weak-minded men, the delusion prospered. The lunatic asylums were filled with patients driven mad by the mediums; sixty-seven patients in one place, forty in another, and many more, we dare say, in asylums from whence we have no return, were pretty fair symptoms of the prevalence of the mania. If the managers of these institutions, throughout the country, would send us the number of people under their care whose insanity is attributable to this cause, the catalogue would probably be startling. But no one is deterred from inquiry by the fear of losing his reason. There is a fascination in the very awfulness of the danger; people of a certain temperament love to try the strength of their minds. A few happy coincidences—the inexplicable physical phenomena—the attraction which the supernatural always possesses—secured a wide popularity for the imposture. But now that it is being turned to practical purposes, and is falling into the class of Peter Funk humbugs, we shall soon hear of its natural demise. The spirits who forbade the Chicago Bank to redeem its paper will next require a credulous simpleton to surrender his watch, and a silly girl to hand over her rings to some impostor, and Mr. Matsell will utterly destroy the romance of spiritual intercourse by locking up the medium and her attendant spirits in the Tombs. The sooner the better.

[The inhabitants of the United States, as a nation, refused the principles of life, and rejected the doctrine of immediate revelation, when they were taught them by a living Prophet of the Lord. Now the Lord has sent strong delusions amongst them, and they have abundance of revelations and spiritual manifestations, and numbers of books upon these matters, and many journals in support and exposition of them. Some persons believe in them; some know not what to think; some demand strict investigation, and others denounce them as humbug and sheer imposture, while all are puzzled by them. As Pharoah's heart was hardened through the miracles of the Egyptians until he was destroyed, so the hearts of the majority of the American nation may be hardened against the Saints of God and the truth by these spiritual manifestations, that the Lord may be justified in overwhelming them in a destruction as fearful as that which laid the pride of Egypt low. Why will not men be wise in the day of salvation? Because of their pride and high-mindedness, for a haughty spirit goeth before a fall. Then let the nations beware, for the Almighty is not trifling with them.—Ed. *Star*.]

VARIETIES.

Religious Liberty.—Mr. Underwood, from the Committee on Foreign Relations to whom was referred the memorials praying that freedom of religious worship may be secured to Americans in other countries, made a report, accompanied by the following Resolutions:—*Resolved*, That it would be just and wise on the part of the Government of the U.S., in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshipping God freely and openly according to the dictates of their own consciences, by providing that they shall not be disturbed, molested, or annoyed in any manner on account of their religious belief, nor in the proper exercise of their peculiar religion, either within their own private houses, or in Churches, Chapels, or other places appointed for public worship, and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting the religion and customs of the country in which they reside. *Resolved*, Further, That it would be just and wise in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial places, and to bury any of our citizens dying abroad in such places with those religious ceremonies and observances deemed appropriate by the secretary, and friends of the deceased.—*New York Tribune*.—[Good, if done; it will be highly favourable to the spread of the Gospel.]

THE hand that gives is always above that which receives.

ISTHMUS OF DARIEN CANAL.—The first general meeting of the directors of the Atlantic and Pacific Junction company was held on Tuesday. The directors present were Lord Wharncliffe and Messrs. J. S. Brownrigg, T. R. Crampton, Edward Cropper, J. C. Ewart, W. J. Hamilton, H. T. Hope, A. Montoya, M. Wilson, L. Haslewood, A. Wilson, Captain Mackinnon, and Admiral Moorsom. The solicitor, Mr. Charles Freshfield; the engineer, Mr. Lionel Gisborne; and the official auditor, Mr. J. E. Coleman, were also present, together with the secretary, Dr. Black. After Sir Charles Fox had given an outline of his whole proceedings in relation to this great undertaking, the communications with her Majesty's government and with that of the United States were laid before the meeting and cordially approved. It was announced that the £24,000 caution-money would be duly paid to the credit of the republic of New Grenada with the Bank of England, and it was unanimously agreed that the amount of £75,000 required for preliminary expenditure was reasonable and fully justified by the clear prospect of remunerative results on the ultimate capital. The board was also informed that a communication was to be expected in a few days from the British ambassador in Paris, through the foreign secretary, to fix a day on which the emperor of the French would give an audience to Sir Charles Fox, and a deputation from the company, in whose arrangements it is hoped that France and Russia, as great maritime powers, will co-operate with the British and American governments. The necessary resolutions for the future proceedings of the board of directors were then agreed to, and the meeting separated after the usual vote of thanks to the noble chairman.—*Lloyd's Newspaper of March* 20.

PALESTINE.

(*Selected.*)

"I will bring *again* the captivity of my people Israel and Judah; I will cause them to return to the land I gave to their fathers, and they shall possess it." (*Jer.* xxx, 3).

O HOLY, beauteous, honour'd land,
Where once God's glory used to stand;
Moriah's mount shall honour'd be
When Zion all her sons shall see.
The Moslem's mosque no more shall stand
On Mount Moriah's holy land,
When Israel's tribes shall gather'd be,
And all the Gentile nations see
The glorious temple lift its head
In the proud mosque of Omar's stead.
No Samaritan shall detain
The raising of Jehovah's fane:
Samaria will our God restore,
To Israel as in days of yore.
One King shall reign o'er every tribe,
That King's Messiah, Israel's pride;
Jerusalem's greatness He'll restore,
And grandeur, as in times before.
O queen of cities, honour'd place,
In thee we'll see Messiah's face.
O wondrous city, for in thee
Ben David Israel's tribes shall see.
Within each of thy golden gates,
Behold, a Gentile king awaits,
With gaudy presents for thy king,
Which they as humble suppliants bring.
All hail, O city of our God!
For though He bruised thee with His rod,
He has restored thy grandeur now,
Therefore to Him your knee now bow.

J. L. LYNE.

Works Recently Published.

The *Harp of Zion*, a Collection of Poems, &c., by Elder John Lyon, with Notes, and a Steel Portrait of the Author. Published for the benefit of the Perpetual Emigrating Fund. Price, morocco gilt extra, 6s. 6d.; cloth extra, gilt edges, 3s. 6d.; cloth embossed, 2s. 6d.

Plate of Portraits of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Fifteen Portraits—engraved on Steel. Price, half-grand eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Supplement to the Fifteenth Volume of the *Millennial Star*, 64 pages. Contents:—Minutes of a Special Conference of Elders of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, August 28th, 1852—including Speeches by the First Presidency, Apostles, and Elders; A Revelation given to Joseph Smith, on Celestial Marriage, or the Patriarchal Order of Matrimony; a Sermon by Elder Orson Pratt on the same subject. Also two Sermons, by President Brigham Young, on the present situation of the world, and the great glories that await the righteous. Price 5d.

Patriarchal Order, or Plurality of Wives, by Elder Orson Spencer, A. B., being his Fifteenth Letter in correspondence with the Rev. William Crowel, A. M., Editor of the *Western Watchman*, St. Louis, U. S. A., (late Editor of the *Christian Watchman*, Boston, Massachusetts.) Price 2d.

The Prussian Mission of the Church of Jesus Christ of Latter-day Saints. Report of Elder Orson Spencer, A. B., to President Brigham Young. Price 2d.

The Seer, Nos. 1, 2, and 3, Vol. 1, a new monthly Periodical, Edited by Orson Pratt, one of the Twelve Apostles. Contents of No. 1.—Prospectus of *The Seer*—First Epistle of Orson Pratt to the Saints scattered throughout the United States and British Provinces—Celestial Marriage, or the Patriarchal Order of Matrimony. Contents of No. 2.—The Pre-existence of Man—Celestial Marriage. Contents of No. 3.—Figure and Magnitude of Spirits—The Pre-existence of Man—Celestial Marriage. Price 2d. each.

Departure of the "Falcon."—The Ship *Falcon*, Captain Wade, cleared for New Orleans, March 26, having on board 324 Saints, under the Presidency of Elder Cornelius Bagnall. Elder James M'Naughtan, late President of the Dundee Conference, after having faithfully laboured several years in this land, emigrated on board the above vessel.

Addresses.—Henry Savage, Lowdham Street, Long Hedge Row, Snenton, Notts.
Charles Smith, Lowdham Street, Long Hedge Row, Snenton, Notts.
Graham Douglas, 1, Eastnor Street, Radford Road, Leamington.
Robert Evans, 8, Lower Clarence Terrace, Swansea.
John A. Hunt, 3, Upper Kent Street, Humberstone Road, Leicester.
William McGhie, 43, John Street, Derby.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH MARCH, 1853.

	£	s.	d.
Thomas Clarke	£10	0	0
John Memmott	5	0	0
Henry McCreery	20	0	0
James Linforth	7	0	0
Simon Irwin	13	10	0
Robert Kirkwood	8	0	0
Abraham Smith	8	0	0
R. J. Townsend	8	0	0
Carried forward	£79	10	0

	£	s.	d.
Brought forward	£79	10	0
Samuel Gentle	5	0	0
Thomas Ord	0	16	0
John Hyde	5	0	0
Joseph Chapman	14	5	0
T. Kempin	8	0	0
John Holsall	5	0	0
	£117	11	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16.—Vol. XV. Saturday, April 16, 1853. Price One Penny.

NELLY AND ABBY.

A FAMILIAR CONVERSATION BETWEEN TWO COUSINS, ON MARRIAGE.

(*Concluded from page* 229.)

Nelly.—Cousin Abby, it cheers my heart truly, to hear that the law of marriage is so strictly guarded; and those who transgress it, will be so severely punished. I am sure, that God will never give any man a wife who will not take good care to cherish and support her as he ought to do. And when husbands and wives know that God watches their conduct, and for gross misbehaviour and crime they are liable to lose their standing as wives or husbands, they will be very careful what they do. But it never came into my mind before now, that ministers and bishops, and those they call their wives, are really prostitutes just as much as those harlots who Christ said would enter into the Kingdom of heaven, before the Scribes and Pharisees. I know that Ramsey has always justified his conduct by saying, the persons were just as lewd in the sight of God as he is, and he would quit his adulteries when they would theirs. But I see now, that the priests can't throw stones at Ramsey for his conduct, till they themselves repent and practise marriage according to the order of God. But do you think that the Lord would permit me and George to be united, we have always lived very happily together? Must we separate until we can be properly married?

Abby.—God has instructed us to observe most sacredly our Gentile marriage, until it can be confirmed in the Temple of the Lord. I do not know any reason why you should not have your choice of a husband, yet there may be some others that will take a great liking to your George, as well as you.

Nelly.—O, George is too poor to think of taking anybody besides me.

Abby.—It is true he cannot take any other in this land, nor even contract with another, but he is not poorer than Jacob was when a wandering stranger from his father's house; Jacob had nothing but his staff in hand, and at that time the Lord visited him and promised him a very great family; and soon after, we see him with many wives and children, and sufficient property to support them all, and something to give away to his brother besides. He that increases the family will increase the substance that is required in order to support them.

Nelly.—But I shouldn't like for him to get other women and *young* girls, that he would like better than me.

Abby.—As to that, I suppose that young persons are not always as foxy rivals as older ones, but you have access to the fulness of the same fountain of grace that they have; but if, through your neglect, envy, or jealousy, and their greater diligence and humble obedience, they come into possession of qualities more winning, not they, but you, should lose. The place that is given to you, can only be lost through your folly or neglect. That place you now hold, and I would advise you to keep it. George is a good man, and that should content you; although

he may be but a plain, humble man, yet if he really has the same sterling faith that Abraham had, he will be sure to exalt you in a time to come.

Nelly.—I don't need any caution about that. I shall be the last one that will forsake a man that I do know, for one that I don't know so well. George don't make so much show as some Elders, but I think that God must set a good store by him, if He knows him as well as I do, and He must know him better. There's Elder Print flirting about with the sisters, and some of the sisters are just silly enough to think he is somebody. Didn't you see how his eyes were roving about upon the congregation, like a hungry dog that would steal something? George says I ought not to have been looking, and I shouldn't if I hadn't heard something before. I never like to believe anybody is bad, till I'm obliged to. If he ever saves one wife, it will be more than some think he will do. I should think if a man has one good wife like his, he should try to secure her confidence at home, before he undertakes to look after others, without the permission of God or His Prophet.

Abby.—Yes, cousin, such a man takes the surest course to lose the one talent and precious treasure which he now possesses, by destroying his wife's confidence in his obedience to the authority and laws of the Kingdom of God. For a man that will persist in violating the laws of God cannot save even one wife.

Nelly.—But what will become of those sisters that are misled by such a man? They say, that they have been taught to obey counsel!

Abby.—That is very true; we should all obey counsel. But we should remember well and never forget that it is only the counsel of the *Lord* that will stand, any other is not counsel, but a device of wicked persons, or of the devil.

Nelly.—How then can the sisters know the difference always?

Abby.—They always have a right to know the difference. If they are faithful, God has promised to *show* them the difference, and lead them into the truth by His Spirit.

Nelly.—Does He really promise to do that? I do wish I could read the Scriptures as well as you can.

Abby.—The Spirit is given to every one to profit withal. In the absence of proper authority the Holy Spirit is the only teacher and comforter to show us how to act under all temptations. And this is an infallible guide. And what the Spirit dictates, is the counsel of the Lord, which we should always obey.

Nelly.—Well, if George does take any others, I should like to have him take my sister Ann, for her disposition is so obliging and mild. She is not near so hasty as I am; and if I have got to be so pure and good in order to have the favour of God and my husband; and if he should get some lass whose conduct would irritate me, then I should tell my feelings at once, and afterwards be sorry for it.

Abby.—This relation will inevitably lead you to be prayerful and watchful over your conduct; and you and your husband should unite your faith in the purest affection in those movements that will be designed to add to your family either wives or children. Otherwise, the Lord may give your George wives that will scorn him, as Michal did David; and children, too, that will be as wicked as were Amnon, Hophni, and Phineas. It is not every husband and wife that can regulate a large household, as could Abraham and Sarah. It was even after many years of experience and faithful trial before Abraham and Sarah were thoroughly qualified to control a large family of wives and concubines and children together, with servants and handmaids, amounting to some hundreds. If you wish to honour your George, by giving him the delights of the sons of men, after the manner of holy women of old, don't be in haste, but let the will of the Lord be manifest from a proper source, else you may do more injury to George than good.

Nelly.—Oh, I sha'nt be in any haste, if he aint, I warrant you; only Ann may be looking out for herself, and engage herself to some other one.

Abby.—Oh, there are many good men besides your George; and there are many choice girls besides your Ann, whom the Lord of heaven designs to make queens, who are now on the floor of poverty as much as the Virgin Mary ever was. They may generally be found in obscure places, at service in mills and factories, and sometimes in haunts of prostitution, like Rahab.

Nelly.—I wonder, Abby, why that should be, that the Lord should leave them in such low conditions to be thought so little of.

Abby.—Why, cousin, the Lord will not

leave them there, he only put them there in order that they might know by experience the evil from the good, and in the final day bear witness against their oppressors and seducers. Oh, no, he will not leave them in obscurity, where there is no eye to pity nor arm to save, but he will bring his daughters from the ends of the earth, and carry the lambs in his bosom. The Church, the bosom of Christ, will nourish them with the milk of kindness. The world don't know them now, but they will know them when they are washed, and adorned, and beautified with embroidered work, and with pearls and glittering coronets, among the honourable women of the earth; and their feet shall scarcely touch the earth for delicateness.

Nelly.—Why, Abby, I don't wonder that females are so much in love with this Gospel. But do you think that females will be so much more polished and beautiful, and men so much more noble, like objects of worship, if they are faithful to their calling? Why I almost worship George now! I wish you would read me that chapter which tells about three men that were transfigured. You know that I can't read; your father, being the oldest, had the property, and my father's children have always had to work hard, and were unable to go to school. I want to know if my George, when he comes into his glory, will look as they did? He will forget me then, unless I am transfigured too. If our husbands, Abby, have such glorious bodies as Christ had when he was transfigured, and their faces shine like the sun, and their locks, and their cheeks, and their bright eyes are surrounded with milky whiteness—you know how it reads better than I do; it's some time since I heard George read it. Won't the men look so grand, that they will feel above the women? George will forget me!

Abby.—I think if you will pay more attention when it is read to you again, that you will find that men's bodies are not made so beautiful and glorious until they are resurrected; and that Peter, James, and John, were allowed to see what a beautiful change in their bodies they might expect in the resurrection, if they were faithful. I suppose that the Lord knew that they wouldn't be suffered to live long here, and he wanted to comfort them by showing them that when they laid down their mortal bodies, they would not only have real bodies, faces and feet, and wear-clothes again, but that their persons would be free from all blemish, and shine with a thousand-fold more captivating lustre than they now do. Paul says, dear cousin, that there are bodies celestial, and bodies terrestrial, and the glory of the celestial is one, and the glory of the terrestial is another.

Nelly.—Do you think that the wicked who don't get any such handsome bodies, will know our husbands in the resurrection? It would look curious if wicked people hereafter should take our husbands to be angels or gods, and want to bow down and worship them as though they were Gods. I think if George's master ever thought of any such thing he wouldn't treat George so badly as he does.

Abby.—I can't say how well the wicked will know our husbands, when they have such glorious bodies as Jesus Christ now has, but I do know that one man looked so much better after his resurrection, that the Prophet John was desirous to worship him, until he told him who he was. And Nelly, if you will ask George to read you a description of a good man's righteous wives in Solomon's inspired song, you will see that his three score Queens, and four score Concubines, with their virgin daughters, were greater beauties than we should suppose could exist before they were transfigured by the power of the resurrection.

Nelly.—Don't you think that a great many men and women would join the Church if they only knew of these things?

Abby.—There will be an innumerable multitude besides, who will come to Mount Zion. But there will be a larger multitude who will come forth to shame and everlasting contempt. They will look very shabby by the side of those who shine as the brightness of the firmament.

Nelly.—I am sorry I ever burnt that Revelation. I shouldn't have done it for the world if I had known as much as I do now. Can't George get another at Liverpool? Don't you think that the hundred thousand common girls of London would much rather have such husbands, and be themselves so exalted, than lead out their present miserable short lives as they do? And then, to be the mothers of such beauties as my little Susan and Ned! Come here Ned, you little Prince, bless you, there will be a good many as ready to worship you some day as I am to worship your father! I wonder how Gideon

felt with seventy such sons as my Ned! And then every faithful mother is to be blessed like Sarah and Rachel, as a mother of nations! and enough to support them, and wait before them too! I shall never say any more against this work, Ellen! And if they send George to the ends of the earth to preach this Gospel, without purse or scrip, I think I can bear it, and sing, "All is well." But I wonder if there are not as many bad men in England as there are women? I suppose the *men* wouldn't publish it if there were.

Abby.—It is true the men might not like to see the facts that disgrace them put into print, yet, I think, Nelly, if any one will take up a late edition of geography, they will there find that the adult male population of Great Britain is carefully set down in figures. That tells the number of bad men, although, strictly speaking, a little too large, yet sufficiently accurate for *round* numbers. Why, Nelly, I always look at the Lord's reckoning table, and that tells me that the whole earth has gone astray.

Nelly.—Surely, dear Abby, if all the wicked men in Britain are to be destroyed by wars, pestilence, famine, and their own drunkenness and debaucheries, there will be but few *men* left, but I hope that we shall be moved away before that comes to pass. I expect that a great many more than *seven* will want to take hold of my George, when there are so few men and so many women! A man will be more precious than gold. You would be surprised, Abby, if you should hear Ramsey tell whom he has seen at those bad places where he visits—parsons, and even bishops, in disguise. But Ramsey wouldn't expose them. He knows better, it would only throw him out of good employ. And the Bible says, it is our strength to keep still, or sit still, I don't know which, because I can't read. Some people thought that Mr. M. must be a very virtuous minister, who delivered a lecture in St. Paul's Chapel against polygamy and the pollution of our Church, but Ramsey tells a queer story on him. Ramsey having heard his lecture through, stopped in the door passage to see if Mr. M. would know him. Mr. M. affected not to know him till he came alongside, when he winked at Ramsey, and whispered in his ear, "Rams., you rascal, don't you tell of me." Now, this may be only Ramsey's gammon, and I shouldn't think that a parson would be such a hypocrite and profligate, if Christ hadn't said that they were hypocrites, and like painted sepulchres, having a fair outside. Jesus Christ must know better than I do. But, I suppose it is a sure sign, when a minister lectures against the true Church, that he is a bad man. Well, it's time I was going, I left Aunt Betty to take care of Susan, only for a few minutes, and she will think I have forgot myself. Do you know what offended sister Hugall the other night?

Abby.—I think that she must have been offended at herself more than anybody else. It appears that she and Elder Gamey had some conversation on this subject of marriage, in a little circle of brethren and sisters; and you know her thoughtless manner of speaking, according to the impulse of the moment, without considering how her expression would look in the consideration of others.

Nelly.—What did she say? I heard that it made the sisters blush and turn away their faces, and the men put their pocket-handkerchiefs to their mouths, and looked around for the spit-box. But, what did she say?

Abby.—Why she simply said that she *required a husband wholly to herself*, and she would tell Brigham Young so if he were there.

Nelly.—Did Elder Gamey say anything?

Abby.—No; nor did any one speak any more. It was silent as heaven for several minutes; each one seemed to think—and hang their heads, daring neither to laugh nor to speak. At length Sister Hugall, not having where to hide her face, got up and shot out at the door, and went home without so much as putting a handkerchief on her head.

Nelly.—Well, I am glad that I wasn't in her shoes that time. Good evening.

L.

HYMEN AT THE DIGGINS.—"The diggers," says a Sydney letter writer, "are marrying like fun. At Melbourne, the archdeacon tells me, the clergy, though daily at work, cannot get through the service fast enough. He has himself granted 200 licenses in a week." Immediately an emigrant ship comes in sight, proposals are made to every young lady on board, with a speaking trumpet.—*News of the World.*

HISTORY OF JOSEPH SMITH.

(*Continued from page* 207.)

Kirtland, March 12th, 1835.—This evening the Twelve assembled, and the Council was opened by President Joseph Smith, jun., and he proposed we take our first mission through the Eastern States, to the Atlantic Ocean, and hold Conferences in the vicinity of the several Branches of the Church for the purpose of regulating all things necessary for their welfare.

It was proposed that the Twelve leave Kirtland on the 4th day of May, which was unanimously agreed to.

It was then proposed that during their present mission, Elder Brigham Young should open the door to the remnants of Joseph, who dwell among the Gentiles, which was carried.

It was motioned and voted that the Twelve should hold their first Conference in Kirtland, May 2nd; in Westfield, New York, May 9th; in Freedom, N.Y., May 22nd; in Lyonstown, N.Y., June 5th; on Pillow Point, June 19th; in West Loboro', Upper Canada, June 29th; in Johnsbury, Vermont, July 17th; in Bradford, Massachusetts, August 7th; in Dover, New Hampshire, September 4th; in Saco, Maine, September 18th; Farmington, Maine, October 2nd.

ORSON HYDE, } Clerks.
WM. E. MCLELLIN, }

Kirtland, March 28th.

This afternoon the Twelve met in Council, and had a time of general confession. On reviewing our past course we are satisfied, and feel to confess also, that we have not realized the importance of our calling, to that degree that we ought; we have been light minded and vain, and in many things done *wrong, wrong*. For all these things we have asked the forgiveness of our heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time when we are about to separate is near; and when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our heavenly Father to grant unto us through His Seer, a revelation of His mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the power of darkness.

ORSON HYDE, } Clerks.
WM. E. MCLELLIN, }

To President Joseph Smith. jun.,
Kirtland, Ohio.

In compliance with the above request, I inquired of the Lord, and received for answer the following:—

Revelation on Priesthood.

There are in the Church two Priesthoods, namely, the Melchisedek and the Aaronic including the Levitical Priesthood. Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a great High Priest; before his day it was called *the Holy Priesthood after the Order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, (the Church,) in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

All other authorities or offices in the Church are appendages to this Priesthood; but there are two divisions, or grand heads; one is the Melchisedek Priesthood, and the other is the Aaronic or Levitical Priesthood.

The office of an Elder comes under the Priesthood of Melchisedek. The Melchisedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things.

The Presidency of the High Priesthood, after the Order of Melchisedek, have a right to officiate in all the offices in the Church.

High Priests after the Order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an Elder, Priest (of the Levitical order), Teacher, Deacon, and Member.

An Elder has a right to officiate in his stead, when the High Priest is not present.

The High Priest, and Elder, are to administer in spiritual things, agreeable to the covenants and commandments of the Church: and they have a right to officiate in all these offices in the Church, when there are no higher authorities present.

The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser Priesthood, is because it is an appendage

to the greater, or the Melchisedek Priesthood, and has power in administering outward ordinances. The Bishopric is the Presidency of this Priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron. But as a High Priest of the Melchisedek Priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of Bishop, when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power, by the hands of the Presidency of the Melchisedek Priesthood.

The power and the authority of the higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the Kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and Church of the first-born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the New Covenant.

The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the Gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

Of necessity there are Presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two Priesthoods. Of the Melchisedek Priesthood three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a Quorum of the Presidency of the Church. The Twelve travelling Counsellors are called to be the Twelve Apostles, or special witnesses of the name of Christ, in all the world, thus differing from other officers in the Church, in the duties of their calling; and they form a Quorum equal in authority and power to the three Presidents previously mentioned. The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles in all the world; thus differing from other officers in the Church in the duties of their calling; and they form a Quorum equal in authority to that of the Twelve especial witnesses or Apostles, just named. And every decision made by either of these Quorums, must be by the unanimous voice of the same; that is, every member in each Quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a Quorum when circumstances render it impossible to be otherwise). Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a Quorum of three Presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these Quorums or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, in faith, in virtue, and knowledge, temperance, patience, godliness, brotherly kindness, and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord: and in case that any decision of these Quorums is made in unrighteousness, it may be brought before a general assembly of the several Quorums, which constitute the spiritual authorities of the Church, otherwise there can be no appeal from their decision.

The Twelve are a travelling, presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven, to build up the Church, and regulate all the affairs of the same, in all nations, first unto the Gentiles, and secondly unto the Jews.

The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the Travelling High Council, in building up the Church, and regulating all the affairs of the same in all nations; first unto the Gentiles, and then to the Jews; the Twelve being sent out, holding the keys to open the door by the proclamation of the Gospel of Jesus Christ, and first unto the Gentiles, then unto the Jews.

The standing High Councils at the Stakes of Zion form a Quorum equal in authority, in the affairs of the Church, in all their decisions, to the Quorum of the Presidency, or to the Travelling High Council.

The High Council in Zion forms a Quorum equal in authority, in the affairs of the Church, in all their decisions, to the Councils of the Twelve at the Stakes of Zion.

It is the duty of the Travelling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the Gospel, instead of any others.

It is the duty of the Twelve, in all large Branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

The order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner :—

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God, by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the likeness or image of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

Enos was ordained at the age of an hundred and thirty-four years and four months, by the hand of Adam.

God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak; he was eighty-seven years old when he received his ordination.

Mahalaleel was four hundred and ninety-six years and seven days old, when he was ordained by the hand of Adam, who also blessed him.

Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five when Adam blessed him. And he saw the Lord, and he walked with Him, and was before His face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

Methuselah was one hundred years old when he was ordained under the hand of Adam.

Lamech was thirty-two years old when he was ordained under the hand of Seth.

Noah was ten years old when he was ordained under the hand of Methuselah.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head; a multitude of nations shall come of thee: and thou art a prince over them for ever.

And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befal his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.

It is the duty of the Twelve, also, to ordain and set in order all the other officers of the Church agreeable to the revelation which says:—

To the Church of Christ in the land of Zion, in addition to the Church laws, respecting Church business: Verily I say unto you, says the Lord of Hosts, there must needs be presiding Elders, to preside over those who are of the office of an Elder; and also Priests to preside over those who are of the office of a Priest; and also Teachers to preside over those who are of the office of a Teacher, in like manner; and also the Deacons: wherefore from Deacon to Teacher, and from Teacher to Priest, and from Priest to Elder, severally as they are appointed, according to the covenants and commandments of the Church; then comes the High Priesthood, which is the greatest of all. Wherefore, it must needs be that one be appointed, of the High Priesthood, to preside over the Priesthood; and he shall be called President of the High Priesthood of the Church, or in other words, the presiding High Priest over the High Priesthood of the Church. From the same come the administering of ordinances, and blessings upon the Church, by the laying on of the hands.

Wherefore the office of a Bishop is not equal unto it; for the office of a Bishop is in administering all temporal things; nevertheless, a Bishop must be chosen from the High Priesthood unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that Priesthood; nevertheless, a High Priest, that is, after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the Church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his Counsellors, whom he has chosen, or will choose among the Elders of the Church; this is the duty of a Bishop who is not a literal descendant of Aaron, but has been ordained to the High Priesthood after the order of Melchisedek.

Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a Stake of Zion, or in any Branch of the Church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other Bishops or judges in Zion, or elsewhere; and inasmuch as there are other Bishops appointed, they shall act in the same office.

But a literal descendant of Aaron has a legal right to the Presidency of this Priesthood, to the keys of this ministry, to act in

the office of Bishop independently, without Counsellors, except in a case where the President of the High Priesthood after the order of Melchisedek is tried; to sit as a judge of Israel; and the decision of either of these Councils, agreeable to the commandment, which says:—

Again, verily I say unto you, the most important business of the Church, and the most difficult cases of the Church, inasmuch as there is not satisfaction upon the decision of the Bishop, or judges, it shall be handed over and carried up unto the Council of the Church, before the Presidency of of the High Priesthood; and the Presidency of the Council of the High Priesthood, shall have power to call other High Priests, even twelve, to assist as Counsellors; and thus the Presidency of the High Priesthood, and its Counsellors, shall have power to decide upon testimony, according to the laws of the Church; and after the decision, it shall be had in remembrance no more before the Lord; for this is the highest Council of the Church of God, and a final decision upon controversies in spiritual matters.

There is not any person belonging to the Church who is exempt from this Council of the Church.

And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common Council of the Church, who shall be assisted by twelve Counsellors of the High Priesthood, and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice and the laws of God; that all things may be done in order and in solemnity before Him, according to truth and righteousness.

And again, verily I say unto you, the duty of a President over the office of a deacon, is to preside over twelve Deacons, to sit in Council with them, and to teach them their duty, edifying one another, as it is given according to the covenants.

And also the duty of the President over the office of the Teachers, is to preside over twenty-four of the Teachers, and to sit in Council with them, teaching them the duties of their office as given in the covenants.

Also the duty of the President over the Priesthood of Aaron, is to preside over forty-eight Priests, and sit in Council with them, to teach them the duties of their office, as is given in the covenants. This President is to be a Bishop; for this is one of the duties of this Priesthood.

Again, the duty of the President over the office of Elders, is to preside over ninety-six Elders, and to sit in Council with them, and to teach them according to the covenants. This Presidency is a distinct one from that of the Seventy, and is designed for those who do not travel into all the world.

And again, the duty of the President of the office of the High Priesthood, is to preside over the whole Church, and to be like unto Moses. Behold, here is wisdom; yea, to be a Seer, a Revelator, a Translator, and a Prophet, having all the gifts of God which He bestows upon the head of the Church.

And it is according to the vision showing the order of the Seventy, that they should have seven Presidents to preside over them, chosen out of the number of the Seventy; and the seventh President of these Presidents, is to preside over the six; and these seven Presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labour in the vineyard of necessity requires it; and these seventy are to be travelling ministers unto the Gentiles first, and also unto the Jews; whereas other officers of the Church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow; notwithstanding, they may hold as high and responsible offices in the Church.

Wherefore, now let every man learn his duty, and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 16, 1853.

ANNOYING THE SAINTS AND DISTURBING THEIR MEETINGS.—For some time past a gang of disorderly persons at Soham, Cambridgeshire, have taken delight in disturbing the Saints' meetings in that place, by flying birds in the meeting-room, shouting, putting out the lights, breaking forms and candlesticks, &c.; and in annoying the

brethren and sisters by pelting them with stones and dirt, and otherwise assaulting them. For a while this was borne, the disturbers only receiving a warning or an exhortation to refrain, and to amend their conduct; but this course had not the desired effect. Warrants were then obtained for two individuals, who appeared before the Rev. J. T. Bennet, and other magistrates, at Newmarket, February 22nd. The said magistrates, however, from some unexplained cause, dismissed the case without a hearing. This was no encouragement to the friends of order and justice. The brethren resolved to obtain legal protection and redress, if possible. After taking further steps in the matter, they obtained warrants for four individuals, three of whom appeared before the Rev. J. T. Bennet, and J. Dobede and J. T. Ireland, Esqrs., at Newmarket, March 8th, when the case was investigated, and the defendants were convicted in fines, bonds, and costs, or imprisonment, which, if not to their satisfaction, were in some measure according to their deserts; they were also informed that for the future they must not presume to disturb the Saints' meetings with impunity. Perhaps they may learn wisdom by experience. The newspaper report of the trial may be found on another page.

Some bigoted, low fellows, too, have for a long time taken the pleasure to annoy and disturb the meetings of the Saints in the City of Dublin. By Elder Clements' letter, published in the present Number, we learn that a summons was obtained for one ringleading "gentleman," but he, no doubt thinking that "discretion was the better part of valour," concluded to be like a policeman—missing when wanted, and perhaps he was inspired by the sage sentiment of the jingling lines which we give as correct as we remember:—

He that fights and runs away,
Lives to fight another day;
He that fights—in battle is slain,
Never lives to fight again.

This is no uncommon trait in "Anti-Mormons," when they smell danger, and sometimes before, for it is written, "The wicked flee when no man pursueth, but the righteous are bold as a lion."

Jesus said, "It must needs be that offences come, but woe to that man by whom the offence cometh." This is perfectly true now, as it was when he uttered it. But the care of all good men should be that *they do nothing to cause offences to come.* As the more advanced principles of eternal life and exaltation are revealed to the Saints, and knowledge and power increase in their hands, so will the necessity for the exercise of wisdom in the handling of those principles and that knowledge and power, increase, and so will the rage and enmity of the devil and all his imps, associates, and abettors, increase towards those who hold and advocate those principles and that knowledge and power. Learning is very good, and the Saints should gain as much of it as they can, but it requires something more than mere human learning to endow the Elders and Saints with the faculty of wisely and efficiently handling the great principles of salvation. It requires the wisdom that is from above; it requires the inspiration of the Holy Ghost to enable any man to know what principles to unfold to a congregation of people and what to keep back, and to order his conduct and conversation in such a manner as to manifest to the honest seekers after truth, that he has the good things of God in his possession, and that he uses them without abusing them. God has promised that He will freely give a sufficiency of His Holy Spirit to them that ask it of Him, and that if any man lack wisdom, he has only to ask of God, and God will give to him liberally and not upbraid him for his presumption in going to ask for it. Therefore let the Elders and the Saints feel after the Spirit of God,

that they may always be on the side of right, and be strengthened from time to time to war a good warfare, and ultimately overcome, and individually receive the priceless plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Meantime, when the powers of darkness rage, and persecution obtains, do not leave the matter for the Lord's consideration only; God expects to do His pleasure and to execute His vengeance too, but He also expects men, magistrates, and rulers, to do their duty. We say, when you are persecuted, try good words first, according to the law of God; if these avail nothing, try what virtue there is in magistrates and the law of the land, that all may be honoured in their respective spheres; if magistrates and legal authorities fail to execute justice, *then*, but not till then, commit the matter wholly and entirely to Him who judgeth righteously, and who saith, "Vengeance is mine, I will repay." Do this, and be wise.

China Mission.—We have received a letter from Elder James Lewis, dated San Francisco, February 14, who, with Elders Hosea Stout and Duncan Chapman, is on a mission to China. Elder Lewis states that, at the date of his letter, all the Elders for the other missions had sailed from San Francisco, and that himself and Elders Stout and Chapman were expecting to sail in a few days from there, for Hong Kong. It is our prayer that these brethren may be enabled to open the doors and windows of the "Celestial Empire," that its inhabitants may be cheered with the celestial light that is now beaming from the heaven of heavens. It will afford us special pleasure to hear from time to time of the progress of the various missions which are now on foot amongst the nations.

Departure of Elders Spencer and Houtz.—Elders Orson Spencer and Jacob Houtz embarked for Boston, U. S., on board the steamship *America*, April 2nd. They expect to labour in the United States, under the direction of Elder Orson Pratt, previous to returning to their homes in Great Salt Lake Valley.

Arrival.—Elder Daniel Toner, from Salt Lake Valley, arrived in Liverpool, April 1st, on a mission to Ireland. He sailed from New York, March 3rd, on board the *Roscius*.

Appointments.—Elder William Pitt is appointed to labour in the Cheltenham Conference, under the Presidency of Elder John Robinson.

Elder Daniel Toner is appointed to labour in Ireland, under the Pastoral charge of Elder John McDonald.

Elder Andrew Galloway is appointed to succeed Elder John Kelly, in the Presidency of the Isle of Man Conference.

S. W. Richards.

THE IRISH MISSION.

DISTURBING THE MEETINGS OF THE SAINTS IN DUBLIN — ONE OF THE MOB SUMMONED— ESTABLISHMENT OF A BOOK AND STAR DEPÔT.

(*Letter from Elder Gilbert Clements.*)

8, Great Ship Street, Dublin, March 25th, 1853.

Dear Brother S. W. Richards.—Persecution, I assure you, is not confined to Scandinavia, for we have our own share of "lively times," in this city. On Sunday evening last, our meeting was completely broken up by a mob full of the spirit of the devil. We used every gentle means possible to keep them quiet, but all in vain; the greatest excitement prevailed. The police at length arrived, and we

charged the principal ringleader, who said he was a "gentleman" (?) a B.A. of Trinity College. I regret to say the mob was so large, and the excitement so great, that the officers did not take him. All attempts to proceed with the meeting were fruitless, for the greatest confusion prevailed. One young man, not a member of the Church, got his mouth severely cut, because he spoke out against the conduct of these ruffians. The police at length cleared the Hall, the mob leaving playing the "Kentish fire."

"And this is in a Christian (?) land,
Where men oft kneel to pray."

We made application to the authorities for redress, and after attending court several days, we obtained a summons against the aforesaid "gentleman," but unfortunately he left the city the very morning we obtained it. We were anxious to make him an example, feeling it would have an effect on the rest, for he informed us, when he created the disturbance at our meeting, that he was on a committee of a regularly organized society, expressly formed to drive us out of the city, and that they were in correspondence with others of the same class in England and Wales. Of all the "anti-Mormons" I ever saw, and I have seen a great many, those of Dublin seem to be pre-eminently wicked. They would almost shame the devil himself.

What the result of this excitement may be, I know not; but I have confidence that that God "who maketh the wrath of man to praise Him," will cause "all things to work together for our good." Our most implacable enemies will yet see that there is a power in "Mormonism" they cannot circumscribe—a power with which they cannot cope; and God will bring His Saints off triumphantly, while they that continue to oppose His work, will utterly perish; for the voice of the Spirit through our Prophet is, "Woe be unto him who putteth forth his hand, his influence, his energies, or any of his powers to oppose it."

In the midst of many trials and sacrifices we have opened our fine hall to enunciate the principles of truth, and I hope we shall be enabled to maintain our position, for it is an important one. I feel convinced if we succeed in stemming this torrent of excitement, we shall do a great work in this city. If we have a calm for a little season, many will obey the truth, for "Mormonism" has interested a great number.

Well, in the midst of all these trying circumstances, I feel first rate, "looking forward to the recompense of reward." The great secret of life is to learn to be happy all the time, and the true secret of happiness is *contentment*. "I have learned," says the Apostle Paul, "in whatsoever state I am, *therewith* to be content." What an important lesson to learn!

I feel happy to say that our Book Agent, brother Bowring, has at length succeeded in obtaining a good shop (No. 4, Aungier Street,) for the sale of our works. We shall open it in a few days. It is an eligible situation, and I have no fears of its success; I anticipate much good by the opening of this depôt, and believe its influence will be felt throughout the Emerald Isle.

Enclosed we send a large order for books, &c., &c., which please forward as soon as possible.

With kind regards to Elders Jaques and Linforth, I have the honour to remain, dear brother Richards,

Yours most truly,

GILBERT CLEMENTS.

WONDERFUL MANIFESTATION OF THE POWER OF GOD.

VISIONS.—HEALING OF LAMENESS, AND INTERNAL TUMOURS OF FIVE YEARS' STANDING.

(*Letter from Elders John Van Cott and Henry Bridges.*)

Birmingham, March 18, 1853.

Dear Brother S. W. Richards,—Having been requested, likewise feeling it our duty, we make you acquainted with a very remarkable manifestation of the power of God in behalf of a sister twenty-eight years of age, by the name of Harriet Beresford, of Birmingham, daughter of Thomas and Elizabeth Beresford. The following is her narrative, word for word, as she gave it:—

"I have been sorely afflicted with tumours inside for about five years. They would be about eighteen weeks gathering; when gathered they caused me to be very large; they would then break, and discharge, and while doing so, I did not

suffer from them as I did while they were gathering, but it caused me to be very weak, so that I was unable to sit up for eighteen months together, and have been confined in bed aside from that about twelve months, at different times, during the five years of my illness. Have also been unable to walk for four-and-a-half years, in consequence of having five tumours on my hip, and being otherwise affected, causing me incessant pain during that period. Was in the hospital nine months during the time; had four surgeons and four doctors at different times to attend me, at a cost of over a hundred pounds; and they told me that I never could be cured.

"About four months ago I heard the Latter-day Saints' doctrine, and believed it; and was baptized on the twenty-sixth day of December, 1852. Had belonged to the Wesleyans for about twelve years. On the sixth day of February, at night, while praying to the Lord to ease my pain, a messenger appeared before me; he was of middle size, his countenance very pleasant, and the light that emanated from him was great. He said unto me, 'Be faithful, sister, the Lord will hear and answer your prayer.' He then spoke some time in a tongue that I did not understand, and then said, 'Sister, be faithful, and call for brother Bridges to anoint you with oil, and Elder Van Cott to pray over you, and those tumours shall leave you in the self same hour.' He then spoke again in another tongue and disappeared.

"On the following morning I acquainted brother Bridges with my vision. Elder Van Cott being out of town, I was not administered to until the 17th of February, when they administered to me according to the order of the Gospel, and the pain and swelling in my bowels left me in the self-same hour. But I still suffered greatly from the pain of the hip, and was still unable to walk.

"On the first day of March, at night, while asleep, I was awakened by a messenger, who was of dark complexion. But the light that emanated from him far exceeded that of the sun in brightness. He said unto me, 'Sister, be of good cheer, the Lord will give you the desire of your heart, you shall be made strong. Call for the Elders again to anoint you, and pray over you, and you shall be able to arise in the morning, and walk; and that will make your heart to rejoice, and all in the house with you; and you shall be the instrument in bringing many of your friends into the Church and Kingdom of God. Sister, be faithful, and the Lord will abundantly bless you.' He then disappeared.

"When I had the above vision, Elder Van Cott was out of town, therefore I was not administered to until the eighth of March at half-past ten, P. M., when Elders Van Cott and Bridges anointed me with oil, and prayed over me, rebuking the disease in the name of the Lord, and commanding the blessing which I desired, to rest upon me. In the morning I got up and walked down stairs alone, and have been able to walk ever since, and also to labour a great portion of each day, which makes my heart to rejoice, and thank the Lord for these blessings, for I know that it is by His power that I have been healed.

"HARRIET BERESFORD."

We will here introduce the testimony of the father and mother, sister, and brothers, who are not members of our Church. Also the testimony of two who are members:—

"Birmingham, March 18, 1853.

"We, the undersigned, hereby certify that Harriet Beresford has been unable to walk for four-and-a-half years; also that she has been afflicted with tumours for five years; and that she was pronounced incurable at the hospital. And we now testify that she is well and can walk; and we believe it to be by the power of God.

"THOMAS BERESFORD,
"ELIZABETH BERESFORD,
"JOSEPH BERESFORD,
"EMMA BERESFORD,
"ALFRED BERESFORD,
"WILLIAM BERESFORD,
"SARAH ELIZABETH LLOYD."

"Birmingham, March 18, 1853.

"I certify that I have been acquainted with Harriet Beresford for four months. She having lived with me, I know that she was unable to walk until she was administered to for her lameness. I also was well acquainted with her tumours, and that she suffered greatly from them. I was present when she was administered to in both cases, and I testify that I know she was healed by the power of God, through His servants anointing her with oil, and the prayer of faith.

"EMMA LUCAS."

We could have introduced a larger

amount of testimony, but think the foregoing is quite sufficient. But as we witnessed the situation of the sister, and administered unto her, we feel it our duty to bear our testimony of the wonderful manifestation of the power of God in her behalf; for we do testify that it was by His power that she was healed.

The residence of Harriet Beresford is 14 Court, 4 House, Bromsgrove-street, Birmingham.

We subscribe ourselves, your brethren in the New and Everlasting Covenant,

JOHN VAN COTT,
HENRY BRIDGES.

ARRIVAL OF THE "ELLEN MARIA," AT NEW ORLEANS.

(*Extract of a Letter from Elder Moses Clawson.*)

New Orleans, March 7th, 1853.

Beloved President S. W. Richards,—I take the earliest opportunity of informing you of the safe arrival at this place, of the company of Saints on board the *Ellen Maria*, on the 6th of March, making her passage from Liverpool in forty-seven days.

I was, nearly the whole of the voyage, confined with sickness, but the brethren in the Priesthood have diligently co-operated with me in carrying into effect such measures as the Spirit of God dictated would be for the good of the Saints; and the Saints generally have appreciated, and realized the necessity of obedience to every council given; so that all things have moved on harmoniously, and almost without an hard feeling. I never experienced more pleasure in presiding over any people than I have over those who came out on this ship, for the manner in which the Saints have conducted themselves has exceeded my most sanguine expectations. The first eight days of the voyage were very rough, which caused the Saints to be sick.

We have had five births, two marriages, and five deaths, on board, as follows:—

Births.—Sister Diggle, from the Heywood Branch, Manchester Conference, was safely delivered of a daughter, January 20th. Sister Mary Barnes, aged thirty-two, from the Hull Branch, was delivered of a son, January 25th, during a raging storm. Sister Kendall, wife of George Kendall late President of the Derbyshire Conference, was safely delivered of a son, January 30th. Sister Caroline Finn, from the Worcester Branch, was safely delivered of a son, February 7th. Sister Matilda Rebbeck, from the Queen's Forest Branch, Southampton Conference, was safely delivered of a son, February 19th.

Marriages.—Brother William Bown, from the Hull Branch, to sister Jane Ann Metcalf, from the York Branch. Brother Alfred Sparks, from the Worcester Branch, to sister Jane Fowler, from the Pershore Branch, Worcestershire Conference. These parties were married January 30, by Elder Moses Clawson.

Deaths.—Sister Mary Barnes, and infant, the former January 25th, the latter, January 26th; they were both committed to the deep on the 26th. William Reed, aged six years, an orphan, under the care of sister Elizabeth Smith, from the Portsmouth Branch; he died of decline, February 13th. Jacob Broadhurst, aged two years and four months, son of Samuel Broadhurst, from the Leigh Branch, Manchester Conference, March 2nd. Sister Matilda Rebbeck, March 2nd. The two last were consigned to a watery grave, at the mouth of the Mississippi river.

Our passage across the ocean was rough and stormy at times. We have been in very straight places, and unless the God of Israel had stretched out His arm to our deliverance, our position would have been hopeless. But the Saints have been cheerful and happy in the midst of their greatest trials, and the blessing of the Lord has attended this people during this portion of their journey—they have been diligent in seeking the Lord, and He has heard their prayers and blessed them with the rich blessings of His Spirit. And I pray that He may still continue to bless them until they shall reach the mountain home of the Saints.

In conclusion I pray that the blessings of my Heavenly Father may rest upon you, that you may be a blessing to the British Saints. And may they be wise and obedient to all the commandments of God through His servants the Prophets of the last days.

I remain your brother in the bonds of the new covenant of peace,

MOSES CLAWSON.

THE MORMONITES.

(*From the Cambridge Independent Press.*)

Robert Cater and *George Stedmans*, labourers, of Soham, were charged with having assaulted William Clements, while engaged in worship at the Mormons', or Latter-day Saints' Chapel, at Soham, on Sunday last [March 6.] Upon the congregation assembling for service, the mob, of which the prisoners and Petchy (as charged below) were the leaders, became violent and prevented them from going on with it; and Clements, one of the preachers, was siezed by the prisoners and thrown out of the chapel, and another member was collared and held down, while William Petchy, the prisoner in the subjoined case, daubed his face over with an oleaginous mixture of lamp black, paint, and grease, with which his ears, mouth, and eyes, were partly filled.—The complainant said he believed the Bible to be the word of God. He was in the chapel on Sunday last, when the prisoners and several of their companions came in, and commenced disturbing those assembled. At the time the congregation was lingering, there was a general rush made, and he felt himself grasped round the waist and lifted from the floor, and immediately thrown out of the building. The prisoners were the party who turned him out; after which they swore he (complainant) should not go in again.—Both prisoners here said that complainant was a false man.—Wm. G. Saunders and Philip Cray, members of the same sect, were at the chapel on Sunday last; they believed the Bible was true; and corroborated Clements' evidence.—The prisoners, in their defence, said that Clements had given them great provocation by publicly speaking against them in the chapel, and in doing so had called them a set of vagabonds, and other disagreeable names.—The Bench gave the prisoners to understand that although the Mormons' case was not gone into on that day fortnight, they, nor any other party, must suppose that they could go and assault them with impunity. If they disbelieved their doctrines, they ought to keep from their assemblies, rather than go for the purpose of assaulting them, by which, no matter whether the place in which they congregate was licensed or not, they rendered themselves amenable to the law; and it was the duty of the Bench to do justice to all parties.—The prisoners were convicted in a fine and expenses amounting to 19s. 3d each, and allowed a week to pay, or in default to be committed for 21 days.—*William Petchy*, of Soham, was charged with having grossly assaulted William Gimbert Saunders, of that place, by painting his face with a mixture of lamp black, &c., while at the chapel, on Sunday last. The complainant stated that he was pulled from his seat by the prisoner, and his brother, Joseph Petchy, took hold of him, using most disgusting language, and then pulled a tin box from his pocket, and took a paint brush and blackened his face all over with the contents. He (the complainant had done nothing to provoke the prisoner.—Mr John Brown, a preacher, said that the service was abruptly terminated, in consequence of the violence and insolence of the men who were present for the purpose of annoying them. During the time one person was engaged in prayer, they were laughing and hooting; and he saw the prisoner go towards Saunders, who was sitting at the opposite end of the chapel, and the tin box was pulled out of his pocket, and Joseph Petchy (not in custody) held him tightly while the prisoner painted his face with the black mixture, and put a quantity into his mouth, ears, and eyes. There was a coating of this composition, of about half a sixteenth of an inch, upon his face. He did not see Saunders first interfere with prisoner.—In answer to the prisoner, witness denied that he entertained an opinion that a plurality of wives was right.*—Prisoner (to witness), One of your Latter-day Saints, in speaking of the excess of prostitution in this country, attributed it to the modes of Church religion, and said that the Church Prayer Book was abominable, and added, that some might have a number of wives, while others were to have none at all.—Witness said that he was not to be responsible for what might have been erroneously stated, and no doubt much exaggerated. Prisoner asked if he was speaking on Sunday about hens laying eggs, and its proving

* We learn that Elder Brown denied that polygamy was right to be acted upon in this land; he wished to explain the principle, but was not allowed.—[Ed. Star.]

their death. He (witness) was prevented speaking for more than two minutes, and might have used some expression of that kind. Saunders had not told him what he was to say against him (prisoner), nor yet requested him to give evidence.—David Murfett saw Joseph Petchy with the tin box, and the prisoner took a brush and blackened Saunders' face. He did not know whether Saunders collared Petchy first or not.—In answer to the prisoner, witness said that he did act as deacon in the chapel.—William Clements, another preacher, gave similar testimony.—The prisoner said that Clements had used very bad language towards him and others. He had said that prisoner would go to Hell and be shot black. The Bench considered this a very gross case, and again intimated that the public must not indulge in such disgusting acts, and fined the prisoner 10s., and 13s. 3d. costs; to be paid in a week, or be imprisoned for one month.—The same prisoner was then charged with assaulting William Clements in the street on Sunday afternoon last. Complainant was speaking to some friends when the prisoner came up and said, "b— your eyes, if you go to that b— place (meaning the chapel) this afternoon, I will do your business for you, you b—." He then knocked complainant's hat off, and kicked it several yards. He had reason to believe that the prisoner would do him some bodily harm, and he was afraid to go about in consequence.—Elizabeth Murfett was present and heard the prisoner threaten to do Clements' business, and saw him shake him, knock off his hat, and kick it.—In answer to the Bench, she said that she was married, and was a Mormonite; she believed in the Bible, but knew very little about the doctrine of plurality of wives. She found in the Bible that many good men had more than one wife, and was of opinion that it was lawful for a man to have more than one wife; but not for a woman to have more than one husband.—The prisoner was ordered to find two sureties in £10, each, and himself bound in £20, to keep the peace for three months.—These cases created considerable interest, and the Court was crowded to excess.

VARIETIES.

A Conference of dissenting ministers has been convened to be held in Chester, to consider the present serious state of affairs, in regard to the "deadness" of the churches, and the alienation of the working classes.—*Lloyd's Newspaper.*

More Gold.—It certainly appears as though there is to be no end to the discoveries of gold on this continent. A despatch from Louisville announces that the inhabitants in the vicinity of the Cherokee nation have been thrown into great perturbation by the finding of gold in that region. Who says this is not a great country?—*New York Herald.*

An awful thunder and lightning snow storm occurred in the State of Maine, U. S. A., on the 13th of February. The lightning is described as having been of a purple colour; it sometimes appeared as balls of fire, entering houses and shaking them to their foundations, making a crackling noise like the breaking of glass in some of the houses; tearing up trees, and hurling them and masses of earth and rock to a distance; splitting masts of ships, &c.

The Valley of Salt Lake is a charming country, and under fine cultivation, where the emigrant can purchase anything raised in a farming country, as cheaply as on the Missouri river. The Mormons do not object to emigrants passing through the Valley. They have no other market for their produce. All persons civilly disposed will find good treatment at the hands of the Mormons. But if addicted to profane language, dont stop in Salt Lake City, unless you would like to be trotted off to the Magistrates, and pay a fine of five dollars and costs for every offence. There are persons always about ready to inform on you, and have you fined.—*S. M. Bowman, Esq.*

Caution.—The Saints are hereby cautioned against the impositions of J. B. Franklin, of London, who, we learn, has been visiting several Conferences, making wonderful professions, and obtaining money under false pretences.

Addresses.—Perry G. Sessions, 22, Union Street, Ardwick, Manchester.
Sylvester H. Earl, Mr. Josiah Rhead's, Pitt Street, Burslem, Staffordshire.
Spicer W. Crandal, Mr. Josiah Rhead's, Pitt Street, Burslem, Staffordshire.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31ST, 1853.

CONFERENCE.	AGENT.	Dr.		
London	T. C. Armstrong	£649	12	4¾
Birmingham	Henry McCreery	307	12	7½
Glasgow	R. Kirkwood	177	8	11½
Bradford	J. B. Pears	160	17	10
South	Simon Irwin	143	10	8
Warwickshire	Richard Tilt	116	0	2
Sheffield	John Memmott	109	15	9½
Manchester	James Walker	102	19	1
Norwich	John Hyde	100	18	5½
Lincolnshire	Edward Weaver	95	5	3½
East Glamorganshire	R. Morris	88	8	3½
Bedfordshire	J. Chapman	77	16	0½
Newcastle-on-Tyne	James Robson	76	9	2
Herefordshire	George Picton	73	2	0½
Reading	James Frewin	72	16	4
Nottinghamshire	Henry Savage	72	5	9½
West Glamorganshire	Wm. Richards	71	11	11½
Staffordshire	G. Simpson	69	3	8½
Cheltenham	Thomas Clarke	67	18	10½
Derbyshire	William McGhie	65	18	2½
Preston	John Holsall	62	17	8
Southampton	C. R. Savage	53	1	8½
Channel Islands	Francis Kirby	50	15	2
Hull	Abraham Smith	50	10	9½
Cambridgeshire	R. J. Townsend	48	1	11
Land's End	John Kessell	45	12	7¾
Edinburgh	J. McComie	42	4	8
Dorsetshire	Edward Frost	33	12	4
Worcestershire	Charles Peat	32	10	10½
Dundee	A. N. McFarlane	32	4	5
Leicestershire	Thomas Kempin	31	10	6
Carlisle	Thomas Taylor	30	19	9
Liverpool	James Linforth	28	3	5
Late Herefordshire	J. Preece	24	17	9
Belfast	Thomas Lyon	22	0	1¼
Shropshire	Joseph Akers	17	13	7½
Carried forward		£3306	9	0

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3306	9	0
Monmouthshire	G. W. Davies	14	5	7
Denbighshire	G. Roberts	8	6	9½
Pembrokeshire	John Price	7	4	6
Brecknockshire	W. Williams	6	11	7½
Llanelly	A. L. Jones	6	8	1½
Isle of Man	James Tatlock	6	1	11
Carmarthenshire	Isaac Jones	4	12	8½
Flintshire	Lewis Davies	3	16	0
Anglesea	Wm. Simms	3	6	1½
Wiltshire	Samuel Gentle	2	17	0
Pembrokeshire North	Philip Sykes	2	10	6½
BRANCH.	**AGENT.**			
Dublin	H. E. Bowring	36	6	0½
Derry	Thomas Ord	4	19	8
Tedbury	J. Walker	5	0	10
Jersey	(Wm. Ballan)	2	5	2
William Gibson (St. Louis, U.S.A.)		42	8	6
Gibraltar Mission (Edward Stevenson)		18	6	9
Cape of Good Hope Mission (J. Haven)		14	18	4½
Australian Mission (Murdock & Wandell)		11	10	10½
Malta Mission (Thomas Obray)		7	14	9½
Jabez Woodard (Italy)		4	4	2
Thomas Braidwood		2	13	0
Matthew Hicks (New York, U.S.A.)		0	18	10½
J. W. McLellan		0	17	9
Edward Sutherland		0	15	3
Daniel Carn		0	5	8
O. B. Huntington, (U.S.A.)		0	1	8
L. O. Littlefield (Council Bluff City, U.S.A.)		0	1	6
Dr. S. M. Brice (Iowa, U.S.A.)		0	1	6
Lawson Simpson		0	0	9
(Errors excepted.)		£3526	1	0½

LIST OF MONIES RECEIVED FROM THE 24TH TO THE 31ST MARCH, 1853.

John B. Pears	£10	0	0
C. H. Savage	10	0	0
William M'Ghie	2	5	0
T. B. H. Stenhouse (Switzerland)	2	0	0
John Memmott	10	0	0
Robert Kirkwood	5	0	0
T. C. Armstrong	0	14	0
George Simpson	10	0	0
A. N. McFarlane	7	17	6
James Robson	5	0	0
John Price	2	0	0
Murdock & Wandell (Australian Mission)	24	0	0
Carried forward	£91	16	6

Brought forward	£91	16	6
John McComie	20	0	0
Henry Savage	9	15	0
James Walker	10	3	11
Lewis Davies	1	10	0
James Frewin	4	0	0
James Linforth	3	18	7½
Joseph Chapman	2	10	0
Edward Frost	4	12	0
John Holsall	7	0	0
James Tatlock (per J. Kelly)	6	17	10
	£162	3	10½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17.—Vol. XV. Saturday, April 23, 1853. Price One Penny.

A WORD WITH OUR OPPONENTS.

(*Extract from the Seer.*)

We should be pleased to have some of the wise theologians of our day bring forward even one passage from either the Old or New Testament to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a practice was sinful either under the Patriarchal, Mosaic, or Christian dispensations. Let them show that the practice was not continued under the Christian dispensation. Where and when did our Saviour ever condemn it? Where and when did any of his Apostles ever condemn it? Here, then, ye ministers of Christendom, are some grave questions for you to settle. Would you convert the "Mormons" of Utah Territory from this practice—show them that it is sinful or unscriptural. No sooner was it sounded abroad through the columns of the *Seer* that the Saints in Utah believed in and practised the plurality of wives, than the whole army of editors and ministers throughout Christendom formed themselves in battle array; the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah, with one tremendous onslaught—curses, denunciations, and ridicule, are poured out like a flood upon their heads. The whole English vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war where is the editor or minister that can brandish the sword of truth against that which he condemns? Where is the theological Goliath of modern Christendom that can stand before the sling stones of truth as they are hurled by the power of Israel's God into the midst of the enemy's camp? Denunciations are not arguments—curses and vile reproaches will not convince the judgment nor enlighten mankind. Editors and ministers will find some wise men yet left on the earth, who are not afraid of the Bible nor of Bible truths; by that sacred volume they will form their judgment, and not upon popular traditions nor the denunciations of the bigoted. Wise men of Babylon wonder—editors are astonished—ministers are amazed—priestcraft trembles to its very centre—and the Devil and his angels are mad to think that after all their united exertions to put a stop to the spread of this "*awful delusion*" as it is denounced, it still prospers with unparalleled success among every nation to which it has been published. How is it, inquires the wise statesman, that such a bare-faced imposition converts its tens of thousands annually among the most civilized nations of the earth? What is the secret of its prosperity? We will tell you, Mr. Statesman, there are many tens of thousands of honest, upright men who, in despite of priestcraft, will investigate for themselves, and in so doing, they find that "Mormonism," which is called by editors and ministers a "bare-faced imposition," has never as yet been proved to be such—they find that the cry of delusion is one thing, and the proof of delusion is ano-

ther—they reason within themselves, that if "Mormonism" is such a "base imposition," why has not some giant theologian been able, after a score of years, to prove it to be such? They find the world flooded with books, pamphlets, periodicals, editors, ministers, mobs, and murderers, all crying "Beware of Mormonism!" "Beware of that soul-destroying imposition!" "Beware of the wicked, beastly, licentious Mormons!!" "Beware of Mormon Polygamy!!!" The Mormons of Utah are Polygamists!!!" "O awful!" "O horrible!" "O abominable!" "Who could have believed it!" "Cannot Gen. Pierce do something to put a stop to this dreadful evil!" "To avert the calamities of civil war the Mormons should be made to obey the laws!" Such are the arguments, Mr. Statesman, that wise and candid men hear against the so-called delusion. They again reflect if "Mormonism" is really such a dreadful delusion, and if a plurality of wives is, indeed, so sinful and unscriptural, why are not some candid arguments—some scriptural evidences forthcoming to convince the judgment and enlighten the mind, and to show the nature of the delusion, and why, and wherein it is a delusion? Why, say they, are all these denunciations heaped upon the Latter-Day Saints, without one logical argument, or scriptural evidence to sustain them?

If editors and ministers wish to put a stop to the rolling of the great wheels of "Mormonism," we advise them to try another plan. You have found that evil epithets and the cry of imposture, have been tried in vain. Such empty trash is becoming stale; it is not received as evidence by a thinking public. They do not greedily swallow it down; they want something more substantial. Let theologians back up their cry of delusion by good, sound reasoning—by evidences from the Word of God. Let editors and authors, for once, show themselves men of sense; let them, for once, appeal to the law and testimony, and expose "Mormonism" scripturally; let them, for once, prove to the world that the doctrines of the Latter Day Saints are false; let them show from the Word of God that a plurality of wives is sinful or unscriptural. If they will, for once, adopt this plan, they will find that it will have more weight in the minds of an intelligent, thinking public, than all the ridicule, vile reproaches, and popular denunciations, that the devil can invent. Try it and see. If you will prove "Mormonism" to be a delusion; if you will show by the Word of God that a plurality of wives is not sanctioned under the Gospel as it was under former dispensations, you will greatly enlighten the minds of the people of Utah. Think not that the descendants of the pilgrim fathers—the intelligent sons and daughters of the New England States—the citizens of this great Republic, educated under the salutary influence of American institutions, who now dwell in exile in the Mountain Territory, are so lost in the depths of barbarism—so engulphed in the fatal vortex of delusion—so impenetrable to sound arguments and logical reasoning—so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least make the exertion once; convince them of their errors of doctrine or errors of practice. Let missionaries be sent among them; they shall be treated with the highest respect; meeting houses shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings, and if they are able to prove "Mormonism" a delusion, they will convert the great majority of the Territory. Here, then, is a splendid field for missionary enterprize. But let us notify you to send men who are not afraid of the Word of God. Let men be sent who will make no denunciations, only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that missionaries and editors say without proof; they have too much honesty and desire for the truth to believe a thing to be true or untrue because long-established customs and popularity sanction it. The people of Utah hear and then judge; they think for themselves, and do not hire ministers and editors to think for them. Come, then, you missionary societies whose bosoms yearn over the dark and benighted heathen in foreign climes, awake to the awful condition of the poor and outcast Latter Day Saints in your own land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountain tops; let the vales of Utah be refreshed by their sublime effusions; let the hills and mountain

gorges re-echo the glad tidings, till every ear shall hear, and every heart be penetrated. A voice is heard from Utah, saying, Come over and help us; teach us of our errors; convince us of our delusions, if we have any; set us in the good old paths of ancient Christianity, if we are not already walking therein; take us by the hand and lead us into the light, if you consider us in darkness; prove to us that the Book of Mormon is an imposition, that we may be justified in rejecting it; convince us that a plurality of wives is contrary to the Gospel; let your light shine upon the mountains and upon the highest places of the earth, that Utah may, peradventure, become enlightened; at least, that she may be able to see some of the beauties of civilized society. The inhabitants of that dark and benighted land are so far sunk in the depths of barbarism, that they will not suffer a public prostitute to live in the Territory: an adulterer or seducer is not considered fit to live in that barbarous land. These ornaments of civilized and Christian nations, do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people. Missionaries, therefore, will have a great work to perform to reclaim the "Mormons" from all their barbarous and degrading customs, and polish and adorn them with all the beauties of civilization. But let them not be discouraged; if they can prove that they have greater light than the Saints, they may be assured of success, and that the people *en masse* will be converted.

But "the people of Utah should be made to obey the laws in order to avert the calamities of civil war." We hope that priests and editors will not marshal the whole nation against them. At least, show them some little mercy, by first informing them what laws of God or man they have broken. Before you blot their names out from under Heaven, give them one chance of repentance and reformation, by sending wise men, and judges, and lawyers, to point out to them what law of the United States they have violated, or what law of Utah Territory they have transgressed. If it be contrary to the laws of the United States for the citizens of Utah to have a plurality of wives, they are certainly ignorant of the existence of such laws. None of the lawyers or judges who have been sent among them have ever pretended that the United States have passed any laws upon that subject. And as for the laws of the individual states and other territories, Utah is not aware that she is amenable to them. Each state and territory passes its own laws to regulate its own domestic relations and internal affairs, and is not under the jurisdiction of any other. If Utah has become a transgressor of any laws to which she is amenable, let the judges of the Supreme Court, appointed for that territory, take cognizance of the same, and punish her citizens by law. This will "avert the calamities of civil war" which editors and religious bigots are so fearful of. We ask the citizens of the Northern states, if their state laws authorize them to regulate the policy of the Southern States in regard to slavery? Have they the right to say that the Southern States must and shall abolish slavery? The State laws of the North have nothing to do with the domestic relations of the South. So it is in regard to Utah; she asks not the interference of any state of this Union to dictate to her what kind of policy she must adopt in her legislative enactments; if she choose to adopt slavery in her midst, the organic law of the Territory gives her the privilege; if she choose to practise a plurality of wives, she has the most unbounded right to do so, until prohibited by law; if she choose to pass laws authorizing her citizens to marry a hundred or seven hundred wives, it would be a violation of no law or Constitution of the General Government. If enthusiasts and religious bigots are not pleased with the liberties guaranteed in the great Constitution of this country, let them petition Congress for a different kind of government—one that shall combine the ecclesiastical with the civil power—one that shall incorporate the holy inquisition for the punishment of all heretics who dare think or act for themselves—one that shall issue a bloody edict for the extermination of the Latter-day Saints wherever they can be found: such a government would be much better adapted to their wants: such a government would enable them to rule over the consciences of men by the sword, the faggot, and the fire: such a government

would enable them to effectually demolish all delusions and heretical opinions by physical arguments, instead of mental. O, how beautiful! how logical! how powerful in its applications would such an order of things be! Before such irresistible logic the poor "Mormons" would stand no chance at all: they would be overpowered, butchered, roasted alive, as an unequivocal testimony of their gross delusions!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 248.)

The school closed, the last week in March, to give the Elders an opportunity to go forth and proclaim the Gospel, preparatory to the endowment.

Sunday, March 29th, I preached about three hours, at Huntsburgh—where Wm. E. McLellin had been holding a public discussion, on a challenge from J. M. Tracy, a Campbellite preacher, the two days previous, on the divinity of the Book of Mormon—at the close of which two were baptized; and on Monday, four more came forward for baptism.

April 3rd and 4th, a Conference of the Saints was held at Freedom, New York, Sidney Rigdon presiding.

Fifteen Branches of the Church were represented; five of which had not been previously represented at any Conference, numbering about fifty members.

Elder Chester L. Heath, of Avon, was expelled from the Church, for breach of covenant, and not observing the Word of Wisdom.

WARREN A. COWDERY, Clerk.

[The following is the copy of a letter from certain members of the Irvingite church (so called) in England, presented to certain Elders of the Church of Latter-day Saints, on the evening of the 10th of June, 1835, by a gentleman named in the same, at the time calling himself a communicant, and preacher of that Church.]

To the Saints of the Most High:—

Dear Brethren in the Lord,—At a Council of the Pastors of our Church, held March 28th, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved that as he had an anxious desire to go to America to see the things that are spoken of in one of your papers brought here by a merchant from New York, he should have, as he desired, the sanction of the Council, and if it pleased the Lord, His approval. The Lord hath seen our joy and gladness to hear that he was raising up a people for himself in that part of the New World, as well as here. O, may our faith increase that he may have Evangelists, Apostles, and Prophets, filled with the power of the Spirit, and performing His will in destroying the works of darkness.

The Rev. Mr. Hewitt was professor of mathematics in Rotherham Independent Seminary, and four years pastor of Barnsly Independent Church. He commenced preaching the doctrines we taught, about two years since, and was excommunicated. Many of his flock followed him, so that he was eventually installed in the same Church, and the Lord's work prospered. As he is a living epistle, you will have, if all be well, a full explanation. Many will follow, should he approve of the country, &c., who will help the cause, because the Lord hath favoured them with this world's goods. We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our brother's holy determination to see you; and we understand that persecution had been great among you, or would be, but we were commanded not to fear, for He would be with us. Praise the Lord.

The time is at hand when distance shall be no barrier between us; but when, on the wings of love, Jehovah's messages shall be communicated by His Saints. The Lord bless our brother, and may he prove a blessing to you. Be not afraid of our enemies; they shall, unless they repent, be cast down by the Lord of Hosts. The workers of iniquity have been used by the Prince of darkness to play the counterfeit; but discernment has been given to us, that they were immediately put to shame, by being detected, so that the flock never suffered as yet by them.

Grace, mercy, and peace be unto you from God our Father, and from the Spirit, Jesus Christ our Lord. Amen.

I am, dear sir,

Your brother in the Gospel,

THOMAS SHAW.

Barnsly, April 21, 1835.

[One object, and only one, has induced

us to lay the foregoing letter from England, before our readers; and that is, the good of the cause of God. It might have remained in our possession, perhaps for years, in silence, had it not been for circumstances, which we will briefly mention hereafter.]

On the 26th of April, the Twelve Apostles, and the Seventy who had been chosen, assembled in the Temple, (although unfinished) with a numerous concourse of people, to receive their charge and instructions from President Joseph Smith, jun., relative to their mission and duties. The congregation being assembled, Elder Orson Pratt arrived from the south part of the state, making our numbers complete, Elder Thomas B. Marsh having arrived the day previous.

28th. The Twelve met this afternoon at the School Room, for the purpose of prayer and consultation. Elder David W. Patten opened the meeting by prayer.

Motioned and carried, that when any member of the Council wishes to speak, he shall arise and stand upon his feet.

Elder McLellin read the commandment given concerning the choosing of the Twelve; when it was voted that we each forgive one another every wrong that has existed among us, and that from henceforth each one of the Twelve love his brother as himself, in temporal as well as in spiritual things, always inquiring into each other's welfare.

Decided that the Twelve be ready and start on their mission from Elder Johnson's tavern, on Monday at two o'clock A.M., May 4th.

Elder B. Young then closed by prayer.

ORSON HYDE, } Clerks.
W. E. MCLELLIN, }

May 2nd. A grand Council was held in Kirtland, composed of the following officers of the Church, viz.:—Presidents Joseph Smith, jun., David Whitmer, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, Joseph Smith, sen., and Hyrum Smith, with the Council of the Twelve Apostles, Bishop Partridge and Council, Bishop Whitney and Council, and some of the Seventy, with their Presidents, viz., Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young, and Levi Hancock; and many Elders from different parts; President Joseph Smith, jun., presiding.

After the Conference was opened, and the Twelve had taken their seats, President Joseph Smith, jun., said that it would be the duty of the Twelve, when in Council, to take their seats together according to age, the oldest to be seated at the head, and preside in the first Council, the next oldest in the second, and so on until the youngest had presided; and then begin at the oldest again, &c.

The Twelve then took their seats according to age, as follows:—Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different Branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion or one of its Stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid.

No official member of the Church has authority to go into any Branch thereof, and ordain any minister for that Church, unless it is by the voice of that Branch. No Elder has authority to go into any Branch of the Church, and appoint meetings, or attempt to regulate the affairs of the Church, without the advice and consent of the presiding Elder of that Branch. If the first Seventy are all employed, and there is a call for more labourers, it will be the duty of the seven Presidents of the first Seventy to call and ordain other Seventy and send them forth to labour in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. The Seventy are not to attend the Conferences of the Twelve, unless they are called upon or requested so to do by the Twelve. The Twelve and the Seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the Churches to assist them.

Elder Henry Herriman was ordained one of the Seventy.

The circumstances of the Presidents of the Seventy were severally considered, relative to their travelling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness, to go at the call of the Twelve, when the Lord opens the

way. Twenty-seven of the Seventy were also considered, and it was decided they should hold themselves in readiness to travel in the ministry, at the call of the President of the Seventy, as the Lord opens the way.

After an adjournment of one hour, the Council re-assembled.

Ezra Thayre was suspended as an Elder and member, until investigation could be had before the Bishop's court, complaint having been preferred against him by Oliver Granger.

Lorenzo Barnes was ordained one of the Seventy; also Henry Benner, Michael Griffiths, Royal Barney, and Lebbeus T. Coon, who, together with twenty others, were called upon to hold themselves in readiness to travel when circumstances permit.

The Elders of Kirtland and its vicinity were then called upon, or their circumstances considered; and their names being enrolled, President Joseph Smith, jun., arose with the lists in his hand, and made some very appropriate remarks, relative to the deliverance of Zion; and, so much of the authority of the Church being present, moved that we never give up the struggle for Zion, even until death, or until Zion is redeemed.

The vote was unanimous, and with deep feeling.

Voted, that all the Elders of the Church are bound to travel in the world to preach the Gospel, with all their might, mind, and strength, when their circumstances will admit of it; and that the door is now opened.

Voted, that Elders Brigham Young, John P. Green, and Amos Orton, be appointed to go and preach the Gospel to the remnants of Joseph, the door to be opened by Elder Brigham Young; and this will open the door to the whole house of Joseph.

Voted, that when another Seventy is required, the Presidency of the first Seventy shall choose, ordain, and set them apart from among the most experienced of the Elders of the Church.

Voted, that whenever the labour of other Seventy is required, they are to be set apart and ordained to that office; those who are residing at Kirtland and the regions round about, who can come to Kirtland, and be set apart and ordained by the direction of the Presidency of the Church in Kirtland.

WM. E. MCLELLIN, Clerk.

The Twelve left Kirtland this morning, and embarked on board the steamer *Sandusky*, at Fairport, and landed at Dunkirk, New York, 5 o'clock, P.M.; and after preaching in those regions a few days, met in Conference at Westfield, May 9th, according to previous appointment; the Church being present, and Thomas B. Marsh, the oldest of the Quorum, presiding.

The following items were suggested for the consideration of the Council.

1st. Resolved:—That the limits of this Conference extend south and west to the line of Pennsylvania, north as far as Lake Erie, and east as far as Lodi, embracing the Branches of Westfield, Silver creek, Perrysburgh, and Lavona, to be called the "Westfield Conference."

2nd. Inquire into the standing of all the Elders within the bounds of this Conference.

3rd. Inquire into the manner of their teaching, doctrines, &c.

4th. Inquire into the teaching, conduct, and faithfulness of all travelling Elders who have recently laboured within the bounds of this Conference.

5th. Hear a representation of the several Branches of the Church.

On investigation, the standing and teaching of the Elders present met the approbation of the Council, except the teaching of Elder Joseph Rose, which was that "the Jewish church was the sun, and the Gentile church was the moon, &c.; when the Jewish church was scattered, the sun was darkened; and when the Gentile church is cut off, the moon will be turned to blood;" also some things relative to the apocalyptic beast with seven heads and ten horns, &c.

He was shown his error, and willingly made a humble confession.

The faithfulness of all the travelling Elders was found to be good.

The members of the Westfield Branch were represented in good standing, with a difficulty on the minds of some, relative to the baptism of brother Lloyd L. Lewis, inasmuch as he was baptized by a travelling Elder, without the Church being called together to know if they would receive him to fellowship.

The Council decided that if there was a fault, it was in the administrator, and not in the candidate. This Branch numbered seventy-five.

The Lavona Branch, twenty in good standing, but low in spirit in consequence of a neglect to keep the "Word of Wisdom."

After further instructions on general principles, the Conference adjourned until 8 o'clock, A.M., Monday evening, May 11th.

Sunday, 10. Elders Marsh and Patten preached to an attentive congregation of about five hundred; after Sacrament, five persons desired baptism, which was attended to by Elder McLellin.

May 11th. Conference met pursuant to adjournment.

Resolved unanimously:—That this Conference go to, immediately, and appoint their "wise men," and gather up their riches, and

send them to Zion to purchase land according to previous commandment, that all things be prepared before them in order to their gathering.

Much was said to the Conference upon these important things; and they covenanted before the Lord, that they would be strict to attend to our teaching.

After preaching by Elder Young at three o'clock, P.M., and the farewell exhortation of the Twelve, seven individuals were baptized by Elder Hyde, who were confirmed in the evening. And after laying hands on many sick, who obtained relief, adjourned to the 22nd instant, to meet in Freedom, New York.

ORSON HYDE, Clerk.

(To be continued.)

THE WRONGS OF WOMEN.

For a long time past, the public mind has been shocked and disgusted by what appears to be the increasing tendency of men, in the lower classes of life, to treat their wives with a brutality that is shameful to manhood, and intolerable to society. It is scarcely possible in the present day to take up a public journal, without being struck with amazement and horror, at the narrative of some cruel and ruffianly outrage perpetrated upon individuals of the weaker sex by persons whom one blushes to call Englishmen. Whilst we are priding ourselves upon the rapid march of civilization amongst all ranks of our community, we seem, as relates to offences of this nature, to be receding from it even to a greater distance than the rudest and most barbarous savages. In this boasted land of ours—where the domestic affections are held in the highest regard, and are supposed to exercise more than ordinary influence upon the decorum and happiness of society, the mind is constantly appalled by the contemplation of assaults, of the most cowardly and dastardly character, committed upon defenceless women by brutes in the form of men.

A reference to the reports of our Metropolitan Police Offices during the last few months, will suffice to show the extent to which this evil is spreading, and at the same time will exhibit the utter insufficiency of the punishment provided for it by the law as it at present exists. Let us quote a few instances. In the month of December last, a man who had for some time been living separately from his wife, accidently met her in the street. He asked her how she was getting on. She replied "pretty well." He then applied to her an opprobrious epithet, and, without any provocation whatever, struck her as hard as he could, and knocked her down, injuring her back severely. With the assistance of others she got from him and went home. He followed her there, striking her repeatedly on various parts of the body. On the following morning he again went to her room, seized her by the hair of her head, drew a knife from his pocket, opened it, and attempted to cut her throat. In the endeavour to prevent his doing this the poor woman's fingers were severely cut. The punishment inflicted on this man was a fine of £5, or the alternative of two months' imprisonment without labour. In the same month a tailor was convicted before a magistrate, of having beaten his wife with his fists, and afterwards striking her repeatedly, upon the arms and head, with a bit of iron which had been used for a poker. In this case a similar penalty was imposed. In the month of January a floor-cloth worker, offended with his wife for endeavouring to dissuade him from joining some dissolute companions, gave her a couple of black eyes with his fists, and afterwards beat her severely with the tongs, saying that she had "made him look little in the eyes of his friends." This man was fined £5. Some time previously a street in the Mile-end-road was disturbed in the dead of night by screams of "Murder!" A police constable, on going to the house whence the cries issued, found a man and his wife in one of the rooms. The wife was sitting in a chair, attended by two females; she had a large cut over her left eye, and was bleeding much. Her eyes were blackened, and she appeared to suffer great pain in her stomach. She was taken to the hospital, and remained there for some time. It appeared that her husband had brutally ill-used her, and that, having knocked her down, he had repeatedly jumped upon her body. He, also,

was fined £5. Were it not that the details are too hideous, and too revolting for publication, we might cite many other instances of an infinitely more atrocious character, in which wives have been made the victims of their husbands' brutality, and in which the penalty imposed by the law has been equally inadequate. We have, however, quoted enough to show the prevalence and the enormity of the vice, and to prove the necessity for the adoption of some severer means of coping with it.—*News of the World.*

CAUTION TO GOVERNESSES.—" I, sir, am the daughter of a clergyman. Before I was sixteen I was destitute, and an orphan. I became a governess in a family of distinction. I, too, sinned—I, too, blasted my prospects, such as they were, in life. It is an old tale. I loved, believed a promise, and at seventeen was a mother, unmarried, deserted, and betrayed. I might have married a footman—my seducer offered the choice of any of his. I might have lived in affluence if I would have lived in sin; I did not. I supported myself by my needle, and hid my shame in 'the solitude of the million-peopled city vast.' My child—a fair and sinless child of sin—sickened; I nursed it; it died; I buried it, and was penniless. I had materials intrusted to me to work up; I might have pawned them; I did not. Want of food incapacitated me for labour; I was ill; the work was taken from me. I might have stolen my landlady's sheets and blankets; I did not. I told her I was destitute and starving; she turned me into the street. I found myself at length in a workhouse. Since I left it I have been unable to earn so much as before, and I only live; 'I walk about a thing alive.'" —*Correspondent of the Times.*

AN ANSWER TO A GOVERNESS.—Some short time back, says a correspondent of a daily paper, a young lady inserted an advertisement, for the situation of a governess, in the *Times*, to which she received a reply; but it was couched in such terms as to excite the suspicion of the young woman's friends, with regard to the designs of the writer. Accordingly, the friends of the advertiser determined upon answering the correspondent, and eventually a communication was received by the young lady, appointing the following day, and fixing the appointment at the foot of Nelson's column! A young woman was thereupon procured to personate the advertiser, and three male friends attended at a distance, to watch the proceedings. As the time appointed drew near, a person approached the column, and seeing the arranged signal in the hands of the young woman, immediately addressed her; but judge of the astonishment of her friends, when, instead of a young man, who might possibly have found an excuse in the impetuous feelings of youth, they observed a hoary, miserable wretch, apparently between sixty and seventy years of age, whose repulsive appearance denoted the possession of almost every kind of vice. A few moments' conversation sufficed to show that he had mistaken his intended victim; and he accordingly departed, as might be expected, without the slightest indication of his name, address, or occupation. The female returned to her home, but her friends vigilantly watched the attempted betrayer of innocence, to the neighbourhood of Newcastle-street, Strand, and having observed him enter into one of the iniquitous dens not far from there, they contrived to procure a knowledge of the name, residence, and places of resort of the party they were following, and finding that the law would not reach the object of their aversion, they left him until some further occasion should afford an opportunity of exposing him.—*Lloyd's Newspaper.*

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 23, 1853.

CLOSE OF EMIGRATION.—Having closed the emigration of the Saints, for the present season, though of necessity at a date somewhat later than was anticipated, and knowing the intense anxiety of the Saints generally upon this subject, we furnish an abstract statement, for the satisfaction of all who are interested in the gathering of the People of God.

Eight vessels have sailed from this port since the 15th of January last, carrying

2,586 Saints; 23 Saints have emigrated by other vessels, making a total of 2,609; nearly all of whom had their arrangements made, before leaving, to proceed directly through to Great Salt Lake Valley. Of this number, 1,252 have emigrated by their own arrangements, 957 by the £10 companies, and 400 by the Perpetual Emigrating Fund Company. The whole involving an immediate expenditure of about £30,000.

The entire machinery for making the best broad cloth went out under the care of Elder George Halliday. The machinery belongs to the Deseret Manufacturing Company, and is constructed on the most improved principle.

We feel truly thankful to our Heavenly Father, that so many of the faithful Saints have been able and willing to take their departure to go where the voice of the Prophet calls. Our exertions have been sustained by the general co-operation of the Saints, in carrying out, so far, the measures which have been proposed from time to time; and now we have the satisfaction of seeing hundreds gathered, who otherwise would have remained behind. Although this thought certainly affords a degree of satisfaction, yet when we look forward to the coming year, it is with great desire that the energies of the Saints in these lands may not be relaxed for a moment in preparing by all honourable means for their departure another season, and if we mistake not, many circumstances will combine with our counsels to urge out the faithful from this land. Let all the Saints be diligent in this matter, and seek earnestly for the blessing of God upon their efforts, that another year may accomplish far more than the past, for their deliverance; and we will prophecy good for the Israel of God.

Preach the Gospel to every Creature.—The winter has passed, and the warm weather is upon us. A heavy emigration has taken away many old and experienced members of the Priesthood. We presume that, throughout the country, the Priesthood have made and are making extensive arrangements for publishing the Gospel to their neighbours and fellow-countrymen, especially to those who have not had the privilege of hearing it before. Many have been called to fill the places of those who have emigrated, and to assist in rolling forth the work of God, and doubtless many more will be called. In these callings, ordinations, and appointments, care should be taken that those be chosen whose abilities and circumstances will allow them to attend to their increased duties, and who will be likely to magnify their callings, and bring honour to the work they engage in. With many officers the ensuing summer will be the last they will have the pleasure of spending in this land. To such we say, improve your time, by testifying of the Gospel of Jesus Christ, to the people. When you arrive in Zion you will not feel satisfied if the thought arise in your minds—I might have warned such and such villages or parishes when I was in England, for they were very near my residence there. Do not have this to say to yourselves when you are in the vallies of the mountains. Do all the work you can while you are here, so that you may have rest and peace in Zion.

Let all the Priesthood be actively and judiciously employed in advancing the great purposes of salvation, in building up the Kingdom of God. Let them work while it is called day, for the night cometh when no man can work, and upon those who are slothful and negligent it will come as a thief. Therefore let every one be up and doing.

The knowledge of the Saints has increased since last summer. They have more advanced principles of salvation committed to their care. These will require wise handling; in fact, all the principles of salvation require it; but some principles are more opposite to the traditions and prejudices of the people than other principles are, and more wisdom is required to expound and illustrate principles that oppose the traditions and prejudices of a people, than is required to expound and illustrate other

principles. But he that trusteth in the Lord shall understand, and not be confounded. He that cultivateth the Spirit of the Almighty shall be wise, and shall know what to teach and when to teach it, what to hold back and when to hold it back. Solomon says, that "A fool uttereth all his mind, but a wise man keepeth it in till afterwards." Imprudent handling will make the best and purest and most holy principles appear contemptible and ridiculous. Therefore let the Priesthood be wise and sober in their teachings, so shall they find out the honest, and win them over to an obedience of the truth.

Wrangling and contention are not for the Priesthood to engage in. They should not condescend to argue with a contentious person. They are commissioned to publish the Gospel to all if they will hear, and to gather the honest into the fold of Christ, as well as to instruct the Saints in all things pertaining to their duty and salvation. Let the Elders and Priests preach and testify, when and where they find the opportunity. Let their mouths be always filled with good things concerning the Zion of the Lord, that those who seek righteousness may find the Priesthood have wherewith to impart unto them.

Let the printed word—the Tracts, the *Stars*, and the *Seers*, have free course among the people. Let these works be circulated wherever the people will receive and read them, that they may know and understand what doctrines we teach. There are thousands of good men and women in these lands, probably as large a proportion as can be found among any people under heaven, who are ready to receive the truth and maintain it, if they can only find it out. Let the officers search diligently for such souls, and get them to *think* and *pray* upon the principles of the Gospel. It is the duty and the best policy of every man to seek for truth as for a hidden, precious treasure, and to seek until he find it. Such a spirit should be encouraged wherever it may be found, and the Priesthood and all the Saints should be ever ready to impart to others that intelligence which has established their own feet upon the rock. Let every one be diligent and faithful, and honour his calling, and we shall behold a goodly accession of numbers of honest souls to the Church during the coming season.

Gibraltar Mission.—We have received a letter from Elder Edward Stevenson, dated Gibraltar, March 22nd. Elder Stevenson states that he and Elder Nathan T. Porter arrived there March 7th. They found that no public meetings could be held without consent of the governor. Elder Stevenson wrote to him for permission to hold public worship in a suitable room. The governor directed Elder Stevenson to the colonial secretary for an answer; the colonial secretary questioned him concerning his religion, told him that most of the people belonged to the established church, and if they were drawn away a fuss might be made. Elder Stevenson did not receive a definite answer then, but was requested to call the next day. He called on the secretary two successive days, and finally was directed to the police magistrate for an answer. The police magistrate stated to Elder Stevenson that he would be allowed to stay in Gibraltar; but if caught preaching, or getting up a public meeting, he would be placed under the main guard. Elder Porter, being an American, obtained from the American consul, Mr. Sprague, an order for fifteen days; whether the order would be renewed, the brethren did not know. The police magistrate informed Elder Porter that, if he ventured to preach, he would be put out of the garrison. Elder Stevenson wrote a second time to the governor; the governor handed the note to the police magistrate, and the police magistrate informed Elder Stevenson, that "Mormonism" would not be tolerated in Gibraltar. The brethren had distributed many tracts, talking to the people, who listened attentively, and promised to read the works.

Since writing the foregoing, we have received another letter from Elder Stevenson, dated Gibraltar, April 1st, by which we learn that Elder Porter was obliged to quit the garrison, not being suffered to stay in it after the above date. It seems that the governor and his associates are determined to rival Prussia, in despotism. Well; if those in authority will not allow the Gospel to be preached under their jurisdiction, they must answer for the sins of the people.

We have also received a letter from Elder Nathan T. Porter, dated Southampton, April 8. He left Gibraltar on the 1st inst., and arrived at Southampton on the 6th.

RIGHTS AND WRONGS OF WOMAN.—We give a few extracts in another part of this Number, concerning the treatment of women in this Christian land. The dastardly manner in which many husbands treat their defenceless wives, forms a conspicuous item of home news in all the papers. So prevalent have cases of cruelty to women and children become of late, that many of the people seem to be possessed of a mania for such brutal conduct. It is no extraordinary thing now to hear of a husband's blacking his wife's eyes, knocking her down, kicking her on the stomach, (though far advanced in pregnancy), jumping upon her, or even attempting to strangle her, or cut her throat.

A short time ago, Mr. Fitzroy introduced a bill into parliament, for the better prevention and punishment of aggravated assaults upon women and children. Mr. Fitzroy stated that donkeys, dogs, and cats, received more ample protection from the law than women and children did.

It is high time that something was done for woman; she is treated bad enough in Christian England. We wonder the English women do not rise and assert their "rights," like their American sisters. No reasonable man, knowing the cowardly manner in which many English women are treated, could blame them if they were to agitate the subject of "woman's rights."

But what are a woman's rights? Ah! that 's the great question before the nations—that 's the grand problem for them to solve. More vital and eternal interests hinge upon it than most people are aware of.

In the first place, all good women (and we do not want to say there are any bad ones) have a right to good husbands; for woman was created expressly to be a helpmate for man — apart from him she is little more than a cipher. When a woman has this right secured to her, all other rights will be easily disposed of. If all the women in a nation were united to good and godly husbands, those women would find all their other rights come along naturally enough.

What, then, should be done with those wives who have bad husbands? They should be released from those bad, brutal husbands, and given to good men. Let no bad men have wives to illtreat! Make the honourable and considerate treatment of woman the first condition of a man's securing a wife, and then you will hold forth one of the most powerful inducements for the reformation of man, that can be imagined. If men ardently desire anything, and that thing is with difficulty obtained, the more choice are they of it when they gain possession. Wives are cheap in England—any man can obtain one; consequently, they are not prized as they should be. When you have made good behaviour an essential condition of a man's obtaining a wife, then punish with severity (what if we say with death?) all departures from chastity, but more especially cases of adultery and whoredom. This will be the way to put an end to all cowardly assaults of savage men upon defenceless women. This will be the way to put an end to adultery, and whoredom, and all lewdness. This is the Lord's remedy, and it is *the only effectual one.* Other enactments may mitigate these evils, but they cannot remove them.

Will this method of procedure sweep away these evils? Look at the territory of Utah, where the principles we advocate reign in the hearts of the people. Are "aggravated assaults upon women and children," by husbands and fathers, known there? Such occurrences do not prevail in that land. Seduction, licentiousness, adultery, whoredom—these do not vegetate in Utah.

"But, stay," says one; "your remedy would necessarily introduce the system of a plurality of wives, and that would be abominably blasphemous!" Ah! if we had but thought, we might have known that, in the remedy we propose, there is too much Bible for ungodly Christendom. It is too much like the practice of Abraham, and Jacob, and Moses, and other righteous and faithful men, whom the Lord holds in everlasting remembrance for their good works. But do not think us your enemy because we tell you the truth. Do not smite the physician for prescribing the only remedy that will meet your desperate disease. If you do, we cannot help it. We have only done our duty—contributed our mite of knowledge for the public good. Every loyal subject ought to be free to state his opinion and experience on weighty matters. You know the disease that is preying on the vitals of the people; we have prescribed a remedy—the only real remedy. Now, O ye statesmen; ye divines; ye wise men; ye philosophers; the "bane and antidote are both before you"—take your choice; but, remember that you must answer for the evils that prevail in the land; that the responsibility upon you is very great, and that eternal consequences hang upon your decision.

Soham Disturbances.—On another page will be found a little more intelligence concerning the Soham disturbances. Two cases were investigated before J. Dobede and E. Hicks, Esqrs, at Newmarket, March 15. We publish particulars for the benefit of the public. The conviction of a person who disturbed a religious meeting, in a fine of 1s., and the conviction of one who put the disturber outside the place of worship, in a fine of 5s. 6d., constitute a most unique exposition of English justice—an exposition, the result, doubtless, of the most profound study of Coke and Blackstone. To be sure the money was trifling, but the principle was grand! Newmarket can surely boast of having produced a most magnificent specimen of magisterial acumen, which may constitute an invaluable precedent for less gifted administrations in the law, in similar cases. The Secretary of State must rejoice in this remarkable display of provincial judicature. We shall expect the gratitude of posterity for placing this extraordinary decision on record.

As to the worthy magistrate's argument, that the Latter-day Saints "must be preaching a very bad doctrine to be constantly annoyed in this manner," it is an argument of the kind commonly used against the Latter-day Saints, and is certainly of a peculiarly forcible nature. On the same principle, we may say, Jesus Christ was constantly annoyed, consequently he must have preached a very bad doctrine; the Apostles and early Christians were constantly annoyed, consequently they must have preached a very bad doctrine; the Catholic Church does all she can to constantly annoy the Church of England, consequently the Church of England must be preaching a very bad doctrine; and if said worthy magistrate should fall into popular disfavour (which good men are peculiarly liable to) and be constantly annoyed by the uncivil and immoral, it will no doubt prove a great satisfaction to him to reflect that this treatment is in consequence of the very bad doctrine he has preached at Newmarket or elsewhere.

Judges and magistrates are considered the representatives of justice; they should be careful what principles they enunciate from the bench, for with whatsoever measure they mete it shall be measured to them again from a higher tribunal. Therefore let

them take heed to their ways and their words. The ear that never closes, and the eye that never sleeps, will take cognizance of their doings.

DEPARTURE OF THE "CAMILLUS."—The *Camillus*, Captain Day, cleared on the 6th inst., having a company of 228 Saints on board under the Presidency of Elder Curtis E. Bolton. Elder John Kelly, late President of the Isle of Man Conference, and a company of Manx Saints, were on board. Elder Levi E. Riter was also on board; he returns to the Valley, with our approbation, because of the injury his system has already experienced from the change of country, &c., which he has undergone since leaving his home in the mountains. This is the last emigrating company this season. May God speed all the companies safely to their destination in the valleys of the mountains of Ephraim, that they may swell the numbers of the Saints already there, and be enabled to engage more fully in building up the Kingdom of our God.

William Clayton, late Pastor of the Sheffield and Lincolnshire Conferences, sailed in the *Camillus*, on his way to the Valley.

LIVELY SCENES AT SOHAM.

MAGISTERIAL INCONSISTENCY — A BURLESQUE WEDDING.

(*Letter from Elder J. V. Long.*)

Askey's Buildings, Chesterton, Cambridgeshire, April 2, 1853.

Dear Brother S. W. Richards,—I feel to improve the present opportunity in writing to you, to give you some more news relative to our condition and prospects.

The spirit of opposition is still controlling the minds of the people in Soham. It is so rife among them that we have been obliged to discontinue all public meetings, at least we deemed it wise for the present. Most of those whom we got fined have gone to prison; one run away; the others have paid. You have no doubt noticed in the paper that the magistrates were as low with the fines as they possibly could be; but when two counter charges came before them, they fined our brethren 5s. 6d. each, and costs, and let some of the mob off with a shilling fine. A fine specimen of *English Justice.* — See the paper I send you to day.

I cannot pretend to tell you a thousandth part of what has gone off there, but I will just name what took place yesterday (all fools day.) A few days ago bills were posted in Soham, notifying the public that a public wedding would take place on the first of April, and also giving general invitation to all the inhabitants. The placards stated that the *Wedding ceremony* would be an imitation of the one passed through by the Latter-day Saints, in Salt Lake.

According to the above announcement, a large company (say 1,200) of people, assembled yesterday morning in the main street in Soham. They then walked the street in procession, until they arrived opposite Sister H. Peck's, the house where the Elders sleep. Then the performance commenced. Seven young women, dressed in wedding style, made their appearance, sitting on donkies; the donkies having on a sort of cloth or covering made of white calico. The bridegroom came forward dressed in very gaudy style. The females all stood on one side.

The man who acted as priest had on *yellow* trousers, peculiar hat, &c. They proceeded to go through the ceremony, but were all in confusion, and therefore did not make much out.

Elders Brown and Fowler stood looking on, through the window, very complacently, which seemed to disappoint the mob. The company then went through the remaining part of the town, calling or standing at the house of each of the Saints, and going through the same ridiculous nonsense. Much more might be said, but my heart sickens as I write of the follies of my fellow countrymen.

The above is a specimen of the agricultural districts, and of English civilization. I pray God to deliver me from it, and that speedily.

Yours affectionately,

J. V. LONG.

THE MORMONITES AGAIN.

(*From the "Cambridge Independent Press."*)

Newmarket, March 15, 1853.

BEFORE J. DOBEDE AND E. HICKS, ESQRS.

The room was much crowded to-day, in consequence of the charges and counter-charges respecting the disturbances and assaults committed at the Mormon or Latter-day Saints' Chapel, at Soham. James Sumners and James Souch, labourers, of Soham, were charged by Mr. J. Brown, the preacher, with having, on Sunday week, wilfully broken and destroyed some forms or stools used in the Chapel as seats, to the amount of 15s. damage. William Gimbert Saunders, a Mormonite, deposed that he saw the two prisoners carrying on a series of unbecoming acts and annoyances during the service. Souch turned over and broke several forms, and pulled or knocked out the legs; Sumners took a part in it and created much disturbance by laughing and talking; he also filled his pipe, and kept going up to the candle to light it, and then sat down with his hat on and smoked his pipe. Several other members corroborated the above, and the prisoners were convicted in a fine, costs, &c., amounting to £1 9s., or twenty-one days' imprisonment. Allowed a week to pay.—Joseph Petchy, labourer, of Soham, was charged with having, on Sunday week, aided and assisted his brother William in grossly assaulting William Gimbert Saunders, in the Mormon Chapel, at Soham, by holding him down and painting his face with a mixture of oil, lamp-black, &c., as reported in this paper of last week. The same evidence was given by Mr. Brown as against his brother, and substantiated by other witnesses. The prisoner, who absconded last week, in his defence said that he took no part in the disturbance, which was begun by Saunders first, till he (Saunders) collared his brother. This was contradicted by the complainant, who said he was at the further corner of the room when several came rushing up in a body, and the defendant and his brother seized him and blackened his face as described. The prisoner was allowed a week to pay a fine of 1s., and £1 9s. costs; and, in default, to be committed for three weeks. William Gimbert Saunders, complainant in the above case, and his father Charles Saunders, both Mormonites, were charged with assaulting William Horslar, labourer of Soham. Horslar said that he went to the Chapel on Sunday last, and was sitting quietly with some others; there was some little talking in some part of the Chapel, but he did not know from whom it was; it was not from him nor those sitting with him. The preacher left off for two or three minutes, and the elder Saunders was standing near the door. He (Saunders) pointed to the door; said Come out; and then ran at complainant, collared him, and pulled him out. John Bailey was there, and never saw any person conduct himself better in a place of worship than the complainant did. He saw the two defendants remove Horslar from his seat. Mr. John Brown, the preacher, saw the complainant engaged with others in laughing and shouting and making great disturbance, so that he was obliged to stop the service. Complainant appeared to be holding a conversation with some others who were sitting on the opposite side of the building, and kept calling out, Clear the way, clear the way. He, witness, directed the defendants to quiet him or put him out. Mr. Long, another preacher, confirmed this statement, and said that William Saunders merely went to the assistance of his father. Defendants were convicted in a fine and costs of £1 each, or three weeks' imprisonment: a week allowed. The Magistrate, Mr. Dobede, said that they must be preaching a very bad doctrine to be constantly annoyed in this manner. Mr. Charles Saunders said that there was a party, some of the leading persons in Soham, who incited the rabble to molest the Mormons, and gave them money to make disturbances, and paid their fines when convicted for it.

AMBITION often plays the wrestler's trick of raising a man up merely to fling him down.

CHRISTIAN CIVILIZATION.

The Toronto *Watchman* of the 30th ultimo, (Dec.) contains an earnest appeal from the Indians of the Rice Lake to the Whites, begging them to stay the plague of intemperance which has been communicated by them to the children of the forest. Some passages in the appeal are exceedingly eloquent and touching. It says:—"The five villages, Alnwick, Ricelake, Mudlake, Schoogog, and Credit, are all that is left of the Mississagau tribe of Indians. Save us! oh, white brothers.

"Long ago you came to us and asked us for a place to build your wigwam; we gave you a country; say, was it not worth giving? We now ask you for a deliverance from an enemy we ourselves cannot overcome; like everything else of the white man, it is too strong for us. We love our homes, and we do fight this invader of our purity and being; but our ranks are getting thinner and weaker; our deadly foe is marching onward, wasting, destroying, crushing—a victor to the west!

"My white brothers, could the souls of the dead Chippewas and Mohawks, killed by Fire-water, come from the land of Shade, and camp by the door of the whiskey Trader, from the City of Rock, to the head waters of the Big Lake, town and village would be crowded by the Pale Outcast—Red no more, scorched pale by the blue flame! Warriors no more, the Totems of their Fathers lost; Hopeless! The track of a canoe cannot be seen upon the waters, nor the trail of an eagle in the clouds; so dies the poor drunken Indian! His canoe shoots down the stream, struck by the poison the White man brought, his spirit flies into a dark cloud!—he is gone, Who cares? In a few winters so will our race pass away? Scattered, weak, dumb, hopeless; who cares?

"Give us back our woods and the deer! Give us back our bark wigwams and our Fathers' virtue!

"Save us, our White Brothers, Save us! A dying race implores you! Put out the Blue Flame that is consuming us! Ye can!"—*Western (U. S.) Bugle.*

[So much for the march of Christian civilization.—Ed.]

VARIETIES.

It is extremely probable that whatever conducts the electricity of the body from it, will occasion direct debility. With this view I have long been in the habit of causing females who used steel supports in their stays, to lay them aside altogether.—*Professor Knotz.*

Two Hundred Families Pauperised, and thrown on St. Pancras Parish.—On Wednesday a most extraordinary scene of destitution and distress occurred at St. Pancras workhouse, nearly two hundred families demanding admission. It appears that some of the large linendrapery firms in Tottenham-court-road have prevailed on the self-elected paving board of the south-western district to carry out the powers of their act of parliament, and cause the removal of all the stalls which have for the last quarter of a century occupied the western side of Tottenham-court-road. The requisite notice to the stall keepers having expired, they were removed on Monday, and thus this large number of persons have become pauperised.—*News of the World* of April 3.

GOOD MORNING.

(*Selected.*)

"Oh, I am so happy!" a little girl said,
As she sprang, like a lark, from a low trundlebed,
"'Tis morning—bright morning! Good morning, papa!
Oh give me one kiss for good morning, mamma!
Only just look at my pretty canary,
Chirping his sweet 'Good morning to Mary;'
The sun is peeping straight into my eyes—
Good morning to you Mr. Sun, for you rise
Early to wake my birdie and me,
And make us happy as happy can be."

"Happy you may be, my dear little girl,"
As the mother struck softly a clustering curl—
"Happy you can be, but think of the One
Who wakened, this morning, both you and the Sun,"
The little girl turned her bright eyes with a nod:
"Ma, may I say then, Good morning to God?"
"Yes, little darling one, surely you may,
Kneel as you kneel every morning to pray."
Mary knelt solemnly down, with her eyes
Looking up—earnestly—into the skies;

And two little hands that were folded together,
Softly she laid on the lap of her mother,
"Good morning, dear Father in Heaven," she said—
"I thank thee for watching my snug little bed;
For taking good care of me all the dark night,
And waking me up with the beautiful light;
Oh, keep me from naughtiness all the long day,
Dear Father, who taught little children to pray!"
An Angel looked down in the sun-shine and smiled,
But she saw not the angel—that beautiful child!

APPOINTMENTS.—Elder Edward Bunker, President of the South Conference, is appointed to the Pastoral charge of the Sheffield, Lincolnshire, and Bradford, Conferences.

Elder Hugh Patrick, now labouring in the Derbyshire Conference, is appointed to succeed Elder Bunker in the Presidency of the South Conference.

Elder Mellen Atwood, now labouring in Scotland, is appointed to the Presidency of the Carlisle Conference.

Elder Thomas Lyon, now labouring in Belfast, is appointed to labour in Scotland, under the Pastoral charge of Elder Robert Campbell.

Elder Alexander Ott is appointed to labour under the direction of Elder James H. Hart, now in charge of the French Mission.

Elder Allan Findlay, now labouring in the Hull Conference, is appointed on a mission to Bombay, to labour under the direction of the President of that Mission.

S. W. RICHARDS.

ADDRESS.—Richard Cook, care of J. V. Long, Askey's Buildings, Chesterton, Cambridgeshire.

LIST OF MONIES RECEIVED FROM THE 31ST MARCH, TO THE 7TH APRIL, 1853.

	£	s.	d.
George Picton	5	0	0
John Hole	5	6	11
Griffith Roberts	0	15	0
Richard Morris	1	0	0
John Hyde	10	0	0
James Walker	0	16	0
Abraham Smith	2	0	0
Carried forward	£24	17	11

	£	s.	d.
Brought forward	£24	17	11
Joseph Chapman	2	0	0
George Simpson	2	0	0
John Kessell	4	0	0
Robert Kirkwood	27	10	0
John B. Pears	5	0	0
Joseph Akers	2	0	0
	£67	7	11

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18.—Vol. XV. Saturday, April 30, 1853. Price One Penny.

THE COMING CRISIS—HOW TO MEET IT.

A great and awful crisis is at hand—such a crisis was never known before since the foundation of the world. All nations are looking through the misty future, in order to descry, if possible, what is about to happen. Many sermons have been preached, many speeches have been made, and some pamphlets have been published, with the hope of lifting up the veil of the future. Yet none but the servants of God who have the testimony of Jesus, which is the spirit of prophecy, can unfold the mysteries of the future. They can give the trump a certain sound, and their counsel will not be guess work. God will do nothing except He reveal His secrets to His servants the Prophets. God, the Lord God of Israel, will take the control of these great events which are shortly to come to pass. Not a sparrow will fall to the ground without His notice. But His servants will be fully advised of every important event that is to transpire. They will be the heralds of blessings and also of vengeance. For the Lord hath a controversy with all nations, and the hour of recompense is at hand.

But, says the reader, I would like to know of what this crisis is to consist! Who are the contesting parties? Well, reader, if you will be patient and honest-hearted, praying withal, with unceasing diligence and thanksgiving to God, you shall have the keys of such knowledge as all the sectarian priests of Christendom are by no means able to reveal, because they are only revealed to God's servants, the Prophets.

Perhaps you will be disappointed, if I tell you that the time is coming, and now is, when, not only God, the Highest of all, shall be revealed in spirit and in mighty power, but the Devil or Satan also, will be revealed in signs and wonders, and in mighty deeds! This, reader, is the great key to all the marvellous events that are to transpire shortly upon the earth.

Now just stop right here, and pause, and mark emphatically this key. Then you and I will proceed to unlock the mysteries and to prepare ourselves to the battle. For there will be no neutrals in the approaching controversy. I say again, that God the Highest of all will make bare His arm in the eyes of all nations. And the heavens even will be rent, and the lighting down of his power will be felt by all nations. But this is not all. Satan also will be *revealed*. He has made some manifestations of his power in different periods of the world, but never before has there been such an array of numbers on his side, never before such a concolidation of armies and rulers, never before has there been such an imposing and overwhelming exhibition of miracles as Satan will shortly make manifest. Don't suppose for a moment, that I am uttering dark sayings or speaking unadvisedly upon speculation or the strength of mere human opinion. Don't tell me about Popes and Prelates sitting in the temple of God as God. One far greater than any Pope or Prelate is soon to be *revealed*, and *he* will claim to be worshipped as God. Now remember,

that it is no modern wicked man that is going to claim divine honours. No, it is that *old* Serpent, the *Devil*. He it is that will head the opposition against God and His Christ. And he, the son of perdition it is, that will be allowed a much longer chain than heretofore. And such will be the greatness of his power, that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his sorceries, enchantments, and miracles! And even God, Himself, the true God, will contribute to put means and instruments in his way and at hand for his use, so that he can have a full trial of his strength and cunning, with all deceivableness of unrighteousness in them that perish.

It is not to be expected that Satan will carry on his great warfare against Christ and his Saints, by means of any one religion exclusively. It is not the Papal or Protestant religion alone that you have need to fear. But the great and abominable Church which you should expect to encounter is Anti-Christ. Whatever exalts and opposes itself to God, that is Anti-Christ, whether it is a civil or religious power. But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the revelations of Satan. These revelations of Satan will come through every medium and channel by which the cunning and power of Satan can be brought to bear against the Saints and their Lord. It is a great mistake to suppose that Satan is altogether a religious personage. No, far from this. He is a politician, a philosopher, an erudite scholar, a linguist, a metaphysician, a military commander, a prince, a god, a necromancer, an enchanter, a diviner, a magician, a sorcerer, a prophet, and (if it were not railing) a clergyman and liar from the beginning. With these universal endowments, he has never hitherto made a full and grand exhibition of himself, as it remains for him to do. But the Lord, who gave him an opportunity to try his battery upon good old Job, is fully designing to give him sufficient apparatus to deceive all the nations that love not the truth, and have pleasure in unrighteousness. His signs and tokens are as ancient as the apostacy of Cain, and as varied as will suit the secret designs of all ages. Through him men learn how to become "observers of times and seasons," with great skill and astonishing accuracy. He presides over the arts of astrology, clairvoyance, mesmerism, electro-biology, and all auguries and divinations. Being Prince of the power of the air, he understands aeronautic and steam navigation, and he can compose and combine the various elements, through the co-operation of them that believe in him, with far more than human skill. Now don't doubt what I say concerning this matter, but rather read the history of his skilful exploits and his mighty power, as they are recorded in the Old and New Testaments. Take a Bible and Concordance, (if you have any faith in the Bible, left, in an age when the Bible is perverted beyond all other books,) and read attentively for yourselves, and you will there learn that I am telling you the truth.

Now there is a greater destruction coming upon the wicked nations of the earth, than was even experienced by Pharaoh at the Red Sea. But before that destruction can be made manifest, mens' hearts will be hardened, and wickedness will rise to a more overtowering height than many bye-gone generations have been allowed to witness. God, through His Prophet, will roar out of Zion. His voice will be heard in spite of all the confusion and indignant opposition from many nations. After the testimony of His servants has been proclaimed to all nations, as a witness, then shall the scene of the end come. And great shall be that scene. The Devil in the last stage of desperation, will take such a pre-eminent lead in literature, politics, philosophy, and religion; in wars, famines, pestilences, earthquakes, thunderings and lightnings, setting cities in conflagration, &c., that mighty kings and powerful nations will be constrained to fall down and worship him. And they will marvel at his great power, and wonder after him with great astonishment. For his signs and wonders will be among all nations. Men will be raised for the express purpose of furthering the designs and marvellous works of the devil. Every description of curious and mysterious arts that penetrate beyond the common pale of human sagacity and wisdom, will be studied and practised beyond what has been known by mere mortals. The great capabilities of the elements of fire, air, earth, and water, will be brought into requisition by cunning men under the

superior cunning of the prince and god of this world. And, inflated with the knowledge of these wonderful arts and powers, men will become boasters, heady, high-minded, proud, and despisers of that which is good. But the God who is above all, and over all, and who ruleth in the armies of heaven, and amongst the inhabitants of the earth, will not be a silent observer of such spiritual wickedness in high places, and among the rulers of the darkness of this world. For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire. Now just at this time, God will come out of His hiding place and vex the nations in His hot displeasure. By the mouth of His Prophet He will rebuke strong nations afar off, notwithstanding their strong armies and great miracles, and cunning arts. His servant, the Prophet, in Zion will have a marvellous boldness to rebuke them, and to lay down before them in plainness and inflexible firmness the law of the Lord. As Moses laid down the law to Pharaoh, and continued to multiply evils and judgments until he made an utter end of Pharaoh and the Egyptians, even so will the living God prescribe the line of conduct to be pursued, and the penalties of violation, to great and mighty nations, until they rally around the ensign established upon the mountains, and go up to the house of the God of Jacob to learn His ways, or are utterly overwhelmed in keen anguish and ruin.

The ways of the God of Jacob are easily recognized in these days of general wickedness. It is true, that they are clearly revealed in the Scriptures of truth, and by a living Priesthood of inspired men, yet they have been so long and so grossly perverted by the precepts and opinions of a hireling ministry, that doubts and contentions have sprung up in every land, and the plainest and simplest truths are denied, abrogated, or accounted obsolete. God is not allowed to speak from the heavens by the mouths of Prophets as in former days. Notwithstanding there is much preaching and praying, still there is a virtual acknowledgment amongst all nations that God, as He was known unto the Patriarchs and Prophets of old, has forsaken the earth. And men are left to discover the way to heaven by the light of nature, or the misty nebulæ of a hireling Priesthood. And it is a fact undeniable, that infidels in the school of nature have more true piety towards the living God, than the hireling ministry of christendom have. Hence priests are doing so much, often unwittingly, to blind the eyes of the people, so that they shall not see the approaching crisis in its true character until the catastrophe is completed, and Great Babylon and all her lofty cities, great wealth, princely merchants, chief captains, and mighty sovereigns, are laid low in one general ruin. Oh ye great and strong nations! ye philosophers and religionists! ye spiritual mediums and ye revelators, sitting upon thrones over great nations! how can you fulfil the prophecies that are so clearly revealed, concerning the destructions of the last days! Ye perhaps marvel that the great men and governors over one hundred and twenty-seven provinces in ancient Babylon, with a brave monarch at their head, should have been such firm believers in the astrologers, magicians, and interpreters of dreams, in their days! But marvel not, for when the greater power of the like class of persons, under the direction of Satan, shall be brought to bear in your own day, the delusion will be so much stronger, that Princes, Presidents, Governors, and chief Captains, will be constrained to bow to it. Their credulity will be taxed beyond the power of resistance. The workers of these mysterious and supernatural arts will bring to their aid both natural and supernatural causes that will challenge and defy disputation. The senses and judgment of men cannot withstand such imperative facts as will arrest their observation. For it cannot be denied that facts and truths will constitute such a measure of the ingredients of these mysterious and wonderful arts as to give them an irresistible strength of conviction to those who are unenlightened by the Spirit of God. And so far as facts and truth are mingled, it must also be acknowledged that God, the true and living Sovereign of heaven and earth, will contribute to produce the delusion. He has said that "He will send them strong delusions that they might believe a lie." He gives his reason and apology for acting after this strange manner—because, knowing the truth, they do not love it unadulterated. And knowing God, they do not choose to glorify Him as God. Therefore their foolish hearts become darkened, and God suffers Satan to compound and mix

up truth and error in such proportions as to be captivating and strongly delusive. As a snare, this composition will be ingeniously mixed and administered to all nations, by skilful and practised hands.

And who shall be able to withstand? Do you think that your great sagacity and the compass of your profound, philosophical turn of mind will enable you to detect the error and delusion of these arts? Oh, man, this is a vain hope. Your mind will not be competent to detect the delusion. God himself will allow Satan to ply your scrutinizing eye with powers and sophistications far beyond your capacity to detect. Do you say then, I will stand aloof from investigation, I will shun all acquaintance with these mysterious workings, in order that I may not be carried away with their delusive influence. Vain hope. Oh man, you cannot be neutral. You must choose your side and put on your armour. Those that come not up to the help of the Lord in the day of battle, will be sorely cursed. The captive Hebrew Daniel stood up boldly against all the governors and whole realm of Babylon with their monarch at their head. But Daniel readily acknowledged that it was not from any wisdom in him, above other men, that he could surpass the astrologers and magicians. But holding intercourse with the God of heaven, he became endowed with a supernatural comprehension that effectually shielded him against supernatural delusion. Thereby he escaped the snare that entwined around the great statesmen and governors of that immense empire of Babylon. Thereby those who take refuge in the name of the Lord and in immediate revelation from heaven, will be safe, and no others. He that is not for God and the principle of immediate revelation, will inevitably be ensnared, overcome, and destroyed. Because he that is not for Him must be against Him. No man in any age was ever for God, or even a friend of God, that did not hold intercourse with Him personally, and receive for himself the revelations of His will. The rock of revelation, by which Peter knew Jesus Christ, is the only basis upon which any man can escape the strong delusion which God will send among the nations, through Satan and his mediums and coadjutors. Reader, if you live long, you will be compelled to take a side for God or for Satan. Satan was allowed to try a compulsory process upon as good a man as Job. The whirlwind and tempestuous elements, with disease and death, were put into Satan's hand that he might compel Job to abandon his integrity. Had not Job possessed the key of revelation from God, he would have been compelled to have made peace with Satan, and forsaken the Lord. His wife urged him to do so—says she, "Curse God and die;" or, in other words, take the side of Satan against God. Now reader, if you have ships of precious merchandise, floating at sea, the time is fast coming when Satan will destroy those ships, unless you bow down to his power and become a co-operator with him. And if you do bow down to him, to work wickedness and say, no eye seeth me—then God will destroy those ships and you too, and peradventure He will destroy your family also, and make a clean end of you, and blot out your name under heaven. Your beautiful mansion and flourishing family still have to be consecrated to God or to Satan, whichever you may choose. The controversy is begun and the war will never end till the victory is complete and universal, and there shall not be found so much as a dog to move his tongue against the Lord, and the immediate revelations of His will. Your being a minister of some Church, will not serve as the least screen for you against the hot indignation of God, unless you have the law and the testimony of the true and living God made known to you personally. For the time has come that God will write His law upon every man's heart, that will receive it, not with ink, but with the Spirit of the living God. And against him that hath this law, the gates of hell never have prevailed and never will prevail. Heaven and earth shall pass away before a jot of this law shall be made to succumb to wicked men or devils. The heavens have been shaken once when angels rebelled, and they are destined to another shaking even with the earth. Do you say you don't need any more revelation from God. Then the Devil will be allowed to give you some which you don't need. And by the time that he has revealed himself to you, and buffetted you, and trained you under his rigorous discipline to fight in this awful crisis against the heavens, peradventure you will not then feel so rich and increased in goods, but that you can take a little counsel from the Lord, and feel a little of your extreme poverty and destitution.

(To be concluded in our next.)

A CHAPTER ON GOLD DIGGING.

(*Letter from Elder C. W. Wandell.*)

Melbourne, Australia, November 11, 1852.

Dear President S. W. Richards,—Amongst the many thousands that are constantly arriving here, there is occasionally a Latter-day Saint, who has come ostensibly to better his condition—when such are asked if they were counselled to come, they frankly confess they were not. There are no doubt more on their way, and more still perhaps in England, that desire to come. Now, it is for the *real* benefit of the last-mentioned Saints that I write this letter; and if you deem it worthy of a place in the columns of the *Star*, you will confer a favour on me by inserting it.

The columns of the English papers are no doubt well filled with the most extravagant accounts of the gold diggings in Australia, and also of the high price of labour of various kinds; and, indeed, all that can be written is written to induce people "at home," as they term it here, to emigrate; but the dark side of the picture is left untouched, until the deluded emigrant is *forced* to paint it himself with the dark brush of bitter experience. There are certain mechanical pursuits that form an exception to this assertion, but I speak in a general sense.

This is doubtless a gold-producing country, and when the aggregate of findings is considered, it is enormous; but, when we reduce this shining heap to the *average* of findings, it is a pitiable morsel indeed. The able and experienced correspondent of the *Melbourne Argus*, who has been at the richest diggings in this country from the very first, thus calculates these *splendid findings*:—"Of the gold-diggers," says he, "about one in six thousand finds a fortune, one in six hundred makes from three to six hundred a year, and one in ten makes wages." Now this I believe to be a fair statement; and by a little reflection the Saints can perceive that there must be an immense amount of suffering amongst the nine-tenths *who do not make wages*. It is, to a certain extent, true that the first diggers did not suffer so extremely; as, at the time of the gold discovery, these colonies were in a very flourishing condition, and the diggers having their farms, their work-shops, or other business to fall back upon, their disappointment at the diggings was not so serious a matter. It was with them, provided they did not ruin their constitutions, a foolish loss of a little time and a little cash, that they could soon replace at the expense of the "*green uns*" who are flocking hither in such vast multitudes. But with the class of diggers that are now arriving from "home" it is altogether a different thing; most of them have no such resources to fly to, and if they are disappointed at the diggings they must suffer, and that too in the extreme.

It is but recently that immigrants from "home" began to arrive here on gold-digging errands, and already they begin to return from the diggings, some enduring the extreme of destitution, many out of health, most of them out of pocket, out of spirits, out of *morals*, without homes, without friends, and last, though by no means least, without the means to recommence their legitimate occupations. Do not think this is an overdrawn picture, for I tell you that real suffering has already begun to be felt, and I shudder when I think to what a fearful extent it will be for some time to come.

If any of the Saints in Great Britain indulge their fancies in delightful reveries of gold finding, let them be honest enough with themselves, to look at the chances as they *really are*. Have you been at the water's side when some beautiful ship, or some magnificent steamer, was setting her sails, or starting the engine for Australia, crowded with hundreds of happy adventurers, full of hope, whose heated imaginations were to the last degree dazzled with the vivid dreams of golden heaps, whose enthusiasm gave vent to itself in loud huzzas, and prolonged cheering? If you have, consider for a moment, that by far the greatest part of that joyous company will never live to return to England again. Some of that company will be murdered! many of them will sicken and die from drinking the relaxing waters of

the diggings! some will die from absolute want, many will barely be enabled to eke out a wretched existence for a time, some who may obtain a few pounds, will be robbed of it; and of those who live to return, not one in twenty will be as well off as when they started.

Now let us suppose that this noble vessel's company are SAINTS. They have paid their money, not to go to Zion, but to go to Australia. The same money would have taken them to Zion, but not content with that, they must venture a journey of 18,000 miles for the sake of the merest *chance* of accumulating more.

I will suppose them *nearly* all to have arrived safe at Melbourne. But what sort of a reception do they meet with here? Are they met by our beloved Presidents Young, Kimball, and Richards; and a host of other holy brethren, and happy Saints, who greet them with joyous countenances, who extend the faithful hand of pure and undefiled Saints' friendship, and who give them a hearty welcome and a kind reception that the Saints alone know how to give? No! ah, no! but they are received by a set of *vultures*, who will, if possible, by fair means or foul, drain them of every farthing before they leave them. Wherever they go they will meet with *extortion*—when they land on the shore, instead of paying sixpence they will pay a *crown*. If they have even a little bundle with them, or a carpet bag, however small, they will have to pay two shillings for it. When they are landed and become hungry, they will have to pay half-a-crown for a loaf of poor bread. If they go to an eating-house, they must pay two-and-sixpence for a dirty meal. They will have to pay two shillings and sixpence per night for the meanest lodgings, with the *greatest* probability of being robbed before morning. If they have their own tents, they cannot erect them within the city limits, only at a high ground-rent, and under certain restrictions. If they erect them without the city, the bushrangers can rob and murder them with impunity, and indeed such things are done in the very city itself; but if they should escape with whole skins, and have *pounds* enough to fit them out for their journey to the diggings, and be fortunate enough to escape the numerous bushrangers that infest the road, and should arrive safe at the diggings, with blistered shoulders and bleeding feet, and ready to drop with absolute exhaustion, with none to receive them but *hyenas*, who surround them on all sides, and only await an opportunity to devour them, they are lucky indeed. Well, here they are at last, at the "El Dorado" of their foolish fancies at "home." Well, and what is it? Why it is the lowest pit of England's HELL. Australia is the hell into which England casts her *devils*, and the diggings are the deepest, the most fearful pits thereof. Here are literally *swarms of convicts*, who are absolutely and entirely lost to all fear of God or regard to man, who are without the first redeeming quality of human nature, who are lost to every sense of right, justice, mercy, or goodness; and who will have no more compunction of conscience in cutting the throats of as many of this company as they can get a chance at, than a physician does in bleeding a patient. The company now separating into small parties, scatter themselves over the diggings and commence operations, with what success we shall see presently.

Here is company A—let us follow them. They pay their license, and set out in search of a place to dig. They find a place by the side of a hole where a party of men are already at work. These men are considered *honest* and *pious* men at home, and perhaps are held up as patterns of all that is honourable and upright, and have held responsible stations in some popular church. And that they are still honest is evident to company A, for their evenings are mostly spent in psalm-singing, and other acts of piety. Company A now commence to dig; and they will have to dig say twenty feet before they come to the gold. (And we will suppose that their hole is a very rich one.) They dig with all their might, and after several days' severe toil, they get down to where the auriferous dirt *ought to be!* But what is their consternation, when they find that their pious neighbours, who had got to the bottom of their hole some two or three days first, and, finding that they had struck a very rich vein, and that the vein run directly under our company A's hole, had, after clearing the dirt from their own hole, undermined company A's, and the latter had just got down in time to catch the former taking away the last ounce of gold there was in it? Now, what is to be done? If they were in California, the "miner's law" would justify them in shooting the villains upon the

spot; but they can't do that here. They find that at the Australian gold-diggings, there is but precious little law for honest men, except to pay their license fee; but that villains can trample all law, justice, and right, under their feet, with absolute impunity. Therefore, they cannot shoot them. Being vexed beyond endurance, they fall upon them to beat them well, but they find that their neighbours can use their fists as well as they themselves, and that fighting, after all, affords them but indifferent satisfaction.

However, this is not the worst of it; they are apprehended for assault and battery, and it appears, upon trial, that those sanctified robbers violated no law when they literally stole company A's dirt, but that company A did violate a very strict law when they laid violent hands on them for it. Therefore company A are severely fined, but, having no money to pay the fine, and no *responsible* friends to stand their bail, they are put in the chain-gang and condemned to three weeks hard labour on the roads. You may be sure they are three long weeks to them, but, like the world will do by-and-bye, they finally come to an end, and our unfortunate friends, with sad hearts and hungry stomachs, hasten to their tent, but alas! everything worth stealing is gone. They are without money, without friends, for by this time it would be like looking for a needle in a hay-stack, to look for their fellow-passengers, some of whom are not within one-hundred and fifty miles of them, and without anything to turn into money. What must they do? They must not die—no store-keeper will trust them to a farthing's worth—to live in a jail is better than to die of starvation. I turn in horror from the painful contemplation, and leave your readers to finish the frightful picture!

We now turn to company B., who, after paying their license fee, are pennyless, although they have flour and meat enough to last them one month, at which time they are *certain* that they will be doing *handsomely*! They spend several days in looking up what they *think* is a rich spot, and, by the time they commence digging, one week is gone. They dig, say fifteen feet, and come to the gold-bearing strata, but they did not strike a vein, and their labour is lost, and the sinking the hole, and thoroughly testing the dirt, have occupied them another week. However, they keep their spirits up, and, after some *difference of opinion*, in which some rather warm remarks are made, and in which two more days are lost, they pitch upon another hole and go at it, but not with such vigour as before, because their hands are blistered badly, their backs are lame, and, what is worse, the water physics them powerfully, dysentery begins to show itself, and their whole systems are being enervated. But still they go at it, and, after spending the remainder of the third week in sinking the second hole, and trying the dirt thoroughly, they find that there is indeed gold in their hole, *but not enough to pay the drayman for hauling the auriferous dirt ten miles to the nearest water* where it may be washed.

Now, what is to be done? Brother John has got his *fill* of gold-digging. He is a ship-carpenter, and is determined to go down to Melbourne and go to work at his trade. However, when he gets to town, he finds there is no ship-building going on, and he is glad to get a job at house-work, at inferior wages, and has the mortification of hearing the *bona-fide* house carpenters call him an "interloper," and other *un*-complimentary names which I leave the reader to guess at.

But let us return to the three brethren he left at the diggings. Brother George is flat on the *ground* (beds are out of the question), with the dysentery. Brothers James and Robert are also far from being well, indeed, even their condition is alarming. However, they must do something. They commence another hole, but their progress is very slow. The fourth week is passed, and they are not down to the auriferous dirt. They have, indeed, a few days' provisions left, but they have no money to renew their license, and if the police catch them digging, without renewing their license, they are certain for at least a £5 fine, and a month in the chain-gang. Brother George is too ill to be removed, and it would be barbarous to go and leave him. They are now reduced to the most pitiable straits, and in the agony of despair they think of God, they essay to pray, but their conscience tells them they have no business here. They are now condemned, because they did not take the money they spent in coming here, and go to Zion. At brother George's request, they lay their hands upon him and pray for his recovery, but how can they exercise faith, when they know they are not in the way of their

duty? No, it is evident that brother George *must die*, and James and Robert have but one course to pursue—they must take the chances, and continue digging, at all hazards. In this lamentable condition we leave them, and turn to company C.

This company is composed of four fathers of very interesting families in England. They catch the gold-fever, and nothing will do, but they must come here to dig. Their wives, with better sense, plead with them to take the money and to all gather up to Zion. But no, they must come here. They have left their families sufficient means to support them eight months, at which time they are *certain* that their first *remittance* of gold will have reached England. They, after resting a few days, after a fatiguing journey, from Melbourne, take out licenses, and with a month's flour and bacon, and twenty pounds in money, on hand, they commence operations. They select their ground, and while three of the brethren go to work, the fourth, whom I shall call brother Richard, stops behind, to watch the tent, cook, wash, &c. But, on the very first day, he is beset by three prowling desperadoes, who with their revolvers at his breast, command *silence*, and demand his money. The frightened brother knows full well that their threats are far from being idle ones, for during his brief sojourn at the diggings, he has seen sights that are well calculated to inspire terror. So that, although there are scores of tents around him, and as many men within hail, he is obliged to hold his peace, and deliver up the £20, and is thankful that he escapes with his life.

After the robbers are well gone, he ventures to the next tent and makes known his loss to a very sensible looking, elderly man, but who in reality is an old, hardened *expiree*, and the secret agent of the robbers, and it is he that gave the gang the information of the "fat-looking *green uns*," whose tent they have just robbed. This man appears very sorry at brother Richard's misfortune, but significantly tells him that those who come to dig, must take diggers' chances.

The brethren feel very bad when they are told of the robbery. But three days' hard digging brings them down to within about six inches of the bed-rock, and they begin to find gold. Yes, they have struck a rich lead. Two of them shoulder a bag of dirt a-piece, and with wash-pan in hand, they start for the nearest water, say five miles. They wash the dirt, and they find it *rich*. Yes, in that hole is, say £50, which, *when they come to divide it*, will be £12 10s. each!

While these two brethren have been washing, the third has been hard at work in the hole, and on the next afternoon, they have got all the dirt loose from the rock, and all the crevices are carefully picked clean, and the dirt all lies in a convenient heap at the bottom of the hole, ready to be carted to the water to-morrow morning. They return to their tent with a certain satisfied look that tells the old man in the next tent, who is on the *look-out* for them, that they have *found gold*.

The night now sets in, and they would be glad to watch their hole, *if they dared!* but here is another difficulty. That same commissioner's *law* that would have hung company A., if they had shot those who were robbing them *in the day time*, will justify any sort of shooting *at night*, so that no *honest* man dare be seen outside of his tent after dark, for fear of being shot for a robber, while the "night-fossickers" can prowl about with impunity. So that they have only to wait patiently and take the chances.

The morning comes after an anxious night, and they go to the hole very early, to satisfy themselves that all is right. But what mean these foot-marks, and this sprinkling of loose dirt? Why, the *night-fossickers*, at the *old man's* suggestion, have been at their hole, and their rich heap of dirt is gone; yes, every particle of it! Well, there's no use of complaining. To talk of justice, to even think of discovering those villains, is to the last degree preposterous! What is to be done? Why, commence another hole.

We will pass over their six months at the diggings, during which time they have laboured with various success, and after enduring every degree of hardship, sickness, and real suffering; after living among demons, after existing in the midst of fears, strifes, tumults, rapine, and blood, they finally leave the diggings, and two out of the four live to get safe home to England again, with shattered health and ruined constitutions. After averaging their *net* earnings for the fifteen months they have been away from home they find them to be *just sixpence per day!* Now, in order to strike a just balance, put

all your perils, reverses, sicknesses, &c., &c., into one scale, and pile upon the ponderous heap, all the anxieties, afflictions, and distresses of your tender wives; all the extreme want and cruel suffering of your little children; and then to balance this fearful pile of woes, put into the other scale your six-pence per day, and see if you don't curse the day that you ever heard of Australian gold-diggings.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 30, 1853.

LATE FROM SALT LAKE VALLEY.—We have received letters but no papers from the vallies of the mountains. They came by way of San Francisco. We suppose there is quite a mass of news shut up by the snows at Fort Laramie, which will drop in upon us some day. However, the letter of Elder G. A. Smith, on another page, will be perused with interest, as it shows that the Saints of Deseret are not idle.

By letter from Elder F. D. Richards, bearing date 31st December, 1852, we learn that he, in company with Elder Erastus Snow, had returned from Iron County. He reports very favourably of the interests of the Deseret Iron Company in that quarter. He writes, "We have succeeded in purchasing the present Iron Works, and setting on foot a new system of business there. Most of those who owned any good item in the old concern, subscribed stock in the *Deseret Iron Company*, of which President G. A. Smith is director. The amount now subscribed amounts to about forty thousand dollars.

"An appropriation of two thousand dollars has been already made by the present session of the Legislature, for opening the roads from the works to the coal mines, (the road to the ore being of the best kind in its natural state,) and a petition has been referred to the Committee of Agriculture, Trade, and Manufacture, by the council, with instructions to report a bill for the appropriation of three thousand dollars to help open the coal mines. The same Committee have in progress a bill to charter the "Deseret Iron Company." We also, while there, obtained a survey of about a mile square, for the benefit of the Company, and which we hope to get ceded to the Company, &c."

It appears that the Legislature and the Community are alive to the interests of the "*Deseret Iron Company*," fully appreciating it as a most important acquisition for the prosperity of the Territory. Under the smiles of a kind and benificent Providence, and the direction of able and energetic business men, backed up by extensive capitalists, both at home and abroad, the manufacturing interests of Utah are destined to flourish. We say, success to her enterprizing sons.

On the 22nd of December, the Quorum of the Twelve, with the exception of Elder Orson Pratt now in Washington, were all assembled in the Council Chamber, which was the commencement of a series of meetings to be held by that Quorum. President Orson Hyde remarked, that it was an event which he had not known the like of in the last days; that so many of the Quorum could meet, and all with the heart of one man, in their faith towards each other, the Presidency, and the glorious work in which they were engaged. The influence and result of their councils will be felt throughout the earth, as well as in Zion, for Israel's God is with them.

GOLD DIGGING.—The rather lengthy communication from Elder C. W. Wandell, which commences in the present Number, will probably lessen the ardour of those

whose affections may be set Australia-ward. It is in accordance with our counsel, and the counsel of the Presidency in Zion. We are not aware of any considerable number of Saints having emigrated to Australia, but we know that a few stragglers have bent their course there. It is possible that more may have started for the gold fields, and that more may be setting their faces in that direction, than we imagine. However, let all the Saints know that gold fields are not the places for them, at present anyhow. Gold is the god of this world, and let the world worship it. But the Saints must not worship false gods—let them worship the true and living God. Instead of seeking after gold, let the Saints seek after the true riches, and, by and bye, they will find that God will seek after them, and not only bless them with the riches of eternal lives, but make gold as plentiful in their midst as their hearts can desire. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Italian Mission.—We have received a letter from Elder Thomas Margetts, dated Genoa, April 5th, by which we learn that he had succeeded in baptizing an Italian, in that city, and that the doctrines of the Church were creating considerable interest there.

Elder Margetts states that he has suffered some time from a pain in his head, which had produced a degree of nervous debility, for the removal of which he prays an interest in the faith and prayers of the Saints. We know his wish will be responded to, and we trust the next letter we receive from him will bring the news of his restoration to entire health, and also of the further success of his labours in advancing the interests of the Redeemer's Kingdom.

The "Golconda," the "Jersey," and the "Forest Monarch."—By letter from Elder C. V. Spencer, dated ship *Golconda*, 360 miles from New Orleans, March 8th, we learn that the *Golconda*, which sailed from Liverpool, January 24th, after a prosperous passage, had arrived at the bar of the Mississippi, and was waiting for a steam tug to take her up to New Orleans.

We have received a letter from Elder George Halliday, dated New Orleans, March 24th, and one from Elder John Hyde, jun., dated New Orleans, March, from which we learn that the *Jersey* arrived at New Orleans, March 21st, having made a pleasure trip voyage of little over six weeks. One death—sister Mary Morgan, of Wales—and six marriages, occurred during the voyage. Captain Day is spoken of in the most favourable terms.

Elder Brown, the agent at New Orleans, engaged the *John Simonds*, steam-boat, to convey the company up to St. Louis, under the care of Elders John Hyde and William Parry, for 2¼ dollars each adult, half-price for children over three years and under fourteen, those under three years, free. Elder Halliday was staying at New Orleans, awaiting the arrival of the *Elvira Owen*. The *Golconda* had not arrived at New Orleans at the date of his letter.

By letter from Elder Isaac C. Haight, dated St. Louis, March 23rd, we learn that the Danish Saints, who went out on board the *Forest Monarch*, were hourly expected to arrive at St. Louis. Elder Haight writes that the price of cattle was considerably higher than was anticipated—this was owing to many Californians returning with much gold, and buying up oxen, cows, and young stock, to drive through to the diggings. On account of this increase in the price of stock, Elder Haight had effected a loan to a considerable amount, for the benefit of the ten pound companies. The Saints who went on the *Ellen Maria*, arrived at St. Louis, March 18th.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 263.)

About the middle of May, W. W. Phelps and John Whitmer, Presidents of the Church in Missouri, arrived at Kirtland, and John Whitmer was appointed to take the place of President Oliver Cowdery, in conducting the *Messenger and Advocate.*

Frederick G. Williams was appointed to edit the *Northern Times*, a weekly newspaper, which we had commenced in February last, in favour of Democracy; and W. W. Phelps (with his son Waterman) made his home with my family, and assisted the Committee in compiling the Book of Doctrine and Covenants.

May 22nd. The Twelve met in Conference with the Church in Freedom, New York, when, after an agreeable salutation and rejoicing in each other's prosperity, Elder W. Patten being chairman, Conference was opened by singing and prayer by the President.*

Resolved:—That the limits of this Conference extend from Lodi in the west, so far east as to include Avon, south to Pennsylvania, and north to Lake Ontario, called the "Freedom Conference," including the Branches of Freedom, Rushford, Portage, Grove, Burns, Genesee, Avon, Java, Holland, Aurora, Greenwood, and Niagara.

The report concerning the labours and teachings of the Elders in the Conference, and those who had recently travelled through, was good.

The Branch in Freedom numbered sixty-five; Rushford, twenty-eight; Burns, thirty; Holland, fifteen; represented by P. P. Pratt, as having suffered much from false teachings by hypocrites and knaves; Aurora, four; Niagara, four; the numbers of the remaining Branches not ascertained, but generally reported in good standing,

The Council gave instruction concerning the "Word of Wisdom," the gift of tongues, prophesying, &c.; and adjourned till tomorrow morning.

23rd. Conference met to take into consideration the redemption of Zion.

After addresses from five of the Council, the Church expressed their determination to put into practice the teachings we had given, when the Conference adjourned.

May 25th. The Twelve met in Council, to pray for one another until they should meet again; and, Resolved:—That we recommend and counsel Elders John Murdock, and Lloyd Lewis, to go to the Churches at Chenango Point, New York; and Springville, Pennsylvania, (among whom we understand there is some difficulty) and set in order the things that are wanting in those Branches.

Resolved:—That Elder Brigham Young go immediately from this place to an adjacent tribe of the remnants of Joseph, and open the door of salvation to that long dejected and afflicted people. The Council, according to his request, laid their hand upon him, that he might have their faith and prayers, to fill (with humility and power) that very important mission.

They also laid hands on Elders John P. Green, and Amos Orton, for the same purpose, as they expected to accompany him.

ORSON HYDE, Clerk.

On the 5th of June, nine of the Twelve met in Council at Rose, or Lyons town, New York. There being so few of the brethren in that region, it was Resolved:—That it was not necessary to establish a Conference, after Council adjourned. And after they had preached several sermons in the vicinity, Elders Brigham Young, Orson Hyde, and William Smith returned to Kirtland, as witnesses on a certain case wherein President Joseph Smith, jun., was concerned before the county court, in which he righteously triumphed over his enemies.

ORSON HYDE, Clerk.

The Elders and brethren assembled in Conference, June 6th, at New Portage, Oliver Cowdery President.

Elder David Matthews, who was suspended at a previous Conference, for unchristian conduct, was present.

After hearing the testimony, the Council unanimously agreed that there had been due contrition of spirit manifested by him, in his walk and conversation since his suspension; and Elder Matthews was restored.

Elder Barkdall preferred a claim against Elder Keeler, for services said to be rendered some eight or nine years since, and to have been awarded by a former Council.

It appeared there had been a decision in favour of Elder Barkdall, but no testimony was produced by either of the parties to substantiate a claim, or prove a payment.

* [Here let it be remarked, that it was the universal custom of the Twelve, and the Presidency of the Church, to open and close all Conferences and Councils by prayer, and generally singing, so that this need not be named in this history hereafter.]

It was, therefore, Resolved:—That both the accuser and the accused have manifested a bad spirit, and deserve the severe rebuke of this Council.

Elder Milo Hays was tried for not obeying the words of wisdom, and covenant breaking.

Both charges were sustained by testimony, and Elder Hays was excluded from the Church.

Several other cases of discipline were attended to, and Conference adjourned at 12 o'clock at night.

Sunday morning, President Oliver Cowdery preached, after which four were baptized.

The Council again organized in the evening, and ordained Jacob Myers an Elder.

The case of Elders Barkdall and Keeler were again called up; four Counsellors spoke on the subject, when it was decided that they have one week and no more to settle their differences with each other, and make confession to the Church, or lose their standing.

W. A. Cowdery, Clerk.

The Presidency, Bishop, and High Council of Zion, having removed to Kirtland, or gone forth in the vineyard, I caused it to be published in the June number of the *Messenger and Advocate*, that, according to the order of the Kingdom begun in the last days, to prepare men for the rest of the Lord, the Elders in Zion or in her immediate region, have no authority or right to meddle with her spiritual affairs, to regulate her concerns, or hold Councils for the expulsion of members, in her unorganized condition. The High Council has been expressly organized to administer in all her spiritual affairs; and the Bishop and his Council are set over her temporal matters; so that the Elders' acts are null and void. *Now*, the Lord wants the wheat and tares to grow together; for Zion must be redeemed with judgment, and her converts with righteousness. Every Elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. While they are in that region, instead of trying members for transgression, or offences, let every one labour to prepare himself for the vineyard, sparing a little time to comfort the mourners, to bind up the broken-hearted, to reclaim the backslider, to bring back the wanderer, to re-invite into the Kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and work righteousness, and, with one heart and one mind, prepare to help to redeem Zion, that goodly land of promise, where the willing and obedient shall be blessed.

About this time, I received an introduction to Mr. Hewitt, a preacher who had come out from Europe, with his lady, to examine this work, and, as he stated, was delegated by his Church for this purpose. His interview was short, and he left with the understanding he would call again, and renew his investigations. As he did not return according to agreement, and hearing he was at Fairport, the Council of the Presidency sent him the following letter:—

June 14th.

To the Rev. Mr. Hewitt:—

Sir,—In consequence of your not returning as we understood you at your introduction to us, it was resolved and approved in Council, on the evening of the 14th instant, that the bearer, Oliver Cowdery, one of the presiding Elders of our Church, should proceed to Fairport, and ascertain if possible, the cause of your delay; and this is done as one reason, that we feel an anxious desire for the salvation of the souls of men, and to satisfy your inquiries concerning the religion we profess. If at Fairport it is the sincere desire of the Council, that Mr. Hewitt return, that we may satisfy him concerning our religion, and he satisfy us concerning his; for we feel as great a desire for the welfare of his people, as he can for ours.

With respect, &c.

W. W. Phelps, Clerk.

Elder Cowdery repaired immediately to Fairport, and on the day following reported to the Council that Mr. Hewitt was not in the place; that he left their letter with Mrs. Hewitt, who informed him that her "husband had frequently spoken of his wish to become further acquainted with the people whom he had come out from Europe to see. But the next we heard of the Rev. John Hewitt was that he had opened a school in Painesville, Ohio. Mr. Hewitt was Elder of the Irvingite church, in Barnsly, England, and received a delegation from that church, as expressed in a letter from Mr. Shaw, of April 21st, to visit the Saints in America, and ascertain their faith and principles; and if Mr. Hewitt found them as they expected, the Saints in America might expect help from them (the church in Barnsly) as they were rich in temporal things, and had received the gift of tongues in the church.

Thursday, June 18th, nine hundred and fifty dollars were subscribed for the Temple, by the Saints in Kirtland. Great anxiety was manifest to roll on the work.

On the 19th, nine of the travelling High Council met with the Church in Conference, at Pillow Point, New York, and resolved that the limits of the Conference embrace all the northern part of the State, to be called the "Black River Conference." The Elders of this Conference had been diligent in their callings. Their manner of teaching, in some respects needed correction, which they gladly received.

The Church at Pillow Point numbered twenty-one, but did not generally observe the "Word of Wisdom." Sackets Harbor numbered nineteen; Burville, seven; Champion, six; Ellesburgh, thirty-three; Henderson, four; Alexandria, four; Lyme, four; and two in Orleans, three in Potsdam, and six in Stockholm.

After hearing the report of the Churches, five of the Council successively addressed the Conference, upon the principles of Church government, the nature and exercise of spiritual gifts, the Word of Wisdom, and the propriety of choosing wise men and sending them with monies, to purchase lands in Zion, so that they might not gather in confusion; and the Conference unanimously acquiesced in the teachings of the Council. Adjourned until the 20th, then met, and John Elmer was presented as holding very incorrect principles; such, for instance, that the Spirit of God sometimes took him and threw him down, and that he could die the death of the righteous, and of the wicked; and in order to show his power with God, he also stated that he had passed through a kind of death so as to become immortal, and should exist for ever without any other death, or change, only grow brighter and brighter eternally. He persisted in these things, and would not receive teaching from the Council; therefore, was cut off. On Monday five were baptized, and our public meeting closed.

ORSON HYDE, Clerk.

The twenty-first, being Sunday, I preached in Kirtland on the evangelical order.

Thursday, June 25th, there was a meeting in Kirtland to subscribe for the building of the Temple; and $6,232,50 were added to the list. Joseph Smith subscribed $500; Oliver Cowdery, $750; W. W. Phelps, $500; John Whitmer, $500; and F. G. Williams, $500, of the above, all of which they paid within one hour, and the people were astonished.

June 29th, six of the travelling High Council, viz.:—D. W. Patten, H. C. Kimball, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, assembled in Conference with the Church in Loborough, Upper Canada. The Church in Loborough, composed of twenty-five members, were uninformed in many principles of the new covenant, not having had the same privilege of instruction as the Churches in the States. Brothers Henry and Jacob Wood, who had been suspended, had a rehearing, but were cut off. Elder Frederick M. Van Leuven, was appointed presiding Elder, and a number were added to the Church during our stay.

On the 3rd of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman, he gave me the following certificate:—

Kirtland, July 6, 1835.

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in decyphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jun., to correspond in the most minute matters.

Michael H. Chandler,
Travelling with, and proprietor of,
Egyptian mummies.

(*To be continued.*)

ANCIENT AND MODERN CITIES.—We are apt to consider London as a considerable city, and New Yorkers regard their village as an immense municipality. But if the Mayors of Nineveh and Babylon could revisit the earth, they would laugh at the pretensions of the moderns. The area of Babylon was two hundred and twenty-five square miles, and that of Nineveh two hundred and sixteen square miles, while that of London and its environs is but one hundred and fourteen square miles.—*Family Herald.*

DESERET.

PROSPERITY OF THE SETTLEMENTS—LOCATION OF A LARGE SUGAR MANUFACTORY.

(Letter from Elder George A. Smith.)

Great Salt Lake City, December 26th, 1852.

Brother Samuel W. Richards,—Your welcome and interesting letter, dated Liverpool, September 3rd, 1852, was duly received at Provo city, on my return, Dec. 5th, from Iron County. During my tour I visited all the settlements South of Great Salt Lake, except Sanpete, which I was deterred from visiting, by a heavy fall of snow, and other unavoidable causes. The winter thus far has been remarkably severe, there has been from ten to fourteen inches of snow for upwards of four weeks, at present the snow is two feet deep at Ogden City, and fourteen inches here.

We have had no news from the States since the arrival of the October mail. I shall send this letter by way of California.

Our most Southern settlement is Harmony, a fort built by John D. Lee, E. H. Groves, and others, containing fifteen families. It is situated on Ash Creek, a tributary of the Rio Virgin, and is surrounded by an immense quantity of excellent grass, and is about three hundred miles from Great Salt Lake City.

Brother E. Snow and F. D. Richards visited Cedar City, and re-organized the Iron company, under their own auspices.

I have travelled through Utah County, something like a Methodist circuit rider, most of the season, giving a considerable portion of my time to Provo City, which is rapidly improving in population and wealth. The large grist mill of brother Ketting, and two hotels, have been erected, and a great number of private dwellings, many of them excellent buildings, dot the city plot in every direction. It contains a pottery for brown ware, three saw mills, a carding machine and fulling mill, two grist mills, one sash factory, three cabinet shops, two of them running buz [circular] saws and turning lathes, by water; one wooden bowl factory, three blacksmiths' shops, a select school, taught by Evan M. Greene, a school for the languages, three shoe shops, two tailors' shops, one meat market, two store houses, and two lime-kilns. The Deseret manufacturing company have laid the foundation of a large sugar factory, and secured about a thousand acres of excellent land for the raising of the sugar beet. The session of the Legislature opened on the 13th, a message from the Governor was read, which was the best document of the kind, I ever saw. They have passed several acts for the encouragement of manufacture and trade, and appropriated 5,000 dols. for the building of an arsenal, which has been increased by subscription to about 10,000.

Since April Conference, I have twice visited all the settlements from this to the rim of the basin, travelling each time about seven hundred miles, and have preached in every neighbourhood. I have sought out the location for the city of Palmyra, on the Spanish fork, Utah County, and procured the survey of 360 lots, containing one hundred rods of ground each, a temple square of thirteen acres, and four school squares of two and a-half acres each. Streets, six rods wide. The public square commands a view of all the settlements in Utah valley, except Mountain Ville, and is one of the most delightful spots in the mountains. It is sixty miles from Great Salt Lake City, and now contains sixty families. Stephen Marcham presides. This plot was surveyed in July, and the first house built on it in August. A good adobie school house, thirty-five feet by twenty-two inside, has been erected.

I located and procured the survey of a plot, on the American fork, Utah County; located the city of Mountain Ville, in the upper valley of Dry Creek, Utah. While south, I selected and got the plot of Cedar City surveyed, with a public square of twenty acres, two school house squares, and two hundred lots to begin with; also Paragonah, on Red Creek, Iron County; and made an additional survey to Provo City. The business of locating these sites has been entrusted to me, by the Presidency, and I have done it to the best of my judgment.

The inhabitants of Cedar are mostly living in a fort yet, but some are moving on to their lots.

I should be highly gratified by a letter or paper from you at any time. The Lord bless you.

GEO. A. SMITH.

VARIETIES.

THE Queen gave birth to a prince, on the 7th inst.

PUNCH challenges the Universe to find a newspaper without an "Aggravated Assault" in it.

A RAILROAD across the Alps, from Genoa to the valley of the Rhone, is in contemplation.

THE *New York Herald* represents that, in proportion to population, there is more than twice as much crime in New York than in London.

MRS. FILLMORE, wife of the Ex-President of the United States, died March 30th, at Washington. Mrs. Cass, wife of General Cass, died at Detroit, March 31st.

"GOODNESS ME!" cried a nice old lady the other day, "if the world does come to an end next year, what shall I do for snuff?"

THERE are no accidents so unfortunate that discreet men may not turn to advantage, nor any so fortunate that imprudent men may not turn to prejudice.

SMITHERS says that, when the law says that a man can't marry his grandmother, or his aunt, or his wife's mother, it makes an ass of itself, for when a man marries now-a-days, he marries the whole family.

There are five hundred females engaged in the sewed muslin manufacture in Galway, earning from two shillings and sixpence to four shillings each per week.—*Lloyd's Newspaper.*

AN ASTRONOMICAL PUN.—When Sir William Hamilton announced to the Royal Irish Academy his discovery of the central sun—the star round which our orb of day and his planetary attendants revolve—a waggish member exclaimed, "What, our sun's sun? why that *must* be a *grand sun!*"

AN "expectorating gentleman," in an American railway car, spitting close by the face of a nervous lady, in order to eject the treacle-looking liquid through the car window, and observing she was a little nervous when the missile passed her, kindly said, "Don't trouble, ma'am, I guess I can clear you."

BELZU, the President of Bolivia, has thrown open all the Bolivian tributaries of the Amazon and La Plata that are navigable, to the commerce of the world, and offered a reward of 10,000 dollars to the master of the first steamer that shall reach any one of these tributaries, either by the La Plata or the Amazon. The Bolivian provinces are represented as being very fine, beautiful, and productive.

BISHOP BURNET, once preaching before Charles II., was much warmed by his subject, and uttering a religious truth in a very earnest manner, with great vehemence struck his clenched hand upon the desk, and cried out, "Who dares deny this?" "Faith," observed the king, in a key not quite so loud as the preacher, "nobody, I should think, who is within reach of that great fist of yours."

AN American lady has been arrested at Heidelberg, who came direct from the United States, for having a number of pamphlets, declared by the police to be of a revolutionary character. Another lady (a German) who had emigrated to America as Miss Hitzfield, and returned on a visit to her friends, had been taken into custody, on the allegation of having expressed sympathy for the assassin who attempted the [Austrian] Emperor's life.—*News of the World.*

NEVER DESPAIR.

(*Selected.*)

Never despair, though the thick cloud of sorrow
  May fling o'er thy brow its dark shadows to-day,
For the sun beam of joy may be shining to-morrow,
  And brighten all round with its beautiful rays.
Never despair, though storms round thee gather,
  And winter's sky gloomily over thee lower;
Look hopefully on, for the joyous spring weather
  Is coming to greet thee with sunshine and flowers.

Hast thou marked how the morning from night's dreary hour
  Breaks, dappling the East till its glory appears?
Hast thou seen how the bow in the midst of the shower
  Bursts forth like a smile through the hazes of tears?
And have they not whispered a spirit of gladness,
  Though haply thy path was o'er-clouded by care?
And have they not told thee in moments of sadness
  When thy heart was nigh breaking, "Up, never despair"?

Never despair, though life's billowy ocean
  May toss thee aloft on its storm-ridden breast;
Though the elements now are in wildest commotion,
  The sun shall break through them and crimson the west.
Then away with distrust, and its incubus banish,
  Though thy path-way on earth a dark aspect may wear,
Like the valley of death, every danger shall vanish,
  For a heaven lies beyond it—then never despair.

THE "ELVIRA OWEN," &c.—By letter from Elder Joseph W. Young, we learn that the *Elvira Owen* arrived at the bar at the mouth of the Mississippi river, March 23, thirty-six days from Liverpool—thus making a most speedy voyage. Sister Young was ill most of the way. On March 3rd, Elder John Winder from Liverpool, brother Charles Jones from the Kent Conference, brother Hinginson from the Shropshire Conference, and a young sister from Willenhall, fell ill of the small-pox. Two or three other Saints afterwards caught this disease. Three births, three marriages, and three deaths occurred during the voyage. The births are not named. Only one of the couples married is named—Brother Giles and sister Ellen Benn, both of the Reading Conference. A little child of brother Whitworth's, from Ashton-under-Lyne, died Feb. 26, of fits, to which it had been for some weeks subject. Brother Charles Jones died on the 5th March. A lady, 82 years old, from the Lincolnshire Conference, died about the middle of March. Captain Owen is spoken highly of. A memorial, expressive of their gratitude for his fatherly conduct to all, and his especial kindness to the sick, was presented to him by the passengers. Elder Young desires to be remembered kindly to the British Saints.

By letter from Elder John Brown, dated New Orleans, March 29, we learn that the *Golconda* arrived at that place March 26, having been detained twelve or fourteen days at the bar.

ADDRESSES.—Dorr P. Curtis, 3, Beetchen Clift Place, Bath.
John Barker, 3, Beetchen Clift Place, Bath.
Gilbert Clements, 11, Charlemont Street, Dublin.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH APRIL, 1853.

	£	s.	d.		£	s.	d.
T. C. Armstrong	£27	1	5	Brought forward	£42	6	5
William Simms	0	5	0	G. W. Davis	5	0	0
Thomas Clarke	15	0	0	J. Holsall	4	0	0
Carried forward	£42	6	5		£51	6	5

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19.—Vol. XV. Saturday, May 7, 1853. Price One Penny.

THE COMING CRISIS—HOW TO MEET IT.

(*Concluded from page* 276.)

You cannot know God without present revelation. Did you ever think of this most solemn and essential truth, before? You may have been accustomed to pray, all your life time, and as yet you, even you, do not know God. You may have heard many thousand sermons, with a sincere desire both to remember and practise them, and yet you do not know God. But it has been decided in the court of heaven, that no man can know the Father but the Son, and he to whom the Son *revealeth* him. Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old, the question still remains in full force—has he revealed Him to *you?* A revelation to another man is by no means a revelation to *you*. For instance, God revealed himself to Samuel, and called him by name to be a Prophet. But the call to Samuel is by no means a call to *you* to be a Prophet. God called Abraham to kill Isaac, but that is no revelation to you to kill your son. God revealed the baptism of repentance unto John the Baptist, before Christ's death, but that is not a revelation to you. He revealed authority to Paul to preach to the Gentiles, but what was told to Paul is not told to you, nor is it required of you. Again, you need the righteousness of God, to go where God is, and be happy—and how will you get it except it is revealed to you personally? You cannot get it in any other way. Hence the Lord says, "The righteousness of God is *revealed* from faith to faith." Don't say now, as some do, that revelation was anciently given in order to *establish* the truth, and being once established it is no longer necessary to be revealed to subsequent generations of people. Don't say this for your life, for revelation is just as necessary to establish truth now as it was then. You need the ministry of angels now, just as much as people did then. They in past ages could not know God, nor say for a certainty, from personal knowledge, that Jesus Christ was the Christ, only by the Holy Ghost—and you are just as weak and dependent as they were. You most assuredly cannot call Jesus, Lord, only by the Holy Ghost. If the Holy Ghost is confirmed upon you, by the imposition of the hands of the true Priesthood, then you can know God for yourself. Why? Because the Holy Ghost teaches all things, even the deep things of God. This generation need present revelations from heaven, as much as any other generation ever did, because they are quite as wicked as Sodom ever was. They practise as gross sensuality and beastliness, as glaring robbery and murder, as much treachery and lying, and are as ardent for war and blood-guiltiness, as ever the ancient Canaanites were. And among the many religions that have sprung up, calculated to confuse people's minds, there is, now, as much jargon and schism, contention and strife, and persecuting zeal, as there ever was

before. Now, reader, you need present revelation from God to your own dear self, in order to help you out of this nasty, confused labyrinth, and to set your feet firmly upon the solid rock of revelation. Mere flesh and blood cannot help you now. It requires an Almighty arm to effect your deliverance. Therefore, put no more trust in man, for a curse rests upon him that will be guided by the precepts of man. I do not ask you to be guided by what I say to you, unless the Lord from heaven shall reveal to you that I speak the truth, even as it is in Christ. Although I *know* that I am declaring heaven's truth to you, in all sobriety, yet, my knowing it, does not suffice for you. You also must know it for yourself, and not for another. This is your right and your privilege. For God has made this promise to you, and not to you, reader, only, but to all others whom He calls to repentance. Now, go and get revelation for yourself. If you are penitently desirous with all your heart to get revelation from God to your own self, go to some one whom God has called and ordained to confer the Gift of the Holy Ghost upon men, according to His promise in the Acts of the Apostles, and I promise you in the name of Jesus Christ, whose I am both by covenant and by sacrifice, that you shall have the desire of your heart. Even so. Amen.

Reader, be resolute! This is a critical and trying moment with you. And this is God's call unto you. Don't refuse when He calls you! And if you are honestly, without prejudice, meditating upon what you now read, then God's Spirit is sweetly persuading you to believe what I say. The faint dawn of the Spirit is even now upon your mind. Now, reader, cherish this little dawn of light until the day-light of more truth shines more clearly upon your mind. Pray mightily for the Spirit of Revelation to rest upon you, that you may *know* the things that are freely given to you of God. And follow the Spirit of revelation, as fast as you receive its whisperings, down into the water where Jesus went, for the remission of your sins, and you will very soon become a witness to the truth, and put your own seal upon it even as I have done. And you will not barely believe, and hope, and fear, but you will *know*, from present and personal revelation, that the Lord is a God at hand, revealing Himself as freely as He ever did in Patriarchal days. Will you not, then, be a happy man, O reader! and you a happy woman, O reader, to come into possession of the same gift of present revelation from heaven, that holy men and holy women enjoyed in ancient times? Yes, I know you will. You will then feel deep pity and sorrow for any one that says he don't need present revelation! You will then discover the pride of such an one's heart, and mourn over him as one that is blinded by the god of this world. But your peace will be great and your joy unspeakable. Although you can hardly believe me now, yet through your faithfulness, the Spirit of prophecy will in due time rest even upon you, O man! and also upon you, O woman! The Spirit of prophecy has rested upon many sons and daughters in as humble walks of life as you are, and they, according to "promise," have prophesied and dreamed dreams. Now when this promise is fulfilled in your experience, you will feel very glad and very happy. And you will feel thankful that you ever read this article with a humble, prayerful heart. And when you see the promised signs following your faith, as thousands have done in this day, then you will exclaim, Surely this is not merely the form, but also the power of godliness—this kind of Gospel is in very deed the power of God unto salvation to every one that believeth! And then if you have money, which so many worship, you will not be afraid to give a tenth to rear up a Temple like Solomon's, in which God will place the ark of His covenant, and reveal His will, through His servants the Prophets, for the benefit of all the ends of the earth. When you yourself have the promised gift of discerning of spirits, then you will not have to ask your neighbour, who is an impostor and who is not—you will know from the fountain head all about it just as well as the next person. He that is spiritual judgeth all things. Many things are hard to be understood and reconciled, which the unstable and unlearned stumble at, even as formerly—he that is spiritual can easily judge all things, but he that is not spiritual can judge nothing correctly, for he is blind, and he cannot see afar off.

And further, when you see also the gross and beastly sexual abominations that are practised and are increasing among all nations, without shame or fear, you

will not marvel that God is determined to raise up a righteous seed and glorious branch, by re-establishing the Patriarchal Order, as in the days of Abraham, Jacob, David, Solomon, and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham. Why should you not marvel at their sneers? Because, we have been distinctly and emphatically forewarned that in the last days there shall arise scoffers, walking after their own hearts' lusts, who shall speak evil of dignities and things that they know not, having men's person's in admiration because of gain. You would have more cause to marvel and disbelieve the Scriptures of truth, if sensual men and women did not speak evil of the Patriarchal Order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy Order.

Now there are several ways in which the pure and obedient get revelations. It will be your privilege in due time to become acquainted with these various ways. One way is, through the inspiration of the Spirit. The Spirit is given to every man to profit withal. All men have such a measure of the Holy Spirit as to enable them to make a profitable use of the light and opportunities that they have, and to obey the law under which they are placed. All the different methods of revelation are not probably given to all men now. God dispenseth His gifts severally as He will. The inspiration of the Almighty giveth understanding. Every various method of immediate revelation, however, always accords with the inspiration of the Spirit. If an holy angel talk with a man, what the angel speaks accords with the inspiration of the Holy Spirit. If the Urim and Thummim is consulted, it accords with the teachings of the Holy Spirit. An open vision or a dream, each accords with the inspiration of the Holy Ghost. Now one mark of a dream from God is, that it is distinguished for the clearness and simplicity of the impress that it makes upon the mind of him that dreams. A dream from the Lord being always true in all its legitimate bearings, will be so disembarrassed from error and uncertainty to him that has the Spirit of truth in lively exercise, that he will know it perfectly in distinction from all false hallucinations or deceptions of the mind. Reader, take your Bible and read the Bible account of dreams. There you will see that dreams from the Lord, for any important end, are plainly distinguishable from all deceptive influences. When Jacob went toward Haran and lay upon his stone pillow, and dreamed of seeing a ladder reaching up to heaven, &c., after he awoke he knew, beyond a doubt, that the dream was from God. Hence he says, "How terrible is this place," &c. When Laban wanted to cheat Jacob out of his just wages, the Lord appeared to Jacob in a night dream, and told him how to increase the number of his cattle, so that he could get the advantage of the cheating employer. Jacob understood the dream perfectly, and so managed as to have the best of the increase fall to his share. When Joseph told the simple dream of the sheaves, his brothers all understood it well. And when he told the dream of the sun, moon, and eleven stars bowing down to him, his father Jacob felt the force of the meaning, although he rebuked Joseph. When God gives a dream to a wicked man, He makes him fully to understand it, unless he wishes to hide the meaning from him. Abimelech underderstood his two dreams from the Lord, concerning Sarah, Abraham's wife. The Lord gave Solomon wisdom, and riches, and dominion, in a dream, and yet Solomon knew the import of the dream, and that the Lord had appeared to him, in that dream. The Lord does not suffer wicked spirits to foul and blot and mar a dream, when He wants to communicate His mind and will in a dream. Foul spirits are rebuked and commanded to depart when God wants to indite the truth upon any one's mind. The angel of God guards the dreamer till a clear and a distinct impression is made. And that impression is of an unmistakable character, it cannot be misunderstood, any more than the light of the sun can be mistaken for the darkness of midnight. An open vision is another method of revelation. David saw an angel of the Lord with a drawn sword, even the pestilence, standing between the heavens and earth. The Prophet having prayed that the eyes of his servant might be opened, showed him that the armies of heaven were more numerous than the host of his enemies. Another method of revelation is through the ministry of angels. An angel forewarned Lot to leave Sodom,

Angels gave the Law to Moses, upon mount Sinai. An angel opened a great iron gate that liberated the Apostle Peter. Again, God reveals things by Urim and Thummin, and by burnt-offerings, and by divers tongues, &c.

Now, reader, I entreat you to seek the aid of present revelations from God. You need them just as much as any poor creature ever did, that has been born into the world. Without them you never can know God, worlds without end. Don't flatter yourself that because others know God or have formerly known Him, you are any better off on that account, unless you know Him for yourself.

Are you poor and oppressed? Then you have the greatest need to receive revelations from God. There are very many poor people in these days, and in these lands. Even in England, rich men oppress you, and many cheat you, and defraud you, and keep back your merited wages—and you, who do the greatest part of the work that is done in the land, can hardly get an honest living, while your masters roll in pomp, and fare sumptuously every day. I have seen you and your little sons and tender daughters, hurrying off early in the morning to work for them, and returning late at night, poorly fed and poorly clothed often. And all the time that you are making others rich, they are keeping you in poverty and ignorance. And your daughters are often insulted and sometimes seduced by masters, and you are threatened with the workhouse if you don't grind for the oppressor, and you have but little time to see your own families, and bless them with comforts, and educate and train them up for usefulness and salvation. Now, if you knew how to take counsel from the God of heaven, as Jacob did, you would not have to submit always to such fraud and oppression. But God would help you out of your many difficulties, and your enemies could not help themselves. God has seen your afflictions, and has sent forth His servants to all nations, to preach deliverance, for the acceptable year of the Lord has now come.

And ye rich men, the voice is to you. Gather up the poor and bless them, and your riches shall not waste, but increase four fold, and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel of any priests or ministers who are hired and paid for preaching. God never hired any man to preach, nor did He ever authorize any man to hire himself out to preach for wages. Therefore beware of all such, lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelation, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the Gospel.

L.

A CHAPTER ON GOLD DIGGING.

(*Letter from Elder C. W. Wandell.*)

(*Concluded from page* 281.)

But here is company D. We must not close without a brief notice of them. They are four stout, able-bodied labouring men, who had just money enough to pay their passages to Melbourne. After labouring in Melbourne for a time, they start for the diggings. They pay for their licenses, and have but a few shillings left. They commence operations with a degree of success. They are taking out gold. But they have to pay famine prices for everything they eat, and their profits are light. However, the dirt is richer as they deepen their hole, and they are now doing handsomely, but the dysentery breaks out among them. They lay on hands and pray, but it is of no use, they cannot exercise faith, because they know that they had no business to come here. They ought to have gone to Zion. Two of them are down with the disease, and the other two are far from being well. They send for a physician, provided they can hire any one to go. The doctor comes, and before he will examine his patients, they must each advance him an ounce of gold,

more or less. The same is true of every succeeding visit—when you stop advancing, he will stop coming, and you may die as soon as possible, for aught he cares. He has come here to *grasp* a fortune, and have it he will.

But another evil has overtaken them. They have neglected to keep their eyes *veiled*, and the Australian fly, whose sting is poisonous, has stung their eyes, and they are in an awful condition. Every one of them are *stone blind*, and it is uncertain whether their sight is not greatly injured for life. But the flies do not stop here. They blow the blankets—and the brethren, sick and blind as they are, have the additional inconvenience of sleeping in the midst of myriads of *maggots!* Wash their blankets as often as they will, yet the warmth imparted to them by their bodies, will cause the flies to blow them, and the maggots will breed around them, in spite of themselves.

However, they finally recover, and only one of the three finds his sight very seriously impaired. They go to work again, and with the greatest success. They sink several holes, most of which pay them well, and after six months' digging, they have the splendid sum of £1,000 a piece. They now divide their gains, and brother Henry starts for Melbourne, on his way home. Brothers Charles and John conclude to remain a little longer at the diggings. Brother Stephen concludes to go to Melbourne and *start some sort of business*, but on his way down, the bush-rangers bail him up, kill him, and take his gold order and go to Melbourne and draw his gold, and that is the end of him. The two brethren that remain, because they want more, go to work by themselves, for they durst not take in a partner, lest he should be a murderer, or *at least* a robber's spy. And while Charles is gone to wash the dirt, John remains digging at the hole, at which time a robber watches his chance, and drops a stone on to John's head, and he drops dead. The robber now goes to the tent and runs his bowie-knife in the ground until he comes to a soft place which he quickly uncovers, and takes the £2,000 that the two brethren had buried for safe keeping. It would be impossible to describe Charles's feelings on his return, we will therefore leave the reader to imagine them if he can.

Brother Henry arrives safe at home at last, but O, how altered! Six months' digging has made sad havoc of that powerful constitution. But a thousand times worse, his FAITH has suffered, his morals have suffered, his heart, once so tender and susceptible, has now become callous and impervious to those sublime doctrines of eternal truth, to which he once listened with such ineffable delight. "Dear Henry," says the wife, "God has been very good to us, I'm sure you will go to-day to the tithing-office, and pay the Lord His demands, will you not? And with the rest we will go to Zion in the first ship, and will take poor brother Lindsay and his family with us—you know how poor they are, and then, they are such faithful Saints. O I am sure you'll not leave them behind, will you? And poor brother Payson and his interesting family, and sister Burton, whose husband died since you have been away. You know how you used to love Elder Burton. You won't leave them behind, will you, dear Henry?" While she is yet speaking, he, instinctively as it were, buttons up his pockets more securely, the muscles of his face become fixed, the lines of his certainly fine countenance become more marked, his eye-balls glare wildly, and, finally, he interrupts her with "D—n you, no—do you think that I, after going through what I have gone through, and suffering what I have suffered, am going to give any of it to God, Angels, or Saints? Not I, indeed!"—Let him alone, sister, "he is joined to his idol!"

Do not think that I have used the black brush too freely in painting this picture. I tell you plainly, that I have merely described a few *facts* that are of every day and night occurrence in Australia. If you come here to dig gold, you will find your chances of success even less than I have stated, while you will find your perils much, *very* much greater. I have told you the truth—*not the whole truth!*

But says one, is not labour well paid in Australia? Yes, it is, indeed, much better paid than in England, *but not so well paid as in America!* A stout, able-bodied labouring man here, will get ten shillings per day, which is less than he will get in certain parts of America. But then a loaf of bread, that he can get in America, for three-pence, he will have to pay half-a-crown for, in Melbourne; and various other articles in proportion. But who wants to come here to *labour?* not Saints, surely. But, says a brother, who

is a house-carpenter, can I not do better in Australia than I can in England? Yes, much better, *but not so well as you can do in America!*

The vast amounts of gold, that are now arriving among you, are well calculated to give you an inflated conception of its abundance, and you are apt to forget to consider the *crowds* that are engaged in procuring it. Suppose we estimate the production of gold, in the colonies of Victoria and New South Wales, to be ten per cent of the whole produce of the whole country, then consider that at least fifty per cent of the adult male population are engaged in producing it, and add to that at least thirty per cent for those who are otherwise directly engaged in the gold interest, and you will see at once that it is the farmer, the capitalist, and property-holders in general, that are reaping the real benefits of the gold-diggings.

Unhappily for these colonies, (like in all other parts of Great Britain and her dependencies,) the government and the people are antagonistic to each other, the people are one thing, but the government is altogether another. In the United States of America, the people and the government are *one*. There the people are the Sovereigns, here they are the veriest slaves. If the genius and the spirit of the two governments are different, their *practice* is no less so. America gives away her richest lands for the merest trifle, here the government monopolizes the lands for speculative purposes. Let no poor man suppose for a moment that he can buy real estate in these colonies. No, that time is passed. The squatters and government together, have got the country under their complete control, and have barred the door of virtuous enterprise against all sorts of *poor* folks.

The government here sends "home" for immigrants, but does it want to make *citizens* of them? No, it wants them for the *squatter's use!* Does it want to distribute them over the country, and locate them on the fine soils that are lying neglected, giving them, for a moiety of the value, one hundred and sixty acres each, and say to them—Go ahead, and get rich? No, it wants them to shear the squatter's sheep, or to engage in some other menial service.

In the towns, the merchants and tradesmen are no less avaricious than the squatters are in the country. Their chief business is to filch from the poor man every penny as fast as he earns it. If wages advance a little to-day, the loaf, the chop, &c., are sure to advance to-morrow, and so on to the end of the catalogue. The poor are kept poor, while the rich grow richer. The government has got its iron-shod hoof upon the necks of the operative classes, and there it holds them flat upon the ground, and there it *will* hold them as long as they remain in the country.

It would be apposite, in this place, to contrast the beauties and glories of Zion, with the fearful picture I have painted of Australia, that you might "look on this picture and then on that." But my letter is already much longer than I intended—however I recommend you to think for a few moments of any one company of Saints who have left England for Zion. Follow them in your mind across the Atlantic. They have had some little inconveniences to put up with, but they had the satisfaction of knowing that they were in the way of their duty—they were going to Zion, as the Lord had commanded. On arriving at Council Bluffs, they take their overland journey, they experience fatigue to be sure, but they are amazingly supported by the consciousness that they are fulfilling the express commands of God—they are going to Zion. And when they get to the *Vallies*, who is there to meet them? A parcel of voracious hyenas who stand open-mouthed, ready to devour them, as is the case in Australia? No, but the best, the most honourable, virtuous, kind, and hospitable people that live, are there to welcome them to Zion, to the healthiest country that can be found upon the face of the earth. And when they have exchanged greetings, of the holiest, as well as the heartiest, kind, and begin to look around them for a *home*, they find a country of surpassing loveliness, inviting them to occupy its richest soils, to quaff its health-inspiring fountains, and to breathe its salubrious atmosphere, and not only salubrious, but *free!* Ah! free did I say? Yes, they are now indeed *free!* They are no more the slaves to heartless task-masters in the factories, coal-pits, or what not—no, they are *free!* O freedom! sacred to the hearts of Israel's noblest sons and fairest daughters, within Zion's consecrated borders how sweet it is to breathe thy balmy air, to tread thy sacred soil, to drink of

thy pure streams of living water, to satisfy our hunger with thy choicest dainties, to feel the consciousness that we are no longer the *creatures* of others, but that we are God's favoured freemen. O! thou Divine Author of freedom's holiest blessing, remember, I pray thee, thy poor and oppressed Saints in cruel and tyranical Europe, and enkindle upon the altar of their hearts the sacred fire of liberty, and let it burn so brightly, that its pure and holy beams shall entirely eclipse the sickly rays of Australia's golden dust, which glitters but to tempt, which tempts but to deceive, which deceives but to destroy, and to destroy *forever!* Excuse these rapturous expressions, but what real Saint can think of Zion, and not feel the irresistible impulses of the heart's deepest, holiest longings to be with that people to whom he is attached by that three-fold cord which is not easily broken?

Let us follow these brethren a little further. They are in no danger of settling upon unproductive soils, for the Presidency will freely give them wise counsels, and point them to the best farming localities in the country. And the very day that they settle upon those lands, they are richer by far, than if they were to toil in Australia for a long time. Independence is now entirely within their reach, and they have only to make an exertion, to secure it.

I have written you a very long letter about gold and other temporalities, but have said little about that which is of infinitely greater consequence, that is, your spiritual concerns. Had I the time and space, I might very profitably contrast the spiritual advantages and disadvantages of Zion and Australia, but I have already written enough for this time. I close by subscribing myself, yours, truly,

C. W. WANDELL.

P.S.—I want to fit out several missions, and then leave this field of labour and return to New York, and take my family to Zion. I did intend to return *via* England, but it is possible that I may go *via* the VALLIES, as the Saints here are anxious to gather, being heartily sick of this filthy sink of *devildom*—and some of them can get ready at a short notice. I am very violently opposed nearly every Sabbath, by three determined adversaries—a priest, a lawyer, and a London apostate "Mormon," *the Devil's own trinity*. They are doing all they can to stir up the people to do violence to me, and I am preaching here at no small risk of my personal safety.

Dear brother, pray for my success in this place, for I, indeed, need strength from on high.

C. W. W.

ROBERT OWEN AND THE "RAPPING" SPIRITS.

Robert Owen has issued a manifesto addressed "to all governments and peoples," having for its purpose to announce "a great moral revolution which is about to be effected for the human race, by an apparent miracle." This miracle consists, says Mr. Owen, in communications "most important and gratifying," which have been made to him (in common with many more) "by invisible but audible powers, purporting to be from departed spirits;" those with which Mr. Owen has been favoured coming from President Jefferson, Benjamin Franklin, the late Duke of Kent, Grace Fletcher, Mr. Owen's "first and most enlightened disciple," and several others. Until within the last few weeks, Mr. Owen states that, while he believed all things to be eternal, he was of opinion that there was no personal or conscious existence after death; but, having examined the history of the late "manifestations" (spirit-rappings) in America, "through the proceedings of an American medium," he has been "compelled," contrary to his previous strong convictions, "to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state." The object of these manifestations, continues Mr. Owen, is to change "the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature." Mr. Owen thinks that this change may be easily effected, and adds that the means to do so in all coun-

tries, are known. They appear, from his showing, to be the universal application of his social system, through the agency of the departed spirits of Jefferson, Franklin, &c., who have kindly sent in their adhesion. We must add, that the "medium" referred to by Mr. Owen is the American lady who resides in Queen-Anne street, Cavendish-square—[Which lady, we will kindly add, charging her nothing for the intelligence, still attends parties of six at ten shillings a head! that is, as much head as such people *can* have who pay money for such transparent, blasphemous imposture.—ED.]—*Lloyd's Newspaper.*

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 7, 1853.

FOREIGN MISSIONS.—*Germany.*—By letter from Elder Daniel Carn, dated Hamburg, April 15th, we learn that Elder George Mayer was in Switzerland, Elder G. C. Riser, at Wurtemburg, and Elder J. F. Secrist, at Meinengen. Elder Carn was labouring amid many difficulties, and much opposition. Nevertheless he had been enabled to establish a Branch of Twelve Members in Mecklenburg. Elder Carn says that many are inquiring concerning the work of God.

Elder William Taylor left Hamburg, April 16th, landed at Hull on the 18th, and arrived at Liverpool on the 20th. Elder Taylor considers his mission to Germany, closed for the present.

Switzerland.—By the politeness of Elder Carn, we have been favoured with the perusal of a letter from Elder George Mayer, dated Basle, April 7th, by which we learn that many there were seeking after our publications, and becoming interested in the work.

ARRIVAL.—Elder Andrew L. Lamoreaux, from Great Salt Lake Valley, arrived at Liverpool, April 26th, and on the 28th proceeded, *via* Jersey, on his mission to France. He sailed from New York, March 26th, on board the *Kossuth.* He was detained in the States by an accident which nearly cost him his life.

CAUTION.—We understand that, of late, several persons have been travelling through some of the Conferences, soliciting means from the Saints, and some have been using our name for the better accomplishment of their object.

We do not depreciate the idea of assisting the poor, the needy, and the distressed, but we detest imposition in any form. We therefore warn the Saints to be on their guard against such impositions, and we would recommend the Presidents of Conferences and of Branches to thoroughly satisfy themselves of the worthiness of those objects on whom they may bestow their charities.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 285.)

Sunday 5th, I preached in the afternoon. Hull Barton or Michael H. Barton, tried to get into the Church, but was not willing to confess and forsake all his sins—and [he was] rejected.

Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, (a description of which will appear hereafter), and I, with W. W. Phelps and O. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, &c.—a more full account of which will appear in their

place, as I proceed to examine or unfold them. Truly can we say, the Lord is beginning to reveal the abundance of peace and truth.

On the 9th I rode to Cleveland, in company with Elder Cowdery and others. On the 14th a charge was preferred against Elder Edmund Bosley, to a Council of the Presidency, for unchristianlike conduct, in breaking a certain sacred covenant, made September 4, 1834.

I instructed the Council on points of duty, such as observing covenants, &c., and testified to the truth of the above covenant.

President Oliver Cowdery testified, that he himself framed the above covenant, and that at the time when Bosley said that he had a witness that it was the will of the Lord that he should consecrate the surplus of what would be for his and his family's support.

Bishop Whitney stated that Elder Bosley agreed to let the Presidency and others have money on loan, for the printing of the Revelations, if he could control his property, in one year, or, as soon as he obtained it.

Decided that E. Bosley broke the covenant which he made September 4, 1834—therefore he is not a member of this Church, unless he make satisfaction to those whom he injured.

Also Isaac H. Bishop was complained of as having spoken evil of dignities, by saying that "the High Council had the wrong tree to bark up," which was testified to, by J. M. Corrill, President Rigdon, &c.

It was decided that Isaac H. Bishop shall make public confession to the satisfaction of the injured, and walk as a Saint in all things.

This curse shall be upon them—the hand of the Lord shall be upon them, until they repent in sackcloth and ashes, and shall affect their temporal and spiritual interests unless they repent.

July 17th, the Twelve met in Conference, agreeably to previous appointment, at St. Johnsbury, Vermont.

Resolved—That this State be the limits of this Conference, and include the Branches in Littleton, Dolton, and Landaff, in New Hampshire, to be called the "Vermont Conference."

The St. Johnsbury Branch numbered forty-one members; Danville, twenty-three; Charlton, twenty-one; Jay, eleven; Dalton, fifteen; Landaff, four; Littleton, ten; Andover, Vermont, fifteen; Benecon, seven; and Lewis, New York, seventeen.

Six of the Council addressed the Conference on principles of faith and action.

Adjourned to the 18th, when the remaining six enforced the necessity of sending up wise men, and purchasing lands, according to the commandments—which they readily agreed to do.

Sunday 19th. Our public meeting was attended by more than a thousand people, and during our Conference nine were baptized.

ORSON HYDE, } Clerks.
WM. E. MCLELLIN, }

The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practised by the ancients.

August 2nd, being the Sabbath, I preached, a part of the day.

Kirtland, August 4th, 1835, a High Council of the Church of Christ of Latter-day Saints assembled in Conference, consisting of Presidents Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and Wm. W. Phelps, and others, to take into consideration certain items contained in letters from abroad—one from Warren A. Cowdery, presiding Elder of the Freedom Conference, and one from Elder William E. McLellin. The first reads as follows:—

"Freedom, July 29, 1835.

"Dear Brother—Elder Jared Carter called on this Church last Thursday, on his way east, soliciting donations and subscriptions for finishing the house in your place. Although the subject of such a mission, in connexion with his name, had been mentioned in the *Messenger and Advocate*, still, as no other method had been taken to impress the subject on our minds, it had measurably passed out, or ceased to make any impression—therefore, we were in some degree taken on surprise. The Twelve, the Bishop, nor any others clothed with authority have ever mentioned this subject to us, except incidentally, to the recollection of any of the Church. It surely was never made a subject of public instruction — as brother Carter had just reasons to expect it had been, he felt an embarrassment peculiar to such a situation. He undertook to preach to us yesterday, but from the aforesaid embarrassment, or the deadness, or the covetousness of the Church, he could get none of the Spirit of the Lord to assist him. I am free to say that I attributed more to latter cause than the former, yet notwithstanding,

we made out in donations and subscriptions that I trust will be realized $341,37½. May the Lord bless and prosper him, and all His faithful servants; and may they find favour in the sight of God and man, is the prayer of your unworthy brother,

"WARREN A. COWDERY.

"To Oliver Cowdery."

From this short letter we discover that the Elders failed in the outset, to fill their great and important mission, as they know the Lord has commanded us to build a house, in which to receive an endowment, previous to the redemption of Zion; and that Zion could not be redeemed until this takes place. Knowing that the Committee were to journey for the express purpose of soliciting donations, they have failed to hold them up, and set forth this first important thing; and in consequence God has not blessed them as He otherwise would. We remind you of these things in the name of the Lord, and refer you to the Book of Covenants, 2nd Section, 2nd part, and 12th paragraph, and ask, did we not instruct you to remember first the house, secondly the cause of Zion, and then the publishing of the word to the nations?

The other referred to is an extract from Elder William E. McLellin's letter to his wife, as follows:—

"You say that it will not be in your power to go to school this summer. I am glad that it is not, since Elder Hyde has returned and given me a description of the manner in which it is conducted, though we do not wish to cast any reflections."

This the Council considered to be a libel on the face of it. Elder McLellin says, "we do not wish to cast any reflections," when the highest insult and reflections are cast, by it, upon the Church, the Presidency, and those who are held in much higher estimation in the sight of God, and this Church, than themselves.

The vote of the Council was—We hereby inform Elders McLellin and Hyde, that we withdraw our fellowship from them until they return and make satisfaction face to face.

We further inform the Twelve, that, as far as we can learn from the Churches through which we have travelled, you have set yourselves up as an independent Council, subject to the authority of the Church, a kind of outlaws. This impression is wrong, and will, if persisted in, bring down the wrath and indignation of heaven upon your heads. The other ten are directed to proceed on and finish the Conferences, and the two may act their own judgment whether to proceed or return.

President Joseph Smith, jun., read to the Council a letter from Elder William Smith, which was approved, and filled our hearts with joy.

A letter was presented from Elder Thomas B. Marsh. The Council referred him to the commandment, which requires none to leave or bring their families without revelation or decision of the High Council.

We discover an error in Elder Marsh's letter—he says, "to the able preaching of William E. McLellin and Parley P. Pratt." We conclude, that if it had been the preaching of the Lord, as it should have been, he would have had the honour, and not these men. To close, we add, that unless this Epistle is heeded in all its parts, in its full force, those who rebel against it, shall be dealt with by the Lord accordingly, for we ask, being agreed as touching this thing. We wish you to understand, that your duty requires you to seek first the Kingdom of heaven, and its righteousness, that is, attend to the first things first, and then all things will be added, and that complaint about your families will be less frequent. Don't preach yourselves crucified for your wives' sake, but remember that Christ was crucified, and you are sent out to be special witnesses of this thing. Men do not wish to hear these little things, for there is no salvation in them, but there is in the other.

Let the hands of the ten be strengthened, and let them go forth in the name of the Lord, in the power of their mission, giving diligent heed to the direction of the Holy Spirit. We say, be strong in the Lord, and in the power of His might; for great things await you, and great blessings are in store for you. Let the power of the two be upon the Seventy, until the two make full satisfaction; for the Seventy shall be blessed, and are blessed. That man that presumes to speak evil of the dignities which God has set in His Church, to his family, or to any body else, shall be cursed in his generation. Remember the 109th Psalm. His bishoprick shall be taken from him unless he speedily repents. Be it known that God is God, and when He speaks, let all the congregation say, Amen. We have evil insinuations enough in Kirtland to grapple with, that are suggested by the father of lies, without having them from those who are sent out to put down insinuations. May God bless you to be more wise in future. Amen.

OLIVER COWDERY, Clerk.

Bradford, Massachusetts, August 7th. Nine of the travelling High Council met and decided that the limits of the Conference embrace the state, to be called the "Massachusetts Conference."

Elder Chase had his license and membership taken from him, because of gambling for money, and then breaking bread to the Saints before he confessed his sins.

Elder Holmes' license was taken from him in consequence of a disagreement between him and his wife, which was of long standing. It was therefore considered that if a man cannot preserve peace in his own family, he is not qualified to rule the Church of God.

A letter of complaint was written to Kirtland by Elder Gibson Smith, of Norfolk, Connecticut, against Elder Gladden Bishop, upon which he was suspended, and referred to the Conference at Bradford, for trial. No one appeared to substantiate the complaint—he was therefore acquitted on that point, but upon further inquiry, it was proved that he had erred in spirit and in doctrine, and was considerably inclined to enthusiasm, and much lifted up. The Council therefore took his license from him, until he become more instructed, and also get his spirit and feelings more amalgamated with his brethren.

Elder James Patton, of North Providence, Rhode Island, was excommunicated for improper conduct, and refusing to give up his license—he was ordered to be published in the *Messenger and Advocate*. The people in this region were generally hard and unbelieving, and but little preaching called for, except by the Church.

The appointment for our Conference at Dover, New Hampshire, was recalled on account of the small number of disciples in that place, and no business of importance to be transacted. Also the Conference at Saco and Farmington were altered so as to close at Farmington one month earlier than the former appointment, and forwarded notice by mail.

ORSON HYDE, Clerk.

August 8th, a Council was held in Kirtland for the purpose of laying hands on father Duncan and others, of the *sons of Zion*.

The High Council of Kirtland assembled, August 10th, to hear complaint of President Joseph Smith, jun., against Elder Reynolds Cahoon, in that he had failed to do his duty in correcting his children, and instructing them in the way of truth and righteousness; which was proved, and decision given accordingly. Elder Cahoon confessed the correctness of the decision, and promised to make public confession before the Church.

O. COWDERY, Clerk.

A General Assembly of the Church of Latter-day Saints, was held at Kirtland, on the 17th of August, 1835, to take into consideration the labours of the committee appointed by a General Assembly of the Church, on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ, for the government of the Church. The names of the committee were —Joseph Smith, jun., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams; who having finished said Book according to the instructions given them, deem it necessary to call a General Assembly of the Church, to see whether the Book be approved or not, by the authorities of the Church; that it may, if approved, become a law, and a rule of faith and practice to the Church. Wherefore, Oliver Cowdery, and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, jun., and Frederick G. Williams, being absent on a visit to the Saints in Michigan) appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, Clerks, and proceeded to organize the whole Assembly as follows:—

They organized the High Council of the Church at Kirtland, and Presidents W. W. Phelps and John Whitmer organized the High Council of the Church in Missouri.

Bishop Newel K Whitney organized his Counsellors of the Church in Kirtland, and acting Bishop John Corrill organized the Counsellors of the Church in Missouri. Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the Council of the Seventy. Elder John Gould, acting President, organized the travelling Elders. Ira Ames, acting President, organized the Priests. Erastus Babbit, acting President, organized the Teachers. William Burgess, acting President, organized the Deacons. And they also, as the Assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis, and Oliver Higley, assistant Presidents of the day, to assist in preserving order in the whole Assembly.

Elder Levi W. Hancock being appointed chorister, a hymn was then sung, and the services of the day opened by the prayer of President O. Cowdery; and the solemnities of eternity rested upon the audience.

Another hymn was then sung. After transacting some business for the Church, such as ordaining Morris Phelps, to the High Priesthood; Warren Parrish, to the First Seventy; Sherman Gilbert, an Elder; and blessing James Foster, Dean Gould, Benjamin Gifford, Elisha H. Groves, and Joseph Hartshorn, the Assembly adjourned for one hour.

Afternoon. A hymn was sung, when President Rigdon arose and rebuked some of the authorities for not being in their seats at the time appointed.

President Cowdery arose, and introduced the "Book of Doctrine and Covenants of the Church of the Latter-day Saints," in behalf of the committee. He was followed by President Rigdon, who explained the manner by

which they intended to obtain the voice of the Assembly, for or against said Book.

According to said arrangement, W. W. Phelps bore record that the Book presented to the Assembly, was true. President John Whitmer, also, rose and testified that it was true. Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said Book were true, and that the lectures were judicially arranged and compiled, and were profitable for doctrine. Whereupon, the High Council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by an unanimous vote.

Elder Levi Jackman, taking the lead of the High Council of the Church in Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by an unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows:—

"*The testimony of the witnesses to the Book of the Lord's commandments, which He gave to His Church, through Joseph Smith, jun., who was appointed, by the voice of the Church, for this purpose.*

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby."

Elder Leonard Rich bore record of the truth of the Book, and the Council of the Seventy accepted and acknowledged it, as the doctrine and covenants of their faith, by an unanimous vote.

Bishop Newel K. Whitney bore record of the truth of the Book, and with his Counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Acting Bishop John Corrill, bore record of the truth of the Book, and with his Counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Acting President John Gould, gave his testimony in favour of the Book, and with the travelling Elders accepted and acknowledged it as the doctrine and covenants of their faith by an unanimous vote.

Ira Ames, acting President of the Priests, gave his testimony in favour of the Book, and with the Priests accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Erastus Babbit, acting President of the Teachers, gave his testimony in favour of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

William Burgess, acting President of the Deacons, bore record of the truth of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

The venerable assistant President, Thomas Gates, then bore record of the truth of the Book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it, as the doctrine and covenants of their faith, by an unanimous vote.

The several authorities and the General Assembly by an unanimous vote, accepted of the labours of the committee.

President O. Cowdery then read the following article on "Governments and Laws in general," which was accepted and adopted, and ordered to be printed in said Book, by an unanimous vote:—

"*That our belief with regard to earthly governments and laws in general, may not be misinterpreted, nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.*

"We believe that governments were instituted of God, for the benefit of man; and that He holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist, in peace, except such laws are framed, and held inviolate, as will secure to each individual, the free exercise of conscience, and the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the same; and that such as will administer the law in equity and justice should be sought for, and upheld by the voice of the people (if a republic,) or the will of the sovereign.

"We believe that Religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others (but

we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion;) that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station; rulers and magistrates as such—being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them, peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition or conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquillity all men should step forward and use their ability in bringing offenders against good laws to punishment. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided, that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy, either life or limb; neither to inflict any physical punishment upon them; they can only excommunicate them from their society, and withdraw from their fellowship.

"We believe that men should appeal to the civil law for address of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the Gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants; neither preach the Gospel to, nor baptize them, contrary to the will and wish of their masters; nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

A hymn was then sung. President S. Rigdon returned thanks; after which the Assembly was blessed by the Presidency, with uplifted hands, and dismissed.

OLIVER COWDERY, SIDNEY RIGDON, } Presidents.

THOMAS BURDICK, WARREN PARRISH, SYLVESTER SMITH, } Clerks.

On the 19th, a charge was preferred before a Council of the Presidency, against Elder Almon W. Babbit, for not keeping the Word of Wisdom; for stating the Book of Mormon was not essential to our salvation, and that we have no articles of faith except the Bible.

Elder J. B. Smith testified that Elder Babbit had assumed the prerogative of dictating to him in his preaching; also for not keeping the Word of Wisdom.

Elder Babbit said he had taken the liberty to break the Word of Wisdom, from the example of President Joseph Smith, jun., and

others, but acknowledged that it was wrong; that he had taught the Book of Mormon and Commandments as he had thought to be wisdom, and for the good of the cause; that he had not intended to dictate to Elder J. B. Smith, but only to advise with him.

The Council reproved Elder Babbit, and instructed him to observe the Word of Wisdom, and commandments in all things; also that it is not advisable for any Elder to take his wife with him on a mission to preach.

WARREN PARRISH, Clerk.

Seven of the Twelve met in Conference at Saco, Maine, August 21st.

The Church in that place numbered fifty-seven; the Dover Branch in New Hampshire, eight.

The Council gave instructions on the redemption of Zion, the building of the Temple in Kirtland, and the printing of the Word of God to the nations, &c. &c.—and some were added to the Church during their stay.

The Church in Saco contributed seventy or eighty dollars to assist the Twelve to return home, which the Twelve recorded as a memento in their behalf, according to covenant.

Sunday, August 23rd. I arrived at Kirtland, from my mission to Michigan.

On the 24th, the High Council at Kirtland ordained Jonathan Stevens an Elder, and instructed him and his sons, Uzziel and Lyman, and his son-in-law, John E. Page, Elders, to situate their families and go forth and preach the Gospel; also that Joseph H. Tippits and J. W. Tippits, go to Missouri this fall to purchase land for the Church in Essex, New York, according to previous appointment by the voice of said Church.

August 28th, the travelling High Council assembled in Conference at Farmington, Maine, and Resolved—That this be called the "Maine Conference." The Church in Farmington numbered thirty-two, in Sitter B., twenty-two; in Akwry, twenty-five; in Errol, New Hampshire, twenty; all in good standing. I preached on the duty of wives.

(*To be continued.*)

VARIETIES.

IT is stated that Father Newman is now studying very hard with the Dominicans, and is about to found an order of Roman Catholic Missionaries, whose especial object will be the conversion of the "flourishing kingdom of England."—*Liverpool Albion.*

THE Bavarian Government has notified that it will not recognize marriages which have taken place according to the forms of the German Catholic community. Parties to such marriages, refusing to be married according to the orthodox rites, will be separated by the police, as living in concubinage.—*Ibid.*

IT is said that the researches of the Danish antiquarians established the fact, some years ago, that New England, U.S., was discovered five hundred years before Columbus landed upon Hispaniola, and that the coast of Massachusets had been visited and in some degree settled by the Vikings (of Scandinavia) and their descendants, as early as the tenth century.

NEW METROPOLITAN ROMAN CATHOLIC CATHEDRAL.—This edifice, which is intended to occupy a site of ground at the north end of Hatton-garden, will be on the model of the Basilica, and is proposed to be not only of great extent, but on a grand scale of magnificence. The architects are Signor Gualandi, of Bologna, and Mr. J. H. Stevens. It is intended that no charge shall be made for admission, and sermons are to be preached and rites administered in ten languages. The schools will also be entirely free, and placed under the Council of Education.—*Lloyd's Newspaper.*

EARTHQUAKES IN CALIFORNIA.—Since November 21, 1852, there have been thirty-two shocks of earthquakes within the limits of California. The effects of these continued shocks have been confined principally to the southern section of the state, and have therefore excited but little attention, although entitled to much more than has been elicited. The effects on the desert have been considerable; so much so that the waters of the New river, the Big Lagoon, and other points of obtaining water, which made their appearance on the surface in 1848 and 1849, have now disappeared, and in their places volumes of sulphurous mud and efflorescent sulphur have appeared. This, we fear, will present a serious obstacle to the emigration by the Gila route this season.—*New York Herald.*

THE French and Americans speak in the nose, the Germans in the throat, and the English through the teeth.

THE United States Congress has organized the northern portion of the recent Oregon Territory into another territory, called Washington Territory. The new territory lies chiefly between latitudes 46 deg. and 49 deg., and between longitudes 110 deg. and 125 deg. west of Greenwich.

ALL goods taken to Iceland are duty free, and letters and papers are carried there in government vessels, free of postage, and sent through the Island by government messengers. There is not a post-office, a custom house, a police officer, a fort, a soldier, or a lawyer in the whole country. Dried fish, goods, and valuables, are left out of doors unguarded, with impunity, stealing being almost unknown. Taxes are very light, and do not amount to as much as the expense of carrying on the government, paying the officers, and transporting the mail. The islanders are universally educated to that extent that all can read and write.—*New York Tribune.*

RAIN OF SULPHUR.—On Friday night a heavy rain fell, accompanied with high wind, which was attended with a curious phenomenon. On Saturday morning the streets and all the pools of water for miles around were discovered to be covered with a fine yellowish dust, which many have supposed to be sulphur; in fact, we are informed that some of the dust was gathered, and upon fire being applied, it burnt the same as sulphur. We, however, are not inclined to any such opinion, but believe the substance to have been no other than the pollen of plants or trees, and scattered by the winds. Its appearance on the waters is a thing of common occurrence at this season, particularly in those parts of the states of Louisiana and Mississippi where the pine and cypress abound.—*Louisville Courier, March* 27.

BELTANE IN DEVONSHIRE.—Seeing that the ancient superstition of the Beltane fire is still preserved in Scotland, and is lighted on the 1st May, the origin of which is supposed to be an annual sacrifice to Baal, I am induced to state that a custom, evidently derived from the same source, is, or was a few years since, annually observed in the wild parts of Devonshire. At the village of Holme, situated on one of the Spurs of Dart moor, is a field of about two acres, the property of the parish, and called the Ploy (play) Field. In the centre of this stands a granite pillar (*menhir*) six or seven feet high. On May-morning, before day-break, the young men of the village assemble there, and then proceed to the Moor, where they select a ram lamb, doubtless with the consent of the owner, and, after running it down, bring it in triumph to the Ploy Field, fasten it to the pillar, cut its throat, and then roast it whole, skin, wool, &c. At midday a struggle takes place, at the risk of cut hands, for a slice, it being supposed to confer luck, for the ensuing year, on the fortunate devourer. As an act of gallantry, in high esteem among the females, the young men fight their way through the crowd to get a slice for their chosen amongst the young women, all of whom, in their best dresses, attend the *Ram Feast*, as it is called. Dancing, wrestling, and other games, assisted by copious libations of cider during the afternoon, prolong the festivities till night-fall.—*Notes and Queries.*

AN ACROSTIC,

On the Book of Mormon. Spoken extempore, at the request of President Joseph Smith,

BY PHINEAS H. YOUNG.

(*From the Deseret News.*)

Buried in dust, I lay
On yonder mountain top,
On earth I could not stay,
Kind heaven hid me up.
O! may I yet come forth,
For man's deliverance stand,
Make nations from the north
O'erspread this promised land;
Rejoice with Israel's race,
Make this their dwelling place,
On earth to see His face,
No more to sin.

THE SETTING SUN; OR, THE SAINT'S DEATH!

BY ELDER W. G. MILLS.

That tranquil hour, I love to stroll,
Ere darkness fills the vaulted sky,
With one beloved, whose gentle soul
Can share the pleasure gliding by.

Musing I've stood and gazed upon,
With holy feelings o'er my mind,
Yon glorious, broad, triumphant sun,
Ere he to night his charge resigned.

Well he pursued his steady way,
Unchecked by storm, or angry cloud;
And smiling shed his gorgeous ray,
That tinged the dying conqueror's shroud.

The stars appeared to watch his fall,
And fondly hoped to fill his place;
But earth threw round her mourning pall,
The zephyrs sighed all comfortless.

A nameless feeling of regret
Crept o'er me as he drooped away:
Fondly I'd bid him linger yet—
His work was good, too short his stay!

But Truth the gloomy veil withdrew,
And smiling Hope awoke her strain:
He's gone! now *others* feel his glow!
He'll soon in glory rise again!

Thus have I marked the Saint's bright course,
With God and Truth his constant guide;
Nor Envy's tongue, nor Hell's dark force,
Could draw his virtuous heart aside.

He knew him whom he leaned upon;
A noble testimony gave:
His faith and works together shone,
A glorious halo round his grave!

We've watched him as his day declined,
And all admired his dying worth;
And sighed, with feelings undefined,
That one so good should leave the earth.

We would have lent him half our powers,
Could he have lingered longer here:
Too transient seemed his useful hours—
Ah! why so soon then disappear!

But Truth the Future's curtain furled,
And laid the vision ope to view:
He entered in the spirit world,
To fill a *glorious mission* too.

And though his body's 'neath the sod,
Hope smiling guards the spot he lies:
He soon shall feel the power of God—
In glorious resurrection rise!

Newbury, Berks.

ADDRESSES.—William Morris, 21, Athol Street, Liverpool.
John Kelly, at Mr. Hyett's, Baker, top of Charles Street, Worcester.
Chauncey G. Webb, 50, Dundas Street, Monkwearmouth, Sunderland.
Dan Jones, Albert Street, Merthyr Tydfil, South Wales.
Edward Bunker, 41, Chester Street, Sheffield.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST APRIL, 1853.

	£	s.	d.
William McGhie	23	0	0
James Robson	10	0	0
John B. Pears	5	0	0
Henry Savage	5	0	0
Francis Kirby	6	6	0
Carried forward	£29	6	0

	£	s.	d.
Brought forward	£29	6	0
Joseph Chapman	4	0	0
Thomas Kimpin	4	0	0
James Linforth	3	0	0
James Walker	35	16	1
	£76	2	1

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20.—Vol. XV. Saturday, May 14, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 302.)

September 1st, 1835. I wrote the following communication to John Whitmer, Esq., editor, which was published in the *Messenger and Advocate*, page 179, &c.—

To the Elders of the Church of Latter-day Saints.

After so long a time, and after so many things have been said, I feel it my duty to drop a few hints, that perhaps the Elders travelling through the world, to warn the inhabitants of the earth to flee the wrath to come, and save themselves from this untoward generation, may be aided in a measure, in doctrine, and in the way of their duty. I have been labouring in this cause, for eight years, during which time I have travelled much, and have had much experience. I removed from Seneca county, New York, to Geauga county, Ohio, in February, 1831.

Having received, by a heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fulness of the everlasting Gospel. I accordingly undertook the journey with certain ones of my brethren, and after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county, Missouri; and after viewing the country, seeking diligently at the hand of God, He manifested Himself unto me, and designated, to me and others, the very spot upon which He designed to commence the work of the gathering, and the upbuilding of an "Holy City," which should be called Zion—Zion because it is to be a place of righteousness, and all who build thereon are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Saviour Jesus Christ. "Thy Watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah lii. 8.

Here we pause for a moment, to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believe so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them; therefore we thought no harm in advising the Latter-day Saints, or "Mormons," as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, with money, lands, and live upon them, not infringing upon the civil rights of any individual, or community of people; always keeping in view the saying, "Do unto others as you would wish to have others to do unto you;" following also the good injunction, "Deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter-day Saints, to gather together, beginning at this place; and inasmuch as there are those who have had different views from this, we feel that it is a cause of deep regret, for be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every rea-

son to believe, are designing and wicked men, that have said that this was our doctrine—to infringe upon the rights of a people who inhabit our civil and free country, such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, yea, far be such a principle from our hearts. It never entered into our minds; and we only say, that God shall reward such in that day when He shall come to make up His jewels.

But to return to my subject. After having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren comfortably situated upon the land, I took leave of them, and journeyed back to Ohio, and used every influence and argument that lay in my power, to get those who believed in the everlasting covenant, whose circumstances would admit, and whose families were willing, to remove to the place which I had designated to be the land of Zion; and thus the sound of the gathering, and of the doctrine, went abroad into the world; and many, we have reason to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the Church, have, no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the Church; and for these things we are heartily sorry, and would apologize if apology would do any good.

But we pause here, and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families, women their husbands, children their parents, and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these false and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were doing God's service, when they were persecuting the children of God; whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth. And now to show our doctrine on this subject, we shall commence with the first principles of the Gospel, which are, repentance, and baptism for the remission of sins, and the Gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty—to teach to all mankind the doctrine of repentance, which we shall endeavour to show from the following quotations—

"Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day. And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke xxiv. 45, 46, 47.

By this we learn, that it behoved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and remission of sins should be preached to all nations.

"Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39.

By this we learn that the promise of the Holy Ghost is unto as many as the doctrine of repentance was to be preached, which was unto all nations. And we discover, also, that the promise was to extend by lineage; for Peter says, not only "unto you, but unto your children, and unto all that are afar off." From this we infer, that it was to continue unto their children's children, and even unto as many as the Lord their God should call. We discover here that we are blending two principles together in these quotations. The first is the principle of repentance, and the second is the principle of the remission of sins; and we learn from Peter, that remission of sins is obtained by baptism in the name of the Lord Jesus Christ; and the Gift of the Holy Ghost follows inevitably; for, says Peter, "you shall receive the Holy Ghost."

Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavour to show hereafter how, and in what manner, and how far, it is binding on the consciences of mankind, making proper distinctions between old and young, men, women, children, and servants. But we discover, in order to be benefitted by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfilment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call; and hath He not surely said, as you will find in the last chapter of Revelations—"And the Spirit and the bride say, Come. and let him that heareth say, Come. And let him that is athirst, come. And whosoever

will, let him take of the water of life freely." Rev. xxii. 17.

Again, the Saviour says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi. 28, 29, 30.

Again, Isaiah says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to Him shall men come; and all that are incensed against Him shall be ashamed." Isaiah xlv. 22, 23, 24.

And to show further connexions in proof of the doctrine above named, we quote the following Scriptures—

"Him hath God exalted with His right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins; and we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts v. 31, 32.

"But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon, himself, believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

"And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more, and he went on his way rejoicing. But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Cesarea." Acts viii. 12—17, 36—40.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts x. 44—48.

"And on the Sabbath, we went out of the city, by a river side where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things spoken of by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there; and she constrained us."

"And at midnight Paul and Silas prayed, and sang praises to God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts xvi. 13—15, 25—34.

"And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily bap-

tized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Acts xix. 1—6.

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him, and he said, the God of our fathers hath chosen thee that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men, of what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 12—16.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil." Heb. v. 12, 13, 14.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 1—6.

These quotations are so plain, in proving the doctrine of repentance and baptism for remission of sins, I deem it unnecessary to enlarge this letter with comments upon them; but I shall continue the subject in my next.

In the bonds of the New and Everlasting Covenant,

JOSEPH SMITH, jun.

I went to New Portage, on the 2nd, in company with Oliver Cowdery and Sidney Rigdon, to attend a Conference; and returned on the 8th. I was engaged in various spiritual and temporal matters for several days.

In a meeting of a High Council of the Presidency of Kirtland, September 14th, 1835, it was decided—that, as the labourer is worthy of his hire, whenever President Joseph Smith, sen., is called upon to pronounce Patriarchal Blessings upon the Church, he be paid for his services at the rate of ten dollars per week, and his expenses found. It was further decided—that President Frederick G. Williams be appointed and hereafter serve as Scribe, to attend blessing meetings, and that he receive for his services, at the same ratio, having his expenses borne also. It was further decided—that President Oliver Cowdery be appointed, and that he act hereafter as Recorder for the Church. It was further decided—that sister Emma Smith proceed to make a selection of Sacred Hymns, according to the Revelation; and that President W. W. Phelps be appointed to revise and arrange them for printing.

September 16, the Presidency of the Church assembled and appointed David Whitmer and Samuel H. Smith a committee and general agents, to act in the name of, and for, the "Literary Firm."

Minutes of a High Council held in Kirtland, September 16th, 1835, Sidney Rigdon, Oliver Cowdery, and F. G. Williams, presiding.

A complaint was preferred by President Joseph Smith, jun., against brother Henry Green, for accusing President Joseph Smith, jun., "of rebuking brother Aldridge wrongfully, and under the influence of an evil spirit."

Brother Green being absent, President Rigdon arose and said, that it was the decision of the Presidency, that the Council proceed to examine the charge preferred, because brother Green had been regularly summoned by himself.

The Council appointed one to speak on each side; after which the following testimony was heard—

Elder Sylvester Smith testified that brother Green, on Monday morning last, said that brother Aldridge was justified in what he said, and that Presidents Joseph and Hyrum Smith were wrong in abusing the old man; and after Elder Smith had explained the matter to him, said, that if any man should do so by him, he should call him a scoundrel; and that he should say that any man who should talk as Joseph did, must have the devil in him.

Elder Lorin Babbit said he was present when the above conversation took place, and heard considerable part of it, and fully concurred in the statement of Elder Smith; and he heard brother Green say, previous to the above talk, that although they accused brother Aldridge of having an evil spirit, yet, if the truth was known, the devil was in them, (namely) Presidents Joseph and Hyrum; for if any man should ask my opinion, and then abuse me in that way, I should call him a scoundrel or a knave.

President Cowdery stated to the Council, that brother Aldridge was not called upon to give his opinion concerning the book, but said what he did without being called upon to speak; for the book was only handed to him and others to look at, that they might see the quality and goodness.

President Joseph Smith arose and stated that he knew that brother Aldridge was under the influence of an evil spirit, and had been for a long time.

Counsellor Orson Johnson also said that he knew that this thing was so, by what he had seen and learned, and that he had heard from credible authority, that the old man had been in the habit, for a long time, of neglecting prayer and family worship.

Counsellor Smith said, that President Smith was in the line of his duty when he reproved brother Aldridge for his evil; and, consequently, brother Green must have been wrong in opposing him, and saying he acted like a scoundrel, and that the devil was in him.

Counsellor Jackman said that brother Green could not be justified in opposing the servant of the Lord, while in the actual discharge of his duty, and that it was evident that Satan hath sought to make divisions in the Church, and hath taken the advantage of the occasion of presenting the book, to do this.

The book referred to, was purchased for recording "The Patriarchal Blessings."

President F. G. Williams said, that the wickedness of brother Green in condemning President Smith is evident from the testimony; and that brother Aldridge also did act foolishly, and by the influence of a wrong spirit, in questioning the integrity of the head of the Church, in the purchase of the book, and that President Smith was and is justifiable in doing as he has done in the matter, and should not be censured, as has been done in this matter by brother Green.

President O. Cowdery then arose, and showed, by a few plain remarks, how Satan had sought, from the beginning, to destroy the Book of Mormon; and in order to do this, had been actually levelling his shafts against the servants of God, who were called to bring it forth and bear testimony of it to the world; and now hath sought occasion against the servants in tempting brethren to say they had equivocated in the price of the Record Book, which was presented last Sabbath; and that brother Aldridge, and perhaps others, fell under this evil influence, and brother Green justifies them in this thing, and condems President Smith, and is not, and ought not, to be justified in so doing.

President Cowdery went on to show that the book was purchased as cheap as it could be, and was actually worth what was given for it, namely, twelve dollars.

Elder Cahoon requested leave to interrupt President Cowdery a moment, to inform the Council that, a moment before, brother Green passed the house, and when the speaker told him the Council was considering his case, and requested him to come in, he said he should go about his own business, so went on his way, regardless of the Council.

President Cowdery resumed, showing that the design of brother Aldrige, or at least of the spirit that was in him, was to destroy the character of the heads of the Church, and showed that we intended to speculate out of the brethren, and extort from them more than the cost of the book; and now, instead of regarding our feelings, he disregards us altogether, and shows that he has no faith in the High Council. Soon after, brother Green came in, and said that he had been detained longer than he intended, having been to Chagrin on business, and had to deliver the horse and harness to the owner before he could attend to the Council.

President Rigdon then arose and decided that brother Green should not have been hindered from being here, by any other business; and if so, he should have notified the Council, and requested an adjournment.

President Cowdery then observed, that he thought the case sufficiently brought before the Council, and would say no more. And President Rigdon proceeded to give his decision—that brother Green should, if he were aggrieved with President Smith, have gone and told him of his difficulty, and not have said anything about it to his neighbour. And again, that Mr. Aldridge, as has been shown, has been guilty of neglecting his prayers before God, and therefore has not had the Spirit of God to preserve him from the temptations of Satan, and has fallen into evil, and actually did do wrong in raising objections to the price of the book presented last Sabbath, and was under the influence of an evil spirit.

Brother Green fellowships the evil spirit in brother Aldridge, and says he is justifiable in what he has done, and therefore it is evident that an evil spirit is reigning in the breast of brother Green. And it is also as

evident, that President Joseph Smith, jun., was justifiable in rebuking that evil spirit, and it was not only justifiable in President Smith to rebuke that evil spirit, but also his duty as President, and First High Priest in the Church of Christ, appointed of God to lead the same into all righteousness.

The decision, then, of the Presidency of the High Council, is, in short, that brother Green be, and is now, excluded from this Church, and shall be a member no more, until he comes in by the ordinance of baptism, as appointed by the Gospel, to be done in the Church.

This was agreed to by all the Counsellors except Coe, who queried whether Mr. Green should not have the privilege of confessing his faults, and still be retained in the Church. He therefore thought that it was the privilege of brother Green to have a re-organization of the Council, and a re-hearing. This was about to be granted, and the Council to be adjourned till to-morrow, but Counsellor Coe requested some explanation from the President, and was instructed as follows—

"When a heinous crime is committed, and indignity offered to the High Council, then it is the privilege of the Presidency of the High Council, to stamp it with indignation under foot, and cut off the offender as in the case just decided!"

Counsellor Coe then withdrew his objection to the decision of the Presidency, which was acknowledged by the whole house, and Council adjourned.

SYLVESTER SMITH, Clerk.

(*To be continued.*)

RETURN OF THE JEWS.

(*Extract from the Family Herald.*)

The Jews are creeping slowly back to their native land. Last year about a thousand arrived from Poland and the north countries, and this year an association is forming itself in London to promote the colonisation of Palestine by agricultural Jews. The object of this association is—

First. To solicit from the Porte a grant of a portion of land between Safed and Tiberias (Galilee), now totally waste and useless, under conditions mutually advantageous to the Government and landholders.

Secondly. To allow the settlement its internal government. This is a condition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rayah subjects, whose respective nationalities and internal institutions it acknowledges.

Thirdly. To take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development, and eventual self-protection.

The address of this new association is the office of the *Jewish Chronicle*, 24, Houndsditch; and Dr. A. Benisch, Translator of the *Jewish School and Family English Bible*, Editor of the *Jewish Chronicle*, and Professor of Hebrew at the Jewish Literary Institution, heads the list of official agents and originators of the scheme. After him comes W. H. Black, of Rolls House, Chancery Lane, who stands at the head of the Seventh-day Christians in London, who keep the Jewish instead of the Christian Sabbath. They intend, if well supported, to carry out this plan of colonisation on a very extensive scale, a scale in fact which seems to anticipate the future possession and restoration of the Promised Land.

Of late the Jews have been collecting in Palestine in considerable numbers, and in Jerusalem itself about one-third of the inhabitants are already of the old and determined stock, the race that is never beaten, and never persuaded to yield the precedence which it claims amongst the nations. But numerous as the Jews are in Palestine, they have hitherto desisted from agricultural pursuits. They trade in Jerusalem, they keep shops, they make shoes and clothes, chairs and tables, and produce a variety of moveable goods, but the immovable land they will not touch. Some holy superstition, as well as Turkish oppression, has withheld them from it. The consequence is, that one of the main sources of comfortable living in such desolate regions is barred against the Jewish poor, who, were it not for the national prejudice against agricultural industry, under such conditions of slavery, would gladly yoke the steers to the plough, and revive the rustic spirit of their fathers. But a Jew who is offered agricultural employment in Jerusalem is almost obliged,

in ordinary circumstances, to refuse it; he would be despised by his race if he accepted it. Rather than do so, he must wear out a useless and a painful existence in starving upon what is falsely esteemed the bounty of the affluent Jews of the West, who regularly send their contributions for the support of their indigent but idle brethren in the Holy Land. On one occasion, when Sir Moses Montefiore was in Jerusalem, he gave a dollar to every Jew that would accept it; and this amounted, no doubt, to two or three thousand—for there are now about four thousand Jews in Jerusalem, and the greater part of them are miserably poor. This dollar would soon be spent by each individual; but had the entire sum been expended on ploughs and spades, young vines, and olives, and fruit-trees, the dollar of each would then have become a permanent and a profitable capital. A small American mission established itself about three years ago in the vale of Urtas, near Bethlehem; they belonged to the Seventh-day Christians, and their intention was to cultivate the land, and employ the poor Jews who were willing to accept such employment; they were also resolved to refrain from proselytism; but we have just heard that the British consul at Jerusalem, who from the first was opposed to this American colony, has at length succeeded in breaking it up at Bethlehem, and it has now retreated to the land of Galilee, where the new association contemplates a settlement. The American colony was very poor, and sadly at a loss even for the necessary instruments of agriculture; but we were told by a friend, who visited the colony at Urtas last year, that the vale was delightful, the soil most luxuriant, and the fruit-trees, which had only been two years in the ground, were large and healthy, and already bearing fruit. In this prosperous condition the British consul has co-operated with the Mahometan desolater, and restored the land to its desert condition. The curse is restored; for what special reason we know not, except some paltry fear of dissent—a fear that keeps Portugal and Spain, and other Popish regions, in their present ruinous and lifeless condition, and which no consul, who represents the English nation at large instead of some sect in England, could ever acknowledge as a legitimate motive of action. There may be other reasons of which we know not; but the influential Christian party in Jerusalem is a proselyting party, and is therefore not disposed to promote the colonisation of Jews as Jews, but only as Christians. They, of course, must meet with decided opposition from all true Jews; and no doubt it is partly for the purpose of preventing this possibility of Christian conversion that the present association is now forming.

The difficulties attending this plan, however, are almost insurmountable. The Jewish Rabbis can scarcely patronize it. It is almost equivalent to an infidel movement. If the Jews really do believe in a forthcoming Messiah, why not patiently wait for Him? Their faith should teach them that they cannot take possession of the Land of their Fathers without Him. It is He and He only who shall "build up the old wastes, the ruins of many generations, for He shall be called The Repairer of the Breach, The Restorer of Paths to dwell in." The Rabbis know this well, and many of them believe it. Many also of the Jews themselves believe it; and therefore we cannot expect that the association will meet with very general support amongst the Jews. Besides, the great bankers of the Jewish race must necessarily fear any bold and decided attempt to make an encroachment on the rights of Turkey, without such guarantees from the other powers as would satisfy men who have so much at stake in those regions. The difficulties, however, are merely delays, which prevent the immediate realisation of the hopes of many enthusiastic, and, perhaps, impatient Jews; the ultimatum must now be regarded as a political certainty—the restoration of the Jews to their own land. Their eye is ever upon it; their nationality is still in perfect preservation—greater even in number than it was in the time of Moses, and perhaps as great as it ever was in the prosperous reigns of David and Solomon. They are wealthy, moreover, and constitute in their dispersion one of the great powers in this financial era, when armies cannot move and kings cannot govern without the consent and the co-operation of the princes of commerce.

To take events cheerfully and to promote the happiness of others, is the way to insure an enduring spring of existence.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 14, 1853.

DEPARTURE OF ELDER LEVI RICHARDS.—Elder Levi Richards, with his lady, embarked on board the steamer *Cambria*, for Boston, on the 30th April.

Elder Richards has laboured upwards of four years in these lands, a considerable portion of the time as Counsellor to the President of the Church in the British Isles, in which capacity his labours have been eminently useful to the Church generally. His many years of familiarity with the Prophet Joseph, and of association with the highest Councils of the Church, and his constant service in connexion with it, have afforded him qualifications for usefulness with which few are endowed. The wisdom of his counsels has seemed to render them commendable to all who have enjoyed them—they have been such as could be acted upon with full assurance of the favour and blessing of God. His labours have been faithful and diligent to build up and encourage the Saints, and so extensive among the British Conferences, as to be almost universally known among them. A former mission of two years in England, and his late mission, have secured to him an undying remembrance with many thousands, whose faith and prayers will go with him as he journies to the vallies of the mountains.

THE JOURNEY OVER THE PLAINS.—In consequence of the high prices of oxen, cattle, &c., for the outfit across the plains, probably many Saints may not go quite so comfortably as they anticipated. But we expect that all who started hence with the intention of going right through to the Valley this season, will be enabled to do so, as far as teams and provisions are concerned. Though to perform the journey, some may have to dispense with a few luxuries or comforts which they hoped to enjoy, in consequence of the high state of the markets, yet they will have the privilege of accomplishing the main object of their desires—gathering to Zion. And the satisfaction they will feel in having this blessing will banish all thoughts of discomfort on the way. Each succeeding year will no doubt increase the difficulties which attend the gathering of the Saints, and will require more faith and greater sacrifice and exertion than have yet characterized the movements of the Saints in fulfilling this great and important requirement of God at their hands.

The manifestation of benevolent feeling by the citizens of Keokuk, is very opportune, and will no doubt be enjoyed by the Saints with feelings of gratitude to Him who has the hearts of all men under His influence, and who softens them from time to time for the good of His people.

THE JEWS.—Anything concerning the restoration of the Jews is ever interesting and welcome. The extract from the *Family Herald*, which appears in another part of this Number, is worthy of being placed upon record in the *Star*, as it shows that the spirit of gathering is briskly animating certain members of that ancient race. We hail with gladness any and every sign of returning favour from the Lord to the House of Judah, and we look forward with intense interest to the time when a homeward movement will be general among the Jews in every nation. But the idea that Judah must wait for their Messiah ere they return to Palestine is not exactly in accordance with our notions. The last chapter of Zechariah manifests that the Jews, or a considerable portion at least of them, will return to the land of their fathers, that Jerusalem will be under their control, that the nations of the earth will gather themselves

together to oppose Judah's nationality, that the armies of the nations will encompass Jerusalem, and that, at the opportune moment when the city seems falling into the hands of its enemies, the long-expected Messiah will reveal himself to the rescue by setting his feet upon the Mount of Olives, and by earthquake, pestilence, fire, and sword, thoroughly emancipate the House of Judah, and vanquish their enemies. May that day be hastened.

APPOINTMENTS.—Elders Daniel Spencer and John Van Cott are appointed to act as our Counsellors in the Presidency and general watch-care of the Church in the British Isles.

Elder Daniel Spencer will travel among the Conferences, counselling and instructing the Saints, as circumstances may permit. The opportunities which he has enjoyed have been such as are calculated to render him eminently useful in promoting the general good and happiness of all who seek him for wisdom and counsel.

Elder William Taylor is appointed to labour under the direction of Elder Dorr P. Curtis, Pastor of the South, Wiltshire, and Land's End, Conferences.

S. W. RICHARDS.

THE SCANDINAVIAN MISSION.

PERSECUTIONS—RELEASE OF CERTAIN ELDERS—NUMEROUS BAPTISMS—SUCCESS OF THE TRUTH IN DENMARK, NORWAY, AND SWEDEN.

(*Letter from Elder Willard Snow.*)

Copenhagen, April 13th, 1853.

Dear Brother S. W. Richards—Soon after writing you my last letter, Feb. 20th, I had an invitation to visit a brother in the suburbs of the city. I did so in company with Elder Canute Peterson. After supper was over, a few brethren and sisters came in to spend the evening in conversation, singing, and prayer. As we were about opening our meeting, in stepped about ten men, who looked as if they had descended from the ancient Gothic race. We, however, proceeded to sing and pray as usual, after which, Elder Peterson made a very few observations, but he was soon interrupted, and he sat down. Bishop C. Christiansen arose and remarked that we had only come together in a private capacity to worship and pray before the Lord, and expressed a wish for our strange friends to permit us to proceed with our devotions without being disturbed. They replied that they were Christians as well as we, and they wished to know if Saint Paul did not teach that it was better to marry than to burn. I also spoke a few words to them, hoping thereby to command sufficient influence to deter them from committing any acts of violence at least, but all in vain. I saw it was their determination to break up the meeting, I therefore dismissed it. They then, instead of going away, threatened they would not leave the house until they had flogged three at least of us. Brother Paulsen, the man of the house, then pleaded with them to spare his friends whom he had invited in to spend the evening with him, and not to molest them in his own house, and in his own presence, but all in vain. They commenced an uproar, knocked down one or two of the brethren, and kicked and beat an old gentleman by the name of Jensen, bruising his side and face in a most brutal manner. I stood and watched their motions till an opportunity offered of giving them the slip, when I left my cloak in the hands of the sisters, and escaped one way, and Elder Peterson the other. Elders Hogan and Piersey also escaped unhurt.

Brother Paulsen entered a suit against them, lodging a legal complaint in the hands of the police, who, after about one month's delay, advised him not to urge the matter further, lest it should be worse for him.

Since then another man went into brother Paulsen's house, during his absence, knocked down his wife, and escaped, leaving her face much bruised, so that she attended our Conference with a bandage round her head. Her face is yet black and blue.

Another of our Travelling Elders, by the name of Paulsen, was arrested, and has been confined in Laalland, for the last

two months, on a charge of "vagrancy." Another, by the name of Faster, was arrested, a few days since, near Aarhunse, on the same charge. One Elder Dorus was sent back to Copenhagen, his carpet bag was sealed with the king's seal, which Elder Dorus was forbidden to break, except by order of the police. One Elder has just been driven out of Sweden, and three or four more have been arrested there, for preaching and baptizing.

On the 15th of March, I received another lengthy communication from President C. Larsen and the Elders imprisoned in Norway, giving a more full account of their trials, and of the Norwegian mission, since they arrived in Brevig, down to the 4th of March, which communication I have just inserted in the *Skandinaviens Stjerne*. It appears that, after remaining in arrest about one month, their case was called up, for the first time, on the 12th of November, and again on the 22nd of December, 4th, 19th, and 29th of January, and 17th and 21st of February. Thus they appeared before the court seven times. They were confined nearly five months. The rendition of judgment was announced to them on the 4th of March, after their opponents had examined fifty witnesses against them, and ransacked the spiritual and civil law from the 17th century down to 1845. The brethren were condemned to pay a fine of sixteen dollars a piece, and costs of suit, and all were bound for each, and each for all. The magistrates seemed to try very hard to come to the conclusion that the "Mormons" ought not to enjoy, in common with other Dissenters, the protection of the Dissenters' law, as the "Mormons" have not dissented from the state church, but have arisen up themselves, and therefore should be treated like the Jesuits, who are not tolerated in the kingdom. I therefore counselled brother Larsen to call in some worthy brethren, and ordain them to the Priesthood to baptize, believing it to be high time to begin to preach.

I have just received another letter from them, informing me that, on the 16th of March, brother S. Larsen, captain of the *Zion's Lion*, was finally set free. What he was arrested for, I have yet to learn, unless it were for becoming a "Mormon," and refusing to renounce the faith, for he had neither publicly preached, baptized, nor administered the Sacrament. He says, in his letter to me, "when I was offered my freedom, upon binding conditions, I wrote and asked the magistrate, what acts the Amt wanted I should hold myself from committing." Again, in reply, he says, "As the conditions of my release from arrest, where I have been confined nearly five months, without cause, I, Svend Larsen, at the request of the Amt, hereby bind myself to keep myself from all punishable acts, and advise my fellowmen to do the same, &c." After which he reminded them of the great expense and useless trouble he had been put to, in being prevented from attending to his business and the duties of his family as a citizen, and concluded by telling them if they had let him alone in the first place, he, with his family, might have been now in America.

President H. Larsen also has been admitted to bail, and released till his case can be tried before a higher court, but he is without permission to publicly preach and administer the ordinances of the Gospel.

There have been some able discussions published by influential men, during the winter, in favour of religious freedom connected with the "Mormons," in the North, and for my part I think our prospects are rather brighter than usual upon the opening of spring.

On the 6th of April, we held a General Conference in Copenhagen, which was well attended. It continued three days, during which time much union and interest was manifested, much good instruction was given, and a full representation of the whole Church in this country took place, except from the Conference on the island of Bornholm, which it seems was prevented in consequence of ice. There are now seven organized Conferences, thirty Branches, forty-five Elders, and one hundred and fifty in different offices of the lesser Priesthood. Not less than six hundred have been baptized since last August Conference, and we now number over fourteen hundred in old Scandinavia. Seventy new members have been baptized in Sweden, since our Conference in August last, so that there are now over one hundred Latter-day Saints in Sweden. I have appointed Elder Winberg to preside over the Swedish mission—he will therefore proceed to appoint presiding Elders over Branches, and to organize them into a Conference there, unless he be arrested or driven out of his native land be-

fore he can accomplish it. Fifty have been baptized, since our last Conference, in Norway, and there are now rising of ninety in the Church, there. Elder E. G. M. Hogan will preside over the Norwegian Mission, assisted by Elders Peterson and Larsen. I have also sent two or three more Elders over to their assistance, hoping to get more of the Elders out of prison, or to turn it into a council house.

Elder Dorus, who was appointed on a mission to Iceland, at our last Conference, was arrested and imprisoned in Norway, with the other Elders, and is still in bondage there. I have therefore appointed Elder Lorentzen to preside over the Icelandic mission. He will sail from this port as soon as navigation opens up the way.

During the Conference, which closed last Sabbath, thirty-two, who were baptized during the week, came forward, and were confirmed new members in the Church, and fifteen the Sunday before. Eight have been baptized to-day, and six more are ready to be baptized to-morrow. Elder H. P. Jensen left the city this morning, on a mission to Sleswig and Holstein; Elders Hogan and Peterson for Norway; and the Presidents of Conferences, and the presiding Elders of Branches, to their several fields of labour in Denmark and Sweden. Elder George Piersey will go to Bornholm, the first of next week. Elder P. O. Hansen and I shall remain in Copenhagen, in hopes that the Lord will retain a stronghold here. We have just hired the large Baptist hall, in the centre of the city, formerly occupied by Mr. Mönster, for a year, to preach in, together with several other rooms belonging to the same establishment, which rooms will accommodate the office. We shall remove there on the 15th instant. Our address will be "Gothersgade, No. 28."

Our public meetings on the Sabbath have gradually increased during the winter. Many respectable people have attended, and some have been baptized every week. I shall endeavour to make our meetings as interesting as possible during the summer.

We have just issued a fourth edition of five thousand copies of the *Voice of Truth*, also an edition of three thousand of the *Divine Authenticity of the Book of Mormon*. We shall issue in succession the remaining Nos. of the latter work. We continue to issue the *Stjarne* as usual, its circulation is on the increase. Our Hymn Books are all disposed of, and nearly all of the Book of Mormon, and the Doctrine and Covenants.

The brethren all join me in love to you and all the Saints.

I am, as ever, your friend and brother in the bonds of the New Covenant,

WILLARD SNOW.

LATE FROM THE WEST.

VISIT OF ELDER WHEELOCK TO HIS FATHER'S HOUSE—PROSPECTS OF THE EMIGRATING SAINTS—LIBERALITY OF THE INHABITANTS OF KEOKUK.

(*Letter from Elder C. H. Wheelock.*)

St. Louis, March 31st, 1853.

Dear Brother Samuel—It is with a degree of pleasure that I improve the present opportunity of writing you a few lines, to keep you informed of my whereabouts, as I promised I would do, before I left Liverpool.

I wrote you a short note from New York, on our arrival there, and sent it by the *Niagara*, which note I trust you received in due time.

After transacting what business we had to do in New York, on our arrival there, I parted with Elder Shurtleff, February 25th, to visit my father's house and kindred, generally residing in Jefferson county, New York. Elder Shurtleff went on a similar errand to Westfield, Massachussetts.

On my arrival at home, I found all my friends well, and very glad to greet me once more in the flesh. Our meeting, you are assured, can be much more easily imagined than described. Suffice it to say, there seemed a mutual grateful feeling, in all, to our Heavenly Father, in permitting so many of us to meet once again upon

the earth, to exchange gratulations that none but long-severed kindred know how to appreciate.

I had scarcely been an hour at home, when my father informed me he had been dreaming of me and of my coming, some few nights before my arrival. I told him that, in the blessing you pronounced upon my head the night before I left Liverpool, you promised that such should be the case—that the Spirit should go before me in dreams, and apprise my kindred of my coming. This declaration seemed much to interest and to deeply affect my father, and other members of the family.

My visit with my kindred was very short, owing mostly to Elder Shurtleff's anxiety for me to meet him in Cincinnati, and proceed with him on to this city. But while I did stay, I made the most of my time, and succeeded, in a goodly degree, in planting the principles of the Gospel in the hearts of most, if not all, of my father's house, and I trust much fruit will ultimately be produced that will ripen into life eternal. The night before my departure for this place, I had all my kindred that were in that country, and a respectable number of old friends, at my father's house, where I prayed with them, and again testified to them of the Gospel, of the mission of the Prophet Joseph to this generation, of the Prophet's love for his people while living, and of his readiness to seal his testimony with his blood, when this ungodly generation required it at his hands. The Spirit of the Lord rested mightily upon me while thus engaged, and made me to feel that my words were like nails being driven in a sure place.

After discoursing as above described, I asked my two young unmarried sisters which they would prefer at my hands—a silk dress each, or a "Mormon" brother's blessing. They both responded heartily—"Give me the blessing." I then took some oil and consecrated it for the purpose, and poured it upon their heads, and with it a brother's best blessing, which I believe will be ratified in the heavens, for their good and exaltation in the worlds and the glories which are to come.

After blessing them, my eldest sister, who is married, and whose son, a fine young man, of twenty-one, is now with me, petitioned me for a blessing. I informed her, in as gentle a manner as possible, that I did not feel altogether at liberty to bestow upon her the blessings of the Kingdom, as she was not a legal member thereof. This seemed to thrill through every heart. She replied, in a very feeling manner, that she did not wish me to do violence to my feelings, nor to transcend the bounds prescribed by the Church to which I seemed so fondly attached, but still she would like a blessing. She reminded me of the confidence she had reposed in me and my people, by giving into my charge her first son, whom, she said, she would trust with no other person dwelling upon the face of the earth. I then felt fully justified in blessing her, and other members of the family, as they anxiously requested me one after the other. But how shall I undertake to describe my feelings when my aged father, who gave me a being upon the earth, took his place in the chair, and desired my blessing to be sealed upon him! It appears to me that the tongue of mortals clothed with the highest degree of celestial inspiration, must fail in the attempt, much less my very clumsy and inexperienced pen. It appeared to me more like a heavenly vision than an earthly reality. The Holy Spirit rested upon me and seemed really to bring clearly before my vision the past, the present, and the future—things pertaining to eternity, and celestial principles, of which I had heard, through the Prophets, but had forgotten until reminded of them as above described. You, brother Samuel, can comprehend more of my feelings and the nature of the blessing, than I could describe, were I to write a volume more upon the subject. Suffice it to say, I poured out the strength of my soul upon the head of my parent, to the end that his life might be lengthened out upon the earth, and that he might be gathered to the mountains, and receive the ordinances of the Gospel in full, to complete his salvation, and to qualify him to stand as a Patriarch unto his family—all of which, I have much hopes of seeing fulfilled before many years shall pass away.

But, lest I weary you with a too minute detail of that which so much interests me, I will draw this part of my narrative to a close by saying that, before leaving home, I obtained a pledge of my father and all his family, that they would make speedy arrangements to follow me on to the valley, and as a token of their good faith, they gave into my charge the "Benjamin," or rather, I should say, the

youngest son, Andrew, to go on with me to prepare the way of their coming. Thus you will see it has been even as you anticipated—a part of my father's family are with me, and the rest are to follow to receive of the salvation the Lord has provided for His people. O, how my soul doth rejoice in this last great blessing from the hand of the Lord, upon me and my kindred. And I feel that you will not only bear with my feelings in this respect, but will praise God, in my behalf, because of the apparent salvation of all my father's house.

On the morning of the 8th March, I left home, in company with my brother and my nephew, and arrived in this city on the 15th.

Elders Haight and Eldridge were off up the country in search of stock, but they returned in two or three days after my arrival. Elder Shurtleff also arrived a week after, instead of before, me, as he anticipated. These brethren are all busily engaged in preparing the outfit of the Saints, which will be at an advanced cost upon what was anticipated. This is owing to the high prices of all kinds of stock, and of nearly every description of provision. The California speculators have their agents out through all the Western States, buying up all cattle, horses, and sheep that they can lay hold of, and sending them off by tens of thousands to the markets on the Pacific coast, where it is said they command an incredible price. These operations affect the markets of the whole western world, and make prices enormous, compared with what they were some two or three years since, or even as late as last season. But, as Elder Haight will have given you the particulars in relation to these matters, I will only say it will require the united ability, energy, and forethought of all the Elders to accomplish the removal of all the Saints through to the Valley, with the means on hand or that may be procured for that purpose. Still we feel that the work is the Lord's, and that He will overrule all things that seem opposed, for the good of His people, and that He will not let one of His Saints perish for want by the way, if they abide in the counsels of the Church.

Elder Haight is engaged nearly day and night, planning, devising, and advising, for the benefit of the brethren, aided by the counsels of Elders Eldridge and Shurtleff, as well as of my humble self, when required. And I here take great pleasure in bearing testimony, not only to the unyielding perseverance and integrity of Elder Haight, but to his ability in discharging the important duties imposed upon him, as is abundantly manifest in all his business transactions. He is now in this city, awaiting the arrival of the Saints by the *Golconda*, who are hourly expected to arrive at this place.

Elder Shurtleff has gone up the river with the *Jersey's* company, and will remain with them till I go up, which will be when the *Golconda's* company arrives.

The *Ellen Maria's* company, and the Danish Saints, will remain in this city until the *Elvira Owen's* company arrives, when all will proceed on to Keokuk, and from thence to the old camping ground on Sugar Creek, where a field of two thousand acres has been offered us gratis, by the owner, which offer you may be sure we have gratefully accepted.

The arrangements made for camping and organizing at Keokuk and Sugar Creek, are excellent, and without cost to the Saints. All the inhabitants of the above-named places, including the Mayor and all the principal men of Keokuk, offer us every facility, and seem proud that we are about to pay them another short visit. Thus you see the Lord is making those who were formerly our enemies, to be our friends, or, to say the least of it, He is making them to befriend us for the time being. But as you will learn more from Elder Haight, from time to time, I will not trouble you with a further account myself.

Elder O. Pratt arrived in this city, on the 29th, in good health and spirits. He will remain here some two or three weeks. He informs me he intends to be in Liverpool some time in May.

All is moving on pretty well here, I believe, with the Saints. You will be glad to hear that Elder Gibson and family will get off by this spring's emigration.

Elders Pratt, Haight, Eldridge, and Gibson and family, all wish to be remembered in love to you. Elders Haight and Eldridge wish me to say they have just received letters from you in relation to the departure of the last ships, &c.

I will now conclude this long letter, desiring you to give my kind love to Elders Linforth and Jaques, and all at the office, to Elders Fullmer, McDonald, and Ses-

sons, and all the dear Saints that may speak of my humble self in your presence, accepting for yourself the assurance of my continued love and high esteem.

Yours very truly, C. H. WHEELOCK.

Elder S. W. Richards.

VARIETIES.

IT is easier to be wise for others than for ourselves. We all have sufficient strength to bear the evils which befal others.

IF all the labour of the British empire were performed by hand, it would require the active exertion of every full grown man in the world.

THERE is a book with the dangerous title of the "Pocket Lawyer." We shouldn't much like a book with this title, for we are afraid if we once got the Lawyer into our pocket we should never be able to get him out.

JEAN PAUL says, that a lady-officer, if she wanted to give the word "halt," would do it in this strain — "You soldiers, all of you, now mind, I order you, as soon as I have finished speaking, to stand still, every one of you, on the spot where you happen to be; don't you hear me? Halt, I say, all of you."

SELF-EDUCATION.—Franklin says, "If you want a good servant, serve yourself." I might startle you by saying, "If you want a good education, teach yourselves"—nor would the advice, if understood in too literal a sense, be sound; but it is true beyond doubt, that every man who has had really a good education, has done more for himself than his best teachers have done for him; and it is equally true, that many of the greatest men that ever lived have been self-educated. I believe the greatest difficulty is overcome, when the scholar is made aware that with ardour and industry he may do everything for himself, and that without these good qualities, no teacher can help him.

CAUSE AND EFFECT.—Infinite are the consequences which follow from a single, and often apparently a very insignificant, circumstance. Paley narrowly escaped being a baker. Cromwell was near being strangled in his cradle by a monkey; here was this wretched ape wielding in his paws the destinies of nations. Henry VIII. is smitten with the beauty of a girl of eighteen; and ere long "the Reformation beams from Bullen's eyes." Charles Wesley refuses to go with his wealthy namesake to Ireland; and the inheritance which would have been his, goes to build up the fortunes of a Wellesley instead of a Wesley; and to this decision of a schoolboy (as Mr. Southey observes,) Methodism may owe its existence, and England its military, its civil, and political glory.

LINES TO ELDER LEVI RICHARDS, ON LEAVING ENGLAND FOR GREAT SALT LAKE CITY.

BY ELDER W. G. MILLS.

Angels return with joy to their abodes,
To join their host, and mingle with the Gods,
When they 've performed their mission unto man,
And laid with him the heaven-concerted plan;
Attend the holy Councils, and report
Their welcome labours in the eternal court.
The sacred Truth and influence of their vision,
Make mortals pray them to prolong their mission;
But they have duties in a higher sphere,
And man must work out their instructions here.

So thou hast been, with unremitting toil,
A reverend son of Truth in Britain's Isle;
Long hast thou laboured like a man of God,
To save the erring from the avenging rod

Of Him who will consuming power display
On those who will not know, nor God obey.
But thou must go to Zion's holy land,
And with her highly favoured nobles stand,
Meet in their Councils—tell thy labours there,
And do what cannot be accomplished here;
And, though we must not keep thee from them, still
We'll mind thy teaching and promote thy will.

In every Conference thy name is known,
Thine eye the passing scenes has gazed upon,
Thou know'st the feelings of the British Saints,
Hast heard their prayers, their praises and complaints.
We truly feel the patriotic flame,
And do not blush to own the British name.
Land of our Fathers! verdant grove and hill,
The briny-belted shore, and gushing rill!
Home of our childhood! where we fondly trace
Scenes of the pastimes of our early days,
We love thee, for thou art our native earth,
Land of the noble and illustrious birth.
Here Milton struck with power the immortal Lyre,
And Shakespeare poured his strains in living fire;
Here Pope in sweet and glowing accents sung,
With Southey, Wordsworth, and a gifted throng.
Here, too, a Burns, Scott, Lyon, owned the art
To sweep their numbers and entrance the heart;
While Erin's honoured sons can likewise claim,
With other Bards, a never-ending name.
The sons of Art and Science we can own;
Can claim a Nelson, and a Wellington.
The thistle, shamrock, and the rose are seen
A verdant wreath around our virtuous Queen!
Then who can blame? we love our native shore
With all its failings, which we do deplore.

But, brother Richards, we can realize
Thou know'st the glorious message from the skies;
We'd leave this home, and think ourselves much blest,
To gather to that choice land in the West—
A land preserved, prepared by power divine,
On which to execute high Heaven's design.
We long t' obey the mandates of our Lord,
Where Truth, Peace, Purity, are now restored;
Our faces turn to Zion's holy shrine;
We pray our footsteps soon may follow thine;
Our bosoms swell, our warmest pulses beat,
With all of Zion's nobles there to meet;
For there religion spreads her holy spell,
And men of Science, Art, and Literature dwell.

Present with this, our love and deep regard
To Brigham Young, the Prophet of the Lord;
With Heber, and with Willard at his side—
A triune power the Church on earth to guide;
And say, the Saints beneath Britannia's sway,
Pray for them oft, and love their words t' obey.
And give the "Twelve," those men of noble parts
And lofty minds, the affection of our hearts.
And may those Quorums use their influence
With God, to have us all soon gathered hence.
Give sister Snow the warmest love we claim,
For hearts of British Saints leap at her name;
We proudly love that favourite of the Muse,
Whose graceful strains within our breasts infuse

The fire of Zion, and whose noble soul
Inspires the Saints of God from pole to pole.
And with these lines our fondest wishes flow
For all the Saints we know, and hope to know.

Accept, thyself, this humble pledge of love,
From those 'mid whom it was thy lot to move.
I hate the sycophant with flattering tone,
Despise the cringing of the artful one.
They're unbecoming in the lowest station,
And thy pure heart would spurn such adulation.
But Truth should speak, and shall be brought to view—
"Be honour given to whom that honour's due."
Farewell! and may the Heavens propitious be,
To guard thee safely o'er the fitful sea,
With thy dear lady, to whom remember me,
To greet thy brethren in the saintly throng,
From whom thy duties severed thee so long.

No sin thy honourable robe can stain,
Nor folly thy reflective mind give pain.
No love of lucre thee from duty swerved—
Nay, thou hast fared worse than thou hast deserved.
The counsels that have fallen from thy tongue,
Were well adapted for the old and young;
Nor were they heard and idly thrown away,
Thy holy influence made the Saints obey.
The noble feelings and the generous glow
Which fire thy soul, and from thy teachings flow,
Make all who hear thee feel the sacred flame;
And ne'er shall British Saints forget thy name.

Farewell, dear brother Richards! wilt thou raise
Thy orisons from Zion's sacred place,
That we may all be kept by power divine,
And gathered home to worship at her shrine;
And while this beating heart its function fills,
Prayers shall ascend for thee, from WILLIAM MILLS.

Newbury, Berks., April 13, 1853.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH APRIL, 1853.

T. C. Armstrong	£22	0	0
Richard Morris	5	0	0
William Simms	0	10	0
Thomas Obray (Malta)	5	0	0
George Simpson	5	0	0
John Price	2	0	0
Carried forward	£39	10	0

Brought forward	£39	10	0
Thomas Morgan	1	10	0
John Hyde	5	0	0
Henry McCreery	35	14	0
Samuel Gentle	4	10	0
	£86	4	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21.—Vol. XV. Saturday, May 21, 1853. Price One Penny.

ELDERS, PRIESTS, TEACHERS, AND DEACONS.

That respect and deference is not always paid to the lower Priesthood, amongst the Saints, that ought to be. The Priests, the Teachers, and the Deacons, in some instances, are thought little of, whilst an Elder, a Seventy, or an Apostle, is, in comparison, esteemed above measure. Some members seem to think that the three lowest offices of the Priesthood, and especially the two lowest, are scarcely worth the having, whilst the office of an Elder is a darling object of ambition. It is not right to think so. To be ambitious to do good, is good; and to be ambitious to obtain great power to do great good, is better still. But it is not right to despise a small power, and be at the same time ambitious of obtaining a greater one, neither is such a course the sure way to obtain the greater power. On the contrary, when we see a man treating the least power or office with disdain, whilst he is seeking after a superior power or office, or even whilst he is rendering honour to a superior power or office, we begin to think it is high time to look after the *motives* of that man. His heart is not right with God. He is seeking power not for the glory of God and the salvation of the human family, but for the aggrandizement of his own dear self. If he obtain the power he desires, he may run amazingly well for a time, and do a great amount of apparent good, in defending the principles of truth, and convincing those who may oppose, but wherever he goes, he will, though unwittingly, imbue those under his influence, with this same ambitious and proud spirit, which will germinate and expand, and thereby cause much trouble and unhappiness to his co-workers; and much of the fruits of his ambitious zeal will most likely need "converting again." But this is not all. His great zeal will flag, as his coveted power satiates him, and by and bye he will count the superior power he has obtained, as a light thing, whilst his still ambitious eye catches a higher eminence in the scale of authority, and then that must be obtained, though all else be sacrificed for it. Such a man is never satisfied.

Let us look to our great Master—the Saviour—what did he say upon these matters? He anathematized the Scribes and Pharisees because they loved "the uppermost rooms at feasts, and greetings in the markets, and to be called of men Rabbi, Rabbi." He said to his disciples—"He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted!"

And what saith the Apostle? When Christ "ascended up on high, he led captivity captive, and gave gifts unto men." What gifts did he give unto men? He gave the fulness of the Holy Priesthood, which embraces every office and authority in the Church, from Apostles to Deacons. What were these given for? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Can any of

these offices be dispensed with, in the Church? It is reflecting upon the wisdom of Jehovah, to ask the question. If they could, would not an all-wise God stand charged with incompetency of judgment, before His creatures? And who can charge God with folly, or say unto Him, Why doest thou so? Hear the Apostle again—"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary; and those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacked."

Here the Church of Christ is likened unto a human body. All the members of the human body are necessary to its perfect action, and when deprived of many it becomes lifeless. So with the Church of Christ—every grade of office in the Holy Priesthood is essential to its perfect action. Take away but one of the lowest offices from the Priesthood, and the Church will suffer, the "work of the ministry" will not be carried on so effectively, the Saints will make slower advances towards perfection. The Church may have life when deprived of an office of the Priesthood, but the appearance of the Church will be injured, and its working marred. Men might think we could do without some of these offices, and they have in ages past dispensed with them, but what is the state of the earth, in consequence? Darkness covers the face of the earth, and gross darkness envelopes the minds of the people—the blind lead the blind, and both fall together into the ditch. And have the Saints of the present day any security of the favour of heaven, if they treat lightly any member of the Holy Priesthood? Most assuredly they have not, and those who do so will be cut off, unless they repent and humble themselves, for God is no respecter of persons.

When the Apostles of old first appointed Deacons, they chose "men of honest report, full of the Holy Ghost and wisdom." Saint Paul says, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a Deacon, being found blameless." They were also required to rule "their children and their own houses well." The ancient Apostles did not lightly esteem the office of Deacon—the lowest office in the Holy Priesthood. An office, the candidates for which require such eminent qualifications as the above, must not with impunity be disparagingly spoken of by any man, whatever his station in the Church or out. Saint Paul assigns a reason for writing as above to Timothy—"that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

But to understand more fully the honour that is due to these lower members of the Priesthood, we will look at the nature of their duties in the Church. In the Doctrine and Covenants, section ii., paragraphs 8, 9, 10, 11, the duties of the Elders, Priests, Teachers, and Deacons, are set forth plainly as follows—

"An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ, and to confirm those who are baptized into the Church, by the laying on of the hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

"The Elders are to conduct the meetings as they are led by the Holy Ghost,

according to the commandments and revelations of God.

"The Priest's duty is to preach, teach, expound, exhort, and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other Priests, Teachers, and Deacons. And he is to take the lead of meetings when there is no Elder present; but when there is an Elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires.

"The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

From the above we can obtain a pretty fair idea of the duties of the four offices named. An Elder's duties, over and above a Priest's, are to lay on hands for the Gift of the Holy Ghost, to confirm the Church by the laying on of hands, or in other words to administer in all spiritual blessings, whether to children or adults. This is a great office, and requires great wisdom and faith, especially in ministering the blessings of the Holy Ghost, that the new member who has received the baptism of water, may receive the baptism of fire and of the Holy Spirit; that little children may receive blessings in the name of Jesus Christ; that, when necessary, adults may receive blessing and strength under the Elder's hands; that the sick and the afflicted may receive the blessings of health, strength, and soundness, through the anointing of oil and the prayer of faith; and that the meetings of the Saints may ever be under the direction of the Spirit of God.

The Elder, being higher in office than the Priest, Teacher, or Deacon, has authority to act in all the duties which pertain to these offices, but his own duties being so onerous, the lower officers cannot be dispensed with. One of the most important duties of a Priest is, to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties."

The Teacher's chief duties are to "watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty."

The Deacon's duty is to assist the Teacher, and it generally happens that the Deacon's chief duties are to attend to the temporal and physical well being and comfort of the Church.

It will be understood that Elders, Priests, Teachers, and Deacons, all have authority to privately visit the members of the Church, and instruct them in all their duties. But as the Elders and Priests are expected, when called upon, to travel, preach the Gospel, baptize, &c., the Teachers and Deacons, not being under the same responsibility to do this, are "appointed to watch over the Church, to be standing ministers unto the Church." —Doc. and Cov., sec. iv., par. 22. As the duties of the Elder are more numerous than those of the Priest, it generally occurs that the Priest has considerable time for the purpose of watching over and visiting the members of the Church, but he may not have so much time for this as the Teacher, and as the Deacon is generally charged with the care of the physical and temporal comfort of the Church, especially in their assemblies, it naturally follows that the chief burden of visiting, watching over, and teaching the Saints, lies on the Teacher. Hence the revelation says that the Teacher is "to watch over the Church always, and be with and strengthen them."

We now can see that the offices of Teacher and Deacon, the lowest in the Priesthood, are offices of very great responsibility, and of vital importance to the Church. The Apostle says—"They that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in

Christ Jesus." So we believe, and we will say further—they that have used the office of a Teacher well, purchase to themselves a higher degree, and are calculated to honour any office to which they may be called in the Church. Most young men can win over to themselves the affections of some young woman, but a far less proportion of young men, when they assume the character of husband, can increase or even retain the affections of the young woman, which affections they so easily won. So it is in the Church. Most of the Priesthood can win some over to a love of and an obedience to the first principles of the Gospel, but fewer of the Priesthood are qualified to increase the love of the Saints to the Gospel, or even to retain it so warm as at first. It is easier to conquer than to govern. There are more conquerors than Patriarchs in the world. The conqueror subdues by might. The Patriarch governs by love. And the Teachers have to act in many of the duties of a Patriarch, for they have to act as fathers to the Saints. And we would say, as far as practicable let those who are ordained Teachers, be men of wisdom and experience, elderly men, and fathers of families, that have the love, respect, and confidence of the Saints, and that understand, better than young men, the thousand-and-one varying circumstances in which the different members of a family may be placed. Such men will be more thoroughly qualified to appreciate the conditions of differing parties, and to reconcile the parties, and also to give a word in season, whether of council, exhortation, or reproof.

Elder Orson Pratt, in *Star*, Vol. xii., No. 4, pages 58, 59, says, "It is the duty of the Priests to visit all the Saints in the district to which they are appointed, at least once in each month, and oftener, if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and the use of every other thing that is calculated to defile or demoralize them in the least; and also impress upon their minds as much as possible the commandment which says—'And again, inasmuch as parents have children in Zion, or in any of the Stakes that are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptisms, the Gift of the Holy Ghost, by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her Stakes that are organized. And their children shall be baptized, for the remission of their sins, when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them—wherefore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord, in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful—wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.' It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them [the Saints] what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers, when necessity requires it—inasmuch as the Deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the Branches, it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher, can act in that capacity."

We heartily indorse the above, and we will say that in many cases the Priests and Teachers visit the Saints weekly, and much benefit is derived from it by the Church. And, indeed, it seems that a week is quite long enough for the Teacher to be away from the Saints. Not that they have it in their hearts to work unrighteousness, but in these old coun-

tries there are so many temptations for Saints, so many things to draw their attention from the work of God, and oftentimes so many things bearing heavily upon them, that they are apt to grow cold in their spirits, and slack in their attendance on the ordinances of the Lord. And when the things that pertain to salvation are neglected, Saints become a prey to every wind that blows, they are unable to detect the wiles of Satan, to resist his temptations to evil, or to discern the vileness of the apostate's tongue, and the sophistry of his fair and flattering speech.

A word upon visiting and teaching the Saints. When the Priests and Teachers visit the Saints, that is, officially, they should as far as possible, see all the members of each family, and inquire into their several states and conditions, giving counsel and instruction as their varied circumstances may require, praying with and for them, reconciling all differences, removing all hard and unpleasant feelings, inspiring the Saints with cheerfulness, courage, and boldness, exhorting them to faithfulness in the discharge of all duties, whether public or private, expounding to them any point of doctrine which may seem a stumbling-block to them, and, in short, doing everything that the Spirit may suggest to save them from transgression and to cause them to persevere in the work of God, that they may ultimately be exalted in His presence. In their official visits, let not the officers spend their time in frivolous, common-place conversation, about the weather, the crops, politics, trade, &c., further than the great object of visiting —the temporal and spiritual welfare of the Saints, may demand. But let their time be occupied in their real duties. Then will the Saints realize the benefit which they need.

The Saints should ever honour the Priesthood. When the visiting officers enter a house, the head of that house should immediately show his respect to them by causing his family to lay aside, as far as they consistently can, any business they may be engaged in, and by assembling them together to receive those instructions the officers may be inspired to impart unto them. When the head of a family does not do this, the officers should request him to do it. But we trust there are few Saints who are heads of families, who would need requesting to do this. If there be any, such persons have received from the Lord blessings they do not appreciate—even their families.

There is not always that frankness, familiarity, and confidence manifested between the visiting officers and the Saints, that ought to be manifested. If the officers are to benefit the Saints when the Saints are in trying circumstances, the officers must make themselves acquainted with those circumstances. And in order to do this the officers should be free in asking of the matters, and the Saints free in unfolding them. Undoubtedly this would induce many delicate disclosures, and the officers would require great prudence and much of the Holy Spirit that they might wisely investigate and righteously adjust such cases. But what do the officers interpose in such cases for? Merely to probe the wounds, that they may apply the balm that will heal them up, instead of their being allowed to fester and break out, in public, to the shame, confusion, and everlasting injury of all concerned.

It may be said that, by adopting the above course, facts and circumstances concerning certain members of the Church may be revealed to the Priests and Teachers which they might communicate to other members, and thus great injury and mischief be done. Priests and Teachers *might* do so, but any Priest or Teacher that so far forgot the respect due to his office as to act so foolishly, would deserve to have his office taken from him, for he would thereby become not a peacemaker, but a mischief-maker—he would become an enemy to his brethren and sisters, and an enemy to his God. No Priest or Teacher has any shadow of right to betray the confidence reposed in him by virtue of his office. A tatler or busybody will do more harm than good in visiting the Saints. Those who are appointed to visit, should in all cases of difference be swift to hear, slow to speak—when they do speak, the law of kindness should be on their tongues, charity, that hides a multitude of sins, and saves souls from death, should be manifest in their discourse. Most people understand the principle on which railway car "buffers" are constructed—receiving shocks but transmitting none. The Priests and Teachers should act on this principle. Their minds should be ready to receive all the shocks which a relation of grievances can occasion, but they should not transmit the shocks to others.

Priests and Teachers can exert a vast influence for the well-being and stability of the Church. The higher officers lay down principles for the Saints to walk by, the Priests and Teachers show the Saints how they can develope those principles in their daily walk and conduct, and how they can apply them to advantage in the varied circumstances of life. Is a member in the back ground, absenting himself from the assemblies of the Saints? The Teacher seeks him, and represents the true condition he is in, and persuades him to retrace his steps, and recover his lost position. Were there no Teacher, that soul might be lost. Does a Saint stumble at an item of doctrine, until his mind is bewildered? The Teacher expounds the doctrine to his understanding, and restores his mind to its proper balance. Is a Saint overcome in a fault, and his mind darkened? The Teacher shows him that it is his duty to acknowledge his fault, and seek forgiveness of those concerned. Is a member or even an officer neglecting his duty? The Teacher strives to bring him up to working order again. Have two or more Saints fallen into contentions? Like a father do the Teachers reprove the transgressing, pacify the excited, and reconcile the belligerent, parties.

When the Holy Priesthood in all its members, is in full and healthy operation, it is an Almighty instrument on the earth, for the "work of the ministry, and the perfecting of the Saints," yea, for the salvation of the human race. But every member is necessary for this purpose, not one can be dispensed with, no, not one. Those members which some may feel disposed to lightly esteem, are absolutely necessary to maintain the Church of Christ in a healthy state. If any Saints are disposed to speak evil of dignities or powers, however humble those dignities or powers may be, let such Saints beware, or their haughty spirits will meet a fall.

The great difference between the Church of Christ and the Churches of men, lies in the potency and efficiency of the Holy Priesthood, which is given to the former. The churches of men have Priesthoods, but they are spurious ones. Men have turned away from themselves the power of the Holy Priesthood of the Son of God, because they sought to pervert its offices, or do away with some of them. But now it is restored again to the earth, ought not the Saints to prize it as a long-lost, precious treasure, that could not be purchased at any price? They ought, and if they do, they will honour the humblest individual that has it in his possession.

THE MORMONS AND THE GREAT SALT LAKE CITY.

(*From Tallis's Weekly London Paper.*)

We have abridged the following from the *New York Daily Times*—"A new Territory, carved out of the recent conquests from Mexico, stretches from the summit of the Rocky Mountains on the east, through thirteen degrees of longitude to the land of gold. A branch of the Indian family—the Pah-Utahs, roamed its prairies and claimed it as their own. But a new tribe and sect, driven from state to state, fleeing, before an indignant people, from Ohio, from Missouri and Illinois, struggling with cold and hunger, and encountering the most fearful hardships and privations, daring the ferocious savages that dwelt along their route, and dragging slowly along their children, goods, and domestic implements, at length make their tedious way to the home of the Utahs; and having, as they no doubt supposed, reached an isolated spot so far from all organized society that they would be free from disturbance for many, many years, they set themselves down in the valley of the Jordan —in the "land of the honey bee," plant their absurd faith, and begin a new nation. Some six years have since elapsed, and the census of the Great Salt Lake City proprobably enumerates, at this day, some forty or fifty thousand people—while in other parts of the world 250,000 more embrace the Mormon faith. In that far-off wilderness, so recently known only to the mocassin, the arts are flourishing in a high degree. Woollen factories to be supplied by fleeces from the Jordan valley, sugar manufactories to be fed with beets, potteries and cutlery establishments, send

their hum through the astonished land. On a mountain terrace, overhanging the city, the site of a contemplated university is already laid out and enclosed. School-houses are springing up, and are supplied with competent teachers from a central normal school. Gigantic preparations are in progress to build a temple, which is intended to surpass every existing or historic structure in splendour and magnitude. The city is laid out on a scale of magnificent proportions, to which, hitherto, the world has been a stranger, and compared with which the narrow avenues of modern and ancient cities are but mere mathematical lines—already, three miles in breadth and four in length its streets are regularly diagramed, each eight rods wide, with sidewalks of twenty feet—every block forty rods square, containing eight lots of an acre and a quarter each, and every tenement obliged by law to retreat twenty feet from the front line, to make room for a delightful margin of shrubbery and trees. A perennial stream flows through the city, and pours its pure waters down both sides of every street, and carries irrigation to their bounteous gardens. A warm spring bubbles from the mountains, and following the pipes, reaches a public bathing-house. A soil of exuberant productiveness stretches around them. Comparatively little solicitation is necessary from the hand of man to bring its grains and fruits to perfection and maturity. Twenty miles to the northwest slumber the heavy waters of the great Salt Lake. This vast body of the purest brine—so densely impregnated that men cannot sink in it if they try, fills a basin of thirty by seventy miles, and will, doubtless, be the scene of the exhaustless salt manufacture for those future generations that will inhabit the immense domain between the Rocky Mountains and the sea. Already a United States mail route reaches from this city to San Diego on the Pacific coast, near which the Salt Lake Mormons have, thus early, established a colony. Other and outpost settlements are planting around them, on the Weber and the Timpanagos. Mormon Missionaries are proselyting the world, and converging their converts to the new city of Utah. The unconquerable mountains of Wales are sending their hardy sons to preach and practise the Mormon creed in the Western World. And here between the Rocky Mountains and the Sierra Nevada, over 1,100 miles from San Fransisco, and about 2,400 from the city of New York, rapidly grows this incipient community—its founder a sot, and its bible a theft—one of the strangest phenomena to which the present or any age, has given birth. How far was it from the thoughts of the minister. Solomon Spalding, when at Cherry Valley, in this State, he composed his imaginary history called the 'Manuscript Found,' that it would be seized by an ignorant and truthless drunkard, proclaimed to have been engraven on golden plates, become the Scripture of a new and numerous sect, in thirty years trail 300,000 zealots in its wake, and found a great city and state in that territory which, at the time he wrote, the foot of white man had never trod!

"But grave questions are arising, and will hereafter arise, between the Mormons and us. How shall we tolerate their too defiant bearing, and the introduction of those items of the social creed which are in hostility to our social laws, and repugnant to our sentiments of morality and social order? Who shall yield, they or we? Will persuasion conquer their stubborn doctrine, and gentle words exterminate polygamy, or must that principle become engrafted upon American institutions? Can federal laws reach them, and if not, is it not quite clear that the laws of the State of Utah will be moulded by the Mormon will? The outside population can never overtake them. There they are, in the path to our Pacific possessions, perchance in the very line of the Atlantic and Pacific railway—soon to be brought into intimate communion with our eastern population—a fixture, a permanence, a perpetuity—spreading with unexampled rapidity, drawing enthusiasts from distant countries, and ready to uphold every tenet of their strange faith with argument and blood. To reconcile and harmonise this incongruous creed with freedom of conscience and American institutions, to prevent such a stain as polygamy from darkening our national escutcheon, and at the same time to avoid the sanguinary results of civil war, are desirable achievements, the way and mode of which are yet concealed from the wisest speculators in future events."

THE rebellion in China threatens to overthrow the present dynasty.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 21, 1853.

"WHAT SHALL BE DONE WITH THE MORMONS?"—No doubt our readers will find the extracts from the *New York Daily Times*, in the present Number, both interesting and amusing. "What shall be done with the Mormons?" is becoming quite a popular, and to many, a "grave, question." Many feel and talk about the "Mormons," in unison with the *New York Times*—"What strange phenomena these Mormons present—the strangest of this or any other age"—"its ["Mormonism's"] founder a sot, its bible a theft." "How shall we tolerate their [the Mormons'] too defiant bearing, and the introduction of those items of the social creed which are in hostility to our social laws, and repugnant to our sentiments of morality and social order? Who shall yield, they or we? Will persuasion conquer their stubborn doctrine, and gentle words exterminate polygamy, or must that principle become engrafted upon American institutions? Can federal laws reach them, and if not, is it not quite clear that the laws of the State of Utah will be moulded by the Mormon will?" Such serious thoughts and "grave questions" agitate the minds of "the wisest speculators in future events," and no doubt produce a corresponding degree of anxiety and apprehension—a certain "fearful looking for," in their bosoms when they are forced to acknowledge themselves utterly incapable of determining how or in what manner "to reconcile and harmonize this incongruous creed with freedom of conscience and American institutions, to prevent such a stain as polygamy from darkening our national escutcheon, and at the same time to avoid the sanguinary results of civil war."

Eastern Europe admits the propriety of polygamy. Western Europe disallows the principle—that is in a legal and moral point of view—practically the principle prevails all over the world. European Christians believe they have no right to more than one wife each, and they believe right in the matter—so far they believe just as we believe. But we believe a little further—we believe that many of them do not deserve even one wife. No man has a right to a plurality of wives, except the Lord give them to him by revelation through a Prophet. And as Christians renounce such *antiquated nonsense* as Revelations and Prophets, it naturally follows that they have no right whatever to the privileges and blessings of so holy an institution as Celestial Marriage. They need be under no fear from the "Mormons," they need not dread the "incongruous creed" of the "Mormons," they need not rack their brains to devise means to "prevent such a stain as polygamy from darkening the national escutcheon"—O dear, no, they need fear none of these things in Europe, for the Christians wish to get rid of the "Mormons," and do not wish to adopt the plurality system of the "Mormons," and we are quite sure that the "Mormons" most ardently desire to have the privilege of leaving the Old World and of emigrating to the New World, so our good Christian friends may relieve themselves of all apprehension of the establishment of polygamy, under "Mormon" auspices, in Europe.

But American Christians imagine they have serious grounds for troubling themselves concerning the "incongruous creed" and "peculiar institutions" of the "Mormons," for this very reason—that polygamy is both taught and practised by the "Mormons" in America. These Christians imagine that grave difficulties may arise between the relations of the territory or state of Utah and the other states of the Union, their "wisest speculators in future events" are utterly at a loss to determine how an eventual terrible collision can be avoided without compromising American institutions and freedom. We would advise our American friends not to take the mat-

ter too much to heart—if they cannot settle the question satisfactorily in their own minds, let them "give it up," and honourably acknowledge that their folly has to succumb to the wisdom of better men. Let them leave it in the hands of the "Mormons" and Providence, and we have not the slightest doubt that the right end will turn up eventually. American freedom professes to protect every man in the enjoyment of any religion he may choose to embrace, consequently the "Mormons" claim this protection, and as they believe polygamy to be an integral portion of their religion, no conscientious "Mormon" feels at liberty to renounce that principle. And should any person or persons feel disposed to persecute the "Mormons" because they are polygamists, it will be the duty of every true American to use all his influence to protect the persecuted from the persecutors. Any American who would not do this, is unworthy of his country—let him talk no more of freedom.

We can answer the question put by the *Daily Times*—"Who shall yield, they [the "Mormons"] or we?" If the *Times* can, by sound scriptural argument, prove that the "incongruous creed" of the "Mormons," or any portion thereof, is contrary to the will of God, the "Mormons" will yield so much without delay. If, on the contrary, the *Times* or its Christian brethren cannot prove any of said "incongruous creed" to be contrary to the will of the Lord, then they must yield with the best grace they can muster, and be pleased or mortified, as may be, by seeing polygamy, &c., not "exterminated" from American soil, but "engrafted upon American institutions," or they will find themselves fighting against truth, virtue, and God.

What then shall be done with the "Mormons?" If it be thought they are teaching and acting contrary to the will of God, let them be convinced of it by sound argument, as well as by "gentle words"—then they will reform. If this cannot be done, they should be left alone—they will mind their own business.

Foreign Correspondence.—*Arrival of Elders Spencer and Houtz at Boston.*—We have received a letter from Elder Orson Spencer, dated Boston, April 17, from which we learn that Elders Spencer and Houtz arrived in safety in that city, after a thirteen days voyage from Liverpool. It appears that the "spirit-rapping" question has by no means abated any of its warmth. Elder Spencer writes—"I have visited the [Mass.] Legislature, now in session, and find them entertaining a bill to check the progress of 'Spiritual Rappings.' I don't know but the Legislature intend to put the Devil into close confinement, perhaps a *stray pound* or other *lock-up*. Of course his time must be short in our dear native state. You would be amused to hear the arguments on 'Spiritual Rapping,' and how it troubles the great clergy of renown."

The Emigration in the West.—Elder Haight writes us, under date, Steamer *Hindoo*, Mississippi river, April 6th. The Saints that went out on the *Jersey*, excepting Elder G. Halliday, had arrived in St. Louis safe and in good spirits. The Danish Saints arrived at St. Louis about the last of March. Elder Haight had made arrangements with the Keokuk and St. Louis Packet line, to take the Saints from one boat on to another, free of drayage expense, so that the Saints need not stay in St. Louis twenty-four hours. The *Jersey* Company did not stay there one night. Elder Haight had selected a very healthy camping place at Keokuk, on a bluff near the river, with plenty of wood handy. He expected to start the first companies from the 15th to the 20th of May, so that they would pass Council Bluffs early in June. He was expecting to have the wagons, oxen, &c., for the late companies, all quite ready by the time the companies arrived at Keokuk, so that they might step out of the boats into their wagons, and proceed on their journey without delay.

The "Golconda's" Company.—We have also received a letter from Elders Jacob

Gates, A. M. Harmon, and C. V. Spencer, bearing date, *Illinois* steampacket, Mississippi river, March 29th. We are informed that the *Golconda*, on which these brethren went out, had a prosperous voyage of forty-four days from Liverpool to the Balize, mouth of the Mississippi, experiencing during their voyage half-an-hour's storm which dispoiled their gallant vessel of her three top masts. At the mouth of the Mississippi they waited for a steamtug twelve days. During the voyage, four births, two marriages, and two deaths occurred. One of the deaths was of an infant of Elder Spriggs, the other of an infant that was born when the vessel had been two weeks at sea. The health of the Saints is reported very good. On the 20th of March, Elder Spencer baptized Errick Cast, one of the sailors, a native of Sweden, a steady, intelligent young man, who is now with the company on his way to the Valley. The conduct of Captain Kerr gave great satisfaction to all the company. A vote of thanks, with three cheers, was tendered to him. The general spirit and feeling of the company, as represented by the Elders, are certainly very highly commendable, and bespeak that the Lord is with His gathering Saints. This affords us great satisfaction, and is encouraging to all who desire to experience His favour under like circumstances.

Eastern Hindostan.—We are assured that the exceedingly interesting letter from Elders William Willes and Joseph Richards, giving an account of their apostolic travels so many hundred miles in the interior of India, and the success of their labours in endeavouring to plant the Gospel in the cities and towns on their route, will be read with very great satisfaction by the Saints. Whilst portions of Christian Europe seem to be setting their faces stiffly against the Gospel, it is peculiarly pleasing to know that other portions of the earth—even the heathen countries, are presenting such fine opportunities for the introduction of the Truth as Hindostan now presents. We are much pleased with the faithful, diligent, self-denying spirit manifested by Elders W. and R., and we trust that our Father in heaven will smile upon their labours, bless these Elders with much of His Spirit, and reward them with fruit an hundred fold. The Elders from the Valley, on a mission to Hindostan, will find a country and a people ready to welcome them as servants of the Lord. We may here state that we have just shipped for Calcutta an ample stock of all the works we have in print, and we may incidentally observe here, that we have also just shipped for Australia, another ample stock of all our works. We look forward to a great and good work being done in those quarters of the world through the faithful and diligent labours of the Elders, seconded by the liberal supplies of books which we have sent out.

We have also been favoured with an interesting letter, dated Dugshai, March 14, from Mr. Edward Jones, a corporal in Her Majesty's 98th regiment, who states his belief in the doctrines of the Church.

Western Hindostan.—Elder Hugh Findlay writes us from Poona, under date of March 13th, and states that the week previous he had baptized two persons into the Church.

Sardinia.—Elder Thomas Margetts writes us from Genoa, under date of April 30th. He had not regained his usual health at the above date. He was about leaving Genoa for Turin. We pray that he may be blessed in body and in spirit, that he may be enabled to perform his mission with satisfaction to himself, and with much advantage to the cause of truth.

Appointments.—Elder Edward Frost, President of the Dorsetshire Conference, is appointed to succeed Elder William Bayliss, resigned, in the Presidency of the Leicestershire Conference.

Elder Isaac Allred is appointed to succeed Elder Frost in the Presidency of the Dorsetshire Conference.

S. W. Richards.

THE EAST INDIA MISSION.

TRAVELS OF ELDERS WILLIAM WILLES AND JOSEPH RICHARDS SEVERAL HUNDRED MILES IN THE INTERIOR OF INDIA—THEIR KIND RECEPTION IN VARIOUS PLACES—BAPTISMS AND ORDINATIONS—ORGANIZATION OF A BRANCH OF THE CHURCH AT CHINSURAH—OPENINGS FOR ELDERS.

(*Letter from Elders William Willes and Joseph Richards.*)

Agra, East Indies, 800 miles N. W. of Calcutta, February, 1853.

President S. W. Richards — In reply to your welcome and valued letter, and for the purpose of keeping the Church informed concerning the onward movement of the cause of Christ in these regions, we again do ourselves the pleasure of sending the following items, trusting all is well with you and all Saints throughout the earth.

We left Calcutta on the 10th of last November. Having for some time previous been led by the "still small voice within," and also many encouraging visions of the night, to conclude that our presence was required in other cities of this vast but benighted land, and also that for the present our testimony could be dispensed with in the "City of Palaces," we felt it our duty to inform our beloved brethren in Calcutta thereof. This information was not in all respects congenial with their wishes, as they felt and expressed their weakness to stand up against "the pressure from without," and also a strong unwillingness to part with those who had been honoured by the Lord to impart to them the present blessings connected with citizenship in the Kingdom of our Lord and Saviour, Jesus Christ. However, with the full concurrence of all the brethren, Elder J. P. Meik was motioned for and sustained to succeed W. Willes as presiding Elder, having on many occasions proved himself a valiant soldier for Christ. He responded to the call, in the genuine Gospel spirit. Elders John Grundy and Eldred Saxon were appointed his Counsellors.

Concerning the natives who have been baptized by us, it will be necessary to enter into a full explanation. It appears, from the most careful inquiry, that *they*, as well as nearly all their people, have been placed under peculiar circumstances, from the commencement of the labours of the sectarian missionaries among them. When the first converts were brought over, in consequence of the utter abhorrence in which their idolatrous brethren viewed the changing of their religion, they became the objects of hatred and persecution. The missionaries, prompted by feelings of kindness, and being furnished with the means, assisted them in some cases, by giving them supplies of money and food, employing them as catechists, to which offices regular stipends were attached, and are still; in others, in obtaining employment for them, and also in inducing them to engage in new secular occupations of a remunerative kind. But, in the course of years, many abuses have crept in, so that it has happened that many have feigned faith in Christ for the sake of *the loaves and fishes*, and in confirmation of this statement here made, they are known to attach themselves to that body which will satisfy their morbid cravings to the greatest extent; just the same as the linen-draper, who, in selecting a place of worship in which to assemble with his family, "made choice of the one where the ladies dressed the smartest." Such persons are still idolaters, notwithstanding their professions. As a proof that these individuals were so influenced, they flatly told the brethren in Calcutta, after our departure, that unless they gave them "money and blankets" they "would not remain in the Church any longer," which led to their being cut off from the Church—these furnish specimens of the uneducated; and we have also seen the same spirit, but exhibited in finer cloth, among several who have been educated in some of the mission schools. It is a notorious fact that the native children are enticed to some of the schools, by pecuniary rewards, but the majority are so far from this, that no rewards or offers have the slightest effect in eradicating their Hindooism. But at the same time we do not mean to assert that all who have taken upon them a profession of Christianity (modern) are insincere, but at the

same time, the missionaries themselves, in most instances, lament that there are "few genuine conversions!" And permit us to say that, notwithstanding the the enormous sums the British and American public have been stimulated, by the advocates of missions, to give, yet the impression made on Hindooism, Mahomedanism, Budhism, and all other eastern *isms*, is something like that made by the bite of a musquito on the hide of an elephant. And while the missionaries are educating great numbers of natives, so strong is the Government prejudiced in respect to employing those who make an open profession of Christ, that we were informed the other day by an intelligent native *sircar*, or writer, that he and many more were convinced that Christianity was better than Hindooism, only, if they manifested the same openly, it would be a bar to their being employed by the Government. And, strange as it may appear, it is also proverbial among those who keep servants, that those who profess Christianity are the most dishonest and inefficient.

But to return to our narrative. We went through Dumdum, Barrackpoor, and Serampore, the latter the head quarters of the Baptist mission, where the late Drs. Carey, Ward, and Marshman, worked with single hearts for the "conversion of the heathen," for many years. We were kindly received at the latter place by a lady named Kerr, and made to forget we were of the "sect which is everywhere spoken against."

In the morning we again started, arriving at Chandernagore, the French settlement, where we were kindly permitted to occupy an empty bungalow for the night by an East Indian, named Stevens, who fed us, and listened to our testimony very patiently.

We next walked on to Chinsurah, once a Dutch settlement, about 30 miles from Calcutta, where we were located in a native hut, sleeping upon a mat on the ground, the first and second days. While W. W. went out to distribute tracts and find a preaching station, J. R. staid at home, praying for success, which was followed by the Lord opening the hearts and houses of two Queen's pensioners, Messrs. John Saukey and Thomas Wells, where we were fed, housed, clothed, and blessed; and where we lifted up our warning voices seven nights in succession to soldiers, pensioners, and civilians, who heard the Word gladly—this ended in the baptism of our above-named friends and their wives and families, and the organization of the Chinsurah Branch, Elder T. Wells presiding, and Elder J. Saukey, Counsellor.

Our audiences were both numerous and attentive, some there were who said, "they came to scoff, but left to pray," who had been led into the belief that "it was all a delusion." There was one wicked man named Wallis, a church clergyman, who was sent away from Chunar on account of being disagreeable and quarrelsome with the authorities, and who, like his master of old, came seeking a sign, and saying, "If you are miracle workers, put out my eyes, and I will believe you are servants of God!" He was answered that "we came for the purpose of calling sinners to repentance, and to build up the Kingdom of God." But he merely sneered, and grossly misapplied the Scriptures in endeavouring to vindicate the orthodoxy of the first article of the Church of England.

At the end of two days we had walked 46 miles further up, to Burdwan, on the birthday of the native rajah, and found the palace, harem, and approaches, brilliantly and profusely illuminated, reminding us of scenes described in the *Arabian Nights' Entertainments*, and certainly more imposing than anything we ever saw, as the buildings are of gigantic dimensions. Everybody being out, we had to sleep on bamboo leaves and boughs spread on the floor of a small empty place, about the size of a pigsty, until we found our hosts, the son-in-law and daughter of Elder Saukey, who kindly entertained us for five days. As there were not a dozen Europeans in the place, our success was limited in testifying and leaving tracts.

We departed for Benares, 421 miles from Calcutta, which the Hindoos seriously assert is "all of gold," and is "the centre or heart of the earth," in the same sense, perhaps, as "London streets were paved with gold." But we found Benares consisted of those materials usually employed in the erection of large cities, only possessing peculiarities which few besides itself can lay claim to, situated on the banks of the main stream of the sacred "Gungga," the Ganges; the streets very narrow, and houses very high, in many cases richly sculptured,

and curiously and fantastically ornamented.

Benares is the *sanctum sanctorum* of the Hindoos, of great antiquity, swarming with devotees from all parts of India, having innumerable shrines, temples, idols, sacrifices, Brahmin bulls, painted and besmeared pilgrims, maimed, halt, and blind—in many cases wantonly effected in sacrifice to their idols. The shrines and idols, where they offer small portions of rice, flowers, and other matters, on which they sprinkle water, are extremely filthy, the dust and decaying matters mingling and forming a decoction which the strong stomach of a Hindoo god, or the sectarian god "without parts," alone could entertain with any degree of comfort—these are certainly choice quarters for the residence of the gods. "Birds of a feather flock together."

The barracks and other buildings (called here "bungalows") are apart from the native city nearly two miles, where cleanliness and elegance, but strange, un-English irregularity, prevail.

We were unsuccessful in obtaining an opening to preach, although the editor of the *Benares Recorder* made some efforts to get us a room to lecture in.

Being impressed with the belief that Chunar would furnish a key for the future opening of the place, we walked there, going a distance of 26 miles, through taking the wrong road, of which J. R. was informed in a dream the night before, the right road being only 16 miles.

We arrived at the Serai on the evening of the 28th December, very much fatigued and much sunburnt. On the following evening, just as we had risen from our knees, after asking the Lord to send some one to invite us to his house, an elderly gentleman and a young one came and stood at the entrance of our shanty, and asked permission to speak with us, having been informed of our arrival. They ended with insisting upon us accepting of the hospitality of their house. The name of the elderly gentleman is Green, conductor of stores in the East India Company's service, a Swedenborgian.

On the following day, he obtained us a house near his own, and fitted it up as a refectory, dormitory, and chapel, where we had numerous and attentive audiences, who "hung upon our lips" as though we were beings of another sphere.

We walked the whole of the distance to this place, through a country partly cultivated with rice, and partly jungle and desert, abounding with all kinds of wild beasts, putting up each night at the native chokeys or serais, sleeping on the ground, wrapped up in our blankets, often aroused by the howling of our noisy fourfooted neighbours, who, thanks be to the guardian care of our Heavenly Father, never came nigh our dwelling, although a very large bear was shot by a young officer, near our lodgings, and we saw the half eaten carcase of a horse, which the wolves had been handling just previous to our arrival at the spot. Although many in Calcutta seriously warned us of the perils of the journey, we felt no apprehension for our safety, being assured that a bird cannot fall without the permission of our kind Almighty Friend.

It appears to be quite a new thing for Europeans to "pad the hoof" very extensively in this country, much less to "carry their bundles on their shoulders," things which caused the tens of thousands of natives we met on the "Grand Trunk Road," to stare very much, and sometimes enquire of us, "*Admee nay, ghora nay, cooch nay, Sahib?*" (No man, no horse, nothing at all, sir?) To which we replied, "*Umloag burra ghurreeb. Esoo Musseeh kuh padrees.*" (We are very poor. Jesus Christ's priests.) Our daily average journey was about 17 miles, starting before daylight, resting at about eleven in the morning under the shade of trees by the side of "many an ancient river," and through "many a palmy plain," washing ourselves and our clothing, and attending to our duties as Saints, and often taking "forty winks."

We also held meetings in the Baptist Chapel, through the kindness of Mr. Green, our host, (one of the trustees,) and Serjeant G. G. Flynn, (a Deacon,) the first fruits of which were Mr. John Bromley, late of the Company's horse artillery, who was very dangerously wounded in seven places in his body and limbs, at one of the great battles with the Seiks, where two horses were shot under him, and he lay three days among the killed and wounded. He is now filling the office of District Road Overseer, at Mirzapore, twenty miles from Chunar, and has lately completed a large Gothic bridge, and also a serai, from designs by Major Cator, encountering considerable engineering difficulties. He now feels a strong

desire to go to the valley, that he may have a hand in bridge-building, &c., in that locality. He has been ordained an Elder, and is ready and willing to do all he can as far as his public engagements will permit. Seven others were baptized two days afterwards—six females and a youth, the son of Mrs. Thompson, who herself came forward, being the first female who has been immersed in that river (the Ganges) since the Church was "driven away into the wilderness."

The fortress at Chunar is very ancient, strong, and extensive. It is situated on the summit of a high rock overhanging the Ganges, and it boasts of an antiquity reaching as far back as twelve centuries before the Christian era, having passed through many hands. In one of the upper apartments, there is a shrine, to which devotees of the Hindoo persuasion, from all parts of the East, resort. The reason they assign for their having lost the fortress, when it was taken from their ancestors, by the Mahomedan conquerors, is, that "the God who presides at the shrine happened to be absent at the time, being in another part of Chunar, to which he has always resorted at particular hours of the day." The fortress is at present garrisoned by nearly four hundred of the East India Company's pensioners, who are all of European birth or extraction, who have many acquaintances in different cities of India, and who offered to send pioneer letters, that we might be received and comfortably entertained on our arrival.

On the morning of the 22nd January, W. W. baptized a Brahmin Pundit or Doctor, in the Ganges, at Mirzapore, who has since been ordained an Elder. He was eighteen years in the Hindoo College at Benares, and he has been even worshipped as a God, by one of the kings of India. But some years ago, he became an outcast through joining the London Missionary Society, under which he was a catechist. Having read in the Scriptures, that "the signs followed them that believed," he had repeatedly laid hands on the sick, and they were healed. But as his minister did not sympathise with him, as soon as our mission was explained to him, he joyfully obeyed the Lord's ordinances, and he now testifies boldly of the truth among all his friends and acquaintances. He was baptized under the name of Peter Perkarse.

From Mirzapore, we walked on through Allahabad, Futtehpoor, and Cawnpore, performing the whole journey of six hundred and twenty-six miles on foot. But finding that we could travel in wagons drawn by bullocks, much cheaper and quicker than walking, (including the expense of lodging,) as the trains move on night and day, changing bullocks every twelve miles, we took places therein to Agra.

At Agra, through the kindness of a distant relative of W. W., a house has been rented for a month, in which to reside, hold meetings, and answer enquiries, which enquiries are numerous and earnest. Much civility and kindness is shown, but it is here as in all other places where we have been, we are enquired of respecting the "stated enormities of this sect."

We have held three meetings, which have been numerously attended, and we expect to have a month of it, night after night. We have two invitations to preach in large private residences of gentlemen in the station, on Friday and Saturday evenings next.

Among the sign seekers, we have had a Presbyterian Minister, named Warren, from America, who said, in the presence of ten gentlemen—"Shew us a sign, and give these gentlemen a treat, by bringing a carpet immediately on the floor of that room, and I will believe that you are the servants of God; or inflict some grievous visitation upon me, nay more, I will pray to the Almighty to do so, and be ready to submit to anything of a painful nature, if what you say is true." He came in slandering the Latter-day Saints, and departed slandering some of his own people who had treated us kindly on our way up.

As we are so often shifting our quarters, we must leave all the business transactions in the hands of Elder Meik, at Calcutta; and on account of the greater distance, it will make a month or two's difference in the receiving of letters from or by us.

In conclusion, we have the pleasure to know that as many as sixteen have been baptized, and many healed, in and out of the Church. Hundreds have heard the truth, and few rejected it. Chinsurah, Chunar, and Agra, are prepared to receive and maintain two Elders a-piece, as soon as ever they arrive. Let the future speak for itself.

We have to acknowledge the receipt of communications from our kind brethren at Woolwich, Gravesend, Lon-

don, and Liverpool, and to inform them that they have our earnest and united prayers for their temporal and eternal well-being. As we find it impossible to reply individually to their letters, we hope they will accept of this medium for the present. At the same time we trust they will occasionally furnish us with a little *home news*.

Corporal E. Jones, the comrade of the late Thomas Metcalf, of the 98th regiment of Queen's Foot, at Dugshai, (who died in the faith, but who was not baptized,) still continues to correspond with us, manifesting a strong desire to see us. In accordance therewith, we trust we shall be hastening to that place as soon as we leave Agra, from which it is distant more than seven hundred miles, calling, if spared, at all the large cities of Upper India, on our return to Calcutta. More anon.

We remain yours most affectionately, in Christ Jesus, WILLIAM WILLES.
JOSEPH RICHARDS.

VARIETIES.

WAGES are rising in Britain, France, Prussia, Switzerland, Denmark, and the United States.

THE Cholera has broken out in Moscow. Eight hospitals have been appropriated to the treatment of cholera patients.

HON. WILLIAM RUFUS KING, Vice-President of the United States, died of consumption, at his plantation near Cahanba, Alabama, on the 18th April, aged 68.

"I FEAR," said a country minister to his flock, "when I explained to you in my last charity sermon, that philanthrophy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection."

A SERIOUS affray between Greeks and Armenians took place at Jerusalem on Palm Sunday in the Church of the Holy Sepulchre, the object of contention was the sacred lamp. The sanctuary was stained with blood, and numbers were carried off wounded.—*Lloyd's Newspaper.*

IN Holland, much popular excitement prevails, and much ministerial difficulty and embarrassment has arisen, in consequence of an effort of the Pope to repeat in that country the insolent endeavour which he made here, a few years ago, to establish a Roman Catholic hierarchy, irrespective of the constitutional laws of Holland, or of the will and pleasure of the Sovereign —*News of the World, May* 1.

NEW AND OLD STYLES.—The 2d of September, 1752, was ordered to be called the 14th of September, thus deducting eleven days which the reckoning by the old system had gained upon the Sun. That same year also was the first in England which commenced on the 1st of January. All previous years had commenced on the 25th of March, or Lady-day; and this introduction of a new *New Year's Day* occasioned so much confusion, that for half a century afterwards it was customary between 1st of January and 25th of March to date the year double, thus 1751-2. The populace were so indignant at the loss of their eleven days, that great mobs of people in procession sometimes paraded the streets, carrying flags with this inscription on them, "Give us back our eleven days." Probably the indignation was feigned, but many of the old school objected to the innovation, as they do to this day in Russia, where the old style still prevails. It was in 1582 that the Popish nations of the continent, Spain, Portugal, France, part of Italy, Holland and the low countries (then subject to Spain), with the exception of a few states who refused, adopted the New style at the instigation of Pope Gregory XIII. The Popish portions of Germany accepted it in 1584; Popish cantons of Switzerland, in 1583-4; Hungary, 1587; Poland, 1586. The Protestants, unwilling to respect the dictation of the Pope, refused the New style, as he afterwards refused the new Protestant astronomy, and it was not till 1701, in the Protestant cantons of Switzerland; 1753, in Sweden; 1700, in the recusant Protestant Netherlands: and 1752, in England; that the New style was adopted. This New style and year cause a little confusion in historical dates; thus, William of Orange and Mary his wife were proclaimed King and Queen of England on February 7, 1688, old style, but on February 7, 1689, new style; apparently making a difference of one year. Similar confusion pervades all other national histories.—*Family Herald.*

A Poor Creter.—Long time ago, in New England, dwelt a lady equally renowned for piety, credulity, and courage. As she was in the habit of returning from meeting unattended, some wild fellows formed a project for frightening her, and furnishing themselves with a little pleasant amusement. One, arrayed in black, crowned with a pair of horns, and armed with a pitchfork, placed himself behind a tree and awaited her coming. His companions were concealed near by to watch the mischief and participate in the fun. At last came the unsuspecting victim leisurely along—meditating, no doubt, on the discourse to which she had been listening. Out sprang his satanic majesty *pro. tem.*, and confronted her. "Why, who be you?" she exclaimed.—"I'm the devil!" exclaimed the rogue in a hollow voice. "Well," said she, in a pitying tone, not doubting, mind you, the gentleman's word, "you're a poor *creter!*" and quietly went her way. We call that true courage, or perhaps more properly true faith. "With a conscience void of offence," she knew that she had nothing to fear, that she was, in truth, a mate for his betters.—*American Courier.*

THE AWFUL DAY OF GOD 'S AT HAND.

Up! Israel, up! and homeward flee,
This is no time for idle glee,
There 's danger in the Gentiles' land—
The awful day of God 's at hand!

The blood of martyrs pleads so strong,
Its vengeance must be felt ere long—
Shall we in guilty nations stand?
The awful day of God 's at hand!

See God's behests by *monarchs* spurned,
His servants by them homeward turned—
Woe! woe! to many a wicked land,
The awful day of God 's at hand!

Thick and more thick the darkness grows,
More rife and vicious are our foes—
Home, Israel! 'tis the Lord's command;
The awful day of God 's at hand!

A gnawing fear grows in each mind,
A dreadful curse clings to mankind,
Few, few are wise, and understand
The awful day of God 's at hand!

Up! Israel, up! and homeward flee,
This is no time for idle glee,
There 's danger in the Gentiles' land—
The awful day of God 's at hand!

Worcester. Matthew Rowan.

Addresses.—Hugh Patrick, Mr. J. Thorne's, Streight Street, near the Brewery, St. Philips, Bristol.
William McGhie, 78, Elm Street, Derby.
John Albiston, 15, Green Mount Place, Holbeck, Leeds.

LIST OF MONIES RECEIVED FROM THE 28TH APRIL, TO THE 5TH OF MAY, 1853.

	£	s.	d.		£	s.	d.
Edward Weaver	£2	0	0	Brought forward	£50	0	0
Aneurin L. Jones	5	0	0	H. E. Bowring	2	0	0
John Memmott	5	0	0	A. N. McFarlane	3	12	0
James Linforth	3	0	0	Griffith Roberts	1	0	0
John Hole	5	0	0	Richard Morris	5	0	0
Henry Savage	8	0	0	John Hyde	5	0	0
John B. Pears	5	0	0	John Kessell	2	0	0
Robert Kirkwood	10	0	0	Thomas Kempin	2	0	0
Simon Irwin	7	0	0	Charles R. Savage	7	0	0
Carried forward	£50	0	0		£77	12	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22.—Vol. XV. Saturday, May 28, 1853. Price One Penny.

CLEANLINESS.

It is said that cleanliness is next to Godliness, but we have a notion that cleanliness is a most essential part of Godliness. No one can read the many commands, injunctions, exhortations, and precepts, which are interspersed through the Bible, without being fully convinced that uncleanness is most offensive in the sight of God, and that cleanliness is a duty imperatively binding upon the Saints of God. To imagine that an unclean person can enter into the presence of God is an insult to the dignity of the Almighty—it is blasphemy. Paul says, that uncleanness and filthiness should not be once named among the Saints—that is, uncleanness and filthiness should not be named as practises among the Saints. He says, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God." Eph. v. 5. And John makes purity a test for discovering the true disciples of the Lord—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John iii. 2. 3.

We will address this article to those Saints who are heads of families, because upon them rests the responsibility to order their houses aright, as well as to set an example worthy of imitation.

Let your own persons be clean. We heard an old man declare, some time ago, that his whole body had not been washed for about twenty years. Whether, in consequence, his skin was covered with a coating of filth of the thickness of one inch, or of a sixteenth of an inch, he did not inform us. We only saw his hands and face—we did not wish to see more of his body—as they were washed, we suppose, every day, they of course could not be considered indicators of the state of the other portions of his body. To speak in the most favourable terms, we guess that if we had seen the other parts of his body, they would have presented a "kind of" scaly appearance, not altogether in unison with the general smooth regularity of the human skin. And this man had a name, we cannot say he had much more than a name, to be a Saint. We say his body had not been thoroughly washed for twenty years, we did not take into account his baptism, because that washing was not attended to merely to clean his skin. And how he summoned sufficient resolution to submit to the ordeal of that ordinance, we are at a loss to determine. We hope this man's case is altogether an isolated one in the Church.

The bodies of men and women ought often to be washed thoroughly. Through its innumerable pores, the human body is constantly throwing to its surface, by perspiration, a considerable amount of matter. This matter should be removed from the surface of the body, by frequent ablution. If this refuse matter be

not removed from the surface of the body, but be suffered to remain there, the matter tends to close the pores of the body, and thus to prevent that perspiration which is necessary to health. Consequently this non-ablution, besides being obviously offensive to the senses, is a fruitful source of disease.

Now, there exists not the slightest reason why people should not contract the habit of often washing their bodies in pure water. A bath is good where it can be obtained. But where there are no facilities for obtaining a bath, a thorough wash can be obtained without. No one is too poor to do this. The price of a month's tobacco will purchase a yard of canvass, a yard of flannel, and a bowl to hold water —and, with a firm resolution, you are then upon the highway to cleanliness. Who then can consider himself justified in suffering his body to be clothed and scaled day after day, week after week, and year after year, with corrupt matter which that body has exerted all its natural powers to free itself from! And then the satisfaction of having a clean skin will outweigh, many times over, the trifling expense whereby that invaluable boon may be secured. We fancy that a man who washes his body clean, daily, naturally feels many inches taller than one who washes his body about once in seven years. The daily washer, although clothed in coarse apparel, feels that his presence is no offence in any respectable circle. The man who washes once in seven years feels, or ought to feel, that his presence is an offence in any decent circle. How, then, can Saints permit filth to attach itself to their bodies, which bodies should be at all times the temples of the Holy Spirit, and which bodies, they hope, will be ushered into the presence of their glorious Lord. Surely Saints should repudiate all such uncleanness, and fervently desire to purify themselves even as He is pure.

Let your garments be clean. In the present day a smart appearance is a great deal. People strive to obtain fine apparel—a superfine coat, a shining hat, a dashing gown, or a gay bonnet, may often be seen in public. But were it our privilege to see the state and colour of the *inner garments*, we should not find in all cases an exact relation between the inner garments and the outer ones. And if we were permitted to see the persons who sport these showy costumes, in their deshabille, we should in many cases fail to recognize the persons. Do not imagine that we delight to see persons in coarse, uncouth dress—we merely wish to impress upon the Saints, that although "fine feathers make fine birds," yet it does not necessarily follow that fine feathers make *clean* birds. In your dress, cleanliness should be the *first* thing, then neatness. When you have secured these two important, indispensable qualities, if you have means to add to them a little fineness and fashion, we do not know that we shall find in our heart a disposition to severely reprimand you for it. But we must enter our protest against any approach to that detestable state which makes people "pigs in the parlour, and peacocks on the promenade." Certainly we think the Saints should never lay themselves open to the application of such a remark. It is extremely disgusting to see a man who is at home in the morning, with slipshod shoes and ragged clothes, and who is at night in the market place, strutting about in the dress and with the air of a dandy. And it surely is equally disgusting to see a woman who at home is perfectly sluttish in her deshabille, and who abroad is perfectly up with the latest fashion. Do not adopt such inconsistency and irregularity in your dress. Silks and satins and fine cloth will not entitle you to the respect and esteem of sensible persons, but cleanliness and neatness will. Let it be conspicuous then in your wearing apparel. Fine clothes alone are not any recommendation to the Almighty, but cleanliness is one of the greatest of recommendations.

Do you plead poverty as an excuse for uncleanness? Do you say that you are unable to procure the means to make your clothes as clean as you wish to make them? Few people are so poor as to be unable to procure a little soap, a little soda, a little starch, and a sad-iron. Water is plentiful—the poor in large towns are the worst off for it. Fuel you must have a little of, both in summer and winter. Then do not think yourselves too poor to be clean—do not let such an idea remain in your heads We know that many in this land are unable to purchase for themselves as many clothes as it is desirable they should have. But whatever clothes the Saints can obtain they should always summon resolution to keep decently clean.

Let your houses and furniture be

clean.—It costs little more than labour to keep these in a creditable state of cleanliness. And who cannot afford labour? All can afford it, excepting the sick and those suffering afflictions and infirmities. And how conducive to health is a clean and wholesome habitation! What volumes it speaks in favour of its tenants!

We enter a house and find a score of different kinds of articles lying in prime confusion on the unwashed floors! The unwashed plates and dishes, which were used for dinner, are in one corner of the house; a heap of dirty clothes thrown ready for the wash, is in another corner; a pair of trousers, a jacket, or a smock-frock, waiting to be mended, is in another corner; the bellows lie in the cradle, half hidden by the baby's bedclothes; scraps of potatoes and bread are on various portions of the floor, thrown about by the children; a bowl of water in which the mother has just washed her hands, is on a chair upon which otherwise we might sit down; the towel covers the seat of another chair—the towel is removed, and we are asked to sit down. We can't well refuse, so we sit down, but we are soon convinced that the chair is uncomfortably damp—nevertheless we continue on our seat. We are asked to tea, (you always find tea in such houses,) our friends know we have no good excuse for not staying for tea, therefore we are obliged to stay. But the food goes against our stomachs, for the knife and toasting fork give the toast, and bread-and-butter a flavour not unlike that of a salted herring, (we saw a herring's head and bones among the dishes in the corner of the house,) and the jug in which the water was fetched for us (as we seldom drink tea) does not appear quite so clean as we might wish it, so we sit ill-suited and look how the others eat, while they wonder how it is we cannot get along. You may be ready to say that such a scene is very seldom witnessed among the Saints. Well, we have no wish to see such scenes, once in a generation is quite often enough for such dramas to be enacted.

Let your children be clean.—Greater responsibility is not laid upon man, than that of properly bringing up his children. The wise man says, "Train up a child in the way he should go, and when he is old he will not depart from it." If habits of scrupulous cleanliness are inculcated in the minds of children when they are of tender years, in after years those habits will become so fixed in the minds of your children, as to seem a part of their nature. Children are great imitators. What children see their parents do from day to day and from week to week, those children will naturally be inclined to practise themselves. Hence you will see the necessity of a cleanly example being set before your children. They will find it is a perpetual reproach to them not to appear clean. They will learn to feel this, if you are cleanly in all your ways. If we meet a sister's children in the street, with the baby, our first impulse is to take the little one in our arms and salute it with kisses. But on looking at it we see that it is so filthy that we can't make a fuss with the little thing, no matter how much disposed we feel to do so; so we pass on, and away go the children and tell their mother that they met us, and we took scarcely any notice of them and the baby. This is quite a serious matter, for you are sure to lose ground in the good graces of a woman if you slight her baby, no matter your excuse.

A group of children with clean faces and clothes, and well combed hair, is one of the most interesting of sights. We always feel to esteem highly the parents of such children, because the credit of this cleanliness is due to the parents. But when we see a group of children with dirty faces, dirty hands, dirty clothes, and heads as rough as besoms, we certainly feel that the esteem we may feel towards their parents grows "smaller by degrees, and beautifully less," for we consider the blame may be generally shouldered upon the parents, though we are aware that some parents are obliged to labour so incessantly, that they cannot bestow upon their children that attention they may wish. In such cases the older children can attend to the younger ones.

We hear the Saints very often talking of the future glory of Zion, of the high position Zion will attain to among the nations—that she will be the praise, the joy, and the admiration of the whole earth. But Zion must not exhibit symptoms of this uncleanness which we have been talking of, or she will not be accounted so extremely worthy of admiration as the Saints might wish. Be not deceived. Zion will be, in a great measure, what the Saints make it. If the Saints become the most cleanly, pure, and happy people upon the

face of the earth, Zion will become the most cleanly, pure, and happy place upon the face of the earth. If any people upon the earth surpass the people of Zion in cleanliness, so long will Zion be inferior to other places, and less desirable than they. Never forget this. Do not imagine that your prayers to be gathered to Zion will be answered before you have settled into habits of cleanliness. You have no right to an inheritance in Zion while you delight to practise unclean habits. The inhabitants of Zion must not only be pure in heart, but pure in body also, or they cannot expect that the glory of the Lord will rest upon their dwelling places. Do not for a moment entertain the idea that the Spirit of the Lord holds any fellowship with filth and filthy habits. If you do you most miserably delude yourselves. The command to purify your bodies, and the command to purify your spirits, are equally binding upon you. If you do not strive to fulfil both commands, you will be found wanting, and will lose your crown. Therefore, from this time forward strive with all your souls to keep clean your spirits, your bodies, your garments, your habitations, and your children, then will the Holy Spirit ever abide with you, and you will be accounted worthy of an inheritance in Zion.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 310.)

Minutes of a High Council held in Kirtland, September 19, 1835, *President Joseph Smith, jun., O. Cowdery, D. Whitmer, F. G. Williams, S. Rigdon, and W. W. Phelps, present.*

COUNSELLORS.

John Smith,	Joseph Smith, sen.,
Orson Johnson,	Joseph Coe,
Newell Knight,	Hyrum Smith,
John Whitmer,	Levi Jackman,
Samuel H. Smith,	Noah Packard,
John Johnson,	Roger Orton.

The object of the Council was stated by President Joseph Smith, jun., as follows—"Some weeks since, Elder Jared Carter preached on the Sabbath in the Church, and some of the brethren found fault with his teachings; and this Council is called upon to decide this matter, and to see who was in fault."

Six were appointed to speak.

Elder Carter proceeded to speak largely, and explain his designs in teaching as he did, saying he believed that God directed him by his Spirit, and afterwards being rebuked by Presidents Cowdery, Rigdon, and Phelps, he called upon the Lord, and received again a witness of the Spirit that he was right, and the Presidents were wrong. Elder Carter taught in his concluding remarks, that God had shown him by laying His hand upon him in judgment, in delivering him therefrom, that he was thus rebuked by heaven for his iniquity, and that he was made an example to the whole Church, and God would curse them if they did not hold up the committee, for he was made an example in this thing.

President Rigdon arose and said that he attended the meeting in which Elder Carter spoke, and was certain, and is certain, that he did not have the spirit of wisdom to direct; and after he had sat down, and Elder Samuel Smith had occupied some half-an-hour, filled with the Spirit, he arose again and said, that if any man spoke against the committee, God would curse him, and set the committee away up from the common brethren, and said that God would take care of the committee, and the brethren had nothing to do with them, for their station was appointed them of God, and not of man; therefore God will curse any man or woman in the Church who shall speak evil of the committee. That he told Elder Carter at the time, in private, that he did wrong; and in company with other of the Presidents, advised him, after he should fill a certain mission to the east, that he should make a confession to the Church, in order to satisfy many of the brethren, who were aggrieved with him.

President Phelps then arose, and said that President Rigdon had truly related the matter, as far as he had gone; but one thing more—Elder Carter commanded the brethren to pray for the committee, and demanded it in the name of the Lord, with an authoritative voice and gesticulation, which are not according to the meekness of the Spirit of Jesus.

President O. Cowdery arose and said, I do not intend to occupy much time in speaking, for those who have spoken have expressed pretty much my mind and feelings on the subject; that in the advice and talk which he and the other two Presidents had given and had with Elder Carter, they did have the spirit of meekness, and only desired to do him good, and had no personal feel-

ings, and did not express any, but to the contrary.

President John Whitmer concurred in the statements of the above, and said that he did not believe that God had made an example of Elder Carter, for he was not before the Church as such; and God had not revealed it to the Saints; and again, that Elder Carter should command the Saints to pray for the committee, for in so doing, if they did not fellowship him, they must pray for his removal, and so all his designs would be frustrated.

Several others were called upon, and all testified that these things, which have been expressed above, were true, and as they understood them; and one thing further, Elder Carter did say, that even the faults of the committee might be charged back upon the brethren, if they neglected to pray for them.

After hearing the testimony, the six Counsellors spoke, and the sum of their conviction upon the matter was as follows, viz.—

Counsellor John Smith said he thought that Elder Carter did not express the feelings of his heart, so as to be understood, and perhaps his heart was not so hard as his words.

Father Joseph Smith, sen., said that Elder Carter was exalted, and did not receive the admonitions of the Presidents, and in consequence lost the true spirit, and so has erred since the time of his discourse, and needs admonishing.

Counsellor Orson Johnson agreed with the above.

Counsellor Joseph Coe said that Elder Carter had a small degree of the Spirit in his discourse, and a greater degree in his remarks afterwards, but was awkward in expressing his views, not having much of the Spirit, and that the feelings of his heart were not as expressed by his words.

An appeal was made to the Court whether this Counsellor was correct in appealing to the feelings of men's hearts, and not to the words and actions, as they appeared.

The Court decided that the Council must be confined to facts, words, and actions; and not go into feelings and designs which were not expressed.

The other Counsellors concurred in the above.

Counsellor Hyrum Smith said that Elder Carter had been blessed of God, and by the prayer of faith the sick had been healed under his administration; yet he doth not always have the gift of God and wisdom to direct; so in the case before the Court. Pride had engendered in his heart a desire to excel, and the spirit of meekness was withdrawn, and he left to err, as has been shown by the testimony, because he is not yet perfect. But he erred in understanding, and his words were wrong; yet the spirit of his heart, or the integrity of the same, might be good in the main.

Elder Carter then arose and said, that he was willing to acknowledge his faults, and that he lacked wisdom. He went on to explain how he had erred, and why—being seized with the cholera while at the east, he called upon God for deliverance, and finally received the Spirit of God, which healed him, and he then thought it was the same spirit which he had when preaching in Kirtland.

When he was through, President O. Cowdery arose and said, that Presidents Rigdon and Phelps had requested him to speak, and they would say nothing as it was getting late, and the case was already plain before the Court. He showed that a man might be highly excited, and yet neither have the Spirit of God nor of Satan; but it came by his own spirit or judgment; therefore some things may be of God, others of man, and others from the adversary; and Elder Carter had in his sermon some of the Spirit of God, but in his last remarks he had it not, but his own spirit of self justification and pride, commanding in the name of Jesus, and not by the spirit of Jesus or of meekness, and was very wrong in this thing, also in exalting the committee above the brethren, as if they might not be touched by the brethren; and again, when Elder Carter was healed, it came in answer to his earnest prayer before God; but his impressions about being made an example to the Church were not an answer to prayer, and might be wrong.

President F. G. Williams gave his decision, that brother Carter did err with his lips in speaking, and also erred in understanding the Presidents who laboured with him for it, and misinterpreted their admonitions, which led him into what followed, and finally has brought him before this Council.

President David Whitmer said, that according to the testimony it is plain that Elder Carter has lacked in humility, and also in confidence in his brethren, and erred as expressed by President Williams.

President Joseph Smith then arose and said, that the decision of his mind was, that brother Jared Carter erred in judgment in not understanding what the brethren desired of him, when they laboured with him; and he erred in spirit when he taught in the Church the things testified of here; and that the hand of the destroyer was laid upon him because he had a rebellious spirit from the beginning; and the word of the Lord has been spoken by my mouth, that it should come upon him, and this Council should see it, and now that he has been seized by the destroyer comes in fulfilment of His (the Lord's) word; and God requires him to bear testimony of it before the Church, and warn

them to be careful, and not do as he has done. But instead of doing this, he said he would prove the Book of Mormon, and one thing or another, not being sufficiently humble to deliver just the message that was required, and so he stumbled and could not get the Spirit, and the brethren were not edified, and he did not do the thing that God required, but erred in choosing words to communicate his thoughts; such as commanding the prayers of the Church instead of soliciting them, and also of making himself an example for the Church, when it was only the things that he suffered which were to be as a check upon transgression.

His rebelling against the advice and counsel of the Presidents was the cause of his falling into the hands of the destroyer again, as he had done before, when he rebelled against the counsel that was given him by the authorities of the Church; and that in all this, Elder Carter has not designed to do wickedly, but he erred in judgment, and deserves reproof; and the decision is—that he shall acknowledge his errors on the morrow, before the congregation, and say, Brethren, I am fully convinced that I have erred in spirit, in my remarks before you, when I spoke here a few Sabbaths since; and now I ask your forgiveness. And if he do this in full faith, and is truly humble before God, then God will bless him abundantly as he hath not been wont to do.

Elder Carter arose, and justified the decision of the Court, and promised to comply.

SYLVESTER SMITH, Clerk.

I laboured in obtaining blessings, which were written by Oliver Cowdery. We were thronged with company, so that our labour in this thing was hindered; but we obtained many precious things, and our souls were blessed. O Lord, may thy Holy Spirit be with thy servants forever. Amen.

September 23rd. I was at home writing blessings for my most beloved brethren, but was hindered by a multitude of visitors. The Lord has blessed our souls this day, and may God grant to continue his mercies unto my house this night, for Christ's sake. This day my soul has desired the salvation of brother Ezra Thayre. Also brother Noah Packard came to my house and loaned the committee one thousand dollars, for building the house of the Lord. Oh! may God bless him an hundred fold, even of the things of the earth, for this righteous act. My heart is full of desire to-day, to be blessed of the God of Abraham with prosperity, until I will be able to pay all my debts, for it is the delight of my soul to be honest. O Lord, that thou knowest right well. Help me, and I will give to the poor.

Brothers William, John, and Joseph Tippits started for Missouri, the place designated for Zion, or the Saints' gathering place. They came to bid us farewell. The brethren came in to pray with them, and brother David Whitmer acted as spokesman. He prayed in the spirit, and a glorious time succeeded his prayer, joy filled our hearts, and we blessed them and bid them God speed, and promised them a safe journey, and took them by the hand and bid them farewell for a season. May God grant them long life and good days. These blessings I ask upon them for Christ's sake. Amen.

The High Council met at my house on the 24th, to take into consideration the redemption of Zion. And it was the voice of the Spirit of the Lord that we petition the Governor, that is, those who have been driven out, should petition to be set back on their own lands next spring, and that we go next season, to live or die on our own lands, which we have purchased in Jackson county, Missouri. We truly had a good time, and covenanted to struggle for this thing, until death shall dissolve the union; and if one falls, that the remainder be not discouraged, but pursue this object until it is accomplished; which may God grant unto us in the name of Jesus Christ our Lord. Also, this day drew up a subscription for enrolling the names of those who are willing to go up to Missouri next spring, and settle; and I ask God in the name of Jesus, that we may obtain eight hundred or one thousand emigrants.

I spent the 25th at home.

This morning the Twelve returned from their mission to the east, and on the same day, the Council of the Presidency of the Church, consisting of Joseph Smith, junior, Sidney Rigdon, David Whitmer, W. W. Phelps, John Whitmer, Hyrum Smith, and Oliver Cowdery, met to consider the case of the Twelve who had previously been reproved in consequence of certain letters and reports coming to the ears of the Council. First, the items contained Warren A. Cowdery's letter, in connexion with certain other reports, derogatory to the character and teaching of the Twelve, were considered; and from the testimony of several witnesses (the Twelve), it was proved before the Council,

that said complaints originated in the minds of persons who were darkened in consequence of covetousness, or some other cause, rather than the Spirit of truth Second, one item contained in Wm. E. McLellin's letter to his wife, expressing dissatisfaction with President Rigdon's school. Elder O. Hyde was also designated with him (McLellin) or blamed in the matter, in which they were found to be in the fault, which they frankly confessed, and were forgiven, and all things satisfactorily settled.

Sunday the 27th.—I attended meeting. Elders Thomas B. Marsh, David W. Patten, Brigham Young, and Heber C. Kimball, preached, and broke bread. The Lord poured out His Spirit, and my soul was edified.

The High Council met for the trial of Gladden Bishop, on a charge preferred by the Twelve, "for advancing heretical doctrines, which were derogatory to the character of the Church."

Elder William Smith testified, that when Elder Bishop was conversing with a brother concerning the two witnesses mentioned by the Prophets, he said he might be one of them, and he might be one himself; that he intended to prophesy, the night that an advertisement was put up by an enemy, saying that the Mormon Prophet and others were to be sold by auction in public, that he would not be surprised if the man who put up the advertisement should die at the time of sale.

Elder Young corroborated the foregoing, and said that Bishop was very erroneous in his tenets of faith.

Elder Boynton concurred.

Elder Marsh said that Bishop frequently told of women falling in love with him, and observed frequently when passing people, that they felt his spirit; also that he was so indolent his presence was oppressive.

Elder L. Johnson testified, that, on a former trial before the Twelve for error in doctrine, such as, that he might be one of the two witnesses, and that he ought not to travel and preach, on account of the women so often falling in love with him, he was not humble when reproved, but justified himself, and preferred a charge against the Council, for harsh treatment.

Elder William Smith said, that Bishop, after taking a stand against the Council, finally said it was all right, they had dealt with him in righteousness.

Elders Marsh and Young corroborated the above, that he yielded after being overcome, also that he was capable of magnifying his office if he would.

Elder Kimball concurred in the above, also, that Bishop said, after he saw his case was hopeless, that the Council had turned him wrong side out.

Elder John P. Green concurred in full, and, in addition to the above, that he was so indolent that he would not help himself to a drink of water.

After the pleas of the Counsellors, and the case was submitted for decision, brother Bishop arose and made a humble confession for his transgression, and asked forgiveness of the High Council, and all the Church; that he intended to learn wisdom from the revelations that God had given, and submitted himself to the decision of the Court, being perfectly satisfied with the whole course of the trial.

After much instruction, the President decided that the counsel of the Twelve on this case was in righteousness, also that his confession be published in the *Messenger and Advocate*, and he be received in full fellowship, and receive his ordination and license as before; which the Council concurred in, and brother Bishop was ordained by the Court an Elder.

W. Parrish, Clerk.

An attempt was made in the foregoing Council, to criminate the Twelve before the High Council for cutting off Gladden Bishop, at their Bradford Conference, but the attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred, they were accountable only to the General Council of the authorities of the whole Church, according to the revelations.

In the afternoon, a charge of adultery was preferred against Lorenzo L. Lewis, on general report circulating among the brethren, to which he pleaded not guilty, and the charge was changed to "an illicit intercourse with a female." Lewis confessed that he had disgraced the girl, himself, and the Church, but [was] not guilty of the charge. After hearing the testimony of witnesses, Marsh, McLellin, Patten, and William Smith, and the pleadings, Elder Lewis confessed that he had done wickedly, and had made all the reparation he could, in his confession in the early part of this litigation, and required his name to be taken off from the Church records, or dispose of him according to the mind of the Spirit, and submitted to the decision of the Court. The Court decided that brother Lorenzo L. Lewis be cut off from the Church, being satisfied that the charge preferred is substantiated

by evidence, and the Spirit of the Lord; but if he repent and humble himself, to the satisfaction of the Church, he should be received into it again and receive his license. And the Council adjourned till morning.

The High Council met on the 29th, and heard a charge against Elder Allen Avery, on an appeal case from an Elder's Court in Zion, who took away his license for rebelling against their decision. Brother Avery frankly and readily complied with the requisitions of the Council, and the President decided that he be restored to fellowship, and receive his license.

In these cases I acted on the part of the defence for the accused, to plead for mercy. The Lord blessed my soul, and the Council was greatly blessed also, and much good will result from our labours.

I was at home on the 30th, and was visited by many who came to inquire after the work of the Lord.

October 1st, 1835. This afternoon, I laboured on the Egyptian Alphabet, in company with brothers O. Cowdery and W. W. Phelps, and during the research, the principles of astronomy, as understood by father Abraham and the ancients, unfolded to our understanding, the particulars of which will appear hereafter.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 28, 1853.

THE GERMAN MISSION.—*Arrival of Elders Riser and Secrist.*—Elders G. C. Riser and J. F. Secrist left Hamburg, on the 3rd inst., and arrived at Hull on the 7th. Elder Secrist arrived at Liverpool on the 10th, and Elder Riser on the 11th.

These Elders have furnished us with statements of their labours in Germany, and the cause of their departure from that land, the substance of which statements we purpose giving in our next Number.

FOREIGN CORRESPONDENCE.—*United States.*—We have received a letter from Elder J. W. Crosby, dated Steamer *Sir Isaac Newton*, on the Hudson river, April 21. Elder Crosby, with a company of Saints from the British North American Provinces and the New England States, was on his way to the Valley. He left New York on the 20th April, and he states that while in that city he met with Dr. J. M. Bernhisel, Utah Delegate to Congress, who was also on his way to the Valley. Dr. Bernhisel committed to the care of Elder Crosby, near two hundred weight of books and geological specimens for the Deseret Library.

Switzerland.—We have been favoured, by Elder Daniel Carn, with the perusal of a letter from Elder George Mayer, dated April 23rd. Elder Mayer mentions a case of healing—a young woman who had been sick for many years, and whose father had spent a considerable amount in procuring medical skill for her. Upon being requested, Elder Mayer administered to her, and she declared herself healed. She had continued well, since the administration, and was able to walk about, to the surprise of the neighbours.

APPOINTMENTS.—Elder George C. Riser is appointed to labour under the direction of Elder Edward Bunker, Pastor of the Sheffield, Bradford, and Lincolnshire, Conferences.

Elder Jacob F. Secrist is appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the Newcastle-on-Tyne, Hull, and Carlisle, Conferences.

S. W. RICHARDS.

"THEY TWAIN SHALL BE ONE FLESH."

(*Extract from the Seer.*)

If the plurality of wives be a divine institution, why did not the Lord make more than one female for Adam? Because one was sufficient to commence the work of peopling this creation. The Lord generally accomplishes His work through prescribed and fixed laws. The law of generation is the fixed and established method by which males and females have been organized out of the dust, during the last six thousand years. Before this law could take effect, it was necessary that the immortal bodies of the first pair should be formed in a different manner from that of the mortal bodies of their offspring. The first pair being formed by the immediate agency of the Almighty, all others could be formed through the general and fixed laws of generation.

God had power to form all the inhabitants of the earth in the same way that He did the first pair, but His wisdom dictated their formation by another law. He had power to form a great number of females for Adam, but His wisdom dictated the formation of only one as being sufficient to commence the great work of the multiplication of the human species.

But does not Jesus, when referring to the union of Adam and Eve, as one flesh, convey the idea that no man was to have more than one wife? No, Jesus was speaking of the Jewish nation, who had been accustomed to give bills of divorcement, and put away their wives; he was showing them that Moses suffered such bills to be given, because of the hardness of their hearts, "but from the beginning it was not so." He told them that it was unlawful for them to put away their wives, except for the cause of fornication. He "said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder."—(Matthew xix., 4, 7.) Jesus here vindicates the sacredness and perpetuity of the marriage covenant. He shows that the husband and wife are no more twain, but one flesh. What are we to understand by two becoming one flesh? Does it mean that the male and female lose their identity as persons? By no means. Such a circumstance never happened in any age of the world. Does it mean that they become one merely in their thoughts, affections, and minds? No, it says they twain shall be one flesh—mark the expression, "*one flesh*," not one mind. But how can this be possible? Answer—By the sacred covenant of marriage, the woman freely and voluntarily gives herself to the husband, she no longer is her own, neither does she belong to her parents, or to any one else, she has surrendered herself wholly to her husband, she is his helpmate, his wife, his property, his flesh, just as much as the flesh of his own body is his. Hence, Paul says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it."—Eph. v., 28, 29.) Although she still maintains her identity as a distinct personage, yet she belongs to another, and not to herself, she is his flesh and his bones. He, therefore, that will divorce his own flesh and his own bones, "saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."—(Matthew v., 32.) Now, a man that will cause his own wife which is, by marriage, his own flesh, to commit adultery, will be considered as an adulterer himself, and will be judged and condemned with adulterers, for in him is the greater sin, because he compelled his own flesh to commit adultery, by putting her away. And if he should marry, after having put her away, it would be adding sin to sin, for, after having forced his wife to commit adultery, he would now actually commit adultery himself. Hence, Jesus says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."—(Matthew xix., 9.) Thus it will be seen, that a man who unlawfully divorces his wife, although he may remain unmarried, commits a sin equal to that of adultery, for he "*causeth her to commit adultery*;" and if he marry while in this great transgression, he, of course, would marry contrary to the will of God, therefore, God would have nothing to do in joining him

to another, consequently his marriage not being of Divine appointment, would be considered illegal, and therefore adulterous, like all other marriages wherein the authority of God is not recognized.

Some may pretend to say that if it be considered adultery to marry another, after having unlawfully divorced a wife, then it would be considered adultery to marry another without a divorce, having two or more at the same time. But these two cases are entirely distinct and different in their nature. In the first case, a man, before he marries another, is under great transgression, having unlawfully put away his wife, and caused her to commit adultery. While under this great transgression, God will not suffer him to be made one flesh with another; and if he marry, he marries independent of the authority of Heaven, and therefore commits adultery. But in the second case, if he marry another when he is not under transgression, through the consent of his first wife, and under the Divine sanction, and by Divine appointment and authority, as the holy Patriarchs and Prophets did, he does not commit adultery. Neither Jesus nor his Apostles ever represented a person to be an adulterous man for marrying two wives and living with them, as had been practised by holy men in all previous ages. Such a practice was never condemned. Jesus did not say that Moses suffered a plurality of wives because of the hardness of their hearts, and that it was not so from the beginning. No. He said directly the reverse. It was for putting away wives, and not for taking wives, that Jesus condemned them. This putting away of wives was not only condemned under the Gospel, but it was considered a great evil hundreds of years before Christ. Hear the testimony of the Prophet Malachi—"Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away."—(Mal. ii., 15. 16.)

As it was considered a very great evil for a husband to put away his wife, so, likewise, it was very sinful for a wife to put away her husband. Jesus says, "If a woman shall put away her husband, and be married to another, she committeth adultery."—(Mark x., xii.)

In addition to the sense already illustrated, a husband and wife become one flesh in another respect. They not only become one flesh by the wife's giving herself wholly to the husband, but originally the woman was actually made out of the bone and flesh of Adam. The Lord in forming a wife for Adam, did not see proper to construct her entirely out of the ground, but He took one of Adam's ribs, and, connecting with it the necessary materials, formed a woman, and brought her to the Man. This curious circumstance caused Adam to exclaim, "This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."—(Gen. ii., 23, 24.) The woman, therefore, by creation, was originally part of Man; the marriage ordinance being instituted to restore to man that part which was taken from him, without which he could not be perfect. When the bone or rib taken from him, was restored in the form of a female and wife, he could, with all propriety, say that they were one flesh.

That this saying was not only applicable in the case of the first pair, but to all others who should afterwards be married by divine appointment, is evident from the declaration that a man, for this very cause, should leave father and mother, and cleave unto his wife, and they should be one flesh.

But there is still an additional sense wherein the husband and wife become one. They become one flesh in their children. The flesh of both father and mother becomes amalgamated in one in each of their offspring Here is a union of the flesh of the father with that of the mother, that can never be separated—a union of the flesh of two in one body—a union as perfect as that of Adam's rib before it was extracted from his body—a union that no power but death can dissolve—a union that will be eternal after the resurrection. Hence the husband and wife become one flesh in their children eternally. The union of husband and wife, therefore, should be as inseparable as their own flesh and bones incorporated in their children; it should be as eternal as the immortal bodies of their children after the resurrection. No wonder, then, that the Lord "hates putting away;" it is a violation of the eternal covenant of marriage, it is the overthrowing of the great foundation of eternal kingdoms, it is the des-

truction of an endless increase of posterity, and the rejection of the grand Patriarchal and family order of the Heavens; it is the severing asunder of that which God has joined together for eternity—the rending in twain of his own flesh and his own bones which God had united to be one forever; and in fine, it is the rejection of the Woman—"*the glory of the Man*"—the only means that God has ordained for the peopling of Worlds—the only stepping stone to an endless increase of dominions—the only medium of an endless continuation of immortal lives. What, therefore, God has joined together as one flesh, let no human authority dare put asunder.

But does not the saying, that "they twain shall be one flesh," indicate that God did not design more than two to become one flesh? No, it conveys no such idea. Jesus says, "I and my Father are one."—(John x., 30.) Now this saying did not prevent others from becoming one with the Father and Son. It was just as possible for three, or four, or a hundred, or any other number of his disciples, however great, to become one with Jesus and His Father, as it was for they twain to be one. Indeed, Jesus prays to the Father to make all his disciples one, even as they were one. Therefore because a man becomes one flesh with one wife, it does not prevent him from becoming one flesh with a second. When Jacob became one flesh with Leah, it did not prevent him from marrying Rachel, and Bilhah, and Zilpah, and from becoming one flesh with each of them. Each of the latter three were as much his as the first. The flesh of Jacob and Rachel was incorporated as one in the bodies of Joseph and Benjamin, as much as the flesh of Jacob and Leah was in Judah and Simeon. If it could be said of Jacob and Leah, that "they twain shall be one flesh," the same saying could be applied, with equal propriety, to Jacob and Rachel, to Jacob and Bilhah, to Jacob and Zilpah; or if he had been paired with seven hundred wives, as Solomon was, it would have been equally applicable to each pair.

THE SCANDINAVIAN MISSION.

NUMEROUS BAPTISMS—MOBBING, AND DEFACING THE MEETING ROOM IN COPENHAGEN—ORGANIZATION OF NEW BRANCHES IN SWEDEN.

(*Extract of a Letter from Elder Willard Snow.*)

28, Gothersgade, Copenhagen, April 28, 1853.

Dear Brother S. W. Richards—In my last letter I told you that Elder Svensen was driven out of Sweden, and three or four more were arrested for baptizing, and spreading the delusion. On Sunday, April 17th, Elder Capsen, one of the Elders referred to, having been held in arrest eight days, arrived among us. His brother, whom he had baptized, was also arrested, and fined in a sum of five Swedish dollars, for having Elder Svensen in his house, without notifying the police of it. Brother Biörk, another intelligent young Elder, was sent over the day following. All three of these are native born citizens of Sweden, and they speak the language fluently. They have relatives there, and have been sent out of their native land, as Elders Forssgren and Johnson were, for no other cause than preaching, and baptizing those who repented and believed the Gospel. Before they were finally transported, they made a solemn and pathetic appeal for protection, to the *Landschafding* (Governor) over the southern province of Sköna, whom they all represent as an honourable gentleman, possessing fine feelings. He seemed to sympathise with them, and he confidentially expressed his willingness and wish for them to have the privilege of worshipping God, and administering ordinances in their Church according to their faith as they wished, but he candidly told them that it was impossible for him to afford them protection. But I am not yet discouraged, and am determined to "send other labourers more than the first," with the Priesthood upon their heads—perhaps the people will reverence them. To this end, I moved, in General Council assembled, that all such exiled and prescribed "Mormons" who have been imprisoned and driven out from their homes in this country, should go to with their might and prepare, as Elder Forssgren

did, to lead out a company of Saints with them to a land of peace, a place of safety, a city of refuge for those who are left in the day of calamity, where they can pray, sing, baptize, administer the Sacrament, lay on hands, anoint the sick, and attend to the ordinances of eternal life and exaltation, without being considered worthy of stripes, bonds, and banishment. This was responded to by the congregation, with loud acclamation. This is my plea all the time.

I will now come back to Denmark. The same Sabbath that Elder Capsen arrived among us from Sweden, Elder C. Larsen President of the Bornholm Conference, with Elder Fulkman and one or two others, came in from Bornholm, with their faces and heads well marred with scars which they will carry to their graves. They related a full account of their being mobbed since my return from England—seven brethren, and one sister who was with child, were beat in the house till the floor was covered with their blood. I must confess I am quite weary of witnessing and contemplating upon such awful scenes of brutal persecution. To close the services of the day, however, we had the satisfaction of confirming twenty-four more new members into this (Copenhagen) Branch of the Church. On looking over the Record I find that eighty-eight had been added in Copenhagen the three weeks previous.

Pursuant to our previous arrangement we paid over the money for the first quarterly payment for the new Hall, and took possession of it upon the 19th, and on the Friday following dedicated it, by fasting and prayer, for the worship of the Lord. On the Sabbath, April 24th, we held our first public meeting in it. During the forenoon services, a letter was read to the congregation, which letter I had just received from Elder Forssgren, informing us that the *Forest Monarch*, which left Liverpool the 16th of January, with the Danish Saints, had had a remarkably pleasant voyage, and a kind captain. She arrived at New Orleans on the 8th of March, making the trip in fifty-one days. Four marriages had occurred on board, four births, five deaths of grown persons, and several of little children. The solemnities of eternity rested down upon the congregation, commingling feelings of affection, gratitude, and joy, filled their bosoms, while I spoke a few consoling words to them by the Spirit of God, concerning the privations attendant on a journey so long and tedious, the loss of their friends, and the hopes of a glorious resurrection, immortality, and eternal life, which await the faithful.

In the afternoon, ten or twelve were confirmed members, and two or three more gave their names for baptism. But after attending to the confirmation, and while we were administering the Sacrament, a large mob assembled outside with rocks, &c., in their pockets, evidently determined to try what virtue there was in stones, and to make use of the most effectual means in their power to convince us and the good people of this city that "Mormonism" was certainly a delusion. They first split in one side of the door, with rocks, and flung into the congregation a bottle of oil of vitriol, or something of that sort, which burst, and wounded one of the sisters, so that her face bled profusely on the floor. The house was filled with the shrieks of women and children, and the whole congregation was flung in an uproar. I, however, arose and told them to fear nothing, but to sit still. I held them by my influence as silent as possible. A friend called for a policeman, and I proceeded with the services as if nothing had happened, continuing the meeting in some order until we got through and dismissed. The mob then tore down the rest of the door, burst into the hall, piled the benches in heaps, stripped off from the sides of the wall most of the cleats on which our hats hung, and continued their spoliations till they were measurably satisfied. After repeated solicitations a policeman made his appearance, when the mob retired, leaving their marks behind them. This scene acted out in open daylight, upon the Sabbath day, in the centre of Copenhagen, and many other similar scenes in other places, speak for themselves, without any further comment from me. Before such "irresistible logic," the poor "Mormons" stand a poor chance, their enemies are sure to win all the laurels. Such arguments, however, are the most effectual weapons that this or any other people ever have adduced, or that they ever can adduce, to oppose the progress of truth.

Elder Winberg and several other Elders left last week for Sweden. Elder Lorentzen sailed to day for Iceland. Elder Piersey leaves to-morrow, with the

Elders for Bornholm. Elder Paulsen, referred to in my last letter, who was under arrest in Lalland, on a charge of vagrancy, was released, after eight weeks' confinement, upon promise that he would return home.

Since writing the above, I have received a letter from Elder Winberg, from Malmö, in Sweden. He informs me that he proceeded first to Sköna Bäck. Being closely watched, he found it impracticable to attempt holding any public meeting, as a proclamation had been issued forbidding any private persons holding public religious meetings in their houses, under a penalty of fifty dollars. However he staid two nights in the place. The first night he baptized two, and in the next night six. In the morning he left and proceeded on to Skurup, where he called a council on the 24th of April, at night, organized a Branch of thirty-six members, ordained a presiding Elder, ordained several others to the lesser Priesthood, and continued the meeting until three o'clock in the morning. He then proceeded on to Malmö, called another council the next night, organized a Branch of sixteen members, ordained a presiding Elder, and some other officers, and dismissed about midnight. He has also organized a Branch of six members in Lomma, and ordained in all six to the Priesthood, and infused a kind of unobserved fire among them, which I hope may not always be confined and burn unobserved. He related, as an example, an instance of a woman being baptized, whose husband was confined in prison for murder. Upon its being found out that she had been baptized, he was let out, or permitted to go and rob her of all her clothing, her bed, and everything in her house. The poor woman was left with nothing—the small pittance of one dollar and a-half, which she formerly received from the parish to pay her house rent, was also withheld from her. This merely arises from one of the Articles of the Lutheran Church, which disinherits all who deny or dissent from the faith.

Elder John Svensen has just returned from Sweden, where he has been the last two weeks on a visit to see his friends. This interesting young man is the President of the Conference at Falster and Lalland. He attended our Conference on the 6th of April, and being a Swede by birth, and having brothers in Sweden, he concluded to visit them. He therefore procured a pass, and landed on the Swedish shore. He there procured another pass, to travel into the country, and proceeded to his brother's house. He was not long there before the news flew that he was a "Mormon." In the meantime his aunt began to question him, and he of course had to answer. Finally he took the Book of Mormon from his pocket, and read to her, and those who were present, and answered their questions. Very soon, however, the police stepped in, and arrested him for preaching, and away they took him. They took all his papers, his books, money, pen, knife, and everything. They made him strip off his own clothes, like a state's prison convict who had been condemned for some capital offence, and placed him in a cell during the night. They handled him in that way for about three days. At the end of that time they found out that there was no law, even in Sweden, against a man's reading, so they returned him his clothes and part of his papers. They blotted his passport, to show that he had been arrested as a suspicious character, but they permitted him to remain for the specified time of fourteen days, as he wished. Upon arriving in Copenhagen, and calling for his papers to go to Lalland, the police, who probably had received letters from the Swedish police, were for arresting him for a *foasegangar* (vagrant), and putting him to work as a shoemaker, as his pass showed him to be, for you must remember that no poor man has a right to leave the place where he belongs to, without his papers and money enough to bear his expenses. And he must show his money to the police if they ask him to do so. Therefore the police called to know how much money Elder Svensen had. He presented them with ten dollars, but that was not enough, so he presented them with one hundred dollars. In Denmark, a priest must have money, or not go out.

The brethren in the office all join me in love to you and your associates and all the British Saints.

I remain, as ever, your friend and fellow-labourer in this last dispensation,

WILLARD SNOW.

THE Jewish Disabilities Bill has been thrown overboard for six months.

WILL THE JEWS RETURN TO THEIR OWN LAND?

(*From the New York Tribune, April 23rd.*)

Rev. T. N. Steiner, the Jewish Missionary, delivered a discourse on the above named subject, at the Lecture-room of the Broadway Tabernacle, last evening. He said—There are 250 passages of Scripture which speak of it, written by eleven different men, which refer to the restoration of Israel; and if you understand how to interpret this portion, it will serve as a rule to interpret other prophecies. The question then is, will the Jews return to their own land? It is their own land, for God promised to their fathers to give it unto them. If you wish to settle the question whether they will return, ask yourselves, have prophecies concerning Israel been thus far literally fulfilled? And if so, that which is unfulfilled will also come in that same literal way. Just as we are told in the Book of Moses, we have been scattered all over the world for the past 1,800 years, and have had no home during that time, yet we have never been co-mingled with other nations. This goes to show that we are to be gathered up, and return to Palestine, which, during all this time, has never been held by any one nation for a great length of time. Are we always to be down-trodden outcasts, despised, rejected, cursed, and driven from one country to another? No. As the Lord has done us evil, so will He do us good. I look forward to that time when the Lord shall turn our captivity, and bring us back to Jerusalem, according to the promise in the Scriptures. I also believe that we shall be spiritually blessed, and shall also weep for our crucifixion of Jesus. "The children of Israel shall be many days without a prince or ruler, and afterward they will be converted." The speaker said, that at the present time, the Jews in Europe think the time has come for them to return to Palestine, and that they are now raising funds for the purpose of sending on persons to till the soil, preparatory to this event. The speaker dwelt at considerable length upon the prophecies which are yet unfulfilled, and he felt confident that, sooner or later, the prophecies would come to pass. The audience was not large, owing undoubtedly to the unfavourable state of the weather.

VARIETIES.

If you see a man striving to do his duty, support that man with all your heart, and be forward to overlook his weaknesses.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters, but when you once come to the springs, they rise up and meet you.

Proselytising at Jerusalem.—On the 24th of March the members of the English mission for the conversion of the Jews, assembled before the Great Synagogue, whilst service was going on in the interior, and began making furious speeches against the Jews and the Talmud. A Jew threw a dead cat at the head of the physician of the mission, and this was the signal for a conflict between the Jews and the English—both parties pelting one another with stones and mud. Eventually the English had to take to flight, and they were pursued by several hundred furious Jews. The chief rabbi protested against these proceedings, to the consuls.—*Lloyd's Newspaper of May 8th.*

A Singular subject is agitating the Dutch government. In the year 1704, one Jaques Dubois, chairman of the Dutch East India company, at Batavia, left to the Dutch government, for ninety-nine years, his whole fortune—twenty millions of francs French. It was, in the ninety-nine years, to be realized, turned into money, and distributed among his heirs and successors. In 1804, claimants came forward, and the matter was put into the hands of the lawyers. Nothing however was done until 1814, when, several of the claimants being French subjects, Napoleon, convinced of the justice and legality of the claims, signed a decree, ordering the money to be paid, with all the interest due for 10 years. Subsequent events upset this arrangement. About six years ago, all the heirs known united and sent in a claim of 100 millions to the Dutch government. The government admits the claim, but hesitates to pay.

GOVERNMENT.—The surest way of wisely governing both a private family and a kingdom, is for a husband and a prince to yield at certain times something of their prerogative.

A PRUDISH lady said to Dr. Johnson—"Oh, Doctor, I am so glad that you have left all the naughty words out of your dictionary." "Madam," replied the gruff lexicographer, "you have been looking, I see, for them."

CONVEYING AN IDEA.—A female teacher of a school that stood on the banks of a quiet stream, once wished to communicate to her pupils an idea of faith. While she was trying to explain the meaning of the word, a small covered boat hove in sight along the stream. Seizing upon the incident for an illustration, she exclaimed, "If I were to tell you that there is a leg of mutton in that boat, you would believe me, would you not, even without seeing it yourselves?"—"Yes, ma'am," replied the scholars.—"Well, that is faith," said the schoolmistress.—The next day, in order to test their recollection of the lesson, she inquired, "What is faith?"—"A leg of mutton in a boat!" was the answer, shouted from all parts of the school-room.

FREAKS OF A DYING MILLIONAIRE.—A dying millionaire in Paris lately intimated to his relations that he would make any one of them his heir who would bind himself to accompany his (the millionaire's) dead body into the vault and remain there with the body twelve months. A sumptuous repast to be provided daily for the watcher, and 20,000 francs to be settled upon him at the expiration of twelve months. The relatives all recoiled at this condition. The dying man then offered 1,000 francs per month to any person as long as he would remain in the vault with him. A provincial actor and a couple of bankrupts are candidates for this legacy, but it is said the authorities will interfere to prevent the desecration.

MARRIAGES IN 1852.—It seems that the last fifteen months have witnessed more marriages than were ever before known to take place in a similar period in England. As 1851 is called the Great Exhibition Year, so 1852 might be truly named the Great Wedding Year. It appears that in this country the Christmas quarter is the favourite time for matrimonial alliances, and that in the three months after last harvest above ninety-four thousand matches were ratified. What millions of flounces, ribbons, smiles, jokes, flutterings, hopes, and fears, went to make up the complement of that vast host of weddings, no arithmetic can tell. But one thing is at least proved by the fact of so many people agreeing to join their lot in life for better or worse, which is that the country and the people are now eminently prosperous. The weddings establish *that* satisfactory fact, if they show nothing else, for no indication is more unerring than this—that with growth of general prosperity weddings grow—with decline of general prosperity weddings decline.—*Daily News.*

PEACE.—A deputation of the Peace Conference Committee of London and Manchester waited on Lord Clarendon, at the Foreign Office, on the 4th of May, to present a memorial in favour of introducing into the treaties now pending between this country and the United States a stipulation providing for the adjustment of any differences that may hereafter arise between the two countries, by referring the matter in dispute to the decision of arbitrators. The memorial stated that the subject had been brought before the attention of the American Government, and that the Senate and the Executive were favourably disposed to the measure. Mr. Hume expressed himself in favour of the idea. Lord Clarendon thought that the spirit of the age, and the improved feelings and good sense of mankind, constituted a better guarantee than written engagements, for the preservation of peace. However he saw no objection to the proposal of the deputation, and promised to give the matter his earnest consideration.

SONG.—OUR HOME AT GREAT SALT LAKE.

BY ELDER W. G. MILLS.

TUNE.—"*This Night We'll Sing.*"

Oh! where's the heart that wants to part
  From the early scenes of childhood's mirth!
And where's the soul that loves to stroll
  From the place that gave him birth!

We love them well, for like a spell,
Around our hearts they closely dwell,
And all our fond emotions tell—
  This is our native earth.
But we go away at God's command,
  And every scene forsake,
To dwell in a better, holier land—
  Our home at Great Salt Lake.

To that dear home, our brethren come
  From every land, o'er every sea;
There Truth displays her brightest rays,
  And makes us pure and free;
The loveliest flowers of nature's bowers,
The vine and fig-tree, will be ours,
And corn and wheat in ample stores,
  That all may happy be.
So we go away at God's command,
  And every scene forsake,
To dwell in a better, holier land—
  Our home at Great Salt Lake.

The virtuous "fair" are gathering there,
  As crowns of glory to their lords;
And with their smiles man's cares beguile,
  And cheer with loving words;
The noble sons of Holy Ones
Reveal the truth in firmest tones,
Which glows like fire within our bones,
  Or cuts like two-edged swords.
Then we'll go away at God's command,
  And every scene forsake,
To dwell in a better, holier land—
  Our home at Great Salt Lake.

Newbury, Berks.

ADDRESSES.—A. Galloway, Mr. Henry's, Wellington Buildings, Duke Street, Douglas, Isle of Man.
Daniel Spencer, 15, Wilton Street, Liverpool.
O. M. Duel, J. V. Long's, Askey's Buildings, Chesterton, Cambridgeshire.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH OF MAY, 1853.

	£	s.	d.
Charles Peat	£7	0	0
T. C. Armstrong	27	0	0
Henry Savage	5	0	0
George Simpson	5	0	0
John McComie	9	0	0
Abraham Smith	5	0	0
Carried forward	£58	0	0

	£	s.	d.
Brought forward	£58	0	0
Thomas Clarke	5	0	0
George Picton	6	10	0
John Kessell	2	5	0
Joseph Akers	5	0	0
	£76	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23.—Vol. XV. Saturday, June 4, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 344.)

On the 2nd, I wrote the following letter for publication in the *Messenger and Advocate*, (continued from the 1st of September)—

TO THE ELDERS OF THE CHURCH OF LATTER-DAY SAINTS.

At the close of my letter in the September Number of the *Messenger and Advocate*, I promised to continue the subject there commenced. I do so with a hope that it may be a benefit, and a means of assistance in their labours, while they are combatting the prejudices of a crooked and perverse generation, by having in their possession the facts of my religious principles, which are misrepresented by almost all those whose crafts are in danger by the same; and also, to aid those who are anxiously inquiring, and have been excited to do so from rumour, in ascertaining correctly, what my principles are. I have been drawn into this course of proceeding, by persecution, that is brought upon us from false rumour and misrepresentations concerning my sentiments.

But to proceed. In the letter alluded to, the principles of repentance and baptism for the remission of sins were not only set forth, but many passages of Scripture were quoted, clearly elucidating the subject; let me add, I do positively rely upon the truth and veracity of those principles inculcated in the New Testament, and then pass from the above-named items, on to the item or subject of the gathering, and show my views upon this point, which is an item I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these, what may be called, "the latter times;" as all the Prophets that have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show, that it consists in the work of the gathering.

Firstly, I shall begin by quoting from the prophecy of Enoch, speaking of the last days—"Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, [this resurrection I understand to be the corporeal body] yea, and also the resurrection of all men; righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming, for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

Now I understand by this question, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; by virtue of the same, the glorious resurrection of the Saviour, and the resurrection of all the human family; even a resurrection of their coporeal bodies: and also righteousness and truth to sweep the earth as with a flood. And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a New Je-

rusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an Holy City, for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject. See Revelations xxi. 3.—"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

I discover by this quotation, that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth. And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and the cursing upon the children of Israel, for their obedience or disobedience, says thus—

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and thou shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and if any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee."

It has been said by many of the learned and wise men, or historians, that the Indians, or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent are not of the tribes of Israel, but the ten tribes have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted "will fetch them," in the last days, and place them in the land which their fathers possessed. And you will find in the 7th verse of the 30th chapter, quoted, "And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee."

Many may say that this Scripture is fulfilled, but let them mark carefully what the Prophet says, "If any are driven out unto the utmost parts of heaven," (which must mean the breadth of the earth). Now this promise is good to any, if there should be such, that are driven out, even in the last days, therefore, the children of the fathers have claim unto this day. And if these curses are to be laid over on the heads of their enemies, wo be unto the Gentiles. (See Book of Mormon, page 487, first edition.) "Wo unto the unbelieving of the Gentiles, saith the Father." And again, (see Book of Mormon, page 497, which says) "Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob, and it shall be a New Jerusalem." Now we learn from the Book of Mormon the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos.

Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelations xxi. 2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also the New Jerusalem shall be rebuilt on the eastern continent. (See Book of Mormon, page 560.) "Behold, Ether saw the days of Christ, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again, a holy city unto the Lord, wherefore it could not be a New Jerusalem, for it had been in a time of old." This may suffice, upon the subject of gathering, until my next.

I now proceed, at the close of my letter, to make a few remarks on the duty of Elders with regard to their teaching parents and children, husbands and wives, masters and slaves, or servants, &c., as I said I would in my former letter.

And firstly, it becomes an Elder when he is travelling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds, thereby drawing them from their duties, which they rightfully owe to such, they should commence their labours with parents, or guardians; and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; and no influence should be used with children, contrary to the consent of their parents or guar-

dians; but all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences be upon their heads, according to the dispensation which He hath committed unto us; for God hath so ordained, that His work shall be cut short in righteousness, in the last days; therefore, first teach the parents, and then, with their consent, let him persuade the children to embrace the Gospel, also. And if children embrace the Gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God, let them do do so, and there shall be no wrong; and let all things be done carefully and righteously, and God will extend His guardian care to all such.

And secondly, it should be the duty of Elders, when they enter into any house, to let their labours and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel, but if a man receive not the Gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if a man forbid his wife, or his children, before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way, and use no influence against him, and let the responsibility be upon his head; shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth, and as the Prophet hath said, "It shall be a vexation to hear the report." I speak because I feel for my fellow men, I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery, into which I behold them plunging themselves, by their sins; that I may be enabled by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may have faith to stand in the evil day.

Thirdly, it should be the duty of an Elder, when he enters into a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house; but if he gain not his consent, let him not go unto his slaves, or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof, and the guilt of that house is no longer upon thy skirts, thou art free, therefore, shake off the dust of thy feet, and go thy way. But if the master of that house give consent, thou mayest preach to his family, his wife, his children, and his servants, his man-servants, or his maid-servants, or his slaves; then it should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward another, that the fathers should be kind to their children, husbands to their wives, masters to their slaves or servants, children obedient to their parents, wives to their husbands, and slaves or servants to their masters.

"Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands, in every thing. Husbands, love your wives, even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish, so ought men to love their own wives as their own bodies. He that loveth his wife, loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." —Ephesians v. 22 and 31 v. inclusive.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God.—Colossians iii. 18—22, inclusive.

But I must close this letter, and resume the subject in another Number.

In the bonds of the New and Everlasting Covenant, JOSEPH SMITH, jun.

(To be continued.)

GRAHAM'S MAGAZINE, THE BULLETIN, AND THE MORMONS.

(From the Philadelphia (U.S.) Daily Register.)

The admission of Utah presents some knotty questions. We specified them nearly two months ago. Since that time, they have been discussed in several of our leading periodicals, but nowhere so ably as in *Graham's Magazine* for May, in an article entitled "Mormonism and the Mormons." The writer endeavours to stake out the ground to be occupied, in the approaching contest, by the friends of morality. We do not think he is successful. This opinion we expressed last Tuesday, not being willing to see the opponents of a degrading domestic institution drawn by our popular monthly into what seems to us a position where they must inevitably be beaten. Our article was answered in Thursday's *Bulletin* by the editor, who professes to sustain *Graham*.

Before replying to the *Bulletin*, we will recapitulate the different positions suggested as good ones, for the anti-polygamists in next winter's contest at Washington. There are four of them—

1. Polygamy is recognised as a crime by Christianity, which lies at the basis of the Federal Constitution and of all our civil and political institutions.
2. Polygamy is an infraction of the Federal Constitution and its compromises.
3. Polygamy is recognized as a crime by the common law of England, which lies at the basis of our Federal Constitution and of all our civil and political institutions.
4. Polygamy is a desecration of human affection, a crime against nature, degrading to the individual, and incompatible with national progress.

Neither *Graham*, nor the *Bulletin*, nor the *Register* admits the truth of proposition No. 1. All intelligent men know that the Constitution, far from pronouncing on the merits of Christianity, does not even allude to the existence of a God; and that our civil and political institutions admit Judaism, Mahommedanism, Buddhism, Atheism, and all other *isms*. Good men, who derive their notions of the Constitution from their own ideas as to what it *ought to be*, rather than from careful study of the instrument itself, generally suppose it is perfectly orthodox on all religious matters, and very explicit on the subjects of universal suffrage, popular education, internal improvements, and the like. These good men are certainly not jurisconsults.

The writer in *Graham*, while passing over the first proposition without mention, sustains the three others. Confusedly, it is true, for his mind appears to vacillate between them. On page 537, he says of the Mormons—

"They live, in this respect, (polygamy,) in open violation of the CONSTITUTION and LAWS of the United States."

A few lines lower down, he appears to be sensible of having advanced too far, for he retreats upon the much feebler proposition that "polygamy is in direct violation of the fundamental LAWS of the Union." Being as much puzzled, we suppose, to find a prohibition of polygamy in the Federal statutes as he had been to find one in the Constitution, he continues his retreat, still, like a flying Parthian, sending back arrows at his enemies, until he finds himself under the shelter of the common law of England. This, he maintains, "pervades our entire social organization, as atmospheric air pervades the surface of the globe," and "underlies the Federal Constitution, like the ground beneath the Capitol underlies and sustains that edifice." As *it* forbids polygamy, he argues that *we* are right in refusing admission to Utah on common law grounds. The clearness of his common law argument is greatly lessened, however, by his abandoning it, from time to time, to fall back upon the *intrinsic* criminality of polygamy. Once, page 539, he forgets all that he has said about Constitution, Federal laws, English Common Law, and intrinsic criminality, and declares that "the right to reject the Mormon association, therefore, is a right of *self-preservation*." Here are *five* (!) different ideas, four of them at least inconsistent with each other, advanced by the writer in *Graham!!*—We have seen Stickney's great feat of riding four horses, all going in the same direction, and thought it wonderful, but this writer is mounted on *five*, all going full speed in as many different

directions. We must leave him to his fate, and turn to the *Bulletin*.

Our neighbour, while professing to sustain the writer in *Graham*, really abandons him at every point save one—he maintains with him that the true ground for refusing admission to Utah is, "*that the polygamy sanctioned in that territory is opposed to the [English] Common Law, as in force at the time the federal league was established.*" The whole argument of the *Bulletin* may be reduced to this—the English Common Law, as in force in 1789, is an implied "primary condition" of the "*compact*" or "*league*," as our neighbour, adopting the phraseology of the nullifiers, calls our Constitution; and, therefore, any state which modifies the English Common Law of that period is false to the compact. As polygamy modifies the English Common Law of 1789, no state can establish it. The whole argument, it will be seen, rests on the "*original conditions*, implied as well as expressed, on which the *league* was made," and which the *Bulletin* thinks ought to be "expounded continually."

We regret that we cannot assign any other merit than a wonderful originality to this idea of our respected contemporary. It is entirely new to us. We had heard a great deal of implied original conditions of our "compact," in relation to taxation, slavery, representation, distribution of public funds, &c., but this is the first time we have heard it even hinted, that states have no right to change the English Common Law of 1789! O shades of the Alfreds, Ethelwalds, Ethelberts, Harolds, and other ancient worthies, whose names we have forgotten, pardon us for not knowing that your laws will forever bind the United States of America!

But, friend *Bulletin*, do be explicit on this important point. Relieve our suspense by declaring whether it is the *Mercian Law*, or the *West-Saxon Law*, or the *Danish Law* which forms a condition of our "league." Are we living under the custom of *gavelkind* or of *primogeniture*? Your friend in *Graham* exclaims, in enthusiasm—"Blessing on the genius of that old common law! never had people such a heritage!" We hope not, for the chief assets we remember of this brilliant heritage are the old practices of ear-cropping, nose-slitting, drawing and quartering, setting in the pillory, whipping on the naked back, and drowning on the ducking stool. Bunyan had common law meted out to him when he was set in the pillory and pelted with stones and rotten eggs, and Mortimer when he was pinned to the earth at a cross-roads, with a stake through his body. Does the *Bulletin* seriously think of arguing that a "primary condition" of our "league" is the preservation of capital punishment for hundreds of offences, of the ordeal by fine, of trial by battle, of the right of the lord over the bride of his vassal, and of all the intricacies of *thainland*, and *reveland*, and *feoffment*? For our part, we are thankful that England has rid herself of a good part of the fearful incubus of the old *customary* law? and doubly thankful that scarcely any state in our country now groans under that product of the dark ages. If we thought with the *Bulletin* that the English "common law enters into our moral, social, and political life, forming the cohesive power which binds the atoms of our complex republic together"—we should despair of human progress.

The *Bulletin* admits that slavery is now legalised in a part of our country, though declared, in 1772, in violation of the English common law. What becomes then of the basis of the *Bulletin's* argument—that the states have no right to change the English common law of 1789? Some of them have changed it in that, and many of them in a hundred other things—in the tenure of real estate, the modes of transfer, women's right of dower, the organization and jurisdiction of courts, confiscation of property of deceased usurers, ceremonies of marriage, &c., &c. Louisiana never recognized the common law at all, but borrowed her code from the civil law. California adopted the Louisiana code before framing laws for herself. In all the debate on the admission of California, the common law condition of the "league" was never once insisted on. The discovery of it was reserved to our sagacious friend of the *Bulletin*.

No, thank heaven, the purity of our social state, and the progress of humanity to a higher and truer life, depends on no mouldy old charters handed down from the semi-barbarians of England's dark ages, nor on the decisions of any bewigged, red-nosed judge who ever sat at Westminster. If we had in our possession the original parchment of the *Magna Charta*, that venerable humbug of our

ancestors, we should probably cut it into top strings for our oldest boy, unless some musty antiquarian begged us to let him have it. But we would wear as a precious relic, a bit of the stake at which the venerable Latimer was perishing, when he said to his fellow martyr, "Be of good cheer, brother Ridley, and play the man, for by God's grace, we shall light such a beacon in England, this day, as shall not soon be put out."

We do not found our opposition to the admission of Utah, upon any conflict of polygamy with the Constitution, for there is none; or with the Federal statutes, for these are silent on the subject; or with the Common Law of England, for that is without binding force on American legislators, and, at best, but a light which judges consult in the absence of statutes. But we found it upon this—that polygamy debases the race, corrupts the man, degrades the woman, brutifies the relations between the sexes, withers the holiest affections of the human heart, desecrates the family hearth, turns love into lust, men into despots, and women into slaves; it is a violation of the eternal laws of our physical and moral nature, a sin against society, a crime against God.

Not only should Utah be refused admission into the Union so long as she maintains this abominable domestic institution, but Congress, under its power to "make all needful rules and regulations respecting the Territory or other property belonging to the United States," should take measures to punish a crime which dishonours our nation throughout the civilized world. The Utah question is a grand one of Right and Humanity—not a paltry, miserable one of questionable political compacts and "rights of original States."

ARRIVAL OF THE "INTERNATIONAL," AT NEW ORLEANS.

CELEBRATION OF THE SIXTH OF APRIL—BAPTISM OF FORTY-EIGHT PERSONS ON BOARD.

(*Letter from Elder Christopher Arthur.*)

New Orleans, April 26th, 1853.

Dear President S. W. Richards—We have just arrived at New Orleans, and it is with a heart truly grateful to God my Eternal Father, for all His multiplied mercies, that I now sit down to pen you a few items of our voyage across the Great Atlantic. Never I believe since the days of old Captain Noah, until the present emigration, has a more respectable company of Saints crossed the wide deluge of waters, to be freed from Babylon's corruptions, than has sailed in the *International.*

I am happy to say that my right hand Counsellor, Elder Lyon, in conjunction with Elder Waddington, has greatly aided me in carrying out the following measures, which have greatly contributed to our comfort and happiness, during our voyage.

After we left the shores of old England, we entered into the following order—I summoned a meeting of all the Priesthood, and when we had ascertained the number and standing of each person, we divided the ship into eight wards, and appointed six Travelling Elders for the steerage, and two Elders for the second cabin, each Elder holding his ward as a Branch of the *International* Conference, and having authority over the same, to hold meetings each morning, and otherwise to preside over all their affairs, spiritual and temporal. These Elders were to be held amenable to the General Council, in seeing after the Saints' welfare, and were to report the same, every Thursday evening, viz., state of health, sickness, behaviour, standing, &c. They were to be assisted by a Priest or Teacher, in carrying out the above measures.

I also appointed meetings to be held every evening for worship, testimony bearing, teaching, &c., under the prescribed order, which was carried fully into effect.

The Saints, without exception, have enjoyed a great amount of the Spirit of God, and our hearts have been made to rejoice in the gifts and blessings of the Holy Ghost, such as speaking in tongues, interpretation, prophesying, and in a flood of intelligence being poured out upon us in rich effusion through the Priesthood.

These things, and the good conduct of the Saints, have had a happy result in bringing many to a knowledge of the truth. And I am now glad to inform you, that we have baptized all on board, except three persons. We can number the Captain, first and second mates, with eighteen of the crew, most of whom intend going right through to the Valley. The carpenter, and eight of the seamen, are Swedish, German, and Dutch. There are two negroes, and others from Otaheite, &c. Many of them have already testified to the truth of this work, and are rejoicing in the anticipation of building up Zion.

The others baptized, were friends of the brethren. The number baptized in all is forty-eight, since we left our native shores.

The captain is truly a noble, generous-hearted man; and to his honour I can say that no man ever left Liverpool with a company of Saints, more beloved by them, or who has been more friendly and social than he has been with us; indeed, words are inadequate to express his fatherly care over us as a people, our welfare seemed to be near to his heart.

The whole ship's company have been free from sickness of any kind, except the ordinary malady of sea-sickness, which was of no consequence materially, to those afflicted. We have had five weeks of head winds and some heavy gales, in which our good ship was nearly tossed upside down, having only distanced in that time about 1400 miles from Liverpool. But, wonderful to relate, in fifteen days we nearly reached the mouth of the Mississippi, sailing most days at the rate of 220 miles per twenty-four hours.

The sea and the winds seemed to conspire together, to frustrate your prophesyings concerning us, still my mind reverted to your words which inspired me with faith to look for the fulfilment of them, for which I am truly thankful to our God.

On the 6th of April, we held the twenty-third anniversary of the organization of the Church, which was, in our circumstances, a splendid affair. Early in the morning, a goodly number of brethren assembled on the forecastle, and fired six rounds of musketry, to usher in our festivities. At half-past ten we marched in regular procession to the poop deck, in the following order—President and Counsellors with sashes, and white rosettes on their breasts, who took their seats with their backs to the main-mast. After them followed twelve young men appropriately robed, each with a white rod in his hand, with sashes, rosettes, &c. Then followed twelve young women mostly dressed in light dresses, each holding in her hand a scroll of white paper, bearing the significant motto, "Utah's rights," adorned with ribbands and white rosettes. The young men took their seats on the right hand of the Presidency, and the young women on the left. Then followed twelve old, venerable men, dressed similar to the young men, each carrying a Bible and Book of Mormon in his hand, led on by Father Waugh, who read portions out of each book, illustrative of this Latter-day work.

We then took the Sacrament, and attended to the celebration of four marriages, which finished our forenoon service.

At two o'clock we met, and took our seats as formerly, and after an address from the President, songs, speeches, and recitations, commemorative of the occasion, followed in due order for three hours. Henry Maibin, from Brighton, composed and sung a song graphically and wittily portraying our happy company, and our progress from Liverpool.

In the evening we met on the quarter deck, and skipped the light fantastic toe, to a late hour. During the whole day, everything was done with the highest decorum, and I can say to the credit of the company that a *more* harmonious festival was never before held on the high seas.

I am happy to state with regard to our provisions that no complaints have been made, most considering the provisions to be *good* and *ample*. And in their name we have to return you heartfelt gratitude and thanks for the exercise of that sagacity which God has so amply blessed you with, in providing for their wants, and otherwise in your choice of a vessel so well fitted to promote the health and comfort of all concerned.

I never enjoyed so much of the Spirit of God since I entered the Church of Jesus Christ, as I have with this company of Saints. I rejoice to say that my right hand Counsellor, Elder John Lyon, is one of the best men I have met with, and I hope we shall be near neighbours when we reach the Valley of the Great Salt Lake. Elder Richard Waddington has been unwell, he has now recovered, and is taking an active part in connexion with all the Priesthood.

I hope to baptize brother (Captain) Brown's wife, before I leave New Orleans.

I am happy to say we called brother Brown with other of the officers of the ship, to office—brother Brown to the office of Elder.

Now, dear brother, with these few items of our procedure, I beg to conclude, praying God our Eternal Father to bless you abundantly for all you have done for us, in the name of Jesus. Amen.

Yours, affectionately,

CHRISTOPHER ARTHUR.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 4, 1853.

THE "MORMONS" AND THE GOOD PEOPLE OF AMERICA.—It is truly amusing to see the predicaments the good people of America find themselves in, from time to time, concerning their relations with the "Mormons." One thinks the principles the "Mormons" teach are inconsistent with the Constitution of the United States, and inimical to its well-being. Another decides that the fundamental principles of the Constitution are not opposed to the peculiar doctrines and practices of the Saints, but that a stop ought to be put to those doctrines and practices, because they are inconsistent with the notions of certain good people with regard to morality. Others declare that the people of Utah move in opposition to the basis of the Constitution of the United States, and against all Christian morality and decency.

While these good Christians cannot agree among themselves, of course the Saints cannot be expected to modify their faith and institutions, to agree with those of the said good Christians.

Should the admission of Utah as a State become a question for Congress to decide, the prevailing difference of opinion among politicians even, upon the true genius of the Constitution of the United States, would seem to render this question a very formidable one, and one not to be settled until some wonderful amendments are made to the Constitution, or decisions upon the extent of its liberties. It really seems, from present appearances, that the people of Utah will be under the necessity of depending upon their own union, for peace and prosperity, for a long time to come, before it can be settled whether that people can enjoy the benefits of the National Confederacy, without the Constitution being dishonoured.

The doubt and uncertainty with which, just at the present time, that important document seems to be clothed, so far as the interests of the "Mormons" are concerned, would perhaps justify calling upon some of its venerable founders, for the required explanation. To be sure the American people would not be guilty of calling upon an inspired Prophet for light upon the subject, lest he should decide that the Union contemplated by the framers of the Constitution was broad enough to admit the whole world, if they felt disposed to share it, and that the poor Saints must be allowed to come in for a share. We might remind the Americans, however, that they have plenty of wizards, witches, and familiar spirits or spirit-rappers, to whom they can apply for the desired information, at a trifling expense, for the Constitution admits all these without any question, and they would no doubt like to be encouraged in their profession. It really seems a pity too, to have the venerable fathers of the Constitution disturbed so much as they are reported to be, after having served the world so faithfully while they were in it. We should consider them worthy of a quiet repose, until called forth to inherit a just recompense of reward, but if they

have truly come under the power and influence of the "mediums," we must admit that this world is rapidly advancing.

We must be allowed to recommend to the American people the propriety of letting the ancients rest, for if they should call upon fathers Abraham, Isaac, and Jacob, and a few of the noted lawyers of ancient date, that all-important question of Polygamy would certainly go against the Anti-polygamists, and the "Mormons" would have to be admitted into the Union. Meantime the thought strikes us, that what with "Mormonism," slavery, spirit-rapping, and politics, the United States, by all their fighting with the pen, and perhaps yet with the sword, may not be unlikely to exhibit to the world a magnificent realization of the fable of the Kilkenny cats. Be this as it may, whilst the Saints do the will of God, they will be on the right side.

FOREIGN CORRESPONDENCE.—*New Orleans—The "International."*—The Saints will be highly interested with Elder Arthur's very cheering account of the voyage made by the *International*, hence to New Orleans. We have been favoured also with a perusal of a letter from Priest William France, M. D., late of Liverpool, and who emigrated on board the above vessel, from which letter we gather a few additional particulars.

The *International* arrived at New Orleans, April 23rd. It appears that seven deaths, seven births, and five marriages, occurred from the period of embarkation to the 24th of April, the date of brother France's postscript. The names, dates, &c., are as follow—

Deaths.—Elijah Gover, aged 1 month, at Liverpool, February 23rd; David Davis, aged 8½ years, at Liverpool, February 26th; Sarah Day, aged 2 years, at sea, April 13th; Horace Garrard, aged 2 years, at New Orleans, April 23rd; James Preece, aged 50 years, at New Orleans, April 24th; two deaths, by diseases of long standing, occurred at New Orleans, April 24th, the names are not given. *Births.*—Sister Lewis, of a son, at Liverpool, February 21st; Sister Day, of a daughter, at Liverpool, February 22nd; Sister Williams, of a daughter, at sea, February 28th; Sister Tremaine, of a son, at sea, March 22nd; Sister Stewart, of a son, at sea, March 27th; Sister Williams, of a son, at New Orleans, April 24th; one birth occurred at New Orleans, February 24th, name not given. *Marriages.*—William M'Auslan to Mary Muir, Joseph Gough to Sarah Walker, William Waylett to Elizabeth Rudd, Alexander Moyes to Emma Ann Smith, William Evans to Jane M'Auslan.

We feel particularly grateful to our Father in Heaven for the goodness and abundant favours which He has manifested towards the emigrating Saints the past season. Good news has reached us concerning all the companies which had arrived at New Orleans at the latest dates, especially concerning the company which sailed on board the *International*. The baptism of forty-eight souls during an eight weeks' voyage is a most soul-cheering evidence of the power of the Gospel, and we fervently hope that many scenes similar to those which were enacted on board the *International*, may be experienced in future emigration seasons, that the Saints may rejoice, God be glorified, and the Redeemer's cause be rapidly extended upon land and water.

Iowa.—Elder J. W. Young writes us under date, Keokuk, Iowa, April 18th. About one thousand souls were in camp, and several hundreds more were expected in the course of the week. The *Elvira Owen's* company arrived at Keokuk on the 13th of April, being two days short of two months from Liverpool—an extraordinary rapid journey. The Saints were generally in fine spirits, rejoicing in the privileges they were enjoying.

Bombay.—We have received a letter from brother D. W. Davies, dated Bombay,

April 14, by which we learn that the prospects were very good at Poonah. Elder Hugh Findlay had been delivering a course of lectures at Poonah, which were well attended. Two persons were baptized, and many of the European soldiery were believing. Elder Findlay returned to Bombay on the 13th of April, to resume his labours there.

Malta.—A letter from Elder James F. Bell, dated Malta, April 30th, informs us that two persons had been recently baptized, one had given in his name for baptism, and others were believing. Elder Bell was hoping to be able soon to preach in the Italian language.

THE GERMAN MISSION.

TRAVELS AND LABOURS OF ELDERS SECRIST AND RISER IN SAXE MEININGEN, THE KINGDOM OF WIRTEMBERG, &c.—BAPTISMS—THE ELDERS ARRESTED, EXAMINED, AND ORDERED OUT OF THE ABOVE PLACES.

(*Letters from Elders J. F. Secrist and G. C. Riser.*)

Liverpool, May 11, 1853.

Dear Brother S. W. Richards—As Elder D. Carn requested of me, when I was leaving him, that I should give you a sketch of my labours in Germany, under his directions, I hereby comply with his request. We met in council, in Hamburg, and President Carn desired that I should go on a mission to Saxe-Meiningen. Accordingly, on the 30th of March, I started in company with brother Brower, crossed the river Elvez into the kingdom of Hanover, took the railroad cars to Harburg, then walked over the mountains 50 miles to Wisonsay, in Prussia, where brother Brower's parents lived.

When we got within two miles of Wisonsay we called in a house to get a drink of water. The man in the house asked me some questions concerning my coming to Germany. I told him I was on a visit with brother Brower. Brother Brower showed him my books. The man said he should like to read them. I told him he could do so, providing he could send them to me.

We went on to Wisonsay, and got there late on Saturday evening. Brother Brower took my pass to the police-office. He was told to call on Monday morning.

On Sunday, brother Brower went away from home on business, and did not return until Monday evening. During these two days I kept in the house.

On Tuesday morning we went to the police-office, the Burgomaster asked me where I came from, where I was going, and what I wanted there. I told him where I came from, and said that I was on a visit to Wisonsay for a few days, and then I should go on to Meiningen. All seemed well.

We went out at noon, and were called in by the Burgomaster, and in a moment a police-officer came in. They asked me whether I had not some Scripture books with me. I told them I had. They wished to see them. As I had some books in my pocket, they looked at them. The Burgomaster told the policeman to take me to jail. He took me to the police-office, in a small room, and told me to deliver up all I had. I delivered up all I had—books, old letters, pocket-knife, comb, &c. He locked them up in a cupboard, and asked me whether I had any more where I stopped. I told him I had in my carpet-sack. He went out and locked the door. In half-an-hour he returned with my carpet-sack, unlocked it, (as he had my keys,) took out the books, and locked them in the cupboard. He asked me whether I was a clergyman. I told him I was sent of God to preach the Gospel to the German people, if I could get the privilege. He asked a few other questions, then told me to follow him. He took me up to the third story, I asked for a Bible, which he gave me, and then locked me up.

I looked around to see how my room was furnished. I found a chair, a good bed, quite a respectable stove, and a window with iron curtains. The room had a strong oak door. I took my seat, opened

my Bible, and the first verse my eyes struck was the 51st verse of the 11th chapter of Luke—"From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple, verily I say unto you, it shall be required of this generation." I thought how justly will the blood from Zacharias to Joseph, Hiram, and the Saints, come on this generation. The Spirit of God burned in my bosom, and I felt first-rate, knowing I had not transgressed any of their laws. This was about twelve o'clock.

At four o'clock, they brought me down before the Burgomaster. He asked me whether the "Mormons" did not war against the free states [of America.] I said, no, but, on the contrary, the United States obtained from the "Mormons" 500 men, to help to fight against Mexico. One of the men present said he had it in a book. I told him it did not make any difference to me what he had in a book, as I was there at the time the men were sent. He brought a book and commenced reading in substance as follows — The "Mormons" led a war against the free states, in which war the Smiths were shot, and the right to lead the Church fell on Smith's uncle, after which the "Mormons" removed to the Rocky Mountains, and thousands fell by the way. I told him what he read was not true, that the Smiths were shot in jail by a set of wicked men, and that the right to lead the Church fell on no uncle of Joseph Smith. I said that when Jesus was killed, the right to lead the Church fell on the President of the Twelve Apostles, which was Peter, and that so it was in our Church. They seemed astonished. The Burgomaster commenced writing, asked me where I was born, where I now lived, when I was at home, how many children I had, how old they were, how old I was, where I was going, how I became acquainted with my friend in Saxe-Meiningen, what I would do when the dollar which belonged to me was expended, &c. I answered his questions, and said that I was sent of God through revelation, to preach the Gospel according to the ancient order, that I had confidence in the God that I served, that when that dollar was spent, I would get more. I said that Jesus said, that God took care of the lilies of the field, and the sparrows, and numbered the very hairs of our heads.

The Burgomaster wrote down the number of books I had with me, and the number I had in my trunk, which was ten miles from here, at the railroad station. When he was through writing, he read it to me, and asked me to sign my name to it, which I was glad to do. All the time he was writing, I was preaching. Sometimes he would stop writing, and look at me. After I had signed my name, the police officer took me into another room, and asked me questions. A clerk and a student were present. They asked me how long I had studied. I told them not an hour, but that I had repented of my sins, that I was baptized, that I had had hands laid upon me for the reception of the Holy Ghost, and that the knowledge I was in possession of came of God. One asked me whether I believed there was a devil, and said that some people there believed that the devil had one leg like a hare's, and another like a man's, but he did not believe it. I told him that in the days of Jesus devils would get into men, and so it was in our day. Just then, word came in that I should have to remain, so I was again taken to my former room. The policeman brought me a chunk of black bread and a glass of beer at dark. I had a good night's rest. I was in this place till six o'clock. I had plenty. One man, who had not then seen me, sent me some refreshment.

They brought me down before the Land Council, higher than the Burgomaster. My books were on the table before him. He asked me how long I intended to travel in Prussia. I told him, until my trunk arrived in Erfurt. He told me that I could then come and get my pass from the office, and go. He said I was not allowed to preach or sell any books, as it was against the law then, how it would be in the future he could not say. I asked him whether I could give my books away. He said I could. He told me to go to the Burgomaster, and get my books and carpet-sack.

When I went to the Burgomaster he said to me—"Well, did you sleep well last night?" I said "Yes," and I added, "it is astonishing to me that an American freeborn citizen, who has a pass that has been transferred by your own consulate at Hamburg, and who has a right to travel, and who you acknowledged yesterday had not transgressed any of your laws, should be treated as I have been." He said, "Why, you are not hurt

any. I told the Land Council that you were an honest man, that there was no harm in you, and that we might let you go in God's name." He gave me my books, but kept the key of my trunk, which he said I could get at the police office in Erfurt where my trunk was. I was put in jail at twelve o'clock on the 5th of April, and was brought out at six o'clock on the 6th April.

I went round among the people two days, and gave books away, I did not sell them. But the people gave me money.

In the evening of April the 8th, I went to the police-office to get my pass. The police took a description of my person, and wrote on my pass that I must be out of the kingdom by the 11th.

On the 9th I went to Erfurt, where I found my key, with some writings sent from Wisonsay. Two men went with me, and examined my trunk, books, and papers. I testified before them that I was sent of God to preach the Gospel. About ten persons were present. With my carpet-sack on my back, and some books, I walked about forty miles to Saxe-Meiningen, preaching to every person who wanted to hear; and went to my friends, whose brother I baptized in Pennsylvania, as also his wife and daughter. I soon found that my friend did not want to hear the truth. He held the office of *shols* or magistrate. I asked him whether I could sell or give away my books. He said he thought not. Next morning he went to see their preacher, and told me I was not allowed to distribute my books.

I remained at this place two days, and then took my pass, a number of the *Zions Panier*, and a "Voice of Warning," and went to the authorities. I presented my pass, and told them I wanted it transferred to the kingdom of Wirtemberg, where Elder Riser was. I intended to go on foot until I could find a friend who would keep me till I could write to Elder Carn for counsel. An officer opened the pass, and found I was cast out. He asked me some questions, and told me to follow him. He took me out to another office. There they looked at my pass, looked over my books, and asked me some questions. I testified that I was sent of God. The man that seemed to be the chief one was very vexed. I told him a man had no right to preach unless he was sent as Aaron was. He referred the policeman that had me in charge, to another office, who took me to the third room, to the Ferwaltingsomptman. He asked me some questions—as how I came to be writing out of Prussia, &c. I commenced telling him, and the clerk commenced writing. The officer then asked me concerning my mission. I told him all about it. In about an hour he told me he would keep the books, and let the priests see them, and that I must come next day at four o'clock.

I then went to where I had been staying, where I found the priest. The policeman asked me to let the priest see my books, which brought us into conversation. The priest acknowledged every word I said.

The next day I went to Meiningen, two miles distant. When I got there the authorities wished to see me. I found two preachers sitting among them. The Ferwaltingsomptman asked me in what year Smith saw the angel. I said that Joseph Smith was born in 1805, that he was fifteen years old when he first saw the angel, which would be in the year 1820. I told them the circumstances of Joseph Smith's revelation, that the angel told him that all the religious societies were teaching incorrect doctrines, and that those societies had no true Priesthood. At this one priest got up and left the room. They asked me whether we did not have another mode of marriage. I told them we had an order of marriage that was of God, as was the Gospel that we taught. The officer left the room, and I preached to the preacher. He said we went too far in these things, and that the people there did not want to believe what we told them. I told him I knew the people wanted the truth, and the priests had not got it to give them. At this I was told I must appear there in the morning at eight o'clock, with my trunk; that I would be cast out of the land, and that I would not find out where I should be sent to till I got there. I went to my lodgings and stayed all night.

The next morning I appeared before the authorities at eight o'clock. My trunk was examined, they found my English books, and sent for the same preacher whom I had been talking to the day before. He examined very closely the papers that I have from the Presidency, after which examination, I was told that I must put my books all in my trunk, as I would not be allowed to keep any about me, and that I would have to go to Hamburg. I told them I was ready to go, but I wanted them to understand that I had no money to go in the

stage. He told me that I said, the day before, that I had money. I told them I had if they would let me go to the American consulate, which was 26 miles distant. If they had let me do this, I intended to get another pass, as the one I had was dishonoured. This they utterly refused. When they found I had no money upon me, they told me I might go where I had a mind to, but that if I was found in the dukedom after that day, the 14th of April, I should be imprisoned for two weeks. Then I wanted them to transfer my pass for Hamburg. They refused, and wrote on my pass that I must leave the dukedom on that day. It was then twelve o'clock, and I had twelve miles to go, and was compelled to go through part of Prussia, where I dare not stay overnight, because I had been written out. I enquired the nearest way to get to the dukedom of Gotha. The policeman said he would go with me, so he helped me to arrange to send my trunk to Hamburg, and then he went with me two miles, paid for my dinner, had me take some bread and butter along, telling me perhaps I should not find another friend that day, wishing me to remember him. I made my way on foot, steamboat, and railroad to Hamburg, by borrowing 12 shillings from a man who was going there.

J. F. SECRIST.

Liverpool, May 11th, 1853.

President S. W. Richards.

Dear Brother—I feel it my duty, and also a privilege, to give you a short history of my mission to Germany.

I landed at Hamburg, on the 22nd of January, 1853, in good health and spirits. I found President Carn enjoying good health and the spirit of his mission. He received us very kindly, and, after providing refreshment, explained to us the situation of the German mission.

We laboured in and about Hamburg for several months, preaching in private houses, and spreading the truth by every private means in our power. During this time, I and Elder Jacob F. Secrist took a mission to the city of Boizenburg, and its vicinity, and laboured there two weeks, where, through the blessing of God, we baptized three, and many believed. While there, we preached in private houses at evenings till nine and ten o'clock, and then travelled to some other place. But we were compelled to leave Boizenburg in consequence of the strict laws, and being watched night and day. We then returned to Hamburg.

On the 22nd of March, I was appointed on a mission to the kingdom of Wirtemberg. On my way there, I stopped one day in the city of Meckburg, in the Hessian principality, where I went to the authorities of the city and asked the privilege to preach and sell my books. They read several pages of the "Voice of Warning," and asked many questions. This gave me the privilege of speaking in plainness, and bearing a faithful testimony, which caused them to look at me with great surprise. They would then go from one room to another, then sit down to read again, and ask questions. After much deliberation together respecting me, they decided not to allow me to preach, or sell my books, or even give them away. But they acknowledged that I had done my duty, and that if the judgments of God came upon them, or their city, I was clear of their blood.

On the morning of the 26th, I arrived at the village of Kornwesthaem, the place of my nativity, and it was with great difficulty that I got through the village to the place where I met with my relations, in consequence of the people gathering round me to shake hands and ask questions.

After arriving at the house of an uncle, I took the liberty to visit the priest of the village, who received me very kindly, and, having previously learned of my coming, through the medium of a letter which I had sent to my uncle, he commenced to ask me questions concerning my travels and mission, which questions I was happy to have the privilege to answer. I told him that I was sent of God, to preach the Gospel of Jesus Christ, according to the true order of heaven. After hearing him remark that he also preached the truth, I took the liberty to ask him to permit me to preach in his church. He replied that according to their laws he could not give me permission to preach in the church, but he promised to let me have the large schoolhouse, providing I would promise not to preach from the Book of Mormon, to which I consented. I then invited him to be present on the occasion, and to adopt the rule laid down by St. Paul—to prove all things, and hold fast the good. He asked the question which several had asked

before him—how long I intended to stay there. The spirit that was in me led me to answer in the same way to him as I had answered to others—that I intended to stay until they drove me out. This seemed to surprise them all, for they replied that that being the place of my birth they thought I could stay as long as I felt disposed. I expressed my thanks, telling them I would be glad to do so, but time would prove all things.

The same evening, I called my friends together in the house of one of my uncles, and many of the neighbours came in. I gave them a short sketch of my history, and also of the rise and progress of the Church of Christ of the last days, in order to answer their many questions.

On Monday, the 28th, being the day appointed for preaching in the school-house, the people flocked to the place, in great numbers, and filled the house to overflowing. My old schoolmaster and the priest led the singing, and it went off first-rate. I then engaged in prayer to God for His blessing upon myself and the people, and took my text "Truth," that I might lay a foundation large enough. I enjoyed much of the Spirit, and spoke with freedom and boldness, and the people listened very attentively. After speaking about an hour and a-half, I gave an invitation to any one to make any remarks, when the priest rose up and remarked that I had taken great liberty to attack their system of religion, which they had been taught to believe in from their childhood, and said he could also give his ideas in reply to some things I had said. I asked him to do so freely. He refused, and said that he would do it privately. I pressed upon him, and told him to say before the people what he had to say. I told him what I had said was true, and it would bear investigation. However, he refused still, and said that he did not wish to discuss, but advised the people to use their own judgment, even as I had told them.

The next day, I went to Stuttgard, the capital of the kingdom of Wirtemberg, where I handed in a petition to the king's spiritual authorities, requesting the privilege to preach in public or private, and to sell my books. I also addressed a copy of the "Voice of Warning," to the king. After this I made it my business to visit the priests in the different villages round, and asked of them the privilege to preach in their churches, but they invariably denied me. I bore my testimony to each of them, and called upon them to repent and be baptized for the remission of their sins.

On the 5th of April I was sent for to appear before one of the authorities, who commenced to inform me that it was stated that I had preached in such a way as to come in contact with their priesthood and religion. I replied that I had only preached the truth, and if their priests could not bear it, that was not my fault. At this he smiled, and taking up a sheet of paper, wished me to state what difference there was between the doctrine which I taught, and that of the Lutheran religion. I then commenced speaking, while he wrote. I first spoke of the falling away or apostacy, its results among the human family, the building up of the Kingdom of God in the last days, and how it was set up. I told him an angel came to the earth and bestowed the Priesthood upon Joseph Smith and Oliver Cowdery, and gave them a commandment to baptize each other, which they obeyed, and as they came out of the water, the Holy Ghost fell upon them, and they prophesied. I also bore testimony that Joseph Smith afterwards received authority and commandment to organize the Church again as it was anciently, with Apostles, Prophets, and all the different officers. I testified that the Gospel of the Kingdom of God was about to be preached to all nations, preparatory to the second coming of Jesus Christ, and the ushering in of the Millennium, when mankind would live in peace and union with each other and their God. I referred to a number of passages of Scripture to prove these subjects scriptural. In answer to a question, I told the gentleman that we believed the Book of Mormon to be the Word of God, as well as the Bible. I explained to him what the Book of Mormon was, and how it came forth, &c. Our interview lasted about an hour and a-half, I talking and the gentleman writing. This writing, and the Book of Mormon, were sent to the authorities in Stuttgard.

On the 7th of April, I received an order to appear before the priest and the authorities of Kornwesthaem, my native place, when the priest and magistrate forbid me the privilege of preaching, either in public or private, any longer. The priest told me that I was leading the people

away, and destroying their confidence in him. He told me if I had preached as they did, I might have stopped as long as I liked, to which I replied, that I had not left a wife and four children, and the best people in the world, to spend my time to preach up their perverted system. I bore my testimony to the truth of what I had taught the people, and told them that the time would come when they would know that I had been sent of God with the truth.

On the 11th of April I received an answer to the petition that I had sent to the authorities of the kingdom of Wirtemberg, being called up before them. They had finally concluded that they could not give me the privilege to preach in public or private.

On the 15th, I was again called up before them, and they returned the Book of Mormon which they had received from me, also the "Voice of Warning," which I had sent to the king. They confirmed their former resolutions, and said that I was not to sell my books nor preach any more. They stated that my preaching overthrew the religion of Wirtemberg, and they wanted me to leave immediately. But I told them that I could not leave until I received a letter from Daniel Carn, who was the President over the German Mission. By this means, after much deliberation I obtained permission to stay eight days. I have reason to believe that this privilege was granted me out of a fear lest they would have to pay my fare six hundred miles to Hamburg, if they forced me away any sooner.

After the eight days were expired I appeared before them again, and asked for a week longer, and told them I was not yet ready to go. I was informed that I had already had more lenity than they had any right to give me according to the instructions of their superiors. I thanked them for their kindness, but told them I had not yet means to go. They then gave consent for me to stop three days more.

On the 25th, according to their decision, I went and got my passport, and they wrote on it, that I must leave next morning. They also warned me against coming back without leave, and told me that if I did I should be fined thirty dollars, or be imprisoned. I asked how much I owed for the writings and all the trouble they had had with me. They said as I was preaching without money, they would do that free for the Lord. After this I ventured to stop a day after my time, and wrote in the German language, the revelation, also a letter, on the true order of matrimony, and afterwards explained them to a number of intelligent people, who met together the evening before I left. I made arrangements with a cousin of mine to send these writings to two gentlemen in the city of Cronstadt, who had become favourable, and who were investigating our works, and to whom I had paid two visits. During the whole of the time that I was in that part, I did not cease to spread the truth in private, and notwithstanding the difficulties I laboured under, I baptized one good man, and left a great many believing. And I have no doubt, if I had had liberty to preach publicly, I could soon have baptized hundreds. The people in these parts are much degraded, as a general thing, in consequence of their being bound down and oppressed by strict laws and priestcraft, so much so, that they have almost ceased to think for themselves.

I had almost forgotten to tell you that, previous to leaving this part, I was invited to go and see the priest of the village again, which I did not fail to do. When I got into his company, he told me he was happy to see me before I left, and that he had nothing against me, but that he was my friend. He declared I had not come with hypocrisy, but spoke what I believed from my heart, and professed to know, and that was what he loved. I told him I had not enough money to bear my expenses to Hamburg, and offered to sell him my trunk. He refused to take it, but said he would give me some money, if I would accept it as a brother. I thanked him, and told him he should be blessed.

The Lord put it into the hearts of a few others to give me a little, and with that and selling a few of my things, I got money to pay my expenses to Hamburg, where I arrived on the 30th. Here I found President D. Carn, and Elder J. F. Secrist, in good health and spirits, with the rest of the brethren. On the 2nd day of May, we held a council, and it was decided by President Carn that Elder Secrist and myself should come to England.

Your humble Servant and Brother,

GEORGE C. RISER.

VARIETIES.

SCANDINAVIAN EMIGRATION.—About twenty-five poor Saints were assisted to emigrate from Scandinavia, by the Perpetual Emigrating Fund, the past season.

SINCE 1850, the "British Ladies' Female Emigration Society" has assisted 158,476 young women to emigrate to Australia.

TYPOGRAPHICAL WIT.—At a late printers' festival the following sentiment was offered—"Printers' wives—may they always have plenty of 'small caps' for the heads of the little 'original articles.'"

THE DOCTOR.—A man has been sentenced at Paris to three years' imprisonment for selling quack medicines. Among his compositions were the "Water of Giants," to hasten the growth; "Water of Financiers," to strengthen the flesh; the "Elixir of Arabs," to fortify the voice; "Prodigal Son Pomatum," composed, suggests the *Gazette Tribunaux*, of the marrow of the fatted calf; and the "Oil of the Capuchins of Alsatia," to make the beard grow. It was shown that the waters and elixirs were either pure water or scented vinegars.

IT is computed that the emigration from the United States across the plains to California, &c., will be three times as extensive, at least, the present year as in 1848. It is estimated that this vast train of emigration will take from the Atlantic States no fewer than a hundred thousand head of cattle.

SOHAM.—A man named Hepburn has been delivering lectures, or what he calls lectures, at Soham, on the subject of Mormonism. This worthy states that he has been a Mormonite himself, but has left the sect in disgust—as many persons have left his uncouth attempts at oratory. Although we have a thorough contempt for Mormonism, we are quite satisfied that Mr. Hepburn is not exactly the sort of man to stand up in a public assembly either to expose the errors of the disciples of Joe Smith, or to advocate any other system. We also perceive by a printed handbill, that Mr. Hepburn is about to deliver a series of lectures on Mormonism, at St. Ives. For lecture five, it is stated that "no females or boys can be admitted." This sentence alone is quite sufficient to deter decent people from abstaining to visit the preceding lectures.—*Cambridge Independent Press.*—[We presume the *Press* means "sufficient to deter decent people from visiting the preceding lectures."—ED. *Star*.]

ERRATUM.—In *Star* No. 19, page 296, 15th line of Editorial, for "April 26th, and on the 28th," read April 20th, and on the 22nd.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH OF MAY, 1853.

James Walker	£25	0	0
Milon Atwood	1	4	6
Samuel Gentle	5	0	0
G. W. Davies	1	0	0
Henry McCreery	30	0	0
William Harris	4	10	0
Carried forward	£66	14	6

Brought forward	£66	14	6
Henry Savage	5	0	0
John Memmott	10	0	0
John Holsall	7	0	0
Robert Kirkwood	10	0	0
Lewis Davis	1	0	0
	£99	14	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WIETON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 24.—Vol. XV. Saturday, June 11, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page 355.*)

October 3rd. I attended the High Council, to investigate charges preferred by Reynolds Cahoon against Elder John Gould "for making expressions calculated to injure the cause we have espoused, and manifesting a strong dissatisfaction against the teachings of the Presidency." Also against Dean Gould for speaking unadvisedly against Elder Rigdon and other Elders.

In the case of John Gould, the accuser and defendant agreed the matter should be talked over, by which all difference of feeling was allayed. Gould confessed, and was acquitted.

Dean Gould acknowledged that he spoke unadvisedly against President Rigdon, and was forgiven.

In the afternoon, I waited on most of the Twelve, at my house, and exhibited to them the ancient records, and gave explanations. This day passed off with the blessing of the Lord.

Sunday 4th. I started early in the morning, with brother John Corrill, to hold a meeting in Perry. When about a mile from home, we discovered two deer playing in the field, which diverted our minds by giving an impetus to our thoughts upon the subject of the creation of God. We conversed on many topics. The day passed off very agreeably, and the Lord blessed our souls. When we arrived at Perry, we were disappointed of a meeting, through mis-arrangement, but conversed freely with brother Corrill's relatives, which allayed much prejudice. May the Lord have mercy on their souls.

Monday 5th. I returned home, being much fatigued from riding in the rain. Spent the remainder of the day in reading, meditation, &c. And in the evening attended a Council of the Twelve Apostles; had a glorious time, and gave them much instruction concerning their duties for time to come; told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the solemn assembly of the first Elders, for the organization of the School of the Prophets; and attend to the ordinance of the washing of feet; and to prepare their hearts in all humility for an endowment with power from on high; to which they all agreed with one accord, and seemed to be greatly rejoiced. May God spare the lives of the Twelve, with one accord, to a good old age, for Christ the Redeemer's sake. Amen.

Tuesday, 6th. At home. Elder Stevens came to my house, and loaned F. G. Williams and Co. six hundred dollars, which greatly relieved us of our present difficulties. May God bless and preserve his soul for ever.

Afternoon, called to visit my father, who was very sick with a fever; some better towards evening. Spent the rest of the day in reading and meditation.

Wednesday, 7th. Went to visit my fa-

ther, found him very low, administered some mild herbs, agreeably to the commandment. May God grant to restore him immediately to health for Christ the Redeemer's sake. Amen.

Bishop Whitney and brother Hyrum Smith started by land, in the stage, for Buffalo, New York, to purchase goods to replenish the committee's store. May God grant, in the name of Jesus, that their lives may be spared, and they have a safe journey, and no accident or sickness of the least kind befall them, that they may return in health and in safety to the bosom of their families.

Blessed of the Lord is brother Whitney, even the Bishop of the Church of Latter-day Saints, for the Bishopric shall not be taken away from him while he liveth. And the time cometh that he shall overcome all the narrow-mindedness of his heart, and all his covetous desires that so easily beset him; and he shall deal with a liberal hand to the poor and the needy, the sick and afflicted, the widow and the fatherless. And marvellously and miraculously shall the Lord his God provide for him, even that he shall be blessed with all the fulness of the good things of this earth, and his seed after him from generation to generation. And it shall come to pass, that according to the measure that he meteth out with a liberal hand to the poor, so shall it be measured to him again by the hand of his God, even an hundred fold. Angels shall guard his house, and shall guard the lives of his posterity, and they shall become very great and very numerous on the earth. Whomsoever he blesseth, they shall be blessed; whomsoever he curseth, they shall be cursed; and when his enemies seek him unto his hurt and destruction, and let him rise up and curse, and the hand of God shall be upon his enemies in judgment, they shall be utterly confounded and brought to desolation. Therefore he shall be preserved unto the utmost, and his life shall be precious in the sight of the Lord, he shall rise up and shake himself, as a lion riseth out of his nest, and roareth until he shaketh the hills; and as a lion goeth forth among the lesser beasts, so shall the going forth of him be whom the Lord hath anointed to exalt the poor, and to humble the rich, therefore his name shall be on high, and his rest among the sanctified.

This afternoon, recommenced translating the ancient records.

Thursday, 8th. At home. I attended on my father, with great anxiety.

Friday, 9th. At home. Waited on my father.

Saturday, 10th. At home, and visited the house of my father, found him failing very fast.

Sunday, 11th. Waited on my father again, who was very sick. In secret prayer in the morning, the Lord said, "My servant, thy father shall live." I waited on him all this day with my heart raised to God in the name of Jesus Christ, that He would restore him to health again, that I might be blessed with his company and advice, esteeming it one of the greatest earthly blessings, to be blessed with the society of parents, whose mature years and experience render them capable of administering the most wholesome advice.

At evening, brother David Whitmer came in. We called on the Lord in mighty prayer in the name of Jesus Christ, and laid our hands on him, and rebuked the disease. And God heard and answered our prayers—to the great joy and satisfaction of our souls, our aged father arose, and dressed himself, shouted, and praised the Lord, called brother William Smith, who had retired to rest, that he might praise the Lord with us, by joining in songs of praise to the Most High.

Monday, 12th. Rode to Willoughby, in company with my wife, to purchase some goods at William Lyon's store. On our return, we found a Mr. Bradley lying across the road. He had been thrown from his wagon, and was much injured by the fall.

Tuesday, 13th. Visited my father, who was very much recovered from his sickness, indeed, which caused us to marvel at the might, power, and condescension of our Heavenly Father, in answering our prayers in his behalf.

Wednesday, 14th. At home.

Thursday, 15th. Laboured in father's orchard, gathering apples.

Friday, 16th. Was called into the printing office to settle some difficulties in that department. At evening I baptized Ebenezer Robinson. The Lord poured out His Spirit upon us, and we had a good time.

Saturday, 17th. Called my family together and arranged my domestic concerns, and dismissed my boarders.

Sunday, 18th. Attended meeting in the chapel, confirmed several that had been

baptized, and blessed several children with the blessings of the New and Everlasting Covenant. Elder Parley P. Pratt preached in the forenoon, and Elder John F. Boynton in the afternoon. We had an interesting time.

Monday, 19th. At home. Exhibited the records of antiquity to a number who called to see them.

Tuesday, 20th. At home. Preached at evening, in the school house.

Wednesday, 21st. At home.

Thursday, 22nd. At home, attending to my domestic concerns.

Friday, 23rd. At home. At 4 o'clock, afternoon, Oliver Cowdery, David Whitmer, Hyrum Smith, John Whitmer, Sidney Rigdon, Samuel H. Smith, Frederick G. Williams, and W. W. Phelps, assembled, and we united in prayer with one voice, before the Lord, for the following blessings—That the Lord would give us means sufficient to deliver us from all our afflictions and difficulties wherein we are placed by means of our debts; that He would open the way and deliver Zion in the appointed time, and that without the shedding of blood; that He would hold our lives precious, and grant that we may live to the common age of man, and never fall into the hands nor power of the mob in Missouri, nor in any other place; that He would also preserve our posterity, that none of them fall, even unto the end of time; that He would give us blessings of the earth sufficient to carry us to Zion, and that we may purchase inheritances in that land, even enough to carry on and accomplish the work unto which He has appointed us; and also that He would assist all others who desire, according to His commandments, to go up and purchase inheritances, and all this easily and without perplexity and trouble; and finally, that in the end, He would save us in His celestial kingdom. Amen.

Saturday, 24th. Mr. Goodrich and lady called to see the ancient records, and also Dr. F. G. Williams to see the mummies. Brothers Hawks and Carpenter, from Michigan, visited us, and tarried over night.

Sunday, 25th. Attended meeting, with brothers Hawks and Carpenter. President Rigdon preached in the forenoon, Elder Lyman E. Johnson in the afternoon, after which, Elder S. Brunson joined brother William Perry and sister Eliza Brown in matrimony, and I blessed them with long life and prosperity in the name of Jesus Christ.

At evening I attended prayer meeting, opened it, and exhorted the brethren and sisters, about one hour. The Lord poured out His Spirit, and some glorious things were spoken in the gift of tongues, and interpreted, concerning the redemption of Zion.

Monday, 26th. Went to Chardon to attend the County Court, in company with brothers Hyrum, Samuel, and Carlos Smith. Brother Samuel was called in question before this Court for not doing military duty, and was fined because we had not our Conference minutes with us for testimony to prove that F. G. Williams was clerk to the Conference. This testimony we should have carried with us, had it not been for the neglect of our counsel or lawyer, who did not put us in possession of this information—this we felt was a want of fidelity to his client, and we consider it a base insult, practised upon us on account of our faith, that the ungodly might have unlawful power over us, and trample us under their unhallowed feet. And in consequence of this neglect, a fine was imposed upon brother Samuel, of twenty dollars, including costs, for which he was obliged to sell his cow to defray the expenses of the same. And I say, in the name of Jesus Christ, that the money which they have thus unjustly taken, shall be a testimony against them, and canker, and eat their flesh as fire.

Tuesday, 27th. In the morning I was called to visit at brother Samuel Smith's. His wife was confined, and in a dangerous situation. Brother Carlos went to Chardon after Dr. Williams. I went out into the field and bowed before the Lord, and called upon Him in mighty prayer, in her behalf. And the word of the Lord came unto me, saying, "My servant Frederick shall come, and shall have wisdom given him, to deal prudently, and my handmaid shall be delivered of a living child, and be spared." The doctor came, in about one hour afterwards, and in the course of two hours she was delivered, and thus what God had manifested to me was fulfilled, every whit. This evening I preached in the school house, to a crowded congregation.

Wednesday, 28th. At home, attending to my family concerns.

Thursday, 29th. Brother W. Parish commenced writing for me, at fifteen dol-

lars per month. I paid him sixteen dollars in advance out of the committee's store. Father and mother Smith visited us. While we sat writing, Bishop Partridge passed our window, just returned from the east.

I was called to appear before the High Council, which was then sitting, to give my testimony in an action brought by brother William Smith, against brother David Elliot, for whipping his daughter unreasonably. My testimony was in brother Elliot's favour, from conversation with the parents and the girl, at their house in Chagrin. I was satisfied that the girl was in the fault, and that the neighbours were trying to create a difficulty.

Returned to our writing room, went to Dr. Williams' after my large journal, made some observations to my scribe concerning the plan of the city, which is to be built up hereafter on this ground consecrated for a Stake of Zion.

While at the Doctor's, Bishop E. Partridge came in, in company with President Phelps. I was much rejoiced to see him. We examined the mummies, returned home, and my scribe commenced writing in my journal a history of my life; concluded President Cowdery's second letter to W. W. Phelps, which President Williams had begun.

Bishop Whitney and his wife, with his father and mother, called to visit us. His parents having lately arrived here from the east, called to make inquiry concerning the coming forth of the Book of Mormon. Bishop Partridge and some others came in. I then sat down and related to them the history of the coming forth of the book, the administration of the angel to me, the rudiments of the Gospel of Christ, &c. They appeared well satisfied, and I expect to baptize them in a few days, though they have made no request of the kind.

Went to the Council. The Presidency arose and adjourned. On my return, Elder Boynton observed that long debates were bad. I replied that it was generally the case that too much altercation was indulged in on both sides, and their debates protracted to an unprofitable length.

We were called to supper. While seated at table, we indulged in a free interchange of thought, and Bishop Whitney observed to Bishop Partridge, that the thought had just occurred to his mind, that perhaps in about one year from this time, they might be seated together around a table on the land of Zion. My wife observed she hoped it might be the case, that not only they, but the rest of the company present, might be seated around her table on that land of promise. The same sentiment was reciprocated from the company around the table, and my heart responded, Amen. God grant it, I ask in the name of Jesus Christ.

After supper I went to the High Council, in company with my wife, and some others that belonged to my household. I was solicited to take a seat with the Presidency, and preside on a trial of sister Elliot. I did so. My mother was called as testimony, and began to relate circumstances that had been brought before the Church and settled. I objected against such testimony. The complainant, brother William Smith, arose, and accused me of invalidating or doubting my mother's testimony, which I had not done, nor did I desire to do. I told him he was out of place, and asked him to sit down. He refused. I repeated my request. He became enraged. I finally ordered him to sit down. He said he would not, unless I knocked him down. I was agitated in my feelings on account of his stubbornness, and was about to leave the house, but my father requested me not to do so. I complied, and the house was brought to order after much debate on the subject, and we proceeded to business.

The decision of the Council in the case of brother Elliot, was, "that the complaint was not without foundation, yet, the charge has not been fully sustained, but he has acted injudiciously, and brought a disgrace upon himself, his daughter, and upon this Church, because he ought to have trained his child in a way that she should not have required the rod at the age of fifteen years." Brother Elliot made his confession and was forgiven. Sister Elliot confessed her wrong and promised to do so no more, consequently the Council forgave her. And they were both restored to fellowship.

Friday, 30th. At home. Mr. Francis Porter, from Jefferson county, New York, a member of the Methodist church, called to make some inquiry about lands in this place (Kirtland), whether there were any valuable farms for sale, and whether a member of our Church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, with-

out making them common stock. He had been requested to do so by some brethren who live in the town of Leroy, New York. I replied that I had a valuable farm joining the Temple lot I would sell, and that there were other lands for sale in this place, and that we had no common stock business among us; that every man enjoys his own property, or can, if he is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion. He also inquired how many members there were in this Church. I told him there were about five or six hundred who communed at our Chapel, and perhaps a thousand in this vicinity.

At evening I was presented with a letter from brother William Smith, the purport of which is, that he is censured by the brethren on account of what took place at the Council last night, and wishes to have the matter settled to the understanding of all, that he may not be censured unjustly, considering that his cause was a just one, and that he had been materially injured. I replied that I thought we parted with the best of feelings, that I was not to blame on account of the dissatisfaction of others. I invited him to call and talk with me, and that I would talk with him in the spirit of meekness, and give him all the satisfaction I could. [This reply was by letter.]

Saturday, 31st. In the morning, brother Hyrum Smith came in and said he had been much troubled all night, and had not slept any, that something was wrong. While talking, brother William Smith came in, according to my request last night. Brother Hyrum said that he must go to the store. I invited him to stay. He said he would go and do his business and return. He did so. While he was gone, brother William introduced the subject of our difficulty at the Council. I told him I did not want to converse upon the subject until Hyrum returned. He soon came in. I then proposed to relate the occurrences of the Council before named, and wherein I had been out of the way I would confess it, and ask his forgiveness, and then he should relate his story, and make confession wherein he had done wrong, and then leave it to brother Hyrum Smith and brother Parish to decide the matter between us, and I would agree to the decision, and be satisfied therewith.

He observed that he had not done wrong, and that I was always determined to carry my points whether right or wrong, and therefore he would not stand an equal chance with me. This was an insult, but I did not reply to him in a harsh manner, knowing his inflammatory disposition, but tried to reason with him and show him the propriety of a compliance with my request. I finally succeeded, with the assistance of brother Hyrum, in obtaining his assent to the proposition that I had made. I then related my story, and wherein I had been wrong I confessed it, and asked his forgiveness. After I got through, he made his statements, justifying himself throughout in transgressing the order of the Council, and treating the authority of the Presidency with contempt. After he had got through, brother Hyrum began to make some remarks, in the spirit of meekness. He (William) became enraged. I joined brother Hyrum in trying to calm his stormy feelings, but to no purpose, he insisted that we intended to add abuse to injury, his passion increased, he arose abruptly, declared that he wanted no more to do with us. He rushed out at the door. We tried to prevail on him to stop, but all to no purpose. He went away in a passion, and soon after sent his license to me. He went home and spread the leaven of iniquity among my brethren, and especially prejudiced the mind of brother Samuel. I soon learned that he was in the street, exclaiming against me, which no doubt our enemies rejoiced at. And where the matter will end I know not, but I pray God to forgive him and them, and give them humility and repentance.

The feelings of my heart I cannot express on this occasion, I can only pray my Heavenly Father to open their eyes, that they may discover where they stand, that they may extricate themselves from the snare they have fallen into.

After dinner I rode out in company with my wife and children, brother Carlos, and some others. We visited brother Roundy and family, who live near Willoughby. We had an interesting visit. As soon as I returned, I was called upon to baptize Samuel Whitney, and his wife and daughter. After baptism we returned to their house, and offered our thanks in prayer. I obtained a testimony that brother William would return to the Church, and repair the wrong he had done.

Sunday morning, Nov. 1st, 1835. Vo-

rily thus saith the Lord unto me his servant, Joseph Smith, jun., "Mine anger is kindled against my servant Reynolds Cahoon, because of his iniquities, his covetous and dishonest principles, in himself and family, and he doth not purge them away, and set his house in order. Therefore, if he repent not, chastisement awaiteth him, even as it seemeth good in my sight, therefore go and declare unto him these words."

I went immediately and delivered this message according as the Lord commanded me. I called him in, and read what the Lord had said concerning him. He acknowledged that it was verily so, and expressed much humility.

I then went to meeting. Elder Corrill preached a fine discourse.

In the afternoon President Phelps continued the services of the day by reading the fifth chapter of Matthew, also the laws regulating the High Council, and made some remarks upon them, after which, Sacrament was administered. I then confirmed a number who had been baptized, and blessed a number of children, in the name of Jesus Christ, with the blessings of the New and Everlasting Covenant. Notice was then given, that the Elders' school would commence on the morrow.

Monday, 2nd. I was engaged in regulating the affairs of the school, after which I had my team prepared, and Sidney, Oliver, Frederick, my scribe, and a number of others, went to Willoughby to hear Doctor Piexotto deliver a lecture on the theory and practice of physic. Called at Mr. Cushman's, dined, attended the lecture. Was treated with great respect throughout, and returned home.

Lyman White arrived from Zion, also George A. and Lyman Smith returned from a mission, after an absence of five months, to the east. The question was agitated whether Frederick G. Williams or Oliver Cowdery should go to New York, to make arrangements respecting a book-bindery. They referred to me for a decision. And thus came the word of the Lord to me, saying—

It is not my will that my servant Frederick should go to New York, but, inasmuch as he wishes to go and visit his relations, that he may warn them to flee the wrath to come, let him go and see them for that purpose, and let that be his only business, and behold, in this thing, he shall be blessed with power to overcome their prejudices, verily thus saith the Lord. Amen.

Tuesday, 3rd. Thus came the word of the Lord unto me concerning the Twelve, saying—

Behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands; nevertheless, some of them dealt equally, therefore they shall be rewarded; but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations.

As for my servant William, let the Eleven humble themselves in prayer and in faith, and wait on me in patience, and my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men; and there shall be none mightier than he, in his day and generation, neither less; if he repent not speedily, he shall be brought low, and shall be chastened sorely for all his iniquities he has committed against me; nevertheless the sin which he has sinned against me is not even now more grievous than the sin with which my servant David W. Patten, and my servant Orson Hyde, and my servant Wm. E. McLellin have sinned against me, and the residue are not sufficiently humble before me.

Behold the parable which I spake concerning a man having twelve sons; for what man among you, having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one, Be thou clothed in robes, and sit thou here; and to the other, Be thou clothed in rags, and sit thou there; and looketh upon his sons, and saith, I am just? Ye will answer, and say, no man; and ye answer truly; therefore, verily thus saith the Lord your God, I appoint these Twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice; therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord. Amen.

I then went to assist in organizing the Elders' school, called to order, and made some remarks upon the object of this school, and the great necessity of our rightly improving our time and reining up our minds to a sense of the great ob-

ject that lies before us, viz.—that glorious endowment that God has in store for the faithful.

I then dedicated the school in the name of the Lord Jesus Christ.

After the school was dismissed, I attended a patriarchal meeting at brother Samuel Smith's; his wife's parents were blessed, also his child named Susannah.

At evening I preached in the school house, to a crowded congregation.

Wednesday, 4th. At home in the morning. Attended school during school hours, made rapid progress in our studies. In the evening lectured on grammar, at home. King Follet arrived from Zion this day.

Thursday, 5th. Attended school. Isaac Morley came in from the east.

This morning I was called to visit Thomas Burdick, who was sick. I took my scribe with me, and we prayed for and laid our hands on him in the name of the Lord Jesus Christ, and rebuked his affliction.

William E. McLellin and Orson Hyde came in and desired to hear the Revelation concerning the Twelve. My scribe read it to them. They expressed some little dissatisfaction, but after examining their own hearts, they acknowledged it to be the word of the Lord, and said they were satisfied. After school, Brigham Young came in, and desired also to hear it read; after hearing it, he appeared perfectly satisfied.

In the evening I lectured on grammar.

Friday morning, 6th. At home. Attended school during school hours, returned and spent the evening at home. I was this morning introduced to a man from the east. After hearing my name, he remarked that I was nothing but a man, indicating by this expression, that he had supposed that a person to whom the Lord should see fit to reveal His will, must be something more than a man. He seemed to have forgotten the saying that fell from the lips of St. James, that Elias was a man of like passions like unto us, yet he had such power with God, that He, in answer to his prayers, shut the heavens that they gave no rain for the space of three years and six months; and again, in answer to his prayer, the heavens gave forth rain, and the earth brought forth fruit; and indeed, such is the darkness and ignorance of this generation, that they look upon it as incredible that a man should have any intercourse with his Maker.

Saturday, 7th. Spent the day at home, attending to my domestic concerns.

The word of the Lord came unto me, saying—

Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in labouring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them, therefore say unto them, in my name, that it is my will that they should tarry for a little season, and attend the school, and also the solemn assembly, for a wise purpose in me. Even so. Amen.

(To be continued.)

THE POLLUTION OF LONDON.

It is said that there are in London 80,000 females who receive the wages of prostitution, and about 400 men and women, whose business it is to allure young females, from eleven years of age, into the maelstroms of pollution. Other large cities present similar pictures. Truly "the earth is defiled under the inhabitants thereof." The social ties of man are broken. Domestic affections are desecrated by some, and totally unheeded by others. The physical power is misdirected, infuriated, until the vagrancy of desire, and the rage of lust, are satiated, engendering disease and premature decay in the corporeal system of man. Need we ask, why this decrepitude before man has arrived to the years of maturity? Need we ask, why that sickly health, that pitiless arm, that dull eye, that drooping spirit, that physical debility, that squalor, impurity, and wretchedness, herding together in the thickly crowded and narrow avenues, courts, and alleys of this vast metropolis? How revolting to the mind, to behold that man whom God made in His own image, so degraded, so debased, and so far removed from the mental, physical, and moral design of the Lord!

It is evident that society wants re-mo-

deling, and had we not the prophecies of inspired men that such would take place in the last days, it would be a painful anticipation to the mind, that in a few years our fair land would be overrun by Vandals, disbanding and desecrating all that is lovely and beautiful, opening the floodgates of iniquity, that impatient depravity might rush on like a foaming cataract, sweeping before it all the pure and warm affections that blend the human family together, destroying in its impetuous course the verdant spots in life's dreary waste, making the land a desolation.

But we rejoice to know that God has set up His Kingdom, and revealed the laws of purity and chastity, and that society is re-modeling upon that portion of the land which God pointed out for the location of His Saints, where they may do His will upon the earth, as it is done in heaven. There hideous depravity, profligacy, and physical filthiness, cannot dwell. But there will "health tint the countenance, nerve the arm, wing the feet, exhilarate the spirit, and pour a spring-tide of energy through the channels of life; there the robust mechanic will sport with labour, laugh at poverty, and find existence to be a luxury and a joy."

G. F. A. Spiller.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 11, 1853.

State of the Church in the British Isles, &c.—We have been favoured with communications from various Pastors and Presidents of Conferences of late, giving us very favourable accounts of the state of the Church in most parts of the British Isles. Many Conferences have been held, of which interesting reports have been given. Active measures are being taken to spread a knowledge of the truth among the people, manifesting the untiring zeal of those who are labouring in the ministry. The further development of principles which have long been hid from the world, seems to tend greatly to arouse the energies of the faithful, and bring into exercise the more noble determinations of the soul to endure all things, rather than fail to inherit the crown of Eternal Lives. We learn that a spirit of persecution and mobocracy has been manifested in some places, but has mostly abated without much personal injury to the Saints, and has proved no detriment to the work in general.

The public mind in some places seems to be in agitation from occasional lectures professing to expose "Mormonism," by certain disturbers of the public peace, who generally prove themselves to be very partial to both spirits and women, except on occasions when they publicly announce their obscenity of language to be so great as to render them perfectly indecent in the company of the latter, who are of necessity excluded. So far as we are concerned, we are quite willing the world should be fed with that kind of food most craved for by them, and which in many cases seems to indicate a very morbid appetite, as well as very unnatural digestive powers. The Saints, we are glad to learn, incline more and more to that with which the Lord is ever ready to feed His flock, to that which is lovely and peaceful, esteeming contentment, purity, and truth with all its virtues, as more congenial to their natures, and as more conducive to the health and salvation of both their bodies and spirits. The result is a general readiness to engage in all duties which demand the action of the Saints for the furtherance of the Kingdom of God upon the earth.

The Lord is manifesting His favour by blessing His people with the Gifts of the Gospel, which are for their profit and learning. The gift of healing is causing the hearts of many to rejoice, tongues and the interpretation of tongues are affording consolation to the faithful by the knowledge imparted through them, dreams and

visions of the future, given by the Spirit of God, reveal the sublimity of His purposes, soon to be opened to the wondrous gaze of mortals; while the whisperings of the Spirit, in a still small voice, give a happy assurance to those who have learned to know its intimations, that the light of Revelation is the only sure guide by which they can be led to participate in the heavenly joys of a Godly dominion.

While but little opposition is brought to bear upon the Saints, a favourable opportunity is given them to mature their reflections upon many important doctrines and principles, which will impart to them a decision of mind, and stability of character, not to be moved by every wind that so easily agitates the restless and angry elements of which society is composed. An indifference in obtaining knowledge is often attended with the most serious consequences. All who can be shaken will be shaken, and only those who cannot be shaken will be able to stand. How appropriate then the admonition—"Take heed, lest ye also fall."

We are informed of a steady increase of the Church, in most parts of the country, which shows that investigation has not altogether ceased. In some places there are more flattering prospects than have ever before existed.

Although some Elders in other countries have found the people who were hungering after the Truth, beyond their reach, through the influence of wicked men who have them in subjection, and who seek to suppress the testimony of the Elders, yet the general success of the Elders, both at home and in foreign countries, has been truly marvellous, and affords us a great amount of interesting correspondence, showing that the Lord is with His people to bless them, whether upon the sea or upon the land.

Those Pastors and Presidents of Conferences who have not recently submitted to us any account of the state of the work under their watch-care, are reminded that we wish *all* Pastors and Presidents of Conferences to furnish us a brief yet faithful statement of the general condition and spirit of the work under their charge, as often as once in three months. As the Conferences generally hold their Conference meetings once a quarter, we presume that at those times the Pastors and Presidents will be best informed of the state of their respective Conferences. These quarterly communications to us, *should not contain any other business whatever.*

Foreign Correspondence.—*Arrival of Elder Levi Richards at Boston.*—Elder Levi Richards writes us from Boston, U. S., and informs us that he, with his lady, landed there on the 13th of May.

Germany.—Elder Daniel Carn writes us, under date, Hamburg, May 23rd. An earnest spirit of inquiry was manifested in many parts of Germany and Sleswick, by the masses of the people. Six persons had given in their names for baptism at Hamburg the day previous.

Although in many parts of the Germanic Confederation, the authorities appear to be dreadfully afraid of the innovations which "Mormonism" might introduce upon old established customs and traditionary notions of religion, yet we are pleased to find that, amongst the masses of the people, many are ready to receive the truth, and to welcome the servants of God to their midst. This forces the conclusion upon our minds that many of the German nation will eventually embrace the Gospel, and be numbered amongst the people of God. We feel well convinced that much of the seed of Israel lies under the shadow of German authority, waiting for a favourable opportunity to "swell the restoration." May that time be hastened.

Departure of Elder Findlay.—Elder Allan Findlay sailed from Liverpool, May 25th, on board the *Joseph Shepherd*, on a mission to Bombay.

MARRIAGE INSTITUTED FOR THE RIGHTEOUS.

(Extract from the Seer.)

The object of marriage, as has been abundantly proved, is to multiply the human species and instruct them in every principle of righteousness, that they may become like God, and be one with Him, and inherit all the fulness of His glory. This being the real object of marriage, a question naturally arises—Have the wicked the same right to the blessings of a numerous posterity, under this divine institution, as the righteous? We answer, that they have not. And we shall now proceed to show, from the Scriptures, that the Lord has made a great distinction in regard to this thing, between the wicked and the righteous.

First—We have no example of the wicked ever being married by divine authority. Where have we an instance of this kind? We have abundance of instances where the wicked have been married, but were these marriages by divine appointment? Were they joined together of God? Were the ministers who officiated directed by revelation to join them together as one flesh? We have no instance of the kind, in the divine oracles. It is true, the Scriptures tolerate such a practice, the same as God has tolerated the illegal marriages during the last seventeen centuries, and the same as He tolerated the law of divorce among the Israelites, because of the hardness of their hearts. He has suffered the wicked to marry, according to human laws and human authority, in order that mankind might not become extinct, the same as He suffered the children of Jacob to sell their younger brother to the Ishmaelites, in order that they might not become extinct by the famine. There are many things that God permits, because of the hardness of the hearts of mankind, that they will be condemned for in the day of judgment. Joseph's brethren were condemned for their acts, but God caused good to result therefrom; this, however, did not clear them from their guilt. So it is in regard to those who have ventured to marry without divine authority, God will cause good to result from the same in the preservation of the human species upon the earth. But the nations of the wicked who have thus violated that divine institution, will be cast into hell, and will lose the blessings and privileges of the righteous who have married by divine authority. Therefore, the fact that God does not join the wicked in marriage, is an evidence that they have not the same privileges as the righteous in this holy matrimonial ordinance.

Secondly—Why does not God approbate the marriages of the wicked equally with the righteous? Because by their wickedness, they not only bring damnation upon themselves, but upon their children also. The children seeing the wicked practices of their parents, would be very likely to follow their evil footsteps. We see this most abundantly exemplified, not only in wicked families, but among wicked nations. The nations who formerly inhabited the land of Canaan were unworthy of the ordinance of marriage, or of posterity, because their children beheld the wicked examples of their parents, and became worse and worse, until their iniquity was full, when the Lord, in order to put a stop to their unlawful marriages, and the multiplication of evil doers, was compelled to destroy husbands, and wives, and children, to the number of many millions. Hear what the Lord said to the children of Israel, concerning them—"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee, that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God."—(Deut. xx. 16, 17, 18.) When Abram first came into that land, the Lord told him that their iniquity was "not yet full."—(Gen. xv.) But some four or five centuries after this, through the evil practices of their fathers, the children had become fully ripened in sin, and had filled up the measure of their cup. And to prevent the earth from being overrun with this evil race, and cor-

rupting Israel with their abominable practices, it was necessary to utterly destroy every soul that breathed. Instead of the Lord's considering these nations fit to marry, he did not consider them worthy to live, or their children either, therefore he destroyed them, and gave their land to his people, and promised them, on conditions of righteousness, that He would greatly bless their land, and increase their flocks and herds, and their riches and substance. Moses said unto them, "The Lord shall make thee plenteous in goods, *in the fruit of thy body*, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee."—(Deut. xxviii. 11.)

Israel, then, because of righteousness, was considered worthy to be blessed with an increase of children, to be multiplied exceedingly, and become as the sands upon the sea shore innumerable; but they were considered worthy of this blessing only on conditions of righteousness, for if they turned away from the Lord, they would be no better qualified to save their children, than other nations. Should they forsake righteousness, Moses said that they also should be visited with every kind of plague and curse; and among other calamities he says, "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude. And it shall come to pass that as the Lord rejoiced over you to do you good, *and to multiply you*, so the Lord will rejoice over you to destroy you, and to bring you to nought." —(Deut. xxviii. 62, 63.) Here then we see that it is a cause of rejoicing with the Lord to multiply the righteous, and to diminish the wicked. Multiplication, therefore, was originally only designed for the righteous; but the wicked have presumed to take this blessing to themselves, and have thus been the instruments in bringing hundreds of millions into the world, which God is obliged from time to time to cut off and send to hell, in order that the world may not be brought wholly under their dominion, and the curse devour the whole earth as in the days of Noah.

The angels who kept not their first estate are not permitted to multiply. Why? Because of their wickedness. If granted this privilege, they would teach their offspring the same wicked, malicious principles by which they themselves are governed; they would teach them to fight against God, and against every thing else that was good, and great, and glorious. This would not only make all their offspring miserable, but it would greatly enlarge the dominions of darkness. And to prevent all these great calamities and evils, God has wisely ordained to withhold marriage and increase of posterity entirely from them.

God is angry and displeased with wicked men and nations, as well as with the fallen angels, and though He suffers them to marry and to multiply, yet He will bring them to judgment for these things, and will punish them for bringing posterity into the world in all their corruption and wickedness; He will punish them with a double punishment, not only for their own evil deeds, but because they have taught their children the same. Their children must suffer as well as they, because their parents ventured to marry in unrighteousness. They and their children in all their generations are preparing themselves for the society of the fallen angels, and with them they will dwell, and like them they will be placed in a condition where they can no more be permitted to multiply. Having once married in unrighteousness, and brought eternal ruin and misery upon their seed, the Lord will no longer suffer them to enlarge their dominions of wickedness, and entail unhappiness and wretchedness upon immortal souls. They have forfeited all right to wives or the law of increase, by their abuses of these things here in this life.

When Noah and his sons were building the ark, all the nations of the earth were marrying and giving in marriage, but their marriages were all illegal, and they only multiplied their posterity to be cut off and to perish out of the earth. God did not sanction their marriages, neither was He pleased with them or their children. Noah and his sons were the only persons worthy of wives or children, they alone had a divine right to marry, and they alone had any legal claim on the Lord in behalf of their children. The most of the people in the days of the Patriarchs had turned away from the true God to the worship of idols, consequently the marriages of all such were unauthorized, and their illegitimate children were multiplied upon the earth to curse the earth with the idolatry of their fathers. David says that "the wicked shall be turned into hell, and all the nations that forget God." Can we, then, for one mo-

ment, suppose that God is pleased with the multiplication of the wicked? Does it please God to have the wicked marry, when, in so doing, they only increase the number who must be cast into hell? Far be it from us to impute such wickedness to God. That which God requires of the wicked, in the first place, is, to repent and become righteous, and then to marry and multiply a righteous posterity upon the earth; and if they will not do this, it would be far more tolerable for them in the day of judgment, if they would remain unmarried, for then they alone would suffer; but to be the instruments of bringing their own children to eternal ruin will greatly add to their torments. Who can, then, for one moment, believe that the wicked have equal privileges with the righteous, in the divine institution of marriage? Who can, with the word of God before them, believe that the wicked ought to multiply upon the earth, and raise up candidates for the devil's kingdom? No person can believe this, who believes the Bible.

Hear what the Prophet Isaiah says, concerning the children of the wicked; he declares, "The seed of evildoers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities."—(Isa. xiv. 20, 21.) Now would it not be far better for them not to marry than to be the means of bringing both temporal and eternal judgments upon their children? God is certainly not pleased with their increase, or else He would not prepare slaughter for their children, to prevent them from filling the world with cities; if He were pleased with their increase, the more cities they filled, the better.

The Psalmist, in speaking of both the righteous and the wicked, says, that "Such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off." And again he says, "He (the righteous) is ever merciful, and lendeth, and his seed is blessed. Depart from evil, and do good, and dwell for evermore. For the Lord loveth judgment, and forsaketh not His Saints, they are preserved forever, but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."—(Ps. xxxvii.) Thus we can see what the design of the Lord is in regard to the seed of the wicked—they are to utterly perish out of the earth. Not so with the righteous—God has promised that they shall not only inherit the earth in this life, but they shall "dwell therein forever."

In a former part of this treatise, it was shown that adulterers forfeited their lives in ancient times, the reason was because they were not considered worthy of wives or children to perpetuate their names among the righteous; and being unworthy of these blessings, they were unworthy of life; hence they were commanded to be destroyed, that they might not transfer their wicked examples to a rising generation. And God was so displeased with adulterers, that He prohibited their posterity from the enjoyment of the blessings of His people. Hence, it is said, "A bastard shall not enter into the congregation of the Lord, even to his tenth generation shall he not enter into the congregation of the Lord."—(Deut. xxiii. 2.)

The Jews, as a nation, were adulterers at the time Christianity was introduced among them. Jesus calls them an "adulterous generation." Consequently they had forfeited all right and title to raise up seed unto Abraham. They pretended to be Abraham's seed, but they had forfeited that title by their wickedness and adulteries; therefore, "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father, the devil, and the lusts of your father ye will do."—(John, viii. 33, 39, 44.) Being the children of the devil, they had forfeited all right to the divine institution of marriage. Instead of its being pleasing to God for them to pretend to be Abraham's children, and to multiply and spread forth their posterity, Jesus said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."—(Luke xxiii. 28—30.) They had forfeited the blessings of wives and children, and even of life itself, because they were an "adulterous generation," and full of all manner of wickedness. God would sooner of the very "stones raise up children unto Abraham," than to have such wicked characters un-

dertake to marry and multiply. Who then cannot perceive that God makes a very great distinction between the wicked and the righteous in regard to marriage, and the multiplication of the human species? Those blessings were originally intended for the righteous, and for the righteous only, but the wicked have stepped forward to their own condemnation, and claimed the privileges of the righteous, bringing temporal and eternal judgments upon their generations. Hence, that which is a blessing to the righteous, will prove a cursing to the wicked. The ark of God, while it remained among the righteous, brought blessings, and glory, and honour, and great joy; but when it was taken by the Philistines, who had no business with it, it brought cursing, and plague, and desolation, and death, upon their numerous hosts. So will God punish the wicked for daring to claim a divine institution which was only intended for the righteous.

INTERESTING DISCOVERY AT OLD PANAMA, OF ROMAN COINS NEARLY 1600 YEARS OLD.

(*From the Panama Echo, April* 19.)

It will be remembered that in the *Daily Echo*, of March 9, a short paragraph announced the discovery of an earthenware vessel containing copper coins, at Old Panama. Yesterday we were favoured with a careful inspection of these relics of old times, by Dr. Authenreith, of this city, into whose possession they have now come.

Not professing to be a numismatologist, we are of course unable to read and interpret the inscriptions, but it is evident that they are all of Roman origin, many of them containing quite legibly, the names of Maximinus, Diocletian, and Constantine. By this, therefore, we have a clue to their date. Who the Maximinus was, we are not able to determine, as there were many Emperors of that name in the third and fourth century; but from being associated with the coins of Diocletian, it is perhaps possible that he was the one who ruled jointly with that Emperor between the years A. D. 284 and 305. Diocletian is well known as one of the most violent persecutors of the early Christians.

"Diocletian's fiery sword
Worked busy as the lightning—then was Alban tried,
England's first martyr."

Constantine is remarkable as having been proclaimed Emperor at York, in 306, by the Roman legions in Britain; and though this title was not confirmed to him, he was placed in full authority over Gaul, Spain, and Britain. After having defeated all the other aspirants for the throne, he at last became sole Emperor of the Roman Empire, and in 323 embraced Christianity, and removed the seat of government from Rome to Constantinople.

The coins of these three Emperors are well known to antiquarians in Europe, and are constantly found at all the old Roman stations, and sometimes in considerable quantities. The most interesting question is, how they found their way to old Panama! Perhaps some adventurer from Spain brought them over with him—some old antiquarian, who carried with him to the new word these relics of the old. Did they ever fall into the hands of the buccaneers, who, finding them to be neither gold nor silver, threw them away in disgust? Or did the owner, valuing them more than the riches that surrounded him, hide them in the ground, from the grasp of the plunderers? These questions must, we fear, remain forever unanswered.

These are, we believe, the first Roman coins ever discovered upon the continent of America, and as such, and from the locality in which they have been brought to light, they will doubtless possess much interest in the eyes of those curious in such matters, although their intrinsic value is probably not worth more than that of the old copper they contain.

TRUTH is a rock of strength sufficient to bear the universe; error, a mire in which bodies sink in proportion to their gravity.

VARIETIES.

Louis Napoleon wishes to re-impose the penalty of death for political offences.

On Sunday, the 17th of April, in the vicinity of New Orleans, some soldiers and the inhabitants got into an affray, and several persons were severely injured.

It is said that the Empress of China is a Christian, and the Emperor himself more than half a convert.

Even to have a bad wife is better than to be a poor, neglected, vile bachelor, who is in all things both the centre and circumference of his own existence.—*Adam Clarke.*

Lord Shaftesbury says that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

The *Mansfield* (Ohio, U.S.,) *Statesman* talks of a "Brotherhood of Thieves," having branches and high officers in every state of the Union. Death is the penalty of any betrayal on the part of the members, who are numerous and respectable, many of them occupying important positions in church and state. Other papers discredit the matter.

Spirit Rappers.—The *Utica Gazette* learns that there are now in the lunatic asylum in that city about thirty patients whose insanity is traceable to the spirit rapping delusion, and the whole number of such patients in the United States is estimated at no less than six hundred. What good have the "spirits" done, to counterbalance this fearful evil?—*New York Herald, April* 26.

Spirit Rappings and Necromancy.—One of the Churches in the Presbytery of Chilicothe, Ohio, has suspended two of its members, who had been engaged in spirit rapping. The Presbytery adopted the following resolutions as to the rappings—"Resolved—That the practice of spirit rappings (so called), as it prevails in many parts, is, in view of this Presbytery, a revival of the old abomination of necromancy, so decidedly condemned in the word of God.—*New York Herald, May* 14.

Writing in Posted Newspapers.—In consequence of the frequent practice of writing in newspapers addressed to America, the Postmaster-General has instructed the deputy postmasters, throughout the kingdom, to use every endeavour to detect such writing; and has ordered that all newspapers addressed to America, which are discovered to contain any other writing than the addresses of parties for whom such newspapers are intended, are to be charged treble letter postage.—*Lloyd's Newspaper, May* 15.

The latest Miracle in Paris.—The last miracle of animal magnetism has not only turned all the tables in Paris, but all the hats, and even all the heads which they contain. On Monday night the experiment was tried at the house of a gentleman, and the papers relate the result—In the first place, a light mahogany tea table, with six legs and two castors, was placed on the waxed floor of the *salon*, and the palms of the hands of four persons (two ladies and two gentlemen) were placed upon it. The formation of a chain or circle, connected by the touching of the little fingers, being a mere pedantry of those who know little of the subject, was not observed. In three minutes the table cracked, undulated, and then moved. On being directed by the will of one of the party it moved along the floor, slowly or rapidly, to the right or the left, forward or backward; when thus directed it also rose on two legs, and resisted strong pressure before it would come down. While standing on two legs it also turned round to the right and the left, as directed by the will. A child of seven, weighing 35 pounds, was put upon the table, and it then moved as before, though somewhat less rapidly. Similar experiments were made with other tables, one smaller and one larger. The former moved freely under the hands of two of the French scientific gentlemen, going round, and backward and forward, and rising upon two legs or one, in exact obedience to their volition. They fully admitted the astonishing reality. A large table weighing 75 pounds was tried, and the experiments were perfectly successful. It moved rapidly and freely, and rose upon two legs by the volition of one of the party—an effect equal to raising a weight of fifteen pounds.—*News of the World, May 8th.*

It is stated that the Emperor of Russia has been notified by the Pope that he intends to set up a staff of priests in Poland.

The idle should be classed among the dead, they are a sort of dead men who can't be buried.

A negro undergoing an examination at Northampton, Mass., U.S., when asked if his master was a Christian, replied—"No, sir, he's a member of Congress."

Philosophers say that shutting the eyes makes the sense of hearing more acute. A wag says that this accounts for the many closed eyes that are seen in our churches.

Wonderful things are related of table turnings and spirit rappings in America, Germany, France, Denmark, and England. If all is true that we hear, infidels, sceptics socialists, secularists, and all other ists who disbelieve in present revelation from God, must look out, or in spite of their teeth they will soon believe in supernaturals. Lucifer seems to be brushing up his almost rusty armour, for a decisive struggle.

Russia, having defeated the policy of France at Constantinople, in reference to the guardianship of the holy places in Palestine, seems now to be steadily and resolutely engaged in carrying out a plan for absorbing all the various Greek sects, and uniting them in one great Oriental Church, with the Emperor of all the Russias at its head. Not content with the vast temporal sway which he possesses, the Czar aspires also to establish an absolute spiritual dominion over all the sects and races who profess the faith of the Greek Church. This must be taken as part and parcel of the policy by which he hopes to advance the influence and power of Russia in the East. Having gained his ends, as relates to the holy places, it is said that he has abated all other demands upon the Porte, and that a perfectly good understanding now prevails amongst all the powers at Constantinople. But we hear it still asserted that the armaments of the Russians are going on at Odessa, and that a large fleet will shortly be afloat in the Black Sea. We believe, however, that the hour has not yet arrived at which the Czar will dare to throw down the mask, and to bid defiance to the whole of Western Europe.—*News of the World, May* 22.

THE SEER.

The Seer, the Seer! absorbs my thought—
A man by inspiration taught,
Through whom the Almighty still reveals,
By whom the sacred Spirit seals.
The Seer, the Seer, our Father bless,
Crown him with light and righteousness.

With the pure stream of truth and love,
Each day refresh him from above;
To him thy sacred counsels show,
That wisdom to thy Saints may flow.
The Seer, &c.

Make him to Zion a defence;
Justice to all, may he dispense,
Till gathering millions sound thy praise,
Within her gates, in latter days.
The Seer, &c.

May purest zeal his soul inspire,
Offspring of love's celestial fire;
Benign benev'lence cheer his heart,
And kindly sympathy impart.
The Seer, &c.

This prayer for Brigham we present—
Defend him from each base intent,
His household bless, his days prolong,
And daily make his faith more strong.
The Seer, &c.

M. W.

A CROP OF ACORNS.

(Selected.)

There came a man, in days of old,
To hire a piece of land for gold,
And urged his suit in accents meek—
"One crop alone is all I seek;
That harvest o'er, my claim I yield,
And to its lord resign the field."

The owner some misgivings felt,
And coldly with the stranger dealt,
But found his last objection fail,
And honied eloquence prevail,
So took the proffered price in hand,
And for one crop leased out the land.
The wily tenant sneered with pride,
And sowed the spot with acorns wide;
At first like tiny shoots they grew,
Then broad and wide their branches threw,
But long before the oaks sublime,
Aspiring, reached their forest rime,
The cheated landlord mouldering lay
Forgotten with his kindred clay.

O ye whose years unfolding fair,
Are fresh with youth, and free from care,
Should vice or indolence desire
The garden of your souls to hire,
No parley hold—reject the suit,
Nor let one seed the soil pollute.

My child their first approach beware,
With firmness break the insidious snare,
Lest as the acorns grow and throve
Into a sun-excluding grove,
Thy sins, a dark o'ershadowing tree,
Shut out the light of Heaven from thee.

LYDIA H. SIGOURNEY.

ARRIVAL OF ELDERS O. PRATT AND D. RICHARDSON.—We have much pleasure in announcing the arrival, May 29, of Elder Orson Pratt, of the Quorum of the Twelve Apostles. He embarked at New York, May 18, on board the steamship *Asia*. He is in excellent health and spirits. Elder Darwin Richardson, late on a mission to Jamaica, landed at Liverpool, May 29. He sailed from Kingston, Jamaica, April 10, on board the *Caroline*.

SALT LAKE VALLEY MAIL.—At last the way is open. After a long drought we are again refreshed with a copious supply of intelligence from the land of Zion. *Deseret News*, from No. 26, Vol. ii, to No. 9, Vol. iii, have dropped in upon us, all at once. All is well in the mountains. The Saints are prospering in every good work. We have not room to say more this week. The Saints may prepare for a feast next week.

ADDRESSES.—Edward Martin, 41, Charlotte Street, Glasgow.
John C. Armstrong, Lewis Balson's, North Allington, Bridport, Dorsetshire.

LIST OF MONIES RECEIVED FROM THE 19TH TO THE 26TH OF MAY, 1853.

	£	s.	d.
William McGhie	5	0	0
James Frewin	5	0	0
George Simpson	2	0	0
R. J. Townsend	5	0	0
James Linforth	3	10	0
Richard Morris	5	0	0
John B. Pears	5	0	0
Carried forward	£30	10	0

	£	s.	d.
Brought forward	£30	10	0
Edward Weaver	5	0	0
John Memmott	15	0	0
Simon Irwin	5	0	0
Thomas Kempin	6	0	0
Francis Kirby	2	0	0
	£63	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 25.—Vol. XV. Saturday, June 18, 1853. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852, 10 A. M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

(*Concluded from page* 152.)

(*From the Deseret News.*)

October 7, 6 p.m.

The quorums of Seventies met in the Tabernacle, and were called to order by President Joseph Young, when a hymn was sung. Prayer by Elder Levi Hancock. A hymn, "Sweet is the work my God, my King," was sung.

President JOSEPH YOUNG enquired if there was any person present, who could report the situation of the brethren who were not yet arrived from the States? The brethren reported the sugar company had lost eighty head of cattle by a storm in one night; many had not any flour, and great sufferings prevailed, and the sugar company were living on their frozen oxen.

Elder YOUNG remarked—Many persons who have been ordained into the Seventies, are anxious to know when they can be organized. I now say, let them apply to the Senior President of any quorum, and if there are vacancies, step in and fill them. He then brought forth the subject of the Seventies' Hall of Science, on which, nothing had been done for the last twelve months, although he had now got in his possession a saw mill, which was ready to run, which would supply the lumber for the hall. There is a load now on my shoulders, and I shall want to know if that load is to be taken off me. The mill that we have has an excellent natural dam, which was proved by the freshet of last spring; and the saw being circular, will run with great rapidity, for we can turn the whole of the Cotton-wood Creek upon the wheel if we wish. If you have a mind the rotunda can be built, and the roof can be put on, next fall.

ZERA PULSIPHER enquired—How much we sacrificed when we were driven from Kirtland, or from Missouri, or from Nauvoo; and answered, every time an immense deal more than would build the Hall of Science.

LEVI W. HANCOCK reviewed the rise of the Church. When there were but thirty-two members they were ordered to build a Temple 68 feet by 95 feet, two stories high; and if we would all work together we could build that Hall of Science.

J. M. GRANT—I once voted that no man should be allowed to come to meeting unless he would behave himself; and I have not rescinded it. The Seventies voted to build a Hall, and it remains with them to fulfil that covenant.

The Tithing Office knows no Presi-

dency, no Twelve, no Seventies, no Elders, Priests, Teachers, or Deacons, but it has to do with individuals; and we see the result—it rears up Tabernacles, Council Houses, and other buildings when wanted. There has been, and is, a disposition among the Seventies, to have a Seventies' Hall; and you can build it, but it will require both dollars and hard knocks, and a pile is wanted to carry it on. And I pray the Lord to help you to do your duty.

B. L. CLAPP—I have been whipped for not living in this city, and my only excuse is, I am not a smart enough man to live in Salt Lake City.

JOSEPH YOUNG—I was perfectly satisfied two years ago, if I and my Counsel and the Seventies had been let alone, we should have built a good old fashioned meeting house, have had it dedicated, and been in it by this time. Over 6,000 dollars has already been expended on the Hall, and the basement is not up, by four feet.

NATHAN TANNER moved that the mill be sold, and the Hall thrown up. Seconded, but not carried.

JOHN PACK had been absent three years, had returned and found his family in debt, but was willing to do all he could. Then let us build up the Hall and receive instruction therein.

President B. YOUNG—I requested Brother Tanner to make that motion. A man that is not smart enough to live in this city, is not fit to preside over this body of men. When God calls a man to preside, He gives him wisdom to preside, so heap the blame on to me. I want to let you know I have heard all that has been said this evening. I will appeal to every Seventy who was in Nauvoo, whether that Hall was not a credit to the Seventies, it was so admitted in New York and in England. I was the designer of that Hall, and I am ashamed of it, it is too small; to do credit to this body of men, let them build a Hall that will contain 15,000 persons; the Seventies were laying plans in winter quarters, to get nails and glass for a hall in the mountains.

This body of men have the privilege of building a hall, and it will belong to the Church. I have not the least fear of any division in this Church, for I can turn them whithersoever I will. (Amen.)

There is a foundation laid to build upon. He then spoke in praise of John D. Lee building the hall in Nauvoo.

We will build our temples and our halls of science ourselves, for the Lord has suffered us to be driven 1000 miles from any place, and we have got to build for ourselves. My good sense taught me that the Seventies would want a hall, and I say, Stretch forth on the right and on the left, in the front and in the rear, and show what you can do.

I wish to ask this people, if you know the doctrine you have been teaching? What is to be done to prepare this earth for a millenium. These Latter-day Saints have got to do it, or else they will be removed, and others will be placed in their stead. Can you and I do anything but what God requires at our hands, or what He approbates in the Heavens?

Joseph received the pattern of the temple in Kirtland, and said he to me, If this people would do as they were told, it would be superfluous to have a revelation. And if you are covetous and indolent, you may get a revelation in regard to this hall. The nerve, bone, and sinews, are the only capital to build with, and no other capital exists in reality. One-third of the capital of the Saints should go to enhance the beauty of the city, but let them hoard it up, and they are a poor, poverty-stricken people.

If this plain, simple building (the Tabernacle) were now lying in its native state, you would not be as rich as you are today. Can you build that hall? Yes, I can build it myself.

Gentlemen, your hall is commenced, and if there is anything to regret, on my part, it is that the hall is too insignificant; and yet it can't be beat in America. It would be an ornament to any street in London.

I can go and pick up the very property now, that will be lost in one year to come, in horses, oxen, &c., and that very property will be sufficient to build it. Now make yourselves poor, and then show you know how to make yourselves rich again, that is on rational principles. If you want a hall, go and build it. You can't find a man who has been here two years, but can get his bread and garden sauce. "Mormonism" has done all for me, and I always thank God, that He sent Joseph the Prophet, to reveal His will.

Now turn out your teams and send men to work on it, until it is built. May the Lord bless you, brethren. Amen.

Dismissed with benediction by A. P. Rockwood.

October 8, 2 p.m.

Opened in the usual manner, by singing, prayer, and singing.

Elder JOHN YOUNG remarked—While the President was preaching this forenoon, I meditated and enquired if we appreciated the blessings conferred upon us! No people under the whole heavens are blessed as we are, for we have Apostles, Prophets, and all the gifts of the holy Priesthood, and are taught the way of Eternal Life, and we are just as sure of salvation, as though we were saved already, if we continue in well doing.

The whole world are lulled asleep in wickedness and sin, and we are the happiest people on the earth, and are increasing more in the knowledge of the truth daily.

He alluded to those murmuring spirits who came in; said he, they know nothing of suffering, in comparison with the first settlers of this Valley, many of whom lived on ox hides and hoofs, and the bodies of wolves, and felt glad to get them, and when they clambered the mountains to get leeks, with the Indians, they were too feeble to pull them out of the ground. You, who murmur and complain, you know nothing; then cease your murmurings, for you need never go hungry one day, but can live on the best of flour, &c.

President KIMBALL—The truths advanced, seem so plain and simple, that I feel assured the people will do right. When you go home from this place, cherish what you have heard, and you will not be left in darkness. He instructed mothers, in the duty of training up their children, the same as recorded in the Book of Mormon, and testified of Joseph Smith having placed all the keys and powers of the Apostleship upon the Apostles; and every man and woman who fight against it, will be damned; and every nation who oppose it, will wither as a branch severed from a tree.

A few years ago the world would not believe in revelation, and Joseph was called "old Joe Smith, the money digger," but now all the world either believe in revelations, through the Spiritual Rappings, or else are going a gold digging.

President YOUNG spoke on the sin of shedding the blood of Joseph the Prophet.

Singing. Benediction by Elder Hyde.

October 8, 6 p.m.

Quorum of High Priests met, President John Young presiding. R. Cahoon, and G. B. Wallace, Counsellors; S. M. Blair, clerk. Meeting opened by singing. Prayer by Counsellor Wallace. President John Young observed the quorum of High Priests had met to transact business, and not to have sermons. President B. Young moved that all who had been ordained High Priests and had come to the Valley, and were re-baptized, should be received as members of the quorum, by their giving in their names to the clerk. Bishops E. Hunter, Felt, and Heywood made some remarks, followed by President B. Young, on Tithing, and the future plan of the Bishops keeping their books; and requiring the members of the wards to settle with their respective Bishops, &c.

Meeting closed. Benediction by Elder Erastus Snow.

October 9, 10 a.m.

Conference called to order by President Kimball. Choir sung a hymn. Prayer by Patriarch Morley, and singing.

Elder LORENZO D. YOUNG remarked—I have thought, while sitting in this Conference, that I had attained to happiness and heaven. When I see thousands of intelligent beings gathered from the four quarters of the earth, in this spacious hall, it speaks louder than thunder, that this is the Kingdom of God. I feel as though I was in Zion this morning, and sitting in heavenly places, and hearing instruction; it breathes forth a spirit of peace, union, and power, and it makes every person happy.

It required a man of strong mind, power, and energy, to testify that God had spoken unto him, by an Angel, unto a generation of men who were sunk in wickedness and sin; yet such a man was Joseph, the Prophet; and I testify before you that he brought forth the work of the Latter days, and we are the fruit of his labours.

I ask you who were brother Methodists and Baptists, why did you not continue with them? Simply because you saw that you were standing on a slippery foundation, and beheld greater light when this work was presented unto you. If I am not in the Kingdom of God now, I say farewell to all happiness, and future hope of glory, but I am in it, and experience the blessings thereof.

The Lord has brought us by His power and guidance from a land of oppression, sickness, disease, and death, to a healthy land, and a valley of peace and liberty.

I say to you, heads of families, if you

are not now laying a foundation for happiness and rest, where do you expect to do it? I shall be rewarded according to my works, but those who expect ease in Zion, when they wake up in the resurrection, will find they have no inheritance therein.

If you can shew me a man who is not selfish, you shew me *no* man at all; if you shew me a woman who is not selfish, you shew me an idiot, and one who knows not the way to happiness, or a crown of glory.

When you see an opportunity of doing good, and neglect that opportunity, you will find that you have been led by the adversary, on to the wrong path, and are travelling the wrong way.

Know ye, that the Kingdom of God is set up on the earth, and you are living in the days of Prophets and Apostles; and the Kingdom will continue to roll until it fills the whole world. Then let us do everything willingly that is required of us.

President KIMBALL presented the names of Elam Luddington, and Levi Savage, junior, to go on missions to Siam, with Chauncey West. They were present. They rose and said they were ready to start, (although thus notified for the first time.) Voted unanimously that they should go.

He then asked if we should build the Temple, of stone from Red Bute, adobies, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our President is perfectly able to give us a design of what we want for the Saints to get all their blessings in.

He then related the visit of the ancient Prophet, to the potter in his factory, with the parable thereon, applied to the Saints. He said he was proud, and had occasion to be proud of his religion, and the Elders, the brethren and Saints, and especially when they do well.

Brethren, shall we have the Temple built of stone from Red Bute, adobies, rock, or the best stone the mountains afford?

Motioned, that we build it of the best materials that can be got in the mountains.

G. A. SMITH—If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances, it will be a drag; and if we build a splendid Temple, property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. *And motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford.*

JOHN TAYLOR—It would cost more money to build a house of stone than adobies. He showed that in England and France they fetched their stone for public buildings from a great distance, and at an immense expense. And if the Gentiles do it, in the name of God and common sense I say, we must be a poor, miserable set of beings, if we cannot do the same. We are going to receive our washings, anointings, and endowments therein. If we are cramped in our feelings in building a Temple, we should feel afraid of having cramped blessings. And seconded the last motion.

E. T. BENSON added—*And the Presidency do as they please, and proceed to its completion.*

President H. C. KIMBALL—"*It is motioned and seconded that we build a Temple of the best materials that can be obtained in the mountains of North America, and that the Presidency dictate where the Stone and other materials shall be obtained, and be untrammelled from this time henceforth and for ever.*"

Carried unanimously. Choir sung a hymn. Benediction by J. Taylor.

October 9, 2 p.m.

Opened by singing. Prayer by Lorenzo Snow, and singing.

President YOUNG—When cases of difficulty come before me I feel very acute at times, but at the present I feel very careless. If we could get the male members to hear, it would be sufficient. It is concerning the kanyons. Wood is the prominent product looked after, and the men who get it, have an experience; there is no excuse for men to curse, and swear, and fight; and I think an expression by this Conference will have a salutary result. A few years ago, the Legislative Assembly disposed of several kanyons to certain individuals. He related the actions of different individuals, swearing and quarrelling, and "leaving their religion at the mouth of the kanyon," and exhibiting to the community, the disgraceful language and conduct of some men. He called on the

community to frown down such conduct. It must be a mighty good flock of 8,000, 10,000, 20,000, or 30,000 sheep, without having some bad ones among them, having the itch, &c. I don't want to destroy the sheep, but to wash them and get them clean.

It is my decision that those kanyons be put into the hands of good men, to put gates at the mouths, and make good roads, and take toll for pay. He then exhibited the conduct of some persons getting into debt, shewing their hypocritical conduct towards the Church and the authorities. And when persons don't live to the truth, what is the cause? There must be a devil somewhere.

This community has paid the Gentile merchants in the neighbourhood of $300,000 within the last six months. There is not a span of mules that could drag the silver across the plains, that either of those stores have taken.

If this people had the knowledge that angels have, and do as they do, they would be sent to hell, before the rising of another sun; but as it is, God winks at our ignorance.

Consider we don't own the kanyons. Then let them go into the hands of men who will make good roads, and pay them for it.

We, as the Church of Jesus Christ of Latter-day Saints in the capacity of a Conference, give it as our opinion, and recommend the officers of State, to put the Kanyons into the hands of men, who will make good roads, and the timber accessible, and let the people have the use of the same by paying toll. If this is your mind, signify it by the uplifted hand. [All hands up.]

Now, Judges of Great Salt Lake County, Utah, or other Counties, take due notice, and govern yourselves accordingly.

He then spoke of the Temple, and the different stone from San Pete, red sandstone, and bastard marble, and adobies mixed with pebble stones and straw, and said he, the Temple made of adobies and pebbles, will be the strongest; I am talking of the durability of the building. The adobies and pebbles will petrify in five hundred years, and will do to cut into mill rocks, when the others are dissolved. Rocks are always composing and increasing in strength, or decomposing and decaying. The adoby houses will be better in fifty years, than they are the day they are finished. I give it as my opinion that the adoby wall will be the best building.

Choir sung a hymn. Benediction by J. M. Grant.

Sunday, Oct. 10, 10, a.m.

Conference called to order by Elder O. Hyde. Singing. Prayer by Elder Hyde, and singing.

Elder JOHN TAYLOR rejoiced to be in the midst of a people where the greatest amount of wisdom and happiness is gathered together on the face of the earth. In no other place, have I found the people protected in their rights; and this places us above the rest of the human family, and is positive proof that God is with us.

He related a conversation with a French communist editor, proving that the Saints have done ALL which the French have failed to establish. You may trace Catholicism and Protestantism, and let them do their very best for mankind, and you behold the world in its present wicked condition. There is not one man that DARE say that the Heavens have been opened to him, and an angel has been sent unto him; there is not one DARE testify that he knows there is a God, or that He has spoken to the people from the Heavens.

Then presented many ideas that naturally come to a reflecting mind, showing a superior intelligence, to man; and who it is, that imparts the intelligence to man; comparing the superior intelligence that regulates the planetary system, so nicely, that the philosopher himself, imperfect as he is, can compute the exact time of the re-appearance of a planet, though it may be one hundred years hence, showing life, vitality, symmetry, and beauty, that cannot be improved upon. Everything is perfect, beautiful, and harmonious, that man has had nothing to do with; even animal life, birds, fishes, &c., they are admirably adapted to move in their respective spheres; and if man had stood in his place, there would have been the same beauty in the government of man as there is in the government of God. Why the wars, commotions, misery, and ruin? It is because man has forgotten God; and everything proves that he is incompetent to rule, or make himself happy. It is the departure from God, that is the cause of all the ruin, distress, and misery, there is in the world, and nothing less than a return to God, can reinstate man, and the world, in their pristine beauty.

He spoke of the English conquering a portion of Asiatic country, growing opium, sending it to the Chinese, who destroyed it, according to the law of nations, same as the people in Boston destroyed a cargo of tea; this brought on a war, and an immense deal of blood was shed.

Again the Americans sent General Taylor to some disputed Territory in Texas, which caused a war with Mexico; and so the annexation of the Californias.

Also the Danes and Swedes went to war, and Austria sent a large army, for whom they had no employment, to take a portion of the Territory, like the monkey sitting as umpire between the two cats, and eating a slice of cheese on each side, until he got it all.

Here is a spirit of union, peace, order, and intelligence, which is communicated to us by the great Eloheim. Then let us be careful how we use our blessings, for we have a Prophet, Seer, and Revelator, who stands between us and God; and the time will come, that "thy will may be done on earth, as in heaven." Amen.

Elder O. Hyde—When we talk of things of which you have heard, read, or understood, they touch every sensitive feeling. He explained the cause and nature of quarrelling, whether in a domestic or national capacity. And when the Creator of the Universe sent forth His messenger to bring peace to the earth, the inhabitants would not receive him, and commenced to slay all the male children, if peradventure they might slay the messenger, and so continue their mastery.

It is lust and misguided appetite that lead men astray; and those nations, who have been contending with each other, must become the kingdoms of our God, &c.

The reports of the several Bishops, were then read by the Clerk of the Conference.

Choir chaunted a piece of sacred music. Benediction by John Taylor.

October 10, 2 p.m.

Conference called to order by Elder O. Hyde. Choir sung "Guide us, O thou great Jehovah." Prayer by J. L. Heywood, and singing, "Behold the great Redeemer comes."

A blessing was asked on the bread, by Bishop Roundy.

President Young said—"It is moved and seconded that Franklin Dewey go on a mission to Siam." Unanimously carried. He then gave notice that he expected Conference to close that afternoon, and requested business to be brought forward. To satisfy my feelings, I should like Conference to continue another week, but it may not be necessary.

I want to answer Father Draper's enquiry, inasmuch as the people have entered into covenant to do as I tell them. I say to Father Draper, and the rest of the people who are present, and I want you to tell your neighbours, and teach it to your children, let all the people know what I say—do good from this time, henceforth and for ever; and never commit any more sins, while you live; and love the Lord with all your heart; do good to your neighbour, and let that extend to all the human family. I say to Father Draper in particular, make yourself happy, and live with your children, get what you want to eat, and drink, and wear, and bless the people.

Elijah Newman said—One day when I had been standing guard in the snow all night, Brother Joseph Smith called me in to warm myself. I asked him, "Brother Joseph, haven't you got to be killed like another man?" "I have," said he. "Then who will take your place when you are killed?" Said he—"I will answer it in this way, Who succeeded the Saviour when he was crucified?" It was manifested to me, that Brigham Young would be the leader, and it is so now.

A blessing was asked on the water.

Alexander Badlam, Levi Gifford, George D. Watt, and Noah Packard, expressed their feelings.

Erastus Snow—To those brethren and sisters who have lately come in, and want to know when we are going to Iron County, I answer it will be either the last of this week, or the beginning of next week. Those mechanics who understand any branch of the Iron trade, are particularly requested to go with us to Iron County.

Joseph Young spoke on erysipelas, a disease brought from the Mississippi and Missouri bottoms; and recommended the brethren to steep the Quaking Asp bark, make tea, and drink it; and said men might prolong their lives if they had a mind to take care of themselves.

H. C. Kimball—I move that this Conference adjourn to the 6th day of next April, at 10 o'clock a.m., at this place. Seconded, carried.

Choir sung a hymn. Benediction by Elder O. Hyde. T. B.

THE TEMPLE.

(*From the Deseret News.*)

Agreeable to previous notice, the people—men, women, and children, began to assemble on the Temple Block, about ten A.M., Monday, February 14th, 1853; as clear and lovely a day as the sun ever shone on in Great Salt Lake City, with from one to three inches of snow on the ground, in some places, and others quite bare; with some six inches of frost in the earth, though the thaw was mild through the day. While the people were assembling, they were cheered with the sweetest strains from the Brass, and Captain Ballo's bands.

President Young arrived at half-past ten, and with his Council and the Assembly, witnessed the survey of the site of the Temple, by Jesse W. Fox, under the superintendence of Truman O. Angel, Architect, which was completed about eleven o'clock; when the President and Council, the Twelve Apostles, &c., removed to the east line; and Marshal Little, assisted by the police, pointed out the various lines to the great multitude, consisting of several thousands; who formed around it a hollow square, and retained that position while the President addressed them, in a most thrilling speech of about thirty minutes, so as to be heard distinctly in all parts of the vast assembly.

The President briefly recounted many vicissitudes through which the Church had passed, the difficulties they had had to encounter in Ohio, Missouri, and Illinois, and how they had been led by an overruling Providence to this consecrated spot; that seven years to-morrow he left Nauvoo, not knowing which track he should go, only as he had learned by dreams, and visions, and revelations, that there was a good place for the Saints in the mountains; and that when he arrived on the spot where he then was, he declared *that* the place for a Temple, though the Valley had not then been explored. Messengers had gone to the north, to the west, and to the south, to find a better place, but they had not then returned. [There were many witnesses present who would have testified to this truth, had they been called on.—Ed. *News.*]

No one need be discouraged because they had not had all the privileges that many of the older members had had, of being robbed, and driven, and mobbed, and plundered of everything they had on earth, for he would promise all who would remain faithful, that they should have as much as they wanted, in some form or other, for they should be proved in all things. Neither was it required of the Saints now, to sacrifice all they possessed, and deprive themselves of the comforts and necessaries of life, to build a Temple, as it was in Kirtland, if the Saints would pay their tithing, for that would be an abundance, and all that would be needed.

Neither did he want any one to pay tithing who did not wish to, who did not do it cheerfully, for the Lord had no need of it. He wanted no endowments himself, and many of his brethren needed no endowments, they had received all the endowments they could have, from the hands of the Prophet Joseph, before the Temple in Nauvoo was completed, even all the keys and tokens necessary to admit them into the celestial kingdom; that the blessings for Saints to gain by paying tithing, and helping to build a house unto the Lord, were their own endowments, and those of their friends, living and dead, and of all the upright.

That it mattered not whether we were permitted to enjoy the Temple we were about to build, or be driven from it the day after it was finished; it was for us to do our duty and leave the event with our Heavenly Father, and let Him do as it seemeth Him good with His own House.

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a Temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this Temple.

In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.

The railroad must be completed before

we can do much towards laying the foundation of this Temple, which we wish to do on the 6th of April next. Brethren, what say you to this?

Brother Joseph often remarked that a revelation was no more necessary to build a Temple than a dwelling-house; if a man knew he needed a kitchen, a bedroom, a cook room, a wash room, a parlour, a dining room, &c., he needed no revelation to inform him of the fact; and I, and my brethren around me, know what is wanting in a Temple, having received all the ordinances belonging therein, just as well as we do what is wanting in a convenient dwelling-house.

The united bands of music were then invited to the centre, the standard-bearer planted his ensign on the centre stake of the Temple plat, in full view of the whole multitude, the musicians formed a circle around, and gave a soul-cheering strain to "Auld Lang Syne."

President Kimball then offered the consecrating prayer, from a small Buggy, from which the President had addressed the assembly, in which he then sat with Counsellor Richards, calling on his Father in heaven for a blessing on all His Saints, and especially upon brother Brigham, the Prophet and President of His Church, for length of days, and wisdom to see the work completed which was then commenced; that He would store his mind with the riches of Eternity, that he might want for no good thing; that revelations and dreams, and visions might be given in fulness, and that he might be provided for in basket and store; that his wives and children might be blessed with the choicest of heaven's blessings, and of the blessings of the earth, that he might be blessed in his flocks and his herds, in his gardens and his vineyards, in his fields and in his storehouses, and in everything that pertained unto him; and his associates in the ministry with him, and their families with like blessings; and the Apostles and their families with like blessings; and all who had the holy Priesthood, and that the Priesthood might be sustained on the earth, and no power prevail against it.

He prayed also for the various missions on the earth, the gathering of the Saints, the return of ancient Israel, the upbuilding of Jerusalem, the restoration of the Lamanites, the redemption of Zion, and that the Gospel might speedily go to all nations, the sick be healed, the mourners comforted, the Saints rejoice, and be prospered in all their labours, and that the way might be opened for the coming of the Son of Man.

The ground for the Temple was consecrated to the MOST High God; to be a Holy Place, where no unclean thing should ever approach; calling upon his Heavenly Father to protect it from every thing that was evil; and that He would bless the Architect, the Superintendent, the Foremen, and all the labourers on the Temple, with wisdom, and understanding, and knowledge, and perseverance in the midst of all difficulties; and their wives, and children; and bless them in basket, in store, in orchards, and vineyards, and everything even as he had prayed for the President; even that they might be faithful to the end, and receive their blessings in the Temple; and that the angels of heaven might descend and visit them in that house, and dwell therein, and that God Himself might meet His servants there, and administer to them; and thus he continued praying, and it seemed he knew not when to stop, till his lungs failed him, and he said Amen. And all the people with joyful hearts shouted Amen.

The Presidency soon repaired to the south-east corner of the Temple site, where they soon succeeded in picking around a piece of earth, about one foot square, assisted by the Twelve, J. M. Grant, Mayor of the city, and others, but while doing this, a one-dollar silver piece fell on the square foot no one knowing from whence it came. President Kimball prophesied that it was a good token, and means would not be wanted to build the Temple.

After the earth was loosed around, about six inches deep, President Young said it was his privilege to remove *that*, and took the lump about one foot square upon his spade, and lifted it high up, and said "*get out of my way, for I am going to throw this,*" and there he held it, about one minute, before he could get room to lay it down, from off the Temple site, so dense were the multitude around.

The President then addressed the multitude, and declared the ground broken for the Temple, blessed the people in the name of the Lord, and dismissed the assembly, and all said Amen. Some went home and some went to work, to prepare for laying the foundation of the House, and much earth was removed that afternoon, for it was a general turn out of the

Saints; and those who could, had their tools ready.

Immediately after the adjournment, the Presidency and many others repaired to the machine and old blacksmith shop, now occupied by the Sugar Company, and saw one advance in the hydraulic press towards making sugar, which was very satisfactory, and some boiling, but the day was too cool within doors to wash the beets perfectly, or perhaps grind them; but we have no reason to doubt that we have the materials in our midst, from this time forth, to make all the sweet we need.

Thus we give the history of this day from our recollection, having had reason to anticipate, till an hour that men should rest, that we should have a full report from an experienced reporter.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 18, 1853.

LATE FROM SALT LAKE VALLEY.—We now give a summary of the news from the Salt Lake Valley, up to the end of March.

Home manufactures were being earnestly contended for. The Sugar Manufacturing Company had suspended operations at Provo, for a time, but the company had commenced the manufacture of molasses, which was eagerly sought after by the people. Iron and steel had been manufactured in Iron County, and the prospects of the works were good. Satinettes eight quarters wide (his loom would weave twelve quarters), jeans, cloths, and flannels, were manufactured by Mr. Gaunt. Nice fur and beaver caps were manufactured by Mrs. Kippen. Brooms were extensively manufactured by Thomas McMillan, and others. Straw hats and bonnets were also manufactured. Good crockery was in the market. Mr. Hemenway had manufactured fine and coarse horn combs, finished from the cold press. Governor Young had produced cheese not to be beaten in Cheshire, England. It was demonstrated that cotton would flourish in the Vallies. Cannel coal, as good as is found in England, is spoken of at San Pete. The *News* talks of breeding clams, crabs, lobsters, and oysters in Great Salt Lake. On New Year's Day, the Quorum of the Twelve Apostles, with the bands, met at the Council House, and proceeded to greet with a happy new year Presidents Young, Kimball, and Richards, Patriarch John Smith, and others. On the same day, the Social Hall was opened by singing by Elder Dunbar, a dedication prayer by Elder Amasa Lyman, and an address by Elder James Ferguson, after which dances and songs in character followed. The Dramatic Association closed their first season in the Social Hall, February 23. During the season, many performances took place, which were numerously attended, and which are highly spoken of. The Legislature assembled at Great Salt Lake City, on the 13th of December, 1852; the Governor's message, principally directing the attention of the Legislature to home manufactures, was read on the 14th; and the Legislature adjourned January 21, to June 1. A convention of delegates from the counties of Great Salt Lake, Utah, Davis, Weber, and Tooele, met at the State House, Great Salt Lake City, February 21, and adopted bills of prices for agricultural produce and mechanical and other labour. An agricultural society was also organized, called the "Deseret Agricultural Society." Elder John Murdock, late on a mission to Australia, was at Parowan. Elders Benjamin F. Grouard, Julian Moses, and — Hopkins, late on a mission to the Society Islands, had arrived in the Valley, the Elders in the Islands having been much oppressed by the French. Elders Addison Pratt, — Crosby, and others, from the Society Islands, were in California. An interesting report is given of the first

Conference in the Sandwich Islands, held on the 1st and 6th of April, 1852. On the 14th February, the Temple Block was consecrated, and the ground broken up. Since then, two hundred men had been engaged on the Temple works, under the direction of Elder Wilford Woodruff, and the excavation for the basement story was nearly completed. In consequence of the severity of the weather, the workmen on the State House, Fillmore City, suspended operations during the winter. Mr. Litler took the mail from Laramie, December 31st, but his horses giving out in consequence of the severity of the weather, and the depth of the snow, he commenced dragging the mail-bags (150 lbs. weight) by hand, tugged them several miles, but finally he cached (hid in the ground) the news-bag, and dragged the letter-bag nearly forty miles over snow from ten to twenty feet deep, to Great Salt Lake City. The winter had been extremely severe. An avalanche or snow slide came down the mountain in Mill Creek Kanyon, on the 19th inst., near A. Gardner's new mill which is now erecting, burying in its course a house where three men resided, one of which had gone fortunately a short distance down the Creek; on hearing the crashing noise, he returned and found in the place of the house, an immense bank of snow. Having nothing to dig with, he hastened down the Creek, three miles for help. After clearing away the snow, they found the body of Mr. Glover, having his skull broke in, part of the chimney having fallen upon him. Also found Mr. Powell, who fortunately escaped with some bruises, having lain on his face under the snow four or five hours, with part of the roof on him. We understand that Mr. Glover was an emigrant, spending the winter in the Valley.

A block, designed for the "Washington monument," had been cut, under the direction of the Legislature; of which block the *News* says—"No perfect marble having yet been quarried, as the best substitute, a block of whitish oolitic limestone from the San Pete quarry, was selected, and the stone is now complete, standing in the Utah library, ready to be delivered at Washington, as soon as the season and circumstances will permit. The following brief description is from the pencil of the youthful artist, who was too modest to add his name (William Ward) to the stone, to perpetuate the remembrance of forty days' labour—'*Description.*—The block is three feet long, two wide, and six and a-half inches thick. In the centre stands the beehive, the emblem of industry; over it is the motto 'Holiness to the Lord.' Above this is the all-seeing eye, with rays. Beneath the hive is the word 'Deseret.' Over these, springing from the ground, which is covered with different kinds of foliage, is a semicircular arch, enriched with the convolvolus. On each side are spandrills—in one is the symbol of union, enriched with foliage; in the other is the cornucopia. Near the edge is a fillet, one and a-half inches wide, and three-quarters of an inch deep.' This description is all-sufficient for our present purpose, though we will observe that, on account of fine particles of flint interspersed in the stone, the artist could not give that polish he wished, and which might have been completed in far less time had the stone been pure."

The deaths reported in Great Salt Lake City, in 1852, are 98; 90 of citizens, and 8 of strangers; 44 of adults, and 54 of children.

The following items are selected from the *News*—

"Let the brethren on foreign missions be patient about returning home, when the right time comes you will know it. Our prayers are in your behalf continually, and our Heavenly Father will never neglect His own."

"Wanted, a tanner and finisher of wash, glove, and all kinds of fine leather. Shall we have to import such an one from England? Send him on."

"Let those who come with the design of settling here, bring as much as they can

of the following articles—brown sheeting and shirting, cash price here from 20 to 30 cents; hickory shirting, 25 to 30 cents; Kentucky jeans, 75 to 125 cents; cotton flannel, 30 to 40 cents; prints of all kinds, 25 to 50 cents; diaper pins, needles, tape, satinettes, tweeds, fulled cloth, mill saws, butts, screws, files; nails, 25 to 30 cents; glass, 15 to 18 dollars per half box; latches, locks, bolts, shovels, hay forks, spades, hoes, hollow ware; steel, 37½ to 100 cents; knives and forks, spoons; foolscap and letter paper, per ream, 10 to 12 dollars; ink, per bottle, 2 dollars; blank books, sheet tin, sheet copper, nutmegs, combs, pasteboard; cotton batting, 50 cents per pound; cotton yarn, 50 cents per pound; school books, best kind blue drilling, seeds of all kinds. And nineteen-twentieths of these articles are not now to be had in Utah, at any price, and we must remain destitute of them entirely, until another importation, or manufacture them ourselves."

Since the above was written, we suppose the Deseretians have produced some combs and satinettes.

Throughout the Territory generally, a warm, lively, and vigorous feeling was manifested among the Saints. Industry, peace, and prosperity characterized the various settlements.

DEATH.—The *Deseret News* requests us to insert the following—"Died, in Tooele city, October 7, 1852, Eliza Anna, wife of John Rowberry, aged 39 years; disease—inflammation of the lungs."

FOREIGN CORRESPONDENCE.—*Australia.*—We have received a letter from Elder C. W. Wandell, dated Sidney, January 25, from which we learn that he had been baptizing, and he was expecting to baptize again, the week he wrote. On the 24th of the same month, he received a challenge to discussion, from a preacher, which challenge he accepted. The Saints were very much united, and they seemed determined to do the Lord's will in all things. Elder McCarthy was doing a good work in the Maitland district, and doors were opening around. Elder Wandell says—"We held our first Annual Conference at the beginning of the month, and the returns show considerable increase, and the present year bids fair to be a good one for the cause in the country parts."

The "Camillus."—We have received a letter from Elder Curtis E. Bolton, dated lat. 25 deg., long. 61 deg., May 4th. Elder Bolton says that the company were all healthy and well, that they were becalmed at the time of his writing us, but that they had had a remarkable run, not a hard wind, not a wave, having sailed smoothly along at from 7 to 12 knots an hour. He says that God had remarkably blessed the company, and that the captain had been very kind to the sick, having fed them from his own table. There had been on board, one death, of a child three weeks old; one birth, sister McKnight, of a daughter; and two marriages.

HOME CORRESPONDENCE.—*London Conference.*—Elder James Marsden writes us under date London, May 31. The Saints were increasing in spiritual gifts. Contributions to the Temple Fund, and payments for back *Stars* were coming up quite agreeably. Tract distributing was being perseveringly carried on; many people were not very willing to receive the tracts, but some persons were taking considerable interest in perusing our publications. Elder Marsden says—"The doctrine of polygamy causes a little hesitation and much thought, both amongst Saints and sinners. We have occasionally some blustering antagonism to contend with. Strangers who never before have heard 'Mormonism' explained, seem surprised that so much can be said in its favour."

The following sentence from Elder Marsden's communication, may be interesting to the country Saints—"It is our intention to hold a Conference on Saturday and Sunday, the 2nd and 3rd of July, and a Festival on a grand scale, on Monday, the 4th."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 375.)

Sunday, 8th. Went to meeting in the morning at the usual hour. Zerubbabel Snow preached a very interesting discourse; in the afternoon Joseph Young preached. After preaching, Isaac Hill came forward to make some remarks by way of confession. He had previously been excommunicated from the Church for lying, and for an attempt to seduce a female. His confession was not satisfactory to my mind, and John Smith arose and made some remarks respecting the doings of the High Council, in the case of said Hill; that is, that he should make a public confession of his crime, and have it published in the *Messenger and Advocate*. He proposed that Mr. Hill should now make his confession before the congregation, and then immediately observed that he had forgiven Mr. Hill, which was in contradiction to the sentiment he first advanced. This I attributed to an error in judgment, not in design.

President Rigdon then arose, and very abruptly militated against the sentiment of uncle John, which had a direct tendency to destroy his influence, and bring him into disrepute in the eyes of the Church, which was not right. He also misrepresented Mr. Hill's case, and spread darkness rather than light upon the subject.

A vote of the Church was then called on his case, and he was restored without any further confession, viz., that he should he received into the Church by baptism, which was administered accordingly.

After I returned home, I laboured with uncle John, and convinced him that he was wrong; and he made his confession, to my satisfaction. I then went and laboured with President Rigdon, and succeeded in convincing him also of his error, which he confessed to my satisfaction.

The word of the Lord came unto me, saying, that President Phelps and President John Whitmer were under condemnation before the Lord for their errors. For which they made satisfaction the same day.

I also took up a labour with John Corrill, for not partaking of the Sacrament; he made his confession. Also my wife, for leaving the meeting before Sacrament; she made no reply, but manifested contrition by weeping.

Monday morning, 9th. After breakfast, Mary Whitcher came in and wished to see me. I granted her request. She gave a relation of her grievances, which are unfathomable at present, and if true, sore indeed; and I pray my heavenly Father, to bring the truth of the case to light, that the reward due to evil doers may be given them, and that the afflicted and oppressed may be delivered.

While sitting in my house, between ten and eleven this morning, a man came in and introduced himself to me by the name of "Joshua, the Jewish Minister." His appearance was something singular, having a beard about three inches in length, quite grey; also his hair was long, and considerably silvered with age; I thought him about fifty or fifty-five years old; tall, strait, slender built, of thin visage, blue eyes, and fair complexion; wore a sea-green frock coat and pantaloons, black fur hat with narrow brim; and, while speaking, frequently shut his eyes, with a scowl on his countenance. I made some inquiry after his name, but received no definite answer. We soon commenced talking on the subject of religion, and, after I had made some remarks concerning the Bible, I commenced giving him a relation of the circumstances connected with the coming forth of the Book of Mormon, as recorded in the former part of this history.

While I was relating a brief history of the establishment of the Church of Christ in the last days, Joshua seemed to be highly entertained. When I had closed my narration, I observed that the hour of

worship and dinner had arrived, and invited him to tarry, to which he consented. After dinner, the conversation was resumed, and Joshua proceeded to make some remarks on the prophecies, as follows, he observed that he was aware that I could bear stronger meat than many others, therefore he should open his mind the more freely.

"Daniel has told us that he is to stand in his proper lot, in the latter days; according to his vision he had a right to shut it up, and also to open it again after many days, or in latter times. Daniel's image, whose head was gold, and body, arms, legs, and feet, were composed of the different materials described in his vision, represents different governments. The golden head was to represent Nebuchadnezzar, King of Babylon; the other parts, other kings and forms of governments, which I shall not now mention in detail, but confine my remarks more particularly to the feet of the image. The policy of the wicked spirit is to separate what God has joined together, and unite what He has separated, which he has succeeded in doing to admiration in the present state of society, which is like unto iron and clay.

"There is confusion in all things, both political and religious; and notwithstanding all the efforts that are made to bring about a union, society remains disunited, and all attempts to unite her are as fruitless as to attempt to unite iron and clay. The feet of the image is the government of these United States. Other nations and kingdoms are looking up to her for an example of union, freedom, and equal rights, and therefore worship her like as Daniel saw in the vision; although they are beginning to lose confidence in her, seeing the broils and discord that distract her political and religious horizon. This image is characteristic of all governments.

"We should leave Babylon. Twenty-four hours for improvement now, is worth as much as a year a hundred years ago. The spirit of the fathers that was cut down, or those that were under the altar, are now rising; this is the first resurrection. The Elder that falls first, will rise last. We should not form any opinion only for the present, and leave the result of futurity, with God. I have risen up out of obscurity, but was looked up to when but a youth in temporal things. It is not necessary that God should give us all things in His first commission to us, but in His second. John saw the angel deliver the Gospel in the last days. The small lights that God has given are sufficient to lead us out of Babylon; when we get out, we shall have the greater light."

I told Joshua I did not understand his remarks on the resurrection, and wished him to explain.

He replied, that he did not feel impressed by the Spirit to unfold it further at present, but perhaps he might at some other time.

I then withdrew to transact some business with a gentleman who had called to see me, when Joshua informed my scribe that he was born in Cambridge, Washington county, New York. He says that all the railroads, canals, and other improvements are performed by the spirits of the resurrection. The silence spoken of by John the Revelator, which is to be in heaven for the space of half-an-hour, is between 1830 and 1851, during which time the judgments of God will be poured out, after that time there will be peace.

Curiosity to see a man that was reputed to be a Jew, caused many to call during the day, and more particularly in the evening.

Suspicions were entertained that the said Joshua was the noted Matthias of New York, spoken so much of in the public prints, on account of the trials he endured in that place, before a court of justice, for murder, manslaughter, contempt of court, whipping his daughter, &c.; for the last two crimes he was imprisoned, and came out about four months since. After some equivocating, he confessed that he really was Matthias.

After supper I proposed that he should deliver a lecture to us. He did so, sitting in his chair.

He commenced by saying, God said, let there be light, and there was light, which he dwelt upon through his discourse. He made some very excellent remarks, but his mind was evidently filled with darkness.

After the congregation dispersed, he conversed freely upon the circumstances that transpired at New York. His name is Robert Matthias. He says that Joshua is his priestly name. During all this time, I did not contradict his sentiments, wishing to draw out all that I could concerning his faith.

Mr. Beeman, of New York, came to ask advice of me, whether he had better purchase lands in this vicinity, as he could not arrange his business to go to Missouri next spring. I advised him to come here and settle until he could move to Zion.

(To be continued.)

VARIETIES.

Dr. Holmes, of New York, has, after a long series of experiments, succeeded in discovering a method of preserving the bodies of the dead. The process is extremely simple—an artery in one of the lower limbs is opened, and a liquid injected in the blood.

The ship *William and Mary*, (of Bath, Me.,) Capt. Stetson, which sailed from Liverpool on the 24th March, with 208 passengers, bound to New Orleans, was totally lost on the morning of the 3d inst., the *Great Isaacs* bearing E.S.E., together with 202 of the passengers.

Table Moving at Rome.—Rome, May 20. Table-moving is now all the rage in Rome; from the Vatican and Quirinal to the "café" and "osteria," the mystic circle of hands is formed with universal success. The Pope himself has seen and verified the fact, and Cardinal Antonelli had the experiment performed at his palace.—*Liverpool Mercury, May* 31.

Baptisms in America.—May 14. Elder Jesse Turpin has lately baptised nearly thirty persons in New Jersey. Elder Preston Thomas has recently baptized about the same number in Texas, twenty-three were immersed in one evening. Many of these will emigrate to Utah this season, they will drive from a thousand to fifteen hundred head of loose cattle, and will probably take a northwestern course by the way of the head waters of the Arkansas, and strike the main emigrant road near Fort Laramie.—*The Seer.*

Mormonism.—We perceive that the man Hepburn has obtained permission to lecture in this town, five nights during the ensuing week. The admission being by sixpenny and threepenny tickets. Among the trash promised, we find lecture 3, "Casting out of 319 devils out of one woman! How God came to be God! That he was once a man, and has no power to create the spirit of man." And the 5th lecture is the disgusting secrets of spiritual wife doctrine, or polygamy and marriage for eternity, and the peopling of other worlds. We have received communications from numerous correspondents relative to Mr. Hepburn, which, however, we in mercy refrain from publishing.—*Cambridge Independent Press, May* 21.

Negro Jews.—A German traveller has discovered a race of Negroes near the kingdom of Bambara, that are Jews in their religious rites and observances. Nearly every family, he says, has among them the law of Moses written on parchments; and although they speak of the Prophets, they have none of them in writings. There are yet vast unexplored tracts of land in Africa, doubtless inhabited by negroes who have never looked upon the face of a white man. When adventurous travellers penetrate into these regions, much will be discovered and developed to astonish and interest the world.—*News of the World, May* 29.

Plundering the Coffin of a Pope.—We read the following in the *Bilancia* of Milan, under the date of Rome, May 2—"A very painful discovery was made the other day in the Basilica of Lateran. Those who are acquainted with the locality will recollect that Pope Martin V. lies buried in the nave. The body having to be removed in consequence of certain architectural repairs in progress, the coffin was opened in the presence of the chapter. To every body's surprise, nothing was found but the bones of Martin V.; the rings, the gold and silver chalices, the tiara, all studded with precious stones, had disappeared. Their existence in the coffin had been verified about 50 years ago."—*Ibid.*

Christianity in China.—A letter from Berlin, May 18th, says—"We have received intelligence that the Protestant clergyman, Dr. Neumann, and Madamoiselle Julia Poser, of Breslau, who have devoted themselves to the propagation of Christianity in China, had arrived at Hong Kong in the English ship *Artemisia*, and immediately left for Fou Kiang, a town of about 600,000 inhabitants, and where there already exist 11 Protestant churches, and several chapels of ease, at which English, American, or German clergymen officiate. At Fou Kiang, three female missionaries from the United States were busily employed in the work of conversion. One of them had a gratuitous primary school at which there were 42 pupils."

DAMASCUS is the oldest city in the world. Its fame begins with the earliest patriarchs, and continues to modern times. While other cities of the East have risen and decayed, Damascus is still what it was. It was founded before Baalbec and Palmyra, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin of the shore, it [Damascus] remains what is called in the prophecies of Isaiah, "the head of Syria."—*Life of St. Paul, by Conybeare and Howson.*

Two hundred recruits leave Leavenworth, June 15th, for New Mexico, accompanied by Gen. Garland, the new commander of the 9th department; Maj. Shephard, Capt. Schroeder, of the 3d infantry; Capts. De Lane and Calhoun, of the dragoons; Maj. Nichols, Asst. Adj. General De Leon Taylor, Lieuts. Stanley, Johns, McCrea, M. L. Davis, Rundell, McCook. These officers are to relieve those now in New Mexico. This affords an opportunity for emigrants to go out there, under safe escort.—*New York Tribune, May* 18.

THE POWER OF ANIMAL MAGNETISM.—A most distressing event, arising from experimentalizing on the recently discovered moving power of "animal magnetism," has happened to a young lady residing in Sussex-place, Old Kent Road. It appears that, in common with many others, she formed one of a party to test the truth of the moving of a table by means of this agency, and in doing so, the usual way was adopted of compressing the fingers or rather doubling them, towards the palm of the hands. On removing them she was horror-struck to find they had become fixed in the position she had placed them on the table, and all her endeavours up to the present time to open them have been unavailing. To prevent the nails from lacerating the palms of her hands her medical advisers have ordered them to be covered with cotton-wool. She has been to Guy's and St. Thomas's hospitals, and they cannot relieve her. Incredible as this may appear, we can vouch for its truth; and we would caution the public in future to be careful as to indulging in this apparently harmless amusement.—*Morning Advertiser.*

RETURN OF THE TWELVE TO GREAT SALT LAKE CITY, DEC. 23, 1852.

(From the Deseret News.)

Awake O habitations
  Of loneliness and care,
Ye Daughters of Salvation
  Awake! The feast prepare.
    The widow's heart with gladness
      And joy shall overflow,
    The lonely hour of sadness
      No more the orphan know.

The long expecting mother
  Shall now embrace her son,
The sister and the brother
  Shall mingle hearts in one,
    The wife so long forsaken
      A husband's arms enfold,
    The infant child awaken
      A father to behold.

While Chieftains meet, enfolding
  In mutual embrace,
And Heaven the scene beholding,
  Would fain unveil her face,
    From Earth's remotest nation,
      The "*Twelve*" are gathering home,
    From every clime and station
      They come! They come! They come!

From Europe's world of wonders,
  From India's plains afar,
On steamers with their thunders,
  The rail and lightning car,
    Are borne the words of gladness,
      "*The Twelve*" are coming home;
    Be banished all our sadness,
      They come! They come! They come!

From Isles amid the ocean,
  From Chili's distant shore,
And from the dire commotion
  Amid the golden ore,
    O'er desert plain and mountain
      Attracted by their home,
    Each obstacle surmounting,
      They've come! They've come! They've come!

Ye sons of consolation,
  Who bear the joyful news
To every clime and nation,
  To Gentile and the Jews,
    Thrice Welcome! Welcome! Welcome!
      To Zion's Jubilee,
    Thrice Welcome! Welcome! Welcome!
      To Zion's Jubilee.

P. P. PRATT.

OBITUARY.

(*From the Deseret News, Dec.* 11.)

Died, in this [Great Salt Lake] city, the 21st of Sept. last, MARY, relict of the martyred Patriarch, HYRUM SMITH, aged 51 years and 2 months.

The deceased was truly a "mother in Israel," and her name and deeds will be had in everlasting remembrance, associated as they are, with the persecutions of the Saints, and those tragic scenes that can never be forgotten. Possessed, in a superlative degree, of those peculiar qualifications that support and invigorate the mind in adversity, she endured afflictions and overcame difficulties with a degree of patience and perseverance worthy of imitation.

By the massacre of Carthage, June 27th, 1844, she was left the sole guardian of a large family of children and dependants, for whom, by her indefatigable exertions, she provided the means of support, and removal from Nauvoo to this peaceful valley of the mountains. And after providing for their future wants here, she has been called to leave them and a numerous circle of kindred and friends, to enjoy the society of her martyred husband, and of the Prophets and Saints that have gone before, in another state of existence.

Her last illness, of about two months' continuance, she bore with her usual fortitude and patience, and only wished to live to do good to her family and those around her. She has entered into rest, and may the examples she set, during her sojourn on earth, not be forgotten by those she has left behind to follow after.

NOTICE.—We have just received 10 copies of the *Times and Seasons*, Vol. 5. Those Saints desirous of possessing a copy, should order of their Book Agents immediately.—Price, Boards, 6s. 6d.

ADDRESSES.—Matthew Rowan, 30, York Place, Britannia Square, Worcester.
Thomas Smith, care of Mrs. Bainbridge, 38, West-gate Street, Newcastle-on-Tyne.
Jacob F. Secrist, care of William Lark, Sigston Street, Fleming Gate, Beverley, Yorkshire.
Isaac Allred, care of Mr. Lewis Balson, Allington, near Bridport, Dorset.

LIST OF MONIES RECEIVED FROM THE 26TH OF MAY TO THE 2ND JUNE, 1853.

James Robson	£15	0	0	Brought forward	£39	10	0
Henry McCreary	15	0	0	Thomas Morgan	1	10	0
Thomas Clark	5	0	0	John B. Pears	5	0	0
Edward Weaver	2	0	0	Isaac Allred	8	5	10
James Linforth	2	10	0	John Kessell	2	0	0
Carried forward	£39	10	0		£56	5	10

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 26.—Vol. XV. Saturday, June 25, 1853. Price One Penny.

THE SANDWICH ISLANDS MISSION.

MINUTES OF THE FIRST ANNUAL CONFERENCE—NATIVE LETTER FROM J. H. NAPELA TO PRESIDENT B. YOUNG—LETTERS FROM ELDER GEORGE Q. CANNON.

(*From the Deseret News.*)

Makawao, April 1, 1852.

Pursuant to a previous appointment, the brethren assembled at 10 o'clock, A.M., in A. Koa grove, in the district of Makawao, Island of Maui, to hold the Annual Conference of the Church of Jesus Christ of Latter-day Saints.

On motion of Elder Francis A. Hammond, seconded by Elder James Hawkins, Elder George Cannon was chosen President, and John E. B. Winchester Clerk of the Conference.

Present, four Seventies, three Elders, one Priest, four Teachers, and one Deacon. Opened with singing, and prayer by President Cannon.

The President proceeded to state the object for which the Conference had been convened—to celebrate the anniversary of the restoration of the fulness of the Gospel again to the sons of men in these last days, also as there was not much business to lay before the Conference, to fast and pray for the gifts, as enjoyed by the Church in ancient, and also in these last days. With great clearness and precision, he pointed out the way to obtain all that it was our privilege, as an organized Branch of the Church, to enjoy. He also exhorted the brethren to live in peace and unity, to humour each other's peculiarities, and strive to build each other up.

President Cannon then gave way, and was followed by Elders Hammond, Hawkins, Keeler, and Perkins, on nearly the same subject, all bearing their testimony in regard to the truth of this work, and rejoicing in it.

President Cannon followed, and said he wished to get the minds of the brethren in regard to ordaining one or more of the native brethren to the Aaronic Priesthood. The brethren expressed their minds favourable to such a course.

Motioned by President Cannon, seconded by Elder Hammond, that brother Napela, of Wailuku, be ordained a Priest at the coming Conference of the native brethren. Carried.

Motioned by Elder Hammond, and seconded by Elder Albion Burnham, that brother David G. Rice, be ordained an Elder. Carried. Brother Rice accepted. Brother Gaston then followed, laying before the Conference a request from President Lewis in Honolulu, that the Conference take into consideration the propriety of sending for more Elders to labour on these Islands. After the brethren had fully expressed their opinions on the subject, it was motioned by Elder Hammond, and seconded by Elder Hawkins, that we acquiesce in whatever views President Lewis may have in sending for El-

ders, and that as many as nine could be employed to good advantage. Brother Rice was ordained by laying on of hands by Elders Cannon, Hawkins, Hammond, Perkins, and Keeler.

Elder Cannon spoke on the design of the Priesthood being conferred upon man, and that we should strive continually to magnify our office and calling, that by them we may be exalted; also exhorted the brethren to have perfect confidence in each other. Several of the native brethren being present, Elder Cannon occupied a short time in explaining to them more fully the designs of our meeting; also the business that we had transacted, with the object of our fasting and praying for the gifts belonging to the Church.

Adjourned for one hour. Prayer by Elder Hammond.

Assembled in the afternoon at 3 o'clock. Singing, and prayer by Elder Keeler; after which, brother Davis' child was blessed by President Cannon, who also spoke some length on the gifts of the Holy Spirit, and that, as our business was done, we would devote the remainder of the day to fervent prayer, that we might receive them. Some time was occupied by the brethren in praying for the gifts of the Church to be manifested. Perfect order prevailed, and the hearts of the brethren were united as the heart of one man, that the Lord would shower upon us His Holy Spirit. After much excellent speaking and praying in English and native, as the day was far spent, it was motioned by Elder Hammond, and seconded by Elder Cannon, that the first day of each month be set apart as a day of fasting and prayer, for the obtaining the gifts, and for the outpouring of the Spirit upon this nation and people. Carried. It was motioned by Elder Hawkins, and seconded by Elder Hammond, and carried, that the minutes of this Conference be sent to Great Salt Lake City, for publication.

Motioned by Elder Rice, and seconded by Elder Burnham, that Conference be adjourned *sine die*. Carried. Closed with singing, and prayer by Elder Hawkins.

The members of the Conference met again on Friday evening, April 2nd, for worship, also to attend to the ordinance of baptism, same officers as previous. Four were baptised by Elder Hawkins, confirmation attended to, and the remainder of the evening, and greater part of the night were devoted to speaking, singing, and praying for the outpourings of the Spirit upon ourselves, also upon the whole nation. Our hearts were made to rejoice, the Spirit of the Lord was abundantly poured upon us, and we felt it was the dawning of a brighter day upon these lands, and that all who opposed the spread of the truth, should be removed out of the way. We were loth to dismiss, yet, at one o'clock, meeting was closed with singing, and prayer by Elder Hawkins.

During this Conference, we have had great cause of rejoicing, much of the Spirit has been manifested, its flow has been continual, and it will be a time long to be remembered by all present. It is but a short time, little more than one year, since the first Elders landed upon these shores, as it were, friendless, and destitute to all human appearances, yet during this short time, more has been done through the grace of God, and the Eternal Priesthood, by the few Elders here, than by all the missionaries during their thirty years sojourn among this people; and we all know that this is but the commencement of a more mighty work in these lands, and as long as we rely upon the arm of Jehovah, the work will continue to spread and roll, until these lands will be filled with the knowledge and power of God.

GEORGE CANNON, President,
J. E. B. WINCHESTER, Clerk.

Valley of Jao, Wailuku, April 6, 1852.

The brethren assembled at nine o'clock, A.M., in the Valley of Jao, according to an appointment previously given, to hold the first annual Conference of the native Branches of the Church of Jesus Christ of Latter-day Saints.

On motion of Elder J. Hawkins, seconded by Elder J. Keeler, Elder G. Cannon was unanimously chosen President.

On motion of President Cannon, seconded by Elder Hawkins, brothers William H. Uaua and K. H. Kaleohano were chosen Clerks of the Conference.

Singing, and prayer by Elder Cannon, who addressed the congregation, and stated the object for which this Conference had been convened—that on this day, twenty-two years since, the Church of Jesus Christ was restored to the earth, through the power of God; and that we

had assembled to celebrate the anniversary of the restoration of said Church, which, at its first organization, numbered only six members, yet, notwithstanding all its persecutions, to-day numbers its thousands, yea, tens of thousands; therefore, we had this day assembled to confer upon things and principles pertaining to the Kingdom of God upon earth, also to celebrate the Sacrament of the Lord's Supper, likewise to fast and pray for the gifts of the Holy Spirit.

Present, four Seventies, four Elders, seven Teachers, and three Deacons. Elder Hawkins represented the Kula Branch, numbering seventy-three members, one Elder, one Teacher, and three Deacons. President Cannon represented Koolau Branch, one hundred and seventy-five members, three Teachers, and seven Deacons. Elder Hawkins represented Honolulu Branch, thirty-eight members, one Teacher, and one Deacon. Elder Cannon represented Wailuku Branch, one hundred and fifty members, one Elder, and three Teachers. Elder Hammond represented Waiehu Branch, fifty-two members, two Elders, one Teacher, and one Deacon. Elder Cannon represented Kealia Branch, twenty-one members, one Teacher, and one Deacon. Elder Winchester represented Makanao Branch, sixteen members, two Elders, one Priest, one Teacher, and one Deacon. Elder Keeler represented an unorganized Branch at Kaupoo, consisting of thirty-two members.

On motion of Elder Hammond, seconded by Elder Hawkins, brother J. H. Napela was chosen to be ordained a Priest.

Motioned by Elder Hammond, and seconded by Elder Keeler, that brother William H. Uaua be ordained a Priest. Carried.

After which several Teachers and Deacons were nominated, and chosen for the different Branches.

President Cannon then arose and asked brothers Napela and Uaua if they were willing to accept the Priesthood, and endeavour, to the best of their ability, to magnify their offices and callings, the Lord sustaining them. Brothers Napela and Uaua signified their acceptance; the Lord helping and guiding them by His Holy Spirit, and strengthening their faith, they would devote themselves to His service.

Elder Cannon proceeded to inform them of the duties of their callings, also exhorted them to be faithful, and that if they magnified their offices, it would exalt them; and that if they neglected to do so, it would condemn them.

Elder Cannon was followed by Elders Hammond, Hawkins, Keeler, and several of the native brethren, on paying the tenth of their increase into the Church as tithes for the building of Churches, [houses of worship, we suppose.—Ed.] and for such purposes as the cause may require. It was thought by the brethren, that this step was highly necessary, as one or two Churches had been begun for some months, and were not near completed. They are backward also in administering to the necessities of the Elders who labour among them, in consequence of their lack of unity and concentration of effort; and it was thought this would be the only means to remedy these defects.

Motioned by brother Napela, that the members of the different Branches pay their tithes hereafter for the benefit of the Kingdom of God. Seconded by brother Uaua, and carried unanimously.

After which, President Cannon nominated three to take charge of the tithing, brothers Napela, Uaua, and Maiola; seconded by Elder Hammond, and carried. After which it was motioned and seconded, that Conference be adjourned one hour. Carried. Prayer by Elder Hammond.

During the intermission, the ordination of the different officers chosen, was attended to; also the confirmation of five who were baptized.

Met at 3 o'clock, P.M. Singing, and prayer by Elder Keeler. After which, the Lord's Supper was administered. Elder Cannon spoke at some length, informing and teaching the brethren and sisters, of the nature and design of this Sacrament, and exhorted them to prepare their hearts for the reception of the Holy Spirit. Many of the brethren spoke, bearing their testimony, and exhorting each other to be firm and steadfast.

After which, Elder Cannon stated that the business of the Conference being over, the brethren should speak, sing, and pray for the gifts of the Holy Spirit; that, for this object they had fasted, and that it was their privilege to receive them now.

The brethren occupied some time in praying, singing, and speaking. They enjoyed much of the Holy Spirit, their

hearts were united, and they observed good order and decorum. Joy filled their hearts, and they triumphed and rejoiced in the Gospel of truth; and although they had continued fasting, they were not hungered, but were filled with the Holy Spirit, and they seemed to triumph over all opposition, and to believe that the Gospel should spread over the whole of these Islands.

President Cannon spoke upon the spread of the Gospel in this island—that we had indeed been blessed, considering the means employed; that none of the Elders thoroughly understood the language, and that they had many privations to encounter, yet the work was rapidly and surely progressing, and that these were, as it were, the first fruits of their labours; and, if these were the first fruits, what would the fulness of the harvest be? Also exhorted the brethren to be firm, and to seek after truth, and that, if they would observe all the words of the Lord, and be guided by the Spirit at all times, they should progress, yea, and even outstrip their white brethren, for they were of the house of Israel, God's chosen people.

President Cannon gave way, and as the sun was fast going down, much against our will, we were forced to bring our Conference to a close. Some of the native brethren wished to tarry even until morning, yet we thought it would not be wisdom to do so.

Motioned by Elder Hawkins, that this Conference be adjourned until the 6th day of October, 1852. Seconded by Elder Hammond, and carried unanimously.

Motioned by brother Napela, that the first day of each month be set apart for fasting and prayer for the gifts of the Church, also for the Lord to prosper the spread of the Gospel upon these Islands. Seconded by brother Nuuhiwa, and carried.

The Conference was then dismissed with prayer by Elder Hawkins.

During this Conference, good order has prevailed, the brethren and sisters have been very attentive; they all seem willing to obey the truth as fast as they learn it. They have been very much addicted to smoking, yet many among them, even some of the most influential men in the Church, have entirely quit the use of the weed. They are becoming more neat and cleanly than when first the Elders commenced to labour among them; and no doubt that when they can be brought to concentrate their efforts, they will exert a salutary influence in these Islands.

GEORGE CANNON, President,
WM. H. UAUA, } Clerks.
K. H. KALEOHANO, }

Translated by John E. B. Winchester.

I ka mea i hoaponoia.

B. Young, Aloha nui—

Ke kupu nei kuu manao e haioku ia oe no na mea o ke aupuni o ke Akua mauloa.

I ka makahiki 1851, malama o Maraki la 8 Ua komo mai o George Pukuniahi ma lako o kuu hale ma Wailuku mokupuni o maui o ko Hawaii Paeaina, a hoinoia e ka makou kumu mua o D. T. Conde kona inoa, a nolaila, na hoi aku la George Pukuniahi, ma kou hale ma Kula ma keia mokupuni no, a ma laila oia i kukulu ai i ka Ekaresia a Ke Haku, a hiki mai i ka malama hope oia makahiki, na kakulu ia George Pukuniahi, a me Hamana i ka Ekaresia o ka Haku me Wailuku nei a hiki loa mai ka M. H. 1852, na mahuahua no a ke mahuahua mau nei i keia manawa, a ua maopoka ia makou o ko ke Akua Ekaresia no keia o ka enranerio i haiia e na haole mai manua Pohaku mai, a no laila wa loa a ka mauao io ikaikai ke hahi poe ka naka, ma Hawaii nei manueli oka lokomaikai o ke Akua mao Jesu Karito la ka Haku i loaa mai ai ka Uhune Hemolule ia makon Amene.

Me oukou ke aloha io i ka Haku i ke aopauole, Amene.

He nui kuu makemake e ike ia oukou ina mukua o ka euvanerio Karito Jesu. Aa na laua kuu manao e holo aku i ko oukou wahi ke loua ka wa pono.

Owan no me ka maholo,

J. H. NAPELA.

Wailuku, 8 Apl, 1852.

TRANSLATION.

To the person justified, Brigham Young. Great love to thee.

The thought springeth up in me to tell thee concerning the things of the Kingdom of the Everlasting God.

In the year 1851, in the month of March, the 8th day, George Cannon came into my house at Wailuku, the Island of Maui, of the Hawiian group. He was afterward persecuted by our former teacher, D. T. Conde; therefore, George Cannon went to my house in Kula, upon this Island. He afterwards established a Branch of the Church of the Lord there, and when the last month of that year ar-

rived, George Cannon and [brother] Hammond established a Branch of the Church of the Lord at Wailuku, and when the year 1852 arrived, it had increased, and it is constantly increasing at this time! and it is very plain to us, that this is the Church of God, and that it is the Gospel which is preached by the white men from the Rocky Mountains; and there are many upon these islands who have obtained strong faith by the grace of God, through Jesus Christ the Lord, that we might receive the Holy Ghost. Amen.

May the true love of the Lord be with you, worlds without end. Amen.

My desire is great to see you, ye Fathers of the Gospel of Jesus Christ; and my thoughts are buoyant to go to your place, when the proper time arrives.

Yours with admiration,

J. H. NAPELA.

Wailuku, 8th April, 1852.

Wailuku, April 8th, 1852.

Dear Brother Brigham—

As brother Napela has written a few lines to you, I thought a few lines upon the back of it, would not altogether be unacceptable. I was over at Waiehu, at brother and sister Hammond's place of residence, and upon returning, found this letter written to you, which brother Napela wished me to translate. He is the most influential man that has yet joined the Church; he has come out and embraced the work in face of all the opposition of the majority of his friends and relatives! and his whole heart seems to be engaged in the work and its progress here. He is also anxious to see the Valley and the folks there. The work is rolling on here, notwithstanding the weakness of the instruments employed; and I feel that if we do right it will still continue to roll. Opposition is very strong, and all manner of lies are propagated for the purpose of retarding the work here, but it still progresses, and it will progress. They have received the copy of the article written by the United States' officers, as published in the *Herald* of New York City, and it is a *sweet* MORSEL for the PRIESTS *here to gloat over; they*, at present *think a great deal more* of it than they do of their *Bible*, and quote from it a *great deal oftener*.

They fight hard, and are determined not to yield an inch without a struggle for it. We pray for them continually, and it is very apparent to me, that our prayers are being heard.

Upon this island, we at present number about five hundred and sixty. I am not well informed as to the exact number upon the other islands, but I expect that altogether upon all the islands we number about seven hundred. We are striving, those of us that have not the language, to acquire it, with tolerable success. Brother Lewis will no doubt write to you from Honolulu. Brothers Bigler and Farrer are also upon that island, they were all well, as well as sister Lewis, the last accounts. Brother Perkins is upon Molokai, as also sister Perkins; her health is not very good, but it is improving. Brother and sister Woodbury are upon Hawaii, they were both well the last news. Brother and sister Hammond, brother Hawkins (late from the Island of Hawaii), and brother Keeler, and myself are upon this island; we are well, and in the enjoyment of good spirits. Brother and sister Hammond are living at a place called Waiehu, a short distance from here; they are tolerably comfortably situated. When we view the progress of the work up to the present time, it requires no very keen perceptive faculties to see that the hand of the Lord has been with us in sustaining us. At present what little leisure time I have I devote to the translation of the Book of Mormon, if translated we believe it would be of incalculable benefit to the people.

By brother Martin you will receive the minutes of the First General Conferences upon the islands—one of the whites, and the other of the natives. As brother Martin is waiting I must draw to a close. With prayers, &c., for your welfare and safety,

I remain, your brother,

GEORGE CANNON.

Wailuku, Maui, Sandwich Islands,
Sunday, October 3, 1852.

Brother Angus—We have had morning and afternoon meeting to-day, and have enjoyed ourselves much, in a large new Meeting House which is nearly completed, and expected to be complete for Conference on Wednesday next. The Saints generally are rejoicing, and I feel glad that I am privileged with preaching the truth unto them; it is a glorious privilege, and I desire to appreciate it. The work is taking a stand that it has not heretofore

done, and my prayer is, that it may spread until the friends of error and priestcraft shall fear and tremble from one end of these islands to the other. Meeting Houses have been, and are being built at different places, and things are taking a different aspect.

GEORGE Q. CANNON.

THE SOCIETY ISLANDS MISSION.

PERSECUTIONS, IMPRISONMENT, &c., OF THE SAINTS, BY THE FRENCH.

(Letters from Elders B. F. Grouard and James Brown.)

(From the Deseret News.)

Great Salt Lake City, Jan. 3, 1853.

Dear Sir—I have the extreme pleasure of presenting for publication in your valuable paper, a brief account of the state of the Society Islands mission, having left there in company with Brother Addison Pratt and family, the 15th of last May. We arrived in San Francisco on the 1st of July, where Brothers Pratt and Crosby, together with others who came at the same time, still remain, procuring means to gather with the Saints. We left in the field brothers Hanks and Brown, but brother B. was expected to follow us immediately.

The Saints were very unwilling to have us leave them, and we also felt unwilling to do so, but our situation had become so unpleasant, and our efforts so confined, by interference of the French government, that we thought it our wisest plan to abandon for a while any further operations, and return home.

The causes which led us to this course were as follows—For the last six years, the Catholics under the protection of the French Government, have been exerting themselves with all the influence that prodigal distribution of property, and official preference could command, to establish their religion among the natives, but without success. On the other hand, the Everlasting Gospel—the words of Eternal Life—dispensed by a few, apparently weak, friendless, and penniless strangers, was rolling steadily on, obtaining converts by hundreds, and exerting an influence that held the natives as by a magic spell, against all the inducements that could be held out for them to embrace Catholicism. The simple name of Elder seemed to be a tower of strength, that defied all the arts and devices they could conjure up to supplant us; this was a mystery they could not solve, but as the government had, for sinister motives, made religious toleration a prominent feature in their new constitution, they could not, directly interfere with us. This was the state of affairs when brother Pratt arrived on his return mission in May, 1850, accompanied by brother James Brown. About this time charges had been preferred against myself and brother Whitaker (a resident of the Islands, and an Elder), for using seditious language at a Conference the April before. Consequently a man-of-war was dispatched to bring us prisoners to Tahiti. When we arrived there to our great joy and surprise, we found brothers Pratt and Brown, who had arrived two weeks before; we had no public trial, but simply underwent an examination before the governor; and though some twenty affidavits had been elicited against us, they were so flimsy and contradictory, that the simple affirmation of truth and innocence compelled an honourable acquital. Brother Pratt then interceded for permission to accompany us to Terebuai, where we had a vessel in progress of building; but to our surprise, he was detained under pretence of making further enquiries in regard to the complaints that had been made against us; and in this manner he was kept a prisoner in Tahiti, for several months. In the meantime the Elders, with their families from this place, arrived at Tubuai, and this was more cause of uneasiness to the authorities, lest if our influence should increase in proportion to our numbers, we should subvert the government. A set of articles were then drawn up, which we were compelled to sign, forbidding us to receive any support from the natives whatever, and in other ways oppressing us; however we had to make the best of it, and when our vessel was finished we commenced operations under our new *dispensation*. The first thing we knew, brother Brown was in trouble, because the natives and their children would run after, and cleave to

him, and let the priests *alone*. (The priests, you will understand, had bought land, built houses of worship, and hired the people to come and hear them preach.) This was enough to sustain a charge of sedition against him, and he was accordingly banished from the Islands of the "protectorate." We continued to labour under this oppression, living as much within our own means as possible, but finding ourselves subjected to a vigilant espionage, and every little annoyance that could be induced against us, we found it unpleasant, if not unsafe to remain any longer. We therefore resolved to leave for the present, and await for further orders.

We did all we could to organize and set things in order previous to leaving, and brother Hanks still remains among them, though for the want of conveyance, he will not be able to travel much. The Saints, numbering between 1500 and 2000, are scattered on some twenty islands, and some of them remote from each other, which makes it difficult to communicate with them. But as a general thing they are faithful and zealous Saints, and many of them have a great desire to gather to Zion. We left a number of native Elders also, who have proved themselves worthy men of God, and are faithfully labouring in the ministry, according to the best of their knowledge.

I might say much that doubtless would be interesting, relative to the habits customs, &c., of a people of whom so little is generally known; but not wishing to intrude further on your valuable columns, I forbear.

Respectfully yours, &c.

B. F. GROUARD.

Elder Addison Pratt,

I arrived on the Island of Tahita, November 10th, 1852, and learned from the presiding Elder on that island that there were a great number of the Tid Mutu brethren from the Island of Ana there in prison on Tahiti. The same day, I received a letter from the brethren then in prison, stating that there were thirty-eight of them from the Island of Ana. Their crime was holding meeting after they were forbidden by the authorities; they were diligently watched, and forbidden to read, sing, or pray. They were then removed to the Public Works in the mountain, and engaged in digging a pass, and fed on a small allowance of bread and water. I learned from the sons of those who were prisoners that some of them had been so much abused by whipping, &c., that they were sent to the Hospital. On the 11th, a schooner arrived from Ana, with eight more—six brethren and two sisters, who were also sent to the Public Works, their crime was holding prayer meetings in their dwellings. On the 14th, news came from Ana, that the brethren had killed one priest and a constable, who came to assault them while engaged in family prayer, and it was reported another Catholic priest was missing, and it was supposed he also was killed by the brethren, in an unlawful attack. On the 15th, I received a letter from the prisoners in the mountains, stating that they were in a miserable condition and wished my advice. I wrote them to be patient, and trust in God, and I would do all I could to benefit them; but being myself constantly pursued by two constables, and constantly watched, I could do nothing. On the 26th, I was obliged to leave the islands, by order of the government; the same day there was an armed brig sailed to the island of Ana, for the purpose, as was said, of massacreing all who would not renounce their religion; it was also said that there were then thirty-five in close confinement on that island.

JAMES BROWN.

THE QUESTION OF THE HOLY PLACES.

(*From Lloyd's Newspaper, May* 28.)

As the question of the "holy places" has lately excited so much interest in Europe, your readers will, possibly, be glad to learn the nature of those sanctuaries, and of the respective claims to them. The Latins, supported by France, demand in the city of Jerusalem, the possession of the Church of the Holy Sepulchre, the monastery of the Holy Saviour, the entire "sepulchre of Christ," which is the centre of the above church, the great and little cupola of that edifice, and the vaults

and columns, as far as the iron gates, now marking the Greek part of the church. By a firman granted to the Greek monks in 1813, they have made good their claim to one-half of the "sepulchre of Christ." There are sixteen arcades in the upper gallery of the church, eleven of which belong to the Latins, and six to the Armenians. The former possess the galleries and monastic dwellings erected over the vaults and columns, also three out of the seven arcades, named "the arcades of the Holy Mary," the other four being held by the Greeks.

The grotto of the "finding of the Holy Cross" is almost exclusively possessed by the Greek monks, but is claimed by the Latins. Mount Calvary is "divided" between the two religions, and the "Stone of Unction" is common to both. In the valley of Jehoshaphat, the Latins claim the "Sepulchre of the Holy Virgin," and the chapels of Saint Joachim, Saint Anne, and St. Joseph, but those "sanctuaries" are now held by the Greeks. In Bethlehem, the Latins lay claim, 1st, to the whole of the convent, but they have at present only one-third of it, the other portions being occupied by the Greeks and Armenians; 2nd, to the whole of the so-called "large church of Bethlehem;" but they are now virtually excluded from it altogether, the Greeks having the greater portion of it, and the Armenians the choir. In 1810, the latter walled over the door held by the Latins, and thereby prevented the Latin processions; 3rd, to the "altars of the Nativity," and the "adoration of the Magi" in the "Grotto of the Nativity." The former altar is now in the possession of the Greeks and Armenians; and 4th, to the large garden, serving formerly as the cemetery of the Latin monks—a garden now belonging to the Greeks. Other property, claimed by the Roman Catholic monks in Bethlehem, was granted to the Greek ones by a recent firman.

In the city of Judah, now the city of St. John, the Latins are in undisturbed possession of the convent, the church, and the ruins known as "The Visitation of St. Elizabeth." The same may be said of the convents of Rama, Jaffa, Acre, Nazareth, Mount Tabor, and Sidon. The Latins claim also, 1st, the exclusive possession of the keys of the "Sepulchre of Christ." To prevent disputes, however, and also, be it said, to "put money" in their pockets, the Turks have placed those keys in their own pockets, and only take them out for a "consideration;" 2nd, the privilege of visiting that part of Mount Calvary which now belongs to the Greeks, and of celebrating the Latin mass on it—the Greeks, on their side, refuse the admission; 3rd, the exclusive right of saying mass in the lower vault of the great church of Bethlehem, and of preventing the monks of other creeds celebrating service therein—rights no longer possessed by the Latins; and, 4th, the right of preferring all cases of law to the sublime porte in Constantinople, and not to the authorities in Palestine, a right which has become obsolete, as well as the one referring to the exemption of the Latin monks from the payment of taxes for the burial of their dead.

The principal scenes between the Latin and Greek monks are Jerusalem and Bethlehem, and in those cities the quarrels chiefly relate to the possession of the "Sepulchre of Christ," the grotto of "the finding of the Holy Cross," Mount Calvary, the great church at Bethlehem, and the large garden in that place.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 25, 1853.

HOME CORRESPONDENCE.—*Wales.*—President W. S. Phillips writes us, dated Merthyr Tydfil, June 6. He had been visiting two Conferences in Pembrokeshire, and found the Saints in good spirits. The prospects were very good in those Conferences. Elder Phillips had heard by letter that many baptisms had taken place since his return, amongst the rest an old man, 85 years of age, who had belonged to the Methodist connexion, but who now bears testimony to the truth of the Gospel; also,

that several more baptisms were expected to take place immediately. At Swansea, a noted Independent minister, lecturer, and formerly editor, had been baptized.

Sheffield Conference.—Elder William Glover writes us, dated Sheffield, June 4. A good spirit was prevailing throughout the Conference, the Priesthood felt determined to warn the people, and the Travelling Elders were doing their best to break up new ground. A noted "Anti-Mormon" was busily employed in exhibiting what he had in his heart, by pouring forth its contents before the good people of Sheffield. All right. Satan's work must be done by somebody.

Norwich Conference.—Under date, Norwich, June 6, Elder J. Hyde writes us. He and his co-workers had recently been enabled to raise an interest in a new part of the Conference, in the county of Suffolk, and to open a room in a central part of that district. The attention of some respectable people was attracted, and a Hall in the town of Framlingham was promised. When Elder Hyde arrived there, May 28, he found the walls placarded, warning the people against listening to the doctrines of "Mormonism." The gentleman who had promised the use of the Hall revoked his promise, so Elder Hyde was under the necessity of preaching in the open air, on the afternoon and evening of the 29th, to large and attentive congregations, who took their umbrellas, and stood in the rain. On the evening of the 31st, he again preached in the open air, when a gentleman came up and offered to fit up a neat Hall for preaching, at a moderate rent, which offer was accepted. Plurality of wives was urged by some of the hearers as an objection, whereupon Elder Hyde wanted to know if the people wished to condemn Abraham and Jacob, for they would be under the necessity of so doing, if they condemned the Latter-day Saints for believing in the doctrine of a plurality of wives. To condemn the Father of the Faithful, and the Father of Israel, was too bold and infidel a stroke for the people, so they gave up the point. Appearances were in favour of a good work being done.

Southampton Conference.—Elder George Bramwell writes us, dated Portsmouth, June 3. He had just held his Conference, baptisms had been frequent the past quarter, and a spirit of union pervaded the Conference generally.

Lincolnshire Conference.—Elder Charles Derry writes us, dated Sleaford, June 2. The work under his charge was progressing, the Elders and officers generally were doing their best. In Peterborough, lately opened, and Lincoln, the prospects were good, though considerable opposition had been manifested at Lincoln. This opposition had caused many to attend the meetings of the Saints, and to acknowledge that there is more truth in "Mormonism" than they were aware of.

FOREIGN CORRESPONDENCE.—*The Western Emigration.*—We have received a letter from Elder I. C. Haight, written on the Mississippi River, dated steamer *Kate Kearney*, May 15. He was on his way from Keokuk to St. Louis, to make the necessary preparation for the late companies. The season had been very rainy, which made the streams high, impeding the arrangements for the collecting of the cattle, and trying the patience of the Saints in camp, who, nevertheless, showed an excellent spirit, and were generally very healthy, only one adult and two or three children having died in camp. Elders Shurtleff, Young, and Harmon were up the country, after the cattle. Elder Wheelock was in camp.

The "Falcon," at New Orleans.—By letter from Elder John Brown, dated New Orleans, May 19, we learn that the *Falcon* arrived at that port on the 18th of May. The company were well, and in good spirits. Four deaths, of children, occurred during the voyage. The general health of the company had been very good. In consequence of the lateness of the season, and the company on board of the *Camillus*

being in charge of experienced men, Elder Brown had determined to go up the river, with the *Falcon's* company.

Malta.—Elder James F. Bell writes us, dated Malta, May 21. Elder Bell was well, and he and the Saints generally, were in good spirits. They had been baptizing since his last letter, and they were expecting to baptize two or three more in the course of a few days from the date of his present letter. Their meetings were well attended. Subscriptions had commenced towards the Temple Fund. The Church numbered 23, including 1 High Priest, 3 Elders, 2 Priests, 1 Teacher, and 3 Deacons. Seven baptized since December last.

Germany.—Elder Daniel Carn writes us, dated Hamburg, June 3. Since his last letter he had baptized 10 persons. The Branch at Boizenberg numbered 26, with excellent prospects, providing the Elders had full liberty to preach there. A very warm interest in the work was excited in Hamburg and vicinity.

Switzerland.—Elder Carn informs us that he had received a letter from Elder George Mayer, dated May 23. Elder Mayer had quitted Basle, and gone to Birsfelden, near Basle, where he had liberty to preach. The priests had cautioned the people not to go to hear him, urging that the "Mormons" were dangerous people.

France.—By letter from Elder A. L. Lamoreaux, dated St. Heliers, Jersey, June 2, we learn that the French mission was looking up. Prospects were good at Paris, Calais, and Havre. Openings for Elders were also presenting themselves in various quarters.

Cape of Good Hope.—We learn indirectly that Elders Jesse Haven, Leonard I. Smith, and William Walker arrived at the Cape of Good Hope, April 18th, in good health. They found friends on every hand to assist them in their labours.

THE MISSIONS IN THE PACIFIC ISLANDS.—Some time has elapsed since we were enabled to give any information respecting the progress of the work on the Isles of the Pacific. In the present Number we have the privilege of giving the Minutes of the First Annual Conference held in the Sandwich Islands. The success of the work there has been rapid, a Church of about 557 members, and 32 officers, having sprung up in about a year. This is certainly a matter of rejoicing. To hear of the seed of Abraham turning in multitudes from the error of their ways, and from the traditions of many generations, and ardently seeking after the knowledge of their progenitors, and contending earnestly for the faith and doctrines delivered to the ancients, is peculiarly gratifying to every believer in this last dispensation. Surely the isles shall wait for the law of the Lord, they shall wait upon the Lord, and put their trust in Him.

It appears that the French have determined to shackle the efforts of the Elders in preaching the Gospel and building up the Kingdom of God in the Society Islands, and if possible to prevent altogether the spread of Truth there. It seems that the French are wishful to extend to those fair isles in the Pacific the despotism that narrows the mind and cramps the soul in France. If blessings are carried to the home of the heathen by uninspired civilization, no one can deny that it carries also a corresponding amount of tyranny and degradation. However, it is written that all things shall work together for the good of those who keep the commandments of God, and we trust the present unhappy state of things in the Society Isles will eventually prove instrumental to the rolling on of the purposes of Jehovah. The spirit manifested by the French Christians will show to the minds of the honest natives a dark contrast to the spirit manifested by the Elders, and will no doubt predispose many to embrace the fulness of the Everlasting Gospel, with all readiness, when the Almighty shall see fit to soften the hearts of the rulers, and roll in a favourable opportunity for the advance of His Kingdom. So after all a quick and an extensive work may be done in the isles, in spite of the devil. May it be so.

UTAH LEGISLATURE.—Amongst other acts and appropriations passed by the Utah Legislature, at its second session, were the following—

Erastus Snow, Franklin D. Richards, Thomas Tennant, George A. Smith, Matthew Carruthers, John C. L. Smith, Joseph Chatterley, and their associates, and successors, were incorporated as the Deseret Iron Company.

Three thousand dollars were appropriated for the purpose of building an arsenal, one thousand dollars to put the public arms in repair and order, and one thousand dollars for the establishment and encouragement of a military school. (The Governor, and the members and officers of both houses, thinking these military appropriations inadequate to accomplish the intended object, donated 5474 dollars to assist in the erection of the arsenal.) Two hundred dollars as a premium for the manufacture of the first hundred pounds of good rifle powder, manufactured from Utah produce, one hundred dollars for the second hundred pounds, and fifty dollars for every subsequent hundred pounds, up to two thousand pounds. Two thousand dollars for the working of a road to the coal beds in Iron county. Three thousand dollars for the building of a bridge across the Jordan, on North Temple street. Two hundred dollars to assist a company to take out the waters of the Jordan for irrigation. Two hundred dollars as premiums for the greatest quantity of flax seed raised in 1853, on given quantities of land. Two thousand dollars to defray the expense of erecting the bridge across the Sevier river. One thousand dollars to grade the road around the point of the Utah mountain.

TO PASTORS, PRESIDENTS, AND SECRETARIES, OF CONFERENCES.—As the time is at hand for the making up of our *Half-yearly Statistical Report*, we take the present opportunity of referring the above-named officers to the table of instructions published in the *Star*, Vol. xiv., No. 30, page 474.

MORMONISM.

(From the Cambridge Independent Press, May 28.)

When we first heard that a person was about to give lectures upon this absurd doctrine, we did hope that they might be effectual in preventing the spread of the Mormon delusion; to be sure, the opinions expressed by various correspondents as to the powers and qualifications of the lecturer, a Mr. Hepburn, although somewhat conflicting, did not tell much in his favour; and, therefore, in order that we might judge for ourselves, and give an unbiassed opinion, our Reporter attended each evening at the Lecture Room, and we leave him to narrate what he saw and heard, from which it will be seen that Mormonism, instead of receiving any "blow or great discouragement" from the Lecturer, will fallaciously consider its tenets unassailable, seeing that the "Lecturer" could neither command an audience, nor control his temper.

On Monday (says our report) Mr. Hepburn commenced his series of lectures at the Black Bear, Wheeler Street. It was announced that "doors will be open at half-past seven; to commence at eight." Mr. Naylor had printed the bills; Mr. Naylor stood at the door, evincing great anxiety for persons to pay, and secure their places; and one of Mr. Naylor's youths was placed on the stair-case, carefully watching the money taken, the admission being sixpence, and threepence. It was not, however, till half-past eight, that Mr. Hepburn presented himself, the attendance being very thin, his auditory evidently looking upon the affair as a joke. Mr. Hepburn commenced in the following remarkable style—He said he always had a chairman, and as Jesus Christ came from Heaven, and took the chair upon earth, he proposed that Mr. Charles Nay-

lor should take the chair on the present occasion. Notwithstanding this most improper and extraordinary introduction, Mr. Naylor occupied the chair, and gave no rebuke; he made a speech, of course, by which it appeared that the Damon and Pythias sort of friendship which existed between himself and Mr. Hepburn had commenced at a public-house at Soham. Mr. Naylor having spoken in eulogistic terms of his friend, Mr. Hepburn commenced what he called (for the want of a more appropriate name) his lecture. He complained, with some irritability, that Mr. Trevis, the landlord, had made him pay for the room before he commenced his lectures, but he had not done with the landlord for it. He next made the delicate disclosure that he had "never committed incest with his own daughter;" he had, he said, "got a wife, there she sat, and he loved her dearly." (This produced much laughter.) He next informed the meeting that he was a Scotchman, a countryman of Burns, who was immortal; "and," said he, "I am not immortal yet; but I shall be when I'm—(here he pointed with his fingers to the ground) from which motion, we suppose, he meant in the grave. "Yes," said he, "Hepburn, like Burns, will be immortal." Throughout his lecture, he used the word liar more than twenty times. In fact, "it 's a lie," and "he 's a liar," were in continual use. To show that the Book of Mormon was not the Bible, he used this simile—"Is peas beans, or is beans peas? Is pea-meal bean-meal, or bean-meal pea-meal?" He informed the meeting, (but it was quite unnecessary,) that he was not an educated man; he had, however, read Jack the Giant Killer, Jack and the Bean Stalk, and the Arabian Tales. He wished that a Mr. Young was present, he would give him a whacking, he would make him cut, oh! how he loved a game of that sort. We shall also select one of his *entertaining* anecdotes, which we will give in his own words—"I recollect, one day my father gave me such a drubbing. Father had bought a pig, and brought it home, its legs tied to a piece of string, I was playing at marbles at the time, but my father said to me, says he, hold this here pig, while I make a sty; I could'nt play at marbles and hold the pig too, so I pops the pig into a chest, and shuts him up; when father made the sty, he comes, and says, where 's the pig? says I, I popped him in the chest! In the chest? says my father. Yes, says I; so we looked, and there was the pig, quite dead!" "He died," roared the lecturer, "for want of air. Put that down! that 's one!" (a favourite expression of Mr. Hepburn's.) We have given this as a specimen of what the *Cambridge Chronicle* calls Mr. Hepburn's "original and lucid style," comparing him also to John Bunyan. In appearance Mr. Hepburn is very repulsive, his language is coarse and incoherent, his style rude and energetic, he throws the Bible and the Book of Mormon on the ground with great violence, and then asks imaginary opponents to come forward and discuss theological questions with him. He has no mean notion of his own powers, for he says, "I come here, in this University town, the seat of science, philosophy, and theology; but where 's their theology? Shut up in walls—held between stones, bricks, and mortar. Oh, let 'em come here, I'll talk to 'em." Whether Mr. Hepburn meant the college walls, the brick, stones, or mortar, or the members of the University, we must leave to the imagination of our readers, and the decision of the Chairman, who, when he next has those long conversations with the Masters of Colleges, that he once boasted of, we hope will report this "lecture." Then, again, "Where 's Mr. Young? where 's the editor of the *Independent Press?* where 's their reporter, Mr. Clements? Let them come here!" But they did not.

On Tuesday night, Mr. Hepburn was in a high fever of excitement, in Wheeler-street, because no one was inclined to patronize him—for even his friend Naylor had deserted him; but he was surrounded by about a dozen idlers, and, having announced that there would be no lecture that night, for want of company, he suddenly altered his tone, and ordered the doors to be thrown open, invited all who liked to walk up, saying he would lecture for nothing. On Sunday night, Mr. Hepburn went to the Mormon meeting, and interrupted the proceedings; he was then accompanied by Mr. Naylor, and a policeman was sent for, but Mr. Hepburn was not removed. In allusion to this fact, on Monday night, the Lecturer said, "I did not lift my foot to kick the ass, for it 's never worth while to kick an ass."

On Wednesday night, Mr. Hepburn's attendance was very thin again; he how-

ever, kindly invited the bystanders upstairs, and a highly respectable tradesman hearing the invitation, was induced to go up, but, to use his own language, he was both shocked and surprised at the vulgarity and conduct of the lecturer. He expostulated with him, and when about to leave with another person, who had replied to a question put, by Hepburn, the lecturer rushed from his platform, seized both by the collar, and wanted to drag them forward. An athletic person standing near, put his fist in Mr. Hepburn's face, and insisted upon his releasing the two, saying, "if you had dared to seize me in that manner, I would have struck you down." Mr. Hepburn then returned to his place, and continued his lecture in his usual low and abusive strain of eloquence. His plan is to stand in the middle of the road and enter into bombastic conversation, till he attracts a dozen or two around him, and ever and anon he exclaims, "Bring anybody here, let them be of the University, it's no matter to Hepburn, I'm ready for them all." On this occasion, at the request of the inhabitants of the street where he lectures, a couple of policemen were stationed near him, and by this means the nuisance was abated.

On Thursday evening Mr. Hepburn lectured to a select audience of twenty. He proposed Mr. Henry Hall in the chair, saying that that night he did not care whether the chairman was a Christian or an infidel. Mr. Hall for some time refused to accept the proffered honour, but eventually was persuaded. Mr. Hepburn then commenced his lecture, and there was by far a greater freedom from vulgarity than on previous occasions. He denounced Mormonism, with great energy; read various passages from books recognized by the Mormons, but which showed the absurdities of their doctrines; by the aid of pictures he illustrated a female's progress into Mormonism, and her eventual ruin. He informed his auditory that he cared for no man, he was regardless of frowns and indifferent to praise, he did not care for the clergy, he had read Tom Paine, and agreed with the *Rights of Man*, but not with his *Age of Reason*. But Paine, Rosseau, Voltaire, or any of the writers of that school were not so dangerous or so bad as the Mormons; once these Mormons, out of spite to him, tried to bribe his wife with £10, to leave him to go over to the Salt Lake, but she resisted their importunities. After speaking of several persons by name, the lecturer received a gentle rebuke from the Chairman, who reminded him of the absence of those persons, saying it was unfair to attack men behind their back. The evening terminated by an amusing scene between the lecturer and Mr. Trevis, the landlord of the room, for, although the latter is no Mormonite, there is evidently not the best feeling between them. On this occasion, one of Mr. Naylor's youths was money-taker at the door, but we imagine that the speculation will not turn out to be a profitable one.

Last night, Mr. Hepburn lectured on the "Spiritual Wife Doctrine;" notice having been given that females and boys were not to be present, we therefore much question the propriety of introducing the subject at all; it can easily be understood that the details of the lecture are of a disgusting character, and calculated only to gratify the curiosity of unclean minds. This completes Mr. Hepburn's series of lectures, and before he leaves Cambridge, it will perhaps be consolatory to Mr. Hepburn to learn that there is a probability of lectures being delivered in Cambridge, antagonistic to Mormonism, by a gentleman, who, by manners and intellect, *is* eminently qualified for the task.

It must not be supposed that because we do not approve of Mr. Hepburn, that we have any sympathy for the sect called Mormonites. We have, over and over again, denounced their creed, taken many opportunities to discourage them, and in March, 1852, reviewed at considerable length Mr. Mayhew's History of the Rise and progress of Mormonism, giving copious extracts from that excellent work. But while we express our disapprobation of the doctrines of the quack impostor Joe Smith, we yet express our concurrence in the opinions of many valued correspondents, that the man Hepburn is not qualified in any one respect to perambulate the country as a Christian lecturer, against any creed, however absurd or impious it may be.

ALL men have the privilege of obtaining revelations from God, but they cannot be obtained except by earnestly seeking after Him.

MORMONISM—A SCENE.

(*From the Cambridge Chronicle, May* 28.)

On Sunday evening last, understanding that Elder Long, of Wheeler-street notoriety, was about to give his hearers something very edifying, and perhaps amusing, on that most interesting subject—on which, however, he never spoke—"marriage," we paid him a visit. On our arrival, there was the Elder, standing in an elevated position, encircled by a number (about forty) of pretty young girls, who perhaps were ambitious enough to hope on some fine day to become spiritual wives, and perchance corporeal mothers, in the far-famed valley of Salt Lake. There was something exceedingly "unique," as the country barber would say, about this; there was, as we have said, Elder Long, a young fellow of about thirty, with curly hair, collar *a la Byron*, neat black dress, the waistcoat being adorned with a flashing gold chain—or perhaps 'twas only a good imitation, we can't say; a "california"-coloured ring on his fore finger, besides certain other adornments, which it would be perhaps rather rude to mention. Before the minister, and quite apart from these sweet-looking ladies, there were perhaps thirty of the masculine gender, some friends of the Elder, other some opponents of his doctrines. Among them was an eccentric-looking creature, who aped the philosophic school of the ancients, and seemed to pride himself on his dingy-looking shirt and thread-bare coat; the former he was anxious to display, perhaps by way of adding a charm to his doctrines, which, to say truth, appeared to be "Mormonism improved," or something still more rare. Pardon this digression, gentle reader—we come to the hero of the narrative, Elder Long. Mr. Long gave us a very fair discourse on the Christian virtues; and were it not for his grammatical errors, it might have been put down as a fair sample of the sermonizing of peripatetic preachers. Elder Long, in fact, *preached* Christianity; and this is the most dangerous part of the matter in our estimation, for it is useless to say there is no danger to be feared from Mormonism, because the victims at the Salt Lake speak loudly to the contrary. If Elder Long preached polygamy, and endeavoured to justify a man having 100 wives, either as "spiritual" ones, or only terminable, like a long lease, nine hundred and ninety-nine years hence, we should have less to fear from his harangues; but all those abominations to the Christian are carefully veiled from the gaze, and Mormonism is presented to the hearer, not in a style of eloquence that can bewitch, but decorated with Christian graces which always charm. The young and the old who are not intellectual, or "established in the faith," who go from curiosity or from persuasion of friends of the modern faith, hear nothing strange, but as it were the essence of the Gospel poured out to them. What is the consequence? There is no violence done to their feelings; nay, they become prepossessed, and then the secret persuasion of a subtle agent in too many instances succeeds in winning them over from the true Church to a creed which has its foundation in human fraud. Elder Long gave us a lecture about being temperate in all things, in "dress," to wit. It would have come with better grace from an exemplar, who had not chains enough about him to hang himself in. Among the many and grave differences between the "Ritual" of their Church, and their "Bible," this little difference between the Elder's doctrine and example is nothing of consequence. We notice in conclusion that the lecturer, Hepburn, was present, and boldly challenged the Elder to perform a "miracle" *instanter*, by stopping his mouth. Mr. Hepburn also challenged him to discuss some of his "tenets;" but Mr. Long declined to have anything to say to a person who was not a "gentleman," and for his discretion the dear little "gals" gave laughing acclaim, while the philosophic friend swelled the chorus by calling Hepburn a "liar and a vagabond."

VARIETIES.

A Sanitary Movement.—*Lady.*—"Dear me, Count, you don't look well to-day." *Count.*—"Oh! I have done vare foolish ting, vare foolish ting—I have wash my neck!"

To cure indigestion rise early and walk a mile or two before breakfast, then drink a cup of cold spring water, half a pint will not be too much if the stomach is strong enough, and walk another mile. Continue this treatment regularly for a month or six weeks. It is worth a trial, and has been known to succeed when medical aid would not.

Rich and Comfortable.—One of the wealthiest farmers on the Connecticut tells the following story—"When I first came to settle, about 40 years ago, I told my wife I meant to be rich—all she wanted was enough to make her 'comfortable.' I went to work and cleared my land. I've worked hard ever since, and have got rich, as rich as I want to be. Most of my children have settled about me, and they all have good farms. But my wife isn't 'comfortable' yet."

Punning Sermon.—The following curious string of puns is taken from a scarce work published in the reign of James the First. A divine, more willing to play with words than to be serious in expounding his text, spoke thus in his sermon—"This *dial* shows that we must *die all*, yet, notwithstanding, *all houses* are turned into *ale-houses*, our *cares* are turned into *cates*, our *Paradise* into a *pair o' dice*, *matrimony* into a *matter o' money*, and *marriage* into a *merry-age*, Our *divines* have become *dry vines*—it was not so in the days of *Noah*—ah no!"

New Sect in Persia.—In Syria there has been much talk of a new faith which has been started in Persia, by an apostate Mahommedan named Sheikh Babee, who denies the authenticity of the Koran, and will not recognise any but God, Moses, David, and himself. He has made many converts in some parts of Persia, and is giving the Shah much trouble; but as Sheikh Babee, has very unwisely promised his followers that he will bring back to life all those who are killed in defending their faith, his imposture cannot last very long, and there would be room for some Christian missionaries to step in and do good.—*Liverpool Mercury, May* 31.

The Mormons and the Women.—A *ci-devant* Mormon, named A. B. Hepburn, has been lecturing on "the delusions of the Mormons or Latter-day Saints." He attributed the influence gained by the Mormons over females in many instances to mesmeric power, and stated that a number of young Mormon females, hearing that he entertained this opinion, came to him and asked whether he could mesmerise them. He desired them with solemnity of voice and manner to beware of trifling with him, and having succeeded in striking them with a certain degree of awe, necessary for his purpose, he told them to gaze intently at the polished copper on his walking stick, and in a few minutes the greater part of them were getting into the mesmeric state. They then admitted that the sensation they experienced was the same as that which they had been led to believe by the Mormons was the influence of the Holy Ghost; and they therefore left the Mormon body, giving up their books, of which he made a display of fireworks at his next lecture. From statements by individuals at the lecture, it appears that the Mormons have no fewer than five places of worship in Birmingham, and are carrying on a profitable trade by collecting dupes and sending them to America.—*Hereford Times.*—[What next?]

"THE FEAR OF THE LORD."

(From the Deseret News.)

The fear of the Lord, like the dew of the night,
Beginneth that love which awakens delight;
For union eternal, and glory most splendid,
Where beauty and virtue for ever are blended.

The fear of the Lord, like the soft breeze of spring,
Beginneth that hope which excels every thing;
It whispers a fortune exceeding earth's treasure—
The wealth of the soul, and eternity's leisure.

The fear of the Lord, like the mother's caress,
Beginneth that knowledge which ever doth bless—
It softens the passions, and sweetens behaviour,
To travel through life in the path of the Saviour.

The fear of the Lord, like the light of the skies,
Beginneth that wisdom which opens the eyes,
To see every good and reject every evil,
And know what is perfect, in spite of the Devil.

W. W. PHELPS.

LOVE OF GOD AND MAN.

(*Selected.*)

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, and a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?' The vision raised its head,
And with a look made of all sweet accord,
Answered, 'The names of those that love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerly still, and said, 'I pray thee, then,
Write me as one that loves his fellow men.'
"The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest."

LEIGH HUNT.

ADDRESSES.—J. W. Hain, 41, Chester Street, Sheffield.
James G. Willie, 9, Victoria Street, Mile End, Portsmouth.
George Bramwell, 9, Victoria Street, Mile End, Portsmouth.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH JUNE, 1853.

	£	s.	d.
James Walker	30	0	0
John Hole	7	0	0
T. C. Armstrong	40	0	0
Edward Weaver	5	0	0
John Price	2	0	0
George Simpson	5	0	0
A. N. McFarlane	4	5	0
William Harris	5	0	0
Carried forward	98	5	0

	£	s.	d.
Brought forward	98	5	0
Simon Irwin	5	0	0
John Hyde	5	0	0
Charles Peat	11	0	0
Richard Morris	5	0	0
C. I. Davis	9	0	0
Henry Savage	5	0	0
	138	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 27.—Vol. XV. Saturday, July 2, 1853. Price One Penny.

MESSAGE OF GOVERNOR BRIGHAM YOUNG.

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES, OF THE LEGISLATURE OF UTAH.

(*From the Deseret News.*)

Gentlemen — Through the manifold blessings of an indulgent God, we are met to again consider of the public interest, and to adopt such rules, regulations, and measures, as shall best subserve the welfare of the people, and promote the weal of the rising state.

Our most profound acknowledgements are due to the *Giver* of all *good*, who hath caused the earth to bring forth in its strength, the *grain*, and the rich fruits thereof; and crowned the efforts of the passing year, with an abundant harvest.

We are cheered by the glad sounds of *peace* and *prosperity*, which reach us from all parts of the territory.

No sound of war has awakened the lonely dell, or disturbed the unbroken quiet of the peaceful settlements—indicating a peaceful disposition on the part of our *tawny neighbours*, hitherto unknown.

Many hostile bands of the native tribes, have smoked the pipe of peace, and renewed friendly relations which long before had ceased to exist, which the exercise of a genial influence, by the rapidly extending settlements of the whites, it is believed may be strengthened, and it is hoped will be enduring.

In accordance with the law of last session, authorizing a Code Commission, I appointed, with the approval of the Council, Elias Smith, William Pickett, and Albert Carrington, Esqrs., to fill said commission; but nothing was done until after the adjournment of the Legislature, when William Pickett, leaving the territory, created a vacancy, which was filled by the appointment of William Snow, Esquire. Of their doings, I am not advised, but understand that they are at work, and probably will ere long make a report to the Legislative Assembly. I am sanguine in the belief that the commission is better calculated to produce a consistent and practicable code of laws, with less expense, than any Legislative Assembly could, without its aid—many of whom, though intimately acquainted with the wishes of the people, and possessed with every requisite qualification for legislators, are not well versed in the practice of courts of law and chancery, the settlements of estates of decedents, arrangement of a criminal or civil code, and many other things, which form the rules of good and wise government, and are essential to the peace and good order of society. A proper consideration in the formation of laws, is calculated to prevent litigation. Laws suitable to the situation and circumstances of the people, who are to be affected by them, and for the uniform rule of practice and decision of the courts throughout the Territory, are desirable and necessary. It should moreover be the aim of the law-making department, to study simplicity in their enactments, that every person may approach the Temple of *Justice*, either in

his own defence, or to obtain that justice which should without unnecessary delay be impartially administered to all, whether rich or poor, bond or free, black or white. Let every man, if he choose, be his own lawyer, and never invest your courts, with mists and fogs, or *mirage* if you please, of by-gone ages; as we find to be too frequently the case, as though there had been made no advancement in the science of law, as well as the other learned professions.

Under the present enactments, so far as I can learn, where they have been understood, their administration has been attended with the happiest results.

Owing to there being no funds in the territory, to defray the expense of preparing and publishing the Laws, that important duty, as well as the distribution of them to the various officers of the territory, was unavoidably delayed until a late day. To this cause may in part be attributed, the delay of the reports of many of the officers entrusted with the collection of the public funds, but few of whom as yet have made any report; as also delay of various duties devolved upon the State Commissioner, who is now absent, engaged in their performance. But little can be said as yet in relation to the pecuniary affairs of the Territory, yet sufficient is known to warrant the belief, that the present assessment, when collected, will pay all existing indebtedness. Presuming upon this favourable state of things, I directed the erection of a bridge across the Sevier river, which I understand, is now completed, and the expense of which, I feel assured, will be promptly met by the necessary appropriation, upon the report of the State Commissioner.

I would recommend, that a similar improvement be made across Green and Bear rivers, and that the necessary measures for their erection be completed at an early day, as the winter, and early spring months, while the water is at its low stage, furnish the only suitable opportunity.

Domestic manufactures, I am happy to state, are in a flourishing condition, considerable quantities of leather and crockery having found their way into market, and a large amount of clothing has been made, principally by the hands of the "*good housewife*," who thereby adds dignity to her station, and reflects credit and honour upon her household. Specimens of iron have also been forwarded from the works in Iron County, which, for the first run, were exceedingly flattering. It separates well, but owing to sulphur in the coal, not being sufficiently extracted, was thereby injured; but a little experience in combining material, and continued effort, it is believed, will soon produce that article in great abundance, and of good quality. A liberal hand should be extended unto the enterprising men who have nobly devoted their time, under circumstances of penury and want, in producing an article of so much moment as iron, to the urgent necessities, and future wealth of the territory. It will soon pay its own way, and become a source of profit to the producers; but until returns can be received, the enterprize exhausts the means of operators, and they should be relieved by the public funds.

It is to be regretted, that the operator in the woollen factory, Mr. Gaunt, declined the appropriation of two thousand dollars, made to further the enterprise, the terms, in his estimation, being too stringent; he has, however, with that indomitable energy which so strongly characterizes the man, progressed in the work, slowly it is true, but he is now weaving, and by another year, will be enabled to do an extensive business.

I am also happy to announce the arrival in our Territory, of the machinery for the manufacture of sugar from the beet. The machinery, and operators who have been accustomed to the manufacture of that article from the beet, have come together from the "Old World," and being under the direction of energetic, enterprising, and able men, will doubtless soon furnish an abundant supply of that article, for the wants of the people.

The work on the Cottonwood Canal, is progressing rapidly at present, and will most probably soon be completed.

A contract has also been made, to finish the excavation around the point of the Utah mountain, which will involve an additional appropriation. Various privileges of bridges, roads, and ferries, were granted to individuals by the last Legislature. During the height of the emigration, some few complaints were made, of the abuse of the privileges so granted; but the courts, when appealed to, usually settled all such complaints in a summary manner; and so far as I could learn,

gave general satisfaction. Those privileges are generally a source of much profit to the grantees, and I will here suggest the propriety of turning them to some account, by the way of permanent improvements, either by devoting the per centum arising therefrom, to assist the emigrating funds, erecting public buildings, or impose upon the grantees the duty of erecting good and substantial bridges across the various streams. All such grants should be guarded in their provisions, so that a traveller may not be imposed upon, nor yet be permitted to impose upon a small company, who ofttimes at a distance from any settlement, afford that accommodation which the complaining emigrant would not be without for double the compensation required.

The public buildings at Fillmore City, are slowly progressing in the hands of the Superintendent of public works. The foundation for the south wing is nearly up, but mechanical labour for the present and for the winter is suspended. Although the present exigency for those buildings, has been obviated by the purchase of the Council House, in this city, which was made by the Legislature of last winter, and at present accommodates the public officers, and people, as well, and perhaps better than any other place, yet it is desirable to accomplish the work at Fillmore, to meet the wishes and convenience of the people, who expect a fair division of time and travel, by concentrating public business at a more central point. That Fillmore City is destined to become that point in population, as well as geographically, the direction which the almost entire emigration of the present season has taken, abundantly proves.

The University works, so far as building and making improvements upon the grounds selected for their operations are concerned, are suspended for the want of funds. Thus, while every interest pertaining to the public welfare, is rapidly progressing, it would seem that that of education, the most important of all, is measurably neglected; yet this is not in reality so much the case, as apparently would appear; in nearly all the different districts, good School Houses are, or are being, erected, and great attention is being paid to common schools. There are also many select schools, in which are taught the languages, and various accomplishments of music, &c. A Mathematical School is much needed, and it is most sincerely hoped that such a course will be adopted in relation to it, that one will be established upon a permanent basis. I cannot too earnestly recommend to your favourable consideration, this subject, fraught as it is, with the deepest interest to the well being of the rising generation, which will, ere long, be our representatives upon the earth.

The Military, under the provisions of the law of the last Legislature, have an efficient organization, numbering over two thousand, and are generally well furnished with ammunition and arms. It has been somewhat difficult to induce men to retain a requisite amount of powder on hand, for such emergencies as might occur in a wild, Indian country, owing to the scarcity and consequent advanced price; yet upon a rigid inspection of the forces by the Adjutant General, a sufficiency was found, which, in addition to the amount in Military Store, will, if retained on hand, prove sufficient for any exigency that will be likely to arise. The manufacture of powder would be a salutary measure, if by encouragement by the Legislature it could be accomplished in the territory, as the Indian trade in that article, is becoming extensive, causing a corresponding advance in the price.

Every species of domestic manufacture, should meet with the most liberal encouragement from the Legislature. It is gratifying to witness the exertions and success of the people thus far, in supplying their own wants, and the consequent independence which it is gradually but surely inspiring in their bosoms, but much remains to be done. Unquestionably, in a sparsely peopled country, settled by those persons, who, having exhausted all their means in accomplishing their journey to the Territory, manufactures must spring up in the domicile of the citizen, the spinning-wheel and the hand-loom must discourse their parlour music, and chant melodies at the fireside of the thrifty artizan. A thousand miles land transportation will long afford protection and encouragement for such productions. The territory is fast filling up with the requisite material; and a growing disposition on the part of the people, to furnish their own supplies—to rely upon their own exertions and home productions for home consumption, will surely result in ample resources of wealth and independence to

the people, and add dignity and influence to the state. The road to affluence is not pursued by any surer method, than by a well directed industry and perseverance. Labour is *wealth*, and supplies the world with luxuries, comforts, and necessaries, which gold could never purchase. The former is productive of wealth, but the latter impoverishes. In the poverty of the state, but little if any direct assistance can be granted; but associations of labour and capital may be sanctioned by law, and greatly tend to inspire enterprise.

I do therefore most earnestly desire, that you will lend your aid, influence, and power, to promote the *cause* of home manufactures. It will also have a tendency to classify labour, and create a market for the products of the soil. In this connection it is proper to remark, that so far as extensive machinery, and internal improvements are concerned, such as factories, steam enginery, railroads, &c., all depend upon the development of the resources of the territory, and mainly, in producing iron. The folly of depending upon procuring machinery from without the territory, is manifest, although it might answer to commence business: yet when repairs are to be made, or accidents by breakage, or otherwise, are to be remedied, it would be suicidal to any enterprize, to be obliged to suspend operations, until such remedy could be procured from the eastern manufactories. It therefore becomes necessary, to manufacture machinery itself, in order to be able to construct machinery for all useful purposes.

To any nation, the encouragement of the labouring classes is fraught with wisdom. To dig for the iron, the copper, the gold, and all precious things to beautify and adorn the earth; to excel in workmanship, for the benefit and use of mankind, that they may be comfortable and happy; and to draw forth the inventive genius of the intellectual faculties, in order that the earth and her subsequent inhabitants may be benefitted by the best services of her citizens during their temporary sojourn thereon, while passing the ordeal of life in time—all conspire, not only to the welfare of society, in befitting the earth for its reception, but also, in expanding the mind, inciting its energies, its enterprize, qualifies it for an exalted existence, and contributes to the welfare and happiness of human beings.

I have dwelt more particularly upon this subject, feeling its importance, and knowing that it is fraught with an abiding interest to the *welfare, growth*, and *prosperity* of the territory, and the consequent convenience, comfort, and advancement of the people.

If all the people of the territory would dispense with every article of manufactured goods, except such as were manufactured in their own families, until they could be produced by manufactories established among themselves within the Territory, even if it had to be done at the sacrifice of a few comforts in the first instance, and at the expense of raising a little less grain, or cultivating a few less acres of land, they would in my opinion find their own interest materially advanced, and the circulating medium would soon find its home in the territory, instead of travelling to eastern cities, to defray the expense of imported goods.

It well becomes those entrusted by the partiality of the people with public affairs, to advance by every possible means in their power, their interest, and promote, by wise and judicious legislation, the well being of society. In all your deliberations, this object should be kept in view—the general well being of society, and the advancement of her general interests.

In many of the older states and territories, laws and regulations have been enacted, under which they have flourished or declined, and will serve as beacon lights to guide the path of others who shall follow, that they may shun their follies, and imitate wherein their acts are fraught with wisdom. But peculiar as we are in many respects, in society, and the formation of our settlements, unlike any other state or territory, situated in the midst of savage tribes, and surrounded on all sides by a belt of hundreds of miles in width, which is only inhabited by them, and the scarcely wilder, or more ferocious beast of the forest; and moreover, being thrown entirely upon our own resources, for every encouragement for public improvement, you will find that in many instances, to make laws suitable to the circumstances of the people, you will have to pursue an unbeaten track, and bring forth from your own store of wisdom and intelligence, and the inspiration that may be within you, such measures as shall subserve the best interest of the people, whose representatives you are.

Two and a half years ago, this Territory was organized by act of Congress; since when, until within the last two months, but one of the non-resident officers has performed any service therein; and he, in common with all the rest, owing to an inadequate salary, has been compelled to resort to other avocations, than his office, to sustain himself and family. It is an undeniable fact, that however small may be their compensation, yet it is ample for the services which the exercise of their office requires; which, owing to the peaceful disposition of the people, relieves them of many duties that otherwise might involve much more of their time. I speak more particularly of the Judges, one of whom as yet, has performed the duties of that office in all the districts, and has had time to spare towards procuring a living by other means than his salary.

The law of last session, districting the Territory into Judicial Districts, and assigning the Judges thereto, being made in accordance with peculiar circumstances then existing, owing to the arrival of one more of the Judges, should be made conformable to the present exigency, requiring a division of the duties therein assigned to the Hon. Z. Snow, who by the provisions of that law, was required to perform the duty of holding courts in all the districts.

The general effect of the law now in force in the Territory, so far as their influence has extended, has been genial, and salutary, and, it is believed, promoted the interest of the community; yet in their effect and operation, many are defective, requiring revision, in particularizing the duties of officers and modes of procedure in assessing property, and collecting the revenue; as also in elections, and returns of the same, and of the accounting officers in general, they might very essentially be improved. Existing laws, which have proven generally satisfactory, and are applicable to the circumstances of the people, should remain unmolested, as permanency in legislation begets confidence in the bosoms of the people, in their acts; and the longer in practice being better understood, hence easier in their enforcement and execution. The more prompt and energetic their execution, the better is the government. More peace and safety, equity and confidence may be reposed in a government where the laws, though defective, are well known and promptly administered, than where, by too frequent interruptions and changing by the Legislature, neither the people nor officers fully understand them. Hence their often improper and tardy execution, and the consequent derangement in the quiet and good order, and, too frequently, prosperity of society.

It is better to have no law, and so understood by the people, than one, no matter how wise in its provisions, yet to remain as a dead letter upon the statute book.

Being a part of the grand confederacy which has so long embellished the National Galaxy, it is but natural that we should cast furtive glances into her internal policy and public acts; although situated at so great a distance from her councils, which is the more formidable by no near approach by steam, which so nearly annihilates time and space, yet every American heart, cannot but sensibly feel the vibration of her pulse, determining the state or condition of the Body Politic.

Although absorbed as she has recently been, in President making, the re-assembling of Congress will most probably reunite old party issues; and party clamour, and party fights as usual, dispose of the people's money, and the people's rights! Humiliating indeed to every patriot heart, to every lover of peace and good order, is the reflection, that our country's revenues appear to be a greater inducement in commanding the services of her sons, the talent of the nation, than a patriotic sense of duty inspired by a love of her institutions, and devotion to her interests.

The scramble for office is such, that the more sensible and reflecting man, becoming disgusted with the chicanery and juggling of political tricksters, refrains from participating in the arena of politics; and hence, the ship of state is left to be guided by the reckless adventurer, from whose self-sordid and ambitious views emanate his political economy, and circumscribe his country's glory, by bartering her freedom, and her excellence, for individual aggrandizement and party interest. Hence the sound of *dissension*, *secession*, and *disunion*, which but a few years ago no man dared utter aloud, have now become topics of general conversation; and statesmen in the halls of Congress coolly and deliberately hold forth the merits and demerits of measures which

shall rive asunder the Federal Compact, and destroy the bond of union, the ever glorious Constitution—that honoured, sacred, and invaluable bequest of Patriotic Fathers. Hence also, the fanatical bigot, with the spirit of northern supremacy, seeks to enwrap in sacrilegious flame, the *altar* of his country's liberties, offering an unholy sacrifice, which, arising in encircling wreaths of dark and turbid columns emitting in fitful glare the burning lava, betokens 'ere while her consummation.

Happily this "*zeal without knowledge*" may evaporate, like the exhalations of the morning beneath the influence of the rising sun. The compromise measures of the last Congress have abated the storm, and thus far, seem sufficient to guarantee safety and repose. But not until the subject of servitude and the relation existing between master and servant shall be understood, and acted upon, and carried out, by all parties, on a righteous principle, may we expect quiet in our nation's councils—when southern statesmen shall learn that Afric's sons and daughters are not goods and chattels, and will attach unto them, that humanity and moral accountability to which they are entitled; and cease to appropriate to an inordinate cupidity, the souls of men; and northern fanaticism learn to know that "Canaan" shall be servant of servants unto his brethren, and that there is but little merit in subverting the decrees of Providence, or substituting their own kindred spirit and flesh to perform the offices allotted by superior wisdom to the descendants of Cain. If they wish to do them a kindness, and are actuated by the "*higher law principle*," let them *purchase* them into FREEDOM, and place them in their own household, where they can partake of their kindness, wisdom, and intelligence, and also participate in the sympathies of their *soi-disant* friends, thereby obviating the necessity of white servants, who should tread the theatre of life and action, in a higher sphere; also obviating that bitter hatred, which the constant agitation of the subject of slavery in Congress, engenders in the bosoms of those who should (being of a common brotherhood) dwell together in unity. Happily for Utah, this question has been wisely left open for the decision of her citizens, and the law of the last session so far proves a very salutary measure, as it has nearly freed the territory, of the coloured population; also enabling the people to control all who see proper to remain, and cast their lot among us.

(*To be concluded in our next.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 397.)

Tuesday, 10th. I resumed conversation with Matthias, and desired him to enlighten my mind more on his views respecting the resurrection.

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias the Apostle, that was chosen in the place of Judas that fell; and that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil, that he was in reality in possession of a wicked and depraved spirit, although he professed to be the Spirit of truth itself; and he said also that he possessed the soul of Christ.

He tarried until Wednesday, 11th, after breakfast, when I told him, that my God told me, that his god was the devil, and I could not keep him any longer, and he must depart. And so I, for once, cast out the devil in bodily shape, and I believe a murderer.

Attended school during school hours. Spent the evening around my fireside, teaching my family the science of grammar. It commenced snowing this afternoon, wind very heavy.

Thursday, 12th. Attended school again, during school hours, rain and snow still falling, about one inch in depth, and wind very heavy, the weather extremely unpleasant. The labourers who commenced finishing the outside of the chapel, were

obliged to break off from their business at the commencement of this storm, on the 11th instant.

This evening, at 6 o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks, as follows—

I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness prevails at this time as it was at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious Sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater blessings than they were, because they had the person of Christ with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of great faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God.

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Saviour; and we must have a place prepared, that we may attend to this ordinance aside from the world.

We have not desired much from the hand of the Lord with that faith and obedience that we ought, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, nor no where. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged, and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us.

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, such as God shall name out of all the official members will meet, and we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally roll into the celestial Kingdom of God, and enjoy it for ever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the en-

dowment, to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such who are possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindred, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment—all who are prepared, and are sufficiently pure to abide the presence of the Saviour, will see him in the solemn assembly.

The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest.

Friday, 13th. Attended school during school hours; after school, returned home. Mr. Messenger, a Universalist minister, of Bainbridge, Chenango county, New York, came in to make some inquiries about Hezekiah Peck's family. We entered into conversation upon religious subjects, and went to President Rigdon's and spent the evening in conversation. We preached the Gospel to him, and bore testimony of what we had seen and heard.

He attempted to raise some objections, but the force of truth bore him down, and he was silent, although unbelieving.

I returned home and retired to rest.

Saturday morning, 14th. Thus came the word of the Lord unto me, saying—

Verily thus saith the Lord unto my servant Joseph, concerning my servant Warren, Behold his sins are forgiven him, because of his desires to do the works of righteousness. Therefore, inasmuch as he will continue to hearken unto my voice, he shall be blessed with wisdom, and with a sound mind, even above his fellows. Behold, it shall come to pass in his day, that he shall see great things show forth themselves unto my people; he shall see much of my ancient records, and shall know of hidden things, and shall be endowed with a knowledge of hidden languages; and if he desires and shall seek it at my hands, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people; therefore this shall be his calling until I shall order it otherwise in my wisdom; and it shall be said of him in time [to come, Behold Warren, the Lord's scribe for the Lord's Seer, whom He hath appointed in Israel. Therefore, if he will keep my commandments, he shall be lifted up at the last day. Even so. Amen.

This afternoon, Erastus Holmes, of Newbury, Ohio, called on me to inquire about the establishment of the Church, and to be instructed in doctrine more perfectly.

I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received the first visitation of angels, which was when I was about fourteen years old; also the revelations that I received afterwards concerning the Book of Mormon, and a short account of the rise and progress of the Church up to this date.

He listened very attentively, and seemed highly gratified, and intends to unite with the Church.

On Sabbath morning, 15th, he went with me to meeting, which was held in the school house, as the chapel was not finished plastering.

President Rigdon preached on the subject of men's being called to preach the Gospel, their qualifications, &c. We had a fine discourse, it was very interesting indeed. Mr. Holmes was well satisfied, and returned and dined with me. Said Holmes has been a member of the Methodist church, and was excommunicated for receiving the Elders of the Latter-day Saints into his house.

Went to meeting in the afternoon. Before partaking of the Sacrament, Isaac Hill's case was agitated again, and settled after much controversy; and he retained in the Church, by making a humble acknowledgment before the Church, and consenting to have his confession published in the *Messenger and Advocate;* after which the ordinance of the Lord's Supper was administered, and the meeting closed late. Returned home and spent the evening.

(*To be continued.*)

REAL difficulties are the best cure of imaginary ones, because God helps us in the real ones, and makes us ashamed of the others.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 2, 1853.

HOME CORRESPONDENCE.—*Edinburgh Conference.*—Edinburgh, June 11th, Elder T. W. Brewerton writes. A spirit of enquiry was manifested in most of the Branches, and out-door meetings were well attended. In the Orkney Isles, ministers and landlords showed opposition, threatening the poor people who received the Elders, or listened to their teachings, yet the work was spreading, and many of the people evinced a deep interest in it, though some were fearful. In the Shetland Isles, too, an opening had presented itself for the introduction of the Gospel, and Elder Brewerton had appointed Elders to travel there.

Hull and Newcastle-upon-Tyne Conferences.—Sunderland, June 11th, Elder C. G. Webb writes. The work was moving on steadily. People were tardy in going to hear the Gospel, but laudable exertions were being made by the Elders and the Saints, by lectures and out-door preaching. In Hull baptisms were taking place every week.

Kent Conference.—Hastings, June 13th, Elder J. W. Lewis writes. A most determined opposition had been manifested in the Conference, by the clergy, gentry, and business men. Many tracts opposing the truth had been circulated, and public lectures given, which had caused some Saints to apostatize, and oppose the work of God, and others to wax stronger in the faith, and mightier in testimony. Some had been turned out of house and employment because they were Saints, and some because they went to hear the Saints; efforts were made to prevent those who were ejected, from obtaining houses in the same parish in which they had been living. However disagreed upon other matters, Church clergy and Dissenting ministers could agree to oppress the Saints. Some Branches had no place of meeting, the people being in fear of ejection if they opened their houses for preaching. Much open air preaching was done. Many were believing the Gospel, but some had not the courage to obey it.

FOREIGN CORRESPONDENCE.—*Sandwich Islands.*—We have direct communications from the Sandwich Islands, as late as April, including the two letters which appear in this Number, and the Minutes of a Special Conference of Elders, held on the 9th, 10th, and 11th of March, at Honolulu, island of Oahu; Elder Philip B. Lewis, President, and Elder George Q. Cannon, Clerk. One High Priest, fifteen of the Seventies, and one Elder, were present. The Conference was called in consequence of the arrival of nine Elders from the Valley. On the Island of Maui, about one thousand Saints were represented by Elder Cannon; the prospects were good, and the Saints generally were faithful, and many were paying their tithing. Elder Cannon gave a cheering account of the Branches at Wailuku, Waiehu, Waihee, Waikapu, and Kealia; the Saints were increasing in faith and works, some had covenanted to devote the tenth of their time to the Lord, in building, fencing, &c., for the benefit of the Church. Elder Hawkins had laboured in Hawaii some time, learning the language. But he was much impressed to go to the Island of Maui; he went there, and laboured at Keanae and Kula, and he had raised up several Branches in the vicinity of Keanae, and in the district of Haua. Elder Keeler had been labouring in Honuaula, Kaupo, Kipahulu, and Haua; had raised some Branches, and had been blessed. The Branches under his care were in a good condition, generally. Elder Hammond had been la-

bouring at Lahaina, and had baptized near sixty since the last Conference; the Saints manifested a liberal spirit. Elder Farrer had been labouring at Koolau, but the Branch there prospered little. He then went to labour at Waiahua, on the island of Oahu, where he had baptized sixteen; more were believing, and a spirit of inquiry existed among the people, though opposition had been strong. Elder H. W. Bigler had also been labouring in Oahu, acquiring the language, and preaching and baptizing. Elder Lewis had baptized seven in Honolulu, but had not been able to preach much, he having, in consequence of his age, experienced much difficulty in acquiring the language. Elder Woodbury being absent, Elder Hammond represented him. Elder Woodbury was labouring on the island of Molokai; at Kiliula a Branch had been raised some time past, and he had gone to the other side of the island, where there was a prospect of a good work being done.

It was considered advisable that the Elders who had recently arrived from Great Salt Lake Valley, should be located among the different Branches, that they might prepare themselves to fill the places of those Elders who would soon return to the Valley. Elder Nathan Tanner was appointed to labour in Honolulu; Elders Karren, and B. F. Johnson, in other parts of Oahu; Elder Ephraim Green, on Molokai; Elder W. McBride, in Lahaina; Elder Egerton Snider, at Wailuka; Elders James Lawson, Reddick N. Allred, and Reddin A. Allred, in Kula and Koolau. It was resolved to send to England an order for a stock of books. (See the letter of Elder Lewis.)

It is very gratifying to us to receive news so direct and recent from the Pacific Missions, and we shall experience much pleasure in a continuous direct correspondence with the Elders stationed in those distant portions of the globe, as well as from all other missions of the Church, and we are well assured that the intelligence which may reach us from time to time, will be equally welcome to the Saints as to us. It is very satisfactory to learn that the work of the Lord is gaining such a strong foothold in the Sandwich Isles, and we sincerely trust and pray that with the accession of strength in the Elders from the Valley, and by the aid of the books which we are sending out, a mighty work may be accomplished there. The Sectarian Missionaries have been the forerunners of the Gospel, in those Isles, and although their course may not have been what we might wish, yet their past labours may have tended in some degree, to prepare the hearts of many of the natives for the reception of truth now it is presented to them by the Elders of Israel.

We are pleased to hear that the translation of the Book of Mormon into the native language is so near completion. When that invaluable record can be read by the natives, in their own language, a great impulse will no doubt be secured to induce them to obey that form of doctrine which will exalt them in the celestial Kingdom of God.

Sardinia and Italy.—Elder Thomas Margetts writes, dated Angrogna, June 7. He had left Genoa, and passed on to Turin. Finding that circumstances were unfavourable for his staying in Turin, he went to Angrogna. He had suffered much ill-health, and as he was still suffering, Elders J. Woodward and T. B. H. Stenhouse considered that it would be advisable for Elder Margetts to return to England, consequently he was expecting to leave Angrogna, June 6. During the three weeks which he had been at Angrogna, six or seven persons were baptized.

Bombay.—We have been privileged with the perusal of a letter from Elder Hugh Findlay, dated Bombay, April 28th. He had just succeeded in obtaining a room for public meetings, and was expecting to have better success. The Branch at Poonah numbered 23, having a chapel capable of holding upwards of 150 persons. Elder

Findlay says—"Only two days ago the shipping intelligence of Singapore showed the ship *Monsoon*, from America, passing there, with a hundred "Mormons" on board for Calcutta, remarking that if the "Mormons" could not convert India, they were determined to colonize it." We are pleased to hear of the arrival in India of the Elders from the Valley, but we certainly were not before aware that a round hundred were destined for the East. Their numbers must have swelled like a rolling snowball since they quitted Great Salt Lake City. The Elders are certainly magnified in the eyes of the people, at a splendid rate!

GOVERNOR YOUNG'S MESSAGE.—We insert the Message of Governor Young, thinking it will prove interesting and instructive to our readers, as it exhibits the prosperous state of the Territory, and points out the best steps for the inhabitants to pursue to secure prosperity for the future. The Message will amply repay perusal.

NEW YEAR'S DAY VISIT OF THE TWELVE APOSTLES TO THE FIRST PRESIDENCY.

(*From the Deseret News.*)

January 1st, 1853.

The quorum of the Twelve Apostles met at the Council House at 8 o'clock, being eleven in number, the whole quorum except Elder Orson Pratt (who is at Washington preaching the Gospel). The quorum marched to President Brigham Young's, and wished him a Happy New Year. President Young received them with joy and gladness, and after the greetings were over, President Young asked what he should treat them with. The sentiment was instantaneous in the hearts of all the quorum, and spoken by President Orson Hyde—Treat us with your blessings. Then President Young blessed the quorum of the Twelve, and said they always had his blessing. And the Twelve Apostles felt and realized that the blessings of the Presidency of the Church and Kingdom of God were of far more worth and benefit to them, than any earthly gift, or the treasures of the earth; their hearts were full of joy and gladness which was unspeakable at the blessing of once more having the privilege of returning from the four corners of the earth, and beholding each others' faces, and sitting in council together, and meeting with the President and his council, and receiving blessings at their hands. The Twelve left their blessings upon President Young and his house. While the Twelve were paying their respects to President Young, the band was playing a lively tune in front of the house. The Governor saluted the two bands with a Happy New Year, and received in return some excellent music.

The quorum then visited President Heber C. Kimball, and wished him a Happy New Year. He also received the Twelve, with gladness, and gave unto them his blessing, which was also highly prized. In his blessing unto them he said his faith and feelings were that no one of the present quorum of Apostles should ever fall, and no power should ever take their crown and kingdom, but they should come forth in the morning of the first resurrection, and be exalted to glory, immortality, and eternal lives, and their blessings should increase from this time henceforth and for ever, and they should not want bread, but they should have means to support themselves and families. My feelings have ever been good towards this quorum, and ever will be. The Twelve left their blessings upon President Kimball and household.

They next visited Father John Smith, the aged Patriarch, and wished him a Happy New Year. He manifested much joy and satisfaction in seeing eleven of the Twelve Apostles beneath his roof. This venerable Patriarch also bestowed upon the Twelve his blessing, and said they should live to see the Kingdom of God and Zion established to be thrown down no more forever; and that none of them should ever fall, but should have part in the first resurrection; no power

should take their crown, but they should be blessed in all their labours in the earth, and that the blessings of God should increase upon them from this time forth, both temporal and spiritual. The Apostles also left their blessings upon the Patriarch and his household. They next visited President Willard Richards, he also received them with gladness and an open heart; they wished him a Happy New Year. He also gave the Twelve his blessing. He believed this a beginning of an eventful year in the history of this Church and Kingdom on the earth; and he believed each succeeding year would be more and more so, until the coming of the Son of Man. He said the Twelve were ever before him in his thoughts, prayers, and blessings, notwithstanding they might be scattered to the four corners of the earth; they were men of God, and were destined to perform a great and mighty work in the earth, and they should live till they were satisfied with life; they should see light and truth prevail over sin, tradition, and error, and triumph in the earth.

The Twelve next went to the house of Elder P. P. Pratt, and those united with his family in singing the return of the Twelve, and other songs of Zion. The spirit and power of God rested upon the quorum of the Twelve, while their hearts were filled with praise and thanksgiving to God in all their visits on this the New Year of eighteen hundred and fifty-three.

The bands also continued their salutations to Presidents Kimball and Richards, and Patriarch Smith, and many others in various parts of the city. And their enlivening music was everywhere received with open ears and hearts of joy. God bless the Bands.

THE SANDWICH ISLANDS MISSION.

ARRIVAL OF THE ELDERS FROM GREAT SALT LAKE VALLEY — THE MISSIONARIES—INTEREST OF THE NATIVES IN THE GOSPEL—EXTENSIVE ORDER FOR BOOKS OF MORMON, AND OTHER PUBLICATIONS—TRANSLATION OF THE BOOK OF MORMON INTO THE NATIVE LANGUAGE.

(*Letters from Elders B. F. Johnson and Philip B. Lewis.*)

Honolulu, Sandwich Islands, March 29, 1853.

Dear Brother S. W. Richards—The Elders appointed to this mission arrived here on the 17th of February, in good health and spirits, having realized on our whole journey the especial blessing of a kind Providence, and much of the spirit of our Priesthood and calling. Our arrival was hailed with joy by the Elders labouring on the islands, who we found diligently seeking to establish this Gospel on these lands, although subjected to many privations and hardships. The work of the Lord is still progressing, and our influence as a people is increasing. There are, on all these islands, about eighty thousand natives, and a few thousand foreigners. There are about twelve hundred native Saints, with a few among the foreign population. The Book of Mormon is far advanced in translation, and we think, when published, will give much impetus to to the work here.

We have much priesteraft to contend with, it bears almost universal sway here, and even the king seems disgracefully controlled by its influence, and the natives generally are enslaved by a fear of offending the missionaries. In fact, the present structure of government, although too rotten to continue long, rests upon their shoulders, and every office of honour or profit is at their disposal. They have so constructed the laws, that their property, although they may be worth their hundreds of thousands in lands and palaces, is exempt from taxation, while the poor man who has not even a *farren patch* to raise food for his destitute family, is made to pay a heavy tax, and to work upon the high ways, to beautify and embellish the streets leading to the magnificent residences of the missionaries, &c. It has long been the practice of those great philanthropists and friends of civilization, who are doing so much to facilitate the march of intellect, to keep a number of poor, bare-legged natives, instead of a horse or mule, to draw about, in a human *cariole*,

members of the missionaries' families, and sometimes in conditions of nakedness, only to be tolerated by barbarians.

The missionaries upon these lands, with all their home revenue, and near forty years' operation, have done not as much as honest men could have done in ten years, without one dollar of foreign revenue to assist them. The *fleece* has been their object, and they have kept their flock closely shaved, and they are now much the richest class upon the islands. The natives might all, ere this, have been taught the English language, and have been advanced in agriculture, manufacture, and science. But they are now debased by every degrading, immoral, and degenerating principle. And if I am not much mistaken, this people have decreased at least fifty thousand since missionary influence became established among them. These fertile islands, which are capable of producing all the tropical fruits, and the finest of wheat, with every comfort to gladden the heart of man, are producing comparatively nothing; and instead of virtue, wealth, and independence, which might have been realized, almost universal vice, poverty, and slavery are the fruits of this great missionary expense, thus fulfilling the words of our Saviour, "Ye compass sea and land, to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

We feel sanguine that this people are of the Covenant blood, and that a great work is to be done among them. Many of them are quick of apprehension, and are apt to believe the truth. They are naturally an honest, and kind-hearted people, and were it not for that unnatural fear of the missionaries, thousands would believe, and soon embrace the truth. But we look for this yoke soon to be broken off, a revolution in the government is bound soon to take place.

The eyes of the priests are upon us, and they are reading their own downfal in our success. The hand writing begins to appear upon the wall, and they are beginning to tremble; and may their fears be realized, is our earnest prayer. I will not tell you all that we hope and expect upon those subjects, but let time show what the Lord has designed to effect here. I could write much, but forbear at this time. The Elders here have but one feeling, and that is to do the work for which they are sent here, and assist in bearing off this last Kingdom. They are studying the native language with a faith and diligence characteristic of their high calling, and I believe a number of them, within six months, will be preaching to the natives.

I should be happy to receive a communication from you, that I may know you receive this. We very much wish to hear the news from the European Conferences.

If I hear from this, you may expect to hear from us at more length.

Believe me ever your brother in the New and Everlasting Covenant,

B. F. JOHNSON.

Honolulu, Oahu, Sandwich Islands,
April 4, 1853.

Brother S. W. Richards—At a Conference of Elders, held at this place on the 9th, 10th, and 11th of March, it was voted that the minutes of the Conference be sent to the *Millennial Star*. It was also voted that we send for the following books, viz., five hundred Books of Mormon, fifty copies to be of the better kind; three hundred copies of the Voice of Warning, three hundred copies of Orson Spencer's Letters, two hundred of Orson Pratt's works, two dozen Hymn Books of the common kind, and three copies of the *Millennial Star* as it issues from the press, commencing with the first Number of the present Volume.

The attempt to preach to the foreigners has proved abortive—priestcraft has succeeded in shutting every house against us. For the want of a convenient place to convene the people, the brethren will all turn their attention to the native language, and prepare themselves as fast as possible to assist in the redemption of this down-trodden and priest-ridden people.

The present situation of this people is truly lamentable. With scarcely a foot of land which the common people can call their own, they are liable to be ousted at any moment, upon a mere change of opinion, by their oppressors — the "powers that be." In fact the government is under their control, and they are doing all they can to impede the progress of truth, but still it is onward, though slowly. When the Elders who have recently arrived obtain a knowledge of the language, I anticipate a good work will be done here, in fact the natives have a natural sympathy for our doctrine, and I could, if

I would, have baptized hundreds ere this, but it is not wisdom to do so until one gets their language, so that they can be taught correct principles.

As I have but little time to write, and you will probably get all the news by way of Salt Lake, I will close by wishing you health and happiness, and an abundance of joy in your labours, and all the blessings which the Lord has in store for His faithful servants.

I subscribe myself your friend and brother in the Gospel,

PHILIP B. LEWIS.

P.S.—The Book of Mormon is nearly all translated into the native language, and will probably be ready for the press next fall.

P. B. L.

IMPOSTORS.

Hastings, June 13, 1853.

Dear Brother S. W. Richards—Two men have been travelling through this Conference, one is a Dane, the other a German. The Dane professes to have come from Denmark last December, with the Danish Saints, to go to the Valley, but he was taken with a fever, and was obliged to go into the hospital, and he lost his passage on this account. When passing through the Kent Conference, he possessed a Certificate from the Liverpool Branch, but on account of the date being so far back, one of our travelling brethren retained the same till he could ascertain the correctness of its legality. Having written to the person whose name was attached, the Travelling Elder received no answer. He then wrote to me how he should act. In answer, I wished him to write to you, and you would see to the affair. Since that time, this Dane has been to Dover, where he professed some person had written to him, and who would give him employment if he could come to Dover. He accordingly went to Dover, but could not find the person he professed had sent for him. As he said he could not speak English, the Saints pitied him, and made a handsome collection for him. Professing to have got employment, one of the brethren lent him some tools, to the amount of £1 10s. He decamped with them, and last week he came to Hastings, with the old story, then to Brighton. The Saints contributed handsomely to his wants, and one of the brethren being foreman to a large building firm, promised to let him come on the next morning to work, but he did not make his appearance.

I think it right to inform you, that the Saints may be apprised of such characters, and not be imposed upon. I shall now leave the matter with you to dispose of according to your wisdom.

Yours in the bond of eternal
Brotherhood,

J. W. LEWIS.

[Having heard that the above-named parties, and others, have been travelling in other Conferences, and, by their hypocrisy and lying, most shamefully imposing upon the Saints, we insert the foregoing letter from President Lewis, for the benefit of those who will be benefitted by it. Our *Caution*, given in *Star* No. 19, page 296, was for the purpose of guarding the Saints against all such persons, from whatever source they might come, or however great their pretensions. In the above-named cases, if our instructions had been carefully observed by the Presidents and Saints, their "handsome collections" might have been given to the Travelling Elders, and those whom they knew to be worthy, instead of being lavished upon knaves and impostors. If the wants of Travelling Elders, and the poor, together with the frequent calls from the Church, are not sufficient to exhaust the funds and liberality of the Saints, we shall not object to their assisting others, if they can find those who are worthy of their charity. Saints should be careful to observe counsel sufficient to consider that the interests of Zion and her children have the greatest claim upon their attention. The Travelling Elder did quite right in questioning a Certificate of long standing; and had the one who held it been an honest person, he would have

taken no steps until satisfaction had been obtained in reference to his Certificate. When a Member's Certificate is questioned, his standing and membership are questioned, and the Saints are not obligated to such as to members of the Church. In most cases, Certificates given to persons going from Branch to Branch, or from Conference to Conference, should be presented within two weeks at farthest from their date.—ED.]

VARIETIES.

NEVER despise humble services; when large ships run aground, little boats may pull them off.

THE reported discovery of gold in Texas is drawing to that state worshippers of his yellow majesty.

THE American papers state that only two passengers on board the *William and Mary*, emigrant vessel, from Liverpool for New Orleans, wrecked off the Great Isaacs, May 3rd, were lost.

A TREMENDOUS fire occurred in Upper Canada, about the 23rd of May. The fire originated from the burning of new land in various parts of the country. Twelve townships, and two islands, one of them fourteen miles long, were burnt over. Three hundred and thirty families were rendered houseless. Two persons perished. The area of country burned over, is about 450 square miles.

INDEPENDENCE OF DESERET.

(*From the Deseret News.*)

'Tis said in the papers, and fear'd by the knowing,
That young Deseret quite ambitious is growing,
That her National Standard will soon be unfurled,
To reign o'er the nations and conquer the World;

That fell superstition from earth will be driven,
The thrones of all tyrant's to atoms be riven,
That the light of her dawning will burst into day,
As the mists of long ages are rolling away.

Now, bold Deseretians! pray lend your attention,
The path to this glory the muse would fain mention,
And tell you the reasons why conquerors great
Have failed to establish a permanent State.

It is said Alexander subdued all the nations,
And fain would have travelled to other creations;
But 'twas clear when his weapons were laid on the shelf,
He had never made war with, or conquered himself.

And modern reformers are often contending
'Gainst tobacco and spirits, their habits still mending,
Like the Puritan fathers who fain would be free,
But forgetting themselves made a war on the *sea*.

Now bold Deseretians, if you are aspiring
To greatness and glory, and progress untiring,
War not against nations, for conquest, like Rome,
But fight for your own Independence at home.

War not against merchants, tobacco, or spirits,
But against the bad tastes you in weakness inherit;
Let your beverage be over the cold mountain stream,
And home manufacture your practice and theme.

Dispense with the gewgaws, the silks, and the satin,
The false splendor of parties, the Greek, and the Latin;
Let home manufacture your persons array,
And the work of your hands all its beauties display.

You're doubtless aware of the wonderful treasures,
The gambling and scrambling and murders and pleasures,
The finest of fortunes that are bought and are sold,
In our neighbouring state, e'en the land of the gold.

But there's many a snare in the process of mining,
By the influx of gold are the nations declining,
Oft the gold or the silver to vice is a tool,
But the rod of pure iron the nations will rule.

'Tis the engine of iron that conquers the ocean,
That rolls on the track by its own locomotion,
That levels the forest, turns over the sod,
And worketh more wonders than Moses' rod.

'Tis iron that has rent all the nations asunder,
It has poured forth its lightning, and vomited thunder;
But now on its sinews a message of Peace,
Borne along by the lightning, its wonders increase.

Then O Deseretians, subdue your own passions,
Create your own Heaven, and make your own fashions;
Then make iron as plenty as dust on your plains,
And over the nations eternally *reign*.

Great Salt Lake City, Nov. 30, 1852. P. P. PRATT.

DEPARTURE OF ELDER OBRAY.—Elder Thomas Obray, who landed here on the 23rd of April, on a visit to this country, re-embarked for Malta, in the steamer *Phebe*, June 19th. Sister Bell embarked also in this vessel, to join her husband at Malta.

NOTICE TO BOOK AGENTS.—With No. 26 *Star* we sent out new Catalogues of works on sale at this office. The large one is intended for placing in the chapels or meeting-houses, and the small ones for distribution, principally among the strangers who may visit the meetings. The catalogue contains all the works now on sale, and also a new work —"Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many Generations," which is now in press, and which will be duly advertized again when ready. It is hoped the Saints by means of this catalogue will be able to make up their stock of the Church works, and that strangers may be led to purchase such books as will give them correct views of the Faith and Doctrine of the Church.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH JUNE, 1853.

	£	s.	d.
Henry McCreery	£20	0	0
Griffith Roberts	1	0	0
John B. Pears	10	0	0
Samuel Parkes	5	0	0
Henry Savage	5	0	0
James Linforth	3	0	0
Carried forward	£44	0	0

	£	s.	d.
Brought forward	£44	0	0
Simon Irwin	5	0	0
G. W. Davis	2	0	0
Richard Morris	2	0	0
Edward Weaver	2	10	0
Philip Sykes	1	2	6
	£56	12	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 28.—Vol. XV. Saturday, July 9, 1853. Price One Penny.

TITHING.

The law of Tithing is generally understood by the Saints throughout the earth, as being a standing law unto the people of God. The Kingdom of God is not exempt from having to do with temporal things. Kingdoms regulated by the wisdom of men, adopt plans for raising a revenue and appropriating the same, according to the demands of their own governments. The Lord, in providing for the upbuilding of His Kingdom, claims the same prerogative; and from the revelations given by Him, we find He is just as particular in devising ways and means to secure temporal prosperity to His people, as He is to secure to them their spiritual prosperity.

The Lord always requires His people to build a temple, in which to receive their anointings, their washings, their baptisms for the dead, and the statutes and judgments, all of which are ordinances pertaining to His holy house, which He has said "my people are *always* commanded to build unto my holy name."—Doc. and Cov., sec. 103, par. 12. The Lord has not made this requirement, without making provision how it shall be done, or by what means the house shall be built. It is for this purpose, together with the laying of the foundation of Zion, and for the Priesthood, and for answering other demands of the Church, that the Lord has said the law of tithing should be a standing law unto His Saints *forever*. Now here is a law providing the means which are co-equal with the demand. But why does the Lord always command His people to build an holy house? It is because they always need the blessings which can only be obtained in that house. If we personally have received our washings and our anointings, with keys and powers which will admit us into the presence of God, that does not do away with the necessity of the temple, for every other person who is saved will need it just as much as we needed it. So long as the plan of salvation is in operation, or there is a living soul to be saved, a temple will be required. Neither will one temple be sufficient for this great work, but very many temples will be required in the Stakes of Zion, to satisfy the demands of the children of Zion who will be gathered from all nations.

When all the living have had access to the house of the Lord, even then the work will be but just commenced. Our progenitors for many generations past, who have died without the ordinances of eternal life, must be administered for, precisely as the living, in every ordinance which serves to purify and make glorious the tabernacle of man.

The ordinances of baptism, of confirmation, of ordination to the priestly or kingly authority, of washings, of anointings, and of the sealing powers, must all be administered for and in behalf of those who have died without them, that the ways of the Lord may be equal; else how shall the dead be judged according to men in the flesh, if their fleshly tabernacles have ne-

ver had the privilege of receiving, either by proxy, or in person, those ordinances which purify the body, and tend to immortalize it.

When we consider the condition of the nations of the dead, in connexion with that of the living, the work magnifies before us. And who can conceive of a time while mortality endures, when temples will not be needed? Who cannot see the propriety of God giving unto His people an *abiding* commandment, that they may never be without a holy house in which His glory can be manifested unto His children?

It was for this same purpose that Moses was commanded to build a tabernacle, and the children of Israel to bear it with them in the wilderness. It was that the people might have access continually to the holy ordinances of God, and that His glory might be in their midst. He was even particular to show Moses the pattern after which it was to be built, and to give unto him a strict injunction to see that all things were made according to that pattern.

Now the Lord was very particular in those days to direct after a heavenly order everything which He revealed unto His servants, that the likeness of heavenly things might be among men upon the earth. And can we suppose that God has grown any less particular in these things? Not at all. He will do nothing—not even build a temple, but that He will reveal His secrets concerning it unto His servants the Prophets, that they may give His will unto the people. And if the people obey in all things, with willingness of heart, they are free from condemnation. To be sure the Lord might require something which would appear to many to be very expensive, or even extravagant, as He did anciently of His people Israel; but He requires nothing more than His people are able to perform. The ability of His people to do, is not hid from Him. He knows their circumstances, and adapts His requirements unto them. While Israel were journeying, He only required the tabernacle; but when they came into the land to possess it, He required a magnificent temple.

The Saints in the last days, have the same God to deal with, and they may expect His requirements will be just in proportion to the abilities of the Saints—increasing until they are perfected.

The Saints of God now live in a day when they are commanded to build a temple. The command is not to the few, but to all God's people. Do the Saints in the British Isles form a part of God's people? They would not like to be excluded from the number. Then the command is unto them. What are the means the Lord requires this work to be done by? The tithing of His people. Now let us enquire how many of the Saints in the British Isles pay their tithing. Of course, each one must be allowed to answer the question for himself. Were the same question asked of the Saints in the Valleys of the Utah mountains, one man could answer for the whole people, with but few exceptions. If the works of the Saints who are scattered abroad, do not agree with those who are gathered together, how can they expect the same blessings and reward? Have the Saints throughout the earth been driven, robbed and plundered of all they possessed, oftener than the Saints in Zion? Have they been more faithful and diligent in building up the Kingdom of God, than their brethren who have been persecuted from place to place, that they should be released from the common burden? Oh no.

But, says one, the circumstances of many of the Saints are so very poor, that they can scarcely live, without paying tithing, and they should be relieved from that duty. This is very true, but what excuse shall be offered for the many who can pay their tithing quite as conveniently as any other portion of the people of God? For them we can offer no plea, they must take the responsibility of answering for themselves.

The call has been made upon the British Saints particularly, to assist in building a temple, and it would be well for them to consider who this temple is for. By so doing they will find it is for themselves, and for their fathers who are dead, that they are called to build it. And the Saints will further find that the blood of their progenitors will be required at their hands, in addition to their own sins, if they do not provide for their redemption as far as lies in their power.

Thousands of the Saints in Zion have already received their endowments, and so far as they are personally concerned, they could do without a temple, better than many who appear less anxious; but the obligations of the Saints in Zion to the

dead are as great as other's; hence the Lord calls upon all to take a part, for all are equally interested, and no one who assists in this glorious work, need think he is labouring or sacrificing for any other than himself.

To respond to the call of tithing, becomes, therefore, an imperative duty to every Saint throughout the British Isles, who is able, for this is the means by which God requires His house to be built; and if all the Saints are as willing as they are able, nothing will be lacking, but far more than is required for the work will be gathered into the storehouse of the Lord.

As excuses are never wanting with those who prefer making them, rather than doing their duty, it is possible that the individual well settled down in business, imagines to himself, that it would be much injured by withdrawing one-tenth of his capital to pay his tithing, and concludes he will not do it just now, but, when he has made plenty of money, he will dispose of his business, pay his tithing, and gather up with the Saints. But of all such, after they have taken the liberty to consult their own feelings, and come to this conclusion, we would ask what objections they can urge to paying one-tenth of what they derive from their business! This is what the law requires of men after tithing all their property. If all would do this, they might feel partially justified in the eyes of the law, to which they have subscribed, and much would be done to promote the cause of God.

But, says another, if I were to commence and pay my tithing regularly for the building of a temple, I might not live until it is completed, to get the anticipated blessings. This we conceive to be one prominent reason why every individual should pay their tithing, for in so doing, they not only secure a claim upon the Lord's house, in which their children can administer for them, (for the exaltation of the dead depends greatly on the labours of the living,) but set an example before their children which they will be justified in following.

This reminds us of circumstances which have come under our personal observation, and which illustrate the advantages of keeping this great law, and the disadvantages of not keeping it, which circumstances we will here relate—A person of considerable property had been in the Church for some years, but was so careful of his property, that he never paid his tithing. He met with a misfortune, by which he not only lost his property, but was disabled so that he could not procure a livelihood for his family, and destitution and want followed. Being ashamed himself to make application to the Lord's store-house, or the tithing office, he obtained a friend to lay his case before the presiding Bishop of the Church, and to apply for assistance, to which the Bishop replied, that the Church was under no obligation to the individual—he had never paid any tithing, he had always chosen to take care of himself, and he was quite at liberty to do so still, having no claim upon the public store-house. Although this reply was severe, yet we are compelled to admit its justice, and further, if the law of God had been fully enforced, it would have severed him from the fellowship of the Saints.

An opposite case, which we will relate, will show the contrast between those who keep the law of tithing, and those who do not. An individual entered the Church previous to its departure from Nauvoo, who paid his tithing and rendered assistance to the Church, but, like many others, while journeying to the wilderness, he suffered and died. His family, upon arriving in the Valley, were destitute, and unable to provide a living, whereupon a comfortable house was built, and the wants of the family were supplied, at the expense of the Lord's store-house. Now it is very easy to discover which of these two persons secured the greatest blessing to his family. Both received equal justice. Both were rewarded according to their works, or in other words, the measure which they meted out to the work of the Lord was measured to them again, and this is the principle upon which the Lord will deal with all men.

All Saints who appreciate the fact that the Kingdom of God is organized upon the earth, will understand that the laws of that Kingdom, if faithfully kept, amply provide for the wants of its subjects. And every one who regards his own interests, and would secure blessings to his posterity will keep its laws, not even excluding the law of tithing.

Men may toil unceasingly to accumulate wealth to bestow upon their children, but unless it is done with the favour of God, it will be a curse instead of a bless-

ing. That man who is entitled to the favour of Heaven, because of obedience to divine laws, can bequeath a more valuable legacy to his children, than if he possessed the treasures of Egypt without that favour.

The result of keeping the laws of God is so glorious, that for our own interest, we would pay tithing, as we would cherish every other virtue that tends to elevate the soul, and make man what his God would have him to be.

From what is already revealed, the Saints can see that their course of life in keeping the laws of God, will have a bearing upon their children after them, for the Lord has decreed that "the seed of the righteous shall not perish, while the seed of the wicked shall be cut off." Men may keep the law of tithing, do their duty in the Kingdom of God, and thereby secure temporal blessings to the rising generation; or by their own selfishness, leave their posterity a prey to misery and want.

We are aware that the law of tithing is not *fully enforced* upon the British Saints — that the necessary regulations are not adopted to carry out its full requirements, but the *temple offering* is approximating to them, and will be received as from the tithing of the Lord's people. Although the demand is as small as could be named, yet it affords an opportunity to thousands to contribute as freely as if they were required to appropriate their tenth to the Lord's work.

Faithful children only need to know their Father's will to perform it. If the Saints are blessed in observing this law when actually required of them, those who will do it voluntarily, as unto the Lord, may certainly expect the greater blessing, and they will be sure to obtain it. A little practice in the laws of Zion while here, will make those who use them more fitted for what will be required of them when gathered. It is the voluntary act that God approves, and in the free will offering of the Saints to build a temple, will the Lord discover their worthiness, and their desires to inherit its blessings.

The eyes of God and of angels are upon the Saints. Those exalted beings, with the unnumbered dead, and a rising generation, are waiting with the deepest anxiety, upon the movements of the Saints, in relation to these important matters. The dead, with the nations of the living, will all be affected by the acts of the Saints on earth. Prophets from the earliest ages of the world have gloried in anticipation of the latter-day work, knowing that they, with their children, could be made perfect in the Dispensation of the Fulness of Times, and that not until then would the glory of God cover the earth, and His reign be universal.

This glorious day is dawning, the work is commenced, a kingdom grows with an eternal growth. God, Angels, the Spirits of the just, and the Saints on earth, all combine in the great work of the restoration which shall not cease until the Son delivers up the Kingdom to the Father, that God may be all in all.

NINTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM GREAT SALT-LAKE VALLEY, TO THE SAINTS SCATTERED ABROAD THROUGHOUT THE EARTH, GREETING:

(From the Deseret News.)

Beloved Brethren—It is with peculiar emotions of gratitude to our heavenly Father, that we address you at the present time—a period in the history of this last dispensation, when the Chief Corner Stones of the House of the Lord are laid in the tops of the mountains, according to the predictions of ancient Prophets, and at the time previously suggested by us.

While the movements of the heavens and the earth, and all things connected therewith, betoken the speedy fulfilment of the visions and revelations, and prophecies concerning the latter-days, preparatory to the second coming of the Son of Man, we rejoice that the God of Abraham has prepared a hiding-place for His people, amid the valleys of the everlasting hills, where we have been permitted, for a few years, to dwell in safety, far removed from the fire and blood that have been poured out upon the Saints in former years, by

those who feared not God, neither regarded man.

Since our last Epistle, of October 13, 1852, we know of but few particulars that have transpired among the various nations of the earth. But we know that the revelations of Jesus Christ are true, and that peace is taken from the earth, and that those who will not receive and obey the Gospel of Jesus Christ, when they hear it, will grow worse and worse, in evil passions, strife, war, and blood, until the wicked shall have overthrown the wicked, and destroyed themselves from the face of the earth, that Jesus may have the privilege to reign unmolested in the midst of those that love him.

No mail has been received from the east since last November, and a part of that is still cached in the mountains, while the remainder was drawn over the snow-drifts by hand. And, as yet, we have no certain information who was last elected President of the United States, or who is now President of the nation.

During this long silence from the east, we have received two mails from California, by the south route, containing very little news. A few letters from various foreign missions, show an increase to the Church, and the spread of the Gospel, except in the Society Islands, from whence the Elders have been banished by the French authorities, and the Saints forbid to pray, even in their own houses. Elder Addison Pratt, and others have returned to the continent. Elder Cannon is translating the Book of Mormon into the Owyhean language. Elder Woodard has been banished from Italy, for teaching the truth, and passed over into Switzerland, according to the command of the Saviour to his disciples sent forth to preach his Gospel—When they persecute you in one place, flee to another. The brethren in Denmark have experienced bitter persecutions, but the truth is spreading in every direction.

Our population has become so numerous, and our settlements so extensive, that we cannot give so many particular events and circumstances concerning the Saints at home, as hitherto. All the faithful Saints, and there are many such, are filled with the spirit of peace, joy, and rejoicing; and general prosperity has attended their labours in the Valley, from their earliest arrival; and they have no wish to exchange their location for any other portion of the earth, or even to leave for a temporary absence, unless sent, by proper authority, to preach the Gospel.

As it has been in all ages of the Church, so it is now, (and so it will continue while the net gathers all sorts of fish,) there are unfaithful members, they have a name to live, but are dead; and being destitute of faith are destitute of good works, are fault-finders, backbiters, evil surmisers, false prophets, apostates. All such are fit subjects for the gold mines, where probably most of them will go, *and we hope all such will go this spring*, and all that we ask of them is that they will pay their debts, go in peace, and choose whatever god they please to worship.

The Saints have been prospered exceedingly in the Valley; and the abundance that has been poured out upon them, even till they had no room to receive, has been made the occasion of sloth, and wastefulness, insomuch that there will be a greater scarcity of flour before harvest, than has been for years previous. With these things the Lord is not well pleased, and unless such repent speedily, they will find famine instead of plenty in their habitations.

Domestic manufactures are improving, but not so fast as is desirable. Saw and grain mills have increased rapidly in the various settlements, but they cannot keep pace with the demand for flour, and especially for lumber. The tanneries are gradually improving, and considerable leather has been produced. Our nail factories progress slowly. A manufactory of combs has commenced. The fine comb from our mountain mahogany bids fair to supersede the necessity of ivory. Manufacturers of all kinds are wanted more extensively, and labour-saving machinery, particularly for the husbandman, so that the farmers can raise the grain, and every mechanic work at his own trade.

The prospect is flattering that many of these evils will soon be remedied by a supply of iron ware, in its various forms, from Iron County. One brief blast of the furnace, produced twenty-five hundred of excellent pig iron, when the blast ceased for want of coal. The snow having been unusually deep on the mountains the past winter, has prevented bringing wood and coal from the kanyons. An excellent pair of hand irons was exhibited at Conference, as the first fruits of the iron foundry.

The large addition to the Lord's Store

House is completed, and store houses generally are in the various settlements. Much valuable machinery has been added to the Temple shop. The extensive blacksmith, and joiner, and machine shops are on the Temple block, where all the labour of the Temple is to be performed within the walls, the stone work of which is about one-fourth completed. The Social Hall was so far completed as to be occupied by social parties, and for dramatic entertainment the past winter. It was dedicated January 1st.

Our sugar apparatus arrived too late for use last fall, a portion of it is now attached to the water works of the public machine shop, and is engaged in making molasses. Experiments have proved that the saccharine matter of the beet is *superior* in the valley, and we have the apparatus and means to make the various sweets from molasses to refined sugar, and the factory will be located on Big Kanyon Creek, ready for use, next fall.

January 21st, the Legislature arose from an arduous session of forty days, and were cheered with a social and happy entertainment by the Governor, the same evening. The laws of the country are generally observed, and our courts are seldom troubled with a law-suit. Travellers occasionally quarrel with each other, and require a legal settlement; otherwise our courts are nearly useless, there being no occasion to use them. The Indians have preserved their peaceful relations with each other, and the citizens generally. No serious or lasting outbreaks have occurred the past season, and a disposition for peace, and raising bread, is increasing.

The last accounts from the Elders who went out last fall, were of their arrival at St. Louis, in sixty days from their departure. Those bound for China, Hindoostan, Australia, and the Western Islands, left on the 20th of October, and at our latest dates, nearly all had shipped from San Francisco.

The first severe frost last fall was on the 4th of November, and the first snow to cover the ground in the city was on the 10th, three inches deep; and another on the 23rd, from one to two feet. The winter has been cold and stormy, with many strong winds. February was very mild, and March generally very pleasant, and much farming and gardening was done. Many young fruit trees have been transplanted this spring, and millions more would be if they could be had. Let the Saints ever remember to bring with them all choice seeds, from all parts of the earth.

Elders Amasa Lyman and Charles C. Rich arrived on the 19th of December, and the Quorum of the Twelve Apostles have spent the winter in the Valley, with the exception of Orson Pratt, who is at Washington.

February 14th, in the presence of an immense concourse of people, assisted by the Apostles and others, we broke the ground for the foundation of the Temple, and the day following preparations were commenced for the erection of an Arsenal.

Sister Hosea Stout died on the 11th of January, and her infant a few days previous, and sister Thomas Rhoads on the 11th of February. We recollect no other deaths in the families of the mission Elders. There is occasionally some sickness in the Valley, but it arises more from the seeds of old disease brought from foreign countries, and imprudence, than from any thing unhealthy in our climate or location.

The Block of Stone designed by the Deseret Legislature for the Washington Monument, has been prepared, and exhibited at this Conference, and will be forwarded to Washington at our first convenience. The device is a Bee-hive, in full operation, in the centre, encircled by the convolvolus, &c., with the inscription, "Holiness to the Lord. Deseret."

The 6th of April dawned upon our city, in all the effulgence of a lovely vernal morn; as though the bright luminary of day, was typical of the Sun of Righteousness, and about to open up a *new dispensation* on the face of our snow-covered, rock-bound Valley. A more lovely day never dawned on earth—the sun, the sky, the atmosphere, the earth, appeared neither too cold, nor too hot, nor lukewarm; but all seemed filled with *life*, REAL LIFE, adapted in all their several temperaments to each soul, to cheer, and make happy every individual of the many thousands of aged, middle aged, and youth, who had assembled from the near and remote parts of this inhabited Valley, to attend the General Annual Conference, and witness the laying of the Corner Stones of the House of the Lord, that for ages the Prophets have foretold should be erected to the name of the God of Jacob, in the "tops of the mountains."

So immense was the assemblage of the Saints, on the opening of the Conference, at ten o'clock, A.M, that the ingress or

egress of twenty-five hundred at the Tabernacle was scarcely missed, or noticed by the multitude without. After the opening of the Conference by singing and prayer in the Tabernacle, the general authorities of the Church, surrounded by escorts, guards, police, martial music, instrumental bands, and choir, with the National Flag unfurled from its topmost staff, the ensigns of the various bands and escorts floating in the breeze, and the banner of "Zion's Workmen" towering aloft, proceeded to the Temple ground, and after singing by the choir, the First Presidency laid the South East Corner Stone of the Temple, followed by an oration from President Young, prayer by President Kimball, and singing by the choir.

The Presiding Bishop and Council, with the Presidents of the lesser Priesthood and Council, laid the South West Corner Stone.

The President and Council of the High Priests' Quorum, with the President of this Stake of Zion, and High Council, laid the North West Corner Stone.

The Quorum of the Twelve Apostles, with the First Presidency of the Seventies, and the President and Council of the Elders' Quorum, laid the North East Corner Stone.

The laying of each Corner Stone was followed by an oration, prayer, and singing, in the same order as at the South East Corner Stone. And all those orations, prayers, and hymns, are in print, as part of the minutes of the Conference, and will accompany this Epistle, in the next Number of the *Deseret News*.

The Corner Stones now rest in their several positions, about sixteen feet below the surface of the eastern bank, beneath the reach of mountain floods, when the edifice shall be completed, and so deep beneath the surface, that it will cost robbers and mobs too much labour to raze it to its foundation, leaving not one stone upon another, as they did with the Temple at Jerusalem.

The work for the redemption and salvation of Israel has commenced, as it were, anew on the earth, which makes Satan mad, and causes devils to howl. But their doleful moans are not heeded by the Saints in the mountains, their hearts are cheered to press forward with all their energies, to complete the Lord's House, as speedily as possible. And all the Saints abroad who want to become partakers in blessings in the House of the Lord, with the Saints in the Valley, and who cannot come immediately to work in person, can, by one process, and one only, reap the blessings they desire, and that is by being humble, keeping all the commandments, being diligent in business. Gather up the good things of the earth as fast as you possibly can, in uprightness, and send your gold, and silver, and precious stones, and every thing that you can, which may be useful to us, in forwarding the work we have commenced. And let all who can, come home without delay, and put their own *hands to the work*.

If the kings of the earth would become nursing fathers, and queens would become nursing mothers, to the Israel of God; and the nobles, and the great ones of the earth would secure a hiding-place from the storm, and the tempest, and the plagues, and the fire, and the sword, that God will cause to pass through all lands, to depopulate the nations on account of their great wickedness in his sight—let them, with the Saints from every clime, forward their rich treasures, to beautify and adorn the House of the Lord, that He may have a pleasant place to lay His head on the earth, where those kings and queens and nobles may delight to visit, and where they may rest in peace, and learn the will of heaven concerning them, by inquiring of the servants of the Most High God, concerning their kingdoms.

The Perpetual Emigrating Funds are in a prosperous condition, although, from surrounding circumstances, but a small portion is available for use this season. It is only about three and a half years since this method of assisting the Saints to gather was first suggested; and the report of the Recorder, at this Conference, exhibits the actual fund by valuation in part, now on record, in this place, about 22,000 dollars, but a considerable portion thereof is in oxen, and wagons, and property, which will take till another season to turn to advantage; also, in addition to the above, there is about 11,500 dollars due from individuals who have been assisted by the Company, making a total of about 34,000 dollars, independent of what has been gathered in England and other places the last six months, of which we have no account.

With the blessings of Providence, most, or all of these funds will be brought forth

to the assistance of the emigration of the poor, one year hence. Therefore let not the Saints stay their hands, but let books be opened, and donations be received by the Presidents of all the various missions of the Latter-day Saints upon the whole earth, to help the Perpetual Emigrating Fund, and the Saints to come home. And let all who can, come without delay, and not wait to be helped by these funds, but leave them to help those who cannot help themselves.

Twenty-five Elders have been appointed on various missions, during the Conference just closed; namely, two to China, two to the United States, twenty-one to England or Europe, whose names will appear in the Conference minutes. These Elders will co-operate with the Elders already in the several countries where they are going, and be subject to the counsel of the Presidency already established in their several locations. Those destined for Europe, will journey by the South Pass and the United States; and those for China, will go by California; and all will take their departure in a few days, or apostatize.

The Holy Spirit has been in our midst, and the revelations of Jesus have guided His Apostles and Prophets, in laying the Corner Stones of the Temple, and ministering unto the Saints, during Conference, in an unusual degree, which has caused much gladness of heart, and great joy and rejoicing. And that same Spirit will accompany this our Epistle, and be felt, and experienced to the joy of your hearts, even by all who will receive our testimony, and practise those precepts which we inculcate.

Let all the Elders who have been sent forth on missions to foreign lands, magnify their high and holy calling, in word and deed, and be an *example unto all men*. Teach the *first principles of the Gospel;* and so far as men shall believe your testimony, administer the first ordinances of life and salvation; and when they want to know more, send them home, tell them that Zion is the place for them to receive those teachings which you have not time to teach, and which do not belong to your mission. Do not undertake to teach the mysteries of the exaltations and powers of the worlds to come, and of eternal lives, unless you want to lose all the little claim to eternal life which you may have.

Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect, are as a vapour before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the *end*, in *everything good*. Think not that you are legally entitled to even *one wife*, while you live on this earth, unless you are *sealed up* to *everlasting lives*, by the will and *decree* of the *Eternal Father*, and a knowledge of the fact has been communicated to you, through the *proper source*, and not *direct*, to *you*, in *person*. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be *wrested* from you, like *David's* of old, should you err like him.

To the sisters in Israel, we say, be patient. If your husband has died in the faith, and you wish to be sealed to him for eternity, you must come to Zion to receive that sealing ordinance. And if a High Priest or an Elder, should tell you that you cannot be saved if you are not sealed to him, either as proxy for time, or for eternity to the exclusion of your dead, thrust him from your presence, as Lucifer was thrust from heaven; for that High Priest or Elder, will be damned, (unless he speedily repent,) as sure as Lucifer was; and he can neither save you, nor you him. But come to Zion, be patient till you can get here, and the Temple is completed, and your oldest son, by the husband to whom you wish to be sealed, may stand as his father's legal representative by your side, and by him you may be sealed to your dead husband; for it is the legal right, in God's Kingdom, for the oldest son to minister, and obtain blessings for his father, and act for his father when he is gone into the eternal world.

Keep yourselves pure, live spotless and undefiled, all ye who profess to be Saints. Show your faith by your works. Let the Elders flee from any country where they are persecuted beyond endurance, and open the door of salvation to the first people who are willing to receive them. Translate the Book of Mormon into every language and dialect under heaven, and print the same, as God shall give you the opportunity. And from this hour the gift of tongues, and by it translations, from

language to language, shall be more and more manifest unto the Elders of Israel, until no nation, kingdom, tribe, or family, shall be destitute of the offer of the word of God on the earth.

So far as the Spirit shall direct, let not the Elders forget to ordain native Deacons, Teachers, Priests, and Elders, and set them to work in every nation where they are; and if God shall open the door to a nation that has never heard the Gospel, fill it with the best messengers you can.

Elders Lyman and Rich will soon leave for their home at San Bernardino, California, where all Saints from warm latitudes, may gather, the first opportunity, and when they arrive take the counsel of these brethren. San Diego will be the best port of entry for all such, and may be reached at any season of the year—the Saints coming thither can bear the heat. The remainder of the Apostles have no special mission abroad at present.

Brethren, come home as fast as possible, bringing your poor, your silver, your gold, and everything that will beautify and ennoble Zion, and establish the House of the Lord; not forgetting the *seeds* of all *choice trees, and fruits, and grains,* and *useful productions* of the *earth,* and labour-saving machinery, keeping yourselves unspotted from the world by the way side.

And may our Father in heaven bless you to your hearts' content, in all good things, even all you need, in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, April 13, 1853.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 9, 1853.

NEWS FROM DESERET.—We have received *Deseret News* and letters from the vallies of the mountains, up to April 30th. The intelligence is peculiarly interesting and important. The Ninth General Epistle appears in our present Number. The Saints will find this epistle replete with interesting and instructive matter. The Conference held at Great Salt Lake City, April 6th, was one of the most important which have been held. It was most numerously attended, and was celebrated by the laying of the four corner stones of a Temple, which is to be two hundred feet long, with six towers—three at each end. The excavation for the laying of the corner stones cost from 7,000 to 10,000 days' labour. The basement story was to be 16 feet high—8 feet below the surface of the earth, and 8 feet above. The corner stones were laid 16 feet below the surface of the earth. The excavations for the foundation were 20 feet wide. The foundation for the walls was to be 16 feet thick.

The Saints in this country have been very anxious to know when a Temple would be commenced in the vallies of Ephraim. The answer to the query is now before them. The corner-stones of a magnificent Temple are now laid, in fulfilment of the word of the Lord by His servants the ancient Prophets. If the Saints are faithful and diligent (and we fully believe they will be) in respect to the upbuilding of the House of the Lord, many years will not pass over their heads, before the six towers of that House will proudly point their spires to heaven, and win the admiration of all who go up to be taught more perfectly the way of the Lord.

"The towers of Zion soon shall rise
Above the clouds, and reach the skies;
Attract the gaze, and wondering eyes,
Of all that worship, gloriously."

When we recollect that the Almighty has no House upon the face of the earth where He can reveal His high glory to the children of men, and instruct them in the ordinances of Eternal Life, and where the Saints can receive those keys, powers, and blessings which will qualify them and their dead to associate with the inhabitants of redeemed worlds, and do the works which those beings do—when we recollect these things, we fancy that no exhortation or argument is needed from us to inspire the Saints with a just sense of the necessity that exists for a Temple's being speedily reared and dedicated to the Lord. Costly and magnificent temples, churches, and palaces abound in the nations, yet the people are so ignorant, so full of cupidity, so blinded by the god of this world, so insensible to their eternal interests, that we might roam Babylon through, and not find in it a single House dedicated and kept holy to the Lord. God may wink at this state of things among the nations, on account of their ignorance, but the Saints have no such excuse before Him—they understand the necessity for a Temple, they know that the Lord requires at their hands the erection of a Temple, yea of Temples, until a sufficiency shall adorn the land.

What then shall we say for the Saints in the British Isles? We will say—*A Temple shall be built, which shall be holy to the Lord;* a Temple to which the upright of many nations shall flow, and receive washings, anointings, and exaltations for themselves and their dead.

The following Elders were appointed on missions — Israel Barlow, Philemon Merrill, James D. Ross, William W. Major, Daniel Tyler, Albert P. Tyler, Benjamin Ashby, Henry E. Phelps, Lorenzo D. Rudd, Israel Evans, Jesse B. Martin, James Bond, Loren Roundy, Charles A. Foster, John D. T. McAllister, James Carrigan, Willard G. McMullen, Charles R. Dana, and Joseph France, were voted to go to England, and be under the direction of the Presidency in this country; Thomas Colborn, to Germany; Samuel Savary, and Milton Howe, to the United States; Edward D. Wade, and Cyrus Canfield, to China; Matthias Cowley, to Europe.

No obstacle remained in the way of making the best quality of iron, or any castings from iron, as fast as the coal could be had from the mines to drive the blasting furnaces. At last dates, the weather was fine; peach, currant, and other trees were in full bloom. Snow was in the gardens, April 21st, four inches deep, but it melted mostly before night. The weather was mild, and garden produce not hurt.

Certain Mexicans had been stirring up the Indians to make aggressions upon the inhabitants of Utah. These Mexicans had also furnished the Indians, with guns, ammunition, &c., contrary to the laws of the territory, and of the United States, whereupon Governor Young had issued a Proclamation, ordering a reconnoitering force of thirty men to proceed south, to take strolling Mexicans and suspicious persons into custody. The Proclamation also instructed the militia to be ready at a moment's notice to move to any point, and required all Mexicans in the territory not to quit it until further advised. The *News* says—"Governor Young left the city on the 20th instant [April] for the purpose of visiting the Indians located near the southern settlements. A few days previous to his departure, information of some hostile indications was received from Millard county, when the Governor immediately sent a dispatch and interpreter, to produce a quietness, and followed the express, in person, as soon as circumstances would permit; and we understand this out of the Governor, relates particularly to his office as Superintendent of Indian Affairs. Our Governor has always been able to head the Indians of the territory, in their hostile movements, with the loss of little blood; and we believe he will continue so to do. We do not anticipate any serious outbreak from the difficulties reported by the ex-

press, they [the Indians] having entered into a treaty of amity till word could be had from the Superintendent.

"Governor Young was accompanied by Messrs. Kimball, Taylor, E. Snow, Benson, Bullock, Sprague, Judge Snow, Esquire Blair, and some more whose names we have not, sufficient for guards, pilots, &c., so that we apprehend no danger on the route, and wish his Excellency and suite a pleasant and prosperous journey, and safe return.

"Since writing the notice of Governor Young's absence, we have received his Proclamation, which may be seen in other columns, and learn by Mr. Cain, who returned from San Pete, this evening, 26th instant, that his Excellency and suite left Provo yesterday morning, for Manti city. Suspicious appearances still manifest themselves, but nothing particular has transpired since the date of Proclamation. About thirty mounted men left our city this afternoon, for the southern counties. Let the citizens be on their guard, and we still believe all will end well."

TITHING.—It affords us very great satisfaction to learn from several of the Missions abroad, that the Saints are forward in paying their tithing for the upbuilding of a Temple, which is now being reared to the name of the Most High. We expect soon to hear from every Mission and Branch of the Church in all the world, that the Saints are engaged in the same good work, and that their offerings will come from the ends of the earth, to beautify and make glorious the place of the name of the Lord of Hosts, that their names may be had in everlasting remembrance, as sharing in the labours of such a mighty work, and in the glory and reward which shall follow.

A careful perusal of the article on Tithing, in our present Number, is recommended to all who desire to know their duty and privileges in relation to the building of a Temple, upon which the welfare of Zion now greatly depends. Pastors and Presidents generally, we believe, will realize the importance of the subject, and give it all due attention.

FOREIGN CORRESPONDENCE. — *Gibraltar.* — June 1st, Elder Edward Stevenson writes. He had been labouring under great disadvantages, but he had sown the seed extensively, which was springing up—six persons having given in their names for baptism, whom he was expecting to baptize in a few days after.

Paris, and Channel Islands.—Jersey, June 11th, Elder A. L. Lamoreaux writes. Things seemed to be moving on steadily at Paris. Elder Hart had baptized several. Prospects were favourable. The Saints in the Channel Islands were in excellent spirits, and the prospects were better than ever for a good work being done.

New Jersey, U.S.—Tom's River, Ocean Co., New Jersey, June 2nd, Elder Jesse Turpin writes. He had baptized 17 in Hornestown, 7 in Mathistown, and 1 at Tom's River, (the substance of this we gave in No. 25 *Star;*) he had held a Conference at Tom's River, when many of the Saints travelled 35 miles to meet. One Elder, three Priests, and one Teacher were ordained. Many were believing at Mathistown and Bass River. Prospects were very good.

Iowa.—Camp of the Saints, two miles from Montrose, May 24th, Elder C. V. Spencer writes. The Saints generally were in excellent health and good spirits. All the Saints who arrived before and in the *International* were expecting to start for the mountains that week.

DEPARTURE OF ELDER RICHARDSON.—Elder Darwin Richardson embarked in the *Arcadia,* June 25, for Halifax, N.S. He is now on a Mission to the British N.A. Provinces.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 424.)

Monday, the 16th. At home. Dictated the following letter for publication in the *Messenger and Advocate.*

TO THE ELDERS OF THE CHURCH OF LATTER-DAY SAINTS.

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactory to your minds; at any rate I have given my views upon the subject. I shall now proceed to make some remarks from the sayings of the Saviour, recorded in the 13th chapter of his Gospel according to St. Matthew, which, in my mind, afford us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible. At the time the Saviour spoke these beautiful sayings and parables contained in the chapter above quoted, we find him seated in a ship on account of the multitude that pressed upon him to hear his words; and he commenced teaching them, saying—

"Behold, a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up they were scorched, and because they had not root they withered away; and some fell among thorns, and the thorns sprang up and choked them; but other fell in good ground, and brought forth fruit—some an hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.

"And the disciples came and said unto him, Why speakest thou unto them in parables? (I would here remark, that the "them" made use of in this interrogation, is a personal pronoun, and refers to the multitude.) He answered and said unto them, (that is, the disciples,) It is given unto *you* to know the mysteries of the Kingdom of heaven, but to *them*, (that is, unbelievers,) it is not given; for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, shall be taken away even that he hath."

We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern him to be their Saviour; and he being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold, how great is that darkness! "Therefore," says the Saviour, "speak I unto them in parables, because they, seeing, see not, and hearing, they hear not, neither do they understand; and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive."

Now we discover that the very reason assigned by this Prophet, why they would not receive the Messiah, was, because they did [not] or would not understand; and seeing, they did not perceive; "for this people's heart is waxed gross, and their ears are dull of hearing, their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." But what saith he to his disciples? "Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

We again make a remark here, for we find that the very principle upon which the disciples were accounted blessed, was because they were permitted to see with their eyes and hear with their ears; and the condemnation which rested upon the multitude which received not his saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations; "as your fathers did, so do ye." The Prophet, foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world; that light hath come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Saviour, that a wayfaring man need not mistake it.

And again—hear ye the parable of the sower. Men are in the habit, when the truth is exhibited by the servants of God, of saying, All is mystery; they are spoken in

parables, and, therefore, are not to be understood. It is true they have eyes to see, and see not, but none are so blind as those who will not see; and, although the Saviour spoke this parable to such characters, yet unto his disciples he expounded it plainly; and we have reason to be truly humble before the God of our fathers, that He hath left these things on record for us, so plain, that notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes, and darken our understanding, if we will but open our eyes, and read with candour, for a moment.

But listen to the explanation of the parable—When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. Now mark the expression—that which was before sown in his heart. This is he which receiveth seed by the way side. Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. "But he that receiveth seed in stony places, the same is he that heareth the word, and anon, with joy receiveth it, yet hath he no root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, by and bye, he is offended. He also that receiveth seed among thorns, is he that receiveth the word; and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty." Thus the Saviour himself explains unto his disciples the parable which he put forth, and left no mystery or darkness upon the minds of those who firmly believe on his words.

We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Saviour, did not receive an explanation upon his parables, was because of unbelief. To you, he says, (speaking to his disciples,) it is given to know the mysteries of the Kingdom of God. And why? Because of the faith and confidence they had in him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age; therefore we shall continue to trace his sayings concerning this Kingdom from that time forth, even unto the end of the world.

"Another parable put he forth unto them, saying, (which parable has an allusion to the setting up of the Kingdom, in that age of the world also,) The Kingdom of heaven is likened unto a man that sowed good seed in his fields, but, while men slept, an enemy came and sowed tares among the wheat, and went his way. But when the blade was sprang up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

Now we learn by this parable, not only the setting up of the Kingdom in the days of the Saviour, which is represented by the good seed, which produced fruit, but also the corruptions of the Church, which are represented by the tares, which were sown by the enemy, which his disciples would fain have plucked up, or cleansed the Church of, if their views had been favoured by the Saviour. But he, knowing all things, says, Not so. As much as to say, your views are not correct, the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares; therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled, as we shall shew hereafter, in the Saviour's explanation of the parable, which is so plain that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests—"parables, parables! figures, figures! mystery, mystery! all is mystery!" But we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put he forth unto them, having an allusion to the Kingdom that should be set up, just previous to or at the time of the harvest, which reads as follows—"The Kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Now we can discover plainly that this figure is given to represent the Church as it shall come

forth in the last days. Behold, the Kingdom of heaven is likened unto it. Now, what is like unto it?

Let us take the Book of Mormon, which a man took and hid in his field, securing it by his faith, to spring up in the last days, or in due time; let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth, yea, even towering, with lofty branches, and God-like majesty, until it becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down His powers, gifts, and angels, to lodge in the branches thereof.

The Kingdom of heaven is like unto a mustard seed. Behold, then, is not this the Kingdom of heaven that is raising its head in the last days, in the majesty of its God! even the Church of the Latter-day Saints! like an impenetrable, immoveable rock in the midst of the mighty deep, exposed to the storms and tempests of Satan, but has, thus far, remained steadfast, and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, which have [dashed] and are still dashing with tremendous foam across its triumphant brow; urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut contained in Mr. Howe's *Mormonism Unveiled?* And we hope that this adversary of truth will continue to stir up the sink of iniquity, that the people may the more readily discern between the righteous and the wicked.

We also would notice one of the modern sons of Sceva, who would fain have made people believe that he could cast out devils, by a certain pamphlet, the *Millennium Harbinger*, that went the rounds through our country; who felt so fully authorized to brand "Jo" Smith with the appellation of Elymas the sorcerer, and to say with Paul, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? We would reply to this gentleman, Paul we know, and Christ we know, but who are ye? And with the best of feelings would say to him, in the language of Paul to those who said they were John's disciples, but had not so much as heard there was a Holy Ghost—to repent and be baptized for the remission of sins, by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the Scriptures.

"Then laid they *their* hands upon them, and they received the Holy Ghost." Acts viii. 17. "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Acts xix. 6. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Hebrews, vi. 2. "How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Romans x. 14, 15. But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may have the clearer proof that the kingdom of Satan is divided against itself, and consequently cannot stand; for a kingdom divided against itself, speedily hath an end.

If we were disposed to take this gentleman upon his own ground, and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther—we might say that he has wickedly and maliciously lied about, villified, and traduced the characters of innocent men. We might invite the gentleman to a public investigation of those matters, yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private. We might further say that we could introduce him to *Mormonism Unveiled*, also to the right honourable Dr. P. Hurlbut, who is the legitimate author of the same, who is not so much a doctor of physic as of falsehood, or by name.

We could also give him an introduction to the Reverend Mr. Howe, the illegitimate author of *Mormonism Unveiled*, in order to give currency to the publication, as Mr. Hurlbut, about this time, was bound over to court, for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalized his name, by swearing that he would not believe a "Mormon" under oath; and by his polite attention to Hurlbut's wife, which cost him (as we are informed) a round sum. Also his son Matthew testified, that the Book of Mormon had been proved false an hundred times, by Howe's book; and also that he would not believe a "Mormon" under oath. And also we could mention the Rev. Mr. Bentley, who, we believe, has been actively engaged in injuring the character of his brother in-law, viz., Elder Sidney Rigdon.

Now the above statements are according to our best information, and we believe them to be true, and this is as fair a sample of the doctrine of Campbellism as we ask, taking the statements of these gentlemen,

and judging them by their fruits; and we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, (for how can any good thing come out of Nazareth) but of the far-famed Mentor mob, all sons and legitimate heirs of the same spirit of Alexander Campbell, and *Mormonism Unveiled*, according to the representation of the cut spoken of above.

The above cloud of darkness has long been beating with mountain waves upon the immoveable rock of the Church of the Latter-day Saints; and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider; and the chariot wheels of the Kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition, will still roll on, until His words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses that have been heaped upon us heretofore, which we have tamely submitted to, until forbearance is no longer required at our hands. Having frequently turned both the right and left cheek, we believe it our duty now to stand up in our own defence. With these remarks we shall proceed with the subject of the gathering.

"And another parable spake he unto them. The Kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." It may be understood that the Church of the Latter-day Saints has taken its rise from a little leaven that was put into three witnesses. Behold, how much this is like the parable! It is fast leavening the lump, and will soon leaven the whole. But let us pass on.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man, the field is the world, the good seed are the children of the Kingdom, but the tares are the children of the wicked one." Now let our readers mark the expression—"the field is the world, the tares are the children of the wicked one, the enemy that sowed them is the devil, the harvest is the end of the world, (let them carefully mark this expression—*the end of the world,*) and the reapers are the angels."

Now men cannot have any possible grounds to say that this is figurative, or that it does not mean what it says; for he is now explaining what he had previously spoken in parables; and according to this language, the end of the world is the destruction of the wicked, the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined; and that which shall precede the coming of the Son of Man, and the restitution of all things spoken of by the mouth of all the holy Prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of truth, these first being delivered over to the buffetings of Satan, and the law and the testimony being closed up, as it was in the Jews, they are left in darkness, and delivered over unto the day of burning; thus being bound up by their creeds, and their bands being made strong by their priests, are prepared for the fulfilment of the saying of the Saviour—"The Son of Man shall send forth his angels, and gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." We understand that the work of the gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning; that after the day of burnings, the righteous shall shine forth like the sun, in the Kingdom of their Father. Who hath ears to hear, let him hear.

But to illustrate more clearly upon this gathering. We have another parable—"Again, the Kingdom of heaven is like a treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field!" for they work after this pattern. See the Church of the Latter-day Saints, selling all that they have, and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity.

"Again, the Kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." For the work after this example, see men travelling to find places for Zion and her Stakes or remnants, who, when they find the place for Zion, or the pearl of great price, straightway sell all that they have, and buy it.

"Again, the Kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away." For the work of this pattern, behold the seed of Joseph, spreading forth the Gospel net, upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad. So shall it be at the end of the world—the angels shall come forth and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

"Jesus saith unto them, Have you understood all these things? They say unto him, Yea, Lord." And we say, yea, Lord; and well might they say, yea, Lord; for these things are so plain and so glorious, that every Saint in the last days must respond with a hearty Amen to them.

"Then said he unto them, therefore every scribe which is instructed into the Kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things that are new and old."

For the works of this example, see the Book of Mormon coming forth out of the treasure of the heart. Also the covenants given to the Latter-day Saints, also the translation of the Bible—thus bringing forth out of the heart things new and old, thus answering to three measures of meal undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close, but shall continue the subject in another Number.

In the bonds of the New and Everlasting Covenant,

JOSEPH SMITH, jun.

VARIETIES.

MEDICINE *v.* DIET.—Dr. Arbuthnot asserts, that "all the intentions pursued by medicines may be obtained and enforced by diet." And Dr. Buchan says, that "there is no doubt but the whole constitution of the body may be changed by diet."

INDIAN AGENT FOR UTAH.—From private advices from Washington, we learn that our old friend, E. A. Beadell, of Warsaw, Ill., has been appointed Indian agent, for the Territory of Utah, in place of Major Holman, from Kentucky, who now occupies that position.—*Western* (Iowa, U.S.) *Bugle.*

ADDRESSES.—George C. Riser, 15, Green Mount Place, Holbeck, Leeds.
William Pitt, 15, Townsend Street, Cheltenham.
Edward Frost, 17, Fleet Street, Leicester.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD JUNE, 1853.

	£	s.	d.
William McGhie	£5	0	0
Abraham Smith	5	0	0
George Simpson	5	0	0
John Holsall	12	0	0
James Linforth	7	0	0
John McComie	13	0	0
Robert Kirkwood	14	0	0
Isaac Jones	2	10	0
Carried forward	£63	10	0

	£	s.	d.
Brought forward	£63	10	0
Francis Kirby	2	0	0
T. C. Armstrong	41	0	0
Samuel Gentle	5	0	0
John Price	3	0	0
Joseph Akers	5	0	0
Thomas Kempin	10	0	0
James Tatlock	2	10	7
	£132	0	7

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 29.—Vol. XV. Saturday, July 16, 1853. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN GREAT SALT LAKE CITY, APRIL 6TH, 1853.

(*From the Deseret News.*)

Wednesday, April 6, 1853, could not have dawned a more lovely day, or have been more satisfactory to Saints or Angels. The distant vallies sent forth their inhabitants, this valley swarmed forth its thousands, and a more glorious sight has not been seen for generations than at Great Salt Lake City this day.

The Deseret National flag was unfurled to the breeze. The Nauvoo Brass Band, Captain Ballo's Band, and the Military Band, enlivened the air with their sweetest strains. The Silver Greys made a venerable appearance, and the minute men, true to their duty, were at their posts at an early hour. The police, under the efficient management of Captain Hardy, were at their posts at the time appointed; and the countenances of the Saints were as glad and cheerful as though each had been favoured with the visitation of an angel. So opened the General Conference of the Church of Jesus Christ of Latter-day Saints in Great Salt Lake City, which was called to order in the Tabernacle, by President Young, at ten A.M.

PRESENT.—*Of the First Presidency.* Brigham Young, Heber C. Kimball, and Willard Richards.

Presiding Patriarch. John Smith.

Of the Quorum of the Twelve. O. Hyde, P. P. Pratt, John Taylor, W. Woodruff, E. T. Benson, G. A. Smith, A. Lyman, C. C. Rich, L. Snow, E. Snow, and Franklin D. Richards.

Of the Presidents of the Seventies. J. Young, L. W. Hancock, Z. Pulsipher, H. Herriman, B. L. Clapp, A. P. Rockwood, and J. M. Grant.

Presidency of the High Priests' Quorum. John Young, R. Cahoon, and G. B. Wallace.

President of the Stake. David Fullmer.

High Council of Zion, Presidency of the Elders' Quorum.

Presiding Bishop. Edward Hunter.

Clerk of Conference. Thomas Bullock.

Reporter. G. D. Watt.

PRESIDENT YOUNG made a few introductory remarks to the Saints; said that in a few years, "we may have a place sufficiently large to accommodate the Saints, although, twenty-three years ago, the Church was organized with only six members."

Choir sung "On mountain tops in latter days," &c.

Prayer by John Taylor. Choir sung "Come all ye sons of Zion," &c.

The "order of the day" was next read by the Clerk.

PRESIDENT YOUNG rejoiced on opening the Conference under such favourable auspices.

The procession then formed at the vestry door in the following order—

1st. Martial music. Colours.
2nd. Nauvoo Brass Band. ,,
3rd. Ballo's Band. ,,
4th. Captain Pettegrew ,, with relief guards.
5th. Singers.

6th. First President and Counsellors, and aged Patriarch.

7th. The Twelve Apostles, first Presidency of the Seventies, and President and Counsellors of the Elders' Quorum.

8th. President of the High Priests' Quorum, and Counsellors, in connexion with the President of the Stake, and the High Council.

9th. Presiding Bishop, with his Council, and the Presidents of the lesser Priesthood, and their Council.

10th. Architects and workmen selected for the day, with banner, representing "Zion's Workmen."

11th. Captain Merril, with relief guard, in uniform.

The procession then marched through the line of guards to the south-east corner of the Temple ground, the singers taking their position in the centre, the Nauvoo Brass Band on the east bank, Captain Ballo's Band on the west bank, and the Martial Band on the mound south-west. Captains Pettegrew, Hardy, and Merril, with their commands, occupying the front of the bank (which was sixteen feet deep,) and moving from corner to corner with the laying of the several stones, prevented an undue rush of the people, which might, by an excavation, have endangered the lives of many, when Presidents Young, Kimball, and Richards, with Patriarch John Smith, proceeded to lay the south-east Corner Stone, and ascended the top thereof, when the choir sung the following song—

Deep in this holy ground
These corner stones are laid;
Rejoicing thousands round,
O God! implore thine aid,
That Zion now may prospered be,
And rear a Temple unto Thee.

How long before thy throne
Shall holy martyrs bleed?
How long shall spirits groan,
And angels mercy plead?
Full long we've toiled, full long have bled,
To bring redemption to our dead.

Here let thy name be known,
Thy blessings manifest,
That men thy truth may own,
And in thy courts be blessed,
All nations feel thy power divine,
And come and worship at thy shrine.

A voice from out the ground
Is heard in accents low,
And spirits, whispering round,
The secret fain would know—
The time! The time! The long sought hour,
The time decreed for Zion's power.

When heaven's royal line
Shall rule this lower sphere,
And Priests and Kings divine
In robes of light appear,
And Saints and Angels, throned in might,
Submerge the earth in endless light;

While heights and depths combine
In one harmonious song,
And in full chorus join
The anthem echo long—
'Tis free! 'Tis free! The world is free!
The Saints have gained the victory.

From President Young was then read upon the stone, the following

ORATION.

This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever has transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord, on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past.

When the Lord Jesus Christ tabernacled in the flesh—when he had left the most exalted regions of his Father's glory, to suffer and shed his blood for sinning, fallen creatures, like ourselves, and the people crowded around him, a certain man said unto him, "*Master, I will follow thee whithersoever thou goest.*" Jesus said unto him, "Foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his *head.*" And we find no record that this man followed him any farther.

Why had not the *Son* of *Man* where to lay *his head?* Because his Father had no house upon the earth—none dedicated to Him, and preserved for his exclusive use, and the benefit of His obedient children.

The Ark containing the covenant—or the Ark of the Covenant in the days of Moses, containing the sacred records, was moved from place to place in a cart. And so sacred was that Ark, if a man stretched forth his hand to steady it, when the cart jostled, he was smitten, and died. And

would to God that all who attempt to do the same in this day, figuratively speaking, might share the same fate. And they will share it sooner or later, if they do not keep their hands, and tongues too, in their proper places, and stop dictating the order of the Gods of the Eternal Worlds.

When the Ark of the Covenant rested, or when the children of Israel had an opportunity to rest, (for they were mobbed and harrassed somewhat like the Latter-day Saints,) the Lord, through Moses, commanded a Tabernacle to be built, wherein should rest and be stationed, the Ark of the Covenant. And particular instructions were given by revelation to Moses, how every part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how to build it without revelation, without a *pattern*.

Thus the Ark of the Covenant continued until the days of David, King of Israel, standing or occupying a Tabernacle, or tent. But to David, God gave commandment that he should build Him a house, wherein He, Himself, might dwell, or which He might visit, and in which He might commune with His servants when He pleased.

From the day the children of Israel were led out of Egypt to the days of Solomon, Jehovah had no resting place upon the earth, (and for how long a period before that day, the history is unpublished,) but walked in the tent or Tabernacle, before the Ark, as it seemed Him good, having no place to lay His head.

David was not permitted to build the house which he was commanded to build, because he was a "*man of blood*," that is, he was beset by enemies on every hand, and had to spend his days in war and bloodshed to save Israel, (much as the Latter-day Saints have done, only he had the privilege to *defend himself* and *people* from *mobocrats* and *murderers*, while we have hitherto been denied that privilege,) and, consequently, he had no time to build a house unto the Lord, but commanded his son Solomon, who succeeded him on the throne, to erect the Temple at Jerusalem, which God had required at his hands.

The pattern of this Temple, the length, and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this *revelation-pattern* necessary? Because that Solomon had never built a Temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the Tabernacle.

This Temple, called Solomon's Temple, because Solomon was the master workman, was completed sometime previous to the appearance of the Son of Man on the earth, in the form of the babe of Bethlehem, and had been dedicated as the House of the Lord, and accepted as a finished work by the Father, who commanded it to be built, that His Son might have a resting place on the earth, when he should enter on his mission.

Why, then, did Jesus exclaim to the man who volunteered to follow him wheresoever he went, that "The Son of Man had not where to lay his head?" Jesus knew the pretended Saint and follower to be a hypocrite, and that if he told him plainly that he would not fare as well as the birds and foxes, he would leave him at once, and that would save *Him* much trouble.

But how could Jesus' saying, that he had "*not where to lay His head*," be true? Because the house which his Father had commanded to be built for his reception, although completed, had become polluted, and hence the saying, "Mine house is a house of prayer, but ye have made it a den of thieves," and he made a scourge of cords, and drove the money-changers, and dove-sellers, and faro-gamblers, all out of his house, and overthrew their tables; but that did not purify the house, so that he could sleep in it, for a holy thing dwelleth not in an unholy Temple.

If Jesus could not lay his head in an unholy, polluted temple, how can the Latter-day Saints expect that the Holy Spirit will take and abide its residence with them, in their tabernacles and temples of clay, unless they keep themselves pure, spotless, and undefiled?

It is no wonder that the Son of Man, soon after his resurrection from the tomb, ascended to his Father, for he had no place on earth to lay his head; his house

still remaining in the possession of his enemies, so that no one had the privilege of purifying it, if they had the disposition, and otherwise the power, to do it, and the occupants thereof were professors in name, but hypocrites and *apostates* from whom no good thing could be expected.

Soon after the ascension of Jesus, through mobocracy, martyrdom, and apostacy, the Church of Christ became extinct from the earth, the Man-child—the Holy Priesthood was received up into heaven from whence it came, and we hear no more of it on the earth, until the angels restored it to Joseph Smith, by whose ministry the Church of Jesus Christ was restored, re-organized on earth, twenty-three years ago, this day, with the title of "Latter-day Saints," to distinguish them from the Former-day Saints.

Soon after, the Church, through our beloved Prophet Joseph, was commanded to build a Temple to the Most High, in Kirtland, Ohio, and this was the next House of the Lord we hear of on the earth, since the days of Solomon's Temple. Joseph not only received revelation and commandment to build a Temple, but he received a *pattern* also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern he could not know what was wanting, having never seen one, and not having experienced its use.

Without revelation, Joseph could not know what was wanting, any more than any other man, and, without commandment, the Church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living on air, and a little hominy and milk, and often salt or no salt when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with labourers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland Temple—the second House of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fulness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, *very few* of the Elders of Israel, now on earth, who know the *meaning* of the word *endowment*. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your *endowment* is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the *keys* to these endowments are among you, and thousands have received them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by *killing* a few, for he cannot do it. God has set His hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder Him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. And, by toil, and daily labour, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Patten, with many like associates, and where were imprisoned in loathsome dungeons, and fed on human flesh, Joseph and Hyrum, and many others. But before all this had transpired, the Temple, at Kirtland, had fallen into the hands of wicked men, and by them been polluted, like the Temple at Jerusalem, and consequently it was disowned by the Father and the Son.

At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.

Before the Nauvoo Temple was completed, Joseph was murdered—*murdered at sun light*, under the protection of the most noble government that then existed, and that now exists, on our earth. Has his blood been atoned for? No! And why? A martyr's blood to true religion was never atoned for on our earth. No man, or nation of men, without the Priesthood, has power to make atonement for such sins. The souls of all such, since the days of Jesus, are "under the altar," and are crying to God, day and night, for vengeance. And shall they cry in vain? God forbid! He has promised He will hear them in His own due time, and recompense a righteous reward.

But what of the Temple in Nauvoo? By the aid of sword in one hand, and trowel and hammer in the other, with fire arms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the Temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fulness. And then to save the lives of all the Saints from *cruel murder*, we removed westward, and being led by the all-searching eye of the Great Jehovah, we arrived at this place.

Of our journey hither, we need say nothing, only, God led us. Of the sufferings of those who were compelled to, and did leave Nauvoo in the winter of 1846, we need say nothing. Those who experienced it know it, and those who did not, to tell them of it would be like exhibiting a beautiful painting to a blind man.

We will not stop to tell you of the sufferings of widows and orphans on Omaha lands, while their husbands and fathers were traversing the burning plains of the South, to fight the battles of a country which had banished them from civilization, for they secured the land on which we dwell, from our nation's foe; exposed the gold of California, and turned the world upside down. All these things are before you—you know them, and we need not repeat them.

While these things were transpiring with the Saints in the wilderness, the Temple at Nauvoo passed into the hands of the enemy, who polluted it to that extent the Lord not only ceased to occupy it, but he loathed to have it called by His name, and permitted the wrath of its possessors to purify it by fire, as a token of what will speedily fall on them and their habitations, unless they repent.

But what are we here for, this day? To celebrate the birth-day of our religion! To lay the foundation of a Temple to the Most High God, so that when His Son, our Elder Brother, shall again appear, he may have a place where he can lay his head, and not only spend a night or a day, but find a place of peace, that he may stay till he can say, I am satisfied.

Brethren, shall the Son of Man be satisfied with our proceedings this day? Shall he have a house on the earth which he can call his own? Shall he have place where he can lay his head, and rest over night, and tarry as long as he pleases, and be satisfied and pleased with his accommodations?

These are questions for you to answer. If you say yes, you have got to do the work, or it will not be done. We do not want any whiners about this Temple. If you cannot commence cheerfully, and go through the labour of the whole building cheerfully, start for California, and the quicker the better. Make you a golden calf, and worship it. If your care for the ordinances of salvation, for yourselves, your living, and dead, is not first and foremost in your hearts, in your actions, and in everything you possess, go! Pay your debts, if you have any, and go in peace, and prove to God and all His Saints that you are what you profess to be, by your acts—a God of Gods, and know more than He that made you.

But if you are what you profess to be, do your duty — stay with the Saints, pay your Tithing, and be prompt in paying, as you are in feeding your family; and the Temple, of which we have now laid the South-east Corner Stone, will arise in beauty and grandeur, in a manner and time which you have not hitherto known or contemplated.

The Saints of these vallies have grown

in riches, and abundance of the comforts of life, in a manner hitherto unparalleled on the page of history, and if they will do by their Heavenly Father as He has done by them, soon will this Temple be enclosed. But if you go in for a speculation with passers by, as many have hitherto done, you will not live to see the Top-stone of this Temple laid; and your labours and toils for yourselves and friends, dead and alive, will be worse than though you had had no existence.

We dedicate this, the South-east Corner Stone of this Temple, to the Most High God. May it remain in peace till it has done its work, and until He who has inspired our hearts to fulfil the prophecies of His holy Prophets, that the House of the Lord should be reared in the "Tops of the Mountains," shall be satisfied, and say, It is enough. And may every tongue, pen, and weapon, that may rise against this, or any other Corner Stone of this building, feel the wrath and scourging of an incensed God! May sinners in Zion be afraid, and fearfulness surprise the hypocrite, from this hour. And may all who do not feel to say Amen, go speedily to that long night of rest from which no sleeper will awake, till roused by the trump of the Second Resurrection.

President Kimball offered the following

PRAYER.

O God, the Eternal Father, in the name of thy Son Jesus Christ of Nazareth, we ask thee to look upon us at this time in thy tender mercy. Thou beholdest that thy servants, Brigham and his Council, have laid the Chief Corner Stone of a holy House, which we are about to erect unto thy name. We desire to do it with clean hands and pure hearts before thee, and before thine holy angels.

We thank thee that we are permitted to live in the flesh, and have a place upon thy footstool, and partake daily of the bounties thy hand bestows, for thou art our Father, and Jesus Christ is our elder Brother.

Inasmuch, O Lord, as we desire to erect a House to thy name, that if it seemeth thee good to come and take up thine abode on the earth, thou mayest have a place to lay thy head, we pray thee to assist us to erect it in purity before thee, and the Heavenly hosts.

We ask thee to help us so to conduct ourselves, that all the holy Prophets, the angels of Heaven, with thee and thy Son, may be engaged continually for our welfare, in the work of salvation and Eternal lives. Bless us in this attempt to glorify thee. Bless this portion of the earth we dwell upon—even these vallies of the mountains, which we have consecrated unto thee. Cause them to bring forth the productions of the soil, in rich abundance. Bless the seeds that are placed therein by thy servants and hand-maidens. And inasmuch as they are disposed to do thy work, and erect a Temple to thy name, which is their fixed purpose and determination, let the heavens be gentle over them. May the earth be sanctified for their good, and the seeds they throw into it yield to them a hundred fold in return. We pray thee to bless such men and women—may the blessings of the Almighty richly attend them, and multiply them in their families, in their herds and flocks, in strength and in health, in salvation, and in eternal lives.

We also pray for those who do not feel favourably disposed to thy work — may thy blessings not attend them, but may they go backward and not forward, may they wither and not increase, and may the strength that they might have received, through their faithfulness to thy work, be multiplied and divided amongst these thy servants, who are determined to keep thy commandments, and sanctify their affections unto thee.

Look upon thy servant Brigham, O Lord, and let thy Holy Spirit rest mightily upon him, this day, and from henceforth. May he live to dictate the erection of thy house, see the top-stone brought on with rejoicing, and administer the keys of salvation and eternal life unto his brethren therein. Bless his Council in common with him, may they live to a good old age, and glorify God in all their days; may they never want for food and raiment, for fathers and mothers, for wives and children, and for the power of thy Spirit to inspire them, and those thou hast given them.

Pour out thy Spirit upon thy servants, the Twelve Apostles; may thy power abide upon them, to qualify them for the responsible calling unto which thou hast called them. Also, in connexion with them, let thy Spirit rest upon the Quorums of the Seventies, the High Priests, the Bishops, the High Council, the Elders, Priests, Teachers, and Dea-

cons; and upon every faithful member of thy Church in these vallies of the mountains, and in all the world.

Now, O God, we dedicate this Stone to thee. May this spot be holy, and all that pertaineth to it. And inasmuch as there shall be an enemy, or a person that is evil disposed towards thy House, and they shall endeavour to lay snares for the feet of thy people, may they be caught in their own net, be overwhelmed in their own dilemma, and have no power, nor influence in the least, to hurt thy Saints from this time henceforth and for ever. May the power of the mighty God of Jacob fortify thy servants, enabling them to execute righteousness before thee the Lord our God.

Hear us, O Lord, for we dedicate this, the South-east Corner Stone, unto thee, praying that it may sleep in peace, be preserved from decay, for it is the Chief Corner Stone of the House we shall rear to thy name. May the same blessings attend the other three Corner Stones, and all the works thy servants shall set their hands to do, from this time henceforth and for ever.

Bless the architect, the superintendent, the foremen of the various departments, and all the labourers that shall raise a hand, or move a thing for the erection and perfection of this thine house; and provide for them, their wives, their children, and all that pertains unto them, that they may want for no good or necessary thing, while they are engaged in thy service, and from this time henceforth and for ever.

We dedicate ourselves unto Thee, with our wives, our children, our flocks, and our herds, with all the settlements and possessions that pertain to thy people in these vallies of the mountains. And all the praise, and the glory, we will ascribe to the Father, Son, and Holy Ghost. Amen.

The Choir sung the

TEMPLE.

BY MISS E. R. SNOW.

Our Era this day numbers three years and twenty,
And lo! a great people inhabit the West;
The Lord God of Abr'am, the great God of battles,
Who leads forth to viet'ry, appointed our rest.

CHORUS.

The Temple! the Temple! we'll build up the Temple—
A court of salvation, iniquity's rod,
A glorious beacon, a light on the mountains,
A portal for angels, a threshold for God.

The stones of the corner—the Temple's foundation!
In peace, in the City of Brigham are laid;
In the chambers of Israel, the ground that is sacred,
Where righteousness triumphs, where truth is obey'd.

The Temple, &c.

Glad tidings of joy to the spirits in prison,
To the Saints of all countries and Isles of the sea,
For a Temple of God in the midst of the mountains,
And joy in the courts of the highest will be.

The Temple, &c.

Rejoice, all ye meek, all ye contrite in spirit,
For Zion's redemption is now drawing near,
And the vail will be rent, and the Saints resurrected,
The Kingdom in heaven will shortly appear.

The Temple, &c.

The Lord whom ye seek will soon come to His Temple,
The covenant messenger whom ye desire;
He'll purify Israel as gold in the furnace,
Consuming the dross with unquenchable fire.

The Temple, &c.

Sing aloud hallelujah to God the Eternal,
To him be all excellence, glory, and worth,
And blessed be Brigham, and Heber, and Willard,
His authoriz'd agency here upon earth.

CHORUS.

The Temple! the Temple! we'll build up the Temple—
A court of salvation, iniquity's rod,
A glorious beacon, a light on the mountains,
A portal for angels, a threshold for God.

(To be concluded in our next.)

A MAN whom Dr. Johnson once reproved for following a useless and demoralizing business, said in excuse, "You know, doctor, that I must live." The brave old hater of every thing mean and hateful coolly replied, that "he did not see the least necessity for that."

MESSAGE OF GOVERNOR BRIGHAM YOUNG.

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES, OF THE LEGISLATURE OF UTAH.

(From the Deseret News.)

(Concluded from page 422.)

The Secretary, Mr. Ferris, and the Hon. Judge Shaver, have recently arrived, and each seem willing and anxious to discharge the duties of their calling, irrespective of an inadequate remuneration which barely meets their expenses, without any compensation for services. While Congress has lavished her millions upon California, doubling the salaries of all her officers, and men in public service; and her hundreds of thousands upon the other territories, Utah is left without a solitary appropriation. In Utah, we find those brave patriots and hardy sons of freedom, who, during their flight from the hand of oppression, responded to their country's call, and forming a battalion of over five hundred men, led the way into Mexico's most distant provinces, and under the gallant General Kearney, retained their possession unto the General Government, until her rights were secured by the treaty of Guadaloupe Hidalgo; and being discharged in Lower California, over two thousand miles from their families and friends, without means to fit out, or defray the expense of transportation back to the then uncertain location of the moving camps, which, when they left a year and a half, or two years previous, contained all they possessed, or held dear upon the earth—they were compelled to seek such employment as the country then afforded, to enable them to rejoin their families.

It was during this sojourn in California, while working their way through the country, seeking employment in settlements few and far between, that they discovered the *gold mines of California.*

This enabled them soon to replenish their empty purses, and prepared them for their homeward trip, which, under other circumstances they might have been years in accomplishing. Thus was opened up that flood of treasure, which has already caused many a heart to ache in the prolonged absence of dearest friends, too many of whom, alas! fill a stranger's grave; or peradventure have left their bones to bleach upon the interminable plains. Although, at the present time, probably a transient population of 200,000 people inhabit California, at that time she possessed of permanent citizens, in the ratio of three to five to this now Territory of Utah, then Deseret; still is gold, the soul of her operations. She imports her flour, beef, and other supplies; having neither cultivated the earth for her sustenance, nor constructed mills or machinery to manufacture her necessary supplies. Gold! gold!! is still her cry; and though she may annually produce her 100,000,000 dollars, and receive from the General Government the requisite facilities in appropriations for every necessary public improvement, also defraying her expenses in the Indian department, amounting in all, to nearly four millions of dollars, she yet welters under a very heavy indebtedness: while Utah produces none of the precious metal, and receives comparatively nothing from the general government; still she has her mills, and manufactories, her roads, and her bridges, raising her own bread and beef, besides exporting considerable quantities; preserves peaceful relations with the Indians, at her own expense; and still is free from debt. As with the Government, so with the people, scarcely an instance can I call to mind, of an individual who has left his home to seek the glittering ore, but has declined in point of wealth, while those who have remained, have increased in substance, and in comforts, besides securing unto themselves a location and improvements, which the impatient and greedy seeker after gold, finds himself unable either to purchase or secure; thus demonstrating to the understanding of every observer, that labour, rightly directed, in producing from the native element, the indispensable supplies, as well as luxuries, to the inhabitants of the earth, becomes the operating agent, the capital stock, the only true source of wealth to the nation, contentment, comfort, peace, and happiness to the people.

It is gratifying to behold in the people of the Territory, an inflexible determination to progress in public enterprize and improvements; notwithstanding the neglect of Congress, in affording them those facilities always accorded to other Territories. It will not prove detrimental to the energies, the enterprize, and the general well being of the community, to be thus thrown upon their own resources, and compelled to progress through poverty in funds, by their united labour, and untiring exertions (which in reality constitute true wealth) to that station in society, which knowing no friends, fears no enemies. To Congress, it is poor policy, and a burning disgrace. To Utah, a present blessing, and a future benefit which their hoarded coffers can never equal.

Then let us struggle on, and being taught in the school of adversity, we shall be the better prepared to appreciate, and enjoy anticipatory blessings, which will be sought, and surely obtained, through self-exertion, and the rightly directed industry, and enterprize of the people.

We have peace in our sequestered vales: let us be mindful of the source from whence it emanates. We have sufficient supplies of food and raiment; let us be thankful to *that Omnipresent* BEING, whose tender mercies are over all his works. So shall the true principles of self-government be taught, and carried out in the school of experience, and the children of men be again admonished, that true liberty and freedom consist in having the privilege of doing right; and true greatness and wisdom, in attending to the duties which pertain to their temporal and eternal welfare.

To you Gentlemen, Legislators, I appeal in behalf of the people; for those wise and wholesome regulations, which shall secure a peaceful, just, and prosperous government, which, extending unto all people, the privileges and blessings of free institutions, shall welcome the weary traveller, and bid the oppressed of all nations, to come and inhabit where the wide spread vale, the darkling kanyon, and the towering peak, all proclaim "these are the Halls of Liberty." Let the sons of freedom keep vigilance in her courts. Thus shall Utah, panoplied in the strength of a free government, arise steadily, but surely, being guided in wisdom, in the principles of self-reliance, self-exertion, prudence, and economy; to occupy her station among the nations of the earth, and her sons and daughters, have the proud reflection of having secured to themselves and their posterity, the blessings of a free, sovereign, and independent State.

BRIGHAM YOUNG.

G. S. L. City, December 13th, 1852.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 16, 1853.

DOUBLE NUMBER OF THE STAR.—The Minutes of the General Conference held in Great Salt Lake City, April 6th, commence in our present Number. In consideration of the great importance and length of the Minutes, the desirableness that without several weeks' delay they should be laid before the Saints, and the amount of other matter which we have on hand, we have concluded to publish a Double Number next week, in which we purpose to conclude the report of the Conference. The Double Number will be sold at 2d.

FOREIGN CORRESPONDENCE.—*United States.*—Steamer *Bluff City*, from St. Louis to Council Bluffs, May 29th, Elder Horace S. Eldridge writes. The *Falcon's* company landed at St. Louis on the 27th of that month, all in good health. They reshipped for Keokuk the same day. Many ship and steamboat captains, and other officers on the Mississippi, had acknowledged that of all emigrants they had had to do with, ours were the most civil, cleanly, orderly, and respectable. Elder Eldredge

had been up to Keokuk, and he left there on the 22nd. The Danish Saints started from Keokuk for the plains on the 21st. Of the Saints in camp he says—"The Saints were in good health and spirits, and it certainly was a great pleasure to me to walk through their camps in the evening, and hear their songs of praise, and humble petitions, as they offered them up from their tents and wagons."

Calcutta.—May 5, Elder Nathaniel V. Jones writes. He, and the other Elders who were deputed from Salt Lake Valley to Hindostan and Siam, arrived at Calcutta, April 29th, in good health and spirits, after a long but agreeable voyage of eighty-six days from San Francisco.

IRON COUNTY, LITTLE SALT LAKE VALLEY, UTAH.

NARRATIVE OF THE FORMATION OF THE FIRST SETTLEMENTS—INTERESTING DESCRIPTION OF THE COUNTRY.

(*Letter from Elder Matthew Carruthers.*)

Cedar City, Iron County, February, 1853.

Esteemed Brother—It is with no small degree of pleasure and satisfaction that I hasten to inform you that Elders F. D. Richards and E. Snow, have paid us a visit, and organized an Iron Company, entitled "The Deseret Iron Company." They have put all things on a proper footing respecting the manufacture of iron, and by their teachings and exhortations have caused the hearts of the Saints to rejoice. My house was their home while here. I felt honoured and blessed in their company. Brother Franklin requested me to write you an epistle, that you might publish through the columns of the *Star*, for the benefit of my old acquaintances in the British Isles, as many of them, in his travels, had been inquiring after me, and had expressed a desire to hear from me.

I arrived in the valley of the Great Salt Lake in October, 1850, and staid there some two months. I, in company of upwards of one hundred wagons, was sent on a mission with G. A. Smith, one of the Twelve, to Iron County, 270 miles south of Great Salt Lake City, in the depth of winter, to form a settlement in the valley of Little Salt Lake, now Parowan, as a preparatory step to the manufacturing of iron. After some difficulty in getting through the snow, we arrived all safe and sound in the valley of Little Salt Lake, the January following. After looking out and selecting a location, we formed our wagons into two parallel lines, some seventy paces apart. We then took our boxes from the wheels, and planted them about a couple of paces from each other, so securing ourselves that we could not easily be taken advantage of by any unknown foe. This done, we next cut a road up the kanyon, opening it to a distance of some eight miles, bridging the creek in some five or six places, making the timber and poles (of which there is an immense quantity) of easy access. We next built a large Meeting House in the form of two rectangles lying transversely, two stories high, of large pine trees, all well hewn and neatly jointed together. We next built a large square fort, with a commodious cattle carell inside the inclosure. The houses built were some of hewn logs, and some of adobies, all neat, comfortable, and convenient. We next inclosed a field some five by three miles square, with a good ditch and pole fence. We dug canals and water ditches to the distance of some 30 or 40 miles. One canal, to turn the water of another creek upon the field, for irrigating purposes, was seven miles long. We built a saw and grist mill the same season. I have neither time nor space to tell you of one-half of the labours we performed here in one season. Suffice it to say that, when the Governor came along in the spring, he pronounced it the greatest work done in the mountains by the same amount of men.

Late in the fall of the same season, a party of us, along with others of the brethren that had newly come on, was again selected, and sent on another mission to build another settlement 18 miles south of Parowan, and establish iron works. Here, with some 35 men, we had

to do the same works over again that we performed at Parowan, and build iron works into the bargain. Here the brethren performed deeds worthy to be had in everlasting remembrance — we exceeded Parowan, which, as I said before, the President pronounced the greatest work done in the mountains. We have opened a kanyon, built a fort, enclosed 500 acres of land, built iron works, cut extensive canals and water ditches, harvested and secured our crops, together with all the necessary work of a new settlement. Of this kind of work, after all the explanations that could be given to people that are unacquainted with it, they can have but a very imperfect conception. I have often read and heard of *Herculean feats*, and laurels won on the battle field, mid carnage and blood; but if a greater conquest has been achieved since the beginning of the world down until the present time, than has been achieved by the Latter-day Saints, (circumstances being equal,) I don't know of it. What have they done? says one. My answer is, Come and see. After coming and knowing for yourselves, you will say, if you be honest-hearted, or whether you be honest or not, you can but exclaim, like the queen of Sheba of old in admiration of Solomon's wisdom, that the one-half had not been told you, concerning the enterprise and industry of these people.

We work hard—no mistake about it. But then how healthy we are, and how free—free as our crystal streams that leap our rugged rocks, and plough our fertile valleys; free to do the works of righteousness, and worship God according to the dictates of our own consciences. Our social condition is one of the most enviable that possibly could be enjoyed by man in this state of probation. We know no law in all our social relations and dealings with each other, but the law of the Gospel. He that will not abide that law, cannot dwell in our community. Out from these mountain vales shineth the perfection of human institutions and social happiness that could be enjoyed by man in this probation, and it will shortly lighten all the nations of the earth. The law of the territory of Utah is adapted to the wants and circumstances of the people. Our legislators and judges are generally hard working men, like the Romans and Grecians of old. Men are taken from the farm or the workshop hundreds of miles to attend the annual Legislature at Great Salt Lake City. But when I now remember — what is generally understood by law among the nations of the earth is here doomed to destruction. No *Lawyer nor Doctor* can live here by his trade. Last Conference the Saints raised their hands and declared that they would not go to law with brothers, but if need be they would suffer wrong in preference. The principles upon which our government is based are calculated in their very nature, if acted up to, to exalt it above every other government on the face of the earth. A few arguments illustrative of this proposition may not be amiss in this place. 1. The people generally are all of one mind — all their officers are voted to office by the votes of the whole people, and sustained and held in that office by the united efforts of every man in the territory, while they act righteously. 2. The counsel of Brigham Young, the present governor of the territory, is followed to the very letter, and men's determination to obey his mandates is stronger than the love of life, or worldly enjoyments, or the fear of death itself. This struck me more than any other thing after I came among the Saints in the valleys of the mountains. 3. The good of the whole is the great object of every individual pursuit, and every selfish or individual interest that would oppose itself no sooner makes its appearance than it is seen vanishing like the snow before the summer sun. 4. The combined patriotism and union of the people will form against the assailing foe a lofty battlement of defence, higher than the everlasting hills. 5. Their industrial prowess and trading habits are bound at no distant day to raise them to independence and affluence in the scale of nations. Illustrative of this point I will here relate an anecdote. While I lived in Missouri, among their persecutors, a Colonel Wells, of the United States' army, a man of considerable influence and property, told me, when he came to know that I was a "Mormon" (as they are called there), that he had been acquainted with the "Mormons" ever since they were driven from Jackson County, till their being driven from Nauvoo, and that he was very familiar with Joseph and Hyrum Smith. He praised them much, especially Hyrum; declared the leaders of the sect to be *damned* smart fellows; stated that the "Mormons" were the most industrious

and enterprising people he ever knew or heard of; that property had doubled, tripled, and quadrupled itself in almost every instance where the Saints had been; that he had considerable property in one of the places they had located, and that when they were there he could have got almost any price he wished to ask for it, but before they came there it was not worth much, and after they were driven from it it was not worth one *god damn*. It was a shame, he said, for the United States government to allow them to be driven. He was opposed to all religious creeds, but if any was better than another, the "Mormons" had the best common-sense creed.

It is just so. Look at Potawattomie and the surrounding countries — these places were twice dead, in a trading point of view, previous to the "Mormons" going there; and no sooner had they planted foot on the soil than the surrounding counties sprang into life in one day. What have they done here in the space of two or three years? They have studded the valleys of the mountains, with cities and extensive farms, civilized and baptized great numbers of Indians, who will run to meet you in every direction, and lock their hand in yours, shaking you by it with all their might, looking you in the face and exclaiming, *Tweitcha tikaboo! Tweitcha tikaboo!* (I am friendly! I am friendly!) and then will strike their hand on their bosoms, at the same time saying, My heart loves the "Mormon." The Saints have stretched themselves 500 miles from north to south, and 700 southwesterly to the shores of the great Pacific Sea. The wilderness and the solitary places are made glad for them, and the desert rejoices and blossoms as the rose. But the last and strongest argument in their favour is that *God is with them*, and presides over their every deliberation and movement. And if they continue to obey His statutes, He will continue with them, and assist them until not only the valleys of the everlasting mountains become their own, but the empire of the world shall ultimately be given to the Saints of the Most High God.

Our fort is a rectangle, lying at the mouth of a beautiful kanyon, on the base of a range of mountains, skirted by the valley on the east. A crystal rivulet rushes with a rapid current from a thousand springs at the bases of the mountains, down the kanyon past our fort, and loses itself in the open valley far below. The scenery that surrounds us I would gladly paint and describe, had I only words to clothe my ideas, and room in this sheet to communicate them. But as a short description may be interesting I hasten to the task. The view from the mountains on the east of the city presents the beholder with a scene truly picturesque and imposingly grand. The prospect to the west and north exhibits, in all the pride and glory of mountain grandeur, an extensive and beautiful valley, carpetted with a luxuriant herbage, stretching far and wide, flinging its ample green skirts upon the broad bases of the towering mountains, and terminating amid their curvatures and kanyons. A small portion of this wide-sweeping plain is studded with gentle undulations and a few rocky cliffs, thrown up by some great convulsion of nature, presenting on their rugged brows and gently sloping bases the black vertical stratus of the magnetic iron ore—the hope, and, when manufactured, the staple production of our locality. To the south you again behold the valley stretching itself, like an arm of the mighty deep, amid the mountains, bearing majestically upon its proud bosom all the inviting inducements that possibly could be offered to encourage and gladden the heart of the settler—a rich soil, luxuriant pasturage, abundance of timber, short and mild winters, mountains of iron ore, entensive strata of stonecoal, a healthy and pure atmosphere, not to say anything of the gold, the silver, the lead, the copper, the zinc, &c., &c., which are only some of the things of the ancient mountains and the lasting hills. The valley I have been describing is encircled with a broken chain of beautiful mountains; on the south and east they are lofty, romantic, and grand, presenting on their sloping sides up to their towering summits a variety of vivid colours — the scarlet, the orange, and the green. They are densely covered from the base to a considerable distance up the acclivity, with trees of cedar and pine, which are beautiful evergreens. To the west they recede in the distance as they approximate to the extremity of the rim of the great California basin. To the north you again behold them as far as the eye can penetrate, towering above their fellows, shooting into the aerial regions their pyramidical forms,

crowned with the eternal snows—crowns too which bid defiance to the melting influences of the effulgent beams of the regal sun. On the east, at a distance of from three to six miles, the mountains are cleft asunder into beautiful kanyons, the storehouses of immense quantities of timber, and the great reservoirs of those cooling and crystal rivulets which are poured forth in rapid torrents upon the plains below.

Brethren, the scenes predicted by the Prophets, and portrayed and described by all the holy men of old, are here unfurled in all their grandeur, glory, and beauty, reserved and waiting for you to come and enjoy them. Brethren! Samson-like, break the fetters that bind you! shake off the yoke of the oppressor! deliver yourselves from the grasp of the tyrant! flee from Babylon, and from the kingdoms and countries that have given you birth! come to your mountain home! flow together to the goodness of the Lord in the valleys of the mountains! partake of the feast of fat things that Jehovah has spread out for you, and for all His people—not only the blessings of the earth, but of the power, the intelligence, and the glory of the holy Priesthood of the Gods, which will qualify us to minister salvation not only to the living, but the dead! Brethren, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the good and the great things God has laid up for the faithful. Brethren, no sacrifice can be too great on your part in order to obtain such blessings. Let the counsel of brother Samuel, your President, be unto you the word of the Lord at all times, not only in spiritual matters, but in all your temporal concerns. Remember that your ownselves do not belong to yourselves, but you are God's property, which He has lawfully purchased by the blood of His Son. Brother Samuel is God's minister and steward over you, and his counsel is the mind of the Lord in all that concerns you, even from the greatest things down to a shoe latchet. Brethren, if you will adhere to this request—obedience to those that are over you, I will not only prophesy, but more, I tell you from knowledge, and I declare it to you in the name of the Lord God of Israel, you shall be blessed far beyond your most sanguine expectations. Brethren, assist brother Samuel. He has left his family, and taken his life in his hand to minister the word of life to you and help you to Zion. I do hereby beseech you in Christ's stead to minister to all the travelling Elders. Remember it is your duty to care for them, and to make their hearts glad, and to see that they lack for no necessary thing. When you are sent on similar missions, (as you will be, if you be worth anything,) then you have a claim upon the Lord to be ministered to as you have ministered to others in like circumstances. Brethren, may God of His infinite mercy bless you, and keep you, and bring you safe into the valleys of the mountains—His pavilion, His hiding-place, where He will hide you up in the evil day, is the desire and prayer of my heart, which I ask my God, in the name of His Son, to grant. Amen.

M. CARRUTHERS.

To President S. W. Richards.

THE ITALIAN MISSION.

INTEREST OF THE WALDENSES, IN THE WORK—BAPTISMS.

(Letter from Elder George D. Keaton.)

Province de Pignerol, Piedmont, Italy, June 20th, 1853.

Dear Brother S. W. Richards—Knowing you are always glad to hear of the progress of the Redeemer's Kingdom, I take my pen to give you a brief sketch of my labours and prospects in this country. I have been appointed to labour, for the present, among the vallies and mountains of the Waldenses, or *Vaudois*. I travel from place to place distributing tracts, preaching and bearing testimony that God has raised up a Prophet, and that all men are called upon to repent, and be baptised for the remission of their sins. I am generally well received, many have listened attentively to my voice as I have declared unto them the ordinances of life

and salvation, as revealed from heaven in these last days. I have baptized eight, and many are investigating the work. Thus I see the promises of the Lord being fulfilled, which I received by the gifts of the Holy Spirit, before I left England, *viz.*, that my way should be prepared before me, and that I should be the means in the hands of God in bringing many to a knowledge, of the truth.

There are several dialects spoken among these mountains, but the majority of the people know more or less of the French language, in the study of which I have been greatly blessed, and, according to the predictions of Elder Woodard over my head on Mount Brigham, my tongue has been loosened, and I have been enabled to dispense the words of life freely.

The other week I called at a certain house, where I was kindly received. The inmates invited in their neighbours, and gave me permission to announce the words of life. While conversing with the master of the house, he expressed his astonishment at the great difference between the truths I advanced, which were believed in and practised by the ancient Saints and Apostles, and those impositions which had been imposed on them (my entertainers), and to which they had quietly submitted without even calling into question the validity of the doctrines.

Early in the evening of the other day, as I was returning to the mountains, having been a journey on the plains, my attention was directed to a bright light which appeared in the heavens—a light so bright and so pure my eyes had never before beheld. I gazed with astonishment as it descended. It appeared to alight on the mountains, about my field of labour, and then disappeared. I shall not make any comment on this occurrence, but simply add, it is very evident that the light and blessings of heaven are descending on this people, for many are being aroused to enquire after the truth, while others are receiving it, and rejoicing in the faith.

As I am several hundreds of miles from England, the light of that bright meteor, the *Millennial Star*, which has illuminated my path for upwards of four years, is now lost to me in the distance, I am sorry to say.

Praying for the prosperity of the Kingdom of God every where, and that the blessings of heaven may attend you, I subscribe myself, your Brother and fellow-labourer in the Redeemer's Cause,

GEORGE D. KEATON.

VARIETIES.

"CHEAT" is a good horse for a short race, but he lacks bottom for a long run.

IT is said that there are in San Francisco 6000 Frenchmen and 5000 Germans.

IN St. Petersburg, Siberia, and Tartary, the table moving mania prevails.

PROMISING gold regions have recently been discovered in Peru.

ACCORDING to the late census, England contains a population of 16,921,888; Wales, 1,005,721; Scotland, 2,888,742; and "the Isles," 143,126. In addition to these, it was computed that 162,490 were at sea, or serving abroad in the army.

EMIGRATION ON THE PLAINS.—A despatch to the St. Louis *Republican*, dated Independence, May 26, says—"The Salt Lake mail reached here last evening, the quickest trip to Laramie recorded—twenty-five days from here to that post and back again. It was with a good deal of difficulty the carrier from the Valley to Laramie could get along. Snow in the mountains very deep—he thought two or three feet deep, and in many places fourteen feet. Between Laramie and Kearny a great deal of rain had fallen, in consequence of which all the streams were high. The mail party found it quite cold at times. No Indians on the route except a few Cheyennes and Sioux. Emigrating parties were first met five miles this side of Laramie, and from that point to the boundary line. There had passed Kearny, up to May 20, 12 o'clock, three thousand three hundred and forty-eight men, nine hundred and five women, one thousand two hundred and seven children, one thousand three hundred and twenty wagons, thirty-four thousand one hundred and fifty-one cattle, one thousand six hundred and ninety-one horses, seven hundred and forty mules, and twelve hundred sheep. The bulk of the emigrants were met this side of Kearny, with large herds of cattle and flocks of sheep. No sickness on the route, of any kind."

CHURCH MISSIONARY SOCIETY.—The annual general meeting of the members and friends of this society was held at Exeter-hall, London, May 3. The Earl of Chichester, the President of the Society, occupied the chair. The income of the year had amounted to £120,932. The contributions had exceeded those of last year by £3,380. The number of missionaries employed on foreign stations had been increased during the year from 162 to 172, and there had been a corresponding increase in the other departments of the society's foreign agency. The students at the Islington College had increased, during the year, from 19 to 27. Highbury College, during the year, had trained 10 masters for the society's operations. In Eastern and Western Africa, Northern, Western, and Southern India; Ceylon, China, New Zealand, and North-west America, the missions of the society had proved successful, but in the West Indies they had met with very little encouragement. In the diocese of Sierra Leone the Right Rev. Dr. Vidal, bishop, had 5,000 children in his schools, and 2,700 regular communicants in his churches. In the city of Calcutta, the Jews had manifested an earnest desire to become possessed of the Old and New Testament Scriptures, which they had been supplied with, and had read with avidity. At Benares, several Mahomedans had been converted to the Christian faith.

A TEMPLE.

Go, search among the nations
Of this vain-boasting world—
Go where the Gospel banner
Of Christendom's unfurled,
Go where are wooden idols
By heathens much adored,
Then say—Find ye a Temple
That 's "Holy to the Lord?"

Your wanderings may lead you,
To many a distant land,
Where splendid halls and churches
Abound on every hand,
Yet when you ask the question,
This answer will be given—
"No House is dedicated
Unto the God of Heaven."

But Latter Saints, who everywhere
By Christians are abused,
This world's disgraceful fashions
To follow, have refused.
The Saints have built two Temples,
'Tis worthy of record,
This was their superscription—
"Holiness to the Lord."

From those the Saints were driven,
But they were not dismayed,
For, of a noble Temple,
The corner-stones they've laid.
From this should Saints be moving,
There's nothing to be feared,
A far more glorious structure
By God's help shall be reared.

Liverpool. JOHN JAQUES.

NOTICE.—Elder Thomas W. Treat, late from Great Salt Lake Valley, and who has been labouring in the Manchester Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints, for his whoredoms and abominations. We understand that he sailed on the 29th June, for New York, on board the *Jersey*, on his way to the mountains. There is a sin which is unto death, and the person who commits that sin has no claim even upon the prayers of the Saints, or in the language of the Apostle, "I do not say that ye shall pray for it." How awful must be the condition of that man who has no claim upon the prayers or faith of the people of God, no claim upon the protection of God, or of His holy angels! Let all persons who bear the holy Priesthood, take warning from the fate of the fallen, and never suffer themselves to trample with impunity upon the Covenants and obligations of the Priesthood, for God will surely be avenged of such wrong. Men who will use their influence and power in the Priesthood, to ruin and destroy those who have reposed confidence in them, justly merit the wrath of God, and the indignation of a virtuous people; and if they retreat to the abode of the Saints in Zion, that indignation will burn towards them to the uttermost. Let none suppose for a moment that they can find succour there for sinful indulgences, for they will find the severity of the law meted out to them as a just recompense of reward. That man or woman that will work iniquity shall perish from among the people. Oh! why will men thus sell themselves, and their salvation, for a shameful deed they have power to avoid? Oh! why will women so degrade themselves as to yield to the persuasions of men who must welter under the torment of Hell, for the exercise of their uncontrolled passions! How often must it be sounded in your ears, that all such connexion outside of the marriage covenant, dooms the guilty to irretrievable ruin, and that those who thus sin must die? S. W. RICHARDS.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30TH, 1853.

CONFERENCE.	AGENT.	Dr.		
London	T. C. Armstrong	£654	1	6¾
Birmingham	Henry McCreery	280	15	9½
Bradford	John B. Pears	166	17	9½
Glasgow	Robt. Kirkwood.	155	7	10½
Warwickshire	John Hole	121	19	5
Lincolnshire	Edward Weaver.	105	9	1
Norwich	John Hyde	102	10	8½
Sheffield	John Memmott	96	5	4
South	Simon Irwin	92	9	2¼
East Glamorganshire	Richard Morris	91	19	8½
Bedfordshire	Samuel Parkes	90	15	8
Reading	James Frewin	88	14	4
Newcastle-on-Tyne	James Robson	88	10	2
Herefordshire	George Picton	81	18	4½
West Glamorganshire	William Harris	80	4	5
Manchester	James Walker	79	12	8½
Staffordshire	George Simpson.	72	16	10½
Derbyshire	William McGhie	70	14	8
Southampton	C. J. Davis	69	17	9
Preston	John Holsall	65	1	1½
Cheltenham	Thomas Clarke	63	19	2½
Nottinghamshire	Henry Savage	60	10	8
Wiltshire	Samuel Gentle	57	13	3¾
Cambridgeshire	R. J. Townsend	56	16	8
Hull	Abraham Smith	50	17	5½
Land's End	John Kessell	50	8	3¾
Channel Islands	Francis Kirby	46	15	2
Edinburgh	John McComie	45	16	1½
Kilmarnock	— Aird	42	19	2
Dundee	A. N. McFarlane	35	3	9½
Dorsetshire	William Ostler	34	19	0
Carlisle	Millen Atwood	34	6	8½
Liverpool	James Linforth	32	12	3½
Worcestershire	Charles Peat	30	1	3
Leicestershire	Thomas Kempin	29	8	11
Late Herefordshire	John Preece	24	17	9
Belfast	John McDonald	23	12	1
Monmouthshire	C. W. Davies	19	19	6½
Shropshire	Joseph Akers	15	7	10½
Denbighshire	Griffith Roberts	8	2	10½
Carried forward		£3420	10	8½

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3420	10	8½
Pembrokeshire	John Price	7	14	10
Brecknockshire	Thomas Morgan.	7	6	2
Isle of Man	James Tatlock	5	16	3½
Llanelly	A. L. Jones	5	12	11
Caermarthenshire	Isaac Jones	4	5	6½
Flintshire	Lewis Davies	4	2	10½
Anglesea	William Simms	3	12	2
Pembrokeshire North	Phillip Sykes	3	5	0
BRANCH.	**AGENT.**			
Dublin	H. E. Bowring	36	11	8½
Derry	Thomas Ord	6	9	11
Tedbury	James Walker	5	0	10
Jersey	William Ballan	2	5	2
Australian Mission (Murdock & Wandell)		183	7	0
Sandwich Islands do. (P. B. Lewis)		110	14	5½
East India do. (William Willes)		69	13	0½
William Gibson (St. Louis, U.S.A.)		22	8	6
Gibraltar Mission (Edward Stevenson)		18	6	9
Cape of Good Hope do. (J. Haven)		14	18	4½
Malta do. (Thomas Obray)		12	0	3½
Bombay do. (Hugh Findlay)		9	5	3½
Willard Snow (Copenhagen)		5	0	7½
Jabez Woodard (Italy)		4	4	2
Thomas Braidwood		2	13	0
Matthew Hicks (New York, U.S.A.)		0	18	10½
J. W. McLellan (Glenhouse, Carndonagh, Donegal, Ireland)		0	17	9
Edward Sutherland		0	15	3
Daniel Carn (Hamburgh)		0	5	8
O. B. Huntington (U.S.A.)		0	1	8
L. O. Littlefield (Council Bluff City, U.S.A.)		0	1	6
Dr. S. M. Brice (Iowa, U.S.A.)		0	1	6
Lawson Simpson		0	0	9
(Errors excepted.)		£3968	8	7

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH JUNE, 1853.

John Memmott	£17	0	0
James Walker	30	0	0
Henry Savage	14	10	4½
Abraham Smith	3	10	0
Richard Morris	12	0	0
Henry McCreery	25	0	0
Carried forward	£102	0	4½

Brought forward	£102	0	4½
William McGhie	1	10	0
James Linforth	5	15	8
William Ostler	2	0	0
John McComie	10	0	0
A. N. McFarlane	5	0	0
	£126	6	0½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 30.—Vol. XV. Saturday, July 23, 1853. Price Two Pence.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 448.)

The same day, I received a letter from Harvey Whitlock, of which the following is a copy—

Dear Sir—Having a few leisure moments, I have at last concluded to do what my own judgment has long dictated would be right, but the allurements of many vices have long retarded the hand that would wield the pen to make intelligent the communication that I wish to send to you; and even now, that ambition, which is a prevailing and predominant principle among the great mass of natural men, forbids that plainness of sentiment with which I wish to write; for know assuredly, sir, to you I wish to unbosom my feelings, and unveil the secrets of my heart, as before the omniscient Judge of all the earth. Be not surprised, when I declare unto you, as the Spirit will bear record, that my faith is firm and unshaken in the things of the everlasting Gospel, as it is proclaimed by the servants of the Latter-day Saints.

Dear brother Joseph, (if I may be allowed the expression,) when I consider the happy times, and peaceful moments, and pleasant seasons, I have enjoyed with you and this people, contrasted with my now degraded state; together with the high and important station I have held before God, and the abyss into which I have fallen—[it] is a subject that swells my heart too big for utterance, and language is overwhelmed with feelings, and loses its power of description. And as I desire to know the will of God concerning me, believing it is my duty to make known unto you my real situation, I shall therefore dispassionately proceed to give a true and untarnished relation.

I need not tell you that in former times I have preached the word, and endeavoured to be instant in season, and out of season—to reprove, rebuke, exhort, and faithfully to discharge that trust reposed in me. But oh! with what grief, and lamentable sorrow, and anguish, do I have to relate that I have fallen from that princely station whereunto our God has called me. Reasons why are unnecessary, may the fact suffice, and believe me when I tell you, that I have sunk myself (since my last separation from this body) in crimes of the deepest die. And that I may the better enable you to understand what my real sins are, I will mention (although pride forbids it) some that I am not guilty of. My hands have not been stained with innocent blood, neither have I lain couched around the cottages of my fellow men, to seize and carry off the booty; nor have I slandered my neighbour, nor borne false testimony, nor taken unlawful hire, nor oppressed the widow or fatherless, neither have I persecuted the Saints. But my hands are swift to do iniquity, and my feet are fast running in the paths of vice and folly, and my heart [is] quick to devise wicked imaginations; nevertheless, I am impressed with the sure thought that I am fast hastening into a world of disembodied beings, without God, and with but one hope in the world, which is to know that to err is human, but to forgive is divine.

Much I might say in relation to myself, and the original difficulties with the Church, which I will forbear; and inasmuch as I have been charged with things that I am not guilty of, I am now more than doubly guilty, and am now willing to forgive and forget, only let me know that I am within the reach of mercy. If I am not, I have no

reflections to cast, but say that I have sealed my own doom, and pronounced my own sentence. If the day is passed by with me, may I here beg leave to entreat of those who are still toiling up the rugged ascent, to make their way to the realms of endless felicity and delight, to stop not for anchors here below, follow not my example, but steer your course onward in spite of all the combined powers of earth and hell, for know that one misstep here is only retrievable by a thousand groans and tears before God.

Dear brother Joseph, let me entreat you, on the reception of this letter, as you regard the salvation of my soul, to inquire at the hand of the Lord, in my behalf; for I this day, in the presence of God, do covenant to abide the word that may be given, for I am willing to receive any chastisement that the Lord sees I deserve. Now hear my prayer, and suffer me to break forth in the agony of my soul. O ye angels! that surround the throne of God, princes of heaven that excel in strength, ye who are clothed with transcendent brightness, plead, O plead for one of the most wretched of the sons of men. O ye heavens! whose azure arches rise immensely high, and stretch immeasurably wide—grand amphitheatre of nature, throne of the Eternal God, bow to hear the prayer of a poor, wretched, bewildered, way-wanderer to eternity. O! thou great omnipotent and omnipresent Jehovah! thou who sittest upon the throne, before whom all things are present; thou maker, moulder, and fashioner of all things visible and invisible, breathe, O breathe into the ears of thy servant the Prophet, words suitably adapted to my case and situation. Speak once more, make known thy will concerning me; which favours I ask in the name of the Son of God. Amen.

Yours respectfully,

HARVEY WHITLOCK.

To Joseph Smith.

N.B.—I hope you will not let any business prevent you from answering this letter, in haste.

Which I answered as follows—

Kirtland, November 16, 1835.

Brother Harvey Whitlock—I have received your letter of the 28th of September, 1835, and I have read it twice, and it gave me sensations that are better imagined than described, let it suffice that I say that the very flood gates of my heart were broken up—I could not refrain from weeping. I thank God that it has entered into your heart to try to return to the Lord, and to this people, if it so be that He will have mercy upon you. I have inquired of the Lord concerning your case; these words came to me—

"Verily, thus saith the Lord unto you—Let him who was my servant Harvey, return unto me, and unto the bosom of my Church, and forsake all the sins wherewith he has offended against me, and pursue from henceforth a virtuous and upright life, and remain under the direction of those whom I have appointed to be pillars and heads of my Church. And behold, saith the Lord your God, his sins shall be blotted out from under heaven, and shall be forgotten from among men, and shall not come up in mine ears, nor be recorded as a memorial against him, but I will lift him up, as out of deep mire, and he shall be exalted upon the high places, and shall be counted worthy to stand among princes, and shall yet be made a polished shaft in my quiver of bringing down the strong holds of wickedness among those who set themselves up on high, that they may take counsel against me, and against my anointed ones in the last days. Therefore, let him prepare himself speedily and come unto you, even to Kirtland. And inasmuch as he shall hearken unto all your counsel from henceforth, he shall be restored unto his former state, and shall be saved unto the uttermost, even as the Lord your God liveth. Amen."

Thus you see, my dear brother, the willingness of our heavenly Father to forgive sins, and restore to favour, all those who are willing to humble themselves before Him, and confess their sins, and forsake them, and return to Him with full purpose of heart, (acting no hypocrisy,) to serve Him to the end.

Marvel not that the Lord has condescended to speak from the heavens, and give you instructions whereby you may learn your duty. He has heard your prayers and witnessed your humility, and holds forth the hand of paternal affection for your return; the angels rejoice over you, while the Saints are willing to receive you again into fellowship.

I hope, on the receipt of this, you will lose no time in coming to Kirtland, for if you get here in season, you will have the privilege of attending the school of the Prophets, which has already commenced, and also receive instructions in doctrine and principle, from those whom God has appointed, whereby you may be qualified to go forth, and declare the true doctrines of the Kingdom, according to the mind and will of God; and when you come to Kirtland, it will be explained to you why God has condescended to give you a revelation according to your request.

Please give my respects to your family, and be assured I am yours in the bonds of the New and Everlasting Covenant,

JOSEPH SMITH, jun.

In the course of the day, father Beeman, Elder Strong, and others, called to counsel with me. In the evening a Council was called at my house to counsel with Alva Beeman on the subject of his moving to Missouri. I had previously told him that the Lord had said that he had better go to Missouri next spring; however, he wished a Council called. The Council met, and President David Whitmer arose and said, the Spirit manifested to him that it was his duty to go. Others bore the same testimony.

The same night, I received the word of the Lord on Mr. Holmes' case. He had desired that I would inquire at the hand of the Lord, whether it was his duty to be baptized here, or wait until he returned home. The word of the Lord came unto me, saying, that Mr. Holmes had better not be baptized here, and that he had better not return by water, also that there were three men that were seeking his destruction; to beware of his enemies.

Tuesday, 17th. Exhibited the alphabet of the ancient records, to Mr. Holmes, and some others. Went with him to F. G. Williams', to see the mummies. We then took the parting hand, and he started for home, being strong in the faith of the Gospel of Jesus Christ, and determined to obey its requirements. I returned home and spent the day in dictating and comparing letters. A fine, pleasant day, although cool.

This evening, at early candle light, I preached at the school house.

Wednesday, 18th. At home in the forenoon, until about eleven o'clock. I then went to Preserved Harris's, to preach his father's funeral sermon, by the request of his family. I preached on the subject of the resurrection. The congregation were very attentive. My wife, my mother, and my scribe, accompanied me to the funeral. Pleasant out, but cool and cloudy on our return.

This day a Council of High Priests and Elders of the Church of Latter-day Saints, was held at New Portage, to hear the complaint of sister Clarissa Matthews, against Elder Reuben Keeler, for prosecuting in a court of law, and taking their property on execution, (notwithstanding that he had received his pay, or the most part of it,) and refusing to allow them for what they had paid to him; also forfeiting his word, as he had frequently stated to her that he would not take her property in such a manner; and also for oppressing her family in an unchristianlike manner.

Elder Keeler pleaded not guilty, but the Council decided that he was guilty of the first and last charges; and gave judgment accordingly; with which Elder Keeler refused to comply, and said he would appeal to the High Council at Kirtland.

AMBROSE PALMER, Presiding Elder.
JOSEPH B. BOSWORTH, Clerk.

At evening, Bishop Whitney, his wife, father, mother, and sister-in-law, came and invited me and my wife to go with them and visit father Smith and family. My wife was unwell, and could not go, but I and my scribe went.

When we arrived, some of the young Elders were about engaging in a debate on the subject of miracles? The question—Was it, or was it not, the design of Christ to establish his Gospel by miracles? After an interesting debate of three hours or more, during which time much talent was displayed, it was decided, by the President of the debate, in the negative, which was a righteous decision.

I discovered in this debate, much warmth displayed, too much zeal for mastery, too much of that enthusiasm that characterizes a lawyer at the bar, who is determined to defend his cause, right or wrong. I therefore availed myself of this favourable opportunity to drop a few words upon this subject, by way of advice, that they might improve their minds and cultivate their powers of intellect in a proper manner, that they might not incur the displeasure of heaven; that they should handle sacred things very sacredly, and with due deference to the opinions of others, and with an eye single to the glory of God.

Thursday, 19th. Went, in company with Dr. Williams and my scribe, to see how the workmen prospered in finishing the house. The masons in the inside had commenced putting on the finishing coat of plastering. On my return, I met Lloyd and Lorenzo Lewis, and conversed with them upon the subject of their being disaffected. I found that they were not so, as touching the faith of the Church, but with some of the members. I returned home and spent the day in translating the

Egyptian records. A warm and pleasant day.

Friday, 20th. At home in the morning. Weather warm and rainy. We spent the day in translating, and made rapid progress.

At evening, President Cowdery returned from New York, bringing with him a quantity of Hebrew books, for the benefit of the school. He presented me with a Hebrew Bible, Lexicon, and Grammar, also a Greek Lexicon, and Webster's English Lexicon. President Cowdery had a prosperous journey, according to the prayers of the Saints in Kirtland.

Saturday, 21st. Spent the day at home, in examining my books, and studying the Hebrew alphabet.

At evening, met with our Hebrew class, to make some arrangements about a teacher. It was decided, by the voice of the school, to send to New York, for a Jew to teach us the language, if we could get released from the engagements we had made with Dr. Piexotto to teach us, having ascertained that he was not qualified to give us the knowledge we wished to acquire of the Hebrew.

Sunday, 22nd. Went to meeting at the usual hour. Simeon Carter preached from the 7th of Matthew. President Rigdon's brother-in-law and other relatives were at meeting.

In the afternoon the meeting was held in the school house.

In the evening, a Council of High Priests and Elders was held in the presence of the members of the Church, when Mr. Andrew Jackson Squires, who had been an ordained Elder in the Church, and for a time had preached the Gospel successfully, but after a while sent his license to President Smith, in a letter, came before the Council, and confessed that he had been in temptation, and fallen into error, so much as to join the Methodists; yet said he was not in faith with their doctrine. He desired to return to the fellowship of the Church, asked forgiveness of the brethren, and restoration of his license.

President Smith spoke of the impropriety of turning away from the truth, and going after a people so destitute of the spirit of righteousness as the Methodists.

President Rigdon showed the folly of fellowshipping any doctrine or spirit aside from that of Christ.

Mr. Squires arose and said he felt firm in the determination of doing the will of God in all things, or as far as in him lay; was sorry for his faults, and, by the grace of God, would forsake them in future.

Council and Church voted to restore him to fellowship, and the office of Elder also, and that the Clerk give him a license.

Monday, 23rd. Several brethren called to converse with me, and see the records. Received a letter from Jared Carter. Spent the day in conversing, and in studying the Hebrew. A stormy day.

Tuesday, 24th. At home. Spent the forenoon instructing those that called to inquire concerning the things of God in the last days.

In the afternoon we translated some of the Egyptian records.

I had an invitation to attend a wedding at brother Hyrum Smith's in the evening; also to solemnize the matrimonial ceremony between Newel Knight and Lydia Goldthwaite. My wife accompanied me. On our arrival a considerable company had collected. The bridegroom and bride came in, and took their seats, which gave me to understand that they were ready. After prayers, I requested them to rise, and join hands. I then remarked that marriage was an institution of heaven, instituted in the garden of Eden; that it was necessary it should be solemnized by the authority of the everlasting Priesthood. The ceremony was original with me, and in substance as follows—You covenant to be each other's companions through life, and discharge the duties of husband and wife in every respect; to which they assented. I then pronounced them husband and wife in the name of God, and also the blessings that the Lord conferred upon Adam and Eve in the garden of Eden, that is, to multiply and replenish the earth, with the addition of long life and prosperity. Dismissed them and returned home. Freezing, some snow on the ground.

Wednesday, 25th. Spent the day in translating. Harvey Redfield and Jesse Hitchcock arrived from Missouri. The latter says that he has no doubt but a dose of poison was administered to him, in a bowl of milk, but God delivered him.

Thursday, 26th. Spent the day in translating Egyptian characters from the papyrus, though severely afflicted with a cold. Robert Rathbone and George Morey arrived from Zion.

Friday, 27th. Much afflicted with my cold, yet I am determined to overcome in the name of the Lord Jesus Christ. Spent the day at home, reading Hebrew. Brother Parish, my scribe, being afflicted with a cold, asked me to lay my hands on him in the name of the Lord. I did so, and in return I asked him to lay his hands on me. We were both relieved.

Saturday, 28th. Spent the morning in comparing our Journal. Elder Josiah Clark, from the state of Kentucky, called on me. Considerably recovered from my cold. Cold and stormy, snow falling, and winter seems fast to be closing in, all nature shrinks before the chilling blasts of rigid winter. Elder Clark, above mentioned, whose residence is about three miles from Cincinnati, was bitten by a mad dog some three or four years since; has doctored much, and received some benefit, but is much afflicted notwithstanding. He came here that he might be benefitted by the prayers of the Church. Accordingly we prayed for, and laid hands on, him in the name of the Lord Jesus Christ, and anointed him with oil, and rebuked his afflictions, praying our heavenly Father to hear and answer our prayers, according to our faith. Cold and snowy.

Sunday morning, 29th. Went to meeting at the usual hour. Elder Morley preached; and in the afternoon, Bishop Partridge. These discourses were well adapted to the times in which we live, and the circumstances under which we are placed. Their words were words of wisdom, like apples of gold in pictures of silver, spoken in the simple accents of a child, yet sublime as the voice of an angel. The Saints appeared to be much pleased with the beautiful discourses of these two fathers in Israel. After these services closed, three of the Zion brethren came forward and received their blessings, and Solon Foster was ordained an Elder. The Lord's Supper was administered. Spent the evening at home. Snow fell about one foot deep. Very cold.

Monday morning, 30th. The snow continues to fall—an uncommon storm for this country, and this season of the year. Spent the day in reviewing and copying the letter I dictated on the 16th, concerning the gathering, for the *Messenger and Advocate*. Henry Capron, an old acquaintance from Manchester, New York, called on me. I shewed him the Egyptian records.

December 1st, 1835. At home. Spent the day in writing for the *Messenger and Advocate*. Fine sleighing, and the snow yet falling.

Wednesday, 2nd. A fine morning. I started to ride to Painesville, with my family and scribe. When we were passing through Mentor-street, we overtook a team, with two men on the sleigh. I politely asked them to let me pass. They granted my request, and as we passed them, they bawled out, Do you get any revelation lately? with an addition of blackguard language that I did not understand. This is a fair sample of the character of Mentor-street inhabitants, who are ready to abuse and scandalize men, who never laid a straw in their way; and in fact those whose faces they never saw, and [whom they] cannot bring an accusation against, either of a temporal or spiritual nature, except our firm belief in the fulness of the Gospel. And I was led to marvel at the long suffering and condescension of our heavenly Father, in permitting these ungodly wretches to possess this goodly land, which is indeed as beautifully situated, and its soil is as fertile, as any in this region of country, and its inhabitants are wealthy, even blessed above measure in temporal things, and fain would God bless them with spiritual blessings, even eternal life, were it not for their evil hearts of unbelief. And we are led to mingle our prayers with those Saints that have suffered the like treatment before us, whose souls are under the altar, crying to the Lord for vengeance upon those that dwell upon the earth. And we rejoice that the time is at hand, when the wicked who will not repent, will be swept from the earth, with the besom of destruction, and the earth become an inheritance for the poor and the meek.

When we arrived at Painesville, we called at sister Harriet Howe's, and left my wife and family to visit her, while we rode into town to do some business. Called and visited H. Kingsbury. Dined with sister Howe, and returned home. Had a fine ride—sleighing good, weather pleasant.

Thursday, 3rd. At home. Wrote a letter to David Dort, Rochester, Michigan; another to Almira Schoby, Liberty, Clay county, Missouri.

At evening, visited with my wife, at Thomas Carrico's. A respectable company waited our arrival. After singing

and prayer, I delivered an address on matrimony, and joined in marriage, Warren Parish and Martha H. Raymond. Closed by singing and prayer. And after refreshment, returned home, having spent the evening very agreeably.

(*To be continued.*)

THE SWISS MISSION.

BAPTISMS—INTEREST OF THE PEOPLE OF GENEVA AND BIRSFELDEN, IN THE WORK.

(*Letter from Elder T. B. H. Stenhouse.*)

London, June 28, 1853.

Dear Brother—Knowing your interest in the progress of the Redeemer's Kingdom in foreign nations, I forward you a brief sketch of our position in Switzerland.

While in Basle, in March last, I wrote to Elder Carn, requesting him to send me one or two Elders, if they had not liberty to preach in Germany. Elder G. Mayer came to Basle a few weeks afterwards. On his arrival in that town, he was well received, and comfortably lodged and boarded, free of expense, in the house of a very respectable manufacturer, a brother to one of our sisters at Lausanne. Through the influence of this family, Elder Mayer soon made a number of acquaintances, who read our publications, and manifested considerable interest in the work of the Lord. Upon Elder Mayer's making application for liberty to stay in Basle, the Director of Police questioned him—if he was a "Mormon" preacher, of his intentions respecting preaching, concerning the Book of Mormon, and marriage in Utah. Upon Elder Mayer's avowing his faith in the Book of Mormon, in the Patriarchal Order of Marriage, and likewise his intention of preaching, if the people desired it, and provided he had liberty to do so, he was requested to reappear in nine days from that time. Being informed of this, I hastened to Basle, and arrived there before this re-examination. This functionary purchased all our books, and may have read them, but it is more probable that his father, who is a minister in that town, reviewed them and sat in the judgment-seat.

Elder Mayer re-appeared. "Are you Protestant or Catholic?" "Neither! I am a Latter-day Saint!" "Being, then, neither Protestant nor Catholic, you cannot stay here. There is your passport. Begone." So spake this man, "clothed with a little brief authority." Elder Mayer desired this decree in writing, with the Director's signature, but was rudely invited to "get along."

We went to the United States' Consul, N. Burchard, Esq. He was exceedingly polite and obliging, and offered to write to the Conseil Fédéral at Berne, to protest against the expulsion of an American from any town in Switzerland. After considering all circumstances, we concluded that it was better for Elder Mayer to go to a village, ten minutes walk from Basle, where he was not under the same government, than to go before the nation, surrounded with calumny and prejudice. Elder Mayer soon obtained a room in Birsfelden, where he is free to preach and spread our principles as much as he pleases. We were glad of the change. I have since learned from him that he has baptized five persons, and that much interest is manifested for and against the Truth. Elder Mayer is a good man, enjoying a goodly portion of the spirit of his mission. I have the fullest confidence that by prudence and patience he will do a good work *in Basle* and the country around.

Elder Ballif, of Lausanne, has left a good situation, and a very comfortable home, to go and preach in the Canton de Neuchatel. The Lord has blessed his testimony, and he has succeeded in baptizing several very respectable persons. I have sent to his help a young brother, who writes me that he had met many persons very desirous to read our publications, and that many manifested much favourable interest in the work of the Lord. I was in that canton two or three weeks ago, and was greatly pleased with the inquiring spirit of the persons with whom I spoke.

The work progresses favourably in the

Canton de Vaud, under the Presidency of Elder Stoudemann. The Lord has greatly blessed this brother, with light, intelligence, and faith. I cannot refrain from translating a few lines of a letter which I received from him yesterday. He writes, "Brother Stenhouse, I will do my best to fulfil your counsels, and, aided by the Spirit of the Lord, I shall succeed. Pray our heavenly Father, that He may impart to me His Spirit, that I may be enabled to enlighten and guide my brethren, by my example in obedience and confidence in all things. That is the touchstone, and the only means of preparing a people for the second coming of the Son of God, the Redeemer and King. Without obedience and confidence this people will never be able to accomplish the great things predicted by the inspired Prophets, and the Spirit of the Almighty. Adieu, dear brother. We are all well, we all salute you, from our hearts. Give my respects to brother Orson Pratt, with our salutations to all the Saints. Your brother in Christ, &c."

Elder Robellaz, the President of the Branch at Lausanne, also writes—"Salute, I pray you, in the name of the Branch at Lausanne, the Saints where you are; assure them that, though we know them not personally, we know, by the Spirit which animates them and us, that we are of the same family in Christ. May they also remember us in their prayers, as we remember them in our prayers to our heavenly Father, in private and in our assemblies."

In my last communication to the *Star*, I informed you that the principles of Truth were creating much interest in Geneva, and that ten persons had been baptized there two weeks previous. The interest continues to increase. About fifteen others have since been baptized. A month ago I baptized an old gentleman, upwards of eighty years of age, and his wife. It rejoices my heart to hear the old gentleman express his joy at finding the Kingdom of God, before returning to the dust. His former minister, in visiting him, loaded with *hard truths* and rotten lies, was astonished to see with what confidence and ability our aged brother sustained the Faith of the Saints. It is rumoured that some ministers in Geneva propose to administer baptism to all who *feel* it their duty to be obedient thereunto! Elder Petitpierre, whose baptism I named in my last letter, renders great service to "Le Réflecteur." In a word, everybody is working,

"To spread forth the Kingdom of heaven abroad."

Yours very affectionately,

T. B. H. Stenhouse.

President S. W. Richards.

HOME CORRESPONDENCE.

Birmingham, Worcestershire, Cheltenham, and Herefordshire, Conferences.

(*Letter from Elder John Van Cott.*)

56, Hurst Street, Birmingham, June 29, 1853.

Dear Brother—In compliance with your request, in *Star* No. 24, I proceed to give you a faithful, though brief, account of the situation of the Saints, and the prospect of the work, as far as I can judge from my own observation, and from the reports made at the Conferences, &c.

The Saints composing the four Conferences, viz.—Birmingham, Worcestershire, Cheltenham, and Herefordshire, are, as a general thing, in first-rate spirits, expressing a determination to keep the commandments of God, increasing in faith, and are willing to do all that they can, according to the ability which they have, to roll forth the work of the Lord. There is also a willingness on the part of the members, to hearken to the counsel and instruction of the officers of the Church.

The Priesthood are united, and they express a determination, on their part, to do all that lies in their power to spread the work of the Lord, by preaching in and out of doors, and circulating the printed word. The Saints have had a great desire to gather to Zion, and their desires have increased in proportion to the light and intelligence that they have obtained.

Some new places are being opened. Many strangers attend our meetings, and manifest considerable interest. Few are being baptized. The prospect is good, considering the new *light* that has burst forth, which comes in contact with the long-established customs and traditions of men.

Yours in the Kingdom of God,

JOHN VAN COTT.

President S. W. Richards.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 23, 1853.

UNITY.—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." So said the Apostle, concerning the ancient Church. And the same remark might be made of the Church now, and not only of the Church now, but of the Church in any and every age of the world. Indeed, this oneness is one of the greatest characteristics of the people of God, whenever and wherever they may exist. By this characteristic the Church of Christ may be fairly distinguished from a thousand Churches of merely human institution. It is human to err, and error assumes a thousand varying and conflicting forms. But truth is divine and unchangeable, and though there may be a variety of truths, yet they all agree, and perfectly harmonize, and form one complete and consistent whole. The Church of Christ is rooted and grounded in the truth, and being endowed with the Holy Spirit of truth, that the members of the Church may be led into all truth, it naturally follows that the Church is one, and that, however numerous its members or branches may be, they are all one—one in faith, one in doctrine (as far as they have learned of the Spirit), one in feeling, and one in their hopes and anticipations. Each member has his fitting place in the grand fabric, and harmoniously sustains his due relations to the other members, whether those relations be of dependence, or government, or both, and he is one with the other members in supporting the complete superstructure.

The notion which some sectarians have imbibed, that one branch, or section, or member, of the Church of Christ can exist totally independent of, and estranged from, other portions of the Church, is exceedingly erroneous. A house divided against itself, cannot stand! Christ is not divided. If one branch of the Church of Christ be thoroughly isolated from the main body of the Church, that branch straightway withers and dies and decays. It is impossible to prevent such a branch from becoming corrupt and dead. It is thenceforth good for nothing but to be cut down and cast into the fire.

Jesus knew this principle well, and he taught it frequently to his disciples, not only by precept but by example. How often did he exhort them to be one, even as he and his Father in heaven were one; that except they had His Spirit which made them one, they were none of Christ's; and that, if they were one, and loved each other, they should thereby be known amongst all men, as his disciples.

But human nature is a cross-grained thing. Doubtless the disciples in early times strove to be one—to be united, and they succeeded to a great extent. This is evident from the fact that the Lord poured out upon them such great gifts and blessings. By and bye, however, division entered the Church, the bond of union was broken, the oneness of spirit vanished, and the Church split into sects and parties. When the Church became divided into sects and parties, each alienated from the others, it, of course, lost the spirit of Christ, and thenceforth became none of his.

When men ceased to strive after that oneness which is necessary to secure the favour of God, and the blessing of eternal life, they were left to the imaginations of their own erring hearts.

Since that time the world has been filled with darkness, error, contention, strife, war, and violence. The glad tidings of "reconciliation" have been preached among men, but the *key* of reconciliation being lost, the preachers were at loggerheads among themselves. They had not made reconciliation with their God, they knew not how to do it. They were not one with God, nor among themselves, and of how to become one they were ignorant. It is utterly impossible for a preacher, who is not reconciled to God, to reconcile others to Him. Can the blind lead the blind? Yes, into the pit, where leader and led fall together.

What is the state of the world at the present time? Thousands of contending preachers, representing hundreds of antagonistic societies, advocating conflicting mixtures of truth and error, present themselves to the honest mind, who is perfectly bewildered at the pretensions each preacher makes that he is God's servant, and that his church is the Church of Christ, whilst all the others are wrong. What can an honest man do? He can do one of two things—either turn away, in disgust, from all religion, or pick and cull a little from all the preachers, and form a creed of his own. If he turn away in disgust, his mind is not satisfied, and he feels at times an aching void that renders life a burden. If he form a creed of his own, he is not quite certain that his self-formed religion is more acceptable to God than other religions are. His mind is wavering, as though it were resting on a pivot, and was tossed by every wind that blew. He is far from being satisfied, either way. Let us try if we can help him out of his difficulty.

If, amongst all men, the disciples of Christ are to be known by their unity, their oneness, and their love to each other, it is fair to say that that society which is most united is the Church of Christ, providing it exists at all upon the earth. The words of Jesus authorize us to judge after this fashion.

Let us apply this rule. Here are the whole host of Dissenters. They profess to be the several divisions of the grand army of the Church militant. Now, is the good Baptist, with his immersion, exactly one with the good Congregationalist, with his infant sprinkling? Not quite. If ye be not one, ye are none of Christ's. Is the Particular Baptist, with his strict communion, quite one with the General Baptist, with his open communion? Not quite.

Are the Episcopalians one amongst themselves? Not quite. The Puseyite is scarcely one with the Evangelical minister. The law-established bishops and clergy are not altogether one in their views of the institution of baptism, which is one of the first principles of the Gospel. And if these high dignitaries differ concerning the first principles of salvation, what are we to hope concerning the more advanced principles? Not much.

The Wesleyans of Britain profess neither Dissent nor Episcopacy. Are the Wesleyans one? They are not very united. The Conference Methodists and the Reformed Methodists (setting aside previous splits) do not speak very lovingly of or to each other. The Conference *Watchman* totters, for the Reformers, during the last few years, have seriously thinned the ranks of its supporters. Methodism in America assumes Episcopacy, consequently English and American Methodists can not approach each other nearer than at arm's length. Then can these two classes of Methodists be one in Christ? Verily not—Christ would not recognize such division as their tenets inculcate.

But the Roman Catholics, they profess to have the genuine mark—unity, what of

them? The unity and love of the disciples of Christ, to be their distinguishing mark among all men, must, of course, form a bond superior to every other. The love of true disciples prevails over the ties of kindred, home, fatherland, principalities, powers, life, death, things present, or things to come. If a society be the Church of Christ, the Spirit of oneness—the Spirit of Christ, will burn so vigorously in that society as to draw to its standard individuals from all other societies, and all nations, and bury in oblivion all previous national or party politics, jealousies, and predilections. Can the Catholic church, as a body, endure this test? Not quite. French and Austrian Catholics, do not love Italian Catholics more than military glory. These Catholics can not boast too loudly of unity. The oneness and love of Catholicism would prove a faint bulwark before the national jealousies of England and France. Would not a Frenchman forget he was a Catholic, before he would forget he was a Frenchman? We trow he would. There may be French, and Austrian, and Italian, and English, Catholics, but they are not one in Christ Jesus, they are Frenchmen, and Austrians, and Italians, and Englishmen, still. And except they be one they are none of his.

The Latter-day Saints, have they this oneness? We may be safe in saying they show more of it than any other people do. The Latter-day Saints have the *key* of reconciliation—the Holy Priesthood, which is ever backed by that Spirit which baptizes believers, into one body, and makes them feel they are no longer Jew or Gentile, bond or free, American or European, French or English, Austrian or Italian, Episcopalian or Dissenter, Methodist or Baptist, but Saints of the Most High God, one with Him, through His Son Jesus Christ. Proof do you wish? There's plenty of it. It would be a truly marvellous thing to see two bodies of Latter-day Saints, from different nations of the earth, quarrelling and fighting about the respective merits of their native lands, or about the passing politics of the day, as all other Christian societies do. The Saints have not so learned Christ. Follow the Elders of the Church of Jesus Christ of Latter-day Saints through their multitudinous travels and preachings, and what do you see? Thousands of people, of divers nations and customs, believing, being baptized for the remission of their sins, receiving the truthful and uniting Spirit, and then cheerfully bidding adieu to friends, and kindred, and fatherland, to gather, like Israel of old, to a land of promise. Look at the Saints in the vales of Deseret or Utah. Every adult there, has travelled from one thousand to forty thousand miles, for the sake of his religion. Can any other body exhibit a similar spectacle of a unity, a oneness, overcoming the tenderest attachments of former years and often of long lives? We shall be speaking truth if we say that no other society upon the face of the earth can furnish a parallel to this. Then, if the Latter-day Saints so far surpass all other people, in unity, in oneness, and in love for their principles and for each other, the Latter-day Saints must be the disciples of Christ, for he said that by these marks should his disciples be known! Certainly, the Latter-day Saints are the people of God, both in name and nature they are what no other society is—the Church of Jesus Christ.

FOREIGN CORRESPONDENCE.—*Malta*—June 13th, Elder James F. Bell writes. Since his last, several persons had been baptized. The Sunday evening meetings were crowded, accommodation could scarcely be obtained for the numbers who assembled. Order, good feeling, and a lively interest prevailed. A course of ten lectures, by the brethren, had been announced. Seven of the brethren sailed, in the beginning of the month, in the fleet, from Malta, for the Dardanelles. These brethren were furnished with English, French, and Italian tracts. Several others of the Saints had sailed for Nova Scotia. The Temple Fund was being heartily responded to, so far

as the limited means of the Saints would allow. On the 18th of June, three of the brethren were taken before their officer, and threatened with court-martial and confinement, because a small bill, announcing the lectures, was found in the barracks. The Saints were rejoicing, and in buoyant spirits.

Cape of Good Hope—Cape Town, May 16th, Elder Jesse Haven writes. As soon as he and Elders Smith and Walker arrived at Cape Town, they made application for the use of the Town Hall, for six evenings in succession. The use of the hall was granted to the brethren, on condition that they would pay for the lighting of it, to which they readily agreed. On the first evening the hall was nearly filled. Elder Haven preached on the first principles of the Gospel, and Elder Smith followed, testifying that Joseph Smith was a Prophet of the Lord. The congregation were comparatively still whilst Elder Haven was preaching, but, when Elder Smith testified of the Prophet Joseph, so much confusion prevailed that the meeting was closed. The following evening, as the brethren were going to the Hall, they learned that it was shut against them. They therefore went to the "Bethel Chapel," and held a meeting there; the person who had charge of the chapel, being friendly. Elder Haven spoke on the coming forth of the Book of Mormon. Great confusion prevailed, and he had much difficulty in making himself heard. The following evening, a meeting was attempted, but the mob made so much confusion, that the meeting was broken up. The brethren determined not to hold any more public meetings, for a time, and concluded to do what could be done by circulating tracts, private conversation, &c. Some preachers had begun to deliver lectures in opposition. On the 10th of June, the brethren tried to hold another meeting, but the mob soon broke it up, threatening them. Friends were springing up, inquiring after the truth, and a few seemed ready for baptism. One person had had a vision concerning the work. An extensive order for Books of Mormon, Doctrine and Covenants, and other publications, was inclosed in Elder Haven's letter.

APPOINTMENTS.—Elder Willam Taylor, now labouring in the South Conference, is appointed to labour in the French Mission, under the presidency of Elder A. L. Lamoreaux.

Elder John Oakley, now labouring in the Norwich Conference, is appointed to labour in the French Mission, under the presidency of Elder A. L. Lamoreaux.

Elder Thomas Margetts, late of the Italian Mission, is appointed to labour under the presidency of Elder C. G. Webb, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle, Conferences.

S. W. RICHARDS.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN GREAT SALT LAKE CITY, APRIL 6TH, 1853.

(*From the Deseret News.*)

(*Concluded from page 455.*)

The procession again formed, and proceeded to the south-west corner, when the Presiding Bishop, Edward Hunter, his Council, and the various Presidencies of the lesser Priesthood, with their associates, laid the South-west Corner Stone, when, from its top, Bishop Hunter delivered the following

ORATION.

Brethren and Friends—This, the South-west Corner Stone of this Temple, in Salt Lake Valley, and Utah Territory, has been laid by the Aaronic Priesthood, which is in connection with the Melchisedec Priesthood forever—to connect those two

Priesthoods to the building up of the Kingdom of the last days, and exalt mankind on the earth, and in the presence of God, and prepare for the coming of Christ our Redeemer.

The past, the present, and the future—our history, our destiny, recur with redoubled force upon our minds, upon occasions like this. In honour to the great God we are here assembled. To the valleys of the mountains we have been led by His Almighty power and watchful guidance. We have been delivered from our enemies, from our oppressors, by His unerring wisdom, and surpassing kindness.

Never before could the Saints look around, and behold so glorious, so prosperous a prospect before them, for the accomplishment of the enterprise which we this day commence. Although peace may temporarily have smiled around, yet it was like the lone traveller, struggling to make his way through the scarcely incrustated lava, yet warm, amid the craters of the momentarily extinct volcano, which had only ceased to pour forth its liquid fire, to gather renewed and increased energy, and again send forth its lurid flame, molten fury, and devastation, to all around. Thus has it ever been with this people—in the midst of enemies have they struggled, to build up cities, wherein they might inhabit; erect temples unto the name of the God whom they serve, wherein to worship, and receive their holy anointings and endowments. But no sooner have they commenced, than have also commenced the howlings of the myrmidons of Satan's kingdom, crying, as they did before Pilate, when they murdered the Saviour of the world, "away with him! away with him! crucify him! crucify him!" And they have poured out their wrath—they have murdered the Saints, driven them from city to city, from land to land, dispossessed them of their inheritances, destroyed their cities, their temples, and slain their Prophets.

As it was in the days of our Saviour and his Apostles, so has it been in our day. They have used every stratagem, every exertion, to destroy the Priesthood from the face of the earth. They were successful then—will they be so now? Will the authority of the holy and eternal Priesthood of Almighty God, again be driven from the face of the earth? the Prophets and Apostles all slain, and none left in possession of the living oracles of divine truth? No! no!! The might of Jehovah will preserve us. The Lord God will sustain us, and, if so be we should be scattered as hitherto, He will gather us in greater power, greater numbers, with increased ability to perform His work upon the earth.

Let all people, sinners, mobocrats, and devils, learn from experience, that persecution, plunder, robbery, rapine, murder, and expulsion from home and country, will not win. They have effectually tried this plan, and it has as effectually failed, every time. Please take notice! and devise some new scheme the next time, wherein you can feel some assurance, that you may possibly succeed, and we have the pleasure of not being plundered, murdered, and disfranchised, in the same old way. Tax your inventive genius, for some broader scheme to destroy God's people from the face of the earth.

Suppose you try the suggestion of our much esteemed, though distant, learned, very polite, and unsolicited chronicler, Lieutenant Gunnison, "*of letting us alone severely.*" But I will not make suggestions for you, having great confidence in your ability of changing your mode of operation. When your plans become so futile, weak, and unavailing, as to become stale and uninteresting, I may suggest for you. In the meantime, let the Saints remember the promise President Young made them, upon the occasion of his breaking the ground for this temple, on the 14th of February last—"not one of them, who had not been through the fiery ordeal, should lose the privilege, if he continued faithful; he shall not be a whit behind the most exquisite infliction of torture, that any of the Saints have had to endure." If you are faithful, you shall have the promised blessing pertaining to those characters who became partakers of the sufferings of our Lord and Saviour Jesus Christ.

When we look around us, what do we behold? We see the most unmistakeable tokens of prosperity, peace, and plenty; the self evident fruits of high heaven's protecting care, industry, sobriety, and faith. What else do we behold? Wickedness—the hydra-headed monster, apostacy, dares to lift his head; thieves dare to prowl in our midst.

It seems, that no sooner can the Lord pour out His blessings upon His people, and Zion be favoured for a season, than it be-

comes occasion for some to kick, and flounder, turning their heel against that beneficent power, unto whom they owe their being, their existence—who has fed them, and nurtured them, and led them, like as He did the Saints of old, all the day long.

What becomes the duty of the Saints under such circumstances? Do you realize that upon yourselves, in a great measure, depends your future prosperity, the prosperity of Zion's cause, the extension and advancement of the cause of truth in the world? Do you consider that it is your duty to purify and sanctify your hearts before God, to put evil far from you, to resist the allurements, temptations, and devices of Satan, and thus panoplied in the bright armour of integrity, truth, and righteousness, with pure hearts, and clean hands, and arising in the strength, might, and majesty of the great Jehovah, put down iniquity, yea, with an eagle eye, ferret it out, and with a strong arm, hush in eternal silence every ingrate spirit, who profanes, with his unholy presence, the most holy place; who tramples under his feet, as a thing of naught, those covenants, those most solemn obligations, which he has freely made? So shall Israel put away iniquity from their midst, and obtain and retain the favour of the Lord of Hosts.

Do you remember the history of the Gadiantons, as told in the Book of Mormon? We are surrounded by their descendants. Those loathsome, effeminate specimens of humanity, which we daily see in our midst, are their children, low, degraded, sunken to the lowests depths of human existence. We have our location amid their strongholds, where the ruins of their cities, towns, and fortifications, are yet to be seen—they continue unto this day. Shall we, the Saints of the Most High God, who have been the special recipients of the oracles of life and salvation to this generation, to all generations to come, to even those who have preceded us—shall we, through supineness and neglect, permit a foundation to be laid in our midst, for the ultimate triumph of wickedness, apostacy, and every abomination which maketh desolate? I tell you if we do, we need go no farther in the progress of this work, for we shall most probably share the fate of those Gadiantons and their children. Better, far better, would it be for us to stop, and, in the first place, sweep from our midst and from our borders, every vestige of unmitigated wickedness and sin. If we do not put it down, it will put us down. If we do not, when we have the privilege, the opportunity, magnify our calling, fulfil our covenants, the Lord our God will withdraw His Spirit from our midst, as being unworthy and negligent servants.

I am aware that the devil raves and grows angry when the Saints prepare to build a temple, I am aware that he rummages every nook and corner, to gain the ascendancy, seduce away, stir up strife, contention, and to hinder the progress of the work; he seeks to lull into a false security, the vigilance of the Saints; to cool their ardour, check their efforts, and render them fruitless; to cause them to neglect their duties, grow luke-warm and indifferent towards the cause of God.

Brethren, let me exhort you, against these allurements, against this apathy—it will never do, it does not become the Latter-day Saints, whose work rolls upon them as fast as they are able to accomplish it. The Saints pray their Father in heaven to hasten His work, and roll it forth with mighty power.

Do you not know that the heavens are ready to drop with blessings in store for the faithful Saints, if they were ready and able to receive them? The Almighty God is ready to establish His Kingdom upon the earth, in power and majesty, if His people were ready to receive, were prepared to administer therein in holiness, purity, and wisdom.

But are this people ready? No! they are not—their work is preparatory, and I am happy in believing that their progress is onward, that they are advancing toward that unity, faith, and perfection, those good works, and godlike attainments, which shall witness unto the Lord our God, that they are rapidly approximating towards that eventful period, when the Son of Man will appear in his temple, to cheer the hearts of his people.

The Heavens are propitious, and if we do right, the Lord our God will be our friend, bless and prosper us in our endeavours to bring to pass this our preparatory work. We will build a temple unto the name of the mighty God of Jacob, here in the wilderness of deserts, amid the forest of mountains, upon the foundation which we this day consecrate unto the Lord of Hosts. We will rear a superstructure wherein we

can receive the ministrations of angels and holy beings; wherein we can receive instructions, and perform offices for the redemption of our dead; receive keys for the resurrection of the Saints of God; wherein we can meet the spirits of just men made perfect, and again strike hands with the martyred Prophets, Joseph and Hyrum, and all those who have suffered and died for the testimony of Jesus.

We are far more commodiously situated, far better prepared for this work, than ever before, as a people. We have a house wherein we can hold our councils, a tabernacle wherein to worship, storehouses to contain the tithing of the people, and shops, and machinery in full operation.

The wall around the Temple Block will soon secure these grounds from intrusion. We are comparatively free from debt, everything seems favourable for the rapid progress of this work.

Brethren, it depends upon your efforts, your liberality, your faithfulness, whether its progress be slow or fast. We are now ready to bid the Saints "come lend us your aid—bring up to the Tithing House of the Lord, your tithings and your consecrations; pay up what you owe, that our hands may be untied, and freed from our remaining indebtedness; that the hearts of the public workmen may rejoice in the blessings and comforts of life." Let your liberality be known by your works, and remember that it is your own work you are called upon to perform, and one in which you have the deepest and most abiding interest.

Bring forth the materials for building—stone, lime, and sand; lumber and timber; the pine, the fir, and the cedar; the iron and steel; the silver, gold, and precious stones; to ornament, make beautiful and glorious the place of His presence, whose excellence surpasses the understanding of the children of men. Amen.

Bishop Cordon offered the following

PRAYER.

O God, the Eternal Father, we thank thee that we are assembled here this morning, to lay the foundation of another temple to thy name. We ask thee, in the name of Jesus Christ thy Son, to let thy blessing rest upon this, the South West Corner Stone, which has been laid by the presiding Bishop of thy Church, and his Council. Also let thy power and strength rest upon thy servants who shall endeavour to build upon the same—may that spirit of unanimity and peace that pervades our bosoms this morning, rest upon those who shall labour upon this building; may it also rest upon their wives and children, and extend itself throughout the length and breadth of this territory, and the whole world, that the honest in heart may rejoice, and thy Saints be filled with thanksgiving, with praise and adorations to thy great name, for the mercies thou art continually extending unto them.

Especially let thine Elders abroad, whose hearts are panting this day with joy and satisfaction, feel the force and influence of thy Spirit, that so richly rest upon us, that they may take comfort and consolation. Let their lives be preserved, that they may return, and behold a building reared to thy name, and greatly rejoice and adore thee, O God. May their way be opened, that they may move from nation to nation, from city to city, and from habitation to habitation. Let thine angels go before them, and the secret agency of thy Holy Spirit, touch the hearts of the people for their good, that thy purposes may soon be accomplished, that Israel may be gathered from the nations of the earth, that light and truth may spread itself, until all the honest in heart rejoice in the principles of freedom, and every band and yoke of the tyrant is snapped and broken asunder, and the knowledge and power of God shall cover the earth, as the waters cover the face of the great deep.

We pray thee to let the petitions of thy servant, which were offered upon the Chief Corner Stone, be answered upon the heads of this people, and may thy blessing and power rest upon him and his brethren, even the First Presidency of thy Church. May they be filled with the spirit of revelation continually, that thy Saints may flourish, thy Kingdom prosper, and thy work roll forth under their guidance, that the day may soon come when Zion shall be respected among the nations, and the *Holy Priesthood* be the only *authority* acknowledged, either at home or abroad, on the land or on the sea.

Direct thy people in thy path, that they may be prepared for the accomplishing of thy purposes. Let the Temple for which we are this day laying the Corner Stones, be reared to thy name, and the Top-stone be brought on with shouts of rejoicing

before thee. Let every person that shall put forth his hand to prevent this thing from being accomplished, sink into oblivion, and may his power wither like the gourd of Jonah. Let all those who put forth their hands to rear this House, or in any way assist in doing the same, be blessed abundantly in the blessings of heaven, and the blessings of earth. And may all things work together for the good of thy people in all time to come.

We dedicate this Stone, and resign ourselves to thee to use us according to thy pleasure, praying thee to direct our course, and save us eternally in thy celestial Kingdom, in the name of Jesus Christ. Amen.

Eighteen minutes past 12, the choir sung

THE CORNER STONE.

Last Valentine was greatly blest—
A valley sacrifice;
The Israelites, like men of God,
Just broke the ground for bliss.
Chorus—We'll shout a loud hosannah to
The happy days to come,
We'll take a cup of wine anew,
When all the Saints get home.

We lay the Corner Stones to-day,
To give the Lord a place,
That we may all be sanctified,
Through union, truth, and grace.
We'll shout, &c.

We'll rear a Temple to the Lord,
As we have done before;
For tribulation gives us wealth,
And mobbing makes us more.
We'll shout, &c.

We'll tithe ourselves as Abraham did—
Who cares for worldly gain?
The pure in heart will always win,
The just forever reign.
We'll shout, &c.

The persecution we have had,
Like rain upon the ground,
Has softly mellowed every heart,
And made our fruit abound.
We'll shout, &c.

We claim the prómises of old,
Endowed with holy light,
As Saints and Angels always have
In circles robed in white.
We'll shout, &c.

The message to the nations now
Is sounding every where;
And every messenger can shout,
Behold the Lord is near.
We'll shout, &c.

As wisdom is the grace of God,
And faith is nothing less,
We'll use them both as Enoch did,
And live in righteousness.
We'll shout, &c.

Where little is, there 's little gain'd;
But much to much is given;
With God to guide, we cope with earth—
'Tis we that make our heaven.
We'll shout a loud hosannah to
The happy days to come,
We'll take a cup of wine anew,
When all the Saints get home.

The procession again formed, and moved to the North West Corner Stone, accompanied with martial music, when John Young, President of the High Priests' Quorum, with his Council, and the President of the Stake, with the High Council, proceeded to lay the Stone. That being done, they ascended the Stone, and President John Young delivered the following

ORATION.

Brethren and Sisters—I have not a written oration to read before you, but shall content myself with simply expressing the feelings that pervade my breast, on this interesting occasion. What I say, will come at once from the fountain of my heart.

I have one thing to say particularly—that this is the best day I ever saw in all my life. I realize that I am greatly blessed, in connection with my brethren and sisters of this Church, that I am permitted to live to see the present day, and to stand upon this rock, which is the North-west Corner Stone of a Temple that is to be built upon this ground, which stone we have laid in the name of the Lord Jesus Christ

I firmly believe that, as we stand upon this *rock*, so is the Church of Latter-day Saints founded upon the *rock* of eternal *ages*. My continual prayer and desire are, that we may live to see a Temple built to the name of the Most High God. I feel myself honoured of God and my brethren, in having the opportunity of standing here to-day, in speaking, and realizing what I have, since I came on the Temple ground.

I hope we shall see the Cap-stone brought on with shouts of joy. I believe we shall, if we remain faithful in the cause of truth.

I very well know that, at the commencement of the Temples that have heretofore been built to the name of the Lord, by this people, the devil has always

moved his artillery with greater power and activity at that time. This is the foundation of the fourth Temple, that the Latter-day Saints have laid; and I pray that we shall all feel nerved up with power, to accomplish the great and glorious work which we are called to perform.

For my own part, I am sensible that I have not long to stay upon the earth, but I have a great desire to live in connection with my brethren, to see this Temple completed. I believe we shall.

My chief interest in living on the earth is to see the work of the Lord prosper, and to assist all in my power to roll it forth; and why I say this is the best day I ever saw upon the earth, is because the prospects for the advancement of the Kingdom of God are greater now than ever I saw them before in my days. I have always, in all my life, been desirous to see the cause of the Lord prosper on the earth, but more especially so, since I found a true Church founded by the Prophet of God.

We have Prophets among us—a Seer and Revelator, and also Apostles of Jesus Christ. Do I not know that I am standing this day in the presence of the greatest men that are to be found upon the footstool of God? My voice is now sounding in the ears of the greatest men that are this side of eternity, and I know it. If I would stand before all the kings, potentates, and princes, of the earth, in one general assembly, the comparison would not begin to bear with the present occasion. They are men chosen by the people alone, and destitute of the power of an eternal Priesthood. These are the mighty chieftains of Israel, called and appointed by the Lord of Hosts, clothed with salvation and eternal lives, and sent for a blessing to the faithful.

I am thankful and happy. I have not language sufficient at my command to express, in full, my feelings. If I did not make a written oration, it has fallen to my lot to make a few verbal remarks. I am proud to stand here with my brethren, and pray that the power of the Spirit of God may rest upon His people, that they may prosper exceedingly, and bud and blossom, like a fruitful bough, upon the mountains. I have felt, while these Stones were being laid, that the angels of God were round about us. And may a convoy of them continually attend this holy spot, until all the things we desire to do for the glory of our Heavenly Father, and the extension of His cause on earth, are accomplished, which is my prayer. Amen.

PRAYER BY ELDER WALLACE.

Righteous and merciful God, the Eternal Father, in the name of Jesus of Nazareth, we consecrate and dedicate this Stone unto thee, even the North West Corner Stone which we have laid, as part of the foundation of a Temple to be built unto thy great and holy name. We pray thee, O God, to accept this offering from our hands; and may thy peace and blessing be and abide here, that this spot of ground may be holy unto thee, and never be polluted by those who are unholy, or by any unclean thing.

May this foundation be firm as the foundations of the everlasting hills that cannot be moved, that the superstructure which shall be reared upon it may never be shaken, that the people may receive their blessings therein, to qualify them to pass through the vale, into celestial happiness.

We pray thee, O Lord, to let thy peace be upon those who labour upon these works; may their hearts be inspired by the Holy Ghost, to realize that they are working to build a house to thy name, that immortal beings may come and administer in the ordinances of salvation, and teach thy servants things that are beyond the vail, to prepare them to enter into that rest which is prepared and promised to thy Saints. We pray thee to cement this Corner Stone in a bond of indissoluble union with the other three, that they may stand firm as the eternal Priesthood which has been given unto men, even thy servants, that never can be moved out of its place, but will stand, from this time henceforth and for ever.

Bless the people that are congregated together this day: may it be to them a day long to be remembered; let thy Spirit prevail in their midst, and every heart be filled with unutterable joy. Let the visions of eternity be opened unto them, that they may behold things new and precious, and rejoice in the holy principles of the Gospel of God, that has been brought to light in this dispensation, by the administration of angels to thy servants, even in the latter days.

Let our enemies be taken in their own snare, and fall into the pit they dig for thy people. Let confusion come upon them; may they be turned backward, and have

no power from this time, henceforth and forever, to prevail against the Saints, and the Lord's anointed. Inspire the hearts of thy servants that are scattered abroad among the nations of the earth, and upon the Islands of the sea; may their eyes be inclined towards us this day, and let their hearts be lifted up in joy and rejoicing before thee. Strengthen them, and give them great prosperity in their missions, and return them with honour to see the Cap-stone of this Temple brought on with shouting grace unto it.

We now dedicate ourselves, our wives, our children, our flocks and herds, unto thee, O God the Eternal Father, and pray thee to accept of us, in the name of Jesus Christ. Amen.

Fifteen minutes to one, the choir sung the following

SONG.

Come, Saints of Latter days,
Come, sing our Father's praise
For mercies given—
For truth and righteousness,
Mercy and holiness,
Joy, peace, and blessedness,
That come from heaven.

We thank the Lord that we
This joyful prospect see—
A corner stone
Is laid; and on its base
A glorious Temple raise,
Through God's assisting grace,
That Saints will own.

Come, O! ye nations, come
To Zion—to your home,
Your hearts prepare,
Be taught the way that's right,
And, walking in the light,
Serve God with all your might—
His glories share.

The procession again formed, and proceeded to the North East Corner Stone, which was laid by the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elder's Quorum. The Apostles then ascended the Stone, and Elder P. P. Pratt delivered the following

ORATION.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and mutter; should not a people seek unto their God? For the living to hear from the dead?"

The foregoing text was copied by Nephi, from the Book of Isaiah, about six hundred years before Christ, and is now contained in the second Book of Nephi, chap. ix.

For the last few years the world has been disturbed very much by alleged communications from the world of spirits. "Mesmerism," "Clairvoyance," "Spiritual Knockings," "Writing Mediums," &c., are said to be channels of communication between the living and the dead. How often one meets with an invitation to seek to some "*medium*"—to some one "familiar with spirits," in order to hear from a deceased father, mother, husband, wife, or other relative or friend.

On the other hand, these alleged communications from the spirit world are zealously opposed, on the ground that there is no such philosophy in nature; that there can be no medium of communication between the living and those who have passed the vale of death; and that, therefore, all alleged communications from that source must necessarily be false.

It becomes the Saints to be able on this, as on all other subjects, to judge correctly and understandingly, by their knowledge of the principles of true philosophy, and of the laws of God and nature.

If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved, or indiscriminate, guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being, and of thought, in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love, or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Again—The spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

To illustrate this subject we will consider the telegraphic wire as a medium of communication between New York and Boston.

Through this medium a holy Prophet, or Apostle could communicate the holy and sacred words of truth; while through the same, could be communicated words of truth in relation to news, business transactions, the sciences, &c.; and also every species of lie, error, imposition, fraud, &c. Hence, if the people of New York should submit to the guidance of

beings in Boston who communicate with them by telegraph or other mediums, they would be guided by a mixture of intelligence, truth, error, falsehood, &c., in every conceivable variety. So with communications from the spirit world, if we once credit the philosophy, or fact of an existing medium of communication.

If, on the other hand, we deny the philosophy, or the fact of spiritual communication between the living and those who have died, we deny the very fountain from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.

Who communicated with Jesus and his disciples on the holy mount? Moses and Elias, from the invisible world. Who bestowed upon the Apostles the commission to preach the Gospel to every creature in all the world? He that had passed the vale of death, and had dwelt in the spirit world, yea, he that had ascended far on high, above the realms of death, and far beyond all the principalities and powers of the spirit world, and had entered, and been crowned, in the mansions of immortal flesh.

Who communicated with the beloved disciple on the Isle of Patmos, and revealed those sublime truths contained in his prophetic book? He that liveth and was dead, through his angel, who declared to John, "Behold, I am thy fellow servant, and of thy brethren the Prophets, that have the testimony of Jesus."

Who communicated with our great modern Prophet, and revealed through him as a medium, the ancient history of a hemisphere, and the records of the ancient dead? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow servant, to the preparatory Priesthood, to baptize for remission of sins? John the Baptist, who had been beheaded! Who ordained our first founders to the Apostleship, to hold the keys of the kingdom of God, in these the times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel? and the keys and preparations necessary for holy and perpetual converse with Jesus Christ, and with the spirits of just men made perfect, and with the general assembly and Church of the first-born, in the *holy of holies?* Those from the dead!

Again—How do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died?

By one holding the keys of the oracles of God, as a medium through which the living can hear from the dead.

Shall *we*, then, deny the principle, the philosophy, the fact, of communication between worlds? No! verily, no!

The spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire and sword, and plunder, and imprisonment, and final banishment to these far off mountains and deserts, simply because a medium of communication with the invisible world had been found, whereby the living could hear from the dead. No sooner had the people and nation, thus guilty of innocent blood, completed the banishment of the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word.

Editors, statesmen, philosophers, priests, and lawyers, as well as the common people, began to advocate the principle of converse with the dead, by visions, divination, clairvoyance, knocking, and writing mediums, &c., &c. This spiritual philosophy of converse with the dead, once established, by the labours, toils, sufferings, and martyrdom of its modern founders; and now embraced by a large portion of the learned world, shows a triumph more rapid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles, &c., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of "Mormon" philosophy, viz.—"*That the living may hear from the dead.*"

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, yet much remains to be done, ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communications being established, by which the living hear from the dead—being no longer a question of controversy with the well informed, we drop that point, and call attention to the means of discriminating, or judging between the lawful and the unlawful mediums or channels of communication—between the holy and impure, the truths, and falsehoods, thus communicated.

The words of the holy Prophet in our text, while they admit the principle of the living hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits, and to wizards that peep and mutter, and remind us that a people should seek unto their God for the living to hear from the dead!

By what means, then, can a people seek unto their God, for such an important blessing as to hear from the dead?

And how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means?

In the first place, no persons can successfully seek to God for this privilege, unless they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life is absolutely necessary, if we would seek to Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach to God. None, then, can be lawful mediums, who are unbelievers in Jesus Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a holy Priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or similitude of His Son; and has committed to this Priesthood the keys of holy and divine revelation, and of correspondence, or communication between angels, spirits, and men, and between all the holy departments, principalities, and powers, of His government in all worlds.

And again—The Lord has ordained that all the most holy things pertaining to the salvation of the dead, and all the most holy conversations and correspondence with God, angels, and spirits, shall be had only in the sanctuary of His holy Temple on the earth, when prepared for that purpose by His Saints; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God.

To this same principle the Prophets Isaiah and Micah bear testimony, saying, that in the last days all nations shall go up to the house (or Temple) of the Lord, in order to be taught in His ways, and to walk in His paths; for out of Zion shall go forth the law, &c. Now it is evident that the people of all nations in the last days would be utterly unable to learn the ways of the Lord to perfection, in any other place except in a holy Temple erected among the mountains. For if the oracles, and most holy ordinances, and the keys or the mysteries, could be had elsewhere, or in any and every place, the people would never take the pains to resort to one house amid the mountains in order to learn of His ways, and to walk in His paths.

It is, then, a matter of certainty, according to the things revealed to the ancient Prophets, and renewed unto us, that all the animal magnetic phenomena, all the trances and visions of clairvoyant states, all the phenomena of spiritual knockings, writing mediums, &c., are from impure, unlawful, and unholy sources; and that those holy and chosen vessels which hold the keys of Priesthood in this world, in the spirit world, or in the world of resurrected beings, stand as far aloof from all these improper channels, or unholy mediums, of spiritual communication, as the heavens are higher than the earth, or as the mysteries of the third heaven, which are unlawful to utter, differ from the jargon of sectarian ignorance and folly, or the divinations of foul spirits, and abandoned wizards, magic-mongers, jugglers, and fortune tellers.

Ye Latter-day Saints! Ye thousands of the hosts of Israel! Ye are assembled here to-day, and have laid these Corner Stones, for the express purpose that the living might hear from the dead, and that we may prepare a holy sanctuary, where "*the people may seek unto their God, for the living to hear from the dead,*" and that heaven and earth, and the world of spirits, may commune together—that the kings, nobles, presidents, rulers, judges, priests, councillors, and senators, which compose the general assembly of the Church of the first-born in all these different spheres of temporal and spiritual existence, may sit in grand Council, and hold a Congress or court on the earth, to concert measures for the overthrow of the "mystery of iniquity," the thrones of tyrants, the sanctuaries of priestcraft and superstition, and the reign of ignorance, sin, and death.

Saints! These victories will be achieved, and Jesus Christ and his Saints will subdue all opposing powers, and attain to universal empire in heaven and on earth, as sure as innocent blood was ever shed on Mount Calvary, or the official seal broken on the door of the tomb of the Son of God. This day's work, in laying these Corner Stones for a Temple, amid the mountains, is one advancing step in the progress of the necessary preparations for these mighty revolutions.

Let Zion complete this Temple, let it be dedicated to, and accepted by, the Almighty, let it be preserved in holiness according to the laws of the holy Priesthood, and Zion shall not want for a man to stand before the Lord, and to receive the oracles, and administer in His holy sanctuary, and to administer the keys of His government upon the earth,

While sun, or moon, or stars shall shine,
Or principalities endure.

If the Saints accomplish these things, and fail not to keep the commandments of Jesus Christ, and the counsels of his servants, the kingdoms of the world shall never prevail against them from this time forth and for ever.

But remember, O ye Saints of the Most High! *remember*, that the enemy is on the alert. That old serpent and his angels, who have ruled this lower world, with few exceptions, for so many ages, will not tamely, and without a struggle, submit to have the kingdom, and seat of government, and sanctuary of our God, again erected on our planet, no more to be thrown down or subdued, till every square yard of the vast dominion shall be re-conquered by its rightful owners. No! From the moment the ground was broken for this Temple, those inspired by him [Satan] have commenced to rage; and he will continue to stir up his servants to anger against that which is good, but, if we are faithful, the victory is ours, in the name of Jesus Christ. Amen.

Prayer by Elder HYDE.

Almighty Father—Thou who dwellest in the heavens, and who sittest upon the throne of thy glory and power, we beseech thee to behold us, in great mercy, from thy celestial courts, and listen to our prayers which we this day offer to thee, in the name of Jesus Christ, thy Son. Although thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign thou to meet with us in our humble sphere, and, as we have laid, help thou us to dedicate unto thee, this Corner Stone of Zion's earthly Temple, that in her courts thy sons and daughters may rejoice to meet their Lord.

Everlasting thanks are due to thee, O God of our salvation, for thy manifold blessings and mercies extended unto us—that since we have been compelled to flee to the vallies and caves of the mountains, and hide ourselves, in thy secret chambers, from the face of the serpent or dragon of persecution, red with the blood of the Saints and martyrs of Jesus, thou hast caused the land to be fruitful—the wilderness and desert to rejoice and blossom as the rose. Known unto thee is the history of our career. Our merits and demerits have been open to thy view, and our wisdom and folly have not been hid from thine eyes. Thou hast comprehended our strength and our weakness, our joys and our sorrows, and also our sufferings and persecutions for thy name's sake; and the martyrdom of thy servants!

Remember us, Oh Lord, and let the radiance of thy favour, like the rainbow of peace, encompass thy people while we sojourn here, and remain tenants, at will, in these frail bodies, the abodes of our spirits. And remember, likewise, our enemies who, through cruel jealousy, and malicious intent, have compelled us to find homes in these distant regions, and in the more

lonely grave, or wander as strangers and pilgrims on the earth, without an abiding city or resting place. Reward them according to their works, and let them eat the fruits of their own doings, inasmuch as they repent not.

The Twelve Apostles of the LATTER DAYS, to whom has been committed the pleasing task to lay the North-east Corner Stone of this Temple, even the last Corner Stone of the building, are here convened to discharge their duty before thee, in the midst of the authorities of thy Church, and of the assembled thousands who are come to witness the solemn ceremonies of the occasion.

We, therefore, implore thy blessings upon our heads, on this lovely day, while the sun of heaven, on his annual visit to his northern dominions, is changing the very heart of nature, and lighting up her face with the smiles of welcome. The snows of the everlasting mountains are made to yield at his approach, and to flow down in crystal streams of living waters, spreading life and verdure over all the plain.

From the very hour that the ground was broken to prepare for this foundation, Satan has been more diligently engaged in stirring up the hearts of his children to hate the servants and people of our God. But, O Lord, the work is thine, and thine arm is able to execute and defend it.

We now, in the name of Jesus Christ, our great High Priest and Lawgiver, dedicate and consecrate this Corner Stone unto thee, asking that the walls to be reared upon this foundation may steadily rise, by the persevering industry of thy people, under thy providential care and blessings, and the protecting and fostering arm of the Angel of thy presence.

Whosoever, O Lord, shall bless and aid the building of this Temple, with their faith, goodwill, and means — with their silver and their gold, with their labour and toil, with their horses, their cattle, their sheep, and their grain, or with any or all of their products, necessaries, or availables—may they rise in wealth and influence, and in the confidence and favour of God and His servants; and may the blessings of this Temple be extended unto them, whether they be Jews or Gentiles, bond or free, male or female. And whosoever shall attempt to hinder, oppose, or obstruct, the progress of this building, or that shall hate or blaspheme the same, or that shall, in any way or manner, knowingly, wilfully, or intentionally destroy, injure, mar, or deface any part or portion of the work, let such not only be powerless, and clothed with shame, disgrace, and condemnation, but receive the very same kind of treatment in their own persons, in the course of thy providences, as they may manifest or desire to manifest towards this edifice.

Hasten thou the period, O Lord, when this thine House, in the midst of the mountains, shall receive the Top-stone with the shouts of gladness, and be completed, and nations flow unto it—when many people shall say, "Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law," making manifest every false and delusive spirit, every true principle, and also the errors that have involved nations in broils and contentions, in strife, in darkness, and in sin; and that will remove the veil of the covering that has been cast over all people, and the Gentiles come to the light of Zion, and kings to the brightness of her rising. Roll on the hour, Eternal Parent, when the intelligence and knowledge obtained by thy servants, on this consecrated spot, shall prove a beacon light to the nations who are floating on the sea of time in a dark and cloudy day.

O God of our fathers, Abraham, Isaac, and Jacob, overrule, we pray thee, every act and movement of the power of the world, to further the interests of the Redeemer's kingdom, and to prepare the way for his triumphant reign on earth. Bless every honest hearted ruler in the governments and kingdoms of men, and, though they may be ignorant of thy purposes and designs, yet make them the agents to bring about and accomplish the very intentions formed in thy bosom, and decreed in thine heart.

Holy Father, bless, we pray thee, the Presidency of this thy Church, and prolong their days, that we may long enjoy their counsels, and avail ourselves of their wisdom. Remember the Twelve Apostles also, with the Presidents of the Seventies, who now call upon thy name with our voices. May none of us ever fall by transgression, or bring dishonour upon thy cause, or a stain upon our reputation. But preserve us in thy fear, in the light of truth, in the favour of our God, in the

confidence of one another, in the estimation of our superiors, and in the favour of the just.

As we have laid and dedicated this Corner Stone, with our best wishes, most lovely hopes, and unshaken faith that the building may be speedily erected and finished, we ask thee that we may become pillars in thy spiritual Temple, and go no more out, but sustain and uphold, in connection with all the faithful, the grand superstructure and edifice reared by infinite wisdom, power, and goodness, in which to gather, in thine own due time, every son and daughter of Adam's fallen race. And to God and the Lamb be ascribed everlasting honours, praise, dominions, and glory, both now and for ever. Amen.

Thirty minutes past one, choir sung, "Proclaim to all people we've laid the foundation."

SONG.

Proclaim to all people we've laid the foundation
Of a Temple, to which the redeemed shall go;
Each tribe, tongue, and nation, throughout the creation,
With songs of rejoicing unto it shall flow.

CHORUS.

Shout hallelujah, through earth, air, and sea,
Let angels assist us in our jubilee:
Jehovah has spoken, our fetters are broken,
Our bondage is ended, and Zion is free!

Who, who would have thought, through the vista of ages,
The latter day glory the Prophets should see?
But, inspir'd by Jehovah, those reverend sages
Gaz'd full on our blessings, and sung of the free.
Shout hallelujah, &c.

On the tops of the mountains, we'll drink of truth's fountains,
That flow from the heavens, both plenteous and free;
The standard erected, by Prophets predicted,
The nations shall gather God's glory to see.
Shout hallelujah, &c.

President YOUNG then ascended the North-east Corner Stone, and gave his benediction as follows—Brethren and sisters, I bless you in the name of Jesus Christ of Nazareth, and pray my Father in Heaven to encircle you in the arms of his love and mercy, protect us until we have finished this Temple, received the fulness of our endowments therein, and built many more. And I pray, also, that we may live to see the great Temple in Jackson County, Missouri. You are now dismissed with the blessings of the Lord Jesus Christ upon your heads. Amen.

The procession then returned to the Tabernacle, and was dismissed by President Young, until two p.m.

Tabernacle, 3 p.m.

Conference called to order by President Young.

Singing. Prayer by Elder Amasa Lyman. Singing.

President YOUNG delivered the following

SERMON.

We have assembled together this afternoon to continue the business of the Conference, a portion of which I feel should be devoted to instruction, teachings, traversing the experience of the Church, or in any way the Spirit of the Lord shall manifest.

The special business that has to be transacted in a Conference like this, can be done very quickly—perhaps we might do all that is necessary, in half a day, or in a day at the farthest.

We came together for the purpose of worshipping the Lord, and many have come from a distance, who wished to come up here and join with their brethren in contemplating the work of the last days, and in speaking to each other comforting words, for it is a very agreeable exercise, on occasions like this, as well as in other meetings, to rehearse over to each other the scenes of life, the feelings of the heart, the tragedies that have passed among us, the difficulties we have surmounted, and the days, months, and years we have been brought through.

I will say, for one, so far as it concerns my own feelings, my brethren are at liberty to talk about that that is in their hearts. This is my privilege, and I wish it to be understood that it is the privilege of those who shall address this Conference. If they want to preach us a discourse on doctrine—on the gathering of Israel, for instance, they are at liberty so to do. If any one wishes to preach the first principles of the Gospel, repentance and baptism, with the gifts, he is at liberty.

Were it not that our bodies have to be

fed and clothed, I would propose that we tarry here a few months, to give all a chance to speak, to exhort, to pray, to prophesy, to sing, to speak in tongues, or to do whatsoever the spirit should manifest unto them. But our work is a work of the present. The salvation we are seeking is for the present, and, sought correctly, it can be obtained, and be continually enjoyed. If it continues to-day, it is upon the same principle that it will continue to-morrow, the next day, the next week, or the next year, and, we might say, the next eternity.

If we are saved, we are happy, we are filled with light, glory, intelligence, and we pursue a course to enjoy the blessings that the Lord has in store for us. If we continue to pursue that course, it produces just the thing we want, that is, to be saved at this present moment. And this will lay the foundation to be saved for ever and for ever, which will amount to an *eternal salvation.*

Brethren, we have accomplished the design of our hearts, that we listed to accomplish. And really, this thought inadvertently rushes upon my mind—*Wherein have we not accomplished all we have listed to do?* not only in excavating the earth, and laying down the Corner Stones in the centre of the main body of the building we shall rear for the Temple, but wherein have we contemplated doing one thing we have not done, to build up the Kingdom of God? If there has been a failure, it does not occur to my mind at present. I cannot now recall to my mind one circumstance of that kind, with all the mobbing, driving, and afflictions, that this people have passed through.

Though the enemy had power to kill our *Prophet,* that is, *kill his body,* did *he* not accomplish all that was in *his heart* to accomplish in *his day?* He did, to my certain knowledge, and I have many witnesses here that heard him declare that he had done everything he could do—he had revealed everything that could be revealed *at present,* that he had prepared the way for the people to walk in, and no man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an eternal exaltation, if they would *walk in the path he had pointed out.*

From the day that he fell, until this day, if there is one item of business, if there is one thing that should have been done by this people, that has not been done, I cannot call it to mind, though it looked gloomy for a month or six weeks past, the weather being so unfavourable with regard to being ready to lay those Corner Stones, to-day.

I am happy to say that there has been a great deal of faith manifested by the Saints, and through that faith the Lord has granted unto us the desire of our hearts, or else the devil has been sent on an errand another way, and has forgotten himself. I do not think, however, he need trouble himself much about the world, for he has them secure enough. Perhaps he may have slept a little too long, as he has not been here on this notable day. I attribute it to our Father in heaven, for giving us this beautiful weather to-day.

The congregation was not accommodated as we desired. We should have been pleased if they could have been so situated that all could have heard the orations and prayers that were made upon those four stones; but they will be in print, so you can read them at your leisure.

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current, can carry it. It is a day in which all the faithful will rejoice in all time to come.

Some will inquire, "Do you suppose we shall finish this Temple, brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care any more about it than I should if my body was dead and in the grave, and my spirit in Paradise. I never have cared but for one thing, and that is, simply to know that I am now *right* before my *Father in heaven.* If I am this *moment,* this *day,* doing the things *God requires* of my *hands,* and precisely where my *Father in heaven wants me to be,* I care no more about to-morrow than though it never would come. I do not know where I shall be to-morrow, nor when this Temple will be done—I know no more about it than you do. If God reveals anything for you, I will tell you of it as freely as to say, go to City Creek, and drink until you are satisfied.

This I do know—*there should be a*

Temple built here. I do know *it is the duty of this people to commence to build a Temple.* Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying. When I want any of that done I call on brother Heber—he is my Prophet, he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of Temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

The First Presidency proceeded to the south-east corner, to lay the first stone, though it is customary to commence at the north-east corner—that is the beginning point most generally, I believe, in the world. At this side of the equator we commence at the south-east corner. We sometimes look for light you know, brethren. You old men that have been through the mill pretty well, have been inquiring after light—which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the south-*east corner*, because *there* is the most *light*.

Just as quick as the minutes of this day's proceedings are out, there will be Elders, High Priests, and Seventies, enquiring whether the same order has been carried out to-day, as was observed in laying the Corner Stones of the other Temples. I want to give you a little history of it, that you may know.

When the corner stones were laid in Kirtland, they had to pick up boys of fifteen and sixteen years of age, and ordain them Elders, to get officers enough to lay the Corner Stones. The Quorum of the Twelve, and the High Council, and many other authorities that now exist, were not then in existence. Joseph presided over the Church, by the voice of the Church.

Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a *Prophet* in this Church prove that he shall be the *President* of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation *appointing* him the *President* of the Church? The *keys* of the *Priesthood* were committed to Joseph, to build up the *Kingdom of God* on the *earth*, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the *Priesthood independent* of their voice.

I want the Elders of Israel to reflect upon this subject. I would be glad to teach you something, that you may not get into such snarls as heretofore. You make me think of a child that is trying to make rope of a parcel of old thrums, until he gets the whole into snarls. It is so with the Elders of Israel as touching their ideas of the Priesthood.

Now hear me, and I will try to talk so that you can understand. I will presume to go a little further than I did, with regard to the President of the Church, and say to this people, a man may have visions, the angels of God may administer to him, he may have revelations; and see as many visions as you could count; he may have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church, or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint: something else is wanted to prove it. Why I mention this, is because of the frailty, weakness, and short sightedness of the people. If a man should come and tell you he has had a vision, and can appear to substantiate his testimony that he has had the heavens opened to him, you are ready to bow down

and worship him; and he may be, at the same time, perfectly calculated to destroy the people—one of the biggest devils on earth. He would appear to be one of the finest of men, to be honest and unassuming, and come with all the grace and generalship of the devil, which is so well calculated to deceive the people. Admit this to be the case.

If you ask me what will prove a man or woman to be a Saint, I will answer the question. "If you love me," says Jesus, "you will keep my sayings." That is the touchstone. If you love the Lord Jesus Christ, and the Father, you will keep the commandments of the Son—you will do his will. If you neglect to do this, you may have all the visions and revelations that could be bestowed upon a mortal being, and yet be nothing but a devil. Why I use this expression, is because when a man's mind is enlightened, and he turns from that light to darkness, it prepares him to be a devil. A man never knew how to be wicked, until light and truth was first made manifest to him. Then is the time for men to make their decision, and if they turn away from the Lord, it prepares them to become devils.

Now, I want to go back, for I have wandered on a little with regard to laying the Corner Stones, and take up the Apostleship, in connection with this. Let me ask the High Priests' Quorum a question, in order to bring out the thing I wish to lay before you. I ask the High Priests, from whence does the Apostleship grow? Does it grow out of the High Priesthood? I will venture to say, if I was not here today, and this question was proposed for debate, you would find the Elders in this congregation, perhaps, nearly equally divided on the point. There would be as many High Priests to say the Apostleship grows out of the High Priesthood, as there would to say it does not. Let me answer the question. Now recollect that the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, is combined, centered in, composed of, and is circumscribed by the Apostleship. Brethren, did you ever know that before? If you had read that book attentively, (pointing to the Book of Covenants,) it would have told you the story as I am now telling it to you, yet the High Priests did not know it.

I speak thus to show you the order of the Priesthood. We will now commence with the Apostleship, where Joseph commenced. Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the Kingdom of God, for he had committed unto him the *keys* of the *Priesthood* which is after the order of Melchisedec—the *High Priesthood*, which is after the order of the Son of God. And this, remember, *by being ordained an Apostle.*

Could he have built up the Kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, is comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering back into the presence of the Father and of the Son, is in, composed of, circumscribed by, or I might say incorporated within the circumference of the Apostleship.

Now who do we set, in the first place, to lay the Chief, the South East, Corner Stone—the corner from whence light emanates to illuminate the whole fabric that is to be lighted? We begin with the First Presidency, with the Apostleship, for Joseph commenced, always, with the keys of the Apostleship, and he, by the voice of the people, presiding over the whole community of Latter-day Saints, officiated in the Apostleship, as the first President.

What comes next in the Church? I will now refer you directly to the building up of the Kingdom of God in the last days. What do we see next? Joseph as an Apostle of the Lamb, with the keys of the eternal Priesthood committed unto him by Peter, James, and John. What for? To build up the Kingdom of God on the earth. Next grows out an office pertaining to the temporal affairs of this Kingdom, the keys of which are committed to man on the earth, preparatory to its establishment—preparatory to its spreading, growing, increasing, and prospering, among the nations. The next step we see taken by the Lord, is to provide for the body, therefore some person must be appointed to fill this office, to stand side by side with this Apostle, this first President. Who was it? It was not brother Hunter. Who was it? It was brother Partridge. We see brother Partridge was called to fill that place before there was an Elders' Quorum, or a High Priests' Quorum, in existence, yea, before the thing was talked

of, and also before the Twelve Apostles were chosen, not, however, before the revelation was given to signify there *would* be such a quorum.

We see this Apostle with the keys of the Priesthood to build up the Kingdom, to give light to those who were in darkness, to succour those who were feeble, to sustain the trembling, to administer salvation to the penitent, and to be a stay and a staff to those who were ready to fall. We see this gigantic Apostle thus standing forth, clothed with the authority of heaven, to build up His cause on the earth. Him the Lord told to call a Bishop. So the Bishop was the next standing authority in the Kingdom of God; therefore we set the Bishop at the second corner of the building. The Melchisedec Priesthood, with the altar, fixtures, and furniture, belonging thereunto, is situated on the East, and the Aaronic Priesthood belongs in the West; consequently the Presiding Bishop laid the second stone.

Do you ask, was it so in the other buildings? I do not know, neither do I care.

The High Priests' quorum — do they come next in order, do they next step into the field? No, not particularly, any more than the Elders, nor the Elders any more than the High Council, nor the High Council any more than the Teachers, Deacons, or Priests. The High Priests' Quorum is a standing quorum, abiding at home. So is the Elders' Quorum; but the place of the Bishop is in the temporal affairs in the Church: so then what shall we say? Why, out of due respect to the High Priesthood, which is nothing more than what is right and reasonable, that we should honour the Priesthood that God has bequeathed to us, we say to the High Priests, lay the third corner stone.

We started at the South East Corner, with the Apostleship; then the Lesser Priesthood laid the second stone; we bring them in our ranks to the third stone, which the High Priests and Elders laid; we take them under our wing to the North East corner stone, which the Twelve and Seventies laid, and there again join the Apostleship. It circumscribes every other Priesthood, for it is the Priesthood of Melchisedec, which is after the order of the Son of God.

To say a man is an Apostle, is equal to saying that a man is ordained to build up the Kingdom of God from first to last; but it is not so by saying he is ordained a High Priest. The Bishoprick by right belongs to the literal descendants of Aaron, but we shall have to ordain from the other tribes, men who hold the High Priesthood, to act in the Lesser, until we can find a literal descendant of Aaron, who is prepared to receive it.

The Lesser Priesthood then, you perceive, comes within the purview of the Apostleship, because a man that holds it has a right to act or officiate as a High Priest, as one of the High Council, as a Patriarch, as a Bishop, Elder, Priest, Teacher and Deacon, and in every other office and calling that is in the Church, from first to last, when duty demands it.

This is the order of the Priesthood, brethren. I felt as though I wished to make some remarks upon this subject on the Temple ground; but dismissing the congregation hurt me much; I wanted to make some remarks at the same time, but I despaired of making you hear, so I thought I would omit speaking in the open air, and say what I had to say in the Tabernacle.

I know what was done at Nauvoo; it was all right. Everything is right with me. There the Twelve were called to lay the North West Corner Stone, if I mistake not. However, it is no matter, they were just as well there, as anywhere else. But to take up the Priesthood in its perfect order and form, you perceive that the Apostle circumscribes everything in the Church of God on earth. This is the order, and I have endeavoured to carry it out before you, that you all might know hereafter, what is the true order, as far as it can be exhibited in the laying of Corner Stones. So far as simply laying a corner stone is concerned, one corner is just as good to me as another.

I will give you the explanation why we proceeded as we have. It was suggested to me, that perhaps the Twelve would feel better to lay the second stone. When I told them the fourth stone was the stone they should lay, it struck my mind that I was ordained an Apostle: and I still belong to the Apostleship; did you ever cut me off, brethren? (voices in the stand, No.) It struck my mind if you wanted to lay the second stone, you did not feel that you have the Apostleship in you, or you would not feel like I should; for it is the beginning and the end, the height, depth, length and breadth of all that is, that was, and ever can be to all eternity. I have not

heard that there were any feelings about the matter, only somebody suggested the thing. It was three of the Twelve then that laid the first stone, and then the Quorum of the Twelve laid the fourth.

Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests. How wonderful! I was going to say how little some of the brethren understood the Priesthood, after the Twelve were called. In our early career in this Church, on one occasion, in one of our councils, we were telling about some of the Twelve wanting to ordain us High Priests, and what I said to brother Patten when he wanted to ordain me in York State: said I, brother Patten, wait until I can lift my hand to heaven and say, I have magnified the office of an Elder. After our conversation was over in the council, some of the brethren began to query, and said we ought to be ordained High Priests; at the same time I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher. I did not express my views on the subject, at that time, but thought I would hear what brother Joseph would say about it. It was Wm. E. McLellin who told Joseph, that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph, "will you insult the Priesthood? is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, receives all the keys that ever were, or that can be, conferred upon mortal man? What are you talking about? I am astonished!" Nothing more was said about it.

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle.

I have tried to show you, brethren, as briefly as possible, the order of the Priesthood. When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the Priesthood of Melchisedec; for it was his *Priesthood* that was spoken of in this language, and not the *man*.

When I arose to address you, I wanted to talk to you a little of my experience in practical "Mormonism," but I have not had time, and have talked long enough already. I have been round about it you know, for it is all inside of what I have been telling you. May the Lord bless you forever, in the name of Jesus Christ. Amen.

President Young was followed by Elder Amasa Lyman, in a long address, bearing testimony, that men have a right to do all the good they can, &c.

Chanting by the Choir, "Judge me, O Lord."

Benediction by E. T. Benson.

April 7th, 1853.

Conference called to order by President Young at a quarter to ten o'clock, A.M. Choir sung a hymn. Prayer by Erastus Snow. Singing.

President Young presented the text—a set of fire-irons, made by the brethren, from the native iron in Iron county, also a small piece of metal, looking like silver, on which aqua fortis had no effect, found at the bottom of the furnace, and, said he, we no longer ask any person to go to Iron county.

Benjamin L. Clapp remarked, "I have been for some time in a curious frame of mind—depressed in spirit, but I have done nothing in secret, neither blasphemed the name of God;" and called on the Saints to forgive him, that he once more might enjoy the Spirit of God; and thanked God he had been reproved, as it was for his benefit; he wanted to stand in his lot and place, and magnify his calling; he felt better that day than he had for the last two years.

President Young asked the brethren and sisters if they could receive him in their faith, and hold him in their faith and prayers—if so, to signify it by the uplifted hand. Hands generally raised, none opposed.

Elder Orson Hyde rose, and brought before the Conference the officers of the Church, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints, also our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained; as also Heber C. Kimball as first Counsellor, and Willard Richards as second Counsellor, also Historian and General Church Recorder.

John Smith was sustained as the Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and P. P. Pratt, O. Pratt, W. Woodruff, J.

Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards, were severally sustained as members of said Quorum.

John Young was sustained as President of the High Priests' Quorum; also Reynolds Cahoon, and G. B. Wallace, his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Jedediah M. Grant, and B. L. Clapp, as his associates.

John Nebeker was sustained as President of the Elders' Quorum; and James H. Smith, and Aaron Sceva his Counsellors.

Edward Hunter was sustained as Presiding Bishop of the Church; and N. H. Felt, John Banks, and Alfred Cordon, as assistant presiding and travelling Bishops among the people.

Lewis Wight was sustained as President of the Priests' Quorum; also John Groves, and George Dockstader, his Counsellors.

McGee Harris was sustained as Presisident of the Teachers' Quorum; and Adam Spires, was voted to be his Counsellor in the room of Thomas B. Foy, who had moved to another valley; and Reuben Perkins was sustained at his second Counsellor.

Return R. Hill was sustained as President of the Deacons' Quorum; Alexander Herron was voted to be a Counsellor in room of Andrew Burt; and Oswell Barlow was sustained in his office as second Counsellor.

Brigham Young was sustained as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter as his assistant.

D. H. Wells was sustained as Superintendent of Public Works; and T. O. Angel as architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Show, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. D. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were sustained as his assistants.

David Fullmer was voted to be the President of the Stake of Zion in room of Daniel Spencer, absent on a mission.

Eleazer Miller, Heman Hyde, William W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and N. H. Felt, were sustained at one vote as members of the High Council of this Stake of Zion; with the addition of Phinehas Richards, to fill the place of John Kempton deceased.

Orson Hyde, W. Woodruff, J. Taylor, E. T. Benson, G. A. Smith, L. Snow, E. Snow, F. D. Richards, J. Young, Levi W. Hancock, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, and B. L. Clapp, were sustained as Missionaries to preach the Gospel of Jesus Christ in the vallies of the mountains; and J. L. Robinson was added to said list.

President Young gave notice to all the High Councils, that when a High Council is organized in any Stake, the most aged man is the President.

Asahel Perry, of Springville, was voted to be a Patriarch in the Church.

Charles Hyde, of Great Salt Lake City, ditto.

James Allred, of San Pete, ditto.

Elder George A. Smith was called upon to preach "an Iron Sermon," who rose, took in the stand one of the Fire-irons, holding the same over his head, cried out, "Stereotype edition," and descended, amid the cheers of the Saints.

As many of the Saints had been in the house over five hours, choir sung "Praise God from whom all blessings flow."

Benediction by Lorenzo Snow.

Two o'clock, P.M.

Conference called to order by President Kimball. Singing. Prayer by Elder Woodruff. "The earth is the Lord's and the fulness thereof," was chanted by the choir.

Elder P. P. Pratt read his Oration given yesterday on the North East Corner Stone of the Temple, and followed with a Sermon.

The choir chanted "The Hallelujah Chorus."

Benediction by F. D. Richards.

After dismissal, at a meeting of the Presidency, Apostles, and others, in the vestry, James Allred, Asahel Perry, and Charles Walker Hyde, were ordained Patriarchs in the Church of Jesus Christ of Latter-day Saints, by Presidents Young, Kimball, and Richards.

April 8. Ten o'clock, A.M.

Conference called to order by President Young.

Singing. Prayer by J. M. Grant. Singing.

President KIMBALL stated, "We have a number of Elders who are chosen to go on missions," and exhorted them to do their duty; when the following Elders, viz.—Israel Barlow, Philemon Merrill, James D. Ross, William W. Major, Daniel Tyler, Albert P. Tyler, Benjamin Ashby, Henry E. Phelps, Lorenzo D. Rudd, Israel Evans, Jesse B. Martin, James Bond, Loren Roundy, Charles A. Foster, John D. T. McAllister, James Carrigan, Willard G. McMullen, Charles R. Dana, and Joseph France, were voted to go to England, and be under the direction of the Presidency in that country.

Thomas Colborn, to Germany.

Samuel Savary, and Milton Howe, to the United States.

Edward D. Wade, and Cyrus Canfield, to China.

President YOUNG arose, and spoke as follows—

I wish to deliver a short discourse, which may, perhaps, become a lengthy one, before the close of this Conference.

I will now give the text, and probably shall call upon the brethren to fill out the Sermon. I do not know that I can refer you to the Bible, for the particular chapter and verse, to find the text; but the text may be given here, and the book referred to hereafter.

The text is the *Right of Heirship*. I will, however, make an addition to the Scripture, before I proceed further with my remarks, and say, *The right of Heirship in the Priesthood*, for unquestionably this will be connected with the text, and brought into the discourse.

In the little that I shall say, I will endeavour to point out the items of doctrine, and the right view to be contemplated and spoken upon by the brethren, for I wish this subject to be properly understood.

Pertaining to the Kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory Gospel or law, to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God, this heirship, this right, did belong, still belongs, and forever will belong, to the first-born son in every family of Adam's race.

This is understood from the Bible, not only by the Latter-day Saints, but also by the Christian world. Jesus Christ, first-begotten of the Father, of all the rest of the children, and of all they possess, alone is the lawful heir. This is no mystery.

After passing over the ages and generations of the children of men for about six thousand years, we will come to the present congregation, and say, the right of heirship is the same now that it was in the beginning. It is as it was, and as it ever will be, worlds without end. This I wish the Latter-day Saints to understand a little better than they have heretofore. I will give you my reason.

For instance, there are sisters in this Church, that have been bereaved of their husbands, who died full of faith in the holy Gospel, and full of hope for a glorious resurrection to eternal life. One of them is visited by a High Priest, of whom she seeks information touching her situation, and that of her husband. At the same time, the woman has a son twenty-five years of age, who is an Elder in one of the Quorums of Seventies, and faithful in all the duties connected with his calling. She has also other sons and daughters. She asks this High Priest what she shall do for her husband, and he very religiously says to her, "You must be sealed to me, and I will bring up your husband, stand as proxy for him, receive his endowments, and all the sealing, keys, and blessings, and eternal Priesthood for him, and be the father of your children."

Hear it, ye mothers!! The mother that does that, barters away the sacred right of her son. Does she know it? No! This has been done in hundreds of instances, though innocently and in ignorance, which makes it excusable. For my part, I am willing to wink at the ignorance of the people, and I believe our Heavenly Father is.

But you that will hear and be made to understand the true principles that govern this matter, go from this place, and do hereafter as has been done in by-gone days, and, *instead of the children being robbed of their just rights, the woman shall lose her children, and they shall yet stand in their place, and be put in the possession of their rights.* What is to be done? Let mothers honour their children. If a woman has a son, let her honour that son.

But a mother may say, "My son is only

five years old. I never had but one son among a number of daughters; I am advancing in years, and may die before I can be sealed to my husband." Let that son wait until he is old enough to officiate for his father, and though you may go into your grave, let your son do his duty, and [you] never hang to the skirts of a man that is avaricious.

You may see a great many miserly persons, with regard to dollars and cents; it is just as natural for men to be miserly with regard to their religious blessings. You may see hundreds of Elders who say to the sisters, "*come, and be sealed to me,*" crawling round to make the holy ordinances of God a matter of speculation to administer to their avaricious dispositions. They will tell you, that you will go into eternity, and find yourselves without husbands, and cannot get an exaltation, that you cannot have this, that, or the other, *unless you* are *sealed* to *them. I am free, and so are you.* My advice to the sisters is, *never be sealed to any man, unless you wish to be.* I say to you High Priests and Elders, *never*, from this time, *ask a woman to* be *sealed to you,* unless she wants to be, but *let* the *widows* and *children alone.*

I will refer you to a discourse I delivered here last season, upon the subject of the resurrection and the millenium, setting forth before the people the work to be accomplished in that period of time. We have at least one thousand years, counting three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds to the year, if I recollect right, wherein the Elders of Israel will enter holy Temples of the Lord, and officiate for just such persons as you and I, that have done the work we were called to do in our day, whether it was much or little. There will be hundreds of thousands of the sons of Jacob to administer in these Temples for you and me. Joseph, Hyrum, father Smith, and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation, and hold the keys of it, for they are not taken from him, they never were in time, they never will be in eternity. I shall be there if I live, or if I die. If I die, my brethren or my children will officiate for me; I shall lose nothing through death. Magnify your calling in this Church; and I will warrant you an exaltation just as good and as great as you can ask for.

I might notice many more items pertaining to this matter; but the Elders going round telling the sisters they must be sealed *to them,* or they cannot get an *exaltation, particularly,* has wounded my feelings. How ignorant such men are!! This to me is like a shadow. To talk about it is sheer nonsense. Let every man and woman magnify their calling in the Kingdom of God, and He will take care that we have our exaltation.

Sisters come to me and inquire what they shall do, saying, brother A. or B taught me so and so. They are as wild as the deer on the mountains. Their ideas and calculations are derogatory to every shade of good, sound sense, and to every principle of the Priesthood of heaven.

Brethren, learn to be patient, and submissive to your duty and callings in life, and not be anxious to accumulate to yourselves that which, when you have obtained, you are at a loss to know what to do with. There are scores of men in this house, that if they could pile up an almost unlimited amount of gold, in a short time would not possess one dime of it. There are also scores of Elders here, if they had five hundred women sealed to them, and a thousand children, they would destroy themselves, and those over whom they exercise any influence. They would not know what to do with them. You want to have another wife; but do you use well the one you have got? It is a bad omen to me when a man wants another wife, and the one he has got is ready to leave him. If you cannot keep the jewel you already possess, be cautious how you take more, lest you lose them both.

I did not design to speak long, as it hurts me. I think I have laid out the text before the brethren, plain enough for them to preach upon it; I wish them so to exhibit the subject before the people, that they may carry it away in their understandings.

Let me hear no more of this "*you must be sealed to me or you cannot get an exaltation.*" If a man gets the widow of a good man, sealed, married to him, with a view to hold control over, and rob every child in that family of their birthright, he will *be mistaken. It will not be.* I say to you, my brethren, young men, you Elders, rise up and magnify your calling, honour the Priesthood, and if a man has stepped up and married your mother under the influence of such an expectation,

TURN HIM OUT OF YOUR HOUSE, AND MAINTAIN YOUR BIRTHRIGHT.

The President sat down in the midst of the liveliest sensations of joy, capable of being manifested by a countless congregation.

Elder E. SNOW followed, on the subject of selfishness and redemption.

Elder P. P. PRATT bore testimony of the truths advanced by President Young and his brethren.

Singing. Benediction by Elder John Taylor.

Two P.M.

Conference called to order by Elder Hyde. Singing. Prayer by Levi W. Hancock. Singing.

Elder TAYLOR gave a sermon on the right of heirship in the Priesthood.

Elder J. M. GRANT remarked—This audience have received as much intelligence as they can well treasure up; this subject of heirship cannot be exhausted, and the legacy bequeathed to the Saints is all the good in heaven and on earth. All Saints should see to cleaning the inside of the vessels, like Moroni of old; and carry out the law of God, &c. &c.

Choir chanted "Judge me, O Lord," &c. Benediction by Levi W. Hancock.

April 9.

Conference called to order by President Kimball at ten A.M.

Singing. Prayer by T. Bullock. Singing.

Elder ZERA PULSIPHER spoke on the mob scenes which he had passed through in Missouri, and of Neil Gillium and his band shooting at prisoners, when they were under guard; also the mob scenes in Illinois, and the killing of Joseph and Hyrum Smith, in Carthage jail, while they were under the pledge of safety, made by Governor Ford, and the leading of this people to this Valley, &c. &c.

Elder ORSON HYDE spoke on the principle of sanctification, and the blessings of the Almighty granted to us, giving the figure of a flock of sheep, shepherds, and their dogs, &c.

Choir sung a hymn. Benediction by Henry Herriman.

Two P.M.

Conference called to order by President Young.

Singing. Prayer by W. W. Phelps. Singing.

Elder T. BULLOCK read the report of the Perpetual Emigrating Fund, (which will be noticed hereafter.)

President YOUNG occupied the time, speaking on various subjects, yet to be reported.

Choir sung "The Spirit of God." Benediction by O. Hyde.

April 10.

Conference called to order by President Kimball at Ten A.M.

Singing. Prayer by P. P. Pratt. Singing.

Elder P. P. PRATT delivered a sermon on heirship.

Matthias Cowley, was unanimously voted to take a mission to Europe.

President YOUNG taught principle—concerning various matters.

P. P. PRATT again arose and said, I am glad I preached, for now I have received more light, and I am thankful for it.

F. D. RICHARDS—The things which have been spoken to us this day, have been rich and precious; and have been given to us, for a high and holy purpose. And then advocated the claims of the Perpetual Emigrating Fund; for the great work of the last days was to gather Israel to where they may be instructed in the way of salvation.

The choir chanted "The Hallelujah Chorus." Benediction by John Taylor.

Two o'clock P.M.

Conference called to order by David Fullmer.

Singing. Prayer by Evan M. Green. Singing.

Elder LORENZO SNOW said he had attended Conferences in Nauvoo and many other places, but we never have had such a glorious Conference as this; alluded to the scenes of persecution which the Church had passed through, and the Book of Mormon being printed in the Danish, French, Italian, and German languages, and in the English language, and in most of the nations where that language was spoken. He then asked a blessing on the bread, and continued—We have occasion to feel grateful for this peaceful situation, and that we shall not have to travel as heretofore, nor suffer any more from the effects of apostates. I feel that glorious things are to come, especially in being sent on missions, to foreign countries, and I feel to say there are hundreds and thousands now living in these vallies, who will live to

go and dwell in the beautiful places in Jackson County, which our fathers have paid for.

President H. C. KIMBALL said he had never seen a better clothed congregation in his life, comparing it with the situation of thousands and millions in the old countries. Complained of some persons, who wanted to rob the dead. I am a believer in the words of Jesus, what a man measures to his neighbour, will be measured to him again, either in this life or the next; and when persons do wrong in Utah, they will be punished for it. We mean to cut the tares down, and not disturb the wheat. A man's damnation will be according to the light and knowledge which he has. In the days of Moses, a man had his head severed from his body, when he had committed adultery, and the woman was stoned to death for it.

L. Snow, asked a blessing on the water.

President H. C. KIMBALL — As soon as the emigration for California comes in, you will see these apostates running to them, to make up some device against our President; but they will be foiled in their endeavours. Be humble and submissive to the authorities that preside over you in the different Branches, and you will be blessed.

President YOUNG—If the world could look upon us in our present capacity, they would surely say, we are a stumbling block. The machinery for making sugar has been turned over to the Church. We propose to put up the machinery on the north line of the Church Farm. Elder O. Hyde will take the supervision of it. There is not the least doubt we can make the sugar from the beet. We shall never give it up, nor cease our operations, until we manufacture everything we can eat, drink, or wear, from the native element, and make the earth itself like the garden of Eden. We never had such a pleasant April Conference as this before: and a beautiful spirit in it. This Church is a stumbling-block, and Joseph himself was a stumbling-block to this generation.

My soul feels all the time, may God bless you. What is the necessity of a man or woman having any trouble? Sisters, if you expect to be happy in your house, you have to make that happiness yourself, but if you calculate some one has to make a heaven for you, you will be mistaken; then live for God, build up Zion, and fill the earth with the knowledge of God. Let every man and woman be a Saint, and then the yoke is easy.

I appoint the second Saturday in August, at Ten A.M., a special Conference, to call some Elders and transact business, but shall adjourn this Conference to 6th October, 1853. And I bless every man and woman in the name of the Lord Jesus Christ. Amen.

Singing. Benediction by President Kimball.

LIST OF MONIES RECEIVED FROM THE 30TH JUNE TO THE 7TH JULY, 1853.

	£	s.	d.
Thomas Ord	£1	0	4
John Holsall	7	0	0
Thomas Clark	15	0	0
Charles Derry	3	0	0
John B. Pears	5	0	0
John Aird	5	0	0
Carried forward	£36	0	4
Brought forward	£36	0	4
James Walker	8	0	0
Robert Kirkwood	43	0	0
James Robson	5	0	0
John Hyde	12	10	0
T. C. Armstrong	39	0	0
	£143	10	4

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 31.—Vol. XV. Saturday, July 30, 1853. Price One Penny.

EPISTLE OF ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

TO THE SAINTS THROUGHOUT THE BRITISH ISLES, GREETING.

Through the kind providence and goodness of God, I have been permitted once more to visit for a short time some of the Saints in this country. It has been a source of consolation and joy to me to again stand in your midst, and to behold the countenances of thousands, beaming with joy and gladness, because of the great light and important truths which God has revealed, and which the Saints have received. It would have afforded me great pleasure, to have had the privilege of remaining with you sufficiently long to have visited the principal Conferences, but the duties of my mission require my attention in the United States. I shall, therefore, be obliged to take my departure, without seeing many tens of thousands of the beloved Saints, who are dear to my heart for their love of the truth. The ties by which the Saints are bound together, are stronger than the ties of kindred affection; the relationship of the Saints is of a higher order; they are, indeed, born anew, not of flesh and blood, but of the water and the Spirit, becoming the children of the same heavenly Parent; and if children, they are in reality brothers and sisters in a higher and more endearing sense, than those who only sustain this relationship according to the flesh. Jesus says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The love which cements the affections of the Saints for each other, is so much greater than the love of kindred, that they most cheerfully leave fathers and mothers, brothers and sisters, homes and native countries, to enjoy the society of the children of God, and partake, with them, the choice blessings of their great common Father, who has begotten them by the word of truth, and made them heirs of His heavenly Kingdom.

Dearly beloved Saints—Remember the great condescension of our God, in permitting us to live in the favoured generation when the foundation of the Latter-day kingdom is laid; when the voice of God is again heard; when angels have again descended, arrayed in glory, and clothed with eternal powers, to confer the everlasting Priesthood on chosen vessels, ordained before the foundation of the world, through their faith and good works, to hold the ministry of salvation in the latter times, and the sealing powers of life and death among all nations; when the voice of Prophets, and Seers, and Apostles, inspired by the Holy Ghost, is heard, as in ancient times, proclaiming glad tidings of great joy, making known the acceptable year of the Lord, testifying of the day of vengeance of our God, crying repentance to all people, baptizing for the remission of sins, confirming the Holy Ghost upon the meek and humble, gathering out the elect from the midst of wickedness, preparing the way before the Lord, saying

to all people, nations, and tongues, Awake! awake from a deep sleep! arise, and go forth to meet the Bridegroom, for the great day of his coming is at hand; clothe yourselves with the wedding garment; see that your lamps are filled with oil, and properly trimmed and lighted up; for he that is not prepared in all things, shall be cast out, where there is weeping, and wailing, and gnashing of teeth. How great is this message! How important its consequences to all nations! How extensive in its application, both to the living and to the dead! Its foundation is as broad as eternity! Its power is omnipotent, reaching from the highest heavens, penetrating, and circumscribing the world of spirits, as well as the world of flesh; opening the prison doors to the numberless millions of the dead, and connecting ancient generations with the generations to come; arranging all in their own order, according to their obedience or disobedience; redeeming some to honour and glory, consigning others to the punishment due for their sins; uniting in one the righteous of all generations, that heaven may be on earth, and earth in heaven! O ye Saints of the last days, how glorious are your privileges! How great your responsibilities! How inexpressibly happy you will be if faithful! How fearful the consequences, if unfaithful! Language is inadequate to express the future glory and joy that await you, if you are valiant in the testimony of the truth; while on the other hand, no tongue can describe the misery and wretchedness that await the apostates who turn away from the truth, and break the holy covenant of the Gospel, and altogether reject the Kingdom of our God. For, behold, their sins shall not be forgiven in this world, nor in the world to come, but they shall be cursed with the heaviest of all cursings, being withered branches, cut off from the Kingdom of God, dried and prepared for the burning, for whom is reserved the blackness of darkness forever, where their worm dieth not, neither is their fire quenched. Neither is there redemption for such, for they cannot be sanctified by mercy, justice, or judgment, wherefore they must remain filthy still, being devils, and angels to the devil, captivated and bound by eternal chains that cannot be broken. O my dear brethren, avoid the apostate's doom! Do not yield to the least temptation, lest you be overcome, and the Spirit begin to withdraw from you, and darkness seize upon your minds, and you be led gradually from one degree of wickedness to another, until the Lord rejects you, and swears in His wrath that you shall not enter into His rest, but that you shall be cursed forever.

Dear brethren of the Priesthood, and fellow-labourers with me in the Kingdom of our God, it is to you that God has committed the power to preach the Gospel of salvation, and entrusted authority to administer the ordinances of eternal life. Continually bear in mind the nature of your callings, and seek earnestly to be the Saviours of men, and not their Destroyers. Cultivate sobriety and solemnity of mind, and give not way to a light and trifling spirit. Light speeches, foolish jesting, and much laughter, are calculated to grieve the Spirit, and bring with them darkness of mind, and barrenness of understanding. God hath said, "Let the solemnities of eternity rest upon your minds." He hath also said, "All flesh is corrupted before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned." If silence reigns among all the hosts of heaven, and all eternity is pained, because of the wickedness of this generation, surely the Priesthood upon the earth should be exercised with the same spirit, and should mourn over the wretched, fallen, degraded condition of mankind. While we rejoice with joy unspeakable in our own happy condition, and in the fore-taste of that glory, of which we shall soon receive a fulness, our hearts should be pained because of the miseries of our fellow beings, and of the fearful judgments which must soon overtake them, because they will not repent. Who can refrain from weeping over our fallen race? What man of God can contemplate, through the light of the Spirit, the awful abominations which prevail, and not be filled with sorrow! All the heavens wept over Lucifer and his angels when they fell; Jesus wept over Jerusalem; the three Nephites who received a partial change, so that death could have no power over them, neither sickness nor pain of body, were filled with sorrow for the sins of the world; the Angels, and all the heavenly host, and even God Him-

self, are pained for the wickedness of man. Shall we then be light-minded, and give way to a trifling spirit? No, brethren, no. Let us gird up the loins of our minds, call upon God, in faith and mighty prayer, that the Holy Ghost may come upon us more abundantly, even the testimony of Jesus, which is the spirit of prophecy, that we may speak by the power and authority of God, as the Spirit giveth utterance, otherwise we shall be found under condemnation, and our garments will not be clean, and the sins of the people will cry mightily against us in the great judgment-day. O, then, brethren, seek earnestly for wisdom to save souls—for power to convince the world of the great message sent down from heaven in these latter-times. Seek to be men of God yourselves, in meekness, in long-suffering, in much patience, in virtue, in soundness of mind, in faith, in much assurance, in stability of character, in hope of an eternal reward, in love to God, and to all men, and to everything that is good. Seek to be patterns of righteousness, in your conversations, in your public speakings, in your testimonies, in your ministrations of the Word and of ordinances, in all your acts, in every word, and deed, and desire, and thought, that you may be blameless before all men, both in the Church and out of the Church, and blameless before the angels who have charge concerning you, and who go before you to prepare the way for your testimony, and blameless before God, who shall bring every secret thing into judgment, and shall justify the righteous, and reward the pure in heart, but shall condemn the wicked, and mete out to them the punishment due for their crimes.

Again, my dear brethren, let me earnestly exhort you to be subject to the powers ordained of God, namely, the Priesthood in all its various branches. Remember whence it came—that it was not originated by man, neither was it conferred upon us by apostate Christendom, but that it came down from heaven, pure and undefiled, and was conferred by the holy Apostles, Peter, James, and John, who are Priests for ever, after the order of the Son of God, holding the keys thereof, that whatsoever they bind and seal, whether on earth or in heaven, is acknowledged and sealed by the Holy One, and recorded in the eternal records, to abide and remain, when all human authority and powers shall be no more. This heavenly Priesthood is without beginning of days or end of years; it had no origin, but is from all eternity—an endless Priesthood without beginning, being held by an endless succession of Priests, who have inhabited an endless succession of worlds. Each world in this endless succession, has been governed by this eternal power. All other powers not included in this everlasting Priesthood, are usurpations, and must have an end; hence thrones will be cast down, and all human governments vanish away, while this heavenly power will remain unshaken, and abide for ever, and shall be conferred upon the righteous in each successive world to all eternity. Thus, dear brethren, you see the nature of this Priesthood; you see, that the callings, and ordinances, and powers of the Priesthood which we now hold, had no beginning, neither will they have an end. He that receives this Priesthood, is in possession of a power that is from everlasting; and it can be said of him, so far as the Priesthood is concerned, that his authority is from all eternity to all eternity, like unto that of the Holy One, being after the same order.

As the Priesthood is without beginning, so are the laws and ordinances of redemption. The Gospel is everlasting, being the plan by which all fallen worlds have been redeemed from all eternity, and the plan by which all future worlds will be redeemed: All celestial kingdoms are glorified by the same eternal laws, and the inhabitants thereof are made perfect in one by the same eternal plan. As we have received the same Priesthood, the same ordinances, the same great plan, all of which are without beginning, being handed down through an endless succession of ages, and adopted, but not originated, in the councils of eternity, before the foundation of the world for the redemption of this creation; as we have been born into an eternal Kingdom, where powers that are eternal govern and reign, let us be subject to these powers in all things, for they are ordained of God, as the only medium of salvation. To be subject to these powers is life, to rebel against them is death. Also let him who holds these powers, or any portion thereof, beware how he exercises them, lest he abuse them, and bring down wrath upon himself, and the sins of the people be answered upon his head.

Finally, beloved Saints, seek diligently

to obey every word of God, and keep yourselves pure, and virtuous, and holy, that you may have claim on the promises, and be gathered in one, and be prepared in all things for the coming of our Lord; for the day of the wicked is far spent, and the earth must be redeemed, and the day of the righteous come, when the powers of heaven shall come down and dwell in their midst. May peace, and joy, and heavenly gifts, be multiplied upon you, through your faith and obedience to the word of truth. And may salvation, and glory, and everlasting honour, and eternal lives, be administered to you, through the holy ordinances, in the house of our God which His people are building to His holy name.

And with the most earnest desire for your deliverance from Babylon, and for your eternal welfare, I subscribe myself, your humble servant in the Kingdom of God,

ORSON PRATT.

Liverpool, July 16, 1853.

MAN'S PHYSICAL AND INTELLECTUAL PROGRESS.

FROM A NEW WORK, BY ELDER PARLEY P. PRATT, ENTITLED A "KEY TO THEOLOGY, OR THE SCIENCE OF DIVINE CORRESPONDENCE."

(*From the Deseret News.*)

Further remarks on man's physical and intellectual progress—philosophy of will, as originating, directing, and controlling all voluntary animal motion. Astounding facts in relation to the speed or velocity of motion, as attainable by physical man. Intercommunication of the inhabitants of different and distant planets.

As I have before remarked, man is a candidate for a series of progressive changes, all tending to develop his intellectual and physical faculties, to expand his mind, and to enlarge his sphere of action, and consequent usefulness and happiness.

He begins his physical, or rudimental, fleshly career, by descending below all things. He has, at his birth, less power of locomotion, or even instinct, than other animals.

His powers of motion are so very limited, that for several months, he is entirely unable to change his locality. Wherever he is placed, there he must remain until removed by the agency of others. He can hardly be said to have a will; or, at least, it is so undeveloped as scarcely to manifest itself by any effort beyond the movement of some portion of his members.

While remaining in this state of mental inability, and physical helplessness, a casual observer, entirely unacquainted with his progress and destiny, might very naturally conclude that this was the climax of his maturity, the natural sphere of his eternal existence.

A few months, however, develop a marked change. He begins to learn the use, and put forth the powers, of his will. The body developed in a commensurate degree, is able to obey that will. Thus commences locomotion. The child crawls or creeps about the floor; explores the little world, that is to say, the room where he resides, or the adjoining apartment; becomes familiar with its dimensions, bearings, and contents; and recognizes his associates or fellow citizens of the same little world. Thus he becomes familiar with the science of geography and of history, if I may so call it, in his little world.

Prompted by curiosity, he may cast, perhaps, an occasional glance beyond the limits of his own abode. He may contemplate a building or landscape on the other side of the street or field, but with much the same feeling as man, more matured, casts his eyes to the distant planets. He concludes that these distant objects are entirely beyond the reach of his powers of locomotion.

In a short time, however, his faculties, still expanding, develop new and increasing energies. He conceives "big thoughts." He even thinks of dispensing with his plodding, creeping manner of locomotion, and of trying to stand upright, and even make a first step towards walking. It is a great undertaking. He hesitates, doubts, fears, hopes, till finally, being cheered onward in his career by his parents or his nurse, he makes the attempt. After several falls, failures, and disappointments, he at length succeeds in walking two or three steps. O what a triumph in his

powers of locomotion! He is cheered, embraced, overwhelmed, by those who have been watching his progress and encouraging him, until overcome and carried away by an extacy of transport, he falls, blushing, smiling, and exulting, in the arms held out for his reception. He dreams not of a higher attainment. He is now, in his own estimation, at the very highest pinnacle of human development.

Improving in his new mode of locomotion, he soon runs about the yard, along the street, through the field, makes new discoveries, sees new habitations, enlarges his geographical knowledge, and begins to conceive the probability that his views have been too narrow, and that there may be a bigger world, more people, and more buildings, than were dreamed of in his philosophy.

In a few years he may have become familiar with the geography and history of the island or continent on which he lives. He may even begin to aspire after the knowledge of other climes, and to conceive or conjecture, that beyond the limits of the almost infinite expanse of waters, things and beings may exist after the similitude of his own sphere. He longs to overcome the physical barriers which confine him in so limited a sphere, and thus enlarge his acquaintance, his social feelings, his friendships, his affections, and his scientific knowledge.

So boundless and varied is the field, so complicated the obstacles to be surmounted, so vast the preparations, improvements, and inventions to be brought into requisition, that ages and generations have exhausted their energies, and left much still to be done, much which could only be done by the progress and extension of those modern triumphs of art, by which the elements—the fire, the wind, the water, the lightning, submit to the control of man, and become his chariot, his bearer of despatches. By these means, the globe we occupy will soon be explored, the limits, boundaries, and resources, of every dark corner be clearly defined and understood.

Man already moves over the surface of the earth at the rate of fifty, sixty, and even ninety miles per hour, and still he aspires. He contemplates making the air his chariot, and wafting himself through the open firmament at the rate of, perhaps, a thousand miles per hour. Suppose he attains to this, what then? Will the great, the infinite principle within him be satisfied? No. He lifts his eyes to the contemplation of those myriads of shining orbs on high. He knows, by actual admeasurement, that some of them are much larger than the planet he occupies. He also knows, by analogy, that eternal riches are there, that a boundless store of element and resources are there, that they are treasured there for the use, comfort, convenience, and enjoyment of intellectual and physical beings—beings, for aught he knows, of his own species, and connected with him by kindred ties, or by the law of universal sympathy and affection.

He has reason to believe that there is gold and silver; that there are precious stones, and houses, and cities, and gardens; that there are walks of pleasure, and fountains, forests, brooks, and rivers, of delight; that there are bosoms fraught with life and joy, and swelling with all the tender sensibilities of a pure, and holy, and never-ending affection.

Why, then, should his aspirations not reach forth, his mind expand, his bosom swell with love, and his heart beat with the boundless, fathomless, infinitude of thought, of feeling, and of love? Why not be noble and boundless in charity, like the God whom he calls his Father? Why does he not rise from his grovelling sphere in this small island, which floats in the ocean of space, as a small black speck amid the numberless shining orbs? The reason is obvious—it is not for the want of noble aspirations, it is not for want of grand conceptions, it is not for the lack of will. It is because the body is chained, imprisoned, confined here, by the operation or attraction of surrounding elements, which man has not yet discovered the means to control.

It may be said, that the powers of earth enslave him and chain him down, beyond the possibility or hope of escape.

Reader, in order to illustrate this subject, experiment on your own physical and mental powers. For instance—*will* your arm to move, and it will instantly obey you. *Will* your body to go three miles, and it will obey you as fast as it can; perhaps in one hour it will have accomplished the journey assigned to it by your will.

But tie your hand behind you, and then will it to move up and down, forward and backward, and it will make the effort to obey you, but cannot, because it is confined. Chain your body in a dungeon,

bolt and bar the door, and then *will* it to go to a certain place, and it will not obey you, because it is physically impossible.

Unchain this body, provide the means of conveyance at the rate of a mile per minute; the body, at the bidding of the *will*, will then go the three miles in three minutes.

Now, if it were possible to overcome the resisting elements, so as to increase the speed of conveyance for your body—that is, if there were no resisting element to be overcome, your will might dictate, and your body would move through actual space with the speed of light, or electricity. There is no apparent limit to the speed attainable by the body, when unchained, set free from the elements which now enslave it, and dictated by the will.

> The lightning on its wiry way would lag behind,
> The sun-ray "*drag its slow length along.*"

This immense velocity of locomotion as applied to a body of flesh and bones, or of material elements, may at first thought, strike the mind, as being contrary to the known laws of physical motion.

But let it be recollected, that the vast earth on which we dwell, with all its weight and bulk—its cities, animals, and intelligences, moves through actual space at the astonishing velocity of eighteen miles per second, one thousand and eighty miles per minute, or sixty-four thousand eight hundred miles per hour.

If so vast a bulk of gross, and, in a great measure, inanimate matter, can move through space at a rate of speed so inconceivably great, how easily we can conceive the probability of vastly increased powers of locomotion, on the part of animate bodies, released from their earthly prison, quickened by superior and celestial element, dictated by an independent inherent principle called the will, and urged onward by the promptings of the eternal, infinite mind and affections, in their aspirations for knowledge and enjoyment.

A corporeal, human body, raised from the dead, and quickened by elements so refined, so full of life and motion, so pure and so free from the influences, control, or attractions of more gross elements, will, like the risen Jesus, ascend and descend at will, and with a speed bordering on instantaneousness.

Let us pause, and contemplate for a moment such a being taking leave of the confines of earth, and sea, and clouds, and air, with all their dark and gloomy shadows. Behold him as he speeds his way on the upper deep, and launches forth in the clear and boundless infinite, bespangled with millions of resplendent orbs. He calculates his distance, and regulates his course, by observing the relative positions of those most familiar to him; and soaring upward still, his bosom swells with an unutterable and overwhelming sensation of the infinitude of his own eternal being, and of all around, above, below him, till, unable to contain his gratitude, and joy, and exultation, he breaks forth in the language of a celebrated British poet, and sings as he flies—

> Heaven's broad day hath o'er me broken,
> Far above earth's span of sky!
> Am I dead? Nay—By this token,
> Know that I have ceased to die!

Planets will be visited, messages communicated, acquaintances and friendships formed, and the sciences vastly extended and cultivated.

The science of Geography will then be extended to millions of worlds, and will embrace a knowledge of their physical features and boundaries; their resources, mineral and vegetable; their rivers, lakes, seas, continents, and islands; the attainments of their inhabitants in the science of government; their progress in revealed religion; their employments, dress, manners, customs, &c. The science of astronomy will also be enlarged in proportion to the means of knowledge, system after system will rise to view in the vast field of research and exploration. Vast systems of suns and their attendant worlds, on which the eyes of Adam's race, in their rudimental sphere, have never gazed, will then be contemplated, circumscribed, weighed in the balance of human thought, their circumference and diameter ascertained, their relative distances understood, their motions and revolutions, their times and laws, their hours, days, weeks, Sabbaths, months, years, jubilees, centuries, millenniums, and eternities, will all be told in the volumes of science.

The science of history will embrace the vast "universalum" of the past and present. It will, in its vast compilations, embrace and include all nations, all ages, and all generations; all the planetary systems, in all their varied progress and

changes, in all their productions and attributes.

It will trace our race, in all their successive emigrations, colonies, states, kingdoms, and empires, from their first existence on the great, central, governing planet, or sun, called "Kolob," until they are increased without number, and widely dispersed and transplanted from one planet to another, till, occupying the very confines of infinitude, the human mind of immortal, eternal man is absorbed, overwhelmed, wearied with the vastness, the boundless expanse of historic facts, and compelled to return and retire within itself, for refreshment, rest, and renewed vigour.

Next in order, will be the field of prophetic science. The spirit of prophecy will be poured upon the immortal mind, till, from seeing in part, and knowing in part, man will be able to gaze upon a boundless prospective—a future of still increasing glory, knowledge, light, love, might, majesty, power, and dominion, in which the sons of God — the Kings and Priests of heaven and earth, and of the heaven of heavens, and all their retinue of kingdoms and subjects, will find ample room for boundless increase and improvement, worlds without end. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 470.)

Friday, 4th. In company with Vinson Knight, drew three hundred and fifty dollars out of Painsville bank, on three months' credit, for which we gave the names of F. G. Williams and Co., N. K. Whitney, John Johnson, and Vinson Knight. Settled with brother Hyrum Smith and Vinson Knight, and paid Knight two hundred and forty-five dollars; also have it in my power to pay J. Lewis, for which blessing I feel heartily thankful to my heavenly Father, and ask Him in the name of Jesus Christ, to enable us to extricate ourselves from all embarassments whatever, that we may not be brought into disrepute in any respect, that our enemies may not have any power over us. Spent the day at home, a part of the day studying Hebrew. Warm, with some rain, snow fast melting.

This evening, a Mr. John Hollister, of Portage county, Ohio, called to see me, on the subject of religion, and I spent the evening conversing with him. He tarried over night with me, and acknowledged in the morning, that, although he had thought he knew something about religion, he was now sensible that he knew but little, which was the greatest trait of wisdom I could discover in him.

Saturday, 5th. Weather cold and freezing, with a moderate fall of snow. In the forenoon, studying Hebrew with Dr. Williams and President Cowdery. I am labouring under some indisposition of health. Slept awhile, and arose feeling tolerably well, through the mercy of God. I received a letter from Reuben McBride, Vilanovia, New York; also another from Parley P. Pratt's mother-in-law, Herkimer county, New York, of no consequence as to what it contained, but it cost me twenty-five cents for postage. I mention this, as it is a common occurrence, and I am subjected to a great deal of expense by those whom I know nothing about, only that they are destitute of good manners; for if people wish to be benefitted with information from me, common respect and good breeding would dictate them to pay the postage on their letters.

I addressed the following letter to the editor of the *Messenger and Advocate.*

Dear Brother—I wish to inform my friends and all others abroad, that whenever they wish to address me through the post office, they will be kind enough to pay the postage on the same. My friends will excuse me in this matter, as I am willing to pay postage on letters to hear from them; but I am unwilling to pay for insults, and menaces; consequently must refuse *all* unpaid.

Yours in the Gospel,

JOSEPH SMITH, jun.

Sunday, 6th. Went to meeting at the usual hour. Gideon Carter preached a splendid discourse.

In the afternoon, we had an exhortation and Communion. Some two or three

weeks since, brother Draper insisted on leaving the meeting, before Communion, and would not be prevailed upon to tarry a few moments, although we invited him to do so, as we did not wish to have the house thrown into confusion. He observed that he "would not," if we excluded him from the Church. To-day he attempted to make a confession, but it was not satisfactory to me, and I was constrained by the Spirit to deliver him over to the buffetings of Satan, until he should humble himself, and repent of his sins, and make a satisfactory confession before the Church.

Monday, 7th. Received a letter from Milton Holmes, and was much rejoiced to hear from him, and of his success in proclaiming the Gospel. Wrote him a letter, requesting him to return to Kirtland. Spent the day in reading Hebrew. Mr. John Hollister called to take the parting hand with me, and remarked that he had been in darkness all his days, but had now found the light, and intended to obey it.

This evening, a number of brethren called to see the records, which I exhibited and explained. Fine sleighing.

Tuesday morning, 8th. At home. Read Hebrew in company with Dr. Williams, President Cowdery, brother Hyrum Smith, and Orson Pratt.

In the evening, preached at the school house as usual, had great liberty in speaking, congregation attentive. After the services closed, the brethren proposed to draw wood for me.

Wednesday, 9th. At home. Wind south, strong, and chilly. Elder Packard came in this morning, and made me a present of twelve dollars, which he held in a note against me. May God bless him for his liberality. Also James Aldrich sent me my note by the hand of Jesse Hitchcock, on which there was twelve dollars due. And may God bless him for his kindness to me. Also the brethren whose names are written below, opened their hearts in great liberality, and paid me, at the committee's store, the sums set opposite their respective names, to wit—

	$ c.		$ c.
John Corrill	5 00	Salmon Gee	75
Levi Jackman	3 25	HarveyStanley	1 00
Elijah Fordham	5 25	Zem. Draper	1 00
James Emmet	5 00	Emer Harris	1 00
Newel Knight	2 00	T. Jackson	1 00
Tru. O. Angel	3 00	Samuel Rolf	1 25
Wm. Felshaw	3 00	Elias Higbee	1 00
Albert Brown	3 00	George Morey	1 00
Wm.F.Cahoon	1 00	John Rudd	50
Harlow Crosier	50	Alex. Badlam	1 00

	$40 50
With the addition of the two notes above	24 00
	$64 50

My heart swells with gratitude inexpressible, when I realize the great condescension of my heavenly Father, in opening the hearts of these my beloved brethren, to administer so liberally to my wants. And I ask God, in the name of Jesus Christ, to multiply blessings without number upon their heads, and bless me with much wisdom and understanding, and dispose of me to the best advantage for my brethren, and the advancement of thy cause and Kingdom. And whether my days are many or few, whether in life or in death, I say in my heart, O Lord, let me enjoy the society of such brethren.

Elder Tanner brought me half of a fatted hog for the benefit of my family. A few days since, Elder S. Roundy brought me a quarter of beef. And may all the blessings named above be poured upon their heads, for their kindness towards me.

Thursday, 10th. This morning a number of brethren called to see the records, which I exhibited to their satisfaction. This day my brethren met according to previous arrangement, to chop and haul wood for me. Beautiful morning, indeed, and fine sleighing.

This afternoon I was called, in company with President David Whitmer, to visit Angeline Works. We found her very sick, and so much deranged that she did not recognize her friends and intimate acquaintances. We prayed for and laid hands on her in the name of Jesus Christ, and commanded her in his name to receive her senses, which were immediately restored. We also prayed that she might be restored to health; and she said she was better.

The board kiln had taken fire, and on our return we found the brethren engaged in extinguishing the flames. After labouring about one hour against this destructive element, we succeeded in conquering it, and probably saved about one-fourth part of the lumber. I do not know the amount of loss the committee have sustained, but considerable, as there was much lumber in the kiln. There were

about two hundred brethren engaged on this occasion, who displayed much activity and interest, and deserve much credit. They have also been very industrious, and supplied me with my winter wood, for which I am sincerely grateful to each and every one of them, and shall remember, with warm emotions, this expression of their goodness to me. And in the name of Jesus Christ, I invoke the rich benediction of heaven to rest upon them and their families; and I ask my heavenly Father to preserve their healths, and those of their wives and children, that they may have strength of body to perform their labours in their several occupations in life, and the use and activity of their limbs, also powers of intellect and understanding hearts, that they may treasure up wisdom, understanding, and intelligence above measure, and be preserved from plagues, pestilence, and famine, and from the power of the adversary, and the hands of evil designing men, and have power over all their enemies, and the way be prepared for them, that they may journey to the land of Zion, and be established on their inheritances, to enjoy undisturbed peace and happiness forever, and ultimately be crowned with everlasting life in the celestial Kingdom of God, which blessing I ask in the name of Jesus of Nazareth. Amen.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 30, 1853.

THE FIRST PRINCIPLES FIRST.—If the Saints of God are to increase in knowledge and wisdom, until the perfect day, they must have principles laid before them, from time to time, of which they were previously entirely or partially ignorant. They cannot increase in knowledge, unless this be the case.

In ancient times the people of God had line upon line, and precept upon precept. Apostles and Prophets were given for the very purpose of feeding the Saints, with knowledge. These officers, and others, were placed in the Church, for the express purpose of perfecting the Saints. And in latter times the Almighty has seen good to restore the Apostleship to the earth, that all the sons of men might, if they would, increase in intelligence, until nothing should be hid from their eyes. Many principles which were well known to the ancients, and which modern generations had lost sight of, through wickedness, have been revealed anew in plainness and simplicity—yea, in such simplicity that a wayfaring man, though a fool, need not err in them. Within the passing year, principles have been unfolded to the Saints, of which, previously, they knew little or nothing. These principles, as they go to the root of the multitudinous social evils that desolate the earth, have caused the hearts of the faithful Saints to rejoice with joy unspeakable, and full of glory. Those persons, whether Saints or sinners, who have objected to the principles named, have manifested opposition from one of two causes—from self-corruption, or from narrow, bigoted views shaped by the false and dark traditions which have been handed down in the world, from father to son, for many generations.

Where opposition to the advanced principles of salvation, is the offspring of deep self-corruption, we think the conscience has become seared as with a hot iron. Such characters must, we fear, experience a foretaste, at least, of the day of burning, ere much hope can be entertained on their behalf. But where opposition to these advanced principles, is the result of early education—of traditions imbibed by the mind, from its infancy, there is hope. Such characters should be carefully and judiciously fed, as their respective capacities may warrant, with the words of eternal life. It is in vain for the Elders to imagine that the mind which is strongly imbued with false

tradition, and whose conceptions are iron-bound by the influence of early education, can receive, at once, the more advanced principles of salvation. Can a man who has been long accustomed to dwell in the profoundest gloom, endure the light of mid-day, if he be brought suddenly to the test? Verily, no. Lessen his gloom by degrees—let light break upon him gradually, from the faintest and most subdued twilight, and if his visual organs be not radically bad, he will by and bye be able to endure the glorious blaze of noon. So it is with the mind of that man who has been educated in the thick darkness of no-revelation. Repentance and remission of sins, if presented in a judicious manner to him, he may be enabled soon to comprehend, and, most likely, obey. But recklessly force upon such a man the doctrines of preaching to, and baptism and ordination for, the dead, of marriage for eternity, of a plurality of wives, of increasing a man's family, by proxy—and what is the result? If you intend to bring such a mind to behold the glory of spiritual day, you lose your labour, you destroy his spiritual vision, or, at best, so seriously injure it, that it will take years to repair the damage done.

Now, O ye Elders of Israel, turn your thoughts upon your own minds, and your past experience, and ask yourselves what principles you comprehended first, and which first filled your expanding capacities, and enlightened your minds, pertaining to eternal salvation. Your answer will be—The first principles of the Gospel—faith, repentance, baptism for the remission of sins, with the promise of the Gift of the Holy Ghost. These were the principles which first caused you to lift up your hearts in unbounded gratitude and hearty thanksgiving to your Father in heaven, for the light and intelligence that He had been pleased to bestow upon your benighted souls. A comprehension of these principles first caused you to sing, with the poet,

> "There is a sweet sound in the Gospel of heaven,
> And people are joyful when they understand."

When you had obeyed these first principles, you felt strengthened to reach after and circumscribe others, until, from faith to faith, and from strength to strength, you are now able to receive whatever principles are laid before you, from the proper source, and to apply them, as wisdom dictates. Now, it is written that God fashioneth alike the hearts of men. Therefore, if the first principles of the Gospel caused you to rejoice, O ye Elders of Israel, and if these principles were most appropriate for your situation, previous to your entering the Church, they must be most calculated to rejoice the hearts and befit the situation of other men, who are yet in their sins, and ignorance, and darkness. Charity begins at home first, and so does salvation. What is the sweetest sound to a man labouring under a consciousness of his own sin? Repentance, and baptism for the remission of his sins, through faith in a crucified Redeemer. This will soothe the sinner's wounded feelings, and give relief to his burdened soul. What is the greatest consolation to the man who is groping in midnight darkness? The assurance that light is at hand. Expatiate, to a chained and loaded slave, on the beauties and enjoyments of liberty. Does that give him relief? Do you thus become his saviour? No, you give him pain, you become his tormentor. But slip the load from off his back, burst his fetters, and his heart is full of gratitude to you, he appreciates your philanthropy, he calls you his deliverer—the messenger of liberty and heaven to him. Then he is prepared to listen to and understand your rapturous disquisitions on the blessings of freedom, and the way to enjoy, without abusing, them.

Personal and present salvation is what honest people want. What must I, myself, do now, at the present time, to be saved? is the sinner's cry. An honest man feels that he must secure his own peace with God, ere the salvation of kindred and friends

can be accomplished. Such a man also feels that he must first have the load removed which he has now on his back, ere he can bestow much time upon the contemplation of duties and privileges which are years ahead of the present time. For he knows he cannot thoroughly understand those duties, and appreciate those privileges, until he is liberated from the burden that now damps his energies, and impedes his exertions. Of what utility are elaborate discourses upon salvation for the dead, or celestial marriage, to the soul who is panting for the remission of his own sins, and for reconciliation to his God? Such a soul wants to hear the preaching that will suit his own case, to learn something that will exactly meet his own circumstances and satisfy his own desires.

That Elder is the most eloquent and effectual preacher, who discourses most judiciously and seasonably upon the things which the Lord wants the people to do at the present time. These are the things that should be constantly kept before the people, by the Elders, in their teachings. No matter whether the audience be Saints or sinners, the burden of the principles laid before the audience should be those which they would manifest the greatest wisdom in immediately acting upon in the order that might be pointed out. If the audience be Saints, let them know their duties of the week, of the day, then the Saints may be stirred up to perform those duties, and be prepared for the duties of the morrow, or the next week. If the audience be sinners, let them know that the first duties required of such persons, after they believe, are repentance, and baptism, promising them remission of sins, and the Gift of the Holy Ghost. So shall the words of the Priesthood be sought after, and relied upon, to the ends of the earth, by Saints and sinners, as words of life and salvation, and they shall appear as "apples of gold in pictures of silver."

But when the principles pertaining to present duties are perfectly understood by the Saints, they should earnestly seek after, and they should be carefully instructed in, every principle revealed from heaven, or that exists upon the earth, that they may be fully informed of their privileges and of the doctrines of salvation, and be increasing and becoming more perfect day by day. Let the Saints first learn perfectly the things that concern them to day, and then press forward with all diligence to obtain all other knowledge of doctrine and principle, until they shall attain to a fulness. But let not the things of the present be forgotten by the Saints, in their over anxiety to seek after the things of the future. Search diligently and perseveringly for all knowledge—first the immediately useful, then all other species of knowledge as circumstances and capacity allow. By such a course the Saints will be ever able to give a reason for the hope that is within them, and will be able to stand in the day of tribulation, to miss the apostate's fate, and ultimately to overcome, and to be crowned with eternal glory in the Kingdom of our God.

Certain contentious persons sneeringly say that the Latter-day Saints have one class of doctrines for the initiated, and another class for the uninitiated. The Latter-day Saints have certain truths to teach unto the people, and, as the mind of man is so constituted as to be unable to receive all truths at once, it naturally follows that, if man receives all truths, he must receive them on a graduated scale, or, in Scripture language, he must receive line upon line, precept upon precept, here a little and there a little. The Latter-day Saints act upon this obvious, simple, natural principle—they could not do otherwise. All teachers act upon this natural law. The ancient Apostles acted on the same plan—the nature of the mind of man is such that the Apostles could not have acted otherwise. Paul had milk for babes, strong meat for men and women in Christ, and things unlawful to utter, of which we have no account that he gave any idea, to a second person—they might have been, and might

now be, received and understood in the same way that Paul received and understood them. What is the use of attempting to teach a child grammar, before it knows words or letters? Where would be the wisdom of attempting to teach a boy the Rule of Three, before he knew how to add, subtract, or multiply? Such attempts would be folly. Yet some men—"Anti-Mormons," are thus far foolish, or pretend to be. But we apprehend a great many men are more wicked than foolish. There are no persons so blind as those who will not see, or so deaf as those who will not hear, or so dull as those who will not comprehend.

However, a word to the wise is sufficient. He that hath ears to hear, let him hear.

Half Yearly Statistical Reports.—We have greatly desired to be able to furnish a Satistical Report for the Half-year ending June 30th, which would appear consistent with our last Report, and thereby show that a correct system of Record keeping existed among the Conferences; but in this we are disappointed. Our instructions upon this subject, in *Star* No. 5, of the present Volume, appear in many instances to have been quite neglected or misunderstood, and Conferences are still continuing to erase the names of those who are lost to them, or are neglecting to represent them in the sum total.

One moment's reflection will show that it is both unlawful and unjust, to cut off persons from the Church, or to erase their names from the Records, simply because their place of residence is not known. We cannot conceive it to be an act of *mercy* to erase the names of lawful members from the Church Records, where there is no evidence against them, neither can we conceive it to be an act of *justice* or a lawful act, when no law will justify it. If, therefore, such unlawful and unrighteous acts are recorded in heaven, it will be to the condemnation of those who performed or sanctioned them, while the names of those who have once been recorded both on earth and in heaven, are still retained in the heavenly archives. Heaven will ever refuse to sanction injustice, especially when inflicted upon her own children. When men and women once embrace the New and Everlasting Covenant, their names should represent them upon holy Records until they are proven to be unworthy.

We repeat again, that all such names should be preserved, and represented in the sum total of each Conference report. All due exertions should be used to trace out lost members, and as fast as it is known that they have removed, and are represented in other Conferences, or are dead, or have emigrated, they should be correctly represented, according to the facts of the case.

Presidents of Conferences should compare each half-yearly report with the previous one, before sending it to us, and know that they agree; and all Presidents of Branches should observe the same rule with their Branch reports. This duty resolves itself directly upon Presidents of Branches, for if Presidents of Conferences do not get correct reports from the Branches, they cannot furnish us with correct reports of the Conference. And if we cannot get correct reports from the Conferences, we cannot furnish one to the public. Presidents of Conferences should keep a copy of the report they receive from each Branch and they can discover at a glance whether the succeeding one agrees with it, and can have all errors corrected before sending theirs to us.

There was a great deficiency in the total number of our last statistical report, and we have a deficiency of four hundred and seventy-eight in our present report, while if the full number emigrated the last half year had been represented, the deficiency would be still greater.

We would call the attention of Presidents of Conferences, and of Branches, to our

remarks in *Star* No. 5, in connexion with these; and as nearly all of them will have the privilege of furnishing a report of the same Branches and Conferences at the close of the year, we hope to receive something which will answer our expectations, and reflect credit upon those who have this high duty to perform.

FOREIGN CORRESPONDENCE.—*The Emigration over the Plains*—Keokuk, June 19th, Elder I. C. Haight writes. The company that went on the *Camillus*, had arrived. Companies of the Saints had started from Keokuk, as follows—Elder J. W. Young, with thirty-two wagons of the £10 Saints, and about ten wagons of others; Elder C. H. Wheelock, with thirty wagons of the £10 and P. E. Fund Saints, and ten or fifteen wagons of others; Elder Jacob Gates, with twenty-two wagons of the £10 and P. E. Fund Saints, and a few wagons of others; Elder C. V. Spencer, with about forty wagons, fitted out by the company; Elder A. M. Harmon, with twenty-two wagons of the P. E. Fund Saints. Elder Brown was to start on the 20th, with ten wagons of the £10 and P. E. Fund Saints, and ten wagons of others.

HOME CORRESPONDENCE.—*Hull Conference*—Hull, July 4th, Elder J. T. Hardy writes. At Hull the meetings were well attended, a spirit of inquiry prevailed, and baptisms were frequent. In the country villages, where Branches existed, little or no desire for the truth was manifested by the world. Some of the new fields of the travelling Elders presented good prospects. A determined and violent opposition was manifested at Selby, stoning and fierce threatenings being dealt out to the Elder who was preaching there, the mob being abetted by a notorious anti-Mormon.

PRAYER FOR THE SAINTS IN CAMP.

Almighty God our Father in the heavens,
Who led forth Abraham to a land unknown,
A promised heritage to him and his;
And from the clime of slaves and bondage sore,
Brought forth thine ancient people Israel,
With mighty purpose and outstretched arm,
Declared in miracles by sea and land,
And did bestow the cloudy shade by day,
And pillared fire by night; O now look down,
With tender, watchful, providential care,
Upon thy gathering thousands now encamped
On western plains, with hearts and face set
As flints toward Zion. Let thy Saints now prove
Thou art the same to day as yesterday;
And wheresoever thou art truly sought,
Thou pourest out thy blessings measureless.
Preserve thine Israel's camp from sickness' power,
And fell disease and death let not come near.
Let not the taint of foul apostacy
Canker their souls, and turn them from the rod—
The iron rod—the Priesthood's influence;
But save them, Lord, from the Destroyer's snare;
Their cattle bless, giving them fitting strength.
At eve-tide, when the curling smoke ascends,
O may the cheerful songs of Zion rise,
Bespeaking heartfelt gratitude and joy.
When darkness veils the earth, and all around
Is locked in calm and soft repose, except
The outcast, crafty, prowling Indian,
O then preserve thy Saints from every harm,
Then look upon the wandering Lamanites,
Those tribes, though now degenerate, yet in truth,
The remnants of a once delightsome race,
And heirs of future Priestly promises;
And may thy Spirit's latent influence
Touch their rude hearts with secret softening power,
Disposing them to acts of friendship fair,
And tender favour towards thy homebound Saints.
And lastly, may these Saints reach Zion's vales
In peace and safety, and such welcome meet
As shall for ever banish from their minds
Regret of labours, trials, dangers, past.
And with thy Saints now there, may these we pray,
Contribute to uprear, to thy Great Name,
The Mountain Temple's spire, whose saving courts
Shall soon be thronged with Saints from every clime,
Filling the nations of the earth with fear
And dread of Zion, of her righteous laws,
Her Holy Priesthood, and her glorious King.

Liverpool, JOHN JAQUES.

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING JUNE 30TH, 1853.

	CONFERENCE.	Branches	S'nties.	H. Prsts	Elders.	Priests.	Teachrs	Deacons	Excom.	Dead.	Emigtd.	Baptzed	Total.
England.	1 Manchester	36	1	1	185	173	127	57	46	19	175	155	3166
	2 London	40	1	1	186	130	104	60	135	13	161	280	2420
	3 Birmingham	20	3	0	129	147	86	64	103	16	103	166	1827
	4 Norwich	26	1	0	57	73	47	28	49	5	95	160	1059
	5 Liverpool	11	2	0	56	60	41	21	27	8	85	65	1005
	6 Nottinghamshire	17	1	0	66	62	50	27	72	13	32	93	930
	7 Sheffield	19	1	1	61	54	33	20	113	6	17	74	888
	8 Bradford	22	0	0	72	58	39	16	43	0	34	120	846
	9 Cheltenham	23	2	0	73	43	36	25	34	9	19	45	809
	10 Preston	14	1	0	62	47	40	13	15	10	14	27	696
	11 Herefordshire	25	1	0	63	46	34	17	27	10	114	41	680
	12 Warwickshire	28	1	0	68	42	35	18	19	2	21	31	670
	13 South	16	2	0	35	41	27	24	18	14	33	50	655
	14 Bedfordshire	19	2	0	38	48	19	20	41	7	42	73	648
	15 Newcastle-on-Tyne	16	3	0	63	40	32	20	43	17	33	109	627
	16 Kent	22	0	0	46	37	32	16	44	3	39	72	602
	17 Southampton	20	2	0	28	37	23	8	48	3	60	99	581
	18 Worcestershire	15	0	0	36	22	17	13	61	11	48	58	562
	19 Reading	18	1	0	53	28	28	19	14	2	30	42	540
	20 Staffordshire	13	1	1	66	46	21	20	35	6	15	30	475
	21 Wiltshire	14	2	0	33	34	20	22	31	9	26	40	463
	22 Lincolnshire	19	1	0	35	34	20	7	48	4	36	55	405
	23 Derbyshire	13	0	0	33	30	20	10	32	6	11	22	405
	24 Leicestershire	11	2	0	25	22	17	13	28	1	32	33	396
	25 Essex	15	0	0	28	21	17	13	32	1	16	60	326
	26 Hull	7	0	0	21	17	13	3	6	3	17	22	292
	27 Cambridgeshire	10	1	1	15	27	12	6	11	2	37	27	291
	*28 Dorsetshire	7	0	0	14	10	12	12	18	1	0	24	261
	29 Land's End	6	0	0	17	12	13	6	13	2	12	26	230
	30 Shropshire	8	1	0	20	11	9	6	6	3	12	42	223
	31 Carlisle	4	1	0	13	7	7	3	5	1	0	7	161
Wales.	32 Glamorgan East	31	0	3	240	105	99	74	297	28	86	95	1841
	33 Monmouthshire	19	0	0	84	23	30	27	26	3	19	26	583
	34 Glamorgan West	19	0	0	68	35	30	21	10	3	20	44	497
	35 Llanelly	9	0	0	60	9	19	12	7	5	19	6	346
	36 Pembrokeshire South	13	0	1	38	9	6	6	5	1	8	41	214
	37 Brecknockshire	10	0	0	34	13	7	10	11	0	2	2	170
	38 Caermarthenshire	8	0	1	26	10	5	7	3	2	6	15	170
	39 Denbighshire	5	0	0	15	6	5	3	9	1	12	8	118
	40 Flintshire	4	0	0	20	4	4	2	7	0	2	7	117
	41 Cardiganshire	6	0	0	14	7	3	2	5	0	0	8	114
	42 Merionethshire	5	0	0	14	2	1	1	0	0	0	4	65
	43 Pembrokeshire North	5	0	0	14	3	3	1	2	0	0	9	55
	44 Anglesea	5	0	0	10	5	1	1	4	0	0	5	54
	45 Dyffryn Conway	3	0	0	11	5	4	3	1	0	1	5	53
Scott.	46 Glasgow	19	2	0	103	78	101	25	87	12	73	49	1634
	47 Edinburgh	19	0	0	56	44	35	14	37	8	45	64	723
	48 Dundee	7	1	0	21	13	10	6	18	1	11	28	323
	49 Kilmarnock	8	1	0	28	13	17	9	22	3	11	19	263
Irel.	50 Belfast	3	1	0	7	4	2	1	0	0	10	8	70
	51 Dublin (Branch)	1	0	0	5	1	1	1	0	0	2	3	36
	52 Londonderry (Branch)	1	1	0	2	3	0	0	5	0	1	5	23
	53 Isle of Man	3	0	0	11	3	2	1	3	0	16	2	82
	Total	737	40	10	2578	1854	1416	834	1776	274	1722	2601	30690

* Last Half year's Report.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellors.

Daniel Spencer, John Van Cott.

PRESIDENCY OF THE CHURCH IN WALES.

President.

William S. Phillips.

Counsellors.

John Davis, Dan Jones.

PASTORS, OR PRESIDENTS OF DISTRICTS.

President.	*District.*
John Van Cott,	Birmingham, Worcestershire, Cheltenham, and Herefordshire Conferences.
Benjamin Brown,	London, Reading, Kent, and Essex do.
John S. Fullmer,	Manchester, Liverpool, and Preston do.
Dorr P. Curtis,	South, Wiltshire, and Land's End do.
Edward Bunker,	Sheffield, Lincolnshire, and Bradford do.
Richard Cook,	Warwickshire, Bedfordshire, Cambridgeshire, and Norwich do.
Chauncey G. Webb,	Newcastle-on-Tyne, Hull, and Carlisle do.
James G. Willie,	Southampton, and Dorsetshire do.
Charles Smith,	Derbyshire, Leicestershire, and Nottinghamshire do.
Sylvester H. Earl,	Staffordshire, and Shropshire do.
Thomas Jeremy,	Western Glamorganshire, Llanelly, and Carmarthen do.
Daniel Daniels,	Cardiganshire, North Pembrokeshire, and South Pembrokeshire do.
John Parry, jun.,	Merionethshire, Anglesea, Dyffryn Conwy, Denbighshire, and Flintshire do.
Robert Campbell,	Glasgow, Edinburgh, Dundee, and Kilmarnock do.
John McDonald,	Belfast Conference, and Londonderry Branch.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*
1	Perry Green Sessions,	James Johnson.
2	James Marsden,	T. C. Armstrong.
3	Abraham Marchant,	Charles Jones.
4	John Hyde,	
5	Alex. F. McDonald,	George Turnbull
6	Henry Savage,	John Pimm.
7	William Glover,	J. C. Sanderson.
8	John Albiston,	Henry J. Jarvis.
9	John Robinson,	William Clark.
10	Robert Menzies,	John Foley.
11	Thomas Williams,	Henry Waldon.
12	Graham Douglas,	John Hole.
13	Hugh Patrick,	Rush McDonald.
14	Job Smith,	Joseph Hyde.
15	Thomas Squires,	Ebenezer Gillies.
16	John Lewis,	Jas. Albon, jun.
17	George Bramwell,	Chas. R. Savage.
18	Matthew Rowan,	John Kelly.
19	William G. Mills,	T. J. Bryceson.
20	Joseph Westwood,	William Wright.
21	John Barker,	Henry Fulstone.
22	Charles Derry,	
23	William McGhie,	John Bush.
24	Edward Frost,	Thos. Harrald.
25	Martin Slack,	Chas. W. Penrose
26	John T. Hardy,	A. S. Green.
27	J. V. Long,	Jno. M. Brown.
28	Isaac Allred,	
29	Joseph Hall,	Samuel Francis.
30	John O. Angus,	Jesse Gardiner.
31	Millen Atwood,	John Irving.
32	Dan Jones,	William Lewis.
33	Thomas Giles,	G. W. Davies.
34	Robert Evans,	George Bywater.
35	Dewi E. Jones,	A. L. Jones.
36	John Price,	John Gibbs.
37	J. D. Roberts,	Evan E. Morgan.
38	Thos. C. Martill,	Isaac Jones.
39	Jno. Parry, jun.,	Griffith Roberts.
40	John N. Jones,	Lewis Davies.
41	John Evans,	David John.
42	W. W. Richards,	John Davies.
43	Phillip Sykes,	Thomas Evans.
44	William Simms,	John Davies.
45	Richard Roberts,	William Davies.
46	Edward Martin,	Patrick Lynch.
47	T. W. Brewerton,	F. C. Robinson.
48	Andrew Ferguson,	James Mair.
49	Joseph Booth,	Patrick Lynch.
50	John McDonald,	
51	Gilbert Clements,	H. E. Bowring.
52	Thomas Ord,	Hugh Sheppard.
53	Andrew Galloway,	James Duff.

VARIETIES.

HEAT IN NEW YORK AND PHILADELPHIA—DEATHS FROM EXHAUSTION.—The week ending June 25th was one of dreadful heat in the above cities, the thermometer ranging in the day from 92 to 80 degrees. In New York sixty deaths occurred by *coups de soleil* (sun strokes), or exhaustion produced by the weather—thirty-seven in one day. In Philadelphia, more than twenty. In no former year had there ever been such wholesale mortality from the stroke.

POLICE INTELLIGENCE.—*Andrew Hepburn*, the Anti-Mormon lecturer, so bepraised in the *Chronicle*, and patronized by Mr. C. Naylor, of bribery notoriety, was charged as a begging impostor.—P. C. 5, saw him go into a shop on the Market Hill, and suspecting his object, followed him. He had a begging petition, headed by C. W. Naylor, 5s.; it also contained the names of T. H. Naylor, 3s.; R. L. Ind, (solicitor,) 2s. 6d.; C. Balls, 2s. 6d., &c., &c.—The Policeman informed the Bench that he had seen Hepburn reeling drunk in the streets the day before; and on several other occasions he had seen him very much intoxicated in the streets.—Mr. NAYLOR (the barrister) appeared for Hepburn, and was about making a speech against Mormonism, when he was checked by the Mayor. He then defended his client, saying he had as much right to go about on such an errand, as ladies had to collect shillings for Missionaries for Western Africa. As to his getting drunk, all men had their little weaknesses.—The MAYOR reminded Mr. Naylor that they must look to antecedents; this man was collecting money, and evidently getting drunk with the proceeds. Hepburn was then dismissed with a caution.—*Cambridge Independent Press, June* 18.

NOTICE.—We are requested, by Elder Job Smith, President of Bedfordshire Conference, to notice that Elder Joseph Chapman, late General Book and Star agent to the above-named Conference, has been excommunicated from the Church, for absconding with money belonging to the Conference.

ADDRESSES.—Moses Thurstin, care of Charles Holt, Plumber and Glazier, Old Spittlegate, Grantham, Lincolnshire.
John McDonald, 15 Church Lane, Belfast.
James Pace, Mr. Matthew Leno's, jun., Chapel Street, Hemel Hempstead, Herts.
Benjamin Brown, 41, Globe Road, Mile End, London.
J. T. Hardy, 6, Frederick's Place, Great Thornton Street, Hull.
William McGhie, 1, Castle Street, Derby.
William Empy, 83, Union Street, Ardwick, Manchester.
James T. Park, care of Miss Knight, near the Somerset Inn, Bridport, Dorset.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH JULY, 1853.

	£	s.	d.		£	s.	d.
Australian Mission (Murdoch & Wandell)	£10	0	0	Brought forward.....	£43	4	3
George W. Davies.....	12	0	0	John B. Pears.....	5	0	0
T. C. Armstrong	11	0	0	John Holsall	5	0	0
William McGhie	5	0	0	Griffith Roberts.....	1	0	0
Samuel Church	5	4	3	John Kessell	3	3	9
Carried forward ...	£43	4	3		£57	8	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 32.—Vol. XV. Saturday, August 6, 1853. Price One Penny.

MONOGAMY, POLYGAMY, AND CHRISTIANITY.

Monogamy, or single marriage, (that is, marriage to one wife at once,) is an old Roman practice, adopted by the Roman Church, and thus introduced into Christendom. Whether the Apostles taught it or not we cannot say, as St. Paul enjoins it only on bishops, thereby, however, inculcating the propriety of it without enforcing it as a rule. No Roman was allowed to have two wives at once, but was liable to be punished for bigamy. Marc Antony was the first Roman who had two wives. Julius Cæsar attempted to have a law passed in favour of polygamy, but could not effect it. It was no doubt owing to this national custom amongst the Romans, that the early Roman ladies were so distinguished for their personal dignity and propriety of conduct. Woman held a much higher rank amongst the Romans than amongst the Jews. The early Christians so naturally adopted this habit of Roman respectability, that we are apt to ascribe the monogamy of the western world to Christianity; but this is a mistake. There is no evidence of it either in Scripture or in history. Nay, it is a well-known fact, that even concubinage was sanctioned by the early Church. A man was allowed to keep a concubine without marriage, but not a concubine and a wife together. (See Bingham's *Antiquities*, Book xvi, c. 11.) To return to the habits of the early or primitive Church would be a retrograde movement; and therefore, even if the Mormons can show that there is nothing against polygamy in the New Testament, it will be of little service to them. It is the practice of an age of barbarism.—*Family Herald, July 2.*

The other day, our eyes came across the above paragraph, and we thought that if inserted in the *Star*, with a word of comment, the whole might prove acceptable to those good Christians who think the principle of polygamy to be an innovation on Christianity.

We have heretofore said, more than once, that polygamy and primitive Christianity were not inimical to each other, that neither the New nor the Old Testament had a line of condemnation for the principle of a plurality of wives, and that the practice of this principle, in righteousness, was not displeasing in the sight of God. We have given Scripture references upon the matter, but all Christians are not convinced. Some have a notion that, in primitive times, monogamy was the universal law amongst Christians, and that Christ made void the Old Testament ideas and teachings concerning the propriety of a man's having more than one wife. Two witnesses are better than one. The *Family Herald* comes forward, with profane historical references, to assist in the enlightenment of such unbelieving Christians. He assures them that many "are apt to ascribe the monogamy of the western world to Christianity; but this is a mistake. There is no evidence of it either in Scripture or in history. Nay, it is a well-known fact that even concubinage was sanctioned by the early Church." How do the Christians feel to hear this, not what the "Mormons" say, but what the Protestants say?

But this is not the worst feature for the Protestant Christians to look upon. Mr. *Herald* here plainly tells them that they have derived their strict monogamic system from the Roman Catholic Church.

Protestant Christians agree to call this Church Antichrist, the great whore who sitteth upon many waters, the mother of harlots and abominations of the earth, and a variety of other not very chaste or beautiful titles. And the Protestants affirm stoutly that the Roman Catholic Church richly deserves these titles. Well, let us believe the affirmations of the Protestants concerning their venerable mother, lady Rome. Let us take for daughters of this ancient lady say of her. Let us believe that the Roman Church is indeed the great whore, the mother of harlots and abominations of the earth. What then? We are led to notice three things. First—The Romish Church is lewd. Second—The daughters of the Church of Rome are lewd. Third—The principal abominations upon the face of the earth are the practices introduced by the Church of Rome, and persevered in by herself and daughters. Let us briefly consider these charges separately, and see how far they can be substantiated.

First—*The Church of Rome is lewd.* The relation of the sexes is a matter of vital importance. Marriage—the legal union of the sexes, is the legitimate foundation of society. The laws regulating the union of the sexes are of the first importance, for if the foundation of society be bad, the superstructure must go to ruin. The Lord ordained marriage for all who were worthy, and the Apostle Paul said marriage was honourable in all. Incidental to certain exigencies, the same Apostle gave counsel that those who married did well, but those who did not marry did better; and also that it was well for Bishops and Deacons to have one wife each. The Roman Church, with all the blindness characteristic of those who follow the letter, and miss the spirit, has founded arbitrary laws upon the basis of Paul's incidental and local counsel. Her priests are forbidden to marry at all, and no one within the pale of her influence is permitted to marry more than one wife. Rome has thus strained this counsel of Paul, until she acts in direct opposition to other of his teaching. Under her influence, providing the sexes were equal in number, and it were the design of the Almighty to bestow the blessings of wives and children equally among the righteous and the wicked who might marry, still a portion of the female sex could not be blessed with a protector, and consequently could not answer the end of their creation, and would be left open to the passions of the unprincipled. To give these females a shadow of protection, and perhaps to balance the marriageable disproportion of the sexes, Rome has institutions where young women are encouraged to take vows of perpetual celibacy, with the idea that a thorough conquest over, or rather an extermination of, sexual desire is peculiarly sion, for if the connection of man and woman were offensive to our Maker, He could possibly have prevented all connection and all desire, by making no distinction of sex. But it seems childish to speak of such doctrine as voluntary perpetual celibacy, were it not that many people are corrupted through it. The teaching of Christ, and the Apostles, (excepting the incidental advice of Paul,) and the old Prophets, recorded in the Bible, wisely leaves open the subject of marriage, as to whether a man should have one wife or several wives, those inspired teachers knowing that a righteous man would strive to do right any way. Men, uninspired men, bind each other with chains, but the spirit of the Gospel of Jesus makes men free to do right in all things.

In consequence of these foolish laws and traditions the earth abounds in wickedness. Licentiousness prevails among all nations. Adultery is so common as to be scarcely considered a punishable crime. Hundreds and thousands of women, prevented by law from becoming the wives of good men whom they love, and obeying the impulses God has endowed them with, either throw themselves into the arms of those men they love, (though such men be previously married,) or become the wives of wicked, brutal men who, by their actions, evince that they have not the shadow of a right to the control of a woman's affections or person, or of a posterity. In the first case, infamy is the result; in the second, moral prostitution; in both, a life of misery—all through the traditionary, foolish, unchristian, ungodly restrictions of an apostate Church, respecting the gratification of those desires which the Almighty planted in the bosom of man and woman for a wise and happy developement. Thus, under the colour of chastity of the purest cast, does Rome manifest, to one who judges not by the outward appearance, that the spirit which

actuates her is a spirit of gross lewdness. Notwithstanding her immaculate professions, the bent of her genius is to lewdness. Profession is not possession. As modest as a harlot, is synonymous with a vulgar proverb.

Second—*The daughters of the Church of Rome are lewd.* By the harlots—the daughters of the Church of Rome, may be understood all those societies whose pedigree can be traced up to her, and all those who adopt those of her principles and practices which foster lewdness. The whole Protestant world, according to their own showing, come under condemnation here, for as Rome enforced the one-wife system upon the Christian world, the Protestants, to prove their lineage to Rome, have followed in her track, and have continued the law of monogamy to this day. None of the Protestant societies have shown themselves pure and godly enough to condemn that law, though they could find no Scripture to support it. Luther and Melanchthon allowed polygamy, but they counselled against it, though, strange to say, Luther confessed that he could not see that it came in opposition to Holy Scripture. And some amongst the divers hosts of Protestants will not even advocate monogamy, but, with their venerable mother, recommend the adoption of perpetual celibacy. And thus do the whole body of the Protestants, while professing otherwise, proclaim their true lewd character and lineage, and consequently among Protestant nations we find licentiousness prevails to an alarming extent. And the proudest, and, professedly, most Christian cities take the lead in this demoralizing business.

Third—*The principal abominations upon the face of the earth are the practices introduced by the Church of Rome, and persevered in by herself and her harlot daughters.* Had the question of monogamy or polygamy been left open, and allowed to work according to the law of God, the tributaries and streams of lewdness would have been checked and dried up long before this time. The startling figures on prostitution would not have found their way among the statistical tables of the nations. But this would not have suited the mother of harlots, nor her daughters—it would have ill comported with their genius; consequently she, in all her holiness and purity, set to work so to alter or modify the law of God as to leave her a chance to work out her true character; and her daughters, whilst ostensibly condemning her apostacy, have virtually sanctioned it by continuing those practices which principally differ from the laws and ordinances of God. And so full is the earth, of the consequent abominations, that the Almighty has declared that all mankind have gone astray, and the kings and nobles of the earth especially have corrupted themselves through the multitude of her enchantments, and have committed fornication with her. And, according to the prediction of His Apostle John, the Lord has commissioned His servants to trumpet forth the command to the pure among all nations—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." The pure in heart are commanded, for two reasons, to separate themselves from her—that they partake not of her sins, and that they receive not of her plagues. So full is the earth, of her abominations, that even those who would do right are in danger whilst in her midst—they are liable to imbibe her false and ungodly traditions respecting marriage and celibacy, and consequently to act upon them, and thus render themselves liable to share in the plagues which God has determined to pour out upon her, as a punishment for her abominations. By going out from her midst, those who love righteousness can renounce her traditions, and be taught more perfectly in the laws of the Lord, so that the earth may not be altogether cursed and desolated in the day of the fierce anger of the Almighty. It is of no use to disguise the fact that things have come to this pass—men must either take sides with the mother of harlots, and with her monogamy, and celibacy, and prostitution, or take sides with the Almighty, and with His holy law of polygamy, and sexual purity. Eventually none can stand neutral—all must take one side or the other.

We will now offer a few further remarks upon our text. The personal dignity and propriety of conduct which distinguished the early Roman ladies, was, we think, the result of that proud and lofty spirit that pervaded the Roman community ere luxury undermined republican vigour and honour, rather than of the monogamic relations of the sexes. Polygamy, as it may be handled, is a mighty instrument for good or evil.

When apostacy prevailed among the Jews, no doubt the principle was much abused, and consequently woman then was not treated with that consideration and respect to which she was entitled. But we cannot conceive that the heathen Roman nations understood and appreciated the true character of woman, better than those Jews who were favoured with the revelations of the Almighty concerning the purposes of man's and woman's existence. This does not seem reasonable. If a people who have been the favourites of heaven, and the recipients of revelations from heaven, sin and fall, the degradation of that people becomes proportionate to the height they had advanced in heavenly knowledge and intelligence. The greatness of a fall is always dependent on the height from which the fall is made. This is the reason why the Jews are represented, in the Bible, as at one time pursuing the highest virtues, and at another the lowest vices. Whilst the Jews practised polygamy in complete accordance with the law of God, they must have entertained more just and elevated views of the worth of woman, and the respect and consideration to which she was entitled, than any heathen nation could have done. But when the Jews gave way to sin, their very superior privileges and knowledge opened the way for, and qualified the apostates to work, far greater wickedness than the heathen could have done. When the Jews became transgressors before God, the polygamic relations of the sexes, instead of fulfilling the law of God, and honouring human nature, became powerful instruments of licentiousness, ministers of reckless lust, providers for unbridled passions. Apostates are cursed with the heaviest cursings, because such characters have been favoured with superior knowledge, and their superior knowledge qualifies them for sounding the lowest depths of wickedness.

The *Herald* says—"To return to the habits of the early or primitive Church would be a retrograde movement; and therefore, even if the Mormons can show that there is nothing against Polygamy in the New Testament, it will be of little service to them. It is the practice of an age of barbarism." This is a wonderful discovery, truly—one that opens wide the floodgates of apostacy to all the world, and palliates the multitudinous perversions of Gospel truth, and the diverse changings of the ordinances and institutions of the Most High God, which perversions and changings have, for seventeen centuries, cursed the nations of the earth, and filled the world with darkness, corruption, and death, and will yet bring down the hot vengeance of the Almighty in the terribly exquisite judgments of the last days. What says the Prophet? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But now we are taught that to go to the law and the testimony is a "retrograde movement!" a relapse into "barbarism!" Again—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." O, no, say our modern teachers, that would be a "retrograde movement," those are the "practices of an age of barbarism." O, no, "We will not walk therein." Then what saith the Lord to such? "Also I set my watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore, hear, ye nations, and know, O congregation, what is among them. Hear O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me. Therefore, thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish."

As high as the heavens are above the earth, so are God's ways above man's ways. To the polished, artificial society of the present day, a return to the purity of primitive customs, as far as those customs are inculcated in the law of God, may appear a "retrograde movement," a return to the "practice of an age of barbarism," but to the pure in heart the matter presents a contrary appearance. Most admit that the social fabric is radically rotten, and if so, we must go to the foundation of society, before it can be made radically sound. To some, such a movement may appear retrograde, and barbaric, but few can deny its wisdom and utility, nay, its necessity. The inhabitants of Utah have pursued this course, and we humbly imagine that primitive, barbaric, polygamic Utah will com-

pare with enlightened, civilized, monogamic Christendom, and only be found wanting in prostitution, whoredoms, debauchery, and the almost innumerable abominations which constitute the most prominent features of all Christian nations. In these things, we know from personal observation that Utah is very, very far deficient. And we are further assured that hundreds and thousands of pure and honest souls will yet bid adieu to the monogamic traditions of Christendom, and make a "retrograde movement" to the polygamic "practice of an age of barbarism," and exclaim, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

According to the *Herald's* logic, to preach faith, repentance, baptism for the remission of sins, and the laying on of the hands for the Gift of the Holy Ghost, would be a "retrograde movement," a return to the "practice of an age of barbarism." To "contend for the faith once delivered to the Saints," to seek for visions and revelations from God, to pray for the ministrations of angels, to desire the spiritual gifts of the primitive Church, to plant Apostles and Prophets in the Church, to obtain the Urim and Thummim as in days of old, to gain the restoration of our "judges as at the first, and our counsellors as at the beginning," to seek to bring about the "restitution of all things spoken of by all the Holy Prophets since the world began"—all these things would constitute a mass of overwhelming evidence that we were making a deplorably "retrograde movement," and that many years would not elapse ere would be seen again upon the earth, in full developement, many a "practice of an age of barbarism." So let it be, we will do our best to bring the matter about, under the direction of the Almighty, for Christians must yet know that they, in many things, are not so far in advance of the heathen as many people may imagine.

It may be asked—Do we wish to banish monogamy and celibacy, and make polygamy universal? No, we wish to do no such thing. We only war against many of the existing traditions and laws among the human family, pertaining to these principles, because those traditions are unscriptural, ungodly, and unpolitic, tending to debase the human family, feeding the licentious cravings of the profligate, and exposing many of the fairer portion of the human race to shame and wretchedness. We believe in the perfect propriety of polygamy, monogamy, and celibacy. All the principles are proper, true, and righteous. Under the law of God, monogamy is a blessing, polygamy is a greater blessing, but celibacy is a curse. It is in the application of these principles that the world goes wrong. Developed according to this law, they stablish and preserve society. Developed according to the tradition of the world, they corrupt and eventually destroy society. How then, must these principles be acted upon? By revelation from the Lord. Let the purest and most faithful among the sons of men have each as many wives as God will allow them, let other men have each one wife, or none at all, according to their merits or demerits. This would bring more release and happiness to the world, in ten years, than the practice of all the traditions of Christendom, Mahommed-dom, and Heathendom would do in a century of centuries.

HISTORY OF JOSEPH SMITH.

(*Continued from page 505.*)

I would remember Elder Leonard Rich, who was the first one that proposed to the brethren to assist me in obtaining wood for the use of my family, for which I pray my heavenly Father to bless him with all the blessings named above. And I shall ever remember him with much gratitude, for this testimony of benevolence and respect, and thank the great I AM, for putting into his heart to do me this kindness. And I say in my heart, I will trust in thy goodness and mercy forever, for thy wisdom and benevolence, O Lord, are unbounded, and beyond the comprehension of men; and all of thy ways cannot be found out.

The petitions of the people, from all parts of the United States, to the Govenor of Missouri to restore the Saints to their possessions, were arranged and mailed at Kirtland, this day, for Missouri. The petitions were numerous, and the package large, the postage thereon being

five dollars. It was directed to the Governor.

Friday morning, 11th. A fire broke out in a shoemaker's shop, owned by Orson Johnson, but the flames were soon extinguished by the active exertions of the brethren. A pleasant morning. Spent the day in reading and instructing those who called for advice.

Saturday morning, 12th. Spent the forenoon in reading. About 12 o'clock, a number of young persons called to see the Egyptian records. My scribe exhibited them. One of the young ladies, who had been examining them, was asked if they had the appearance of antiquity. She observed, with an air of contempt, that they had not. On hearing this, I was surprised at the ignorance she displayed, and I observed to her, that she was an anomaly in creation, for all the wise and learned that had examined them, without hesitation pronounced them ancient. I further remarked, that it was downright wickedness, ignorance, bigotry, and superstition, which caused her to make the remark; and that I would put it on record. And I have done so, because it is a fair sample of the prevailing spirit of the times, showing that the victims of priestcraft and superstition would not believe, though one should rise from the dead.

At evening, attended a debate at brother William Smith's, on the following question—Was it necessary for God to reveal himself to man in order for their happiness? I was on the affirmative, and the last to speak on that side of the question, but, while listening with interest to the ingenuity displayed on both sides, I was called away to visit sister Angeline Works, who was supposed to be dangerously sick. Elder Corrill and myself went and prayed for and laid hands on her in the name of Jesus Christ; and leaving her apparently better, returned home.

Sunday, 13th. At the usual hour, ten A.M., attended meeting at the school house on the flats. Elder Jesse Hitchcock preached a very feeling discourse.

In the afternoon, Elder Peter Whitmer related his experience; after which, President F. G. Williams related his also. They both spoke of many things connected with the rise and progress of this Church, which were interesting. After this, the Sacrament of the Lord's Supper was administered, under the superintendence of President David Whitmer, after which, I made some remarks respecting prayer-meetings, and our meeting was closed by invoking the blessing of heaven. I returned home and ordered my horse, and myself and scribe rode to Mr. E. Jenning's, where I joined Ebenezer Robinson and Angeline Works in matrimony, according to previous engagements. Miss Works had so far recovered from her illness, as to be able to sit in her easy chair while I pronounced the marriage ceremony.

We then rode to Mr. McWhithy's, a distance of about three miles from town, where I had been solicited to attend another marriage. We found a large and respectable number of the friends present. I had been requested to make some preliminary remarks on the subject of matrimony, touching the design of the Almighty in this institution, also the duties of husbands and wives towards each other. And after opening our interview with singing and prayer, I delivered a lecture of about forty minutes, in which all seemed interested, except one or two individuals, who manifested a spirit of grovelling contempt, which I was constrained to reprove and rebuke sharply. After I had closed my remarks, I sealed the matrimonial engagements between Mr. E. Webb and Miss E. A. McWhithy, in the name of God, and pronouncing the blessings of heaven upon their heads, closed by returning thanks. A sumptuous feast was then spread, and the company invited to seat themselves at the table by pairs, male and female, commencing with the eldest. The interview was conducted with propriety and decorum, and cheerfulness prevailed. After spending the evening agreeably until nine o'clock, we pronounced a blessing upon the company, and returned home. This day the board kiln took fire again.

Monday, 14th. A number of brethren from New York, called to visit me and see the Egyptian records. Also Elder Harris returned from Palmyra, New York, and brother Francis Eaton of the same place, and sister Harriet Howe, called to visit us.

After dinner, attended the funeral of Sylvester Smith's youngest child. And in the evening met, according to previous notice, to make arrangements to guard against fire, and organize a company for this purpose; also counselled on other affairs of a temporal nature. Samuel Barnum came to my house, much afflicted

with a swollen arm. As he had not sufficient faith to be healed, my wife applied a poultice of herbs, and he tarried over night. Spent the day at home, reading Hebrew, and visiting friends, who called to see me.

Tuesday, 15th. At home, and, as usual, was blessed with much company. Samuel Barnum is very sick, his arm much inflamed.

This afternoon, Elder Orson Hyde handed me a letter, the purport of which was, that he was dissatisfied with the committee in their dealings with him, in temporal affairs, that is, that they did not deal as liberally with him as they did with Elder William Smith; also requested me to reconcile the revelation given to the Twelve since their return from the east. That unless these things and others named in the letter, could be reconciled to his mind, his honour would not stand united with them. This I believe is the amount of the contents of the letter, although much was written.

My feelings on this occasion were much lacerated, knowing that I had dealt in righteousness with him in all things, and endeavoured to promote his happiness and well being as much as lay in my power. And I feel that these reflections are ungrateful, and founded in jealousy, and that the adversary is striving with all his subtle devices and influence to destroy him, by causing a division among the Twelve, whom God has chosen to open the Gospel kingdom in all nations. But I pray my heavenly Father, in the name of Jesus of Nazareth, that he may be delivered from the power of the destroyer, that his faith fail not in this hour of temptation, and prepare him, and all the Elders, to receive an endowment in thy house, even according to thine own order from time to time, as thou seest them worthy to be called into thy solemn assembly.

Wednesday morning, 16th. Weather extremely cold. I went to the Council room to lay before the Presidency, the letter that I received yesterday from Elder Orson Hyde; but when I arrived, I found that I had lost said letter; but I laid the substance of it, as far as I could recollect, before the Council; but they had not time to attend to it, on account of other business; accordingly adjourned until Monday evening, the 20th instant. Returned home.

Elders McLellin, B. Young, and J. Carter, called and paid me a visit with which I was much gratified. I exhibited and explained the Egyptian records to them, and explained many things concerning the dealings of God with the ancients, and the formation of the planetary system.

This evening, according to adjournment, I went to brother William Smith's, to take part in the debate that was commenced on Saturday evening last. After the debate was concluded, and a decision given in favour of the affirmative of the question, some altercation took place upon the impropriety of continuing the school (debate,) fearing that it would not result in good. Brother William opposed these measures, and insisted on having another question proposed, and at length became much enraged, particularly at me, and used violence upon my person, and also upon Elder J. Carter, and some others, for which I am grieved beyond description, and can only pray God to forgive him, inasmuch as he repents of his wickedness, and humbles himself before the Lord.

Thursday morning, 17th. At home, quite unwell. Elder Orson Hyde called to see me, and presented me with a copy of the letter he handed me on Tuesday last, which I had lost. The following is a copy—

December 15th, 1835.

President Smith: Sir—You may esteem it a novel circumstance to receive a written communication from me at this time. My reasons for writing are the following—I have some things which I wish to communicate to you, and feeling a greater liberty to do it, by writing alone by myself, I take this method, and it is generally the case that you are thronged with business, and not convenient to spend much time in conversing upon subjects of the following nature. Therefore let these excuses palliate the novelty of the circumstance, and patiently hear my recital.

After the committee had received their stock of fall and winter goods, I went to Elder Cahoon and told him I was destitute of a cloak, and wanted him to trust me, until spring, for materials to make one. He told me that he would trust me until January, but must then have his pay, as the payments for the goods became due at that time. I told him I knew not from whence the money would come, and I could not promise it so soon. But, in a few weeks after, I unexpectedly obtained the money to buy a cloak, and applied immediately to Elder Ca-

hoon for one, and told him that I had the cash to pay for it; but he said the materials for cloaks were all sold, and that he could not accommodate me; and I will here venture a guess, that he has not realized the cash for one cloak pattern.

A few weeks after this, I called on Elder Cahoon again, and told him that I wanted cloth for some shirts, to the amount of four or five dollars. I told him that I would pay him in the spring, and sooner if I could. He let me have it. Not long after, my school was established, and some of the hands who laboured on the house attended, and wished to pay me at the committee's store, for their tuition. I called at the store to see if any negociation could be made, and they take me off where I owed them; but no such negociation could be made. These, with some other circumstances of a like character, called forth the following reflections—

In the first place, I gave the committee $275 in cash, besides some more, and during the last season, have travelled through the Middle and Eastern States to support and uphold the store; and in so doing, have reduced myself to nothing, in a pecuniary point. Under these circumstances, this establishment refused to render me that accommodation which a worldling's establishment gladly would have done; and one, too, which never received a donation from me, or in whose favour I never raised my voice, or exerted my influence. But after all this, thought I, it may be right, and I will be still—until, not long since, I ascertained that Elder William Smith could go to the store and get whatever he pleased, and no one to say, why do ye so? until his account has amounted to seven hundred dollars, or thereabouts, and that he was a silent partner in the concern, yet not acknowledged as such, fearing that his creditors would make a haul upon the store.

While we were abroad this last season, we strained every nerve to obtain a little something for our families, and regularly divided the monies equally for ought I know, not knowing that William had such a fountain at home, from whence he drew his support, I then called to mind the Revelation in which myself, McLellin, and Patten were chastened, and also the quotation in that revelation of the parable of the twelve sons, as if the original meaning referred directly to the Twelve Apostles of the Church of the Latter-day Saints. I would now ask if each one of the Twelve has not an equal right to the same accommodations from that store, provided they are alike faithful? If not, with such a combination, mine honour be not thou united. If each one has the same right, take the baskets off from our noses, and put one to William's nose; or if this cannot be done, reconcile the parable of the twelve sons, with the superior privileges that William has. Pardon me if I speak in parables or parody.

A certain shepherd had twelve sons, and he sent them out one day to go and gather his flock which was scattered upon the mountains and in the vallies afar off. They were all obedient to their father's mandate, and at evening they returned with the flock, and one son received wool enough to make him warm and comfortable, and also received of the flesh and milk of the flock; the other eleven received not so much as one kid to make merry with their friends.

These facts, with some others, have disqualified my mind for studying the Hebrew language, at present; and believing as I do, that I must sink or swim, or in other words, take care of myself, I have thought that I should take the most efficient means in my power to get out of debt; and to this end I proposed taking the school; but if I am not thought competent to take the charge of it, or worthy to be placed in that station, I must devise some other means to help myself, although having been ordained to that office under your own hand, with a promise that it should not be taken from me.

The conclusion of the whole matter is such, I am willing to continue and do all I can, provided we can share equal benefits, one with the other, and upon no other principle whatever. If one has his support from the "public crib," let them all have it; but if one is pinched, I am willing to be, provided we are all alike. If the principle of impartiality and equity can be observed by all, I think that I will not peep again. If I am damned, it will be for doing what I think is right. There have been two applications made to me to go into business since I talked of taking the school, but it is in the world, and I had rather remain in Kirtland, if I can consistently. All I ask is right.

I am, sir, with respect,
Your obedient servant,
ORSON HYDE.

To President J. Smith, jun.,
Kirtland, &c.

Elder O. Hyde read the foregoing copy himself, and I explained upon the objections he had set forth in it, and satisfied his mind upon every point, perfectly. And he observed, after I got through, that he was more than satisfied, and would attend the Hebrew school, and took the parting hand with me with every expression of friendship that a gentleman and a Christian could manifest; which I felt to reciprocate with cheerfulness, and entertain the best of feeling for him, and most

cheerfully forgive him the ingratitude which was manifested in his letter, knowing that it was for want of correct information, that his mind was disturbed, as far as his reflections related to me; but on the part of the committee he was not treated right in all things; however, all things are settled amicably, and no hardness exists between us and them.

I told Elder Cahoon, of the Temple committee, that we must sustain the Twelve, and not let them go down; if we do not, they must go down, for the burden is on them, and is coming on them heavier and heavier. If the Twelve go down, we must go down, and we must sustain them.

My father and mother called this evening to see me upon the subject of the difficulty that transpired at their house, on Wednesday evening, between me and my brother William. They were sorely afflicted in mind on account of that occurrence. I conversed with them and convinced them that I was not to blame in taking the course I did, but had acted in righteousness in all things on that occasion. I invited them to come and live with me. They consented to do so, as soon as it was practicable.

Friday morning, 18th. Brother Hyrum Smith called to see me, and read a letter that he received from William, in which he asked forgiveness for the abuse he offered to him [Hyrum] at the debate. He tarried most of the forenoon, and conversed freely with me upon the subject of the difficulty existing between me and brother William. He said that he was perfectly satisfied with the course I had taken in rebuking him in his wickedness, but he is wounded to the very soul, because of the conduct of William; and although he feels the tender feelings of a brother towards him, yet he can but look upon his conduct as an abomination in the sight of God. And I could pray in my heart, that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me to-day.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 6, 1853.

THE LIVING AND THE DEAD.—The time has come when the Saints of God are gathering to Zion, from almost all parts of the earth. They go, in obedience to the heavenly commandment, to assist in building up the Kingdom of God. They go to learn more fully the great scheme of salvation, which is now being developed upon the earth, and which, as did the mission of the Son of God, extends its saving influence to the world of Spirits, as well as the world of Flesh. The plan of salvation was ordained for this very purpose—to seek after and save the dead, no matter whether they inhabit earthly tabernacles, or whether they have laid them down for a little season. The Father of the spirits of all flesh numbers with the dead all who have not received the Gospel; and it is written, that He is not the God of the dead, but of the living—those who are alive in Christ. That portion of the dead who live in this world, possess bodies or tabernacles; those who live in the world of spirits are disembodied, the power of death has dethroned them for a time, but their redemption in this respect is sure, Jesus has purchased it with his own blood. This, however, does not put them in possession of the redemption offered in the Gospel, nor of its blessings, which are of the most exalted character. This is a work yet to be performed by those who are clothed upon with mortality, for by the deeds done in the body shall all men be judged and rewarded.

The Lord has told how and where this work can be done. A Temple is being

reared for this very purpose. Saints who have received the power of God, and who live unto Christ, are ever anxious to follow the example of their Lord, and stretch forth the saving hand to others. Some who are in the flesh have been administered to, and now they gather to minister for the dead in the spirit world. They go to do the works required of mortal beings, for their kindred and their progenitors who are dead, that they may also be judged according to those who, in the flesh, have had the benefits of the Gospel, knowing that God is no respecter of persons. But how can the Saints receive the ordinances for their dead unless they know who the dead are? Here is an important question. Many thousands of Saints in Britain are anxious to go where they can do a work for their dead friends, but have they ever thought that unless they have the names of their dead friends, they can do nothing for them? and that other items of information are very essential to that work?

An important duty devolves upon all Saints who gather in this dispensation, and that is, to take with them all the information they can possibly obtain in relation to their dead friends, as well as their living ones. Before you leave your native land, perhaps never to return to it again, is the time for you to get the information you will require to have. Now you have access to family and parish records, together with your living kindred, by which you can learn of many of your fathers and mothers, when and where they were born, whom they married, their children's names, and when and where they were born, when and where they died, and many of those particulars concerning them, which you must possess a knowledge of. You also now have a favourable opportunity of getting the names of many of your uncles, and aunts, and cousins, and nephews, and nieces, as well as brothers and sisters, the times of their birth, and every other desired particular concerning them. Though many of your kindred may be still alive, they may not live to be gathered to Zion, even if they should receive the Gospel, therefore do not forget that you may want all their names some day hence. Take them all with you when you go. Could you appreciate the value of such information, which you now have the means of obtaining, you would prize it more than hoarded wealth, or the gain of fine gold. If you neglect the opportunities you now have of securing this information, you will see the time when you will perhaps seek for it, but not be able to find it, until you have so far paid the debt of your neglect, that some kind angel from the spirit world will be justified in bringing to you the necessary intelligence. In the midst of your labours for others, do not forget yourselves. We have seen those gathered with the Saints who could not tell the time or place of their own birth, but such cases might be less, if due inquiry was made, by such parties, of their friends and relatives, before leaving them.

A great work is to be done before all who shall be redeemed in the morning of the resurrection, can be restored to their lot and place in the endless succession of eternal lives. The Father will not receive from the hands of His Son, the great work which he has received power to do, until it is presented in its most perfect order, until every soul who is redeemed occupies his proper place in the chain of relationship, which must be unbroken from Adam to the last one numbered in the lineage of man. Some may step out of their places for a season through transgression, or even commit an unpardonable sin, from which they can never be redeemed, and thereby the branch of their posterity be broken off through the transgression of the fathers. But if the children will honour the Lord, and turn away from all the iniquities of their fathers, they shall be grafted in again, and, by the law of adoption, become children of holy parents, with whom they may enjoy every blessing that belongs to the patriarchal order of Priesthood and government.

The God of the whole earth has provided laws by which He will accomplish His own work, and neither death nor hell can frustrate His designs; therefore let the Saints engage in the important duty of obtaining all knowledge which can increase their power to save and redeem the lost of Adam's race, by administering, in the name of Jesus, for and in behalf of the dead.

The Almighty has been pleased to confer His Holy Priesthood once more upon men, and has authorized them to administer in the name of His Son, for their fellow men, that all who will receive the ordinances of that Priesthood may be saved. What an unspeakable blessing! How diligent every Saint should be to aid that power in the accomplishment of its glorious work. It is no less than the power of the Heavens, for it has come down from God. It circumscribes the Earth, for by it all things were made. It fathoms and purifies the affections of the soul, for by it all hearts are searched, all reins are tried, and to its dominion every knee must bow, and every tongue confess. It penetrates the depths of hell, and because of it, even the devils fear and tremble as they behold the doors of the prison world open, and the spirits of those whom they have led captive set free. At its bidding, the vanquished grave no longer dares to enforce her claim, but yields the earthly tenement, ordained eternally to be the habitation of the spirit, immortalized and glorified to enjoy the associations of God, and His Son, through whom it is redeemed.

Once allied to such a Priesthood, as all true Saints are, who should fear! Devils may fear and tremble, it is their province, but Saints should press onward, and never stop to betray that power which alone can redeem and exalt them. "The wise shall understand.

LATE FROM GREAT SALT LAKE VALLEY.—We have letters from Great Salt Lake City to May 31st. Our papers have not yet arrived, they may be here for next *Star*. Governor Young and suite had returned from his Indian expedition. The excitement had entirely subsided. On the 7th of May six bags of mail matter arrived from the States, eleven bags of papers had been left at Fort Laramie, to go to Great Salt Lake City by ox teams, and were expected to arrive the first week in June. Dr. Bernhisel, Utah delegate to Congress, arrived in the Valley, May 29th, in excellent health and spirits. Abundance of rain had fallen, streams were higher than ever known before, in many instances breaking over their banks, and flooding the neighbourhood. Rodney Badger, well known for his active municipal services, was drowned in attempting to save a woman and six children, who were being carried off in a wagon-bed by the flood. The woman and four of the children were saved. The Legislature were to meet on the 1st of June, and, that day being the Governor's birthday, were to hold a grand Legislative ball in the Social Hall, the first since the entire completion of the Hall.

HOME CORRESPONDENCE.—*Manchester, Liverpool, and Preston Conferences*—Manchester, July 12, Elder J.S. Fullmer writes. The Saints generally of these Conferences were in a healthy state, and were doing well, the spirit of gathering burning in the bosoms of the faithful.

Kilmarnock Conference—Kilmarnock, July 12th, Elder Joseph Booth writes. The Saints were rejoicing in the increased intelligence which they had received. The Elders had good out door meetings, and prospects looked cheering.

Lincolnshire Conference—Risegate, July 19th, Elders Edward Bunker and Charles Derry write. A good feeling prevailed in the Conference. The Priesthood were generally united, and the Travelling Elders gave cheering reports of their labours and prospects.

Shrewsbury Conference—Shrewsbury, July 20th, Elder John O. Angus writes. The Priesthood were busily engaged in proclaiming the Gospel, and delivering tracts, especially on Sundays. A considerable amount of opposition was manifested by preachers of various denominations.

THE SCANDINAVIAN MISSION.

BAPTISMS, AND SPREAD OF THE WORK IN SLESWIG, SWEDEN, DENMARK, AND NORWAY—RELEASE OF THE ELDERS IMPRISONED IN NORWAY.

(Extract of a Letter from Elder Willard Snow.)

Copenhagen, July 4, 1853.

Dear Brother S. W. Richards—I am happy to inform you that no interruption worthy of notice, has transpired to disturb our meetings here in Copenhagen since the 24th of April. Some few persons have been baptized every week. But it seems to me that the Spirit of the Lord is grieved because of the hardness of the hearts, and the blindness of the minds, of the people, and in many instances is withdrawing from them.

Since I last wrote, I have performed a short mission to the islands of Falster and Laaland. Elder H. P. Jensen has also returned from his mission to Sleswig, having succeeded in establishing another small but flourishing Branch of twelve members in Flensborg, through much opposition. To give you an ensample, I will relate a matter of fact. Very soon after Elder Jensen arrived in Sleswig, it was rumoured that a little meeting had been held in the house of his wife's father, with whom she lived. The police therefore called in to arrest Elder Jensen, but, as good luck would have it, he had just left for Flensborg, where he was baptizing about the same time the police were ransacking the house in Sleswig. On being foiled, one of the police asked sister Jensen if they prayed together. She answered that they did, and also asked a blessing at the table. He therefore forbid her to do so, and commanded her not to go up into her father's room to any meeting. Sister Jensen replied to him, that she was in her own house, and she should pray, bless her food, and go into her father and mother's room whenever she pleased. Being a most amiable and intelligent woman, sister Jensen put the blush of shame upon the policeman, and he retired.

The cholera, that awful scourge of mankind, that desolating sickness which the Prophet Joseph prophesied should cover the land, has just burst out in this city, and swept off about two hundred persons to begin with. Fearfulness has seized the inhabitants of Copenhagen and the surrounding country. The Swedish ports are locked against the Danish vessels from here, for fear of the cholera.

Our persecutions in Sweden seem to increase rather than abate. Many of the brethren, and some of the sisters, have been called up before the authorities, for believing "Mormonism," and for being baptized. In consequence of this, some fifteen or twenty persons left Sweden, and came over here, and have been baptized in Copenhagen, to avoid being persecuted and fined. A few days since, Elder Capsen's father, an old gentleman about eighty years of age, came over, and was baptized. His head, like that of the Ancient of Days, is as white as the driven snow. The old gentleman tells me that he has buried three wives, that he is the father of seventeen children, and that he has fifty-three grand-children. I presume that he, like Simeon of old, is now very near ready to depart in peace. When I gazed upon the old man, and thought upon his son who had been driven out of his father's land, for baptizing, and that the father had followed his son into another nation, to be baptized for the remission of sins, I asked myself—What more has Lutheranism done for religious freedom in Sweden, than Popery has done in Italy? Which is the worst—a spiritual inquisition or a temporal one?

Brother Nelson, another intelligent, promising Elder, who has done much good, has preached, and has principally built up the Branch at Skönabeck, has lately been arrested and imprisoned in the castle at Malmö, and whipped for preaching. He is now transported to Anderslöf for further examination and trial, perhaps by scourging, after which a Lutheran priest will probably visit him in prison, and offer him his freedom, if he will deny, or cease to preach, "Mormonism," the same as the priest did Elders Svensen and Johnson, after the people had robbed these Elders of their clothes, and clothed them as state prison convicts.

I received a letter from Elder Wenberg, about the same time, informing me that he had appointed a Conference at the town of

Lund, upon the night of the 25th, to avoid being disturbed. I therefore sent over Elder P. O. Hanson, and a Swedish Elder from Copenhagen, to assist the Saints at Lund in organizing the Conference, and ordaining officers, and giving them some necessary counsel and instruction, which these Elders accomplished to their entire satisfaction. All passed off first rate. I must inform you that Lund is the great depôt where hireling priests are manufactured by wholesale.

The Saints about there are now organized under the name of "Skaana Conference," consisting of five Branches, containing one hundred and twenty members, six Elders, five Priests, six Teachers, and one Deacon. Two brethren were sent on missions, fifty-six persons had been baptized since the 6th of April. Several other Saints in different places were not organized. One hundred and eight Swedish dollars were raised for a beginning of the Swedish Perpetual Emigrating Fund. Much good instruction was given, an excellent spirit was manifested by all. The Conference commenced at eleven at night, and closed at seven in the morning.

Thus, you see, that the seed springs up a little—young and tender blades, but I assure you that the tares choke the wheat most wretchedly. The Saints have been mobbed again in Bornholm. About thirty more have been baptized there. Elder George Piersey writes that twelve have lately been baptized in one night.

With reference to the Norwegian Mission, I have not received any letter as yet from Elder Hogan, nor Elder Peterson, since their arrival, though I learn from Elder Aminsen, that they are well, and that they are persecuted considerably. I am expecting every day to hear the result of the trial of the Elders before the higher courts. I have also written for some of them who have families here in Denmark, to come home as they are released.

There is at the present time a little more excitement about "Mormonism," than pleases me. There has just been published a long catalogue, or rigmarole of false and ridiculous stuff about the destruction of the Nauvoo *Expositor*, &c. The Copenhagen papers have just announced that three hundred "Mormons" are now preparing, and are about to leave Jütland for the "Mormons'" promised land. Another paper, from Hamburgh, states that I have entered into a contract again with Morris & Co., to take out eight hundred more "Mormon" emigrants. And it is rumoured about that the Prixdargen are about to take up the subject, and discuss the propriety of permitting the "Mormons" to send out emigrants, or to enjoy, to the full extent, the religious freedom contemplated by the fundamental law of Denmark. I have just held a long, and I must say agreeable, conversation, with one of the Prixdargens' officers! who is the representative or delegate from Bornholm, upon the subject, as well as upon our doctrines in general. He remarked, in conclusion, that although he had not so very many objections to our doctrines, and we were in reality not so very far apart, yet he wished I would not use my influence to have his sister (who was a "Mormon," and who sat attentively listening to our conversation) leave her aged mother, her brothers, and sisters, and gather with the "Mormons," as she was very anxious to do. I replied that if he was afraid to trust his sister with the "Mormons," he must be baptized, and come along with us, and protect her himself, but he must not, under any consideration, endeavour to persuade her to disbelieve the doctrine I had taught her, and turn away from the faith once delivered to the Saints.

I have got out another pamphlet on the Divine Authority, and I shall have out a revised edition of the Hymn Book by the time our Copenhagen Conference comes off, on the 12th August.

I have received no intelligence from the Iceland Mission, since Elder Lorentsen left, the last of April. I have this moment received a letter from brother C. Larsen, bringing information that all the Elders are out of prison in Norway, upon bail, or binding conditions, and are permitted to travel out into the country, and hold private conversations or meetings with their friends. But the law forbids any public meetings to be held with locked doors, therefore, the Elders cannot prevent the people from coming in and hearing them, and some believe what they say. They have already baptized over fifty persons since they came out. Four of the Elders have been fined in the sum of eight dollars a piece, and costs of suit, for administering the ordinance of baptism, while the Priests are arousing up the people to oppose, and others are disturbing

their meetings by violence and mobs, of which I cannot now write the particulars, as my letter is full, but I shall write you again when I get a more full account of the trials. You must not think by this that the Elders have been judged by the higher court, but they will be very soon I hope, and be free to preach, or be sent back out of the kingdom to me, as the Swedish government has done, for I mean to use them somewhere.

I must close for the present by sending you my kind love, in which Elder Hanson joins; also to Elders O. Pratt, D. Spencer, and all your associates in the office, and to the British Saints.

WILLARD SNOW.

LUTHER ON POLYGAMY.

(*From Michelet's Life of Luther.*)

We noticed at an early period of this narrative, the melancholy state of dependence in which the Reformation was placed on the princes that espoused the cause. Luther had time to foresee the results. These princes were men, with men's caprices and passions; and hence concessions, which, without being contrary to the principles of the Reformation, seemed to redound little to the honour of the reformers. The most warlike of these princes, the hot-headed landgrave of Hesse, submitted to Luther and the Protestant ministers, that his health would not allow of his confining himself to one wife. His instructions to Bucer for the negociation of this matter with the theologians of Wittemburg, are a curious mixture of sensuality, of religious fears, and of daring simplicity. "Ever since I have been married," he writes, "I have lived in adultery and fornication; and as I won't give up this way of living, I cannot present myself at the holy table; for St. Paul has said, that the adulterer shall not enter the kingdom of heaven." He proceeds to state the reasons which drive him into this course: "My wife is neither good-looking nor good-tempered; she is not sweet; she drinks, and my chamberlains can tell what she then does, &c. I am of a warm complexion, as the physicians can prove; and as I often attend the imperial diets, where the body is pampered with high living, how am I to manage there without a wife, especially as I can't be always taking a seraglio about with me? . . . How can I punish fornication and other crimes, when all may turn round and say, 'master, begin with yourself?' . . . Were I to take up arms for the Gospel's sake, I could only do so with a troubled conscience, for I should say to myself, 'If you die in this war, you go to the devil.' . . . . I have read both the Old and New Testament carefully, and find no other help indicated than to take a second wife; and I ask before God, why cannot I do what Abraham, Jacob, David, Lamech, and Solomon have done?" The question of Polygamy had been agitated from the very beginning of Protestantism, which professed to restore the world to Scriptural life; and, whatever his repugnance, Luther durst not condemn the Old Testament. Besides, the Protestants held marriage to be *res politica*, and subject to the regulations of the civil power. Luther, too, had already held, theoretically, and without advising it to be put in practice, the very doctrine advocated by the landgrave. He had written years before: . . . "I confess, I cannot say that polygamy is repugnant to Holy Scripture, yet would not have the practice introduced amongst Christians, who ought to abstain even from what is lawful, in order to avoid scandal, and in order to maintain that *honestas* (decorum) which St. Paul requireth under all circumstances." (Jan. 13th, 1524). "Polygamy is not allowable amongst Christians, except in cases of absolute necessity, as when a man is forced to separate from a leprous wife, &c." . . . (March 21st, 1527.) Having one day put the case to Doctor Basilius, whether a man, whose wife was afflicted with some incurable malady, might take a concubine, and receiving an answer in the affirmative, Luther observed, "It would be of dangerous precedent, since excuses might be daily invented for procuring divorce." (A.D. 1539.).

Luther was greatly embarrassed by the landgrave's message. All the thelogians

of Wittemberg assembled to draw up an answer, and the result was a compromise. He was allowed a double marriage, on condition that his second wife should not be publicly recognized. "Your highness must be aware of the difference between establishing a universal and granting an exceptional law. . . . We cannot publicly sanction a plurality of wives." . . .

We pray your highness to consider the dangers in which a man would stand who should introduce a law that would disunite families, and plunge them into endless law-suits. . . . Your highness's constitution is weak, you sleep badly, and your health requires every care. . . . The great Scanderbeg often exhorted his soldiers to chastity, saying, that nothing was so injurious in their calling as incontinence. . . . We pray your highness seriously to take into consideration the scandals, cares, labours, griefs, and infirmities herein brought under your notice. . . . . If, nevertheless, your highness is fully resolved to take a second wife, we are of opinion that the marriage should be secret. . . . Given at Wittemburg, after the festival of St. Nicholas, 1539.—MARTIN LUTHER, PHILIP MELANCHTHON, MARTIN BUCER, ANTONY CORVIN, ADAM, JOHN LENING, JUSTIN WINTFERT, DYONISIUS MELANTHER."

VARIETIES.

To all men the best friend is virtue, the best companions are high endeavours and honourable sentiments.

IN whatever way woman becomes corrupt, in nine cases out of ten man is to blame for it.

A TRADESMAN at Luton, Bedfordshire, has the following notice stuck up in his window—"Good ladies, 1s.; lasting ditto, 1s. 6d., per pair."

IT is estimated that about 100,000 head of cattle have left the Western States this season for Utah, and the California market.

ON the 1st of June, a terrific hailstorm occurred at New York. The hailstones measured three inches long and two inches in thickness. Much damage was done, especially to the harvests.

EFFICACY OF WOOL.—Professor Simpson, of Edinburgh, has been the means of bringing to light a curious corroboration of the sanitary value of the ancient practice of anointing with oil. It appears that the learned professor, when recently visiting the manufacturing town of Galashiels, was casually informed that the workers in the wool-mill in that place were exempt from the attacks of consumption and scrofula. On inquiring of the medical men in the vicinity the truth of the statement was confirmed, and it was then deemed expedient to pursue investigation on a broader scale. Communications were accordingly sent to physicians residing in Dunfermline, Alloa, Tillicoultry, Inverness, and other districts where wool-mills are in operation; and in the case of all it was ascertained that similar immunity was enjoyed from the fatal diseases mentioned. It further appeared that in some of the localities scarlatina had been added to the list; and, also, that employment in the mills not only preserved health, but children of delicate constitutions were sent to be wool-workers for the express purpose of acquiring strength—a result in almost every instance attained.—*Liverpool Mercury, June* 21. [The Elders of the Latter-day Saints have practised anointing with oil, and the laying on of hands in the name of Jesus, for the healing of the sick, more than twenty years, with the greatest success, and we think it is about time professors were getting their eyes open sufficient to acknowledge the utility of God's ways, even if they have to do it through a wool-mill. We would remind the learned professor, however, that this practice is esteemed as one of the abominations of the "Mormons," and for which their Elders have been tried for their lives by the wiseacres of English law, in consideration of which fact we can excuse our learned converts for coming through a wool-mill to own the truth. We would recommend the people to gaze at the "light" of the professor's discovery, until their visual organs become so strengthened as to allow them to look upon the light of revelation, which has come from heaven, and they will learn that oil mixed with faith, and the ordinances of God, has as much virtue as when mixed with wool.—ED.]

THE Pope having ordained that no Catholic woman shall marry a Protestant who will not swear to have his children educated in the faith of the Church of Rome, the King of Prussia has issued a decree that any officer in his army marrying under a condition so degrading, shall be held unworthy to serve the sovereign of an independent state, and dismissed the Prussian service.

THE TRIUMPH OF TRUTH.

(*From the Deseret News.*)

Rock of Ages, truth divine!
In thine ancient fulness, shine;
Burst the fetters of the mind
From the millions of mankind,
Set the longing nations free,
Give the world a jubilee.

Ages past have owned thy sway,
Prophets hailed thy joyful day;
In thy cause in days of yore,
Battle fields were stained with gore,
Saints and Seers and heroes fought,
Men and Angels wonders wrought.

When, in Earth's degenerate race,
Truth no longer found a place,
For yon skies it took its flight,
Soaring high 'mid worlds of light.
Martyrs followed in its train,
Bled, and died—to rise again.

Then proud tyrants in their glee
Fill'd the world with mystery!
Satan reigned—his priests and kings
Poured their bloody offerings,
Trampled down each human right,
Ruled the world by force and might.

Blood and tears, and dying groans,
Widows' cries, and orphans' moans,
Marked their sway, till God's decree
Made a mighty nation free,
Truth again restored to Earth,
Opened with a Prophet's birth!

Priests of heaven's royal line,
Bearing keys of truth divine,
Then ordained! The strife renewed,
Men the scene with wonder viewed,
Wide o'er Earth the tidings flew,
Truth into a kingdom grew.

Truth shall triumph as the light
Chases far the misty night,
Hurl the tyrant from his throne,
Conquer death, and reign alone;
Endless Ages own its sway,
Clad in everlasting Day.

P. P. PRATT.

ERRATUM.—By an accident in going to press with *Star* No. 31, our "Statistical Report" is incorrect in a few copies. The "total" of the Londonderry Branch should be 23; that of the Isle of Man Conference, 82.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST JULY, 1853.

	£	s.	d.
John Memmott	5	0	0
Cape of Good Hope Mission (Jesse Haven)	5	0	0
George Simpson	2	0	0
David Roberts	0	2	6
James Robson	5	0	0
Carried forward	£17	2	6
Brought forward	£17	2	6
James Linforth	3	0	0
John Hole	4	0	0
Richard Morris	5	0	0
William Harris	6	0	0
	£35	2	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 33.—Vol. XV. Saturday, August 13, 1853. Price One Penny.

NECESSITY OF A LIVING PROPHET.

One of the distinguishing doctrines of the Church of Jesus Christ of Latter-day Saints, is, that a Prophet is necessary to stand at the head of the Church to lead and guide it. It is well known that this doctrine comes in contact with the teachings of the greater part of Christendom. The faith of modern Christians is not in Prophets or Apostles, that is, in living Prophets or Apostles. All Christians profess to reverence the Prophets and Apostles who lived in ages long since past. Abraham, Moses, Jesus, Peter, and Paul, are all believed in most faithfully. The most gifted divines of Christendom weekly and daily point the multitudes to the ancient Prophets, and enjoin their teachings upon the people. The Gospels, Epistles, and Prophecies, declared and written by the ancient Prophets, who spoke and wrote as they were moved upon by the Holy Ghost, are read and commented on with all diligence throughout Christian nations. The tombs of those Prophets are garnished, or they would be if known. Magnificent churches, chapels, and colleges are reared on every hand to the memory of those ancients who are renowned for having possessed the testimony of Jesus—the spirit of prophecy. It is a shame, in a Christian land, not to profess some kind of faith in the divine mission of the dead Prophets. It is scarcely considered respectable to throw discredit on those ancient worthies, or to speak irreverently of them. The man that does so is scouted from Christian society, branded as an infidel, shunned as a serpent, and piously consigned to those scorching regions where the thermometer rises to an unnameable height.

A common proverb says—"a bird in the hand is worth two in the bush." Scripture says—"a living dog is better than a dead lion." And I would humbly ask—Does it ever occur to the pious, devoted Christians of modern times, that one Prophet living in our midst is worth two dead ancient Prophets? I apprehend the Christians of these times are far from applying proverb and Scripture after this fashion, for when one talks about God's having a living Prophet upon the earth, one is looked upon with a vacant, idiotic stare, then follow sneers, scoffs, and sage warnings of delusion, imposture, fanaticism. "A living Prophet in this enlightened Gospel age! Oh most horrible blasphemy, most awful presumption!" and many kindred interjections burst from pious lips, just as though a Prophet never did live—never had a being—never walked upon God Almighty's earth—never existed anywhere, except in the mystical regions of imagination, like the redoubtable heroes of heathen mythology. A real live Prophet? Impossible! but if possible, and really so, a wonderful curiosity, (there was a wonder in heaven—that was nothing to the wonder of a living Prophet now upon the earth,) such a curiosity ought to be heralded through the world, by Barnum, then carefully stowed away in the British Museum, and secured by a lock that would keep Hobbs outside. Reader, pardon

apparent levity, but such is the inconsistency of Christendom. Doubtless you can call to your recollection manifestations of this inconsistency, but, if you can not, just take the trouble to tell the nearest church or chapel minister that God has a Prophet now living on the earth—do this, and twenty to one but you will learn something of the matter.

If a man, for disbelieving in dead Prophets, is called an infidel, by what term shall we designate those who disbelieve in a living Prophet? Something worse than infidel, certainly. There is, generally, an air of mystery, more or less dense, surrounding the teachings of ancient writers, which forms a shadow of excuse for disbelief in ancient Prophets, but no such excuse can be urged on behalf of disbelief in a living Prophet. When a character or object is present with us, we can discern its features distinctly, but in proportion as it recedes from us, does that distinctiveness of feature vanish, therefore we are more able to appreciate an object when near than when distant. Again, should a misunderstanding occur, we can ask an explanation from a living Prophet, but from a dead Prophet we never think of asking explanations, therefore as a disbelief in Prophets is censurable, and displeasing to God, a disbelief in a living Prophet must be by far a greater sin than a disbelief in dead Prophets. And further, the man who disbelieves in dead Prophets does them no personal injury, for they are beyond his power, but the man who disbelieves in a living Prophet, very frequently does him considerable personal injury by misrepresentation, slander, and physical abuse, therefore the disbeliever in a living Prophet has the worst position in this particular. So the Christian should examine himself, and see whether he is in the faith of a living Prophet, before that Christian condemns, as an infidel, another man, for disbelieving in dead Prophets. Peradventure the Christian may find himself more of an infidel, than is the man whom he wishes to designate by that title.

It is no new thing for a living Prophet to be discredited, despised, and rejected of men, and most by those men who profess to reverence dead Prophets. Abraham, Moses, David, Jesus, Peter, Paul, and Joseph Smith, were successively disbelieved in while living, and Brigham Young is disbelieved in now, and principally by those who professed and profess to be the servants of God. Who disbelieved in Jesus while living? Those who professed the strictest faith in Moses and the old Prophets. "Have any of the rulers or the Pharisees believed on him?" asked the self-righteous Pharisees of the officers who were sent to secure the person of Jesus, but who were fascinated by the wisdom of his teaching. Said Jesus at one time —"O Jerusalem, which killest the Prophets, and stonest them that are sent unto thee," &c. Now, reader, you know, well enough, that in Jerusalem lived the most pious professors and doctors of the Jewish religion, and that these very professors and doctors were much more infidel in their opinions of the divine mission of Jesus, than the common people were. The character which Jesus gives of these learned and devoted rabbis, is by no means flattering, but very forcible, and may exactly suit certain characters in our day—"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Now it may appear strange to many, but it is manifest, from the above passages, that amongst the greatest and most determined enemies of God and His servants, are those who reverence dead Prophets, preach up their teachings, garnish the sepulchres of those Prophets, and build fine churches and chapels to their memory, yet deny that themselves have any need of a living Prophet. It has ever been the case, where Satan has had power amongst the children of men; and whilst man is subject to the influences of the evil one, it ever will be the case. It was the case with the Prophet Joseph Smith, and the religious professors of modern times. Joseph had no greater or more unrelenting persecutors than those who made a profession in dead Prophets. It is the case now with Brigham Young—he has no greater enemies than religious teachers, and among his greatest enemies may be named some who profess to revere the teachings of the dead Joseph. So ready is the human mind to dishonour a

living Prophet, and at the same time to profess to honour dead Prophets.

Now there must be some cause for this apparent phenomenon. It appears strange, indeed, that men should honour certain characters who have long passed from this stage of action, and should, at the same time, despise and persecute a similar character who lives in their midst! What a marvellous perversity! How can the matter be explained? Very readily. It all springs from the truth of the proposition this article started with—the necessity of a living Prophet. Those teachings of dead Prophets which will apply to subsequent generations, should be prized and acted upon by subsequent generations. If this is not the case, a degree of condemnation will follow. But the greatest condemnation that can fall upon a people, *follows the rejection of living Prophets.* Why? Because those Prophets are commissioned by the Almighty to go directly to that people, with a particular revelation of His will to them—a revelation which, very likely, will only apply incidentally to future generations. Now, if those Prophets be rejected by the very people to whom they are sent, what will the most pious professions of faith in dead Prophets avail? Nothing. Those professions will be a solemn mockery before God. Such a course would add to the condemnation of any people. A living Prophet would be moved to rebuke them, as our Saviour rebuked the Scribes and Pharisees. Of what avail was it for the antediluvians to profess a faith in Adam, Abel, or Enoch, while, at the same time, the hiss of derision, and the finger of scorn, were directed towards Noah, the living Prophet? Did faith in dead Prophets then avail? Not a jot. If the Ninevites had rejected Jonah, and professed faith in Noah, and Moses, what would have been the result? The destruction of Nineveh within the forty days. No people ever made greater professions of faith in dead Prophets, than the Jews did in the days of Jesus and the Apostles, yet did those very Jews reject living Prophets in the persons of our Lord and his disciples. What did the reverential professions of the Jews avail? Let the razing of the Temple of God, the destruction of Jerusalem, the dispersion of the Jews, their broken, cursed, and despised condition through a dreary night of seventeen centuries, be a sufficient answer. The ancient Lamanites and Nephites built up churches to themselves, and professed to follow Christ, while they rejected the teachings of the living Prophets Nephi and Mormon. What was the consequence? Let the filthy, degraded, wretched condition of the American Indians suffice for a reply. And in these days men—pious men—professed followers of the meek and lowly Jesus, have rejected the Prophet Joseph, have persecuted him unto the death—now his innocent blood crimsons the land that is foremost in professions of Christian liberty. Will these empty professions avert the wrath of an indignant God? Will not the people be visited by the Almighty for such things? Verily the most pious reverence for all the ancient Prophets will not atone for the innocent blood of one modern Prophet. Will those who reject the Prophet Brigham be justified in the sight of God, by solemn protestations of faith in Joseph? If they do, God will not prove Himself the same yesterday, to-day, and for ever. And should Brigham be taken away, will any one be accounted righteous before God, for rejecting future Prophets, though it is done under a profession of faith in Brigham? Let such beware, for the Almighty expects His living Prophet to be respected and listened to first. The Lord knows full well that if living Prophets are respected, dead ones will be. But if living Prophets are despised, how can true respect be paid to dead ones? Reverence for dead Prophets is a pious burlesque, when accompanied by contempt for living Prophets.

It is folly for any people to follow all the teachings of dead Prophets, for many of their teachings will not apply to generations who exist after those Prophets are dead. Many of the teachings of the Prophet of God, are local—only suited for a particular place and people, and particular circumstances, and not designed for universal application. For another people to apply to themselves such particular teachings, would be gross perversion, and evidence of great ignorance or wickedness. If any people were to build an ark because Noah did, what should we think of them? We should almost doubt their sanity. How foolish it would be for modern Egyptians to migrate to Palestine because the Israelites did! Equally unwise would it be for modern Christians to flee to the moun-

tains of Judea, because Jesus instructed his disciples to do so at a certain time; or for Christians to sell all that they possess, and have all things common, because the primitive disciples did so. Who would now think of selling his garment, and buying a sword with the proceeds, because the Apostles were instructed so to do? Would it not be nonsense for a man who despises Brigham, and professes to regard the words of Joseph, to go to Kirtland or Nauvoo to build a Temple, because Joseph instructed the Saints to gather there, and build Temples? Most certainly it would. Yet into such ludicrous dilemmas those persons who reject a living Prophet, and profess faith in dead ones, are unavoidably led. Men of this description reject the living Spirit that inspires a living Prophet, and gives life to all his teachings; and, instead thereof, follow the dead letter of those Prophets who have long bid adieu to their ministry on earth. Yet it is a well known Scripture maxim, that the letter killeth, but the Spirit giveth live.

(To be continued.)

TESTIMONY OF A VENERABLE DISCIPLE.

Elder T. B. H. Stenhouse has courteously favoured us with the following translation of a letter addressed to him during his late visit to this country, by a venerable "son in the Gospel." The Saints will no doubt be gratified by the perusal of the testimony of one who passed eighty winters before he found what he had long and anxiously sought—the Truth—the Gospel of Jesus—the Pearl of Great Price. We trust our aged brother may live to see the courts of the Zion of the Lord, and inquire within His holy Temple.—Ed.

Genève.

Dear and Beloved Brother—As you authorised me to write you, I hasten to embrace the present opportunity as a child who loves his father—it is exactly my case. I am going to try and lisp, or chatter like a new-born—twenty-two days old! I commend myself to your indulgent goodness.

Your compulsory absence has not permitted you to receive my testimony, which I have borne several times in our "ré-unions". I reiterate therefore what I have previously declared. After having received baptism, and the imposition of hands, I have experienced within me a regeneration before unknown—peace, accompanied with joy, which has nothing of an earthly nature; something exclusively spiritual, accompanied with a determination to conform to the Gospel, my thoughts, my words, and my actions, believing that the Spirit of God will approve my resolution, and direct and aid me to the accomplishment of my desire.

From the age of five years, I have read and re-read the Bible, and frequented religious assemblies, both in my own country and in Germany, but more particularly here during fifteen years. In truth, I have heard fine and fervent prayers, and edifying sermons, but they always left a *void*—something to make me see that I ought to direct my thoughts to find that which I failed to obtain. Our learned theologians—preachers the most celébrated, after having placed me upon the good road, always left me half-way, so that I returned home as advanced as when I went out.

It is truly astonishing that, at the age of eighty years and nine months, by the grace of the Lord, I have received that which I have sought. And I pray to Him daily, that I may grow in the knowledge and the grace of our Lord and Saviour Jesus Christ.

The hour for the post is near, receive the assurance that we pray always for you, that the Lord may preserve you safely, and shower upon you His most precious blessings. We hope to see you soon again in perfect health in the midst of your children. Accept our warmest salutations.

Louis Courvoisier.

President T. B. H. Stenhouse.

He that would make a real progress in knowledge, must dedicate his age as well as his youth—the latter growth as well as the first fruits, at the altar of truth.

THE MORMONS—THE MAHOMETANS OF THE NINETEENTH CENTURY.

(*From the New York Herald.*)

Philosophers tell us that the grand law of human progression does not hold good in respect of moral and metaphysical science. If this be true—and we see no reason to doubt it—if, while we may safely consider the steam engine, the printing press, the loom, and the telegraph, to be the imperishable and inalienable property of man, we have no guarantee for the stability of our religious creeds and schools of ethics—if our descendants may be found more gross and earthly in their passions, more debased in their feelings and desires, than we are—the birth and infancy of new religious doctrines and strange sects deserve a peculiarly careful notice at our hands. At a time when a devout Abbe confesses, with deep sorrow, that Christianity can no longer keep pace with the intellectual progress of the world; and a mitred orator is heard to declare his conviction of the inadequacy of the Protestant doctrine to satisfy the popular craving for mental food; when the converts made by countless missionaries abroad are two few to supply the void created by desertions at home—we may be permitted, perhaps, for argument's sake, to suppose for a moment that the present forms of Christianity will pass away, and to ask the appalling question—What religion is to succeed them? At what shrine will posterity kneel? Some worship of a higher Being is an imperative want in the human heart—some source of morality, nobler than a mere penal code, is absolutely indispensable to cement the elements of society. Among the new schools of religion which are springing up around us, is there any which can absorb Protestant and Catholic, Unitarian and Freethinker, and substitute a new faith for future ages?

We leave speculative philosophy to suggest a reply. But we cannot refrain from making a few brief remarks, on the growth and prospects of the most remarkable of the many religious factions which have come to light in this country.

While to the thoughtless reader, the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of hairbrained socialists, or Agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness; Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumbling-blocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative; but it is linked and coupled with a moral law framed on the wisest basis.

"We believe," say the Mormons, "in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men; indeed, we may say that we follow the admonition of Paul; 'We believe all things, we hope all things,' we have endured very many things, and hope to be able to endure all things. Every thing lovely, virtuous, praiseworthy, and of good report, we seek after, looking forward 'to the recompense of reward.' But an idle or lazy person cannot be a Christian, neither have salvation; he is a drone, and deserves to be stung to death, and tumbled out of the hive."

Despite all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants. But so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones—whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man whose wife, daughter, or sister, has been injured, to kill the seducer.

It would be foreign to our purpose to attempt to analyze their religious belief.

It is an eclectic compound of Christianity, Platonism, Brahminism, Mahometanism, and that new spiritual philosophy, which, under various names, is captivating the superstitious minds of the nineteenth century. It is peculiarly calculated to satisfy the aspirations of those who feel a void in their hearts, which Christianity cannot fill. Like all successful sects, the political constitution of the Mormons is a pure despotism, the President, or Chief Priest, holding undisputed sway over the property and persons of his subjects. But according to the testimony of an apparently trustworthy writer, "There is not (among the Mormons) the usual man-worship found in the admirers of splendid abilities and achievements of the founders of religious sects"—"each man watches, with an eagle eye, that first principles are adhered to, and stands ready to proclaim apostacy in chief or layman"—and "there seems to be as fair a sample of intelligence, moral probity, and good citizenship (among them), as can be found in any Christian community."

Whether Joseph Smith did or did not deal in imposture, a sect established on such principles as these, and which, after a struggling existence of twenty years, counts its votaries by hundreds of thousands, is entitled to something more than sarcastic and contemptuous sneers. These but add fuel to the zeal of the acolytes; persecution braces their energies, and strengthens their convictions. While we look on with indifference, thousands in Europe and America are silently enrolling themselves under the banner of Mormonism. Where is this to end?

All religions, which have been at the same time civil polities, have been the work of a single individual, and have seemed, in their origin, insignificant and ridiculous. Abraham was the inspired founder of a sect which was destined to become immortal, and to practise usury and sell old clothes throughout all generations; for many centuries it was but a family. Egypt fought long against the hardy priests of Isis; they purchased victory with their blood. Little did Zoroaster think, when he taught his disciples the pure tenets of his simple faith, that Persia would one day hold him to be a God, and that his creed would become the established religion of the empire. Theseus and Romulus founded religions which were also polities; how petty were their beginnings, how disheartening the scorn of their neighbours? Yet each in turn threatened to subjugate the world. Who has not heard of or stood in the damp vaults of the catacombs? where the trembling few, who constituted the elect Christian church, used to meet and pray that they might be permitted to practise with impunity a novel, harmless, moral form of worship, which was destined to fill the universe! Thus it has been with all. Cradled in martyrdom—physical or moral, according to the age—new forms of belief have grown to puberty, and in the plenitude of their strength have defied the scythe of time. They are all gone but the *tottering Church* of Christ. None was better, perchance, than the other—the chief merit of each successive creed was its fitness for the times.

How singular, how teeming with food for speculation, the contrast between Mahomet and Joseph Smith! Both were men of indomitable energy, vivid imagination, and extraordinary power over the masses. Both believed a great portion of what they taught, but did not scruple to varnish their tale with flights of fancy. Both date their mission from a vision from heaven—the command was given to both by a messenger from God. Neither attempted to uproot or destroy, but to renovate. Pristine simplicity was the avowed aim of both; Islamism was an attempt to restore the days of Moses and Elias; Mormonism looks to the early ages of the Church as a model. Both Mahomet and Smith sacrifice the social happiness of the female sex to the interest of the state, by tolerating polygamy. The machinery of both religions requires the intervention of supernatural beings—genii in the one, angels and Seers in the other. Both appeal as well to the senses as to the moral preceptions—the pleasures of conviviality and wholesome ablutions are inculcated by both creeds. The Koran and the Book of Mormon, acknowledge alike, one God, supreme, infinite; and from the name of the deity that of his prophet is inseparable in prayer in both. Many points of resemblance can be found in the *iman* of Mahometans, and the articles of Mormon belief. Both look forward to a millenium on earth, when peace, plenty, and brotherhood shall reign—both foretell a glorious resurrection, in which the body shall be perfected, incorruptible. Both inculcate the soundest

tenets of morality Mahomet and Smith were equally successful in rousing the populace by impassioned oratory; tumults follow; Mahomet's adherents fly from Mecca; the Mormons are expelled from Jackson county. The Koreish bind themselves by a league to have no communication with the new sect; the Presbyterians and Methodists declare that no reliance can be placed on contracts entered into by Mormons. Dissensions break out in both camps, Smith is not a whit less energetic than Mahomet in repressing them, and monopolizing the supreme control. Driven from Mecca to Tayef, thence back to Mecca, and again forced to fly to Medina, Mahomet staked his life on the success of his cause. The Mormons—men, women, and children—are brutally hunted out of Zion in mid winter—boys of nine years of age are murdered in cold blood—defenceless men are trod under foot till their bowels gushed forth; the wearied exiles, hardly obtaining from their persecutors time to complete the idol of their hearts—their temple, are banished from Nauvoo, and the merciless enmity of fanaticism is now close on their tracks in the distant Valley of Salt Lake.

Here the parallel fails. Mahomet, driven to desperation, unites his little band of followers at Medina, makes a political question of his creed, and after defeating a thousand men, with a small force, barely exceeding a hundred, resolves to propagate Islamism by the sword, conquers invincible Arabia in nine years, and dies, leaving behind him half a continent of proselytes. Joe Smith, at a time when his martyrdom did more for his cause than the most brilliant feats of prowess, is savagely murdered at Carthage. He leaves behind him a devoted band of adherents, sealed to the faith by their adoration of his memory, and sworn to avenge him. His successor possesses all the qualities which were wanting in Smith—prudence, foresight, cautious policy. Mormonism has ceased to be a mere question of religious doctrine; its unparalleled growth, its novel polity, its attractive garb, has already drawn the anxious eye of statesmen upon the Utah settlement. Men have not been wanting to advocate the entire extermination of the sect, and experience is rife with examples of similar acts of fanaticism. Should the bloodthirsty bigots who would extirpate Mormonism, obtain the preponderance in our national councils, (which God forbid,) the most desperate valour would be found among the persecuted race. Every spur which can goad man to heroism—the love of country, of religion, of liberty, the voice of natural affection, and the supernatural influence of a belief in a divine mission—would unite to render their armies invincible. On the other side, mean envy and cowardly persecution are not likely to inspire deeds of daring.

We forbear to speculate on the probable result. Once already, in times long gone by, the banners of Christianity and Islamism were unfurled in hostile array, and the faith of the world depended on a successful charge. Had the prowess of Charles Martel forsaken him on the plains of Tours, the conqueror, Abderame, would have overrun Europe, and mosques might now have stood wherever the spires of Christian churches point to realms above. "History," says the philosopher, "constantly repeats itself; but each successive revolution is the birth of a new era."

MAHOMETANISM AND MORMONISM.

We are not aware of any impurity in the law of Mahomet; on the contrary, it is particularly strict and temperate; it forbids even the use of wine, music, and dancing, and all manner of licentiousness. Perhaps our correspondent's mind is dwelling exclusively on its polygamic indulgence; but if polygamy be sufficient to blast its reputation for temperance, in spite of all its other mortifications, it must have an equal effect on the law of Moses. Indeed, the law of Mahomet is more strict in respect to marriage than the law of Moses. But though polygamy be adapted to an inferior state of civilization, namely, barbarism, it should not be forgotten that it has the effect of preserving society, to a considerable extent, from one of the grossest and foulest peculiarities of Christian civilization. We are not aware that any Christian authority, human or divine, has ever said that Mahometans should not enjoy

everlasting life. The Scriptures say that, in every nation, he that feareth God and worketh righteousness is accepted of Him; and they also say, that there is no name in heaven or on earth by which we can be saved but that of Christ. But they give us no authority to deny the truth of the first of these passages, and twist the other into an ungenerous meaning. The Mahometans are a much purer people than the Jews ever were.

A. Lyman, George S., and Forget-me-Not, all treat of Mormon Polygamy. The first two justify it by quoting the Patriarchs and the Sweet Singer of Israel, the man after God's own heart; and they say, that surely such men could never have been so highly favoured if the practice were absolutely immoral. Forget-me-Not is a lady, and is deeply concerned at the immorality of the practice, and apparently fearful of its making progress, if not checked by Scriptural argument; so she labours hard to make the Scriptures condemn it. But it is not a Scriptural question at all, any more than slavery; and if we are to be guided by Scripture in these matters, both slave-owners and Mormon polygamists will have the advantage. There is no more danger of going back into slavery and polygamy, because the Patriarchs practised them, than there is of returning to bestial sacrifices for a similar reason. Forget-me-Not may rest content upon the subject, and suffer the Mormon arguments to fly over her head, like the idle wind that she regards not. But we advise her not to attempt to force the Bible to speak a language which it does not speak; this is not candid. We have looked at her clear passage (Malachi ii, and 16.), but it has no reference whatever to polygamy. It has been supposed that polygamy is forbidden in the 2nd verse of the 7th chapter of the 1st Corinthians; but it is doubtful. The law, however, of Christendom forbids it, and the law of nature forbids it, except in exceptional circumstances, for the sexes are nearly equal in number.—*Family Herald.*

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 13, 1853.

Covenants—A word of Counsel.—The Lord has opened up this great and last dispensation by restoring the Everlasting Covenant to man, and covenant-making is one prominent feature of the plan of salvation. All covenants have their obligations, and the faithful discharge of those obligations brings certain blessings and rewards. But on the other hand, when covenants are violated, and their obligations dishonoured, penalties, equal in magnitude with the nature and importance of the covenants that are broken, are incurred.

The blessings of salvation are received by virtue of covenant. When men covenant to keep the commandments of God, He gives them of His Spirit; and in keeping the obligations of that covenant, by receiving the ordinances, a relationship of the most exalted character is formed. If the individual honours that relationship so as to obtain the blessings of his covenant, the Lord soon reveals greater blessings and privileges, which the individual can enjoy in the family by coming under the obligations of another covenant equal in importance with the honours and favours to be enjoyed; neither does the principle stop here, but covenant succeeds covenant, until man, through his faithfulness to them, becomes one with the Son of God—a joint-heir to the Father's inheritance. Now this is a great honour, to become a lawful heir to the kingdoms, dominions, glory, and power of the Father. It is not attained to in a day, a month, nor a year, neither is this short life sufficient to possess all things, but the right of them may be secured by keeping all the covenants of the holy Priesthood, and they are many. There is also a penalty attached to all covenants, and as mercy and rewards are obtained by sacredly keeping them, so justice and punishments are as surely meted out to the transgressor. The punishment attached to the

breaking of our first covenants is the withdrawal of the Spirit of God. The violation of other covenants would be punishable with immediate death and destruction in this world, but leaving power to come forth in the first resurrection. Others of still greater magnitude, if broken, would doom the transgressor to ruin, both in this world and in the world to come; while others again are of that magnitude, that, if broken, there is no redemption, but the transgressors of such covenants become angels to the Devil, and they cannot come where God and Christ dwell, *worlds* without end.

To have to do with covenants which in anywise involve our eternal destiny, is a matter of no small moment. The covenants and obligations of the holy Priesthood are eternal in their consequences, and, when entered into with God, and recognized by Him, they are not only made by virtue of an eternal principle, but they are made with an Eternal Being.

There are other covenants administered by this Priesthood, in which man is recognized as the higher power, while in those already referred to, he is the lesser or dependent one. The most important perhaps of all these is the marriage covenant.

As we do not here purpose to discuss the nature of that covenant, suffice it to say, that it is, in principle, precisely similar to those made with higher beings. The great object of covenanting with the Lord Jesus Christ, is to become one with him, that each may enjoy all the blessings, privileges, glory, honour, and power, which either may be capable of imparting or receiving. The union of the sexes, by virtue of the marriage covenant, is for the same object and purpose, and entitles each to all the blessings, glory, dominion, and power, which can spring from the other, or which can grow out of the union. By virtue of this, they twain become ONE. Both of these covenants are equally applicable to all beings; and all who are capable of honouring them, should enter into them, and receive their blessings, or they cannot attain to a fulness of glory. Otherwise it would be in vain that those covenants were ever ordained for the use of man.

Now it is because of the folly of many, that we write concerning the marriage covenant. There are those who profess to be Saints, and even Elders, (though we speak it to their shame,) who have families, and who will go about making covenants, privately, with young women, which they have no right to make, and know not that they will ever be able to keep. This course is not only directly opposed to the regulations and restrictions of the laws pertaining to the marriage covenant, but exhibits a degree of folly which is the fruits of profound ignorance, or a great degree of wickedness. Such men who would venture upon the privileges and blessings of such a covenant, without permission from God who ordained it, through His servant holding the keys thereof upon the earth, would forfeit all claim to its rights, and inherit a curse. When covenants are made, obligations are created, and those obligations must be fulfilled, or condemnation follows, and a penalty is incurred. When covenants are made at a time, and under circumstances, when the blessings of those covenants cannot be enjoyed, the Devil takes the advantage of that unwise position, and oftimes makes those unlawful obligations the very instrument of a man's destruction. In this way many have fallen victims to their own unprincipled conduct.

When men place so small an estimate upon the marriage covenant, as to indulge in making covenants with women when and where no benefits can arise from them, and when they are ignorant of whether they would ever be permitted to keep them, we look upon such men as those who would be the first to dishonour such covenants. And we would advise all good women, both old and young, to be careful

how they become ensnared by such characters. Those who will thus trifle with sacred things, and indulge in trespassing beyond the limits of their right, in making covenants, will find those covenants not only a source of trouble, but in most cases they will result in lasting shame and reproach. How often we hear of the ruin of both men and women, who have perhaps innocently ventured to tread upon the grounds of covenant-making, and who have proven it to be but the first step to their future misery—grounds upon which they were unauthorized to tread, hence they could not divine the consequences.

It is supposed, by many, that some Elders who are travelling in the ministry, are entitled to some wonderful privileges, because they have come from Zion; but we will here admit that our ignorance is so great, that we do not know of one in the British Isles, who, having a wife living, is privileged by the law of God to make a marriage covenant, in public or in private, with any other woman; and we hope none of the sisters will feel bad because such is the case. It is very common for men in England to have wives who cannot agree to live with them, but even in such cases, men are not authorized to make contracts of marriage with other women, before a lawful divorce is obtained.

We would say, therefore, to all such men of families, cease your covenant-making with women, which can in any wise have a bearing upon their future destiny, or yours; if you do not, you will lose the Spirit, and be brought to shame. This is particularly applicable to Elders, and if given heed to, they will not get into such a tremendous hurry to go to Zion, just because they think they can get another wife there. Some men with lustful desires suffer their affections to be weaned from their companions, and sacrifice a family, which they ought to cherish as their own lives, to follow their depraved appetites, which are leading them down to Hell; and all is done under the cloak of *religious liberty*, while some women are so weak as to follow such Elders, and feed their appetites.

The Lord has most strictly guarded the relationship of the sexes, and He will not suffer such things to be trifled with, therefore He has said that whoso looketh upon a woman to lust after her, shall lose the Spirit, and if he does not repent shall deny the faith. What could be more jealously protected, when, without any outward commission of crime, which the law could recognize, a man is liable to an apostate's doom! This is a punishment which the Lord has decreed shall come upon those who thus trifle with the affections and desires of the human soul. No one need go into the dark to do his deeds of wickedness, and say "no eye seeth me," nor make his unlawful covenants in secret, and say, "no one knoweth it;" for this decree of the Almighty will reach all such cases, and such persons may be sure their sins will find them out, when the Spirit has forsaken them, and they are left withered branches—exhibitions of God's displeasure.

Every soul should govern and control the affections, energies, and powers with which it is endowed. It is the use we make of the abilities and faculties which God has given us, that determines our worthiness in his sight. We are mainly prompted by our affections—they are a wonderful stimulus to all our actions. If the affections are fully controlled, every motive and desire which springs from the exercise of them, will be pure and holy; but if the affections are suffered to run out heedlessly, and are lavished upon every thing that may appear pleasing or desirable, the judgment will be overcome, and reason itself will finally be brought in subjection to uncontrolled passions.

The love and affections of the soul should be placed upon those things which are eternal, and from which they need never be broken off. When this is done,

the affections can be developed and matured, without fear of being destroyed; and hopes of happiness can ripen into joys unspeakable. When the affections are destroyed, hopes are blasted, and the soul writhes under the agony of disappointment, until, not unfrequently, relief is found in a premature death. The experience of many a fond heart, purely innocent, yet betrayed, and the dictates of wisdom, would say, Love what God loves, admire what God admires, and honour what God honours. But when woman so far draws upon the fountain of her soul, as to voluntarily give her eternal interests and destiny into the hands of any man, let it be to one who is responsible, and one who will so far requite her love, as to protect her interests at the sacrifice of his life. Jesus laid down his life to save the family which was given to him to exalt, and men should not take upon themselves the responsibility of the salvation of others, with any other expectation but to do as he has done. If men who hold the Priesthood of God, duly appreciated their position, we think they would not require to be cautioned about making covenants; and if women appreciated their dependence upon man, they would be more careful upon whom they placed it.

Home Correspondence.—*Birmingham Conference*—Birmingham, July 15, Elder A. Marchant writes. A good spirit was prevailing, the gifts of the Spirit were much enjoyed, particularly in healings. The meetings were well attended, and a great spirit of inquiry respecting the Patriarchal order of marriage, was manifested. Tract distributing was being vigorously carried on by the Saints.

Wales—Merthyr Tydfil, July 23rd, Elder W. S. Phillips writes. He had been visiting the Conferences in North Wales, had held a Special General Conference, for the Conferences in that region, at Llanrwst, Denbighshire, on the 4th, and had had an excellent time. Prospects seemed better than ever. There being many Methodists in that region, much opposition was met with in spreading the truth, in some towns the Elders being often pelted and driven. In the western and southern Conferences, appearances were cheering, many persons were believing.

London, Kent, Reading, and Essex Conferences—London, July 23rd, Elder B. Brown writes. The work in these Conferences was moving on briskly, the Saints were increasing in faith, and in the gifts of the Spirit. Many influential persons were investigating the work.

Foreign Correspondence.—*Malta*—July 7th, Elder J. F. Bell informs us of the safe arrival of Elder T. Obray, and sister Bell, at Malta, June 30th.

Germany—Hamburg, July 21st, Elder D. Carn writes. The work was moving steadily along in the midst of many difficulties. The Baptists had published two pamphlets against "Mormonism." The doctrine of Celestial Marriage was making matters quite interesting.

A Word to the Wise.—Read the article extracted from the *New York Herald*. The writer speaks more justly of the "Mormons" than most public teachers do, especially Christian divines. We apprehend that many high and mighty persons will yet look on the rising star of Deseret, with anxious forebodings; yea, if the Saints are faithful, the fear of the Lord shall rest upon the nations, and they shall honour Zion, and say, "Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and He hath sworn, by the power of His might, to be her salvation and her high tower." Let the Saints rejoice, all is well, Israel must be the head, and not the tail.

The paragraphs from the *Family Herald* are interesting in their way.

Fac-simile of Characters from the Plates of the Book of Mormon.

(*From the Prophet.*)

THE FOLLOWING IS A CORRECT COPY OF THE CHARACTERS TAKEN FROM THE PLATES THE BOOK OF MORMON WAS TRANSLATED FROM; THE SAME THAT WERE TAKEN TO PROFESSOR MITCHELL, AND AFTERWARDS TO PROFESSOR ANTHON, OF THE CITY OF NEW YORK, BY MARTIN HARRIS, IN THE YEAR 1827, IN FULFILMENT OF ISAIAH XXIX. 11, 12:—"THE VISION OF ALL IS BECOME UNTO YOU AS THE WORDS OF A BOOK THAT IS SEALED, WHICH MEN DELIVER TO ONE THAT IS LEARNED, SAYING, READ THIS I PRAY THEE; AND HE SAITH, I CANNOT, FOR IT IS SEALED: AND THE BOOK IS DELIVERED TO ONE THAT IS NOT LEARNED, SAYING, READ THIS I PRAY THEE, AND HE SAITH I AM NOT LEARNED."

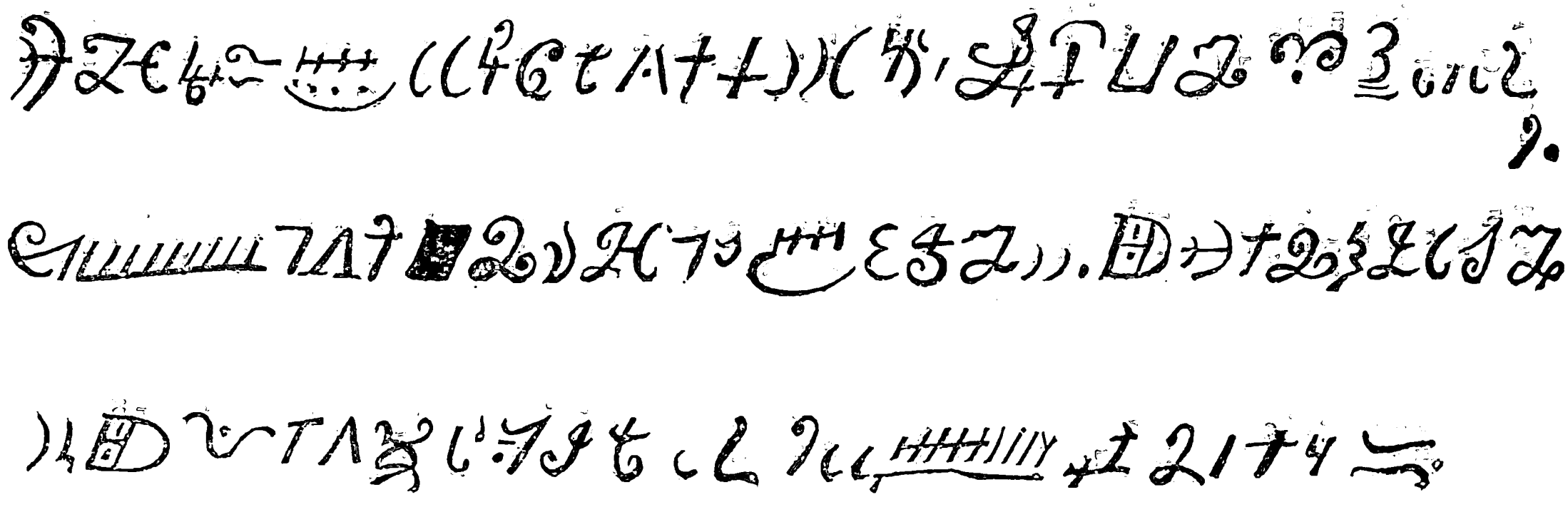

HISTORY OF JOSEPH SMITH.

(*Continued from page* 521.)

This day, received the following letter from brother William Smith—

Brother Joseph—Though I do not know but I have forfeited all right and title to the word brother, in consequence of what I have done, (for I consider, myself, that I am unworthy to be called one,) after coming to myself, and considering what I have done, I feel as though it was a duty to make an humble confession to you, for what I have done, or what took place the other evening; but leave this part of the subject at present. I was called to an account, by the Twelve, yesterday, for my conduct; or they desired to know my mind or determination, and what I was going to do. I told them that on reflection upon the many difficulties that I had had with the Church, and the much disgrace I had brought upon myself in consequence of these things, and also that my health would not permit me to go to school to make any preparations for the endowment, and that my health was such that I was not able to travel, that it would be better for them to appoint one, in the office, that would be better able to fill it, and by doing this they would throw me into the hands of the Church, and leave me where I was before I was chosen; then I would not be in a situation to bring so much disgrace upon the cause, when I fell into temptation; and perhaps, by this I might obtain salvation. You know my passions, and the danger of falling from so high a station; and thus by withdrawing from the office of the Apostleship, while there is salvation for me, and remaining a member in the Church—I feel afraid, if I don't do this, it will be worse for me some other day.

And again, my health is poor, and I am not able to travel, and it is necessary the office should not be idle. And again, I say you know my passions, and I am afraid it will be the worse for me by and by. Do so, if the Lord will have mercy on me, and let me remain as a member in the Church, and then I can travel and preach when I am able. Do not think I am your enemy for what I have done. Perhaps you may say or ask why I have not remembered the good that you have done to me. When I reflect upon the injury I have done you, I must confess that I do not know what I have been about. I feel sorry for what I have done, and humbly ask your forgiveness. I have not confidence as yet to come and see you, for I feel ashamed of what I have done; and as I feel now, I feel as though all the confessions that I could make, verbally or by writing, would not be sufficient to atone for the transgression. Be this as it may, I am willing to make all the restitution you shall require. If I can stay in the Church as a member, I will try to make all the satisfaction possible.

Yours with respect,

WILLIAM SMITH.

Do not cast me off for what I have done, but strive to save me in the Church as a member. I do repent of what I have done to you, and ask your forgiveness. I consider the transgression, the other evening, of no small magnitude; but it is done, and I cannot help it now. I know, brother Joseph, you are always willing to forgive; but I sometimes think, when I reflect upon the many injuries I have done you, I feel as though confession was hardly sufficient. But have mercy on me this once, and I will try to do so no more.

The Twelve called a Council yesterday, and sent over after me, and I went over. This Council, remember, was called together by themselves, and not by me.

W. S.

To the foregoing I gave the following answer the same day—

Brother William—Having received your letter, I now proceed to answer it, and shall first proceed to give a brief narration of my feelings and motives since the night I first came to the knowledge of your having a debating school, which was at the time I happened in with Bishop Whitney, his father and mother, &c.; and from that time I took an interest in them, and was delighted with it, and formed a determination to attend the school, for the pupose of obtaining information, and with the idea of imparting the same, through the assistance of the Spirit of the Lord, if by any means I should have faith to do so. And with this intent, I went to the school on last Wednesday night, not with the idea of breaking up the school, neither did it enter into my heart that there was any wrangling or jealousies in your heart against me. Notwithstanding, previous to my leaving home, there were feelings of solemnity rolling across my breast, which were unaccountable to me; and also these feelings continued by spells to depress my spirits, and seemed to manifest that all was not right, even after the school commenced,

and during the debate, yet I strove to believe that all would work together for good. I was pleased with the power of the arguments that were used, and did not feel to cast any reflections upon any one that had spoken; but I felt it was the duty of old men that sat as Presidents, to be as grave, at least, as young men, and that it was our duty to smile [not] at solid arguments and sound reasonings; and be impressed with solemnity, which should be manifest in our countenances, when folly and that which militates against truth and righteousness, rear their head.

Therefore, in the spirit of my calling, and in view of the authority of the Priesthood that has been conferred upon me, it would be my duty to reprove whatever I esteemed to be wrong, fondly hoping in my heart, that all parties would consider it right, and therefore humble themselves, that Satan might not take the advantage of us, and hinder the progress of our school.

Now, brother William, I want you should bear with me, notwithstanding my plainness. I would say to you that my feelings were grieved at the interruption you made upon Elder McLellin. I thought you should have considered your relation with him in your Apostleship, and not manifest any division of sentiment between you and him, for a surrounding multitude to take the advantage of you; therefore, by way of entreaty, on the account of the anxiety I had for your influence and welfare, I said unto you, Do not have any feelings; or something to that amount. Why I am thus particular is that if you have misconstrued my feelings towards you, you may be corrected. But to proceed. After the school was closed, brother Hyrum requested the privilege of speaking; you objected; however, you said if he would not abuse the school he might speak, and that you would not allow any man to abuse the school in your house. Now you had no reason to suspect that Hyrum would abuse the school; therefore my feelings were mortified at these unnecessary observations. I undertook to reason with you, but you manifested an inconsiderate and stubborn spirit. I then despaired of benefitting you, on account of the spirit you manifested, which drew from me the expression that you was as ugly as the devil. Father then commanded silence, and I formed a determination to obey his mandate, and was about to leave the house, with the impression that you was under the influence of a wicked spirit; you replied that you would say what you pleased in your own house. Father said, Say what you please, but let the rest hold their tongues. Then a reflection rushed through my mind, of the anxiety and care I have had for you and your family, in doing what I did in finishing your house, and providing flour for your family, &c.; and also, father had possession in the house, as well as yourself; and when at any time have I transgressed the commandments of my father, or sold my birthright, that I should not have the privilege of speaking in my father's house, or in other words, in my father's family, or in your house, (for so we will call it, and so it shall be,) that I should not have the privilege of reproving a younger brother? Therefore I said, I will speak, for I built the house, and it is as much mine as yours; or something to that effect. I should have said, that I helped to finish the house. I said it merely to show that it could not be the right spirit that would rise up for trifling matters, and undertake to put me to silence. I saw that your indignation was kindled against me, and you made towards me. I was not then to be moved, and I thought to pull off my loose coat, lest it should tangle me, and you be left to hurt me, but not with the intention of hurting you. But you were too soon for me, and having once fallen into the hands of a mob, and been wounded in my side, and now into the hands of a brother, my side gave way. And after having been rescued from your grasp, I left your house with feelings indescribable—the scenery had changed, and all those expectations that I had cherished, when going to your house, and brotherly kindness, charity, forbearance, and natural affection, that in duty binds us not to make each other offenders for a word. But alas! abuse, anger, malice, hatred, and rage, with a lame side, with marks of violence heaped upon me by a brother, were the reflections of my disappointment; and with these I returned home, not able to sit down or rise up without help; but, through the blessing of God, I am now better.

I received your letter, and perused it with care. I have not entertained a feeling of malice against you. I am older than you, and have endured more suffering, having been marred by mobs. The labours of my calling, a series of persecutions and injuries continually heaped upon me—all serve to debilitate my body; and it may be that I cannot boast of being stronger than you. If I could or could not, would this be an honour or dishonour to me? If I could boast, like David, of slaying a Goliah, who defied the armies of the living God; or, like Paul, of contending with Peter, face to face, with sound arguments, it might be an honour; but to mangle the flesh, or seek revenge upon one who never did you any wrong, cannot be a source of sweet reflection to you nor to me, neither to an honourable father and mother, brothers and sisters. And when we reflect with what care, and with

what unremitting diligence our parents have striven to watch over us, and how many hours of sorrow and anxiety they have spent over our cradles and bed-sides, in times of sickness, how careful we ought to be of their feelings in their old age. It cannot be a source of sweet reflection to us, to say or do anything that will bring their grey hairs down with sorrow to the grave.

In your letter you ask my forgiveness, which I readily grant. But it seems to me, that you still retain an idea that I have given you reasons to be angry or disaffected with me. Grant me the privilege of saying then, that however hasty and harsh I may have spoken at any time to you, it has been done for the express purpose of endeavouring to warn, exhort, admonish, and rescue you from falling into difficulties and sorrows, which I foresaw you plunging into, by giving way to that wicked spirit, which you call your passions, which you should curb and break down, and put under your feet; which if you do not, you never can be saved, in my view, in the Kingdom of God. God requires the will of His creatures to be swallowed up in His will.

You desire to remain in the Church, but forsake your Apostleship. This is the stratagem of the evil one; when he has gained one advantage, he lays a plan for another. But by maintaining your Apostleship, in rising up and making one tremendous effort, you may overcome your passions, and please God. And by forsaking your Apostleship, is not to be willing to make that sacrifice that God requires at your hands, and is to incur His displeasure; and without pleasing God, we do not think it will be any better for you. When a man falls one step, he must regain that step again, or fall another; he has still more to gain, or eventually all is lost.

I desire, brother William, that you will humble yourself. I freely forgive you, and you know my unshaken and unchangeable disposition; I know in whom I trust; I stand upon the rock; the floods cannot, no, they shall not, overthrow me. You know the doctrine I teach is true, and you know that God has blessed me. I brought salvation to my father's house, as an instrument in the hand of God, when they were in a miserable situation. You know that it is my duty to admonish you, when you do wrong. This liberty I shall always take, and you shall have the same privilege. I take the liberty to admonish you, because of my birthright; and I grant you the privilege, because it is my duty to be humble, and receive rebuke and instruction from a brother, or a friend.

As it regards what course you shall pursue hereafter, I do not pretend to say; I leave you in the hands of God and His Church. Make your own decision; I will do you good, although you mar me, or slay me. By so doing, my garments shall be clear of your sins. And if at any time you should consider me to be an impostor, for heaven's sake leave me in the hands of God, and not think to take vengeance on me yourself. Tyranny, usurpation, and to take men's rights, ever has [been] and ever shall be banished from my heart. David sought not to kill Saul, although he was guilty of crimes that never entered my heart.

And now may God have mercy upon my father's house; may God take away enmity from between me and thee; and may all blessings be restored, and the past be forgotten forever. May humble repentance bring us both to thee, O God, and to Thy power and protection, and a crown, to enjoy the society of father, mother, Alvin, Hyrum, Sophronia, Samuel, Catherine, Carlos, Lucy, the Saints, and all the sanctified in peace, for ever, is the prayer of your brother

JOSEPH SMITH, jun.

To William Smith.

Saturday morning, 19th. At home. Sent the above letter to brother William Smith. I have had many solemn feelings this day concerning my brother William, and have prayed in my heart fervently, that the Lord will not cast him off, but that he may return to the God of Jacob, and magnify his Apostleship and calling. May this be his happy lot, for the Lord of glory's sake. Amen.

(To be continued.)

VARIETIES.

NEW APPLICATION OF MESMERISM.—In a letter to the Archbishop of Dublin, on Miss Sellon's establishment, by the Rev. Mr. Cooksley, it is stated that one of the most remarkable, if not the most formidable, agents made use of, in subduing the understandings and whole being of the "sisters" to the will of the "lady superior," is *mesmerism*. Miss Sellon has credit for singular skill in the mesmeric art.—*Glasgow Saturday Post, July 9.*

SILENCE.—A thing which is often difficult to keep in exact proportion to the necessity of doing so.

"MY dear sir," said an election acquaintance, accosting a sturdy wag on the day of election, "I'm glad to see you." "You needn't be—I've voted."

DANCING.—A writer in an American paper says that the Methodists of Virginia have so preached to the slaves about the immorality of dancing, that nearly the whole of them have forsaken "the fiddle and the bow," and taken to gambling. This is just what common sense would have prophesied as likely to happen. Wage war against amusements, and you open the door to vice.

STANZAS.

We believe in the Father,
And Jesus the Son,
And the Spirit most Holy, united in one;
In our Prophet and Seer,
Whose name we'll revere,
And his virtues remember for ages to come.

With peace and goodwill,
Every nation to fill,
And to banish all hatred and strife;
To love one another,
As sister and brother,
Are the feelings we'll cherish through life.

Let not prejudice sway
Your minds, but to-day
Come and hear what our Elders will say;
With truth for their guide,
No harm can betide
Those who will their precepts obey.

O! who that has read
Of our Prophet now dead,
Can doubt for a moment his mission!
Or who dare deny
He was sent from on high,
To warn men to flee from perdition!

Then do not delay,
But the Gospel obey,
And your sins they shall all be forgiven;
Repent, and believe,
And the Spirit receive,
It will shew you the pathway to Heaven.

For the time will arrive
When the wicked will strive,
And nation will war against nation;
Men will tremble and fear,
When God's judgments appear,
Yet must own it 's a just dispensation.

Then come, and be blest,
And enjoy the Saints' rest,
In the land which our Lord will prepare,
Where none will annoy,
Neither hurt nor destroy,
But the faithful His blessings will share.

Liverpool. MARY DUNGEE.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH JULY.

	£	s.	d.
James Walker	£10	0	0
Millen Atwood	3	12	5
Samuel Gentle	2	0	0
Samuel Johnson	4	0	0
Henry Savage	5	0	0
John B. Pears	5	0	0
Carried forward	£29	12	5

	£	s.	d.
Brought forward	£29	12	5
John Hyde	5	0	0
Thomas Kempin	5	0	0
John Kissell	1	10	0
A. N. McFarlane	4	0	0
	£45	2	5

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 34.—Vol. XV. Saturday, August 20, 1853. Price One Penny.

NECESSITY OF A LIVING PROPHET.

(*Continued from page* 532.)

One of the greatest tactics of the Devil is to induce men to disbelieve in and reject a living Prophet. This has ever been a grand move with Satan. He has ruined thousands of souls by it, and yet mankind will not learn to reject his sophistry. Said the martyr Stephen to his persecutors—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Satan knows well enough that a disbelief in a living Prophet is virtually a disbelief in all Prophets. If a people reject a living Prophet, and profess to believe in dead Prophets, how will that people meet those Prophets in the resurrection morn, when they all stand forth clad with immortal life? All will be living Prophets—living members of the Holy Priesthood, then! How will they be greeted by those persons who in their mortality scorned and rejected living Prophets. Ye Jews and Gentiles who lived in the days of Jesus and his first Apostles, and rejected them, though you professed to follow most rigidly the law of Moses, how will you meet Moses, Jesus, and the Apostles in the resurrection, and hear them declare that they all held the same Priesthood on the earth? Ye Gentiles who have rejected Joseph Smith, and who now reject Brigham Young, yet profess a conscientious regard for Jesus, Peter, and Paul, how will you meet these worthies in a few years' time, and hear them all declare their divine appointment to hold the same Apostleship on earth? How will the Christian who rejects living Prophets, and reveres dead ones, act when he finds that all the Prophets are living ones? To be consistent, he must then reject all Prophets without exception. Moses, Isaiah, Jesus, Peter, Paul, Joseph, and Brigham, all being living Prophets then, must be rejected by the Christian, for he does not believe in living Prophets. Then where are his hopes of salvation? They will prove illusions, because they are not founded on the rock. He will discover that Satan blinded him whilst upon the earth, and led him by a skilful bait to reject the means appointed of God for man's salvation.

People allow themselves to be very readily deceived by the suggestions of Satan. If men would reflect a moment, they would surely discover that that friendship which esteems its object best at a distance, is a very equivocal and a very suspicious kind of friendship; they must see at once that it is tantamount to no friendship at all, that it is only a subtle apology for the entire absence of friendship, and congeniality of disposition. What should you think, reader, of the

man who calumniated and stoned you when present, but adored you when absent? Should you not have substantial reasons for concluding that that man's friendship was all profession—all a hoax? Would you rate that man in your list of friends? Now, Christian, imagine yourself a rejected Prophet of the Lord, and answer these questions to your own satisfaction.

Satan knows very well that, if he can always persuade people to reject living Prophets, *all* Prophets will be rejected of men. He knows very well that, if all generations reject the Prophets respectively sent to them, *all* generations will reject salvation, and will be under condemnation. He acts religiously to induce all generations of men to follow this principle, for he is well aware that if he can persuade people to believe that the writings of dead Prophets are sufficient for salvation, the idea of living Prophets would fall into disrepute, they would be deemed superfluous, and, therefore, *false* Prophets, impostors, the deceivers foretold by the dead Prophets, and would be despised and rejected of men, for the despisers would say, how could it be possible for the Almighty to incorporate in the plan of salvation anything superfluous? O, no! we dare not harbour a thought so derogatory to the wisdom of our Father in heaven! So you see, reader, how the poor living Prophet would be received, and that all this kind of reasoning would be the infallible precursor of stripes, imprisonment, stoning, and even crucifixion.

Now it would be too bold and ill-advised a stroke for Satan to come out in his true colours, and declare at once that *all* Prophets were unnecessary—were impostors. That is not the way he fishes for the souls of men. He is too expert an angler to expose his well-barbed hook after that fashion, you may depend upon it. Men almost universally would refuse to be caught in that style. Therefore does Satan carefully disguise his hook, with the savoury bait of faith in dead Prophets, and thus are thousands unwittingly led down to destruction, and God's Prophets successively contemned.

It is really surprising that men learn so little from the experience of those who have gone before them. Turn where we will in the sacred records of the past, and we are invariably led to the conclusion that the greatest condemnation that can fall upon any people, is caused by the rejection of living Prophets. Hear the parable of the vineyard—"A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again, he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. And again, he sent a third; and they wounded him also, and cast him out. Then said the Lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What, therefore, shall the Lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others." Now, condemnation rested upon these husbandmen because they rejected the messengers that were sent unto them, not for disbelief in messengers sent to others. Jesus intended this parable to apply to the people to whom he was sent. But many who heard it, said "God forbid," no doubt thinking, as many now do, that rejecting living messengers was not worthy of so great condemnation, especially if the rejecters had faith in former messengers.

Instead of men's learning from the experience of their predecessors, we find men now filling up the measure of their fathers; as the fathers did, so do the sons. And if the sons fill up the measure of the fathers, will not the condemnation of the fathers rest upon the sons? Assuredly, how can it be otherwise?

How often we hear men now say—"Prophets are done away, we have no further need of them." And when the Prophet Joseph came forth in this last dispensation, and translated the Book of Mormon, by the gift and power of God, the people rejected Joseph, and cried out, as foretold in the Book of Mormon—"A Bible! a Bible! we have got a Bible!" Now it is not the Book of Mormon, or the Prophets who wrote the Book of Mormon, that the people dislike so extremely. If the Book of Mormon had

been handed down from remote antiquity among the learned and worldly wise, as the writings of certain ancient Prophets, all would have been right, the Book of Mormon would have been well received, and widely believed in, and read and expounded every Sabbath day in the synagogues. The Prophets who wrote the Book of Mormon would have received credit as men of God, and many of them would have been canonized. Nephi Church, and St. Alma's Church, and Mormon Chapel, would have figured conspicuously in every large city. But here was the corn—the Book of Mormon came forth in the present day, and was translated by the power of God, through a living Prophet, and to have believed in the Book of Mormon would have required a belief in the living Prophet. Ah! that altered the features of the case most materially, that would never have done, that would have been a death-blow to many of our beautiful systems of religion. Satan's old bait took most surprisingly. Men seized upon it right greedily. The dead Prophets of Judea were paragons, the living Prophet Joseph was a monster. Priest and people, learned and unlearned, joined in the cry—"We have got a Bible! we want no more Prophets, we want no more revelations, the canon of Scripture is full, all that is necessary for salvation was revealed by the Holy Prophets and Apostles of old, we need neither Prophets nor Apostles any more, they could not teach us more than is left on record, that is sufficient to save us, therefore we are assured that Joe Smith is a wicked, false Prophet, a heartless impostor, and the Book of Mormon an impudent and vile forgery." So the living Prophet and his few followers were and are scorned, and everywhere spoken against, and the Devil has a majority of the people safely hooked, like as he had their ancestors, and he is fast leading his deceived captives down to the horrible pit, where there is no water. By and bye they will wake up in torment, and peradventure they will see father Abraham a great way off, and will call upon him for a cup of cold water with which to cool their parched tongues. But they will discover a great gulf between him and them. And Abraham, having once lived on the earth, will recollect that however they may esteem and venerate him at a distance, their esteem and veneration would grow "smaller by degrees, and beautifully less" as he approached, and no doubt he will prudently maintain a respectful distance, including the gulph, from them, lest he should be stoned, or shot, or beheaded, or crucified by them. Besides, it would be inconsistent with their principles to be ministered to by a living Prophet. Abraham might readily imagine that their contrition was feigned, because on the earth they believed—

> "There's no repentance in the grave,
> Nor pardon offered to the dead."

And he might suspect some ambush was laid to entrap him. But having on the earth resisted the baits of Satan, which these characters had so voraciously seized, Abraham would not be likely to venture amongst them to accede to their request.

Now, good reader, do not imagine that I am trifling with you, by the above remarks. I wish to enlighten your mind, if possible, and to show you the folly of men's imagining that faith in dead Prophets will avail, when the question of faith in living Prophets is thrown overboard as untenable. Recollect that disbelief in a living Prophet is a sure sign of apostacy. None but apostates, or those who have been brought up in the traditions of uninspired men, will ever maintain such a belief. It is contrary to Scripture, reason, and common sense. Nowhere in the Scriptures can a particle of fellowship be found for those who reject living Prophets. Not a word has been uttered in favour of their exemption from condemnation, by any Prophet who ever lived. How could a Prophet declare that those who rejected him, or any of his brethren, could be looked upon with favour by the Almighty. Such rebellious characters are ever the especial subjects of God's fierce indignation, and upon them He pours out His wrath in plagues, pestilences, famines, and terrible judgments. If God does not send a Prophet to a people, the sins of that people will be "winked at," because there is no one to teach them better, and God knows the dangers which written messages are liable to, when not confided to the care of inspired men—misinterpretations, spiritualizings, mistranslations, garblings, interpolations, and a whole host of contingencies. And is it likely that a just God would visit a people labouring under such disadvantages, with the same strictness as He would visit a people who had a living oracle amongst

them? We cannot judge that the Almighty is so partial a Being. The people who had no Prophets in their midst could plead a degree of uncertainty as to the truth of the writings of old Prophets. But where a living Prophet existed, this plea could not be urged, the Prophet and the power of God would be there amongst the people, and the people could prove the same by obedience.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 543.)

Sunday, 20th. At home all day. Took solid comfort with my family. Had many serious reflections. Brothers Palmer and Taylor called to see me. I showed them the sacred records, to their joy and satisfaction. O! may God have mercy upon these men, and keep them in the way of everlasting life, in the name of Jesus. Amen.

Monday, 21st. Spent this day at home, endeavouring to treasure up knowledge for the benefit of my calling. The day passed off very pleasantly. I thank the Lord for His blessings to my soul, His great mercy over my family in sparing our lives. O continue thy care over me and mine, for Christ's sake.

Tuesday, 22nd. At home. Continued my studies. O may God give me learning, even language; and endue me with qualifications to magnify His name while I live.

I also delivered an address to the Church this evening. The Lord blessed my soul. My scribe is unwell. O my God, heal him. And for his kindness to me, O my soul, be thou grateful to him, and bless him. And he shall be blessed of God forever, for I believe him to be a faithful friend to me, therefore my soul delighteth in him. Amen.

JOSEPH SMITH, jun.

Wednesday, 23rd. In the forenoon, at home, studying the Greek language. And also waited upon the brethren who came in, and exhibited to them the papyrus. Afternoon, visited brother Leonard Rich, with the relations of brother Oliver Cowdery. Had not a very agreeable visit, for I found them filled with prejudice against the work of the Lord, and their minds blinded with superstition, ignorance, &c.

Thursday, 24th. The forenoon at home. In the afternoon I assisted the commissioner appointed by the court, in surveying a road across my farm.

Friday, 25th. Enjoyed myself at home with my family all day, it being Christmas, the only time I have had this privilege so satisfactorily for a long period. Brother Jonathan Crosby called this eve.

Saturday, 26th. Commenced studying the Hebrew language in company with brothers Parish and Williams. In the mean time, brother Lyman Sherman came in, and requested to have the word of the Lord through me; "for," said he, "I have been wrought upon to make known to you my feelings and desires, and was promised that I should have a revelation which should make known my duty."

Revelation given to Lyman Sherman, December 26, 1835.

Verily thus saith the Lord unto you, my servant Lyman, your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed. Therefore, let your soul be at rest concerning your spiritual standing, and resist no more my voice; and arise up and be more careful henceforth, in observing your vows which you have made, and do make, and you shall be blessed with exceeding great blessings. Wait patiently until the solemn assembly shall be called of my servants, then you shall be remembered with the first of mine Elders, and receive right by ordination with the rest of mine Elders, whom I have chosen. Behold, this is the promise of the Father unto you if you continue faithful; and it shall be fulfilled upon you in that day that you shall have right to preach my Gospel wheresoever I shall send you, from henceforth from that time. Therefore, strengthen your brethren in all your conversation, in all your prayers, and in all your exhortations, and in all your doings; and behold! and lo! I am with you to bless you, and deliver you for ever. Amen.

Sunday morning, 27th. At the usual hour attended meeting at the school house. President Cowdery delivered a very able and interesting discourse.

In the afternoon, brother Hyrum Smith and Bishop Partridge delivered each a short and interesting lecture, after which Sacrament was administered.

While chopping wood at my door on the 25th instant, two gentlemen called, and requested an interview with the heads of the Church, which I agreed to grant them this morning, but they did not come, and I consider they were trifling characters.

Monday, 28th. Having previously preferred a charge against Almon W. Babbit, for traducing my character, he was this morning called before the High Council, and I attended with my witnesses, and substantiated my charge against him; and he in part acknowledged his fault, but not satisfactorily to the Council; and after parleying with him a long time, and granting him every indulgence that righteousness required, the Council adjourned without obtaining a full confession from him.

This day the Council of the Seventy met to render an account of their travels and ministry, since they were ordained to that Apostleship. The meeting was interesting indeed, and my heart was made glad while listening to the relation of those that had been labouring in the vineyard of the Lord, with such marvellous success. And I pray God to bless them with an increase of faith and power, and keep them all, with the endurance of faith in the name of Jesus Christ to the end.

Tuesday, 29th. The following charges were preferred—

To the Honourable Presidency of the Church of Christ of Latter-day Saints, against Elder William Smith.

1st. Unchristianlike conduct in speaking disrespectfully of President Joseph Smith, jun., and the revelations and commandments given through him.

2nd. For attempting to inflict personal violence on President Joseph Smith, jun.

At home until about ten o'clock. I then attended a blessing meeting at Oliver Olney's, in company with my wife, and father and mother, who had come to live with me. Also my scribe went with us. A large company assembled, when father Smith made some appropriate remarks. A hymn was sung, and he opened the meeting by prayer. About fifteen persons then received a Patriarchal blessing under his hands. The services were then concluded as they commenced. A table was then crowned with the bounties of nature; and after invoking the benediction of heaven upon the rich repast, we fared sumptuously; and suffice it to say that we had a glorious meeting throughout, and I was much pleased with the harmony and decorum that existed among the brethren and sisters. We returned home, and at early candle-light, I preached at the school house to a crowded congregation, who listened with attention about three hours. I had liberty in speaking. Some Presbyterians were present, as I afterwards learned; and I expect that some of my sayings sat like a garment that was well fitted, as I exposed their abominations in the language of the Scriptures; and I pray God that it may be like a nail in a sure place, driven by the master of assemblies.

Wednesday, 30th. Spent the day reading Hebrew at the Council room, in company with my scribe, which gave me much satisfaction, on account of his recovering health, for I delight in his company.

Thursday, 31st. At home. After attending to the duties of my family, retired to the Council room to pursue my studies. The Council of the Twelve convened in the upper room in the printing-office, directly over the room where we were assembled in our studies. They sent for me, and the Presidency, or a part of them, to receive counsel from us on the subject of the Council which is to be held on Saturday next.

In the afternoon, I attended at the chapel to give directions concerning the upper rooms, and more especially the west room, which I intend occupying for a translating room, which will be prepared this week.

The public mind has been excited of late, by reports which have been circulated concerning certain Egyptian mummies and ancient records which were purchased by certain gentlemen of Kirtland, last July. It has been said that the purchasers of these antiquities pretend they have the bodies of Abraham, Abimelech the king of the Philistines, Joseph who was sold into Egypt, &c., &c., for the purpose of attracting the attention of the multitude, and gulling the unwary; which is utterly false. Who these ancient in-

habitants of Egypt were, I do not at present say. Abraham was buried on his own possession "in the cave of Machpelah, in the field of Ephron, the son of Zohah, the Hittite, which is before Mamre," which he purchased of the sons of Heth. Abimelech lived in the same country, and for aught we know, died there; and the children of Israel carried Joseph's bones from Egypt, when they went out under Moses; consequently these could not have been found in Egypt in the nineteenth century. The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies—hieroglyphics, &c., with many characters or letters like the present (though probably not quite so square) form of the Hebrew without points. The records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller, Antonio Sebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828, and employed four hundred and thirty-three men, four months and two days (if I understand correctly)—Egyptian or Turkish soldiers, at from four to six cents per diem, each man; entered the catacomb June 7th, 1831, and obtained eleven mummies. There were several hundred mummies in the same catacomb; about one hundred embalmed after the first order, and placed in niches, and two or three hundred after the second and third orders, and laid upon the floor or bottom of the grand cavity. The two last orders of embalmed were so decayed, that they could not be removed, and only eleven of the first found in the niches. On his way from Alexandria to Paris, he put in at Trieste, and, after ten days' illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, (then in Philadelphia, Pa.,) his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, and Mr. Chandler's friends ordered them to New York, where they were received at the custom-house in the winter or spring of 1833. In April of the same year, Mr. Chandler paid the duties, and took possession of his mummies. Up to this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connexion with two of the bodies, was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus previously mentioned. Two or three other small pieces of papyrus with astronomical calculations, epitaphs, &c., were found with others of the mummies. When Mr. Chandler discovered that there was something with the mummies, he supposed or hoped it might be some diamonds or valuable metal, and was no little chagrined when he saw his disappointment. "He was immediately told, while yet in the custom-house, that there was no man in that city who could translate his roll; but was referred, by the same gentleman, (a stranger,) to Mr. Joseph Smith, junior, who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters." I was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection on to Philadelphia, where he obtained the certificate of the learned, (see *Messenger and Advocate*, page 235,) and from thence came on to Kirtland, as before related, in July. Thus I have given a brief history of the manner in which the writings of the fathers Abraham and Joseph, have been preserved, and how I came in possession of the same—a correct translation of which I shall give in its proper place.

To show the spirit of the public journals, such as the *Philadelphia Saturday Courier*, *New York Daily Advertiser*, *Sunday Morning News*, and the press generally, the past year, towards me and the cause of God, which I have fearlessly espoused, I quote the following, as a specimen of the whole, from M. M. Noah's *New York Evening Star*.

HEATHEN TEMPLE ON LAKE ERIE.

That bold-faced impostor, Joe Smith, of Gold Bible, and Mormon memory, has caused his poor fanatic followers to erect on the shores of Lake Erie, near Painesville, Ohio, a stone building, 58 by 78 feet, with dormer windows, denominating the same "The Temple of the Lord." We should think this work of iniquity extorted out of the pockets of his dupes, as it reflects its shadows over

the blue lake, would make the waters crimson with shame at the prostitution of its beautiful banks, to such unhallowed purposes.

Thus much from M. M. Noah, a Jew, who had used all the influence in his power to dupe his fellow Jews, and make them believe that the New Jerusalem for them was to be built on Grand Island, whose banks are surrounded by the waters of the same Lake Erie. The Lord reward him according to his deeds.

1836. Friday morning, January 1st. This being the beginning of a New Year, my heart is filled with gratitude to God, that He has preserved my life, and the lives of my family, while another year has rolled away. We have been sustained and upheld in the midst of a wicked and perverse generation, and exposed to all the afflictions, temptations, and misery that are incident to human life, for which I feel to humble myself in dust and ashes, as it were, before the Lord. But notwithstanding the gratitude that fills my heart on retrospecting the past year, and the multiplied blessings that have crowned our heads, my heart is pained within me, because of the difficulty that exists in my father's family. The devil has made a violent attack on my brother William, and Calvin Stoddard, and the powers of darkness seem to lower over their minds, and not only theirs, but casts a gloomy shade over the minds of my brothers and sisters, which prevents them from seeing things as they really are; and the powers of earth and hell seem combined to overthrow us and the Church, by causing a division in the family; and indeed the adversary is bringing into requisition all his subtlety, to prevent the Saints from being endowed, by causing a division among the Twelve, also among the Seventy, and bickerings and jealousies among the Elders and official members of the Church; and so the leaven of iniquity ferments and spreads among the members of the Church. But I am determined that nothing on my part shall be lacking to adjust, and amicably dispose of, and settle, all family difficulties on this day, that the ensuing year, and years, be they few or many, may be spent in righteousness before God. And I know that the cloud will burst, and Satan's kingdom be laid in ruins, with all his black designs; and the Saints come forth like gold seven times tried in the fire, being made perfect through sufferings and temptations, and the blessings of heaven and earth multiplied upon our heads, which may God grant for Christ's sake. Amen.

Brothers William and Hyrum, and uncle John Smith, came to my house, and we went into a room by ourselves, in company with father, and Elder Martin Harris. Father Smith then opened our interview by prayer; after which he expressed his feelings on the occasion, in a very feeling and pathetic manner, even with all the sympathy of a father, whose feelings were deeply wounded on the account of the difficulty that was existing in the family; and while he addressed us, the Spirit of God rested down upon us in mighty power, and our hearts were melted. Brother William made an humble confession, and asked my forgiveness for the abuse he had offered me. And wherein I had been out of the way, I asked his forgiveness. And the spirit of confession and forgiveness was mutual among us all, and we covenanted with each other, in the sight of God, and the holy angels, and the brethren, to strive thenceforward to build each other up in righteousness, in all things, and not listen to evil reports concerning each other, but, like brethren indeed, go to each other, with our grievances, in the spirit of meekness, and be reconciled, and thereby promote our happiness, and the happiness of the family, and in short, the happiness and well-being of all. My wife and mother, and my scribe were then called in, and we repeated the covenant to them that we had entered into; and while gratitude swelled our bosoms, tears flowed from our eyes. I was then requested to close our interview, which I did with prayer; and it was truly a jubilee, and time of rejoicing; after which we all unitedly administered by laying on of hands to my cousin George A. Smith, who was immediately healed of a severe rheumatic affection all over the body, which caused excruciating pain.

Saturday morning, 2nd. According to previous arrangement, I went to the Council at 9 o'clock. This Council was called to sit in judgment on a complaint preferred against brother William Smith, by Orson Johnson, on the 29th December.

The Council organized, and proceeded to business, but before entering on the trial, brother William arose, and humbly confessed the charges preferred against him, and asked the forgiveness of the Council and the whole congregation.

A vote was then called to know whether his confession was satisfactory, and whether the brethren would extend the hand of fellowship again. With cheerfulness the whole congregation raised their hands to receive him.

Elder Almon W. Babbit also confessed the charges which I preferred against him in a previous Council; and was received into fellowship.

Council voted that Vinson Knight and Thomas Grover should be ordained Elders. And some other business was transacted in union and fellowship, and the best of feeling seemed to prevail among the brethren, and our hearts were made glad on the occasion, and there was joy in heaven, and my soul doth magnify the Lord, for His goodness and mercy endure forever.

Elijah Fordham, Hyram Dayton, Samuel James, and John Herrot were also appointed by Council to be ordained Elders under my hands.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 20, 1853.

UPHOLD YOUR BRETHREN.—Occasionally a weak Saint gets the idea into his head that those over him in the Lord are going a little wrong, and that Saint feels fearful of placing too much confidence in them, and of obeying too implicitly their instructions. When a Saint gets such a notion into his mind, he becomes more unstable than ever he might have been previously, his feelings become rather sore, and perhaps he meets with an apostate who is not slow in pouring the subtle poison in the sore, which quickly inflames, festers, and, if not soon checked by some soothing application, mortifies, and turns the whole frame into one mass of corruption. For the benefit of such persons we pen a few lines.

Men are dependent upon one another, as well as upon God. Some there must be to hold authority to administer in the ordinances, and to build up the Kingdom of God. God has the right to dictate who these individuals shall be. He can and does also empower His servants to choose and ordain men to hold certain offices in His Kingdom. Such choosings and ordinations are as valid as though He had done them Himself, and they are recognized and acknowledged of Him, being done by His authority, and by the dictation of His Spirit. Generally speaking, the aim is to choose the best of those men who profess to be willing to serve the Lord. Sometimes a wicked person is chosen to accomplish a particular purpose, as in the case of Judas, who was chosen by the Lord, though he knew the heart of Judas. Instances of a wicked person's being designedly chosen to hold the Priesthood are rare. The pure and upright are the men that are sought for. However, men are weak, and, if not watchful and prayerful, are liable to be led astray by their passions, or the seducing influences of Satan. And the enemy aims his principal darts at those in authority in the Church of Christ, therefore this remark applies particularly to them. Though no Saint has a right to call to account those set over him in the Lord, yet tribunals exist in the Church, whereby any transgressor, whatever his authority, may have justice meted out according to his deserts. We need not name instances where men, high in the Priesthood, have been summoned to give an account of their stewardship, have received righteous judgment, and have reaped the reward of their transgression. Such instances will readily recur to the minds of the Saints.

What is the duty of the Saints to those over them? To support them by their faith, prayers, and energies, and to hold up their hands by all honourable means. When

a people are filled with integrity towards God, and they support with all their heart those over them, it seems to us that wilful wickedness must be a predominant trait in the character of that member of the Priesthood who falls. The more the Saints hold an officer up, the greater will be his fall, if he do fall, because the more evident will be his wickedness.

But let the Saints be very careful how they withdraw confidence from the Priesthood. Let the Saints be mindful of their own integrity, and not over anxious about the integrity of those over them. The Priesthood are the brethren of the Saints, and their ever-ready servants; and the higher the office, the greater the service. The Saints know not all that those over them have to endure, although it may be reasonable to suppose, that the grace and favour of God are bestowed in proportion to the responsibilities and trials which men have to bear. Let the Saints remember that God has an eye to His Church, and, should any of the Priesthood transgress, He will see that they are brought to account. While the people of God maintain their walk upright before Him, to the best of their ability, God will look after the Priesthood, and see that transgressors are handed over, in due time, to the buffeting of Satan.

Book Debts.—We are pleased to notice, and express our approbation of, the exertions which are being made in some of the Conferences, to liquidate the debts they have contracted with our office, for Books, Stars, &c. Those Conferences who have not entered into arrangements to greatly reduce their amount of debt this present year, we hope will give this subject their early attention. And the Saints are hereby requested to unite with their Presidents in carrying out such measures as they may adopt for the accomplishment of this desirable object.

"There is a time for all things," says a wise man, and we know of no time in the year more suited to the liquidation of these debts, than the present. Soon the time of emigration will be upon the Saints, and we fully anticipate that it will be a time of greater interest than any preceding emigration season. The present quarter, before the Saints are absorbed in their emigrating arrangements, is one in which we hope the debts of all the Conferences will be materially reduced. Pastors and Presidents will readily see the importance of active and efficient measures being taken in the matter.

Tanning.—Can any of the Presidents of Conferences inform us of some faithful brother, who is a tanner and finisher of wash, glove, and all kinds of fine leather—an adept at the business, and who wishes to emigrate?

MORALITY AND JEALOUSY.

(Extract from the Seer.)

Another objection is urged against plurality by pretending that it corrupts the morals of society, and, therefore, it is argued that it should be considered a crime, and be prohibited by law. But we ask, what morals of society does it corrupt? Morality is only another name for virtue, goodness, righteousness. Immorality is its opposite—that is, viciousness, evil, unrighteousness. To be moral is to be innocent of crime; to be immoral is to be guilty of crime. It can neither be shown from reason nor the word of God, that plurality is criminal, and hence it cannot be immoral, and therefore the morals of society are not in the least endangered by its practice. On the contrary, plurality is a great and powerful antidote against immorality. How many hundreds of thousands of women there are, who, in consequence of having no opportunities of marriage, yield themselves up to a life of

profligacy, and become notoriously immoral and unvirtuous. If these same females had not been deprived of the rights which all should enjoy under our glorious Constitution, they might have united themselves to some virtuous, good men, and been happy as their second or third wives, and thus been saved from the temptations and evils into which they have fallen. Look at the misery and wretchedness of thousands of females in almost every city in America and Europe, inquire into the causes of their shameful and criminal course of life, and it will be found that, in nine cases out of ten, they were driven to that state of degradation for the want of a protector—a husband in whom they could centre their affections, and on whom they could rely for a support. Would it not have been far better for these females to have been honourably connected in marriage according to the plurality system, than to have plunged themselves into the vortex of irretrievable ruin? What an immense amount of immorality and consequent suffering would have been prevented, had the state governments not been influenced by the corrupt traditions of Apostate Christianity in prohibiting plurality, and denouncing it criminal! But this order of things would not only prevent females from becoming public prostitutes, but would promote virtue among the males. Because of the vast numbers of unvirtuous females with which the nations are cursed, many young men neglect marriage, and seek to gratify their sexual propensities by unlawful and sinful connexions. If no public female prostitutes existed, or if they rarely could be found, the natural consequences would be, that young men, instead of abandoning themselves to prostitution, would seek to unite themselves in honourable marriage with the partners of their choice. Plurality, therefore, not only would be a preventative against female prostitution, but would diminish the causes or means of prostitution on the part of the males. Young men abandon themselves to vice and immorality in proportion to the amount of temptation and evil influences with which they are surrounded. Diminish the causes, and the effects are diminished also; and if the cause be destroyed the effect ceases. Let our state laws permit plurality, and it will seldom be the case that a female will yield to prostitution, prefering lawful marriage to a life of degradation and suffering. The army of degraded females, receiving little or no accession to their numbers, would soon be diminished and eventually destroyed by their own folly and wickedness, and thus, the causes of temptation having, in a great degree, ceased, young men would walk in a more healthy atmosphere, and not be constantly allured, as they are now, from the paths of virtue. Plurality would also diminish greatly the temptations which beset the paths of married men, as well as those who are young; they would no longer he under the temptation to keep a mistress secretly, and to break the marriage covenant, and thus sin against their wives and against God. How many thousands there are who practise this great abomination. And why do they do it? Because they are compelled by our bigoted state laws to confine themselves to one wife. Had they the liberty which four-fifths of the other nations have, and which the Bible and our National Constitution guarantee, they could marry a plurality of wives, and be compelled to support them and their children, instead of having their secret mistresses, and turning them away when they get tired of them. Which, think you, a woman would prefer? Would she rather live in adultery with a man, subject, at any moment, to be turned away pennyless and unprotected, or to be lawfully united with him in honourable wedlock? Would she not infinitely prefer the latter to the former? If plurality existed, it would be very seldom that women would consent to be mistresses. Plurality, therefore, instead of injuring the morals of society, would have an effect directly the reverse; it would greatly purify society from the immoralities which now exist.

Another objection to plurality is made by pretending that it is calculated to excite jealousies in families, and, therefore, it is argued to be criminal, and should be prohibited by law. If several women mutually agree to be the wives of the same man, and he treats them with impartiality, we see no cause existing for jealousy. Each receives all the attention which she expected to receive, when she entered into the matrimonial contract. If jealousies should arise, they would be of an entirely different nature from those occasioned by unlawful steps taken by a husband. If a husband violate the laws of virtue, by unlawful connexions, the wife loses confidence

in him; and when confidence is gone, peace and quietness are gone, and the foundation of happiness is destroyed in the family. Not so, when jealousies arise between members of the same family. Each wife knows that the other wives are as much entitled to the attention of the husband as she herself; she knows that such attentions are not criminal, therefore, she does not lose confidence in him; though she may consider him partial, in some respects, yet she has the consolation to know that his attentions towards them are strictly virtuous. Confidence being retained, the elements of happiness are retained. Jealousies, arising from unvirtuous conduct, are mingled with a consciousness of the guilt of the individual; while those arising from the other cause have no such distressing reflections; the first is cruel as the grave, gnawing, like the worm that never dies, at the very heart-strings of enjoyment and peace, while the latter is only a partial, transitory evil which is speedily dissipated by the kindness and attention of the husband. Plurality, as we have already stated, is a great preventative of unvirtuous connexions, and therefore is a remedy against the jealousies arising from such causes. And as for the other kind of jealousy, if it should be stigmatized by that name, it is of trivial importance; like the jealousies which frequently arise between children, it is soon gone. This kind of jealousy is not the result of plurality, but a result of partiality, or supposed partiality. If plurality should be prohibited on account of jealousies which may arise, monogamy, or the one wife system, should be prohibited on account of the still greater jealousies which may arise for fear the husband may keep his secret mistresses, as many thousands do. This kind of jealousies works far greater evils in society, than what the other kind can possibly do. If the great object be to put a stop by law to the evils arising from jealousies, let laws be enacted, requiring men to have a plurality of wives, or else none at all; prohibit the one wife practice, and you will accomplish much more than you do by prohibiting plurality. But we say, let no prohibitory laws be passed in regard to how many wives a man may or may not have; leave every man free in this respect, and, in a very few years, you would see a great reformation in the morals of the country; you would see not one tenth part of the prostitution that is seen now; you would see females fulfilling the noble purpose of their creation, instead of being abandoned prostitutes, houseless, homeless, and childless, going down to their graves in wretchedness and misery, uncared for and unlamented.

THE ITALIAN MISSION.

NARRATIVE OF ELDER THOMAS MARGETTS.

July 23, 1853.

President S. W. Richards—Dear Sir—I have now an opportunity of penning a few lines, in order to make you more fully acquainted with that part of the Italian mission where I have been labouring. I will do so by giving you a brief account of my travels to and in Italy. You will remember that I left Southampton in December last, for Havre, in France. I then travelled through Paris, to Switzerland, where I met with Elders Stenhouse and Woodard. I remained in Lausanne, with them, for a few days, here I had an opportunity of meeting with the Saints raised up by Elder Stenhouse; I must say that it gave me very great pleasure to see their faith, love, and obedience in the great Work of God.

After spending a few days very happily with the Saints, Elder Woodard and myself left for the vallies of Piedmont, crossing, en route, the Alps, at a very great altitude, which, of course, at that season, were covered with snow, and could only be crossed by sleighs. This part of the journey being performed by night, that grandeur of scenery, and romantic appearance, which are so beautifully characteristic of an Alpine country, could not be seen to advantage.

The next morning, having crossed the snow, we again mounted the diligence, and travelled down the mountain steeps at a pace that would cause some of our coach drivers to wonder. After a few hours we arrived at the town of Turin,

which is very truly called "la città dei palazzi" (the city of palaces). Here my heart warmed within me to see a lovely city filled with thousands of the most intelligent-looking men and women, and a beautiful country warmed, as it is, with almost a continual sun. All these things combined, made me nearly forget myself, so much so, that for a moment I felt an involuntary something propelling me on to a splendid square, for the purpose of telling the people publicly the Word of the Lord. But a moment's reflection shewed me at once that such a thing could not be done in that country. I asked myself the question—"Has the Lord any people in this place?" The answer to my spirit was, "Yes, and though you cannot preach to them now, the day will come when the barriers which are now raised against the truth shall be broken down, and the servants of God shall have an opportunity of preaching the Word of Life to this people." I said, "Amen; and God grant that I may live to see and help to accomplish the work."

I then passed on (Elder Woodard having left me) to a small town on the plain, called Pinerolo, rather a pretty town, and one of interest, because here have many hard struggles been witnessed and passed through by the Waldenses, who were fighting for their liberty in religious matters.

I remained in this town one night. On the following morning, Elder Woodard met me, he having crossed over the country to make some visits. We then walked up to the mountain, and called upon a family of Saints, who were most happy to see us. Here, as in all other places, I found that never-failing proof of the Spirit of God's being with His people, the Saints—though this family was entirely strange to me, and I had never before seen them, yet they were as free, as kind, and as full of blessings, as if they had been my own parents, and brothers, and sisters.

The following day we walked some few miles along the side of the mountains, to Elder Malan's, the President of the Branch in Angrogna. This brother and his family are all good Saints, and are well grounded in the principles of the Gospel, being always ready with their means, what little they have, to help to roll on the work of God. But they, like the majority of the people in those vallies, or rather mountain sides, are poor.

To be brief, I remained in Angrogna till the latter part of January, studying the Italian language from ten to twelve hours a day. My health was now beginning to grow weak. After a consultation with Elder Woodard, we concluded that it would be well to visit Genoa, distant a little more than a hundred miles. Genoa being a seaport, we thought we should have more liberty for telling the people our message, and also that it would be more conducive to my health.

Having arrived in Genoa, which is called "la bella città" (the beautiful city), because of its ancient buildings, we began to look around, and found that, with all their talk of liberty, there was no liberty for us, and that we could do nothing there, unless we could do it privately. We consequently commenced talking to individuals. To all appearance things were going on well, and we had a good prospect of baptizing some persons very soon. Things moved on in this way, without any material alteration, for nearly a month, when Elder Woodard thought it wise to leave me, and return to the vallies of Piedmont.

Prior to his leaving me, all things appeared quiet, from the fact, that we heard nothing from any person against us. Soon after Elder Woodard left me, Satan commenced an attack by bringing upon me a most severe illness, which some times so much affected me that I could not walk the streets, without falling; also, the priests began to know me in the streets, and, as I passed along, I frequently found that I was the subject of conversation. The persons whom we expected to baptize, also turned, as it were, their backs upon me, and the whole face of affairs became changed. I was at a loss to know the cause of this sudden change, or how to account for it. However, after meditating upon it for some time, I was one day conversing with a young man, who, a short time after, was baptized, and I understood from him that the annual time of confession had come. This is a general confession in which all are expected to confess. It occurred to my mind, that through this medium the priests had discovered who I was, and all I had said and done there.

I felt determined to find out this matter if possible. Accordingly, I returned home to my place of abode, and began to question the people of the house about their

confessions, and their *belief* in confession. They told me that they firmly believed it to be their duty to confess all they heard from any one opposed to their religion, or contrary to the Catholic church. "Then," said I, "you have confessed all that I have said to you about my religion." "Certainly," they replied, "we have told all to the priests, because we have been taught that we shall *suffer* if we do not tell all, and the priests have warned us against you, and we now believe you to be an impostor, and from this time you will be closely watched."

This information, of course, caused me to think, but I felt in my heart to do all I possibly could in order to warn the people, and leave with satisfaction to myself. But having all the time a severe illness for a companion, it was with great difficulty that I was enabled to do anything. However, I found it impossible to make converts to our holy religion, in all cases except one. This was the young man I have before spoken of. All others that I had any conversation with were either bound down in the strong bonds of superstition, or were so far gone in infidelity that they would scarcely believe their own existence.

I now began to see that unless the Lord raised me up a friend to give me money, I could not remain there long. But no friend could I find, and consequently I had to live several weeks on one meal a day. This, in connection with my illness, made me very weak and low in body; but I felt determined to do all I could, for Genoa is a most important point, as from that town vessels sail to all the ports in the Mediterranean sea.

I still feel in my heart, that God has a people there, and in a day not far distant the Gospel standard will be raised above the dark superstition of that country.

Having remained there a little more than three months, and finding it quite impossible to stay any longer, I left with a hope that I would meet with better success in Turin.

On my arrival in Turin, I found that I was well known. I presume some important *despatches* had been sent from Genoa about me, with as much fear about "Mormonism" as if a crusade had landed for the purpose of taking the whole country. Finding I could not remain there more than a few days, I was compelled to return to the vallies of the Waldenses. On my arrival amongst the Saints, though weak in body, I felt greatly refreshed in spirit. I was very happy to find the people were keeping up an inquiry about the work of God. Some were being baptized, others were promising to obey soon. This work was going on under the labours of Elders Keaton and Malan.

As many of the Saints cannot understand how it is that, in some parts of Italy, we meet with a little success, and in others none at all, I will here explain why it is so. In the vallies of Piedmont the people are nearly all of them Protestants, they do not believe in the doctrine of confession, and they have suffered much for their religion. From these sufferings, many of these people have learned to be kind to the stranger that may call upon them. They will invite you into their houses, and not being under any obligations to confess to the priests what they hear, they will give their ears to your words, and, where they are honest in heart, they will acknowledge the truth of the Gospel, and prove they believe it by being baptized.

Though it is a hard country to live in, and the people are poor, yet there is a good prospect of doing a work in those small vallies. The Catholics believing in the doctrine of confession, and *not being allowed to read the Bible, without special permission from the Priests*, they believe it their duty to confess all you say to them, and are so ignorant that they do not know whether you tell them the truth or not, when you quote Scripture to them; in this way they are led along by men whose delight it is to keep the people in ignorance. Here we see the difference—in one case we have the liberty of speaking to the people, and they know what we say is true, because they read the *Bible*; in the other case we have no chance of talking, and, if we now and then should get an opportunity, the people cannot understand us, because of their superstition and ignorance.

Having remained in the vallies a few weeks, in which time I received counsel from Elder Woodard to leave for England, because of my long illness, and weak state of body, I left on the 8th of June, with mingled feelings of sorrow and joy. I felt sorrow, because I could not succeed in releasing some from the darkness of error, and the power of Satan, their day appearing to be in the future, and not now.

But when the voice of thunders and of lightnings, and the signs in heaven and on earth —blood, smoke, and fire, bespeak the fierce wrath of an offended God; and the volcanic erruption of political feeling, the flame of which is only smothered for a time, shall burst as a bellowing earthquake, shaking the mighty barriers of superstition to their very foundation, causing them to fall to rise no more, and revealing the shame and ignorance of all who know not the Lord—then shall we be enabled to preach to the honest, for in this way God will make them willing in the day of His power. I felt joy, because I looked forward to my arrival in England, with faith that I would be restored to health. And I am truly happy in saying, thank God, in a great measure it is so.

On my return, I travelled through Switzerland, and found that the work of God was onward in many of the cantons. Elder Stenhouse, with his experience, and "Le Réflecteur," bids fair to accomplish a great work in that country.

Praying that it may be so, and looking forward for the time to come when Italy shall not be behind any of the foreign missions, I am, dear brother, your most humble and obedient servant in Christ,

THOMAS MARGETTS.

THE EAST INDIA MISSION.

ELDERS DESTINED FOR MADRAS, DINAPORE, CHINSURAH, CEYLON, BIRMAH.—BAPTISMS.

(*Extract of a Letter from Elder N. V. Jones.*)

2, Jaun Bazaar Street, Calcutta, June 14th, 1853.

Dear Brother S. W. Richards—Elder Joseph Richards is now with us. Elder Willes is still up the country, doing all he can towards reclaiming the honest in heart.

On the 29th of April, we held a Conference. The nine Elders were distributed as follows—R. Ballantyne, R. Skelton, and R. Owens, for Madras; W. F. Carter, and Wm. Fotheringham, for Dinapore; T. Leonard, and S. A. Woolley, for Chinsurah, there to stay until we could hear from Elder Findlay, of Bombay; if the field there is sufficiently large, Elders Leonard and Woolley will go and assist Elder Findlay in that part of the vineyard; A. M. Musser, and myself, were appointed to tarry at this place. I have written a proclamation directed to the citizens of Calcutta and vicinity. The proclamation was gratuitously published in the *Citizen*, a paper printed here. The Editor made some very unbecoming remarks.

There has been a pamphlet, entitled "Mormonism Unveiled," very widely circulated throughout the city and country. The production was so vile that the author was ashamed to attach his name to it. We have, however, found him out, and I am answering it. It is like all other pretended "expositions of Mormonism," without the least foundation or argument, a mere collection of newspaper trash, Bennett's lies, &c., &c.; and yet it is sent to the world with the approbation of all the pious, long-faced Christians.

Our regular meeting appointments are on Thursdays and Sundays, but we have a limited turn out. Few strangers attend. The white people in this country are very aristocratic, they live in the best style, and think it too much a condescension to hear the humble servants of God. There are very few poor amongst these people. The natives perfectly monopolize the labour. They will toil all day long for a few pice (½ cent piece), and board themselves in the bargain.

Elders Carter, Fotheringham, Leonard, and Woolley have been in their fields of labour some time. Elders Ballantyne, Skelton, and Owens, will get off in a few days. Two of the Elders for Siam, that came with us from San Francisco—Ludington and Savage, are here yet, but expect to leave for Birmah to-morrow; the other two—West and Dewey, have gone to Ceylon.

On the 22nd of May I baptized four persons, viz., Arthur McMahon, his wife, and two daughters. Brother McMahon has been some time investigating the truth. He and family belonged to the Baptist Church, and made many cool friends in the change. The powers of darkness are very thick in this land, priest

and teacher are on the look out for "Mormonism." Notwithstanding all this, we expect to do a good work in this country. I am glad to hear of the prosperity of the Elders and Saints in other parts of the vineyard.

Elder J. P. Meik, and sister Meik, have done all in their power to make the Elders comfortable. He has been the stay of the Branch, and is worthy of the blessings of all good Saints. The Saints all feel well and happy, and have a great desire to get to the valley.

Sickness (cholera) is very bad here at this time, from reports. Several American captains of vessels have died of it, within a short time.

We desire the prayers of all the Saints, and in return we remember you all. May the Lord bless you and yours, and save us all in His Kingdom, is my prayer. I subscribe myself your brother in the Covenant of the Gospel,

N. V. JONES, { President of Calcutta Mission.

VARIETIES.

IT is observed by Hufeland that the more a man follows nature, and is obedient to her laws, the longer he will live; the farther he deviates from these, the shorter will be his existence.

BAER, a German astronomer, calculates that when we shall have an instrument nine times more powerful than Lord Rosse's, it will bring the moon within a German mile of us, so as to show an object as small as a man.—*Tablet.*

JAMES J. STRANG, and his followers, located on Beaver Island, Lake Michigan, U. S., are embroiled in difficulties with the other portions of the community. On the 13th of July, the captain of the barque *Morgan*, from Saginaw for Chicago, saw two small boats filled with Strang's followers, pursued by a large fishing boat, with men from the main shore. The men in the fishing boat were firing into the other boats. The captain of the *Morgan* took on board the men from the small boats. Six of the fifteen taken on board were severely wounded. Politics are said to be the cause of the differences, certain parties refusing to submit to the jurisdiction of Strangite county officers.

RUSSIAN RELIGIOUS STATISTICS.—There are in Russia 2,874,004 Catholics; 1,766,389 Protestants; 367,176 Schismatic Armenians; 18,461 Catholic Armenians; 1,189,801 Jews; 3,320,810 Mahometans; 190,092 Buddhists; 163,130 Idolators; thus making a total of 8,872,778 not belonging to the Church of the State. Besides the 1,473 Catholic Schismatics, there have joined the Russian Church 2,703 Protestants; 1,888 Jews; 1,787 Mahometans; 1,150 Pagans; and 11 Schismatic Armenians. Of those who have embraced Catholicity there are 66 Jews, one Mahometan, and three Protestants. The official journal does not give the number of the members of the Russian Church that have been converted to the Catholic Faith.—*Tablet.*

DOCTOR OF PHILOSOPHY.—Although as a rule a man has a right to whatever he buys and pays for, yet this rule like all others has exceptions. A by no means literate person can, for example, purchase the privilege of placing after his name the letters "Ph. D.," or before it the title of "Doctor," and thus patent himself in society as one of the learned; but, as no one can buy brains with bank-notes, or learning with small change, so an ignoramus has no right whatever to the distinction, although he may be able to show a receipt for the value in cash of his diploma. A gentleman advertised his services in the literary papers regularly some time ago, to retail, to any one who could pay, certain learned degrees, at per diploma. The wholesale houses with which he dealt were understood to be the Universities of Jena and Giessen. Ben Johnson wrote in his day, "Hood an ass in reverend purple, and he will pass for a cathedral doctor;" and now, in our day, society is often hood-winked by the agency of the much-revered yellow of twenty sovereigns (more or less), into believing in the erudition of any person who chooses to disburse that sum to some German University for the privilege of being addressed as "Doctor." Of all titles none ought to be more respected; consequently, when improperly borne, the false pretence demands exposure.—*Household Words.*

A WONDER IN THE GATHERING.

The world beholds a wonder it never saw before,
In thousands homeward gath'ring to Zion's peaceful shore!
From ev'ry tribe and nation the wand'ring pilgrims come,
With joyful acclamation their myriad armies hum;
Cheered e'er by God's good Spirit, straightforward on they go,
Preparing for Messiah's reign, and Bab'lon's o'erthrow.

The world, now wond'ring, gazes to see a nation rise
To rear a Temple to their God—they're filled with keen surprise!
It will outshine famed Solomon's—here, Jesus will restore
The Royal Priesthood's matchless power that shall decline no more.
Here kings shall be anointed, and Priests ordained likewise,
The law from Zion shall go forth—Jerusalem arise!

The Priesthood's power shall then extend this spacious world around,
In very deed, not words alone, which oft are empty sound;
The scattered race of Israel to their home shall gathered be,
And outcast tribes be all restored from ev'ry land and sea.
No wonder that amazement doth seize the nations round—
No wonder that crowned monarchs are now inquiring found.

The Gospel Saints are preaching, doth cause them doubts and fears,
The reign of terror soon must end, when Freedom's star appears.
Then let the humble poor rejoice, and bless the Saviour's name,
Who made them his peculiar choice, although unknown to fame;
Who made them Kings and Priests to God, and set their feet on high,
Lest in temptation's vale they fall, the scorn of ev'ry eye.

O may the humble Saints of God be each and all prepared
To buckle on the shield of faith, when vengeance is declared;
Our God hath said, "By land, by sea, and even through the air,
My angel bands I will send forth my people to prepare;
From tribulation's direful slough, I've sworn to bring them through;
And what my Prophets have declared, I've ample power to do."
Rejoice—rejoice, ye feeble ones! the time is near at hand,
My arm is nerved to guide you safe where Zion's temples stand.

Hull. HENRY GREENSIDES.

LIST OF MONIES RECEIVED FROM THE 28TH JULY TO THE 4TH AUGUST, 1853.

	£	s.	d.
Charles Peat	£4	13	0
T. C. Armstrong	25	0	0
George Simpson	5	0	0
John Memmott	10	0	0
A. L. Jones	3	0	0
Carried forward	£47	13	0
Brought forward	£47	13	0
Thomas Ord	1	2	0
Henry McCreery	50	10	0
Joseph Akers	2	0	0
James Robson	5	0	0
	£106	5	0

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LIVERPOOL:
RE-PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35 JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 35.—Vol. XV. Saturday, August 27, 1853. Price One Penny.

HAS THERE BEEN AN APOSTACY?

BY ELDER ELIAS L. T. HARRISON.

The necessity for the establishment and existence of the Church of Jesus Christ of Latter-day Saints upon the earth, is to be found in the fact, that previous to its organization in 1830, no true Church of Christ was existing upon the earth, a universal apostacy from that system having prevailed. This I will proceed to prove.

The word Apostacy, means a departure from anything that may have been believed or practised, therefore in order to prove an apostacy from the Church of Christ, we must first establish clearly what order of organization or practice constituted that Church. Then, if there has been a universal departure, or apostacy, from that system, it will be self-evident, and will require but little comment.

The Church established by Jesus Christ was chiefly distinguished by the following characteristics — its *organization;* its *claims;* and its *proceedings*, including its government, and some peculiar internal evidences which flowed as results of the system.

Its *organization* was not an accidental arrangement of its parts, but consisted of a beautiful and orderly distribution of powers and authorities. Apostles stood at the helm, and steered its course over nations and countries. Under these came Seventies, Evangelists, Bishops, Elders, Teachers, and Deacons. These officers were not merely nominal, but their appointment is stated, by Paul, to have been "for the perfecting of the Saints, for the work of the ministry," and for "helps and governments."

These authorities sustained the same relative importance and use to each other and the members of the Church, that the members of the human body so gloriously combined are found to sustain. As the human tabernacle, when tenanted, presents a splendid amalgamation of powers, senses, and energies, all subservient to one will, so did the above organization exhibit a union as perfect, a combination of parts as essential for the existence of the whole, and a subserviency to the will of the Head, as complete as those manifested in the human system, and this sufficiently to entitle the Church to call itself the "body of Christ."

The above is indisputable, all the organization quoted is on record in the New Testament.

I will now produce its *claims*. These were—that its authorities were the representatives of God upon the earth, and to reject or receive them was to reject or receive the Almighty.—Matt. x. 40; that it held power to open the Kingdom of God, and admit believers, and, in certain cases of transgression, to reject the transgressors from the Kingdom of God, and deliver them over to Satan.—1 Cor. v. 5: 1 Tim. i. 20. It claimed power to bind on earth, and to have the same bound in heaven; to loose, with the same effect — Matt. xvi. 19; to *remit sins*, or *retain them* — John xx. 23; to impart the Holy

Ghost to believers, by the laying on of hands—Acts viii. 17; 1 Tim. iv. 14; and to cast out devils—Mark xvi. 17; in a few words, it spoke and acted like Jehovah upon the earth, and asserted for itself that it was the "pillar and ground of the truth"—1 Tim. iii. 15. Here were claims and authority worthy of its organization, and stated in so many words in the Scriptures referred to.

It is usual to oppose these truths, by stating that the Scriptures from which the inferences are drawn, are ambiguous texts. But these are false statements, made to diminish the force of Scriptures too plainly proving the apostacy of the opposers, to be palatable. What more ambiguity is there in the words "Whosesoever sins you remit they are remitted, whosesoever sins you retain they are retained," than in the words, "He that believeth and is baptized shall be saved?" The fact of the matter is, men have found it *impossible* to apply such words to themselves, or the miserable imitations called churches, to which they have belonged, and consequently they have been driven to the choice of either acknowledging the existence of Scriptures that confounded themselves, or of hiding up the passages from view or consideration altogether, by dubbing them "ambiguous."

Having briefly examined the organization and claims of the ancient Church, I will now draw attention to its *government* and *procedures*.

Its government was by the officers before-mentioned, acting directly under the counsel of the Almighty. Continual revelation was its constant guide, in fact such wondrous powers and authority could not be managed by any men without continual revelation to guide them, for it is easy to see, that to invest men with such powers, and then to leave those men to themselves, and to shut up the fountain of revelation, would be to give the world over to priestcraft and damnation. This view of the case upsets the pretensions of the revelation-denying Church of Rome, who, while she claims infallibility, denies the very means by which alone she could be instructed and controlled in the use of power and authority; about as reasonable an idea as that of giving a gun into the hands of a blind man, and allowing him to shoot with it!

Here, then, dear reader, I have laid before you three prominent features of the Church established by the Son of God, the case has been fairly stated without any exaggeration for the purpose of effect. And now I ask, did such a Church, with such an organization, such claims and authority, such a mode of procedure or government, exist on the earth previous to the rise of the Church of Latter-day Saints? The answer *must* be, from Roman Catholics, No! from members of the Church of England, No! most emphatically, No! and as the Dissenting sects bear even less resemblance, on the points named, to the ancient Church, their answer must be even a louder no! than the others'!!

Should this be disputed, I will compare, and take the first particular, that of "Organization." Where, I ask, can the counterpart of this be found? Will it be amongst either of the three above-mentioned systems? It is an indisputable fact that they cannot exhibit it.

How little these churches look like the Church of Christ, when placed by its side! Hear one and then the other on the subject of organization.

Church of Christ. "God hath set some in the Church, first, Apostles; secondly, Prophets; thirdly, Pastors and Teachers, helps and governments," &c.

Church of Rome. "God hath set some in the Church, firstly, Popes; secondly, Cardinals; thirdly, Bishops," &c.

Church of England. "God hath set some in the Church, firstly, Archbishops; secondly, Bishops; thirdly, Deans," &c. &c.

Dissenting Sects. "God hath set some in the Church, firstly, Travelling Preachers; secondly, Local Preachers; thirdly, Class Leaders, Deacons," &c.

Much alike, dear reader, are they not? Is it not a curious thing that all people, especially Latter-day Saints, should be so blind as not to see the *similarity* between ancient and modern churches.!

Supposing, to help the Protestant Churches out of the difficulty, we adopt their oft-repeated dogma, that "not singly, but together, they constitute the Church of Christ;" then, as neither party acknowledges the pre-eminence of either of the other, over its own peculiar head, it will read thus—"God hath set some in the Church, firstly, Popes, Archbishops, and Travelling Preachers; secondly, Cardinals, Bishops, and Local Preachers; and, thirdly, Bishops, Deans, and Class-leaders!

How the resemblance is increased! How beautifully they amalgamate together! If Paul were alive now, would not he have scope for his eloquence, in comparing the above systems, which by bands and joints are *so firmly* (?) knit together, to the human body which is thus united? Will not that man who resists the statement that modern churches are continuations of the one established by the Son of God, be under condemnation, when they are so evidently (?) alike?

It must be allowed, on all hands, that as far as organization goes, there has been a universal apostacy from the ancient system. Now if such an order or arrangement of authorities, endowed with such powers, was essential in the infancy of the Church, when its numbers were few, it must be so now that the Church is supposed to have increased its boundaries, swelled its numbers, and to be carrying on operations in all parts of the globe.

We must either allow the above, or believe the following absurdity—that God, after devising and instituting a well organized system of government in His Church, while small and limited in its operation, removed this orderly and effective system as soon as the Church became enlarged and complex, and left it to hit upon and follow any form of organization that might suit its fancy.

Now for the *claims* and authority of the ancient Church, the bare pretension to some of which, by the Church of Rome, has branded it with *infamy* in the eyes of Protestants. I need not ask whether a church possessed of the claims and authority of the ancient Church of Christ has an existence now, for did I want to conjure up a nightmare that would frighten all modern Christianity into fits, I should have only to portray the ancient Church with its assumptions and assertions of authority, and tell them that such a Church has been restored to the earth in these days. They would cry, Blasphemy! Blasphemy!

Compare the authority-denying and doctrine-speculating sects, in their decisions and pretensions, with the Apostolic Church, in its declarations—"It hath seemed good to the Holy Ghost *and to us*"—Acts xv. 28. "We deliver such a one over to Satan. Whosesoever sins we remit, they are remitted; whosesoever sins we retain, they are retained. Whatsoever we bind on earth, is bound in heaven; whatsoever we loose on earth, is loosed in heaven. He that receiveth us, receiveth Jesus Christ; and he that receiveth not us, receiveth not Jesus Christ, nor the Almighty who sent him!"

On reviewing the claims and authority of the ancient Church, compared with modern systems professing to be identically the same, we are compelled to admit that the dissimilarity, in both organization and powers, is too great for any sane person to think there exists any connexion between the two! The modern bear evidence of being of the earth earthy, contemptible, puerile, and inefficient; while the other carries with it an air of majesty, divinity, completeness, and perfection, worthy of its designer and establisher—God!

With regard to the mode of procedure and government, I am saved the trouble of making a comparison here, for modern churches could not be insulted more than by charging them with being governed and conducted in the same way as the ancient Church—by inspired men, invested with the powers before-mentioned, guided, controlled, and directed by immediate and direct revelation.

Here, then, dear reader, to establish the point, that there has been a complete apostacy from the Church of Jesus Christ, I have laid before you three prominent features of that Church, and have shown an entire departure from that system on all three points. The Church of Rome alone can claim a resemblance on one point—that of declarations of authority, but I have shown that to reasonably possess this, she should be able to show that she possesses continual revelation to herself, for her guide; without the assistance of which she could not wield such tremendous powers.

The case, then, stands thus—if Jesus Christ's Church existed on the earth, it was with a different organization, bereft of all its sublime claims, and conducted in an entirely different manner to what it was anciently. Such a miserable apology for a Church, Jesus Christ could never expect any one to recognise as belonging to him! Therefore, should it turn out by any means to be the case, notwithstanding the vast difference existing, that Catholic or Protestant systems apart, or together, constitute the true Church, I say, no one could ever be condemned for rejecting them, for how could we be sup-

posed to know that churches so unlike Jesus Christ's, belonged to him, unless he had told us so! For if he has so frightfully altered his Church from the original pattern, that no one can recognise it, and has done it without giving even a hint that such an alteration might be expected, he alone is responsible for any ill effect, such as disobedience, that may occur in consequence.

But, perhaps, Jesus Christ authorized some one thus to transform his Church? Then who received the revelation by which it was done, and by what signs or wonders did God give evidence to the world that He approved of the alteration? Modern Christians teach us that all fresh revelation ought to be attested with miracles and wonders!

Jesus Christ ushered in the Church, delineated in the Scriptures. What mighty Prophet introduced the churches delineated in the creeds and formulas of modern Christianity? The answer must be—no Prophet introduced them But an evident alteration does exist! Then it must have have been done by men without Jesus Christ's sanction or recognition, and consequently all modern churches are apostate systems, the blighting, withering curse of confusion attends them; and, therefore, *a necessity did exist* for the establishment of such a Church as that professing to be the Church of Jesus Christ of Latter-day Saints, and an affirmative answer must be given to the question, "Has there been an apostacy?"

HISTORY OF JOSEPH SMITH.

(*Continued from page 552.*)

Sunday morning, 3rd. Went to meeting at the usual hour. President Rigdon delivered a fine lecture upon the subject of Revelation.

In the afternoon, I confirmed ten or twelve persons who had been baptized, among whom was Malcham C. Davis, who was baptized during intermission today. Brother William Smith made his confession to the Church to their satisfaction, and was cordially received into fellowship again. The Lord's Supper was administered, and brother William gave out an appointment to preach in the evening, at early candle-light, and preached a fine discourse; and this day has been a day of rejoicing to me. The cloud that has been hanging over us, has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church, by causing jealousies to arise in the hearts of some of the brethren. And I thank my heavenly Father for the union and harmony which now prevail in the Church.

Monday morning, 4th. Met and organized our Hebrew school according to the arrangements that were made on Saturday last, as we had engaged Doctor Piexotto to teach us in the Hebrew language, when we had our room prepared. We informed him that we were ready, and our room was prepared. And he agreed to wait on us this day, and deliver his introductory lecture.

Yesterday he sent us word that he could not come until Wednesday next. A vote was then called to know whether we would submit to such treatment or not; and carried in the negative; and Elder Sylvester Smith appointed clerk to write him on the subject, and inform him that his services were not wanted; and Elders William E. McLellin and Orson Hyde despatched to Hudson Seminary to hire a teacher. They were appointed by the voice of the school to act in their behalf. However we concluded to go on with our school, and do the best we could until we obtained a teacher; and by the voice of the school I consented to render them all the assistance I was able to, for the time being.

We are occupying the translating room for the use of the school, until another room can be prepared. This is the first day we have occupied it, which is the west room in the upper part of the Temple, which was consecrated this morning by prayer, offered up by father Smith. This is a rainy time, and the roads are extremely muddy.

Met this evening at the Temple, to make arrangements for a singing school. After some altercation, a judicious arrangement was made, a committee of six

was chosen to take charge of the singing department.

Tuesday, 5th. Attended the Hebrew school, divided them into classes. Had some debate with Elder Orson Pratt, concerning the pronunciation of a Hebrew letter. He manifested a stubborn spirit, at which I was much grieved.

Wednesday, 6th. Attended school, and spent most of the forenoon in settling the unpleasant feelings that existed in the breast of Elder O. Pratt. And after much controversy, he confessed his fault for entering into any controversy concerning so small a matter as the sound of a Hebrew letter, and asked the forgiveness of the whole school, and was cheerfully forgiven by all.

Elder McLellin returned from Hudson, and reported to the school that he had hired a teacher to teach us the term of seven weeks, for three hundred and twenty dollars; that is, forty scholars for that amount; to commence in about fifteen days. He is highly celebrated as a Hebrew scholar, and proposes to give us sufficient knowledge during the above term, to read and translate the language.

A High Council assembled at Kirtland for the purpose of filling the vacancies of the High Council of Zion. Presidents David Whitmer, John Whitmer, and W. W. Phelps, and fifteen High Priests and Elders, present. President Phelps announced the death of Christian Whitmer on the 27th of November, 1835. Four Counsellors, namely, Parley P. Pratt, Orson Pratt, William E. McLellin, and Thomas B. Marsh, had been chosen Apostles, or special witnesses; and Elisha H. Groves was appointed to take the place of P. P. Pratt in the High Council of Zion; Jesse Hitchcock in the place of William E. McLellin; G. M. Hinkle for O. Pratt; Elias Higbee for T. B. Marsh; and Peter Whitmer, junior, for Christian Whitmer, deceased; who were ordered, at the time, to their office as Counsellors.

Much has been said and done, of late, by the United States government, in relation to the Indians (Lamanites) within her territorial limits. And one of the most important points in the faith of the Church of Latter-day Saints, is, through the fulness of the everlasting Gospel, the gathering of Israel (of whom the Lamanites constitute a part). The happy time when Jacob shall go up to the house of the Lord, to worship Him in spirit and in truth, to live in holiness; when the Lord will restore His judges as at the first, and His counsellors as at the beginning; when every man may sit under his own vine and fig tree, and there will be none to molest or make afraid; when He will turn to them a pure language, and the earth will be filled with sacred knowledge, as the waters cover the great deep; when it shall no longer be said, the Lord lives that brought up the children of Israel out of the land of Egypt, but the Lord lives that brought up the children of Israel, from the land of the north, and from all the lands whither He had driven them; yea, that day is one, all-important to all men! and in view of it, with all the Prophets have said before us, we feel like dropping a few ideas in connexion with the official statements concerning the Indians, from the General government. In speaking of the gathering, we mean to be understood according to Scripture, the gathering of the elect of the Lord, out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Saviour comes; yea, where the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the vail spread over all nations will be destroyed, and the pure in heart see God, and live with him a thousand years on earth, we want all honest men should have a chance to gather and build up a city of righteousness, where even upon the bells of the horses shall be written HOLINESS TO THE LORD.

The Book of Mormon has made known who Israel is, upon this continent. And while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the Gospel. Our venerable President of these United States (Andrew Jackson) speaks of the Indians as follows—

The plan of removing the aboriginal people who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigour as a just regard to their cir-

cumstances will permit, and as far as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized commmnity, and prosper. Ages of fruitless endeavours have at length brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for.

Independently of the treaty, stipulations into which we have entered with the various tribes, for the usufructuary rights ceded to us, no one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve, and perpetuate the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the west has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and, with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons, and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished, has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favourable. To these districts the Indians are removed, at the expense of the United States, and with certain supplies of clothing, arms, ammunition, and other indispensable articles; they are also furnished gratuitously with provisions for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labour, if they choose to resort to that mode of life. If they do not, they are on the skirts of the great prairies, where countless herds of buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require.

Ample arrangements have also been made for the support of schools; in some instances, council-houses and churches are to be erected, dwellings to be constructed for the chiefs, and mills for cotton use. Funds have been set apart for the maintenance of the poor, the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c., are supported among them. Steel and iron, and sometimes salt are purchased for them; and ploughs, and other farming utensils.

Domestic animals, looms, spinning-wheels, cards, &c., are presented to them; and besides these beneficial arrangements, annuities are in all cases paid, amounting in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided, and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law, that in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found, who are properly qualified for the discharge of the duties.

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected. The pledge of the United States has been given by Congress, that the country destined for the residence of this people, shall be forever "secured and guaranteed to them." A country west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except those that are established by the Indians themselves, or by the United States for them, and with their concurrence. A barrier has thus been raised, for their protection against the encroachments of the citizens, and guarding the Indians, as far as possible, from those evils which have brought them to their present condition.

Summary authority has been given by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure.

I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their amelioration. Half-way measures will answer no purpose. These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer; and the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things, between the government and people of the United States, and those transplanted Indian tribes, and for the establishment among.

the latter, and with their own consent, some of the principles of intercommunication, which their juxta position will call for; that moral may be substituted for physical force; the authority of a few, and simple laws, for the tomahawk; and that an end may be put to those bloody wars, whose prosecution seems to have made a part of their social system.

After the further details of this arrangement are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will be paid.

In addition to the above, we extract the following from the report on Indian affairs, made to Congress at the present session. We add and arrange according to circumstances, &c.

The United Nation, Chippewas, Ottowas, and Pottawatamies, about 1,000 in number, removed since September, 1834, possess 5,000,000 of acres of land on the east side of the Missouri, and lying north-west of the north-west corner of Missouri. [All these tribes may be rated at about 7,000.]	1,000
The Choctaws about 19,000 in number, have 15,000,000 of acres, lying between Red river and the Canadian	19,000
A small band of Quapaws, 200 or 300, perhaps near 95,000 acres, between the western boundary of the state of Missouri, and the eastern boundary of the Osages...	300
The Creeks, about 3,000 or 4,000, have 13,140,000 acres, on Arkansas and Canadian rivers	4,000
The Seminoles, and other Florida Indians, to the number of, say 25,000, included as the owners of the above 13,140,000 acres.	25,000
The Cherokees, amounting to say 16,000, have 13,000,000 of acres, near the 36th degree of north latitude.	16,000
The Kickapoos, something less than 1,000, have 160,000 acres north of Fort Leavenworth.	1,000
The Delawares, nearly 1,000, have 2,200,000 acres west and south of the Kickapoos.....	1,000
The Shawnees, 1,200 or 1,400, have 1,600,000 acres south side of Kansas river.	1,400
The Ottowas, about 200, have 30,000 acres south of the Shawnees.	200
The Weas, Pinkeshaws, Teoria, and Kashaskias, say 500 in all, have 260,000 acres south of the Shawnees.	500
The Senecas and Shawnees, say 500, have 100,000 acres on the western boundaries of the state of Missouri.	500

Of the native tribes west of the Mississippi, the report is as follows—

Sioux	27,000
Ioways	1,200
Sacs of the Missouri	500
Omahas	1,400
Ottoes and Missourias	1,600
Pawnees	10,000
Camanches	7,000
Mandans	15,000
Minatares	15,000
Assinaboins	8,000
Crees	3,000
Gros Ventres	3,000
Crows	4,500
Quapaws	450
Caddoes.....	*2,000
Poncas	800
Arickarees.....	3,000
Cheyennes.....	2,000
Blackfeet	30,000
Foxes.....	1,600
Anepahas, Kioways, &c.	14,000
Osages	5,120
Kanzas	1,471
Sacs	48,000

The joy that we shall feel, in common with every honest American, and the joy that will eventually fill their bosoms on account of nationalizing them, will be glory enough when it comes to show, that gathering them to themselves, and *for themselves*, to be associated with themselves, is a wise measure, and reflects the highest honour upon our government. May they all be gathered in peace, and form a happy union among themselves, to which thousands may shout, *Esto perpetua.*

Thursday, 7th. Attended a sumptuous feast at Bishop N. K. Whitney's. This feast was after the order of the Son of God—the lame, the halt, and blind were invited, according to the instruction of the Saviour. Our meeting was opened by singing, and prayer by father Smith; after which Bishop Whitney's father and mother, and a number of others, were blessed with a patriarchal blessing. We then received a bountiful refreshment, furnished by the liberality of the Bishop.

* The agent has reported these Indians at upwards of 2000.

The company was large, and before we partook, we had some of the songs of Zion sung; and our hearts were made glad while partaking of an antepast of those joys that will be poured upon the heads of the Saints, when they are gathered together on Mount Zion, to enjoy each other's society for evermore, even all the blessings of heaven, when there will be none to molest or make us afraid. Returned home, and spent the evening.

Friday, 8th. Spent the day in the Hebrew school, and made rapid progress in our studies.

The plastering and hard-finishing on the outside of the Lord's House was commenced on the 2nd November, 1835, and finished this day. The job was let to Artemas Millet and Lorenzo Young, at one thousand dollars. Jacob Bump took the job of plastering the inside of the house throughout, at fifteen hundred dollars, and commenced the same on the 9th of November last. He is still continuing the work, notwithstanding the inclemency of the weather.

Saturday, 9th. Attended school in the forenoon. About eleven o'clock, received the following note—

Thus saith the voice of the Spirit to me—If thy brother, Joseph Smith, junior, will attend the feast at thy house this day (at twelve o'clock), the poor and the lame will rejoice at his presence, and also think themselves honoured.

Yours in friendship and love,
N. K. W. (Whitney.)

January 9, 1836.

I dismissed the school, in order to attend to this polite invitation, with my wife, father, and mother. A large congregation assembled, a number were blessed under the hands of father Smith, and we had a good time. Spent the evening at home.

Sunday, 10th. Attended meeting at the usual hour. Elders Wilber Denton and J. Salisbury preached in the forenoon, and brothers Samuel and Carlos Smith in the afternoon. They all did well, considering their youth. Administered the Sacrament during intermission. Elder Martin Harris baptized three. Spent the evening at home.

Monday, 11th. There being no school, I spent the day at home. Many brethren called to see me, among whom was Alva Beaman, from Genesee county, New York, who had come to attend the solemn assembly. I delight in the society of my brethren and friends, and pray that the blessings of heaven and earth may be multiplied upon their heads.

Tuesday, 12th. I called on the Presidency of the Church, and made arrangements to meet to-morrow at ten o'clock, A.M., to take into consideration the subject of the solemn assembly. This afternoon, a young man called to see the Egyptian manuscripts, which I exhibited. Also brother Joseph Rose introduced to me, Russel Weaver, a Christian or Unitarian preacher, so called, from Cambray, New York. We had some little controversy on prejudice, but soon came to an understanding. He spoke of the Gospel, and said he believed it, adding that it was good tidings of great joy. I replied that it was one thing to proclaim good tidings, and another to tell what those tidings were. He waived the conversation and withdrew.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 27, 1853.

Home Correspondence.—*Bedfordshire Conference*—Hemel Hempstead, August 5th, Elder Job Smith writes. Near Peterborough, a good work was being done, in baptizing, &c. The Saints generally were in good spirits.

Worcestershire Conference—Worcester, August 9th, Elder Matthew Rowan writes. In partially new fields of labour, much interest was manifested in the work. In St. Johns, near Worcester, the Saints and Elders, in their out-door meetings, were treated to plentiful supplies of missiles; these, perhaps, being among the most effectual arguments which opponents had at their command.

Cambridgeshire Conference—Bishop's Stortford, August 9, Elder J. V. Long writes. In Soham, things were quiet. The brethren had attempted, a short time previously, to recommence public preaching there, but were prevented, by the mob, from doing any good. Elder Long mentions several cases of healing which had occurred in the latter town. One of a young sister who had been afflicted with St. Vitus' dance, from her childhood, and who had been completely healed. Another was of a sister who had suffered nine years with a tumour in her side, but who was also healed. A third, was of a sister named Hobbs, who was healed of a violent fever, through the administration of Elder John Brown.

FOREIGN CORRESPONDENCE.—*French Mission*—Elder A. L. Lamoreaux, President of the French Mission, has favoured us with an interesting report of a General Conference of the Church under his care, which was held at St. Heliers, Jersey, commencing July 23. The Mission consisted of four Conferences, containing 9 Branches, in which were represented 3 High Priests, 1 Seventy, 30 Elders, 12 Priests, 13 Teachers, 6 Deacons, 272 members, making a total of 337. Of these, 48 resided in France, and the remainder in the Channel Islands. The Presidents of Conferences, the Travelling Elders, &c., gave encouraging reports of the progress of the work. The translation of the *Voice of Warning* was nearly completed. Resolutions were passed, sustaining the general authorities of the whole Church, and the following authorities of the French mission—Elder A. L. Lamoreaux, President of the Mission; Elders James H. Hart, L. A. Bertrand, and William Taylor, his Counsellors; Elder John Oakley, President of the Channel Islands Conference; John Parsons, President of the Paris Conference; Elder Thomas Lear, President of the Havre Conference; and Francis Kirby, President of the Department of the Sarthe Conference. Elder James Wilton was appointed to labour in Arras and Calais; Elder Henri Henriod, in Caen; Elder Alexander Ott, in Guernsey; and Elder John Harrival, in Alderney. On the 25th, was held a Festival in commemoration of the entrance of the Pioneers into the Valley of the Great Salt Lake. It appears that a good feeling pervaded the Conference, and that much good instruction was given by the Priesthood.

TESTIMONIES FOR THE TRUTH.—A new Work, entitled, "Testimonies for the Truth," by Elder Benjamin Brown, is now ready, and consists of thirty-two pages, same size as the *Star*. This interesting work gives an account of many miracles and manifestations, which have come under Elder Brown's experience during more than twenty years past, and a perusal of it will no doubt serve to strengthen the faith of many who know that the supernatural manifestation of divine power among the people of God in all ages of the world, is consistent with His character and attributes. Price 4d.

NECESSITY OF A LIVING PROPHET.

(*Continued from page* 548.)

Having shown the unreasonableness of disbelief in living Prophets, though faith in dead Prophets be substituted for it, and also having shown some of the dilemmas into which the rejecters of living Prophets are drawn, I will endeavour to give a few good and solid reasons for the necessity of a living Prophet upon the earth.

Jesus Christ says—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast

sent."—Matt. xvii. 3. To have eternal life is a desire that exists in every human heart. If all men were to tell the feelings of their hearts, it would be found that all men wish to enjoy life eternally. But in order to enjoy eternal life, they must know God, and Jesus Christ. How is this knowledge to be obtained? Now, reader, imagine to yourself a people who never heard of the name of God, that is, of the true God, how are that people to know God, and thus obtain their salvation? Can they find Him out by their own wisdom, by their own learning, by their own searching, merely? Alas no! Now I boldly aver that no people, however learned or refined they may be, or whatever worldly wisdom they may be in possession of, can come to a knowledge of God, by their own learning, refinement, or wisdom. The ancient Greeks were a very wise and polished people, but did they attain to a knowledge of God thereby? Inthe very refined city of Athens, Paul found an altar with this inscription —"To the unknown God." Hear what Paul says of such persons—"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God," &c. —1 Cor. i. 20, 21. Now, here it is evident that men by their own wisdom cannot obtain that knowledge of God, which is eternal life. Again, Paul says—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. ii. 8. Job says—"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?—Job xi. 7, 8. And Jesus says—"Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."—Matt. xi. 27. Here it is most positively declared that no man can obtain that knowledge which is eternal life, except by the revelations of Jesus Christ. What course has the Lord taken in former times to communicate this knowledge to men? Was it all given at once, or by degrees? Were any conditions required of men in order to obtain it? The knowledge was not all given at once, and many conditions were required of those who obtained it.

The Lord has made use of human instruments in communicating to man that knowledge which will save him, and in administering in certain ordinances which are necessary to salvation. This constitutes a necessity for a living Prophet, as Paul says—"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—Rom. x. 14, 15. Now, reader, if you will look back on the past, you will find that whenever God did a work upon the earth, He always had a Prophet to take charge of that work. Whenever God had a message of life to send to any people, He always sent it by a Prophet, for a Prophet is one who has been called of God to communicate His will to men, to reveal to them that knowledge which will save them, and to administer in those ordinances which every one has to attend to in order to come to a knowledge of God. So fixed a principle is this, that, according to Amos, it may be taken for granted that the Lord is not working upon the earth, if He has no Prophets. Says Amos —"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets."—Amos iii. 7. Malachi says—"For the Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts."—Mal. ii. 7. And Paul says—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."—1 Cor. iv. 1. Again, "Now then we are ambassadors for Christ, as though God did beseech you by us."—2 Cor. v. 20. From the above Scriptures, it is very evident that where a people know nothing of the Lord or salvation, there is a necessity for a living Prophet's being sent unto them, if they are to gain salvation.

Many may be ready to admit that where a people are entirely destitute of the knowledge of God, it may be necessary for a Prophet's being sent to them to communicate the way of salvation to them. But, perhaps, some persons who admit this, may imagine that when the knowledge and will of God are once declared by a Prophet amongst a people, they have no further necessity of a Prophet, that his words can be written down, and the writings preserved for the instruction of

posterity. This brings us back to the old Bible-worshipping and Prophet-killing principle. Here is the grand delusion of Satan again. Now, reader, if you understand anything worth naming of what salvation and eternal life are, and you earnestly desire to gain them, there is no danger of your being led away by this delusion of Satan. There is a great deal of misunderstanding and of "learned ignorance" concerning the meaning of salvation and eternal life. Many people imagine that salvation consists in merely believing in God and the Scriptures. "Only believe, and then you are saved," cry some who are ever ready to run and preach before they are sent. Some men fancy that if a man goes to church or chapel regularly, and "gets pardoned," and feels persuaded that he has an "interest in the blood of Christ"—some men fancy that such an individual has safely insured eternal life. Now these notions are very simple and erroneous, and their extensive prevalence in our "Gospel age" only proves the great necessity that now exists for a living Prophet upon the earth. Have the people forgotten that eternal life consists in *knowing God?* If they have, of what use to them is their Bible? of what use to them are the writings of the dead Prophets?

To know God, is not the work of a moment or a year. Have we any record of a man's arriving at a perfect knowledge of God in so short a time as this? Has any man known any instance of the kind? I might challenge all men to bring forward testimony of such an occurrence, and would it not be in vain? What is it to know God To know God, is to learn of His attributes—His faith, wisdom, knowledge, power, glory, &c., so that we may become like Him, be filled with His fulness, and be enabled to dwell everlastingly in the most intimate association with Him. This is "knowing God," this is salvation, this is eternal life. Ye who revere the dead Prophets, and profess to believe in them, hear what they have written. Paul declared to the Ephesians, that he prayed, "that ye, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. iii. 17—19. Again—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 13. The fulness of Christ was the fulness of God. Says Paul—"To the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. For in him [Christ] dwelleth all the fulness of the Godhead bodily."—Col. ii. 2, 3, 9. Jesus said to his disciples—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48. Again, in praying for them to his Father, he said—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 21—24. And John says—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as he is."—1 John, iii. 2.

Probably the believer in dead Prophets will accept the testimony which I have quoted. If so, I say again, that it takes considerable time for any man to arrive at such a state of perfection as to know God, and be fully qualified to associate with Him, and share in His glory. A man must grow in grace and in the knowledge of God—a man must go on from strength to strength until he arrives at the goal, his path must shine brighter and brighter until the perfect day. It appears utterly impossible that he should come in possession of all knowledge at once. We cannot imagine that he could receive a fulness at once. He must require much time to educate himself sufficiently in the knowledge of God, to become a fit companion and associate of God. We know that men, naturally, are far from being in possession of the knowledge which will save them. The Scriptures say that "All have sinned, and come short of the glory of God." And if men have not attained to the glory of God, they cannot

endure it, for it is a consuming fire. Those who cannot endure the glory of God, cannot endure salvation and eternal life, for salvation and eternal life consist in becoming like unto God, in seeing Him as He really is, in beholding His glory, in partaking of it, and in dwelling in the midst of it worlds without end. Now, who, amongst all those who reject living Prophets, is prepared to enter upon a state like this? Who can say that he is sufficiently versed in heavenly intelligence as to be an acceptable companion to the Almighty? Who can endure the brightness of the glory that surrounds the throne of the Eternal? Who has approximated in any remarkable degree to the knowledge and glory of God? Have those who believe in dead Prophets, advanced many steps towards perfection? If such believers have not, how and when do they calculate upon arriving at perfection? Do they imagine that they will jump from imperfection to perfection in an instant? If so, why did the dead Prophets write of "growing in grace and knowledge," of "desiring the sincere milk of the Word, that ye may grow thereby," of the righteousness of God being "revealed from faith to faith," of the path of the righteous shining "more and more unto the perfect day," of men growing "up unto him [Christ] in all things," and sundry similar things? Did the dead Prophets become perfect in the knowledge of God at once? No. Says John—"It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." Has any Prophet received a fulness at once? No. Enoch walked with God, and learned of Him, at least three hundred years, before God took him to Himself.—Gen. v. 22, 24. Jesus, when he took upon himself the form of man, had limited knowledge, like other men. "He received not of the fulness at first, but continued from grace to grace, until he received a fulness, and thus he was called the Son of God, because he received not the fulness at the first."—Doctrine and Covenants, sec. lxxxiii. par. 2. Luke writes of him, that "he grew, and waxed strong in spirit."—Luke, i. 80. And Jesus himself prayed to the Father to impart glory to him, which he would not have asked, providing he already had the fulness.

The reader will now, perhaps, be convinced that men cannot gain eternal life in a moment. I will now show him that a living Prophet is necessary as an instrument in making men perfect. Paul says—"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. Here it is manifest that there must be Prophets among men until they become perfect, for how can there be prophecy unless there be Prophets? Again, Paul says—"And he [Christ] gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11, 12. A Saint is one who believes in a living Prophet, and who has been baptized by him, and received the Gift of the Holy Ghost, by the laying on of his hands. The body of Christ is any number of Saints, organized according to the laws of God. The work of the ministry is teaching Saints and sinners the knowledge of God, administering in the ordinances of salvation, and promoting the welfare of the Saints. So, reader, you will see that a living Prophet is just as necessary after men have believed and obeyed the things he tells them first, as he was before men knew anything of God, or of His will. In fact, you will see that a living Prophet is necessary as long as there exists upon the earth any one who has not obtained to a perfect knowledge of God, which is eternal life. And Paul expressly declares this, for he says, in the verse following our last quotation, that the officers he names were gifts given unto men by Jesus Christ, that would be required "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And in the two succeeding verses, he gives very good reasons why these officers should be with men so long—"that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Now, reader, you will see by the above, that Paul was very strenuous on the point that living Prophets were always necessary, and you will see that those who really believe in dead Prophets, must believe in living ones.

(To be continued.)

PROSPECTS OF THE WORK IN DUBLIN AND LIMERICK.

FIRE NEAR THE SAINTS' BOOK DEPÔT—STOCK DESTROYED—BAPTISMS AND HEALING IN THESE PLACES.

(*Extract of a Letter from Elder Gilbert Clements.*)

11, Charlemont Street, Dublin, August 11, 1853.

Dear President S. W. Richards—Since I last wrote, a sad misfortune happened to our Depôt. A fire broke out in the paperhanger's, next door, and burned the establishment to the ground. The crowd, as they are always officious on such an occasion, rushed into brother Bowring's, and threw out books, tracts, stationary, &c., &c. into the street. Many were stolen, and a great deal damaged, so as to be entirely unfit for use. The loss is considerable—a little over £6. Brother Bowring has removed, the place being so much racked by the fire.

I feel happy to say that every week the prospects grow brighter and brighter in favour of the work. Last week, we attended to Baptism, and some more are "almost persuaded" to become Saints. Our meetings are well attended, the numbers increasing every week, and I firmly believe that, by and bye, we shall reap a rich harvest of souls. I have felt much liberty in preaching, of late, and I know that our humble and faithful declaration of the great message of Eternal Life will not be unattended with success. I believe the Church in this city has seen its worst days—has passed the Rubicon!

A few days ago I had a long and very interesting letter from Elder Allen, of the 14th Regiment, stationed at Limerick. He is well, and rejoicing in the work, as you may see from the following extract—"I have the delightful intelligence to communicate to you, that I have been enabled to rear the Gospel standard in Limerick, and I trust I, through my Heavenly Father, have lit up such a fire in this city that will never be extinguished till every honest soul is gathered out. On the morning of the 20th, I was called upon to administer the ordinance of Baptism, which call I promptly obeyed. I baptized a real good, honest soul, and confirmed him by the water side. The Lord blessed him in a wonderful manner by manifesting His Almighty Power."

Elder Allen gives me a lengthy account of this man's being afflicted with pains for many years. On the morning of his baptism, he informed Elder Allen on the subject. Elder Allen says he told him "to have faith, and all would be right." * * * "I feel happy to say he went into the water with his pains, and came out without them! He is now willing to give his testimony to all, concerning the healing power of God."

I feel happy that the Gospel is beginning to take root in Limerick. It is one of the most populous cities of Ireland, but alas! a great stronghold of Popery. I intend visiting it soon.

Faithfully yours,
GILBERT CLEMENTS.

THE GREAT EARTHQUAKE AT SHIRAZ.

A letter, dated the 14th May, from M. Fagergren, a Swedish physician in the service of Persia, gives the following details of the earthquake at Shiraz on the 21st of April—"You already know that the town of Shiraz no longer exists, having been completely destroyed by an earthquake. Up to this time the shocks have not completely finished, and God knows when we shall be relieved from our anxieties. It is impossible for me to describe the horror of the first shock, which lasted for five minutes. All the inhabitants were asleep, from which they were awakened by a noise louder than that of thunder, and by a mass of stones falling into their room. This, at least, is what occurred to me. My first idea was to fly, and I was fortunate enough to reach the centre of the large court with those who resided in the house, when it fell to the ground. The immensity of this disaster was only visible when daylight appeared. On every side, the eye could see nothing

but a heap of ruins, streets blocked up with stones, and dead bodies being carried on litters without the walls of the town. It made the heart bleed to see the limbs of persons showing themselves from beneath piles of rubbish, and men, women, and children endeavouring to withdraw the mutilated bodies of their friends and relations from beneath the ruins, which, in their despair, they were tearing away with their teeth, their hands, and their nails. Out of several thousand victims, the lives of only a very small number were saved. These scenes were repeated for five days, during which it is calculated that 12,000 persons perished. On the fourth day, large bands of brigands made their appearance, and plundered the unfortunate inhabitants, who were without defence and without asylum, of what little they had been able to save from the ruins. For three days, the town was delivered up to the pillage of these brigands, whose numbers were increased by a report that Begler Bey, the Pacha of Shiraz, was among the dead. Shocks are still felt three or four times in a day, and are so violent that the houses which have resisted former shocks, are falling to the ground one after the other. My life, and that of my wife, have been saved, but all that I had made since my arrival in this country is lost. I purchased a house three months ago, which is now nothing but a heap of ruins.—*News of the World, Aug. 7.*

THE UNFRUITFUL TREE.—A PARABLE.

FROM THE GERMAN OF KRUMMACHER.

A countryman had a brother who lived near the city, and was a gardener, and his orchard was full of the most beautiful trees, upon which he greatly prided himself, and his skill in rearing them. Now the countryman went to visit his brother, and admired the trees which stood in beautiful rows, tall and even like wax candles.

Then spake the gardener to him—"Here, my brother, I will give thee a tree, the best in my nursery, and thou shalt enjoy the fruits of it, thy children, and thy children's children."

Then he called his husbandmen, and dug up a choice tree, and the brother rejoiced greatly, and carried it straightway to his own field.

The next morning, great trouble filled his mind, where he should plant the tree, for he thought "If I plant it there on the hill, the wind will shake off the precious fruit before it is ripe; and if I plant it here near the road, the passer-by will see it and be tempted to rob me of the beautiful apples; and if I plant it near the door of my house, it is not safe against the depredations of my children and servants."

Then he considered, and at last planted the tree at the north side of the barn. "Here," said he to himself, "the spying thief will never think of looking," and he rejoiced at his own cunning. But, lo, the tree bore no fruit the first year, nor the second. Then he hastened to his brother, the gardener, angrily, and said—"Thou hast deceived me, and given me a miserable barren stick, instead of a fruitful tree; for lo, this is the third year, and yet it has produced nothing but leaves."

Then the gardener smiled and answered—"This gives me no surprise! Thou hast planted the tree where it has only the cold wind, and neither light nor heat. How should it then produce blossoms and fruit? It was and still is a noble tree, but thou hast planted it with an evil and suspicious heart. Why dost thou then expect to gather from it anything noble and beautiful."—W. F., of the *Model American Courier.*

VARIETIES.

On the 13th of July, a negro was burned at the stake, at Georgetown, Pettis county, Missouri, for murdering a white married woman.

The Legislature of the state of Wisconsin, has passed a bill totally abolishing the punishment of Death by human law.

PROGRESS OF INTOLERANCE IN FRANCE.—The civil marriage of a young Jewish couple at Saint Esprit, has given rise to scenes of savage bigotry. An immense crowd awaited the coming out of the party, and began to hustle and strike the new-married people and their relations, who with great difficulty made their escape to the mayor's house, in a pitiable plight. They were of necessity let out by a back door, and the interposition of the military was necessary for their protection and to disperse the crowd, who waited for their reappearance to glut their rage.—*Courrier de la Drome.*

NEW COMET.—Captain J. H. Baillee, of the *Queen of England*, arrived from Port Philip, reports that on the evening of Friday, 29th April last, in lat. 57 S, long. 101 W, saw a comet in a straight line from Procyon through Orion's belt, and about 35 deg. from the latter, the nucleus equal to a star of second magnitude, and tail about 5 deg. long, pointing to the ENE. Next evening, it had moved in a NNE direction, and was then about 8 deg. S of Rigel, a star (of say fourth magnitude), showing through the tail. May 1.—Evidently travelling to the NE, being now 6 deg. ESE of Rigel, but less clearly defined. May 2.—10 deg. ENE Rigel, nucleus now equal in lustre to a star of fourth magnitude. May 3.—Ship in lat. 57 deg. S, long 60 deg. N. It was one third of distance from Sirius, in a straight line to Rigel. May 4.—In same line about 4 deg. from Sirius and very indistinct, and not seen afterwards. —*Lloyd's Newspaper, Aug. 7.*

RUSSIAN MOVES.—Russia has demanded from the court of Persia the cession of the province of Azerbaidjan, one of the richest in the monarchy, as compensation for the nonpayment of an immense sum of money pretended to be owing from the schah to the czar. The province is contigous to the Russian possessions to the south of the Caspian sea. The probability of the cession is looked upon at Constantinople as highly probable, notwithstanding the opposition of Turkey. Russia is said to be negociating with Denmark for the cession of the island of Bornholm, an important station in the Baltic. The Danish and Swedish fleet has been recalled before the term for the cruise of manœuvres has expired, and ordered in haste into the Baltic. The establishment of a Russian army in Finland is considered as a demonstration against Sweden, whose politics bring her nearer to England than Russia.—*Ibid.*

A HUMAN SKELETON EMBEDDED IN ROCK.—The Zanesville (Ohio) *Times*, relates the following—"On Monday last, while some hands on the Cincinnati, Wilmington, and Zanesville Railroad, at Cussack's mill, about five miles south of this city, were quarrying a stone, a human skeleton was found embedded in rock, on a bluff bank on the south branch of Jonathan's creek, thirty feet from the surface. A small fissure in the rock, of perhaps two inches in width, opened to the resting place of these remains, which, in all human probability, may have been deposited there centuries ago. The rock contained an indentation of the greater part of the body, as perfect as though moulded of potter's clay. From the hip to the foot, particularly, this sarcophagus was as complete as carving could have made it, the proportions, curvatures, &c., of the limb, were distinct and regular, and indicated that the skeleton had been that of a person of full size. We saw this skeleton, and the rock from which it was taken, the day after it had been discovered. The bones were in a good state of preservation. —*New York Herald, July* 23.

FEARFUL DEATHS AT NIAGARA FALLS.—One of the most soul-thrilling casualties that has ever occurred at Niagara is recorded in the despatches from the Falls under the telegraphic head. Last Monday evening three men—two of them named John Avery and Andrew Hannaman, and the other a stranger, got adrift in a small boat just above the frightful abyss, over which the two latter were hurled, and instantly dashed to atoms. Avery, when near the verge of the foaming cataract, succeeded in reaching a rock, to which he clung, till about six p.m., Tuesday. The anxiety of the people on shore to rescue the unfortunate man from his perilous situation, was most intense throughout the day. But if the feelings of the spectators were aroused to such a pitch, what must have been the thoughts of him who was almost certain of eventually becoming a prey to the roaring torrent? Every scheme that human ingenuity could devise was resorted to; life-boats were brought from Buffalo, and provisions were floated to him on rafts. Late in the afternoon, he succeeded in placing himself on one of these rafts, and was on the point of stepping from it into a life-boat, when to the dismay and horror of the spectators on shore, the boat came in collision with

the raft with so much violence as to pitch poor Avery into the water. Still undaunted, he struck out boldly for a small island in the vicinity; but the current overpowered his already exhausted physical energies, and, *after thus desperately struggling for life, and tenaciously clinging for twenty hours to a slippery rock, which itself could scarcely withstand the impetuous force of the stream, the victim was swept into eternity*. One wild, piercing shriek, and all was over.—*Ibid.*

A Family Problem.—The Berlin people are taken up with "rapping," "table-moving," &c. One lady asked the "Medium" how many children she had. "Tap, tap, tap, tap," said the table—meaning that the lady had four. Presently her husband came in; and among other questions, he, too, chanced to ask, "How many children have I?" "Tap, tap," or "two," replied the table. A sad discrepancy; for either the "Medium" was wrong, or two of the lady's children were not her lord's.

TO THE MILLENNIAL STAR.

Star of the East! who didst arise,
The harbinger of peace and love,
While midnight darkness to our eyes
Obscured the truths of heaven above,
We hail with joy thy gentle ray,
The herald of Millennial Day.

Star of the East! whose light divine
Hath pierced those clouds of blackest night,
Thy beams shall yet more brightly shine,
Until, on our enraptured sight,
Bursts the full tide of glories won
By Him, the Slain, the Anointed Son.

Star of the East! our chosen guide!
We bless the love which placed thee here,
Proclaiming the Once Crucified,
Now Conqueror of all, is near.
Shine on, fair orb, o'er earth and sea,
Till each repentant soul is free!

London. I. E. R.

Address.—John Oakley, 20, Hill Street, St. Heliers, Jersey.

LIST OF MONIES RECEIVED FROM THE 4TH TO THE 11TH AUGUST, 1853.

	£	s.	d.
C. J. Davies	£15	0	0
Richard Morris	5	0	0
John Price	2	0	0
Francis Kirby	3	0	0
R. G. Townsend	5	0	0
John Hyde	5	0	0
John B. Pears	5	0	0
Simon Irwin	7	0	0
Griffith Roberts	1	0	0
William Ostler	4	0	0
Henry McCreery	10	0	0
Carried forward	£62	0	0

	£	s.	d.
Brought forward	£62	0	0
George Picton	7	0	0
John Memmott	10	0	0
John Kissell	1	17	3
James Frewin	10	0	0
Thomas Clarke	5	0	0
James Linforth	5	0	0
John Hole	5	0	0
Abraham Smith	5	0	0
Thomas Morgan	1	0	0
	£111	17	3

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 36.—Vol. XV. Saturday, September 3, 1853. Price One Penny.

SPEECH BY ELDER ORSON HYDE, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8, 1853.

(*From the Deseret News.*)

After President Young's sermon on heirship, at General Conference, April 8, 10, A.M., President O. Hyde spoke as follows—

Brethren and Sisters—I think the words that have just fallen from the lips of our President, must have left an impression upon all hearts susceptible of understanding, that time will not easily remove.

I am sure there is no one in this congregation, however he may be entangled in the meshes of the net himself, but must be constrained to say, "*true and righteous are Thy ways thou King of Saints.*" When we hear the law which governs the right of heirship, laid down so clearly, plainly, and forcibly as on the present occasion, we can but see, and seeing we can but rejoice and be glad.

When a doctrine, with which we have not formerly been acquainted, is first preached to us, it is not always that we come into possession of the whole truth pertaining to it, at once; this we do not expect.

I will illustrate it by a principle with which we are all acquainted. Does any person in this congregation doubt the ability of those skilled in the manufacture of sugar, to produce that article from the beet root in this valley? I presume there is not one that doubts it. Again, is there any one that doubts the ability of those who are engaged in the iron regions, to produce, in time, that which is needful and necessary for the comfort and convenience of the people, and for the improvement of this valley! Did they produce, by the first blast, by the first exertion, that quality of iron that was necessary to cast into andirons like these? [pointing to two andirons which were placed upon the desk.] No, there were many comparatively fruitless attempts before any thing essential could be brought out; but these fruitless efforts must of necessity precede the real, the genuine product. So it is with regard to the manufacture of sugar. There have been attempts made this year to produce sugar, and partially successful. We are moving step by step, to produce the very article that we need.

How many times have the people of this valley been engaged in various matters and things; but have they brought forth the genuine articles they wished to produce, the very first attempt? No. Is it to be expected that heaven will pour out the fulness of the truth, in all its brightness, at once upon us mortals, whose minds are naturally in darkness, naturally mixed with the world and its errors? No. But the Lord first sends mortals like unto ourselves to give us light in proportion to our capacity, and by degrees prepare us to drink of the golden streams in all their rich effulgence and glory.

We have had sudden impressions, intimations and suggestions from time to time which were correct, though, perhaps, not so clear, and a little error mixed up along with them; therefore, if the exertion to do right has been made, and error has stepped in, the President has said he could exercise compassion, and wink at the ignorance that has existed; but the time has now come, when this error is being swept away by the light of truth, and the pure principles upon which we can ground our faith are beginning to be made manifest.

Jesus Christ is the heir of this lower world. Though he has been deprived, through the operation of the enemy to all righteousness, for a long time, of enjoying his right; though the world was his own, and everything in it; though all things were made by him that were made, yet when he came to take possession of his inheritance, his own would not receive him; hence he said, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," even upon his own inheritance there was not room where he might be permitted to lay his head. The day was postponed, and the time thrown in the future, when he should come into possession of his own.

But will that time come? Will the Son of God always be deprived of his right to the inheritance? No; it cannot be; he will come armed with power and glory eventually, and take possession of his own. When he came to take the world, to rule and reign over it, his effort was comparatively a fruitless one; for instead of this, he was crucified. Fruitless, did I say? must there not be an experiment, an exertion made before anything can be accomplished? Were there not many exertions made before that andiron could be produced? Certainly. Were they fruitless? Comparatively not, for they were necessary, and must precede that article to pave the way. The Son of God came to take possession of his inheritance here. Did we say it was a fruitless attempt? I will not say so; it was necessary, it was as it should be. Yet he went from the world without becoming its ruler, he went to accomplish the will of his Father, to gather strength and power to effect, in his own due time, the very object and purpose for which he came. Though he had to lay down his life, it all seemed to be right and necessary; yet this does not discourage him, he is resolved to try it again. Why? Because he is the heir, and will not give up his inheritance, no more than any son would yield up his heirship to a stranger, when his eyes are opened, and his mind can comprehend his rights and privileges.

I tell you, brethren, this is beginning to look like the restitution of all things, when every right is restored to its legitimate heir. When every man and woman are put in possession of their own, then there is nothing to make life disagreeable. If I should see one belonging to me, in the hands of another, I should feel that something was lacking to complete my happiness; but if everything that belongs to me is restored to my jurisdiction, and placed under my control, where then is the aching void? It cannot be, for every principle, desire, and affection of the whole soul is satisfied, and I will say it is right. When all things are restored to their proper place, every treasure to its rightful heir, there can be no ground for dissatisfaction, no ground of complaint or of murmuring. And he that sitteth in the heavens understands and knows well the time to bring about all these things, the proper time to let the heir know and understand his right.

It would not be wise to tell the inexperienced child that an extensive legacy had fallen to him, until he should be old enough to appreciate it. If it were told him before, he might give way to vanity, and a thousand foolish ideas and vices that would prove his ruin. When he is kept in ignorance of it until he is able to appreciate it, it is very likely, when he is informed of it, to make him a dignified being. These principles have been wisely hid from us, while we were children. When the time draws near that we can appreciate them, our Heavenly Father begins to make them manifest, to show to the heirs what belongs to them, and those who have taken the rights of others must relinquish them, they must fall back into the hands of their legitimate owners. For just as sure as Lucifer, who has usurped authority over this world, has got to resign it to the Son of God, so sure must every right which has been taken from others be relinquished to its rightful owner. Not that I would compare my brethren who may have transcended certain bounds, to Lucifer; but I tell you that

Lucifer has a little sprinkling in the matter; this is the alloy. However, it is to be winked at, and heaven's truth will purge the hearts that beat for immortality and eternal life from all this alloy, and by and by they will find themselves right side up with care.

It is for us to attend to the instructions we receive from those who are called to teach us, and do our duty in the office and calling unto which we are appointed, and heaven will provide, and take care we get those things which we need. Why, says Isaac, (when his father had prepared the wood and fire for the burnt-offering,) "where is the lamb to sacrifice?" Oh, says Abraham, looking upon his son with eyes that spoke volumes, and a heart containing a world of feeling, "God will provide the sacrifice." Little did Isaac think he was the individual. The words of Abraham were enough to teach his son not to give himself any anxiety about that at all. We are to provide the wood and fire, and the lamb God will provide in his own due time. Our greatest concern ought to be how to discharge the duties that are made obligatory upon us, how to act in our respective callings, with an eye single to the glory of God.

If I understand my own feelings, and am capable of judging of things, I want none of the blessings that belong to my neighbour. I do not crave them. If I come in possession of anything that is not mine, and I might entertain the strongest feelings of attachment towards it, if I must have these feelings sacrificed, and the object of my tenderest regard taken away and given to another, what shall I do? Why, suffer it and not complain.

Brethren and sisters, I say things are coming to light, hidden things are being made manifest, and we have reason to rejoice and be glad.

I want to say a few words to the Elders that are going abroad to preach the Gospel. If I had never been abroad to preach, I could not speak upon this matter as I now can, though I have not been abroad, perhaps, as much as many others have, but I have to a certain extent, which has afforded me an experience I wish others to be benefitted by. Brethren, do we realize that we are not only seeking for a crown of eternal life in a glorious resurrection, but that the destinies of the world depend upon our course, our actions, and our conduct in life. What are we sent forth to preach the Gospel for? To save the meek; but to the proud, the haughty, and high-minded, we are not sent. Jesus came not to call the righteous, but sinners to repentance. And "how beautiful upon the mountains are the feet of him that publisheth peace, and bringeth glad tidings to the meek." That is, in other words, how beautiful are the feet of them that come from the mountains, bringing glad tidings unto the meek. How enviable is their position. There are no beings upon earth that, in reality, are so dignified and exalted as the men that have these glad tidings to proclaim to the world, though the world may not know it, may not see them in their true character.

The world does not know them because it knew not their master, but crucified and put him to death. This, however, did not deprive him of his glory; and although they did not appreciate the blessing, it was known in heaven, and on earth by the faithful.

So we his servants are going forth to save the meek—to proclaim the truth to the meek of the earth, and gather them together. It is said in the good book, that the Saints shall judge the world. Who are going forth now to judge the world? Who are going forth to bind up the law, and seal up the testimony? To whom has this work been committed in the last days? To the servants of our God.

But, says one, in the day of judgment all these things are to be made known, and the destinies of men are to be made manifest away in the future, sometime. What does the Saviour say? He says, "Now is the Judgment of this world, and now shall the prince of this world be cast out." I see, even in the kingdoms of the world, where their laws are in force and prevail, yea even here in our city, I see men apprehended for crime. Shall we give them a postponement of their judgment until the final breaking up of the government away a-head? No. But immediately after the crime is committed. I see them arraigned at the bar of justice, tried and condemned; then they may be seen ornamented with a ball and chain in the street.

Now is the judgment of this world; now are the laws of heaven and of earth in force. Shall crime be permitted to accumulate in the Kingdom of God, and

never meet its doom until the end of the world? Now is the judgment of this world, and when an individual goes forth with the everlasting Gospel, bears his testimony in meekness, and it is rejected by any person or people, and he washes his feet in clean water, bearing testimony of it before his God, what has he done to that people? Do they want to wait for another judgment, when the judgment is already passed? for it is said, thou shalt go thy way, and return not again to that man or to that house, city, or people.

When the servants of God bind up the law, and wash their feet against a people, does not this look like the Saints judging the world? With such a people the judgment is passed, though they do not know it; but they will find it out when they wake up from the long sleep of death, and reckon their history, they will find out away back at a certain time a servant of God washed his feet against them; ah! there the die was cast, *there* their doom was sealed, there they were barred out against coming into the Kingdom of God; *that* was the important moment when salvation passed from them.

Is there any such thing as men having power to forgive sins on earth and they are forgiven in heaven, of retaining them and they are retained in heaven? When the servants of God wash their feet against those who reject His counsel against themselves, do they retain their sins or forgive them? The Lord says, "What you do on earth I do in heaven," because, "he that heareth you heareth me, and he that rejecteth you rejecteth me." Brethren, think of these things, and remember the words spoken still further, viz., "But search with all diligence and care." Be careful not to wash your feet against any but those that are worthy; but endeavour, with long-suffering, and amid the contradiction of sinners against yourself, to be diligent and patient until it go to the last extremity, but when you have done so against a house, an individual, or people, be careful not to return there again, but go your way even as it is said.

By and by, when we get through this world, we shall have another sphere to act in. But, say the noble and proud of the world, "I care not for your washing of feet, or your testimony, because when I die I go into an eternal world, and there I will meet my God, and not you—He will be more merciful to me—I will have nothing to fear from you, for you will have no more power there than myself." But when you go into the eternal world, if that same Elder who washed his feet against you in this, should be the only God you should ever see, or find in the eternal world, then you meet with the *rubbers* again.

Now there are Lords many and Gods many, but unto us there is but one God, the great Father of all. When He says, "*He that rejects you rejects me,*" the same importance is attached to your words as to His. What shall we do when we go into the eternal world, after we have laboured and toiled in this for the cause of truth? We are to act upon our Priesthood still, for it is an everlasting Priesthood, without beginning of days or end of life. It lasts forever. What, last for ever, and still have nothing to do, as some imagine! We have a great deal to do. When brother Parley was speaking on the condition of the spirits in the spirit world, about their being as dark and ignorant as they are here, I thought we should have plenty to do. These Spirit Rappers that communicate with mortals, are no doubt a grade of spirits that are as ignorant of celestial principles as the wild, degraded Indian. The spirit that raps can tell about somebody that comes within the circle of his knowledge; but what does he know about Jesus Christ, and the eternal plan of salvation, any more than these Indians? Upon this matter they are in the dark. Those men who hold the Priesthood will enter the abodes of those spirits, and make a proclamation of the Gospel to them, and I presume it will be something similar to Paul's proclamation at Athens; the people of that city worshipped all the gods of the nations, and for fear there should be one whom they did not worship, they erected an altar to the "UNKNOWN GOD." "Whom you ignorantly worship," says Paul, "Him declare I unto you."

Perhaps the very first proclamation of the Priesthood among those spirits who give spiritual communications to mortals, will draw forth a confession of their ignorance of the true God, and the principles of life and salvation; but you will go there to put them right, and declare to them the true God, the true principles of spiritual communication, to point out wherein their way of communication is not lawful; that there is but one eternal source of true and certain communication to the other world, and

that is through Jesus Christ. You will tell them he has been upon our earth, and visited their dominions long ago, and that he has sent you now to fill his track and set them right.

How was it at the time the Saviour came on the earth? There were all kinds of spirits abroad ready to communicate; hence there were false teachers, and false Christs. But the Saviour of the world entered their dark abode and put them right; to redeem them, and have mercy and compassion on them. So when we go hence, we shall go into just such a place, into paradise, or the spirit world, to preach to them, and regulate them. We shall know better about it when we get there, we shall understand our mission better.

When brother Parley was preaching about the thief on the cross, who was ignorant of the principles of salvation, the Saviour would not stop to preach to him, when he was expiring upon the cross, but he postponed it until he got into the spirit world, and there he instructed. Some one whispered to me, I cannot tell who it was, "would it not be a good thing to send some of *our* thieves on a mission to take lessons in that school?" It would perhaps be a higher school than this, they might feel themselves exalted and elevated if they got into a higher class, [a voice in the stand, "there are no stray cattle to look after there,"] I expect stray cattle do not belong to that department. These matters are of moment, and of vital importance to the Elders of Israel, and ought to rest with weight upon their minds.

I do not feel disposed to trespass further upon your time; I wanted to reiterate the remarks of the President. He has illustrated the matter, and made it so clear, that every eye may see it, and every heart understand. He knew what was necessary. He has not only given us a text, but preached the sermon also. I cannot make it any plainer, and it would darken counsel by words without knowledge, to attempt it.

I pray and beseech you to be awake to these things, and may God bless us, and save us all in His Kingdom. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 568.)

Wednesday, 13th. At ten o'clock I met in Council with the Presidency of Kirtland and Zion, namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the Twelve Apostles, the High Council of Zion, and the High Council of Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies, and many more of the Elders. Some of the Counsellors, both of Zion and Kirtland, were absent.

The Council came to order, sung Adam-ondi-ahman, and opened by prayer offered up by Joseph Smith, senior; when I made some remarks, in my introductory lecture before the authority of the Church, in general terms, laying before them the business of the day, which was to supply some deficiencies in the Bishop's Council in this place, also in the High Council.

After some query upon the most proper manner of proceeding, Elder Vinson Knight was nominated by the Bishop, and seconded by the Presidency. The vote was then called from the Presidency, and carried; next from the High Council of Zion, and carried; from the Twelve, and carried; from the Council of the Seventy, and carried; from the Bishop of Zion and his Council, and carried. And Elder Knight was received by the universal voice and consent of all the authority of the Church, as a Counsellor in the Bishop's Council in Kirtland, to fill the place of Elder Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland.

Elder Knight was then ordained, under the hands of Bishop Newel K. Whitney, to the office of High Priest, and Bishop's Counsellor.

Council adjourned for one hour, by singing "Come let us rejoice," &c.

And assembled again at one o'clock, P.M.

John P. Green was nominated and seconded by the Presidency, a member of the High Council of Kirtland, and carried by the unanimous voice of all the authority of the Church, to supply the place of

President O. Cowdery, who had been elected to the Presidency of the High Council of Kirtland.

Elder Thomas Grover was elected in like manner, a Counsellor in the High Council, to fill the vacancy occasioned by Luke Johnson's having been ordained one of the Twelve Apostles.

Elder Noah Packard was elected to supply the place of Sylvester Smith, who had been ordained to the Presidency of the Seventy, a member of the High Council of Kirtland.

Elder John E. Page was nominated, but being absent, his name was dropped.

Elder Joseph Kingsbury was unanimously chosen a High Counsellor in Kirtland, to supply the vacancy occasioned by Orson Pratt's being ordained one of the Twelve Apostles.

Elder Samuel James was unanimously chosen a member of the High Council of Kirtland, in place of Joseph Smith, senior.

The newly elected Counsellors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior, and Hyrum Smith, to the High Priesthood, and Counsellors in this Stake of Zion. Many great and glorious blessings were pronounced upon the heads of these Counsellors, by President Rigdon, who was spokesman on the occasion.

The Council next proceeded to supply the deficiencies in the Zion High Council, occasioned by the absence of Counsellors John Murdock and Solomon Hancock. And Elders Alva Beaman and Isaac McWithy were appointed to serve as Counsellors in the High Council of Zion, for the time being.

Elders Nathaniel Milliken and Thomas Carrico were appointed by unanimous vote to officiate as door-keepers in the House of the Lord.

Presidents Joseph Smith, junior, Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord.

By the unanimous voice of the whole assembly, motioned, seconded, and carried unanimously, that no whispering shall be allowed in our Councils or Assemblies, nor any one allowed (except he is called upon, or asks permission) to speak loud, upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and every man shall be allowed to speak in his turn.

Elder Milliken objected to officiate in the House of the Lord as door-keeper, on account of his health; and was released by the voice of the assembly.

The minutes of the Council were then read, and Council adjourned until Friday, 15th instant, at nine A.M., at the west school-room, in the upper part of the Temple.

President S. Rigdon requested to have some of the Presidency lay their hands upon him, and rebuke a severe affliction in the face, which troubles him most at night. Elders H. Smith and D. Whitmer, by my request, laid hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ. The whole assembly responded, Amen.

Elder D. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded, Amen.

President Rigdon arose and made some very appropriate remarks touching the endowment, and dismissed the assembly by prayer.

This has been one of the best days that I ever spent; there has been an entire union of feeling expressed, in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been good for us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labours of the day, yet my spiritual reward has been very great indeed. Spent the evening at home.

Thursday morning, 14th. Nine o'clock. Met the Hebrew class at the school-room in the Temple, and made some arrangements about our anticipated teacher, Mr. Joshua Seixas, of Hudson, Ohio.

I then returned to the Council-room in the printing office, to meet my colleagues who were appointed with myself to draft rules and regulations to be observed in the "House of the Lord," in Kirtland, built by the Church of the Latter-day Saints, in the year of our Lord 1834, which are as follows—

I. It is according to the rules and regulations of all regular and legally organized bodies, to have a President to keep order.

II. The body thus organized, are under obligation to be in subjection to that authority.

III. When a congregation assembles in this house, they shall submit to the following rules, that due respect may be paid to the order of worship, viz.—

1st. No man shall be interrupted who is appointed to speak by the Presidency of the Church, by any disorderly person or persons in the congregation, by whispering, by laughing, by talking, by menacing gestures, by getting up and running out in a disorderly manner, or by offering indignity to the manner of worship, or the religion, or to any officer of said Church, while officiating in his office, in anywise whatsoever, by any display of ill manners, or ill breeding, from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever. And if any of the above insults are offered, such measures will be taken as are lawful, to punish the aggressor, or aggressors, and eject them out of the house.

2nd. An insult offered to the presiding Elder of said Church, shall be considered an insult to the whole body. Also, an insult offered to any of the officers of said Church, while officiating, shall be considered an insult to the whole body.

3rd. All persons are prohibited from going up the stairs in times of worship.

4th. All persons are prohibited from exploring the house, except waited upon by a person appointed for that purpose.

5th. All persons are prohibited from going into the several pulpits, except the officers who are appointed to officiate in the same.

6th. All persons are prohibited from cutting, marking, or marring the inside or outside of the house with a knife, pencil, or any other instrument whatever, under pain of such penalty as the law shall inflict.

7th. All children are prohibited from assembling in the house, above or below, or any part of it, to play, or for recreation, at any time; and all parents, guardians, or masters, shall be amenable for all damage that shall accrue in consequence of their childrens' misconduct.

8th. All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the Church.

9th. No imposition shall be practised upon any member of the Church by depriving them of their rights in the house.

Council adjourned *sine die.*

Returned home and spent the afternoon. Towards evening, President Cowdery returned from Columbus, the capital of the state. I could spend but little time with him, being under obligation to attend at Mrs. Wilcox's, to join Mr. John Webb and Mrs. Catherine Wilcox in matrimony; also Mr. Thomas Carrico and Miss Elizabeth Baker, at the same place; all which I performed in my usual style, in the midst of a large assembly. We then partook of some refreshment, and our hearts were made glad with the fruit of the vine. This is according to the pattern set by our Saviour himself, and we feel disposed to patronize all the institutions of heaven.

(*To be continued.*)

MARRIAGE.

(*Extract from the Seer.*

Among all the duties devolving upon mortal man, there is none of more importance than that of marrying in righteousness. The Lord has considered this institution of so much consequence, that He has ordained authority that has the power to determine as to the number of wives a righteous man may have. There is no station in life, however high and responsible, that will exempt the righteous from appealing to this authority. Joash, the king of Israel, though a good man, had no right to take a plurality of wives without the consent of the authority which God had ordained: hence we read that Jehoiada the priest, "took for him two wives, and he begat sons and daughters."—2 Chron., xxiv, 3. That Joash did right in receiving these two wives, is evident from the preceding verse: "And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest."—verse 2. The whole history of Jehoiada shows that he also was a man of God, and was permitted to live one hundred and thirty years; and when he died, "they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house."—verses 15, 16. These passages prove that the Plurality of wives was given to this good man by the authority of Heaven. The very first time that Hosea obtained the word of the Lord, it was about getting married. The passage reads thus—"The beginning of the word of the Lord by Hosea. And the Lord said unto Hosea, Go, take unto thee a wife of

whoredoms."—Hosea i, 2. In obedience to the word of God, Hosea "went and took Gomer the daughter of Diblaim."—verse 3. And when this woman had borne unto Hosea two sons and a daughter, the Lord commanded him to go and take another woman — an adulteress.—iii.—Here, then, is the most positive proof that God commanded a holy Prophet to take a plurality of wives. If the beginning of the word of the Lord to Joseph Smith had required him to do the same things that Hosea did, who would have believed in the divinity of his mission?

God has the most undoubted right to command His servants in relation to their domestic concerns; and whatever He dictates is right. There are many things which would be sinful in the sight of God, were they done or practised without a commandment. The Lord in the days of Noah had forbidden man to shed the blood of his fellow man; yet the Lord commanded Abraham to offer up his son Isaac, and Abraham was justified in attempting to shed his blood. Hosea would have been condemned for marrying two wicked women, had not the Lord commanded him to do it. When a Prophet or servant of God does as he is commanded, he is justified, however contrary it may be to former commandments. If God has the right to command His servants to do directly contrary to what He has formerly commanded, He certainly has the right to dictate them to take a plurality of wives, which is in no way violating any former command.

It was sometimes the case in ancient times, that the husband loved some of his wives more than others, but the Lord gave a law to regulate the giving of the inheritance to the children, in order to prevent all partiality arising from such a cause. It reads thus—"If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated, and if the first-born son be hers that was hated, then it shall be when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved the first-born, before the son of the hated, which is indeed the first-born; but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his."—Deut. xxi, 15, 16, 17. In making this provision for the security of the inheritance of the first-born, there is no disapprobation whatever expressed against the practice of plurality, but on the contrary, the children of each wife are considered perfectly legitimate, and entitled to the proportionate shares of his property, in the same manner as if they were the children of one wife.

We cannot feel justified in closing this article on the subject of marriage, without saying a few words to unmarried females in this Church. You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the Gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favoured with in this life, will not be entrusted to your charge in eternity, but you will be left in that world, without a husband, without a family, without a kingdom—without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, providing that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God, they are not in the way of salvation, they cannot save themselves nor their families, and after what God has revealed upon this subject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truths of heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring His people to gather together. Do you expect to be saved in direct violation of the commands of Heaven? If not, keep yourselves wholly and entirely from the company of unbelievers. Do you wish the fellowship of the Saints? If you do, have no fellowship for unbelievers. For

after the great light which our Father in Heaven has given, none of the Saints will have any confidence in your honesty or sincerity, if you will recklessly throw yourselves away, and cut off all hopes of your future exaltation. No female that has a respect for the work of God, or a respect for her future character among His people, will associate or keep company with any but Saints.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 3, 1853.

News from Great Salt Lake City.—We have received letters from Great Salt Lake City to the 30th of June, but *Deseret News* to the 28th of May only. We glean the following items of interest from the *Deseret News*. The Temple works were progressing—"The water table is now being laid on the north, preparatory for the reception of the brick or adobies. The masons have been hindered this spring, for want of lime. The prospect for lime is beginning to brighten, but team work is still wanting for hauling limestone, wood, lime, stone, and sand, and if any of the brethren are at liberty to lend a hand or team in this enterprise, the sooner their hearts' desire will be realized."

Of military matters in the territory, the *News* has the following paragraph—"The General Mustering of the troops of this Division of the Nauvoo Legion on the 7th instant, was a splendid affair, not seen before by us, in the mountains. Double solid columns reached from Messrs. Livingston and Kinkead's, to the machine shop; and we noticed no man without a bright musket or rifle on his shoulder. There was quite a contrast between the silver Greys of sixty and seventy, and the boys of ten and fourteen; but all appeared to vie with all, *which* should *do* their *duty best*."

From the extract which we furnish our readers, of Elder F. D. Richards' communication, it appears that the managers of the Iron Company were not aware of the success of Elder Shurtleff in St. Louis, in filling their orders, but we learn by letter from the Bluffs, that he had been successful in obtaining such things as were ordered for promoting the interest of the Company. Elder Shurtleff is now upon the plains, with goods, &c., in his charge. We have watched with lively interest the movements of the Deseret Iron Company thus far, and every measure adopted by them seems to have been crowned with signal success. The strength and liability of the Company, with the blessing of the Lord, are well calculated to render effectual their efforts to provide for the wants of a growing people, in that most important article. With plenty of the best coal, the best iron ore, and the best heads and hearts, and with wisdom to work them, Deseret will not long want for iron.

Foreign Correspondence.—*Italy*—August 11th, Elder Jabez Woodard writes. He gives us the following short, but interesting account of "A Sabbath in Italy"—"The cloudless sun of this deep azure sky began to spread his animating influence over grove and garden, as the voice of prayer arose from a lone cot on the Alpine mountains. Two long years had rolled away since those who resided there, first heard the tidings of the Gospel; but at length the resolution had been taken that the mandates of heaven should be obeyed. Then over the vineyards and meadows a company bent their way, calling upon friends, neighbours, and even priests, that had long misled them, to come and listen to the word of the Lord. We sang, prayed, and preached, till the sun had gone round his circuit. Then came the enemy, like a

leopard at eventide, but he found it was too late. The first and second, even to the sixth, went down into the baptismal stream. Thus the work has commenced in a place where we have hitherto had no footing, but where we have been mocked and derided every time we passed."

Elder Woodard makes a few excellent remarks upon the advantage of a knowledge of languages. We recommend the remarks to the attention of the Elders, and the younger members of the Church—"Three years ago I was called to this mission, and since that time I have had the privilege of being acquainted with almost every brother who has laboured on the southern portion of continental Europe. We have all been led to exclaim—'If the Elders of Israel did but know how many of them may soon be sent out among these nations, they would find time to gain at least an elementary knowledge of foreign tongues.' I well know all the objections that are raised against such a proposition, but the Lord hath counselled it in the Book of Doctrine and Covenants. It is certainly difficult to catch a foreign accent in our fatherland, yet any man who can *translate* a language will find it of immense advantage. Some time before I came here, a highly gifted and persevering linguist of Winchester, kindly gave me a few lessons in Italian, and, although my engagements in England gave me little opportunity for improvement, that rudimentary instruction was of more than golden value on my arrival in this country. I feel to communicate these few observations, after mature reflection, and considerable experience in several dialects and languages, and I pray that they may lead some noble spirits to qualify themselves for usefulness in the 'Mission Field.'"

The Emigration.—Elder I. C. Haight writes from Council Bluff city, July 17th, and Old Winter Quarters, Great Ferry, July 20th. The waters of the Missouri had been higher last spring, than ever known since the white man set foot on the banks of that river. Elders C. V. Spencer and M. Clawson, and companies, crossed it about the 3rd of July; Elder C. H. Wheelock and company, on the 11th; Elder J. W. Young and company, on the 12th; Elder V. Shurtleff and merchandise and company, on the 13th; Elder J. Gates and company, during the same week; Elder A. M. Harmon and company, on the 14th. Elders L. Richards, J. Brown, C. E. Bolton, W. Clayton, L. Riter, were all on their way. Elder Brown was at the ferry on the 20th. Elder Haight informs us that the companies were remarkably healthy, that about one hundred out of the £10 and Perpetual Emigrating Fund Companies had chosen to stop—some to apostatize, and some to go on another season. The remainder, it was considered, would go quite comfortable. Elder Haight had completed his arrangements for the Saints, and communicated to the Presidency in Zion the general condition of the Emigrating Companies. The perseverance and success which have characterized Elder Haight's movements in preparing the Saints for the plains, are not only commendable in the eyes of all good people, but betoken that the blessings of the Lord have attended him, and, through him, have richly abounded to His people.

Hindostan.—We have been favoured with a copy of the *Delhi Advertizer* of June 10th, containing an address by the Revds. F. W. Ellis and F. O. Mayne, "To the members at Umballa of the Church of England." In this address the reverend gentlemen state that they were informed that a person, declaring himself a preacher of certain new doctrines in the name of the Lord Jesus Christ, had arrived at the Umballa station; that, holding themselves to be the lawful ministers of Christ at the station, from having been placed in charge of the locality by the government of the country, while they derived their commission to preach the word of God, and to administer the holy sacraments, from the Lord, through those who were the bishops of the Church

of England by lawful succession from the Apostles, they—Messrs. Ellis and Mayne, went to this preacher—Elder W. Willes, to learn by what authority he had come, and what message or revelation he had brought; and that, Mr. Willes having answered on these points, twenty-five other questions were put to him, and his answers obtained in writing. All these twenty-five questions and answers are inserted in the address, and several of them are specially commented on. The reverend gentlemen form a conclusion that Mr. Willes' religion is not even a delusion, but an imposture on the part of J. Smith and others, and state that Mr. Willes' answers are given to the public, "in order that all may see the unscriptural and blasphemous tendency of his teaching, and may guard themselves and families from any insidious approaches of a system that would ruin their happiness upon earth, and cause them to forfeit their title to eternal salvation." The following counsel is the conclusion of the address—"While we would not by any means interfere with the right of private judgment, we feel it our duty to remind all committed to our charge, that you follow the teaching of Holy Scripture, and avoid and discountenance all false teachers, and do not put yourselves into the way of temptation by listening to their teaching, or receiving or reading their writings, or by aiding them in the propagation of their soul-destroying doctrines, in any way, lest ye become partakers of their sins. And we invite all who may have been at all troubled in mind, or shaken by any specious declaration of theirs, to come to us for explanation and counsel."

Surely we think that these gentlemen, in the majesty of their double authority—their government appointment, and their heavenly commission by the venerable chain of "lawful succession from the Apostles," ought to be able to put the damper upon "Mormonism" in Northern India! We hope these officials will do their duty, and expose our doctrines to the utmost. That's what we desire. There is a spark of worldly wisdom in recommending the people not to read the writings of those who are reputed false teachers, or to listen to their teaching, or to aid them in the propagation of their doctrines, but not quite so much worldly wisdom is manifested in recommending people to follow the teaching of Holy Scripture. The mark is missed there, Messrs. Ellis and Mayne, for we are well assured that, should the people do this, they would speedily take upon them the name of Latter-day Saints, and the visits of "anxious inquirers" to your sanctum sanctorum would be what you believe angels' visits to be—"few and far between."

ARRIVAL FROM GERMANY.—Four or five families of Saints, numbering in all seventeen souls, left Hamburg on the 13th of August, and arrived at Liverpool on the 16th, with the expectation of sailing, about the 24th, for New Orleans. Elder Daniel Carn accompanied them to Liverpool. The company are *en route* for Great Salt Lake City. Elder Carn returns to Hamburg.

NECESSITY OF A LIVING PROPHET.

(*Continued from page 572.*)

From what has been already advanced, it will be seen that wherever the Church of Christ exists, or whenever God is doing anything upon the earth, in regard to the salvation of man, not only one living Prophet is necessary, but many. However, what I wish more particularly to direct attention to is the necessity of a living Prophet's being in the Church to lead and guide it, to receive revelations from God, by dream or vision, by the ministration of angels, by the inspiration of the

Holy Ghost, by Urim and Thummim, or by personal conference with God. Although there may be many Prophets in the Church, yet only one has the authority to receive revelations for the control, government, and guidance of the whole Church. It may be asked—Does not Paul say that God set in the Church, first Apostles, secondly Prophets? Yes, but all Apostles may be Prophets, though all Prophets may not be Apostles. And all Apostles are not Prophets to the whole Church. One of the Apostleship is chosen from the rest to be a Prophet, Seer, and Revelator to the whole Church. Now the necessity of a functionary of this kind, is what I wish to show.

Whenever God has owned a Church upon the earth, He has always had one person appointed to be a Prophet, Seer, or Revelator to that Church. Moses and Noah held this office to the people over whom they respectively presided. In ancient times, when the Israelites wished to inquire of the Lord concerning anything connected with their welfare, they went to the Seer. Jesus held the revelatory office, to the primitive Church. After his death Peter held this office. Subsequent to Peter's time, we have no satisfactory record of the Church, from which we conclude that the office ceased to exist upon the earth, and the Church gradually degenerated to sectarianism. Certain it is, that the popular churches of Christendom now acknowledge not the office of Prophetic leader. Even the Pope does not profess to be a Prophet, Seer, and Revelator to the Church; he claims infallible judgment upon the teachings of dead Prophets. When a church has no living Prophetic leader, it has no guarantee for its safety, but is liable to be imposed upon by false teachings respecting the character of God, and the nature of salvation; it is impossible that the "perfecting of the Saints," or the "work of the ministry," can be carried on; it is impossible to edify the Saints, as they should be, or to bring them to the "unity of the faith." Why? Because God appointed such a leader in His Church originally, to lead it, to control the ministry, and to direct it according to His will. If there be no such officer now, it is because the people do not desire the knowledge of God, for it is according to the economy of God to give men up to their own ways, when they refuse to respect His institutions. So long as the people have a Prophet in their midst, they can be perfectly instructed in the knowledge of God. If they lack knowledge upon any important particular, they can apply to the Prophet, as Israel did of old, and the Prophet can inquire of the Lord, and deliver the Lord's message to them. If any danger threatens the Church, the Prophet at the head can by revelation foresee the danger, and prepare the Church for the emergency. Should any dispute upon doctrine arise between two members or officers of the Church, the Prophet could inquire at the hands of the Lord, and receive the word of the Lord upon the matter, and enlighten the disputants, and put an end to the controversy. This short and effectual method, if it had been acted upon for the last seventeen hundred years, would have saved an immense amount of precious time, treasure, and blood.

The moment any people cease to be led by a Prophet, commences the downfall of that people, as far as eternal life is concerned. Look at the history of the Israelites. While they obeyed the teachings of the Prophet Moses they were safe, they were blessed of the Lord, they were united as one. But as soon as they neglected the counsels of Moses, or turned a deaf ear to the word of the Lord by him, they became divided in their hearts, and the judgments of the Lord were upon them. What is the cause of all the sectarianism, all the bitter theological controversy, all the divisions, and contradictory creeds, and ordinances, and forms, and fashions that distract the religious world. Simply this—there is no Prophet to communicate the mind and will of the Lord to mankind. In the absence of the Prophet's masterhand, religious doctrines have run into such a twisted, ravelled state, that men are puzzled, and they know not to whom they should go for light. They have no Seer to go to. To whom should they go? Should they go to the pope? The Protestants will not agree to that, for they say that the pope is but a man, and one man's opinion is just as good as another's, especially as good as the opinion of "the man of sin." Should men go to the archbishop of Canterbury? O no! say the dissenters, we cannot allow of his decision by any means, for we protest daily against many of the doctrines and proceedings of his law-established church. To which of the numerous bodies of dissenters should men

turn? Should men turn to the Wesleyans, the Primitive Methodists, the Congregationalists, the Swedenborgians, or what not? O no, say they concerning each other, we cannot pretend to go to other societies for a decision, we must have our own opinion of the matter. And so the world wags on, one generation after another, preaching, discussing, and wrangling, yet ever enveloped in profound ignorance and uncertainty—all being the result of rejecting the idea of having a living Prophet to lead them.

(To be concluded in our next.)

SALT LAKE CITY CORRESPONDENCE.

HIGH FLOODS—LEGISLATIVE BALL—THE IRON WORKS.

(Extract of a Letter from Elder F. D. Richards.)

G. S. L. City, June 27th, 1853.

Beloved Brother Samuel—This being the date of the anniversary of the assassination of Joseph and Hyrum, I desire the more to embrace an opportunity of communicating a few thoughts to you. Since the blood of these renowned and holy Prophets has smoked to heaven, as the first fruits of the righteous, on earth, in the last days, in martyrdom to the cause of truth, how redoubled has been the strength and victory of Zion's cause.

Still onward and upward are the tendencies and indications of all the measures adopted to facilitate and hasten our glorious work, whether at home or abroad. The consolidating faith, the unity and purity of design, with the most harmonious concert of action, which is increasing and prevailing in all departments of the Priesthood, declare the inevitable and speedy downfall of wickedness in the earth, and in equal proportion declare the victory of truth, and the speedy emancipation of unnumbered millions—even all Israel, from the dark thraldom in which they have for ages been held, both in this and in the spirit world. Yes, even now may the sons of Zion anticipate that but as to-morrow they may begin to build *New Jerusalem* and her holy Temple, and, while the cloud rests upon their own blest domiciles, as witness of divine approval, enter in and redeem their dead, exalt the living, greet the *long absent* of Israel's representatives—Joseph, Hyrum, Jesus, &c., and, with the Urim and Thummim, search out and declare their ancestry, and step forward in their behalf. Yes, brother Samuel, keep it before your mind, that that holy, happy day, is almost at hand, and the good work you, with your brethren in Europe, are now performing, is telling in the march of time for the reckoning of that glorious day. The 400 which you have sent out by the Fund, this year, will, more or less of them, glorify God on your behalf, as their deliverer from Babylon. Truly the prayers of all Saints are mightily answered in you, in the great and good work which you are now engaged to perform. However great your duties, the Holy Spirit shall be sufficient for you, and make you to rejoice in all your work.

Yesterday, three bags of mail matter arrived, one of letters, and two of papers, the former dry, the latter almost saturated with water. About half a ton of mail matter is expected to arrive to-day. Your Report of April 22nd, was read before our Council, last eve, at four o'clock, to our general joy and great gratification. I need not stop to say what was our joy after another winter, to get Reports, *Stars*, Letters, &c., concerning the glorious progress of the work in the British Isles, and other eastern countries. Truly the tide of life and truth swells with heavenly pleasure, the tree of life drops from its upper boughs the eternal fruit, to satisfy more fully the high and holy aspirations of the righteous, and qualify them for the deeds of righteousness, and resistance of darkness, necessary to the upbuilding and redemption of Zion. Yes, the light and warmth shed forth in *Star* No. 1, Vol. XV, has by this time doubled the faith and energy, if not the numbers, of the British Church. It was a propitious epoch to the British Saints, when that Revelation and the Elders arrived in their midst. It also af-

fords a corresponding ease and relief to both the boiler and the steam-chests, as well as the whole machinery, that the safety-valve has been raised, though the momentary sound thereof might seem annoying. Just right, brother Samuel, for a New Year's Gift to the people.

The Legislative party was held on the 1st instant, and that body convened on the morning of the same day, in the State House. During the short sitting, several Bills were passed, and business finished up to last till next session. The party was not as full as would have been but for the *high waters* throughout the territory, which have produced much business inconvenience to the people. Several persons, male and female, young and middle-aged, have been drowned in different parts of the territory. The Social Hall was finished all in good taste and harmony of parts. This was an interesting occasion —here were at once collected the Legislative, Judicial, Executive, and Military authority of the territory, with the keys of the Everlasting Priesthood, exerting their genial influence, and giving potency to every function of the great organism. The Presidency were all present, and the entertainments were of a superior order. Such a party seems to count, and satisfy a little.

We have received nothing yet from our Agent, Elder Shurtleff, in St. Louis, about his efforts there for the Iron Company, under our instructions of last winter, and to which you refer in your last to me. We have just been informed by the manager of the iron works, that the coal mine is now fairly opened, and the lead is found to be eight feet thick, and of the best quality; where first opened, it was a little pitching, but it was also opened a little further up the kanyon, where it was level. The road from the works to the coal, was nearly opened for use, and the furnaces would soon be in blast. I expect to leave for that place next week, if it shall be deemed safe to cross the streams, and be here again at Conference, on the second Saturday in August, when it is expected that a considerable number will be appointed to Missions abroad.

The past month has not been fraught with many important events. The high waters have scarcely begun to recede, in consequence of which much grain has been destroyed, but what remains generally looks well. The grasshoppers have been very bad in some of the neighbourhoods, but are not so bad now, the waters being against them.

Messrs. Livingston and Kinkead's first train of summer goods arrived with mules about two weeks ago, since about which time emigrants have been stringing along more or less, with a few hundred cattle brought on in droves for the California market. Their teams generally look in better order than is usual, I am told.

Col. J. C. Little conducts the Bath house in a superior manner to anything before known among us, and is well patronized. The walling in of the Temple block is progressing well, as also the erection of the Sugar factory at Kanyon creek bridge. The Jordan bridge, west of the city, has gone, and E. T. Benson has the city ferry. The Jordan is nearly two miles wide in some places. The Missionaries appointed last Conference, were detained till last week by high water. Our friends are all tolerably well.

May the increased intelligence and inspiration of the Holy Ghost multiply grace and honour upon you, and lead you to the enjoyment of every thing that can happify and exalt you. With love to yourself and the British Saints,

Farewell.

FRANKLIN D. RICHARDS.

S. W. Richards.

VARIETIES.

SICKNESS is rife in the British army in Burmah.

THE abolishment, on the 4th of August, of the advertisement duty, has conferred a great boon upon thousands. In many papers, advertisements of four lines can be inserted for 6d.

AFTER the 10th of October next, stamps of 1d., either adhesive or impressive, on receipts for the payment of money to the amount of £2, or upwards, will be sufficient.

IN 1851, there were 395,174 deaths registered in England and Wales; the number of births were 615,865. The illegitimate births registered were 42,000.

THE war still continues in Circassia. The Russians have recently suffered another defeat, and have lost the fortress of Toprakiate. Prince Menschicoff has proclaimed a state of blockade on the coasts of Circassia, from Anapa to Sankoruim Kale.

THE CHOLERA has assumed a serious character in Copenhagen. A late bulletin gives the following results—From the 11th to the 12th of July., 84 patients, 46 deaths; from the 12th to the 13th, 84 patients, 57 deaths; from the 13th to the 14th, 85 patients, 60 deaths; from the 14th to the 15th, 153 patients, 68 deaths; from the 15th to the 16th, 350 patients, 137 deaths.

CHOLERA was so rife at Calcutta, in June, owing to the great heat and absence of rain, that no less than 1,100 persons were carried off in the course of two days only! It has also made its appearance at Ceylon, and elsewhere, in a mitigated form.

IT is a singular fact, that notwithstanding the enormous remittances from Australia and California, the Bullion in the Bank of England, is £3,500,000 less than at this period last year.

THE FAMILY HERALD informs his correspondents that he has never written a word in favour of polygamy, nor is he disposed to enter further into the question of polygamy, or its divine sanction in the Old Testament. The following argument, however, he gives in favour of Mahometan purity, no doubt supposing that Christendom has sense enough to know that the prevalence of polygamy is the cause—"in Mahometan countries English officers universally allow a life of licentiousness is so very difficult as to be almost impracticable. The further west you come, the more accessible are all the means of sexual indulgence." Old Testament arguments are little called for when such facts as these are published to the world. We think if Christendom won't acknowledge itself *perfectly whipped* with this argument, Mr. *Herald* scarcely need try again.

CHILD SACRIFICES.—The abominable practice of sacrificing children to Moloch, the god of the Babylonians and of the ancient Hebrews, has lately received a curious illustration in the Babylonian cylinders published by the Syro-Egyptian society. Among those cylinders one is found which contains a representation of a child with a chaplet round its head, and the hands tied behind, being led up to the Babylonian Saturn, who holds a sword in his right hand, while a female figure stands by in the act of supplication. The sign of Capricorn is in the heavens above. In another, a little figure is seated before Moloch—a female child, dressed very gaily, as if for presentation to the god; she has the right shoulder uncovered, and the hand on the same side is elevated as if in the act of addressing earnestly or supplicating the god. The moon and a star are represented above. In a letter lately read before the same society, from Dr. Grotefend, of Hanover, that learned Orientalist said he had deciphered an arrow-headed inscription in which Nebuchadnezzar is made to offer his son to be burned to death in order to ward off the affliction of Babylon, something similar to what we read of the King of Moab—"Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall."—2 Kings, iii, 27.—*Lloyd's Newspaper.*

LET US TRY TO BE HAPPY.

BY ELDER W. G. MILLS.

Let us try to be happy—there is
  Enough in this world to impart
The feelings of pleasure and bliss,
  To the saddest and gloomiest heart:
Though the day may be dark, and the wind
  Sweep around like a spirit of wrath,
There 's the sun and the blue sky design'd
  Soon to smile and enliven our path.

Let us try to be happy, and shake
  Off the half fictious burden of care;
If we whine till our poor hearts should break,
  It will make things but worse than they are.

We must know what is sorrow and pain,
  Peace, pleasure, and health to enjoy;
Then cheerfully courage maintain;
  Though we feel care and ache, shall we die?

Let us try to be happy—a smile
  Can gladden those hearts full of gloom;
Though the sun may not shine for a while,
  A taper can lighten the room.
Whate'er may surround our lone path,
  Has always a charm, if we've power,
Like the bee, out of garden and heath,
  To sip honey from every flower.

Let us try to be happy—not wait
  Till all things are just to our will;
It ne'er will be so in this state,
  But *within* we can feel happy still:
Like the Great Source of Being, whose love
  Designs all His creatures to bless,
Though they sin, and rebellious oft prove,
  It mars not His pure happiness.

Then let us be happy—we may,
  If we seek for the Spirit aright:
'Twill drive all our troubles away,
  The yoke we *must* bear will make light.
'Tis the secret of life for us all;
  'Tis med'cine for young and for old;
'Tis the alchymist's stone, without fail,
  That turns all base metal to gold.

Newbury, Berks.

ERRATUM.—In a few copies of *Star* No. 35, page 576, List of Monies Received, Griffith Roberts is credited £7 0 0. Read £1 0 0. This will make, of course, a corresponding change in the total.

LIST OF MONIES RECEIVED FROM THE 11TH TO THE 18TH AUGUST, 1853.

Thomas Kempin	£2	0	0
Samuel Gentle	5	0	0
Henry Savage	5	0	0
George Simpson	5	0	0
Thomas C. Armstrong	36	0	0
Carried forward	£53	0	0
Brought forward	£53	0	0
M. G. D. Phillips, (N. B.)	2	0	0
Samuel Church	15	0	0
George Picton	5	0	0
James Robson	10	0	0
	£85	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 37.—Vol. XV. Saturday, September 10, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 583.)

Friday, the 15th, 9, A.M. Met in Council agreeable to adjournment, at the Council room in the Temple, and organized the authorities of the Church, agreeable to their respective offices. I then made some observations respecting the order of the day, and the great responsibility we were under, to transact all our business in righteousness before God, inasmuch as our decisions will have a bearing upon all mankind, and upon all generations to come.

Council opened in usual form, and proceeded to business by reading the rules and regulations to govern the house of the Lord, three times.

The vote of the Presidency was then called upon these rules, followed by the High Council of Kirtland, the High Council of Zion, the Twelve, the Seventy, the Bishops of Zion and Kirtland, with their Counsellors, each in their turn; and after a few queries, answers, and debates, the above rules passed the several Quorums, in their order, by the unanimous voice of the whole, and are therefore received and established as a law to govern the House of the Lord in Kirtland.

In the investigation of this subject, I found that many who had deliberated upon this subject, were darkened in their minds, which drew forth some remarks from me respecting the privileges of the authorities of the Church, that each should speak in his turn, and in his place, and in his time and season, that there may be perfect order in all things; and that every man, before he makes an objection to any item that is thrown before them for their consideration, should be sure that he can throw light upon the subject, rather than spread darkness; and that his objection be founded in righteousness; which may be done by applying ourselves closely to study the mind and will of the Lord, whose Spirit always makes manifest, and demonstrates to the understanding of all who are in possession of His Spirit.

After one hour's adjournment of the Council, Elder Don Carlos Smith was nominated and seconded to be ordained to the High Priesthood, also to officiate as President, to preside over that body in Kirtland. The vote of the respective Quorums was called in their order, and passed through the whole house by their unanimous voice.

Elder Alva Beeman was chosen in the same manner, to preside over the Elders in Kirtland.

William Cowdery was nominated and seconded to officiate as President over the Priests of the Aaronic Presthood in Kirtland.

The vote of the Assembly was called, beginning at the Bishop's Council, and passing through the several authorities, until it came to the Presidency of the High Council in Kirtland, and received their sanction, having been carried unanimously, in all the departments below.

Oliver Olney was unanimously elected to preside over the Teachers in Kirtland.

Ira Bond was unanimously chosen to preside over the Deacons in Kirtland.

Elders Don Carlos Smith and Alva Beeman were ordained to the offices to which they had been elected, under the hands of Presidents Joseph Smith, junior, S. Rigdon, and H. Smith, with many blessings.

Bishop Whitney, of Kirtland, then proceeded to ordain William Cowdery, Oliver Olney, and Ira Bond, and pronounced many blessings upon them according to their offices and standing.

Moved, seconded, and carried, that all the several Quorums take their turn in performing the office of door-keeper in the House of the Lord; also, that Nathaniel Milliken, Thomas Carrico, Amos R. Orton, and Samuel Rolfe be appointed assistant door-keepers.

Motioned, and carried, that the Presidency of the High Council hold the keys of the House of the Lord, except the keys of one vestry, which is to be held by the Bishopric of the Aaronic Priesthood.

Motioned, and carried unanimously, that John Corrill be appointed to take charge of the house of the Lord in Kirtland immediately, and that the laws regulating the House of the Lord, go into effect from this time, and that Elder Corrill see that they are enforced, with the privilege of calling as many as he choose to assist him.

Council adjourned *sine die*.

ORSON HYDE, Clerk.

Saturday morning, 16th. By request, I met with the Council of the Twelve in company with my colleagues, Frederick G. Williams, and Sidney Rigdon.

Council opened with singing, and prayer by Thomas B. Marsh, President of the Twelve. He arose and requested the privilege, in behalf of his colleagues, of each speaking in his turn without being interrupted; which was granted them.

Elder Marsh proceeded to unbosom his feelings touching the mission of the Twelve, and more particularly respecting a certain letter which they received from the Presidency of the High Council in Kirtland, while attending a Conference in the state of Maine; also spoke of being placed, in our Council on Friday last, below the Councils of Kirtland and Zion, having been previously placed next the Presidency in our assemblies; also observed that they were hurt on account of some remarks made by President Hyrum Smith, on the trial of Gladden Bishop, (who had been previously tried before the Council of the Twelve, while on their mission in the east,) who had by their request, thrown his case before the High Council in Kirtland for investigation; and the Twelve considered that their proceedings with him, were in some degree discountenanced.

Elder Marsh then gave way to his brethren, and they arose and spoke in turn until they had all spoken, acquiescing in the observations of Elder Marsh, and made some additions to his remarks, which were as follows—that the letter in question, which they received from the Presidency, in which two of their members were suspended, and the rest severely chastened, and that too, upon testimony which was unwarrantable; and particular stress was laid upon a certain letter which the Presidency had received from Doctor Warren A. Cowdery, of Freedom, New York, in which he preferred charges against them, which were false, and upon which we (the Presidency) had acted in chastening them; and therefore the Twelve had concluded that the Presidency had lost confidence in them; and that whereas the Church in this place had caressed them, at the time of their appointment to the Apostleship, they now treated them coolly, and appeared to have lost confidence in them also.

They spoke of their having been in the work from the beginning almost, and had borne the burden in the heat of the day, and passed through many trials, and that the Presidency ought not to suspect their fidelity, nor lose confidence in them, neither have chastened them upon such testimony as was lying before them; also urged the necessity of an explanation upon the letter which they received from the Presidency, and the propriety of their having information, as it respects their duties, authority, &c., that they might come to an understanding in all things, that they might act in perfect unison and harmony before the Lord, and be prepared for the endowment; also that they had preferred a charge against Doctor Cowdery, for his unchristian conduct, which the Presidency had disregarded; also that President Oliver Cowdery, on a certain occasion, had made use of language to one of the Twelve, that was unchristian,

and unbecoming any man; and that they would not submit to such treatment. The remarks of the Twelve were made in a very forcible and explicit manner, yet cool and deliberate.

I observed that we had heard them patiently, and in turn should expect to be heard patiently also. And first, I remarked that it was necessary that the Twelve should state whether they were determined to persevere in the work of the Lord, whether the Presidency were able to satisfy them or not.

Vote called, and carried in the affirmative, unanimously.

I then said to them that I had not lost confidence in them, they had no reason to suspect my confidence, and that I would be willing to be weighed in the scale of truth, to-day, in this matter, and risk it in the day of judgment; and as it respects the chastening contained in the letter in question, which I acknowledged might have been expressed in too harsh language, which was not intentional, I asked their forgiveness, inasmuch as I had hurt their feelings; but nevertheless, the letter that Elder McLellin wrote back to Kirtland, while the Twelve were at the east, was harsh also, and I was willing to set the one against the other.

I next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the High Councils of Kirtland next the Presidency, was because the business to be transacted, was business relating to that body in particular, which was to fill the several Quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the first Presidency, viz., myself, Sidney Rigdon, and Frederick G. Williams, who are now my Counsellors; (and where I am not, there is no First Presidency over the Twelve.)

I also stated to the Twelve that I did not countenance the harsh language of President Cowdery to them, neither in myself nor any other man, although I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you, and will hold you up with all my heart in all righteousness, before the Lord, and before all men; for be assured, brethren, I am willing to stem the torrent of all opposition, in storms and in tempests, in thunders and in lightnings, by sea and by land, in the wilderness, or among false brethren, or mobs, or wherever God in His providence may call us. And I am determined that neither heights nor depths, principalities nor powers, things present or things to come, or any other creature, shall separate me from you. And I will now covenant with you before God, that I will not listen to nor credit any derogatory report against any of you, nor condemn you upon any testimony beneath the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety; and I do place unremitted confidence in your word, for I believe you to be men of truth. And I ask the same of you, when I tell you anything, that you place equal confidence in my word, for I will not tell you I know anything which I do not know. But I have already consumed more time than I intended when I commenced, and I will now give way to my colleagues.

President Rigdon arose next and acquiesced in what I had said, and acknowledged to the Twelve that he had not done as he ought, in not citing Dr. Cowdery to trial on the charges that were put into his hands by the Twelve; that he had neglected his duty in this thing, for which he asked their forgiveness, and would now attend to it, if they desired him to do so; and President Rigdon also observed to the Twelve, if he had spoken or reproved too harshly at any time, and had injured their feelings by so doing, he asked their forgiveness.

President Williams arose and acquiesced in the above sentiments, expressed by myself and President Rigdon, in full, and said many good things.

The President of the Twelve then called a vote of that body to know whether they were perfectly satisfied with the explanation which we had given them, and whether they would enter into the covenant we had proposed to them, which was most readily manifested in the affirmative, by raising their hands to heaven in testimony of their willingness and desire to enter into this covenant, and their entire satisfaction with our explanation upon all the difficulties that were on their minds. We then took each other by the hand in con-

firmation of our covenant, and there was a perfect union of feeling on this occasion, and our hearts overflowed with blessings, which we pronounced upon each other's heads as the Spirit gave us utterance.

My scribe is included in this covenant, and these blessings with us, for I love him for the truth and integrity that dwell in him. And may God enable us all to perform our vows and covenants with each other, in all fidelity and righteousness before Him, that our influence may be felt among the nations of the earth, in mighty power, even to rend the kingdoms of darkness asunder, and triumph over priestcraft and spiritual wickedness in high places, and break in pieces all kingdoms that are opposed to the kingdom of Christ, and spread the light and truth of the everlasting Gospel from the rivers to the ends of the earth.

Elder Beeman came in for counsel, to know whether it was best for him to return before the solemn assembly or not. After consideration, the Council advised him to tarry.

Council dismissed by singing and prayer.

WILLIAM PARRISH, Scribe.

Sunday morning, 17th. Attended meeting at the school house at the usual hour; a large congregation assembled.

I proceeded to organize the several Quorums present, first the Presidency, then the Twelve, and the Seventy who were present, also the Counsellors of Kirtland and Zion.

President Rigdon then arose and observed, that instead of preaching, the time would be occupied by the Presidency and Twelve, in speaking each in their turn, until they had all spoken. The Lord poured out His Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God.

In the afternoon I joined three couple in matrimony in the public congregation, viz., William F. Cahoon and Maranda Gibbs, Harvey Stanley and Larona Cahoon, Tunis Rapley and Louisa Cutler. We then administered the Sacrament, and dismissed the congregation, which was so dense, that it was very unpleasant for all. We were then invited to a feast at Elder Cahoon's, which was prepared for the occasion, and had a good time while partaking of the rich repast; and I verily realized that it was good for brethren to dwell together in unity, like the dew upon the mountains of Israel, where the Lord commanded blessings, even life forevermore. Spent the evening at home.

Monday, the 18th. Attended the Hebrew school. This day the Elders' school was removed into the Temple in the room adjoining ours.

Tuesday, 19th. Spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew bibles with much success. It seems as if the Lord opens our minds in a marvellous manner to understand His word in the original language; and my prayer is that God will speedily endue us with a knowledge of all languages and tongues, that His servants may go forth for the last time to bind up the law, and seal up the testimony.

FORM OF MARRIAGE CERTIFICATE.

I hereby certify, that, agreeable to the rules and regulations of the Church of Jesus Christ of Latter-day Saints, on matrimony, were joined in marriage, Mr. William F. Cahoon and Miss Nancy M. Gibbs, both of this place, on Sabbath, the 17th instant.

JOSEPH SMITH, jun., } Presiding Elder of said Church.

Kirtland, Ohio, January 19th, 1836.

Wednesday morning, 20th. Attended school at the usual hour, and spent the day in reading and lecturing, and made some advances in our studies.

At evening I attended on a matrimonial occasion with my family, at Mr. John Johnson's, having been invited to join President John F. Boynton, and Miss Susan Lowell in marriage, a large and respectable company assembled, and were seated by Elders O. Hyde, and W. Parrish, in the following order—The Presidency and their companions in the first seats, the Twelve Apostles in the second, the Seventy in the third, and the remainder of the congregation seated with their companions. Elder Boynton and lady, with their attendants, came in and were seated in front of the Presidency.

A hymn was sung, after which I addressed a throne of grace. I then arose and read aloud a license (according to the law of the land) granting any minister of the Gospel the privilege of solemnizing the rights of matrimony, and after calling

for objection, if any there were, against the anticipated alliance between Elder Boynton and Miss Lowell, and waiting sufficient time, I observed that all forever after this must hold their peace. I then invited them to join hands. I pronounced the ceremony, according to the rules and regulations of the Church of the Latter-day Saints, in the name of God, and in the name of Jesus Christ; I pronounced upon them the blessings of Abraham, Isaac and Jacob, and such other blessings as the Lord put into my heart; and being much under the influence of a cold, I then gave way, and President Rigdon arose and delivered a very forcible address, suited to the occasion, and closed the services of the evening by prayer.

Elders Orson Hyde, Luke Johnson, and Warren Parrish, then presented the Presidency with three servers of glasses filled with wine, to bless. And it fell to my lot to attend to this duty, which I cheerfully discharged. It was then passed round in order, then the cake in the same order; and suffice it to say, our hearts were made glad while partaking of the bounty of earth which was presented, until we had taken our fill; and joy filled every bosom, and the countenances of old and young seemed to bloom alike with cheerfulness and smiles of youth; and an entire unison of feeling seemed to pervade the congregation, and indeed I doubt whether the pages of history can boast of a more splendid and innocent wedding and feast than this, for it was conducted after the order of heaven, which has a time for all things; and this being a time of rejoicing, we heartily embraced it, and conducted ourselves accordingly. Took leave of the company, and returned home.

Thursday, 21st. This morning, a minister from Connecticut, by the name of John W. Olivea, called at my house, and inquired of my father, if "The Prophet lives here." He replied he did not understand him. Mr. Olivea asked the same question again and again, and received the same answer. He finally asked, Does Mr. Smith live here? Father replied, O yes, sir, I understand you now. Father then stepped into my room and informed me that a gentleman had called to see me. I went into the room where he was, and the first question he asked me, after passing a compliment, was, How many members have you in your Church? I replied that we had between fifteen hundred and two thousand in this Branch. He then asked, Wherein do you differ from other Christian denominations? I replied, that we believe the Bible, and they do not. However, he affirmed that he believed the Bible. I told him then to be baptized. He replied that he did not realize it to be his duty. But when I laid before him the principles of the Gospel, viz., faith and repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, he manifested much surprise. I observed that the hour for school had arrived, and I must attend. The man appeared astonished at our doctrine, but by no means hostile.

About three o'clock, P.M., I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord.

(*To be continued.*)

An Arab or English ship, called the *Nassree*, from Jedda to Bombay, was wrecked on the 22nd of June. Three hundred souls were lost.

The London and North-western and the South-eastern Railway Company are about to employ electric gas as a motive power in their locomotives.

The *Gazette de Fribourg* states that in the beginning of August much damage was done in Switzerland by heavy storms. In almost every canton one or more houses were set on fire by the electric fluid.

Decrease of Methodism.—The Wesleyan Conference has for some years had to report an annual decrease in the ranks of Methodism. The decrease during the past year amounts to upwards of 1000.

Modesty.—Modesty is one of the leading characteristics of great minds. Newton, whose discoveries filled the world, and revolutionised the whole empire of science, was one of the most unassuming of men. The mighty intellect and vast achievements of Laplace only rendered him more conscious of his own ignorance, so true it is, that the more men know, the less do they think of themselves.

DEATH OF ELDER WILLARD SNOW.

PRESIDENT OF THE SCANDINAVIAN MISSION.

We have to record the melancholy occurrence of the death of Elder Willard Snow, who departed this life on the 21st of August, while on board the steamer *Transit*, at sea, about eighty miles from Hull, on his way to Liverpool. Elders P. O. Hanson and H. P. Jensen were accompanying him, from whom we have obtained the following particulars.

Elder Snow had attended the Copenhagen Conference on the 12th and 13th, and a Special General Conference on the 14th, and was in usual health. In the evening of the 15th, while addressing a Council of Elders, he was so violently attacked with illness as to be unable to proceed. The illness was apparently caused by an over-exertion of both mind and body, there being no bodily disease to which it could be attributed. Upon receiving the administration of the Elders, he experienced great relief, and determined upon coming to Liverpool, instructing Elders Hanson and Jensen to prepare to accompany him. He passed a very comfortable night. The following morning, however, it was manifest that he was very seriously affected. During the day, he became worse at intervals, and it was deemed necessary to report his case to a physician. His removal to the hospital was advised, which was complied with. On the 18th, he was so much improved as to undertake his journey to Liverpool, walking some distance to the steamer, without any apparent inconvenience.

While on board, he was again prostrated so far as to become unconscious of what was passing, and he exhibited considerable derangement of mind. All that was done for him seemed to afford no permanent benefit, though at times he appeared considerably relieved. On Saturday the 20th, he received food with apparent relish. On Sunday morning, he appeared somewhat worse again, and continued quite insensible during the day, but none seemed to anticipate the near approach of the time of his dissolution. A general weakness pervaded his system, and, about five o'clock, P.M., he slept with entire ease and composure, to all appearance. About two hours after falling asleep, his breathing appeared difficult, but continued only for a few moments, when his sleep again became peaceful as the slumber of an infant. A little before eight in the evening, he breathed his last, without a struggle, or the least emotion that was discernible to Elder Hanson's watchful eye.

In compliance with the Captain's wishes, Elder Snow's body was consigned to a watery grave, the same night the death occurred, with the usual ceremonies attending such an occasion at sea. We are informed that all the respect and attention which could be expected under similar circumstances was paid by all on board to the corpse and the burial ceremony.

We understand that Elder Snow was a little over forty years old. He was brother to Elder Erastus Snow, of the Quorum of the Twelve, and also to Elder Zerubbabel Snow, one of the Judges of the Supreme Court of the United States, for the Territory of Utah.

Elder Willard Snow was a member of the Church nearly from its first organization, and was an actor in the principal trying scenes through which the Saints have passed. At an early day he was a member of the First Quorum of Seventies. He was also a member of Zion's Camp that marched under the Prophet Joseph, from Kirtland to Missouri, in the year 1834. Elder Snow also filled several missions in the United States, preaching the Gospel in various parts of the country.

Following the Church from place to place, he arrived in Salt Lake Valley, where he honourably filled the offices of a member of the High Council, a

Counsellor to the President of the Stake at Great Salt Lake City, a member of the Committee of the Perpetual Emigrating Fund, a Magistrate under the Provisional State Government of Deseret, a Lieutenant-Colonel in the Nauvoo Legion, and on the 6th of August, 1851, he was elected a Representative to the Legislative Assembly of Utah Territory.

At a General Conference, held in Great Salt Lake City, commencing September 7th, 1851, Elder Snow was appointed on a mission to England. Receiving a similar appointment at the same time, we came over the plains and the ocean in the same company as Elder Snow did, arriving at Liverpool on the 29th of December following. Immediately after, he was appointed to labour with Elder Robert Campbell in the pastoral charge of the Church in Scotland, where Elder Snow continued nearly three months.

About this time, Elder Erastus Snow, who was then President of the Scandinavian Mission, having arrived in England, on his way to Great Salt Lake Valley, Elder Willard Snow was appointed, on the 18th of March, 1852, to succeed him in the Presidency of that mission. On the 21st of April, Elder Willard Snow took the steamer at Hull, and arrived at Copenhagen on the 26th, since which time he laboured diligently, faithfully, and successfully in the discharge of his important duties, as will be seen from his letters published from time to time in the *Millennial Star*.

Owing to the unconsciousness of Elder Snow during his last moments, he left no instructions or communications to his family or friends. This is calculated to render still more heavy the stroke which the sad intelligence of his unexpected departure from his labours in this sphere will bring upon his family and acquaintances in the far-distant valleys of the Salt Lake. In this afflicting dispensation of Divine Providence, we sincerely sympathise with the deceased's bereaved family, relations, and friends in Zion, and share the grief which will fill their bosoms when the sorrowful news reaches their ears. And in this expression of feeling, we are assured that we are not alone—the thousands of Saints in the British Islands, in Scandinavia, and other parts of Europe, will feel to mourn with those who mourn. But we trust that sorrowing kindred and friends will be sustained by Him who is a husband to the widow, and a father to the fatherless, and that the soothing influences of His Holy Spirit will operate as the balm of consolation to the afflicted.

The Church in general, and the Scandinavian Mission in particular, will, by Elder Snow's decease, experience a severe loss. His unwearied diligence and faithfulness in ministering in the Gospel of our Lord Jesus Christ, and his anxious desires for the upbuilding of Zion, and the advancement of the Redeemer's kingdom, will endear his name to thousands, who may regret his early departure from this vale of tears.

"Shed not for him the bitter tear,
Nor give your heart to sore regret,
'Tis but the casket that lies there,
The gem that filled it sparkles yet."

We mourn not as those without hope. If our brother is taken from our midst, he acts now, by the power of the same Eternal Priesthood which he wielded on earth, in a higher sphere, for the accomplishment of the same lofty purpose—the great restitution of all things. Though his body sleeps in its ocean grave, his spirit still lives, and fills an exalted station among the bright intelligences that minister salvation in the spirit world, and ere long, by the power of the redemption wrought out by Jesus Christ, will come forth in the morning of the resurrection, clothed with a more glorious body, blooming with immortality, to reign upon a renovated earth, among earth's greatest and best, and to enjoy the reward of his labours here. "Blessed are the dead which die in the Lord."

S. W. RICHARDS.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 10, 1853.

DREAMS, VISIONS, TONGUES, &c.—It is a glorious privilege of the Saints of God in all ages, to receive knowledge and intelligence from God, by means of dreams, visions, tongues, &c. The Saints of old received intelligence through these channels. Prophets and righteous men have sought information from the eternal worlds, and in dreams and visions of the night, and by the out-pouring of the Holy Spirit, have had unfolded to them scenes of the past, the present, the future, have had their minds enveloped in the glory and sublimity of eternal realities, and have been cheered, refreshed, strengthened, and prepared for the emergencies of life.

Whether mankind realize the matter or not, still it is true that these gifts and blessings—these channels of instruction, and communication with inhabitants of other worlds, are appointed of God for the benefit of those who wish to be instructed of Him. And although a majority of mankind ridicule such things, still it is on record that in these "last days" in which we live, men are not to be denied or deprived of these blessings, where they are sought for from a fervent desire of learning of the things of God. Joel, speaking of the latter times, plainly declares that "it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." And thousands of Saints can testify that that Spirit is poured out, and that dreams and visions, tongues and prophecyings, are now bestowed upon the children of men, opening to their delighted view the glorious work of God in this last dispensation, instructing the mind in principles long lost sight of by the sons of men. This is calculated to cause the soul to rejoice, and to return thanks to the Great I AM, for these fresh manifestations of His mercy to the workmanship of His hands.

By dreams and visions was Joseph shown his own exaltation and the humble attitude in which his father's house would present themselves before him, though at the time of receiving his dream he was hated by his brethren, and was afterwards sold by them into bondage. Daniel, in night-visions, had unfolded to his view the grand events of the future—the rise and fall of kingdoms, and the persecution and final triumph of the Saints of the Most High. By vision was Ezekiel shown the resuscitation of the dry bones, or, in other words, the restoration to the favour of the Lord, and the resurrection, of the whole house of Israel, and also the coming forth of the stick of Ephraim in the last days, and its union with the stick of Judah, and the influence which this union should have in turning the hearts of the children to the knowledge of their ancestors. By dreams was the life of the child Jesus saved from the direful jealousy of Herod. By a vision was Peter shown that Gentiles as well as Jews were entitled to the blessings of the Gospel. By vision was Paul, when sailing for Rome, instructed that himself and fellows would not be swallowed up by the angry waves of the mighty deep, and also by vision was revealed to his understanding the transcendent glories of the third heavens. By vision was this last dispensation opened, and by the same means did the Prophet Joseph gaze upon the untold glories of the celestial, terrestrial, and telestial worlds. But time and space will not permit

us to tell of the dreams and visions of Lehi, Nephi, Alma, the brother of Jared, and of the Apostles and Elders of this last dispensation. Many of the visions and dreams of these worthies are noted in records now extant, from which our readers can learn, at their leisure, further particulars.

Should visions, dreams, tongues, &c., be sought after now by the Saints? Certainly Saints should earnestly contend for these things, but it should be done wisely. These gifts of God are invaluable means of instruction. They were intended, and are calculated, to prove blessings of a higher order than men are naturally prone to seek after. But all blessings, great or small, are invariably accompanied with corresponding snares, of which the Saints will do well to take heed.

When blessings are poured out in a remarkable degree upon a people, that people, unless they are very careful, are liable to become puffed up in their hearts, and to lose that spirit of humility and consistency which should ever characterize the Saints of God. It is quite true that, although the heavens are full of blessings, and the Almighty is ever ready to bestow them upon the persons who ask Him for them, yet multitudes of mankind are not prepared to receive them. Were certain blessings to be bestowed upon people who are not prepared to receive them, and who cannot appreciate them sufficiently to apply them with judgment and wisdom to the circumstances of life, the minds of such people would speedily be overbalanced, their stability would fail, and they would become unfitted for their ordinary duties. In such cases, the blessings given would not in reality prove blessings, they would prove curses, and, instead of being instrumental in saving the receivers, would prove instrumental in condemning them. Jesus said to his disciples—"Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This parabolic advice illustrates the probability that exists of men's abusing blessings which they are not able to appreciate, and not only the blessings, but the bestower of the blessings also. Paul acknowledges the danger of a man's being lifted up in his heart, because of the blessings poured out upon him—"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Although it is the privilege and right of all the Saints to receive intelligence by dreams, visions, tongues, &c., yet such intelligence should be of that character which will be instructive, and edifying, and peculiarly suitable to the circumstances of the receiver. Though a Saint has a right to receive revelations, by dream or vision, for his own guidance in the performance of duties pertaining particularly to his own sphere, yet no Saint has a right to receive revelations to guide, or control, or dictate, the movements of those who are higher in authority than himself. If this were allowable, there would soon come an end to all order in the Kingdom of God, and the splendid confusion of sectarianism would be manifest, distracting the minds of the honest in heart. Brigham Young has the right to receive intelligence by dream, vision, &c., to instruct him in the important duties of his high calling, and to guide the whole Church of Christ upon the earth. But no other man upon the earth has the right to receive revelations to dictate to Brigham Young, what he shall teach, and how he shall act. The President of a Mission has a right to have dreams and visions to instruct him in the duties of his Mission, but no man under his charge has the right to obtain dreams or visions to dictate to the President of the Mission. The President of a Conference has a right to get dreams or visions to instruct him in his duties, but no man under the President has any right to have dreams or visions to dictate to his President. The President of a Branch has a right to obtain dreams or

visions to instruct him in his duties, but no other member of that Branch has a right to dictate to him through receiving a dream, or vision, or the gift of tongues. The father of a family has the right to receive revelations to instruct him in guiding and governing his family, but neither the wife nor any of the children of that man has a right to dictate to him in the guidance and governance of his family. The wife or children have the right to have dreams or visions for their own instruction and benefit. Every man and woman has the right to obtain dreams, visions, tongues, interpretations, and as many of the gifts of the Spirit as he or she can for his or her individual instruction, but no man or woman has a right to receive these things to dictate to those who may be set over him or her in the Lord. Neither should men, filling a responsible Presidency be influenced in discharging their duties, by dreams, tongues, and visions, given through members over whom they preside. The Lord does not step out of the order of His Kingdom, to reveal to a President important duties, through a member, if that President is honouring his calling, any more than He makes water naturally run up hill. When a President has more confidence in communications received through those whom he should instruct, than in his own ability to get them by virtue of his office, he dishonours his calling, and evidently has so far lost the spirit of it, as to distrust the Lord. When this is the case the Lord will soon leave that man to his own strength, that his folly may be made manifest by his tumbling into the ditch himself, perhaps with some he was leading. Intelligence is good, from whatever source it may come, but when a man looks *down* for light, he must possess strength of vision sufficient to look *up*, and not allow the rays from below to counteract the influence of those from above, otherwise his light will become darkness.

We would exhort the Saints to cultivate the gifts and manifestations of the Spirit, for every Saint may receive a manifestation or manifestations to "profit withal." But wisdom should ever be exercised in the use of these gifts, or the Spirit will become grieved, and take its departure, leaving those who possessed it, a prey to the "signs and lying wonders" of him who, as a roaring lion, walketh about, seeking whom he may devour. The Saints should seek to purify themselves before the Lord, and be prepared for the revelations of the intelligence and glories which are to come, so that they may be neither exalted above measure in the day of prosperity through the blessings they receive, nor fail in their hearts in the day of adversity through their weakness, and the unwise use which they may have been tempted to make of the manifestations of the Holy Spirit. The gifts of God are not bestowed upon men for vain boasting, or rebellion, or lording it over God's heritage, but for the especial profit, instruction, edification, and strengthening and building up in the faith, of those who may receive them, that the Priesthood may be thoroughly furnished unto all good works, and that the Saints may be able to overcome, and endure unto the end. The gifts and those who use them should ever be in subjection to the presiding power.

HOME INTELLIGENCE.—*South, Wiltshire, and Lands End Conferences*—Bath, August 19th, Elder Dorr P. Curtis writes. The Saints in these Conferences were in good spirits, increasing in faith, and in a determination to keep the commandments of the Lord, and to roll forth His work. The Priesthood were united, and were dispensing the truth by in-door and out-door preaching, and in circulating the printed word. The spirit of gathering was manifested strongly.

Newcastle-on-Tyne Conference—Sunderland, August 20th, Elder Thomas Squires writes. The Branches of this Conference were generally in a flourishing condition, a spirit of union pervading the whole Conference. Prospects were good for

a cheering work being done. The Priesthood were diligent in preaching the word in the open air as well as in the meeting-rooms. In Sunderland, preaching was held four times in the open air on Sundays. Sometimes, several hundreds of people congregated to hear. Out-door services were held in all the Branches. New places had been opened, which promised well.

FOREIGN INTELLIGENCE.—*Salt Lake Valley and Sandwich Islands*—We have received another Number of the *Deseret News*, which gives us a few items in addition to what we published last week. A Ball for the public hands was held on the 2nd of June. Between seventy and eighty couples enjoyed themselves over instrumental and vocal music, and dancing and good fare. A reading room was opened in the middle of June, in the large lower room of the Council house, to be continued there until a suitable room could be erected. It was designed to extend the benefits of the reading room to the various settlements of the territory, so far as it might be wished. The railroad grading was completed, so that teams could pass with stone or lumber from the mountains. The Hon. Chief Justice Reid arrived in G. S. L. City, on the 5th of June, and took the oath of office next morning. The water-works of the public machine shop were got under way on the 7th of June, by cutting a new channel on the north side of North Temple Street. Dr. J. M. Bernhisel was nominated for the Utah Delegation to Congress, "having given universal satisfaction during his last campaign."

The *News* gives a short summary of intelligence from the Sandwich Islands, from which we learn that Elders Lewis and Cannon had entered into correspondence with the Hawaiian minister of the interior, also that correspondence had been held between the U. S. Commissioner and the Minister of Foreign Relations, concerning the course to be pursued by the Hawaiian government towards the Ministers of the Church of Jesus Christ of Latter-day Saints, which resulted in an assurance that as long as the Latter-day Saints conducted themselves agreeable to the laws, they should be protected in their rights as United States Citizens. The meeting-house erected by the tithing of the Saints at Maui, was completed.

Australia—Sydney, March 29th, Elder C. W. Wandell writes. A General Conference had just closed. The business was transacted harmoniously and promptly. Seven persons were baptized during the session. The Sydney Branch numbered 63 members, including officers, all in good standing, fifteen baptized since the January Conference. Melbourne Branch contained ten members, one Priest, all in good standing. The Hunter and Manning districts contained twenty members, one Elder, one Priest, sixteen baptized since the January Conference. There were also a few scattered Saints in the Adelaide district. Elder Paine was expected to start in about a week from Elder Wandell's date, to the Wallongong district, where, it was believed, was a good field for labour. The Saints have had much opposition to contend with, but the truth was triumphing, and prospects were better than ever. Elder Wandell was about starting for Great Salt Lake Valley, via San Francisco. A company of twenty-nine souls—nineteen adults and ten children, were expecting to accompany him. Elder John Jones succeeds Elder Wandell in the Presidency of the work in Australia.

Gibraltar—August 10th, Elder Edward Stevenson writes. He baptized two persons on the 28th of June. The work was progressing amid many difficulties.

DEATH.—The *Deseret News* requests us to insert the following—"Died at Tooele City, of Consumption, June 9th, Agnes, wife of George Marshall, aged 23 years, (late from Scotland.)"

SCANDINAVIAN MISSION—APPOINTMENT.—In consequence of the sudden and unexpected loss sustained by the Scandinavian Mission, in the death of Elder Willard Snow, we have appointed Elder John Van Cott, of the Presidency of the Church in the British Isles, to preside over that Mission, until it is otherwise provided for by direction of the Twelve Apostles, or the First Presidency in Zion. Elder Van Cott will accompany Elders Hanson and Jensen on their return to Denmark.

S. W. RICHARDS, } President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

DANIEL SPENCER, Counsellor to ditto.

NECESSITY OF A LIVING PROPHET.

(*Concluded from page 589.*)

If a church has no living Prophet in it, it can never, as I have said, arrive at the "unity of the faith." This is a most important consideration. For about sixteen or seventeen hundred years has Christendom run on, without a Prophet to lead it, and deliver the word of the Lord to the people. Not an individual among all Christendom, during this long night of darkness, has brought a message from the Lord. And what has been the result? The nations have been in a deep sleep, the "Prophets, Rulers, and Seers" have been covered. The voice of the Lord has not been heard amongst the people during this dreary period of midnight darkness. The miserable remnants of the once mighty and glorious Church of Christ have been drifting on the dark sea of time, tossed to and fro with every wind of doctrine, dashed time after time against the rocks, from which they had no pilot's hand to guide them, until a thousand ricketty fragments now meet our eyes. Taking the progress during these sixteen centuries as the ratio for our calculations, when will Christians come to the "unity of the faith?" If one Church in sixteen centuries is divided into (say, as a moderate calculation) six hundred jarring churches, how many centuries will these six hundred jarring churches require to come to the "unity of the faith"—that is, to become one grand, harmonious Church, "fair as the moon, clear as the sun, and terrible as an army with banners?" An exceedingly clever arithmetician he must be who can determine this point, and give the figures. Now if the experience of the last sixteen centuries demonstrates the fallacy of the opinion that a church, or several churches, when destitute of a Prophet, can be brought to the unity of the faith, is it wise for Christians to longer prosecute their fruitless endeavours? Is it not hoping against hope, to believe that there is any possibility of unity ever being arrived at? It is truly surprising that men, with the experience of centuries before them, should advocate the doctrine that living Prophets are not now needed, that the work for which they were instituted can now be carried on successfully without them. How can men so delude themselves? It appears perfectly inexplicable. No Prophet needed now? When was one needed? Was one ever, in the whole history of our world, needed more than now? I say again, when a Prophet was in the Church, he could warn the members, of dangers at hand, though in the future. Can the Pope do this? Can the archbishop of Canterbury do this? Can any of the celebrated divines of Christendom do this? Alas! no. They profess not the gift of prophecy. The societies under the guidance of these teachers have no means of knowing the breakers ahead, and consequently have no security for the future. These reverend guides are blind guides, and those they lead know not how soon a fearful fall into the ditch may occur, to the damage of all parties concerned.

Certain persons tell us that the end of time is at hand, that grievous judgments are about to fall on the world, that wars and violence will shortly prevail, and every man's hand will be turned against his fellow's, until desolation shall lay waste the nations. Now these are serious matters. Those Christian teachers who tell us of them, do it on the mere strength of uninspired judgment on the prophecies of dead Prophets. Notwithstanding this, the things may be true. But as long as we are not certain of their truth, we are living in a not very agreeable state of doubt and anxiety. Now who can release us from this state, and set our minds at rest on one side or the other of this ques-

tion? Who can tell us whether these things are about to occur or not? If they are about to happen, is any preparation necessary on the part of the righteous, in order to their escaping the threatened troubles? If any preparation is necessary, how is it to be set about? Who can answer these questions? Can the Pope? Can any cardinal, archbishop, bishop, dean, priest, travelling or local preacher tell us? No. None of these have the spirit of prophecy, and consequently none know more definitely of the future than we do ourselves. All is doubt, all is darkness, all is uncertainty. In the midst of this uncertainty, how glorious it would be if a living Prophet existed, to tell us the truth, to give us the word of the Lord about these things, to tell us whether danger was near or distant, and, if near, to point out the best place and the precise time for escape from the danger. We know that the dead Prophets wrote that the day of the Lord should come as a thief in the night, but we also know that the people of God shall be children of the day, and that day shall not overtake them as a thief in the night. But they will not be children of the day, if they know no more of the future than the Christian world do. No people can be children of the day unless they have a Prophet living amongst them to *see* what is coming. People that have not a Prophet living amongst them are children of the night, and of course cannot see any coming calamity until too late.

The inhabitants of Christendom are children of the night, they know not what is before them, the secrets of the Lord are not with them, they know not His purposes, and consequently cannot be prepared for the marvellous events which dead Prophets have foretold shall occur in the last days.

How has the work of the ministry been carried on since the Lord had a Prophet living upon the earth? Hundreds and thousands of teachers have arisen, and have preached divers kinds of doctrines, and have called upon mankind to believe and obey those doctrines, upon pain of eternal damnation. God did not send these teachers, they ran before they had received any authority from Him. This was plainly manifested by the disagreement of their messages. Had these teachers been sent of Him, they would have all preached "one Lord, one faith, one baptism," for God is one God, and there exists but one Gospel and one name under heaven whereby men can be saved—that Gospel is the truth, that name is the Lord Jesus Christ.

Has God owned the labours of these uninspired teachers, and will their bindings and loosings be recognized in the heavens? No. Paul said—"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And has God dishonoured Paul's word? Verily not. Has not Christendom been cursed with thick darkness, since a living Prophet existed upon the earth? Have not the priests contended with one another, as is declared in the Book of Mormon, and taught with their worldly learning, and denied the Holy Ghost, which giveth utterance? Have not the people, instead of coming to the unity of the faith, become daily more and more divided among themselves? Are they not, instead of being men and women in Christ Jesus, yet but little children in heavenly things? Have they not more need of milk than of strong meat? Instead of teaching others, have they not much need of being themselves taught again the first principles of the Gospel? Christians talk of increasing in the knowledge of God—who can show that Christendom has advanced one iota in heavenly knowledge since a living Prophet led the Church? It cannot be shown. What does Christendom know of God without a Prophet, more than the primitive Church knew with a Prophet? Does Christendom know half as much of God and heaven, of salvation and eternal life, as the primitive Church did? No. All the knowledge of God that Christendom is in possession of is what is contained in a few dusty letters and narrations which dead Prophets have chanced to leave on record. If Christendom has made any progress at all, it has been similar to that of the school boy—two steps backward for one step forward. In fact, so divided, so powerless has Christendom become, that many earnest men begin to write it a failure.

Thus, it will be seen, that a living Prophet is necessary upon the earth to carry on the work of the ministry, to unfold the knowledge of God to the people, to settle controversy upon doctrine, to unite the people of God and make them one, to point out the dangers of the future, so that they can be avoided, and, in short, to

act as the representative of God upon the earth until men shall become perfect, and be prepared to be ushered into the presence of their Maker. It is vain to trust any longer to uninspired men in these matters. Uninspired teachers have filled the world with doubt, darkness, distrust, division, strife, war, and bloodshed, but have not taught one soul the way of eternal life, have not made one soul perfect, and cannot, without the aid of a living Prophet, take the first step towards either their own salvation or the salvation of those who cling to them.

There must be somebody upon the earth, who can speak with authority, and not as the scribes, before the various jarring, fighting sects of men are united as one. There must be a living Prophet—the representative of the majesty of heaven, upon the earth, whose word shall be a law—the law of God, unto the people, and whose decision shall be an end of controvery to men, before much progress can be made in bringing them to the "unity of the faith," or in perfecting them. So long as there is no one to give the word of the Lord upon disputed subjects, there is no hope of a solid decision being made, and men will be ever liable to be tossed to and fro with every wind of doctrine, as has been the case for many past centuries.

What is it that men want in order to grow in knowledge until they shall attain to the fulness of their Father in heaven? They want a leader, a master mind, a man of authority, a connecting link between this and a higher sphere, a sure channel through which the knowledge that dwells in the bosom of the Father can be communicated in unsullied streams to mankind, that the way to eternal life may be pointed out with unerring precision, and humanity gradually but surely approximate to Deity. When God organized the Church, He made provision for this want, but Christendom does not present that provision now. The Roman Catholics, indeed, do profess to have that provision in their Church now, but if we examine closely, we find that the Pope professes to be the man of authority, but not the channel of intelligence. All his intelligence hangs on dead Prophets, and the best he can make of his position is this—if there had been no Prophets of old he would have had no authority, no intelligence. So it is plain that, if we go to the root of the matter, the Pope has no more authority than any one else. All his authority and all his intelligence he derives from the dead Prophets, he hangs on them entirely, instead of hanging upon God, consequently it is vain to look to the Pope for increase of intelligence, he is not a living Prophet, neither does he give the word of the Lord upon any matter.

Not only in spiritual matters but also in temporal matters, it is necessary that a living Prophet should direct. As physical power should ever be subject to moral power, so should temporal things ever be subject to spiritual things, and be directed by spiritual powers. Ah! some may say, this is the cloven hoof of priestcraft! this is Church and State doctrine! We'll have none of that! Just as you please, good friends. If you think that the flesh should govern the spirit, that the spirit should be subject to the body, that the things of the present life are superior to the things of the next, you are welcome to your notions, but other people must be at liberty to hold their private opinions too, and not only to hold them but to tell them. It is said that there is to be a Millennium—a thousand years reign of peace and happiness upon the earth, when there is to be one king upon the earth, and his name one, to whom every knee must bow, and when the people shall "beat their swords into plough-shares, and their spears into pruning-hooks, nation shall not lift up a sword against nation, neither shall they learn war any more." Well! reader, that will be a great and glorious time, especially for Cobden and Bright, and Quakers, and Peace Societies, but have you any idea how this "good time" will be brought about? Perhaps not a distinct one. The times do not look very flattering any how. Ever and anon a dark "speck of war" rises ominously above the horizon of the nations. The Russian bear growls as though he would have a brush with somebody, if he cannot gain his ends by craft. The Gallic cock crows defiance. The British lion makes a show of magnanimous forbearance, except in the South and East. The American eagle has a keen eye for land, gold, fish, and black flesh, and is apt to be rather saucy over them. Now, how can these opposing elements be arranged so as to agree and mutually aid and strengthen each other, without any fear of collision and explosion? Ah! that's the question for statesmen and

preachers. The statesman says the "balance of power" keeps peace amongst the nations. The preacher says the "grace of God" constrains men to love each other. But supposing one scale of the balance should kick the beam, as has been the case heretofore, and God should withdraw His grace, and leave men to the imaginations of their own hearts—how then for peace, and a Millennium? I tell thee what, reader, if God has not a living Prophet upon the earth to direct even in temporal affairs, there is no guarantee for security. All the beautiful dreams of the poets, concerning liberty, equality, fraternity, and universal brotherhood, will fail of fulfilment, so long as God is kept out of the matter. And if He is in the matter, He will have a Prophet as His representative upon the earth. It may be possible to produce the grand spectacle, of one sovereign swaying a sceptre universal upon the earth, and yet he not be a Prophet. But if a sovereign sway a universal sceptre upon the earth, and he be not a servant of God, universal peace will not be the result. Men would know that God alone has the right to universal rule, or to dictate a universal ruler, upon the earth, and consequently the fire of rebellion would be there and would burn in secret until the moment of revengeful outburst. The world's history shows this. Only under a universal government can universal temporal and spiritual peace be enjoyed, and there can be no enduring universal goverment but that of God, consequently only under the guiding hand of a Prophet can lasting, universal peace and harmony be established. Under a universal government, the interest of each is the interest of all, and the interest of all is the interest of each. But a house divided against itself, however bolstered up by a "balance of power," cannot stand. The whole question of salvation, temporal and spiritual, thus resolves itself into a question of authority. There is no true authority on earth or in heaven but that of God, and God exercises His authorityupon the earth, when not personally, through the medium of a living Prophet. Hence the necessity for one existing upon the earth in all ages.

JOHN JAQUES.

VARIETIES.

A JEWISH organ has recently been added to the press of the Ottoman Empire. The new journal has for its title "Our Israël," (the light of Israel,) and is issued weekly, counting a goodly number of subscribers.

A CORRESPONDENT of the *Jewish Chronicle* states that a small Jewish congregation exists at Singapore, who claim to be descendants of the exiles of the first Babylonish captivity, and are ignorant of the second dispersion. They embraced him as a brother, and were glad to find, that he, although a European, could converse with them in the Hebrew language. The people are described as handsome and very intelligent.

AN imperial order, which has just been issued at Vienna, prescribes that every process between married Israelites, relating to divorce, voluntary separation, refusal of conjugal rights, and the annulling of marriage, shall no longer be decided by the Rabbins, but by a mixed commission, composed of the magistrates and of members of the Israelite consistory. A measure of the same character exists with reference to the Christian professions otherwise than Catholic.—*L'Univers Israelite.*

WE learn from Warsaw, that the government has lately published the following order with reference to the Jewish ceremonial observed at the celebration of marriage—"As the custom, in Jewish marriages of cutting a part of the hair of the "fiancées," depends, for the most part, upon the good pleasure of the Rabbins or Jewish priests, the latter shall for the future abstain from this ceremony, and shall so engage to do in writing. Those who refuse to enter into this engagement shall be punished by a detention of two or three years in a house of correction. If it should happen that any Rabbi or priest should infringe this order, he shall immediately be incorporated in the active army; and if he is not fit for military service, he shall pass ten or twelve years in a military penal colony. The Jewess who shall be submitted to this ceremony shall be condemned to pay a fine of five silver roubles, which shall be appropriated to the Jewish benevolent establishments."—*Journal de Frankfort.*

A CHINESE church, 42 feet by 45, and three stories high, is to be built in California.

MEN are hired at 16s. or 17s. a week, with victuals; and women at 14s., in Dumfriesshire, for harvest work. This is more encouraging than 6s. or 7s.

LETTERS from Toulon state that 500.000 rations are being prepared in the arsenal of that place, for the use of the fleet at Besika.

IN the beginning of August, from 100 to 150 persons were dying daily of the yellow fever at New Orleans.

THE city of Cumana, in the Republic of Venezuela, was totally destroyed on the 15th of July by an earthquake. The loss of life is said to exceed 2000 souls.

CONSOLATIONS OF THE FAITHFUL.

BY MISS E. R. SNOW.

(From the Deseret News.)

The noblest, proudest joys that this
World's favour can dispense,
Are far inferior to the bliss
Of conscious innocence.

The peace which in the bosom flows,
No circumstance can bind—
It is a happiness that knows
No province but the mind;

It makes the righteous soul rejoice
With weight of ills oppress,
To feel the soothing "still small voice"
Low whisp'ring in the breast.

The favour of Almighty God,
The favour of His Son,
The Holy Spirit shed abroad,
The hope of life to come—

Are higher honours, richer worth,
Surpassing all reward,
Than kings and princes of the earth
Have taken or compared.

And when in Christ, the spirit finds
That sweet, that promised rest,
In spite of every power that binds,
We feel that we are blest.

Though vile reproach its volumes swell,
And friends withdraw their love,
If conscience whisper "all is well,"
And God and heaven approve,

We'll triumph over every ill,
And hold our treasure fast,
And stand at length on Zion's hill,
Secure from every blast.

G. S. L. City, March, 1853.

LIST OF MONIES RECEIVED FROM THE 18TH TO THE 25TH AUGUST, 1853.

Robert Kirkwood	£15	0	0
John Hyde	5	0	0
John Kessell	1	12	0
James Linforth	5	0	0
John Holsall	7	0	0
Henry McCreery	9	0	0
Carried forward	£42	12	0

Brought forward	£42	12	0
Thomas Clarke	7	0	0
Thomas C. Armstrong	10	0	0
Richard Morris	5	0	0
G. W. Davies	2	0	0
	£66	12	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 38.—Vol. XV. Saturday, September 17, 1853. Price One Penny.

SALVATION.

A DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

Elder Brownson. Good morning, sir. Would it be agreeable to you to read a tract?

Mr. Whitby. O yes! thank you, sir. I take in many tracts, and read through most of them. What tracts do you distribute?

Elder B. They are upon the principles taught by the Church of Jesus Christ of Latter-day Saints.

Mr. W. The Latter-day Saints! Well, I cannot say that I exactly understand what their religion is. It is true, I hear a great deal about them, yet many things that I hear of them are so contradictory that I find it impossible to believe all. But if one fourth part of what is told me, is true, I must say that I cannot entertain a very high opinion of your religion. However, I think that every person ought to be at liberty to enjoy his own opinion, and I deem it especially wrong to condemn any party unheard. I make no profession of religion myself. My wife's sister, and her husband, are very staunch Wesleyans, and they tell me some extraordinary things of your people. But I always take a certain discount off what one religious person says of another's region. Consequently I cannot believe all that Mrs. Whitby's sister and her husband tell me of your religion. And I think they are a little bigoted, for they sometimes say hard things of the Baptist and Church people, as well as of your people. But I have long wished to meet with one of the Latter-day Saint preachers, so that I might hear their own story, and I shall really consider it a favour if you will be pleased to give me a brief outline of your belief, that I may not judge your people wrongfully. I have a few leisure minutes just now.

Elder B. I shall only be happy to impart to you any information that may be beneficial to you, concerning our principles. I am aware that much misunderstanding prevails respecting the Latter-day Saints, and it is ever a pleasure to me to dispel that misunderstanding, and enlighten those who are willing to learn.

Mr. W. Thank you. But we won't stand at the door. Would you walk in and sit down?

Elder B. I will, with pleasure.

Mr. W. Allow me to put your hat away.

Elder B. Thank you.

Mr. W. [*To his dauahter.*] Mary, hand the gentleman a chair, and hang his hat up in the passage. [*To Elder B.*] Now, sir, if you will be good enough to enlighten my mind concerning your principles, I will listen attentively, and, whether I approve of them or not, I shall certainly consider myself under obligations to you.

Elder B. I will gladly comply with your request.

Mr. W. But you will not consider me wearisome if I interrupt you, in the course of your relation, with an occasional question or remark, which I may be prompted to offer for my own satisfaction?

Elder B. Don't name it, sir. It will be pleasing to me to answer your questions, to the best of the ability that God may give me, or to listen to any remark which you may feel disposed to make. But to proceed. I will give you a brief view of the first principles of the doctrine of Jesus Christ, and will refer you to a few passages of Scripture in support of them.

Mr. W. Thank you. I am sure I shall be much gratified.

Elder B. In the first place, we believe that there is a God in the heavens, who is the Creator and Preserver of this world and of men. God, having the right, has, in times past, manifested Himself to men, and revealed laws whereby they might be governed. Our first parents, Adam and Eve, who were created immortal — not subject to death, disobeyed the law of God. Death, and all the evils that induce it, were the penalty to which Adam, and Eve, and all their posterity were then subjected. And men cannot, of themselves, overcome this penalty, and obtain immortality.—Gen. i., ii., iii. Rom. v. 12. 1 Cor. xv. 21, 22. But God did not leave men to perish without hope. He sent His Son Jesus Christ into the world, to take human nature upon him, and to satisfy the broken law by being put to death, thereby delivering men from the power of death.—John iii. 16. Rom. v. 8. 1 John iv. 9. As all men, through Adam's sin, without any agency of their own, were subjected to death, so will all men be redeemed therefrom, and placed before the throne of God, free from any condemnation for Adam's sin, for Christ's atonement extends so far to men, unconditionally on their part, because they had no hand in Adam's sin.—1 Cor. xv. 22. But although men are thus, without conditions on their part, made free from the effects of Adam's sin, yet, as every man must, after this, answer for the deeds done in his body (Matt. xvi. 27. 2 Cor. v. 10. Rev. xx. 13), and as every man, in some thing or other, disobeys the law of God, it naturally follows that every man will need an atonement for his individual sins, as well as one from the sin of Adam. And in order that every man may escape the penalty for his individual sins, certain conditions must be complied with. I said that all men would be redeemed, unconditionally on their part, from the penalty of Adam's sin. I have referred you to a passage or two of Scripture upon the subject. I will refer you to another, Rom. v. 18, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Thus, you see, a man answers for his own sins only.

Mr. W. Just so. That seems reasonable.

Elder B. Now I will lay before you the conditions. But first, I will remark, that God has but one method of saving men. The scheme of salvation is an unchangeable scheme, both as respects the atonement of Christ, and the conditions required of men. Jesus Christ is the only name under heaven whereby men can be saved.—Acts iv. 12. 1 Tim. ii. 5. And although many men have preached divers kinds of contradictory doctrines, and have professed that they were all the doctrines of Christ, yet it is a fact that God does not send men to contradict each other. You cannot find, in the whole Bible, an instance of God's sending His servants to preach conflicting doctrines to a people, for that would conduce to endless discord, confusion, and strife, and it is written that "God is not the author of confusion, but of peace."—1 Cor. xiv. 33. And Paul the Apostle said that he or an angel from heaven, if found preaching any other Gospel than what he and his brethren had preached, should be accursed.—Gal. i. 9, 10. Depend upon it, sir, that two preachers or two religious societies, who hold forth contrary doctrines, cannot both, in their teachings, be recognized of God. These inconsistencies cause many men to reject the Bible, and turn infidels.

Mr. W. Why that's just my argument. I say nothing against the Bible. I find no fault with that. But this is what puzzles me—how it is that two preachers, both believing one book, one revelation from God, one code of laws, should preach contradictory doctrines, and form two religious societies, always opposing and differing from each other! I cannot fathom the matter. There are Mrs. Whitby's sister, and her husband, Wesleyans, as I told you, and his brother is a Baptist—all very strong in their faith. We have them all here together occasionally, and we get up quite lively discussions. Mrs. Whitby's husband and his brother cannot agree at all with each other upon religious topics, especially baptism, and

then I disagree with them both, and tell them that I am very well assured that either one or both of them are wrong, and, consequently, I cannot join either's society until a satisfactory decision is come to. I assure you we have matters rather warm at times. We all wax quite earnest.

Elder B. I have not the least doubt of it. Nothing is plainer than that God is not the author of both their systems of religion. But, as I was saying, the plan of salvation is unchangeable. So if we can find out what it was in the time of Jesus and the Apostles, we can decide what it is now.

Mr. W. True.

Elder B. I have shown, by the Scriptures, the doctrine of the atonement of Christ, and that certain conditions are required of every man to ensure the benefits of that atonement for his individual sins. I will now speak of the conditions. The first condition required of men is to believe that there is a God, and that they have done things that are displeasing in His sight, and that Jesus Christ has provided a way of escape through his atonement. I question whether any person exists who does not, at heart, believe that there is a God. And it appears to me that all men must acknowledge that they have, in their life time, done things that have not been right. But a faith in Christ's atonement is the result of a teachable spirit's hearing a message from God, to that effect. Now faith is required of all men, for "without faith it is impossible to please God."—Heb. xi. 6. And Jesus says—"He that believeth not shall be damned."—Mark xvi. 16. Some preachers say that faith is all that is necessary to salvation. But this is incorrect, for the Apostle says, that faith without works is dead, being alone.—James ii. If faith had been sufficient for salvation, Jesus Christ would never have made any other conditions known. The devils believe and tremble, but we are not informed that they will be saved. Faith is only valued by the works it leads to. Without works we have no evidence that a man has faith.

Mr W. I see that clearly.

Elder B. The next condition required is repentance. As all men have sinned, all men are required to repent of their sins. Says Jesus—"Except ye repent, ye shall all likewise perish."—Luke xiii. 3. See also Luke xxiv. 47. Acts xvii. 30. Now to repent, is not to mourn, and grieve, and hang down one's head like a bulrush, but to forsake every thing that is evil, and to make a firm resolution, like a man, to follow those things no more. In short, to repent is to cease to do evil, and resolve to do well. This is what is required of all men.

Mr. W. That appears right enough.

Elder B. The third condition required is for men to be baptized in water, for the remission of their sins. This is a condition quite as important as any other, yet it is one which is little thought of by many persons, and much misunderstood by others.

Mr. W. That is a subject upon which I have thought much, when I have heard my friends argue the matter.

Elder B. It is a subject concerning which much diversity of opinion prevails amongst the religious world. Some persons believe baptism to be altogether unnecessary, and they sing—

> "Were I baptized a thousand times,
> It would be all in vain."

Others believe baptism to be an ordinance that can be attended to, or dispensed with, at the discretion of the believer. Now we do not agree with either of these kinds of persons. We believe that baptism is one of the essential conditions of salvation. We deem it absolutely necessary that all persons who believe and repent, should also be baptized. If we consider what baptism is for, we shall see at once its necessity. Baptism is for the remission of sins.

Mr. W. But does not Jesus say that his blood was to be shed for the remission of sins? And does not St. John say, that the blood of Jesus Christ cleanseth us from all sin?

Elder B. If you read the preceding part of the verse in which the last passage you have quoted occurs, you will find these words—"But if we walk in the light." Now to walk in the light, is to walk in obedience to the law of God, and, as baptism is a part of the law of God, we must attend to that ordinance, or the blood of Jesus Christ will not cleanse us from *all* sin. As to the other passage, I said previously, that the atonement of Jesus Christ extended to the sins of all the human family, but to individual sins on conditions only. Three conditions I have named. The full benefit of the atoning

blood of Jesus Christ cannot be claimed, by any man, for his individual sins, until he is baptized. Baptism is nothing of itself, and cannot wash away our sins. But God has ordained that the blood of Christ for the remission of individual sins shall be available to no man till he has been baptized. No man is entitled to a pardon for his sins, until he obey that ordinance. So far, baptism is for the remission of sins; not the putting away of the filth of the flesh, but the answer—the return, of a good conscience towards God.

Mr. W. I think I understand you. In the winter, coals are given away to the poor of this town. The gift is free to the poor, but every one who receives it must produce a ticket signed by one of the committee. Without the ticket, the coals cannot be had. Baptism is of similar importance to salvation as the ticket is to the coal, I suppose.

Elder B. Yes. Naaman, the Syrian general, to cure his leprosy, was told to wash seven times in the river Jordan. The gift of cure was free to Naaman, but he could not have realized it, independent of the seven washings. The mere washings would have availed nothing, but in their being the ordinance of the Lord consisted their efficacy. So with baptism for the remission of sins. That baptism is for the remission of sins, see Mark i. 4. Luke iii. 3. Acts ii. 38., xxii. 16. 1 Peter iii. 21. By this you will see that baptism is anything but non-essential to salvation.

Mr. W. Why, yes, I do.

Elder B. That baptism is an essential part of the righteous law of God is evident from the answer of Jesus, when John demurred to baptizing him—"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."—Matt. iii. 15. Jesus also says that baptism is a part of the counsel of God to men—"And all the people that heard him [John], and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke vii. 29, 30. Baptism may also be considered the door of the kingdom of God, or the law that adopts us into the family of God. Immediately that Jesus was baptized, the heavens opened over him, and God owned His son. Jesus says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth."—John x. 1—3. The sheepfold was the kingdom of God, the door was baptism, the porter was John. Upon those who attempt to enter any other way, will rest the imputation of dishonesty.

Mr. W. Not a very desirable imputation, certainly.

Elder B. No. But you will see, by the illustration, the necessity of baptism.

Mr. W. I must confess I do.

Elder B. Baptism does not mean infant sprinkling or pouring. The true mode of baptism is by immersion.

Mr. W. That is my opinion of the matter. When my friends have been discussing the subject, it has always appeared to me that immersion was the proper form of baptism.

Elder B. True. This is plainly evident from the Scriptures. John the Baptist baptized in the river Jordan. If sprinkling or pouring were the mode, there would have been no necessity for his going into the river. It is true, I have seen representations of Jesus and John standing in the water, while John poured the water upon Jesus, but such a representation carries improbability upon its very face. If pouring would do, why go into the water? And we know that Jesus did go into the water, for he "went up straightway out of the water," after he was baptized, says the Evangelist.—Matt. iii. 16. And the multitudes who went to John "were baptized of him in Jordan."—Matt. iii. 6. Again, John baptized at Ænon, near to Salim, because there "was much water there."—John iii. 23. Of what advantage would much water have been, if sprinkling or pouring were the mode? A bucketful of water would sprinkle a thousand people. A very insignificant brook would suffice to baptize a nation, if pouring were the mode. If either of these were the mode, there was no necessity to choose a place of "much water." Unless immersion were the mode, we cannot see any sense in John's baptizing at Ænon because of the abundance of water there.

Mr. W. Certainly not. But Mrs. Whitby's husband, that is, Mr. Clarke, stands much upon this point—that it is declared that John baptized *with* water.

Elder B. I am aware that it is so

written. And I am sure that I never entertained the idea that any one could administer baptism for the remission of sins, *without* water. John is spoken of as baptising with water, distinguishing his baptism from the baptism of the Holy Ghost and of fire, which Jesus was to introduce.

Mr. W. I understand.

Elder B. Philip and the eunuch both went down into the water.—Acts viii. 38. Jesus likens baptism to a birth.—John iii. 5. Now a birth argues a concealment, which immersion certainly is. St. Paul says we are *buried* with Christ by baptism, "that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.—Rom. vi. 4. This is plain enough. But he goes on to say, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." What could be a more beautiful illustration of baptism by immersion than is here presented! Immersion is a burial. Immersion is a planting in the likeness of Christ's death. Sprinkling or pouring answer neither one figure nor the other. If we are buried with Christ by baptism, we thenceforth walk in newness of life. If we are planted in the likeness of Christ's death, it is an earnest of our being one day fashioned in the likeness of his resurrection.

Mr. W. That is certainly a striking and appropriate figure. Your ideas agree with mine very much.

Elder B. Having settled the mode of baptism, I will now say a little on the candidates for that ordinance. Baptism being for the remission of sins, and no one, who is not old enough to discern right from wrong, being accounted a sinner in the sight of God, you will perceive that baptism is only necessary for those who have arrived at years of accountability, and faith and repentance invariably precede baptism. If you search the Bible through, you will find that the people were always taught before they were baptized. John taught the people to bring forth fruits meet for repentance, before baptism. Jesus commanded his disciples to go and teach all nations, and then baptize them. The Apostles ever taught the people to believe and repent, before they were baptized. Little children, being incapable of understanding the law of God, are not deemed responsible for non-observance of it, and, consequently, are not required to believe, repent, or be baptized. Not being subject to the law, little children are wholly subjects of the free grace of Jesus Christ, and his atoning blood redeems them without any conditions on their part. It is solemn mockery before God, to baptize little children, or to preach that they will not be saved without baptism. When they can readily distinguish between right and wrong, then commences their responsibility.

Mr. W. I perfectly agree with what you say. But Mr. Clarke holds that baptism is in lieu of circumcision, and we know that Abraham and his seed were commanded to observe circumcision when the child was eight days old.

Elder B. Circumcision and baptism are two different ordinances, and have no relation to each other. Circumcision was a sign of the covenant which God made with Abraham and his seed. Baptism is for the remission of individual sins. Circumcision could only be performed on one sex. Baptism is binding on both. Circumcision was preceded by no teaching. Baptism is invariably preceded by faith and repentance. Both circumcision and baptism were observed by the children of Israel under Moses.—1 Cor. x. 2. So you see that circumcision and baptism are two distinct ordinances, widely differing in their nature and application.

Mr. W. I see they are.

(To be concluded in our next.)

OBEDIENCE.

BY ELDER JOHN HYDE, JUN.

Obedience is a subject that cannot too much occupy the attention of man, although, generally speaking, the world are inclined to treat it with neglect. Obedience, in the world, is rather impulsive than conscientious. Men do not do right for the love of right, and hate evil for its own hideousness, but the fear of pu-

nishment, rather than affection for rectitude, holds many from transgression. This is a fact that our every day experience will prove to be true. From the earliest infancy to the most decrepit old age, the vast majority of men are deterred from the commission of sin, by fear of the punishment that will ensue. Childhood dreads to disobey its parent because of that parent's frown. Youth fears the ridicule and contempt of the world. Manhood remembers there is a future punishment, and pauses. From the cradle to the grave, the terrors of the future, rather than the love of virtue, have produced obedience. The laws of nature, codes of penalties, and the rules of society are formed on this principle.

Obedience denotes the existence of a law, a law implies the existence of a lawgiver. Who has a right to enunciate laws for the government of man? is a question both interesting and important. It is an incontrovertible fact, that where no right to exact obedience is acknowledged, and where no power to enforce it exists, all must be approaching anarchy and confusion. While man has passions, the gratification of which would injure his fellow-man, and has not sufficient love for himself or for humanity to restrain his passions, then laws are necessary to restrict and intimidate him. If man desires to obtain certain blessings or rewards, these blessings are only to be obtained by obedience to certain laws. Politically, man is bound to obey the laws of his country for the benefit of his compatriots; religiously, he is obliged to conform to certain rules for his individual advantage. On disobedience to those political laws, the penalty will be inflicted; on disobedience to those religious laws, the punishment will ensue. Men say, that to transgress a human law would be folly, because of its effects in this life; then to transgress a divine law is far greater folly, because of its effects in eternity.

Who has authority to enunciate laws? is a question, to which the world, from the foundation of society, to this age, have endeavoured to frame a reply. To have laws, there must be lawgivers; for those laws to have influence, there must be penalties; for those penalties to be inflicted, there must be authorities. The Patriarch in the desert, like Abraham, was one of the most anciently established authorities; his family, and his flocks around him, swaying an influence without control or appeal; at one time deserting Hagar in the desert, at another, arming his males to pursue the kings, or at another time circumcising them. The shepherd kings of the east followed, who having united several tribes, or families, governed the whole. Such was Melchisedec, king of Salem, High Priest of God. Further on, we see several kings leaguing together for mutual support; or their subjects revolting against them, and creating republics, similar to the republics of Grece; or one mighty spirit, such as Alexander of Macedon, subjugating the whole, and erecting an empire. From the patriarchal form of government to the monarchical, from the monarchical to the republican, from the republican to the despotic, men have essayed to discover a reply to the question, who has authority to enunciate laws? From the family council in the tent of the Patriarch, to the assembled synod in the halls of the republics, have proceeded statutes, and from the palaces of despotism imperative mandates—however, it is not my intention to inquire into political authority, ancient or modern, but into the necessity of obedience to the commandments of God.

No reasoning mind will dispute the authority of God to give laws for the government of man. The Creator of the world by His limitless intelligence, omnipotent power, and infinite mercy, is entitled to command, and man is bound to obey. It is according to all principles of philosophy, that the *wise* can direct the *ignorant*. The wisdom of God is everywhere demonstrated—in every atom of dust, in every blade of grass, in every ray of light, and in every particle of vapour. The gentle dew-drop empearling the flower, or the mighty ocean engulphing the island; the animalculæ discovered only by the microscope, or the giant megatherium; the rolling pebble, or revolving world, all proclaim the unutterable majesty and infinite wisdom of their Creator. By His wisdom He is able to govern, by His power He is able to sustain. Would not disobedience to so great a Being be the acme of impotent folly?

Many of the anticipations for the future are to be obtained from the history of the past. Let us examine history, and try to find what have been the effects of disobedience. At its birth, the world rolled from the hands of its Creator, teem-

ing with beauty, and abounding with the principle of life, unblemished by one stain, unmarred by one defect. Infinite wisdom regarded the creations of omnipotent power and pronounced them "very good." Man was installed upon this globe. The symmetry of his person, the adaptation and fitness of its parts, the loveliness and grandeur of its proportions were great and glorious. Created in the image of God, formed and fashioned after the likeness of His lofty model, the companion of angels, receiving instructions from the high intelligences of heaven, who had obtained their knowledge in the councils of eternity, visited by, and conversing with, Jesus Christ, Adam stood noble and pure upon this once fair earth.

He sinned, he disobeyed the one law, and fell. And what a fall! from security to slavery! from bliss to misery! from life to death! The dark veil of obscurity was dropped between God and man; the world, rolling so gloriously near the source of all light, was hurled back into the abyss of darkness; man was ejected from Eden, and the garden of God was taken from the earth; the sea burst its barriers, and commenced to form channels, continents, and isles; the brute creation forgot their love and union, and began to war on each other. Such were the first effects of disobedience on the earth.

Where God has had a Church upon the earth, or has sent inspired Prophets to proclaim messages to man, He has ever inflicted judgments the most summary and complete on those who refused to obey. In the days of Noah, the world had waxed unclean and abominable, all flesh had corrupted its ways. Enoch had preached, and endeavoured to establish Zion on the earth, but the earth was too foul for the purity of his principles, and he was translated with his band of noble and unyielding spirits. God gave Noah a revelation to proclaim the destruction of the wicked. He accomplished his mission amid the scorn and contempt of a contented world. They rejected Noah! where are now the millions that once peopled the earth? Destroyed, and even the foundations of the globe have been broken up, and we are forced to sink into the seekings of geology to find a buried remnant of a passed world. The principle of death has entered yet more largely into the elements of the earth, and man, who used to number his centuries, now withers at three score years and ten, a victim of disobedience!

At a period still posterior in the history of man, we can discover a manifest example of the effects of disobedience. Lot inhabited Sodom, the Sodomites had become filthy and abominable, the Lord declared vengeance against them. Warned by angels, Lot advertised his neighbors of their danger. They rejected Lot! Now where is Sodom? Where the theatre for scenes so horrible, the stage for a judgment so just? Destroyed by fire from heaven, and, as if earth herself was moved in anger against crimes so monstrous and foul, she has opened her bosom, engulphed the calcined remnants of those cities, and shed a dark and noisome tear upon the spot they occupied, for over their entombed ruins the Dead Sea now spreads her sluggish waters, as though the ground cursed by sins so execrable should never again be the abode of man.

The children of Israel were driven by famine into Egypt. After centuries had rolled away, the Egyptians began to oppress and enslave them. God raised up a deliverer in Moses. The Egyptians despised and rejected him. By signs and by wonders were demonstrated the consequences of disobedience—the fire of pestilence was kindled, and plagues raged among the rebellious; armed with full authority for the execution of his dread mission, the destroying angel went forth; a wail ascended to God, that at the same time was the dirge of their dead, the song of Israel's triumph, and the thundering testimony of the fearful effects of prolonged rebellion.

The Israelites departed, but still pursued by their relentless persecutors, guided by a pillar of fire by night, and shielded by a pillar of cloud by day, they crossed the Red Sea, and saw there the salvation of God, and the destruction of their enemies. The sea closed upon them, and the rushing of its released waters was the requiem of the fading power of Egypt. What is Egypt to-day? Where is the famous splendour of the once magnificent Thebes? Where the rich luxury of the once grand Memphis? They have passed away, and with them almost all of Egypt's glory!

There is one thing remarkable in the history of the Jews—every nation fell, that rose against them. Where now are Babylon, Nineveh, and Rome? Fallen, to rise no more. We should ever reflect

that these are the effects of disobedience to the commands of God, and of persecution of His chosen people. Dynasties have been established and subverted, tyrants have sprung forth to tread the iron heel of despotism on a subjugated world, glorious spirits beaming with intelligence, have tabernacled among men, shedding a halo of light on surrounding darkness, but neither the prowess of the one, nor the wisdom of the others, could save their feeble systems that rose to fall, and were born to die.

From this brief examination of history, we learn the necessity of obedience to the commandments of God. If we wish a system to stand, its foundation must be true. Those systems whose principles were most true, have survived the longest. We also learn that every nation which oppressed or persecuted the people of God was blotted out from the page of human existence, and also those who refused the message which that people brought.

We are told that in the last days, God would establish a *kingdom* that should never be subdued, but stand for ever. When that kingdom is established it will be incumbent on all men to receive it. To establish the Kingdom of God, in the days of Noah, it was necessary to *give revelations*, and inspire a *Prophet*. And Jesus declares that "as it was in the days of Noah, so shall it be in the coming of the Son of man." In the days of Noah, men were warned by Prophets, the obedient were saved, and the rebellious destroyed, so shall it be in the days of the coming of the Son of man. If obedience was necessary then, it is also requisite now. If disobedience was visited by judgments so summary and complete then, it will be visited with equally summary and complete judgments now. Jesus Christ also predicted that as it was in the days of Lot, so it should be in the days of his second coming. The Lord sent angels to warn Lot, who had just sufficient time to escape from the judgments by which the rebellious Sodomites were destroyed, so will it be in the dispensation of the fulness of times. Prophets like Noah will be raised up, angels like the visitors of Lot will be sent, the obedient will be saved, but the warning will find its terrible accomplishment in the ruin and despair of the rebellious and disobedient.

What! demand the world, will you contend against the nations? We have nothing to do with governments, our motto is love, and our weapon is truth. The antediluvians were destroyed, yet Noah and his seven companions were shut in the ark. Sodom and Gomorrah were consumed while Lot was a fugitive. The Red Sea engulphed the Egyptians, while the children of Israel only beheld it. Babylon has passed away like a dream, the Jews were mourning in captivity, and the Mede and Persian were their deliverers. The Roman empire was destroyed, and the Jews were dispersed and broken, Alaric, Sicambre, and hordes of northmen were their avengers. The Lord has used the nations as a scourge for each other. The Prophet of the last days has been killed, the blood of his brethren have been shed. Was there deliverance for the Jews in the dispensation of justice, and shall there not be succour for the Saints in the dispensations of justice and mercy combined? Verily yes!

But if obedience be so necessary, the world must hear and have the opportunity to obey! This Gospel of the kingdom, said Jesus, shall be preached to all the world for a witness. The Apostles and Seventies of this Church, will accomplish this prediction. Regardless of trials and suffering, they will mingle with every nation and people, and preach true liberty and proclaim salvation to the oppressed sons of the earth. The king on his throne, the president in the senate, the rich in their mansions, or the poor in their hovels, all will hear and all have the opportunity to obey. The furthest corner of the globe will not be too remote, the deepest valley will not be too profound, for the Elders of this Church in the exercise of their boundless charity.

Already the progress of the principles of truth has commenced to astonish the world. Born as of yesterday, they have gone to half the earth, been proclaimed in America, the British Isles, France, Sweden, Denmark, Italy, Switzerland, Germany, and the Isles of the Pacific, &c. Already the Book of Mormon is translated into English, French, Italian, Danish, German, and Welch languages.

To conclude, from these few rambling remarks we learn that not only Scripture, but history also manifests the necessity of obedience, and the impotent folly of rebellion; that God, by His position of Creator, has the right to govern us, and make laws; that His wisdom is infinite and His power

uncircumscribed; that wherever God has had a Church upon the earth, it was necessary to obey the inspired Priesthood presiding in that Church; that God has ever punished disobedience with judgments, summary and complete. The natural conclusion of all this is, that as God has now a Church on the earth, it is presumption and madness to neglect, danger and peril to rebel! Already we hear of the judgments of God, harbingers of His advancing kingdom, making their presence known and felt. The greatest nations and mightiest empires have fallen, fallen in their presumption and pride. Already we hear in this age also of subverted thrones, extinguished dynasties, crushed altars, proscribed princes, and expatriated nobles, terror has commenced its work. The only hope is in obedience to the commands of God, the only deliverance is in His kingdom. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 17, 1853.

SIGNS OF THE TIMES.—That the Almighty is working among the nations, is abundantly evidenced by the dark and gloomy clouds which hang over them—wars and rumours of wars, and pestilence in divers places. The horizon of Europe is far from clear. In the Caucasus, and in Central and South America, strife seems as though it were acclimated, for it cannot be put out of existence. The war in the "Celestial Empire" threatens to work a greater change in those distant regions than the most sanguine progressionists could have anticipated, opening the heart of the nation for the introduction of Gospel truths. In Calcutta, Copenhagen, St. Petersburg, and many northern parts, the Destroyer is numbering his victims by cholera, whilst at New York the papers talk of "a week of fire," during which upwards of 200 persons succumbed to the scorching rays of the king of day. The poorer portions of New Orleans appear to be one vast charnel-house—from 200 to 250 persons being daily cut down by the yellow fever, and the dead accumulating in such quantities that the sextons were unable to bury them, and they were piled up in heaps and burnt, as a speedier kind of funeral obsequies. We hear also that the sextons seized this opportunity to strike for wages. And this is occurring at the season when only half the inhabitants of the city reside within its borders, the other half annually retiring in the summer to cooler and more healthy portions of the country! Business is, consequently, nearly at a stand in that city, sad and solemn look most of the inhabitants, whilst sports, and theatres, and operas, and pleasure parties, are almost considered sacrilegious. Spirit-rappings, table-turnings, and other wonderful spiritual manifestations also show that the Lord is letting loose "strong delusions," that those who love not the truth may be condemned. Surely there is a God in the heavens, who is bringing to pass the predictions of His servants.

DESERET NEWS.—Having been made an Agent for the *Deseret News*, we are now able to supply Subscribers with copies from No. 14, Vol. III., which have already come to hand. All persons wishing to become subscribers will please forward their names and addresses to our Office. Terms, £1 3s. 0d., per annum, payable in advance.

The Paper is published semi-monthly, at Great Salt Lake City, and usually arrives here about the first of every month, and will be despatched to Subscribers through the Agents of their respective Conferences, in the first succeeding *Star* parcel, unless Subscribers wish it sent by post, in which case it will be 1d., per copy extra.

All Presidents of Foreign missions are expected to become Agents, and we copy, from the *News*, the following paragraph respecting payment—"All foreign Agents

will find a safe deposit of their Subscribers' funds for the *Deseret News*, at *Millennial Star* Office, 15, Wilton-street, Liverpool, England."

Remittances from foreign countries to be made by Bill of Exchange on Liverpool or London, payable to SAMUEL W. RICHARDS.

FOREIGN INTELLIGENCE—*Hindostan.*—We have been favoured with the perusal of a letter, dated Dugshai, Himmaleh Mountains, April 25, from Elder William Willes, from which we give a few particulars. He had baptized Mr. Edward Jones, a British soldier, spoken of in former letters. The colonel of the regiment had invited Elder Willes to leave the station at Dugshai, as disaffection might arise among the soldiery, through Gospel truths. Elder Willes was about to remove to Simla.

DEPARTURE FOR DENMARK.—By letter from Elder John Van Cott, dated Hull, August 31st, we learn that he and Elders P. O. Hanson and H. P. Jensen were to embark on the 1st of September for Hamburg, on their way to Copenhagen.

THE CHELTENHAM "ECCE HOMO."

(*Extract from the Family Herald, Sept. 3rd.*)

Within the last few weeks, however, a little mysterious drama has been enacted at Cheltenham, which equals anything which alchemy, sorcery, magic, mesmerism, biology, spirit-rapping, or table-moving has yet recorded. Whether all which we have heard of it be true or not, is of no consequence—the result is the same in whatever manner produced. The subject, so far as the public performance was concerned, occupied four columns of the *Cheltenham Free Press* of the 30th of July last, but the writer was probably unacquainted with its private history. A young mesmerist in London, after putting others to sleep with the force of his will and the waving of his hand, succeeded at last in mesmerising himself. In this condition he said he was visited by the spirit Phreno, who is the masculine half of Phreno-logy — the feminine belongs to another person. Under the influence of this spirit, he acted a most dictatorial part, and stamped and commanded like a Russian monarch. Two American citizens resident in London, one of them a merchant of large fortune, and the other an M.D., a spirit-medium and table-mover, and a citizeness, the wife of the latter, took him under their protection. In a few days he gained a most extraordinary influence over them, so that his word became a law; and now they call him "Lord and master!" They all declare that they have seen the young man clothed in light like the sun, and too luminous even to look upon! They have seen him also surrounded with stars as brilliant as those in the heavens! They have seen him holding seven stars in his hand; and one of them being requested to touch one of these stars with his finger, it suddenly changed into an eye as he attempted to do so! They have also seen a detached *spirit-hand* come and seal him on the forehead! It has done the same on their own foreheads! Moreover, he has revealed the secrets of their lives and thoughts; and, to use the language of one of them, "He has told them all things that ever they did"—an amplification which will admit of enormous paring to reduce it into swallowable size; but whatever amount of truth the amplification contains, this much is certain, that an extraordinary impression has been made on the minds of these American citizens by this English youth, the son of a coachmaker in Marylebone; and they now almost, if not entirely, worship him.

About two months ago they were all ordered to go to Cheltenham, where they took a house in Grosvenor Street, a respectable house with a balcony in front. There they were engaged in writing communications from the youth's mouth, which communications were destined to form a new Bible, for in their eyes the youth is none other than the Jewish Messiah. Their names were also changed, and the young man himself took the name of "Ecce Homo," and had his letters so

addressed. New and splendid dresses—a white linen robe, with scarlet girdle and cross, a crimson mantle, and purple cap, were ordered for the chieftain. These were made, and no sooner made than orders were given to the American citizens to return to London. They did so, and left the youth alone; and he immediately appeared in the balcony in his gorgeous apparel, and collected a congregation of 2,000 persons in the street. He addressed them fluently in wild and strange language, said he would destroy England with fire, split Ireland in two, and take those who would believe in him to a better land in ships. He promised to father all the children, to brother all the men, to protect and enrich all the women, and give the girls what they want—magnificent dresses and no work. The consequence of all this excitement was a breach of the peace, during which he incited the mob to resist the police, and threatened to shoot or strike with death by divine judgment the first who approached. He was overpowered, and taken to the police court in his rich canonicals, and committed, for want of bail, for six months to North Leach prison. In ten days, however, they let him out, without bail, upon the representation of one of the Americans, who are not only not disconcerted at what has taken place, but even strengthened in their faith of his extraordinary pretensions.

This is the youth who painted the miraculous portrait, the eyes rolling, and the hair waving as if it were alive. It was sent to London to be exhibited privately. We went to see it, but were too late; for the tradesman, a very intelligent man, with an extensive business, who had undertaken to show it, found it a bone of contention in his house, and was glad to get rid of it. But he told us that the reports were greatly exaggerated; though his maid-servant, who had been much mesmerised, and was very susceptible, burst into tears when she looked at it; and others, when they strained their eyes about a quarter of an hour, found that a light began to arise around the picture, and the picture itself disappeared, but again appeared, so soon as the eye recovered itself.

It is one of the peculiarities of biology that the operator makes the patient see whatever he wants him to see, taste what he wants him to taste, and hear what he wants him to hear. He can make him forget his own name, and believe himself another person; so they say. Dr. Darling, for instance, made one patient believe himself to be Father Mathew, and, in that capacity, address an audience on temperance. We have seen a white man persuaded that he was a nigger, and, under that persuasion, sing and dance "Jim Crow," though, when he recovered, he assured us privately that he had never done such a thing before. The most ridiculous and incredible things are done by this biology, quite equal in mystery to this Ecce Homo's doings, though not so assumptive. Whether the young man, in addition to his original mesmeric skill, has acquired the still more occult and mystic art of biologising, we cannot tell; but, to all intents and purposes, for the present, the three American citizens are biologised, and firmly impressed with a belief that this young man is "almighty and omniscient," for they have positively used these very words in their description of the power which he possesses.

But the story of this youth would not be complete without its female counterpart, the Logy or the latter end of phrenology, *i.e.* the Word. A young woman of his age, in London, and partially acquainted with him, regards herself as having the latter end of Phrenology. For some weeks past she has been sent, as she says, by *her* spirit, to the Lord Mayor and the clergy of the city, and even ordered into the streets, to denounce the evils of Smithfield Market, cruelty to cattle, neglect of the poor, and Sabbath-breaking; and, finally, to foretell the destruction of London city before the end of this year. At last such an extraordinary excitement took place in her, that she continued speaking day and night, taking little food and no sleep; her tongue went incessantly, saying rude and impertinent, strange, and often beautiful things, and praying the most eccentric prayers, such as this—"That men might have sweet sleep, and that the snoring pigs might be taken out of them;" and "that men and women might all be made beautiful, with bright eyes, and curly hair, and rosy cheeks, and bodies not too fat nor too lean, but clean and pure, so that they might never feel disgust of one another." The excitement at last became so great that a medical man was sent for, and she was taken to Wandsworth Asylum in a strait waistcoat. She

i there at present. A *cap*-tivity for Phrenology's head, and a waist-coat with skirts for its latter end! *

* For the sake of giving all the sciences their due, it may here be remarked that the young man had occasionally resided with a professional phrenologist before he was taken up by the Americans, and that he went direct from the phrenologist's to his present "location."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 597.)

At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion, met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Saviour looked upon them and wept.

I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported

by his crutches, he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of colour, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

The Bishop of Kirtland with his Counsellors, and the Bishop of Zion with his Counsellors, were present with us, and received their anointings under the hands of father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the Counsellors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counsellors in Kirtland, and President David Whitmer the head of the President of the Counsellors of Zion.

The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

The visions of heaven were opened to them also. Some of them saw the face of the Saviour, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each Quorum; and closed by singing, and invoking the benediction of heaven, with uplifted hands; and retired between one and two o'clock in the morning.

Friday morning, 22nd. Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

At evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were present also.

After calling to order, and organizing, the Presidency proceeded to consecrate the oil.

We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed his brethren from the eldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof."

Brother Don C. Smith, was also anointed and blessed to preside over the High Priesthood.

President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half-an-hour.

I then observed to the brethren, that it was time to retire. We accordingly closed our interview and returned home at about

two o'clock in the morning, and the Spirit and visions of God attended me through the night.

[*See note H. Addenda, page* 3.]

Saturday, 23rd. Attended at the school room as usual, and we came together filled with the spirit, as on the past evening, and did not feel like studying, but commenced conversing upon heavenly things, and the day we spent agreeably and profitably. Elder Alva Beeman had been tempted to doubt the things which we received on Saturday evening, and he made an humble confession, and asked forgiveness of the school, which was joyfully given, and he said he would try to resist Satan in future.

Sunday, 24th. Met the several Quorums in the room under the printing office, and after organizing and opening by prayer, called upon the High Council of Kirtland to proceed and confess their sins, as they might be directed by the Spirit, and they occupied the first part of the day, and confessed and exhorted as the Spirit led.

Afternoon, attended again, and saw the bread and wine administered to the Quorums and brethren who were present.

In the evening met the Presidency in the room over the printing room, and counselled on the subject of endowment, and the preparation for the solemn assembly, which is to be called when the house of the Lord is finished.

Monday, 25th. Received a line from my scribe, informing me of his ill health, as follows—

Brother Joseph—My great desire to be in your company and in the assembly of the Saints, where God opens the heavens, and exhibits the treasures of eternity, is the only thing that has stimulated me, for a number of days past, to leave my house; for be assured, dear brother, my bodily affliction is severe. I have a violent cough, more especially at night, which deprives me of my appetite, and my strength fails, and writing has a particular tendency to injure my lungs, while I am under the influence of such a cough, I therefore with reluctance send your journal to you until my health improves.

Yours in haste,

WARREN PARRISH.

P.S.—Brother Joseph, pray for me, and ask the prayers of the class on my account also.

W. P.

Appointed Elder Sylvester Smith acting scribe for the time being, or till Elder Parrish shall recover his health. Spent the day at home receiving visitors.

Tuesday, 26th. Mr. Seixas arrived from Hudson to teach the Hebrew language, and I attended upon the organizing of the class, for the purpose of receiving lectures upon Hebrew grammar. His hours of instruction are from ten to eleven A.M., and from two to three P.M. His introduction pleased me much. I think he will be a help to the class in learning Hebrew.

Wednesday, 27th. Attended school as usual, and other matters also which came before me.

(*To be continued.*)

VARIETIES.

THREE YOUTHFUL EMPERORS.—The Emperor of China is in his 22nd year, the Emperor of Austria is 23, and the Sultan of Persia 20.

NUNNERIES IN SPAIN.—A Madrid Journal states that the number of nunneries in Spain is 803, and the number of nuns in them 20,613.

BURNING THE DEAD AT NEW ORLEANS.—A private dispatch from New Orleans, states that the authorities being unable to bury all the dead last week, one hundred and twenty-five dead bodies were burned.—*New York Herald, August* 20.

THE CHOLERA.—Since the appearance of the cholera at Copenhagen, 6,937 cases were reported up to the 14th of August, 3,756 of which were fatal. Reports from St. Petersburgh represent the disease raging there as presenting symptoms peculiar to cholera, blended with those characteristic of yellow fever.

THE heat at New York and neighbouring cities, during the week ending August 13th, was so excessive, that the thermometer ranged from 90 to 102 degrees in the shade. In New York and Brooklyn, upwards of two hundred persons died during the week, from the effects of the heat. Fifty or sixty were prostrated, but were not dead at the week's close.

THE Russian Government has prepared for another campaign against the tribes of the Caucasus. The operations were to commence in the latter part of August. A flotilla is armed in the sea of Azof, to support the movements of the army.

SIXTY-FIVE accidents, 176 deaths, and 333 persons injured, are the totals of railway casualties owing to official mismanagement, in the United States, from January to August 12th, the present year.

MORE BURNING AT THE STAKE.—In the latter part of July, two negroes decoyed a Dr. Fisk, living near Carthage, Illinois, from his house, pretending that a Mr. Dale's (to whom one of the negroes belonged) child was sick, and they had been sent to fetch Dr. Fisk. He had gone but a little way when one of the negroes knocked him on the head, with an axe, and killed him. The negroes then went to the house, one of them knocked Mrs. Fisk down with his fist, and after brutally accomplishing their desires on her, killed her with the same axe that killed her husband, choked the child to death, set fire to the house in two places, and left. The citizens of the surrounding country took the negroes out of the hands of the officers, and burned them at the stake. July 30th.

PAPAL STATISTICS IN FRANCE.—Clergy, 42,000; monasteries, 565; hospitals, &c., under the clergy, 939; nunnery boarding schools, 1,012; colonies of Sisters of Charity, 3,379; establishments of Brothers of Doctrine, 761; clerical colleges, 203; missionary establishments, 48.

VACCINATION.—By the new Act, parents and guardians of children born after the 1st of August, 1853, are to have such children vaccinated within three or four months after birth, and the children are to be taken for the inspection of the medical officer, on the 8th day after the operation, to ascertain the result of the same. A certificate is to be given of successful vaccination. In case a child should not be in a fit state for vaccination, the medical officer is to deliver a certificate to that effect, to be in force two months. The registrar of births and deaths in every sub-district must, on or within seven days after the registration of the birth of any child not already vaccinated, give a written notice in a prescribed form, to the father or mother, or guardian, that the child is to be vaccinated, and when it can be done. If the child should not be taken to be vaccinated, or it should not, on the 8th day after vaccination, be taken for medical inspection, the person having charge of the child will be subject to a penalty not exceeding 20s.

MY HOME IS IN ZION.

My home is in Zion—away in the West!
Appointed by God as a refuge and rest,
As a "sure covert place" for His people to flee,
Secure from the plagues, which the nations will see.

My home is in Zion, where plenty and peace,
With the faith of the Saints, will most surely increase;
Where the cattle, the olive, the fig-tree, and vine,
Will yield for our comfort milk, honey, and wine.

My home is in Zion, where all can be free,
Where the Saints of Jehovah united can be,
Where liberty, equity, justice, and right,
O'ershadow the people by morning and night.

My home is in Zion, where deep we can dive
In the well springs of knowledge, till all shall arrive,
Through the Priesthood, whence light and intelligence flow,
To the highest attainable standard below.

My home is in Zion, where union is seen,
Where the Saints unmolested together convene,
To learn of the future, the present, and past,
And on the pure love of Jehovah repast!

My home is in Zion, where, safe 'neath His smile,
We'll care not for those who our conduct revile,
Who look on God's people, with aspect demure,
But break His commandments so holy and pure.

My home is in Zion, with those in the West
Who are ready and willing to stand any test,
Whenever brought forward their merit to try,
And who ready conform, with no wherefore or why.

Hy home is in Zion, where Brigham, our guide,
And his Counsellors, Heber and Willard, reside;
Where the High Council meet to dispense, for our weal,
The laws which Jehovah sees fit to reveal.

My home is in Zion! And no pen can paint
The bliss there awaiting each true-hearted Saint!
The blessings for all who those laws will receive,
No tongue can describe, and no heart can conceive.

My home is in Zion, where fulness of joy
The just shall experience, with naught of alloy!
For peace, love, and virtue, in Zion are found,
Creating a heaven of happiness round.

My home is in Zion, oh! let me depart,
To gather to Zion—desire of my heart!
Oh, gladly I'd rise up, and earnestly seek
My home in the West, with the pure and the meek.

My home is in Zion—there, there let me haste,
While scourges and judgments proud Bab'lon shall waste!
"To dwell with the Saints, 'mid the mountains secure,"
In the home of the faithful, the noble, and pure.

Warminster. EMILY HILL.

ERRATUM.—In the "List of Monies Received" in *Star* No. 34, John Memmott is credited "£10 0 0." Read £5 0 0. The total will be altered accordingly.

LIST OF MONIES RECEIVED FROM THE 25TH AUGUST TO THE 1ST SEPTEMBER, 1853.

	£	s.	d.
James Walker	£50	0	0
John Mc Donald	2	0	0
Henry McCreery	13	0	0
Henry Savage	5	0	0
Samuel Johnson	2	0	0
George Simpson	2	0	0
John B. Pears	5	0	0
Simon Irwin	5	0	0
Carried forward	£84	0	0

	£	s.	d.
Brought forward	£84	0	0
James Linforth	3	0	0
Willard Snow (Copenhagen)	5	10	9½
Thomas Morgan	1	0	0
William McGhie	3	10	0
Griffith Roberts	1	0	0
Samuel Church	5	0	0
	£103	0	9½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 39.—Vol. XV. Saturday, September 24, 1853. Price One Penny.

SALVATION.

A DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

(*Concluded from page* 613.)

Elder B. After men have been baptized, they are required to have hands laid upon them, that they may receive the Gift of the Holy Ghost. Then, according to their faithfulness and diligence in keeping the commandments of God, the various manifestations of the Holy Ghost are poured out upon men—such as the gift of speaking in foreign tongues, of the interpretation of tongues, prophecy, dreams, visions, the gift of healing, and of working miracles, discernment of spirits, &c.

Mr. W. Do you believe in having these things now? Why one of the principal reasons that I have never joined any religious body is, that I could read in the Bible of these great and glorious gifts being enjoyed in ancient times, and I could not find any people who contended for these things now. I have expressed my thoughts on these subjects to Mr. Clarke, and his wife, and his brother, but they all declare that these blessings were only given for the establishment of Christianity, and that they, not being intended to continue upon the earth, are not now given, and, indeed, are not now needed. But I could never see the reason for this. I could see in the Bible no reason why men should not obtain these blessings now as anciently. In fact, I think the Bible decidedly encourages all men to seek after these things, for Paul says, "The manifestation of the Spirit is given to every man to profit withal." And we are well aware that salvation is just the same thing now as anciently. Men have now the same weaknesses to overcome, the same temptations to resist, the same devil to oppose them, and the same end to obtain as in the days of the Apostles. And why should men now not have the same blessings from the hands of the Lord to assist them in obtaining salvation, as the primitive Christians had to assist them? It is certain that either God has changed, or men have degenerated and become unworthy of such distinguished blessings as the early Christians enjoyed. But I am pleased to find that you believe in obtaining these blessings, I shall be happy to listen further to your views of the matter. I am becoming much interested in your doctrines.

Elder B. I am aware that the popular cry is that the gifts and blessings of the Holy Ghost are "done away, and no longer needed." We know they are done away, because men do not seek them, and the ancient Saints sought them earnestly. Indeed it would be marvellous for the Lord to give these blessings to men when they do not care for them, and when they think them unnecessary. He is not so prodigal of the choice gifts of His Holy Spirit. He does not cast His pearls before swine. His Spirit does not always strive with men. When they do not wish to serve Him, He gives them up to the imagination of their own hearts, to walk in their own ways. This is the cause of all the divisions in the religious world. But where is the first Scripture that says,

or even hints, that the gifts and manifestations of the Holy Spirit were not intended for men until they become perfect? Not a single text of this description can be found between the lids of the Bible, but the whole tenor of the Book teaches to the contrary. Jesus Christ said that the signs or gifts should follow those who believed.—Mark xvi. 17. He also said that the Comforter—the Holy Ghost, should abide with his disciples for ever. —John xiv. 16. Jesus also said that his Father would give His Holy Spirit to all them that asked Him.—Luke xi. 13. Peter said that God gave the Holy Ghost to all that obeyed Him.—Acts v. 32. On the day of Pentecost, Peter declared that the promise of the Holy Ghost was for the people before him, for their children, for all that were afar off, even as many as the Lord should call.—Acts ii. 39. Paul continually exhorted all Saints to seek diligently after the gifts of the Spirit, for he would not have his brethren ignorant of them, but to covet earnestly the best gifts.—1 Cor. xii. xiii. xiv. Solomon said, "Where there is no vision the people perish."—Prov. xxix. 18. Joel prophesied that the Spirit of the Lord should be poured out most abundantly in the last days, the sons and daughters should prophesy, the old men should dream dreams, and the young men should see visions, and even upon the servants and the handmaids should the Spirit be bestowed, indeed the promise is that it should be poured out upon all flesh.—Joel ii. 28, 29. That does not look like the gifts being done away and no longer needed. It is true, Peter said that the outpouring on the day of Pentecost was in fulfilment of Joel's prophecy, but that occasion did not fully fulfil the terms of the prophecy, for very few received the Holy Spirit then, not all flesh. A more full and complete fulfilment yet awaits the prediction, and the time when will be discovered by reading the whole of the chapter—just about the second advent of the Redeemer.

Mr. W. But is it necessary to have hands laid upon one, in order to receive the Holy Ghost.

Elder B. Laying on of hands is the ordinance appointed of God for the imparting of the Holy Ghost.—Acts viii. 17—20., xix. 6. Heb. vi. 2.

Mr. W. Did not Cornelius receive it without the laying on of hands, and even before he was baptized?

Elder B. Cornelius was a Gentile. The Holy Ghost was poured out upon him and his household previous to baptism and the laying on of hands, to convince the Jews that the Gentiles were entitled to the blessings of the Gospel. Cornelius and his household were then baptized. Doubtless the gift of tongues was only imparted to them for the time being, as has been the case with persons in our day, before baptism and the laying on of hands. It is reasonable to believe that, after Cornelius and his household were baptized, Peter laid his hands upon them, as he did to other disciples. Such a course would be pursued by the Latter-day Saints now in similar cases.

Mr. W. But do the Latter-day Saints actually obtain these gifts?

Elder B. Yes, some have the gift of tongues, some of interpretation of tongues, others have dreams, visions, and revelations, whilst many have been miraculously healed by the power of God.

Mr. W. Well, really my bosom burns to hear of it. [*Looking at his watch.*] But I am sorry to say that my time has expired. I have some particular business to attend to just now. Would you wait and take dinner with us. I can spare a little more time after dinner.

Elder B. I am obliged to you, but I have several places to call at this morning, and it will be inconvenient for me to stay with you to-day. However I will call upon you this day week, and give you any further information you may wish.

Mr. W. Well, call when you can stay and have dinner. But I wish to ask you whether you admit persons into your Church immediately on application, or do you keep candidates a certain time on probation.

Elder B. In ancient times candidates were not required to submit to any probation, previous to entering the Church, at least I cannot read so in the Bible, neither do the Latter-day Saints require such a thing. We like men to come up boldly and say they repent of their sins, and wish to be baptized. When men do this, we do not presume to question their sincerity, unless we have very substantial reasons for doing so. We wish to encourage confidence between men, and we do not treat them as suspicious characters, until we have evidence for it. When a man turns from his sins, then is the time that he should be received with open arms by the Church,

the blessings of full fellowship should not be withheld, for he is but weak in the faith, and he needs all possible encouragement.

Mr. W. I have no fault to find with your sentiments on that head. I am sure it is very good of you to spend your time in enlightening the minds of the people, by your tracts and conversation. Of course you have a salary from your society to support you.

Elder B. I am not an hireling, sir. I do not preach for hire or divine for money. The hireling is not the true shepherd of the flock. An hireling is apt to look a little more to the fleece than to the flock.

Mr. W. But you cannot live on the air.

Elder B. When Jesus Christ sent his disciples to preach in ancient times, he told them to go without purse or scrip, and their heavenly Father would see that they were provided for. Jesus said that those persons who received his servants received him, and those who rejected them rejected him, and whosoever would give only a cup of cold water to one of the least of his disciples should not lose his reward.—Matt. x,, Mark vi. ix., Luke ix. This is how I am sent out, this is how all the Elders of the Latter-day Saints are sent out to preach to the world.

Mr. W. That's noble, certainly.

Elder B. It proves the world, whether they will receive one in the name of the Lord; it proves the servants of God, whether they can put their confidence in Him; and it proves the Lord, whether He will support His servants and open the way for them.

Mr. W. I really wish you would stay for dinner.

Elder B. I would, with pleasure, if my duties allowed.

Mr. W. Well, I cannot let you go away empty. I beg you will accept of five shillings, to assist you in your laudable purpose.

Elder B. May the Lord bless you in your basket and in your store, and restore you an hundred fold.

Mr. W. I suppose you have many publications treating on your principles.

Elder B. Yes, I will give you a catalogue.

Mr. W. Thank you. I have much enjoyed your conversation. I am sure I am greatly indebted to you. But I must now say good day. You will not fail to call next week?

Elder B. I will not. Good day, sir.

JOHN JAQUES.

THE PLURALITY OF WORLDS,

BY JOHN DIXON, ESQ., F.R.A.S.

(*From the Literary and Scientific Lecturer.*)

No one who has viewed the vault of the stars in the stillness of night, can be insensible to the impression which the survey imparts. It separates man, in thought, from the spot upon which his foot is planted, and by its vastness and splendour affords the highest example of the sublime. It reminds him of his ephemeral character, and that the globe he tenants, instead of being "greatest in the kingdom of heaven," is in reality one of the smallest in the empire of Nature. Not only is such a view calculated to reveal the littleness of man, but also to give high and exalted ideas of the power of Him at whose fiat they were launched into space —whose breath enkindled their perpetual fires, and whose hand ever upholds and directs them in their various courses through His universe.

The spacious firmament, in which a million of million of miles is as a grain of sand to the sun itself, is filled with a *countless number of stars*. On directing the eye to the celestial concave, the impression upon the mind is that of an incalculable number of stars being visible. This is, however, an *optical delusion*—the deception arising from their twinkling and disorderly position in the sky. On the most favourable night, an ordinary eye will not perceive more than *a thousand* in our firmament; and, including both hemispheres, *three thousand* will be the outside number which a keen and experienced gaze can reach. But with

the aid of a telescope, Herschel saw *fifty thousand* within an hour. Of the Milky Way, Ovid wrote, as the path leading to Olympus, "whose groundwork is of stars." Milton likewise speaks of that "broad and ample road, whose dust is gold, and pavement stars!" These poetical conceptions become verities through the aid of the telescope. This zone has been found to be composed of an innumerable host of stars; some faint conception of which may be formed from the fact that Herschel was led to the conclusion that in some parts of it no less than 50,000 were included within a zone of two degrees in breadth, which passed under his review in a single hour's observation, with a telescope of only 15′ aperture. Yet this is but a specimen of countless combinations which are visible in other parts of the heavens, and as rich in stars as the zone itself! A second of a degree fifty billions of miles from the earth, may be proved to be equal to 242,400,000 miles; consequently, at one hundred billions of miles distance, it becomes equal to 484,800,000 miles, or upwards of 29,088,000,000 miles per minute: so that what appears as a minute of a degree, is in fact *sixty thousand millions of miles* in diameter! Hence, at the distance of four thousand billions of miles, all objects less than twenty-four millions of millions of miles in diameter, are invisible! Thus, while millions of stars may be seen with assisted vision, there are in the same extent of space millions more which the eye can never reach, owing to their great distances and comparative smallness. On this point Dr. Halley advances (*Phil. Trans.*, No. 364) his metaphysical paradox, viz.—that "the number of fixed stars must be more than any *finite* number, and some of them at more than *finite* distances from each other." "A thought," says, Addison, "far from being extravagant, when it is remembered that the universe is the work of *infinite* power, prompted by *infinite* goodness, and having an *infinite* space to exert itself in."

To measure the distance of these numerous orbs, is a task which has baffled the ablest men; and until our own day, the conclusion arrived at was only a negative one, namely—that the nearest fixed star must at least be removed from us a certain space, which requires the *billions* of our arithmetic to express. It has been shown that the enormous interval between us and Uranus, is but a narrow chasm compared with the interval between this planet and the most contiguous of the stellar orbs! The usual method to ascertain the distance of a star, is to determine its annual parallax; but no such parallax, even to a single second, has been detected. Supposing, however, a parallax of one second to be perceptible—that, by the rules of trigonometry, would give a distance from us of more than *nineteen billions* of miles; but, as there is no such quantity detectible, there is no star lying within that range—they all lie beyond it! Professor Bessel, after repeated attempts, by means of his *Fraunhofer Heliometer*, in 1834, succeeded in determining the annual parallax of the star 61 *Cygni*, to be 0″·3136, or somewhat less than one-third of a second, which places it from the earth at the distance of 657,700 times the radius of the earth's orbit, or nearly 62½ billions of miles! To aid the imagination in forming some idea of this interval, it may be stated that a cannon ball discharged from this star, would not reach the earth in less time than fourteen millions of years; nor would the flash be visible till after a period of ten years, though travelling at the rate of twelve millions of miles per minute. One delicate thread of a spider's web, placed before the eye of a spectator at that star, would hide from his view the whole orbit of the earth; and a single hair of the head would conceal the entire solar system.

Yet what are these distances to those of the Nebulæ, from which, light, according to Sir W. Herschel, is 48,000 years in travelling to the earth. Since light travels at the rate of 6⅓ billions of miles per annum, in 48,000 years it will have traversed through a space of three hundred and four billions of miles—the actual distance of some of the Nebulæ from this globe. Hence the remark of Huygens is a sober speculation—that there may be worlds in the immensity of space which have been long created, yet whose light, owing to their distance, has not reached our globe, though still destined to come within the range of the eye.

"How distant some of the nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt if beams, set out at Nature's birth,
Are yet arrived at this so foreign world;
Though nothing half so rapid as their flight."

However marvellous the statement, it is strictly true, that when we gaze upon the stars, and note down their positions, we are witnessing and chronicling their appearance in bygone times, and not the present aspect of the phenomena. The ray that meets the eye from the *nearest* sideral object, brings intelligence of the past; and that past includes *years*, in relation to the front ranks of the stellar array—and *ages*, with respect to the general body. When we reflect upon these facts, and remember that the faint nebulous clusters are far more remote from the distinct stars than the latter are from us; that the light which manifests their presence now, may have left its source when the Tudor, Norman, or Saxon race occupied the throne of England—then do we catch a glimpse of the immensity of space, and of the infinity of the Being who originated the great government of which it is the scene, and who conducts it with such nicety that "a sparrow falleth not to the ground" without His notice.

Respecting the *magnitude* of the stars, we have nothing to guide us, beyond their visibility, when so vastly remote. The simple fact of their being visible across the mighty expanse which exists between them and us, gives us high ideas of their dimensions. Calculations have been made from a comparison of their light with that of the sun. This orb has been shown to be five hundred times greater than all the planets in its own system put together, or equal to 130,000 globes the size of our own. Vast as this appears, the dimensions are insignificant when compared with those of *Sirius*, which possesses a brilliancy equal to that of 14 suns, a diameter 38 times larger, and a solidity of 19,579 trillions of miles, or 54,872 times that of the sun! Nor can we suppose the magnificent orb of Sirius to dwell alone in this respect; for it has been proved that there are few of the fixed stars which do not surpass both in magnitude and lustre our own bright orb of day. Who, with a knowledge of these astounding particulars, can refrain from exclaiming—"How wonderful are Thy works, O Lord! in wisdom hast Thou made them all!"

"What, then," it may be inquired, "was the purpose for which these mighty orbs were created?" In general terms it may be answered, it is doubtless an end proportionate to their size and grandeur. The skilful artist, in the construction of an orrery, does not employ wheels of one thousand yards in circumference to turn small balls round a circle of only two feet in diameter; nor in the manufacture of a time-piece, use five hundred springs, pinions, and wheels, when less than a dozen will suffice. And when it is remembered that "the Almighty stretched out the heavens by His understanding;" that "He has made nothing in vain;" there appears to be strong presumptive evidence that higher ends and more extensive designs were contemplated in their creation, than merely "to give light upon the earth," or, as the Koran expresses it, "to be guides in the dark both by land and by sea."

As our smaller sun has planets with their satellites circulating round him, it is only reasonable to infer that a much larger globe serves a similar purpose, and is the common centre of a numerous family, refreshed and beautified by the glorious beams that emanate from it. The inference holds good with every star, for that all are suns admits not of a moment's doubt; and we are justified in attributing to each its dependent Jupiters and Saturns. Thus we gain some insight into the economy of the universe, and gather rational ideas of its immeasurable amplitude—its multitude of worlds—its myriads of sentient beings. Sir John Herschel soberly answers the inquiry—"For what purpose are we to suppose such magnificent orbs scattered through the abyss of space? Surely not to illuminate *our* nights, which an additional moon of the thousandth part of the size of our own, would do better; nor to sparkle as a pageant void of meaning and reality, and bewilder us among vain conjectures. Useful, it is true, they are to man, as points of exact and permanent reference; but he must have studied astronomy to little purpose, who can suppose man to be the only object of his Creator's care, or who does not see, in the vast and wonderful apparatus around us, provision for other races of animated being. The planets derive their light from the sun; but that cannot be the case with the stars. These, doubtless, are themselves *suns*, and may perhaps, each in its sphere, be the presiding centre round which other planets may be circulating."

Though none of these planets, owing to their distance, is visible to the earth,

yet certain phenomena have been observed which indicate their existence to a certainty. One of the variable stars, *Algol*, is found regularly to pass through a change of lustre, from the second to the fourth magnitude, in 2 days 21 hours, and afterwards resume its original brightness; another, *Beta Lyræ*, undergoes a change from the third to the fifth magnitude in 6 days 9 hours. A star in *Sobieski's Shield*, passes from the fifth to the seventh magnitude every 62 days: *Omicron Ceti*, from the second magnitude to 0, and then resumes its original lustre, in 331 days; 61 *Cygni*, from the sixth to the tenth magnitude, in 396 days; *Alpha Herculis*, from the third to the fourth magnitude, in 60 days; *Delta Cephei*, from the third to the fifth magnitude, in 5 days; and others, amounting altogether to upwards of fifty in number. These changes can only be satisfactorily ascribed to the intervention of opaque bodies of a large size, passing directly between our line of vision and the star, when revolving through that half of the orbit lying next to the earth.

In regarding the planetary worlds as the abodes of sentient life, and forms of existence kindred to those which occupy the earth, we are in advance of what is written, but not beyond what the sobrieties of reason will justify. It may be hard to imagine how life can be sustained under the apparent heat of Mercury; or amid the seeming cold, storms, and rapid atmospheric changes of Jupiter. But ignorant of facts, a parallel difficulty would be a stumbling-block to us, in relation to our own planet, when we consider the high temperature of its equatorial regions, and the intense cold of its polar circles. We meet with human life upon the sultry plains of Delhi, and on the ice-bound shores of Greenland; and where the citron, the myrtle, and the palm will not flourish, the mosses, the pines, and lichens grow. We cannot naturalise the elk in England, or rear the giraffe in Iceland; yet each animal, in localities to which it is adapted, is stately and vigorous. The analogy between the planets of the solar system, with respect to their physical constitutions, reasonably leads us to suspect other analogies. The fact that Mars, Mercury, Venus, Jupiter, and Saturn, are surrounded with atmospheres, strongly indicates their occupancy with some varieties of organised being. The important uses of the atmosphere, in maintaining animal life, transmitting sound and light, and in advancing the arts which tend to civilize society—are universally admitted. Without such a gaseous envelope, bound inseparably around the earth—its partner in all its motions, yet a separate element—the ear would have no office to perform, the tongue would be speechless, and the service of the eye greatly abridged. The song of birds, the hymns of religion, the eloquence of senates, and the utterance of relative kindness, would all perish. The fiercest waves (could they exist) would dash in sullen silence upon the strand; and mankind would have no medium of inter-communication beyond that of sign or gesture. We may well believe, therefore, that our world has been furnished with this elastic and essential apparatus, in order to adapt it for the reception of animal existence and intelligent inhabitants; and the inference is just, that a similar arrangement distinguishing other planets, points to the same destination. It is a possible conception — but we should smile at the credulity of him who believes it real—that a fleet of ships, navigating the ocean, with sails unfurled, and pennons flying, did so *without* a cargo in the hold, a crew on board, or an object in view!

And if our planetary worlds be the theatre of life, why deny to the planets of other systems their numerous populations? Why conclude the earth—a lesser orb of perhaps a lesser system—to be the only theatre of life; and that the myriads of worlds which twinkle in the heavens, are unpeopled wastes, the abodes of unbroken stillness? Suppose the blast of death to have overswept the globe, leaving behind one extensive track of eternal solitude—would it not lose a thousand-fold of the loveliest displays of its Creator's wisdom and goodness? The moon might traverse the vault of heaven, and shed on earth her gentle rays; but she would show no peasant his homeward track, or brute creation whither to roam. The sun might rise in all his loveliness and grandeur, but not to illuminate the abodes of man, or vivify the earth's productions. The seasons might roll round in exact succession, but no vegetation would be found to meet the opening spring, or fruits to crown the waning autumn. The silence of an unbroken spell would rest on all. And if such a sight would afford a gloomy and

untrue idea of the character of the earth's Creator—what must be the impression could it be really supposed that the *universe* presented such a scene!

Could the fact of the boundless extent of the stellar universe be only realized—were it possible with the rapidity of a sunbeam to traverse the regions of the solar system—glance at the myriads of magnificent orbs which gild the Milky Way—pause on yon distant islet at the furthermost boundary (to us) of the starry archipelago, and with a single glance survey the empire of creation in its height and depth, its length and breadth—then would the supposition that this vast amount of matter was unconnected with mind, appear morally impossible. It would throw a veil over the most glorious perfections of the Eternal, and virtually rob Him of His goodness and wisdom—since, throughout the mightiest and most extensive of His works, there remains no scope for the display of either. It would lead us to contemplate a Being who has brought into existence a magnificent assemblage of *means* without a corresponding *end* or *design;* and who has prepared glorious habitations, fitted for the enjoyment of rational creatures, but has failed to people them.

But whilst the *denial* thus appears fraught with insurmountable obstacles and irreconcileable inconsistencies, the *admission* of the association of mind and matter in the stellar universe, is calculated to exhibit as prominently the Divine character, as the other to veil it. It is consistent with sober reason—sanctioned by Holy Writ and the concurrent testimony of ancient and modern astronomers—and involves no absurdities. And while, on the one hand, its contemplation affords lofty and exalted ideas of the power of Him who conceived the plan of this vast fabric—executed it by an act of will—and whose hand supports it every moment—on the other, it furnishes man with humble yet not debasing views of his *relative* insignificance, and that this world of his is but the veriest speck on the map of creation—an islet in the ocean—a mere *idola*—and not that grand Temple of the Universe which is ever illuminated by countless suns, and filled with innumerable legions of bright intelligences, the faint echo of whose ecstatic strains realises the fancied "music of the spheres."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 622.)

Thursday, 28th. Attended school at the usual hour.

In the evening, met the Quorum of High Priests in the west room of the upper loft of the Lord's house, and, in company with my Council of the Presidency, consecrated and anointed the Counsellors of the President of the High Priesthood, and having instructed them, and set the Quorum in order, I left them to perform the holy anointing, and went to the Quorum of Elders at the other end of the room. I assisted in anointing the Counsellors of the President of the Elders, and gave the instruction necessary for the occasion, and left the President and his Council to anoint the Elders while I should go to the adjoining room and attend to organizing and instructing of the Quorum of the Seventy.

I found the Twelve Apostles assembled with this Quorum, and I proceeded, with the Quorum of the Presidency, to instruct them, and also the seven Presidents of the Seventy Elders, to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing. As I organized this Quorum, with the Presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the Quorum, as we stood in the midst of the Twelve.

When the Twelve and the Seven were through with their sealing prayer, I called upon President S. Rigdon to seal them with uplifted hands; and when he had done this, and cried hosannah, that all the congregation should join him, and shout hosannah to God and the Lamb, and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel, riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power

of Satan and a host of evil spirits, which were striving to disturb the Saints.

President William Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed.

President Zebedee Coltrin, one of the Seven, saw the Saviour extended before him, as upon the cross, and a little after, crowned, with glory upon his head, above the brightness of the sun.

After these things were over, and a glorious vision, which I saw, had passed, I instructed the seven Presidents to proceed and anoint the Seventy, and returned to the room of the High Priests and Elders, and attended to the sealing of what they had done, with uplifted hands.

The Lord had assisted my brother Carlos, the President of the High Priests, to go forward with the anointing of the High Priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to praise God, with a loud hosannah, for His goodness to me and my father's family, and to all the children of men. Praise the Lord all ye His Saints, praise His holy name.

After these Quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried Hosanna to God and the Lamb, through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto me, and His glory was round about me. Praise the Lord.

Friday, 29th. Attended school and read Hebrew. Received a line from the Presidency of the Elders' Quorum, they wishing to know whom they should receive, which I answered verbally.

Afternoon, I called in all my father's family and made a feast, and related my feelings towards them. My father pronounced Patriarchal blessings on the heads of Henry Gannet, Charles H. Smith, Marietta Carter, Angeline Carter, Joanna Carter, and Nancy Carter. This was a good time to me, and all the family rejoiced together. We continued the meeting till about eight o'clock in the evening, and related the goodness of God to us in opening our eyes to see the visions of heaven, and in sending His holy angels to minister unto us the word of life. We sang the praise of God in animated strains, and the power of love and union was felt and enjoyed.

Saturday, 30th. Attended school as usual, and waited upon several visitors, and showed them the record of Abraham. Mr. Seixas, our Hebrew teacher, examined it with deep interest, and pronounced it to be original beyond all doubt. He is a man of excellent understanding, and has a knowledge of many languages which were spoken by the ancients, and he is an honourable man so far as I can judge yet.

At a Conference of the Presidency of the Church, it was resolved that no one be ordained to an office in the Church in Kirtland, without the voice of the several Quorums, when assembled for Church business.

Resolved—That Alva Beeman, President of the Elders, be directed to give to the Presidents of the Church a list of the names of the several Elders, comprising his Quorum, and all other Elders in Kirtland, not belonging to any Quorum now established.

Resolved—That Harvey Whitlock be restored to the Church, in full fellowship, on his being rebaptized, and after, be ordained to the High Priesthood.

OLIVER COWDERY, Clerk.

In the evening, went to the upper rooms of the Lord's house, and set the different Quorums in order. Instructed the Presidents of the Seventy concerning the order of their anointing, and requested them to proceed and anoint the Seventy. Having set all the Quorums in order, I returned to my house, being weary with continual anxiety and labour in putting all the authorities in order, and in striving to purify them for the solemn assembly, according to the commandment of the Lord.

Sunday, 31st. Attended divine service in the school house, organized the several Quorums of the authorities of the Church, appointed door keepers to keep order about the door because of the crowd, and to prevent the house from being excessively crowded. The High Council of Zion occupied the first part of the day in speaking as they were led, and relating experiences, trials, &c.

Afternoon. House came to order as usual, and President Sidney Rigdon delivered a short discourse, and we attended to the breaking of bread.

In the evening, my father attended to the blessing of three brethren, at President O. Cowdery's. Spent the evening at home.

Monday, February 1st, 1836. Attended school as usual, and in company with the other committee organized another

class of thirty, to receive Mr. Seixas' lectures on the Hebrew.

In the evening, attended to the organizing of the Quorums of High Priests, Elders, Seventy, and Bishops, in the upper rooms of the house of the Lord, and after blessing each Quorum in the name of the Lord, I returned home, had another interview with Mr. Seixas, our Hebrew teacher, and related to him some of the dealings of God to me, and gave him some of the evidence of the work of the latter days. He listened cordially and did not oppose.

Tuesday, 2nd. Attended school as usual, and various duties.

Went to the school house in the evening, and heard an animated discourse delivered by President Rigdon. He touched the outlines of our faith, showed the scattering and gathering of Israel, from the Scriptures, and the stick of Joseph in the hands of Ephraim, aside from that of Moses. It was an interesting meeting, the Spirit bore record that the Lord was well pleased.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 24, 1853.

HOME INTELLIGENCE—*Staffordshire Conference.*—Macclesfield, September 6th, Elder Joseph Westwood writes. Much out-door preaching had been done the past summer, which of course resulted in baptisms, the Priesthood were united and diligent, tract distributing was being extensively carried on, and active exertions were being made to clear off unsaleable Book stock.

Lands End Conference.—Devonport, Sept. 5th, Elder Joseph Hall writes. He had been delivering a course of lectures, which were well attended, the last lecture was delivered before a crowded audience. Little opposition was manifested during the course, but baptisms had taken place. Tract distributing was being vigorously carried on by the brethren and sisters.

FOREIGN INTELLIGENCE—*Australia.*—We learn, from a private source, that ten Elders from Great Salt Lake Valley arrived at Sydney, in the barque *Pacific*, the beginning of April, but on account of the small-pox having been on board, the vessel was placed in quarantine, and the Elders were not permitted to land until about the 15th of April. Elder Wandell and his company left four or five days before the Elders landed. Prospects were very good for an extensive work being done in the colonies, the demand for the printed word being very great.

DEPARTURE OF ELDER D. RICHARDSON.—Elder D. Richardson embarked in the *Arcadia*, for Halifax, N.S., June 25th, being on a mission to the British N.A. provinces. When out at sea, it was discovered that the vessel was not sea worthy. She sprung a leak, which kept the hands much at the pump. Finding that the leak gained much upon the efforts of the crew, and experiencing strong head winds, the captain determined to return to Liverpool. Accordingly he turned the vessel on the 24th of July, in north lat. 44 deg., and west long. 22 deg. Elder Richardson came on shore again August 7th. On the 6th of September, he embarked in the *Constantine*, for New York, to proceed from thence to his destination.

THE WONDERS OF THE HEAVENS.—The Saints will no doubt be gratified by reading the article on "Plurality of Worlds." Truly when we look abroad through the vast expanse of space, and gaze on the stupendous creations of the Gods, we are inspired to exclaim, "Lord, what is man, that thou art mindful of him!"

FIVE CASES OF MIRACULOUS HEALING.

(*Extracts from Elder Benjamin Brown's "Testimonies for the Truth."*)

When I had been in the Church about a year and a half, I was ordained an Elder, under the hands of Jared Carter. The next day, I, with my wife, went up to Kirtland, to visit the Saints living there. After a very happy time, during which the Book of Doctrine and Covenants was first presented to the Church, we started for home. While on the lakes I was attacked by one of the lake fevers prevalent there, and became very ill indeed. I was, however, taken home and put to bed. The same day, two Elders of the Church called in to see me, and, finding I was in such a condition, they laid their hands upon me. Whilst their hands were yet upon my head, I felt the disease remove from my body, commencing at the pit of my stomach, moving gradually upwards towards the hands of the Elders, and I was made perfectly whole. The same day, I was out at work milking my cows, and went round to invite my neighbours to hear the preaching in the evening. This was the first case of healing I had ever witnessed.

* * * * *

Not long after receiving the office of Elder, I was called to lay hands on a sister named Crowell, in Chautauque county, New York, who was afflicted with a cancer. Her life was despaired of by herself and all her neighbours, when she sent to me, and I was told to come that night if I wished to see her alive! Not being able to go then, I prayed the Lord to give her a good night's rest. I visited her in the morning, and found that she had had a better night's rest than usual. I found her head, where the cancer had broken out, a dreadful sight, full of cancer worms, which were eating into the scull, three pieces of which had come out! I anointed her head with oil, and prayed the Lord on her behalf, and, being obliged, left immediately to attend to my hay. The next time I saw her was the following Sunday, when I met her at the meeting. She pulled off her cap, and showed me her head. It was entirely healed, and the flesh was as sound as ever. She said that within half an hour after my administering to her, she felt all the pain, which had previously been intense, and, to use her expression, "like a thousand gimlets boring into her brain," leave her entirely, and the wound healed up rapidly.

* * * * *

One of the fourteen persons converted at Portland, was a young man, named Jesse W. Crosby, and, as he is well known to many in England, having since been President of one of the British Conferences, and as it may prove interesting to many of the Saints, I will relate something that particularly affected him, occuring in his history. He had been engaged with his brother, and brother-in-law, in felling trees in a wood, in an adjoining township. These three had felled some trees, and as they were standing very thick, one had, in falling, struck another, and broken off one of its limbs, which hung suspended by the other branches. It is a very common thing in forest country to see dry detached limbs hanging in this way for months, and sometimes years, without falling. This one was about ten or eleven feet long, and as thick as a man's thigh, and very high up the tree. Some of these trees grow from a hundred to a hundred and fifty feet high, and seventy feet above the ground before a single branch is found. Not apprehending danger, Jesse was working without his hat, just under this branch. Suddenly, a movement caused by the wind shook the tree, and the loose branch fell from a height of at least sixty feet, striking him on the crown of his head, crushing him to the earth. The violence of the blow broke in a portion of his scull, forming a hollow about as large as the palm of a man's hand. His neck and shoulders were also much injured. Altogether, a more deplorable object I never saw in my life. He was carried home by his friends, most of whom were members of the Church, and his father, who was not a member, procured a doctor, who pronounced Jesse's case desperate, unless, on removing the broken part of the scull, it should be found that the skin of the brain was still entire, when, by using a silver plate over the exposed portion, a chance might still exist of his life. The doctor proceeded to cut into Jesse's head for that purpose, but was stopped by his mother, who strongly objected to this experiment,

and sent for me to administer to him. I was then eight miles off, and at the time of my arrival he had not spoken, nor scarcely indicated any signs of life. Going into the room where he lay, I found it filled with the neighbours, who were mostly enemies of the Church. Sneers and jeers of "Here comes the Mormon, we'll soon see whether he can heal now," saluted my ears on all sides. From a sign which I had received while on my way, I knew Jesse would recover, and being minded, on account of the reason given in the previous remarks, that such characters should not be privileged to behold a manifestation of the power of God, I, like Peter of old, cleared the house of all but Jesse's relatives, and administered to him in the name of the Lord. Jesse then recovered sufficiently to speak, after which he fell into a peaceful sleep, and, before morning, was altogether better. In less than four days from the time of receiving this terrible accident, from which there seemed no human probability that he could recover, or, if he did, only to survive the loss of reason, he was again at work in the woods, hauling timber, the wound being entirely healed up. Since then, he, as an Elder of this Church, has been on missions to various parts of the world, including England, and has lately fulfilled a mission to Nova Scotia. The above case of healing occurred in the winter.

Another very remarkable case of propheoy and healing came under my observation the following spring. A revelation was given by the Spirit, in tongues, to the effect that one of our number would be poisoned by the enemies of the Church, and be brought nigh to death, but that if she was faithful and sent for the Elders of the Church, she should be restored. This warning was repeated twice at intervals of about a month. On the last occasion, in addition, it was stated that the person giving the interpretation would be the sufferer. This terrible idea so affected her, that she was completely overcome. After recovering, she proceeded home, and the weather being warm she drank of some sweetened water, which she had prepared in the morning, and had left in an exposed situation, for use. When she had done this the second time, she felt her mouth burn. She immediately declared she was poisoned, and commenced reaching violently until she became blind. Her husband, after procuring a person to stay with her, left for one of the Elders, but as he had to go some six miles, before he returned with myself, she was, to all appearance dead, and had not been perceived to breathe for an hour. Upon arriving at the house, I asked the Lord to cause her to breathe, if she was to recover. Upon looking at her closely, I perceived that she gave two distinct gasps, such as are usually given when the breath is leaving the body. Had I not seen this, I should have concluded that she was dead, for the women who were watching with her said, directly we entered, that she was dead, and had been so an hour. I then administered to her in the name of Jesus, and prayed the Lord to preserve her life till my son-in-law returned with some oil which he had gone to procure. As soon as I had done this, she was able to speak sufficiently, in a whisper, to ask for some water, but, so great was her weakness, she fell over on her face when raised to receive the water. The oil arriving, we administered some to her internally, in the name of the Lord, when she arose without any assistance, saying, "I am healed! I am well! but I am blind!" I then anointed her eyes, telling her that she should see the light of the day. Her sight immediately returned, and the next day, she, with her husband, was on her way to Illinois. The cause of her going there so suddenly was that it had been given in tongues, directly after her recovery, that unless her husband departed at once from that place, both of them would be poisoned! With what had just occurred before their eyes, they needed no second warning this time. This was the same woman that was healed of the cancer, and she is now, I believe, in the valley of the Great Salt Lake.

* * * * *

My family, with myself, were also taken sick, and I lay so for two or three weeks. I was so far gone that I was quite senseless, and all thought that I was dying. Doubtless I should have died, but one day Joseph Smith was passing by my door, for I had managed to procure a house, and was called in, and, as I was afterwards informed, laid his hands upon me, and commanded me to rise and walk in the name of the Lord. The first thing I knew was that I found myself walking on the floor, perfectly well, and within ten minutes afterwards I was out of the house visiting my daughter, whom I had not seen for nearly a month. I felt so full of joy and

happiness, that I was greatly surprised that every one else was not as full of praise as myself. This was the second time that I had been healed instantly by the power of God, through His servants. This man, Joseph Smith, was the one that the world says was an impostor, and a false prophet, and either deny that he ever performed any miracle, or, if any are too well attested to be denied, attribute them to the power of the imagination over the body. Was it the power of imagination over the body, that cured me, when I did not even hear Joseph's voice, or know that any operation on my behalf was going on, until I found myself well? The honest in heart will judge righteously.

THE PACIFIC RAILROAD AND THE INTEGRITY AND STABILITY OF THE UNION.

(*From the London News.*)

Our active American relatives are in a state of great eagerness about a new enterprise, in the execution of which all the civilized world will wish them well. They are not now sounding the trumpet and marshalling their forces for war against dwellers on their own continent, but promising the shriek of the steam-whistle, and proposing to open a highway of peace, in the form of a railroad which shall unite the commerce of the Eastern and Western worlds, which shall run from the Atlantic to the Pacific. It was remarked, with some curiosity, that while the Convention —held at Memphis a few weeks since— could agree on none of the immediate objects of their conference, they came to a decision on one point, before supposed collateral, to support with the whole strength of the South the project of a railway to the Pacific. And the North and the West show themselves now no less ready and eager. With the usual rapidity of their national purpose, they are bending their wills to people the deserts where the buffalo are browsing in innocent security, and to bridge the rivers which have hardly yet heard the mingling of human voices with their own roar. Land surveying, with its seven league boots, is bestriding the prairies, and making no more of the passage of the Rocky Mountains than if their precipices were a flight of garden steps, leading "to fresh fields and pastures new." The foot-prints of the geometrical giant mark the spots where stations are presently to arise, and signal-posts to lift their warning fingers, and platforms to be laid down, whence the doctrine and exhortation will day and night be practically given forth, to "go a-head." The Indian and the buffalo will hide themselves afar off, and be equally at a loss to know what it all means. The prairie dog will burrow deeper, and the herds of wild horses will scamper more wildly with the wind, when the steam horse snorts and pants and shrieks after them from behind. The Mormons will appoint a day of fast and humiliation because they are not permitted to find the ends of the earth, any more than the Jews the end of their wandering. The whales will slink away from the Pacific shore, and on the opposite coast the Asiatics will come down to gaze and hearken, from the Russian in his furs to the Malay in his cotton scarf.

Will it be done? Can it be done? Why not? Ask the Americans. The only wonder to them is that it was not done long ago. The Englishman who once saw Pitt and Fox and the first number of the *Edinburgh Review*, says that he remembers the discovery of that American interior, and the noise that was made by the travels of Lewis and Clarke, who described such a region of wildness as it is preposterous to suppose can begin to support habitation and traffic for a century to come. The American is saying meantime that his nation is growing as lazy as any of the Old World peoples; that Lewis and Clarke had told us all about the interior of the continent so long ago as before his grandfather died. The whole thing should have been at work before this time, and he cannot imagine what the world is waiting for. The work will no doubt be begun. When and how it will be finished is a matter of more doubt, though it is probably only a question of time. The last Congress made an appropriation for the purpose of a tri-

ple survey of a western route; and now every Congress, great and small, from the halls of the Legislatures to the village tea-table, is vociferously discussing the project. That the thing is to be done is quite settled, and everybody insists that the success is no less decided. The mere settlement of the country along the route will pay for the road and "plant;" and the goods and passenger traffic will be all profit. All that is disposed of, with all the antecedents and consequences of increased production in the Southern States, increased manufactures in the North; more hogs killed by millions in Ohio; more grain grown in the West than Tamboff could ever boast; visitors from Kamtschatka, and Shanghae, and Batavia, to the Virginia Springs; the transit of the Aragos, and Herschels, and Faradays through the States, to the scientific meetings which will be held at Pekin, when the Chinese get their own again; toll taken from the world in passing this new bridge over the gulf of barbarism—these results are all clear and certain. It is quite another matter that engrosses all the serious argument of the case. In all soberness it is a serious question—a more serious one than is often offered to man's free choice. When we state what the question is, namely, which of the three proposed routes shall be preferred, the doubt is not about the difficulty of hill and dale, rock and swamp, nor even about the depth of the snows and the intensity of the heats. Serious as such matters are to the engineer, the merchant, and the emigrant, there are graver considerations for the statesman to weigh. In a word, there is a deep and spreading feeling among the Americans, that the completion of their Pacific railway will bring to the test the stability of their Union; and the apprehension is seen, by those who best know their country and their politics, not to be unreasonable. If the northernmost route is chosen, it will be sustained by the whole force of European immigration, which certainly would not be the case with the southern route, which would not suit either the physical or the moral constitution of the Germans, Dutch, Swedes, and British, who are continually passing to the west of the States. The delegates who met at Memphis were charged with the advocacy of a southern route, which would intersect Texas and Mexico, and come out on the Gulf of California. The most prominent hope from the latter scheme is that the South will at last flourish like the North, and have what the planters call "fair play" for their "peculiar institution." The preponderance of the South in Congress has not availed to give her prosperity; and she now demands another chance in the first possession of the grandest railway in the world. It is interesting to all the world to know how far she is right. The world's opinion is in general, we believe, that railroads and their activity, and slavery with its anomalies, cannot coexist. That is our opinion. We should apprehend that there might be some extension southwestwards of the institution of slavery, in the American form, from the activity which would be created along the line and at the end of it; but we have little doubt that slavery would cease in the existing American States which are seizing on this new method of making it answer; and its introduction further down the line would hardly, perhaps, be an aggravation of the present condition of those who would then be slaves; add to which, there would be a certainty of a speedy emancipation, from the same causes which would have wrought it higher up. We should heartily wish success to the South in her struggle for the road, if we did not believe that the same results to her would follow in the case of the road being anywhere, while the danger of the extension of the area of slavery is less in the case of a northern route. Either way—any way in which a railroad is concerned, with all its influx of intelligence and sympathies—the transmutation of slavery into a higher order of productive service is secure, as the South will find in her own case—will find, we trust, with a satisfaction she little anticipates. Meantime, the contest about the route is likely to be a very serious one; and, when that is settled, the working of the project will be attended with extreme anxiety, till it is seen whether the interests, and the views, and the temper of the North and South can be so reconciled as that time and art shall consolidate and not explode the Union, which can hardly be more dear to American citizens than it is interesting to all true citizens of the great empire of civilization.

THE potatoe rot prevails extensively in most parts of the United States.

THE NEW AMERICAN VERSION OF THE BIBLE.

The American Bible Union recently held a meeting at Saratoga Springs, the Rev. N. Fox, of Schenectady, President, when the Rev. C. R. Buckbee, of New York, moved the following resolution—

"That a view of the origin and history of the present movement in favour of revision, as now being prosecuted by the American Bible Union, offers ample evidence that the work is of divine origin, and that those who walk by faith in the God of the Bible, have abundant assurance of its final and complete success."

The Rev. Mr. Drummond of Washington county, N.Y., seconded the resolution, and observed that he thought it was the work of God in which they were engaged. It was then put by the chair, and carried without objection.

Wm. H. Wyckoff, Esq., submitted the plan to be adopted by the evangelical denominations composing the American Bible Union for the revision of the English version of the New Testament, which requires that the work of each of the revisors must be subject to the critical examination of the rest, and of such other scholars as have expressed a willingness to assist; and after being again revised by the authors, with the aid of their suggestions, be submitted to a Committee of Revisors, appointed by the Union, for final adjudication upon each word and phrase.

The following was read as a copy of the rules and instructions under which each revisor is to be required to act—

GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISORS EMPLOYED BY THE AMERICAN BIBLE UNION.

1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Wherever there is a version in common use, it shall be made the basis of revision; and all unnecessary interference with the established phraseology shall be avoided, and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

THE EAST INDIA MISSION.

ILLNESS OF ELDER H. FINDLAY—BAPTISMS—ORGANIZATION OF A BRANCH AT BOMBAY.

(Extract of a Letter from Elder H. Findlay.)

Bombay, July 20th, 1853.

Beloved President S. W. Richards—I must now give you a brief outline as to how it is with us in Bombay. Having returned from Poona, I had succeeded in obtaining a suitable meeting-room, a syllabus of lectures was published, and one delivered, when I fell a victim to the intensity of the sultry months, in a complication of diseases, as if my system had become a general wreck, fever predominating. These lectures created considerable interest, especially amongst the native community. By the assistance and blessing of the Lord, I was enabled to finish the course, the result of which was the conversion of two Hindoos. But oh! India's sons are mentally slaves, bound with superstition's strong cords, whilst they lack in rectitude of character, (even when convinced of it,) to burst them asunder. But an intellectual revolution is apparent, and rapidly progressing in those just stepping into their fathers' shoes to claim a part with the public spirits of their age, and there is a greater spirit of free enquiry than there possibly could have been a very few years past, which give us to hope that native India will yet lay down her shackles, and produce her quota to swell the numbers of the redeemed of the Lord.

The seed sown amongst the 1st Bombay Fusileers last season at Poona, has been taking root and spreading. A wing of that Regiment being now in Bombay, since I have begun to rally again, we have procured another room adjacent to

their lines, and have had two meetings, and have baptized five persons, whilst others are on the way; hence the Bombay Branch, which was organized on Sunday last, now numbers twenty members, including two Elders and two priests. A few also have been added by baptism to the Poona Branch since my last.

Elders West and Dewey, of the Hindostan Mission, having been sent to Ceylon, and rejected by that people for the present, are in consequence on their way to our assistance here, so that we feel as if the *long-looked for* was almost within arm's length of us, an event which, we trust, will raise Bombay from her obscurity, and give her a name with the other missions amongst the nations.

With love to self and those brethren with you, ever grateful for the participation in your prayers before the Lord, I remain your brother in the covenant of salvation,

H. FINDLAY.

P. S. I learn from President Jones that matters are rather stiff at Calcutta, he expected to have a discussion there, the news of which you may have received before this.

H. F. ..

VARIETIES.

DISCRETION has large and extended views, and, like a well-formed eye, commands a whole horizon.

WHEN the Rev. Jesse Lee, the father of Methodism in New England, was asked why there were no doctors of divinity in his denomination, he promptly replied, "Because our divinity is not sick."

A QUEER SERMON.—An old preacher once took for his text, "Adam, where art thou?" and divided his subject into three parts, 1st—All men are somewhere; 2d—Some men are where they ought not to be; and 3d—Unless they take care, they will soon find themselves where they would rather not be.—*Glasgow Chronicle.*

A DESPATCH from Washington city mentions the names of several gentlemen who have lately been appointed to office. Among them is John F. Kinney, as chief-justice of Utah. It is to be hoped that Mr. K. will be rather more acceptable to Governor Brigham Young than were the judicial officers sent out by President Fillmore.—*New York Herald, Aug* 27.

TELEGRAPH FROM ENGLAND TO AMERICA.—A meeting was held on Thursday in the Lower Hall of the Athenæum. Among the gentlemen present, we noticed William M'Lean, jun. Esq., of Plantation; George Smith, Esq., of London Street; John Kincaid, Esq.; John M'Kinnell, Esq.; George Harvey, Esq., &c. Bailie John Mitchell occupied the chair. The object of the meeting was to hear a lecture, accompanied with illustrations, by J. B. Lindsay, Esq., of Dundee. This gentleman exhibited to the meeting a new mode of transmarine electric communication, with the aid of land wires, but without any line of submarine wire. A large trough of salt water was employed, across which he transmitted the electric current, without any metallic conductor, the water itself being the only medium of communication. The experiment was satisfactory to those in attendance; and Mr. Lindsay explained that he had obtained similar results over a breadth of 60 feet of water. From the experiments which he has made, Mr. Lindsay anticipates no difficulty in transmitting a message across the wide Atlantic! without any submerged telegraphic wire. Some calculation has been made in regard to the expense, and Mr. Lindsay computes, according to his present information, that the cost of the necessary battery and land wires, to establish a communication between this country and America, would not exceed £60,000. An interesting discussion ensued, from which it would appear, that further experiments in greater uninsulated breadths of water would require to be made, to determine with accuracy the loss of power by distribution, and consequently the size of batteries and amount of available electricity, as adapted for different breadths of ocean. Mr. Lindsay, however, stated his conviction that if one pair of plates of large dimensions were employed, the loss of power by distribution would be trifling, if any.—*Glasgow Saturday Post,* Aug. 20.

SOMETIME ago the American Methodists split on the subject of slavery. Division on the same question is now threatened among the Presbyterians.

ST. LOUIS, August 22nd. The steamer *Robert Campbell* has arrived here from Council Bluffs, bringing among her passengers twenty-four Mormon missionaries, *en route* for Europe. The public health of Utah is reported to be excellent. The Mormons bring with them a block of marble, donated by Utah for the Washington monument.—*Telegraphic Despatch to New York Tribune.*

ONE FALSE STEP WILL EVER LEAD TO MORE.

(*Selected.*)

If e'er you feel inclined to do,
Or say a thing that 's wrong,
Oh, ponder well before you act—
Oh, ponder well and long;
Appeal unto your better part,
Scan well your conduct o'er,
Remember this—that one false step
Will ever lead to more.

Oh, never spread an ill report
To injure foe or friend;
We all have sins to answer for—
Grave faults without an end;
And evil speaking is a wrong,
Unholy at the core;
Remember this—that one false step
Will ever lead to more.

E'er seek some friendly thing to say,
Some kindly act to do;
Utter no word, perform no deed
You may hereafter rue.
On Sin's deep sea we may be wrecked,
Though in full sight of shore;
Remember this—that one false step
Will ever lead to more.

ADDRESSES.—John N. Jones, near the Abbey Tavern, Greenfield, Holywell, Flintshire, North Wales.
Thomas Ord, Mr. John Killpack's, Broad Street, Banbury, Oxon.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 8TH SEPTEMBER, 1853.

	£	s.	d.
A. N. McFarlane	2	17	0
John Aird	5	0	0
Charles Peat	3	4	0
John Memmott	5	0	0
Samuel Johnson	3	0	0
Henry Savage	5	0	0
James Frewin	4	0	0
George Picton	5	10	0
H. E. Bowring	1	0	0
Samuel Gentle	2	0	0
Carried forward	£36	11	0

	£	s.	d.
Brought forward	£36	11	0
James Linforth	4	0	0
John Kessell	1	10	0
William Harris	4	10	0
John Roberts	0	7	0
Joseph Akers	2	0	1
Thomas Kempin	5	0	0
Lewis Davies	1	5	0
John B. Pears	5	0	0
	£60	3	1

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 40.—Vol. XV. Saturday, October 1, 1853. Price One Penny.

UTAH—ITS GOVERNOR, SOCIETY, AND INSTITUTIONS.

(*Extract of a Letter from the Hon. L. H. Read, Chief Justice of Utah.*)

(*From the Bath* (U. S.) *Advocate.*)

Great Salt Lake City, Tuesday, June 23, 1853.

W. C. Rhodes—Dear Sir—On Monday morning (6th) I waited on his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities. In person, he very strongly resembles our deceased fellow citizen, W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful, articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first rate business man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as any one—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

Salt Lake City is a wonder. It is not quite six years since the first pioneers entered this valley. There was not then one civilized inhabitant within five hundred miles, nor the least vestige of civilization or improvement. The people had nothing in the world, except what they brought with them in their wagons, across the plains, from the States. The soil is naturally hard and dry, and very little is produced without irrigation. For the first year or two, the settlers suffered very severely from want of provisions and proper shelter. They subsisted mainly upon roots, and were sometimes compelled to eat horses and dogs. At present, however, the people raise an abundance of all kinds of vegetables, and a large surplus of wheat and coarse grain, some of the finest beef I ever saw. The city is laid out in squares, and the whole number of acres in the corporate limits is not less than two thousand; each lot contains about one acre. Any person of good character and industrious habits can have a lot for a very small sum, provided he will settle on it and build a house. Every lot in the city can be irrigated without much expense or trouble.

The city proper contains about 7,000 permanent inhabitants. I have noticed a large number of very well built and comfortable dwelling-houses, and some excellent, well cultivated gardens. The public buildings already completed are convenient, well constructed, and present a very creditable outside appearance. The city and country are well provided with ingenious mechanics of every branch of trade.

The people all appear to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow-citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered, and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

The principal men are New-Yorkers and New-Englanders, but a majority of Western New-Yorkers. I have got acquainted with most of them, and find them all courteous, kind, and gentlemanly. We have here a few Steuben people. Governor Young and his brothers, Phineas, John, Joseph, and Lorenzo, formerly resided in Tyrone, near Captain Sebring's. Their father settled there about 1819, and owned a farm there for some time. Phineas is a printer, and formerly worked in Bath, for our esteemed fellow-citizen, David Rumsey, deceased. John Barnard, formerly of Jasper, is here and doing well. I have also become acquainted with an aged lady, a Mrs. Cory, sister of John R. Stephens, of Hornellsville, and daughter of Mr. Uriah Stephens, late of Carnisteo. I find also a large number from right around Steuben, Yates, Alleghany, Ontario, Tompkins,. Chemung, and Livingston. These are all New-Yorkers still, and make my residence much more pleasant than it otherwise would be. We get together occasionally, and talk about "the old country" and old friends.

Nearly the whole population of Salt Lake City and Utah Territory are Mormons. I doubt whether more than two hundred *outsiders* can be found. The state of society is different from anything we have been accustomed to. All matters, or nearly so, pertaining to religious and domestic affairs, are regulated by the Church, controversies of every kind are settled by the Ecclesiastical Councils.

The plurality system, as it is called here, (or polygamy in fact) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. They are from New York and New England, (those I am speaking of,) and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here. Truly your friend, LAZ. H. READ.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 633.)

Wednesday, 3rd. Morning, attended our Hebrew lecture.

Afternoon, studied with Oliver Cowdery and Sylvester Smith. Received many visitors, and showed them the Records of Abraham. My father blessed three with a patriarchal blessing. President Alva Beeman handed in seventy of his Quorum, designed for another Seventy if God will.

Thursday, 4th. Attended school, and assisted in forming a class of twenty-two members to read at three o'clock, P.M. The other twenty-three read at eleven o'clock. The first class recites at a quarter before ten, A.M., and the second a quarter before two, P.M. We have a great want of books, but are determined to do the best we can. May the Lord help us to obtain this language, that we may read the Scriptures in a language in which they were given.

Friday, 5th. Attended school, and assis-

ted the committee to make arrangements to supply the third and fourth classes with books; concluded to divide a Bible into several parts, for the benefit of said classes; continued my studies in the Hebrew; received several visitors, and attended various duties.

Saturday, 6th. Called the anointed together to receive the seal of all their blessings. The High Priests and Elders in the Council room as usual, the Seventy with the Twelve in the second room, and the Bishops in the third. I laboured with each of these Quorums for some time to bring them to the order which God had shown to me, which is as follows—the first part to be spent in solemn prayer before God, without any talking or confusion; and the conclusion with a sealing prayer by President Rigdon, when all the Quorums were to shout with one accord a solemn hosannah to God and the Lamb, with an Amen, Amen, and Amen; and then all take seats and lift up their hearts in silent prayer to God, and if any obtain a prophecy or vision, to rise and speak that all might be edified and rejoice together.

I had considerable trouble to get all the Quorums united in this order. I went from room to room repeatedly, and charged each separately, assuring them that it was according to the mind of God, yet, notwithstanding all my labour, while I was in the east room with the Bishops' Quorum I felt, by the Spirit, that something was wrong in the Quorum of Elders in the west room, and I immediately requested President O. Cowdery and Hyrum Smith, to go in and see what was the matter. The Quorum of Elders had not observed the order which I had given them, and were reminded of it by President Don Carlos Smith, and mildly requested to preserve order, and continue in prayer. Some of them replied that they had a teacher of their own, and did not wish to be troubled by others. This caused the Spirit of the Lord to withdraw; this interrupted the meeting, and this Quorum lost their blessing in a great measure.

The other Quorums were more careful, and the Quorum of the Seventy enjoys a great flow of the Holy Spirit. Many arose and spoke testifying that they were filled with the Holy Ghost, which was like fire in their bones, so that they could not hold their peace, but were constrained to cry hosannah to God and the Lamb, and glory in the highest.

President William Smith, one of the Twelve, saw a vision of the Twelve, and seven in council together, in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of the people.

President Zebedee Coltrin, one of the Seven, saw a vision of the Lord's host. And others were filled with the Spirit, and spake with tongues and prophesied. This was a time of rejoicing long to be remembered. Praise the Lord.

Sunday, 7th. Attended meeting at the usual hour. The Quorums were seated according to their official standing in the Church. The Bishop of Zion and his Counsellors occupied the forenoon in confession and exhortation. The Bishop of Kirtland and his Counsellors occupied the stand in the afternoon. The discourses of these two Quorums were very interesting. A number of letters of commendation were presented and read, a vote was called, and all were received into the Church in Kirtland. Bread was broken and blessed, and while it was passing, President Rigdon commenced speaking from Acts ii., and continued about fifteen minutes. His reasoning was good. The wine was then blessed and passed, after which meeting dismissed.

At evening, met with the Presidency in the loft of the printing office, in company with the Presidency of the Seventy, to choose other Seventy also. Blessed one of the Zion brethren. Dismissed and retired.

Monday, 8th. Attended school at the usual hour.

In the afternoon, lectured in the upper room of the printing office, with some of the brethren. At evening, visited Mr. Seixas, in company with Presidents Rigdon and Cowdery. He conversed freely; is an interesting man. Elder Parrish, my scribe, received my journal again. His health is so much improved, that he thinks he will be able, with the blessing of God, to perform his duty.

Tuesday, 9th. Spent the day in studying the Hebrew language. Fine weather and sleighing. Evening at home.

Wednesday, 10th. At ten o'clock, met at the school room to read Hebrew.

Afternoon, read in the upper room of the printing office.

At four o'clock, called at the school room in the Temple to make some arrangements concerning the classes. On my return, I was informed that brother Hyrum Smith had cut himself. I immediately repaired to his house, and found him badly wounded in his left arm, he had fallen on his axe, which caused a wound about four or five inches in length. Doctor Williams sewed it up and dressed it, and I feel to thank God that it is no worse, and I ask my heavenly Father in the name of Jesus Christ to heal my brother Hyrum, and bless my father's family, one and all, with peace and plenty, and eternal life.

Thursday, 11th. Attended school, and read Hebrew with the morning class.

Spent the afternoon in reading, and exhibiting the Egyptian records to those who called to see me, and heaven's blessings have attended me.

Friday, 12th. Spent the day in reading Hebrew, and attending to the duties of my family, and the duties of the Church.

I met in company with the several Quorums, in the school room in the Temple, at evening, to take into consideration the subject of ordination. I made some remarks upon the subject of our meeting, which were as follows — that many are desiring to be ordained to the ministry, who are not called, consequently the Lord is displeased. Secondly, many already have been ordained, who ought not to hold official stations in the Church, because they dishonour themselves and the Church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge. I requested the Quorums to take some measures to regulate the same. I proposed some resolutions, and remarked to the brethren, that the subject was now before them, and open for discussion.

The subject was discussed by Presidents S. Rigdon and O. Cowdery, and Elder Martin Harris, and others, and resolutions were drafted by my scribe, (who served as clerk on the occasion,) read, and rejected. It was then proposed that I should indite resolutions, which I did as follows—

1st. Resolved—That no one be ordained to any office in the Church in this Stake of Zion, at Kirtland, without the unanimous voice of the several bodies that constitute this Quorum, who are appointed to do Church business in the name of said Church, viz., The Presidency of the Church, and Counsel; the Twelve Apostles of the Lamb; the twelve High Counsellors of Kirtland; the twelve High Counsellors of Zion; the Bishop of Kirtland, and his Counsellors; the Bishop of Zion, and his Counsellors; the seven Presidents of the Seventies; until otherwise ordered by the said Quorums.

2nd. And further Resolved—That no one be ordained in the Branches of said Church abroad, unless they are recommended by the voice of the respective Branches of the Church to which they belong, to a general Conference appointed by the heads of the Church, and from that Conference receive their ordination. The foregoing resolutions were concurred in by the Presidents of the Seventies.

Saturday, 13th. Spent the day in reading Hebrew.

At noon I prepared a horse and sleigh for Professor Seixas to go to Hudson and see his family.

At one o'clock, P.M., the Council of the Twelve Apostles met in the house of the Lord, and after prayer, and consultation upon the nature and expediency of the preceding resolutions, offered in Council on the 12th instant, it was unanimously agreed to offer the following amendment to the second resolution, (perfectly acquiescing in the first) viz.: that none be ordained to any office in the Branches to which they belong; but to be recommended to a General Conference appointed by those, or under the direction of those, who are designated in the Book of Doctrine and Covenants, as having authority to ordain and set in order all the officers of the Church abroad, and from that Conference receive their ordination.

THOMAS B. MARSH, Chairman.
ORSON HYDE, } Clerks.
WM. E. MCLELLIN, }

Sunday, 14th. Attended to the ordinance of Baptism before meeting.

At the usual hour attended meeting. The Presidents of the Seventy expressed their feelings on the occasion, and their faith in the Book of Mormon and the Revelations, also their entire confidence in all the Quorums that are organized in the Church of Latter-day Saints. A good time—the Spirit of God rested upon the congregation. Administered the Sacrament, and confirmed a number that had been baptized; and dismissed.

Monday, 15th. Attended school at the usual hours.

Spent the afternoon in reading Hebrew,

and in receiving and waiting on visitors. On this day we commenced translating the Hebrew language, under the instruction of Professor Seixas; and he acknowledged that we were the most forward of any class he ever instructed the same length of time.

Tuesday, 16th. Attended school at the usual hour. Resumed our translating, and made rapid progress. Many called to see the house of the Lord, and the Egyptian manuscripts, and to visit me. Extremely cold weather, and fine sleighing.

Wednesday, 17th. Attended the school, and read and translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough. At any rate, so long as I do live, I am determined to make this my object; and with the blessing of God, I shall succeed to my satisfaction.

Elder Coe called to make some arrangements about the Egyptian mummies and records. He proposes to hire a room at John Johnson's Inn, and exhibit them there from day to day, at certain hours, that some benefit may be derived from them. I complied with his request, and only observed that they must be managed with prudence and care, especially the manuscripts.

The High Council of Kirtland met in the house of the Lord at six o'clock, P.M., to discuss the subject of ordination, as laid before the Council on the 12th instant; and also the proposed amendment of the Twelve Apostles, of the 13th. After discussing the resolutions drawn by President Smith, [it was] voted unanimously that they should remain entire, and the proposed amendment of the Twelve Apostles be rejected.

JOSEPH C. KINGSBURY, Clerk.

Thursday, 18th. Spent the day as usual in attending to my family concerns, receiving and waiting upon those who called for instructions, and attending to my studies.

The High Council of Zion met in the upper room of the printing office at seven o'clock, P.M., to discuss the subject of ordination, as laid before them in the Council of the 12th instant, and also the amendment of the Twelve Apostles. After discussing the resolutions drawn up by the President, [it was] voted unanimously that they should remain, and that we perfectly acquiesce in said resolutions without any alteration or amendment.

ELIAS HIGBEE, Clerk.

Friday, 19th. Attended with the morning class, and translated. Professor Seixas handed me the names of a few whom he had selected from the first class, and requested us to meet together this afternoon, and lecture, which we did, in the upper room of the printing office. The names are as follows—Presidents Sidney Rigdon, Oliver Cowdery, William W. Phelps, Bishop E. Partridge, Elders William E. McLellin, Orson Hyde, Orson Pratt, Sylvester Smith, myself, and scribe. These, and Professor Seixas, to meet one hour earlier on the following morning.

I conversed with Mr. Seixas, on the subject of religion, at my house this afternoon. He listened with attention, and appeared interested with my remarks. And I believe the Lord is striving with him, by His Holy Spirit, and that he will eventually embrace the New and Everlasting Covenant, for he is a chosen vessel unto the Lord to do His people good; but I forbear, lest I get to prophesying upon his head.

This evening, President Rigdon and myself called at Mr. Seixas' lodgings, and conversed with him upon the subject of the school. Had a pleasant interview.

Saturday morning, the 20th. At home, attending to my domestic concerns.

At nine o'clock, attended the school, and translated with the morning class.

Spent the afternoon with my class in the printing office, and the evening at home.

Sunday, 21st. Spent the day at home in reading, meditation, and prayer. I reviewed my lesson in Hebrew. Some three or four persons were baptized, and the powers of darkness seem to be giving way on all sides. Many who have been enemies to the work of the Lord, are beginning to inquire into the faith of the Latter-day Saints, and are friendly.

Monday, 22nd. Translated Hebrew with the first class, in the morning. Returned home and made out my returns, to the county clerk, on eleven marriages which I had solemnized within three months—eight by license from the clerk of the court of common pleas in Geauga county, Ohio, and three by publishment. Sent them to Chardon by Elijah Fuller. I baptized John O. Waterman.

Spent the afternoon translating with my scribe, Elder W. Parrish, at his house.

At four o'clock, met Professor Seixas and the school committee at the printing office, to make some arrangements for the advancement of the several classes.

The Presidency of the Church met, and took into consideration the resolutions presented to the Twelve Apostles, (dated Feb. 12th,) the Presidents of the Seventies, the High Council of the Church for Zion and Kirtland. After due deliberation, it was unanimously agreed that the original resolutions be adopted without amendments.

OLIVER COWDERY, Clerk of Council.

The lower room of the Temple is now prepared for painting. Elder Brigham Young was obliged to leave the Hebrew class, and superintend the painting of lower room till finished.

This afternoon the sisters met to make the vail of the Temple. Father Smith presided over them, and gave them much good instruction. Closed by singing and prayer, which is customary at the commencement and close of all councils and meetings of the Church of Latter-day Saints, although not always mentioned in this record.

Tuesday, 23rd. Read and translated Hebrew.

This afternoon, the sisters met again at the Temple, to work on the vail.

Towards the close of the day, I met with the Presidency and many of the brethren in the house of the Lord, and made some remarks from the pulpit upon the rise and progress of the Church of Christ of Latter-day Saints, and pronounced a blessing upon the sisters, for their liberality in giving their services so cheerfully, to make the vail for the Lord's house! also upon the congregation; and dismissed.

Wednesday, 24. Attended to my studies as usual.

At evening, met the Quorums at the school room in the Temple, to take into consideration the propriety or impropriety of ordaining a large number of individuals who wish to be ordained to official stations in the Church. Each individual's name was presented, and the voice of the assembly called; and William Wightman, Charles Wightman, David Cluff, Truman Jackson, Reuben Barton, Daniel Miles, and Moses Daily, were received, and nineteen were rejected. Their ordinations deferred until another time. Presidents Orson Hyde, Oliver Cowdery, and Sylvester Smith, were nominated and seconded to draft rules and regulations concerning licenses, and by vote of the assembly, passed unanimously.

Thomas Burdick chosen by nomination to officiate as clerk, to record licenses, and receive pay for his services accordingly. Also voted that the Twelve and Seventy see that the calls for preaching in the region round about Kirtland be attended to, and filled by judicious Elders of this Church.

Thursday, 25th. Attended to my studies as usual, and made some proficiency.

In the afternoon, I was called upon by Elder Rigdon to go and see his wife, who was very sick. I did so in company with my scribe. We prayed for her, and anointed her in the name of the Lord, and she began to recover from that very hour. Returned home and spent the evening.

Friday, 26th. Read Hebrew with the first class, in the morning.

Spent the afternoon in the printing office. Settled some misunderstanding between brother William Smith and Professor Seixas.

Saturday morning, 27th. Cold, and fine sleighing. I prepared my horse and sleigh for Mr. Seixas to ride to Hudson and visit his family, to return on Monday next. Attended with my class at the printing office, both in the forenoon and afternoon, and lectured, and translated Hebrew.

Sunday, 28th. This morning, two gentlemen, late from Scotland, called to see me, to make inquiry about the work of the Lord in these last days. They treated me with respect, and the interview was pleasing to me, and I presume interesting to them. They attended our meeting with me, and expressed a satisfaction at what they heard. They spoke of Irving, the oriental reformer, and his prophecies. After meeting, I returned home, and spent the after part of the day and evening in reading and translating the Hebrew.

Monday, 29th. Spent the day in studying as usual. A man called to see the house of the Lord, in company with another gentleman. On entering the door, they were politely invited, by the gentleman who had charge of the house, to take off their hats. One of them complied with the request unhesitatingly, while the other observed, that he would not take off his

hat, nor bow to "Jo Smith," but that he had made "Jo" bow to him at a certain time. He was immediately informed by Elder Morey, the keeper of the house, that his first business was to leave, for when a man imposed upon me, he was imposed upon himself. The man manifested much anger, but left the house. For this independence and resolution of Elder Morey, I respect him, and for the love he manifested towards me. And may Israel's God bless him, and give him an ascendency over all his enemies.

This afternoon, Professor Seixas returned from Hudson, and brought a few more Bibles, and one grammar of his second edition. Weather warm, and sleighing failing fast.

Tuesday, March 1st, 1836. Attended school in the forenoon.

In the afternoon, at the printing office, and read and translated with my class until four o'clock. Returned home, and attended to my domestic concerns. We have yet fine sleighing, which is uncommon in this country, at this season of the year.

Wednesday, 2nd. Pursued my studies as usual.

At seven o'clock in the evening, the first class met, agreeable to the request of Mr. Seixas, at Elder Orson Hyde's, to spend one hour in translating. Returned at eight o'clock.

Thursday, 3rd. Attended to my studies in the Hebrew school. Some misunderstanding took place between Professor Seixas and some of the scholars, respecting the sale of Bibles. His feelings were much hurt, apparently. He made some remarks concerning it to each class. At noon he called on the school committee, with his feelings much depressed. We gave him all the satisfaction we could in righteousness, and his feelings were measurably allayed.

This evening the several Quorums met agreeable to adjournment, and were organized according to their official standing in the Church. I then arose, and made some remarks on the object of our meeting, as follows—

1st. To receive or reject certain resolutions that were drafted by a committee chosen for that purpose, at a preceding meeting, respecting licenses for Elders and other official members.

2nd. To sanction, by the united voice of the Quorums, certain resolutions respecting ordaining members that have passed through each Quorum separately, without any alteration or amendment, excepting in the Quorum of the Twelve.

After singing and prayer, President Oliver Cowdery, chairman of the committee appointed on the 24th ultimo, to draft resolutions respecting licenses, arose and made report in behalf of the committee, which was read three times by the chairman. The third time he read the resolutions, he gave time and opportunity, after reading each article, for objections to be made, if any there were. No objections were raised, or alterations made, but an addition was made to the sixth article, extending the powers of chairman and clerk pro tem, to sign licenses, &c.

I then observed that these resolutions must needs pass through each Quorum separately, beginning at the Presidency, and consequently it must first be thrown into the hands of the President of the Deacons and his Council, as equal rights and privileges is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature. The resolutions passed through the President of the Deacons and his Council by their unanimous voice.

It was then thrown before the Presidents of the several Quorums, and their Council, in the following order, and in the same manner as before: viz., the Teachers, Priests, Bishop of Kirtland, Bishop of Zion, Elders, High Priests, Seventy, High Council of Zion, High Council of Kirtland, the Twelve, and, lastly, into the hands of the Presidency of the Church, and *all* the *Quorums*, and received their unanimous sanction. The resolutions are as follows—

Whereas the records of the several Conferences, held by the Elders of the Church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since its organization, to avoid ever after any inconvenience, difficulty, or injury, in consequence of such neglect, your committee recommend—

1st. That all licenses hereafter granted by these authorities assembled as a Quorum, or by general Conference held for the purpose of transacting the business of the Church, be recorded at full length by a clerk appointed for that purpose, in a book to be kept in this Branch of the Church, un-

til it shall be thought advisable, by the heads of the Church, to order other books and appoint other clerks, to record licenses as above; and that said recording clerk be required to indorse a certificate under his own hand and signature, on the back of said licenses, specifying the time when, and place where, such license was recorded, and also a reference to the letter and page of the book containing the same.

2nd. That this Quorum appoint two persons to sign licenses given as aforesaid, one as chairman, and the other as clerk of Conference; and that it shall be the duty of said persons appointed to sign licenses as clerk of Conference immediately hereafter, to deliver the same into the hands of the recording clerk.

3rd. That all general Conferences abroad, give each individual whom they ordain, a certificate, signed by the chairman and clerk of said Conference, stating the time and place of such Conference, and the office to which the individual has been ordained; and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of Conference, such person shall, together with chairman of Conference, immediately sign a license; and said clerk of Conference shall, after the same has been recorded, forward it to the proper person.

4th. That all official members in good standing and fellowship in the various Branches of this Church, be requested to forward their present licenses, accompanied by a certificate of their virtuous and faithful walk before the Lord, signed by the chairman and clerk of a general Conference, or by the clerk of the Branch of the Church in which such official member resides, by the advice and direction of such Church, to the clerk of Conference, whose duty it shall be to fill a new license, as directed in the third article; and that all licenses, signed, recorded, and indorsed, as specified in the first article, shall be considered good, and valid to all intents and purposes, in the business and spiritual affairs of this Church, as a religious society, or before any court of record of this or any other country, wherein preachers of the Gospel are entitled to special privileges, answering in all respects as an original record, without the necessity of referring to any other document.

5th. That the recording clerk be required to publish quarterly, in a paper published by some member or members of this Church, a list of the names of the several persons for whom he has recorded licenses within the last quarter.

6th. That this Quorum appoint two persons to sign as chairman and clerk of Conference, pro tem, licenses for the standing chairman and clerk, who shall be appointed as named in the second article, and also to act in their absence, in signing other licenses, as specified in the foregoing article.

Presidents Joseph Smith, junior, was nominated as chairman, Frederick G. Williams, as clerk, and Sidney Rigdon as chairman pro tem, and Oliver Cowdery as clerk pro tem. Vote from the several Quorums called, in their order, and passed unanimously.

President Joseph Smith, junior, made some remarks upon the resolution offered to the Council on the 12th of February. Followed by President Thomas B. Marsh, who called a vote of his Quorum to ascertain whether they would repeal their amendment of the 13th of February. And nine of the Twelve voted in the affirmative, and three, viz., John F. Boynton, Lyman E. Johnson, and Orson Pratt, in the negative. And the original bill of the 12th of February was passed.

Dismissed by prayer, half-past nine o'clock.

OLIVER COWDERY, Clerk.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 1, 1853.

HOME INTELLIGENCE—*Sheffield Conference.*—Sheffield, September 9th, Elder W. Glover writes. The Priesthood were actively engaged on Sundays in preaching the word, and in holding camp meetings in the open fields. A general good feeling pervaded the Conference. The Saints were increasing in faith, and in the gifts and blessings of the Spirit—speaking in tongues and prophesying in their assemblies. The sick were being healed by the power of God.

Reading Conference—Newbury, September 10th, Elder W. G. Mills writes. The Priesthood, generally, especially the Travelling Elders, were actively exerting them-

selves in preaching the Gospel, and in warning the people, who, however, seemed to evince a lamentable indifference to the truths laid before them.

Truly, in many places the people seem as though a spirit of deep sleep was upon them. They have eyes but see not, ears but hear not, hearts but do not understand. It seems to require all the energies of the Priesthood, backed up by the inspirations of the Holy Ghost, and the judgments of the Almighty, to waken up even a few to realize the true position of the world. What an amount of time, labour, and means has been expended in publishing the everlasting Gospel in this dispensation, and yet few have listened, fewer have come to any understanding, and fewer still have treasured up the word of life, and sought to aid the great restitution of Israel. But will Satan ever triumph over this creation? Will the restitution be prevented? Will the purposes of Jehovah fail? Will the prophecies come to naught? No. There is a God in the heavens, whose attention is now directed to the world on which we dwell. He has set His hand to work, and there is none to say unto Him, "What doest thou?" If the inhabitants of the earth neglect the great salvation which His servants are now offering, how great will be the condemnation! God will wake such dreamers up by still more terrible judgments than they have yet seen, or heard of, and by more marvellous manifestations of His power than history records. And if these displays restore not men to a proper state of mind, they will be removed from the earth to give place to those who fear the Lord and work righteousness. But the way of the Priesthood and the Saints is clear—to do their duty in warning the people, and leave the event in the hands of the Almighty, who, in His own due time, will assert and effectually establish His right to speak and to be obeyed, from the river to the ends of the earth. May that good time come speedily.

Foreign Intelligence—*Malta.*—August 19th, Elder Thomas Obray writes. The Saints were well, and rejoicing in the truth. It was intended to hold a Conference on the 12th of August.

The Spirits.—The extracts from Judge Edmonds' statement concerning Spiritual Manifestations, will be perused with interest by our readers. This statement is the production of a cultivated mind, and shows how unauthorised spirits—spirits unconnected with the Priesthood, are interesting themselves in the affairs of men, and to what extent, in America, these spirits are gaining power over the intelligent, thinking, and educated portions of the community. The day of decision certainly approaches. The enemy is preparing the world for the contest. The Judge concludes that the manifestations are the operations of more than mortal intelligencies, and are not "at irreconcileable variance with revelation." He also states that he is publishing a book on the subject.

SALVATION.

A SECOND DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

Elder B. Good morning, sir. How do you do to-day?

Mr. W. O! good morning, sir. How do you do? I hope you are well. I am happy to see you. Come, walk in and sit down. I have been expecting you, and wishing you would come. I have many things of which to ask you to-day, if you will be kind enough to inform me concerning them. Since you were here last week, my mind has been much exercised respecting your principles. What I heard from you then, has appeared to me as near the truth as anything I ever heard before. If I had any prejudice against the Latter-day Saints previous to my meeting with you, I think it is now well nigh gone. Still there are some things connected with your people, of which I wish to learn a little more. I had not opportunity last

week to name these things to you, as our time was short, and we seemed to occupy it so well with other conversation, that many questions which I wished to put to you, I really was obliged to postpone till a more favourable opportunity. But after dinner, I took my pipe, as I generally do, and sat in the corner, canvassing and weighing over what we had conversed upon, and other things which we had not. When I get my pipe, I reckon myself in my study, so I puzzled for full two hours over matters relating to your people. Finally, I thought I should have the privilege of seeing you again in a few days, when I could inquire of you more fully. Now you are here, for which I am glad. Would you first of all give me a brief description of the origin, progress, and present position of the Latter-day Saints, and of the organization and different officers of your Church?

Elder B. I will do so. About the year 1820, there was a great revival excitement among the religious societies in the town of Manchester, Ontario county, New York. This revival was kept up with spirit by a series of camp meetings, in which preachers and people of all denominations joined. A multitude of converts was the result. But as they began to attach themselves to this or that society, a scene of strife and confusion prevailed, which contrasted strangely with the professions and former demeanour of both priests and people. In this town lived a young man, then in his fifteenth year. His father's family clung to the Presbyterian faith, and four of them joined that body. This young man was deeply impressed during the above excitement. But the divisions and contentions of the religious societies puzzled him, and he reflected seriously upon their conduct, asking himself who, amidst all the strife, was right, and whom he must join. While in this anxious state, he one day opened his Bible, and read that golden counsel given by James—"If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him."—i. 5. This precious passage came with great force to the mind of this young man. The teaching exactly suited his case. He was unlearned, he was ignorant, he lacked wisdom. The preachers all claimed to be right, though, at the same time, they differed, and strove with each other. It was therefore folly to go to them to learn the truth. He wisely resolved to follow the advice of James, and "ask of God." Accordingly, this young man retired to a secluded spot, and kneeling down began to pray earnestly to the Almighty for guidance. The youth had scarcely done so, when he was suddenly seized by an invisible power, which rendered him speechless and helpless. Darkness seemed to hover around him. However, he exerted all his power to ask deliverance from the Lord, when a pillar of light, surpassing the brightness of the midday sun, appeared above the youth, and descended gradually till it fell upon him, and he felt released from his distressing bondage. When the light rested upon him, he saw two most glorious personages standing above him in the air. One spoke to him, pointing to the other, saying—"This is my beloved Son, hear him."

Mr. W. Then this young man actually saw and spoke to the Lord, and to his Son Jesus Christ!

Elder B. Yes. The young man asked the latter person, which of all the religious societies was right? In answer, the youth was informed that all were teaching incorrect doctrines, and that he must join none of the sects. To a certain extent this satisfied his mind. But on the evening of the 21st of September, 1823, he again prayed to the Lord for a manifestation from Him. While thus engaged, a light appeared in the room, which increased till it became brighter than noonday, when immediately a personage appeared at the bedside, standing in the air.

Mr. W. A second vision!

Elder B. Yes. The personage had on an exceedingly white robe. His person was very glorious, and his countenance like lightning. Around him shone a halo or light superior to that which filled the room. He said he was a messenger from God, and was named Nephi. He called the young man by name, and told him that God had a work for him to do, which should cause his name to be good and evil spoken of among all people, and that a book, written upon gold plates, and giving an account of the ancient inhabitants of America, was deposited in the earth, and with the book two stones in silver bows fastened to a breast-plate, which were called anciently the "Urim and Thummim," and by which God re-

vealed intelligence to His people. See Ex. xxviii. Lev. viii. 8. Deut. xxxiii. 8, 1 Sam. xxviii. 6, xxx. Ezra ii. 63.

Mr. W. I recollect reading of the priests using the Urim and Thummim among the children of Israel.

Elder B. Just so. On these plates was engraven the fulness of the everlasting Gospel, as Jesus Christ taught it to the ancient inhabitants of America. These sacred things were not to be shown to any person, except by commandment from the Lord. The place where they were deposited was shown to the young man's mind in this vision. After giving many more instructions, the messenger withdrew. While the young man lay musing on what he had seen and heard, the same messenger appeared again to him, repeating the former instructions, and adding others. A second time the messenger withdrew. Before morning he appeared a third time, and repeating what he had before communicated, added still further instructions, cautioning the youth to beware and not be led astray. Whilst in the field the next day, the same messenger again stood before him, commanding him to go and tell his vision and the commandments he had received to his father. The youth obeyed, and his father told him that he must do as he was told by the angel, as it was of God. The young man accordingly went to the place where the records were deposited in a stone box, covered over by another stone, the middle part of the top of which was just visible above the ground. He raised the stone, and beheld the plates, the Urim and Thummim, and the breast-plate. He made an attempt to take them out, but the messenger again appeared to him and forbade him, telling him the time had not yet come, but it would be four years longer. He was commanded to go to the place once a year, until the time appointed, and was informed that the messenger would meet him there. This commandment the youth obeyed, and received instruction and intelligence each time.

Mr. W. Though he was young, he certainly underwent a considerable course of experience before he was entrusted with the commission of the work.

Elder. B. Truly so. The magnitude, importance, and sacred character of the work to which he was chosen, required the simplicity and obedience of youth, combined with the soberness and wisdom of maturity. Had an old man been chosen, he might have been too much indoctrinated with the opinions of the age, to readily obey the instructions of the heavenly messenger. Had not the youth been qualified for his great work, by a course of instruction and preparation, he might have been liable, in the lightness and thoughtlessness and inexperience of youth, to trifle with the sacred things committed to his charge.

Mr. W. Very true.

Elder B. On the 22nd of September, 1827, the angel placed the plates, the Urim and Thummim, and the breast-plate, in the youth's hands, charging him with the responsibility of their safe keeping. The plates were near eight inches long by seven wide, and a little thinner than ordinary tin. Engravings of the Egyptian hieroglyphic species filled both sides of the plates. They were bound together by three rings, at one edge, and were altogether about six inches thick. A part of the plates were sealed. The youth immediately prepared for their translation, which was done by means of the Urim and Thummim, as the language in which the plates were engraved was peculiar to the ancient inhabitants of America, and unknown to the present generation. About this time, he suffered much persecution, chiefly from religious persons, who had heard of his having visions, &c. He was compelled to flee for safety from Manchester, New York, to Pennsylvania. He continued to translate the record until he had finished those plates which were unsealed. All the plates were then delivered up again to the angel. After the translation, the Lord, by a heavenly messenger, showed the plates to three witnesses—Oliver Cowdery, David Whitmer, and Martin Harris. The youth also showed the plates, by commandment, to eight other persons—Christian Whitmer, Jacob Whitmer, Peter Whitmer, jun., John Whitmer, Hiram Page, Joseph Smith, sen., Hyrum Smith, and Samuel H. Smith. The testimony of these eleven witnesses precedes the translation, which is entitled the Book of Mormon, the first edition of which was published in 1830.

Mr. W. I have heard much concerning this Book of Mormon, and have always understood it to be of an apocryphal or a fabulous nature. Your history of it is certainly strange, but, to be candid, I

cannot say that it is any more improbable than many things which are contained in the Bible. It is not right to hastily condemn any thing that may appear strange, for it is truly said that "truth is strange—stranger than fiction." Could you give me a short description of the contents of this far-famed book?

Elder B. I know that many rumours and false statements are actively circulated concerning that book. Its true history I have just related. The book contains accounts of two separate and distinct races of people. The first were called Jaredites, and they emigrated from the tower of Babel. Being a righteous people, their language was not confounded, and they were led by the Lord over the ocean to the continent of America, where, occupying the northern portion principally, they became a numerous, powerful, civilized, and refined nation, and had Prophets living among them. But they finally degenerated and became corrupt, so much so that, after inhabiting the land about fifteen or sixteen centuries, the Lord utterly destroyed them. The records of this people were engraved on twenty-four gold plates which were found by the second race who peopled this continent. This last race consisted of two colonies. The first were descendants of Joseph, and left Jerusalem in the first year of the reign of Zedekiah, about six hundred years before Christ, being directed by the Lord. They travelled by the borders of the Red Sea, then struck for the ocean, crossed the Pacific, and landed in South America. This colony, in the early part of their career, became divided into two parties. One party were termed Nephites, and were a righteous and enlightened people. The other were termed Lamanites, and became a wicked and ignorant people. The second colony were composed partly of the tribe of Judah. This people left Jerusalem in the eleventh year of the reign of Zedekiah, when the Jews were being carried captive to Babylon. These emigrants landed in North America, and soon after removed to the northern parts of South America, where, about four centuries after, they were discovered by the Nephites, in a partial state of civilization. These two peoples amalgamated, and became one great and enlightened people. Prophets existed among them. Jesus Christ himself visited them, after his resurrection, healed their sick, called twelve Apostles, and established his Church in the land, in partial fulfilment of what he said to the Jews—"Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." John xiv. 16.

Mr. W. But he did not bring them, and make them of one fold with the Jews, having one shepherd. I have always understood that this passage related to the Gentiles.

Elder B. The Gentiles were not reckoned sheep then. Besides Jesus said, at another time, that he was "not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. So he would not be likely to speak of ministering among the Gentiles. He went to the Nephites, and they heard his voice, and many followed after him. They will not be brought into one fold with the Jews, until all scattered Israel are gathered together, and "made one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The union of the stick or record of Joseph—the Book of Mormon, with the stick or record of Judah—the Bible, will be instrumental in producing this grand and glorious effect. Ezek. xxxvii.

Mr. W. I certainly never saw so much apparent appropriateness and force in those prophecies before.

Elder B. Perhaps not. But to resume. The Nephites and Lamanites, after the visit of Jesus, ran well for a time. But they became corrupt, as years rolled on, and were often engaged in contention and bloodshed. Finally the Lamanites conquered and destroyed the Nephites, in the beginning of the fifth century after Christ. Their records were hid up in the earth by two of the last Nephite Prophets—Mormon and Moroni, in the hill where heaven directed the young man to go for the plates. The North American Indians are the descendants of the Lamanites, and what few of the Nephites mingled among them.

Mr. W. Well surely, that is a most interesting story. The record of half a world come to light! I must certainly read that book. How does it agree with the Bible doctrinally?

Elder B. Most admirably. Both books being written by inspiration of the

same Holy Spirit, they run of course in complete unison. The Book of Mormon does not coincide with modern apostate religions, which have the form but deny the power of godliness. That book, as may be expected, takes a bold and decided stand with the Bible, and fearlessly condemns all churches which are not backed up by the power and gifts and blessings of the Holy Ghost as the Primitive Church was. On some vital points, which in the Bible appear ambiguous through mistranslation, interpolation, or perversion, the Book of Mormon speaks in the most plain and pointed language, so that none may misunderstand.

Mr. W. Indeed.

(To be concluded in our next.)

SPIRITUAL MANIFESTATIONS.

EXTRACTS FROM A STATEMENT BY JUDGE EDMONDS, OF NEW YORK.

(From the New York Herald, Aug. 7.)

It was in January, 1851, that my attention was first called to the subject of "Spiritual Intercourse." I was at the time withdrawn from general society; I was labouring under great depression of spirits. I was occupying all my leisure in reading on the subject of death, and man's existence afterward. I had, in the course of my life, read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand; and was anxiously seeking to know, if after death we should again meet with those whom we had loved here, and under what circumstances. I was invited by a friend to witness the "Rochester Knockings." I complied, more to oblige her and to while away a tedious hour. I thought a good deal on what I witnessed, and I determined to investigate the matter, and find out what it was. If it was a deception, or a delusion, I thought that I could detect it. For about four months, I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistences and contradictions. I read all I could lay my hands on on the subject, and especially all the professed "exposures of the humbug." I went from place to place, seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown —sometimes in the dark, and sometimes in the light—often with inveterate unbelievers, and more frequently with zealous believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my scepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties, and refused to yield unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

Thus far, the question I was investigating was, whether what I saw was produced by mere mortal means, or by some invisible, unknown agency; in other words, whether it was a deception, an imposition, or, what it professed to be—the product of some unknown, unseen cause. To detail what I witnessed, would far exceed the limits of this communication, for my records of it for those four months alone fill, at least, one hundred and thirty closely written pages. I will, however, mention a few things, which will give a general idea of that which characterized interviews, now numbering several hundred. Most of them have occurred in the presence of others besides myself. I have preserved their names in my records, but do not give them to the world, because I do not desire to subject them to the obloquy which seems, most strangely, to be visited upon all who look into the matter with any other feeling than a resolute and obstinate incredulity, whatever the evi-

dence. But these considerations grow out of this fact—1st, that I have thus very many witnesses, whom I can invoke to establish the truth of my statements; and 2nd, that if I have been deluded, and have not seen and heard what I think I have, my delusion has been shared by many as shrewd, as intelligent, as honest, and as enlightened people, as are to be found anywhere among us.

My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course I was on the look out for deception, and at first relied upon my senses, and the conclusions which my reasons might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances —the mediums walking the length of a suite of parlours, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of a mahogany door, above where the medium could reach, and as if struck hard with a fist; being heard on the bottom of a car when travelling on a railroad, and on the floor and the table, when seated at lunch, at an eating-house, by the side of the road; being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach—sometimes on the table, and, immediately after, on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration, as well as hear the sounds; sometimes, when the hands and feet of the medium were both firmly and carefully held by some one of the party, and sometimes on a table when no one touched it.

After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things—First, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forthcoming at our will and pleasure.

In the meantime, another feature attracted my attention, and that was "physical manifestations," as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlour, and then borne through the folding doors to the farther end of the front parlour, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and, once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

This is not a tithe—nay! not a hundredth part of what I have witnessed of the same character, but it is enough to show the general nature of what was before me.

At the same time, I have heard from others, whose testimony would be credited in any human transaction, and which I could not permit myself to disregard, accounts of still more extraordinary transactions, for I have been by no means as much favoured in this respect as some.

* * * * * *

But now may I not ask if I overrate the importance of the subject of my inquiries? Scarcely more than four years have elapsed since the "Rochester Knockings" were first known among us. Then mediums could be counted by units, but now by thousands; then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city and its vicinity there must be from twenty-five to thirty thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate.

That which has thus spread with such marvellous celerity, in spite of the ridicule which has deterred so many from an open avowal, that which has attracted the attention of so many of the best minds among us, cannot be unworthy of my investigation, or that of persons far wiser and more reliable than I am.

VARIETIES.

An earthquake in Greece, on the 18th of August, destroyed the town of Thebes, and injured many others so much as to render them uninhabitable.

Colonel Fremont left Washington, August 23rd, to commence his exploration between the Mississippi and the Pacific, and especially in the Rocky Mountains and Sierra Nevada. He intends to go over the route which he proposed in 1848-1849, when he was stopped by the snows.

Chautauque county, in the western part of the state of New York, is very much devastated by grasshoppers. They have devoured the pastures and meadows, so that no green thing remains. The oats have been destroyed by them, and the beans and turnips. They have lately attacked the corn, so that not a third of a crop can be expected. The same ravages have taken place in northern New York.—*New York Herald*, Aug. 30.

The Vast Increase of Trade.—The value of our exports in 1852, reached the unexampled amount of £78,000,000; in 1842 they were only £47,000,000; and in 1832 they were 36,000,000. In the twenty years, therefore, they have more than doubled. In the first six months of the present year, our exports are nearly £10,000,000 in advance of 1852, and it is therefore a very moderate calculation to assume that the exports for 1853 will reach at least the remarkable amount of £93,000,000. Our imports have also been large.—*News of the World*, Aug. 11.

Outlawry of Seducers.—Said a Russian noble, in vindication of his countrymen from the charge of abject servility to despotism—"The dagger is the Constitution of Russia." When an Emperor becomes an intolerable tyrant, he is killed in his own palace or anywhere that he may be found. So it is in Turkey, though there the Prime Minister is usually the sacrifice to public sentiment, while the Sultan saves his neck, but is forced to change in policy. So China is now undergoing what is equivalent to one of our Presidential Elections, though a rather more expensive and arduous struggle. All evils imply some sort of counteraction or remedy, since Human Nature does not submit to the Intolerable. In like manner, our laws generally denounce no penalty, or one very inadequate, for the flagrant crime of Seduction; so an unwritten law is making or has made itself. It is virtually settled, by a score of verdicts, running through the last twenty years, that a seducer may be killed with impunity by his victim, or even by her brother or husband. He is a wild beast, whom any one whom he has specially injured, may shoot or stab with impunity. We do not here approve or condemn this chapter of Lynch law—we simply state the fact of its existence.—*New York Tribune*, June 21.

A RUSSIAN SQUADRON IN CHINA.—The *Presse* announces the arrival of a Russian squadron at Hong Kong, where it created a great sensation. It will visit the northern ports of Japan, which maintain commercial relations with the Russian possessions in America.—*News of the World*, Sept. 4.

THE POPE'S PRESENT TO THE ROYAL BRIDEGROOM.—We read in the *Journal de Bruxelles*—"His Holiness Pope Pius IX. has just sent to the Duke de Brabant a fragment of the wood of the manger which formed the cradle of our Saviour. In the private audience which Mgr. Gonella obtained, in order to present this precious relic, his Royal Highness was much affected at the present made to him by the Pope."—*News of the World*, Sept. 4.

STANZAS.

INSCRIBED TO THE PRESIDENTS AND TRAVELLING ELDERS OF FOREIGN MISSIONS.

Ye chosen ones of Israel's God,
Who bear his word afar,
Ye beacon lights, who point the road
To Him, our guiding star—
Your glorious message onward bear
"To earth's remotest bound,"
Till every fallen race shall hear,
And hail the Gospel sound.

The messengers of One above,
No earth-born titles claim;
Their watchword is—Redeeming Love!
Their boast—a Saviour's name!

With minds to plan, and hearts to dare,
Their onward course they bend,
And faithfully the words declare,
Of Him—the sinner's Friend.

"Faithful and True!" and who may need
To seek a higher fame?
Ye could not win a nobler meed
Than your *immortal* name!
Followers of our Eternal King,
Well worthy of your trust!
Your praise shall Saints and angels sing,
When earthly kings are dust!

London. I. E. R.

ADDRESS.—O. M. Deuel, Mr. Willliam Reed's, Butcher, Rounds, near Thrapstone, Northamptonshire.

ERRATUM.—The extract from the *Family Herald*, published in *Star*, No. 38, states that "Ecce Homo" was liberated without bail. The *Herald* now corrects this statement, and says that he is out on bail for £200.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH SEPTEMBER, 1853.

Robert Kirkwood	£10	0	0
Thomas C. Armstrong	30	0	0
John Hole	10	0	0
John B. Pears (per H. J. Jarvis.)	10	0	0
William Harris	5	0	0
Richard Morris	5	0	0
Carried forward	£70	0	0
Brought forward	£70	0	0
George Simpson	5	0	0
John Memmott	10	0	0
Henry McCreery	20	0	0
Henry Savage	5	0	0
	£110	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND,

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 41.—Vol. XV. Saturday, October 8, 1853. Price One Penny.

SALVATION.

A SECOND DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

(*Concluded from page 653.*)

Elder B. I will now resume my narrative. On the 15th of May, 1829, the young man and a friend—Oliver Cowdery, being convinced of the necessity and the proper mode of baptism, went into the woods to pray on the subject. While praying, a heavenly messenger—John the Baptist, descended in a cloud of light, laid his hands upon their heads, and ordained them, saying—"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger said that the Aaronic Priesthood had not power to lay on hands for the Gift of the Holy Ghost, but that that power should afterwards be given, and he commanded these two persons to baptize each other, and then re-ordain each other, which they straightway did, and the Spirit of God came upon them, and they prophesied. They afterwards received the Melchisedec Priesthood, which has power to lay on hands for the Gift of the Holy Ghost, and to administer in spiritual blessings.

Mr. W. Why did they re-ordain each other? Was not the ordination of the angel sufficient?

Elder B. There was no one on earth who had authority to baptize these two persons, therefore the angel conferred it upon them, that they might be qualified to baptize each other. They were required to re-ordain each other after baptism, doubtless for the same reason that Jesus was baptized—that they might fulfil the law of God in its proper order, as far as possible, and thus become patterns for those who might believe on their words.

Mr. W. Very likely.

Elder B. When the Book of Mormon was published, some who read it became convinced of its truth, and were baptized. On the 6th of April, 1830, a Church, consisting of six members, was organized at Fayette, Seneca county, New York. That Church was the Church of Jesus Christ of Latter-day Saints. The youth who was the instrument in bringing forth the book, and in organizing the Church, was Joseph Smith. The Church increased rapidly in numbers, and in the gifts of the Spirit. In the fall of the year, several Elders went to the state of Ohio, preaching, and baptized hundreds, and also introduced the Gospel into all the states west of New York. In 1831, a settlement was formed in Lake county, Ohio, and another in Jackson county, Missouri. The Saints in Ohio built a Temple to the Lord, at Kirtland, at the completion of which, in 1836, the power and glory of God were manifested in a remarkable degree. In consequence of continued per-

secution the Ohio settlement was abandoned in the year 1838. The Saints in Missouri laid the foundation stone for a Temple, at Independence, Jackson county, on the 3rd of August, 1831. This Temple is not yet built. The Saints were driven by mob violence from Jackson county to Clay county, in 1833. Soon after, they were driven from Clay county to Caldwell and other counties. In the winter of 1838-9, the Saints were expelled, at the bayonet's point, from the state of Missouri. In these awful persecutions and drivings, neither age, sex, nor condition was spared from the most revolting brutality, such was the relentless cruelty of the enemies of the Saints. In 1839, they began to gather on the east bank of the Mississippi, in the state of Illinois, and commenced to build up the city of Nauvoo, and soon afterwards a noble Temple. The Temple was finished and dedicated in 1846. In 1837, Elders were sent on a mission to Britain, where they succeeded in baptizing multitudes. In 1843, Elders were sent to the Society Isles, where numerous converts were made. On the 27th of June, the same year, the Prophet Joseph Smith, and his brother Hyrum, the Patriarch, were cruelly murdered by a mob, armed and disguised, in Carthage jail, twelve miles from Nauvoo, where these two men of God were thrown, for pretended crimes, and held for trial under the government pledge of personal safety. During his lifetime, Joseph Smith was embroiled in nearly fifty law-suits, yet was never legally convicted of any offence to the law of the land. In 1846, the Saints, again assailed by persecution, were compelled to quit Nauvoo. Fifteen thousand to twenty thousand people were obliged to vacate their dearly bought homes, travel across the vast prairies, and seek a home among the wild fastnesses of the Rocky Mountains. While in this condition, the government of the United States required the Saints to furnish a battalion of able-bodied men to aid in the Mexican war. This unjust requisition was complied with, and five hundred men were immediately enrolled, and sent to California, leaving their wives and families destitute in an Indian country. In July, 1847, a pioneer company of the Saints entered the Valley of the Great Salt Lake. Setting aside the incidental privations of a new settlement, especially under these circumstances, that and the surrounding vallies have ever since been the peaceable and prosperous home of the Saints. They are now organized as a territory of the United States. Cities have been built, lands improved, and a Temple two hundred feet long is in progress. During the last four years, flourishing missions have been established in France, Germany, Denmark, Sweden, Norway, Iceland, Italy, Switzerland, Malta, Gibraltar, Hindostan, Australia, and the Sandwich Isles; and Elders have recently been sent to Siam, Ceylon, China, the West Indies, British Guiana, and Chili. The Latter-day Saints in Britain now number about thirty thousand. About twenty thousand have left these shores to go to the head quarters of the Church. Between two thousand and three thousand leave Britain annually, for the same destination. The Book of Mormon is published in English, Welsh, French, German, Italian, Danish, and Polynesian. The Doctrine and Covenants of the Church is published in English, Welsh, and Danish. The following papers and periodicals are now in circulation—The "Deseret News," published semi-monthly, at Great Salt Lake City; the "Seer," monthly, at Washington, United States; the "Millennial Star," weekly, at Liverpool; the "Udgorn Seion," in Welsh, weekly, at Merthyr Tydfil; the "Skandinaviens Stierne," in Danish, semi-monthly, at Copenhagen; and "Le Réflecteur," in French, monthly, at Lausanne.

Mr. W. The Latter-day Saints have certainly made a most extraordinary and rapid progress, notwithstanding their persecutions. How many kinds of ministers are there in your Church?

Elder B. In the Church of Christ there are two Priesthoods—the Melchisedec, and the Levitical or Aaronic. The Melchisedec Priesthood is the higher Priesthood, and, as I said before, holds the power to administer in spiritual things. Apostles, Patriarchs or Evangelists, Seventies, High Priests, and Elders are of this Priesthood. The Levitical Priesthood is the lesser Priesthood, and holds authority to administer in temporal things and outward ordinances. Bishops, Priests, Teachers, and Deacons are of this Priesthood. The Apostleship is the highest office in the Church, and can officiate in all ordinances and blessings, spiritual or temporal, and build up the Kingdom of God. One of the Apostles is chosen to

be Prophet, Seer, and Revelator to the Church, and he has authority to give revelations from God for the guidance of the whole Church. Since the organization of the Church, in 1830, this Prophet, Seer, and Revelator has been also the President of the Church in all the world. The President is assisted by two Counsellors holding the Apostleship. These three constitute what is termed the First Presidency of the Church. The duty of a Patriarch is to bless the Saints with Patriarchal blessings. Twelve of the Apostles are organized as a Quorum, whose duty it is to travel in all the world, and introduce the Gospel, and regulate the affairs of the Church in their travels. These Twelve are of course subject to the First Presidency. One of the Twelve is President of the Quorum. There are about thirty-three Quorums of Seventies, seventy in each Quorum, as the name implies. Each Quorum of the Seventies has seven Presidents. One of these seven presides over his associates. The seven Presidents of the first Quorum preside over all the Quorums of Seventies. The duty of the Seventies is to travel in all the world, and introduce the Gospel, under the direction of the Quorum of the Twelve. The High Priests constitute a Quorum, which has a President with two Counsellors. The duty of the High Priests is more particularly to preside. Twelve High Priests are chosen as the High Council of the Church. The duty of the High Council is to try the most serious offences against the laws of the Church. The Elders constitute a Quorum, which has a President with two Counsellors. An Elder has authority to preach the Gospel, baptize, lay on hands for the Gift of the Holy Ghost, and to administer in spiritual blessings. All the officers above an Elder are also called Elders. The duty of a Bishop is to administer in the temporal affairs of the Church, and to sit as a judge upon transgressors. The duty of a Priest is to preach the Gospel, and administer in outward ordinances—such as baptism, and the Lord's Supper, and to visit the members of the Church, and exhort them to faithfulness. The duty of a Teacher is to be as a father to the members, to watch over them continually, and see that there is no lying, backbiting, evil speaking, or iniquity of any kind, in the Church, and that all the members meet together often, do their duty, and live in love and union. The duty of the Deacon is to attend to the temporal well-being and comfort of the Church, and to assist the Teacher in his duties when necessary. The Priests, the Teachers, and the Deacons, each constitute a distinct Quorum, having its respective President, with his two Counsellors. The lesser offices of the Priesthood are all embodied in the higher, consequently an officer can minister in the duties of any office beneath him. Thus an Apostle can administer in the duties of High Priest, Elder, or Deacon.

Mr. W. You have a most wonderful and elaborate organization.

Elder B. No other organization in the world is so complete, or so beautifully adapted "for the perfecting of the Saints, the work of the ministry, or the edifying of the body of Christ," which St. Paul declares to be the end of the Priesthood.

Mr. W. How was so minute a knowledge of the various offices and their duties obtained? It is not given in the Bible.

Elder B. Neither the Bible nor the Book of Mormon so particularly describe the offices of the Holy Priesthood, or so clearly define their duties. By revelation from God, and by the inspiration of the Holy Ghost was this glorious knowledge given in these last days.

Mr. W. It's passing strange! And yet I feel glad——I cannot but admire your system——But why do the Latter-day Saints leave their native land, and go to America? as I understand they do.

Elder B. In a few words I can show you the propriety of that principle. You know very well that righteousness has no fellowship with unrighteousness. The righteous and the wicked can never live in peace and harmony. The laws of God can never be fully obeyed while the people of God are scattered among the wicked. The separation of the people of God from the wicked has been a prominent feature in all dispensations. Salvation can never be realized without this separation. Abraham was commanded to go with his family to a land that he knew not. The children of Israel were commanded to gather out of the land of Egypt, to the land of Canaan, and be separate from their enemies. The Israelites ever considered their dispersion among the nations as a most signal sign of the displeasure of

the Lord. Jesus wept over Jerusalem, and said how often he would have gathered her children as a hen gathers her chickens under her wings, but the stubborn Jews would not listen to him, consequently they were scattered among all nations, the most fearful curse that ever befel that people. They still look forward, with the strongest confidence, to their gathering again to Jerusalem and to Palestine, and regard that gathering as ample recompence for the long, dreary night of scattering which they are now passing through. And the Lord has promised that the wonders of the last gathering of His people shall totally eclipse, and banish from their minds, the wonders of the gathering from Egypt.—Jer. xvi. xxxi. When the Latter-day judgments are being sent among the wicked, does not St. John say that a voice is to be heard from heaven—"Come out of her, [Babylon—the wicked nations] my people, that ye be not partakers of her sins, and that ye receive not of her plagues?" —Rev. xviii. 4. And Joel says, "In Mount Zion, and in Jerusalem, shall be deliverance," in the last days.—Joel ii. 32. We know where Jerusalem is, and God has revealed that the Mount Zion of the last days is in America, and has also commanded His people to gather there, and prepare themselves to dwell in peace when Jesus Christ shall come. The Jews will return to Jerusalem by and bye. At your leisure, read Isaiah ii. v. xi. xliii. xlix. Zech. x. Ezek. xi. xx. xxxiii. Zeph. iii. Jer. xxxii. Many other passages might be named, but these prove that a mighty gathering of the people of God was to occur in the last days. It is now being fulfilled.

Mr. W. I will read the passages. But I have one thing more to name. I am told that the Latter-day Saints believe in a man's having more wives than one. This, if true, is opposed to my feelings, and to my ideas of propriety and morality. Is this doctrine believed in and practised by your people? If so, how can you reconcile it with Scripture and morality?

Elder B. This doctrine is believed in by the Latter-day Saints. It is practised by them in the Territory of Utah. There is no law there to forbid polygamy. But they do not practise it in England, or in any country where the law of the land forbids the practice. Your feelings, and your ideas of propriety and morality, are induced by your education. In this country, men and women are educated to believe that polygamy is flagrantly immoral, and nothing more or less than licentiousness. This is a most erroneous idea. There is an immense difference between a man's holding illegal and promiscuous intercourse with the other sex, for the pleasure of the moment only, regardless of consequences, and his legally marrying several wives, and honourably supporting them and their children. In the first case, there is a grave abuse of the sexual powers, and a grievous violation of the highest and holiest principles. In the second case, there is nothing of this kind, but merely an extensive development of those powers and principles. There is far less licentiousness in the East, where polygamy prevails, than in the West, where it is illegal. As regards Scripture, there is not a word in the Bible condemning polygamy, not a word. On the contrary, the most righteous men known in sacred history, advocated and practised this principle. Did God favour them the less on that account? Not a jot. He was the author of the principle. In certain instances, an Israelite could not obey the law of God, without taking more wives than one. For example — a childless widow had legal claim on her deceased husband's brother, or nearest male relative, for the fulfilment of marital duties. If the brother or relative refused to fulfil these duties, he was publicly disgraced by the woman. Deut. xxv.

Mr. W. I acknowledge that there is an essential difference between the two cases you mention. But as respects the law in Israel, I thought that Jesus Christ did away with that.

Elder B. There is no record of his doing away with it. He said—"Think not that I am come to destroy the law, or the Prophets; I am not come to destroy, but to fulfil." Matt. v. 17.

Mr. W. But would not polygamy make the women jealous of each other?

Elder B. There is no cause for it. We are all redeemed by one Lord—should that make us jealous of each other? We are all the children of one heavenly Father—should that make us jealous? You have several children—should that make your first-born jealous of the others? Just as little cause exists for the association of jealousy with polygamy. Indeed it is calculated to dispel jealousy. For instance—In this country, three young women all

love the same young man. Being rivals, it is quite natural to suppose that the young women, through their jealousy, hate each other in exact proportion as they love the young man, because they know that the law will not allow him to be married to them all, and consequently when one has obtained him, the others have irrecoverably lost him. If polygamy were allowed, this jealousy would not exist, because a woman would know she could be married to any man she loved, if she could win his affection, which part of the business might be safely entrusted to her.

Mr. W. But what advantages would accrue through a man's having more wives than one?

Elder B. I have just told you one very great advantage—a woman could, without fear of rivalry, become the wife of the man on whom she had set the purest and warmest affections of her soul. She would not be compelled, as many are now, to throw herself away on some brute in human form, who would scarcely pass the honeymoon before he treated her worse than his cattle. Such wretches do not deserve a wife at all. But what are women to do? You can't unsex them. Women are women, after all, and they know they have a right to husbands and protectors. If they cannot get as good as they wish, they will get as good as they can. Therefore leave their choice free as to whom they shall have. A woman gives herself wholly and entirely, body and affections, to a man. She ought surely to be allowed to bestow such a gift on whom she pleases. She ought certainly to choose whatever man she pleases to hold unlimited and sole control over her person and property. If this were more extensively the case, we should hear less of wife beating and wife murdering, accounts of which figure so conspicuously in our newspapers. Now polygamy would grant the advantage named, whereas monogamy is one of the greatest bars to the happiness of the female sex.

Mr. W. But would you have all men marry several wives each?

Elder B. That would not necessarily follow. It would be more likely that good men would each have several wives, and that bad men would find it difficult to get any wife to ill-use and beat. This would bring to men a reward and a punishment, in which the women would be proud to administer, and which would do more for their protection than all the legislative enactments in the world.

Mr. W. Well, I must think upon this subject. I certainly do not feel to object so much to it as I did before I named it to you.

Mary. [*Mr. W.'s daughter.*] Dinner's ready, please, father.

Mr. W. Then I suppose we must retire. You shall stay and have dinner with me, and then you shall be at liberty to attend to your business, as I think I shall have detained you long enough today. By the bye, I have read the tract you lent me, I like it very well. I shall certainly go to your meetings, and hear a little more, and I will not promise you that I shall not be a Latter-day Saint yet, for I must say that your religion is more consistent with the Bible than any other which I have examined.

Elder B. You can't do better, sir, I assure you.

JOHN JAQUES.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 648.)

Friday, March 4th. Attended school as usual. The sleighing is failing fast, the icy chains of winter seem to be giving way under the influence of the returning sun, and spring will soon open to us with all its charms.

Saturday, 5th. Attended school. In the afternoon the board kiln took fire, and the lumber was principally consumed. This is the fifth or sixth time it has burned this winter, to the best of my recollection.

Sunday, 6th. Spent the day at home in the enjoyment of the society of my family, around the social fireside.

Monday, 7th. Spent the day in attending to my studies.

At evening, met with my class at Professor Seixas' room, and translated the 17th chapter of Genesis.

After the class was dismissed, I was requested to tarry, with the rest of the committee, to make some arrangements about paying Mr. Seixas for his instruction, and to engage him for another quarter. We did not arrive at anything definite upon the point. However, Mr. Seixas has agreed to teach us three weeks longer, after having a vacation of two weeks, at the expiration of this course, and perhaps a quarter.

Tuesday, 8th. Attended school, and translated most of the 22nd chapter of Genesis. After my class was dismissed, retired to the printing office, and translated ten verses of the 3rd of Exodus, which, with the first and second Psalms, are our next lesson.

Wednesday, 9th. Attended school as usual.

Thursday, 10th. Attended school in the morning.

Afternoon, read Hebrew in the office.

At evening, went down to the Professor's room, to be instructed by him in the language. On account of the storm the class did not meet.

Friday, 11th. Met with the morning class at nine o'clock. At ten, went into the office, and made a division of our class for private studies, for our better accommodation and advancement in the language we are pursuing.

Presidents Rigdon, Phelps, and Cowdery, met at the printing office; Elders O. Pratt, Sylvester Smith, and Bishop Partridge, at L. Johnson's; Elders McLellin, O. Hyde, and William Parrish, on the Flats.

This evening our class met at Mr. Seixas' room, and spent an hour in our studies. Class dismissed and retired, except the school committee, who tarried and made some arrangements with Mr. Seixas about continuing longer with us, and bringing his family to this place. This has been a very stormy day, and the snow is still falling fast, and the prospect is fair for another run of sleighing, which is uncommon for this country at this season of the year.

Saturday, 12th. Engaged a team to go to Hudson after Mr. Seixas' family and goods, also a horse and carriage for himself and wife. Cold weather and fine sleighing. I was informed to-day that a man by the name of Clark froze to death last night, near this place, who was under the influence of ardent spirits. Oh, my God! how long will this monster intemperance, find its victims on the earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O, come, Lord Jesus, and cut short thy work in righteousness.

Elder Solomon Hancock received a letter from Missouri, bearing the painful intelligence of the death of his wife. May the Lord bless him and comfort him in this hour of affliction.

Sunday, the 13th. Met with the Presidency, and some of the Twelve, and counselled with them upon the subject of removing to Zion this spring. We conversed freely upon the importance of her redemption, and the necessity of the Presidency removing to that place, that their influence might be more effectually used in gathering the Saints to that country; and we finally came to the resolution to emigrate on or before the 15th of May next, if kind Providence smiles upon us, and opens the way before us.

Monday, 14th. Attended school as usual. Professor Seixas returned from Hudson with his family.

Tuesday, 15th. At school in the forenoon.

In the afternoon, met in the printing office. Received and waited upon those who called to see me, and attended to my domestic concerns.

At evening, met in the printing office, and received a lecture on grammar.

Wednesday, 16th. Pursued my studies in the Hebrew language.

At evening, met the Quorum of singers in the Temple. They performed admirably, considering the advantage they have had.

Thursday, 17th. At school in the morning; in the afternoon, in the office.

At evening, met with the Quorums in the west school room of the Lord's house, to receive or reject certain individuals, whose names were submitted for ordination. Erastus B. Wightman, Osman M. Duel, Chapman Duncan, Joshua Bosley, and Heman Hyde, were received, and four were rejected, by the united voice of the assembly.

Friday, 18th. Attended school with the morning class.

At ten o'clock, went to the school house to attend the funeral of Susan Johnson, daughter of Ezekiel Johnson. She was a member of the Church of Latter-day Saints, and remained strong in the faith until her spirit took its exit from time

into eternity. May God bless and comfort her afflicted parents, family, connexions, and friends. President Rigdon delivered a fine discourse on the occasion, and much solemnity prevailed.

(*To be continued.*)

THE WOMAN BEATERS.

(*From the Morning Chronicle.*)

It is a sickening thing to have to confess—but we must say it—there is, in whole classes of the metropolitan population, no more civilization or Christianity than there is in Kafraria. We doubt whether, anywhere on the face of the globe—in the lowest kraals of the most savage caves—the same disgraceful and inhuman brutality is committed on women which is of daily and hourly occurrence in the first city of the world. Not a day passes without one or two of these charges. A grim monotony characterises them. They are part of a man's daily life—"his custom always of the afternoon." The savage gets drunk, reels home, and the wife, or paramour, is in the way, or out of it—she is silent, or complaining—remonstrates, or is sullen—asks for money, or the kettle does not boil. It is all the same. The husband has a vocation—his hand finds something to do, and does it. It is his craft—he only fulfils his mission. He may be a little lily-livered wretch of nineteen, married to another poor child of sixteen; he may be a big, brawny, heavy-handed, iron-shod coalheaver; he may be a husband of ten years' standing, with a family of seven or eight children; he may be in the honeymoon; his "missus" may be his lawful wife, whom he has sworn to love and to cherish, or it may be that his partner is only his partner in sin—it seems to make no manner of difference. It is enough that the creature before him is a woman. It is his to ply fist and foot—hers to be beaten, bruised, mutilated, and wounded. Nor does it seem necessary that the victim of man's brutality should be his chattel, and the sharer of his bed and board. Blind with beer and lust, another class of savages prefer to roam about the streets, and attack all the women they meet. Modest or wanton, all are lawful prey. If a woman resist an insulting overture, she gets a black eye, and is knocked down and trampled on as a reward for her pudicity; and even the outcasts of the streets are regarded by the men of London as fair game. Neither honour nor dishonour protects a female; wife or prostitute, all are the prey of the strongest arm, the heaviest foot, and the bloodiest license of intoxication...What we want is, a condensed punishment for the woman thrasher; and corporal suffering is the only reliable resource. The lash is, as it ought to be, both vindictive and appalling. We can only reason with brutes through their brutal nature, and their atonement should be *paris materiæ* with their offence. There would be a just retribution and retaliation in flogging—and that not once, nor lightly—the wife-mauler. It is the only way to reason with this class of criminals.

[Rather a "sickening" confession for a newspaper in the largest, most Christian, and most civilized city in the world. No wonder we hear of "woman in the pulpit," "woman's rights conventions," "woman's right of franchise," &c. &c. God committed woman and her rights unto man—"thy desire shall be to thy husband, and he shall rule over thee," and God will require an account of that stewardship at the hands of man. In Christian countries especially, the woman is made to subserve the base purposes of man, instead of the glory of God, and she is deprived of her rights by the strong arm of her oppressor—the very being who should be her protector. By him her purest affections are trifled with, and bartered to gratify his shameless passions. His daily triumph is the seduction of her virtues, and her ruin his constant boast. The tens of thousands sacrificed upon the altar of prostitution, are not sufficient to feast the greedy maw of profligate man, but every day, week, month, and year, is swelling the current of female misery and degradation, and their most fertile soil and rapid growth are under the boasted influence of civilization and

Christianity. What glorious prospects! what powerful arguments in favour of *true religion!* What captivating inducements for woman to accept of a protector in man, with the foregoing facts before her! The common prostitute can evade the wrath of her seducer, while the innocent wife must abide the flogging of the brute to whom she is tied, without being set free from him, and all this by law, the blessed law of "Gospel liberty!" A bare permission to live away from him in celibacy is a most wonderful interference of authority in her behalf. Such encouragement for matrimonial alliances, is most admirably calculated to drive that institution from the earth, as one of the happy and most blessed results of Christianity. O *civilized* Christianity, who would not prize thee! What can be done for the defenceless women? Release the wife from her brutish husband. Honour the law of God by punishing adultery and prostitution with death. Do away with your monogamic laws, and establish those which will allow a woman her natural right of having the man of her choice, and she would find a *protector*, without the aid of "flogging" enactments. Then a people wallowing in corruption and vice would as naturally ascend in the scale of honour and virtue, as wholesome food naturally promotes life. When righteousness is administered, the people will cease to mourn. A more speedy remedy however may be found for women by leaving the Christian land of their nativity in the quiet possession of the ferocious sex, and emigrating to the barbarous vales of Utah. There the laws of God prevail, under their shadow womanhood can develop itself righteously, free from the seductions, and beatings, and manglings, and murderings of Christendom.—ED.]

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 8, 1853.

A VISIT TO THE CONTINENT.—Our late visit to France and Switzerland, not only afforded us an agreeable change, but an opportunity of becoming more immediately acquainted with the interests of the work in those countries, and the general advantages and disadvantages connected therewith. A short account may not be altogether uninteresting to our readers.

We left Liverpool on the twentieth of August, and spent the following day in London, in council with the Elders, who met us there for that purpose. On the twenty-third we proceeded to Havre, *via* Southampton. We were very cordially received by the few but faithful Saints of the Havre Branch, with whom we spent the night, and proceeded to Paris on the twenty-fourth. Upon arriving in Paris we found the unexpected intelligence of the arrival of Elders Hanson and Jensen in Liverpool, and of the death of Elder Willard Snow, awaiting us. We cannot describe the feelings and sensations which filled our soul upon the reception of such mournful tidings. It seemed utterly impossible to enjoy the pleasures we had anticipated, and we determined to return to Liverpool by the first conveyance. Accordingly we left Paris on the following morning, and were in Liverpool on the twenty-sixth.

The interests of the Scandinavian Mission were duly considered, and the result was the appointment of Elder John Van Cott to the Presidency of that mission. A full report of its condition was forwarded to the Presidency in Zion.

Having rendered to that mission all the assistance in our power, by counsel and otherwise, we felt quite at liberty to resume our journey upon the continent, and enjoy a short visit with the Saints there. Accordingly, on the first of September, we left Liverpool, and arrived in Paris on the following day, *via* London and Boulogne. At Paris we found Elder J. H. Hart, President of the Paris Conference, in the enjoyment of his labours, with whom we spent five days, enjoying the scenery of Paris,

Versailles, and St. Cloud, with their palaces, monuments, and environs. It would require too much room here to furnish an extract from our journal, sufficient to indicate to our readers the interest we took in the midst of places which called to remembrance many important scenes acted by the French people, and connected with royalty—the usurpation and abdication of thrones; the assassinated monarch in his gore; battle fields where thousands had made their last struggles for liberty and life; places where insurrection had succeeded insurrection—where mighty men had expired in divers ways to gratify the fiendish ambition of the very people they had sought to serve—where kings and queens from afar had sent their costly presents, as if to court the friendship of a power they feared—where democracy had struggled to rise, only to be crushed to earth—where religion had made its boast, but degraded its victims to the most consummate superstition—and, finally, where barriers are erected against the propagation of the eternal principles of life, which none but the strong arm of Omnipotence can break down, by revolutions which will cause crowns to perish, thrones to be cast down, kingdoms to rend, the priest to become as the people, and every thing that is lifted up in pride to be brought low to the dust, while that nation or people that will not serve the Lord shall no more be known.

Our reflections upon these and many other things, connected with the past, and the future as it lies concealed in the purposes of Jehovah, only to be understood by the spirit of revelation, gave place to an occasional interview with the few faithful Saints we had the pleasure of meeting with in Paris, during our short stay there. These, like enchanted moments, contributed to our happiness, and evidenced to us that God is no respecter of persons, but that all people of all nations, who will fear Him and keep His commandments, may enjoy the blessings of His Spirit. The brightening prospects of the work in Paris, under the wise direction of Elder Hart, are truly encouraging, and certainly afford strong hopes for the future, which we pray may be fully realized.

On the eighth, we continued our journey, taking the *diligence* at Paris for Geneva *via* Chalon, where we arrived about four, p.m., the next day. Fine weather, a beautiful country, and much very picturesque scenery, conspired to make it a pleasant journey. Upon our arrival we were met by Elders Stenhouse and Ballif, and by them were soon introduced to the tea table, surrounded by a fine company of Saints, who had received the Gospel and its ordinances under the administration of Elder Stenhouse. Many of the company did not use the English language, which served to somewhat limit our familiarity with them, but did not hinder us from feeling that we were perfectly at home.

The same evening, the meeting room was filled, and a refreshing time was enjoyed by those assembled. We had the pleasure of addressing the meeting, though compelled to act more God-like than we could have wished on such an occasion, being under the necessity of communicating our mind to the people by the aid of an interpreter, without speaking direct to their understanding. The revelations of God are mostly given to men through a medium that speaks for Him. Eight persons had been baptized just before our arrival, and four were confirmed in the meeting. On the Sunday following, spirited meetings were held, several persons were confirmed, and one ordained to the ministry. A zeal for the truth, becoming Saints, was manifested, to our great delight. Our visit to Lausanne was perhaps not less interesting, finding, as we did, a very great engagedness manifested on the part of the brethren to build up and sustain the work. Our time, being limited, we were not privileged to visit the Branch at Neufchatel, though we much desired it.

A spirit of gathering prevailed among the Saints in Switzerland, while a willing-

ness existed to receive such counsel as was deemed necessary to retain sufficient strength and means to sustain the mission, and more extensively promote its interests. The prosperous and growing state of the Swiss Mission speaks more for the perseverance and ability of Elder Stenhouse than anything we could say. The difficulties attending the introduction of the Gospel into countries upon the continent, are but faintly imagined by those who have not had personal observation of them.

On the evening of the twelfth, with a soul full of blessing to the Saints with whom we had mingled, we parted with the brethren at Lausanne, and took the *diligence* for Basle, *via* Berne and Solothurn, where we arrived the following evening, and found Elder Mayer and his little flock, numbering about twelve. Our stay here was very short, only spending the night with Elder Mayer, and calling upon a few of the Saints before taking leave the next day. We however became pretty well acquainted with Elder Mayer's difficulties and prospects, together with the general liberties and restrictions which govern the movements of Elders in these countries. The perseverance of Elder Mayer has been truly commendable, and his zeal is still untiring. The many inquirers who seem inclined to investigate, and that degree of the Spirit which he enjoys, speak encouragingly for the future. The fire of the Gospel seems to be effectually kindled in Basle, and only access to the many honest hearted in that region is wanted, to add to the flame that will burn until the stubble is consumed. When the wicked cease to rule, then will the people cease to perish.

The loveliness of the scenery which Switzerland universally presents; the pleasure of a sail upon the clear blue waters of Geneva Lake, or the Basin of the Rhone; the favourable view we obtained of Mont Blanc, and the surrounding mountains, clad in everlasting snow, which reminded us of similar scenes surrounding our own peaceful mountain home; the beautiful Aar, with its admired banks and vales; the sightly towns; the crowded fairs; the varied costumes of the peasantry; the ruined castles which are to be seen on almost every commanding eminence; the crossing of the Rhine, and a saunter upon its banks—all brought with them reflections that awakened a remembrance of many an historic tale of feudal times, or connected with the career of Napoleon, Calvin, Voltaire, Rousseau, Gibbon, and not least, the daring Tell—a country's boast, and contributed each in its turn a degree of interest to us, which seemed to animate both our mental and physical powers, and commands a pleasing remembrance of our visit to Switzerland.

Leaving Basle on the fourteenth, we took the rail, passed through Strasbourg, and many other beautiful towns upon the line, and arrived in Paris on the morning of the fifteenth. Spent the day with Elder Hart, and left, the following morning, for Liverpool, *via* Boulogne and London, where we arrived early on the morning of the seventeenth.

Although our visit was so rapid as to make it somewhat laborious, having performed a journey of about nineteen hundred and fifty miles, travelled five nights all night, and been actively engaged through the day, we returned in health, and recruited in spirits, having more than realized our expectations of pleasure and useful information, and, what was most important to us, obtained a general knowledge of the advantages for spreading the Gospel upon some portions of the Continent, in reference to which we may offer a few remarks at some future time, arising from our own observations.

We would here express our prayerful regard for those missions with which we have enjoyed so pleasing and refreshing a season, the Saints with whom we have mingled, and particularly those who are called to preside over them, and build them up. And we are confident that the faith and energy of the British Saints will ever be

enlisted in behalf of those who are thus struggling for the cause of Zion, which is the universal cause of all Saints, of every nation, kindred, tongue, and people under the whole heaven.

HOME INTELLIGENCE—*Isle of Man Conference.*—Douglas, September 20th, Elder Andrew Galloway writes. At times, a goodly number of strangers attended the meetings in the island. At Peel, out-door meetings were well attended. The Saints were in good spirits, having held a very interesting social festival on the 15th.

Derbyshire Conference.—Derby, September 20th, Elder W. McGhie writes. The Saints were enjoying much of the Spirit, and love and union prevailed among them. The Priesthood in all the Branches had been making praiseworthy exertions in preaching the Gospel. A few weeks ago a camp meeting was held at Burton-on-Trent, when hundreds of people assembled to hear, and in the evening many went away, not being able to hear the speaker's voice. A good impression seemed to prevail, and the prospects of success were cheering. On the 18th of September, a camp meeting was held in a field in the vicinity of Derby, numbers of respectable people assembled, and listened with deep attention. Attempts were made to interrupt, but they proved ineffectual. Between three hundred and four hundred *Stars*, the produce of three previous fast days, were distributed gratis among the people, who received them most eagerly, and read them attentively.

Ireland.—Dublin, September 21st, Elder G. Clements writes. The Branch in Dublin was increasing every week, and a good spirit prevailed among the Saints. Elder Clements had been recently travelling much, seeking to introduce the Gospel into new places. He requests us to send him another Elder to travel, as an excellent field of labour presented itself.

THE "PHARISEES."—The Saints will no doubt be amused by the article on the "Pharisees of Glasgow." Under the present constitution of society we cannot see how Sunday can be observed as it ought to be, so we leave the question to the able disputation of the religious folks of Glasgow, and those who may aid or oppose them. Our business is first to bring about a state of society in which the Sabbath *can* be kept as it should be, and be holy to the Lord, then we have no doubt that it will be, or that men will feel the weight of God's anger, as the Israelites did of old. But in the present state of society, we, in common with many others, think if the Scotch have a national failing, it is in being *rather* inclined to be "righteous over-much," respecting the Sabbath, and that other Christians, too, have this failing in a greater or less degree.

THE PHARISEES OF GLASGOW.

(*From the News of the World, Sept. 18th.*)

For exacting tithes of mint and cummin while they neglect the weightier matters of the law, there are now none so famous as the Glasgow sabbatarians. A murder in the New Vennel was attended by circumstances that disclosed to the world some part of the beastly corruption, drunkenness, and debauchery into which masses of labouring poor, cribbed in close wynds and filthy courts, are plunged by would be saints, who deny them all other than brutal pleasures. That crime ended in the hanging of a man and woman, Hans M'Farlane and Helen Blackwood, and the holy men of Glasgow let them hang and were not horrified. At that very time a steamboat, the *Emperor*, began to ply upon the Clyde. It was to take pent-up parents and children into fresh and wholesome air. It was to afford the poor man

and his family an opportunity of getting out under a wide sky, and feeling for a few hours innocently happy in God's world upon the day of rest. The Pharisees of Glasgow became furious. The whole town was in a ferment. Righteous men, who never thought of meeting to the rescue of the most degraded sin, met furiously to denounce the most harmless pleasure. The providers of this Sunday holiday were called "cowards," and "traffickers in the souls and bodies of working men;" while such working men as had shown themselves eager for such recreation were characterized as "the moral scum, impertinent foppery, and rabid infidelity of Glasgow." The Presbytery held a most edifying meeting, where a Mr. Gillan much distinguished himself. He called the design to open the Clyde on a Sunday an attempt to serve but "one master, and that the Devil." Our Saviour did indeed say, remarked Mr. Gillan, that it was lawful to do good on the Sabbath day; but He never said that it was right "to take pleasure excursions!" Such a proposal, the orator continued, had a tendency to "shut every church-door, muzzle every church bell in the land, and from holy exercise drive all to pleasure and perdition." Doctor Muir followed, and invoked the power of the law to stop the boat. They must, he said, "prosecute." Then came Doctor Hill, who thought the running of the holiday boat one of the worst proceedings (Doctor Hill of course spoke with a full and fresh impression of the so recent murder in the New Vennel,) "one of the worst proceedings which has taken place in our own time." Next followed Doctor Leishman, who called for the severest penalties against a violation so scandalous of the laws of God, and proceeded incidentally to denounce another new-fangled practice of bringing fresh milk into the town on Sunday.—It ought to be a day of sour milk certainly, according to Pharisaic doctrine. In all this grave and learned Presbytery, in short, there was but one man who talked a little like a Christian. Mr. N. M'Leod himself thought, indeed (such is the influence of sabbatarianism on the best disposed), that the promoters of Sunday excursions for the poor town-population were "forsaking their own mercy;" but he objected to the violence that had been shown in allusion to them. "He had no reason to think that the promoters of this steamer, or those who use it, however wrongfully, were either infidels or blackguards." Mr. M'Leod thought of the wynds and vennels, and the recent execution. There was a command, he said—

"There was a command not to break the Lord's day, but there was another not to kill, and the Presbytery of Glasgow ought to lift up its voice and say to the men who did not come forth and contribute to the elevation of the people, that they were more guilty by far than the men, however deluded, that go down in the *Emperor*. It was a very easy thing to shut up quays, and for gentlemen to lock themselves up within their fine walks, and to say to the masses, kennel up. That was a far easier method of doing a thing than by meeting together, and by the sacrifice of time, of money, and personal labour, by which thousands who were living without a knowledge of God might be brought to a right frame of mind, and public morality be universally advanced."

Such language was treason among Pharisees, and Mr. Gillan got up in amazement, saying he "would like to know the meaning of this speech?" Mr. Gillan has at least the merit of candour. The speech expressed a doctrine too large to be contained within his narrow comprehension, and he frankly said so. The dignified example of the Presbytery had its due effect. A meeting in the city hall was announced, to which excited sabbatarians were urged together from the pulpits, and to which the clergy themselves gathered in great numbers. Here a Mr. Cullen took the chair, and stormed amid loud applause at the "vile buccaneers who were sailing a steamer." Then rose a Mr. Kilpatrick, with some of whose expressions this article has already been graced. He sneered at the steamer for being likely to come into favour with all "the moral scum and rabid infidelity of Glasgow"—a scum which heaven forbid that such holy men as Mr. Kilpatrick should touch or seek to purify! A Mr. Campbell, in moving a resolution calling upon all people to abstain always from using the peccant vessel, called it a dishonour to God, and an injury to the working man. This at last proved too much for a working man, "Mr. James Dodds, an operative boot and shoemaker," who happened to be present, and who thereupon got up, and, in spite of uproar, flatly

told the meeting that he had found Sunday to be most decently and humanly observed in towns that were not under Sabbatarian tyranny, and that, "of all the towns he ever witnessed, either in England, Ireland, or on the continent, *Glasgow beat them all for drunkenness and immorality!*" This was a clincher. The tumult of whistling, yelling, and hooting of the friends of the Sabbath, upon this, left nothing more possible to be said. The assembly prematurely closed in the fury and uproar of its overpowering Sabbatarian zeal. But even this disgraceful scene was not enough. To enforce observance of the Sabbath by practice as well as precept, the saints, armed with sticks, went down on the following Sunday evening to the river to prevent the landing of wicked passengers, who had been enjoying themselves by steamboat. Holy pier-keepers, refusing to open their gates, compelled the Sabbath-breakers to take to boats, and make other Sabbath-breakers of the boatmen; and ultimately the pier at Gareloch-head was barricaded by various divisions of holy men in one body, and the passengers in landing had to storm this barricade, throw its barrels and boxes into the river, and resist with a fire of turnips and potatoes the opposition of the saints with sticks. So we believe the matter stands at present, and so we leave it to the contemplation of the thoughtful reader. The zeal that took no heed of an atrocious murder, which revealed as by a blaze of light to the whole country the slough of filthiness and crime within the town—the zeal that would do nothing to save, is now all ablaze to destroy. It is set on fire by an act in itself most innocent and righteous, and which offends justly against, as it is the first honest and laudable endeavour to beat down, a ceremonial prejudice most hostile to the welfare of society. It wants to know by name the authors of that harmless act, that their property may be ruined, and their names handed down to execration. And all this in the name of the Lord.

THE SCANDINAVIAN MISSION.

PERSECUTION—SPREAD OF THE WORK.

(*Extract of a Letter from Elder John Van Cott.*)

Copenhagen, Sept. 9th, 1853.

President S. W. Richards—Dear Brother—I left Hull, in company with Elders Hanson and Jensen, as we anticipated—about four o'clock, a.m., on the 1st of September, on board the Archimedes. The sea was quite smooth until about noon, when it became somewhat rough, and continued so all the way across. We landed at Hamburg on the 3rd, and left, the same day, for Copenhagen, via Kiel. We landed at Copenhagen on the 4th. When we came to the dock, we found many of the Saints there to bid us welcome as we landed. I made my acquaintance with them as well as I could. I have found them very kind unto me, for they were looking anxiously for some one to come. They feel the loss of Elder Snow very much. I believe that he was beloved by all the Saints; they considered him as a father unto them. I do not think that he had the ill-will of a single one here. Although his death is painful unto them, yet they bear it patiently, and appear to be united, and very much engaged in the work of the Lord. It was really cheering to one, after being out on the water awhile, to hear their songs of praise. Although I could not understand the words, yet the melody was beautiful, and well calculated to make me feel quite at home. The Saints here are a good people, as far as they know. My belief is that there are thousands here that will yet receive the Gospel, for they appear to be honest, and I feel well when I see them. Had I a knowledge of their language, I should feel much better, for I would then preach unto them. I feel strange to be in a meeting of two or three hundred, and can not speak to be understood, only through an interpreter.

Sept. 12th.

I attended meeting yesterday in the Hall. The Saints appear to enjoy themselves, and are very punctual in their attendance. Three were confirmed. Many strangers were present, who paid good attention. I enjoyed myself much, al-

though I could not understand but a small part.

I have just heard from Sweden. It appears that the devil is not dead there yet, for the brethren have to feel his oppressive hand, through his emissaries. The following are the facts in the case. The brethren at the town of Lund were holding meetings, and the police became alarmed about it, consequently, the chief police wrote to the king, making inquiries what to do with the "Mormons." The king, in reply, asked how there could be any harm in people worshipping the Lord, and stated that inasmuch as the "Mormons" did not break the law, and were moral, the police should not prevent them holding meetings. But in the same province, in a village called Skönabäck, where the police, being more crafty and less righteous, and not so willing to consult the king on so important a matter as the Latter-day Saints' holding meetings, were ready to receive counsel from the priests, and act upon it, breaking up the meetings of the Saints. This was done by commencing to break in the doors, and then forbidding the Saints to hold meetings, or pray any more. These police then watched around the houses of the Saints, to see if they prayed. The consequence was that some were found who would pray, like Daniel of old. The police then went in, and severely beat with clubs those who would not deny the faith. Two or three persons denied the faith to save the beating. In consequence of the persecutions, six of the brethren have come to Copenhagen for refuge. This, in short, seems to be the state of affairs in Sweden.

The news from Norway, although not very definite, appears to be more favourable. The Elders are baptizing. I shall open a correspondence with that mission, so as to learn the true state of things, and I will keep you informed of the same.

I remain, yours as ever, in the Everlasting Covenant,

JOHN VAN COTT.

THE ITALIAN MISSION.

ORGANIZATION OF A BRANCH OF EIGHTEEN MEMBERS—PERSECUTION, ETC.

(Letter from Elder Jabez Woodard.)

Pinerolo, Piemonte, Sept., 1853.

Dear President S. W. Richards — Hoping that you received my last two letters, I now proceed to give some further account of the work in northern Italy.

We have organized a Branch of eighteen members in the district where I spoke, in a former communication to the *Star*, of having commenced operations. Our enemies in that neighbourhood have been numerous and vigilant, embracing all classes, from the magistrate to the match-seller. To hinder our meetings, they have stopped up footpaths which have been frequented from time immemorial, but, finding this unsuccessful, they formed a "Holy Alliance" to attack me as I came out of a meeting. I had just bidden adieu to the brethren, who all retired to their homes, except the family in whose house I had preached, when from the threshold where I stood musing, I perceived a band of men approaching. I immediately guessed their intention, but before I could enter the garden several large stones struck right and left, yet without touching me. As the night was rather dark, I glided away under the vine trellis, one of the stones rattling through the foliage just over my bare head. A brother and sister came out to seek me, fearing that I had been killed or wounded, but at that moment I passed unobserved almost close to the ruffians, and entered the house by another door. Finding they had lost sight of me, they threw a volley of stones into a large tree close by, probably thinking that I was, like king Charles, hid in the oak, and then, striking their cudgels to the tune of the Devil's concert, they retired, swearing they would yet have vengeance upon such a disorderly character as myself.

Many other means have been resorted to by our "Christian friends" to arrest the work of the Lord, but it remains as firm as the Alpine summits.

One feature of this sunny land has strikingly changed since we first came here. *Then* the autumn was robed with a purple vintage, and tens of thousands found employment in making wine, but *now* the blight has passed over the mantling vines, and their clusters are covered with minute fungi, and ere the time to gather the grapes arrives they hang rotten upon their parent branches, disfiguring what they were destined to adorn. Description fails to convey the idea which strikes the mind on surveying thousands of acres smitten by this malady. The other day I searched almost half a day in the vineyard of a brother, but could not find grapes enough to make our Sacramental wine. He has now sold all he possessed, to prepare for Zion, but I need not say how immensely the value of his property was diminished, while others of the brethren, who were dependent upon daily labour, no longer find employ where the crop fails on all sides. However, we know that worse judgments are yet to follow, ere these latter days are finished.

Elder Keaton joins with me in love to yourself, the brethren in the office, and the Saints generally.

Hoping to have part in your prayers, I remain, yours affectionately,

JABEZ WOODARD.

VARIETIES.

CALL him wise whose actions, words, and steps are all a clear *because* to a clear *why*.

IN the commencement of September, grand "Woman's Rights," Abolition, and Temperance Conventions, were held in New York.

FRATER JOHANNES DRABICIUS, in his book *De Cœlo et Cœlesti Statu*, printed at Mentz, 1718, employs 425 pages to prove that the employment of the blest in heaven will be the continual ringing of bells!

THE Rev. John Angell James, of Birmingham, and Thomas Thompson, Esq., of Poundsford Park, have set on foot a movement to supply the Chinese insurgents with one million copies of the New Testament, in the Chinese language. The entire cost has been calculated at £17,000. Mr. Thompson headed the list with 1,000 copies.

A LAWYER went into a barber's shop to procure a wig. In taking the dimensions of the lawyer's head, the boy exclaimed—"Why how long your head is, sir." "Yes," replied our worthy friend, we *lawyers* must have long heads." The boy proceeded with his vocation, and exclaimed, "it is as *thick* as it is long." Blackstone mizzled.

MISERIES OF INDOLENCE.—None so little enjoy life, and are such burdens to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labour, knows not what it is to enjoy. Recreation is only valuable as it unbends us. The idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or calling, which engages, helps, and enlivens all our powers, let those bear witness, who, after spending years in active usefulness, retire to enjoy themselves. They are a burden to themselves.

THE MOON'S MOVEMENTS ALL WRONG.—Mr. Adams communicated to the Royal Society, at the closing meeting of their session in London, that he had discovered that the principle of Laplace's calculation of the secular motion of the moon is positively erroneous. This is a discovery which affects the whole range of lunar astronomy, seeing that all the calculations made on the assumption that the moon really was in the place assigned to her, are wrong. A staff of computers will therefore have to be set to work at the Observatory, to recompute the lunar observations, avoiding the error, which amounts to about seven seconds. We shall then have the means of rectifying our Nautical Almanac, and of making it more accurate than ever; while those astronomers, and they are not a few, who have written about ancient eclipses, will have to go over their task again, and see what they make of it with the new principle. It was said shortly after Mr. Adams' discovery of Neptune, that such a man would find other great works to do in astronomical science, and here we have an invaluable confirmation.—*London Court Journal.*

ON THE DEATH OF ELDER WILLARD SNOW.

"Blessed are the dead that die in the Lord."

Blest are the dead that sleep in peace,
Whose spirits pass away
From earth, to find a sweet release
In realms of endless day.

Blest, infinitely blest, are those
Who thus resign their breath,
Lean on their God, with calm repose,
And pass the vale of death.

Thus in the Lord, our brother run
His race, and soared on high
So gently, peacefully, that none
His mortal hour thought nigh.

We deeply mourn that one is gone,
Of such intrinsic worth,
Whose sun amongst the brightest shone,
To luminate our earth.

We mourn not that his body rests
Low, 'neath the ocean wave,
Or that its billowy, briny breast
Has furnished him a grave.

We know, though o'er his loss we grieve,
That for the pure in heart,
'Tis well to tarry, well to live,
But better to depart;

That though to friends and kindred dear,
Our brother is concealed,
His spirit's in a holier sphere,
A higher, broader field;

Filling the noble purpose there,
Whereunto it is sent,
A glorious mission to declare,
And save those who repent.

His sun, that in its earthly shrine,
Shone beautiful and bright,
In the celestial will not shine,
But at meridian height.

Thus qualified he'll be to reign,
When, with the purified,
He shall eternal lives obtain,
And o'er bright worlds preside.

Warminster. EMILY HILL.

ARRIVAL FROM GREAT SALT LAKE VALLEY.—Elder W. G. McMullen landed in our midst Sept. 25th, on a mission to this land. He embarked at Boston, U.S., in the *Europa*, on the 14th. He, and the Elders who left the Valley with him, passed the emigrating Saints between Laramie and Loup Fork. The best of feeling existed in the Camps, no murmuring, no sickness. The teams looked well, feed being plentiful—in fact the season was the best, both for man and beast, that had been known. Elder Haight's exertions in fitting out the Camps were spoken of with the highest satisfaction.

ADDRESS.—Joseph Hall, 60, St. Aubyn Street, Devonport.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND SEPTEMBER, 1853.

	£	s.	d.
Charles Peat	£9	0	0
Samuel Church	5	0	0
H. E. Bowring	3	0	0
T. C. Armstrong	15	0	0
John Hyde	7	10	0
James Linforth	11	0	0
R. J. Townsend	5	0	0
Simon Irwin	5	0	0
John Price	2	0	0
Carried forward	£62	10	0

	£	s.	d.
Brought forward	£62	10	0
James Robson	9	0	0
William McGhie	5	0	0
John Memmott	15	0	0
Thomas Kempin	10	0	0
Joseph Akers	4	0	0
William Harris	5	0	0
Abraham Smith	4	16	9
	£115	6	9

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 42.—Vol. XV. Saturday, October 15, 1853. Price One Penny.

THE RELATION OF PARENTS AND CHILDREN.—FRAGMENT OF A LECTURE ON THE COMING FORTH OF ELIJAH THE PROPHET.

BY ELDER GILBERT CLEMENTS.

Before I conclude my lecture, I wish to call your attention to the special object which the restoration of the keys of this Priesthood is designed to accomplish. It is, in the language of one of the passages already quoted this evening, to "*turn the heart of the fathers to the children, and the heart of the children to their fathers, lest,*" says the Lord, "*I come and smite the earth with a curse.*"

The kindred ties, affections, and sympathies that bind the human family together are certainly of heavenly origin. The Gospel of Jesus Christ develops them to their utmost intensity, but apostacy, with its baneful influence, blunts and weakens them, until they are finally extinguished. Hence the Apostle Paul mentions, among the many characteristics of the great apostacy "*in the last days,*" that the people shall be "disobedient to parents" and "without natural affection."

When God withdraws His Spirit from the children of men, they are left to wallow in the mire of their own sensuality and corruption; and those finer feelings and susceptibilities that distinguish man as the "master-piece of creation," become so obtuse that scarcely a trace of their original excellence and beauty is left.

When we carefully examine the present state of society, we behold a fearful fulfilment of the Apostle's declaration. The numerous cases of man's brutality to women, which have of late been brought before our courts of justice, have induced our imperial parliament to pass a stringent act to punish brutal husbands, who, "without natural affection," inhumanly and brutally ill-use those whom they should love and cherish with undying affection. But although this measure has become the law of the land, has it in any degree restrained the evil? Alas, no! The cases, instead of decreasing, are multiplying from week to week, proving that all human enactments are impotent to stop the floodgates of crime when God is withdrawing His Spirit from the nations.

There is no binding or cementing power in the institutions of man, they are not built on a permanent basis, and therefore will come to naught. They are formed to *suit the times,* and have no relation to eternity; and as times and seasons change, so do they. The pleasures and happiness which they confer, soon pass away.

When about to be united by the "civil institution of marriage," with what pleasure and joy does the bridegroom gaze on the countenance of his lovely young bride, radiant with the smiles of innocence, and in whose heart the contaminating influences of a wicked and depraved world have no place. How beautiful is the morning of their wedded life! What fond hopes and ardent anticipations are its attendants! But alas! in a few short years what a change! Their vows and covenants all nullified, their feelings and

affections entirely changed, proving that their love was of the "earth, earthy"—evanescent, like the passing shadows of twilight; not that pure, heavenly love that dwells in the bosoms of the righteous, which is as *unchangeable* and *eternal* as truth, and *firm* and *indissoluble* as the throne of God.

The dispensation in which we live is fraught with greater blessings and responsibilities than any other that has preceded it. The former ones were in a degree *local* in their operations, *this* will be *universal*. "All things, both which are in heaven and which are on earth, will be gathered together in one, in the dispensation of the fulness of times." The designs of former dispensations were more or less thwarted by the powers of darkness, but in this it will be quite otherwise. We have the pledge of Him who cannot lie, that the great preparatory work of the last days will *never cease* in its operations, till all His purposes in relation to the redemption and final exaltation of this earth and its inhabitants, are fully accomplished.

Could we this evening rend aside the veil, and gaze into the eternal worlds, we would see with what anxiety the holy Patriarchs, Prophets, Apostles, and Saints of former dispensations look forward to the completion of *this*; for "*they* without *us* cannot be made perfect." "The souls of them under the altar that were slain for the word of God, and for the testimony which they held"—when "they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—were informed "that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." It is evident then, that the interests—the eternal interests of those who have lived in former dispensations are intimately blended and connected with *this*, "the dispensation of the fulness of times." The interests of all Adam's posterity must be more or less associated with it.

As stated before, the genius of this dispensation is to bind or "turn the heart of the fathers to the children, and the heart of the children to their fathers." There is no object so dear to the man of God as the salvation of his children. His heart yearns after them with a love indescribable, and it is his high object and aim through faith to "obtain promises" in their behalf. It is through these "promises" that the children are many times preserved. The history of the children of Israel abundantly proves this. In the wilderness they were a stubborn and rebellious people, full of murmuring, and prone to idolatry. At one time the Lord was so angry with them for their abominations, that He said unto Moses—"Let me alone, that I may destroy them, and blot out their name from under heaven." The meek and humble servant of God earnestly pleaded with Him in their behalf. Moses fasted and prayed "forty days and forty nights," pouring out the fulness of his soul that they might be spared. And when he appealed to the Lord, saying, "Remember thy servants Abraham, Isaac, and Jacob," the appeal was irresistible, "and the Lord repented of the evil which He thought to do unto His people."—Exodus xxxiii. Deut. ix. 14—27. God remembered the faithfulness of His servants, through which they had obtained "precious promises" for their posterity, which could never be nullified. What joy and gladness must have filled the heart of Nephi of old, because of the promises he obtained from the Lord regarding his seed. "Wherefore for this cause hath the Lord God *promised* unto me that those things which I write shall be kept, and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should *never* perish as long as the earth should stand."—Book of Mormon, page 97.

There was no calamity so much dreaded by the ancients, as the extinction of their posterity, and the perishing of their name from the earth. Hence the wise provisions under the "Patriarchal order" and Mosaic economy to benefit the childless dead. No doubt they felt it to be a matter of paramount importance that they should have representatives on the earth in the great "dispensation of the fulness of times," to take part in the grand work of the "restitution of all things." And with what earnestness would they plead with the Lord to so order and overrule circumstances, that their posterity might be placed in a position to receive and embrace the truth. I have often reflected on the marvellous ways in which persons are brought into this kingdom—many are

blessed with dreams and visions regarding it years before they hear of it. The instant these persons see the servants of God they know them, having seen them in dreams years before. Others again suffer in their worldly circumstances, and are brought down from affluence to poverty, and while in this state they receive the Gospel, whereas, had they remained in their former position, they would have rejected it with scorn, as a "thing beneath their notice." Many have for years had their minds prepared to receive this work, and as soon as they hear it proclaimed, they hail it with joy, as "the pearl of great price." While others, through their minds being blinded by the superstitions and traditions of men, are "slow to believe," nevertheless the Good Spirit strives with them all the time, until finally they are brought into the fold of Christ. May not these auspicious circumstances be brought about in a measure in consequence of the strong faith which was exercised in their behalf by "their fathers?" The primitive Saints well knew that a fearful and universal apostacy would succeed their dispensation, that the holy Priesthood would be taken from the earth, and that for many generations the people would wander in darkness, without the light of immediate revelation from the heavens. The primitive Saints knew also that God in the last days would commence a great work among the nations, and O with what earnestness would they plead before Him, that their children who should live in that day might receive the Gospel, and stand as "Saviours on Mount Zion," for those of their posterity who had passed off the stage of action during the long and dreary interregnum of apostacy. The destinies, then, of those who slumber in the dust, are, in a great measure, placed in our hands. How great the responsibilities resting upon us! How fraught with eternal consequences the course we pursue!

Those who have received this work, and who enjoy the spirit of the same, feel an interest and affection for their kindred, which they never felt before, and for which they can scarcely give a reason. A brother, who but a few days ago joined the Church, told me, the other evening, that, since his baptism and confirmation, he had felt a love for his kindred, especially those who died without a knowledge of the fulness of the Gospel, which he never experienced before. Why is this? It is because this spirit is inseparable from the Gospel. It is interwoven in it from beginning to end, like the weft in the weaver's loom. Our happiness, both here and hereafter, is of a relative nature; and it would be impossible for us to feel happy, either in this world or that which is to come, if those who are near and dear to us were miserable. There is not a Saint of God on this earth who enjoys the spirit of this work, that feels not his soul full of blessings to the children of men, and his "heart turned" with the tenderest yearnings to those who have died without a knowledge of the fulness of the Gospel. It is this spirit that prompts and animates the Elders of Israel to go to the far distant nations, and proclaim the glad tidings of salvation, to brave the deadliest climes, and encounter the greatest difficulties, to rend asunder the nearest and dearest associations on earth—endued with the spirit of a Jesus, they go "to seek after that which is lost."

Under a lively sense of the obligations and responsibilities resting upon them, is it any wonder that the Saints feel such a thrilling desire and an ardent zeal to build up a Temple to the name of the Most High, that they may enter its sacred courts, and receive holy ordinances, not only for themselves but for those of their kindred in the spirit world? These motives prompt them to leave their native land, and the graves of their fathers, and encounter the dangers and difficulties of a long and arduous journey to a land which they know not, in order to accomplish the purposes of God. But do they not feel the sacrifice? Yes, they feel it keenly, for the Gospel which they have received has made them susceptible of the finest feelings, and warmest attachments and impressions, which cultivated minds are capable of exercising. Yet they gladly, willingly, and cheerfully make the sacrifice, because "their hearts are turned to their fathers." They go forth to form an integral part of the great "celestial family organization," which will bind the righteous of all dispensations in an indissoluble union, never, never to be broken, when the Church militant will be redeemed, purified, and sanctified, and made *one* with the Church Triumphant for evermore.

"MORMONISM."

TO THE EDITOR OF THE "TIMES."

Sir—In the *Times* of Friday last, an article on the "Political Aspects of Mormonism" appeared, from your "Own Correspondent" of New York, which seems to have been the basis of a leader upon the same subject in the *Times* of the following day. Having recently read an admirable work by Captain Stansbury,* of the United States' Army, who was sent at the head of an exploring expedition, by the United States' government, to Great Salt Lake Valley, it occurred to me, that the evidence of a gentleman of Captain Stansbury's rank and standing in the literary and scientific world, who has written —not what he has gathered from reports which had their origin no one knows where, but the actual result of his own *personal observation*, during a residence of more than twelve months, in the very midst of those "brutal savages," styled "Mormons"—I repeat that it occurred to me, that the representations of such a gentleman would at the least be as *reliable* a source of evidence as that supplied by a New York correspondent, who has about the same facilities for the acquisition of "Mormon" intelligence, as a correspondent in Dublin or Fleet street, who knows nothing of the "Mormons," save what he has gleaned from "interested misrepresentation, or erroneous information." As a lover of justice and fair play, and consequently one who feels disposed to give even the "Devil his due," I purpose supplying for the information of your correspondent, and the readers of the *Times* generally, a few extracts from Captain Stansbury's work, touching the *character* of those "disgusting fanatics," the "Mormons." As so much has been said about the "Mormons" coming into "serious contact with the United States' officials," their "defiance of law," &c., it may be well to commence my selection of extracts of one of those officials upon that subject. Captain S. states (page 123), "We received from the authorities and citizens of the community every *kindness* that the most warm hearted hospitality could dictate, and *no effort* was spared to render us as comfortable as their own limited means would admit. Indeed we were much better lodged than many of our neighbours, for, as has been previously observed, very many families were obliged still to lodge wholly or in part in their wagons, which, being covered, served, when taken off from the wheels and set upon the ground, to make bed rooms, of limited dimensions it is true, but yet exceedingly comfortable. Many of these were comparatively large and commodious, and when carpeted and furnished with a little stove, formed an additional apartment," &c.

Are these "Mormons" a *moral* people? Hear the Captain. "It certainly argued," says he, "a *high* tone of morals, and an *habitual observance* of good order and decorum, to find women and children, thus *securely* slumbering in the midst of a large city, with no protection from midnight molestation, other than a wagon cover of *linen*, and the aegis of the law!"

It strikes me, that there are not *many* towns in England of which the same could be said of their inhabitants, under similar circumstances.

Are the "Mormons" a sober people? The Captain states, (page 132-3,) that "all goods brought into the city pay, as a license, a duty of one per cent., except *spirituous liquors*, for which *one half* of the price at which they are *sold* is demanded, the object of this impost being avowedly to discourage the *introduction* of that article among them."

Are the "Mormons" prosperous, contented, and happy? The Captain states, (page 133), "that nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment, that pervaded the whole community;" and goes on to state, that "this happy external state of universally diffused prosperity is commented on by themselves as an evidence of the smiles of Heaven, and of the special favour of the Deity;" but he thinks it may easily be "accounted for in the *admirable discipline*, and ready obedience of a large body of"—what? *Brutal impostors?* Oh, no! "*industrious* and *intelligent* men, and in the *wise* councils of *prudent* and *sagacious* leaders, pro-

* "Stansbury's Expedition to the Great Salt Lake." London: Sampson, Low, Son, & Co.

ducing a oneness and concentration of action, the result of which has astonished even *those* by whom it has been effected. The *happy consequences* of this system of united and *well-directed* action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, construction of bridges," &c.

Are these "ignorant," "immoral," "fanatical tyrants," "rogues and vagabonds," *honest* in their dealings with their fellow-man? Who so likely to know as one who resided twelve months in their midst? Such a one was Captain Stansbury. Hear the result of his *experience*, (page 134), "In their dealings with the crowds of emigrants that passed through their city, the Mormons were ever *fair and upright*, taking no advantage of the *necessitous* condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the *whole* of our intercourse with them, which lasted rather *more than a year*, I cannot refer to a *single* instance of *fraud* or *extortion* to which any of the party was subjected, and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation, or erroneous information. I certainly never experienced anything like it in my *own* case, nor did I witness or *hear* of any instance of it in the case of *others*, while I resided among them. * * * * * In short these people presented the appearance of a quiet, orderly, industrious, and well organised society, as much so as one would meet with in any city of the Union." And I should say much more so, unless the American citizens greatly exceed in these respects the standard of the inhabitants of our English cities.

Plurality of wives. "Upon the practical working," says the Captain, (page 137), "of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. Being myself an 'outsider,' and a 'Gentile,' it is not to be supposed that I should have been permitted to view more than the surface of what is in fact as yet, but an experiment, the details of which are sedulously veiled from public view. So far, however, as *my intercourse* with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my *pre-conceived* notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed *pre-eminently* conspicuous, and friendly intercourse among neighbours, with balls, parties, and merry-makings at each others' houses, formed a prominent and agreeable feature of the society. In these friendly re-unions, the president, with his numerous family, mingled freely, and was ever an honoured and welcome guest, tempering by his presence the exuberant hilarity of the young, and not unfrequently closing with devotional exercises the gaiety of a happy evening."

Having said thus much of the character of the "Mormons" in their collective capacity, let us now see what the Captain has to say of their leader, Governor Brigham Young, after twelve months *personal* intercourse with him. (Page 133:) "Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present, I may nevertheless be pardoned for saying, that to me, President Brigham Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their *moral, mental, and physical elevation!* He appears to possess the unlimited personal and official confidence of his people, while both he and his two counsellors, forming the Presidency of the Church, seemed to have but *one* object in view, the *prosperity* and *peace* of the society over which they presided."

What was the character of "Joe" Smith? as we see it reflected in the life and practice of his followers. Is that good and praiseworthy? I leave your readers to judge, from the evidences adduced from the work of Captain Stansbury, who has written what he saw and knew for himself. Can a corrupt tree bring forth good fruit? I should say not.

It is not my intention to enter into any defence of the "Mormon" doctrines, that

I shall leave for them to do themselves, but I would just remark, that if their system really be made up of such transparent absurdity as your correspondent and others would have the people believe, 'tis strange that such a mass of unscriptural and unconstitutional buffoonery and ignorance should be more than a match for the combined skill of our eminently learned divines and statesmen, and after all their combined efforts to put down "Mormonism," it should still wear so serious an aspect, as to "*cloud* the brow of many an anxious statesman." I should recommend them to try again, but not by the "*sword*, the *rifle*, or the *torch*," which you state have been used "with the utmost energy against it," but by a masterly exhibition of Scriptural proofs of the absurdity of their faith. Let them prove what the "Mormons" call the first principles of the Gospel, viz., faith, repentance, and baptism by immersion for the remission of sins, as Peter taught them on the day of Pentecost, and the laying on of hands for the Gift of the Holy Ghost, through which means Paul received that blessing from Ananias, &c., are all untrue. If they can do this, they will be able to open the eyes of the public to "Mormon" folly, at once. And as the "Mormons" appear to believe in Polygamy, our Reverend Doctors should show up the unscriptural character and "detestable parentage" of children descended from such "brutal impostors," and if in their biblical researches for argument against this practice, they should accidentally stumble over the cases of Abraham the "friend of God," Moses the meek servant of God, David the "man after God's own heart," Elkanah the father of the Prophet Samuel, all polygamists, to say nothing of the "detestable parentage" of the *twelve patriarchs*, whose names, however, after all, are to be emblazoned upon the "twelve gates of the New Jerusalem!" Poor Hosea's case, too, will appear to them a very serious one, as he was commanded by the Word of the *Lord*, to become the "detestable" parent of such offspring. Again, it appears to me rather odd that the *Lord* should, if an *evil*, give a plurality of wives to the man after His own heart, which He did, by giving the wives of Saul to David. It will no doubt appear to them a most unfortunate circumstance, that such a "detestable" practice should have been recorded in the sacred Scriptures, especially as God Himself evidently approved of it, or He would not have bestowed more wives than one on any of His servants. Now as these cases appear to strengthen the "Mormon" view of the subject, and of course relatively weaken the position assumed by the *Times* and its correspondent, I dont know where in the Bible any argument is to be found, that can be wielded against those "ignorant Mormons." Now, as an individual, I do really think that Scriptural argument, sound reason, and common sense, are the only weapons that should be wielded against *any* system of religion; and if they fail, as it is admitted the "sword, rifle, and torch" have done, against the poor "Mormons," I see no way of overcoming them, and should therefore let them alone, lest the work should after all be of God, and we be found fighting against Him!

I was rather amused at your correspondent's notion respecting the "*ameliorating* agency of popular sentiment." What did that "*ameliorating* agency" do for our Divine Redeemer? Nailed him to the cross! What did it do for poor Stephen? Stoned him to death! What did it do for Daniel? Put him in the lion's den; the three Hebrew children? consigned them to the fiery furnace! the illustrious Peter, Paul, and other Old and New Testament worthies? put them to death in a variety of barbarous ways! "*Ameliorating* agency!" What has it done for the "Mormons?" Those who have read their history know, and those who have not, ought to read it. Which of the Prophets have not your fathers persecuted and slain? was a question propounded by the saintly yet despised Stephen, to the *pious* sects of his day, and are we who condemn the monstrous crimes perpetrated by our forefathers, in the assassination of His anointed ones, to become their imitators? God forbid; rather let us *reason* with the "Mormons," bring forward our strong arguments; prove to them, if we can, that they are wrong, in the spirit of meekness, and win them over to what we may think the "more excellent way;" but let us not attempt to excite ill will against them, or to deprive them of their civil and religious rights and privileges.

Lest I trespass too much on your valuable columns, I will for the present conclude by expressing a hope, that while one side of the real or supposed character

of the Latter-day Saints or "Mormons" has been published in your columns, you will, in justice to a "calumniated" people, allow the present view of their character, drawn by an honourable and high-minded gentleman, and United States' Government official, Captain Stansbury, to appear in the *Times*.

HENRY J. JARVIS.

Leeds, September 20, 1853.

INDIAN DIFFICULTIES.

(*From the Deseret News, July 30th.*)

It is well known to the residents of this Territory, that the Indian Chief, Walker, has been surly in his feelings and expressions at divers times and places within our borders, for more than one year past, and that he has repeatedly endeavoured to raise an excitement and open war out of small pretexts, that in former times he would have smiled at. It is equally well known that, in the midst of all Walker's folly, Governor Young has pursued an invariable and uniformly mild course towards him and his tribe, and has counselled our citizens so to do, and that counsel has been followed in all the settlements, without any deviation worthy of notice, but it at last appears that all this does not prevent a still greater exhibition of perfect folly and wickedness on the part of Walker. His cunning and treachery, his thieving and murderous propensities, have outweighed the constantly open and extended hand of utmost kindness, and on a mere pretext, which he could have satisfactorily arranged in a moment, had he possessed a spark of good feeling, he has declared open war. On the 17th instant, hostilities commenced by a menace on Springville, in Utah county, but the inhabitants receiving timely notice, and being numerous and watchful, no damage was done. On the 18th, Walker and his two brothers, Arrapin and Ammon, with many of the tribe, were camped on the Peteetneet, just above Payson, in Utah county, and as Arrapin was riding from the town to his camp, he passed close by Alexander Keele, who was on guard, and, though another Indian was near by, as near as the spectators could judge, it was Arrapin shot Keele dead on the spot, and this too, after having partaken of a hospitable meal in the fort, with all apparent friendliness. The Indians then moved up Peteetneet Kanyon, the rear firing heavily, as they passed, upon some half dozen families in the Kanyon, but injuring nothing but their clothing, and leaving quite a quantity of balls in the buildings. On the 19th, Colonel Peter W. Conover started from Provo city, with one hundred and fifty men, to assist the weak settlements on the route, reconnoitre, and rendezvous, and await further orders at Manti, in San Pete valley, which place he reached on the evening of the 20th. Still the Indians were not idle on the night of the 19th, nor dismayed by the force sent out, but undertook to surprise the post at Pleasant creek, in San Pete county, and were fired upon by the guard, and it is supposed that one Indian was killed, the whites sustaining no injury; and on the same night they stole several head of cattle from Manti, several miles south in the same county, stole three horses from Nephi city, in Juab county, and wounded William Jolly in the arm, while on guard at Springville; thus demonstrating that they were in some force, very hostile, and acting in good concert. On the night of the 20th an attempt was made to steal horses from the Allred settlement, which is between Pleasant creek and Manti, and the guard was fired upon at Nephi city. On the 24th, Clark Roberts was shot in the shoulder, and John Berry in the wrist, by Indians secreted in the vacated houses at Summit creek. Roberts and Berry were bringing an express, and within twenty minutes after they reached Provo city, twenty mounted men were out in pursuit of the agressors, with what success is not yet known. This is a brief detail of the events of the outbreak so far as information has reached us up to the 26th instant, at four o'clock P.M. We also print in this number the orders and instructions issued by the Governor and ex-officio superintendent of Indian Affairs, and Lieut. Gen. D. H. Wells, up to same date.

July 27th, Two o'clock, P.M. We stop the press to announce further news from the seat of Indian hostilities, which arrived per express, at half-past seven o'clock this morning, from Colonel Peter W. Conover.

Colonel Conover states that a scouting party, sent out by him from Manti, under command of Lieut. Colonel Jabez Nowlin, fell in with a company of twenty or thirty Indians, on the 23rd instant, about ten miles east of the Pleasant creek settlement, who were addressed by the Interpreter of the party, and replied they were our enemies, and commenced firing. Colonel Nowlin immediately charged upon them, and killed six, the rest scattering and escaping; returned on the 24th with his company all safe. This completes the detail of acts and losses on either side up to date.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 15, 1853.

FOREIGN INTELLIGENCE.—*Deseret.*—The *Deseret News* of July 10th and 30th, with letters, have come to hand. We give the programme of the celebration of the Fourth of July at Great Salt Lake City. The *News* has the following paragraph on the proceedings—"The people of Great Salt City and vicinity, were as independent as *freemen*, on the 4th inst., which may be learned from the report of the committee, published in this paper. We would gladly have published more of those excellent speeches, but our paper is numbered. The day was very warm, like all other days in the Valley of late, but no one of the assembled thousands '*got drunk*' on the occasion, unless it was on small beer, cookies, and *ice cream;* and no swearing or bawling was heard in our streets, day or evening. The Social Hall was crowded in the evening, and scores or hundreds retired for want of seats, while farces, songs, and music cheered all who could gain admission. The School-houses in the 14th ward, were filled with prayers, and music, and dancing, and speeches, and pic-nics, and joy, and gladness; and we hear similar reports from other School-houses in the city, and private halls and parlours; but we have not heard of the first thing to mar the rejoicings of the day or evening, while all were free and *independent* in doing good, and enjoying themselves." Many toasts were offered, and speeches made, expressive of the rich sentiments and liberal feelings cherished by the people in maintenance of American liberties.

At Springville, the day was observed in a similar manner to what it was in Great Salt Lake City.

In consequence of the Indian hostilities, instructions, signed by Governor B. Young and Lieut. Gen. D. H. Wells, had been issued to the inhabitants. The Commandants of the various Military Districts in the Territory, were to cause their forces to repair immediately to their respective posts in the various settlements and locations, and put them all in a state of efficient defence. No settlement was to remain without one fort at least, which the people were to occupy, and reside in. All absent residents were to repair to their homes without delay. Corrals for stock, and stack-yards for grain, were to be erected. Stock, grain, hay, and vegetables were to be taken every care of. All arms and ordnance were to be put in order for immediate use. Ammunition and means of defence were to be procured at every opportunity. No person was to give or sell any gun, powder, lead, caps, flints, or any species of weapon or ammunition, or to render any aid or comfort, to the Indians, or to give them any chance to take property or life. No person was to go into any kanyon without a sufficient guard. All stock was to be herded by armed herdsmen, and corraled and guarded at night. The inhabitants were to act strictly upon the defensive, until further orders, and if any depredations were committed by the Indians, the tribe and name of the offender or offenders were to be learned, if possible, and

forwarded to the Adjutant General's office, G. S. L. City. The citizens were to guard every enterprise, that they might not be surprised. All surplus stock that was not particularly needed for teams and milk, was to be driven to G. S. L. City, and placed in charge of the presiding Bishop, until further orders. Colonel G. A. Smith was assigned to the command of all the Military Districts of the Territory, south of G. S. L. City.

The Conference of the Seventies commenced on the 5th of July.—Emigration was briskly passing through the city for California.—The waters were falling, but were still high, in consequence of which no intelligence was had for months from remote parts of the territory.—On the 23rd of May, the heaviest hailstorm ever known in that region, fell at Grantsville, Tooele county, the hail varying from the size of hickory nuts to ounce balls.—Messrs. Livingston and Kinkead's express mule train arrived June 20th with a supply of summer goods, in consequence of which the store of the above company was for a few days literally besieged.—S. M. Blair, James Ferguson, Orson Hyde, Robert Campbell, J. C. Little, James Sloan, and David Candland, members of the Bar of the United States' Court in and for the Territory of Utah, have issued a "card" testifying to the "legal abilities, and uprightness and integrity of character and purpose," of the two Associate Judges, Z. Snow and L. Shaver. Chief-Justice Reed is spoken of favourably, but acquaintance with him being short, so full a testimony could not be given, though, from later information, it appears to have been fully merited.—Harvest was being briskly carried on.—At Mr. Gaunt's factory, woollen cloth six quarters wide had been manufactured.—By ordinance of Great Salt Lake City Council, any person establishing a tavern, grocery, beer or liquor shop, must procure a license for the same, for which must be paid not less than ten nor more than two hundred dollars.—Elders A. Lyman and C. C. Rich write from San Bernardino, May 28th. They arrived at that place on the 15th. The Saints generally were healthy. Crops looked well. The title of the brethren to their land had been confirmed by the commissioners. The vineyards looked promising.—On the 23rd of July, a heavy thunder, lightning, and rain storm passed over G. S. L. City. During the storm a boy, grandson of father Merril, and also an ox, were killed by the lightning.—A Society, called the "Mount Nebo Literary Association," was established at Nephi City.—Brother Charles Waterbury, aged 17, was drowned at Provo, June 6th, in attempting to cross the river on horseback.—Sister Jerome Benson, aged 41 years, wife of Jerome Benson, was drowned, June 9th, while attempting to pass from the bank to a portion of the bridge on a log.

Denmark.—Copenhagen, Sept. 21st, Elder John Van Cott writes. On the 18th, six persons were confirmed into the Church, the meetings were well attended, many strangers being present, who paid good attention to the proceedings. The spirit of gathering was very rife among the Saints, and the number making their arrangements to emigrate the coming winter was supposed to be double that of last winter. Elder Van Cott had succeeded in obtaining a much more favourable situation for the office, on very reasonable terms, and had removed to within four rods of the largest square in Copenhagen.

Malta.—Aug. 29th, Elder T. Obray writes. A Conference was held on the 19th, when the Church at Malta was represented as composed of 2 Branches, containing a total of 28 members, including 1 High Priest, 5 Elders, 2 Priests, 4 Teachers, and 3 Deacons.

Hindostan.—In addition to the cheering letter of Elder W. Willes, we have been favoured with one from Elder N. V. Jones, dated Calcutta, Aug. 15th. The Elders there had been labouring under great difficulties, and in the face of much opposition.

Prospects were beginning to brighten, and prejudice to give way. The extract from the *Seer*, published in *Star* No. 17, present Volume, entitled "A Word with our Opponents," and several other articles or communications concerning the doctrines of the Church, had been published in the Calcutta *Citizen*, and had done much towards allaying the prejudice of the people, which had been very strong, having offered serious obstacles to the progress of the work. Elder Jones writes in high terms of the liberality of Elder J. P. Meik, of Calcutta. Elders Woolley and Leonard had been at Chinsurah over three months. Elders W. F. Carter and William Fotheringham went to Dinapoor and the surrounding country. After being absent from Calcutta about six weeks they returned, not having found any opportunity for establishing the work there. Elder Fotheringham was expecting in a few days to start for Northern India, to assist Elder Willes. Elder Carter had obtained permission to return home, the climate not agreeing with his health. He embarked for America July 8th. Elders Ludington and Savage had started a second time for Rangoon, the steamer having sprung a leak, and been obliged to put back the first time. The Madras papers had announced the arrival of Elders R. Ballantyne and R. Skelton at that place.

"JOSEPH SMITH THE PROPHET, AND HIS PROGENITORS."—This work, noticed in *Star* No. 11, is now ready for sale. Any authentic circumstances connected with the history of the martyred opener of this last dispensation, are invested with no ordinary degree of interest to the Saints, and are beginning to be to the world. The work we now announce, is fraught with many hitherto unpublished events in the life of the Prophet Joseph Smith, events connected more particularly with the early history of the great mission he was chosen to fulfil. The early life of the Prophet, the divers difficulties and trials through which he and his father's family struggled, to become the benefactors of the world, will be read of with a commensurate degree of admiration for the firmness and integrity of purpose displayed. We do not imagine that any unprejudiced person can take up this work, and bestow upon it a careful perusal, without becoming deeply sensible of the divine mission of Joseph Smith. Being written by Lucy Smith, the mother of the Prophet, and mostly under his inspection, will be ample guarantee for the authenticity of the narrative.

Not only is the life of the Prophet given, but, as will be seen from the title, sketches of the lives of many of his progenitors are. Altogether the work is one of the most interesting that has appeared in this latter dispensation. To the Saints we would say—Read the work, and your hearts will be cheered by its contents, and your gratitude to the Almighty increased. To the world we would say—Read the work, and the Spirit of God will bear witness with your spirits, that He is the same yesterday, to-day, and for ever, and is again manifesting Himself as in days of old.

THE "TIMES" AND THE "MORMONS."—In the present Number we insert a copy of a communication forwarded by Elder Jarvis, to the Editor of the "Times," in correction of certain statements concerning the "Mormons", contained in two articles in that paper for September 16th, and 17th. We do not recollect to have seen in print, anything displaying more palpable ignorance, or wilful disregard of truth, than was manifested in these articles in the *Times*. If the great "Thunderer of Europe," does not infuse more truth into its ordinary matter, than what it has done in the article in question, towards the "Mormons," we must say that its "thunders" have a very "uncertain sound," and are not worth one moment of the attention of truth-loving people.

From some cause, best known to the Editor, Elder Jarvis's communication has not

appeared in the *Times*. Two calumnious articles, respecting the "Mormons," were freely published, but one communication speaking the truth of that every-where-spoken-against people, is refused insertion. So much for the impartiality of the "Thunderer." We had heard that it had not the best reputation in the world for honesty of purpose—now we know for ourselves. But truth crushed to earth will rise again. For the benefit of our partial contemporary, we will suggest the possibility of the time being not very distant, when the refuge of lies will be swept away, and the secrets of men's hearts be proclaimed on the house tops. The *Times* is a giant, but giants are mortal. The sling-stone of the stripling shepherd brought Goliah to the earth. As contemptible a weapon may accomplish as great an overthrow in our day.

APPOINTMENT.—Elder W. G. McMullen is appointed to labour under the direction of Elder Charles Smith, Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

S. W. RICHARDS.

FOURTH OF JULY IN GREAT SALT LAKE CITY.

(*From the Deseret News, July* 10.)

At 6 o'clock a. m., precisely, a City Salute from the Artillery under the command of Captain Thomas Tanner, gave the signal for raising the "Star Spangled Banner" on the Liberty Pole, and unfurling it to the breeze in commemoration of the eventful day.

At 7 a. m., the Martial and Brass Bands, under their respective Banners, met at the Council House, and, from there promenaded to the Governor's, and back, playing "*Yankee Doodle*," and other soul stirring national airs, under the direction of Colonel Duzette.

At 8 o'clock a. m., the Governor's Salute by the Artillery, which was the signal for assembling the people.

At half past 8 a. m., the escort commenced to form at the Council House, under the efficient management of Colonel J. C. Little and Captain L. W. Hardy, which being completed, they marched in the following order to wait upon Governor Young and Suite.

1st. The Martial Band.
2nd. The Lieutenant General's Aide de Camp, bearing an appropriate Flag.
3rd. The Mormon Battalion.
4th. Nauvoo Brass Band.
5th. The officers of the Nauvoo Legion, with Lieutenant General D. H. Wells at their head.
6th. Captain Ballo's Brass Band.
7th. Committee of Arrangements.
8th. City Police.

At 9 nine o'clock a. m., the escort arrived at the Governor's, when the different Bands respectively saluted His Excellency at the west door of his mansion as he appeared upon the steps; escort passed on, leaving the Police in single file right and left covering the door.

The Committee of arrangements then waited upon the Governor and Suite, and passed through the City Police, and joined the escort in rear of the Officers of the Nauvoo Legion, the Police filed in and took their places, escort moved on to the Tabernacle. On their arrival, the Martial and Brass Bands took their places upon the platform, continuing to play; while the escort opened right and left; the Committee of arrangements conducted the Governor and Suite to the vestry, and were seated in the stand. The escort then passed into the Tabernacle, and were seated front of the stand.

1st. The Marshall read the order of the day, and called upon Elder Erastus Snow to open by prayer.

2nd. The "Declaration of Independence" was read by the Governor's Secretary.

3rd. Music—"Hail Columbia."

4th. Oration by James Ferguson, Adjutant General of the Nauvoo Legion.

5th. Music.

6th. Speech by the Hon. Chief Justice Lazarus H. Reed.

7th. Music.

8th. Speech by Hon. Orson Hyde.

9th. Music.

10th. Speech by Hon. J. M. Bernhisel, Utah Delegate.
11th. Music.
12th. Speech by Hon. Associate Justice Leonidas Shaver.
13th. Music.
14th. Speech by Hon. P. P. Pratt.
15th. Music.
16th. Toasts.

The Marshall announced that after Benediction from Elder Taylor, the ceremonies would be concluded by playing the "Governor's Grand March," when the people would retire to partake of refreshments, and enjoy their diversions the remainder of the day in family capacities, or in ward conventions, under the arrangements of their respective Bishops, as might best suit their wishes and convenience.

In making arrangements for the entertainment of the people of their respective wards, the Bishops would please have the hospitality to see that the strangers and emigrants, in their various districts, be invited to their tables, and have the liberty freely to enjoy their festivities.

J. M. Grant,
Lorenzo Snow,
F. D. Richards,
J. C. Little,
L. W. Hardy.
Committee of Arrangements.

THE GRAPE DISEASE.

(From Lloyd's London Newspaper, Sept. 28.)

Those who are interested—and who that can feel for human misery is not interested?—in the question of the disease now ravaging the grape crop, have now ample opportunity of examining the disease in our own English vines. A collection of specimens of this new scourge lies before us as we write, selected in different stages of the complaint, and exhibiting its various phases. The latter may on the whole be reduced to two.

The more ordinary appearance presented may be thus described. The upper part of the leaf rises in well-defined conical blisters, in the very earliest instance without any change of matter, whether above or below them. This is the first stage, and lasts but a few hours. Gradually, within the cavity of the pustules, a fungus is formed, at first of the colour of deal sawdust, but gradually reddening and darkening. By degrees this fills the whole blister, the exterior appearance of the leaf remaining unchanged; and this is the second stage. In the third, confluence of the pustules commences—generally, at the edge of the leaf furthest from the stalk; the fungus becomes of a brown red; the exterior of the cavity assumes a copper or purple hue; and the tissue of the leaf begins to perish. Finally, the whole interior is covered with fungus, a rusty matter forms on the exterior, the edge of the leaf sits up and crumbles, and the whole leaf falls to pieces.

The other phase is at all events less offensive to the eye, though equally fatal to the plant. It commences by the appearance of brown or purple blotches on the upper side of the leaf. The edges curl up, as if they had been burnt. The blotches spread—penetrate the tissue of the leaf—become brittle, split up, and the whole drops to pieces. A cobweb-like film, in both cases, frequently covers the under surface of the leaf. On the grape itself the whitish mildew has usually formed when it is of the size of a small pea. The spore extends itself with great rapidity by radiating filaments; they merely attach themselves, without penetrating the cuticle; the upper part rises, rounds itself, ripens, and is carried off to some other grape where it can fructify.

It was in the spring of 1845, that this fungus first made its appearance in a hothouse at Margate. By a somewhat ambiguous compliment to the gardener who first noticed it, Mr. E. Tucker, it has received the name of the *Odium Tuckeri*. In 1847 it reached France. For three years it returned with increasing violence, but still not exciting any great alarm, till in 1851, its ravages created a panic, both there and in Italy. It spread along the Ligurian coast to Naples; it came back through the Tyrol, devastating Switzerland, and touching Baden; it extended itself across the Illyrian states to Hungary; it coasted Mediterranean Spain to Malaga;

it entered Algeria, the Archipelago, and Syria: but its most fatal ravages were reserved for Madeira. The one staple of the island is ruined; and what is to become of its 120,000 inhabitants, is past human imagination.

Portugal itself, it may be hoped, will not this year suffer so severely as her neighbours, though it must be confessed that the very latest reports are sufficiently gloomy. It is worthy of remark that in the Minho, and especially round Barcellos, there has been for some years a chestnut disease of similar character, and that fears, are entertained of the entire destruction of that tree. One remedy only has been found certain, and that is impracticable on a large scale: the puffing of sulphur over the branches and grapes, or the vaporising it on hot-house pipes.

What effect this year's *Odium* may have on the social condition of France, where out of five hundred millions of hectolitres of wine, half will perish, it is impossible to say. We can scarcely imagine a parallel case in England. A barley disease would deprive the English labourer of his beer, as the fungus in question deprives the French peasant of his wine; but the employment of the former does not depend to such an extent on the barley crop, as that of the latter on the vineyard.

A PYRAMID IN CALIFORNIA.

(*From the Placerville* (*California*) *Herald.*)

A party of men, five in number, had ascended the Colorado for nearly 200 miles above the mouth of the Gila, their object being to discover, if possible, some large tributary from the west, by which they might make the passage of the desert, and enter California by a new and easier route. They represent the country on either side of the Colorado as almost totally barren of every vegetable product, and so level and monotonous that any object sufficient to arrest the attention possesses more or less of interest, and it was this that led to the discovery of this hitherto unknown relic of a forgotten age. An object appeared upon the plain to the west, having so much the appearance of a work of art, from the regularity of its outline and its isolated position, that the party determined upon visiting it. Passing over an almost barren sand plain, a distance of nearly five miles, they reached the base of one of the most wonderful objects, considering its location, it being the very home of desolation, that the mind can possibly conceive of, nothing less than an immense stone pyramid, composed of layers or courses of from eighteen inches to nearly three feet in thickness, and from five to eight feet in length. It has a level top of more than fifty feet square, though it is evident that it was once completed, but that some great convulsion of nature has displaced its entire top, as it evidently now lies a huge and broken mass upon one of its sides, though nearly covered by the sands. This pyramid differs in some respects from the Egyptian pyramids. It is, or was, more slender or pointed; and, while those of Egypt are composed of steps or layers receding as they rise, the American pyramid was, undoubtedly, a more finished structure. The outer surface of the blocks was evidently cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom. From the present level of the sands that surround it, there are fifty-two distinct layers of stone that will average at least two feet; this gives its present height 104 feet, so that before the top was displaced it must have been, judging from an angle of its sides, at least twenty feet higher than at present. How far it extends beneath the surface of the sands it is impossible to determine without great labour. Such is the age of this immense structure that the perpendicular joints between the blocks are worn away to the width of from five to ten inches at the bottom of each joint, and the entire of the pyramid so much worn by the storms, the vicissitudes, and the corrodings of centuries, as to make it easy of ascent, particularly upon one of its sides. We say one of its sides, because a singular fact connected with this remarkable structure is, that it inclines ten degrees to one side of the vertical or perpendicular.

THE EAST INDIA MISSION.

SUCCESS OF ELDER WILLIAM WILLES IN DELHI AND VARIOUS TOWNS IN THE HIMMALEHS—HOSPITALITY OF THE PEOPLE.

Delhi, 900 miles north-west of Calcutta, 20th June, 1853.

Beloved President S. W. Richards—I have visited and preached at Simla, Dugshai, Sabbattoo, Kussowlie, Calka, Umballa, and Kumaul, distributing many tracts. As the rain is very heavy in the Himmaleh Mountains, in which the first five places are situated, I thought it advisable to come here during the monsoon, more especially as I have very comfortable quarters in the house of W. C. Brown, Esq., son of the late Major Brown, who, with his kind lady, treats me as one of the family, and has fitted me up a large room to hold meetings in, with the use of a parlour printing press. At my first meeting, I had 53 Europeans—half Delhi. I desire to record, with feelings of gratitude, the kind attentions and assistance at Simla of Messrs. Poole, Barrett, and Hogan; at Sabbattoo, acting Sergeant-major McKenna, and Colour-sergeant Wicks, of the Queen's 61st Foot; of Colour-sergeant T. Murphy, Sergeant-major Sheehy, and others, of the 61st Foot, who gave me 16½ rupees; at Dugshai, Lance-corporal E. Jones, 98th Foot, who sold his watch for 12 rupees, and gave me the money, at a time when I had not a pice (an Indian coin, value one and a half farthing) in my possession; also Adjutant Mills, and Sergeant-major Gillespie (since promoted to be Lieutenant), and, over the left shoulder, to Colonel Roberts, the commanding officer, who, by his orders, caused me to be twice a prisoner, threatened with the bayonet by my sentry "if I dared to move," and ejected from the station ignominiously. Mr. Apothecary Prince, and Mr. Tibbetts, the steward, received me into their houses, the former as a welcome guest, the latter as a visitor. Mr. McBarvet took me in at Calka. Mr. Apothecary Wedgberry, of the Queen's 9th Lancers, and his kind lady, stationed at Umballa, were my hosts. Mr. Parker provided me a house to lecture in, &c. Mr. Elliott, a worthy Roman Catholic gentleman, warned my hearers, and when the commanding officer of the 9th Lancers, led on by the Doctor (Grant), and the two parsons (Mayne and Ellis), began to bully my host, who insisted upon extending to me the rites of hospitality, dear old Father Raffael, the Roman Catholic priest, nobly said, "Let Mr. Willes be my guest." But Mr. Wedgberry would not part with me, "*come what would,*" and although the news came of the Church having sanctioned plurality of wives, it did not cause Mrs. Wedgberry to at all relax her kind efforts to make me comfortable; as is also the case with my present worthy host and hostess here, and also Mr. and Mrs. Maddock of the Kumaul post-office, who have been found wanting in no respect, and still desire to be, either to myself, or any of the Elders who may call. I must not omit to name Mr. and Mrs. Nuttall, at Umballa, who have offered to entertain me, or any of the brethren who may arrive at Umballa.

In the course of my travels, I find the people full of curiosity to know all about the message, but in India, every body and every thing, except time and tide, move very slowly. Nearly everywhere I go, they are very anxious to detain me, even after I have delivered my message, which plainly indicates that they would be very glad to have Elders to stay among them. What is to be done? "Pray the Lord of the harvest to send forth more labourers into His vineyard. Amen." Any one can see that my Bishopric is a large one. I have several invitations to other places.

Love to self, Elders Jaques, Marsden, Linforth, Spencer, and all Saints. May God bless you. As ever,

WILLIAM WILLES.

VARIETIES.

FROM a private source, we learn that A. W. Babbit, Esq., Editor of the *Western Bugle,* Iowa, has been appointed Secretary for the Territory of Utah.

GRAIN is very scarce in Pekin.

FAMINE and Cholera are rife in Burmah.

ON the first of October British ships were opened to seamen of all nations.

THE small-pox is rife in the Sandwich Islands. The king has forbidden the natives to emigrate from the Islands.

A REGULAR express line is established between San Francisco and the Sandwich Islands.

METROPOLITAN and provincial meetings have been held condemnatory of our government's conduct in the Russo-Turkish affair.

THE case of Margaret Cunninghame, a Scotch lady, who was imprisoned at Lucca, in Tuscany, for giving to some peasants an Italian Bible and a translation of the Pilgrims Progress, has created quite an interest in England.

THE Australian Pacific Mail Steam Packet Company is the name of an association, incorporated by royal charter, which will shortly open a new steam route to Australia, *via* Panama. Five new steamships are equipping to run between Australia and Panama. Between Panama and Southampton, the West India Mail Packets will be connected with the enterprise.

THE King of Bavaria, has recently increased the salaries of the schoolmasters, and, in return to their address of thanks, he stated that he appreciated their labours, and he pledged himself that he would do everything he could for them.

IT appears that gold, silver, mercury, copper, lead, antimony, arsenic, iron, coal, alumn, and sulphur, exist, many of them in great quantities, in Turkey. The gold and lead are found in the plains near Adrianople, in the ferruginous sands of the river Arda, and on the slopes of Mount Pelion and Mount Ossa, in Thessaly. The silver and lead mines, particularly those of Mount Pelion, are said to be very valuable.

AMERICANS IN THE EAST.—On the 3rd of August, Commodore Perry and his squadron, left their anchorage on the coast of Loochoo, and sailed for Japan. The Commodore has purchased, as a coal depôt, a piece of land on the island called "Banian," in the neighbourhood of Napakiang, found to be inhabited by Scotch and Irish families." This is the first possession the Americans have acquired in Asia.—*News of the World*, Oct. 2.

THE CAMP OF ISRAEL.

See Israel's camp—a lovely sight,
On hills and plains, through woods and groves,
It fills the heart with pure delight
To watch it as it onward moves.

Here Saints from almost every clime,
Are bound for Zion in the west;
And as they journey, truths sublime
Engage the thoughts of every breast.

And like a social, happy band,
They travel on from place to place,
Until they reach the promised land,
And there behold the Prophet's face.

The time has come which Prophets saw,
When scattered Israel would be blest
With heavenly truths, a perfect law,
And gathered home from east and west.

Ye wondering nations who behold
This marv'lous work with great surprise,
Here's prophecy, by men of old,
Fulfilled before your nat'ral eyes.

Camp of Israel, Council Bluffs.

We think of Israel, years ago,
Who pitched their tents upon the clod,
And laboured hard, as we do now,
To find a place to worship God.

Old Father Abraham oft became
A weary trav'ler, yet by grace
Was called of God to leave his home,
And find one in another place.

And so do Saints in Latter-days
Forsake their friends and earthly all,
To walk in God's peculiar ways,
Obedient to His heavenly call.

And now we'll pray for Joseph Young,
The captain of our moving camp,
That he may be both wise and strong,
And guide us like a burning lamp.

And when we reach that sacred spot,
And bask in truth's refulgent rays,
Our trials will be all forgot,
In singing Zion's songs of praise.

SAMUEL CLARIDGE.

ERRATUM.—In a few copies of *Star*, No 41, page 658, line 28, for "the same year," read 1844.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30TH, 1853.

CONFERENCE.	AGENT.	Dr.		
London	T. C. Armstrong	£646	1	3¾
Birmingham	Henry McCreery	211	9	3½
Bradford	John B. Pears	161	6	0
Glasgow	Robert Kirkwood	151	5	8½
Warwickshire	John Hole	128	11	3
Manchester	James Walker	113	15	1
East Glamorganshire	Richard Morris	103	3	11½
Lincolnshire	Edward Weaver	101	0	1
Newcastle-on-Tyne	James Robson	95	8	5
Bedfordshire	Samuel Church	94	10	9½
Norwich	John Hyde	92	13	7
South	Simon Irwin	91	4	1¾
Reading	James Frewin	89	18	10
Herefordshire	George Picton	83	8	10½
Sheffield	John Memmott	81	4	2½
West Glamorganshire	Wm. Harris	78	3	6½
Derbyshire	Wm. McGhie	75	13	7½
Southampton	C. J. Davis	75	12	3
Staffordshire	George Simpson	72	14	4
Wiltshire	Samuel Gentle	72	3	0¼
Cheltenham	Thomas Clarke	63	15	11½
Preston	John Holsall	59	11	7
Nottinghamshire	Henry Savage	59	3	1½
Cambridgeshire	R. J. Townsend	58	15	7½
Land's End	John Kissell	54	6	2¾
Hull	Abraham Smith	53	17	11
Channel Islands	Francis Kirby	49	10	8
Edinburgh	John McComie	48	16	8½
Kilmarnock	John Aird	43	14	10
Dorsetshire	William Ostler	41	14	2½
Dundee	A. N. McFarlane	36	4	5½
Carlisle	Millen Atwood	35	7	10½
Liverpool	James Linforth	29	15	0½
Leicestershire	Thomas Kempin	28	6	7
Worcestershire	Charles Peat	27	17	5
Late Herefordshire	John Preece	24	17	9
Belfast	John McDonald	23	8	6½
Monmouthshire	G. W. Davies	19	10	11
Shropshire	Joseph Akers	14	5	7
Carried forward		£3392	9	4

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3392	9	4
South Pembrokeshire	John Price	10	16	3½
Brecknockshire	Thomas Morgan	9	18	9½
Isle of Man	James Tatlock	7	17	8½
Denbighshire	Griffith Roberts	7	14	0½
Llanelly	Aneurin L. Jones	6	14	3½
Caermarthenshire	Isaac Jones	5	10	1
Flintshire	Lewis Davies	4	17	0½
Anglesea	John Roberts	4	2	10
North Pembrokeshire	Phillip Sykes	3	2	11
BRANCH.	**AGENT.**			
Dublin	H. E. Bowring	32	5	0½
Tedbury	J. Walker	5	0	10
Derry	Hugh Sheppard	4	10	11
Jersey	William Ballan	2	5	2
Australian Mission	(John Jones)	173	7	0
Sandwich Islands do.	(P. B. Lewis)	110	14	5½
East India do.	(William Willes)	69	14	1½
William Gibson	(St. Louis, U. S. A.)	42	18	7½
Cape of Good Hope Mission (Jesse Haven)		38	12	3½
Gibraltar Mission	(Edward Stevenson)	18	6	9
Malta do	(Thomas Obray)	12	15	6½
Bombay do	(Hugh Findlay)	9	5	9½
Jabez Woodard	(Italy)	4	4	2
Thomas Braidwood		2	13	0
Thomas Margetts		1	12	5
J. W. McLellan	(Donegal, Ireland)	0	17	9
Edward Sutherland	(London)	0	15	3
Matthew Hicks	(New York, U. S. A)	0	8	9
Daniel Carn	(Hamburg)	0	5	8
Thomas B. Broderick		0	2	8
O. B. Huntington	(U. S. A.)	0	1	8
L. O. Littlefield		0	1	6
Dr. S. M. Brice	(Iowa, U. S. A.)	0	1	6
Lawson Simpson		0	0	9
	(Errors excepted).	£3984	4	11½

LIST OF MONIES RECEIVED FROM THE 22ND TO THE 30TH SEPTEMBER, 1853.

Phillip Sykes	£2	0	0
John B. Pears	10	0	0
George Simpson	4	0	0
Simon Irwin	5	0	0
Richard Morris	11	0	0
Samuel Johnson	3	0	0
Abraham Smith	5	0	0
H. E. Bowring	4	0	0
John Hyde	5	0	0
Samuel Church	3	0	0
Carried forward	£52	0	0

Brought forward	£52	0	0
Hugh Sheppard	0	14	0
Henry McCreery	65	0	0
John McComie	22	0	0
Joseph Akers	3	0	0
Henry Savage	12	0	0
John Memmott	5	0	0
James Linforth	4	3	7
A. N. McFarlane	5	0	0
John Holsall	10	0	0
	£178	17	7

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 43.—Vol. XV. Saturday, October 22, 1853. Price One Penny.

THE "LIVERPOOL CHRONICLE" AND THE "MORMONS."

The present position of that strange people, the Mormons, who are nominally attached to the United States, but repudiate the conditions which connect them with the Federal Union, has naturally excited considerable attention on the American continent, and is beginning to occupy the thoughts and pens of European politicians. Whatever concerns the American Union cannot be a matter of indifference in England. We are bound to that country not less by the ties of consanguinity than by the links of interest. The Americans are our best customers—a people, above all others, to whom we are the most closely allied; who speak our language, profess our faith, and to a great extent adopt our manners; and whatever evil may befall them, must, more or less, re-act upon ourselves. But, apart from any selfish feeling, the future destiny of America, with her free institutions and her energetic race, will always interest Englishmen, and to this fact may be traced the growing interest which is now taken in the policy which the Federal Government must sooner or later adopt towards the Mormons.

We need hardly state that the Americans have no established church in the sense in which that phrase is used in England. Every form of Christianity is placed on exactly the same footing—that of self support—and no sect, as far as the Government is concerned, can claim an advantage over any other sect. The voluntary principle is carried out to its fullest extent, and that it flourishes and is healthy, may be seen in the number of buildings devoted to religious purposes which are scattered over the Union, and in the army of clergymen of all persuasions who are found administering to the spiritual wants of the people. Under such a system, free and fair to all, it is impossible that any collision can take place between the Government and the different sects who compose the Christian world. The only exception is the Mormons, who form a theocracy, indulge in polygamy, and blend together their civil and spiritual ideas in such a manner as to altogether ignore the existence of the Government within whose territory they are located. The Roman Catholics acknowledge the Pope as their spiritual head, but, in his temporal capacity, he is regarded by them in the same light as any other foreign prince or potentate. But the Mormons regard their Prophet as their temporal as well as spiritual ruler, whose commands they are bound to obey; whose eccentricities, whatever shape these may assume, they would justify at the risk of civil war; and to whose person they are attached by the strongest chains which fanaticism can forge for the human mind.

That the internal harmony of the American Union is likely to be seriously disturbed by this extraordinary sect, who claim political as well as religious supremacy in the settlement of Utah, may be inferred from the fact that they have banished from the city of the Salt Lake the officials of the Federal Government who had been sent thither, under circumstances so insulting and galling that the authorities at Washington are bound to

notice it. This act of usurpation must be put down by the central power, or all respect for its functions will disappear. The Church of the Mormons, which holds itself above the civil constitution of the United States, is clearly incompatible with the administrative functions of the latter, and one of two things must happen — either the Americans will be compelled to force the Mormons into subjection at the point of the sword, or they must yield to these fanatics an important territory, belonging to the United States, on the main route between Oregon and California. The contest may be fierce and bloody, but it cannot be doubtful, and, as far as present appearances go, all chance of an amicable settlement seems to be hopeless. In Missouri and Illinois the Mormons, a few years back, gave the United States' authorities considerable trouble, but the arrogant pretensions which they have recently assumed show that their existence is altogether inconsistent with the sovereignty of the Union.—*Liverpool Chronicle, Sep.* 24.

POLITICAL ASPECT OF "MORMONISM" IN AMERICA.

To the Editor of the Liverpool Chronicle.

15, Wilton Street, Liverpool,
Sep. 26, 1853.

Dear Sir—Upon perusing the columns of the *Chronicle* of Saturday last, my attention was particularly called to a leading article, touching the relation of the "Mormons" to the American Union, and the policy which that Government must sooner or later adopt towards the "Mormon" community. Their position, which is at present exciting considerable interest in the political world, is evidently one which should be thoroughly understood, involving, as it does, the interests of a growing and peculiar people, under the fostering care of the Federal Government, by virtue of a territorial organization.

It will be readily acceded that the policy and motives of the "Mormons" must be correctly defined, to enable any one to prognosticate, with any degree of certainty, the tendency of their relationship to the Federal Government, either for weal or woe.

Being in possession of facts which, it appears, the author of the article referred to had not before him, I consider it a duty which I owe to truth and the anxious public, to furnish your many readers with a statement which will serve to correct any erroneous impression which that article was calculated to create, and which, I have no doubt, you will be pleased to furnish them with, as coming from an authentic source.

In this cultivated age the public press is looked upon as the herald of truth—a trumpet that gives a "certain sound." Were this not the case, it would justly be considered the promoter of anarchy and confusion, instead of peace and civilization.

In the article in question, it is alleged that the "Mormons" repudiate the conditions which connect them to the Federal Union. A few facts may serve to show how far this is the case. In 1850 the Congress of the United States passed an act establishing a territorial government for Utah, the well-known "Mormon" territory, and the governor, secretary, judges, and other federal officers, were appointed by the President. In pursuance of the privileges of that act a legislative body was assembled in Utah, elected from among the "Mormons" themselves, for the purpose of enacting laws for the government and prosperity of the people. In the winter of 1851-2, laws, relating to their civil, criminal, judicial, and military affairs were enacted, approved, and published to the world, forming a volume of more than two hundred and fifty pages, which is in circulation both in the States and in England. Those laws, which are strenuously adhered to, and by virtue of which judges administer justice, have not been objected to, either by the Congress of the United States, or by the judges sent there by the president, to guard the judicial interests of the territory.

This is, at least, strong circumstantial evidence that those laws are in all respects compatible with the constitution of the American Union, for while Congress has the unquestionable right to nullify any law contrary to the spirit and genius of the constitution, she would, as its faithful guardian, most certainly exert that prerogative. If she had had occasion to exercise that prerogative, it might be considered a basis on which to ground an accusation of usurpation and arrogancy. The silence of the American Congress and her political supporters, however, must be received as approbative of the enactments

of Utah; and to the candid mind will speak louder than the clamour of *pseudo* prognosticators, whose object is to excite the populace against that which may appear in the least degree unpopular.

The laws enacted by Utah for civil purposes are most scrupulously adhered to, and are in no case encroached upon by any claim of the Church, or ecclesiastical powers.

It is said that "the Church of the Mormons, which holds itself above the civil constitution of the United States, is clearly incompatible with the administrative functions of the latter," and the conclusion readily come to is, that the "Mormons" must be subjected "at the point of the sword," or an important territory must be yielded to them. In this, as in other cases, the false premises taken—that the Church holds itself above the civil constitution, naturally lead to a very erroneous conclusion. In no case has the Church sought for rights or privileges that the American constitution did not fully guarantee to it, and, from a personal acquaintance and familiarity of more than fifteen years with the leading authorities of the Church, I am prepared to say that they do not, as American citizens, even *desire* more than is fully guaranteed to them by the liberties of the Constitution.

It is further stated that "the arrogant pretensions which they (the "Mormons") have recently assumed, show that their existence is altogether inconsistent with the sovereignty of the Union." Certainly something should be made to appear in a tangible form to the public, to justify such a wholesale extermination as this conclusion would encourage, and which I am inclined to believe expresses far more than the writer intended.

True it is that the "Mormons" occupy the territory of Utah, and of necessity the laws of Utah have to be made by the "Mormons," because there is nobody else to make them; must they, therefore, be blamed for doing that which there are none others to do? "The sovereignty of the Union" demands the voice of the people of Utah in the administration of their government, and when that voice is given, it constitutes the sovereignty of that people, and must be respected in Utah as in New York, Massachusetts, or any other portion of the Union. This forms the broad basis of American liberty, and if the people of Utah trampled upon it in the least degree, then, and then only, would their "existence be inconsistent with the sovereignity of the Union." But now, because the "Mormons" are necessitated to maintain the government and peace of the territory by their own enactments, (those enactments necessarily emanating from church officials, there being but few others in the territory,) it is, in the absence of any other pretext, most unjustly alleged that "the Church holds itself above the civil constitution of the United States."

Let me here ask, what position more compatible with the spirit of the American constitution could the "Mormons" assume? Would they bestow more honour upon the general government by despising its generous gift of a territorial organization, and refusing to exercise the powers of that organization for the general peace of the country? Certainly not. Would the "Mormons" get more influence in the world by living without the civil law, and trampling upon all civil institutions? It certainly would appear so from the present outcry of editors and professed politicians. Although it may justly be admitted that the "Mormons" in Utah are more sober, orderly, and prosperous than any other community of people known—a people among whom seductions and crime are almost unheard of—yet they are not so far above that which is human as to wish to be deprived of the benefits of civil institutions. They are not yet willing to surrender their rights as American citizens, and they still claim the protection of the federal government, but *only* on the terms of unyielding defence of its powers, and perfect subordination to its commands.

There is sufficient before the world to effectually answer the charges of "treason to the federal government," "usurpation," and "defiance of civil authority," if the testimony of most honourable and disinterested men was sought after, by the public press, with the same avidity that anything is received which tends to sustain these charges. The approbation of an American Congress to the entire code of laws enacted by the "Mormon" legislature is unmistakable evidence of its harmony with the true genius of the general government, and of the fidelity of the people who are controlled by it.

Let the evidence of Captain H. Stansbury, of the topographical engineers, after

a year's residence among, and acquaintance with, both rulers and people, be heard by the public, relating to the fidelity and attachment of the "Mormons" to the Confederacy. This testimony comes from a source unquestionable in the eyes of the American Government, and is published in Captain Stansbury's official report;* but where is the political press that has used it for the benefit of the "Mormons!" Let the testimony of Chief Justice L. H. Reed upon the subject, lately published in the *New York Tribune*, and other leading papers of the American Union, together with the testimony of many other officials appointed by the President, for Utah, receive the credence they are entitled to, and then ask a candid public where are their grounds for surmising political outbreak between the "Mormons" and the general government, affecting American and British interests, and they would be as silent as the American Congress is over Utah's enactments, and as her acting judges are over the righteousness of them.†

It is admitted that in the United States "every form of Christianity is placed on exactly the same footing—that of self support—and no sect, as far as the government is concerned, can claim an advantage over any other sect;" but the writer does not recognise the "Mormons" as a religious body, hence not entitled to any toleration under the government—"the only exception is the Mormons." Suppose we admit, for a moment, that the "Mormons" have no claim in the world, as a religious body, and style them barbarians, if you please; still the world knows that the barbarian, the Pagan, and the Mahomedan are, under the American Constitution, entitled to the same protection as the Episcopalian, Methodist, or Baptist, so long as they respect its powers. Therefore, if we make the "Mormons" barbarians or Pagans, their relationship to the government is precisely the same.

The laws of Utah, enacted by the "Mormons," afford the same rights and privileges to every other religious sect as they themselves enjoy. The Methodist, Episcopalian, Baptist, Quaker, or any other sect, are equally protected with the "Mormons." By what law of Christianity is it, then, that the people of Utah must be thrust out of the ranks of Christendom, while they themselves provide for the non-molestation of every other religious body? He who rules over all men, by virtue of mercy, justice, and judgment, once declared a universal law, applicable to both Jew and Gentile, Americans and Englishmen—"With what measure you mete, it shall be measured to you again." By virtue of this law the "Mormons" claim judgment, and if it is not granted to them by men, it will show most unmistakably where barbarianism reigns, and furnish a key to the destiny of all men, when judgment is rendered by Him whose fiat none can escape.

If the origin of the "Mormon" community was kept in view, I think it ought to allay many ungrounded prejudices, which seem to be prevalent at the present time. It is a notorious fact that the "Mormon" community is made up of American citizens and British subjects, those who have been brought up from their infancy under the genial influence of British and American institutions; and who can suppose that a few short days under the Scriptural influence exerted even by a "Mormon" would render them unworthy of the society, or even the pity, of civilized and Christian beings, without casting a reproach upon the virtue of his country's most sacred institutions? I have the high honour of presiding over the spiritual interests of more than thirty thousand British subjects, known as "Mormons," and among them the every-day crimes of civilized life, such as drunkenness, profanity, seduction, and others almost innumerable, which crowd the courts of the land, are little known, and totally discountenanced; and it certainly would be very hard for me to believe that simply the emigration of such a people to Utah would render them wholly unworthy of society, and "*their existence be altogether inconsistent with the sovereignty of the American Union.*" Such a removal does not destroy their sober and industrious course of life, their moral rectitude, nor their happiness; and I am still left ignorant of how it can destroy their natural and inalienable rights among men.

* "Stansbury's Expedition to the Great Salt Lake of Utah." Sampson Low, Son, and Co., 47, Ludgate-hill, London.

† See also Celebration of American Independence on the 4th July last, in Great Salt Lake Valley, reported in *Deseret News*, of July 10, and *New York Herald* and *New York Tribune* of September 13.

Lest I should trespass upon your time and limits, I close my observations, and beg to hand you an extract from a letter written by the Hon. Laz. H. Reed, Chief Justice of Utah, by allowing which, with this communication, to appear in your columns, you will greatly oblige,

Yours most respectfully,

S. W. RICHARDS,

President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

We have given insertion in another column to the lengthy communication of a gentleman who is at the head of the Mormon community in this country; and although we can ill afford the space which his letter occupies, we thought it only fair, as we had made an attack on the body to which he belongs, to give him the benefit of a rejoinder. At the same time we must express our conviction that the Mormon President does not meet the case as we put it. Our reference to the Mormons in the United States was based entirely on the opposition which that sect had systematically offered years ago to the authorities of the Union in Missouri and Illinois, attended with loss of life, and still more recently offered in their new territory at Utah. These are the facts upon which our reasoning was based, and, if Mr. Richards had applied himself to their consideration, his letter would have possessed a force which it now wants. But the whole spirit of his letter shows such a proper appreciation of the freedom of thought and action which is conceded to his sect in the United States, that, if they are at all influenced by the views of our correspondent, these unseemly collisions will henceforth disappear. The Mormons may depend upon it that, if their proceedings become such that the Federal Government will not tolerate them in the Union, they will find it somewhat difficult in any other part of the world to find a Government half so indulgent.—*Liverpool Chronicle, Oct.* 1.

EXTERNAL EVIDENCE OF "MORMON" LOYALTY.

To the Editor of the Liverpool Chronicle.

15, Wilton St., Liverpool,
Oct. 6, 1853.

Dear Sir—I am almost at a loss to fully express my appreciation of your impartiality and liberality in allowing my article to appear in your paper of last Saturday, it being so widely different from the treatment often received by the Latter-day Saints, both in this country and in America, when they endeavour to get before the public, through the press, their own views in relation either to politics or religion. From your remarks, however, accompanying my communication, I am led to understand that it was not considered sufficiently pointed. A remark or two may therefore be expected from me, in further explanation, relative to your former observations, which you inform me were "based entirely on the opposition which that sect had systematically offered, years ago, to the authorities of the Union, in Missouri and Illinois, and still more recently offered in their new territory of Utah."

The object of my letter was to show the purity of those principles which universally actuate the "Mormons," and the harmony of those principles with the general government of the United States. When those principles are understood by the public, I am willing they should judge whether a good tree can bring forth corrupt fruit—whether righteous principles prompt or admit unrighteous acts—whether submission to any power is the effectual way of resisting it, or whether, under the strict observance of the principles advanced in my former letter, the "Mormons" could possibly have offered systematic opposition to the authorities of the Union, either in Missouri, Illinois, or Utah. If my former communication was wanting, it must have been in not stating most distinctly that the principles therein advanced have ever been adhered to by the "Mormons" in their past conduct towards the American government. This being the case, the notion that they have been the aggressors, and have offered systematic opposition to the Federal authorities in the scenes referred to, is altogether inadmissible. That could not have been done without violating those principles which I assured the public, in my letter of the 26th ult., from a personal acquaintance of more than fifteen years, had been strictly maintained by them. It would certainly ill become me to attempt an exposition here of the past difficulties and persecutions which the "Mormons" have endured, but having been a personal, eye and ear witness to most of them, and in

connection with them suffered the loss of two brothers—one in a most wanton massacre in Missouri, and the other in the Mormon battalion — I am prepared to state most unequivocally that those difficulties did not arise from opposition to legal proceedings. Any defence which the "Mormons" made in Missouri and Illinois, against mobocrats, whose motto was "Law will not reach them, but powder and ball shall," must not be construed into opposition to legal authority. When the general government was appealed to by the "Mormons" for redress of wrongs, the reply of Martin Van Buren was, "*Your cause is just*, but we can do nothing for you." Under their severest persecutions, the history of which has been published to the world, they have always bowed, however humiliating, to a legal mandate. Had this not been the case, their leaders would not have been murdered in cold blood, under the solemn pledge of personal safety from the Executive authority; they would not have had occasion to leave their peaceful homes, protesting against the perfidy and treachery of constituted authorities; 500 of their best men would not have left their destitute and houseless families upon the bleak, and uncultivated prairies, to defend their country's flag in the late Mexican war; and it is even very possible, that Utah would not have suffered her late Secretary, B. D. Harris, to abscond with $20,000 of her property, which was sent there by the General Government, only for *legal interference*. Here I would simply state that the difference lately existing between the Judges, Secretary, and the Governor of Utah, did not arise from any of their official proceedings, but from the most foul aspersions publicly cast upon the inhabitants of Utah. (See Correspondence between Gov. Young and Judge Brocchus, in *New York Herald*, and *Millennial Star*, No. 26, Vol. xiv.) This I state from personal acquaintance with the facts in the case. Instead of the Judges and Secretary being driven away, their departure was protested against by the Utah Legislature.

I now beg to offer the following quotations from authors altogether disconnected with the Latter-day Saints. The quotations explain themselves, and may be of particular benefit to the public generally.

"Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth: the Hon. Stephen A. Douglas, who, as presiding judge of the Circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington an honoured member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action." The Mormons by Col. T. L. Kane, Philadelphia, page 88, 2nd Ed.; see also page 28. *Mil. Star*, Vol. xiii, p. 219, and 132. See also Correspondence between Col. Kane and President Millard Fillmore in *Washington Republic*, and *Mil. Star*, Vol. xiii, p. 341.

"From all that I saw and heard, I deem it but simple justice to say, that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This I think was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the Government to furnish a battalion for service during the Mexican war . . . . Their peculiar circumstances presented almost insuperable objections to a compliance with the requisition, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of President Young, 'if it has to be a class of our Elders;' and in three days, the force, recruited principally among fathers of families, was raised and ready to march. Here certainly was no evidence of a lack of patriotism. The following extract from a sermon of Brigham Young to his people will, I think, confirm the correctness of my views as to the sentiments of the Mormon leaders, at that time on this subject. 'I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as I could ever ask for.' 'I say unto you, magnify the laws. There is no law in the United States, or in the Constitution, but I am ready to make honourable.'" Stansbury's Expedition to the Great Salt Lake, p. 144-5. See also pages 84, 86, 146, 147.

"No representations that have yet been made public, have served in the least to

alter my expressed opinion of their character for either love to the country, or loyalty to the government." Ibid. Intro. p. 4.

"Loyalty.—Though this people fled to a foreign country to enjoy the liberty that persecution denied them in the States, as soon as they found their adopted land had come under the jurisdiction of the stripes and stars—which their own valour had helped to win in the army of the Pacific against Mexico—they embraced the earliest opportunity of declaring their adherence to the great charter of liberty and national glory, and announced to the world that it was given to our patriot fathers by Divine inspiration, and that they will uphold and defend it, though all the original parties shall secede and trample it under foot. 'They will make no law forbidden by the *sacred* Constitution of the United States.'" Gunnison's History of the Mormons, p. 83-4. London, Sampson, Low, Son & Co.

"Their feeling towards the Union was significantly shown at their third celebration of their memorable epoch of arrival. A small part of its history may serve to illustrate . . . . Next came the pageant of the day, to which we call attention. It was the presentation to the governor of Deseret of the Constitution of the United States, and their own, for his and his successors' guardian care . . . . This was the glorious and divine Constitution, that had been given by inspiration of God to the statesmen of an earlier day—and this they asked should be placed among the archives of their growing state as a holy treasure, and to be regarded 'as the palladium of our liberty,' and the Supreme ruler under God, that sits over the destinies of the United States; an unembodied power, existing solely in the love and faith of its *subject freemen*. And it must be held sacred, and every person in the mountains was called to enrol himself its sworn defender." Ibid. p. 137-9.

"They acknowledge the binding force of the Constitution, claim to be American citizens, and also to have a right that this courtesy be allowed them, after so many privations and sufferings endured to make the wilderness and desert a habitable abode." Ibid. p. 155. See also p. 87.

Relying upon your continued indulgence for the insertion of this brief letter, I am

Yours most respectfully,

S. W. Richards.

THE CAPE OF GOOD HOPE MISSION.

BAPTISM OF THIRTY-NINE PERSONS—OPPOSITION—ORDER FOR BOOKS AND PAMPHLETS.

Cape Town, Cape of Good Hope, Aug. 20th, 1853.

President S. W. Richards—Dear Sir, I here pen a few lines, that you may know how we prosper in this colony. We have tried, at three different times, to hold public meetings in Cape Town, but have always been disturbed, and the meetings have been broken up by a riot. Two of the head rioters have been taken up, tried before a magistrate, and bound over to court, under bonds of £50 each, which, I believe, has put such a check on the rioters, that we shall be able, ere long, to hold public meetings in this town.

We are now labouring in the country villages from 4 to 20 miles from Cape Town. We have baptized 39, and many more are seeking after truth. The Lord has truly blest our labours. The priests are busy in their exertions against us. Many of them have lectured against us, but they are very careful not to come where we are. They look upon us as a set of poor ignoramuses, and would consider it a great detriment to their dignity to be seen speaking with us, much more to converse with us upon the plan of salvation. We, however, are a great deal of trouble to them, disturbing their quiet minds wonderfully.

Those that have received the Gospel here, as in every other place, are the poor and meek of the earth, probably not more than one-half that have been baptized have means sufficient to emigrate to Zion.

I send for more books and pamphlets, which we shall need as soon as they can be got here. I will give you a list of the books and pamphlets I would like to have you send me, if you have them to spare—150 Books of Mormon; 100 Doctrine and Covenants; 150 Hymn Books; 100 Voice of Warning; 100 each of O. Pratt's Divine

Authenticity of the Book of Mormon; 100 Remarkable Visions; 200 Divine Authority, or the question, "Was Joseph Smith sent of God;" 100 each of the Kingdom of God; 100 Voice of Joseph; 200 Only way to be Saved. [Other books are ordered in proportion.] If you can possibly send me the above list of books and pamphlets, I wish you would, for they are needed for the Mission in this colony, or will be, as soon as they can be got here. If there has been any new publications since I left England, that you think would be beneficial for the Mission at the Cape of Good Hope, I certainly would like a few of them, if you have them to spare.

The books I sent for in May, have not yet arrived. When they do arrive, probably two of us will start for Algoa Bay, and will take those books there, except what are wanted here for immediate use.

I close by asking my heavenly Father to bless you, and give you strength of body and of mind to perform the arduous task which the Lord, through His servants, has placed upon you. Praying that your life may be spared till time shall usher you into the society of your friends, permitting you once more to dwell in the Saints' peaceful Vale, I remain your brother in the New and Everlasting Covenant.

JESSE HAVEN.

[From the perusal of a letter written by Elder W. Walker, we glean the following additional particulars. Elder Walker had been labouring at Mowbray and Newland, about four miles from Cape Town. Elder L. I. Smith had been labouring at Simmonds Town, about twenty miles from Cape Town. Openings presented themselves in Mowbray and Newland, meetings were held every night. The clergy had invited the Elders to leave the colony, promising to pay their passage, which liberal offer was respectfully declined. Some wag or wags had advertized that the Latter-day Saints would hold a meeting on a certain night in the beginning of August, at a particular place, when any question decently put would be answered. Baptism would be performed on four enlightened persons. Hymn-books and prayer-books would be given away. All the people were invited to go and be converted. In consequence, hundreds of people assembled, but finding that a hoax had been played upon them, they got to fighting among themselves. The police interfered, and were roughly handled. Some persons were arrested, and bound over in £100 bonds to keep the peace. Elder Walker gives several extracts from the Cape papers, from which we select the following—

"MORMONISM.—Mormonism is gaining ground at the Cape. The disciples of Joe Smith have been quite busy at Mowbray, Roudeboch, Newlands, &c., in baptizing their dupes. The Lisbeck river has been quite a place of resort for them. Captain Pilkington, or the police, should see after the intruders of the quiet Lisbeck. A short time back, a short hole was dug to form a reservoir of the ——— water, near to Mr. Clote's mill. On a man of colour being immersed, a wag present observed that his transgressions were so heavy, that if Joe Smith's disciples could but wash them off in the water, the water would be heavy enough to break down the mill. Strange to say, just as the torrent of water came down with a sweeping run, the mill stopped, when it was discovered that 16 of the cogs in the wheel were broken. This report has somewhat damaged the Mormons in the neighbourhood of Newlands."—*Monitor*.

"On Monday evening last, the Mormons attempted to hold a meeting in a public house in Bee Street, but the feeling against them was shown in so strong a manner, that it was impossible for them to obtain a hearing. The meeting commenced at seven o'clock, and after a prayer, one of the Saints stood up to preach, but the uproar was so great, that he was soon obliged to give up all idea of addressing them, and he accordingly announced that there would be no "preaching" that evening. The audience, however, were not so easily dispersed. They remained about the premises, demanding the Mormons, who had gone to the back part of the house, and whom they wanted to "duck" at the end of the causeway. Some wanton persons, even went so far as to destroy the windows and sashes of the room in which the meeting was held. Eventually a body of about ten police came to the scene of uproar, and by nine o'clock the populace had dispersed, and there remained only the broken windows to tell how strong was the feeling excited against the followers of Joe Smith.—Communication to the *Mercantile Advertizer*.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 22, 1853.

EMIGRATION.—The Saints are looking forward to the approaching season for emigration, with a great degree of anxiety. Each succeeding year plainly manifests a more deeply rooted determination to hasten away, and escape the fury of the gathering tempest, which is already filling the hearts of rulers with fear, and causing both politicians and philosophers to prognosticate evil of the kingdoms that are, and affirm the approaching day of their departed greatness and glory. A spirit seems to be brooding over the nations of the Eastern hemisphere, almost instinctively urging them to insurrection and blood, or to emigrate to distant lands, particularly to the American Continent, which is the land of Zion. The Saints, above all other people, are desirous of escaping the evil by flight. Their inducements both temporally and spiritually are greater than others possess, and their exertions are reasonably expected to be proportionably great. No Saint who has the liberty and means of gathering, and appreciates the bearing it is destined to have upon his every future interest, can tarry without feeling that the time is irredeemably lost to him. Those who cannot appreciate the importance of it, nor take warning by the universal flight, may have their senses quickened, in some unexpected moment, by the evil day that will soon overtake them.

Many are inquiring if they can emigrate, the coming winter, for ten pounds, as the Saints did last winter. In answer to this question, we can only say, for the present, let all the Saints, who possibly can, gather their ten pounds each, and we shall do all in our power to see them emigrated.

The Saints could not be fitted out for the plains, the past season, for ten pounds each, but money was loaned to effect their emigration through to the Valley. We are not aware but that our credit is as good now as it was last year, and, if it continues so, we purpose to emigrate every faithful Saint who can raise that amount, and who wants to go to Zion. The precise terms upon which we shall undertake the emigration of the ten pound companies, we are not prepared to state, but they will be made known sufficiently early for the Saints to adopt the counsel which may be given upon the subject.

In the mean time, the question is—Who can raise ten pounds, and who wants to emigrate? If the Presidents of Conferences could learn about the number that will emigrate from their Conferences, by raising ten pounds or more each, and furnish us with the information by the first of December, or before, it would greatly aid us in forwarding the necessary arrangements.

THE PERPETUAL EMIGRATING FUND.—It becomes, almost daily, more and more apparent, that the hearts of the poor Saints are being effectually turned to the Perpetual Emigrating Fund Company, as their only hope of deliverance from Babylon's shores. The signal success which has attended the execution of measures adopted by that company, since its organization, and especially the two past years, in what has been done for the British Saints, causes them to rely most implicitly upon its ability, through the blessings of God, to effect the object it has in view.

The many appeals which are being made to us for aid from that source, are certainly calculated to enlist our deepest sympathy, but when we come to the test, we find it requires something more than sympathetic feelings to effect the emigration of the poor. The Saints must know that the extent of our labours in this respect, de-

pends mainly upon their liberality in supplying us with means. Who would not do their utmost to contribute for the glorious work which is being done by the means of the Perpetual Emigrating Fund?

We can now announce to the Saints that the President in Zion has arranged to put into our hands a considerable amount of means, to be applied for the emigration of the poor from this country, the coming season. This we are sure will make the hearts of the Saints leap for joy, that the Lord is thus increasing the facilities for gathering, and we hope the Saints in Britain will afford us a most liberal assurance, before this year closes, that they appreciate such timely aid from the land of Zion, by contributing their hundreds and thousands to swell the sum. This could easily be done by a united exertion from the many who are so deeply interested.

Several of the adjoining Missions are now contributing to this Fund, where there is no authorized Agent of the Company, to direct their appropriations, and that all such may know what is expected of us, relating to them, we here insert a letter of appointment, received from the President and Secretary of the Perpetual Emigrating Fund Company.

Great Salt Lake City, Sept. 30th, 1852.

This certifies that Elder Samuel W. Richards is appointed and authorized to act as Agent of the Perpetual Emigrating Fund Company, in Great Britain and adjacent countries, to aid the emigration of poor Saints to the valleys of the mountains, to receive donations to the Fund, and disburse the same as he shall deem proper. And the Saints universally, who desire to promote the cause of truth, and roll on the work of the last days, are requested to hearken to his counsel, so shall the blessings of our God rest upon them and him, and the work of the Lord be prospered in his hands.

BRIGHAM YOUNG, President of P. E. F. Company.
WILLARD RICHARDS, Secretary.

We therefore take the liberty to request the Presidents of Missions, to whom this letter is applicable, to furnish us with an account of the means they have in hand, belonging to the Perpetual Emigrating Fund Company, sufficiently early for us to advise an appropriation of them the coming emigration season. We trust that all Saints in all countries will ever feel a deep interest in promoting the work of gathering, by liberally contributing of their means to aid the Company's operations.

Any amount of donations which the Presidents of the British Conferences may forward to us by the middle of December next, will be included in the amount appropriated to their respective Conferences at the close of the year.

In looking over the list of donations which have been made to this Fund in Britain, we see several private donations amounting from £100 to upwards of £200 each. This manifests the deep interest some have felt for its prosperity, and affords a worthy example for others to follow, which we are assured they will do, and thereby secure to themselves the blessings of God and of His Saints.

BOOK AND STAR DEBTS.—We trust there will be no lack of exertion on the part of Agents and Presidents, during the remaining portion of the year, to liquidate, as near as possible, the debts which have been contracted with our office. This, we are satisfied, can only be effected by a universal willingness to *act*, and promptitude on the part of the Saints. We have a double object in view, in pressing this matter at the present time, which is not only to better the condition of the Conferences, by freeing them of debt, but we are authorized to use all such means as may come into our hands, before the close of the year, for the benefit of the coming emigration. Every thing that has a bearing upon this subject, is of importance to us. Two or three thousand pounds of the money now lying out in debts, could be so appropriated as to

effect the emigration of hundreds from this land the coming season. If the Conferences will make arrangements to throw this amount into our hands before the close of the year, it shall be appropriated to their advantage. The British Saints will find this privilege granted by the Presidency in Zion, worth availing themselves of.

HOME INTELLIGENCE—*Essex Conference.*—Watford, Sept. 29th, Elder Martin Slack writes. He held his quarterly Conference at Hertford, the Sunday previous. The Mayor of the town kindly lent the Corn Exchange for the purpose. A few local preachers and others wished to interrupt the meeting, but were disappointed. The Conference was in a good condition generally. The Travelling Elders and Saints were diligent in spreading the work. More had been baptized the past quarter than any previous one. Prospects were good.

Edinburgh Conference.—Edinburgh, Sept. 30th, Elder T. W. Brewerton writes. The Conference was in a good condition generally. Elders James Mowbray and Peter Sinclair had travelled much, and preached to a considerable portion of the Highlanders, but had not made much impression, in consequence of the prejudice of the people. Among the border towns Elder F. C. Robinson had been preaching, and at Hawick met with encouragement.

Preston Conference.—Elder R. Menzies writes. The Saints generally were in good spirits, and increasing in the gifts of the Spirit.

Lands End Conference.—Devonport, Oct. 6th, Elder Joseph Hall writes. He mentions the case of three persons going 64 miles to learn of the doctrine, having been informed of it by one of the sisters. He relates an instance of healing by the power of God—Elder John Moyle, President of the Plymouth Branch, met with a serious accident while at work in the quarry—a mass of stone, about three tons weight, fell upon his hand, entirely smashing one finger. He gathered up the bones, and Elder Hall anointed it and laid hands upon him, and the bones united, the hand grew well, and the Elder in a short time returned to his work, to the astonishment of many out of the Church, who thought the hand must surely have been amputated.

THE "LIVERPOOL CHRONICLE" AND THE "MORMONS."—We give place in our present Number to rather a lengthy correspondence with the Editor of the *Liverpool Chronicle.* Any thing that is calculated to affect the future prospects of the people of God is interesting to the Saints, and that correspondence will give to our readers a general idea of the groundless surmisings of evil, with which the public press has so lately been teeming. The liberal principles which governed the *Chronicle* in allowing us the use of its columns in defence of an injured and long oppressed people are worthy the respect and support of all honourable men.

If all men, and the press generally, were willing to correct their errors, when discovered, oppression and guilt would seldom stain the escutcheon of liberty in any land, and the cries of injured innocence would seldom be heard. We regret, however, that our second Letter did not appear in the Number for which it was forwarded. We hope it may appear at some future time, that the force of testimony from an external source may have its proper weight upon the minds of a reading public, and the *Chronicle* exhibit no symptoms of becoming "weary in well doing."

THE "TIMES."—Our last Number had gone to press before H. J. Jarvis's communication appeared in the *Times* of Oct. 6th. We take the earliest opportunity to give credit for any symptom of repentance which a sense of such apparent partiality may have produced. How far the public will excuse the editor of a popular daily paper, for

requiring more than two weeks to decide to disabuse their minds, by putting the truth in his possession before them, when he knows his own previous representations demand it, we must leave others to determine. Such guardians of public sentiment and feeling may some day be considered worthy of a greater infliction than the remorse of a guilty conscience.

The beautiful sentiment so thoroughly adopted by the *Times*, to pass judgment and wage war, from outward appearances, is not so purely Scriptural or righteous, but that polygamy, which appears so objectionable to our contemporary, can come along side of it without even a blush, unless it should blush for being caught in such company.

THE EAST INDIA MISSION.

ARRIVAL OF THE ELDERS AT MADRAS—THE CAPTAIN AND TWO MATES OF THE VESSEL FAVOURABLE TO THE WORK—THE ELDERS INTRODUCED TO THE "PLYMOUTH BRETHREN"—PUBLICATION OF TWO THOUSAND PAMPHLETS—OPENING OF A ROOM FOR PREACHING.

Madras, Hindostan, August 3, 1853.

Beloved Brother Samuel—After our arrival in Calcutta, a Conference of the Elders and Church was called, when Elders Skelton, Owens, and myself were appointed a Mission to Madras. Agreeable therewith, after the Lord had manifested his power, in a singular manner, in providing means for our voyage, Elder Robert Skelton and myself went on board the ship *John Brightman*, on the 19th June, and on the 20th weighed anchor. On the 25th, as we were getting over the most dangerous part of the river Hoogley, a very singular occurrence transpired. While there were evident signs of danger, by reason of the contrary and precarious winds, the Captain came to me and said, "you promised me a safe voyage." "Yes," I replied, "and you shall have it." In a few minutes after I had given him this assurance, another ship, that was beating down with us in the narrow channel, tacked suddenly round, and, either to run into our vessel, or drift on to the quicksand bank seemed the only alternative. Captain Scott, of our vessel, being much alarmed, exclaimed "it 's impossible to avoid a collision." But the hand of the Lord was over us, and just as it was expected that a fearful collision would take place, and the broadside of our vessel be run into, the other ship was suddenly controlled and turned round, so that she passed the side of the *John Brightman*, within a few paces, to the no small joy of the Captain and those on board.

After eight days, we got to what is called the Sand Heads, where the pilot and leadsman left us, and went on board a pilot brig that made towards us. I would here remark that these sandheads are extensive deposits of sand and mud, that are continually increasing, being the settlings of the muddy waters of the Hoogley. They extend into the bay about thirty or forty miles, after which we get into the dark, blue waters of the bay.

About one week from the time the pilot left us, we had tolerably good weather, although once or twice the sea lashed over the ship, and drenched all on board, not even excepting those who were in the cabin. For two weeks more we had extremely boisterous weather, sometimes blowing a gale, at other times squally, and once or twice we had a hurricane.

After the 15th of July the weather moderated, and we had a somewhat pleasant time, till the 24th, when we cast anchor in Madras roads, within about one mile of the city, it being the 6th anniversary of the arrival of the Pioneers in Great Salt Lake Valley, and we could not but pray that we, as pioneers of the Gospel to this region of darkness, might be able to lay a foundation that would result in the salvation of many souls.

There were on board, in the cabin, beside ourselves, two ladies, the Captain, and two mates. We spent a considerable portion of our time teaching them the Gospel, and praying for them. Our labours were

not without a favourable effect. The second mate said he was convinced of the work being of God, that the Book of Mormon was a divine record, and he desired baptism of us. We have not yet had the opportunity. The first mate also was convinced of the truth of the work, and has spoken to us about baptising him, but he has been sick, and is now in the hospital. The young lady on board seemed sometimes impressed with our teaching, but her mother would not let her read the Book of Mormon, and even threatened, if she would investigate the work, to change her *Will*. The Captain has been our friend, he is convinced that this work is of God, not a doubt remaining in his mind, and I am in hopes that he will be baptized before he leaves this port, as he has so expressed himself to us.

The morning we came on shore, Captain Scott let me have a pair of new shoes, and shortly after he called me into his cabin, and gave me a purse, containing fifty rupees. He accompanied us on shore, introduced us to his agent, then went with us to the "Madras Home," where he secured for us "gentlemen's" quarters, and every necessary attention. We have since removed from that establishment to the Temperance Hotel, where we have excellent accommodation. While we were at the former place, we diligently improved our advantages in sowing the seed, conversing freely with the many strangers who visited us. Last Sabbath evening we went to a meeting of the "Plymouth brethren," where, after they had partaken of the Sacrament, we were introduced to the meeting, by a Dr. Gay, and afterwards a conversation was carried on between the honourable Judge Strange and myself, respecting the kingdom of God in these days, the restoration of the Gospel by the angel, the gathering of Israel, and the calamities that shortly will be poured out on the wicked, that the earth may be cleansed and prepared for Messiah's reign. While we thus conversed, the attention of all present, except their leader, was very great; and while we spoke of the gifts being restored, with the ancient order of Priesthood, they seemed even to rejoice. Judge Strange conducted the conversation, on his part, in a truly meek and Christian spirit. After its close, he took a copy of the Book of Mormon for perusal.

The prejudice of many is very great, but we pursue a steady course, as directed by the spirit, in all things seeking by prayer, with thanksgiving, for counsel of the Lord, and our duties are made pleasant, the prejudice of those with whom we freely converse departs, and by seeking diligently for the lost sheep, and cordially associating with them, when and wherever we have an opportunity, as well as by public instruction, we hope to do a good work in this land.

Though we have only been here ten days, we have printed one thousand copies of Elder Snow's "Only way to be Saved;" also one thousand copies of another pamphlet, entitled a "Proclamation of the Gospel," containing also a short account of the rise, progress, and present condition of the kingdom of God in the Valley, and different nations. The Proclamation is an extract from Elder P. P. Pratt's recent "Proclamation," and contains his first, second, third, and part of his sixth chapter on laws and government. We have distributed many of the first tract, with a few of the second, and intend sending a copy of each to every priest, editor, merchant, and officer of government, not forgetting the poor, who are our first care, and who especially are to have the preaching of the Gospel. I cannot write half that I would like in this letter, suffice it to say, my dear brother, that we are blessed, and that our faith is that a good and extensive work will be done here. We are invited out to St. Thomas's Mount, by a brother Charles, who has promised to hire a large house, where we may preach and be entertained. We shall probably go out there in a few days. It is nine miles from Madras. There are a regiment of soldiers, and many Europeans, at that station.

The late census estimated the population of Madras at 800,000. Of these 600,000 are Hindoos, 90,000 Mahometans, and the remainder Europeans and half-castes. I like the place very much, and it is no doubt more healthy than Calcutta.

I hear of no important public news. "Mormonism" seems to be the engrossing question here. Several articles have appeared in the papers concerning us, and the people generally, who believe that we tolerate Polygamy, consider it an awfully blasphemous delusion. The most effectual way to remove the prejudices of the honest, we find to be to visit from house

to house. In this way they discern the spirit we are of.

Aug. 9th. As the mail has not yet left, I will write a few words more. We are now at St. Thomas's Mount, having arranged all our business on Saturday, to our satisfaction, in Madras, and left in the afternoon. We expect, after laying a foundation here, to return again to Madras, and there nourish the seed which we have sown. Yesterday we went to see Brigadier Winyalt, for permission to preach and distribute tracts. This being a military cantonment, we have no right to proceed till we have reported ourselves, and obtained the sanction of government. The Brigadier told us that he had not power to decide the matter, but would lay the case before the Governor and Council, in Madras, to-morrow. We told him the Kingdom of God, mentioned in Daniel ii., had been set up, and all men high and low were deeply interested in the matter, and we hoped he would use a favourable influence in the Council. He told us he would write, and let us know the decision, on Wednesday the 10th. We have prayed fervently that the Lord will open an effectual door for the Gospel here, and we hope their decision will be overruled for good. We know the seed has to be sown here in one way or another, and also that it will spring up in many hearts.

Yesterday afternoon, we met in our room and organized the Church here. Present—one High Priest, one Seventy, and one Elder. With this nucleus of the Church of God in this cantonment, we mutually covenanted by an uplifted hand to sustain each other in our respective offices, in all righteousness before the Lord. I can truly say this was an interesting Conference. The Spirit rested down in great power, and in solemnity, and we imparted to each other much good counsel and instruction relating to the order of the Church, the advantages of the Priesthood in time and eternity, if properly magnified, and the duties of all to set a goodly example before each other and this generation. After singing "Now let us rejoice in the day of salvation," and solemnly imploring the blessings of the Lord on what we had done, praying that many souls might soon enlarge our little circle, remembering also our families in the Valleys, the Priesthood and Saints of God there, and in all the world, as also the gathering of Israel and Judah to their own lands, the Conference was adjourned *sine die*. The names of those present were, Elders Robt. Skelton, John Charles, and myself. All well, and greatly encouraged.

Aug. 16th. We missed the last mail, and have now to inform you that we have obtained permission to preach here. Last Saturday Elder Charles hired a large house for us, and yesterday we moved into it. It contains one large hall, where, in about two days, we expect to hold our meetings. I called to-day to see Major Briggs, the second officer in rank here, to let him know the nature of our mission, and invited him to attend our meetings. He listened with considerable attention to my testimony, and, when I presented the Governor's recommendation, he wished to know where Utah Territory was. He went for his Atlas, and I pointed out its location.

A few days ago, I called on a Major Lavie, and had a very sociable conversation respecting this work. I afterwards sent him two tracts.

I will now close. Give my love to your Counsellors—Elders Spencer and Van Cott, and all the brethren whom you may see. Praying the Lord to give you a mighty portion of His Spirit to fill your responsible station, I remain your friend and brother in the Kingdom of Patience.

R. BALLANTYNE.

VARIETIES.

GOLD has been found in New Grenada.

THACKERAY says that the English "is the only language that *freedom* is permitted to speak."

IT is said that almost every tenth person in Sacramento is a "medium" for the spirit-rappers.

THE great tunnel at Hauenstein, through the Jura mountains, is about to be constructed.

A MINISTER at a camp-meeting said, "If the lady with the blue hat, red hair, and cross eyes, don't stop talking, she will be pointed out to the congregation.

"JOHN, who was the wisest man?" "Don't know, sir?" "Yes, you do know, tell me?" "Well, I guess it was uncle, for father sez he was so cunning he got everybody to trust him, and warn't fool enough to pay nobody."

"FELLOW SINNERS," said a preacher, "if you were told that by going to the top of those stairs yonder (pointing to a ricketty pair at one end of the church) you might secure your eternal salvation, I really believe hardly any of you would try it. But let any man proclaim that there were a hundred sovereigns up there for you, and I'll be bound there would be such a getting up stairs as you never did see."

THE following description of a good wife is given by a down easter—"She had'nt no ear for music, Sam, but she had a capital eye for dirt, and with poor folks, that is much better. No man never seed as much dirt in my house as a fly could brush off with his wings. Boston gals may boast of their spinnitts and gytars and their eye-talian airs and their ears for music, but give me the gal that has an eye for dirt, she's the gal for my money.

DIOCESE OF HEXHAM—DISPENSATION DURING THE CHOLERA.—The Right Rev. Dr. Hogarth, Bishop of Hexham, in a letter addressed to the clergy of his diocese, dated Darlington, Sept. 16, 1853, states—"We dispense with the obligation of fasting and abstinence in every locality where the cholera may appear, which dispensation we direct shall continue as long as the cholera remains."—*Tablet, Oct.* 1.

BRIGANDAGE is infamously prevalent in Mexico. The *Trait d' Union* says—"In short our position is just this—we have thieves everywhere, and assassins everywhere, and we have some of them operating on a small scale, while others do so on a large scale." One instance is given of a band of fifty, well armed, well mounted, in uniform, and travelling with false passports.

THE most astonishing parturition recorded in the annals of the human race, we are informed, occurred last week in the vicinity of Salem, Tippah county, in this state. Our information is from a gentleman of veracity, who states that a lady of that neighbourhood has just become the mother of *seven children at one birth.*—*Mississippi* (Holly Springs, U.S.) *Times.*

THE President of the Women's State Temperance Society, has issued an address to the women of the State of New York. Organization is also recommended by the Convention, for the purpose of exerting an influence in the election of legislative members who will vote for the Maine Liquor Law. Petitions to the legislature are also drawn up for signature, praying for prohibition of intoxicating liquors.

IN one of Beaumont and Fletcher's comedies an incorrigible slut, who had been turned away by her master for idleness, &c., was met by him, covered with lace and feathers. She met his surprise with a courtsey, "Please, sir, hasn't you heard, I've been ruined?"

A ROMAN Priest named Keogh, declined taking oath, before the revising barristers for the county of Dublin, on the authorized version of the Testament as not being the true Bible, and would render him unworthy of credit. He produced a copy of the Douay Bible, on which he was willing to be sworn. The bench allowed the case to stand over.

IT is stated that the pass at present selected by the U. S. surveyors for the Atlantic and Pacific railroad is ascertained to be the primeval buffalo route across these wild regions, this route being adopted by the enterprising surveyors from a knowledge of the fact, that if they follow it they will have a line direct "as the crow flies," the buffalo it appears, having an instinct in finding his way by the nearest, most direct, and richest, route.

BEAUTY OF CLEMENCY.—Alphonsus, King of Naples and Sicily, so celebrated in history for his clemency, was once asked why he was so favourable to all men, even to those most notoriously wicked? "Because," answered he, "good men are won by justice, the bad men by clemency." When some of his ministers complained to him on another occasion of his lenity, which they were pleased to say was more than became a prince, "What then," exclaimed he, "would you have lions and tigers reign over you? Know you not that cruelty is the attribute of wild beasts—clemency that of MAN?"

VERSES SUGGESTED ON BEHOLDING A RICH SUNSET.

I saw the sun set in the distant sea,
  And all his lingering glories die away;
I saw the soft and mellow shadows flee
  Wide o'er the earth to cool the fiery day;
And of their sweetness does the soul partake,
  Whilst holy thoughts, like stars, of truth and love,
Shine in the heart, and settling there, they make
  Its throbbings burn with fire as from above.

And so my heart breathes forth its earnest prayer,
  For all on whom his glory seems to rest,
Where healthful blows the mild and rosy air
  The Saints inhale in the ambrosial west;
And still, to fancy, like a thing of glory
  Descending from the heavenly courts, at times
The sun goes down, and bears away the story
  That hearts are born of truth in other climes.

But in the West the good and great now dwell,
  And beauty, truth, and love divine are there;
And oh! what sweet and warm emotions swell
  The breast of weary ones who linger here,
That now ere long the broad and sunny ocean
  Will bear them from this doomed and troubled land,
Before the billowy waves of wild commotion
  Sweep o'er the many wrecks of Sin's dark hand.

But ere we go, this land of darkness needs
  Some generous beams of sacred Gospel light,
And we must wrestle with delusive creeds,
  Dispel the darkness from man's moral night,
And do the angel's part of gathering in
  Some to the fold, which Saints and Seers have trod
To free them from the deadly blight of sin,
  That they may grow unto the vine of God.

R. H. FRENCH.

LIST OF MONIES RECEIVED FROM THE 30TH SEPT., TO THE 6TH OCT., 1853.

	£	s.	d.
John B. Pears	£5	0	0
Robert Kirkwood	37	13	3
James Tatlock	1	11	0
James Frewin	8	0	0
James Walker	42	5	8
Carried forward	£94	9	11
Brought forward	£94	9	11
John Hyde	10	0	0
Griffith Roberts	1	0	0
Millen Atwood	3	7	0
Samuel Gentle	5	0	
	£113	16	11

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 44.—Vol. XV. Saturday, October 29, 1853. Price One Penny.

SPEECH OF HONOURABLE ORSON HYDE, DELIVERED IN GREAT SALT LAKE CITY, JULY 4, 1853.

(*From the Deseret News, July* 30.)

Friends and Brethren—I arise before you this morning to reiterate in your hearing an interesting and an important truth, with which however you are well acquainted. We are a branch of the tree of liberty planted on the fourth of July, 1776; and as the first display of oratory and burst of eloquence from this stand on this interesting occasion, was a flower that bloomed on our boughs, and was immediately succeeded by the precious fruit, there remains but little for me to do, but to feast myself and you on the theme which has been so ably and beautifully presented, illustrated, and enforced upon your hearts, under the banner of our Common Country, on whose folds is inscribed "the downfall of tyranny, and the rising Star of Israel's hope."

The great family of nations on this globe, among which ours occupies the most enviable position, stands in the same relation to the Supreme Ruler of all, that servants do to their earthly master. There are some designed to perform an honourable part, and shine with more brilliance and splendour, and exert a controlling influence; while many others, like "the vessels of dishonour," are equally necessary to cause action and re-action, until the elements of nature, in all their various ramifications, shall retire to their common level, "and the knowledge and glory of God fill the whole earth as the waters cover the great deep." Not every member of this great family does the will of God by choice; but the wisdom, providence, and power of Zion's king will overrule the acts of every nation to the furtherance and execution of HIS designs; and therefore the nations will be constrained to say: "Not unto us! Not unto us! But unto thy name belongs the glory." While, therefore, we *acknowledge the hand of Providence in all things*, we acknowledge not the designs, plans, and schemes of all nations, any more than we acknowledge the correctness of the plans and designs of Joseph's brethren in selling him into Egypt.

Considering the earth a stage, and the nations and powers thereof so many actors, what part has our nation chosen to act in the grand scenes of the last days? The days of farces are gone by, realities now claim our attention, and we should discipline our minds, and accustom them to sober thought, and prepare our hearts and nerves for the substances that have so long cast only their shadows before them to awaken our fancy and speculations, and pleasingly or painfully excite our unstable souls.

Observe Christopher Columbus in his silent meditations; mark his untiring and faithful observations! Behold him watching the western breeze, and marking, with zealous eye and anxious heart, every substance that floated on the ocean's eastward-bound current, as probably from the New World he sought. Listen to the philosophy of his reasoning, that a Wes-

tern Continent was necessary to preserve the equilibrium of the earth, and to balance it correctly on its own axis. Inspired of the Almighty God of heaven, he encountered the ridicule and jeer of a faithless and unbelieving world. Bound and hampered by the chains of poverty, he possessed not the ability to prosecute the voyage of discovery, so dear to his heart, and so intimately connected with his hopes of future greatness and renown. Brooking every difficulty—combating opposition, calumny and reproach, from almost every quarter, he surmounted every obstacle, obtained an outfit that was as little fitting and proper for the great enterprise, as was the manger for the birth place of the Virgin's Son. The time had arrived for the discovery to be made! Millions of spirits in the spirit world, who had not yet taken bodies, nor passed the ordeal, in earthly tenements, of a residence on this benighted globe, were waiting with anxious eye for the area of heaven-born intelligences to be extended or opened to the gaze of mortal eye, that there might be room for them to come down and play their part, in their time and in their season, on the stage of human life; the three old crazy vessels were enough! The Spirit Angel was their guardian and their guide, and was with them on the stormy deep. Another important reason why the discovery should be made; the history and records of a fallen people, containing light from the spirit land, and truth from heaven, were buried in the soil of the Western Continent; and although engraven on golden leaves in a strange and unknown tongue, still they must come forth, being among the secret things that should be revealed.

With the view of raising up a Church pursuant to the doctrine contained in these records of a fallen people, a government has to be established on this *chosen* and *promised* land whose provisions should be liberal enough to allow and tolerate every principle, precept, and doctrine of the new Church which then existed only in prophetic vision. The Constitution of the United States forms the basis of that government, extending protection to all, and showing especial favour to none.

After this government became fully established, and had time to command the respect of all nations, lo! the angel of God from the courts on high, descended to earth; and "Cumorah's lonely hill," in the State of New York, was made to yield up the golden records to the stripling ordained and chosen of God as the agent to enlighten the world with the words of nations long since extinct, whose ruined cities, towns, forts, and various other works of improvement are left as a striking memento of fallen greatness.

Let it never be forgotten, but let the mind's eye always be directed to it, as the eye of the storm-beaten mariner is ever directed towards the polar star, or the beacon lights, that while they ward off danger, they inspire with joy. It is a prophetic saying, relating to the destiny of this country, contained in the records found in Cumorah and translated by the stripling youth, whose blood has sealed the truth of his translation; hear it all ye ends of the earth! "*There shall no king be raised up on this land; and whosoever seeketh to raise up a king on this land, shall perish.*" "This Land," means both North and South America, and also the families of Islands that geographically and naturally belong and adhere to the same. There are promises and decrees of God, in relation to "This Land," of an extraordinary character. No other land can boast of the same. How beautifully does the spirit of the above prophetic sentiment chime in with the great American principle, "that no foreign prince, potentate, or sovereign will be allowed to interfere in the affairs of this Continent!" * * * * Mexico would not allow our agents to preach the Gospel within her borders. The Catholic faith, sustained by political power, to the exclusion of all others, is a cause sufficient for revolutions at home, and for a conquest by a power whose policy it is to let religion stand upon its own merits.

The great design of Providence in raising up our nation, and freeing it from the yoke of a foreign power, and in arming it with energy, strength, and skill, was to make it the honoured agent to suppress religious intolerance and usurpation, and to open effectual doors for the free investigation of every subject that can enlist the interests and attention of men, that every principle that will stand the test of a close and scrupulous examination, whether moral, political or religious, may be drawn out, and applied to practical use in that department to which it belongs.

The United States should therefore be regarded by the Latter-day Church as the men that fall the timber and clear the land, removing every obstacle in the way of ploughing, and the sowing of seed. Remember, that whatever land or country falls under the government of the United States—there you may go and preach the Gospel, and not be thrust into prison for it as you now are in many countries. The press, also, that mighty engine of power, is free and untrammelled wherever the American Eagle builds her nest. I think I hear a voice in low tone from yonder corner reproaching thus—but in the United States, your Prophets have been killed, your houses burned, your fields laid waste, your grain consumed by fire, your people driven and scattered before the bitter blasts of persecution, like clouds before the wind!

Ah, too true! But the Constitution and laws of the country were not guilty of these cruel and bloody deeds. It was a lawless mob that did the mischief,—an outbreak to which every country is subject; but, you may ask, why were the offenders not punished for their cruelty? Because human legislation had failed to affiix a penalty proportionate to the offence; hence the Almighty has taken that matter into His own hands, and will award to them a punishment that will be fully adequate, by making them the eternal servants of the persecuted and martyred ones. If the nation had done all she could to wipe out the stain of these cruel and bloody deeds, herself would have been spotless.

In the spring of 1834, a move was made from Kirtland, Ohio, to the State of Missouri, by the Prophet Joseph Smith, and many of his friends. During the journey, from time to time, some murmuring and insubordination were manifest in the camp. This called out many reproofs and admonitions, from the Prophet until, at length, on one beautiful day, when the sun shone in all its beauty and splendour, (having failed to silence the murmurings in the camp) he uttered, in substance, the following language. Brethren, by your murmurings and complainings, you have grieved the Holy Spirit. I have reproved you often, reasoned and remonstrated with you from time to time, and you have not heeded the admonition, and now, therefore, so sure and certain as you behold yonder sun, shining in the heavens, without a cloud to obstruct its rays, just so sure and certain will the destroyer lay you waste, and your carcasses shall fall and perish like rotten sheep. Only about two weeks after the Cholera broke out in camp, and the awful prediction was fully verified to the consternation of the stoutest heart. Some eight or ten died and were buried in a night! But did the Prophet cease his anxiety for the welfare of the camp? Did he become alienated in his feelings from his friends in their hour of chastisement and tribulation? Did he turn to be their enemy because he had spoken hard things against them? No! His heart was melted with sympathy—his bosom glowed with love, compassion and kindness; and with a zeal and fidelity that became a devoted friend in the hour of peril, he personally ministered to the sick and dying, and aided in burying the dead. Every act of his during that severe trial gave additional assurances to the camp, that with all their faults, he loved them still.

If the United States have been guilty of a great dereliction of duty in not making an effort to redress the sufferings and wrongs of the "Mormons," and the "Mormons" have said that this inaction and indifference on the part of the government, in relation to their grievances, will draw upon the nation a scourge and chastisement from God, we have no more idea that the great purposes and designs of the Creator will be changed in relation to this nation in consequence of this merited chastisement, than the purposes and designs of a father to rear up his son in honour, integrity, and truth, will become changed by the infliction of chastisement for some transgression or misdemeanor.

The "Mormons" feel their wrongs—they know them: and while they live they will not forget them; they cannot if they would. They will remember them also in the spirit world, and in the exalted courts of the celestial kingdom. When they enter, it will be asked "who are these, and from whence come they?" The answer will be, these are they who have come up through great tribulation, &c. They will not forget! Still, like the Prophet who stood by his brethren until death, so will the "Mormons" stand by their country while any foe dares to set his unhallowed foot upon our shores, or upon our borders.

Under the guardianship of high heaven, all things are moving gloriously on-

ward. We have recently had a liberal slice off from Mexico, but the whole loaf must come. The north must give up, and the south keep not back, while the Islands are waiting for Thy law. The voice of God, through the American policy, with loud and thrilling notes cries, Come unto me all ye ends of the earth, and be ye saved from the yokes of tyrants—from the chains and fetters of bigotry, superstition and priestcraft, and regale yourselves under the tree of liberty, whose branches are rapidly extending, and whose fruit is rich and desirable, and whose leaves are for the healing of the nations.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 663.)

Saturday, 19th. Read Hebrew with the morning class. Spent the day in attending to my domestic concerns, and the affairs of the Church.

Elders Orson Pratt, John F. Boynton, and Lyman Johnson, met the Presidency of the Church, and verbally withdrew all objections to the first resolution presented to the Quorums, by the Presidency, on the 12th of February, for the regulation of ordinations.

OLIVER COWDERY, } Clerk of Conference.

Sunday, 20th. Attended the house of worship. The Quorum of High Priests delivered short addresses to the congregation, in a very feeling and impressive manner. One individual was baptized at intermission.

In the afternoon, administered the Lord's Supper, as we are wont to do on every Sabbath, and the Lord blessed our souls with the outpouring of His spirit, and we were made to rejoice in His goodness.

Monday, 21st. At school in the morning. After school, went to the printing office, and prepared a number of Elders' licenses, to send by Elder Palmer to the court of Medina county, in order to obtain licenses to marry, as the court in this county will not grant us this privilege. Ten persons were baptized in this place.

Tuesday, 22nd. Read Hebrew with the morning class. Five young men were received into the Church by baptism in this place, to-day. This is a stormy day, the snow is nearly a foot deep, an uncommon storm for this season of the year.

Wednesday, 23rd. Attended school. A pleasant day and fine sleighing. Two were received into the Church by baptism.

Thursday, 24th. Attended school as usual.

In the evening, met with my class at the printing office, and received a lecture from Professor Seixas, upon the Hebrew language. After we were dismissed, we called at the school room, to hear the choir of singers perform, which they did admirably. Five more were received into the Church by baptism, this day.

Friday, 25th. Attended school with the morning class, also at five o'clock P.M., and received a lecture upon the Hebrew grammar. We have pleasant weather and good sleighing.

Saturday, 26th. At home, attending to my domestic concerns in the morning. After breakfast, met with the Presidency to make arrangements for the solemn assembly, which occupied the remainder of the day.

Sunday morning, 27th. The congregation began to assemble at the Temple, at about seven o'clock, an hour earlier than the doors were to be opened. Many brethren had come in from the regions round about, to witness the dedication of the Lord's House, and share in His blessings; and such was the anxiety on this occasion, that some hundreds (probably five or six) assembled before the doors were opened. The Presidents entered, with the doorkeepers, and arranged them at the inner and outer doors; also placed our stewards to receive donations from those who should feel disposed to contribute something to defray the expense of building the House of the Lord. We also dedicated the pulpits, and consecrated them to the Lord.

The doors were then opened. Presidents Rigdon, Cowdery, and myself, seated the congregation, as they came in, and, according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated. We then informed

the door-keepers that we could receive no more, and a multitude were deprived of the benefits of the meeting, on account of the house not being sufficiently capacious to receive them; and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I recommended them to repair to the school house and hold a meeting, which they did, and filled that house also, and yet many were left out.

The assembly was then organized in the following manner, viz.: west end of the house, Presidents Frederick G. Williams, Joseph Smith, senior, and William W. Phelps occupied the first pulpit for the Melchisedek Priesthood; Presidents Joseph Smith, junior, Hyrum Smith, and Sidney Rigdon, the second pulpit; Presidents David Whitmer, Oliver Cowdery, and John Whitmer, the third pulpit; the fourth was occupied by the President of the High Priests' Quorum, and his Counsellors, and two choristers. The Twelve Apostles on the right, in the three highest seats. The President of the Elders, his counsellors and clerk, in the seat immediately below the Twelve. The High Council of Kirtland, consisting of twelve, on the left, in the three first seats. The fourth seat, and next below the High Council, was occupied by Elders Warren A. Cowdery, and Warren Parrish, who served as scribes. The pulpits in the east end of the house, for the Aaronic priesthood, were occupied as follows—the Bishop of Kirtland, and his Counsellors, in the first pulpit; the Bishop of Zion, and his Counsellors, in the second pulpit; the President of the Priests, and his Counsellors, in the third pulpit; the President of the Teachers, and his Counsellors, and one chorister, in the fourth pulpit; the High Council of Zion, consisting of twelve Counsellors, on the right; the President of the Deacons, and his Counsellors, in the seat below them; the seven Presidents of the Seventies, on the left. The choir of singers were seated in the four corners of the room, in seats prepared for that purpose.

Received by contribution—nine hundred and sixty-three dollars.

At nine o'clock, A.M., President Sidney Rigdon commenced the services of the day by reading the 96th and 24th Psalms.

An excellent choir of singers, led by M. C. Davis, sung the following hymn—

TUNE—*Sterling.*

"Ere long the vail will rend in twain,
The king descend with all his train,
The earth shall shake with awful fright,
And all creation feel his might," &c.

9 verses, 29 page, L.D.S.Col.

President Rigdon addressed the throne of grace in a devout and appropriate manner, and the following hymn was sung—

TUNE—*Weymouth.*

"O happy souls who pray
Where God appoints to hear," &c.

14th page.

President Rigdon then read the 18th, 19th and 20th verses of the 18th chapter of Matthew, and preached more particularly from the 20th verse. He spoke two hours and a half in his usual, logical manner. His prayer and address were very forcible, and sublime, and well adapted to the occasion. At one time, in the course of his remarks, he was rather pathetic, and drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had laboured upon the walls of the house to erect them; and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared.

In reference to his main subject, he assumed as a postulate, that in the days of the Saviour there were synagogues where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem, yet, when on a certain occasion, one proposed to follow him whithersoever he went, he, though heir of all things, cried out like one in the bitterness of his soul in abject poverty—The foxes have holes, &c. This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who paid their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying—Away with him, crucify him! crucify him!! It was therefore abundantly evident that his Spirit did not dwell in them. They were the degenerate sons of noble sires, but they had long since slain the Prophets and

Seers, through whom the Lord revealed Himself to the children of men. They were not led by revelation. *This*, said the speaker, was the grand difficulty among them—*their unbelief in present revelation.*

He further remarked, that their unbelief in present revelation, was the means of dividing that generation into the various sects and parties that existed. They were sincere worshippers, but their worship was not required of them, nor was it acceptable to God. The Redeemer himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians, and Essenes, and others, differing from each other, they were led by the precepts and commandments of men, each had something peculiar to himself, but all agreed in one point, viz., to oppose the Saviour; so that we discover he could, with the utmost propriety, exclaim, notwithstanding their synagogue and temple worship—The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.

He took occasion here to remark, that such diversity of sentiment ever had, and ever would obtain, when people were not led by present revelation. This brought him to the inevitable conclusion, that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation, with those who were coeval with the Saviour. He admitted there were many houses, many sufficiently large, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might, in this day of science, this day of intelligence, this day of religion, say to those who would follow him—The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

After closing his discourse, he called upon the several Quorums, commencing with the Presidency, to manifest, by rising up, their willingness to acknowledge me as a Prophet and Seer, and uphold me, as such, by their prayers of faith. All the quorums, in their turn, cheerfully complied with this request. He then called upon all the congregation of Saints, also, to give their assent by rising on their feet, which they did, unanimously.

The following hymn was then sung—

TUNE—*Hosanna.*

"Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam," &c.

After an intermission of twenty minutes, during which time the congregation kept their seats, the services of the day were resumed by singing Adam-ondi-ahman—

"This earth was once a garden place,
With all her glories common," &c.

I then made a short address, and called upon the several Quorums, and all the congregation of Saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising.

I then called upon the Quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising.

I next called upon the Quorums and congregation of Saints to acknowledge the Presidents of the Seventies, who act as their representatives, as Apostles and special witnesses to the nations, to assist the Twelve in opening the Gospel kingdom among all people, and to uphold them by their prayers, which they did by rising.

I then called upon the Quorums and congregation of Saints to acknowledge the High Council of Kirtland, in all the authorities of the Melchisedek Priesthood, and uphold them by their prayers, which they assented to by rising.

I then called upon the Quorums and congregation of Saints to acknowledge, and uphold by their prayers, the Bishops of Kirtland and Zion, and their Counsellors, in all the authority of the Aaronic Priesthood, which they did by rising.

I next called upon the Quorums and congregations of Saints to acknowledge the High Council of Zion, and uphold them by their prayers, in all the authority of the High Priesthood, which they did by rising.

I then called upon the Quorums, and all the Saints, to acknowledge the Presi-

dent of the Elders, and his Counsellors, and uphold them by their prayers, which they did by rising.

The Quorums and congregations of Saints were then called upon to acknowledge, and uphold by their prayers, the President of the Priests, Teachers, and Deacons, and their Counsellors, which they did, by rising.

The vote was unanimous in every instance, and I prophesied to all, that inasmuch as they would uphold these men in their several stations, (alluding to the different Quorums in the Church,) the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours; and when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until *that* city or *that* house that rejects them, shall be left desolate.

THE FEMALE DOCTORS.

(*From the News of the World, Oct. 2.*)

For some considerable time past the women of America have not only been claiming certain rights, which they say appertain to their sex, but also demonstrating their capacity to exercise them. In this, as in most great movements on either side of the Atlantic, there is no doubt considerable extravagance, but also some degree of truth and reason. The population of the world increases fast, but opportunities for the profitable exercise of female industry do not increase in proportion. Indeed, they seem to be gradually lessening. It is unnecessary to seek for the cause of this effect, (or rather, as *Polonius* says, "the cause of this defect,") our purpose, at present, being only to show what disadvantages attend the class of female labourers, and what efforts are being made to overcome them. In the United States of America there are female lecturers who appear in public to instruct mankind, and womankind, in matters of religion and philosophy, in morals and in politics: and they have found admirers. Other females, less obtrusive and more practically and usefully inclined, have taken to the study of medicine, but from the quieter nature of that pursuit, we hear but little of their progress. What information does reach us, tends to show, that whatever judgment may be pronounced upon political and philosophical ladies who claim the public attention, there is no doubt entertained of the merits and capabilities of female doctors. A medical college for ladies has been established at Philadelphia, and the history of one of its members, which we glean from Miss Bremer's recent work on America, suffices to show by what strong enthusiasm and real devotion to medical science that institution is supported.

Elizabeth Blackwell, after having for several years by hard work helped to educate and maintain several younger sisters, devoted herself to the profession of medicine, firmly resolved to open in this way a career for herself and other women. She was met by a thousand difficulties; prejudices and ill-will threw impediments in every step: but she overcame all, and finally studied and graduated as physician at the city of Geneva, in Western New York. After this she went abroad, desirous of entering and passing the Medical College of Paris. The head of the college was shocked: "You must dress yourself as a man," said he, "otherwise it will be quite impossible." "I shall not alter even a riband on my bonnet," said she: "do as you will—but your conduct shall be made known. You have seen my certificate; you have no right to refuse me admission." The authority was obliged to comply. Elizabeth's womanly dignity and bearing, added to her remarkable knowledge, impressed the professors as well as students of the college. The young woman pursued her studies in peace, protected by her earnestness and scientific knowledge. Having greatly distinguished herself, and won the highest commendation, she left Paris for London, where it is that she gathered fresh laurels both in medical and chirurgical science. She now is expected back in America, where she intends to be a practising physician. And why not? What is there in the character or mental constitution of

woman that should prevent her from practising the art of healing? It is well known that many of our doctors in pantaloons are no better than "old women;" indeed there are old women in some of our rural districts, whose opinion in many things is more esteemed, and probably more valuable, than that of some erudite gentlemen with the mystic initials to their names. In some families the visits of the doctor are necessary to the maintenance of the health which he has restored. The doctor is the pleasant gossip, the distributor of news, the guide of opinion, the confidential adviser. His visit is one of the day's gratifications, and although he may find it necessary to prescribe nothing but the bread pill, or small doses of coloured water, yet he earns his fee by the quieting of the nerves which his presence occasioned, or the agreeable impressions which his conversation had made. Elderly ladies are particularly fond of the doctor. They believe they cannot exist without him—nor could they. Many old gentlemen are similarly kept alive. To think oneself ill is to be ill. Molières *Malade Imaginaire* is not a fancy sketch. Now, we undertake to say, that the influence of the presence of a female medical attendant in the invalid's room, would be infinitely greater than that of the blandest male practitioner. King David entertained much the same idea; and Hermippus attributed his protracted existence to his living continually in the midst of a great, number of young females in an hospital, of which he was overseer. The celebrated physician Boerhaave thought it advisable to recommend cheerful female society to an elderly German prince. A sick man waited upon by a female physician in whose skill he has confidence, would have a better chance of recovery than he would under the care of a rhubarb-visaged, long-faced, white-cravated gentleman in black. The ordinary gallantry of manhood would compel the invalid to put the best face he could upon his infirmities in the presence of his female doctor. He would make an exertion to throw off his distemper, and be polite and gentle and considerate; and all doctors know how much depends upon the efforts of patients themselves, even in extreme cases. The pill that no entreaties of living men could induce an obstinate sick man to take, would be swallowed with a smile at the bidding of a female physician. The delicate fingers of the learned lady are pressed upon the pulse. It is not so good to-day. It must be better to-morrow. To-morrow comes, and it is so. "Just suppose yourself," says Willis's sister, "a forlorn sick bachelor, in the upper story of some noisy boarding house, whose inmates don't care a pinch of snuff whether you conclude to die or get well. Suppose you've watched the spider in the corner weave his web, till you are quite qualified to make one yourself; suppose you have counted, for the thousandth time, all the shepherdesses, distorted little dogs, and crooked trees, on the papered wall of your room; gnawed your finger nails to the very quick, and twitched your moustache till every hair stands on its own individual responsibility. Then—suppose just as you are at the last gasp, the door opens gently, and admits, (*not* a great creaking pair of boots, containing an oracular-solemn M. D., grim enough to frighten you into the church-yard,) but a smiling, rosy-cheeked, bright-eyed, nice little live *woman* doctress! Well, she pushes back her curls, throws off her shawl, (Venus! what a figure!) pulls off her glove, and takes your hand in those little fingers. She looks at you so compassionately from those soft blue eyes: lays her hand on your forehead, and asks you demurely about your 'symptoms.' Then she writes a prescription with those dainty little fingers, arranges your pillow, shades the glaring sunlight from your aching eyes, with an instinctive knowledge of your unspoken wants, and says with the sweetest smile in the world that she'll call again in the morning." Willis's sister don't like this. "She won't submit her pulse to anything that wears a bonnet," she says. But, gentlemen, what say you?

We have left for our last consideration the importance of female doctors to females themselves. And it does not need a moment's reflection to convince any one how useful this would be in a country like ours, where consumption is a prevailing malady, and the patient seldom resorts to medical advice until too late, because the first symptoms produce no inconvenience, and the discussion of them with a male practitioner is not agreeable to female delicacy. Thousands of valuable lives might have been saved, if there had been skilled female doctors for the young patient to resort to. Thousands of beautiful girls might have been preserved from

death by timely advice. Honour, then, say we, to Elizabeth Blackwell! May the influence of her example soon be felt on this side of the Atlantic, and may a Female Medical College become one of the institutions of the land.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 29, 1853.

HOME INTELLIGENCE—*Dorsetshire Conference.*—Bridport, Oct. 8th, Elder Isaac Allred writes. Some new places of preaching had been recently opened, which were well attended by the people. In several of the Branches, greater congregations than common were assembling.

Liverpool Conference.—Liverpool, Oct. 11th, Elder A. F. McDonald writes. The general condition of the Branches was good; the Priesthood had been labouring extensively in out-door preaching, circulating tracts, and conversational or fireside preaching, which had raised quite an interest in many places. Prospects were good at Warrington. At Runcorn, Elder McDonald and Mr. Shaw Brown had held six nights' discussion, and prospects were cheering.. The gift of healing was strongly manifest. Elder McDonald mentions two cases—one of a female who had been troubled with an ulcerated leg for some years, which was healed through the prayer of faith, and anointing with oil, before she became a member of the Church. The faculty had had her case in hand, but without success. Another female, not a member, had had an affliction in the knee for fifteen years, causing lameness, but by anointing with oil, the pain left her, and she was able to walk. In Liverpool prospects were good, the brethren having recently taken, in addition to their central Hall, a Chapel formerly occupied by the *New Christian Church.*

TRACT DISTRIBUTING.—The season for out-door preaching being past, the attention of the Elders generally, will be engaged in spreading the work in a more private manner among the people. Visiting from house to house, private conversation, and tract distributing, are among the most effectual measures that can be adopted, and from them the most beneficial results have followed.

There is scarcely a Saint that has not the ability to do good, by a wise use of these means, among his neighbours, kindred, and friends. Many are brought to a knowledge of the truth, by having a suitable tract put into their hands by a friend, with a simple request to peruse it, and we know of many who are rejoicing that they have been the honoured instruments of leading others to the truth, through their private exertions, aided by the printed word. How great will be the joy of such in eternity, to know that even one soul has been saved through their instrumentality, and we may say indeed there are but few, if any, that might not enjoy this high honour. None should be satisfied, or feel that they have done their duty, without having prayerfully sought, through all proper means, the eternal happiness and salvation of their friends.

Where personal conversation cannot be had, it is often the case that a friendly letter, with an accompanying tract, leads to an investigation, producing the most happy results. Have I fully done my duty to all with whom I am acquainted, and whom I can approach? should be the question of every Saint. If they have they can supplicate the blessing of God upon their efforts, and whether they go to Zion, or remain, they can feel that they are free from condemnation, and that their skirts are clean from the blood of souls. But on the other hand, if our exertions are wanting, and

those to whom we might have stretched the saving hand, are left to perish, how great will be our consciousness of guilt for so great neglect.

By the distribution of tracts and the printed word particularly suitable for unbelievers, which can be done extensively in the winter months, many become interested to hear out-door preaching in the summer months, who would feel it too humiliating to attend the meetings of the Saints under any other circumstances than by mere accident as passers by.

The "Dialogues," by Elder Jaques, which are now published in pamphlet form, are well calculated to do good by general distribution, not only from the amount of useful information they contain, suited to the inquirer, and calculated to induce inquiry, but from the familiar and pleasing style in which important truths are advanced.

DIALOGUES BETWEEN ELDER BROWNSON AND MR. WHITBY, Nos. 1 and 2, by Elder John Jaques. These Dialogues are now for sale, price 1d. each. The first contains an introduction to the first principles of the Gospel, and also a list of all the works we have in print. The second contains a succinct history of the rise and progress of the Church, a statement of its present position and prospects, a description of the Book of Mormon, a brief view of the organization of the Church, and some hints on the gathering and other matters.

THE KINGDOM OF GOD, Parts 1 and 2, are reprinted, and can now be obtained.

DOCTORS.—The article from the *News of the World*, on "Female Doctors" possesses considerable interest, as it evinces that a step is being taken in the right direction, a step that would have been taken centuries ago, if Christendom had been as chaste in deed as in word. It is a disgrace to civilization, and an insult to the modesty of woman, that she is compelled, in all serious ailments and accidents, to receive healing advice and assistance almost entirely from the male sex. As long as people have not faith to keep well, or to be healed, nothing is more obvious than that the healing art should constitute an essential part of female education.

THE SIAM MISSION.

THE ELDERS PREVENTED GOING TO SIAM—TWO SAIL FOR CEYLON—THEIR RECEPTION THERE—DEPARTURE FROM CEYLON, AND ARRIVAL AT BOMBAY.

Bombay, Hindostan, August 10, 1853.

Dear Brother S. W. Richards—Thinking you would like to hear from the Siam Mission, it is with pleasure that I pen a few lines to you. I will give you a brief history of our movements and travels in this country.

We sailed from San Francisco, on the 29th of January, in company with the Hindostan Mission. We had a very pleasant voyage across the wide Pacific. We landed at Calcutta on the 26th of April, all in good health.

Previous to arriving at Calcutta, we anticipated taking the overland route from that place to Siam, but found that that route was closed up by the Burmese, who were carrying on a war with the East India Company. On inquiry, we found that no ship would sail up the bay of Siam, until after the rainy season, and the change of the monsoons. Thus the way to Siam seemed hedged up for several months. This being the case, we concluded that two of us should go to Rangoon, and visit brother McCune, and assist him to spread the Truth in that land; that the other two should go to the Island of Ceylon, and try and open the work there; and that we should labour in these two places until the time should arrive that we could sail to Siam, when we should leave these places. If it was necessary, President Jones was to fill the vacancies.

On the 14th of May, Elder Dewey and

myself sailed for Ceylon, leaving Elders Ludington and Savage to go to Rangoon. On the morning of the 19th, we landed at Madras, where the vessel lay by for the day, which gave us a good opportunity of viewing the city. On the morning of the 26th, we landed at Point Du Galle, Ceylon. We found a great prejudice existing among the people, and they were ready to reject us. A large number of tracts had been sent on from Europe, and circulated among the people, which were filled with the most base lies and misrepresentation. As soon as we arrived, a piece was published in the papers notifying the inhabitants that we had come to declare one of Smith's revelations, that we preached a new Gospel, that we were polygamists, that they must be aware of us, and not receive us, for, if they did, they would be partakers of our evil deeds.

We found it impossible to get a house to hold meetings in, or any person to take us in, and feed us. As we had a letter of introduction to a gentleman in Colombo, we concluded we would go there, a distance of seventy miles. On arriving at Colombo, we found the gentleman to whom we had the letter of introduction. He received us kindly, but, as he was a lawyer, religion did not trouble him much. He thought so much of his good name, that he could not afford to keep "Mormons" long, for fear of being published in the papers. However, he let us stop with him for several days, during which we visited among the people, trying to obtain a house to hold meetings in, but all to no purpose. We went to the authorities, and tried to get the public hall. They being very religious men, of course we did not get it. We had the pleasure of leaving our testimony with them. We visited both high and low, priests and people, and they would not open their doors for preaching, neither would they feed us, unless we would pay them. We had to dispose of some of our things to get food to eat. We were denied the privilege of preaching to the soldiers, or of visiting them. The lower class of Europeans, as well as the halfe-castes and natives, who are educated in the English language, are all dependent on a few speculators and government men, for employ, and if they do any thing to displease the priests, they lose their situation, and they know that, if they lose their situations, starvation will look them in the face. Thus a few great men, with the priests at their head, have the people in fetters, while the priests are rolling in luxury. As for the generality of the natives, they are an indolent, a drunken, and filthy people, subsisting on cocoa nuts and other fruits, which grow spontaneously over the island. After spending several weeks in travelling from place to place under the burning sun of that climate, we did not feel able to endure such treatment much longer, therefore we concluded to return to Galle, and give the people another trial, and, if they would not receive us, we would leave, and go to a people that would.

The weather being very hot, it took us five days to travel our journey. On arriving at Galle, we met with the same reception, oftentimes being abused in a shameful manner.

After tarrying several days, we concluded to leave the island, and go to Singapore, but as there were no sailing vessels running to that port, the only chance was to go by the steamers, and they would not take us for less than fifty dollars a-piece. Under these circumstances, we saw no chance for getting away. A few days after, a large ship came in for water, while on its voyage from Australia to Bombay. We concluded that, if we could get passage, we would go to Bombay and visit brother Findlay, and then sail from there to Siam, and by doing so fulfil a very singular dream, which I had had a few nights before, of going to his assistance. We went on board, and found no trouble in getting our passage. We had a very rough voyage. Once we came very near being lost, but, through the kindness of our heavenly Father, we were saved from the fury of the elements.

On the 25th of July, we landed at Bombay, in good health and spirits. We found Elder Findlay, who was very happy to see us. His health had been very poor for two months previous, but was mending. His labours were too hard for him. He has had a great deal of opposition to contend with since he came to this place. He has fought the battle manfully, and has some faithful souls as the fruits of his labours. The Church in this place numbers twenty members, and the Branch at Poona about the same. Elder Findlay wished Elder Dewey to go and labour at Poona, and I to labour at Bombay, while we should stay with him. On the first day of this month, Elder Dewey left

here for Poona, being accompanied by Elder Findlay, who expects to return to this place in about three weeks. I hold four meetings a-week, at a place called Upper Colabah, near the barracks. The meetings are moderately well attended, mostly by soldiers. As soon as Elder Findlay returns, we expect to open meetings in other parts of the town. Elder Findlay finds it very hard to do anything with the natives of this country. Their attachment to their idols is so great, and the traditions of their fathers are so deeply rooted, it seems almost impossible to ever get them to give them up, and they are perfectly disgusted at Christianity, because of the conduct of the sectarian missionaries in this country.

I shall take pleasure in communicating to you from time to time, concerning our movements and success in this country.

Brother Davis sends his love to you. May the choicest blessings of Israel's God rest upon you, and all of His people, in the name of Jesus.

Yours affectionately,

CHAUNCEY W. WEST.

THE VALLEYS OF THE MOUNTAINS.

We have received a copy of a very interesting letter, dated Great Salt Lake City, July 24th, 1853, from Elder Thomas Smith, founder and late President of the Norwich Conference, addressed to the Saints of Norfolk and Suffolk, and the British Saints generally. Elder Smith emigrated by the P. E. Fund, and writes in a praiseworthy spirit, and we feel assured that our readers will be gratified to read his testimony concerning the authorities, inhabitants, productions, privileges, and pleasures of the valleys of the mountains. After giving his reasons for delay in writing, and also a description of his journey on the Plains, he says—

"O how it would have caused you to rejoice to see our camp moving along—our noble women and children, as well as men, many of whom had been used to the carpets in old England, footing it across the plains, without a murmur, and baking and cooking their food when we stopped at night. It reminded us of the ancient Israelites and Levites, (see First Book of Nephi, chapter v. par. 17,) in their travels, for we felt ourselves thus favoured of the Lord.

"After having travelled to within about two hundred miles from this place, we met with friends who had come out with conveyances, to supply us with vegetables and provisions of all kinds that the Valley afforded. We also had a refreshing season with several of the Twelve Apostles, and others, who, passing us, gave us lectures, cheering our hearts after so long a journey. One hundred and fifty miles from here, I had the happiness to meet a wagon and team and man, sent out by my brother-in-law, George Bundy, to my assistance, laden with the produce of the rich valleys of Ephraim, in which I was enabled to put my weary wife and little ones, who considered the assistance received a treat, indeed, after walking so many miles. We continued to meet with teams and vehicles of different kinds, which had come out for the assistance of the respective camps, until on that, to me, memorable day—the third of September, we emerged from the last kanyon or deep recess between the mountains along which the road passed, into the beautiful, peaceful valley where I now write. To my joy, upon entering the valley, I was met by my son-in-law, who presented me with a horse upon which to ride the remainder of the distance to the city, which now a little to the right broke upon our view. Numbers of people had come so far to meet the emigrants, and we were presented with delicious melons, and other fruits grown in the valley. The city to our view was grand! The sensation produced upon me at this affecting period was so great, that I was almost overwhelmed with joy, which I could vent only with tears of gratitude to my Father in heaven.

"We were shortly met by President B. Young, with some of the Twelve, and other heads of the Church, also a band of music, with banners, &c., in the Governor's large carriage, which all heightened the joy that already filled our glad hearts. It caused the hearts of the modern Prophets to rejoice to see the predictions of the ancient Prophet fulfilled—'Thy sons

shall come from far, and thy daughters from the ends of the earth.' The reflection of such great beneficence and love, such noble exertions and brave efforts having been made for our deliverance, and reception among them, made me to sing praises to God and the Lamb, that such a great-minded people existed, and that I enjoyed their company. I realised that they had the love of God in their hearts, whether they had what the world calls religion or not.

"Upon entering the city, my heart was still swelled with delight, and even astonishment, to see the number of buildings, noble and commodious public and private edifices, all of which had been erected in the short space of four years. Also the delightful plan upon which the city was laid out, and the orderly arrangement of the buildings, the whole site being about the same size as the city of Norwich.

"We drew our camp into a public square, where we had the happiness to receive an address from President B. Young.

"After attending to the necessary arrangements respecting the teams, I went in company with my son-in-law, Elder Thomas Jenkins, (having sent my family directly thither,) to my brother and sister Bundy's, where I found all my family connexions, in the valleys, awaiting my arrival, with a table spread with an ample supply of earth's fruits. With warm hearts and affectionate embraces I was received by those from whom I had been separated for the space of ten years for the Gospel's sake.

'Then, then how happy the meeting;
Joy, joy each bosom did fill.'

"On the following Sabbath was held the Conference at which the corps of Elders who are now in England and other nations, was called. How glorious it appeared to me to see President B. Young, the Prophet, Seer, and Revelator of the last days, his two Counsellors, the Twelve Apostles, and other illustrious presiding Elders take their seats on the stand in the spacious Tabernacle built for worship, before a large multitude of Saints, and to hear their voices echoing the intelligence communicated from God to man by inspiration, yea, I could sing "how beautiful upon the mountains," are the feet of thine ambassadors, O God, and how pleasant and divinely gladdening thy dwellings are. My sabbaths since, have been alike delightfully spent in hearing the principles of salvation, both for the living and dead, from these men, whom I feel that God has chosen. My soul continually delights in these principles, and the more I hear, the more I find description fall short in expressing my admiration and love of the heavenly principles of "Mormonism." Our congregations are as large, and are as well clad and fed, as the best that can be found in England, and let me say, *there are none that can vie with them, for comfort and respectability, in the world.* You must all come, *be faithful*, and then you will experience it, for none can enjoy themselves here but the faithful. Fearfulness has already laid hold of a number of hypocrites, and they have run when no man pursued, and the more Zion grows in beauty, holiness and splendour, the more terrific will it be to evil-doers. But all who will do right will be delighted and edified.

"After partaking of the temporal as well as spiritual prosperity that exists here, my mind reverted to the poor of my native country, my soul mourned in contemplation of their condition, that they could not be here, even if it were but to glean the wheat that the Saints have not time to gather up. One specimen of the prosperity of labouring men, I may mention, which is the fact, that at a time when fine flour was selling at 16s. per 100 lbs., I earned of our beloved brother F. D. Richards, the sum of £6 in ten days.

"I have lately had a tour of some hundred and fifty miles through the beautiful valleys of Utah, and to see the richness of the land, with the deliciousness of its products, both for man and beast, makes me wish more earnestly that the good English Saints were here to possess and cultivate it. And I am thankful that the Lord is providing a powerful engine for the deliverance of His poor—in the Perpetual Emigrating Fund, the operation of which is so applicable to the inexperienced condition of most of the poor Saints, protecting them, as it does, from the liability of being defrauded by the various "sharpers" on the way, and also being the most economical outlay of means that can possibly be effected in so lengthy and tedious a journey, having the advantages of wholesale business, &c. The perpetual principle upon which said fund is conducted in-

spires me to say to you all—Comfort ye your hearts, for if you are faithful in trying to please God, and in swelling that Fund, your deliverance is certain, and is not far hence. I know that the yoke of bondage under which many of you labour, is galling, and hard to bear, but when you get to Zion your rest will seem the sweeter in consequence. Rest from bondage and unrighteous usurpation over you is what I mean, for you will always have something to do here, but you will have the consolation that you are doing it for yourselves and for your Creator, instead of for men who rank little if anything above slave-drivers. When you come you will confess, like the Queen of Sheba, that the one-half had not been told you respecting the glorious satisfaction of serving the Lord in a collective capacity. Only to think of having the honour to live to see the commencement of, and to help in, the building of that Temple so long foreseen of the Prophets Isaiah and Micah, which I have done, raises my soul in indescribable sensations and reflections that you will appreciate only when you experience them.

"I am expecting to take my team, and meet the emigrants who are on their way hither, bearing them some vegetables and provisions, and to render them what assistance I can over the rocky mountains. I am glad that so many are on their way. The Norfolk Saints who came out with me, are all in the Valley, well and prosperous, save John Perkins, who staid in St. Louis, and sister Harwood, who died on the steam boat. I learned by Elder Buckingham, who left St. Louis later than myself, that brother Perkins had received his mother's letter.

"Now, dear Saints, I must draw to a conclusion, having already far surpassed my intended limits, but, let me say, I still know that the Book of Mormon is a true Record, and was brought forth by the power of God. I know that Joseph Smith was the man chosen to commence the Lord's "strange acts" of the latter days, and I know that this Church of Saints is the people to whom God hath spoken through His servants the Prophets. I can testify that Brigham Young is Joseph's legally appointed successor in the Presidency and management of this kingdom, and I know that this is one of the Stakes of Zion, of which I may say, in the language of David, "Beautiful for situation is Mount Zion, the joy of the whole earth," and I realise it as I raise my eyes through my window from writing, and feel unwilling to quit a subject so interesting to me. Here our children can be taught the ways of the Lord, in the many school-houses which show themselves above the dwellings in every ward throughout the city.

"Farewell, my dear brethren, sisters, and children, be faithful, and give strict heed to the counsels of those who preside over you in both Branch and Conference capacities, and I know that the blessings of Heaven and earth will attend you. Accept my very kind love, with the same from my family. May the God of Joseph, Hyrum, Brigham, Heber, and Willard rest His blessings upon your heads, is the prayer of your brother and servant in the Gospel Covenant.

"THOMAS SMITH."

"P. S.—I beg strongly to recommend to you, especially to the YOUNG, the counsel of Elder William Westwood, recorded in the *Millennial Star*, Vol. xi. p. 312.

T. S."

THE OAK AND THE VINE.—A FABLE FOR STRONG-MINDED FEMALES.

The following allegory is from the interesting Algic Researches of Henry R. Schoolcraft, Esq.—A vine was growing beside a thrifty oak, and had just reached that height at which it required support. "Oak," said the ivy vine, "bend your trunk, so that you may be a support to me." "My support," replied the oak, "is naturally yours, and you may rely on my strength to bear you up, but I am too large and too solid to bend. Put your arms around me, my pretty vine, and I will manfully support and cherish you, if you have an ambition to climb as high as the clouds. While I thus hold you up you will ornament my rough trunk with your pretty green leaves and shining scarlet berries. They will be as frontlets to my head, and I shall stand in the forest like a glorious warrior with all his plumes.

We were made by the Master of life to grow together, that by our union the weak may be made strong, and the strong render aid to the weak." "But I wish to grow independently," said the vine, "why cannot you twine around me, and let me grow up straight, and not be a mere dependent upon you?"—"Nature," answered the oak, "did not so design it. It is impossible that you should grow to any height alone; and if you try it, the winds and rain, if not your own weight, will bring you to the ground. Neither is it proper for you to run your arms hither and thither among the trees, The trees will begin to say it is not my vine—it is a stranger—get thee gone, I will not cherish thee. By this time thou wilt be so entangled among the different branches, that thou canst not get back to the oak; and nobody will then admire thee or pity thee." "Ah, me," said the vine, "let me escape from such a destiny;" and with this she twined herself around the oak, and they both grew and flourished happily together.

VARIETIES.

PRAYERS for the conversion of England to Roman Catholicism are printed in several continental languages, and distributed among the people.

AN expedition is expected to start early in November next, to explore the northern part of Australia. A Mr. Haug is to be at the head of the expedition.

MODERN HUMANITY.—"Jane, put the baby to sleep with laudanum, and then bring me my parasol and revolver. I am going to attend a meeting for the amelioration of the condition of the human race.

COMPLICATION OF DISORDERS.—The *Medical Gazette* has this "hit" among its brevities—"What did Mr. ——— die of?" asked an acquaintance. "Of a complication of disorders," replied his friend. "How do you describe a complication, my good sir?" "He died," rejoined the other, "of two physicians, an apothecary, and a surgeon."

A LEARNED DOG.—A man of family, in New York, has a dog that will not permit him to enter the house if the least intoxicated. It is hinted that the animal foresees a "time" between his master and mistress, and, out of consideration for the latter, prevents his entrance. We know of several ladies who had better purchase such dogs.

NICKNAMES.—The following are the nicknames affixed to cities, states, and districts in the United States:—Washington is called the *City of Magnificent Distances;* New York, the *Empire City;* Philadelphia, the *Quaker City;* Baltimore, the *Monument City;* Boston, the *City of Notions*, or the *Puritan City;* Newhaven, the *Elm City;* Buffalo, the *Queen City of the Lakes;* Pittsburgh, the *Iron City;* Cleveland, the *Forest City;* Cincinnati, *Porkopolis*, or the *Queen City of the West;* St. Louis, the *Mound City;* Louisville, the *Fall City;* New Orleans, the *Crescent City;* the State of New York, bearing in its arms the rising sun, with the motto, "Excelsior," is the *Empire*, or *Excelsior State;* Connecticut, the *Free Stone State;* Massachusetts, the *Bay State;* Vermont, the *Green Mountain State;* New Hampshire, the *Granite State;* Rhode Island, *Little Rhoda;* Pennsylvania, the *Keystone State;* Virginia, the *Old Dominion*, or the *Mother of States and Statesmen;* Delaware, the *Diamond State;* South Carolina, the *Palmetto State;* Texas, the *Lone Star State;* California, the *Golden Region*; Mississippi, the *Bayou State;* Louisiana, the *Creole State:* and Kentucky, the *Dark and Bloody Ground.* The inhabitants of Florida are *Cowboys;* those of Ohio are called *Buckeyes;* those of Iowa, *Hawkeyes;* those of Illinois, *Suckers;* the Missourians call themselves *Pukes;* the Indiana people, *Hoosiers;* the Michigans, *Wulwereens* (Wolverines); and Wisconsins, *Badgers.* All these nicknames are familiar to, and frequently used by the Americans, and not only in jest, in the same way as they collectively accept the designation of *Yankees*, if this word is used in contradistinction to *English.* In the States themselves the Southerners and the Westerners disclaim this appellation. They use it to designate the New Englanders; whilst in New England, again, every state disowns it except Connecticut, which is proud to be the original *Yankee State.*—*Family Herald.*

GOOD LAW FOR THE GIRLS.—By ancient act of the good old Scottish Parliament, passed in the reign of Margaret, about 1288, it was "Ordonit, that during ye reign of her maist blessit Majestie, ilka maiden ladee of baith high rank and low estate, shall hae liberty to speak ye man she likes. Gif he refuses to take her to be his wife he shall be mulct in the sum of an hundered poundis or less, as his estait may be, except and alway gif he can make it appear that he is betrothit to anither woman, then he shall be free."

THE GOSPEL RESTORED.

The Great Jehovah from on high
Has sent His Gospel word,
Let all who hear obey, and sing
Thanksgivings to the Lord.

The glorious news on earth to bring,
From heaven an angel came,
A messenger of peace and love
Salvation to proclaim.

The sacred Records from the dust,
Where long they've lain concealed,
Are now brought forth God's truth to prove,
And unto man revealed.

The Priesthood is restored again,
The key of knowledge given,
To show the error of men's ways,
And lead them back to heaven.

By Saints of Latter-days once more,
The Gospel shall be taught,
In simple language God shall then
Be worshipped as He ought.

Then listen to the joyful sound,
Ye Jews and Gentiles all,
It tells of peace and righteousness,
Reject not then the call.

Liverpool. MARY DUNGEE.

ARRIVALS.—Elders W. W. Major, and Charles A. Foster, from Great Salt Lake Valley, sailed from New York on the 21st of September, on board the *Andrew Foster*, and Elders J. D. Ross, James Bond, and Matthias Cowley, on board the *Constitution*, September 24th, and all arrived in Liverpool on the 16th inst., on missions to these lands.

ADDRESSES.—W. G. Mc Mullin, 1, Castle Street, Derby.
Samuel Blackburn, 35, Margaret Street, Ashton under Lyne, Lancashire.
Isaac Allred, James Henley's, East Road, near the Mill, Bridport, Dorset.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 13TH OCT., 1853.

	£	s.	d.
John Kissell	2	11	0
Thomas Morgan	3	0	0
Thomas Clarke	20	0	0
Henry Savage	2	11	4
John B. Pears	10	9	6½
T. C. Armstrong	24	0	0
John Jones (Australian Mission) per C. W. Wandell	18	0	0
Carried forward	£80	11	10½
Brought forward	£80	11	10½
George Simpson	5	0	0
William Ostler	4	0	0
John Aird	9	7	9½
William McGhie	3	0	0
James Linforth	3	0	0
John Holsall	5	0	0
	£109	19	8

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY;
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 45.—Vol. XV. Saturday, November 5, 1853. Price One Penny.

POOR UTAH.

(*From the Deseret News, July* 30.)

Poor, *poor*, POOR, MISERABLE UTAH! Yes *doubly* poor and miserable, if "*what every body says must be true.*" "*It is better to be out of the world than out of the fashion*" of the world, and we think it high time to rise at two o'clock in the morning, as we now do, to declare the degradation of Utah.

After reading the papers from almost all parts of Christendom, we tried to sleep, but all our trials were vanity, and vexation of spirit, to think that Utah, *our beloved Utah*, who has boasted so much of her free and liberal institutions, and of the light and intelligence she possesses over and above many portions of the earth, is so far behind her sister confederates; and unless she rises speedily from her lethargy, stupor, and moral, philosophical, and religious dearth and death, must soon sink in everlasting oblivion from even the remembrance of a name among civilized communities, and Christian society.

And why is this? Why is it that Utah is so much worse than all the rest of the world? Oh! she is "*out of the fashion,*" and consequently had better be "*out of the world.*" And what has she done *to get out of the fashion*, which has rendered her so odious and damnable in the eye of Christian communities? A curious question truly, and it would take a long time to answer it, and we can only, at this time, give a few reasons of the many that might be given, in justice to the answer, for we want to get a short nap before the sun is too high, and the hour too warm, to bring out all the bed bugs to prevent a morning nap.

Poor Utah! She has not burned John Rogers at the stake, in the presence of his wife "*and nine small children, with one at the breast,*" because he was not Catholic. What is Catholicism the world over, among all sectarian denominations? Answer — Think as I think, and do as I do: that's Catholic, Christendom all over.

It was upon this principle that the Baptists and Church hung, and drowned, and tortured the Salem and Lancashire witches. *Utah has not done this!*

It was upon the same principle that the Independents hung the Baptists. Utah has not done this, and *she is out of the fashion.* All men can worship their Gods as they please in Utah, if they will *mind their own business and not disturb their neighbours.* This doctrine is taught in the Declaration of Independence and the Constitution of the United States, and because we believe it, we are "*out of the fashion,*" and many believe we had better be "*out of the world,*" and we expect we shall be, by and bye, for we have been kicked into the *tops of the mountains*, about as high as we can be without going out of the world, and if we should be kicked much higher we might fall up off the "*topless throne,*" and if we should, the Devil don't know where we should go to.

We are out of the fashion in a great many such like things, but we can't help

it, neither can we stop to tell of many of our unfashionables. Is it necessary, so long as all men who have eyes can't see them?

Utah is out of the fashion because she does not license grog shops, by scores and hundreds, where children can "*get drunk for a red cent,*" as they do in New York city, if we can believe their own papers; and surely that city, the mercantile metropolis of the "*New world,*" must be the regular *Gothamite* fashion, in *first style.*

Great Salt Lake City (and the same of Utah *en masse*) is altogether behind the times, and *out of fashion,* when compared with Washington, New York, London, Paris, Constantinople, Hamburg, St. Petersburg, and a thousand other Christian cities, for she has not one house of infamy, licensed or unlicensed; not one house of prostitution in all her borders, "*exceedingly inconvenient*" as it may be to apostate woolsacks; no, not one turn of the street called *five points* by name or nature; and if a father, husband, or brother should catch a seducer, his blood would be the forfeit, and our highest judicators would be bound to sanction the deed, for they live among a virtuous people; and in this thing we are *exceedingly unpopular* in Utah.

Neither can we compare with the great cities of the earth, because we have no houses of assignation, where the banker, merchant, or gentleman can meet his miss, his kept, his lady when he pleases, leaving the dearly beloved of his bosom, the wife of his youth, to enjoy the same privilege with another banker, merchant, or gentleman, at the same time, at the house of assignation, and quite possibly under the same roof. What glorious times in many cities! We can't keep up with them. If New York, and Congress, and London can truly declare us popular, we would be glad to hear it.

We are altogether out of the fashion, when compared with some missionary operations on the Western Islands, about 20 deg. north lat. We do not allow the wives and daughters of our missionaries to stray round among sailors, in the twilight, for gew-gaw fandangoes, while their husbands and fathers are out on a similar excursion among the queens and princesses, striving to convert them to *five point* Christianity.

We are exceedingly unpopular and out of fashion with the great "*American Board,*" and Christendom of course, because that when our missionaries, in foreign countries, find a man who has "nine wives," and all want to join the Church, they do not forbid his baptism till he has got rid of or put away eight of them, and the dear husband fats and eats eight of them; and then he and his one wife are fit subjects for baptism, and may join the Church, and be very holy on the fat of eight murders.

Utah is unpopular because she will not allow six, nine, or twelve men to catch one unprotected woman, and run off into the corn fields, and do what they please with her, without calling them to an account, and making them atone for their acts.

And finally, Utah is *most exceedingly unpopular* because she will not allow every libertine to make love to every girl of ten years and upwards, promise her marriage, with all the et-cet-eras, &c., without the consent of her parents, and then leave her *enciente,* and say no more about it, only "*he's a fine fellow,*" "*a most promising young man*" (an old rascal perhaps of thirty, forty, or fifty); but she, poor, fair, lovely, inexperienced girl, (fit to have been a goddess if she had had a true mother's care, and woman's experience, to protect her from infernal demons,) must be banished from human society, and crushed for ever in feeling, simplicity, and every thing that makes life desirable, and driven an outcast from the world, to welter in dens of wickedness and filth that her soul always abhorred. Yes! truly we are *most exceedingly unpopular* in this thing, for any infernal *libertine* of the kind—who might be lauded to the skies in any Christian community, and be pampered with sweetmeats, and cherry slop, and the best of Madeira, and ice cream, by fathers and mothers, and genteel families, unprostituted (?), for the sake of securing the *damned rascal* for one of their *dear daughters!* yes! O yes! we are as unpopular as hell, and a *little more so*—for if such a seducing murderer of affection and love did not get his accursed throat cut, without judge or jury, before he slept one night, it would be because his *friends* could not find him.

Unpopular as we are, we will take a nap after this half hour's scribble, and let our popularity and unpopularity lie over

till more leisure. Consider! we have hinted at nothing, but what the *newspapers* tell us, and not a thousandth part of that.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 711.)

The Hymn on the 114th page of the L.D.S. Collection was then sung—

TUNE—*Dalston.*

"How pleased and blest was I,
To hear the people cry—
Come, let us seek our God to-day," &c.

The following Dedicatory Prayer was then offered to Almighty God, at the dedication of the Lord's House, in Kirtland, Ohio, March 27th, 1836, by me, Joseph Smith, junior, first President of the Church of Christ of Latter-day Saints.

PRAYER.

Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou who hast commanded thy servants to build a house to thy name in this place (Kirtland). And now thou beholdest, O Lord, that as thy servants have done according to thy commandment, and now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone, salvation can be administered to the children of men, we ask thee, O Lord, to accept of this House, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance, to build a house to thy name, that the Son of man might have a place to manifest himself to his people. And as thou hast said in a revelation, given to us, calling us thy friends, saying, "Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom, seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God, that your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honour, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us, thy people, in the revelations given unto us; that thy glory may rest down upon thy people, and upon this thy House, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house, and that all people who shall enter upon the threshhold of the Lord's House, may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy House, a place of thy holiness.

And do thou grant, Holy Father, that all those who shall worship in this House, may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said; and that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this House may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; that all the outgoings from this house may be in the name of the Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy House to pollute it; and when thy people transgress, any of them, they may speedily repent, and return unto thee, and find favour in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in thy House.

And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil

that which thou hast spoken by the mouths of the Prophets, concerning the last days.

We ask thee, Holy Father, to establish the people that shall worship, and honourably hold a name and standing in this thy House, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people shall rise against this people, that thine anger be kindled against them, and if they shall smite this people, thou wilt smite them, thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, Holy Father, to confound, and astonish, and bring to shame and confusion, all those who have spread lying reports, abroad, over the world, against thy servant, or servants, if they will not repent, when the Everlasting Gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them, as upon those on the day of Pentecost, let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof, and let thy House be filled, as with a rushing mighty wind, with thy glory. Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy Saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her Stakes, the places of thine appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon that city.

And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy Prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men! their souls are precious before thee; but thy word must be fulfilled; help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken by the mouth of thy Prophets terrible things concerning the wicked, in the last days—that thou wilt pour out thy judgments, without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson county, Missouri) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them.

Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out with sorrow, because of their grevious burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood come up in testimony before thee, and not make a display of thy testimony in their behalf?

Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people!

And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and wilt turn away thy wrath, when thou lookest upon the face of thine anointed.

Have mercy, O Lord, upon all the nations of the earth, have mercy upon the

rulers of our land, may those principles which were so honourably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever; remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the Churches, all the poor, the needy, and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favour in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these, thy servants the sons of Jacob may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other Stakes, besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles; but thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father; and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, be converted from their wild and savage condition, to the fulness of the Everlasting Gospel, that they may lay down their weapons of bloodshed, and cease their rebellions; and may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant, Joseph Smith, junior, and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou has given unto him, and that he hath sincerely striven to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand; have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God.

Remember, O Lord, the Presidents, even all the Presidents of thy Church, that thy right hand may exalt them, with all their families, and their immediate connexions, that their names may be perpetuated, and had in everlasting remembrance, from generation to generation.

Remember all thy Church, O Lord, with all their families, and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain, and fill the whole earth; that thy Church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the vallies to be exalted, the rough places made smooth; that thy glory may fill the earth, that when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honour, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fulness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name! and also this Church, to put upon it thy name; and help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb; and let these thine anointed ones be clothed with salvation, and thy Saints shout aloud for joy. Amen, and Amen.

The Choir then sung—

TUNE—*Hosanna.*

The Spirit of God like a fire is burning,
The latter-day glory begins to come forth,

The visions and blessings of old are returning,
The angels are coming to visit the earth.

CHORUS.

We 'll sing and we 'll shout with the armies of heaven,
Hosanna, hosanna, to God and the Lamb;
Let glory to them in the highest be given,
Henceforth and for ever. Amen, and Amen, &c.

6 Verses.

I then asked the several Quorums separately, and then the congregation, if they accepted the dedication prayer, and acknowledged the house dedicated. The vote was unanimous in the affirmative, in every instance.

The Lord's Supper was then administered; President Don Carlos Smith blessed the bread and wine, which was distributed by several Elders to the Church; after which I bore record of my mission, and of the ministration of angels.

President Don Carlos Smith, also, bore testimony of the truth of the work of the Lord in which we were engaged.

President Oliver Cowdery testified of the truth of the Book of Mormon, and of the work of the Lord in these last days.

President F. G. Williams arose, and testified that while President Rigdon was making his first prayer, an angel entered the window, and took his seat between father Smith and himself, and remained there during his prayer.

President David Whitmer also, saw angels in the house.

President Hyrum Smith made some appropriate remarks, congratulating those who had endured so many toils and privations to build the house.

President Rigdon then made a few appropriate closing remarks, and a short prayer, at the close of which we sealed the proceedings of the day by shouting Hosanna, hosanna, hosanna to God and the Lamb, three times, sealing it each time with Amen, Amen, and Amen.

President Brigham Young gave a short address in tongues, and David W. Patten interpreted, and gave a short exhortation in tongues himself, after which I blessed the congregation in the name of the Lord, and the assembly dispersed a little past four o'clock, having manifested the most quiet demeanour during the whole exercise.

I met the Quorums in the evening, and instructed them respecting the ordinance of washing of feet, which they were to attend to on Wednesday following; and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints, for if you prophesy the falling of these hills, and the rising of the vallies, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the spirit of prophecy.

Brother G. A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues, and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighbourhood came running together, (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple,) and were astonished at what was transpiring.

The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion.

This continued until the meeting closed at eleven P.M.

Monday, 28th. Attended school. Very warm, like spring.

Tuesday, 29th. Attended school, which was the last day of our course of lectures in Hebrew, by Professor Seixas.

At eleven o'clock, A.M., Presidents Joseph Smith, junior, Frederick G. Williams, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery, met in the most holy place in the Lord's House, and sought for a revelation from him concerning our going to Zion, and other important matters. After uniting in prayer, the voice of the Spirit was, that we should come into this place three times, and also call the other Presidents, the two Bishops and their Councils, each to stand in his place, and fast through the day and also the night, and that during this, if we would humble ourselves, we should receive further communications from him. After this word was received we immediately sent for the other brethren, who came.

The Presidency proceeded to ordain George Boosinger to the High Priesthood, and anoint him. This was in consequence of his having administered unto us in temporal things in our distress, and also because he left the place just previous to the dedication of the Lord's House, to bring us the temporal means, previously named. Soon after this, the word of the Lord came to us, through President Joseph Smith, junior, that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and, also, during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.

Accordingly we proceeded to cleanse our faces and our feet, and then proceeded to wash each other's feet. President Sidney Rigdon first washed President Joseph Smith, junior's, feet, and then, in turn was washed by him; after which President Rigdon washed Presidents Joseph Smith, senior, and Hyrum Smith. President Joseph Smith, junior, washed Presidents Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's, and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their Counsellors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying, and giving glory to God.

Wednesday morning, 30th. At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Councils, the Bishops and their entire Quorums, the Elders and all the official members in this Stake of Zion, amounting to about three hundred, met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of this Church, and that this was a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round, and took up a liberal contribution, and messengers were despatched for bread and wine.

Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of Presidents of the several Quorums. The brethren began to prophesy upon each other's heads, and cursings upon the enemies of Christ, who inhabit Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with hosanna and Amen, until nearly seven o'clock, P.M.

The bread and wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Saviour did, so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude. While waiting, I made the following remarks—that the time that we were required to tarry in Kirtland to be endued, would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen. Also that the Seventies are not called to serve tables, or preside over Churches to settle difficulties, but to preach the Gospel and build them up, and set others, who do not belong to these Quorums, to preside over them, who are High Priests. The Twelve also are not to serve tables, but to bear the keys of the Kingdom to all nations, and unlock them, and call upon the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if any one shall say, I wish to go to such a place, let all the rest say Amen.

The Seventies are at liberty to go to

Zion if they please, or go wheresoever they will, and preach the Gospel; and let the redemption of Zion be our object, and strive to effect it by sending up all the strength of the Lord's House, wherever we find them; and I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri, by the mob, we will give ourselves no rest, until we are avenged of our enemies to the uttermost. This covenant was sealed unanimously, with a hosanna and an Amen.

I then observed to the Quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God, and that it was expedient for me and the Presidency to retire, having spent the night previous in waiting upon the Lord in His Temple, and having to attend another dedication on the morrow, or conclude the one commenced on the last Sabbath, for the benefit of those of my brethren and sisters who could not get into the house on a former occasion, but that it was expedient for the brethren to tarry all night and worship before the Lord in His house.

I left the meeting in the charge of the Twelve, and retired about nine o'clock in the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Saviour made his appearance to some, while angels ministered to others, and it was a Pentecost and an enduement indeed, long to be remembered, for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations; as the day of Pentecost, so shall this day be numbered and celebrated as a year of Jubilee, and time of rejoicing to the Saints of the Most High God.

Thursday, morning, eight o'clock. This day being set apart to perform again the ceremonies of the dedication, for the benefit of those who could not get into the house on the preceding Sabbath, I repaired to the Temple at eight, A.M., in company with the Presidency, and arranged our door keepers and stewards as on the former occasion. We then opened the doors, and a large congregation entered the house, and were comfortably seated. The authorities of the Church were seated in their respective order, and the services of the day were commenced, prosecuted, and terminated, in the same manner as at the former dedication, and the Spirit of God rested upon the congregation, and great solemnity prevailed.

Friday, April 1st, 1836. At home most of the day. Many brethren called to see me, some on temporal, and some on spiritual business; among the number was Leman Copley, who testified against me in a suit I brought against Dr. P. Hurlbut for threatening my life. He confessed that he bore a false testimony against me in that suit, but verily thought, at the time, that he was right, but on calling to mind all the circumstances connected with the things that transpired at that time, he was convinced that he was wrong, and humbly confessed it, and asked my forgiveness, which was readily granted. He also wished to be received into the Church again, by baptism, and was received according to his desire. He gave me his confession in writing.

Saturday, 2nd. Transacted business of a temporal nature, in the upper room in the printing office in company with F. G. Williams and Sidney Rigdon, Oliver Cowdery, William W. Phelps, and John Whitmer, which was to have a bearing upon the redemption of Zion. After mature deliberation the Council decided that Oliver Cowdery, and myself, should act as a board or Committee to raise all the money we could in righteousness for a season, to send by, or to, certain wise men appointed to purchase land in Zion, in obedience to a revelation or commandment of the Lord, for the mutual benefit of the Council.

Also, it was agreed by the Council that Sidney Rigdon, and F. G. Williams, exert themselves in devising ways and means with the stock on hand, the available outstanding claims of the company, and such other means as they shall deem most proper, to discharge the company's debts. It was also agreed that W. W. Phelps, John Whitmer, and David Whitmer have five hundred books of Doctrine and Covenants, when bound, and five hundred Hymn Books, together with the subscription list for the *Messenger and Advocate*, and *Northern Times*, now due in Clay county, Missouri; and that Messrs. Phelps and J. Whitmer be released from the

responsibility of all claims on them, or either of them, as joint partners in the Firm.

W. A. Cowdery, Clerk.

As soon as the above plans were settled, I started with President Cowdery on our mission, and our success was such in one half day as to give us pleasing anticipations that we were doing the will of God, and assurance that His work prospered in our hands.

Sunday, 3rd. Attended meeting in the Lord's House, and assisted the other Presidents of the Church in seating the congregation, and then became an attentive listener to the preaching from the stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons. In the afternoon, I assisted the other Presidents in distributing the elements of the Lord's Supper to the Church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the vails being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us—

The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breast work of the pulpit, before us, and under his feet was a paved work of pure gold in colour like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name,. for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this House, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this *holy house*, yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 5, 1853.

"Journal of Discourses."—On the first of November was published the first Number of a new semi-monthly periodical, entitled *Journal of Discourses*. This periodical will contain sermons delivered by President Brigham Young, and other of the Apostles and Elders, principally in Great Salt Lake City. Reported by Elder G. D. Watt. The matter runs from one Number to another continuously, so that, at the end of the year, the Volume can be bound, and appear as a complete work, undivided by headings and imprints. The *Journal* is similar in size and type to the *Seer*, consequently aged people will be able to read it with facility. Price 2d.

As regards the merits of this work, we are at a loss to express ourselves. The Saints in the Eastern Hemisphere most ardently desire to be gathered to Zion, that they may have the privilege of being taught the things of the Kingdom of God, by living Apostles and Prophets, who hold the keys of the Eternal Priesthood of the Son of God, with power to unfold, from time to time, the mysteries of Godliness—the deep and secret things which have been kept hid for many generations, yea since the foundation of the world. In the valleys of the mountains these principles are taught, and

practised as circumstances justify, for there the Saints are free to believe and act according to the dictates of their consciences—free to teach and free to learn the laws of the Most High, and the intelligence which constitutes the exaltation and glory of the celestial worlds. In Zion the words of life flow, without let or hindrance, from the mouths of the Lord's chosen ones—flow unfettered and unopposed by the narrow notions of an apostate world, and make glad the honest and the poor amongst men, who go up to the mountains of the Lord in obedience to the great commandment.

As many of the Saints cannot appear in Zion as soon as they wish, how desirable it must be to them to have the teachings of the Holy Priesthood in type before them! to have the words of life brought to their very houses, so that such Saints can become acquainted with many of the things taught in Zion. We know that this privilege will be appreciated by the Saints, when they understand how great it is. And we would recommend each Saint to obtain a copy of this *Journal*, and to peruse it carefully, that they may come to a perfect understanding of principle, and be ready to develope the same as wisdom may dictate.

"MORMONISM."—The notice which the *Times* was pleased to take of "Mormonism," a few weeks back, appears to have stirred up the editors of many other papers to take a glance at this "marvellous and wonderful work." The editor of the *Tablet*, being a Roman Catholic, takes up "Mormonism" as a cudgel with which to thrash Protestantism, more than to inflict any castigation upon "Mormonism" itself, whilst, in default of argument for his own position, he shelters himself under the professed infallibility of the Roman Catholic Priesthood.

We are always pleased to see the work of God obtain publicity, because thereby those who love God and truth have the privilege of learning something of His purposes, and we are well aware that such persons, when they see the truth, will cleave to it, with full purpose of heart. We would take this opportunity to thank those editors who have drawn public attention to a work which must go forth conquering and to conquer, until the glory of the Lord covers the earth as the waters do the mighty deep. Like the ancient Apostle, we rejoice when the truth is preached, whether by love or contention.

APPOINTMENTS.—Elder Wm. W. Major is appointed to labour under the direction of Elder Benjamin Brown, Pastor of the London, Reading, Kent, and Essex Conferences.

Elder J. D. Ross is appointed to labour under the direction of Elder D. P. Curtis, Pastor of the South, Wiltshire, and Land's End Conferences.

Elder Charles A. Foster is appointed to labour under the direction of Elder Richard Cook, Pastor of the Warwickshire, Bedfordshire, Cambridgeshire, and Norwich Conferences.

Elder Matthias Cowley is appointed to labour under the direction of Elder A. Marchant, President of the Birmingham Conference.

Elder James Bond is appointed to labour under the direction of Elder S. H. Earl, Pastor of the Staffordshire and Shropshire Conferences.

S. W. RICHARDS.

LETTER FROM THE FIRST PRESIDENCY.—JOURNAL OF DISCOURSES,

DELIVERED BY BRIGHAM YOUNG, PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, THE TWELVE APOSTLES, AND OTHERS.

Reported by G. D. Watt.

Great Salt Lake City, Utah Territory, June 1, 1853.

Elder Samuel W. Richards, and the Saints abroad—Dear Brethren—It is well known to many of you, that Elder George D. Watt, by our counsel, spent much time

in the midst of poverty and hardships to acquire the art of reporting in phonography, which he has faithfully and fully accomplished; and he has been reporting the public sermons, discourses, lectures, &c., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a Journal of these reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position of Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your co-operation in the purchase and sale of the above-named Journal, and wish all the profits arising therefrom to be under the control of Elder Watt.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS,
} First Presidency of the Church of Jesus Christ of Latter-day Saints.

INTRODUCTION TO THE SAINTS.

Brethren and Sisters—This "Journal of Discourses" will appear in a semi-monthly pamphlet of sixteen pages, upon good paper, and in a plain round type that aged persons can read with ease, and which will form a volume of nearly four hundred pages at the end of the year.

It affords me great pleasure in being able to put in your possession the words of the Apostles and Prophets, as they were spoken in the assemblies of the Saints in Zion, the value of which cannot be estimated by man, not so much for any great display of worldly learning and eloquence, as for the purity of doctrine, simplicity of style, and extensive amount of theological truth which they develope.

Realizing the moral and intellectual benefit the Saints at home derive from them, I have earnestly desired the time when you also would be enriched by the same incalculable treasure.

To those who are unacquainted with the Doctrines of the Church of Jesus Christ of Latter-day Saints, who are mantled in the darkness of ages, whose minds are sunk in the almost impenetrable shades of error, uncertainty, and doubt, but who sincerely desire to know the truth, these sermons will prove a source of light, information, and joy. And, according to the vocation which belongs to the Eternal Priesthood, all authorized ministers of God will hail their publication with gladness, for such an embodiment of doctrine will greatly accelerate the grand object they have in view—the salvation of souls, the instruction of Saints, and the building up of Zion in the last days.

Particularly to the Elders who are scattered abroad upon the face of the earth, far from those who alone can instruct them in the more exalted branches of the Everlasting Gospel, these sermons will be most valuable, as a guage of doctrine, a rule of rectitude, and a square to life, furnishing at the same time an extensive repository of historical information.

May the Lord prosper every department of His work, and every laudable effort of His servants to instruct the ignorant, build up and establish the faithful, and gather the honest in heart from among all nations home to Zion.

In the bonds of the New and Everlasting Covenant, I remain your brother and fellow-labourer,

G. D. WATT.

THE BIBLE ONLY AND MORMONISM.

(From the Tablet, Oct. 15.)

The principle of the "Bible only" is developing itself in a remarkable way among our enlightened cousins across the Atlantic. The first propounders of that rule of life could scarcely have been aware of all the propositions it involved. Now, however, they are becoming visible, and the only wonder is, that they were so long undiscovered. They are certainly contained in the original formula, and it is impossible to deny the accuracy of the new logicians. We are at last gravely told that Mormonism is irrefutable, on the hypothesis that the whole Bible, and nothing but the Bible is to be received.

A Mr. Henry J. Jarvis writes to the

Times a voluminous letter, and therein expounds the benefits of Mormonism. He does not tell us whether he is or not himself a sectary of Joe Smith. Probably he is not; but being a lover of truth, and the defender of injured innocence, takes upon himself to vindicate the fair fame of the most obscene heresy now in the world. The individual in question suggests to the ordinary Protestant that he had better be silent on the subject of Mormonism if he cannot find it in his heart to profess it or refute it. Mr. Jarvis believes all good of President Brigham Young and his nine-and-twenty concubines. The community over which he rules is a society of virtuous men and women, and an example of perfect models to the rest of mankind. Europeans know nothing of them, and it is ignorance and malice to suppose that they are anything else than a most excellent and noble-hearted people.

Among the numerous errors of the Mormons there is one so salient as to strike the most careless observer: that is, their doctrine and practice of polygamy. All people who call themselves Christian, revolt from this impiety, and whatever may be the habits of individuals here and there, few or none will venture to defend the monstrous life of the Mormons. Mr. Jarvis is, however, a man of unconfined intellect and untramelled soul, and sees nothing very objectionable in this Mormonic institution. He calls on his fellow Protestants to "prove from the Holy Scripture" that polygamy is forbidden. He is not content with this negative result, for he insinuates very clearly that the proof called for cannot be forthcoming. He dwells on the history of the patriarchs, and discovers therein a formal defence of the Mormonic rite in question. With the Bible in his hand he sets aside the Christian law and dispenses with the obligations of a pure life. The Mormons are a "calumniated people," and polygamy is a Scriptural form of living.

"Spirit-rapping" and "table-moving" are probably innocent recreations, if we have been told the whole story about them. Words formed by hazard cannot obtain credit except among the superstitious, and if Mr. Robert Owen believes in the "spheres" where the spirits dwell, he probably believes more about the supernatural world than he ever did before. These things cannot move vast multitudes of men, nor, in themselves, find credit for a length of time. Neither are they of necessity peculiar to Protestant, but we cannot say the same of this new religion in America. Mormonism recruits itself daily among the rural population of England and Wales, and is fed principally by the shrewd race of the Anglo-Saxon. The principles of the new sect cannot be practised in England, and therefore it is that men and women are obliged to go to America. In that country the Government tolerates Polygamy, and sends its own officers to administer in the territory where these enormities prevail. More than this, two delegates [Only one under the territorial organization], Mormons, sit in the Congress of the States, to represent the interests of this detestable community.

Mr. Jarvis is in earnest, and in the right; for how is the Protestant to whom he addresses himself to refute the new errors? The moment that divorce is tolerated polygamy comes in. You cannot have the first without the latter. The British Parliament, when it dissolves a valid marriage, and allows the parties to it to contract a fresh one, has admitted the Mormonic principle, and cannot consistently quarrel with President Brigham Young. If Mr. Young goes further than most Protestants, it is probably because he has more faith, and is not afraid of his principles. They carry him far certainly, but principles are not meant for half-hearted people, and moderate men in general have less of them than those whom they charge with being extreme in their views.

This is not the first time that polygamy has been advocated by the children of Luther, but it is the first time that a sect has appeared in which the doctrine has been consciously adopted. America has the high honour of showing the old world the way into a better condition, and we are obliged to cross the great Atlantic to learn, on a grand scale, what has been implicitly held in Europe. Luther and Henry VIII saw but dimly into the grandeur of their religion, and it was reserved for Joe Smith, some three hundred years later, to proclaim the great doctrine of Protestantism that marriage is no sacrament, and polygamy no sin. If the Popes in the middle ages had received this revelation, they might have saved themselves a great deal of anxiety and trouble. They would have found friends where they found enemies. But, as they were not so

favoured, they were obliged to submit to wars, to exile, and imprisonment, and many other calamities which men are not in the habit of seeking for their own sakes.

It certainly is quite true that the Patriarchs were polygamists, and that this is recorded of them without note of blame. Mr. Jarvis has read his Bible, and the Protestant cannot very well answer his objections. This is a Protestant sect, though of American growth, but at the same time we must remember that the proselytes come from Bible-distributing England. This is one of the results of Bible-reading in America; and we really cannot wonder that the Grand Duke of Tuscany should be alarmed. The Tuscans are not yet polygamists, and the Grand Duke has no wish to see them reduced to barbarism. The Scotch Presbyterians may think otherwise, but as he, and not they, are responsible for the Tuscans, it is natural that he should strive to protect his subjects from the last development of the Protestant religion.

HOME INTELLIGENCE.

INTEREST IN THE WORK IN WALES—GREAT MEETINGS.

Merthyr Tydfil, September 29, 1853.

President S. W. Richards—Dear Brother—I have had the pleasure of visiting a Conference every Sunday since I saw you, and have preached in the most populous places some four or five times every week besides. I am happy to say that the Lord in His goodness has bestowed His good Spirit upon me to overflowing. I was very kindly received by the Saints and the world everywhere, and I had the great pleasure of leaving the Saints in union, and fully determined to be up and doing, while the day lasted. In many places I found people who had travelled from twenty to thirty miles across hills and dales, purposely to meet me. I do believe that with the blessing of Him who owns the vineyard, it will blossom like the rose, so that it will bear a better crop than ever. In no place hardly have I preached without a few hundreds of attentive hearers, and not unfrequently a couple of thousands. For instance—in Bethesda, Carnarvonshire, on a Sunday afternoon, a very large barn was prepared for the occasion, with a pulpit, &c. When I came in sight of the place, behold! a small field adjoining was nearly full, so that I had to crowd my way, and O! the eyes that stared at the "man of forty wives," they were like truckle berries in milk! "Where will you preach?" inquired a loud voice from the far end. "In that big barn, if I can ever get there," was the reply. "You can't get in, for that was crammed full of people long ago," cried many voices. And so it was, pulpit and all! What a chance, thinks I! "Fetch a cart to the middle," was the next invention, which was scarcely said than done. Into the cart I mounted, and who that has not experienced the like can imagine the "glorious heaven below" which I realized the next two hours? Heaven's floodgates were thrown open, Pentecostal like! With open mouths, and tears of joy glistening in their eyes, did the mass unmoved drink down with greediness eternal truths. They were reluctant to have an intermission, many followed me, and the world contended who should have me to tea. Several promised to be baptized soon. That over, and six o'clock come, again they were there, and some congregations had brought their preachers with them—more than one got converted, too, as they admitted to me. Again over the mass I mounted my scaffold, and had as good attention as before, and as much power of the Spirit as I wished to have, for a couple of hours more; in fact, 'twas difficult to find a place for the "Amen." All were astonished, all believed, methinks! at least, if there was an unbeliever left he dared not say so. Till dark they stood there, and several voices begged of me to "preach to-morrow," saying, that "thousands more would come." I told them that I had an appointment in Bangor then, five miles off. A general shout was heard—"Let us follow him to-morrow," and many of them did. I left six there to be baptized next day by the Elders. The Calvinistic Association was commencing at Bangor then, but I sent the bell-man

round, and got hundreds of their hearers, and five at the close said they would be baptized. From there I had to be on the lope to Carnarvon, &c., to enjoy similar scenes of blessedness. If I had had time to stay, I might have done more; but a streak of fire is kindled, and the Elders are blowing the bellows. God bless them.

Your affectionate brother,

D. JONES.

SANDWICH ISLANDS MISSION.

NUMEROUS BAPTISMS—INTEREST IN THE WORK.

(*From the Deseret News, July* 30.)

Honolulu, Oahu, April 26, 1853.

Dear Brother Cain—On the first of March, in company with brother H. W. Bigler, I came to this place to meet in Conference with the Elders from the Valley, and from the other Islands, since which time I have been labouring in this place. For some weeks the work appeared to rather drag, as we were troubled to get a house to preach in, but we have now got a tolerably sized room, though far too small for the congregations that come to hear. Last Sunday week the work began to take a start, and nearly every day last week we were preaching and baptizing more or less, so that by Friday evening there were thirty-one baptized in this place, when, on account of the increasing desire of the people to hear, it was thought best to ordain some to the Priesthood, and we had a meeting of the Elders for that purpose, when brother Uaua, a Priest, from Maui, one of brother George's converts, who had been instrumental in assisting to make an opening in this place, together with brother J. W. H. Rauwahi, the first fruits of my labours on these Islands, were ordained Elders, and brothers Thomas Paku, and T. W. Rahumoka, who had embraced the work in this place, were ordained priests, and one native was ordained as teacher. The four first are young men and men of intelligence, and bid fair to be useful, and are very anxious to learn principle.

On Sunday last we held meeting, at half past ten, when the new Elders officiated in their office, and spoke to an overflowing congregation, when they did credit to themselves and to the cause of truth. At 2 P. M., had meeting again, after which we gave out that we would repair to the water for the purpose of baptizing those who desired to be baptised. We had about one mile to go to the place of baptism, and the roads were literally crowded with people. On arriving at the place of baptism, thirty-nine persons came forward and gave in their names as candidates; and after making a few remarks to them, and have them covenant, and singing, and prayer, &c., Elder Uaua and myself went down into the water, and I baptized them in the presence of from 1200 to 1500 persons. This was a scene long to be remembered by many present, to witness the banks of the stream crowded by the many hundreds of people come to witness this administration of the ordinance of baptism according to the true pattern. After baptism was over, we had all those baptized seated on the ground, and we confirmed them members in the Church. Perfect order prevailed during all of the ceremony, and the Spirit of the Lord was with us. Yesterday, we organized the Branch in this place, consisting of upwards of seventy members, with Teachers, Deacons, &c., after which six more were added by baptism, and great excitement prevails among the people at present, though I believe the missionaries are doing all they can secretly to stop the progress of truth, but do not come out openly to oppose; but we feel that the work will roll on inasmuch as we are faithful, for the Lord is with us and is blessing the administration of His Holy Priesthood. But it will be a hard job to keep this people pure and virtuous here, and especially in this city where there is so much intercourse with the sailors, &c. Brothers Lewis, Tanner, Johnson, and Karren are all here studying the native language, &c. We have not been able to do anything much among the foreigners, as they appear to have but little desire to hear the truth, though there are some few who are believing.

With a request that you will give my kind respects to Presidents Young, Kimball, and Richards, to brothers Taylor, Rich, &c., &c., to all enquiring friends, and accept of the same to yourself and family, I remain your brother in the Gospel of Truth,

WM. FARRER.

VARIETIES.

A FOREIGNER, speaking of the House of Commons, says, "So difficult is it for anything to be heard within its walls, that the impatient members are obliged to be calling out, 'Hear! hear! hear!'"

A HUSBAND, at the grave of his wife, delivered himself of the following to a neighbour, as the coffin was lowered into the grave—"I have lost cows, I've lost sheep, I've lost hosses, and I've lost caaves, but this is the wust of the whole lot."

WHEN a Kentucky judge, some years since, was asked by an attorney, upon some strange ruling, "Is that law, your honour?" he replied, "If the court understand herself, and she think she do, it are."

AUSTRALIAN PECULIARITIES.—In our part of the world the sun moves always from left to right; in Australia it moves from right to left. Here the north wind is the coldest; there the south. Here the east winds are unhealthy; there they are healthy. Here the mountain-tops are cold; there they are warm. Here the trees are thick and shady with foliage; there they scarcely cast a shadow at all, because of the scarcity of their leaves, for many trees are leafless, and yet produce fruit and furnish excellent wood. Of these leafless trees, one is the cherry-tree, which produces the cherry-stone outside the cherry. Some trees grow a species of grass instead of leaves. Here the trees usually shed their leaves, and never their bark; there they usually shed their bark instead of their leaves. There the birds are more beautiful than ours, but they are without song. There also the flowers are beautiful, but many of them entirely destitute of perfume. There the swans are black, and the eagles white, and the moles lay eggs, and the owls screech and hoot in the day-time only, and the cuckoo's song is only heard in the night. There also the bees are without sting, and the quadrupeds have pouches in which they carry their young. One bird in Australia has a broom instead of a tongue. One curious animal, a little larger than a guinea-pig, has the head of a mole, the bill of a duck, and webbed feet, and combines in itself the nature of beast, bird, and fish; it lays eggs like a duck, hatches them, and then suckles the young like a mole. One bird has a voice like the crack of a whip, another rings like a bell, another whizzes like a razor-grinder, whose name it bears, and the larks of Australia neither sing nor soar.—*Family Herald.*

LONDON OMNIBUSSES.— There are daily plying through the streets of London 3,000 Omnibusses, each carrying 300 passengers daily, or 2,000 a week, which makes for the entire omnibusses 6,000,000 a week, or the enormous number of 300,000,000 passengers a year. Supposing each passenger paid a threepenny fare, the amount expended annually upon omnibusses would be £3,000,939. An omnibus coachman driving an omnibus 60 miles a day—which is below the average—although he may not drive a greater distance than five miles each journey, yet passing the same ground over and over again, he would, in the course of seven years perform the extraordinary distance of 173,880 miles, or 521,640 miles in twenty-one years, which several coachmen have done without varying their route—say from Chelsea to the Bank. And yet after all this labour, and all this travelling, although each day they carry in their hands, from eight a.m., to ten p.m., a hundred weight and a half (the supposed weight of the strain upon the horses), they have not, but in a very few instances, saved sufficient to pay their funeral expenses. The manual labour employed comprises the following—Coachmen and conductors, 6,000; horsekeepers 3,000; occasional drivers and hangers on, 2,000; total 11,000. The value of the metropolitan omnibus establishments is estimated at £962,000; viz., horses worth, £600,000; omnibusses, 300,000; harness £60,000; and sundries, 2,000. The expenditure figures—£787,000 for corn, 225,000 for straw, £750,000 for hay, and £7,800 for horse-shoeing; to which are to be added £156,000 for wear and tear, and 180,000 for harness, exclusive of stabling and its accidentals. The Government duty, at 1½d. per mile, amounts to £393,756.—*Ibid.*

THE DYING SAINT TO HER MOTHER.

I am dying, dearest mother, I am going far from thee,
But dearly still I love thee, for thy tender care of me;
Thou hast done thy duty to thy child, and taught her to obey
That gracious God to whom she goes to spend an endless day.

I am dying, mother dear, and to thee must bid farewell,
For I must haste away to bliss, with Christ our King to dwell,
When I shall join with angel hosts in that all glorious place,
To praise our Father in the heavens, around His throne of grace.

I am dying, mother dear, but we soon shall meet again,
If thou dost love the Lord thy God, and faithful still remain,
Then dry thy tears, for I must go, and rest upon that shore
Where all is happiness and joy, and tears are seen no more.

I am dying, dearest mother, but thou wilt not grieve for me,
To a land of peace I'm going—my Saviour God to see,
There with the blest to dwell, in glory and in love,
See—see His holy angels come, to bear my soul above.

Yes, I am dying, mother dear—adieu thou much loved one,
The struggle's well nigh over, my earthly race is run,
O! ever be thy thoughts on Him, with whom I go to dwell,
Grieve not for thy departed child, sweet Mother, fare thee well.

Windsor. E. J. M.

ARRIVALS.—Elders Philemon Merrill, Henry E. Phelps, Lorenzo D. Rudd, John D. T. Mc. Allister, James Carrigan, David B. Dille, and Benjamin Ashby, from Great Salt Lake Valley, arrived in Liverpool, October 22nd, on missions to this land. Elder Ashby sailed from Boston, October 12th, on the steam-ship *America*, and the others sailed from Philadelphia, October 8th, on board the steam-ship *City of Glasgow*.

NOTICE.—Elder John C. Armstrong is suspended from acting in any official capacity in the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, President of said Church in the British Isles.
DANIEL SPENCER, Counsellor.

ADDRESSES.—H. A. Squires, near the Silk Mills, Braintree, Essex.
John Kelly, 34, York Place, Britannia Square, Worcester.
Robert Menzies, 22, St. Paul's Square, Preston.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH OCT., 1853.

James Robson	£5	0	0	Brought forward	£36	10	7
John Hole	5	0	0	Richard Morris	5	0	0
Simon Irwin	5	0	0	Thomas Obray	5	0	0
John B. Pears	5	0	0	George Picton	5	0	0
G. W. Davies	8	0	0	John Memmott	5	0	0
Samuel Church	8	10	7	Samuel Johnson	4	12	5
Carried forward	£36	10	7		£61	3	5

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 46.—Vol. XV. Saturday, November 12, 1853. Price One Penny.

PROCLAMATION BY THE GOVERNOR OF THE TERRITORY OF UTAH.

(*From the Deseret News Extra, Aug.* 25.)

Whereas the Utah Indians of this Territory have been for some time, and still are, in a state of open and declared *war* with the white settlers, committing injuries upon them at every opportunity, killing them, driving off their stock, and burning their mills and dwellings: and

Whereas numerous responsible affidavits are lodged in the office of the United States District Court for Utah Territory, setting forth, that certain white inhabitants of this Territory, in defiance of all law, justice, and humanity, have trafficked, and do still traffic with the said hostile Indians, selling them powder, lead, and guns, and threaten to continue to do so; and

Whereas such conduct tends directly to augment burdens which are already exceedingly onerous: Therefore, to promote the public safety, and preserve the *property* and *lives* of the people from hostile Indians:

I, BRIGHAM YOUNG, Governor and Ex-officio Superintendent of Indian Affairs of the said territory of Utah, do hereby order and direct, as follows, to wit:

1st. Let all the forces be in *readiness* to march to any point at a moment's notice; and when not in service, remain in their various locations, using all diligence to completely secure sufficient hay, and all the crops, and keeping strict guard upon stock, and all exposed property, and prosecuting the completion of their defences with all possible speed.

2nd. Let every person be prepared to defend himself, and to aid others by personal service, or with supplies, whenever required.

3rd. Every person, whether resident, or non-resident, is hereby strictly forbidden to give, trade, or in any way voluntarily put in possession of any Utah Indian, any powder, lead, gun, sword, knife, or any weapon, or munition of war whatever; or to give, or in any manner render to any Utah Indian, any aid, shelter, food, or comfort, either directly or indirectly, unless by permission or license from the Superintendent of Indian Affairs, the Indian Agent, or Sub-Agent; and every license to trade with the Indians in this Territory, is hereby *revoked;* and every person to whom the opportunity offers, is required to notify passing emigrants, and non-residents, of this Proclamation, so far as trading with, or aiding Indians is concerned, and forthwith report, to the nearest civil or military officer, every case of departure from the most rigid compliance with this prohibition and revocation.

4th. As small and large war parties of Indians are constantly prowling about, watching for unguarded points, *let all* who go into kanyons, or any retired places, go armed, and in sufficient numbers to be safe; and all are required to be constantly on the alert; and all officers must preserve order, and carry out the orders and regulations which have been given since the commencement of Indian hostilities,

and may hereafter be given, and enforce the same when necessary.

5th. Heavy expenses have already been incurred by the inhabitants of this Territory, in defending themselves against hostile Indians, and much property has been lost and destroyed; and such will continue to be the case, until hostilities cease;

Therefore, officers of every grade, when on duty, are required to keep an accurate account of all services performed, and expenses incurred under their commands, on account of hostile Indians, or other evil disposed persons, whether residents or non-residents, and promptly forward the same to the office of the Governor, and Superintendent of Indian Affairs.

In testimony whereof, I have hereunto set my hand, and caused the seal of said Territory to be affixed, at Great Salt Lake City, this nineteenth day of August, in the year of our Lord, one thousand eight hundred and fifty-three, and of the Independence of the United States of America the seventy-eighth.

By the Governor,

BRIGHAM YOUNG.

WILLARD RICHARDS, Secretary *pro tem.*
Appointed by the Governor.

INDIAN DIFFICULTIES.

(*From the Deseret News Extra, Aug. 25.*)

Since our brief detail (to July 27th ultimo) of the principal events of the present Indian agressions, but few facts of general interest have transpired. On the 10th instant, at twenty minutes past ten, P.M., the Indians commenced firing on a party of ten men, under command of Lieutenant R. Burns, who were encamped on Clover Creek, in Juab Valley, and continued firing until forty minutes past eleven, slightly wounding Isaac Duffin in the knee, killing two horses, and wounding one horse and several calves. In the morning Lieutenant Burns' party judged, from the signs, that they had killed two Indians, and wounded three.

On the 17th, as four men were hauling lumber from Snyder's mill, near Parley's Park, and had arrived just east of the summit of the second or big mountain, a party of Indians fired upon them from an ambush, and instantly killed John Dixon and John Quayle, and wounded John Hoagland through the fleshy part of his arm, between the shoulder and elbow. Hoagland and Knight then unloosed and mounted two horses, and escaped to this city, leaving the dead, and four horses and two mules in possession of the Indians. A detachment was immediately sent out, who brought in the dead bodies, unmutilated, the day following; a portion of the detachment proceeded to Snyder's mill, dismantled it, and all returned in safety, and without being able to find any Indians. No further collisions have taken place.

George A. Smith, Colonel commanding the southern military department, returned to this city from Iron county on the 22nd, and Lieutenant Colonel William H. Kimball arrived from the same region on the 24th instant. They report all the settlements south of this county, either in excellent condition for defence, or rapidly urging on the completion of their fortifications; and that the inhabitants are using all exertions to secure their crops, and preserve their stock and other property.

Colonel Kimball's party were closely watched by the Indians until they reached Punjun Spring, in Juab valley, when the Indians were discovered retreating into the mountains, without making any demonstration, being over-matched by the vigilance of Colonel Kimball and his command.

At four o'clock, P.M., of the 23rd instant, the Bishops of all the wards of this city, met in the State House, with the City Council, and reported all their wards unanimous for walling in the whole of the city, with a good ditch upon the outside of the wall; whereupon the City Council appointed Albert Carrington, Parley P Pratt, and Franklin D. Richards, a committee to locate the line of said wall, and report thereon on Saturday the 27th, from which date the wall and ditch are to be laboured upon with all diligence until

completed. The wall will be built of mud taken from the ditch, and mixed with straw, or hay, and gravel, and laid up in courses as deep as the consistency of the mud will allow, to be repeated when the previous course is dried, until the wall is finished. This is deemed to be the cheapest, and in the end, most durable method that we can at present adopt.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 729.)

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said—

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

Monday, the 4th. The Elders began to spread abroad in all parts of the land, preaching the word.

Saturday, the 9th. Myself and the principal heads of the Church, accompanied the wise men of Zion, namely, Bishop Partridge, and his Counsellors, Isaac Morley and John Corrill, and President W. W. Phelps, on their way home, as far as Chardon; and after staying all night, blessed them in the morning, and returned to Kirtland.

Soon after, I wrote for the *Messenger and Advocate*, which was published in the April Number as follows—

Brother O. Cowdery: Dear Sir—This place having recently been visited by a gentleman who advocated the principles or doctrines of those who are called Abolitionists, if you deem the following reflections of any service, or think they will have a tendency to correct the opinions of the Southern public, relative to the views and sentiments I believe, as an individual, and am able to say, from personal knowledge, are the feelings of others, you are at liberty to give them publicity in the columns of the *Advocate*. I am prompted to this course in consequence, in one respect, of many Elders having gone into the Southern States, besides there being now many in that country who have already embraced the fulness of the Gospel, as revealed through the Book of Mormon, having learned by experience that the enemy of truth does not slumber, nor cease his exertions to bias the minds of communities against the servants of the Lord, by stirring up the indignation of men upon all matters of importance or interest; thinking perhaps that the sound might go out, that "an Abolitionist" had held forth several times to this community, and that the public feeling was not aroused to create mobs or disturbances, leaving the impression that all he said was concurred in, and received as Gospel, and the word of salvation. I am happy to say that no violence, or breach of the public peace, was attempted; so far from this, that all, except a very few, attended to their own avocations, and left the gentleman to hold forth his own arguments to nearly naked walls. I am aware that many, who profess to preach the Gospel, complain against their brethren of the same faith, who reside in the South, and are ready to withdraw the hand of fellowship, because they will not renounce the principle of Slavery, and raise their voice against every thing of the kind. This must be a tender point, and one which should call forth the candid reflection of all men, and especially before they advance in an opposition calculated to lay waste the fair States of the South, and let loose upon the world a community of people, who might, peradventure, overrun our country, and violate the most sacred principles of human society, chastity, and virtue.

No one will pretend to say that the people of the Free States are as capable of knowing the evils of slavery, as those who hold them. If slavery is an evil, who could we expect should first learn it? Would the people of the Free States, or would the Slave

States? All must readily admit, that the latter would first learn this fact. If the fact were learned first by those immediately concerned, who would be more capable than they, of prescribing a remedy? And besides, are not those who hold slaves, persons of ability, discernment, and candour? Do they not expect to give an account, at the bar of God, for their conduct in this life? It may no doubt with propriety be said that many who hold slaves live without the fear of God before their eyes; and the same may be said of many in the Free States. Then who is to be the judge in this matter?

So long, then, as those of the Free States, are not interested in the freedom of the slaves, any other than upon the mere principles of equal rights, and of the Gospel; and are ready to admit that there are men of piety, who reside in the South, who are immediately concerned, and until *they* complain and call for assistance, why not cease their clamour, and no further urge the slave to acts of murder, and the master to vigorous discipline; rendering both miserable, and unprepared to pursue that course which might otherwise lead them both to better their conditions? I do not believe that the people of the North have any more right to say that the South *shall not* hold slaves, than the South have to say the North shall.

And further, what benefit will it ever be to the slave, for persons to run over the Free States, and excite indignation against their masters in the minds of thousands and tens of thousands, who understand nothing relative to their circumstances, or conditions? I mean particularly those who have never travelled in the South, and scarcely seen a negro in all their life.

How any community can ever be excited with the chatter of such persons, boys, and others, who are too indolent to obtain their living by honest industry, and are incapable of pursuing any occupation of a professional nature, is unaccountable to me; and when I see persons in the Free States, signing documents against slavery, it is no less, in my mind, than an army of influence, and a declaration of hostilities, against the people of the South! What can divide our union sooner? God only knows.

After having expressed myself so freely upon this subject, I do not doubt, but those who have been forward in raising their voice against the South, will cry out against me as being uncharitable, unfeeling, and unkind; wholly unacquainted with the Gospel of Christ. It is my privilege then to name certain passages from the Bible, and examine the teachings of the Ancients upon the matter, as the fact is incontrovertible, that the first mention we have of slavery, is found in the Holy Bible, pronounced by a man who was perfect in his generation, and walked with God. And so far from that prediction being averse from the mind of God, it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude! "And he said, Cursed *be* Canaan, a servant of servants shall he be unto his brethren." "Blessed be the Lord God of Shem; and Canaan shall be his servant."—Gen. ix. 25, 26.

Trace the history of the world from this notable event down to this day, and you will find the fulfilment of this singular prophecy. What could have been the design of the Almighty in this singular occurrence is not for me to say; but I can say, the curse is not yet taken off from the sons of Canaan, neither will be until it is effected by as great power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the designs of the Lord, will learn, when perhaps it is too late, for their own good, that God can do His own work, without the aid of those who are not dictated by His Counsel.

I must not pass over a notice of the history of Abraham, of whom so much is spoken in the Scripture. If we can credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying, "I am the Almighty; walk before me, and be thou perfect." Paul says the Gospel was preached to this man. And it is further said, that he had sheep and oxen, men-servants and maid-servants, &c. From this I conclude, that if the principle had been an evil one, in the midst of the communications made to this holy man, he would have been instructed differently. And if he was instructed against holding men-servants and maid-servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord, and thereby lost his blessings; which was not the fact.

Some may urge that the names man-servant and maid-servant, only mean hired persons, who were at liberty to leave their masters or employers at any time. But we can easily settle this point, by turning to the history of Abraham's descendants, when governed by a law from the mouth of Jehovah himself. I know that when an Israelite had been brought into servitude, in consequence of debt, or otherwise, at the seventh year he went from the task of his former master, or employer; but to no other people or nation, was this granted in the law to Israel.

And if after a man had served six years, he did not wish to be free, then the master was to bring him unto the judges—bore his ear with an awl, and that man was "to serve him forever." The conclusion I draw from this, is, that this people were led and governed; and if such a law was wrong, God only is to be blamed, and Abolitionists are not responsible.

Now, before proceeding any further, I wish to ask one or two questions — Were the Apostles men of God, and did they preach the Gospel; I have no doubt but those who believe the Bible, will admit these facts; and that they also knew the mind and will of God concerning what they wrote to the Churches, which they were instrumental in building up. This being admitted, the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says: "Servants be obedient to them that are *your* masters, according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And ye, masters, do the same things unto them, Forbear threatening, knowing that your master, also, is in heaven; neither is there respect of persons with him."—Eph. vi. 5, 6, 7, 8, 9. Here is a lesson which might be profitable for all to learn; and the principle upon which the Church was anciently governed, is so plainly set forth, that an eye of truth might see and understand. Here, certainly, are represented the master and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord; the master in turn, is required to treat him with kindness before God; understanding, at the same time, that he is to give an account. The hand of fellowship is not withdrawn from him in consequence of his having servants.

The same writer, in his first epistle to Timothy, the sixth chapter, and the first five verses, says,—"Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ; and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." This is so perfectly plain, that I see no need of comment. The Scripture stands for itself; and I believe that these men were better qualified to teach the will of God, than all the Abolitionists in the world.

Before closing this communication, I beg leave to drop a word to the travelling Elders. You know, brethren, that great responsibility rests upon you; and that you are accountable to God, for all you teach the world. In my opinion, you will do well to search the book of Covenants, in which you will see the belief of the Church, concerning masters and servants. All men are to be taught to repent; but we have no right to interfere with slaves, contrary to the mind and will of their masters. In fact, it would be much better, and more prudent, not to preach at all to slaves, until after their masters are converted, and then teach the masters to use them with kindness; remembering that they are accountable to God, and that servants are bound to serve their masters with singleness of heart, without murmuring.

I do most sincerely hope, that no one, who is authorized from this Church to preach the Gospel, will so far depart from the Scriptures, as to be found stirring up strife and sedition against our brethren of the South. Having spoken frankly and freely, I leave all in the hands of God, who will direct all things for His glory, and the accomplishment of His work. Praying that God may spare you to do much good in this life, I subscribe myself your brother in the Lord,

JOSEPH SMITH. jun.

The remainder of this month, and May also, was devoted to the spiritual interests of the brethren; and particularly, in devising ways and means to build up Kirtland, and in fact, the city began to spring into existence, like the opening-buds of the forest.

May 10th. Brother Heber C. Kimball came to me for counsel, to know whether he should go into the vineyard to proclaim the Gospel, or go to school. I told him he might do either, that he should choose, for the Lord will bless you, or you shall be blessed. He chose to go into the vineyard; he likewise immediately started, and went down through the State of New York, into the State of

Vermont, to his native country. He stopped a short time, and then returned back to the city of Ogdensburg, on the St. Lawrence river, where he built up a Church of twenty members. When about leaving that place, my father, and uncle John Smith, came to him, and blessed the Church with Patriarchal blessings. When they came to brother Kimball, they were very much depressed in spirits, for when they came through the town of Potsdam, their brother, Jesse Smith, having a spirit against them, in consequence of their religion, swore out an execution against my father, and levied upon his horse and wagon; and to settle the affair, and get out of his clutches, my uncle, Silas Smith, (who had returned to that place on private business,) stepped forward and paid fifty dollars, in order that they might pursue their journey home.

May 16th. President O. Cowdery having preferred a charge of unchristianlike conduct, to the High Council, against Jenkins Salisbury, the Council assembled in the Lord's House, when it was proved that he had so conducted himself, as to bring unnecessary persecution on myself; that he had neglected his family, leaving them without wood, without provisions, or telling them where he was going, or when he should return; that he used strong drink, and had been intimate with other women.

Elder Salisbury confessed his propensity for tale-bearing, and drinking strong liquor, but denied the other charges. The Council decided that he could no longer be an Elder, or member, in the Church, until there was a thorough reformation.

Charges were also preferred against sisters Hannah Brown, and L. Elliot, of unchristianlike conduct. They confessed they had been guilty of telling falsehoods.

The Council reproved them, and permitted them to retain their standing in the Church.

The Council then withdrew fellowship from Elder Charles Kelly.

My cousin, Elias Smith, arrived from St. Lawrence county, New York, with the information that his father and family, and uncle Silas and family, were on their way to Kirtland, and that my grandmother was at Fairport.

May 17th. I went, in company with my brother Hyrum, in a carriage to Fairport, and brought home my grandmother, Mary Smith, aged ninety-three years. She had not been baptized, on account of the opposition of Jesse Smith, her eldest son, who has always been an enemy to the work. She had come five hundred miles to see her children, and knew all of us she had ever seen—was much pleased at being introduced to her great-grand-children, and expressed much pleasure and gratification on seeing me.

My grandfather, Asael Smith, long ago, predicted that there would be a Prophet raised up in his family, and my grandmother was fully satisfied that it was fulfilled in me. My grandfather Asael died in East Stockholm, St. Lawrence county, New York, after having received the Book of Mormon, and read it nearly through; and he declared that I was the very Prophet that he had long known would come in his family.

On the 18th, my uncle Silas Smith and family arrived from the East. My father, three of his brothers, and their mother, met the first time for many years. It was a happy day, for we had long prayed to see our grandmother and uncles in the Church.

On May 27th, after a few days' visit with her children, which she enjoyed extremely well, my grandmother fell asleep without sickness, pain, or regret. She breathed her last about sunset, and was buried in the burial ground near the Temple, after a funeral address had been delivered by Sidney Rigdon. She had buried one daughter, Sarah; two sons, Stephen and Samuel; and her husband, who died October 30, 1830, and left five sons and three daughters still living. At the death of my grandfather, who had kept a record, there were one hundred and ten children, grand-children, and great-grand-children. My uncle Stephen, and aunt Sarah, were buried side by side in the burial ground in Royalton, Windsor county, Vermont. Stephen died July 25th, 1802, aged seventeen years, three months, and eleven days.

May 23rd. The case of Elder Charles Kelly was again brought before the High Council, then in session, and it was proved that he left his family in a destitute situation, about the time of the solemn assembly, with other unchristianlike conduct, for which the Council decided that he be expelled from the Church.

Also Asael Perry was cut off from the Church for unchristianlike conduct.

Job L. Lewis was excluded from the Church, for treating the society with contempt.

May 27th. Died, in Kirtland, Miss Mary Smith, in the thirty-fifth year of her age. The deceased was a member of the Church of Latter-day Saints, and died in the triumphs of faith.

June 2nd. President Phelps wrote from Liberty, Missouri, to President O. Cowdery, from which are the following extracts—

Since I returned home to Missouri, I have been but on two expeditions, examining the regions of the "Far West." Soon after our return, Bishop Partridge and myself passed from Liberty to the Northwest corner of Clay county, and examined the mills and streams, and country around Mr. Smith's, generally denominated "Yankee Smith." It is customary, you know, for the sake of *provincialism*, among nations, kindreds, and people, to nick-name by their religion, or province, or ancestry; so that one can be distinguished by being an Israelite, a Canaanite, a Christian, a "Mormon," a Methodist, or a corn cracker, or a mighty hunter, &c., according to fancy or favour.

From Mr. Smith's, we proceeded Northeasterly, through some timber and some prairie to Plattsburg, the county seat for Clinton county, "a smart little town," containing from fifteen to twenty hewed log cabins, and the brick body of a two story court house, thirty-two feet square. This town is located on the west side of Horse and Smith's fork of the little Platte, contiguous to the timber on these streams, twenty-five miles north of Liberty. The timber, mill, and water privileges may answer a very small population, but for a large, they would be nothing. There are now three stores, and soon will be four. Clinton county is mostly prairie, with here and there a few fringes or spots of timber on the creeks that run into the Little Platte and Grand rivers.

From this town we made the best course we could to the waters of Grand river. We had a "sort of a road for a little bit" towards Bushy Fork, then we had to be content with naked prairie, patches of scrubby timber, deep banked creeks and branches, together with a rainy morning, and no compass; but with the blessing of the Lord, we came to "some house" in the afternoon, and passed into Ray county. On Shoal creek, where there is water, there are some tolerable mill seats; but *the prairies*—those "old clearings," peering one over another, as far as the eye can glance, flatten all common calculation as to timber for boards, rails, or future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was, or is, as to these vast prairies of the Far West, I know no further than we have revelation. The Book of Mormon terms them, the land of desolation; and when I get into a prairie so large that I am out of sight of timber, just as a seaman is "out of sight of land on the ocean," I have to exclaim—What are man and his works, compared to the Almighty and His creations? Who hath viewed His everlasting fields? Who hath counted His buffaloes? Who hath seen all His deer on a thousand prairies? The pinks variegate these wide-spread lawns, without the hand of man to aid them; and the bees of a thousand groves banquet on the flowers, unobserved, and sip the honey-dews of heaven. Nearly every skirt of timber to the state line on the north, I am informed, has some one in it. The back settlers are generally very honourable, and more hospitable than any people I ever saw, you are in most instances, welcome to the best they have. *

W. W. PHELPS.

The High Council assembled in the Lord's house in Kirtland on the 16th of June, Presidents S. Rigdon, and F. G. Williams presiding, to investigate the charge of "*a want of benevolence to the poor, and charity to the Church,*" which I had previously preferred against brother Preserved Harris, and Elder Isaac McWithy. After a full and lengthy investigation, the Council decided that the charges were fully sustained against Preserved Harris, and that the hand of fellowship be withdrawn from him, until he shall see that the course he is pursuing is contrary to the Gospel of Jesus.

In the pleas of the Counsellors, in case of Elder McWithy, they decided that the charges had been fully sustained; after which, I spoke in my turn as accuser, and stated that I called on the accused, in company with President O. Cowdery, for money to send up to Zion, but could get none; afterwards saw him, and asked him if he would sell his farm. He at first seemed willing, and wished to build up Zion. He pleaded excuse in consequence of his liberality to the poor. We offered him three thousand dollars for his farm, would give him four or five hundred dollars to take him to Zion, and settle him

* This was the case until they began to oppose "Mormonism."—HISTORIAN.

there, and obligation for the remainder, with good security and interest. He went and told Father Lyon that we demanded all his property, and so we lost four or five hundred dollars; because the accused told him such a story, he calculated to keep it himself.

The accused, Elder McWithy, arose and said it was the first time he had been called upon to clear himself before a High Council. He complained of being called contrary to the rules of the Gospel, before the Council. The President decided that as the case was now before the Council, it could not now be urged, but should have been made in the beginning. He pleaded that he had relieved the wants of the poor, and did so many good things that he was astonished that he should hear such things as he had heard to-day, because he did not give all he had got to one man. If he had done wrong he asked forgiveness of God and the Church.

During the quarter ending the 3rd of June, 1836, two hundred and forty-four Elders', eleven Priests', three Teachers', and five Deacons' licenses were recorded in the license Records, in Kirtland, Ohio.

June 22nd, 1836. My father and uncle John Smith started on a mission to visit the Branches of the Church in the Eastern States, to set them in order, and confer on the brethren their Patriarchal blessings. I took my mother and aunt Clarissa (my uncle John's wife,) in a carriage, and accompanied them to Painsville, where we procured a bottle of wine, broke bread, ate and drank, and parted after the ancient order, with the blessings of God.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 12, 1853.

FOREIGN MISSIONS.—The past year has been fraught with many important events, connected with the spread of the Gospel among the nations of the earth. The laudable exertions, in various countries, of the many Elders, will be looked upon by them with lasting pleasure, and will serve to heighten their joys, and hopes of an eternal reward. But a few short years have rolled away since the Prophet Joseph heard the heavenly angel commanding him to see that the Gospel of the Son of God, as declared to him, was carried to every nation, kindred, tongue, and people, that the end might come. He commenced the work this wonderful message dictated to him, with all the zeal and energy of youth, fired by the inspiration of heaven. We can now gaze upon the scene which the wide world presents, and behold "Mormonism" and its advocates marching, with an unwearied tread, upon almost every land, while even the islands of the sea utter the responsive echo that is heard from shore to shore the world around, proclaiming the power of truth which has once more descended from above. Such has been the success of the Elders of Israel, who have gone forth to open up foreign missions, declaring Joseph and Brigham to be God's Prophets unto man, that a wondering, astonished world are compelled to admit that the influence and power which sustain them are more than earthly; that the sword, the bayonet, the blazing torch, and the excited prejudice of the multitude, have all been used in vain to arrest the alarming progress of a work which those men have power to control. This fact has now become so apparent, that the many thousands of Saints, scattered almost the world over, are filled with that unshaken confidence in each other and their God, which only heaven-born truth can plant in the hearts of men. With what inconceivable delight those heavenly messengers must be filled, to whom were committed the guardianship and keys of this last dispensation, as they witness the blessing of Omnipotence upon that work which is destined to become a kingdom, and fill the whole earth; while even the earth itself conspires with heaven to bless her sons who only seek the happiness of men, and the glory of their God.

We have observed, with no small degree of interest, the course and policy of those who have been engaged the past year in opening up new missions, the signal success which has attended some fields of labour, and the resistance offered to Elders in others, sometimes resulting in imprisonment and banishment. The present unstable condition of the governments of the earth presents many important considerations to those Elders who are endeavouring to spread Gospel truths among them. Those considerations are so varied that no general rule could be applicable to all countries, for introducing a message so revolutionizing as the Gospel message! But from our own trifling experience and close observation we shall venture to offer a few suggestions upon that course which appears to us most universally adapted to the accomplishment of the desired object.

"Mormonism" is exceedingly unpopular among almost all classes of people, where it has not been correctly represented; and "Mormon" Elders, in a strange community, are but little less so. Under these circumstances, where free toleration does not exist, almost all applications to the authorities, for liberty to publicly disseminate the Truth, have been denied the Elders. Scarcely anything better could be expected under the circumstances. Most governments in the old world are becoming more and more sensible of their weakness. The utmost vigilance of officials is barely sufficient to suppress the spirit of insurrection that is so universally diffused among the people. This spirit is daily threatening the peace of many nations, and only seeking an unguarded moment, to make one universal wreck of thrones and powers now tottering upon the very verge of ruin. Rulers, in very many instances, well know that the hearts of their subjects are alienated from them, and are only subject to them through fear, and under these circumstances every thing that is calculated to excite or agitate the public mind, must be avoided. This is the rulers' only policy to lengthen out a few short days their political existence, which is their sole ambition. The petty tyrannical power that has been so successful as to fasten its galling yoke upon the necks of enough to support it, is by no means inclined to suffer its honours and titles to be extinguished, while it has no other prospect but to wear the yoke itself. The people therefore must be forced into subjection, and no one must be allowed to have influence among them, unless that influence tends directly to strengthen the political administration, and fasten it stronger upon the people. This is the policy of most governments.

An Elder, therefore, bearing the Holy Priesthood, and wishing access to the people, is at once denied. He advocates the right of Messiah to reign over the children of men. His errand is to publish the liberty of the Gospel, which makes men free indeed. His message may not be known by those who thrust him out, and deprive him from having access to the people, thousands of whom would hail his message with delight, as the dawn of salvation to them; but the spirit which is in them is sensible when it comes under the influence of the Holy Priesthood, and consequently resists it. Having almost unlimited control over mankind, it operates instinctively through them to resist the good, saying to him who administers the Law of Righteousness, "We will not have thee to rule over us." Such is the spirit which has been universally manifested towards the Elders when they have applied to authority, for permission to come publicly before the people.

This policy, to get before the people, having been generally unsuccessful, the question arises—what other policy can be adopted? The old adage may serve to answer the question—"If you cannot do as well as you would, do as well as you can." If an Elder is sensible that he cannot obtain public privileges, he may perhaps effectually accomplish his object through a patient use of his private advantages, and in many continental countries this appears to be the only hope of introducing the true Gospel

plan to the people. To depend upon making personal acquaintances, when going into the midst of strangers, requires more time and patience, but is often the most sure way of obtaining those public favours which are so desirable.

There are but few places where an individual with proper credentials is not allowed to visit as long as he pleases, mingle with the people, and make as many acquaintances, both in high and low circles, as is agreeable to him, so long as he does not excite the public feeling, or take a stand which directly attracts the attention of the authorities. When these common advantages are improved, and friends obtained in respectable society, an Elder's power and advantages are increased in proportion, and he may soon be able, assisted by the influence of his friends, to urge his suit for public advantages, with success. When an Elder has obtained friends, he has laid the foundation to his future labours for the happiness of men, and the honour of his God. The hearts of men must be secured, before the Gospel, which is the power of God, can be imparted to them. The ears of the people constitute the high-way to their hearts, and there are but few places where they cannot be reached in a private capacity, while the public ear is as strictly guarded by authority, as the Tree of Life was in the garden by the flaming sword.

During our late visit to the Continent, our own personal observations fully confirmed our previous views, formed by carefully observing the policy which has been pursued in opening up many new missions the past year, which views were, that in many countries the liberty of public preaching could not reasonably be expected until the road had been paved to it by private exertions, even where the letter of the law guaranteed such liberty. To urge a demand even for the liberties of the law, has often proved extremely prejudicial to all future operations of such Elders. In some cases Elders are now labouring under great difficulties, and are barely able to maintain their position, because of first introducing themselves to the notice of the authorities, who not only denied them their requests, but most jealously watched them ever after, while the law guarantees to them every liberty they could wish. These Elders might perhaps be succeeded by others, who could enjoy much greater liberties, simply by avoiding notoriety. When a denial is met with from authority, all that is accomplished must then be by private exertions. The fact of an Elder's having received that denial, prejudices the minds of the people, and excites the vigilance of the police; difficulties arise almost insurmountable, exertions prove futile, and perhaps the field is entirely abandoned.

Some of the most successful missions have been established where private introductions have been obtained from one grade of society to another, affording the Elders a favourable opportunity of establishing an unquestionable character for purity of motive, and peaceful intentions, until they have applied for a public position in society and obtained it by almost universal approbation of the authorities. This position once gained is certainly an enviable one, and affords great advantages for doing good. It is a lawful right, a universal privilege of the Elders, to gain the confidence of all good and honest persons as fast as they can get access to them. None are more worthy of that confidence than those who bear the Holy Priesthood, and seek to administer life to the people. It is for this purpose that God has conferred authority upon them, that they may have power over the hearts of the children of men, to lead them in the way of righteousness, and bring them home to God. An Elder naturally feels that it is his right to gain friends wherever he goes, that he is sent forth into the world for that purpose, and as fast as they are gained, to use them for the extending of God's glorious work. Herein he gets honour to himself, and glory to his God.

It has afforded us unspeakable pleasure to hear, so frequently, such favourable

tidings of the work abroad, and we have watched with prayerful anxiety, the interests of foreign missions, as well as that more immediately under our care. The work of the Lord is as dear to us in India, the Continental countries, and the distant Islands, as in Great Britain; and our suggestions and counsel, which have been given to the Elders abroad from time to time, either in public or private communications, were only to be used where they might be deemed appropriate and beneficial. It is for the same object these suggestions are given, to be used where they may prove advantageous, without dictating to those whose circumstances we cannot fully appreciate. Most of the Elders now labouring in foreign missions are of our personal acquaintance, and we would assure them of our most sincere favour and regard, which we do not express by private letter as often as we could wish, because of our multiplied and incessant labours.

Foreign Intelligence.—*Deseret.*—We have received a month's later news from Deseret, but not much of it. We have letters and a small *Deseret News Extra* of August 25th, the *News* office being nearly destitute of paper till supplies arrived from the east. We learn that the Indian disturbances were still unsettled, as will be seen from the Proclamation of Governor Young, and the detail concerning Indian affairs, in the present Number.—Dr. John M. Bernhisel was elected delegate to Congress, by a majority of 1232 over all other candidates.—The Temple wall was progressing, the north side was nearly ready for the pickets.—With the exception of rainstorms on the 19th and 20th of August, the weather had been dry, and fine for ripening and harvesting the crops, but the fruit season was late.—A heavy and generally well behaved emigration was passing through the Valley to California.—The Iron county iron works were temporally suspended in consequence of the Indian hostilities. The works would be resumed as soon as Cedar Fort was built, and the crops secured. The coal in Iron county was pronounced by the judges as good as they ever saw. John D. Lee's post at Harmony, on the Rio Virgin, 22 miles south of Cedar City, was vacated. The inhabitants of Cedar City and vicinity had removed into the lines of a new fort, which they were building. All the inhabitants of Iron county were living in Cedar and Parowan Forts, the other settlements being vacated, and most of them razed to the ground to prevent Indians from taking ambush in them.—The wall round Salt Lake City was to be 12 feet high, 6 feet thick at the bottom, tapering the first six feet to a thickness of 2½ feet, which thickness was to be maintained to the top. The length of wall to be built was about seven miles.—The August Conference had been held, but no Elders were called upon to take missions. A few volunteers were appointed to Europe.—Elders Spencer and Houtz arrived in the Valley in the latter end of August.

Appointments.—Elders Philemon C. Merrill, Henry E. Phelps, and Benjamin Ashby, are appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the Newcastle-on-Tyne, Hull, and Carlisle Conferences.

Elder James Carrigan is appointed to labour under the direction of Elder Edward Bunker, Pastor of the Sheffield, Lincolnshire, and Bradford Conferences.

Elder David B. Dille is appointed to labour under the direction of Elder John S. Fulmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elders John D. T. McAllister and Lorenzo D. Rudd are appointed to labour under the direction of Elder Dorr P. Curtis, Pastor of the South, Wiltshire, and Land's End Conferences.

S. W. Richards.

ARRIVAL OF ELDER I. C. HAIGHT AT GREAT SALT LAKE VALLEY.

Great Salt Lake City, Aug. 31st, 1853.

Elder S. W. Richards—Dear Brother—Having arrived safely at home, and being surrounded with the endearments of wife, children, and friends, I embrace the earliest opportunity to drop you a few lines, to let you know of the welfare of the Saints that are on their way to the home of the Saints, in the vallies of Ephraim.

I wrote you from the Missouri River, giving you all the information that I was in possession of, relative to the camps. After seeing all the companies safely across the Elk Horn, I waited there some four days for Elder Levi Stewart to accompany me across the plains. We left the Horn on the 26th of July, and proceeded on our way to the Loup Fork. All the companies had to ferry both the Horn and the Loup Fork, which made a great addition to the expense. I came up with Elder John Brown's company (which was the last company that started) on the 27th, camped with them, and found them all well, and in good spirits. I left them on the 28th, and came up with Elder A. M. Harmon's company; left them on the 29th, and overtook Elder J. W. Young's company, in the Sand Hills, between Loup Fork and Wood River, and travelled with them to Wood River, and staid over Sunday, the 31st, with them. Sister Young's health is very delicate, also Elder Rostron's. After making some repairs, we held meeting in the evening. All seemed to feel first-rate, and rejoiced that they were thus far on their journey, enjoying good health, except the above cases. I left Wood River on the 1st of August; overtook Elder Gates and company on the 4th, on Skunk Creek, all well; passed Elder Forssgren and company at Cold Springs, and Elder Wheelock and company the same day, all getting along first-rate, good health prevailing in all the three camps, and their cattle were doing well. There has been more feed on the banks of the Platte this year than ever has been, and far too much water—all the dry creeks were full of water. I passed Elder Shurtleff on the 6th, on the Sand Hills, quite well; left Elder Spencer and company on the 14th, twenty miles above Laramie, all well; Elder Clawson's company, on Deer Creek, on the 17th; Elder Crosby and company, on the 21st, at the three crossings of Sweet Water; left my horses and carriage with him, and got some fresh horses to come in with; passed Elder Miller's company on the Sandies, and Elder Wilkie on Bear River; and arrived at home on the 29th, in good health.

I will now say that I never saw the emigrants enjoying better health than this year. The Lord has blessed them exceedingly in all things. Their cattle have done well, feed being good except on the Sandies, or from Pacific Springs to Green River. The Indians have been very peaceable on the way. We met a large posse going out to arrest Bridger and some of his gang, that resisted the authorities of Utah. They have stirred up the Indians to commit depredations upon our people, and some of our people have been killed; among others brother Dixon, that lived with Elder Taylor. What will be the result, I do not know, but I fear that we shall have some little trouble with them. Every thing is going along first-rate here, prosperity has attended the Saints in all their settlements.

I must now draw this scrawl to a close, praying the Lord to continue to pour out His richest blessings upon you in all your labours.

With kind love to you, and all in the office, and all the faithful Saints, I remain your fellow servant,

I. C. Haight.

The First Duties of a Bride in Siberia.—It is a received custom that every young bride, on her arrival at her husband's house, must invite guests to a dinner prepared by her own hands; and this repast is considered a test of the education she has received at her parents' house. Shame and disgrace are the consequence should she be found deficient on such an occasion; and shame, also, to the parents who did not attend to this essential branch of her education. Whereas her success in gratifying her guests, is taken as a proof, not only of the woman's own excellence, but also as no small recommendation to her own family, among whom she must have had so good an example, and received such excellent instruction.—*Leisure Hour.*

THE SCANDINAVIAN MISSION.

INCREASED ISSUE OF THE SKANDINAVIENS STIERNE—REPUBLICATION OF THE HYMN BOOK —BAPTISM OF 975 PERSONS IN SIX MONTHS—APPOINTMENTS OF ELDERS TO SWEDEN, NORWAY, &c.

Gothersgade, 28 and 29, Copenhagen, October 20, 1853.

President S. W. Richards—Dear Brother—We published the revelation on Celestial Marriage, the first of October. It was well received by the Saints, and I have not heard of any objections brought against it by the world. That, or something else has created an interest, for our Hall has been quite full every Sunday since, and the strangers pay good attention.

Since changing our location, the demand for the *Skandinaviens Stierne* has increased, so that we have increased our issue one half. The demand for our books has also increased considerably. We are about translating the third No. of "Divine Authenticity," and we expect to publish it soon. A new Hymn Book is now in the press, but gets along slowly.

Our General Conference was held on the 6th instant. It was well attended, and a good spirit prevailed. We appointed three experienced Elders to Norway, to labour under the Presidency of Elder E. G. M. Hogan; and ten Elders and Priests to Sweden, to labour under the Presidency of Elder Winberg. Prospects in Sweden are brightening. We made several appointments for the Conferences in Denmark. The reports from the several Conferences are favourable, showing that the work is increasing. From our statistical report for the half year ending October 6th, it appears that nine hundred and seventy-five have been baptized during that time. The work is breaking forth upon the right and left. I heard from Norway yesterday, the Saints are baptizing many. From present prospects, there will be more religious liberty granted than in Denmark, as it is thought that the Church of Jesus Christ, will be acknowledged as a Christian Church.

I see nothing to prevent this Mission becoming equal to that of the British Isles, only give it age. There have been forty-one baptized in the Copenhagen Branch since I came here. We are doing our best to make the people acquainted with the truth, and to do them good. If the rich and high-minded are not willing to humble themselves, and receive it, nor respect the servants of the Lord, according to their real merit, we know the honest poor will, and rejoice into the bargain. This inspires us with hope and desire that every barrier which prevents the truth from having access to the honest in heart, may be moved out of the way. I see nothing to discourage in the least, but quite the contrary, for every thing appears favourable, and the Lord crowns the labours of His servants with success.

I am well, excepting the tooth ache, which makes me write very brief. I have not written to Elder Spencer, as he wished me. If convenient for you, as you are communicating with him, give him my best respects, and say to him that I am very busy all the while, but will try to find time to write him.

Give my love to the brethren in the office, and all who may inquire after me.

May the Lord bless you, and all that appertains to you, is my desire continually.

Yours respectfully, in the New and Everlasting Covenant.

JOHN VAN COTT.

THE MORMONS.

(*From Homes of the New World, by Frederika Bremer.*)

North America is usually upbraided, in Europe, with its many dissimilar religious sects, its many separated churches. Nevertheless it may be perceived at the same time that they are possessed of an essential unity in doctrine and life, although each individual sect has, as its germ, gathered itself around some one individual truth which it elevates for its standard.

"What, even the Mormons?" you may

ask, suspiciously. Without being able to speak with precision of that which is distinctive in the doctrines of the Mormons, I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. The Mormons acknowledge, as theirs, the revelation of Christ and the Bible. Their later prophets (as I myself had the opportunity of ascertaining) have given merely more close and more special prophecies of Christ, but no new doctrines. I was assured by an intellectual man—not a Mormon — who had resided two years among the Mormons in Utah, that the morals of the people *were remarkably pure*, and that the Mormon women *were above all blame.*

The founder of the sect, Joe Smith, was a man of simple education, but possessed of extraordinary natural gifts, even of that secondary, prophetic kind which is known in Scotland under the name of "second-sight." He himself believed in his revelations—at least in a part of them. After his death, the Mormon community was governed by men whom Joe Smith appointed to be his successors. They rule, as Smith had done, according to the word of the Bible, and the inspiration of the Spirit. The hierarchical character of the government under prudent leaders, constitutes its present strength, and has caused its rapid prosperity, under the Anglo-American moral law and order —which even in the valley of the Salt Lake, shows its formative powers—that very form of government constitutes its danger, and may probably one day bring about its fall. And that day will be whenever it violates the sanctity of private life. Should the *inspiration of the government* permit polygamy, the Anglo-American home will never allow it.

VARIETIES.

ATHENS has recently been visited by frequent and violent earthquakes.

THE man who minds his own business has a good steady employment.

THINGS are so linked together, that Dr. Francis says a rise of 25 per cent. in logwood would ruin half the port wine dealers in the country.

THE whole number of persons convicted of crime in the United States for the year ending June, 1850, was about 27,000; of these, 13,000 were natives (including coloured prisoners), and 14,000 were foreign born.

MISS LUCY STONE of Boston, a "woman's rights'" woman, having put the question, "Marriage, what is it?" an Irish echo in the *Boston Post* inquires, "Would'nt you like to know?"

SPIRITUAL Medium tables now give revelations upon a new principle, first discovered in Germany, and recently introduced in Paris. An instrument similar to a mariner's compass turns and points to certain characters, and so answers questions.

THE *New York Tribune*, Oct. 11, announces the appointment of John W. H. Underwood, of Georgia, Associate Justice of the Supreme Court of the United States for Utah.

THE following is said to be an infallible remedy for bronchitis:—Take honey in the comb, squeeze it out, and dilute it with a little water, and wet the lips and mouth occasionally with it.

AT St. Michael's Church, Liverpool, on Sunday, Oct. 23, an extraordinary scene took place. One of the ministers, the Rev. Mr. Carpenter, read prayers in the morning, during which the congregation were very attentive. After prayer, the Rev. Mr. Morrall, another of the ministers ascended the pulpit, gave out his text, and commenced to preach, when immediately two thirds of the congregation arose and left. This scene was repeated in the afternoon, when the Rev. Mr. Pugh commenced to preach. In the evening, the Rev. Mr. Carpenter preached, and was listened to attentively. The Revs. Messrs. Morrall and Pugh are accused by the congregation of holding and teaching "high church" doctrines. The congregation, feeling these doctrines obnoxious to them, and having appealed to the bishop of the diocese, without obtaining redress, came to the resolution to leave the Church whenever the above two gentlemen preached. This was the origin of the scene narrated above.

UNDER the new act passed for the abolition of transportation to penal settlements abroad, several convicts have been released from confinement at Woolwich, on tickets of leave, giving them freedom in the United Kingdom and the Channel Islands. Such convicts are under the surveillance of the police, and if found returning to their former evil haunts, companions, or practices, will be liable to be sent again to the hulks, without trial, to finish the original term of their sentences.

THE JEWS' EARLY MARRIAGES.—There is a great antipathy among the Jewish people to celibacy. The Rabbins teach that every Jew ought to marry, and that early. The proper age, generally recommended, is from Bar Mitsah to eighteen. This rule however is not strictly kept by the British Jews—they, frequently, marry at a similar age to that of their Gentile neighbours. The restriction in intercourse among the two sexes, and other circumstances in Jewish society, have given rise to a class of persons called *Shadchanim*, whose business it is to act as match-makers. The *Shadchan*, after selecting the parties, and settling the affair in his own mind, makes the first proposals to the parents, or guardians; and if approved on both sides, the young couple begin their courtship. The *Shadchan* is not so much in request as formerly, nor as he yet is in some other countries on the Continent, as most marriages here are from mutual affection.—*The British Jews.*

CLEAR ATMOSPHERE IN THE HIGH PRAIRIES.—The atmosphere in these regions is extremely healthly, and its effect upon the constitution something wonderful; so much so, that persons never suffer from coughs or colds, the complaint is quite unknown. So clear is the air, that the natural range of sight is greatly extended, and distant objects may be clearly and easily seen, which in these islands, or in the States of America, it would be impossible to recognize or define. It is almost like looking through a telescope. Another peculiarity is the great difficulty a person unaccustomed to the prairie finds in ascertaining the relative distances of objects, and consequently in estimating their size. I have frequently made myself, and seen others make the blunder of mistaking a buffalo bull for a crow, or more frequently a crow for a buffalo bull. The eye ranges over a sea of short waving grass, without a single intervening object to afford it the accustomed means of estimating relative size and distance. The appetite in this healthy region is also greatly increased, and I have been told by American physicians that many are the instances were consumption has been completely eradicated from the constitutions of people travelling up into these regions, even under circumstances exposing them to very great hardships.—*Palliser's Rambles of a Hunter in the Prairies.*

THE MOTHER.

(*Selected.*)

Cling to thy mother; for she was the first
  To know thy being, and to feel thy life;
The hope of thee through many a pang she nurst;
  And when, midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
  Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
  Thy cradle prayed, and taught thy lisping truth.
Yes, she is old; yet on thy manly brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
  She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
  Exulting in the fledgeling from her nest:
And, now her steps are feeble, be her stay
Whose strength was thine in thy most feeble day.

Cherish thy mother; brief perchance the time
  May be that she will claim the care she gave;
Past are her hopes of youth, her harvest prime
  Of joy on earth; her friends are in the grave:
But for her children, she could lay her head
Gladly to rest among her precious dead.

Be tender with thy mother; words unkind,
  Or light neglect from thee, will give a pang
To that fond bosom, where thou art enshrined
  In love unutterable, more than a pang
Of venomed serpent Wound not her strong trust,
As thou wouldst hope for peace when she is dust.

O mother mine! God grant I ne'er forget,
  Whatever by my grief, or what my joy,
The unmeasured, unextinguishable debt
  I owe thy love; but find my sweet employ
Ever through thy remaining days to be
To thee as faithful as thou wert to me.

BETHURE.

A PARAPHRASE ON THE LORD'S PRAYER.

Father of ours! which art in heaven,
  All hallowed be thy name!
Thy kingdom come, thy will be done
  In heaven and earth the same.
Give us this day our daily bread,
  Our tresspasses forgive,
As we do those who injure us;
  So may we better live.
Into temptation lead us not,
  From evil set us free;
For Thine's the kingdom, glory, power,
  To all Eternity.

Liverpool. T. F.

ADDRESS.—George C. Riser, 41, Chester Street, Sheffield.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH OCT., 1853.

T. B. H. Stenhouse, Geneva	£2	0	0
Henry McCreery	10	0	0
George Simpson	2	0	0
David Roberts	0	2	6
Carried forward	£14	2	6
Brought forward	£14	2	6
Charles Peat	5	0	0
James Linforth	4	0	0
	£23	2	6

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LIVERPOOL.
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 47.—Vol. XV. Saturday, November 19, 1853. Price One Penny.

THE PERPETUAL EMIGRATING FUND.

The Perpetual Emigrating Fund was founded by the Holy Priesthood in Zion, through the inspiration of the Holy Ghost, for the gathering of the Lord's poor from all nations to the home of the Saints. The signal success which has characterized the Fund's operations so far, shows that it is destined to become one of the grandest instruments which the Lord will employ for the redemption of Israel from the curse of scattering, which has, for thousands of years, prevented their union and progress as one nation in the land. We cannot but entertain the most sanguine anticipations of the operations of this Fund in ameliorating the condition of many honest souls now groaning in Babylonish exile, and also in building up Zion. We are well aware that the interests of this Fund are fostered with warm anxiety, and lively concern, by the authorities in Zion. And we know that the Saints generally look upon the Fund as the "hope set before them." Many an anxious eye, that has strained itself to weariness in trying to catch a glimpse of that "good time coming," when the fetters of Babylon would be broken, and the way to Zion be opened, is still tearfully and supplicatingly directed to this Fund as the only probable means of accomplishing the desired salvation. Many a Saint, poor, afflicted, and distressed, will yet turn to the Emigrating Fund as to the guiding star to a better land; as to the day-spring of hope, forerunning brighter times; as to the chariot of salvation, sweeping the earth to hail the abodes of oppression and wretchedness, and to bear the poor and meek of the earth to Zion, to participate in the blessings of the Lord's house, and to inherit the fat of the land.

Here is a subject worthy of the purest and most philanthropic sympathies of the soul, and upon which the most princely generosity may safely expend itself. The deliverance of the excellent of the earth from sectarian strife and confusion, and grinding poverty, to a land where truth, light, intelligence, and competence, are within reach of the earnest and diligent, is surely a subject worthy of more consideration than a passing thought. Eternity alone will tell the magnitude and importance of such a subject.

Then what ought to be the actions of the Saints in supporting this Fund, and thereby enabling it to operate with accelerated power in gathering the poor? Ought the Saints to stand still, and not put forth a helping hand to aid this Fund, around which so many anxious desires and hopes are gathering? No. The Saints know full well that it is their privilege and duty to lay to with their might, and throw in their farthings, their pence, their shillings, their pounds, to nerve with financial strength this great instrument of the gathering. And we are glad to find that the Saints, generally, are not slack to put their shoulders to the wheel, and help roll on the purposes of Jehovah. "God helps them that help themselves." And if the Saints set to with all diligence, and strengthen the Fund by all possible means, many years will not elapse before not only

the Gentiles, but also the Saints, will look, with wonder and astonishment, on what the Lord will have wrought—

> "Till every Saint relieved, and sinner stunned,
> Will shout—Look here! at this Perpetual Fund!"

But, although the Saints have done well, generally, we apprehend that much more might be done. The bulk of the donations which have been heretofore made to the Fund, have been the scrapings, and small, hard savings of the poor, and the very-well-spared silver or gold of the rich. But there is a class of Saints who probably do a little, but might do a great deal, to the Fund, if not with immediate advantage, yet with little or no disadvantage, to themselves, and with immense advantage to the Church as a whole.

There are many Saints who cannot, for a number of years, raise sufficient money to enable them and their families to go to Zion, but can save one, two, three, four, five, or more pounds per year, merely by frugal living, and without suffering any special privation. Suppose a Saint has six souls in his family, and by their united exertions they can only save six pounds per year, twelve years or more would be required to emigrate the family. Now twelve years is a long time to wait. The money as it accumulates is resting in the family bureau, or, at most, put out to usury among the Gentiles, to say nothing of the contingencies of the twelve years, and the probable drawbacks which circumstances might make upon the family. Now supposing this family contributed their six pounds annually to the Fund—at the end of two years, one person might be emigrated; at the end of four years, two more of the family might be emigrated—one by the refunded money, the other by the exertions of the remaining portion of the family here. Now half the family are emigrated to where their advantages for earning money can reasonably be supposed to have increased, so that at the end of six years the three remaining members of the family can be conveniently emigrated, and while they are performing the journey, those in Zion could have a comfortable home prepared for their reception. What a blessed result! The family are emigrated in half the time, and have a comfortable home in Zion, simply by availing themselves of the advantages offered by the Perpetual Emigrating Fund. While, otherwise, the whole family might have been lingering out a miserable existence in the midst of wickedness in Babylon, for the space of twelve years. During this twelve years, that family might not be able to survive the desolating scourges, the pestilence, the famines, the wars, and civil commotions, which are to be witnessed as the judgments of God upon a rebellious world; and to leave their remains behind, without having received those ordinances and blessings necessary to an eternal exaltation, would be a source of lasting grief. The advantages of gathering home to Zion the earliest possible moment, both in a temporal and spiritual point of view, must be obvious to the reflecting mind of every faithful Saint. The necessity of doing it is so great, that neglect would incur the displeasure of God.

In considering this subject we cannot look upon it as being a matter of individual or family interest alone, but as involving the present and future happiness of all Saints. We will therefore suppose all the Saints in the British Isles to be but one family. No member of that family should cherish individual interests at the sacrifice of the general good. The interests, happiness, and prosperity of every faithful Saint, are supposed to be equally sacred in the sight of God, whose children we all are. If God attaches the same importance to the interests of all those who are equally faithful, then each member of the great family should regard another's happiness as his own, and ever consult the general welfare. In this we can see the utmost propriety of the Apostle's saying, "Let no man seek his own, but every man another's *wealth*."

Now let us make a more extensive calculation, considering as one family all the Saints in the British Isles, who wish to emigrate, and number them, independent of those who are rich and able to help themselves, at 30,000 souls. We will adopt a moderate calculation, and suppose that, by their industry and frugality, and the liberality of the rich, they are enabled to average only one pound each per annum, here we have as the result of the first year's effort the snug little sum of £30,000. This amount is supposed to emigrate, by the first year's operation, one twelfth of the great family, which would be 2500,

souls. Certainly, a very encouraging figure to commence with. The second year's operations we will suppose to be no more than the first—those who emigrate being only able, the same year, to return to the Fund the original amount of one pound each. The second year, therefore, accomplishes the emigration of 2500 souls, making in all 5000, or one sixth of the whole. The third year would not only keep the original amount good, but would refund the £30,000 spent in the first year's emigration, and would remove 5000 of the remaining Saints, instead of 2500. Thus, in three years, one third of the entire number are emigrated. From the end of the third year, the advantages for removing the remaining portion are greatly increased by the facilities which those in Zion have for accumulating means; but we will continue upon the same ratio of reckoning. Each is able to furnish his one pound for the fourth year, and, in addition to this, those emigrated by the assistance of the Fund, the two first years, are able to return the full amount expended in their removal, which was £60,000. This, added to the original sum, would effect the emigration of 7500 persons, making in all 17,500 souls emigrated at the end of four years. For the fifth year, we have not only the annual subscription, but the assistance of the 10,000 persons who emigrated the first three years, which would amount to £150,000, and would emigrate 12,500 persons, which would constitute the entire remaining portion of the original 30,000. At the same ratio continued twelve years, which would be the time required to emigrate the 30,000 Saints by their individual exertions, the number would be so startling that all our mathematicians would be reckoning to see if we had not made some mistake in our calculations. We will therefore leave it to their own figuring to satisfy their already astonished curiosity. Thus, in five years, 30,000 Saints could be gathered to the land of Zion by their united exertions, aided by the Perpetual Emigrating Fund Company; while, by private family or individual effort, twelve years or more would be required to realize the same object. This would be a most wonderful exhibition of the truth—"union is strength." What is there to hinder the achieving of so great a work? We see nothing but individual selfishness, which has rendered mankind impotent and imbecile in all their ways—that avaricious disposition that has been so far developed as to render man the enemy of his fellow-man, and despicable in the sight of his God.

The advantages of co-operation, when any great work is to be performed, are observable in the illustrations already drawn. In the case of the single family representing individual effort, none are emigrated the first year, while in the other case the labour of 2500 souls is thrown into Zion the first year, by reason of which, only five years are required to effect the removal of the whole.

The subject of emigration, viewed in the foregoing light, is applicable to any amount of money, great or small, and to any number of persons, more or less. The principle is what we wish to get before the Saints, and we wish to have it advocated by all who can appreciate it, and feel interested in the work of the gathering. The most effectual way of advocating these principles and advantages, is by all parties furnishing their surplus money to the Perpetual Emigrating Fund Company, to aid them in the well-begun work. This is telling the whole story in few words, easy to be understood. That Company will use all such money to the best advantage wisdom may dictate, for the removal of the Saints to Zion.

There are many important considerations to be borne in mind—advantages derived from such a universal and harmonious effort as appears commendable from the foregoing. The Saints are not only gathered so much earlier, but three-fourths of the hard labour which would otherwise be spent in Babylon, would be spent in building up the Kingdom of God—in building temples, in multiplying houses and lands, flocks and herds; in making the solitary place to be glad, and the desert to blossom as the rose. Indeed, an incalculable amount of temporal prosperity would be the result, under the auspices of a smiling Providence. This proportion of time, also, spent under the influence of the holy institutions of Zion—the endowments and ordinances of the Lord's House, the teachings of Prophets and holy men, would be equally advantageous in a moral and intellectual point of view as in any other—a consideration paramount to all others when we look upon the present state and condition of mankind.

A mighty effort must be made before the work is accomplished, and no time could be more suitable to make it than the present. Let the Pastors, Presidents, and travelling Elders make a few mathematical calculations upon the subject themselves, and see if they cannot gain texts and inspiration from them, so that something practical can be the result—something that will cause the heart of our Father in heaven to rejoice over His children upon the earth, and Satan to rage for the loss of his wide-spread dominion.

Come then, brethren and sisters, fellow workers with us in this Last Dispensation, let us sustain the Perpetual Emigrating Fund with all our surplus money, with our faith, with all the energies of our souls, and, though your poverty and oppression may be great, you shall be delivered therefrom, and made free indeed; though you are now mourning exiles in the midst of Babylon, you shall ere long rejoice in the abundance of peace and truth, on the land which God your Father shall give unto you for an everlasting possession.

CATECHISM FOR CHILDREN.

INTRODUCTION.

My attention has been, for some time past, directed to the subject of a Catechism for Children, and I have given the matter serious consideration. Of the expedieney, and, indeed, necessity which exists that the children of the Saints should be instructed in the doctrines of our most holy faith, I am persuaded that all Saints are well convinced. Upon the rising generation rest the hopes of those who are now industriously engaged in advancing the interests of the Redeemer's Kingdom upon the earth. A few short years, and active men will become decrepit, while infants will be waxing strong in body and spirit, and preparing to exercise the power and influence of man and womanhood, for the world's weal or woe. How necessary, then, that the children of those who are on the Lord's side should be thoroughly instructed in the things of the Kingdom of God, and become competent and ready to step into the shoes of the parents, to prosecute the work which they have begun, to war a good warfare, and to carry on the truth to a glorious victory over error.

Under a deep sense of the importance of these views, I have ventured to commence preparing some questions and answers, seeing that a suitable Catechism for Children is not extant. I have not the idea of preparing them for very young children exclusively, as I think it advisable to offer questions and answers of such a character as will render them not unworthy of the attention of children of riper years. I also judge it best to lead the mind by a gradual and natural transition to the contemplation of the great principles of salvation; and to give various references from the Bible, Book of Mormon, Doctrine and Covenants, &c., that the minds of the children may be directed to the study of those invaluable works.

The referential portions of the Catechism will be printed in a smaller character, as their use will be optional with the teacher, according to the abilities of the child.

In this enterprise, if I may so term it, I shall certainly have the sympathies, faith, and prayers of all parents who are Saints, and, I doubt not, of many parents who are not numbered with the Saints, and also of many persons, both within and without the pale of the Church, who have not the happiness and honour to own posterity.

It is customary for persons to modestly acknowledge their unfitness for work they undertake. Instead thereof, I will simply say that, in the absence of abler hands at catechism-compiling, I will endeavour to do my best, and leave the result with the Saints and the Almighty.

JOHN JAQUES.

CHAPTER I.

NAME—BIRTH—BLESSING—BAPTISM—CONFIRMATION—DUTY TO GOD, PARENTS, AND MANKIND.

[*Questions and Answers Nos.* 2, 5, 6, 7, 9, 10, 11, 12, 13, *will be used according to circumstances.*]

1. *Q.* What is your name?
A. —— ——.

2. *Q.* Who gave you that name?
A. My father and mother, and it was confirmed upon me when I was blessed by the Elders of the Church.

3. *Q.* On what day, and in what month and year, were you born?
A. On the —— day of ———, in the year of our Lord———.

4. *Q.* In what town, county, and country were you born?
A. In the town of ———, in the county of ———, in ———.

5. *Q.* On what day, and in what month and year, were you blessed?
A. On the —— day of ———, in the year of our Lord———.

6. *Q.* In what Branch and Conference of the Church were you blessed?
A. In the ——— Branch of the ——— Conference.

7. *Q.* Who pronounced the blessing upon you?
A. Elder ——— ———.

8. *Q.* Have you been baptized?
A. ———.

9. *Q.* When were you baptized?
A. On the —— day of ———, in the year of our Lord ———.

10. *Q.* Who baptized you?
A. Elder [*or Priest*] —— ——.

11. *Q.* In what Branch and Conference of the Church were you baptized?
A. In the ——— Branch of the ——— Conference.

12. *Q.* When were you confirmed a member of the Church, by the laying on of hands for the Gift of the Holy Ghost?
A. On the —— day of ——, in the year of our Lord ———.

13. *Q.* Who confirmed you?
A. Elder ——— ———.

14. *Q.* What duties should you perform?
A. My duty to God, and my duty to my parents and to all mankind.

15. *Q.* What is your duty to God?
A. To love Him with all my heart, and to keep His commandments.

16. *Q.* Why should you love God, and keep His commandments?
A. Because it is by His power and goodness that I exist, and am sustained day by day.

17. *Q.* What is your duty towards your parents?
A. To love and obey them.

18. *Q.* Why should you love and obey your parents?
A. Because it is a command of God, and because they were the means of bringing me into the world; they nursed and fed me when I was a little babe, and now continually love me, and provide food, clothing, and lodging for me. They watch over me in sickness, direct me in health, and teach me to be clean, neat, industrious, and orderly, so that when I have grown up I may be useful.

19. *Q.* What is your duty to all mankind?
A. To love them, and treat them with kindness.

20. *Q.* Why should you love, and treat with kindness, all mankind?
A. Because God commands it, and because that all mankind desire to be happy, and unless they love and strive to be kind to each other, they cannot be happy. Therefore all persons should love each other, that they may live as happily as possible.

CHAPTER II.

ON THE KNOWLEDGE OF A GOD.

1. *Q.* How do you learn that there is a God?
A. My parents and teachers tell me so.

2. *Q.* How do your parents and teachers, and mankind in general, learn that there is a God?
A. In three ways. First—by tradition; second—by reason; third—by revelation.

3. *Q.* How do mankind learn by *tradition* that there is a God?
A. Parents tell their children that there is a God, the children in turn tell their children, and so on from parents to children it is handed down for hundreds and thousands of years. In this way mankind learn by tradition that there is a God.

4. *Q.* How do mankind learn by *reason* that there is a God?

A. They look around them, and see the sun shining by day and not by night; they see and feel the long days and hot weather of summer, and the short days and cold weather of winter, come regularly round; they see the rains descend, and the fruits and verdure of the earth appear in their seasons; and, as these things cannot be stopped, or the times when they come be altered, by men, they conclude that there must be a Being much superior to man, who governs and directs all things. In this way men learn by reason that there is a God.

5. *Q.* How do men learn by *revelation* that there is a God?

A. God reveals Himself to men; or He sends angels, who have greater power, knowledge, and glory than men, to them; or He speaks to them by His own voice from the heavens; or He gives them dreams and visions. In this way do men learn by revelation that there is a God.

6. *Q.* Which is the best way of learning that there is a God?

A. By revelation. Tradition and reason give indistinct and unsatisfactory ideas of God, and of His character and attributes. By revelation alone can a definite and satisfactory knowledge be obtained.

CHAPTER III.

REVELATIONS OF GOD TO MAN.

1. *Q.* Has God given many revelations to men?

A. Yes.

2. *Q.* Where have we any account of His doing so?

A. In the Bible, also in the Book of Mormon, and other publications of the Church of Jesus Christ of Latter-day Saints.

3. *Q.* Name one of these revelations recorded in the Old Testament?

A. The Lord revealed Himself to Abraham, and talked with him, as one man talks with another. Gen. xviii. 1—5.

Q. Repeat the passage.

A. "And the Lord appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said."

5. *Q.* Is it recorded in the Old Testament that the Lord revealed Himself to several persons at the same time?

A. Yes. God revealed Himself to Moses and many Elders of Israel. Ex. xxiv. 9, 10.

Q. Repeat the passage.

A. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel: And they saw the God of Israel."

6. *Q.* Can you recollect any other revelation recorded in the Old Testament?

A. Yes. The Lord revealed Himself to Isaiah. Is. vi. 1, 5.

Q. Repeat the passage.

A. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips: and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

7. *Q.* Is there any record in the New Testament of God's sending an angel to any person?

A. Yes. The Lord sent His angel to Zacharias, the father of John the Baptist. Luke i. 5, 11, 12.

Q. Repeat the passage.

A. "There was in the days of Herod, the king of Judea, a certain priest named Zacharias. . . . . And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him."

8. *Q.* Did God open the heavens to any one mentioned in the New Testament?

A. Yes. God opened the heavens to the martyr Stephen. Acts vii. 55, 56.

Q. Repeat the passage.

A. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii. 55, 56.

9. *Q.* Was Stephen the only person spoken of in the New Testament, who had the heavens opened unto him?

A. No. Others had the heavens opened to them. John the Revelator had while he was on the Isle of Patmos. Rev. xx. 11, 12.

Q. Repeat the passage.

A. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God."

10. *Q.* Is there any account in the Book of Mormon, of God revealing Himself to man?

A. Yes. The Lord shewed Himself to the brother of Jared. Book of Ether i. 8.

Q. Repeat the passage.

A. "And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you."

11. *Q.* Did God reveal himself to any person mentioned in the Book of Mormon, besides the brother of Jared.

A. Yes. God gave a revelation to Lehi. 1 Nephi. i. 4, 5.

Q. Repeat the passage.

A. "And it came to pass that he returned to his own house at Jerusalem, and he cast himself upon his bed, being overcome with the spirit and the things which he had seen; and being thus overcome with the spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his lustre was above that of the sun at noonday; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read."

12. *Q.* Is it recorded in the Book of Mormon that God gave any revelation to a number of persons at once?

A. Yes. God revealed Jesus Christ to a great multitude of the Nephites. Nephi v. 3, 4.

Q. Repeat the passage.

A. "And it came to pass as they understood, they cast their eyes up again towards heaven, and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, behold, I am Jesus Christ, whom the prophets testified shall come into the world."

13. *Q.* Is any account given, in any other publication of the Latter-day Saints, of God revealing Himself to any person in our day?

A. Yes. The Lord revealed Himself and His Son Jesus Christ to Joseph Smith. *Supp.* to *Mil. Star*, Vol. xiv. page 2.

Q. Repeat the passage.

A. "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my beloved Son, hear him.'"

14. *Q.* Can you mention any other revelation given in our day?

A. Yes. The revelation of John the Baptist to Joseph Smith and Oliver Cowdery. *Supp.* to *Mil. Star*, Vol. xiv. page 15.

Q. Repeat the passage.

A. "While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us—'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' . . . . . The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament."

15. *Q.* Are these all the revelations

given in our day, and recorded in the publications of the Latter-day Saints?

A. No. Numerous revelations have been given in these days. God opened the heavens to Joseph Smith and Sidney Rigdon. Doc. and Cov. xcii. 3.

Q. Repeat the passage.

A. "The Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about, and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father."

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 19, 1853.

INDIAN DIFFICULTIES—In our last, we furnished our readers with the latest news received relative to the Indian troubles in Utah. We learn, however, that discontent among the red men is not confined to that territory, but that it is becoming universal among those western districts. Washington territory, various portions of California and New Mexico, present scenes of commotion among the savage tribes and their civilized neighbours. This state of things in the West, and the fearful gloom of war in the East, are only ominous of the inauspicious future, which is admitted, by almost all believers of sacred prophecy, to be at our very doors, and known to be by Saints who are acquainted with Jehovah's purposes. It is impossible to look upon the prophetic future with other than the most serious concern. The Lord declared through His Prophet Joseph, that peace should be taken from the earth; that war should be poured out upon all nations; that *the remnants* who are left of the land of America should marshal themselves, and becoming exceedingly angry, should vex the Gentiles with a sore vexation; that these things should burst forth upon the nations, though not looked for by them, and should be the means employed to make an end of wickedness upon the earth.

It is in view of these things that the cry has been heard, both long and loud, for the Saints to gather, that the wisdom of God through His servants might be exercised for their defence.

The Prophet Isaiah also gazed upon this critical period of the world, and he saw no deliverance until he beheld the work in which the Saints are now engaged—"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." It is to realize and fully enjoy what the Prophet has here spoken, that the Saints gather, and convert the wilderness into a fruitful field; it is because righteousness shall remain there, and there shall be peace and assurance for ever.

Jeremiah saw the day when Judah should flee to the "defenced cities" for refuge, but Ephraim is honoured of God to take the lead of the latter-day work, and his cities are being defenced with walls for a covert. The promptitude and energy evinced in the movements of President Young, and seconded by the people, in preparing for the temporal salvation of the Saints, indicate the importance of the approaching

day. The Saints have nothing to fear so long as they unitedly co-operate with those to whom God has given the keys of prophetic vision and power. He has said it was His business to provide for His Saints, and when they require it, the scourge is as easily provided as the blessing. Both are necessary to purify the people.

Even now let Ephraim, while he may, go forth, and build, and dwell in defenced cities; let the Saints arise and go forth to increase the strength of the Lord's house, and let not the manifest fulfilment of His purposes, cause any one to turn either to the right or to the left, for all which is spoken of by the mouths of the Prophets must be fulfilled. Jacob is the Lord's battle-axe and weapon of war, and by him He will break in pieces the nations, and destroy kingdoms; and if we have evidence that the work is already commenced, let Saints redouble their diligence, and flee from the wrath to come, before the enemy is found in the way.

The sound of the hammer is again heard upon the walls of a Temple. Nothing seems to excite so effectually the rage of man's spiritual enemy. Past experience proves that he is determined to avail himself of such an event to stir up the hearts of the children of men to shed blood. The present indicates that his power is not yet taken from him—that the devil is not yet dead. To avoid his contentions and destroying influence, which he will pour out upon the wicked without measure, let Saints cleave to the law of the Lord, and work righteousness, and they shall be delivered; fear shall only seize upon the hypocrite. Those who never do wrong, never yield themselves to a tyrant, their peace is undisturbed, the world neither gives it nor takes it away. Whatever may be the scenes through which the Saints pass, they glory in beholding the hand of their deliverer and their God in all things.

We rejoice when we contemplate the condition of the Saints in Zion, and behold the wisdom manifested in every movement of those mighty men, who alone on earth are able to dictate salvation to the people, for the eventful future. Notwithstanding those difficulties which at present seem to exist in Utah, we are assured that all is well, and that God will liberally provide for every emergency of His people, while every succeeding year will prove more and more eventful, to the establishing of His kingdom upon the earth.

Elders intending to Emigrate—Many Presidents and Elders desire to emigrate with the numerous Saints who are preparing to leave their native country the coming winter, and we here give the names of those who have our approbation to do so—

Presidency of the Welsh Church. William S. Phillips, John Davis.

Pastors, or Presidents of Districts. Robert Campbell, Dorr P. Curtis.

Presidents of Conferences. James Marsden, Gilbert Clements, A. F. McDonald, Thomas W. Brewerton, Thomas Squires, J. T. Hardy, John Albiston, Robert Menzies, Joseph Westwood, Job Smith, Graham Douglas, John W. Lewis, Charles Derry, J. V. Long, Henry Savage, William McGhie, Abraham Marchant, Hugh Patrick, John Robinson, John O. Angus.

Travelling Elders. James Works, Daniel Toner.

There are others who are desirous of emigrating, but we trust they will cheerfully remain so long as the work seems to demand their services. Should we feel justified before the close of the year in relieving others, they will be notified of the same.

Those Elders whose names are here given will not be released from their labours before the commencement of the new year, and we trust nothing will be suffered to relax their exertions for the general good and prosperity of the work up to that time, nor even then unless relieved by their duly appointed successors.

We look with great satisfaction upon the past labours of these men, which have

been spent with much benefit to the Church, and feel that the honour they enjoy, in possessing the confidence of Saints, and the royal favour of heaven, is far more than earthly favour, and that it will increase through their faithfulness during their future lives, while all worldly honours wane and perish. To this end may the God of Israel go before them in great mercy, and cause every step of their mortal career to tend to exaltations in the world to come.

We hereby invite all Saints among whom these Elders are labouring, to bless and assist them in preparing for their departure that they and their families may go with comfort and rejoicing to Zion. Let Pastors and Presidents of Branches, where these Elders have jurisdiction, give attention to this matter, and see that proper arrangements are made to assist them in their removal, that their labour may be devoted to the Church until duly relieved by other appointments. Those Saints who are also emigrating, and have means to spare, are requested to look to the wants of these brethren who have laboured long and assiduously to build up the Church, and also to the wants of their families.

THE WORK IN AUSTRALIA.—The Saints will be gratified in perusing the communication of Elder Farnham, from Australia, giving an account of the state and prospects of the work in Australia, including the establishment of *Zion's Watchman*.

It is really gratifying to us to see the work of the Lord extending itself around on every hand, and pushing into the various avenues of society in all quarters of the globe. Truly the kingdom of heaven is like a grain of mustard seed, at the first among the smallest of seeds, but, in proportion as it developes, presenting an appearance of magnitude, vigour, and stability, not augured by many when it is first cast in the earth.

One of the greatest instruments in spreading the work of God among the nations of the earth, and informing the various grades of the children of men of the great truths of salvation, is the Press. With its ten thousand tongues does it preach by day and by night, in the cottage of the peasant, the parlour of the mechanic or the tradesman, and the drawing-room of the noble, awaking Israel in every clime to an understanding that the "times of restitution," and of "refreshing" from the "presence of the Lord," are even now come; and warning the high and low, the rich and poor, the learned and unlearned, that the hour of God's judgments is upon them, and that men must arouse from the slumber of ages, and repent of their sins, fearing and worshipping God, if they wish to stand at the coming of the Son of Man, which is now near at hand, even at the doors.

We are glad to find that our brethren at the antipodes are putting the press periodically in motion. We wish them God speed, and trust that they will be enabled to send forth light and truth to every nook and corner of Australasia. In India and the South Seas, too, the press is not idle in proclaiming the fulness of the Everlasting Gospel, and we look forward with sanguine hopes to the time when in every possible tongue the power of the press will tell the glad tidings of salvation.

We are constantly prepared to supply foreign orders for the standard works of the Church.

CHILDREN'S CATECHISM.—We have much pleasure in directing the attention of our readers to the Catechism for Children, by Elder J. Jaques, commenced in the present Number. Such a work as this one promises to be, has long been needed, and we have been repeatedly inquired of concerning one. Those Saints who have many times wished for a catechetical work suitable for the instruction of their children, may now begin to realize their wishes. We would urgently recommend the Saints

to second the efforts of Elder Jaques, by placing the *Stars* in the hands of their children. The rising generation of Saints will thereby gain a knowledge of the great principles of eternal life, for the children will be led not only to learn the principles contained in the Catechism, but to read and study the *Stars*, the Book of Mormon, the Doctrine and Covenants, the Bible, and the standard works of the Church.

Brethren and Sisters, let not your children grow up in ignorance, to become a perpetual reproach to you in after life, but let them learn the principles of eternal truth, so that they may be filled with light and intelligence, and be enabled to walk wisely in the midst of a crooked and perverse generation, overcome the evil that is in the earth, and become an eternal honour and rejoicing to those who bare them into the world.

ARRIVALS.—Elders Charles R. Dana, Thomas Colborn, Daniel Tyler, A. P. Tyler, Israel Barlow, William Butler, and Robert Williams, arrived in Liverpool on the 4th, on missions to Europe. They left New York October 8th, on board the *Ashburton*. On the 20th the wind began to be very strong, and for a few days violent weather was encountered. On the 30th, the *Ashburton* and a brig came into collision, doing considerable damage. The *Ashburton* drifted in the channel until, on the morning of the 2nd instant, she cast anchor within about ten miles of Belfast. On the afternoon of the 3rd she neared that port. The same evening, the Elders took the *Blenheim* steamer to Liverpool.

DEPARTURE.—Elder Jacob F. Secrist left Liverpool, on the 30th ult, on a mission to Switzerland, to labour under the direction of Elder T. B. H. Stenhouse.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 744.)

MINUTES OF A PUBLIC MEETING AT LIBERTY, MISSOURI.

On the 29th, a respectable number of the citizens met, being previously notified of the same, at the Court-house, in the town of Liberty, Missouri. On motion, John Bird was called to the chair, and John F. Doherty appointed Secretary. The object of the meeting, was, by request of the chair, explained in a few appropriate remarks, by Colonel Wood; when on motion of Colonel William T. Wood, a Committee of nine was appointed to draft resolutions expressive of the sense of this meeting; whereupon the following gentlemen were chosen—namely: John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Colonel W. T. Wood, Doctor Woodson, J. Moss, James M. Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq., who retired, and in a short time returned and made, through their Chairman, Colonel John Thornton, the following unanimous report, which was read.

It is apparent to every reflecting mind that a crisis has arrived in this county, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony, and good order. We cannot conceal from ourselves the fact, that at this moment the clouds of civil war are rolling up their fearful masses, and hanging over our devoted county. Solemn, dark, and terrible. This painful state of things, has been produced mainly by the rapid and increasing emigration of that people commonly called Mormons, during the last few months. It is known to all, that in November, 1833, these people were expelled from their homes in Jackson county, without money, without property, without the means of subsistence for themselves, their wives, and their children, and like Noah's dove, without a resting-place for their feet.

They came to our county thus friendless and pennyless, seeking (as they said) but a temporary asylum from the storm of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports that were borne on the wings of the wind, charging them with almost every crime known to

the laws of our country, yet our feelings of kindness, and sympathy for human suffering prevailed over every obstacle, and they were received with friendship, and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum; and that, whenever a respectable portion of the citizens of this county should request it, they would promptly leave us in peace as they found us.

That period has now arrived. Duty to ourselves, to our families, and to the best interest of our county, require at our hands, to demand the fulfilment of that pledge. They are charged, by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases, and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received, and looked upon, by a large portion of this community, as strong and convincing proofs that they intend to make this county their permanent home, the centre and general rendezvous of this people.

These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are eastern men, whose manners, habits, customs, and even dialect, are essentially different from our own. They are *non*-slave-holders, and opposed to slavery, which in this peculiar period, when Abolitionism has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and protected.

In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication, with the Indian tribes on our frontier; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven, to inherit this land, in common with themselves. *We* do not *vouch* for the *correctness* of *these statements;* but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquillity, such *ridiculous remarks* might well be regarded as the offspring of frenzied fanaticism; but at this time, our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida, and other parts of the South, all tend to make a portion of our citizens, regard such sentiments with horror, if not alarm. These and many other causes, have combined to raise a *prejudice* against them; and a *feeling* of *hostility*, that the *first spark* may, and we deeply fear *will, ignite* into all the horrors and desolations of a civil war, the worst evil that can befal any country.

We therefore feel it our duty to come forward, as mediators, and use every means in our power to prevent the occurrence of so great an evil. As the most efficacious means to arrest the evil, we urge on the Mormons to use every means to put an immediate stop to the emigration of their people to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits, and customs of the people will be more consonant with their own.

For this purpose, we would advise them to explore the territory of Wisconsin. *This country* is peculiarly suited to their condition, and their wants. It is almost entirely unsettled; they can *there* procure large bodies of land together, where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East.

The religious tenets of this people are so different from the present Churches of the age, that they always have, and always will, excite deep prejudices against them, in any populous country where they may locate. We, therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land, and have a community of their own. We further say to them, if they regard their own safety and welfare; if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition.

If they have one spark of gratitude, they will not willingly plunge a people into civil war, who held out to them the friendly hand of assistance in that hour of dark distress, when there was few to say God save them. We can only say to them if they still persist in the blind course they have heretofore followed in flooding the county with their people, that we fear and firmly believe that an immediate civil war is the inevitable consequence. We know that there is not one among us who thirsts for the blood of that people.

We do not contend that we have the least right, under the constitutions and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow that is struck, at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, wo, and desolation in its course. IT MATTERS BUT LITTLE HOW, WHERE, OR BY WHOM, THE WAR MAY BEGIN, *when the work of destruction commences,* WE MUST ALL *be borne onward by the storm, or crushed beneath its fury. In a*

civil war, when our homes is the theatre on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self defence.

We want nothing, we ask nothing, we would have nothing from this people, we only ask them, for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land. At the risk of such imminent peril to them and to us, we request them to leave us, when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have forty acres of land, we are willing should remain until they can dispose of it without loss, if it should require years. But we urge, most strongly urge, that emigration cease, and cease immediately, as nothing else can or will allay for a moment, the deep excitement that is now unhappily agitating this community.

If the Mormons will comply with those friendly requisitions, we will use every exertion among our own citizens, to arrest this evil before it is for ever too late; but if they are disregarded, we can promise neither them or ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it Resolved by this meeting, that they view, with feelings of the deepest regret the present unhappy situation of our country.

2nd. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the emigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable.

3rd. That a Committee of ten be appointed to make known to the leaders of that people, the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. That said Committee consist of Andrew Robertson, Michael Arthur, Littlebury Suhlet, John Baxter, James M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood, and J. T. V. Thompson, who shall meet on the morrow at the house of Mr. Cowen, and confer with the Mormons, and report to this meeting, as soon thereafter as convenient, the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions, we will use every means in our power to allay the excitement among our own citizens, and to get them to await the result of these things.

6th. That it is the opinion of this meeting that the recent emigration among the Mormons should take measures to leave this county immediately, as they have no crops on hand, and nothing to lose by continuing their journey to some more friendly land.

On motion of W. T. Wood, the preamble and resolutions were unanimously adopted: Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, Chairman,
JOHN F. DOHERTY, Secretary.

On the day previous, June 28th, Elder Warren Parrish wrote from Hickman county, Tenessee, stating that—

Many citizens of the County of Benton, and some of Carroll, had met in convention, headed by a Methodist Priest, who was called to the chair, and the county clerk appointed Secretary. They drew up resolutions to drive all the "Mormon preachers from their coast," signed by the Sheriff and many who were sworn to be civil, peace-officers: also, Colonels, Majors, &c. We enjoyed our meeting unmolested at brother Utleys, on Saturday the 19th instant. Hundreds had entered into the conspiracy. In the afternoon, a little before sunset, a company of some forty or fifty men made their appearance; some on foot, others mounted, two on a horse, with guns, sticks, clubs, &c. They were led by a Sheriff, Colonel, first and second Major, other officers, and a Methodist Priest, with a gun on his shoulder.

The sheriff informed us, that he had a States' warrant for David W. Patten, Warren Parrish, and Wilford Woodruff; issued on complaint of the Methodist Priest, Matthew Williams, chairman as above: who swore that we had put forth the following false and pretended prophecy; viz.; that Christ would come the second time, before this generation passes away; also that four individuals should receive the Holy Ghost within four and twenty hours. The company consisted, as we were informed, of Baptists, Methodists, Presbyterians, liars, drunkards, hog and horse thieves. So determined were they, to force us off at that late hour, that it was with much difficulty we could prevail on them to show us any lenity; however, they protracted the time of our appearance at court until Tuesday by giving our bond, with surety of two brethren in the sum of one thousand dollars.

They intended to have led us into the woods, under the dark curtain of night, with the pretension of taking us before the magistrate, that they might the better execute their diabolical designs upon us.

On Tuesday, in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers, and found about one hundred persons assembled, arm-

ed with guns, pistols, dirks, clubs, sticks, &c. At a late hour we prevailed on the sheriff to have the court called, which consisted of three magistrates, one of whom was rejected from the judgment-seat, because some of his family were members of our Church.

The sheriff, with leave of court, divested us of our arms, consisting of walking sticks and a pocket knife. A man by the name of Perkins, (who, report says, had run his country for hog stealing, and also had been guilty of concealing a stolen horse, for which he had lost part of his nose,) was appointed by the court to act as States' Attorney; or in other words, Mob Solicitor General, to abuse the innocent and screen the guilty.

After the conspirators had witnessed against us, the court refused to hear any testimony on our part, being controlled by the bandits. Perkins made a plea against us, but we were not permitted to reply. The verdict of the court was—that they concluded that the charges preferred against us, had been sustained, and that we were bound over to court for trial. Our accusers did not attempt to prove that those who were promised the Holy Ghost did not receive it; and the candid can judge whether he, who prophesies that Christ will come the second time in this generation, is a false Prophet. Also our complainant testified that these crimes were committed in 1834, and it is a well known fact that Elder Woodruff, whose name is on the warrant, (though not arrested,) was not in this state until 1835, so much for an oath from a Methodist Priest.

While the court was preparing our bonds, another warrant was served on Elder Patten; the mob without, and the mob within, whose intoxicating zeal had arisen to its zenith, were threatening our lives, and seemed only to wait the dark shades of night, which were fast gathering round, to cover them, while they should wreak their hands in our blood; the influence of our friends, as instruments in the hands of our God, kept this gathering storm from bursting upon our heads. About this time, the sheriff proposed to us, that if we would leave the county in ten days, and pay the cost, they would set us at liberty; at the same time informing us it was the only way to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost, and all advised us to accept the offer; which, in itself proved that we were innocent of any crime, although in its nature most insulting.

WARREN PARRISH.

AUSTRALIAN MISSION.

QUARTERLY CONFERENCE AT SYDNEY—ANOTHER LARGE ORDER FOR BOOKS—COMMENCEMENT OF A NEW PERIODICAL, "ZION'S WATCHMAN." &c.

Sydney, July 25th, 1853.

President S. W. Richards — Sir—Before this reaches you, you will have been informed, through brother Capt. Stayner, of our arrival here, and our detention in quarantine. When we got on shore on the 9th day of April, we found that Elder Wandell had sailed with a company for the Valley. My first object was to call the few remaining Saints together, that we might become acquainted, and that I might learn the situation of the colony, and the feelings of the Saints. It soon appeared that the *Deseret News Extra* had caused some excitement, but it was soon manifest also, that truth must prevail.

The next object was the appointing of the Elders, and the raising of means to convey them to their respective fields of labour.

Elder William Hyde was appointed to the Hunter's River District, and from thence to Moreton Bay; Elders Frost and Smith, to Victoria; Elders Dowdle and Norton, to Adelaide and Swan River settlement; Elders Graham and Eldridge, to the South Western section of this colony; Elder Fleming remains with me. Elder John Hyde, some eight years ago, received a blow which has terminated in a cancer, disqualifying him for labour. He is now lying in bed.

We held a Quarterly Conference, July 3rd, in the Old Assembly Rooms, King Street, Sydney, at which the Branches at Sydney, William's River, and Melbourne were represented to contain 102 members, including three Seventies, two High Priests, ten Elders, six Priests, three Teachers, and one Deacon. A vote was taken to sustain all the authorities of the Church, which was carried unanimously.

After the afternoon service, the ordina-

tion of two Elders, one Priest, and two Teachers was attended to. The Saints feel to give thanks unto their Father in heaven for the privileges and blessings enjoyed during the day.

The work of the Lord is progressing slowly, but appearances are favourable. There is considerable impression made upon the public mind, many people are inquiring, and some few are being baptized, and we hope the time is not far distant when the baptisms will be much more numerous. We realize that the Lord is with us. It is by His Spirit and power that all that is done is accomplished. And it being His work we are engaged in, we feel assured that He will carry it on, until all the honest in heart are gathered from these lands.

We have this day received a letter from Elders Dowdle and Norton, Adelaide; they are well, and prospects appear favourable in that part also.

In consequence of the continued attacks made upon our faith, by the papers, and the utter impossibility of obtaining the insertion of anything in reply, we have determined to issue a monthly paper, to be called *Zion's Watchman*. The public have been notified by a circular.

We wish you to forward us more of O. Pratt's works complete and bound, 200 more Hymn Books, 100 Books of Mormon, 100 Doctrine and Covenants, more Voice of Warning, and Spencer's Letters, 100 O. Pratt's work on Celestial Marriage. You may depend upon us forwarding the money as speedily as possible. I have no doubt, that when these books come to hand, they will give an increased impetus to the work here, and it will require a constant and regular supply of the Standard Works to keep up with the movement. We hope you will be able to supply us with them.

Praying our Heavenly Father to bless you and the Saints, I remain,

Yours, in the New Covenant,

AUGUSTUS FARNHAM.

VARIETIES.

A DIVORCE—Love's labour lost.

THE REV. EPHRAIM JUDSON was a quaint and original preacher. Remarking at one time upon the excuse made by the guests invited to the wedding feast, he observed that the one who had bought five yoke of oxen simply entreated to be excused, while the man who had married a wife, absolutely declared that he could not come. "Hence learn," said the preacher, "that one woman can pull harder than five yoke of oxen."

BABIES.—An old bachelor says—"It would have been an improvement in the article if babies had been born with their mouths sealed, until crying days were passed. What an awful amount of crying they do! No barrel-organ could stand such perpetual use. And then, when they tune up their pipes, how discordant the music! There is something terrible in the idea of being roused out of a comfortable snooze, and turned out of bed on a cold winter's night to get the pap-spoon, or to walk barelegged up and down the room, dandling a family organ in full blast; or, perhaps, to be sent for a doctor when the pavement is like glass, and the hailstones like bullets. I could not live through the infliction, I know I could not. A disconsolate widow would soon be left to mourn my untimely fate, and to hear her relatives declare that her 'weeds were very becoming.'"

SHOWING BRIDES AT STOCKHOLM.—When persons are betrothed, their banns are published in church, and when they are married, it is announced from the pulpit, and put in the papers. The people then know when there is to be a wedding, and they gather at the house to look at the bride. If she did not show herself, they would call out for her, so when she is dressed for the ceremony, and has her crown on, she must stand at a window, or in the tambour, or salong, or wherever she can be seen; and then the doors are open, and whoever likes comes and looks at her. It is fatiguing, for she may have to stand for two hours to be looked at, or just so long as there are people to come. They do not like this, and sometimes get away to a country church to be married in private.

A TERRIBLE sarcasm was that perpetrated at Rome many years since. The death of one of the Emperors occasioned so much joy in the city, that the night after his decease the people adorned the door of his chief physician's house with garlands, adding this inscription—"To the deliverer of his country."

SOME years ago, a Philadelphia merchant sent a cargo of goods to Constantinople. After the supercargo saw the bales and boxes safely landed, he enquired where they could be stored. "Leave them here, it won't rain to-night," was the reply. "But I dare not leave them exposed, some of the goods may be stolen," said the supercargo. The Mahommedan merchant burst into a loud laugh as he replied, "Don't be alarmed, "*there aint a Christian within fifty miles of here!*"

THE FATHER.

(*Selected.*)

Ah! grieve him not whose silver hairs
Thin o'er his wasted temples stray:
Grieve not thy sire when time impairs
The glory of his manhood's sway.

His tottering steps with reverence aid,
Bind his wan brow with honour's wreath,
And let his deafened ear be made
The harp where filial love shall breathe.

What though his pausing mind partake
The evils of its house of clay,
Though wearied, blinded memory break
The casket where her treasures lay;

Still with prompt arm his burdens bear,
Bring heavenly balms his wounds to heal,
And with affection's watchful care
The error that thou mark'st conceal.

Know'st thou how oft those powerful arms
Have clasped thee to his shielding breast,
When infant woes, or childish harms,
Thy weak, unguarded soul distrest?

Know'st thou how oft these accents strove
Thine uninstructed mind to aid!
How oft a parent's prayer of love [shade?
Hath pierced dense midnight's darkest

Grieve not thy father till he die,
Lest, when he sleeps in earth's cold breast,
The record of his latest sigh
Should prove a dagger to thy rest.

For if this holiest debt of love
Forgotten or despised should be,
He whom thou call'st thy Sire above
Will bend a Judge's frown on thee.

SIGOURNEY.

NOTICE.—The tenth Number of the *Seer* only came to hand in time to be issued with the present No. of the Star. We cannot inform our impatient subscribers of the cause of delay, but would assure them the *Seer* shall appear as near its date as the time of its reaching us will permit.

LIST OF MONIES RECEIVED FROM THE 27TH OCT., TO THE 3RD. NOV., 1853.

T. C. Armstrong	£20	0	0	Brought forward	£52	0	0
James Robson	5	0	0	Thomas Kempin	5	0	0
Augustus Farnham (Australia)	22	0	0	John Price	2	0	0
A. N. McFarlane	5	0	0				
Carried forward	£52	0	0		£59	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 48.—Vol. XV. Saturday, November 26, 1853. Price One Penny.

ADAM, OUR FATHER AND GOD.

(*From the Journal of Discourses.*)

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son, Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that*, to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were or ever will be upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken—HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do.* Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.* They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the virgin Mary conceived the child Jesus, the Father had begotten him

in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

EXTRACTS FROM THE SECOND EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES—GREETING.

(*From the Seer, No.* 11, *Vol.* i.)

Brethren of the Priesthood, keep yourselves pure and unspotted before God; and if you know of any man in the Church who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the Church.

* * * *

Have nothing to do with those persons who deal with familiar spirits, under the names of "Mesmerism," "Electro Biology," "Spirit Rappings," "Table Movings," "Writing Mediums," &c.; for they will darken your minds, and bring you to destruction; they are the spirits of darkness let loose upon this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the Scriptures predict.

* * * *

Supply yourselves plentifully with every variety of useful school books for your children, together with historical and scientific works of every description; but

leave novels and fictitious works behind to satisfy the perverted appetites of the children of darkness, whose souls delight in lies and fiction, far above the great truths of heaven.

Let the Elders and officers preach faith, repentance, baptism, and the first principles of the Gospel, and such doctrines as are plain and easy to be understood; and if the people wish to learn the deep mysteries of the kingdom, let them embrace the Gospel and go up unto the mountain of the Lord's house. If they wish to learn the particulars of Celestial Marriage, baptism for the dead, and such like doctrines, refer them to our printed works where they can read these things at their leisure. Remember that you have not time to preach and explain all these things to the people; for God has sent you to preach repentance and the first principles of salvation, and if mankind will not receive these things, the greater things will be of no benefit to them. There may be times when you will have to defend yourselves against the attacks of wicked men upon these points; do, at such times, as wisdom shall direct, and be sure to connect your defence with such plain principles of doctrine, as shall be likely to do the people good. Wise servants will follow good and wise counsels, and will preach by the gift and power of the Holy Ghost; but those who give no heed, will preach their own folly both in precept and example.

* * * *

The signs of the times are portentous, and clearly indicate the approaching downfall of the nations, and the overturning of kingdoms, empires, and republics, preparatory to the coming of Christ, and his personal reign on the earth. Every individual, therefore, of the Saints should be awake to perform quickly and in righteousness every duty required of him.

Among other things, there are many of the Saints who give no heed, in the least, to what God has said in a revelation entitled, "*The Word of Wisdom;*" they treat it with perfect indifference; yea, worse, some even boast of their disobedience to this advice, and almost laugh at those who attempt to obey it. Poor creatures! the day will come when they will mourn and lament, and that too, when it is too late to retrieve an ill-spent life; when the destroying angel will teach them that every word of God means something, and that none of His sayings can be neglected with impunity. There must be a great reformation among all the Saints in regard to this thing, as well as in many others, before they can expect to enjoy many of the great blessings of the last days.

There are others who call themselves Saints who neither pray in their families nor in secret, but are as cold as the northern blast, in regard to their duties towards God, towards their families, and towards the Church. Such had far better be out of the Church than in it; for God will spue them out of His mouth, as corrupt fruit which has lost its flavor.

There are others whose names are enrolled among the Saints, who think more of their property than they do of salvation. Such say in their hearts, "we will wait awhile before we gather up to Utah; it may be that the Saints will be driven again, and we shall lose our property, if we go. We can tell better how things will be in a few years to come, and if we think our property will be safe, we will venture up." Woe unto such, for unless they speedily repent, they shall perish and their property with them. Such covetous hypocrites are not worthy of the kingdom of God or any of its blessings, but they will go down to hell to keep company with the rich man, instead of being gathered into Abraham's bosom with poor Lazarus. The Saints must learn one lesson, namely, that all who desire to enter the kingdom of God must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail, and his hopes will wither away and perish.

Finally, dear brethren, let me exhort you, with all the earnestness of an humble servant of God, who is deeply interested for your salvation, to refrain from every evil—to be examples of righteousness before Saints and sinners. Read the Book of Mormon, and the revelations and prophecies given through the Prophet Joseph, and obey the same. Give the most earnest heed to the counsels of the First Presidency—to the Twelve, and to all the faithful authorities of the Church. Use every exertion to flee out from the corruptions of the Gentiles, and to obtain for yourselves an everlasting inheritance among the people of God; for the day of the wicked is far spent—their sun will soon go down in the midst of clouds and thick

darkness—a long and dreary night awaits them; but upon such as fear the Lord and keep His commandments, the sun of righteousness will arise, and their day will be glorious; for their sun shall no more go down; and God will be unto them an everlasting light which shall shine for evermore.

ORSON PRATT.

Oct. 1st, 1853.

MORMONDOM, PRESENT AND FUTURE.

(Extract from the New York Tribune, Oct. 25.)

We are led to these remarks by seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem. The rapid development of the Mormon community in all that constitutes material, power and prosperity, is admitted to be worthy a place in the annals of heroic pioneership and industry. Beneath their stalwart hands the desert is made to blossom like the rose, and their skilful enterprize is gradually making them independent of foreign manufacturers. All the external characteristics of a thriving, social State are found among them; but yet their existence contains elements that are held to be dangerous to the welfare of the country, and whose removal forms a very knotty and puzzling question. The standard ignorance of American principles, the usual failure to apprehend their practical working, and beneficent, corrective influence, are strikingly manifested in regard to this subject.

The difficulties between the Mormons and the people of the other States are not difficult of reconciliation, except in the matter of polygamy. On account of this peculiarity, it is suggested in some quarters that war must ultimately be made upon them, and their sect be put down by main force. And those who cannot quite approve so extreme a remedy, still regard the phenomena offered by the increase of the Mormon Church with great anxiety. Both these classes of people overlook the fact that the evil in question needs only to be let alone in order in time to work its own cure. Wherever industry, newspapers, and the English language exist, polygamy, no matter on what superstition and perverted appetites it is based, cannot stand against the progressive enlightenment of the people. It is a false institution, and carries within itself the certainty of its extinction. We must apply to it the democratic rule of liberty and reliance upon free discussion. Like the other ramifications and absurd features of the Mormon theocracy, it must be suffered to wear itself out from its own hostility to the culture and wants of a civilized people, and from the pressure of the superior manners and intelligence of society round it. If there be State interference, legal coercion, to oblige the Mormons to surrender their oriental interpretation of feminine character, it will create a book of martyrs for them, and prove a seed for their Church, which will take centuries perhaps, to uproot. The way is to show to their women the folly of their degraded position in allowing themselves to be considered unfit for heaven except as wives of he-Saints. This can be done by gentle example and mild teaching—or at the worst by strong remonstrance, but not by force. Christendom has been spitting on the Jews for eighteen hundred years; it has deprived them of all the ordinary avenues to honor and success; and yet the Jews flourish as a sect. So will it be with Mormonism, if persecution seek to eradicate polygamy and kindred errors.

And after all, the polygamy of Salt Lake Valley is not simply an outgrowth of Mormonism, but its existence is due to the imperfect recognition of woman's rights in Christendom. Except in this country women cannot be said to have any rights, and even here they are scantily and grudgingly acknowledged, save in a few particulars. In Europe, women are normally brutalized and degraded. Their natural protectors, or allies, men, are seized by conscript laws, severed from home during peace, and murdered or mutilated in war, and the women are reduced to the level of brute beasts. If there be one occupation more foul and filthy than another, the chivalry of Europe assigns it to women. If Pandemonium in

full council had been consulted to devise a condition of habitual dishonor and undeviating degradation, it could not have conjured up a worse state for woman than that which elects her to fill offices of shame, dirt, hardship and brazen publicity. In this country, however, women are better off. True, they are taxed without representation; they have no votes to contest with rum-hole partizanship, or tobacco-squirting patriotism; but still the native instincts of democracy place woman above the fell shames and sorrows to which the system of Europe consigns her. The exception to this, of course, is slavery, by which fifteen hundred thousand creatures of the sex and sympathies of our mothers, wives and daughters, are bought and sold like swine or oxen; and to question the godlike purity and political excellence of such treatment of that sex which has fired poetry and prophecy with all that it can claim of the good and gentle, is to endanger the existence of the Union.

Out upon the execrable hypocrisy which cants with villainous whine over the polygamy of the Mormons, and justifies evils even more outrageous! Let us wipe off the stains and vices of slavery, and then our morality will be less pharisaic. Let us above all revere the tenderness and devotion of women. Let their innocence and simplicity be their sword and shield against all dishonor and outrage. Let their voice be heard as potent as that of conscience, though as still. Give them in Christendom—in republican Christendom—their due, irrespective of education, wealth, fashion, blood, or color, and the polygamy of the Mormons will melt in the yeasty waves of the sea of opinion which will everywhere roll round it.

THE MORMONS.

EXTRACTS FROM HISTORY OF THE MORMONS.

(From Chambers' Repository of Tracts, No. 53.)

The origin, growth, and present condition of the singular sect, calling themselves the "Church of Latter-day Saints," form a curious and instructive chapter in the history of fanaticism. Within the space of twenty years since they first sprung into existence, they have gone on rapidly increasing in influence and numbers, and are now an established and organized society, amounting to not less than 300,000 people. They have borne the brunt of calumny and misrepresentation, endured the severest persecutions, and, in spite of every conceivable obstruction, triumphantly vindicated the earnestness and sincerity of their mistaken faith, and the practical objects which they have considered it their special mission to realise in the world. Their progress within the last ten years has been extraordinary rapid, and is utterly unparalleled in the history of any other body of religionists. They are now a distinct and peculiar community, with a complete and effective organisation; they possess and enjoy in common great wealth and material resources; their final settlement of Utah or Deseret, in New California, is in the highest degree flourishing, peaceable, and orderly: and they appear not unlikely to become an important and independent nation, whose influence, politically and socially, may be expected to affect, and possibly to modify, the older and neighbouring forms of civilisation.

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Of himself [Joseph Smith] it has been said: "He founded a dynasty which his death rendered more secure, and sent forth principles that take fast hold on thousands in all lands; and the name of Great Martyr of the nineteenth century, is a tower of strength to his followers. He lived fourteen years and three months after founding a society with six members, and could boast of having 150,000 ready to do his bidding when he died; all of whom regarded his voice as from Heaven. Among his disciples he bears a character for talent, uprightness, and purity, far surpassing all other men with whom they ever were acquainted, or whose biography they have read." Nevertheless, it is added: "But few of these admirers were cognisant of other than his prophetic career, and treat with scornful disdain all that is said in disparagement of his earlier life. With

those who knew him in his youth, and have given us solemn testimony, he is declared an indolent vagabond, an infamous liar of consummate impudence. He is regarded by the 'Gentiles,' who saw him in the last few years of successful power, to have been a man of unbridled lust, and engaged with the counterfeiting and robbing bands of the Great Valley; but these charges have never been substantiated." The man had faults enough, no doubt; but it would be the grossest injustice to deny that he had also some sterling and commanding qualities. Much of the impostor as one may detect in the beginnings of his career, any one who carefully observes his progress, may perceive that his character and designs became developed into something that was at least partially commendable. A rude, uncouth genius, who, like many another genius, for a long while apprehended not his mission; knew not the things which Nature had appointed him to do; and yet, with a blind unconscious instinct—manifested through many follies and insincerities—he struggled, and could not help but struggle, to make felt the influence and administrative power which he was born to exercise among mankind. We may call him a sort of mongrel-hero, and non-commissioned leader of the unguided; a charlatan-fanatic, whose work was half knavery and half earnest, and whom, probably, Nature had ordained to do the rough pioneering of civilisation in the waste places of her kingdoms. That he had available powers for leading and for ruling men, there is proof in the multitude and successful consolidation of his adherents. Saint or sinner, Joseph Smith must be reckoned a remarkable man in his generation; one who began and accomplished a greater work than he was aware of; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world.

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Among no people is the dignity of labour held more sacred than by the Mormons. The excellency and honourableness of work is exemplified in their whole polity and organization. "A lazy person," we are told, "is either accursed, or likely to be; usefulness is their motto; and those who will not keep themselves, or try their best, are left to starve into industry. . . . . The labour for support of one's self and family, is taught to be of as divine a character as public worship and prayer. In practice, their views unite them so as to procure all the benefits of social Christianity without running into communism. The priest and the bishop make it their boast that, like Paul the tent-maker, they earn their bread by the sweat of their brow; and teach by example on the week-day what they preach on the Sabbath."

The territory of Utah is extensive, but it is calculated that hardly one acre in ten is fit for profitable cultivation. Immense tracts of pasturage around the cultivable spots are held in common, and are not intended to be given up to the possession of individuals. It is worthy of being mentioned, that when the Mormons arrived in the valley, they did not quarrel about the fertile, eligible plots, but put a portion under cultivation jointly, and made equitable apportionment of the proceeds of the crop, according to the skill, labour, and seed contributed. The city was laid off into lots, which, by mutual consent, were assigned by the Presidency on a plan of equitable and judicious distribution. It is true, after the assignments were made, some persons commenced the usual speculations of selling according to eligibility of situation; but this called forth anathemas from the spiritual power, and no one was permitted to traffic for the sake of profit. If any sales were to be made, the first cost and actual value of improvements were all that was to be allowed. "The land belongs to the Lord," it was said, "and his Saints are to use so much as each can work profitably."

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In all their social and domestic relations, the Mormons are represented as being uniformly cheerful. Though professedly living in anticipation of a miraculous millennium, they object not to enjoy the hour that now is, and cordially participate in all the healthful and gladdening satisfactions which this temporary state affords. It is one of their peculiarities to blend the serious with the gay, and to invest their most light and frivolous pastimes with a kind of religious sanction. "In their social gatherings and evening-parties," says Lieutenant Gunnison, "patronised by the presence of the prophets and apostles, it is not unusual to open the ball with prayer, asking the blessing of God upon their amusements, as well as upon any other engagement; and then

will follow the most sprightly dancing, in which all join with hearty good-will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple-worship, to 'praise God in songs and dances.' These private balls and soirées are frequently extended beyond the time of cock-crowing by the younger members; and the remains of the evening repast furnish the breakfast for the jovial guests. The cheerful happy faces, the self-satisfied countenances, the cordial salutation of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an impression of a happy society in the vales of Deseret."

In only one respect can the Mormons be said to outrage the ordinary morality of mankind—and that is in what has been styled "their peculiar institution of polygamy." "That many have a large number of wives in Deseret," says Gunnison, "is perfectly manifest to any one residing long among them; and, indeed, the subject begins to be more openly discussed than formerly; and it is announced that a treatise is in preparation, to prove by the Scriptures the right of plurality by all Christians, if not to declare their own practice of the same." This we must regard as a serious and debasing blemish in their "patriarchal" form of life, tending, as it manifestly does, to the inevitable dishonouring of women, and the desecration of the holy ties of family. It seems probable, however, that among a people so generally earnest and sincere, there is natural health, and virtue enough to lead them back eventually to a nobler and purer relation of the sexes, to that sacred and only natural relation which from the first has been ordained to man and woman.

There are some other disturbing elements in Mormonism, which are most likely destined to be cast out or modified, if their peculiar social polity is ever to be anything but a temporary experiment. Right as they may be, theoretically, in holding that just and proper human government rests upon a true interpretation of the divine will, their practical exemplification of the principle is nothing more than a product of the human will—the will, namely, of the Seer—supported and directed by such judgment, intelligence, and other mere natural ability which he may happen to possess. If the voice of the Seer were, in fact, the voice of God, all would indeed be well, and their theocratical pretensions might seem to be sufficiently established. But so long as we have only the Seer's word, and the assertions of his disciples in support of the assumption, the claim of a divine right to govern must be tested by its results; and whether these be admirable or the contrary, the power of a ruler acting by so indefinite a right, resolves itself into a manifestation of pure despotism. While the despotism is just, and the people comparatively incompetent to take part in the management of their political affairs, such a system of government may he productive of advantages, and in most respects answer the needs and ends of the society; but as education spreads, and the perennial inspiration of the Seer comes to be doubted or denied, a pretension so arrogant and preposterous will inevitably produce rebellions, and must finally go the way of all the shams that have been annihilated. This the present President, Brigham Young, apparently perceives, for we hear that, with praiseworthy caution, he is "wary of giving revelations," and seems to be waiting for the time when they may be quietly dispensed with. He tells the people that the prophet has left more work carved out, than several years of faithful diligence will accomplish; and until all the duties thus entailed have been fulfilled, he does not consider needful to ask for any more light from Heaven!

In drawing what we have written to a close, our own conclusion is, that the Mormon doctrines are for the most part nonsense, but that what the Mormons *do* is in many ways commendable. The world may very well permit them to indulge in their millennial fancies and patriarchal crotchets, so long as they live peaceably and honestly among themselves, and make no intolerant aggressions on the beliefs and religious systems that differ from their own. Their steadfast and honourable industry, the unity of aim and sentiment that subsists among them, their zealous devotion to a central idea, their reverent, if perverted, recognition of a Supreme Power over them, the pleasant fellowship that results from their social regulations, and the robust and sterling independence by which they are distinguished as a community; these, and other highly creditable

qualities and characteristics, assuredly entitle them to the honest respect of all candid and discriminating persons, and must sooner or later secure for them an extensive and deserving admiration. Nothing but goodwill and an indulgent charity are due to these earnest, stalwart children of the desert—these rough and intrepid backwoodsmen of the universe—who, called by a voice which they but imperfectly understand, have nevertheless gone forth to subdue and cultivate a remote and barren region, so that, instead of the heath and the brushwood, it may bear grain for the food of man, and become a blossoming and fruitful garden for his habitation and delight. Not inaptly have they been likened to the Puritans of New England; for although their professing faith is different, they resemble them thoroughly in their hardy isolation and exclusiveness, and are endowed with the like invincibility of purpose; they are as energetic and as enduring; they have sustained persecutions more fiery and desolating, have toiled against all imaginable obstructions for liberty to work and live, contended bravely with wild Indians and the hordes of pestilent outlaws that lurk about the frontiers of civilization; they have passed through many and enormous perils in roadless prairies and primeval forests, in rocky fastnesses and on the waves of bridgeless rivers; and after the severest struggles and endurance, they have at last made for themselves a prosperous and peaceful home in the bosom of the wilderness. These people are not to be despised, nor too much taunted with the impositions or irregularities of their founders; for whatever may have been the moral state of Mormon society in times past, according to all reliable testimony, great improvement has been for a long while steadily going on, and is sufficient to justify us in the belief, that in regard to the few peculiarities of conduct which demand our reprehension, there will eventually be a decided and permanent reformation. Their successful exemplification of a great social principle—the principle of concert in employments, and in the distribution of the products of their industry, along with the many solid and generous virtues which are daily manifested by their common lives and conversation—may be fairly considered proof of a large preponderance of worth, sufficient to overbalance the few admitted sins they may be guilty of; and considering that there is no society in which there is so little habitual crime and misery, and so large an amount of general comfort and well-being, the Mormon polity may be said to be admirably suited to the people living under it, and to answer all the ends for which it has been constituted. As a plan for obtaining the aggregate result of single efforts, it is the best social and industrial experiment that has yet been tried on any considerable scale. Summed up in the words of one of the Mormon writers—a man of no indifferent learning and ability—it is a polity intended to enable and induce "each person to operate at what and where he can do best, and with all his might; being subject to the counsel of those above him." In an enterprize so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 26, 1853.

EMIGRATION.—We have received letters from the Presidency in Zion, touching the subject of emigration for 1854, and are now prepared to give further information upon the course which will be adopted for the next emigrating companies to Zion. As we have before stated, the sum of £10 is not sufficient to remove the Saints from England to Great Salt Lake Valley. Their removal the past season was accomplished by our borrowing money for them, and depending upon assistance from the Saints in the mountains, which extra expense the emigrated Saints would have to pay after arriving at their journey's end. These inconveniences were undertaken in order that the greatest possible number of Saints might have it in their power to

gather, and we are happy to learn that our policy is so highly approved of in Zion. President Brigham Young writes—"I am very happy to receive the assurance contained in your letters, of the zeal of the Saints in rolling forth this work, and their great desire to emigrate to head quarters, where alone they can get an experience in many things which they cannot get in England, and where they can be free from the bonds, and oppression, and misery in which they are now enslaved. And I am also pleased at your having borrowed money from the rich (after they have paid their tithing), to enable you to send more of the poor than could otherwise have come this season, and we will settle those drafts when the brethren arrive in the Valley."

We have already informed the Saints that the Presidency in Zion have arranged for a considerable amount of means to be appropriated to the Perpetual Emigrating Fund next season, because of which we do not deem it wise to depend upon the Presidency for assistance for the ordinary emigration. This will of necessity require us to make arrangements here for the entire cost of the journey, which will not be less than £13 per head. All, therefore, who emigrate the coming season by their own means, under similar arrangements to those of the £10 companies of last season, will be required to furnish £13 each, which, from the past year's experience, is supposed to be sufficient to defray all expenses necessarily incurred under a wise organization. Of this amount, £8 should be sent to us, through the Presidents of Conferences, before the 25th of December next, that it may be forwarded for the purchasing of teams, &c.

We are being asked many questions relative to emigration, which are fully answered in our instructions given in the *Star*, last year, upon the subject. The general features of those instructions will be as useful and applicable the coming season as they were last, and all persons who intend emigrating will do well to refresh their memories by searching out those instructions, where they may find answers to their inquiries, and much information designed for their benefit. This is particularly enjoined upon Pastors and Presidents, that they may be prepared to give counsel to all those whose duty it is to apply to them for it.

The time of embarkation will be about the same as last winter, commencing in January, and ending in March.

THE PERPETUAL EMIGRATING FUND.—This Fund appears destined to accomplish a great work in the gathering of Israel. The coming winter will greatly extend its operations. In a communication which we have received from the President of the Perpetual Emigrating Fund Company, there are about 170 persons designated to be forwarded by the fund. This shows that Saints in Zion are feeling after their friends in the British isles, to gather them out; and we hope such indications of brotherly regard may continue to increase rapidly, until a mighty gathering is gloriously achieved—until the ranks of the Saints in Europe are even more rapidly thinned by the assistance of their friends in Zion, than the ranks of the Irish people are by the aid of their friends in America. The cry has been that the Emerald Isle would soon be depopulated, at the rate she has been losing her inhabitants by emigration for two years past, mostly by aid which they have received from friends who have gone before them; and when the Saints in Zion and the Saints scattered abroad unitedly co-operate, to the extent of their abilities, a far more surprising work may excite the curiosity of the nations, and teach them a lesson in favour of union, which can only be learned from Saints.

We do not wish the advantages for emigrating, to be less than they have been; therefore, we purpose to emigrate those who can only raise £10 each, under the

regulations of the Perpetual Emigrating Fund Company. They will be required to sign bonds, obligating themselves to pay the full cost of their passage to the Company in the Valley; and the £10 received here will be placed to their credit, to apply on settlement, if they desire. It will require the same amount of money (£13) to fit out the Fund emigrants, as other companies, and a similar outfit will be provided. No one, therefore, will be expected to join the Fund emigrants, who is able to furnish the sum of £13, without putting that amount into the Company's hands, at or before the time of embarkation. Those who emigrate by the Perpetual Emigrating Fund, or by the £13 companies, will not be allowed more than 100 lbs. weight of luggage upon the plains. All persons who intend emigrating under the Perpetual Emigrating Fund Company's arrangements, by furnishing £10, should forward to us £8 each at their earliest convenience. The remaining £2 can be paid in Liverpool at the time of embarkation.

Many who have nearly the amount of means required for their emigration, are writing to us to know if they can be helped by the Fund, to the amount they are deficient. Such applications should in all cases be made to the Presidents of Conferences, and to the Pastors, who will have charge of appropriating the allotments made to their respective Conferences, to such individuals as are worthy. This duty of appropriating the means of the Fund should be performed under the united supervision of Pastors and Presidents, that those poor who are most worthy may have the blessing which is designed for them. It is the imperative duty of all persons who have any responsible part to act in connection with the Fund, to guard its interests with the utmost care. We are sorry to say that such has not been done in all cases heretofore. There may be families well calculated to assist in building up a thriving community, who would be an honour in the midst of Zion, who have been long in the Church, and have faithfully maintained an honourable standing, and who, with a very little assistance, would be able to gather; such cases might be worthy of consideration with others, as the greater number would thereby be forwarded, than if the amounts were appropriated to those who were entirely destitute. In no case should real merit be sacrificed to the accommodation of the unworthy because they have a little means. Let the hopes of the righteous be strengthened, while the hopes of the wicked perish.

To gather those who can only raise £10, which will constitute a great portion of the next emigration, we shall be under the necessity of obtaining money to supply the deficiency of £3 per head. This can be done to the advantage of those who wish to take their money with them to the Valley, by depositing the same with us, and taking our drafts upon President Brigham Young. This is the only safe method of transmitting money, as many persons have been robbed of their all, upon steamboats, and in other places, where the traveller is exposed by the way. Such a policy should be universally adopted by the Saints, for the safety of their means, while we, thereby, could operate more extensively for the general good.

There are many Saints who have money lying in the Bank, at a very trifling interest, awaiting the time their business, or other circumstances, shall permit them to emigrate. We wish to say to all such persons, that it will be greatly to their interest to deposit all their monies with the P. E. Fund Company, and it will be ready for their use at any time they may be prepared to emigrate. Who, that have got the least spark of faith in the Latter-day work, would not esteem the kingdom of God as the safest place for their treasures? If the treasure is in the kingdom of God, it may be possible to find the heart there. The blessing God will bestow upon those who put their means and their hearts into His work, is not to be compared with a two per cent interest. The Lord does not deal with men upon such small-souled principles,

when men step forward and show that they are not afraid to trust Him; and if they will not do this, He will show them that He has power to take when He pleases, and that they only possess that which belongs to Him, though it be the earth and the fulness thereof. When men learn to dedicate their all to God and His cause, no good and profitable thing will He withhold from them. If you will act upon these principles, brethren, you will realize the promises of God to you. Let us have your idle money for the gathering of the poor Saints, and when you are prepared to emigrate, it will be ready for your purpose.

We have also a word for another class of the Saints—those who are purposing to furnish £10, or £13, and emigrate under the direction of the P. E. Fund Company. Who of these have got faith to make a *donation* of their money to the Fund, instead of having it appear to their credit at the time of settlement? The Company is willing to assist them by furnishing the amount of means they are deficient of, without which they would have to remain another year. Why should they not then be willing to assist others in turn? This they can do, even when so poor that they cannot emigrate themselves, by *donating* to the Fund the money they furnish for their emigration, and obligating themselves to pay to the Fund in Zion the full cost of their removal. By doing this, it will not delay their gathering one moment; in this respect they will not suffer the least inconvenience. Then come forward, brethren, and donate your money to the Fund, that its operations may be extended another year, while you go up to Zion, where there are great advantages for accumulating wealth, and there pay the full cost of your passage. This would be a testimony, both to God and His Saints, that you go up to Zion with a pure heart to build up His Kingdom, and to assist in the gathering of His people Israel.

We hope to see the Presidents and Elders awake to these principles, and study their importance and magnitude, and comprehend their glorious tendency; then teach them to the people, that they may know how to get honour to the cause of God. These principles, if adopted, would begin to produce the wonderful results shown by our figuring in *Star* No. 47. All this is in the power of the Saints, even in the times of their poverty. Ponder these things well in your hearts, beloved Saints, and do not wait to be commanded in all things, but search out the many ways in which you have power to work the works of righteousness on the earth, otherwise you will be accounted as slothful servants, and will not be able to stand.

There are many Saints who can raise half the amount required for their emigration, and but little if any more. If this class of Saints will put their means together, and send the same to us, through their Presidents, with the name and address of each person, half of the number can be forwarded with the first emigration, and if they will do their duty, the emigration of the other half can be depended upon in two years at most. Some hundreds can probably emigrate by adopting this suggestion, who will otherwise be under the necessity of spending years to come in Babylon. The utility of such a measure can be tested. Try it and see. It is the only way of proving truth and "Mormonism."

The Saints should consult their respective Presidents upon the subject of emigration, instead of writing to us for information, which they have at their own doors, and even in their own houses, in the *Star*. Any necessary information which may be required, we shall be pleased to impart, if in our power, that the Saints may be gathered, and truth triumph in the earth.

Foreign Intelligence—*Italy*.—Under date of October, Elder Jabez Woodard writes. Three had been added to the Church since he last wrote. Persecution was

rife. Elder Woodard had had several narrow escapes from the hands of his enemies. The work was onward.

Burmah.—In connexion with Elder McCune's letter, we have received one from Elder Elam Ludington, dated September 1st. On the 21st of August he baptized one person.

We trust that Elders Ludington, Savage, and McCune will be enabled, amid the chances of war, to plant the Gospel firmly in Burmah. The faith, energy, and integrity of Elder McCune are highly commendable. We can appreciate the nature of his feelings when the doctrine of Celestial Marriage was first made known to him. We are gratified to learn that his integrity of heart carried him eventually to a righteous conclusion on the subject, and enabled him to triumph over the traditions which he had previously imbibed. Such will be ever the case when the revelations of the Almighty come in contact with our preconceived notions, and the feelings those notions have engendered. In these moments of weakness and of trial, we feel our dependence on the inspirations of the Holy Spirit, and, thanks be to God, they are always given when humbly and faithfully sought, so that the truly honest and diligent may walk without stumbling. There are, doubtless, many truths, yet, which, when made known to us, will come as much in opposition to our ideas and feelings as any that have already been revealed.

Our Father Adam.—The extract from the *Journal of Discourses* may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by His servants, things *new* as well as *old*, until man is perfected in the truth. And we would here take occasion to remark, that it would be well if all our readers would secure a copy of the *Journal of Discourses* as it is issued, and also of every standard work of the Church; and not only secure these works, but attentively read them, and thoroughly study the principles they contain. Those of the Saints who fail to obtain the standard publications of the Church, will not be likely to prove very intelligent Saints, and will be very liable to wake up some day, and find themselves wonderfully behind the times, and consequently will not be able to stand the day of trial, which will come upon all the world. Without the intelligence that comes through the Holy Priesthood, the Saints cannot gain salvation, and this intelligence is given in the various publications of the Church. Who then will endanger his salvation by being behind the times? Not the wise, certainly.

The "Mormons."—The extracts from the *New York Tribune*, and *Chambers' Repository of Tracts*, show that in many quarters public opinion is not so fiercely set against "Mormonism" as has been the custom in times past. But we have not room to enlarge on the subject this week. We may say a word or two next.

Arrival.—Elder Thomas Obray left Malta, on the 23rd of October, on board the *City of London*, and landed at Southampton after a passage of thirteen days. He designs emigrating to the Salt Lake Valley the coming season.

Departure.—Elder J. F. Secrist left London, on the 8th instant, for Switzerland, *via* Paris.

Appointments.—In appointing the successors of those Pastors and Presidents who will be released at the New Year, we have ordained the following alterations and appointments to take effect on and after the first day of January, 1854.

Elder Benjamin Brown is appointed to travel and preach, to comfort and instruct the Saints, in the Manchester, Liverpool, Preston, Staffordshire, and Shropshire Conferences.

Elder Daniel Tyler is appointed to succeed Elder Benjamin Brown in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Richard Cook is appointed to the Pastoral charge of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Charles R. Dana is appointed to succeed Elder Richard Cook, in the Pastoral charge of the Cambridgeshire, Bedfordshire, and Norwich Conferences.

Elder John Barker is appointed to succeed Elder Dorr P. Curtis, in the Pastoral charge of the South, Wiltshire, and Lands End Conferences.

Elder James Carrigan is appointed to succeed Elder Robert Campbell, in the Pastoral charge of the Glasgow, Edinburgh, Kilmarnock, and Dundee Conferences.

Elder Israel Barlow is appointed to the Pastoral charge of the Birmingham, and Warwickshire Conferences.

Elder William G. McMullin is appointed to succeed Elder Graham Douglas, in the Presidency of the Warwickshire Conference.

Elder George W. Bramwell is appointed to succeed Elder A. Marchant, in the Presidency of the Birmingham Conference.

Elder Isaac Allred is appointed to succeed Elder G. W. Bramwell, in the Presidency of the Southampton Conference.

Elder William Smith, of the Norwich Conference, is appointed to succeed Elder Isaac Allred, in the Presidency of the Doretshire Conference.

Elder John Brown is appointed to succeed Elder J. V. Long, in the Presidency of the Cambridgeshire Conference.

Elder William Glover is appointed to succeed Elder Thomas Squires, in the Presidency of the Newcastle-upon-Tyne Conference.

Elder William Empy is appointed to succeed Elder John T. Hardy, in the Presidency of the Hull Conference.

Elder Matthew Rowan is appointed to succeed Elder William Glover, in the Presidency of the Sheffield Conference.

Elder William Pitt is appointed to succeed Elder William McGhie, in the Presidency of the Derbyshire Conference.

Elder Noah T. Guyman, is appointed to succeed Elder Matthew Rowan, in the Presidency of the Worcestershire Conference.

Elder James Pace is appointed to succeed Elder Job Smith, in the Presidency of the Bedfordshire Conference.

Elder Osman M. Deuel is appointed to succeed Elder Joseph Westwood, in the Presidency of the Staffordshire Conference.

Elder John Mayer is appointed to succeed Elder John O. Angus, in the Presidency of the Shropshire Conference.

Elder Thomas B. Broderick is appointed to succeed Elder John Barker, in the Presidency of the Wiltshire Conference.

Elders Carrigan, McMullin, Smith, Empy, Pitt, Guyman, Deuel, Mayer, and Broderick, are instructed to repair immediately to the fields of their appointment, and make themselves acquainted with the condition of the work over which they are to take charge, before their predecessors retire. Those Pastors and Presidents who are to be succeeded in their labours by Elders inexperienced in those callings, are requested to impart to them all the information that can aid them in the discharge of their important duties, both in relation to financial and spiritual matters.

S. W. Richards, President.

Daniel Spencer, Counsellor.

THE BURMAN MISSION.

BAPTISMS—PERSECUTIONS—PLURALITY OF WIVES.

Rangoon, August 27, 1853.

Dear President S. W. Richards—I last wrote from Martaban, informing you of the progress of the work of the Lord in this land.

During our march with the Martaban column through the Sitang Valley, which lasted six weeks, I preached the Gospel to the European portion of the force, in my tent, every Sunday and Thursday evening. I baptized one man during the march. Persecution raged in the camp, though a good number attended the meetings, and many were anxiously inquiring after the truth, but were held back from obeying the Gospel by the bitter enmity manifested by the camp, generally, towards all who were known to favour "Mormonism," or "Joe Smith," as they named me.

I remained two months at the town of Showaygheen, with the artillery park, of which I was in charge, and was fortunate enough to obtain the use of a phonghee-house, that is, the house of the Buddhist priests, to live in, and I made a chapel of it, continuing our meetings for preaching, the same as on the march.

During my stay here, I baptized two men belonging to the force, but the devil raged, inciting the enemies of truth to make use of many threats against us, threatening to burn the house down, to shoot us, &c.; and the brethren who had to live amongst them suffered very much. At length the authorities turned me out of the phonghee-house, which they claimed as government property, and pulled it down, under pretence of requiring the timber of it to build the barracks for the troops. I took possession of another, and that the authorities also turned me out of. I then obtained the permission of the engineer officer to take possession of an image-house on the top of a hill, beside a pagoda. This house was filled at one end with large gilt images—the gods of the poor Burmese. This I had walled in with mats, and I had a floor of wood put in it for me, by the kind engineer officer, and here I again commenced preaching the Gospel of our Lord Jesus Christ. But I had not held possession more than a fortnight, when I was again warned to turn out, as the authorities required to build a magazine for powder round the pagoda, the wall of which magazine, they said, would have to run through my Chapel. They commenced pulling down just sufficient of the roof to render the building uninhabitable, and then stopped. I moved into my tent, with the feeling deeply impressed on my mind that my work was done at Showaygheen.

A few days after, I received orders to return to Rangoon, which I was most anxious to do, as Elder Charles, the brother I had left there to take the oversight of the Church, had been persecuted in his troop to such an extent that he was utterly unable to attend on meeting nights; and, in consequence, the house was closed, and the Gospel ceased to be preached; and just at this time it was made known to us that the doctrine of "plurality of wives" was held by the Church, which caused some to stumble and fall, and I was myself astounded and much grieved, though I could not doubt for a moment that this was the Church of Christ, and that God owned and blessed His people; I esteemed this as sin, which would be followed by chastisement if not repented of; and upon my becoming convinced that the doctrine was of the Lord, I was still troubled in mind. I accordingly wrote to the brethren at Calcutta to give me further information.

While waiting for an answer to the above, before again announcing the opening of the house in Rangoon for the proclamation of the Everlasting Gospel, Elders Ludington and Savage, from Great Salt Lake City, *via* Calcutta, arrived in this place, when the house was at once opened, and the Gospel is now again preached, and I bless God our Father that I can now contend with all confidence for the above doctrine, as revealed by the Lord, for the exaltation of His Saints in the world to come. I also feel to thank God for the arrival of Elders Ludington and Savage, as they can give their undivided attention to the rolling on of this great work, which in consequence of my position I can not.

May the best blessings of heaven and earth be upon your head, to enable you

to roll on the glorious work of the last days for the gathering of Israel in the British Islands. When my period of service with government expires, I hope to be privileged to go to the valleys of the mountains—the home of the Saints, after visiting England, and the Isle of Man, my native place, to try what I can do amongst my kindred after the flesh, to induce them to obey the commandments of God, and gather out of Babylon, ere the desolating judgments, which are written in that Bible they profess to believe in, overtake them.

I am, dear brother, yours obediently, in the Everlasting Gospel,

MATTHEW MCCUNE.

MIRACULOUS CASE OF HEALING.

35, Jewin Street, City, London, October 22, 1853.

Dear Brother—At the request of Elder Brown, I send you the enclosed statement—which I have penned down from the sister's account—of the great blessing she has received from the Lord in the healing of her body, in order that, should you deem it wisdom, it may appear in the pages of the *Star*.

The sister referred to, called here a day or two ago, and was still rejoicing in health.

Yours, in the Covenant,

Elder S. W. Richards. THOS. C. ARMSTRONG.

Sister Elizabeth Northen, residing at No. 36, North-street, Lambeth, London, for two years suffered extremely from a disease which afflicted the whole of one side of her person, accompanied by excruciating pains in her side and back; and her leg and hip were so contracted that she was generally unable to walk without assistance. She sought the best advice at two hospitals, but without any relief whatever, and had other medical advice, but all proved unavailing, as she remained in continual pain.

She had a strong desire to attend the meetings of the Saints, of which privilege she was thus debarred. In answer to prayer that the Lord would give her that relief and strength which would enable her to worship with her brethren and sisters, the Spirit of the Lord manifested to her, that if she went to the meeting and was administered to by Elder Benjamin Brown, she would be healed. This manifestation was repeated a second time, which so impressed her mind that she determined to make an effort to go. With much difficulty, and in great agony, she, accompanied by a sister, went to the meeting in Vauxhall-walk, and there was administered to by Elder B. Brown, assisted by Elders Ely, Thorn, and Kemp, upon which she felt greatly relieved; and shortly afterwards she felt something, which was accompanied by a sense of pressure and heat, descend from the crown of her head to the soles of her feet, upon which she exclaimed, "Surely, the Holy Ghost has descended upon me, and through me, and I am healed," which was, indeed, the fact; for since that time, she has been enabled to attend to her family duties as if nothing had been the matter with her. This was about a month ago; and, to the utter astonishment of her relations and neighbours, she continues in health and strength, praising God, and giving glory to Him, and spreading abroad on every hand the principles of the everlasting Gospel, through obedience to which she has become the recipient of such great blessings.

ELIZABETH NORTHEN,

RICHARD NORTHEN, { Husband of the above.

BENJ. BROWN, JOHN ELY, JOHN THORN, } Elders.

VARIETIES.

BURMAH appears to be in a state of anarchy.

MOST serious riots occurred among the turnout operatives at Wigan, Lancashire, in the latter end of October.

THE Irish Industrial Exhibition was finally closed on the 31st of October, by the Lord Lieutenant of Ireland.

A VIOLENT storm occurred on the tenth of October, in the Appenines, causing the Velino and the Turano to overflow their banks, and break through all the dams protecting the surrounding country. Three lives were lost, and great damage was done to property.

AFTER months of old-womanish diplomatic manœuvring, it appears that Omir Pacha, with about 30,000 Turkish troops has crossed the Danube, and shown fight to the Russians. Several engagements have taken place. The Czar has issued a war manifesto, in which he says that he is goaded on to hostilities by Turkey.

HYMN.

BY ELDER C. W. WANDELL.

Fear not, brother, years of peace,
Of joys unbroken, thine shall be;
Thy grievous trials then shall cease,
And thou shalt rest contentedly.

Care not, brother, let the day
Of fierce, contentious struggle come;
'Twill serve to hasten thee away
To Zion's consecrated home.

Hope on, brother, happier times
Await, but now thy own command,
In Zion's pure and peaceful climes—
In Ephraim's fair and goodly land.

Weep not, sister, dry thy tears,
'Tis Jesus bids them cease to flow:
Forego thy griefs, forget thy fears,
Adieu to all thy sorrows too.

Cheer thee, sister, heavenly joy
Shall fill thy soul—shall swell thy heart:
Thy peace shall be without alloy;
This is indeed the better part.

See, my brother, see! it breaks!
The dawn of earth's Sabbatic day;
Its genial light prophetic speaks,
"Thy toils will soon have passed away."

Look thou, brother, see! the Sun
Of Zion's glory shines for thee:
Hark! hear his voice—the HOLY ONE!
"COME, YE FAITHFUL, REIGN WITH ME."

NOTICE.—Elder Thomas Margetts is suspended from the fellowship of the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, } President of said Church in the British Isles.
DANIEL SPENCER, Counsellor.

ADDRESS.—James Bond, Mr. Wm. Boyle's, 13, Pickford Street, Macclesfield, Cheshire.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH NOV., 1853.

	£	s.	d.
William McGhie	2	5	0
John B. Pears	5	0	0
Abraham Smith	5	0	0
George Bramwell	6	0	0
George Simpson	5	0	0
William Harris	5	0	0
Henry Savage	5	0	0
Carried forward	£33	5	0
Brought forward	£33	5	0
John Kessell	2	0	0
Griffith Roberts	1	0	0
A. L. Jones	3	0	0
James Linforth	3	0	0
James Robson	5	0	0
	£47	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 49.—Vol. XV. Saturday, December 3, 1853. Price One Penny.

THE MORALITY OF THE LATTER-DAY SAINTS CONTRASTED WITH THE MORALITY OF THEIR ACCUSERS.

BY ELDER JOSEPH HALL.

Long and loud, and in tones of thunder, has been the voice which has rung in the ears of the public, and terrible have been the charges of immorality against the Latter-day Saints. There is not a crime scarcely in the long "black list" of which we, as a people, are not guilty, if our accusers tell the truth. Newspapers have been crowded, pamphlets have been filled—nay, volumes have been written and multiplied, until the publisher's shelves have groaned beneath their lying burthens. So fearful, too, have some writers of these falsehoods been, of their copyright being borrowed or stolen, that they have secured it by an entry at "Stationer's Hall."

Not only has the *Press* laboured long, hard, and incessantly, but the *Pulpit* also has been indefatigably employed in the same ignoble cause. The reputed "man of holiness" has exhausted himself, in his attempts to horrify his attentive, listening audience, with accounts of the crimes of the "Mormons." He has indulged in the most bitter, acrimonious feelings in his animadversions on the Latter-day Saints. If the parson tells the truth, we are the most degraded, wicked, and licentious people that exist upon the face of the earth. And, according to his pious notions, we ought not to be allowed to live in moral and virtuous society!

But is his reverence well informed upon the subject on which he treats? Is he well, and personally, acquainted with the history of the people he denounces? Have all, or any of the crimes he charges upon us, come under his own observation? Has he sought carefully, and even prayerfully, to make himself acquainted with our true history? Alas, no! But he is lamentably ignorant of the true character of the people he so foully and wickedly falsifies!

The press, the pulpit, and the platform, have done their utmost to destroy an innocent people. They have exerted all their influence, but in vain, to prevent the spread of truth. If they have succeeded for a time in throwing a veil over it, that time has been but very brief. Like the sunshine after a storm, the truth has burst forth with additional lustre, power, and brilliancy. So it will continue to do. No matter what the malice, the hatred, or the envy of the priest may attempt, the true character of the people he seeks to traduce *will* appear, and will be seen, and read, and duly appreciated by all honest men.

With our accusers, I have a word—with loud-boasting Christendom! And when they have read in a few words their own character, and have been judged *out of their own mouths*, I should think they would set a *seal* upon their lips, and never say a word against the Latter-day Saints again.

I shall here say but little of the multitudes of murders, accounts of which in-

undate the newspapers of the present day, and which now excite but little attention, because they are so common.

Our daily records, too, teem with accounts of seductions, rapes, adultery, beastiality, and other kindred crimes. But, says one, these crimes cannot be charged upon Christianity. They are committed by the lawless, the wicked, the profane, and the vulgar. But let it be remembered that the man of prayer, with black coat, and white neckcloth, does not soar so high above these corruptions as to be clean from them. Hence we see in the police reports—"A clerical beast;" "Seductions by a clergyman, and attempts to procure abortion;" "A clergyman charged with exposing his person," &c., &c.

Prostitution pours its black torrents down every street in our towns and cities' to such an extent, that modesty is chased before it like the dew before the morning sun! And this crying sin has filled the coffers of many a now rich landlord! Hear a toast given by one of these gentlemen, at a public dinner in London, "*The Publican's best friends*—THE PROSTITUTES OF LONDON!" Virtuous (?) landlord! Is it not *rich?* Does it need any comment, or does it not speak for itself? "Out of the abundance of the heart the mouth speaketh." Then, this man must have a foul, wicked, filthy heart!

The savage, ferocious, brutal conduct of men towards their wives, whom they have sworn to love, cherish, and protect, is not peculiar to the low and vulgar. The more refined, intelligent, and the educated, have partaken of the same spirit. We also see the perfidy of wives towards their husbands, the evil examples parents set before their children, the disobedience of children to their parents, parents pouring the most horrid invectives and curses upon their children, and children rising up, and instead of blessing, cursing their parents' grey hairs; no kindred tie to bind or seal "the heart of the fathers to their children, and the heart of the children to their fathers;" each member of the family filled with hatred, envy, and malice towards each other; seeking not each other's happiness, but injury. And all this, too, in the heart of Christendom!

I will now make a few quotations from printed documents. Dr. F. Winslow made the following startling disclosures at a public meeting in London—"In London alone, out of a population of 2,350,000, there are

Children trained to crime ...	16,000
Receivers of stolen goods ...	5,000
Gamblers by profession ...	15,000
Beggars	25,000
Thieves	50,000
Drunkards	30,000
Habitual gin-drinkers	180,000
Persons subsisting by profligacy	150,000
Total	471,000"

Thus in the emporium of the Christian world, we have the above sum of four hundred and seventy-one thousand souls steeped in crimes, many of them sins of the most heinous and damning nature. And this is considered a very moderate estimate. Now, gentle reader, here is a picture for you to contemplate, in spite of the thousands of religious houses and teachers, with their archbishops, bishops, clergy, and school-masters. You would search a long time before you would find a corresponding amount of crime, and number of criminals in Salt Lake City, amongst the "immoral Mormons." I do not stop now to say anything about the other large towns and cities in pious England. I will continue to quote. Hear first the lamentations of the conductors of public schools, after many years experience—"Our beloved schools are retrograding; 2,033 persons are directly engaged as teachers; but juvenile depravity is more than a rival for that number. The system has failed to retain the affections of the elder scholars: their services are lost to the school. Too often they are heard of no more. At present the condition of most of the schools resembles that of a body diseased."* Out of 9,960 in the various county prisons, in this country, 6,261 have been trained in Sabbath schools. The number of boys admitted into the New Bailey House of Correction, from 1842 to 1849, were one thousand and fifty—of this number nine hundred and seventy-seven attended Sunday schools, and seven hundred and fourteen attended day and night schools. One master of a large school in London complains that out of one *hundred* scholars *ninety-one* had become drunkards. Another complains, that out

* Voices from Prisons, &c. Page 13.

of *seventy-four* scholars *forty* had become drunkards. Another says, of *sixty* pupils *thirty* are drunkards. One writer states, that on visiting a "*Singing Saloon*," he saw a number of youths, male and female, seated at a table, some with their long pipe, others with their "glass" or "jug;" and no less than *fourteen* of these were members of the "*Bible Class!*" "These sinks of iniquity," says he, "are thronged with Sunday scholars." There they sat listening to the most obscene, disgusting, ribald *songs* and *speeches!* A number of other members of the "*Bible Class*," who had attended school twice, and divine service at chapel in the evening, were seen romping through the streets at night partially intoxicated, (having called at a public-house on their way home,) and singing, "There is a happy Land!" and others chiming in, "Holy children will be there!" &c.* What lasting, savoury influence did the instructions they had that day received make upon their minds! None at all. One of two things is certain. Either the words did not come to them "with power, in the Holy Ghost, and with much assurance," or the children are reckless and hardened. Whichever way it is, it is very bad, and shows the dreadful condition of society.

Another gentleman states that out of 431 unfortunate females in the "*penitentiaries*," 311 of them were scholars, and 15 of them were *teachers* in schools. Thus, it appears, that the time and labour of their instructors were entirely lost.

Such, also, is the raging desire for intoxicating drinks, that six judges, and the same number of clergymen (magistrates), have one complaint. "There is scarcely a crime comes before us, that is not directly, or indirectly, caused through strong drink."

From one printed document, we learn that there are at least, in the United Kingdom, TWO MILLIONS of drunken Sabbath breakers. Dr. Campbell says, "Protestant and pious Britain is annually spending *half a million* of money in the world's salvation, and SIXTY-FIVE MILLIONS in strong drinks." Newman Hall calculates that the 1,500,000 *religionists* in the United Kingdom spend annually *two millions* in strong drinks. Another gentleman states that, of this destroying element, the home consumption for 1851 was — *Rum*, 2,902,206 gallons; *Brandy*, 1,861,034; *Geneva*, 28,273; *Foreign Wines*, of various sorts, 6,684,657; *British Spirits*, 25,844,887; and Malt Liquors, 442,679,351; making a total of *four hundred and eighty millions* of gallons of various intoxicating fluids. The "immoral Mormon" community must be very much reduced if it can produce a corresponding amount of drinks and drinkers. Salt Lake City must fall far below her present standard before she can produce her proportion of 18,853 dealers in malt liquors, the number found in the model city of London at the present time.

I think that after our modest, sober-minded, moral friends have taken a look at their own faces, in their *own* mirror, they will be able to discover a few dark spots upon them. And before they say anything more about their neighbours, it will be advisable to appear themselves with a clean face. Could as much crime, wickedness, and abominations of every kind, be found in Utah, as is seen at all hours of the day and night, in this eminently Christian land, it would be sufficient to sink it to the lowest depth of misery, degradation, and damnation. The mind shrinks from the contemplation of such horrid scenes of wickedness and abomination that we are hourly compelled to witness.

We turn, then, with some degree of comfort to the peaceful vales of UTAH! *Utah!* "with all thy faults we love thee still!" There, "industry meets its reward." There, the care-worn sons of toil and wretchedness can find a shelter and a home. There, every noble and generous sentiment finds sympathy! There, virtue is protected. There, chastity finds a nursery, and is nourished, and has room to grow. There, the base libertine and seducer is not allowed to prowl about, and laugh at the victim he robbed of virtue! But he must atone for his wickedness with his blood, and thus be prevented from committing such crimes again. O, Utah! the joy, the pride, the admiration of the righteous, but a terror to evil doers. Thee and thy children have become the object of the scorn, the envy, and the hatred of the wicked, but of the favour of Heaven. One thing is certain, and that is, the wicked will continue to wax worse and worse; and our Christian (?)

* Voices from Prisons, &c.

enemies will continue to be "boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good; traitors, heady, high minded, lovers of pleasure more than lovers of God." They will continue to have "a form of godliness," but will "deny the power thereof." And from such all right-minded people will "turn away." But the Saints will continue to "add unto their faith virtue, knowledge, patience, temperance, godliness, brotherly kindness, and CHARITY."

These things will be in the Saints and abound, so that they will neither be barren nor unfruitful in the knowledge of God, but the door will be opened to them, and they will be administered unto in the kingdom of God.

REMARKABLE SIGNS IN THE HOLY LAND.

I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine, I perceive indications the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom in promise that they shall bloom in due time like the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And He who has brought back the latter rain in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high.

There is another fact which, though small in itself, is not a less striking one—the well of En-rogel, or Job's well, supplies the little stream that waters the once blooming vale of Jehoshaphat. That well, in Israel's palmy days of plenty and of peace, used to overflow every year, and its overflow fed the streams that, diverted into various channels and gathered into reservoirs prepared for the purpose, provided a supply of water for each season, and so the valley was made to bloom as the garden of the Lord. But on account of the wickedness of the people, the supply of water from that well was long diminished. For centuries the well of En-rogel has, it is supposed, overflowed but once in the four or five years; but during the last four years, since Christianity has been shedding its light on Mount Zion, and the first-fruits of Israel have been gathering in, the well has overflowed year by year again. The little stream has trickled along its course annually, with its sweet silvery music; the various reservoirs and tanks have been replenished; and the vale of Jehoshaphat is beginning again to blush with the vine and to wave with the cedar. There are other incidents of an equally interesting character in connexion with the preparation of the land for the people. You recollect the remarkable circumstance mentioned in the prophecy of Jeremiah, when Israel was about to be carried captive into Babylon, how at the bidding of God, it is said, that the prophet took witnesses and purchased a field from his kinsman, and had the writings of conveyance duly signed and sealed, one open and the other folded. He then gave them to Baruch to put them into an earthen vessel, and that earthen vessel was to be carefully kept, and I believe it is still in existence, and will come forth in latter times. God declared by these figurative translations, that again houses, fields, and vineyards should be bought and sold, and writings sealed and signed in the Holy Land. Now I cannot conceive that this could be fulfilled, if these fields were to be new fields, and if other lines of demarcation were to constitute the ground-work of the future transactions which are to take place when fields are to be bought and sold by those who alone are the rightful proprietors; I cannot but believe that the old landmarks will be discovered in like manner as the buried ruins of Babylon and Nineveh are being brought forth by

the mighty hand of God. So I believe the landmarks and boundaries in Judea will come forth; and indeed thus has it actually come to pass. A large portion of soil has been cleared up for cultivation by the returned Israelites, and after removing one or two feet in depth of sand from the surface, they have come to a rich alluvial soil; they have also discovered the ancient landmarks—the stones standing at the corners of the fields, which had been buried there, perhaps ever since the carrying away of Israel into captivity. Thus the fields may now be traced, and may be bought and sold in the Holy Land. And there too are the ancient wells, only waiting for the showers of rain in order to be filled again. But this is not all.

It is delightful to find that once more the shepherd is tending his flocks on the mountains round about Jerusalem. I was recently in the company of some gentlemen in Leeds, and amongst them was a wool merchant, to whom a clergyman addressed himself and said: "Are you prepared to purchase some excellent wool?" "Yes," was the reply, "there is no article more in demand at the present moment." "Then," said the clergyman, "a cousin of mine, who is gone to Judea, for the purpose of promoting agriculture and pastoral life there, has written to me, requesting that I would negociate with the wool-staplers of Leeds for the sale of 4,000 lbs. weight of wool." "Oh!" was the response of the wool-stapler, "it will be most welcome to me, and will realise the highest price that the market of Leeds will command, for wool grown on the mountains of Jerusalem." Now, circumstances like these indicate emphatically that the land is preparing for the people. But there is more than this. Mark how the attention of Europe is, at the present moment, concentrating and being fixed upon Turkey and the affairs of the East.

Behold what liberty is now given to the Jews at Jerusalem! I believe that our nation is more jealous, in some of her possessions, of the progress of Christianity, than the disciples of the false prophet are of the spread of Christianity in Jerusalem. It is a most wonderful fact, that there is more religious liberty enjoyed at this moment in Jerusalem than in almost any other country of the globe. Surely this is the Lord's doing, and it is marvellous in our eyes.—REV. HUGH STOWELL.

Dear Brother Richards—I read the above article, in the *Scottish Presbyterian Magazine*, with feelings of the liveliest pleasure, and more especially so, as it is such a literal fulfilment of part of that sublime prayer offered up by Elder Orson Hyde, on the Mount of Olives, a little over twelve years ago. When he went *by revelation* to consecrate and dedicate the Holy Land for the restoration of scattered Israel; "and perform a work there which would *greatly facilitate* the gathering together of that people." In the midst of severe privations and almost insurmountable difficulties, that eminent servant of God performed his mission, which, if we can credit the testimony of the Rev. Hugh Stowell, an "Hon. Canon of Chester," has been attended with such happy and glorious results. The following is an extract from Elder Hyde's prayer—

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles, like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name of thy well-beloved Son Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the

clouds distil virtue and richness, and let the fields smile with plenty. *Let the flocks and the herds greatly increase and multiply upon the mountains and the hills;* and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds, and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens, with motherly fondness, wipe the tear of sorrow from their eye."—[See *Voice from Jerusalem*, by Elder O. Hyde.]

Knowing the above extracts will be highly gratifying to you, as everything in relation to the gathering of Israel is of paramount importance to those who are engaged in a work which is designed to bring that glorious event to a successful and triumphant issue, I remain, dear brother Richards, yours in the cause and hope of Israel,

GILBERT CLEMENTS.

HISTORY OF JOSEPH SMITH.

(*Continued from page 766.*)

July 1st, 1836. At a very large meeting of the Elders of the Church of Latter-day Saints, assembled in Clay county, Missouri, W. W. Phelps was called to the chair, and John Corrill appointed Secretary. The preamble and resolutions from a meeting of citizens of the 29th ultimo, was read, and a Committee of twelve, viz., E. Partridge, I. Morley, L. Wight, T. B. Marsh, E. Higby, C. Beebee, I. Hitchcock, I. Higby, S. Bent, T. Billings, J. Emmet, and R. Evans, were appointed, who retired, and after a short time reported the following preamble and resolutions.

That we (the "Mormons," so called), are grateful for the kindness which has been shown to us by the citizens of Clay since we have resided with them; and being desirous for peace, and wishing the good rather than the ill-will of mankind, will use all honourable means to allay the excitement, and, so far as we can, remove any foundation for jealousies against us as a people. We are aware that many rumours prejudicial to us as a society are afloat, and time only can prove their falsity to the world at large.

We deny having claim to this, or any other county, or country, further than we purchase, with money, or more than the constitution and laws allow us as free American citizens. We have taken no part for or against slavery; but are opposed to the Abolitionists, and consider that men have a right to hold slaves or not, according to law.

We believe it just to preach the Gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world; but we do not believe it right to interfere with bond-servants, nor preach the Gospel to [them], nor meddle with nor influence them in the least to cause them to be dissatisfied with their situation in this life; thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

We deny holding any communications with the Indians; and mean to hold ourselves as ready to defend our country against their barbarous ravages, as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights, by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into any further detail of our faith, or mention our sufferings; therefore—

1st. Resolved: For the sake of friendship, and to be in a covenant of peace with the citizens of Clay county, and they to be in a covenant of peace with us, notwithstanding the necessary loss of property, and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the Church do the same; and that we will also exert ourselves to stop the tide of emigration of our people to this county.

2nd. Resolved: That we accept of the friendly offer verbally tendered to us by the Committee yesterday, to assist us in selecting a location, and removing to it.

3rd. Resolved, unanimously: That this meeting accept and adopt the above preamble and resolutions, which are here presented by the Committee.

4th. Resolved: That T. B. Marsh, L. Wight, and S. Bent, be a Committee to carry these proceedings to the meeting of the citizens of Clay, to be held to-morrow at Liberty. The above was unanimously adopted by the meeting.

W. W. PHELPS, Chairman.
JOHN CORRILL, Secretary.

The citizens of Clay county met pursuant to adjournment. The Chairman and Secretary resumed their stations, when the Committee appointed by the Public Meeting of the citizens, at the Court house, in Liberty, on the 29th ultimo, reported through their Chairman, W. J. Moss, the foregoing preamble and resolutions of the Elders of the Church of Latter-day Saints, on the 1st instant, whereupon it was—

Resolved: That this meeting do accept and receive the reply of the *Mormons* to the resolution passed on Wednesday the 29th of June, as perfectly satisfactory.

Be it further Resolved by this meeting: That we will use our utmost endeavours to carry into effect the object contained in the preamble and resolutions passed on Wednesday the 29th, as agreed to by the Mormons.

Be it further Resolved: That we urge it on our fellow citizens to keep the peace towards the Mormons, as good faith, justice, morality, and religion requires us.

Be it further Resolved: That a Committee of ten persons, two in each township, be appointed to raise money by subscription to aid those of the Mormons, who may from necessity require it, to leave this county.

Resolved: That Samuel Tillery, Jeremiah Minger, and Abraham Shafer, be appointed a Committee, to receive the pecuniary aid by subscription for the purpose of aiding the poor persons that may belong to the Mormons, in removing from this county to their place of abode, and that the Elders of the Church be requested to report the above-named persons to the aforesaid Committee, who will judge of the proofs and facts entitling the Mormons to pecuniary aid, and appropriate the funds accordingly.

Resolved: That the said Committee be authorized to employ some suitable person to accompany those that may wish to examine a new country. It is also understood that if the money which may be received by the Committee, is not appropriated for the purpose above named, it shall be refunded back in proportion to the amount subscribed.

Resolved: That the Chair appoint five persons in each township, to carry the object of the above resolutions into effect.

The following gentlemen were then appointed in the different townships. *For Liberty Township*, John Thornton, Joel Turnham, Peter Rogers, John Bird, David Atchison. *For Fishing River Township*, Elisha Cameron, E. Price, G. Withers, M. Welton, James Kazey. *For Platte Township*, T. C. Gordon, S. Harris, W. Owen, L. Rollins, I. Marsh. *For Washington Township*, B. Riley, S. Crawford, T. Findley, G. McIlvaine, P. Y. G. Bartee. *For Gallatin Township*, D. Dale, W. Nash, William Todd, B. Ricketts, I. Forboin.

Be it further Resolved: That this meeting recommend the Mormons to the good treatment of the citizens of the adjoining counties. We also recommend the inhabitants of the neighbouring counties to assist the Mormons in selecting some abiding place for their people where they will be, in a measure, the only occupants; and where none will be anxious to molest them.

Resolved: That the proceedings of this meeting be handed over to the publishers of the *Far West*, with a request that it be printed, which was severally read and unanimously adopted, and meeting adjourned.

JOHN BIRD, Chairman,
JOHN F. DOUGHERTY, Secretary.

Liberty, July 2nd, 1836.

Kirtland, July 25th, 1836.

To W. W. Phelps and others: Dear brethren—Yours of the first instant, accompanying the proceedings of a Public Meeting held by the people of Clay, was duly received. We are sorry that this disturbance has broken out, but we do not consider it our fault. You are better acquainted with circumstances than we are, and, of course, have been directed by wisdom in your moves relative to leaving the county.

We forward you our letter to Mr. Thornton and others, that you may know all that we have said. We advise that you be not the first aggressors. Give no occasion, and if the people will let you, dispose of your property, settle your affairs, and go in peace. You have thus far had an asylum, and now seek another, as God may direct.

Relative to your going to Wisconsin, we cannot say, we should think if you could stop short, in peace, you had better. You know our feelings relative to not giving the first offence, and also of protecting your wives and little ones, in case a mob should seek their lives. We shall publish the proceedings of the Public Meeting, with your answer, as well as our letter. We mean that the world shall know all things as they transpire. If we are persecuted, and driven, men shall know it.

Be wise; let prudence dictate all your counsels; preserve peace with all men, if

possible; STAND *by the Constitution of your country;* observe its principles; and above all, show yourselves men of God, worthy citizens, and we doubt not, community, ere long, will do you justice, and rise in indignation against those who are the instigators of your suffering and affliction.

In the bonds of brotherly love we subscribe ourselves, as ever,

SIDNEY RIGDON,
JOSEPH SMITH, jun.,
OLIVER COWDERY,
F. G. WILLIAMS.
HYRUM SMITH.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 3, 1853.

CHANGE IN PUBLIC SENTIMENT TOWARDS US.—In our last, we gave an extract from the *New York Tribune*, and another from *Chambers' Repository of Tracts*, on "Mormonism." We considered these extracts appropriate for the *Star*, not that they presented altogether accurate views of "Mormonism," or just conclusions upon it, but from the tolerant spirit manifested, and the liberal sentiments expressed, in the articles, being so contrary to what we mostly see exhibited towards the Latter-day Saints.

We are glad to see that the public press is not so bigoted and prejudiced in all quarters, as it is in many parts where the Saints attempt to preach the Truth. It is pleasing to every honest man to see a degree of liberality exhibited among those who do not see exactly alike in all things. And we shall be glad to see this spirit increase, until every individual upon the face of the earth shall be at liberty to worship God according to the dictates of his own conscience.

It appears that the article in the *Tribune* was elicited by "seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem." The *Tribune* holds that journalism, civilization, progressive enlightenment, American republicanism, and the cession of woman's rights, will be of a sufficiently corrective nature to smooth down those peculiar features of "Mormonism" which present an obnoxious prominence to society in America, and in western Europe; that the "unhappiness" manifested by certain English editors arises from their misapprehension of the true character and influence of American principles and institutions; that the only subject difficult of adjustment between the "Mormons" and the people of the United States, is that of polygamy; and that even this subject presents no real occasion of alarm, as the system of a plurality of wives is a "false institution, and carries within itself the certainty of its own extinction," of course when in contact with civilization, American institutions, &c.

We do not design to make lengthy remarks upon the extracts we have given, but we will offer a few short observations that may lead the mind in the channel of Truth. There is not the least ground for "editorial unhappiness," or any other unhappiness, regarding any principle advocated by the Latter-day Saints, except to those who do not wish to work righteousness. We must confess that to men of this class, whether editors, lawyers, divines, or what not, there is "something considerable" in "Mormonism"—something rather formidable and threatening. The day is near at hand when wickedness must be swept from the earth, and the American continent will be very likely to receive the first attention, as America was the first to reject and disobey the Prophet of the Lord. But the righteous have naught to fear. Let them rejoice that the Church and Kingdom of God is now set up on the earth, never more

to be thrown down, according to the predictions of the Prophets. That kingdom has been set up in America, under the only government on the face of the globe where the Kingdom of God could have been set up. Have the United States' people any just cause of fear or alarm respecting their relation to the Latter-day Saints? The righteous have not the slightest ground for fear or alarm; on the contrary, they have abundant ground for hope and rejoicing. Must the laws and institutions of the Church and Kingdom of God fall before American institutions? We suppose not, because there is no clashing between the laws of God's Kingdom, and the genius of the Constitution of the United States. The principles of that Constitution are in favour of the fullest and freest toleration to all professions of religion. If the genius of that Constitution be thoroughly developed by the American people, every man will have full liberty to embrace that faith which his conscience may dictate, so long as he interferes not with his neighbour's like rights—a man's religion will be a matter between him and his God. Then will any American be justified in saying that his brother American shall not believe in the faith of the Latter-day Saints? No. Will any American deny an American Latter-day Saint the right of accepting, as part of his religious belief, the doctrine of monogamy, or of polygamy—one wife to one husband, or several wives to one husband, as may appear righteous before God in that Saint's eyes, so long as he interferes not with his neighbour's like rights? No American has the least right to do this. An "Amendment" to the Constitution of the United States provides that Congress shall enact no law to interfere with any man's religion, but that all shall be protected alike. If Congress then has no right to make a law to determine what religion a man shall profess, how can any state or territory have the right to make any such intolerant law? It cannot be, unless by trampling under foot the Constitution, or repealing it, with its amendments. But we apprehend that no true American would prove himself such a renegade as this. Even the old world would laugh to scorn such a backward step. The fact is—there is not the slightest ground for difficulty between the United States and the Latter-day Saints, no matter the question—polygamy or whatever else, unless the States repudiate the principles of their glorious, heaven-inspired Constitution. If this be done, of course the question will assume another phase to what it does now—a phase we will not discuss till a more convenient and appropriate season. Those, whether English or American, who imagine that American principles will wear away the polygamy of the Latter-day Saints, or that the polygamy of the Latter-day Saints is a "false institution, and carries within itself the certainty of its own extinction," are labouring under a most egregious misconception of the genius of the Constitution of the United States, and the principles upon which the Latter-day Saints base the union of the sexes. The marriage covenant with the Saints is eternal, when properly performed, therefore all hope of polygamy failing among them is delusive, for those who once are polygamists must ever continue to be polygamists, unless they fail in their covenants, which is not to be anticipated, only in exceptional cases. Therefore it is vain for editors to rejoice under such a hope, for it will prove as the fleeting shadow.

The work of Messrs. Chambers, on the whole, exhibits a remarkable contrast in sentiment to what they thought proper to publish some years ago. We are glad to see such a reformation going on. We hope these enterprising publishers will not grow weary in well doing, but we trust that they will increase in every good work until the "perfect day;" if so, their *bad* works and words will be buried in oblivion, and we will assure Messrs. Chambers that, "in an enterprise so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success," in which we most cordially and heartily join.

We must, however, be allowed to confess ourselves rather amused at the conclusion which Messrs Chambers come to, with regard to the Saints—"Our own conclusion is that the Mormon doctrines are for the most part nonsense, but that what the Mormons *do* is in many ways commendable." This reminds us of a parable put by Jesus to the "chief priests and elders," when they interrogated him concerning his authority—"A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." The Latter-day Saints have not said that they will not obey the will of their Father in heaven, but they have no objection to being allowed the credit which Messrs Chambers gives them of *doing* what is good and commendable. And if "publicans and harlots" went into the kingdom of God before "chief priests and elders," because the former received the testimony of John, and the latter rejected it, we may indulge a hope, if God has not changed, that polygamist Latter-day Saints may get into the kingdom of God before contemporary reverends and divines, because the Saints received the testimony of the Prophet Joseph Smith, whereas the divines and reverends rejected it.

Messrs. Chambers hope that "there is natural health and virtue enough to lead them back to a nobler and purer relation of the sexes," that is, in other words, from polygamy to monogamy. We do not anticipate that. But we do hope that there ever will be, among the Saints, "natural health and virtue enough to lead them back to a nobler and purer relation of the sexes" than obtains in Christendom. And it shall ever be our fond duty to foster and promote this virtue, until seduction, adultery, and all licentiousness be banished from God Almighty's earth; and lawful, honourable marriage be the sole condition and foundation of the "relation of the sexes."

HOME INTELLIGENCE—*Newcastle-on-Tyne Conference.*—Sunderland, November 8, Elder Thomas Squires writes. Three new Branches had been recently organized, where the prospects were good. Amidst much opposition, a good opening was made in the town of Durham, and baptisms were frequent. The power of God had been manifested in the Conference, in healings, and union was prevailing.

FOREIGN INTELLIGENCE—*Germany.*—Hamburg, October 26, Elder Daniel Carn writes. The work was moving on in Hamburg, twelve persons had recently been baptized.

Malta.—By letter from Elder Thomas Obray, dated Sheerness, Nov. 11, we learn that the evening before he left Malta, he baptized one person. Several brethren in the army were expecting to obtain their discharge in a short time after Elder Obray left the island. The work in Malta is now in charge of Elder James F. Bell.

HALF-YEARLY STATISTICAL REPORT.—The second Half-year's Statistical Report of the Church in the British Islands should be made up on the last day of December, and will be required at our Office within seven days after, without fail.

The particulars required are—Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized, since the date of the last Report, and the total number of members, including officers and scattered members.

The Pastors, and Presidents and Secretaries of Conferences, are particularly re-

quested to furnish us with the Reports of their respective Conferences in due time, and as accurate as possible.

If there should be any Branch not attached to a Conference, the Presiding Elder will please make a Report to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* Vol. 14, p. 474, for notices which will claim their particular attention at the close of the year.

Newly-appointed Pastors and Presidents will be aided by making themselves acquainted with the *Instructions* referred to above.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 760.)

CHAPTER IV.

PLURALITY OF GODS.

1. *Q.* Are there more Gods than one?

A. Yes. Many. 1 Cor. viii. 5.

Q. Repeat the passage.

A. "There be that are called gods, whether in heaven or on earth, (as there be gods many, and lords many.)"

2. *Q.* Must we worship more than one God?

A. No. To us there is but one God, the Father and Creator of the earth. 1 Cor. viii. 6. Matt. iv. 10.

Q. Repeat the passages.

A. "But to us there is but one God, the Father, of whom are all things."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

3. *Q.* Is Jesus Christ called God?

A. Yes. John i. 1, 14. 1 Tim. iii. 16. Book of Mormon, Mosiah viii. 5.

Q. Repeat the passages.

A. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"And without controversy great is the mystery of godliness: God was manifest in the flesh."

"I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God."

4. *Q.* Is the Holy Ghost called God?

A. It is called the Spirit of God, and is one with God. 1 Cor. ii. 11. 1 John v. 7. Doc. and Cov., Lectures on Faith v. 1, 2.

Q. Repeat the passages.

A. "The things of God knoweth no man, but the Spirit of God."

"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"The Godhead—we mean the Father, Son, and Holy Spirit. . . . And these three are one; or, in other words, these three constitute the great, matchless, governing, and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and are one."

5. *Q.* How can the Father, the Son, and the Holy Spirit be one.

A. They are one in character and attributes, but not in substance.

6. *Q.* Can you substantiate this from the Scriptures?

A. Yes. Jesus prayed that his disciples might be one with him, as he was one with God, which they could not be in any thing but their character and attributes. John xvii. 21, 22, 23. 1 Cor. xii. 12, 13. Acts iv. 32.

Q. Repeat the passages.

A. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free;

and have been all made to drink into one Spirit."

"And the multitude of them that believed were of one heart and of one soul."

7. *Q.* Are resurrected beings called Gods?

A. Some of them. John the Revelator saw an hundred and forty-four thousand who were called Gods. Rev. xiv. 1.

Q. Repeat the passage.

A. "And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred, forty and four thousand, having his Father's name written in their foreheads."

8. *Q.* Who is the Lamb?

A. Jesus Christ. John i. 29.

Q. Repeat the passage.

A. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God."

9. *Q.* Who is the Father of Jesus Christ?

A. God. Matt. iii. 16, 17.

Q. Repeat the passage.

A. "And Jesus, when he was baptized, went up straightway out of the water..... And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

10. *Q.* What was the name written in the foreheads of these one hundred and forty-four thousand whom John saw?

A. God.

11. *Q.* Who else are called Gods in the Bible?

A. Those to whom the word of God comes. John x. 34, 35.

Q. Repeat the passage.

A. "Is it not written in your law, I said, Ye are Gods? If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken."

12. *Q.* Do you recollect any one who was thus called God?

A. Yes, Moses was called a god unto Pharoah, king of Israel. Ex. vii. 1.

Q. Repeat the passage.

A. "And the Lord said unto Moses, See, I have made thee a god to Pharoah."

13. *Q.* Why are those to whom the word of God comes called gods?

A. Because they act in the stead of God upon the earth, as His ministers, and will, if they prove faithful, eventually become Gods.

14. *Q.* Will all men, who prove faithful in all things, eventually be called Gods?

A. Yes. The name of God will be written in their foreheads. Rev. iii. 12: xxii. 4.

A. Repeat the passages.

A. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God."

"And his name shall be in their foreheads."

15. *Q.* Why will they be called Gods?

A. Because they will be one with God in all things, and be like Him. 1 John iii. 2.

Q. Repeat the passage.

A. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

(*To be continued.*)

THE MADRAS MISSION.

OPPOSITION BY EUROPEANS—INTEREST OF THE NATIVES IN THE WORK—PUBLICATION OF 400 TRACTS.

Madras, Hindostan, October 4, 1853.

Beloved Brother Samuel W. Richards —It is with much pleasure that I once more sit down to write you a few lines pertaining to the Madras Mission. I last wrote to you from St. Thomas's Mount, about the 15th of last August. Since then we have experienced various vicissitudes of fortune. In a few days from the date mentioned, I left Elder Skelton to labour in that place, and another station, named Palaveram, three miles further south, while I returned to Madras. At Palaveram Elder Skelton could not obtain permission to preach, it being a military cantonment, but he visited every house, leaving tracts, and bearing his testimony. He went to that station three or four times, but the apathy of the people, and their total indifference to the work, obliged Elder Skelton to discontinue his labours there. He continued to labour in St. Thomas's Mount till none

would attend his meetings, or take him in. He then got rid of the house we had hired, settled the rent, through the kindness of some friends, and returned to Madras. I ought to remark here, that there are a few in those places, who seemed to receive his testimony, yet the opposition and power of priestcraft are so great, that the people are afraid to act freely, and acknowledge their convictions.

After I had returned to Madras, on the 22nd of August, I immediately commenced bearing my testimony, and instructing many in private. I visited several houses where my testimony seemed to be well received, but after the doctrine of plurality of wives was brought up, the Europeans would neither entertain us, nor receive us into their houses. I then hired a large house in Anderson Street, to live in, and hold meetings; got a hundred handbills printed, and stuck upon the corners of the streets, announcing public meetings. The attendance was good, and very attentive, with the exception of the unruly conduct of a superintendent of City Missions. He came to disturb our meetings for three evenings, when I sharply reproved him, and forbad him to speak. The people sustained me, and I have not since seen his face. Our meetings since, have been marked with good order and deep attention. But very seldom do we see any Europeans in our meetings. Our congregations consist of East Indians, and the respectable, well educated natives. Although genteelly dressed they are mostly poor, and dependent on Missionary influence, which is a great hindrance to the cause. With very few exceptions, all that call for instruction acknowledge the truth of our doctrines, and seem free from prejudice, but tell us that the priests are threatening, warning, and even in some cases, going so far as to *curse* those who persist in coming to hear us. A great number of catechists have come to inquire concerning our doctrines, and, should we judge from appearance, many of them are believing, but it is to be feared that among this people there are many of that class who hear the word joyfully, but not having root in themselves, when persecution arises because of the word, by and bye they are offended. This would not be the case, so much, were the natives free from European and priestly influence. But as all the lucrative offices in Church and State, are at the disposal of the Anglo-Saxon race, the people are not free; and, in carrying out their convictions, are intimidated by the consequences of losing office and salary. This often grieves me, because there are many thousands of fine, intelligent gentlemen, who are amiable and interesting in their manners, entirely dependent.

At the present time, we hold meetings three times a week, in our hired house. In Black Town and Vepery, we have at each place meeting once a week, and there is also another opening in another neighbourhood, which we expect to fill this week. We thus have five or six meetings a-week in Madras. And during the day, we have many inquiries. We have, at present, labour enough. Sometimes after talking nearly all day, and preaching in the evening, I feel excessively fatigued, but we have prayed to God for labour, and we must be thankful when we have enough. Better to wear out than to rust out.

Upon the whole, we have much to encourage us. There is a very extensive interest awakened, but the priests are doing all they can to hinder it. Several articles have appeared in the papers, against it. I wrote lengthy replies, with the intent of accomplishing two purposes—the vindication of the cause, and a public proclamation of the Gospel. I felt thankful that the Lord opened the way for the insertion of these articles. Since their publication, the papers have been silent on the subject of "Mormonism." But the priests are now taking another course. They have published two tracts. To one I have written a reply, four hundred copies of which I had published, one week ago. The other, I have not yet seen, as it is just issued from the press. If it is worthy of consideration, we may publish a reply to it also. Thus you may see, what with talking, writing, and public preaching, we have but little time for idleness.

We have not yet baptized any, which is really a matter of surprise to ourselves, when we consider the deep and continued interest which many feel in our instructions. Several have said they are going to be baptized, but one seems to be waiting for another to open the way.

I will here given you an extract from my journal of Thursday, 29th September —"This afternoon, had a very interesting time. A native catechist, with whom we

had had two previous conversations, called, and asked if he might bring some of his friends, I told him I should be happy to see them. He went away, and in a short time, during which Elder Skelton and I engaged in prayer, he returned with a small company of eight persons, well dressed and intelligent. The oldest was a gentleman about fifty years old, full grown, plump, and somewhat dark coloured. He had formerly been a Roman Catholic priest. He said—Thirty years ago I was dissatisfied with our religion. Have not found peace since. My bosom has found a lack—we need a physician, we are sick, we need the Holy Spirit, and if you can tell us what to do, we will do it. I said—If you believe in the Lord Jesus Christ, with all your heart, will repent of all your sins, and be baptized by immersion, for the remission of your sins, in the name of the Father, Son, and Holy Ghost, you shall receive the Holy Spirit, by the laying on of hands; then shall you have joy, then shall you have peace, then shall your hearts be filled.

"I preached to them some time, and so did Elder Skelton. They said—We will come to get instruction. The old man shed some tears, and so did one of his sons."

I would here observe, that Elder Skelton has commenced to learn the Samil language. This is mostly spoken, here, by the natives, but a great many also speak and write well in English. My time has been so completely occupied, that I have not had leisure, yet, to apply myself to the language. But I intend learning it, as the Lord does not yet give us the gift of tongues.

I would here remark, that there seems to be a great lack of hospitality among this people. From our past experience, we can only conclude that they are generally very penurious. But by the blessings of the Lord, and the kindness of Captain Scott, we have hitherto been sustained. For the last five or six weeks, we have, however, lived rather sparingly, bread being our food, and water, most of the time, our drink. But we have good health, and we are greatly blessed. The Lord says, it matters not to us what we eat or drink. And so we feel, while we have good health, and ability to do His work.

I might here remark, that there are very evident tokens of a renewal of the Burmese war. There are many thousands of "Decoits," or probably patriots, who are committing great depredations, in some of the provinces lately conquered, and now claimed by the British. We had a letter from Elder Levi Savage, yesterday. He and Elder Ludington are well. They are in Rangoon, and are beginning to learn the Burmese language. I have no later news from other parts of India.

The rainy season has now commenced. The weather is mild and pleasant.

Oct. 8.

The devil is on the alert. Never, perhaps, was there a more determined and united effort manifested to put down the truth. Wherever the Priests and City Missionaries hear of an individual coming to us for instruction, they visit him, and labour to poison his mind with their wicked and blasphemous opposition. We mind our own business.

Love to brother Spencer.

Yours, with much cordiality of esteem in the kingdom of patience.

RICHARD BALLANTYNE.

VARIETIES.

IT appears that the Parisians are getting much in the habit of drinking beer instead of wine.

COLD AND COUGH.—A most healing beverage is barley water, sweetened with honey, and acidulated with vinegar. A wine-glassful drunk two or three times a-day will soon loosen the enemy's hold.—*Family Herald.*

THE Honduras government has granted a charter to an American company, for the construction of a railroad, or water communication, between Puerto Cabello, ten miles east of Omoa, in the Gulf of Mexico, across the plain of Comayagua to the Gulf of Fonseca, near the island of Tigré, on the Pacific. The entire route is one hundred and forty-seven miles from sea to sea. This road from New York to the Pacific it is said will be seven days shorter than that by Panama.

FASHION is dinners at midnight, and head-aches in the morning!

BRYANT writes that the Turks are rapidly advancing in civilization and refinement. In proof of this, he mentions that they become intoxicated with wine, play at billiards, and take the advantage of the money market.

WHAT A PITY!—A good Quaker lady, after listening to the extravagant yarn of a storekeeper, as long as her patience would allow, said to him, "Friend H——, what a pity it is that it is a sin to lie, when it is so necessary in thy business."

ORIGIN OF SHAVING IN ENGLAND.—The smooth chins, short hair, and shaven lip of our own people, were adopted to distinguish those obedient to the Norman rule, in contradistinction to those Saxons who manifested, by preserving the use of the long hair and beard of their ancestors, their aversion to the conquerors, and determination to free themselves whenever possible. The distinction in the tunic of the Saxon, and the Norman coat, the kirtle and the cloak, were of the same nature.—*News of the World, Nov.* 6.

MR. LOWE, of Beeston Observatory, Cheshire, states that one of the most extraordinary meteors that has ever appeared in England was recently seen from Beeston. The meteor moved nearly perpendicularly down inclining to east, was first seen as a circular body, half the apparent diameter of the sun, accompanied by a stream of light. The meteor afterwards increased to almost the diameter of the sun, and then burst into fragments, with an explosion resembling distant thunder. Soon afterwards, near the spot where the meteor had disappeared, a band of prismatic colours was visible, being 2 deg. wide, and 5 deg. in length.

A GOOD HONEST HEART.

(*Selected.*)

I'm happy, I'm cheerful, I'm merry and gay,
From year's end to year's end, so time glides away;
Though on humblest of fare, or on dainties I dine,
Contentment and peace are companions of mine.
There is joy in my cup—there is health at my board,
And, though poor, yet in spirit I'm rich as a lord—
For this is a maxim, from which I'll ne'er part,
The true spring of peace is a good honest heart

I frown not on those whom the word calleth great,
For what God has denied can be no whim of fate—
I speak no ill word of my dear fellow-man,
But endeavour to do all the good that I can.
Should the orphan and widow look in at my door,
I wish them "God speed!"—perhaps, do something more,
For this is a maxim, from which I'll ne'er part,
The true spring of peace is a good honest heart!

What were this world to me, and the pleasures it brings,
If love to my soul lent not freedom and wings?
And as for the next—dare I dream of its bliss,
If my duty to man were neglected in this!
Then murmur who will!—let the selfish plod on,
And be true to the teaching of rule "Number One"—
This, this is a maxim, from which I'll ne'er part,
The true spring of peace is a good honest heart!

G. LINNÆUS BANKS.

NOTICES.—EMIGRATION.—*Voyage to New Orleans.*—We are now prepared to receive applications for passage to New Orleans, from persons who purpose to emigrate during the coming season not by the £13 companies, or under the P. E. Fund Company's arrangements. All applications must be accompanied by £1 deposit for each person over one year old, and the name, age, and occupation of each, also the name of the country where each was born. Applicants are requested to be particular in stating what time they wish to embark, and we will endeavour to ship them accordingly. The first vessel will sail about the 20th January, 1854.

Outfit for the Plains.—To those Emigrants who purpose fitting out their own teams, we would say that they can forward the means for that purpose through us to the Agent of the Church in St. Louis, H. S. Eldridge, Esq., and the teams will be ready for them upon their arrival on the Frontiers of the Plains. Not less than £45 should be forwarded for a Team consisting of one wagon, two yoke of oxen, and two cows. If this amount is remitted to us it will be forwarded in due time for the purchase. It should reach us by December 25th, at the latest, or as much sooner as possible. This class of Emigrants will find every convenience for purchasing provisions themselves, on their arrival in the United States.

Other Emigrants.—Those persons who intend to emigrate in the £13 Companies, will not be required to furnish a further deposit than the £8 already specified, but they should furnish that sum *now* as early as possible, with names, ages, and occupations, and the date they wish to embark, through the Presidents of their respective Conferences.

All persons desirous of sailing in the first and second ships are particularly requested to make their applications immediately. Last season we were much inconvenienced by parties who had requested to sail in the first vessels, and who were not ready at the time, in consequence of which we were unable to fill them. Such failures must necessarily be accompanied by loss of the £1 deposit. We have no objections to Saints from the same Conference sailing together, as many as can be prepared at the same time, but we must be able to depend upon the time named by them for embarkation.

S. W. Richards.

We are requested by Elder James Walker, President of the Manchester Branch, to notice William Brewer, who has absconded with his family from that place, taking with him certificates of Membership. He has been cut off from the Church for his infamous conduct, and should the certificates be presented in any of the Branches, or the family's whereabouts be known to any of the Saints, they are requested to inform Elder Walker, 83, Union Street, Ardwick, Manchester, that Mr. Brewer may be reported to the authorities of the land, having jurisdiction in his case.

John C. Armstrong is suspended from the fellowship of the Church of Jesus Christ of Latter-day Saints.

S. W. Richards, President of said Church in the British Isles.
Daniel Spencer, Counsellor.

Addresses.—Daniel Tyler, 35, Jewin Street, City, London.
Nathan T. Porter, care of Mrs. Welch, 27, Hosier Street, Reading, Berks.
John Brown, Mr. R. J. Townsend's, 37, Merton Place, Northampton Street, Cambridge.

LIST OF MONIES RECEIVED FROM THE 10th TO THE 17th NOV., 1853.

James Walker	£20	0	0	Brought forward	£47	10	0
Samuel Church	7	0	0	Richard Morris	5	0	0
R. J. Townsend	5	0	0	Henry McCreery	18	0	0
John Memmott	5	0	0	Thomas Kempin	5	0	0
Robert Kirkwood	8	0	0	Thomas Clark	5	0	0
Samuel Johnson	2	10	0	Henry Savage	5	0	0
Carried forward	£47	10	0		£85	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 50.—Vol. XV. Saturday, December 10, 1853. Price One Penny.

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY.

The above sentiment appeared in *Star* No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the Scriptures inform us, why should not our Father Adam be one of them? Did he not prove himself as worthy of that high appellation as any other being that ever lived upon the earth? Certainly he did, so far as history informs us, unless we can except the Son of God. We have no account in Scripture that Adam ever wilfully transgressed, when we consider him independent of the woman. The Apostle informs us distinctly that the woman was in the transgression, being deceived, but Adam was not deceived. Adam fell, but his fall became a matter of necessity after the woman had transgressed. Her punishment was banishment from the Garden, and Adam was necessitated to fall, and go with her, in order to obey the first great command given unto them — to multiply and replenish the earth; or, in the language of the Prophet Lehi, "Adam fell that men might be." The fall of Adam, therefore, was virtually required at his hands, that he might keep the first great command, and that the purposes of God might not fail, while at the same time the justice of God might be made manifest in the punishment incurred by the transgression of the woman, for whom the man is ever held responsible in the government of God.

The Scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world, and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her—"Ye shall be as gods, knowing good and evil." No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might *be;* and we are, that we might become Gods. Through him the *justice* of God was made manifest. Jesus came into the world, endured, and suffered, to perfect our advantages for becoming Gods, and through him the *mercy* of God abounded,

By the first man, Adam, came death, the triumph of evil; and by the second, came life everlasting, the triumph of good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most Godlike manner, and the Great Eloheim accepted the work at their hands as His own, "for by the power of my Spirit created I them; yea, *all things*, both spiritual and temporal: firstly, spiritual—secondly, temporal, which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work." Thus the great I AM owns all things—the temporal and the spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharoah. The Almighty was not so jealous of His Godly title but that He could say to Moses—"See, I have made thee a God to Pharoah." And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to "write upon him the name of my God." "His name shall be in their foreheads."

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the *first*, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we should find the principles of the Godhead planted in every righteous and well-organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule, govern, and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch, or Father, in the human family, so long as he rules subordinately to the laws of Heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the revealed will of Heaven. A man that controls a work, is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control. Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them. These constitute a sure foundation for an eternal throne—a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all things which relate to the great object of their being—their exaltation to thrones and Godlike powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch-care is ever over mankind; that by his own approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age, whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel, as a nation, to lead them to

Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject—"I beheld till the thrones were cast down, and the Ancient of days (Adam) did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. . . . . And behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—(Dan. vii. 9, 10, 13, 14.)

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows—"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all."

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump; he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was committed to them; and all this preparatory to that great event, when the greatness of the kingdom under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him—a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftimes represen- by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished—till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, "God may be all in all."

This final surrender, we are to bear in mind, does not detract from the God-like power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchial order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honoured and adored by those over whom he reigns as a God, without any violation of the laws of heaven—without any encroachment upon that command which saith, "thou shalt have no other Gods before me," for the glory and honour of all true Gods constitute the glory, honour, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each possessing Almighty rights and powers—Almighty rulers over those who have descended from them, at the same time rendering all honour and power to those from whom they have descended. What a glorious system of order is here portrayed—one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great Eloheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained throughout all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence we find them ministering from time to time to holy men upon the earth—Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, outvie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer.

We also read of Michael disputing with the Devil about the body of Moses, probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures, we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump—the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the ANCIENT OF DAYS seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETERNAL.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 792.)

The letter to Mr. Thornton, referred to above, was as follows—

Kirtland, Geauga county, Ohio,
July 25, 1836.

To John Thornton, Esq., Peter Rogers, Esq, Andrew Robertson, Esq, James T. V. Thompson, Esq., Colonel William T. Wood, Doctor Woodson, I. Moss, James M. Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq.

Gentlemen—We have just perused, with feelings of deep interest, an article in the *Far West*, printed at Liberty, Clay county, Missouri, containing the proceedings of a Public Meeting of the citizens of said coun-

ty, upon the subject of an excitement now prevailing among you, occasioned either from false reports against the Church of Latter-day Saints, or from the fact that said Church is dangerous to the welfare of your country; and will, if suffered among you, cause the ties of peace and friendship, so desirable among all men, to be burst asunder, and bring war and desolation upon your now pleasant homes, under existing circumstances.

While rumour is afloat with her accustomed cunning, and while public opinion is fast setting, like a flood tide, against the members of said Church, we cannot but admire the candour, with which your preambles and resolutions were clothed, as presented to the citizens of Clay county, on the 29th of June last; though, as you expressed in your report to said meeting, "We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force," yet communities may be at times unexpectedly thrown into a situation, when wisdom, prudence, and that first item in nature's law, SELF DEFENCE, would dictate that the responsible and influential part should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining that soil so dearly purchased with the lives and fortunes of our fathers; and as you have come forward as "mediators" to prevent the effusion of blood, and save disasters consequent upon civil war, we take this opportunity to present to you, though strangers, and through you, if you wish, to the people of Clay county, our heart-felt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes, and to yourselves, also, for the prudent course in the present excited state of your community; but in doing this, justice to ourselves, as communicants of that Church to which our friends belong, and duty towards them as acquaintances, and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them, to deprive them of their constitutional privileges, and drive them from the face of society.

They have been charged, in consequence of the whims and vain notions of some few uninformed, with claiming that upper country, and that ere long they were to possess it, at all hazards, and in defiance of all consequences. This is unjust, and far from a foundation in truth; a thing not expected or looked for—not desired by this society as a people, and where the idea could have originated is unknown to us. We do not, neither did we ever, insinuate a thing of this kind, or hear it from the leading men of the society now in your country. There is nothing in all our religious faith to warrant it; but, on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men; and we doubt not but a recurrence to the Jackson county difficulties with our friends, will fully satisfy you, that at least heretofore, such has been the course followed by them, that instead of fighting for their own rights, they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this.

We have been, and are still, clearly under the conviction, that had our friends been disposed, they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means, with their neighbours, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally, at least; but this to their credit, and which ever must remain upon the pages of time, to their honour, they did not; they had possessions, they had homes, they had sacred rights, and more still, they had helpless, harmless innocence, with an approving conscience that they had violated no law of their country or their God, to urge them forward; but to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers (though hospitable), without homes. We think these sufficient reasons to show to your patriotic minds, that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them, before shedding blood.

Another charge brought against our friends, is that of being dangerous in societies "where slavery is tolerated and practised." Without occupying time here, we refer you to the April (1836) Number of the *Latter-day Saints' Messenger and Advocate*, printed at this place, a copy of which we forward to each of you. From the length of time which has transpired since its publication, you can easily see it was put forth for no other reason, than to correct the public mind generally, without a reference or expectation of any excitement of the nature of the one now in your country. Why we refer you particularly to this publication, is, because many of our friends who are now at the West, were in this place when this paper made its appearance, and from personal observation gave it their decided approbation, and expressed those sentiments to be their own, in the fullest particular.

Another charge of great magnitude is

brought against our friends in the West, of "keeping up a constant communication with the Indian tribes on the frontier; with declaring even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land, in common with themselves." We know of nothing under the present aspect of our Indian relations, calculated to arouse the fears of the people of the Upper Missouri more than a combination or influence of this nature; and we cannot look upon it other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumour was afloat that the Western Indians were showing signs of war, we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion, and defend the frontier from all hostilities. We mention the last fact, because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay county against our friends, and must definitely show that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay, is, that they are making, or are likely to make the same "their permanent home, the centre and general rendezvous of their people." We have never understood such to be the purpose, wish, or design of this society; but on the contrary, have ever supposed that those who resided in Clay county, only designed it as a temporary residence, until the law and authority of our country should put them in the quiet possession of their homes in Jackson county; and such as had not possessions there, could purchase to the entire satisfaction and interest of the people of Jackson county.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view, on our part, to dissuade you from acting in strict conformity with your preamble and resolutions, offered to the people of Clay county, on the 29th ult., but from a sense of duty to a people embarrassed, persecuted, and afflicted; for you are aware, gentlemen, that in times of excitement, virtues are transformed into vices; acts, which in other cases and other circumstances, would be considered upright and honourable, interpreted contrary to their real intent, and made objectional and criminal; and from whom could we look for forbearance, and compassion, with confidence and assurance, more than from those whose bosoms are warmed with those pure principles of patriotism with which you have been guided in the present instance, to secure the peace of your county, and save a persecuted people from further violence and destruction?

It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence, have a less claim upon that county. We do not deny the fact that our friends are poor; but their persecutions have helped to render them so. While other men were peacefully following their avocations, and extending their interest, they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violating the sacred principles of our Constitution and laws, made to feel the keenest aspersions of the tongue of slander, waded through all but death, and are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they dwell, thereby exposing them to destruction and inevitable ruin!

If a people, a community, or a society can accumulate wealth, increase in worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties, so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all their poverty and wants we have yet to learn for the first time that our friends are not industrious and temperate; and wherein they have not always been the *last*, to retaliate or resent an injury, and the first to overlook and forgive. We do not urge that there are exceptions to be found; all communities, all societies, and associations, are cumbered with disorderly and less virtuous members—members who violate in a greater or less degree, the principles of the same; but this can be no just criterion by which to judge a whole society; and further still, where a people are labouring under constant fear of being dispossessed; very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued the subject far enough, and we here express to you, as we have in a letter accompanying this to our friends, our decided disapprobation to the idea of shedding blood, if any other course can be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in *extreme* cases of self defence; and in this case not to *give* the offence, or provoke their fellow men to acts of violence, which we have no doubt they will observe as they ever

have; for you may rest assured, gentlemen, that we would be the last to advise our friends to shed the blood of men, or commit one act to endanger the public peace. We have no doubt but our friends will leave your county, sooner or later; they have not only signified the same to us, but we have advised them so to do, as fast as they can, without incurring too much loss. It may be said that they have but *little* to lose if they lose the whole. But if they have but *little, that little is their all*, and the imperious demands of the helpless urge them to make a prudent disposal of the same. And we are highly pleased with a proposition in your preamble, suffering them to remain peaceably until a disposition can be made of their land, &c., which, if suffered, our fears are at once hushed, and we have every reason to believe that during the remaining part of the residence of our friends in your county, the same feelings of friendship and kindness will continue to exist that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast, that they have been sojourners among you.

To what distance or place they will remove, we are unable to say; in that they must be dictated with judgment and prudence. They may explore the territory of Wisconsin, they may remove there, or they may stop on the other side, of this we are unable to say; but be they where they will, we have this gratifying reflection, that they have never been the first, in an unjust manner, to violate the laws, injure their fellow men, or disturb the tranquillity and peace under which any part of our country has heretofore reposed; and we cannot but believe that, ere long, the public mind must undergo a change, when it will appear to the satisfaction of all, that this people have been illy treated, and abused, without cause, and when as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against our friends, has arisen in consequence of the calumnies and the misconstructions without foundation in truth or righteousness, in common with all other religious societies at their first commencement; and should Providence order that we rise not as others before us, to respectability and esteem, but be trodden down by the ruthless hand of extermination, *posterity* will do us justice, when our persecutors are equally low in the dust, with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people who sacrificed their reputation for their religion; and their earthly fortunes and happiness, to preserve peace, and save this land from being further drenched in blood.

We have no doubt but your very seasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desires, in preventing further disorder; and we hope, gentlemen, that while you reflect upon the fact, that the citizens of Clay county are *urgent* for our friends to leave you, that you will also bear in mind, that by their complying with your request to leave, is, surrendering some of the dearest rights, and first, among those inherent principles, guaranteed in the constitution of our country; and that human nature can be driven to a certain extent, when it will yield no further. Therefore, while our friends suffer so much, and forego so many sacred rights, we sincerely hope, and we have every reason to expect it, that a suitable forbearance may be shown by the people of Clay; which, if done, the cloud which has been obscuring your horizon will disperse, and you be left to enjoy peace, harmony, and prosperity.

With sentiments of esteem and profound respect, we are, gentlemen, your obedient servants,

SIDNEY RIGDON,
JOSEPH SMITH, jun.,
O. COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

(To be continued.)

SALT LAKE CITY WALL.

(From the Deseret News, October 1.)

TO THE HONOURABLE MAYOR AND CITY COUNCIL OF GREAT SALT LAKE CITY.

Gentlemen,—We the undersigned Committee, appointed at your last sitting, on the 23rd instant, to determine the line for the contemplated wall around this city, respectfully present the following:—

REPORT:—We recommend that the

inner line of the wall commence at a point eight rods south of the south east corner of lot three, in block one of plot B, thence due north 536 rods, including two blocks, and two streets north of the present survey, thence due west about 408 rods to the east line of 1st East Temple street, thence north-westerly about 287 rods to a point near the north-east corner of the block upon which the public bath house is located, thence due west about 472 rods to the river Jordan, thence up the east bank of said river to a point where said line would intersect the west prolongation of the north line of the five-acre lots, thence due east, about 1028 rods to the point of beginning; making in all about 2731 rods, exclusive of the west, or Jordan river.

The soil on the south and east lines, and on the line west of the bath house, is very suitable for easy digging, and making into wall, though small portions are somewhat swampy. From the N.E corner of the proposed enclosure, to the N E. corner of the bath house block, there will be more or less gravel, but your committee judged there would be sufficient soil for making mud, in the greater part of this portion of the line.

We also respectfully recommend that the inner edge of the wall be on the above-described line, and the outer edge be from 20 to 36 inches from the breaking of the ground for the ditch, according to the condition of the soil and inclination of the surface; that the wall be made 12 feet high, and 6 feet thick at the bottom, carried up with an equal slope on each face, so as to be 2½ feet thick at the height of 6 feet, then carried up the remaining 6 feet 2½ feet thick, and rounded on the top; that it be made of the earth taken from the ditch, which should be properly moistened, mixed with weeds, sage brush, small willows, grass, cane, bulrushes, or whatever of like vegetation is handiest to the portion under progress, and gravel where convenient, and placed on the ground for the wall at a depth suited to its consistency, and when the first layer is dry, repeat the operation until the wall is complete; that the ditch be dug large enough to furnish the earth for the wall, with proportionate width and depth, and properly sloped sides.

Of necessity there must be gates and bastions, and we recommend that there be one gate on the north line, to be on the street next west of the bath house; one gate at City Creek, one where the railroad crosses the line, one on the street that will best accommodate the travel to and from the east, and a sufficient number on the south line to reasonably accommodate the travel into the big field, and the country south; that half moon bastions be made in the wall, at distances as near 40 rods apart as the nature of the ground will admit, and at the gates and corners.

We would further recommend the following method for raising and applying the means to build the wall, to wit: Let the Assessor charge ten dollars on every city lot now surveyed, or that may be surveyed within said wall, then rate each lot that is taken, or may be, at its fair cash market value, according to its location, and also the improvements thereon; then estimate, as near as may be, the cost of making the wall, deduct therefrom the amount arising from the ten dollars on each lot, and with the balance of the estimate, and the amount arising from the valuation of lots and improvements arrive at the per centage on said valuation; this to be done by wards as soon as practicable, and when complete for any ward, let it be handed to the Bishop of that ward, who will see the collection and application of his portion; the collection to be made in any mode that will answer the designed purpose.

All of which is respectfully submitted, by

ALBERT CARRINGTON,
PARLEY P. PRATT,
FRANKLIN D. RICHARDS.

Great Salt Lake City, Aug. 27, 1853.

RESOLUTION.

In compliance with the unanimous request of the inhabitants of Great Salt Lake City, expressed by their Bishops to the City Council of said city:

Be it resolved by the City Council of Great Salt Lake City, that a ditch and wall be made around this city, with suitable gates and bastions, to be located and built to comport with the recommendation of the committee appointed to determine the site for said ditch and wall; that to provide means for building said ditch and wall, David Candland immediately procure a suitable book, and proceed forthwith, and with diligence, to rate every lot within the boundaries of said wall at ten dollars, and in addition, to value eve-

ry such lot, and the improvements thereon, at the fair market value, according to quality and location; and also value in like manner, all the taxable property in this city, and deducting the rate amount from the estimated cost of the ditch and wall, arrive at the per cent. to be charged on the valuation, and make report thereof to this Council at the earliest possible date; that each Bishop's ward be assessed separately, and when the assessment is finished, the assessor is to furnish each Bishop a list, containing the amount to be raised in his ward, the names of the persons from whom it is to be raised, with the amount due from each person, placed opposite his name, and deliver the assessment to the clerk of this Council; that each Bishop shall, upon the receipt of said list, immediately proceed to apply the amount required of his ward, to the speedy completion of said ditch and wall, under the superintendence of the above-named committee, consisting of Albert Carrington, Parley P. Pratt, and Franklin D. Richards.

Passed August 29, 1853.

J. M. Grant, Mayor,
Robert Campbell, City Recorder.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 10, 1853.

Foreign Intelligence—*Deseret.*—We have received letters from Great Salt Lake City, and the *Deseret News* of Oct. 1. A fresh supply of paper had arrived, and the *News* was issuing as usual. A new mail was expected to start from Great Salt Lake City for the States on the 10th of each month; and one for San Diego on the 20th. Concerning the Indian difficulties, the *News* says—"But little has transpired under this head since our last date, that is of importance. About three o'clock on the morning of Sept. 13th, William Hatton was killed by Indians while standing guard at Filmore. It is supposed that the Pauvans committed this deed, as they have been quite saucy at times, and have stolen much wheat from the fields at that place. Five Indians have been killed at Manti, date not learned. There has also been some Indian chasing done in south part of Utah valley, dates and particulars not known here." Another paragraph reads—"The Indians, generally, for a few weeks have appeared very quiet, doing little damage, except taking a little grain and vegetables occasionally, more particularly in the region of Summit Creek." The wall around Temple block was progressing finely. All the emigration was expected to be in before the middle of October. A. W. Babbit, Esq., Secretary of the Territory of Utah, arrived at Great Salt Lake City on the 26th September, from the States. Frost commenced on the low lands of the city about the 20th September, but there had been none on the high table-lands. President B. Young had grown very fine grapes. An onion in his garden measured eighteen inches in circumference. Peaches of the highest flavour had ripened plentifully for the number of trees, the present season.

President Brigham Young writes us from Great Salt Lake City, Sept. 30th. "I feel to praise the Lord continually for the great prosperity He is extending unto our efforts to spread the Gospel and bring to pass salvation.

"We are also abundantly blessed in the vallies of the mountains, our crops are bountiful, our health good, and spiritually and temporally we are constantly and rapidly advancing in the great pathway of truth.

"Should the coming winter prove mild, the wall around the Temple Block will probably be finished by next spring, as also a ditch and earth wall entirely around this city; in both of which works, and in building, and in all manner of labours, the brethren are very spirited.

"This year's emigration are arriving in goodly numbers, and mostly in good health, faith, and spirits, and generally they have been highly blessed in their journeyings, and will probably all reach here without any of them being much, if any, inconvenienced by cold and snow. * * *

"Please say to such brethren as may have a little surplus means, that an assortment of best English files will meet a ready sale here, be of benefit, and one person could bring one or more, according to his means, and the aggregate would perhaps supply the market."

Elder F. D. Richards writes from the same place, Oct. 1st. "Elders Shurtleff, Gates, and Forssgren, with their companies, had arrived. Elders Wheelock, Dykes, and Harmon, with their companies, were pressing hard by. Teams and provisions had gone out to bring up the rear with additional strength.

"The work of fortifying and harvesting has been going on pretty satisfactorily, I believe, through the Territory. The assessment of this City is now completed, and it is found that, with the ten dollars which is laid on each and every lot to be included in the wall, three per cent. on the valuation of improvements will about do the wall, allowing three thousand dollars for bastions, culverts, gates, &c.; that the whole, as described in my last, may be completed for forty thousand dollars, about one-fifth what others anticipated and stated it would cost. The wall will add immensely to the value of our City property."

The funeral of J. W. Young's and C. V. Spencer's wives occurred on the 27th of Sept., in the City.

ARRIVAL.—Elder Joseph France, from Great Salt Lake Valley, arrived at Liverpool Nov. 23, on mission to these lands. He embarked in the *Isaac Webb*, at New York, on the 2nd of the same month.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page 796.*)

CHAPTER V.

PERSON, CHARACTER, AND ATTRIBUTES OF GOD.

1. *Q.* What kind of a being is God?

A. He is in the form of a man.

2. *Q.* How do you learn this?

A. The Scriptures declare that man was made in the image of God. Gen. i. 26, 27.

Q. Repeat the passage.

A. "And God said, Let us make man in our own image, after our own likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

3. *Q.* Have you any further proof of God's being in the form of man?

A. Yes. Jesus Christ was in the form of man, and was at the same time the image of God's person. Heb. i. 3.

Q. Repeat the passage.

A. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

4. *Q.* Do not the Scriptures say that God is a Spirit?

A. Yes. John iv. 24.

Q. Repeat the passage.

A. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

5. *Q.* How, then, can God be like man?

A. Man has a spirit, though clothed with a body, and God is similarly constituted.

6. *Q.* Has God a body, then?

A. Yes, like unto a man's body

in figure. Gen. xxxii. 24, 28, 30. Ex. xxiv. 9, 10, 11.

Q. Repeat the passages.

A. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . . And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. . . . . And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink."

7. *Q.* Is the person of God very glorious?

A. Yes, infinitely glorious. Ex. xxiv. 17. Hab. iii. 3.

Q. Repeat the passages.

A. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."

8. *Q.* Is God everywhere present?

A. Yes. Jer. xxiii. 23, 24. 1 Kings viii. 27.

Q. Repeat the passages.

A. "Am I a God at hand, saith the Lord, and not a God afar off? . . . . Do not I fill heaven and earth? saith the Lord."

"Behold the heaven of heavens cannot contain thee."

9. *Q.* If God is a person, how can He be everywhere present?

A. His person cannot be in more than one place at the same time, but He is everywhere present by His Holy Spirit. Psalm cxxxix. 7, 8.

Q. Repeat the passage.

A. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

10. *Q.* Does God see all things?

A. Yes. Psalm xxxiii. 13, 14. Jer. xxiii. 24. Pearl of Great Price, page 5.

Q. Repeat the passages.

A. "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth."

"Can any hide himself in secret places that I shall not see him? saith the Lord."

"Wherefore I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also."

11. *Q.* Does God know all things pertaining to the workmanship of his hands."

A. Yes. Acts xv. 18. Doct. and Cov. vii. 10. Pearl of Great Price, pages 8, 10.

Q. Repeat the passages.

A. "Known unto God are all His works from the beginning of the world."

"He comprehendeth all things."

"There is no God besides me, and all things are present with me, for I know them all. . . . . All things are numbered unto me, for they are mine and I know them."

12. *Q.* Is God all wise?

A. Yes. Rom. xi. 33. Col. ii. 3.

Q. Repeat the passages.

A. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

"In whom are hid all the treasures of wisdom and knowledge."

13. *Q.* Is God all powerful?

A. Yes. Dan. ii. 20. Is. xiv. 27.

Q. Repeat the passages.

A. "Blessed be the name of God for ever and ever; for wisdom and might are his."

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

14. *Q.* Is God a Being of truth, justice, and righteousness?

A. Yes. Rev. xv. 3. Psalm cxlv. 17.

Q. Repeat the passages.

A. "Just and true are thy ways, thou King of Saints."

"The Lord is righteous in all his ways, and holy in all his works."

15. *Q.* Is God a merciful Being?

A. Yes. Psalm lxxxix. 14. Neh. ix. 17.

Q. Repeat the passages.

A. "Mercy and truth shall go before thy face."

"But thou art a God ready to pardon, gracious, and merciful."

16. *Q.* Does God vary in His character?

A. No. He is an unchangeable Being. Mal. iii. 6. James i. 17.

Q. Repeat the passages.

A. "For I am the Lord, I change not."

"The Father of lights, with whom is no variableness, neither shadow of turning."

17. *Q.* Repeat the substance of what you have said concerning the character and attributes of God.

A. God is everywhere present. He sees and knows all things. He is full of wisdom, power, truth, justice, righteousness, and mercy; and he is an unchangeable Being.

(*To be continued.*)

THE CALCUTTA MISSION.

CHARACTER OF THE NATIVES—BAPTISMS—TRACT DISTRIBUTING.

No. 2, Jann Bazaar St., Calcutta, October 4th, 1853.

Dear President Richards—Agreeable to my promise in the last communication which I sent you, I now resume my pen to give you a brief yet faithful account of the native character, especially that of Bengal; also our present prospects and success in this glorious kingdom.

First of all, I am thankful to the God of Israel, for health in this insalubrious climate. My brethren, also, have generally been well, as far as I have heard from them.

Hindostan, according to the latest estimates, has in its present population about one hundred and fifty millions, and over nine-tenths are believed to consist of the native original race, which have always remained unmixed and unaltered in their habits and institutions, and have in some respects attained to a small degree of civilization, though quite different from that of the western world. Their manners and fashions bespeak no peculiar refinement. There is nothing engaging or polished in their intercourse with society, while with strangers there seems to be a little urbanity of manners and politeness, but nothing of that independent, manly feeling or dignity that should characterize a man; all is superficial, and soon resolves into that pliant, smooth, interested, crouching servility, being entirely prompted by self-interest; and every sensibility of the man is absorbed in that all-prevailing passion AVARICE, which forms the basis of their true character.

It appears that they have a great disregard to all principles of honesty, and honour, from the highest Rajahs to the meanest Ryot. And the greatest breaches of fidelity and trust, are looked upon by the injured party with a degree of complacency, as though it was expected. And in the same light, they look upon all schemes of deliberate, systematic fraud, perjury, and all violations of truth, honour, and honesty; these things are indeed not a matter of conscience with them. And they are fully competent to do the meanest possible act for the least possible amount, and are not capable of forming any friendship or attachments that can be valued over one *pice* (which is equivalent to one quarter of a cent). There are many in government and individual employ, who have been for years carrying on a well-regulated system of fraud, and who are known to be such characters by their employers; and to exchange them or turn them off would be only making a bad matter worse. To all human appearance, there is scarcely a redeeming quality in the nation. They are all striving in the most reckless manner for the blessing of Esau—this world's good. And I am confirmed more and more in the statement made in my last, that they are indeed descendants from the priests of "Elkanah," and inherit these evils from time immemorial; together with the multifarious character of their gods, which only exist in their own fabulous legends of mythology. Occasionally these people make a god out of Bamboo and mud, which serves for temporary purposes, in everything but reproving them for their sins. And it is almost impossible for us to raise their narrow minds to the sublime idea that there is a God of intelligence and power. Their domestic relations, in some respects, are good; everything pertaining to their families or used for home consumption is purely domestic; and, like many of the nations of the East, they practise the plurality of wives. The effects of sectarian Christianity upon the native population of this country are lamentable; the converts, as in the language of Jesus, "are two-fold more the children of hell than themselves" (the teachers). These teachers commence

their works of darkness with small children while at school, and when they are twelve or fourteen years old they are persuaded to join the church. Then the news is trumpeted abroad that so many "hopeful conversions" have been made. In some instances children four and five years old in the Mossousil (the interior) are hired to go to school, and after they have been thoroughly drilled in modern divinity, and taught to serve a hireling priesthood, they are then qualified to enter upon the duties of life, with a fixed salary. Those who are not thus highly favoured, are open and avowed infidels, declaiming against Christianity in the most violent language. It is a remarkable fact, that there is not a native Christian that is not induced to be one for the salary which he is getting, or the patronage which he receives from the Christian community, or for the rice which he eats; and if they are not secured in some one of these ways, they will not be Christians. They have offered to leave these churches by scores, and join us, if we would only advance a trifle more than their present pay. They have stood and begged and entreated us to receive them, but when we told them that we could not hire men to be saved in the kingdom of God, that they would have to support themselves and families if they joined this Church—"when they heard this, they turned away sorrowful," and were disappointed in their feelings, and their object of pursuit. Many of those that were baptized by Elder Willes have been bought over to Christianity for four rupees per month, and some as high as sixteen per month, and now stand ready to come back to us for a small advance on their present pay. It is hard to calculate at present what can be done with them; one thing is certain, that when there is anything effected for their good, it will be by the power of God.

Dear brother, I have been induced to give you this short sketch of the character of this people, that you may have a correct idea of their prevailing characteristics and traditions, and that those who have sent us may not be led to expect anything from this country that is not here. It is now closely approaching six months since the Elders landed here, during which time I have carefully examined and studied into the character, spirit, and genius of the people, and the account which I now present is from observation and experience. Our success in the Redeemer's kingdom, I must acknowledge is slow; the few people which the Lord has here, are so far apart that it takes time and diligence to hunt them out, yet we have this to comfort our hearts—our progress is sure. We have a mighty torrent of priestcraft and tradition to encounter. This country is at least two hundred years behind the spirit of the age, and we are obliged to contest every point inch by inch, which, by the help of God, and the prayers of our brethren, we will continue to do until we gain the ascendancy.

We are now distributing tracts from house to house in this city, and we are also sending them to the various locations of the Elders for the same purpose. Since our last communication, there have been three baptized in this place, and some few more are believing, and one has been cut off from the Church. Elders S. A. Woolley and William Fotheringhan have gone to Delhi. On their arrival at that place, Elder William Willes will return to Calcutta. Elders R. Ballantyne and R. Skelton write favourably from Madras, bearing date September 5th, also Elder Hugh Findlay writes from Bombay, September 13th, and is preparing to extend his field of labours, with good prospects a-head. Elders C. W. West, and B. F. Dewey are with him at present, and probably will remain there for a few months, also his brother, late from England. We have news from Rangoon, September 17th, from Elders E. Ludington, L. Savage, and Matthew McCune. Prospects were not very flattering, the Branch now in Burmah all told, numbers ten. Some have removed to Madras. Elder T. Leonard is at Chinsurah, but is expected here in a few days. Elder Robert Owens is with us at this place, and will start, as soon as the way opens, for Madras. Elder A. M. Musser and myself are learning the Hindostanee or Persian language. During the coming cold weather, we expect to speak to the natives in their own tongue, and be able to publish some of our works in that language. It is the vernacular tongue of the north western provinces, the Affghans, Persia, Arabia, and some parts of Tartary and Turkey. We shall have a broad field before us, and we live in hopes that we may be able to do some good in other parts, if we do not in Bengal.

We have reason to believe the distribu-

tion of tracts has done more good than perhaps could have been done in any other way. We have pushed them into places which, without them, we could not have had access to. I shall commence a course of lectures, the last of October. The sickly season in which we landed, and the excessively hot weather, have been very unfavourable to us in spreading the truth; but we shall now commence our operations with the cool weather, and, by the help of God, we will sound the "glad tidings" in the ears of every honest man in this city, and which I trust will go throughout all India.

The Saints in this country are rejoicing in the fulness of the Gospel, and can testify to its truth. We all feel well, let come what will. We are bound to rejoice, and give thanks to God, for He has witnessed unto us, by many incontestible proofs, that He is watching our foot-steps, and has raised up men to administer to our wants, and has inspired the hearts of others, in answer to the prayers of His servants, in the most miraculous manner. We know that God is working with us, for we feel the words of testimony like fire in our bones, shut up, as it was before told us by the servants of the Lord in Zion.

Dear brother, I close for the present; and may God bless you, and let the rays of light be dispensed through your brilliant *Star* to the darkest corners of the earth, until it shall be filled with the knowledge of God.

Give my love to Elders Linforth, J. Jaques, D. Spencer, J. Van Cott, all the Elders from the Valley, and all the Saints.

I remain as ever your fellow labourer in the Gospel and Kingdom of God in the last days.

NATHANIEL V. JONES.

NEWS FROM UTAH TERRITORY.

(*From the St. Louis Intelligencer, Oct.* 31.)

Day before yesterday a party of persons reached this city, direct from the Mormon territory of Utah. The party consists of the bookkeeper of Mr. Bridger, and others who were in his employ. They bring news of the death of Bridger.

At the time of the outbreak in Great Salt Lake City against him, he left Fort Bridger, and repaired for safety to another trading post which he owned on Green river, over a hundred miles distant. The Mormons, however, continued in pursuit of him, found him at the place last named, and killed him. We have not learned what they did with his goods and property, or whether the party of his retainers who have arrived here were forced by the Mormons to quit the country.

The difficulties between the citizens of Utah and the Utah Indians seem still as great as heretofore. The principal difficulty in putting an end to the troubles seems to be the co-operation of the traders with the Indians, in furnishing them arms, powder, and lead. We learn that by authority of the Governor and Superintendant of Indian Affairs, a detachment was ordered out to arrest Bridger, whose death is mentioned above, as being guilty of aiding and abetting the Indians. Upon arriving at the Fort, he had gone to the mountains and could not be found. Possession was taken of the fort, and another company was sent to the trading station on Green river for the same purpose. Some of the people of Utah, we are informed, have purchased from the agent of the government, the arms and other property at Fort Hall, worth $75,000, for $12,000, which they are busily engaged in transporting to the Valley.

[The death of Mr. Bridger is contradicted by the *St. Louis Republican* of Nov 5, which states that he and his family were on their way to the States, and would arrive in a few days. We know not any reason why those lately in Bridger's employ should have given circulation to the falsehood concerning his death, unless it was to raise an excitement against the Saints.—ED.]

THE worst wheel of the cart always makes the most creaking.

VARIETIES.

A DECIDED step has been taken in the Sandwich Islands towards annexation to the United States. The French and British consuls have protested to the King against such an act.

M. ARBAN, a French aeronaut, who made an ascent from Barcelona, more than two years ago, and had not since been heard of, has made his appearance again. It is reported that his balloon landed in Africa, and he was seized and made a slave, continuing in that state two years, when he effected his escape.

THE body of a Protestant buried at Chellas, near Compiegnie, was, by order of the sous-prefect, exhumed, dragged through the mud, and flung into a place set aside for children who had died unbaptized. The family of the deceased was obliged to pay the expenses of the exhumation (56 francs). A few days after, the clergy in Noyon reconsecrated the ground polluted by the Protestant.

ODDITIES.—A worthy old woman, in a village not far from Taunton, lately lost her grandson. A poor neighbour called to console her, and the following unique dialogue ensued—"So, Betty, Jan's dead." "Ees, he's gone to Belzebub's bosom." "Lor' blessee, Betty, tan't Belzebub's bosom—its Yabraham's bosom." "Well, there, Jane, you do know more about the gentle folks' names than I do." "And how are'ee on your ligs this morning?" "Oh, Jane," I be very poorly; loik to die; I be a goin' to Heaven." "Well, Betty, when you do get to Heaven, do'ee gie my love to Jan." "Lor a mercy, Jane, how do'ee think a poor old lame body as I be should go a ramblin' and scramblin' about Heaven to find our Jan?"

"TWO GREAT LIES."—A slave was sent to meeting with a particular charge from his master, to remember what the Minister said, so as to give an account of it when he returned. The master had a son named Jonathan, to whose orders the slave was also subject. Pompey accordingly went to meeting, and was questioned by his master on his return. "Gorry, massa," said he, "Minister tell two great lies." "What! what!" exclaimed the master, "you musn't talk so about the Minister! What do you mean?" "Why, Minister say no man serve two masters, and I know I serve you and Massa Jonathan, too." "Well, what else did he say?" "Why, he say, 'he will love the one and hate the other.' Dat am a lie, too, for I hate you both alike!"

GLEANINGS.—The yellow fever prevails in Hayti.—A powder mill at Spencer, Massachusetts, blew up on the 4th of November, killing five men.—The cholera is raging at Yucatan.—The city of Senora, California, was destroyed by fire, Oct. 3rd., the loss of property amounting to 1,500,000 dollars.—The total number of places for the sale of alcoholic liquors in New York city is 7,103.—The British ship *Liverpool*, from Shields to New York, has foundered at sea, sixteen lives being lost.—Murders and outrages prevail alarmingly in California.—A new wheelbarrow has been invented, with a wheel in the centre, so as to bear all the weight.—A Public nursery, similar to those of Paris, has been established at St. Martin's-in-the-Fields, London, where children can be left, and properly attended to while their parents attend to their daily avocations.—A short time ago, a woman was begging in Oxford Street, Manchester, with a counterfeit baby, composed of rags stuffed with straw, and well muffled up in the woman's cloak.—A fire occurred at New York, on the 30th Oct., destroying 400,000 dols. worth of property, and seven lives. The printing offices of the *National Democrat* and *Military Argus* were destroyed, and, at one time, the *New York Herald* office was on fire.—The Pope, a few weeks ago, preached a sermon on the 13th chapter of Matthew, in the open air, from the steps of the Church of San Guiseppi dei Falegnami, over the Mamertine prison, Rome.—A British Embassy Church is proposed at Paris.—The foundries at St. Petersburgh, and the arsenals, are occupied night and day. Every day immense quantities of ammunition are sent off.—It appears that British subjects in the service of the Russian government, have been discharged.—A deputation from Affghanistan to the Shah of Persia request him to declare against Russia.—Russia, it is said, is marching troops towards Northern India.—A severe shock of an earthquake was felt at Lisbon, Nov. 5.—The Sultan has determined to march at the head of his army.—The potatoe crop is abundant in Ireland, and the disease but partial.

SINNERS, AWAKEN!

Sinners, awaken! the Gospel is calling,
  Salvation is come to the children of men,
The gifts of the Spirit in showers are falling,
  The voice of Jehovah is sounding again.
For ages with darkness the world lay o'erclouded,
  The Church overwhelmed was hid from our sight:
No longer in mists shall her glories be shrouded,
  For TRUTH 's broken forth like an ocean of light.

Sinners, awaken! the last dispensation
  Is come in its noontide of fulness and power;
The voice shall re-echo from nation to nation,
  Dispelling the clouds of delusion that lour;
The icy-bound poles at the sound shall be shaken,
  Their children skin-clad shall come forth at the word;
While those in the sun-scorching torrid awaken,
  And haste to obey the commands of the Lord.

Sinners, awaken! the Saints are preparing
  A place in Mount Zion for Jesus to reign;
Gather home with the chosen, the Lord is declaring
  He comes to reside with His people again;
The voice of the angel is sounding like thunder—
  Come out from old Bab'lon my people to me,
The isles of the sea and the nations shall wonder
  Her ruin and sweeping destruction to see.

Sinners, awaken! the Saviour anointed
  Offers new life and salvation to you;
Haste then, and flee to the ransom appointed,
  Nor linger, lest God should award you your due;
Join with the Saints who now homewards are pressing,
  Leave Babylonish confusion and sin,
That the wrath of the Lord may be turned to a blessing,
  When Jesus triumphant His reign shall begin.

E. L. SLOANE.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH NOV., 1853.

Simon Irwin	£10	0	0
Joseph Akers	2	0	0
East India Mission, N. V. Jones	6	0	0
George Picton	5	0	0
James Frewin	1	0	0
T. C. Armstrong	30	0	0
James Walker	20	0	0
Carried forward	£74	0	0

Brought forward	£74	0	0
George Simpson	2	0	0
James Linforth	4	0	0
John B. Pears	5	0	0
Charles Peat	2	0	0
Henry Savage	2	0	0
Isaac Allred	3	5	0
Charles A. Harper	5	0	0
	£97	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 51.—Vol. XV. Saturday, December 17, 1853. Price One Penny.

DISCOVERY OF RUINED CITIES IN CALIFORNIA.

(*From the San Francisco Herald.*)

The great basin in the middle of our territory, bounded on the north by the Wahsatch mountains and the settlements of the Mormons in Utah, on the east by the Rocky Mountains skirting the right bank of the Rio Grande, on the south by the Gila, and on the west by the Sierra Nevada, is a region still almost unknown. Trappers and mountaineers have passed all round the inner side of its rim, but none have ever crossed it, with the exception of Mr. Beale, who traversed on his recent trip its northern slope, and Captain Joe Walker, the famous mountaineer, who passed nearly through its centre in the winter of 1850. But little, therefore, is known regarding it; but that little is exceedingly interesting, and fills the mind with eagerness to know more. From Captain Walker we have gathered many particulars regarding his celebrated trip, and the character of this mysterious land, which have never before been brought to light. There is no lack of streams within it; the Rio Colorado Chiquito, or Little Red River, runs entirely across it, about 100 miles to the north of the Gila, and almost parallel to it, and empties into the Colorado. About 120 miles still further north the San Juan follows exactly the same course as the Little Red River, and empties in Grand River, the most important branch of the Colorado. Grand River itself pursues a course a little south of west across the northern part of the basin, while the Avonkaree, a large river discovered by Mr. Beale, Green River, and the Rio Virgen, are all large streams, which drain the northern mountain rim, and run in a southerly direction into the Colorado.

The great basin between the Colorado and the Rio Grande is an immense tableland, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canons. The country is barren and desolate, and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly-settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the tableland. Although he had frequently met with crumbling masses of masonry, and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed at a little distance an object that induced him to examine further. As he approached, he

found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to rose abruptly a rock 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct, although only the northern angle, with walls 15 or 18 feet long, and 10 feet high, were standing. These walls were constructed of stone, well quarried and well built. All the south end of the building seemed to have been burnt to cinders, and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat. Captain Walker spent some time in examining this interesting spot. He traced many of the streets and the outlines of the houses, but could find no other wall standing. As often as he had seen ruins of this character, he had never until this occasion discovered any of the implements of the ancient people. Here he found a number of handmills, similar to those still used by the Pueblas and the Mexicans for grinding their corn. They were made of light porous rock, and consisted of two pieces about two feet long, and ten inches wide, the one hollowed out, and the other made convex like a roller to fit the concavity. They were the only articles that had resisted the heat. No metals of any kind were found. Strewn all round might be seen numerous fragments of crockery, sometimes beautifully carved, at others painted. This, however, was not peculiar to this spot, as he had seen antique pottery in every part of the country, from San Juan to the Gila.

Captain Walker continued his journey, and noticed several more ruins a little off his route next day, but he could not stop to examine them. On this side of the Colorado he has never seen any remains, except of the present races. The Indians have no traditions relative to the ancient people once thickly settled in this region. They look with wonder upon these remains, but know nothing of their origin. Captain Walker, who, we may remark, is a most intelligent and close observer, far superior to the generality of the old trappers, and with a wonderfully retentive memory, is of opinion that this basin, now so barren, was once a charming country, sustaining millions of people, and that its present desolation has been wrought by the action of volcanic fires. The mill discovered proves that the ancient race once farmed; the country, as it now appears, never could be tilled, hence it is inferred it must have been different in early days. They must have had sheep, too, for the representation of that useful animal was found carved upon a piece of pottery.

Lieutenant Beale states that on his first trip across the continent he discovered in the midst of the wilderness north of the Gila what appeared to be a strong fort, the walls of great thickness, built of stone. He traversed it, and found it contained 42 rooms. In the vicinity numerous balls of hard clay, from the size of a bullet to that of a grape shot, were met with. What was singular about them was the fact that frequently ten or twenty were stuck together like a number of bullets run out of half a dozen connecting moulds; or like a whole baking of rolls. It is difficult to say what these were intended for. They were so hard, however, that the smaller ones could be discharged from a gun. And now it remains for the antiquary to explore this most interesting region in the very heart of our country, and to say who were the people that inhabited it. They may have been the ancestors of the Aztecs whom Cortes found in Mexico, for they were known to have come from the north. Tradition relates that they sailed out from their northern homes directed by their prophets not to cease their march till they came across an eagle sitting upon a cactus with a serpent in its claws. This they found where the city of Mexico now stands, and there they established their dominion. This legend is

still preserved in the device upon the Mexican dollar. Some remnants of the Aztecs still remained within a few years past at the ruined city of Grand Quivera, or Pecos, in the wilderness of New Mexico. Here, in deep caverns, they kept alive, with reverential care, the sacred fire, which was always to burn until the return of Montezuma. It only went out about ten years ago, when the last Indian of the tribe expired. It may be that the Pimos, south of the Gila, are an offshoot of the great Aztec nation, left behind in their march to the south. The Pimos, it is known, are far superior to the Indians of Mexico. They raise fine cotton, and from it manufacture all their clothing.

Would that some Stevens or Layard would arise to explore the wonders that lie concealed within this great basin, and bring to light the history of the strange people that once inhabited it!

[The wonderful and magnificent ruins which are ever and anon brought to light by travellers in the great interior of the American continent, continue to puzzle and astonish the learning and wisdom of the great men of the nineteenth century, while every fresh discovery is an increasing evidence in favour of the Book of Mormon. The description given above, particularly concerning the cause of the destruction of the cities and inhabitants, and the desolations of the country, coincides most remarkably with the account, in the Book of Mormon, of the great and fearful destructions, by fire, flood, whirlwind, earthquake, which came upon the people and the land at the crucifixion of the Lord Jesus Christ. Cities were burnt by fire from heaven, and the whole face of the country was changed. How wonderfully this agrees with the description given by Captain Walker—"It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed, as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it." Surely those who reject this last message of mercy, connected with the Book of Mormon, in which is made known the dealings of God with a great people, for centuries upon the American continent, will fall under great condemnation, for everything conspires to establish the fact that the work is of God. Let the reader peruse the following paragraphs from the Book of Mormon, for his own satisfaction—

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof, were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch, that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land."

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying, Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city of Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

"And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground againt them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations."—Book of Nephi iv. 2, 6, 7.—ED.]

HISTORY OF JOSEPH SMITH.

(*Continued from page* 807.)

The following letter was received at Liberty, Clay county, Missouri, on the 28th of July.

City of Jefferson, July 18th, 1836.

Messrs. W. W. Phelps and others.

Gentlemen — The treatment your people have received, and are now receiving, is of an extraordinary character, such as is seldom experienced in any country by any people. As an individual I sympathize with you; and as the Executive of the State, deeply deplore such a state of things. Your appeal to the Executive is a natural one; but a proper understanding of our institutions will show you, that yours is a case not for the special cognizance of the Executive. It is a case, or, I may say, they are cases of individual wrong. These, as I have before told you, are subjects for *judicial* interference; and, there are cases, sometimes, of individual outrage which may be so popular as to render the action of courts of justice nugatory, in endeavouring to afford a remedy. I would refer you to the charge of Judge Lawless, made to the Grand Jury of

St. Louis. Public sentiment may become paramount law; and when one man, or society of men, become so obnoxious to that sentiment, as to determine the people to be rid of him or them, it is useless to run counter to it.

The time was when the people (except those in Jackson county) were divided, and the major part in your favour; that does not now seem to be the case. Why is this so? Does your conduct merit such censures as exist against you? It is not necessary for me to give my opinion. Your neighbours accuse your people, of holding illicit communications with the Indians, and of being opposed to slavery. You deny. Whether the charge, or the denial, is true, I cannot tell. The *fact* exists, and your neighbours seem to believe it true; and whether true, or false, the consequences will be the same (if your opponents are not merely gasconading), unless you can, by your conduct and arguments, convince them of your innocence. If you cannot do this, all *I* can *say* to you is, that in *this Republic* the *vox populi* is the *vox dei*.

Yours respectfully,

DANIEL DUNKLIN.

On Monday afternoon, July 25th, in company with Sidney Rigdon, brother Hyrum Smith, and Oliver Cowdery, I left Kirtland, and at seven o'clock the same evening, we took passage on board the steamer *Charles Townsend*, S. Fox, master, at Fairport, and the next evening, about ten o'clock, we arrived at Buffalo, New York, and took lodgings at the "Farmer's Hotel." Here we met with Elders O. Hyde, and M. O. Nickerson, the former on his way to Canada, and the latter from that Province.

To avoid the crowding, fisting, fighting, racing, and rioting of the packets, we took passages on a line boat for Utica, where we arrived about eight o'clock, A.M., of the 29th, just in time to take the rail road car for Schenectady, the first passengers' car on the New road. We were more than six hours travelling eighty miles. The locomotive had hardly stopped before the cry was "Albany baggage cars start in five minutes." Amid a scene of confusion, bustle, and crowding, we succeeded, after a good share of scuffling and pulling, in getting our trunks on board the luggage car for Albany where we arrived the same evening.

On the 30th, at seven o'clock, A.M., we went on board the steamer, *John Mason*, which took us to the *Erie*, lying over the bar. While the passengers were stepping off the *John Mason*, the steamer *Rochester* passed us, "Now for a race," was the cry from different parts, and a race and try of speed it was; however, as fate or steam power of engine would have it, the *Erie*, after touching at Catskill and West Point, where the Rochester did not, went into New York a few miles "a-head." By such undue pressure of steam the lives of thousands have been sacrificed, and I thanked God that myself and friends were safely landed.

While here, I visited the burnt district—that part of the city where it was estimated fifteen millions of property were consumed by fire on the 16th of December, 1835, according to the prediction of the ancient Prophets, that there should be "fire and vapour of smoke" in the last days.

From New York we continued our journey to Providence, on board a steamer; from thence to Boston, by steam cars, and arrived in Salem, Massachusetts, early in August, where we hired a house, and occupied the same during the month, teaching the people from house to house, and preaching publicly, as opportunity presented; visiting, occasionally, sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, Religious superstition, bigotry, persecution, and learned ignorance.

The early settlers of Boston (the Emporium of New England), who had fled from their mother country to avoid persecution and death, soon became so lost to principles of justice and religious liberty as to whip and hang the Baptist and the Quaker, who, like themselves, had fled from tyranny to a land of freedom; and the Fathers of Salem from 1691 to 1693, whipped, imprisoned, tortured, and hung many of their citizens for supposed witchcraft; and quite recently, while boasting of her light and knowledge, of her laws and religion, as surpassed by none on earth, has New England been guilty of burning a Catholic Convent in the vicinity of Charleston, and of scattering the inmates to the four winds; yes, in sight of the very spot where the fire of the American Independence was first kindled, where a monument is now erecting in memory of the battle of Bunker Hill, and the fate of the immortal Warren, who bled, who died, on those sacred heights to

purchase religious liberty for his country; in sight of this very spot, have the religionists of the nineteenth century, demolished a noble brick edifice, hurling its inhabitants forth upon a cold, unfeeling world for protection and subsistence.

Well did the Saviour say concerning such, "by their fruits shall you know them." And if the wicked mob who destroyed the Charleston Convent, and the cool, calculating religious lookers on, who inspired their hearts with deeds of infamy, do not arise, and redress the wrong, and restore the injured four-fold, they in turn, will receive of the measure they have meted out till the just indignation of a righteous God is *satisfied*. When will man cease to war with man, and wrest from him his sacred rights of worshipping his God according as his conscience dictates? Holy Father, hasten the day.

I received the following—

Revelation, given at Salem, Massachusetts, August 6th, 1836.

I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies; I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality! therefore it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time, that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place, and in the regions round about; and the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire, &c. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be ye as wise as serpents and yet without sin, and I will order all things for your good, as fast as ye are able to receive them. Amen.

While here, brothers Brigham Young and L. C. Johnson arrived. Brother Young had been through New York, Vermont, and Massachusetts, in company with his brother Joseph Young, having visited their connexion in this country, and baptized a good number into the Church; they staid in Boston two or three weeks, and baptized seventeen persons. We had a good visit with the brethren, for which I feel very thankful.

Thus I continued in Salem and vicinity until I returned to Kirtland, some time in the month of September. During this month the Church in Clay county, Missouri commenced removing to their newly selected location on Shoal Creek, in the territory attached to Ray county.

During the quarter ending September 3rd, fifty-two Elders', six Priests', three Teachers', and two Deacons' licences were recorded in the Licence Records, in Kirtland, Ohio, by Thomas Burdick. The intelligence from the Elders abroad was interesting. Elder P. P. Pratt still continued his labours in Upper Canada, Toronto, and vicinity, with good success. Elder Lyman E. Johnson had been labouring in New Brunswick, and other places on the sea-board; and on the 12th, 13th, and 14th of August a Conference was held by Elders Brigham Young and Lyman E. Johnson, at Newry, Maine, where seventeen Branches were represented, amounting to three hundred and seventeen members.

October 2nd, 1836. My father, and uncle John Smith, returned to Kirtland, from their mission to the Eastern States, having travelled about two thousand four hundred miles, and visited nearly all the Branches of the Church in New York, Vermont, New Hampshire, and Pennsylvania. During this mission, they baptized many, conferred blessings upon many hundreds, and preached the Gospel to many thousands. They also visited their friends and relatives in the land of their nativity. My cousin, George A. Smith, returned the same day from his mission to Richland county, Ohio. Brother H. C. Kimball returned to Kirtland, having been absent nearly five months, during which time he baptized thirty persons into the Church of Jesus Christ of Latter-day Saints, this being in fulfilment of a blessing that I had conferred upon his head before he started on his mission.

Through the month of October the Saints continued to gather at Shoal Creek, Missouri, and my attention was particularly directed to the building up of Kirt-

land, and the spiritual interests of the Church. And on the 2nd of November the brethren at Kirtland drew up certain articles of agreement, preparatory to the organization of a Banking Institution, to be called the "Kirtland Safety Society."

President O. Cowdery, was delegated to Philadelphia to procure plates for the Institution; and Elder O. Hyde, to repair to Columbus, with a petition to the Legislature of Ohio, for an act of incorporation, which was presented at an early period of their session, but because we were "Mormons," the Legislature raised some frivolous excuse on which they refused to grant us those banking privileges they so freely granted to others. Thus Elder Hyde was compelled to return without accomplishing the object of his mission, while Elder Cowdery succeeded at a great expense in procuring the plates, and bringing them to Kirtland.

Forty-four Elders' licences were recorded in the Licence Records at Kirtland, during the quarter ending December 1st; also five Priests' and one Teacher's licences. By T. Burdick.

The Saints having gathered in considerable number, and still gathering on Shoal Creek, Missouri, petitioned for an act of Incorporation for a new county, which was granted about the middle of December, under the name of Caldwell county, from which time a fresh impetus was given to the gathering, and the county grew like Jonah's Gourd.

Minutes of a Conference, held in the House of the Lord on the 22nd of December, 1836.

The authorities of the Church being present, viz.: The First Presidency, the High Council of Kirtland, the Quorum of the Twelve, the Presidents of the Seventies, the President of the Elders, and his Counsellors, and many other official members, such as Priests, Teachers, Deacons, &c, the house was called to order, and the following motions were made, seconded, and carried by the unanimous voice of the assembly.

1st. That it has been the case that a very improper and unchristianlike course of conduct has been pursued by the Elders of this Church, and the churches abroad, in sending their poor from among them, and moving to this place, without the necessary means of subsistence; whereas the Church in this place being poor from the beginning, having had to pay an extortionate price for their lands, provisions, &c; and having a serious burthen imposed upon them by comers and goers, from most parts of the world, and in assisting the travelling Elders and their families, while they themselves have been labouring in the vineyard of the Lord, to preach the Gospel; and also having suffered great loss in endeavouring to benefit Zion, it has become a serious matter which ought to be considered by us.

Therefore, after deliberate discussion upon the subject, it was motioned, seconded, and unanimously carried, that we have borne our part of this burden, and that it becomes the duty, henceforth, of all the Churches abroad, to provide for those who are objects of charity, that are not able to provide for themselves; and not send them from their midst, to burthen the Church in this place, unless they come and prepare a place for them, and means for their support.

2nd. That there be a stop put to Churches or families gathering or moving to this place, without their first coming or sending their wise men to prepare a place for them, as our houses are all full, and our lands mostly occupied, except those houses that do not belong to the Church, which cannot be obtained without great sacrifice, especially when brethren with their families are crowding in upon us, and are compelled to purchase at any rate, and consequently are thrown into the hands of speculators, and extortioners, with which the Lord is not well pleased; also that the Churches abroad do according to the Revelation contained in the Book of Commandments, page 238, commencing at section 10, which is as follows:—

"Now verily I say unto you, let all the Churches gather together all their monies; let these things be done in their time, be not in haste; and observe to have all these things prepared before you, and let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the Eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

JOSEPH SMITH, Chairman.
WARREN PARRISH, Clerk.

(To be continued.)

THE prick of a pin often gives more acute pain than the gash inflicted by a lancet. So we pass through life: our minor sorrows are frequently harder to bear than our greater afflictions.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 17, 1853.

"FEAR BRINGETH TORMENT."—The nature of the human mind is such as to be easily operated upon, and from the excitement which we often find existing with men, both individually and collectively, we learn that they meet with objects not in keeping with their nature, their understanding, belief, or desires. Such objects are generally repulsed by the mental powers, and too often without a proper investigation of that which may at first appear irreconcilable, but after more mature deliberation, becomes very desirable. This more generally arises from ignorance, not knowing the result of the things which they may have under consideration, or if knowledge is had, it is to the effect that those objects or principles will prove destructive to their happiness and fondly-cherished hopes.

Turn to the religious, political, commercial, and other portions of mankind, and you find a degree of consternation existing in the ranks of all classes, which either plainly declares their ignorance of the future, or their knowledge that it will be inauspicious to the fulfilment of their desires. In either case, the truly lamentable condition of the world is betrayed to the careful observer.

Wherever the Spirit of the Lord prevails, and leads into all truth, its tendency is to allay every excitement of the mind, and afford to it a degree of calmness and serenity unknown to those who possess it not—a peace not derived from the world, and which, therefore, cannot be disturbed or taken away by the world. Persecutions, misery, and even death may be endured, without that tormenting fear that distracts the wicked, when we know that all is right, but this knowledge can only be derived from that Spirit which leads into all truth. With this in possession, a Jacob could gather up his feet and die rejoicing; the Prophet Samuel could perform the deed of hewing down king Agag with his own sword, without fearing reproach; the Hebrew children could meet the fiery furnace with apparent indifference; and Israel could go against their enemies, and destroy them, without fear of condemnation, because they knew that they were justified—that all with them was right, and approbated by God; that which is revolting in the extreme to the natural and uncultivated man, could be looked upon, and engaged in, with the utmost composure. Under the influence of the same Spirit, Jesus endured an ignominious death, without even reviling. And the Almighty has said He will laugh and deride in the day of calamity and fear that shall come upon the wicked. From these and many other facts, we can plainly see that no object or circumstance should be allowed to destroy our peace, by agitating our minds with fearful apprehensions of its results—apprehensions which may never be realized. When men richly enjoy the Spirit of the Lord, they have peace and assurance; but fearful apprehensions are a just measure meted out to increase the miseries of the damned. Where doubt and uncertainty exist, fear is engendered, and distracts the mind, hence says the Apostle—"He that doubteth is damned already." The wicked know not the peace of God, for they have not that Spirit by which the doctrine and will of God are known.

Many of the Saints endure extreme sufferings in their feelings, and allow their peace of mind to be broken up, by not guarding against this captivating evil. Perhaps one has heard something of his brother, that he thinks is very bad, and if he had great confidence in him, it has tried his faith very much, not in that brother

alone, but peradventure the devil has been successful in getting him to doubt the truth of his own principles, as well as the integrity of his brother, and his soul becomes harrowed up, until he finally loses confidence in himself as well as in his brother. In this way many have given themselves up to the power of the evil one, when they were as far from him as the east is from the west, until they gave way to jealousy, distrust, and fear.

Many principles have been revealed from time to time, which have proved a source of trouble to some, not because they were untrue, but because Saints would indulge in fears lest those principles might be untrue, while they knew very well that their anxiety of mind could not affect the results of those principles in the least degree. The idea that God should call a Prophet in the nineteenth century, and tell him that the Gospel had not been preached in purity for many hundreds of years, and that he must carry it to the ends of the earth, was considered a most unpardonable impeachment of God's justice and mercy unto men. The most bitter vituperations were indulged in by thousands who now know that such a declaration is perfectly in keeping with the sacredness of their own professed Scriptural faith, and many of them are weltering under the very curses they were so ready to heap upon others. Polygamy has unnecessarily disturbed the feelings of some, from their fearful apprehensions of its consequences, and thereby caused them to deny principles which they know to be true, while they would appear far more sensible if they would let that alone which they may never have to do with, or even be permitted to, if they should desire. Baptism for the dead was considered a most wonderful superstition, giving trouble to those who seemed wishful for something to make trouble from, nourishing and fostering their unhappy feelings with all the zeal their ignorance could support, while in a short time truth began to be more fully developed, and their folly made to appear proportionately.

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. Whoever is acknowledged Father must have the rights and honour that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in *all things* like unto man. Whatever may prove to be the facts in the case, it certainly would exhibit a great degree of weakness on the part of any one to indulge in fears and anxieties about that which he has no power to control. Facts still remain facts, whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honour and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections.

It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over those things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly. This expels

the enlightening influence of the Spirit of truth, the devil then takes possession, and leads captive at his will. Surrounded as mankind are with these besetments, it should be the study of all Saints to control, and not be controlled by, influences which are destructive to their happiness and peace. To do this they must begin at home—in their own bosoms, and if all will secure the reign of peace there, they will have power to disseminate that principle until it covers the whole earth.

Proper investigation, and a prayerful desire to know the truth, are commendable in every intelligent being, and these cultivate a familiarity with the Spirit of truth, that will lead us in the way of inspiration. It is written that no man knoweth the things of God, but by the Spirit of God. This Spirit should be prayerfully sought after, with all diligence; and when it whispers approval to our spirits, and opens up to our understanding, in silent meditations and in dreams, the pure principles of intelligence, we can exclaim like Daniel of old, Surely there is a God in Heaven, that revealeth Secrets; and then can we teach our fellow creatures the way of truth and life; but how the folly of men appears when they attempt to preach and expound things which are far beyond their comprehension, and thereby bring the Gospel and those who live under it, into disrepute before the world. Such wander in the dark themselves, and lead others into the same mazy labyrinth, to share with them their merited reproach.

When men have to do with principles of truth, they have to do with that which is Eternal; and whether adopted or rejected they will have an influence over all those to whom they are revealed. These principles may have been in the world before, or they may have been kept hid for a wise purpose, but men now have the assurance that all things shall come forth which can have a bearing upon their exaltation; and concerning the same it was long since said, The wise shall understand, but the wicked shall not understand. This Key given by the Prophet, that the wise and the wicked might be known, should never be forgotten by the Saints.

HOME INTELLIGENCE—*Reading Conference.*—Newbury, Nov. 22, Elder W. G. Mills writes. The Priesthood were united, and the work was onward, though the sectarian priests were using their influence in the country places to stop the work by closing up rooms against the Saints.

Shropshire Conference.—Shrewsbury, Nov. 28, Elder J. O. Angus writes. Matters had been, for some weeks previous, rather warm in Shrewsbury and vicinity, opposition being severe. A course of Anti-Mormon lectures had been delivered in Shrewsbury, which had stirred up the people to reflect upon the "strange doctrine" taught by the Saints. Elder Angus says—"In this place, we have our room crowded every Sabbath, but a number come for the purpose of disturbing us in our meetings, and have done so several times, so that we were compelled to have the police, for the safety of the Saints. Finally the police told us we must report to the magistrates of the town how we were annoyed, which Elder Naisbett and I did to-day, at the Town Hall, but they would not grant a summons for the parties, as the magistrates thought the disturbance did not amount to much, although the disturbers had called us liars, and had tried several times to break up our meetings, throwing stones at the close of the services, and otherwise annoying us. But the magistrates consoled us by saying that we had as much right to be protected as any other denomination. I thought these authorities a good deal like the authorities in America, when the President, Martin Van Buren, said to Joseph Smith and Sydney Rigdon—"Gentlemen, your cause is just, but I can do nothing for you." The Saints generally are strong in the faith, and I feel that good will result. We have many good honest-hearted looking people coming to hear us since the stir began, and no doubt some will obey the Gos-

pel. Many will hear, that would not have come to hear under any other circumstances."

All right. "It must needs be that there is opposition in all things," but the Saints have naught to fear. When the devil vomits, the foulness of his stomach, and the carrion with which he delights to gorge himself, are manifested.

Hull Conference.—Hull, Nov. 30, Elder J. T. Hardy writes. A good spirit pervaded the Conference, the gifts and blessings of the Gospel, particularly the gift of healing, were manifested. Prospects were good, the meetings at Hull were thronged with anxious hearers.

EMIGRATION.—Those persons who intend to provide their own outfit in the States, would do well to sail early, that they may have the necessary time to prepare for the Plains. Those persons who are sent for from Great Salt Lake Valley, and are to emigrate the coming season by direction of the President of the P. E. Fund Company, should, upon being notified by us of the receipt of their names, apply to the President of their Conference for all necessary instructions to enable them to prepare for the journey. When allotments are made to the several Conferences, the Presidents will receive, with the amount, the names of those we have been instructed to forward. Such persons will have the first consideration in the appropriation of the allotments.

All persons who are purposing to emigrate this winter should inform us of the time they wish to embark, that they may be entered for such vessels as will be sailing nearest that time.

THE "STAR."—The present Volume of the *Star* is drawing near to its close, and we take this opportunity of calling the attention of the Saints to the terms upon which the price was reduced to one penny, that the 16th Volume may be continued upon the same terms. The *Star* being the organ of the Church in the British Isles, and the principal work which contains a general history of the Church in its progress among the nations, the General Epistles of the First Presidency in Zion to the Saints scattered abroad, the History of Joseph Smith, and much other important matter, the present and future generations will refer to it for historical information, and the Saints will see the propriety of keeping it at its present price by maintaining the present issue. It is hoped that the circulation of the *Seer*, and the *Journal of Discourses* will not be the means of bringing the *Star* to a corresponding price with them, which will be avoided by the Saints complying with the terms upon which it was reduced.

SECOND VOLUME OF THE "SEER."—The second Volume of the *Seer* will be issued to our Agents and Subscribers on the same terms as the first Volume.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 812.)

CHAPTER VI.

RELATION OF MEN TO GOD—PRE-EXISTENCE OF SPIRITS—EDUCATION, DEVELOPMENT, AND PERFECTION OF INTELLIGENT BEINGS.

1. *Q.* What relation do men sustain to God?

A. All men are the children of God. Is. lxiv. 8. Eph. iv. 6.

Q. Repeat the passages.

A. "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand."

"One God and Father of all, who is above all, and through all, and in you all."

2. *Q.* How can God be the Father of all men, when every man has a natural father upon the earth?

A. God is the Father of the spirits of all men. Heb. xii. 9. Eccl. xii. 7.

Q. Repeat the passages.

A. "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live?"

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

3. *Q.* Did the spirits of all men exist, then, before they took bodies upon the earth?

A. Yes, they existed in the spirit world. Jer. i. 4, 5. John vi. 62.

Q. Repeat the passages.

A. "Then the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations."

"What and if ye shall see the Son of Man ascend up where he was before?"

4. *Q.* For what purpose are the spirits of men sent to take bodies upon the earth?

A. That they may be educated, developed, and perfected, that they may enjoy a fulness of knowledge, power, and glory for ever, and thus increase the dominion and glory of God.

5. *Q.* How many states of existence do intelligent beings, who become Gods, experience?

A. Three grand states.

6. *Q.* What is the first state of existence?

A. Intelligences are begotten spirits—sons and daughters to God, in the spirit world, the spirits being in the form of man's natural body.

7. *Q* What is the second state of existence?

A. The spirits are sent to dwell upon some world, and take upon themselves mortal bodies, and become more fully acquainted with the nature of good and evil, joy and sorrow, that their perception of pleasure and happiness may be perfected, and they thereby be enabled to appreciate and enjoy a fulness of bliss throughout eternity.

8. *Q.* What is the third state of existence?

A. After having laid down their mortal bodies, through corruption and death, the spirits receive bodies not subject to death, and those spirits who have been faithful to their father in heaven, during their first and second estates, are exalted as kings and priests, and they receive power, dominion, honour, and glory, similar to what God possesses, in celestial worlds, for ever and ever.

9. *Q.* Have spirits, when in the spirit world, any understanding of the experience through which they must pass before their arrival at perfection?

A. Yes. Pearl of Great Price, page 24.

Q. Repeat the passage.

A. "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever."

10. *Q.* Did the spirits who were to take bodies on this earth rejoice or grieve at the prospect before them?

A. They rejoiced, and sang songs together, and shouted aloud for joy. Job xxxviii. 4, 6, 7.

Q. Repeat the passage.

A. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding? . . . . . Or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"

11. *Q.* When we reflect upon these great and glorious truths, ought we to grieve or be glad that we now live in a

world where we are liable to suffer hunger and thirst, misery, pain, and death?

A. We ought to be glad, and rejoice, and our mouths ought to be filled with thanksgiving and praise to our Father in heaven, for the privilege which He has granted to us of coming into this world to know good and evil, and, through our faithfulness, become Gods like unto Himself.

CHAPTER VII.

COUNCIL IN HEAVEN—REBELLION OF LUCIFER—CREATION OR ORGANIZATION OF THE EARTH.

1. *Q.* When the spirits pertaining to this earth were begotten, what event took place?

A. A grand council, or series of councils, was held in heaven, when it was determined that this earth should be organized as a dwelling place for the spirits while they took upon themselves bodies; that all the works of organization should be concluded in seven days, or periods of time; and that on the seventh day the works should be sanctified, and the day also. Pearl of Great Price, pages 25, 27.

Q. Repeat the passages.

A. "And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever. And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and at that day many followed after him. And the Lord said, Let us go down. . . . . And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our work which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth."

2. *Q.* Who was it that was angry, and kept not his first estate, because he was not chosen?

A. Lucifer, son of the morning. Doc. and Cov. xcii. 3.

Q. Repeat the passage.

A. "And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning."

3. *Q.* What did Lucifer propose to do, if he had been sent to the earth?

A. He proposed to bring all mankind to the enjoyment of the glory of God, whether they kept their second estate or not, provided God would give him His glory. Pearl of Great Price, page 13.

Q. Repeat the passage.

A. "And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, Behold me, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour."

4. *Q.* What took place when Lucifer submitted his proposition to the council?

A. His proposition was rejected by the majority of the council, upon which Lucifer became angry, and he, and those who adhered to him, rebelled, and were thrust down from heaven, and became the Devil and his angels. Pearl of Great Price, page 13. Doc. and Cov. x. 10.

Q. Repeat the passages.

A. "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down, and he became Satan, yea, even the Devil, the Father of all lies."

"Behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honour, which is my power; and also

a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels."

5. *Q.* What did the council do after the rebellion of Lucifer and his associates?

A. They determined that the organization of the earth, &c., should be prosecuted according to the will of God. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And then the Lord said, Let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the faces of the water."

6. *Q.* Was the earth originally formed out of nothing?

A. No. The elements of which it was organized, always existed. It is impossible for anything to be formed of nothing. Pearl of Great Price, page 25. Doc. and Cov. lxxxiii. 5.

Q. Repeat the passages.

A. "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

"The elements are eternal."

7. *Q.* After the earth was formed, what was done on the first day of creation?

A. Light was created, and divided from the darkness. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And they (the Gods) said, Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness: and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night."

8. *Q.* What did the Gods do on the second day?

A. They created an expanse, and divided the waters. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And the Gods also said, Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse heaven. . . . . This was the second time that they called night and day."

9. *Q.* What did the Gods do on the third day?

A. They gathered the waters on the earth into one place, and prepared the earth to bring forth herbs and fruits. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And the Gods ordered, saying, Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed. And the Gods said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. . . . And it was the third time."

10. *Q.* What did the Gods do on the fourth day?

A. They organized the lights in the heavens to shine by night and by day. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night, and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night: with the lesser light, they set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. . . . . And it was the fourth time."

11. *Q.* What did the Gods do on the fifth day?

A. They prepared the waters, &c.,

that fish, fowl, and moving creatures might be brought forth. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind: and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. . . . . And it was the fifth time."

12. *Q.* What did the Gods do on the sixth day?

A. They prepared the earth to bring forth the cattle, the creeping things, and the beasts of the earth. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. . . . . And they numbered the sixth time."

13. *Q.* What did the Gods do on the seventh day?

A. They planted the Garden of Eden, on the earth, with herbs and trees, including the tree of life, and the tree of knowledge of good and evil, and placed Adam and Eve in the garden, and also placed the living creatures on the earth, and finished and sanctified the work of organization."

14. *Q.* What dominion was given to Adam and Eve?

A. They received dominion over all things upon the earth. Pearl of Great Price, page 27.

Q. Repeat the passage.

A. "And the Gods said, We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

15. *Q.* What commands were given to Adam and Eve?

A. They were commanded to be fruitful, and multiply, and replenish the earth, and also to eat not of the tree of knowledge of good and evil, for, if they ate of that, they would be subject to death, to which they were not subject when placed in the garden, but they were left free to obey or disobey the commands of the Gods.

16. *Q.* Who gave names to the living creatures on the earth?

A. Adam. Pearl of Great Price, page 28.

Q. Repeat the passage.

A. "And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field."

(*To be continued.*)

VARIETIES.

"Did he not make several visits after the patient was out of danger?" was the question in cross-examining a witness called to prove a doctor's bill. "No," replied the witness, "I thought the patient was in danger as long as he continued his visits."

Perseverance.—Perseverance is often not only a substitute for ability, but it is something more. Many a one of very ordinary capacity has, by dint of the same valuable quality which enabled the tortoise in the fable to out-journey the hare, accomplished wonderfully greater things than another possessing superior abilities, but less perseverance.

A Contract has been made with a heavy English railroad firm to construct a plank road across the Isthmus of Tehuantepec, which is to be completed within one year; to be followed by a railroad, to be finished within three years. All the arrangements are made for a prompt commencement of both works. Santa Anna is to receive a bonus of a million or so for the right of way. Seven hundred thousand dollars is to be paid over this week in New York, on Mexican account.—*New York Tribune* Nov 8.

THIEVES are rather bold in the Persian camp. The sword of the commander-in-chief, being a present from the Shah, and richly mounted with diamonds, was stolen from under the owner's pillow. One minister while sleeping, had inkstand, seals, and handkerchief taken out of his hand. Another high chief had his uniform gold buttons cut off. The prime minister, while asleep in a chair in his tent next the Shah's, had his gold spectacles taken off his nose.

ANTIQUITIES OF ITALY.—A letter from Naples, of the 14th inst., announces the discovery of the remains of an antique villa between Acerno and Scafati, on the banks of the Sarno, at a depth of only three or four feet under the level of the earth. The architecture, with the exception of the arcades, bears no resemblance to the buildings of Herculaneum and Pompeii. The house, of which the front wall is partly rotted by the oozing of the waters of the Sarno, contains ten large rooms. There were found in it a male and female skeleton, that of a bird, and an agricultural implement of bronze. During the last excavations made at Pompeii several human skeletons, and one of a dog, were discovered, pressed one upon the other. Two gold rings, ornamented with cameos, were found on the fingers of the left hand of one of the skeletons. They have been deposited in the Bourbon museum at Naples.—*Lloyd's Newspaper, Nov.* 27.

SPIRITUALISM.—Mr. Robert Owen has recently published a pamphlet, one on fine paper, another on ordinary, in obedience to the advice of the spirits, called *The Future of the Human Race; or a Great, Glorious, and Peaceful Revolution, near at Hand. To be effected through the Agency of Departed Spirits of Good and Superior Men and Women.* The Spirits tell Mr. Owen that the Queen, Prince Albert, Lord Brougham, The Duke of Cleveland, Frederick Peel, David Brewster, and Henry Butterworth believe in spiritual manifestations. Joseph Paxton and Messrs. Fox and Henderson, all of Crystal Palace notoriety, are to be useful to Mr. Owen. The King of the Belgians will have influence to unite the Sovereigns of Europe in peaceful measures, and he, and Queen Victoria and Prince Albert, will be instruments in changing "this old system of falsehood and evil, for the new, of truth and good."

NOTICE.—Elder Charles Derry, President of Lincolnshire Conference, requests us to caution the Saints against John Long, of the Grantham Branch of the said Conference, a lame man, about twenty-five or thirty years of age, by trade a shoe-maker, and who has been excommunicated from the Church of Jesus Christ of Latter-day Saints for absconding from his wife and child, and taking another woman with him.

LIST OF MONIES RECEIVED FROM THE 24TH NOVEMBER TO THE 1ST DECEMBER 1853.

	£	s.	d.		£	s.	d.
John Price	£2	0	0	Brought forward	£24	2	6
Joseph Akers	5	0	0	James Linforth	3	0	0
John Holsall	7	0	0	A. N. McFarlane	4	7	6
T. C. Armstrong	10	0	0	James Robson	5	0	0
John Roberts	0	2	6				
Carried forward	£24	2	6		£36	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 52.—Vol. XV. Saturday, December 24, 1853. Price One Penny.

ADDRESS OF PRESIDENT BRIGHAM YOUNG,

TO THE ASSEMBLY IN THE TABERNACLE, GREAT SALT LAKE CITY, SUNDAY AFTERNOON, JULY 10TH, 1853.

(*From the Deseret News, Oct.* 1.

Life and death are set before us, and we are at liberty to choose which we will.

I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but like every thing else, they are hard to be understood in its absence.

To choose life is to *choose* an eternal existence in an organized capacity: to refuse life and choose death is to *refuse* an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to ennoble, to enlarge, and to increase in every particular, the dominion of individual man. To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom, and power, and in every gift of God.

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CAN NOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the accumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he begins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men, in the eternal world

which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary—they must increase or decrease.

To me, life is increase; death is the opposite. When our fellow creatures die, is *it* the death we talk about? The ideas we have of it are conceived in the mind, according to a false tradition. Death does not mean what we naturally think it means. Apparently it destroys, puts out of existence, and leaves empty space, but there is no such death as this. Death, in reality, is to decompose or decrease, and life is to increase.

Much is written in the Bible, and in the other revelations of God, and much is said by the people, publicly and privately, upon this subject. Life and death are in the world, and all are acquainted with them more or less. We live, we die, we are, we are not, are mixed up in the conversation of every person, to a lesser or a greater degree. Why is it so? Because all creation is in progress; coming into existence, and going out of existence, *as we use the terms;* but another form of language fits this phenomenon of nature much better, (viz.) *forming, growing, increasing,* then begins the opposite operation—*decreasing, decomposition,* returning back to native element, &c. These revolutions we measurably understand.

But to simply take the path pointed out in the Gospel, by those who have given us the plan of salvation, is to take the path that leads to life, *to eternal increase;* it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed, but not as it is commonly understood. For instance, we would have *destroyed* more of the material called flour, had we possessed it this spring in greater abundance. We should have *destroyed* more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly *destroyed* when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action. We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

We say this is natural, and easy to comprehend, being plainly manifested before our eyes. It is easy to see any thing in sight; but hard, very hard, to see anything out of sight.

If I look through my telescope, and my friends inquire how far I can see, I tell them I can see anything in sight, no matter how far from me the object may be; but I cannot see anything out of sight, or that which is beyond the power of the instrument. So it is in the intellectual faculties of mankind; it is easy for them to see that which is before their eyes, but when the object is out of sight, it is a difficult matter for them to see it; and they are at a loss how to form an estimate of it, or what position to put themselves in, so as to see the object they desire to see.

In regard to eternal things, they are all out of sight to them, and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains, situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them,

above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the inhabitants in Kolob, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have. I might say this is right, without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, shewing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, and draw a vail over him, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring us forth upon the face of the earth, drawing a vail before our eyes. He has caused us to forget everything we once knew before our spirits entered within this vail of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an Angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for Celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. This illustration will explain in part the nature of the vail which is over the inhabitants of the earth; they have forgotten that they once knew. This is right; were it different, where would be the trial of our faith? In a word, *be it so; it is as it should be.*

Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases? you inquire. Yes, for aught I know. I shall not pretend to deny but what it is so in all cases. This much I wanted to say to the brethren with regard to life and death.

As to the word *annihilate*, as we understand it, there is no such principle as to put a thing which exists, entirely out of existence, so that it does not exist in any form, shape, or place whatever. It would be as reasonable to say that ENDLESS, which is synonymous to the word eternity, has both a beginning and an end. For instance, supposing we get one of the best mathematicians that can be found, and let him commence at one point of time, the operation of multiplication; when he has exhausted all his knowledge of counting in millions, &c, until he can proceed no further, he is no nigher the outside of eternity, than when he commenced. This has been understood from the beginning. The ancients understood it, it was taught by Jesus and his Apostles, who understood the true principles of eternity. In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latter-day Saints. You hear some of them preach and teach that which I never taught; you hear them preach people into hell. Such a doctrine never entered into my heart; but you hear others preach, that people will go there to dwell throughout the endless ages of eternity. Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, where the worm dieth not, and the fire is not quenched where you must dwell. How long? Why, I should say, just as long as you please.

One thing more. The beauty of our religion, *that very erroneous doctrine*, which the world call "Mormonism," we had set before us this morning by Elder Parley P. Pratt. The whole object of

my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It is true they know a little, and that little every other sane person knows, whether he is educated or uneducated, they know about that portion of eternity called TIME. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No! And I should very much doubt some of the sayings of one of the best philosophers and writers of the age, that we call brother, with regard to the character of the Lord God whom we serve. I very much doubt whether it has ever entered into his heart to comprehend eternity. These are principles and ideas I scarcely ever meddle with. The practical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom; the expansion of the soul, and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory, all will sink into eternal annihilation.

What is life to you and me? It is the utmost extent of our desires. Do you wish to increase, to continue? Do you wish to possess kingdoms and thrones, principalities and powers—to exist, and continue to exist—to grow in understanding, in wisdom, in knowledge, in power, and in glory throughout an endless duration? Why, *yes*, is the reply natural to every heart that has been warmed with the life-giving influences of the Holy Ghost. And when we have lived, and gathered around us more kingdoms and creations than is possible for the mind of mortals to comprehend, (just think of it, and how it commenced like a grain of mustard seed, cast into the ground!) then, I may say you could comprehend the very dawning of eternity, which term I use to accommodate the idea in my mind, not that it will at all apply to eternity. When you have reached this stage in the onward course of your progression, you will be perfectly satisfied not to be in a hurry.

The inquiry should not be, if the principles of the Gospel will put us in possession of the earth, of this farm, that piece of property, of a few thousand pounds, or as many thousand dollars, but, if they will put us in possession of principles that are endless, and calculated in their nature for an eternal increase; that is, to add life to life, being to being, kingdom to kingdom, principle to principle, power to power, thrones to thrones, dominions to dominions, and crowns to crowns.

When we have lived long enough by following out the principles that are durable—that are tangible—that are calculated in their nature to produce endless life; I say, when we have lived long enough in them to see the least Saint, that can possibly be called a Saint, in possession of more solar systems like this, than it is possible for mortals to number, or than there are stars in the firmament of heaven visible, or sands on the sea shore, we shall then have a faint idea of eternity, and begin to realize that we are in the midst of it.

Brethren, you that have the principles of life in you, be sure you are gathering around you kindred principles that will endure to all eternity. I do not desire to talk any more at this time.

WHO shoots at the mid-day sun—though he be sure he shall never hit the mark—yet as sure he is that he shall shoot higher than he who aims but at a bush.

SELF-RELIANCE is a noble and manly quality of the character; and he who exercises it in small matters, schools himself by that discipline for its exercise in matters of more momentous importance, and for exigences when the help of others—readily proffered in ordinary cases—may not be offered, or, if offered, may be unavailing for his aid in the emergency.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 831.)

CHAPTER VIII.

THE FALL.

1. *Q.* After Adam and Eve were placed in the garden of Eden, what occurred?

A. Satan entered the body of a serpent, and tempted Eve to partake of the tree of knowledge of good and evil, saying that God desired her and her husband not to eat of the tree, lest they should become as Gods. Book of Mormon, 2 Nephi i. 8. Pearl of Great Price, page 14.

Q. Repeat the passages.

A. "Wherefore he said unto Eve, yea, even that old serpent, who is the Devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil."

"Yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil."

2. *Q.* Did Eve partake of the fruit?

A. Yes, and gave some to Adam, and he eat thereof. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And when the woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat."

3. *Q.* What was the immediate result of their eating of the tree?

A. Their eyes were opened, and they were ashamed to meet the Lord, and they hid themselves from Him. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the eyes of them both were opened, and they knew that they had been naked. And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden."

4. *Q.* What did the Lord do?

A. He called to Adam, and questioned him and Eve, and they confessed their transgression. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat, if so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat."

5. *Q.* What did the Lord then say to Eve?

A. He told her that He would greatly multiply her sorrow and her conception, and that her husband should rule over her. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And again, the Lord said unto the woman, I will greatly multiply your sorrow and your conception. In sorrow you shall bring forth children, and your desire shall be to your husband, and he shall rule over you."

6. *Q.* What did the Lord say to Adam?

A. The Lord said that the ground should be cursed for Adam's sake, and that he should eat of it in sorrow, and by the sweat of his face he should eat bread. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the Lord God said unto Adam, Because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, you shall not eat of it: cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you;

and you shall eat the herb of the field. By the sweat of your face shall you eat bread."

7. *Q.* Was the penalty of death inflicted upon Adam and Eve?

A. Yes, spiritually and temporally.

8. *Q.* What was the spiritual death?

A. Banishment from the presence of the Lord. Doc. and Cov. x. 11.

Q. Repeat the passage.

A. "Wherefore I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed."

9. *Q.* What was the temporal death?

A. Dissolution of the body. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "You shall return unto the ground, for you shall surely die, for out of it you were taken: for dust you were, and unto dust you shall return."

10. *Q.* Are all mankind subject to this sentence of death?

A. Yes, none are exempt. Book of Mormon, Alma xix. 11. Rom. v. 12.

Q. Repeat the passages.

A. "The fall had brought upon all mankind a spiritual death as well as a temporal."

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

11. *Q.* What did the Lord do when he had driven Adam and Eve out of the garden of Eden?

A. The Lord placed an angel at the garden of Eden, with a flaming sword that turned every way, to keep the tree of life, lest Adam and Eve should eat of it. Book of Mormon, Alma xix. 10.

Q. Repeat the passage.

A. "And he placed at the east end of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat, ... the Lord God placed Cherubim and the flaming sword, that he should not partake of the fruit."

12. *Q.* What would have been the consequence if Adam and Eve had partaken of the tree of life?

A. They would have lived for ever subject to the devil, in the midst of the misery and evil which their transgression had brought into the world, and the word of God would not have been fulfilled. Book of Mormon, Alma xix. 10.

Q. Repeat the passage.

A. "For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God. . . . Yea, and also the word of God would have been void."

13. *Q.* Was it necessary that Adam should partake of the forbidden fruit?

A. Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity, and he could not have cleaved to Eve, as he had promised, after her fall. Pearl of Great Price, page 1. Book of Mormon 2 Nephi i. 8.

Q. Repeat the passages.

A. "Because that Adam fell we are."

"And now, behold, if Adam had not transgressed, he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery, doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy."

14. *Q.* Did Adam and Eve lament or rejoice because they had transgressed the commandment, and become acquainted with the nature of evil and good?

A. They rejoiced, and praised God. Pearl of Great Price, page 15.

Q. Repeat the passage.

A. "And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth: blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God. And Eve, his wife, heard all these things, and was glad, saying, Were it not for our transgression, we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

15. *Q.* Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind

would have been infinitely more happy if the Fall had not occurred?

A. No. But we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in His infinite wisdom, for we can not know the excellency and beauty of that which is good, unless we experience the wretchedness and deformity of that which is evil.

CHAPTER IX.

REDEMPTION FROM THE FALL.

1. *Q.* Had Adam and Eve any power to recover from the effects of the Fall?

A. No, not the least power of themselves.

2. *Q.* Why had they no power of themselves to recover from the Fall?

A. Because the justice of God required a sacrifice to atone for the broken law, and our first parents being subject, through transgression, to the penalty of the law, they could not make the sacrifice.

3. *Q.* How then was a redemption from the effects of the Fall wrought out?

A. God sent His only begotten Son, who knew no sin, to die for the sins of the world, and thus satisfy the demands of justice. Rom. v. 8, 10. 1 Tim. i. 15.

Q. Repeat the passages.

A. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . . When we were enemies, we were reconciled to God by the death of his Son."

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

4. *Q.* Can men be redeemed from the Fall through the mediation of any other being than Jesus Christ, or in any other way than the one he pointed out?

A. No, the redemption by Jesus Christ is the only one. Acts iv. 12. Book of Mormon, 1 Nephi iii. 3. Mosiah i. 15.

Q. Repeat the passages.

A. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer."

"There shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ."

5. *Q.* When an atonement was made, did mercy claim redemption for men?

A. Yes, as far as they had suffered by the fall of Adam. 1 Cor. xv. 22. Rom. v. 18.

Q. Repeat the passages.

A. "For as in Adam all die, even so in Christ shall all be made alive."

"Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

6. *Q.* Does not the redemption of Christ extend to the personal transgressions of all mankind?

A. Yes, but only upon conditions of obedience. Rom. ii. 6—10. 1 John i. 7.

Q. Repeat the passages.

A. "Who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good."

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

7. *Q.* Are all men accounted sinners in the sight of God?

A. Yes, all mankind who have arrived at years of accountability, have, in something or other, transgressed the law of righteousness. Rom. iii. 23. 1 John i. 8.

Q. Repeat the passages.

A. "For all have sinned, and come short of the glory of God."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

8. *Q.* Are little children considered sinners in the sight of God?

A. No, they are redeemed solely through the atonement of Christ. Doc. and Cov. x. 13. Book of Mormon, Mosiah i. 14.

Q. Repeat the passages.

A. "But, behold, I say unto you that little children are redeemed from the foundation of the world through mine only begotten: wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me."

"The law of Moses availeth nothing, ex-

cept it were through the atonement of his blood; and even if it were possible that little children could sin, they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins."

9. *Q.* What is the plan of redemption generally called?

A. The Gospel, or plan of salvation.

10. *Q.* Do the conditions of the Gospel, or plan of salvation, ever change?

A. No, they are unchangeable as their author, and a curse rests upon any one who may attempt to pervert the Gospel, or preach any other plan of salvation. Gal. i. 8, 9. 2 John 9, 10, 11.

Q. Repeat the passages.

A. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

"Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

11. *Q.* With what feelings ought we to regard the Lord Jesus Christ, when we consider the love manifested by him to us?

A. We ought to feel towards him the warmest gratitude and love, and be ready to keep all his commandments and precepts.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 24, 1853.

TITHING.—The Law of Tithing is obligatory upon all Saints, and this is generally understood by them. This subject has been noticed as constituting one of the most important duties of the Latter-day Saints in all the world, both in the revelations of God to Joseph Smith, the Epistles of the First Presidency to the Saints scattered abroad, and in the instructions of the Elders to the people.

The proper time for paying Tithing, by those who embrace the Gospel, and claim its blessings, is when they first come into the Church; and where this duty is not complied with, the law of God is not duly honoured. The First Presidency, in their Sixth General Epistle, ascribe the difficulty they have experienced in promoting the public interests of the Church, to the neglect of the brethren, both at home and abroad, to pay their Tithing.

It is our wish to bring this subject before the Saints at this time, especially those who have not heretofore discharged their duty in this respect. There are many who have property to a considerable amount, who are particularly desired to give this subject their attention at the close of this year. Not only those who emigrate are expected to pay Tithing, but all persons who have property, and remain, if they are interested in promoting the work of the Lord, are now loudly called upon to perform this duty with all their hearts. We wish to receive a few thousand pounds of Tithing from our rich brethren immediately, that we may aid the emigration with it this winter. The Presidency in Zion have made arrangements for us to use the Tithing which we receive this year from the brethren, to swell the emigration, that the labour of those who are assisted by it may be directed to the building of the Temple, and to other public works, after their arrival in the Valley. It is the labour of good, faithful men that is required to build up Zion and her public interests, and by this policy the Tithing paid here may be converted into labour by sending home the faithful Saints, who are anxiously waiting to toil for Zion's welfare. It is the property

Tithing of those who will have sufficient means to emigrate after paying it, that we now call for, independent of donations made to the Temple Offering Fund; and we wish all such brethren, and the Presidents, whose duty it is to counsel and promote these measures, to report to us as soon as possible about what we may depend upon receiving, before or soon after the close of the emigration season, that we may extend our operations accordingly.

The privilege of gathering the Saints with Tithing monies, may not be continued when cash investments are required for completing works, &c., which will soon be the case, when other materials than labour become necessary; therefore we trust that every laudable exertion will be made this winter by the brethren to pay their property Tithing in full, that they may feel themselves acquitted, in this respect, before God and their brethren.

Perpetual Emigrating Fund Donations.—We have received most favourable reports from many of the Conferences, of the readiness of the Saints to respond to the invitation in *Star* No. 48, by donating the money they furnish for their emigration this season, to the Perpetual Emigrating Fund, and obligating themselves to pay the full cost of their emigration, to the Company in the Valley. We felt a pleasure in offering this suggestion to the Saints, and apparently as great a pleasure is realized by them in responding to it. The readiness on their part to adopt such a plan indicates the approval of the Lord, and all who engage in so philanthropic and generous a work will certainly secure to themselves the blessing of God, and the blessings of His poor but worthy people. By it the hopes of thousands will be strengthened, as they see the means increasing upon which they depend for a release from Babylonish captivity. This measure, well sustained the present season, will be the means of gathering many hundreds who will be able to realize its benefits two years hence, or as soon as the money can be returned. Where Presidents see eye to eye upon this subject, and judiciously counsel and instruct the Saints in relation to it, but few will be able to furnish their £10 or £13 without donating the same for the future benefit of those whom they must now leave behind.

Those who are blessed with a liberal share of means, will no doubt manifest their ready co-operation with the poor Saints by their proportionately liberal donations, while the eyes of the struggling poor are turned supplicatingly upon them for that aid which it is their duty to impart.

This principle of donating to the Perpetual Emigrating Fund the amount of money which the Saints furnish for their emigration here, is one which can be continued in succeeding years, and will extensively promote the gathering, as well as the temporal and public interests of Zion, where the labour of those who thus obligate themselves to the Perpetual Emigrating Fund Company will be expended. It is obligatory upon all Saints to seek in every possible way the prosperity and permanent establishment of Zion upon the earth.

Foreign Intelligence—*Malta.*—Nov. 17, Elder J. F. Bell writes. Two persons had been baptized since Elder Obray left Malta, October 23. Two or three others were interesting themselves much in the work. Several of the military brethren were under orders, with their regiment, to be ready at any time to embark for the West Indies.

Gibraltar.—November 23rd, Elder Edward Stevenson writes. He had petitioned the governor to allow him to deliver eight lectures on specified subjects, but the petition was not granted. He had been ordered under guard for a short time, for spreading the doctrines of the Gospel, and police and soldiers were cautioned by their

superiors against holding acquaintance with him. He had also been summoned to appear at the police office, to answer a charge of profanity and scoffing, and ridiculing the Holy Scriptures, which ridiculous charges were admitted to be unfounded. However, he had his choice either to go to prison for a short time, or to sign a hundred dollar bond to have no intercourse with the military; the former he preferred. He was forbidden to hold either public or private meetings. He had recently baptized two persons, and he was expecting shortly to organize a Branch of the Church, the total number of members being eight.

APPOINTMENTS.—The following appointments are made to take effect on and after the first day of January, 1854.

Elder Dan Jones is appointed to succeed Elder W. S. Phillips, in the Presidency of the Church in the Welsh Principality.

Elder John Robinson is appointed to succeed Elder James Marsden, in the Presidency of the London Conference.

Elder Joseph France is appointed to succeed Elder John Robinson, in the Presidency of the Cheltenham Conference.

Elder Joseph Westwood is appointed to succeed Elder Henry Savage, in the Presidency of the Nottinghamshire Conference.

Elder Thomas Caffall is appointed to succeed Elder Hugh Patrick, in the Presidency of the South Conference.

Elder Spicer W. Crandell is appointed to succeed Elder A. F. McDonald, in the Presidency of the Liverpool Conference.

Elder Andrew Ferguson is appointed to succeed Elder Robert Menzies, in the Presidency of the Preston Conference.

Elder Daniel D. McArthur is appointed to succeed Elder A. Ferguson, in the Presidency of the Dundee Conference.

Elder John W. Lewis is appointed to succeed Elder Martin Slack, in the Presidency of the Lincolnshire Conference.

Elder John Chislett is appointed to succeed Elder J. W. Lewis, in the Presidency of the Kent Conference.

Elder William Heaton is appointed to succeed Elder T. W. Brewerton, in the Presidency of the Edinburgh Conference.

Elder Patrick Lynch is appointed to succeed Elder Gilbert Clements, in the Presidency of the work in Dublin.

Elder David B. Dille is appointed to succeed Elder Perry G. Sessions, in the Presidency of the Manchester Conference.

Those Elders who are appointed to succeed Presidents who are about to emigrate, are expected to grant every facility to their predecessors, and to aid them in preparing for their departure, that they may go with the blessing of the people and of God to Zion.

S. W. RICHARDS, President,
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 823.)

On the 31st of December, at the setting of the sun, Doctor Willard Richards was baptized at Kirtland, under the hands of President Brigham Young, in the presence of Heber C. Kimball, and others, who had spent the afternoon in cutting the ice to prepare for the baptism. Doctor Richards was born at Hopkinton,

Middlesex county, Massachusetts, June 24th, 1804, and from the religious teachings of his parents, (Joseph and Rhoda Richards,) he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years, he removed with his father's family to Richmond, in the same state, where he witnessed several sectarian "revivals," and offered himself to the congregational church in that place, at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin; but the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no Church on earth, but that He would soon have a Church whose creed would be the truth, the whole truth, and nothing but the truth, and from that time kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views; until the summer of 1835, while in the practice of medicine near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way, which was the first he had seen or heard of the Latter-day Saints, except the scurrilous reports of the public prints, which amounted to nothing more than that "*a boy named Jo Smith, somewhere out West, had found a Gold Bible.*" He opened the book without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared "*God or the Devil has had a hand in that Book, for man never wrote it,*" read it twice through in about ten days, and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, seven hundred miles west, the nearest point he could hear of a Saint; and give the work a thorough investigation; firmly believing that if the doctrine was true, God had some greater work for him to do, than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was prevented executing his design until October, 1836, when he arrived at Kirtland, in company with his brother (Doctor Levi Richards, who attended him as physician), where he was most cordially and hospitably received and entertained by his cousin, President Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation until the day of his baptism.

Minutes of a Meeting of the Members of the "Kirtland Safety Society," held on the 2nd day of January, 1837.

At a Special Meeting of the "Kirtland Safety Society, two-thirds of the members being present, S. Rigdon was called to the Chair, and W. Parrish chosen Secretary.

The house was called to order, and the object of the meeting explained by the Chairman; which was—1st, to annul the old constitution, which was adopted by the Society, on the 2nd day of November 1836; which was, on motion, by the unanimous voice of the meeting, annulled. 2nd, to adopt articles of agreement, by which the "Kirtland Safety Society" are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted by the unanimous voice of the meeting.

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandizing, do hereby form ourselves into a firm or company for the before-mentioned objects, by the name of the "Kirtland Safety Society Anti-Banking Company," and for the proper management of said Firm, we individually and jointly enter into and adopt the following articles of agreement.

Art. 1st. The capital stock of said Society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2nd. The management of said Company shall be under the superintendence of thirty-two managers, to be chosen annually, by, and from among, the members of the same; each member being entitled to one vote for each share, which he, she, or they, may hold in said Company; and said votes may be given by proxy, or in *propria persona.*

Art. 3rd. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said Company, on the first Mondays of November

and May, of each year, at 9 o'clock, A.M., to inspect the books of said Company, and transact such other business as may be deemed necessary.

Art. 4th. It shall be the duty of said managers to choose from among their number, seven men, who shall meet in the upper room of said office on Tuesday of each week, at four o'clock, P.M., to inquire into and assist in all matters pertaining to said Company.

Art. 5th. Each manager shall receive from the Company one dollar per day for his services when called together at the annual and semi-annual meetings. The Treasurer and Secretary and the seven, the Committee of the managers, shall receive a compensation for their services as they shall be agreed by the managers at their semi-annual meetings.

Art. 6th. The first election of managers, as set forth in the 2nd Article, shall take place at the meeting of the members to adopt this agreement, who shall hold their offices until the first Monday of November, 1837, unless removed by death or misdemeanor, and until others are duly elected. Every annual election of managers shall take place on the first Monday of November in each year. It shall be the duty of the Treasurer and Secretary of said Company to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the Company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the managers of the Company to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the instalments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first instalment at the time of subscribing, and other instalments from time to time, as shall be required by the managers.

Art. 10th. The managers shall give thirty days notice in some public paper, printed in this county, previous to an instalment being paid in. All subscribers residing out of the state, shall be required to pay in half the amount of their subscriptions at the time of subscribing; and the remainder, or such part thereof, as shall be required at any time, by the managers, after thirty days notice.

Art. 11th. The Treasurer shall be empowered to call special meetings of the managers whenever he shall deem it necessary, separate and aside from the annual and semi-annual meetings.

12th. Two thirds of the managers shall form a quorum to act at the semi-annual meetings, and any number of the seven, the Committee of the managers, with the Treasurer and Secretary, or either of them, may form a quorum to transact business at the weekly meetings, and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary must transact the business.

Art. 13th. The managers shall have power to enact such by-laws as they may deem necessary from time to time, provided they do not infringe upon these articles of agreement.

Art. 14th. All notes given by said Society, shall be signed by the Treasurer and Secretary thereof, and we, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art. 15th. The notes given for the benefit of said Society shall be given to the Treasurer in the following form—"Ninety days after date, we jointly, and severally, promise to pay A. B. or order,——— dollars and ——— cents, value received." A record of which shall be made in the books at the time, of the amount, and by whom given, and when due, and deposited with the files and papers of said Society.

Art. 16th. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said Society, except the 14th article, that shall remain unaltered during the existence of said Company. For the true and faithful fulfilment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals, the day and date first above written.

In connexion with the above articles of agreement of the "Kirtland Safety Society," I published the following remarks, to all who were preparing themselves, and appointing their wise men, for the purpose of building up Zion and her Stakes, in the January number of the *Messenger and Advocate*—

It is wisdom, and according to the mind of the Holy Spirit, that you should call at Kirtland, and receive counsel and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the kingdom, according to the oracles of God, as they are had among us; and further, we invite the brethren from abroad, to call on us, and take stock in our "Safety Society;" and we would remind them also of the sayings of Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows—"Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from far, their silver

and their gold (not their bank notes) with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee. For brass I will bring gold, and for iron I will bring silver, and for wood, brass; and for stones, iron. I will also make thy officers peace, and thine exactors righteousness." Also 62nd chapter, 1st verse—"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

J. Smith, jun.

During the winter, the House of the Lord at Kirtland was filled to overflowing with attentive hearers, mostly communicants; and in the evenings of the same, the singers met under the direction of Elders Luman Carter and Jonathan Crosby, junior, who gave instructions in the principles of vocal music.

On Monday evenings the Quorum of High Priests meet in the west room of the attic story, where they transact the business of their particular Quorum. On Tuesday evenings the Seventies occupy the same room. On Wednesday evenings the rooms are occupied by the Quorum of Elders. And on Thursday, P.M., a prayer meeting is held in the lower part of the house, free for all, though generally conducted by Patriarch Joseph Smith, senior. The Twelve, the High Council, and other Quorums, generally, meet each week to transact business, and during the week the "Kirtland High School" is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments—the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing, and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in presence of the Trustees of the school, parents and guardians, and their progress, in study, was found of the highest order.

Owing to the multiplicity of letters with which I was crowded from almost every quarter, I was compelled to decline all not post paid, and gave notice of the same, in the *Messenger*.

The brethren in Missouri were very busy in gathering into Caldwell county, entering United States land, building houses, and preparing to put in crops in the spring.

On the first of February, 1837, the firm of O. Cowdery and Co. was dissolved by mutual consent, and the entire establishment was transferred to Joseph Smith, junior, and Sidney Rigdon; and Warren O. Cowdery acted as their agent in the Printing Office and book-bindery, and editor of the *Messenger and Advocate*.

During the quarter ending March the 3rd, thirty-two Elders,' seven Priests,' three Teachers,' and two Deacons' licenses were recorded in the License Records in Kirtland, by T. Burdick.

A short notice only was given, that a solemn assembly would be called, of the official members of the Church, on the 6th of April, for the purpose of washing, anointing, washing of feet, receiving instructions, and the further organization of the ministry.

Meetings were held by the different Quorums on Monday, 3rd, Tuesday, 4th, and Wednesday, 5th, to anoint such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the 6th.

(*To be continued.*)

AMERICAN ANTIQUITIES—THE MOUNDS IN THE WEST.

(*From the Wheeling (Va., U. S.) Times, Nov. 12.*)

We had the pleasure of being present and assisting in a partial opening of one of the largest mounds on the flats of Grave creek, on Thursday last. The mound is situated on the farm of Mr. Price, some mile or more east of Moundsville, and was partially opened by Mr. Morris and others, in 1852. They discovered and got out a part of a stone covered with characters, similar to the one found in the large

mound, but of larger size. This portion was sent to an institution at Richmond soon after its discovery, and there lost sight of. The smaller stone found in the large mound, has not been carefully preserved, and the existence of it with the singular characters thereon, as a relic of a past age and another people, than any with whom the English settlers of this country are acquainted, has been denied by persons who have published voluminous works within the past five years. The object of digging into this mound at this time, was to find if possible, the remainder of the stone, and thus establish the fact rendered certain to the minds of all those who have seen either of those already found, viz.:—That the ones who built these mounds had an alphabet, and could, by that, convey ideas to the minds of absent persons, in language. It is well known that the Indians had no such means—no written alphabet.

It is true, there are other proofs beside these, that there was an anterior race who occupied our valleys, and the objects now seen in the valley at the mouth of Grave creek, lead us to the conclusion that that valley was once densely populated by an intelligent and warlike people.

The proofs are these mounds, and the system with which they are made, the fact that in the centre of them are found altars and ashes, ornaments—among which was a copper ring, the brazing of which could neither be cut with file nor diamond —the fact of the remains of forts being found here, laid off with mathematical accuracy, and many other things of the same positive character.

In the valley at the mouth of Grave creek are some twenty mounds, and one trace of a fort, while on the west side of the river are two fortifications, one on the summit of the hill, and the other on the plain. These are admirably adapted for the purpose of defence and for observation, and are works for which our Indians had no occasion, and which they never built.

There is no more interesting study than that afforded by these evidences of a people that have long since passed away, and we trust it may be pursued by those who have taken an interest in it, until their character is fully determined.

[The Book of Mormon is a correct history of that ancient and enlightened people. Read it, and get knowledge.—Ed.]

VARIETIES.

Gleanings.—A decree for the formation of ten new battalions of Chasseurs de Vincennes, has been signed.—Arrangements are being made whereby the poor of Paris may have medical assistance, including the services of midwives, at their own homes gratis.—A great number of persons continue to be arrested in the French provincial towns on charges of disaffection to the government.—The Swedish government has decided on a vast system of railways, the execution of which will be confided to an English company.—The olive crops promise to be most abundant in the Ionian islands. —By a recent decree the Emperor of Hayti admits Protestant Bibles, Testaments, and books into his island free of duty. —Turkey wants the guarantee of England and France for the raising of a loan of £4,000,000 sterling.—Ribbonism appears to be reviving in Ireland.—A movement to establish a "Labour Parliament," for the "emancipation of labour from capital," has been commenced in Manchester.—Maria da Gloria, Queen of Portugal, died Nov. 15th, leaving seven children. The king consort was declared regent. She was the daughter of the late Emperor of Brazil, Don Pedro I., by his first consort, the Archduchess Leopoldine of Austria, and was born at Rio de Janeiro, April 4, 1819.—The moustache is coming into favour among working men.—The Irish have at length become a bread-eating people, the consumption of breadstuffs is said to be enormous.—The bishop of the Cape of Good Hope mentions that some English emigrants have been converted to Mahommedanism by certain Malay settlers.—Free trade is working its way in Sweden.—A "Central Co-operative Agency," enrolled under the provisions of Mr. Llaney's act "for legalizing the formation of Industrial and Providential Societies," has been estab-

lished in Oxford Street, London, for the purpose of supplying unadulterated articles of food.—General Gortschakoff's son, it appears, was among the slain at Oltenitza.—Prince Gortschakoff has seized and imprisoned the Boyar Kostakar Grazean, the head of one of the noblest families in Wallachia, with three of his friends.—The native soldiery of Wallachia have been incorporated with the Russian army.—An English fleet of four steam-ships, under Admiral Dundas, entered the Black Sea, Nov. 14, for the avowed purpose of examining the coasts and ports between the Bosphorus and Varna, while a French fleet of equal force sailed about the same time to survey the coast between the Bosphorus and Batoum.—The Pope finds himself in great difficulties from maladministration of the Government officials, and malversation of the public resources.—Matters look rather cloudy with England at the present time—there is a complicated relation with Russia and Turkey, a very unsettled state of affairs in Burmah and Northern India, and a vital struggle between capital and labour at home.—Five or six hundred of the United States' troops are deputed to California to suppress the Indian disturbances in the interior of that state.

THE REWARD OF MARTYRDOM.

On Patmos' shore th' inspired Apostle stood,
With wondering eyes the distant future viewed,
Favoured of Him who rules the host of heaven,
Led by Almighty power—to him 'twas given
The page of dark futurity to scan,
And mark the downfall of the pride of man.
Fearful and strange, dark forms of phantom birth,
Heaven-destined scourges of a sinful earth,
Before him rose. With awe the Prophet gazed,
When lo! a deafening shout of joy was raised:
Before the throne he saw a chosen band
In glittering crowns and shining garments stand,
Then prostrate fall, before the feet of Him
Who dwelt of old amid the Cherubim.
Again, and Heaven's vast arch with triumph rung,
As thus in unison the chorus sung—
"Glory to Him who reigns the King of Heaven!
Glory to Him to whom all power is given!
He comes! the martyred One! the Paschal Lamb!
Now King o'er all—the glorious I AM!
To Him be honour, praise, and glory given,
By all the Saints of earth, and hosts of heaven!"
But see! He holds the book! He breaks the seal!
With the pale Horse arise both Death and Hell,
And power is theirs, upon the hapless earth
To scatter fire and tempest, plague and dearth.
Alas! for those who choose the wretched road
Which leaves them slaves to sin and foes to God!
Their names inscribed on Satan's dismal page,
An awful doom will be their heritage.
But who are they in robes of dazzling white,
That next appear before the Prophet's sight?
Beneath the altar's sacred shade they stand,
Noble in mien, a godlike, glorious band!
So these are they who, leaving all beside,
For Jesus' sake have struggled, fought, and died;
Who, following in the steps their Master trod,
Armed with the Spirit's sword, the Word of God,
Undauntedly have braved an angry world,
Which on their heads Satanic hatred hurled,
Champions of truth, Immortal Truth, they stood,

And sealed their testimony with their blood;
True to their King, by sinful men denied,
Nobly for Him they fought, for him they died,
And now they claim his vengeance, for their doom
Upon the earth, whose hour is well nigh come.
"How long, O Lord, the true and Holy One,
Ere their long course of sinfulness is run?
They spurn thy word, thy precious Son they slew,
Thy martyred servants cry for vengeance too."
The King replies—"Beloved to you 'tis given
To know the will of Him who reigns in heaven;
Rest, till the chosen Saints, who yet remain,
Die, for their faith, and end the glorious train.
Then shall the foes of heaven in anguish mourn,
And then with glory shall the Saints return,
Then shall my martyred ones receive their crown,
And Earth no more be cursed by Heaven's frown."
O blest, thrice blest are they whose blood is shed
For Him their Saviour and their martyred Head!
The self-denying ones, their trials o'er,
What bliss awaits them on that radiant shore—
Eternal life, the martyr's deathless name,
A crown of glory, and immortal fame,
Their Maker's praise, their Saviour's endless love,
And lasting honour from the hosts above,
By every Saint of God revered and blest,
Kings they will reign through earth's Millennial rest.
This their reward, when that reward is due,
For He who promised is for ever true,
And they who suffer less, but suffer still,
With them shall worship Him on Zion's hill.

I. E. R.

ADDRESS.—Noah T. Guyman, 30, York Place, Britannia Square, Worcester.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 8TH DECEMBER 1853.

	£	s.	d.
James Frewin	5	0	0
George Bramwell	5	0	0
Samuel Johnson	3	10	0
Samuel Church	10	0	0
James Linforth	6	0	0
John McComie	13	0	0
John Memmott	20	0	0
Richard Morris	5	0	0
Henry McCreery	25	0	0
George Simpson	4	0	0
Carried forward	£96	10	0
Brought forward	£96	10	0
John Hole	5	0	0
Simon Irwin	7	0	0
Samuel Gentle	5	0	0
Griffith Roberts	1	10	0
George Picton	5	0	0
John B. Pears	4	0	0
John Kessell	1	10	0
David Rees	0	15	0
	£126	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 53.—Vol. XV. Saturday, December 31, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 845.)

At an early hour on Thursday the sixth, the official members assembled in the House of the Lord, when the time for the first two or three hours was spent by the different Quorums in washing of feet, singing, praying, and preparing to receive instruction from the Presidency. The Presidents, together with the Seventies and their Presidents, repaired to the west room in the attic story, where, for want of time the preceding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the Church, was the establishing the grades of the different Quorums. It was ascertained that all but one or two of the Presidents of the Seventies were High Priests, and when they had ordained and set apart [any] from the Quorum of Elders, into the Quorum of Seventies, they had conferred upon them the High Priesthood also. This was declared to be wrong, and not according to the order of heaven. New Presidents of the Seventies were accordingly ordained to fill the places of such of them as were High Priests, and the *ex officio* Presidents, and such of the Seventies as had been legally ordained to the High Priesthood, were directed to unite with the High Priests. All the Quorums then assembled in the lower room of the Lord's House, where they were addressed by the Presidents from the stand.

President Joseph Smith, junior, addressed the assembly and said, that the Melchisedec High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; that the Presidents or Presidency are over the Church; and revelations of the mind and will of God to the Church, are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church. All are bound by the principles of virtue and happiness, but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchisedec Priesthood, to reprove, rebuke, and admonish, as well as to receive revelation. If the Church knew all the commandments, one half they would condemn through prejudice and ignorance.

A High Priest, is a member of the same Melchisedec Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood, are a sort of travelling Council or Priesthood, and may preside over a Church or Churches, until a High Priest can be had. The Seventies are to be taken from the Quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel, by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost.

The Bishop is a High Priest, and necessarily so, because he is to preside over that particular branch of Church affairs, that is denominated the lesser Priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong. This is the same, or a branch of the same, Priesthood, which may be illustrated by the figure of the human body, which has different

members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members.

From a retrospect of the requirements of the servants of God to preach the Gospel, we find few qualified even to be Priests; and if a Priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body, as are also those of Teachers and Deacons. Therefore, in viewing the Church as a whole, we may strictly denominate it one Priesthood.

I frequently rebuke and admonish my brethren, and that because I love them, not because I wish to incur their displeasure, or mar their happiness. Such a course of conduct is not calculated to gain the good will of all, but rather the ill will of many; therefore, the situation in which I stand is an important one; so, you see, brethren, the higher the authority, the greater the difficulty of the station; but these rebukes and admonitions become necessary from the perverseness of the brethren, for their temporal as well as spiritual welfare. They actually constitute a part of the duties of my station and calling. Others have other duties to perform, that are important, and far less enviable, and may be just as good, like the feet and hands, in their relation to the human body—neither can claim priority, or say to the other, I have no need of you. After all that has been said, the greatest and most important duty is, to preach the Gospel.

There are many causes of embarrassment, of a pecuniary nature now pressing upon the heads of the Church. They began poor; were needy, destitute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the Gospel, to sacrifice their time, their talents, their good name, and jeopardize their lives; and in addition to this, they were to build a house for the Lord, and prepare for the gathering of the Saints. Thus it is easy to see this must involve them. They had no temporal means in the beginning commensurate with such an undertaking; but this work must be done; this place had to be built up. Large contracts have been entered into for lands on all sides, where our enemies have signed away their rights. We are indebted to them, but our brethren from abroad have only to come with their money, take these contracts, relieve their brethren from the pecuniary embarrassments under which they now labor, and procure for themselves a peaceable place of rest among us. This place must and will be built up, and every brother that will take hold and help secure and discharge those contracts that have been made, shall be rich.

At 4 P.M., President Hyrum Smith addressed the assembly, principally in relation to the temporal affairs of the Church, and censured those who counselled such brethren as moved to this place, when they were not authorized to give advice. He also alluded, in terms of disapprobation, to the practice of some individuals, in getting money from brethren that come in, when it ought to be appropriated to the discharge of heavy debts that are now hanging over the heads of the Church, or the payments of the land contracts which had been made for the benefit of the Saints in this place.

Twenty-five minutes before five, President Oliver Cowdery spoke, opposing the idea of Elders attempting to preach or teach that which they did not know, &c.

President Sidney Rigdon rose a little before 5 P.M., and after referring to the gathering, and the preaching of the Gospel, as the first thing, alluded to the debt which had been contracted for building the Lord's House, and other purposes, and stated three principal items that constituted nearly the aggregate of debt that now remained unliquidated.

First a charge of six thousand dollars which was appropriated and expended in consequence of the brethren being driven by a lawless mob from their possessions in Jackson county. The second was the building of the Lord's House, the unliquidated debt of which was rising of thirteen thousand dollars. The third item of debt was for the purchase of land, that there might be a place of rest, a place of safety, a place that the Saints might lawfully call their own. All this is to lay a foundation for the gathering of Israel, and when the Elders go abroad they can speak understandingly, and urge the necessity and propriety of the gathering, from the facts that we have a place *for them*, and it is the will of God they should come. Prey not one upon another, brethren, for the time being, and say pay me what thou owest; but contribute all in your power to discharge the great debts that now hang over the Church.

At half-past five, bread and water were distributed liberally among the Quorums, and it was truly a refreshing season to spirit and body. Many brethren and sisters assembled in the evening for prayer and exhortation, and some tarried nearly all night.

Far West, Mo., April 7th.

At a meeting of the Presidency of the Church in Missouri, the High Council, Bishop and Council, it was resolved that the city plot of Far West retain its present form; and that the alleys be opened by a majority of the owners of each square, or

block, when they shall desire it; that the price and sale of the town lots be left to W. W. Phelps, John Whitmer, Edward Partridge, Isaac Morley, and John Corrill; that Jacob Whitmer, Elisha H. Groves, and George M. Hinkle be a building committee of the House of the Lord in this city (Far West); that Jacob Whitmer be received as High Counsellor until the arrival of President David Whitmer; also that President David Whitmer, John Whitmer, and W. W. Phelps, superintend the building of the Lord's House, in this city, and receive revelations, visions, &c., concerning said house.

JOHN CORRILL, Clerk.

David W. Patten preferred a charge against Lyman Wight, for teaching erroneous doctrines, which was investigated by the High Council at Far West, April 24th, 1837.

Seymour Bronson, George P. Dykes, and others, testified that Lyman Wight said, that we (the Church) were under a telestial law, because God does not whip under a celestial law, therefore He took us (the Church) out of doors to whip us, as a parent takes his children out of doors to chastise them; and that the Book of Doctrine and Covenants was a telestial law; and the Book of Commandments (a part of the revelations printed in Jackson county) was a celestial law.

The Presidency decided, with the approbation of the Council, that Lyman Wight had taught erroneous doctrine, and that he make an acknowledgement to the Council; also that he go and acknowledge to the Church where he had preached such abominable doctrine.

NATHAN WEST, Clerk.

Joshua Fairchild, David Pettegrew, Benjamin Johnson, and Sheffield Daniels, entered a complaint against John Patten, for not fulfilling his contracts, or covenants, in consequence of which they were materially injured; which was proved by Lyman Wight and Abigail Daniels, before the High Council at Far West, May 22, 1837.

After a long investigation by the Counsellors and parties, the Presidency, W. W. Phelps, and John Whitmer, [it was resolved] that both accuser and accused should be disfellowshipped, if they did not settle their difficulties. Jesse Hitchcock was then cut off from the High Council.

James Emmet, who had previously been disfellowshipped, made satisfaction, and was restored to fellowship; and John Corrill was appointed agent to the Church, and keeper of the Lord's Store House.

HARVEY GREEN, Clerk.

(*To be continued.*)

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 840.)

CHAPTER X.

FAITH—REPENTANCE.

1. *Q.* What is the first principle of the Gospel, or plan of salvation?

A. Faith.

2. *Q.* In whom must we have faith?

A. In God, and in His Son Jesus Christ. Book of Mormon, Mosiah ii. 2. John iii. 16.

Q. Repeat the passages.

A. "Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend."

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. *Q.* Is it necessary that all men should exercise faith in order to secure salvation?

A. Faith is required in all men. Heb. xi. 6. Mark xvi. 16.

Q. Repeat the passages.

A. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

"He that believeth not shall be damned."

3. *Q.* What is faith, besides being the first principle of salvation?

A. Faith is a principle of power, in fact the foundation of power. Mark xi. 22—24.

Q. Repeat the passage.

A. "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall

have whatsoever he saith. Therefore I say unto you, What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them."

4. *Q.* Name some events in which the power of faith was manifested.

A. By faith Enoch was translated without seeing death; by faith the children of Israel, under Moses, passed through the Red Sea, as on dry land, while the Egyptians in attempting to do the same were drowned; by faith the walls of Jericho fell down, at the blowing of the rams' horns, and the shouting of the people; by faith the brother of Jared saw the Lord; and by faith Nephi learned that his seed would fall away from the truth, and also that the Gospel, and the record of their fathers, should in the latter days be made known among them.

5. *Q.* If faith is so powerful, can we not be saved by it alone, as some men believe?

A. No, faith without further obedience is useless. James ii. 14, 20, 26.

Q. Repeat the passage.

A. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . . But wilt thou know, O vain man, that faith without works is dead. . . . . For as the body without the spirit is dead, so faith without works is dead also."

6. *Q.* What is the second principle of salvation?

A. Repentance.

7. *Q.* Does repentance consist in mourning and groaning, and hanging down our heads sorrowfully?

A. No, a man might do all those things, and yet never repent.

8. *Q.* Then what is repentance?

A. Forsaking sin, with full purpose of heart to work righteousness. Isaiah lv. 7.

Q. Repeat the passage.

A. "Let the wicked man forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

9. *Q.* Is it necessary for all men to repent?

A. Yes, none who have arrived at years of accountability can be excused. Luke xiii. 3. Acts xxiv. 47.

Q. Repeat the passage.

A. "Except ye repent, ye shall all likewise perish."

"That repentance and remission of sins should be preached in his name among all nations."

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 31, 1853.

CLOSE OF THE FIFTEENTH VOLUME OF THE "STAR."—This Number completes the present rather extensive, but we trust interesting and instructive, Volume. By the good hand of our God we have been sustained from the commencement to the close of another year's editorial labours and cares; and whatever may have been our inability or failings in the discharge of our duties during the passing year, we firmly believe that our efforts have been appreciated by, and have been made a blessing to, thousands, and also will be a blessing to thousands who yet have no knowledge of us. To stand forth as public instructors of so great, noble, and intelligent a people as the Saints of the Most High, is a matter incurring serious responsibility, but we are continually sustained by the thought that we are blessed with the inspirations of the Holy Spirit of Truth, and by the faith of the thousands of Zion's children at home and abroad. This thought gives vigour and freshness to us in the midst of our oftimes arduous duties, and compels the conclusion that our strength is not spent in vain.

On a review of the past year, we are led to think that it is one which will be long, long remembered by the Saints, as a remarkable period in the sacred history of the nineteenth century. Why is 1853 a remarkable period? First—because this year witnessed the laying of the corner-stones of the Temple of the Lord in the heights of

Zion, that Temple to which worshippers from many nations shall flow, saying—"Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Reader, can you fully tell the blessings which will be conferred on the thousands of inquiring pilgrims who will go up to that House in the mountains, to receive the ordinances of salvation and exaltation for themselves and their countless dead? If you can fully describe these blessings, we must confess inferior intelligence, our powers of conception and description are altogether inadequate to the task, we can only realize a faint inkling of the grand and glorious benefits which God has in store for the righteous, and which will from time to time be made known in His holy temples. Then will not 1853 be a marked era in the history of redemption? We think it will. The Prophets of old, and the martyred Prophets of the last days, must look down, from their high stations, upon the doings of their brethren on the earth, with peculiar satisfaction and delight, for Prophets, though dead, yet live, and certainly rejoice that their predictions are being so vigorously and exactly fulfilled by their mortal co-workers.

During the present year, too, principles of a startling character to many, but of infinite importance to all, have been published, and made clear to the minds of the Saints. The lofty principles of celestial union and government have been in a measure unfolded to the Saints, and, though those principles were mortally and diametrically opposed to their previous notions, we rejoice to know that those persons who look to us for light and guidance have been enabled to come to a satisfactory degree of understanding. Indeed, in no previous year do we think that the Saints generally have made such astonishing progress in understanding the will of God. Their minds have expanded, and they have been enabled to comprehend, in an encouraging degree, the purposes of the Great I AM. But as the Saints have received more light, as their understanding has been enlarged, their responsibilities are increased proportionately. If ever the Saints were bound to walk circumspectly, and give heed to the dictates of wisdom, it is *now;* and this incumbency will increase and not diminish upon the Saints until they are purified as their Father in heaven is pure. Therefore do we earnestly warn, exhort, and beseech the Saints to *beware,* to *reflect,* to *weigh and consider thoroughly,* before they put forth their hands to evil, or set their feet in the paths of folly. The first downward step should be rigidly guarded against, as when the first step is taken in wickedness, further steps will follow with gradually less compunction, though with far greater guilt. Remember, too, that though a false step may be retraced, the remembrance of it often lives, and sometimes eats into the soul like a canker. A wound may be healed, but an indelible *scar* may remain. And all scars are not honourable.

Towards the latter part of the year some of the most influential portions of the public press were led to notice "Mormonism," and publish their comments and sentiments upon it. In some of these notices a "certain fearful looking for" was distinctly avowed, which tokens that the time is at hand when men's hearts will fail them for fear of the stupendous events attending the upbuilding of the kingdom of God on earth. But, with Israel, "All is well."

In the valleys of the mountains, the blessing of the Almighty has been extensively vouchsafed to the Saints—they have been blessed in their flocks and their herds, and in the fruits of the earth, as well as in the richer and more precious spiritual things. Intelligence has been poured out upon the Saints, and they have increased in knowledge, unity, faith, and good works. Though, latterly, inconvenience has arisen through the restless Indians, yet we confidently anticipate that the wise and

comprehensive measures of Governor Young, vigorously carried out by the people of Utah, will be amply sufficient, under the blessing of Heaven, for the emergency, and will place the territory in a more secure position than it has ever been before. Indeed, the last advices concur in the belief that the difficulties were at an end.

The work, generally, as regards the Foreign missions, has made a cheering progress. The Elders, though some have been persecuted, have been blessed of the Lord, and soon we hope to hear of the Gospel going forth to every nation and kingdom, that every kindred may be warned of the coming of the Son of Man.

In conclusion, we will say a word to our subscribers. Before making your final arrangements as to your subscriptions for the next year's Volume of the *Star*, ponder well both sides of the question—*Two Stars* for two pence, or *one Star* for two pence. When you have pondered this question well in your minds, make a decision on the righteous and wise side. The *Star* is the only work published by the Church, which contains a particular history of this, the first and most important Foreign mission from Zion, and a general history of all the missions, and of the whole Church. Two *Stars* each may appear too much for some of the Saints, but that number of copies will not appear a burden when back Volumes can not be obtained for love nor money. The serious expense of reprinting upwards of sixteen Volumes of such a work as the *Star*, will, we fear, cut off all hopes of future supply by that means. It is surely better to have two *Stars* than one. If you do not wish to keep two *Stars* for yourself or your family, fold one nicely in an envelope and present it to your neighbour, or fellow-towns-man, that he may have light to walk by in these "perilous days," when the fogs of priestcraft and "no revelation" have all but excluded the rays of the Sun of Righteousness. For our part, we purpose that Volume XVI. shall present an appearance that will convince our subscribers that we are not unmindful of the interests of this little luminary over which we are appointed to preside.

We pray that the blessing of God may continue, not only with us, but with all those who desire to work righteousness. And as this year closes with the date of our present Number, we take the liberty to wish our readers a most happy New Year.

HOME INTELLIGENCE—*London Conference.*—London, December 14, Elder James Marsden writes. The Conference, generally, was in a good condition. The Priesthood were united, and peace and harmony characterized their proceedings.

Kent Conference.—Brighton, December 14, Elder J. W. Lewis writes. Mobbing was not so rife as when he last wrote us, the clergy had spent the strength of their ire. A spirit of inquiry was manifested throughout the Conference, the meetings were much better attended than ever before, and, altogether, prospects were cheering. In some places where the printed word had previously been rejected, it was being well received, and the work was breaking forth into new places. In some of the towns or villages, where the Saints had been deprived of their meeting rooms, generously disposed persons, out of the Church, had come forward and opened their houses, and also defended the doctrine of the Church.

WANTED, A LESSON FOR WOMEN MUTILATORS.

(*From the Morning Chronicle.*)

Unless we can check this wholesale system of women mutilating, society itself must relapse into its primitive barbarism. If Government cannot vindicate its primary function in the very first and largest of the social relations, law may as well disclaim its pretensions to maintain social security. All that we can do is to persist in calling public attention to this intolerable national disgrace. If it be said that

a severe law has failed, all that we can urge is to increase its severity. The monsters we have to deal with are not men—they can only be treated as brutes, with brutal instincts, and therefore amenable only to brutal correction. Anything but the coarsest and roughest material treatment is useless in these cases. Flogging is, as was suggested in Parliament, at least worth the trial—and that not a conventional whipping, but a sound and bloody scourging of an intelligible character. We cannot afford to dally with the present state of things—unless we can put down wife murdering, the London savages will put us down. And what we especially want is, not a mere flogging at Newgate, but the old-fashioned cart's-tail discipline, where the criminal is knouted on the very spot of his crimes. The low neighbourhoods of London want a spectacle of this sort. They hear neighbour being "policed" for beating his wife—we must now try the effects of bringing the savage's punishment to their doors. The rumour of six month's imprisonment is no reliable example; but what if we exhibit the lash dripping with blood, and the wholesome sight of a villain's back scored and flayed, in the courts and alleys which have resounded with his victims moans and agonies? The lower classes of London—who, we regret to say, never interfere when a woman is murdered—want a lesson. We can think of nothing so efficacious, in this crisis of public morals—for such it is—as a "husband" flogged to fainting, and literally within an inch of his life, on the very spot which he has desecrated by kicking, stamping on, gouging and tearing the naked form of her whom he has sworn to love and to cherish.

[There seems something ominous in this spreading disposition for woman-thrashing in this, reputedly, most enlightened nation on the earth. When we look abroad upon the abominations and cruelties which are committed even in the most civilized and religious nations of the earth, we are led to think that the interference of the Lord in the relations of the sexes could not be more timely than in the present day, when He has revealed to His servants on the earth, the celestial order of family organization and government. Let us hope that that order will speedily spread over the earth, and sweep from its surface the sickening evils which almost universally abound.—Ed]

VARIETIES.

"Madam," said a cross-tempered physician to a patient, "if women were admitted to Paradise, their tongues would make it a purgatory." "And some physicians, if allowed to practise there," replied the lady, "would soon make it a desert."

An Aid to Oratory.—We were a good deal amused at an anecdote we heard the other day, of a certain preacher, whose calling confined him within the limits of old Kentucky. He had preached in his parish many years, and, of course, ran rather short of the eloquence so much needed to keep his parishioners awake and astonished. Let him preach ever so well it made no difference—they had got used to him and used to sleeping, and sleep they would, to his great annoyance. At last he hit upon an expedient to bring 'em up all standing, as the saying is. He procured a small tin whistle, which he took with him to the pulpit, and after taking his text and "blazing away" till his lungs were sore, and his hearers all comfortably dozing and nodding approval to each other, he suddenly drew it forth and gave a shrill toot a toot. In an instant the whole congregation were awake, and upon their feet, staring at each other, and wondering what in the name of pickles and human nature (as Sam Slick says) was to come next. "You're a set of smart specimens of humanity, ain't you?" said the divine whistler, as he slowly gazed around on the astonished assemblage. "When I preach the Gospel to you, you all go to sleep; but the moment I go to play the devil, you're wide awake, up and coming, like a rush of hornets with a pole in their nest."

Gleanings.—The clouds of war thicken in the east.—Admiral Harrison, master of a small vessel, named *Kate*, of Goole, being deserted by his crew when the vessel was loaded at Hartlepool and ready for sea, determined to put to sea for London by himself, his only living companion being a dog. Eight days after, he

employed a waterman at Gravesend to take him up the Thames.—The Bishops of London, Exeter, and Oxford, permit clergymen in their dioceses, and under their jurisdiction, to establish and carry on institutions decidedly conventual.—An awkward difference is pending between the Roman Catholic Church and the Princes of South Germany—being a struggle between the Church and the State for supremacy.—In the Black Sea, a Russian steam-frigate, laden with warlike stores, and having on board 1,500 soldiers, got near shore in a fog, when the Turkish garrison at Batoum fired into and sunk her. The *Nil*, Egyptian steam-frigate, came up at the time and conveyed twenty-six souls—the total number saved from the Russian vessel, prisoners to Constantinople.—The British ship *Lady Evelyn*, Captain McClellan commander, while on a voyage from Hong Kong to San Francisco, was wrecked on one of the Madjiscosema group of islands, whereby 250 lives were lost.—The Emperor of Russia has withdrawn the whole of his funds from the Bank of England, and closed his account with that establishment, and also with the Bank of France.—Sulphur ore, in great plenty, has been discovered in Wicklow.—No less than 500 seamen and marines have deserted from Her Majesty's ships at the home ports within the last two or three months.—A letter was recently written in Lower Bavaria, signed "Maria," addressed "To my dead mother in eternity," and stealthily pinned to the graveclothes of the dead uncle of the writer.—The Russians, it is said, are making extensive preparations for the spring campaign. Marshal Paskiewitch is to command the army in the Moldo-Wallachian provinces, which is to number 200,000 men, besides 100,000 reserves.—The sultan, not wishing to give a religious character to the war, has refused the offer of the Ulemas to furnish gold and silver for the government from the treasuries of the Church.—The Affghans, under Dost Mahomed, are at war with Russia, and he purposes passing through Persia whether the shah is willing or unwilling.—The Khan of Bokhara has been killed by the Affghans. His place is taken by the late grand vizier, an Affghan prince, called Ildhirim the Thunderbolt, a bitter enemy to Persia and Russia.—The new Greek Patriarch, Antymos, has requested that himself and all the Greek synod may be permitted to accompany the sultan next spring, when he leaves for the army.

ADDRESS.—John Mayer, 5, Walker's Buildings, Castle Fields, Shrewsbury.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH DECEMBER 1853.

	£	s.	d.
James Walker	20	0	0
Abraham Smith	5	0	0
T. C. Armstrong	100	3	3½
Lewis Davies	1	10	0
Henry Savage	10	0	0
Edward Sutherland	0	15	3
William McGhie	4	4	0
Carried forward	141	12	6½

	£	s.	d.
Brought forward	141	12	6½
Joseph Akers	4	2	3
Charles A. Harper	5	0	0
John McComie	20	12	10
Thomas Clarke	5	0	0
A. N. McFarlane	13	5	10
Abraham Smith	4	0	0
	193	13	5½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER, BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

Vol. XV. Supplement, 1853. Price 5d.

MINUTES OF A SPECIAL CONFERENCE OF ELDERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, ASSEMBLED IN THE TABERNACLE, GREAT SALT LAKE CITY, AUGUST 28, 1852.

(*From the Deseret News Extra of Sep.* 14, 1852.)

Present.

THE FIRST PRESIDENCY.

Brigham Young,

Heber C. Kimball, Willard Richards.

PRESIDING PATRIARCH.

John Smith.

OF THE TWELVE APOSTLES.

Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith,
Ezra T. Benson, Erastus Snow, Franklin D. Richards.

OF THE FIRST PRESIDENTS OF SEVENTIES.

Joseph Young, Henry Herriman, Zera Pulsipher, Albert P. Rockwood,
Jedediah M. Grant.

PRESIDENCY OF THE HIGH PRIESTS' QUORUM.

John Young,

Reynolds Cahoon, George B. Wallace.

PRESIDING BISHOP.

Edward Hunter.

ELDERS.

About two Thousand.

CLERK OF CONFERENCE.

Thomas Bullock.

REPORTER.

G. D. Watt.

10 o'Clock, a.m.

PRESIDENT KIMBALL presented the business of the Conference in the following speech:—

We have come together to-day, according to previous appointment, to hold a special Conference, to transact business, a month earlier than usual, inasmuch as there are Elders to be selected to go to the nations of the earth; and they want an earlier start than formerly. There will probably be Elders chosen to go to the four quarters of the globe to transact business, preach the Gospel, &c.

I recollect reading in one of the revelations, in the Book of Doctrine and Covenants, where the Lord says: "If a

man, inasmuch as he is an Elder, has a desire in his heart to preach the Gospel, he it is that is called to preach the Gospel." On the other hand, the Scriptures, or some of the other revelations of God, say, that "many are called, but few are chosen." When a man has that desire in his heart, he is called; but, perhaps, not a great many will be chosen to go forth and preach the Gospel.

I suppose you are all aware, by the information that we have received from our brethren the Apostles, who have lately returned from foreign missions, that the work of God has commenced in many nations of Europe, and upon the islands of the sea,—still there are many nations where the Gospel door has not yet been opened in a direct way; though the foundation has been laid for the introduction of the Gospel among them, and indirectly the door has been opened to all nations, that is, it has been opened into the main room,—still there are a great many adjacent rooms leading from that, that have yet to be opened with the smaller keys.

I want to say one thing before we proceed to the business of calling and setting apart those who have to go from this place to the nations this season. We have made a selection of a considerable number of Elders to leave home and go abroad. This may be repugnant to the feelings of some; they may think it is a hazardous undertaking; but at the same time, to go now is nothing to compare with going out to preach the Gospel fifteen years ago, when they had to go, not only without purse or scrip, but without any knowledge that there was a friend to take them by the hand when they arrived at their destination; now they cannot go to any part of the world, scarcely, but they will find themselves among the Saints.

It is a pleasure to preach the truth, I will say, to those who love to do the will of the Father, as it was with Jesus Christ; for, says he, Father, "not my will, but thine be done;" I wish to know nothing but thy will, and that I will do until I spend my life. Did he not do this? He did. You require that same spirit and determination to carry out the same purpose; and I beg and beseech of you, brethren, you that shall be chosen, when you are elected, to go, if you don't live until you get to the United States; for when men are called and set apart to the ministry, to go to the nations of the earth, if they refuse to go it is death to them, that is, to their characters as faithful Elders in Israel; they go down and not up, backward and not forward. I merely speak of this from my own experience, for I have had one in this Church of upwards of twenty years. I was raised up as it were with the Prophet; I lived with him to the day of his death. As to our present Prophets and Elders, brother Brigham Young I have lived with, with him I have travelled, and with him I have suffered. I have eat and slept with him, and been by his side almost my whole life. I could say with propriety, and I can say it with truth, that Joseph Smith was a Prophet of God, a Seer, a Revelator, an Apostle of Jesus; and was ordained directly under the hands of Peter, James, and John; and he died a Prophet, and Hyrum died a Patriarch of Jesus, a father in Israel.

Brother Brigham Young is the successor of Joseph Smith, and a better man never lived upon the earth, nor ever sought the interest of this people more fervently from morning until night, and *vice versa*, than he has done. Did he not travel in the days of Joseph? He did, from the time he came into the Church until the death of Joseph, and so did I. Did we ever hesitate for one moment? No, not for a moment.

Jesus sought to do the will of his Father in heaven; so it was our duty to do the will of Joseph; and now it is the duty of us all to do the will of brother Brigham, for he reveals to us the will of God, which is his will. We will do his will as an Elder, as a Prophet, as an Apostle of Jesus Christ, holding the same keys that Peter of old held, the same that Joseph Smith held as an Apostle. You all believe this, don't you, without an exception? Well if this is your faith, if this is your determination, I want you should manifest it by raising your right hands, and saying *aye*.

[A literal forest of hands was the result of this call, and the spacious hall trembled when a simultaneous aye burst from the mouths of over two thousand persons.]

There it is, and it cannot be any other way.

I say to those who are elected to go on missions, *go, if you never return;* and commit what you have into the hands of God—your wives, your children, your brethren, and your property. Let truth

and righteousness be your motto; and do not go into the world for anything else but to preach the Gospel, build up the kingdom of God, and gather the sheep into the fold. You are sent out as shepherds to gather the sheep together, and remember that they are not your sheep, they belong to Him that sends you; then do not make a choice of any of those sheep, *do not make selections before they are brought home and put into the fold;* you understand *that.* Amen.

ELDER GEORGE A. SMITH said:—

What has been said, brethren and sisters, is verily true. This kingdom of God has been built up by His distinguished blessings, and the exertion and energy of those whom God has called to bear it off. When men refuse to fulfil their callings, and magnify them in the proclamation of the fulness of the Gospel to the nations of the earth, they certainly lay the foundation for their own ruin. When men, on the other hand, become so puffed up in their own estimation as to think that the kingdom of God could not roll forth without their mighty exertions, they fall into transgression; they are fools in Israel, and their greatness will vanish like smoke.

The fact is, God has planned for us the best sieve that could be imagined. He is determined to sift the nations with the sieve of vanity, and He has placed us here on the edge of the mountains, where a little shaking of the winds will cause everything without weight easily to slide off to the diggings; and in this way the work of sifting is going on daily, and hourly, and yearly, from time to time, according to the nature of the materials that happen to be thrown upon the sieve.

No doubt many of us may be called upon, if not to-day, at some other time, to bear the message of the Gospel of salvation to the nations of the earth; for this was one of the commandments of the Prophet. He enjoined upon us that we preach the Gospel to all nations; that we should send forth the word to all people; this responsibility has been laid upon the Priesthood of the Church, and they are required to fulfil his commandment. There is not an Elder, a Priest, a Teacher, or a member of this Church but what bears a share of this responsibility.

The missions we will call for during this Conference, are, generally, not to be very long ones; probably from three to seven years will be as long as any man will be absent from his family. If any of the Elders refuse to go, they may expect that their wives will not live with them; for there is not a "Mormon" sister who would live with a man a day, who would refuse to go on a mission. There is no other way for a man to save his family; and in order to save himself he must fulfill his calling, and magnify his Priesthood in proclaiming the fulness of the Gospel to the nations of the earth; and this, certainly, ought to be the greatest joy to the family of any man who feels the importance of building up the kingdom,—that he is actually considered worthy in these last days to be one of the number to go forth, as one of the horns of Joseph, to push the nations together; to gather out the honest in heart; to run for the prize which we all labour for.

I feel deeply interested in these matters, and I hope and pray that every man who is called upon to go forth on missions to preach the Gospel, may have the faith of the Church upon their heads; and that they may lift up their voices in faith before the people, that the light of truth may be a lamp in their path; and that by their exertions, and the blessings of God, it may be lighted up in distant nations.

I recollect a little incident in history, that is told of William the Conqueror. After he had been king in England twenty years, he became very corpulent. In consequence of a little joke upon his corpulency, by the French king, he declared war, and the declaration was made in these words:—"Tell my fair uncle I will pay him a visit, and I will bring along tapers enough to set all France on fire." You may suppose we are sending out but a few Elders, probably not more than one hundred or one hundred and fifty; but we intend to continue the work; and send out Elders enough to set the world on fire, spiritually.

ELDER J. TAYLOR remarked:—

Brother George was talking about setting the world on fire. I think when the Elders have travelled through the world as far as some of us have, and seen the rottenness and weakness of their institutions, the folly and corruption that everywhere prevail, they will find that it is pretty near time, as the Prophets have said, for it to be burned up, and all its works.

But I suppose it is necessary, before the world is burned up, that the good wheat should be saved, and gathered into the

garner, and prepare to take a fresh start in peopling the earth, and placing affairs upon a proper foundation.

There is no person that reflects upon the condition of the world, as it now exists, but his heart must be pained, must be filled with sympathy for the inhabitants of the earth. I have gazed upon their proceedings myself; I have watched their follies, abominations, and corruptions; I have seen them with mine own eyes, until I have wept over them. They seem to me to be regardless of God, heaven, hell, eternity, or anything else; and there are thousands and tens of thousands, and millions of people upon the continent of Europe, that would like no better employment, than to go into deadly combat, and destroy one another.

The people talk about how corrupt we, the Latter-day Saints, are. If all they say about us be true, it is only a tithing of what you will find in the world. I have told them to look at home; to examine their own firesides, and they would find plenty of corruption and abomination. They are living without God in the world; without hope; and they are dying without hope; consequently they are careless, profligate, and reckless.

The Lord has shone upon us: He has lit up a candle of intelligence in our souls; has imparted to us the principles of eternal truth; opened the heavens, and sent His holy angel to put us in possession of principles that will exalt us in the scale of intelligence among men, and raise us up to be associates of the Gods in the eternal worlds.

Then shall we, who have thus been blessed with the visions of eternity; with light and intelligence; we who are filled with the Spirit of God burning in our hearts; who have gazed upon the hidden things of eternity, and contemplated the purposes of God in their majesty and glory,—I say, shall we shrink from the task of going forth to snatch these fallen sons of men from everlasting burning? Should we refuse to do so, it would testify that we had not a single spark of humanity in our bosoms, and were not fit to live in the world, much less to associate with the Gods in the eternal worlds.

I know you have a desire to do these things; but I will tell you, there are many things that are calculated to try the feelings of men.

Those who have to go out have to put their noses to the grindstone, and keep them there, and let them grind at it, and not murmur a word; and then, before they are healed, put them there again, and bear it all the time, and go along without saying anything, for you know it is a sin in the religious world, to get angry. You need not attempt to go without faith in God; and you will have need of all the wisdom and intelligence you can command. You cannot go and convert the world all at once, for it is too far sunken in folly and vice. This reminds me of a dream a brother had in France. He said he thought he was trying to kindle a fire on the sea-shore; every time he attempted to light it, a wave came and rolled over it; and he could hardly accomplish it until the tide began to recede, and then he considered he would build up a fire when the wood got dry.

You need not think of going abroad into the world, and going, as the Methodists sing, "on flowery beds of ease;" for a great many consider you as impostors, and as a general thing, you are looked upon as suspicious characters, to say the least of it, and you will be closely watched. If you go to those foreign nations, your footsteps will be traced; no matter how privately you may make your entrance, or how privately you may take your departure; it will all be known to the police authorities, and they can give all the information required, touching your movements.

It was not more than ten minutes after I had taken the cab and started to the railway station to take my last departure from France, when one of the High Police came to inquire after me. The gentleman with whom I stayed was a very affectionate friend to me, and he kept the police in conversation for two hours, speaking very highly of me; he told them I was a respectable, high-minded man, &c. The police told him of every place I had been at since I came to Paris; when I came to France; what hotel I staid in; when I went to England, and how long I staid there; when I went to Germany, and how long I staid there; what books I had printed, &c. &c. He gave my friend a most minute account of every step I had taken; and all this is recorded in the books of the police. They have a congress of police among the nations of Europe, by which they can transmit information about every person who appears as a public character in any of those nations.

This is the way you will be watched. If you go to any of these nations, it will be necessary for you to use the greatest wisdom and prudence; and that you should pray to God to guard you in all things.

This police authority did not come after me until I had finished my work. I suppose they would not have injured me, for I had broken no law; but this is their policy; with it we have nothing to do; and I should recommend you strictly to obey all police regulations, and never interfere with any national, civil, or police institutions or regulations. I suppose they might have telegraphed after me if they wished; but I took another course, not, however, knowing that they were after me; I turned off the main route to go by a little seaport town, and I missed the whole concern, and was in France a week longer, and they knew nothing about me. I was out of their track, and came off safe. The Lord blessed me, and I have been blessed as much in these nations, as anywhere else.

You may talk about difficulties, and what you have passed through here and there; but we should not be men, if we did not have difficulties to meet with; and we always feel much better when we have conquered them.

This is the difference between us and the world;—they meet with difficulties, and they quash down under them; while we ride over them, and become victorious. This is the reason why there are so many institutions among the Gentiles that come to naught; they meet with difficulties, and fall before them; we meet with the same, but we have a God at the helm, and we triumph over them.

Another Elder and myself stayed in a hotel in a small town for about a week, the landlord of which was an infidel. After we had been there two or three days, I told the landlord I was a religious man; he replied, "Oh, you are religious, are you? Religion is a pack of nonsense." I told him I cared as little about most of the religion of Christendom as he did; but the one I believed in, I told him, would benefit both body and soul, in time and eternity. I talked to him a little about it, and he began to feel much interested.

I told him about the success and the prosperity that attended our works; and finally he said, "I don't know but I will sell out and go to America, for I am tired of France." I said, I will tell you where you will find a first-rate place to settle down in that country; and directed him to Iowa. He spoke to an Elder that was with him, after I had gone away, and said, "I don't like the way Mr. Taylor speaks to me." "Why?" said the Elder. "He speaks as though he wants to push me off on one side somewhere, and I want to go where he is; you have got the right religion, and had I have found this, I should have been a religious man."

I talked to another gentleman who came in, who wanted to be introduced to me,—a man of good education, and talked the English language as well as I did. We talked about everything, almost, until religion came on in the conversation. When I was preparing to leave, the gentleman said, "O, Mr. Taylor, I wish you would stay three or four days more here, and I will introduce you to a rich sugar manufacturer; and there is a gentleman living in a castle not far from here, I will introduce you to him." They felt as sorry at my going away, as though I had stayed with them twelve months; and they came more than a mile to see me off, and bid me good bye; and prayed God to bless me before I left.

You will see many such things as these. I could have introduced the Gospel in the whole of that country, had I had time. You will find that the Spirit of the Lord will go before you and prepare the way. I had men come to me and say, "God bless you, you are the man I dreamed about." That is the kind feeling that operates upon the people in those parts, as well as in other parts of the world; the Spirit of the Lord goes before His servants.

I recollect associating with some medical professors, American gentlemen, who had come to Paris for the purpose of attending medical lectures, &c., at *l' Ecole de Medicine*, and visiting the hospitals; and though we were "Mormons," they were glad to have our society, and seemed to feel a desire to associate with us. We talked "Mormonism" to them, and many other things.

These men came there, remained two or three months, and went away; nobody cared anything about them, only just as much as they paid their way, and that was all. We went there, and planted the Gospel in the hearts of the people; and they feel as all other people do who are

members of this Church; the Spirit of God was with them, and we could rejoice in the bosom of our friends, and talk of the things of God, and the blessings He gives to His people. I looked at these doctors, and I said to myself, You poor, miserable creatures; you wander round the world, without the Spirit and blessings of God, and nobody cares for you, whether you live or die; while we come here, to plant the standard of truth in the hearts of the people, and can rejoice with them in its blessings.

If any of you go into those countries, you will find as warm hearted people as you will find anywhere else. Brothers F. D. Richards and E. Snow can bear testimony of this. The Gospel has the same effect in their hearts as it has in yours. I won't occupy your time further. May God bless you in the name of Jesus. Amen.

ELDER EZRA T. BENSON said:—

I feel thankful for the privilege to occupy a few moments at this Conference, and to give my testimony concerning the work of the Lord in these last days.

I feel thankful that we are here, and that we are blessed with the spirit of truth, which is one of the greatest blessings in the kingdom of God. When we have the spirit of truth dwelling in our hearts we are ready, and not only ready but willing to do the things that are required at our hands.

We have been hearing this morning that there are many that will be called to go to the nations of the earth; I feel that I can say that there is not an individual that will be called upon, if he has the Spirit of the Lord, or of "Mormonism," in his heart, but what will respond to the call with all his soul; he will feel to thank God and his brethren that he is worthy to be called with such a high and holy calling as to be a messenger of salvation; for I do actually know by experience, that there is no calling under the heavens among the children of men, that is so desirable, and so great, as to go and preach this Gospel.

If a man will magnify his Priesthood he can do more in one hour in the vineyard, preaching the Gospel, and gathering the Saints in one, if he is sent to do so, than he can do here in ten, labouring with his hands for himself, for his family, and for the kingdom of God on the earth. For it is impossible for us to retain the Spirit of God,—it is impossible for us to love the Lord, or even keep in good fellowship with this people, unless we do as we are told. Inasmuch as there are honest people in the earth, scattered among the nations, is it pleasing in the sight of God for us to sit down here (unless we are commanded to do so,) and refuse to give them the truth? It is perfectly right to tarry here, and prepare for the Saints who are gathering, unless we are commanded otherwise.

I wish to say a few words to those who shall be called upon to go to the nations. The time is now, I feel persuaded of it, for us, Elders in Israel, to work while the day lasts,—to work while there is time and opportunity,—while God is softening the hearts of the people; now is the time for the Elders to visit the nations, and tell them what they know concerning this great work in the last days; and when we do well for the kingdom of God, we do well for ourselves; when we do well for the people among the nations of the earth, we do well for ourselves, if we go and do as we are told, and that is, to preach what we actually know, and verily believe.

If it be possible, point out one man, an Elder in this Church, who has gone out to preach the Gospel, and has been faithful in the kingdom of God, that has not been blessed, and whose family has not been blessed. There is not an instance on the records of this Church, showing when a man has gone forth to proclaim the truth, that he has not been blessed. The opposite is the case: they have always returned home rejoicing, with their hearts filled with the love of God. Well then, brethren, let us go, if we are called upon, and proclaim the good news, that God is doing a great work in the vallies of the mountains; that God has called His Prophet, His Apostles, and other servants to proclaim the glad tidings to the children of men, to those who sit in darkness, and the shadow of death.

We have the name of being the best feeling people upon the face of the earth; and I will tell you furthermore, we just have the name of being the best people there is in the world; and the time is not far distant when the nations will seek for counsel at the feet of the servants of God. Why? Because we seek wisdom at the hand of God; because we are led by the revelations of Jesus Christ; because we live humble, and are honest before God; and He will pour out His blessings upon our heads, to enlighten our minds,

and give us visions and revelation, so that we cannot be led astray. I know this from the testimony that I receive.

I can bear testimony that God has been with me. Why? Because I have gone and done just as I have been told. It is because it was my determination, my will, and my desire to do the thing I was sent to do. We had a little to do with mobs, it is true. They undertook to mob me a little; and brother Grant said, when he heard of it in Washington, he was glad of it. [A voice in the stand, "and so was I."] I was too, because I felt when they were trying to mob me, and seeking my life, I was better than they were; if I had not been, they would not have tried to destroy me from the earth. They ran me into brother Farnsworth's potatoe hole; to be sure, I ran in there, and thought it was a first rate place to hide. I staid there a couple of hours; and reflected upon mobs, upon the things of the kingdom, and called upon my Father in heaven, by the authority of the Holy Priesthood; and I felt as though I could whip all the mobs in Missouri; if it had been wisdom to do so, and the best course for me to take, I would have gone out and whipped the whole posse of them. [A voice from the stand, "yes, after they had all gone away."]

Many in Kanesville wanted me to wrestle with them. I said, I don't wrestle with any except from Salt Lake; but I can tap you on the head, as I would a little boy, if that will do you any good; but when I see a man from Salt Lake, full of good works, I consider it an honour to wrestle with a man of that class; but I don't have anything to do with the low, degenerated characters who do nothing else but wrestle and gamble; but I said, if you don't believe I can wrestle, try me, and I will end you up a few times. They thought I was a very stout man, and it passed off just as well as though I had tried my dexterity upon them.

To close up the whole matter, I feel thankful to God that I am here. I am blessed; and the people here, and that are on the road, are also blessed.

Now is the time for the Elders to go forth and preach the Gospel. The Lord will soften the hearts of the people; and if mobs are stirred up, it is all for the good of the Saints.

When Satan begins to grin and show his teeth, you may know there are sheep not far off. Only put your trust in God, and He will keep you, and preserve you as in the hollow of His hand. Be comforted, brethren, whether you go to the nations of the earth, or stay at home. It is just as necessary for men to live humble here, as it is for them to live humble when they go there; for Satan is not dead yet, and brother Brigham says he is glad of it. It is necessary he should live on the earth a little while longer, to stir up the Saints by way of remembrance of the covenant they have made; and I have become perfectly reconciled concerning the things of the kingdom, and am so from day to day.

Let God do as He pleases, and call whom He pleases, and send whom He pleases abroad, and tell whom He pleases to remain at home; it is all the keeping of His commandments; and one station is as honourable as the other. If a man is told to tarry at home, he is as honourable as that messenger who is going to the nations of the earth. But if he sit down and consult the natural man—consult his own private feeling, and say, here is my poor wife, here are my children, and here is my farm that I have earned with my own hands; I know how I came by my hard-earned property; how can I go and preach under these circumstances? all my property and all my fair calculations will be knocked into pie. Supposing they are, let them all go; there are plenty more farms, and everything else; we are in the world, and it is filled with the elements, and we have the keys and the power to work and organize them, make them honourable, and contribute to our happiness and earthly comfort.

What is there more honourable than to carry a message of the Gospel from this people? You have the prayers and the faith of your brethren, the prayers and the faith of the whole Priesthood. Who is there that cannot go and do good under these circumstances? If there are any such men, they are not fit to live upon the earth. If a man is not fit to tarry at home, he is not fit to send abroad; and if he is not fit to send abroad, he is not fit to tarry among the people of God, only to be a scourge and a stumbling-block to them.

Then let us rejoice; and if I should give way to my feelings, I should shout glory, hallelujah! I would call upon every individual to feel that the Great God is with them, and He is your Father, and you are His sons and daughters, and have a right to the legacy of eternal life, and not be bowed down in your minds,

and say, I don't know, I am afraid I am not worthy to go preaching; if you get the testimony of the Spirit of the Lord, you belong to the great family of God; and if you have the testimony of Jesus abiding in your heart, you may rejoice all the day long.

Have we anything to fear? No! What did the President say the other day? He said he had not anything to fear; but if he should have any fears, it would be, that this people would sit down and lull themselves to sleep, and forget the Kingdom of God. Can a man do this when he feels the Spirit of Truth in his heart? No. He will long to go to the nations of the earth, and be willing to be handled like the clay in the hands of the potter. We do not care what his testimony or knowledge has been; it is the abiding witness we want from day to day; it is that which carries a man safe through, according to my experience; it is then that we have no need to fear.

In the days of Nauvoo, there were fears; there was death. The people were afraid this thing and the other would be wrong; that brother Joseph would get wrong; that we should have to submit to principles and doctrines contrary to the doctrines of Jesus Christ, &c. From the experience we have already had in the kingdom of God, has any person a right now to such fears, or such a thought, for a moment? No. He knows that the principles that have been taught by the Prophet Joseph, brothers Brigham, Heber, and Willard, and by every good man in this Church, are correct principles; and that these men have been borne off triumphantly over every trial and difficulty they have been called to pass through. The Elders, therefore, can go to the nations with their consciences as clear as drifting snow, and with the satisfaction that all is right in Zion, and that we are led by the best men upon the face of this earth. Are you afraid to bear this testimony to this perverse generation? No. The Spirit of the Lord will back you up, and put to silence the slanderers in the Gentile world. I have known it by experience; I have not been insulted in any congregation, when I have taught the principles of God as they are taught in the vallies of the mountains; every dog has been obliged to close his mouth, and has not even dared to exhibit his teeth.

All is right; all is glorious; "Mormonism" will continue, should it come hot or cold; should it blow high or low; for God sustains it. When you feel so, brethren, you feel right, you feel strong, and ready to combat with your enemies; right is written upon your commissions; you are mighty in the right to do right, so that you are perfectly willing that all the devils in hell should know your works; that God, angels, and your brethren should know; and when you are called home, you will return like lions in strength; you will feel well; you will feel blessed.

While you are gone, prayers are ascending in your behalf, and in the behalf of your families; and every blessing you need is poured out abundantly upon you, and your hearts are filled with gladness.

This is the way to live; in the midst of the Saints, in the world: and when the bowels of hell are moved with wrath against you, and devils belch out their fury, you are then ready to withstand them. Suppose brother Taylor had been guilty of any wickedness in his travels; the whole country would have known it. Just so it is in the United States, or anywhere else; if a man does not do right, but intends to feed his passions and carnal appetite, it would be better for him to turn round, and say, Brethren, good bye to "Mormonism."

We cannot hide anything from God's Spirit, and from His servants; I know this to be true. Then let us put the rough-and-ready side out, and let the word be, Come on, all hands, and build up the Kingdom of God. This is my determination; and if God will give me strength and wisdom, and the good blessings of my brethren, it is my determination to shape my affairs so, that when I go away, I can be gone any length of time, and not be like the man who went upon the Indian expedition in Utah—he had not got fairly started, before he wanted to return. What's the matter? "O dear, I have married me a wife, and cannot go."

I am glad in my heart, and I say, God bless brothers Brigham, Heber, Willard; they are the counsel of heaven to this people, and I mean to honour them in the earth, wherever I go; and I would preach down in the bowels of hell the same as I do here, and not be ashamed of it. My story all the time is, Hurrah for "Mormonism!"

There are a jolly lot of fellows coming on from Kanesville, and other places; eight or ten thousand "Mormons" will come in here this season. They are a good people. Are the good brethren and sisters here thinking about it? Are they willing to take them by the hand, and say, brother, sister, come to my house, and I will make you welcome to this or to that —to comfort their hearts after the toils of such a journey? They are a good people; as good a people as you are, and just as willing to be counselled. My heart yearns after them, and I want you to feel after them likewise, by rendering them all the assistance in your power, until they are comfortably located.

I only throw out these few hints, that you may be prepared to act, when you receive the proper instructions from your President. There are musicians coming, who perform upon almost all kinds of musical instruments; the lame are coming; the blind, and the widows, and the fatherless. I did not stop to make any selections; but I said, Come on, all of you. We have among them big men and little men, big women and little women; grandfathers and grandmothers; and for aught I know, great grandfathers, and great grandmothers; but if they are not, they will be when they get here; for we have the name of raising the most children, and the best on the earth; and it will be very curious if we do not carry out what they all say we are guilty of.

I told them in Pottawatomie, that we wanted good men to mingle with the Saints; we are sent out to preach to a people who wish to do good to their fellow men, and be saved in the kingdom of God; and if you are not willing to obey the Gospel, and build up the kingdom, you cannot stand among this people; for God intends to raise up a holy race before Him in the last days, to do His will in all things. After we have warned the nations, we will return home, and raise a holy posterity before the Lord; therefore we want good men, and praying men; for I have no confidence in any man who does not pray. It is as much as I can do to live, and pray all the time; and after all, I suppose I may say, like the good old Methodist, I leave undone those things I ought to do, and do the things I ought not.

I do not feel that I have any animosity in my heart to any man on the earth; if a man will be my enemy, and is determined to be, all I ask of him is to keep out of my way; I will not injure him, but let him get all the glory and exaltation he can, and I will not throw the ashes of a rye straw in his path.

I can feel sensibly, that there has been an increase of union and faith among the people here, since I left here last fall; it is either in me, or in you. (A voice in the stand, "it is in both.") It is in both, brother Brigham says. Let this union, and this faith continue to increase, until we are brought into the presence of our God; and may this be the happy lot of us all. Amen.

President Young remarked:—

The morning is far spent, but before we close the morning service, I would like to present before the Conference the names of a few Elders who have been selected to take missions.

I suppose the brethren understand the object of this special Conference: it is for the purpose of transacting business pertaining to foreign missions, and of giving the brethren an opportunity to cross the plains before the cold weather. We shall send them out from this Conference.

I wish to say to the brethren, I am thankful, and I rejoice in the Lord my Saviour, for his choice blessings which we enjoy. It was observed by brother Benson, that brother Brigham has but one fear concerning this people: it is true.

I do not fear all the devils in hell, or all the mobs that could be raised; but, if I have any fear, it is upon this ground, that the people, in their blessings, should forget the Lord their God. I do not see that this is the case with this people, but if there is danger to be anticipated, it is in the slackness of the people to remember the Lord when the fostering hand of providence is pouring out blessings upon them, and round about them, all the day long.

This has been in former times, when the blessings of the Lord have been poured out upon the people. It is written in the Bible concerning ancient Israel, that they got fat, and kicked against the Lord their God.' You may understand the expression as you please; they forgot the Lord, and began to trust in the wisdom of man. They forgot their prayers, and the duties they owed to one another; and they fell back into a careless, carnal security, and became like the rest of the world.

This is the only ground on which I

would have fear, were I to entertain any. As I have often said, and the same I can say again, it is too late in the day for this people ever to be cast off, or disowned by the Lord. The work the Lord promised to do is too nigh accomplished, and He has promised to make a short work on the earth. This work has some time since commenced, and if any of the people will not serve their God, and do the work He has given them to do, they will be removed out of the way, and that speedily. It is too late in the day for this people to apostatize, and the Priesthood to be taken again from the earth; so there is not much ground for fears even in this respect.

A few words to the Elders of Israel with regard to the building up of the kingdom of God. Suppose every man who has wanted to go out to preach, (and almost every Elder has wanted to go,)—suppose they had all gone six years ago last fall, and left Nauvoo entirely destitute of Elders, and attended diligently to preaching up to this time. Would there have been a place prepared for the gathering of the Saints from all the world? No. There would have been no place for the Elders to gather them to; there would have been no standard reared, or rallying point for the people. Do you preach the gathering of Israel and the redemption of Zion? You do; and when you would have got through this, and found all the rest had been neglected, what would have been the situation of the Elders of Israel? Their mouths would be closed up and sealed; they would not have any more influence among the people, than those doctors and philosophers in France, spoken of by Elder Taylor; they came, they tarried, and if they paid for what they had it was all right, they went, and no person cared for them, or sought after them; it would have been the same with the Elders of this Church.

The whole machinery is in operation, and complete; that when the Elders go forth to preach the Gospel, every man carries with him a two-edged sword; pierces the hearts of the people by the spirit of the Gospel which he goes to proclaim; but if the work is in progress only in part, his sword is blunted at once; it has no edge, it is incomplete, and does not pierce the hearts of the people, consequently he had better have staid at home.

Why I make these remarks is, that we may understand that unless this work is in progress, as a whole, it is not complete; we are found wanting, and not prepared to do the work we are called and sent to do. Now it is just as necessary to come to these valleys, build houses, make fences, erect school-houses, rear up places of worship, and prepare for the gathering of Israel, as it is to go and preach to Israel to influence them to gather. The one is just as honourable, and as acceptable in the sight of God as the other; and those that labour faithfully at home, will be crowned with those that labour faithfully abroad. Those who are selected to remain at home, receive as those who are selected to go abroad.

It is unnecessary for me, for any of the Twelve, or for any of my brethren to rise up here to preach to the Elders to infuse the spirit of preaching in them, for we have had to hold them back with a cable rope, as it were, to keep them from going to preach. There is no lack of the spirit of the Gospel in the Elders of Israel, for we have been teased all the time to give them permission to go out and give vent to the spirit within them; but had we listened to them, you and I would not have had this commodious house to preach in this day. All the Elders would have been off preaching, and there would not have been enough left to have made the women and children comfortable.

What is to be done? Obey counsel. They do, and how far? Enough to scare the whole world. Look at the spirit that is in the midst of this people, and that overshadows them. What influence does this have upon the nations of the earth? It fills them with terror and awe; and when they reflect, and reason, it fills them with astonishment, that there is a people on the earth, in the present confused, revolutionary state of the nations, that will hearken to counsel, and be of one heart and one mind; they are filled with fear and astonishment, and they dread the union that is among this people more than they dread the Lord Almighty upon His throne. This is a pretty positive proof that this people are willing to hearken to the counsels of heaven.

Brother Benson proclaims in our hearing that this spirit has increased since he left here last fall. It has, and I expect it has grown in his own bosom; it has in mine. What do you think about it yourselves, brethren, would you not be ready also to acknowledge that the same spirit is increasing in your bosoms—a spirit of love, and union, and of faith in your call-

ing? I think there are a great many who can say, and say it truly, that this Spirit of the Lord has greatly increased in their hearts for six or eight months past, or for a year; were it not so, we should not be found growing in the knowledge of the truth. This is our labour, our business, and our calling;—to grow in grace, and in knowledge from day to day, and from year to year.

I wish to say to this congregation, and I wish them to say to the families of the brethren who are not here to day, and I would like all the inhabitants of these valleys to hear it;—when our brethren who are on the plains, come with their families into this city, or into any of the settlements of the Latter-day Saints, sit down and calmly make a calculation in your own hearts, how you would wish a neighbourhood of Latter-day Saints to receive you, if you had been journeying across the plains this season. Ponder it over in your minds, and place yourselves in the situation of a pilgrim travelling across the plains, and after a hard and fatiguing summer's work, now you have got home; imagine yourselves at the doors of your brethren who have plenty. Here are their gardens groaning with the abundance of the products of the earth, with potatoes, beets, and cabbage; here are milk and butter, and ne flour, in great quantities; here are the tomatoes and garden vegetables of every description; now you say I have got home to my brethren's door, and they have got plenty. What would you wish these brethren to do to you? Ask that same question to your neighbours, and get them to answer it. I can tell you what you would they should do to you; you would wish them to say, Come brother or sister into my garden, and help yourselves to some garden sauce; walk in here, and take and eat and make yourselves glad. And if they turn round and say, Brother how shall I pay you for what I get? then you cannot hear that, for it is something that is altogether out of the question. The Lord gave it to us, now come and help us to eat it. That do to the emigrant Saints, every one of you. I know it is the will of the Lord you should do it; and I know if He should speak to you himself, He would tell you the same thing. I tell you just as it is, and that is just as good precisely, as though another came and told you. Then the brethren will feel joyful; their hearts will be made glad; and they will know that you are actually growing in the knowledge of the truth.

There are a great many coming. Brother Benson says all are coming, even the great grand daddies, and great grand mammies; uncles and aunts—all are coming, and I am glad of it; I rejoice, for it puts us in a position that we can send out Elders from this place into all the world; whereas, before, our circumstances needed all the men we had here to prepare for the gathering of the Saints. Now the time has come that we can send out our little parties to gather up Israel, and preach the Gospel to the nations before the end comes.

The reports we have heard from our brethren are favourable, cheering, and rejoicing to every heart. Those who are coming from the islands of the sea, and from the old countries, where the Elders have been sent; those from Pottawatomie and the States are coming home; for the present, this is the place of gathering; here the standard is reared for the Latter-day Saints from all nations, that they may spread out from this place, and fill up other places, until all the continent of America, which is the land of Zion, shall be peopled with the Saints of the Most High.

Question: When are we going back to Jackson county? Not until the Lord commands His people; and it is just as much as you and I can do to get ready to go, when He does command us.

Brothers Benson and Grant have been successful in their missions. Brother Benson says some of the brethren were glad when he was mobbed. I was glad of it; for every mobbing difficulty will add glory upon the heads of the humble, faithful, and contrite in heart; it serves to prove, and give them experience; it shows them the contrast between the one and the other; all this is preparatory for the Saints to enter into their rest, and for the wicked to receive their punishment. Brother Benson has been successful; and I thank the Lord Almighty that he turned the key here last fall, and caused a tremendous commotion among the political elements—earthquake, thundering, and lightning, above and below the earth, with great excitement; this gathered a great many more Saints than if it had been fair weather all the time. This clashing and noise of the elements stirred up the people in Pottawatomie, and then they wanted to

go to the mountains; like brother George A. Smith, in the latter days of Nauvoo; he wanted to go to the mountains, or to California, or to Oregon, he was not very particular. What for? Simply because he was obliged to go somewhere. The Saints who are coming now from Pottawatomie were obliged to leave for the vallies of the mountains. Why? Because they had to run somewhere. Do you suppose I am sorry because of persecution? No! I never was in my life; but I have thanked God a thousand times that the devil is not yet bound, for if he had been, the Saints would have gone to sleep; and if there could be such a thing, they would have been blotted out of existence, with all their intelligence; and the earth have received them into its bowels. Light, knowledge, truth, wickedness of every kind, the works of the Almighty, and the works of the devil,—all conspire to roll on the great work that the Lord Jesus Christ is doing upon the earth; every person and power in their own order.

I do not wish to detain the congregation longer this morning. Brother Kimball set before you the object of the meeting, and I have hinted at it. We will now read over a few names that we have selected. May the Lord God of Israel bless you, in the name of Jesus Christ. Amen.

The clerk read 98 names of individuals who had been proposed for foreign missions.

Singing. Benediction by George A. Smith.

Adjourned for 1½ hour.

Two p.m.

Conference called to order by President Young.

Singing. Prayer by President J. Young. Singing.

The following Elders* were then appointed to their several missions:—

AMERICA.

Washington City.

Orson Pratt.

Iowa.

Daniel Miller.

St. Louis.

Horace S. Eldredge.

New Orleans.

John Brown.

Nova Scotia, & British N.A. Provinces.

John Robinson, Benjamin T. Mitchell,
O. D. L. Buckland, Joseph Millet.

Texas.

Preston Thomas, William Camp.
Washington Jolley,

British Guiana.

James Brown, Elijah Thomas.

West Indies.

Jesse Turpin, Alfred B. Lambson,
Darwin Richardson, Aaron Farr.

EUROPE.

For England. &c.

Daniel Spencer, Edward Martin,
Charles A. Harper, Levi E. Riter,
Isaac Allred, John S. Fulmer,
John Van Cott, Richard Cook,
Mellen Attwood, John Oakley,
Chancey G. Webb, William Clayton,
Charles Smith, William Pitt,
Sylvester H. Earl, John C. Hall,
David Grant, William Woodward,
Thomas W. Treat, James G. Willie,
Benjamin Brown, Daniel D. McArthur,
James T. Park, Moses Thurston,
Perregrine Sessions, John Perry,
Osman M. Duel, William Empy,
John A. Hunt, Spicer Crandell,
James Pace, John Mayer,
W. Burgess, jun., Elias Gardner,
Levi Nickerson, Noah T. Guymon.
William Glover,

Wales.

Dan Jones, Daniel Daniels.
Thomas Jeremy,

Ireland.

Daniel Toner, John McDonald.

France.

Andrew L. Lamoreaux.

Germany.

George Mayer, Jacob F. Secrist,
George C. Riser, William Taylor.

Berlin.

Orson Spencer, Jacob Houtz.
Moses Clough,

Gibralter.

Edward Stevenson, Nathan T. Porter.

Denmark.

George Percy.

Norway.

Eric G. M. Hogan, Canute Peterson.

ASIA.

Hindoostan.

Nathaniel V. Jones, Samuel A. Woolley,
Amos M. Musser, Richard Ballantyne,

* This list of names differs slightly from that given in *Star*, Vol. XIV., page 600. We suppose some trifling changes in the appointments were made after the Conference.—Ed. *Star*.

Robert Skelton, Truman Leonard,
Wm. Fotheringham, Robert Owen.
William F. Carter,

China.

Hosea Stout, James Lewis.
Chapman Duncan,

Siam.

Chancey W. West, Sterne Hotchkiss.

AFRICA.

Cape of Good Hope.

Jesse Haven, Leonard I. Smith.
William Walker,

AUSTRALASIA AND THE PACIFIC.

Australia.

Augustus Farnham, Paul Smith,
William Hyde, James Graham,
Burr Frost, John S. Eldredge,
John Hyde, Absalom P. Dowdle.
Josiah W. Fleming,

Sandwich Isles.

William Mc.Bride, Nathan Tanner,
Ephraim Green, Reddick N. Allred,
Edgerton Snyder, Reddin A. Allred,
James Lawson, Benjamin F. Johnson.
Thomas Kairnes,

ELDER O. PRATT said:—

The congregation have seen manifested the determination of these brethren who have been appointed to go on their respective missions. If it be the minds of this assembly that all of these brethren whose names have been read shall fulfil their several appointments, you will manifest it by the uplifted hand. (The manifestation was unanimous.)

I will make a few observations by permission. When I see so many of my brethren feeling a desire to go to the nations, to different parts of the earth, it truly is a cause of great rejoicing to my heart. When I read occasionally, letters and communications that are published in the *Millennial Star*, in regard to the spread of this work among the different nations, it is a cause of joy to me which is indescribable. And when I see the brethren going forth to the different nations, I almost feel as though I wanted to go to all these different places at the same time myself; to go with my brethren and be instrumental with you in trying to build up this kingdom among the nations. There is certainly no work in which the servants of God can be engaged, that is so pleasing and joyful to the mind, as to be engaged in the work of the holy ministry, in trying to persuade the honest in heart among the nations to receive the truth.

This generation have been calling a long time for miracles, but one of the greatest miracles in the last days, in my estimation, is the fact, that scores and hundreds of the missionaries of the Latter-day Saints, are traversing the globe, going from nation to nation, upon the principle that the ancient Apostles travelled, namely, *without purse or scrip*. Is not that a miracle? Has there any such thing happened before, for many generations, as people travelling over the whole earth, starting from their homes without purse or scrip? If you should go upon your own business, and the Lord had not a hand in the matter, it would be nine chances out of ten, if you did not perish before you returned; and perhaps, nine chances out of ten, if you ever obtained means to accomplish your journey, and pay your passage from place to place. But where is there an example of any faithful man in this Church, since the year 1830, that has gone forth, trusting in the Lord God of Israel, with mighty prayer, but what has been sustained, upheld, and preserved to return again in honour, unless he have fallen perhaps by sickness, or have died a martyr in testimony of the truth.

We find then, that the Lord has actually wrought miracles in scores and hundreds of instances, in sustaining His servants among foreign nations, in foreign lands, where it would be almost impossible for people that were on their own business, to have accomplished anything, or to have travelled among them. What has the Lord said upon this subject? He commands us in a revelation given September 22nd, 1832, as follows:—"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the Church unto the ministry) from this hour, take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom." This was a command given twenty years ago this next September. Says one, That looks rather hard. It does not look hard at all, for that same God that gave the commandment, is able to bear you up, He is able to sustain you. Perhaps this might have had reference, more particularly, to those who are actually in their fields of labour; this may be the case, for travelling to your field of labour is one thing, and labouring in it is another. There may actually be instances where an Elder is obliged, circumstances being such, to take some means to assist

him until he shall arrive at his field of labour; but when he gets there, then depend upon the Lord God of Israel, and the people, to feed and sustain him. I am not going to say but what it will apply in travelling to the field of his labour, at any rate I would not be afraid to trust the God of Israel to assist me in going to my field of labour, as well as to assist me after having arrived there.

What would be the best thing, then, for these Elders who are going forth? As a general thing, I would say to them, if you have any cash, leave it with your wives and children, to comfort their hearts —to support them in your absence, and be a blessing to them. And if you can get mules and horses to carry you from here to the States, when you get on the frontiers sell them, and they will bring you in a little cash to carry you through the mobocratic divisions of the country. (A voice in the stand, "send that back.") The Lord will always provide some way to get along; and the faithful servant of God has nothing to fear only his own weakness, and his own imperfections and follies; these are the things that he has need to fear the most. If an Elder gets unfaithful when he is abroad, he is sometimes apt to get into straight places; but if he is diligent in prayer, in doing the work of the Lord, striving in faith to live humbly before Him; setting a proper example before his brethren and the people among whom he labours, he will find that the Lord will bear him off victorious; His power will be upon him; and when he administers in the words of life, it will be by the power and wisdom of the Holy Spirit; when he administers in the ordinances of the Church, the blessings of Jehovah will follow; when he says to the sick, Be thou healed in the name of Jesus Christ,—behold! it is done; when he commands, the lame will leap like an hart: the power of the Lord God of Israel will be made manifest through His faithful servants, and they have nothing to fear.

Brethren, I will prophesy that the power of the Lord God of Israel will be with you to a far greater extent than what has been poured out in days that are passed; and the way will open before you, and the Lord will visit the hearts of the people before you arrive among them, and make manifest to them by visions and dreams that you are the servants of God, before they shall see your faces; and you will receive heavenly visions to comfort you, and dreams to give you knowledge of the things of God, if you prove faithful before Him. I will prophesy this in the name of the Lord God of Israel, and you will find that His power will be more conspicuously made manifest through your administrations on these missions than has ever taken place since the rise of this Church.

How often have I reflected upon the words of the Saviour, which were given expressly to his servants; they were not given to the whole Church; but to his servants who were engaged in the work of the ministry. He said, "Take no thought for the morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. Consider the lilies of the field; they toil not, neither do they spin; yet Solomon, or the kings of this world, are not arrayed like one of these. And if God so clothe the grass which to-day is, and to-morrow is thrown into the fire, how much more shall he clothe you, if you are not of little faith. Therefore, take no thought for these things." You will find brethren, if you go forth, trusting in the Lord, that whatever you need, it will be ministered to you in the very moment, and you will return again with your hearts filled with joy, and your bodies comfortably clothed, and means in your pockets to assist your families when you return to them, and with souls as seals to your ministry, with whom you shall rejoice in time and in eternity.

I have oftentimes thought of another saying in the Book of Mormon, concerning the parable of the vineyard, delivered by one of the ancient Prophets. He said, that "the servants of God shall go forth and labour for the last time;" and the prophecy says, "behold they were few, and the Lord laboured with them." Among all the servants that had laboured in previous dispensations, the parable does not condescend to say that the Lord laboured with them, although He no doubt did. But here it is expressly said, that the labourers were few, and the Lord laboured with them. And after the vineyard was pruned, and was no more corrupt, He called up His servants and said, Behold, you see I have done according to my will, and ye shall have joy with me in the fruit of my vineyard. This truly seems to be characteristic of the way and manner this Gospel is going to the nations. It does not go according to the will of

man, neither according to his inferior judgment, but according to the will of God. It breaks forth on the right hand, and on the left; and the servants of God are sent forth by His will and authority; and if they are faithful, He has ordained them to labour in His vineyard; and the prophecy says, they will be faithful, and they shall keep the commandments of the Lord of the vineyard, in all things.

Try to have this prophecy fulfilled upon your heads; keep the commandments of the Lord of the vineyard in all things, that His blessings may be upon you; that when you set to your hands with the pruning-knife, to prune and train up the branches of the trees of the vineyard, and dig around their roots, the power of the everlasting God may rest upon you, and the vineyard where you labour. Keep the commandments of the Lord in all things, that you may have joy with Him in the fruits of the vineyard, when the work is finished. May He bless you as He did Abraham, and His servants of old, that you may do the work He has appointed to you in faith and prayer, and perseverance, that you may bring home your thousands, and rejoice in the midst of the mountains.

Elder Franklin D. Richards followed in a short speech, not reported.

President H. C. Kimball motioned that Elder Orson Pratt take a mission to Washington to preach the Gospel, and preside over the Saints in the United States, Upper and Lower Canada, and the British Provinces in North America. Seconded and carried unanimously.

Elders J. M. Grant, and W. W. Phelps severally addressed the audience.

President Young said:—

I want to say a few words to the congregation before we dismiss, for we shall be under the necessity of separating soon, and probably we shall hold another meeting this evening.

I have heard the exhortations of the brethren who have spoken to-day, with joy; they seem to be in a good spirit, and certainly, yea, most assuredly, there is the most novelty in "Mormonism," that there is in anything upon the face of the earth. It is musical, it pleases both the eye, and the ear, and I may say every sense of the man.

When I heard the brethren exhorting those who are going out on missions, I wished them to impress one thing upon the minds of these Elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters from which very probably they may never recover. If we get a blight upon our characters before the Lord, or in other words, lose ground and backslide by transgression, or in any other way, so that we are not up even with the brethren as we are now, we never can come up with them again; but this principle must be carried out by the Elders wherever they go, whatever they do, or wherever they are; one thing must be observed and be before them all the time in their meditations, and in their practice, and that is, *clean hands* and *pure hearts*, before God, angels, and men.

If the Elders cannot go with clean hands and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri river, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves; but start from here with clean hands and pure hearts, and be pure from the crown of the head to the soles of your feet; then live so every hour. Go in that manner, and in that manner labour, and return again as clean as a piece of pure, white paper. This is the way to go, and if you do not do that, your hearts will ache. How can you do it? Is there a way? Yes! Do the Elders understand that way? They do. You cannot keep your own hands clean, and your hearts pure, without the help of the Lord; neither will He keep you pure without your own help.

Will you be liable to fall into temptation and be overtaken by sin? Yes; unless you live so as to have the revelation of Jesus Christ continually, not only to live in it to-day or while you are preaching, in a prayer meeting, or in a Conference; and when you are out of these meetings when you are guarded more particularly by the Spirit, say, that you can get along without the Holy Ghost; you must have it all the time, on Sunday, Monday, Tuesday, and every day through the week, and from year to year, from the time you leave home until you return, so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the Saints and reveal all the acts and doings and designs of your hearts in your missions; but be found clean like a

piece of white paper: that is the way for the Elders to live in their ministry, at home and abroad.

There are a great many things that could be said here, which would add to the comfort and consolation of us all. A great many principles that could be taught to the Elders which they must learn when they go abroad. I will notice one thing with regard to learning. You will hear a great many Elders say, If I could go to preaching, I could become a man like many others, I should receive knowledge and understanding, I should be noted, become a great man, and a wise man. Many have such feelings, that they are greater who are in the world preaching the Gospel than those who remain here. It is a grand mistake; for if those who have lived with us all the time have not a knowledge of true principles, do not understand the root and foundation of the superstructure, are not filled with knowledge and understanding here, they need not appeal to the Gentile world for it; if they have not the foundation within themselves of talent and tact, they need not go abroad for the Spirit of the Lord to instruct them in things they cannot be instructed in here at home, and to obtain improvement where improvement cannot be made.

We may live here year after year, and store up knowledge all the time, and yet not have an opportunity of exhibiting it to others; but if I have knowledge by the Spirit of the Lord, I gain it at the fountain; and if not quite at the fountain head, the nigher I am to that place, the more I get; though I have not the privilege of exhibiting it to the people, it is on hand whenever the time comes it should be used. It is a vain idea to suppose that we can send Elders into the world who have not got good common sense, to make men of them; if they have good sense here, they will have it yonder; if they have good sense yonder, they will have good common sense here; whether they are there or here does not alter the foundation that is in them. If the Elders have natural ability, and have obtained great wisdom or learning, to go abroad gives them an opportunity to improve upon what they have.

I want to refer to the last speech made here. Brother Phelps feels very joyful, as the rest of us do. When we hear the glad tidings of salvation among the nations, it gives a spring to our feelings, and fills us with unspeakable joy.

Perhaps in the case before us, as in others, we might say that men become children; we are children in the first place, then become men; and in the second place men become children in their understanding. As to the correctness of the exalted views that brother Phelps has of myself, I leave it to the congregation to decide for themselves; but to place me on a par with the personages he has named, who have overcome, and entered into the presence of God; or even to compare me with Joseph Smith, our martyred Prophet, is too much; though I expect if I am faithful, I will be as great as they are now, and so can every other faithful man. But am I now to be compared with these exalted characters? Not at all, not even with Joseph, and he is at present inferior to others brother Phelps has named. But I expect if I am faithful with yourselves, that I shall see the time with yourselves that we will know how to prepare to organize an earth like this; know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it with those who live upon it who hearken to our counsel.

The Father and the Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God.

One of the greatest queries on the minds of the Saints, is to understand the nature, the principle, of the foundation of our existence. To say nothing about what has been, if you will follow out that which is before you, you can learn all about it. I have a notion to tell you, though I have not time to say much about it now. I will however just tell to you the simple story relating to the exaltation of man in the celestial kingdom of God. We will take Joseph for instance; he is faithful to his calling, has filled his mission to this earth, and sealed his testimony with his blood; he has done the work his Father gave him to do, and will soon come to the resurrection; his spirit is waiting for the resurrection of the body which will soon be: but has he the power to resurrect that body? He has not. Who has this power? Those that have already passed through the resurrection, who have been resurrected in their time and season, by some person else, and have been appointed to that authority just as you El-

ders have with regard to your authority to baptize.

You have not the power to baptize yourselves; neither have you power to resurrect yourselves; and you could not legally baptize a second person for the remission of sins until some person first baptized you and ordained you to this authority. So with those that hold the keys of the resurrection to resurrect the Saints; Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it out to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned, and receive keys and powers by which they will be capable of organizing worlds. What will they organize first? Were I to tell you, I should certainly spoil all the baby resurrection that Elder Hyde and others ever preached, as sure as the world.

After men have got their exaltations, and their crowns; have become Gods, even the sons of God; are made Kings of kings and Lords of lords; they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my father, (this I will explain to you at some future time), but it does not prove that he is not my father, if I become a God; it does not prove that I have not a father.

I am on the way to become one of those characters, and am nobody in the world but Brigham Young. I never have professed to be brother Joseph, but brother Brigham, trying to do good to this people. I am no better, nor any more important, than another man, who is trying to do good; if I am, I don't know it. If I improve upon what the Lord has given me, and continue to improve, I shall become like those who have gone before me: I shall be exalted in the celestial kingdom, and be filled to overflowing with all the power I can wield; and all the keys of knowledge I can manage will be committed unto me. What do we want more? I shall be just like every other man, have all that I can, in my capacity, comprehend and manage.

I am on my way to this great exaltation; I expect to attain unto it. I am in the hands of the Lord, and never trouble myself about my salvation, or what the Lord will do with me hereafter; it is for me to do the will of God to-day, and when to-morrow comes, to enquire what is His will concerning me, then do the will of my Father in the work He has appointed me to do, and that is enough for me. I am serving a God who will give me all I merit, when I come to receive my reward; this is what I have always thought, and if I still think so, it is enough for me.

I say to the brethren who are leaving home; when you go from home, leave everything you have got here, don't take anything with you but the Lord and yourselves.

You will want horses to bear you over the plains, but don't carry your wives or your children in your hearts or in your affections with you one rod; dedicate them to the Lord God of Israel, and leave them at home; and when you are in England, or among other nations, no matter where, when you pray for your families, pray for them as being in the Great Salt Lake Valley, and do not bring them close to you as though they were in your carpet bag; pray for them where they are. You must feel—if they live, all right; if they die, all right; if I die, all right; if I live all right; for we are the Lord's, and we shall soon meet again.

I wish to say to you that are left here, whose husbands and fathers are going away for a season,—don't cling to them one particle, but let them go as cheerfully as you would give a weary traveller a cup of cold water. If you live, it is all right; and if you fall asleep before they return, it is all right; don't send your hearts after them one step, nor suffer your spirits to cling to them one moment; then you

wives in very deed will be blessed, and be helpmeets to your husbands.

But if a wife should yet cling round a husband's neck, and say, O! how I love you, dear husband; and keep him in her embraces, that woman is a dead weight to that man, and not an help to him. Women should be loyal to the cause of God, and help to build up His kingdom by their husbands, in assisting them to fulfil their missions; and if they do not do it, they are not helpmeets to their husbands. I know there are a great many here who have had an experience in these things. It is no matter if they are on the other side of the globe, apart, let them long for each other, and there will be a thread of communication between them; the man cannot be useful in his labours while she is all the time weeping and mourning, every day of her life. Let a man suffer his mind to be drawn out all the time after his family, and he will become inactive in the work of the Lord.

When you leave, understand it; you have neither wife nor children; you have handed them all over to the Lord Jesus Christ. Let the brethren go, and say, I will keep my eyes straight before me on the object of my mission; and not look behind me to my family; but I will accomplish my mission; and when I have done, it is all right, I am willing to go home, if the Lord wishes me to do so.

The time is far spent, and it is necessary for our meeting to be brought to a close. May the Lord bless you; and I say He does bless us; we are greatly blessed above all people upon the face of this earth. Let us be faithful to God and the covenant we have made. Amen.

Adjourned till to-morrow 10, a.m.

Benediction by President Young.

Sunday, 29th August, 1852, 10, a.m.

Conference convened pursuant to adjournment, and was called to order by President H. C. Kimball.

Choir sung a hymn.

Prayer by Elder Ezra T. Benson, and singing.

PROFESSOR ORSON PRATT then said:—

It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named, namely, a plurality of wives.

It is rather new ground for me; that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground.

It is well known, however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.

We shall endeavour to set forth before this enlightened assembly some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith. And I believe that they will not, under our present form of government, (I mean the government of the United States,) try us for treason for believing and practising our religious notions and ideas. I think, if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then, if it can be proven to a demonstration, that the Latter-day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government to restrict them from the free exercise of this part of their religion, such laws must be unconstitutional.

But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world Would you like to know the reasons? Before we get through, we will endeavour to tell you why we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come.

We will first make a few preliminary

remarks in regard to the existence of man, to his first existence in his first estate; and then say something in relation to his present state, and the bearing which it has upon his next or future state.

The "Mormons" have a peculiar doctrine in regard to our pre-existence, different from the views of the Christian world, so called, who do not believe that man had a pre-existence. It is believed by the religious world, that man, both body and spirit, begins to live about the time that he is born into this world, or a little before; that then is the beginning of life. They believe, that the Lord, by a direct act of creation, formed, in the first place, man out of the dust of the ground; and they believe that man is possessed of both body and spirit, by the union of which he became a living creature. Suppose we admit this doctrine concerning the formation of the body from the dust; then how was the spirit formed? Why, says one, we suppose it was made by a direct act of creation, by the Almighty himself; that He moulded the spirit of man, formed and finished it in a proper likeness to inhabit the tabernacle he had made out of the dust.

Have you any account of this in the Bible? Do the Scriptures declare that the spirit was formed at the time the tabernacle was made? No. All the tabernacles of the children of men that were ever formed, from remote generations, from the days of Adam to this time, have been formed out of the earth. We are of the earth, earthy. The tabernacle has been organized according to certain principles, and laws of organization, with bones, and flesh, and sinews, and skin. Now, where do you suppose all these tabernacles got their spirits? Does the Lord make a new spirit every time a tabernacle is made? If so, the work of creation, according to the belief of Christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century; he must be working at it every day, for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, or God-like.

But how is it, you inquire? Why the fact is, that being that animates this body, that gives life and energy, and power to move, to act, and to think; that being that dwells within this tabernacle is much older than what the tabernacle is. That spirit that now dwells within each man, and each woman, of this vast assembly of people, is more than a thousand years old, and I would venture to say, that it is more than five thousand years old.

But how was it made? when was it made? and by whom was it made? If our spirits existed thousands of years ago—if they began to exist—if there were a beginning to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? Was it by a direct creation of the Almighty? or were we framed according to a certain system of laws in the same manner as our tabernacles? If we were to reason from analogy—if we admit analogical reasoning in the question, what would we say? We should say, that our spirits were formed by generation, the same as the body or tabernacle of flesh and bones. But what says revelation upon the subject? we will see whether revelation and analogy will agree.

We read of a certain time when the corner stones of the earth were laid, and the foundations thereof were made sure—of a certain time when the Lord began to erect this beautiful and glorious habitation, the earth; then they had a time of joy. I do not know whether they had instruments of music, or whether they were engaged in the dance; but one thing is certain, they had great joy, and the heavens resounded with their shouts; yea, the Lord told Job, that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of this globe were laid.

The SONS of God, recollect, shouted for joy, because there was a beautiful habitation being built, so that they could get tabernacles, and dwell thereon: they expected the time—they looked forward to the period; and it was joyful to them to reflect, that the creation was about being formed, the corner stone of it was laid, on which they might, in their times, and in their seasons, and in their generations, go forth and receive tabernacles for their spirits to dwell in. Do you bring it home to yourselves, brethren and sisters? Do you realize that you and I were there? Can you bring it to your minds that you

and I were among that happy number that shouted for joy when this creation was made? Says one, I don't recollect it. No wonder! for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is right and necessary. The same is written of Jesus Christ himself, who had to descend below all things. Though he had wisdom to assist in the organization of this world; though it was through him, as the great leader of all these sons of God, the earth was framed, and framed too, by the assistance of all his younger brethren—yet we find, with all that great and mighty power he possessed, and the great and superior wisdom that was in his bosom, that after all, his judgment had to be taken away; in his humiliation, his reason, his intelligence, his knowledge, and the power that he was formerly in possession of, vanished from him as he entered into the infant tabernacle. He was obliged to begin down at the lowest principles of knowledge, and ascend upward by degrees, receiving grace for grace, truth for truth, knowledge for knowledge, until he was filled with all the fulness of the Father, and was capable of ruling, governing, and controlling all things, having ascended above all things. Just so with us; we that once lifted up our united voices as sons and daughters of God, and shouted for joy at the laying of the foundation of this earth, have come here and taken tabernacles, after the pattern of our elder brother; and in our humiliation,—for it is humiliation to be deprived of knowledge we once had, and the power we once enjoyed,—in our humiliation, just like our elder brother, our judgment is taken away. Do we not read also in the Bible, that God is the Father of our spirits?

We have ascertained that we have had a previous existence. We find that Solomon, that wise man, says that when the body returns to the dust, the spirit returns to God who gave it. Now all of this congregation very well know, that if we never existed *there*, we could not *return* there. I could not return to California: why? because I never have been there. If you never were with the Father, the same as Jesus was before the foundation of the world, you never could return there, any more than I could to the West Indies, where I have never been. But if we have once been there, then we can see the force of the saying of the wise man, that the spirit returns to God who gave it; it goes back where it once was.

Much more evidence might be derived in relation to this subject, even from the English translation of the Bible; but I do not feel disposed to dwell too long upon any particular testimony; suffice it to say, that the Prophet Joseph Smith's translation of the fore part of the book of Genesis is in print, and is exceedingly plain upon this matter. In this inspired translation we find the pre-existence of man clearly laid down, and that the spirits of all men, male and female, did have an existence, before man was formed out of the dust of the ground. But who was their Father? I have already quoted a saying that God is the Father of our spirits.

In one sense of the word, there are more Gods than one; and in another sense there is but one God. The Scriptures speak of more Gods than one. Moses was called a God to Aaron, in plain terms; and our Saviour, when speaking upon this subject, says, "if the Scriptures called them Gods unto whom the word of God came, why is it that you should seek to persecute me, and kill me, because I testify that I am the Son of God?" This in substance was the word of our Saviour; those to whom the word of God came, are called Gods, according to his testimony. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father, and in some places the Holy Ghost is called God.

They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the Father of spirits, so has another; if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently, there will be many Fathers, and there will be many families, and many sons and daughters; and they will be the children of those glorified, celestial beings that are counted worthy to be Gods.

Here let me bring for the satisfaction of the Saints, the testimony of the vision given to our Prophet and Revelator, Joseph Smith, and Sidney Rigdon, on the 16th day of February, 1832. They were en-

gaged in translating the New Testament, by inspiration; and while engaged in this great work, they came to the 29th verse of the 5th chapter of John, which was given to them in these words: "they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust." This being given in different words from the English translation, caused them to marvel and wonder; and they lifted up their hearts in prayer to God, that He would show them why it was that this should be given to them in a different manner; and behold, the visions of heaven opened before them. They gazed upon the eternal worlds, and saw things before this world was made. They saw the spiritual creation who were to come forth and take upon themselves bodies; and they saw things as they are to be in the future; they saw the celestial, terrestrial, and telestial worlds, as well as the sufferings of the ungodly; all passed before them in this great and glorious vision. And while they were yet gazing upon things as they were before the world was made, they were commanded to write, saying, "this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are, and were created; and the inhabitants thereof are begotten sons and daughters unto God." Notice this last expression, "the inhabitants thereof, are begotten sons and daughters unto God," (meaning the different worlds that have been created and made.) Notice, this does not say, that God, whom we serve and worship, was actually the Father Himself, in His own person, of all these sons and daughters of the different worlds; but they "are begotten sons and daughters unto God;" that is, begotten by those who are made like Him, after His image, and in His likeness; they begat sons and daughters, and begat them *unto* God, to inhabit these different worlds we have been speaking of. But more of this, if we have time, before we get through.

We now come to the second division of our subject, or the entrance of these spirits upon their second estate, or their birth and existence in mortal tabernacles. We are told that among this great family of spirits, some were more noble and great than others, having more intelligence.

Where do you read that, says one? Out of the Book of Abraham, translated from the Egyptian papyrus by the Prophet Joseph Smith. Among the great and numerous family of spirits,—"the begotten sons and daughters of God,"—there are some more intelligent than others; and the Lord showed unto Abraham, "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones." And God said to Abraham, "thou art one of them, thou wast chosen before thou wast born." Abraham was chosen before he was born. Here then, is knowledge, if we had time to notice it, upon the doctrine of election. However, I may just remark, it does not mean unconditional election to eternal life, of a certain class, and the rest doomed to eternal damnation. Suffice it to say, that Abraham and many others of the great and noble ones in the family of spirits, were chosen before they were born, for certain purposes, to bring about certain works, to have the privilege of coming upon the stage of action, among the host of men, in favourable circumstances. Some came through good and holy parentages, to fulfil certain things the Lord decreed should come to pass, from before the foundations of the world.

The Lord has ordained that these spirits should come here and take tabernacles by a certain law, through a certain channel; and that law is the law of marriage. There are a great many things that I will pass by; I perceive that if I were to touch upon all these principles, the time allotted for this discourse would be too short, therefore I am under the necessity of passing by many things in relation to these spirits in their first estate, and the laws that governed them there; and come to their second estate.

The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage that we have any ac-

count of, was between two immortal beings, old father Adam, and old mother Eve; they were immortal beings; death had no dominion, no power over them; they were capable of enduring for ever and ever, in their organization. Had they fulfilled the law, and kept within certain conditions and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings; for how long? until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract be dissolved? Would it look reasonable and consistent? No. Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together, could not be dissolved, and destroyed, and torn asunder by any power beneath the celestial world, consequently it was eternal; the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature; and was never instituted for the purpose of being overthrown and brought to an end. It is known that the "Mormons" are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. This is a curious idea, says one, to be married for all eternity. It is not curious at all; for when we come to examine the Scriptures, we find that the very first example set for the whole human family as a pattern instituted for us to follow, was not instituted until death, for death had no dominion at that time; but it was an eternal blessing pronounced upon our first parents. I have not time to explain further the marriage of Adam and Eve; but will pass on to their posterity.

It is true, that they became fallen, but there is a redemption. But some may consider that the redemption only redeemed us in part, that is, merely from some of the effects of the fall. But this is not the case; every man and woman must see at once that a redemption must include a complete restoration of all privileges lost by the fall.

Suppose, then, that the fall was of such a nature as to dissolve the marriage covenant, by death,—which is not necessary to admit, for the covenant was sealed previous to the fall, and we have no account that it was dissolved,—but suppose this was the case; would not the redemption be equally as broad as the fall, to restore the posterity of Adam back to that which they lost? And if Adam and Eve were married for all eternity, the ceremony was an everlasting ordinance, that they twain should be one flesh for ever. If you and I should ever be accounted worthy to be restored back from our fallen and degraded condition to the privileges enjoyed before the fall, should we not have an everlasting marriage seal, as it was with our first progenitors? If we had no other reasons in all the Bible, this would be sufficient to settle the case at once in the mind of every reflecting man and woman, that inasmuch as the fall of man has taken away any privileges in regard to the union of male and female, these privileges must be restored in the redemption of man, or else it is not complete.

What is the object of this union?—is the next question. We are told the object of it; it is clearly expressed; for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall, if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely to multiply and replenish the earth. Does it say, continue to multiply for a few years, and then the marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No; there is nothing specified of this kind; but the fall has brought in disunion through death; it is not a part of the original plan; consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to raise up beings after their own order, and in their own likeness and image, germs of intelligence, that are destined, in their times and seasons, to be-

come not only sons of God, but Gods themselves.

This accounts for the many worlds we heard Elder Grant speaking about, yesterday afternoon. The peopling of worlds, or an endless increase, even of one family, would require an endless increase of worlds; and if one family were to be united in the eternal covenant of marriage, to fulfil that great commandment, to multiply his species, and propagate them; and if there be no end to the increase of his posterity, it would call for an endless increase of new worlds. And if one family calls for this, what would innumerable millions of families call for? They would call for as many worlds as have already been discovered by the telescope; yea, the number must be multiplied to infinity in order that there may be room for the inheritance of the sons and daughters of the Gods.

Do you begin to understand how these worlds get their inhabitants? Have you learned that the sons and daughters of God before me this day, are His offspring —made after His own image; that they are to multiply their species until they become innumerable?

Let us say a few words, before we leave this part of the subject, on the promises made to Abraham, Isaac, and Jacob. The promises were, Lift up your eyes, and behold the stars; so thy seed shall be, as numberless as the stars. What else did He promise? Go to the sea-shore, and look at the ocean of sand, and behold the smallness of the particles thereof, and then realize that your seed shall be as numberless as the sands. Now let us take this into consideration. How large a bulk of sand would it take to make as many inhabitants as there are now upon the earth? In about one cubic foot of sand, reckoning the grains of a certain size, there would be a thousand million particles. Now that is about the estimated population of our globe. If our earth were to continue 8,000 years, or eighty centuries, with an average population of one thousand millions per century, then three cubic yards of sand would contain a greater number of particles than the whole population of the globe, from the beginning, until the measure of the inhabitants of this creation is complete. If men then cease to multiply, where is the promise made to Abraham? Is it fulfilled? No. If that is the end of his increase, behold, the Lord's promise is not fulfilled. For the amount of sand representing his seed, might all be drawn in a one-horse cart; and yet the Lord said to Abraham, thy seed shall be as numerous as the sand upon the sea-shore; that is, to carry out the idea in full, it was to be endless; and therefore, there must be an infinity of worlds for their residence. We cannot comprehend infinity. But suffice it to say, if all the sands on the sea-shore were numbered, says the Prophet Enoch, and then all the particles of the earth besides, and then the particles of millions of earths like this, it would not be a beginning to all thy creations; and yet thou art there, and thy bosom is there; and thy curtains are stretched out still. This gives plenty of room for the fulfilment of the promise made to Abraham, and enough to spare for the fulfilment of similar promises to all his seed.

We read that those who do the works of Abraham, are to be blessed with the blessing of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting Priesthood, that by a certain ordinance these blessings were placed upon our heads,—the blessings of Abraham, Isaac, and Jacob. Why, says one, I never thought of it in this light before. Why did you not think of it? Why not look upon Abraham's blessings as your own, for the Lord blessed him with a promise of seed as numerous as the sand upon the sea-shore; so will you be blessed, or else you will not inherit the blessings of Abraham.

How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her a seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines,—which he had,—from whom he raised up many sons. Here then, was a foundation laid, for the fulfilment of the great and grand promise, concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife, like some of those narrow, contracted nations of modern Christianity.

I think there is only about one-fifth of

the population of the globe, that believe in the one-wife system; the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds as some of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife, cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow and contracted in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers; they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion.

Here, then, we perceive, just from this one principle, reasoning from the blessings of Abraham alone, the necessity,—if we would partake of the blessings of Abraham, Isaac, and Jacob,—of doing their works; and he that will not do the works of Abraham, and walk in his footsteps, will be deprived of his blessings.

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that unless seed was raised up to Abraham, that he would come short of his glory; and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile christendom do such things now-a-days? O no; they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are lawfully married to only one wife; but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed; but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in Christian nations, and it all passes off very well.

That is tradition; and their posterity have been fostered, and brought up in the footsteps of wickedness. This is death, as it stalks abroad among the great and popular cities of Europe and America.

Do you find such haunts of prostitution, degradation, and misery here, in the cities of the mountains? No. Were such things in our midst, we should feel indignant enough to see that such persons be blotted out of the page of existence. These would be the feelings of this community.

Look upon those who committed such iniquity in Israel, in ancient days? every man and woman who committed adultery were put to death. I do not say that this people are going to do this; but I will tell you what we believe;—we believe it ought to be done.

Whoredom, adultery, and fornication, have cursed the nations of the earth for many generations, and are increasing fearfully upon the community; but they must be entirely done away from those who call themselves the people of God; if they are not, woe! woe! be unto them, also; for "thus saith the Lord God Almighty," in the Book of Mormon, "woe unto them that commit whoredoms, for they shall be thrust down to hell!" There is no getting away from it. Such things will not be allowed in this community; and such characters will find, that the time will come, that God, whose eyes are upon all the children of men, and who discerneth the things that are done in secret, will bring their acts to light; and they will be made an example before the people; and shame and infamy will cleave to their posterity after them, unto the third and fourth generation of them that repent not.

How is this to be prevented? for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to His faithful servants a plurality of wives, by which a numerous and faithful posterity can be raised up, and taught in the principles of righteousness and truth; and then, after they fully understand those principles that were given to the ancient Patriarchs, if they keep not the law of God

but commit adultery and transgressions of this kind, let their names be blotted out from under heaven, that they may have no place among the people of God.

But again, there is another reason why this plurality should exist among the Latter-day Saints. I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac, and Jacob, and receive a continuation of your posterity, that they may become as numerous as the sand upon the sea-shore. There is another reason, and a good one, too. What do you suppose it is? I will tell you; and it will appear reasonable to every man and woman of a reflecting mind. Do we not believe, as the Scriptures have told us, that the wicked nations of the earth are doomed to destruction? Yes, we believe it. Do we not also believe, as the Prophets have foretold, concerning the last days, as well as what the new revelations have said upon the subject, that darkness prevails upon the earth, and gross darkness upon the minds of the people; and not only this, but that all flesh has corrupted its way upon the face of the earth; that is, that all nations, speaking of them as nations, have corrupted themselves before the Most High God, by their wickedness, whoredoms, idolatries, abominations, adulteries, and all other kinds of wickedness? And we furthermore believe, that according to the Jewish Prophets, as well as the Book of Mormon, and modern revelations given in the Book of Doctrine and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard until it falls upon the head of the nations until they are destroyed, except they repent. What else do we believe? We believe that God is gathering out from among these nations those who will hearken to His voice, and receive the proclamation of the Gospel, to establish them as a people alone by themselves, where they can be instructed in the right way, and brought to the knowledge of the truth. Very well; if this be the case, that the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain—that that people are better calculated to bring up children in the right way, than any other under the whole heavens. O yes, says one, if that is the case,—if you are the people the ancient Prophets have spoken of—if you are the people that are guided by the Lord, if you are under the influence, power, and guidance of the Almighty, you must be the best people under heaven, to dictate the young mind: but what has that to do with the plurality of wives? I will tell you. I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent than others, that were called the great and mighty ones, reserved until the dispensation of the fulness of times, to come forth upon the face of the earth, through a noble parentage that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord and be strong in the power of His might; be clothed upon with His glory; be filled with exceeding great faith; that the visions of eternity may be opened to their minds; that they may be Prophets, Priests, and Kings to the Most High God. Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose? Yes; and among the Saints is the most likely place for these spirits to take their tabernacles—through a just and righteous parentage. They are to be sent to that people that are the most righteous of any other people upon the earth; there to be trained up properly, according to their nobility and intelligence, and according to the laws which the Lord ordained before they were born. This is the reason why the Lord is sending them here, brethren and sisters; they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time to send them among the Hottentots, the African negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth. They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no, the Lord is not such a being; His justice, goodness, and mercy will be magnified towards those who were chosen before they were born; and they long to come, and they will come among the Saints of the living God; this

would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble parentage.

Then is it not reasonable, and consistent, that the Lord should say unto His faithful and chosen servants, that had proved themselves before Him all the day long; that had been ready and willing to do whatsoever His will required them to perform,—take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac, and Jacob of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands? Why should they not do this? Suppose the Lord should answer this question, would He not say, I have here in reserve, noble spirits, that have been waiting for thousands of years, to come forth in the fulness of times, and which I designed should come forth through these my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it. Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise; how are these things to be conducted? Are they to be left at random? Is every servant of God at liberty to run here and there, seeking out the daughters of men as wives unto themselves without any restriction, law, or condition? No. We find these things were restricted in ancient times. Do you not recollect the circumstance of the Prophet Nathan's coming to David? He came to reprove him for certain disobedience, and told him about the wives he had lost through it; that the Lord would give them to another; and he told him, if he had been faithful, that the Lord would have given him still more, if he had only asked for them. Nathan the Prophet, in relation to David, was the man that held the keys concerning this matter in ancient days; and it was governed by the strictest laws.

So in these days; let me announce to this congregation, that there is but one man in all the world, at the same time, who can hold the keys of this matter; but one man has power to turn the key to enquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the Saints upon the face of the whole earth, may have this blessing of Abraham conferred upon them; he holds the keys of these matters now, the same as Nathan, in his day.

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to our Prophet, Seer, and Revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; he had the right to enquire of the Lord; and the Lord has set bounds, and restrictions to these things; He has told us in that revelation, that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head to preside over all the affairs of the Church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah, the Prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers; together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph the Prophet, at the time of the endowments in that house.

Now let us enquire, what will become of those individuals who have this law taught unto them in plainness, if they reject it? [A voice in the stand, "they will be damned."] I will tell you; they will be damned, saith the Lord God Almighty, in the Revelation He has given. Why? Because where much is given, much is required; where there is great knowledge unfolded for the exaltation, glory, and happiness of the sons and daughters of God, if they close up their hearts, if they reject the testimony of His word, and will not give heed to the principles He has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned. This was the word of the Lord to His servant Joseph the Prophet himself. With all the knowledge and light he had, he must comply with it, or says the Lord unto him, you shall be damned; and the same is true in regard to all those who reject these things.

What else have we heard from our President? He has related to us that there are some damnations that are eternal in their nature; while others are but for a

certain period, they will have an end, they will not receive a restoration to their former privileges, but a deliverance from certain punishments; and instead of being restored to all the privileges pertaining to man previous to the fall, they will only be permitted to enjoy a certain grade of happiness, not a full restoration. Let us enquire after those who are to be damned, admitting they will be redeemed, which they will be, unless they have sinned against the Holy Ghost. They will be redeemed, but what will it be to? Will it be to exaltation, and to a fulness of glory? Will it be to become the sons of God, or Gods to reign upon thrones, and multiply their posterity, and reign over them as kings? No, they will not. They have lost that exalted privilege forever; though they may, after having been punished for long periods, escape by the skin of their teeth; but no kingdom will be conferred upon them. What will be their condition? I will tell you what revelation says, not only concerning them that reject these things, but concerning those that through their carelessness, or want of faith, or something else, have failed to have their marriages sealed for time and for all eternity; those that do not do these things, so as to have the same ordinances sealed upon their heads by divine authority, as was upon the head of old Father Adam—if they fail to do it through wickedness, through their ungodliness, behold, they also will never have the privilege of possessing that which is possessed by the Gods that hold the keys of power, of coming up to the thrones of their exaltation, and receiving their kingdoms. Why? Because, saith the Lord, all oaths, all covenants, and all agreements, &c. that have been made by man, and not by me, and by the authority I have established, shall cease when death shall separate the parties; that is the end; that is the cessation; they go no further; and such a person cannot come up in the morning of the resurrection, and say, Behold, I claim you as my wife; you are mine; I married you in the other world before death; therefore you are mine: he cannot say this. Why? Because he never married that person for eternity.

Suppose they should enter into covenant and agreement and conclude between themselves to live together to all eternity, and never have it sealed by the Lord's sealing power, by the Holy Priesthood, would they have any claim on each other in the morning of the resurrection? No; it would not be valid or legal, and the Lord would say, It was not by me; your covenants were not sealed on the earth, and therefore they are not sealed in the heavens; they are not recorded on my book; they are not to be found in the records that are in the archives of eternity; therefore the blessings you might have had, are not for you to enjoy. What will be their condition? The Lord has told us. He says these are angels; because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory; wherefore, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain forever and ever.

Here, then, you can read their history; they are not Gods, but they are angels or servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power; are made Kings and Priests; and this power is conferred upon them in time, by the everlasting Priesthood, to hold a kingdom in eternity that shall never be taken from them worlds without end; and they will propagate their species. They are not servants; for one God is not to be a servant to another God; they are not angels; and this is the reason why Paul said, Know ye not, brethren, that we shall judge angels? Angels are inferior to the Saints who are exalted as Kings. These angels who are to be judged, and to become servants to the Gods, did not keep the law, therefore, though they are saved, they are to be servants to those who are in a higher condition.

What does the Lord intend to do with this people? He intends to make them a kingdom of Kings and Priests, a kingdom unto himself, or in other words, a kingdom of Gods, if they will hearken to His law. There will be many who will not hearken; there will be the foolish among the wise, who will not receive the new and everlasting covenant in its fulness; and they never will attain to their exaltation; they never will be counted worthy to hold the sceptre of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the sea shore.

We can only touch here and there upon this great subject, we can only offer a

few words with regard to this great, sublime, beautiful, and glorious doctrine, which has been revealed by the Prophet, Seer, and Revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations things that were in ancient times, as well as things that are to come.

But while I talk, the vision of my mind is opened; the subject spreads forth and branches out like the branches of a thrifty tree; and as for the glory of God, how great it is! I feel to say, Hallelujah to His great and holy name; for He reigns in the heavens, and He will exalt His people to sit with Him upon thrones of power, to reign for ever and ever.

Benediction by Zera Pulsipher.

Two, p. m.

Conference called to order by President H. C. Kimball.

Singing by the choir.

A blessing was asked on the Sacramental emblems, by Bishop Lorenzo D. Young, who spoke to the Saints during the administration.

President Young remarked:—

While the Sacrament is passing, I will take the liberty of making a few remarks.

Some truth has been referred to here, from the stand, with regard to the congregation. These, my brethren and sisters, are in the habit of being here one part of the Sabbath, to hear and understand for themselves. I should be happy to see this house as full every Sabbath, in the after part of the day, as it is this afternoon. It is a requirement of the Lord, which is both reasonable and pleasing to all those who are diligently doing His will. We have a comfortable house to meet in, where we can preach, sing, pray, exhort, and exercise ourselves in our several capacities, according to our calling, in the worship of God.

This is a great blessing; if we can realize it, it is one of the greatest blessings we can enjoy, to manifest to our Father in heaven, to witness to Him that we do always remember the death and sufferings of His Son Jesus Christ, whom He sent into the world to redeem the world—to shed his own blood for our sins. If we could realize it, it is one of the greatest blessings we could enjoy, to come before the Lord, and before the angels, and before each other, to witness that we remember that the Lord Jesus Christ has died for us. This proves to the Father that we remember our covenants; that we love his Gospel; that we love to keep his commandments, and to honour the name of the Lord Jesus upon the earth. Let us try to do this; it is a blessing, a privilege, and a duty we should constantly attend to.

Instead of suffering our labours to occupy the Sabbath; instead of planning our business to infringe upon the first day of the week, we should do as little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better. As to keeping the Sabbath according to the Mosaic law, indeed I do not; for it would be almost beyond my power; still, under the new covenant, we should remember to preserve holy one day in the week, as a day of rest; as a memorial of the rest of the Lord, and the rest of the Saints; also for our temporal advantage, for it is instituted for the express purpose of benefitting man. It is written in this book, (the Bible) that the Sabbath was made for man, and not man for the Sabbath; it is a blessing to him. As little labor as possible should be done upon that day; it should be set apart as a day of rest, to assemble together in the place appointed, according to the revelation, confessing our sins, bringing our tithes and offerings, and presenting ourselves before the Lord, there to commemorate the death and sufferings of our Lord Jesus Christ.

These are institutions expressly for the benefit of man; not imposed upon him as by a task-master, in the form of a rigid discipline; but they are bestowed upon him as a blessing, a favour, and a mercy, for his express benefit. I trust I will yet see the day, when we shall be so situated, and attain to that knowledge and understanding, that every man and woman will observe and do their duty strictly; do that that is required of them; do no evil; when all will be peace and joy, and the earth be lighted up with the spirit of intelligence: you trust and hope for the same things; and if we are faithful, that time is near at hand.

It is true, most of the doctrine we believe, comes in contact with all the prejudices and prepossessed feelings of the Christian world; in the practical part of our religion we do not differ from them in many respects. They pray, and so do we; they keep the Sabbath pretty tolerably well, and so do we; they say they believe

in the Lord Jesus Christ; so do we, and keep his commandments; and they call upon the Lord, probably, as faithfully. In some of the plain, practical duties of the Gospel, the religious world are very diligent; but to the doctrinal parts of the Gospel of Salvation, they are entire strangers.

In the commencement of the career of brother Joseph Smith, he had all the influence and talent of the sectarian world, that were acquainted with his doings, to cope with; he had them to contend with, day and night. He laboured faithfully, though in his youth, and almost entirely destitute of literary knowledge, with not many advantages of an earthly nature; yet the truth he revealed, triumphed; the principles he put forth actually circumscribed the religious knowledge of all the Christian world. Almost every principle, and every idea taught in the Gospel, that the world had preached and wrote so much about, he proved they were ignorant of. He taught the people how to have faith in the Lord Jesus Christ. He also taught them how to repent. This was new to the world—to be informed that they did not know even how to repent. He taught them how to embrace the Gospel of Salvation; what it was; and that these doctrines are essentially necessary for the salvation of the children of men.

There was no person, previous to this, to step forth and say it was absolutely necessary to observe these doctrines in order to be saved, and actually substantiate that doctrine from the Bible. No person could substantiate the doctrine, so as to place the truth of it beyond doubt and controversy, that it was necessary for a person to believe on the Lord Jesus Christ.

It is well known to this congregation, that the whole Christian world were baffled, and not only baffled, but actually put to shame, upon true philosophy, and their mouths were closed in silence, by the infidel, so called. It is well known to this congregation, that those who did not believe the Bible, who did not believe in the Lord Jesus Christ, by good reasoning would overcome and triumph over the whole Christian world, set them at nought, and hold them in derision.

The case is different now. Do they overcome the Elders of this Church? They do not; but they are like the frosted grass upon the prairie, before the burning flame. An Elder of Israel overcomes them on the ground of their own philosophy, and drowns them in the sea of their own arguments. Could the Christian world do it? No! Brother Joseph told the people it was necessary to be baptized for the remission of sins, and proved it by the Bible; he proved it by his works; he proved it by thousands of witnesses in his day.

He also introduced the doctrine of the laying on of hands for the reception of the Holy Ghost, and proved it from the Bible, by reason, by his own and the experience of thousands besides. You, Elders of Israel, do you know whether these doctrines were borne off by you and others, triumphantly? They have been successful among every people, nation, kindred, and tongue, wherever they have been proclaimed. These doctrines are beyond the power of controversy and doubt; no caviller could confute, or present the least argument which would prove successful in overthrowing the principles, taught by the Elders of Israel.

Brother Joseph introduced a great many new doctrines. It was perfectly new to this generation, but in truth an old doctrine, to be baptized for the remission of sins; that it was absolutely necessary; and then receive the laying on of hands for the reception of the Holy Ghost; and many other doctrines; though in reality they are old, yet true, and new to this benighted generation.

When the Elders first commenced preaching "Mormonism," twenty years ago, they would take the Bible and prove every item of doctrine to the people, beyond doubt and controversy. What did the priests say to you? Can you recollect what they said in the different states, where this Gospel was first preached? What arguments were used against your position, and the doctrines you believe? Yes, the priests would halloo from the pulpit, Joe Smith! old Joe Smith!! That was their argument, to begin with. Impostor! impostor!! he is deluding the people!!! he is deluding the people!!!! Old Joe Smith, the money digger! he is a necromancer!! he is a fortune-teller!!! a money digger!!!! old Joe Smith!!!!! What a profound argument! There is no answering it. You know these are the *arguments* used against the doctrines preached by the Elders of this Church.

When you introduced the Book of Mormon, the argument used against it, was, it is a deception! Joe Smith!! impostor!!!

And these are the arguments that have been urged, from beginning to end; but they could not bring one passage of Scripture, or one substantial reason against the doctrine taught and believed by this Church.

What has been said to you? What has been said to me? If we will preach this doctrine, the people, almost universally, will follow us, and say, "Don't mention Joseph Smith; never mention the Book of Mormon, or Zion; and all the people will follow you" I said, it would not do them any good, if we were to listen to their requirements; what I have received from the Lord, I have received by Joseph Smith; he was the instrument made use of; if I drop him, I must drop these principles; they have not been revealed, declared, or explained by any other man, since the days of the Apostles. If I lay down the Book of Mormon, I shall have to deny that Joseph is a Prophet; and if I lay down the doctrine, and cease to preach the gathering of Israel, and the building up of Zion, I must lay down the Bible; and consequently, I might as well go home, as undertake to preach, without these three items.

Did not your hearts use to tremble dreadfully, you old Elders in Israel, when you had to preach in new places? You would take up the Bible, and quote Scripture from Genesis to Revelations, so as to surprise the people, and did not mention Joseph Smith. Did it not make you tremble, when you had to say that Joseph Smith was a Prophet—when you came to that point, and were obliged either to deny, or to own him before the people?

Some are endowed with more moral courage than others. I know the spirits in men generally, are inclined to weakness and diffidence; and all men, more or less, feel their own weakness and inability. The Elders of Israel, especially, feel the prejudices of the people bearing down upon their spirits; but when they once open their mouths, and say that Joseph is a Prophet, such a flood of light at once comes upon them, that they are ready to ask no odds of all the world. But in preparing to make this declaration, their hearts tremble, and their knees smite each other, almost like Belshazzar's; after they have once started, they are independent enough.

I suppose some of you have an experience on this subject. One of our Elders with whom I am acquainted, after he got baptized, got cornered up, and was obliged to preach a sermon. He never had been able to say that he knew Joseph was a Prophet; but he was there in the meeting; the house was crowded with the congregation; the windows and doors full of people, and all around on the green, waiting to hear a "Mormon" preacher. There were none there but this one man, and he was called upon to preach: he thought he would pray, and dismiss the meeting; he never had known that Joseph Smith was a Prophet: that was the lion that lay in his path; and he could not get by him, nor round about him, nor dig under him, nor leap over him; and the lion he must meet: he must say Joseph, for better or worse. As soon as he got "Joseph" out, "is a Prophet," was the next; and from that, his tongue was loosened, and he continued talking until near sun-down. The Lord pours out His Spirit upon a man, when he testifies that that the Lord gives him to testify of. From that day to this, he has never been at a loss to know that Joseph was a Prophet. I assure you, his heart quaked; and that has been the case with a great many others.

When brother Joseph revealed the great mystery of being baptized for the dead, did not a great many of the Elders of Israel think then, "'Mormonism' cannot endure; it will be overcome." Every item of doctrine brother Joseph has brought forth, had to meet with opposition from the world. We all know that it comes in contact with sectarian influence, and every other influence that is not direct from God.

When the Elders went forth, the priests supposed they could easily put them down; but when they undertook to substantiate the doctrine of baptism for the dead, were the priests successful in confuting their arguments? No! The doctrine has ridden triumphantly over all sectarianism; (what I mean by sectarianism, is, false religion;) and it is so far from being put to silence by all the rest of the world, that it is as popular wherever you go, as any doctrine taught; it is as readily and as quickly believed.

You can understand, from the few remarks I make with regard to the Gospel, that many things which were revealed through Joseph, came in contact with our own prejudices; we did not know how to understand them. I refer to myself for an instance; I never could be persuaded

that God would send every person to a lake of fire and brimstone, to be tormented by the devil, to all eternity, for any little sin he might commit—which was the doctrine handed down. After all, my traditions were such, that when the Vision came first to me, it was so directly contrary and opposed to my former education, I said, wait a little: I did not reject it; but I could not understand it. I then could feel what incorrect tradition had done for me. Suppose all that I have ever heard from my priest and parents — the way they taught me to read the Bible—had been true, my understanding would be diametrically opposed to the doctrine revealed in the Vision. I used to think and pray, to read and think, until I knew, and fully understood it for myself, by the visions of the Holy Spirit. At first, it actually came in contact with my own feelings, though I never could believe like the mass of the Christian world around me; but I did not know how nigh I believed as they did. I found, however, that I was so nigh, I could shake hands with them any time I wished.

You heard brother Pratt state, this morning, that a Revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practised by the Elders, this people have believed in it for years.

The original copy of this Revelation was burnt up; William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime, it was in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this, is, because that the people who did know of the Revelation, suppose it is not now in existence.

The Revelation will be read to you. The principle spoken upon by brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. The world have known, long ago, even in brother Joseph's days, that he had more wives than one. One of the Senators in Congress, knew it very well. Did he oppose it? No! but he has been our friend all the day long, especially upon that subject. He said pointedly to his friends, "if the United States do not adopt that very method—let them continue as they now are—pursue the precise course they are now pursuing, and it will come to this—that their generations will not live until they are 30 years old; they are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone." Said he, "Joseph has introduced the best plan for restoring and establishing strength and long life among men, of any man on the earth; and the Mormons are a very good and virtuous people."

Many others are of the same mind; they are not ignorant of what we are doing in our social capacity. They have cried out, "proclaim it;" but it would not do, a few years ago; everything must come in its time, as there is a time to all things. I am now ready to proclaim it.

This Revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.

It pleases me a little, to think how anxious this people are for new Revelation. I wish to ask you a question: Do this people know whether they have received any Revelation since the death of Joseph, as a people? I can tell you that you receive them continually. I would be willing the Elders of Israel should understand one principle; and this I have taught often; it is also taught in the old and new Scriptures, or in other words, in the former and latter Scriptures, the principle is set forth simply, which is this; when a man is called, as Joseph was, to be a Prophet, he writes his Revelations. Joseph wrote a great many. He would, for instance, give a revelation to a man to go to Sanpete, to labour; he would give revelations touching both temporal and spiritual things; in the building up of houses and cities, or in the proclamation of the Gospel to the world—all of which are necessary for the salvation and exaltation of the people of the Lord.

Now, brethren, the calling of an Apostle, is to build up the kingdom of God, in all the world; it is the Apostle that holds the keys of this power, and nobody else. If an Apostle magnifies his calling, he is the word of the Lord to this people all the time, or else he does not magnify his calling; either one or the other.

If he magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much so as any written revelations contained in these three books. (Bible, Book of Mormon, and Doctrine and Covenants.) There is nothing contained in these three books, that is any more revelation, than the words of an Apostle that is magnifying his calling.

I want you to understand it. If it was necessary to write them, we would write all the time. We would rather the people, however, would live so as to have revelations for themselves, and then do the work we are called to do; that is enough for us. Can any of you think of any revelations you have received that are not written? You can.

I preached a short sermon here yesterday, with regard to exaltation; I spoke but a few minutes, and brother Pratt brought up the same subject: it is all connected with the great Gospel sermon; for we can but notice parts of it, when we undertake to speak to the people.

It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a Priest, yea, even a God, like his Father in heaven. Without the doctrine that this Revelation reveals, no man on earth ever could be exalted to be a God. Do you find out now, when you are exalted, what your work will be, yonder? We read in the Scriptures, that Jesus declared he is the first and the last. It is written again in this book, by the Prophet Joseph, that He is the first and the last, the last and the first. This principle you see in all the works of the Lord. When a man commences the work of his exaltation, he begins at the last thing that will be completed. Our spirits, thousands of years ago, were first begotten; and at the consummation of all things, when the Saviour has finished his work, and presented it to the Father, he will be crowned.

None of you will receive your crowns of glory, immortality, and eternal lives, before he receives his; he will be crowned first, and then we will be crowned, every one in his order, for the work is finished, and the spirit is complete in its organization with the tabernacle. The world is the first to be redeemed, and the people last to be crowned upon it. I leave these remarks with you; and we will now have the Revelation read.

ELDER THOMAS BULLOCK then read the following

REVELATION,

Given to Joseph Smith, Nauvoo, July 12th, 1843.

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives, and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this

Priesthood are conferred,) are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power,—then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant; and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and

wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment; and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffettings of Satan unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory; but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord; and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay:* for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word: and as ye have asked concerning adultery,—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adul-

tery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth, shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the Kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo! I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me; and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins,

and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

Conference then adjourned to the 6th of October next, 10 o'clock a. m.

Benediction by H. C. Kimball.

In the evening, the Tabernacle was filled with Elders, who were addressed by the Twelve, Presidents of the Seventies, &c., on various things concerning the building up of the Kingdom of God.

A DISCOURSE,

DELIVERED BY PRESIDENT B. YOUNG IN THE TABERNACLE, G. S. L. CITY, AUGUST 8TH, 1852.

I will read a Revelation given to Joseph Smith, junior, and Sidney Rigdon. But previous to my doing so, and commencing upon the subject that I expect to lay before the people this morning, I will say to them, my understanding with regard to preaching the Gospel of Salvation is this:—there is but one discourse to be preached to all the children of Adam; and that discourse should be believed by them, and lived up to. To commence, continue, and finish this Gospel sermon, will require all the time that is allotted to man, to the earth, and all things upon it, in their mortal state: that is my idea with regard to preaching. No man is able to set before a congregation all the items of the Gospel, in this life, and continue these items to their termination, for this mortal life is too short. It is inseparably connected one part with the other, in all the doctrines that have been revealed to man, which are now called the various doctrines of Christianity; of which all professors of religion believe a portion; but severally reject, or desire to reject, other portions of the Truth;—each sect or individual, taking to themselves portions of the Bible, portions of the doctrine of salvation, that are the most pleasing to them, rejecting all the rest, and mingling these doctrines with the tenets of men.

But let a Gospel sermon be preached, wherein all the principles of salvation are embodied, and we will acknowledge, at the end of the mortality of this earth, and all things created upon it—at the closing up scene, at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it, unto the latest generation of Adam and Eve, and the final finishing up of the work of Christ;—I say, we shall acknowledge that there is the Gospel sermon, and that it could not be preached to finite beings, in one short life.

I make these remarks for the purpose of

extricating myself from the arduous task of undertaking to set before this congregation, every item of the doctrine of salvation, in all of their various significations, as they are presented in this life, and according to our understanding. I make these introductory remarks to free myself from the great task of finishing the discourse I shall commence. I did not expect to finish it; I do not expect to see the end of it, until the winding up scene. I do not even commence at the beginning of it; I only catch at it, where it comes to me, in the 19th century, for it has been before me; it is from eternity to eternity.

Christ is the Author of this Gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the Author of salvation to all this creation; to all things pertaining to this terrestrial globe we occupy.

This, however, would be contrary to our prejudices, to admit for a moment, that Christ, in his redeeming properties, has power to redeem any of the works of his hands;—any other living creature, but the children of Adam and Eve;—this would not be in accordance with our prepossessed feelings, and long imbibed prejudices, perhaps; but he has redeemed the earth, he has redeemed mankind, and every living thing that moves upon it; and he will finish his Gospel discourse when he overcomes his enemies, and puts his last enemy under his feet—when he destroys death, and him that hath the power of it—when he has raised up this Kingdom, and finished his work which the Father gave him to do, and presents it to his Father, saying, "I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and I have given to those intelligent beings that you have created by me, their agency, and it has been held with perfection to every creature of intelligence, to every grade of mankind; I have preserved inviolate their agency; I have watched over them, and over-ruled all their actions, and held in my hand the destinies of men; and I have finished up my Gospel sermon,"—as he presents the finished work to his Father.

It takes just such a character as the Saviour, to preach one Gospel discourse; and this was commenced with the commencement of all men upon this earth or any other; and it will never close until the winding up scene, and all is finished, and the Kingdom is presented to the Father.

I expect only to look into some portions of it, as it comes to me in the 19th century of the Christian era. I will now read a Revelation that was given to Joseph Smith, junior, and Sidney Rigdon, called

"A VISION.

"Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside Him there is no Saviour: great is His wisdom, marvellous are His ways, and the extent of His doings, none can find out; His purposes fail not, neither are there any who can stay His hand: from eternity to eternity He is the same, and His years never fail.

"For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my Kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my Kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; and their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

"We, Joseph Smith, junior, and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through His Only Begotten Son,

who was in the bosom of the Father, even from the beginning; of whom we bear record; and the record which we bear is the fulness of the Gospel of Jesus Christ, who is the Son, whom we saw, and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:—speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of His fulness; and saw the holy angels, and they who are sanctified before His throne, worshipping God and the Lamb, who worship Him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the Kingdom of our God and His Christ; wherefore he maketh war with the Saints of God, and encompasses them round about. And we saw a vision of the sufferings of those, with whom he made war and overcame, for thus came the voice of the Lord unto us:—

"Thus saith the Lord, concerning all those who know my power, and have been partakers thereof, and suffered themselves, through the power of the devil, to be overcome and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels; and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of His wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made. And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power, and made by him who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him; wherefore he saves all except them: they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment; and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I, the Lord, show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth,

and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice, saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

"And again, we bear record, for we saw and heard, and this is the testimony of the Gospel of Christ concerning them who come forth in the resurrection of the just; they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the Church of the first born. They are they into whose hands the Father has given all things—they are they who are Priests and Kings, who have received of His fulness and of His glory, and are Priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are Gods, even the sons of God—wherefore all things are theirs, whether life, or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's, and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under His feet—these shall dwell in the presence of God and His Christ for ever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. These are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and Church of Enoch, and of the first born. These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

"And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the Church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honourable men of the earth, who were blinded by the craftiness of men. These are they who receive of His glory, but not of His fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the Kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

"And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the Gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work. These are they who receive not of His fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they

shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding, and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things—where God, even the Father reigns upon His throne for ever and ever; before whose throne all things bow in humble reverence, and give Him glory for ever and ever. They who dwell in His presence are the Church of the first born, and they see as they are seen, and know as they are known, having received of His fulness and of His grace; and He makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one: for as one star differs from another star in glory, even so differs one from another in glory in the telestial world: for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one, and some of another—some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the Gospel, neither the testimony of Jesus, neither the Prophets, neither the everlasting Covenant. Last of all, these all are they who will not be gathered with the Saints, to be caught up unto the Church of the first born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell, and suffer the wrath of Almighty God, until the fulness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the Kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power, to reign for ever and ever. But behold and lo! we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion in the mansions which are prepared, and they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

"But great and marvellous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love Him and purify themselves before Him; to whom He grants this privilege of seeing and knowing for themselves, that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear His presence in the world of glory. And to God and the Lamb be glory, and honour, and dominion for ever and ever. Amen."

These are the words of the Vision that were given to Joseph and Sidney. My mind rests upon this subject, upon this portion of the Gospel of salvation; and has done so, more or less, for a great many years. The circumstances that surround me almost daily, things that I see and hear, cause my mind to reflect upon the situation of mankind; create in me an anxiety to find out, to learn why things are as they are; why it is that the Lord should build a globe like this earthly ball, and set it in motion, then people it with intelligent beings, and afterwards cast a veil over the whole, and hide Himself from His creation, conceal from them the wisdom, the glory, the truth, the excellency, the true principles of His character, and His design in forming the earth.

Why cast this veil over them, and leave them in total darkness, leave them to be carried away with erroneous doctrines, and exposed to every species of wickedness that would render them obnoxious to the presence of God, who placed them upon the face of this earth. My daily experience and observation cause me to inquire into these things. Can I attribute all to the wisdom of Him that has organized this earth, and peopled it with intelligent beings; and see the people honestly desiring to do right all the day long, and would not lift hand or heel against the Almighty, but would rather have their heads taken from their bodies, than dishonour Him? And yet, we hear one crying on the right hand, This is the law of God, this is the right way; another upon the left, saying the same; another in the front, and another in the rear; and in every point of the compass, hundreds and thousands of them, and all differing one from another.

They do the best they can, I admit. See the inhabitants of the earth, how they differ in their prejudices, and in their religion. What is the religion of the day? What are all the civil laws and governments of the day? They are merely traditions, without a single exception. Do the people realize this; that it is the force of their education that makes right and wrong, with them? It is not the line which the Lord has drawn out; it is not the law which the Lord has given them; it is not the righteousness which is according to the character of Him who has created all things, and by His own law governs and controls all things; but by the prejudice of education, the prepossessed feeling that is begotten in the hearts of the children of men, by surrounding objects, they being creatures of circumstances, who are governed and controlled by them more or less. When they are led thus to differ one from another, it begets in them different feelings; it causes them to differ in principle, object, and pursuit; in their customs, religion, laws, and domestic affairs; in all human life; and yet every one, of every nation there is under heaven, considers that they are the best people; that they are the most righteous; have the most intelligent and best of men for their priests and rulers, and are the nearest to the very thing the Lord Almighty requires of them. There is no nation upon this earth that does not entertain these sentiments.

Suppose a query arising in the minds of the different sects of the human family —Do not the Latter-day Saints think they are the best people under the whole heavens, like ourselves? Yes, exactly; I take that to myself. The Latter-day Saints have the same feelings as the rest of the people; they think also, that they have more wisdom and knowledge, and are the nearest right of any people upon the face of the earth.

Suppose you visit China, and mingle among the "celestial" beings there; you will find a people who hold in scorn and ridicule every other people, and especially those of Christendom. They consider themselves more holy, more righteous, more upright, more honest; filled with more intelligence; they consider themselves better educated, better in every respect, in all their civil and religious rites, than any other nation under heaven.

Suppose you next visit Spain; there you will find the mother, and grandmother, and great-grandmother of all the Christian denominations upon the face of the earth; though these are but a scanty proportion of mankind, compared with all the inhabitants upon the face of the globe. I suppose not one-twelfth, or one-sixteenth part of the inhabitants of the earth believe in Jesus Christ; and probably not one-thirtieth part of them.

Take the mother of modern Christianity; go into Italy—to Rome, the seat of her government, and we find that they also consider themselves to be the best people in the world, the nearest the Lord, and the path of right; more so than any other people upon the face of the earth.

Then visit the first Protestant church that was organized, and they consider themselves nearer right than their mother, or any of their sisters. You may thus follow it down to the last Reformer upon the earth; and then step back to those we call heathen; to all that ever lived, from the place where Noah landed his ark, to the building of the tower of Babel; and in their dispersion, trace their footsteps to the islands and continents under the whole heavens, and you cannot find a people that do not believe they are nearest right in their religion—more so than their neighbours—and have the best form of civil government.

Suppose you call upon the aborigines of

our country, here—these wild Indians; we call them savages; we call them heathens. Let yourselves be divested of prejudice; let it be entirely forgotten, and out of the question, together with all your education, and former notions of things, your religious tenets, &c., and let your minds be in open vision before the Almighty, seeing things as they are, you will find that that very people know just as much about the Lord as anybody else; like the rest of mankind, they step into a train of ideas and ordinances, peculiar to the prejudices of their education.

All this I admit; and I admit it upon the resources of my own knowledge that I have pertaining to the inhabitants of the earth; this, also, every person knows, who is acquainted with the different customs and religions of different countries.

Let me step over into England, and carry with me my Yankee notions and manners, and I should be a burlesque to them. Let an Englishman pass over into Scotland, and speak and act according to English customs, it would differ so far from them, that they would laugh at him. Let a Scotchman or an Englishman go to Ireland, and it would be just the same. This difference of feeling, sentiment, and custom, exists in those countries that are so near each other. If you go to France, you find that they walk over the customs and manners of England, as unworthy of their notice. Should you thus go, from one people to another, throughout all nations, you would find that they differ in their religions and national customs, according to the teachings of the mother and the priest. In this manner the *consciences* of mankind are formed—*by the education they receive.* You know this to be true, by your own experience.

That which you once considered, perhaps, to be a non-essential in religion, you now consider to be very essential. That which you once esteemed to be unbecoming in society, has become so interwoven in your feelings, by being accustomed to it, that it ultimately appears quite rational to you.

When you survey the inhabitants of the world, you will find that the religious tenets of all nations, have sprung from their education; consequently, if we should summon the whole earth before us, and strictly examine them, we should find that the nations of the earth, as far as they know and understand, are doing about the best they know how; they are just about as near right as they know how to be.

These tribes of Indians differ from one another in their sentiments and feelings; they war with each other, and try to destroy each other; and why do they do it? Why, "you are not as righteous as I am, and I want to bring you over to my holy faith." You see these bands of Indians doing these things, and you spurn the idea. Suppose you extend the principle, and carry it among the greatest nations of the earth; and you would see Queen Victoria, one of the most powerful sovereigns, sitting at the head of one of the most powerful nations upon the earth, sending her forces among the "celestial" ones, battering down the walls of China, bombarding their cities, throwing confusion into their states, and destroying thousands of their people: extending her sway of empire over India. And why all this? "To subdue you heathens, and bring you over to our more enlightened customs and religion."

Does one nation rise up to war with another, without having motives, and those which they will substantiate as being good and sufficient? Will one people rise up to war with another people, except the motive that moves them is of a nature to justify them in their own minds and judgment for doing so? No. There is not a people upon the face of this earth that would do so; they all calculate to do that which seemeth good to them.

There are the Jews—and recollect that they are a very religious people to this day; a more religious people never lived than they, that is, the tribe of Judah, and the half tribe of Benjamin, that were left in Jerusalem; they are as tenacious as any people can be, to this day, for the religion of their fathers. And where can you see them among the nations of the earth, without seeing a hunted, driven, and persecuted people? The laws of nations have been framed for the express purpose of killing and destroying them from the earth. Yes, in the midst of nations that profess to adhere to the doctrines of Christianity—that legislate, and make laws, and put them in force,—laws have been made to exterminate them, then cry out against them, and raise mobs to persecute and destroy, and clear the earth of the Jews. Notwithstanding all this, will they forsake their religion? No. They have

suffered themselves to be stoned in the streets of the cities, their houses to be burned over their heads; but will they forsake their religion? No! They will perish rather.

The Christians say they are wrong; and the "Holy Roman Catholic Church" would have killed every one of them, hundreds of years ago, had not God promised by His holy Prophets, that they should remain and multiply; they have been distributed, dispersed, scattered abroad among the nations of the earth, to fulfil that, and many more of the sayings of their Prophets; and they are as tenacious this day, with regard to their religion, as in the days of Moses, and are as anxiously expecting, and looking for, the Messiah.

Conscience is nothing else but the result of the education and traditions of the inhabitants of the earth; these are interwoven with their feelings, and are like a cloak that perfectly envelopes them in the capacity of societies, neighbourhoods, people, or individuals; they frame that kind of government and religion, and pursue that course collectively or individually, that seemeth good to themselves.

When we look at the whole creation, and that too, from the days of Adam down to this time, what do we see? According to the reading of the Bible, the sayings of Jesus Christ, of all the ancient Prophets, and of the Apostles; every soul, every son and daughter of Adam and Eve, that have lived from the day of the transgression to this time, and that will live from this time henceforth, so long as any of the posterity of Adam and Eve shall continue upon the earth; unless they know Jesus Christ, and his Father, and receive the Holy Ghost, and be prepared to dwell with the Father and the Son—become acquainted with them, and converse with them, they will all be damned; every soul of them will be sent to hell.

And what do we see on the back of this, I ask? We see that all Christendom are ready to pounce upon them that believe in Jesus Christ, and are trying to attain to this knowledge, and grind them down, and send them down, and continue to bear upon them, and crowd them down, down to the bottom of the "bottomless pit," and throw upon them pig metal, and lead, to keep them down. This is what we see; and all creation may see it also, if they will open their eyes.

I shall not undertake to prove from the Bible everything I say, yet it is all there.

With regard to the peculiar and varied formations of the religions of the day, I will say, we can see in them the first strong lines of the religion of Christ drawn out, which have existed among them from the days of the apostacy from the true order to the present day.

If you could just humble yourselves, until your eyes should be enlightened by the Spirit of God, by the spirit of intelligence, you may understand things the world cannot see; and understand that it is the privilege of every person to know the exact situation of the inhabitants of the earth for themselves. The ancient Apostles saw it; Jesus Christ knew all about it; and the Prophets before them prophesied, and wrote, and preached about what was then upon the earth, what had been, and what would be.

The inquiry might be made, Can any person in the world prophesy, unless they possess the spirit of it? No, they cannot. They may prophesy lies by the spirit of lies, by the inspiration of a lying spirit; but can they see and understand things in the future, so as to prophesy truly of things to come, unless they are endowed with the spirit of prophecy? No! Is this the privilege of every person? It is. Permit me to remark, here—this very people called Latter-day Saints, have got to be brought to the spot where they will be trained,—if they have not been there already,—where they will humble themselves, work righteousness, glorify God, and keep His commandments. If they have not got undivided feelings, they will be chastised until they have them; not only until every one of them shall see for themselves, and prophesy for themselves, have visions to themselves; but be made acquainted with all the principles and laws, necessary for them to know, so as to supersede the necessity of anybody teaching them.

Is not the time to come, when I shall not say to my neighbour, Know the Lord; for he will know Him as well as I do? This is the very people that have to come to it, sooner or later. Can we come to it? We can. If you are industrious and faithful scholars, in the school you have entered into, you shall get lessons one after another, and continue on, until you can see and understand the spirit of prophecy and revelation; which can be understood according to a systematic prin-

ciple, and can be demonstrated to a person's understanding, as scientifically as Professor Pratt, who sits directly behind me, can an astronomical problem.

I do not purpose to go into that, or to say anything to the brethren, or to this people, with regard to their daily walk and actions. I proposed to view the inhabitants of the earth, and their situation, that you and I might understand that the Lord Almighty has a hand in all these matters; that the Lord is on the earth, and fills immensity; He is everywhere; He dictates governors and kings, and manages the whole affairs of the nations of the earth, and has from the days of Adam, and will until the winding up scene, and the work shall be finished.

There is only one Gospel sermon, recollect, brethren and sisters; and the time that is required to preach it, is from the day of the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time, until Jesus Christ has subdued the last enemy, which is death, and put all things under his feet, and wound up all things pertaining to this earth. Then the Gospel will have been preached, and brought up and presented, and the effects thereof, to the Father.

Now, what shall we do with the inhabitants of the earth? Their true situation can be presented to your minds, if you will calmly reflect. Every person, whether they have travelled or not, if they are acquainted with the history of nations, can discover at once, the variety there is of religions, customs, laws, and governments; and if you will apply your hearts, you can understand the cause of this variety of effects.

Again, there are the nations that have lived before us; what shall we do with them? And what is their situation in the other world? What have we now to say of them? I can tell it in short. We are preaching to them the Gospel of salvation,—to the dead,—through those who have lived in this dispensation; and it is a part and parcel of the great Gospel discourse, a little here and a little there, that is necessary for the nation unto whom given. With regard to doctrine, rules, customs, and many sacraments, they are meted out to the inhabitants of the earth severally, as they stand in need, according to their situations and what is required of them.

You may ask, what is meted out to us? I answer—the ordinances, the sacraments that the Lord Jesus Christ instituted for the salvation of the Jews, for all the house of Israel, and then for the Gentiles. This is the Gospel—the plan of salvation the Lord has given to us. This is the Kingdom the Lord has presented to us; the same He presented to the Apostles in the days of Jesus. Now it is for the people to become acquainted with these laws and ordinances of salvation, then apply them to their lives; and that will save as many in the celestial kingdom, in the presence of the Father and Son, as will strictly adhere to them. This we read in the sacred book; we have it before us all the time, that just as many as will believe the Gospel of Jesus Christ, live up to its requirements in their lives, and die in the faith, shall receive a crown of life with the Apostles, and all the faithful in Christ Jesus.

What next? I will tell you a practice of the Latter-day Saint Elders generally. For instance, I get up here, and preach the fulness of the Gospel, perhaps to individuals who never heard it before in their lives, and I close by saying, You that believe this which I have told you, shall be saved; and if you do not, you shall be damned. I leave the subject there. "But," says one, "don't the Bible say so? You ought to explain yourself." "I only said what the Saviour taught; he says, Go into all the world, and preach the Gospel to every creature; he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. Don't I say the same?" You leave it there, don't you? "Yes; the Apostle left it there, and so do I."

I wish to explain it a little more, according to the plain, simple, English language. The sum of this practice is this; when I preach a Gospel sermon, and they don't believe what I say, I straightway seal their damnation. Brethren, do you believe in such a thing as that? I do not; yet there are many of the Elders just so absurd.

I recollect, in England, sending an Elder to Bristol, to open a door there, and see if anybody would believe. He had a little more than thirty miles to walk; he starts off one morning, and arrives at Bristol; he preached the Gospel to them, and sealed them all up to damnation, and was back next morning. He was just as good a man, too, as we had. It was want of knowledge caused him to do so. I go

and preach to the people, and tell them at the end of every sermon, He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. I continue preaching there day after day, week after week, and month after month, and yet nobody believes my testimony, that I know of, and I don't see any signs of it. What shall I do in this case, if I am sent to preach there? you may inquire. I must continue to preach there, until those who sent me shall tell me to leave that field of labour; and if the people don't manifest by their works, that they believe, as long as they come to hear me, I will continue to plead with them, until they bend their dispositions to the Gospel. Why? Because I must be patient with them, as the Lord is patient with me; as the Lord is merciful to me, I will be merciful to others; as He continues to be merciful to me, consequently I must continue, in long suffering, to be merciful to others; patiently waiting, with all diligence, until the people will believe, and until they are prepared to become heirs to a celestial kingdom, or angels to the devil.

When the Book of Mormon was first printed, it came to my hands in two or three weeks afterwards. Did I believe, on the first intimation of it? The man that brought it to me, told me the same things; says he, This is the Gospel of salvation; a revelation the Lord has brought forth for the redemption of Israel; it is the Gospel; and according to Jesus Christ, and his Apostles, you must be baptized for the remission of sins, or you will be damned. Hold on, says I. The mantle of my traditions was over me to that degree, and my prepossessed feelings so interwoven with my nature, it was almost impossible for me to see at all; though I had beheld, all my life, that the tradition of the people was all the religion they had; I had got a mantle for myself. Says I, Wait a little while; what is the doctrine of the book, and of the revelations the Lord has given? let me apply my heart to them: and after I had done this, I considered it to be my right to know for myself, as much as any man on earth.

I examined the matter studiously, for two years, before I made up my mind to receive that book. I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense. Had not this been the case, I never would have embraced it to this day; it would have all been without form or comeliness to me. I wished time sufficient to prove all things for myself.

The Gospel of Jesus Christ must be preached to all nations for a witness and a testimony; for a sign that the day has come, the set time for the Lord to redeem Zion, and gather Israel, preparatory to the coming of the Son of Man. When this Gospel is preached to the people, some will believe, and some will not know whether to believe it or not. This is the situation of the world: go forth among the people, go among your own neighbours, and you may see it; because the Lord has touched your understanding with the spirit of truth, it looks to you as though all the world will believe it, if they can only hear your testimony. You go and preach to them, but, to your astonishment, they seem perfectly uninterested; some go to sleep, and others are dreaming of their farms and possessions.

The Methodist will tell you, he has had the Gospel from his youth, and been brought up in the Methodist society; and so will the Quaker; and so will the Presbyterian; and so will the Shakers, for they say they are the only people who are preparing for the Millennium. What is law here, is not there; and what is not there, is here. I have been used to this method of worship, or that; and have heard the "good old tone" all the days of my life.

The Methodists come along and say, You may be baptized by pouring, or by sprinkling, or not at all, for there is nothing essential in it. Another man says, You can partake of the Lord's supper, if you like, or let it alone, for it is non-essential; if you have only the "good old tone," you are all right.

Now, I ask a question: Who is there that can know the things of God? Who can discern the truth from the error? Where is the man, where are the people now in the world, that can do it? They do not exist. Let the best wisdom of the world be summoned to their aid, and they cannot know the things of God. Let a man be endowed with the revelations of Jesus Christ, and he will say at once, they cannot tell — it is impossible. Let the just Judge sound His trump; what would He say? I can read it to you in this book. (Laying his hand upon the Bible.)

He is compassionate to all the works of His hands; the plan of His redemption, and salvation, and mercy, is stretched out over all; and His plans are to gather up, and bring together, and save all the inhabitants of the earth, with the exception of those who have received the Holy Ghost, and sinned against it. With this exception, all the world besides shall be saved. Is not this universalism? It borders very close upon it.

I have preached portions of the doctrine of salvation to the people, when I travelled abroad. When I would take up this subject, the Universalists would run after me hundreds of miles, saying, "We are Universalists, where I live; we are troubled with the Methodists and the various sects; won't you come and use them up for us? we want them whipped out."

It is only parts and portions of the Gospel that you hear; a little here, and a little there, scattered all over the world. Now, let the hearts of the children of men be enlightened; let them be awakened to understand the designs of the Lord in the salvation of man; and what will their voices echo one to another? I will tell you what would be the feeling of every heart: salvation, glory, hallelujah to God and the Lamb, for ever and ever! Why? Because of His abundant mercy and compassion; because His wisdom has devised for us that which we could not have devised for ourselves. That is what all creation would do.

I will take up another thread of my discourse, by observing, that a few men upon the earth have found an item of truth, here and there, and incorporated it with their own wisdom, and taught the world that the Lord designs to save all mankind, no matter what they do. Another portion will catch at the Calvinistic principles; they hold that the Lord has fore-ordained this, that, and the other, and vigorously contend that the Lord *did* decree, and *did* fore-ordain whatsoever comes to pass; and away they run. Another comes along with free salvation to all; he has caught that principle—and away they all go, deprecating everything else, only the little particle each one has incorporated to himself.

It is this that makes the variance in the religious world. We see a party here, and a party there, crying—Lo here! and lo there! and the people are contending bitterly with each other, nation against nation, society against society, and man against man; each seeking to destroy the other, or bring them to this little particle of doctrine that each one thinks is just right. It is right, as far as it goes.

Man is made an agent to himself before his God; he is organized for the express purpose, that he may become like his master. You recollect one of the Apostles' sayings, that when we see Him, we shall be like Him; and again, we shall become Gods, even the sons of God. Do you read anywhere, that we shall possess all things? Jesus is the elder brother, and all the brethren shall come in for a share with him; for an equal share, according to their works and calling; and they shall be crowned with him. Do you read of any such thing as the Saviour praying that the Saints might be one with him, as he and the Father are one? The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.

I will continue the point I am now at. The Lord created you and me for the purpose of becoming Gods like Himself, when we have been proved in our present capacity, and been faithful with all things He puts in our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like unto our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until they are capable of creating worlds on worlds, and becoming Gods, even the sons of God.

How many will become thus privileged? Those who honour the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of the Father and the Son. Who else? Not anybody. What becomes of all the rest? Are you going to cast them down, and sink them to the bottom of the bottomless pit, to be angels to the devil? Who are his angels? No man nor woman, unless they receive the Gospel of salvation, and then deny it, and altogether turn away from it, sacrificing to themselves the Son of God afresh. They are the only ones who will suffer the wrath of God to all eternity.

How much does it take to prepare a man or woman, or any being, to become

angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the Celestial Kingdom, into the presence of the Father and the Son, and to be made an heir to His Kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives. Now, who will be damned to all eternity? Will any of the rest of mankind? No! not one of them. The very heathen we were talking about, if they have a law—no matter who made it—and do the best they know how, they will have a glory which is beyond your imagination, by any description I might give. You cannot conceive of the least portion of the glory of God prepared for His beings, the workmanship of His hands; for these people who are seated before me, who are the sons and daughters, legitimately so, of our Father in heaven—they all sprung from Him; it hath not entered into the heart of man to conceive what He has prepared for them.

The Lord sent forth His Gospel to the people; He said, I will give it to my son Adam, from whom Methuselah received it; and Noah received it from Methuselah; and Melchisedek administered to Abraham. In the days of Noah, the people generally rejected it. All those who became acquainted with its principles, and thereby were made acquainted with, and tasted the power of salvation, and turned away therefrom, became angels to the devil.

Let us apply it directly to ourselves, who have received the truth, and tasted of the good word of God. Let me turn around with you and reject it, and teach our children that it is an untruth, teach the same to our neighbours, and that it is a burlesque to our senses; let us deny the Lord that bought us: what would be the result? Our children would grow up in unbelief, and the sin would rest upon our heads. Suppose we are faithful, and the people will not believe our testimony, we shall receive our reward, the same as though they did believe it.

Suppose the inhabitants of the earth were before me, those who have died; what shall we say of them? Have they gone to heaven, or to hell? There is a saying of a wise man in the Bible, like this:—"Who knoweth the spirit of a man that goeth upward, or the spirit of the beast that goeth downward." All have spirits, I should suppose, by this. Again, there is another saying, "The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord." Man dies, and his spirit goes to God who gave it. All these things are within the scope of the Gospel sermon; all these principles are embraced in this great Gospel discourse.

What shall we say without going to the Scriptures at all? Where do the spirits of this people go to, when they lay down their tabernacles? They go into the presence of God, and are at the pleasure of the Almighty. Do they go to the Father and the Son, and there be glorified? No! they do not. If a spirit goes to God who gave it, it does not stay there. We are all the time in the presence of the Lord; but our being in the presence of the Lord does not make it follow that He is in our presence. The spirits of men are understood to go into the presence of the Lord, when they go into the spiritual world.

The Prophet lays down his body, he lays down his life; and his spirit goes to the world of spirits: the persecutor of the Prophet dies, and he goes to Hades; they both go to one place, and they are not to be separated yet. Now, understand, that this is part of the great sermon the Lord is preaching in His providence, the righteous and the wicked are together in Hades. If we go back to our mother country, we there find the righteous and the wicked: if we go back to our mother country, the States, we there find the righteous, and we there find the wicked: if we go to California, we there find the righteous and the wicked, all dwelling together: and when we go beyond this veil, and leave our bodies—which were taken from mother earth, and which must return—our spirits will pass beyond the veil; we go where both Saints and sinners go; they all go to one place. Does the devil have power over the spirits of just men? No. When he gets through with this earth, he is at the length of his chain. He only has permission to have power and dominion on this earth, pertaining to this mortal tabernacle; and when we step through the veil, all are in the presence of God. What did one of the ancients say? "Whither shall I go from thy Spirit, and whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the earth, even there shall thy hand lead me,

and thy right hand shall hold me." Where is the end of His power? He is omnipotent, and fills immensity by His agents, by His influence, by His Spirit, and by His ministers. We are in the presence of God there, as we are here. Does the enemy have power over the righteous? No. Where are the spirits of the ungodly? They are in prison. Where are the spirits of the righteous, the Prophets and the Apostles? They are in prison, brethren; that is where they are.

Now let us notice a little experience, lest some of you should be startled at this idea. How do you feel, Saints, when you are filled with the power and love of God? You are just as happy as your bodies can bear. What would be your feelings suppose you should be in prison, and filled with the power and love of God; would you be unhappy? No. I think prisons would palaces prove, if Jesus dwelt there. This is experience. I know it is a startling idea to say that the Prophet and the persecutor of the Prophet, all go to prison together. What is the condition of the righteous? They are in possession of the spirit of Jesus—the power of God, which is their heaven; Jesus will administer to them; Angels will administer to them; and they have a privilege of seeing and understanding more than you or I have, in the flesh; but they have not got their bodies yet, consequently they are in prison. When will they be crowned, and brought into the presence of the Father, and the Son? Not until they have got their bodies; this is their glory. What did the holy martyrs die for? Because of the promise of receiving bodies, glorified bodies, in the morning of the resurrection. For this they lived, and patiently suffered, and for this they died. In the presence of the Father and the Son, they cannot dwell, and be crowned, until the work of the redemption of both body and spirit, is completed. What is the condition of the wicked? They are in prison. Are they happy? No! They have stepped through the veil, to the place where the veil of the covering is taken from their understanding. They fully understand that they have persecuted the Just and Holy One, and they feel the wrath of the Almighty resting upon them, having a terrible foreboding of the final consummation of their just sentence,—to become angels to the devil; just as it is in this world, precisely.

Has the devil power to afflict, and cast the spirit into torment? No! We have gained the ascendency over him. It is in this world, only, he has power to cause affliction and sickness, pain and distress, sorrow, anguish, and disappointment; but when we go there, behold! the enemy of Jesus has come to the end of his chain; he has finished his work of torment; he cannot come any further; we are beyond his reach; and the righteous sleep in peace, while the spirit is anxiously looking forward to the day when the Lord will say, Awake! my Saints, you have slept long enough: for the trump of God shall sound, and the sleeping dust shall arise, and the absent spirits return, to be united with their bodies; and they will become personages of tabernacle, like the Father and His Son, Jesus Christ; yea, Gods in eternity.

They look forward with great anxiety to that day, and their happiness will not be complete—their glory will not attain to the final consummation of its fulness, until they have entered into the immediate presence of the Father and the Son, to be crowned, as Jesus will be, when the work is finished. When it is wound up, the text is preached, in all its divisions, pertaining to the redemption of the world, and the final consummation of all things; then the Saviour will present the work to the Father, saying, Father, I have finished the work thou gavest me to do; and the Son will give it up to the Father, and then be subject to Him, and then he will be crowned; and that is the time you and I will be crowned also.

We will notice, by this, that all the nations of the earth, with the exception of those who have apostatized from the Gospel salvation; every son and daughter of Adam, except those who have denied the Holy Ghost, after having received it, are placed in prison with the rest of them, with Prophets, Priests, and Saints. Suppose we quote a little Scripture on this point. Jesus died to redeem the world. Did his body lay in the tomb? Did his spirit leave his body? Yes. Where did his spirit go? you may enquire. I do not know that I can tell you any better than what the ancient Apostle has told it; he says he went to preach to the spirits in prison. Who are they to whom he went to preach? The people who lived in the antediluvian world. He preached the Gospel to them, in the spirit, that they

might be judged according to men in the flesh.

What shall we say of the people who live in the 19th century? When any of the Latter-day Elders or Apostles die, and leave this world, suffice it to say, that their spirits go to that prison, and preach the Gospel to those who have died without hearing it; and every spirit shall be judged precisely as though he lived in the flesh when the fulness of the Gospel was upon the earth. This leads to the subject of the saving and redeeming powers possessed by the righteous; but we shall not have time, this morning, to treat upon it; suffice it to say, that Saviours are coming up, in the last days, upon Mount Zion.

This I say of every son and daughter of Adam; Prophets, Priests, and those that slew the Prophets, all go to prison; the Elders of this Church go there, and there continue their labours; and by and bye you will see Zion redeemed, and Saviours will come up upon Mount Zion. The faithful Elders will come, and go forward in the ordinances of God, that our ancestors, and all who have died previous to the restoration of the Gospel in these last days, may be redeemed.

Now ye Elders of Israel, when you say that John Wesley went to hell, say that Joseph Smith went there too. When you tell about Judas Iscariot going to hell, say that Jesus went there too. The world cannot see the whole of the Gospel sermon at one glance; they can only pick up a little here, and a little there. They that do understand it from the beginning to the end, know that it is as straight as a line can be drawn. You cannot find a compass on the earth, that points so directly as the Gospel plan of salvation. It has a place for everything, and puts every thing in its place. It divides and sub-divides, and gives to every portion of the human family, as circumstances require.

It is for us to get rid of that tradition in which we are incased, and bring up our children in the way they should go, that when they get old, they will not depart from it. It is your privilege, and mine, to enjoy the visions of the Spirit of the Lord, every one in his own order, just as the Lord has ordained it, that every man and woman may know for themselves, if they are doing right, according to the great plan of salvation. I have only touched a little of the great Gospel sermon, and the time has come that we must close our meeting; so may the Lord God of Israel bless you, in the name of Jesus. Amen.

DISCOURSE.

DELIVERED BY PRESIDENT B. YOUNG IN THE TABERNACLE, G. S. L. CITY, AUGUST 15TH, 1852.

I am confident that I have the prayers of the Saints, and the faith of those who have faith. It is seldom that I request the Saints to pray for me, for I judge them by myself, with a righteous judgment; I always pray for the Saints, and suppose in return they pray for all the faithful; and consequently, I have my share of their prayers.

I recollect a statement that I made, last Sabbath, with regard to the Gospel—what a Gospel sermon is, how long it takes to preach it, and what it comprises; that it takes the same time to preach it, that it does to accomplish the plan of salvation, pertaining to the children of men.

I have never yet seen the time that I had wisdom, strength, and ability enough to preach a Gospel discourse; to commence it, and finish it; setting before the people the plan of salvation sufficiently full, that thereby they might be saved. But it is only given in portions, a little here, and a little there, by feeble man.

The subject that is before us to-day, is in the great discourse. To understand the first principles of the Gospel,—to rightly understand them, a man must have the wisdom that comes from above; he must be enlightened by the Holy Ghost; his mind must be in open vision; he must enjoy the blessings of salvation himself, in order to impart them to others.

In our capacity, we are privileged in a spiritual point of view, precisely as we are in a temporal point of view. We have the privilege of learning and adding to the knowledge we have already obtained. We have a knowledge, for instance, of the rudiments of the English language; if we continue in our studies, in our exertions to acquire information, we obtain more knowledge; and if we continue still to persevere, we add still more to that,

until we are perfect masters of the language.

Again, with regard to mechanism, in a certain sense, the same principle will hold good. We have the privilege of learning the arts and sciences that the learned among the Gentile nations understand; we have the privilege of becoming classical scholars; of commencing at the rudiments of all knowledge; of entering into the academies, we might say, of perfection. We might study, and add knowledge to knowledge, from the time that we are capable of knowing anything, until we go down to the grave; if we enjoyed healthy bodies, so as not to wear upon the functions of the mind, there is no end to a man's learning. This compares precisely with our situation pertaining to heavenly things.

The capacity of mankind in attaining to geometrical knowledge, and the fine arts, is great; all nations and people understand more or less of the knowledge pertaining to the arts and sciences. But when they leave those principles that are comprehended in the studies pursued by the natural man, and undertake to define their own persons, their own being, and to understand the propriety and wisdom of the creation, and bring forth to themselves, or to others, those principles that pertain to future knowledge, they are in the dark; there is a veil over them. The veil of the covering that is over the nations of the earth, has beclouded their understandings, so that they are in thick darkness. This our experience teaches us—that when any uninspired person or persons, who pretend to step beyond organized nature, which is visible to the natural eyes, there is a mystery, the hidden mystery, the deep and unsearchable mystery of creation.

We can see the natural man, we can behold our face in the glass, but can we tell what manner of person we are? Can we define the object of this organization —of this body? Can we circumscribe it? Can we fathom the depths, the propriety, the necessity, and the object of divine wisdom, in our organization? It is a mystery to the wisest there is upon the earth. We see life and action; this we witness daily; ourselves—we act; we see others act. We have sight to see; our ears are organized to hear, our hands to feel, and all the system throughout seems to be perfectly framed to sense and understanding; and the mystery of it is such, that the wisest of all the philosophers are ready to acknowledge, and exclaim, it is a mystery, it is not to be fathomed or understood by man. When we advance into the future, or recede into the past, either plunges a man into a still greater mystery. It is a mystery that the world have sought after by their wisdom; they have studied diligently for the express purpose of becoming acquainted with these mysteries. Thousands and thousands have spent their whole lives in study; have sought after and read the comments and ideas of others, with the utmost anxiety and fervency of intention, seeking to find that which others have not found, to learn that which has not been learned.

This Book, which is the Old and New Testament, preaches but one sermon, from Genesis to Revelations. We commence and go through with this volume; then search all those books which have been rejected by the Christian nations, as not canonical; and any other writings of Prophets and Apostles, and all good men; all revelations that have been set aside, and considered unnecessary;—summon all the revelations that have been given from the days of Adam to the present time; and what is the sum of the whole of the teachings of Him who has created—the Supreme of the universe—He who has organized, and planned, and executed, and brought into existence all His teachings to His people? Simply this: Son, daughter, live before me, so that I can come and visit you; order your lives with that propriety, that I will not be disgraced to come and abide with you for a season; or, when I send my Angels, or my minister the Holy Ghost, to reveal my mind and will to you, or to bless you with abiding comfort; that they may not be disgraced in your society.

I say, all the revelations of God teach simply this: Son, daughter, you are the workmanship of mine hands; walk and live before me in righteousness; let your conversation be chaste: let your daily deportment be according to my law; let your dealings one with another be in justice and equity; let my character be sacred in your mouth, and do not profane my holy name, and trample upon mine authority; do not despise any of my sayings, for I will not be disgraced. I wish to send one of my servants to visit you. What for? That you may see and know

as others have; that you may see as you are seen; that you may understand those principles pertaining more particularly to the Kingdom you are in. You have descended below all things; I have in my wisdom, reduced you; I have caused that you should drink of the dregs of the bitter cup. I have placed you in the depths of ignorance, and have surrounded you with weakness, to prove you. I have subjected you to all misery that can be endured. I have caused you to come upon this earth, where misery, and darkness, and every species of unbelief, and wickedness, reign, to prove you, that you may understand and know the good from the evil, and be capable of judging between these, with a righteous judgment.

I have caused all this to be done; and now, son and daughter, the *inhabitants* of the *whole earth* that have lived from the days of Adam until now, the first and the last—the grand aim of all that I, the Lord, have revealed, is, to instruct you to live so that I can come and visit you, or send my Angels, that they can enter into your habitations, walk and converse with you, and they not be disgraced. By so doing, you shall be made partakers of all knowledge and wisdom, power and glory, that the sanctified or glorified beings enjoy. And this is, first of all, what the Lord wishes of the people.

What does our experience teach us—our eyes witness day by day? True, I may say with many of you, I am not under the necessity of hearing the name of my God, whom I serve, my Father in heaven, blasphemed daily; I am not associated with those who blaspheme the name of the Father, and the Son, and the character of the Holy Ghost; I do not associate with those who are liars, or adulterers, or whoremongers, or those who love and make a lie: you can say the same; yet, when we mingle among the wicked, what do we see and hear? What do these my brethren hear, that take the pains to go into the kanyons to sell a little beer to the traveller? They hear the name of the Lord that bought them, blasphemed. It would take all the teams you have in the country, to draw gold enough to tempt me into such a situation.

Men are going crazed to attend the ferries, in order to amass a few paltry dollars. What do you hear there? You hear the name of the Lord Almighty, and His character, and His Son Jesus Christ, and His Minister the Holy Ghost, blasphemed; and every servant of God upon the earth, are cursed by them to the lowest regions. It is not all the gold of Ophir and California, that could hire me to hear it for one month. These are my feelings.

Gold and silver will perish, but the name of the Almighty will remain for ever; His character will not sink, nor the character of His Son, nor of His ministers, nor of any of His faithful servants, who keep His commandments. Riches will perish, but *they* will endure. I say again, there is not gold enough lying east of the Rocky Mountains, to bring me to one of these ferries, and hear the blasphemies I should have to hear. But can we not hear it here? Yes, to the shame and disgrace of a few of those that call themselves Latter-day Saints. Is it so, that there is a man whose name is written in the Lamb's Book of Life, that will take the name of the Deity in vain? I speak to you who are trifling with the Lord Jesus, and the Holy Spirit of promise, to the shame of a few of the Elders of Israel.

The time will come, when they will be cut off, though I am sorry to say that; I would rather say, that while I am in the society of the Latter-day Saints, I might never hear the character of the Deity ridiculed and disgraced, and His name used in a light and trifling manner.

It is true, I do not hear it. If I were to hear that which other people say they hear—an Elder of Israel use the name of the Lord God in vain, I should cut him off from the Church; and if I could not get any help to cut him off, I would do it myself. Let me tell you, he must be a very ignorant man who can use the name of the Deity in vain, without having to repent forthwith.

While I was talking, last Sabbath, I wished that I could have strength of lungs to speak about one thousand years, and live without eating or resting; I thought in that time we should get pretty well through with a portion of the Gospel sermon.

I will now read a little in this book, called the Book of Doctrine and Covenants, pertaining to the subject we had before us last Sabbath. I will read a part of a short revelation, in order to exhibit some items of doctrine that are not generally understood, although it is before the people. All people who are disposed, have

the privilege of reading this book, for themselves; for it has been published to the world for some years; the Saints read it, and have the privilege of understanding it, if they choose. Still, as I observed, we are in the school, and keep learning, and we don't expect to cease learning while we live on the earth; and when we pass through the veil, we expect still to continue to learn, and increase our fund of information. That may appear a strange idea to some; but it is for the plain and simple reason, that we are not capacitated to receive all knowledge at once—we must therefore receive a little here, and a little there.

I will read in the Book of Doctrine and Covenants, Section XLIV.

"*A commandment of God, and not of man, to Martin Harris, given (Manchester, New York, March,* 1830) *by Him who is eternal.*"

I could give to the people, the cause of this revelation, but it is not necessary. I may say a word upon it when I come to it in the revelation, which will explain all that is necessary. Those who are acquainted with Martin Harris, know his natural turn and disposition: he wanted to learn all things at once; was continually in pursuit of knowledge, and neglected to act upon that which he had already received. That is his true character, as far as I have known him. The revelation reads as follows:—

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I have accomplished and finished the will of Him, whose I am, even the Father, concerning me; having done this that I might subdue all things unto myself, retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done."

We read in the Bible, you recollect, that every man shall be judged according to his works; but it is almost impossible, or I will say, it is a considerable task, and quite a labour, to get a community to understand these words as they read; when in reality, to those that understand them, it is as plain to them as it is for this congregation to count how many fingers I am now holding up before you. If I hold up two fingers, you exclaim, there are two; but somebody will start up and say, no, there is but one; while another declares, there are four, and not one, or two. Every person has a privilege of looking for themselves, and may know whether I hold up one, two, or four fingers. To a person who understands this saying, it is just as easy for them to judge, and know that mankind will be judged according to their works which they do in the body; and yet how hard it is to get the people to say it is so, and have them understand it.

"And surely every man must repent or suffer, for I, God, am endless: wherefore I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand: nevertheless, it is not written, that there shall be no end to this torment; but it is written, endless torment."

This revelation has been before the people, in this volume, since the year 1834, and yet how few have paid attention to it. Suppose I repeat a part of this last quotation: "Nevertheless, it is not written, that there shall be no end to this torment; but it is written, endless torment."

"Again, it is written, eternal damnation: wherefore, it is more express than other Scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine Apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? For behold, I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name. Wherefore, eternal punishment is God's punishment. Endless punishment is God's punishment."

If I recollect right, I think there is no place in the Bible so explicit, with regard to this name of the Deity, "for endless is my name."

"Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, junior, in my name: and it is by my Almighty power that you have received them; therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore; how sore you know not! how

exquisite, you know not! yea, how hard to bear, you know not! For behold, I, God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men: wherefore I command you again to repent, lest I humble you with my Almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree, you have tasted at the time I withdrew my Spirit."

This language needs no particular explanation, to those who ever knew Martin Harris.

"And I command you, that you preach nought but repentance; and show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive: wherefore they must not know these things, lest they perish: learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me: I am Jesus Christ; I came by the will of the Father, and I do his will."

I want to connect this part of the revelation given to Martin Harris, with a few words in the revelation called the Vision.

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom, I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of His wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father, before the worlds were made."

I wished to connect these two quotations, and refer directly to the situation of the world, believing that this can be made profitable like everything else. All the revelations that are given, and every revelation that was given, and every matter of fact, or truth, that is revealed to the children of men, is for their benefit; and if improved upon, in honesty and truth, in righteousness and humility, to the glory of God, and to their own honour, it is a lasting benefit; but if they should turn about, and make an evil use of it, it always will be to their condemnation; consequently it is for the inhabitants of the earth to know the blessings and the privileges the Lord has for them to enjoy. It was said by the Saviour, when in the flesh, to the scribes and pharisees, and learned doctors of the law—and it will apply to every class and grade, and every individual in every community,—"this is the condemnation, light has come into the world, and men choose darkness rather than light."

So it is, it always has been, and it always will be so; when light comes, if the people reject that light, it will condemn them, and will add to their sorrow and affliction. So it is with the inhabitants of the earth, at the present day, as much as it was in the days of the Saviour, or in any other period of the world. Light comes into the world, but men choose darkness; when they do, it proves that their deeds are evil. This principle may prove beneficial to us, and to every son and daughter of Adam, who hear, and have the privilege of hearing, and of understanding for themselves.

When we take a view of the inhabitants of the earth, and look at ourselves, and contemplate our own situation and circumstances, we are satisfied, that we, as a people, are favoured above any other class, upon the face of this globe. Our blessings are multiplied unto us, more than any people. We have the privilege of knowing how to escape this world of sor-

row and sin, to enter into the strait gate that was spoken of by the Saviour, and obtain eternal life.

Is there any other people that know these principles—that have committed to them, the keys of the Holy Priesthood, by which they may save themselves, save their families, save their neighbours, and save all that will hear them? Where is that community? I do not know; so may this congregation exclaim, if the same inquiry was made of them; they can say, we do not know.

We are blessed, greatly blessed; and when we contemplate even upon our afflictions, the fact is, they appear to us not worth mentioning; they should never come into remembrance before us. We have the privilege of serving the Lord, of growing in grace, and obtaining that which the Lord has for us. This is the people the Lord designs should be prepared to enter in at the strait gate; for strait is the gate, and narrow is the way, says Jesus, that leadeth to the endless lives. It is translated in King James' version of the Old and New Testament, "that leadeth unto eternal life." But in our late revelations, it is rendered, "strait is the gate, and narrow is the way that leadeth to the endless lives, and few there be that find it."

Were I to inquire of the Latter-day Saints, if they are all expecting to enter n the strait gate spoken of by the Saviour; if they are all going to inherit eternal lives, every one would answer in the affirmative. I hope they will; it really would rejoice me, were it to be so; but I cannot believe for a moment that every person who receives this Gospel will be prepared to enter in at the strait gate, and inherit eternal lives. But there is one fact, and that is undeniable; we cannot alter it; and that is, every man shall be judged according to his works, and every man will receive according to the extent of his capacity.

Every individual among the Latter-day Saints, and among all professors of religion, and then among all the heathen upon the face of the earth, will be judged according to their works. Is this all? No! Every individual will also receive according to the extent of their capacity. The enquiry might arise, are all individuals who receive the new and everlasting covenant, and by their acts submit to it,—are they capable of receiving the glory to be revealed—the crowns of glory, of immortality, and eternal lives? You may answer that question yourselves: pause a moment.

I will refer your minds to Abraham; he lived many years without children, and sought diligently of the Lord to know if his name should be blotted from the book, if it should become extinct. He was a righteous man, a good man, and conversed with his Lord, received revelations from above, and communed with heavenly beings; while his constant cry was, O Lord, shall my name stop here? You can read in the Bible, how he obtained a promise, and his wife actually bore him a son in her old age. He obtained this promise: "Abraham my son, you shall have a posterity, and a great nation shall spring forth from your loins; you shall receive the desire of your heart. What can you desire, Abraham?" I want to know if this will be the end of my posterity, and is my name to stop here? No, says the Lord, to your posterity there shall be no end. You remember what the Apostle says concerning this matter. It is this:—his seed shall be like the sands upon the sea-shore, and like the stars in the firmament, for multitude; they cannot be numbered, from this time, henceforth and forever; they are endless, and still continue to increase, and increase.

Here is the very posterity of Abraham in this house; nearly the whole of this congregation is composed of them; and they are on the increase, spreading forth on the right and on the left, according to the promise made to Abraham, and the blessings he was earnestly seeking for. I mention this, to remind you of one fact; it is a great blessing, and one of the greatest that can be bestowed upon a mortal being—to receive the sanction of the Almighty, the voice of God to any man, saying that he shall inherit eternal lives. The gift of eternal life, is the greatest of all gifts that can be bestowed upon mankind.

When we step forth into other communities, or contemplate the past, and view our forefathers, what will be their situation? what their doom? I can tell you, and you will allow me to judge the matter, not, however, that I am going to judge them, and pronounce sentence upon them; but their situation is plain to those who understand.

My father, and grandfather, my ancestors, were some of the most strict religion-

ists that lived upon the earth; you no doubt can say the same about yours. Of my mother, she that bore me, I can say, no better woman ever lived in the world, than she was. I have the feelings of a son towards her; I should have them—it is right; but I judge the matter pertaining to her, from the principles and the spirit of the teachings I received from her.

Would she countenance one of her children in the least act that was wrong, according to her traditions? No, not in the least degree. I was brought up so strict, so firm in the faith of the Christian religion, by my parents, that if I had said "devil," I believed I had sworn very wickedly, no matter on what occasion, or under what circumstances this might occur; if I used the name of devil, I should have certainly been chastised, and that severely. Would my father or mother allow any of their children to say "darn it?" Were they even allowed to say, "I vow?" No. If we had said either of these words, we should have been whipped for it. I don't say that we did not say such things when out of the sight of father and mother; but if by any means it came to their ears, we were sure to be chastised.

Did I ever hear a man swear in my father's house? No, never in my life. I never heard my father, or any person about his premises, swear as much as to say, "darn it," or "curse it," or "the devil." So you see, I was brought up pretty strictly. My mother, while she lived, taught her children all the time to honour the name of the Father and the Son, and to reverence the Holy Book; she said, Read it, observe its precepts, and apply them to your lives, as far as you can; do everything that is good; do nothing that is evil; and if you see any person in distress, administer to their wants; never suffer anger to arise in your bosoms, for if you do, you may be overcome by evil. I do not know that I ever wronged my neighbour, even to the value of a pin. I was taught, when a child, not to take a pin from the door-yard of a neighbour, but to carry it into the house, and give it to some of the family. Never did my mother or father countenance any of their children in anything to wrong their neighbour or fellow being, even if they were injured by them. If they have injured me, says my father, let me return good for evil, and leave it in the hand of the Lord; he will bless me for doing right, and curse them for doing wrong.

I have merely mentioned my own parents, and their teachings to their children, to bring before your minds the thousands and millions and thousands of millions of the inhabitants of the earth, who have lived and passed off this stage of action; and the millions that are now living, eating, drinking, and busily engaged in the almost endless pursuits of mortal life, as we are; every one moving according to their own capacity, and according to their own views and notions of things; but they all alike breathe the free air, and drink of the free water; and all are before the Lord. I bring up these little items to prepare the way for the question, What are you going to do with all these inhabitants of the earth?

The Methodists answer, You must come to the anxious seat, or else be plunged into that lake of fire and brimstone, and there live forever, without any end to your torment, among devils employed in pitching you around, adding brimstone to fire, and fire to brimstone. You are to stay there for millions and thousands of millions and millions of billions of years, and all the rest of it a man can think of in the shape of numbers: when you have lived there so many years, you are not any nearer the end of this awful torment, than you were when it first began.

This has appeared to me, from my childhood to this day, a piece of complete nonsense, to talk about the inhabitants of the earth being thus irretrievably lost; to talk of my father and mother, and yours, or our ancestors, who have lived faithfully according to the best light they had; but because they had not the everlasting covenant, and the holy Priesthood in their midst, that they should go to hell, and roast there to all eternity. It is nonsense to me; it always was, and is yet.

What are you going to do with them? I will tell you. Take the Methodists, and every reformer, from the latest, back to King James, who seceded from the authority of the Pope; and the hundreds and thousands that are now living upon the earth, and have lived and passed away, who profess no religion, but stand aloof from all parties; among those who are dead, and those who are living, there are multitudes who have been, and are, as good as they know how to be.

Now the point is, to know what we

are going to do with them. Are we going to send them to an endless hell? This wants a little explanation; for if I were to say that all go to hell, I should certainly tell the truth; and I can say as I said last Sabbath, all go there, both Saint and sinner, in one sense of the word.

There are reasons for this; and it is for man to understand what they are, placing everything in its own place, classifying and putting all things where they belong, to make the doctrine of salvation complete. Fore-ordination, for instance, and free grace, are both true doctrines, but they must be properly coupled together, and correctly classified, so as to produce harmony between these two apparently opposite doctrines. We must know, when the Lord speaks, what He is talking about, and who He is talking about,—all, and considerably more of which, is necessary to get a proper knowledge of the whole scheme of salvation.

I ask you again, what are we going to do with father and mother? Are we going to send them to perdition, and there let them welter in awful misery and endless torment? No: we are not going to do any such thing, but we will put them where they belong.

Now understand, all spirits came from God, and they came pure from His presence, and were put into earthly tabernacles, which were organized for that express purpose; and so the spirit and the body became a living soul. If these souls should live, according to the law of heaven, God ordained they should become temples prepared to inherit all things. I wish you to understand, that all spirits are pure when they are put into these tabernacles; but we have not time to explain, or set before you, the reasons of the variation in appearance, in the mortal tabernacles; there are causes for it. Our spirits fill the tabernacles organized for them; the body is a habitation for the spirit to dwell in; and if the spirit and the body both agree in keeping all the laws, and all the commandments that the Lord reveals unto that tabernacle, it never shall be destroyed.

How many shall be preserved? All who do not deny, and defy the power and character of the Son of God; all who do not sin against the Holy Ghost. Now, to return again. Here are the spirits which have come and taken possession of the tabernacles prepared; they have entered into their house; and you observe that these habitations of the spirits of men are scattered over the face of the earth, and they have come from the Lord pure in their spirits; these enter their tabernacles, and are shut out from His presence, and the knowledge of the Lord; they are ignorant, filled with unbelief, exposed to the unholy traditions of the fathers, which they have to grapple with, and all the wickedness that is in the world, with which they have to contend.

With your mind's eye, look at the millions of them in all nations, who are doing according to the best knowledge they possess. What! the Roman Catholics? Yes, and then every one of her daughters, down to the latest Protestant Church that has been organized; they are all doing just as well as they can, and living according to the best light they have—a great many of them, though not all. What shall we do with them? They pass from the world, their spirits go into the spiritual world, and their bodies go back to their mother earth, and there sleep, while their spirits are before the Lord.

Are they happy? Every son and daughter of Adam, who live according to the best light and knowledge they have, when they go into the spiritual world, are happy in proportion to their faithfulness. For instance, take a view of some of our late reformers; take the best specimen of reformers that we have, who are all the time full of glory and happiness, and full of praise to the Lord; who meet together oft to sing and pray, and preach, and shout, and give thanks to the Lord Almighty; (and in a great many instances, and in a great degree, they enjoy much of a good spirit, which is the Spirit of the Lord, or the light of Christ, which lighteth the world.)

Now this may be singular to some. What? they enjoy the Spirit of the Lord? Yes; every man and woman, according to their faith, and the knowledge they have in their possession. They enjoy the goodness of their Father in heaven. Do they receive the Spirit of the Lord? They do, and enjoy the light of it, and walk in it, and rejoice in it.

What will be their state hereafter? Every faithful Methodist that has lived up to, and faithfully fulfilled the requirements of his religion, according to the best light he had, doing good to all, and evil to none, injuring no person upon the earth, honouring his God as far as he knew, will have as great a heaven as he ever anticipated in

the flesh, and far greater. Every Presbyterian, and every Quaker, and every Baptist, and every Roman Catholic member; every reformer, of whatever class or grade, that lives according to the best light they have, and never have had an opportunity of receiving a greater light than the one in their possession, will have and enjoy all they live for.

I am telling you the truth as it is, and you may write it down if you please, and call it revelation if you will. But it has been revealed before I revealed it here to-day. This is the situation of Christendom, after death.

You may go among the Pagans, or among all the heathen nations there are, and they have their religion, their sacraments, and ceremonies, which are as sacred to them, as ours are to us; they are just as precious and dear to them, though we call them heathen; they are idolatrous worshippers, yet their religion is as sacred to them, as ours is to us. If they live according to the best light they have in their religion, God is God over all, and the Father of us all; we are all the workmanship of His hands; and if they are ignorant, filled with superstition, and have the traditions of the fathers interwoven like a mantle around and over them, that they cannot see any light, so will they be judged; and if they have lived according to what they did possess, so they will receive hereafter.

And will it be glory?—you may inquire. Yes. Glory, glory, glory to our merciful Father in heaven; for the least glory spoken of in this Vision, given to Joseph Smith, junior, and Sidney Rigdon, cannot be described; it is so great, and so exquisite, that it is altogether beyond mortal perception.

They could not write it, neither describe it in language; the glory of the telestial world, no man knows, except he partakes of it; and yet, in that world, they differ in glory, as the stars in the firmament differ one from the other. The terrestrial glory is greater still, and the celestial is the greatest of all; that is the glory of God the Father, where our Lord Jesus Christ reigns. Well, this people are privileged above all other people upon the earth; this community, this congregation now before me, are the people whose blessings are far superior to the blessings of all the human family besides.

What manner of persons ought we to be? Should not all our lives be filled with praise, and glory, and hallelujahs to God and the Lamb; with good works and good feelings, being filled with the Spirit of God? If so, would there be any room for anger, or contention from this time forth? There would not be one man or woman, that could find time to talk about their neighbours, or contend with a brother; but all hearts would be sanctified before the Lord, and every tongue would be speaking praise, and every hand would be put forth to do good and to seek to build up the kingdom of God, and they would never sin again. If we seek to build up this kingdom, hereafter the Lord will build us up. I don't know that I shall get half through with what I want to say to-day. I wish to come back and look at ourselves, in the next place.

How many glories, and kingdoms will there be in eternity? You will see the same variety in eternity as you see in the world. For instance, you see here one class of men, who have lived according to the best light they had; you may go among the heathen, or among the Christians, it is no matter, I will call them all Christians, or all heathens, if it will accommodate anybody's feelings, for they don't come much short of all being heathen. We will take the best men we can find among them, when they pass through the veil they are in happiness, they are in glory, they go among the disembodied spirits; but they do not go where there are resurrected bodies, for they cannot live there; a Prophet or an Apostle cannot live there; they also go into the spiritual world, to live with spirits. Do they commune with the Father and the Son? The Father communes with them as He pleases, through the means of angels, or otherwise the Son and the Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the Prophets and faithful Saints who received their resurrected bodies immediately after the resurrection of the Saviour; they were then prepared to enter into the Father's rest, and be crowned with glory and eternal lives; but they were not prepared before.

No spirit of Saint or sinner, of the Prophet, or him that kills the Prophet, is prepared for their final state; all pass through the veil from this state, and go into the world of spirits, and there they dwell, waiting for their final destiny. It do doubt appears a singular idea to you, that both Saint and sinner go to the same place, and dwell together in the same world. You can see the same variety in this world. You see the Latter-day Saints, who have come into these valleys; they are by themselves as a community, yet they are in the same world with other communities. But I do not feel as though I am dwelling where there are six or eight kinds of religion, or more, and after all, no religion at all; I am not dwelling where there is cursing, and swearing, and horse racing, and gambling, and everything else that is calculated to disturb a peaceable community. Though I am in the same world where all this exists, I am not dwelling where it is, nor am I disturbed by it; but I am peaceable, and serving the Lord.

You can see the variety here. The Presbyterians can go away by themselves, and build cities, towns, and try to prohibit every other person who are not Presbyterians, from dwelling with them; the Methodists can do the same; the Baptists can do the same; we have the privilege of organizing society in this world as we please, in one sense; this is what Mr. Owen calls Socialism; he says mankind are controlled by circumstances, and others say that mankind govern and control circumstances. Both are true. We govern and control circumstances, but when we come into circumstances which the Lord controls, we are then controlled by circumstances. I and my brethren can go and settle down in a certain part; and, if you choose, we can go into merchandizing or stock raising, and, if we choose, we can live without a family, like a Shaker; in this way we can control circumstances in a great degree, while there are circumstances over which we have no control. All this exhibits precisely the situation of the people hereafter; they control circumstances to a great degree, and sometimes circumstances control them. When they are in the world of spirits, there is the Prophet and the Patriarch; all righteous men are there, and all wicked men also are there.

What is going to be done with them? By and bye Zion will be built up, Temples are going to be reared, and the Holy Priesthood is going to take effect and rule, and every law of Christ will be obeyed, and he will govern and reign King of nations, as he now does King of Saints: pretty soon you will see Temples reared up, and the sons of Jacob will enter into the Temples of the Lord. What will they do there? They will do a great many things. When you see Zion redeemed and built up,—when you see the people performing the ordinances of salvation for themselves, and for others, (and they will hereafter,) you will see simply this—but I have not time this morning to tell you only a little part of it —about the time that the Temples of the Lord will be built, and Zion is established—pretty nigh this time, you will see—those who are faithful enough—the first you know, there will be strangers in your midst, walking with you, talking with you; they will enter into your houses, and eat and drink with you, go to meeting with you, and begin to open your minds, as the Saviour did the two disciples who walked out in the country, in days of old.

About the time the Temples are ready, the strangers will be along, and will converse with you, and will inquire of you, probably, if you understand the resurrection of the dead: you might say you have heard and read a great deal about it, but you do not properly understand it; and they will then open your minds, and tell you the principles of the resurrection of the dead, and how to save your friends; they will point out Scriptures in the Old and New Testament, in the Book of Mormon, and other revelations of God, saying, "don't you recollect reading so and so, that saviours should come up on Mount Zion?" &c.; and they will expound the Scriptures to you. You have got your Temples ready, now go forth and be baptized for those good people; there are your father and your mother, your ancestors for many generations back, the people that have lived upon the face of the earth since the Priesthood was taken away, thousands and millions of them, who have lived according to the best light and knowledge in their possession. They will expound the Scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation; they will use the keys of the Holy Priesthood, and unlock

the door of knowledge, to let you look into the palace of truth. You will exclaim, that is all plain, why did I not understand it before? and you will begin to feel your hearts burn within you, as they walk and talk with you.

You will enter into the Temples of the Lord, and begin to offer up ordinances before the Lord, for your dead. Says this or that man, I want to save such a person; I want to save my father; and he straightway goes forth in the ordinance of baptism, and is confirmed, and washed, and anointed, and ordained, to the blessings of the Holy Priesthood, for his ancestors. Before this work is finished, a great many of the Elders of Israel, in Mount Zion, will become pillars in the Temple of God, to go no more out; they will eat and drink, and sleep there; and they will often have occasion to say, somebody came into the Temple last night, we did not know who he was, but he was no doubt a brother, and told us a great many things, we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage, and the names of my forefathers for hundreds of years back. He said to me, you and I are connected in one family, there are the names of your ancestors, take them and write them down, and be baptized and confirmed, and save such and such ones, and receive of the blessings of of the eternal Priesthood for such and such an individual, as you do for yourselves. This is what we are going to do for the inhabitants of the earth. When I look at it, I do not want to rest a great deal, but be industrious all the day long; for when we come to think upon it, we have no time to lose, for it is a pretty laborious work.

I have a great feeling to just let the lash slide over on to some men, a little. Do you think they would want to go to California to get gold, or run to the ferries, where the name of the Almighty is blasphemed, if they properly understood these things; the way of life and salvation? You will enter into the Temple of the Lord, when by and bye here come along brothers Joseph and Hyrum Smith, for instance, for they will be perfectly capable of coming and staying over night with you, and you not know who they are; or suppose David Patten should come along, and shake hands with some of the Twelve, and want to stay all night with them, and expound the Scriptures, and reveal the hidden things of God; it will not be long before this will be so.

Suppose we are ready for it, and a great Temple is built at the central point, in Jackson county;—gentlemen, don't be startled; for if we don't go back there, our sons and daughters will; and a great Temple will be built upon the consecrated spot, and a great many more besides that. The land of Joseph is the land of Zion; and it takes North and South America to make the land of Joseph. Suppose we are ready to go into the Temples of God, to officiate for our fathers and our grandfathers, for our ancestors, back for hundreds of years, who are all looking to see what their children are doing upon the earth; the Lord says, I have sent the keys of Elijah the Prophet; I have imparted that doctrine to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; now all you children, are you looking to the salvation of your fathers? are you seeking diligently to redeem them that have died without the Gospel, inasmuch as they sought the Lord Almighty, to obtain promises for you? for our fathers did obtain promises, that their seed should not be forgotten. O, ye children of the fathers, look at these things; you are to enter into the Temples of the Lord, and officiate for your forefathers.

Suppose we are ready to enter into the Temple, to be baptized and attend to the ordinances for one hundred of our best forefathers, and Thomas should say to John,—John, take this affair and see to it; I want to go to this ferry to make a little money; or, Joseph, you know the names of our ancestors better than I do, won't you go and see to their salvation? I have not time myself, I want to build a bridge. James, are you ready to perform your duties for the dead? No; I want to go and keep a grocery. And you know the language that is common to such places; the name of the Lord is blasphemed, and His servants are cursed with bitter oaths.

What do you think of it, gentlemen, Elders in Israel? What would money have to do with you, if you were now upon the threshold of eternity, and eternity open to you? Would you have the spirit of apostacy as you have now? A little money is more to such persons than the sal-

vation of all the sons and daughters of Adam. I wish I had a voice like ten thousand earthquakes, that all the world might hear, and know the loving-kindness of the Lord.

I am telling you things that are before me constantly. When men and women are reaching after the perishable things of this world, and will step out of the path of duty, and endanger their salvation, it has been said, that it hurts brother Brigham's feelings. It is true; and I could even weep over such; and the angels weep over us to see our foolishness—that we are so giddy-headed as to run after the fading things of the world, and set our minds and feelings upon riches, and neglect our duty in preparing ourselves for the coming of the Son of man—for the coming of the ancient and modern Apostles and Prophets—for the redemption of Zion, and the redeeming of our dead friends, in every age of the world, when the Priesthood was not upon the earth.

Now the inquiry on our minds, is, are all the world going to share in these blessings? Yes, all the world. Are there none going to be lost; are there none that are going to suffer the wrath of the Almighty? I can say, in the first place, as I have said all my life, where I have been preaching—I never had the spirit to preach hell and damnation to the people; I have tried a great many times; I tried last Sabbath, and have tried to-day to come to that point,—the sufferings of the wicked. They will suffer, it seems, but I cannot get my heart upon anything else only salvation for the people. All nations are going to share in these blessings; all are incorporated in the redemption of the Saviour; he has tasted death for every man; they are all in his power; and he saves them all, as he says, except the sons of perdition; and the Father has put all the creations upon this earth, in his power; the earth itself, and mankind upon it; the brute beasts, the fish of the sea, and the fowls of heaven; the insects, and every creeping thing, with all things pertaining to this earthly ball, all are in the hands of the Saviour, and he has redeemed them all. Who is there that is out of his power? I will tell you: in the first place he has made man an agent to himself, before the Lord; with all the rest that he has ordained, he has ordained that mankind shall act for themselves, think for themselves, deal for themselves: they can choose the good, and forsake the evil; cleave to the evil, and neglect the light and the good; just as they choose. Life and death are placed before them, and they have the privilege of choosing life or death. If they choose death, evil, and darkness, the time will come when those who are acquainted with the power of God, will deny that power, and speak against the Holy Ghost, and commit the unpardonable sin; they then throw themselves out of the power of the Saviour, and take to themselves power, and say "I will not hearken to the Lord Jesus now, I will serve whom I please, and I defy the power of the Son of God." They yield themselves servants to the devil, and become his angels; they are then out of the hands of the Saviour, and can never dwell in heaven, worlds without end.

This will illustrate the idea. You have heard a great deal about having your names written in the Lamb's Book of Life. When we were Christians, according to the common acceptation of the word, we used to preach a great deal about getting our names written in that book. I will tell you how it is; the names of every son and daughter of Adam, are already written in the Lamb's Book of Life; is there ever a time when they will be taken out of it? Yes, when they become sons of perdition, and not till then. Every person has the privilege of retaining it there for ever and ever. If they neglect that privilege, then their names will be erased, and not till then. All the names of the human family are written there, and the Lord will hold them there, until they come to the knowledge of the truth, that they can rebel against him, and can sin against the Holy Ghost; then they will be thrust down to hell, and their names be blotted out from the Lamb's Book of Life.

I want to have the brethren look at the work that is before us; contemplate your blessings, and realize them. There is not a people who are blessed as we are. We have the words of eternal life, the holy Priesthood of the Son of God; we possess the keys of that Priesthood, and can prepare ourselves to become angels of God; yea, more, to become Saints of God; yea, more, to become Gods in eternity; and to be crowned with crowns of glory, immortality, and eternal life. And woe to them that neglect these

things; that read them lightly: woe to them that live among the world, and love riches, or any thing, better than they do the Author of our salvation.

These are some parts of the Gospel of redemption. Is it not a blessing? Is it not a great privilege, for the inhabitants of the earth to know the truth as it is; to have it sounded in their ears, that though they may go to hell, and suffer the wrath of the Almighty, yet, if they have not had the privilege of receiving the holy Gospel, have not come to the knowledge of the truth, so as to sin against the Holy Ghost, the time will come, by the power and triumph of the Lamb, that He will bring them forth, when they have suffered His wrath according to the deeds done in the body. Is it not a great blessing?

I will tell you, brethren, and sisters, and friends, when I look at these things, I earnestly wish they could be understood by the universal world; I wish they could see and realize them, and behold the goodness, and severity, and kindness with that severity, and the love that the Almighty has for them; if they could know it, we should not wait for the rising of the sun again, before every knee would bow before the Lord, from the east to the west, and from the north to the south, all over this globe, and every tongue confess before God the Father, that Jesus is the Christ.

When they do know it, and understand it, that is the time when the veil of the covering is taken from their eyes, and all flesh will see his glory together;—then every knee will bow, and every tongue confess, that Jesus is the Christ, the Redeemer, the Saviour, and the rightful Heir of this creation; and honor him as their kind benefactor, and praise him continually, though they are in the terrestrial world.

I feel to say, may the Lord bless you. It is with difficulty I talk to you this morning. My voice does not thunder, as it once did; and it would be misery for me to talk to a congregation, and they not hear me; it is with difficulty I preach. I should like if we could talk here one thousand years, and not get tired, if we had the ability and power to do so; we will come to that by and by; may the Lord bless you, and prepare you for the kingdom of rest. Amen.

O MAN! WEIGH AND CONSIDER BEFORE THOU JUDGEST.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—ISAIAH lv., 8, 9.

Man is so weak and fallible, so liable to err and wander astray from the paths of life eternal, and withal so wedded to generally received notions, especially false ones, as to become at times exceedingly short-sighted and narrow-minded, and be filled with prejudice and anger when any principle is presented to his view, contrary to the traditions he has been educated in, and has received from his forefathers. In what are termed secular matters, inventions and discoveries which come in contact with the feelings or received notions of men, ofttimes are scouted and depreciated, not from a conviction of their worthlessness, but because they threaten to subvert long cherished theories, and introduce new thoughts and new systems among mankind. The struggles of Galileo, Columbus, and numerous other benefactors of their race, whose thoughts and discoveries penetrated far beyond the generally received notions of their age, and who have materially extended the circle of human knowledge, will readily occur to the mind of the reader.

If this be a prominent feature in the working of the human character, with regard to secular things, much more so is it with regard to the revelation and propagation of what are termed religious truths, or those truths which are considered by the religious portion of mankind as vitally affecting the condition of man in eternity, as well as in time. In fact it is impossible to instance a single servant of the Lord who propounded principles of life and salvation to his fellow men, which came in opposition to their education, who was not bitterly opposed, and severely persecuted for his pains. The cry of "delusion," "imposition," "heresy," and "fanaticism," saluted their ears, heralded their approach, and excited disgust, suspicion, and hatred towards them, wherever they went. This has caused the people of God to feel at all times as "strangers and sojourners" amongst the inhabitants of the earth; it

has caused the innocent blood of thousands to smoke to Heaven, calling down vengeance upon man's inconsiderate folly, from the days of righteous Abel to the present time; and the end is not yet. Each succeeding generation is surrounded with an increasing cloud of witnesses in this matter—even those who have lived before, and consequently each generation is more culpable than its predecessors. Men ought to learn by the experience of those who go before them; but alas! how seldom does this occur.

As it was in the days of Abraham, and Moses, and Jesus, and the Apostles of old, so is it in these last days. Joseph Smith, the Prophet of the Lord, and many others, have been persecuted, and mobbed, and laid low in the dust; and the Latter-day Saints as a people are "despised and rejected of men," their names are cast out as evil, so that they, like the primitive Christians, may truly be described as a people "every where spoken against." And why all this? Simply because they believe in and teach principles of eternal truth, which have not been believed in and practised since the days of inspiration and prophecy, and which consequently appear strange to the inhabitants of the earth in the present day, and come in contact with their education and generally received opinions.

When the Elders of the Latter-day Saints first went forth to this generation proclaiming the first simple principles of the fulness of the everlasting Gospel, viz., faith, repentance, baptism for the remission of sins, and the laying on of hands for the Gift of the Holy Spirit, they were accounted beside themselves, and their message esteemed the consummation of folly, although those identical principles are as plainly set forth in the Jewish Scriptures—which all Christendom profess to believe, and account a standard of faith and doctrine—as any other principles therein recorded.

The gathering of the people of God, and the building up of Zion in the last days, to shelter the righteous from the judgments of God, and to prepare them for the second advent of the Messiah, and the Millennium, were accounted as nothing more or less than a grand speculation for the worldly advantage and aggrandisement of a few ambitious and aspiring demagogues, who wished to exalt themselves at the expense of the subversion of society; while at the same time these subjects are treated of in such a plain, pointed, full, and forcible manner by the Jewish Prophets, that "he who runs may read," and "the way-faring man, though a fool, need not err therein;" indeed, they are the burden of the prophecies; and the privileges, blessings, and glories, in connexion therewith were the cause of the most extatic bursts of gratitude, thanksgiving, and joy which are found upon the sacred page; for the hopes of the people of God, in all ages, have been fixed upon a "city, one to come," whose walls, to use the glowing words of the Prophets, should be called Salvation, and gates Praise—whose Priests should be clothed with salvation—whose officers should be peace, and exactors righteousness—whose people should be all righteous—and whose sun should no more go down for ever.

The doctrine of preaching the Gospel to the dead, to the spirits in prison—even the opening of the prison door to them that are bound, and the baptism for the dead, that they might be judged according to men in the flesh, but live according to God in the spirit, though a Scriptural doctrine, and one well understood by the ancient people of God, came also in contact with the prevailing opinions of religious teachers; and was accounted the rankest, and most impious, and heaven-daring blasphemy; for the traditions many religious teachers hold in relation to the dead are given by one of their own poets in substance as follows:—

> Just as the tree cut down, that fell
> To north or southward, there it lies;
> So man departs to heaven or hell,
> Fixed in the state wherein he dies.

The doctrine and practice of polygamy, or plurality of wives, treated of in the foregoing pages, comes in contact with the traditions of Christendom, and will no doubt be regarded by the religious world as but an ill-disguised attempt to screen, under the sanction of legality and religious duty, the most unbridled and abominable licentiousness; and many who have more superstition and zeal than real knowledge, may be stirred up to exert all their power and influence to oppose the doctrine, and to bring to shame and contempt those who believe it to be in accordance

with the righteous will of God. But woe unto them who thus put evil for good and good for evil, for the wrath of the Almighty will follow them, and except they repent they will perish from off the earth, and their names be blotted out from among men, and the line of their posterity be cut off.

The Great Jehovah, the Everlasting Father, the Creator of the heavens and the earth, and all that dwell therein, hath uttered His voice from His eternal throne, and revealed unto His servant Joseph Smith the principles whereby mankind may obtain salvation and exaltation in His glorious presence; and the principle of plurality of wives, in connexion with the eternity of the marriage covenant by the seal of the Lord, is one of the greatest, and most important, ennobling, and sublime doctrines that has emanated from the heavens, elevating man to Deity.

For ages and ages, woman—the fairest and most lovely specimen of the creative power of God—has been the prey of the vile seducer, and the victim of worse than brutal lust; her gushing affection and unbounded love have been sacrificed at the shrine of inordinate licentiousness; and the true end of her creation—to be a helpmeet for man and to "bear the souls of men," has been neither rightly understood, nor properly appreciated. Debauchery and lewdness have stalked unblushingly upon the face of the earth, and have practised their filthiness, and exhibited their horrid deformity to the naked eye: but their race is nearly run; the Almighty has set His hand to banish wickedness from the earth, and He will not stay Himself until this is accomplished; but He will cut His work short in righteousness, for the salvation of those who wish to purify themselves as He is pure. Surely it must cause the honest and the upright to rejoice and shout aloud for joy, that the Lord in His tender mercy has looked with such abounding favour upon this generation of the children of men.

One of the principal faults, one of the greatest deficiencies in the religions of men, is this, they do not reach the social condition, nor meet the social needs of the human family; indeed it is the boast of many religious teachers that their religions are "not of this world," by which they understand—misconstruing an expression used by the Saviour—that the systems or principles they teach are not designed to ameliorate men's temporal and physical condition in this world, but are amply sufficient to secure their spiritual beatification in the world to come. This is a most unfortunate position for them; for their authority, their preaching, their ordinances, and all their works, cease when death appears; they make no pretensions to their extension to the world of spirits—and the consequence naturally follows, that their deluded followers miss the blessings both in this world and the next; they are taught that all the benefits of their religion will be obtained in the next world; but when they arrive there they find their religions, being instituted for this world only, are not recognized there; and the authority of their teachers not extending beyond the grave, their ministrations in this world are not recognized in the next. They are thus disappointed in the next world through being deceived in this; and if they obtain any glory, it is by other means.

The chief excellence of the religion of heaven consists in this, that it meets the needs of man in every condition in which he may be placed, morally, socially, physically, temporally, or spiritually; it blesses him according to his necessities and capacity both in this world and in the worlds to come. Time does not comprehend eternity; but eternity comprehends time. Man at present is a mortal being, and all the religions he can invent, and all the authority he can derive from his fellow-man, come to an end when he shuffles off his mortal coil; consequently the blessings of his religion and authority are not found in eternity, and if they are not enjoyed here they are not enjoyed at all, and prove a mere will-o'-the-wisp. God is a spiritual and eternal Being, and all His laws and ordinances are spiritual and eternal, and the blessings from His hands are spiritual and eternal—all He does is with reference to eternity; and as eternity comprehends and provides for every moment of time, so do the eternal laws and ordinances and blessings of Jehovah, comprehend and provide for every temporal, moral, social, and physical, need and condition of the human family, as well as their spiritual needs and conditions. And the principle of polygamy and Patriarchism penetrates to the very core of the social, physical, moral, temporal, spiritual, and eternal condition of man.

Some will urge as an argument against plurality of wives, that it has been tried in the

east, and found wanting. The same argument may be used against Christianity, and with the same force. Christianity has been preached to Jews and Gentiles for 1800 years, and neither Jews nor Gentiles are saved yet, nor wickedness done away from among them; they are not more holy, pure, or united than they were before Christianity was introduced to them. Why has Christianity so far failed to unite and bless mankind? The fault is not with God nor His institutions. The fault is with man. Christianity has failed, because, through a lack of faith and righteousness in the hearts of the people, the true spirit of Christianity has been lost sight of. Why has polygamy failed in the east to bring the blessings God intended? The fault is not in God nor in the institution. The fault is in man. Polygamy has failed in the east, because through a lack of faith and righteousness in the hearts of the people, the true nature and design of it, and the laws by which it is governed, have been lost sight of. No law, ordinance, or institution given by God, will bring down the blessing He intends, if there be a want of faith and righteousness in the hearts of the people in observing it in its true spirit, and according to its original design.

Christians know not what they do when they oppose the principle of plurality of wives. They know not that they oppose the ordinance of the Most High God, and the very means whereby men become inheritors of the blessings promised to the faithful. They know not that they oppose the most faithful and righteous men that ever graced this planet.

Abraham, the father of the faithful, and the friend of God, was a polygamist, and in his polygamic seed God promised that all the nations of the earth should be blessed. O Christian, thou hast read that the righteous go to the bosom of their father Abraham, and thou hopest to go there thyself, hast thou ever considered that *wives and concubines* reposed there when he was a former-day Saint on this earth, and are there with him now? How wilt thou salute the venerable Patriarch and his polygamic circle? Do'st thou understand that through this very principle Abraham received, and will eternally continue to receive the fulfilment of the promised blessing? for it was not until after Sarah gave Hagar to his bosom that the chosen seed appeared. Answer, if thou can'st.

Jacob was a polygamist, and from Leah, and Rachael, and Bilhah, and Zilpah, his wives, sprang the Twelve Tribes of Israel, the people chosen of God to be His oracle to all the inhabitants of the earth, whose names are to be inscribed on the twelve gates of the New Jerusalem. Moses, the meek servant of God, was a polygamist, yet he was chosen to lead Israel out of Egypt. David, the man after God's own heart, was a polygamist. Did God approbate his conduct? In nothing did David sin, save in the case of Uriah and his wife. Solomon, the wisest man, was a polygamist. In ancient Israel, polygamy was regularly practised in accordance with the Law of the Lord. If it were a true and righteous principle then, what renders it false and unrighteous now? If it met God's approbation then, why should it not now? The Jewish Scriptures contain no record of His prohibiting it. Three or four thousand years make no difference in the truth or validity of the eternal laws and institutions of God.

The subject is now before the world as a Scripture principle, having as strong and decided testimonies in its favour as any other principle God ever revealed, and consequently is entitled to be received on the same footing as any other doctrine contained in the Bible.

With the above remarks this *Supplement* is respectfully commended to the serious attention of all to whom it may come. There are many high-minded and deep thinking people, both amongst religious professors, and amongst those who make no profession of religion, who have studied the social condition of the human family, and desired to find a remedy for the evils that prevail, but have sought in vain: we pray our Heavenly Father to open the understandings of such, and of all who love to work righteousness, that they may be led to acknowledge that the Lord's remedy is the best, in the name of Jesus Christ. Amen.—ED. MIL. STAR.

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET, LIVERPOOL.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET.

THE

Latter-day Saints'

MILLENNIAL STAR.

VOLUME XVI.

"COME, AND LET US GO UP TO THE MOUNTAIN OF THE LORD, AND TO THE HOUSE OF THE GOD OF JACOB; AND HE WILL TEACH US OF HIS WAYS, AND WE WILL WALK IN HIS PATHS: FOR THE LAW SHALL GO FORTH OF ZION."—*Micah* iv, 2.

Liverpool:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS,
15, WILTON STREET, ST. ANNE STREET.

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ENTERED AT STATIONERS' HALL.

PREFACE.

THROUGH the tender mercies of our Heavenly Father, we have been enabled to bring the present Volume of the *Star* to its close. We have endeavoured to reflect faithfully through its pages, the celestial light which shines from Zion's hill. Faithful observers will discern the declining tendency of the nations, the majestic rising of the Kingdom of God, and the daily increasing difference between the two.

"The wicked shall slay the wicked," which, with plague, famine, diseases, and other judgments of Heaven, will continue to depopulate the earth, until the consumption which God has determined upon the whole face thereof is accomplished.

The just will flee to Zion, learn the ways of the Lord, walk in His Statutes, Ordinances, and Judgments, become qualified to rule on the earth as Kings and Priests unto God, having attained an endless dominion. It is to lighten the way of this class, that the *Star* reflects its light; and by its aid we trust they may realize their path made brighter and brighter until the perfect day.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 1.—Vol. XVI. Saturday, January 7, 1854. Price One Penny.

THE NEW YEAR.

Eighteen hundred and fifty-three has rolled away. With its cares and duties, its sorrows and joys, it has passed by us, never to return. Many who saw its beginning, saw not its end; while others who saw the end of the year, saw not the beginning. The commencement of a new year is esteemed a period of congratulation and rejoicing, and we think that such a season is peculiarly favourable for spending a few moments of sober thought in reflecting upon the past, and in anticipating the future. Now is a proper time for all to ascertain their progress, note past errors and failings, examine the present position of things, take fresh courage, and form new resolutions for the future.

What has been done the past year? Much, both in the Church and in the world. The Saints in Britain have increased greatly in knowledge and understanding. If they look back upon the knowledge they possessed twelve months ago, the Saints will become convinced that they have made rapid and considerable progress, greater progress than in any preceding year.

To provide for the increasing spiritual wants of the Saints under our jurisdiction, two new periodicals have been commenced and circulated amongst them the past year. The *Seer*, a reprint from the Washington edition, and the *Journal of Discourses*, are welcome ministers of intelligence, whilst the *Star* has not been backward in supplying, in addition to the news of the day, other varieties of food for the minds of the Saints. These means, seconded by the teachings of the numerous Elders from Zion, have strengthened the Saints, and given a solidity to their faith in many points where it was previously unstable. The doctrine of Celestial Family Organization, now made plain to the Saints, has filled their hearts with joy and hope, and with eager desire for, and anticipation of, the time of deliverance from Babylon, where wickedness and oppression reign, and of arrival in Zion, where the law of the Lord measurably prevails. Indeed, the desire for gathering is growing stronger every day among the Saints, as may naturally be expected.

Not only has a satisfactory progress been made by the work in Britain, but in other nations the Gospel has been waking up thousands to a realization that the times of restitution are at hand. We have not yet chronicled success in China, Siam, Ceylon, British Guiana, the West India Islands, Sardinia, and Prussia. From China and Siam, we hope to hear good news; the other places appear closed up against the Gospel, for the present. But in Scandinavia, Germany, France, Italy, Switzerland, Malta, Bombay, Calcutta, Burmah, Australia, and the Sandwich and Society Islands, the work is spreading in an encouraging manner—in some of these places slowly but steadily, and in others rapidly. In Scandinavia, amidst persecutions, mobbings, and imprisonments, the fire of Truth burns with astonishing fierceness, and the Church grows fast in numbers, knowledge, strength, and desire and exertions for the gathering. The

past year witnessed the establishment of a new monthly periodical, *Le Reflécteur*, in Switzerland, another, *Zion's Watchman*, in Australia, and, we have every reason to believe, the publication of the Book of Mormon in the native language of the Pacific Islanders; also the formation of flourishing missions at Gibraltar, the Cape of Good Hope, Madras, and the extension of the labours of the Elders in India North to Agra, Delhi, and the Himmalehs. During the year, too, we have forwarded extensive assortments of all, or the principal, of our publications to the Cape of Good Hope, the Sandwich Islands, to Washington, Calcutta, and Australia. These works, seconded by the exertions of the numerous Elders appointed from Zion in the fall of 1852, and the other Elders in the various fields of labour, have accomplished a cheering amount of good, and they will, no doubt, the present year, accomplish much more. We have also published a large edition each of the Book of Mormon, the Doctrine and Covenants, and the Hymn Book, for the use of the Saints in Deseret. Elder O. Pratt. with his *Seer*, and the assistance of his fellow-labourers, has been waking up the Saints in the United States and the British N.A. Provinces to a realization of their position, and to a greater and more decided exertion in favour of the preaching of the Gospel, the gathering, and Zion's interests generally.

Seeing that there has been, in 1853, so great and general a dispensing of knowledge to the Saints, what ought to be their conduct in 1854? What manner of persons ought they to be in all holy conversation and godliness? Doubtless there are a few who cannot thoroughly understand all the "big things" they hear. Let not such be discouraged in the least. When persons have more food at hand than they can eat, they need not fret about it, as the little child did, who "couldn't eat any more," but they should lay it by till their stomachs are prepared to receive it. So with the understanding of men. If they can not receive and digest all the knowledge presented before them, the wisest plan is to lay aside that which is beyond their capacity to comprehend, and discuss it another time. It is a foolish plan for men to nibble and snap at a piece of knowledge until they have made themselves and every body else *sick*. Mind that, O ye Saints, when great principles are revealed to you, and then you will preserve a *healthy* spirit and a *sound* mind.

As the Saints have received great knowledge, it will be expected that they will now make a wise use of that knowledge, according to circumstances, so that still more knowledge may be obtained. God gives line upon line, and precept upon precept. To those persons who carefully treasure up, and improve upon, given knowledge, He gives more and more; but from those who hide the knowledge they obtain, He will be very likely to take away that which they have, or to darken their minds, so that they will fall into temptations and snares. It should ever be the duty, as it is ever the interest, of the Saints to realize the responsibility under which they are placed, that they may be enabled to discharge it to their own credit and exaltation, and to the advancement of the purposes and glory of God.

There is a time to all things. Last year the channels of intelligence were opened, in a great degree, to the Saints, and, as far as we can see, the present year should be spent by them in searching forth among those channels, in studying out the intelligence they contain, and in making judicious application of that intelligence to the furtherance of the work of the Lord. We would that the Saints should not forget that it is their duty to seek diligently to obtain and wisely apply all knowledge, that they may be "thoroughly furnished unto all good works." Let them remember that the Spirit of the Lord, whether manifested in the revelations and teachings of the Priesthood, or in individual inspiration, is given to *lead*, and not to *force*, men into the truth Consequently it is the bounden duty of all Saints, to study out in their own minds the principles which have recently been laid before them, and all others which may be within reach. And if the Saints do this the coming year, they will make no mean advance towards perfection. No one should rest satisfied because another says a principle is all right, but every person should carefully, prayerfully, and judiciously canvass for himself any principle that is presented before him, and he should not rest satisfied until his understanding of the principle equal the understanding which his teacher has of it. A humble, careful, prayerful, indomitable searcher after truth, is a character to be

commended. And all Saints should strive to be of such a character, otherwise how can they expect to advance, with any degree of rapidity, in the knowledge of God. If the Saints will attend to these exhortations, they will increase in knowledge, and be strengthened in understanding, and be prepared to receive every new truth which may be taught them from the proper source.

A great work will undoubtedly be done this year in Gathering, particularly as regards the poor. This work will extend to the foreign missions, especially to Scandinavia. Switzerland and Italy will also afford an encouraging number to swell the tide of those who will flow unto Zion. Thus, whilst wars and rumours of wars, so often foretold by both ancient and modern Prophets, appear to be gathering thickly and more thickly over the political horizon of Europe, the Saints will be pursuing the highway to Zion, to worship the Lord, and to build up His kingdom. The Saints who will be left behind, will feel responsibility rolling upon them, from the shoulders of their home-bound brethren. And we would counsel all upon whom this responsibility may fall, to round up their shoulders and bear it off triumphantly in the strength of Israel's God. Let there be no indifference, nor short comings, but let every one prepare himself to stand, like a man and like a Saint, in the place appointed him, and to discharge every duty laid upon him. Then, with the blessing of Jehovah, may we expect the work to strengthen, and to extend on every hand during the present year, to the astonishment of the world, the joy of the Saints, and the glory and honour of God.

REVEALED RELIGION.

BY E. W. TULLIDGE.

There is no subject, perhaps, more thoroughly misapprehended than "Revealed Religion." Its nature is very faintly, and ofttimes very erroneously, conceived. The general notions concerning it amount to this—that it is not altogether adapted to man in this world, but is more applicable to his state in another. Men have always looked upon it with a jealous eye, as though it would bring them into bondage. Instead of its being interwoven with the very life of society, and circumscribing every movement of the world, it has been subordinate in the greatest degree, nor can men think of allowing the Universal King more than the tribute of a few formal ceremonies.

Religion, as it has existed among the nations, is foreign and unnatural, and, consequently, altogether impotent in leading the human family to exaltation and eternal happiness. Its ordinances are capricious, and its character is common-place and degrading. To embrace it, we have to bend, rather than elevate ourselves, in the scale of being, for, with all the profession of Christian nations, the most which they have possessed through a long night of spiritual darkness is, faith in the inspired records of former ages. Without the Spirit which dictated the ancient Prophets, men have established systems by their own wisdom, and, therefore, their most perfect schemes have been powerless to effect the salvation of man.

In treating of "Revealed Religion," I would have it understood in its legitimate sense, and not as a loose, undefined thing. We cannot with propriety apply the term "Revealed" to any Religion which does not admit of immediate and continued revelation. "Revealed Religion" is essentially connected with theocratical institutions, in fact it is Divine government expressed by a synonymous term; and no people can be said to be in possession of it unless they are living directly under a Theocracy. To imagine that having a few books written by men who have lived under such a government, will constitute us its subjects equally with them, is equivalent to thinking that by reading the history of Greece we shall become Greeks.

Men have fallen into a great error in treating religion as an abstract speculation, and making it evaporate in a few prayers and absurd ceremonies, inasmuch as it is real and practical government. Its aim and scope are to solve the social problem, and define the relation of man to man, and of man to God; to give the main motives of all actions, and to be the

teacher of Art, Science, and Philosophy; in short, it is a Theocracy, which, viewed from what point you will, reveals its Divine source.

God, as the Creator of all things, and the Author of our existence, has an unquestionable right to be acknowledged the Universal King. That man should be under His authority absolutely, is natural, consistent, and just. It is natural, because He is the Great Father of the human family, to Him we sustain a relation of a far more exalted character than to our earthly parents. It is consistent, because His power, wisdom, and love, are infinite; and His majesty is declared by all His works; while, on the other hand, our best and wisest rulers are altogether incapable of governing the world in righteousness. To define the rights of all, and to deal out to them impartially, according to their deserts; to satisfy the infinite wants and aspirations of the mind, and guide mankind to exaltation and eternal happiness, is a task more than human. Our sublimest efforts are immeasurably disproportionate to the stupendous undertaking of a world's government. Besides, the wicked ofttimes reign, and the people mourn because thereof. Ever and anon society is torn piecemeal by the ambitions and jealousies of its leaders. Then the earth groans under the burthen of her slain, and sickens at the rivers of blood forced upon her to drink by the crimes of men in authority. It is not an uncommon thing for the innocent and virtuous to be oppressed, and forced to live and die in wretchedness and want; nor is it uncommon for the crafty and vile to sit in the councils of the nations, and revel in the luxuries of the earth. Therefore, a Divine government is the greatest blessing which the human family could enjoy.

It is just, because all things come from God—by Him were they created, and by Him are they upheld. The earth, and the fulness thereof, are the Lord's; and none can legally hold it, only in right of stewardship. All that we are or have, is dependent on His power and benevolence, therefore it is just that He should be the moral governor of all. It is also just to mankind, inasmuch as the blessings of this life are not righteously divided. Thousands are sent by want to an untimely grave, virtue is seldom rewarded, and human institutions are utterly incapable of satisfying the cravings of the immortal soul. These things all prove that a divine government alone is applicable to man.

Herein consists sin—that men have departed from the government of God! Not only is it sin in the abstract, but it is also sin in its consequences. It is sin in the abstract—because we usurp the authority of God. It is sin in its consequences—inasmuch as by departing from Him, we leave the source of intelligence, purity, and exaltation. Every step which the world makes from theocratical institutions, is one towards degradation, misery, and death. To assert that "these things are no longer needed," is equivalent to saying that the wisdom of man is greater than that of God. It is an infallible sign of the darkness of the world, and of its fall from virtue and true religion. These things will always be needed, both in this state, and that which is to come.

It is one of the most absurd and degrading notions imaginable, to think that "Revealed Religion" is an institution of *unnatural* things, or that miracles and revelation were given only to establish the mission of Christ, and to make men believe in his teachings. In fact, the very spirit of Christianity is Divine government, and without it there is no Christianity. A theocracy is the most *natural* system which the mind of man can conceive, and instead of wondering that it ever existed, we ought rather to wonder that it is not universal.

What is more natural than that He who rules the day and night, upholds the planets, and directs their revolutions, who created man, and still must nourish the life which He gave—what is more *natural* than that He should govern us.

There is another absurd notion which obtains in the minds of many; namely, that God, in the act of creation, administered once for all ages—that He made things perfect, and endowed man with reason by which he might discover their laws, and obey them, at the same time affixing a penalty to disobedience. This notion may be stated in plain language thus—God having set the world a-going, left it to get on as best it might. And the ideas of the religious sects amount to much the same thing. True, they allow the consistency of His interfering a *few* other times, but no more. Now the faith of the ancient heathens, is certainly far preferable to the faith of the moderns. Although the gods of the

heathens were considered capricious, and defective, it was believed that they had some love for man, and took an immediate interest in his welfare. But the God of the moderns is believed to have no such weakness, it is supposed to be enough that He made men, and will hold them accountable for their actions.

Admit the existence of a God, and the *right* and *consistency* of a theocracy is established. Without Divine government, we live as though there were no God. This is so obviously and universally true, that an illustration of it may be found in every nation and every sect. Take the Christian nations, for instance, and there we find that God has no more to do with the government of the people, than as though He did not exist; or if we view them in their religious character, it is no less true; their faith is at most only a negative one, nor are they subject to His authority, any more than the unbeliever. In the pulpit, or among the flock, in the senate, or at the bar, in the life of a philosopher, or in the life of a working-man, the great characteristic is practical Atheism. Yet with all this, every one acknowledges how necessary for the happiness of the world, are correct teachings and exalted truths. Herein is the superiority of civilization to barbarism, that it fosters wiser teachers, and reveals greater truths. Now this, I apprehend to be the chief end of a theocracy. Who so wise a teacher as God, or so qualified for the revealing of great truths? Who so good a King, or so capable of exalting His kingdom? I say, again, that a Divine government is the most natural, and our wonder ought to be that it is not universal. The cause of the present unnatural state of society is given in the following striking language of Jeremiah — "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

To bring the world again under the absolute dominion of its Creator, has been the *design* and *end* of every dispensation of God to man. For this the Prophets and holy men have preached repentance unto their apostate race, for this they suffered, and laid down their lives, for this the Son of God left the courts and glory of his Father; and this is redemption!

That all things will be restored unto the government of God, is a point clearly stated in the inspired records; in fact, it was the great theme on which the ancient Saints delighted to dwell. The apostle Peter informs us, that the times of the restitution of all things had been spoken of by all God's holy Prophets since the world began. Jesus instructed his disciples to pray that the kingdom of his Father might come, and His will be done on the earth, as it is in the heavens. The great object of the mission of Christ, was to subdue all things unto God; and when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all!

EDUCATION.

EXTRACTS FROM A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8TH, 1852.

(*From the "Journal of Discourses," No. 5, Vol.* I.)

When we speak upon education, it is not to be understood that it alone consists in a man's learning the letters of the alphabet, in being trained in every branch of scholastic lore, in becoming a proficient in the knowledge of the sciences, and a classical scholar, but also in learning to classify himself and others. It has been hinted that education commences with the first dawn of knowledge upon the mental faculties of the child, and continues with it till death. But I will trace it a little further back still, and say that education commences with the mother and the child in connexion. I will state the facts in the case, as you will find them to be hereafter, in the education of your children. It depends in a great degree upon the

mother, as to what children receive, in early age, of principle of every description, pertaining to all that can be learned by the human family. When will mothers understand this? Knowing that this is the case, I am perplexed with grief when I see such a wanton diversion from the real design of life, it causes me to mourn for my poor, ignorant fellow mortals, and sometimes almost goads me to anger. I can see mothers pay attention to everything under heaven, *but* the training up of their children in the way they should go, and they will even make it appear obligatory on the father to take care of the child at a year old. How often is it the case that mothers will say—"Why, Pa, this child is growing up in ignorance, he is going to ruin. Really, dear husband, what shall we do with him?" I will tell you the truth as you will find it in eternity. If your children do not receive impressions of true piety, virtue, tenderness, and every principle of the holy Gospel, you may be assured that their sins will not be required at the hands of the father, but of the mother. Lay it to heart, ye mothers, for it will unavoidably be so. The duty of the mother is to watch over her children, and give them their early education, for impressions received in infancy are lasting. You know, yourselves, by experience, that the impressions you have received in the dawn of your mortal existence, bear, to this day, with the greatest weight upon your mind. It is the experience of people generally, that what they imbibe from their mothers in infancy, is the most lasting upon the mind through life. This is natural, it is reasonable, it is right. I do not suppose you can find one person among five hundred, who does not think his mother to be the best woman that ever lived. This is right, it is planted in the human heart. The child reposes implicit confidence in the mother, you behold in him a natural attachment, no matter what her appearance may be, that makes him think his mother is the best and handsomest mother in the world. I speak for myself. Children have all confidence in their mothers; and if mothers would take proper pains, they could instill into the hearts of their children what they please. You will, no doubt, recollect reading, in the Book of Mormon, of two thousand young men, who were brought up to believe that, if they put their whole trust in God, and served Him, no power would overcome them. You also recollect reading of them going out to fight, and so bold were they, and so mighty was their faith, that it was impossible for their enemies to slay them. This power and faith they obtained through the teachings of their mothers.

The character of a person is formed through life, to a greater or less degree, by the teachings of the mother. The traits of early impressions that she gives the child, will be characteristic points in his character through every avenue of his mortal existence.

This is the education I wish you to establish in this Church, that mothers may not suppose they are not required to watch over the early education and impressions of their children, but over their husbands to know where *they* are every moment of their lives, taking special care to order them thus and so, so as to keep them advised and properly instructed all the time, instead of doing that which they ought in their houses with their children. I am not quite so strenuous as some of the ancients were, who taught that if the women wanted to learn anything, to learn it at home from their husbands. I am willing they should come to the meetings and learn, but some of the ancients proscribed them in this privilege, and would confine them at home to learn through their husbands. I am a little more liberal than they were, but this is not liberal enough for many of the women, they must also be watching their husbands, while at the same time their children are running abroad in the streets, naked and barefooted, cursing and swearing. What time have I got to watch my children today? Does not my duty demand my presence here? Where are my children? Some are here. Where are the rest of them? Perhaps in the streets, with other children, playing, or doing that which is wrong, entirely unnoticed by their mothers. This applies to the community. And then their mother will say—"Husband, our children will certainly be ruined." Mothers, what do you want? Do you wish your husband to sit all the time in the parlour with you? Yes, and I should suppose, by the conduct of some, you want to be seated over the head of God Almighty, to rule over Him, and all His kingdoms. If I mention my own family, and use them as an example, I do it that other people cannot complain. Do you suppose that I cannot see faults in my

own family, as well as in my neighbours'? I am not so prejudiced in their favour, as not to discover faults in them, neither can I close my eyes upon the faults of my neighbours.

What faults do I discover in my neighbours' families? I can see their women go off visiting, riding on horseback, attending parties, while their little ones are neglected, and left to run at large in the streets, exposed to the pernicious examples of vile company. Hear it again! The blood of these wicked children will be required at the hands of their mothers! Should your husbands be called out to fight the Indians, or go to the islands of the sea to gather the poor, it is none of your business, when it is their calling to be away from home.

I want education to commence here. I wish you strictly to follow out this principle, and when children are old enough to labour in the field, then the father will take them in charge. If children are not taught by their mothers, in the days of their youth, to revere and follow the counsels of their fathers, it will be hard indeed for the father ever to control them. I know it is so, for it is too true. Mothers will let their children go to the Devil in their childhood, and when they are old enough to come under the immediate guidance of their fathers, to be sent out to preach the Gospel in the world, or to learn some kind of mechanism, they are as uncontrollable as the winds that now revel in the mountains.

It is not for the mother to rise up and encourage her children to fight against their father. You know my feelings on this point—they are pointed, resolute, and strong. And when I undertake to conquer a child who wants to conquer me, it shall be death to him before I yield. I would rather see every child I have, go into the grave this day, than suffer them to rise up and have control over me.

Mothers, if you suffer your children to grow up wild, and uncorrected, when they come into the hands of their fathers, and will not follow their counsels, let them be disowned, and have no portion in the inheritance; let them be disfranchised, be banished from Israel, and not be numbered in the books of the offspring of Abraham. This shall be the fate of my disobedient children, if I have any; and if there are any of my children here to-day, let them hear it! for if they will not keep my commandments, they shall have no part or lot in the household of faith.

Let education commence at this point, you mothers! and then with brother Spencer and the board of Regents. Let mothers commence to teach their children while in their laps, there do you learn them to love the Lord, and keep His commandments. Teach them to keep your commandments, and you will learn them to keep the commandments of your husbands. It is not the prerogative of a child to dictate to his mother, or his father; and it is not the prerogative of the father to rise up and dictate to his God whom he serves. Is it right that my wife should dictate to me? It is just as reasonable, and as right, as it is for your children to rise up and dictate to their mother. It is not their business to dictate to you, their duty is to obey, and not to dictate.

* * * * *

I wish to impress my lecture more particularly upon the minds of mothers. Am I not continually exhorting the brethren to be kind to their families, and never to ill use a human being on the earth? I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you preside over. And let them be obedient, let the wife be subject to her husband, and the children to their parents. Mothers, let your minds be sanctified before the Lord, for this is the commencement, the true foundation of a proper education in your children, the beginning point to form a disposition in your offspring, that will bring honour, glory, comfort, and satisfaction to you all your life time. To the mothers who may be here to-day, who have not the experience they will have, and young women who are perhaps just entering upon the stage of life, let me say, (and I wish you always to keep it in remembrance, even you younger females who have newly entered into the sacred state of matrimony,) fulfil the commandments of Eloheim, fill up the measure of your creation, that the joy of your hearts may be full in the day of the resurrection, in that you have done all you could to fulfil His law, and bring to pass the purposes of the Lord. Always keep your minds pure before the Lord. You may say it is impossible, because of your temptations, but let me inquire, Do you pray? Did you pray this morning,

before you left your houses? Did you pray last evening, before you laid your bodies down to rest? Did you pray that the Holy Spirit might rest upon you, so that your sleep might be sweet and refreshing? Some of you may reply, that you have children, and have not time to pay attention to this duty in the morning. Some of you may have sick families, and others of you may be afflicted in other ways, and you will offer these facts as reasons for similar neglect. In these circumstances the mind must be centered upon the Lord, and upon His work, continually. When you embark to fill up the end of your creation, never cease to seek to have the Spirit of the Lord rest upon you, that your minds may be peaceable, and as smooth as the summer breezes of heaven. Never cease a day of your life to have the Holy Ghost resting upon you. Fathers, never cease to pray that your wives may enjoy this blessing, that their infants may be endowed with the Holy Ghost, from their mother's womb. If you want to see a nation rise up full of the Holy Ghost, and of power, this is the way to bring it about. Every other duty that is obligatory upon man, woman, or child, will come in its place, and in its time and season. Remember it, brethren. Let your hearts be pure before the Lord, and never cease to do anything you can for the satisfaction and comfort of your family, that all may enjoy the comforts of the Spirit of the Lord continually. If you do not come to this, your literary attainments will not exceed those of the world.

The Latter-Day Saints' Millennial Star.

SATURDAY, JANUARY 7, 1854.

As many changes are taking place about the New Year, in the various responsible departments of the Church in the British Isles, and thereby many are entering upon important duties, with which they have not been heretofore familiar, we take this early opportunity of reminding all such of the necessity of seeking in every possible way to become thoroughly acquainted with what will be expected at their hands. It will therefore become all such persons to counsel with their predecessors in office, and avail themselves of the advantage of the experience of others, while those experienced persons are within their reach.

We are happy in reflecting upon the general conduct of the Elders who have been labouring in connection with us the past year, and, having witnessed their untiring zeal and integrity in the ministry, we cannot but hope that the New Year which has now opened to them may be rife with that happiness which is only known to those who have a consciousness of having done the will of God, and kept themselves unspotted from the world.

We have pleasure in entering upon the Editorial labours of a New Year, and of a new Volume, feeling humbly to dedicate the labours of the past to that God whom we have sought to serve, and supplicate His mercy and blessing upon our future efforts, that both our word and deed may be sanctified to the good of His people, and contribute to our eternal happiness and glory.

We also earnestly supplicate the same blessings upon those who are now called to a closer proximity with us in their labours for the coming year, and trust that we may be able to see eye to eye in all things that can affect the work of the Lord under our administration. Surely no work can inspire nobler feelings than that of being engaged in promoting the happiness and salvation of men. The reward of such a work is sure. When it is performed at the sacrifice of the society of wife, children, friends, and Saints, its worth peradventure can be better appreciated. Many are labouring, in foreign missions, under these circumstances, from whom we hope often to hear.

We ever crave the indulgence and support of our readers, and should any of them feel disposed to arrange their thoughts, whether in prose or verse, upon paper, and forward them to us, we shall always be happy to receive them, and, if appropriate, it will give us pleasure to assist them to a place in the *Star*, for the instruction and edification of the Saints.

ARRIVAL.—We have been favoured by an agreeable interview with Elder Jabez Woodard of the Italian Mission, who arrived in England on the 10th ult. Elder Woodard is rejoicing in the success which has attended his labours in Italy, and is also buoyant in the anticipation of accompanying a worthy band of Swiss and Italian Saints, the present season, to the gathering place of God's people. He will spend a few weeks in England, before his embarkation for the western world, where we trust the spiritual atmosphere will impart more freely the exhilarating influences of Liberty and Life than can be found among the Alpine steeps, or the loveliest vales of the sunny clime of Italy. We rejoice to see the Elders gathering, with their sheaves from foreign countries, to the thrashing floor of the Almighty. There the wheat will be garnered up, while the chaff is blown to the four winds of heaven.

NEW TYPE FOR THE "STAR."—We have much pleasure in presenting the present Number in new type, and we presume that our subscribers will be gratified thereby.

APPOINTMENTS.—Elder Millen Atwood is appointed to succeed Elder John A. Albiston, in the Presidency of the Bradford Conference.

Elder Philemon C. Merrill is appointed to succeed Elder Millen Atwood, in the Presidency of the Carlisle Conference.

Elder Thomas Williams, of the Herefordshire Conference, is appointed to the Presidency of the Hull Conference.

Elder Andrew Galloway is appointed to succeed Elder Thomas Williams, in the Presidency of the Herefordshire Conference.

Elder William Empy, of the Hull Conference, will hold himself in readiness to act under our further instructions.

S. W. RICHARDS, President.
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(*Continued from page 851, Vol. XV.*)

[1837.]

On the 28th of May a charge was preferred against John Patten, for not complying with his agreement, by John Corril and others, which being sustained by testimony, the High Council decided that John Patten be disfellowshipped until he make satisfaction.

About this time, the Presidency of the Church at Far West called a general meeting of the Church, among whom were the High Council, two of the Twelve Apostles, ten of the Seventies, the Bishop, and one Counsellor, when it was resolved that we withdraw fellowship from James Emmet, for unwise conduct, until he returns and makes satisfaction.

Resolved unanimously, that we will not fellowship any ordained member who will not, or does not observe the *Word of Wisdom according to its literal reading.*

Resolved unanimously, that we sanction the LITERARY FIRM, and give them our voice and prayers, to manage all the concerns of the same, as far as it concerns this place, according to revelation in Book

of Doctrine and Covenants, first edition, published at Kirkland, Ohio, page 152, section 26th, given November, 1831.

Minutes of a High Council held in the Lord's House, in Kirtland, Monday, May 29th, 1837, ten o'clock, A.M.

Isaac Rogers, Artemas Millet, Abel Lamb, and Harlow Redfield, appeared as complainants against Presidents F. G. Williams and David Whitmer, and Elders Parley P. Pratt, Lyman Johnson, and Warren Parrish.

Sidney Rigdon presiding.

COUNSELLORS.

John Smith,	John Johnson,
Jared Carter,	John P. Green,
Noah Packard,	Oliver Granger,
Joseph Kingsbury,	Samuel H. Smith,
Joseph Coe,	Martin Harris,
Gideon Carter,	Willard Woodstock.

President Rigdon then read the following complaint—

"To the Presidency of the Church of Latter-day Saints—We, the undersigned, feeling ourselves aggrieved with the conduct of Presidents David Whitmer and F. G. Williams, and also with Elders Lyman Johnson, Parley P. Pratt, and Warren Parrish, believing that their course for some time past has been injurious to the Church of God, in which they are high officers, we therefore desire that the High Council should be assembled, and we should have an investigation of their behaviour, believing it to be unworthy of their high calling—all of which we respectfully submit.

"ABEL LAMB,
"NATHAN HASKINS,
"HARLOW REDFIELD,
"ARTEMAS MILLET,
"ISAAC ROGERS.

"Kirtland, May, 1837."

Elder W. Parrish then stated that the declaration just read was not in accordance with the copy which they received, of the charge preferred against them.

A resolution was then offered and carried, that three speak on a side.

The Council was then opened by prayer, by President Rigdon.

After a short address to the Counsellors, by President Rigdon, President F. G. Williams arose, and wished to know by what authority he was called before the present Council; that according to the Book of Covenants, he ought to be tried before the Bishop's court.

After some discussion between Presidents Rigdon and Williams, President Rigdon gave his decision that President Williams should be tried before the present Council.

President David Whitmer also objected to being tried before the present Council.

President Williams then expressed a willingness to be tried for his conduct, and if this was the proper tribunal, he would be tried before it, but still thought it was not.

President David Whitmer objected to being tried before the present Council, stating that he thought the instructions in the Book of Covenants, showed that this was not the proper authority to try him.

Counsellor Green gave it as his opinion that the present Council was not the proper authority to try Presidents Williams and Whitmer.

President Rigdon then submitted the case to the Counsellors.

Counsellor John Smith then put the question to the Council for a decision, in substance as follows—Have the present Council authority, from the Book of Covenants, to try Presidents Williams and Whitmer? A majority of the Council decided that they could not conscientiously proceed to try Presidents Williams and Whitmer, and they were accordingly discharged.

After one hour's adjournment, the Council sat again at one o'clock, P.M. Sidney Rigdon and Oliver Cowdery presiding.

Counsellor John Smith stated that he had selected three High Priests to sit in the Council to fill vacancies, and asked the Council if they accepted the selection he had made. Council decided in the affirmative.

On motion of Warren Parrish, the Counsellors were directed to sit as they were originally chosen, or according to the form in the Book of Doctrine and Covenants as far as possible.

Resolved, that three speak on each side.

Counsellor Martin Harris motioned that President F. G. Williams take a seat with the Presidents.

After much discussion as to the propriety of his sitting, motion carried, and President Williams took his seat.

Elder P. P. Pratt then arose and objected to being tried by President Rigdon, or Joseph Smith, junior, in consequence of their having previously expressed their opinion against him, stating also that he could bring evidence to prove what he then said.

President Rigdon then stated that he had previously expressed his mind respecting the conduct of Elder Pratt, and that he had felt and said that Elder Pratt had done wrong, and he still thought so, and left it with the Council to decide whether, under such circumstances, he should proceed to try the case.

After much discussion between the Counsellors and parties, President Rigdon said that, under the present circumstances, he could not conscientiously proceed to try the case, and after a few remarks left the stand.

President Oliver Cowdery then said, that

although he might not be called upon to preside, yet if he should be, he should also be unfit to judge in the case, as he had previously expressed his opinion respecting the conduct of Elder Pratt and others, and left the stand.

President Williams then arose and said, that as he had been implicated with the accused, he should be unwilling to preside in the case, and left the stand.

The Council and assembly then dispersed in confusion.

W. F. Cowdery, Clerk,

Some time this month, the *Messenger and Advocate* office and contents were transferred to William Marks, of Portage, Alleghany County, New York; and Smith and Rigdon continued the office, by power of Attorney from said Marks.

At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostacy followed, in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end. Other Banking Institutions refused the "Kirtland Safety Society's" Notes. The enemy abroad, and apostates in our midst, united in their schemes, flour and provisions were turned towards other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

No Quorum in the Church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling, as to begin to take sides, secretly, with the enemy.

In this state of things, and but a few weeks before the Twelve were expecting to meet in full Quorum, (some of them having being absent for some time,) God revealed to me that something new must be done for the salvation of His Church. And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him, (for he had begun to drink of the cup filled with the overflowings of speculation,) he acknowledged all his faults, asked forgiveness, and offered to accompany President Kimball on his mission to England. His offer was accepted, and he was set apart for that purpose.

Thirty-five Elders', three Priests', two Teachers', and two Deacons' Licenses, were recorded in the Licence records in Kirtland, during the quarter ending June 3rd, by T. Burdick.

On the 10th of June, 1837, a Conference of the Church was held at Portland, district of Johnstown, Upper Canada, at which Elder John E. Page presided. There were present thirteen Elders, five Priests, eight Teachers, and six Deacons; and there were seven Elders, nine Priests, eleven Teachers, and five Deacons ordained; and West Bastard, Bedford, Bathurst, North Bathurst, East Bastard, Williamsburgh, Leeds, and South Crosby Branches were represented at the Conference, comprising three hundred members in good standing, and five baptized at Conference, total three hundred and five, being the fruits of the labours of John E. Page in the last thirteen months.

At a meeting of the High Council, at the Committee Store, Far West, June 11th, 1837, John Whitmer and W. W. Phelps presiding, Resolved by the Council and all present that the building Committee be upheld in the Mercantile business, by our prayers; that Lyman Wight, Simeon Carter, and Elias Higbee be upheld in a leather store; that John Corrill, Isaac Morley, and Calvin Bebee engage in the Mercantile business if they choose; that the right of no man shall be infringed upon, to do as he choose according to the law of God or man; and that the above named men shall be upheld in purchasing goods as other men.

It was reported that certain individuals, not of the Church, were desirous, or were about to establish themselves as Grocers, *retailers of Spirituous Liquors*, and so forth, in Far West, whereupon it was resolved that we will not uphold any man or men to take a partner out of the Church to trade or traffic in this line of business, or sell for any man or men out of the Church, in his name, or on commission.

David W. Patten requested that the Church pay his debts, and take him for security, that he might go forth and preach the Gospel.

Resolved that Elder Patten's request be granted, and that David W. Patten, and Thomas B. Marsh, receive each a lot in the town of Far West, free of charge, and that the Bishop, if he approve, give a title.

JOHN CORRILL, Clerk.

The same evening, while I was engaged in giving some special instructions to Elders Kimball and Hyde, and President Joseph Fielding, concerning their mission to England, President Brigham Young came into my house, where we were sitting, accompanied by Dr. Willard Richards, who had just returned from a special business mission to New York, Boston, and other Eastern cities, on which he started with President Young the 14th March; Dr. Richards having been ordained an Elder on the 6th of March, and President Young having returned from the mission a few days previous. My instructions to the brethren were, when they arrived in England, to adhere closely to the first principles of the Gospel, and remain silent concerning the gathering, the vision, and the Book of Doctrine and Covenants, until such time as the work was fully established, and it should clearly be made manifest by the Spirit, &c.

Monday, June 12th, I was taken sick, and kept my room, unable to attend to business.

Elder W. Richards, having reported his mission, requested the privilege of fulfilling a covenant which he made with President Kimball in January, which was, that he should, agreeable to his desire, accompany the Twelve on their first foreign mission. President Hyrum Smith and Sidney Rigdon granted his petition, laid their hands upon his head, and set him apart for the English mission.

Tuesday, 13th. My afflictions continued to increase, and were very severe, insomuch I was unabled to raise my head from my pillow when the brethren called to bid me farewell; and at nine o'clock, A.M., Elders H. C. Kimball, O. Hyde, W. Richards, and Joseph Fielding, a Priest, a native of Honedon, England, left Kirtland in company with President Brigham Young and several of the Kirtland brethren and sisters, who continued with them as far as Fairport, on Lake Erie, where the mission took a steamer for Buffalo, directing their course for New York City.

Wednesday, 14th. I had continued to grow worse and worse until my sufferings were excruciating, and although in the midst of it all, I felt to rejoice in the salvation of Israel's God, yet I found it expedient to call to my assistance those means which a kind Providence had provided for the restoration of the sick, in connexion with the ordinances; and Dr. Levi Richards, at my request, administered to me herbs and mild food, and nursed me with all tenderness and attention; and my heavenly Father blessed his administrations to the ease and comforting of my system, for I began to amend in a short time, and in a few days I was able to resume my usual labours.

This is one of the many instances that I have suddenly been brought from a state of health, to the borders of the grave, and as suddenly restored, for which my heart swells with gratitude to my heavenly Father, and I feel renewedly to dedicate myself and all my powers to His service.

While I was thus afflicted, the enemy of all righteousness was suggesting, apostates reporting, and the doubtful believing that my afflictions were sent upon me, because I was in transgression, and had taught the Church things contrary to godliness; but of this the Lord judge betwixt me and them, while I pray my Father to forgive them the wrong.

The brethren engaged in the mission to England, landed at Buffalo, and went down the canal. While walking on its bank, President Kimball found an iron ring, about one and one fourth inch diameter, which he presented to Elder Richards, saying, "I will make you a present of this, keep it in remembrance of me, for our friendship shall be as endless as this ring."

The brethren having been disappointed in not receiving funds from Canada, while at Buffalo, Elder Richards left the company at Albany, and in company with President Kimball visited his friends in Richmond, Massachusetts, where they obtained means sufficient to continue their journey; and arrived in New York on the eve of the 22nd of June, where they found Elder Hyde, and brother Fielding, also three brethren from Canada, viz., John Goodson, one of the Seventies; and Elder Isaac Russel, and John Snider, a Priest, who had gone forward to join the mission; and on the 23rd they engaged

passage to Liverpool in the second cabin of the merchant ship *Garrick*.

The brethren found but one member of the Church in the City of New York, viz., Elder Elijah Fordham, who was very attentive, and rendered them assistance according to his means; but they, being short of funds to pay their passage, &c., removed from their lodgings at Mrs. Fordham's (Elder Fordham's sister-in-law), on the 24th, and, hiring a room in an unfurnished store house, of Elder Fordham's father, took lodgings on the floor, and eat their bread and drank their water, until they went on ship board.

Sunday, 25th, the brethren kept in fasting, prayer, and Council, for the success of the mission, and had a joyful time. In the afternoon two sectarian priests came in, to talk and find fault, but they were soon confounded, and left. On the 28th the brethren deposited one of O. Hyde's *Timely Warnings*, in the New York Post Office, for each of the sectarian priests in the city, amounting to some hundreds; went on board the *Garrick* on the 29th, and left the dock; on the 30th, lay at anchor in the east river; and at 7½ A.M., of the first of July, were towed out of harbour by a steamer, hoisted sail, and were out of sight of land 4½ P.M.

The following is an extract of a letter to the brethren in Kirtland, written at—

Far West, Missouri, July 7, 1837.

Monday, the 3rd of July, was a great and glorious day in Far West, more than fifteen hundred Saints assembled at this place, and at half-past eight in the morning, after prayer, singing, and an address, proceeded to break the ground for the Lord's House. The day was beautiful; the Spirit of the Lord was with us. A cellar for this great edifice, one hundred and ten feet long by eighty feet broad, was nearly finished. On Tuesday the 4th, we had a large meeting, and several of the Missourians were baptized; our meetings held in the open prairie, were larger than they were in Kirtland, when I was there. We had more or less to bless, confirm, and baptize, every Sabbath. This same day, our School Section was sold at auction, and although entirely a prairie, it brought, on a year's credit, from three and a half to $10 20c. per acre, making our first school fund five thousand and seventy dollars!! Land cannot be had round town, now, much less than ten dollars per acre.

Our numbers increase daily, and notwithstanding the season has been cold and backward, no one has lacked a meal, or went hungry. Provisions have risen, but not as high as accounts say they are abroad. Public notice has been given by the mob in Davis county, north of us, for the Mormons to leave that county by the first of August, and go into Caldwell: our enemies will not slumber, till Satan knows the bigness of his lot. Our town gains some, we have about one hundred buildings, eight of which are stores. If the brethren abroad are wise, and will come on with means, and help enter the land, and populate the county, and build the Lord's House, we shall soon have one of the most precious spots on the globe; God grant that it may be so. Of late, we receive little news from you, and we think much of that is exaggerated. As ever,

W. W. Phelps.

N.B.—Please say in your *Messenger and Advocate*, a "Post office has been established at Far West, Caldwell county, Missouri."

The same day, the *Garrick* passed the banks of Newfoundland.

Some time previous to this I resigned my office in the "Kirtland Safety Society," disposed of my interest therein, and withdrew from the Institution; being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the Church, but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation, and wickedness. Almost all Banks throughout the country, one after the other, suspended specie payment, and gold and silver rose in value in direct ratio with the depreciation of paper currency. The great pressure of the money market is felt in England, as well as America, and bread stuffs are every where high. The season has been cool, wet, and backward.

Mexico, unwilling to acknowledge the independence of Texas, considers her inhabitants as rebellious subjects. Spain is divided against herself, wasting her blood and treasure in her own destruction. Portugal is rapidly exhausting her resources in princely luxuries. Poland has lost her rank among the nations, to gratify the ambition of Nicholas, the Russian Autocrat. The government of the Buenos Ayres has declared war against Peru, and nearly all the Republics of South America are mingled in the strife, while the Indians continue their depredations on the inhabitants of Forida. Trouble and distress are the grand topics of conversa-

tion amongst politicians, merchants, mechanics, and demagogues; and crimes, misdemeanors, and casualties, occupy a large space in the public journals.

Sunday, July 16. Elder Hyde preached on the quarter-deck of the *Garrick*, concerning the Prophecies; the cabin passengers listened with attention, and were particularly affected during prayer, also a little child belonging to some of the steerage passengers, that was sick until it was considered hopeless, was healed by the power of God, President Kimball laying his hands upon it secretly.

On the 18th, the *Garrick* entered St. George's Channel, in sight of Cape Clear.

On Thursday morning, July 20th, the *Garrick* anchored in the River Mersey, opposite Liverpool, and while the cable chains were yet rattling, the merchant ship, *South America*, which left New York at the same time with the *Garrick*, under a bet of $10,000, as was said, which would be in Liverpool first, came along side, having kept in sight daily during the voyage, but never getting a-head of the *Garrick;* and in all the different stages from Kirtland to Liverpool, no conveyance was permitted to go past the mission.

While the passengers were going on board a steamer, Elders Kimball, Hyde, Richards, and Goodson jumped into a small boat and were rowed toward shore. When within leaping distance Elder Kimball sprang from the boat, as if impelled by some superior power, and alighted on the steps of the dock, followed instantly by Elders Hyde and Richards, all three of whom had not one farthing on earth at their command, while Elder Goodson, having a heavy purse of silver in his hand, waited until the vessel touched shore.

On the brethren went to Preston, about thirty miles from Liverpool, and as they alighted from the coach, a large flag was unfurled, nearly over their heads, with this inscription, in letters of gold, "Truth will prevail," it being Election day for members of Parliament, King William the Fourth having recently died, and Queen Victoria being about to organize her Cabinet. Taking lodgings in Wilford Street, some of the Elders had an interview that evening with the Rev. James Fielding, brother to Joseph Fielding, who had a chapel in that place, where all the seven brethren went to hear him preach on Sunday 23rd, when, after his sermon in the morning, Mr. Fielding gave notice to his congregation that there were present some ministers from America, and they would occupy his pulpit in the afternoon. This unexpected offer was unsolicited, but joyfully received, and in the afternoon, President Kimball gave a brief relation of the history of the Church from the commencement, followed by Elder Hyde, who bore testimony to the same; thus was the key turned, and the door opened to the inhabitants of England. At the close of the meeting Mr. Fielding offered his pulpit for the evening, when Elder Goodson preached, and brother Fielding bore testimony.

(*To be continued.*)

MASSACRE OF CAPT. (LATE LIEUT.) J. W. GUNNISON, AND OTHERS, BY THE INDIANS.

(*From the "News of the World," Dec. 25.*)

Advices by the Salt Lake mail report the massacre of Captain Gunnison and part of his exploring party. An express reached Governor Young on the 31st Oct., from Captain Morris, giving an account of the massacre, which was committed by a party of Indians on Sevier River. The killed were Captain Gunnison, Mr. Kern, the topographical engineer, William Porter, a guide, two others, and three privates of Company A., Mounted Riflemen. The following are the particulars:—Captain Gunnison and twelve of his party had departed from the rest, and while at breakfast, a band of Indians, intending to destroy a Mormon village near at hand, came upon them and fired with rifles, and then used bows and arrows. Shots were returned by the Gunnison party, but they were overpowered, and only four escaped. Gunnison had 20 arrows shot in his body, and when found had one of his arms off. The notes of the survey, which had been nearly completed, instruments, and the ani-

mals were taken by the Indians. Governor Young immediately sent aid to Captain Morris, to release him from his critical position in the midst of treacherous Indians, and endeavour to obtain the lost property. The party intended soon to go into winter quarters.

[The above may be true, but we have, as yet, received no confirmation of it, direct from Great Salt Lake City.—Ed.]

VARIETIES.

Honest loss is preferable to shameful gain.

The Swedish peasantry are all educated. No man that cannot read and write is allowed to marry.

Man ought never to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health.

A man once asked another whom he liked the best to hear preach? "Why," said he, "I like to hear Mr. ——— preach, because I don't like any preaching, and his comes nearest to nothing of any that I ever heard."

Milton, when blind, married a shrew. The Duke of Buckingham called her a rose. "I am no judge of colours," replied Milton, "but I dare say you are right, for I feel the thorns daily."

Napoleon one day said to Madam Campan: "The old systems of education are good for nothing. What is wanting in order to train up young people properly in France?" "Mothers," said Madam Campan. This word struck the Emperor. "Right," said he; "therein lies a complete system of education, and it must be your endeavour, Madam, to form mothers who know how to educate their children."

Gleanings.—Smart shocks of earthquake were felt in the Alps at Val d'Illiez, and at Sion in the Valais, on the 3rd and 4th of December.—Persia has declared war with England and Turkey, and alliance with Russia.—The recent dense fogs not only extended over these islands, but over the Continental countries, and to a great distance at sea, causing many shipwrecks and other accidents.—Council Bluff City, Iowa, was visited with a tremendous fire on the night of the 11th of November, and property to the amount of 200,000 dollars was consumed.

Influence of man.—Every man is a missionary now and forever, for good or for evil—whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the *lesses* that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive every man speaks.

Lecturers and preachers often wonder why they are disturbed in the midst of their discourse by their hearers rising up and going out. The question was investigated at a National Council of Lecturers. Some thought the habit was due to natural infirmity; but that could not be, as it was frequently observed in able-bodied men and women. It was suggested that it might be owing to the lecture being stupid, but that idea was proved false by the President, who remarked he had seen people go out at a lecture of his own. The conclusion was that the habit was owing to a congenital disproportion, the mind of the goer out being able to contain only half a lecture—so he went when his mind was full.

STANZAS.

The night of darkness soon will set,
For Zion's light doth shine;
Behold the Star of Deseret,
And let us not repine!

Though wand'ring on a foreign shore,
As captive exiles stray,
Ere long our bondage will be o'er,
Hail! hail! that glorious day!

When countless Saints are gathered home,
As sheaves of endless worth,
We'll shout, O Lord, "thy kingdom come,
Thy will be done on earth!"

Bradford. W. Burton.

DELIVERANCE.

Eternal Priesthood! sacred power!
To thee my faith still clings,
And patient waits the gladsome hour
That my deliverance brings.

Like some chased roe my spirit pants
To reach that blest abode,
Where Zion's converts spread their wants
And cares before their God.

Where freedom reigns, and love abounds,
Such as the world ne'er knew,
Since Mammon, and tradition's bonds,
The Gospel seed o'ergrew.

Hope still inspires with cheering ray,
Although my prospect 's drear;
Methinks I hear my Saviour say,
"Thy soul hath naught to fear.

Thy chains shall break, thy bands give way,
Thy ransom 's wrought by me;
Released from dark oppressive sway,
My glory thou shalt see."

My heart responds, "Thy will be done,"
And "all is well" with me;
Best known to the Eternal One,
Is human destiny.

No servile fear my spirit binds,
'Tis Jesus makes me free;
I seek to dwell with kindred minds,
And Deseret to see.

M. A. Walker.

Erratum.—In *Star* No. 52, Vol. XV, page 842, line 27, for "Martin Slack," read Charles Derry.

Addresses.—Thomas Colborn, 23, Fleet Street, Leicester.
Joseph France, 15, Townsend Street, Cheltenham.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND DECEMBER, 1853.

Robert Kirkwood	£37	1	7
John B. Pears	10	0	0
John Roberts	0	6	6
R. J. Townsend	10	0	0
Samuel Johnson	3	0	0
John Aird	4	2	6
Jalez Woodard (Italy)	1	0	0
Samuel Church	5	0	0
James Linforth	10	0	0
George Simpson	4	10	0
Carried forward	£85	0	7

Brought forward	£85	0	7
Henry McCreery	65	0	0
Simon Irwin	2	10	0
John Memmott	20	0	0
John Holsall	5	0	0
Henry Savage	5	0	0
John Hole	7	0	0
Thomas Kempin	7	0	0
James Robson	20	0	0
	£216	10	7

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 2.—Vol. XVI. Saturday, January 14, 1854. Price One Penny.

TENTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS SCATTERED ABROAD THROUGHOUT THE EARTH; GREETING:

(*From the "Deseret News," Oct. 15.*)

Beloved Brethren—This short Epistle we now send you, testifying that we always hold you in lively remembrance in our hearts, and before the throne of our Father in heaven, humbly acknowledging that the goodness of our God still continues to abound towards His gathering Israel, both in the fruitfulness of the past season, and the many confirmations of the faith of such as diligently keep His commandments without wavering.

Many appreciate the privilege of their adoption into the glorious kingdom of our Redeemer, and also the covenants of promise whereby the faithful are made partakers of the divine nature; their peace consequently abounds, and their pathway readily shines brighter in every successive step of their delightful and yet peculiar journey. Striving to keep pace with the unfolding signs of the times, and lending both ears to the whisperings of the Holy Spirit, and with eyes fixed vigilantly upon all movements that can in any way help to interpret the opening designs of the Father concerning the great latter-day work, our hearts are often rejoiced with the increased dawn and brightness of the long promised day of the restoration of the remnants of Jacob, and the full completion of the *Lord's House* in the tops of the mountains.

The best observers of morning light usually lie very low, so that any observable object that is above them, cannot well escape the scrutiny of their watchful eye. The meek and lowly in heart are always satisfied. To *them* the work of the Father progresses just fast enough. To them the work could not be bettered, though it should move faster or slower. Why? Because they live by their faith in every word that proceedeth from the mouth of God. They have renounced their own righteousness, knowing that they cannot of themselves survey the end from the beginning, and consequently cannot judge of the things of God only by the Spirit of God.

The world by wisdom do not know God; but the meek Saint, by the Spirit of God, judges all things. Who can tell, without the Spirit of God, or the immediate revelations from above, when and where it is a time to build and to plant, and which of two or of many things will prosper? Who can tell how near a desolating sickness may be, or a pinching famine, or a great division of the nations in a war? The true answer to these questions is, He only who knows the end from the beginning, and such as He appoints to receive the manifestations of His will. The kingdom of God cometh without observation.

On the 20th April last, the Governor visited some of the Southern settlements, passed Palmyra, a new town that had sprung up in the short period of a few

weeks, and staid at Payson and Nephi in his journey.

On the 26th of the same month, our brethren A. Lyman and C. C. Rich started for San Bernardino.

On the 27th, the brethren at Allred's settlement were warned to build a fort and caral, and subsequent events have proved the necessity of the warning.

Although the Presidency did not return home till the 2nd of May, still the journey was performed through a period of considerable frosts, hail, and snow; and at Spanish Fork the waters overflowed their usual barriers to that degree that the waggons were obliged to be taken over the stream by the hands of the brethren. The waters during the past season have rushed down the mountains in greater abundance than in any previous year since the Saints' settlement in the valley.

On the 7th of May, the Nauvoo Legion had a general parade; and as late as the 16th of the same month, the frost was sufficiently severe to kill potatoes and vines. On the 29th, the Delegate to Congress, Hon. J. M. Bernhisel, arrived in the City of Great Salt Lake, cheerful and blessed.

On the 1st of June, the Legislature of Utah celebrated their anniversary, which happened to be on Prest. B. Young's birth day, by a Legislative Ball, and went into public session on the 2nd and 3rd. At this period the waters became very high, doing damage to many places in the city.

On the 12th the first Emigrant Train arrived from the Missouri, when the waters of the valley were very high, doing much damage, necessitating a ferry across the river Jordan, through the loss of the principal bridge. Big Cottonwood was rendered impassable at the same time, while the snow was fifteen feet deep in North Kanyon; and, strange as it may seem to the inhabitants of some countries, a field of wheat was harvested on the 28th, almost in the immediate vicinity of such immense quantities of mountain snow. But neither mountain snows, nor frightful torrents of water, with thunder and hail trying their fury upon the Emigrants in the mountains, sweeping off their animals of burden, have as yet deterred the gold seeking emigrant from pursuing his favourite idol through difficulties in the spring of the year, often greater difficulties, and more perilous to health and prosperity, than the Saints' experience in the month of October.

Our own people have experienced the loss of some cattle, and the inconvenience of frosty nights, and sometimes of short fare before plenty could be conveyed to them on the plains, yet their privations can scarcely be counted as strange, or even severe. Generally they have made a great improvement on the score of health, without the painful servitude of taking medicine, or paying doctors' bills. And generally, they have learned by the journey to set light by the luxuries and superfluities that, in some countries and circumstances, require a life of servitude to supply.

Our emigration over the plains have mostly arrived here, the rear company under charge of Capt. John Brown, being within a few miles of the city. They have found the land journey very healthy, and met with no serious impediments on their route.

Some depredations have been committed upon our citizens by the more ungovernable portion of Indians, which it is hoped will be checked without any very serious hostilities on the part of the inhabitants of Utah Territory. On the 19th of July, brother Creel was shot while standing sentry at Payson, by an Indian belonging to Walker's band; since that time a few others have been killed by the Indians: two were shot while riding express from Fillmore city. But, brethren, let us not be shaken in our minds by these outbreaks committed by the savage remnants that surround us. The Lord, our Redeemer, has a purpose to subserve by these long degraded, and often much abused descendants of Abraham, and when the Saints shall have learned to do as well as Laman, in proportion to their knowledge and long experience, we may reasonably expect little more difficulty from that source.

This chastening from our enemies may prove to be a timely warning and benefit to many, to arouse themselves from their lethargy and neglect of *express* and *timely* counsel, while the immediate, and, perhaps, unoffending victims of their cruelty have not fallen to the earth unnoticed by our Heavenly Father. The rigorous dicipline which our enemies are sometimes allowed to inflict upon the Saints, as a body, for negligence of their salvation, may sometimes contribute to keep them from errors, much more to be dreaded than the chastenings which are designed to forewarn them. The promises of God, concerning the restoration of Israel, cannot fail, and

nothing should divert our faith and our prayer from the constant expectation of their fulfilment.

You will perceive, by reference to the minutes of our last General Conference, that the time has come for the leaven of salvation to be offered to the remnants that dwell on the continent of America. While the Church of Jesus Christ of Latter-day Saints are carrying the Gospel to every considerable and distant portion of the inhabitants of the earth, not excepting any nation, however distant, we can not seal up our testimony concerning the degraded sons of Abraham, on our immediate borders, without offering them the same glorious Gospel which their fathers so meekly and nobly obeyed in the day of their visitation; but the Elders abroad will not slacken their hands on this account, for if they persecute in one nation, and cast you out, go to the first door that is open in the next nation that will receive you; and spare not your exertions, from the rising to the setting of the sun, till every ear has had the opportunity to hear the Gospel of salvation.

Active preparations are now in operation to wall in the cities and all the considerable settlements throughout the Territory. The Twelve Apostles, with few exceptions, have recently received important appointments to the charge of considerable sections of the Territory, and will repair to the field of their missions as soon as practicable. And the facilities for instructions to all the cities and settlements through the Territory will be increased by the Twelve officiating personally among the people that dwell in different locations.

It is intended to make increased efforts for gathering the Saints from distant lands; and while some means at home can and will be spared to assist foreign Saints to gather to the appointed places of safety, over and above the expense of accumulated efforts to build and fortify cities and towns, and send out a larger number of missionaries, we would still remind Saints in England and elsewhere, that have a stewardship over a portion of earthly treasures, that now they may enjoy the privilege of helping themselves to come to Zion, and also of helping such as cannot help themselves, even the Lord's poor, and receive their reward in the resurrection of the just.

Finally, brethren, slacken not your hands, but be diligent to do with your might a good work in every just and laudable calling, and prove your own selves by embracing every opportunity to be useful, and magnify your callings, that you may be counted worthy of eternal life. Live your religion so manifestly and indisputably, that you may feel the peaceful and purifying fruits of it, and the power thereof, lest temptations seize upon you that you have not power to withstand, and you lose what you have seemed to gain. Let not your lives be such that your own hearts will condemn you, lest He who is greater than your hearts should prefer charges against you far more and greater than a misty, darkened mind has supposed.

Ever remember, dear brethren, that if you would be righteous like your heavenly Father, His righteousness comes by REVELATION, through your faith. Be content with nothing short of the revealed will of your heavenly Father; for being built upon this foundation, the floods of error and temptation that must come upon all them that dwell upon the earth, will not be able to overthrow you.

Remember the teachings of your Prophets, Joseph and Brigham, and obey them. Think of the teachings of the Conference Minutes, which accompany this Epistle. Walk humbly before your heavenly Father, and do His will. If any Presidency of the various branches of the Church in the different nations, have the opportunity of forwarding the Saints from the torrid zone to San Pedro, or San Diego, California, send them; let them go directly to Presidents Amasa Lyman and Charles C. Rich, San Bernardino, and take their counsel, and may God our Heavenly Father give you wisdom in all things, Elders, sisters, and friends, that you may meet us in the celestial kingdom, is the prayer of your brethren,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
W. RICHARDS.

Great Salt Lake City,
Oct. 13, 1853.

LORD SHAFTESBURY says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1853, 10 A.M. PRESIDENT BRIGHAM YOUNG, PRESIDING.

(From the "Deseret News," Oct. 15.)

PRESENT. — *Presidents.* B. Young, H. C. Kimball, W. Richards.

Patriarch. Isaac Morley.

Of the Twelve Apostles. O. Hyde, P. P. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. T. Benson, L. Snow, E. Snow, F. D. Richards.

Seventies. Jos. Young, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, B. L. Clapp.

High Priests' Quorum. John Young, R. Cahoon.

Presiding Bishop. Edward Hunter.

Presidency of the Stake. D. Fullmer, Thomas Rhoades, P. H. Young.

Clerk of Conference. Thomas Bullock.

Reporter. George D. Watt.

Choir sung a hymn. Prayer by Elder George A. Smith. Singing.

ELDER HYDE opened the Conference by reviewing the arrival of the Saints this season, the Indian disturbance, and exhorting the Saints to look to the beacon light, who guides us to be the heirs of all things both in heaven and on earth; and we should be thankful we have the privilege to follow such a leader.

When a person is appointed to be a leader, it proves that he has passed through tribulation and trials, and has been proven to be worthy to be a leader; and that he has earned it, by his upright conduct, and is sustained by the good will of the Saints.

If God Himself was to descend from His throne, and declare the truths of the Gospel to fallen man, many would want some angel to come and bear testimony that He was of a truth the God. Our Heavenly Father has ascended to His throne through trials and sufferings, similar to many of the Saints, and therefore He can sympathize with our weaknesses, and can send forth assistance to our aid; therefore He sent His beloved Son, that *who* would hear and obey him, heard and obeyed the Father; and when that Son was distressed in the Garden of Gethsemane, He sent an angel to comfort him in his trial. Those who will not obey the Son, will not obey the Father that sent him.

A person who goes out into the world, goes to bear the buffetings of mankind, and with a feeling to earn a crown of reward. The angels are like us, they are unwilling to come here, unless they are sent; they, like us, are too willing to stay at home. When brother Kimball and I were in England, brother K. felt to take off his hat and bless the people, and bless the land, for there was a peaceful spirit, and many souls were willing to receive the truth; but the time will come when peace will be taken from the earth. It is the Saints who are going to judge the earth, under the supervision of the Almighty. It is the duty of Saints to increase and multiply; and will be their duty to pass sentence on the fallen spirits, for they will be the witnesses of their own persecution, and that will cause the sinners to cry for the rocks and mountains to fall on them and hide them from the wrath of God. When the curse is taken from the earth, it will be given to the Saints, and there will be no night, but all will be light, and the glory of God will surround it. There will be a place for everybody, and those who love darkness better than light, will have a world rolling eternally in darkness.

Singing. Benediction by J. M. Grant.

Half-past One, P. M.

Conference opened with singing. Prayer by Elder E. T. Benson. Singing.

ELDER F. D. RICHARDS congratulated many of the Saints on their arrival this season, having accomplished their gathering. Exhorted them to live *right*, that they may have the favour of God continually, and not feel sad because those who have come in previously have got the best locations in the city, but rather rejoice that you have a name in this place. Be careful and retain the Spirit of God, lest you get the spirit of murmuring and complaining, and drop away from the Church. As the sisters exercise a great influence upon the rising generation, I exhort you not to keep the society of any person who speaks evil of the authorities, but rather

associate with those who tend to perfection. You never lived in a country where persons spoke what they meant, before you came to this. Brethren, you should be always *ready*, and then nothing will come amiss, even when you are called to bear glad tidings to nations who know not God; for the Lord God will pour out His Spirit upon all Israel, that they may be saved; and you can bear witness, that the Spirit of God has been poured out in richer abundance within the past few years, or since the brethren received their blessings in the temple at Nauvoo, and in this place.

President Brigham Young said—I wish to call the attention of this Conference to an invitation I shall give them, and wish to extend it to the Saints in this Valley, and elsewhere. I allude to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Saints when they came to this valley six years ago, also five and four years ago. Were we to go through this community and search out the men, women, and children, who have come here on their own resources, and those who have been helped here by the Perpetual Emigrating Fund, and by private individuals, it would be seen that a large proportion of the community have been brought here through the assistance of others. I will not say a majority have come here under those circumstances, but there are thousands who have. Thousands of men, women, and children have been helped here by the Perpetual Emigrating Fund alone.

This is the subject to which I wish to call the attention of the Conference, and the community at large. I wish all to hearken to it, to reflect upon it, and contemplate it seriously.

I call upon those who have not yet put forth their hands to assist in Gathering the poor, to give us their names, and their means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did four years ago, when we were in the midst of our greatest poverty and distress; we had just arrived here, and had scarcely sufficient to sustain life. Notwithstanding these straitened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and $5,700 in gold was raised, and sent to gather in the poor. Dare I venture to flatter myself that we can raise $5,000 or $6,000 this Conference, to be applied to the same good purpose? The people are better able to raise $50,000 now, than they were $5,000 then. Suppose we raise $15,000 or $20,000 to send for our poor brethren and sisters, who long to be here as much as any of you did before your way was opened. This amount can be raised now, and not call forth an unusual effort.

We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets, or enter a shop, like another citizen, without the finger of scorn being pointed at you; without suffering the malignant taunts and sneers of the ungodly, for the sake of your religion. Let me refer your minds to the time that the Gospel was first introduced to you, and the light and glory of it opened up to your understandings; when eternity and eternal things reflected upon your benighted minds, and your conceptions were aroused to see things as they were, as they are, and as they will be. What were your feelings and meditations, when Zion and its glory burst upon your vision? when the people of God appeared to you, assembled together, preparatory to the coming of the Son of Man? Again, what were your feelings when in every direction that you turned your eyes they were met with scenes of wickedness, and your ears saluted with deep-dyed blasphemies of every description? Was there any that feared the Lord? No. The most pious could do nothing more than some did in the days of the Apostles; they could erect an image to the unknown God, and worship somebody, or something, but they knew not what. What were your feelings and reflections, under such circumstances, when you first heard of the Latter-day work? of the Gospel in its fulness? when you first learned that the Lord had a Prophet and Apostles, who held the words of life for the people? What was there you would not have sacrificed in a moment for the privilege of assembling with the Saints? of mingling your voices and conversation with theirs, day by day? of visiting, journeying, doing business, labouring, and spending your lives with those who know and love the Lord, and will serve Him? Was there anything you would not have sacrificed? Verily, no!

If you can remember your own feelings then, you can know how others feel; you

can realize how thousands, and scores of thousands, feel at this present moment. There is no hardship they would refuse to undergo, no danger they would not endeavour to surmount, if they could assemble with us here, this day. No trial would be too keen for them; there is no sacrifice that they would not readily and willingly make for the privilege you enjoy this day. Brethren and sisters, can you realize this?

Let us now read a chapter on the other side of the page, and we find the hearts of men and women, by crossing the ocean, by travelling a few weeks or months, by water and land, appear to become partially closed up, and they lose sight of the object of their pursuit. It seems as though the hardships they pass through, in coming to this land, banish nearly every particle of the light of Christ out of their minds.

If you started on your journey with the influence of the Holy Spirit warming your hearts, who prevented you from retaining it every day of your life? You may say it was the devil that robbed you of it. But what business had you with the devil? Was there any necessity that you should enter into fellowship with him, or into partnership with the works of darkness? "No," you reply, "I had forsaken him and all my old associates and feelings, and had given myself to the Lord, had embraced His Gospel, and set out to build up His kingdom, and wished to gather with the Saints at the gathering place."

Suppose the devil does tempt you, must you of necessity enter into partnership again with him, open your doors and bid him welcome to your house, and tell him to reign there? Why do you not reflect, and tell master devil, with all his associates and imps, to begone, feeling you have served him long enough?

Says one, "I did not know that I could possibly come here with unruly cattle without getting wrong in my feelings;" or, "this brother did wrong and marred my feelings; I was irritated, and the cares of the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I started for, or no; things are different here than I expected to find them," &c.

This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, *go and be baptized for the remission of sins, and start afresh*, that temptation may not overcome you again; pause and reflect, that you be not overcome by the evil one unawares.

In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light, and beauty; but if your hearts are so engrossed in the things of this world that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some kanyon or closet, to repent of your sins, and call upon the name of the Lord, until you get His Spirit, and the light thereof, to reflect upon you, that you may know the nature of your offences, and your true condition; that you may realize and appreciate the blessings you enjoy in being here with the Saints of the Most High.

Let me lead your minds a little further. I wish to tell you something which you may perhaps know as well as I do, but you may not have realized it. When the Lord Almighty opens the vision of a person's mind, He shows him the things of the Spirit, things that will be. If any of you have had a vision of Zion, it was shown to you in its beauty and glory, after Satan is bound. If you have reflected upon the gathering of the Saints, it was the spirit of gathering that enlightened you; and when your minds were opened in vision to behold the glory and excellency of the Gospel, you did not see a vision of driving cattle across the plains, and where you would be mired in this or that mud hole. You did not see the stampedes among the cattle, and those of a worse character among the people; but you saw the beauty and glory of Zion, that you might be encouraged, and prepared to meet the afflictions, sorrows, and disappointments of this mortal life, and overcome them, and be made ready to enjoy the glory of the Lord as it was revealed to you. It was given to you for your encouragement. RECOLLECT THAT.

You will recollect my exhortation to those who have means; we want them to give the Perpetual Emigrating Fund a lift. Bring in your tithes and offerings, and we will help a great many more to this place in the future than we have this year. We wish to double our diligence, and treble the crowd of immigrants by that fund.

I wish to show you a little of the philosophy of human nature in its fallen and degraded state. You may consider it in the Gospel, or out of it; in the light of the

Holy Spirit, or without it, as you please. The philosophy of mankind, in their daily avocations, you may all know for yourselves by your own observation and experience. I wish to mention a portion of it that has come under my notice. I could mention names, but I will content myself with naming circumstances.

We pick up, say 200 persons, in England, and convey them across the water, and across the plains, and set them down in this valley. They commence to labour, and in a short time they make themselves comfortable. They can soon obtain plenty of the best kind of pay for their labour, such as bread (the staff of life), butter, cheese, and vegetables. When a man gets these things, without the fancy nicknacks, he does well.

Suppose we pick up a company of these poor Saints in England, whose faces are pale, and who can scarcely tread their way through the streets for want of the staff of life; you may see them bowed down from very weakness, with their arms across their stomachs, going to and from their work, the greater part of them not enabled to get a bit of meat more than once a month, and, upon an average, only about one table spoonful of meal per day for each person in a family, without butter or cheese, by working 16 hours out of the 24; and when they go to their work, and return from it, they need a staff in their hands to lean upon. We bring 200 of them here: instead of their being obliged to work for two or three pence per day, they can get a dollar and a dollar and a half per day. With one day's wages they can purchase flour, and meat, and vegetables enough to last a moderately sized family one week.

They have not been here long, when they may be seen swelling in the streets with an air of perfect independence. Ask one of these men if he will pay you for bringing him here, and he will reply, "I don't know you, sir." You ask another if he will work for you, for bringing him out to this place, and he will appear quite astonished, saying, "What have I had from you!!" Another will say, "If I work for you, what will you give me? Can you give me some adobies, for I am going to build a fine house, or if you have any money to pay me, it will answer as well."

How does such language and ingratitude make the benefactor of that person feel? Why, his heart sinks within him. I can find thousands of just such men and women in this Territory. When they are brought to this place, they do not know their benefactors, who saved them from death, but they are a head and shoulders above them, when they meet them in the streets.

Do you know the conclusion that is natural to man, when he is treated in such a manner by his fellow man? It is, "I wish I had left you in your own country." I wish so too. I say, let such persons starve to death, and die Christians, instead of being brought here to live, and commit the sin of ingratitude, and die, and go to hell; for, while they remained in their poverty, they were used to the daily practice of praying for deliverance, and I say it is better for them to die praying, and go into eternity praying, and the Almighty have bowels of compassion and mercy towards them, than for them to come here, and lose the Spirit of God through ingratitude, and go into eternity swearing.

I can pick up hundreds of men who have passed by their benefactors, and if they should speak to them, will turn round and say, "I really don't know you." Or if they do, they will speak everything against them their tongues can utter, or can be allowed to; and they will swear falsely about them—about the very men who have saved them from starvation and death.

I frequently refer to facts that come under my own observation. When I came into this valley, we had notes amounting to $30,000 against brethren we had assisted, which no person will pay one cent for. We have helped men, women, and children, from England, to over the amount of $30,000. Except one individual, and that is a man by the name of Thomas Green, who lives in Utah, and one young woman, who came from England, there has never been a single person who has paid one dime towards cancelling a debt amounting to over $30,000, besides other notes, accounts, and obligations which we hold.

Do I mean to be understood that no person pays his passage? By no means. My remarks will not hit those, neither are they directed to them, who are thankful to their benefactors, who do, and are willing to pay. But as far as I am concerned, before we came into this valley, with the exception of one man and woman, no person has offered to pay us one dime, and

eight-tenths of them have turned away from the Church, and a number of them joined the mob, and sought to dye their hands in our blood.

Now do you see the philosophy of human nature, and I will say of divine nature? Let me help a man who makes an evil use of the assistance I render him, and endeavours to injure himself and me, and his neighbour with it, what does the Spirit of the Lord teach me in such a circumstance? What would the Lord do, provided He was here Himself? Do you not think He would withhold the thing from him? Do you think an angel would help a man who would turn round and destroy that angel and himself? I do not, neither do I think the Lord would, and no good man would if he knew it, unless it were done with a view to prove a person. I do not think a bad man would distribute his means to another individual, or to individuals, who would use them to his injury.

It is the evil actions and covetousness in the hearts of the poor that shut up the bowels of compassion in the rich, and they say they will not help the poor. We could have gathered hundreds of thousands more of the poor, were it not that the rich have been so biassed, and still continue to be. Say they, "We do not wish our means to be applied to an evil use."

If you wish to know what I mean by all this, it is, that if any men or women refuse to pay their passage to this place, when they are in circumstances to do it, *let them be cut off from the Church, and then sue them at the law and collect the debt.* Sever such limbs from the tree, and then make them pay their honest debts. *That is to the poor.*

We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes; we want the means now, which you can pay into the Tithing Office, and have it recorded on the books, to answer the means we have there, which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season. We have brought out a considerable number this season, but it is hardly a beginning to what we wish to be brought out next season.

The first duty of those who have been brought out by the Perpetual Emigrating Fund is to pay back what they have received from it, the first opportunity, that others may receive the same benefit they have. We wish you in the first place to get something to eat, drink, and wear, but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the fund. It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The $5,000 that was sent for the poor four years ago this fall, if every man had been prompt to pay in that which he received, would have increased to $20,000.

We are the greatest speculators in the world. We have the greatest speculation on hand that can be found in all the earth. I never denied being a speculator. I never denied being a miser, or of feeling eager for riches; but some men will chase a picayune five thousand miles when I would not turn round for it; and yet we are preachers of the same Gospel, and brethren in the same kingdom of God. You may consider this is a little strong; but the speculation I am after, is to exchange this world, which, in its present state, passes away, for a world that is eternal and unchangeable, for a glorified world filled with eternal riches, for a world that is made an inheritance for the Gods of eternity.

The plan is to make every thing bend to the revelations of God; this is the object of our Priesthood, to bring into requisition every good thing, and make it bear for the accomplishment of the main point we have in view; and when we get through we shall reap the reward of the just, and get all our hearts can anticipate or desire. To lay plans for the attainment of this is just as necessary as for a merchant to lay plans to get earthly riches by buying and selling merchandise. It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth, and it is for us to engage in it systematically.

I say to the poor, PAY YOUR DEBTS TO THE PERPETUAL EMIGRATING FUND; and to the rich, HELP THE POOR; and this will bring wealth and strength, by each one, according to his ability, calling, and means, assisting in every point and place in this great speculation for kingdoms, thrones, principalities, and powers. It is said, union is strength, and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the

brethren to whisper this around among their neighbours when they go out of this tabernacle, and say, What can we give to the Perpetual Emigrating Fund? Can we give anything this season? We will not refuse help from the sisters. Do you ask how small an amount we will take? We will take from a pin to a bed quilt; but be sure, when you bring a pin, that you have not many other things in your trunk that would be useful, more than you at present need; for if you bring a pin under such circumstances, you cannot receive a blessing, and the reward it is entitled to. If the clothing you wear each day is all you have, and you need to borrow a shawl to go out in, and you have only a pin to bestow, bring that, and you shall receive a blessing.

We think it is not necessary to give you the report of the Perpetual Emigrating Fund this Conference. It is doing well, but we want it to do a great deal better. We want to swell the operation, and bring the poor from the nations by scores of thousands instead of by hundreds. This embraces what I wished to lay before the Conference upon this point.

Before the Conference is concluded, we shall call for quite a number of Elders. It was anticipated that our Missionaries would have been called at the August Conference of this year, but we will call a considerable number this Conference. You need not inquire where we want you to go, for it will be told you when you are ready.

Prepare your mind and circumstances against that time, for we wish to send the Gospel to Israel.

May the Lord bless you. Amen.

Choir sung, "Go, ye Messengers of glory." Benediction by Patriarch Isaac Morley.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 14, 1854.

FOREIGN INTELLIGENCE.—*Deseret.*—We have received the *Deseret News*, of October 15th, and 29th, with letters. The Tenth General Epistle, and the commencement of the Minutes of the October Conference, appear this week in the *Star*, and will be perused with much pleasure, particularly those portions which show that the Perpetual Emigrating Fund was a subject of much interest and consideration.—The weather was warm and lovely until the night of the 23rd of October, when a frost visited the Valley, and killed the vines in the heart of G. S. L. City. The night of the 24th was also frosty. Snow fell slightly on the 25th.—The walls of the Temple block were progressing, labourers had multiplied in the shops since the Conference and the immigration; and a good quantity of iron, and some other materials needed, had recently been procured.—The editor of the *News* had seen a fine Greening apple, which was grown in President Young's garden, also some English cherries grown by brother Woodbury.—Elders E. D. Woolley and G. D. Grant returned from California on the 15th of October.—A beet measuring 31 inches diameter had been presented by Daniel Wood.

Respecting Indian Difficulties, the *News* says—"The Indian chasing, alluded to in our last, occurred on the 26th of last month, under the command of Major Stephen Markham. The Indians were found encamped near the mouth of Salt Creek. After some firing by both parties, in which C. B. Hancock was slightly wounded, and four or five Indians *supposed* to be killed, Major Markham withdrew and returned home. On the 30th of September, James Nelson, William Luke, William Reed, and Thomas Clark started with two ox teams, loaded with wheat, to come from Manti to this city. They camped about daybreak of October 1st, at the Uinta Springs, just east of Salt Creek kanyon, where some Indians killed them all, and

horribly mutilated their bodies, which were brought into Nephi, and buried. On the 2nd inst., in a skirmish at Nephi, eight Indians were killed, and one squaw and two boys taken prisoners. On the 4th inst., John E. Warner and William Mills were killed by Indians, three or four hundred yards above the grist mill, near Manti. * * * * * * * On Friday, the 14th inst., at half-past one, p.m., twenty-five or thirty Indians attacked a few men who were securing their crops at Summit Creek, and killed and scalped Ferney F. Tindrel; also drove off six head of cattle, and killed two."

Concerning the transportation of seed, we quote from the *News*—"We here suggest one idea for the trial of those who are wishing to bring seeds from England to this place, as most seeds have failed. Put your earliest and best seeds in fine dry sand, sufficient to make your box perfectly solid and tight, and free from air; the sand fine and dry enough to absorb all the moisture which may have remained in the seeds, till the time of packing. We wish Saints to try this experiment. Bring all kinds of choice seeds within your reach."

President Brigham Young writes, under date October 31st—"Our this year's immigration arrived in safety, and without encountering any snow storms, and are all located for the winter; and the majority manifest gratitude and delight at reaching this peaceful home of the Saints. Our public and private business is in a very prosperous condition, general health prevails, and we continue to enjoy the rich spiritual and temporal blessings of the Lord, and strive to walk worthy thereof. The Indians are quiet at present, and may continue so."

Henry Lunt writes to the Editor of the *News*, under date of Cedar City, Iron Co., Sep. 25. An immense quantity of hay was stacked in the new fort. Nearly every man was engaged in enclosing the fort, principally with an adobie wall, which it was hoped would be soon finished. A tremendous flood came down Coal Creek on the 3rd Sep., carrying away bridges, dams, and everything before it; bringing down a great quantity of logs, and rocks of an immense size, and doing some damage to the Iron Works.

San Bernardino.—By a letter from Elder Amasa Lyman, in the *Deseret News*, dated San Bernardino, July 29, we learn, that since his return from Great Salt Lake City, much sickness, mostly a malignant form of fever, had prevailed in the settlements, but there had been no deaths from it. The wheat crop had been seriously injured by the rust, yet a surplus was anticipated. Prospects were good for fruit. Three saw mills were built.

China.—The *Deseret News* states that a portion of the Elders appointed to China had returned to Great Salt Lake City. Another portion were in California, striving for a chance to get to the Valley. Elder Hosea Stout, President of the Mission, was reported at San Bernardino, expecting to reach the Valley this winter. No door seemed to open for the Gospel in China, the rebellion absorbing the whole attention of the people.

Bombay.—We have been favoured by the perusal of a letter from Elder Hugh Findlay, dated Bombay, Nov. 13. Elder Allan Findlay arrived there Sept. 7, and was labouring in Poonah, uninterrupted by the authorities. Indeed he had obtained permission of Colonel Hamilton, commandant of the 78th Highlanders, to have such of his men as were Saints marched to their own meeting house. The Branch at Bombay had been broken up by the removal of the right wing of the first Bombay Fuzileers to Aden, on the southern shore of Arabia. An Elder and a Priest, well armed with books and tracts, accompanied them. A most virulent opposition was being carried on, partly through the influence of an apostate. Elder H. Findlay and the Saints generally, were being more favourably looked upon by the authorities than

formerly. Every soldier in India receives pay for each member of his family, the certificate of the chaplain, as to the christening of the person, being required, but government had ordered that the children of the Saints, though unchristened, should receive the same privileges as others. Elders West and Dewey, of the Siam Mission, were still in Bombay, anxiously waiting the opportunity to sail for Siam.

TENT AND WAGON COVER CLOTH FOR EMIGRANTS.—Elder H. S. Eldridge, the Agent for the Church in St. Louis, informs us that the material with which we supplied the emigrating Saints last season was better than any thing of the kind that could be got in that market. He highly approves of the Saints obtaining their supplies here, and having the Tents and Covers made while performing the sea voyage. We shall, therefore, be prepared to supply all the P. E. Fund, and £13 emigrants, with the same material this season. All other persons emigrating can be supplied by informing us immediately of the amount they will require. This will be necessary, as the material cannot be found in market, and the manufacturer requires a special order for the amount furnished.

DEATH.—The *Deseret News* requests us to copy the following—"Died, on Wednesday, September 7, Joseph Chatterly, aged 46, from accident received from his gun, shooting him in the right arm near to the shoulder, on Sunday, September 4th. Brother Chatterly was a native of Manchester, England; a member of the High Council in this Stake of Zion; and died in full faith in the Church of Jesus Christ, much respected by all good Saints."

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page 352, Vol. XV.*)

CHAPTER XI.

BAPTISM.

1. *Q.* What is the third principle of the Gospel?

A. The Baptism of Water.

2. *Q.* What is the proper mode of water baptism?

A. The person to be baptized goes, with another person properly authorized, into the water, and is immersed by him. Book of Mormon, Nephi v, 8. Doc. and Cov. ii, 21.

Q. Repeat the passages.

A. "Verily I say unto you, that whoso repenteth of his sins, through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. And then shall ye immerse them in the water, and come forth again out of the water."

"Baptism is to be administered in the following manner unto all those who repent—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water."

3. *Q.* Is not baptism called a burial?

A. St. Paul calls it so. Rom. vi, 4, 5. Col. ii, 12.

Q. Repeat the passages.

A. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

"Buried with him in baptism."

4. *Q.* Do not many people believe that baptism should be performed by

sprinkling or pouring water upon the person?

A. Yes, but such people are in error, and their sprinkling or pouring is of no avail, for God does not recognize it.

5. *Q.* For what is baptism ordained?

A. For the remission of sins. Acts ii, 38. Book of Mormon, Nephi v, 9.

Q. Repeat the passages.

A. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."

6. *Q.* Is remission of sins to be obtained by mere immersion in water?

A. Of itself, immersion in water cannot remit a man's sins.

7. *Q.* How then can remission of sins be obtained by baptism?

A. Because God has ordained that a man's sins shall be remembered no more against him after he has repented, and has been properly baptized by one having authority. It is the appointment and command of God that give power and virtue to any ordinance.

8. *Q.* But as baptism is an outward ordinance, cannot men be saved without it, if they believe and repent?

A. No person who has arrived at years of accountability, and has heard the Gospel, can be saved without baptism. Book of Mormon, Nephi v, 8, 9. Doc. and Cov. iv, 12.

Q. Repeat the passages.

A. "And whoso believeth not in me, and is not baptized, shall be damned. . . . And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God."

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am."

9. *Q.* Who are the proper subjects of baptism?

A. Those persons who have come to years of accountability.

10. *Q.* Then little children are not required to be baptized?

A. Little children are not held accountable before God, and therefore are not considered sinners, consequently they need no baptism. Book of Mormon, Moroni viii, 2.

Q. Repeat the passage.

A. "Behold, I came into the world, not to call the righteous, but sinners to repentance: the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin. . . . Behold, I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable, and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism."

11. *Q.* Do not many persons teach that little children will not be saved unless they are baptized?

A. Yes, but such a doctrine is very wicked, and an abomination in the sight of God. Book of Mormon, Moroni viii, 2, 3.

Q. Repeat the passages.

A. "Wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. . . Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God. . . . Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him, and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me."

12. *Q.* At what age are children considered accountable, and old enough to be baptized?

A. The children of the Saints are considered old enough, at eight years, to be baptized. Doc. and Cov. xxii, 4.

Q. Repeat the passage.

A. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord."

13. *Q.* What is baptism sometimes called?

A. The law of adoption, or the door of the kingdom of God.

14. *Q.* Why is baptism so called?

A. Because mankind having become, through sin, strangers and aliens to God, they, by obeying the ordinance of baptism, become His adopted children, and members of His kingdom.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 14.)

The same day that the Gospel was first preached in England, I received the following—

Revelation given at Kirtland, Ohio, July 23rd, 1837.

The word of the Lord unto Thomas B. Marsh concerning the Twelve Apostles of the Lamb.

Verily thus saith the Lord unto you, my servant Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

Verily I say unto you, there have been some few things, in thine heart and with thee, with which I, the Lord, was not well pleased, nevertheless, inasmuch as thou hast abased thyself thou shalt be exalted, therefore all thy sins are forgiven thee. Let thy heart be of good cheer before my face, and thou shalt bear record of my name, not only unto the Gentiles but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

Contend thou therefore morning by morning, and day after day let thy warning voice go forth; and when the night cometh, let not the inhabitants of the earth slumber because of thy speech.

Let thine habitation be known in Zion, and remove not thy house, for I, the Lord, have a great work for thee to do, in publishing my name among the children of men, therefore gird up thy loins for the work. Let thy feet be shod, also, for thou art chosen, and thy path lieth among the mountains, and among many nations, and by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted, thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness.

Be thou humble, and the Lord thy God shall lead thee by thy hand, and give thee answer to thy prayers. I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others; but let thy love be for them as for thyself, and let thy love abound unto all men, and unto all who love my name; and pray for thy brethren of the Twelve; admonish them sharply for my name's sake, and let them be admonished for all their sins, and be faithful before me unto my name; and after their temptations and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted and I will heal them.

Now I say unto you, and what I say unto you I say unto all the Twelve; arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to yonward, shall not be taken from him till I come.

Verily I say unto you my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve abroad among all nations),

that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum cannot come, for on them have I laid the burden of all the Churches for a little season; wherefore whithersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you that they may receive my word. Whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth those (the First Presidency) whom I have sent, whom I have made counsellors for my name's sake unto you.

And again I say unto you that whomsoever ye shall send in my name, by the voice of your brethren the Twelve, duly recommended and authorised by you, shall have power to open the door of my kingdom unto any nation, whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.

Verily, verily I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face; behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord, first among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

Therefore see to it that you trouble not yourselves concerning the affairs of my Church in this place, saith the Lord, but purify your hearts before me, and then go ye into all the world, and preach my Gospel unto every creature who has not received it; and he that believeth and is baptized shall be saved, and he that believeth not and is not baptized, shall be damned.

For unto you (the Twelve) and those (the First Presidency) who are appointed with you, to be your counsellors and your leaders, is the power of this Priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times; which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation, for verily I say unto you, the keys of the dispensation which ye have received have come down from the fathers, and last of all being sent down from heaven unto you.

Verily I say unto you, behold, how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.

Albert P. Rockwood, of Holliston, Massachusetts, having heard of the Saints, through Elders Young and Richards, came to Kirtland to investigate, and was baptized on the 25th July, by President Brigham Young.

Wednesday, 26th. Elder Hyde preached in the evening in Mr. Fielding's chapel, and Elder Richards bore testimony. Much feeling was manifested by the congregation, and many were convinced of the truth; but Mr. Fielding, fearing for the loss of his society, more than the displeasure of heaven, closed his doors against the brethren from that time, and opposed the work with all his power. Invitations were given to the Elders to preach in private houses in different parts of Preston, which were improved daily, after the close of the factories.

Thursday, 27th. I started from Kirtland, in company with Elders Rigdon and Marsh, for the purpose of visiting the Saints in Canada. Brother Rockwood on his return home, Elder Brigham Young on a mission to the Eastern Cities, started with us. When we arrived at Painesville we were detained all day by malicious and vexatious law-suits. About sun-set I got into my carriage to return home to Kirtland; at this moment the Sheriff sprang into the carriage, seized my lines, and served another writ upon me, which was sworn out by a man who had a few weeks previously brought a new fashioned cooking stove to Kirtland, and prevailed on me to put it up in my kitchen, saying it would give credit to his stove, wishing to have it tested by our people; and now he thought would be a good time to get pay for it. I gave my watch to the officer, for security, and we all returned home.

The following day, I remained at home until evening, when we set out again, in brother S. B. Stoddard's wagon, to Ashtabula, a distance of 30 miles, and arrived there a little after day-break, and stayed till afternoon, and enjoyed ourselves very much in walking on the beach, and bathing in the beautiful clear water of the lake. At four p.m. we took a deck passage on

board the steamer for Buffalo. At night we all lay down to rest on the upper deck of the boat, and for pillows some took their boots, others their valisses, and had a comfortable night's repose. We arrived at Buffalo the next morning in safety. Here we separated from brothers Brigham Young and A. P. Rockwood, they going to the Eastern States; and myself, brothers S. Rigdon, and T. B. Marsh, started for Toronto, Upper Canada.

About day-break, Sunday, July 30th, Elder Russell (who had been appointed to preach on the Obelisk in Preston Market-place that day), who slept in the second story of their lodgings in Wilfred-street, went up to the third loft where Elders Hyde and Kimball were sleeping, and called upon them to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long, unless he obtained relief. They immediately arose, and laid hands on him, and prayed that the Lord would have mercy on His servant, and rebuke the Devil. While thus engaged, Elder Kimball was struck with great force by some invisible power, and fell senseless on the floor; and the first thing Elder Kimball recollected, was being supported by Elders Hyde and Russell beseeching a throne of grace in his behalf. They then laid him on the bed, but his agony was so great he could not endure, and arose, fell on his knees, and prayed; then he arose and sat upon the bed, while the brethren distinctly saw the evil spirits, who foamed and gnashed upon them with their teeth, by legions, for the space of some minutes; Elder Richards was present the latter part of the time. About ten o'clock in the morning, the brethren repaired to the River Ribble, according to previous appointment, and, in the midst of a large collection of people, baptized nine individuals, one of which was George D. Watt, the first man baptized in England in this dispensation.

On Monday, the 31st of July, the Elders held a council, and appointed Goodson and Richards a mission to Bedford, and Russell and Snider to Alton, Cumberland County, continuing in prayer until morning, August 1st, when they took their departure for their several stations.

(To be continued.)

VARIETIES.

Few have been taught to any purpose, who have not been greatly their own teachers.

It is a very common mistake to imagine that others must feel upon a favourite subject as we do ourselves; but it is a very fatal one.

Raillery.—Raillery and wit were never made to answer our inquiries after truth, and to determine a question of rational controversy, though they may sometimes be serviceable to expose to contempt those inconsistent follies which have been first abundantly refuted by argument; they serve indeed only to cover nonsense with shame, when reason has first proved it to be mere nonsense.

SONG OF ZION.

Tune—"*Where, where is the Rover.*"

When shall I go to the Valley?
  When, O when shall I roam
Where Zion's children rally,
  And find a happy home?
I long to view those mountains
  Capped with eternal snow,
Defending, like a bulwark,
  The Saints from every foe.
  When shall I go to the Valley? &c.

I long to dwell within them,
  And walk the pleasant dells,
Where nature, in her beauty
  And grandeur, all excels.
  When shall I go to the Valley? &c.

I long to breathe the fragrance
Of Zion's lovely flowers,
And taste her fruits so luscious,
And rest within her bowers.
When shall I go to the Valley? &c.

There copious streams still flowing
Refresh the Valley round,
While healing springs are bursting
From out the desert ground.
When shall I go to the Valley? &c.

There earth, in great abundance,
Brings forth her richest stores;
There God, His Royal favours
And choicest blessing, showers.
When shall I go to the Valley? &c.

I love it for its richness,
And healing fountains pure;
But *more* because *there* Zion
Hath found her refuge sure.
When shall I go to the Valley? &c.

Worcester. JOHN KELLY.

ADDRESSES.—David B. Dille, 83, Union Street, Ardwick, Manchester.
Hugh Patrick, Mr. Charles Ford's, 3, Lewis's Buildings, Temple Church, Bristol.
D. D. Mc. Arthur, Scott's Close, 4, Brown Street, Dundee.
Mon. T. B. H. Stenhouse, Cours de Rive 42, Genève.
Patrick Lynch, 11, Charlemont Street, Dublin.
James H. Hart, Bizerta Cottage, Green Street, Jersey.
James G. Willie, 11, Alfred Terrace, Landport, Portsmouth.
Isaac Allred, 11, Alfred Terrace, Landport, Portsmouth.

LIST OF MONIES RECEIVED FROM THE 22ND TO THE 31ST DECEMBER 1853.

	£	s.	d.		£	s.	d.
Thomas C. Armstrong	£ 11	0	0	Brought forward	£101	8	11
Charles A. Harper	10	0	0	Samuel Johnson	3	0	0
William Ostler	2	5	4	Joseph Akers	2	10	0
Abraham Smith	3	3	6	Samuel Gentle	17	0	0
William McGhie	1	0	0	Samuel Church	5	0	0
Griffith Roberts	0	16	0	Hugh Sheppard	0	18	9
John McComie	10	0	0	Henry Savage	12	13	6
Robert Kirkwood	12	0	0	George Bramwell	17	10	0
Samuel Church (per Job Smith)	7	14	1	George Simpson	2	0	0
Richard Morris	13	0	0	John Holsall	10	0	0
John Memmott	27	0	0	A. N. McFarlane	3	5	0
Charles Peat	3	10	0	James Linforth	6	8	5½
Carried forward	£101	8	11		£181	14	7½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 3.—Vol. XVI. Saturday, January 21, 1854. Price One Penny.

ADDRESS BY ELDER FRANKLIN D. RICHARDS,

DELIVERED AT THE GENERAL CONFERENCE, GREAT SALT LAKE CITY, OCTOBER 6, 1853.

(*From the "Deseret News," Oct. 29.*)

Brethren and Sisters—It seems to have fallen to my lot this afternoon to speak to you. Whether I may speak lengthily, or occupy but a short time, will be as I am led and dictated by the Holy Spirit.

I rejoice in the opportunity, for many reasons. The first and greatest is, it is a blessing for a man who is called of God to teach the people, to exercise himself in his office and calling, and try to magnify it, for he is thereby made a blessing to the people, and is himself edified, often, yea, I may say generally, quite as much as they.

I rejoice this afternoon in the privilege of meeting so many of my brethren who have just arrived from the old country. I behold faces in the congregation with whom I have within a few years past been wont to assemble, in England, in Scotland, in Wales, and in other places; there we used to rejoice together. The Spirit and power of God rested upon us while we contemplated the things of God, that are calculated to prepare us for the life which is to come.

I feel to congratulate you, my brethren who have newly come in, and who constitute so goodly a number of my hearers this afternoon, upon your safe arrival in these beautiful valleys; for you have now accomplished one of the greatest undertakings of your lives. Once, had you been told that you would forsake father, mother, brethren, sisters, kindred, and friends, and that you would do it under the stigmatized appellation of "Mormon," to come so great a distance, to traverse one-third of the circumference of the globe, it would have been as incredible to you as to any of us. While you were near the close of this great task, doubtless some felt that had it been one hundred miles further, they scarcely could have endured to the end of the journey; yet, to some of us, this wonderful, great undertaking is but a small thing; we have done it several times, and expect to do it many times more. I congratulate you, however, on your having accomplished the task, and feel, as your brother in the Lord, to welcome you here in the midst of God's people, and to pray with sincerity that the spirit of Zion may rest upon you.

You have come to this place with feelings and views as varied as the degree of faith in, and knowledge you have of, the Gospel, and the measure of spirit in which you walk. There are some who, in their own estimation, are well qualified and fully prepared to judge of the propriety and impropriety of everything that exists here; and such, while they may find some few things answer pretty well, will find many things which, in their opinion, are not right, and really need reformation.

Brethren, you who have just arrived in the Valley, I wish to direct my words to

you this afternoon, to sound a word in your ears that may not be lost upon you, and it is worth your while to hearken to it. You may dwell in this society, and never know what manner of spirit you are of, nor the power of God that dwells in the Priesthood in your midst; and, on the other hand, you may come here in a right frame of mind, and hearken to the Spirit of God through the man whom He has appointed to watch over us, and know that the words of all God's servants are the words of life to you; and their faces will shine with wisdom in your eyes. If you possess this frame of mind, you will be prepared to drink in intelligence from day to day, from their counsel and examples, that will lead you on in the bright and shining way that was discoursed upon this morning.

In the first place, I will offer a word to all, whether they are mechanics or common labourers. No matter what calling you may follow in life, you have need, at this juncture of your existence, to observe and treasure up one thing carefully and faithfully in your minds, namely, if you live a proper life before the Lord, you know that you have the fellowship of His Spirit, so that you know your prayers are heard and answered, because you receive the things you ask for. If you live so as to always have the witness of the good Spirit, you will be saved to-day and every day, and thus it will constantly be well with you. But if you are heedless of *this day*, and calculate on to-morrow, you have no assurance that you will realize your hopes to-morrow. The only certain stepping stone to the great good you may have to-morrow in the midst of this people is, that you are faithful to your covenants with God, and secure thereby the fellowship of the Spirit, and walk in the counsels of it to-day; if you do this, you will have the good that is for you to-morrow.

If you have come into this place nearly penniless, and, in many respects, comparatively destitute, and no one to take you by the hand, your friends are not here, or if they are, and do not hail you as you think they ought, be of good cheer, and let not your heart be sad, knowing you are doing right, and have gathered according to the word of the Lord.

If you look about you, and see the Saints who have been here some years, and the choice locations taken up by them, and you are still at the foot of the hill apparently, do not fret your souls; remember that those brethren made the roads to this place, killed the snakes, or gently turned them out of their path, made the bridges, opened the kanyons, made the fences, ploughed the ground, and worked in the wet and cold, in the midst of hunger and privation, to the best of their ability, more than any portion of this people have. Have they not worked to obtain what they have now got? If you look at it with a single eye, it is marvellous to see the kingdom of God at this day. After being here only six years; after being driven from Nauvoo, and suffering the toils of a wilderness life among savages and wolves, to see it at the present time is indeed comforting and cheering; the aspect is promising beyond all we could have anticipated, or almost what could have been wished. Does it not make your souls rejoice in the Lord, that He has established His people, and to realize that you are blessed above measure in having a name and a place in this city or territory? You are better off this afternoon in this place, in rags, and begging your bread, than in England, Scotland, or Wales, earning one hundred pounds per annum. You would there be dwelling among the cloudy mists of Babylon, where you dare not say your souls were your own. You could make but little advancement in your holy religion there; but here you can receive words of life from those whom God has appointed to lead His people into the way of salvation. Be careful now, that the good Spirit which has accompanied you in the old world, and dwelt with you in the ship across the sea, and has sustained you and your teams while crossing the plains—be careful that you retain it, and make it your counsellor here.

I know how natural it is for the Saints who come from abroad to be very diligent in inspecting God's people, to see if they are as righteous as they ought to be; but they forget they have a duty to perform to themselves. As one of old said, "the eye is not satisfied with seeing, nor the ear with hearing," but they forget to look at themselves; the spirit of murmuring and complaining takes possession of them, and you may see them wandering about in sorrow, affliction, and grief; and what is worse than all, *they have brought it upon themselves*, because they have not retained

the fellowship of the Holy Spirit through faithfulness of conduct, and away they go to California. I felt to speak these things to you, that you might be admonished at the present time to faithfulness, and that you might rejoice in the assembly of God's people, that you have been brought over the mountains to this place in safety. I feel to magnify the name of the Lord to see so many of you, and pray that those who are still journeying on the plains may be safely brought in.

In coming here, you cannot, as individuals, know all things that are before you. You are now dwelling in a society that differs from any you ever dwelt in. The circumstances of life are all different, and the business arrangements different, to those you have been used to in the old country. It is necessary that you look about you for a season, find out whom you are among, and know the condition and nature of the elements and state of the society, that you may drop into business through the fellowship of your brethren and sisters, and take hold with them in the different branches of business that are carried on here for the comforts of life. You Elders, who have been in that country, preaching and building up Branches of the Church there; you that have taken up your cross, and gone from your homes, and warned the inhabitants of the earth where you have laboured, the Lord went with you, when you went in the name of Jesus; His Spirit was upon you, and you were the means of building up Churches, and of doing much good in various ways; that same Spirit will be with you when you go to labour in the kanyons, or do anything else, if you will nourish it, and not cast it from you. Peradventure in the kanyons you may need its premonitions most when your life or limb may be in jeopardy. This, my brethren, is the rock upon which many Saints split—they leave the way of truth, they step aside from the rugged path of duty which they have been wont to walk in, and, feeling a degree of ease and safety, as they suppose, on arriving here, they forget their prayers, and that they have need to continue to increase their fellowship with the Holy Spirit; they leave off their duties, and, ere they are aware of it, they are left to themselves.

It is said that the females are the ones by whom the nations are ruled. It is certain that the females have necessarily great influence upon the whole community, and especially upon the rising generation. Allow me a word with the sisters. In your associations and visitings with those about you, when you find a sister or brother that can speak evil of dignities with impunity, and can find fault with what is being done by the Church, and cannot do any good themselves, (for such folks cannot do anything themselves but bark and snarl like the dog in the manger,) when you get into the society of such people, you will take notes, if you do as I do, and seek the company of those who will speak well of the brethren and sisters, and then you may expect they will speak well of you. When you associate with those who speak well of the truth, their counsels will edify you, and their words will be seasoned with grace to your edification and instruction, and the clouds of adversity that rest down upon you will vanish away.

You will find Saints living about you, that have the good Spirit, and can give you the word of comfort, and take you by the hand and pour the oil of consolation into your heart, and do you good in the name of the Lord. If you seek that kind of society, you will tend upwards towards the realms of light, in duty and intelligence. By taking this course, you will be cultivating the same good Spirit in your own hearts, that you see in the hearts, examples, and general conduct of your brethren and sisters around you, and which is most conspicuous in those who are called to lead and direct in the Priesthood. On the other hand, if you come in here with the intention to be right down sharp, careful to watch and to criticise your brethren very closely, you will find all the evil you look for, and see imperfections which the cloak of charity and good will would have covered, had you possessed it yourself. You never were among a people where men talk as they mean, and mean what they say, so near as in this place. If you feel to take advantage of your brother or your sister, you may, but it will not be good for your soul; it will be money badly earned. But if you come here with a frank and honest heart, and prepared to speak and act without hypocrisy, and just as you feel, you will find yourselves among a community of brethren and sisters that are ready to aid, comfort, and bless you. If you look with your eyes, as I did with mine when I came home from England, you will

find your brethren and sisters to be such kind of beings, whose good works you will wish to emulate.

Take the wisest course to grow in grace, and in the knowledge of the truth; and the only way is by attending diligently to your prayers, and walking in the light of God's Spirit. You will find that condescension in the hearts of your brethren, that love and charity abounding in their bosoms, that if you are in adversity and need, they will extend a helping hand, and comfort you, and do you good, and will not charge you one hundred per cent. interest either, I have to say that if you have come to these valleys determined, as for you and yours, to serve the Lord, you will find it the easiest thing in the world to fellowship with those whose hearts run together like two drops of water, and you will be blessed, as also will those with whom you associate. You have arrived at a juncture of your life where two ways branch out; if you wish to travel downward, the great depot of that route is California; if upward, the great depot on that road is this city, these men that surround me in this stand. You do not know what you may be called upon to do. I do not know what I may be called upon to do before this Conference comes to a close, in addition to what is already laid upon me here at home. It is necessary to be always ready; and if you live as you ought, you will always be ready, and nothing will come wrong to you; and if you always live that way, you may always be as happy as you wish to be.

The work we are called unto in these last days, calls upon us not to narrow our minds down to the building of a piece of fence, to the enclosing of a piece of land, or to the putting up of a house alone, but it is our duty while seeking to make an inheritance here, to reach out our prayers in faith and supplication for the general good, and with becoming liberality feel after those who are to enjoy the same blessings we enjoy. We have our duties to ourselves and families to perform, and our daily and hourly duties to our God; but there is a duty we owe, in common with all God's people, to those who are not yet gathered from the house of bondage. How many of the Israel of God are there sitting in darkness, in distant nations, that have not the light proclaimed to them? Have we come home here to sit down in ease, and let them go down to the grave in ignorance? If we have, we mistake the matter, and in the end will find we shall come short of that glory and reward we anticipate. You have come here to obtain inheritances for yourselves and families, and for your generations for ever, in righteousness, as God shall give you power to do. You have, in connection with this, to build up the kingdom of God, to pay tithing, and be ready to fill every office and duty that is put upon you, making the kingdom of God the first and foremost in your affections and attention, and yourselves and families a secondary consideration; and this Gospel has to be borne off among the nations of the earth.

How good it is for us to hear, by the monthly mails, how many there are continually witnessing afar off to the forgiveness of sins through the Gospel. We ought to remember them, and be prepared for whatever may be expected at our hands in those far off regions. Let us not settle down and become sordid in our affections to anything earthly. It is our duty to seek first the kingdom of God, and the promises that other things shall be added unto us.

The Lord has manifested His readiness, and determination of purpose, to pour out knowledge and intelligence upon His people, as fast as they are prepared to receive it. Since I left you the last time in the old country, the revelations of the Lord have been sent forth, which had never before been made public, and we have all been led along by degrees in the knowledge of life and salvation. Yet a great amount of advancement has yet to be made while we are in the flesh, greater duties are rolling upon us as fast as we can perform those we are already engaged in. We look around us here upon the house of Israel, the Lamanites, and while our hearts are opened towards them for good, they are not backward to administer death to our brethren. Is this always going to be so? No. The Lord God will work upon them in His own way, until they become one with us in building up the kingdom of God.

The Priesthood in the last days has to be manifested in sufficient power to bear off the kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a *law of ordinances* administered to them, not according to the power of an endless life. Men will

be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.

We may speak in terms of wonder and admiration of what has been done, and yet where shall these things grow to? They must grow until they spread over all the face of the earth, and control the powers that exist upon it. There must be other revelations fulfilled in our return to Jackson county, and building up the New Jerusalem there; the Lord prepare us for that day, that we may be able to stand the exhibition of glory that will there be made manifest. Before that comes to pass, something must be done here, there is a temple to be built in this city. You brethren, who received your blessings and endowments in the temple that was built in Nauvoo, have been made witnesses of the wisdom and power that have gone forth to the nations of the earth from that place, and of the power that was realized in the quorums of the Priesthood; no tide of oppression could be raised powerful enough to bear down the authorities of God's kingdom; we see the wicked who came to rule us turned back to their own place, and the Priesthood appears greater than the powers of earth. The powers of the Priesthood must be made manifest before the eyes of all the world, and become transcendantly above every other influence. You have sure grounds for confidence, for every step and every turn this Church makes, is calculated to increase confidence; and if we live so as to have our eyes washed with the eye water of the Gospel, we can ourselves realize the rapid growth of Christ's kingdom, and the growth of grace in ourselves and in others necessary to lead us on to perfection. You have come here to cultivate perfection in yourselves in the name of the Lord; and if you do that, and try to be useful, and willing to do anything here or anywhere else you are instructed to do, you will be made fit for the performance of any essential good in the kingdom of God.

Well then, brethren and sisters, while all is auspicious around us, and everything calculated to encourage us to do good, let us be up and doing, and try to keep the commandments of God with all our hearts, and we shall find it easier and easier to do it. Let us be prepared always for every duty that is laid upon us, and the grace of God will be sufficient for us under every circumstance.

When I was called to preside in England, I felt as though I never could magnify that calling, it appeared too great for me. But if we feel right, we shall feel like the Prophet of old, the Spirit of the Lord will be sufficient for us in the performance of every duty. I pray that the spirit of Zion may be given to you who have newly come in, that you may go on your way rejoicing, and be able to do the will of God here and abroad. May the blessings of God be and abide upon you by day and by night, and increase you on the earth, in blessings and riches forever, is the prayer of your brother Franklin.

OUR SISTERS AND THEIR INFLUENCE;

EXEMPLIFIED IN A CONVERSATION BETWEEN MARY ANN WILLIAMS AND ELIZA G——, OF SHREWSBURY.

PART FIRST.

Eliza. Good evening, Mary Ann.

Mary Ann. Good evening, Eliza. I see we have met again, and truly it makes my heart rejoice.

E. And why should your heart rejoice, Mary Ann?

M. A. For two reasons—one, because I have met my old friend, once more; but more than this, to see that the Lord has answered my prayer.

E. The Lord answered your prayer, Mary Ann! Well, I am happy to hear of it, for I always feel, as the Scriptures teach me, to rejoice with those who do rejoice, as well as mourn with those who mourn. But have you any objections to tell me in what particular the Lord has answered your prayer?

M. A. Not in the least, Eliza; indeed, that was my intention when I addressed you, and I will tell you, if you will promise to banish all prejudice from your mind, and give ear unto what I say.

E. I will make that promise.

M. A. Many a time I have made it a matter of prayer to my heavenly Father,

that He would give me the opportunity to see you alone, and now I think it presents itself before me.

E. Well, Mary Ann, if I may be allowed to judge, I think we are alone now, at least there is no one near who will interfere with us. But pray what are your reasons for wishing to see me *alone?*

M. A. Why I wish to have a little private conversation with you.

E. I feel desirous to know upon what subject. I trust it is nothing but what will be interesting.

M. A. Well, the subject is *not* of a trifling nature, Eliza; it is concerning the principles of the Everlasting Gospel, or the plan of salvation revealed from the heavens in these last days.

E. I am sorry to say I know but little concerning the things of which you speak. If you can give me any instructions, I will return you my sincere thanks.

M. A. I will, by the assistance of the Spirit of God, endeavour to tell you my mind, hoping yours will be open to conviction, and that you will for a few moments be an attentive listener.

E. Well, Mary Ann, knowing by experience that you have always been my friend, I feel that I can trust you now, and can only say, that anything you may communicate shall have my most serious attention.

M. A. I thank you, Eliza; then I will at once proceed. For some time past, my mind has been led to contemplate upon the things which relate to my eternal peace; I have sought earnestly *for*, and felt determined to *have*, salvation, were it to be obtained. I was diligent for some time. At length I became acquainted with a body of people, calling themselves Latter-day Saints. In their company, I felt deeply interested. I attended their religious meetings, and whilst there my heart was made to rejoice to see and hear the gifts and blessings they received from the heavens, while in fellowship with each other—one would arise, and, by the power of God, speak in new tongues; another, by the same power, would give the interpretation; another would manifest the spirit of prophecy, &c.; while many would arise in boldness, and testify, in the name of Jesus, that the work in which they were engaged was the work of the Lord. All these things I took into consideration, and was led to exclaim, in the expressive language of the poet—

"I have been there, and still would go,
'Tis like a little heaven below."

I contemplated some time upon the things I had heard and seen. At length I came to the conclusion that, if I did not embrace that doctrine, I should surely be condemned. Having heard the testimony of those professing to be the servants of the Lord, I felt assured they were such. Accordingly, I called for the Elders of the Church, and was baptized for the remission of my sins, and had hands laid upon me for the Gift of the Holy Ghost. Since then, my mind has been gradually enlightened upon the principles of life and salvation—principles that I never once thought of before. And I now thank the Lord I can realize the truth of that Scripture which saith, "Darkness hath covered the earth, and gross darkness the minds of the people."

E. Why, Mary Ann, I am quite surprised to think, that you should have such things in your head. The principles you speak about appear so strange that I feel a desire to know more of them, for, by your discourse, I am led to think they are something new.

M. A. No, Eliza, the principles taught and practised by the Latter-day Saints are *not new*, but the same as taught by Jesus and his Apostles, and recorded in the Scriptures, viz.—Faith in the Lord Jesus Christ, Repentance, Baptism *for* the Remission of sins, and the laying on of hands for the Gift of the Holy Ghost. I would advise you to search the Scriptures and see for yourself.

E. You advise me to search the Scriptures, but I very much question if I shall find those things there.

M. A. You need not have one moment's doubt, for, if it be necessary, I can give you chapter and verse; for instance, in the 28th chapter and 19th verse of St. Matthew's Gospel, you will find that Jesus gave unto his disciples a commission, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Also, in the 16th Chapter and 15th and 16th verses of St. Mark's Gospel, you will read, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." And, in the 2nd chapter of

the Acts of the Apostles, you will find that Peter was preaching to a great multitude on the day of Pentecost, and many were pricked to the heart, and cried out, "Men and brethren, what shall we do." Peter, who was filled with the Spirit of the Lord, answered and said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Many other passages I could quote, but these, I think, should be sufficient to show to any honest mind the truth of the principles which I have named, also that baptism is an essential principle of the Gospel of Christ, and that none can be saved without it.

E. Your remarks are so straight forward, Mary Ann, and so plain to be seen, that I cannot for one moment doubt your word. But, in the commencement of our conversation, you said something about the plan of salvation revealed from the heavens in these last days. I should be happy to have my mind enlightened upon that subject also.

M. A. What I meant is this—some eighteen hundred years ago, when the Gospel was revealed by Jesus, and proclaimed by his Apostles, it was almost universally rejected; and history and tradition agree to testify that those who were its prominent advocates sealed their testimony with their blood, and found a martyr's grave; their successors and followers were everywhere spoken against, and persecuted from city to city, having no abiding resting place; the nations, counting themselves unworthy of eternal life, "transgressed the law, changed the ordinance, and broke the everlasting covenant;" consequently, the Gospel was taken from the earth, and the inhabitants thereof given up to "strong delusions, that they might believe a lie and be damned," according to the Scripture. Since then they have been wallowing in wickedness and sin, and worshipping gods after the imagination of their own hearts, until it hath pleased the Lord, in His infinite mercy in these last days, in fulfilment of the prediction of John the Revelator, to send an angel from heaven to earth, with the Everlasting Gospel to preach to every nation, kindred, tongue, and people. And I can rejoice in having obtained a knowledge for myself that the angel has come and revealed that same Gospel to the Prophet of the last days, even Joseph Smith, he who was so much despised by the people of this generation, who endured so much persecution and imprisonment for the Gospel's sake, yet notwithstanding was faithful to his calling, and finally sealed his testimony with his blood, as did the Prophets who preceded him.

E. Is it possible that angels administer to men in *our day*, and reveal such glorious principles as these? But if you have a knowledge for yourself that these things are so, I should like to have some testimony from you. Will you give me a little?

M. A. I will, Eliza, in all meekness, and in the name of Jesus, bear my testimony to you, before God, angels, or men. The "Church of Jesus Christ of Latter-day Saints," is *the only* Church the Lord acknowledges upon the face of the earth. *In it* there is a *fulness* of life and salvation, *out of it* there is not. I testify that the same signs follow this people as did the ancient Saints. I know that sins are remitted by baptism, that the Holy Ghost is communicated by the laying on of hands, that the gift of tongues is made manifest by the power of God, as also the interpretation of the same; and many other great and glorious blessings too numerous for me to mention.

E. I return you my sincere thanks for your kindness, Mary Ann. But pray tell me, how did you find out that these blessings did follow the ancient Saints?

M. A. By reading the Scriptures, Eliza, you will find it recorded in the 16th Chapter of Mark. Peruse the good old Book, and see for yourself. Then you will be better able to judge.

E. I will, Mary Ann, with more diligence than ever I have done. And should I find what you have repeated in my ears therein recorded, I will give obedience to the same. I must now bid you adieu, but at some future time I will see you and let you know my mind.

M. A. I am truly happy, Eliza, to find you so willing to obey the Gospel, and I promise you that inasmuch as you do it with an eye single to the glory of God, you shall know for yourself whether the doctrine be of God or man. And I

pray that the Lord may let His Spirit rest upon you, that you may see the things of His kingdom, even as they are. And ere long may we meet again. But, for the present, good evening.

E. Good evening!

(*To be concluded in our next.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 21, 1854.

HOME INTELLIGENCE—*Sheffield Conference.*—Sheffield, December 30, Elder W. Glover writes. The Priesthood and the Saints, generally, were united and in good spirits. Elder Glover gives us a very interesting account of his meeting with the children forming the Sunday School in the Sheffield Branch. No doubt their recitations, songs, &c., were very pleasing.

We should be much gratified if we could hear of such meetings among the Saints in every one of the seven hundred Branches of the Church in the British Isles. We rejoice to hear of people being converted to the truth, but it is no less a matter of rejoicing to us to hear of children being brought up in the way they should go, that they may not need converting therefrom. If all fathers among the Saints were Elders sent out to preach to this unbelieving generation, we think they would not be slow to remember their children, and teach them the purity of the Gospel. Cannot the 30,000 British Saints do *a great deal more* than they are *now* doing to prepare the minds of those of whom is the kingdom of heaven, to become valiant soldiers of that kingdom? Depend upon it, on this earth, there is a struggle yet to come, or rather to be concluded, between the kingdom of God and the kingdom of Satan, in which the rising generation will act a most conspicuous part. And if the children of the Saints are not educated and prepared for that struggle, it will most assuredly come upon them unawares—in an hour they least think it, yea as a thief in the night, and they will inevitably suffer loss. Many of the Saints are forward to talk of the dominion they will yet sway over their countless posterity. They may have that privilege sometime, but many generations will elapse first, if the Saints do not prove to the Lord, by a prompt and proper course of training, that they appreciate the eternal worth of posterity with which they are now entrusted. The Saints will remember that the Scriptures tell us of the one unappreciated and misused talent being taken from its holder, and given to him who had ten talents. Such a rule may work amongst the offspring of the Saints now, if the Lord sees it wisdom, and He very likely will see it wisdom, if the Saints are too negligent, although He is very merciful, long suffering, and slow to anger.

The subject of Sunday Schools should have the attention of Pastors and Presidents in all places where an organization of the Church is found, that the instruction of little children may be wisely conducted under the influence of those who possess richly the spirit of truth, and have authority to teach. We are forward to believe that He who when on earth said—"Suffer little children to come unto me, and forbid them not," feels equal sympathy for them now, and would regard their infant thanks, and songs, and praises as sweetest music to his ears; and that he is as willing to bless now as formerly. And he said—"I and my Father are one."

Shropshire Conference.—Shrewsbury, December 31, Elder J. O. Angus writes. The spirit of mobocracy was still raging, being winked at, aided, and abetted by some who, from their position in society, might be expected to comport themselves in such

a manner as to entitle them to be ranked with the supporters of loyalty, law, and liberty, instead of the actual reverse. The mob repaired to the Saints' meeting room on the evening of Christmas day, being Conference day. However, no Saints were found there to be disturbed, the business having been transacted by Elder Angus taking Father Time by the forelock. The mobbers then went to the lodgings of Elder Angus, and created some little disturbance, though only staying a short time.

It was intended to hold a Festival on the 26th. The Festival was opened, and continued for a short time without molestation. When the intellectual portion of the proceedings commenced, the mob rushed at the door, and forced an entrance, and, after some personal violence had been exhibited to certain of the brethren, the meeting was dismissed. In consequence of the disturbance, one of the mob was arraigned before the magistrates, who dismissed the case, saddling the brethren with the costs, and saying that the mobber had done right.

There is a work for all men to do, Saints or sinners. They should all be diligent, and the business will be more quickly done, for the time is short, and the work will be cut short in righteousness. But a few brief years and every one will go to his own place, to receive a righteous reward for the deeds done in the body, whether they be good or evil. May that day of rewards be hastened, that the righteous may rejoice, and the wicked hang down their ignoble heads in merited shame and contempt.

Emigrants from Germany and Scandinavia.—Elder Daniel Carn arrived in Liverpool on the 28th of Dec. last, in company with 33 Saints from the German Mission, and 300 from the Scandinavian Mission, *en route* for Great Salt Lake Valley. The company embarked on the *Jesse Munn*, Jan. 1st, and sailed on the 3rd for New Orleans, under the presidency of Elder B. C. Larsen.

Elder Carn reports as favourably of the German Mission as could be expected. The work is slowly onward, and the number of the Saints increasing. Out of 128 which have been baptized into the Church, fifty have now emigrated, fifty-seven remain in good standing, and twenty-one have been cut off. Those who remain are very desirous of leaving the country where insurrection and revolution are the theme of the people and the dread of rulers, where all hearts fear the approaching evil day, which apparently must soon overwhelm the nations. May the Lord have compassion upon His elect, and gather them from the ends of the earth.

Elder Carn has been honoured to perform a work in that mission, which few could have anticipated under the circumstances. The wisdom and power of God, and the integrity of His servants, can be best appreciated when we behold them successfully coping with the combined opposition of both rulers and people, and advancing with a firm and unyielding tread upon the enemy's ground. May the blessing of God richly abound towards him and the people while he continues in charge of that important field.

Elders Sessions and Curtis.—Elders P. G. Sessions, and Dorr P. Curtis, are expected to accompany the first ship load of Emigrants, and they will be instructed to serve the emigration at New Orleans, or at other important places not supplied with an Agent. Elder Sessions is advised to return on account of his health, which we pray may be restored to him, that his valuable services may be rendered available to the journeying camps the coming season upon the plains. His mission, though short, and mostly performed in affliction, has been successful and beneficial to many who will remember his services with lasting gratitude.

Outfit for the Plains.—By letter from Elder H. S. Eldredge, St. Louis, received

on the 5th inst., we are informed that almost everything that will be required for Emigrants' Outfit for the Plains, will cost more this year than last. Those who fit up their own teams should go prepared to pay whatever they may cost more than the £45 forwarded by them, as it is thought this sum will be insufficient to cover the expense of good teams. An additional £5, at least, should be in hand for every team ordered, to be paid, if necessary, when the teams are delivered at the place where the Saints will be advised to fit up for their land journey.

DEPARTURE.—Elder William Empy sailed on the 7th inst., on board the steamship *Niagara*, hence for Boston, and will repair *via* New York, to the Western States, and attend to the purchasing of cattle, waggons, &c., for the emigration over the plains. Elder Empy has intrusted to him a very important mission, and we crave for him the faith and prayerful solicitude of all Saints who wish well to God's gathering people, that he may be most successful in promoting the interests of all whom he goes to serve. His ability, with the wisdom and blessing of God attending, will enable him to accomplish great good for the Saints.

DISCOURSE OF ELDER F. D. RICHARDS.—The discourse of Elder F. D. Richards, which appears in our present Number, we take pleasure in recommending to the perusal of our readers, especially those who are about to emigrate, that they may be prepared, upon their arrival in the Valley, to act upon the instructions and wise counsels it contains. If the Saints will bear them in mind, and practise upon them whenever opportunity presents, they will serve greatly to enhance their happiness while in this life, and give them more exalted views of that which is to come. Many things which are, or ought to be associated with our daily life, and are looked upon by many as least worthy of attention, often involve principles of the most vital importance to the salvation of the soul. Those who live best to-day, will be best prepared to welcome to-morrow, and appreciate it as being designed for their advancement in every virtue that tends to perfection.

CORRESPONDENCE.—Our Correspondents need not expect answers to their communications, unless accompanied with their full address. We have neither time nor patience, at this busy season of the year, to search back *Stars*, and letters filed away, for the addresses of those whose inquiries we would otherwise willingly answer.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1853, 10 A.M. PRESIDENT BRIGHAM YOUNG, PRESIDING.

(*From the "Deseret News," Oct.* 15.)

(*Continued from page* 25.)

Seven o'clock, P.M.

Singing. Prayer by President Joseph Young. Singing.

PRESIDENT JOSEPH YOUNG appreciated the necessity of the Holy Spirit taking the lead of a speaker, to a congregation of the Saints. Many of this congregation have not a knowledge of the history of this Church from its beginning, although it is very interesting. In June, 1832, I first saw the Book of Mormon, when it arrested my feelings with a conviction that God

was in it. Joseph Smith moved forward in the spirit of his calling, and angels conversed and ministered unto him, and no man could thwart him, for God was with him. I received the testimony, by the Holy Ghost, that the work was true; and when I first saw Joseph, and took him by the hand, *I knew that he was a man of God.* Since Joseph and Hyrum were martyred, Brigham, Heber, and Willard are the men that guide this kingdom, so that not a man nor woman who seeks it will lose the glory, wisdom, purity, and joys of the eternal world. You need have no misgivings, for God is here, angels are round about us, and minister to the Saints, and I bless, and pray for, this people.

Elder B. L. Clapp said—The time is at hand that we have got to be Latter-day Saints in very deed, or else the trials that we have to pass through will cause us to kick out. This people have got to amalgamate their feelings more than they have been, and we shall then receive more of the blessings of God, as we see the Scriptures fulfilled.

Elder A. P. Rockwood remarked, that it is our lot to be the messengers of salvation to all the nations of the earth, to gather out the honest in heart, to prepare for the second coming of the Son of Man, and we should be ready to go any where at a moment's notice, and to fill any mission that may be appointed unto us.

President Joseph Young says he has watched the leaders of this people. There are no misgivings in my heart, and if you will keep Brigham's counsel, he will lead you safely into celestial glory. Be pure and virtuous, and we shall take the kingdom and possess it for ever.

"Come let us anew" was sung by the congregation. Benediction by Elder P. P. Pratt.

Oct. 7, 1853, 10 a. m.

Singing by the choir. Prayer by Elder W. W. Phelps. Singing.

President H. C. Kimball remarked that he felt grateful that we live to see the day we now enjoy. We are blest above all the inhabitants of the earth. All that we need is to cultivate the earth, and if we *live our religion*, and are subject to the government of God, the elements will be changed for our good. If all the Saints would do as well as they know, the Holy Ghost would rest upon the Elders of Israel in tenfold power; and it would take but a few years until "the end" should come. It is for me to serve God, and keep His commandments; and if a person will not fulfil his covenants in *this* world, God will *make that person* fulfil his covenant in the *next.* When the Pioneers arrived in this Valley they did not murmur, neither did they murmur when half their horses were stolen by the Indians, near the South Pass. I am glad you have the privilege of an experience, as well as we had. It is my wish to live here, until the Lord will allow us to go back to Jackson county; but you can not go there, unless you become as one man, and do as you are told. I say it boldly, before God and Angels, that I have more love towards brother Brigham and many other good men, than I have for any woman on the earth. I have gone with him without purse or scrip, and gone hungry, barefoot, sick, and destitute of the comforts of life, to preach the Gospel of Salvation to the nations of the earth. Gentlemen, you will have to pass through the same, or you cannot sit down and appreciate what we and the ancient Saints have passed through.

Every one of you have got to help the Perpetual Emigrating Funds with your substance, which is one of the greatest blessings for the poor, that the Lord ever instituted.

Elder George A. Smith said, he had listened with pleasure to the remarks of President Kimball, which were true. A great portion of the inhabitants of these valleys can bear testimony to the instructions given to fort themselves secure. The people generally do not realize the importance of listening to the counsels of His servant Brigham. Great numbers have been counselled to go to Iron county to make a strong settlement there; many started, but when they got to Utah, they scattered, built fine houses, and made large farms. I told them that order of things would not answer; they did not obey the counsels of the President, when a man by the name of Walker felt he would see if the people would obey him, and by his course of operations, in one week got over 300 houses removed; he actually had more influence than the Presidency had. I do know that if the counsel of President Young had been observed, not one man would have lost his life by an Indian, and it would have saved many thousands of dollars of expense. The Indian war is the result of

the people's thinking, they knew more than President Young; and even now, if the people will do as they are told, there need not be any more blood shed by the Indians. If the women and children are not more careful than they have been, some of the women will be carried off prisoners, and some of your children may be killed.

Choir sung the Hallelujah Chorus. Benediction by Elder E. Snow.

Oct. 7, 2 P. M.

Singing by the choir. Prayer by Elder Woodruff. Singing.

President Young rose to present a few missionaries, for the approval of the Conference, viz:

Elders George A. Smith, Erastus Snow, and Franklin D. Richards, to gather up fifty families to strengthen the settlements in Iron County; also fifty families to increase the settlement at Fillmore.

Elders Wilford Woodruff and Ezra T. Benson, to gather up fifty families to strengthen the settlements in Tooele.

Brothers Lyman Stevens and Reuben W. Allred, to gather up fifty families for each of the settlements in San Pete.

Elder Lorenzo Snow, to select fifty families to go to Box Elder.

Elder Joseph L. Heywood, to take fifty families to Nephi, in Juab County.

All of which were unanimously sustained by the voice of the Conference.

Elder Orson Hyde was appointed to raise a company, to make a permanent settlement at Green river, which was also sanctioned by the Conference.

President Young then delivered an address from 6th chap. 3rd verse 1st Corinthians, "Know ye not that we shall judge angels?"

Choir sung a hymn. Benediction by President Kimball.

Adjourned until to-morrow at 10 A. M.

Oct. 8, 10 A. M.

Conference opened with singing. Prayer by Elder B. L. Clapp. Singing.

President H. C. Kimball remarked—I am now about to present unto you the authorities of the Church, to see whether you will sustain them in their offices or not: and we do not wish you to vote unless you feel to sustain them. Here is President Brigham Young; I shall present him before you as our President, Seer, and Revelator, who stands at the head of this dispensation, and to whom it is our duty to give heed; to abide his counsel, in all things, as the voice of God unto us; and not to play with his words and feelings as a cat would with a mouse. We have all of us been accustomed to have our own way, whether that was right or wrong; but now it is for us to be governed by the counsel of God, and forsake our own way; and this is the most perfect freedom, for freedom can only be obtained by obedience to the laws of God. Do not vote for him, then, or for any of those men, unless you can sustain him and them, by abiding counsel.

Upon calling the vote, President Brigham Young was unanimously sustained; and Heber C. Kimball as his first Counsellor, and Willard Richards as his second Counsellor, Church Historian, and General Church Recorder.

John Smith was sustained as Presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were severally sustained as members of said Quorum.

David Pettegrew was voted to be the President of the High Priest's Quorum: and Reynolds Cahoon and George B. Wallace were sustained as his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies, and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp, as his associates.

John Nebeker was sustained as President of the Elders' Quorum; also James H. Smith, and Aaron Sceva, his Counsellors.

Edward Hunter was sustained as the Presiding Bishop of the Church.

Lewis Wight was sustained as President of the Priests' Quorum; also George Dockstader and William Whiting, his Counsellors.

McGee Harris was sustained as President of the Teachers' Quorum; also Reuben Perkins and Adam Speirs, his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Os-

wald Barlow and Alexander Hill, his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter, his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of Public Works; and Truman O. Angel, as the Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Fund, to gather the poor; and H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were severally sustained as his Assistants and Agents for said Fund.

David Fullmer was sustained as the President of this Stake of Zion; also Thomas Rhoades and Phinéas H. Young, his Counsellors.

Heman Hyde, Eleazer Miller, Phineas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and Nathaniel H. Felt, were severally sustained as members of the High Council; and Seth M. Blair was voted to be a member of said Council, in the room of Wm. W. Major, sent on a mission to England.

John Young, of G. S. L. City, was voted to be a Patriarch; also Enos Curtis, of Hobble Creek; Samuel Alger, of G. S. L. City; James Lake, of Ogden; William Cazier, of Nephi; Elisha H. Groves, of Cedar; and Emer Harris, of Provo, were severally voted to be Patriarchs in the Church of Jesus Christ.

Elder O. Hyde then read the names of thirty-nine persons selected to accompany him to form a settlement on the banks of Green river, and it was voted they should fulfil that mission.

Elder T. Bullock then read over eighty-eight names, who had been selected to go on various missions, under the direction of Elder Parley P. Pratt.

President Young moved that Joseph A. Thompson be cut off from the Church of Jesus Christ of Latter-day Saints, and be turned over into the hands of his master, the devil; and all persons who want to walk in the same steps as he has done, we will serve in the same manner; and let all Israel say Amen. The congregation responded, Amen.

Elder G. A. Smith moved that the Twelve Apostles be authorized by this Conference to select such names as they need, and present the same to the Presidency for approval, without presenting them in detail to this Conference, which if this Conference approve of, they will signify it by the uplifted hand. Carried.

President Young then addressed the persons who were appointed to go on missions, which will be published hereafter.

Choir sung a hymn. Benediction by President Young.

(To be concluded in our next.)

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 29.)

CHAPTER XII.

THE HOLY SPIRIT.

1. *Q.* When a person has been baptized, what is it his privilege to receive?

A. The Gift of the Holy Spirit.

2. *Q.* What is the Holy Spirit commonly called?

A. The Holy Ghost.

3. *Q.* What did Jesus Christ call it?

A. The Comforter.

4. *Q.* For what is the Holy Ghost given?

A. To cheer, comfort, and enlighten the mind, strengthen the memory, and lead into all truth, that men may become perfect. John xiv. 26.

Q. Repeat the passage.

A. "But the Comforter, which is the Holy Ghost, whom the Father will send in

my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

5. *Q.* What are the peculiar manifestations of the Holy Ghost?

A. Amongst others, visions, dreams, prophecies, speaking in divers tongues, interpretation of tongues, discernment of spirits, angels, and Gods; knowledge, wisdom, extraordinary faith, healings, and miraculous powers. 1 Cor. xii. 8—11. Book of Mormon, Moroni x. 1.

Q. Repeat the passages.

A. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

"And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages, and of divers kinds of tongues."

6. *Q.* Can these manifestations of the Holy Ghost be obtained by all men in all ages of the world?

A. The manifestations of the Holy Ghost always follow faith in, and obedience to, the Gospel of Jesus Christ. Acts ii. 38, 39. Book of Mormon, Moroni vii. 4; x. 1.

Q. Repeat the passages.

A. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"Has the day of miracles ceased? or have angels ceased to appear unto the children of man? or has He withheld the power of the Holy Ghost from them? or will he so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you nay."

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to day, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

7. *Q.* Do not many people teach that these gifts are "done away and no longer needed?"

A. Yes, but such persons are false teachers, and the wrath of God is kindled against them, for where these gifts are not enjoyed, unbelief, darkness, confusion, strife, and wickedness are sure to prevail. Prov. xxix. 18. Book of Mormon, Nephi xiii. 6. Moroni x. 2.

Q. Repeat the passages.

A. "Where there is no vision, the people perish."

"Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works; yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; yea, and wo unto him that shall say at that day, that there can be no miracle wrought by Jesus Christ, to get gain; for he that doeth this, shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ."

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not."

8. *Q.* Does not St. Paul say that these gifts shall vanish away?

A. Yes, but not until the Saints are made perfect. 1 Cor. xiii, 8, 9, 10.

Q. Repeat the passage.

A. "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

9. *Q.* In what manner is the gift of the Holy Ghost communicated to man?

A. By the laying on of hands of those having authority. Acts viii. 17—19. Book of Mormon, Moroni ii. 1. Doc. and Cov. lix. 6.

Q. Repeat the passages.

A. "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw, that through laying on of the Apostles' hands, the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

"The words of Christ, which he spake unto his disciples, the Twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, ye shall call on the Father in my name, in mighty prayer, and after ye have done this, ye shall have power, that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine Apostles. . . . And on as many as they laid their hands, fell the Holy Ghost."

"And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the Gift of the Holy Ghost."

10. *Q.* Have not many persons received the Gift of the Holy Ghost without the laying on of hands?

A. The Lord Jesus Christ did, on his coming up out of the waters of baptism; the Apostles did, on the day of Pentecost; Cornelius the centurion did; so also have many others received the Gift of the Holy Ghost without the laying on of hands. Yet God ordained the laying on of hands to be the ordinance whereby the Gift of the Holy Ghost should be imparted from His authorised servants to baptized persons; and if, to accomplish special designs, He sees wise to impart it direct from Himself, this does not lessen, in the least degree, the responsibility of mankind in general to submit to the ordinance of laying on of hands that they may receive the Gift of the Holy Ghost.

11. *Q.* How should persons conduct themselves after they have received the Holy Ghost, in order to retain it.

A. They should be very humble and prayerful, and should strive to keep all the commandments of the Lord, observe all His precepts, and live by every word that proceedeth from His mouth.

(*To be continued.*)

VARIETIES.

The silent eye is often a more powerful conqueror than the noisy tongue.

A Melting sermon being preached in a country church, all the congregation feel a weeping except one man, who begged to be excused, *as he belonged to another church.*

Keep a low sail at the commencement of life, you may rise with honour, but you cannot recede without shame.

It is useless to look forward to a future state of prosperity, if the present be not occupied towards laying the foundation of it. Many cling to a distant hope, and reject the progressive certainty.

PRAYER OF A SAINT.

God of Creation, thee I own,
And prostrate all before thy throne;
Thine, Father, faithful let me be
In time and through Eternity.
Not only thine when friends shall smile,
Or love's chaste blandishments beguile,
Not only while life's sea is calm,
While every wound can feel a balm;
Or Fortune's choicest flowerets bloom,
Or air is pregnant with perfume,
In Fancy's amaranthine bowers,
With health, youth, peace, and joyous hours.
Not only when the heart can tell,
In ecstasy, that "all is well."
But thine when all of these are fled,
And Hope herself seems with the dead,
When storm on storm shall furious rise,
When lurid lightning rends the skies.
When thunder echoes thunder back,
And desolations mark their track,
In Nature's dark, despairing hour—
Great God, support me by thy power.

Osborn Street, Hull. C. V. Vernon.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES, AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31ST, 1853.

CONFERENCE.	AGENT.	Dr. £	s.	d.
London	T. C. Armstrong	£646	1	9¼
Birmingham	Henry McCreery	201	1	9
Bradford	John B. Pears	154	9	5½
Warwickshire	John Hole	135	10	4
Glasgow	T. Kirkwood	131	1	1½
Manchester	James Walker	123	11	1½
E. Glamorganshire	Richard Morris	122	10	10
Newcastle-on-Tyne	James Robson	103	4	10
Lincolnshire	Samuel Johnson	102	5	10½
Reading	James Frewin	93	6	10½
W. Glamorganshire	William Harris	91	9	5½
Norwich	C. A. Harper	89	7	1
South	Simon Irwin	89	1	6¾
Herefordshire	George Picton	86	2	2
Derbyshire	William McGhie	84	7	7¼
Bedfordshire	Samuel Church	79	12	11½
Staffordshire	George Simpson	77	9	5
Southampton	George Bramwell	71	17	0
Lands End	John Kessell	63	8	0½
Preston	John Holsall	60	1	1½
Cheltenham	Thomas Clarke	59	10	3½
Wiltshire	Samuel Gentle	59	8	4¼
Nottinghamshire	Josiah Holmes	58	14	2
Cambridgeshire	R. J. Townsend	57	13	2
Channel Islands	John Hamblin	55	4	8
Hull	Abraham Smith	53	9	0
Sheffield	John Memmott	42	13	10
Kilmarnock	John Aird	40	15	4½
Carlisle	Millen Atwood	36	11	1
Liverpool	James Linforth	33	10	6½
Leicestershire	Thomas Kempin	32	14	1
Dorsetshire	William Ostler	32	9	0½
Edinburgh	John McComie	32	7	10¼
Worcestershire	Charles Peat	32	0	5¾
Dundee	A. N. McFarlane	28	9	10½
Monmouthshire	G. W. Davies	26	9	1
Late Herefordshire	John Preece	24	17	9
Belfast	John McDonald	24	12	0½
Pembrokeshire South	John Price	12	18	11½
Shropshire	Joseph Akers	11	9	7
Brecknockshire	Thomas Morgan	11	3	3½
Llanelly	Aneurin L. Jones	8	9	5½
Carried forward		£3381	12	4¼

CONFERENCE.	AGENT.	Dr. £	s.	d.
Brought forward		£3381	12	4¼
Isle of Man	James Tatlock	7	19	0
Carmarthenshire	Isaac Jones	6	11	10
Denbighshire	Griffith Roberts	5	10	2½
Flintshire	Lewis Davies	5	2	4½
Anglesea	John Roberts	4	13	0
Pembrokeshire North	David Rees	4	10	4½
BRANCH.	**AGENT.**			
Dublin	H. E. Bowring	35	1	6
Tedbury	Joseph Walker	5	0	10
Derry	Hugh Sheppard	4	10	7½
Jersey	W. Ballan	2	5	2
Australian Mission (Augustus Farnham)		231	8	5
Cape of Good Hope	do. (J. Haven)	125	5	4
Sandwich Islands	do. (P. B. Lewis)	110	14	5½
East India	do. (N. V. Jones)	65	0	9½
Gibraltar	do. (Edw. Stevenson)	23	0	9½
Bombay	do. (Hugh Findlay)	14	18	9½
Malta	do. (James F. Bell)	13	16	8¾
Scandinavian	do. (John Van Cott)	3	10	8
William Gibson, (St. Louis, U. S. A.)		35	18	7½
Jabez Woodard		3	11	3
Thomas Braidwood		2	13	0
Thomas Margetts		1	15	2
J. W. McLellan, (Donegal, Ireland)		0	17	9
Dr. S. M. Brice, (Iowa, U. S. A.)		0	10	5
Matthew Hicks, (New York, U. S. A.)		0	8	9
John Druce, (Haverstraw, New York, U. S. A.)		0	16	6
George H. Taylor,	do. do.	0	8	3
P. C. Merrill		0	6	2
D. Roberts		0	3	11
T. B. Broderick		0	2	8
O. B. Huntington, (U. S. A.)		0	1	8
L. O. Littlefield		0	1	6
Lawson Simpson		0	0	9
(Errors Excepted.)		£4098	9	7½

LIST OF MONIES RECEIVED FROM THE 31ST DEC., 1853, TO THE 6TH JANUARY, 1854.

	£	s.	d.
John McDonald	£1	0	0
James Frewin	2	5	0
John Kessell	0	10	6
William McGhie	9	3	10
James Walker	45	18	4½
John B. Pears	5	0	0
Carried forward	£63	17	8½

	£	s.	d.
Brought forward	£63	17	8½
John Aird	4	12	0
Hugh Sheppard	0	8	0
Millen Atwood	4	15	0
Robert Kirkwood	31	4	0
	£104	16	8½

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 4.—Vol. XVI. Saturday, January 28, 1854. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1853, 10 A.M. PRESIDENT BRIGHAM YOUNG PRESIDING.

(*From the "Deseret News," Oct.* 15.)

(*Concluded from page* 45.)

October 8th, Two P. M.

Opened by singing. Prayer by P. P. Pratt. Singing.

ELDER JOHN TAYLOR explained that "Mormonism" contains every good thing, both in this world, and the world to come. We begin to find out that we are earthly, we came from the earth, our feelings cling to it, when we die we return to the earth, and when we come forth in the resurrection, it will be as immortal beings to dwell on a celestial earth; it will be renovated, and so will the people that dwell on it. It is a natural desire for us to possess the earth, and for this thousands of persons have been laid low, in order to gain possession of it, but the Saviour has promised that the meek shall inherit it.

If God does not confer blessings upon men, vain are their expectations; vain is the honour that men gather to themselves. Is there any person that can point me out where they ever met a class of persons who could declare the first principles of the Gospel, although they read them in the Bible? No one, until the Elders communicated them to them.

Brother Taylor then reviewed the rise of the Church, and its progress to the present time. The Priesthood is the only legitimate rule upon the earth, and all the nations will yet have to submit to it, for the kingdom of God will have to be extended over the whole of it, not by sword, nor bloodshed, but with wisdom, knowledge, the principles of truth, the revelations from the eternal worlds, and the power of the Priesthood.

Here are the fountain head of intelligence, and the persons who know how to dictate a nation or a kingdom for their own good. Now the door is opened that some of the nations can be benefitted and instructed, and when we have got through bestowing benefits upon the inhabitants of the earth, we shall go to sleep to enter upon far more extensive duties, and have a greater dominion, when the earth is renovated.

Many persons are not satisfied with the situation that they are in, and desire to be something higher: let me tell you, a Priest or a Teacher that magnifies his calling, is far better than an Apostle that does not magnify his calling.

PRESIDENT KIMBALL called for the persons who had been selected to be Patriarchs, to meet in the vestry, to receive their ordinations.

Choir sung a hymn. Benediction by Patriarch Morley.

Adjourned until 10 tomorrow morning.

Sunday, Oct. 9, 1853, 10 A.M.

Opened with singing. Prayer by Elder Lorenzo Snow. Singing.

Elder P. P. PRATT remarked, that during this Conference we had heard many things for our edification and instruction, and we should receive more continually. He read from the Second Book of Nephi, also some of the words of Jesus, after he came to the Nephites in America.

I have been glad of the word of the Lord, and have been sorry that many treat lightly the words of the Prophets, in not having built forts, and made themselves secure from the Indians.

There are three classes of mankind in Christendom: one acknowledge a God of revelation, with power to speak to the people; another, that God can not speak, and must not speak; and the third class are infidels, and believe there is no God. If a Prophet were to go to Congress, and tell them in the name of the Lord what is going to take place, they would say that their rights were infringed upon. They do not believe God has a right to interfere with them in their independence, which they feel very convenient; but we feel He has a right to teach, instruct, reprove, or chasten them, by His Prophets, Apostles, or by the visitation of angels. He has a right to choose and ordain whom He will, and commission and send them forth whithersoever He will. The Lord has in a great measure brought the word of God from among the Gentiles; for there is almost a famine for the word of God already, which is the signal for the restoration of the House of Israel.

We have had just as much as we could do to support ourselves and gather our brethren here, but now we are able to feed and clothe the Indians, or, at least, the women and children. They are discouraged at their situation, which is the cause of their stealing; but now the time has come to improve them, and bring about their restoration and redemption, no matter what labour or expense is incurred thereby; for every word of that book [Book of Mormon] will be fulfilled, for it is the word of God unto you, and if we can redeem the children of Nephi and Laman, we shall be made rich in the promised blessings.

President YOUNG gave a notification for the missionaries to meet this evening, at six o'clock, in the Tabernacle.

Choir sung a hymn. Benediction by Elder F. D. Richards.

Two, P.M.

Opened with singing. Prayer. Singing.

H. C. KIMBALL said, he was a witness that the kingdom of God was set up; and no person in the Church of Jesus Christ need doubt that he is in the kingdom of God. The Church is protected by that shield, and the Priesthood governs the whole concern. My love and affections are concentrated in President Young; he holds the keys of my salvation in time and hereafter; and should not I love that being who holds the keys of power, and glory, and exaltation? I should. When brother Joseph was alive, brother Brigham and I stuck to him till death; and when that love is in us, should not the same feelings be in the whole Priesthood? Every person has got to prove himself worthy, and every person has to be as obedient, or he will never get where those are who have been obedient.

He then asked a blessing on the bread.

My wish is, that when we leave this place, a reformation may take place in us, and go from us to all the settlements in the valleys; and that you will all do as you are told; then, there are no blessings in heaven or on earth but what will be given to us. God, the Eternal Father, has placed me as a physician in my family. This people should have faith and confidence in those who have authority over them. The time has come that this Church has to be pruned of the dead and rotten branches. The men that are the most passive and willing, we use the most, because we can do far more with them than with those who are rebellious. I hope that mothers will attend to their children, that they may rear them up properly.

CYRUS H. WHEELOCK asked a blessing on the cup.

He stated that he left Nauvoo on a mission to England. I do not know whether it was for my sins that I had to stop there till this time, but was thankful to receive the blessing of the President yesterday. When I was in England, I did the best I knew how, and now I feel that I have been paid for all my labours.

Elder ERASTUS SNOW prophesied, that

inasmuch as the people retain the Spirit they have in this house, blessings will be poured out upon the inhabitants of the Valleys, and upon all Israel, in rich abundance, and it will work a reformation among the Saints.

PRESIDENT YOUNG wished the Latter-day Saints to hearken to this counsel, viz.—

We will now bring our Conference to a close. I wish the Latter-day Saints to hearken to the counsel they receive from time to time, and especially to the counsel I will now give to all the Latter-day Saints in this house, in the valleys of the mountains, and all who are scattered among the nations of the earth. I ask one thing at your hands, and that is, to *live your religion day by day.*

The religion we profess is the religion of the Lord Jesus Christ; a religion of revelation, ministering of angels, and the power of God on the people, through the ordinances of God. My counsel to all Saints is, TO LIVE THEIR RELIGION. If they do, they will live watchfully, prayerfully, and humbly; and their hearts will be filled with compassion one towards another, and they will seek to do good all the days of their lives; and when an evil is presented to them they will shun that evil, and will cleave to that which is right before the Lord; otherwise they will bring a disgrace upon themselves, and dishonor their religion. This is my counsel to all Saints, and I wish you to carry it from this Conference to your neighbours, and spread it abroad throughout all the Churches of the Saints, upon the face of the whole earth — LIVE THE RELIGION YOU PROFESS.

You may say, "Brother Brigham, will you fellowship men who do wrong?" Well, suppose brother Brigham does fellowship evil doers for a season, exercising long-suffering and mercy towards them, he does not fellowship their evil actions. God has mercy upon us, and we should have mercy on each other. Let us honour our God, our religion, our profession, and our being on the earth, and we may be proud of our religion, for it is the only thing on earth that is worthy of the pride of the heart of man, it is the only thing we have any knowledge of, that is worthy the attention of intelligence.

I have felt very thankful for this interview we have had; and if we are blessed of the Lord, when our next Conference convenes, we will have a place large enough to accommodate all the people, where all can be seated, and see, and hear. This we will do, if the Lord will.

You may inquire what we are going to do. Simply to occupy a portion of this ground which is being enclosed by the wall, pave it nicely, rear timbers properly prepared, and make a canopy over our heads with our wagon covers, &c., and put in our benches, and then all can sit down comfortably. This will put an end to the little Conferences that are held by numerous individuals around this house, who cannot be accommodated with seats. We hold a General Conference here, but outside there are numerous Conferences and caucus meetings. We will endeavour to have a place where we can have our councils and caucus meetings together.

I wish to say one word in behalf of brother Cyrus H. Wheelock. While he was telling you his dream, and his feelings on arriving at this place, I wanted to testify in his behalf, and say, he has come home with his heart pure, *he is clean and pure;* as he saw in his dream, HIS SHIRT WAS CLEAN.

I wish all the Elders who go abroad would come home in the same manner. Now and then one does. Some few come home with clean shirts, and others return with their garments spotted.

Do you ask if I mean you? If your own conscience condemns you, I shall, and so will the Lord. Those who have white shirts know it for themselves; and those who have got spotted shirts, will come to me and say, "Is my shirt clean?" To every man who comes to me, saying, "Brother Brigham, do you think I have come home clean and pure?" my answer is, YOU HAVE NOT, but your eye has been like the fool's eye, at the ends of the earth. You have committed some wickedness, your mind has become darkened, and you have been left to yourself until you have done things which are a disgrace to you.

Let men come home with the Holy Ghost on them, with the Spirit of revelation in them, do they want to know of me, or any other person, if they are pure? They know they are pure, as well as the angels know. But it is a sure sign that a man is impure, when he doubts in his own mind. I shall not single out any person but brother Wheelock. Be sure THAT A MAN WHO DOES NOT KNOW HE IS PURE, IS NOT PURE.

I could tell you a great many foibles the Elders of Israel are guilty of. For instance, suppose a man goes abroad preaching the Gospel, and tries to fill his mission as well as he can, but as quick as he is out of the meetings of the Saints, or has done bearing testimony of the truth to the world, and is alone, his mind is in the Valley, and with a heavy sigh he exclaims, "I wish I was at home with my *dear* wife and children." The Lord would not give a straw for such a man; his whole soul should be engaged in the work at which he is labouring while in the vineyard.

Let no man ever go out into the world to labour as a minister of Christ, and leave his spirit at home. When the power of God is on a man, he mows the earth as he goes, and gathers his sheaves continually, gathering around him kindred spirits. He cannot speak or pray without gathering spirits of his own kind.

When I find *my kindred spirit, a man or woman*, who possesses the Spirit of the Lord, I am acquainted with that person, and feel as though we had been acquainted a long time ago. These are the men who will do good, and will never lack friends, for they will find them here and there already made, and they will prove friends indeed. My mission is to go and make more friends besides the ones I have at home, and gather up the wheat from among the tares, and search out Israel wherever they are.

I wish to say a word now with regard to Israel and the Gentiles, treated upon in an able and eloquent discourse by Elder P. P. Pratt, touching the privilege of the Gentiles numbering with Israel. Nine tenths of those who come into this Church are the pure blood of Israel, the greater portion being purely of the blood of Ephraim. He was the first-born, and the first blessing of old Jacob was upon Ephraim. Joseph was a saviour to the house of his father, and will be to the whole house of Israel in the last days. We are Israel, we are already a portion of that venerable house. Those who are Gentiles in our midst, have numbered themselves with Israel through the ordinances of the Gospel, and all the Gentiles who will come in the future can be adopted, and become Israel, for Israel has been scattered among the people, and, nationally speaking, all are Gentiles.

You will never see a man called to preside in the Priesthood of God on the earth who is not purely of the blood of Abraham. You may set every man down to be a pure descendant of Abraham, who holds a position in this Kingdom, and holds the keys of, and officiates in, the ordinances of the Holy Priesthood. Either God has not called him, or he is a pure offspring of faithful Abraham. When strangers and aliens are talked of, we talk of Gentiles.

I can see no necessity for going through any particular form or ceremony in drawing this Conference to a close, and I will say, the Conference is now adjourned to the 6th of April, 1854, at 10 A.M., to meet on this block, if the Lord will.

Benediction by President Young.

THOMAS BULLOCK,
Clerk of Conference.

OUR SISTERS AND THEIR INFLUENCE;

EXEMPLIFIED IN A CONVERSATION BETWEEN MARY ANN WILLIAMS AND ELIZA GRIFFITHS, OF SHREWSBURY.

(*Concluded from page* 40.)

PART SECOND.

M. A. Good evening, Eliza. I am glad to see you, for I feel anxious to know your mind, and what your thoughts are now concerning the work of the Lord.

E. Well, Mary Ann, I can scarcely tell you what my thoughts are. But I am happy, yea my heart overflows with joy to think I have come to the same knowledge of the truth that you have.

M. A. Glorious news! And can I now take you by the hand and call you sister?

E. Yes, by every tie of love and affection.

M. A. If it will not be intruding up-

on your time, Eliza, I should like to know your proceedings since I saw you last.

E. I will tell you. I took your advice, I searched the Scriptures, and found what you had repeated in my ear as therein recorded, quite correct. I was a little surprised, it is true. I spent some time in meditation. At length I thought of the promise I made to you when last we met, and, to fulfil it, I called for the Elders of the Church, and desired baptism at their hands. Afterwards they laid their hands upon my head, to confer the Gift of the Holy Ghost. My mind has since become enlightened concerning the principles of Eternal truth, and I have received wisdom, knowledge, and intelligence from the hands of my Father in Heaven, such that I know I could not receive from any other source, which causes my heart to rejoice.

M. A. Truly my language is inadequate to convey unto my Father in Heaven the praise and adoration I owe unto His holy name, for hearing and answering my prayer. I rejoice to think there has been joy in the presence of the angels in heaven over one repentant sinner, and that I have been the humble instrument, in the hands of God, of causing it. How great my reward, if I continue faithful. But pray tell me, Eliza, how your friends have seemed towards you since you embraced the Gospel.

E. I am sorry to say, Mary Ann, I receive nothing but persecution from them daily. I have reasoned with them, I have told them the necessity of obeying the Gospel, I have borne my testimony unto them, but all to no purpose, and often do I feel the force of the expression used by our Saviour—"A man's foes shall be those of his own household."

M. A. My dear sister, I sympathise with you on this point, having felt it, to some extent, myself. But do not despair, the Lord is on our side, and who shall stay His hand? In His own due time He will answer your prayers, according to your faithfulness.

E. I will not despair, I will strive to increase my faith, and live more humbly and faithfully before the Lord than I have done, so that, if father and mother both forsake me, then the Lord may take me up.

M. A. Be as humble as you may, Eliza, I know you cannot live as you should before the Lord in these lands while surrounded by those who are enemies to the truth, who would with pleasure take the first opportunity of drawing you out of the kingdom of God. But the day will come, if we are faithful, when we shall be gathered from these lands of oppression and tyranny to the land of Zion, where we can live more pure and holy before the Lord than we can here. Have you not heard of the principle of the gathering, Eliza?

E. The gathering! No, that is still more strange. What is it?

M. A. Well, I will tell you what it is, as far as I can, though I do not profess to know much about it. We find, from the Scriptures, that whenever the Lord had a people upon the face of the earth, He had a place for them to gather unto, (a place to be sought out according to the spirit of revelation given unto His servants,) where His people might live and enjoy themselves apart from the wickedness and corruption of their generation. I testify, in the name of Jesus, that a place has been sought out by His servants in this our day, and it is in the far distant west, a beautiful spot, blessed and consecrated for the gathering together of the faithful children of God, where they can live in peace, and enjoy the Spirit of the Lord to the extent that no man need say to his neighbour "know thou the Lord," but all shall know Him, and keep His commandments.

E. Still more glorious principles. And is this, too, recorded in the Scripture?

M. A. Yes, Eliza, where the Lord says that His people who have made covenant with Him by sacrifice, shall be gathered together and hid in the munitions of rocks, while His wrath and indignation pass over the nations of the earth, to sweep off the wicked from the face thereof, as with the besom of destruction, even those who know not God, and obey not His Gospel.

E. O, Mary Ann, you speak like an angel. How shall I reward you for your kindness in showing unto me the way of life and salvation. May the richest blessings heaven affords to angels or to men rest upon you. Every word you speak seems to give fresh impetus to my feelings to go onward, regardless of all persecution that may arise from those I hold dear to my heart. And, by the assistance of the Spirit of the Lord, I will go onward, and work out my own salvation. Although it grieves me to see those who ought to

set an example before me participating in the vanities of the world, and persecuting me for embracing the Gospel. Yet I feel to give them the best feelings of my heart, and shall continue to pray to God to soften their hearts, and, in His own due time, to lead them to see the error of their ways, as I have seen mine, that they also may embrace the Gospel, and with me receive an inheritance in the land of Zion.

M. A. Yes, my dear sister, you and I will join heart and hand, and go onward, not looking back to the vain things of the world, but pressing toward the mark for the prize of our high calling in Christ Jesus our Lord. And as we have the promise of his assistance, let us be of good cheer, continue in well doing, and pray earnestly to our Father who is in heaven; and in His own good time He will answer our prayers, the fruit of our labours will be made manifest by the obedience of our kindred, and those who are near and dear unto us, whom we love, and whose salvation we desire. And the day is not far distant when we shall all be gathered to the valleys of the mountains, there to rejoice among the faithful Saints who have passed through great tribulation, to attend to every ordinance necessary for our full salvation in celestial glory. That the day may speedily come, I pray, in the name of Jesus. Amen.

E. So say I, Mary Ann, and in the mean time, let us sing that song—

"There is a land beyond the sea,
Where I hope soon to be;
And dearer far than all the rest
Is that sweet land to me.
My longing eyes would fain behold
Those beauteous hills that are so far;
I know it is the promised land,
My home, my home is there.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 31.)

[August, 1837.]

The same day, a general meeting of the Presidency, High Council, Bishop, and Council, and the Saints, assembled at Far West.

The High Council elected Thomas Grover High Counsellor, in place of Jesse Hitchcock; and George Morey, in place of Peter Whitmer, jun., deceased; and Titus Billings was elected Bishop's Counsellor, in place of John Corrill. Voted unanimously by the whole assembly, that in the absence of the Presidency, Counsellors, Bishop, and Council at Kirtland, the Elders had no authority, consequently their votes during that space of time are considered null and void; and that every President of High Priests and Elders be ordained by some higher authority; and the President of any quorum having Counsellors, may ordain them himself.

Elders Goodson and Richards arrived in Bedford on the 2nd, and were joyfully received by the Rev. Timothy R. Matthews, to whom they had letters of introduction from his brother-in-law, Joseph Fielding, and were invited to preach in his chapel in the evening to his congregation.

Friday, 4th. Elder Kimball baptized Jennetta Richards, at Preston, daughter of the Rev. John Richards, of Walkerfold, Chaidgley, fifteen miles from Preston, and confirmed her at the water side. This was the first confirmation in England. Sister Richards returned home the day following, Saturday, 5th, and persuaded her father to write to Elder Kimball to come and preach in his chapel.

The same day, August 5th, the Presidency, High Council, and all the authorities of the Church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the House of the Lord; Isaac Morley to be his secretary. Also voted, that the Committee, viz., Jacob Whitmer, Elisha H. Groves, and George M. Hinkle stand until President David Whitmer goes to and returns from Kirtland; also, that the Building Committee of the House of the Lord have no store connected with building the house, but that every firm or individual that embarks in that business, have, own, and claim such property as

their own private individual property and stewardship.

The Elders at Bedford continued to lecture in the basement of Mr. Matthews' chapel, from evening to evening, with the most flattering prospects, until this evening, when Elder Goodson, contrary to the most positive instructions of President Kimball, and without advising with any one, read publicly the vision from the Doctrine and Covenants, which turned the current of feeling generally, and nearly closed the door in all that region. Mr. Matthews wished the meetings to be removed from his house, but continued to attend the meetings occasionally, and investigated the subject to considerable extent.

In the August Number of the *Messenger and Advocate* was published a prospectus for a new paper, to be published at Kirtland, Ohio, called the *Elders' Journal* of the Church of Latter Day-Saints, to commence in October, edited by Joseph Smith, junior.

Elders Kimball and Hyde, and brother Fielding, having continued their labours in Preston, Elder Hyde preached to a great multitude in the market place, Sunday, the 6th of August, opposed by one Reverend gentleman who was quickly confounded by the spirit of truth; and in the evening, they met at the house of sister Ann Dawson, and confirmed between forty and fifty who had been baptized, most of whom had been members of Mr. James Fielding's church; so mighty grew the word, this being only the third Sabbath in Preston. Mr. Fielding persecuted and called the Elders "thieves, sheep stealers," &c., acknowledging them good judges, having "stolen all the best of his flock." Sister Dawson (a widow) kindly received the Elders into her house, and lodged them, which was a great blessing to the brethren, as they were quite destitute, most of the people extremely poor, and lodging scarce; while they went from house to house as invited, to procure their daily meals.

Elder Kimball, having received a letter from Mr. Richards, inviting him to preach in his chapel, repaired to Walkerfold, where he was most hospitably received, and the day following, preached three times in Mr. Richards' pulpit.

Elders Goodson and Richards baptized five at Bedford, among whom, and the first, was Mrs. Ann Braddock, a widow, who was obliged to support her family by her industry, yet she received the Elders and lodged them.

Tuesday 15th. The Quorum of High Priests organized at Far West, Missouri, this day.

Timothy R. Matthews, having investigated the work, acknowledged the truth, and having previously borne testimony of the same to his Church in public, and urged them to go forward, agreed with Goodson and Richards to meet them on the bank of the River Ouse, one hour before sunset, and be baptized. The hour and the Elders arrived, but Mr. Matthews was not there, he had gone out in the country to preach.

Elder Kimball preached on Monday and Wednesday evenings in Mr. Richards' chapel, at Walkerfold; and on Thursday baptized six individuals. Mr. Matthews baptized himself in the river, and then went to baptizing his people, denouncing the Elders as false teachers, and the doctrine of the Latter-day Saints as having come from hell, while he went to preaching the same doctrine, baptizing all, even infants, and laid on hands for confirmation.

Charles C. Rich was ordained President of the High Priests' Quorum in Missouri; and Henry Green, President of the Elders in Caldwell county, August 20th.

The same day, Elders Wilford W. Woodruff and Jonathan H. Hale landed at Vinalhaven, on North Fox Island, and commenced preaching.

In the August Number of the *Advocate*, I published the following CAUTION to the brethren and friends of the Church of Latter-day Saints—

> I am disposed to say a word, relative to the bills of the "Kirtland Safety Society Bank." I hereby warn them to beware of speculators, renegades, and gamblers, who are duping the unwary and unsuspecting, by palming upon them those bills, which are of no worth here. I discountenance and disapprove of any and all such practices. I know them to be detrimental to the best interests of society, as well as to the principles of religion.
>
> JOSEPH SMITH, junior.

In this month Elder Russell succeeded in establishing a small Branch in Alston, England, while I was engaged in visiting the Churches in Canada, preaching, baptizing, and blessing the Saints, strengthening the things that were.

I returned to Kirtland about the last

of August, and wrote the following letter, which I sent by the hand of Thomas B. Marsh—

Kirtland, Geauga County, Ohio,
September 4, 1837.

Joseph Smith, junior, President of the Church of Christ of Latter-day Saints in all the world, to John Corrill and the whole Church in Zion, sendeth greeting.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed you with many blessings in Christ, and who has delivered you many times from the hands of your enemies, and planted you many times in an heavenly or holy place. My respects and love to you all, and my blessings upon all the faithful and true hearted in the New and Everlasting Covenant. And forasmuch as I have desired for a long time to see your faces, and converse with you, and instruct you in those things which have been revealed to me pertaining to the kingdom of God in the last days, I now write unto you offering as an apology, my being bound with cords of affliction by the workers of iniquity, and by the labours of the Church, endeavouring in all things to do the will of God for the salvation of the Church, both in temporal as well as spiritual things.

Brethren, we have waded through a scene of affliction and sorrow thus far, for the will of God, that language is inadequate to describe. Pray ye therefore with more earnestness for our redemption. You have undoubtedly been informed by letter and otherwise of our difficulties in Kirtland, which are now about being settled; and that you may have a knowledge of the same, I subscribe to you the following minutes of the Committee of the whole Church in Kirtland, the authorities, &c., referring you to my brother Hyrum, and brother Thomas B. Marsh, for further particulars; also that you may know how to proceed to set in order, and regulate the affairs of the Church in Zion, whenever they become disorganized.

Minutes of a Conference assembled in Committee of the whole Church on Sunday, the 3rd of September, 1827.

At nine o'clock in the morning, George W. Robinson was called upon to take the minutes of the Conference. Sidney Rigdon then presented Joseph Smith, junior, to the Church to know if they still looked upon, and would still receive and uphold, him as the President of the whole Church; and the vote was unanimous in the affirmative.

President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counsellors, and to constitute with himself the three first Presidents of the Church. Voted unanimously in the affirmative, except for F. G. Williams, which was not carried.

President Smith then introduced Oliver Cowdery, Joseph Smith, senior, Hyrum Smith, and John Smith, for assistant Counsellors. These last four, together with the first three, are to be considered the heads of the Church. Carried unanimously.

Voted, that Newel K. Whitney hold his office as Bishop, and continue to act as such in Kirtland, and that Reynolds Cahoon, and Vinson Knight, continue to act as Counsellors to the Bishop.

The Twelve Apostles were then presented one by one, when Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, William Smith, and William E. McLellin were received unanimously in their Apostleship, Luke Johnson, Lyman Johnson, and John F. Boynton, were rejected and cut off, though privileged with confessing and making satisfaction.

Elder Boynton (who was the only one present at the time) arose and endeavoured to confess, justifying himself in his former conduct by reason of the failure of the Bank, &c.

His conduct was strongly protested, by Elder Brigham Young, in a plain and energetic manner, stating various reasons why he could not receive him into fellowship until a hearty repentance and confession were manifested.

Elder Young was followed by Elder Marsh, who acquiesced in testimony and resolutions.

President Rigdon then addressed the assembly, shewing the cause of the difficulty with Elders Boynton and Johnson, in leaving their calling to attend to other occupations.

Elder Boynton again rose, and still attributed his difficulties to the failure of the Bank, stating that he understood the Bank was instituted by the will of God, and he had been told that it should never fail, let men do what they would.

President Smith then arose and stated that if this had been declared, no one had authority from him for so doing, for he had always said that unless the institution was conducted on righteous principles, it would not stand.

A vote was then taken to know if the congregation was satisfied with Boynton's confession; carried in the negative.

Conference adjourned for one hour.

Conference assembled at two o'clock in the afternoon; opened by reading, singing, and prayer.

The President then arose and said he would call upon the Church to know if they were satisfied with their High Council, and should proceed to name them individually.

John Johnson, Joseph Coe, Joseph Kings-

bury, and Martin Harris were objected to, also John P. Green, but his case was put over until he should be present.

Noah Packard, Jared Carter, Samuel H. Smith, were voted to retain their office.

Oliver Granger, Henry G. Sherwood, William Marks, Mayhew Hillman, Harlow Redfield, Asahel Smith, Phinehas Richards, and David Dort, were chosen to fill the places of those objected to, (and Thomas Grover having moved west) John Smith chosen one of the Presidents of the Church, and Orson Johnson having been excluded from the Church, (all having belonged to the High Council.)

The President then called upon the congregation to know if the recently appointed Presidents of the Seventies, should stand in their calling.

Voted that John Gaylord, James Forster, Salmon Gee, Daniel S. Miles, Joseph Young, Josiah Butterfield, and Levi Hancock, should retain their office as Presidents of the Seventies; John Gold was objected to.

The President then arose and made some remarks concerning the former Presidents of the Seventies, the callings and authorities of their Priesthood, &c. &c.

Voted that the old Presidents of the Seventies be referred to the Quorum of High Priests; and also, that if any members of the Quorum of the Seventies, should be dissatisfied, and would not submit to the present order, and receive these last Presidents, they should have power to demand their licence, and they should no longer be considered members of the Church.

Conference closed, by prayer by the President.

JOSEPH SMITH, junior, President,
GEORGE W. ROBINSON, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 28, 1854.

FOREIGN INTELLIGENCE.—*Switzerland.*—We have received a communication from Elder T. B. H. Stenhouse, dated Geneva, Jan. 4, giving us an account of the first General Conference of the Swiss Mission, Elder Stenhouse presiding, Elder C. R. Savage acting as Secretary. According to previous appointment, the Conference commenced at Rue des Allemands-dessous 53, Genève, December 25, 1853, at 2 o'clock, P. M. The usual resolutions to sustain the General Authorities of the whole Church, and also resolutions to sustain the authorities in the Swiss Mission, were carried unanimously. The services rendered to the Mission, by the British Saints, were highly spoken of, and a vote of thanks was taken for the interest manifested by President S. W. Richards in its welfare. The reports from the various Cantons represented that 144 had been baptized, 4 had emigrated, and 20 had been excommunicated. The Mission, on the Conference day, numbered 116 members, including 1 High Priest, 2 Seventies, 10 Elders, 2 Priests, and 1 Teacher. In the Cantons of Geneva, Vaud, and Neufchâtel, represented by Elders Morel, Stoudeman, and Ballif, the work was onward. Considerable opposition was manifested by the religious portions of the community, especially in Neufchâtel, where a petition had been drawn up by a minister, signed by sixty or seventy of the inhabitants of the *Val de Ruz*, and presented to the *Grand Conseil*, in order to prevent the spread of "Mormonism" in the Canton. This petition, conveying vague, unfounded charges against the Saints, was nearly overthrown by the good sense of the Council, who wisely concluded that if the "Mormons" were guilty of any misdemeanour, their enemies were watchful enough to have detected it, and willing enough to have dragged them before the local police. The absence of police charges frustrated the designs of the minister and his friends. The petition was passed on to the *Conseil d' Etat.* Elders Secrist and Mayer represented Basle and Zurich by letter; in these places also the work was moving. The disposition of the Presidents, &c., at the Conference, was as follows—Elder Morel to preside over

the work in the canton of Geneva; Elder Stoudeman, in Vaud; Elder Ballif, in Neufchâtel; Elder Secrist, in Basle; Elder G. Mayer, in Zurich; Elder C. Savage to labour under the direction of Elder Stoudeman, until his departure for Zion, Elder Savage then to preside in the Canton de Vaud; Elder F. Mayer to labour under the direction of Elder Ballif, until his emigration for Zion, Elder Mayer then to preside in the Canton de Neufchâtel. On the 26th, a Festival was held, at which the Saints enjoyed themselves temporally and spiritually, freedom and unity characterizing the proceedings.

SUPPLEMENT TO THE FIFTEENTH VOLUME OF THE STAR.—We have received many orders for the *Supplement* to the Fifteenth Volume of the *Star*, which we have not been able to fill, in consequence of it being out of print. If our Agents will inform us immediately how many copies they require, and the number should warrant a reprint, we will do it without delay. More should not be ordered than our Agents have a prospect of disposing of.

ARRIVALS.—Elders Jesse B. Martin and Israel Evans sailed from Boston, U. S., on board the *Daniel Webster*, December 16. Elder George W. Thurston sailed from New York, on board the *Garrick*, December 1. All arrived at Liverpool Jan 13. We believe these are the last of the brethren who were appointed on missions at the Conference held in G. S. L. City, last spring.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 47.)

CHAPTER XIII.

THE SACRAMENT OF THE LORD'S SUPPER.

1. *Q.* What is the Sacrament of the Lord's Supper?

A. Partaking of bread and wine.

2. *Q.* Who instituted the Sacrament?

A. The Lord Jesus Christ.

3. *Q.* For what purpose was it instituted?

A. To commemorate his sufferings and death. 1 Cor. xi. 23—26.

Q. Repeat the passage.

A. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

4. *Q.* Can any one administer the Sacrament?

A. No, only those who have received authority.

5. *Q.* Have all the members of the Church of Christ a right to partake of the Sacrament?

A. All, excepting those who are under condemnation. 1 Cor. xi. 27—30. Doc. and Cov. xvi. 1.

Q. Repeat the passages?

A. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

"Ye are also commanded not to cast any one, who belongth to the Church, out of your Sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation,"

6. *Q.* How is the bread administered?

A. The person having authority breaks the bread, asks a blessing on it;

and then gives it to the Church assembled. Doctrine and Covenants ii. 22.

Q. Repeat the passage.

A. "It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall administer it; and after this manner shall he administer it—he shall kneel with the Church and call upon the Father in solemn prayer, saying—O God, the eternal Father, we ask thee in the name of thy son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

7. *Q.* How is the wine administered?

A. A blessing is asked upon it by the person having authority, and then he gives it to the Church. Doc. and Cov. ii. 23.

Q. Repeat the passage.

A. "The manner of administering the wine. He shall take the cup also, and say—O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

8. *Q.* How often does the Church of Christ partake of the Sacrament?

A. Generally every Sunday.

9. *Q.* Will Jesus Christ ever again partake of the Sacrament?

A. Yes, when he comes to earth again. Doc. and Cov. L. 2, 3.

Q. Repeat the passage.

A. "Wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni; . . . and also with Elias; . . . and also John, the son of Zecharias; . . . and also Elijah; . . . and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain, and also with Michael, or Adam, the father of all, the prince of all, the ancient of days. . . . And also with Peter, and James, and John; . . . and also with all those whom my Father hath given me out of the world."

10. *Q.* Are bread and wine always used in the Sacrament?

A. No, water is occasionally used, when wine made by the Church cannot be obtained.

11. *Q.* When wine is not to be had, is the use of water equally acceptable in the sight of God?

A. Yes, it was through a revelation from Him, that water was first used in the Sacrament. Doc. and Cov. L. 1, 2.

Q. Repeat the passage.

A. "For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body, which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. Behold, this is wisdom in me."

12. *Q.* What was designed in the institution of the Sacrament?

A. As it is administered to commemorate the sufferings and death of Jesus Christ, it appears to have been instituted also that the members of the Church might reflect upon the mission of their Redeemer, and thereby be led to be more humble, faithful, and united, and receive of his Spirit more fully, so that they might become one with him.

(*To be continued.*)

THE SCANDINAVIAN MISSION.

SUCCESS OF THE WORK IN DENMARK—OPPOSITION AND INTOLERANCE IN NORWAY—PERSECUTION, AND PROSPERITY OF THE WORK IN SWEDEN—EMIGRATION OF 678 SOULS FOR ZION.

Liverpool, January 13, 1854.

President S. W. Richards — Dear Brother — By your request, likewise feeling a desire to give you a brief account of the Scandinavian Mission, I am induced, after having rested a little, to improve this favourable op-

portunity of communicating to you. I should have done it ere this, as I promised, in one of my former communications, to keep you informed of the situation, prospects, &c., of this mission, but time has not permitted it, owing to a press of business, which has demanded my constant attention. This I offer as an apology, thinking that it is better late than never.

I will now commence with Denmark, as there is more religious liberty there, than in any other part of the mission. I can say that the prospect is flattering in every part where the servants of the Lord have found an opening, notwithstanding they have to come in contact with that ignorant prejudice which always characterizes those who are opposed to the revelations of God. It is not an opposition by argument, for no one dare lift his tongue, but a contemptible sneer, a shriek at the highest key of the voice, sometimes the smashing in of doors of our meeting places, and occasionally a few will be bold enough to stand upon the benches in meeting time, and smoke cigars, with their hats on. This appears to be the greatest opposition. The Sunday previous to the first ship load of emigrating Saints leaving Copenhagen this season, I witnessed a scene of that kind, but I suppose the devil was angry, because we that day confirmed eleven persons into the Church of Jesus Christ, and he wished to make one of his most prominent efforts, for this country. Our Hall was crowded to excess, and hundreds went away and tarried in the streets, as they could not obtain admittance. This turn out, I concluded, was the result of the hallooing of men and boys, as the Saints were retiring from their meeting place. This hallooing is better than a number of bells to attract the attention of passers by, for the streets in front of our meeting are blockaded with people who stop to enquire the matter, and of course learn where the Latter-day Saints hold meetings. The people are thus induced to come, out of curiosity. The result with many is, that they are led to embrace the truth. Numbers are baptized weekly, and I see nothing to prevent the rapid spread of the work of the Lord until the honest in heart in Denmark are numbered with the covenant children.

As regards the prospects of the work in Norway, I can not speak of it in that light that I did in my communication of Oct. 20, 1853. The question in relation to tolerating religious liberty has for a length of time been under consideration by the authorities of Norway, and reports of a flattering nature have been circulated from time to time. But alas! the scene has changed The case growing out of the brethren being imprisoned for a length of time has been decided against them, which subjects them to a heavy fine, or imprisonment. The authorities are now more rigid and severe than ever, the brethren are forbidden even to mention "Mormonism," much more to teach it. Should any one whom they teach or read the Bible to, betray them, it would subject them to an immediate fine, or imprisonment. No mercy whatever is shown to any one professing the faith of the Latter-day Saints. One of the Elders appointed at the October Conference for Norway had arrived there previous to my learning the change that had taken place; the other two were on their way. After receiving the above information, I thought it not advisable for them to go, as one of them—Christian Larsen, would on his arrival be immediately thrust into prison, as he was one of the number who had been imprisoned formerly, and had been released while the subject of religious liberty was under consideration. I accordingly intercepted them by letter, giving one of them liberty to emigrate, and the other an appointment to the Presidency of the Bornholm Conference, in the place of Elder H. P. Olsen, whom I had called upon to go home in charge of the Saints. Could the servants of the Lord have liberty to preach the Gospel in Norway, thousands would embrace the same. I instructed Elders E. G. M. Hogan and Petersen not to give up the mission, but to continue to petition for liberty until they obtained; or else not give the authorities any rest; also to use every necessary precaution in conversation, &c., so that the law would not be brought to bear upon them.

The work in Sweden has prospered, notwithstanding the opposition of the authorities of the land. After sending back some of the missionaries to Copenhagen, "Mormonism" still prospered. The authorities forbid the Elders travelling about, confining some of them in town, under the scrutinizing eye of the Police, who, if they caught any of them instructing the people, would impose a fine of 25 Swedish dollars for each offence, or twenty-

six days' imprisonment on bread and water without intermission, which was done on some, (twenty-eight days being considered by law equivalent to death.) In some instances, the brethren have been beaten with clubs. Some of the missionaries that were sent there from the October Conference, have been compelled to leave, and have emigrated. The prospect for the spread of the work is middling.

As regards the emigration, we do not have to urge that in the least, for there is no lack of the spirit; only give them the means. And I am happy to inform you that many have been blessed with that, so that they have been enabled to emigrate, for we have the names of 678 who have emigrated this season. The first ship with 300 left Copenhagen on the 22nd of December, with a large multitude of the citizens as spectators on shore to witness their departure from the docks. Elder P. O. Hansen, as he was returning to the office, was struck over the head with a cane, and knocked down. He did not receive much injury, but he bled from the nose freely.

In company with the remainder, I left Copenhagen the 26th of December. The docks were literally covered with people, besides, there were many along the beach for half a mile, to witness our departure. They were very peaceable and quiet. The Saints appeared very cheerful. We had a very prosperous passage across the Baltic, landing in Kiel early the next morning.

There and in Gluckstadt, we were detained until the 7th of January, in consequence of the ice in the harbour and river. The Saints were patient, notwithstanding their detention. We left Gluckstadt early on the 7th, had considerable ice in the river, but came through it without any hindrance, and had a very prosperous passage across the North Sea, landing in Hull on the 9th about 3 P. M. We left about six o'clock the same day, on an extra train, and arrived in Liverpool 2 A. M. on the 10th, generally well; some children, however, were afflicted with colds. They are now in comfortable quarters and will in a few days embark for New Orleans.

Yours as ever in the new and everlasting covenant,

JOHN VAN COTT.

THE ITALIAN MISSION.

London, January 8, 1854.

Dear President Richards — Just before leaving the shores of Europe for the land of Zion, I wish to place on the pages of the *Star* a brief record of my experience on the Italian Mission. In doing this, I must chiefly confine myself to a few observations upon the Waldenses, a people who appear to be a portion of the House of Israel, sunk low in bondage, but wonderfully preserved through long ages, during which several nations have sought to destroy them. President Snow was impressed from the first with the necessity of commencing, and for some length of time confining, operations among that extraordinary people. Upon a rock of their Alpine regions, he organized the Church in those lands, and he spent a long period of labour and anxiety in personally directing its early movements. How vivid is my recollection of that period, when Elder Stenhouse and myself sat daily under the rich instructions of an Apostle while hidden in a nook of that despotic land. The walls of intolerance rising mountains high around every other part of Italy, made us settle ourselves among a half civilized people, and our first sermons were preached in a cottage with unglazed windows and unplastered walls. I have sometimes wondered wherein the majority of that people differed from those to whom our brethren preach in the Pacific Isles. Though legal affairs are transacted in Italian, and ecclesiastical matters in French, yet there are many who understand nothing but the jargon of their native mountains, which differs as much from any written language as German does from English. Their chief occupation is tilling the ground, and tending their flocks, but their agriculture bears no resemblance to that of Great Britain. A small plot of ground descends from sire to son, and, where the family is numerous, often becomes subdivided, till it is almost impossible to support life upon its products. They are far removed from the literature of the country, and from its general maxims and manners, and for this reason they are not so closely watched by the Italian police in regard to their religious opinions. But be-

yond this Waldensian district, I was ever surrounded by government spies, and through their influence I was exiled upon the occasion noticed in the Ninth General Epistle, although I afterwards found means to return.

As some of the brethren are now going up to Zion, I am happy to have your acquiesence in conducting them, in connection with the Saints from Switzerland.

Elder Stenhouse, agreeable to our united feelings, and the previous instructions of Elder Lorenzo Snow, will take the oversight of the work in Italy, in connection with his present field of labour; and I am happy in having your approbation in thus providing for the wants of that mission. And may the same blessings attend him on the southern side of the Alpine summits, as those which have already crowned his zealous and prudent exertions on the north.

I cannot close without noticing my faithful coadjutor, Elder Keaton, whom I leave in the vales of Piedmont. He has the warmest wishes of my bosom, that he may reap a mighty harvest from the seeds he has diligently sown in that benighted land. The Lord blessed him in his studies, so that he was quickly able to give counsel and preach to the people, and he is as much beloved as a servant of the Lord can expect to be under similar circumstances.

I now conclude, praying for the success of the Gospel throughout all lands, and subscribe myself your obedient servant in the New and Everlasting Covenant,

JABEZ WOODARD.

THE SANDWICH ISLANDS' MISSION.

GREAT NUMBER OF BAPTISMS—SMALLPOX AMONG THE NATIVES—ASSAULT OF ELDERS LEWIS AND FARRAR.

(*From the "Deseret News," Oct. 15.*)

Honolulu, Oahu, June 30th, 1853.

Dear Brethren of the Presidency—As the mail starts for the States to-morrow, I take the opportunity to write that you may know of the prosperity of the work of the Lord on these Islands. On this Island there are now over six hundred Saints, and the number increases daily. We learn from Maui that the work there is reviving, and the Elders and brethren are rejoicing in the prospect of a much greater work being done on that Island. Brother Cannon has made a tour of late around the Islands with good success, and is now diligently employed in completing the translation of the Book of Mormon. The brethren there who have given themselves entirely to the native language, are making rapid progress. The Elders on Maui, as well as ourselves, have ordained some native Elders, and many Priests, Teachers, and Deacons, who are disappointing our most buoyant anticipations by their usefulness. Brothers N. Tanner and T. Karron left here some four weeks since, for the Isle of Hawaii; they took with them a young native Elder, who speaks a little English. We have just received a letter from them written after four days, that they had met with a warm reception among the natives; had baptized one district judge, one chief, and expected to organize two Branches. Before they had been on shore one week, they loudly called for help, as do brothers Sinn and Rice on the other side of the Island. They are Elders raised up and ordained here, and promise usefulness; their letters tell of flattering prospects before them.

A district judge from the Island of Kauai, came to this city and joined the Church, and seemed so full of zeal, that we ordained him an Elder and sent him home, prophesying good upon his head. He writes for some of us to come and assist him; he has baptized thirty-nine, and many more were believing. He has written an article on our faith, and sent it to be published. We are made to rejoice in the prospect of much help from the native brethren. Brother William Farrar is master of the native language, and he takes charge of the native Branch here, and Brother Henry W. Bigler is preaching on the other side of the Island. We thought it advisable that brother Johnson remain here for the present, to see what can be done among the foreign

population, and act as a watchman in the English language, as this is the capital of the kingdom, and the head of all civil and religious liberties. He takes charge of the foreign Branch here, composed of fifteen or twenty members.

We are in hopes there will be some opening to procure a printing press, as one seems much needed here. I expect to start for Kauai in a few days, to remain for a season, where I can mingle more exclusively with the natives, and acquire more properly the use of the language. Brothers Johnson, Farrar, and myself, have been occupied almost entirely for the last ten days, striving to alleviate the sufferings of scores of these poor natives, who are now being swept off by hundreds by that loathsome disease the small pox, which made its appearance here some four weeks since. Such scenes of wretchedness and misery, my eyes never before beheld. We have sought diligently to administer to the brethren through the power of our Priesthood, and our administration has almost universally been blessed to those who have taken our counsel. Some who were doing well, have been induced to take medicine, or bathe in cold water, and are now dead.

The condition of many places is truly heart-rending. One which we were called to visit, contained sixteen who were suffering with the disease, and the mats or floor was nearly covered with seemingly living putrance. From our success in teaching and administering to the sick, the doctors and priests are getting mad, and we were threatened, and commanded not to go again among the sick. Brother Farrar and myself were together pursuing our calling, and about to lay our hands on a sister who had just sent for us, when we were assailed, knocked down, bruised considerably, and our clothes literally torn off. Brother Johnson proceeded to the Marshal to demand his interposition, and soon learned that he had given this instruction himself, as while he attempted to exonerate himself, the party whom he had sent to do it came up and made his report to him of what he had done.

This government is as ineffective as the priesthood by which it was established, and by which it is upheld. We may look for some change in the times here ere long. Our hearts are all made to rejoice to hear of the prospects at home, the progress of the House of the Lord, &c.

Brothers Johnson and Farrar wish to be remembered to you. May the God of heaven bless and prosper you, and preserve you from all harm, is the prayer of your unworthy servant in the Gospel of Christ,

PHILIP B. LEWIS.

SUMMARY.—By letters from Elders Geo. Q. Cannon, July 26, and Benjamin F. Johnson, August 10, 1853, we learn that the Church in those Islands had increased from April 6th to July 26th about one thousand, and there are Elders preaching in every inhabited island in the group, with the exception of two, and those being the smallest, and doubtless contain many Saints, and most probably have been visited by native Elders before this.

The small pox was raging at Honolulu, and had swept off about two thousand natives; the brethren were kept constantly on foot visiting and administering to the sick, with the greatest success, not any of the Saints dying who adhered to counsel, and attended to the ordinances of the Gospel.

Brothers Lewis and Farrar were assaulted, and hurt considerably, while administering to a sick person, and afterwards found that it was done by order of the Marshal, by the name of Park. The brethren commenced a suit before the Attorney-General, who was much prejudiced against the truth, and treated the brethren as the accused party; but brother B. F. Johnson acted as attorney in the case, and brought it through triumphantly, by the assistance of the Holy Spirit, and much to the discomfiture of the Judge and others, who had to fine the scoundrel $12—a mere *gat off*.

The Book of Mormon is now ready for the press in the Hawaiian language, having been translated by Elder George Q. Cannon, but for want of type and press is delayed. There are native printers belonging to the Church, and it would be well if the brethren would secure a press and type, and have it printed *in their own office*.

The American Elders on the Islands were well. Sister Lewis designed returning to California.

All letters and papers for the Elders should be directed to the care of Philip B. Lewis, Honolulu, Sandwich Islands, as the brethren have a box at that Post Office.—*Deseret News, Oct. 29.*

VARIETIES.

EDUCATION is the proper employment, not only of our early years, but of our whole lives.

ON the 21st of December, Cardinal Wiseman consecrated Dr. Burder abbot of the New Trappist Monastery of St. Bernard, Leicestershire.

A CHURCH has been publicly inaugurated in Turin, for the purpose of divine worship according to the ritual of the Waldenses.

THE religious bodies in England and Wales have 34,467 places for worship, and the number of attendances on the census Sunday was 10,896,066.

DENMARK and Sweden have resolved, in case of a war, to maintain an armed neutrality. Merchant ships, but not ships of war, of belligerent nations, are to have access to the Danish and Swedish ports.

THE Emigration from Liverpool during 1853, is as follows—To Australia 21,067; United States, British America, &c., 203,720; total 224,787. In the conveyance of these emigrants a fleet of 539 ships, of an aggregate tonnage of 531,087 tons, has been employed.

"CHEER UP."

(Selected.)

Never go gloomily, man with a mind,
Hope is a better companion than fear;
Providence, ever benignant and kind, [tear.
Gives with a smile what you take with a
All will be right,
Look to the light,
Morning was ever the daughter of night;
All that was black will be all that is bright;
Cheerily, then! cheer up.

Many a foe is a friend in disguise,
Many a trouble a blessing most true,
Helping the heart to be happy and wise,
With love ever precious and joys ever new.
Stand in the van,
Strive like a man,
This is the bravest and cleverest plan;
Trusting in God while you do what you can;
Cheerily, then! cheer up.

ADDRESSES.—Matthew Rowan, 17 Washington Road, Sheffield.
Benjamin Ashby, at Mrs. Cook's, Field Side, Crowle, By Bawtry, Lincolnshire.
W. G. McMullin, Mr. Richard Tilt's, Gent's Yard, Cross Cheaping, Coventry.
W. W. Major, 35 Jewin Street, City, London.
Spicer W. Crandall, 107 Finch Street, Belle Vue, Liverpool.
Thomas Caffall, 16 Harliston Street, Stapleton Road, Bristol.
J. D. T. McAllister, 16 Harliston Street, Stapleton Road, Bristol.
J. W. Lewis, care of Mr. Pridgen Thacker, Pointon Brick Yards, near Folkingham, Lincolnshire.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 13TH JANUARY, 1854.

John B. Pears	£1	2	0
John Price	2	0	0
T. C. Armstrong	55	3	10½
Simon Irwin	5	0	0
Carried forward	£63	5	10½
Brought forward	£63	5	10½
John Holsall	3	0	0
Thomas Clark	15	0	0
	£81	5	10½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 5.—Vol. XVI. Saturday, February 4, 1854. Price One Penny.

GOING HOME TO ZION.

The season for the gathering of the Saints home to Zion has now set in. Hundreds are bidding adieu to their friends, relations, and acquaintances, and to the country of their birth. The step which such Saints are now taking is one of the most important in the course of their mortal lives, for the period of emigration from his native land forms an epoch in the history of a Saint, and the spirit in which the journey is performed influences most unmistakably his future career.

It is a fact that hundreds who have in years gone by emigrated for the land of Zion, have never made their appearance at the head quarters of the Church. Some have scarcely been heard of after their landing in America; others have stopped short on the way, being too much engrossed in attending to fading riches; while others still have become offended at something or other, and have turned back their faces to the starting-place, bringing with them little else than evil reports.

Now it is grievous to see men and women obey the first principles of the Gospel, combat the prejudice of their friends and acquaintances, exert themselves commendably to preach the truth to others, brave the scoffs of reputedly pious Christians, sacrifice worldly prospects and property in order to gather, journey a few thousand miles towards Zion, and, after all, stop short of the goal, and turn back to the beggarly elements of the world. Seldom do such Saints regain the vigour and freshness of spirit which once characterized them, indeed it is doubtful whether they can ever reach that position which they would have attained had they not fallen back, for in watching their subsequent career one is forcibly reminded of the Saviour's words—"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Doubtless, when the judgments of God are abroad in the earth, these weak-faithed Saints, if their minds are not altogether seared, feel keenly the effects of their want of perseverance.

It is frequently said that prevention is better than cure. This is true in respect to the falling away of emigrating Saints. The first thing to look at in order to prevent falling away is the starting-point—What is the object of gathering? The next thing to be considered is—What is the expectation in the accomplishing of the gathering? Upon these two points depends, in a great degree, the question of endurance to the end of the journey. If a right foundation be laid at the starting-point, it will be easier to continue right, and consequently the probability of failure or backing out will be less. For the welfare of those who are now engaged in gathering, a few brief reflections on the matter may, perhaps, be offered with propriety.

What is the object of gathering?—It is essential that every Saint who emigrates should have clear and distinct views of the proper object of the gathering. If he has not, it will be far better for him to stay in his own land until he have, and he will then be less liable to disappointment.

There are, perhaps, some who gather for the sole purpose of acquiring an easy competence, or the riches of this world. Now it is not to be denied that in America the chances for a man obtaining competence or riches are greater than in England, especially for a poor man, yet it is a most unmistakable truth that any one professing to be a Saint, who emigrates with the sole object of bettering his temporal condition, had much better stay in his native place, for if he set out for Zion he will most assuredly meet with disappointment somewhere. Every man and every woman who starts with the idea that the gathering is for temporal blessing only, will inevitably become dissatisfied, and be numbered with the murmurers and complainers, who are not of the blood of Ephraim. And it behoves every one to search well his own heart, and be certain that temporal welfare is not the only nor the principal object he has in view in gathering.

The true object of the gathering is to build up the Kingdom of God, that the honest in heart, living and dead, may be redeemed, and righteousness and immortality prevail upon the earth. This great work cannot be accomplished by gaining this world's riches, but by an unflinching obedience to the commands and precepts of the Almighty, yea, by living by every word that proceeds from the mouth of God, through His servants the Prophets, or in any way He may see fit to communicate. Every Saint that emigrates should go with this object, or it will be loss to him. When this object is faithfully kept in view, the reward is certain, for, says Jehovah, "Them that honour me, I will honour." As God has set His hand to gather Israel from every nation and kindred and tongue and people, it is not to be supposed that He will trifle with hypocrites—they may expect the mask of hypocrisy to be torn from them, and their true character to be exposed in the light of day, to be seen and read of all men. After having winked at the ignorance and folly of men for centuries, and now again having sent the Gospel of salvation to the earth, as a final testimony and warning, it is not to be expected that He will trifle with men, or permit them unchecked to put on the Gospel as a cloak for their selfishness. With a high hand and an outstretched arm, and with judgments poured out, will the Almighty gather His people Israel in these last days, therefore is it necessary that all should be careful how they engage in the gathering; their hands should be clean, and their hearts pure, for it is written that it will yet be difficult, yea impossible, for any to go up to Zion except they be upright in heart. It is well to make this the first consideration in gathering, and it will be so with the man who knows the work is true, and who is honest.

What is the expectation in the accomplishing of the gathering?—It may be said that some do start from their native land in a right spirit, and with a desire to gather to the head quarters of the Church to build up the kingdom, yet do not arrive there, and do not retain the good spirit they had when they started, nor the desire for pressing up to Zion. This may be very true. But why do any emigrating Saints lose the good spirit and their desires to build up Zion, and stop short of accomplishing their journey? Because their expectations concerning the occurrences of the journey are not realized, and the weakness of the flesh, and very probably a neglect of watching and prayer, finish the downfall which non-realized anticipations originally induced.

Now it must be evident to every one, upon the least reflection, that a journey of eight thousand miles on land and water cannot be accomplished, by the poor especially, without much inconvenience and privation being encountered. Those who are accustomed to frequent travelling would experience this; much more liable, then, would be those persons who never travelled twenty miles from their chimney corner, to meet with circumstances of a very different character to any they had ever before been acquainted with, and which might be calculated to ruffle their temper, and disturb their peace of mind.

On arrival at Liverpool, a Saint inexperienced in travelling might imagine inconvenience to be crowding upon him; he would most certainly think so by the time he was quartered on board his vessel. It should never be forgotten that there are *sharpers* in Liverpool, as well as in other large towns, and that the frauds practised upon emigrants are innumerable. Here it is well for an emigrant to look out for himself, that he is not taken advantage of by strangers. It is impossible to describe all the methods that are pursued to impose upon the unsuspecting;

and inexperienced. The best protective is prudence and wariness—not to trust to an unknown somebody who is very officious, and seems wonderfully obliging, but who in the end contrives, either in one way or another, to be paid liberally for all he does.

But supposing a Saint gets snugly embarked on his vessel, without any special, unexpected inconvenience, he will then find that watchfulness, a prayerful disposition, and a good store of faith and patience, are indispensably necessary to his making a comfortable voyage. A little thought will convince any one that when several hundred people, having different habits, tastes, and dispositions, are suddenly brought from various parts of the country to live together in one large room between the decks of a ship, there to eat, drink, sleep, and perform many other duties and necessities of life—a little thought will convince any one that many inconveniencies will arise, and that when watchfulness, patience, and forbearance are not liberally exercised, much unpleasantness will result. Then may come a storm, sea-sickness, and consequent temporary disability to some, which will not mend the matter. But when a company come together, and all are fully determined to make the best of everything, and to bear with each other's weaknesses, then the voyage may prove a very pleasant one—in short, a pleasure trip.

On ship-board, and, indeed, in all the journey, tattling, or talking too liberally of the brethren or sisters, should be guarded against most strictly, because the deck of a ship is a small place, and a word, though whispered as a secret, is likely to quickly run over the whole vessel, and then hard feeling, or something worse, is sure to ensue.

At New Orleans, apostates may be met with, but in St. Louis and vicinity, they are far more numerous. With oily speech and fair address do these persons insinuate themselves into the good graces of those who are weak in the faith, and then things previously undreamed of are unfolded, as solid facts, to the ears of the astonished Saints. Truth there may be in these things, but it is truth adulterated, highly coloured, and highly seasoned; the whole is not genuine. Satan and his emissaries know a little of the power and value of truth, and consequently they use a degree of it in order to accomplish their purposes more surely, and with greater facility. But the Saint who is humble, faithful, prayerful, and persevering, will have the small still whisperings of the Holy Spirit to enlighten his mind, and to direct him in the path he ought to pursue. And first and foremost let him suspect any person or influence that diverts his mind, in the least degree, from the true object of the gathering, or turns aside his face from Zion. He may hear of things of which he did not expect to hear, he may see things which he did not anticipate seeing, but still his watchword should be—To the mountains! and to honor it every nerve should be strained, every available means put in requisition, and every enticing hindrance resisted. John Bunyan, in his own quaint and forcible manner depicts the almost ceaseless opposition, now alluring, and anon fierce and formidable, to which his Pilgrim was subjected ere he reached the heavenly city. Now if a Saint can go up to Zion without being tempted and tried, in a greater or less degree, I do not see rightly in the matter. I do not expect such a thing, because Satan does not like to see the people of God assembling for the day of decision, and it is contrary to reason to suppose that his Satanic majesty will not do all in his power to prevent their assembling. It appears to me that an emigrating Saint should keep his face set as a flint Zionward, his eye should be fixed unflinchingly upon the end of his journey, he should press forward through good and evil report, turning neither to the right hand nor to the left until he sit down with Brigham, and Heber, and Willard, and the general assembly of the Saints, in the kingdom of God. When a Saint starts for Zion, his *business* is to get there. To accomplish this, everything should be made to succumb, and to render aid. Nothing, but counsel from the proper source, should be permitted to change the determination of the soul. Were this more generally the case, would there be any falling back? If I were to give my decision upon this point, I think it would be in the negative. When a Saint starts for Zion, let him make it *the* object of his life to get there. This will prove his faith to be similar to that of Habakkuk, who said—"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall

be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

One may say—"But I actually saw, with mine own eyes, actions by some of the Saints on ship-board which were any thing but creditable, and when I arrived at St. Louis my eyes were opened, for there men who professed 'Mormonism' could drink, and swear, and conduct themselves in a manner shameful to see." Very likely, but have you forgotten that the Gospel net gathers fish both good and bad, and that even when the Bridegroom comes, the kingdom of God will consist of half wise persons with their lamps properly trimmed, and half foolish with no oil in their lamps? The failings of others should stimulate *you* to greater watchfulness and diligence, and their downfall should only point out to *you* the stumblingblock over which they fell, that *you* may be prepared to avoid it, and miss a fate similar to theirs. Salvation is a personal concern, and the weaknesses and short comings of others should never prevent any man from working out his own salvation, nor be urged as an excuse for faltering in duty, or turning out of the straight and narrow road to celestial exaltation and happiness. The commandment in these last days is as personal as in ancient days—"Save yourselves from this untoward generation."

An emigrating Saint may be disappointed in the treatment he receives from his acquaintances. Do not expect too much from them. Start prepared to go to Zion as though you had no acquaintances with you, and expected to meet none on the way, nor even at the end of the journey. Go in self reliance, knowing that God is your stay; and then any assistance your friends may give you will be the more welcome. If you have friends in Liverpool, New Orleans, or St. Louis, do not expect too much from them, be prepared to help yourself, and then if your expectations are not realized, the non-realization may not be of the most disagreeable character. All the emigration passes through the places named, and through Liverpool and St. Louis pass many of the Elders on missions, consequently it will be readily seen that those Saints who reside at these places may have more friends call upon them than can be made comfortable, though the most laudable desire may exist to make them comfortable, and the best feelings may be filling the breasts of the visited. Jesus Christ fed five thousand people with five loaves and two fishes, but your friends in Liverpool or St. Louis, who have a small stewardship, may not have sufficient faith, even when joined with yours, to provide as they might wish for their friends. A little consideration in these particulars may avert much unpleasantness and disappointment.

In short, he who wishes to go up to Zion, should start for the sole purpose of building up the kingdom of God, should not expect too much help from others on the way, should shut his ears to the tales of evil designing men, and should give no rest to his soul until he reach the mountains of Zion. When there, he will meet with those who are amply qualified to give him further counsel.

JOHN JAQUES.

A DIALOGUE BETWEEN MARTHA AND ELIZABETH.

BY ELIZA WILLIAMS.

PART FIRST.

Martha. Well, Elizabeth, I am glad to see you. I hope you are well.

Elizabeth. I am very well, Martha, thank you. I am glad I have met with you, for I should like to know the result of our last conversation. I hope you are ready to become a Saint.

M. I have thought a good deal about it, and I think I am like Agrippa of old—almost persuaded to be a Christian.

E. I am glad to hear it, though I hope you will not be like Agrippa long, for it is probable that he never obeyed the Gospel, never having been *quite* persuaded. But tell me, Martha, what

difficulties beset your path now, and I will do all I can to enable you to overcome them.

M. Thank you, I will. In the first place, I cannot conceive of a God having body, parts, and passions; neither what is meant by baptism for the dead; nor can I understand your reasons for gathering. If you can throw any light upon these principles, I shall be glad. After our last conversation I went home, and, as you desired, I searched the Scriptures. I have to confess that according to them baptism is necessary for our salvation.

E. I will do all I can, Martha, and I hope, by the blessing of Almighty God, to be enabled to convince you of the truth of the principles you have mentioned. But I may say that before I obeyed the Gospel I was like you, I wondered and puzzled about many things which I could not then understand. But when I became obedient, and had the Holy Ghost conferred upon me by the laying on of the hands of the Elders of the Church, all things became plain to my understanding. O, I do wish I could persuade you to go and do likewise.

M. No, Elizabeth, I would rather hear a little more before I join your Church.

E. Very good. In the first place, you say you cannot conceive of a God having a body, parts, and passions. It is difficult, I allow, to receive at once a doctrine so decidedly opposite to what we have been taught from our earliest infancy, though I wonder how any one *can* believe in any other God, when the Bible speaks so plainly upon the subject.

M. Stop, Elizabeth, the Bible speak upon the subject! No, no! you are carrying the matter rather too far now.

E. We shall see. In Gen. i. 26, you read, "And *God* said, Let us make man in our image, after our likeness." Now, I think *that* sufficient evidence to show that God has a body.

M. But, Elizabeth, do you not think it means the spirit, and *not* the body, was in the image of God?

E. Certainly not, for in Hebrews i. 3, speaking of Jesus, it says, "Who, being the brightness of his [God's] glory, and the express image of his person." Now, if such be the case, and if man also was created in the *image* of God, it follows of necessity that God has a body, for when our Saviour was upon the earth, he took upon him our nature, and was in all things like unto his brethren; and the record declares that his body received a resurrection from the dead, and that he, with his body, ascended into the heavens. Therefore, he having a body, and that too in the express image of the Father's person, the Father must have a body also. Add to this the fact, that many of the old Prophets bear witness to having seen and conversed with God. In Gen. xviii., we have an account of His appearing to Abraham, who, perhaps, thought at first, that the individuals who were approaching him were men. It appears, however, from the 17th verse, that the Lord was there—"And the Lord said, Shall I withhold from Abraham the thing which I do?" The 32nd chap. says, that Jacob wrestled with a man. In the 30th verse, however, we find that though possessing a body, it was not a man but God—"I have seen God face to face." It is evident, then, that God has a body. Jacob, having both seen and felt Him, could not have been deceived. Moses, also, and others, both saw and talked with Him. So we are not left to the testimony of one man alone. Reason, also, should teach us that God has a body. How can it be possible that the God worshipped by the different sects of Christendom is the God of the Bible, who is "the same yesterday, to-day, and forever," even a God possessing a body. When I hear men talk of seeing God *face to face*, and casting their crowns at *His feet*, I cannot resist a smile at their inconsistencies. If God be as they represent Him, without body or parts, filling the heavens and the earth, and without form, He cannot have a face to be seen, nor feet at which their crowns will be cast. Again, they sometimes say He sits upon His throne, and Jesus on His right hand, yet with the next breath tradition assumes its sway over them, and the Father and Son are one person, and have not a body between them. Strange doctrine. I wonder how any one having common sense can believe it, being, as it is, a mass of confusion, and the height of absurdity.

M. Well, there seems to be reason in what you say. But you said that God had passions.

E. So he has. Does it not say in Psalm vii. 1, "God is angry with the wicked every day;" in Isaiah xii. 1, "Though thou wast *angry* with me, &c.;" in Proverbs vi. 16, "These six things doth the Lord

hate;" in Isaiah lxi. 8, "I the Lord *love* judgment, I *hate* robbery for burnt offering;" In Zechariah viii. 17, it speaks of things hated by the Lord. Mention is made in many other passages, of the Lord being angry, and hating different sins. In Proverbs viii. 17, it reads, "I love them that love me;" in Jeremiah xxxi. 3, "I have loved thee with an everlasting love;" in John xiv. 21, 23, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him. And we will come unto him and make our abode with him." Now every one knows that love and hatred are the strongest passions, and according to the passages quoted, God is subject to them both. I think I need say no more upon this subject, Martha.

M. Well, I have read all these passages before, but I never saw them in this light. Why, it is as plain as possible!

E. Of course it is. You see we teach correct principles. Now for a few words about "baptism for the dead." I do not pretend to know much about this principle, but the little I do now I shall communicate to you. In 1 Peter iii., we are told that Jesus, being put to death in the flesh, was quickened by the spirit, by which he went to preach to spirits in prison, who had been disobedient in the days of Noah. Now I think this goes far to show that there is salvation after death.

M. Salvation after death! Why, I never heard of such a doctrine.

E. Perhaps not, still it must be so. Where would be the propriety of preaching salvation if there were no possibility of obtaining the same. But when the prophecy strikes our mind, that it was part of the mission of Jesus to preach deliverance to the captive, and the opening of the prisons to them who are bound; and that he came not to destroy the Prophets, but to fulfil; we are constrained to come to the conclusion that Peter spoke the truth, and that those who have not had the privilege of hearing the Gospel on the earth, shall have it in the spirit world, that they may be judged according to men in the flesh.

M. Well, but you say none can be saved without baptism. How then can the dead be baptized?

E. We are building a temple to the name of the Lord, in the valleys of the Rocky Mountains, in which we can attend to the ordinances on account of our dead, and thus become, as the Prophet has said, Saviours upon Mount Zion. This doctrine must not only have been known but practised in the Apostolic age, hence we find Paul saying, 1 Cor. xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

M. Is that in the Bible, Elizabeth? Let me look for myself, and then I can believe it.

E. There it is. Look.

M. Well, so it is. How foolish I must have been not to have seen before, what is so plain.

E. Yes, Martha, and if a great many more would read their Bibles a little more carefully than they do, they would find many things they do not anticipate. But have I answered that question sufficiently for you?

M. Yes, thank you. If you go on like this, you will soon persuade me to join you.

E. That's just what I want. Now for a few words about the gathering. This is no new principle, but is a characteristic of all God's dispensations of mercy to man, and in the last days He has, through the principle of revelation, commanded us to gather from the midst of a people who delight to do evil, and walk after the imagination of their own hearts, to that place which He has consecrated and set apart for the express purpose, a place where we can be taught more perfectly the way of life and salvation, and also escape the judgments to be poured out on those who have filled the earth with their abominations, and will not repent, and obey the Gospel. Besides, our full salvation is impossible while we are in the midst of this generation, but by gathering to Zion, we shall be privileged, inasmuch as we are faithful, to receive all the blessings promised to those who walk uprightly before Him. It is, then, the dearest wish of every Saint to be gathered to that place, where we can do the will of God on earth as it is done in the heavens. In olden times when the Lord had a people on the earth, they were a separate people, and continued as such as long as they did right. When they failed, and rebelled, breaking the righteous laws of God, the greatest curse that could befall them was that they should be scattered and dispersed

to the four quarters of the earth. You, perhaps, now see the propriety and necessity of gathering together. But there is a reason I had almost forgotten, which is this, I have spoken a little concerning the baptism for the dead, for the salvation of our ancestors. Zion is the place where this ordinance must be attended to. This is a reason which has its influence on the mind of every Saint.

M. Well, you have brought many excellent reasons for your leaving your homes, though you must allow that home has its joys and comforts. What can compensate for the loss of friends? Here we are surrounded by our parents, our brothers and sisters, and all those with whom we have been associated from our earliest infancy, with whom "our merry childhood loved to roam." O, Elizabeth! Home is sweet, but you said the salvation of our ancestors depended upon gathering, how is that?

E. Why, as the Temple of the Lord is the appointed place where we can attend to the ordinance of baptism for them, we must gather to the consecrated spot. As to home, I know it has its charms; and though I were called to wander to the ends of the earth, I should never forget the home of my childhood. No, Martha, there are too many associations connected with it, ever to be forgotten; it is there our infancy has been passed; it is there our youth has been spent; it is there we have expanded into maturity; it is there we have enjoyed many happy hours with those who have "put off this mortality," and passed behind the veil. And it is the hope of renewing the ties of friendship dissolved by death's ruthless hand, that causes us to leave our homes for the distant West, that we may attend to the ordinances of the Lord's house for them, and so bring them up in the morning of the resurrection. What are the ties of nature or affection compared to the commands of God, and the eternal salvation of our body and spirit? Shall we not give up everything, be it ever so dear, at the command of Jehovah? Is it not better to sacrifice these things to obtain eternal happiness and celestial glory, than to enjoy the pleasures of sin for a season, and be cast from the presence of God? Our Saviour has said in Rev. xviii. 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And in 2 Cor. vi. 17, it reads, "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." And in different parts of the Bible we read of Zion being established in the last days. In Isaiah ii. we read, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, &c." And in Zechariah ii., and Jeremiah xxxi., it speaks of the restoration of the Gospel, and the establishment of Zion on the tops of the mountains. Indeed, most of the old Prophets speak of it, so that it is no new thing. Do you yet see the necessity of our being gathered together?

M. Well, I must confess your arguments are plausible, but it seems so hard to give up all our friends, to leave this land of freedom, and go to a land of strangers; for we do not know what they are, only as we are told by those who come from there.

E. Well, and who is so well calculated to know all about it? Just get the Spirit of the Lord upon you, and you will know they speak the truth. As to not leaving our home, Jesus said, "He that loveth father, or mother, more than me, is not worthy of me." So say I. Then the friends of Babylon, what are they to the friends of Zion! *There* you will find friends who will stand by you in affliction, and in the hour of adversity will not desert you! no, *they* are friends indeed. Yet do not think we have no love for our friends here, for we have, and would gladly take them along with us. Still we rejoice in leaving our homes and going to Great Salt Lake Valley, for we know that the society of the Prophets and Saints of God is far better than all the comforts, pleasures, and friends of Babylon. O, Martha, let me beg of you, in the name of Jesus, to obey his Gospel, and you shall know of these things for yourself. Never mind the loss of friends or your good name, never mind being persecuted, for so were the Saints of old. And what about the frown of the world, if we gain the approbation of God and His servants!

M. Well, you have shown me things in such a different light to what I have ever seen before, and so plain also, that I really do not know what to say, but

I will think about it. Pray for me, that I may be guided in the right path. I must leave you now, but I will see you again soon. Till then, good bye.

E. Good bye.

(*To be concluded in our next.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 4, 1854.

THE GATHERING. — The article in our present Number, from the pen of Elder Jaques, is worthy the careful perusal of every emigrating Saint, and every faithful one, we are confident, can profit by it. The principles, counsel, and instruction which it contains are well adapted to the wants of those who journey Zionward; and, if remembered and wisely acted upon, they will prove a source of consolation and happiness to the weary pilgrim; but should they be disregarded by any, lamentable indeed must be their condition.

The experience of those who have faltered by the way should suffice for others. The unsettled and unhappy state of mind with which they are troubled, universally deprives them of future spiritual enjoyments. Their folly is made manifest to all those who know the truth, for they themselves publish their ignorance, or disregard of truth, by the course they take. Those who turn back, evidently deny the faith they once advocated, and they can no more have fellowship for those with whom they have before spent their happiest days; they become outcasts to religious society, for when they fain would, they find themselves unable to, draw a vail over the past, and reproach cleaves to them as a legitimate inheritance.

If Saints *know* that it is the will and commandment of God for them to gather, and that His kingdom cannot be built up without it, they can never find anything upon the sea, in New Orleans, St. Louis, or upon the plains, that can make them know otherwise. If Saints have obeyed the Gospel, and *know* that the principles thereof are true, the flattery of all the apostates on earth cannot make them know to the contrary; and when a Saint starts for the gathering place of God's people, and turns round and comes back because he has heard or seen something bad, it proves that he has never known the truth, or if ever known by him, that he has committed some folly or wickedness by which he has lost that knowledge. The conclusion, therefore, is readily drawn by all who know him, that he is either a wicked person, or has never known the truth of his profession; and in either case, that he is not worthy the confidence of upright men.

Saints should learn to discriminate between principle or truth, and the conduct of men; they should be governed by the former, and not by the latter. When truth comes within the reach of men, they must answer for the use they make of it, but no man is answerable for the practices and conduct of his neighbour or brother, when they are such as he cannot adopt or control. True principle should never be sacrificed by any soul that possesses it, though the conduct of even professed Saints may be disapprobated. Any portion of truth, when once sacrificed, like the beast offered upon the altar, becomes dead and without virtue to the individual by whom it is sacrificed, betrayed, and dishonoured; and its power and virtue will never return to that person until a full atonement is made. Jesus once said—"I am the truth, the way, and the life;" and when a man will suffer either the conduct of his brethren, the

hatred of men, or aught that earth and hell can do, to cause him to deny and sacrifice the truth, he would just as soon betray and crucify the Saviour, who is the author of truth to men, were it in his power. Such is the real character of those who become lost by the way, who turn to the right or the left, and walk in crooked paths.

All Saints who gather home to Zion, should seek every day to become more and more grounded in the truth and knowledge of God, as the only sure foundation upon which they can stand. This foundation is eternal, and will remain unshaken though half the Church should apostatize and go to the devil. Those who are sufficiently wise to see and understand the folly of others, should only be the more diligent to pursue the path of righteousness, and shun the evil they behold in the lives of others. Let this be the determination of all the gathering Saints, and those also who are scattered abroad; then shall the salvation of God be round about His people as a wall of fire to save and purify.

Home Intelligence—*Land's End Conference.*—Exeter, Jan. 17.—Elder Joseph Hall writes. Elder J. D. Ross and he had been preaching in Exeter, and quite a lively interest was raised, opposition being very brisk, indeed the intention of some was to prevent the Elders preaching in the city, if possible; to effect this, application was to be made to the mayor. The press, of course, was employed in retailing, and commenting upon, the "immoralities" and "blasphemies" of "Mormonism." We say, success to the Truth, that the honest in heart may rejoice.

Foreign Intelligence—*Calcutta.*—Dec. 3, Elder N. V. Jones writes. The distribution of tracts had been carried on, but with little success, most of the people rejecting them, especially after the first reading. Elder Jones was delivering a course of lectures, with good success—the audiences being more numerous than ever before, and a general interest being awakened. Many appeared to be believing. Three had been added by baptism in Calcutta, since Elder Jones's last letter to us. Elders Leonard and Musser were expecting to leave Calcutta, about the middle of December, for Siam. Elders Woolley and Fotheringham were in the upper provinces, where they had been for some time; they had not met with much success.

In Rangoon the work appeared to be onward, some baptisms were taking place, and several persons were believing.

Bombay.—Dec. 14, Elder Hugh Findlay writes. He forwards an order for books. Nothing of particular interest was occurring. The work seemed to be moving slowly. Elders West and Dewey had not been able to embark for Siam.

Portraits—*The First Presidency and the Twelve Apostles.*—Having disposed of the greater part of the first edition of the Plate of Portraits of the First Presidency and the Twelve Apostles, a second and cheap edition will soon be ready. Price 5s.

An edition that would render the work available to the Saints generally has been much desired, and the importance of every family possessing one seems to be appreciated, and will be more and more so, as the individuals represented by it shall be called away from earth. Then it will be esteemed and sought after with an untold degree of interest by the many thousands of Saints, by whom these men will be beloved for their labours, and many of whom may have desired to see them in the flesh but were not permitted.

Those families who are emigrating, would do well to supply themselves before leaving the country, as they may not have another opportunity of obtaining them without much difficulty.

A few superior copies are yet to be had.

S. W. Richards.—The Portrait of S. W. Richards, at the request of many, will soon be published. Price retail; India proofs, 1s. 6d.; Quarto 1s.; Octavo, suitable for binding with Vol. xv. of the *Star*, 4d. each.

Orders from our agents, for these plates, shall receive attention as early as they are ready.

THE LAST VESSEL.—In answer to many inquiries, the Saints are informed that we purpose sending out the last vessel that we shall charter this season as near the First day of March as possible, and all who purpose emigrating should be ready to embark by that time. Should there, however, be any not prepared to leave so early, we shall make the best arrangements possible for them in other vessels, though they would necessarily be subject to the unpleasantness of being mixed with other emigrants, and without that organization which is so essential to the comfort and happiness of Saints.

APPOINTMENTS.—Elder Jesse B. Martin is appointed to labour under the direction of Elder John S. Fullmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder Israel Evans is appointed to labour under the direction of Elder Israel Barlow, Pastor of the Birmingham and Warwickshire Conferences.

Elder George W. Thurston is appointed to labour under the direction of Elder J. G. Willie, Pastor of the Southampton and Dorsetshire Conferences.

Elder Richard Cook is released from his late appointment, and has our approbation in returning to his family, on account of his health.

S. W. RICHARDS, President,
DANIEL SPENCER, Counsellor.

THE LAYING ON OF HANDS.

BY ELDER JOSEPH HALL.

The laying on of hands is as little understood in the world, but as much ridiculed as many other doctrines taught and practised by the Latter-day Saints, yet the principle and the practice of this doctrine are as ancient as those of any other doctrine of which we have any account, either in the Old or New Testament. The doctrine was well understood by the Prophets and the Patriarchs, and by the Apostles of Jesus Christ. It was practised by them for blessing, healing the sick, conferring on men the Gift of the Holy Ghost, and ordaining them to the Priesthood. Surely "darkness has covered the earth, and gross darkness the mind of the people," that they cannot see, or else they have closed up their minds that they will not see, these principles of truth. Hence I may be pardoned for offering a few remarks upon the subject, although the Elders of the Church are preaching it Sabbath after Sabbath.

If we commence the investigation of the subject with the Patriarchs, we turn to Gen. xlviii. Here we find the old man Jacob blessing his two grand-sons—Ephraim and Manasseh. He conferred upon them the name of his fathers, Abraham and Isaac, also his own name, and conferred upon them one of the greatest blessings that righteous men ever desire—posterity. "Let them grow into a multitude in the midst of the earth," said the old man. Query—Was Jacob a Prophet of the Lord? Did he speak by the inspiration of the Holy Spirit? Would his predictions be ratified in the heavens? And if so, may we not naturally expect them to be fulfilled? All Bible believers will answer in the affirmative to these questions.

How did Jacob confer these blessings upon his grand-sons? Through the laying on of hands. "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head,

guiding his hands wittingly, for Manasseh was the first-born." If this was the order of God anciently, why not now? If there are any servants of God now, they should possess like power, for the order of God's kingdom is unchangeable. The power of God is eternal, and its effects are felt in every age of the world, when men are duly commissioned to act in His name.

There is no surer sign that a man has not been legally called, and chosen, and set apart to the ministry, than to hear him deny the necessity of the ordinances of the kingdom of God. No matter, whatever, what way the Lord has appointed for the communication of intelligence, blessings, power, or Priesthood, men should not presume to despise that way, for without the appointment of the Lord the blessings cannot be obtained any other way. If men attempt to obtain blessings from the Lord through any other than His appointed channel, they become "thieves and robbers."

It is not so stated, but it is probable that in blessing his sons, as we read in Gen. xlix. Jacob laid his hands upon them. And it is evident that many of his predictions are fulfilled. Many yet remain to be fulfilled.

In Num. xxvii. we read that Moses, before he was taken away from Israel, was commanded to take Joshua, the son of Nun, and to lay his hands upon him, and to confer some of his (Moses') honour upon him, and to set him before Eleazar the Priest, and before the congregation, and give him charge in their sight, that they might be obedient. Now the "honour" of Moses was his Priesthood, therefore he was commanded to lay some of his Priesthood upon Joshua. That Moses was a great Prophet and a Priest, no Bible believer will attempt to deny. And that his administrations were valid, and acknowledged of the Lord, will be at once admitted. In the last chapter of Deut., verse 9, we read—"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

Now let us see how the great Apostle to the Gentiles was ordained to the ministry. He himself tells that "no man taketh this honour [of the Priesthood] unto himself, but he that is called of God as was Aaron."—Heb. v. 4. By what authority did he himself speak and act? "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 10-12. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts xiii. 2, 3. Thus was Paul ordained by the laying on of hands, by the Apostles.

In his teachings and administrations, Paul exhibited the same doctrine. Timothy was ordained, and received a gift by the laying on of hands of the Apostle Paul.—1 Tim. iv. 14. Titus was ordained in like manner.

In Acts vi. we read that several others were set apart to assist in the ministry, and they were ordained in the same manner. Amongst them was Stephen. All acknowledge him to be an eminent man, full of the Holy Ghost.

The anointing of oil is closely connected with the laying on of hands, in the consecration to certain offices of the Priesthood, in blessing, or in the healing of the sick. "And thou shalt put them (the garments) upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."—Ex. xxviii. 41. James says—"Is any sick among you; let them call for the Elders of the Church, and let them anoint them with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise them up; and if they have committed sin it shall be forgiven them." Jesus says—"They shall lay hands on the sick, and they shall recover."

I need not quote the numerous other instances of the laying on of hands for the purpose above specified. All who feel interested can read them at their leisure.

We, the Latter-day Saints, are thought very presuming, and awfully blaspheming, because we contend for the faith once delivered to the Saints. James promised the forgiveness of sins at the time of the anointing with oil. This is considered

dreadful. "No man has power on earth to forgive sins," say some. Jesus said to Peter—"Whosesoever sins *you remit*, they *shall be remitted*; and whosesoever sins you retain, they shall be retained." This is either true or false. Those who believe Jesus, believe it to be true.

But however much our opponents object to this principle of power, it is no more than some of their own ministers claim for themselves. Read the following extract from the "Book of Common Prayer." After examining the sick patient as to his faith in the Articles of the Church, the minister says—"Our Lord Jesus Christ, who hath left to his church power to absolve all sinners who truly repent, and believe in him, of his great mercy forgive thee thine offences. And by his authority committed to me, *I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." If our advocacy of the power of the Priesthood which is given unto man is blasphemy, what is this? If our pretensions are presumptuous, this is not the less so. But one thing we can say—*we do* carry out the whole order of the ordinances of God, while our opponents *do not*, "because they have transgressed the laws, *changed the ordinance*, and broken the everlasting covenant." Who then wonders at the darkness and the blindness that have come upon the people.

It is the duty of all mankind to investigate these and all other doctrines of the Lord Jesus Christ. There is a great responsibility resting upon those who stand forth as guides to the people. John says—"If there come any unto you, and bring not this doctrine [of Christ, including the laying on of hands], receive him not into your house; neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." Paul says—"Though we or an angel from heaven preach any other Gospel unto you than that which we have preached, let him be accursed."

In the midst of all the confusion that surrounds us, it is pleasing to know the truth, to contemplate the restoration of the true Church of Christ upon the earth, with all its offices, ordinances, gifts, powers, and blessings, and that it is destined to triumph over the "world, the flesh, and the Devil:" and to accomplish the salvation of all the honest in heart out of every nation, kindred, tongue, and people under heaven. The Lord hasten the day. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page 57.*)

[September, 1837.]

Dear Brethren—Oliver Cowdery has been in transgression, but as he is now chosen as one of the Presidents or Counsellors, I trust that he will yet humble himself, and magnify his calling, but if he should not, the Church will soon be under the necessity of raising their hands against him; therefore pray for him.

David Whitmer, Leonard Rich, and others have been in transgression, but we hope that they may be humble, and ere long make satisfaction to the Church, otherwise they cannot retain their standing; therefore we say unto you, beware of all disaffected characters, for they come not to build up, but to destroy, and scatter abroad. Though we or an angel from heaven preach any other Gospel, or introduce an order of things, other than those things which ye have received, and are authorized to receive from the First Presidency, let him be accursed.

May God Almighty bless you all, and keep you unto the coming and kingdom of our Lord and Saviour Jesus Christ.

Yours in the bond of the New Covenant,

JOSEPH SMITH, junior.

I received the following—

Revelation, given at Kirtland, Ohio, September 4, 1837, making known the transgression of John Whitmer, and William W. Phelps.

Verily thus saith the Lord unto you my servant Joseph—my servant John Whitmer, and William W. Phelps, have done those things which are not pleasing in my sight, therefore if they repent not they shall be removed out of their places. Amen.

September 9th. The High Council of Kirtland withdrew the hand of fellowship from Uriah and Lydia Ann Hawkins, for

unlawful matrimony, deceiving, and unchristianlike conduct.

September 9th. The High Council of Kirtland met in the Lord's House, and organized by electing Jared Carter, President, and Phinehas Richards, Clerk. The members elected on the 3rd were ordained, and drew for their numbers, and the whole were arranged as follows—John P. Green, No. 1; Asahel Smith, No. 2; Samuel H. Smith, 3; Mayhew Hillman, 4; William Marks, 5; Noah Packard, 6; Oliver Granger, 7; David Dort, 8; Jared Carter, 9; Phinehas Richards, 10; Henry G. Sherwood, 11; and Harlow Redfield, 12.

Sunday, September 10th, 2 o'clock, afternoon, in assembly of the Church in the Lord's House, Kirtland, President Rigdon read the rules and regulations of the House of the Lord, as passed by the different Quorums on the 18th of January, 1836, when the Church voted to receive the same, and be governed by them.

The minutes by the High Council of the 9th instant were read, after which those of the Twelve, who were disfellowshipped the previous Sabbath, had opportunity to speak; and Luke Johnson, Lyman Johnson, and John F. Boynton, made their confessions, and were received into fellowship by vote of the Church, also to retain their Apostleship.

President Smith read a letter from Elder Marsh to the Church, stating that before he started from Missouri, he had received satisfaction from these Elders. Elder Young also stated the same.

High Counsellor John P. Green made some confessions to the Church, stating wherein he had been wrong for a short time past; and the Church voted that he be received into fellowship, and retain his office.

President Rigdon made some observations upon the business transacted last Sabbath, reproving some for the conjectures they had respecting President Smith and himself conniving together to remove certain individuals from office, &c., or at least to use their influence so to do. This he informed them was a mistake, for not one word had passed between them on the subject, neither had he a premeditated thought upon the subject.

President Smith then corrected some mistakes of certain individuals, and which had been circulated by them concerning what he had said on the last Sabbath.

The Lord's Supper was administered by Elders Luke and Lyman Johnson, and John Boynton.

G. W. Robinson, Clerk.

When a lying spirit is abroad, it is difficult for truth to be understood.

(To be continued.)

VARIETIES.

He who combats himself will be happier than he who combats others.

The sure mode of being deceived, is to believe ourselves to be more cunning than the rest of the world.

The daughter of Themistocles had two lovers, the one a coxcomb, the other an honest man. The first was rich, the second poor. He took the honest man for a son-in-law, "for I had rather," said he, "have a man that wants wealth, than wealth that wants a man."

Rulers of the World in 1853.—There are at present 83 empires, monarchies, republics, principalities, duchies and electorates. There are six emperors, including his sable highness, Faustin 1 of St. Domingo, sixteen kings, numbering among them Jamaco, king of all the Mosquitoes, and also those of Dahomey and the Sandwich Islands; five queens, including Ranavalona of Madagascar, and Pomare of the Society Islands; eighteen presidents, ten reigning princes, seven grand dukes, ten dukes, one pope, two sultans, of Borneo and Turkey; two governors, of Entre Rios and Corrientes; one viceroy, of Egypt; one shah, of Persia; one imaum, of Muscat; one ameer, of Cabul; one bey, of Tunis; and lastly, one director, of Nicaragua.—*News of the World.*

Gleanings.—The onslaught at Sinope, on the 30th of Sept. last, in which the Russians destroyed about fourteen Turkish vessels, and 3000 or 4000 men, appears to have been counter-balanced by the successes of the Turks near Kalafat, on the 6th, 7th, 8th, 9th, and 10th of January, in which the Russians are said to have been severely handled.—A fanatic feeling, it is said, pervades the whole Russian Empire against the Turks and their allies.—On the 3rd of January, the fleets of France and England entered the Black Sea, which for four centuries had been closed to the western powers of Europe, the Russian governor of Sebastopol having been warned not to dispose his vessels or forces with a view to disturb the peace.—There is to be a great Industrial Exhibition in Christiana next summer.—In China, Amoy has recently been taken from the insurgents by the imperialists, who signalized their victory by executing one thousand of the insurgents.

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING DECEMBER 31ST, 1853.

	CONFERENCE.	Brnches	S'nties	H. Prsts	Elders.	Priests.	Teachrs	Deacons	Excom	Dead.	Emigrte	Baptzed	Total.
England.	1 Manchester	37	1	0	189	189	134	64	16	10	9	99	3280
	2 London	37	1	3	203	119	95	62	122	17	0	2 4	2378
	3 Birmingham	20	3	0	124	134	82	63	102	9	7	132	1552
	4 Liverpool	15	2	1	57	66	42	24	29	3	1	90	1082
	5 Norwich	27	2	1	61	65	49	23	41	5	4	60	1024
	6 Nottinghamshire	14	2	0	71	59	51	30	76	8	0	55	917
	7 Sheffield	19	1	1	62	47	30	20	28	6	5	21	893
	8 Bradford	22	0	0	64	55	43	18	47	5	1	57	883
	9 Cheltenham	24	1	0	68	46	34	19	63	3	0	56	739
	10 Preston	12	0	0	64	52	37	14	13	5	0	21	696
	11 Newcastle-on-Tyne	20	5	0	81	53	37	20	23	11	0	131	689
	12 Herefordshire	26	1	0	65	42	33	19	23	7	0	32	675
	13 Warwickshire	26	2	0	66	43	32	14	18	3	0	42	659
	14 Bedfordshire	19	2	0	38	47	23	24	29	5	0	41	643
	15 Kent	22	0	0	56	47	36	21	21	1	0	40	637
	16 South	16	2	0	33	37	36	22	24	8	6	30	631
	17 Southampton	19	1	0	33	34	20	8	50	3	0	87	620
	18 Reading	18	1	0	58	32	28	14	42	7	0	42	542
	19 Worcestershire	13	1	0	36	20	15	11	25	7	0	20	531
	20 Staffordshire	15	3	1	76	42	22	17	16	3	0	11	472
	21 Wiltshire	14	2	0	31	39	22	23	21	4	3	19	444
	22 Leicestershire	11	0	1	26	26	19	12	18	3	0	45	420
	23 Lincolnshire	18	1	0	30	28	19	5	27	6	2	11	407
	24 Derbyshire	12	1	0	37	29	17	8	27	3	0	17	373
	25 Essex	16	0	0	30	19	18	16	29	2	0	75	345
	26 Hull	7	0	0	21	12	14	3	15	3	0	23	291
	27 Cambridgeshire	10	1	0	18	29	12	5	9	2	5	5	270
	28 Land's End	6	2	0	14	8	10	6	16	2	0	20	238
	29 Shropshire	8	2	0	24	13	10	5	12	3	0	26	235
	30 Dorsetshire	5	3	0	11	14	10	9	13	0	0	13	198
	31 Carlisle	4	1	0	17	6	8	3	1	1	0	9	163
Wales.	32 Glamorgan East	31	0	3	283	105	90	63	122	18	0	150	1961
	33 Monmouthshire	19	0	0	88	25	31	25	33	2	2	44	586
	34 Glamorgan West	17	0	0	70	32	24	20	46	0	0	29	477
	35 Llanelly	9	0	0	58	15	15	13	12	4	7	21	322
	36 Pembrokeshire South	13	0	1	36	8	6	8	6	1	0	19	224
	37 Caermarthenshire	7	0	1	25	11	7	6	9	3	0	9	171
	38 Brecknockshire	7	0	0	28	8	6	10	11	1	0	6	151
	39 Denbighshire	5	0	0	18	6	4	2	6	1	0	12	123
	40 Flintshire	5	0	0	18	5	5	1	5	1	0	6	118
	41 Cardiganshire	5	0	0	18	6	4	2	6	0	0	5	117
	*42 Dyffryn Conway	8	0	0	21	9	5	3	0	0	0	8	111
	43 Merionethshire	5	0	0	14	4	1	1	1	0	0	0	63
	44 Pembrokeshire North	3	0	0	13	3	3	1	5	4	0	5	58
Scotl.	45 Glasgow	19	2	0	100	80	92	22	55	9	0	74	1637
	46 Edinburgh	18	0	0	58	45	40	18	30	3	2	50	726
	47 Dundee	8	1	0	19	14	12	6	29	26	2	0	305
	48 Kilmarnock	7	1	0	29	12	10	9	10	2	0	16	267
Irel.	49 Belfast	3	1	0	5	2	1	0	11	0	0	0	45
	50 Dublin	2	0	0	11	1	2	2	2	0	0	8	56
	51 Londonderry (Branch)	1	0	0	1	2	0	0	1	0	2	0	15
	52 Isle of Man	2	0	0	10	4	1	2	7	0	0	0	67
	Total	725	49	13	2687	1849	14 6	815	1413	230	58	1976	20927

* Anglesea is now united with this Conference, but the report is imperfect, owing to the statistics being given to us for Dyffryn Conway *only*, instead of the two Conferences, consequently we have had to take the last Half Year's Report for Anglesea, and add it to that furnished us for Dyffryn Conway.

We are much behind with this Half Year's Report, owing to the neglect of some of the Presidents furnishing their particulars in due time. Among the delinquent Conferences, are Cambridgeshire, Kent, and Belfast. We are truly sorry that Presidents neglect this important duty although their attention is called to the matter by notice in the *Star* two or three weeks before the close of the Half Year. Such trifling is not expected from Presidents of Conferences, but we are incapable of doing more than we have already done to give the Report in due time and correctly.—ED.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

William S. Phillips.

Counsellors.

John Davis, Dan Jones.

PASTORS, OR PRESIDENTS OF DISTRICTS.

President.	*District.*
Benjamin Brown,	London, Reading, Kent, and Essex Conferences.
John S. Fullmer,	Manchester, Liverpool, and Preston do.
Dorr P. Curtis,	South, Wiltshire, and Land's End do.
Edward Bunker,	Sheffield, Lincolnshire, and Bradford do.
Richard Cook,	Warwickshire, Bedfordshire, Cambridgeshire, and Norwich do.
Chauncey G. Webb,	Newcastle-on-Tyne, Hull, and Carlisle do.
James G. Willie,	Southampton and Dorsetshire do.
Charles Smith,	Derbyshire, Leicestershire, and Nottinghamshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
Thomas Jeremy,	Western Glamorganshire, Llanelly, and Carmarthen do.
Daniel Daniels,	Cardiganshire, North Pembrokeshire, and South Pembrokeshire do.
John Parry, jun.,	Merionethshire, Anglesea, Dyffryn Conway, Denbighshire, and Flintshire do.
Robert Campbell,	Glasgow, Edinburgh, Dundee, and Kilmarnock do.
John McDonald,	Belfast Conference and Londonderry Branch.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*		*President.*	*Secretary.*
1	Perry G. Sessions,	James Johnson.	27	J. V. Long,	J. M. Brown.
2	James Marsden,	T. C. Armstrong.	28	Joseph Hall,	Samuel Francis.
3	Abraham Marchant,	Chas. F. Jones.	29	John O. Angus,	Jesse Gardiner.
4	A. F. McDonald,	George Turnbull.	30	Isaac Allred,	Francis Singleton.
5	Charles A. Harper,	James Woods.	31	Millen Atwood,	John Irving.
6	Henry Savage,	John Pimm.	32	Dan Jones,	William Sims.
7	William Glover,	J. C. Sanderson.	33	Thomas D. Giles,	George W. Davies.
8	John A. Albiston,	Henry J. Jarvis.	34	Robert Evans,	George Bywater.
9	John Robinson,	William Clark.	35	Dewi E. Jones,	Aneurin L. Jones.
10	Robert Menzies,	John Foley.	36	John Price,	John Gibbs.
11	Thomas Squires,	Ebenezer Gillies.	37	Thos. C. Martill,	Isaac Jones.
12	Thomas Williams,	Henry Waldon.	38	Thomas Morgans,	James Carter.
13	Graham Douglas,	John Hole.	39	John Parry,	Griffith Roberts.
14	Job Smith,	Joseph Hyde.	40	J. N. Jones,	Lewis Davies.
15	J. W. Lewis,	James Albon, jun.	41	John Evans,	William Lewis.
16	Hugh Patrick,	Geo. R. McDonald.	42	Richard Roberts,	William Davis, jun.
17	George Bramwell,	J. Silver.	43	John Davies,	John Davies.
18	W. G. Mills,	T. J. Bryceson.	44	David Rees,	Thomas Evans.
19	Matthew Rowan,	John Kelly.	45	Edward Martin,	John Lynch.
20	Joseph Westwood,	William Wright.	46	Thos. W. Brewerton,	F. C. Robinson.
21	John Barker,	Henry Fulstone.	47	Andrew Ferguson,	James Mair.
22	Edward Frost,	Thomas Harrald.	48	Joseph Booth,	Joseph Booth.
23	Charles Derry,	Charles Derry.	49	John McDonald,	John McDonald.
24	William McGhie,	William McGhie.	50	Gilbert Clements,	Thos. Sutherland.
25	Martin Slack,	Martin Slack.	51	Hugh Sheppard,	Hugh Sheppard.
26	John T. Hardy,	Aug. S. Green.	52	Andrew Galloway,	James Duff.

TO MY SISTERS.

Dear Sisters, give attention while I show
The line of conduct that we should pursue,
The high position that we must sustain,
If we celestial glory would obtain.

Humility should first our actions grace;
Our God the proud in spirit will abase;
But to the humble and the contrite heart,
Each good and perfect gift He will impart.

Obedience next, the law of God demands,
Unto His servants, and to His commands,
This is far better pleasing to our King,
Than all the sacrifices we may bring.

From pride, from strife, and vain contention turn,
Nor suffer envy in our breasts to burn;
Rather improve the talents to us given,
And thereby magnify the God of heaven.

Know, in connexion with our brethren too,
The arduous duties we are call'd to do,
Behold! the rising generation are
Entrusted to our teaching and our care;

To form their character, and train their mind,
That they to righteousness may be inclined;
For Israel's mothers some have yet to be,
With Kings and Priests their hopeful progeny.

Seeing we teach for such a glorious end,
Let us with practice moral precepts blend.
Thus preach the Gospel truths by act and word,
And gain the approbation of our Lord;

Be prayerful, faithful, ever watchful too,
Keeping the righteous crown within our view;
And the vast riches of Eternity,
Will the reward of all our labours be.

MERCY KIRKWOOD.

ADDRESSES.—O. M. Deuel, Mr. Josiah Rhead's, 20, Pitt Street, Burslem, Staffordshire.
Matthias Cowley, Mr. McCreery's, 217 Livery Street, Birmingham.
T. B. Broderick, 3 Beetchen Clift Place, Bath.
William Smith, Mr. Henley's, East Road, Bridport, Dorsetshire.
Charles Smith, 17 Vassal Street, Southwell Road, Nottingham.
John Robinson, 6 Mina Road, Old Kent Road, London.
John Barker, 26 James Street, near Trinity Church, Bath.
Thomas Williams, 3, George's Place, George Street, Hull.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH JANUARY, 1854.

Scandinavian Mission (John Van Cott)	£3	10	8
Charles A. Harper	10	0	0
John B. Pears	5	0	0
John Memmott	6	0	0
Charles Peat	8	10	0
Carried forward	£33	0	8

Brought forward	£33	0	8
Bombay Mission (H. Findlay)	5	0	0
East India do. (N. V. Jones)	19	7	6
E. C. Brand	20	0	0
James Frewin	5	0	0
	£81	8	2

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 6.—Vol. XVI. Saturday, February 11, 1854. Price One Penny.

THE GIFTS AND BLESSINGS OF GOD.

A MORMONITE FLABBERGASTED.—A short time ago as a gentleman, residing in a town not a hundred miles from Shrewsbury, was returning home, he was accosted near his own door by one of those persons calling themselves Latter-day Saints, who offered him a tract. After some little conversation, the gentleman entered his house and was followed into his parlour by the Saint, when, the door and window being carefully closed, the following dialogue took place.—*Gent.:* Well, now you are here I should like to become acquainted with the doctrines of the sect that you belong to.—*Saint:* They are easily explained—we are in possession of the Book of Mormon which supersedes the Bible, and teaches us to do wonderful things—to perform miracles.—*Gent.:* Indeed, well what can you do?.—*Saint:* We can remove mountains, we can make the blind to see, the lame to walk, and the deaf to hear.—*Gent.:* Wonderful, indeed, can you do anything else?—*Saint:* Yes, truly—we can cure the sick without the aid of a physician, and we can speak in an unknown tongue. —*Gent.:* But am I to understand that when you are sick you can cure yourself, and can you interpret this unknown language after you have spoken it?—*Saint:* No; but my brother can cure me, and he can interpret the language that I have spoken.—*Gent.:* Well now, suppose you met with an accident, and were severely bruised, could you cure yourself and immediately get rid of all the marks?—*Saint:* No, I could not cure myself, but my brother could effect an immediate cure for me, and there would not be a trace of the bruises left.—*Gent.:* Indeed! What you tell me is so wonderful that I am desirous of testing your brother's powers. So saying, he closed with the Saint, and with a flush hit between the eyes, knocked him down; and as similar causes produce like effects, the astonished Saint was no sooner on his legs than he was again floored. The same process was followed up until the battered Saint, unwilling to become a martyr to his faith in the Book of Mormon, earnestly entreated for mercy, when he was permitted to rise, and the doors being opened, he was dismissed with a smart application of a boot to that part which is said to be the seat of honour, and with this consolatory piece of advice—"There my saintly friend, go at once to thy brother, and get thyself cured of thy bruises; and when he has restored thy sight, and eradicated all traces of thy punishment from thy disfigured visage, which thou sayest he can do immediately, return to me, and I promise thee that I will become as good a saint as thyself." Whether the severe ordeal through which the Saint had passed, produced any wavering in his faith, or that his brother was not sufficiently indoctrinated in the Mormonite method of healing, we (not having been enrolled in the army of Latter-day Saints) have no means of ascertaining; but, we understand that this persecuted Saint was seen some days afterwards with one eye in deep mourning, and the other somewhat obfuscated.—*Shropshire Conservative, Jan.* 14.

A paragraph characterized by more undisguised malignancy than is the above, seldom appears in the journals of the day. There is an infidelity of sentiment, and a spirit of coarse brutality, pervading the whole, which are equally repulsive to every inspiration of true religion, and revoltin to every feeling of humanity. The para

graph does discredit to the writer's head, and reveals the foulness of a heart of which none need envy him.

In the same journal is the report of "a splendid Banquet to Brother William Butler Lloyd, the first Orange Mayor of the loyal borough of Shrewsbury." At this banquet was proposed a toast which "is always received with enthusiasm amongst Orangemen, and especially when the brother is present," being that of the "Grand Master of the Loyal Orange Institution of Great Britain." The "Grand Master, Brother T. J. Ouseley," who happens to be no other than the editor of the *Conservative*, in responding to the toast, and in enlightenment of the "gentlemen in the room, not connected with the Order," and who "had asked themselves the question—What is Orangeism?"—the "Grand Master," in answering to the toast, said that he had "great pleasure in being enabled to give them an insight into the character of the Order," that "of all institutions or societies in the world, the Orange is without question the best. It is not like some, founded for pecuniary purposes, and others solely for conviviality and good fellowship, it is founded, as the worthy chairman so truly stated, on the Bible." The "gentlemen in the room, not connected with the Order," may have been satisfied with the "Grand Master's" explanation, and it may be that Orangeism "is founded on the Bible," but when gentlemen out of "the room, not connected with Orangeism," read the "Grand Master's" speech in the *Conservative*, in the next column to that which contains an account of "A Mormonite Flabbergasted"—when outside gentlemen read this, would not serious thoughts cross their minds, that Orangeism was not such a super-excellent Order as the "Grand Master" editor had represented? Or would they think that the "Grand Master" must have put off his Orangeism, as he put off his banquet garments, before he sat down to inform his readers of a poor "Mormonite Flabbergasted," or if he wrote not the chapter himself, before he inserted it in his journal, without disclaimer or animadversion? Impartial readers must have thought one or the other of these things.

Any one acquainted with the faith of the Latter-day Saints will at once perceive that the relation in the *Conservative* is a gross misrepresentation of principle, for no Latter-day Saint would converse as one is there stated to have done, because such sentiments in relation to the gifts and blessings of God, the Bible, and the Book of Mormon, are utterly unlike the doctrine of the Church of Jesus Christ of Latter-day Saints.

But leaving the "Grand Master" to develop the Orange theory in his own peculiar manner, a few remarks upon the continuity of what are termed supernatural gifts, and for which few but Latter-day Saints contend, may be appreciated by some, who, like this Salopian editor, and his ferocious country "gentleman" friend, imagine that Jehovah is not now well pleased to manifest His power extraordinarily.

A question presents itself at the outset—For what are the supernatural manifestations of God given to man in any generation? The most direct answer which occurs to my mind, is given by St. Paul—"The manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii. 7. Now how can these manifestations or gifts profit a man? Let us first consider the gift of healing, the one ridiculed and despised in the *Conservative*.

How can the gift of healing profit a man? Not at all, directly, if he is healthy and sound. But if he were sick of a fever, as the Apostle Peter's wife's mother was, then the gift of healing would be very profitable and acceptable. If a man were a leper, as was the man whom Jesus met when he came down from the mountain, where he delivered his famous Sermon; or afflicted with the palsy, like the centurion's servant; or blind, like the two men whose eyes Jesus touched; or withered in limb, like the man whom Jesus healed on the Sabbath day; or impotent, like the man at Bethesda's pool; or lame from birth, like the man who sat at the temple gate; or afflicted with a running sore, like the woman who touched the hem of the garment of Jesus; then the gift of healing would by no means be despised, but would be prized as a most desirable blessing.

If a man were bitten by a venomous reptile, as was Paul when shipwrecked on Melita, then the realization of the glorious promise of Jesus—that believers should take up serpents, without harm, would surely be coveted earnestly, as one of the "best gifts."

If anything of a poisonous nature were given in malice to a man, or accidentally partaken of by him, then the promise of

Jesus to Gospel believers—"if they drink any deadly thing, it shall not hurt them," would be truly appreciated.

If a man were being imposed upon by a fair-faced professing friend, then "the discerning of spirits" would be a decided blessing.

If a man were in danger from a combination or conspiracy of wicked men, then the gift of prophecy, or of revelation from God, would be undeniable profit to him.

Neither is the ministration of angels by any means to be despised. The Apostle Peter, when imprisoned by Herod, and he and the other Apostles, when imprisoned by the Sadducees, were liberated through the instrumentality of angels. The Apostle Paul, when bound for Rome, and in danger of shipwreck, was visited in the night by an angel, and informed that the vessel, but no life, would be lost, providing all kept in the ship. These manifestations were clearly profit to those who received them. And would not similar manifestations be equally profitable now to men in similar circumstances? He who would answer in the negative must think again, if he desires any credit for common sense.

Now in all the above supposed instances, it will be very readily seen how the gifts of God profit men. Surely no one who possesses the least claim to be called a Christian will deny that these gifts and manifestations were enjoyed in ancient times, and were given for the comfort and profit of the recipients. No, probably few will deny this, but men have strange notions as to the continuity of these gifts and manifestations among believers. But is there any reason why these things should not be enjoyed now? Not the slightest. Men are sent into this world that they may become more fully acquainted with evil, and be made more perfect through suffering. But in order that they may be saved, or in other words, in order that they may overcome the evil, instead of being overcome by it, the Almighty assists them by His power, and this power is manifested in various ways, some of which I have mentioned. It would naturally be expected that if man were left to himself, to grapple with evil unassisted, he would be altogether overcome by it, and then the designs of His Creator would be frustrated. This idea is as fully borne out by the Scriptures, as it is by reason, and the experience of men. Consequently the gifts and manifestations of God are necessary to aid man's perfection.

The next thing to be considered is—Is the nature of all men similar? If so, they all need similar assistance to enable them to overcome. As far as observation and experience are concerned, no other conclusion can be come to but that all men are of like passions, though those passions may be variously modified by sectional habits and customs, and differing circumstances. And if all living men are of like passions, analogy would teach us that all men who have lived, who do live, and who may live, were, are, and will be of like passions. Scripture is entirely coincident with analogy on this point. The Apostle Paul informs us that God "hath made of one blood all nations for to dwell on all the face of the earth." And every child knows that Scripture declares all men the children of one earthly, and one heavenly Father. Then two thousand years separation by time, or two thousand miles separation by space, cannot impair in the least the claim which all men have equally on the assistance of the Almighty. Therefore we cannot conclude otherwise than that all have a naturally equal right to similar blessings from the hands of God.

The question now narrows down to this principal point—As all men are of one family, and are sent here for one purpose, and consequently have naturally equal right to assistance from their one Great Parent, it necessarily follows that if they do not receive similar assistance and blessings from Him, the fault lies either with Him or with them.

As regards the fault lying with the Almighty, it can only do so upon two principles—either He is a changeable being, or He knows, by His far-seeing wisdom, that it will be to men's advantage if these blessings are withheld.

On the first principle the Bible most unhesitatingly assures us that God does not withhold any blessings from men. The Prophet Malachi informs us that He does not change. Jesus Christ says that God is more willing to give blessings to men than men are to receive them. The Apostle James inform us that with God there is no variableness nor shadow of turning. The Apostle Peter declared, contrary to his early prejudices, that God was no respecter of persons, but that in every nation he that feared God, and wrought righteousness, was accepted of

Him. On the question of changeableness or partiality, then, doubt may be banished.

As to whether God sees it wisdom to withhold His blessings, it may be answered—undoubtedly He does, independent of the actions of those who desire the blessings, but not independent of the circumstances in which those persons are placed. When we recall to our minds that man was sent here to experience evil as well as good, we must conclude that if the power of God were fully accorded to Him on every occasion, he would have no trial, no experience of evil, and consequently would pass his probationary state here without attaining to that perfection in knowledge which was desirable. The Apostle Paul had an affliction which he called a "thorn in the flesh, the messenger of Satan to buffet me." "For this thing," says Paul, "I besought the Lord thrice that it might depart from me, and he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness." Paul had a correct idea of the reason why his prayer was not answered—"lest I should be exalted above measure through the abundance of the revelations." The revelations given to him were a blessing, enlightening and comforting his mind, and imparting to him knowledge which he could not otherwise have obtained. The withholding of the answer to his prayer in regard to the removal of the "thorn in the flesh," was also a blessing, for by reading his history we learn that Paul was as liable as many others to be "exalted above measure," and then to be overbearing, and imperious. The Lord Jesus, partaking of the nature of man, was exceedingly sorrowful previous to his crucifixion, and he prayed more than once—"O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." His desire was not granted. Why? Because his Father saw it wisdom that Jesus should suffer, that the great atonement might be made for the sins of mankind. But here a distinction should be made—though God may see it wisdom, in exceptional circumstances, to withhold blessings desired, yet it does not necessarily follow that blessings desired should always be withheld, nor that whole generations of mankind should pass away without receiving any of those manifestations which were so liberally granted in ancient times. If it were so, those men would be borne down by the evils with which they had to cope, instead of overcoming them, and being made perfect by the contact. Considering this, then, it cannot be concluded that the fault is with God, either with regard to His impartiality and unchangeableness, or the exercise of His wisdom, that His gifts and blessings are not experienced among men universally.

When generations of mankind pass away without enjoying the gifts and blessings of God, as did the ancients, the fault must be in man. What is the first cause of failure in obtaining these blessings? Unbelief. Jesus said they should follow the believers. He himself could not do many mighty miracles in his own country, because of the unbelief of the people. The Apostle Paul declares that "without faith it is impossible to please God." And it was a constant maxim of Jesus and his Apostles, that according to a man's faith, he should receive. Here, then, we discover the grand cause why the absence of these gifts and blessings constitutes such a marked characteristic of the popular religions of the day—the people do not believe in these gifts and blessings, consequently they never name such things in their supplications to God, and, as may naturally be expected, God does not bestow them, for it is not His custom to cast pearls before swine, nor to give the children's meat to dogs, although He is full of goodness and compassion.

Many other Scripture references in favour of the conclusions I have come to in this brief article might be adduced, but probably sufficient has been written to show to a reflecting mind that there is no solid reason why the gifts and blessings of God should not be enjoyed now as in ancient times, notwithstanding the opinions of "Grand Masters," editors, "gentlemen," doctors, lawyers, divines, or any other class of men. It betrays a low, infidel, and irreverent spirit when a man sneers at the gifts and blessings of God, whether enjoyed or withheld; and the same spirit is manifested when those who contend for these gifts are derided, much more when they are treated with brutal violence, and taunted for a sign from God. How offensive must such ungodly characters as do this, appear in the pure sight of Johovah. Verily they have their reward.

In conclusion, I would recommend a study of the following extracts from the Book of Mormon, in which extracts there is more Gospel than many editors or preach-

ers write or speak in the whole course of their lives—

"And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves, their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; and there are many churches built up, which cause envyings, and strifes, and malice.—2 Nephi xi. 14.

"And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another, exceeding great faith: and to another, the gifts of healing by the same spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not.—Moroni x. 1, 2.

JOHN JAQUES.

HISTORY OF JOSEPH SMITH.

(*Continued from page 77.*)

[September, 1837.]

At a Conference of the authorities of the Church, and of the Saints in the House of the Lord at Kirtland, September 17th, Bishop N. K. Whitney said the time had arrived when it became necessary for him to travel, and [he] necessarily must have an agent to act in his absence agreeable to the provisions made in the revelations, &c., and nominated William Marks, who was elected agent to the Bishop by unanimous vote.

George W. Robinson was unanimously elected General Church Recorder in place of Oliver Cowdery, who had removed to Missouri.

After taking into consideration the situation of Zion and the Church in general, the Conference decided that it was of great importance to the cause of truth in general, and the prosperity of the work, that the Bishop and his Counsellors send abroad their memorial to all the Saints throughout the land, as well as to all well-wishers to the cause of Zion, and that their appeal go forth in the name and by the authority of the Church, to all the Saints scattered abroad.

The same evening, the Elders assembled in Conference, in the House of the Lord, when I addressed them on the subject of the gathering of the Saints in the last days, and the duties of the different Quorums in relation thereto.

It appeared manifest to the Conference, that the places appointed for the gather-

ing of the Saints were at this time crowded to overflowing, and that it was necessary that there be more Stakes of Zion appointed, in order that the poor might have a place to gather to, "wherefore it was moved, seconded, and voted unanimously that President Joseph Smith, junior, and Sidney Rigdon, be requested by this Conference to go and appoint other Stakes, or places of gathering, and that they receive a certificate of their appointment, signed by the Clerk of the Church."

Elder William Marks, who had previously been appointed agent to the Bishop, being called upon, arose and said that he would comply with the request of the Church, and the Lord being his helper he would discharge the duties thereof to the best of his ability. After which the Elders present who were in a situation to travel were called upon to number themselves, and there were numbered one hundred and nine, and they were divided into eight companies in the following order—number one to thirteen, called the first company, were appointed to travel East; No. 13 to 26 were to travel South-east; No. 26 to 39, South; No. 39 to 52, South-west; No. 52 to 65, West; No. 65 to 78, North-west; No. 78 to 91, North; No. 91 to 104, North-east. Five being left after this division, No. 105 was appointed to travel with the company going South-east; No. 106, with the company; 107, South; 108, East; 109, with the North company. It was further appointed that those who might desire to travel a different course from the one which was appointed to the division to which they belonged, might have the privilege of changing with one of another division. And lastly it was appointed that the different divisions hold their own meetings to make such arrangements as they should think proper in relation to their journeying.

Agreeable to the vote of the Conference on the 17th, Bishop Whitney and Council issued their memorial from

Kirtland, Ohio, September 18th, 1837.

To the Saints scattered abroad, the Bishop and his Counsellors of Kirtland send greeting—

Whereas the Church in Kirtland has taken into consideration the affairs of the Latter-day Saints in general, having opportunities of making themselves acquainted with the situation of the Saints throughout the continent, together with very flattering prospects of the prosperity of the cause of God in our land, and also of the peculiar condition of the city of Kirtland, which is a kind of first-fruits of the cities which the Lord has begun to build unto Himself in these last days, it has been deemed of great importance to the prosperity of the cause of truth in general, that the Bishop and his Counsellors send abroad this their memorial to all the Saints throughout the land, as well as to all well wishers to the cause of Zion, in this our most happy country.

It is a fact well known, that the Saints in the city of Kirtland have been called to endure a great fight of affliction for the truth's sake, and to bear a heavy burden in order that the foundation of the kingdom of God might be laid on a sure and certain basis, so that the prophetic vision of Daniel might most certainly be fulfilled, that this kingdom might break in pieces all other kingdoms, and stand for ever. The exertions of the enemy to prevent this, have been very great; and through their great exertions, they have given to the Saints great trouble, and caused them much expense. In addition to this, they have had to publish the word of the Lord, which has been attended with great expense. These, together with building the House of the Lord, have embarassed them very much; for when subscriptions failed, they went on and accomplished the work of building the house themselves, plighting all that they had, property, credit, and character, and by these means accomplished this great work which is the wonder and admiration of the world. This they have done in faith, believing that, as the multitude of Saints increased, their liberality would abound towards those, who, regarding nothing but the salvation of the world, have thus exposed themselves to ruin, in order that the work of the gathering might not fail. And besides all this, there have been a large number of poor who have had to receive assistance from the donations of the Church, which have tended to increase its embarassments; and now so numerous are the Saints grown, that it is impracticable for them all to gather to the places which are now appointed for this purpose.

The Church in Kirtland has, therefore, required at the hand of our beloved brothers Joseph Smith, junior, and Sidney Rigdon, (men who have not thought their lives dear unto them, in order that the cause of God might be established,) Presidents whom God has appointed to preside over the whole Church, and the persons to whom this work belongs, that they should go forth, and lay off other Stakes of Zion, or places of gathering, so that the poor may have a place of refuge, or places of refuge, in the day of

tribulation which is coming swiftly on the earth. All these things will be attended with expense. Feeling ourselves under great responsibility by virtue of our office and calling in the Church of God, we present this our memorial to all the Saints, making a most solemn appeal to the feelings, benevolence, and philanthropy of all the Saints into whose hands this our memorial comes, in faith and confidence that this appeal will not be made in vain.

It is the fixed purpose of our God, and has been so from the beginning, as appears by the testimony of the ancient Prophets, that the great work of the last days was to be accomplished by the tithing of His Saints. The Saints were required to bring their tithes into the store house, and after that, not before, they were to look for a blessing that there should not be room enough to receive it. See Malachi 3rd chapter, 10th verse. Our appeal, then, to the Saints is founded on the best of testimony, that which no Saint will feel to gainsay, but rejoice to obey. The Saint of God will rejoice in all that the Lord does, and in doing all that the Lord requires. The sacrifice of righteousness which the Lord requires will be offered with a willing heart, and ready mind, and with great joy, because they are accounted worthy to offer up sacrifice for His name.

In making this appeal to the benevolence of the Saints of God, we do not only take into consideration the situation of the poor, the embarassments of the Stake of Kirtland, but also their own interests, for every Saint has an equal interest in building up the Zion of our God, for it is after the Lord has built up Zion, that He will appear in His glory. Psalm cii. 16. We all look for the appearing of the great God and our Saviour Jesus Christ, but we shall look in vain, until Zion is built, for Zion is to be the dwelling place of our God when he comes. Joel iii. 21. Any one who will read this chapter with attention, will see that it treats of the last days, and of the Zion of the last days. How, then, is the Lord to dwell in Zion, if Zion is not built up? This question we leave with the Saints to answer. The salvation of the Saints one and all depends on the building up of Zion, for without this there is no salvation, for deliverance in the last days is found in Zion, and in Jerusalem, and in the remnant whom the Lord our God shall call, or in other words, in the Stakes which He shall appoint. Joel ii. 32. It is in Zion where the Lord is to create upon every dwelling place, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. It is upon the glory of Zion, that there will be a defence. It is in Zion that there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. Isaiah iv. 5, 6. It is upon the walls of Zion, where the watchmen shall see eye to eye. Isaiah lii. 8.

Whatever is glorious, whatever is desirable, whatever pertains to salvation, either temporal or spiritual, our hopes, our expectations, our glory, and our reward, all depend on our building up Zion according to the testimony of the Prophets, for unless Zion is built, our hopes perish, our expectations fail, our prospects are blasted, our salvation withers, and God will come and smite the whole earth with a curse. Hear, then, O ye Saints of the last days! And let this our appeal have a favourable reception among you. Let every Saint consider well the nature of his calling in the last days, and the great responsibility which rests upon him or her, as one to whom God has revealed His will; and make haste not only to the relief of Kirtland, but also to the building up of Zion. Let every man and every woman give heed the very instant that they embrace the Gospel, and exert themselves with energy to send on means to build up Zion, for our God bids us to haste the building of the city, saying the time has come when the city must be pushed forward with unceasing exertions, for behold, the day of calamity draweth nigh, and unless the Saints speed the building of the city, they will not escape.

Be admonished, then, O ye Saints! And let not covetousness, which is idolatry, nor worldly ambition hinder you; but gather up your gold, and your silver, and all the means you have, and send on to the Saints who are engaged in this great work of building the Zion of God, that there may be a place of refuge for you, and for your children in the day of God's vengeance, when He shall come down on Idumea, or the world, in his fury, and stamp them down in his wrath, and none shall escape, but the inhabitants of Zion. What we say unto one, we say unto all, haste, haste, and delay not! for the hour of desolation does not linger, and with all the power that the Saints have, and with all the diligence they can use, they will scarcely escape.

The time is not far distant, when some of those who now deride and mock the Saints for devoting their all to build up the Zion of God, will bless their name for having provided a city of refuge for them and their children, regardless of the ravings of ungodly priests, and the mockings of a stupid and ignorant people. In the confidence which we have in the good sense and righteous principles of the multitude of the Saints, we send this our memorial in the name of our master, Jesus, believing that

this appeal will be received with great kindness, and will be attended to with untiring perseverance, until the object for which it has been sent shall be accomplished. And may the God of all grace pour out His richest blessings on your heads, and crown you with abundance, that the Zion of our God may flourish, and cease not, until the righteousness thereof shall go forth as the light, and the salvation thereof as a lamp which burneth, is the prayer of your brethren in Christ Jesus,

N. K. Whitney,
R. Cahoon,
V. Knight.

About this time Elder P. P. Pratt, who was labouring in New York, published his *Voice of Warning*, consisting of 216 pages.

I started from Kirtland on the 27th of September, in company with brother Sidney Rigdon, to fulfil the mission appointed us on the 18th of September by a Conference of Elders, in establishing places of gathering for the Saints; brothers William Smith and Vinson Knight accompanying us.

October 1st. Elder Lyman Sherman was elected High Counsellor at Kirtland, in place of Jared Carter removed to Far West.

October 2nd. Samuel H. Smith was elected President of the High Council, and the Council voted that if a Counsellor absented himself from their meetings, without a reasonable excuse, he should be reported to the Church as a delinquent. The High Council of Kirtland voted that their Clerk grant licenses to the members of the Council (who wished to travel), signed by the President and Clerk.

We arrived at Terre Haute, Indiana, on the 12th, about midway from Kirtland to Far West.

My brother Hyrum's wife, Jerusha F. Smith, died on the 13th of October, while I was at Terre Haute, and her husband at Far West. She left five small children, and numerous relatives to mourn her loss, severely felt by all. She said to one of her tender offspring, when on her dying bed, "Tell your father, when he comes, that the Lord has taken your mother home, and left you for him to take care of." She died in full assurance of a part in the first resurrection.

October 15th. The High Priests' Quorum at Kirtland decided to take Doctor Sampson Avard's license, until he returns and make satisfaction; and the High Council concurred.

October 18th. The High Council, and Presidents of the different Quorums, met in the Lord's House, Samuel H. Smith, Presiding, and after a lengthy discussion concerning existing evils, agreed that it was time to commence the work of reform, and voted unanimously to meet again in the Lord's House on Monday evening next, and invite the different Quorums to meet at the same time, and commence pruning the vine of God in Kirtland, and thus continue the work evening after evening, until it shall be wisdom to stay the hands.

Phineas Richards, Clerk, H. C.

Sunday 22nd. The Church in Kirtland disfellowshipped twenty-two brethren and sisters until they made satisfaction for uniting with the world in a dance, the Thursday previous.

October 23rd. The High Council of Kirtland appointed Luke Johnson, Reynolds Cahoon, and John Gould, a Committee to visit John Johnson, junior, and see if he would desist from selling spirituous liquors to those who were in the habit of getting intoxicated, and report to the authorities of the Church those members who might drink spirits at his house. Also voted that the Church see that all difficulties and differences be settled as speedily as possible; and that unruly children be reported to their parents, and if they neglect to take suitable notice of it, then the parents shall be reported to the authorities of the Church, and dealt with accordingly.

Voted that we discountenance the use of Ardent Spirits in any way to sell, or to be brought into this place for sale or use.

Phineas Richards, Clerk.

Sunday, October 29th. Nine more of the brethren and sisters were reported to the Church as having been engaged in the recreations of the 19th instant, and eleven of the thirty-one that had been reported made confession.

Brothers Noriss, Brewster, and others, presented a plan, for the better organization of the Church in temporal affairs, to the High Council, on the 30th October, stating that Moroni had appeared to Collins Brewster, &c. The Council decided that it was a trick of the Devil.

Most of those who were complained of, for the recreation on the 19th, and had not confessed, acknowledged their fault to the High Council on the first of November, and the remainder were required so to do, or be cut off from the Church.

November 2nd. The High Council voted that loungers about the streets should be attended to forthwith, and appointed a Committee of three for that purpose.

The Church in Kirtland voted to sanction the appointment of brother Phineas Richards and Reuben Hedlock, by the Presidency, to transact business for the Church, in procuring means to translate and print the Records taken from the Catacombs of Egypt, then in the Temple.

Having arrived at Far West some time in the latter part of October, or first of November, a meeting of some of the Church was called on the sixth to counsel on some affairs of the Church, which I attended with brothers Rigdon and Hyrum Smith. There were present Elders Thomas B. Marsh, Wm. E. McLellin, Lyman E. Johnson, William Smith, and Vinson Knight, from Ohio, the High Council of the Church, and some other Elders. Prayer by W. W. Phelps. Several topics were discussed, when it was unanimously voted, that it be recommended to the proprietors of the Corporation of Far West, to petition the Trustees of said Corporation to alter the streets or lessen them, so as to make each block contain four acres of ground, and each block to be divided into four lots. Also voted unanimously, that it is the opinion of this Council, that there is sufficient room in this country, for the Churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be His will to be commenced.

Adjourned until early candle light, and met accordingly, when remarks were made by many of the authorities present, upon the previous disposition of the town plot, the purchase of land, &c. &c.; and all difficulties were satisfactorily settled, except a matter between Oliver Cowdery, Thomas B. Marsh, and myself, which was referred to us, with the agreement that our settlement of the affair should be sufficient for the Council.

W. W. PHELPS, President,
O. COWDERY, Clerk.

The High Council, and Bishop of Kirtland, met in the Lord's House, on Tuesday evening, November 7th, to discuss the question, "Who presides when the Presidents are absent?" but, upon discussion, were not able to come to any conclusion

Thomas Burdic was appointed High Counsellor, in the place and absence of Phineas Richards; and Harlow Redfield, Clerk for the time being.

President Joseph Smith, senior, proposed that brother Phineas Richards be ordained under the hands of President John Smith and Bishop Whitney, and he was accordingly blessed for his mission.

PHINEAS RICHARDS, Clerk.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 11, 1854.

SALOPIAN BIGOTRY AND VIOLENCE.—Our readers will no doubt peruse with rather painful interest the first paragraph in our present Number. The object of Elder Jaques in his article appears to be to convey a correct idea concerning the privilege of mankind in all ages to be the recipients of the gifts and blessings of God, according to their faithfulness; and to show that it is both reasonable and Scriptural, that these gifts and blessings should be universally enjoyed; and that they are given, not for display or boasting, but for the comforting and encouraging of those who believe on the Lord, and endeavour to keep His commandments.

We are informed that the circumstance is much misrepresented in the *Conservative*. However, sufficient is given to show that the assault on the brother was one of cool and premeditated violence, and in the most open defiance of the law.

As far as we can recollect, this is the first recognition in an English newspaper, that physical arguments are commendable in opposition to the doctrine of the Church

of Jesus Christ of Latter-day Saints. From the spirit of this extract from the *Conservative*, we might be led to suppose that physical arguments are considered by Salopian editors and "gentlemen" as arguments of the most convincing kind, notwithstanding that most others editors and gentlemen consider that when a man resorts to physical arguments, it is a sure sign that he can produce no other kind of argument. It is natural, too, for all men to employ the best and most potent arguments they can command in support of their opinions. We conclude that the hero of the *Conservative* employed his best arguments when he invited a tract distributor into the parlour, carefully shut the door and window, and then assaulted and battered the unoffending herald of the Gospel of Christ. Most potent arguments, indeed! Such arguments are seldom employed, except against the truth.

It is lamentable to see such a wanton disregard of law and order, and humane feeling, exhibited in, and countenanced by, the public press. It omens ill for the advocates of truth and justice. But we trust that there is sufficient integrity amongst the British people to prevent the plague-spot from increasing, or extending its Upas influence in the land. Rather let the diseased portion be excinded from the body of society. Anyhow truth will triumph eventually. For that blest day we ever pray.

A DIALOGUE BETWEEN MARTHA AND ELIZABETH.

BY ELIZA WILLIAMS.

(*Concluded from page 72.*)

PART II.

Elizabeth. Well, Martha, we have met again. I hope you are in good health.

Martha. I am quite well, thank you. I am glad I met with you, as I wanted to tell you how things are with me. I suppose you know that I have been baptized.

E. Yes, I heard of it some time ago, and believe me, I rejoiced. I also wanted to see you, to know how you get along with your friends. Do they oppose you much?

M. Yes, they do indeed. I was, certainly, somewhat prepared for it, from what you told me. Still it is hard to find your enemies to be those of your own household.

E. It is, but such things must be, for was not Jesus, our Lord and Master, persecuted and put to death. And our beloved Prophet had to suffer for the testimony of Jesus, and the word of God, and to endure persecution, even to the death. Then why should we complain? Though "I will not boast a martyr's might," yet I felt it very much when I became a Saint. But I am taking up the time, when I want to hear all about your entering the Church. I have no doubt that you received the promised blessings.

M. I have, indeed, been greatly blessed. I now can rejoice in having a knowledge for myself of my acceptance with God. O, Elizabeth, never shall I forget your kindness in explaining to me the principles of life and salvation. And I feel to return the thanks of my heart to my Father in heaven, that He ever gave me the disposition to yield obedience to them. But I am digressing from the subject. After our last interview, I went to my closet, and poured out my heart in prayer to God, that He would guide me aright, that I might walk in the paths of righteousness, and do His will. After I had done so, I felt a determination to be baptized. I then went to the Elders of the Church, and desired baptism at their hands. I shall never forget how kind and benevolent they spoke and looked. I felt that I loved them at once. Well, I was baptized. As I went, and during the time I was in the water, I prayed the Lord to bless me, and give me a testimony of the truth of the work. After I was baptized I was confirmed by the laying on of hands. O, Elizabeth, I shall never forget the peace and joy that flowed into my heart, even when their hands were

upon my head. Thank God, I was not long without a testimony, and I feel bold to declare it to all mankind. I often think of what you told me, about all things becoming plain to you, after you had received the Holy Ghost. It is just so with me. All things seem so plain now, that I only wonder I did not see them before.

E. Did I not tell you that you should know of all these things, after you had received the Holy Ghost? It is that which enlightens the understanding, enabling us to comprehend even the deep things of God. I am very glad to hear you have a testimony for yourself. Tell me, now, what do you think of God having a body?

M. Why, it is as clear as noon day. I am like you, I wonder how any one can believe in any other God. I rejoice in one who is possessed of body, parts, and passions, who can hear us when we call upon Him, and who is well pleased with us when we do His will. Yes, from the depths of my heart I can sing—"The God that others worship is not the God for me." Then there is baptism for the dead. O that is a glorious principle. I long for the time to come when I shall stand as a Saviour upon Mount Zion. How the mercy and love of God are shown in His giving us the privilege of bringing up our friends in the morning of the resurrection. What a glorious meeting it will be!

E. It will, indeed, Martha. May we be kept faithful to receive these blessings. But tell me what you think of gathering.

M. Why it is the first and dearest wish of my heart. I now see the necessity of leaving these lands, to go to the land of Zion, for in my short experience I have found how hard it is to be a Saint whilst surrounded by evil influences. And when my friends sneer and scoff, the thought of gathering enables me to bear it patiently. I also rejoice to think of meeting with the Prophet of the Lord, for I realise that he is a good man. I long to see him, and to listen to his teaching. O, it will be a glorious day when we leave old Babylon's shores, to go to our "home in the mountains, the beautiful West."

E. It will, indeed, my sister. I knew you would desire to gather when you were set right. You seem nothing loath, now, to leave your home and friends, and this land of freedom.

M. No, indeed, I do not, for I find that this boasted land of freedom is only free in name. Just do the thing that is right, and instead of being free you will be opposed on every hand. Glorious freedom! People talk of religious liberty! Where is it? If you will believe as they believe, and do as they say, you will be all right. But do the will of the Lord, then your name is cast out as evil, you are persecuted, and evil spoken of, sneers, scoffs, and scorn are your daily portion. Glorious liberty! Let me go from it as soon as possible, to that place where we can enjoy the liberty wherewith Christ has made us free. You make an allusion to my late unwillingness to leave my friends. Alas! I find that now they are friends only in name. They will not stand by me in the hour of trouble, for no sooner was it known that I had become a Saint, than they all turned from me. Some passed me with a contemptuous toss of the head, others did not notice me at all. Some, as I passed, would make a sarcastic remark, while others a little more charitable, would pity me. One and all were agreed that I was no longer fit for their society. There is friendship for you. Still I rejoice in having the answer of a good conscience towards God, and the goodwill of His Saints, and, therefore, I do not mind others.

E. That is right, my sister, "never mind the frowns nor the scoffs of the world." But tell me, do your friends at home oppose you much?

M. Yes, they tried at first what violent means would do. When they found that was of no avail, they tried milder means, but that was just as efficacious as the other. I try to answer them in the spirit of meekness. I pray for them, that they may be blest, and see the error of their ways, repent of all their sins, and be baptized for the remission of the same, for I love my friends, and wish to see them saved in the celestial kingdom of our God. But all that I can do is to pray for them, as they will not listen to reason.

E. That is right, continue to do so, and you shall be blest. Our Saviour has told us to return good for evil, though it is hard to do so, I know from experience. O, Martha, having put our hands to the plough, and taken to ourselves the name of Saints, let us not turn back to the beggarly elements of the world, but let us ever press on till we become perfect in Christ Jesus, for we know that if we

are faithful we shall receive a fulness of glory, which the eye hath not seen, nor the ear heard, nor the heart of man conceived.

M. It is the thought of this, which bears me up amidst trials and difficulties. Pray for me, that I may be kept faithful, and be not overcome of evil, for my heart is often pained and sad in consequence of the things I meet.

E. I will, but be not cast down, for is not the Lord God our helper! And He being for us is more than all that can be against us. We may be assured that not a hair of our heads shall fall without His notice. Then cheer up, all will yet be well. Seek the society of the Saints, be obedient to the Priesthood, for they are the servants of the living God. Be faithful to that God who has said that He will never leave you nor forsake you.

M. I thank you for your kind advice. I will endeavour to do as you say, and I pray that the Spirit of God the eternal Father may rest upon and bless us abundantly, that the time may soon come when we shall leave these shores, and with all the faithful Saints be gathered home to Zion.

THE SANDWICH ISLANDS' MISSION.

MINUTES OF SEMI-ANNUAL CONFERENCE—ARRANGEMENTS FOR PURCHASING A PRINTING PRESS AND MATERIALS FOR PRINTING THE BOOK OF MORMON, ETC.—NUMEROUS BAPTISMS AND ORDINATIONS.

Honolulu, Oahu, Sandwich Islands, Oct. 31, 1853.

Dear Brother S. W. Richards—Your interesting letter of the 24th June came to hand during my absence on another island.

As you requested me to make further communications, I cheerfully do so, knowing that you and all the Saints in the British Isles feel a lively interest in whatever pertains to the work of the Lord in the last days. I have enclosed with this a copy of the minutes of the last Conference, which closed on the 8th instant. We had a blessed time, the Spirit of the Lord was with us, perfect union and harmony prevailed, and much important business was transacted, among which was the purchasing of a press and materials for printing the Book of Mormon, which is ready for the press, and other matter calculated to diffuse light and intelligence among the people.

We have ordained a good many natives to the various offices, who seem generally disposed to magnify their callings, and who in some instances, have evinced a zeal for the spread of truth, worthy of more enlightened people; and all bid fair to be efficient auxiliaries in rolling forth the work of the Lord upon these lands.

The small pox has raged to an alarming extent in these Islands, over three thousand have fallen victims to its ravages, among whom are about two hundred of the Saints, which has had a tendency to dampen somewhat the ardour of the Saints in this place, but our prospects on the whole are cheering, and we anticipate a mighty ingathering of the people for the next six months.

It is a general time of health among the members of the mission, and all desire to be remembered to you.

With prayers for your welfare, and the success of the mission under your charge, I subscribe myself your brother in the Gospel,

PHILIP B. LEWIS.

MINUTES OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE SANDWICH ISLANDS, HELD AT WAILUKU, ISLAND OF MAUI, OCT. 6, 1853.

Present—1 High Priest, 16 Seventies, 3 Elders, and 1 Priest.

Conference opened with singing. Prayer by Elder McBride. Elder Winchester was chosen Clerk.

President Lewis made some remarks upon the progress of the work upon these lands.

On motion of Elder Tanner, President Lewis was sustained in his office.

President Lewis presented his Counsellors—Elders Tanner and Karren, who were sustained in their offices.

The Elders then made representations of their fields of labour, showing the organization of a large number of new Branches, and an increase of nearly three fold since last Conference. [The totals of the representations were as follow—53 Branches, 1 High Priest, 16 Seventies,

29 Elders, 72 Priests, 126 Teachers, 144 Deacons, 170 dead, 62 excommunicated, 1927 baptized since last Conference, 3008 total number of members.]

The Saints generally are disposed to obey counsel, and seek wisdom. The gifts of the Spirit are enjoyed in all the Branches. The small pox has raged upon all the Islands, especially in Honolulu, where some thousands have fallen victims to its ravages, and among the number many of the Saints. There has been some persecution, which has tended to give impetus to the spread of truth, and the Saints greatly rejoice in the progress of the work of the Lord upon these lands.

The first business before the Conference, was the necessity of printing the Book of Mormon at the earliest period, it being ready for the press.

Next was discussed the propriety of procuring a press for the use of the Mission, as much printed matter was necessary for the instruction of the people.

Motioned and carried, that a press and materials be purchased at the earliest date.

Motioned and carried, that a Committee of three be appointed to transact all business relative to raising means, and procuring said press; and that said Committee be authorized to choose such fields of operation, and auxiliaries to aid them in accomplishing this object, as they deem necessary. Elders Karren, Johnson, and Lewis were appointed as said Committee.

Motioned and carried, that we take into consideration the selection of some suitable location for the gathering of the Saints upon these lands, agreeable to counsel received from President Young.

After due consideration, Elders Hammond, Dennis, Johnson, Tanner, and McBride, were appointed a committee to make selections, and transact all business necessary for the accomplishing of this object, and to report by circular the result of their labours.

The subject of procuring a vessel for the use and benefit of the Saints was then taken into consideration, but was deferred for a time.

As the Saints had previously been abridged in their rights in regard to the use of schools, that subject was taken up, and Elders Johnson, Cannon, and Tanner, were appointed a committee, to draft a memorial to the proper authorities, setting forth our grievances in regard to this matter.

Next in order came the distributing of the Elders to the fields of their future labour.

Motioned and carried, that Elders be appointed by this Conference to preside over the different Islands.

Elder Tanner was appointed to preside over Hawaii; Elder Reddick N. Allred, to preside over Maui; Elder H. W. Bigler, to preside over Oahu; and Elder William Farrar, to preside over Kauai.

Motioned and carried, that Molokai be a separate Conference, and that Elder Woodbury preside over it.

Elders Karren, Rice, Snider, Lawson, Keeler, and Linn, were appointed to Hawaii; Elder McBride and Priest Wolverton, to Kauai; Elders Hammond and R. A. Allred, to Maui; Elder Green, to Molokai; Elder Hawkins, to Oahu; and Elder Winchester, to Honolulu, to labour as the Presidency may direct.

Motioned and carried, that this Conference highly approve of the labours of Elder Johnson for the last six months in Honolulu, and that we assign that place as the field of his future labours, when not engaged elsewhere in the business of the Committees.

Twenty-two native Elders and Priests were appointed to travel in conjunction with the foreign Elders.

Motioned and carried, that all remaining officers be subject to the call of the Presidency of their respective Conferences.

Conference adjourned until the 8th inst., in order to meet with the native Saints in Conference, to lay before them the business already transacted.

The business was joyfully received, and heartily concurred in, at the Conference of the native brethren, by a congregation of some fifteen hundred souls, who listened with deep interest to all the teachings on the occasion.

During Conference, some thirty persons were baptized. Twenty-two were ordained Elders; twenty-nine, Priests; sixteen, Teachers; and twelve, Deacons.

Considering the extreme poverty of the native Saints, a laudable zeal was manifested by them, and a disposition to sustain the Committee, in procuring and establishing a press for the printing of the Book of Mormon and other publications.

A general feeling to gather out from

the surrounding influences to some separate location, seemed universal among them.

Saturday, October 8th.

The Elders' Conference was again convened. Opened with singing. Prayer by President Lewis.

The disposition of an invoice of books ordered from England was taken into consideration.

Motioned and carried, that the books be subject to the control of the Committee of three.

The subject of translating suitable portions of our works into the native language was next taken up.

Elder Farrar was appointed to prepare a Synopsis of the Scriptures; Elder Hammond, to translate portions of the Book of Doctrine and Covenants, relating to Church Government, &c.; Elder Woodbury, to prepare Selections of Hymns adapted to our form of worship; and other Elders acquainted with the native language, to be employed in translating as the Presidency might deem proper.

Motioned and carried, that we visit the crater Haleakala for recreation and geological observation, under the direction of the Presidency.

Motioned and carried, that Conference be adjourned until April 6, 1854, at a place which the President and his Counsellors may designate.

Closed with singing. Prayer by Elder Tanner.

PHILIP B. LEWIS, President,
JOHN E. B. WINCHESTER, Clerk.

THE SCANDINAVIAN EMIGRATION.

Liverpool, January 27, 1854.

Dear Brother—I address you a few lines in order to acquaint you further in relation to the emigrating Saints whom I accompanied to Liverpool on the 10th.

You are already informed that they were placed in comfortable quarters, and were generally well, excepting some children, who were afflicted with colds, in consequence of which, fever ensued, causing the death of twenty-two children, and two adults. Those of the company who have thus been sorely afflicted in the loss of their relatives, have borne it with a degree of patience characteristic of Saints of God.

The company embarked on board the *Benjamin Adams*, for New Orleans, on the 22nd. They passed the examination of the doctor on the 24th, when he decided that fifteen were not then in suitable health to go. They were accordingly taken to the hospital, where they will remain until they are judged able to go, when they will be forwarded to New Orleans.

I have now accomplished all that I can do, in relation to the emigration of the Scandinavian Saints.

During my present stay in England, I have much enjoyed a short visit with the Saints of Birmingham, Worcester, and Cheltenham. I have also had the privilege of enjoying your society, listening to your counsels, and being participant of your hospitality, and I feel greatly refreshed in body and spirit.

As duty now calls me to my field of labour, I intend leaving to-morrow morning for Copenhagen. I desire an interest in your prayers, and in the prayers of all the faithful Saints, that I may be preserved, and be enabled to accomplish a good work, and in the due time of the Lord, to return safely to Zion.

Praying that the Lord will pour out His choicest blessings upon you, as He has hitherto done. I remain your fellow-labourer in the cause of truth,

JOHN VAN COTT.

President S. W. RICHARDS.

VARIETIES.

PRIDE costs us more than hunger, thirst, and cold.

THE shortest passage, yet, of a sailing ship across the Atlantic, was made by the new clipper ship *Red Jacket*, Captain Eldredge, arriving in the Mersey, Jan. 24, thirteen days, one hour, and twenty-five minutes from New York.

WHAT is the best government? That which teaches us to govern ourselves.

TIME, with all its celerity, moves slowly on to him whose whole employment is to watch its flight.

SOME mischievous wags one night pulled down a turner's sign, and put it over a lawyer's door; in the morning it read, "All sorts of turning and twisting done here."

THE *Taylour*, a fine new government emigration ship, left Liverpool, Jan 20th, first trip, for Melbourne, and in about thirty hours after was driven a total wreck on the rocks off Lambay Island, about 378 lives being lost.

WE are not to suppose that the oak wants stability, because its light and changeable leaves dance to the music of the breezes—nor are we to conclude that a man wants solidity and strength of mind because he may exhibit an occasional playfulness and levity.

THE CHINESE seem to think dancing a useless fatigue. When Commodore Anson was at Canton, the officers of the *Centurion* had a ball upon some court holiday. While they were dancing, a Chinese, who surveyed the operation, said softly to one of the party, "Why don't you let your servants do this for you?"

To repress a hard answer, to confess a fault, or to stop (right or wrong) in the middle of self-defence, in gentle submission, sometimes requires a struggle almost like life and death: but these three efforts are the golden threads with which domestic happiness is interwoven; once begin the fabric with the wool, and trials shall not break or sorrow tarnish it.

SENATOR RUSK was present on one occasion at an Indian talk, when a man drove up with a barrel of whiskey. An old Indian, who was sitting by, fixed his eye on the barrel, and after looking earnestly for some time, said, "Mr. Rusk, do you know what is in that barrel?" "Why, it's whiskey, I presume," said Mr. R. "No, not so," said the Indian, "there are about a thousand songs, and fifty fights in that barrel."

THE UTAH QUESTION.—Messrs. Editors:—Before you close the door upon the prospective State of Utah, on account of its "domestic institution" of polygamy, suppose you look around and ask whether you will not be obliged to drive the good old State of Maryland from the Union, upon grounds very similar. Granting, (for the sake of argument merely,) that the religions or customs of a State, provided with a "Republican form of government," is a matter within the legitimate view of Congress, when passing upon its admission into the Union, how does it happen that Maryland has never been complained of, on account of her peculiarities? It may be news to you, (and to the N. Y. Tribune also,) but the fact is, in that State, a man may legally marry his own daughter; and it has been decided by no less authority than the Supreme Court of the United States, speaking through the present Chief Justice of that Court, (14 Peters' Rep. 178,) that, by the laws of Maryland, the issue of such a marriage may inherit. For my own part, I consider the laws of Utah far preferable in this particular, to those of Maryland."—*Pittsburgh Dispatch.*

OCCASIONS OF DUELS.—Colonel Montgomery was shot in a duel about a dog; Captain Ramsey, in one about a servant; Mr. Fetherston, in one about a recruit; Sterne's father, in one about a goose; and another gentleman, in one about "an acre of anchovies." One officer was challenged for merely asking his opponent to enjoy the second goblet: another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith for declining a glass of wine with him at a dinner in a steam-boat, although the General had pleaded as an excuse that wine invariably made his stomach sick at sea; and Lieutenant Crowther lost his life in a duel because he was refused admittance to a club of pigeon shooters! What contemptible folly in men it is, to risk their lives in order to settle such trivial disputes as these! And then how does the result of a duel really settle the dispute, any more than the result of jumping together from a precipice, or any similar jeopardy of life and limb.

TIME.—As in money, so in time, we are to look chiefly to the smallest portions. Take care of the pence, and the pounds will take care of themselves. Take care of the minutes, and the hours and years will take care of themselves. Gold is not found in California for the most part in great masses, but in little grains. It is sifted out of the sand in minute particles, which, melted together, produce the rich ingots that excite the world's cupidity. So the spare pieces of time, the shreds, the odds and ends of time put together, may form a great and glorious and beautiful work. Hale wrote his Contemplations when on his circuits. Dr. Mason Good translated *Lucretius* in his carriage, while, as a physician, he rode from door to door. One of the Chancellors of France penned a bulky volume in the successive intervals of daily waiting for dinner. Doddridge wrote his *Expositor* chiefly before breakfast. Kirke White studied Greek, went over the nouns and verbs, as he was going to and from a lawyer's office. Burney learned French and Italian while riding on horseback. Franklin laid the foundation of his wonderful stock of knowledge in his dinner hours and evenings, while working as a printer's boy.

LIVE WELL.

(*Selected.*)

So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

W. C. BRYANT.

FORGIVENESS.

How sweet the charm that CHARITY imparts,
And throws around our erring, human hearts;
It drives the evils that man's breast may tear,
And calms, subdues the passions reigning there.

FORGIVENESS! What a grace to be possessed!
And he that has it may be doubly blessed;
It sheds sweet peace around, dispelling strife,
And stills the troubled sea of earthly life.

FORGIVENESS welds the chain of brotherhood,
And makes mankind approximate to God;
Thus may we gain the attributes of heaven,
And learn how to forgive and be forgiven.

Burslem. JAMES BOND.

ADDRESSES.—Charles R. Dana, 53 Burleigh Street, Cambridge.
John M. Brown, 53 Burleigh Street, Cambridge.

ERRATUM.—In a few copies of *Star*, No. 5, page 77, line 16 of "Varieties," for "30th of Sept.," read 30th of Nov.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 28TH JANUARY, 1854.

John McDonald	£0	13	6	Brought forward	£9	13	6
James Linforth	4	0	0	Henry McCreery	15	0	0
Josiah Holmes	5	0	0	George Picton	7	0	0
Carried forward	£9	13	6		£31	13	6

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LIVERPOOL:

EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,

AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 7.—Vol. XVI. Saturday, February 18, 1854. Price One Penny.

THE RELATIONS OF THE SEXES.

EXTRACTED FROM BURNAP'S LECTURES TO YOUNG MEN.

Young Men—The subject of the present lecture is so deeply important, and demands so much wisdom and discretion in its treatment, that I approach it with the greatest diffidence. I would gladly have passed it over altogether, if I could have done so with any justice to the general topics I have undertaken to treat. That subject is the relations of the sexes, the duties and the happiness which spring out of them, and the vices, the crimes, and the unutterable misery to which they may give rise. As the relation between the sexes is the most fundamental and important that we sustain, and the trials and temptations to which it leads assail human nature in its weakest point, so ought it to be most thoroughly comprehended in all its bearings, that the young man, in addition to the promptings and restraints of religious principles, may have in full view the tremendous responsibilities upon which he acts in all his intercourse with the other sex.

God has legislated upon this subject in a manner more minute and emphatic than, perhaps, on any other whatever. All the statute books of human invention, and even the Bible itself, give but an imperfect sketch of the actual law—the rewards and punishments which God has annexed to faithfulness or unfaithfulness to the mutual obligations which the sexes owe to each other. This great law is clearly written in the constitution and condition of man, in his affections, his wants, his moral and religious nature.

Next to the wonders of our individual being, the marvellous organization of the body, and the still more marvellous faculties of the mind, comes the difference of sexes. On this difference, leading to marriage, the whole fabric of society rests. The family is the primary element from which all society proceeds. As the fountain is pure, so will be the streams which issue from it. Every thing in society points backwards and forwards to marriage as the most sacred of relations, and this very fact, antecedent to all experience upon the subject, would lead us to consider any deviation from the divine institute, the most criminal of acts, and the most widely pernicious in its consequences.

* * * * * *

The union of two true hearts is a scene which art decorates with the most splendid and imposing works of her hands—innocent curiosity flocks to it as a marvel and a show—the moral sentiments of mankind sanction it—religion blesses it—Christ himself once hallowed it with his presence, and God adds to it the choicest smiles of his providence.

With those, who are thus happily united, life starts afresh under new and happier auspices. Existence seems more full and rich now it is shared with another with whom sympathy is complete, and in whom confidence is unbounded. New and more

generous motives of action are substituted in the place of that exclusive reference to self, into which a single life is so apt to contract. Time passes unheeded and unregretted by, as lapse of duration has no reference to the soul, or to its best affections. Prosperity comes and is doubly welcome, because its joyousness is reflected from the sympathy of another. Adversity comes, and its sharpness is mitigated by the mutual support which faithful hearts are able to impart to each other. As they advance in life, and take a less vivid interest in its affairs, a new generation comes forward under the most propitious auspices. Their education is likely to be cared for, their morals watched over, and the example they witness at home train them up to all that is good. And then, as the parents decline in years, they reap the reward of their fidelity in the affection, the tenderness, and assiduity of their children. Decay and death shall seem to them less terrible as their aged steps shall be supported, and their dying eyes closed, by the hands of filial affection.

Such is the career and such are the rewards of honourable love, and that connexion of the sexes which is hallowed by the laws of God and man. It is no fiction —no picture of the imagination: it is often witnessed in life. None who hear me will need to go far among their acquaintance to find an original. Most beautifully was all this description realized, and more than realized, in the life, lately published to the world, of Walter Scott, the transcendent genius, the most excellent man. No one can read his life, and compare it with his wonderful productions, without being impressed with the conviction, that he owed much of that healthful, happy, and buoyant tone of mind, and those cheerful views of life which characterize his enchanting tales, to the benign influence shed over his whole nature by those conjugal affections, so tender and so true, which blessed his matrimonial connexion.

Such are the blessings which, in the order of Providence, attend those who observe the great moral laws which govern the relation of the sexes to each other.

It is now my duty to reverse the picture, and exhibit the degradation, the misery, and the ruin which follow and overtake the violation of those laws—the severe retribution which, even in this life, punishes the reckless libertine. The first symptom which is exhibited of this fatal declension from all good, is a fondness for low company. But in order that low company should be sought and delighted in, there must have been committed the original sin of a voluntary defilement of the thoughts and imagination.

There is a profane and immodest curiosity, a prying into the animal economy, that seeks its gratification in obscene books or impure descriptions, which is itself polluting and defiling to the soul. And here let me say to every young person, if there be any salvation from this vortex of perdition, the stand is to be made in the heart, the thoughts, the fountain of all action. But if the stand be not made, the next stage toward ruin is delight in the society of the coarse, the obscene, and licentious in conversation. By association with such, the natural modesty of youth becomes gradually soiled, the sacred charm of moral association, which invests woman to an unsophisticated mind with an inviolable sacredness, is slowly dispelled. The ideas of protection and respect, which an honourable mind connects with the weaker and dependent sex, and those higher and better ties which ought to bind them to the other, are lost sight of, and the soul gradually descends so low as to consider them merely as the victims and the instruments of a base, brutal sensuality.

When the train is thus laid, nothing is now wanting but opportunity to complete that moral prostration for which the mind is so well prepared. Under guidance of some of the emissaries of hell, the young man crosses the threshold of that house whose doors are the passage-way to moral death, and his fate is sealed. If there were any sympathies in nature, such as are fabled to have spoken out when man committed the first sin, at that fatal moment there would be heard a deep and universal groan.

From that hour what a difference in the feelings, the conditions, and the prospects of a young man? He himself is not aware of a hundredth part of the change and degradation which has taken place within him. He, perhaps, under the excitement of new scenes and the intoxication of animal pleasure, may revel for a while in a kind of bewilderment, and set all evil consequences at defiance. But it is all madness and delusion. A most awful change has taken place in himself.

The ingenuous confidence of innocence is lost. He cannot any longer approach with bounding step and buoyant heart the sacred precincts of home. The presence of father and mother, hitherto full of peace, comfort, and encouragement, seems polluted and insulted by his intrusion. In all his communications with them, hitherto so frank and confiding, there is something now kept back, which clouds his intercourse with them with constraint and disquiet. In the family circle, in the place of that open, ingenuous, cheerful, sportive demeanour, which is native to innocence and pure thoughts, there come a sullenness, reserve, and irritability, which begin to isolate him from those affections which used to be his solace and delight. The society of the virtuous and refined of the other sex gradually loses its charm. In their presence he feels himself rebuked, awkward, and ill at ease. Every pure and elevated sentiment is to him a reproof —every act of confidence a reproach. Quite as uneasy does he find himself in his new position in the world. The shame of his fall is no secret, and it is in the hands of those who are restrained by no principle of honour or delicacy from its promulgation, and who would at any moment make it known to serve any purpose of cupidity or revenge. Besides, if the secret be kept, he cannot know that it is; and a guilty conscience, ever apprehensive, and stimulating the imagination to the greatest extravagances, leads him to read detection and scorn in every eye. The very street is no longer the same. No where does he feel safe from betrayal and disgrace. The terrible penalty of fear and anticipated mortification is never long absent from his mind, and, O! how much do even these overbalance any possible gratification which can be derived from the society of the abandoned and the vile!

It is astonishing what a wreck habits of licentiousness make of all that is good, even in respects which we should not at first anticipate. It not only prostrates principle, but it undermines the habits of industry and application to business. The predisposition to form a virtuous connexion for life, and even the grosser passion, which, for wise reasons, God has made strong in a pure and virtuous mind, operate as a stimulus to endeavour, a motive to industry, probity, and perseverance. But the desecration of a sacred affection, the gratification of animal appetite, without those responsibilities which God intended should accompany it, deranges the whole course of nature, and breaks up one of heaven's wisest and most beneficent arrangements. The great purpose of marriage and domestic happiness is rendered indifferent, and, of course, in the same proportion, those habits of industry, probity, and economy, which are necessary to prepare for it. Instead of long and honourable plans for the future, which are the great props and buttresses of character, the young man becomes remiss and unstable. His visions of the honourable citizen, husband, father, are gradually abandoned, together with that course of noble exertion which belongs to such anticipations; and in their place is substituted the mean and selfish man of pleasure, contented for a few years to expend the avails of his industry upon the mere gratification of the basest of passions.

(To be concluded in our next.)

"VITAL PIETY" AND "HEART WORK"—THE TRUE KIND AND THE FALSE.

BY ELDER E. L. T. HARRISON.

What a day of Phariseeism and spiritual pride is the one we live in! Thousands of religious professors live in an atmosphere of their own making, and of a kind, too, of which olden Prophets, and righteous men were truly ignorant—a species of righteousness and holiness, consisting, as its votaries describe it, in "nothing carnal, temporal, or corporeal," but a holiness isolated from bodily works, a "regeneration of the soul, a work of grace in the heart," God's image in the spirit of man" —in a word, "VITAL PIETY." The object of the following remarks is to expose the fallacy of these notions, and show that the qualities which these persons are

seeking after, and vainly fancy that in a degree they possess, cannot exist, apart from bodily works, and attention to all the Lord's commands, whether they relate to things "temporal" (so called), or spiritual.

As the sun's rays make clear the objects upon earth's landscape, so I think, will a little reflection make it apparent to every honest mind, that God, as creator or organizer of man, both body and spirit, is entitled to whole and unreserved service of that which He creates. Thus God claims *bodily* services from man, by virtue of having constructed that *body;* and He claims a dedication to His service of all the produce of the earth, on the same principle.

Now I do not think it will be disputed, that God has a right to all this, should He require it, but the question in the minds of thousands is—does He require such things from us, His creatures?

Many who never think of the relationship in which they stand to God, except as sinners against Him; and who everlastingly brood over this idea, until it disqualifies them for almost every kind of exertion to please Him—many such may ask, Can we by outward works atone for our sins? No! I reply, neither can you by inward works, but after you have obtained the remission of your sins, by faith, and obedience to the Gospel, can you do nothing else but go and sin again? Can you not employ your time, as the ancients did, in endeavouring to please Him for the future, by doing that amount of good upon the earth, of which He can make you capable? And is it not possible that as the providence of God is over all His works, and His purposes are very comprehensive, many of the ways in which you can please Him may be of a "temporal" or "earthly" character?

The intentions of the Lord with regard to this earth, are magnificent and glorious; and in the execution of them, He will necessarily enlist the services of the inhabitants thereof; firstly—because He always does and must use agents or *means* of some kind in carrying out His works; and secondly—because by using man as an agent in his own recovery, He will put him in the best position for observing the effects of evil, and give him the clearest idea of the true principles which produce happiness and union amongst mankind! Thus by God using up the *bodily*, as well as spiritual powers of men for His purposes, He accomplishes His own will, and benefits the man or men employed in His service. And this idea clearly establishes the argument, that outward works are required of man, for it is impossible for God thus to act, or for man to be thus blest, if his piety or holiness, confines itself (as in the case of many of our time) to mere sensations, emotions, or conditions of the mind or spirit, or without it results in devoting the *body* with its powers, *over which the spirit ought to rule*, to the will of Jehovah, be that will what it may.

The idea in the minds of many seems to be, that they can obtain purity and holiness, &c., by withdrawing their affections from lust, deceit, or crime, in any of its kinds; and by allowing their minds to dwell upon and think about the beauties of righteousness, and the goodness and love of God, and His Son, &c., and thus get into what they call a "heavenly frame of mind!" All this is very well, so far as it goes, but what does it amount to? Merely an avoiding of evil! Now may it not be possible for us to be doing some positive practical good in the world, as well as merely avoiding the reverse? I think it may; and if the good Christians who live so much among the clouds, above the things of this earth, will for a short time quit their lofty heights, and spiritual imaginings, and come near enough to earth for me to whisper a word or two in their ears, they may get convinced, that even through the medium of this "carnal body," and using for their materials the "things of time and sense," they may be building up Jehovah's work upon the earth, by which they may please Him, and benefit the human family, including themselves into the bargain! And they may at the same time discover that a "life of God in the spirit," unless it is accompanied with a devotion to God of the natural powers of the body, is a mere dreamy phantom, a cunningly devised fable, transparent nonsense, and one of the sandiest foundations upon which a man can build.

As holiness and sanctification are considered part and parcel of the "vital piety," so much preached about, and believed in, I will examine the Scriptural definition of these terms, and show that the exclusive application of these words is not merely to things of a *mental* kind, but to a far wider range of things and actions; and therefore to be perfectly holy or sane-

tified, man must have his holiness or sanctification extend to his body and "outward" works, as well as his spirit, or it will prove far short of the holiness of the Saints of former days; and thus I shall show the inconsistency of the ethereal fancied holiness upon which stands the "vital piety" of these times, made up of frames, feelings, and states of the mind, bound together with the cords of contempt for the will or purposes of God, if they happen to be of a "temporal" kind or character.

I will then present a view of the "vital piety" of Apostles and Prophets of old, or some of the ways in which they exhibited it for a pattern to us who should follow after; and leave the reader to judge, whether it is not safer to copy after a vital piety acknowledged by the "holiest" and most "sanctified" of all beings, God, although it may compel us to act as if it was not degrading to seek for no higher order of "piety," than a kind which is developed on the grounds that obedience to God in "temporal" things is as holy and essential as obedience to His commands relating to the spirit.

Now as much always depends on the definition of terms, I would ask what is holiness? And what is sanctification? A purification from sin and uncleanness, a setting apart and consecrating of one's powers, both mental and physical, to do the will of the Lord, whether it relate to things that can be handled or seen, or to such things as faith, repentance, or any other operation of the mind; for that "holiness" does not refer to the mind of man alone, is shown by the Scriptures applying the term to such things as the golden and silver cups of the Temple, which are called holy, as also many other things of a similar kind. Even Aaron's linen garments were holy, as well as the jewelled breastplate worn by him when appearing before the Lord. And all these were holy, simply because they were set apart, were clean, and were consecrated and used for the Lord's work. Anything else would have been the same, if similarly appropriated to the service of Jehovah. Sanctification was, in the eyes of olden Prophets, associated with something external, for the Lord told Moses to "sanctify" the hosts of Israel "to-day and to-morrow." Ex. xix. 10. Now if these words meant that the whole of the camp in the wilderness were to undergo "a change of heart," "a work of grace in the soul," and a "new birth unto righteousness," they being matters (in the popular sense) entirely between man and his Maker, how was *Moses* to carry them out? But if the reader believe, as really was the case, that the word "sanctify" referred to some external ordinances and purifications, he can easily understand it; for Moses could command the twelve heads of the tribes, who, with the authorities under them, could easily attend to the voice of the Lord in their own departments.

But these things were under the Law, says one, and do not apply to us who have to do with the Gospel! Then read Paul, the "Gospel" preacher's words, where he prays the Lord to sanctify the Saints wholly, and preserve "*body*" as well as spirit blameless. 1 Thess. v. 23. He also tells the Corinthians that their "bodies" are temples of the Holy Ghost, and unless those bodies are "*holy*," God will destroy them, as unfit for His Spirit to dwell in; plainly proving, that Paul considered the words "sanctification" and "holiness" as much applied to the body as the spirit.

How plainly we can perceive, then, that the Pharisees of our times are having a "closer walk with God" (?) than Paul knew anything about. He lived and died frightfully ignorant of a "vital piety" which sneers when the "temporal" purposes of God, such as the gathering, are advocated; or when obedience to "such a mere external ordinance" as Baptism is required of mankind. Paul's mind was of that degraded (?) order, that such "things of the flesh" as keeping his body pure and holy, with laying on of hands, and baptising, occupied a deal of his attention at times. And all the ancient Prophets seem the same, for we find one, and he the friend of God, collecting wood and other materials for the sacrifice of a darling son; in fact, had not modern divines taught us differently, we should have thought from the determination and earnestness shown on the occasion, that he actually thought he was doing something "essential to his salvation." Of course he was deluded (?) but then it was excusable, for he had not one of the spiritual professors of the present day to enlighten his mind on the subject, by telling him to confine his attention to a "work of grace within the heart," and leave such external matters as wood, fire, and blood, and seek for "vital piety" instead. Another

Prophet, apparently equally "carnal and *earthly*" in his notions, was Lot, who was so little wrapped up in "vital piety" (of the modern kind), that he took his daughters and fled from his usual abode in Sodom, to the mountains, for safety and salvation!" Of course he also was deceived (?), for do not we all know that "grace in the heart," and "a life of God in the soul," would have saved him in Sodom, had he only lived in "days of Gospel blaze" to have learned the principle!

When we lay before the religious world the glorious things the Lord designs to bring to pass, such as the establishment of His kingdom and the reign of Jesus on the earth, the restoration of Israel, and the regeneration of society by the adoption of heaven-born principles, thus fitting this lower world to become the home of angels and of God, with a look of pity we are told that "such ideas are full of worldly pomp and grandeur!" and we are cooly advised to relinquish such notions, and seek for "vital piety," for that is "the one thing needful." Thus, virtually, the language of religious professors is—"If God has raised up a Prophet, and sent him to organize His infant kingdom, which, when in the plenitude of its power, shall break all other kingdoms in pieces, and fill the whole earth, you may be perfectly indifferent; don't investigate or see whether the hand of the Lord is in the matter; don't help to bring about the great purposes of God upon the earth, or the fulfilment of His prophecies; so long as you have vital piety, all is right! The Lord may be doing a great work through His servants; never mind! Even if the gathering is a command of God, do not trouble about the matter, for if you have vital piety the Lord will excuse you for rejecting His message; you have quite enough to do, to meditate on the suffering of Jesus, and contemplate on the attributes of his Father. The institution of Jehovah's kingdom, and the preparing of a people for the personal reign of Messiah, are all *external* matters. Leave these things to be just as they may. As for you, study the depravity of the human heart, and the corruption of human nature; and mourn for your sins, for this is heart work! the other matters are merely temporal and earthly—things of the flesh!"

Of any who are being thus lulled to sleep, or beguiled with such deceptive nonsense, I would ask—Will any amount of apparent sincerity, or purity of life be pleasing to the Almighty, when it becomes a pretext for inattention to His work? What amount of "vital piety" would the Lord have cared for from Moses, if he had contented himself with thinking about "the reproach of Christ," holiness, meekness, &c.; and left such "*mere external*" matters as leading the Israelites from bondage to another land, to some one else? Heart work, piety, sanctification, &c., *are essential and glorious qualities*, and when truly possessed, develop themselves as much in attention to the Lord's will concerning outward things, as in faith, repentance, &c.; therefore they are *never found*, except in imagination, with that man, who, because God's purposes relate to "temporal" things, thinks them beneath his notice!

But now for a specimen or two, of the true kind of "vital piety," or its results, as exhibited by illustrious men of ancient and modern times, but which, doubtless, will look very gross and sensual in the eyes of *refined* Christians. And first, Moses showed his "vital piety" by commanding all of Israel who were for the Lord, to take their swords, and slay their brethren, young and old, who had worshipped the Golden Calf; and the house of Levi showed theirs by slaying three thousand of their brethren, in obedience to that command. Ex. xxxii. 26—28. Abraham showed his, by leaving his native land, wandering as a stranger, and dwelling in tents; Phinehas showed his by running two transgressors through the body with a javelin; Joshua showed his, by causing the Priests to blow on rams' horns till Jericho fell down; Samuel showed his, by hewing Agag in pieces before the Lord in Gilgal, and also, in anointing the head of the shepherd king; Solomon showed his, by rearing a house for the Lord of hosts; John showed his, by living in a wilderness, and preaching baptism for the remission of sins; the Apostles showed theirs, by travelling without purse or scrip, preaching that Messiah had come, and calling upon all men merely to believe the fact and obey his simple commands; and finally the Latter-day Saints show theirs, by obeying the Gospel, and then gathering from all nations "to the tops of the mountains," there to "hide for a little season," while indigna-

tion, plagues, and calamities from the Lord depopulate the earth, until it is "empty and desolate, and few men are left."

Thus it will be seen that the "vital piety" of the famous Prophets and Saints of old was nothing more or less than a vigorous, hearty faith in *all* the Lord commanded, and a right good will displayed in carrying the same into execution; for their kind of "vital piety" was—*to seek to know the Lord's will, and then to do it!* whether piling a heap of stones for an altar, avoiding lust, repenting of sin, and doing better for the future, or anything else!!

From the foregoing remarks and illustrations, I think it will be seen how masculine, practical, and comprehensive, was the "piety" of ancient men of God, compared with the sickly piety now so much in vogue. Theirs was a comprehensive righteousness, which they seemed to have considered as much displayed in prompt obedience to outward affairs, as in the exercise of "spiritual-mindedness," meekness, love, or truth; they lumped together, *outward* and inward, mental and physical commands of God, and called the *whole* "HIS WILL;" and left it for modern Pharisees to define between the essentiality of the one command, and the non-essentiality of the other. Now if such was their conduct, and who can disprove it? is it not clear, that those who are seeking for an "inward work of grace," while they allow such great purposes of God as the gathering of His Israel, the building up of Zion, &c., to go unaided and unnoticed, are mere shams in His sight! and those to whom He will give the reproof—You saw a poor and a despised people endeavouring to roll along my work on the face of the earth, but wrapped up in your own self-sanctification, (and all in my name, too), you treated with scorn and contempt, that which my oath had bound me to fulfil; and considered that "earthly and carnal," to which I, EVEN I, lent my power, and that of my Heavenly Hosts, to execute and perform; therefore, depart from me ye cursed, for I know you not!

And now, having endeavoured to show how wrong it is to treat with contempt or carelessness the external works required of us by the Lord, and having shown that holy men of old have by rich practical examples declared against such conduct, I will endeavour to demonstrate that all God's commands are of one class, that is, that all are *spiritual*, in His eyes; for as all man's works emanate from the promptings of His spirit, one kind must be just as valuable in the sight of Jehovah as the other; or if there is any difference, external works must please Him best, because, if rightly performed, they always include or pre-suppose the "*internal*" ones.

Man is a compound being, composed of body and spirit; but as the body does nothing, except as it is acted upon, or propelled by the spirit, which dwells within the tabernacle, such a thing as an entirely and a solely "bodily work" cannot be performed by any man; therefore all the Lord's commands, whatever may be their kind, are addressed to the spirit of man, and when complied with, must of necessity be "spiritual actions."

Thus the works we have referred to in the case of Abraham, Moses, Phinehas, Joshua, Solomon, &c., were the works of their spirits, and, consequently, were accepted as "spiritual service" before the Lord, spiritual in the highest degree. Even Paul, when preaching "Christ and him crucified," was not more spiritually employed. Not but that the effects of preaching Christ to the world, were more important in their consequences than some of the actions mentioned, but the spiritual exertion displayed was the same, and the obedience developed equally great in the case of the ancients as of Paul, therefore equally pleasing to God.

Viewing matters thus, baptism is as much a spiritual work as having faith or repentance—the *spirit* hears the commands, the *spirit* considers whether it shall obey, and the *spirit* concludes to yield. It is, then, the spirit that moves the body to the waters of baptism, and causes it to bow in compliance with the commandment. Thus it is an entirely spiritual work. The body is but a vehicle for carrying out the intentions of the spirit.

(*To be concluded in our next.*)

BUY the truth, and sell it not.

HE who never relapses into sportiveness is a wearisome companion, but beware of him who jests at everything.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 18, 1854.

EVIL-SPEAKING—The practice of evil-speaking has become so prevalent among nearly all grades of society, and so interwoven with every stage of life, that very few escape the guilt consequent upon such a practice. To some, the evil created by those who indulge in this most detestable vice may appear trifling, but it only can to those who have become so habituated to it as not to discern its baneful tendency. Perhaps there is no sin more frequently committed by those, who profess to be Saints, than that of evil-speaking; they seem yet not to have learned the mighty influence that can be wielded by the tongue for the happiness or misery of mankind; they seem not to appreciate that a single word often destroys that confidence which must reign supreme where happiness exists, and often produces more extensive injury than almost any evil act that can be performed; they have not yet learned to watch their words as though each one was an instrument of life or of death—a blessing or a curse, to those who come under its influence.

The law of God is very strict in its requirements upon this point, so much so that no man or woman can be saved who will indulge in such wickedness—we say wickedness, because it is a flagrant violation of the law. The organization of the holy Priesthood provides an officer whose special duty it is to see that there is no evil-speaking practised among the Saints, neither backbiting, nor hardness, which always exists in connexion with the practice. The law of the Holy Priesthood, if strictly enforced, would sever the one guilty of so foul a crime from the fellowship of Saints; and when the officers of the kingdom of God officiate in perfectness before the Lord, this sin, and all its evil consequences, will perfectly cease.

It should be the study of the Saints, in every position of life, to guard against this evil, especially if occupying a prominent one among the people—one where their every act and word is expected to be a pattern for the people. We have had occasion to observe the importance of this, particularly with Pastors and Presidents who are called upon to succeed one another in their ministerial labours. The principle is readily detected when one Elder succeeds another, disapproves of his predecessor's course and general policy, and makes it his first business to demolish the existing policy of conducting affairs, publicly disapproving of them, and establishing new plans of operation after his own peculiar views and inclinations.

When such a course is taken, it is generally accompanied with remarks and expressions calculated to destroy the work and influence of those who have been before, though their exertions may have been great, their labours unceasing, and their motives pure, according to the light and knowledge they possessed, as much so peradventure as any who could succeed them. God is sure to bestow upon all such faithful labourers a just reward. When one Elder is called upon to succeed another, it should be his study to guard the interests and influence of that brother, as he would wish to have his own guarded under like circumstances. No man should suppose, for a moment, that the policy adopted by another is not a righteous one, simply because it differs from that which he would choose. There may be differences of administrations and still all be prompted by the same Lord, as there are diversities of gifts by the same Spirit. The Apostle informs us that "there are diversities of operations, but it is the same God which worketh all in all." Now if this be true, who can sit in judgment upon his brother, because he has his peculiar mode of operation, and disapprove of it, without coming under condemnation? Men differ in their dispositions,

temperament, and spirit, and God is the author of that difference; and no one has a right to speak against his brother, because God has thus endowed him, while his desires and efforts are to maintain righteousness in the midst of mankind, and build up the kingdom of God. Although this principle is true, and essential to be observed, it does not interfere in the least with the responsibility which rests upon every one to take proper steps to correct evils wherever they exist, but an individual's course may not necessarily be productive of evil, because it differs in some respects from another's.

When a man has learned the truth, he will know that if he takes the liberty to speak against his brother, the same measure will be meted out to him in return, if God be true. A man may do evil, and that action be very limited in its influence, while another may speak of that evil to those who can have no control over it, and produce an almost unlimited amount of injury, both of a public and a private nature.

Elders may come out from Zion, and take as much pleasure in speaking, both in public and in private, of the weaknesses of the Saints there, and the faults *they* have discovered in the authorities—how much they care for "Mormonism," how often they get drunk, the danger there is in unprotected females going to Salt Lake Valley, and many other equally important facts to be known by the Saints and the world; and pride themselves in being as ready to speak evil as good; but they little think how they appear in the eyes of those who see them thus trampling upon the laws and principles which they profess to advocate. They little think that the least Saint who possesses the Spirit of God knows they are violating the laws of that government which must yet cover the earth, or else they have very little respect for themselves, say nothing about the revelations and requirements of God.

The time is past, that men can claim a relationship with the people of God, and indulge in such practices without being despised; and where Teachers do their duty, such persons, whether high or low, will find themselves in danger of being called to an account, and, peradventure, dealt with according to the laws of the Church; while all those who are acquainted with the higher order, and the covenants of the holy Priesthood, will feel a degree of indignation, which they alone are capable of feeling.

No one in the kingdom of God has a right to publish or make known the faults of others, only to those who have the right and power to reprove and chastise the transgressors. Nothing but evil can result from any other course, and to add evil to evil is the work of a wicked one. If a man discovers iniquity in his brother, whom it is his right to counsel and reprove, it is his duty to use his utmost endeavours to reclaim that brother, by himself alone; if he does not succeed, it is then his privilege to communicate the facts in the case to the Teacher, whose right it is, by virtue of his office, to see that there is no iniquity in the Church, and they unitedly may strive to save the wayward; if they both cannot prevail upon the guilty to turn from his transgressions, then he may be brought before the Church, and be lawfully dealt with. Until these steps are taken, no one has a right to publish and declaim against the wickedness of a brother. This is a degree of protection from exposure, which God has wisely provided for all who are in His Kingdom, that they may have an opportunity of correcting their faults before they have an evil tendency upon others. When a man discovers iniquity or waywardness in one whom he has no power to call to an account, it is his privilege to make it known to one who has jurisdiction in the case, then his skirts are clear, and the sin rests with those who have power to put it away, and by whom an atonement must be made that shall deliver them from the justice of the law. Saints must observe these principles in all their intercourse one with another, or they can never inherit eternal lives.

Many changes have been made, of late, and many travelling Elders are and will be called to fill the places of those who are emigrating; and we would say to all such, bless your predecessors, by maintaining their influence among the people, and never try to build up yourselves upon the ruin of others. If the Lord has blessed those who have been before you, and given them the hearts of the people, whereby they have had power to do good, do not be jealous, and fearful that the Lord will not give you the hearts of the people also. If you seek the salvation of the people, and desire with all your hearts to do them good, the Lord will give you all that you are worthy of, and all that you can control to His glory. If the Lord does not give you the hearts of the Saints, because you are unworthy of them, you will try in vain to get them, and be disgraced, if not damned, in the attempt to obtain them. No man need be jealous of his authority, influence, or power. If he has any that is worth possessing he has received it from God, and it will abide with him as long as he is worthy of it; but if he will not honour it, it will depart from him, and he will publish his own folly by manifesting a spirit of jealousy for that which he feels is forsaking him. That man who appreciates his blessings as coming from his God, and feels to acknowledge His hand in all things, will ever be found in wisdom's paths, and they are peace. Let all evil-speaking cease from among the Saints; they corrupt good manners and morals, and destroy good feelings. Be mindful of each other's happiness, love one another, and seek the salvation of all; then shall you appear as saviours upon Mount Zion, to enjoy the rich reward of the redeemed, and become the ministers of our God for ever!

FOREIGN INTELLIGENCE—*St. Louis.*—Elder H. S. Eldredge writes from St. Louis, January 7. An interesting Conference was held in that place on New Year's Day, the Saints enjoying a very agreeable time. Between 1,300 and 1,400 Saints were represented. A warm spirit was manifested upon the subject of emigrating to the Valley, and a goodly number were expected to leave St. Louis the coming spring. A German Branch was about being organized, as there were quite a number of German brethren that could not understand English.

We learn, also, that a Marble Monument, with a suitable inscription, has been erected by Elders George Dunford and H. S. Eldredge, to the memory of Elder John Halliday, who was so well known by many of the Saints in England, but died in St. Louis, June 16th, 1851, on his way to the gathering place of the Saints.

THE "GOLCONDA."—On the 30th January, 465 souls embarked on board the *Golconda*, Captain Kerr, for New Orleans. This is our first ship load of Saints this season, on their way to the mountains. May the winds and waves be propitious, that this company may be wafted safely and speedily to the port of disembarkation.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 89.)

Minutes of a Conference at Far West, Missouri, November 7th, 1837.

At a general assembly of the Church of Latter-day Saints, assembled at Far West, to take into consideration and transact the business of said Church, Elder Thomas B. Marsh was chosen as Moderator, and Oliver Cowdery Clerk.

After singing, the Moderator addressed the throne of grace in prayer, after which President Sidney Rigdon explained the object of the meeting, giving a relation of the recent re-organization of the Church in Kirtland. The minutes of said meeting were read by the Moderator, who also nominated Joseph Smith, junior, the first President of

the whole Church, to preside over the same.

All were requested (male and female) to vote; and he was unanimously chosen.

He then made a few remarks, accepting the appointment, requesting the prayers of the Church in his behalf.

President Smith then nominated President Sidney Rigdon to be one of his Counsellors, who was unanimously chosen.

He then nominated Frederic G. Williams to be his next Counsellor, who was objected to by Elder Lyman Wight in a few remarks, referring to a certain letter written to this place by the said F. G. Williams.

Also Elder Marsh objected to President Williams.

Elder James Emmet also objected to President Williams.

Bishop E. Partridge said he seconded President Williams' nomination, and should vote for him; and as to said letter, he had heard it, and saw nothing so criminal in it.

President David Whitmer also made a few remarks in President Williams' favour.

Elder Marsh made further remarks.

Elder Thomas Grover also objected to President Williams.

President S. Rigdon then nominated President Hyrum Smith to take President Williams' place.

He then called for a vote in favour of President Williams, who was rejected.

He then called for a vote in favour of President Hyrum Smith, which was carried unanimously.

Some few remarks were made by President David Whitmer and Sidney Rigdon.

David Whitmer was nominated as the President of this Branch of the Church, and was objected to by Elder Marsh.

Bishop E. Partridge said he should vote for President Whitmer.

Elder William E. McLellin, made a few remarks.

Elder George M. Hinkle made a few remarks in favour of President Whitmer; also Elder King Follet.

Elder Caleb Baldwin spoke against President Whitmer; also Elder Seymour Brunson.

Elder Elisha H. Groves spoke in favour of President Whitmer.

Further remarks from Elder McLellin by request of President Whitmer, who made satisfaction for him.

Remarks from President Joseph Smith, junior, who called for an expression, which was carried by almost an unanimous vote in favour of President Whitmer.

President Joseph Smith, junior, then nominated John Whitmer for an Assistant President, who was objected to, and Elder Marsh spoke in opposition to him, and read a list of charges from a written document against him and President Phelps.

President John Whitmer then spoke a few words by way of confession, and was followed by Elder Isaac Morley.

The vote was called, and carried unanimously.

The meeting adjourned for one hour.

Meeting convened according to adjournment, a hymn was sung, and a prayer offered up by the Moderator.

W. W. Phelps was nominated for an Assistant President for this Church, by President Joseph Smith, junior.

He rose and made certain remarks on the subject of the charges referred to above, by way of confession also, when the vote was put by President Rigdon, and passed unanimously.

Elders John Murdock, Solomon Hancock, Elias Higbee, Calvin Bebee, John M. Hinkle, Thomas Grover, and Simeon Carter were unanimously chosen High Counsellors.

Lyman Wight was nominated and objected to by John Anderson, who went aside to converse.

Newel Knight was unanimously chosen. George M. Hinkle was nominated, and objected to by Elder James Emmet, because he was too noisy; by King Follet, because of his military office; and by James Durfee, because he was a merchant.

Elder Hinkle made a few remarks.

The vote was called, and was unanimous.

Levi Jackman, and Elisha H. Groves were unanimously chosen.

John Anderson then took the stand and made his objections to Lyman Wight; after which, Elder Wight also spoke.

The vote was called, and he was unanimously chosen.

The Twelve were then called, namely, Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, William Smith, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, and were unanimously chosen.

Bishop E. Partridge was nominated to still act as Bishop, and was unanimously chosen; who then nominated Isaac Morley and Titus Billings for his Counsellors, who were unanimously chosen.

Elder Isaac Morley was then unanimously appointed Patriarch of this Branch of the Church.

Elder John Corrill was chosen to be keeper of the Lord's Store House.

Elder Isaac Morley was then ordained to the office of Patriarch, under the hands of Presidents Joseph Smith, junior, Sidney Rigdon, and Hyrum Smith.

The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops, selling spirituous liquors, tea, coffee, or tobacco.

A vote was called on the subject of the Presidents of the Seventies; and those who have recently been appointed to that office, were unanimously received.

The congregation then united with President Sidney Rigdon, who, in the closing prayer, called upon their Lord to dedicate this land for the gathering of the Saints, and their inheritances.

THOMAS B. MARSH, Moderator,
Attest OLIVER COWDERY, Clerk.

Far West, Missouri, November 10, 1837.

At a General Meeting of the ordained members of the Church in this place, Elder Thomas B. Marsh opened the meeting by prayer, and President S. Rigdon read the memorial of the Bishop of Kirtland and his Counsellors, of September 18th, 1837, to the Churches abroad. He then laid before the meeting the subject of laying off cities, of consecrating for public purposes, and for remunerating those who lay them off, &c., when it was unanimously voted that all city plots hereafter laid off, after remunerating those for their labours who may be engaged in appointing and laying off the same, shall be consecrated for the public benefit of the Church, for building houses for public worship, or such other purposes as the Church shall say.

President Rigdon then read the prospectus of the *Elders' Journal*, which was unanimously received.

It was then unanimously voted that the persons present use their exertions to support said paper.

It was then voted that the town of Far West be enlarged so that it contain four Sections, that is, two miles square.

Voted that Bishop Partridge and his Counsellors be appointed a Committee to appraise the land adjacent to the present town plat, and see that it is enlarged according to the above vote, provided the present holders of those lands will take such a price for the same, as the above appraisers think worth; and that the same be then disposed of as is voted above.

A call was then made for those whose circumstances were such as to permit [them] to go out to preach, to present themselves. There were twenty-three who arose.

Sylvester H. Earl, Henry Jackman, Harrison Sagers, and John W. Clark, were ordained Elders, and W. J. Levans was ordained a Priest.

President Rigdon then closed the meeting by prayer.

T. B. MARSH, Moderator,
Attest OLIVER COWDERY, Clerk.

About this time I left Far West, on my return to Kirtland.

Kirtland, November 20th. The High Council met in the Lord's House, John Smith presiding.

Reuben Hedlock preferred the following charge against Zenos H. Brewster, Jane Brewster, Collins Brewster, D. H. Dustin and wife, Mores R. Norris and wife, Eliza Norris, Samuel Barnet, Jemima Butler, O. Duel Butler, and Roxanna Repsher, for giving heed to revelations said to be translated from the Book of Moroni by Collins Brewster, and for entering into a written covenant different from the articles and covenants of the Church of Latter-day Saints, and following a vain and delusive spirit.

Two were appointed to speak on each side.

The writings and revelations kept and received by the accused were presented, and read by the Clerk of the Council.

The accused pleaded not guilty.

Brother Felshaw was called forward by the plaintiff, who stated that he had visited the accused and laboured with them according to the law of the Church; that the accused justified themselves, seeing the Church had not lived according to the former revelations, and they considered the High Council and others were in transgression; and that most of the accused appeared to be determined to pursue their own way, whether right or wrong.

Brother Allen said the accused appeared to manifest a hard spirit against the Presidents of the Church, and the High Council.

Brother Dunn concurred.

Brother Sawyer stated that he heard brother Norris say, that those in authority were against him, and if he could not establish an order of things here to his mind, he would go out among the Gentiles and do it.

Brother Knights confirmed the foregoing testimony.

The accused called brother Freeman, who stated that he had attended a number of the meetings of the accused, and saw nothing out of the way.

Brother E. Strong confirmed brother Freeman's statement, but did not know when he attended the meetings that they received revelations for themselves.

Brother J. Foster agreed with the last two witnesses.

Brother Preston was called by the accuser, who testified that the accused refused to admit him into their meeting, and that others were rejected.

Several witnesses testified that they attended their meetings, and saw nothing wrong.

Others testified they had heard them speak against the heads of the Church, and that brother Joseph had many things to repent of, and one of them said he thought some put too much stress on the Priesthood,

and that he was informed that brother Norris laid his hands on Collins and ordained him a Prophet, and that one of the accused said he was determined to pursue his own course, whether it suited the High Council or not.

After the pleas of his Counsellors, the accused spoke in justification of their course generally, when the Council decided that the charge had been fully sustained, and withdrew fellowship from those who persisted in their course of conduct as before mentioned.

HARLOW REDFIELD, Clerk.

At a Conference of Elders, consisting of all the authorities of the Church in Kirtland, November 27th, Elder Reuben Hedlock was chosen President of the Elders' Quorum, in place of Elder Beman, deceased.

November 30th. Daniel S. Miles presented a complaint against Roger Orton, "for abusing Elder Brigham Young, and for a general course of unchristianlike conduct." The accused having been notified to appear and answer for his conduct, and having refused, the High Council decided that he be cut off, for showing contempt to the authorities of the Church.

Far West, December 6th. The High Council and Bishop and Council appointed Elias Higbee, Simeon Carter, and Elisha H. Groves, a Committee to consider the propriety of proposing to the Church to pay the Council for their time while engaged in Council.

Bishop Partridge, John Corrill, and Isaac Morley were appointed a Committee to report upon the subject of raising a revenue to defray the expenses of the Church.

David Whitmer was appointed to sign Elders' licenses, as Chairman; and W. W. Phelps, as Clerk; and Frederick G. Williams, to sign licenses as Chairman pro tempore, in the absence of President Whitmer; and John Whitmer, as Clerk pro tempore; and Oliver Cowdery, Recording Clerk, standing Clerk of the Council, and Recorder of Patriarchal blessings at Far West.

The Committee on pay for the Council reported "it is our united opinion that the Presidency, High Council, Bishop and Council, Clerk of the Council, Patriarch and Agent of the Church, (also any others who may be employed in Church business,) receive, per day, each, one dollar and fifty cents." Elias Higbee, Simeon Carter, Elisha H. Groves.

Bishop Partridge reported to the Council that he had paid six hundred dollars to the Lawyers to carry on suits against the Jackson mob, and three hundred dollars costs in carrying on said suits, for which he had involved himself, and was paying ten per cent. interest on the same; and petitioned the Council for leave to liquidate the debt out of the properties consecrated for the benefit of the Church, and charge the Church for the same. The Council granted the petition.

Voted that the Recorder of licenses and Patriarchal blessings receive, for each one hundred words, ten cents.

Council adjourned to December 7th.

Council assembled on the 7th, according to adjournment, and heard the report of their Committee on raising a revenue to pay the officers of the Church for their services, and after much discussion and adjournment from time to time, dismissed the subject as being anti-scriptural.

During my absence Warren Parrish, John F. Boynton, Luke Johnson, Joseph Coe, and some others united together for the overthrow of the Church.

I returned to Kirtland on or about the 10th of December, soon after which this dissenting band openly and publicly renounced the Church of Christ of Latter-day Saints, and claimed themselves to be the old standard, calling themselves the Church of Christ, excluding that of *Saints*, and set me at naught, and the whole Church, denouncing us as heretics, not considering that the *Saints* shall possess the kingdom according to the Prophet Daniel.

The *Elders' Journal* No. 2, for November, was the last paper printed at Kirtland. Our Printing establishment was attached to satisfy an unjust judgment of County Court, and soon after the whole printing apparatus was burned to the ground.

The work began to spread in England with great rapidity. On the 12th of September, Elder Goodson left Bedford for Preston, and about the first of October sailed for America, in company with brother Snider, taking with him two hundred Books of Mormon, which the Elders in vain tried to persuade him to leave. Branches were established in Eccleston, Wrightington, Heskin, Euxton Bath, Daubers Lane, Chorley, Whittle, Leyland Moss, Ribchester, Thornley, Clitheroe, Waddington, Downham, and

other places round about Preston, where the brethren hired the "Cock Pit," a large and convenient building for preaching, but, being disturbed by some Methodist priests, were obliged to have the house licensed by the Civil Courts, according to the statute of the realm, which, with the aid of two Constables who voluntarily profferred their services, restored peace and order. And on Christmas Day, December 25th, Elders Kimball and Hyde, and Joseph Fielding (who had previously been ordained an Elder) assembled in the "Cock Pit" with about three hundred Saints, several of whom were ordained to the lesser Priesthood, fourteen were confirmed, and about one hundred children were blessed by the Elders. This was the first public Conference of the Church in England, and at this Conference the Word of Wisdom was first *publicly* taught in that country.

While the work was thus rapidly progressing in Lancashire, it continued gradually to progress at Bedford, also a Branch was established at Bassynburn, and another at Peter's Green, by Elder Richards.

On the morning of the 22nd of December, 1837, brother Brigham Young left Kirtland, in consequence of the fury of the mob, the spirit that prevailed in the apostates who had theatened to destroy him, because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a Prophet of the Most High God, that I had not transgressed and fallen as the apostates declared.

Apostacy, persecution, confusion, and mobocracy strove hard to bear rule at Kirtland, and thus closed the year 1837.

(To be continued.)

THE ITALIAN MISSION.

OPPOSITION—MISTAKE BY THE PERSECUTORS.

Pignerol, Piedmont, Jan. 16th, 1854.

Dear Brother S. W. Richards—Your letter of the 31st ult., came duly to hand, and I now take the liberty of addressing you the following lines, relative to this Mission, which I trust will not prove altogether uninteresting.

Notwithstanding the difficulties attending this Mission, the work of God is moving steadily onward, in the midst of opposition and persecution. The cloven foot manifests itself in various ways. Ignorant persecuting rowdies often hold themselves in readiness, and watch for an opportunity to carry into effect their diabolical purposes; but thanks be to God, they have not been able to gratify their raging appetites. In some places, we are obliged to watch for our opportunities to get about among the Saints and the people, for fear of the mob.

One evening, the other week, two ruffians secreted themselves by the way-side, and as a gentleman soon passed that way, they commenced throwing stones at him, supposing him to have been a "Mormon" missionary. He received a severe blow, and then pursued the persecutors, and soon overtook them, as they did not feel disposed to retreat far from a "Mormon." On finding out their mistake, they begged the gentleman's pardon, saying they had taken him to be a "Mormon" missionary. He replied, they had no right to throw stones at "Mormons," or any one else. They were summoned before the magistrates and punished. Since this occurrence, I have not seen anything of the persecutors in that direction.

The clerical profession, also, are quite active in opposing "Mormonism." In one parish, the minister has visited several of the Saints, and reproved them for having received another baptism; but in vain did he exhort them to abandon the Saints, and cleave to the Protestant Church.

The Rev. gentleman of another village, has been lecturing against the Saints, by which means he has stirred up many people to seek after the truth, who have come to us inquiring into our doctrine.

In spite of all opposition, the Church which has been planted in Italy, remains as firm as the foundation of these Alpine mountains. Often has my heart been made to re-

joice, in the assemblies of the Saints, in hearing my brethren, of another tongue, bear their testimony to the truth of this work, and express their gratitude to God, that He has sent His servants in their midst, to make known unto them the way of eternal life.

The Saints join me in love to you, the brethren in the office, and all the Saints.

I remain your affectionate brother and fellow-labourer in Zion's cause.

G. D. Keaton.

VARIETIES.

Friendship doubles all our pleasures, and divides our pains.

To some men it is indispensable to be worth money, for without it they are worth nothing.

To soften hard water.—A half ounce of quick lime dipped in nine quarts of water, and the clear solution put into a barrel of hard water; the whole will be soft water as it settles clear.—*Professor Dewey.*

Temperance.—Two old gentlemen were complimenting each other on their habits of temperance. "Did you ever, neighbour," said one, "see me with more than I could carry?" "No, indeed," was the reply, "not I, but I have seen you when I thought you had better gone twice after it!"

A lady consulted Mr. Abernethy. "You know my usual fee?" said he. Two guineas were instantly laid on the table. He put them in his pocket, and pulling forth a sixpence put it into her hand. "There," said he, "go and buy a skipping rope, for all your illness proceeds from want of exercise."

An Irishman observing a dandy taking his usual strut on the Fort Promenade, at Margate, stepped up to him, and inquired, "What rent do you ask for these houses." "Why do you ask such a question?" said he. "Faith and I thought the whole Terrace belonged to ye," said the Irishman.

LINES

INSCRIBED TO PRESIDENT S. W. RICHARDS, ON THE DEATH OF HIS MOTHER,

Who departed this life at Great Salt Lake City, U. T., N. A., Oct. 18, 1853.

A sound of grief comes o'er the Atlantic wave,
The voice of mourning by a mother's grave,
And Oh! how sadly on the wanderer's ear
Falls the last message from a parent's bier!
A gentle spirit from the world hath past
Since he who loved, looked on those features last,
Met the fond glance of that maternal eye,
Or to its deep devotion breathed reply.
By heavens high mandate bid afar to roam,
To quit his nearest, dearest friends and home,
Bearing glad tidings to a distant land,
Salvation's herald at his Lord's command;
Not his, to watch around her dying bed,
And soothe the couch by life's last suffering spread.
'Tis his to weep, upon a foreign shore,
The loss of her whom many hearts deplore.
Well may he mourn; as mother, daughter, wife,
From stage to stage of this tempestuous life,
Her's was the truthful, dauntless, lofty heart,
Which scorns the weak or the unworthy part;
But most as mother; words can ill express
The strength and *wisdom* of her tenderness,
Which, from false fondness as from sternness free,
Watched o'er each look and tone of childish glee,
Eager alike to check the wayward one,
And warn with patience each the race to run;
Or tell with earnest voice of thrones on high,

And hopes that bloom with immortality!
Say who on earth, or who in realms above,
May trace the limits of that mother's love?
Faithful and true in every scene she stood,
Of fire and faggot, death, disease, and blood.
One murdered son upon Missouri's plains,
A monument to man's disgrace, remains;
And one brave heart upon Mexico's* coast
Died as a warrior should, his nation's boast.
But Oh! what anguish filled the mother's breast!
Though duty still each rebel wish suppressed,
With meek submission to the master mind,
Her every earthly treasure she resigned;
Clasping hope's anchor to her fragile form,
Her faith in God out-weathered every storm;
And now, secure, she sinks in peaceful rest,
For they "who sleep in Jesus" are the blest.
Deep in each filial heart her form enshrined
Shall live till life survives the wreck of mind;
And children's children, long through coming days,
Shall learn to lisp her love in tones of praise.
Then weep her not! Around her funeral urn
Shine rays of glory that must ever burn.
May all the daughters of our chosen race
Walk in the paths she knew so well to grace!
So, blest and blessing shall be woman's lot,
By God approved, although by fame forgot,
Till earth be cleansed from every taint of sin,
Truth be triumphant, and God's reign begin.

I. E. R.

* The Spanish pronunciation (*Mehcco*) must be used here.

ADDRESSES.—A. Galloway, Mr. Henry Naish's, 3, Griffin Street, Newport, Monmouthshire.
Israel Evans, Mr. Tilt's, Gent's Yard, Cross Cheaping, Coventry.
William Pitt, Hiram Riste's, Lower Park Street, Derby.

ERROR IN STATISTICAL REPORT.—In Statistical Report in *Star* No. 5, page 78, for "Dundee 26 dead, 2 emigrated, 0 baptized," read 2 dead, 0 emigrated, 26 baptized. The totals under these heads will then stand 206 dead, 56 emigrated, 2002 baptized.

LIST OF MONIES RECEIVED FROM THE 27TH JANUARY TO THE 3RD FEBRUARY, 1854.

	£	s.	d.		£	s.	d.
David Rees	£1	4	4	Brought forward	£17	4	4
A. N. McFarlane	3	0	0	James Frewin	2	0	0
Richard Harper	3	0	0	E. C. Brand	20	0	0
James Robson	10	0	0	John B. Pears	5	0	0
Carried forward	£17	4	4		£44	4	4

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 8.—Vol. XVI. Saturday, February 25, 1854. Price One Penny.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page 59.*)

CHAPTER XIV.

THE CHURCH OF CHRIST.

1. *Q.* What are those who believe and obey the truth called?

A. Saints.

2. *Q.* What are they called as a collective body of people?

A. The Church of Jesus Christ.

3. *Q.* Are there more Churches of Christ on the earth than one?

A. No, there can be but one, and though that one may have many Branches, yet they must all be united, and be subject to one head.

4. *Q.* Is it right that any Branch of the Church of Christ should call itself the Church of England, or the Wesleyan Methodist Church, or the New Connexion Methodist Church, or the Reformed Methodist Church, or the General Baptist Church, or the Particular Baptist Church?

A. No, God highly disapproves of such names being applied to any portion of the Church of Christ.

5. *Q.* Are those societies who use such names Branches of the Church of Christ?

5. *A.* No, but the anger of God is kindled against such societies, for they have fallen away from the order of God, or have been founded in the wisdom of this world, by men who have not received authority from God.

6. *Q.* Why are such names given to societies of men who profess to belong to the Church of Christ?

A. Because the founders of those societies, not being instructed of the Lord, have not known His will in the matter, consequently such societies have been named according to the taste of the founders or of the people, after the names of the founders, or after some peculiar doctrines or circumstances connected with the societies.

7. *Q.* Are such societies united, and subject to one head?

A. No, they are divided, and they contend one with another. Indeed, some have separated themselves from others, for instance—the Reformed Methodist Church, and the New Connexion Methodist Church, separated themselves from the Wesleyan Methodist Church; the Wesleyan Methodist Church separated itself from the Church of England; and the Church of England separated itself from the Roman Catholic Church.

8. *Q.* How does God look upon divisions and separations from the Church of Christ?

A. God looks upon them as acts of open rebellion against His authority.

9. *Q.* What are persons who separate themselves from the Church of Christ called?

A. Apostates, because they apos-

tatize or fall away from truth and righteousness.

10. *Q.* There are now on the earth a great number of religious societies, each professing to be the Church of Christ, which amongst them all is the true Church?

A. The Church of Jesus Christ of Latter-day Saints.

11. *Q.* Why is it called the Church of Jesus Christ of Latter-day Saints?

A. To distinguish it from the Church that existed in former days, as these are the latter days in which we live.

12. *Q.* How was this name given to the Church?

A. By revelation from God, through His servant Joseph Smith. Times and Seasons, Vol. vi. page 922.

Q. Repeat the passage.

A. "Verily thus saith the Lord unto you my servant Joseph Smith, junior, and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your Counsellors who are and who shall be hereafter appointed, and also unto my servant Edward Partridge, and his Counsellors, and also unto my faithful servants who are of the High Council of my Church in Zion, (for thus it shall be called,) and unto all the Elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world: FOR THUS SHALL MY CHURCH BE CALLED IN THE LAST DAYS, EVEN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS."

13. *Q.* How can the Church of Christ be known from other religious societies?

A. By various characteristics, among which may be named, its Priesthood and organization; its being led by a Prophet having direct revelation from God; its enjoying the gifts and blessings of the Holy Ghost, and promising the same to all believers; its purity and consistency of doctrine; its unity and oneness of spirit; its gathering its members from amongst the wicked; its building of temples dedicated to the Lord, instead of building churches and chapels dedicated to men and women: its being persecuted and evil-spoken of by every other society and by every other people under heaven; and, lastly, men may know the Church of Christ by obeying its doctrine and obtaining a testimony for themselves by revelation from God.

14. *Q.* Is it the privilege of any man to receive a testimony for himself from God?

A. Yes, if he honestly desires it, and seeks it in faith. John vii. 17. James i. 5, 6, 7.

Q. Repeat the passages.

A. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 110.)

[January, 1838.]

A new Year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old, and as Jesus said, "when they persecute you in one city, flee to another." And on the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the colour of legal process to cover their hellish designs, and save themselves from the just judgment of the law. We continued our travels during the night, and at eight o'clock on the morning of the 13th, arrived among the brethren in Norton Township, Medina county, Ohio, a distance of sixty miles from Kirtland, where we tarried about thirty-six hours, when our families arrived, and on the 16th pursued our journey with our families, in covered wagons, toward the City of Far

West, in Missouri, passing through Dayton, Eaton, &c., to Dublin, Indiana, where we tarried nine days, and refreshed ourselves.

The weather was extremely cold, and we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their race more than two hundred miles from Kirtland, armed with pistols, &c., seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations, and threats concerning us, if they could catch us; and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers.

I parted with brother Rigdon at Dublin, and travelling different routes we met at Terre Haute, where, after resting, we separated again, and I pursued my journey, crossing the Mississippi river at Quincy, Illinois.

Minutes of the proceedings of the Committee of the whole Church in Zion, in General Assembly, at the following places, to wit: At Far West, February 5th, 1838, *Thomas B. Marsh, Moderator, John Cleminson, Clerk.*

After Prayer, the Moderator stated the object of the meeting, giving a relation of the recent organization of the Church here and in Kirtland. He also read a certain revelation given in Kirtland, September 3rd, 1837, which made known that John Whitmer, and W. W. Phelps, were in transgression, and if they repented not, they should be removed out of their places; also read a certain clause contained in the appeal published in the old *Star*, on the 183rd page as follows: "And to sell our lands would amount to a denial of our faith, as that is the place where the Zion of God shall stand, according to our faith and belief in the Revelations of God."

Elder John Murdock then took the stand and showed to the congregation, why the High Council proceeded thus, was, that the Church might have a voice in the matter; and that he considered it perfectly legal according to the instructions of President Joseph Smith, junior.

Elder G. M. Hinkle then set forth the way in which the Presidency of Far West had been laboured with, that a Committee of three, of whom he was one, had laboured with them. He then read a written document, containing a number of accusations against the three Presidents. He spoke many things against them, setting forth in a plain and energetic manner the iniquity of Phelps and Whitmer, in using the monies which were loaned to the Church. Also David Whitmer's wrong in persisting in the use of tea, coffee, and tobacco.

Bishop Partridge then arose and endeavoured to rectify some mistakes of minor importance, made by Elder Hinkle; also the Bishop spoke against the proceedings of the meeting, as being hasty and illegal, for he thought they ought to be had before the Common Council, and said that he could not lift his hand against the Presidency at present. He then read a letter from President Joseph Smith, junior.

A letter was then read by T. B. Marsh, from William Smith, who made some comments on the same, and also on the letter read by Bishop Partridge.

Elder George Morey, who was one of the Committee sent to labour with the Presidency, spoke, setting forth in a very energetic manner, the proceedings of the Presidency, as being iniquitous.

Elder Grover, also, being one of the Committee, spoke against the conduct of the Presidency and Oliver Cowdery, on their visit to labour with them.

Elder D. W. Patten then spoke with much zeal against the Presidency, and in favour of Joseph Smith, junior, and that the wolf alluded to, in his letter, were the dissenters in Kirtland.

Elder Lyman Wight stated that he considered all other accusations of minor importance compared to their selling their lands in Jackson county; that they (Phelps and Whitmer) had set an example which all the Saints were liable to follow. He said that it was a hellish principle, and that they had flatly denied the faith in so doing.

Elder Elias Higbee sanctioned what had been done by the Council, speaking against the Presidency.

Elder Murdock stated that sufficient had been said to substantiate the accusations against them.

Elder Solomon Hancock pleaded in favour of the Presidency, stating that he could not raise his hand against them.

Elder John Corrill then spake against the proceedings of the High Council, and laboured hard to show that the meeting was illegal, and that the Presidency ought to be had before a proper tribunal, which he considered to be a Bishop and twelve High Priests. He laboured in favour of the

Presidency, and said that he should not raise his hands against them at present, although he did not uphold the Presidents in their iniquity.

Simeon Carter spoke against the meeting as being hasty.

Elder Grover followed brother Carter in like observations.

Elder Patten again took the stand in vindication of the cause of the meeting.

Elder Morley spoke against the Presidency, at the same time pleading mercy.

Titus Billings said he could not vote until they had a hearing in the Common Council.

Elder Marsh said that the meeting was according to the direction of brother Joseph, he therefore considered it legal.

Elder Moses Martin spoke in favour of the legality of the meeting, and against the conduct of the Presidency, with great energy, alleging that the present corruptions of the Church here, were owing to the wickedness and mis-management of her leaders.

The Moderator then called the vote in favour of the present Presidency; the negative was then called, and the vote against David Whitmer, John Whitmer, and William W. Phelps, was unanimous, excepting eight or ten, and this minority only wished them to continue in office a little longer, or until Joseph Smith, junior, came up.

In S. Carter's settlement the Saints assembled on the 6th instant, when they unanimously rejected the three above-named Presidents. On the 7th, the Saints assembled at Edmond Durphy's, agreeable to appointment, where the above-named Presidents were unanimously rejected; also on the 8th at Nahum Curtis's dwelling-house, they were unanimously rejected by the Assembly; also at Hawn's Mills, on the 9th, the Saints unanimously rejected them.

At a meeting of the High Council the Bishop and his Council, February 10th, 1838, it was moved, seconded, and carried, that Oliver Cowdery, William W. Phelps, and John Whitmer, stand no longer as Chairman and Clerks to sign and record licenses.

Voted that Thomas B. Marsh and David W. Patten be authorized to attend to such business for the time being.

Also voted that Thomas B. Marsh and David W. Patten be Presidents, pro tempore, of the Church of Latter-day Saints in Missouri, until Presidents Joseph Smith, junior, and Sidney Rigdon, arrive in the land of Zion.

J. Murdock, Moderator,
T. B. Marsh, Clerk.

The High Council of Zion met in Far West, on Saturday, March 10th, 1838, agreeable to adjournment; when after discussion it was resolved 1st: That the High Council recommend by writing to the various Branches of this Church, that all those who wish to receive ordination, procure a recommend from the Branch to which they belong, and have it pass through the hands of the different Quorums for inspection, previous to their ordination.

2nd. Resolved that the High Council recommend to all those who hold licenses, between the ages of eighteen and forty-five, and do not officiate in their respective offices, to be subject to military duty.

A charge was then preferred against William W. Phelps, and John Whitmer, for persisting in unchristian-like conduct.

Six Counsellors were appointed to speak, viz., Simeon Carter, Isaac Higbee, and Levi Jackson, on the part of the accuser; and Jared Carter, Thomas Grover, and Samuel Bent, on the part of the accused; when the following letter was read by brother Marcellus Cowdery, bearer of the same, belonging to Thomas B. Marsh, previous to giving it to its rightful owner—

"Far West, March 10, 1838.

"Sir—It is contrary to the principles of the Revelations of Jesus Christ, and his Gospel, and the laws of the land, to try a person for an offence by an illegal tribunal, or by men prejudiced against him, or by authority that has given an opinion or decision beforehand, or in his absence.

"Very respectfully we have the honour to be

"David Whitmer,
"W. W. Phelps,
"John Whitmer,
} Presidents of the Church of Christ in Missouri.

"To T. B. Marsh, one of the travelling Counsellors."

Attested, Oliver Cowdery, Clerk of the High Council of the Church of Christ in Missouri.

I certify the foregoing to be a true copy from the original.

Oliver Cowdery, } Clerk of the High Council.

All the effect the above letter had upon the Council, was, to convince them more of the wickedness of those men, by endeavouring to palm themselves upon the Church, as her Presidents, after the Church had by a united voice, removed them from their Presidential office, for their ungodly conduct; and the letter was considered no more nor less than a direct insult or contempt cast upon the authorities of God, and the Church of Jesus Christ; therefore the Council proceeded to business.

A number of charges were sustained against these men, the principal of which was for claiming $2000 Church funds, which they had subscribed for building an house to the Lord in this place, when they held in

their possession the City Plot, and were sitting in the Presidential Chair; which subscription they were intending to pay from the avails of the town lots; but when the Town Plot was transferred into the hands of the Bishop for the benefit of the Church, it was agreed that the Church should take this subscription from off the hands of W. W. Phelps and John Whitmer; but in the transaction of the business, they bound the Bishop in a heavy mortgage, to pay them the above $2000, in two years from the date thereof, a part of which they had already received, and claim the remainder.

The six Counsellors made a few appropriate remarks, none of whom felt to plead for mercy, as it had not been asked on the part of the accused, but all with one consent declared that justice ought to have her demands.

After some remarks by Presidents Marsh and Patten, setting forth the iniquity of those men in claiming the $2000 spoken of, which did not belong to them, any more than any other person in the Church, it was decided that William W. Phelps and John Whitmer be no longer members of the Church of Christ of Latter-day Saints, and be given over to the buffetings of Satan, until they learn to blaspheme no more against the authorities of God, nor fleece the flock of Christ.

The Council was then asked, if they concurred with the decision; if so, to manifest it by rising; when they all arose.

The vote was then put to the Congregation, which was carried unanimously.

The negative was called, but no one voted.

Brother Marcellus Cowdery arose and said he wished to have it understood that he did not vote either way, because he did not consider it a legal tribunal. He also offered insult to the High Council, and to the Church, by reading a letter belonging to Thomas B. Marsh, before giving it to him! and in speaking against the authorities of the Church.

A motion was then made by President Patten, that fellowship be withdrawn from Marcellus Cowdery, until he make satisfaction; which was seconded and carried unanimously.

THOMAS B. MARSH, } Presidents.
DAVID W. PATTEN, }

EBENEZER ROBINSON, { Clerk of High Council.

When I had arrived within one hundred and twenty miles off Far West, the brethren met me with the teams and money to help me forward; and when eight miles from the city, we were met by an escort, viz., Thomas B. Marsh and others, who received us with open arms; and on the 13th of March, I with my family and some others put up at brother Barnards' for the night. Here we were met by an escort of the brethren from the town, who came to make us welcome to their little Zion.

On the 14th, as we were about entering Far West, many of the brethren came out to meet us, who also with open arms welcomed us to their bosoms. We were immediately received under the hospitable roof of brother George W. Harris, who treated us with all possible kindness, and we refreshed ourselves with much satisfaction, after our long and tedious journey, the brethren bringing in such things as we had need of for our comfort and convenience.

After being here two or three days, my brother Samuel arrived with his family.

Shortly after his arrival, while walking with him and certain other brethren, the following sentiments occurred to my mind—

Motto of the Church of Jesus Christ of Latter-day Saints.

The Constitution of our Country formed by the Fathers of Liberty. Peace and good order in Society. Love to God, and good will to man. All good and wholesome laws, virtue and truth above all things, and aristarchy, live for ever! But woe to tyrants, mobs, aristocracy, anarchy, and toryism, and all those who invent or seek out unrighteous and vexatious law suits, under the pretext and colour of law, or office, either religious or political. Exalt the standard of Democracy! Down with that of priestcraft, and let all the people say Amen! that the blood of our Fathers may not cry from the ground against us. Sacred is the memory of that blood which bought for us our Liberty.

JOSEPH SMITH, junior,
THOMAS B. MARSH,
DAVID W. PATTEN,
BRIGHAM YOUNG,
SAMUEL H. SMITH,
GEORGE W. HINKLE,
JOHN CORRILL,
GEORGE W. ROBINSON.

QUESTIONS ON SCRIPTURE.

Who is the Stem of Jesse spoken of in the 1st, 2nd, 3rd, 4th, and 5th verses of the 11th chapter of Isaiah?

Verily thus saith the Lord, it is Christ.

What is the rod spoken of in the first verse of the 11th chapter of Isaiah that should come of the Stem of Jesse?

Behold thus saith the Lord, it is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the House of Joseph, on whom there is laid much power.

What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

Behold, thus saith Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belong the Priesthood, and the keys of the Kingdom, for an ensign, and for the gathering of my people in the last days.

Questions by Elias Higbee, as follows—

"What is meant by the command in Isaiah, 52nd chapter, 1st verse, which saith, put on thy strength O Zion? And what people had Isaiah reference to?"

He had reference to those whom God should call in the last days, who should hold the power of Priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the Priesthood, which she (Zion) has a right to by lineage; also to return to that power which she had lost.

"What are we to understand by Zion's loosing herself from the bands of her neck, 2nd verse?"

We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen, which if they do, the promise of the Lord is that He will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

(*To be continued.*)

THE RELATIONS OF THE SEXES.

EXTRACTED FROM BURNAP'S LECTURES TO YOUNG MEN.

(*Concluded from page 99.*)

Another evil, which the incipient sensualist did not anticipate, soon overtakes him,—an utter repugnance to everything of a religious nature. Nothing so unhallows and pollutes the soul and all its thoughts as this vice. It stops the breath of prayer, closes the pages of divine revelation, makes the Sabbath irksome, and renders public worship a penance instead of an enjoyment. It follows, that there can be scarcely a worse sign than to see a young man fall off from religious observances. It is almost certain that sin lieth at the door.

But his repugnance to religion does not often stop at neglect. It usually goes on to a secret enmity and scorn, thence to profane jests and open unbelief. The loss of the religious principle in man, slight as it may be in some, is an awful and fatal loss. When it is gone, there is no longer any safety: a man becomes his own greatest enemy. It is plainly the conservative principle within him, like the compass to the ship in the midst of the ocean. Throw that overboard, and he is lost. He drifts on and on, without any other certainty than that of final shipwreck.

Habits of vicious indulgence are never stationary; and this especially, being accompanied with the extinction of the religious principle, rapidly prostrates in a man all that is good. Association with the vile, and that infatuation which attends it, induce habits of prodigality which must be supplied, honestly if it may be, but dishonestly if it must. When he has spent every thing of his own, he appropriates whatever he can lay his hands on, come from whence it may. When he has advanced to this point of his career, general vagabondism is not far off, and the blighted young man either sinks into the grave, becomes the tenant of the penitentiary, or drags out a miserable existence in the most degrading employments.

Another, whose standing in society is more elevated, and whose means of dissipation are not so soon exhausted, is preserved only for the commission of worse crimes, and the endurance of a more signal retribution. Sensuality has so polluted his imagination, that he can think of nothing else. Beauty, ignorance, and dependence no sooner catch his eye than the imagination is fired, and, with black

and guileful heart, he busies himself with schemes of seduction and ruin. Where, in the catalogue of depravity, shall we place such a miscreant as this? The soul of the murderer, who stabs in hot blood, is white when compared to his. He despatches his victim at once, and with little suffering, and perhaps with no preconceived malice. But here is a man, who, without provocation, will plot for weeks and months the murder of body and soul, the shame of whole families, and the abiding sorrow of the most virtuous affections. The unfeeling wretch is perfectly aware of what he is doing at every step. He knows the fate of his victim, for he has seen hundreds of these deluded creatures cast out from all the endearments of natural affection, from the peace and protection of home, abandoned to the insults of the brutal and the drunken, the prey of remorse, of want, of disease, and premature decay. And yet, in full sight of all this, the seducer proceeds deliberately, step by step, by arts the most mean, by flattery the most contemptible, by perjury the most profligate.

What renders this sin more deep and damning, is the fact, that seduction is not often accomplished without a base and treacherous use of the holiest of affections, that which was originally intended to unite the sexes for life. Man is led into unlawful connexions by lust, woman only by love. The greater freedom, or more lax morality of the male sex, permits them to associate the idea of the gratification of animal passion with looser ties—the native delicacy of the female mind only with the permanent and virtuous relation of marriage. The seducer, therefore, does not hesitate to excite this virtuous passion; he makes his advances under the traitorous mask of honourable love. And where woman once gives her heart, her unlimited confidence goes with it: she would as soon distrust her Maker, as believe that the idol she has enthroned in her affections would deceive, betray, and abandon her. On the one side, then, all is devoted and sincere attachment—on the other, the most cold-blooded dastardly selfishness and treachery The injured creature awakens to her situation, and finds herself ruined, heart-broken, forsaken; and she shrinks into the companionship of the loathsome and the vile.

Is there one feeling of truth, honour, and humanity, that does not rise up within you at the fiendishness of such conduct? And yet there are men, who deem themselves men of honour, and claim a reception into the society of the pure and the virtuous, who have no scruples to make seduction, I had almost said, the business of their lives. It is in this way, by this system of moral murder, that the number of those outcasts of society is kept up, who themselves, once corrupted, become the source of corruption to the whole community. And is it possible that any human being can treat this subject lightly, and make the fall and ruin of the young and the innocent the subject of jest and ridicule? The time is not far distant, I believe, when the moral feeling of the community will rise in its might, and crush the perpetrators of this stupendous wrong.

But whatever may be thought of this crime among men, there is an awful vengeance hanging over it in the providence of God. In the breast of the seducer, however smooth his brow, courageous his mien, or careless his demeanour, there are already lighted the fires of hell. There are certain moral, psychological, and physiological causes, which, sooner or later, avenge the cause of the ruined and betrayed in a manner most fearful to contemplate. No man can commit this crime without being fully aware of its turpitude in the sight of God and man. No man who is not a brute, can prevent something like real attachment from weaving itself into the endearments of even a base and treacherous connexion with the beautiful, the innocent, the devoted. The highest pleasures thus become associated in the mind with the deepest guilt, and to all time, therefore, this crime takes not the place of an ordinary transaction, to be soon consigned to oblivion, but stands out in bold and prominent relief, always to catch the eye in the retrospect of the past. The whole thing, by the violence of passion, and the intense consciousness of guilt, is burnt into the soul, as it were, with letters of fire, and, as far as we can see, it remains there painfully legible for ever. The seducer is haunted by it to the day of his death. The thought will steal over him wherever he may be—what may now be the condition of that injured, ruined being, whom he once took to his brutal and polluting embraces? Imagination will paint her reduced to the last extremity of wretchedness and woe, surrounded by the

degraded and abandoned, the sunny smile of innocence and youth supplanted by the worn and haggard look of despair. This image will float before his mind in broad day—in health and prosperity; but let trouble or disease shatter his nerves, or wreck his constitution, and he can think of nothing else, he is racked by perpetual remorse. He cannot close his eyes in slumber before his mental vision is invaded by the apparitions of his victims, reproaching him with all the tones and looks of anguish, for their betrayal and ruin. These scourges of guilt, which, from the laws of nature I have mentioned, recoil upon the base seducer, human nature cannot long endure, and the resort to drown memory and reflection is almost universally to intoxication. In nine cases out of ten, libertinism ends in habitual drunkenness. When you see a young man giving himself up to licentious courses,—though then he may have no inclination to strong drink,—you may be morally sure that if you meet the same person five or ten years afterwards, his breath will reek of the strongest potations of the still-house, and his whole constitution seem eaten out by their fiery and fatal poison.

It is a singular fact, that in a large proportion of the confessions of condemned criminals, you will find, in the catalogue of crimes which brought them to the gallows, that seduction was one; and the vile associations to which it led, were the principal causes of a final and total abandonment to vicious courses.

Another course which this vice sometimes takes among the more opulent classes, puts on for a while a less atrocious aspect, but finally terminates in results even more unhappy and disastrous to society. It is that of a temporary connexion, involving support on the one hand and ostensible fidelity on the other. The young man may flatter himself that such a course of conduct may screen him from the more immediate mischiefs of promiscuous libertinism. But he is only led into a more fatal snare, to be overtaken by a more tremendous retribution. The consciousness of this state of things generally drives a man from virtuous society, or its publicity makes his intercourse with it uncomfortable and embarrassing. His inclination to honourable marriage is sapped and destroyed, and with it, generally, the opportunity of a happy choice.

In the meantime, he finds himself a husband without any of the respectability, the security, and the happiness of one, and the father of nameless heirs of ignominy and shame. What earthly condition can be more miserable than this? How could a man, even if he went deliberately about it, involve himself more inextricably in disgrace, remorse, and wretchedness, for the rest of his life? How must that man feel, who is conscious that his own offsprings are wandering about the earth, the outcasts of society and the scorn of the world? The most affecting thing, I think, that I have ever met with in my life, was a letter which I once found in looking over the papers of a deceased person, written by an illegitimate son to his father, whom he had never seen, and who, though surrounded by wealth, never made the least provision for his support or education, or even recognised his existence. He seemed to be a young man of good talents, and the most delicate sensibility, but crushed and blighted by the consciousness of his dishonourable birth. His mother, many years before, had abandoned him for a life of infamy, and he was left, without friend or protector, to drag out a miserable existence, and to suffer, the innocent for the guilty, the stern punishment of his parents' sins. The touching tones of sorrow and despair, with which he appealed to the heart of a father, filled me for a time with the profoundest melancholy, and led me to reflect on the enormous guilt of a libertine with a deeper horror than I had ever felt before.

On the whole, the crimes of libertinism take a deeper hold on the conscience than any other, except that of murder. I have sat by the side of many a death-bed, and marked the sins which wring the departing soul with the deepest pang; and I can sincerely say, that there is no sin which so clings to the conscience, which so casts doubt on the possibility of the Divine mercy, which throws such gloomy fears on the unknown futurity the trembling soul is about to enter, as the criminal indulgence of the baser passions.

I have cited the example of an eminent literary man, as exhibiting the happy influence of virtuous love. There is another no less distinguished, who has afforded as impressive a warning to the world of the wretchedness which accompanies libertinism. Much of the misanthropy, the bitterness, the blasphemy, and despair, which pollute the otherwise exquisite

poetry of Byron, is to be traced, I have not the least doubt, to the subtle poison of a licentious life. When this sacred tie, which is intended to bind us more closely than any other to our species, has been vitiated, it cannot fail to destroy the harmony of feeling with mankind which is so necessary to mental peace and satisfaction. His case, too, is a demonstration of a truth which ought to be impressed on the mind of every young man—that marriage is not a cure for the moral disorders introduced by licentiousness. There is more probability that, instead of being cured, they will utterly destroy the happiness of that connexion. That freshness and singleness of affection, which alone can meet and satisfy the devotedness of woman's heart, can never be found in the breast of a libertine. There was nothing casual or accidental in the relation which Byron found himself with regard to his wife soon after their marriage. It is the natural condition of a libertine in the state of marriage. In his case it became known, merely because he was a public character. The results in all cases are more or less the same. Unhappiness in this relation is enough to blast the prospects of life, and send a man forth to wander upon the face of the earth. His feverish restlessness, his gloomy scepticism, his heartless contempt for his species, were the natural consequences of the life he led. And the unblushing confession, that he wrote in the latter part of his life, on the inspiration of gin, only confirms the observation I have already made, that the latter stages of the rake's progress are passed under the maddening influence of intoxication.

Such are some of the tremendous penalties which, in the order of nature and Providence, hang over and avenge the licentious intercourse of the sexes. They are as sure to follow as day to follow night, and nothing but a miracle on the part of God, changing the courses of causes and effects, could avert them. There is, then, but one way for the young man to act, in that alone lies his salvation—to shun, as a pestilence, the society of all who are in the habitual practice of this vice, or whose conversation is loose, or who have a prevailing taste for indecency of any kind whatever. There is no other way but to repress that immodest curiosity which would find its gratification in the perusal of indecent books, to restrain the lawless imagination which is stimulated by licentious songs and conversation. Let him remember, that it is comparatively easy to resist the beginnings of evil—that self-government belongs mainly to the thoughts. While they are kept pure, there is safety: but evil, once admitted here, is like a kindling fire, which spreads and rages till every thing is involved in conflagration.

Above all, let no enticement or persuasion ever induce you to approach the threshold of those haunts of perdition. Let the degradation, the cruelties, the blasphemies, the riots, the filthiness of those sinks of pollution, be as repugnant to your curiosity as the awful mysteries of the prison-house of the damned.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 25, 1854.

WHO ARE THESE THAT FLY AS A CLOUD.—Once more the annual spectacle of the flight of thousands of the Lord's people is presented to the astonished nations. As doves to their windows are the Saints flocking to the strongholds of Zion in the tops of the mountains, to be organized on heavenly principles, and to escape the fearful judgments which are decreed in these latter days.

Two motives combine to urge the Saints to obey the great command of the gathering, without unnecessary delay. The first and foremost is, that only by the gathering of the righteous in one can righteousness and truth be permanently established on the earth. The next is that the Almighty is about to come out from His hiding-place and punish the world for its iniquity, and no guarantee from this punishment is given except by gathering from amongst the wicked nations, as the voice from

heaven to the Patmos exile commanded—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

For upwards of twenty years has the commandment of the gathering been sounded in the ears of the world, and thousands, through the love of the truth, have forsaken the land of their birth, and the home of their childhood, to go to a land they knew not. Blessed are such, if they continue faithful. Their gathering shall be handed down to their posterity as a movement of the first importance to their salvation, and the salvation of their generations before and after them. The gathering of Abraham, and the gathering of the Children of Israel under Moses, are both notable events in sacred history, but they will pass into comparative oblivion when contrasted with the gathering in these latter days. Who can tell the vast influence which the shiploads of Saints that yearly take their departure from Liverpool may have upon the destiny of the world! Insignificant as their actions and fanatical as their purpose may appear in the eyes of the great and honourable men of the day, it is true, beyond the shadow of doubt, that this insignificance will be magnified to the highest import, and this fanaticism will appear soundest wisdom, to a generation not far distant from the present. Will not children then point with laudable pride and enthusiasm to the gathering of their forefathers from the abominations of Babylon to the purity of Zion? Most assuredly children will, and much more so when the parents gathered through the love of the truth alone.

But undoubtedly some will gather partly to avoid the judgments of an offended God. Such do well, but those who gather solely from a love of the truth, will do much better. The judgments of God will be fearful enough, for they will be poured out with fury, and in a day of vengeance, which He has long kept in His heart. He has for a long time refrained Himself while injured innocence has been crying with tears of blood for to be avenged, but in these latter days will He make inquisition, and woe to those who incur His just displeasure, for He will not spare. The low rumbling sounds of almost universal war are heard with a fearful distinctness beneath the surface of the political world. And the wisest worldling knows not how speedily the volcano may burst forth, how terrible may be the eruption, or how awful and extensive may be the desolation. One thing seems clear—that this year's emigration will safely quit Europe's shores. How much longer destruction may be delayed remains to be seen, but come when or how it will, it will only forward the work of God. Meantime let those who have set their faces toward Zion look not back, lest sudden destruction come upon them. "Remember Lot's wife."

The Sexes.—The extracts from Burnap's Lectures contain many things which the Saints, the young especially, will do well to study. Wisdom should peculiarly characterize their conduct in the most important relations of life.

Appointments.—Elder Charles A. Harper will continue in charge of the Norwich Conference.

Elder John W. Coward is appointed to travel and preach in the Liverpool, Staffordshire, Shropshire, Birmingham, Warwickshire, Worcestershire, Cheltenham, and Herefordshire Conferences.

Elder James T. Park is appointed to labour under the direction of Elder Edward Bunker, Pastor of the Bradford, Sheffield, and Lincolnshire Conferences.

Elder Moses Thurstin is appointed to labour under the direction of Elder Charles Smith, Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

S. W. Richards, President.
Daniel Spencer, Counsellor.

"VITAL PIETY" AND "HEART WORK"—THE TRUE KIND AND THE FALSE.

BY ELDER E. L. T. HARRISON.

(*Concluded from page* 103.)

This may sound curious logic to some, but, dear reader, would it not be more curious to hear a man say that his *body* had taken "a notion that it would be baptized," and he was "sorry to say that against the will of his spirit, it had carried him off, and got him immersed, in spite of all he could do to the contrary?" Could you not laugh at such a man, and tell him that his body could not have gone an inch, without the will of his spirit, and thus assert the very thing I am trying to prove, namely, that all man's outward works are, when traced back to their cause, nothing more nor less than the operations of his spirit, which inhabits and fills the tabernacle, even to the fingers' ends, and thus has a perfect control over every joint, sinew, and muscle, making use of them as so much tackle and machinery, by which to move the body from place to place, and in every position requisite for its happiness and convenience?

What, then, is the difference between those operations of the spirit which are entirely confined to itself—such as hating evil and loving good, and those which affect the body as far as movement or exercise of its organs is concerned? In those cases where the spirit sincerely obeys a command of God referring to the body, the difference lies in the *amount* of effort required; faith is an effort of the former kind, and baptism that of the latter; but before such a work as baptism can be righteously performed, faith has to be exercised by the spirit, in the principle; the spirit has then to make *another* effort, and compel the body to comply with the ordinance; thus twice as much spiritual exertion is required before baptism can be properly carried out, than is required for the mere exercise of faith alone, for, as St. James says in his Epistle, "*by works is faith made perfect*," because in adding works the spirit has to make a *full*, or *entire* exertion of its powers; and it thus manifests its obedience to the greatest extent, and therefore pleases God the most.

But again some may reply—Do not the Scriptures, in different places, appear to reprobate outward works? No, in no place whatever. What they condemn are "outward" works performed hypocritically. The Lord told Israel to rend their hearts and not their garments, because the rending of their garments had been done hypocritically, and insincerely; and on the same account He despised their burnt offerings, Sabbaths, and solemn assemblies; whilst at the same time, a *sincere* attention to these self same things would have procured His richest blessings.

Even a Gospel ordinance can, when attended to deceitfully, become hateful, and utterly useless, as in the case of Simon Magus, to which some may refer triumphantly as a proof that bodily works can sometimes be performed without the spirit, but this would be a grand mistake, for it was as much an effort of his spirit, as Peter's own baptism, the only difference being, that with Simon Magus the spiritual powers over the body were exerted to deceive, but in the case of Peter to honestly carry out what he considered right.

Thus, dear reader, there are no such things as temporal commandments. The Lord knows nothing of the kind, for never "at any time gave He a commandment which was temporal," (Doc. and Cov. x. 9,) for though the word is used, it is with reference to the *effects* rather than to the *causes* of mens' actions, which, as I have demonstrated, are all spiritual. For as nothing but intelligence can act, no one can present us with a primary action from anything but that which possesses intelligence. Does the body possess intelligence, dear reader? If not, cease to talk about "*bodily works*." Did you ever do anything, such as eating, drinking, loving, hating, or philosophising, but it was from first to last an operation of your spirit dwelling *within*, though exercised in some cases through the bodily organs? If not, cease to talk about "*outward works;*" toss your vain conceit of an "*entirely* inward work of grace" to

the winds; and seek for such an "inward work," as will the quickest develop itself in obedience to the "external" commands of your Father in heaven, lay your *body* as well as your spirit on the altar of sacrifice: for as you expect body as well as spirit to feel the ransoming, redeeming power of Jehovah plans, He is certainly entitled to a consecration of both to His service.

When, owing to universal corruption, Jehovah ceased to speak unto men some 1700 or 1800 years ago, men ceased to think that He required anything more than a mental service at their hands. But He has again uttered His voice from His celestial abode; and in the commandments which He has given, we find a distinct proof of the eternity of His character. Did He anciently, and through a long series of Prophets, require outward services of mankind? He has done so now, the whole world He calls upon to be baptized, and attend to all the other ordinances of His Church, and then gather with their gold and their silver and precious things, to His hiding place in the mountains, while He pours destruction upon the abominable and the wicked; for shortly His Son will descend from heaven with a shout, and the sound of a trump, to "reign on Mount Zion, and before His ancients gloriously," and then shall He "judge among the nations, and shall rebuke many people," until He has convinced them, that the root of their vital piety is "rottenness, and its blossom as the dust;" and so effectually brought them to obey His "*temporal*" commands, that they shall beat their spears into ploughshares, and their swords into pruning hooks; and war, desolating, murderous war, shall cease from the face of the earth.

Of His Saints He requires a glorious temple, where He may reveal ordinances of salvation, and principles of life. By obedience to these *spiritual* commands, will they evince *such a "vital piety and heart work"* that the heavens will smile upon them, and having sufficiently tested their obedience and faithfulness by commands of this nature, consider them worthy to have unfolded to them, all the principles of celestial government, and then intrust to their keeping, sovereignty, Priesthood, and empire in the mansions and kingdoms of the Most High.

THE EAST INDIA MISSION.

TRAVELS OF ELDERS WOOLLEY AND FOTHERINGHAM FROM CALCUTTA TO SECUNDRABAD, BELASPOOR, MARAT, DELHI, AND KURNAUL—OPPOSITION BY THE MILITARY AND ECCLESIASTICAL AUTHORITIES—PRINTING AND DISTRIBUTION OF ONE THOUSAND "ONLY WAY TO BE SAVED."

Kurnaul, East India, 1000 miles from Calcutta, December 9, 1853.

Dear Brother S. W. Richards—I am in receipt of your note, bearing date of October 17, and also a letter from my wife, which were joyfully receive by me.

I am well, through the blessing of the Lord, and I feel thankful for it, as well as for all the blessings I received from His hand. Brother Fotheringham is my fellow-labourer in the Gospel at the present time.

I will say a few words about the success of the Gospel in this upper country, as far as we have been. We left Calcutta on the evening of the 28th of August, in the government bullock train, as that is the cheapest way of travelling, and we cannot get means to travel any other way. We came direct to Secundrabad, which is about one hundred and fifteen miles below this place. From there we went to Belaspoor, six miles off the grand trunk road, where was Elder Willes, at the house of a Mr. Thomas Shinner, awaiting our arrival.

We remained at Belaspoor nine days, as we were pretty well worn down, having had a hard trip of it, and also we had both had a short spell of the fever just before we left Calcutta.

From Belaspoor we went to Marat, the largest station in Upper India, as the most favourable place to do a work. There are at Marat some two hundred or two hundred and fifty civilians, a large number of European officers, besides some two or three regiments of European soldiers,

so we would naturally suppose that place to be the most favourable.

As soon as the rain was over, as it commenced the morning we got to Marat, and continued for three days without cessation, we commenced our business, which was to form some acquaintances, and get a house to preach in. We made an acquaintance with some of the honourable men of the station (civilians), besides paying all due compliments to the military officers commanding the station; made arrangements for having the dining room of the Marat Hotel, a very large hall; gave out that we would commence our lectures on a certain evening; and also, to expedite the business, called on the brigade major, Waterfield, to have our notice put into the Book of Orders. He said that he saw no reason why it should not be done, but he would write to Colonel Hathwaite, C.B., then in temporary command of the station, and let us know in the afternoon. This was on the 13th of October.

Accordingly the note came, not only saying that our notice would not be put in the Book of Orders, but that we would not be allowed to preach in the hotel, nor any where within cantonments, but referring us to brigadier Scott, C.B., who would resume command of the station on Saturday the 15th.

As we had made arrangements for, and given publicity of, a lecture that evening, we went personally, on the morning of the 14th, to Colonel Hathwaite, to see if we could not be permitted to lecture that once, when he informed us, in a very uncouth manner, that he would not allow it.

As there was no house outside the cantonments, that we could obtain, we had to lay the matter over until brigadier Scott came back.

On the morning of the 17th instant, we visited him. He was rather more polite, in his way, than colonel Hathwaite, but told us we would not be allowed to lecture within cantonments, "for," said he, "I would not consider it doing our ministers justice to allow you to preach here, for they are paid by government to preach in this station." He also said that the bishop had written to them not to allow us to preach in any military cantonments; that if we got a house outside, and preached anything derogatory to his (Scott's) views, he would have us marched out of cantonment at the bayonet's point; that if we were seen talking to any of the soldiers in the streets, he would have us marched out, and not allowed to board within; and that if he heard anything against us, he would have us marched out forthwith, with a guard of honour. I then asked him if he would not allow us to appear before him, that he might hear both sides of the question, as lies might be told about us. He said that would make no difference, he would have us marched out.

We then tried our best to get a house outside the cantonment, but we could not. We staid five weeks in the place, and went from house to house, but all were too busy to listen to anything, over fifteen minutes at a time; they would tell us right out plain they had not time to talk on any religion, and that they did not wish to hear; consequently the only alternative for us was, as the natives would say, *juldy joa* (go quick.) Among the rest, we visited the ministers, Messrs. Tuson and Rottan. Mr. Tuson told us plainly he would use all the influence against us that he could, and that he was appointed and paid by the government of England to bring souls to Christ, and he was opposed to any other society preaching in the station, but he said he had not time to talk to us, as he was very busy, and in fact he did not want to talk with us at all.

Mr. Rottan appointed an evening for us to go to his house and have an interview. We were glad of the opportunity, and we went and had a very fine time. He acknowledged that he did not know that he was called of God, nor whether he was preaching the Gospel of Jesus Christ, but he believed he was as near as necessary, as he supposed the gifts were done away. He was reasonable, and he manifested a good spirit, appointing another evening for a further interview.

We went again, at the time appointed, but he was not at home. As we were going to leave the next day, and I had loaned him my *Voice of Warning*, we had to call the next morning. He then told us that since he saw us he had seen Mr. Wilkinson, a missionary, who had told him who Joseph Smith was, and that what I (having been personally acquainted with Joseph) had told him (Mr. Rottan), he had learned was not so, and he warned us not to preach any more. We told him that we knew our business, and that we

knew Joseph was a Prophet, and that I was personally acquainted with him, and I knew him to be a man of God.

Mr. Rottan told us, the first time that we were with him, that Mr. Tuson told brigadier Scott not to let us preach in the station, or he would have trouble. Both these ministers are of the Church of England. Mr. Tuson trembled, while we were talking to him, like Belshazzar. I bore a strong testimony to him just as we were about to leave.

We got a thousand of the *Only Way to be Saved* printed, and we distributed as many of them as we could, for out of five hundred bungalows there were only about ninety who would have them as a gift. So you can see a little of the spirit here. We were to pay forty rupees for printing, but we could not raise the money by the time it was required, so I gave my watch instead, although I made the bargain for the printer to wait for a year or more.

After staying the five weeks, and nearly wearing out our souls and bodies, we left by bullock train for Delhi, 38 miles distant, where we got a house to preach in. First, I preached to eleven persons; next, Elder Fotheringham, to ten; next, I, to five; then, Elder Fotheringham, to four. I then gave out that I would prove Joseph Smith to be a Prophet of God. When the time came, we had only one person to hear, so I did not preach.

We remained there some two weeks more, but to no purpose, yet we did all that we could. Some got so that they would not have any of our books at all.

You might ask the question, if we could not travel on foot. We cannot very well, as the sun is too hot, and we should be in danger of being sunstruck. This is a tropical climate, and it stands us in hand to take care of ourselves. I fell away 20 lbs. from the time I left California until I got to Cawnpore, on my way up here; and brother Fotheringham, 32 lbs.; so you can see we ought to do the best we can in this climate; but, thank the Lord, we have gained about 12 lbs. again.

We left Delhi two days ago, with the calculation of lecturing here, and then going on to Umballah. Kurnaul is seventy-three miles from Delhi, and Umballa is forty-six miles further. When we got here, we found there were two men and two women in the place, all the rest had gone out through the country here and there to attend to their various businesses. So you see the chance here.

We learn that there are only some ten or twelve civilians at Umballah, and that the soldiers are not allowed to come to hear us, so I think we will turn about and go to Agra, as that is the next largest station in Upper India.

Brother Richards, we are not at all discouraged, for there is a God in Israel, and we worship Him. He has been with us all the time, and that to bless. But one thing, our work will be short, to all appearance, in Upper India, for we now start down, and will call at all the stations, and try to get a chance to preach. It seems as if the people are not worthy of the Gospel.

But I must close, as my paper is about full. If there is anything in this that you think worth publishing, you can do so, or all of it if you choose. It would be satisfactory for my wife to hear from me in that way, inasmuch as it seems as if she does not get any letters from me, but I have written to her every month since I got to India.

Brother Fotheringham joins me in love to you. I subscribe myself your brother in the Gospel of Christ.

S. A. Woolley.

P.S.—Please remember me to C. A. Harper, and C. A. Foster, and all the brethren. I was at Chinsurah over three months after I arrived in India, in company with brother Leonard, but on account of brother Carter going home I had to come up here, instead of going to Bombay, as I was first appointed in our own Conference in Calcutta. In Chinsurah one female was believing, whom brother Leonard baptized after I left.

S. A. W.

VARIETIES.

The Yankees assert that all their children are born geniuses, and to verify this, they say that when a baby is not sleeping or eating, it is rolling its eyes about, thinking how to improve its cradle.

It is a noble species of revenge to have the power of a severe retaliation, and not to exercise it.

Mankind may be divided into three classes: those who do what is right from principle; those who act from appearances; and those who act from impulse.

Joe Miller going one day along the Strand, an impudent Derby captain came swaggering up to him, and thrust between him and the wall. "I don't use to give the wall," said he, "to every jackanapes." "But I do," said Joe, and so made way for him.

The Colonial Expenditure by Great Britain. It appears by a return to the House of Commons that of the sum of £3,555,573 17s. 2d., the net military expenditure was £3,003,282 11s. 6d. in 1852. The civil expenditure was £190,350 8s.; and the naval expenditure, £55,717 4s. 11d. The expenses of the penal settlements were as follows—£39,025 4s. 4d., for New South Wales; £199,284 16s. 8d., for Van Diemen's Land. The Cape of Good Hope cost in the year mentioned as much as £1,079,792 14s. 8d.

Cost of Ardent Spirits in the United States.—1. It has cost the nation a direct expense of six hundred millions of dollars. 2. It has cost the nation an indirect expense of six hundred millions of dollars. 3. It has destroyed three hundred thousand lives. 4. It has sent one hundred thousand children to the poor house. 5. It has consigned at least one hundred and fifty thousand persons to the jails and penitentiary. 6. It has made at least one thousand maniacs. 7. It has instigated to the commission of one thousand five hundred murders. 8. It has caused two thousand persons to commit suicide. 9. It has burned, or otherwise destroyed, property to the amount of ten millions of dollars. 10. It has made two hundred thousand widows, and one million of orphan children.—*Hon. Edw Everett.*

Gleanings.—The army estimates for the ensuing financial year provide for an increase to the force of 10,000 men.—The active forces of the royal navy are to be increased by an addition of 10,000 seamen and 3,000 marines.—The regiments of the line are to be augmented to 1,000 men, and the battalions of guards, now 640, are to be augmented to 800, excepting one battalion to 1,000.—"The beard and mustache movement" seems to be onward; at Stockport the other week, a public meeting, largely attended, was held, and the majority decided in favour of the hirsute principle.—Mr. Sturge and two friends have gone to the Emperor of Russia, as a peace deputation from the Society of Friends.—The death of the Emperor of Japan is reported.—The Welsh "Rebecca" has come to life again. The flour dealers, corn factors, farmers, &c., of Builth were warned, by her placards, on the 17th January, not to "be found concocting together to raise the price of eatables."—It is now necessary that travellers to France should be provided with passports verified by the agents of France in England.—The Greenwich pensioners have been called in for inspection as to fitness for duty.—The Russian ambassadors to Paris and London, have left for Russia, diplomatic relations having ceased.—A fleet for the Baltic is to be in the "Downs" by the 6th March.—The French admiral, Bruat, with his squadron, has sailed for the coast of Algeria.—Military and naval preparations in France are most actively carried on.—The American minister was excluded from the House of Lords on the opening of parliament, through absence of diplomatic or court costume.

THE BETTER LAND.

(*Inscribed to Elder Joseph Hall.*)

by elder W. G. Mills.

Is there a spot on this beauteous ball,
Where tyrants' power will no more enthral?
Where the soul to obey his God is free?
And the land fills the lap of Industry?
Where error shrinks from the gaze of Truth,
That sits on the brow of age and youth?
Can earth boast such a place?

O, yes! have you heard of the glowing west,
That the remnants of Joseph have long possessed?
Where the sun's golden rays descending tinge
The mountains and clouds with a gorgeous fringe?
Where his parting beams, at the close of day,
On its ocean bed, like diamonds, play?
There is that happy land.

A Father's hand has enriched that soil,
To bless with His gift the hand of toil;
And Truth, like a river, flows along,
To refreshen the faint, and strengthen the strong:
God's kingdom is there, and spreading forth,
To be a blessing to all the earth,
And bring us to that land.

The poor, the widow, and orphan there,
Of the cup of plenty shall freely share;
The rich will not be the poor man's foe,
But will dash the tear from the eye of woe;
And each to seek his neighbour's good,
Is the spirit that rules the multitude
On that fair, chosen land.

The affections there will be pure and strong,
That should to the human heart belong;
Mothers will cling to their darling ones,
And parents be loved by their noble sons,
Husband and wives shall together be
United for time and eternity,
In the Temple on that land.

To that land we'll go, where the sun at even
Reflects his tints through the arch of heaven;
Yet not to gather its gold and grain,
But the power of eternal lives to gain;
To be taught by the Lord, and walk in His ways,
Through the Prophets and Priesthood of latter-days,
On Zion's sacred land.

Newbury, Berks.

ADDRESSES.—A. L. Lamoreaux, 7 Loyd's Cottages, St. Heliers, Jersey.
J. Oakley, 7 Loyd's Cottages, St Heliers, Jersey.
Benjamin Brown, 38 Moulton Street, out of Vine Street, Hulme, Manchester.
P. C. Merrill, 4 James Street, Carlisle.
Joseph Westwood, Lowdham Street, Snentonville, Notts.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH FEBRUARY, 1854.

	£	s.	d.
James Linforth	£4	0	0
David Roberts	0	3	0
Charles A. Harper	5	0	0
A. R. Wright, (Springfield, U. S. A.)	1	3	10
M. G. D. Phillips, (N. B.)	2	1	3
William Simms	5	0	0
Carried forward	£17	8	1

	£	s.	d.
Brought forward	£17	8	1
Edward Middleton	3	0	0
John Kissell	1	15	0
James Walker	15	0	0
John Miller	5	0	0
	£42	3	1

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 9.—Vol. XVI. Saturday, March 4, 1854. Price One Penny.

ENVY.

"The spirit that dwelleth in us lusteth to envy."—*James* iv. 5.

Never were spoken truer words than the above. Every day's experience proves that one of the most difficult tasks pertaining to self-government is to keep the heart free from envious feelings. Let a man's acquaintance, neighbour, or even friend, gain an advantage, a favour, a blessing, and straightway feelings of envy strive to effect an entrance into that man's bosom. He wonders why he has not been favoured, if not instead of, at least as well as, his fellow; why another than himself should have been chosen, he cannot comprehend. And unless a determined stand is promptly made against these feelings, their results are none of the most pleasant. And men who otherwise are very good, find it a most difficult matter to maintain a tranquil mind under such circumstances.

Neither are these envious feelings at another's prosperity peculiar to the worldling. Among the Saints they oft intrude, and too often are harboured and encouraged, instead of being summarily and unceremoniously expelled. Indeed, one would sometimes think that envy is more in the ascendant among many of the Saints than it is in the world. This should not be, for it undermines the foundation of every good feeling, and destroys that harmony and that unity which should ever characterize the Saints of God. Why should any Saint feel bad, or have the least hard feeling arise in his bosom, because his brother has obtained a lucrative situation, or has been appointed to a responsible office in the Church? Ought not that Saint rather to rejoice with his brother in his advancement or honour? This would be more like carrying out the counsel of the ancient Apostle—"in lowliness of mind let each esteem other better than themselves." Does a Saint lose by his brother's success? Certainly not, loss is out of the question. Gain to one real Saint is gain to all real Saints, for they are all members of one body, and should all receive of one spirit.

It occasionally happens that people in the world can make highly successful business arrangements, and no notice be taken of it by the Saints, while if a brother meets with one quarter of the success of the worldlings, not the prettiest things are circulated concerning him, by his brethren and sisters too. How does this look in the light of the Gospel? By no means commendable, most assuredly. Saints who give way to such disreputable and unchristian feelings do not manifest the spirit of the Gospel, but the light that is in such Saints will speedily become darkness, unless they repent, and amend their ways.

One brother feels himself all awry because a certain family in his Branch have been chosen to be emigrated by the Perpetual Emigrating Fund, whilst he considers another family which he could name, to be far more eligible and deserving. If he had the disposition of the

Fund, or the choosing of the emigrants, he would act quite contrary to what his brethren in power have acted. Undoubtedly he would. It is a singular fact that there always exists a class of men who can manage matters infinitely better than those do who are in office. And it is a consequent fact that these clever managers are always out of office. But these are not the worst evils. These grumblers destroy confidence, and when confidence is destroyed unity of effort ceases in a corresponding degree, and thus the evil grows deeper and wider. It will not be outside of the truth to say, that the influence of one grumbler is calculated to do ten times more injury than is the error in judgment, granting there is one, that is the excuse for grumbling.

Instead of envying a brother, or indulging in detraction at his expense, it would be far more noble to seek his good, to congratulate him in success, and condole with him in failure. Such a course would be ten thousand times better than giving way to feelings of envy, and consequent coldness and distrust. These things should be guarded against with all diligence. Our brother's prospects and welfare should be dear to us, and we should be careful not to do anything to mar them, and should at all times resist any feelings of envy that may arise in our bosoms, for "who can stand before envy?" When we see a spirit of this kind, we should immediately put it under our feet.

When the prosperity of a brother causes envy to arise in the bosom of a Saint, it will be well for him to examine himself, and bring his mind to cheerfully submit to immediate corresponding adversity, should it come. If he can do this, he will not be in so much danger from envy. But if his envious feelings are not removed by this course, he may seek to do some positive good to his prosperous brother, and be determined to speak good of him, and so continue in well doing, until good thoughts, good actions, and good feelings gain the victory. JOHN JAQUES.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 118.)

Far West, March 29th, 1838.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in Kirtland—

Dear and well beloved Brethren—Through the grace and mercy of our God, after a long and tedious journey of two months and one day, I and my family arrived safe in the city of Far West, having been met at Huntsville, one hundred and twenty miles from the place, by my brethren with teams and money, to forward us on our journey. When within eight miles of the city of Far West, we were met by an escort of brethren from the city, viz.: Thomas B. Marsh, John Corrill, Elias Higbee, and several others of the faithful of the West, who received us with open arms and warm hearts, and welcomed us to the bosom of their society. On our arrival in the city we were greeted on every hand by the Saints, who bid us welcome to the land of their inheritance.

Dear brethren, you may be assured that so friendly a meeting and reception paid us well for our long seven years of servitude, persecution, and affliction in the midst of our enemies, in the land of Kirtland: yea, verily our hearts were full; and we feel grateful to Almighty God, for His kindness unto us. The particulars of our journey, brethren, cannot well be written, but we trust that the same God, who has protected us, will protect you also, and will, sooner or later, grant us the privilege of seeing each other face to face, and of rehearsing all our sufferings.

We have heard of the destruction of the Printing Office, which we presume to believe must have been occasioned by the Parrish party, or more properly the aristocrats or anarchies.

The Saints here have provided a room for us, and daily necessaries, which are brought in from all parts of the country to make us comfortable; so that I have nothing to do but to attend to my spiritual concerns, or the spiritual affairs of the Church.

The difficulties of the Church had been adjusted before my arrival here, by a judicious High Council, with Thomas B. Marsh and David W. Patten, who acted as Presidents pro tempore of the Church of Zion, being appointed by the voice of the Council and Church, William W. Phelps and John Whitmer having been cut off from the Church, David Whitmer remaining as yet. The Saints

at this time are in union; and peace and love prevail throughout; in a word, heaven smiles upon the Saints in Caldwell. Various and many have been the falsehoods written from thence to this place, but have availed nothing. We have no uneasiness about the power of our enemies in this place to do us harm.

Brother Samuel H. Smith and family arrived here soon after we did, in good health. Brothers Brigham Young, Daniel S. Miles, and Levi Richards arrived here when we did. They were with us on the last of our journey, which ended much to our satisfaction. They also are well. They have provided places for their families, and are now about to break the ground for seed.

Having been under the hands of wicked and vexatious law suits for seven years past, my business was so deranged that I was not able to leave it in so good a situation as I had anticipated; but if there are any wrongs, they shall all be noticed, so far as the Lord gives me ability and power to do so.

Say to all the brethren, that I have not forgotten them, but remember them in my prayers. Say to mother Beaman, that I remember her, also brother Daniel Carter, brother Strong and family, brother Granger and family; finally I cannot enumerate them all for want of room, I will just name brother Knight, the Bishop, &c.; my best respects to them all, and I commend them and the Church of God in Kirtland to our heavenly Father, and the word of His grace, which is able to make you wise unto salvation.

I would just say to brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the Angel of the Lord put forth his hand unto brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

I transmit to you the *Motto* of the *Church of Jesus Christ of Latter-day Saints.*

We left President Rigdon thirty miles this side of Paris, Illinois, in consequence of the sickness of brother George W. Robinson's wife.

On yesterday brother Robinson arrived here, who informed us that his father-in-law (S. Rigdon) was at Huntsville, detained on account of the ill health of his wife. They will probably be here soon.

Choice seeds of all kinds of fruit, also choice breed of cattle, would be in much demand; and best blood of horses, garden seeds of every description, and hay seeds of all sorts, are much needed in this place.

Very respectfully I subscribe myself your servant in Christ, our Lord and Saviour,

JOSEPH SMITH, junior,
President of the Church of Christ of Latter-day Saints.

The work continued to prosper in England, and Elders Richards and Russell having previously been called to Preston, to prepare for America, a General Conference was held in the Temperance Hall, (Cock Pit) Preston, on Sunday April 1st, for the purpose of setting in order the Churches, &c. Brother Joseph Fielding was chosen President over the whole Church in England, and Willard Richards and William Clayton were chosen his Counsellors, and were ordained to the Presidency and High Priesthood. This was the first notice Elder Richards had had given him, that he should continue in England. At this Conference eight Elders were ordained, among whom was Thomas Webster, and several Priests, Teachers, and Deacons; about forty were confirmed, who had previously been baptized; about sixty children were blessed, and twenty baptized that day. Conference continued without intermission from 9 A.M. to 5 P.M.. About fifty official members met in Council in the evening.

President Rigdon arrived at Far West with his family, Wednesday April 4th, having had a tedious journey, and his family having suffered many afflictions.

Far West, April 6th, 1838. Agreeable to a resolution passed by the High Council of Zion, March 3rd, 1838, the Saints in Missouri assembled in this place, to celebrate the anniversary of the Church of Jesus Christ of Latter-day Saints, and to transact Church business, Joseph Smith, junior, and Sidney Rigdon, presiding.

The meeting was opened by singing, and prayer by David W. Patten, after which President Joseph Smith, junior, read the order of the day as follows—Doors will be opened at 9 o'clock A.M., and the meeting will commence by singing and prayer. A Sexton will then be appointed for a door keeper, and other services in the House of the Lord.

Two Historians will then be appointed to write and keep the Church History; also a General Recorder to keep the Records of the whole Church, and to be the Clerk of the First Presidency. And a Clerk will be appointed for the High Council, and to keep the Church Records of this Stake. Three Presidents will be appointed to preside over this Church of Zion, after which an address will be delivered by the Presidency. Then an intermission of one hour, when the meeting will again convene, and open by singing and prayer. The Sacrament will then be administered, and the blessing of infants attended to.

The meeting then proceeded to business. George Morey was appointed Sexton, and Dimick Huntington assistant; John Corrill and Elias Higbee, Historians; George W. Robinson, General Church Recorder, and Clerk to the First Presidency; Ebenezer Robinson, Church Clerk and Recorder for Far West, and Clerk of the High Council; Thomas B. Marsh, President pro tempore of the Church in Zion, and Brigham Young and David W. Patten, his assistant Presidents.

After one hour's adjournment, meeting again opened by David W. Patten. The bread and wine were administered, and ninety-five infants were blessed.

JOSEPH SMITH, junior, President.
E. ROBINSON, Clerk.

Agreeable to a resolution of the High Council, March 3rd, 1838, the general authorities of the Church met, to hold the first *Quarterly Conference* of the Church of Latter-day Saints, at Far West, on the 7th of April, 1838.

Presidents Joseph Smith, junior, Sidney Rigdon, T. B. Marsh, D. W. Patten, and B. Young, took the stand, after which the several Quorums, the High Council, the High Priests, the Seventies, the Elders, the Bishop, the Priests, Teachers, and Deacons, were organized by their Presidents.

President Joseph Smith, junior, made some remarks, also gave some instructions respecting the order of the day. After singing, prayer by B. Young, and singing again, President Smith then addressed the congregation at considerable length, followed by President Rigdon.

Adjourned twenty minutes.

Opened as usual by D W. Patten, who also made some remarks respecting the Twelve Apostles. He spoke of T. B. Marsh, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, and Orson Pratt, as being men of God, whom he could recommend with cheerfulness and confidence. He spoke somewhat doubtful of William Smith, from something he had heard respecting his faith in the work. He also spoke of William E. McLellin, Luke Johnson, Lyman Johnson, and John F. Boynton, as being men whom he could not recommend to the Conference.

President John Murdock represented the High Council. The report was favourable. The seats of Elisha H. Groves, Calvin Bebee, and Lyman Wight were vacant in consequence of their having moved so far away they could not attend the Council.

Thomas B. Marsh nominated Jared Carter, to fill the seat of Elisha H. Groves; John P. Green, that of Calvin Bebee; and George W. Harris, that of Lyman Wight; which nominations were severally and unanimously sanctioned.

George W. Harris was ordained High Priest.

On motion, Conference adjourned to the 8th, 9 o'clock, A.M.

Sunday, April 8th, 9 o'clock, A.M., Conference convened and opened as usual, prayer by Brigham Young.

President J. Smith, junior, made a few remarks respecting the Kirtland Bank, who was followed by B. Young, who gave a short history of his travels to Massachusetts and New York.

President Charles C. Rich represented his Quorum of High Priests, and read their names. The principal part were in good standing.

President Daniel S. Miles and Levi Hancock represented the Seventies.

The Quorum of Elders was represented by their President, Harvey Green, numbering one hundred and twenty-four in good standing.

President Joseph Smith made a few remarks on the Word of Wisdom, giving the reason of its coming forth, saying it should be observed.

Adjourned for one hour.

Conference convened agreeable to adjournment, and opened as usual, after which Bishop Partridge represented his Council and the lesser Priesthood, and made a report of receipts and expenditure of Church Funds which had passed through his hands.

It was then motioned, seconded, and carried, that the First Presidency be appointed to sign the Licences of the official members of the Church.

Conference adjourned until the first Friday in July next.

JOSEPH SMITH, junior, President.
E. ROBINSON, Clerk.

From the 1st to the 8th, Presidents Kimball and Hyde visited the Churches a short distance from Preston, and on the 8th attended meeting in the "Cock Pit." After preaching by Elder Richards, they

bore their farewell testimony to the truth of the work. After they had closed, and Elder Russell was speaking, the enemy severed the gas pipes which lighted the house, and overwhelmed the assembly in darkness in an instant. The damage was soon repaired, and the design of breaking up the meeting frustrated.

The following letter was sent to John Whitmer, in consequence of his withholding the Records of the Church in the city of Far West, when called for by the Clerk, &c.—

Mr. J. Whitmer—Sir—We were desirous of honouring you by giving publicity to your notes on the history of the Church of Latter-day Saints, after making such corrections as we thought would be necessary, knowing your incompetency as a historian, and that writings coming from your pen, could not be put to press without our correcting them, or else the Church must suffer reproach. Indeed, sir, we never supposed you capable of writing a history, but were willing to let it come out under your name, notwithstanding it would really not be yours but ours. We are still willing to honour you, if you can be made to know your own interest, and give up your notes, so that they can be corrected and made fit for the press; but if not, we have all the materials for another, which we shall commence this week to write.

Your humble servants,

JOSEPH SMITH, jun., } Presidents of the
SIDNEY RIGDON, } whole Church of Latter-day Saints.

Attest E. ROBINSON, Clerk.

Tuesday 10th, 12 o'clock, noon, Elders Kimball and Hyde left Preston, on coach for Liverpool.

Wednesday 11th, Elder Seymour Bronson preferred the following charges against Oliver Cowdery, to the High Council at Far West—

"To the Bishop and Council of the Church of Jesus Christ of Latter-day Saints, I prefer the following charges against Oliver Cowdery—

"1st. For persecuting the brethren by urging on vexatious law suits against them, and thus distressing the innocent.

"2nd. For seeking to destroy the character of President Joseph Smith, junior, by falsely insinuating that he was guilty of adultery, &c.

"3rd. For treating the Church with contempt by not attending meeting.

"4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs.

"5th. For selling his lands in Jackson county, contrary to the revelations.

"6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as President of the Council, and by insulting the High Council with the contents of said letter.

"7th. For leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of Law.

"8th. For disgracing the Church by being connected in the Bogus business, as common report says.

"9th. For dishonestly retaining notes after they have been paid; and finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

The Bishop and High Council assembled at the Bishop's Office, April 12, 1838.

After the organization of the Council, the above charges of the 11th instant were read, also a letter from O. Cowdery, as will be found recorded in the Church Record of the city of Far West, book A. The 1st, 2nd, 3rd, 7th, 8th, and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints. Also voted by the High Council that Oliver Cowdery be no longer a Committee to select locations for the gathering of the Saints.

April 13th, the following charges were preferred against David Whitmer, before the High Council at Far West, in Council assembled—

"1st. For not observing the Word of Wisdom.

"2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.

"3rd. In writing letters to the dissenters in Kirtland, unfavourable to the cause, and to the character of Joseph Smith, junior.

"4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us.

"5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council."

After reading the above charges, together with a letter sent to the President of said Council (a copy of which may be found in Far West Record, book A), the Council considered the charges sustained, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter-day Saints.

The same day three charges were preferred against Lyman E. Johnson, which were read, together with a letter from him, in answer to the one recorded in Far West Record, book A. The charges were sustained, and he was cut off from the Church.

While the Elders were in Liverpool they wrote as follows—

Liverpool, Good Friday,
April 13, 1838.

Dear Brothers and Sisters in Preston—It seemeth good unto us, and also to the Holy Spirit, to write you a few words which cause pain in our hearts, and will also pain you when they are fulfilled before you, yet you shall have joy in the end. Brother Webster [Thomas Webster] will not abide in the Spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and expose the mysteries that have been committed to him, that a righteous judgment may be executed upon him, unless he speedily repent. When this sorrowful prediction shall be fulfilled, this letter shall be read to the Church, and it shall prove a solemn warning to all to beware.

Farewell in the Lord,
HEBER C. KIMBALL.
ORSON HYDE.

The foregoing letter was written and sealed in the presence of Presidents Fielding and Richards, who had gone to Liverpool to witness the brethren sail, and, by the writers, committed to their special charge, that no one should know the contents until the fulfillment thereof. Previous to this period, very few of the foolish and wicked stories which filled the weekly journals and pamphlets in America, concerning the "Mormons" [as the Saints were termed], had found their way into the English prints; but immediately after Elders Kimball and Hyde left Preston, on or about the 15th of April, one Livesey (a Methodist Priest, who had previously spent some years in America, and said he heard nothing about the Saints in America) came out with a pamphlet, made up of forged letters, apostate lies, and "walk on the water" stories, he found in old American papers, which he had picked up while in America. But he stopped the circulation of his own pamphlet by stating to a public congregation, that he had accidentally found the contents of the pamphlet in old papers in his trunk, which was quite providential, to stop such abominable work as the Saints were engaged in; and in the same lecture said he "wished the people to purchase his pamphlets, as he had been at a great expense to procure the materials for writing it." His hearers retired.

(*To be continued.*)

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN THE REV. RICHARD JACKSON AND SIR HARRY SANDERSON.

Rev. R. J. I am happy to see you, Sir Harry. I hope your health is good.

Sir H. S. O, how are you, Mr. Jackson. I am in tolerable health, myself.

Rev. R. J. I am very well in body, Sir Harry, but much perplexed in mind concerning these Mormons. I understand they have lately baptized four or five more deluded creatures, who were persuaded to go to hear them preach. I cannot imagine how it is that people can be so deceived as to believe the horrible and blasphemous doctrines of the Latter-day Saints. Yet there seems to be some kind of a fascination in their religion, as they call it, which lays fast hold upon the poor and ignorant. Look at their preachers, they are men of neither talent nor learning, but they go from the plough to hold forth in their meetings. If the people were to come to my church, they might hear a good sermon, as well

as join in the responses in our most excellent Liturgy. But I wonder what the Mormon preachers find to edify their hearers with, for I am sure their Elders, as they are impudently styled, not having received a college education, know no more of the original text of the Scriptures than my dog does. It is a puzzle to me, indeed it is, Sir Harry. I did hope, when I persuaded you to dismiss Brown from your employ, and turn him out of his home, that Mormonism would go down, but I am grievously disappointed.

Sir H. S. Well, Mr. Jackson, I do not know what to say about these Mormons. I detest them, that I do, but I scarcely know what to advise you to do to stop the delusion. If you can suggest any feasible measure, I shall be quite willing to assist you all I can in carrying it out. My influence in the matter is at your service, as you are well aware, for although I do not profess to be very acute on theological questions, yet I certainly believe the Church of England to be right, and the Roman Catholics and the Dissenters and the Mormons to be all wrong together. The Church of England is *the* constitutional Church, being established by the law of the land, and this is the reason why I like this Church, and stand by it. Other religious societies exist by toleration, and I think there is a good deal of danger in this toleration.

Rev. R. J. I think so too, it paves the way for schism and dissent. If one passes through the village on the Sabbath, one hears the Ranters bawling in one place, and the Latter-day Saints in another. Now how beautiful it would be if all the people of our village would come regularly to Church, and join in our ennobling service every Sunday.

Sir H. S. Ah! Mr. Jackson, I think that is too Utopian an idea for our times, but for my own part I cannot see why, if a religion is established by law, people cannot be required by law to adopt that religion, if they have any, or at least to go to the churches of the established religion of the land. But I do not see any probability of such ever being the case. England seems to have become so individualized, that if you were to take a hundred men at random from any of our large towns, perhaps two-thirds would be of an infidel turn of mind, and the other third would profess a dozen or a score different religions. Now if there were no dissent allowed by law, there would be no Dissenters nor Catholics, and a great deal of hatred, and strife, and violence would cease. Yet I do not like to coerce men.

Rev. R. J. Alas! Sir Harry, the depravity of the human heart is very great.

Sir H. S. I dislike the Dissenters, because there is so much insubordination, division, and strife among them. If I dislike the Dissenters, I hate the Catholics, for we know that they are the enemies of both the Crown and the Church of England, and as a loyal Englishman and a true Churchman, I deem it a paramount duty to support the Sovereign and the religion of my country, and I do sincerely hope, by all that is good, the Catholics may never again get the upper hand in dear old England.

Rev. R. J. God forbid that they should! I love the Catholics no more than you do, Sir Harry, but I really do think that my feelings towards them are those of love, compared to what my feelings are towards the Latter-day Saints. I solemnly declare to you, Sir Harry, that I fear the influence of a Latter-day Saint, or rather a Latter-day sinner, a hundred times more that I fear the influence of the Pope. The Mormon faith is the rankest, most outrageous, and most impious blasphemy. Popery is holy and sacred to it.

Sir H. S. If I hate the Catholics, I detest and abhor the Mormons. I wonder why men will be such fools as to forsake the religion of their fathers, and run after this newfangled system or the other. But there is no accounting for the erratic actions of some men. And stubborness is often a close companion of eccentricity. Before I dismissed Brown from my garden, I begged of him to give up his new notions and go to Church regularly as usual, and told him all would then be right, but he stood up to me like a bantum cock, and told me that he knew his religion was true, and according to the Bible. I asked him what *he* knew about the Bible, because he could not read it. He said he did not know much about it, but others could read it to him, and he could thereby learn that what the Latter-day Saint Elders said was right. But you cannot imagine with what stubbornness and confidence he said it was right, and he knew it, and he was not afraid of bearing his testimony to it to any man. I could not do anything with him, so I dismissed him,

according to your suggestion, seconded by that of my son.

Rev. R. J. As I was saying, I did hope that when Brown was dismissed and turned out of his house, Mormonism around here would have received a deathblow, but no such thing took place, though I believe the blow staggered them a little. With his large family, I thought he would have been starved out, and obliged to enter the Bastile, or to remove to some other part of the country. But as soon as he quitted your employ and ceased to be your tenant, he entered one of those houses belonging to Mr. Simpson, and then it became the rendezvous of the Mormons immediately, and I understand they held meetings there. Only think of his bravado in allowing that, Sir Harry. Really, I have often wished that all the parish belonged to you, I have not the slightest doubt but that I could then get rid of all these troublesome people, and we could have peace and quietness.

Sir H. S. I should be very much pleased if I could buy those houses of Mr. Simpson's. I have tried to do it several times, but he would not sell them. But when his youngest child is of age, the houses must be sold. I will try to purchase them then, though that will not be for several years, and if I get the houses, I will take good care that no Mormon lives in any one of them.

Rev. R. J. That is good and zealous on your part, Sir Harry, but I must try to get something done now, or there is no telling to what an extent this imposture may run in a few more years. Some of the farmers may be converted, and that will be a more serious matter. If it so happens, I shall feel quite ashamed of my parish. No, no, Sir Harry, something immediate must be done. But I was telling you about Brown. A few weeks after he left you, farmer Hunter gave him employment, and he has staid there ever since. And every time he passes me he looks quite disdainful. To bow, or touch his hat, when he meets me, seems the farthest thought in his mind, if he ever thinks at all about doing it. I must get him ousted somehow. I cannot endure his presence in the village. If he were gone I should not so much care about the other Mormons, but I will try to clear them all out, and then I shall be satisfied, and my conscience will be clear, and it is a blessed thing to have a clear conscience, Sir Harry. I was very glad when James Clark died. He used to go preaching about from place to place. In fact, I had reason to suppose him to be the "head and front" of Mormonism here. But Mormonism did not die when he died, though I hoped it would. My thoughts were very conflicting in his case, Sir Harry. Charity suggested that the poor deluded wretch might have found mercy at the eleventh hour, like the thief on the cross. But then again, when I reflected upon Clark's impious and heaven-daring doctrines, I could not insult the majesty of heaven by supposing that he could obtain forgiveness for his unpardonable sins. So I came to the conclusion that I could not consistently bury the corpse of such a blasphemous fellow. And I would not, Sir Harry, for the words of our blessed Redeemer came forcibly to mind—"Let the dead bury their dead."

Sir H. S. I cannot say that you were wrong, Mr. Jackson, though I do not myself know critically what sins are pardonable, and what are unpardonable.

Rev. R. J. Sir Harry, Jesus Christ, our divine Saviour, can save to the uttermost of ordinary sins. But when a man preaches such awful blasphemy as the Latter-day Saints do, and presumes to hold the Priesthood of Melchisedeck, as these Elders do, and denounces as priestcraft the holy apostolical succession of the Church of England, I tremble for him. Can such a man be saved from perdition, Sir Harry? Is it not clear that he sins against the Holy Ghost, for which sin there is no forgiveness, either in this world or the world to come?

Sir H. S. I am ashamed to say it, Mr. Jackson, but I really feel unable to decide. I will leave it in your hands. But we will let the dead alone, and if there is any possible room for hope, let us hope for the best. James Clark, I believe, was a hard working man, though a blasphemer. Brown is a steady hard working man also, and since he left my garden, it has scarcely looked the same. The change is no improvement, I assure you, Mr. Jackson. I am sorry he should be such a fool to himself. But I am aware that he is very obstinate. The other Sunday, he sent three of his daughters to church, I verily believe out of bravado towards me. It would be well if he were humbled. What can be done to humble him, and bring him to his senses?

Rev. R. J. I have been thinking of a plan, Sir Harry, to get rid of all the Mormons in our village. You probably are aware that William Hanley, with his family, is about to emigrate to the Mormon New Jerusalem at Salt Lake. So there will be no trouble with him. I only wish this saucy Brown were going.

Sir. H. S. Well, what is your plan, Mr. Jackson?

Rev. R. J. I will tell you, Sir Harry. I have been thinking of going round to all the farmers, providing you will second my efforts by your influence, and trying to persuade them not to employ a single Mormon on their lands or premises. If I can succeed in this, then the matter is settled, in a great measure, for these Mormons will be obliged either to recant, or go into the bastile, or remove to other parts of the country. What do you think of my plan, Sir Harry?

Sir H. S. I do not like the idea of one's fellow-creatures suffering so much, but perhaps the shortest way is the best to bring people to their senses, though it may be apparently severe. But fanaticism and delusion must be stopped in our parish, or disloyalty may be the next matter, and I shall be as much ashamed of that as you are of the prevalence of the Mormon imposture. Therefore, Mr. Jackson, you may count upon my full support, as far as my influence extends.

Rev. R. J. Thank you, Sir Harry, thank you. I shall now go doubly armed to the battle.

Sir H. S. You will call and inform me of your success, when you have been round.

Rev. R. J. I will, I will, Sir Harry. Good day.

Sir H. S. Good day, Mr. Jackson.

JOHN JAQUES.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 4, 1854.

YE CANNOT SERVE GOD AND MAMMON.—So said the Saviour, so say the First Presidency of the Church of Jesus Christ of Latter-day Saints, and so say we. From the very commencement of the golden discoveries of the nineteenth century, have the First Presidency urged upon the Saints the folly of running all over creation after the god of this world. Our counsel has been in unison with the counsel of the First Presidency upon this point. Australia is the favourite field for English gold-worshippers, and our counsel all the time has been for the Saints not to go there for gold. Yet it seems that this counsel has been, in a degree, disregarded. Some of the results of this disregard may be learned by a perusal of the communication from Elder William Hyde, of the Australian Mission, on another page, to which communication we beg to refer all Saints who are smitten with the charms of Australian mammon. But the full results of this disregard of counsel can only be learned by sad experience, and we sincerely hope that few Saints may have the misfortune to gain that knowledge. We are not aware that any more Saints under our jurisdiction feel disposed to start for the antipodes after mammon, but if there should be any, we would beseech them to weigh well the chances and the consequences. Let such Saints put mammon in one hand, and their good standing in the other, for these are the chances. Whichsoever may be chosen will be shown by subsequent conduct. If good standing be chosen, the parties will stay in England, with their faces toward Zion; if mammon be chosen, every nerve will be strained to reach Britain's golden colonies. We do not mean to say that it is impossible for a Saint to go and dig gold, and retain the Spirit of God; but any Saint that of his own uncounselled free will sets to digging gold, runs a risk which few indeed escape; and he who voluntarily, and against counsel, casts such a die, acts foolishly enough.

How many Saints who have visited California or Australia, on gold speculations,

have returned unspotted to the bosom of the Church? Ah! how few! The god of this world has no fellowship with the Spirit of God, neither can they both reign in one heart. Mammon or the good Spirit must succumb. There is no alternative. From the radical dissimilarity of their natures, there is no hope of compromise between them. One must have the sovereignty. Then let every Saint choose which he will serve.

If we look back upon the past, whether upon our own experience stereotyped on our memories, or upon the page of history, we find that mammon has been a grand cause of misery and alienation of feelings. What causes friends, and even brethren, to look coldly on each other, and eventually to forget each other, through its searing influence on the affections? Mammon. What causes children to long for the death of friends, brothers, sisters, and even parents? Mammon. What causes the downfall of nations? Mammon. What seduces the mass of mankind from the path of honourable and useful industry? Mammon. In short, it has been said—"The love of money is the root of all evil."

"But I wish to go to Australia that I may obtain means to go to Zion." Do you? By reference to Elder Hyde's letter, you will find that such a course is analogous to going to hell to obtain an outfit for heaven! We wonder whether there ever was a foolish step taken without some plausible reason being assigned for it. But a plausible reason does not make a step the less foolish, nor the more safe. If the Saints would cheerfully walk in obedience to counsel, instead of fishing for plausible reasons for disobedience, they would be enabled to keep the Spirit of the Lord in their bosoms, and to overcome the evils that surround them. They would not be led away by seducing spirits to join in this wildgoose chase or the other, but would set their faces towards Zion, and their hearts upon the building up of the Kingdom of God, and the establishment, not of the reign of mammon, but of the reign of righteousness.

Elder Hyde's letter fully sustains our views upon the impropriety of the Saints' emigrating to that country, and the counsel which we have so often given both in public and in private. We trust this warning will serve as a timely admonition to others who would escape the fearful consequences of adopting a course of life which, from the experience of many, would prove destructive to their spiritual and temporal interests. When Saints feel sufficiently strong to engage in measures which are contrary to the general instructions given by the authorities, without obtaining special advice, they are liable to stronger temptations, and subject to more powerful influences, which too often prove the ruin of their faith, and ultimately secure the displeasure of God.

We feel thankful that the few Saints spoken of by Elder Hyde were so providentially led to come under the watch-care of a faithful shepherd of the souls of men, in time to be saved from the wreck of spiritual destruction. And we pray that the kind hand of our Heavenly parent may ever be stretched out to administer unto them the blessing of eternal life. Our continual exhortation is—"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Calling and Responsibility.—At this season of the year, in consequence of the emigration, many, who, in great measure are inexperienced, are called to take a deeper hold on the work of God, and bear a greater responsibility than they have been accustomed to bear. In all these callings, those men should be sought after who have the work at heart, who are men of integrity and faith, and who are fitted to the work to which they are called. There should be no such thing known in the

Church of God, as what is termed "favouritism" in the world. He who has authority to call others to office, should always endeavour to choose those who his judgment and conscience tell him are best adapted to fill the positions to which they may be chosen. He who is humble and faithful will ever have the Spirit of God upon him, to enable him to discern, in a degree, the spirits of those over whom he presides, and to know measurably their capabilities and endowments. It is altogether unworthy of a man to bestow offices, through favour, upon those persons who are unsuitable, when others are at hand far more eligible to, far more capacitated for, and far more deserving of, the offices. On no account should this ever be done. Such a course would soon rot any system to the very core. Sufficient of the effects of such a course can be seen in the world, to deter any one holding the Priesthood from bartering it, for imparting it to undeserving favourites is nothing less than bartering it. Let office-jobbing and party-speculation be confined to the faulty systems of the world, to which such disgraceful proceedings naturally belong. They should be altogether unknown in the Holy Priesthood, and in the organization of the Church of Christ. We do not know that the Priesthood under our watch-care are in any wise culpable in this respect, nevertheless a word of exhortation may not be inappropriate, and it may perchance prove a word in season.

Those who are called to office should enter upon the same in the strength of the Almighty, with a full determination to do all in their power to magnify their calling. Doubtless many are called who did not expect it, and who think they are utterly unfit to bear the responsibility placed upon them, and totally unable to magnify their calling. Let not such despond. There is a place for every man in the kingdom of God, and no man should shrink from any position to which he is called, before he has proved whether he can fill it or not. A man knows not what position he can sustain, nor what responsibility he can bear, until he has proved himself, under the influence of the Spirit of God. Said Paul—"I can do all things, through Christ which strengtheneth me." If all Saints had this confidence, there would be little shrinking back.

A Saint may say that he feels himself the weakest in the kingdom of God, and the most unfit to be called to any responsible office. Very likely this may be the case. And if there is a man in the Kingdom of God on the earth, who has not felt his own weakness and inability, that man ministers not by the power of the Holy Ghost, but by his own power and strength; and such a man's ministrations are powerless for good. Do all Saints recollect that the work of God is not carried on by the power and wisdom of man, but by the power and wisdom and Spirit of God? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The world at the present time is a striking example of the truth of this principle. For eighteen hundred years has the might, the learning, the talent, and the eloquence of the greatest of the children of men been engaged in attempting to preach the Gospel, build up the kingdom of God, and establish righteousness upon the earth. With what success? Ah! what indeed! More error, more confusion, and more wickedness. On the contrary, what has been accomplished by the Lord, through His weak and despised servant, Joseph, and his successors, in the short space of twenty-three years? Ah! here is a contrast. More light, more Gospel, more love, more union and harmony among the people of God. Many glorious principles have been revealed, much knowledge has been communicated to man, the Gospel has been restored to the earth, and proclaimed to the principal nations of mankind, and many souls have rejoiced in the light, the gifts, and the blessings thereof, and have assembled themselves from the nations, to prepare for the coming of the great Redeemer.

Men who are called to the Holy Priesthood, and are sustained by the faith and confidence of the people, are much more likely to minister in the power and strength of the Holy Spirit, and the people will receive far greater blessings under their ministration, than where the case is otherwise. The Saints know their duty in this respect, and we trust it will ever be their ambition to sustain their officers, that their hands may be strengthened, and made powerful in building up the kingdom, for a servant of God is the life and salvation of the people if they receive his word and sustain him; as Jesus said of John the Baptist—"*If ye will receive it,* this is Elias, which was for to come."

If a man is called, it may be regarded as an evidence that those over him consider him capable of bearing the responsibility of his calling. Why need he shrink from it? It is his duty, as well as his interest, to bear up under the burden, the Lord God strengthening him. His simple object is to carry out the instructions of those placed over him, with singleness of heart. And this is a much easier matter than many suppose, when set about in a right spirit. The way opens on the right hand and on the left before the inexperienced, formidable obstacles readily succumb, strength is vouchsafed in every trying moment, and ultimate success is secured, when the eye is single to the glory of God. Who then should falter? None, if they continue diligent, prayerful, and watchful. Therefore let every man do his duty, and stand in the position assigned him from time to time, relying on the promised strength of the Almighty, and all will be well, the Church in the British Isles will increase in numbers, faith, and every good and perfect gift.

THE GERMAN MISSION.—Elder Daniel Carn, late President of the German Mission, is succeeded by Elder George C. Riser, who arrived in Hamburg January 30, direct from Liverpool, *via* Hull. The authorities of Hamburg have strenuously opposed Elder Carn's remaining there, and he has deemed it advisable for another to take charge of the work, who, by enjoying greater liberties, may have greater advantages for extending the work among the people. The notoriety which Elder Carn had obtained with the German authorities, for defending his rights, subjected him to a degree of espionage which greatly weakened his efforts, and seemed to him to render it advisable to commit the work to the charge of Elder Riser, who, we trust, will be successful in increasing the interests of the same proportionately with his increased advantages for gaining access to the people.

Elder Carn sailed on the *Windermere* in charge of the company of Saints on board, and will, no doubt, be able, upon his arrival in the States, to render important service to the German emigration upon their way this season to the gathering place of the Saints.

We learn, by letter from Elder Riser, that his reception in Hamburg was as favourable as could have been expected. Several had been baptized since Elder Carn's departure, and the mission appeared prosperous. May the Lord continue to bless the labours of His servants there, until Germany shall yield her thousands obedient to the truth, who shall be ultimately saved, to the honour of those who have laboured so diligently to establish the mission, and to the glory of that God who sent them.

DEPARTURES—*The "Windermere."*—The *Windermere,* Captain Fairfield, cleared for New Orleans, Feb. 15th, with 482 souls on board, the company being in charge of Elder Daniel Carn. Included in this company were seven ex-Presidents of Conferences—Elders Abraham Marchant, Robert Menzies, Job Smith, John T. Hardy, John A. Albiston, J. V. Long, and Graham Douglas.

The "Golconda."—The number of passengers on board this vessel was 464, instead of 465 as stated in *Star* No. 7. The following Elders sailed on board this vessel—Dorr P. Curtis, President of the company, and Thomas Squires, both ex-Presidents of Conferences; William S. Phillips and John Davis, late of the Presidency of the Church in Wales; and several ex-Presidents of Welsh Conferences.

These brethren, after having laboured diligently to advance the cause of truth in this land, are now on their way to the land of Zion, to assist in building up the kingdom of God there. We trust the righteous desires of their hearts may be granted in a safe and prosperous journey to the vales of Utah.

SALT LAKE LITERATURE.

(*From the Chicago "Democratic Press."*)

The Salt Lake people have strongly marked peculiarities. Their social, domestic, and political, as well as their religious institutions, differ from all others that the world has knowledge of. The circumstances which surrounded them prior to their hegira from Nauvoo, and those under which they are now placed, tend to render them in many respects a SUI GENERIS people. They think differently, speak differently, and write differently from other people. Necessity makes them practical, and has called out the most practical minds among them to take the lead in their affairs. Brigham Young is a remarkable man. He proves equal to every emergency. There is in him a fertility of resource that never fails, an energy that carries him triumphantly through all his undertakings, and a resolution that moves on undaunted by misfortune or seemingly insurmountable obstacles. Some of his coadjutors are wonderfully like him in these respects, but he is the moving and controlling spirit of Utah.

But that to which we designed making reference now is the peculiarity of Mormon literature. It is adapted to the people and their circumstances. Bold, impetuous, confident, strong in its provincialism, it takes hold upon the minds of those to whom it is addressed, and each man is made a host. There is no waste of words, no seeking after ornament, no attempt at polish, small regard for rhetorical or even grammatical rules, but every sentence means something, has pith, nerve, and a strong back-bone in it. We gave our readers recently a long extract from Brigham Young's recent proclamation in view of the threatened hostilities of the Utah Indians. Every one who reads it, and who knows anything about the people that look to Young as their head, will say it is just the thing. Just the thing to inspire confidence in themselves, and their Governor, and hatred towards the Indians. Just the thing to arouse a rude people to action, and make of each man a hero.

THE AUSTRALIAN MISSION.

BAPTISMS—STRAGGLING IMMIGRANT SAINTS IN AUSTRALIA.

New South Wales, Nov. 7th, 1853.

Dear Brother S. W. Richards—Thinking that a word from me might not be amiss, at least if fitly spoken, I have concluded to address you.

As you have no doubt received the general news from Australia, through our beloved brother Farnham, who is the President of the mission, I shall content myself with a cursory sketch of a few things which have come under my own observation.

Soon after our landing in Sydney,

which was on the 9th of April, we assembled ourselves in a suitable room, where, in secret, we offered up our prayers and our thanks to God, for the many special manifestations of His goodness to us, since the time of our departure from the home of the Saints; and also humbly dedicated to Him our services whilst we should remain upon this land. After a suitable time was spent in council assembled, each Elder's field of labour was assigned him, and after blessing each other somewhat after the same order as the sons of Mosiah did, we separated, each for his respective portion of the colony, being full of good desires, and fully determined to use all diligence to bring the people to a knowledge of the truth, and also, as far as a true and faithful testimony would have a bearing, to leave them without an excuse at that great day which is fast approaching.

I am situated, at present, north of Sydney, between 31° and 33° south latitude, and 151° and 153° west longitude. Since my arrival here, there have been near fifty added to the Church, and I know, most assuredly, that the Lord works with me, as also with all my brethren, and that the work is moving steadily along.

Relative to the opposition with which we have to meet, or the darkness with which the minds of the people are enshrouded, you may form a far more correct idea by a reference to your own experience than I have language to portray; or if you should wish a just view of the present policy of the mass of the people, or as to what quarter their minds are turned, you will have it about as it is, by a reference to California. Still the Lord has a people upon this land, and although the devil shows them all the treasures of the earth at a glance, it matters not, they will receive the truth when it is presented, and manifest, by their works, that they esteem the reproach of Christ greater riches than all the treasures of this world, if so be they may obtain the excellency of the riches of eternal life.

I will now touch upon another topic, which is more specially the cause of my penning these lines. Some eight or nine days since, I was informed that a small company of Saints had just landed in the village of Newcastle, from Wales, in number fourteen, all told, and that their object in coming there was to get a fit out for Salt Lake. On learning that they wished to see me, and as that place came under the survey of my watch tower, I concluded to make them a call. Well, the most of them appeared glad to see me, and I was glad to meet with them, seeing they were here, but could I have seen them situated in the midst of the Saints in Zion, it would have been much more gratifying. In all probability, as the case now stands, it will be some time before that privilege will be granted me. I found them, as the saying is, pretty tolerably well slimed over, and just about ready to be swallowed up in the vortex of the world, and be forgotten. They had lost the Spirit of God, and each one had lost all confidence in himself, and, as a matter of course, had none in his neighbour. I called them together, or such of them as chose to come out, and after talking to them an hour or so, and letting them take a retrospective view of themselves, and concluding that they were tolerably well satisfied with beholding, I said to them, that as many of them as felt desirous to renew their covenants, and, after they had renewed them, keep them, and were willing to go down with me into the water, and be baptized for the remission of their sins, could be numbered with the Saints in Australia.

If there are heads of families among the Saints in Wales, who are very anxious that their sons and daughters should take the shortest cut to hell, my advice to them is, that they come stringing along, a few families at a time, to Australia, and then, in all probability, they can have the consolation, in the end, of finding themselves safely landed in the same warm climate, as a reward for pursuing so unwise a course.

We feel much encouraged in this colony, by the receipt of the excellent supply of books which you were so kind as to send us, and we hope that so far as there are responsibilities or requirements at our hands, we may not be found wanting. The brethren of the mission, as far as circumstances will permit, meet in Conference in Sydney every three months, and of a truth the Lord has met with us, and His almighty arm is extended all the day long in our behalf.

Please remember my kind regards to all the brethren from the Valley, and to all of our Father's family.

I remain affectionately your friend and brother in the cause of truth,

WILLIAM HYDE.

THE EAST INDIA MISSION.

INTEREST IN THE WORK IN CALCUTTA—SUCCESS IN BURMAH.

2, Jaun Bazaar Street, Calcutta, Jan. 5, 1854.

Dear President S. W. Richards—I improve a few moments, this morning, by writing to you.

The Elders are all well, as far as I have heard. Elders Leonard and Musser are now on their way to Bombay. Elder Willes and myself are all the Elders now in Calcutta. The work in this place is moving steadily on. There is more interest awakened at present, than there has ever been since our arrival. The work is moving amongst a higher class. There have been two or three letters directed to me through the *Citizen*, a paper published in this place, on the subject of Polygamy. I have answered two of them, with lengthy communications. What the result will be, we cannot now tell; it seems to be a turn in our favour, and is the means of drawing forth expressions from all classes of people, some in favour of, and some against, the truth. We are also moving favourably amongst the higher classes of the natives. We sow in faith, hoping that our labours may not be in vain.

The brethren in the north-west provinces meet with but little success. I expect the inhabitants are a gainsaying people.

It gives me much pleasure to say that the work of the Lord is on the increase in Burmah; there have been several accessions since I last wrote, many persons are believing, and there is a great call for books.

We are preparing to spread the Gospel in the native language of this country, and we hope we shall soon be able to break the ice. When the correspondence closes in the papers in this place, I will send you a copy of the same.

Give my love to brother Spencer, and all the American brethren, as well as those in the office. May God bless you.

I remain your brother in Christ,

N. V. Jones.

VARIETIES.

It is a sign of wisdom to be willing to receive instruction; the most intelligent sometimes stand in need of it.

A man, who has travelled some, says, that there is no country in the world where wives are more worshipped than in France. He regrets to say, however, that all the adoration comes from somebody else's husband.

Asking too much.—A young couple were sitting together in a romantic spot, with birds and flowers about them, when the following dialogue ensued—"My dear, if the sacrifice of my life would please you, most gladly would I lay it at your feet."—"O sir, you are too kind! But it just reminds me that I wish you 'd stop using tobacco."—"Can't think of it, it's a habit to which I am wedded."—"Very well, sir, since that is the way you lay down your life for me, and as you are already wedded to tobacco, I'll take good care you are never wedded to me, as it would be bigamy."

The Rev. H. A. Boardman, D. D., of Philadelphia, in a sermon on "the low value set on human life," spoke as follows—"Homicides are rapidly increasing, but, with occasional exceptions, justice is slow in securing the murderers, and slower still in convicting and punishing them. Society has so far reverted towards its primitive condition, that even in our older states the practice has become common of carrying deadly weapons, and avenging affronts, real or imaginary, with instant death. The generation of young men which are now coming forward in our cities seem to think it manly to wear dirks and pistols, and to use them on the slightest provocation. Approximating to savages in their equipment, they resemble them no less in the value they put on human life. And if matters proceed much further in this direction, the shooting of a man will soon come to be looked upon as very little more than the shooting of a beast. If these practices were properly rebuked, if the force of law and of public sentiment were adequately employed to repress them, it might be inappropriate to cite them in this connexion. But they meet with a degree of toleration which indicates anything but a just appreciation of their enormity by the community."

CURE FOR DRUKENNESS.—In Sweden, drunkards are cured in hospitals, by their favourite drink. If gin, when a drunkard enters the hospital for treatment, he is supplied with his favourite drink, and with no other; if anything else is given to him, or any other food, it is flavoured with gin. He is in heaven, the very atmosphere is redolent of his favourite perfume! His room is scented with gin; his bed, his clothes, every thing around him; every mouthful he eats or drinks, every thing he touches, every zephyr that steals into his room brings to him still gin. He begins to grow tired of it—begins rather to wish for something else—begins to find the impression intolerable—hates it—cannot bear the sight or scent of it; longs for emancipation, and is at last emancipated: he issues into the fresh air a cured man; dreading nothing so much as a return of that loathed persecutor which would not leave him an hour's rest in his confinement. This method is so effectual, that confirmed drunkards petition for admission to the hospitals, to be cured.

STANZAS.

INSCRIBED TO THE POETS OF THE LAST DISPENSATION.

Before the solar beam
Breaks o'er the mountain's brow,
The lark begins his theme
Amid the vales below:
Thus, ere the Sun of suns doth rise,
Your early songs salute the skies.

When kings return from far,
Each minstrel tries his lay,
To greet the rolling car
Along the palm-strown way:
Then let the song of triumph ring,
To greet the everlasting King.

Ye laureates of Heaven,
The work of Latter-days
In part to you is given,
To form our psalms of praise,
To clothe each thought in fairy dress,
And grow the flowers of righteousness.

We hear your notes afar,
While o'er the earth we roam,
And like a pilot star,
They lead us on to home,
Where "Morning Stars" from every clime,
Will haste to join in choirs sublime.

When snows were circling round,
When sun-rays fiercely glowed,
I ever, ever found
Your strains pure joy bestowed;
And O! they'll wake a deeper thrill
When we shall stand on Zion's Hill.

JABEZ WOODARD.

ADDRESSES.—Edward Frost, 18, Church Gate, Leicester.
Lorenzo D. Rudd, Back of St. Michael's Place, Plymouth.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH FEBRUARY, 1854.

	£	s.	d.
Isaac Jones	£2	10	0
James Linforth	4	0	0
John B. Pears	5	0	0
Samuel Church	5	0	0
Robert Kirkwood	8	0	0
Josiah Rhead	5	0	0
Thomas Clark	5	0	0
Carried forward	£34	10	0

	£	s.	d.
Brought forward	£34	10	0
Edward Frost	5	0	0
E. C. Brand	20	0	0
Simon Irwin	4	0	0
H. E. Bowring	2	0	0
William Lewis	4	0	0
	£69	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 10.—Vol. XVI. Saturday, March 11, 1854. Price One Penny.

THERE SHALL BE WARS AND RUMOURS OF WARS.

The signs of the times clearly indicate that the period is fast approaching when peace shall be taken from the earth, or in other words, when the Saints shall be the only people who are not at war with one another. The present aspect of affairs is dark and threatening for the Eastern Hemisphere. "Rumours of war" are the news of the day, preparations for war are the business of the day, and war itself seems inevitable; not a little, trifling, insignificant, skirmishing flash, but a grand European conflagration, the glare of which will be seen, if the heat be not felt, in the New World.

From 1850 to the present have wearisome negociations been carried on by England, France, Turkey, and Russia, concerning the Holy Places at Jerusalem, that city being under Turkish domination, and Nicholas, Emperor of Russia, claiming, by virtue of his being the head of the Greek Church, a certain "protectorate" over the Holy Places held by the members of that Church, and over its members at Jerusalem, and, indeed, over all the members of that Church under Turkish rule.

In the middle of May last, diplomatic relations ceased between Russia and Turkey, in consequence of Turkey rejecting the propositions of Russia.

Russia took the initiative in warlike demonstration, June 2, by sending her soldiers over the river Pruth, occupying the provinces of Moldavia and Wallachia, then subject to Turkey, treating them as conquered countries, and holding them as a "material guarantee" for the future accession of Turkey to her demands.

Turkey declared war against Russia, Oct. 4. In the latter part of October, and the beginning of November, Omer Pacha, with a Turkish army, crossed the river Danube, encountering the Russians with success at Oltenitza, in Wallachia. Russia declared war against Turkey, Nov. 1. Since then the war has been carried on in those provinces with various successes, but principally on the side of Turkey.

France and England considered themselves bound, by treaties and by a due regard for the "balance of power," and the peace of Europe, the sequence of the proper adjustment of that balance, to become the protectors of Turkey, and the consequent opponents of Russia. In the middle of June, the fleets of England and France anchored in Besika bay, to be in readiness to defend Constantinople, and protect Turkey from the assaults of Russia in the Euxine or Black Sea. On the 30th of November Admiral Nachimoff, with a greatly superior force, surprised a Turkish squadron of about fourteen vessels, and upwards of 4000 men, in the harbour of Sinope, on the Asiatic coast, destroying all the vessels, except one, which escaped to Constantinople, with the news, and killing or wounding nearly all the men. In consequence of this disastrous assault, the British and French fleets entered the Black Sea, January 3, protecting Turkish vessels and coasts, whilst an order was sent from the British and French ambassadors at Constantinople to the governor of Sebastopol, the great Russian naval depôt in the Crimea, requiring Russian vessels to keep in Russian ports. Russia demanded from

France and England an explanation as to the purpose of their fleets entering the Black Sea, upon the receipt of which explanation, the Russian ambassadors at the French and English courts took their departure therefrom. More recently the Emperor of France wrote an autograph letter to the Emperor of Russia, requesting him to endeavour to arrange existing differences by diplomacy, reason, and justice, instead of by the chances of war. This request was virtually refused. And last of all, Mr. Joseph Sturge and others visited the Emperor of Russia, as a "peace" deputation from the Society of Friends. The Emperor and Empress "received them graciously," as a matter of course—from the novelty of the thing, they could not do otherwise—but gave them no satisfaction as to peace, though he very freely and at great length explained to them his views upon the position of Europe. So stands the question at this time. Hundreds of pages of diplomatic "notes" and talk have passed between the belligerent parties, and grim war appears to be the unavoidable result.

Meanwhile most active and extensive preparations are being made by England and France, as also by Russia and Turkey, to prosecute the war in earnest. About twenty-five thousand English soldiers are to be despatched to Malta, and France will afford a much greater number, for active service. The English Baltic fleet consists of about thirty vessels of war, principally propelled by steam, and carrying about two thousand guns. The French navy is also a formidable one. The future now hangs on a thread. Whether these warlike preparations will be needed, or whether the general peace of Europe will be unbroken, may be decided before these lines meet the eye of the public. If peace continue, the evil day is only postponed, probably to burst upon the world with accumulated fury at some future period. If European war ensue, who knows the end or the consequences? The allied armies may be victorious, the probability is such. If they do, strong intimations are held out that Turkey will be expected to tolerate Christian religions throughout her dominions: as the *Times* has it—"following the enlightened views LORD STRATFORD DE REDCLIFFE has long applied, we must endeavour, while we sustain the PORTE against her external enemy, to obtain from it as the reward of our exertions large practical concessions of equality to the Christians." If the fortunes of war are in favour of the allies, Poland, Hungary, and other extinguished or depressed nationalities, will no doubt rear their down-trodden heads, and once more contend for their freedom and independence, though the intention of the allies appears to be to prevent this. Probably doors may be opened for the introduction of the Gospel among many nations, by the breakage of institutions, and the removal of traditions, which bind the minds of men as with iron chains. If Russia succeed, Turkey, Greece, and Palestine will fall under Muscovite rule. How the prospects will then be for the spread of the Gospel in the east remains to be seen. In all probability they will be by no means flattering. Equally ominous would then be the future for India and Western Europe; and, though the Greeks are ready to throw off Turkish rule, it does not appear that they would be more free or happy under Muscovite rule, to which they must succumb, if Russia prosper in the war.

But whatever course events may take, there is no hope that the bands of the nations will be more than temporally loosened, for prophecy says that their bands will be made strong for their destruction, so that no man can loose them. The nations may be divided by internal revolutions, or through the effects of external war, and seasons of comparative freedom may be enjoyed by some, but such chances will be short and precarious, and will occur to give the servants of the Lord opportunity to deliver their warning testimony to many nations, previous to those nations being again bound up, by treaties and arbitrary decrees, that they may be the more speedily and signally visited of the Lord in the hour of His judgments, which will speedily come upon all that dwell upon the earth.

It is a significant fact that the present great European question, that agitates the minds of all, and disturbs the commercial relations of every nation on the globe, is immediately connected with the very spot which is pointed out by the finger of prophecy for the actual scene of that momentous struggle in which all the nations of the earth will be concerned, to close which the Lord Jesus Christ himself will descend from the heavens with a celestial army,

and the consequences of which will be a Millennium of peace to all the world.

Let the present question end how it may, the work of God will be forwarded by it. The British army and navy may carry, in the bosoms of their complement, the seeds of Gospel truth among many nations, which seeds, though small, may take root, and bring forth an hundredfold to the glory of God, and thus may the truth travel from nation to nation, and from people to people. On the other hand, the unsettled state of Europe will induce thousands to hasten to the New World, in the hope of finding that freedom and that peace in which the Old World will be deficient.

Should the United States, at this critical juncture, become embroiled in the general confusion, the Valleys of Ephraim would be the places of refuge, the places of peace, quietness, and prosperity. Or should the United States become divided by internal broils, Deseret would hang on to the Constitution of those States, and if all the others fell from its standard, and "let slip the dogs of war" on each other, she alone would be seen a strict conservative of the principles of that Constitution, and of the principles of liberty, righteousness, and peace. Then would Deseret stand forth in bold relief, the chosen of the Lord, chosen as the only asylum where integrity, freedom, justice, and innocence could rest secure. Then would her people be indeed the only people on earth who were not at war, her secluded vales the only habitations of peace, honourable industry, and prosperity. Prophecy says that this time must come, and is nigh at hand. If it must come, the sooner the better. Let the evil day roll on, and then all hail to the Millennial reign of peace. The wars and commotions of the nations will forward the gathering to Zion, and hasten the day of righteousness, ten times faster than all the preaching of the Elders to the wicked. The prospects brighten for the consummation. Prophets and righteous men of old desired to see it; Prophets and Saints of modern times desire that it may not be delayed; the people of Europe, tired of peace, after a spell of forty years, feel eager for war for a change—the freshness of the matter animates them. Then let the consummation come. The struggle will be a fearful one, and one knows not who will fall, but then the sequel—that will repay. The wicked have naught to hope, the Saints have naught to fear.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 134.)

I received the following—

Revelation, given at Far West, April 17, 1838.

Verily thus saith the Lord, it is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of his merchandize, that he may perform a mission unto me next spring, in company with others, even Twelve, including himself, to testify of my name, and bear glad tidings unto all the world; for verily thus saith the Lord, that inasmuch as there are those among you who deny my name, others shall be planted in their stead, and receive their Bishoprick. Amen.

Also I received the following—

Revelation, given to Brigham Young at Far West, April 17, 1838.

Verily thus saith the Lord, let my servant Brigham Young go unto the place which he has bought, on Mill Creek, and there provide for his family until an effectual door is opened for the support of his family, until I shall command him to go hence, and not to leave his family until they are amply provided for. Amen.

April 20th. Elders Kimball and Hyde sailed from Liverpool on the ship *Garrick*.

I received the following—

Revelation, given at Far West, April 26, 1838, *making known the will of God concerning the building up of this place, and of the Lord's House, &c.*

Verily thus saith the Lord unto you, my servant Joseph Smith, junior, and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your Counsellors who are and shall be appointed hereafter; and also unto you my servant Edward Partridge, and his Counsellors; and also unto my faithful servants, who are of the High Council of my Church in Zion (for thus it shall be called), and unto all the Elders and people of my Church of Jesus Christ of Latter-

day Saints, scattered abroad in all the world; for thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-day Saints. Verily I say unto you all, arise and shine forth, that thy light may be a standard for the nations, and that the gathering together upon the land of Zion, and upon her Stakes, may be for a defence, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

Let the city, Far West, be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy; therefore I command you to build an house unto me, for the gathering together of my Saints, that they may worship me; and let there be a beginning of this work, and a foundation, and a preparatory work, this following summer; and let the beginning be made on the 4th day of July next, and from that time forth let my people labour diligently to build an house unto my name, and in one year from this day let them re-commence laying the foundation of my house; thus let them from that time forth labour diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not any thing remain that is not finished.

Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building of an house unto my name; but let an house be built unto my name according to the pattern which I will show unto them. And if my people build it not according to the pattern which I shall show unto their Presidency, I will not accept it at their hands; but if my people do build it according to the pattern which I shall show unto their Presidency, even my servant Joseph and his Counsellors, then I will accept it at the hands of my people. And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my Saints, and also that other places should be appointed for Stakes in the regions round about, as they shall be manifest unto my servant Joseph, from time to time; for behold, I will be with him, and I will sanctify him before the people, for unto him have I given the keys of this kingdom and ministry. Even so. Amen.

Far West, April 26th. The Teachers voted not to hold any member of the Quorum in fellowship, who would not settle his own difficulties in the Church, and show himself approved in all things; and that they would not hold any member of the Quorum in fellowship who would take unlawful interest.

April 27th. This day I chiefly spent in writing a history of this Church from the earliest period of its existence, up to this date.

Saturday, April 28th, 1838. This morning Presidents J. Smith, junior, and S. Rigdon, attended the High Council, by invitation.

The business before the Council was an appeal case, from the Branch of the Church near Gymon's mill. Jackson was plaintiff, and Aaron Lyon defendant. Thomas B. Marsh and David W. Patten presiding.

It appeared, in calling the Council to order, that some of the seats were vacant, which the Council proceeded to fill, but as there was not a sufficient number present who were eligible for the station, Presidents Smith and Rigdon were strongly solicited to act as Counsellors, or, to preside, and let the Presiding Officers act as Counsellors, &c.

They accepted the former proposal, and President Smith was chosen to act on the part of the defence, and to speak upon the case, together with George W. Harris.

President Rigdon was chosen to speak on the part of the prosecution, together with George M. Hinkle.

After some arbitrarious speeches, to know whether witnesses should be admitted to testify against A. Lyon, or whether he should have the privilege of confessing his own sins, it was decided that witnesses should be admitted, and also the written testimony of the wife of said Jackson.

As to this man, Lyon, it is a well known fact, and without contradiction, that he has been in transgression ever since he first came to Kirtland, which is some four or five years, as appeared this day by different witnesses which are unimpeachable.

The witnesses against Lyon were first Sarah Jackson, wife of plaintiff Jackson, one brother Burt, brother Roundy, John P. Barnard, brother Thomas Gymon, also brother Benjamin, and the plaintiff, which testimony says, that some time last season, the plaintiff sent his wife from Alton, Illinois, to this country, as he himself could not come at that time. Accordingly his wife, Mrs. Jackson, came and settled in the Branch first above-mentioned.

Now this man, Lyon, had settled in this Branch also, and was their Presiding High Priest, and had gained to himself great influence in and over that Branch; and it also appears that this man had great possessions, and, if we may judge from testimony given this day, calculates to keep them, let the Saints' necessities be what they may; and it also appears that this man was in want of a wife, (if actions bespeak the desire of any man,) consequently he set his wits to work to get one. He commenced, (as he said,) by

getting a revelation from God that he must marry Mrs. Jackson, or that she was the woman to make his wife; and it appeared that these revelations were frequently received by him, and shortly introduced to Mrs. Jackson. It was also manifested that the old man had sagacity enough to know that unless he used his Priestly office to assist him in accomplishing his designs, he would fail in the attempt; he therefore told Mrs. Jackson that he had had a revelation from God that her husband was dead, &c., and that she must consent to marry him, or she would be for ever miserable; for he had seen her future state of existence, and that she must remember that whomsoever he blessed would be blessed, and whomsoever he cursed would be cursed, influencing her mind, if possible, to believe his power was sufficient to make her for ever miserable, provided she complied not with his request, &c. Accordingly they came to an agreement, and were soon to be married; but, fortunately or unfortunately for both parties, previous to the arrival of the nuptial-day, behold, to the astonishment of our defendant, the husband of Mrs. Jackson arrived at home, and consequently disannulled the preceding contract.

The old gentleman, Lyon, at this time, if not before, knew very well that his God who gave these revelations, if revelations he had, must of course be no less than the devil, and in order to palliate the injustice of his crime, saddled the whole burden upon the devil, that in scourging the person who had previously befriended him, and counselled him in his former days, peradventure he might extricate himself from the snare of his own setting and dictation. But, alas, it was too late for the old man.

The testimony being closed, the sword of justice began to be unsheathed, which fell upon the defendant like a scourge of ten thousand lashes, wielded by the hands of President Rigdon and George M. Hinkle, inspired by the spirit of justice, accompanied by a flow of eloquence, which searched for the feelings like the sting of so many scorpions, which served to atone for past iniquity. There were no feelings that were not felt after, there were no sores that were not probed, there were no excuses rendered that were not exceptionable.

When justice ceased to speak, mercy advanced to the rescue, which inspired the hearts of President Smith and George W. Harris, who, with profound eloquence, with a deep and sublime thought, and clemency of feeling, spoke in favour of the defendant; but in length of time, while mercy appeared to be doing her utmost in contending against justice, the latter gained the ascendancy, and took full possession of the mind of the speaker, who levelled a volley of darts, which came upon the old man like a hurricane upon the mountain tops, which seemingly was about to hurl the old man beyond the reach of mercy, but mercy still claimed the victim, and saved him in the Church.

Happy is it for those whose sins, like this man's, go before them to judgment, that they may repent and be saved in the kingdom of God.

Council decided, that, inasmuch as this man had confessed his sins, and asked forgiveness, and promised to make well the paths of his feet, and do, inasmuch as lay in his power, what God should require at his hands, he should give up his licence as High Priest, and stand as a member in the Church; and this in consequence of his being considered incapable of magnifying that office, &c.

G. W. Robinson.

Sunday 29th, I spent mostly in meeting with the Saints, administering the words of life.

Monday 30th. The First Presidency were engaged in writing the Church History, and in recitation of grammar lessons, which recitations at this period, were usually attended each morning before writing.

May 1st, 2nd, 3rd, and 4th. The First Presidency were engaged in writing Church History, with administering to the sick on the 3rd, and receiving a letter from John E. Page on the 4th.

Saturday 5th. The Presidency wrote for the *Elders' Journal;* also received intelligence from Canada, by brother Baily, that two hundred wagons, with their families, would probably be here in three weeks; also attended an address delivered by General Wilson, Federal Candidate for Congress, on political matters.

Sunday, May 6th. I preached to the Saints, setting forth the evils that existed, and would exist, by reason of hasty judgment, or decisions upon any subject given by any people, or in judging before they had heard both sides of the question. I also cautioned the Saints against men who should come amongst them whining and growling about their money, because they had kept the Saints, and borne some of the burden with others, and thus thinking that others, who are still poorer, and have borne greater burdens than themselves, ought to make up their loss, &c. I cautioned the Saints to beware of such, for they were throwing out foul insinuations here and there, to level as it were a dart,

at the best interests of the Church, and if possible to destroy the character of its Presidency. I also gave some instructions in the mysteries of the kingdom of God; such as the history of the planets, &c., &c.; of Abraham's writings upon the planetary systems, &c.

In the afternoon, I spoke again on different subjects; the principles of wisdom, the Word of Wisdom, &c.

The Teachers' Quorum at Far West numbered twenty-four members.

Monday 7th, I spent in company with Judge Morain, one of our neighbouring county Judges, and Democrat candidate for the state senate.

I also visited with Elder Reynolds Cahoon and Parley P. Pratt, who had this day arrived in Far West, the former from Kirtland, the latter from New York City, where he had been preaching for some time; and our hearts were made glad with the pleasing intelligence of the gathering of the Saints from all parts of the earth to this place, to avoid the destructions which are coming upon this generation, as spoken by all the holy Prophets since the world began.

James G. Marsh, son of Thomas B. Marsh, aged fourteen years, eleven months, and seven days, died this day, in the full triumphs of the Everlasting Gospel.

Tuesday 8th, I spent with Elder Rigdon in visiting Elder Cahoon and the place he had selected for his residence, and in attending to some of our private, personal affairs; also in the afternoon I answered the questions which were frequently asked me, while on my last journey but one from Kirtland to Missouri, as printed in the *Elders' Journal*, vol. I, Number 2, pages 28 and 29, as follows—

1st. "Do you believe the Bible?" If we do, we are the only people under heaven that do, for there are none of the religious sects of the day that do.

2nd. "Wherein do you differ from other sects?" Because we believe the Bible, and all other sects profess to believe their interpretations of the Bible, and their creeds.

3rd. "Will every body be damned, but Mormons?" Yes, and a great portion of them, unless they repent, and work righteousness.

4th. "How and where did you obtain the Book of Mormon?" Moroni, who deposited the plates (from whence the Book of Mormon was translated) in a hill in Manchester, Ontario county, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I obtained them, and the Urim and Thummim with them, by the means of which I translated the plates; and thus came the Book of Mormon.

5th. "Do you believe Joseph Smith, junior, to be a Prophet?" Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy. Revelations xix, 10th verse.

6th. "Do the Mormons believe in having all things common." No!

7th. "Do the Mormons believe in having more wives than one?" No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practised among us, to our great mortification, of marrying in five or six weeks, or even in two or three months, after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the feelings of both friends and children.

8th. "Can they raise the dead?" No, nor any other people that now lives, or ever did live. But God can raise the dead, through man as an instrument.

9th. "What signs does Joe Smith give of his divine mission?" The signs which God is pleased to let him give, according as His wisdom thinks best, in order that He may judge the world agreeable to His own plan.

10th. "Was not Joe Smith a money digger?" Yes, but it was never a very profitable job for him, as he only got fourteen dollars a month for it.

11th. "Did not Joe Smith steal his wife?" Ask her, she was of age, she can answer for herself.

12th. "Do the people have to give up their money when they join his Church?" No other requirement than to bear their proportion of the expenses of the Church, and support the poor.

13th. "Are the Mormons Abolitionists?" No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered such. But we do not believe in setting the negroes free.

14th. "Do they not stir up the Indians to war, and to commit depredations?" No, and they who reported the story knew it was false when they put it in circulation. These and similar reports are palmed upon the people by the priests, and this is the reason why we ever thought of answering them.

15th. "Do the Mormons baptize in the name of Joe Smith?" No, but if they did, it would be as valid as the baptism administered by the sectarian priests.

16th. "If the Mormon doctrine is true, what has become of all those who have died since the days of the Apostles?" All those who have not had an opportunity of hearing the Gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

17th. "Does not Joe Smith profess to be Jesus Christ?" No, but he professes to be his brother, as all other Saints have done and now do: Matt. xii. 49, 50, "And he stretched forth his hand towards his disciples and said, Behold my mother and my brethren; for whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother."

18th. "Is there anything in the Bible which licenses you to believe in revelation now a-days?" Is there anything that does not authorize us to believe so? If there is, we have, as yet, not been able to find it.

19th. "Is not the canon of the Scriptures full?" If it is, there is a great defect in the book, or else it would have said so.

20th. "What are the fundamental principles of your religion?" The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended up into heaven; and all other things are only appendages to these, which pertain to our religion. But in connexion with these, we believe in the Gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.

I published the foregoing answers, to save myself the trouble of repeating the same a thousand times over and over again.

Wednesday 9th. I attended the funeral of James Marsh, and complied with the request that I should preach on the occasion.

Thursday 10th. I listened to an address on the political policy of our nation, delivered by President Rigdon, at the school house, in the south west quarter of the city, to a large concourse of people from all sections of the county, and from other countries also. Although President Rigdon was suffering under a severe cold and great hoarseness, yet being assisted by the Spirit of God, he was enabled clearly to elucidate the policy of the Federal and Democratic parties from their rise in our country to the present time, to the understanding of all present, giving an impartial hearing to both sides of the question. This address was delivered in consequence of a partial electioneering Federal speech of General Wilson at the same place a short time previously, and the politics of the Church of Latter-day Saints, generally being Democratic, it seemed desirable to hear an elucidation of the principles of both parties, with which I was highly edified.

Friday 11th. I attended the trial of William E. McLellin, and Doctor McCord, for transgression, before the Bishop's Court.

McCord said, "he was sorry to trouble the Council on his account, for he had intended to withdraw from the Church before he left the place; that he had no confidence in the work of God, or His Prophet, and should go his own way." He gave up his licence and departed.

William E. McLellin stated about the same as McCord, and that "he had no confidence in the heads of the Church, believing they had transgressed, and had got out of the way, consequently he quit praying, and keeping the commandments of God, and indulged himself in his lustful desires, but when he heard that the First Presidency had made a general settlement, and acknowledged their sins, he began to pray again, &c." When I interrogated him, he said, "he had seen nothing out of the way himself, but he judged from hearsay."

Saturday 12th. President Rigdon and myself attended the High Council, for the purpose of presenting for their consideration some business relating to our pecuniary concerns.

We stated to the Council our situation, as to maintaining our families, and the relation we now stand in to the Church, spending as we have for eight years, our time, talents, and property, in the service of the Church; and being reduced as it were to beggary, and being still detained in the business and service of the Church, it appears necessary that something should be done for the support of our families by the Church, or else we must do it by our own labours; and if the Church say to us, "help yourselves," we will thank them, and immediately do so; but if the Church say, "serve us," some provision must be made for our sustenance.

The Council investigated the matter, and instructed the Bishop to make over to Presidents Joseph Smith, junior, and Sidney Rigdon, each, an eighty-acre lot

of land from the property of the Church, situated adjacent to the city Corporation; also appointed three of their number, viz, George W. Harris, Elias Higbee, and Simeon Carter, a Committee to confer with said Presidency, and satisfy them for their services the present year; not for preaching, or for receiving the word of God by revelation, neither for instructing the Saints in righteousness, but for services rendered in the printing establishment, in translating the ancient Records, &c., &c. Said Committee agreed that Presidents Smith and Rigdon should receive —$ as a just remuneration for their services this year.

Sunday 13th. Elder Reynolds Cahoon preached in the forenoon. And in the afternoon, President Rigdon preached a funeral sermon on the death of Swain Williams, son of Frederick G. Williams.

Monday 14th, I spent in ploughing my garden, while Elder Rigdon was preparing and correcting some matter for the press, when Elder Harlow Redfield arrived from Kirtland, Ohio.

Friday 18th. I left Far West, in company with Sidney Rigdon, T. B. Marsh, D. W. Patten, Bishop Partridge, E. Higbee, S. Carter, Alanson Ripley, and many others, for the purpose of visiting the North Country, and laying off a Stake of Zion; making locations, and laying claims to facilitate the gathering of the Saints, and for the benefit of the poor, in upbuilding the Church of God. We travelled to the mouth of Honey Creek, which is a tributary of Grand River, where we camped for the night. We passed a beautiful country of land, a majority of which is prairie (untimbered land), and thickly covered with grass and weeds, among which is plenty of game; such as deer, turkey, hen, elk, &c. We discovered a large black wolf, and my dog gave him chase, but he outran us. We have nothing to fear in camping out, except the rattle snake, which is natural to this country, though not very numerous. We turned our horses loose, and let them feed on the prairie.

Saturday 19th. This morning, we struck our tents, and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grand River is a large, beautiful, deep, and rapid stream, during the high waters of spring, and will undoubtedly admit of steam boat navigation, and other water craft; and at the mouth of Honey Creek are a splendid harbour and good landing.

We pursued our course up the river, mostly in the timber, about eighteen miles, when we arrived at Colonel Lyman Wight's, who lives at the foot of Tower Hill (a name I gave it in consequence of the remains of an old Nephite Altar or Tower), where we camped for the Sabbath.

In the afternoon, I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Davis county, township 60, range 27 and 28, and sections 25, 36, 31 and 30, which the brethren called Spring Hill, but by the mouth of the Lord it was named ADAM-ONDI-AHMAN, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the Prophet.

Sunday 20th, was spent by our company principally at *Adam-ondi-ahman;* but near the close of the day, we struck our tents, and travelled about six miles north, and encamped for the night in company with Judge Morin and company, who were also travelling north.

Monday 21st. This morning, after making some locations in this place, which is in township 61, range 27 and 28, we returned to Robinson's Grove, about two miles, to secure some land near Grand River, which we passed the day previous; and finding a mistake in the former survey, I sent the surveyor south five or six miles to obtain a correct line, while some of us tarried to obtain water for the camp.

In the evening, I called a Council of the brethren, to know whether it was wisdom to go immediately into the north country, or tarry here and hereabouts, to secure land on Grand River, &c. The brethren spoke their minds freely on the subject, when I stated to the Council that I felt impressed to tarry and secure all the land near by, that is not secured between this and Far West, *especially* on Grand River. President Rigdon concurred, and the Council voted unanimously to secure the land on Grand River, and between this and Far West.

Elders Kimball and Hyde arrived at Kirtland from England.

Tuesday 22nd. President Rigdon went last [east?] with a company, and selected

some of the best locations in the county, and returned with a good report of that vicinity, and valuable locations which might be secured. Following awhile in the course of the company, I returned to camp in Robinson's Grove, and from thence went west to obtain some game to supply our necessities. We discovered some antiquities about one mile west of the camp, consisting of stone mounds, apparently erected in square piles, though somewhat decayed and obliterated by the weather of many years. These mounds were probably erected by the Aborigines of the land, to secrete treasures. We returned without game.

Wednesday 23rd. We all travelled east, locating lands, to secure a claim, on Grove Creek, and near the City of *Adam-ondi-ahman*. Towards evening I accompanied Elder Rigdon to Colonel Wight's, and the remainder of the company returned to their tents.

Thursday 24th. This morning the company returned to Grove Creek to finish the survey, accompanied by President Rigdon and Colonel Wight, and I returned to Far West.

Friday 25th. The company put up the river, and made some locations. In the afternoon, they struck their tents and removed to Colonel Wight's.

Saturday 26th. They surveyed lands on the other side of the river opposite Adam-ondi-ahman.

Sunday 27th, they spent at Colonel Wight's.

Monday 28th. The company started for home, (Far West,) and I left Far West the same day in company with brother Hyrum Smith and fifteen or twenty others, to seek locations in the north, and about noon we met President Rigdon and his company going into the city, where they arrived the same evening.

President Hyrum Smith returned to Far West on the 30th, and I returned on the 1st of June, on account of my family, for I had a son born unto me.

Monday, June 4th. I left Far West, with President Rigdon, my brother Hyrum and others, for Adam-ondi-ahman, and staid at brother Moses Dailey's over night; and on the morning of the 5th, went to Colonel Lyman Wight's in the rain. We continued surveying, building houses, &c., day after day, for many days, until the Surveyor had completed the city plat.

Monday, June 11th. President Joseph Fielding was married to Hannah Greenwood, Preston, England.

June 16th. My uncle, John Smith, and family, with six other families, arrived in Far West, all in good health and spirits. I counselled them to settle at Adam-ondi-ahman.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 11, 1854.

INFLUENCE OF ELDERS, DANCING, &c.—All men possess a degree of power natural to their organization as intelligent beings, which enables them to exercise an influence over their fellow men, yet how few there are who are careful to use that influence either for their own salvation, or the salvation of others! There is no class of persons in the world on whom so great responsibilities rest in this respect as on the Elders of Israel. It is their duty to seek in every possible way to obtain influence among men, and use that influence for the amelioration of their condition—in a word, to be "wise as serpents, and harmless as doves."

Many of the Elders who are called to go into the world, are young and inexperienced in its ways, hence it becomes their duty to study the views and feelings of men, and meet them as far as may be consistent with their high calling, and this will increase their power to do them good. Instead of this, it is too often the case that we see Elders pursuing a course directly opposite, sometimes perhaps having a

motive in view, and sometimes from an heedless indifference to maintain their influence, not appreciating its importance. Sometimes Elders will so far forget the sacredness of their callings, as to lay aside that deportment which a minister of God ever ought to maintain if he would be respected. Indeed, there are those who have come out from Zion, who practically encourage dancing among the Saints, and mingle with them and the world in many of those low amusements which serve to destroy an Elder's influence, and consequently his power among the people. When Elders know that such a course is directly opposed to the prejudices of the religious world, they ought at least to cease trampling upon the Lord's requirement to lay aside their light-mindedness, light speeches, and folly, and they should have a more intense regard for the salvation of those to whom they have been sent. We have never been able to learn, from any instructions given to us, that dancing was any part of our mission to the world, and if any have been sent out for that purpose, who are labouring under our jurisdiction, we should prefer to sanction their commission by giving them a special appointment, independent of any Presidency or ministerial labours.

"But," says one, "do not the Saints in Zion dance?" Yes, and it is the only place we ever saw that was fit for Saints to dance in, and our counsel to the Saints scattered abroad among the Gentiles, is to let dancing, and some other things that belong to Zion, alone until they are where they can exercise them to their profit; then, if they can dance, and feel justified by the language of the Prophet Brigham, no evil will result from it. His language is pointed and definite upon the privileges of amusement, to which the Saints have a right. It is as follows—"I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, until you have performed every duty, and obtained the power of God to enable you to withstand and resist all foul spirits that might attack you, and lead you astray. You can never obtain my consent to engage in amusements and recreations, until you are in this situation, until you are exercised and influenced by the Spirit of the Lord our God. *Hear it, all ye Latter-day Saints!*" If this instruction is suited to the Saints in the Mountains, how much more suited to the condition of those who are in the world, where every action of the Elders and the Saints is watched, and converted into evil, if the prejudice of the people can be brought to bear against it.

The servants of God cannot indulge in these things in the midst of a gainsaying world, and command the influence which they ever ought to possess, hence the propriety of laying them aside. If the Elders would be respected, they must respect themselves; if they would be looked up to, they must occupy an elevated position that will attract others; and if they would be men, let them lay aside childish things, and never condescend to that which is beneath the character of a God; then the heavens will sustain them, and the virtuous of the earth delight in them. We trust these few observations will prove a timely admonition to all who can appreciate the importance of exhibiting, in their every act, that deportment and that nobleness of soul which will recommend them as the legates of heaven—the ministers of our God.

HOME INTELLIGENCE—*Hull Conference.*—Sunderland, February 18, Elder William Glover writes. Prospects were cheering, many new places were opening up, baptisms being frequent. Five persons were baptized, Feb. 12, in a place that had been given up years ago. At another new place, a gentleman had offered to Elder Glover the free use of a room to preach in.

Kent Conference.—London, February, 18, Elder Daniel Tyler writes. Prospects were good. Fourteen baptisms had recently occurred in a new place, and more were expected.

FOREIGN INTELLIGENCE—*Channel Islands.*—From Elders A. L. Lamoreaux, we learn that the work has been of late rolling on in the Channel Islands with increased rapidity. Meetings are well attended, and baptisms take place, more or less, weekly.

Swiss and Italian Emigration.—Elder T. B. H. Stenhouse arrived at Liverpool, February 22, from Geneva, via Paris. He accompanied from the Continent a goodly number of Swiss and Italian Saints, who are on their way to the Great Salt Lake Valley.

Australia.—Death of Elder John Hyde.—Sydney, August 29, Elder A. Farnham writes. He informs us of the death of Elder John Hyde, August 26, 1853. Elder Hyde left Great Salt Lake Valley, October 20, 1852, in company with the other Elders appointed to Australia. When he left the Valley, his health was good, but when he had been twenty-nine days on the journey, he complained of the canker in his mouth. His affliction continued to increase while crossing the desert. When he arrived at San Bernardino, he made use of every means in his power, but to no effect; he continued to complain of the soreness in his mouth, still supposing his affliction was the canker, and imagining that when he got to sea he would improve. During the voyage, he continued to grow worse, and his neck commenced to swell. On arriving at Sydney, medical aid was called in, but no hope was given of his recovery, in fact one of the faculty averred that Elder Hyde had been past cure for eight months. It appears that he had had a severe blow, about eight years previously, which had produced a cancer, that he had experienced great pain many different times when crossing the plains from the States to the Valley; and that there had been two pieces of bone come away from his mouth—one an inch and a half long; the other, two inches long. His sufferings appeared to be very severe, and he frequently evinced a desire to depart this life. The five days preceding his death, he was quite cheerful, often desiring that prayer might be offered for his departure, yet he was willing to wait the Lord's time. He expressed his great thankfulness to the brethren for their kind attention to him. During the last three days of his life, Elder Farnham was by his side every five minutes, and was conversing with him the last hour until within five minutes of his death. His faith failed not for a moment. He frequently exhorted the brethren to be faithful and to endure to the end, saying that he himself was unshaken, and he wished to go where he could do more good than he could in the flesh. He also wished to be remembered to the brethren in the Valleys of the mountains. Says Elder Farnham—"When his last moments came, he pointed to the floor. I asked him if he wished for anything. He said, 'No.' He then laid his hands upon his breast, and fell asleep in the arms of death, with as much quietness as an infant child would fall asleep upon its mother's arm, and resigned his spirit to the Father."

A letter was received, a day or two before Elder Hyde's death, from his sister, Martha Wright, of Stockport, England.

EMIGRATION.—We have not been able to close this season's emigration as early as we had anticipated, having experienced great difficulty in obtaining suitable vessels for the Saints to embark in. This unavoidable delay will, however, be suited to the convenience of many, who were not prepared to take their departure as early as the first day of March, and consequently the number who will embark this season will be considerably increased.

BOOK AND STAR DEBTS.—For a few months past, the attention and energies of the Saints have been turned to the subject of emigration, and the Book and *Star* debts

upon the Conferences have been increasing. We wish now to call the attention of all Presidents and *Star* agents to this subject, that the interests of the publishing department of this office may not be neglected. The debts owing by the Conferences, and their obligations to the general Church Funds, should not be forgotten by the Saints, in their anxiety to facilitate the emigration. These duties ever require a due consideration in the midst of all others, and Presidents especially should be watchful to see that no one interest so absorbs the attention of the Saints as to cause others of equal importance to be neglected.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN THE REV. RICHARD JACKSON AND FARMER HUNTER.

Rev. R. J. Ah! Mr. Hunter, you are the very man whom I wanted to see. I was coming to pay you a visit, as I have a little important business with you.

Farm H. A little important business with me, sir! Why what can it be about?

Rev. R. J. Nothing particularly surprising, though important.

Farm. H. Well, I am at your service, sir. I am anxious to hear. But I cannot return to my house, just now, I am sorry to say. And I am afraid it will not be convenient to you to transact your business here.

Rev. R. J. O, don't mention returning to your house, Mr. Hunter. You are on your way to some part of your farm, I presume?

Farm H. I am just going as far as the mill meadow, to see to some of my men.

Rev. R. J. Well, as it is such a beautiful day, I will walk to the meadow with you, and enter into my business on the way.

Farm. H. Really, Mr. Jackson, I should not put you to that trouble!

Rev. R. J. Don't speak of the trouble, Mr. Hunter. A little exercise will be beneficial to me. I am sure I shall enjoy the walk very much. This is delightful weather, is it not? We have much to be thankful for to our Heavenly Father, who gives us every good gift, and is continually bestowing His blessings upon us.

Farm. H. Yes, we have much to be thankful for, certainly. But I think, sometimes, we are not near so thankful as we should be.

Rev. R. J. No, we are not. Our hearts ought at all times to be filled with gratitude for the numberless blessings we receive. But the human heart is prone to forsake the Lord, and forget His benefits.

Farm. H. Ah, I don't much understand religion, only I know we are very often not so good as we should be. But I don't like taking you such a long walk as this, on my account.

Rev. R. J. Pray don't be anxious on that point. I love to walk out in the fields, where I can behold the beauties of nature, and feel my soul drawn "from nature up to nature's God." But you would no doubt be gratified to hear upon what business I was coming to see you?

Farm. H. Yes, if it would be your pleasure to inform me.

Rev. R. J. Well, I will. I wish to see you concerning the Mormons.

Farm. H. The Mormons! They are a very curious people. But I can't get to the bottom of their religion. Three of my men are Mormons. One of them lent my son some books. I believe one of the books was called *Voice of Warning*. He used to read some of it to me. It seemed all very good, as far as I could see, but I could not understand it thoroughly, though it might be plain enough to religious people. My son says he can understand it. He says it's as plain as the nose in one's face.

Rev. R. J. Mr. Hunter, if you knew the true character of the Mormons, and the nature of their doctrines, you would not speak of them as you do. I am sorry that your son is so deceived by them.

Farm. H. Why? Are the Mormons a bad people? I have seen nothing bad in their books.

Rev. R. J. *Bad people!* I wonder you know so little of them, Mr. Hunter.

I tell you what, they are the worst people under the sun, they believe in the most blasphemous doctrines imaginable. Such a people ought not to be allowed to live upon the earth, to pollute the footstool of the Almighty.

Farm. H. Well, Mr. Jackson, I did not know that they were such a people as that. It's true, I have heard a smart deal of nasty things about them, but I never make account of believing a quarter of the tales that I hear about people, for one hears such unaccountable things sometimes; false things, you know, sir. As to the Mormons, I know several of them, but I don't know any bad of them. I know, Sir Harry Sanderson dismissed Joseph Brown, a good bit ago, after having had him in his garden above twenty years. And I understood that Sir Harry did it because Brown was a Mormon. Almost ever since then, Brown has been in my employ, and I can say that he is as steady and hardworking a man as any on the farm. I do not know that Sir Harry had any need to turn him away. But you say the Mormons are a bad people, and believe wicked doctrines. I acknowledge that you know more about such things in the light of religion than I do. So I should be glad if you could show me wherein the Mormons are so bad.

Rev. R. J. That will be a very easy matter, and I shall be most happy to enlighten your mind, for I am rather surprised that such a man as you should not know more of the Mormons than you do.

Farm. H. I own I am not so forward in religious things as I should be. But you preach, sometimes, that the Lord is merciful to the last. I must confess my shortcomings, and throw myself on His mercy.

Rev. R. J. And be more diligent for the future.

Farm. H. Aye. But let us hear about the Mormons. What did they first spring from? Let us begin at the beginning. I can believe what you say.

Rev. R. J. Most willingly. The founder of the Mormonites was one Joe Smith, a young American lad, of a character the most idle and dissolute, and of a most disreputable family. He was a perfect vagabond. Nobody that knew him would trust him. He used to get his living by digging for money, which he pretended was hidden in the earth. One day, he brought home a hatful of sand, covered over, and told his friends and neighbours that he had found a golden Bible. They of course wanted to look at it, when he refused to show it them, telling them it was holy, and the curse of God would rest upon them if they persisted in looking at the golden Bible. Soon after this, Joe Smith and his associates published a book, called the Book of Mormon, which he said contained what was in this golden Bible. This is the Mormonites' Bible. They say that it does away with the Holy Bible, which holy men of old wrote, as they were moved upon by the Holy Ghost.

Farm. H. That must have been very wicked of them. How long is this ago?

Rev. R. J. Between twenty and thirty years.

Farm. H. Was this Joe Smith a learned youth?

Rev. R. J. No, he could scarcely read or write.

Farm. H. Then how could he make up this new Bible? He must have been a sharp fellow.

Rev. R. J. He was undoubtedly a youth of rude talent, but he did not write the Book of Mormon. One Sidney Rigdon compiled it.

Farm. H. O, that was cunning of Joe Smith.

Rev. R. J. I will tell you the origin of the Book of Mormon. A clergyman, named Solomon Spaulding, residing at New Salem, in America, having a long attack of illness and debility, wrote a romance, called "The Manuscript Found," by way of amusement in his illness. This romance was founded upon the idea that the North American Indians were the descendants of the lost ten tribes of Israel, and was delivered up to a Philadelphia printer, named Patterson, with a view to publication. Sidney Rigdon worked in the employ of Mr. Patterson, and consequently had opportunities to see and copy this romance. As a proof that this romance was the groundwork of the Book of Mormon, when the Mormons went to preach in New Salem, they read portions of the Book of Mormon, and many of the inhabitants, among whom were the wife, brother, and friends of Solomon Spaulding, at once recognized it, as the principal portions of the works were identical, saying, "Why that is Solomon Spaulding's Tale!"

Farm. H. That was a brazen-faced proceeding.

Rev. R. J. A most heaven-daring transaction.

Farm. H. Well, how does this Book of Mormon read, like?

Rev. R. J. Partly like the Bible, as it was written to imitate that blessed book. The Book of Mormon pretends to give an account of people that went from Asia to America at different times, being led by the hand of God. This people are represented as having had Prophets among them, who wrought miracles. Upon the whole, you never read such a blasphemous work, and its blasphemy is immeasurably deepened by its imitation of the Bible.

Farm. H. I wonder how men dare do such things. Their consciences must trouble them. But did people who knew about these things, believe Joe Smith?

Rev. R. J. He was not believed in where he was known, or where his transactions were known. I have seen a copy of an affidavit, signed by fifty-two gentlemen acquainted with the Smith family, stating that they were destitute of all moral character, and that Joe Smith and his father especially, were addicted to vicious habits.

Farm. H. Then Joe Smith and his friends founded the Mormon religion on this new golden Bible, did they?

Rev. R. J. Yes, and the imposture has spread on every hand, principally among the humble and illiterate. The Mormon leaders pretend to work miracles. I will give you a specimen of the blasphemous jugglery which they call miracles, though this was rather an attempt at miracleinongery. A man called at an inn in America, and took lodgings for the night. He had not been in the inn long, before he was taken ill, and he died. Soon after, two Mormon Elders called at the inn, and, on learning the news, said that they could raise the dead, and they pretended to prepare to do so. The landlord thought they should make a clean breast of it, so he fetched an axe, and proposed to take off the man's head, that the miracle might be the more undeniable This was too much for the dead man, who immediately jumped up and made off with all speed. The Elders, too, found it advisable to absent themselves speedily.

Farm. H. Ha! ha! ha! Well, I never. That was capital.

Rev. R. J. Were it not for the awful presumption of the transaction, it might be a subject for laughter. But what cannot such men be capable of?

Farm. H. Ah! what indeed. Brown never told me these things. I must tackle him about them.

Rev. R. J. No, the Mormon Elders are not likely to tell such things to their dupes. I dare say that Joseph Brown knows nothing about these parts of the Mormon story. But these are not the worst features of Mormonism.

Farm. H. Not the worst! I think them bad enough. What more can you tell me?

Rev. R. J. A great deal. The Mormon Elders persuade their deluded followers to leave their homes and go to Great Salt Lake, in California, to build up a New Jerusalem there, where they expect to meet Jesus Christ. And more than this. The leaders of the sect have a great many wives each. Brigham Young, who succeeded Joe Smith, after he was deservedly killed for his crimes, has above ninety wives. No single young woman, nor married woman either, who goes there, is safe from the licentiousness of the Mormon leaders. Ah! the poor ignorant Mormons little think what their eyes are destined to see, at their much-longed-for home at Salt Lake.

Farm. H. Well, I never heard the like! It's abominable. Why, what ought to be done with such people?

Rev. R. J. They ought not to be permitted to live. Every true Christian ought to do all in his power to stop the spread of such an awful imposture as Mormonism.

Farm. H. Ah, that they had. I wonder what I can do to stop it in our village.

Rev. R. J. That is just what I came to see you about.

Farm. H. Indeed, sir. Well, what advice can you give me? You must know best.

Rev. R. J. I will tell you. I would recommend you to dismiss Joseph Brown, Jonas Crossley, and William Harrald from your employ. They are all Mormons, and you may depend upon it that the first chance they have they will go to their New Jerusalem, and then their wives and daughters will be prostituted to satisfy the lewdness of the Mormon leaders. Oh! it is horrible to think of. But if any of your men are Mormons, while they stay in this country, they will be sure to corrupt the

rest, and perhaps your son will be persuaded by them.

Farm. H. Yes, but I'll take good care that he is not. I'll talk to him rather strictly, when I get home. I do not like to turn good working men away, but I must turn these Mormons away, or there will be no peace.

Rev. R. J. I hope you will, without delay. I am determined to rid the parish of the impostors and their dupes, the Lord helping me. I have been to Sir Harry Sanderson, and he says that I may count upon his full support.

Farm. H. Then I suppose it will be best for us farmers to turn our men away, those of them who are Mormons.

Rev. R. J. Yes, it will be best for you, both in spiritual and temporal matters, I assure you, Mr. Hunter. That Brown I particularly dislike, for he has the meetings at his house, and I hear strange things about his daughters and the Mormon Elders. Besides, he does not know how to conduct himself to his superiors. When he passes me, he carries his head as high as possible, never bows, nor touches his hat to me. Indeed, his manner is quite insulting. I do trust, Mr. Hunter, that you will discharge him without delay.

Farm. H. Well, I suppose I must turn him off, though he always does his work well, and behaves himself respectfully to me.

Rev. R. J. That is only to deceive you the more effectually. The Bible speaks of wolves coming in sheep's clothing, that they may destroy the flock. Now you see it before your eyes. Did you not say that Brown had lent your son a book?

Farm. H. Yes, I did.

Rev. R. J. Ah, there the enemy is treacherously creeping in disguise into your very family. What for? To corrupt them, to make Mormons of them, to take them to Salt Lake, to be the companions of whoremongers, adulterers, drunkards, blasphemers, and every bad character!

Farm. H. Oh, Mr. Jackson, I can't bear to think of it. But I'll stop it, no mistake. Brown shan't stay on my farm another day, nor shall any other of my men who are Mormons. And if any of the others go to hear the Mormons, I'll give them notice also.

Rev. R. J. Do so, and all will be well. The blessing of heaven will rest upon you. But I will now return. So good morning to you.

Farm. H. Good morning, Mr. Jackson, and thank you for your information.

JOHN JAQUES.

VARIETIES.

DON'T live in hope with your arms folded; fortune smiles on those who roll up their sleeves and put their shoulders to the wheel.

THE discovery of what is true, and the practice of what is good, are the two most important objects in life.

"HOLLO, steward," exclaimed a passenger in an American steamboat, after having retired to bed. "Here, massa." "Bring me the way bill." "What for, massa." "I want to see if these bugs put down their names for this berth before I did, if not, I want 'em turned out."

PERSEVERANCE.—When with fluttering heart you make your few first struggling steps towards the goal of your endeavours, which, placed far onwards in the dimness of futurity, is only illumined by the rays projected upon it by the dark lantern of hope, while ever and anon you stumble aganst the stones that bestrew your path, or plunge into a quagmire of disappointment—when you feel distressingly conscious that you are alone, with no friendly hand to beckon you on, no guiding voice to lead you safely past the dangerous by-paths on to the highroad of security; amid all this, and ten times worse, persevere! What a man asks, that shall he have; what a man seeks, that shall he find; where he knocks, there shall a door be opened unto him—only, he must persevere! To alter, in borrowing, a well-known thought, the first requisite for success is perseverance, the second is perseverance, and the third is still—perseverance! To persevere, is to defy the frowns of fortune and the world, to subdue circumstances to our will, to conquer demons, to scale precipices, to remove mountains! Oh! that we could imbue the young with this indomitable spirit—that we could cry with trumpet-tongue to the feeble, to the faint-hearted to the desponding, to the world and wo-oppressed—persevere!

A Court Scene.—"William, look up; tell us, William, who made you? do you know?" William, who was considered a fool, screwing his face, and looking thoughtful and somewhat bewildered, slowly answered, "Moses, I s'pose."—"That will do."—"Now," said Councillor Gray, addressing the Court, "the witness says he 's'poses' Moses made him. This certainly is an intelligent answer, more than I supposed him capable of giving, for it shows that he has some faint idea of Scripture, but I submit it is not sufficient to justify his being sworn as a witness qualified to give testimony."—"Mr. Judge," says the fool, "may I ax the lawyer a question?"—"Certainly," says the judge; "ask him any question you please."—"Wal then, Mr. Lawyer, who'd you s'pose made you?" Councillor Gray, imitating the witness, "Aaron, I s'pose." After the mirth had somewhat subsided, the witness exclaimed, "Wal, now, we do read in the Good Book that Aaron once made a calf; but who'd a thought the tarnal critter had got in here?" Verdict for the fool.

SECRET PRAYER.

Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thought away,
And in thy chamber kneeling,
To God in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray, too, for those who hate thee,
If any such there be;
Then for thyself, in meekness,
A blessing humbly claim,
And join with each petition,
Thy great Redeemer's name.

Or if 'tis here denied thee
In solitude to pray,
Let holy thoughts come o'er thee
When friends are round thy way;
E'en then, the silent breathing
Of thy spirit, raised above,
Will reach His throne of glory,
Who is mercy, truth, and love.

O! not a joy or blessing
With this can e'er compare—
The power that He hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before His footstool fall,
And remember, in thy sadness,
His grace who gave thee all.

Cardiff. John Williams.

Addresses.—Thomas Colborn, Hiram Riste's, Lower Park Street, Derby.
John Kelley, 38 Moulton Street, Vine Street, Hulme, Manchester.
David B. Dille, 38 Moulton Street, Vine Street, Hulme, Manchester.

LIST OF MONIES RECEIVED FROM THE 17th TO THE 24th FEBRUARY, 1854.

Thomas Parkes	£2	0	0
Charles A. Harper	5	0	0
John Hamblin	5	0	0
John Memmot	10	0	0
Carried forward	£22	0	0
Brought forward	£22	0	0
Josiah Holmes	10	0	0
Jeremiah Baker	10	0	0
James Walker	20	0	0
	£62	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 11.—Vol. XVI. Saturday, March 18, 1854. Price One Penny.

A WORD TO MOTHERS ON THE EDUCATION OF THEIR CHILDREN.

It is a surprising, no less than a painful truth, that most parents appear sadly neglectful of one of the most sacred duties appointed them by their Creator. I speak of the education of their children, the good or evil tendency of which is a point of incalculable importance to the world in general, and it seems to me of far greater, of vital importance to us in particular, as the people of God. Chosen in this latter dispensation for the accomplishment of our Father's will, can there be any engine of improvement too insignificant, any instrumentality too trifling, for our notice, if perchance it may assist in the development of the plans of Deity? If not, surely they who neglect so great a power as the education of the young affords, when rightly directed, are fearfully regardless of the responsibility they sustain! And it is not alone to the education of the *intellect* that I allude. The assiduous cultivation of the glorious faculties of the human mind, is an essential principle, but one which is very far from comprising the whole of education. It is not in the schools of science, it is not in the classes of art, it is not in the counsels of learning, that the great work of education begins. Nor is it the professors of the arts and sciences who are responsible for the follies and weaknesses of those they instruct. As far as any human being can be held accountable for the faults of another, there is an earlier perceptor who stands answerable for the failings of the young. And until that teacher becomes thoroughly sensible of her high prerogative, and conscious alike of the dignity and the accountability of her position, every effort for the promotion of education on a right basis must in a measure fail. It is, therefore, especially to the mothers in Israel that I would address myself, as one who has often and deeply lamented the evils arising from erroneous systems of education, and who is earnestly and affectionately desirous of impressing such mothers with a sense of the infinite importance of training their children aright.

In the abstract, I have little doubt the majority will agree with me, but it is in practice, not merely in theory, that I wish my remarks to have effect. We are too apt to overlook the practical for the ideal, forgetting that it is "trifles," as the adage has it, and I think justly, "which make up the sum of human happiness."

The question is—do mothers generally reflect upon the consequences of the systems they pursue in relation to the children entrusted to their charge? Do they look on those children, not as the playthings of the hour, not as the creatures of this life only, but as the heirs of immortality, as accountable and rational beings, destined to play an important part on the stage of existence, to progress in the scale of being, till ultimately they may arrive at celestial dignities? Is this the end they have constantly in view, in the correction or cultivation of the youthful mind? Is it to the attainment of this glorious goal that all their actions, reproofs, and instructions to their offspring have reference? Are their children taught, when

at a proper age, to look on this, at all times and under all circumstances, as the aim of their existence? And are they so tutored that *every action of daily life* shall be entered upon with an eye single to the glory of God? Alas! when I look around me, I have considerable difficulty in realizing that there is such an object in view at all among us. It is an undeniable fact, that our earlier impressions are ever the most lasting, for even in infancy the character is forming, and it is then in a parent's power to mould the disposition of her child, by good or by injudicious means, almost to her own will. It is true that the plant will grow, that a rose will be a rose still, while the acorn will spring into the oak, in defiance of the utmost ingenuity of the agriculturist. But it is no less true that it is at the option of the agriculturist, that the one twines firmly round the support he gives it, or is tossed about with every passing breeze, and that the other grows a straight and comely tree, or is bent and perverted from its right and natural course.

I have often been pained at the carelessness manifested by many mothers. One will indulge her children to excess, till it is no longer she who rules, but they who rule her, often through the lamentable weakness of preferring to let them have their own way, because of "the trouble" it takes to maintain hers. Should a mother talk of "trouble" when the happiness of her child is endangered? Another parent will question her infant as to whether it will do such or such a thing, while she is aware that the subject at issue is essential to its comfort; and, in nine cases out of ten, bribery is resorted to, to accomplish that which a mother's wish ought to be all powerful to obtain. Perhaps bribery may fail for once, and then ensues a war of words, ending in a hasty chastisement, the result of passion rather than justice, which the child readily detects, for children have far more discernment than we give them credit for, and thus nearly the only feeling roused in its bosom is one of revenge.

I have ventured occasionally to remonstrate with such parents, and to suggest the wisdom of punishing on principle, rather than on impulse, and in some few cases I have succeeded in convincing those whom I have addressed, but I have more frequently been told that I expect perfection, that children are naturally obstinate or wilful, that it is no use to go against nature, and fifty other as sound and conclusive arguments. My reply is, that I would aid and elevate, not debase and corrupt, nature; that I am certain the natural bent of an infant's mind, until it is marred by evil influence, is truth and trust; that, as a body, and, I hope, individually, we do aim at perfection; and that I am morally certain, that the more perfect our theory, the nearer perfection will our practice be.

I advance no more than I have seen exemplified in life; for while I regret the erroneous plans of some mothers, I have known those whose arrangements in relation to their children were and are an honour to themselves, and a blessing to all around them. I have witnessed the lesson of self-control, difficult as it is to us all, more perfectly practised by the child of six years old in such families, than I could ever have imagined possible. I have seen the cheek of a high-spirited child crimson, and its eye flash, with passion, and I have watched that colour subside, and seen that eye suffused with moisture, at the recollection of the error it was so nearly committing by rebelling against a parent's command. Ah! what a beautiful picture of harmony and love do such domestic circles present! Who would imagine that this end was attainable by all, when we see so much discord prevail around us? I may be told that some mothers have little else to do than attend exclusively to their children. But I could point at this moment to a family which presents as bright an example of a well-regulated home as can be found in the Church, where the father is a labouring man, and the mother has three or four young children to claim her care, with the work of a household upon her hands alone.

Again, it is a common thing for mothers who have not moral courage sufficient to act otherwise, to deceive their children by numberless little stratagems. For instance: one has occasion to leave home for half an hour; she tells her child she is only going up stairs. I have known a mother glad to get a stranger to divert the attention of the child, while she gave the lie to some previous declaration, by slipping out when the child's back was turned; and I have thought—how little does this parent reflect that she is already undermining the sacred confidence which should exsist between mother and child, and

laying the foundation for a deception in after years, which may pierce her very soul! Childhood is naturally confiding; how sad, then, for a mother to be the first to imbue it with suspicion! I have frequently been grieved also, to see mothers screen their offending children from a father's deserved rebuke, forgetting that, in after life, that uncorrected fault would cause them far more sorrow than a parent's lip or hand could ever do. I am no advocate of severity, for I believe that a judicious system will go far towards the entire exclusion of the rod. I would have the law of love omnipotent, and one look of grief from a mother's eye of far more effect than any chastisement whatever. But I would never pass over a fault unreproved, from a feeling of false tenderness, which, to save present pain, would hazard future punishment. Let children see that they are corrected or reproved, not to gratify the passion of their parent, but from a deep and earnest desire for their own welfare, a desire which will not permit any selfish weakness to interfere with the rules it adopts, any more than hasty feeling is suffered to do so. Let them see that the punishment is a greater source of pain to their parents than to themselves; and they must be ill-disposed, indeed, who will often be offenders. I have never met with such during the time I have devoted to the training of the young, nor have I met with any one disposition, however perverse, over which this system did not triumph in the end.

It is an utterly mistaken idea, that indulgence alone will accomplish such an effect. Indulge a child overmuch, and you render him a misery to himself, and a torment to all around him. A lady once said to me, in speaking of the faults of one of her children, "He will grow out of it in time." What a false notion, when every day adds strength to an uncorrected fault. How little could that parent have reflected on the future in relation to her son! It was a glorious answer of the Grecian Princess to her mother, "You have taught me, madam, to regard my actions as posterity will regard them."

A mother's influence over her child in its early years is boundless. Let her, then, consider, that inasmuch as at that tender age impressions for good or evil are most easily made (and impressions of one kind or the other *will* be made), it is a solemn duty on her part to see that they shall be for good. Can she, dare she slight so imperative a charge, if she reflect upon her accountability at all? It is not enough that she content herself with inculcating good by word alone, "Example is better than precept." Let her be careful to be consistent herself, if she is anxious her children should be so. Does she desire them to be truthful? Let her beware of equivocation or prevarication towards them. Does she wish to see them gentle, amiable, and self-denying? Let her avoid every hasty ebullition of feeling, on her own part, and let her prove by consistent conduct that she seeks their real and solid happiness. Would she have them earnest, diligent, and high-principled? Let her avoid levity, trifling, and every mean or unworthy sentiment herself. Would she secure their entire confidence? Let her never stoop to deceive those who trust her in the smallest matter confided to her charge. Let her word be a bond, and her integrity beyond all doubt. Does she desire to see them live in harmony and affection one with another, and in dutiful submission and love to their parents? Let her beware of undue partiality, and of injustice, and, above all, let her shun contention with him whose will alone in the household should ever be paramount to hers. Let them be taught next to God, to love and to reverence their father, and to yield on all occasions unquestioning submission to his authority. It may chance, that even in the families of the Saints, many men may be unworthy of such regard, but it is not from a mother's lip, that children should learn the catalogue of a father's failings. Minds, rightly directed, will detect error soon enough; but if mothers would chase the demon of discord from their hearths and homes, let their voices be the last raised in comment on a father's sins, let them guard with jealous care the character of him whom, if worthy, it is their duty, under all circumstances, to honour and obey; and whom, if erring, it is no less their duty to cherish and forgive.

In conclusion, I would advise every mother to remember and to act upon this truth, that it is in the nursery that education begins its work, and consequently, tempted as they may feel to laugh at a wayward temper, to smile at a passionate expression, to yield to a momentary whim, to grant an injudicious indulgence, or to pass by a fault unnoticed, *no event of*

daily life is too trifling to have effect on the character of a child; and therefore I am firmly convinced that an adherence to such rules as the following, would effect a very desirable revolution in many domestic circles—

Never break your word. Let implicit confidence be the foundation of your intercourse with your children, and let them see that you trust them.

Never yield, even in trifles. Take care that what you once desire, is performed, nor give a child his own way, simply because he cries to obtain it.

Avoid hasty judgment of the faults or disputes of your children, nor refuse to take the trouble to examine impartially before deciding a question.

Never neglect to reprove a fault, but do it "more in sorrow than in anger."

Never approve or inculcate an unworthy sentiment, and be careful that your own example supports your precepts, as far as possible. Be just, be truthful, be *consistent,* and let your "Home Influence" be "The faith which worketh by Love."

I. E. R.

INDIAN DIFFICULTIES.

(*From the "Deseret News," Nov.* 12.)

On the 31st of October ultimo, at six o'clock, P.M., an express arrived from Fillmore City, forwarded by President Call, bearing despatches from Washington City, from the Pacific rail road party, now in this territory, and a letter from Brevet Captain R. M. Morris, to Governor Young, briefly detailing the unexpected and lamentable Indian *massacre* of Captain John W. Gunnison, and seven of his party, near the swamps of the Sevier river, and as near as we can learn, about twenty miles north of the Sevier lake.

The event happened about six o'clock, A.M., of the 26th ultimo, as the party were sitting down to breakfast. Only four escaped, leaving instruments, notes, animals, and all the baggage, in possession of the Indians.

List of the killed.—Captain J. W. Gunnison, Corps Topographical Eng., U.S.A.; Mr. R. H. Kern, Topographer of the party; Mr. Creutzfeldt, Botanist; Mr. Wm. Potter, Guide; Privates Liptrott, Caulfield, Merhteens, Company A Mounted Riflemen; John Bellows, Employee.

Immediately upon the receipt of the above intelligence, Governor Young began active preparations for the recovery of the lost property, and the proper disposal of the dead bodies, in the sanguine hope of being able to obtain the body of Captain Gunnison, with the design to forward it to his family.

By half past one o'clock, on the morning of the 1st instant, D. B. Huntington, interpreter, with a sufficient party, a quantity of Indian presents, a letter of instructions, and a letter to Brevet Captain Morris, was on his way to the main camp of the party, reported to be near Fillmore City, with instructions from Governor Young, to proceed with all possible speed and diligence, using the necessary relays, and report himself ready to aid in carrying out the wishes of Captain Morris.

Mr. Huntington was instructed to hire Ka-no-she, and other friendly Pauvans, to go with him to the Pauvans on the Sevier, and try all possible methods to recover the lost property, and particularly the instruments and notes. This was deemed a far better policy to accomplish the object in view, than to furnish additional troops to pursue an enemy they would probably never find.

Since the departure of Mr. Huntington, Brevet Captain Morris and all the party have arrived in the city. We learn they met Mr. Huntington at Nephi, ninety-three miles south of this city, on the 2nd instant, and that he proceeded on from there, accompanied by one of the government party as a guide. We have also learned from Captain Morris that he reached the camp ground, where the massacre occurred, early on the following morning, and returned to the main camp, leaving all the dead bodies on the top of the ground. The wolves had begun to devour the bodies before Captain Morris reached the main scene of disaster.

We feel to commisserate deeply with

the friends of those who have been so suddenly and unexpectedly cut off, but more especially with the wife and children of Captain Gunnison, who was endeared to us by a former and fondly-cherished acquaintanceship in 1849-50, while he was engaged with Captain Howard Stansbury in the survey of the Great Salt and Utah Lakes. And we take this occasion to bear tribute to the memory of Captain Gunnison, as a gentleman of high and fine-toned feeling, as particularly urbane in his deportment to all, and as an officer having few equals in the service, in the strict, accurate, energetic, speedy, intelligent, persevering performance of duty under any and all circumstances.

We lay before our readers a report from Lieut. E. G. Beckwith, of the recent disaster that has befallen the Central Pacific Rail Road Surveying expedition, under the late lamented Captain Gunnison, as follows—

"In Camp, Great Salt Lake City,
Nov. 9th, 1853.

"W. Richards, Esq., Editor *Deseret News*—Your polite note of yesterday evening, proffering to Captain Morris, a large space in the columns of the *News*, for communicating to the public such information in relation to the survey of which the lamented Captain Gunnison had charge at his death, and of his massacre, and by Captain Morris courteously referred to me, upon whom the duties of the survey now devolve, is duly appreciated. Such matter of general interest relating to the country surveyed as I am at liberty to communicate, maintaining my duty to the General Government, of communicating to it, for its disposal, the facts upon its merits, by itself, or as compared with other sections of the country, for the particular object to which the survey is directed, I think I can only communicate with propriety, in personal interviews; with this object, I shall at any time take pleasure in conversing with Mr. Richards, to whom, but for official duties, I should have paid my respects in person, a day or two since, and hope to be able to do it now at an early day.

"The sad details of the massacre, as known to ourselves, or gathered from the men who escaped, you will find below, and are at liberty to use as you deem proper.

"I am, sir, with much respect, your very obedient servant,

"E. G. Beckwith.
1st Lieut., T. Eng.

"The Central Pacific Rail Road Surveying party encamped on the 24th ultimo, on the eastern bank of the Sevier river, some fifteen miles north of its entrance into the lake. On the following morning, Captain J. W. Gunnison, (Topographical Engineer,) with Mr. William Potter, an experienced, cautious, and resolute citizen of Manti, as his guide, and accompanied by Mr. R. H. Kern, (Topographist,) Mr. J. Creutzfildt, (Botanist,) John Bellows, (employee,) a corporal and six men, as an escort from Captain Morris' command of mounted rifle men, crossed to the west bank of the river, and followed down it for the purpose of make a reconnoisance of the Sevier Lake, which would occupy two days, and rejoin the main body of the party on the following day, at some point on the river, near its kanyon. This portion of the escort under Captain Morris, and of the Surveying party under Lieut. Beckwith, having, at Captain Gunnison's request, moved up the river towards the kanyon, immediately after Captain Gunnison's departure, where it was to make a reconnoisance of an apparent passage, to the west of the range of mountains, through which the Sevier here passes, to the west side of Utah Lake, whence it was known to be practicable, to this valley. It was also to examine the kanyon of the Sevier river. Each party made a long march, breaking their roads through deep sands and dense fields of sage, Captain Gunnison encamping about the middle of the afternoon, having travelled fourteen miles, just at the head of the first lake; the other party, also after a march of fourteen miles, encamping on the river, a few miles below the kanyon, so that these parties were twenty-eight miles apart that evening. The day had been cold and boisterous, with occasional slight falls of snow, but it was followed by a clear, cold, quiet night. Captain Gunnison's camp was secluded, while the wind was yet severe, in a horse-shoe bend of the river, under its second bank, and was nearly surrounded by willows at nearly thirty yards distant, a sheltered nook from the storm, with inviting grass for their horses.

"The usual vigilance of night guards was maintained, each of the party in turn

performing that duty. At the break of day the whole camp was aroused and at once engaged in the morning duties of a camp, preparatory to an early start; for the party was that day to reach its most distant point of exploration for this season—and, between day-break and sun-rise, the most of them were engaged in eating their breakfast, when from the fatal willow shelters a numerous discharge of rifles and flight of arrows crosses that devoted camp in all directions, and the hideous warwhoop of a large band of savages, rang out upon that hitherto silent plain. At this fire one man only fell mortally wounded; and Captain Gunnison, stepping from his tent, raised his hands and called to his murderers that he was their friend; but his call was of no avail; the deadly fire still continued.

"Upon the first discharge there was a general call to arms; and a few return shots were fired; the neighbouring Indians report one of the band killed, and another wounded; but the surprise seems to have been complete, and the approach so close—twenty or thirty yards, under a perfect shelter—that it was impossible long to maintain the little open spot on which they had encamped. The most of the horses had stampeded at the first discharge, and only three or four men succeeded in reaching them and mounting, the others seeking safety on foot, and fell in or near their fatal camp.

"The corporal of the escort succeeded in escaping on his horse—and hotly pursued, rode him at the top of his speed to the point where the party had separated. Here his horse failed, but the Indians had given over the chase, and he ran on foot the remainder of the distance—fourteen miles, to the other camp of the party, and at eleven o'clock and thirty minutes, came exhausted into camp, barely able by a few broken sentences, to communicate the frightful intelligence. Thirty minutes subsequently, Captain Morris and Lieut. Baker, accompanied by Mr. Potter, brother of the slain, led towards the fatal spot, the escort of mounted riflemen—all the men who could be armed and mounted, accompanied by the Surgeon, Dr. Schiel—a band scarcely larger than that already slain—with the hope of rendering aid to the survivors, should any remain, of punishing the savage band, and of rendering the last sad duties of humanity to those who were known to have fallen.

"Another of the party had arrived on his horse, just as they were leaving, and returned with Captain Morris' command; and two others were met by him on the road—one near camp, his horse having fallen, throwing him under some bushes, where he lay concealed until he could no longer hear the savage crew at the camp—the Indians being at times within a few feet of him, until noon, when they moved off, and he heard no more of them.

"Late in the afternoon, Captain Morris' party arrived on the ground, and found only a part of the bodies that were slain—deathly silence surrounding them. Two Indians, however, were seen at a distance, and were pursued by Lieut. Baker and Mr. Potter, but the near approach of night enabled them effectually to escape. But as all the bodies were not found, hope yet lingered, and a bright fire was kindled at dark, that it might be seen and approached by any who might have escaped; and the party, bridle in hand, took post in the open plain, and watched all night in vain for their friends or enemies to approach; but neither appeared, and with the opening day the search was renewed.

"The sad fate of all was soon realized, and their bodies recognized. One of the arms of Captain Gunnison was cut off at the elbow, and both those of Mr. Creutzfeldt. No Indians could be found; and without food for themselves, and with broken down horses, this party turned its steps to meet the party under Lieut. Beckwith with the train, which was only guarded by its teamsters partially armed, which had moved towards a common point for meeting with Morris' party at the earliest moment for safety and future operations. These parties met the following evening after dark at Cedar Springs. But few of the instruments of the surveying party were lost in this savage massacre; a few animals, a number of arms, and considerble ammunition, were all. A few also of the notes of the survey by Captain Gunnison himself for the last two weeks of his operations [were lost]; but it is hoped they may be recovered through the exertions of His Excellency Governor Young, who immediately despatched Mr. Huntington to the scene of the disaster, to secure the co-operation of such friendly Indians as were known to be in that neighbourhood.

"Mr. Call, President at Fillmore, Mr. Snow and Mr. Richards, on missions, passing Fillmore at the time, also co-ope-

rating, rendered the party essential service in forwarding despatches to the General and Territorial Governments—in attempting to reclaim the notes and instruments lost, and in furnishing them supplies.

"The party will winter in this city—bringing up its work as rapidly as the limited number of its members will permit; and in the spring will go on carrying out the instructions originally given to Captain Gunnison."

POSTSCRIPT.—We stop the press to announce the following—

Since writing the article on Indian Difficulties, which appears in this number of the *News*, and at ten o'clock, P.M. of the 10th instant, Mr. Huntington arrived from his trip after the Government property which was lost in the late massacre, and to recover the dead bodies, and report, in brief, as follows—

He reached Fillmore at four o'clock, P.M., of the 3rd instant, and there found Ka-no-she and Pa-ra-shout, two of the Corn Creek Pauvan chiefs, who had recovered from the Pauvans who were in the massacre, the note books of the party, and all the instruments specified in Captain Morris' list, except the odometer, and had freely and voluntarily given them up to President Call. There were three Provo Utes, and An-ko-quint, and five others of Walker's men at Fillmore, all of whom were very friendly, and had gone there for safety, and gave Mr. Huntington a full history of the events of the late Indian troubles, specifying what Indians were concerned in killing all who had fallen. They also stated that Walker and his band had fought one another, and split up, and that Walker had gone to the Navajoes.

On the morning of the 4th, Mr. Huntington despatched eight men, and two friendly Indians, under President Call, to search for the dead. This party found the flesh of the bodies almost entirely eaten up by the wolves, and the bones gnawed, and widely scattered. After a careful and patient search on foot and on horseback, they succeeded in obtaining nearly the entire skeleton of Mr. Potter, some of the hair and one thigh bone of Captain Gunnison, and several bones of the balance [of the party]; the latter were all carefully buried on the spot, and the relics of Captain Gunnison and Mr. Potter were taken to Fillmore and interred, except the lock of Captain Gunnison's hair, which is now in the possession of Governor Young.

Mr. Huntington having also recovered several horses, mules, guns, pistols, &c., and accomplished all that could be done in the matter, started back on the 7th, leaving all friendly. On his return, he made treaties with the Pab-o-wats, who live on Chicken Creek, and near the Sevier Ford, and with the Utes, about Peteet-neet and Summit Creeks; and also had a talk with a few Utes, near Battle Creek, who came in friendly, and are now living at that settlement. In this expedition, Mr. Huntington has displayed much despatch, skill, and energy, and by his success demonstrated still further his influence with the natives, and the sound judgment of Governor Young as to the best policy in cases of emergency, requiring prompt action.

It may be well to remark in addition, that the massacre on the Sevier was entirely unconnected with the late Indian difficulties, but was the direct result of the foolish and reckless conduct of a party of emigrants from the States, on their way to California by the South route, who killed a Pauvan Indian on Corn Creek, and wounded two others, not long since: hence followed the Indian rule of revenge on the next American party found on their grounds. A more perfect history of the whole affair will be given hereafter.

STRANGE INHABITANTS OF THE GREAT BASIN OF NORTH AMERICA.

(*From the "Council Bluffs Bugle."*)

Captain Walker, the mountaineer, has furnished the *Sacramento Herald* with an account of a queer race of people, living at the Great Basin. He is said to be the first white man who has visited them—

"Through the very centre of the Great Basin runs the Rio Colorado Chiquito, or Little Red River. It takes its rise in the mountains that skirt the right bank of the Rio Grande, flows almost due west,

and empties into the Colorado at a point on the same parallel of latitude with Walker's Pass. About one hundred miles north of this, and running almost parallel with it, is the river San Juan. Each of these streams is about two hundred and fifty miles long. Between them stretches an immense table-land, broken occasionally by sierras of no great length, which shoot up between the two rivers, and midway in the wilderness between the Colorado and the Rio Grande, is the country of the Moquis. From the midst of this plain rises abruptly on all sides a butte of considerable elevation, the top of which is as flat as if some great power had sliced off the summit. Away up here the Moquis have built three large villages, where they rest at night, perfectly secure from the attacks of the fierce tribes who live to the north and east of them. The sides of this table-mountain are almost perpendicular cliffs, and the top can only be reached by a steep flight of steps, cut in the solid rock. Around its base is a plain of arable land, which the Moquis cultivate with great assiduity.

"Here they raise all kinds of grain, melons, and vegetables. They have also a number of orchards, filled with many kinds of fruit trees. The peaches they raise are particularly fine. They have large flocks of sheep and goats, but very few beasts of burthen or cattle. They are a harmless, inoffensive race; kind and hospitable to strangers, and make very little resistance when attacked. The warlike Navajos, who dwell in the mountains to the north-east of them, are in the habit of sweeping down upon them every two or three years, and driving off their stock. At such times they gather up all that is moveable from their farms, and fly for refuge to their mountain stronghold. Here their enemies dare not follow them. When a stranger approaches, they appear on the top of the rocks and houses watching his movements. One of their villages, at which Captain Walker stayed for several days, is over six hundreds yards long. The houses are mostly built of stone and mortar; some of adobe. They are very snug and comfortable, and many of them are two, and even three stories high.

"The inhabitants are considerably advanced in many of the arts, and manufacture excellent woollen clothing, blankets, leather, basket-work, and pottery. Unlike most of the Indian tribes in this country, the women work within doors, the men performing all the farm and out-door labour. As a race, they are lighter in colour than the Digger Indians of California; indeed, the women are tolerably fair, in consequence of not being so much exposed to the sun. The Moquis farm in the plain by day, and retire to their villages on the mountain at night. They irrigate their lands by means of the small streams running out of the mountain. Sometimes when it fails to snow on the mountains in winter, their crops are bad. For this reason they always keep two or three years' provision laid up, for fear of famine. Altogether they are a most extraordinary people, far in advance of any other aborigines yet discovered on this continent. They have never had any intercourse with the whites, and of course their civilization originates with themselves."

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 18, 1854.

THE PRESENT AND THE FUTURE.—In our last we furnished a few general items relative to the cause and progress of the existing controversy between the principal European powers, not because it was a subject new to our readers, but because of the universal demonstration that its evils could no longer be averted, which fact gives rise to many reflections. Truly the gloom of war hangs over the nations. Its sad consequences are about to be realized, to the destruction of many people, and the ruin of kingdoms. The strength of all earthly powers is to be tested in the approaching contest, which has been foreseen and foretold by Prophets from days of old. Joseph and other modern Prophets have proclaimed it as being at our doors, even while the

hireling was crying Peace! Peace!! The great question of religion seems destined once more to deluge the earth with blood—to dim the brightness of that spiritual light which has become the boast of the Christian nations of the nineteenth century. Alas! religion, the gem of eternity, has become a bone of contention for the world. That which is ordained of God to save, is rendered by degraded man the very instrument of desolation. Past scenes which have been acted upon the stage of time, too horrible in their character to relate, have ever been excused and justified upon the grounds of defending and propagating religious rights. Some have even dared to attempt to plunder the whole world, that they might rear their own peculiar standard of religion, and compel the nations to bow to it as supreme. The same spirit is evidently at work at the present time among men who wield the power of mighty nations, and at whose decree the whole earth seems stirred. What will be the final result is awful to contemplate. The most fearful forebodings have already seized hold upon those who have, by their natural vision, penetrated the future, and discriminately weighed cause and effect, as they now have a bearing upon the universal vacillancy of the world. A firm conviction prevails that it would be no difficult matter to put an end to many nations, from their disregard of one another's rights, and from the undisguised spirit of unlawful acquisition which will not yield to diplomacy. The obstinacy which bids defiance to arbitration, when conducted by the most enlightened powers of the earth, is destined either to be subdued or to submerge the nations in difficulties most disastrous to the peace of the world. The failure of the long and fruitless efforts which have been made to reconcile the contending powers of the East, speaks with a voice of thunder, proclaiming the wickedness of those who rule, and that the people must inevitably mourn. Already, how changed the scene in Britain! But as yesterday her martialled hosts afforded amusement to the giddy multitude who for pleasure crowded to witness a nation's glory—the Camp at Chobham; to-day, that joy is turned into mourning—mothers, wives, and sisters drop the parting tear, as they take the hand of father, husband, and son, to bid them perhaps a last farewell. The soldier's stout heart, though softened at the affecting scene, responds to his country's call, and is borne upon the billowy deep to an enemy's shore, silently pondering upon the uncertainty of return.

Excitement prevails in the land, seriously affecting those of all classes who remain. The rise of provisions, the depression in trade, and the fluctuation of all commercial interests, are productive of almost innumerable evils, which the power of government cannot remedy, and disaffection prevails among the poor, who are barely able to obtain a pittance with which to sustain their existence. England is not alone subject to these evils, they prevail among the European nations to a great extent, and every movement now being made tends to increase them.

Such is the picture before us as we gaze upon the world, and it is one which all Saints have been looking for, who have had any just conception of the purposes of God in the building up of His kingdom upon the earth. The Prophet Joseph received the keys of power to preach the Gospel of Christ among all nations in this dispensation, that the end might come. Many of the nations have as yet been closed against the Elders of Israel, and have turned them away empty, hungry, and naked, and for this thing the Lord will send confusion upon those nations, and suffer them to rend one another until the barriers that now exist to the propagation of the Gospel are demolished, and truth has free course and is glorified among the people. England has participated in the guilt. Her officers in many of her stations abroad have prohibited the servants of God from enjoying their natural rights, and in too many cases have entirely forbidden them access to the people to deliver the message

of eternal life, which God has sent by them; therefore she must share in the wreck which must result from this universal controversy.

The sword is now drawn, and it will be bathed in blood, and ere it returns to its sheath, the wicked nations will perish, even all who will not seek to build up the Zion of our God. The Lord has decreed a consumption upon the face of the whole earth, and none can escape, or in other words, those who would escape must needs flee unto Zion, for there the Lord has promised peace and salvation to His people. The earth must be purified; in Zion, by the righteousness of the people, and among the nations by war, pestilence, famine, and the multiplied judgments of God poured out upon the wicked. Let the Saints haste to hide themselves from the fierce anger of the Almighty, while His indignation is being poured out upon the wicked, that the earth may be cleansed from its corruptions. May the Lord have mercy upon His Saints who are scattered abroad, and gather them, and may they listen with eagerness to obey the whisperings of that Spirit which will lead them into all truth, and show them things to come.

The present is a time that calls loudly for the faith and diligence of every Saint to be exerted for the salvation of himself and others. Every one has a duty to perform, and in the performance of that duty alone can he expect to escape. Let all Saints seek to purify themselves from the wickedness of the world, and know that God is their friend; then they need not fear, though all others forsake them, for that alone which is purified by the truth will be able to abide the day of the consummation of the wicked. Those alone who have kept the counsels of the Lord, will be able, like Joseph of old, to provide for the evil day, from which they and their fathers' houses will seek deliverance. In that day will Brigham and every Saint in Zion be more than Josephs in Egypt, to welcome the once rebellious, but then penitent suppliants of their kindred, who will come bending for mercy at the hands of those whom they sold, and whom they hoped to destroy. O, who would not be a Saviour upon Mount Zion! Those who cannot forsake father and mother, brothers and sisters, houses and land, and every other worldly inducement, never can attain to that eternal honour.

Foreign Intelligence—*Deseret.*—We have received letters from Great Salt Lake Valley, up to Nov. 30, with *Deseret News* of Nov. 12, and Dec. 1, the mail having been delayed a month in the mountains. The news of the massacre of Captain J. W. Gunnison and seven of his party by the Indians is confirmed. This sad event occurred near the swamps of the Sevier River, 20 miles from Sevier Lake, Sep. 26, at six o'clock, a.m. Brevet Captain Morris and all the company had arrived at Great Salt Lake City. Few instruments or notes of the survey were lost, but a few animals, a number of arms, and considerable ammunition were missing. Several horses, mules, guns, pistols, &c., had been recovered. The massacre was an act of revenge for the murder of one Pauvan Indian, and the wounding of two others, by a party of California emigrants. We give elsewhere a fuller account from the *News*, that our readers may learn the true particulars of the transaction, as many erroneous reports have been circulated concerning it. The Supreme Court of the United States for the Territory of Utah, opened its sitting at the Territorial House, Great Salt Lake City, Nov. 29. The weather had been very fine generally. A new and commodious school house, built by the inhabitants of the twelfth ward of Great Salt Lake City, was dedicated by Elder Lorenzo Snow, Nov. 27. The schoolhouse was very neatly finished, and, for convenience, surpassed any others in the city. Bishop Allred and the other members of the Committee from San Pete were daily engaged in gather-

ing up the complement of 150 families for Manti. These families were to be located entirely within Manti City for the time being. Such as might be unable to provide themselves with requisite teams would be provided for by the Committee. A new route, westerly of Great Salt Lake City, to California, was being talked of, saving 250 miles. A penitentiary for Utah was decided to be located on the bank of Big Kanyon Creek, four miles and a half from Great Salt Lake City. Two companies had been organized and despatched under the direction of Elder Orson Hyde, to form a post and settlement on Green River. One hundred and twenty families had been gathered to strengthen the settlements in Millard and Iron counties. Several Mexicans had arrived in Great Salt Lake City, bringing with them for sale some hundreds of woollen blankets or "serapas," some of which were manufactured by the Navajo Indians, and also some horses and mules.

Gibraltar and the Cape of Good Hope.—We have much pleasure this week in laying before our readers the interesting letters of Elders Porter and Haven, concerning the work at Gibraltar and the Cape of Good Hope. It appears that the Elders at both those places, especially the former, have encountered many difficulties in prosecuting their missions; nevertheless it is most cheering to hear of the organization of Branches of the Church in those missions, proving that the Gospel seed has taken root, even in those rocky regions and burning climes, and brought forth fruit to the honour and glory of God.

DEPARTURES—*The "Old England."*—Forty-five souls sailed for New Orleans on board the *Old England*, Captain Barstow, which cleared on the 4th instant. Two ex-Presidents of Conferences emigrated on this vessel, Elder J. O. Angus, President of the Company, and Elder T. W. Brewerton.

Elder Sessions.—Elder P. G. Sessions, late President of the Manchester Conference, sailed on the 1st instant, on the steam-ship *Ottowa*, on his way home to the Valley, *via* Portland, Maine.

EXPLANATION OF SUBSTITUTED NAMES IN THE COVENANTS.

BY THE EDITOR.

(*From the "Seer," No. 3, Vol. 2.*)

For the edification of the Saints, we will give some explanation concerning certain names in connection with several revelations in the book of Doctrine and Covenants. By reference to section 76th, it will be perceived that the Lord gave a revelation to "*Enoch*" in relation to "*a permanent and everlasting establishment and order*" for the benefit of the poor. Many of the Saints, unacquainted with the circumstances, have wondered whether the names, "*Enoch*," "*Gazelam*," "*Ahashdah*," "*Pelagoram*," &c., mentioned in that section, together with those of a similar character, mentioned in sections 87, 94, 97, 99, 101 and 102, were really ancient personages and ancient places and things, or those of the present age. All these names have reference to modern persons, places and things, of our day. Indeed, when these revelations were first received by the Prophet Joseph, the *real* names were given: and it was not until months, and in regard to some of them, even years, had passed away, before the names were altered, and others bearing an ancient appearance were substituted.

We often had access to the manuscripts, when boarding with the Prophet; and it was our delight to read them over and over again, before they were printed. And so highly were they esteemed by us, that we committed some to memory; and a few we copied for the purpose of reference in our absence on missions; and also to read them to the Saints for their edification. These copies are still in our possession. When at length the time arrived to print the manuscripts, it was thought best not to publish them all, on ac-

count of our enemies, who were seeking every means to destroy the Prophet and the Church. On account, however, of the great anxiety of the Church to see them in print, it was concluded, through the suggestions of the Spirit, that by altering the *real* names given in the manuscripts, and substituting fictitious ones in their stead, they might thus safely appear in print without endangering the welfare of the individuals whose real names were contained therein. It was by this means that several revelations were permitted to appear in print in the first editions, that otherwise would have been withheld from the knowledge of the Saints, for many long years, or until more favourable circumstances would have permitted them to be made public.

It may be asked, had the Prophet a right to alter names given by revelation, and substitute fictitious ones in their stead? We reply, that it is only the printed edition that contains the substituted names, while the original manuscripts, that are safely preserved in the hands of the Church, contain the names as they were originally given. Moreover, the substitution of fictitious names for persons and places does not alter or destroy the sense or ideas contained in the revelations. But what the Prophet did in relation to this thing, was not of himself: he was dictated by the Holy Ghost to make these substitutions, for the time being, until it should be wisdom for the true names to appear. That he was thus inspired is certain from the fact, that at the very time that he made these substitutions, he also received much additional light; and by revelation, line was added upon line to several of the sections and paragraphs about to be published. But some may inquire, are not the Almighty's revelations perfect when they are first given? and if so, where was the propriety of the Lord's adding anything to them, when they were already perfect? We reply that every word of God is perfect; but He does not reveal all things at once, but adds "line upon line, precept upon precept, here a little, and there a little," revealing as the people are able to bear, or as circumstances require. But these were not the only revelations to which the Lord has made additions: for when the king of Judah burned the book of revelations, which God gave by the mouth of Jeremiah, God commanded Jeremiah to re-write the same. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiachim, king of Judah, had burned in the fire: *and there were added besides unto them many like words.*" (Jer. xxxvi. 32.)

The Lord, therefore, adds to His own revelations whenever He thinks proper; but He has expressly forbidden man to make any additions. The high prerogative of adding to an inspired revelation belongs to the Lord only: hence the Lord added by the mouth of Joseph "line upon line, here a little and there a little," to some of the manuscript copies which were about to be published.

A similar thing transpired in ancient America. God expressly forbade the Prophet Mormon to write all the revelations contained in the numerous records of his forefathers. He was only permitted to make a small abridgment called the Book of Mormon, and he states that not one-hundredth part was permitted to be copied into the abridgment, the Lord declaring to him that He would try the faith of the Gentiles and of the nations of the latter times, to see whether they would receive this abridgment; if so, He would give them more; but if not, He would withhold the greater things, to their condemnation.

To add to or diminish the light to be offered to a generation or an individual, is in strict accordance with the wisdom, justice, and mercy of God. When a generation or an individual is faithful to the light already given, God has promised to add more, and will cause that the light shall grow brighter and brighter until the perfect day. But when men despise the light, and treat it with contempt, He will withhold from them, and diminish that which they already have, until their minds become entirely enveloped in darkness, and they thus prepare themselves to dwell with the prince of darkness, and to be cast into outer darkness, where there are wailing and gnashing of teeth, and where no ray of heavenly light can penetrate their dark and dismal abode. This will be the fearful state of the wicked, because they love darkness rather than light, and will not come to the light that their deeds may be reproved.

As it may be satisfactory to the Saints to know the original names in the manuscripts, we here present them so far as our memory serves.

In Section lxxvi, p. 2, for "*Enoch* or *Gazelam*" read Joseph Smith, jun.

Sec. lxxvi, p. 2, for "*Ahashdah*" read Newel K. Whitney.

Sec. lxxvi, p. 2, for "*Pelagoram*" read Sidney Rigdon.

Sec. xciv, p. 1, 2, for "*Shederlaomach*" read Frederick G. Williams.

Sec. xcvii, p. 2, for "*Zombre*" read John Johnson.

Sec. xcvii, p. 2, for "*Seth*" read Joseph.

Sec. xcix, p. 3, for "*Tahhanes*" read "The Tannery," or "The Tan Yard."

Sec. xcxi, p. 3, for "*Shinehah*" read Kirtland.

Sec. xcix, p. 5, for "*Olihah*" read Oliver Cowdery.

Sec. xcix, p. 5. for "*Laneshinehouse*" read printing office.

Sec. xcix, p. 7, for "*Ozondah*" read store.

Sec. xcix, p. 7, for "*Shule*" read ashery.

Sec. xcix, p. 10, for "*Shinelah*" read print.

Sec. xcix, p. 11, for "*Shinelane*" read printing.

Sec. xcix, p. 12, for "*Talents*" read dollars.

Sec. xcix, p. 13, for "*Cainhannoch*" read New York.

Sec. ci, p. 4, for "*Baurak Ale*" read Joseph Smith, jun.

Sec. cii, p. 8, for "*Baneemy*" read Sidney Rigdon.

In Section lxxxvii, paragraph 4, there occur five names, viz: Alam, Mahalaleel, Horah, Shalemanasseh and Mehemson. But we have forgotten the individuals whom they represent; the original manuscripts being in Utah, we are unable at present to gratify the desires of the Saints in pointing out the individuals for whom they stand.

As the circumstances have changed since the substitution of those fictitious names, we do not apprehend that any danger can arise from a restoration of the original ones. And we should be most happy to see them as they stand in the manuscripts, in the future editions of the "Doctrine and Covenants."

THE CAPE OF GOOD HOPE MISSION.

FORTY-FIVE BAPTIZED—TWO BRANCHES AND ONE CONFERENCE ORGANIZED.

Six miles from Cape Town, January 20, 1854.

President S. W. Richards—Dear Brother—Your letter of November 8, came to hand December 27. I feel truly thankful for the news you gave.

The case of books you sent by the barque *Conheath*, came to hand October 24. When I wrote my last letter, calling for a large quantity of books, &c., there were a great excitement, and a continual call for books, especially the Book of Mormon. When the books arrived, the excitement had died away, so there was little or no call for them, and I have not yet sold many. Hot weather soon came on, and we could do nothing, only take care of those we had baptized.

Brother Walker and brother John Wesley have gone to Graham's Town, and taken a quantity of the books. Brother Wesley has been ordained Teacher.

Brother Smith, as soon as it becomes a little cooler, will probably start for Port Elizabeth, and take most of the books now on hand, so that when the next case arrives, I shall need them.

I have now started regular contributions among the Saints, whereby I am in hopes of soon paying all past debts, and meeting what few expenses may occur hereafter. The Saints here are poor, but are willing to do all they can.

As I said, since hot weather commenced, we have been obliged to remain nearly still. I walked and travelled in the sun and sand of this hot climate, till I found that I had either got to stop till the hot season was over, or make up my mind to wear myself out the first season in this land; to do the latter, I did not think the Lord required of me. When the weather becomes cooler, we are in hopes the work will take another start.

I enclose an account of a pic-nic, which the Saints in this land held, January 2. You can better conceive our feelings on that day, than I can describe them. A few months ago, we landed here homeless, friendless, and penniless. Now we see gathered around us a few true-hearted friends, who are willing to be led by the

Holy Priesthood of God, and to do what they can to make the servants of God comfortable in a foreign land.

We have now baptized forty-five, but six of them we have disfellowshipped. We have organized two Branches, and one Conference, calling it the Cape Conference. We have ordained two Priests, six Teachers, and two Deacons. A number are believing, and would be baptized if it were not for losing their good names.

We are labouring under some disadvantages, not understanding the Dutch language, as there are many in this colony who speak Dutch, and cannot speak English. A few that we have baptized can talk Dutch, one man in particular, who has been ordained Priest. If he were only in a situation to leave home, he would be a great help to us.

A gentleman, who has bought copies of all our books, intends to take the *Star* and the *Seer*, and wishes to see everything we publish. His wife would be baptized, if he were willing. He is a man of superior education. He has been kind and friendly to us ever since we have been in the colony, and I believe he would embrace the truth if it were not for his popularity. If he should be baptized, I think many who consider themselves rather above the common class would follow. But the work is the Lord's, and if He does not work, by His Spirit, on the hearts of the people, our labours are in vain.

With this, I send you a small pamphlet which I have written, on the first principles of the Gospel, to my brother in Mass. U.S.A.

We feel to thank the Lord for His kindness to us. Brother Smith wishes a remembrance to you, and the Elders and the Saints in England. Remember me to them.

My prayer is that the Lord may bless you, and give you wisdom to know how to manage the great responsibilities resting upon you in presiding over hundreds of Elders, and thousands of Saints.

I remain your brother in the New and Everlasting Covenant,

JESSE HAVEN.

THE GIBRALTAR MISSION.

ORGANIZATION OF A BRANCH OF TEN MEMBERS.

Gibraltar, January 31, 1854.

President S. W. Richards—Beloved Brother in the Lord—I am happy to inform you of an addition to our little flock since my last communication, also of the organization, in this place, of a little Branch of the great Tree, which the Lord has seen fit in His infinite wisdom to plant, by the hand of His servant Joseph Smith, the Prophet, in this the eleventh hour, and which is spreading its Branches in distant lands, that the honest in heart, yea, the poor and meek may rejoice and find shelter from the judgments of God when they are poured out upon the ungodly nations of the earth.

On the 23rd instant, as I said, I proceeded to organize a Branch, containing ten members. A good spirit prevailed, while near two hours passed in union. One Elder and one Priest were ordained, both good brethren, who desire the welfare of this kingdom. I began to feel as though I was in some degree rewarded for my privations and toils, while beholding a few partaking of the Lord's Supper, in commemoration of his broken body and spilled blood, witnessing unto him a willingness to remember him, and keep his commandments unto the end. Our Branch now represents one Seventy, one Elder, one Priest, and seven members. May the Lord acknowledge our efforts, and increase our members until the honest in heart be gathered out from this country and surrounding countries.

I shall not in this short note recapitulate the numerous difficulties under which I have had to labour to make this small beginning. Suffice it to say, I landed here, in company with brother N. T. Porter, March 8, 1853, even in the land of my birth, after travelling eight thousand miles over land and sea, with no other view than to make known the message delivered by the angel Moroni to Joseph Smith, the Prophet of the nineteenth century, even the Everlasting Gospel. We were kindly received till our message was made known,

when the door was soon closed against us. We sought a hearing, both written and verbal, but in vain, our message was treated much the same as a similar message was in the first century. Not willing to despair, we distributed two hundred tracts and references, the result of which was the banishment of my fellow-labourer, he being an American citizen. I beheld the Jewish synagogue, the Roman Catholic and the Methodist chapels, &c., in the land of my birth, and my eye caught proud Britain's banner floating in the gentle breeze; I sighed and said little, but my thoughts I could not smother. Since then, I have sought in a private capacity to teach the people, such as were willing to hear, the fulness of the Gospel of Jesus, crying, Prepare ye, prepare ye, for the time of his coming is at hand; get ye up, and trim your lamps, lest ye be found wanting. But truly, darkness covers the earth, and gross darkness the people. I need not mention the pious tract got up by our enemies, and the pious advice of the false teachers of the day—"Do not admit these Mormons into your houses, neither go to hear them preach; turn their tracts away; Joe Smith, false Prophet," &c.; these things are too common. How this advice agrees with Paul's words—"Quench not the Spirit. Despise not prophecyings. Prove all things. Hold fast that which is good."

But truth is mighty and will prevail. Wherefore I hope to continue in fasting and prayer until many honest in heart shall rejoice, and the inhabitants of the Rock sing for joy. I earnestly crave the prayers of the Saints. May the God of peace bless you and them through time and eternity. Amen.

From your brother and fellow-labourer in the New and Everlasting Covenant,

EDWARD STEVENSON.

VARIETIES.

To despair is to sulk with God.

Too much assertion gives ground of suspicion; truth and honesty have no need of loud protestations.

BABIES.—An American editor, who has been married about a year, speaking of the babies, says:—"The delight of the days, the torment of the nights—elegant in full dress, but horrible in déshabille—beautiful on the smile, but maddening on the yell—exquisitely in place in the nursery, but awfully out of place in the parlour, or railway carriage—the wellsprings of delight, and the recipients of unlimited spankings—the glory of 'pa,' the happiness of 'ma,'—*who would'nt have 'em?*"

INDIFFERENCE TO RIDICULE.—It is an immense blessing, in the prosecution of any great work, to be perfectly callous—as a distinguished man used to remark—to ridicule, or, which amounts to the same thing, to be conscious thoroughly that what we have in us noble, and delicate, and pure, is not ridiculous to any but fools or bad men; and that if fools will laugh, wise men will do well to let them. In any good or great enterprise, heed not the ridicule of the empty, or the gibes of the profane. Go steadily and quietly on, and let them laugh or deride as they please.

SOLDIERS' WIVES.—A very influential committee of noblemen and gentlemen for affording aid to soldiers' wives has been formed. They propose to raise subscriptions to assist those not allowed to embark with their husbands, but kept on the marriage rolls of the depôt, and those who have married soldiers without military licence. On the present occasion only four women were allowed to embark for every 100 men, so that a great many have to be provided for by finding them employment, and, till that can be done, temporary pecuniary assistance. The subscriptions are already liberally coming in. Lord St. Leonards has undertaken to provide a home for five children during the war. In other quarters the plan is likely to be adopted. The General-Commanding-in-Chief approves generally of the scheme, and refers persons who are desirous of providing a home for soldiers' children to Captain Arthur Pack, Deputy-Assistant Adjutant-General, Horse-guards, who will afford such information as will enable them to obtain as many children as they may be willing to provide for. The proprietor of Drury-lane Theatre gives a free benefit at that establishment, under distinguished patronage, in aid of the fund, and has placed the theatre at the free use of a committee of lady patronesses for three days in April for a Fancy Fair in aid of the fund. A great many of the licensed victuallers have opened boxes in their establishments for the receipt of public subscriptions.—*Liverpool Albion.*

MONEY will feed gluttony, flatter pride, indulge voluptuousness, and gratify sensuality; but, unless it be an engine in the hands of wisdom, it will never produce any real joy.

"I WONDER," said a Scottish maiden, "what my brother John sees in the lasses, that he likes them sae well? For my part, I would not gie the company o' ae lad for twenty lasses."

DIFFERENT KINDS OF LOVE.—(*By a young Lady*)—The sweetest—a mother's love; the longest—a brother's love; the strongest—a woman's love; the dearest—a man's love; and the sweetest, longest, strongest, dearest love—a love of a bonnet.

A PRAYER.

IN BEHALF OF THE SAINTS EMIGRATING TO ZION.

God of Israel! we adore thee,
For thy many mercies past;
And through Jesus' name implore thee,
That thy favours still may last:
In our darkness thou hast sought us,
When we've wandered far astray,
Through thy Holy Spirit brought us,
Zion's gathering to obey.

Then protect thy sons and daughters,
Travelling by thy command,
O'er the deep and trackless waters,
Safe in Zion's courts to stand:
When the waves are tossing wildly,
When the winds around them rage,
May thy Holy Spirit mildly,
Every rising fear assuage.

May they fear thee more, and love thee,
For thy wonders on the deep;
By their faithful actions prove thee,
Thou wilt them through dangers keep:
In the hour of pain and weakness,
When their trials hard appear,
Comfort them with power and meekness,
To the end to persevere.

When the powers of Satan try them,
Perils lie within their way,
May thine angels still be nigh them,
That they never go astray:
When they pass through Gentile strangers,
And apostates' pois'nous breath,
May they shun the cursing dangers
As the haunts of sin and death.

May they seek from wisdom's fountain
To obtain a large supply,
Till, on Zion's lofty mountain,
They will all see eye to eye.
To thy care we now commend them,
As they journey Zionward;
Through each scene in love attend them,
Merciful and Holy Lord.

Newbury, Berks. W. G. MILLS.

LIST OF MONIES RECEIVED FROM THE 24TH FEBRUARY TO THE 3RD MARCH, 1854.

	£	s.	d.
James Linforth	£4	0	0
Henry Mc. Creery	18	0	0
Jesse Haven, (Cape of Good Hope)	5	0	0
Richard Harper	1	15	0
James Robson	5	0	0
Lewis Davies	1	0	0
Carried forward	£34	15	0
Brought forward	£34	15	0
Thomas Morgan	1	14	0
E. C. Brand	20	0	0
John Price	2	0	0
Charles Peat	2	0	0
	£60	9	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12.—Vol. XVI. Saturday, March 25, 1854. Price One Penny.

ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7, 1853.

(*From the "Deseret News," Nov.* 12.)

I feel grateful to my Father in heaven, that my life, and the lives of my brethren, have been preserved to behold the day we now see, and enjoy the blessings we now enjoy. As President Young has often observed, *we are blessed above all the inhabitants of the earth.* That is true, to my certain knowledge.

I have been a member of this Church twenty-two years, and have never seen the day to equal the one I now see, for prosperity, and for the comforts of life. With a very few exceptions, I enjoy all the comforts of life which I ever enjoyed at any period of my life; and I lived in a fruitful country generally, until I became a "Mormon," and part of that time I have lived where the luxuries of life have been abundant. As for this country being fruitful, and qualified to produce all things that we need for our comfort, it is not behind any, in any part of the earth that ever I was in; and I have visited many parts of it. All that the soil requires in these regions, is cultivation, and it will make us as comfortable, as to the necessaries of life, as any people ever were upon the earth.

I have often said, and say it again, if you live up to your profession, be faithful to your religion, and take a course to be subject to the government of God, to those who are appointed to lead this people, you need never be troubled with frost, cold, and with the changes that are common to this country, and every other country: because I know the faith, the virtue, the integrity, and the course that this people will take, viz: to be true to their God, and true to him they have acknowledged to be their head, their Governor, their President, their Prophet, their Priest, and their King. If you will take this course, the elements, and the nature of things, will change, not only in this valley, but among the nations of the earth; for the earth will be revolutionized through the faithfulness of the Saints. This I know. Perhaps some of you do not believe this statement, but I do. For instance, you may refer to one place in the Book of Mormon, where the servants of God assembled together, and prayed for the nation in which they lived, and for those that were at war against them; and they prevailed, and their enemies became their friends and associates. The faithfulness and prayers of the Saints of God changed the nature of things, not only religiously but politically; and the government was afterwards administered in peace.

Will these things not have the same effect with us? It is verily true, to my certain knowledge, they will. And if this people, taking them as a people, that profess to be Latter-day Saints, would take

the course some men take, and have taken from the beginning, there would be five thousand men and women added to this Church, where there is but one at this day; and it would bring to pass the works of God with more power, and the Holy Ghost would wait upon the Elders, and upon the Saints abroad with tenfold more power than it does now. This I know.

I see the work of God is prospering, and rolling forth from nation to nation in the old world. It has gone from the shores of Europe into almost every nation. The very moment the Elders put the leaven, as it were, in the measure of meal, it at once begins to work, and it is quicker and lighter, and sooner elevated to the surface than it was in the beginning; it catches at once, and begins to leaven, and go from that nation to another nation, until all the nations of the earth will soon hear the sound of the glorious Gospel. It will take but a few years to accomplish this design; and then the Lord has said the end shall come. The end of something will come, I assure you; and there will be an overturn which will make things very different from now.

Well, you that have come here from England, from the United States, from Germany, from Italy, from Norway, from Sweden, from China, and from the Islands of the sea—for what purpose have you come? You came to serve your God, by keeping His commandments, and to listen to the counsel of those you have acknowledged to be your head. I will tell you one thing, brethren—it is something very contrary to your fallen nature *to become subject.* In the world from whence you came, and where you have been taught, men seek to become independent one of another. This is universally so, according to my own knowledge and experience. From the time that God called Joseph Smith to act in his position and calling, He gave him revelations for the guidance of His people; and the very first Elders of this Church, when they went forth to preach the Gospel and baptize the people, learned that the next thing was to gather together all those that were disposed to sacrifice, and covenant with me, saith the Lord. In my experience, since I have been a member in this Church, I have seen a great deal of murmuring and complaining, and a great many tears, and much sorrow and lamentation, and thousands upon thousands turn away from the faith, even brethren and sisters that I loved as I love my own family; they have turned away, and perhaps because somebody took an advantage of them. Suppose you should all turn away from the faith, what has that to do with me? Suppose you should all act like devils, what is that to me? What has it to do with my religion? I am to serve God and keep His commandments, perfectly independent of the acts of any other person in God's world; they have nothing to do with me, neither one way nor the other, so far as serving my God as an individual is concerned. But it is for me and you to serve God, and keep His commandments, and fulfil His covenants. When we went into the waters of baptism, we made a covenant to forsake the world, and cleave unto the Lord God with all our hearts, all the rest of our days. This is the covenant that I made, and it is the covenant that each of you made, or if you did not, you should have done.

Now will you falsify that covenant? There are a great many who will fulfil it; yea, I will not make a single exception, for God is determined that every man shall fulfil it; for if they do not in this probation, they will have to do it in another; and if not in that, in another. When a man commences to hoe his row of corn, he has got to finish it; if he hoes but five hills and then leaves one, he will have to go back and hoe that row out; and if he skips a single hill, he will have to go back and hoe that hill. I am speaking by the principle of comparison, and using a figure that all you farmers can understand. I speak of these things by way of instruction, and to remind you of the duties and obligations you are under.

I say to the people who compose this congregation to-day, please go to England, to Denmark, to Italy, or to anywhere else in the world, and can you find a congregation of people that look better than this, either in their looks, clothing, or other comforts of life? I have lived in the United States, in one of the best lands there is in the world; it is called the promised land; but I have never seen as comfortable times as I see now. I never saw them any better than I see them to-day. I never saw the people, as a general thing, as well off as this people are.

You think you have made a sacrifice, in leaving your homes, your fathers, your mothers, your brothers and sisters, your farms and fine dwellings. I have left all

these, such as I had. Is this any sacrifice? No. I have told you often, that I thanked God when I escaped from my kindred; and I have never seen the day since I left them, that I wanted to go back to them; though I did go back once to visit them; and when I went into their houses, I felt as though there was a legion of devils in every house I went into. They were opposed to me, to my religion, and to my brethren. I was thankful when I got away from them; and I suppose they are as good a people as *your* kindred are.

This is called a sacrifice, by the most part of you; but it is none to me. You think you have sorrow and trouble, many of you, because you have to live in wagons and tents. I speak of those who have just come in off the plains, who are still living in their wagons, with not much to eat. President Young, myself, and one hundred and forty others were here, and we were in our wagons, with nothing to eat in our wagons, *and nothing to eat in the country*, except it was crickets. When we got to Green River, making our way to this land, we had to break the road, for there was not a track or trace for seven hundred miles through a wild country full of Indians, in which we were perfect strangers. When we were on the Platte River, one half of our men were out of food; *they had no provisions at all*, and no one in the valley to bring out flour, teams, wagons, potatoes, and everything this valley now produces, to us. We had no person to extend the hand of benevolence and kindness to us; and notwithstanding this, we did not murmur; I never saw a man cry once, or shed a tear in the whole camp. We had one man who was appointed "GENERAL MURMURER," and no man was allowed to murmur, only that one person.

You would think you had awful trials if you could not have a chance to murmur; but we placed it all upon one man; and if there were two that murmured, the greatest murmurer was appointed boss murmurer. That is recorded, and will come out in its place in the Church History by and by.

Supposing we should come to the same conclusion here, and appoint a General Murmurer in every ward, to do all the murmuring, and let that person be the one that complains the most; and then follow out the same order among the females, and that female that tells the most lies, and murmurs the most, we would have appointed as Queen Murmurer, or Queen Grumbler, which you please.

It is true, you have come out of nations of different habits and customs; and many of you live in wagons, and I am glad of it. I lived in a wagon for more than three years after I came into this valley; I had not a house big enough to get into to sleep, until the brethren started on their mission to Denmark. President Young was in the same situation.

As to your trials, your tribulations, your perplexities, your fatigue, and all this—I say, I am glad of it; I thank God for it, because it is salvation to you. It is as good for you to have an experience as it is for President Young, and myself, and other men. We did not murmur when we found this country, nor become discouraged in the least, but we were thankful that our lives were preserved; and if our wagons and teams had been taken from us, and our lives had been preserved, we would have been thankful; yes, more than this people are now for every blessing they enjoy. Why? Because a man will give all he has for his life, when he is brought to that extremity, which proves he ought to be more thankful for that blessing than for all things in the world. To hear people who are in good houses, and have the comforts of life in abundance around them, and have so much clothing that they scarcely have a place to put it; I say, to hear them murmur and complain, there is nothing in this world that makes me feel more indignant. I feel as God feels when He looks upon the human family, and sees their unthankfulness for all the blessings He bestows upon them. You know it is so; you are not thankful, you do not appreciate the blessings committed to you, and I know it. It is not in your family only, nor in mine alone, but it is found in every family more or less.

When I reflect, and see how kind the Lord has been to us, in preserving our lives, and bringing us safely to this goodly land through the instrumentality of His servant Brigham, where we can have the privilege of possessing a piece of land without money and without price, and our wood in the same manner, and thousands of other things that cost us nothing but the trouble of getting them, my heart is filled with praise.

Everything here is free, the air and the land are free, our food is free, and

everything we have is free. I know you think you have hard times, and small wages; but let me refer you to one man here, which you will all know; he is our master singer. I have staid in his house many days and nights in Old England, when I first went there; and he would weave twenty-five and thirty yards of sheeting in a day, the same kind that we buy here, and only get eighteen pence for his day's labour; besides having to go seven miles for the web, and then to carry the cloth seven miles back again. Is not that true, brother James Smithies? [Yes.] And his wife had to work in the same way; they had to run their shuttles from morning until night, and from Monday morning until Saturday, and just have time to take the cloth home, and get a little oatmeal to live upon. I have sat down with them many times, and perhaps all I had at a meal was one or two spoonfuls of oatmeal, and thought I was doing first rate. I speak of brother James as one person to represent many, and he will take no exceptions because I refer to him; he knows I am telling the truth. There are thousands in the same situation; and yet the brethren, who have been delivered from that state of toil, and comparative starvation, and placed in a condition wherein they may soon make themselves wealthy as to this world's goods, will murmur and complain of their sufferings, and against those who have paid their passage to this place, and delivered them from bondage. Brother James was not brought here; he came with his own means, through the blessing of the Lord; for the Lord opened the way for him to come here. Did I ever hear him murmur in my life? No, never; nor any other man ever heard him; and I wish to God, every other person would follow his example.

I have seen the time that I have lived weeks upon milk weed and nothing else, not even salt to put in it; and I have gone from house to house, and begged my bread, and nothing on my body but tow pantaloons, and a tow shirt, and no one caught me murmuring. I am comfortable since the Lord made me live in this valley. This year and last year I have had the privilege of eating fruit of my own fruit trees, trees of my own planting. I have had the privilege, in part, of sitting down under my own vine and fig tree. I never in my life had the privilege of setting out any kind of tree, and eating the fruit of it, until I came to this valley. I have a specimen with me of the fruit I have raised. Here are two plums I have taken from my trees. [Exhibited two fine plums.] I have plucked plums from my trees three years in this valley; and some have got peaches enough to pay tithing on their fruit. I have eaten grapes of a large size and excellent flavour, this year, that were plucked from a vine that grew in this valley. Have I not reason to rejoice? Brethren, I would like to live in this valley as long as I can see you live, or until the time that the Lord shall say to us, "Go back to head quarters," or to Jackson County. This is head quarters until we go there. I would like to live here. Can I do it? Yes, upon certain conditions, and those are to do right and listen to the counsel of brother Brigham, and his brethren that are associated with him, whom God has given to you to be your servants. He has given these men to you for this purpose, and if you do not believe it, go and read it in the Book of Doctrine and Covenants. Can we tell you how to be saved and lead you into the celestial world? Yes, every one of you, and you cannot go there unless you do as you are told, unless you learn to be one; and then is there any power that can affect us? No. The devil has nothing to do with us. I have turned away from him, and left his kingdom, and joined myself to the kingdom of God, and acknowledged Him to be my Father and my God, and His Son Jesus Christ to be my Saviour. He is my God, and my lawgiver, and I listen to the man He has appointed to lead us here in the flesh. We have got to learn from his instructions, and be guided by his counsels, and by the counsels of those appointed by him to transact the matters and business pertaining to this people; not only here in the valleys of the mountains, but throughout the whole world.

This people are the pride of my heart; "Mormonism" is the pride of my life; my love, my jewel, and my darling, are this people, and this Gospel, and plan of salvation. My heart is on that, and on the Almighty, and on those who are delegated by Him to roll on this work. As for your troubles, and trials, and crosses, which you have to carry about with you every day, I suppose you have to say, "well, I must take up my cross and travel on, though I have got a monstrous heavy one."

(To be concluded in our next.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 153.)

Adam-ondi-ahman, Missouri, Davies county, June 28th, 1838. A Conference of Elders and Members of the Church of Jesus Christ of Latter-day Saints, was held in this place this day, for the purpose of organizing this Stake of Zion, called ADAM-ONDI-AHMAN.

The meeting convened at 10 o'clock, A.M., in the Grove, near the house of Elder Lyman Wight.

President Joseph Smith, junior, was called to the chair, who explained the object of the meeting, which was to organize a Presidency and High Council, to preside over this Stake of Zion, and attend to the affairs of the Church in Davies county.

It was then motioned, seconded, and carried by the unanimous voice of the assembly, that President John Smith should act as President of the Stake of *Adam-ondi-ahman.*

Reynolds Cahoon was unanimously chosen first Counsellor, and Lyman Wight second Counsellor.

After prayer, the Presidents ordained Elder Wight as second assistant Counsellor.

Vinson Knight was chosen acting Bishop pro tempore, by the unanimous voice of the assembly.

President John Smith then proceeded to organize the High Council. The Counsellors were chosen according to the following order, by a unanimous vote—John Lemon, 1st; Daniel Stanton, 2nd; Mayhew Hillman, 3rd; Daniel Carter, 4th; Isaac Perry, 5th; Harrison Sagers, 6th; Alanson Brown, 7th; Thomas Gordon, 8th; Lorenzo D. Barnes, 9th; George A. Smith, 10th; Harvey Olmstead, 11th; Ezra Thayer, 12th.

After the ordination of the Counsellors, who had not previously been ordained to the High Priesthood, President Joseph Smith, junior, made remarks by way of charge to the Presidents and Counsellors, instructing them in the duties of their callings, and the responsibility of their stations, exhorting them to be cautious and deliberate in all their councils, and to be careful and act in righteousness in all things.

President John Smith, R. Cahoon, and L. Wight, then made some remarks.

Lorenzo D. Barnes was unanimously chosen Clerk of this Council and Stake, and after singing the well known hymn, Adam-ondi-ahman, the meeting closed by prayer by President Cahoon, and a benediction by President Joseph Smith, junior.

LORENZO D. BARNES, } Clerks.
ISAAC PERRY, }

Adam-ondi-ahman is situated immediately on the north side of Grand River, in Davies county, Missouri, about twenty-five miles north of Far West. It is beautifully situated on an elevated spot of ground, overlooking the river and the country round about, which renders the place as healthy as any part of the United States.

This day Victoria was crowned Queen of England.

July 4th, was spent in celebrating the declaration of Independence of the United States of America, and also in the Saints making a declaration of Independence from all mobs and persecutions which have been inflicted upon them, time after time, until they could bear it no longer; having been driven by ruthless mobs and enemies of truth from their homes, [and having had] their property confiscated, their lives exposed, and their all jeopardized by such barbarous conduct; also in laying the corner stones of the houses of the Lord, agreeable to the commandment of the Lord unto us, given April 26th, 1838.

Joseph Smith, junior, was President of the day; Hyrum Smith, vice President; Sidney Rigdon, Orator; Reynolds Cahoon, Chief Marshal; and George W. Robinson, Clerk.

The order of the day was splendid. The procession commenced forming at ten o'clock, A.M., in the following order: 1st, the Infantry; 2nd, the Patriarchs of the Church; the President, vice President, and Orator; the Twelve Presidents of the Stake, and High Council; Bishop and Council; Architects, Ladies and Gentlemen, and the Cavalry in rear. The procession was large, marched to music, and formed a circle round the excavation, with the ladies in front, when the south corner stone of the Lord's House in Far West, Missouri, was laid by the Presidents of the Stake, assisted by twelve men; the north-west corner by the Bishop, assisted by twelve men; and the north-east corner by the President of the Teachers, assisted by twelve men. This house is to be one hundred and ten feet long, and eighty feet broad. After which the Oration was delivered by President Rigdon, (afterwards

published in the Far West) [The Liberty, Clay county, print] at the close of which was a shout of Hosanna; and a song, composed for the occasion by Levi Hancock, was sung by Solomon Hancock. The most perfect order prevailed throughout the day.

The Seventies assembled in the Lord's House in Kirtland, on the sixth of March, to devise the best means of removing their Quorum to Missouri, according to the Revelations; and on the tenth it was made manifest, by vision and prophecy, that they should go up in a camp, pitching their tents by the way.

On the 13th, they adopted a Constitution and laws to govern them on their journey, which were soon signed by one hundred and seventy-five of the brethren.

The privilege was given for any one to go, who did not belong to the Seventies, provided they would abide the Constitution. And all the faithful who could, improved the opportunity, for fearful sights and great signs were shown forth in and around Kirtland, clearly manifesting to the honest heart that God was not unmindful of His word, and that He would bring upon the place those judgments He had declared by His servants.

Elders James Foster, Zerah Pulsipher, Joseph Young, Henry Herriman, Josiah Butterfield, Benjamin Wilber, and Elias Smith were commissioners to lead the camp, which was divided into companies of tens, with a captain over each; Elias Smith was chosen Clerk and Historian; and Jonathan H. Hale, Treasurer.

On the 5th of July they met about a quarter of a mile south of the Lord's House, and pitched their tents in form of a hollow square.

On the 6th, at noon, they struck their tents and began to move toward the south, and in thirty minutes the whole camp was under motion, consisting of five hundred and fifteen souls—two hundred and forty-nine males, two hundred and sixty-six females; twenty-seven tents, fifty-nine waggons, ninety-seven horses, twenty-two oxen, sixty-nine cows, and one bull. Jonathan Dunham was engineer. The camp travelled to Chester, seven miles, the first day, and pitched their tents in form of a hollow square formed by their wagons.

This day I received a letter from Heber C. Kimball and Orson Hyde, dated at Kirtland, Ohio, expressive of their good feelings, firmness in the faith, prosperity, &c. Also another letter from my brother, as follows—

Nine miles from Terra Haute, Indiana.

Brother Joseph—I sit down to inform you of our situation at the present time. I started from Norton, Ohio, the 7th of May, in company with father, William, Jenkins Salisbury, William McClary, and Lewis Robbins, and families, also sister Singly. We started with fifteen horses, seven wagons, and two cows. We have left two horses by the way sick, and a third horse (as it were our dependence) was taken same last evening, and is not able to travel, and we have stopped to doctor him. We were disappointed on every hand before we started in getting money. We got no assistance whatever, only as we have taken in sister Singly, and she has assisted us as far as her means extended. We had, when we started, $75 in money. We sold the two cows, for thirteen dollars and fifty cents per cow. We have sold of your goods to the amount of $45, 74, and now we have only $25 to carry twenty-eight souls and thirteen horses five hundred miles.

We have lived very close and camped out at night, notwithstanding the rain and cold, and my babe only two weeks old when we started. Agnes is very feeble; father and mother are not well and very much fatigued; mother has a severe cold, and in fact it is nothing but the prayer of faith, and the power of God, that will sustain them, and bring them through. Our courage is good, and I think we shall be brought through. I leave it with you and Hyrum to devise some way to assist us to some more expense money. We have unaccountable bad roads, had our horses down in the mud, and broke one wagon tongue and thills, and broke down the carriage twice, and yet we are all alive and encamped on a dry place for almost the first time. Poverty is a heavy load, but we are all obliged to welter under it.

It is now dark and I close. May the Lord bless you all, and bring us together, is my prayer. Amen. All the arrangements that brother Hyrum left for getting money failed; they did not gain us one cent.

DON C. SMITH.

Saturday 7th. The Kirtland camp moved forward to Aurora, thirteen miles, and encamped for the Sabbath.

Sunday 8th. There was some sickness in the camp. They held a public meeting, and the leaders informed them that the destroyer was in their midst, and some would fall victims unless they adhered strictly to the covenant they had made,

laid aside all covetousness, and lived by every word that proceeded out of the mouth of the Lord. They were threatened, this night, with tar and feathers from the mob of the place, and were obliged to keep a close watch to keep their horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast.

The three Revelations which I received January 12th, 1838, the day I left Kirtland, were read in the public congregation at Far West, and the same day I inquired of the Lord, and received the following, which was also read in public—

Revelation, given at Far West, July 8, 1838.

"O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a Tithing."

Answer.

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

Verily, I say unto you, it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe this law to keep it holy, and by this law, sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you, and this shall be an ensample unto all the Stakes of Zion. Even so. Amen.

Also I received the following—

Revelation given July 18, 1838, *making known the disposition of the properties tithed as named in the preceding Revelation.*

Verily, thus saith the Lord, the time has now come that it shall be disposed of by a Council composed of the First Presidency of my Church, and of the Bishop and his Council; and by my High Council; and by mine own voice unto them, saith the Lord. Even so. Amen.

Also I received the following—

Revelation given to William Marks, Newel K. Whitney, Oliver Granger and others, Zion, July 8, 1838.

Verily, thus saith the Lord unto my servant William Marks, and also unto my servant N. K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth; let them awake, and arise, and come forth, and not tarry, for I, the Lord, command it; therefore if they tarry it shall not be well with them. Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord, for what is property unto me, saith the Lord? Let the properties of Kirtland be turned out for debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord; for have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? therefore will I not make solitary places to bud and to blossom, and to bring forth in abundance, saith the Lord.

Is there not room enough upon the mountains of Adam-ondi-ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore come up hither unto the land of my people, even Zion.

Let my servant William Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city Far West, and let him be blessed with the blessings of my people.

Let my servant N. K. Whitney, be ashamed of the Nicholatine band, and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-ahman, and be a Bishop unto my people, saith the Lord, not in name but in deed, saith the Lord.

And again, I say unto you, I remember my servant Oliver Granger, behold, verily I say unto him, that his name shall be had in sacred remembrance from generation to generation, for *ever* and *ever*, saith the Lord. Therefore let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord, and when he falls he shall rise again, for his sacrifice shall be more sacred unto me, than his increase, saith the Lord: therefore let him come up hither speedily, unto the land of Zion, and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people; therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him for ever and ever. And again, verily I say unto you, let all my servants in the land of Kirtland remember

the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the money changers in mine own due time, saith the Lord. Even so. Amen.

Also I received the following—

Revelation, given at Far West, July 8, 1838.

"Show unto us thy will, O Lord, concerning the Twelve?"

Answer.

Verily, thus saith the Lord, let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my Gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

Far West, July 9th, 1838, a Conference of the Twelve Apostles of the last days assembled at Far West, agreeable to a revelation, given July 8, 1838.

President Thomas B. Marsh, David W. Patten, Brigham Young, Parley P. Pratt, and William Smith: T. B. Marsh, presiding.

Resolved 1st. That the persons who are to fill the places of those who are fallen, be immediately notified to come to Far West, also, those of the Twelve who are not present.

Resolved 2nd. That Thomas B. Marsh notify Wilford Woodruff, that P. P. Pratt notify O. Pratt, and that President Rigdon notify Willard Richards, who is now in England.

Voted that President Marsh publish the same in the next *Journal.*

President Rigdon gave some counsel concerning the provision necessary to be made for the families of the Twelve, while labouring in the cause of their Redeemer, advising them to instruct their converts to move without delay to the places of gathering, and there to strictly attend to the law of God.

T. B. Marsh, President.
G. W. Robinson, Clerk.

This day, the Kirtland Camp passed on to Talmadge, twenty miles, with great fatigue, the weather being very hot.

Tuesday 10th. About this time I visited Adam-ondi-ahman, in company with President Rigdon, brother Hyrum, and George W. Robinson.

This morning the Counsellors of the Camp drew up six resolutions, which were unanimously adopted in substance as follows—

"1st. The Engineer shall receive advice from the Counsellors concerning his duties.

"2nd. At four o'clock, A.M., the horn shall blow for rising, and at twenty minutes past four for prayers, at which time each overseer shall see that the inmates of his tent are ready for worship.

"3rd. The head of each division shall keep a roll of all his able-bodied men to stand guard in turn, as called for by the Engineer, one half in the former, the other half in the latter, part of the night.

"4th. Each company of the camp is entitled to an equal proportion of the milk, whether it owns the cows or not.

"5th. Thomas Butterfield shall be appointed herdsman, to drive the cows and stock, and see that they are taken care of, and call for assistance when needed.

"6th. That in no case at present, shall the Camp move more than fifteen miles per day, unless circumstances absolutely require it."

The Camp moved six miles this day and encamped near Akorn, on the Ohio Canal, where they lightened their loads by putting some of their goods on a boat to be conveyed by water.

Wednesday 11th, 10 o'clock, A.M. Elder Wilber's child died, and was buried at one o'clock, P.M. The Camp moved eleven miles, and tarried over night at Chippeway, and although they were thoroughly drenched with a heavy shower, and retired to their lodgings wet, one man who had been troubled with the rheumatism said next morning, Thursday 12th, he had not felt so well and spry for a long time.

Camp travelled to Wayne, seventeen miles, having some rain and a little murmuring.

Friday 13th. Passed on to Mohican, seventeen miles, exciting great curiosity among the inhabitants, attended with some hard speeches about Joe Smith, while one honest-looking Dutchman said he wished he was ready to go along with them.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 25, 1854.

THE WORK OF GOD ABROAD.—It is with peculiar pleasure that we place before our readers, from time to time, the very interesting communications with which we are favoured from the Elders in the various nations of the earth. It is particularly gratifying and soul-cheering to read of the progress which the kingdom of God is making among the nations, the opposition which it encounters, and the prospects which are presented for the future. And we are well assured that similar emotions pervade the bosoms of the Saints when they peruse our foreign intelligence in the pages of the *Star*. To learn of the goings forth of the fulness of the Everlasting Gospel in the north and the south, the east and the west, and the triumphs of the truth over error and prejudice, as exemplified in the increase of the Church, and the emigration of the Saints, is calculated to fill the soul with the liveliest feelings of gratitude to the great I AM, that He has been pleased to look down, from the midst of His kingdoms, on this speck in space, renew His former blessings to the human family by restoring to them the "only way to be saved," and sustain His faithful servants in the prosecution of their arduous enterprise of building up His kingdom here, that our humble planet may become the blest abode of everlasting righteousness and peace.

The work appears to be moving on slowly in Hindostan, especially in the upper provinces, mostly through the intolerance of the British military authorities. We are not intending to write a chapter on "Indian mismanagement," but we do think that a little more liberality and less bigotry among many of the officials in Britain's Indian Empire would be creditable to them. Some people are afraid of Russian machinations against the safety of India, and think that the great Northern Bear may yet set his foot on India's plains to the downfall of British rule there. Whatever may be Russia's designs or calculations on that point, we shall not pretend to say, but we will say, that if British rulers do not guarantee the rights and privileges of the servants of God to freely preach the Gospel to the people, British rule must eventually come to an end in that eastern peninsula, for those who oppose the servants of God, He will overthrow, and, for anything we know, He may as well use Russia for His instrument, as any other nation. There is no guarantee for the stability of any people that prevent the servants of God from preaching salvation, or that reject salvation when it is preached.

"When they persecute you in one city, flee to another," said the Saviour. So say we. But we would humbly recommend to any Elders who may look to us for counsel, or who may feel disposed to profit by our suggestions, not to court persecution by any means. The Elders are sent to save the people, if possible, and when the authorities seem obstinately opposed to the truth, it will be well to avoid, as far as possible, giving any occasion for the exhibition of official bigotry, till the hearts of the people are gained. Let the Elders seek for the people, the honest in heart, and mingle and associate with them, and condescend to their low estate, and become one with them, that the Elders by their humiliation may gain power over them to raise them in the scale of being, to their proper position among the sons and daughters of God. If the Elders are diligent in seeking out the honest, let them be as careful as they please, the crisis will assuredly come quite as soon as the Saints are prepared, or the scattered scions of Israel are gathered home. These remarks are not given with a specific application, but for the benefit of those who may be able to profit thereby.

We are pleased to hear of the prospects in Birma—the seed seems to be taking root there, and we trust that the good work may spread on every hand in that empire, and bring forth more abundantly to the praise and glory of God.

We would commend the faithfulness and diligence of the Elders in the East, and exhort them to a continuance in their labours, until all barriers give way to the onward progress of the "little stone."

In the beginning of the emigration season, we rejoiced to behold the countenances of the Saints composing the Danish and German emigration; now we have had the pleasure to witness the embarkation of a goodly company of Swiss and Italian Saints for the land of Zion. The spectacle of Saints coming from the different nations of the earth, and harmoniously journeying together to the home of God's people, is at once a source of pleasure and thankfulness. We congratulate the brethren in these missions, on the success which has crowned their measures and labours in preaching the Gospel among the bound-up nations on the Continent.

Although we are utterly unable, in consequence of our current amount of business, to answer all the communications of our foreign correspondents, yet we would assure them that their favours are not a whit the less appreciated by us; on the contrary, we are ever gratified to receive them, and we take this opportunity to acknowledge our indebtedness and our thankfulness for all past communications, and at the same time we would respectfully solicit a continuance of correspondence, as we shall be ever happy to receive epistles, newspapers, pamphlets, or anything which may reveal the onward progress of the great work in which we are engaged.

Foreign Intelligence—*Deseret.*—We have received the *Deseret News* of November 24, from which we glean a few items in addition to what we gave last week. The adobie wall around the Temple Block was completed from the north-east corner westward, around to the south gate, except a few feet on the west side, which it was expected would probably close the adobie work for the season. The stone for the eastern part of the south wall was on hand, and if the weather remained pleasant, it was anticipated that the stone-work of the wall would be completed during the winter. The eighteenth ward was progressing rapidly with the city wall, on the eminence north-west of the Temple. Brother Chase's saw-mill, in San Pete County, was burnt down November 6th, by the Indians. The Board of Regents of the University of Deseret had held frequent sittings with a view to introduce a radical improvement or reformation in language, freeing it from existing anomalies, and rendering it more conducive to the advancing interests of the gathering from all nations, the union of Israel, and the building up of Zion. On the morning of November 12, near Provo city, some Tim-pa-ny Utes killed two head of cattle, and drove off a number not ascertained. A small party pursued them up Provo kanyon, some twelve or fifteen miles, without any success. Eleven of the Indians, who were engaged in the attack upon Lieut. R. Burns and party, on Willow Creek, in plundering the fields and burning some houses at Summit Creek, and in the affair at the mouth of Salt Creek, had come into Payson, expressing much friendship and a desire for peace. They were kindly received by the inhabitants, and treated with hospitality. A party was held in the fourteenth ward school house by the members of the Nauvoo brass band, who sat down to an excellent supper donated by brother Brewer, after which dancing was kept up with great spirit. The amusements were varied with songs, glees, &c.

Home Intelligence—*Land's End Conference.*—By letters from Elders Joseph Hall and J. D. Ross, we learn that after considerable opposition, the truth has tri-

umphed sufficiently in the city of Exeter to allow of six baptisms. The prospects are good—the meetings are well attended by a regular congregation, many of whom have possessed themselves of the standard works of the Church. This news is cheering. We are happy to learn it, and we trust the good work may go forward until the honest in heart in that city hear the Gospel tidings, come to a knowledge of the truth, and gather out to Zion. We hope, now that emigration is nearly over, to be hearing similar reports from various parts of the land.

DEPARTURE—*The "John M. Wood."*—The *John M. Wood*, Captain Hartley, cleared for New Orleans, on the 10th instant, having on board 397 souls, 58 of whom were from Switzerland and Italy. Elders Robert Campbell, President of the Company, A. F. McDonald, and Charles Derry, ex-Presidents of Conferences, also Jabez Woodard, late President of the Italian Mission, sailed on board this vessel, after having laboured faithfully and diligently to extend the work of God in Europe. May a prosperous voyage be granted them.

PASTORS AND PRESIDENTS OF CONFERENCES, PRESIDENTS OF BRANCHES, BOOK AGENTS, AUDITORS, AND PERPETUAL EMIGRATING FUND AND TEMPLE-OFFERING TREASURERS, are reminded that the present quarter ends on the 31st instant, and are respectfully referred to our "Instructions," published in the *Star*, Vol. XIV, page 474.

SYNOPSIS OF PRESIDENT YOUNG'S ADDRESS TO THE BRETHREN SELECTED TO GO ON A MISSION TO THE LAMANITES.

DELIVERED IN THE TABERNACLE, SUNDAY EVENING, OCTOBER 9TH, 1853.

(*From the "Deseret News," Nov.* 24.)

I have a few remarks to make to the missionaries. I consider all the Elders of this Church, missionaries. And I will here say that every man who is clothed with the Priesthood can magnify it while cultivating the earth, or following any other useful occupation, as well as in preaching the Gospel to the nations; for while an Elder is diligent, and by his labour produces wheat, corn, and other articles for the sustenance of man and beast, he is administering life and salvation. An Elder who magnifies his calling, has a right to bless his land, his fields, his crops, his flocks and herds, his wives and children; he has a right to heal the sick, and cast evil spirits out of man or beast. If any of his family or animals are sick, he has a right to lay hands upon them, and heal them, and to do all things which are right and lawful; but a man without the Priesthood has not the legal right to do these things.

Now how is it with you, ye Elders of Israel? Do you magnify your calling in all these things, or do you take the name of God in vain, and curse, lie, and steal a little? And when the devil gets into your animals, do you partake of the same spirit, and go to fighting them, or do you cast the devil out of them? I leave you to judge.

When you first received the Gospel, and the light of eternal truth beamed upon your understandings, would you then have cursed, sworn, stolen, lied, or done any evil? No, these acts would have caused you to shudder. But when your light begins to fade, and you walk a long time in the twilight, you begin to stumble a little, and after a time you can commit much evil, and sleep easily over it. It is time for such to cry unto God to have mercy upon them.

Were you going on a mission to the opposite portions of the globe, and about to leave all, with no one to lean upon but God, you would seek unto Him all the time. And when your missions are given to you near home, if you cease to trust in God, and to call upon His name with the same diligence as you would in a foreign mission, you will do but little, if any, good, and your missions will be in vain. And I warn you, that if you do not

fulfil this mission with an eye single to the glory of God, and with a view to save Israel and the souls of men; that if your minds are upon your farms, houses, lands, and families; you will find your garments soiled, they will not be spotless. If you do not feel disposed to devote your time and attention to your missions, you had better say, "Brethren, please *excuse* me," for you had better stay at home, unless your whole soul is in the work.

I wish to say a few words concerning the gathering of Israel, for my mind reaches forward, when I contemplate the promises of God unto them; and the nations of the earth will accomplish the will of the Lord without observing His hand in their operations. I will ask, who in Nauvoo would have left that city, provided they could have staid there? No one; but we were driven to this place to fulfil the will of God. Joseph tried to get access to the remnants of Jacob, and the people greatly feared, lest we should preach the Gospel to them. Could we have preached to the Lamanites, if we had staid in Nauvoo? No, we could not; but the people have driven us to a place where we can do much more good, than we could have accomplished by remaining in Nauvoo; they have driven us into the midst of the Lamanites, where we can preach the Gospel unto them.

It has been remarked that I have said there would be a rail road built from the States to this territory by the year 1861; now all the Union are in favour of a Pacific rail road, and when it is built our brethren from abroad can come here without walking, as many are now compelled to do.

I wish the Elders to be faithful upon this mission, and much good will be accomplished; and if any Elder is not faithful in the mission assigned to him, let him be chastened; and if he does not repent, let him be cut off from this Church.

The Elders have esteemed it a great privilege to be sent to foreign nations to preach the Gospel, and have, in a measure, seemed to forget the poor, ignorant Lamanites who surround us, and are in our midst, at our own doors. They are a remnant of the house of Israel, they are of the seed of Abraham; and the Book of Mormon, and all the prophecies concerning that people declare that the Gospel shall be preached unto them, and we have it to do, and it is time for us to begin. This work is upon you; you are sent unto the Lamanites; and to accomplish this mission, you cannot live in your fine houses as you now do, but you must live with them, teach them, and counsel them in all things, and be on hand to do them all the good that lies in your power. If you cannot bring your feelings to a willingness to do this, and cheerfully leave all for the purpose of saving this branch of the House of Israel, you had better say, "Let me be excused, and stay at home."

Your first business will be to civilize them, teach them to work, and improve their condition by your utmost faith and diligence. Every Elder, who is now called unto this work, should immediately commence to learn the Lamanite languages. Go to brother D. B. Huntington and take lessons; and I hope soon to see a hundred good interpreters where we now have but one.

When you go among the Lamanites, deal with them honestly and righteously in all things. Any man who cheats a Lamanite should be dealt with more severely than for cheating a *white* man. An Indian thinks it no sin to steal, or to kill his enemy, because he has been taught from his childhood that there is no harm in it, but on the contrary, that it is a brave act. Not so with the white man, he has been taught from his infancy that it is wicked either to steal, or kill, except in self defence. Walker will not kill a white man, nor go on a stealing expedition to California, until he offers sacrifices to his God, then he thinks he is doing right; and the reason he has not done more in his war on the southern settlements, is because he could get no answer from his God. Had it not been for this, and the faith of this people, he would have destroyed those settlements before this time. I am sorry that some of our brethren have been killed by the Indians, but am far more sorry that some of the Indians have been slain by the brethren. I have often said, and I say again, if any person is to be killed for stealing, let that one be a white man, and not an Indian, for white men know better, while Indians do not; and you must lay aside your angry feelings towards them, and cease wishing to kill them.

Now go to work, you Elders of Israel, fulfil your callings, magnify your office, get the Spirit of the Lord and of your mission, begin to save the Lamanites, and

not destroy them, for they are of the House of Israel; and the blessings of God will rest upon you, and I bless you in the name of Jesus Christ. Amen.

THE EAST INDIA MISSION.

CONTINUED OPPOSITION BY THE MILITARY AUTHORITIES—LECTURES AT AGRA.

Agra, East India, 800 miles N.W. of Calcutta, January 18, 1854.

Dear Brother Samuel W. Richards—I thought I would write you a few lines before leaving here.

This station has nearly as many civilians in it as all the rest put together, and as to the soldiers, we are not allowed to preach to them, either within or without cantonment.

I wrote you of how the military authorities had used us in Marat. The same officers — Major Waterfield and Brigadier Scott, wrote to this station before our arrival, telling Major Siddons and Brigadier Salter not to allow us to preach or even to live in cantonment, but this we did not know until we had made every exertion in our power.

We arrived here on the 19th of last month, having a letter of introduction to a man of the name of J. A. Fisher, Esq., a countryman of mine, from near Boston. He lives within cantonment, close to where the major of brigade and the brigadier reside. Knowing the prejudice that existed in the minds of the military, we thought we would get a house outside of cantonment to preach in, but every effort proved unsuccessful, there being no empty houses outside, and no one would allow us to lecture in an inhabited house, for fear of the priests, as most in this land are under the thumb of the priests, and are afraid that the priests would use an influence to get them turned out of office, should they favour us, and to hold some government office is the only chance for a livelihood in this country.

As our host had a number of empty bungalows in cantonment, he told us that if we would obtain leave of the brigadier, we should have one of these bungalows, but our host said, that according to the law of the station, he should lay himself liable to give us the use or rent of a house, so we found the thing in as bad a box as it could well be.

I went to see about the matter, but the brigadier was not at home. In a day or two after, the new brigadier arrived at the station, and on the 26th December, I went to see him. Now I will tell you how the matter proceeded, by relating a vision or dream which I had had two nights before. I thought I went to see the brigadier, and spoke to him and asked him if we could be allowed to lecture in the cantonment. He rather equivocated a little, and then asked another person, who was standing by, of the matter, or rather referred it to him. After they had talked together a time, the conclusion was, that we could not be allowed to lecture within cantonment. When we went to see the brigadier, it came out just as I have written above, the matter was referred to the major of brigade who was standing by at the time. So you can see that the Lord has not left us, although in a land of darkness.

The next thing was to try in the civil lines again, which we did, and finally succeeded in getting an enclosed verandah of a Mr. Gibbons, the printer of a paper called the *Mofussilite*, in the same building where the paper is printed. He also printed us some circulars, which we sent through the station. Twenty-four persons came to hear us the first night. This was the largest congregation I have preached to in India, and I have preached in Calcutta, Chinsurah, and Delhi. The second evening, fifteen persons came; the third, nine; and the fourth, one; so of course that ended the matter in that place.

We also obtained the use of a house in another part of the station, some three miles distant from our first meeting place, as this station is very much scattered. We got some more circulars printed, and distributed them over the station, but only one man and his wife came, as I was shown, in a night vision, when we first talked of getting the house. In the same vision, we were instructed to leave as soon as convenient.

We feel truly thankful to our heavenly

Father, for the blessings which He has bestowed upon us, for although the people are so bitter against us, and will not hear our doctrine, yet He has influenced men to give us all things necessary to our wants. But our benefactors almost invariably tell us, that it is not as servants of God, but as Anglo-Saxons, so they cannot look for the reward of a servant of God, but an Anglo-Saxon's reward. They have no claim on God for administering to His servants, for the Saviour said that if men gave but a glass of cold water to a disciple in the name of a disciple, they would get a disciple's reward, but not if they gave it to him as an impostor.

The people try to flatter us by saying that we are honest but deceived. If we are anything but what we profess to be, we are impostors, for we boldly testify to all men, and women too, that we know that *Joseph Smith was a Prophet of God*, and was martyred for the testimony of Jesus, and that *Brigham Young is also a Prophet of God*, and now stands in Joseph's stead to this generation, and that those who receive the things which the Lord has revealed through these Prophets, will be saved, and those who do not receive them, will be damned, for the Lord God of Hosts hath spoken it.

We shall leave here for Cawnpoor in a few days, but the same word has been sent there as was sent here, so I am told by good authority, so there are little prospects of doing anything there. We would leave here to-morrow, but I wish to see a gentleman who has written to me, and who will be here in a day or two. We also wish to hear again, before we leave, from another gentleman who has written to Elder Fotheringham.

It makes me almost sick at heart to read of the Elders in other countries doing such great works, and for me to be tied hand and foot, as it were, and told to swim. But I am glad to hear that the work is rolling on in other countries, if it is not in this. I hope the Lord will be pleased to let us go before long to some other place where we can do some good for the cause. But God's will be done, not mine, unless mine is His. It was necessary for somebody to come here, and it might as well be us as any others.

I will now close, praying God to bless you and us and all the Saints on the wide earth, in the name of Jesus Christ. Amen.

Brother Fotheringham joins in love to you and all the Saints. Give my love to your good wife, when you write, and tell my dear wife that I am well, through the blessing of the Lord.

Your brother in Christ,

S. A. WOOLLEY.

THE BIRMAN MISSION.

BAPTISMS AND ORDINATIONS—INTEREST IN THE WORK.

Rangoon, Birma, January 1, 1854.

President S. W. Richards—Dear Brother—The American missionaries and the Saints here are all well. The kingdom is rolling on, though but slowly. We have baptized ten persons in this city, and ordained some to the Priesthood.

I am happy to inform you that as yet we hold our meetings for preaching, three times a-week, inside of the stockade, near the great Shirah-dong Pagoda. Our meetings have been of late well attended: our persecutions are not worth naming. Many persons believe, but have not the moral courage to come out and face a frowning world. I tell them, if the Lord be God, to serve Him.

A few Sabbaths ago, I preached on the government wharf to a company representing most of the nations and peoples under heaven—Birmese, Bengalese, Malays, Brahmins of different castes, Mussulmen, Armenians, Jews, and Gentiles. I spoke at the top of my voice, so that all should hear, but some could not understand without a dragoman [an interpreter]. I believe this service has opened the blind eyes or the hearts of some. I know it has opened one door for preaching—the house of father Abraham, an Armenian, a native of Persia. He speaks six different languages—Persian, Greek, Bengalee, Hindoostanee, Burmese, and English. Brother McCune preached the first sermon in father Abraham's house,

to an attentive and a large congregation. I preached there last Sabbath.

The first principles of truth have taken deep root in the hearts of some. Elam can plant, and McCune can water, but God alone can give the increase. I have no doubt but that the Armenians, as a general thing, would receive the Gospel, but re-baptism, as they term it, they do not understand. I have laboured with them for days, as there are a good many in Rangoon. I have tried to get them to understand, but tradition and selfrighteousness reign, yet I will not give up the ship as long as there is a timber head left. They believe our doctrine in other respects.

I have visited father Abraham a number of times. He told me that when his son-in-law and daughter arrived from Asia, he would join our standard, and preach to the Birmese. Thank God, he has arrived. I was invited to dine with him at four P.M., when I partook of the most luscious fruits of this country, the table being spread with all the luxuries that could be procured in this city. I needed a dragoman to inform me of the different kinds of dainties. I was only acquainted with one of the numerous dishes—paddy, or rice. My brethren tell me that the Birmese eat all kinds of lizards and snakes, and everything that dies a natural death, for they will not take life.

Mr. Abraham's son-in-law, and twenty-two others of different nations, have been incarcerated at Ava. They were at first ordered to be put to death, but were afterwards released. I have had the opportunity to preach to some of the prisoners.

The British rule is very rigid here, and licentiousness extensively prevails. Father Abraham, who has lived here twenty years, informs me that if the British laws continue so rigid much longer, the Birmese will turn decoits (robbers). A criminal sentenced to death, while standing on the platform of the gallows, in sight of our Punga house (or "Mormon" Chapel), said, "I hate your English laws, because when I returned after being absent, I found a man in my place on the bed with my wife; and because I killed him, as he deserved, you take my life?" In cases of adultery, the Birmese take life. It is an old tradition here, for mothers to sell their daughters, it is a daily occurrence.

I said to a nabob, a few days ago, "Sir, would you like to purchase a 'Mormon' book?" He looked daggers at me, and said, "Sir, are you a Mormon?" "Yes, sir," said I, "I am a 'Mormon' Elder!" "Sir, your religion is like old rotten mutton, it stinks," was his reply.

Brother Savage is now at Maulmain. He says it is difficult and dangerous to travel by land without twenty men as a guard, on account of wild beasts and robbers.

If opportunity offers, remember me to my family and all the Saints.

I remain your brother in the Covenant of Peace,

ELAM LUDINGTON.

THE SWISS AND ITALIAN MISSIONS.

Liverpool, March 6, 1854.

Elder S. W. Richards—Dear Brother—I am happy to inform you that the Saints from Italy and Switzerland are now safely on board the *John M. Wood*. They feel well in body and blessed in spirit. Their detention *en route*, by unforseen circumstances, has enabled them to form an acquaintance with many of the American, English, and Scotch Elders, which has been highly profitable and agreeable. May they ever conduct themselves so as to be worthy of the precious favours of heaven, and may an abundant portion of the Spirit of the Most High abide with Elder Woodard, that he may conduct them in peace and gladness to the Valleys of Ephraim. I cannot think of their departure without feeling profoundly grateful to my heavenly Father for the success following our humble labours.

The work of the Lord in Italy and Switzerland will feel greatly the absence of these good men, but we humbly trust that He will raise up other labourers for His vineyard. The present state of these nations does not encourage the hope of the *near* approach of the day of *perfect* liberty for the spread of the Gospel. In

consideration, therefore, of the many difficulties and much suffering attending the open circulation of our publications in Italy, I have been led to change tactics, and have sent two young Geneva Elders to Turin and Nice, to labour at their occupations, and to seek out opportunities of distributing the printed word, and of doing as much more as circumstances and the Spirit of the Lord may direct. For the present we see no other means of "scattering the seeds of righteousness"—it is dangerous to do "big business."

With kindest love to Elder Spencer and the brethren in the office,

I am yours affectionately,

T. B. H. STENHOUSE.

VARIETIES.

THE South and West are fast regaining their notoriety for horrible steamboat disasters. Scarcely a day passes that we do not hear of loss of life by burning, sinking, exploding, or other accidents on the waters of those regions. Two or three persons were lately killed by a collision between two steamboats on the Alabama river.—*New York Herald, Feb.* 21.

GLEANINGS.—A second crop of apples has appeared on some trees in Oregon.—The Panama railroad is so far completed as to allow the cars to run to Obispo, nineteen miles from Panama. The transit of the isthmus is easily made in one day, the road from Obispo to Panama being in fine travelling condition.—A Mexican journal announces that a grand plan is about to be brought forward for importing colonists from Asia. Another journal intimates that Germany will probably furnish this desideratum.—Four sad catastrophes occurred in the south of the United States within eight days. The steamer *Georgia* was burned at New Orleans, January 28, when sixty persons perished. The *Eagle* was burned on the Chattahooche river, January 30, and another steamer, with 1300 bales of cotton, was burned on the same river, Feb. 4. On the same day, six steamboats and a large freight barge, with their cargoes, were all destroyed by fire, involving a loss of $1,000,000, and thirty-five or forty lives, mostly of negroes.—The yellow fever was raging at Port-au-Prince, at last accounts.

ERRATUM.—In *Star*, No. 11, page 171, line 14, for "Elders Porter and Haven," read Elders Stevenson and Haven.

ADDRESSES.—Moses Thurston, Mr. J. Westwood's, Lowdham Street, Snentonville, Notts.
Thomas Williams, 20, Paradise Place, Hull.

LIST OF MONIES RECEIVED FROM THE 3RD TO THE 10TH MARCH, 1854.

John B. Pears	£5	0	0	Brought forward	£17	15	0
Charles A. Harper	5	0	0	James Frewin	6	0	0
Griffith Roberts	0	15	0	Joseph Akers	2	0	0
William Smith	4	0	0	James Robson	5	0	0
A. N. McFarlane	3	0	0	John Miller	2	0	0
Carried forward	£17	15	0		£32	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 13.—Vol. XVI. Saturday, April 1, 1854. Price One Penny.

THE KINGDOM OF GOD.

That the God of heaven would set up a kingdom in the last days, exceeding all other kingdoms in greatness and dominion, has been foretold by Prophets from the earliest days to the present. Indeed, it has been said that it should be no less than the greatness of the kingdom under the whole heavens, and that Saints should possess it forever. This declaration indicates an end of wickedness, and nothing less than this would be consistent with the character of that God by whom this kingdom is to be set up, nor could less important results be looked for, considering the true character of that King who will then sit to execute judgment, and to whom every knee shall bow. It is supposed, by many, that the time of the establishment of this mighty and universal kingdom is near at hand, and its order is known by the Latter-day Saints to be already revealed, and that they are actually developing its laws, ordinances, and institutions, which will extend their influence to the ends of the earth, and never again be removed from it.

The little stone spoken of by the Prophet Daniel, which is destined to break in pieces and subdue all earthly kingdoms, has already obtained a motion that cannot be effectually resisted by any power that can be arrayed against it. The history and experience of the Latter-day Saints for more than twenty years past demonstrate this fact, and conviction of it is firmly fixed upon the minds of those who have watched the progress of the Latter-day Saints, and known the obstacles they have encountered. Through the many phases of their career, they are known to have exhibited a degree of zeal and energy, as well as patience and forbearance, that has brought to them unsurpassed prosperity, and almost unbounded success. Their faith has been strengthened by the realization of their fondest hopes; and their confidence in God, by whom they are governed, has become so unyielding and uncompromising with the world, as to constitute a medium through which He can develop theocratical principles, institutions, and laws, which, from their exalted, God-like tendency, will eventually subject the world, and demand that the will of God be done on earth as it is done in heaven. We hail the near approach of that day with "joy and gladness," for the Lord has declared He will make a short work of it, so short that it would appear both wonderful and marvellous to those who behold it.

A very great work has already been done in carrying the Gospel of this kingdom to the Gentile nations, and in their gathering to build it up and defend it, but we are informed by the greatest Prophets that have ever spoken, that the Gentile nations are not to be the most ready recipients and defenders of this Gospel and Kingdom in the latter days. This high honour appears to be reserved for the remnants of Israel, who, though now scattered, must be soon gathered. The coming forth of the Book of Mormon may justly be numbered among the most important events that ever transpired up-

on the face of the earth, disclosing, as that book does, the dealings of God with a great portion of the inhabitants of the earth, and His designs and purposes concerning the future, both in relation to the Gentiles and the whole house of Israel. The coming forth of that book is a manifest token, a sure sign, that God has in very deed remembered His people who are of the house of Israel. That record of the most prominent branch of that house proclaims the greatness of a mighty people, among whom the Son of God sojourned, and also many of his promises to them concerning their children, who are still numerous upon the land of their fathers, but ignorant of the Gospel message, which was so well known to their progenitors. But, thanks to that God whose promises never fail, the days of their ignorance are nearly past. The late steps which have been taken to bring the Lamanites, or the aborigines of America, to an understanding of that record, and thereby to a knowledge of their fathers, must be a source of pleasure to every believer in the latter day work. This eventful period has not been looked for until the Lord should purpose to withdraw His Gospel from among the Gentiles, and this token of favour to the house of Israel may be justly looked upon as a token of God's displeasure towards the Gentiles for rejecting the fulness of His Gospel.

The Prophet Nephi informs us that when Jesus was speaking to the multitude of his people upon the American continent, many hundreds of years since, he gave them a sign by which it might be known that the work of the Father had commenced, unto the fulfilling of the covenant which He had made unto the people of the house of Israel, and that sign was, the coming forth of the sayings of Jesus unto them, whereby the Gentiles might know concerning that people who were a remnant of the house of Israel. This sign has appeared in the coming forth of the Book of Mormon, and it is one which cannot be mistaken, and the promise is that if the Gentiles will receive the fulness of the Gospel, they shall be numbered with the house of Israel, but if they reject the fulness of the Gospel which that record contains, then it shall be taken from among them, and shall go unto the remnant of the house of Israel, and they shall come to a knowledge of it.

It is also written that in that day the work of the Father shall commence among all the dispersed of His people, even the lost tribes which were led away out of Jerusalem. The carrying of the Gospel to the Lamanites seems to be the signal for the work of God to break forth among all the remnants of Israel, and to many of them it will be borne by angels having power to bring the children of the covenant to a knowledge of the promises made to their fathers, and lead them to possess their own lands.

The Prophet Joseph, from the day that God gave him power to bring forth and translate the Book of Mormon, looked forward to the fulfilment of the promises made to the Lamanites, when the people of God who should receive the fulness of the Gospel among the Gentiles should go forth and be numbered among them. He well knew that a greater work would then commence than ever could be performed among the Gentiles, who have from the first persecuted and driven the Saints, and murdered their Prophets. The missions lately appointed to the Lamanites show that the time has come for God to favour the seed of Abraham with a knowledge of His laws and institutions, and we have the assurance that they will receive them, and because thereof become a white and a delightsome people. In that day God will not want for a people to honour the laws of His kingdom, for it will be their delight to serve Him, and His law will be written in their hearts.

Truly the day when the Saints were led forth to the mountains of Ephraim, was a day in which Zion was favoured—favoured to be released from the angry and warring elements of political and religious influences that distracted the world, and favoured with liberty to seek after the redemption of Israel, and the restitution of all things, and to enjoy the liberty of the Gospel by which Israel are made free.

The introduction of the Gospel and its glorious institutions among the seed of Abraham, as they existed among their fathers, the Patriarchs, is destined to open up a scene of wonder and greatness to the world, such as has not been witnessed upon the earth. The theme, indeed, is most soul-inspiring to one who can perceive the wisdom of God in exalting that which has been debased, and in increasing a small one to become a great nation, and in making the weak to become a terror

to all people. As the kingdom of God increases in dominion, the kingdoms of the world must decrease. The one will draw out from the other all that is virtuous and good, and will be perpetuated by the principles of eternal increase and duration, while everything opposed to the laws thereof, as they emanate from God, must retrograde until lost in death. The kingdom of God, when viewed in the future, truly presents an aspect consistent with the greatness of that sovereign whose rule is destined to extend over all the earth, and to whom every knee must bow. May the Lord make his servants mighty in hastening on that glorious day.

ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7, 1853.

(*From the "Deseret News," Nov.* 12.)

(*Concluded from page* 180.)

When the law is given, and the principles of salvation are revealed to the people for their protection and salvation, there is nothing that grieves me more than to see them heedless to observe and slow to obey the commandment of the Lord.

In the different settlements the people have been instructed to build fortifications, and there is scarcely a man to lift a hand in the work, and when they do there is disagreement and confusion, and the spirit of murmuring and complaining. If we could take the course marked out to us, and I wish to God we could, and listen to counsel, you would see but little trouble in the flesh, but little poverty or trials; but I am as well aware as I am that the sun ever rose and set, that there is not a man or woman in this Church but will see sorrow; I can promise you that you will see sorrow, and not one of you will escape. From brother Joseph Smith, through the ranks of faithful Elders, all have passed through sorrow, mobbing, plundering, death, imprisonment, hunger, starvation, and some of them have been obliged to eat human flesh, and dead dogs, and cow hides.

You that have come in from different countries and nations, who have been helped here, have had plenty of bread, the staff of life, to exist upon on your journey, and when there was a scarcity in your camps, flour was sent out to you; so that you have passed through comparatively comfortable, and have been brought into a land of plenty. Learn to be satisfied with your blessings, and then you will not have trials. The first Elders of this Church had to bear the heat and burden of the day, but you expect to pass along on flowery beds of ease, comparatively speaking. If you do not feel the rod, it is because it don't come upon you; and if it does not come upon you, it is because you repent of your sins, and reform, and pursue the straight path that leads to life, and walk in the precepts given you day by day by President Young, or those he delegates—it is all the same, and his voice is the voice of God to you, for God says, "Whether it is by my own voice or that of my servant, it is all the same."

O, brethren, do realize it, reflect, and keep your covenants, and walk in the paths of salvation.

There may be many who think I am severe in my conversation, or in my instructions and remarks. I am not one-half so severe as the Spirit of God in me, if I were to yield to it, neither is President Young in his remarks. You have got to come to the light, that your sins may be reproved, and that you may be set in the way of life and salvation. I know you desire it, you have come here for that purpose, that your sins may be reproved, your minds enlightened, and that you may walk in the path God Almighty has marked out for your feet. I have no other desire, myself. I wish only to do right and keep the commandments of God, and be a comfort to my brethren, and a comfort to brother Brigham. What I have said a thousand times, I say now: the love I have for that man, and for many others

of my brethren, supersedes any love I ever had for a woman upon this earth. That is saying considerable, but I say it boldly before God and angels. My love for them is of a different nature, of a more tangible kind, and more lasting. It is not necessary for any person to be jealous of me because I love brother Brigham better than any one else—[Voice in the stand—He is in the same snap himself]—and brother Brigham says he is in the same snap himself, and I will say, so are a great many more besides.

All these sayings are good in their time, and in their season. God says He has created everything in its time and season, to be used with thanksgiving. Everything that God has created in heaven and on earth, is made for the use of man, to be used with thanksgiving and praise to God.

May God bless you, brethren, and comfort your hearts. My feelings are just as good towards you as yours can possibly be towards me. I have lived twenty years among this people, and travelled through the earth with brother Brigham, and we have preached the Gospel, and opened the door of salvation. Did we go as the Elders now go? No. They go now upon flowery beds of ease, to the nations, to preach the Gospel, and there is always somebody to nourish and cherish them; when we went without purse and scrip, we went hungry, and were turned out of doors, when we were so sick that we could not, with comfort, sit up. The last time we went to England, when we started from our homes, I never saw a sick person in this valley that looked more feeble than either of us. We were feeble, and naked, and destitute of the common comforts of life. Here is brother Taylor and several others of the old Twelve, who travelled bare-footed, with nothing to eat, and destitute; we used to travel forty miles a day with a valise on our backs, and our feet covered with blood, or the blood squashing in our boots and shoes. In this way brother Joseph travelled, and brothers Brigham, and Heber, and Parley, and thousands of others. Now the brethren that go to the nations, are gallanted from city to city in fine coaches and railway cars. The only time I ever rode in a carriage was from Liverpool to Preston; we used to travel it on foot.

Many of the Elders that go out now are in wonderful affliction, for fear their families should not be provided for in their absence. When was the time that our families were provided for in our absence? But on the other hand, if they had a cow, or a coat, it was taken from them. Brother Brigham left his family sick, and not one of them could help themselves; when he was gone, a good brother took his last cow, and they took our clothing, and never provided one dime for the support of our families when we were sick and afflicted. Did we take money from home? No. Neither did we take clothing, for we had none to cover us. When brother Brigham and myself left our families to go to England, we were sick and shaking with the fever and ague, so that it was as much as we could do to lift a small trunk in the wagon. Have you come under such circumstances? You that have not may see it yet, or I am much mistaken. You will never know how to sit down and meditate upon these things with us, and with the old Apostles and Prophets, except you pass through something of the same kind. Was it any sacrifice to us? No, not at all. When brother Brigham and I left, the brethren were sick and dying, so much so that there were but few able to bury the dead. His wife came with me to my house; he fainted on the way, and fell down by the side of a tree. His wife came up to take care of him till we got ready, and were placed in the wagon, and we bade farewell to our families and friends. I felt so bad I did not know what to do; my heart almost melted within me; but I said, "*Tears, stay where you belong,*" and said to brother Brigham, "This is almost too hard." The wagon started, and Vilate, my wife, was standing at the door, and instead of crying, we took off our hats and shouted with all our might, "Hurrah, hurrah," and so we left, sick nigh unto death at the same time.

These are some of the joys and pleasures experienced by the first Elders at the commencement of this work. I am only telling a small portion of our experience at this time, much more remains untold. And you expect to pass through on flowery beds of ease.

We have had to build cities, from the commencement of "Mormonism" to this time. We have never stopped in any place a few weeks without commencing to build houses, and make a place for the reception of those that followed in our

trail. We have built cities all along our track from Missouri to this place, and we shall build cities back again. We have not got through with this world yet, by any means. You have got to be so subject to the master potter, as to be put upon the wheel and turned into a vessel, without finding fault about it. "O, well," say you, "I am willing to be handled by the Lord, but not by you." You can please yourself; I am a potter, and brother Brigham is a potter, and we understand the business. He is the master potter on the earth, and I am one of his brethren, a servant potter, to mould vessels according to the pattern he gives me. I will do my best with a lump of clay, but if it becomes snappish, and mars in my hands, all that is left for me to do, then, is to cut it off the wheel, and throw it into the mill to be ground until it becomes passive. You have to be just as passive as clay in the hands of the potter, if you wish to obtain eternal life. It is no trouble for the potter to take a thousand balls of clay, and make as many vessels of them, and make them to perfection, if the clay is only passive. Can brother Brigham bring this people into shape according to the order of God, if they will not listen to his counsel? You know it is impossible, as well as I do. Reflect upon it, and go to now, with your mights, and do all you can for the cause of God.

Bring in clothing, and stock, and this, that, and the other, for the gathering of the poor from the nations of the earth. Do not wait until your hearts are closed up, but always bend to the first good impression. The sisters may feel in their hearts now to go home and give that coverlet, or anything else that is not in immediate use, and is not particularly wanted, which is a good impression; but if they do not feel so to-morrow, they will not do it. You must do the good you feel to do now; and let us lay hold, and be of one heart and mind in these things.

This Perpetual Fund is one of the greatest things that were ever instituted for the gathering of Israel, and it will do it; but you have got to lend a helping hand, every one of you, with your substance, your gold and silver, and those things the Lord has given to you, that you have not any immediate use for. As for getting rich, good heavens! the riches of this world are not riches but in name; they are not riches to me. The more you have got of them, the more you have to try you; riches are a perfect perplexity to man —I mean the things of this earth; for they must all turn back to their mother earth.

Now, brethren, whether my remarks are good remarks or not, I make them with a good intention; they are intended for good; and if you receive them, and treasure them up in your hearts, they will do you good. As for trials, as brother Brigham says, you shall have all you want of them; and as for sacrifices, I know of none. You did not walk along side of the Prophet Joseph, when we heard his voice telling us to go here or there; we never tarried for wives or children, for fathers or mothers, houses, lands, or anything else, but we left them where they were, and away we went. This is the way that brother Brigham, myself, and many others did; we never hesitated for a moment. If I should hesitate doing anything the Lord God wants me to do, I must change from the course I have pursued all my days. If there is a danger of me changing, there is also a danger that you will change; but my prayer is, that I may be true to my brethren, and that my brethren may be true to the cause of truth, to the Church and kingdom of God, true to His angels, and true to themselves, that they can be my associates by night and by day, that when I call upon His name, He may hear me, and answer my petitions before I rise from my knees.

Brethren, would you not like to enjoy those blessings? There is not one of you but can reform, and take a new start, reforming in all things that you are required to do; and may God bless you, and be with you, and prosper you in righteousness and in truth for ever and ever. Amen.

VIRTUE cannot be hid. The time will come that shall raise it again—even after it is buried—and deliver it from the malignity of the age that oppressed it. Immortal glory is the shadow of it, and keeps it company whether we will or no. But sometimes the shadow goes before the substance, and overwhiles it follows it; and the later it comes, the larger it is, even when envy itself shall have given way to it.

"THESE THINGS ARE NO LONGER NEEDED."

BY ELDER C. W. TULLIDGE.

There are few if any of the Elders who have been called to exhort the people "to contend earnestly for the faith once delivered to the Saints," but what have been told that "these things are done away, because no longer needed." What the objectors mean is this, that revelation, inspiration, and those institutions which characterized and really constituted the "faith once delivered to the Saints" have ceased, being no longer necessary. Now it is difficult to imagine a position more infidel than this one, leaving out its logical inconsistencies.

The infidels say man wants no revelation, but the "Great Book of Nature." They believe that some Supreme Power has created the world with fixed conditions, and left the human family to live and be governed by the light of their own reason; while the modern sectarians insist, that although it was necessary for earlier and more barbarous ages to be directly instructed and governed by God, they themselves do *not* need it, and for this cause it is *done away*. These notions are in reality even more infidel and presumptuous than those of the acknowledged unbeliever, for he believes in a revelation of God's power and wisdom, as manifested every day and moment in which we exist. Nature is to him the ever present manifestation of the Deity, and in this sense God may be said to be unto him a living God. But not so the Sectarian, who, in order to be consistent with his profession as a Christian ought to possess a higher standard of faith. God to him is of yesterday, and not of to-day; he has no sympathy with a *present* communication of God unto the thousand million souls who now inhabit our earth, he only believes in a very limited manifestation of Him to a few individuals in ages past and gone, and over which the vail of obscurity is almost completely drawn. The professed unbeliever in the Bible admits the *principle* of a present and a direct communication with God, although he believes that the medium through which the Creator reveals Himself unto man is by His works; but the Sectarian will not receive the *doctrine* of present Revelation as a part of his faith, and in this he is farther from the truth than the other. That present revelation is a fundamental condition of the government of God, we have incontrovertible evidence, for in what is called our natural state, it may be said, with the greatest propriety, that "in Him we live, and move, and have our being;" and in His spiritual dominion over the Church for four thousand years, *present* revelation was the acknowledged order of Heaven.

The dogma under discussion is so palpably erroneous, that it is wonderful how men of study and learning could for a moment consider it at all tenable. For if we ask the question, why did God ever reveal Himself unto man, and institute His government on the earth? the most natural answer is, that it was to redeem him from the power of Satan, and to establish a reign of righteousness in that sphere over which God made man the lord. Therefore it is inconsistent to say that the means "are no longer needed," until that is accomplished for which they were instituted. But farther, the *path* to salvation, and the actual *enjoyment* of that state, have the *same basis*, namely, Divine Government. The glory and perfection of a redeemed world are nothing more nor less than the *effects* of such an institution. In the spiritual, like as in the other departments of God's economy, the *means* are so blended with the *end* that they cannot be separated; the one cannot be without the other, any more than a form can exist abstract from the *substance*.

The inconsistencies of the professing world are truly surprising. They will not admit that they are without religion, yet will tell you that that which is the very essence of religion is "done away, as no longer needed." We are informed that those things which characterized the Church of Apostolic date have ceased, yet in the next breath we are told that thousands have obeyed, and are now preaching, the *same* Gospel. Paul is quoted to prove that the religion of Christ is the *power* of God unto salvation, but if we challenge them on this point their testimony is that they do not

possess the blessings and powers in the Church now, which were enjoyed by the ancient Saints. The Apostle, in writing to the Ephesians, says that Christ, when he ascended up on high, gave unto the Church, Apostles, Prophets, and the other inspired teachers, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," and that they were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." That the Saints are perfect, none will presume to assert; that the work of the ministry is not yet completed, the thousands yearly spent for this purpose is a proof; and that the body of Christ still requires to be edified, the continual supply from the press and pulpit demonstrate to be the conviction of all. But ever inconsistent, the profoundest theologians will gravely tell us that Apostles, Prophets, and inspiration are "no longer needed," although God expressly gave "these things" to accomplish that work which *all* will admit to be far, very far, from being universally accomplished. It is not only inconsistent to entertain such notions, but it is also impious, as they are equivalent to supposing that the means within the command of man supersede those instituted by Christ, and that the Church is so abundantly qualified of herself to do the work, and to reach the highest state of perfection, that a direct intervention of the Maker of the heavens and the earth is "no longer needed."

Again—we are informed that the testimony of Jesus is essentially necessary to salvation, but John the Revelator declares that the testimony of Jesus is the spirit of prophecy, and prophecy is said to be "done away." The Saviour promises that these signs *shall* follow the believer, but thousands insist that they are believers, yet have not these signs, "neither are they needed." Jude exhorted those to whom he wrote, to "contend earnestly for the faith once delivered to the Saints," but that faith, comprehending inspiration, revelation, &c., is by the moderns considered very heterodox. In this way one might analyze the notions of the professing Christians until they deny every principle of Christianity, at the same time that they are pretending to preach it.

To think that an institution can be changed in all those points which give to it its peculiar character, and yet it be the *same*, is very absurd; and for men to say that they have obeyed the *same* Gospel which the ancient Saints obeyed, yet have not the *like* blessings, is unphilosophical, and contrary to the known government of God, natural and spiritual.

It is unphilosophical. In all the grand and magnificent, and in the most minute and intricate, operations of nature, the effect always did, and ever must, follow the cause. The necessary condition for the non-presence of any given phenomena is that the specific laws be not obeyed. The *same* course will invariably produce the *same* effect.

In the government of God there are two branches termed the natural and the spiritual. The laws of each order have a *positive* source, and their operations are definite. Did we understand all the laws of nature, any result could be predicted with the greatest certainty. This science is continually demonstrating. And if such harmony and precision be in nature, surely it is not less so in the spiritual part of God's works, else that which is *radically right* to-day might be *radically wrong* to-morrow, and doubt and uncertainty would embarrass us at every step. In fact, take away method and precision, and you destroy the fundamental conditions of existence, for as existence must be eternal, the *dispositions* of things, natural and spiritual, must also be eternal, and therefore of necessity *positive* and *definite* in their action. The arrangements of the Creator are based on the inherent qualities of things, and even those arrangements must also partake of the element of necessity, inasmuch as He chooses the *best* means to accomplish the *best* ends. For instance, if we are baptized by *one* spirit into *one* body, the certain result is that we are *one*, and it is absurd to think that a thousand different sects, with as many faiths, can possess the *same spirit*. If, therefore, a divine government be, as we believe, the *perfect* one, then the effect of such an institution is certain exaltation, and a reign of righteousness. And if God can govern man better than man can govern himself, if a theocracy was instituted as the *best*

means to save a fallen world, then to say that it is "no longer needed" must be unphilosophical in the extreme.

In reading the sacred history of four thousand years, we invariably find that the Church of God was characterized by the gifts of Revelation, Inspiration, and Prophets; then what reasonable grounds have we for concluding that this order will be changed, as long as there is a true Church on the earth? But if divine government *be* supplanted by human government, then how can it be the *same?* And if the *same*, then how can there be different results? Were those theologians, who think the dogma in question so orthodox, informed by any one that in the natural department of God's works the effect had followed the cause for four thousand years, but was "now done away," they would consider him a fit subject for an asylum, but more especially if the reason assigned was, "it was no longer needed." Yet this is the exact position in which they place themselves. They cap the climax of their inconsistencies by insisting that those peculiar principles and institutions which verily *constituted* the religion of the Apostles are "done away," and still thousands are now preaching the *same* Gospel!

It is said that "these things" were given to establish Christianity, and that that having been accomplished, they were in consequence no "longer needed." But then Christianity was a theocracy, and those various branches of the Priesthood, which are said to be "done away," constituted the peculiar organization of the Church; and inspiration, revelation, and prophecy were the powers of that Priesthood; therefore to say that "these things" were given to establish the religion of Christ is worse than childish. But what do our opponents mean by such assertions? They surely cannot intend to say that religion is universal; that swords are turned into ploughshares, and spears into pruning hooks; that the knowledge of the Lord covers the earth as the waters cover the mighty deep; that sin is driven from among men, and Satan is bound! They surely do not forget the unnumbered cases of prostitution, the sixty millions sterling yearly spent in drunkenness, and a world full of the most distressing crime and misery, that more than half of mankind do *not* believe in Christ, and that not one out of five in the Christian nations is what even *they* term religious! Then why talk of Christianity being "established," and of "these things" being "no longer needed." Paul says, as before observed, that Apostles and Prophets were given for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ, and that they were to continue till we all come in the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. True, when that which is perfect is come, then that which is in part shall be "done away." Yet the government of God will not cease, but as it has never existed upon earth, only in an imperfect and a limited state, it will then exist in a perfect and universal one. The Creator will then be the King of kings and Lord of lords, and all nations shall serve and obey Him!

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 1, 1854.

TREATMENT OF THE SAINTS IN CERTAIN LOCALITIES.—Our readers will recollect reading on the first page of *Star* No. 6, a short account of "A Mormonite Flabbergasted," from the *Shropshire Conservative*. The case was tried at the Newport County Court, March 8, before Uvedale Corbet, Esq., judge. Thomas Williams, "a leader of the blasphemous Mormons," plaintiff; and John Francis Steedman, an "eminent surgeon," defendant; the latter, of Wellington, Salop; the former, of Shrewsbury. The *Conservative* says—"The case was removed from the last Wellington Court, on application of plaintiff's solicitor, who thought there was a prejudice against the Mormons in that town. The damages were laid at £50. Mr. A. S. Craig ap-

peared for the plaintiff, and Mr. Thomas Smallwood for the defendant. The following were sworn on the jury: Thomas Paddock, farmer of Caynton; John Rudge, Edgmond; Thomas Birks, Chetwynd Aston; William Casewell, farmer, Edgmond; and Joseph Wainwright, farmer, Sambrook."

It appears that on Sunday, the 1st of January, the plaintiff called at the house of defendant, to distribute tracts, and offered one to him, when defendant took it, and blandly invited him into his room. Defendant then opened the window, looked up and down the street, to see if all was quiet, shut the window down again, and, after questioning him about the contents of the tract, the gift of healing, &c., planted two blows on his eyes, exclaiming, "Damn your eyes, get that healed." These blows caused the plaintiff to stagger and fall, when the defendant mercilessly kicked him on his side, abdomen, thigh, and leg. With the assistance of a chair, plaintiff then got up, when the defendant again struck him on the head, face, and shoulders. Plaintiff called out murder, made for the street door, and got it partly open, when defendant kicked it to, kicked plaintiff on the calf of his leg, and on his posteriors, and struck him a blow on his temple, which sent his head forcibly to the wall. Plaintiff then managed to pull the door open, when defendant rushed at him, and kicked him across the causeway, saying—"There, you devil, take that." With assistance, plaintiff walked to the house of a friend, and in a few hours after, with much difficulty, went home by rail. He could not dress or undress himself for a fortnight, nor work for a month; and at the time of the trial he still wore strengthening plaisters.

Mr. Craig addressed the jury for the plaintiff, stating that he, Mr. Craig, felt the greatest indignation and disgust at the conduct of the defendant, and that no consideration of religious doctrine could justify it, being intolerance and brutality of the most violent kind.

Mr. Smallwood, for the defendant, admitted the assault, but observed that it was not "occasioned by any animosity to the plaintiff, or any wish to interfere with his particular notions, or to crush, by means of brutal violence, the peculiar tenets advocated by him; but it had resulted solely in consequence of the indignation felt by the defendant at the invasion of his privacy by a man who preached, and otherwise disseminated, doctrines of the horrible nature admitted by the plaintiff to be held by this sect."

"The learned Judge summed up briefly," and the Jury, after laying their heads together for a few moments, returned a verdict for the plaintiff, *five pounds damages*.

The Editor of the *Conservative*, after styling the plaintiff a "thing," placing him on a par with "the most atrocious felon," and regretting "exceedingly that a gentleman of Mr. Craig's standing in society should, for lucre, undertake the cause of this wretched blasphemer," says—"To show how much the public mind was interested in this case, it was resolved to pay all Mr. Steedman's liabilities by a penny subscription. Not that the public would countenance unnecessary violence, but to exhibit its detestation of the abominable practices of the Mormons." This is cool jesuitry, certainly. If such generous souls had lived in the days of Jesus, they would doubtless have raised a penny subscription to defray the expenses of his crucifixion, and the Editor of the *Conservative* would have vindicated the subscribers.

Thus in a Christian country, where all religions are tolerated, professedly, is a man liable to be violently and brutally assaulted, for exercising the right of making known to others those sentiments and doctrines which he sincerely believes to constitute the religion of Jesus Christ; and when the assault is adjudicated upon, an enlightened, liberty-loving, Protestant, British jury award a verdict for the assaulted, and five

pounds damages, leaving the victim of bigoted brutality the pleasure of liquidating, as best he can, the remainder of his pecuniary losses by the assault, and rejoicing over the pain and debility which it produced! How much before a Catholic country is the Protestantcountry that allows this! Not many steps, most assuredly.

The most liberal minded editor, commenting upon the trial, says that it "ended to the satisfaction of every thinking mind," but in a succeeding sentence he excepts himself—"Our opinion is, one farthing would have been adequate damages, as the fellow brought the chastisement on himself by distributing his filthy and blasphemous trash in Wellington, where he admits it had been flung after him on some occasions. We do not for a moment justify a wanton assault upon either man or beast, but if a beast will intrude on domestic privacy, he must be treated as such." These are the sentiments of the "Grand Master of the Loyal Orange Institution of Great Britain," a society existing purposely to oppose Roman Catholicism. What worse sentiments can Catholics utter? One might imagine that the editor of the *Conservative* had lived all his days in an obscure hamlet, which, thanks to the railways, the telegraphs, and the cheap press, are daily becoming less in number, where he was utterly unaccustomed to that freedom of doctrinal discussion and propagandism which now almost universally prevails in this land, and which is the pride of Englishmen.

It is refreshing to turn from the above to the worthy conduct of the Chichester magistrates, who seem to have been actuated by the generous sentiments of civil and religious liberty. We cannot but pray for blessings to fall upon the heads of those judicial officers who nobly stand up for the right, and administer the law in the integrity of their hearts. Their conduct affords a pleasing contrast to that of many of their brethren elsewhere. We trust that the conduct of all may meet its due reward.

Home Intelligence. — *Southampton and Dorsetshire Conferences.* — Portsmouth, March 9, Elder J. G. Willie writes. In Southampton the brethren had succeeded in obtaining for worship on Sundays the Polytechnic Lecture Room, situated in the centre of the town. A course of Lectures had been commenced, the meetings were well attended by strangers, and the prospects were encouraging. In the town of Bognor, last January, Elder Hardner had been repeatedly interrupted, while preaching in a large room, by persons breaking the windows, and cursing and swearing in the meeting. Requesting them to desist was useless, so to try the law of the land was the only alternative. The principal disturber was summoned before the magistrates at Chichester, who required him to give £100 bond to appear at the Quarter Sessions in April, or go to prison to await his trial. The bond not being forthcoming, he was sent to gaol. The meetings in Bognor had been well attended ever since. In the Dorsetshire Conference the prospects were good, many of the meetings being well attended.

Foreign Intelligence—*Malta.*—February 21, Elder James F. Bell writes. Since his last letter, he had baptized four persons, and others were preparing. A series of twelve lectures was being delivered by the brethren, which were crowdedly attended. Much inquiry existed, especially in the forty-first, or Welsh regiment, in which were four brethren, and the prospects were decidedly cheering. One or two of the brethren had experienced a little annoyance from some of the subordinate officers, through the influence of the garrison chaplain. As many troops would be at Malta the ensuing summer, it was expected that a good work could be done among them. A spirit of inquiry had arisen in the fleet off Constantinople, to which Elder Bell had just despatched a parcel of assorted books and tracts.

We are pleased to hear of the brightning prospects of the work in this interesting little island, and we sincerely trust that much good may result from the diligent labours of Elder Bell and his little band. It is natural to think that the word of life may reach the hearts of many British soldiers, who may touch at Malta during the lively times which have commenced in the east. And we would encourage Elder Bell and his fellow-labourers in their determination to introduce the truth in every door that opens, as doubtless many will be opened, and present favourable opportunities for the advancement of the interests of Zion.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184.)

[July, 1838.]

Saturday 14th. The Camp moved to Mifflin, ten miles. This was the first day since leaving Kirtland, that they did not break one or more wagons. N. B. Baldwin preferred a charge against Abraham Bond, for murmuring and other unchristian-like conduct. After hearing both parties, the Council referred them to the company of their own tent for settlement.

Sunday 15th. The Camp was engaged in preaching the first principles of the Gospel, and many came to listen.

Monday 16th. Travelled sixteen miles, and encamped at Springfield. Three or four miles east of Mansfield, the Camp was met by the County Sheriff, his deputy, and Mr. Stringer, who had taken out a warrant for several of the brethren for "Kirtland Safety Society Money," and took Josiah Butterfield, Jonathan Dunham, and Jonathan H. Hale for Joseph Young, and committed them to gaol. Many threats were reported that the Camp should not pass Mansfield, but they were disturbed only by the repeated discharge of cannon, to frighten their horses as they passed the Court House.

Tuesday 17th. The Camp travelled sixteen miles, and pitched their tents on the prairie in Whetstone Township, at seven o'clock, P.M. The Court was in session at Mansfield, and the case of the imprisoned brethren was called up at eight this morning, but no bill was found, and they were discharged at four minutes past one o'clock, P.M., and joined the camp at seven, having travelled twenty-two miles. While in prison they prayed and sung, and rejoiced that they were counted worthy to suffer for Christ's sake; and in the night a light equal to noon day burst into the prison. Elder Dunham took out his watch and saw that it was three minutes past one, and he received a testimony that they would be liberated the same hour that afternoon, which proved true.

Wednesday morning, 18th. The Council appointed Dominicus Carter, Commissary of the Camp. At one, P.M., the camp halted to refresh on the edge of a prairie, the first privilege they had enjoyed without paying for it, and encamped in the town of Grand Prairie, sixteen miles.

Thursday 19th. Travelled seven-and-a-half miles, and encamped on a prairie in a line for the first time. In their travels this day, they fell in with a Lamanite, of the Wyandot tribe. Elder Parker gave him the Stick of Joseph, which pleased him much. When he saw the camp moving he he exclaimed, "*Dis surprize me mazingly.*"

Friday morning, 20th. The Council reproved some of the camp for their covetousness and complaining, and were told they must leave off all such evil practices, and banish such feelings, or they would be scattered to the four winds. Encamped this night in the high way, about one mile from Burlington, nine-and-a-half miles' travel. The company was thoroughly wet by a heavy shower this night.

Saturday 21st. Roads very muddy and bad; some disputings, and not half food enough for dinner, and some were hungry enough to eat raw corn before they could procure supper. Travelled sixteen miles and encamped by the road side, seven miles from the Sciota river.

Sunday 22nd. The Camp was obliged to travel part of the day to get forage. Received a salute of rotten eggs from a house as they passed. Administered the Sacrament for the first time on their journey. Some time during this night a luminous body, about the size of a cannon ball, came down over the encampment near the ground, then whirled around some forty or fifty times and moved off in a horizontal direction, passing out of sight. One hundred and eighty-eight miles from Kirtland.

Monday 23rd. A wheel of a wagon heavily loaded ran over the leg of Elder Peck's son, which nearly severed the flesh to the bone. Elder Peck laid his hand on his son in the name of the Lord, and he was able to walk, and the next morning there was not so much as a coloured spot to be seen on the leg.

Tuesday 24th. While the sisters were washing, the brethren chopped seven acres of underwood, and reaped and bound three acres of wheat, for which they received $19,00.

Thursday 26th. The First Presidency, High Council, and Bishop's Court assembled at Far West, to dispose of the public properties of the Church in the hands of the Bishop, many of the brethren having consecrated their surplus property according to the Revelations.

It was agreed that the First Presidency should keep all their properties that they could dispose of to advantage, for their support, and the remainder be put into the hands of the Bishop or Bishops, according to the commandments.

Moved, seconded, and carried unanimously—

"1st. That the First Presidency shall have their expenses defrayed in going to, and returning from Adam-ondi-ahman; equally by the Bishop of each place.

"2nd. That all the travelling expenses of the First Presidency shall be defrayed.

"3rd. That the Bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally, but this is to be done under the inspection of the First Presidency.

"4th. That the First Presidency shall have the prerogative to say, to the Bishop, whose orders shall or may be paid by him in this place, or in his jurisdiction.

"5th. That the Bishop of Zion receive all consecrations, East, West, and South, who are not in the jurisdiction of a Bishop of any other Stakes.

"6th. That we use our influence to put a stop to the selling of liquors in the city Far West, or in our midst, that our streets may not be filled with drunkenness; and that we use our influence to bring down the price of provisions.

"7th. That brother William W. Phelps, be requested to draw up a petition to locate the county seat at Far West."

Friday 27th. The Camp could not buy forage, because "they were Mormons," and one man threatened to shoot Captain Dunham the engineer.

Saturday 28th. I left Far West for Adam-ondi-ahman, in company with President Rigdon, to transact some important business, and to settle some Canadian brethren in that place, as they are emigrating rapidly to this land from all parts of the country.

Elder Babbit with his company from Canada has arrived, and brother Turley is with him.

Sunday 29th. Elders Kimball and Hyde preached at Far West, having just returned from England.

Monday 30th. The Circuit Court sat in Far West, Judge King presiding.

Brother Bond was disfellowshipped by the Camp for murmuring, and not giving heed to counsel.

I returned this evening from Adam-ondi-ahman to Far West, with President Rigdon.

Tuesday 31st. Attended the Circuit Court awhile, and received a visit from Judge King.

(*To be continued.*)

THE ITALIAN MISSION.

SEVERAL BAPTISMS—INVESTIGATION OF THE WORK.

Prassuit, Angrogna, Vallée de Luserne, Piedmont, March, 1854.

Dear Brother S. W. Richards—I have now been labouring one year among the Waldenses, during which time I have become somewhat acquainted with their condition, manners, and customs. Knowing you are deeply interested in the work of God, which is now assuming a prominent position in the world, and attracting the attention of many people, I forward you the following brief sketch of my mission in this country.

The past year has been a remarkable one to me, as well as to the Church in general. The Lord has been with me and has not only blessed me in my ministerial duties, but has preserved me from those who have sought my hurt. Since I last wrote, persecutors have made strenuous but fruitless efforts to do me violence. I have had many apparently narrow escapes from the hands of my enemies. One day as I was leaving the village where I had been preaching, I was closely pursued, for a considerable distance, by two rough fellows, who cast stones at me as they ran. Large stones have often come

hissing by me with great force, but I have not yet received the first blow, for which I feel thankful to my heavenly Father. I know it has not been by mere chance that I have not fallen a victim to the rage of ungodly and unprincipled men. Before I had any idea that I should be sent to Italy, the Lord showed me in a dream that I had got a foreign mission to perform, which would be as a hot furnace, but I was given to understand that the flames would not hurt me, inasmuch as I would be faithful. The more experience I get in the Church, the more I see the goodness of the Lord manifested in my behalf, which fills my heart with gratitude to God, and gives me ardent desires to serve Him faithfully, and to labour diligently in His vineyard.

I have gained much experience since I came to this country, which I shall find to be of great utility in years to come. It has been with much pleasure that I have laboured with Elder Woodard, from whose wise counsels and teachings I have derived much benefit. But as he is now going up to Zion, I am happy to know that I am again under the wise presidency of Elder Stenhouse.

A great majority of the people among these mountains are very ignorant. They are considerably behind the times—a great portion of them can neither read nor write, and many of them do not know any language, they only speak a dialect. Many of their dwellings have no glass in the windows. Paper and sheep skins are used as a substitute for glass.

In my travels I have often met women going into the fields to till the ground, carrying cradle and child with them, and sometimes I have seen them, when overtaken by a storm, catch up cradle and child on their shoulder, and run to seek a place of shelter.

The generality of the peasants are miserably poor; there are some rich people here, but none of them have, as yet, had courage to obey the Gospel. I often think of the words of Jesus—"How hardly shall they that have riches enter into the kingdom of God." I have preached in the parlours of the rich, in the humble cottages of the peasants, in school-rooms, and in stables among the cattle, where the people assemble in the evenings for the sake of the warmth. I have slept in the chambers of the rich, as well as in the hovels of the poor, and sometimes my entertainers have been so poor that they have not been able to provide me with a bed, in consequence of which I have been conducted into barns, to take my repose on hay and straw, where I have often been awakened by the cold night winds as they have swept over my face, but I have felt thankful that I had a cover over my head. During the severe weather this winter, I have often been obliged to sleep in stables among the cattle, as it has been too cold to sleep in barns.

Formerly the Waldenses were driven by persecution from these valleys, and they found an asylum in Switzerland, but they were soon led back by one of their ministers. On arriving in their native valleys, they assembled in the open air, and swore they would die before they would change their religion, or again quit their country. This day is annually celebrated by the inhabitants of these valleys. They assemble on the spot where their forefathers stood, and hold a sort of "camp meeting." At the last anniversary there were a great number assembled to celebrate the "memorable day." The rev. gentlemen who addressed the vast assembly, knowing that many in their valleys had been baptised into the Church of Jesus Christ of Latter-day Saints, and fearing that others would do likewise, seized the opportunity to exhort their hearers not to change their religion, but cleave to that faith which their forefathers had sworn to maintain. Many of the people will not believe anything that is not believed in by their religious leaders, but still there are those who are determined to use their own judgment in relation to religion as well as other matters.

In spite of the difficulties against which this mission has to struggle, and the opposition with which it has to contend, the work of the Lord has been, and still is, onward. I feel assured that a brighter day is dawning upon the inhabitants of this dark and benighted land. I have baptised several since I last wrote, and many others are investigating the work. The Saints are increasing in faith and knowledge, and they rejoice in the glorious hope of one day assembling with the body of the Church in Zion, but they are determined to wait patiently until the day of deliverance comes.

During the few years I have had experience in travelling and preaching this Gospel, I have often thought of the words

which an angel said to the Prophet Joseph at the opening of this last dispensation, "Those who are not built upon the rock will seek to overthrow the Church, but it will increase the more opposed, and spread farther and farther." I have seen these words literally fulfilled, both in England and in this country; and as like causes produce like effects, I expect to see the Church spread abroad until it has crushed, beneath its universal prevalence, everything that opposes, for the Lord will carry on His work until all Israel are saved—until peace, joy, and righteousness shall abound over all the earth, when superstition, oppression, and misery shall be known only in the records of the past.

That that blessed day may soon come is the prayer of your affectionate brother in the New and Everlasting Covenant,

G. D. Keaton.

P.S. It is fine weather here, but we have had a severe winter. Frost has continued the whole winter, with but little cessation. A short time ago we were visited by gales of hot wind, which came from Africa, and caused much snow and ice to disappear. G. D. K.

MRS. SWISSHELM ON POLYGAMY.

A new question is likely to arise in politics. "Shall the Mormons, with their polygamy, be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen states now, in which polygamy is practised and provided for by law. We have an administration whose chief business it is to defend, spread, and perpetuate the institution. Now, we like variety; and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children. We should like a specimen of those who educate and support all their offspring.

To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking houses, as do the "fathers" of our eastern cities.

While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company.—*Saturday* [*American*] *Visitor*.

VARIETIES.

The softest pillow is a good conscience.

A word of kindness is seldom spoken in vain. It is seed which, even when dropped by chance, springs up a flower.

Not at Home.—When Cibber once went to visit Booth, and knew that he was at home, a female domestic denied him. Cibber took no notice of this at the time, but when, a few days afterwards, Booth paid him a visit in return, he called out from the first floor that he was not at home. "How can that be," answered Booth; do not I hear your voice?" "To be sure you do," replied Cibber; "but what then? I believed your servant maid, and it is hard indeed if you won't believe me!"

Expense of Smoking.—A working man, in his forty-fifth year, who has not smoked his first pipe of tobacco, writes:—"I observe, in last week's *Nonconformist*, that the sum paid for duty on tobacco in the last three years has been £13,476,620. Taking the even £13,000,000, we have an amount of money that would have paid for the building of 65,000 houses, at £200 each; add to which, the loss of the material would have furnished a sum that would have gone far towards providing the means of religious and intellectual instruction for the inhabitants of those 65,000 houses. So much for the expense of the smoke *nuisance*—to say nothing of the other evils connected with the filthy habit."

Discovery of Gold in Scotland.—The report of the discovery of gold on the "braes of Balquidder" has been confirmed. It appears that, some time since, on a farm called the Letters, in Balquidder, possessed by Mr. Cameron, Kingshouse, and belonging to the Marquis of Breadalbane, a lead mine, which was known long ago to have existed, has been opened by his lordship's orders. The miners have been very successful in getting lead ore, richly impregnated with silver, and lately gold. The first nugget found was about the size of an ordinary breastpin's head. It was sent to his lordship, at Taymouth Castle, and, on being tested, pronounced to be first-rate gold. The second nugget found, weighed about six ounces; the third, about five; and the fourth, about four ounces. His lordship was at the "diggings" last week, for the purpose of making arrangements regarding the working of the "diggings," and, also, for fixing on a proper site on which to build suitable houses for the gold-diggers of Balquidder. The rock is mountain limestone, imbedded with quartz. It is curious that there has been a local tradition here, for generations, that there was gold in the district.—*Dumfries Courier.*

Gleanings.—A Woman's Rights' Convention was opened at Albany, Feb. 14. Resolutions were read, the burden of which was "to put away for ever that remnant of despotism and feudal oligarchy—the caste of sex." The *New York Herald* says—"While these women are wasting time at Albany, nurses are wanted in every part of the country, at wages ranging from 5 dollars to 25 dollars per month, according to capability." A statement, by some doubted, by others believed, that Russia had sent agents to the United States for the purpose of fitting out privateers to wage war against the commerce of France and England, has excited quite a sensation in the United States, and called forth a storm of popular indignation. A very violent and destructive storm was experienced along a great portion of the United States seaboard, Feb. 20 and 21. Ten vessels are reported to have been wrecked near the mouth of the Delaware, and six men frozen to death. The *New York Herald* says that the small pox is raging in almost every place of note in the country.—The ice at St. Louis broke up March 1, and floating down the river in large masses, completely smashed six steam-boats against the wharves, entailing a loss of 100,000 dols.—Mr. Chambers's motion for a committee to inquire into the conventual and monastic institutions in the United Kingdom, was carried in the House of Commons by a majority of 186 against 119, notwithstanding that Lord John Russell made an energetic speech against it.—The Queen of Spain has re-called M. Isturitz, the Spanish Ambassador at London, because of the freedom with which Spanish affairs were discussed in this country.—St. Petersburg and the Baltic provinces are placed under martial law.—Several earthquakes have occurred in Calabria, the damage done is immense, upwards of 2,000 persons have been killed.—The first instalment of the Baltic fleet, under the command of Sir Charles Napier, sailed from Portsmouth March 11, led out to sea by the Queen in person. The squadron consisted of fifteen vessels, and near 1,000 guns.—Provisions are cheaper in San Francisco than in New York.

A DIALOGUE BETWEEN PARENTS AND CHILD BORN IN CAMP, COUNCIL BLUFFS, JULY 5, 1853.

Parents.

Pure happy, heavenly spirit,
Untainted by a soil,
Why did you come to dwell with men,
To share this world's turmoil?

Why leave the courts of glory?
Why quit the realms of bliss?
Why leave your happy first estate,
To enter upon this?

Sickness and sorrow were not there,
No pain, and there no death;
Here the destroyer sheds around
His pestilential breath.

Child.

Know that my heavenly Parent has
From glory sent me forth;

I have a mission to fulfil,
While sojourning on earth;

I have to prove my loyalty,
Whilst here, unto the Lord;
Then in my glorious third estate,
Receive a just reward.

Parents' Prayer.

Father, we pray that we may be
Enabled to discharge
The duty which devolves on us
Towards this precious charge,

That when we render an account
Of this our treasured one,
Our listening ears may hear thee say—
"Daughter and son, well done."

Mercy Bath.

THE STARS.

(Selected.)

Yes! these are SUNS!—vast, central, living fires,
Lords of dependent systems, kings of worlds
That wait as satellites upon their power,
And flourish in their smile! Awake, my soul,
And meditate the wonder! Countless suns
Blaze round thee, leading forth their countless worlds—
Worlds in whose bosoms living things rejoice,
And drink the bliss of being from the fount
Of all-pervading love. What mind can know,
What tongue can utter, all their multitudes,
Thus numberless, in numberless abodes,
Known but to THEE, blest Father? Thine they are—
Thy children and thy care—and none o'erlooked
Of thee. No! not the humblest soul that dwells
Upon the humblest globe that wheels its course
Amid the giant glories of the sky—
Like the mean mote that dances in the beam,
Amongst the thousand-mirrored lamps which fling
Their wasteful splendour from the palace-wall—
None can escape the kindness of thy care:
All compassed underneath thy spacious wing—
Each fed and guided by THY powerful hand!

ADDRESSES.—G. W. Bramwell, 105, Great Colemore Street, Birmingham.
James Marchbanks, 38, Bevois Street, Southampton
Thomas Caffall, 37, Regent Street, St. Philip's, Bristol.
John Chislett, 22, New York Street, Brighton.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 17TH MARCH, 1854.

	£	s.	d.
John Holsall	4	0	0
George Picton	2	0	0
R. J. Townsend	3	0	0
William Lewis	4	10	0
James Walker	15	0	0
Josiah Rhead	5	0	0
Carried forward	£33	10	0

	£	s.	d.
Brought forward	£33	10	0
William Simms	5	0	0
E. C. Brand	20	0	0
John P. Pears	4	0	0
John Price	2	0	0
	£64	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 14.—Vol XVI. Saturday, April 8, 1854. Price One Penny.

PARTY SPIRIT.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—PAUL.

So it should be in all the Branches of the Church throughout the earth, but we fear it is not the case. Before this earth can become a heaven, the people must become one; the divers party feelings which divide men, distracting their councils, and frustrating all attempts at united action, must be entirely banished; a man must consider his neighbour as his brother, and their interests must be identical. Until this be the case, the Millennium will remain a perfect chimera, it will exist only in the imagination. So true it is that mankind will make their own heaven or hell. Do all the Saints realize this? Do they, on all occasions, endeavour to build themselves up by building their brethren up, or by pulling them down? The latter is too often the case. And yet no practice is more calculated to defeat the end in view! Is it not passing strange that Saints should persist in such a course? Verily it is.

This unlovely disposition manifests itself not only among the members of the Church, but sometimes among those who hold the Priesthood, and here it works its deadliest evil, for it is a well known fact, that when the head is affected the whole system speedily becomes deranged. A double responsibility, therefore, rests upon those who hold the Priesthood, to guard against any influence which may be calculated to lead them to detract from a brother's merit, or to lower him in the esteem of his brethren, more especially when he holds a responsible office in the Church, for if the Saints withdraw their confidence from an Elder, through the detracting remarks or influence of another Elder, how is the first to magnify his calling? He cannot, at least until he recovers that confidence, or outlives the detraction. Wounds in a man's reputation often take considerable time to heal, and all this time is lost time, and, after all, ugly scars remain, which tears can not remove, though, if they could, they oft would freely flow, to obliterate all monitors of the past.

The Pastor, the President of a Conference, the Travelling Elder, and the President of a Branch, especially, ought to guard against, and indignantly repel, the very first suggestion of detraction. They ought to sustain each other in all good faith and confidence, and be extremely careful of each other's reputation. They should be charitable and long-suffering towards each other, and endeavour to see eye to eye in all things, that their hearts may be firmly united as the heart of one, then would their counsels be the words of life, the demonstration of the Holy Spirit would make their teachings powerful, and give them weight with Saints and sinners. But where suspicions and petty jealousies are allowed to creep in the hearts of the chief officers in a Conference, and coldness fills their bosoms towards each other,

and division and contention characterize their councils, how, in the name of heaven, can good be done? How can the Conference exhibit the spirit of the Gospel? How can the Saints progress in numbers, unity, and faith? It is a positive fact that where the chief authorities of a Conference are divided, and are engaged in thinking and saying unpleasant things of each other, the same spirit will run through the Conference, and the members will forget "Mormonism," and straightway run into "Gentilism," and one will say, "I am for the Pastor;" another, "I am for the President of the Conference;" a third, "I am for the Travelling Elder;" a fourth, "I am for the President of our Branch;" just as some carnal Saints of old got quarrelling about whom they stood up for, and whom they belonged to—"I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Christ." What could be a nearer approach to Satan's government than such a state of things as this? Let none be deceived, for whoever gives way to this spirit, no matter who he may be, or whom he may claim to be of or for, he is truly not for Christ, but for Satan, and the sooner such a professed Saint repents, and does again the first works of salvation, and gets the spirit of the Gospel anew, the better it will be for him, and all who look up to him.

It is truly distressing to suppose that Elders who have authority placed upon them to counsel the Saints, and direct a portion of the work of the Lord, should so far forget their high and holy calling as to give way to jealousies and ill will toward each other, and fill the hearts of the Saints with party feelings, instead of the spirit of the Gospel, which is a spirit of union and peace. How mean and contemptible, how opposite to every pure and generous sentiment, how contrary to the whisperings of the Spirit of God, how fatal to the spread of the Gospel, the upbuilding of the kingdom, and the perfection of the Saints, is such conduct! It is utterly beneath the dignity of a servant of God, and will cause one who gives way to it, more loss than he is at all aware of. Wherever such a spirit prevails, let it be banished forthwith, and never more permitted to invade the sacred precincts of the Church.

Very closely allied to this party spirit is the national feeling that some exhibit. This national feeling is another feature of "Gentilism." "Gentilism" breaks up the family of man, and divides them off into parties and nations, having contrary interests. "Mormonism," on the other hand, unites the family of man, by drawing them from all nations and parties, and imbuing them with one spirit, making their interests identical, and, eventually, restoring to the earth one language. Which "ism" is the most noble?

Does it not betray folly when a brother, an Elder, a President, or a Pastor, says, "I do not like Elder A——, because he is a 'cute Yankee;" or, "I do not feel right with Elder B——, because he is a canny Scotchman;" or, "I dislike Elder C——, because he is a jealous Welshman;" or, "I cannot work with Elder D——, because he is a hot-headed Irishman;" or, "I would sooner travel with any one else than Elder E——, because he is a regular John Bull?" But is it not much greater folly for a brother to have in his mind a constant jealousy and animosity towards his brother, and to seek occasion to sap his influence, because they may have been born in different nations? There is such evident folly in such a course as this, that we might wonder how it is possible for a Saint to give way to it. What has one nation to boast over another? Previous to the angel's revealing the Gospel to Joseph, all nations were equally destitute of it, and of the light of truth, and the most enlightened nations were as far in the background in heavenly intelligence as the untutored Indians. There are good and bad persons and qualities in all nations. The Gospel is going forth to draw out all the good, and to unite them in one, and the time will soon come when only two parties will exist on the earth—Saints and sinners. The Saints will be one nation; the sinners, a multitudinous medley of nations, allied against the truth. Then it can be plainly seen that those who evince a determination to continue, in the Church, those sectional feelings and distinctions which now prevail in the world, are not for the advancement of God's purposes.

All real Saints, when they receive the Gospel, will readily relinquish party spirit and national feeling, and count such things as the distinctive ornaments of Satan's kingdom. "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him," and should be with His Elders and Saints.

MESSAGE OF GOVERNOR BRIGHAM YOUNG,

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES OF THE LEGISLATURE OF UTAH.

Gentlemen — Under renewed obligations to our Father in heaven for protection, mercy, and blessing, we are again assembled in solemn Council, expressly for the purpose of representing the wishes and interests of our respective constituents; of amalgamating our views and feelings; and by the concentration of the varied ability, talent, and wisdom of all, of bringing forth those harmonizing influences which protect, unite, and regulate society; and of combining in a common interest the welfare of the inhabitants of the newly settled but far distant vales, the hardy and enterprising pioneers, and the opulent citizens, artizans, and labourers of the towns, cities, and settlements of not old, but longer date.

Governments, like men, should learn by experience; and omitting to follow in the footsteps of traditional error and folly, extract the good, being guided by that unerring wisdom which enlightens the understanding, and brings forth, from the treasures of knowledge, things both new and old for the benefit of mankind.

Laws should be simple and plain, easy to be comprehended by the most unlearned, void of ambiguity, and few in number. The greatest simplicity which can be attained in the formation of a code of laws tends to lessen litigation. They should moreover consist more of an organic than remedial character. It is my firm conviction that particularization by the Legislature, of every minute point which is liable to arise in law cases, is founded in error, and tends to promote litigation, screen the guilty, subvert justice, entrammel the honest jurist, and ensnare the unwary victim in its hydra meshes — embroiling and involving the peace and quiet of any community in which it is permitted to rear an influence. Such a course is only favourable to the evil doer, and such as prefer to exonerate themselves from the plain, straightforward claims of justice; because, peradventure, a doubtful item in law may be found, which, properly taken advantage of by its able exponents and devout votaries, may be wielded to aid them in their villainy, thereby strangling justice in her very courts, and profaning her very temples, in the citadel of her power.

Owing to human frailty, we may not attain unto a perfect code until the fulness of times shall more fully disclose heaven's brightness, and our "officers are peace," and our "exactors righteousness."

It is very properly considered that persons appointed to administer and execute the laws, are not only capable, but are honest in every discharge of duty; and indeed it is not even presumable that it could be otherwise; nevertheless, if it should prove different, the people have their remedy—let their place be filled by others. With this restrictive power in their own hands, the people are safe in investing their officers with discretionary powers sufficient for almost every case, in full confidence that they will not abuse the trust reposed in them, but execute judgment in righteousness, faithfully respecting the proffered covenant of Heaven's King, that He will put His "law in their inward parts, and write it upon their hearts."

This policy, carried out, instead of making a machine of a man, a mere puppet, or automaton, calls into exercise all the ennobling qualities of his nature, the highest attainments of which he is susceptible. Integrity, sense, and judgment cause him to look upon himself as responsible, for the abuse of power with which he is entrusted by the people, directly to the source from which he receives it. Strip a judge or justice of the legal mists and fog which surround him in this day and age, leave him no nook or corner of precedent, or common law, ambiguous enactments, the accumulation of ages, wherein to shelter, and it is my opinion, that unrighteous decisions would seldom be given.

It is much better to have no written law, than to send people into the labyrinths of such a mass of nonsense as fills the library of the law student, and which we frequently see entailed upon the people by the legal enactments our statute books contain.

Let all of our laws have no other practice or rule of decision, save it be in the discretion vested in the bosom of the court. It is true, there is much wisdom in the experience of the past, and the sons of wisdom can see and appreciate it; but that it is intermingled with much darkness, folly, and inapplicability to us, few will deny.

We shall have accomplished a great and a good work, when we have drawn from the fountains of wisdom and intelligence, rules and regulations to govern, control, sustain, and protect society. Under the canopy of our ever glorious Constitution, we have liberty to combine from the experience of ages, all that wisdom has sanctioned, and, adding thereto such as she shall seem to dictate, erect for ourselves a platform whereunto to build, which, being freed from the burden of past errors, inapplicability, folly, and tradition, will exert a vivifying, invigorating, reforming influence, descending to the capacity of all who can read, even though not learned in the so called "Science of Law." Let this therefore be our motto: "True Principle and Simplicity." Let our enactments contain all that is necessary, and *no more*, and obviate the necessity for travelling outside of them to know the law. Then shall we bring it to understanding, and within the comprehension of the school boy, and the humblest citizen; avoiding that huge mass of uncertainty contained in the musty rolls of ages, and emanating principally from those governments and nations whose principal efforts seemed to result in the aggrandizement of the rich and powerful, at the expense of the poor and humble.

In this connexion, permit me to add that our Code appear inclined to prepare laws to meet all necessary purposes, bestowing great care upon such as they intend to present for the action of the Legislature, although a multiplicity of other business has retarded their progress.

Since my last communication to your honourable body, nothing of serious importance has occurred, except the hostilities of the Utah Indians, to disturb the usual peace and quiet routine of the business affairs pertaining to our mountain government.

The annual pilgrim host have come, and passed on to the land of gold, unobtrusively, and with unprecedented harmony, leaving occasional representatives here and there, who, either through choice or necessity, tarry awhile in the valleys of the mountains, awaiting the moving trains of another season to escort them to rejoin their brethren at the shrine of their worship, the shining dust of the new born star.

The immigration to this territory has been considerable—amounting, it is estimated, to about ten thousand souls. Of these, a portion are from the northern European States, and the British Isles; a very fair division to Utah of the annual foreign immigration to the States, when we consider her far inland position. Utah! Fair Utah!! Behold her in the midst of the snow-capped mountains, narrow vales, or extended plains; no navigable river penetrates her surface, nor proceeds from her mountain fastnesses, on which to bear to her bosom the commerce of the nations. The iron horse has not yet found his way along her narrow vales, nor yet have the lightning wires conveyed to her citizens the "latest news." In silent grandeur she reposes, content in her internal resources, unacquainted with the hurried excitement of the day, or the passing wonder of the fleeting moment. For weeks, aye, months, the ox trains drag their heavy weights along, with whatever mail matter may have been entrusted in a day long since past and forgotten. Perhaps there are no people, in this age of rapid communication, so isolated as ourselves. In our internal intercourse, we have frequent exchanges with each other, but outside of this narrow compass, from two to seven months frequently intervene without a word from any source beyond the limit of the Great Basin.

It would seem probable that if the authorities at Washington, could only realize themselves in our position in this respect, they would exercise a little clemency, and use a little exertion to let us hear from them as often as twice a month, if not weekly. We are not very nomadical in our pursuits, and may usually be found somewhere in the vicinity of the Great Salt Lake, although it is said that we have wandered to the Gallipagos. Having no intention of straying so far, just at present, I propose that Congress be advertised of the fact that we are still hereabout, and may easily be found on inquiry. It might also be well to suggest to the Department, that it would be as well, that is, if they wish to accommodate

us with the mails, to let their contracts to such persons as make bids with the expectation of fulfilling them, and who will provide suitably to do it with some prospect of success. The contracts heretofore would never justify extra expense; consequently, the contractors' feeble attempts of course proved fruitless, and we have been left without a solitary mail, for over half a year at a time.

We recognize in the Pacific Railway a work worthy the attention of a great and enterprising people; and pass where it will, we cannot fail to be benefitted by it. The present overflowing coffers of the public Treasury seem a propitious omen for its speedy accomplishment, if Congress exercise that wisdom for the benefit of the nation, which will secure to herself the greatest political, as well as pecuniary, advantages proffered in the century in which we live. It is of incalculable convenience and profit in times of peace, and indispensable in war. In addition to throwing into the lap of the nation, the treasures and commerce of the Eastern Continent, and the Pacific Isles, its accomplishment cannot fail, by reason of furnishing so rapid a conveyance, to carry influence and power from one extremity of the Union to the other, and make her the arbiter of the world. It will greatly increase the commerce on the seas, and afford it the most powerful protection.

Owing to the death of the deeply lamented Captain Gunnison and a portion of his party, who were engaged in exploring a route for this road through this region of country, it is possible that its advantages may measurably be lost sight of, or remain unknown, until a location of some route is made. I have therefore thought proper to call your attention to this subject, hoping that the interest which is known to exist in favour of this route will not permit it to suffer for the want of proper representation to Congress.

While the world is progressing with steam engine power, and lightning speed, in the accumulation of wealth, extension of science, communication and dissemination of letters and principle, why may not the way be paved for the easier acquisition of the English language, combining as it does great extension and varied expression, with beauty, simplicity, and power, and being unquestionably the most useful and beautiful in the world? But while we freely admit this, we also have to acknowledge that it is perhaps as much abused in its use, and as complex in its attainment as any other. The correction of its orthography, upon some principle of having characters to represent the sounds which we use, has occupied the attention of many scientific gentlemen from time to time, but through lack of influence, energy, or some other cause, they have failed to accomplish so desirable an object. If something of this nature could be introduced which could be brought into general use, I consider it would be of great utility in the acquirement of our language. I am happy to learn that the Regency are deeply engaged in investigating this interesting subject; and hope that ere long, they may be able to produce something that will prove highly beneficial. This Board have exerted a genial influence in behalf of education, by stimulating the people to erect good school houses, and giving an impetus to the organization and maintenance of common schools, and the cause of education generally. For the want of funds the University works continue suspended, but it is expected that the increasing amount of the finances will soon enable you to grant them substantial aid. The education of our youth is a subject which should never be foreign from our care; and I doubt not, will continue as heretofore, to engage your warmest interest and encouragement.

Under the wise and correct impressions that to promote domestic manufactures, and endeavour to develop the resources of this Territory, they were best advancing the true interest of the people, their constituents, the Legislature of last season passed many acts for the encouragement of such manufactures and productions as were deemed essential, and within the ability of the people to accomplish.

The response which the inducements thus offered have met, although not as flattering as desired, is yet considerable, and betokens a disposition on the part of the citizens, to supply, from their own industry and perseverance, their necessary wants.

The only premiums reported, which have been awarded, are two for raising flax seed. The crop raised by William Muir being 27½ bushels of seed, and 500 lbs. of flax lint from one acre of ground, (see report of Auditor,) sets at rest the foreboding of some of our citizens that it

would not lint in this country, and adds a most important item of raw material to our list of resources. I strongly recommend a continuation of this policy, believing that nothing can give greater activity, energy, or more independence, and wealth, than for a people to *supply from home production, home supplies.* Extend therefore your aid, commensurate with your ability, for the encouragement of home manufactures. Let the artizan and the machinist erect their trophies upon our mountain rivulets, and let the strong rush of the swift waters, intermingling the voice of machinery with the hum of business, be made to contribute its overflowing bounty to advance the interest of enterprising men.

It is obvious to the most casual observer, that the natural wealth of this country consists in stock raising, and grazing. This branch of business is occupying a large share of the attention of our citizens, and considerable investments have already been made. So long as the California markets remain dependent upon foreign supplies, we may naturally expect large accessions will be made to our flocks and herds. I have directed your attention to this subject, that some regulation may be made in relation to the management of herds and herding grounds, so as to preserve good order amid conflicting interests. Self-protection requires that some system, requiring a strict observance of its provisions, should be adopted. It is desirable that the people take care of their stock, either by herding, or pasturing, instead of letting it roam at large, thereby saving much time and labour in hunting lost stock, which is probably either driven off, or stolen by the Indians, without the knowledge of the owners; this being the result of their own carelessness and neglect, in not suitably providing for its safe keeping.

It would seem that some combined effort, under suitable regulations, would be salutary, either to make large enclosures, or provide suitable herding, which as yet has not been done among us.

Owing to the Indian disturbances in the southern part of the Territory, but little has been done in making Iron, although the preparatory work is considerably advanced. The appropriations made for opening a road to the coal beds, and also to encourage the making of iron, have been expended. In working this road, thick beds of excellent coal have been discovered, whose existence was not previously known. A large number of families having migrated to Iron county this season, together with other effectual operations, it is presumed that they will be able to continue the works with an increased energy, and soon realize our strong anticipations of success.

The same warfare has also impeded the public works at Fillmore, the inhabitants having sufficient to do to protect themselves, their stock and crops, from the threatened outbreak of the Indians; although the Indians in that immediate vicinity were, until the massacre of Captain Gunnison and party, supposed to be friendly. The further prosecution of those works will have to be done at the expense of the public funds of the Territory, unless Congress shall see proper to extend her liberality by an additional appropriation.

The site for the Penitentiary has been located by the Secretary, the Hon. A. W. Babbitt, on Kanyon Creek, adjacent to the south eastern limits of this city. He is authorized to expend the appropriation made by Congress for that building, and is making the requisite arrangements for its speedy erection.

The appropriations for these two objects, although usual in amount for *the Territories,* for such purposes, operate unequally, when we consider the difference in the price of building materials and labour, on the lakes and navigable rivers of the *Great West,* east of the Rocky Mountains, where one dollar is about equal to five in this region, where imported goods pay a tariff, for freight alone, of fifteen cents per lb., and lumber is scarce, and hard to get at any price. No building, at all suitable for the purposes designed, can be built for the amount appropriated. It is true, the money can be expended, but without much available effect, unless followed up by additional appropriations, either by the General Government, or the Territory. No particular blame can be attached to Congress, for it is presumed, had they been apprized of the precise nature of the subject in question, their appropriations would have been commensurate with their design in making them; and as it is, they will probably make them so, upon the proper representation being made.

During the high waters of the past season, much damage was done by sweep-

ing away the principal bridges across the largest streams. It is presumed that the counties in which they are located will rebuild them at their own expense, as soon as they are able, but as these bridges are a decided benefit to the travelling public at large, and the settlements are new, and so weak as to make it rather burthensome for them to build alone, it is but right that they should receive aid from the public funds.

With the exception of the Jordan bridge, which progresses slowly, and the Arsenal, which will soon be completed, but little can be said of public improvements; the people having been almost exclusively engaged in tearing down their houses, erecting forts and fortifications for their defence against the Indians. It has served to check many an enterprise already commenced, and many others in prospect, which otherwise would have been completed, or in successful progress. It will prove a salutary lesson to us hereafter, if we improve upon our present year's experience, and cause us to base our settlements upon a fair system of defence. The apprehensions of any danger from the Indians have appeared so distant and uncertain to the citizens of the Territory, that I have experienced great difficulty in convincing them that there could be any difficulty whatever.

The assessment for the present year, including a delinquency in the collection of last year, a portion of which it is presumed will yet be realized, and amount on hand, amount to - - -		$24,121 09
There has been paid on account of public improvements, such as Roads, Canals, Bridges, Arsenal, &c. - -	$12,301 37	
On account of Indian expeditions of previous years - - - -	227 36	
For ammunition -	158 90	
Contingent expenses, including bounty on Wolves, issued prior to the repeal of the Act -	1,493 60	
	$14,181 23	
Which leaves a balance in favour of the Treasury, of - - -		9,939 86

There have been issued during this year, warrants upon the Treasury, amounting to - -	14,834 92	
Outstanding previous -	2,898 66	
Amount of supposed indebtedness not audited -	6,000 00	
	23,733 58	
Of the above amount, there has been redeemed at the Treasurer's office -	10,003 66	
Amount in Treasurer's hands - - - -	1,298 41	
	11,302 07	
Which leaves in circulation, with no available means on hand to redeem this amount - -		12,431 51
Delinquencies in the collections of the year 1852 - - - -	6,463 00	
Delinquencies in the collections of the year 1853 - - - -	10,523 00	
	16,986 00	
Which leaves a balance in favour of the Treasury, if all was collected, of -		4,554 49

Thus within two years we find very nearly the same amount of revenue arising from first two, and then one per cent. assessed. There is an unpardonable neglect, on the part of the people, to pay up their delinquencies, as also on the part of the officers in making prompt collection and return. A portion of the above calculations are based upon reports of former years, and on this account may vary a trifle when the present year's reports shall be received.

If the collections could be promptly made, and it is believed that under the present favourable condition of the country they might, the assessment of the per cent. might be still reduced, and as much realized as at present.

If officers would be vigilant, and energetic in the discharge of their duties, more property would be found to assess, which would also increase the revenue, although the rate be lessened.

I will also suggest that cities and counties might be limited in the assessment of their per cent. in order to lighten the taxes upon the people. The voluntary contributions of the people for public pur-

poses, and the self-reliance reposed in them by the General Government, in causing them to protect themselves from Indian hostilities at their own expense, seem to require that the burdens of taxation should be as light as possible, and compatible with the requirements of the Government. Much has, however, been accomplished through the Territory, incident to new settlements, which it is presumed will have a tendency to relieve the people of many burdens. Many have now got into forts, which are completed, or nearly so; a goodly number of dwellings and school houses are built, neighbourhood roads, and many bridges are made; a large amount of land is broken and fenced, and water ditches, &c., finished: consequently the people are better prepared than heretofore to pursue the more profitable avocations, and at far less inconvenience and expense. You will therefore consider the necessities of the Territory, as well as the condition of the people, in fixing the per cent. upon the assessment of property; and if you should find it in your power, consistently, to make provision for the further encouragement of education, for the support of common schools, for manufactures, for the payment of expenses incurred for the suppression of Indian aggression, to aid in the construction of the public buildings, for the erection of bridges, and the support of the poor, you will find them all objects worthy of your consideration, and dependent upon some degree upon the judicious patronage of a liberal government.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 8, 1854.

THE SPREADING OF THE WORK.—Another emigration season has ended, and summer is fast hasting on. Many Elders and Saints have recently closed their labours in this land, and departed for the land of Zion, whilst others have stood up to fill the vacancies, and to carry on the work.

No doubt the Priesthood throughout the country are busily engaged in devising measures and making arrangements for the rapid and extensive spread of the work under their jurisdiction, during the coming year. This is right. The time has now come when the attention of the Priesthood and the Saints, after setting their own houses in order, should be directed to the propagation of the Gospel among their neighbours.

The work devolving upon the Saints, the Priesthood especially, in relation to their neighbours, appears to partake of a two-fold character—to save and to warn. The Elders are sent forth among the nations, to unfold to them the principles of salvation, and to administer the ordinances unto the people, so far as they are willing to be obedient. Where the people reject the Gospel, the Elders have to warn them of the consequences, and of the fast approaching hour when disobedience will meet its reward. The people are then left without excuse. If they do not escape the long-threatened judgments of the Almighty, they have themselves only to blame.

The Gospel has been preached for many years in the British Islands, and, for aught we know, the work here is far from being accomplished. The Spirit seems to linger around these islands, as though reluctant to leave them, and we have this assurance, that so long as integrity remains in the hearts of the rulers of the people, the Gospel will not leave these shores. So long, then, the Elders will have something to do, and plenty of it, and the time should be taken advantage of by them, they should work while it is called day, for the night may come on all at once, as the natural night

comes on between the tropics, and sooner than it may be expected, then no man can work, but Israel must retire from the nations to the places of refuge pointed out by the finger of revelation.

There are only two reasons for the cessation of the labours of the Elders among any people—recall, and persecution. When the authorities in Zion say, "It is enough," the Elders can justifiably leave the people. When the Elders are persecuted in one city or nation, they are justified in fleeing to another. But until this be the case as regards the British Isles, the work will continue, and the Elders will have the privilege of ministering to the people.

There are doubtless may places in this country, where the Gospel has not penetrated, or at most but imperfectly. Such places should be diligently visited, and the honest in heart who may abide therein, should be carefully sought out and instructed. And we would here say that the aim of the Elders should be to enlighten and instruct the people by the power of the Holy Ghost, more than by grandiloquent sermons. But it appears to us that if the Elders cultivate the Spirit of God, associate with the people, sympathize with them, enter into their feelings, and realize their joys and sorrows, influence may be obtained over the people, and then a humble word spoken in season may prove more enlightening to the mind, and more effective for salvation, than oratorical display, which, unaided by the power of God, falls coldly on the hearts of the people, and though it may excite, yet it fails to convince and convert.

In places where the Gospel has been preached for a considerable time, we would urge the Elders to continue their labours with all faith and diligence. The seed sown in past years may spring up and bear fruit most unexpectedly. We are aware that some people have so little appetite for the Gospel, that one meal in several years may seem to suffice for them, but the appetites of people change sometimes, and become keener than usual, and their aversion to some things changes into a most intense liking. When this is the case in spiritual matters, the dainty appetite for the Gospel gives place to a decided hungering after righteousness, which should be satisfied.

So long as the Elders are in the country, it is their duty to bestir themselves, and unceasingly endeavour to reclaim the inhabitants from the ways of folly. Fireside or conversational preaching is ofttimes a useful means of winning over many to an obedience of the truth, and should be practised at every available opportunity. The active circulation of tracts is calculated to do a vast amount of good, in enlightening the reading and thinking portions of the community, as a tract of a few pages can be put in the pocket, and taken out and perused in leisure moments when no one is nigh, and the arrows of conviction may pierce the heart unobserved. The *Stars* would often be useful in circulation among those who are inquiring after the truth. The *Star* contains many instructive articles on doctrine, as well as important accounts of the position, progress, and prospects of the Church, and therefore would give the reader the latest correct information upon these things, information which many people much desire, and which would be likely to imbue them with the *existing spirit* of the work.

In conclusion, we would return our thanks to the Pastors and Presidents of Conferences, for their past favours to us in communicating intelligence concerning the work under their charge, and we would respectfully solicit a continuance of their communications, that we may be thoroughly "posted up" in regard to the advancement of the Redeemer's cause under our jurisdiction, and that we may be enabled to make such representations through the *Star*, as shall cause it to reflect as faithfully as possible, though briefly, the current history of the great work of God. And to this

end, we are ever thankful and gratified to receive any newspaper, tract, or pamphlet, which may contain intelligence affecting the interests of the kingdom which we are anxious to see prevail over the earth, and bring into subjection every other power or authority that exists.

HOME INTELLIGENCE—*Cheltenham Conference.*—Cheltenham, March 20, Elder Joseph France writes. The meetings in Cheltenham were well attended, the congregations increasing weekly. Baptisms were frequent.

FOREIGN INTELLIGENCE—*Calcutta.*—We have received the Calcutta *Citizen* of Dec. 19, and 29, containing two letters from Elder N. V. Jones to the Editor, on the subject of polygamy. These letters appear to have been elicited by certain correspondence on the subject, which had appeared in a previous number of the *Citizen*. Elder Jones plainly answers some leading objections which are often made to the doctrine of a plurality of wives. No doubt his letters would do good among the Calcuttians.

DEPARTURES.—Elder Thomas Obray, late President of the Malta Mission, and Elder Joseph Richards, from Calcutta, embarked on the steamship *City of Manchester*, March 22, for Philadelphia, on their way to the Valley.

Elder Thomas Colborn sailed on the *Ashburton*, Captain McWilliams, March 21, for New York.

Elder Colborn's appointment was originally to Germany, but upon arriving in England, with other missionaries for Europe, he was advised by Elder Daniel Carn, then President of the German Mission, to remain in England, there being no opportunity of making his services available to that mission. He therefore received an appointment from us to labour under the direction of Elder Charles Smith, in the Derbyshire, Nottinghamshire, and Leicestershire Conferences, where he has spent the winter in spreading the work and building up the Saints, which his long acquaintance with the Church enabled him to do with advantage.

No opening having occurred, up to the present, to render it advisable for Elder Colborn to proceed to Germany, he has determined to visit his friends in the United States, which we understand he does with a cheering prospect of bringing them to a knowledge of the latter-day work. May the blessing of the Lord crown his efforts with success.

Elder Daniel Toner sailed on the *Old England.*

Elder John O. Angus sailed on the *Old England*, and not on the *John M. Wood*, as stated in a part of our impression of *Star* No. 12.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 204.)

[1838]

Some time in July we succeeded in publishing the third number of the *Elders' Journal;* Joseph Smith, junior, Editor; T. B. Marsh, Printer and publisher. In this number of the *Journal* was published the following Epistle of David W. Patten, one of the Twelve Apostles of the last days—

To the Saints scattered abroad—

Dear Brethren—Whereas many have taken in hand to set forth the kingdom of God on earth, and have testified of the grace of God,

as given unto them to publish unto you, I also feel it my duty to write unto you, touching the grace of God given unto me, to you-ward, concerning the dispensation we have received, which is the greatest of all dispensations, and has been spoken of by the mouth of all the holy Prophets since the world began.

In this my communication to you, I design to notice some of these prophecies. Now the Apostle Paul says on this wise: "For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." What is it that he says? "For I would not have you ignorant." Ignorant of what? Why of this mystery, that blindness in part had happened unto Israel. And to what end? Why, that salvation might come unto the Gentiles. See Rom. xi. 12, 13. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office." Now we are to understand the Apostle, as speaking of the return of Israel, when he said, "How much more their fulness," in their return. "For I would not have you ignorant concerning this matter," that blindness will depart from them in the day that the fulness of the Gentiles is come in. And the reason is very obvious, because it is said, that "Out of Sion shall come the deliverer;" and for what cause? Why? That the word of God might be fulfilled, that this deliverer might, through the grace and mercy of God "turn away ungodliness from Jacob." This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob, "for this is my covenant unto them, when I shall take away their sins."

Now, then, we can see that this deliverer is a kind of Harbinger or Forerunner, that is, one that is sent to prepare the way for another; and this deliverer is such a one, for he comes to turn away ungodliness from Jacob, consequently he must receive a dispensation and an authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfil the Scriptures. But the words of the Prophet must be fulfilled, and in order to do this, to this messenger must be given the dispensation of the fulness of times, according to the Prophets. For Paul says again, in speaking of the dispensation of the fulness of times, Ephesians i. 9: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." And Isaiah says, chap xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." Now is the time that the deliverer shall come out of Zion and turn away ungodliness from the house of Israel. Now the Lord has said that he would set his hand the second time, and we ask, for what, but to recover the house of Jacob? For what have they fallen? Most assuredly they have broken the covenant that God had made with their fathers, and through their fathers with them. For Paul says, Rom. xi. 19, 20, "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear."

Now it is evident that the Jews did forsake the Lord, and by that means they broke the covenant, and now we see the need of the Lord setting His hand the second time to gather his people according to Eph. i. 10, "That the dispensation of the fulness of times," &c. Now, I ask, what is a dispensation? I answer it is power and authority to dispense the word of God, and to administer in all the ordinances thereof. This is what we are to understand by it, for no man ever had the Holy Ghost to deliver the Gospel, or to prophesy of things to come, but had liberty to fulfil his mission; consequently the argument is clear; for it proves itself; nevertheless I will call on the Scriptures to prove the assertion. Ephesians iii. 2, "If ye have heard of the dispensation of the grace of God, which is given me. to you-ward: how that by revelation he made known unto me the mystery; as I wrote in a few words." And also, Colossians i. 25, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." It is evident, then, that the dispensation given to the Apostle, came to him by revelation from God. Then by this we may understand, in some degree, the power by which he spake, and also the dispensation of the fulness of times.

Now, this, at first thought, would appear very small to some who are not acquainted with the order of God from the beginning; but when we take under consideration the plan of God for the salvation of the world, we can readily see that plan carried out most

faithfully in all its bearings. See after the fall of Adam, the plan of salvation was made known to him of God himself; who in like manner, in the meridian of time, revealed the same in sending His first begotten Son Jesus Christ, who also revealed the same to the Apostles; and God raised him from the dead to perfect the plan, and the Apostles were made special witnesses of that plan, and testified that in the dispensation of the fulness of times, God would gather together in one, all things in Christ, whether they be things in heaven, or things on the earth.

Now the thing to be known is, what the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noe, so shall it be also in the days of the coming of the Son of man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James, and John, the Apostles all having received in their dispensation by revelation from God, to accomplish the great scheme of restitution, spoken by all the holy Prophets since the world began; the end of which is, the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made.

Now the question is, unto whom is this dispensation to be given? Or by whom to be revealed? The answer is, to the deliverer that was to come out of Zion, and given to him by the Angel of God. Revelations xiv. 6, 7, "And I saw another angel, fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Now observe, this angel delivers the everlasting Gospel to man on the earth, and that, too, when the hour of the judgments of God had come on the generation in which the Lord should set his hand the second time, as stated above. Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fulness of times; for this is what it means, that all things shall be revealed both on heaven and on earth; for the Lord said there was nothing secret that should not be revealed, or hid that should not come abroad, and be proclaimed upon the house top, and this may with propriety be called the fulness of times.

The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials and afflictions. To such a one through the grace of God we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? We answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father Joseph, A seer shall the Lord raise up of the fruit of thy loins, and he shall be a choice seer unto the fruit of thy loins. Yea, he truly said, Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly, and unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a commandment that he shall do none other work save the work which I shall command him, and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses; and out of weakness he shall be made strong, in that day when my work shall commence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophesied Joseph, saying — Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded. Behold, I am sure of the fulfilment of this promise, and his name shall be called after the name of his father, and he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Father, shall bring forth my people unto salvation.

And thus prophesied Joseph, "I am sure of this thing, even as I am sure of the promise of Moses;" 2nd book of Nephi, second chapter. And again, Jesus says, as recorded in the Book of Mormon, page 526, second edition, "Behold, my servant shall deal very prudently; he shall be exalted and extolled, and be very high. As many as were astonished at thee. . . . So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider." Upon this servant is bestowed the keys of the dispensation of the fulness of times, that from him the Priesthood of God, through

our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth. And to the Church he has said by commandment, (see Book of Commandments, 46th section, second paragraph,) "Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from my own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you."

Now, my readers, you can see in some degree the grace given to this man of God, to us-ward: that we, by the mercy of God, should receive from under his hands, the Gospel of Jesus Christ, and having the promise of partaking of the fruit of the vine, on the earth, with him, and with the holy Prophets and Patriarchs, our fathers. For those holy men are angels now; and those are they who make the fulness of times complete with us; and they who sin against this authority given to him (the before mentioned man of God), sin not against him only, but against Moroni, who holds the keys of the stick of Ephraim; and also Elias, who holds the keys of bringing to pass the restitution of all things; and also John, the son of Zacharias, which Zacharias Elias visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you, my servants Joseph Smith, junior, and Oliver Cowdery, to ordain you to this first Priesthood, even as Aaron; and also Elijah who holds the keys of committing the power to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also Joseph and Jacob and Abraham, your fathers, by whom the promises remain; and also Michael, or Adam, the Father of all, the Prince of all, the Ancient of days; and also Peter and James and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times, and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has counted worthy for so great a calling, and for whose sake He hath made them servants unto you, that you might be made the heirs of God to inherit so great a blessing, and be prepared for the great assembly, and sit there with the Ancient of days, even Adam our Father, who shall come to prepare you for the coming of Jesus Christ our Lord; for the time is at hand, therefore gather up your effects, and gather together upon the land which the Lord has appointed for your safety.

DAVID W. PATTEN.

Wednesday, August 1st. I tarried at home with my family, also the 2nd and 3rd, to refresh myself after my many late fatigues and arduous duties which I had been called to perform. During this period the camp had stopped to rest their teams, and the brethren were engaged in making half-a-mile of turnpike, and other like jobs, to procure means to prosecute their journey; and the evening of the 4th, the names were called, and those who could not give a reasonable excuse for absenting themselves from labour, were reprimanded by the Council, who directed they should receive no rations, according to the Scripture, "the idler shall not eat the bread of the labourer." Three brethren were appointed assistant Counsellors and Judges to settle minor difficulties in the camp.

Sunday 5th. I attended meeting. Elder Erastus Snow preached, after which I addressed the congregation, and particularly the Elders, on the principle of wisdom, &c. President Rigdon preached in the afternoon, and several were confirmed, among whom was Frederick G. Williams, who had recently been re-baptized.

Monday 6th. This morning my Council met me at my house, to consider the conduct of certain Canada brethren, who had settled on the forks of Grand River, contrary to counsel. On investigation, it was resolved that they must return to Adam-ondi-ahman, according to counsel, or they would not be considered one with us.

This day the citizens of Caldwell county assembled at Far West, and organized by calling Elias Higbee to the Chair, and appointing George W. Robinson Secretary. W. W. Phelps having resigned the office of Post-master, it was voted unanimously that Sidney Rigdon be recommended to the Postmaster General, as the person of our choice to fill the place of W. W. Phelps, as Postmaster in this city.

In the afternoon, the citizens of Far West assembled in the school house and

organized the meeting by calling Judge Elias Higbee to the chair, and appointing George W. Robinson, Secretary. I stated to the meeting, that the time had come when it was necessary that we should have a weekly newspaper, to unite the people, by giving the news of the day, &c., when it was unanimously agreed that such a paper be established, and that President Sidney Rigdon should be the editor. It was voted that a petition be circulated to locate the county seat at Far West. I addressed the meeting on the propriety of the measure, and also on the duty of the brethren to come into cities to build and live, and carry on their farms out of the cities, according to the order of God. President Rigdon and brother Hyrum Smith spoke upon the same subject.

Some two weeks previous to this, Judge Morin, who lived at Mill Port, informed John D. Lee and Levi Stewart, that it was determined by the mob to prevent the "Mormons" from voting at the election on the sixth day of August, and thereby elect Colonel William P. Peniston, who led the mob in Clay county. He also advised them to go prepared for an attack, to stand their ground, and have their rights.

The brethren, hoping better things, gave little heed to Judge Morin's friendly counsel, and repaired to the polls at Gallatin, the shire town of Davies county, without weapons.

About eleven o'clock A.M., William P. Peniston ascended the head of a barrel, and harangued the electors for the purpose of exciting them against the "Mormons," saying that the "Mormon" leaders were a set of horse thieves, liars, counterfeiters, &c.: "and you know they profess to heal the sick, cast out devils, &c.; and you know that is a damned lie;" that the members of the Church were dupes, and not too good to take a false oath on any common occasion; that they would steal, and he did not conceive property safe where they were; that he was opposed to their settling there; and if they suffered the "Mormons" to vote, the people would soon lose their suffrage; "and," said he, addressing the Saints, "I headed a mob to drive you out of Clay county, and would not prevent your being mobbed now:" when Richard (called Dick) Welding, the mob bully, just drunk enough for the occasion, began a discussion with brother Samuel Brown, by saying "the Mormons were not allowed to vote in Clay county, no more than the damned negroes," and attempted to strike Brown, who gradually retreated, parrying the blow with his umbrella, while Welding continued to press upon him, calling him a damned liar, &c., and attempting to repeat the blow on Brown.

Perry Durphy attempted to suppress the difficulty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, &c., and crying, "*Kill him, kill him, God dam him, kill him,*" when a general scuffle commenced with fist and clubs, the mobbers being about ten to one of the Saints. Abraham Nelson was knocked down, and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hyram Nelson, ran in amongst them, and knocked the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head, which brought him to the ground. The mob cried out, "Dick Weldin's dead, by God; who killed Dick?" And they fell upon Riley, knocked him down, kicked him, and hallooed, "Kill him, God damn him, kill him; shoot him, by God," and would have killed him, had not John L. Butler sprung in amongst them and knocked them down. During about five minutes it was one continued knock down, when the mob dispersed to get fire arms.

Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed, and returned home.

Butler called the brethren together and made a speech, saying, "We are American citizens; our fathers fought for their liberty, and we will maintain the same principles," &c.; when the authorities of the county came to them, and requested them to withdraw, stating that it was a premeditated thing to prevent the "Mormons" voting.

The brethren held a Council about one-fourth of a mile out of town, where they saw mobbing recruits coming in, in small parties, from five and ten, to twenty-five in number, armed with clubs, pistols, dirks, knives, and some guns, cursing and swearing.

The brethren not having arms, thought it wisdom to return to their farms, collect their families, and hide them in a thicket of hazel bush, which they did, and stood sentry around them through the night, while the women and children lay on the ground in the rain.

(*To be continued.*)

THE BOMBAY MISSION.

ARRIVAL FROM CALCUTTA OF ELDERS LEONARD AND MUSSER—MISSIONS TO KURACHEE AND BELGAUM—DEPARTURE OF ELDERS WEST AND DEWEY FOR SIAM.

Bombay, February 11, 1854.

Beloved S. W. Richards—With pleasure I take my pen in hand to address you a few lines. Through the blessing of the Lord I am well, and in good spirits.

On the 29th of December last, after taking an affectionate leave of our brethren and sisters in Calcutta, in company with Elder Amos M. Musser, I went on board the ship *Niobe*, Richard Evans, master. She had, during the day, dropped down and anchored off Coolly Bazaar, where we were detained until January 1st, when we weighed anchor and proceeded slowly down the river, being ten days in getting to the "Sand Heads," a distance of only one hundred and forty miles. We there discharged our pilot, and put to sea under a light but favourable breeze, passed Point de Gal, Ceylon, January 19th, and arrived at Bombay, February 9th, forty days from Calcutta, having had an agreeable but tardy passage, on account of calms and head winds up the Malabar coast.

Upon our arrival we were introduced to Mr. Ely, the American Consul, who treated us kindly, and offered to render us any necessary assistance in his power. We found the Saints in tolerable health, with the exception of Elder Findlay, who was suffering under a fever, although he is now much better.

It is determined that Elder Musser and myself shall proceed to Kurachee, about 900 miles to the north-west, and introduce the Gospel in that part of the vineyard. Brother Findlay has concluded to go to Belgaum, about three hundred miles south-west, accompanied by a learned native, plant the Gospel there, in the Mahrattee tongue, if no other, which he is nearly master of, and leave affairs here in charge of Brother Davies, who is a good man.

We have learned, of late, that the work is prospering at Poonah. More expect to be baptised soon.

Brothers West and Dewey left here about one month ago, for Siam. May the Lord open their way, for, in all human probability, they will have a hard time.

Although this is a hard country, and the honest in heart are far apart, and hard to find, yet we are determined, by the help of God, to search them out, and preach them the Gospel; though the greater number will reject the truth, we will leave them without excuse. To this end, may the Lord inspire our hearts to continue faithful, that we may yet be able to do much good in this dark and benighted land.

May the God of Israel bless, prosper, and preserve you and all the faithful Saints, in the name of Jesus. Brothers Findlay, Davies, and Musser join with me in love to you and all inquiring friends.

Yours in the New and Everlasting Covenant.

TRUMAN LEONARD.

VARIETIES.

THE great secret in the accomplishment of our wishes, is the ability to avail ourselves of the most favourable opportunities.

THERE exists in the human nature a disposition to murmur at the disappointments and calamities incident to it, rather than to acknowledge with gratitude the blessings by which they are more than counterbalanced.

THE *News of the World* says—"No need of impressment, no conscriptions here. Men new landed from long exile in the tropics, pray to be led against the Muscovite. Corporals pray to be disrated, that they may serve as privates in the regiments drafted for service. The Horse Guards is choked up with officers pressing forward to be nominated to the post of danger. The Admiralty is besieged with lieutenants ready to sail in the teeth of Sebastopol cannon, and calling to be commissioned to lay Cronstadt in ruins."

An affable deportment and a complacency of behaviour will disarm the most obstinate. Whereas, if instead of pointing out their mistake, we break out into unseemly sallies of passion, we cease to have any influence over them.

SABBATH AT ALL TIMES.—By different nations every day of the week is set apart for public worship—Sunday by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews. Add to this the fact of the diurnal revolution of the earth, giving every variation of longitude a different hour, and it becomes apparent that every moment is a Sabbath somewhere.

SONG.

(TUNE—*Jeannet and Jeannot.*)

I am going far away from my once-loved native land,
To dwell amid the mountains high, with Israel's chosen band;
The country of my childhood has no longer charms for me,
So I'm going to the mountains God's people for to see.

I know the God I worship now will help me on my way,
For He has said that grace shall be sufficient for our day;
I'll fear not though the tempest rage and angry billows foam,
But trust in His protecting arm to guide me safely home.

For I have friends and kindred dear now sleeping in the dust,
I fain would see their spirits rise to mingle with the just;
I go, then, to perform those rites their captive souls to free,
That they may dwell in joy and love through all eternity.

I'll leave thee, then, proud Babylon, the curse of God to flee,
A place so full of wickedness shall be no home for me;
And soon I hope the time will come that sin shall be no more,
Then blest for ever we shall be on Zion's peaceful shore.

MARY DUNGEE.

ADDRESS.—Joseph Hall, 37, Princess Street, Devonport.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 24TH MARCH, 1854.

	£	s.	d.
James Linforth	12	10	0
Thomas Parkes	2	0	0
Josiah Holmes	5	0	0
Edward Frost	10	10	0
Richard Harper	3	15	0
Samuel Church	10	0	0
Carried forward	£43	15	0

	£	s.	d.
Brought forward	£43	15	0
James Robson	5	0	0
Edward Middleton	5	0	0
Henry McCreery	20	0	0
Simon Irwin	2	0	0
John Kessell	4	3	6
	£79	18	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 15.—Vol. XVI. Saturday, April 15, 1854. Price One Penny.

WAR DECLARED.

At length, war is declared. A European peace, decided by the memorable battle of Waterloo, and lasting nearly thirty-nine years, is now concluded. Russia having refused any answer to the ultimatum of England and France, requiring her, within six days after receiving it, to pledge herself to evacuate the Moldo-Wallachian provinces by April 30, the allied powers have considered themselves under the necessity of declaring war. Accordingly, Her Majesty the Queen sent messages to the Houses of Lords and Commons, March 27, announcing that negociation having failed, she felt "bound to afford active assistance to her ally the Sultan against unprovoked aggression" on the part of Russia, and that she relied with confidence upon the zeal and devotion of the Lords and Commons, "and on the exertions of her brave and loyal subjects, to support her in her determination to employ the power and resources of the nation for protecting the dominion of the Sultan against the encroachments of Russia."

The formal Declaration of War, dated Westminster, March 28, appeared in the Supplement to the *London Gazette* of that day, in which Declaration was given the argument or motive for the course Her Majesty had taken, also an assurance that she was willing, for the present, to wave a part of the belligerent rights appertaining to her by the law of nations—the right of seizing the enemy's property laden on board a neutral vessel, unless such property were contraband of war; of claiming the confiscation of neutral property, not being contraband of war, found on board the enemy's ships; and of issuing letters of marque for the commissioning of privateers; but not of seizing articles contraband of war, nor of preventing neutrals bearing the enemy's despatches, or "breaking any effective blockade which might be established with an adequate force against the enemy's forts, harbours, or coasts."

On the 29th of March, orders in council were issued for the "conduct of the war," granting general reprisals against the ships, vessels, goods, or subjects of the Emperor of all the Russias, or other persons inhabiting any of his dominions. But Russian merchant vessels in any ports or places within her Majesty's dominions are allowed until the 10th day of May next, for loading their cargoes, and departing from such ports or places, and such vessels are to be permitted to continue their voyage, providing their cargoes are taken on board before the expiration of the above term, and that such vessels have no naval or military officers in the service of the enemy, or any articles prohibited or contraband of war, or any despatch of or to the Russian government. Any Russian merchant vessel, which, prior to the date of the order, shall have sailed from any foreign port or place in Her Majesty's dominions, will be permitted to enter such port or place, and to discharge her cargo, and afterwards to depart forthwith without molestation, and any such vessel, if met at sea by any of Her Majesty's ships, will be permitted to continue her voyage to any

port not blockaded. Outside of these provisions, a general embargo or stop is made of all Russian ships and vessels whatsoever, in any of the ports, harbours, or roads in Her Majesty's dominions, together with all persons and effects on board such ships or vessels. No ships or vessels belonging to any of Her Majesty's subjects are permitted to enter and clear out for any of the ports of Russia, until further orders.

A Proclamation of Her Majesty, dated Buckingham Palace, March 29, has also been issued, ordering and directing the appropriation of all legal prizes taken by British ships or vessels of war, excepting when such ships or vessels shall be acting on any conjunct expedition with the British army.

France has also made a similar Declaration of War, in conjunction with England.

Thus are the horrors of war about being realized by most, if not all, of the nations of Europe, through the obstinate overbearance of one man. The recent announcement, by the *Journal de St. Petersbury*, that the British government thoroughly understood, long ago, the real sentiments and intentions of the Emperor of Russia, in regard to Turkey, surprised most people, and gave occasion for the publication of certain "secret correspondence" held between Russia and Britain in the beginning of last year. By this correspondence, it appears that the aim of the Emperor of Russia has long been to provide for any contingency, in the shape of downfall, that might occur to Turkey, or, in short words, to annex Turkey to Russia, England to have Candia and Egypt, the rest of Europe to take care of themselves. Britain would not accept of any proposition contemplating or providing for the downfall or dissolution of the Turkish Empire.

Failing to form a league with Britain, it appears that Russia turned to France with similar proposals, and with the same effect. The world consequently stamps Nicholas as an unprincipled, treacherous, scheming marauder, seeking whom he may devour.

How long will the war last? What will be the result? These are questions more easily put than answered. Probably war may never more be taken from the earth until the Lord Jesus sets his feet upon Mount Olivet. The Lord Almighty has decreed wars among all the nations on the earth, and the wicked shall slay the wicked. The Latter-day Saints have spoken of the judgments of God, often and long—now the nations will see they are living in the hour of these judgments.

Certain parties have been crying, "Peace and Safety"—now "sudden destruction" is nigh at hand. Sudden destruction, indeed, for by the powerful agency of steam, the Paixhan gun and the Minié rifle will be carried swiftly about, dealing death and destruction over a vast extent of country, in a space of time so brief, that the operations of former general wars will not bear any comparison. Well might the Prophet say, "sudden destruction;" truly, it will be sudden, the recent scientific improvements in the arts of war will combine to aid and hurry on the dreadful havoc of the destroyer. We have before said that those who prophesy peace so continually, are among the false prophets of the last days—now it is evident to all that this is the case.

It may be that the war now commenced will introduce an entirely new era, it bids fair so to do—an era in which the relations of the nations, and the conditions of society, will be vastly changed. This is wanted for the advancement of the purposes of the Almighty. The Elders find it extremely difficult to introduce the Gospel among many nations. Perhaps the war may open up doors for the warning voice of the Gospel to penetrate the nations more effectually than heretofore, so that every nation may be left without excuse.

It is natural to the generous mind to step forward and aid the weak, when oppressed by his strong and unscrupulous neighbour. Britain and France profess to be acting in this position, in relation to the war commenced. Assuming that their position in this respect is good, it cannot be denied that they have exhausted every means of averting the calamity of war, that they have not precipitated themselves, but have been dragged into, unavoidable collision with Russia. As far as the present war is concerned, then, it follows that France and Britain are on the side of right. There is not a doubt that Turkey is also. It necessarily appears that Russia must bear the burden of having provoked the war. But every nation, in a national capacity, has a long catalogue of crimes for which to answer. Perhaps retribution may be made now, in a great

measure. But it may justly be expected that Britain, France, and Turkey will have the best of the war, because of the position in which they are placed, and also because they are more liberal and tolerant in their views than is Russia.

The race is not to the swift, nor the battle to the strong. But there is an argument in favour of Britain which neither France, Turkey, nor Russia can advance for herself — the fact that the Gospel has taken deep root in the British Isles, and also that, excepting in a few minor instances, the Saints have been protected in the exercise of their religion. This is an argument of the strongest kind, and we may venture to predict, that so long as this argument can be advanced in favour of Britain, she will ride triumphant through the trying scenes that may come on the nations. There is no other nation upon the face of the globe where the Gospel seed has produced so much fruit, or where the Saints have enjoyed so much real liberty in the exercise of their religion.

The Saints, generally, in this land, have reason to be thankful, and to think well of their country, and be loyal subjects, obedient to its laws as long as they protect them in the exercise of their undoubted rights. The Saints, amid the grand and wonderful changes which are about to take place on the earth, should stand as calm spectators, endeavouring to save all they can from wreck and ruin, but plunging not into the swift current of events that will overtake the nations. Nevertheless, should any Saints be necessitated to take an active part in the war now commenced, we hope that such will do their duty, and prove faithful to their country, for by so doing they will be forwarding the best interests of the kingdom of God, and His power will attend them, and His arm will be extended over them for good.

LAW AND JUSTICE.

Law and justice should be inseparable, or rather justice should be an unwearying attendant on law, for in fact the aim of the law is understood to be justice. When this is the case, the guilty meet with the punishment due for their crimes, and the righteous are thoroughly protected, and treated according to their merit; the strong are obliged to respect the rights of the weak, and the weak dwell secure, being assured of redress for oppression.

But here a grand difficulty arises—how is it possible to make laws to meet every case that may call for adjudication? Can a law be devised for every act of injustice that may be committed? Can a code of laws be framed so that every offence, no matter of what kind, shall meet with justice through the simple adjudication of the law? No, this cannot be the case. And if it could, no human intellect could bring such a stupendous and interminable code to bear in every case, the mind would be perfectly bewildered in the mazy labyrinth of legal specification, and thus the grand end of the law would be missed, justice would be baffled, the offender would escape the punishment due for his crimes, and the innocent would be without hope of redress. This state of matters would be anything but desirable.

It is a notorious fact, that human legislation is utterly unable to enact laws providing a punishment for every offence. Examples occur daily where the law is perfectly at a fault, where the transgressor is enabled to triumph over justice, and escape the merited reward of his crimes, laughing in the face of those whom he has cruelly wronged. So true is this, that it is become an old proverb that "a coach and four may be driven through any act of parliament." The British nation, after centuries of legislation, have a law constituted of nearly 17,000 statutes; of these, 2500 only are "living acts of parliament." Only think of 17,000 law statutes, and rogues to have plenty of loop-holes after all! Consolidation or codification of these 2500 statutes has recently been attempted, and the results have been ridiculed by learned judges of the bench, because the code exhibited severe punishments for certain minor offences, and very slight punishments, and in some cases no punishment at all, for some serious crimes. These anomalies resulted from precise written definitions. So difficult is it for

men to provide written laws for every offence, and so sure is it that over-precise law frequently is as a chain bound around justice.

The only method to avoid such injurious and humiliating predicaments is not to make too much written law to trammel the officers of justice in administering in righteousness, but to invest those officers with power to make extemporary laws, as the sense of justice existing in the bosoms of those officers may dictate when cases are tried by them. This is done in the world, to some extent, but not to the extent that seems desirable in order to insure punishment to every offender, or we should not hear of so many cases falling through in consequence of "a flaw in the indictment," or a "flaw" in any thing else, excepting the justice of the case.

It must be a source of pleasure to all good men, that his Excellency, Governor Brigham Young, in his Message to the Legislature of Utah, exhibits such an utter disregard of the traditions of the world, and a high appreciation of the expediency of the people of Utah having *few written laws*, and of the judicial officers having extensive discretionary power to punish the guilty, and exonerate the innocent. This is a step in the right direction, a move in advance of modern civilization and refinement, and, faithfully carried out by the Legislature of Utah, will be highly conducive to the safety, stability, and prosperity of the state. A nation of ungovernable, incorrigible transgressors may make as many written laws as they please, with which to circumscribe one another, and keep one another in check, but a people who would rise in the scale of intelligence, wisdom, and happiness, will find that the fewer written laws, and the more official discretionary power, the better.

It may be urged that great discretionary power in the officers of justice might be abused, and thus become more inimical to the country's best interests, than would the chance of transgressors' escaping punishment through the imperfections of written law. Discretionary power might be abused, it is true, and, allowing that the officers invested with the power were not responsible for the use thereof, abuse might be exceedingly inimical to the best interests of the people. But official irresponsibility is not to be assumed. This being the case, it will be readily seen that where an official abuses the discretionary power vested in him, he can be removed, his decision can be reversed, an upright official can be substituted, a righteous decision can be rendered, restitution, when necessary, can be made to the injured, and punishment can roll on the heads of the guilty. But when there is little discretionary power and much written law, the innocent may be punished by law, and the guilty may be exonerated by law, and no redress remains. Law may be written, and law may be executed. Justice may be executed, but justice cannot be written.

The nearest approach to a perfect government with which the world is acquainted, is the authority which the head of a family exercises over his family. How much written law has he? Has he one? His discretionary power is almost boundless, and, though he writes no law, he is legislating for his little kingdom every day of his life, and under the influence of this legislation, the greatest happiness is found. And are not men all of one family? Have they not all one Father? Why, then, so much written law?

The Lord gave ten written laws to Israel. Ten were not sufficient for that stubborn stiff-necked people, so He gave them a multitude. Jesus said that those ten were summed up in two—Thou shalt love the Lord with all thy heart, and thy neighbour as thyself. Taking these two as the standard of written law, the British nation show, by their embracing 17,000 written laws, that they are rather backward in the race towards perfection. Surely the savages are far before them. Supposing that the British people diminish the number of their laws at the rate of two per annum, it will take them 8500 years to become perfect.

We are glad to see that the people of Utah are resolved to take a quicker course to perfection than the British nation seem inclined. All hail to the day when the two written laws, written not on paper, nor parchment, nor tables of stone, but on the hearts of the people, shall be the sole written law for the government of the world. Then every man will possess corresponding discretionary power, and justice, righteousness, and peace will reign supreme over the beatified earth. May that glorious day be hastened, though it will be a bad time for the lawyers.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 222.)

[August, 1838.]

Tuesday morning, 7th. A report came to Far West, by way of those not belonging to the Church, that at the election at Gallatin, yesterday, two or three of our brethren were killed by the Missourians, and left upon the ground, and not suffered to be interred; that the brethren were prevented from voting, and a majority of the inhabitants of Davies County were determined to drive the Saints from the county.

On hearing this report, I started for Gallatin, to assist the brethren, accompanied by President Rigdon, brother Hyrum Smith, and fifteen or twenty others, who were armed for their own protection; and the command was given to George W. Robinson.

On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we all reached Colonel Wight's that night in safety, where we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our counsel. Here we received the cheering intelligence that none of the brethren were killed, although several were badly wounded.

From the best information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes.

Wednesday 8th. After spending the night in counsel at Colonel Wight's, I rode out with some of the brethren to view the situation of affairs in that region, and, among others, called on Adam Black, Justice of the Peace, and Judge elect for Davies County, who had some time previous sold his farm to brother Vinson Knight, and received part pay according to agreement, and afterwards united himself with a band of mobbers to drive the Saints from, and prevent their settling in, Davies County. On interrogation, he confessed what he had done, and in consequence of this violation of his oath as magistrate, we asked him to give us some satisfaction so that we might know whether he was our friend or enemy, whether he would administer the law in justice; and politely requested him to sign an agreement of peace; but being jealous, he would not sign it, but said he would write one himself to our satisfaction, and sign it, which he did, as follows—

I, Adam Black, a Justice of the Peace of Davies county, do hereby Sertify to the people, *coled Mormin*, that he is bound to *suport* the Constitution of this State, and of the United State, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

ADAM BLACK. J.P.

Hoping he would abide his own decision, and support the law, we left him in peace, and returned to Colonel Wight's at Adam-ondi-ahman.

In the evening some of the citizens from Mill Port called on us, and we agreed to meet some of the principal men of the county in Council, at Adam-ondi-ahman the next day at twelve o'clock.

The camp still continued their labours in Ohio, many were sick, and evil spirits were striving to trouble the brethren. Elders Dunham, Carter, Knight, Pettingil, Brown, and Perry spent the evening in walking through the tents, rebuking diseases and foul spirits, and standing between the Saints and the destroyer. Brother Byington's child died, and many were healed.

The Committee assembled at Adam-ondi-ahman at twelve, according to previous appointment, viz., on the part of citizens, Joseph Morin, Senator elect: John Williams, Representative elect; James B. Turner, Clerk of the Circuit Court, and others: on the part of the Saints, Lyman Wight, Vinson Knight, John Smith, Reynolds Cahoon, and others. At this meeting both parties entered into a covenant of peace, to preserve each other's rights, and stand in their defence; that if men should do wrong, neither party should uphold them or endeavour to screen

them from justice, but deliver up all offenders to be dealt with according to law and justice. The assembly dispersed on these friendly terms, myself and friends returning to Far West, where we arrived about midnight and found all quiet.

Friday 10th. Being somewhat fatigued I spent the day with my family, transacting but little business.

Sickness continued in the camp. Brother Carrico's child died. Elder Tyler was healed by the prayer of faith.

The spirit of mobocracy continued to stalk abroad, notwithstanding all our treaties of peace, as will be seen by the following affidavit—

State of Missouri, Ray County.

Personally appeared before me, the undersigned, Judge of the fifth Judicial Circuit, William P. Peniston, and makes oath that he has good reason to believe, and that he verily does believe, that there is now collected and embodied in the County of Davies, a large body of armed men, whose movements and conduct are of a highly insurrectionary and unlawful character; that they consist of about five hundred men, and that they, or a part of them, to the number of one hundred and twenty, have committed violence against Adam Black, by surrounding his house, and taking him in a violent manner, and subjecting him to great indignities, by forcing him, under threats of immediate death, to sign a paper writing of a very disgraceful character, and by threatening to do the same to all the old settlers and citizens of Davies County; and that they have, as a collected and armed body, threatened to put to instant death this affiant on sight; and that he verily believes they will accomplish that act without they are prevented; and also they have threatened the same to Wm. Bowman and others; and this affiant states that he verily believes all the above facts to be true, and that the body of men now assembled do intend to commit great violence to many of the citizens of Davies County, and that they have already done so to Adam Black; and this affiant verily believes, from information of others, that Joseph Smith, junior, and Lyman Wight are the leaders of this body of armed men, and the names of others thus combined are not certainly known to this affiant; and he further states the fact to be that it is his opinion, and he verily believes, that it is the object of this body of armed men, to take vengeance for some injuries, or imaginary injuries, done to some of their friends, and to intimidate and drive from the county all the old citizens, and possess themselves of their lands, or to force such as do not leave, to come into their measures and submit to their dictation.

William P. Peniston.

Sworn to and subscribed before me the undersigned Judge as aforesaid, this 10th day of August, 1838.

Austin A. King.

The above was also sworn to by William Bowman, Wilson McKinney, and John Netherton. So it is that when men's hearts become so hard and corrupt as to glory in devising, robbing, plundering, mobbing, and murdering innocent men, women, and children by wholesale, they will more readily swear to lies than speak the truth.

At this time some of the brethren had removed with their families from the vicinity of Gallatin, to Diahman and Far West, for safety.

Saturday 11th. This morning I left Far West, with my Council and Elder Almon W. Babbit, to visit the brethren on the Forks of Grand River, who had come from Canada with Elder Babbit, and settled at that place contrary to counsel.

In the afternoon, after my departure, a Committee from Ray County arrived at Far West, to inquire into the proceedings of our society in going armed into Davies County, complaint having been entered in Ray County by Adam Black, William P. Peniston, and others. The Committee from Ray requested an interview with a Committee of Caldwell, and a general meeting was called at the City Hall, at six in the evening, when it was stated that they were assembled to take into consideration the doings of the citizens of Ray County, wherein they have accused the "Mormons" of this place of breaking the peace, in defending their rights and those of their brethren in the county of Davies; and the meeting organized by appointing Bishop E. Partridge, Chairman; and Geo. W. Robinson, Clerk.

"Resolved 1st. That a Committee of seven be appointed to confer with the Committee from Ray.

"Resolved 2nd. That this Committee, with their Secretary, be authorized to answer such questions as may be offered by the Committee from Ray, and as are named in the document presented this meeting, purporting to be the preamble and resolutions of the citizens of Ray.

"Resolved 3rd. That whereas the docu-

ment referred to has no date or signature, our committee judge of the fact, and act accordingly.

"Resolved 4th. That our Committee report their proceedings to this meeting as soon as possible.

"EDWARD PARTRIDGE, Chairman,
"GEO. W. ROBINSON, Clerk."

Elder Dominicus Carter's little daughter Sarah died in the camp.

Sunday 12th. I continued with the brethren at the Forks of Grand River, offering such counsel as their situation required.

The camp held a public meeting, as was common with them on the Sabbath.

Another camp, consisting of Saints from Canada, was in the vicinity, led by Elder John E. Page, who preached to the Kirtland camp in the afternoon.

Monday 13th. I returned with my Council to Far West. We were chased by some evil designing men, ten or twelve miles, but we eluded their grasp. When within about eight miles of home, we met some brethren who had come to inform us that a writ had been issued, by Judge King, for my arrest, and that of Lyman Wight, for attempting to defend our rights against the mob.

The camp, as a body, were not united, and did not improve their time and labour as they ought. Some were faithful. In the evening they were instructed in all meekness, forbearance, and love, but in great faithfulness, by Elders Zera Pulsipher and Elias Smith.

14th and 15th, I spent principally at home, engaged in domestic affairs.

Thursday 16th, I spent principally at home.

The Sheriff of Davies, accompanied by Judge Morin, called and notified me, that he had a writ for to take me to Davies County, on trial, for visiting that county on the seventh instant.

It had been currently reported that I would not be apprehended by legal process, and that I would not submit to the laws of the land; but I told the Sheriff that I calculated always to submit to the laws of our country, but I wished to be tried in my own county, as the citizens of Davies County were highly exasperated at me, and that the laws of the country gave me this privilege. Upon hearing this, the Sheriff declined serving the writ, and said he would go to Richmond, and see Judge King on the subject. I told him I would remain at home until his return.

The Sheriff returned from Richmond, and found me at home (where I had remained during his absence), and informed me very gravely, that I was out of his jurisdiction, and that he could not act in Caldwell, and retired.

Some of the brethren passed on from the camp, to work on another job, near Drayton.

Sunday 19th. Elder Joel Johnson preached to the camp in the morning, and the Sacrament was administered in the afternoon by Elders Johnson and Hale.

Monday 20th. Elder Nathan K. Knight and George Brooks having previously been cut off, left the camp, with their families.

In the evening, one of the children of the camp was seized by an evil spirit, which drew the child's face quite out of shape, and produced great suffering. The Elders rebuked the spirit and it departed.

This evening, Elder Willey was taken sick, he had laid his hands on his child, and rebuked an evil spirit, which left the child and entered into him. The Elders gathered round him as he lay in his wagon, and all his conversation was in rhyme. Elder Hale stepped into the wagon to lift him up, when he jumped forward at Elders Snow and Carter, crying, "yow, yow, yow," gnashing his teeth and chumping most horribly. They laid hands on him and rebuked the foul spirit in the name of Jesus, when he called for drink and lay quietly down, but soon recommenced his poetry. Elder Duncan McArthur laid hands upon him, and began to rebuke the spirit. At the same instant, he groaned, yelled, and screamed out, as it were, all in a whistling sound, and he began again to talk like a man. As soon as Elder McArthur was done, he lay down, went to sleep, and remained well.

Nothing peculiar transpired at Far West, from the sixteenth to this day, when the inhabitants of the different parts of the county met to organize themselves into Agricultural Companies. I was present and took part in their deliberations. One company was formed, called the "Western Agricultural Company," who voted to enclose one field for grain containing twelve sections, which contain seven thousand six hundred and eighty acres of land. Another company also was organized, called the "Eastern Agricultural Com-

pany," the extent of the field not decided.

Tuesday 21st. Another company was formed, called the "Southern Agricultural Company," the field to be as large as the first mentioned.

Tuesday 21st. There were two births in the camp.

Wednesday 22nd. I spent part of the day in counselling with several brethren upon different subjects.

The brethren continued to gather to Zion daily.

Some time this month the Saints were warned by the mob to leave De Witt.

Thursday 23rd. The brethren of the camp made five rods of turnpike, in addition to their job, and the blacksmiths were engaged in setting wagon tires, horse shoes, &c., so as to be ready for travelling. They had erected a forge and burned pit coal for their use, at this place.

Brother John Hammond and family were cut off from the camp, because he did not govern his family, and stand in his lot, as Tent Master. The duty of a Tent Master is to see that prayer is attended to in its season; to call all the inmates into the tent, and call the brethren by name who are to lead in prayer, for they pray in their turns or lot; and he is to watch over his tent for good, and see that no iniquity exists; and if he discovers iniquity, he must put it down in righteousness; but if he cannot, he must call for help; and if that will not do, he must prefer a charge in writing against the offender or offenders, and report them to the Council; also he must draw daily rations for his tent.

Elders Dunham, Pettingill, Carter, and Hale laid hands upon sister Willey, who was very sick and troubled with the powers of darkness, and prayed for her and rebuked her disease. Elder Dunham was immediately seized with terrible pain in his side, shoulders, neck, &c., and with difficulty succeeded in speaking to ask the Elders to lay hands on him in the name of Jesus, which they did, and rebuked the devil, and he left him, but soon returned, and he again called the Elders to rebuke this evil spirit, which they had to do sharply, and it left him very sore; for when he had dominion over him, he felt as though he must die.

This day I spent transacting a variety of business about the city.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 15, 1854.

FOREIGN INTELLIGENCE—*United States—Departure of Elder Orson Pratt for Utah—Appointment.*—Washington City, D. C., March 9, Elder Orson Pratt writes. He informs us that, in accordance with instructions received from President Young, he expects to leave Washington for Utah about the middle of April or the beginning of May. He will publish only six Numbers of the present volume of the *Seer* in Washington, but, in order that the British Saints may have the Volume complete, he will send manuscript to us for the remaining six Numbers. Elder Aaron F. Farr will succeed Elder H. S. Eldredge, who expects to return to the Valley the present season, in the Presidency of the St. Louis Conference.

Deseret.—We have received the *Deseret News* of Dec. 8, 15, and 22, with letters from Great Salt Lake City. A slight shock of earthquake was felt at Provo City, Dec. 1, which rocked the Tithing Office visibly for two or three seconds, but no damage was done. A similar shock was experienced at Nephi. The Provo Seminary was being shingled. Messrs. Holdaway and Simpkins were building a machine shop adjoining the woollen factory at Provo. The survey of Provo City wall commenced Dec. 2. The molasses factory at Great Salt Lake City was making a much better article than last year. Elders Erastus Snow and F. D. Richards arrived at

Great Salt Lake City, from Iron County, Dec. 6. Ammon, brother to Walker the Indian, visited them at Parowan, Nov. 28, sueing for peace in behalf of Walker and his clan, and left apparently perfectly satisfied. A new meeting hall had been built at Cedar city. Between twelve and one o'clock on the morning of Dec. 2, the hands employed in the grist mill of Messrs. Smith and Higbee, of Provo, were attacked and fired upon by a party of Indians. None of the persons in the mill were injured, although the bullet from one rifle went through the mill, and passed out at the back door. After firing, the Indians immediately retreated. It was found, at daylight, that they had wounded several horses—four mortally. Captain Chesley, with a party of men, went in pursuit, to recover, if possible, any cattle or property which might have been carried off. Generally speaking, the Indians appeared to have become tired of hostilities, and desirous of peace.

General Orders were issued from the Adjutant-General of the Nauvoo Legion's Office, G. S. L. City, Nov. 28, directing the Commanding Officer of the G. S. L. Military District to organize a Company of Minute Men to be attached to each regiment of Infantry in his command, commissioned officers and orderly servants of these companies to be mounted, and each six non-commissioned officers and privates to have, furnished by themselves, a wagon and two horses. The said officer's company of Silver Greys were to be organized into a battalion. A Battalion of Infantry, with a similar Company of Minute Men, was to be organized at each of the following places—Lehi, Battle Creek Settlement, Springville, Palmyra, and Payson, under the direction of Colonel Conover; Nephi, under the direction of Major G. W. Bradley; Manti, under the direction of Major Higgins; Fillmore, under the direction of Captain Standage; Parowan and Cedar, under the direction of Lieut. Colonel Little, who would retain command of the Iron Military District. In Provo, a Battalion of Cavalry and another of Infantry were to be organized.

On the evening of Dec. 5, the Deseret Dramatic Association gave a pic-nic in the Social Hall, for the benefit of the ladies of the *corps dramatique*. The company enjoyed themselves in songs and dancing, and a considerable sum was raised. The Association were to commence their public performances Dec. 10, and continue them on succeeding Wednesday and Saturday evenings during the season.

The Legislative Assembly met in the Territorial House, G. S. L. City, Dec. 12, and proceeded to organize by the election of officers. The next morning they met in joint Session in the Representatives' Hall, when His Excellency Governor B. Young was escorted to the House, where he delivered his Annual Message.

Elder Hyde returned to G. S. L. City from Fort Supply, on Smith's Fork, 12 miles south-east of Fort Bridger, Dec. 13, representing the colony in a prosperous condition, with a fine location, and plenty of good land, grass, water, and timber.

The weather in Great Salt Lake City had been generally favourable, varied occasionally with snow and fog, also frost at nights.

Elder Hosea Stout, from China, arrived in Great Salt Lake City, Dec. 8. Elder James Lewis returned with him to Iron County.

It was expected that the *Deseret News* would be published weekly the present year.

Governor Young's Message.—The Message of Governor Young to the Legislature of Utah, concluded in our present Number, exhibits some important features in contradistinction to the general policy adopted by young and growing communities, and we have no doubt it will be perused with intense interest by all who look upon the prosperity of that Mountain Territory, and contemplate its unfolding des-

tiny, with any degree of pleasure. The measures recommended in the message seem admirably adapted to the peculiar circumstances and condition of the people, and, if carried out, are destined to provide liberally for the increasing demands of the territory. The Saints who are gathering to build up the kingdom of God, under the guidance of wise rulers, not only find it convenient to lay aside many of those religious monstrosities which have so long prevailed in Christendom, but those which are equally destructive to the political harmony and well-being of nearly all organized society, resulting in a vast amount of misery and degradation, both temporally and spiritually. Every thing that evidences the return of that day spoken of by Prophets, when Israel's Counsellors and Judges should be restored as at the first, by God's appointment, and be all righteous, is hailed with gratitude by every soul that longs for the redemption of God's covenant people, to enjoy a day of universal peace under the immediate administration of the Son of Righteousness.

QUARTERLY LIST OF DEBTS.—Owing to the unusual amount of business which has been pressing upon us of late, in consequence of the unavoidable detention of emigrating Saints in our midst, through the great difficulty we have experienced in obtaining suitable vessels for them, we have been unable to prepare our Quarterly List of Debts for insertion this week, as would otherwise have been the case. However, we will prepare and publish it as soon as we can.

MESSAGE OF GOVERNOR BRIGHAM YOUNG,

TO THE MEMBERS OF THE COUNCIL AND HOUSE OF REPRESENTATIVES OF THE LEGISLATURE OF UTAH.

(*Concluded from page* 216.)

In the military department of the territory there is but little change from last year's report, except an increase of about seven hundred names to the muster rolls. In the southern settlements a great portion of the troops have been kept in almost constant service, in order to preserve the inhabitants and their property from Indian aggressions; but notwithstanding this severe extra duty, the people have generally been able to secure their crops, and it is believed that a sufficient supply of provisions has been secured in all the settlements.

While upon a business tour south, in April last, I found a party of Mexicans at Provo, from New Mexico, whose ostensible object was to trade with Indians. Finding that they had guns and ammunition which they intended to dispose of to the Indians, and knowing, from former transactions, that they not only furnished them with munitions of war, but also incited them to it, by representing that we had not afforded them sufficient compensation for their lands, and that our stock should be as free to them as the game upon the mountains, and that we would not allow them to trade off their children, as was their custom previous to our settlement in these valleys; these and numerous other facts of a similar tendency being elicited, in addition to their own boast that they cared nothing for law, and would not be restrained from any pursuit which they chose to follow; and believing that it was dangerous to the peace of the territory, to permit them to roam at large in our settlements, or among the Indians contiguous thereto, I issued my Proclamation directing their arrest, with strict guard to be kept over them, until such times as their purposes with the Indians could be frustrated.

For a time this seemed to have the desired effect; and, if hostilities had actually been designed, served to postpone, at least for a time, any outbreak. The Indians, how-

ever, in making their annual visit, which transpired subsequently, manifested a turbulent spirit; and although evidently aiming to conceal it, plainly showed that they had been tampered with, and that their feelings were very different than upon former visits. Subsequent events have proved, if any proof was wanting, that these were the facts in the case, for they had scarcely left the strongest settlements, before they commenced by killing one man, and driving off a few cattle; since which time they have continued to make depredatory incursions upon the settlements, killing the citizens and driving off stock, whenever opportunity occurred.

During the late troubles, twelve of our citizens have been killed at different times, and many wounded; and seven of the exploring party, including the lamented Captain Gunnison, have been killed on the Sevier. About an equal number of Indians are supposed to have been killed. Much property has also been destroyed, and much time spent in guarding, on expeditions, carrying expresses, &c., and between three hundred and fifty and four hundred head of cattle and horses have been killed and driven off. These hostilities have as yet only extended to Utah, Juab, Millard, and San Pete counties. It is believed that the vigilance and prudence of the citizens in taking care of their stock, crops, and themselves, will be the surest way of bringing the Indians to terms, thus affording them no opportunity of furnishing themselves with the supplies necessary for their existence. As winter approaches, it is expected they will sue for peace, if this policy is rigidly adhered to. In fact, some indications of this nature have already appeared, by a few coming in and seeking labour; and when they learn that they can remain in safety, it is presumed that others will follow their example. It becomes the citizens, while they treat the natives kindly, and use every inducement to conciliate their good feelings, not to relax their watchfulness or prudence in taking care of themselves and their property.

This constant alarm and service have accumulated considerable expense, which we expect will be paid by the General Government; the accounts and abstracts of which have been forwarded to the proper department for allowance, and when realized will give grateful and necessary relief to those who have, in the midst of poverty, endured hardships without a murmur. For expeditions for the suppression of Indian hostilities the General Government have not as yet appropriated any compensation, nor have they authorized any treaties to be held with the Indians for any purpose whatever. If in your wisdom you shall deem it proper to memorialize Congress upon these subjects, not only damages sustained by the people, but provisions to meet treaty stipulations should be included in the petition. Utah can furnish her own land *reserves* for the natives, within her borders, and only asks for an equitable portion to be paid in annuities, which it is believed will be satisfactory to the tribes, who will certainly be benefitted to the extent of what they receive, as so much country is of but little avail to them. Should Congress take early steps to extinguish the Indian title in Utah, and locate the tribes by themselves, leaving a strip of well-defined neutral ground between them and the white settlements, it would nearly, if not entirely prevent such troubles, and immense losses, as our citizens have been compelled to wade through, during the past season, at an expense of some $200,000, for tearing down and removing houses, and building forts, exclusive of the accounts and abstracts above mentioned. In case this course fails of being adopted, it will doubtless be from causes based on wisdom, which we at least should be able to discern; for those circumstances which have surrounded us, though, apparently, for the present, hard to endure, tend directly and constantly, with overwhelming force, to school us and our children in those principles and practices of self reliance, and preparation for all emergencies, which are of far more value to any community than an untold amount of wealth poured into their laps without effort or experience.

In Congress, where the members have so much trouble in explaining their consistency, while canvassing their respective districts, and moreover have so much money to spend, it is probably a wise provision that they should meet often, and have long sessions; but in the states and territories, it would appear that economy at least would dictate, that when they have adopted a code of laws, they should let them remain unmolested long enough for the people to learn and understand them, and not commence tearing them to pieces simply because they have nothing else to

do, and before a knowledge of those laws can arrive at their destination, by present facilities.

From my observation of the past, I am convinced that Legislatures meet too often, and that more business, beneficial to the country, might be accomplished in a much shorter time than is usually occupied by them. Ninety days in session, devoted with sincerity and energy for the benefit of the people, is ample, in ordinary cases, and, then only convene once in two, three, or four years, unless some important exigency should arise, in which case they could easily be convened, as now, by proclamation.

Happily for Utah, she has no party politics for her Legislature to discuss, she can therefore lend her energies for the benefit of the country, and practising that industry, so worthy of imitation by the people, benefit them by example, as well as precept.

Judging the future by the present and past, unparalleled prosperity is dawning upon us as a people. Health and contentment universally prevail, and the mountain breezes and cooling streams bring vigorous strength and action. Nature's wilderness is fast receding before the scythe, the sickle, and the plow, and her swarthy children keep company with the mountain game, or retire with the buffalo of the arid and extended plain, to make way, to give place for the pale face, the citizen who inhabits houses, and cultivates the ground. Although far distant from the channels of the trade and commerce of the world, and, moreover, isolated in a great degree from the influence of her society, yet it is a rich inheritance which has been extended unto us, and which in due time will, if rightly improved, add a brilliant [star] to the constellation of nations illuminating the northern hemisphere.

As hitherto, self-exertion meets her own reward, and the labourer delves with a certain prospect of success, and the teeming earth yields forth her fruits and grain in rich abundance, for the sustenance of the children of her bosom.

Let us continue to cultivate the arts of peace, and impart to the weary wanderer comfort and consolation, abiding in charity and benevolence towards our fellows, whether found in the forlorn wandering ignorance of ages, or the enlightened bondage of tradition and error.

Feeling to reciprocate for past kindness and forbearance, I shall ever be ready to participate with you in your labours, hoping that our united exertions may become advantageous, and promote the interest, prosperity, rapid growth, and advancement of the rising State.

BRIGHAM YOUNG.

Utah Territory, Executive Office,
December 12, 1853.

THE SANDWICH ISLANDS' MISSION.

VISIT OF ELDER TANNER AND OTHERS TO HAWAII—SEVERAL HUNDRED BAPTISMS.

(*From the "Deseret News," Dec.* 15.)

Honolulu, Oahu, Sept. 9th, 1853.

Dear Brother Campbell—Between the "Mormons" and the small-pox, there has been a great overturn here since we arrived, each came into this port about the same time.

On finding it was going to be a slow job to learn the language, for some of us at least, we adopted the policy of ordaining every native that we thought would do any good, and instructed them, and set them at work in Honolulu and surrounding country. We soon had a great stir among the people. The natives thought it a great thing to be a missionary, and did the best they knew how, and soon had the streets of Honolulu full of natives and foreigners going to see the "Mormons" baptize, as they had never seen any baptized by immersion in this kingdom, Hawaii. It would have made you look good humoured to have seen us walk at the head of a band of thirty or forty candidates, and from one thousand five hundred to two thonsand spectators bringing up the rear of natives and foreigners, missionaries and their sons, all following the "Mormons." Some of them said this would not be allowed on the Sabbath, and petitioned the legislature to pass a law to that effect, but failed.

All doors were closed against preaching to the foreign population. Brother Thomas Karren and myself took a young native that could speak some English, and started for the Island of Hawaii. We were eight days in making the trip, whereas we expected to have been only three days, and we were in a heavy gale, which tore away our sails, so that we could not make the place where we intended. The Captain came to us for counsel. We told him to run before the wind to the best port, that would please us. He did so, and in a few hours we were safe in port; not where we chose to go, but where the Lord chose to have us. On this trip we suffered much, Karren said he did not suffer half as much on his whole trip in the battalion as he did in those nine days. We only eat one meal during the trip. When we landed, we could scarcely stand, and there was no chance to get anything to eat for some time. I was going to say something about eating, but it is too inhuman. It would only be jeopardizing my word to say anything about our fare; and I could not do the subject justice if I should try.

However we did not think of stopping, only till the wind changed; but we went to preaching, and the next morning before breakfast we baptized twenty-five; and before we got ready to leave, we had so large a Branch we could not leave them. We were organizing a Branch of sixty members when the schooner got ready to leave. When the Captain heard what we were doing, he said that was the reason he could not get to Helo; he had three Jonases on board, and that they had to be landed here.

On his return he and his crew called to be baptized, but we were not there.

The missionary in that district, learning what we were doing, called his flock together, and told them he was afraid they were all going to leave him and go to the "Mormons;" but if they would not, he would reduce his tax on them two thirds; those that paid him seventy-five dollars might pay twenty-five dollars, and those that payed thirty dollars might pay ten dollars, &c. So are all through the church. That is a great reformation for him, sure.

We landed on this Island on the 9th of June, and left on the 23rd of August. We baptized two hundred Saints last month. Our spokesman, after we had baptized about one hundred and fifty, died, but we ordained several more in his place.

We were eight times arraigned before the Judge; and finding our new Elders and Priests could carry on the work, we left and came to this place to seek redress in the law, from the higher authorities. We do not at present know what we can do, nor do we care much; if they will not favour us, the Lord will.

Brothers Lewis and Farrar have been knocked down and beaten severely, while in the act of administering to the sick; and when complaint was made to the Sheriff, he said they had done no more than he told them to do, and was disposed to pay no attention to it; but brother B. F. Johnson took up the case with so much energy that he could not be denied. The mob was fined 12$ only.

The number of Saints has increased about 1500 since we arrived here; and we think we can roll it now if the Lord works with us—and I think He will.

We have been preaching that the hour of God's judgments is at hand, and the small pox has borne a faithful testimony to the fact—it is supposed that one-half of the population of this city have died since we came here—and is only abated for the want of subjects. It is spreading all over the islands, and the number of its victims has thrilled our hearts. There have died in this city from 50 to 60 in a day. They have been forced to make a law to oblige men to bury the dead without remuneration. Many have started in the agony of death, and died in the streets, and have been eaten by the hogs and dogs.

Some of our native Saints have died, and some of our foreign Elders have had a slight attack; but they have not been alarmed by it—continuing to administer.

NATHAN TANNER.

PROMISES made in time of affliction require a better memory than people commonly possess.

THE contemplation of distress softens the mind of man, and makes the heart better. It extinguishes the seeds of envy and ill-will towards mankind, corrects the pride of prosperity, and beats down all that insolence which is apt to get into the mind of the fortunate.

THE MADRAS MISSION.

BAPTISMS—OPPOSITION—ANTI-MORMON TRACTS FROM ENGLAND.

Madras, Hindostan, Feb. 6, 1854.

Dear Brother S. W. Richards—It is with much pleasure that I sit down to write you a few lines, not that I have anything interesting to write, but because of the pleasure I naturally enjoy in communicating with those whom I love and respect.

I may say that India is a hard place, whether we regard the depressing influences of the climate on European constitutions, or the character of the people in relation to the Gospel. We have only baptized three in Madras. There has oft-times been interest enough manifested by the people, for a short time, to justify somewhat large calculations, but, alas! it has generally been like the early cloud and the morning dew.

The opposition to the cause has been very great, and is still kept up with unabated vigour. Not that we consider this as a bad omen in itself, for we would rather have opposition of the most violent kind than apathy and indifference, but the nature of the weapons now made use of by the adversaries of truth have but too often a fatal effect. Polygamy is the cry, wherever we go. The traditions of the people are such as to regard this institution as most revolting. Baptism by immersion for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, are doctrines equally repugnant to some, but when they are closely cornered on these subjects, they generally retreat to polygamy, thinking that this order of things was never practised by Christians, or Saints of God. When we tell them of Moses and Abraham and others practising it under the Gospel, they generally close their eyes, regarding those times as ages of barbarism; and if their attention is directed to the prophecies relating to the restoration of the same order in the dispensation of the fulness of times, they satisfy themselves that this is a mystery, which they cannot understand, or conclude that that day has not yet arrived. At all events, they are resolved not to connect themselves with a kingdom where the doctrine is taught, and the practice is sustained.

I must here make some allowance for a few who care but little for their own feelings as a criterion of truth and virtue, or the opinions of their fellow men. They are aware that an ordinance as repugnant to the mind of God, and as destructive to the Gospel of Christ, as infant baptism, is approbated by thousands, and is congenial to every feeling of their hearts; "and if," say they, "the feelings of professing Christians are in this respect opposed to the feelings of God, and to His ordinances, why may not their feelings and sentiments be as diametrically opposed to the laws of God in relation to marriage?"

Wherever we have opened doors for preaching, the priests have done what they could to poison the minds of the people. At present, we have four places for preaching in Madras, and a more thorough investigation is being made of our doctrines than heretofore. We still hope to be able to lay a foundation in this city. I should have left it before this, and have gone to some other station, but the importance of first laying a foundation here has rested upon our minds, and we have persevered amid every discouragement. This is a populous city, and the key to the Madras Presidency, and therefore if ever a work is done in this Presidency, we cannot easily over-rate the importance of this station.

It seems to be a characteristic of the people here, to look a long time into a matter before they are prepared to act, especially in religious matters. There is not so much of the Spirit of Christ enjoyed by this people as existed in England when the Gospel was first introduced. There the hearts of the people seemed to be prepared for the word. Not so with this people. Many, it is true, received our testimony joyfully, yet, not having root in themselves, they withered away. But a few still persevere in their investigations, and how long it will be ere their minds are satisfied I cannot tell. Some, no doubt, will come out on the Lord's side; others may find an excuse.

On old year's day I went to Poonymallee, a station fifteen miles distant, and

preached three times. A spirit of inquiry prevailed, but there was much opposition, as elsewhere. I have not yet had time nor opportunity to return to that place.

The warm weather is beginning to set in. Sometimes the heat is so excessive here, that men and horses are struck dead in the streets. During the last four months, the weather has been mild, the thermometer ranging about the same as it does during the summer months in the Valley.

This Presidency is threatened with a famine. There has been but little rain during the last six months. Where no reservoir or tank exists to supply the crops by irrigation, they have withered and perished. The ports are open to receive rice from other places, free of duty. The importation from other quarters will no doubt relieve much of that distress which otherwise would press upon the people. Yet even with this relief, the suffering must be great. The ryot or farmer, is generally poor, relying entirely on his small patch of land for supplies; and while those following other pursuits have money to purchase from abroad, he has no such means to supply his wants. When a famine visits the country, the poor ryot and his family are therefore exposed to suffering and starvation.

Elder Robert Owen arrived here from Calcutta on the 2nd of January, in good health. By him President Jones sent a small quantity of books. These have supplied a lack which at first was a great disadvantage to the cause; and though the demand is not so great now as it was then, yet those who are determined to investigate are supplying their wants.

Elder Owen has been appointed to labour at Chinaderaput, in the suburbs, but has not yet succeeded in opening a door for the preaching of the Gospel. He lives with me in the house of Mr. Brown. Brother Skelton is still learning the Tamil language. For want of a regular teacher, he made but little progress for some time, but, now he has obtained the help of a well educated native, he gets along well.

A supply of tracts has just come from England to Madras, entitled *Mormonism—The Doctrines of Mormonism*—and, *Is Mormonism true or not?* The Tract Society have authorized a *free* distribution of them. You may have seen or heard of them.

The late proceedings of Russia to effect a treaty or an alliance with Cabul, Khiva, and Bokhara, have awakened a considerable alarm in India, especially in the northern provinces. It is supposed that the Emperor of Russia is making arrangements for an invasion of India. This cannot immediately be effected. So great an undertaking will require time.

That the Lord may bless you in your responsible station is ever my prayer in the name of Jesus. Amen.

My best regards to brother Spencer and all the Saints.

With love to yourself, I remain your brother in the New and Everlasting Covenant,

RICHARD BALLANTYNE.

SIGNS OF THE TIMES.

"Behold, the Lord cometh, and His reward is with Him."

Around us are famine and pestilence raging;
  Contention, fierce tumult, sore troubles are rife;
Abroad are the battle and fearful contagion,
  To desolate many and take away life;
Proclaiming aloud, through the breadth of the land—
Behold, He is coming! the time is at hand!

Oh, ne'er was the world as it is, in condition,
  Ne'er, ne'er was it so, since the time of its birth;
Infidelity, error, and fell superstition
  Are nearly possessing the whole of the earth;
This, this is the darkness preceding the light,
The herald proclaiming—He cometh in might.

Oh! gaze on the signs of His banner extending,
  'Mong all nations and peoples throughout the wide world;

Hear the warning of troubles and evils impending,
  Fierce wrath upon Babylon swift to be hurled;
And stout hearts are failing that never knew fear,
For they think He is coming, they feel He is near.

But why does stern anguish pervade every motion?
  Why sad is their bosom, and troubled their eye?
Oh, is there no hope 'mid the coming commotion?
  No shelter, no refuge, no covert place nigh?
No way to escape from His terrible ire,
Whose nostrils out-breathing consume as with fire?

See! see! 'mid the hills of the great Western Nation,
  Fair valleys secluded, from pestilence free,
Where gather the honest, expecting salvation—
  'Tis Zion! and there will deliverance be;
Her watchmen encircle rock, passway, and tower,
Uplifting the ensign, proclaiming the hour.

"Behold, the Lord cometh!" A blissful sensation
  Pervadeth the breasts of the Saints as they hear;
The climax so grand of this last dispensation
  In fulness of splendour and glory is near;
Yea, they greatly rejoice, and a temple are rearing,
  To view His descending so gorgeously bright;
And they shall first see Him who wait His appearing,
  To suddenly visit His temple in might.
For behold, He is coming, their glorious Lord,
His foes to extinguish, His Saints to reward!

Warminster, Wilts. EMILY HILL.

DEPARTURE.—Two hundred and twenty souls embarked on board the *Germánicus*, Captain Fales, which cleared for New Orleans April 1, Elder Richard Cook, late a Pastor, being in charge of the company. Elder James Works, late a Travelling Elder, and Elder James H. Hart, late Counsellor to the President of the French Mission, sailed on this vessel.

ADDRESSES.—John A. Hunt, Mr. E. Stevens', Brockenhurst, near Lymington, Hants.
William Heaton, 50 Pleasance, Edinburgh.

LIST OF MONIES RECEIVED FROM THE 24TH TO THE 31ST MARCH, 1854.

	£	s.	d.
William Simms	£5	0	0
John Hamblin	2	0	0
Thomas Clark	5	0	0
A. N. McFarlane	3	15	0
Robert Kirkwood	20	0	0
Charles Peat	2	0	0
John B. Pears	6	10	0
C. A. Harper	5	0	0
Josiah Rhead	5	0	0
Josiah Holmes	12	10	0
Carried forward	£66	15	0

	£	s.	d.
Brought forward	£66	15	0
John McComle	21	9	0
John Holsall	12	0	0
James Linforth	2	17	6½
Joseph Akers	3	10	0
Hugh Sheppard	0	15	0
E. C. Brand	20	0	0
Samuel Church (per James Pace)	5	11	6
James Frewin	7	10	0
	£140	8	6½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 16.—Vol. XVI. Saturday, April 22, 1854. Price One Penny.

ADDRESS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED ON THE TEMPLE BLOCK, GREAT SALT LAKE CITY, FEB. 14, 1853.

If the congregation will give me their attention, I will detain them but a short time. Our history is too well known to render it necessary for me to enter into particulars on the subject this morning. Suffice it to say, to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one. Perhaps we may in this place, but if, in the providence of God, we should not, it is all the same. It is for us to do those things which the Lord requires at our hands, and leave the result with Him. It is for us to labour with a cheerful good will, and if we build a temple that is worth a million of money, and it requires all our time and means, we should leave it with cheerful hearts, if the Lord in His providence tells us so to do. If the Lord permits our enemies to drive us from it, why we should abandon it with as much cheerfulness of heart as we ever enjoy a blessing. It is no matter to us what the Lord does, or how He disposes of the labour of His servants. But when He commands, it is for His people to obey. We should be as cheerful in building this temple, if we knew beforehand that we should never enter into it when it is finished, as we would though we knew we were to live here a thousand years to enjoy it.

If the inquiry is in the hearts of the people—does the Lord require the building of a temple at our hands? I can say that He requires it just as much as ever He required one to be built elsewhere. If you should ask, "Brother Brigham, have you any knowledge concerning this? have you ever had a revelation from heaven upon it?" I can answer truly, it is before me all the time, not only to-day, but it was almost five years ago, when we were on this ground, looking for locations, sending our scouting parties through the country, to the right and to the left, to the north and the south, to the east and the west; before we had any returns from any of them, I knew, just as well as I now know, that this was the ground on which to erect a temple—it was before me.

The Lord wished us to gather to this place, He wished us to cultivate the earth, and make these valleys like the Garden of Eden, and make all the improvements in our power, and build a temple as soon as circumstances would permit. And further, if the people and the Lord required it, I would give a written revelation, but let the people do the things they know to be right. Permit me to ask the question—do you not know that it is your duty to accumulate your daily bread, to cease your wickedness? Are not these duties required at your hands? Do you not know this of yourselves? There is not an individual in this assembly, that does not understand this, that is not as well convinced of it as I am.

Concerning revelations pertaining to

building temples, I will give you the words of our beloved Prophet while he was yet living upon the earth. Many of us that are here to-day, were with him from the commencement of the Church. He was frequently speaking upon the building of temples in Kirtland, Missouri, and Illinois. When the people refused in Kirtland to build a temple, unless by special revelation, it grieved his heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to His name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples, for we already knew all about them; the revelations giving us the order of the Priesthood make known to us what is wanting in that respect at our hands. If you should go to work to build a dwelling house, you know you would want a kitchen, a buttery, sitting rooms, bedrooms, halls, passages, and alleys. He said, you might as well ask the Lord to give revelation upon the dimensions and constructions of the various apartments of your dwelling houses, as upon the erection of temples, for we know before hand what is necessary.

Concerning this house, I wish to say, if we are prospered we will soon show you the likeness of it, at least upon paper, and then if any man can make any improvement in it, or if he has faith enough to bring one of the old Nephites along, or an angel from heaven, and he can introduce improvements, he is at liberty so to do. But wait until I dictate, and construct it to the best of my ability, and according to the knowledge I possess, with the wisdom God shall give me, and with the assistance of my brethren; when these are exhausted, if any improvement can be made, all good men upon the earth are at liberty to introduce their improvements. But I trust this people do not require commanding every day of their lives, to pray, to do unto others as they would that others should do unto them: I trust they do not want a special command for this; if not, upon the same principle, they will not want any commandment upon the subject of building a temple, more than what is before them.

A few words to this people, upon the principles which were laid before them yesterday, in the Tabernacle. One thing is required at the hands of this people, and to understand which there is no necessity for receiving a commandment every year, viz.—to pay their tithing. I do not suppose for a moment, that there is a person in this Church, who is unacquainted with the duty of paying tithing, neither is it necessary to have a revelation every year upon the subject. There is the law—pay one tenth. I wish to say to you, and I wish you to tell your neighbours, if there is any man or woman who do not want to pay their tithing, we do not want they should. It is for your particular benefit, and that of every individual upon the face of the earth. To me, as an individual, it is no matter whether you build a temple or not; I and my brethren have received our endowments, keys, blessings—all the tokens, signs, and every preparatory ordinance, that can be given to man, for his entrance into the celestial gate.

The Prophet's feelings were often wounded because he was under the necessity of giving commandments concerning duties that were already before the people, until the temple was completed; but had he not done so, the temple would not have been built; had he waited until the minds of the people were opened, and they were led to see and do their duty, without commandment, he would have been slain before the keys of the Priesthood could have been committed to others, but the Lord put it into his heart to give this power to his brethren before his martyrdom.

If the people will pay their tithing, we have all the means we could ask or wish for. If the tithing is paid, we do not want the brethren and sisters to give up their surplus property, for there will be a great surplus in the storehouse of the Lord. This is what is required of this people, not to give all they have, though it should be constantly upon the altar, but to be ready, if required; but if the people will pay their tithing punctually, there will be an abundance, yes, and a surplus. For me to ask the people if they will give their surplus property, would be useless. I shall not ask any such question, but I shall now ask the people to pay their labour tithing, that we may excavate this foundation and prepare for the stone work by the 1st of April. I expect to see a great turn out, no doubt we shall have all the help we can require.

While the brethren are before me, let me say, that we cannot commence to lay rock here without time, and we cannot get the stone for the foundation without the railroad from this place to the quarry is completed; these two items must be attended to. This is sufficient to say upon that matter.

Let us revert for a moment to the past, to the years we have spent in toil and labour, though very agreeably. Seven years ago to-morrow, about eleven o'clock, I crossed the Mississippi river, with my brethren, for this place, not knowing, at that time, whither we were going, but firmly believing that the Lord had in reserve for us a good place in the mountains, and that He would lead us directly to it. It is but seven years since we left Nauvoo, and we are now ready to build another temple. I look back upon our labours with pleasure. Here are hundreds and thousands of people that have not had the privileges that some of us have had. Do you ask, what privileges? Why, of running the gauntlet, of passing through the narrows. They have not had the privilege of being robbed and plundered of their property, of being in the midst of mobs and death, as many of us have.

Only be faithful, brethren and sisters, and I promise that you shall have all such privileges as shall be for your good. You need not be discouraged, or mourn, because you were not in Jackson County persecutions, or were not driven from Ohio, Missouri, and Illinois, and stripped, robbed, and plundered of all your property. Do not mourn and feel bad, because you were not in Nauvoo; have no fears, for if the word of the Lord is true, you shall yet be tried in all things, so rejoice, and pray without ceasing, and in every thing give thanks, even if it is in the spoiling of your goods, for it is the hand of God that leads us, and will continue so to do. Let every man and woman sanctify themselves before the Lord, and every providence of the Almighty shall be sanctified for good to them. I will now close my remarks.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 232.)

[August, 1838.]

Friday 24th. I was at home, also on the 25th, 26th, 27th, 28th, 29th, and 30th.

On the 25th, brother Joseph Coon's son died in the camp, which was reorganized, because, by transgression and leaving, the first organization had been in some degree broken.

Sunday 26th. President Joseph Young preached to the camp in the morning, and two were confirmed in the Church. There were many spectators present. Sacrament in the evening. Two strangers came to dispute, but went away confounded.

State of Missouri, }
County of Davies. } ss.

Before me, William Dryden, one of the Justices of the Peace of said County, personally came Adam Black, who being duly sworn according to law, deposeth and saith; that on or about the 8th day of August, 1838, in the County of Davies, there came an armed force of men, said to be one hundred and fifty-four, to the best of my information, and surrounded his house and family, and threatened him with instant death if he did not sign a certain instrument of writing, binding himself, as a Justice of the Peace for said County of Davies, not to molest the people called Mormons; and threatened the lives of myself and other individuals, and did say they intended to make every citizen sign such obligation, and further said they intended to have satisfaction for abuse they had received on Monday previous, and they could not submit to the laws: and further saith, that from the best information and his own personal knowledge, that Andrew [Alanson] Ripley, George A. Smith, Ephraim Owens, Harvey Humstead, Hiram Nelson, A. Brown, John L. Butler, Cornelius [P.] Lott, John Wood, H. Redfield, Riley Stewart, James Whitaker, Andrew Thor, Amos Tubbs, Dr. Gourze, and Abram Nelson was guilty of aiding and abetting in committing and perpetrating the above offence.

ADAM BLACK.

Sworn to and subscribed this, the 28th of August, 1838.

W. DRYDEN,
Justice of the Peace of the County aforesaid.

This document, with that of said Black of the eighth of August, shows him in his true light—a detestable, unprincipled mobocrat and *perjured man.*

Wednesday 29th. At three o'clock, the trumpet of the camp sounded, it being one hour earlier than usual, to give time to prepare for the journey. Every heart leaped with joy, and even the children were so delighted, that they appeared like a lot of playful lambs. The divisions moved off 4, 3, 2, 1, (i.e.) in transposition, and, at nine in the morning, the encampment was vacated, which had been occupied for one month. Elder Martin H. Peck was left at Dayton, sick. They passed through Montgomery into Jackson township, travelled eighteen miles, and tented in the road, two hundred and seventy miles from Kirtland.

Thursday 30th. Camp passed through Liberty Ville, and Preble County Seat, to the line of Ohio and Indiana, and encamped within twenty rods of the place where the camp tented that went up to Missouri in 1834, two hundred and ninety miles from Kirtland. Elder Shumway's child died.

This day Governor Boggs issued the following order to General Atchison—

Head Quarters of Militia, Adjutant General's office, August 30th, 1838.

General David R. Atchison, 3rd Division, Missouri Militia.

Sir—Indications of Indian disturbances on our immediate frontier, and the recent civil disturbances in the counties of Caldwell, Davies, and Carroll, render it necessary, as a precautionary measure, that an effective force of the Militia be held in readiness to meet either contingency. The Commander-in-Chief therefore orders that you cause to be raised immediately, within the limits of your Division, to be held in readiness, and subject to further orders, four hundred mounted men, armed and equipped as infantry or riflemen, and formed into companies according to law, under officers already in commission. The Commander-in-Chief suggests the propriety of your causing the above to be carried into effect, in a manner calculated to produce as little excitement as possible, and report your proceedings to him through the Adjutant General.

By order of the Commander in Chief,
B. M. Lisle, Adjutant-General.

A similar letter was also addressed to Major Generals John B. Clark, Samuel D. Lucas, David Willock, Lewis Bolton, Henry W. Crawther, and Thomas D. Grant.

Friday 31st. Camp passed through Richmond, and over White Water River, and through Centreville, Jackson Township, to German Town, and encamped in a stubble field near the town. Bought corn standing in the field, for their horses, at ten dollars per acre. Travelled eighteen miles.

I spent a considerable time this day in conversation with brother John Corrill, in consequence of some expressions made by him, in presence of several brethren who had not been long in the place. Brother Corrill's conduct for some time had been very unbecoming, especially in a man in whom so much confidence had been placed. He said he would not yield his judgment to any thing proposed by the Church, or any individuals of the Church, or even the Great I AM, given through the appointed organ, as revelation, but would always act upon his own judgment, let him believe in whatever religion he might. He stated he "would always say what he pleased, for he is a Republican, and as such he will do, say, act, and believe what he pleases."

Mark such republicanism as this: a man to oppose his own judgment to the judgment of God, and at the same time to profess to believe in the same God, when that God has said, the wisdom of God is foolishness with men, and the wisdom or judgment of men is foolishness with God.

President Rigdon also made some observations to brother Corrill, which he afterwards acknowledged were correct, and that he understood things different after the interview, from what he did before.

Saturday, September 1st, 1838. The First Presidency, with Judge Higbee, as Surveyor, started this morning for the halfway house, as it is called, kept by brother Littlefield, some fourteen or fifteen miles from Far West, directly north, for the purpose of appointing a City of Zion, for the gathering of the Saints in that place, for safety, and from the storm which will soon come upon this generation, and that the brethren may be together, and that they may receive instruction to prepare them for that great day which will come upon this generation as a thief in the night.

There is great excitement at present among the Missourians, seeking if possible an occasion against us. They are con-

tinually chafing us, and provoking us to anger if possible, one sign of threatening after another, but we do not fear them, for the Lord God the Eternal Father is our God, and Jesus the Mediator is our Saviour, and in the Great I AM is our strength and confidence.

We have been driven time after time, and that without cause, and smitten again and again, and that without provocation, until we have proved the world with kindness, and the world proved us that we have no designs against any man or set of men, that we injure no man, that we are peaceable with all men, minding our own business, and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs; we have appealed to magistrates, to sheriffs, to judges, to Government and to the President of the United States, all in vain; yet we have yielded peaceably to all these things. We have not complained at the Great God, we murmured not, but peaceably left all, and retired into the back country, in the broad and wild prairie, in the barren and desolate plains, and there commenced anew; we made the desolate places to bud and blossom as the rose; and now the fiend-like race are disposed to give us no rest. Their father the Devil, is hourly calling upon them to be up and doing, and they, like willing and obedient children, need not the second admonition; but in the name of Jesus Christ the Son of the living God, we will endure it no longer, if the great God will arm us with courage, with strength and with power, to resist them in their persecutions. We will not act on the offensive, but always on the defensive; our rights and our liberties shall not be taken from us, and we peaceably submit to it, as we have done heretofore, but we will avenge ourselves of our enemies, inasmuch as they will not let us alone.

But to return again to our subject. We found the place for the city, and the brethren were instructed to gather immediately into it, and soon they should be organized according to the laws of God. A more particular history of this city may be expected hereafter, perhaps at its organization and dedication. We found a new route home, saving, I should think, three or four miles. We arrived at Far West about the close of day light.

This day the camp passed through Cambridgeville, Dublin, Louisville, Ogdenville, Raysville, Knightstown, and encamped in Frankville township, where they found it difficult to get grain, the people being disposed to take advantage of them. Twenty-two miles. Three hundred and thirty-two from Kirtland.

The High Priests met at brother Pea's at Far West, and received Levi Richards into their Quorum.

Sunday 2nd. Camp passed through Charlottesville, Portland, Jackson, Greenfield, and pitched tents near the bridge in Jones township. Brother Merriam's child died at Centre township.

This afternoon a miserable, malicious, drunken stage driver ran his horses aside out of their course, and struck the fore wheel of one of the camp wagons and stove it in pieces, and then drove off exulting in his mischief. The stage was marked J. P. VOORHEES. Travelled twenty-one miles.

The First Presidency attended meeting as usual in the morning. I tarried at home in the evening to examine the Church Records, and spent a part of the time in company with a gentleman from Livingston County, who had become considerably excited, on account of a large collection of people, as they said, to take Joseph Smith, junior, and Lyman Wight, for going to one Adam Black's in Davies County; and as they said, President Smith and Colonel Wight had resisted the officer who had endeavoured to take them, &c.; and accordingly these men are assembling to take them, as they say. They are collected from every part of the country to Davies County. Report says they are collecting from eleven counties, to help take two men who had never resisted the law or officer, neither thought of doing so, and this they knew at the same time, or many of them at least. This looks a little too much like mobocracy, it foretells some evil intentions. The whole upper Missouri is in an uproar and confusion.

This evening I sent for General Atchison, of Liberty, Clay county, who is the Major General of this division, to come and counsel with us, and to see if he could not put a stop to this collection of people, and to put a stop to hostilities in Davies County. I also sent a letter to Judge King containing a petition for him to assist in putting down and scattering the mob, which are collecting at Davies.

Monday 3rd. Nothing of importance transpired this day, only reports concerning the collection of a mob in Davies County, which has been collecting ever since the election in Davies on the sixth of August last. I was at home most of the day.

This evening General Atchison arrived in Far West.

This morning Elder Willey's wife died. After burial, the camp passed Cumberland village, and Indianapolis, the capital of Indiana, where they were threatened, but passed unmolested, with the exception of one brick bat which was hurled at one of the brethren, but passed him unharmed; and encamped in Wayne township, near the house of brother David R. Miller. Seventeen miles. Three hundred and seventy from Kirtland.

Tuesday 4th. Camp passed Bridgeport, Plainfield, Guilford, Belleville, Stilesville in Morgan County, to Marion township in Putnam County.

This morning the Presidency of the camp exhorted the brethren to humble themselves before the Lord, and put away selfishness, covetousness, complainings, and murmurings, or else expect to meet the indignation of heaven. Travelled twenty-two miles. Had an excellent encampment and plenty of dry wood.

This day I spent in Council with General Atchison. He says he will do all in his power to disperse the mob, &c. We employed him and Doniphan (his partner) as our Lawyers and Counsellors in Law. They are considered the first lawyers in Upper Missouri.

President Rigdon and myself commenced this day the study of law, under the instruction of Generals Atchison and Doniphan. They think, by diligent application we can be admitted to the bar in twelve months.

The result of the Council was that myself and Colonel Wight volunteer, and be tried by Judge King in Davies County. Colonel Wight was present, having been previously notified to attend the Council. Accordingly Thursday next was appointed for the trial, and word to that amount was sent to Judge King (who had previously agreed to volunteer and try the case) to meet all at brother Littlefield's, near the county line in the southern part of Davies. I was at home in the evening after six o'clock.

Wednesday 5th. I gave the following affidavit, that the truth might appear before the public in the matter in controversy.

State of Missouri, } ss.
Caldwell County. }

Before me, Elias Higbee, one of the Justices of the County Court, within and for the County of Caldwell aforesaid, personally came Joseph Smith, junior, who, being duly sworn according to law, deposeth and saith: That on the seventh day of August, one thousand eight hundred and thirty eight, being informed that an affray had taken place in Davies County, at the election, in the town of Gallatin, in which two persons were killed, and one person was badly wounded, and fled to the woods to safe his life; all of which were said to be persons belonging to the society of the Church of Latter-day Saints; and further, said informant stated that those persons who committed the outrage would not suffer the bodies of those who had been killed to be taken off the ground and buried.

These reports, with others, one of which was that the Saints had not the privilege of voting at the polls as other citizens; another was that those opposed to the Saints were determined to drive them from Davies County, and also that they were arming and strengthening their forces and preparing for battle; and that the Saints were preparing and making ready to stand in self defence; these reports having excited the feelings of the citizens of Far West and vicinity, I was invited by Dr. Avard and some others to go out to Davies County, to the scene of these outrages; they having previously determined to go out and learn the facts concerning said reports.

Accordingly some of the citizens, myself among the number, went out, two, three, and four, in companies, as they got ready. The reports and excitement continued until several of those small companies through the day were induced to follow the first, who were all eager to learn the facts concerning this matter. We arrived in the evening at the house of Lyman Wight, about three miles from Gallatin, the scene of the reported outrages. Here we learned the truth concerning the said affray, which had been considerably exaggerated, yet there had been a serious outrage committed. We there learned that the mob was collected at Millport, to a considerable number; that Adam Black was at their head; and were to attack the Saints the next day, at the place we then were, called Adam-ondi-ahman. This report we were still inclined to believe might be true, as this Adam Black, who was said to be their leader, had been, but a few months before, engaged in endeavouring to

drive those of the society who had settled in that vicinity, from the county. This had become notorious, from the fact that said Black had personally ordered several of said society to leave the county.

The next morning, we despatched a Committee to said Black's, to ascertain the truth of these reports, and to know what his intentions were; and as we understood he was a Peace Officer, we wished to know what we might expect from him. They reported that Mr. Black, instead of giving them any assurance of peace, insulted them and gave them no satisfaction. Being desirous of knowing the feelings of Mr. Black for myself, and being in want of good water, and understanding that there was none nearer than Mr. Black's spring, myself with several others mounted our horses and rode up to Mr. Black's fence.

Dr. Avard, with one or two others who had rode ahead, went into Mr. Black's house; myself and some others went to the spring for water. I was shortly after sent for by Mr. Black, and invited into the house, being introduced to Mr Black by Dr. Avard. Mr. Black wished me to be seated. We then commenced a conversation on the subject of the late difficulties, and present excitement. I found Mr. Black quite hostile in his feelings towards the Saints; but he assured us he did not belong to the mob, neither would he take any part with them; but said he was bound by his oath to support the Constitution of the United States, and the laws of the State of Missouri. Deponent then asked him if he would make said statement in writing, so as to refute the arguments of those who had affirmed that he (Black) was one of the leaders of the mob. Mr. Black answered in the affirmative. Accordingly he did so, which writing is in possession of the deponent. The deponent further saith, that no violence was offered to any individual in his presence, or within his knowledge; and that no insulting language was given by either party, except on the part of Mrs. Black, who, while Mr. Black was engaged in making out the above-named writing, (which he made with his own hand,) gave to this deponent, and others of this society, highly insulting language and false accusations, which were calculated in their nature to greatly irritate, if possible, the feelings of the bystanders belonging to said society, in language like this—being asked by the deponent if she knew anything in the "Mormon" people derogatory to the character of gentlemen, she answered in the negative, but said she did not know but the object of their visit was to steal something from them. After Mr. Black had executed the writing, deponent asked Mr. Black if he had any unfriendly feelings towards the deponent, and if he had not treated him genteelly. He answered in the affirmative. Deponent then took leave of said Black and repaired to the house of Lyman Wight. The next day we returned to Far West, and further this deponent saith not.

JOSEPH SMITH, junior.

Sworn to and subscribed, this fifth day of September A.D., 1838.

ELIAS HIGBEE, J. C. C. C. C.

Judge King arrived at Far West, on his way to Davies to meet the proposed trial. General Atchison had gone before Judge King arrived, and the Judge tarried all night. I was at home after six o'clock in the evening.

Brother Nickerson's child died in the camp this morning. Camp passed through Mount Vernon, Mount Meridian, Putnamsville, Manhattan, Washington township, Pleasant Garden, into Van Buren township, Clay County, twenty miles, and tented in the road, about one furlong west of Grass Creek. There was much sickness in the country through which the camp passed.

Thursday 6th. Camp travelled seventeen miles, and encamped two miles east of Terra Haute. Roads very dusty.

At half-past seven this morning, I started on horseback, accompanied by several brethren, among whom were my brother Hyrum and Judge E. Higbee, to attend my trial at brother Littlefield's. I thought it not wisdom to make my appearance before the public in that place, in consequence of the many threats made against me, and the high state of excitement. The trial could not proceed, on account of the absence of the plaintiff, and lack of testimony, and the Court adjourned until to-morrow at ten o'clock in the morning, at a Mr. Raglin's, some six or eight miles further south, and within half-a-mile of the line of Caldwell. Raglin is a regular mob character. We all returned to Far West, where we arrived before dark.

Friday 7th. About sun rise I started with my friends, and arrived at Mr. Raglin's at the appointed hour. We did not know but there would be a disturbance among the mob characters to-day; we accordingly had a company of men placed at the county line, so as to be ready at a minute's warning, if there should be any difficulty at the trial.

The trial commenced; William P. Peniston, who was the prosecutor, had no

witnesses but Adam Black, who contrived to swear a great many things that never had an existence until he swore them, and I presume never entered the heart of any man to conceive, and in fine, I think he swore by the job, and that he was employed so to do by Peniston.

The witnesses on the part of the defence were Dimick B. Huntington, Gideon Carter, Adam Lightner, and George W. Robinson.

The Judge bound Colonel Wight and myself over to Court, in a five hundred dollar bond. There was no proof against us to criminate us, but it is supposed he did it to pacify as much as possible the feelings of the mobbers. The Judge stated afterwards, in the presence of George W. Robinson, that there was nothing proven against us worthy of bonds, but we submitted without murmuring a word, gave the bonds, with sufficient securities, and all returned home the same evening.

We found two persons in Davies at the trial, which gentlemen were sent from Charlton County, as a Committee, to inquire into all this matter, as the mobbers had sent to that place for assistance, they said to take Smith and Wight, but their object was to drive the brethren from the County of Davies, as was done in Jackson County. They said the people in Charlton did not see proper to send help, without knowing for what purpose they were doing it, and this they said was their errand. They accompanied us to Far West, to hold a Council with us, in order to learn the facts of this great excitement, which is, as it were, turning the world upside down. We arrived home in the evening.

This morning a daughter of Elder Shumway died in camp, also Mrs. Clark's child. The camp passed through Terre Haute, and over the river Wabash, in a North-westerly direction, through Fayette township, and encamped about a furlong west of E. S. Wolf's store, and within two miles of the west line of Indiana. Eleven miles. Four hundred and twenty-three from Kirtland.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 22, 1854.

HOME INTELLIGENCE.—*Edinburgh Conference.*—Edinburgh, March 31, Elder William Heaton writes. Several new places had been opened, and halls taken, in the Conference. The meetings were well attended, a spirit of inquiry seemed to be gaining ground among the people, and the prospects were cheering.

Kent Conference.—Hastings, April 1, Elder John Chislett writes. The work was wearing a favourable aspect. A cheering number of baptisms in new places had occurred the present year. Three new Branches had been organized, one, with flattering prospects, in the archepiscopal city of Canterbury.

Warwickshire Conference.—Kineton, April 3, Elder W. G. McMullin writes. The principal and many of the smaller Branches were in a flourishing condition, the meetings well attended, and the prospects good.

Reading Conference.—Newbury, April 4, Elder W. G. Mills writes. The manifestations of the Spirit of God, in tongues, interpretations, prophecy, &c., had been recently received by several Branches in the Conference, which had caused the hearts of the Saints to rejoice.

The Rev. J. J. Brown, a Baptist minister, delivered a lecture in "Explanation of Mormonism," in the New Hall, Reading, March 21, to the members and friends of the Literary and Scientific Institution. Many of the Saints attended this lecture, and the *Berkshire Chronicle* states that "their conduct was quiet and peaceable throughout the evening, not the slightest interruption being offered." Elder Mills replied to Mr. Brown's lecture, in the same hall, March 27, a synopsis of which reply we give from

the *Chronicle*. We learn that the *Chronicle* has given quite as fair a representation of the reply as the papers of the day generally give of intelligence concerning the Latter-day Saints. The reply is worthy of perusal by the Saints, and we have no doubt they will be gratified by it.

Newcastle, Hull, and Carlisle Conferences.—Sunderland, April 5, Elder C. G. Webb writes. In Newcastle Conference the Priesthood were united, and actively engaged in extending the work in new places, success attending their efforts generally, baptisms being frequent. Through the extensive circulation of the written word, a spirit of inquiry had been excited. The prospects in the Hull and Carlisle Conferences were also good.

FOREIGN INTELLIGENCE—*Australia.*—We have received the seven first numbers of *Zion's Watchman*, published monthly at Sydney, by Elder Augustus Farnham. The *Watchman* is the size of the *Star*, though of eight pages instead of sixteen. The first number is dated Aug. 13th. After the first number, two numbers were printed together, and folded as one. Nos. 6 and 7 are dated Dec. 17th. A great portion of the matter is upon the doctrine of Celestial Marriage and Plurality of Wives.

We hail the first tidings from our fellow-watchman of the Antipodes with gladness, and we trust his warnings may be attended to by those who may be located near his tower of observation. We have no doubt that the Saints in Australia rejoice that they have a watchman now in their midst, to tell them of the night. It is our prayer that he may, through the inspiration of the Almighty, be enabled to discern accurately and report faithfully and truly the signs of the times, and administer a word in season, as those who look to him for intelligence may require.

St. Louis.—Arrival of Danish Saints.—March 15, Elder William Empey writes. Cattle were very dear. Horses and mules from 100 to 200 dols. per head, oxen from 70 to 75 dols. per yoke, cows 22 to 25 dols. per head. The river was very low, and boats were charging high for passage. A company of Danish Saints arrived at St. Louis, March 12. There had been considerable sickness amongst them, eighteen had died before they reached St. Louis, and seven since. Several others were sick. Cholera was the general complaint. Two persons of a family named Perry, from Wigan, had died of the above malady.

DEPARTURE OF THE "MARSHFIELD."—The *Marshfield*, Captain Torrey, cleared for New Orleans, April 5, with 370 emigrants, Elder William Taylor, late Counsellor to the President of the French Mission, being in charge of the company. Elder Gilbert Clements, late President of the Dublin Conference, sailed in this vessel.

THE DEFENCE OF MORMONISM.

SYNOPSIS OF REPLY, BY ELDER W. G. MILLS, READING, BERKS, MARCH 27, TO THE REV. J. J. BROWN'S "EXPLANATION OF MORMONISM," MARCH 21.

(*From the "Berkshire Chronicle," April* 1.)

On Monday evening last, Elder W. G. Mills replied to the lecture of the Rev. J. J. Brown, delivered last week, against the principles and workings of Mormonism. The New Hall was above three parts full, but the majority, judging from their frequent manifestations of applause and disapprobation, were opposed to the views of the lecturer. The lecture was upwards of two hours and a half in duration — a most insufferable length. Our patience was exhausted long before

the termination. Had Mr. Mills compressed his defence into about the same time as the Rev. Mr. Brown occupied, it would have been much better. The audience were quite weary, and continually interrupted the lecturer, complaining that he did not confine himself to the question. They asked him if the Church of Mormon sanctioned polygamy, but this question was fenced with in a skilful manner, and no answer given. We may state as a fact that the Mormons do sanction a plurality of wives. At the same time, however, we cannot commend the conduct shown towards Mr. Mills. As his friends had given the Rev. Mr. Brown a fair hearing, they should have done the same to him; if they did not approve or like what the lecturer was saying, they had full permission to retire altogether. We give a synopsis of the lecture, without noticing the interruptions.

Elder W. G. Mills commenced by saying he was happy to see so many present on that occasion, to hear both sides of the question, and place themselves in a position to judge correctly. When gentlemen of opposite opinions met to discuss their differences, they ought to converse as gentlemen, and not indulge in harsh expressions; when ministers of religion, believing in different doctrines and discipline, they ought to meet in the spirit of love and forbearance, and not manifest a contentious spirit, lest the infidel may sneer and say, "these are the followers of the meek and lowly Jesus, whose doctrines are to evangelize the world." He stood rather disadvantageously before them that evening; the Rev. Mr. Brown was a gentleman well known to the inhabitants of this town, and deservedly popular for his works of labour and love, in endeavouring to forward every work calculated to enlighten the human mind, and ameliorate the condition of the human family. He (Mr. Mills) was a stranger, unknown to those assembled, the desires of his heart were unknown to them, consequently Mr. Brown had an influence with them, that his word would be taken, in many respects, without a question, but he (Mr. Mills) had to prove his assertions by evidence and witness. But he felt thankful he stood on British ground, on a Reading platform, before a respectable congregation, and claimed for himself a patient and candid hearing. Mr. Brown began his lecture by speaking of the various delusions, &c., that had been received by man. This he (Mr. Mills) considered an unfair way of reasoning, endeavouring to prejudice the minds of his hearers before he had proved anything. It was very easy to say "delusion, imposture," &c., but it was not so easy to prove it. Harsh expressions and bitter invective are not arguments, are not proofs, are not reasoning. It was a matter of no consequence to him though Mahommed and others may have been impostors; it did not prove Joseph Smith to be one. Though there have been false Christs, it did not prove there was not a true one in the person of Jesus, the son of God. Though there were and would be false prophets, it did not prove there never were nor would be true ones. Every man and system has to stand by its own merits. But of all the gullibility and credulity manifested by man in receiving and believing impositions and delusions, nothing in all he had read or known in history or human nature, surprised him more than the readiness displayed by people now-a-days in believing the wicked, ridiculous, contradictory stories and falsehoods propagated about Joseph Smith. Mr. Brown gave a beautiful description of Joseph Smith's career from his boyhood to the publishing of the Book of Mormon, nearly verbatim from the works of Orson Pratt, A.M. But he (Mr. Mills) thought he spoilt the picture by giving his own account, like an artist who copies a lovely and striking picture, either turns the canvass to show such did not exist, or bedaubs it with black paint. Joseph Smith is called every bad and naughty name—a liar, drunkard, hypocrite, gambler, thief, &c. &c. Now, he would ask, is there not a possibility of painting his Satanic Majesty too black? for he believed it was impossible to embody in *one* man all the villany, deceit, wickedness, hypocrisy—in short, without one redeemable trait— attributed to Joseph Smith; when we consider he organized a system, built a city, reared a temple, extended a religion, that called forth the wonder and surprise of the whole world. Those men who have laid deep the foundation of truth, reared high the bulwarks of truth-fraught philosophy, exalted the standard of the cross and salvation, and conferred immortal benefits on the human race, have in all ages of the world, in their day and generation, been trampled under foot as vile impostors, stigmatized as enemies of all

that is good, unworthy a place in society, and prostrated as victims upon the altar of bigotry. And why? Because mankind will not condescend to investigate apparently new doctrines, unless their prejudices receive no outrage, their ignorant orthodoxy no severity; because they will not swallow the medicinal pill of truth, unless it is handed to them by the tinselled hand of popular opinion. The annals of truth, light, discovery, and improvement, are also the records of darkness, oppression, and persecution. The gloomy dungeon of Copernicus, the damp prison of Galileo, the alarum note of infidelity sounded about the Newtonian philosophy, would ever show the power of prejudice and the weakness of faith. Need he refer their minds to the prophets and apostles of old, who suffered for the truth as impostors; or to the Son of God, who was called every evil and unholy epithet. Need he tell them that Joseph Smith was persecuted from his first pretension to seeing an angel, until his death. Upwards of forty times (as the records of the courts in America prove) was he tried for every crime, and every time honourably acquitted as a Christian and a gentleman. In prison oft, and while there on one occasion the flesh of his brethren was given him to eat! He was tarred and feathered, and hunted by mobs headed by Christian ministers of the Gospel, so called. And why? Had he been a wicked man, as stated, would they not have received him as such, "hail fellow, well met." Is it possible, however, said he, that Joseph Smith lived so far above all law, that the language spoken by the mob who murdered him, admitted by Mr. Brown, was really true—"We know the law cannot touch him, but powder and ball can!" Why paint their faces and disguise themselves like fiends from the bottomless pit, if their cause were just, and he guilty? Mr. Mills then proposed in the first place producing evidence in favour of Joseph Smith's character as a good, benevolent, virtuous boy and man, from witnesses who were not members of the Mormon Church. After showing that many acknowledge he was unjustly persecuted, he referred to and read extracts from a speech of John S. Reed, Esq., before the State Convention of Illinois; a letter from a Mr. Hospes, a visitor at Nauvoo; 'a Traveller,' in the *New York Herald;* a writer in the *Philadelphia Sun;* the Rev. Samuel Prior's letter; Dr. J. C. Bennett's oath in Nauvoo before aldermen not in the Church; the Hon. O. H. Browning's Speech; Juliet Courier; Colonel Kane's Lecture on the "Mormons," all, as he termed, disinterested witnesses, and who testified to the honour, integrity, uprightness, and purity of Joseph's character. He then spoke of Orson Spencer, A.B., graduate of two colleges in America, formerly a Baptist minister, respected for his piety, benevolence, and attainments, and for whose spotless character references were given to gentlemen of high standing in America. This gentleman, in a work called "Spencer's Letters," called forth by the inquiries of a rev. colleague named Crowell, testifies to the character of Joseph Smith. He then argued that, although Mr. Spencer was now a Mormon Elder, yet from his former standing, and having nothing to gain, but much to lose, he was an allowable evidence, as all men are uninterested when they simply tell what they see and know. He then called on a living witness there present, Mr. W. Porter, of whom he (Mr. Mills) spoke highly, who said he was personally acquainted with Joseph Smith since he (Mr. Porter) was a boy, up until his martyrdom; and he knew him to be an honourable and upright man, seeking to do good to all men, and was a prophet of God. Mr. Mills then added his own testimony—he had never seen Joseph, yet he knew by obedience the truth of his doctrine. He had never seen the Saviour, yet he knew his Gospel is true, and that is the best and most sure way to know any man to be a prophet. He said the evidence he had adduced would stand and be received in any court of justice in the world. But although Joseph was a prophet, and he had proved his character good, yet he was free to admit he had his failings, he was not perfect, was not infallible, was not an angel, nor had a resurrected body. He was subject to evil passions as all men, and older prophets. It is a clear stream that has no filth in it; a bright day that has no clouds. We feel the influence of the glorious sun which emits his rays to the most distant planet, imparting life and heat, yet we may discover on his luminous broad disc dark spots, but we do not despise him, they do not hinder his power much being felt. Just so ought we to look on man's character, not condemn him for his little failings, but admire him for

his good qualities. He then touched at the Book of Mormon and its witnesses, O. Cowdery and others, and showed that the quotation by Mr. Brown was not given fully, as Whitmer was to accompany Cowdery with "commandments and monies" for safety, and to assist as they travelled amid their enemies, and not because he was not trustworthy. But he argued, though a man be once a good man, it does not prove him to be ever afterwards so; as in the cases of Solomon afterwards worshipping strange gods, Judas denying Christ, which apostacy did not invalidate the witness they formerly bore, nor affect the nature of the truth. O. Cowdery was "cut off" from the Mormon body, for being ambitious and unruly, but some years afterwards returned a humble man, and died in 1846 or 1847, in the Church, rejoicing in God his Saviour. Had Joseph, he argued, been an impostor, he would not have allowed the witnesses and his early friends to have been expelled, lest they would have divulged the secret; but, conscious of his mission, he severed every man from the body that transgressed the laws of God and the Church. Sidney Rigdon, he said (it was notorious in the Mormon church, and in the Campbellite church, of which he was a successful preacher at the time), did not see the book of Mormon until six months after its appearance in print, and did not see Joseph Smith until nine months after. He first received it from the hands of P. P. Pratt, a former disciple of his, and commenced to read it with great reluctance, being much prejudiced against such pretensions, as he thought. Rigdon, he said, was ambitious enough to have claimed to himself the honour, had he had anything to do with its origin or compilation, and not have allowed a poor untaught man like Joseph Smith to have the praise. He then read a statement from the "Quincy Whig," refuting the assertion that Joseph and Rigdon ever had the Spaulding MS. Mrs. Davidson and Mrs. M'Kinestry (Spaulding's widow and daughter) both asserted the Book of Mormon was not like Spaulding's MS., and that they had the MS. years after the Book of Mormon was published. Ancient Glyphs, or records on plates of metal have since been found in various parts of America, not by Mormons, as the papers testify to. He then took up the causes assigned by Mr. Brown for the spread of Mormonism. First, its persecution. Mr. Brown states, "persecution is powerless to aid the truth, powerful to spread error." This, Mr. Mills considered was a false proposition, as very few instances can be adduced of errors being advanced by persecution. Though truth may not be advanced by it, yet it ever has been opposed, and God has brought good out of it. "To immortalize an error, martyr its head." This, Mr. Mills denied as true, but it reminded him much of the immortalization of Christianity by martyring its head and the apostles. Secondly, he denied it was of a profligate tendency. It was never proved so yet, and was a libel. Many writers were cited by Mr. Mills, who stated that at least the society of the Mormons is in as good a state of morality and cleanliness and order, as any city in the world. He stated that adultery and seduction are punished by death in the Great Salt Lake City, and under their control. The vile seducer who coils like a serpent round the heart, is despised, hated, and condemned. [An instance was adduced in proof, by request of the audience.] Brigham Young could not be a far-seeing man (as Mr. Brown admitted) if he allowed profligacy to exist. All travellers speak to the contrary. He (Mr. Mills) solemnly affirmed that he never knew one instance of immorality, one unvirtuous act, or dishonest deed sanctioned or winked at, directly or indirectly, during his acquaintance with Mormonism for fourteen years; but the higher the officer, if he give way to erring nature, and is, after the strictest inquiry, proved guilty, the severer the censure, the heavier the judgment—often publicly exposing their conduct in their periodicals. The ordinance for females, alluded to by Mr. Brown, he gave his unqualified contradiction to—it does not exist. Thirdly, its sensuous character—it is a sensuous system. He acknowledged it is; but declared, so is the religion of the Bible. Abraham's God appealed to his senses; told him he should have the land of Canaan for an everlasting possession. Jesus said, "Blessed are the meek, for they shall inherit the earth." The redeemed sing in Revelations, 5th chapter, 10th verse, "We shall reign on the earth," and Christ will come in power and glory to reign and rule over this earth. The prophets, apostles, and saints, and the Son of God, spoke of the earth's becoming a holy abode for God's people. The midnight glory, the splen-

dour of nature, the field, the flower, the fruit are sensuous, created by God for man, and to be adored by him. Then will immortality breathe in the winds, flow in the rivers, and be exhaled from every plant and flower. All will be beauty to the eye and music to the ear. The lecturer closed by stating it was impossible to touch upon all points that he wished, during one lecture, and do justice to the subject fully. He had endeavoured fairly, and in a Christian spirit—for he flattered himself he was one—to show the character of Joseph Smith was good, by three kinds of evidence; had defended the Book of Mormon, and removed the objections raised against its witnesses; had spoken a little on the imputed causes of its success, and he left the subject with the audience, they were the judges, and he hoped they would judge impartially.

A gentleman at the close of the lecture, amid considerable confusion, asked the question about polygamy, but Mr. Mills evaded the question, and declared the meeting dissolved.

THE CHINA MISSION.

(From the "Deseret News," Dec. 22.)

San Francisco, Aug. 27th, 1853.

President B. Young — Dear Sir—We have an opportunity, which we improve in writing a few lines. We did not think our letter would be from this point; but one does not always know his situation regarding the future.

We left this place for Hong Kong, March 8th, and have so soon returned to our starting point. We can truly say, that we had the strongest faith, animated by enjoying much of the Spirit of the Lord, that a good work would be done in that land.

We arrived at Hong Kong April 27th, and began the labour which was before us. We, however, found the situation and condition of that country entirely the reverse of what we expected from the information we could gather in California. We found about 250 Europeans, or the would-be-*nabobs* of the world, merchants, officers of the civil governments, no common class which are found in English colonies in other parts of the world. This class we found almost unapproachable, on account of their wealth and popularity; they look with contempt upon all who are not of the same grade with themselves; also a few lawyers, doctors, and a *small sprinkling* of missionaries also of the upper circles, luxuriating upon the proceeds of the cent societies at home, and the miseries of the people in that region.

There are about one thousand soldiers, the most of whom are Irish and Scotch, some English, some blacks from Ceylon. They are closely kept in barracks, having only from five to eight o'clock p.m. for recess. They are so fond of the licensed privileges found among the Chinese women, that they are as corrupt as vicious habits can make them. The balance of the population are made up of four or five grades of Chinese, ranging from the merchants to the coolies, who are the carriers of burthens; also Malays, Lascars, Parsees, Portuguese, Negroes, Tartars, &c., a heterogeneous mass of tongues, manners, customs, and religions.

The other five parts called free, are of the same stripe, only there are not so many whites. Very few of the Chinese speak anything like good English, and that only so far as trade goes.

The only Europeans and Americans residing at Canton, Amoy, Macao, Ningpoo, Fouchow, Chinchew, vary from 75 to 100 each; at Shanghae, about 250. They are of the same class of aristocracy as Hong Kong, only more so. They are called the most inhospitable people in the world, and from what we have witnessed we know it is true in many respects.

We began to make our business known upon our arrival, and having the privilege of stopping in an old decayed mansion for a short time, we tried for an opening to preach. Some of the people seemed quite friendly, and wished us success. No house could be obtained. We took to the streets, and there began to teach the principles of the Gospel. Some of the people professed to be acquainted with our society in England, and had read our

character in the papers; this was revamped and given to the people. This, however, did not discourage us, for we were used to such things. A few of our lectures were very well attended, many stopped to hear us, but soon our congregations dwindled down till not a soul would stop or attend. Not disheartened, we encouraged each other, and continued to preach still (batting the air), and visited the people individually for private teaching as long as one person would hear, distributing our books and pamphlets, for their perusal, trusting in the God of Israel, and claiming the blessings and promises placed upon us, pushing forward to find an opening, to see some one who would hear and feel interested in our message. We visited the Chinese who could speak English. They are generally in the employ of the missionaries or the government, and command high wages. They told us they had no time to *talka* religion.

At this time we began to feel, by the Spirit, that the way was darkening before us; yet we continued to hope. Our books were returned without a desire to ask a question or answer ours, or thanks for their use.

We looked to the other ports of China; true we had the privilege of visiting them, but what the chance of success? The only safe place was Hong Kong, owing to the revolution spreading through that country. At many of these places, the whites were preparing to leave, or going on board vessels in the harbour, for protection. To go among the Chinese we could not, not being able to speak their language. Thus things continued till we felt that nothing could be done at present. We could neither turn to the right nor left, having scanty means to remain, and no possible resource perceivable for subsistence. The way opened for us to return to this point, where we could wait the counsel of the Presidency regarding our future movements.

The language is only obtained from a living tongue, as it cannot be expressed in English, owing to the intonations and inflections of the voice in the same word, for upon the sound depends the meaning. One word may have from 10 to 30 different meanings; these are given by the tone, the same as in music; and to attempt to write the language, would be to prove Phonography too short at one end. Teachers are not easily obtained who can speak English, and they charge very high, and are under the control of the missionaries. In each district in China there is a different dialect, so that one cannot understand the other; yet they have the same characters. The residents in that land are only there as temporary persons to acquire a fortune—their God is their money—and only remain on commercial business with the nation, exchanging cash for the products of the country.

The Catholic missionaries, who are mostly of the Asiatic clime, have obtained the language while young; they adopt the manners and customs of the Chinese, shave their head, wear tails, and go among them, and it is said they have some success; the others do nothing. Report says that the rebel party are Christians; how this is, we do not know, as it is contradicted.

The language must be obtained either by study or the gift and power of God, before we can tell them the truths of heaven. How this is to be brought about, is the question which may be asked, and that is the very thing that we would like to know.

Upon our arrival here, we heard of brothers Canfield and Wade being appointed to operate with us in China. After having consulted together, we have thought to lay the situation of that country before you, and that brother Hosea Stout should return to the Valley, and will leave in a few days in company with brother Harvy Green, by way of San Bernardino.

Respectfully we remain your brethren in the Gospel,

HOSEA STOUT.
JAMES LEWIS.
CHAPMAN DUNCAN.

THE true secret of living at peace with the world, is to have a humble opinion of ourselves. True goodness is invariably accompanied by gentleness and humble-mindedness.

THE EARL OF ELLENBOROUGH says, "One fourth of all the shipwrecks which occur upon the coast of England, occur within seventy miles of the mouth of the Tyne. During the month of January, no less than 110 shipwrecks occurred in three days within twenty miles of that river, and not less than thirty-six of that number took place at the mouth of the river itself."

ARRIVAL OF THE "GOLCONDA" AT NEW ORLEANS.

New Orleans, March 20th, 1854.

Dear President S. W. Richards — Agreeable to your request, we cheerfully proceed to give you an account of the pleasant voyage of the "Golconda Emigrating Conference," and its safe arrival in New Orleans.

We left the shores of Old England, Feb. 4, Zion-wards bound, in good health and spirits. On the same day, we organized our Conference, dividing it into seven Branches. We agreed to call our Conference the "Golconda Emigrating Conference." We appointed meetings to be held five times a week, in which we were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations, and prophecies, which caused the hearts of the Saints to rejoice exceedingly, and to magnify the name of the Lord their God, that they lived in this day and age of the world, when the God of Israel had set His hand the second time to redeem His people, and gather them from the uttermost parts of the earth, to establish His kingdom, *no more* to be thrown down.

With this order in our midst, we set out for the west, as we have already remarked, in excellent spirits. The winds were rather contrary for the two or three first days, but afterwards they turned in our favour, and continued so the greater part of the voyage. We had not as much as one storm or very heavy gale of wind during the whole passage. We had two marriages and one death at sea. The marriages were—David Lewis and Esther Williams, both from Carmarthenshire; and Wm. Gillman, Monmouthshire, and Ann Davis, Pendilion, Glamorganshire. A little child died of the thrush and inflammation on the chest, aged 25 days, daughter of George and Eliza Alexander, both from Hampshire.

March the 5th, we held our Conference, in which the representations of the different Branches were brought in, which were reported as being in good health, and a very good spirit prevailing amongst them—all in love and union with each other.

The authorities of the Church were all upheld and sustained by a unanimous vote of the whole Conference. In the afternoon and evening, addresses were delivered in a very spirited manner by several of the Elders, upon the gathering, the duties of the Saints on ship board, and other kindred subjects, to the joy and consolation of all present, that felt an interest in the great work we are engaged in.

The pleasantness of the voyage, the love and union amongst the Saints in general, the unremitting attention and kind regard paid us by our worthy Captain, Captain Kerr, all combined to make our voyage across the great Atlantic what may indeed be very properly called, a *pleasure trip*.

We arrived safe and sound at this place on Saturday, the 18th, making our passage in 42 days from the time we left Liverpool.

Not wishing to intrude upon your time or space, we curtail our remarks, praying *God*, our Eternal Father, to bless you abundantly with every qualification to enable you to honour the high and holy calling appointed unto you, that the hearts of thousands may be made to rejoice in being brought to the knowledge of the truth through your instrumentality.

DORR P. CURTIS, President.
T. SQUIRES, } Counsellors.
W. S. PHILLIPS, }

[WE have much pleasure in presenting the above letter to our readers, concerning the agreeable voyage of the *Golconda*, and her safe arrival at New Orleans. Elder Curtis also informs us that the fare up the river is higher than formerly. Elder Brown had chartered a fine steamer to take the company up to St. Louis, at three dollars per head, under 14 years half price. A few of the company were stopping at New Orleans, for want of means. Elder Curtis says—"I can truly say we have got along well, without a quarrel. Captain Kerr, and in fact all the crew speak in our favour. The steward intends to emigrate next season. Several of the crew are going with us, and wish to be baptized." The *Benjamin Adams*, with the second company of Danish and German Saints, had not arrived.—ED.]

VARIETIES.

If "do as you would be done by," were made the common law, much less parchment would be used.

Woman always wants something to lean upon. As a stick is to green peas, so is the masculine gender to the feminine.

An address has been issued to the lay members of the Church of England, embodying a proposition to send 500 Scripture readers into the diocese of Exeter, this being considered the most Puseyite district in England, and therefore "peculiarily in need of the dissemination of evangelical truth."

The Tyrants of the Household.—And so it is, and for his rule over his family, and for his conduct to wife and children—subjects over whom his power is monarchical—any one who watches the world must think with trembling sometimes at the account which many a man will have to render. For in our society there's no law to control the King of the Fireside. He is master of property, happiness—life itself. He is free to punish, make happy or unhappy, to ruin or to torture. He may kill a wife gradually, and be no more questioned than the Grand Seignior who drowned a slave at midnight. He may make slaves and hypocrites of his children, or friends and freemen; or drive them into revolt and enmity against the natural law of love. I have heard politicians and coffee-house wiseacres talking over the newspaper, and railing at the tyranny of the French King, and the Emperor, and wondered how these—who are monarchs, too, in their way—govern their dominions at home, where each man rules absolute? When the annals of each little reign are shown to the Supreme Master, under whom we hold sovereignty, histories will be laid bare of household tyrants as cruel as Amurath, and as savage as Nero, and as reckless and dissolute as Charles.—*Esmond.*

The Emigration at St. Louis.—Just as we were going to press, we received another letter from Elder William Empey, dated St. Louis, March 19. Three more deaths from cholera had occurred among the Danish Saints, four or five were sick, but the affliction was abating. Elder Empey was making every exertion to render the emigrants comfortable. Waggons were from 60 to 80 dols. each. The emigrating Saints, it was expected, would fit out for the Plains at Kansas and Fort Leavenworth.

Addresses.—William Glover, 50 Dundas Street, Monkwearmouth, Sunderland.
Andrew Ferguson, 3 Cunliffe Street, Preston.
Jesse B. Martin, 3 Cunliffe Street, Preston.
G. W. Thurston, Mr. Nash's, 6, Market Street, Guildford, Surrey.

LIST OF MONIES RECEIVED FROM THE 31st MARCH, TO THE 7th APRIL, 1854.

	£	s.	d.
John Druce, Haverstraw, U. S. A.	2	0	0
George Taylor, do.	1	0	0
William Simms	5	0	0
John Memmott	7	17	3
James Walker	36	5	6½
John B. Pears	5	0	0
Carried forward	£57	2	9½

	£	s.	d.
Brought forward	£57	2	9½
John Aird	7	9	8
Augustus Farnham, Sydney, N. S. W.	70	0	0
Robert Kirkwood	28	12	0
John Hole	9	0	0
John Holsall	3	0	0
	£175	4	5½

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17.—Vol. XVI. Saturday, April 29, 1854. Price One Penny.

LANGUAGE.

It is computed that there are now two or three thousand languages and dialects upon the earth. This is one of the most serious hindrances to international communication, and consequently to international unity of understanding, purpose, and action. Were the whole earth of one language and of one speech, as in ante-Babelian days, it would be an easy matter for a man to transact business with any other man, no matter to what nations or tribes they might respectively belong. But in the present state of things, a year or upwards of diligent application must be expended in acquiring another tongue, before a man can communicate, with any facility, his ideas to a people who do not understand his own language. Where communication with the people of several nations is necessary or beneficial, a man has to devote a corresponding amount of precious time in the attainment of the languages. Years of his life thus roll away in—what? Not in directly administering to any one's comfort, not in contributing directly to the welfare and happiness of society, not in co-operating directly with others for the advancement of mankind in the scale of being; no, but in learning mediums for the interchange of thought and the communication of intelligence. Every man learns one language as a medium of converse with his fellow men, but his power is very limited, for he is no better than a dumb man to the majority of his fellow creatures upon the earth. He cannot confer with them, nor they with him, until he obtains a proficiency in the languages they have learned. But what a waste of precious time is here. The years of unremitting application occupied in acquiring a tolerable knowledge of only a few languages diminish most materially from a man's power of doing good, for, otherwise, the time might be occupied in building cities, planting farms, making the wilderness to blossom as the rose, and the desert to become tributary to the happiness of man; descending into the bowels of the earth, and bringing to light its hidden treasures, to adorn the abodes of industry; or exploring the vast expanse of space, and ascertaining the works of the great I AM, and the nature and relations of the worlds over which He reigns in glorious majesty.

The Elders find the diversity of language a most serious drawback to their efforts to extend the Gospel and warn the nations. It is true that by the gift of tongues power is given to men to speak languages otherwise unknown to them, as on the day of Pentecost, and as in many instances in these latter days, but all persons have not faith to occasionally receive and exercise the gift of tongues, with the interpretation thereof, and probably none have faith sufficient to rely, on all occasions, entirely on this gift, whilst on a mission to a people whose language they have not otherwise obtained. Therefore do the servants of God, in these days, as did the servants of God anciently, find it necessary to acquire, by diligent

application, the power of speaking and understanding the languages of those nations to which they are sent.

It is not to be expected that much can be done among the nations, while they are in anything like their present state, to bring them to the use of one language. So there is no hope of the difficulties of the Elders in advancing the Gospel on the earth being sensibly diminished in that respect. The nations are too much divided in their thoughts, habits, and interests, and too much under the influence of Satan, who is the author of confusion, to allow of a general scheme for the adoption of a universal language. As the nations are, with regard to language, so, it is to be feared, they must remain, in a great measure, until the powers and influences which now prevail on the earth are cast down, and become subject to the influence of the Spirit of God.

As far as that Spirit is poured out upon the people, its effect is to make them one, not only one in thoughts, purposes, joys, and sorrows, but one as to the medium of interchanging sentiment with each other. When that Spirit is poured out upon all flesh, there will be a universal mourning over the distracting remains of Babel, and a yearning for one all-pervading medium of communicating intelligence from man to man. Then will the littleness of undue affection for native tongues give way to the adoption of a pure language, embracing the excellencies, but excluding the anomalies and defects, of the thousands of Babel's fragments, as certainly and completely as the predilections of men for sectarian vagaries vanish when they receive the simple truths of the Gospel of Christ.

If we look to the cause of the division and corruption of language, we find that that cause was a direct act of rebellion against, and defiance to, the Almighty. God destroyed the old world by a flood of waters, because men had forsaken Him, and followed the evil imaginations of their own hearts. After men began again to multiply upon the earth, they thought they would destroy the possibility of another catastrophe like the flood, by building an immense tower, the top of which should reach to heaven, and afford a refuge far higher than any waters could ascend. This daring, heaven-defying rebellion met with the most signal visitation from the Almighty. The Lord came down to the earth and saw the puny arm of defiance which was raised against Him, and straightway confounded the language of the earth, so that the people could not understand one another's speech. Not being able to converse with one another, or freely communicate their thoughts, they left off building the city and tower of Babel, "and from thence did the Lord scatter them abroad upon the face of all the earth."

Now, as confusion of language, and scattering over all the earth, were the consequences of rebellion and impious defiance, may it not be expected that the obedience of Israel to the Gospel, and their gathering from all nations, will be accompanied, or, at most, immediately followed, by the abolishment of the effects of the Babelian apostacy, and the re-introduction of one universal language upon the earth? We cannot conclude otherwise. And, indeed, how can the restitution of all things be brought to pass, unless one common language is used among men, as in days of old? A common language among the gathered sons of Israel seems to be indispensable for their complete union as one people, no more to be divided or scattered. Anything which can facilitate intercourse, and interchange of sentiment, will conduce correspondingly to the welfare of Zion, because thereby unity and harmony in thought and co-operation can be more rapidly secured. Well, thanks be to God, the promise has been given, that, in the latter days, He will give unto His people a pure language, that they may be one in that respect

However, it must be remembered that this pure language is promised when the judgments of God have swept through the nations, and the proud thoughts and vaunted strength of the wicked are laid low. Hear what the Prophet says upon the subject—"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord with one consent." Zeph. iii. 8, 9.

But although judgment will be poured out on the nations before a pure language is revealed to the people, it does not neces-

sarily follow that the Saints in Zion, who will be gathered from every tongue, should not speak a common language, so that every facility, in that respect, may be rendered for the communication of information throughout the whole extent of the land, and for the intelligent and unembarrassed co-operation of all the people in advancing the stupendous interests of the kingdom of God. To every Saint, the desirableness of such a medium of intercourse in Zion, will daily become more and more obvious.

We do not imagine that attempts to introduce a common language among the Saints in Zion, will meet with the frowns of the Almighty, or be considered by Him as trespassing upon His prerogative. On the contrary, we firmly believe that the desires and exertions of His servants to this end, will be favourably looked upon by Him, and that He will inspire their hearts, and cause their exertions to become a blessing to the people, and to be greatly instrumental in bringing about that oneness of sentiment so necessary to their advancement towards perfection. It was therefore with great satisfaction that we learned that the Regency of the University of Deseret had taken the subject into consideration. We trust that they may be blessed in their deliberations, and inspired from on high, that their efforts may be wisely directed. If the Saints in Zion take hold on the subject, and it is to be expected they will, we believe that the Almighty will bless and prosper their endeavours, counting them for righteousness, and esteeming them as a manifest token of the desires of His people for the speedy approach of the time when the pure language will be enjoyed. For the people to strive after a universal language, is to prepare themselves for the reception of a pure one, and we believe that when the Lord sees such a spirit prevailing among the Saints, He will prepare to bless them with the long-promised and long-wished-for pure language.

All languages have excellencies, some a greater proportion than others, and all have defects. A language should be comprehensive, expressive, forcible, void of ambiguity and anomaly, and as simple in construction as possible. Suppose any one language, say, for instance, the English, as this language is probably as good upon the whole as any other, and as it is the one in which the Gospel was restored to the earth, and in which the Gospel has been principally preached, and which most Saints understand—suppose this language be taken for a basis, and be riddled of divers anomalies and defects. There are many single words in foreign languages which express ideas more strongly and happily than do any single words in the English language. Such foreign words might be adapted, as thousands of words have been before, on the English basis, and thus the language be rendered more expressive, and more fertile, and be made to partake of a more universal character. When a word in a foreign language expresses as much as three or four or half a dozen words in the English language, surely it would be wiser to introduce that word into the English vocabulary. Again, where a foreign word gives a particular shade of signification, which the English language does not provide words to express, or at most but imperfectly, why of course it would be advisable to introduce that word into the English language. By such a means, the English language, or any other, might be rendered at once general in its character, widely varied, and highly expressive. And variety and condensed expressiveness make any language peculiarly forcible, fertile, and beautiful.

With reference to the characters of which words are composed, it is very certain that a great improvement could be made in the English language. There are thousands of words that have one, two, three, or more silent letters. This would be well to be remedied. It would be well if no word had a silent letter—all the characters which are used to form a word should be sounded.

Every character in the alphabet it seems should stand for a certain sound, and not, as at present, some letters be used to express two, three, four, or more different sounds, with no fixed rule for the choice of either. Nor should two or three characters represent a like sound, as is the case with several characters in the English alphabet. If each alphabetic character represented one and only one distinct sound, what a vast mountain of difficulty, what a multitude of incongruities, would be removed in the spelling and pronunciation of the English language.

Then, again, the characters of the alphabet should be simple, clearly defined, and facile in execution, so that they might

be easily learned, rapidly written, and readily deciphered. Many persons consider it desirable that the common written and printed characters should be identical. As to the shapes of the characters, many altogether superfluous outlines are presented by the alphabets now popular. The simplest characters seem to be thick and thin straight and curved lines, as used in short-hand alphabets. But the adoption of thick and thin characters does not appear advisable, as the distinction of thickness would sometimes be doubtful, especially in writing. A distinct character for each sound seems far preferable.

By using variously inclined straight and curved lines, and combinations with them of rings, hooks, and angles, an alphabet might be formed that would furnish respective characters for as many consonant and vowel sounds as are commonly in use. And such an alphabet would be more easily learned, and far more rapidly executed, than the common ones. For printing, these proposed characters could be made as small as any characters now in use, and would look far neater than most, taking up less space. There seems to be no need of any difference between capital and small characters, except in size. Using the same form for the capital and the small characters, would do away with the needless trouble of learning two sets of characters. It is very well to have different sets of alphabetic characters for ornamental writing and printing, but for all the common correspondence and business of life the best alphabet is that which combines the greatest simplicity, legibility, condensation, facility of attainment, and rapidity of execution.

Rejecting dots and the horizontal straight line from the list of alphabetic characters, the present system of punctuation might remain as it is, at least until the alphabet rivals it in simplicity and adaptation to the required end.

Simplicity is the first and last of attainment. The wonderful regions of ambiguity and mystery lie between. So it might be a long time before perfect simplicity in the construction and application of a language would be arrived at. But reformation should not on that account be opposed, neither should the day of small things be despised, for "trifles make perfection, and perfection is no trifle."

The foregoing hints are merely suggestive on our part, and are given to induce reflection.

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(*From the "Deseret News," Dec.* 1.)

I hope the congregation will lend us their undivided attention, and exercise their faith and prayers for those that speak, that the truth may be drawn out to the edification of all.

I always feel diffident to address the assemblies of the people of God, at the seat of the government of the Church, knowing that there are many that can edify and enlighten our minds better than I can. I always feel that I would sooner hear than speak. But nevertheless, I feel it my duty to impart my testimony, and exercise my gift among my brethren, according to my calling; I therefore shall address you for a while this morning.

There may be many strangers assembled with us, as at this season of the year many are passing through this city from different parts of the world. The members of the Church need not complain, if I should address myself to the people as if they were all strangers, on the principles that are sometimes designated "MORMONISM;" and confine myself to some of the plain, simple, introductory principles of that system. It will refresh the minds of those acquainted with them, and perhaps edify them, and at the same time edify others.

Suppose I were to ask a question this morning, as a stranger, "What is Mormonism?" I suppose it is known to most men at all conversant with principles classed under that name, that it is a nickname, or a name applied by the public, and not used officially by the Church so called.

Mormon was a man, a Prophet, an author, a compiler, and a writer of a book. Mormon was a teacher of righteousness, holding certain doctrines. The Church of Jesus Christ of Latter-day Saints are agreed with Mormon, as well as with many other ancient writers, and hold to the same principles; therefore their neighbours have seen fit to call those principles they hold, "MORMONISM." They might as well have called them, *Abrahamism*, *Enochism*, or *Isaiahism;* because the ancient Prophets, Patriarchs, and Apostles, held to the same truths in general terms, only differing in circumstances, in distant countries and ages of the world, and acted upon the same general principles, according to the particular circumstances that surrounded them. But the world, out of all the ancients, have selected one called *Mormon*, and all the principles held by all good, inspired men of all ages and countries they have seen fit to sum up, and call "Mormonism." Well, it is as well as anything else, for aught I know; the name does not affect the principles.

The word of God, as written in the good old Book, designates the people of God by the name of Saints; which name is almost or quite as ancient, as any writings extant. Saint was spoken of by Enoch long before the flood. The same term was applied to the people of God by the Prophets, the Psalmist, and by the writers of the New Testament.

Not only was this term applied to Saints in ancient days, but the Patriarchs, Prophets, and Apostles applied it prophetically, speaking of the people of God in the latter days, when the kingdom should be given to the people of God, and the principles of God should bear rule over all the earth. Daniel and the other Prophets, in speaking of this subject, always call them the Saints of the Most High. They do not call them "Mormonites," Methodists, Presbyterians, Congregationalists, Jews, Pagans, or Mohammedans, nor yet Catholics; but the language of the Apostles and Prophets is, that the SAINTS of the Most High shall prevail—prevail over the world, establish a true order of government, and, in short, rule the lower world, and that all the nations shall bow to him who is at their head, and to the principles held by them.

Why not this be continued and sustained, O ye people of Christendom, and, letting these party names go by the board, and be classed among the things that were in the darker ages, come to the proper and correct Scripture language, and when we speak of the people of God, call them SAINTS OF THE MOST HIGH?

Well, then, such is the name that the Church which I represent, do their business in. As such, they are known on their own records, and on the records of heaven, inasmuch as they are recognized there. But we know what the world mean when they say "Mormonism," and "Mormon." What are the principles called "Mormonism?" You may ask those who profess to be instructors of the people abroad in the States, and elsewhere—and very few of them will give you one correct idea in regard to the doctrines of the Latter-day Saints. Indeed they have not informed themselves, but remain in ignorance on the subject; and when they would show others, of course they cannot inform them correctly on that subject. But you will generally be informed, that "Mormonism" is a new religion, that it is something new under the sun, and of course is an innovation—a kind of trespass on Christianity, on the Bible, or on the good old way. "O," say some of the editors that ought to be the most enlightened, and that profess to be, "if Mormonism prevails, Christianity will come down."

Now suppose that we examine, principle by principle, some of the fundamental principles of "Mormonism," and see whether there is one item that is new, or that is in any way an innovation on Christianity.

What is the first start towards an introduction of these principles in this age, and the organization of a people? What is it that first disturbed the world, or any part of it, or called the attention of the people towards it, giving rise to the system now called "Mormonism?" It was the ministration of angels to certain individuals; or in other words, certain individuals in this age enjoyed open visions.

Now we will stop, right at this point; it is called "Mormonism." Let us dwell on it. Is that a new principle? Is it adding something to Christianity, or taking something from it? Do not let our modern notions weigh anything, but come right to the fact of the matter. If Peter the Apostle were here to-day, and a person were to relate to him a vision wherein an angel appeared to him and said something to him, would Peter call together the rest of the Apostles, and sit in council on that man's head for error? Would they say

to that man, "Sir, you have introduced something here in your experience that is derogatory to Christianity, and contrary to the system of religion we have taught, and introduced into the world?" I need not answer this question, neither need I bring Scripture to show what were the teachings and experience of Peter and the rest of the Apostles on this subject. The Bible is too common a book, too widely circulated in the world, and the people of the United States, especially, are too well read in its contents to suppose, for a moment, that Peter or the rest of the Apostles would condemn a man because he believed in the ministration of angels, because he related an experience wherein he had had a vision of an angel.

Now that was the principle that disturbed this generation, in the commencement of the introduction of that which is now called "Mormonism"—a principle as common in the ancient Church as the doctrine of repentance. I will say more—it is a principle that has been common in all dispensations; it is a principle which was had before the flood, and fully enjoyed by the ancient Saints, or at least held to by them; a principle that was common among them; not that every man attained to it.

But where can we read, under the government of the Patriarchs, before the flood or after it; before Moses or after him; before Christ or after Christ—where can we read in sacred history of a people of God by whom the doctrine of visions and ministering of angels would be discarded, or be considered erroneous? It was common to all dispensations, it was enjoyed by the Patriarchs and Prophets under the law of Moses, before it and after it, and by the people of God among the Ten Tribes, and among the Jews. We will carry it still further. It was enjoyed among the Gentiles, before there was a people of God fully organized among them in the days of Christ. Cornelius had the ministering of angels before he became a member of the Christian Church, or understood there was a crucified and risen Redeemer. He prayed to the living God, and gave alms of such things as he had. He was a good man, and an angel came to him and told him his prayers were heard, and his alms had come up as a memorial before God.

It is astonishing, then, to me, that the modern Christian world consider this a new doctrine, an innovation—a trespass on Christianity. No! it is as old as the world, and as common among the true people of God, as His every day dealings with man. We will leave that point, and say, it is the Christian world, and not the Latter-day Saints, that have a new doctrine, provided they discard that principle.

What next? Why, that man, by vision, the ministering of angels, and by revelation, should be called with a high and holy calling—commissioned with a holy mission to preach, and teach, and warn, and prophesy, and call men to repentance. That was one of the first principles introductory to what is now called "Mormonism" in this age.

Is there anything new about that, anything strange, anything that differs from the Patriarchal ages, from the Jewish economy, the Mosaic dispensation, or from the dispensation called Christian? Similar things happened before Moses, in his day, and after his day; and among the Prophets, and in different ages. Were not such things common in the days of Jesus Christ, and after that in the days of the Apostles? Was not John the Baptist thus commissioned? Was not Jesus thus commissioned. And were not His Apostles, Elders, and Seventies? After his resurrection, and ascension into heaven, were not others called, and ordained under the hands of those who were thus commissioned, and called sometimes by visions and revelations directing them to those who were thus commissioned in order to be ordained? That was no new doctrine, no innovation on Christianity, no perversion of the Scriptural system, nor was it anything new, unless you call the old principle new.

Well, then, that the man thus commissioned should call upon others to turn from their sins; and that an individual, a government, a house, a city, a nation, or a world of people should perish unless they did turn from their sins—is that anything new? No. Every one conversant with the Bible will say, that such things took place frequently under all the different dispensations. The heathen were warned in this way. Individuals households, cities, nations, and the world have to be warned in this way, and especially under the Christian dispensation. So there was a special commission given to the servants of God, to go to all the world, and call upon everybody to repent, or whole nations should become disfranchised, scattered, and millions be destroy-

ed, as for instance the Jews at Jerusalem, because they would not hearken to it. It is nothing new, to cry to all men to repent, and warn different cities and nations of wars coming upon them, or that they will be damned if they do not repent. This is one of the early principles called "Mormonism." Is there anything new in this? Is there anything strange or unscriptural? No; no sensible professing Christian will maintain such a point for a moment.

Suppose that some people should hearken, when the ministering of angels takes place. Among many men one certain man is commissioned by revelation to preach the Gospel, and cry repentance. Suppose that some persons hearken and repent, and he should take them and walk down to the water, and bury them in the water in the name of the Father, and of the Son, and of the Holy Ghost, and raise them again out of the water, to represent the death and burial of Jesus Christ, and his resurrection from the dead: and to represent the faith of the individual thus ministered to, that he does believe in Jesus Christ, that he died, and that he did rise from the dead, and that he, the individual, does put his trust and confidence in him for the remission of sins and eternal life—is that anything new? Would that be new to Peter? Suppose some person was to relate before Peter and Paul today, and the Christians with them that lived when they lived—suppose they were all present, and this person told them that a man came along preaching repentance, and he called upon us to believe in Jesus Christ, and we did so, believing their testimony, and they took us and buried us in water, and raised us again out of the water unto newness of life—would Peter or John blame him? Would Paul say, "It is something new?" Or would he say, "Brother, thousands of us received the very same thing in ancient days?"

The Catholic Church profess to be the true Church—the ground and pillar of the truth, handed down by regular succession from the ancient Church, of which they are still members; and their priesthood and apostles are now of the very same Church which the New Testament calls the true Church at Rome. These Roman Catholics of modern times profess to be members of the very same Church that Paul wrote that epistle to. If they are, I will show you to demonstration, if the Scriptures be true, that this doctrine called "Mormonism" is not a new doctrine. Paul, writing to that Church, of which they profess to be members, says, Know ye not, brethren, ye Romans, that as many of you as have been baptized into Christ, have been baptized into his death, being buried with him by baptism into death, that like as Christ rose from the dead, even so ye may walk in newness of life? Now this epistle containing this doctrine, was written by Paul to the Church at Rome, and which these modern people called Roman Catholics profess to be members of. If they are what they profess to be, every one of them have been buried with Christ in baptism, and have risen again to newness of life. We will however, leave them to decide whether that is really the case, or whether they are contented to sprinkle a few drops of water on an infant's face, and call that a burial! Paul said that was a principle of the true Church of Rome that had been buried with Christ by baptism into death, and risen to newness of life. Have these modern Roman Catholics gone forward repenting of their sins, and been buried in water, in the likeness of the death of Jesus Christ according to this pattern? If they have not, they are a spurious Church of Rome, and not real. Therefore, if they be the real Church of Rome, it will be no new thing to them when the Latter-day Saints inform them upon being buried with Christ in the likeness of his death, &c. If this is a new doctrine to them, they had better be looking about them to see if they have not got up a counterfeit Church of Rome, for Paul knew of only one, and the members of it were all "buried with Christ in baptism."

If 500 persons here were to say they came repenting of their sins, and went down and were buried in the waters of baptism, and had risen again to walk in newness of life, Paul would say, if he were here, "It is just what we used to do in ancient times; and I wrote to the Church of Rome, telling them that as many of them as were baptized into Christ were baptized into his death, buried with him by baptism into death," &c.

Now if this doctrine is new to the church of Rome, then it is that Church, that priesthood, and those members that have introduced something new, who are departing from the old Christian religion, and not the "Mormons."

This reasoning applies just the same to

the Church of England. They have just as good a right to have a Church in England as anywhere else—to have a national Church of England by law established, but if they are a true Church of God, all of them have been buried with Christ in baptism, &c., or the Apostle must have been mistaken, or there are two different kinds of Gospel.

Now if I were speaking to the state Church of England, or the state churches of the Catholic world, I would tell them in the name of the Lord Jesus Christ to repent of their new doctrine, and come back to the old standard spoken of by the Apostle, when he says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," &c.

I need not go through with this same application upon the Lutherans, upon the Presbyterians, upon the Methodists, and others, for all these people sprinkle infants; for the principle once carried out will apply to the whole. If they are Christians according to the doctrine of the ancient Church, they hold the doctrine of the Apostles, they have repented of their sins, after believing on the Lord Jesus Christ, and have been BURIED with Christ by baptism into death, &c. If not, they may judge themselves, for I will not judge them. If they have got a new doctrine, different from that believed by the Apostles, and the Latter-day Saints have got the old one, why not say, then, "If sectarianism prevails, Christianity, as held by the Mormons will be in danger," instead of saying the opposite? Why not turn the thing right about? If we have no one new principle in our religion, why are we considered innovators, and opposed to Christianity? And why is Christianity in the world in danger if "Mormonism" prevails? It is because that floating Christianity, called so by the world, is a spurious one; they have departed from the doctrine of the Apostles. Then, I ask again, why say if "Mormonism" prevails Christianity is in danger? for if it is a false Christianity, the quicker it falls the better.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 29, 1854.

CONDITION OF THE BRITISH CONFERENCES.—We have received reports from most of the Presidents since holding their Quarterly Conferences, and it affords us great satisfaction to learn of the generally prosperous state of the Church in the British Isles. With the return of warm weather, out-door preaching is being extensively adopted, and many persons are being baptized. With very few exceptions, the Priesthood are united, seeing eye to eye in their operations, which is the great secret of their success. When this is the case, the blessings of the Lord flow freely through the channel of the Priesthood, and men are brought to know God through obedience to the Gospel. The gifts of the Gospel are being more freely enjoyed, the sick are healed, devils are cast out, and the faith of many is being greatly strengthened. The emigration of many Presidents and Travelling Elders has given room for fresh labourers to step into the field, determined through the blessing of God to reap a rich harvest of souls. Every thing seems favourable to the accomplishment of a good work the coming season.

While the Lord is working upon the hearts of the people through the testimony of His servants, the nations are feeling that His judgments are upon them, as the Elders have testified they would be, and that He will turn and overturn the powers of earth until the powers of heaven triumph, all of which is calculated to arouse the attention of every thinking mind.

We learn that considerable inquiry exists among strangers, who are anxious to

discern the correct features of "Mormonism," that they may be able to contrast it with the prevailing systems of the day; and where a faithful examination is made, the results are generally most favourable. The practical working of "Mormonism" is not only surprising to the observer, but it forces upon him the conviction, that it is destined to accomplish for mankind, a more glorious purpose than human wisdom alone could devise. Notwithstanding the universally convulsed state of Europe, which is at present the world's topic, we find that the progress of the Saints does not pass unobserved, neither will it from henceforth. While the devil has power to array nation against nation, and lead the hosts of men to the slaughter, he will not forget who his real enemies are, and men will ofttimes be stirred up to anger against the Saints, without any apparent cause. This has often been the case, and the world seems still inclined to oppose "Mormonism," but so sure as the world is against "Mormonism," "Mormonism" is against the world, and the position of each must sooner or later be defined to the understanding of all.

In the mean time, while there is a degree of tranquility, the Elders cannot be too diligent in warning the people, and in exhorting the Saints. Let them therefore lift up their voices wherever they can be heard, and declare the way of life that has been so manifestly revealed from heaven, that the keys and powers of the great and last dispensation have been committed unto men through Joseph Smith, unto whom the angels of heaven administered, and that the Prophet Brigham is now God's representative upon earth. The Lord has not left Himself without a witness, either in heaven or on earth; and where the all important truths of this dispensation of all dispensations are testified of in all meekness and lowliness of heart, by the power of God, that testimony will pierce like a two edged sword, and leave a sting that can never be removed but by burial with Christ in baptism, and obtaining the answer of a good conscience towards God.

Our prayers and exertions are that the work of righteousness may spread and increase, until its reign shall be universal, and we trust that every Elder and servant of God will so faithfully perform the labour assigned to them, that they will not be ashamed of the reward which will follow.

HOME INTELLIGENCE—*Leicestershire Conference.*—Nottingham, April 6, Elder Charles Smith writes. The Saints were feeling well, the work was spreading. In one old Branch, there had recently been seven or eight baptisms.

At a new place, twelve baptisms had been reported, and many persons were believing, though the new members were expecting to have notice to leave their houses and employ. At Empingham, the meetings of the Saints had been disturbed by a number of low fellows headed by a Baptist preacher. Elder Frost had summoned him before a magistrate, but without much satisfaction. Since then, things had been quieter.

Bradford Conference.—York, April 8, Elders Edward Bunker and Millen Atwood write. Quite a number of baptisms had occurred during the past quarter, the meetings in the large Branches were well attended, the Priesthood were united, and many persons were inquiring after the truth.

London Conference.—London, April 9, Elder G. Robinson writes. A certain Anti-Mormon lecturer was employing his time occasionally in disturbing the meetings of the Saints, in consequence of which an excitement was created in places. Many of the middle classes were inquiring into the work.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 248.)

[September, 1838.]

Saturday 8th. The camp passed on into the State of Illinois, leaving Pilot Grove on the right. Travelled twenty-five miles. Four hundred and forty-eight from Kirtland.

The Presidency met in Council with the Committee from Chariton County, together with General Atchison, where a relation was given of the whole matter, the present state of excitement, and the cause of all this confusion. These gentlemen expressed their fullest satisfaction upon the subject, considering they had been outrageously imposed upon in this matter. They left, this afternoon, apparently perfectly satisfied with the interview.

News came this evening, that the mob were to attack Adam-ondi-ahman, and a few of the brethren started to assist the brethren to defend themselves.

Sunday 9th. This morning, a company in addition to what went last evening, went to Adam-ondi-ahman to assist the brethren there in their defence against the mob.

Captain William Allred took a company of ten mounted men, and went to intercept a team with guns and ammunition from Richmond for the mob in Davies. They found the wagon broken down, and the boxes of guns drawn into the high grass near by the wagon, no one present that could be discovered. In a short time two men on horse-back, came from towards the camp of the mob, and immediately behind them was a man with a wagon; they all came up and were taken by virtue of a writ, supposing them to be the men who were abetting the mob in carrying the guns and ammunition to those murderers, yea, and murderers too in cool blood. The men were taken together with the guns to Far West; the guns were distributed among the brethren, for their defence, and the prisoners were held in custody.

This was a glorious day indeed, the plans of the mob were frustrated in losing their guns, and all their efforts appeared to be blasted.

The mob continued to take prisoners at their pleasure; some they keep, and some they let go. They try all in their power to make us commit the first act of violence. They frequently send in word that they are torturing the prisoners to death, in the most aggravating manner, but we understand all their ways, and their cunning and wisdom are not past finding out.

Captain Allred acted under the civil authorities in Caldwell, who issued the writ for securing the arms, and arresting the carriers. The prisoners were brought to Far West for trial.

The camp travelled two miles before breakfast, and tented on each side of little Ambro, near the west line of Edgar County, where the sisters made a washing, directed by the Council, as they had not had the privilege for some days, while some had died and others were sick.

The camp was instructed that they could not all go up to Zion in a body, but it was wisdom that some should look out places and stop through the winter and work, and get means to keep themselves when they arrived, as the money received at Bath was growing short; but the Seventies ought to go up and locate their families, and go forth and preach the Gospel.

Monday 10th. Nine or ten families concluded to look for a place and stop over winter.

The camp passed Independence, and across a fifteen mile prairie, in all twenty-two miles, and encamped by a small stream.

This day, the prisoners John B. Comer, William L. McHoney, and Allen Miller, were brought before Albert Petty, Justice of the Peace, for examination. The prisoners asked for bail, to allow time to get counsel. The law allowed no bail, but the Court adjourned till Wednesday, to give time to prisoners to get counsel.

After the arrest, the facts were communicated to Judge King by letter, under date of "Richmond, September 10th," asking his advice how to dispose of the guns and prisoners.

Judge King advised by letter, to "turn the prisoners loose, and let them receive kind treatment;" that the guns were government property, in the care of Captain

Pollard of his vicinity, but whether they went by his authority or permission he could not say, he was at a loss to give any advice about them; "they shall not, through any agency of mine, be taken from you to be converted and used for illegal purposes. A. A. King." (Directed to Messrs. Smith and Rigdon.)

Under the same date, Judge King advised General Atchison "to send two hundred or more men, and dispel the forces in Davies and all the assembled armed forces in Caldwell, and cause those Mormons who refuse to give up, to surrender, and be recognized, for it will not do to compromise the law with them." What compromise need there be, Judge King, for no "Mormons" had refused to surrender to the requisitions of the law? It is mob violence, alone, that the "Mormons" are contending against.

A petition was this day made out by the citizens of Ray County, directed to General Atchison, to call out the Militia to suppress this insurrection in Caldwell and Davies, and save the effusion of blood, which must speedily take place unless prevented. Signed by Jesse Coates and twenty-eight others.

Tuesday 11th. The camp travelled sixteen miles across the prairie and pitched tents in Macan County.

Wednesday 12th. Camp travelled twenty-nine miles. Five hundred and thirty-four from Kirtland.

This day, the prisoners, John B. Comer and his comrades, were put upon trial. It was proven to the Court that the guns were taken by one of the prisoners, and that they were taking them to Davies County to arm the mob. It was also proved that the mob was collecting for the purpose of driving the Saints from their homes. The prisoners were held to bail for their appearance at the Circuit Court, Comer as principal, the others were hired into his service.

This day, also, a communication was made to Governor Boggs, dated Davies County, containing all the falsehoods and lies that the evil geniuses of mobocrats, villains, and murderers could invent, charging the "Mormons" with every crime they themselves had been guilty of, and calling the "Mormons" impostors, rebels, Canadian refugees, emissaries of the prince of darkness, &c. Signed, "The citizens of Davies and Livingston Counties."

Under this date, General Atchison informed the Governor, by letter from Head Quarters at Richmond, that on the solicitation of the citizens and the advice of the Judge of the Circuit, he had ordered out four companies of fifty men each from the Militia of Clay County, and a like number from Ray; also four hundred men to hold themselves in readiness if required, all mounted and Riflemen, except one company of Infantry. The troops will proceed immediately to the scene of excitement and insurrection.

About this time sixty or more mobbers entered De Witt and warned the brethren to leave the place.

Thursday 13th. The camp travelled to Bolivia, twelve miles. Brother Thorton's child died in the evening, and was buried on the morning of the 14th.

Friday 14th. The camp passed through Springfield, which it is expected will soon be the capital of Illinois, instead of Vandalia. Much opposition was manifested at Springfield in the countenances of men, in their hard and unrighteous remarks against Joseph Smith and the Church, and in much laughing. Fever and ague, and chills and fever are the prevailing diseases in this place. The drought continues, the water in the wells is very low, and many springs are entirely dry. Many families found stopping places before arriving here.

The camp is sometimes short of food, both for man and beast, and they know what it is to be hungry. Their living, for the last one hundred miles, has been boiled corn, and shaving pudding, which is made of new corn ears shaved upon a jointer or fore plane. It is excellent with milk, butter, or sweetening, and with an occasional mixture of pork, flour, potatoes, pumpkins, melons, &c., makes a comfortable living. The cobs and remaining corn are given to the horses, so that nothing is lost; hence the proverb goes forth in the world, "The Mormons would starve a host of enemies to death, for they will live where every body else would die."

The camp numbers about two hundred and sixty. There were five hundred and fifteen, but they have been scattered to the four winds; and it is because of selfishness, covetousness, murmurings, and complainings, and not having fulfilled their covenants, that they have been thus scattered.

Travelled twenty-three miles, and tented five miles west of Springfield. Five hundred and sixty-nine miles from Kirtland.

I was at home after three o'clock in the evening.

William Dryden, Justice of the Peace in Davies County, stated to the Governor, in a long communication, that he had issued a writ against Alanson Ripley, George A. Smith, and others, for assaulting and threatening Adam Black, on the eighth of August last; and that the officer, with a guard of ten men, in attempting to serve the writ, was forcibly driven from the town where the offenders were supposed to be, and that the "Mormons" were so well armed and so numerous in Caldwell and Davies, that the judicial power of the counties was wholly unable to execute a writ against a "Mormon," and that the "Mormons" held the "institutions of the country in utter contempt," with many more such lies of the blackest kind: upon which Governor Boggs issued an order to General David R. Atchison, of the third Division of Missouri Militia, through the Adjutant General B. M. Lisle, to raise a sufficient force of troops under his command, and aid the civil officers in Davies County, to execute all writs and other processes, in their charge, and especially assist the officer charged with the execution of a writ issued by William Dryden, Justice of the Peace, on the twenty-ninth of August last, for the arrest of Alanson Ripley, George A. Smith, and others, and bring the offenders to Justice.

The following letter gives a tolerably fair view of the movements of the Militia for a few days past.

Head Quarters, 1st Brigade, 3rd Division, Missouri Militia, Camp at Grand River, September 15, 1838.

Major General David R. Atchison, commanding 3rd Division Missouri Militia—

Sir—In pursuance of your orders, dated 11th instant, I issued orders to Colonel William A. Dunn, commanding the 28th regiment, to raise four companies of mounted Riflemen, consisting of fifty men each; also to Colonel John Boulware, commanding 70th regiment, to raise two companies of mounted Riflemen, consisting each of like number, to start forthwith for service in the Counties of Caldwell and Davies.

On the same day, Colonel Dunn obtained the four companies of volunteers required from the 28th regiment, and on the morning of the 12th I took the command in person, and marched to the line of Caldwell, at which point, I ordered the Colonels to march the regiments to the timber on Crooked River. I then started for Far West, the County Seat of Caldwell, accompanied by my aid alone.

On arriving at that place, I found Comer, Miller, and McHoney, the prisoners mentioned in your order. I demanded of the guard, who had them in confinement, to deliver them over to me, which was promptly done. I also found that the guns that had been captured by the Sheriff and citizens of Caldwell, had been distributed and placed in the hands of the soldiery, and scattered over the country; I ordered them to be immediately collected and delivered up to me. I then sent an express to Colonel Dunn to march the regiment by day light, for that place, where he arrived about seven A.M., making forty miles since ten o'clock, A.M. on the previous day.

When my command arrived, the guns were delivered up, amounting to forty-two stand, three stand could not be produced, as they had probably gone to Davies County. I sent these guns under a guard, to your command in Ray County, together with the prisoner Comer, the other two being citizens of Davies, I retained, and brought with me to this County, and released them on parol of honour, as I conceived their detention illegal.

At eight o'clock A.M., we took up the line of march, and proceeded through Mill Port in Davies County, thirty-seven miles from our former encampment, and arrived at the camp of the citizens of Davies and other adjoining Counties, which amounted to between two and three hundred, as their Commander, Dr. Austin, of Carroll, informed me. Your order requiring them to disperse, which had been forwarded in advance of my command, by your aid, James M. Hughes, was read to them, and they were required to disperse. They professed that their object for arming and collecting was solely for defence, but they were marching and counter marching guards out; and myself and others who approached the camp were taken to task, and required to wait the approach of the sergeant of the guard. I had an interview with Dr. Austin, and his professions were all pacific. But they still continue in arms, marching and counter marching.

I then proceeded with your aid, J. M. Hughes, and my aid, Benjamin Holliday, to the Mormon encampment commanded by Colonel Wight. We held a conference with him, and he professed entire willingness to disband, and surrender up to me every one of the Mormons accused of crime, and required in return that the hostile forces, collected by the other citizens of the County, should also disband. At the camp commanded by Dr. Austin, I demanded the prisoner, de-

manded in your order, who had been released on the evening after my arrival in their vicinity.

I took up line of march, and encamped in the direct road between the two hostile encampments, where I have remained since, within about two-and-a-half miles of Wight's encampment, and sometimes the other camp is nearer, and sometimes further from me. I intend to occupy this position until your arrival, as I deem it best to preserve peace, and prevent an engagement between the parties, and if kept so for a few days, they will doubtless disband without coercion. I have the honour to be, yours with respect,

A. W. Doniphan,
Brig.-General 1st Brigade, 3rd Division
Missouri Militia.

By this it is clearly seen that the officers and troops acting under the Governor's orders, had very little regard to the laws of the land, otherwise, Comer, Miller, and McHoney would not have been discharged by them.

I was at and about home this day, attending to my business as usual.

The camp travelled twelve miles before breakfast, and pitched their tents near Elder Keeler's. There was some contention among them, and brother Pierce's child died this afternoon, and was buried in the camp ground.

(*To be continued.*)

HOME INTELLIGENCE.

THE WORK IN WALES—BAPTISMS—GIFTS OF THE SPIRIT—GOOD PROSPECTS.

Merthyr, April 3, 1854.

President S. W. Richards—Dear Brother—On the 25th and 26th ult. we enenjoyed a good meeting of the East Glamorganshire Conference here. All was peace and goodwill with the Priesthood and the Saints, much of the Spirit of God was enjoyed, all seeing eye to eye in all matters of business done; many responded to the call to go and open new places of preaching, two new Branches were organized, and fifty baptisms reported.

The Priesthood generally are realizing their duty of saving souls; they take hold with zeal in reformation, out-door preaching, tract distributing, and, better than all, they manifest a determination generally to *live* their religion before the world; the results are, that the Lord rewards their diligence by copious out-pourings of His Holy Spirit, nearly all the Branches in this Conference have received the various gifts of the Spirit, of late; and I am cheered with similar good news from all the Conferences. Present prospects flatter me that, by the aid and blessing of Him who owns the work, much good will be done, and there will be a great gathering into His fold.

The Presidents of other Conferences are alive to the importance of faithfully warning men this coming summer, and are preparing for the campaign with energy.

I have just returned from attending a Conference in Brecknockshire, and I am happy to say that truly the Spirit of the Lord is there, and the prospects are cheering; love and union abound generally.

I intend visiting Monmouthshire Conference next Sunday, where they have lately baptized about fifty.

I learn that the circulation of the *Star* and the *Udgorn* is increasing gradually, although the agents do not order more from the offices.

A few days ago, we had the pleasure of baptizing a neighbouring Baptist minister, and one of his local preachers. Many of their former members came to witness their confirmation, when I had a good opportunity of laying the truth before them. They listened attentively and respectfully, and I believe that the spirit of truth impressed an unvarnished testimony upon their minds. The two brethren have received testimonies of the truth, and are zealously testifying unto others.

The same day and hour, at another place, a Unitarian minister was baptized, who is a promising young man also. He never ceased praying for forty-nine hours after baptism, until the Lord blessed him with His Spirit in much power and demonstration.

The young man straightway went amongst his old associates, and testified

of the truth. Instead of converting all before him, as he had anticipated, he was expelled from a college where he had been sometime graduating, his friends scorned and his parents disowned him, but he came here in good cheer, and says that he has found a better Father than the one he lost, and better friends.

May the Lord bless the three with perseverance to endure all things, and make them a blessing to many of their old associates, many of whom are not far behind, they say.

Thus, you see, dear brother, that the Lord is crowning our labours with some success, although but preludes to a spontaneous harvest of souls, I trust. A spirit of inquiry is manifest in the world, and the crowds who come to hear preaching, indicate that the Lord has many more children in Wales yet.

I crave an interest in your prayers, to rightly administer the word of life to Saint and sinner, and for the prosperity of the kingdom of God in Wales.

With kind regards to yourself, brother Linforth, and the brethren in the office, and ever praying for your success in all things pertaining to your high and responsible calling, I am truly your brother, &c.,

D. JONES.

THE FRENCH EMIGRATION.

Liverpool, April 8, 1854.

Dear Brother S. W. Richards—It is with great pleasure that I now write to inform you that I have just returned to this town, after escorting a company of Saints under the presidency of Elder William Taylor, on board the splendid ship *Marshfield*, bound for New Orleans, all in good health and spirits, rejoicing that the time had come that they could leave the shores of Babylon for their home in the West.

I arrived in Liverpool, from the Isle of Jersey, in the French Mission, on the 17th of March, with a company of Saints on their way to the Valleys of the mountains, all enjoying a good degree of health and spirits. We left Elder James Hart in London, with some few Saints from Jersey, who followed, and went with the Saints on board the *Germanicus*, it being more convenient for his family to go in company with their relatives from London.

Our company numbered some forty-three beside those with Elder Hart. When we arrived in Liverpool, we found that the ship in which the Saints with me were to sail, was not fully determined upon, which somewhat disappointed them for a moment. But when they became acquainted with your zeal and untiring exertions in behalf of the Saints, they felt satisfied that all was well, and consoled themselves with this saying—all things will work together for good to them that love God, and are called according to His purpose. The favourable circumstances under which they left were satisfactory evidence of that faith.

From the best accounts I have of the ships that have been employed in shipping the Saints this season, the *Marshfield* was not inferior to the best, as to cleanliness and convenience; and with regard to her officers, I say, with great pleasure, that the short acquaintance I had with them was very satisfactory. Captain Torrey appears to be a man well adapted for the situation he holds, as also the first mate, and I believe that they will do all in their power to make the Saints comfortable. I was also well pleased with the wisdom and zeal manifested by Elder William Taylor, in organizing the company into wards or districts, and placing proper officers over them. Also I was pleased to learn that the Saints fully concurred in his plans and rules, by which they were to be governed during their voyage.

The ship weighed anchor about nine o'clock this morning, and was towed by the steam tug into the open sea, when brother James Marsden and myself took leave of the Saints and returned with the steamer, leaving them rejoicing in songs, and full of gladness that they were bidding farewell to the shores of Babylon. My heart is filled with joy to see the prophecies fulfilling, and the sons and daughters of Israel gathering home to Zion.

I expect to start in the morning for

Jersey, to resume my labours in the French mission. With the full confidence that I shall be remembered before the Lord in your prayers, and the faith and prayers of the Saints, that I may be able to gather out the honest in heart in that nation, I joyfully return to my field of labour.

Please remember me to Elder D. Spencer, and all the Elders associated with you in the office.

I remain yours in the bonds of the Gospel.

A. L. LAMOREAUX.

THE MORMONS.

The Mormon settlements—for there are now several of them between the spot at which they planted their first stake and the little lake Utah, about 40 miles further down the valley—are chiefly distinguished by the air of comfort which pervades them. If cleanliness really be akin to godliness, the "Saints" may be considered saints indeed; for, so far as the laws of the community bear upon the physical condition of the people, they must be considered in the highest degree wise and beneficial in their operation. It is, no doubt, a much more easy thing to begin well in such matters—to establish a settlement on a spot where there is every facility for encouraging cleanliness, than it is to operate, by any enactment whatever, upon a community huddled together in the streets of an old city. But the wonder is, that the Mormons, thousands of whom must have emigrated from the dirtiest parts of our manufacturing towns, have been converted to a fastidiously cleanly people. The plan of their first city of Deseret provided expressly for the preservation of that freshness and natural purity which its founders admired when the site was chosen. The houses are all built at some little distance from each other; and the water of the river which flows through the valley, has been conveyed into the City for sanitary as well as agricultural purposes. Intemperance is little known among them, there is no lack of excitement among them, and yet, during our sojourn in the city of the Great Salt Lake, there was only one occasion on which stimulating liquors were placed before the guests. The Mormons are all fond of amusement; and more information may be obtained respecting their habits and doctrines amid the chattering of an evening party than from the lips of their Governor. Every female not disposed of, can, by proper arrangements, demand to be married. There is a sort of perpetual leap year, therefore, and that, too, in the very strictest sense of the privilege supposed to belong to the fair sex at that period.—*Brighton Guardian*, March 22.

VARIETIES.

MISS SUSAN NIPPER says that the Russians have an awful responsibility resting on them for killing the Turks, for every Turk who is killed leaves a dozen widows.

WHEN Baxter was on one occasion brought before Judge Jeffries, "Richard," said the brutal chief justice, "I see a rogue in thy face." "I had not known before," replied Baxter, "that my face was a mirror."

AN American paper states that India rubber sleepers have been laid down on part of the New Jersey Central Railroad, and that the result is that the carriages pass along with a springy and elastic motion, without noise or jolting.

PRONUNCIATION OF BIBLE NAMES.—The clerk of a retired parish, who had to read the first lesson, always used to make a hash of Shadrach, Meshach, and Abednego; and, as the names are twelve times repeated in the third chapter of Daniel, after getting through the first time, he called them "the aforesaid gentlemen" afterwards.

A CERTAIN eminent leading counsel is celebrated at the bar for the following mode of examining a witness: "Now, pray listen to the question I am going to ask you. Be attentive. Remember you will answer as you please, and remember I don't care a rush what you answer," &c. The learned lord now on the woolsack, somewhat weary of his perorations, one day accosted him in the street. "Ha! is it you, C—? Now, pray listen to the question I am going to ask you. Be attentive. Remember you will answer as you please, and remember I don't care a rush what you answer? *How are you?*"

A REFLECTION.

(Selected.)

Lord! what a wondrous work is man—
Who, vain with intellectual might,
Would grasp creation in his span,
And bring its hidden ways to light!

Fierce o'er his head the lightning plays,
And darts its fatal fires around—
His hand arrests the arrowy blaze,
And hides it harmless in the ground.

The calm sea smiles, light breezes play;
He sees the ready sail unfurl'd;
Led by the pole-star on his way,
He finds far hence another world.

The wild winds rise, the uplifted wave
Of ocean sounds from shore to shore;
His fragile bark, of power to save,
Shall bear him to his home once more.

On silken wings up-borne he flies—
Vapours, and clouds, and storms remove;
Below, this dark pavilion lies,
And heaven serenely smiles above.

And live these powers but for a day?
And do they with the body grow—
In manhood strong—in age decay—
Then perish in the dust below?

Towers, temples, pyramids may raise
Their lofty foreheads to the skies,
Bask in the sun's meridian blaze,
Or rich with evening splendour rise.

Towers, temples, pyramids must fall,
And man, their builder, pass away—
Oblivion! soon thy shadowy pall
Shall shroud them from the eye of day.

Yet still that spark of heavenly fire,
That germ of intellectual might,
Though systems end, and suns expire,
Shall live in everlasting light.

ARNOLD.

ARRIVAL OF THE "BENJAMIN ADAMS" AT NEW ORLEANS.—By letter from Elder H. P. Olsen, dated New Orleans, March 25, we learn that the *Benjamin Adams*, with the second company of Danish and German Saints, arrived at New Orleans, March 22, after a prosperous voyage of forty-five days from Liverpool. The company generally were in good health, and felt well. Eight deaths—two of adults and six of children, nine marriages, and two births, occurred during the voyage. Elder Brown, at New Orleans, was rendering the company every assistance in his power. They expected to leave New Orleans for St. Louis, the day Elder Olsen wrote. Elder Curtis and company left New Orleans, March 21, all well and in good spirits.

ADDRESS.—Matthew Rowan, 83, Washington Road, Sheffield.

LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH APRIL, 1854.

Thomas Parkes	£5	0	0
Jeremiah Baker	10	0	0
Charles A. Harper	10	0	0
Griffith Roberts	0	16	0
John Aird	2	0	0
James Robson	10	0	0
Carried forward	£37	16	0

Brought forward	£37	16	0
William Smith	2	0	0
Thomas Clarke	15	0	0
Joseph Akers	2	0	0
John Miller	4	10	0
E. C. Brand	20	0	0
	£81	6	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 18.—Vol. XVI. **Saturday, May 6, 1854.** **Price One Penny.**

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(*From the "Deseret News," Dec.* 1.)

(*Continued from page* 264.)

We have examined three general principles, to see if there is anything new in "Mormonism." First, the ministering of angels. Second, the commission of ministers, Apostles, Prophets, and Elders to administer in holy things, by revelation and the authority of heaven. Third, that all those that hear them, believe their words, and repent of their sins, shall go down into the waters of baptism, and be immersed or buried in the name of the Father, and of the Son, and of the Holy Ghost, and thus show that they do believe in a crucified and risen Redeemer, and in the remission of sins through his name. So far, I think, we have fairly stated some of the first principles of what the world calls "Mormonism;" and every one who has heard us, must decide that there is nothing new in these principles, but rather, that those who have departed from them, are justly chargeable with introducing new things, and innovations on Christianity.

Now suppose that one, two, or a dozen, or a hundred thousand, or even millions of individuals thus baptized, should all come together, in their several congregations, and should unite in earnest prayer, and a man commissioned in the ministry of Jesus Christ should rise and lay his hands on them, praying the Almighty God to give the Holy Spirit, and it be given as in days of old, and he confirms that promise upon them according to the pattern in the New Testament—would that be something new? Would it be an innovation upon Christianity? Would it be right to say "this is Mormonism, come to do away with Christianity?" Why, no! Every sensible man at all acquainted with the Holy Scriptures, would laugh at the idea. If the ancient Saints were here, they would tell you that it was their ancient manner; they would ask you if you had not read over their history, which describes how the Holy Spirit was administered in days of old. Every man who has read the Bible, knows it.

Well, then, the different sections of what is called Christianity, never do this, and call it something new. When the "Mormons" do it, they are at once charged with innovation; and yet we have not got anything new in that respect, but simply a restoration of that which was. They are the persons chargeable with new doctrine, and not the Latter-day Saints.

Well, then, suppose that after this ordinance, the Holy Spirit falls upon these congregations, or upon these individuals thus baptized and confirmed, and fills them, and enlightens their minds, and bears

testimony to them of the truth which they have received, and confirms them in the faith of it, and fills them with the spirit of utterance and prayer, and with gifts whereby they prophesy, or speak in tongues, lay hands on the sick and they recover, in the name of Jesus, or whereby they are filled with the spirit of any gift, renewed in their utterance, strengthened in their powers of intellect, so as to be able to speak with eloquence to the edification of others by the word of wisdom, knowledge, and prophecy; or peradventure some one, two, or three of them have a heavenly vision, and happen to relate it — is this something new? Are these things an innovation on Christianity?

Let the Apostles of the ancient Church come up now, and be judges, not these innovators. O yes, Saints of ancient days, are these things new to you? "NO," they reply, "but just exactly what we used to have among us; and you who have read the New Testament know it is so." If this, then, is "Mormonism," it is nothing new, but simply that which should have been in the world in order to constitute true Christianity.

Now suppose, after all these have been established, the people organize on them; and that in the enjoyment and cultivation of them, this people unite in their efforts, both temporally and spiritually, to build up themselves as a people, and each other as individuals, in righteousness upon the earth; and the Spirit of the Lord God into which they were all baptized, should make them very great in union—in union of effort, in counsel, in operation, in fellowship, in temporal things in a great measure, and in spiritual things, by which they are all of one heart and mind to a great degree, and growing in it every day—is this something new, because it is "Mormonism"? Or is this the very doctrine which was inculcated in days of old by the Apostles of Jesus Christ?

It was the main object for which the Holy Spirit was given, that they might all grow up in union, in fellowship, in cooperation, in holiness in the Lord. No man who has read the New Testament, will say this is NEW, when we say that the great object of the Gospel is, that we may all become one in Christ Jesus—one in knowledge, and in the love and practice of the peaceable things of God. Is it anything new? No. Well, it is a part of what the world calls "MORMONISM;" and I would to God it was more perfected among this people than it is.

If any one of these principles in practice, should prevail over the whole world, it would be nothing new; but the world only hold this last as a theory; as to the practice of it, they are strangers.

We have examined five or six general principles, called "Mormonism," and found nothing new in them. "But," says one, "I heard you had got a new Bible; that is certainly an innovation." But stop; suppose, on inquiry, you become as much surprised and disappointed as many have who have asked for a "Mormon Bible," and when we have presented them with one, behold, it is King James' translation of the Scriptures, the standard we read, containing the covenants, predictions, and hopes of the ancients, and the doctrines of Jesus Christ, just as we believe them, and hope for their fulfilment. Is that anything new?

"Well, if you have not a new Bible, you have certainly got a new book." Is that anything strange? Have not other societies got new books? The Church of England have not only the Scriptures, but the Book of Common Prayer, and the time was when they did not have such a book, therefore when they made that, it was something new. They are not alone in that, however, for the Methodists have a new book called the "Methodist's Discipline." One hundred and twenty years ago there was no such thing in existence. If having a new book be an innovation, then all are guilty of it as well as the "Mormons."

"But those other people do not profess that their books are inspired, and we have learned that you have a book that you believe is inspired. What is it, anyhow?" This is all a fact, and if it is wrong we will cheerfully plead guilty. We have got another book besides the Bible, that was an ancient book, and profess that it is inspired, and was written by Prophets, and men that enjoyed the ministering of angels, more or less of them, and had communion with the heavens, and the spirit of prophecy. And moreover, we profess that this ancient book was restored to the knowledge of the modern world by inspiration, and the ministering of angels. Is that something new? It may be new to the world in its history, and in its bearings; in that respect it may be new to them; but suppose, after all, it should contain no new doc-

trine, no new principle, no new prophecy, that is, differing from or doing away that which is already extant in the Bible? Well, then, I do not say that it would be a new doctrine. Men had books revealed in the days of old.

"If it is no new doctrine, and if its predictions do not differ from those contained in the old and new Testaments, what is the use of it?" The same question was investigated in ancient times. A great conqueror had taken possession of an ancient library, when there were no printing presses, containing one hundred thousand volumes, all in manuscript, comprising more history than was in any library extant in the ancient world. The conqueror was a Mahommedan. He wrote to the head of the department to know what to do with this library. It was invaluable in its cost and intrinsic worth. "What shall I do with it?" The reply was, "If it agrees with the Koran, we have no use for it; and if it does not agree with the Koran, it is false anyhow; so in either case burn it."

"Now if these Latter-day Saints have a book extant among them, and it agrees with the Bible, there is no kind of use for it," says the opposer, "for the Bible contains all that is necessary; if it does not agree with the Bible, it is false anyhow; so in either case burn it." This was a principle of Mahommedanism, and may be a principle of what is called modern Christianity. I hope not, however.

"What is the use of the book in question, anyhow?" Why, in the first place, it differs in its history from the Bible. The Bible is a history of things that took place in Asia principally, and a little of what took place in Europe and Africa. The Book of Mormon is a history of things in another hemisphere. The one book is the ancient history of the Eastern Hemisphere, in part; and the other is a history of the Western Hemisphere, in part. Shall we say, because we have the history of one part of the world, that the history of the other part of the world is good for nothing? Could the rulers of nations realize that fact, and could they only have a copy in their libraries at the cost of $100,000, they would appropriate it for this history of the Western Hemisphere.

Discredit it as you will, we have it in genuineness and in truth, written by the ancient Prophets that lived upon this land, and was revealed in modern times by the ministering of angels, and inspiration from the Almighty. It is in the world, and the world cannot get it out of the world. It is in the world in six or seven languages of Europe. It is as important in its history as the Bible, and it is just as interesting and as necessary for men to get an understanding of the ancient history of America, as it is for them to get an understanding of the history of Asia.

"But are the merits of history all that it is good for?" It is good in doctrine also. If two or more writers, one living in Asia, and the other in America, and cotemporary, have the same doctrine revealed to them, and both bear record of the same plan of salvation, who is he that shall say that the record of one is of no worth?

Is it not a satisfaction to sit down and read, that in a country far removed from Bible scenes, from that part of the stage on which figured Patriarchs of old, with Moses and the Jewish Prophets, John the Baptist, Jesus Christ, and the Apostles; which was also the theatre of revelation, prophecy, visions, angels, and of the ministration of the doctrine of Christ, of the organization and government of His true Church; that there too were angels, that there too were Apostles, that there too was the word of God, that there too faith came by hearing, and salvation by faith! Shall we say that such things and such good news are worth nothing, when that very news corroborates the song of the heavenly hosts, when they declared to the shepherds of Judea, in joyful songs, that they brought glad tidings of great joy, that should be to all people! And here comes a book informing us that these glad tidings were also to another hemisphere, at the same time.

Now, stop a moment, and let us reason. Suppose yourself an angel of God at that time, full of benevolence, full of joy, full of a soul-inspiring hope, full of charity for poor, ignorant, perishing mortals, and you felt so full of poetry, and song, and gladness, that you could scarcely hold your peace. Suppose you had a bird's eye view of our little, dark, benighted world, by soaring above it, and in a moment you could light down upon any part of it. You come to Palestine, in Asia; that part of the globe is rolling under your feet; you visit it, and sing to the shepherds the glorious tidings of great joy, which shall

be to all people: "for unto you is born this day in the city of David, a Saviour which is Christ the Lord." The earth rolls on about half way round, you look down again with a bird's eye view, and you discover the Western Hemisphere, and it is full of people: I wonder whether your soul would still swell with the same glad tidings—or would your charity have become exhausted? Would you not fly and declare these glad tidings to them also, and sing them a song of joy, and tell them what day the Saviour was born, that would reach their case as well as the case of those who dwelt upon the continent of Asia? "Yes," you reply, "if I were an angel, and had liberty to tell these glad tidings, I would never tell them to one part of the earth and go to sleep there, while the other part rolled under my feet unnoticed."

Were those angels commissioned and endowed to bear glad tidings to ALL PEOPLE, that the Saviour was born? I say that that choir of angels which sang that song, had full liberty, not only to tell the plan of salvation to chosen vessels of the Lord in one country, but also to another country—not only that the Saviour was born, in general terms, but the place where, and the time when, he was born. These were the tidings, "Go to all people." An angel must be a limited being, or be very ignorant in geographical knowledge, or partake largely of sectarian feelings of heart, to bear such tidings to one half of the globe, and not to the other.

I knew an infidel once, who did not believe in the Christian religion, nor in the New Testament, nor in the Saviour of the world. I asked him why he did not believe this. "Because," says he, "according to the New Testament the manifestation of such an important affair was so limited. Here was half of the world, according to the New Testament, that never heard of it. A message so important should have been made more public." "Well," said I, "if I will produce you a record, and a history, as well authenticated as the New Testament, showing that angels, the risen Saviour, holy inspired Prophets and Apostles, ministered in the Western Hemisphere, and preached the Gospel to every creature, and handed it down to ages, will you then believe?" "Yes," he answered, "I will." I presented him the Book of Mormon, which he perused. I inquired if he now believed. "Yes," he said, "I do." And he has lived a Christian until now, for aught I know. I have seen him in this congregation, and he may be here to-day. His name is Alger.

(To be concluded in our next.)

RELIGIOUS CERTAINTY.

It is a matter of extreme importance to every human being, to have a good foundation whereon to build his hopes of salvation. When such a foundation is laid, the soul rests secure, and can contemplate the changing scenes of life, without those doubts and fears which ever and anon harrass the minds of those persons who have built upon an insecure basis. And there are doubtless few persons who have not, sometime in their lives, experienced a most dreadful state of uncertainty and anxiety as to acceptance with God. Many individuals, when reflecting upon their sins, and upon the plan of salvation, have felt such a load of doubt and uncertainty, that they have been filled with the most unaccountable wretchedness, and, under the influence of their miserable feelings, many have been deprived of reason, and some have actually committed suicide.

What is the cause of all this? Why should there be so much doubt, so much uncertainty, so much ambiguity, so much mystery, in regard to the salvation of men? Is the fault in God? Is it reasonable to suppose that so great and vital a subject as eternal life is enshrouded in impenetrable mystery by God, independent of the acts of men? Can it be supposed that the Almighty so delights in the mental suffering of His children on the earth, as to leave them in the most distressing uncertainty as to the true nature of the way of escape from the dreadful "wrath to come?" No, the fault is not in God, it is not to be supposed that it is His pleasure to see His children suffer mentally or physically.

Then is the fault in man? Has man darkened the counsel of the Lord by words without knowledge? Has man proved such an egregious enemy to himself as to mystify the words of divine truth, so that no one understands them? Has man so perverted the Gospel of salvation, as to fill the world with uncertainty and angry controversy in regard to the simplest rudimental principles of that Gospel? Has man enveloped in misty darkness his own pathway to eternal life? Yes, the fault is in man, he has forsaken the counsels of the Lord, and amalgamated the laws, principles, and ordinances of Jesus Christ with Gentile superstitions.

The Gospel or plan of salvation was upon the earth in plainness and simplicity in the days of Jesus and the Apostles, but the devil took advantage of men's natural backwardness in keeping the law of God, and inspired their hearts to gradually do away with many of the simplest portions of the Gospel, and introduce among its principles and ordinances many heathen notions and ceremonies. The attention of men being thus diverted from the study and practice of the law of God, and turned to heathenism, the Almighty could not consistently bestow His blessings upon the people as previously, consequently they were left to the imaginations of their own hearts, and the few honest souls among them from that time to this have walked in darkness and uncertainty, bewildered amid the multitudes of systems presented before them, all claiming to be the way of salvation ordained of God. Those persons who would do right, and work out their own salvation, know not what course to take, they are utterly unable to determine satisfactorily as to what is in deed and in truth the plan of salvation.

But is there no hope for the honest soul? Must he for ever remain in darkness and uncertainty as to the most important business of life—the preparation for eternity? Is there no rule whereby the numerous systems of religion extant may be tested, and proved whether they are of God or not? Have men no means of knowing what God requires of them? Thanks be to God, there is a way whereby the doctrine of Christ may be proved, and singled out from the doctrines of men. No man need wander on in uncertainty and doubt—every man can arrive at a certain knowledge for himself.

In what way is this knowledge to be obtained? If men had not forsaken the precepts of their Redeemer, and had not filled the world with division and darkness, they would have known full well the way to obtain a knowledge of the plan of salvation. Is it by long and careful study? Is it by converse with distinguished divines? Is it by hearing the discussions of able disputants? Undoubtedly some of the doctrines of Christ may be learned by these ways, but not sufficient for the soul to rest its hopes upon with unshaken confidence. Which, then, is the way? The Lord Jesus told the way by which any man could prove for himself whether a doctrine was of God or not—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii. 17.

What is the doctrine of Christ? To believe upon him, to repent of sins, to be baptized for the remission of them, to receive the laying on of hands, by those persons having authority, for the Gift of the Holy Ghost, to contend for the manifestations of the Holy Ghost, and to live by every word proceeding from the mouth of God.

How shall a man know that this is the doctrine of Christ? By being diligently obedient to it, he shall know by dreams, by visions, by the gift of tongues, and the interpretation thereof, by the ministration of angels, and, in short, by all the gifts of the Holy Ghost as enjoyed by the Saints in ancient days. By these means shall a man know the doctrine of Christ from the doctrines of men, yea, prove every religious system that may be presented. When men come to an understanding of this principle of religious certainty, there is thenceforth no excuse for uncertainty. And where a certain knowledge is obtained, that solid and unshaken peace of mind which is so much desired is the inevitable result.

The ancient Saints and Prophets, by this means, obtained a knowledge that the doctrine they had embraced was the doctrine of Christ, and thus they were enabled to endure with steadfastness unto the end, and rejoice in all the tribulations and trying scenes they were called to pass through. Having this assurance, the ancient people of God could boldly exclaim—"We know that we are of God, and the whole world lieth in wickedness."

JOHN JAQUES.

MATTERS UNKNOWN IN DESERET.

INFAMOUS TRADE.

We find the following in the *Droit*:—"A Madame D—— had at Paris, some years ago, some disagreeable relations with the judicial authorities, who accused her of having committed the offence which French law describes as exciting to the debauchery of girls under age. She accordingly deemed it right to cross the channel, and to establish in England a house of ill fame, on an aristocratic footing. If among our neighbours the conduct of families is justly cited as a model, many persons make up for domestic constraint by eccentricities almost unknown to our countrymen. For these *blase* gentlemen there are, at the West-end, harems, in which even the respect due to children is not observed. The supply of these abominable establishments is the object of numerous speculations. Every house of this kind has its correspondents, its agents, and its travellers abroad, who receive fixed salaries, and are allowed commissions more or less large according to the importance of their services. It is ordinarily by advertisements in the *Petites Affiches* or the newspapers that these persons commence their operations. They advertise for very young girls to travel with a lady, or to be sent abroad as *femmes de chambre*, or as shop girls, with good salaries. They offer to the parents or friends of the girls what appear the best of guarantees, and promise that their moral as well as their material welfare shall be strictly attended to. They even affect great piety, and require that proofs shall be given them that the girls have been virtuously brought up, far from all dangerous temptation. For all questions put to them they are prepared with an answer, and freely make use of the most honourable names. When they have obtained the consent of the parents or guardians, they make them accept a sum of money, and retire with their prey. If by chance these means should not, however cleverly employed, succeed, recourse is had to abduction and violence. Owing to the talent with which she chose her agents, and to the knowledge she had of Parisian manners and customs, Madame D—— was able to satisfy all the phantasies of the gentry and nobility, and acquired in a short time a large fortune. One of her principal agents was a sort of Proteus, who played all parts and assumed all disguises; he even at times appeared as an old man. The English papers recently announced the arrest of this person, accused of having carried off from Belgium a girl of fourteen, of rare beauty, and belonging to a highly respectable family. Details were given of the manner in which she was given up to a licentious nobleman, and of the violence exercised on her. A great number of similar facts having occurred, the English tribunal, which was charged with the investigation of the case, had reason to think that he had exercised his infamous traffic in France. It accordingly begged of the prefecture of police to cause researches to be made on the subject. A commissary of police was intrusted with the task, and he ascertained that a considerable number of young girls, especially of the working class, had been victims of H—— and his accomplices, and had been sent to the establishment of Madame D——, at London. Several of these captives succeeded in escaping from their frightful prison, and came back to Paris; but a sentiment easy to understand prevented them from making any complaint, and they endeavoured to find in assiduous labour the forgetfulness of a fatal past. All these facts have been transmitted to London, and will be added to the documents in the case, which will expose one of the most melancholy features of our civilization."—*Times*, April 15.

THE PIMLICO CASE.

We have waited until the termination of the trial of Harrison, alias Feistel, and one Desaux, for being concerned in the abduction and violation of an unfortunate Belgian girl, in order to know whether or not any exertions are to be made by the machinery of our respectable law for the apprehension and punishment of others concerned in the affair more deeply, degradingly, and criminally, than these the mere brutal "Boult" and "Pandar," who have been respectively convicted and discharged. We believe that due stir has been made about catching the French

procuress, Madame Denis. Pray would it be so difficult to ascertain the identity and whereabouts of the "Greek Prince," who figures in this transaction, and to put him on his trial? Is Alice Leroy incapable of describing this Greek Prince? Are there many Greek Princes in London, or many men who assume that noble distinction? Do many aristocratical or wealthy brutes take a pride in assuming the nationalities of modern Greece? Who is Lord "So-and-so?" Is his name not to be breathed? Who are the "Members of Parliament," and the "gentlemen" "who did not pay?" Will Parliament order an inquiry into this? Madame Denis was represented as saying that she must wait until the opening of Parliament for customers? The Lords "Lysimachus" had not come to town. Is it the awe of wealth, or delicacy, or the necessity of not annoying our legislators at this important crisis, which causes the "Greek Prince," and the other supporters of this system, to escape with impunity? Will not any one say that no inquiry would have been made, had the "Greek Prince" been some meaner, that is *poorer*, depraved person or other? Is it not known to the police who he is? Mr. Parry says, *the conductors of the prosecution do know perfectly well the man of "wealth, rank, and station,"* who debauched the girl in the Rue Richelieu, Paris; and "he," Mr. Parry, "was only sorry that the fact of the act being committed in a foreign country, and beyond the jurisdiction of the law in England, prevented a prosecution being instituted against him for his unmanly and brutal conduct." Good! But why so tender of this individual's *name?* Could he prosecute for libel, were it mentioned? If he could, would any British jury give him damages? Then, if the prosecutors—if Mr. Parry—be in earnest, *why are we not told that name, that the man may be shunned, and half of his means of offence taken away?* Why? Why? If he were Smith, his name would have been told. Were he Brown, he would be deservedly pilloried by the press. If Robinson, he would be stoned in thought, and made a bye-word for detestation. But as it is, he is "well-known," says Mr. Parry, "to the conductors of this prosecution." He debauched the girl, "under the most revolting circumstances," and yet their song is, "Oh! breathe not his name." Are they in earnest, or is a prosecution like this a little dirty sacrifice to hypocrisy, such as the age demands in order that wealth and power may continue to sin with impunity; while society, satisfied with the casual condemnation of some mean wretch, who is the accident of luxurious vice, continues to grant licences to rotten depravity?—the depravity, calling itself Prince, yawning from club windows, legislating for the country, and paying one hundred guineas for a crime that peoples Norfolk Island when indulged in by rustic clod-hoppers. What boots it that the accomplished Feistel is learning the pleasant exercise of the treadmill? A certain wealthy nobleman is probably sipping medicated chocolate in luxurious ease at Paris. If he should meet the starving Desaux vomited forth from this indignantly virtuous land, will he relieve him? No! There are plenty more Desaux in full practice for him. The case of the Belgian girl is a common one—a very common one. It is a thing which happens daily in London. It will be common until its patrons be punished, or at least denounced. As Sydney Smith trusted that a bishop might be burnt in a railway carriage, for the common safety, so a Prince or two, and half a score of Lords and M.P.s, must be exposed, if it be considered expedient to save future Alice Leroys. If not, the thing will go on, and the only effects of an occasional exposure will be a tribute to hypocrisy, an injury to public morality, the notoriety of a victim, the punishment of a Feistel, and the occasional breaking up of a brothel, in order that two may be opened in its place. —*News of the World*, April 16.

INFAMOUS PROCEEDING.

The customs officers of Biberich, in the Grand Duchy of Nassau, on visiting a steamer which was descending the Rhine, four days ago, were surprised to find not fewer than twenty-one young girls, aged from fourteen to seventeen, accompanied by three men. They gave information to the director of police, and he made inquiries, from which it appeared that the men were taking the girls out to New York, to place them in houses of prostitution. The girls had been recruited in the rural districts near Wiesbaden, Kriesnach, Uringen, and Wielbourg, and some of them had left unknown to their parents. Orders

were given to arrest the men, but only two of them could be taken, the other having run away. The girls were ordered to be sent back to their homes.—*Ibid.*

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 6, 1854.

ADVANCEMENT OF THE WORK.—We are confident that our readers will be much gratified in perusing the very interesting account, by Elder J. S. Fullmer, of the opening the ears and loosing the tongue of the deaf and dumb. It is a source of consolation and rejoicing to the Saints that they worship a prayer-hearing and prayer-answering God, that is, when a due amount of faith accompanies the prayer. And we are aware that the manifestations of His power are daily experienced by His people, which is calculated to enlarge their hearts, expand their minds, and fill their souls with unbounded gratitude to their Father in heaven.

We ever feel grateful to receive accounts from the Elders concerning any particular manifestations that come under their notice. Great care should be taken that all such communications be strictly correct as to dates, circumstances, and names of persons and places, and they should be written as briefly as is consistent with a proper description of the facts in the respective cases. We can then select, from time to time, for publication, such cases as may appear most calculated to confirm the faith of the Saints generally, and cause them to rejoice with those who rejoice, and return praise and thanksgiving to the name of the Holy One of Israel, who has once more commenced to display His wonder-working arm.

While we are writing upon this subject, it opens up a vast field of contemplation. The Almighty, in past ages, poured out the manifestations of His Spirit in a remarkable manner, and He has promised to pour them out more abundantly in the latter days. From the experience of the past, the Saints know that He has, in modern times, bestowed the manifestations of His Spirit cheeringly, and we learn, from the communications we receive from the Pastors and Presidents of Conferences, that these manifestations are on the increase among the British Saints. And our heavenly Father is much more willing to bestow still further those manifestations of His Spirit, than the Saints generally are desirous to receive them.

Seeing that such is the case, what should hinder the work in Britain from spreading forth with redoubled vigour? Why should not the power of God rest mightily upon all the Branches of the Church in these lands? Why should not a general spirit of inquiry rise up among the people, and an anxious desire to know the truth of this last message be manifested by thousands of Britain's sons and daughters? Why should not 1854 be signalized by a mighty outpouring of the Spirit of God, and an unprecedented harvest of souls? There is no solid reason why not, except the backwardness of the Saints. If they do not claim their privileges at the hand of God, and live up to them, and use wisely blessings conferred, then there is a good and valid reason why the Church should make little progress. But if the Saints in Britain will humble themselves, with one accord, before the Almighty, repent of their past failings, renew their diligence and faithfulness, and call earnestly upon Him to open the windows of heaven, and pour out His Holy Spirit upon them, and upon the British people, our faith is that a blessing will be poured out, that there will not be room to contain—God's people will be filled with His Spirit, the manifestations thereof will be copiously given, thousands of honest souls will embrace the truth, to the joy of the Saints and the astonishment of the world.

Again we ask, what should hinder such a work being accomplished? Everything seems favourable. The Saints have increased in intelligence, new fields of contemplation have been legally opened to them, a glorious and an encouraging view of the nature of the rewards of faithfulness and the punishments of unfaithfulness has been presented to their enraptured vision. The judgments of the Almighty are abroad in the earth. The desolations of war and pestilence will bear witness to the truth of the testimony of the Elders, and not without effect either. Even the doctrines which have recently filled the Saints with renewed joy and hope, and the world with renewed hatred and fear, will receive a testimony from the events coming on the nations. Mighty men will fall in battle, yea, the flower of manhood will be sacrificed to war and disease. Not only will the expediency of fleeing to Zion to escape the calamities of the nations be seen by the world, but the wisdom and beauty of the principles of celestial family organization will become daily more manifest, as the strength of the nation is cut off by war and pestilence, so that the honest in heart will gladly lay hold on the hope set before them in the Gospel. Many of Britain's sons have been recently giving melancholy proofs of their incapacity to realize, or their wickedness in violating, the respect and esteem due to the fairer portion of creation—now those sons are called to go forth to the grim and bloody war, many of them never to return.

Seeing that all these things are favourable for the extension of the work of the Lord in Britain, ought not all the Saints to feel themselves in duty bound to roll on the wheels of the kingdom, and bring down the blessing of God upon their labours? Let us see if something cannot be done, this year, for the onward progress of the truth—something that shall fill the souls of all the Saints throughout the earth with gladness, and with praises to the great I AM. It should not be forgotten that the blessings of the Almighty are bestowed in exact proportion to the faithfulness of the recipient. The Saints will therefore understand, that, so far, they have in their own hands the keys of their own blessings.

Foreign Intelligence—*The Emigration at St. Louis, &c.*—We have received a letter from Elder H. S. Eldredge, dated, St. Louis, April 3, and two from Elder W. Empey, dated April 1st and 3rd. Elder D. P. Curtis and the *Golconda's* company arrived at St. Louis, March 31. Three sick persons were left in quarantine at New Orleans. Ten deaths occurred between New Orleans and St. Louis. Elder Empey had obtained comfortable houses for the company to occupy until they proceeded on their journey. The second company of Danish and German Saints arrived at St. Louis, on the steamer *L. M. Kennett*, April 3. Sickness had prevailed among this company also on the Mississippi, and fourteen deaths had occurred between New Orleans and St. Louis, but the rest of the company, at the date of writing, were generally in good health and spirits, and had taken passage on the steamer *Australia* for Kansas, at three dollars per head, luggage one dollar per 100 lbs., wagons ten dollars each. Elder D. P. Curtis was going up the river with the company, to assist them in preparing for the overland portion of their journey. Elder Empey says—"The Saints feel well in general, they are not cast down, but they feel thankful that they are so far from old Babylon, with their faces Zion-bound." Last year, passengers were charged from St. Louis to Kansas one dollar per head, luggage twenty-five to fifty cents per 100 lbs., wagons four to five dollars each. But when Elder Empey wrote, passengers were charged from three to five dollars per head, luggage from one to two dollars and upwards per 100 lbs., wagons from ten to fifteen dollars each. The rates were so very high in consequence of the low water

in the Missouri making the navigation difficult. They were expected to be more moderate in May.

Switzerland.—Geneva, April 10, Elder T. B. H. Stenhouse writes. Elder Savage had gone to baptize five or six persons in the Canton de Neuchatel. He had been stoned in a country village in that canton. Elder Mayer had been imprisoned in Zurich eight days.

Cape of Good Hope.—Cape Town, February 21st, Elder Jesse Haven writes. Prejudice was giving way in Cape Town, and a spirit of inquiry was spreading. Elder W. Walker was at Fort Beaufort, seven hundred miles from Cape Town, having been there five weeks. He had baptized six persons. Elder L. I. Smith was expecting to start in a few days for Algoa Bay, about one hundred and eighty-six miles from Fort Beaufort. Great excitement had arisen in the colony about gold, which had been found about six hundred miles from Cape Town. It was conjectured that the precious mineral existed in the immediate vicinity of that town. The people at the Cape say—"There is gold wherever the Mormons walk." Elder Haven says, "It appears the Lord intends the people to have their choice—gold or the Gospel."

APPOINTMENTS.—Elder John Barker, Pastor of the South, Wiltshire, and Land's End Conferences, is appointed to the pastoral charge of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Chauncey G. Webb, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences, is appointed to succeed Elder J. Barker in the pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder William Glover, President of the Newcastle-upon-Tyne Conference, is appointed to succeed Elder C. G. Webb in the pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder George Simpson, of Burslem, Staffordshire, is appointed to succeed Elder William Glover in the Presidency of the Newcastle-upon-Tyne Conference.

Elder William Butler, now labouring in Ireland, is appointed to labour in the Worcestershire Conference.

S. W. RICHARDS, President.
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 269.)

[September, 1838.]

Sunday 16th. Held meeting in the afternoon, had preaching and breaking of bread. I was at home all day with my family.

Monday 17th. I was counselling with the brethren at home and about the city. The camp passed through Jacksonville in Morgan County to Geneva, twenty-five miles. There was a small Church at Geneva, and a few members in Jacksonville.

Head Quarters 3rd Division, Missouri Militia, Grand River, Sep. 17, 1838.

To His Excellency the Commander-in-Chief—

Sir—I arrived at the county seat of this county, Davies, on the evening of the 15th instant, with the troops raised from the Militia of Ray County, when I was joined by the troops from Clay County under the command of General Doniphan. In the same neighbourhood, I found from two to three hundred men in arms, principally from the counties of Livingston, Carroll, and Saline. These men were embodied under the pretext of defending the citizens of Davies County, against the Mormons, and were operating under the orders of a Dr. Austin from Carroll County. The citizens of Davies, or a large portion of them, residing on each side of Grand River, had left their farms, and removed their families either to the adjoining counties, or collected them together at a place called the Camp Ground. The whole county on the east side of Grand River appears to be deserted, with the exception of a few who are not so timid as their neighbours. The Mormons of Davies County have also left their farms, and have encamped for safety at a place immediately on the east bank of Grand River, called Adam-ondi-ahman. The numbers are supposed to be about two hundred and fifty men, citizens of Davies County, and from fifty to one hundred men, citizens of Caldwell County; both parties have been scout-

ing through the country, and occasionally taking prisoners, and threatening and insulting each other, but as yet no blood has been shed. I have ordered all armed men from adjoining counties to repair to their homes; the Livingston County men, and others, to the amount of one hundred men, have returned, and there remain now about one hundred and fifty who will, I am in hopes, return in a few days. I have been informed, by the Mormons, that all of those who have been charged with a violation of the laws, will be in to-day for trial; when that is done, the troops under my command will be no longer required in this county, if the citizens of other counties will return to their respective homes. I have proposed to leave two companies, of fifty men each, in this county, and discharge the remainder of the troops; said two companies will remain for the preservation of order, until peace and confidence are restored. I also enclose to your Excellency the report of General Doniphan, and refer you for particulars to Major Rogers.

I have the honour to be your obedient servant,

D. R. Atchison,
Major General 3rd Division Missouri Militia.

Tuesday 18th. I have been at home all day, considerably unwell, but am something better this evening.

The camp travelled to Brussels, Phillip's Ferry, fifteen miles, and a part crossed over the Illinois River.

This day the Governor ordered Captain Childs to have the Boonville Guards mounted, with ten days' provisions, and in readiness to march on his arrival at the end of the week. The Governor also ordered General S. D. Lucas, of the fourth division, to march immediately with four hundred mounted men to the scene of difficulty, and co-operate with General Atchison. Similar orders were issued to Major Generals Lewis Bolton, John B. Clark, and Thomas D. Grant.

Wednesday 19th. I was at and about home.

The camp finished crossing the river, and passing through Griggsville and Pittsfield, encamped on the prairie, thirteen miles.

Thursday 20th. The camp travelled twenty two miles, crossing the Mississippi River on the steamer *Rescue*, opposite Louisiana, into Pike County, Missouri, pitched tents one mile west of the town; six hundred and fifty-six miles from Kirtland.

To show a feeling that is striving to prevail throughout the State of Missouri, I give the following extract from Elder John D. Tyler's journal, from which most of the facts in this history are derived.

This afternoon, as I was driving the herd, I had occasion to go back after a cow that strayed on the prairie where we baited. I found her and went on, and met two men who had crossed in the steam boat, and had quarrelled with some of the camp before me. The spokesman asked me, "Do you belong to this gang of Mormons?" "Yes, I do," said I. "Are you a Mormon?" "Yes, I am." "Well, stop." "I am in too much hurry to be stopped, and you have not power to stop me." "Are you such a fool as to let those people lead you right into danger?" "What danger?" "Why, don't you know the Missourians are raising armies to cut you all to pieces?" "We don't fear armies." "God damn you, don't you fear me?" said he, at the same time making an attempt to take his arms from his side, for he was armed with a brace of pistols, and a dirk. "No, I don't fear you, any more than I do any other man." "Well, God damn ye, what do you fear?" "We fear nothing but God Almighty." "Well, stop! stop!! damn ye stop!!! or I'll shoot you down." "Well, shoot, if you like," said I, and passed along, while he kept swearing he would shoot me, and, said he, "you will all get killed before you get up the bluff."

I was at home until about ten o'clock, when I rode out on horseback. I returned a little before sunset, and was at home through the evening.

(To be continued.)

REMARKABLE MANIFESTATION OF THE POWER OF GOD.

SPEECH AND HEARING GIVEN TO A YOUNG MAN BORN DEAF AND DUMB.

Manchester, April 16, 1854.

Dear President S. W. Richards—As I have some knowledge of your press of business, and the vast number of communications to be daily attended to, I have

avoided, as much as circumstances would admit of, troubling you.

However, that you may not be totally uninformed of the condition of my field of labour, I will say, that I have recently attended the Manchester, Liverpool, and Preston Conferences.

I am happy to say that throughout the Manchester Conference, the work of the Lord is increasing, and a greater interest among strangers is excited than I have known since I have been in this country. During the last quarter, the busiest and most bustling of the year, being the emigration season, sixty-one have been baptized, with an increased ratio since, and the prospects are still brightening.

The financial affairs are rather in the back ground, but, from present indications, I think a decided improvement will be shown at the end of the present quarter. I have taken a special interest in the distribution and sale of all the *Stars* that are sent to the Conference, and being well sustained by brother Dille, we shall use them about all up.

The Liverpool Conference, every thing considered, is doing, I think, fully as well. Having yourself been present at the last quarterly representation, you can judge of the present condition of that Conference.

The condition of the Preston Conference cannot be said to be as satisfactory, nor the prospects as flattering. The ten per cent. question is affecting the prosperity of the work there for the present.

I will now relate an interesting circumstance, which attended the ministry of myself and brother Dille, a short time since, and leave it for you to dispose of at your discretion.

On the 28th day of March, we left Manchester, to fill an appointment at Rochdale. That evening four persons presented themselves for baptism; these were Mrs. Howarth (a widow), a daughter of about sixteen years of age, and a son of nine, also a brother of Mrs. Howarth, Halsden Marsden, a lad of eighteen years of age, who was born both deaf and dumb.

I had some conversation with Mrs. Howarth, as to whether the lad had been properly instructed pertaining to the ordinance of baptism. She stated that she had instructed him, that he could read well, and converse fluently by the language of the hand. Brother Dille, however, took up a slate and wrote this question on it, "Do you want to be baptized for the remission of your sins? If so, please answer." The lad asked his sister the meaning of *remission*. She replied it was forgiveness. He then wrote on the slate the word, "Yes," for answer, and handed it to brother Dille. We both were simultaneously impressed that the young man would receive his hearing and his speech, and we so said to each other.

We now repaired to the usual place of baptism, and brother Dille baptized them. We then returned to brother Rigg's, where we confirmed them. I officiated in confirming the young man. I felt to ask God, while our hands were upon the young man's head, that he might be made to hear and speak. We then told his sister, that if she would come again with her brother in the morning, we would anoint him for his hearing.

In the morning we procured some oil, and consecrated it, and when they came, I proceeded to administer the oil. I gave him a little inwardly, that it might touch his tongue; applied some also about his ears, and dropped some into them, in the name of the Lord, praying that the youth might be blessed with hearing and with speech. Brother Dille officiated next, as we laid our hands upon his head, but brother Dille did not speak with that confidence which is void of doubt—he said nothing positive.

I felt a little disappointed in my spirit, and, after reflecting a few minutes, it occurred to me that we ought to act in our official capacity "as men having authority," for to this end we were called and sent; and that in places where there were none over us in authority, we must officiate instead of and for God, on the earth. I expressed my feelings, and said I thought we ought to *command* every obstruction to his hearing and speaking to depart from him, in the name of the Lord. Brother Dille assented. So we again laid our hands upon the youth, and I rebuked every obstruction to his hearing and speech, in the name of the Lord Jesus Christ, and commanded the same to depart from him, so that he should have the power of both speech and hearing given unto him, and said, this should be his blessing, if he would receive it in faith, for a testimony to him, and to all who were acquainted with him.

His sister now communicated to him what we had sealed upon him, if he would

believe. He rejoiced greatly, and it was manifest to all, that the Spirit rested greatly upon him. He said that he did believe, by sticking up his thumb, which meant anything that was good. He also communicated that we were men of God. He opened the Bible at the last chapter of St. Mark, and pointed to the words of the Saviour to the Apostles, and the promise to them that believed and were baptized, that these signs should follow them.

We now repaired to his sister's house, and soon engaged in a desultory conversation concerning him. I discovered, about an hour after the administration of the oil, that he manifested signs of hearing. I removed from his ears the cotton which I had applied after the oil, and requested his sister to read the alphabet to him on the hand, and at the same time to speak the letters. He was requested to observe the movements of her lips and tongue, and to imitate her in the sound. We then learned, to our great joy, that he could actually hear, and, as he was directed, he followed his sister in sounding every letter in the alphabet, many of them quite distinctly.

We now made the discovery, an idea before unthought of by us, that he had to be taught the signification of every sound or word, because all sound was alike new to him. He repeated the words father, mother, brother, sister; his own name, brother Dille's, my own, and many others. He was exceedingly delighted at the acquisition which he had made. His hearing appeared to become gradually more distinct, so that he heard, satisfactorily, words spoken with the usual strength of voice, when directed clearly to him. We practised him till he made us understand that his lungs were tired. This, upon reflection, we found was reasonable, as it was the first lesson of the kind that he had ever practised. We accordingly dismissed him for that time.

I instructed his sister to give him frequent lessons, but not to weary him, for although he had the intellect of a man, he must, childlike, learn the application of all sound, and by practice learn the use and power of the tongue.

His brother, next younger than he, was much astonished. He said his brother had never talked before, and now he knew that what we preached was verily true, and that he was ready to obey the Gospel and be baptized. So we baptized him the self-same hour. And we all rejoiced greatly in the Lord our God.

I have given you a rather long, but very minute and faithful account of the incidents attending the baptism of this young man, believing it to be more satisfactory in this form, than if it were more abridged.

I remain, dear brother, truly yours in the New and Everlasting Covenant,

JOHN S. FULLMER.

Having been connected and identified with the circumstances above related, I take great pleasure in testifying to them as being verily true.

DAVID B. DILLE.

VARIETIES.

IT is stated that the whole number of Jews in England is only 30,000, 20,000 of whom are located in London. Russia contains ten and a quarter millions; Constantinople 80,000; and India 17,000. It is also stated that, out of the 20,000 in London, 2,000 are baptized Christians.

MAHOMMEDAN OBJECTION TO CHRISTIANITY.—The Mahommedan religion offers formidable obstacles, humanly speaking, to the introduction of Christianity. Our Church Missionary Society have had a station in Cairo for several years, but they have never yet made a single convert from the Mahommedan faith. The reply of an enlightened Mahommedan to a missionary is characteristic of the race of Moslems:—"Your religion," said he, "gives me three Gods and one wife; mine gives me three wives and one God: I prefer my own."—*Andrew's Four Months' Tour in the East.*

THE WAR AND THE WOMEN.—There is one of the "horrors of war" that has hitherto escaped public observation, but it is a horror which is beginning to excite universal alarm amongst the unprotected females of England. It is all very well for the troops to go away cheerfully, their bands playing "*The Girls we leave behind us,*" but some of the

girls that are left behind find it very difficult to reconcile themselves to such an easy and off-hand mode of treatment. One girl of our acquaintance, who is not likely to be left very long behind, writes on the war question as follows: "It has a serious aspect as regards us young ladies. We read every day of a draught of fine young men. Perhaps fifty, perhaps five hundred are sent of to the East. There will really be no alternative for us but the church. The clergy will have it all their own way." There is something very pathetic in this lamentation over the perpetual draught of "fine young men," and the idea of throwing more young women into the arms of the clergy, who have already got their hands full of the sex, is very far from satisfactory. As it is, we have nearly every parson besieged with slippers worked by fair hands, and inundated with teapots, purchased by the subscriptions of infatuated females; but, when the clergyman is the only article left in the matrimonial market, we may expect that not even the poorest curate will be safe in his surplice from the too affectionate grasp of some of the "girls" that the soldiers have "left behind them."—*Punch.*

FAMINE FOR THE WORD OF GOD.

BY ELDER W. G. MILLS.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."—*Amos, viii.* 11, 12, 13.

Hark! to that wail that penetrates our ears,
That moves our sympathies and starts our fears;
Thousands unite to swell the mournful sound,
Whose bosoms heave with grief that knows no bound,
See! o'er their cheeks the scalding tear-drops flow,
And every countenance is steeped in woe;
Wan are their faces while to Heaven in prayer
They raise their eyes, and weep in deep despair:
From hoary age, by whom grave counsel's given,
To trusting youth, they're to distraction driven;
Fainting and weary, with compunction sore,
They feel they merit what they now deplore!
As mourns the mother for her first-born son,
Who feels none can restore her darling one;
As weeps the lov'd young bride, with deep regret,
For him, in death, on whom her soul was set;
As starving souls, in poverty and grief,
Pine and despair, when none can give relief;
As restless fear upon the living seizes,
When thousands fall by plague and foul diseases;
As to despondency the heart gives up,
When danger's nigh without a ray of hope;
So o'er the land a hopeless cry is heard,
And thousands are by heartless feeling stirr'd;
The strong grows weak, the bold head droops with fear,
The careless quakes, the harden'd drops a tear;
The learn'd is ignorant as folly's wight,
The wise is dark as sombre shades of night;
King, Prince, and Noble know not what to do
To stay the misery they feel and view;
They meet in anxious council to concert
Their wisest plans the judgment to avert;
The furrow'd brows adorn'd with silvery hair,
The men of lore and thought profound are there,
With those in men and matters deeply read,
And those whose words the multitudes have led;
They counsel, weigh, consider, and devise,
Adopt the scheme seems wisest in their eyes.
Then see! th' instructed energetic trains,
With youth's warm current bounding through their veins,
From shore to shore throughout the country fly,
With thoughtful aspect, and inquiring eye,
Pursue their course, and seek with doubt and faith—
Their message seems but one of life and death.
But why this tumult, this heart-rending scene?
Why is this mourning through the nations seen?
Whence all these anxious thoughts and gushing tears,
This couns'lling, running, questioning, these fears?

Learn, then, the cause, the truth well understand—
A DREADFUL FAMINE *rages through the land!*
No food preserves the hungry soul alive—
Nor water makes the thirsty one revive;
The greedy earth the grain and fruit's devour'd,
And drank, but gives not what the clouds have pour'd!
"A Famine! What! A Famine? Can it be
The cause of this soul-felt calamity?
Behold the golden fields of waving corn,
The bending bough with fruit the land adorn,
See! Commerce' sails to fav'ring winds outspread,
And swiftly distant climes supply us bread,
The luscious vine and fig-tree thrive and bloom
To save us from a famine's awful doom!"
Short-sighted mortals! ye who only think
What nature's breasts provide to eat and drink:
Ye cannot live by earthly bread alone,
But must by every word that God makes known.
Thus saith the Lord, and let the nations hear,
And learn His righteous purpose to revere—
"An awful famine o'er the earth I'll spread,
But not a famine only for your bread;
Nor will the gurgling spring alone be curs'd,
Where you may seek to slake your parching thirst;
But deeper still the woe, for at my nod,
I'll make A FAMINE FOR THE WORD OF GOD!
From north to east, south, west, and north again
They'll run to seek it, but their work is vain.
From shore to shore, from sea to sea they'll turn,
Ask for my holy word, but cannot learn
To find a man of God in vain they'll seek
Who has authority my word to speak,
To whom the Priesthood of my Son is given,
T' administer the ord'nances of heaven;
The youth of noble form would be a Saint,
The lovely virgin, but they fail and faint."
'Tis true, alas! but not because this age
Despise, neglect, nor read the "sacred page:"
For printed Bibles will be common things
In every lowly cot, and hall of kings;
And tracts and books be given the multitude,
By those who seek to do their fellows good.
Yes, venerable domes and lofty spires,
And edifices suiting all desires,
Will still invite the careless or sincere
To hear their different faiths unfolded there:
And many men of great intelligence,
Whose tongues are fired with brilliant eloquence,
Will all their oratoric powers display,
To please and draw the hearts of men away;
As the skill'd charmer chants each mellow tone,
To fascinate and make the charm'd his own:
But though they learn, and preach, and pray, and read,
A Famine for the word of God 's decreed.

The Gospel, by authority from God,
To every nation is proclaimed abroad,
Who freely may reject, or may receive,
And those will die, while these obey and live.
Then on the bounding wave, from every land
They gather to the West, at God's command,
To build up Zion, and her Temples rear,
To learn the law of Life eternal there:
Where only truth exerts her sweet control,
And man can serve his God with all his soul.
Thus will the faithful all be gathered home,
The Priesthood cease among the world to roam;
From every evil by their God secured,
While direful judgments on the earth are pour'd,
That he his just decrees may consummate,
And make the stubborn nations desolate.
Those who despise the Priesthood's warning word,
Those who are careless to obey the Lord,
Those who believe our precious message true,
Yet have not faith and zeal its work to do,
And those who treat the Priesthood now with scorn,
Will weep, and howl, and wish they ne'er were born,
Will run and seek the truth from shore to shore,
And e'en the Priesthood's very name adore.
Come, then, to Zion, come from every nation,
And gain the blessings of this dispensation.
Ye who desire salvation to effect,
Come break the narrow creed of every sect.
Why spend your money for unwholesome food,
Or waste your lives for that which is not good?
Come drink th' inspiring draught from wisdom's bowls,
And feed with bread of life your hungry souls.
Treat not the Gathering as a worthless thing,
THE SPIRIT OF THE FAMINE'S ON THE WING.

Newbury, Berks.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31ST, 1854.

CONFERENCE.	AGENT.	Dr.		
London	E. C. Brand	£626	19	5¼
Birmingham	Henry McCreery	246	10	0
Warwickshire	John Hole	155	5	3
Bradford	John B. Pears	155	4	7½
East. Glamorganshire	William Simms	141	12	8
Glasgow	Robert Kirkwood	131	17	0½
Manchester	James Walker	126	9	11½
Newcastle-on-Tyne	James Robson	116	19	8½
Lincolnshire	Richard Harper	108	14	1
West. Glamorganshire	William Lewis	99	19	0
Herefordshire	George Picton	97	1	1½
South	Simon Irwin	97	1	6¼
Reading	James Frewin	91	0	6½
Derbyshire	Thomas Parkes	88	19	6½
Norwich	Chas. A. Harper	86	6	3½
Staffordshire	Josiah Rhead	84	18	6
Southampton	Jeremiah Baker	83	16	7½
Bedfordshire	Samuel Church	83	2	8½
Wiltshire	Samuel Gentle	73	8	3¾
Land's End	John Kessell	67	5	6¼
Preston	John Holsall	66	18	2
Cambridgeshire	R. J. Townsend	64	2	10
Cheltenham	Thomas Clarke	58	8	6½
Channel Islands	Francis Kirby	58	11	0
Sheffield	John Mammott	58	1	6
Nottinghamshire	Josiah Holmes	57	10	8½
Hull	John Miller	56	12	2½
Edinburgh	John McComie	49	16	10½
Kilmarnock	John Aird	48	13	3½
Liverpool	James Linforth	43	17	6¾
Monmouthshire	Ed. Middleton	38	11	2
Dublin	H. E. Bowring	36	13	11
Carlisle	John Threlkeld	36	6	3½
Leicestershire	Edward Frost	35	15	7½
Dorsetshire	William Smith	34	9	9½
Dundee	A. N. McFarlane	33	7	7
Worcestershire	Charles Peat	31	0	5
Late Herefordshire	John Preece	24	17	9
Belfast	Charles Kerr	24	13	7½
Pembrokeshire, South	John Price	15	0	5½
Carried forward		£3636	1	9¾

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3636	1	9¾
Shropshire	Joseph Akers	14	18	7½
Llanelly	A. L. Jones	12	13	5
Brecknockshire	Thomas Griffiths	12	13	2½
Isle of Man	James Duff	9	18	11
Denbighshire	Griffith Roberts	6	12	7½
Flintshire	Lewis Davies	5	7	3
Caermarthenshire	Isaac Jones	4	19	0½
Anglesea	John Roberts	4	13	0
Pembrokeshire, North	David Rees	4	2	5
Dyffryn Conway	Wm. Davies, jun.	1	10	0
BRANCH.	**AGENT.**			
Tedbury	Joseph Walker	5	0	10
Derry	Hugh Sheppard	4	8	3½
Jersey	W. Ballan	2	5	2
Australian Mission	Aug. Farnham	231	8	5
Cape of Good Hope do	Jesse Haven	120	5	4
Sandwich Islands do	P. B. Lewis	110	14	5½
East India do	N. V. Jones	56	17	5
Gibraltar do.	Ed. Stevenson	23	0	9½
Malta do.	James F. Bell	14	0	9½
Swiss do.	T. B. H. Stenhouse	12	18	3½
Bombay do	Hugh Findlay	11	5	6½
Italian do.	T. B. H. Stenhouse	3	11	3
Scandinavian do	John Van Cott	1	5	4
William Gibson, (St. Louis Conference)		25	18	7½
H. S. Eldredge, (St. Louis Conference)		16	0	9½
Thomas Braidwood		2	13	0
J. W. McLellan, Donegal, Ireland		0	17	9
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
Matthew Hicks, New York, U.S.A.		0	8	9
P. C. Merrill		0	6	2
M. G. D. Phillips, New Brunswick		0	5	2
O. B. Huntington, U.S.A.		0	1	8
L. O. Littlefield, U.S.A.		0	1	6
David Roberts		0	0	11
Lawson Simpson		0	0	9
(Errors excepted.)		£4357	17	8½

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST APRIL, 1854.

Richard Harper	£6	0	0
James Linforth	3	10	0
Samuel Church	5	0	0
Simon Irwin	4	0	0
Carried forward	£18	10	0

Brought forward	£18	10	0
John B. Pears	5	0	0
James Duff	1	5	0
David Roberts	0	5	0
	£25	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY, AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19 —Vol. XVI. Saturday, May 13, 1854. Price One Penny.

THE WORD OF WISDOM.

"So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do."—JESUS.

This saying of the Son of God is based upon principle, and has a general application to all Saints. It applies with equal force to the Saints and servants of God in this day, as when spoken to his disciples in ancient days. Now, we apprehend there is no true Saint that does not desire to escape the punishment that will be inflicted upon unprofitable servants, for they shall be cast out from the presence of God, into outer darkness, where there shall be weeping and gnashing of teeth, and receive their reward with dogs, sorcerers, and whoremongers. Indeed it is the desire of all, who have any true conception of the justice of God, to escape so fearful an end. If, then, the Lord regards those who simply keep His commandments as unprofitable servants, the question arises, and a most important one it is—What shall we do to become profitable servants? There seems to be but one answer to this question, and that is, Do something we are not commanded to do.

"But," says one, "what can I do that would be well pleasing in the sight of God, that I am not commanded to do?" We answer, Keep the Word of Wisdom. It was given for this very purpose, not by commandment nor by constraint, but by revelation, showing forth the will of God. It claims to be given "for a principle with promise." The principle in question is what the Saints should understand, and it amounts to this—Will Saints do the will of God, when made known to them by revelation, without being commanded, or will they do nothing but what they feel compelled to do in order to escape the punishment of the law? This is a point upon which every Saint must be proven, and the Word of Wisdom is the test.

The Lord has said, in modern revelations, given through Joseph Smith, that he who waiteth to be commanded in all things, shall be accounted as a slothful servant, and shall not be able to stand. This perfectly agrees with the saying of Jesus, quoted above, and shows the absolute necessity of receiving counsel from God, through His servants, as readily, and with as much assurance as we would obey any known law, in anticipation of a reward. Any Saint whose motive is purely to do the will of God, will submit to that will when it is made known through a word of wisdom, as readily and cheerfully as though it came to them by way of commandment, or in the form of a law, imperative in its requirements.

When the law of the Lord goes forth to His people, they of necessity must obey that law, or suffer the consequences. Many would perhaps obey that law, to escape the penalty of disobedience, while they would have but little regard for any

benefit or blessing that might result from it. This principle the Lord is determined to eradicate from the hearts of the Saints. He does not thank them for any such service as this, it is the service of an unprofitable and ungrateful servant, and will meet its just reward.

We will suppose two servants are in the employ of an earthly master, who pays them an equivalent for their services, according to the time they are employed. When the term of agreement is expired, and they have received their wages, the master does not feel himself under any obligations to them, they have not profited him by increasing his substance, for they have received an equivalent for their labour, in return. But if either of those servants had been mindful of his master's interests, and sought every opportunity of doing more for him than was actually required, then he would delight in that servant as a profitable one, and bestow upon him tokens of favour more to be prized than all that could be obtained by a mere discharge of duty, and probably never suffer that servant to depart from him. Just so it is with God, who not only gives commandments to His servants, but makes His will known in various ways, to see if they are watchful of His interests, in the building up of His kingdom upon the earth, and if they will avail themselves of every opportunity to do good, that God may be glorified. Upon all such, He bestows His choicest blessings, without measure. Such servants will never be turned away, while those who only keep the *commandment*—only do their *duty*, shall, as slothful servants, incur His displeasure. The promised blessing attached to the Word of Wisdom, as a reward for keeping it, is great in the extreme, and any one who would not secure that blessing, by keeping the word, can certainly have no just claim to any special favour of God, above the world of mankind.

There has been much writing and preaching upon the subject of the Word of Wisdom, and by some Elders it has been made a test of fellowship, but notwithstanding all this, it has never been observed by some, and many who have once adopted its precepts, have felt free to return to their former foolish practices, like the sow once washed, to her wallowing in the mire, because the revelation did not positively command them to observe it. Those who have thus turned away from it, we imagine, never kept it for the sake of obtaining its blessings, but from some unworthy motive, either because it was forced upon them as an imperative duty, or because others kept it, and they must do the same for fear of being considered weak in the faith. All such motives as these are inconsistent with the design of that revelation, for it was not given "by commandment or constraint," and the *voluntary* observance of that expressed will of God, is the greatest possible evidence of the integrity of those who have submitted to His laws.

Wisdom has not always characterized the advocacy of this subject, or its happy results would have been more general and lasting.

If it is received with a correct understanding of the principle upon which it is based, and with a full purpose of heart to honour that principle, and thereby obtain the blessing, the motive in thus complying must be as sure and eternal as the principle. And Saints cannot act knowingly upon the basis of a pure and eternal principle, without feeling that they transgress against themselves, the principle, and its Author, should they ever turn away from it; by so doing they would give the lie to their own lives, and betray themselves to the influence of a false spirit, which would lead them into darkness, and finally to death.

The Word of Wisdom claims to be the "will of God," and if so, no Saint can disregard it without feeling under a greater or less degree of condemnation. No Saint can pray for the will of God to be done on earth as it is in heaven, and at the same time trample upon the Word of Wisdom, without mocking Him; for if such a glorious time ever comes, they must not only keep the Word of Wisdom, but every other expressed will of Heaven, whether by commandment or by counsel.

If any such expressed will of God is not voluntarily received and acted upon by the Saints, it will soon come to them by way of commandment, and then obedience will become a matter of necessity, and the reward under such circumstances is that of an unprofitable and a slothful servant. How much more pleasing it must be in the sight of God, for His children to delight to live by every word that declares His will concerning them, than to do nothing but what they are driven to by fearing those chastisements which follow the transgressor. As the wayward child only

studies to render that obedience which will preserve it from being disinherited by its father, so it is with too many Saints, who seem to have no further interest than barely to maintain their standing in the Church with the least possible inconvenience to themselves. This disposition is particularly manifest in those who will not keep the Word of Wisdom, nor comply with many other counsels which would secure to them great blessings, simply because they are not enforced by commandment. God will no more freely bestow the true riches of heaven upon such Saints, than the father would bestow his treasures upon the froward child. The reward of all such will be no greater than the justice of the law which they have obeyed demands, while those who live by every word of God will be richly endowed by Him to do good, to build up Zion, and will obtain His favour, so that no good thing shall be withheld from them, and their reward will be greater than has entered into the heart of man to conceive of. Surely the Lord could have no other motive in revealing the Word of Wisdom than to bless, make happy, and exalt His Saints, and for them to despise such proffered blessings exhibits a degree of contempt for God's ways, which can only be expected from those who are either corrupt at heart, or so unreasonably ignorant as to be incapacitated to guard their own happiness, much more to be intrusted with that of others.

Were it not for what we have so often witnessed among the Saints, we should consider it almost equivalent to an accusation, to attempt to urge upon them the propriety, say nothing of the ultimate necessity, of strictly keeping the Word of Wisdom. That men and women should obey the Gospel, subscribe to the principle of new revelation, and then when God speaks to them with the voice of wisdom, almost entirely disregard it, seems perfectly incredible; to say the least, it is an outrage upon consistency, and the honesty of such a profession will not bear the test of truth. Not a word, apparently, can be offered to palliate the guilt of such a flagrant violation of God's will, though it does not come by way of commandment. We say guilt, because it is written that "he who knoweth his master's will, and doeth it not, shall be beaten with many stripes."

After being satisfied of the propriety of keeping the Word of Wisdom, the question then arises—What does it consist in? or, as we have been asked, "What is the Word of Wisdom to the Saints in this land? Are tea, coffee, ale, porter, whisky, &c., the hot and strong drinks spoken of, or can a man or woman indulge in the free use of the same without violating the Word of Wisdom?" Such questions arise, not from the lack of common sense in every sane person to satisfactorily decide for himself, but from the many shameful perversions which have characterized the teachings of those whose precept and example were irreconcilably at variance, and who, when looked up to for correct impressions, have given such explanation as would best excuse them for disregarding the will of God, and gratifying some sensual appetite to which they had become enslaved. There is scarcely a child twelve years of age, in the Church, who has the Spirit of the Lord, that can read the Word of Wisdom without being satisfied as to its real intent and meaning, and without knowing how to shape his life so as to feel perfectly justified before God. Neither do we believe a candid Saint can read it without feeling to justify its counsels and admonitions, and being able to decide wherein it is applicable to himself, and, by reducing that decision to practice, know assuredly that he has honoured the revelation, and that wisdom is justified of her children.

The Lord has said that that revelation was adapted to the capacity of all Saints, which is a most unreasonable assertion if there is any necessity for the doubt and uncertainty which many feign to have of its true meaning; such dubiety, if it really exists, betokens a most woful blindness. The Lord says it is not mete in His sight for Saints to use strong drinks, and the next thing we hear is—"Do you really think the Lord means whisky, ale, brandy, gin, porter, &c.?" from men and women that lay claim to a reasonable portion of common sense, as though they had never seen or heard of them as being strong drinks. One might ask, with greater propriety, if such a question was not designed for a burlesque, or to show contempt for the word of God. If the Word of Wisdom does not refer to these things, it is of but little use, so far as the indulgences of the Saints are concerned, and we should be much less surprised to hear one inquiring what it did mean, if not the things above named.

Again, accustomed tea-drinkers—ex-

cellent, good brethren and sisters, will sit over their smoking hot cup of tea as one of the choicest luxuries of life, and they will wonder if the Word of Wisdom means tea and coffee, when it says "hot drinks are not good for the body or belly;" and in case it should be made to appear that a hot cup of tea was really a hot drink when drank hot, they will most sagely conclude to let it cool a little, while at the same time it is strong enough to keep a person, not accustomed to its use, awake all night, as we have sometimes been, after gratifying the wishes of others, to our inconvenience. Indeed, as a guilty conscience needs no accusing, a thousand arguments can be raised, and explanations offered, to revive, if possible, the almost expiring hope of being able to continue the use of tea, coffee, whisky, rum, and ale, and many other habits equally degrading and destructive, both to the mental and physical organization. Many persist in such a course rather than yield to the wise dictates of the spirit within them, until the conscience becomes callous to any just sense of condemnation for indulging in these unhallowed practices.

Again, it is written that tobacco is not good for man, but we have wondered how the Lord made such a mistake, when we see so many Saints who profess to be dictated by that Spirit that leads into all truth, cleave to this weed as they do to life, and love it better than the words of God. Certainly such barefaced inconsistency requires a much better apology than we can give, and we leave all such Saints to plead their own cause, not however without assuring them they will some day be called upon to reconcile their profession with the important revelation in question.

While the Saints are daily observers of the innumerable evils arising from the use of what is discountenanced in the Word of God, and behold the torrent of iniquity that cannot be stayed until the nations are overwhelmed and buried in corruption, it is no time for them to parley with the revelations of God, as many do with the Word of Wisdom. They should rise up at once, and set an example for the rising generation, that shall cause them to shun the vain customs of the Gentiles, and grow up a terror to the wicked. Unless this is done, many parents will have to answer for the sins of their children, who otherwise would have with giant strength rolled back the tide of wickedness that now excites the indignation of the Holy One, and in the name of Israel's God would have established the righteousness of Heaven upon the earth. Every child of sufficient age in the Church ought to commit to memory the Word of Wisdom, and be taught to observe its sayings, and then peradventure parents would give heed to them also, to avoid the shame and disgrace which otherwise would attach to them in the eyes of their own children.

The most degraded slaves upon earth are those who are enslaved by their own bodily appetites, which they have power to subdue, and must before they reap the promised blessing in this world, or the glories of the world to come. A very great responsibility rests upon parents who have children to instruct, in reference to these important principles. The parents' daily example before the child, will have an abiding influence over it, and will be the means of establishing the principal features of its character for life. How necessary, then, that children should be trained up unused to those things which plant so unsparingly the seeds of death in early life, as do the many Gentile customs which have shortened the span of life to almost a breath, and which are now forbidden by God, that His children may live. It is of the utmost importance that the rising generation should be trained up, as representatives of God, doing all His pleasure among men! but while the daily examples of parents are in direct opposition to the precepts of Heaven, the Elders will find their exertions in teaching those precepts, to a great extent, fruitless. Children are most forcibly impressed by example, and, while such examples are before them, in spite of the efforts of God, angels, and men, the world may yet plod on in folly, misery, and corruption, until hell opens to receive them as they perish before the judgments of the Almighty. The following promise should be a sufficient inducement to both old and young to keep the Word of Wisdom—"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the

Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

THE NEW ALPHABET.

(*From the "Deseret News," Jan.* 19.)

The Board of Regents, in company with the Governor and heads of departments, have adopted a new alphabet, consisting of 38 characters. The Board have held frequent sittings this winter, with the sanguine hope of simplifying the English language, and especially its orthography. After many fruitless attempts to render the common alphabet of the day subservient to their purpose, they found it expedient to invent an entirely new and original set of characters.

These characters are much more simple in their structure than the usual alphabetical characters; every superfluous mark supposable, is wholly excluded from them. The written and printed hands are substantially merged into one.

We may derive a hint of the advantage to orthography, from spelling the word *eight*, which in the new alphabet only requires two letters instead of five to spell it, viz: AT. There will be a great saving of time and paper by the use of the new characters; and but a very small part of the time and expense will be requisite in obtaining a knowledge of the language.

The orthography will be so abridged that an ordinary writer can probably write one hundred words a minute with ease, and consequently report the speech of a common speaker without much difficulty.

As soon as this alphabet can be set in type, it will probably be furnished to the schools of the Territory for their use and benefit; not, however, with a view to immediately supersede the use of the common alphabet—which, though it does not make the comers thereunto perfect, still is a vehicle that has become venerable for age and much hard service.

In the new alphabet every letter has a fixed and unalterable sound, and every word is spelt with a reference to given sounds. By this means, strangers can not only acquire a knowledge of our language much more readily, but a practised reporter can also report a strange tongue, so that the strange language when spoken can be legible by one conversant with the tongue.

A richly instructive discourse was delivered, Sabbath evening, in the school house of the 13th Ward, by Elder P. P. Pratt, one of the Board of Regents, in which the advantages of the recently adopted alphabet of the Board, were briefly exhibited. The speaker commanded the profound attention of a crowded auditory, throughout his highly entertaining lecture, tracing the influence of education from early infancy to riper years. In glowing and electrifying terms, he set forth, as radical to all hopeful education, the necessity of the Spirit of God, to predominate in families—even over the mind of the new infant, before it could speak.

In the absence of that *Holy Spirit*, an opposing spirit would be likely to exert an unhallowed impression. A perverse, hateful, jealous, envious, and contentious spirit would produce an impression upon the mind of the infant decidedly pernicious; but after the child could talk and understand language, this baneful impression would be increased by the force and meaning of words that it could understand; and whichever spirit predominated in the family, by that same spirit would the family be educated.

And after adducing many thrilling topics of a similar bearing, he showed the wonderful transition and progress which this Church had undergone within a few years, and the things that a few years since were prophetical, and almost too marvellous to be believed, by reason of the obstacles to be surmounted, had been realized abundantly, and now this people had been taken from the midst of the Gentiles and set down among the Remnants of Israel, the richest people, according to their numbers, now known; and a single county would now, in magnitude, look into inferiority the whole New England States; and as to elements, soil, vegetable and mineral wealth, the Territory of the rem-

nants was not surpassed by the vast Empire of China.

For such a people, education must be provided; and no young man or young lady had a right to waste their time and talents.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 283.)

[September, 1838.]

The following extracts from General Atchison's letter to the Governor, of this date, from Liberty, will give a pretty correct view of the army, &c.

Sir — The troops ordered out for the purpose of putting down the insurrection supposed to exist in the counties of Davies and Caldwell, were discharged on the 20th instant, with the exception of two companies of the Ray Militia, now stationed in the County of Davies, under the command of Brigadier General Parks. It was deemed necessary in the state of excitement in that county, that those companies should remain there for a short period longer, say some twenty days, until confidence and tranquility should be restored. All the offenders against the law in that county, against whom process was taken out, were arrested and brought before a Court of Inquiry, and recognized to appear at the Circuit Court. Mr. Thomas C. Birch attended to the prosecuting on the part of the State. The citizens of other counties who came in armed, to the assistance of the citizens of Davies County, have dispersed and returned to their respective homes, and the Mormons have also returned to their homes, so that I consider the insurrection, for the present at least, to be at an end. From the best information I can get, there are about two hundred and fifty Mormon families in Davies County, nearly one half of the population, and the whole of the Mormon forces in Davies, Caldwell, and the adjoining Counties, is estimated at from thirteen to fifteen hundred men, capable of bearing arms. The Mormons of Davies County, as I stated in a former report, were encamped in a town, called Adam-ondi-ahman, and are headed by Lyman Wight, a bold, brave, skilful, and I may add, a desperate man; they appeared to be acting on the defensive, and I must further add, gave up the offenders with a good deal of promptness. The arms taken by the Mormons, and prisoners were also given up upon demand, with seeming cheerfulness."

The mob again threatened De Witt.

Friday 21st. I was about home.

The camp travelled seventeen miles. It rained much during the day. The Saints crowded into their tents in their wet clothes, and fasted till morning. The women and children slept well, and there was no complaint of "taking cold."

Saturday 22nd. Travelled eighteen miles, and tented in a grove; having to go half-a-mile after water, which was often the case.

I went out early in the morning, returned to breakfast at half-past seven, and took an airing on horseback at nine in the morning.

The following petition is from the Saints at De Witt—

De Witt, Carroll County, State of Missouri, September 22, 1838.

To His Excellency Lilburn W. Boggs, Governor of the State of Missouri—

Your Petitioners, citizens of the county of Carroll, do hereby petition your Excellency, praying for relief: That whereas, your petitioners have on the 20th instant, been sorely aggrieved, by being beset by a lawless mob, certain inhabitants of this and other counties, to the injury of the good citizens of this and the adjacent places; that on the aforesaid day, came from one hundred to one hundred and fifty armed men, and threatened with force and violence, to drive certain peaceable citizens from their homes, in defiance of all law, and threatened then to drive said citizens out of the county, but on deliberation, concluded to give them, said citizens, till the first of October next, to leave said county; and threatened, if not gone by that time, to exterminate them, without regard to age or sex, and destroy their chattels, by throwing them in the river: We therefore pray you to take such steps as shall put a stop to all lawless proceeding; and we, your Petitioners will ever pray, &c.

Benj. Kendrick,	John Tilford,
Dudley Thomas,	H. G. Sherwood,
Wm. P. Lundow,	John Murdock,
Jno. Kendrick,	G. M. Hinkle,
Thos. Dehart,	James Valance,
Francis Brown,	Jabez Lake,

Albert Loree,
Samuel Lake,
Asu Manchester,
Wm. Winston,
John Clark,
Thos. Hollingshead,
Asa W Barns,
Elijah T. Rogers,
John Dougherty,
Moses Harris,
Perry Thayer,
B. B. Bartley,
Jonathan Harris,
Wm. J. Hatfield,
Oliver Olney,
John Thorp,
H. T Chipman,
David Dixon,
Benj. Hensley,
Franklin N. Thayer,
H. M. Wallace,
D. Thomas, (no Mormon,)
Nathan Harrison,
Elizabeth Smith,
Henry Root,
A. L. Caldwell,
Rufus Allen,
Ezekiel Barnes,
D. H. Barns,
Wm. S. Smith,
James Hampton,
Robert Hampton,
Jonathan Hampton,
George Peacock,
Daniel Clark,
John Proctor,
James McGuin,
Smith Humphrey.

Sunday 23rd. I attended meeting both forenoon and afternoon, and was at home in the evening.

The funds of the camp were nearly exhausted, and the counsel was, to proceed on with the journey. Encamped two miles west of Paris, twenty two miles. Some disorder in the movement of the teams, and some murmurings. Satan is trying to divide and destroy. They were hailed in Paris, and asked where they were driving the cattle to? "Towards the Rocky Mountains." "Well, you are going into trouble." Elder Tyler replied, "We have been in that place before, and know how to take it." The people growled and grumbled like wolves.

Monday 24th. The camp was called together, and the Council informed them of their scanty means, and that there had been a delinquency in consecrating their monies and goods according to the pattern; that the Council had hired large sums of money, for which they were bound, and liable to imprisonment in case of failure, and must wait on the brethren for their pay, and these sums had been expended for the benefit of the camp. They were required to bring forward their goods, which they did, and Elders B. Wilber and D. Carter went forward with the Commissary's wagon to sell them.

The camp went on, and passing through Madisonville (where they were assailed with all kinds of bugbear stories about the "Mormons," war, &c.), tented on the west side of the north branch of Salt River, on the encampment that Elder John E. Page had left on Saturday with his Canada Camp. The brethren were told that the Governor was just a-head, with a military force, to stop them, to which they gave no heed.

I was at home until half-past eight A.M., when I rode out on horseback, and returned about five in the evening.

The Governor, having heard that peace had been restored in Davies and Caldwell, ordered Generals Clark, Crowther, Lewis, and Bolton to discharge their troops. The order was dated at Jonesborough.

Tuesday 25th. General Parks wrote the Governor from Mill Port, that he had been in the upper part of Davies County to assist the constable in bringing offenders to justice, and that the Major-General, with the troops from Ray and Clay, on the 18th instant, (except two companies from Ray under his command,) were disbanded. Says General Parks, in this letter—

Whatever may have been the disposition of the people called Mormons, before our arrival here, since we have made our appearance they have shown no disposition to resist the laws, or of hostile intentions. There has been so much prejudice and exaggeration concerned in this matter, that I found things entirely different from what I was prepared to expect. When we arrived here, we found a large body of men from the counties adjoining, armed and in the field, for the purpose, as I learned, of assisting the people of this county against the Mormons, without being called out by the proper authorities.

P.S.—Since writing the above, I received information that if the Committee do not agree, the determination of the Davies County men is to drive the Mormons with powder and lead.

The same day, General Parks wrote General Atchison as follows—

I am happy to be able to state to you, that the deep excitement existing between the parties, has in a great degree ceased; and so far I have had no occasion to resort to force, in assisting the constables. On to-morrow, a Committee from Davies County meets a Committee of the Mormons at Adam-ondi-ahman, to propose to them to buy or sell, and I expect to be there.

The mob Committee met a Committee of the brethren, and the brethren entered into an agreement to purchase all the lands and possessions of those who desired to sell, and leave Davies County.

On Saturday the 29th instant, there are fifteen or twenty of the "Mormons"

cited to trial at Gallatin, where Lyman Wight has pledged himself to me that they will attend.

I was at home until eight o'clock, when I rode out on horseback. Returned about eleven A.M., and continued through the afternoon and evening.

The camp passed through Huntsville, in Randolph County, which has been appointed as one of the Stakes of Zion, and is the ancient site of the City of Manti, and pitched tents at Dark Creek, Salt Licks, seventeen miles. It was reported to the camp, that one hundred and ten men had volunteered from Randolph and gone to Far West to settle difficulties.

Wednesday 26th. This morning Elder James Foster, one of the Counsellors, proposed to the Council to stop and break up the camp, on account of existing circumstances, so much excitement, so many moving west, and in large bodies too; it was wisdom for them to go to work, and provide for their families, until the difficulties should be settled, or they heard from Far West. Four of the seven Counsellors were present, and three absent. Elder Young had stopped by the way. A silence prevailed. Shortly it was manifest that it was the desire of the camp, collectively, to go forward, notwithstanding their deference always to the will of the Lord through the Council. Elder McArthur said, in a low tone, that it was his impression that we might go up in righteousness, keeping the commandments, and not be molested. Some others manifested the same, in concurrence with his feelings. Silence again. Here our faith was tried, and here the Lord looked down and beheld us, and lo, a gentleman who was directly from Far West, and was returning to the East, where he belonged, left his carriage and came among us, although we were a good distance from the road, and he told us that there was no trouble in Far West and Adam-ondi-ahman, but that we might go right along without danger of running into any body's difficulties; and further, said he, "the one hundred and ten volunteers are to be discharged this day at twelve o'clock, at Keytsville." The Council replied, "We believe you, sir, and we thank you for your kindness." A vote of the camp was called for, whether we should proceed, and instantly all hands were raised towards heaven!

We pursued our journey, and in crossing a seven mile prairie we stopped in a hollow to bait the teams, and herd, and here the volunteers passed us on their homeward bound passage, according to the man's word. One of the Platoon officers said, as he passed us, "Well, friends, we will let you go this time, but the next time we will give you the devil up to the handle." The bugler gave a blast, and said, "You'll soon reach the promised land, don't you hear Gabriel's trump?"

The camp passed on, and crossing Chariton River, pitched their tents.

Here they found seven of the nine wagons of the Florence Camp, from Huron, which had passed them at Springfield, Illinois.

I was about home until ten or eleven o'clock, when I rode out, but returned home and spent the evening.

Thursday 27th. I was at home and about the city. 26th. The High Council of Adam-ondi-ahman was immediately called, and Elders Don C. Smith, George A. Smith, Lorenzo D. Barns, and Harrison Sagers, were appointed to go immediately to the Branches of the Church in the south and east, and raise men and means to fulfil the contract. They arrived at Far West late in the evening and called upon me and gave me the above information, which I approved of. On the 27th, my brother Don Carlos Smith and company left Far West for their mission.

This morning some of the wagons left the camp, when it belonged to others to go, which produced confusion all day. There were also some murmurings, and covetousness, and want of liberality to impart to the hungry, &c.

Passed through Keytsville, and encamped on the east side of Yellow Creek, eighteen miles; where the Council spent the evening in trying to restore order.

Extract of a letter from General Atchison to Governor Boggs, dated—

Liberty, September 27th, 1838.

The force under General Parks is deemed sufficient to execute the laws and keep the peace in Davies County. Things are not so bad in that county as represented by rumour, and in fact, from affidavits I have no doubt your Excellency has been deceived by the exaggerated statements of designing or half crazy men. I have found there is no cause of alarm on account of the Mormons; they are not to be feared; they are very much alarmed.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 13, 1854.

Our Successor.—We have the pleasure to inform our readers that Elder Franklin D. Richards, of the Quorum of the Twelve Apostles, has been appointed by the Presidency in Zion to succeed us in the Presidency of the Church in the British Isles, and is expected soon to arrive in England, and will release us, that we may return to our family and the Church in Zion this season. We are confident he will be hailed welcome by the British Saints, to whom he is so well known, for the able services rendered to the Church during his administration in 1850—1. We congratulate the European Missions generally upon so soon enjoying the counsel and instruction of one whose privilege and duty it is to direct the affairs of the Church wherever opportunity may present. May the prayers of Saints and the power of God support him in his journeying, and bring him speedily to our midst, in the full enjoyment of the Spirit of his holy calling and Apostleship.

Emigration Report.—Through the many difficulties we have had to contend with, the emigration did not close, this season, as early as was anticipated, or even desirable. It has, however, been successful in the end, although tardy, and somewhat unpleasant to the greater portion of the Saints that sailed on the *Marshfield*, from being detained in port near three weeks after the time fixed upon for their embarkation. It was with great difficulty and at greatly advanced prices, that we succeeded in obtaining ships to complete the emigration, owing to the influence of the Eastern war, upon shipping, and the late parliamentary enactments incurring unusual expense in fitting up passenger-ships for sea.

For the satisfaction of our readers, we now furnish them with a statement showing the entire number which we have shipped this season.

Ship.	Captain.	President of Company.	Sailed.	P. E. F. Ord'rd from G.S.L. Valley	P. E. F. Oth'r. wise.	£13 Co.	Ordinary.	Total No. of Souls.
Benjamin Adams	Drummond	H. P. Olsen	Jan. 22nd.	3	3			6
Golconda	Kerr	D. P. Curtis	Feb. 4th.	29	205	27	203	464
Windermere	Fairfield	D. Carn	„ 22nd.	55	207	26	189	477
Old England	Barstow	J. O. Angus	Mar. 5th.				45	45
John M. Wood	Hartley	R. Campbell	„ 12th.	34	205	21	133	393
Germanicus	Fales	R. Cook	April 4th.	25	75	2	118	220
Marshfield	Torrey	W. Taylor	„ 8th.	70	161	10	125	366
Clara Wheeler	Nelson		„ 24th.				29	29
Miscellaneous Ships					1		33	34
			Totals	216	857	86	875	2034

Out of the above total number, 58 were from the Swiss and Italian Missions. Six hundred and seventy-eight persons have also emigrated from the Scandinavian and German Missions, re-shipping at this port under the direction of Elder John Van Cott, President of the Danish Mission, making the entire number forwarded from Europe this season, 2702, most of whom had arrangements made for going through to Great Salt Lake Valley. Under the judicious arrangements which exist, the emigration of this number involves an immediate outlay of from £40,000 to £50,000.

It has been truly gratifying to witness the good feeling and order which have

characterized the emigrating Saints the past season, and which have won the admiration of the observing world. While such harmony prevails with them, the Lord will be in their midst, to preserve them from all evil, and give them patience to endure to their journey's end.

We are much surprised to learn, in a very few cases, that persons have left the country in a disgraceful manner, by evading their creditors. Such conduct is extremely reprehensible, calculated as it is to bring reproach upon the Church from those who are not particularly anxious to discriminate between the innocent and the guilty. Such outright dishonesty can plead no excuse, and the displeasure of God, with the reproaches of an injured people, will follow such men until reparation is made.

Perpetual Emigrating Fund.—No doubt the British Saints who are longing for Zion, look upon the operations of the Perpetual Emigrating Fund Company with a great degree of interest, and, from the number given in the above table, we trust, with a no less degree of satisfaction. In 1852, two hundred and fifty persons were assisted to gather by this Fund. In 1853, four hundred were aided from this source, and the present year shows the greatly increased number of one thousand and seventy-three, most of whom would have been still remaining in Babylon, had it not been for the existence and increased strength of this Fund. A goodly portion of this number, however, have furnished a share of the means expended in their emigration, some to the amount of £10, and some less.

In addition to the above, quite a number of the Danish emigrants have been assisted by this Fund, which is in successful operation in that mission, and many Saints from the U. States will also participate in its advantages.

Many of the Fund Emigrants who have been able to advance £10 or less, have responded cheerfully to our proposition in the *Star*, Vol. XV. p. 779, to donate their small sums to the Fund, and pay the full cost of their passage to the Company in the Valley after their arrival. Such donations have been received to the amount of near £2000, and though they have not increased the advantages for emigrating this year, they will be of great service as soon as the means can be refunded by the donors. If circumstances should render it wise to continue similar donations in succeeding years, the happiest results may be anticipated.

With this cheering account of the past, and with hopeful anticipations for the future, we trust all Saints will be forward in contributing liberally to this Fund, knowing that thereby they are promoting the redemption of God's people. This subject is worthy the especial attention of every Elder in the British Isles, and the co-operation of every Saint; and we wish, before the close of the present quarter, to have ample evidence of this co-operation, by the liberal donations which we shall receive.

Home Intelligence—*Carlisle Conference.*—Carlisle, April 17, Elder Philemon C. Merrill writes. The Conference was in a better condition than it had been in for some time, love and union prevailing, with good prospects for the future.

Land's End Conference.—Devonport, April 18, Elder J. Barker writes. A good feeling pervaded the Conference. In Exeter and Plymouth, especially, the work was onward, and the prospects were good.

Foreign Intelligence—*Deseret.*—We have received the *Deseret News* for January 5, 12, 19, 26, and February 2, with letters from Utah.

We learn, by private letter, that Willard Richards, of the First Presidency of the Church, was taken very ill on the 20th of January, and on the 30th and 31st was quite insensible, speechless, and helpless, and every hour was expected to be his last. Whether that expectation has been realized, and Zion mourns her loss, we cannot tell, but, knowing that God reigns, and guards the welfare of His people, we can say, whether in life or in death, all is well. The dealings of God are just and right.

The winter had been rather severe, the mercury falling one degree below zero on January 6. Brother Samuel Lewis had produced a good specimen of bar soap. The subject of education seemed to be claiming a goodly share of attention. The Public Hands held a New Year's party in the Social Hall, January 3, 4, and 5, and enjoyed themselves exceedingly. A mass-meeting of the inhabitants of Great Salt Lake City and vicinity, was held in the Tabernacle, January 31, to express their views and sentiments in relation to the contemplated national railroad from the Missouri River to the shores of the Pacific. It was determined to send to Congress a Memorial, with preamble and resolutions, in favour of the construction of the railway through the territory.

The Legislature of Utah had passed a resolution to appropriate four hundred dols. in premiums to those persons who should raise the greatest amount of flax and hemp on a given extent of land, the present season; a resolution to appropriate a sum of one thousand dollars, as a reward to any resident of the territory who should open, within forty miles of Great Salt Lake City, a good coal mine, not less than eighteen inches thick, in an accessible position, and capable of being profitably worked; an Act "defining the boundaries, and for the organizing of Green River and Summit Counties, and defining the eastern boundary of Davis County;" an Act "defining the boundaries of Carson County, and for providing for the organization thereof;" and a "preamble and act in relation to the construction of a canal from Utah Lake to Great Salt Lake."

The Iron Works, at Cedar City, which had been stopped for a few weeks while a Fort was being inclosed, had again commenced operations, and were being pushed forward with energy. Cedar City wall was nearly finished. An excellent school house, sixty feet by twenty-five, was dedicated on Christmas day. On the morning of this day, three hundred Pi-hede Indians, including women and children, gathered into Cedar Fort, when the brethren preached to them in their own language, and made them a donation of an ox, with vegetables and flour; the Indians went away rejoicing, and apparently filled with good feeling. Many of the brethren were learning the Indian tongue.

The following is from the *Deseret News*, February 2—"On Friday last, the members of the three Military Bands and the Church Choir united their forces, and held a picnic in the Social Hall. The greatest good feeling prevailed, and although it was a very numerous party, the company enjoyed themselves first rate. The dancing was relieved occasionally by choir music, military music, glees, songs, &c. His Excellency the Governor donated beef, potatoes, flour, and the use of the Hall, together with the lighting and cleaning, and directed the proceeds (about one hundred dollars) to be distributed amongst the wives of those members of the bands who are absent on missions, and amongst the needy members who are constantly using their time and talents for the amusement, recreation, and good of the community. It is by such actions as this, that our Governor is constantly receiving the blessings of the widow, the fatherless, the poor, and the needy, and which he values more than the sycophant fawning and flattery of the rich. God bless our Governor! and let all the people and all other governors say 'Amen!' and 'go and do likewise.'"

THE "DESERET NEWS."—We have received for sale a quantity of the five first Numbers of the *Deseret News* for the current year. Those who wish to obtain information concerning the position, progress, and prospects of the rising Territory of Utah, politically and religiously, will do well to obtain copies of the only journal published in that distant but interesting portion of the globe. The *News* is now published weekly. Annual subscription £1 10s., in advance; single copies, 9d. each; post free, 1d. per copy extra. Those persons who may be desirous of becoming subscribers should inform us without delay.

DISCOURSE BY ELDER PARLEY P. PRATT,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 10, 1853.

(*From the "Deseret News," Dec.* 1.)

(*Concluded from page* 276.)

What objection have you to the hope of eternal life being as widely developed as the ravages of death, sorrow, and mourning? What objection have you to the Angels of God, Apostles of God, the Son of God, or to the Holy Spirit of prophecy being poured out in more countries than one? You may say the keys of the Gospel were given to the Jewish Apostles, but they were so far off as not to be able to reach the western hemisphere, even if they had had a knowledge of it. Were there ships and steam vessels to bear them to this country? No. Was there any communication kept up, or was this country known to them? No. But the waves, and winds, and elements, and the great depths that intervened, even the unexplored ocean, said to the ancient Apostles, "Thus far shall ye go, and no further." This ocean however was no barrier to the fleet-footed angel of God, to the risen Jesus, and to immortal man. They could come to this hemisphere, and reveal the things of heaven to the people, and could rejoice in the same glad tidings, whether it was here or in Jerusalem, or if it were in the uttermost parts of the earth.

Though Peter was crucified at Rome, and Paul suffered in the same manner; though Saints of the Most High were slaughtered by thousands and tens of thousands, and bled at the feet of Roman altars; yet a crucified and risen Redeemer, angels of God, and the Holy Spirit of truth that fills all things, were not thus curtailed and limited, but could minister truth to the uttermost bounds of the universe of God, where intelligences were mourning in darkness; wherever the ravages of death had spread sorrow, wherever there was a broken heart to be bound up, or wherever there was a despairing mortal to be inspired with hope, they could go and tell the glad tidings of life and salvation. The Book of Mormon says they did come to this continent. It is a history of their coming, and contains the doctrine taught to the people here by the risen Jesus, and by his predecessors. In short, the doctrine taught and practised in ancient America is there portrayed, together with the history of the people.

Again, is this book of no interest with regard to prophetic value? It reveals many things not noticed by the Jewish Prophets. Did the old Prophets touch upon every item that pertains to man in other countries? No, they did not, only in general terms together with the rest of the world. These other Prophets portrayed many things not in their book, though agreeing with it as far as it goes, but touching events on which their book is silent.

Has any person any cause to say that there has not been a multiplicity of revelation, testimony, prophecy, history, and doctrine developed in various countries by the same Spirit of God, and by angels? And is not all this of great worth, to compare, in order to blend it together, that we may see more clearly the principles of the doctrine of salvation, and understand prophecy more extensively, especially in an

age when the mind has been obscured by priestcraft?

If these are the principles of "Mormonism," where can you point out an innovation on Christianity? "But is this all?" No, this is not all, and I shall not tell it all to-day. I do not know it all yet. I have been twenty-three years learning "Mormonism," and I know but little of it. If any one expects to learn all the doctrines of "Mormonism," he must learn more than twenty-three years. For be it known unto you all, that "Mormonism," instead of being confined to a few dogmas or general truths, opens the flood gates of all truth and knowledge, and teaches mankind to retain all the truth they can already comprehend, and comprehend as much more as they can all the time.

"Have you not other books?" Yes, we have histories and compilations of the dealings of God with us a people. We keep a record, if you must know, not only individually some of us, but as a Church, as a body, or community. We have revelation penned, revelations and visions penned, we have revelation and prophecy penned, we have knowledge penned, we have knowledge and principle penned, we have principle and history penned; the history comprising but a small portion, such as can be written, revealed to us Latter-day Saints, and practised upon; so that our modern books are like the ancient books—a mixture of revelation, prophecy, history, and doctrine. Has any person any objections to this? I ask, should an angel administer to this or that man, or suppose an open vision was manifested to him, revealing many precious truths, would he not be a simpleton not to write it? If the power of God, and the ministering of God, and the visions of the Almighty are extant in the world, these will be written. The practical part of history will be written, for if all were written, the world would not contain the books. The ancient Apostles and Prophets wrote a few of the items revealed to them, and a history of the practical workings of the system over which they presided. Do we differ from them? No.

"Well," says one, "to be plain with you, Mr. Speaker, we have been taught to believe that the one book, called the Bible, contains all the revelations that God ever revealed to man, therefore it is an innovation to offer anything else to the world as a revelation." This is a tradition of your own, so I have nothing to do with it. The Bible never taught that to you, nor angels, neither did any minister of God ever teach it to you; and if it is a modern sectarian tradition, it is calculated to bind men into a cast iron creed, and the sooner you break the fetters the better; burst them asunder, and come out into liberty and freedom, and know and understand that there is no such doctrine in the broad principles of eternal truth, that heaven is full of knowledge, and the earth ought to be full of Prophets, heaven and earth full of angels, and both full of inspiration; and if the inhabitants of all the worlds of the universe were scribes, every blade of grass a pen, and every ocean ink, they could not write all the doings of the Almighty, of His servants, and of His angels. If I were to live for millions of years to come, and then millions of millions more, I expect there would always be some being ready to reveal something new, and somebody would write it. The art of writing will never cease. We may not have pens and ink, but we may have something better. Suffice it to say, that the arts and sciences will not come to an end, yet man may have been traditionated to believe that one small book contains all that God ever said or did. Such persons are to be pitied, and not to be reasoned with.

What is "Mormonism?" It is a restoration by new revelation, by the authorities of heaven, by the ministration of angels, by the ordination of Prophets and Apostles, and ministers or Elders, by their testimony and ministry on the earth, by the organization of Saints, by the administration of ordinances, by the operations of the Holy Spirit; it is a restoration of these ancient principles revealed from heaven, for the government of man.

Says one, "You have said you are not going to tell the whole system to-day." I do not know it all, and I shall not state the half I do know. What I have said are a few every day items, a few of the first principles of the Gospel of Christ, as believed and practised by the "Mormons."

I will tell one more before I close. "Your marriages," says the objector, "are founded upon principles entirely new, and different from the Christian world." I say, without any hesitancy, I defy the world to establish that assertion. I say our marriage relations are nothing new at all. There is no man, or set of men, or nation

of men, where the Bible is extant, and they are readers, but what know that the institutions of marriage contained in the Bible, and the organization of families, differ widely from modern Christianity. We differ from modern Christianity, but not from the Bible. Patriarchs of the remotest ages, that obeyed the Lord God in regard to their marriages and family organizations, have not disagreed with us, nor we with them, so far as we and they have obeyed the law of God. If there is any difference at all, it was more developed among them than it is among us, we being in our infancy. If it should happen to be, that the whole modern world differ from the Bible—have done away with the law of God, and we have come in contact with them, instead of with the word of God, then the boot is on the other foot, and in reality what is said to us applies to them. It is like the farmer and the lawyer. A certain farmer came to a neighbouring lawyer, and frankly confessed that his bull had the misfortune to kill one of his (the lawyer's) oxen. The lawyer replied, "Thou art a very honest fellow, and will not think it wrong that I have one of thy oxen in return." "But," said the farmer, "I am mistaken, it was thy bull that killed my ox." "O," replied the lawyer, "that alters the case, and if, if, i-f—."

Now, then, if it is the whole Christian world, from Catholicism down to the latest of her daughters, that have made void the law of God, and trampled under foot the institutions of heaven, the holy principles of matrimony and family government, and have made them void also, by their traditions, and introduced that which God never did, and "Mormonism" has restored the law of God, in theory and practice, then it is the so called Christian world, and not us, that are wrong. Whether it regards family organization, the law of God, Patriarchal government, ordinances, principles, and prophecy, I know of nothing new, or of nothing wherein we are innovators.

As I said before, and I am able to maintain it when called upon, "Mormonism" is a system which was understood and enjoyed by the ancients, and restored unto us by revelation. And if carried out, what will it do? It will simply fulfil the sayings of the Prophets, both ancient and modern, put down all wickedness, abuse, proscription, misrule, oppression, ignorance, darkness and tyranny, and restore mankind to righteousness, truth, liberty, law and government, in which the Lord's will will be done on the earth as it is in heaven. That is what "Mormonism" will do, when carried out.

May God bless you all. Amen.

THE EAST INDIA MISSION.

DEPARTURE OF ELDER WILLES FOR RANGOON.

Calcutta, March 17, 1854.

Dear Brother S. W. Richards—It gives me great pleasure to acknowledge the receipt of your kind letter, of January 19, 1854, also yours of December 2, 1853, the latter bringing with it a copy of the invoice of books, sent per *Clymeen*.

I inclose with this a bill of exchange for £8 sterling, which amount you will be kind enough to place to the Book and *Star* account of the Mission.

The bound books sell very well, but tracts we cannot get anything for. The missionaries have been in the habit of distributing tracts gratuitously, consequently we cannot sell ours; but if you can send me those I now call for, I expect to get some of them bound, and by that means I shall be able to sell most of them.

I expect to get news from all the missions in India, in a few days, and it will give me much pleasure in forwarding you a half-yearly report of matters with us. I trust I shall be able to do it by the next mail.

I sent you two Nos. of the *Citizen*, containing two communications from me, which were drawn forth by the letters directed to me in that paper. I forwarded them to you, that you might see the position we are in. I since wrote two more, which the editor refused to publish, but this is what I looked for; in fact, I think he was very liberal in inserting the two. At present, every thing is quiet. The hot weather has, in a measure, put a stop to our operations. The

heat is so very oppressive, that there is but little doing, only that which is absolutely necessary.

Brother Willes has gone to Rangoon, where he will stop a few months, preparatory to his leaving for the Valley. Matters are rather at a standstill at Rangoon.

Brother Ballantyne writes from Madras that he expects to start a periodical in that place. He has met with very little success as yet.

Brothers Woolley and Fotheringham are now in Calcutta, and probably will stop here some time. I am making calculations to emigrate the Saints from here as soon as I can, which will not be before the next cold weather. I cannot tell, at present, whether we shall build a vessel, or buy, or charter one; but as soon as we get our plans matured, I will let you know.

Brothers Woolley and Fotheringham send their love to you. Remember me kindly to brothers D. Spencer, Jaques, and Linforth, and all others associated with you.

May God bless and preserve you in the name of Jesus Christ.

With much love, I remain your Brother.

N. V. Jones.

VARIETIES.

"What are the chief ends of man?" asked a Sunday school teacher of one of his pupils. "Head and feet," was the prompt reply.

The Difference.—"Why don't you keep the Word of Wisdom?" "Because I can't." "Why do you keep it?" "Because it is the easiest thing in the world, and because the blessing of keeping it is so great."

GIVE ME A HOME.

Give me a home in yonder vale,
Where peace and happiness do reign,
Where we can friends and kindred hail,
And praise the Lord in joyful strain.

Give me a home where holy laws
Secure to every man his right,
Were we can smile at all our foes,
And worship God in truth and light.

Give me a home where Prophets live,
In yonder mountains far away,
That I may all that 's good receive,
And store up knowledge day by day.

Give me a home where Christ will come,
To own the children of the light,
While wicked men his presence shun,
Where he will be the Saint's delight.

Give me a home where dread disease
And cruel death will be o'ercome,
Where all the faithful will receive
The crown of glory they have won.

Andrew Smith.

Liverpool.

LIST OF WORKS PUBLISHED BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Book of Mormon, morocco extra, 6s. 6d.; grained roan, 3s.; do. Welsh (*Llyfr Mormon*), grained roan, 4s.; do French (*Le Livre de Mormon*), 3s. 6d.; do. German (*Das Buch Mormon*), 3s. 6d.; do. Italian (*Il Libro de Mormon*), morocco extra, 6s. 6d.; grained roan, 4s. 6d.; do. Danish (*Mormons Bog*), grained roan, 4s. *Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.; do. Welsh (*Athrawiaeth a Chyfammodau*), grained roan, 3s. 6d. *Pearl of Great Price*, 1s.; do. Welsh (*Y Perl o Fawr Bris*), 1s. 2d. *Hymn Book*, morocco extra, 4s.; calf, gilt edges, 2s. 6d.; calf grained, 2s.; roan, 1s. 6d. *Voice of Warning*, by Parley P. Pratt, one of the Twelve Apostles, morocco extra, 4s.; calf grained, 2s. 6d.; cloth, 1s. 6d.; do. French (*Une Voix d'Avertissement*). *Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many generations, by Lucy Smith, Mother of the Prophet*, morocco extra, 6s.; calf gilt, 4s.; grained roan, 2s. 6d. *Harp of Zion*, by Elder John Lyon, morocco extra, 6s. 6d.; cloth gilt extra, 3s. 6d.; cloth embossed, 2s. 6d. *Government of God*, by John Taylor, one of the Twelve Apostles, 1s. 9d. *Gibson and Woodman's Three Nights' Discussion*, 6d. *Testimonies for the Truth*, by Elder Benjamin Brown, 4d. *Latter-day Saints in Utah*, 3d. *One Year in Scandinavia*, by Erastus Snow, one of the Twelve Apostles, 3d. *Salvation*—Two Dialogues, by Elder John Jaques, 1d. each.

PERIODICALS.

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WORKS BY ORSON PRATT, A.M., ONE OF THE TWELVE APOSTLES

Absurdities of Immaterialism, 4d. *Great First Cause*, 2d. *Divine Authenticity of the Book of Mormon*, six parts, 2d. each. *Divine Authority*, or, Was Joseph Smith sent of God? 2d. *Remarkable Visions*, 2d. *The Kingdom of God*, parts 1, 2, 3, 1d. each; part 4, 2d. *Reply to "Remarks on Mormonism,"* 2d. *New Jerusalem*, 3d. *Title and Index to Orson Pratt's Works*, ½d. *The Seer*, vol. I, twelve numbers, 2d. each; vol. II, monthly, 2d.

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Spencer's Letters on the Prominent Doctrines of the Church, calf grained, 2s. 6d.; cloth, 1s. 6d. *Prussian Mission*, 2d. *Patriarchal Order*, or Plurality of Wives, 2d.

PORTRAITS.

Plate of Portraits of the First Presidency and the Twelve Apostles, India proof, 24 in. by 17 in., £1; plain, 10s.; a new and cheap edition, 5s. *Portrait of Elder S. W. Richards*, India proof, 1s. 6d.; plain, 1s.; 8vo for binding, 4d. *Portrait of Orson Pratt, A.M.*, one of the Twelve Apostles, India proof, 1s. 6d.; plain, 1s.; 8vo for binding, 4d. *Portrait of Lorenzo Snow*, one of the Twelve Apostles, 1s. *Portrait of F. D. Richards*, one of the Twelve Apostles, India proof, 1s. 6d.; plain, 1s.; 8vo for binding, 4d. *Portrait of Elder Eli B. Kelsey*, 1s. *Portrait of Elder G. D. Watt*, India proof 4to, 1s.; plain, 6d.

NOTICE.—All persons having private accounts with us, and those Conferences for whom we have advanced money, are particularly requested to settle the same without delay. Immediate attention to this call is important, that the business of this office may be transferred to our successor without unnecessary incumbrance.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 23TH APRIL, 1854.

	£	s.	d.
James Frewin	£6	0	0
Henry McCreery	20	0	0
Josiah Rhead	5	0	0
E. C. Brand	20	0	0
Edward Frost	4	0	0
Carried forward	£55	0	0
Brought forward	£55	0	0
East India Mission (N. V. Jones)	8	0	0
Charles A. Harper	5	0	0
Samuel Gentle	2	0	0
Josiah Holmes	5	0	0
	£75	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 20 —Vol. XVI. Saturday, May 20, 1854. Price One Penny.

DISCOURSE BY PRESIDENT S. W. RICHARDS.

DELIVERED IN THE QUEEN'S HALL, LIVERPOOL, FOR THE BENEFIT OF THE LIVERPOOL L. D. S. SABBATH SCHOOLS, APRIL 23, 1854.

Beloved Saints and Friends—I have been requested to make a few observations, this evening, for the benefit of the Sabbath Schools belonging to the Saints in Liverpool—not only for the benefit of the children, but the parents also. I regret that I am unable to appear as I might have wished, having suffered from cold, and, as my voice is much affected, I do not think that I can speak long. I desire the strict attention of both parents and children, and all who are present, that I may be enabled to advance sentiments suitable for them to put into practice in their future lives.

It is not my object, by any means, to speak upon an exciting subject, and in a manner calculated merely to attract the attention of the curious, nor to discuss some popular controversial question, as is often done in this town, to raise money for the benefit of the public schools, but to benefit the scholars and the teachers by instruction, although these schools stand in as much need of assistance, as do others. I understand, however, that a collection will be taken up this evening, to purchase books for the use of the schools, and to defray other expences connected with them.

I do not know that there is one individual Prophet more than another to whom I can refer for words most suitable to found my remarks upon. There has, perhaps, no Prophet of God ever prophesied, no servant administered, no angel been sent, and there have no parents had children, but what have repeated again and again the necessity of children obeying their parents, and of parents training up their children aright. The Apostle Paul says—"Children, obey your parents in all things; for this is well pleasing unto the Lord." In looking through the sacred writings, we find that all the writers wrote emphatically on this point. The Lord Himself, in particular, in revelation to His servants, has invariably enjoined upon them the necessity of bringing up children properly before Him. He has required, at the parents' hands, that the children should be rightly brought up, particularly in ancient times. Why is this? Because here is the commencement of that obedience which is due to Him from the human family. God requires obedience from all the family of man, and the responsibility of the children's obedience rests upon the parents. This is a principle belonging to all intelligent beings, and obedience is the great law of exaltation. Here, with the child, this principle springs forth, here it is developed—little children, as they begin to understand, are required to obey their parents, that they may also obey God when they have arrived at years of accountability.

It is written—"Train up a child in the way he should go; and when he is

old, he will not depart from it." This is positively declared, to enable every parent to know where responsibility rests —the declaration is positive. If we see children committing all manner of crime, we naturally ask ourselves the question, if these children have been brought up as they should be, and whether responsibility does not rest upon the parents. Here is something for parents to consider. The responsibility is great with only one child, but much greater with large families of children. And I wish to say pointedly, both to parents and children—if parents do not bring their children up in the way of the Lord, the sins will in a great measure come back upon the heads of the parents. The time will come, when Israel are gathered, as it was in days of old, that the parents will be accountable for the sin of the child. If children will not subscribe and render obedience to the law of God, parents must see to it, they must be held responsible to put that evil away. If the children obstinately persist in disobedience, they must be delivered up to die the death, before the government of God can be completely established. The time is near at hand when the transgressor shall not go unpunished in the midst of Israel. It was no doubt a great trial to Abraham to offer up his only and dutiful son, in compliance with the will of God, but far more distressing must it be to a parent to bring his rebellious and, perhaps, his only child, and offer it up before the Elders of the people, to satisfy the demands of a broken law, and appease the wrath of an angry God. This was required of Israel anciently, and their judges will be restored again as at the first. This being the case, what must be the responsibility of a parent? The salvation of the child, present and future, because if it is brought up well, it will obey God. If the principle of obedience is planted in the mind when the child is young, it will remain there. There is that connecting link between parents and children, that will, if honoured, bring them to inherit the favour of our Almighty Parent.

Here is something of importance to both old and young. I would ask, do the children obey their parents? Do they do the things that are right? Have you who are the parents taught them unceasingly so to do? If you have, it is well. If not, I will say to the children, you must learn to obey your parents, for you can never come into the presence of Almighty God until you have learned this lesson, but the curse must and will rest upon you, God will not give you His favour until you obey your parents in the Lord.

Tradition has given children to understand that they are not under the same obligations to their parents after they have become of age, but this mistake should now be corrected. Obligations increase as we increase in age and in knowledge. I would say to the older ones, as we are all children—I have a father, and I respect him as much now as ever, and I render the same obedience to-day, and should if I were a hundred years old, that I did when I was a child. This is the first and great lesson. It is an everlasting principle, never to be lost sight of in the kingdom of God. Then how necessary that parents should pursue a proper course towards their children, and stand before them as the representatives of Almighty God. If so, they will never give the children any law that is not perfectly right and consistent, or that they cannot keep; and the parents will give the law in such a way as to secure obedience, and not in a way to repulse the children.

The position of a little child is one of especial interest and importance in the kingdom of God. Christ used it to speak to the great, and the wise, and the noble, showing them that they should humble themselves as little children. Look at the character of a little child. What can be more pleasing, what more lovely, than a child obeying implicitly its parents' commands and wishes? Is not such a family a spectacle of heavenly order? Are not those principles calculated to exalt human beings? There exists in that family every principle of greatness that exists between heaven and earth, God and His children. Because of this, we ought to learn our duties and obligations to each other, from which we then begin to understand particularly the relationships we sustain, and the duties we owe, to God. As is God to the children of men, so should the earthly father act in the capacity of a God to his own family and children.

The Apostles, in teaching the children of men, studied to illustrate heavenly things by earthly things, whenever they were applicable, and thus communicate instruction. Just so is it the case with all. We want to learn the things that belong to us to-day, and if they are at-

tended to, we shall be prepared for the things of to-morrow. When we discharge our obligations to each other, we find we have the fellowship of our God; and thus, observance of the things of to-day will lead us to be obedient to all His laws.

I presume that all who have any just idea of the purposes of God, rejoice in the privilege of having children, and delight in that degree of responsibility. This responsibility is of that character that those who possess it have a right to control intelligent beings. Kings and queens seek this power, princes seek it, that they may be great, that they may have dominion in the world, that they may wield the destinies of men according to their pleasure, control their temporal interests, and have authority in relation to every principle. Parents are placed in authority similar to that, not indeed to so great an extent, but similar in character, to enable them to exercise their powers, that they may be qualified if they should obtain more extended dominion. Then they should study the nature and dispositions of mankind, and develop the faculties of the soul. Watching the development of the infant is a constant school, and is calculated to enable the parent to understand the being of man, and the economy of God. When parents understand, they can teach their children, not only in one thing, but in all.

Notwithstanding that obedience is required of children in temporal things, there is other obedience required in the development of the powers of the mind. Parents should send their children to Sunday schools, and to other schools, when old enough; and all their literary acquirements should be under the influence of holy principles, and in view of heavenly greatness. When children are placed under the tuition of others than their parents, the parents should have previously instructed them so as not to be ashamed of them, or the neglect of the parents will be found out, and others will have to bring the children into subjection. Parents should do this, and not leave it to others. Teachers expect that children will be obedient to them, from the fact of the children being placed under their tutorship, and they should render the same obedience to teachers as to parents.

The same principle of obedience applies to the parents. In no position can they be placed but they are required to obey an Almighty Parent, or some one appointed by Him to teach and instruct. Children ought to grow up to manhood in obedience to their parents. To what extent should this be carried? I will say, to a greater extent than to simple obedience. To illustrate the matter to the understanding of this audience, I will say, there are many disobedient, reckless children in the world, who have little regard to their mother, but to their father they have regard, not from any love to him, but in order that they may secure a portion of his property at his death, and not be disinherited. This is not pure love, but proceeds from a selfish spirit. What favour has such a child in the eyes of its parents? Very little. Unless greater love is manifested towards God, men cannot be saved, but will be disinherited. Earthly parents may be lenient and indifferent in this respect, but God will not. Such characters are unprofitable servants. Jesus said to his Apostles—"So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." After they had done all, they were unprofitable servants. Why? Because they had only done their duty. When men obey, God gives them blessings. These blessings are conditional, so are the punishments. Hence the children of men are subject to inherit either the blessings or the curses. Thus it may be seen, that there are two motives for obedience — blessing to be enjoyed, or punishment to be endured. Many Saints may be like these disobedient children, and will not do any thing but what they feel compelled to do. There are many who will merely keep the commandment to avoid the curse. I have seen many such in my travels. They are like wayward children, who are only obedient to obtain an inheritance in the farm or the property when it shall be divided. Such Saints are a disgrace to the Church, as the children are a disgrace to their parents.

In this respect, the Lord will try the children of men, more than earthly parents try their children, and He is doing so, by revelation through His servants the Prophets. The Lord wants more than an indifferent obedience—He will have the affections, the whole soul, all that we possess. Parents expect the same, they want the love, confidence, and pure affections of the children; and where it is so, parents

have not to command or force laws on their children. When this is the case, and the children are dutiful, they only look to know the wish of their parents; and when the children live in this way, they live above law, they live by counsel, and they are led to regard God's glorious purposes. Law is a curse to the human family, because it brings punishment. If men loved God, they would aim to live above the law, and do His wish. They would have no fear of punishment; such fear bringeth torment, and belongs to the damned. When they live in this way, they live so as God can abide with them continually. Some in the Church require the laws of God enforced upon them, and will merely seek to avoid punishment, but they show little respect for God, and are no credit to themselves.

God has given revelation on this subject, to parents and children. The Word of Wisdom was given expressly to try the Saints, whether they would obey the Lord's wish or not. I do not purpose now to discuss the Word of Wisdom, but merely refer to it as an illustration, as the Lord gave it to see how far His people would be obedient. Greater in proportion will be our reward for obeying revelation given as counsel than as commandment. To prove this, what law has the Lord given with greater blessings than those which follow the Word of Wisdom? None whatever.

When I first came into this country, I recollect that the Church was not in so favourable a condition as it might have been, and the Saints generally were counselled to be re-baptized. They were not commanded to submit to this, but it was recommended as wise, and to benefit them. Many refused, because they thought that by being re-baptized they might tacitly acknowledge that they had transgressed. These things have true principle connected with them, and we see thereby what kind of men and women we have to do with. The Lord does not give all His will by commandment, but He gives it sometimes by counsel, to prove men, to see who they are, and for what reason they obey His word.

Every child should commit the Word of Wisdom to memory, and in keeping it become an example to its parents, and grow up free from the foolish customs which exist in the world, and be prepared for those important changes which must be brought to pass on the earth, before the Saints shall reign and hold dominion. And who are these Saints to be? Our own children. They will figure in that glorious period when the law of God shall be established over all the earth. Then had not the children ought to be taught in the ways of the Lord, and become mighty in faith, like the young men spoken of in the Book of Mormon, over whom their enemies had no power! This was through the teaching of the mothers. The children were taught to pray, and to love God, and that then the favour of heaven would be theirs. Cannot parents teach the same principles now? Yes, the time has come for it to be done with the same power and effect. The time has gone by when men could grow up in ignorance and disobedience, and be held guiltless.

The parents before me can understand these principles, and they must bring their children up aright, so that they may grow up in righteousness, and enjoy the blessings that are within their reach. When we look to the great wickedness that is upon the earth, and consider that it has to be swept away, that somebody has to roll back the tide, we shall see that it will require a mighty effort. And our children must be instructed for the work. Reform is needed among all grades and classes of society, and not only that, but a continual increase in knowledge, that things may be done rightly. Societies may increase, and spend much money, but their efforts will be measurably fruitless, if they are not founded on a proper basis. First, let there be obedience to the Gospel; when men obey this, they have laid the axe at the root of the tree. I may say that nothing will have power to remove existing evils from the earth, but the Gospel; it reforms all that needs reforming. And until mankind can be established on this broad platform, they may try to remedy and reform the evils that exist, but it will be in vain. But if they obey the Gospel, they may receive a spirit whereby they may be enabled to do what they wish. I know that there are many in the world who desire to do right, and to see good prevail, but they are in the dark, they know not what is required of them. The Saints know what course to take, and they must eschew evil, and walk in the light they have received. If the Saints keep the commandments and counsels of the Lord, He will pour

out His Spirit upon them, and they will have power to bring up their children as they should be, and to work to accomplish the purposes of Jehovah, and establish righteousness on the earth.

For myself, I feel there is nothing more interesting or of greater importance than the education of children. In many parts of England great ignorance exists among the masses, but I can not believe a reasonable excuse for it can be offered. When I reflect on my own children, though far from me, I feel that their future happiness depends on their education, and I would sooner bestow upon them a proper education than the riches of the world without it. Jesus Christ said—"Seek ye first the kingdom of God, and His righteousness, and all other things shall be added." This is a correct principle to act upon. When this is done, all is right. Although we gain all the riches of the world, and learn not how to be saved in the kingdom of God, they will fly away, and we shall find them not in the resurrection. Why? Because we shall have failed to work righteousness, and thereby to secure an inheritance among those who shall be redeemed to reign on the earth.

I would say to the parents, spare no pains to instruct your children, but educate them in righteousness, so that they may be able to grow up in the fear of God, and be a blessing to yourselves and the world. When you cannot do it yourselves, commit them to those whom you have confidence in to do it.

I would say to the children, obey your parents and your teachers, love them, keep their counsel. Just in proportion as you honour them, will the Lord love and honour you. He has sent His servants to teach and warn mankind; and if they do not repent, they will suffer, for God requires obedience to His servants. If the parents have done right, and have taught their children properly, the parents will have blessings, and the children will grow up in the truth.

This principle will continue eternally, and by practising it we shall know something of a future state. When we come forth in the resurrection, we shall come in our proper order. We shall be parents and children then—the same principle will be observed. When we learn eternal principles, we need not unlearn them, they belong to eternity, and we shall enjoy them there. Parents who discharge their duty to their children are acting in a God-like capacity, exercising in a small degree the attributes and powers of a God, in which they may grow until they comprehend His fulness. They have the care of intelligent beings, a great and responsible charge. What motive has God in view in creating and preserving the human family, but their comfort and happiness? What does a father labour for but to provide for his family? Do we appreciate the nature of our relationship to God, and the importance of our obedience to Him? It is thus that all things in heaven and earth are linked together, and if these principles are honoured, glory and blessing will accrue.

I hope that all the children belonging to the Liverpool Branches will attend the Sunday schools. I hear good reports of the children, that they are anxious to go, and that the teachers are much interested in the schools. Mothers are highly responsible for the welfare of their children. Fathers are often away from home, and the care of the children often devolves almost entirely upon the mothers, and they should counsel their children so that they may become examples. When other children are in the streets, committing sin and wickedness, let yours be brought up so that you may not be ashamed of them. When we look on the world, and see children in the streets most of their time, learning every wickedness, it makes our hearts sick. The Saints should turn aside from these foolish practices, and teach their children to do right. If the parents do this, the children will honour them, and be their blessing.

I would like the Saints to do better, and though God bestows common blessings on all, both the righteous and the wicked, yet the Saints will thereby obtain greater blessings. I sometimes feel grieved to see so much apparent neglect and indifference manifested among the Saints. Let reformation begin among the Saints as to their children, let them be taught to pray morning and evening, to love, to obey, to be clean, to be confiding, and to be adorned with every grace that renders them amiable and lovely, then there will be homes of peace and happiness, then the Saints may rebuke the destroyer from their houses, and secure the blessings of life. But where discord prevails between the parents, they must not expect obedience from the children.

God will not expect it from the children of such parents. He will look to the parents, to the head; and if the parents do right, He will look to the children, and if they are disobedient, He will bring them to judgment. If children are taught to pray, to love and honour God, at eight years of age they will be ready to be baptized, and will walk in the ways of the Lord for ever. God has promised it.

So far as it is in the power of parents, let them contribute to the support of the Sunday Schools, and the prosperity and happiness of the children. Be diligent in these things, and do all you can to assist the brethren to carry on the schools.

Much might be said on this subject, to encourage both the old and the young, for all things are connected with it, it runs into eternity, but I must draw my remarks to a conclusion. I am thankful for the attention which you have paid me, and I hope you may be able to profit by the principles advanced.

With fervent wishes for your salvation, I pray God to bless you. Amen.

DISCOURSE BY PRESIDENT B. YOUNG,

DELIVERED AT THE GENERAL CONFERENCE IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8, 1852.

(*From the "Deseret News," Jan.* 12.)

There is a goodly portion of this congregation that have received their endowments. I am disposed to speak upon this subject, hinting at the privileges and the blessings of the children of the kingdom, though I will bear testimony in the first place, especially to some of the last remarks of my brother Phineas—I know them to be true, and assuredly the case. A perfect example of it you may see in your children when they have plenty to eat; when all they can eat, they will eat, until they are uneasy and unhappy, and still they will cry for more. Now this is truly the case with the children of the kingdom. When they are filled full to overflowing, so that they are at a loss to know what to do with what they have got, they will whine and complain, and thirst for more. This is the weakness of man; they want a proper understanding to know when they receive blessings, how to appreciate and improve upon them.

The condition of this people, in a temporal point of view, may truly be compared to that of a family who are blessed with the luxuries of life, with everything they can desire, with every variety of sweet meats, with every variety of beautiful gardens, walks, orchards, yards and streets, or parks, and summer houses, and every variety of earthly possession their hearts can wish or the brain of man can imagine to have devoted to their comfort; they have nothing to do but seek pleasure—ride, walk, meditate, contemplate, and yet they are as unhappy as any people can be.

This, however, does not apply to all. There are individuals in this community who have, in comparison, comparing heavenly things with earthly things, everything they can desire. Then they are rich, they have nothing to do but to put forth their hands, and pluck what they please, but they must do it according to the laws and government of heaven, must pluck systematically, so as not to infringe upon any law of God's kingdom. All is before them; they have nothing to do but enjoy themselves, and yet their spirits are unhappy, uneasy, and discontented; they want more, and are inclined to retain what they do have, unlawfully; they wish to retain it in some other way than that pointed out in the laws of the celestial kingdom. I say, I bear witness to this. Brethren, let us not be children all the days of our lives, but let us increase, to a great extent, our capacities, that we may become men and women before the Lord.

Now, brethren, to you I desire to speak a few words, that is, to the Saints, incorporating in the first place those who have received their endowments, and those who have not received their endowments. It is necessary to state the facts as they are, with regard to our privileges. It is very difficult to give the people their endowments, not having a proper place where we can do it. Let us inquire of ourselves,

is it not necessary that we should have a temple? Now, brethren, if you can believe it, I will reveal the truth to you. It is absolutely necessary that this people should build a temple to the Most High God. "What for?" it may be inquired. "To worship the Lord in?" Yes. "To assemble the congregation in?" No! Absolutely this is the fact. "Have we not heretofore built temples, and commenced others?" And when these were built, they were built for the assembly of the people, and for the public worship of God, but this was by permission, that is all. A temple that is built for the Priests of the Most High, is built to be occupied by that Priesthood, by those who have the oracles of that Priesthood. But it may be inquired—"Are they not built to assemble the congregation in to confess their sins, to confess their faults, and to exhort each other, and partake of the Sacrament of the Lord's Supper, &c.?" That is not the design of a temple, though it may be done in it. The tabernacle is for the congregation, and the temple is for the Priests of the Most High to enter in, and be as pillars, and there administer in the name of Israel's God, and for the salvation of the living and the dead; that is what temples are for. For instance, let me ask the question here of the Elders of Israel—Are we now in circumstances to go forth and redeem our fathers, and our forefathers—to act in their behalf? Now the congregation are lost at this very reflection, they don't know anything about it; but if I reveal the facts in the case to you, then you will know.

Were we to inquire, Where is your baptismal font to begin the operation? It is to be built for the express purpose of going down into it to be baptized for your forefathers, for the remission of their sins; and without this, not the first step can be taken. If we cannot take the first step, it would be altogether improper in undertaking to take the last step. This would just be like a man standing at the bottom of a ladder, all the time reaching to the top round, without coming to it in the regular way by stepping on the first, second, &c. You have got to begin at the beginning. Although we are giving endowments here, yet if we had enjoyed the privilege that we should have enjoyed in the land of our nativity, and had had the privilege of building temples, and dedicating them, and of occupying them, there is not an act of ours but what would have been legal. If the inquiry should arise, if it is now by the right authority we act, I will tell you, it is by the authority of permission; and if we had not a house here, and were disposed to take the trouble of going on these mountains, and there give the endowment, the Lord would own it, and acknowledge those endowed, and all hell could not prevail against them.

Now these are the facts in the case—. if this people wish to be exalted, it is often told you by my brethren, brother Heber in particular often reminds us of the necessity of making our own heaven—if you wish your endowments and exaltations, you must go to work and exert yourselves.

An inquiry may arise again—"Can we do this of ourselves, independent of the power of God?" I answer, no. I can say to every person in this house, we cannot do the first thing towards it in and of ourselves; but can we not be co-workers with those who give power and authority? We can. Now I am far from believing, and so are you, that the Lord will give us our endowments, and prepare us for a celestial kingdom, without our doing it. I will say further, the Lord could not save us, unless we save ourselves.

That is the order of heaven, and of all the heavens that are; and surely it is the order which has been given to us. We are made intelligent beings; God has placed intelligence in every person, to a greater or less degree; that intelligence must be improved; you must act upon that which is given to you, in order for the principles of intelligence to expand within the person, that they may increase and grow, that they may receive, and continue to receive, until you see as you are seen, and know as you are known.

If we expect to receive our endowments, we have got to go to work and prepare ourselves, and get our endowments; and when we take the path marked out by the Lord Almighty—when we follow the footsteps marked for us to travel in—when that is our course, the Lord will bless the labour of our hands; but until we do that, all our efforts are in vain. The path has been plainly marked out, and the directions have been given for the human family to save themselves; out of that channel, their efforts are in vain; in it God owns their labours, and blesses their works, and thus prepares them for salvation.

Now in the first place, I will say to the brethren who receive their endowments, and every ordinance to be bestowed upon them, when this people go to work and build a temple when it is required of them, all these ordinances will be given to them over again, every one of them. When the temple of the Lord is done, all these ordinances will gone through again, and will be administered for my father, and my mother, and my family who have fallen asleep, and for this congregation, every one of them who have received their endowments here; but if they should fall asleep, their present endowments are valid. If they live, the Lord will require at the hands of this people the building of a temple to receive their ordinances legally, according to the strict letter of the law.

Perhaps many of you do not know; you suppose, no doubt, that you have got all you can have, and therefore it is no use doing this, that, or the other. Now if this is the case, I want to stand before you as a Revelator, and reveal to you the facts in the case. Let no man present think he can receive blessings in the Priesthood, if he fails to fulfil the duties he has been taught with regard to building a temple. It is necessary for us to put forth our hands and prepare a place where the endowments can be given legally. Such an individual will lose what little faith he has, and finally he will be lost also, and that is the result of it.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 20, 1854.

To Pastors and Presidents.—Beloved Brethren—In view of the approaching transfer of the business of this Office to our successor, we are induced to call your personal attention to a few business items which are of great importance to the interests of the Office, and the Church generally.

During the last quarter but little has been accomplished in support of the principal Funds of the Church, particularly the Temple Offering and the Perpetual Emigrating Fund, which, however, is partially accounted for by its being the quarter in which the main exertions of the Church have been directed to the subject of emigration. The present quarter is one in which the Presidents and officers generally should revive with energy those subjects which have been as it were momentarily lost sight of by many of the Saints, and no doubt considerable exertion will be necessary on the part of all to recover from the past, and enable the Conferences to send in their half-yearly returns in a manner commendable to themselves, and which will meet our expectations. We are particularly anxious on this point, as we wish none of the Funds to be behind at the close of our administration, which is expected to terminate with the present quarter.

Those Presidents who have lately entered upon the duties of their calling, have no doubt made themselves acquainted with the annual amount which has been called for from their respective Conferences, as an offering to the Temple of the Lord, which is now being built by the Saints in Zion. We hope none will fail in forwarding at least half the amount before the half-year closes, with a suitable donation to the P. E. Fund, which has so universally the sympathy of the Saints.

The lately published List of Debts due for Books and *Stars*, by the several Conferences, shows a considerable increase over that of the previous one, and at the present time, especially, remittances are not as prompt as is desirable to efficiently sustain the publishing department. This subject we hope will receive its share of attention, and if the Saints will individually lend their influence to it, and all who are indebted

to our agents will pay up their arrears, we shall not have to hand over such a startling amount of debt to our successor as appears in the present Quarterly List.

We most earnestly solicit the united co-operation of all in reference to these business items, the remainder of the present quarter, that we may be able on the first of July next to present the business of the Church to our successor under favourable and auspicious circumstances.

Presidents, Treasurers, and Book Agents will do well to refer to our Circular of Instructions published in Vol. 14 *Star*, p. 474, for general instructions, and they will please to see that in this case all remittances on account of the various Funds and Book Agencies for the current quarter reach us on or before the 30th of June next. This is important, as nothing can be received into our account after that date.

Home Intelligence—*Essex Conference.* Watford, May 1, Elder Martin Slack writes. The brethren were diligent in opening new places, and had good prospects before them. The Saints in all the Branches seemed united and willing to do the will of God in all things.

Foreign Intelligence—*Gibraltar.* April 1, Elder Edward Stevenson writes. Since he last wrote, four persons had been baptized. A brother had been arraigned before his captain, and rebuked, for investigating the principles of the Latter-day Saints. A sister, belonging to the military, had also been charged with washing for the Saints, and compelled to desist, upon pain of losing her living. A brother, who belonged to the dockyard police, had been forbidden to speak to Elder Stevenson under threat of loss of employ. Three of the brethren were under orders to march with their regiments to the seat of war, and would take a number of books with them. We trust they may be enabled to sow the seed of truth during their campaign. Employment for the poor was very slack, and many were suffering in consequence. Elder Stevenson's health was not very good.

Bombay.—March 28, brother D. W. Davis writes. Elders Leonard and Musser had gone to Kurrachee, and had managed to procure a small place out of military boundaries to live in. Elder H. Findlay had gone to Belgaum. His health had not been very good for several months. The prospects were not very favourable at Bombay, as most of the Saints belonged to the military, and had moved off with their respective regiments.

"Route from Liverpool to Great Salt Lake Valley, Illustrated."—We have much pleasure in calling the attention of the Saints and the readers of the *Star* generally, to a new work which is about to be published at this office, entitled—*Route from Liverpool to Great Salt Lake Valley, Illustrated.* This work will be issued in fourteen royal quarto monthly Parts. Each Part will contain splendid steel engravings, from sketches made on the spot and from life, illustrating the most remarkable places, &c. on the route; and eight pages of descriptive letter-press, printed on excellent paper, in a bold clear type. The work will also contain a number of beautiful woodcuts, and a map of the overland portion of the route. Price one shilling each Part. For a more detailed description, we refer our readers to the Prospectus. If they wish to have a work at once interesting, useful, and beautiful, an opportunity now presents itself, and we feel assured that every one of them who can will obtain a copy to adorn his library, and impart correct information concerning the journey which every Saint hopes, sooner or later, to undertake. Part 1 will be ready the 1st of July. Those who are desirous of becoming subscribers should give their orders to the Book-Agents by the 1st June.

LICENTIOUSNESS.

In *Star*, No. 18, we gave some extracts from the papers of the day, concerning the refined machinery employed in supplying objects to gratify the erotic taste of fashionable life. Well may public journalists style the matter "one of the most melancholy features of our civilization." What can be more melancholy than the fact that youth, beauty, innocence, and spotless purity are systematically, and with the most cold-blooded premeditation, lured into the very embraces of infamy? Yet such is widely the case in the very heart of proud and self-sufficient Christendom, as is tacitly acknowledged by these revelations of the doings of certain parties.

When a man, ardently attached to a woman, so far forgets himself, through the weakness of the flesh, as to indulge in those familiarities which belong only to the marriage state, the matter is bad and grievous enough. Such actions are viewed by the Almighty with signal displeasure. And the punishment following such indulgences, if it were no more than the perpetual shame which must cover the face, and the eternal self-loathing which must fill the soul of the transgressor, is enough, one would think, to warn men and women to beware of all influences, and to resist all temptations, that would lead them to enjoy, at an improper time, one of the greatest privileges vouchsafed to the human family. And if those who err in this particular, experience in this life a degree of shame and remorse when they take a retrospect of the past, to a much greater degree will they experience these things in another state of existence, where their memories will be as unclouded as the endless day, and where every perceptive power will be quickened and rendered more exquisitely sensitive. For though God may forgive a man, and his brethren may forgive him, when he has, through weakness, indulged in illegal intercourse with the other sex, and though the fault may never be mentioned by his associates, yet the recollection of the past can never be obliterated from his own mind—it will be ever before him, and surely he cannot look upon it without experiencing a degree of self-loathing.

If those, who, through the weakness of the flesh, give way to their passions, and indulge in unholy and illegal sexual gratifications, fail not to meet with punishment and remorse, how shall those escape who coolly and unreservedly give full sway to their unbridled passions, and sedulously seek out opportunities to gratify their licentious desires, and who, with fiendish delight, wantonly desecrate the purity of single, and the sanctity of wedded, life? Surely the vengeance of Almighty God will burn with unmitigated fierceness towards such reckless transgressors, for it it written, that whoremongers and adulterers God will judge, and they shall have their part in the lake which burneth with fire and brimstone. The exquisite torment of their minds through ultimately blasted hopes, and by remorse, can be better imagined than described.

But what can be said of those degraded specimens of humanity, who, for filthly lucre, make it a regular trade to decoy young females for the special purpose of prostitution? What language can be used sufficiently strong to express our detestation of the actions of those vile wretches whose daily business it is, by the most subtle artifice, and by affecting the strictest virtue and even piety, to seduce the young, the fair, the unsuspecting from a parent's watchful care, for the express purpose of dragging them to the stinking haunt of the debauchee, to light within their innocent bosoms the very fires of hell? We may be disposed to forgive many errors which occur through human weakness, but can a single word be advanced in favour of such despicable monsters as follow these diabolical practices, or the fashionable roués, for the gratification of whose devilish lusts these monsters are employed? Can a punishment sufficiently exquisite be devised for the perpetration of such hellish enormities? Surely systematic procurers and procuresses will wither before the scathing anger of Almighty God. We are altogether unable to find words sufficiently piercing to express our abhorrence of the deeds of the professional procurer. Such an infernal villain ought to be the object of universal execration. A spy in camp is generally considered not entitled to mercy. So it should be with the procurer. His actions are so utterly repulsive to every pure and generous sen-

timent, that we really think we could stand by while the severest punishment that the ingenuity of man could devise was being inflicted on the culprit, without a spark of mercy entering our bosom.

It is a shocking fact that such heartless, reckless licentiousness should flourish among the nations. But that people who will not rise up in their indignation and in their might, and crush such iniquity when it appears among them, and cast it far from them, will assuredly fall under the vengeance of Almighty God, and He will not spare them when He rises up to punish the guilty, and to avenge the tears of the innocent, for the blood of those who are decoyed or forced to defilement cries up to Him night and day for vengeance.

In olden times the Lord destroyed nations after nations for the wickedness committed in their midst. Through the abominations practised by them, the Canaanites of old were slung out of the land, before the children of Israel, and the Lord cautioned His people that they should not tolerate in their midst the abominable practices of the Canaanites. — "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of our own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God."—Lev. xviii. 24—30.

Much is said from time to time, concerning the supposed immoralities practised in Utah, and much virtuous indignation is expressed. But to the point—what is the worst that can be said of Utah? This—provision is made whereby every female may have an husband, the husband of her choice, who will treat her with that kindness and consideration which are her due, and honourably support her and her offspring; the purity of the unmarried, and the fidelity of the married, are guarded by the strictest laws; and severe punishment is inflicted upon those who commit adultery, or give way to licentiousness. This is the worst that can be said of Utah. But we will just whisper, that there are crimes unblushingly committed in Christendom, which, if they were permitted to flourish in Utah, we should think would entitle her to be swallowed up by an earthquake, or be consumed by fire from heaven, like Sodom and Gomorrah, the lewd dens of the plains.

For the information of our readers, we will here insert a few extracts from Acts passed by the Utah Legislature in 1851—

"If any person ravish and carnally know any female of the age of ten years, or more, by force and against her will; or carnally know and abuse any female child, under the age of ten years, he shall be punished by imprisonment for life, or not less than ten years.

"If any person take any woman unlawfully and against her will, and by force, menace, or duress, compel her to marry him, or any other person; or to be defiled; he shall be fined not exceeding one thousand dollars, and imprisoned not exceeding ten years.

"If any person unlawfully have carnal knowledge of any female, by administering to her any substance, or by any other means, producing such stupor, or such imbecility of mind or weakness of body, as to prevent effectual resistance, he shall upon conviction, be punished as provided in the sixteenth section [the first paragraph above quoted] of this act relating to ravishment.

"If any person take or entice away any unmarried female from her father, mother, guardian, or other person having the legal charge of her person, for the purpose of prostitution, he shall upon conviction, be punished by imprisonment not more than ten years, nor less one year; or by fine not exceeding one thousand dollars, and not less than one hundred dollors.

"If any person seduce and debauch any unmarried women of previously chaste character, he shall be punished by imprisonment not more than twenty years, nor less than one year; and fined not

more than one thousand dollars, nor less than one hundred dollars.

"If any person assault a female with intent to commit a rape, he shall be punished by imprisonment not exceeding twenty years, and fined at the discretion of the court.

"Every person who commits the crime of adultery, shall be punished by imprisonment not exceeding twenty years, and not less than three years; or by fine not exceeding one thousand dollars, and not less than three hundred dollars; or by both fine and imprisonment at the discretion of the Court. And when the crime is committed between parties, any one of whom is married, both are guilty of adultery, and shall be punished accordingly. No prosecution for adultery can be commenced but on the complaint of the husband or wife.

"If any man or woman not being married to each other, lewdly and lasciviously associate, and cohabit together; or if any man or woman married or unmarried, is guilty of open and gross lewdness, and designedly make any open and indecent, or obscene exposure of his or her person, or of the person of another, every such person so offending shall be punished by imprisonment not exceeding ten years and not less than six months, and fine not more than one thousand dollars and not less than one hundred dollars, or both, at the discretion of the Court.

"If any person keep a house of ill fame, resorted to for the purpose of prostitution, or lewdness, he shall be punished by imprisonment not exceeding ten years, and not less than one year, or by fine not exceeding five hundred dollars, or both fine and imprisonment. And any person who after being once convicted of such offence is again convicted of the like offence shall be punished not more than double the above specified penalties.

"If any person inveigle, or entice any female, before reputed virtuous, to a house of ill fame; or knowingly conceal, aid, or abet in concealing such female so deluded or enticed, for the purpose of prostitution or lewdness, he shall be punished by imprisonment not more than fifteen years, nor less than five years.

"If any person import, print, publish, sell or distribute any book, pamphlet, ballad, or any printed paper containing obscene language, or obscene prints, pictures or descriptions manifestly tending to corrupt the morals of youth, or introduce into any family, school, or place of education, or buy, procure, receive, or have in his possession any such book, pamphlet, ballad, printed paper, picture, or description, either for the purpose of loan, sale, exhibition, or circulation, or with intent to introduce the same into any family, school, or place of education, he shall be punished by fine not exceeding four hundred dollars."

These are the laws of the Territory of Utah, and although severe, yet they do not approach the severity of the law of God, which will shortly be enforced upon the earth. In ancient Israel, gross lewdness was punished by death. The same severity of punishment will again follow the transgressor, that the stream of life may cease to be polluted, and that virtue, righteousness, pure love, and unalloyed happiness may cover the earth, as the waters cover the mighty deep.

We would say to the inhabitants of this nation, and of every other nation where licentiousness prevails—repent speedily of this grievous and destructive sin, purge this damning iniquity from your midst, and purify yourselves before the Lord as He is pure, then peradventure you may find mercy, otherwise His anger will most assuredly be made manifest, you will be cut off by the destroyer, your seed shall not flourish in the earth, the glory of your young men shall fall in battle, and by the fearful pestilence that walketh in darkness, while a pure people shall take possession of your riches, your dominion, your lands and your inheritance, your widows and your daughters, purify the land from your abominations, and perform in righteousness those duties which you refuse to perform. Though the nations have been acting according to the evil imaginations of their own hearts for many centuries, and have revelled in the midst of abominations of the most grievous kind, without receiving the rebuke of an angel or of a Prophet of God, yet they can do these things no longer with impunity. The Almighty has looked down from heaven, His eye is upon the inhabitants of the earth, to observe their doings, and unless they repent of their wickedness, and seek after and obey His pure laws, it will be found that He is a God of justice and vengeance as well as a God of mercy, and that He will not always suffer the transgressor to lord it over the earth.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 296.)

[September, 1838.]

Friday 28th. I was about home until near sunset, when I rode out.

This day the camp passed but two houses, travelled seventeen miles, and tented at Parson's Creek, Lynn County. This country is well supplied with wild turkies, prairie hens, quails, partridges, wild geese, ducks, snipes, deer, raccoon, and squirrel, which the brethren sometimes succeeded in getting for food. Green parrots, eagles, owls, turkey buzzards, and cranes are found here also. Elder John E. Page, arrived at De Witt, with his Canada Camp, some time this week.

Saturday 29th. The camp travelled fifteen miles, passed through Chilicothe, and encamped on the prairie, one mile west of the town. Brothers Carrico and Holme's wagons upset and hurt several, and several were sick.

I rode out on horseback, returning about three in the afternoon, and spent the evening at home.

Sunday 30th. I left home about ten o'clock in the morning.

The camp crossed Grand River, passed Utica, crossed Shoal Creek, and tented on the west bank in Caldwell County, fifteen miles, on the farm of brother Oliver Walker, who gave each one a large pumpkin and plenty of shelled beans, and the brethren feel as though they had entered the land of promise.

Monday, October 1st. I returned home about five o'clock, where I tarried the remainder of the evening.

The camp travelled twenty miles, crossed Brush Creek, and encamped on the west bank.

Elder Joshua L. Holman left the camp this morning and went on towards Far West, which the camp disapproved of by unanimous vote in the evening.

The mob having left Davies County (after they were organized into the Militia by Atchison, Doniphan, and Parks, and disbanded,) went to Carroll County, and gathered around De Witt, threatening vengeance to the Saints, without regard to age, sex, or condition, so that Davies County was for a season freed from those peace-disturbers.

Tuesday 2nd. Volunteers were called for to drive the herd, when A. P. Tyler and Aroet L. Hale offered their services with a grace becoming riper years, for they were young, and this is recorded of them as a memorial to their praise and an encouragement to others.

The camp passed on towards Far West, and I went, in company with Sidney Rigdon, Hyrum Smith, Isaac Morley, and George W. Robinson, and met them some miles out, and escorted them into the city, where they encamped on the Public Square directly south, and close by the cellar for the Lord's House. Here friends greeted friends in the name of the Lord. Isaac Morley, Patriarch at Far West, furnished a beef for the camp. President Rigdon provided a supper for the sick, and the brethren provided for them like men of God, for they were hungry, having eaten but little for several days, and having travelled eleven miles this day; eight hundred and sixty-six miles from Kirtland, the way the camp travelled.

The mob pressed harder upon De Witt, and fired upon the Saints.

Wednesday 3rd. The camp continued their journey to Ambrosial Creek, where they pitched their tents. I went with them a mile or two, to a beautiful spring on the prairie, accompanied by Elder Rigdon, brother Hyrum, and Brigham Young, with whom I returned from thence to the city, where I spent the remainder of the day.

Sister Alice Hodgin died at Preston on the 2nd of September, 1838. And it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Willard Richards was arraigned before the Mayor's Court at Preston, on the 3rd of October, charged with "killing and slaying" the said Alice with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

The mob continued to fire upon the brethren at De Witt.

The following is an extract from General Park's express to General Atchison—

Dear Sir—I received this morning an affidavit from Carroll County. The following is a copy: "Henry Root, on his oath, states, that on the night of the first of October, there was collected in the vicinity of De Witt, an armed force, consisting of from thirty to fifty persons, and on the morning of the second of October, came into the town of De Witt and fired on the civil inhabitants of that place. Thirteen of said individuals were seen by me in that place, and I believe there is actually an insurrection in that place.

"HENRY ROOT.

"Subscribed and sworn to this 3rd day of October, 1838.

"WILLIAM B. MORTON, J.P."

In consequence of which information, and belief of an attack being made on said place, I have ordered out the two companies raised by your order, to be held in readiness under the commands of Captains Bogart and Houston, to march for De Witt, in Carroll County, by eight o'clock to-morrow morning, armed and equipped as the law directs, with six days provisions and fifty rounds of powder and ball. I will proceed with these troops in person, leaving Colonel Thompson in command on Grand River. As soon as I reach De Witt, I will advise you of the state of affairs more fully. I will use all due precaution in the affair, and deeply regret the necessity of this recourse.

H. G. PARKS.
Brigadier-General 2nd Brigade,
3rd Division.

Thursday 4th. This is a day long to be remembered by that part of the Church of Jesus Christ of Latter-day Saints, called the Camp, or Kirtland Camp No. 1, for they arrived at their destination and began to pitch their tents about sunset, when one of the brethren living in the place proclaimed with a loud voice—"Brethren, your long and tedious journey is now ended, you are now on the public square of Adam-ondi-ahman. This is the place where Adam blessed his posterity, when they rose up and called him Michael, the Prince, the Arch-angel, and he being full of the Holy Ghost predicted what should befall his posterity to the latest generation." See *Doctrine and Covenants*.

I spent most of this day with my family.

The mob again fired upon the Saints at De Witt, who were compelled to return the fire in self defence.

To show how fire brands, arrows, and death were scattered through the State, and that too by men high in authority, and who were sworn to preserve the public peace, I quote the following from General Lucas to the Governor, dated—

Boonville, Missouri, October 4, 1838.

Dear Sir—As we passed down the Missouri River, on Monday last, we saw a large force of Mormons at De Witt, in Carroll County, under arms. Their Commander Colonel Hinkle, formerly of Caldwell County, informed me that there were two hundred, and that they were hourly expecting an attack from the citizens of Carroll County, who he said were then encamped only six miles from there, waiting for a re-inforcement from Saline County. Hinkle said they had determined to fight. News had just been received at this place, through Dr. Scott of Fayette, that a fight took place on yesterday, and that several persons were killed. Dr. Scott informed me that he got his information from a gentleman of respectability, who had heard the firing of their guns as he passed down. If a fight has actually taken place, of which I have no doubt, it will create excitement in the whole of upper Missouri, and those base and degraded beings will be exterminated from the face of the earth. If one of the citizens of Carroll should be killed, before five days I belive that there will be from four to five thousand volunteers in the field against the Mormons, and nothing but their blood will satisfy them. It is an unpleasant state of affairs. The remedy I do not pretend to suggest to your Excellency. My troops of the fourth Division were only dismissed, subject to further orders, and can be called into the field at an hour's warning.

SAMUEL D. LUCAS.

"*Base and degraded beings!*" Who ever heard, before, of high minded and honourable men condescending to sacrifice their honour, by stooping to wage war, without cause or provocation, against "base and degraded beings." But General Lucas is ready with his whole Division, at an "hour's warning," to enter the field of battle on such degrading terms, if his own statement is true. But Lucas knew better. He knew the Saints were an innocent unoffending people, and would not fight, only in self defence, and why write such a letter to the Governor to influence his mind? Why not keep truth and justice on your side, poor Lucas? The annals of eternity will unfold to you who are the "base beings," and what it will take to "satisfy" for the shedding of "Mormon blood."

(*To be continued.*)

VARIETIES.

MRS. PARTINGTON says that nothing despises her so much as persons who profess to except salivation, and go to church without their purses when a recollection is to be taken.

FROM the *Western* (Exeter) *Times*, of April 29, it appears that the editor has discovered that polygamy, and the promise of sensual indulgence, are the "real charm" of "Mormonism." Some people have a most peculiar way of telling what has charms for them. A *hopeful conversion* might be looked for in that quarter soon, were it not for the prospect of having to go eight thousand miles to enjoy the reward, and then the possibility of Uncle Sam's saying, "*you shan't.*" This seems to be the principal argument against embracing a doctrine which so liberally provides for the female sex "that solace of wedded life" of which they are deprived by Romish celibacy, as to excite the alarm of the Jesuit fathers of that "famous city." How highly favoured those are who can get all they want without going eight thousand miles for it. The same paper contains a most pathetic appeal to the Exeter *maidens*, to prove their fidelity to their brave regiment which had just left for the seat of war, even to the inconvenience and disconsolation of the next regiment, on which the editor promises to keep an eye.

THE BEAUTY AND GLORY OF ZION.

BY MERCY BATH.

Lo! Zion 's beginning to shine,
Her light has already burst forth,
From her emanates truth divine,
Whose rays will illumine the earth.

As the moon she is lovely and fair,
And clear as the glorious sun;
Messiah her king will reign there,
When all things are gather'd in one.

Like an army with banners is she,
And terrible thus to behold;
From her, kings in terror will flee,
As her glories expand and unfold.

Round her walls walk, and count ye her towers,
Her palaces ravish the sight;
For there dwell the heavenly powers—
In a land of the purest delight.

The fig-tree, the olive, and vine,
Do there in luxuriance abound,
The myrtle, the cedar, and pine,
Shedding odourous fragrance around.

Her officers all are call'd peace,
And righteous exactors they are;
There union and love will increase,
For the law of the Lord is kept there.

O! Zion, thou bride of the Lamb,
In thy beautiful garments array'd,
Be prepar'd for the mighty I AM,
While thy foes stand around sore dismay'd.

When the enemy death is o'ercome,
And his ravages no more are known,
The Father will say to His son,
"'Tis well done, sit thou down on my throne."

When Jesus, the great King of kings,
With a glory supernal is crown'd,
And from Heaven ten thousand Saints brings,
May I with the faithful be found.

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	£	s.	d.
James Robson	5	0	0
A. N. McFarlane	2	0	0
Thomas Clark	5	0	0
Joseph Akers	2	0	0
Carried forward	£14	0	0
Brought forward	£14	0	0
David Rees	1	0	0
Charles Peat	7	0	0
	£22	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY,
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 21.—Vol. XVI. **Saturday, May 27, 1854.** **Price One Penny.**

MILTON ON POLYGAMY.

(From the First Book on "Christian Doctrine." Translated from the Latin, by Charles R. Sumner, D.D., Lord Bishop of Winchester.)

In the definition which I have given [of marriage], I have not said, in compliance with the common opinion, *of one man with one woman*, lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual fornication and adultery; and lest I should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said, Deut. xxiii. 2, "a bastard shall not enter into the congregation of Jehovah, even to his tenth generation." Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided.

Those who deny its lawfulness, attempt to prove their position from Gen. ii. 24, "a man shall cleave unto his wife, and they shall be one flesh," compared with Matt. xxix. 5, "they twain shall be one flesh." A man shall cleave, they say, to his wife, not to his wives, and they twain, and no more, shall be one flesh. This is certainly ingenious; and I therefore subjoin the passage in Exod. xx. 17, "thou shalt not covet thy neighbour's house, nor his man-servant, nor his maid-servant, nor his ox, nor his ass:" whence it would follow that no one had more than a single house, a single man-servant, a single maid-servant, a single ox or ass. It would be ridiculous to argue, that it is not said houses, but house, not man-servants, but man-servant, not even neighbours, but neighbour; as if it were not the general custom, in laying down commandments of this kind, to use the singular number, not in a numerical sense, but as designating the species of the thing intended. With regard to the phrase, *they twain*, and not more, *shall be one flesh*, it is to be observed, first, that the context refers to the husband and that wife only whom he was seeking to divorce, without intending any allusion to the number of his wives, whether one or more. Secondly, marriage is in the nature of a relation; and to one relation there can be no more than two parties. In the same sense therefore as if a man has many sons, his paternal relation towards them all is manifold, but towards each individually is single and complete in itself; by parity of reasoning,

if a man has many wives, the relation which he bears to each will not be less perfect in itself, nor will the husband be less *one flesh* with each of them, than if he had only one wife. Thus it might be properly said of Abraham, with regard to Sarah and Hagar respectively, *these twain were one flesh.* And with good reason; for whoever consorts with harlots, however many in number, is still said to be *one flesh* with each; 1 Cor. vi. 16, "what, know ye not, that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." The expression may therefore be applied as properly to the husband who has many wives, as to him who has only one. Hence it follows that the commandment in question (though in fact it is no commandment at all, as has been shown) contains nothing against polygamy, either in the way of direct prohibition or implied censure; unless we are to suppose that the law of God, as delivered by Moses, was at variance with his prior declarations; or that, though the passage in question had been frequently looked into by a multitude of priests, and Levites, and prophets, men of all ranks, of holiest lives and most acceptable to God, the fury of their passions was such as to hurry them by a blind impulse into habitual fornication; for to this supposition are we reduced, if there be anything in the present precept which renders polygamy incompatible with lawful marriage.

Another text from which the unlawfulness of polygamy is maintained, is Lev. xviii. 18, "neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time." Here Junius translates the passage *mulierem unam ad alteram*, instead of *mulierem ad sororem suam*, in order that from this forced and inadmissible interpretation he may elicit an argument against polygamy. In drawing up a law, as in composing a definition, it is necessary that the most exact and appropriate words should be used, and that they should be interpreted not in their metaphorical, but in their proper signification. He says, indeed, that the same words are found in the same sense in other passages. This is true; but it is only where the context precludes the possibility of any ambiguity, as in Gen. xxvi. 31, *juraverunt vir fratri suo*, that is *alteri, they sware one to another*. No one would infer from this passage that Isaac was the brother of Abimelech; nor would any one, on the other hand, entertain a doubt that the passage in Leviticus was intended as a prohibition against taking a wife to her sister; particularly as the preceding verses of this chapter treat of the degrees of affinity to which intermarriage is forbidden. Moreover, this would be *to uncover her nakedness*, the evil against which the law in question was intended to guard; whereas the caution would be unnecessary in the case of taking another wife not related or allied to the former; for no nakedness would be thereby uncovered. Lastly, why is the clause *in her life time* added? For there could be no doubt of its being lawful after her death to marry another who was neither related nor allied to her, though it might be questionable whether it were lawful to marry a wife's sister. It is objected, that marriage with a wife's sister is forbidden by analogy in the sixteenth verse, and that therefore a second prohibition was unnecessary. I answer, first, that there is in reality no analogy between the two passages; for that by marrying a brother's wife, the brother's nakedness is uncovered; whereas by marrying a wife's sister, it is not a sister's nakedness, but only that of a kinswoman by marriage, which is uncovered. Besides, if nothing were to be prohibited which had been before prohibited by analogy, why is marriage with a mother forbidden, when marriage with a father had been already declared unlawful? or why marriage with a mother's sister, when marriage with a father's sister had been prohibited? If this reasoning be allowed, it follows that more than half the laws relating to incest are unnecessary. Lastly, considering that the prevention of enmity is alleged as a principal motive for the law before us, it is obvious, that if the intention had been to condemn polygamy, reasons of a much stronger kind might have been urged from the nature of the original institution, as was done in the ordinance of the Sabbath.

A third passage which is advanced, Deut. xvii. 17, is so far from condemning polygamy, either in a king, or in any one else, that it expressly allows it; and only imposes the same restraints upon this condition which are laid upon the multiplication of horses, or the accumulation of treasure; as will appear from the seventeenth and eighteenth verses.

Except the three passages which are thus irrelevantly adduced, not a trace appears of the interdiction of polygamy throughout the whole law; nor even in any of the prophets, who were at once the rigid interpreters of the law, and the habitual reprovers of the vices of the people. The only shadow of an exception occurs in a passage of Malachi, the last of the prophets, which some consider as decisive against polygamy. It would be indeed a late and postliminous enactment, if that were for the first time prohibited after the Babylonish captivity which ought to have been prohibited many ages before. For if it had been really a sin, how could it have escaped the reprehension of so many prophets who preceded him? We may safely conclude that if polygamy be not forbidden in the law, neither is it forbidden here; for Malachi was not the author of a new law. Let us however see the words themselves as translated by Junius, ii. 15, *Nonne unum effecit? quamvis reliqui spiritus ipsi essent: quid autem unum?* It would be rash and unreasonable indeed, if, on the authority of so obscure a passage, which has been tortured and twisted by different interpreters into such a variety of meanings, we were to form a conclusion on so momentous a subject, and to impose it upon others as an article of faith. But whatever be the signification of the words *nonne unum effecit*, what do they prove? are we, for the sake of drawing an inference against polygamy, to understand the phrase thus—*did he not make one woman?* But the gender, and even the case, are at variance with this interpretation; for nearly all the other commentators render the words as follows: *annon unus fecit? et residuum spiritus ipsi? et quid ille unus?* We ought not therefore to draw any conclusion from a passage like the present in behalf of a doctrine which is either not mentioned elsewhere, or only in doubtful terms; but rather conclude that the prophet's design was to reprove a practice which the whole of Scripture concurs in reproving, and which forms the principal subject of the very chapter in question, ii. 11—16, namely, marriage with *the daughter of a strange god:* a corruption very prevalent among the Jews of that time, as we learn from Ezra and Nehemiah.

With regard to the words of Christ, Matt. v. 32, and xix. 5, the passage from Gen. ii. 24, is repeated not for the purpose of condemning polygamy, but of reproving the unrestrained liberty of divorce, which is a very different thing; nor can the words be made to apply to any other subject without evident violence to their meaning. For the argument which is deduced from Matt. v. 32, that if a man who marries another after putting away his first wife, committeth adultery, much more must he commit adultery who retains the first and marries another, ought itself to be repudiated as an illegitimate conclusion. For in the first place, it is the divine precepts themselves that are obligatory, not the consequences deduced from them by human reasoning; for what appears a reasonable inference to one individual, may not be equally obvious to another of not inferior discernment. Secondly, he who puts away his wife and marries another, is not said to commit adultery because he marries another, but because in consequence of his marriage with another he does not retain his former wife, to whom also he owed the performance of conjugal duties; whence it is expressly said, Mark x. 11, "he committeth adultery against her." That he is in a condition to perform his conjugal duties to the one after having taken another to her, is shewn by God himself, Exod. xxi. 10, "if he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish." It cannot be supposed that the divine forethought intended to provide for adultery.

Nor is it allowable to argue, from 1 Cor. vii. 2, "let every man have his own wife," that therefore none should have more than one; for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. That bishops and elders should have no more than one wife is explicitly enjoined 1 Tim. iii. 2, and Tit. i. 6, "he must be the husband of one wife," in order probably that they may discharge with greater diligence the ecclesiastical duties which they have undertaken. The command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time.

Lastly, in answer to what is urged from 1 Cor. vii. 4, "likewise also the husband hath not power of his own body, but the wife," it is easy to reply, as was done

above, that the word *wife* in this passage is used with reference to the species, and not to the number. Nor can the power of the wife over the body of her husband be different now from what it was under the law, where it is called צנהה, Exod. xxi. 10, which signifies "her stated times," expressed by St. Paul in the present chapter by the phrase, "her due benevolence." With regard to what is *due*, the Hebrew word is sufficiently explicit.

(*To be concluded in our next.*)

DISCOURSE BY PRESIDENT B. YOUNG,

DELIVERED AT THE GENERAL CONFERENCE IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 8, 1852.

(*From the "Deseret News," Jan.* 12.)

(*Concluded from page* 312.)

Again, I will speak to those who have not received their endowments. We expect to continue our labours here from day to day in administering the ordinances of the endowment as fast as we can, although our conveniences are limited; all who have experienced for themselves, know that our privileges are very limited in this matter. All the places this people have hitherto been enabled to erect and prepare, are far short of what we actually need; they only answer the purpose in an extreme case, though they bestow great honour upon a person who can understand; figures are reduced to reality, and realities are exhibited by figures, and those who have the Spirit and understand, derive great comfort and consolation from that source. I believe, as far as I have knowledge, that every person, almost without exception, who has received his endowment in this place, is well satisfied. There are many who know but little or nothing about it, but we shall continue to give the brethren and sisters their endowments, that if they should be called away to preach upon the islands of the sea, or be sent to some foreign land to labour, or be taken away before any other principles can be made known to them, these blessings will have been bestowed upon them, and they will be legal and valid.

You may inquire, "Why is this so?" I observed, if we had enjoyed the privilege of remaining in our mother country, of building and inhabiting, of planting, and enjoying the fruits of our labours, and had had the privilege of building temples as we should have had, according to the glorious Constitution of the United States, no such permission would have been given; but in consequence of the power of the enemy and the wickedness of the children of men, they overcame the Saints, they persecuted them, they have driven them, and have worn them out, thousands of them, twice told. When brother Phineas inquired what had become of so many who had taken upon them the name of Christ, I could cast my eye over this congregation and say, many as to number of such congregations as this, their bodies are sleeping quietly in the dust, and their spirits are in paradise; they have died in full faith, and in hope of a glorious resurrection. Though thousands who have embraced the latter day work have apostatized, yet thousands and thousands have died in the faith. The Saints have been worn out, they have been smitten and driven, and they have taken the spoiling of their goods joyfully. They have retreated from their enemies; they have yielded up all when they could not retain their position any longer. They have yielded to persecution, and have bowed down their necks to the yoke all the day long, and borne it patiently; and through their faith and patience they have hitherto overcome. The Lord has permitted this, and it is all right. I say to you, brethren, that have not received your endowments, be patient. We will administer the sealing ordinances to you as fast as we can. We will do all we can for the people. Every blessing the Lord has for the people we will be as ready as possible to bestow upon them, acting as minute men for their good.

But one thing they may understand and duly consider—if the Lord has nothing for the people, they need not ask me for anything. And if the people feel like complaining against me, they can complain as long as they please; my feelings all the time are, I ask no odds of them. If I have anything for the people, they are welcome to it; and when I feel tired and wearied, and feel indisposed to do this or that, the whining of the people will never make me do it. I heard here last evening inquiries made if the brethren intended to do this, or that—if they intended to send out a mission this season; they wanted to ask that question of the President of the Seventies. I say, it is none of your business; mind your own business.

When the Lord has anything for the people, it is then time enough for the Presidents to tell them of it. But if the people claim at the hands of the servants of the Lord that which the Lord has not given them, it will be poor picking: that vine is too poor to bear fruit. When it is necessary for all the Seventies to be organized, I will tell them of it. When it is necessary to do anything pertaining to the Presidency of Seventies, I will tell them of it. And when it is necessary to build a temple, I will tell the people.

I will tell them at this Conference, this morning, our design and wish are, that we make preparations to commence the temple in the spring of 1853: to commence the foundation for building a temple to the name of Israel's God, that He may have a dwelling place as well as the congregation. When the temple is properly built, and devoted to this purpose, to prepare us for a celestial inheritance, that temple will be set apart for a dwelling place for the Lord to inhabit, and the tabernacle will be for the congregation. Do you understand the difference? This is the place for preaching in, until we can build a larger tabernacle; hence, when we have built a temple, the tabernacle must be confined to the use of the people all the time.

I will tell you what we can do; we can get the walls built up around this block; we can go on the north, east, and west side, making a comfortable bowery, and there the people can sit. We should be out of doors it is true; we should have to preach out of doors; but it would be as comfortable as in this house. I would choose to be out of doors as much as to be here. You stand between these two doors here, and you will say that you would rather stand out of doors and preach, than stand in this draught.

If this place won't convene the people until we build a temple, we can have a bowery made, or a kind of shed put up for us that will contain the people, and put in temporary benches, the same as we had in the old bowery; there we will sit, and preach, and sing, and convene the whole congregation. If we want to do business, we call the Elders into this tabernacle, that is, if it is necessary. And the next thing is to go to work and prepare for the building of a temple, that the Elders of Israel may receive their endowments according to the literal letter of the law of divinity, as the Lord has revealed it. However, I wish to urge upon you, brethren, the necessity of not being in a hurry, though we will do the work as fast as we can, and you shall have your blessings as far as we can give them by permission.

I wish to see the brethren put forth their hands as in times past, to help to build up this kingdom. I realize that many of them are like brother Phineas, they want to be urged, and invited, and wait to be looked after. I wish to say to the old brethren who were in Missouri, and in Nauvoo, we choose to give you your blessings first; and when any such present yourselves, we give you the preference; you have borne the heat and burden of the day, and are entitled to these blessings first. Those who have come lately into the Church, have done and suffered but little or nothing. Although many who have come into the Church, have not done the first thing towards building up the kingdom of God, yet they are bold to ask for their endowments; we give them to them to get them out of our way. This may have hurt some of your feelings, but, brethren, when Jacob is blessed, never mind, don't feel hard about it; should the blessings mar your feelings, they administer some consolation to the others.

Those who have sat upon the watch tower, and laboured night and day, and watched the Prophet of the Lord, come up, that we may get hold of you. And I will say now, wherever there is a brother that went into the Battalion, if there is one boy or man left, if you don't choose

to pass by your blessings, come and let us bless you, and give you your endowments. These boys deserve their blessings; I say to all such, come along, and if we can bless you we are here to do it.

I would also say to all the pioneers who first came to this valley, report yourselves, and come and receive your blessings; you were faithful over a few things, and if you still be faithful, you shall be made rulers over many things, if your hearts faint not by the way, but remain steadfast.

So much for you, brethren, who have not received your endowments, and would wish still to receive them. We will work as fast as we can, that you may enjoy your privileges.

Many of my brethren with me speak of leaving for the south; and so, many want sealing done before I leave, as though I was not going to return. I have to beg of them to wait until we get back. We are almost flooded to death with business: "Cannot you do this, cannot you do that, before you go away?" is almost all the time ringing in our ears. We shall have all eternity to spend, therefore don't be in a hurry. If you are faithful to your calling, let me tell you there are no blessings contained in the celestial law of the kingdom of God, but what you will have a privilege to enjoy; and if you are faithful, all things are yours, whether in heaven, or on the earth, or under the earth; all things, whether they be principalities or powers, or things present or things to come; the heights and depths of eternal wisdom will be yours. You will then be rich; only be faithful, and the Lord has it all in store for you.

Now do you want me to explain this a little? Suppose I happen to drop off from this state of mortal existence, and leave a great many things undone that I wanted to do. For instance, I am not sealed to my father, and this is necessary, as I was born before the new and everlasting covenant was restored; consequently, not being an heir, I have to receive my inheritance in my father's kingdom by adoption—by the sealing law. The keys of the sealing power spoken of were to be committed to Elijah for the last days; these are things spoken of. I must be sealed to my father, and thus make a chain of Priesthood to connect the links together. Suppose I should drop off before this is done, what a pity it would be for brother Brigham to go into eternity and not have his work done. Let me be faithful unto the end, and my works will follow me. If I had not a son in the world disposed to do my work for me, by and by my daughters would have sons and grandsons; and suppose they would not act for me, I have friends on the earth, for God would raise them up for me, to do my work. That is not all: by and by the Lord will say to the sleeping dust, Awake and come forth out of your graves. I am on hand, the Lord wakes me up, or sends somebody to do it that possesses the keys of the resurrection. My dust is waked up, my spirit is re-united to it, and it is made a celestial body, filled with immortality and eternal life. Behold, the first that my children or my friends know of it, I will be with them in some of these temples, and tell them what to do.

In this you see I am not discouraged or at all disheartened in pursuing my duties in this life, for I shall get all my blessings. The Lord will not suffer any faithful person to be neglected, though you see the pulling and scratching that there are here. If you cannot see these spirits, I can; I know their feelings—they want to get this, and that, and the other. What for? Why, "I would be exalted and blessed first and foremost, I want to be the greatest, the first, and the best in all the kingdom of God." Get away from me with your nonsense. What blessings will you receive? What blessings will I receive? I shall be blessed just in proportion to the amount of labour I do, precisely; and if I am slothful, and neglect my duty, and neglect my prayers, and to be kind to those around me—neglect to teach the people, to feed the poor, and administer to those who are needy, when I have ability to do so, I shall be rewarded according to my works.

Now, ladies and gentlemen, take that to heart, every one of you will be rewarded according to your works. You will often see it thus among the brethren: "I wish I was ordained a President of the High Priests' Quorum." Why? "I should be looked upon as the biggest man in the kingdom." Another will say, "O if I were only a Prophet, and a Seer, what a big man I would be! I should be up head and shoulders above brother Brigham." What nonsense! Why was not I brother Joseph? Why did you not tell the Lord that He ought to have called me out to

open up this last dispensation? If He had, He would have left out you.

These little sanctified preachers boast, and say, "If you were to do so and so; I merely suggest it to have you look at it, and see what you think of it; I think it is a better plan; it is, I think, more heavenly." They will give their views as to whom to call, and whom not to call. I tell you, you had better stay at home and keep your noses clean. You do not see this among the Elders and Seventies, among the High Priests, and in the High Council, and no where else, but you see it among the females, among the sisters. "O what a glory it is to me, I am the first woman in this kingdom, how large I do feel, how important I must look, how grand to think that I am the first lady in the kingdom!" They are just like their brother the devil, precisely; they do not care if they creep as low as he, in other points, yet they will stretch up their necks and declare what great big bodies they are. And you can see it among the Seventies out in the world. At a certain Conference, as much time was consumed as we have used in this Conference, to find out if a Seventy was to preside in a Conference. I think brother —— had a pretty time in his neighbourhood. Zebedee Coltrin was travelling, and also Charley Thompson. Charley raised up a Branch, and commenced presiding over it. Three days were spent to find out whether Zebedee of old or Charley of late was to preside over the Conference. They might have known better. Such a spirit as they imbibed, made them altogether unfit to preside over themselves, or over the least one of God's creation.

Brethren, let us mind our own business, that is, the calling the Lord has called us to—to do everything we can to promote the good of the cause of truth, and never ask how big we are, or inquire who we are; but let it be, "What can I to do to build up the kingdom of God upon the earth?" And then you can understand what every man ought to do—which is the best he can. Every woman ought to do the best she possibly can to build up the cause of truth. You may ask, "What will be our reward?" I don't know. Ask the man who is devoted to the cause of his God, what he is working for. "Are you expecting to get some great seat in heaven?" He will answer, "I don't know, I never asked the question. I have never given it a thought, and I don't care anything about it, the Lord is with me to work while I am in the flesh. I love the light, the virtue, the freedom, the intelligence, and the knowledge of God; and that is enough for me, to make me get fat all the time."

I will tell you one thing more, if I can reveal it to you so that you can understand it. A great many are very anxious to know if they will be satisfied with their situation hereafter. Now I tell you, if you do the best you can, and all the good you can here, you will be satisfied hereafter; but if you sit down and whine, and complain of your situation here, you won't be satisfied hereafter. Can you realize that? I think you may; if you are devoted to the cause of doing good on earth, of promoting righteousness and the kingdom of God, you will be satisfied hereafter; but if you continue in your selfishness and complaining, you won't be prepared to receive the crown you desire, but lose the very object you are whining for, and render yourselves unworthy of it; you will look back upon your past life, and say, "I have not done the best I could, and now I have lost all." Whom will you be dissatisfied with? Not with me, nor with the Lord; you will know He has done right, and you will be judged out of your own mouth.

Now let every man and woman from henceforth do all they can to build up the kingdom of God upon the earth, and never wilfully do wrong to any of God's creatures that are upon the earth. If you take this track, you will be perfectly satisfied; you will be situated just as you want to be; there will not be a murmuring thought, or an uncomfortable reflection pass over your minds; but you will be calm and tranquil as the soft, balmy breezes of heaven. The Lord is yours, and you are the Lord's. If there be still any grounds for complaints here, they are caused by our own neglect, and picayunish feelings.

I have one thing now to lay before you, before I close my remarks. I have told you about the endowments, and about building a Temple. You have heard read from this stand, a manifesto by the clerk. You know we are in debt; we have property on hand that will more than meet our liabilities, but it will not pay our debt, with the exception of our cattle. We are

now turning out all the oxen we have, to liquidate these debts; the cows we have on hand, we keep for the use of the Public Works. We do not suffer the cows to go from us, for they furnish us with milk and butter, and afterwards will make beef.

I have this question to ask this Conference: if they have cattle that they turn out, will they let us have them now, while they can, that we may turn them over to Livingstone and Hooper? I ask this Conference to lend us a helping hand; let us have from two to five hundred yoke.

On the back of this, many may say, "We are very scant of cattle; we have not cattle enough to answer our own purpose." Now I know better, and I have known better long ago; the people have had too many cattle to be profitable to them, ever since they came into these valleys. The inhabitants of these valleys have more cattle now than they are all put together able to take care of. See the men riding over the plains, and in the kanyons, hunting lost cattle, losing their time, and killing their horses.

If you have a dozen, or fifty, or a hundred—in a word, all the cattle you cannot make useful to you at this time, turn them out, and keep your cows at home, for they are the most profitable portion of the stock, but let the cattle go. There are also too many horses here. If I wanted to hire a man, it is impossible, for everybody almost has got so many cattle and horses to look after, they won't serve us, they must go and work with their cattle. Part with your cattle, and your horses, and your mules; shave down the number of your animals until you have only what you need, and can comfortably take care of; and let the rest go.

That is new revelation to you. If you don't believe the Lord has given any new revelation lately, be glad that you have just now got one. Brother Heber says, the Lord would not tell you anything about that, but He revealed it to His servants the Prophet.

I have told you that which I do know is as true as that the sun ever shone upon this people. We have got too much around us. The brethren say, they have so much to take care of, they have not any time to devote to other purposes. If we can get from two to five hundred yoke of these spare cattle, it will free our hands from the liabilities now upon us, and at the same time free this people from a great amount of anxiety and trouble.

May the Lord bless you. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 27, 1854.

We have much pleasure in presenting before our readers the extract on Polygamy, from a *Treatise on Christian Doctrine* by the author of *Paradise Lost*, and we have no doubt that they will be highly gratified in perusing the article. The subject is handled in a masterly manner, and the arguments are strong and convincing. But the chief argument in favour of the principle, it seems, cannot be urged except by those who understand Jehovah's purposes in a measure. The principal argument in favour of polygamy is that it provides such an illimitable field for the exercise of eternal justice in appropriating rewards and punishments according to the faithfulness or wickedness of men. Those persons who keep the commandments of God, and continue faithful unto death, can, by receiving a plurality of wives, have secured to them the means of increasing their posterity upon the earth far more rapidly than is allowed in Christendom, and thus speedily realize a goodly share of the blessing which was bestowed upon Abraham. On the other hand, those persons who disobey the commands of God, and work wickedness and abomination upon the earth, can, by the Lord's refusing to allow them to propagate their seed, receive a most terrible punishment. This great argument, unanswerable by the opponents of poly-

gamy, rests entirely independent of the relative numerical proportions of the sexes, which is taken by some as their strongest objection to a plurality of wives. Providing the numbers of each sex be equal, ample room exists for the exercise of this principle of rewards and punishments. And the scarcer the female sex may be, the more will the rewards be coveted and the punishments feared.

Home Intelligence—*Newcastle-upon-Tyne Conference.*—Sunderland, May 10, Elder William Glover writes. Out-door preaching was being briskly carried on, and many people attended the meetings, and were investigating the principles. Baptisms were taking place in most of the Branches, and a good spirit prevailed among the Priesthood and the Saints. A certain Anti-Mormon lecturer was preaching, in various parts of the Conference, against the Saints, which was stirring up the people to inquire into the work.

Foreign Intelligence—*Kansas.*—April 11, Elder Dorr P. Curtis writes. He had selected a sheltered spot, about a mile from Kansas, with plenty of wood and water, for a camping place. Since leaving St. Louis, eight deaths had occurred in the company, who, our readers will recollect, were of the Danish and German emigration. Three or four persons were still unwell. Fare and freight were still very high up the Missouri. Cattle were twenty per cent. cheaper than they were a little time previously; flour was three and a quarter dollars per hundred pounds, bacon was seven and a-half cents per pound. Elder Curtis was expecting the remainder of the Danish and German emigrants in a few days. On their arrival at Kansas, he was expecting to return to his own company at St. Louis. The inhabitants at Kansas appeared to be quite friendly, and ready to render assistance to the Saints.

The Work in Scandinavia.—From the letter of Elder Van Cott, our readers will perceive that the work is rolling on in that part of the world where he is privileged to labour, and that the amount of persecution which, from the first, has attended the promulgation of the Gospel in that portion of the vineyard, shows no signs of abatement. Though in a few instances, the Lord raises up friends who use their influence to mitigate the severities pursued against the Saints, or to shield them against the storm, yet it is easily perceived that the spirit of the people is still the same, and that opportunities are not lost sight of to annoy and punish those who evince a determination to believe and obey the truth. But though the Saints may be called to suffer occasionally, they can still rejoice, knowing in whom they believe, and that He is able to cause all seemingly untoward circumstances to work together for the good of those who fear Him, keep His commandments, and observe His precepts. Persecution is calculated to extend the spirit of inquiry among the people, and cause it to sink deeply into their hearts, and also to enlist the sympathies of reflecting and generously disposed persons, and thus it very frequently and indeed generally happens that persecution, instead of bringing the work of God to naught, makes the Saints strong in the faith, and sows the seeds of truth in much good soil, which brings forth abundantly to the honour and glory of God. This appears, so far, to have been the case in Scandinavia, and that it may continue to be so, as long as the Saints are persecuted, is our prayer.

Arrival at New York.—Elder Thomas Colborn informs us, under date of New York, April 28th, that he arrived at that city, April 26th, in good health and spirits, after a prosperous but tardy voyage.

ROUTE FROM LIVERPOOL

TO

GREAT SALT LAKE VALLEY

ILLUSTRATED

By a series of Splendid STEEL ENGRAVINGS and WOOD CUTS, from Sketches made on the Spot and from Life, in 1853, expressly for this Work, by

FRED PIERCY,

AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.

EDITED BY JAMES LINFORTH.

This highly interesting and beautiful Work will form a narrative of the journey from Liverpool to Great Salt Lake Valley, and will give historical, descriptive, and statistical information respecting the places and the Indian tribes on the route and in Utah Territory.

The mode in which the Latter-day Saints' emigration is conducted, a review of it from the commencement, and incidental instructions to emigrants, will constitute an early part of the Work.

The statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter-day Saints will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate from the conflicting statements which have appeared from time to time in a great portion of the public press.

The engravings (except the portraits of Joseph and Hyrum Smith; and Joseph Walker and Arapeen, Chiefs of the Utah Indians) are all taken from sketches made on the spot and from life expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this Work one of peculiar interest, usefulness, and beauty, and the publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

STEEL ENGRAVINGS, BY CHARLES SIMS.

New Orleans.
Baton Rouge.
Natchez under the Hill.
Natchez on the Hill.
Vicksburgh.
Memphis.
St. Louis.
Camp at Keokuk.
Nauvoo.
Joseph Smith the Prophet.
Hyrum Smith, from an original portrait in the possession of his family.
Carthage Jail.
Room in which Joseph and Hyrum Smith were imprisoned.
Well against which Joseph Smith was placed and shot at after his assassination.
Lucy Smith, mother of the Prophet.
Ruins of the Temple at Nauvoo.
Joseph Smith, jun. } Sons of the
David Smith. } Prophet.
Entrance to Kanesville.
Council Bluffs Ferry, and group of Cottonwood trees.
View of the Missouri River, and Council Bluffs, from an elevation.
Elk-Horn River Ferry.
Loup Fork Ferry.
Wood River.
Chimney Rock.
Scott's Bluffs.
Fort Laramie.
Independence Rock.
Devil's Gate.
Laramie's Peak.
Witches' Bluffs.
Great Salt Lake.
Great Salt Lake City.
His Excellency Gov. Brigham Young.

WOOD CUTS.

Emigrant Ship leaving Liverpool.
Light House, at the mouth of the Mississippi.
Old Fort Rosalie.
Walnut Hills.
Costume for the Plains.
Chimney Rock from the West.
Fort Bridger.
A Kanyon in the Rocky Mountains.
Utah Territorial House, G. S. L. City.
Tabernacle, G. S. L. City.
Joseph Walker. } Brothers, and Chiefs of the Utah Indians, from original drawings by W. W. Major.
Arapeen. }

This Work will be published at this Office, in 14 Monthly Parts, Super-royal 4to, 1s. each. Part 1 to be ready July 1st. Subscribers who emigrate to Utah before the Work is completed, can, by paying at this Office before their departure, obtain the remaining Parts in Great Salt Lake City.

THE SCANDINAVIAN MISSION.

CONTINUED PERSECUTIONS, FINES, AND IMPRISONMENTS—NUMEROUS BAPTISMS—PROSPECTS OF THE WORK IN DENMARK, SWEDEN, NORWAY, AND ICELAND.

Gothersgade 28 and 29, Copenhagen, May 3rd, 1854.

President S. W. Richards—Dear Brother—Knowing the lively interest which you take in relation to the missions here in the east, as well as all those throughout the earth, wherein the building up of the kingdom of God is concerned, I am induced to break a long silence by communicating to you, in a brief manner, that which has transpired in this mission since I last wrote you on this subject, also to acquaint you with its present condition and prospects. You are informed up to the time of our emigration, which caused much excitement here, and was one of the principal topics of conversation for a long time.

I learned, on my return here from England, which was on the 10th of February, that the disturbance in our meetings in this city, had continued to increase to that extent that they were broken up once or twice, and the brethren were under the necessity of discontinuing the afternoon service, and changing the hour of assembling in the morning, so as to have it so early that but few of the emissaries of the devil would find it convenient to attend. The change has had its desired effect, in part, but not fully, as we have been subjected to disturbances more or less all winter, but nothing serious has taken place. We sent for the police on one or two occasions, but, instead of their coming, and attending to their duties, they would answer us that they had enough to attend to without watching the "Mormons." Accordingly, it was thought best to take care of ourselves, and we had eight stout men appointed to keep order in the hall during service, which has thus far had the desired effect, and we have commenced our meetings again as usual.

There appears to be considerable interest manifested by strangers, many are investigating the work, not only in Copenhagen, but through the Conference, and finally there is a general spirit of inquiry in all the Conferences in Denmark. Much zeal is manifested by those who are engaged in the ministry, and they are not a few. Many new places have been opened. Several new Branches have been organized of late. In the month of March, 21 persons were baptized one evening in one Branch.

There is a gradual increase in knowledge of the work, as well as in numbers. The labours of the servants of the Lord are crowned with success in this part of the vineyard, notwithstanding they have many difficulties to encounter, and much persecution to bear, such as being beaten with clubs, and kicked, and dragged in the street by the hair of the head from house to house. This they suffer in a land where the people all profess to be Christians, being made such at eight days old. It is believed that the priests instigate those who commit such acts of violence. I can, however, speak in praise of a few of the ministers of the law, as they have, in a few cases, imposed heavy fines on the immediate offenders, and assured the brethren that they should have protection at their hands. In other instances where the Saints have made complaints to the magistrates, and have asked redress for their wrongs, they have received nothing but abuse. Thus you see that many of the people of this nation will compare, in that respect, with many people of other nations who profess to be Christians.

In this part of the vineyard, those who have embraced the everlasting Gospel, and those who have been called to minister in the same, do not begin to know what privation and persecution, by imprisonment, &c., are, in comparison with what many of our brethren in Norway and Sweden have to experience. Language is inadequate to describe all they have had to pass through for the love of the truth, and for yielding obedience to the requirements of heaven. I will not attempt to delineate the numerous instances of suffering and abuse, but will mention a few that you may judge of the feelings of the people who are opposed to the truth, and of the spirit by which they are actuated.

In Sweden they consider it a crime to be baptized, and will punish with fine or imprisonment those who are baptized.

At the present time, there are two aged persons, a man and his wife, in prison at Malmö, under sentence for 16 days, on bread and water, for no other crime than being baptized for the remission of their sins. They are deprived of their accustomed habiliments, and clothed in a manner disagreeable to look upon, even as criminals who had committed some heinous crime, likewise in a manner to make them as uncomfortable as possible. In another instance, a young lady was baptized, and it was found out by the priests, who had her arrested. She was fined 35 Swedish dollars, or she must suffer imprisonment. Her parents agreed to pay the fine rather than have her imprisoned.

Those persons there who obey the Gospel, know what they are about, and the result in case it is found out. Yet notwithstanding, they will do it, and leave the event with the Lord. There have been 51 baptized from the 15th of January to April 15th, and three new Branches organized. The Elders have to move very cautiously in their labours, and then they often are found out, and have to suffer for it. Elder Lundblad, the President, was out visiting the Branches, and was taken up last week, brought to Malmö, and put in prison. He was charged with vagrancy, but I have learned to-day that he will probably be discharged.

I am informed that two brethren near Christianstad were arrested by the police recently. Both were unmercifully beaten with sticks, so that one of them bled freely; the other's arms swelled so that his coat sleeves could not be taken off without cutting, and in that state they were thrown into a wagon, and brought to Malmö, and put into prison.

There are now five Saints in prison in Sweden, and sixteen, both male and female, on bail, who were arrested by the police for assembling together, reading, and receiving and administering the ordinances of the Gospel. They were judged as Sabbath-breakers, &c., as they assembled on that day, and were fined varying from 35 to 110 Swedish dollars each, or they must receive from 16 to 25 days' imprisonment, to live on bread and water. The brethren, not feeling satisfied with the decision, appealed to the high court, which confirmed it. They then appealed to the king, where the matter rests at present. The brethren have been informed, by one of the police, who is friendly, that the king has written to the chief police at Malmö, making inquiries concerning the matter, and would like to know how he could consider they broke the Sabbath in assembling to worship the Lord, or in administering the ordinances, seeing it was agreeable to the example of Jesus Christ. The brethren believe that the king will not sanction the decision.

In order that they might enjoy a little liberty, quite a number of the brethren and sisters have of late emigrated to Copenhagen.

I am informed that a great many in Sweden are believing, and the prospect for the spread of the truth would be first-rate could they but have liberty.

I will now speak of Norway, for I think the brethren there are doing exceedingly well, considering what they have to contend with, even those mighty barriers to the spread of the truth, such as the police and oppressive laws, with a multitude of hireling priests watching every opportunity to enforce these laws: they will even go so far as to employ men, aside from the police, to watch our Elders, in order to inform of them. They have arrested a number of the Elders several times; some have been fined, others imprisoned, a few have got clear. Elder Peterson has been arrested several times at Christiana, but has always been enabled to get clear, and has succeeded in raising up a Branch there, organized with nine members, and, from later information, I learn that it numbered fifteen, with a prospect of many more shortly. A few had been baptized at Drammen. It was expected a Branch would be organized there soon. Many of the people there are so interested in the truth, that 65 not in the Church, signed a petition which our brethren got up, asking for religious liberty. They presented the petition to the legislature, as I instructed them, but have not, as yet, learned the result.

The people of Norway, who have got their eyes open a little, so as to begin to discern the truth, call upon their ministers to come out like men, with their scriptural arguments, if they have any, to put down the doctrines which the Latter-day Saints hold forth, and not to be so mean as to resort to the law of the land, and every other device, in order to prevent the people from learning that which is both reasonable and scriptural, but they have learned better than to come out.

I learn, from the report from Norway, that they baptized fifty-five during the six months ending April 6th. Many are believing. Prospects are good, could the people but have liberty.

I have heard from Iceland, but there is no improvement whatever in the prospects.

In the Scandinavian Mission, there have been 612 baptized during the six months ending April 6th. A spirit of peace and union prevails, and a universal willingness to hearken to counsel, also to improve upon every opportunity to store the mind with useful knowledge, and roll forth the kingdom of our God.

We anticipate that a good work will be done the coming season, unless too many of our Elders are taken into military service, which, from present appearances, I fear may be the case. At any rate, we are determined to do all that we possibly can, with the help of the Lord, and leave the event with Him.

Please give my love to Elder D. Spencer, and the brethren in the office. Elder P. O. Hanson also unites in love to you and them.

I will now conclude, desiring always to be remembered in your prayers.

May the Lord bless you continually, is the desire of your humble servant,

Respectfully yours in the Covenant,

JOHN VAN COTT.

THE GERMAN MISSION.

NINE BAPTISMS—TRANSLATION AND PUBLICATION OF THE REVELATION ON MARRIAGE, AND ELDER O. SPENCER'S "PATRIARCHAL ORDER."

Hamburg, April 29, 1854.

President S. W. Richards—Dear Brother—It is with pleasure that I take my pen to inform you concerning the state of affairs here in this part of Babylon.

When I arrived in Hamburg, February 5, I visited the President of the Branch, and found him sick, and cast down by the heavy burden that was resting upon him. I administered the ordinance to him, and he began to get better. He is a faithful young man that Elder Daniel Carn ordained previous to his leaving Germany.

February 7, I went to the American consul, and got a new passport, after which I got a ———— card from the police officer in Altona.

I preach every Sunday, and generally once in the week, in a private room in Hamburg. I have introduced to the Saints here the idea of having monthly a day of fasting, with which they have generally complied. It has a good effect in uniting them.

Some say they want no more of "Mormonism," because they could not get emigrated to America. I have baptized nine persons since my arrival here. I have also published the Revelation on Marriage, and Elder Orson Spencer's *Patriarchal Order*, in pamphlet form, Elder Carn having translated them from the English. I have sent seven of them to my relations and friends at Wurtemburg, where I staid six weeks last year. I have also sent one of these pamphlets and a letter to a priest living near where Elder J. F. Secrist was last year in prison. This gentleman writes that he has got other books on our principles.

There was also a priest in Hamburg last week, inquiring after the "Mormons," but he did not find us. I understand that he considers that the popular religions of the day are insufficient to elevate man and exalt him to the presence of his Maker. I am going to write a letter to him, he lives about twelve English miles from here.

I wish we had liberty here to exhibit the Gospel of Jesus Christ in its true colours, that those persons who have a taste for that which is good, may have their heart's desire, for I believe that a good many are seeking the truth, but have not the chance to obtain it.

Please give my kind regards to Elders D. Spencer, J. S. Fullmer, S. W. Crandall, and the brethren in the office.

My prayer is that the Lord of heaven may bless you with His holy Spirit, and every blessing that you need to accomplish your responsible mission.

G. C. RISER.

NAVAL STATISTICS.

BRITISH BALTIC FLEET.

Duke of Wellington, 131 guns; Royal George, 121; St. Jean D'Acre, 101; Neptune, St. George, 120 each; Princess Royal, James Watt, Nile, Cæsar, Algiers, Hannibal, 91; Prince Regent, 90; Monarch, 84; Majestic, Cressy, 81; Cumberland, Boscawen, 70; Hogue, Ajax, Blenheim, 60; Edinburgh, 58; Imperiéuse, Euryalus, 51; Arrogant, 47; Amphion, 34; Dauntless, 33; Tribune, 30; Eurydice, 26; Leopard, 18; Odin, Valorous, Penelope, Magicienne, 16; Cruizer, Archer, 14; Desperate, Conflict, 8; Dragon, Bulldog, Vulture, Basilisk, Driver, Gorgon, Rosamond, Gladiator, 6; Prometheus, 5; Janus, Alban, 4; Lightning (for surveying), 3; making a total of 49 vessels, with 2,315 guns, and 23,044 men. Of the above vessels, the Neptune, St. George, Prince Regent, Monarch, Cumberland, Boscawen, and Eurydice are sailing vessels; the remainder are steamers, propelled by 16,917 horse-power. The total tonnage is 87,409. Vice-Admiral Napier, Commander.

BRITISH BLACK SEA FLEET.

Sailing line-of-battle-ships—Britannia, Trafalgar, 120 guns each; Queen, 116; London, Albion, Rodney, 90; Vengeance, 84; Bellerophon, 78. Screw line-of-battle-ships—Agamemnon, 91; Sanspareil, 71. Sailing frigates and sloops—Arethusa, Leander, 50; Diamond, 28; Modeste, 18; Frolic, 16. Screw frigates and sloops—Highflyer, 21; Wasp, 14; Niger, 14. Screw Corvette—Miranda, 15. Paddle-wheel vessels — Terrible, 21; Retribution, 28; Tiger, 16; Furious, Firebrand, Sampson, Inflexible, Fury, Vesuvius, 6; Spitfire, 5; Caradoc, 2; Triton, 3; Banshee, 2. Total 32 vessels, 1,289 guns, 12,814 men, 7,050 horse-power. The total tonnage is 50,951. Vice-Admiral Dundas, Commander.

BRITISH WHITE SEA FLEET.

A small cruising fleet is fitting out for the White Sea, but we have seen no statistics.

BRITISH NAVAL RESERVE.

A late Number of the *Portsmouth Guardian* contains the following—"A full account has been given of the powerful fleets which have been designated for service in the Black Sea and the Baltic. We do not suppose it likely that they will prove inadequate for the hot work they will have to encounter, but even if they do, and supposing both these magnificent fleets should be destroyed, we have ample material in our home ports to supply their places. From our ships in reserve and building, we could form a naval force far surpassing that which any other nation in the world can boast of having afloat. We have in reserve at the four ports of Portsmouth, Devonport, Chatham and Sheerness, not less than 161 vessels of the 'effective ships of the Royal navy,' and these estimated to carry not less than 6,807 guns. Besides these, too, we have a goodly number of paddle-wheels, and other small craft. Though some of the vessels may not without considerable repairs be in a state to send to sea, yet most of them are excellent sea-going vessels—far superior, indeed, to anything Russian—and could be fitted out for service on very short notice. Then we have of vessels building—5 at Portsmouth, 7 at Devonport, 1 at Sheerness, 6 at Chatham, 11 at Pembroke, 4 at Deptford, 4 at Woolwich, and 1 at Millwall—total, 39.

The *News of the World* recently gave the following as an accurate list of the British naval reserve force at the home ports, not in commission. Ships of the line—Nelson, 120 guns; Princess Charlotte, Royal Adelaide, 104 each; Powerful, Collingwood, Bombay, Calcutta, Canopus, Clarence, Thunder, Asia, Formidable, Ganges, 84; Meanee, 80; Foudroyant, Cambridge, Indus, Achille, 78; Hawke, Russell, Wellesley, Pembroke, Implacable, 72. First-class and other frigates—Vindictive, Alfred, Dublin, America, Eagle, Warspite, Grampus, Java, Nankin, Raleigh, 50; Isis, 44; Cambria, 40. Corvettes—Alarm, Actæon, 26; Brilliant, 20; Havanna, 19; Arachne, Terpsichore, 18. Sloops, &c.—Helena, Syren, 16; Fame, 14; Childers, Acorn, Wolverine, Persian, Mariner, Sappho, 12; Spy, 3. The above 51 reserve vessels carry 2,752 guns, and require 24,620 men.

ARMAMENT OF BRITISH VESSELS.

With respect to the weight of metal

carried by war vessels now, compared with what was customary in Nelson's days, a writer in *Blackwood's Magazine* for April has the following—"A British ship of 104 guns, of the year 1805, was armed as follows:—28 long 32-pounders on the lower deck; 30 18-pounders on the middle deck; 30 12-pounders on the main deck; 8 12-pounders on the quarter deck; 2 12-pounders on the fore-castle, and 6 18-pounder carronades on the poop—broadside force, 1,012 lbs.

"Contrast this ship's power (and she played a most conspicuous part at Trafalgar) with any of our modern 'screws.' Take the Agamemnon, 91 guns, as a familiar example. Her armament consists of thirty 68-pounders, and fifty-nine 32-pounders, besides one 10-inch pivot-gun, and one 8-inch ditto on her upper deck. Both of these pivot-guns throw 68-pounder ball. This ship's force can be known to an ounce; and as she is one of a numerous class now in the Navy, we may congratulate the nation in having, at this period, such a fleet of *persuaders*, as these fine vessels must prove to be, whenever their weighty arguments are brought to bear upon the Eastern or any other vexed question. Thus her thirty-two 68-pounders, which include her two pivot-guns, will throw 2,176 lbs. of shot, and her fifty-nine 32-pounders will throw 1,888lbs., making a grand total of 4,064 lbs. for her entire armament, or 2,032 lbs., or nearly one ton of metal as her broadside force. These figures may not be exactly correct, as 68-pound shot are 'cored,' or partially hollow; but the loss in weight is more than compensated as a destructive missile, by the extra size of the ball. So that after making an allowance, we find that our 'screws' are no niggards with their shot, but that they throw an excess of 1,000 lbs. of iron at every broadside, over one of Nelson's best ships of 104 guns. When, in addition to this startling disparity in the destructive force of the ships of the two epochs, it is remembered that the modern Ninety possesses a motive power in the screw that renders her terrific batteries doubly effective, we can form a rough idea of the resistless power now concentrated in ships of war of the Agamemnon class."

The following statistics show the force and size of war ships of three different periods:—

Ships.	When Serving.	No. of Guns.	Length of Deck.	Breadth extreme.	Depth of Hold.	Burthen.	Weight of Broadside.
Victory.....	1805	104	186	52-5½	21-6	2162	900lbs.
Caledonia...	1830	120	205	53-8½	23-2½	2616	1772lbs.
Duke of Wellington.	1854	131	240	60-0	24-8	3750	4030lbs.

FRENCH BALTIC FLEET.

Sailing vessels—Le Tage, L'Hercule, Le Jemappes, 100 guns each; Le Breslaw, Le Duguesclin, 90; Le Duperré, Le Trident, 80; La Sémillante, L'Andromaque, La Vengeance, 60; La Poursuivante, La Virginie, La Zenobie, 50; La Psyche, 40. Steam vessels—L'Austerlitz, 100 guns; Le Darien, 14; Le Phlegeton, 10; Le Souffleur, Le Lucifer, L'Aigle, 6; Le Milan, Le Daim, 4. Total, 22 vessels, 1,160 guns, 2,270 horse-power. Vice-Admiral Parseval Deschênes, Commander.

FRENCH BLACK SEA FLEET.

Sailing vessels—La Friedland, Le Valmy, La Ville de Paris, 120 guns each; Le Henri IV, 100; Le Bayard, Le Jena, Le Jupiter, 90; Le Marengo, 80; La Sérieuse, 30; Le Mercure, L'Olivier, Le Beaumanoir, 20; Le Cerf, 10. Steam vessels—Le Charlemagne, 90; Le Gomer, 16; Le Mogador, 8; Le Descartes, Le Vauban, 20; Le Cacique, Le Magellan, Le Sané, 14; Le Caton, Le Promethée, 4; La Salamandre, Le Héron, La Mouette, 2. Total, 26 vessels, 1,120 guns, 4,960 horse-power. Vice-Admiral Hamelin, Commander.

FRENCH ATLANTIC FLEET.

Sailing vessels—Le Montebello, 120 guns; Le Suffren, 20; La Ville de Marseille, L'Alger, 80. Steam vessels—Le Napoléon, 92; Le Jean Bart, 90; La Pomone, 40; Le Caffarelli, 14; Le Roland, Le Primauget, 8. Total, 10 vessels, 552 guns, 2,880 horse-power. Admiral Bruat, Commander. This fleet is destined to act in the Black Sea, the waters of Gallipoli, and the Archipelago of the Levant.

RUSSIAN BALTIC FLEET.

Sailing ships of the line—Russia, Emperor Peter I, 120 guns each: St. George the Conqueror, and another, 112; Emgeiten, Krasnoi, Gunule, Pultava, Prochor, Vladimir, Volga, Empress Alexandra, 84; Narva, Beresina, Brienne, Borodino, Smolensko, Arsis, Finland, Katz-

bach, Ezekiel, Andrew, Culm, Ingermanland, Pamyat Azofa, Sisoi the Great, Villagosh, Natron-menya, Fere-champinoise, Michael, 74. Of the above 30 vessels, carrying 2,468 guns, it is said that 18 or 20 vessels are in fair condition, the rest are mere hulks. Sailing frigates—Constantine, Cesarevitch, Cesarevna, Amphitrite, Castor, Diana, Aurora, 44 guns; Alexander Nevsky, 58; Pallas, 52; making a total of 9 vessels, and 418 guns. There are also 3 flat-bottomed frigates for the use of the marine cadets. Sailing brigs and corvettes—Ajax, Palinurus, Paris, Philoctetes, Prince of Warsaw, Navarino, Dwina, Olivutza, 20; and two or three others, making a total of at least 8 vessels and 160 guns. In addition to the above, there are, belonging to the Baltic fleet, 15 schooners, transports, and luggers; also 50 or 60 miscellaneous small craft, such as pilot vessels, tenders, yachts, &c. The gun-boat flotilla is in bad condition, and in number does not exceed 50 boats; but 80 more were ordered to be built last Autumn. Paddle-wheel steamers—Kamschatka, Olaf, Smiloi, 16; Gremiaschi, 9; Grosaschi, Ruric, Chrabroi, Bogatir, Diana, Hercules, 6; making a total of 10 vessels, 93 guns, 3,490 horse-power. There are also 10 small yachts and tenders, chiefly of iron, with horse-power from 100 to 60; also a few tugs, &c., and the iron post steamer Vladimir. The following are incomplete vessels. Screw ships of the line—Orel, Wibourg, Constantine, 84. Screw frigates—Maria, Ilya of Muronetz, 44; Polchan, 52.

The whole of the Russian Navy in the Baltic, Black, and White seas is said to comprise 240 vessels, 9,000 guns, and 80,000 men. The Black Sea fleet is said to be manned by 20,000 men.

TO A FRIEND ON HIS MARRIAGE.

Oh! woman, virtuous and fair,
Peculiar boon of heaven!
Man's lasting friend and comforter,
Wise Providence has given!
When lordly man is torn with grief,
Or anxious care oppresses,
In thee he finds a sweet relief,
A heaven in thy caresses!

Thus for yourself you choose a *wife*,
In youthful graces smiling;
Then happy may you make her life—
Domestic cares beguiling.
May mutual love, and joy, and peace,
Through life's fleet scenes attend you;
Love's little pledges, too, increase,
And heaven its blessings send you.

Newbury, Berks. W. G. MILLS.

LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH MAY, 1854.

	£	s.	d.
Thomas Parkes	3	0	0
Lewis Davies	1	0	0
James Walker	15	0	0
Griffith Roberts	1	0	0
Josiah Holmes	5	0	0
Charles Kerr	1	0	0
John B. Pears	4	15	0
Henry Mc Creery	10	0	0
John Memmott	10	0	0
Richard Harper	4	0	0
Carried forward	£54	15	0

	£	s.	d.
Brought forward	£54	15	0
Robert Kirkwood	15	0	0
William Smith	2	12	0
James Linforth	4	0	0
Edward Middleton	5	0	0
Simon Irwin	5	0	0
E. C. Brand	20	0	0
R. J. Townsend	5	0	0
James Robson	5	0	0
	£116	7	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 22.—Vol. XVI. Saturday, June 3, 1854. Price One Penny.

"WORLDLY-MINDEDNESS OF THE MORMONS," AND THEIR "SENSUOUS" RELIGION.

BY ELDER ELIAS L. T. HARRISON.

The "Mormon" religion professes to teach man how to use, gratify, and control every power and passion he possesses; it not only teaches him principles which will give calmness to the spirits of men, and furnishes them with principles that will break down the barriers between the human family, and unite them as one, until their desires, purposes, and affections have but one direction, but it says to man, "Religion should include the true principles of gratifying and governing the senses."

On this account, "Mormonism" has been compared to Mahommedanism, because, say some, it offers sensuous gratifications as a part of the future rewards of the good: it tells the world of an earth that shall be celestialized, and covered with the glory of God; of rocks, hills, trees, and beasts, which with the rest of a groaning creation shall rejoice in pristine beauty and perfection; and says, "O man, these things shall minister to you future pleasures in perfection, as they now do in part; nor shall social joys be wanting, for all the charms and joys derived from the triune relation of 'wife, children, and friends,' shall still swell the pleasures of existence, whilst enlarged powers of thought, a spirit toned down from harshness, and swelled with love and charity, shall complete the man."

Now who cares if the above does resemble Mahommedanism a little, if Mahommedanism in these particulars resembles truth? Who cares? Certainly not Latter-day Saints, for they have learned to follow principles and not men, and they willingly confess they are not averse to truth, though it should be uttered by an Arab impostor, or any other impostor indeed: for instance, they would not reject the truth that men should not preach for money, even though it should be uttered by a bishop rolling in golden equipage, drawn by silver greys, wrung as it might have been (indirectly) from the sweat and toil of the labouring poor! Then if they would not reject truth under such circumstances, why object to a principle if it can be proved heavenly, because, years and years ago, something a little similar was taught by somebody, who, finding the whole world under the influence of imposture, thought he would do a little business on his own account?

Now if such expectations or ideas as "Mormonism" encourages be wrong, it must be because they are contrary to the revelations God has given of what He intends man to hope for, or because the works of nature develop characteristics in God different to those encouraged by the principles of the Latter-day Saints. The object of the following remarks is to show what Revelation and Nature do say on the matter.

The idea that our opposers hold seems to be, that it is not "heavenly-minded," nor consistent with a "spiritual religion," to let the thoughts be employed on such ideas as are suggested by the material tangible works of God; but that we should have a religion isolated entirely from such gross matters as earth, its fruits, flowers, and landscapes; mechanical or artistical pursuits; and have communion with one's God in spirit; and above all, never think of carrying such ideas into eternity, where doubtless all these carnal things will be forgotten, and nothing but praise and prayer employ the mind.

Now, dear friends, where did you get the idea that a godly life ought to separate you from pleasures derived from inspection or possession of the beautiful, material, tangible blessings of earth; or that your religion would suffer in its heavenly-mindedness, if it engrafted a promise of such blessings on the condition of a righteous life? Did you get it from Abraham, who loved and obeyed that he might obtain promises of blessings pertaining to this earth? or from his God, who rewarded his righteousness with a promise of fruitful lands, and a numberless posterity to enjoy them? Perhaps you got it from Jacob, who, when dying, instead of giving up his worldly notions, and thinking about death and eternity, spent his last breath in promising all the temporal blessings he could well think of to his descendants. Of course if you did feel shocked at such a scene you doubtless prayed, "Let me not die like Jacob, let not my last end be like his."

Let us "look unto Jesus, the author and finisher of our faith," and see if we can trace in *him* notions of worldly pomp and grandeur. First of all, his mother bore him believing he should sit on David's throne, so that his worldly notions were born with him. No wonder, then, we hear him on the mount, surrounded by the multitude, leading them on to righteousness with this worldly-minded argument — "Blessed are the meek, *for they shall inherit the earth!*" Why did he not say, blessed are the meek, for they shall have a heaven, where all sensuous pleasures shall be extinct; and call on the multitude to say, Amen? Hear him again, "working on the minds of the ignorant by promises of worldly blessings," saying, "There is no man that hath left *house*, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time, *houses, and brethren, and sisters, and mothers, and children, and lands*, with persecutions: and in the world to come eternal life." (Mark x. 29, 30.) And tell me, dear reader, what more can we need to convince us that the worldly-minded, "sensuous religion of the Mormons" is as old as Jesus himself!

Hear the "worldly-minded" Paul, declaring for himself and brethren—"Them, who by continuance in well-doing, seek for *glory, honour* (two very worldly-minded principles), immortality, and eternal life," (Rom. iii. 17;) and further, teaching the doctrine, saying, the Saints are to be "heirs of God, and *joint heirs* with Jesus Christ," whom he declares in another place to be *heir* to *thrones, dominions, principalities, and powers*, for they were created for Him. (Col. i. 16.) Now Latter-day Saints do not go a bit further, for only give them all things, glory, honour, thrones, dominions, principalities, and powers, and the most "worldly-minded Mormon" in existence would be perfectly satisfied!

Seeing, then, that revelation and the sensuous religion of the "Mormons" walk so agreeably side by side, we turn to Nature's Revelation, for as the Book of Doctrine and Covenants says, "after a Revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit His eternal power and Godhead," (Lecs. on Faith, ii. 4.) and also reveal the character and pursuits of the Deity; and these are very important to trace, for *He* certainly is a heavenly-minded being. Then fearlessly we put our worldly-minded *principles* alongside of His *works*, and ask where, among all the works of nature, is there one that does not preach a sermon on the *spirituality* of a sensuous religion; for they are all the works of a spiritual being, and of course they will reveal what a spiritual mind can love, and be incessantly employed in attending to, without losing a portion of its spirituality; they are all the works of One probating not in time, and therefore uncramped by the littleness which attends men's notions even of the Great and Holy One inhabiting *Eternity;* therefore, an inspection of them will reveal what we

may fairly expect to be the character of *our* works and pursuits, when we, in the popular sense, are in eternity also.

Does God love beautiful shapes and colours? let us ask, as they form the basis of much that is sensuous. Go stand beside the peacock, displaying above his arched back a host of golden clouds and setting suns in miniature, then you may learn. Go gather roses, or behold a tulip bed, tinted with such heavenly art, nicety, and perfection; look at the golden backs of the watery tribe, or the silver crested, gem decked, spangled breasts of the birds of hotter climes than ours; or dive to ocean's bed, and bring up its pearly shells; and you will learn that not only does God exhibit a most decided taste and love for beautiful colours, in objects on the surface of the earth, but that "myriad fathoms deep, down on old ocean's pavement stones," are found the proofs that, spiritually-minded as Jehovah is, He loves well harmonized tints and shades.

Does He love elegance in shape? The crested swan, triumphing in matchless curves and lines of beauty, would say so; the noble horse, built with such symmetry and well-proportioned grace, would teach the same. Then turn to man, observe his perfect form — the painter's study, that he may learn what is beautiful in shape—and ask. Then seek the flowers of earth, so full of grace and beauty; nay, the commonest green leaf would prove my point—I think from this alone we can gather, in the *attention to form*, proofs that God would be more offended than pleased were He charged with being so spiritually-minded that He found it inconsistent to maintain a love for such carnal things as forms or shapes.

Does God love grandeur or magnificence? He has done His best to make man think so, anyhow: storing the bowels of the earth with gold and silver ore, and all the metals in their great variety; hiding up his marble blocks, and almost a world of stone, to build or garnish earth's palaces with; and scattered lustrous gems about the earth, that man may pick them up, and after using them for his own adornment, get from them a faint idea of the splendour of the world to come, when gates made of pearl, and cities built on gems, shall tell the truth that mortality may cease with us, but immortality shall only usher in sensuous pleasures, *controlled by righteous laws*, in greater fulness and perfection still.

Then are the ideas of the "Mormons" more full of worldly pomp or earthly grandeur than their Maker's, when He *spends eternity* in creating globes, fitting them up as above, and developing his mechanical powers in balancing them, and directing their courses. Why does He not aspire to as lofty a spiritual character as some of his followers, and leave world-making, fruit-making, flower, shell, bird-making, &c., to some being less spiritual in his pursuits than Himself; and leave off the creation of things which can but encourage a love for the sensuous pleasures of existence?

Now I know that some will not admit, that God has manifested His own character in His works; but vainly argue, "these works are only for *man's* gratification and pleasure, and do not at all indicate what God loves." How can that be, when not above one in a million even comes to man's sight at all? How many of the shells of the ocean never reach the surface? How many myriads of beauteous insects are never seen by man? a solitary one is caught and killed, that it may be wondered at? Go in the desert, where man is never expected, or cannot subsist if he goes; the jungle, where the lion and the tiger have it all their own way; and even the mountain's top, where man can scarcely e'er ascend; these will furnish the evidences of God's love for beauty and form. Why half the workmanship of God is scarcely seen until the destruction of some of its parts reveals how wondrously it was put together. Then God does not work that man alone may admire and be gratified; but because He finds it a consequence of His vast intelligence to love the beautiful, and therefore He perpetuates it in all His works.

Thus, dear reader, I think you will see, we cannot move our eyes but fresh proofs greet us of the worldly-mindedness of God; for earth, air, and seas swarm with testimonies of His endeavours to promote in us a love for the beautiful in shape, the delicious in taste, and the fragant in perfume. The breeze wafts proof to the olfactory organs, the light conveys proof to the eyes, the atmosphere furnishes proof for the satisfaction of the ears; nay, the whole man receives fresh impression of this fact in every exertion or use that he makes of any of his powers.

Who employs himself wheeling world round world, lighting them up with luminiferous powers, to gratify possibly the powers of taste, hearing, smell, and sight of millions on their surfaces, after first endowing them with those sensuous qualities—who? Who, to come to our little world, spent six days, or, as is believed by some, six thousand years, in reducing to order this shapeless globe, causing the dry land to appear, that verdant hills and flowery landscapes might rejoice beneath blue skies, or calmly sleep whilst the watchman of the night—the moon, rises to silver over the abodes of men and beasts? Who made the pulse to quicken, and the soul to fill with grand emotions, when golden sunsets, calling forth the poetry of the spirit, and its devotion too, rouse heavenly feelings in the breast, and adoration greater than the tongue can tell? or made the soul to dance, tremulous with joy at the sound of music's heavenly strains? Who, I ask, who? the hater of sensuous gratification, or the lover and promoter of it? If a tree be known by its fruits, what kind of a tree must that be, which has, for its fruits, universe on universe, filled with systems, crowded down with untellable because numberless sense-serving, sense-pleasing works of the Deity, each bearing testimony to the error of the idea, that "it is not heavenly-minded to love sensuous pleasures as part of one's religion;" when scattered throughout boundless space, lie the vast indications of the Almighty's determination to furnish materials for those pleasures, whether they are loved or not! The conclusion that I draw from all this, is, if God can be a heavenly-minded being (and all acknowledge He is), and yet from day to day, year to year, age to age, thus be mixed up in earthly pursuits, mechanical operations, incessantly constructing and reconstructing, working amidst such gross elements as worlds, with their atmospheres, seas, and inhabitants, and suffer no pollution, lose nothing of His spiritual qualities, then may a Latter-day Saint hope to have a heavenly mind, and his religion be of a spiritual character, even though it should lead him to seek to go to the same extent, proportionably, in worldly-minded operations for his own increase, blessing, power, and glory, as those in which his Maker is so eternally employed: for "Mormons" cannot be so far wrong in following in *His* track—He making, and they loving after it is made; He exhibiting his masterly hand in forms of beauty, exquisite colouring, and materials for grandeur and magnificence, and they desiring to possess what He has been good enough so excellently to adorn, for their happiness and pleasure.

What a farce to talk of the grossness of a sensuous religion, when man can not exist as man, nor the Deity as God, without the senses, through which all intelligence is gained and power developed; for take sight, hearing, taste, smelling, and feeling away from man, and *where is the man?* Imagine up a Deity deficient of all these powers, and you have imagined up something destitute of all "spiritual" qualities, as *sensuous powers must be the basis of all spirituality.* What intelligence have you on any one subject, heavenly or earthly, that you did not gain through your senses? Do you love God? Your love came through *hearing* of His goodness, or *seeing* the manifestations thereof before your eyes. Have you faith in Christ? Your faith came by *hearing.* Do you love your fellow man? The knowledge of their existence came through the medium of your senses, before which knowledge you of course could not love them; and that you should love them, was made plain through the same medium. Have you heavenly compassion, or God-like charity, burning within your breast? You would have neither one nor the other, but for your senses; for you could not have love, compassion, charity, mercy, anger, for anything you never saw, heard of, or felt. Then if religion be the exercise of the above, and similar qualities or principles, *sensuous powers must be the basis of all religion:* for it is their existence that has made the necessity for any religion at all; for were there not creatures existing, beside yourself, endowed with sensuous powers, there would be nothing in the universe that would need or care whether you exercised religious qualities or not.

Thus the simplest form of reasoning gives the death blow to the notion, that sensuousness and spirituality are so far apart; for as seen above, sensuous powers made religion necessary in the first instance, and keep it so now. And this will apply to a future state; the senses must exist there, or there will be no love, for none will know of the existence of God or one another; there will be no

happiness nor intelligence; for the channels for both would be stopped! How would you like, good Christian, to be condemned to enjoy a heavenly half hour, without one of your five senses left? Do you think you would rail against a sensuous religion afterwards?

Now as to a heaven made up after the popular notion of praise and prayer, I would ask, supposing you got to such a heaven, what could you praise, or pray for, after rejecting all that had, or could come through a sensuous medium? I certainly think you would not have much more than the boy who got through that remarkable piece of arithmetic, when he took something from nothing and found that nothing remained; so that your heaven would be a perfect blank, and on that account I would advise you not to go there. But if you love prayer or praise, seek for a "Mormon's" heaven, on a glorified earth, where every living creature from the animalculæ in the water drop, to man the noblest work of God, each and all shall furnish ten thousand causes for praise and prayer, on account of the ten thousand, nay numberless ways in which Jehovah has shown His willingness to minister to their sensuous pleasures.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 318.)

[October, 1838.]

Friday 5th. Report of the Committee of Chariton County—

The undersigned Committee were appointed at a Public Meeting by the citizens of Chariton County, on the 3rd day of October instant, for the purpose of repairing to De Witt, in Carroll County, to inquire into the nature of the difficulties between the citizens of Carroll and the Mormons. We arrived at the place of difficulties on the 4th of October instant, and found a large portion of the citizens of Carroll and the adjoining counties, assembled near De Witt, well armed. We inquired into the nature of the difficulties. They said that there was a large portion of the people called Mormons, embodied in De Witt, from different parts of the world. They are unwilling for them to remain there, which is the cause of their waging war against them. To use the gentleman's language, "they are waging a war of extermination, or to remove them from the said county." We also went into De Witt, to see the situation of the Mormons. We found them in the act of defence, begging for peace, and wishing for the civil authorities to repair there as early as possible, to settle the difficulties between the parties. Hostilities have commenced, and will continue until they are stopped by the civil authorities. This we believe to be a correct statement of both parties. This the 5th day of October, 1838.

JOHN W. PRICE,
WM. H. LOGAN.

Subscribed to and sworn before me, the undersigned, one of the Justices of the Peace within and for Chariton County, and State of Missouri, this 5th day of October, 1838.

JOHN MORSE, J.P.

This day also, General Atchison wrote the Governor from Boonville, that in Carroll County the citizens were in arms for the purpose of driving the "Mormons" from that county.

The third Quarterly Conference of the Church was held at Far West, President Brigham Young presiding. As there was not a sufficient number of members present to form a Quorum for business, after singing and prayer, Conference adjourned till 2 P.M., when they met and opened as usual, Presidents Young and Marsh presiding. There was not a sufficient number of the members of the High Council or any other Quorum to do business as a Quarterly Conference. They voted to ordain a few Elders, appointed a few Missions, and adjourned till to-morrow at ten o'clock, A.M.

About this time I took a journey in company with some others, to the lower part of the county of Caldwell, for the purpose of selecting a location for a town. While on my journey, I was met by one of the brethren from De Witt, in Carroll County, who stated that our people who had settled in that place, were, and had been some time, surrounded by a mob, who had threatened their lives, and had shot at them several times; and that he was on his way to Far West, to inform the brethren there of the facts.

I was surprised on receiving this intelligence, although there had, previous to this time, been some manisfestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for the Constitution, would have put down any spirit of persecution which might have been manifested in that neighbourhood.

Immediately on receiving this intelligence, I made preparations to go to that place, and endeavour if possible, to allay the feelings of the citizens, and save the lives of my brethren who where thus exposed to their wrath.

Saturday 6th. I arrived at De Witt, and found that the accounts of the situation of that place were correct; for it was with much difficulty, and by travelling unfrequented roads, that I was able to get there, all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, who were only a handful in comparison to the mob by which they were surrounded, in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more. We thought it necessary to send immediately to the Governor, to inform him of the circumstances, hoping, from the Executive, to raise the protection which we needed; and which was guaranteed to us in common with other citizens. Several gentlemen of standing and respectability, who lived in the immediate vicinity, who were not in any way connected with the Church of Latter-day Saints, who had witnessed the proceedings of our enemies, came forward and made affidavits to the treatment we had received, and concerning our perilous situation; and offered their services to go and present the case to the Governor themselves.

The Quarterly Conference convened at ten o'clock this day, according to adjournment at Far West, Presidents Marsh and Young presiding. Elder Benjamin L. Clapp said he had just returned from Kentucky, where he had been labouring, and that many doors were open there. A call was made for volunteers to go into the vineyard and preach, when Elders James Carroll, James Galliher, Luman A. Shirtliff, James Dana, Ahaz Cook, Isaac Decker, Cornelius P. Lott, and Alpheus Gifford offered themselves. President Marsh instructed them not to go forth boasting of their faith, or of the judgments of the Lord, but to go in the spirit of meekness, and preach repentance. Elder John Taylor, from Canada, by request, gave a statement of his feelings respecting his having been appointed as one of the Twelve, saying that he was willing to do anything that God would require of him; when it was voted that brother John Taylor fill the vacancy of one of the Twelve. Stephen Chase was ordained President of the Elders' Quorum in Far West. Isaac Laney, Horace Alexander, and Albert Sloan were ordained Elders under the hands of the Presidents. Samuel Bent and Isaac Higbee were appointed to fill the places of John Murdock and George M. Hinkle in the High Council, they having removed to De Witt. Conference adjourned to the first Friday and Saturday in January next, at ten A.M. EBENEZER ROBINSON, Clerk.

There were seven cut off from the Church in Preston, England, this day.

(To be continued.)

MILTON ON POLYGAMY.

(From the First Book on "Christian Doctrine." Translated from the Latin, by Charles R. Sumner, D.D., Lord Bishop of Winchester.)

(Concluded from page 324.)

On the other hand, the following passages clearly admit the lawfulness of polygamy, Exod. xxi. 10, "if he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." Deut. xvii. 17. "neither shall he multiply wives to himself, that his heart turn not away." Would the law have been so loosely worded, if it had not been allowable to take more wives than one at the same time? Who would venture to subjoin as an inference from this language, therefore let him have one only? In such case, since it is said in the preceding

verse, "he shall not multiply horses to himself, it would be necessary to subjoin there also, therefore he shall have one horse only. Nor do we want any proof to assure us, that the first institution of marriage was intended to bind the prince equally with the people; if therefore it permits only one wife, it permits no more even to the prince. But the reason given for the law is this, *that his heart turn not away;* a danger which would arise if he were to marry many, and especially strange women, as Solomon afterwards did. Now if the present law had been intended merely as a confirmation and vindication of the primary institution of marriage, nothing could have been more appropriate than to have recited the institution itself in this place, and not to have advanced that reason alone which has been mentioned.

Let us hear the words of God himself, the author of the law, and the best interpreter of his own will, 2 Sam. xii. 8, "I gave thee thy master's wives into thy bosom . . . . and if that had been too little, I would moreover have given unto thee such and such things." Here there can be no subterfuge; God gave him wives, he gave them to the man whom he loved, as one among a number of great benefits; he would have given him more, if these had not been enough. Besides, the very argument which God uses towards David, is of more force when applied to the gift of wives, than to any other,—thou oughtest at least to have abstained from the wife of another person, not so much because I had given thee thy master's house, or thy master's kingdom, as because I had given thee the wives of the king. Beza indeed objects, that David herein committed incest, namely, with the wives of his father-in-law. But he had forgotten what is indicated by Esther ii. 12, 13, that the kings of Israel had two houses for the women, one appointed for the virgins, the other for the concubines, and that it was the former and not the latter which were given to David. This appears also from 1 Kings i. 4, "the king knew her not." Cantic. vi. 8, "there are fourscore concubines, and virgins without number." At the same time, it might be said with perfect propriety that God had given him his master's wives, even supposing that he had only given him as many in number and of the same description, though not the very same; even as he gave him, not indeed the identical house and retinue of his master, but one equally magnificent and royal.

It is not wonderful, therefore, that what the authority of the law, and the voice of God himself has sanctioned, should be alluded to by the holy prophets in their inspired hymns as a thing lawful and honourable. Psal xlv. 9, (which is entitled *A song of loves*) "kings' daughters were among thy honourable women," v. 14, "the virgins her companions that follow her shall be brought unto thee." Nay, the words of this very song are quoted by the Apostle to the Hebrews, i. 8, "unto the Son he saith, Thy throne, O God," &c. as the words wherein God the father himself addresses the Son, and in which his divinity is asserted more clearly than in any other passage. Would it have been proper for God the Father to speak by the mouth of harlots, and to manifest his holy Son to mankind as God in the amatory songs of adulteresses? Thus also in Cantic. vi. 8—10, the queens and concubines are evidently mentioned with honour, and are all without distinction considered worthy of celebrating the praises of the bride: "there are threescore queens, and fourscore concubines, and virgins without number . . . . the daughters saw her and blessed her; yea, the queens and the concubines, and they praised her." Nor must we omit 2 Chron. xxiv. 2, 3, "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest: and Jehoiada took for him two wives." For the two clauses are not placed in contrast, or disjoined from each other, but it is said in one and the same connexion that under the guidance of Jehoiada he did that which was right, and that by the authority of the same individual he married two wives. This is contrary to the usual practice in the eulogies of the kings, where, if anything blamable be subjoined, it is expressly excepted from the present character: 1 Kings xv. 5, "save only in the matter of Uriah the Hittite." v. 11, 14, "and Aza did that which was right. . . . but the high places were not removed: nevertheless Aza's heart was perfect." Since therefore the right conduct of Joash is mentioned in unqualified terms, in conjunction with his double marriage, it is evident that the latter was not considered matter of censure; for the sacred historian would not have neglected so

suitable an opportunity of making the customary exception, if there had really been anything which deserved disapprobation.

Moreover, God himself, in an allegorical fiction, Ezek. xxiii. 4, represents himself as having espoused two wives, Aholah and Aholibah; a mode of speaking which he would by no means have employed, especially at such length, even in a parable, nor indeed have taken on himself such a character at all, if the practice which it implied had been intrinsically dishonourable or shameful.

On what grounds, however, can a practice be considered dishonourable or shameful, which is prohibited to no one even under the Gospel? for that dispensation annuls none of the merely civil regulations which existed previous to its introduction. It is only enjoined that elders and deacons should be chosen from such as were husbands of one wife, 1 Tim. iii. 2, and Tit. i. 6. This implies, not that to be the husband of more than one wife would be a sin, for then the restriction would have been equally imposed on all; but that, in proportion as they were less entangled in domestic affairs, they would be more at leisure for the business of the church. Since therefore polygamy is interdicted in this passage to the ministers of the church alone, and that not on account of any sinfulness in the practice, and since none of the other members are precluded from it either here or elsewhere, it follows that it was permitted, as above-said, to all the remaining members of the church, and that it was adopted by many without offence.

Lastly, I argue as follows from Heb. xiii. 4. Polygamy is either marriage, or fornication, or adultery; the Apostle recognizes no fourth state. Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering it as fornication or adultery; for "whoremongers and adulterers God will judge;" whereas the patriarchs were the objects of his especial favour, as he himself testifies. If, then, polygamy be marriage properly so called, it is also lawful and honourable, according to the same apostle: "marriage is honourable in all, and the bed undefiled."

It appears to me sufficiently established by the above arguments that polygamy is allowed by the law of God: lest however any doubt should remain, I will subjoin abundant examples of men whose holiness renders them fit patterns for imitation, and who are among the lights of our faith. Foremost I place Abraham, the father of all the faithful, and of the holy seed, Gen. xvi. 1, &c. Jacob, chap. xxx, and, if I mistake not, Moses, Numb. xii. 1, "for he had married [a Cushite, Marginal Translation, or] an Ethiopian woman." It is not likely that the wife of Moses, who had been so often spoken of before by her proper name of Zipporah, should now be called by the new title of Cushite; or that the anger of Aaron and Miriam should at this time be suddenly kindled, because Moses forty years before had married Zipporah; nor would they have acted thus scornfully towards one whom the whole house of Israel had gone out to meet on her arrival with her father Jethro. If then he married the Cushite during the lifetime of Zipporah, his conduct in this particular received the express approbation of God himself, who moreover punished with severity the unnatural opposition of Aaron and his sister. Next I place Gideon, that signal example of faith and piety, Judg. viii. 30, 31, and Elkanah, a rigid Levite, the father of Samuel; who was so far from believing himself less acceptable to God on account of his double marriage, that he took with him his two wives every year to the sacrifices and annual worship, into the immediate presence of God; nor was he therefore reproved, but went home blessed with Samuel, a child of excellent promise, 1 Sam. ii. 10. Passing over several other examples, though illustrious, such as Caleb, 1 Chron. ii. 46, 48, vii. 1, 4, the sons of Issachar, in number "six and thirty thousand men, for they had many wives and sons," contrary to the modern European practice, where in many places the land is suffered to remain uncultivated for want of population; and also Manasseh, the son of Joseph, 1 Chron. vii. 14, I come to the prophet David, whom God loved beyond all men, and who took two wives, besides Michal; and this not in a time of pride and prosperity, but when he was almost bowed down by adversity, and when, as we learn from many of the psalms, he was entirely occupied in the study of the word of God and in the right regulation of his conduct. 1 Sam. xxv. 42, 43, and afterwards, 2 Sam. v. 12, 13, "David perceived that Jehovah had established him king over Israel, and that he had exalted his.

kingdom for his people Israel's sake: and David took him more concubines and wives out of Jerusalem." Such were the motives, such the honourable and holy thoughts whereby he was influenced, namely, by the consideration of God's kindness towards him for his people's sake. His heavenly and prophetic understanding saw not in that primitive institution what we in our blindness fancy we discern so clearly; nor did he hesitate to proclaim in the supreme council of the nation the pure and honourable motives to which, as he trusted, his children born in polygamy owed their existence. 1 Chron. xxviii. 5, "of all my sons, for Jehovah hath given me many sons, he hath chosen," &c. I say nothing of Solomon, notwithstanding his wisdom, because he seems to have exceeded due bounds; although it is not objected to him that he had taken many wives, but that he had married strange women; 1 Kings xi. 1, Nehem. xiii. 26. His son Rehoboam *desired many wives*, not in the time of his iniquity, but during the three years in which he is said to have walked in the way of David, 2 Chron. xi. 17, 21, 23. Of Joash mention has already been made; who was induced to take two wives, not by licentious passion, or the wanton desires incident to uncontrolled power, but by the sanction and advice of a most wise and holy man, Jehoiada the priest. Who can believe, either that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: "The practice of the saints is the best interpretation of the commandments."

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 3, 1854.

CATECHISM FOR CHILDREN.—We have been repeatedly asked if the *Catechism for Children*, by Elder J. Jaques, would be printed from the *Star*, in a convenient form for the use of schools and families—we have now the pleasure to say that the *Catechism*, completed, is now in the press, and will shortly be ready for sale. This little work will, we are assured, be particularly useful for instructing children in the more prominent features of our holy religion. The younger children can learn the questions and answers, which are printed in a larger type than the references, as in the *Star*, and thus obtain a knowledge of the great principles of salvation, whilst those children who are of older years can be instructed to learn, not only the questions and answers, but the references also, and thus be led to familiarize themselves with the Scriptures of the Old and New Testaments, the Book of Mormon, the Doctrine and Covenants, &c.

FOREIGN INTELLIGENCE—*Arrival of the "Windermere" and the "Old England" at New Orleans.*—We learn, by letter from Elder Daniel Carn, dated New Orleans, April 27, that the *Windermere* arrived there April 23. During the voyage, she encountered contrary winds, arising at times to heavy gales, for five weeks, at the close of which she was favoured with a good breeze, and she made 1000 miles in four days. When she was fifteen days out from Liverpool, the small-pox broke out on board, and spread rapidly as she approached the tropics, until 37 passengers and 2 of the crew were attacked, but at this crisis the malady was suddenly checked in answer to prayer. The following marriages, births, and deaths occurred on board. *Marriages*—Thomas Rogers and Emma Collier, both from Birmingham, by Elder Carn, Feb. 13; John Lee and Elizabeth Walker, both from Bradford Conference, by

Elder Carn, Feb. 15; John Meek and Elizabeth South, both from Worcestershire Conference, by Elder A. Marchant, Feb. 17; William U. Amos and Emma E. Brooks, both from Norwich Conference, by Elder Carn, Feb. 19; William Jex and Eliza Jex, both from Norwich Conference, by Elder Carn, Feb. 19; William E. Boyd, from Boston, U.S.A., and Ann Fowls, from Bedfordshire Conference, by Elder Carn, April 26. *Births*—Thirza Powell, from Dorsetshire Conference, of a still-born son, March 1; Anna M. Savage, from Australia, of a daughter, March 24; Sarah Evans, from Birmingham Conference, of a son, March 24; Charlotte A. Hardy, from Hull Conference, of a son, April 10; Ann Bradshaw, from Manchester Conference, of a son, April 13; Ann M. Howls, from Birmingham, of a daughter, April 18. *Deaths*—Philip Squires, from Land's End Conference, of old age, Feb. 22, aged 68; Adelaide A. Smith, from Bedfordshire Conference, of constitutional debility, March 6, aged 6 weeks; Ellen Kearl, from Southampton Conference, of constitutional debility, March 22, aged 3 months; Levi Davis, from Worcestershire Conference, of small-pox, April 8, aged 3 years; Charles Dee, from Worcestershire Conference, of small-pox, April 10, aged 22; Fanny Brooks, from Worcestershire Conference, of small-pox, April 11, aged 24; Emma Brooks, from Worcestershire Conference, of small-pox, April 11, aged 27; John Varah Long, from Cambridgeshire, of small-pox and inflamation, April 15, aged 2; Mary Savage, from Australia, of small-pox, April 16, aged 2¾; Reuben Davis, from Worcestershire, of small-pox, April 23, aged 4 months. The morning after arrival at New Orleans, an order came to the captain, requiring all those having the small-pox to be sent forthwith to Luzenberg Hospital. The order was immediately complied with, and 11 persons, selected by the *Windermere's* doctor, were conveyed to the above place. Elder Long and five others would remain at New Orleans to attend to the sick until they were sufficiently recovered to go forward. Captain Fairfield gave the emigrants every reasonable privilege, and made them as comfortable as could be desired. The company started on board the *Grand Tower* steamboat for St. Louis, April 27.

By letter from Elder John O. Angus, dated New Orleans, April 29, we learn that the *Old England* arrived at the mouth of the Mississippi, April 24, after a pleasant voyage, excepting about 12 days tossing and tacking in the Irish Channel. No sickness occurred on board, excepting a little sea-sickness in the early part of the voyage. Ann, wife of Robert Wallace, from North Shields, was safely delivered of a daughter, March 15. The company kept the 6th of April by a fast in the morning, and a festival in the evening. While the vessel was lying alongside the wharf at New Orleans, Sister Wallace from North Shields, fell down the hatchway into the steerage, and for some time appeared badly hurt, lying apparently lifeless, but after the anointing with oil, and laying on of hands, she began to revive, and was doing well when Elder Angus wrote. Passage to St Louis for the company, in connexion with a few Danish Saints, and brother Flewit and family from Birmingham, was engaged on board the *St. Nicholas*. Brother Flewit and family arrived at New Orleans, on the *Colonel Cutts*, the same day as the *Windermere*.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN FARMER HUNTER AND JOSEPH BROWN.

Farm. H. Well, Brown, will you just come into the parlour?

J. B. Yes, sir.

Farm. H. I want to ask you what you have been at with my men.

J. B. I don't know that I have been doing anything with them, sir.

Farm. H. How many of them have been dipped?

J. B. Two have been baptized.

Farm. H. Have no more than two been dipped?

J. B. No, sir.

Farm. H. Do any more come to your meetings?

J. B. Yes, another of the men has attended the meetings a little.

Farm. H. Well, it was a shameful thing to dip James Crawford, for he is nothing but a boy.

J. B. He is twenty-one years of age, so he is old enough to judge for himself. Besides, youth is the very time to begin to serve the Lord, you know, sir.

Farm. H. Then there's my son, you have been talking to him, and lending him books, and corrupting his mind.

J. B. Well, sir, he is old enough to choose for himself. I can't hold my tongue altogether when people inquire after the truth, and of course I lend them books, because books tell the matter so much plainer and better than I can.

Farm. H. But I won't allow you to spread your poison in my family, nor among my men.

J. B. Every man must work out his own salvation, sir.

Farm. H. Well, it's no use, if I keep you on my farm, you will have all my men believing your doctrine, therefore I can't employ you any longer.

J. B. Very well, sir, I am sorry for it, but I suppose you must please yourself.

Farm. H. Besides, I understand that you are prejudiced against the Rev. Mr. Jackson.

J. B. I am not, sir.

Farm. H. You are, for he tells me that you are quite insulting to him when you meet him; you never touch your hat to him as you ought to do.

J. B. I always try to behave civilly to everybody. But I don't know that I ought to touch my hat to Mr. Jackson, any more than to any body else.

Farm. H. Why of course you ought to touch your hat to such a gentleman as Mr. Jackson. Bless me, what are you thinking about?

J. B. I tell you what it is, sir, I'm always civil to people, let them be who they may, and I think that's a good deal more honest and straightforward than touching my hat, and bowing and scraping to the gentlefolks, on purpose to get some soup or other charity. If there were nothing to be given away, and no favour to be expected, the poor wouldn't bow and scrape so much to the rich as they do, Mr. Hunter.

Farm. H. Well, you have some curious notions. I suppose these Mormon Elders told you these things.

J. B. I don't know that they did. But what is Mr. Jackson more than any other man, before Almighty God? God is no respecter of persons, you know, sir. They are all accepted of Him, as far as they keep His commandments. But Mr. Jackson, and you, and all other men, must do as I have done, before either you or they can be saved.

Farm. H. Why, what is that we are to do? Must we become Mormons?

J. B. You must believe in the Lord Jesus Christ, repent of your sins, be baptized in water by somebody having authority, for the remission of them, and receive the gift of the Holy Ghost by the laying on of hands.

Farm. H. Aye, I am aware it says so. I do not know much about religion, but I don't think it can do us any good to be baptized, especially to be dipped.

J. B. Jesus Christ never gave any commandment that could be trifled with. He showed Nicodemus that unless he was born again, of water and of the Spirit, he could not enter into the kingdom of God. And if Nicodemus couldn't, how can you expect that any one else can. Indeed, Jesus says that no man can.

Farm. H. I don't think that you understand such things. I believe that the Mormons are a very ignorant and deluded set of people.

J. B. We should all become ignorant before we become wise, sir. I believe this is according to the Bible.

Farm. H. What do you know about the Bible? If you want to learn anything, why don't you go to Mr. Jackson, or the Rev. William Black. They are learned men, and able to instruct you.

J. B. They may be learned men, but it doesn't necessarily follow that they teach the truth. Jesus Christ's ministers are not always learned men. When he was on the earth, he did not choose many learned men to be his servants, but he chose the unlearned, some of them poor fishermen. And why did he choose the poor and unlearned? I'll tell you, sir. If he had chosen learned men to do his work, they might not have given God the glory, but they might have become proud and haughty, and have thought that they did the work themselves by their own learning and ability. But when Christ called poor and unlearned men to preach the Gospel, and the people believed them, and the learned men could not stand before them, it was plain to all that it was not man's work, but God's, and men gave Him the glory. God won't allow any flesh to glory in His presence, and for this reason He calls the weak and the foolish to confound those who think themselves strong and wise.

Farm. H. I believe you Mormons take a bit here and a bit there from the Bible, but you don't believe the whole book.

J. B. You are mistaken there, sir. It isn't wise to judge a matter before you've heard both sides. We are the only people that do believe the Bible. The very reason that we are so evil spoken of, and hated by the people, is because we believe and teach the doctrines that are in it. There are a good many religious people who say they believe the Bible, but if you open it and read it to them they say it does not mean as it reads, it means something else. If Joseph Smith had not taught the people to believe in the Bible and follow its principles, he might very likely have been alive now, but, because he taught the truth in the fear of God, and didn't fear man, he was hated, and persecuted, and last of all murdered.

Farm. H. I've heard plenty about Joe Smith. I can prove him to have been a very bad man, and one that ought to have been shot for going about deluding the people as he did. Mr. Jackson gave me Joe's whole history, and told me all about the Book of Mormon — how he took a hatful of sand home, and wouldn't let his friends see it, telling them it was a golden Bible; and how one Sydney Rigdon made up the Mormon Bible from an old tale written by one Solomon Spaulding. I never, in all my life, heard of a greater piece of trickery than that over the Book of Mormon. No, it won't do, Brown. I've found out too much about Joe Smith and his new-fangled Bible. I hate the very name of Joe Smith, a wretch of an impostor as he was.

J. B. It is not becoming in me to say that Mr. Jackson is a liar, but this I will say—he has not told you the truth by a long way.

Farm H. Why, do you mean to say that Mr. Jackson told me untruths about Joe Smith and his new Bible?

J. B. He did not tell the truth, but he might have been wrongly informed himself.

Farm. H. Then what do you say about Joe Smith and his wonderful Bible?

J. B. Shall I give you a short history of Joseph Smith and the coming forth of the Book of Mormon?

Farm. H. Well, I should like to hear what his friends say about him and his Bible.

J. B. Well, then, sir, I will give you a few particulars. Joseph Smith, when about fifteen years old, was living in America, in the State of New York, when there was a great religious excitement raised in the place where he lived, revival meetings were held, and many people were converted. But when the excitement began to abate, the preachers and the people of the different denominations disagreed with each other, and showed anything but a Christian spirit. They differed so widely, too, upon what men must believe and do in order to be saved that Joseph Smith did not know which preacher or which denomination to believe, although he was very anxious to obtain the forgiveness of his sins by doing the will of the Lord. So he did not join himself to any of the denominations. But being very desirous of finding out which was the right way, he studied the Bible to learn, and one day, on looking into it, his eye fell on that glorious promise in James i. 5—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Joseph Smith believed this passage, and, knowing that he needed wisdom as much as anybody, determined to ask of God for it. So he went to a suitable place, and prayed earnestly to the Lord to show him which of all the denominations was true. The Lord, who is ever ready to answer the humble prayer of those who seek Him with all their hearts, answered Joseph Smith's prayer.

Farm. H. How?

J. B. The Lord revealed Himself and Jesus Christ in open vision to Joseph Smith.

Farm. H. What, do you mean to say that they appeared to him as the Bible says the Lord used to appear to mankind?

J. B. Yes, Joseph Smith saw them as plain as I see you.

Farm. H. Now, Brown, you don't really believe that, do you?

J. B. I really do, sir.

Farm. H. What, actually believe that!

J. B. Yes, sir, I actually believe that they did appear to him.

Farm. H. Well, what next! I did think you'd got more sense than that, Brown. If that's it, I certainly think the Mormons are a lot of fools. I pity the poor deluded wretches, that I do.

J. B. Why is it foolish to believe in the Lord revealing himself to men? You

own that the Bible speaks of plenty of such cases.

Farm. H. Aye, but that's different. I know the Lord used to appear to men, but He don't now.

J. B. How do you know he don't, sir?

Farm. H. Why, I never heard of any such thing in my life, till now.

J. B. That may be, sir, but that's no argument.

Farm. H. Well, but such wonderful things belonged to other days. The Lord works differently now, He don't now work by appearing to men, but by putting His Spirit in their hearts, at least Mr. Jackson says so, and Mr. Black says the same, and I must allow them to know more of such things than such men as you and I, whatever you may say to the contrary notwithstanding.

J. B. I must beg to differ from you, sir, and Mr. Jackson, and Mr. Black too, on that point.

Farm. H. Well, every man has a right to his own opinion, and I suppose you must hold yours. But what reason have you to think that the Lord should reveal Himself now as He used to do?

J. B. I have every reason to think so. I will mention a few reasons. In the first place, the Bible teaches us that salvation is to become perfectly acquainted with God, and to become like Him, for it is written—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." And Jesus says, that no man knoweth the Father, but the Son, and he to whom the Son revealeth him. Therefore the Lord must be revealed to men, before they can be wholly saved. In the second place, the Lord has but one plan of saving men, no matter when they come on the earth. Abraham, and Moses, and Peter, and Paul, and you, and I must all be saved in the same way, and that is by coming to a knowledge of God, or neither we nor they can be saved at all. Therefore it is necessary that the Lord should reveal Himself to men now as well as at other times, that they may be saved. In the third place, there's not a single passage in the Scriptures, that affords any ground for the idea that the Lord would refuse to reveal Himself to men, except they broke His commandments; therefore no argument can be brought from the Scriptures to prove that men should not look for revelations of God in these days as well as in days of old, unless indeed mankind have got more and more wicked, and have provoked the Lord until He has given them up entirely. But I suppose you'll hardly think that, sir.

Farm. H. We are bad enough, I know, but the Lord is very merciful and kind, and I trust we are not yet beyond the reach of mercy.

J. B. In the fourth place, there are many paassages in the Bible which positively encourage men to strive for revelation from God. For instance—the passage I have named from James; then again Solomon says—"where there is no vision, the people perish;" and I might name many other passages which decidedly support the idea that all men have a right to revelation from God. And last, I will say, that God is the Father of us all, and He is not a partial Father to His children, but He loves them all alike, if they are alike obedient to Him, therefore I cannot come to any other conclusion than that we have just as much right to expect that God will reveal Himself to us, if we work righteousness, as Moses, or Paul, or James, had to expect God would reveal Himself to them. And as this is the case, I can't see wherein it's foolish to believe that the Lord revealed Himself to Joseph Smith in answer to his prayer; indeed, I think it foolish for any one to suppose that the Lord would not answer the prayer of Joseph Smith, when he asked for wisdom to guide him aright. Should you, sir, refuse to answer the prayers of your children, and to give them what they desired, if it would do them good and not harm?

Farm. H. Of course, I shouldn't.

J. B. Then, sir, how could you expect that the Lord, who is the Father of us all, should refuse to answer Joseph Smith's prayer, and give him his desire, especially when he desired such a good thing as to be instructed of the Lord himself! Jesus said that our Heavenly Father was more ready to give good things to His children, than men are to give good gifts to their children.

Farm. H. Well, I don't know what to say about it. You seem to have made out your case. You've got a tale to tell, and a tongue to tell it. You hadn't use to talk like this—how have you got your information?

J. B. By asking the Lord, sir, in faith, the same as Joseph Smith did.

(To be concluded in our next.)

THE SWISS MISSION.

NUMEROUS BAPTISMS IN ZURICH AND VICINITY—ORGANIZATION OF A BRANCH OF THIRTY-EIGHT MEMBERS IN THAT TOWN—WORTHY CONDUCT OF G. H. GOUNDIE, U. S. CONSUL.

Genève, Cours de Rive, 42, May 13, 1854.

Dear Brother S. W. Richards—Having been from home the last ten days, I have not been able to answer sooner yours of the 19th ultimo. I am happy to learn that we shall be so soon favoured with the presence of brother Franklin, but regret the sickness of your own family, and that of President Willard Richards—however, all men are mortal.

Brother George Mayer has been labouring in Zurich and vicinity, and has baptized a good number of folks, and the prospects of spreading the work in other adjacent cantons are very favourable. Brother Mayer is marked out by the police, they have his passport, and may call him up at pleasure, and send him away.

Last Sunday we organized a Branch of thirty-eight members in the town of Zurich, and ordained some good men to the Priesthood.

On Monday we went six miles into the country, where there were about twenty Saints, called a young man to the office of a Priest, and set him to watch over that little flock for the present.

I stopped there five days, and was much rejoiced to see that brother Mayer was blessed in his labours, after tugging up-hill so long. Elder J. F. Secrist met me there. I have appointed him to the Canton de Berne, as a good opening seems to present itself there, through the exertions of a brother from Copenhagen, who has been labouring to spread abroad the Gospel the last three months in that canton. I hope that we shall have good reports from brother Secrist ere long.

The German portion of this nation seem particularly interested, at present, for the latter-day work of Jehovah. Had we a good faithful German Elder in the Canton de St. Gall, I believe much good would be done.

While in Zurich, I visited the Hon. G. H. Goundie, United States' Consul, and was much pleased to make the acquaintance of that gentleman. His official exertions and influence to procure the liberation of Elder Mayer from a *Christian* prison, backed up by his kind offers of pecuniary assistance, merit the highest praise. Elder Mayer is at present unmolested. He will probably write you soon, and give you an account of his imprisonment, &c.

Should I not have the pleasure of hearing from you again before your departure, be pleased, brother Samuel, to accept of our kindest and best wishes for a prosperous voyage, and a happy meeting with your family and friends.

T. B. H. STENHOUSE.

THE ITALIAN MISSION.

ORGANIZATION OF A BRANCH OF NINETEEN MEMBERS—OUTPOURING OF THE GIFTS OF THE SPIRIT.

St. Germain, Vallée de St. Martin, Piedmont, Italy, May 8, 1854.

Dear Brother T. B. H. Stenhouse—I again take my pen to give you further information respecting the work of the Lord in Piedmont.

On Sunday the 7th instant, we organized a Branch of nineteen members, in a parish where persecution has raged, but has now somewhat subsided, and many seem disposed to inquire after the truth.

The vivifying influence of the Holy Spirit is powerfully felt in our meetings. The officers are united, and feel determined to thrust in their sickle and reap while the day lasts. The Saints are also united and are pressing forward. Such despicable things as back-biting, tale-bearing, &c., are not practised here. The Saints are very poor, in relation to this

world's goods, but they are truly rich in Spirit. The Lord is attentive to our prayers, and it seems as if the windows of heaven are opened to pour down blessings upon us, by which means the hearts of the Saints are comforted. The gifts of the Holy Spirit are graciously bestowed upon us, and the hearts of the Saints are rejoiced by dreams, visions, speaking and singing in tongues, interpreting, &c.

I have been travelling lately in different parishes where the Gospel is yet unknown; and in some places a spirit of inquiry, quite encouraging, has been manifested. I have sown much seed, and hope soon to reap.

Yours very affectionately,

G. D. Keaton.

VARIETIES.

A good deacon at a conference meeting in the town of D———, about 30 miles north of Boston, addressed his auditors one Sabbath evening, as follows:—"My friends, there is a new doctrine going about now-a-days. We are told that all mankind are going to heaven. But, my brethren and sisters, we hope for better things."

Education out of School.—Education does not commence with the alphabet. It begins with the mother's looks—with the father's nod of approbation or sign of reproof—with the sister's gentle pressure of the hand, or brother's noble act of forbearance—with handfuls of flowers in green and daisy meadow—with birds' nests admired but not touched—with creeping ants and almost imperceptible emmets—with humming bees and glass beehives—with pleasant walks in shady lanes—and with thoughts directed in sweet and kindly tones and words, to nature, to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

Curious Scene in a Church.—On Sunday morning a curious scene took place at Horfield Church. The clergyman, in concluding his sermon, made an appeal to his congregation on behalf of the expenses of the church, and expressed a fear that there were some present who would much rather spend their money in the alehouse, than contribute towards the support of their parish church; whereupon one of the congregation, a labouring man named Thomas, rose and inquired if he alluded to him, because if he did, he thought he had a right to do what he thought proper with his own, more especially as he thought the Infirmary or Hospital a much better object of charity. As may be expected, the affair caused a good deal of excitement at the time.—*Star of Gwent*, April 15.

Teetotalism with a Vengeance.—One Thornton Alexander died last March at Winchester, Indiana, U.S.A., from the effects of strong drink, leaving his family in poverty. A little before he breathed his last, he said to the weeping circle around his bedside, "I am dying: whisky has done it. May those who have sold me the poison die as painful a death as mine." The same afternoon, a procession of forty or fifty of the women of Winchester, with the widow of Alexander at their head, appeared in the streets of that town, and marched to nine or ten liquor stores, inviting the owners to sign a pledge to sell no more liquor. Several signed, but some would not. The stores were all entered, the barrels rolled out of doors, and the liquor emptied into the street. The doctors reported Mr. Alexander "murdered by whisky," upon which Mrs. Alexander instituted proceedings against "Page and Binager," storekeepers, for causing the death of her husband.

A GOSPEL SONG.

Hark! a sound is loudly breaking,
To the sons of Michael speaking;
From celestial seats of glory,
Thrilling comes the Gospel story.

chorus.

Jesus comes enthroned in glory,
Earth and heaven resound the story.

Sound the trumpet of salvation,
Speed the work of preparation,
Bear the news to every creature,
Haste to meet the God of nature.
Jesus comes, &c.

Shout aloud! and cease not crying,
Light the living, wake the dying,
Ring the summons round creation,
Rouse ye now! and seek salvation.
Jesus comes, &c.

Saviours! come up on Mount Zion,
'Tis your works your dead rely on;
Save them by an act so glorious,
That o'er death they'll rise victorious.
Jesus comes, &c.

Come! ye poor benighted pagan,
Come from every creed and nation,
Come poor Christian chained in blindness,
Come! we greet you all with kindness.
Jesus comes, &c.

Come ye faithful to your station,
Meet the Captain of salvation;
Here are crowns and thrones preparing—
Come, ye Saints, the prize be sharing.
Jesus comes, &c.

See the heavens part asunder,
Lightnings flame from bursting thunder,
Thousand thousand Saints appearing,
Fiery chariots swift careering.
Jesus comes, &c.

See the Saints, now resurrected,
Hail the day so long expected;
Joseph, Hyrum, all the others,
Rise to meet their elder brothers.
Jesus comes, &c.

See the faithful shed the mortal,
In a twinkling rise immortal,
All unite in acclamation,
Hail! hosannah! our salvation.
Jesus comes, &c.

Lo! destruction's fire now sweepeth,
Death a glutting harvest reapeth;
Bab'lon, Bab'lon. 'tis your hour,
Now you feel Emanuel's power.
Jesus comes, &c.

Now, ye Saints of every nation,
Share the glorious restoration;
Jesus, Lord of lords anointed,
Crowns and kingdoms hath appointed.
Jesus comes, &c.

Cavan, Ireland. EDWARD L. SLOANE.

NOTICE.—Elder James G. Willie, Pastor of the Southampton and Dorsetshire Conferences, requests us to caution the Saints against Charles J. Davis, late Book-agent for Southampton Conference, who has been cut off from the Church, for defrauding the Conference to a considerable extent. He has left his wife, departed with another woman, and taken his licence with him.

ADDRESSES.—William Woodward, W. Jemmett's, Bridge Place, Brents, Faversham, Kent.
George Mayer, Mr. Caspar Schelling's, No. 526 Köngengasse, Zurich, Switzerland.
James Marsden, 11 Grange Road, Bermondsey, London.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH MAY, 1854.

C. A. Harper	£5	0	0
James Linforth	3	0	0
William Davies	1	5	0
Carried forward	£9	5	0
Brought forward	£9	5	0
Edward Frost	3	0	0
Josiah Holmes	5	0	0
	£17	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 23.—Vol. XVI. Saturday, June 10, 1854. Price One Penny.

DEATH OF PRESIDENT WILLARD RICHARDS.

(*From the "Deseret News," March* 16)

It becomes a duty to announce to the Church, and public at large, the death of WILLARD RICHARDS. He died of dropsy, at his residence, on the morning of the 11th instant, at twenty-three minutes past nine o'clock. The last time that he ever left his house, was in order to discharge his public duty, as President of the Legislative Council, on the last day of its session. He had often felt, and expressed to a portion of his friends, a manifest premonition of his approaching change. In his last effort to walk a few yards to the Council Chamber of the Legislature, he said to one standing by, "I will go and perform this last duty, if, like John Q. Adams, I die in the attempt." But he added, at the same time, "no one knows the aggravated extent of my bodily malady." From that day, the 20th January, 1854, he never left his house again. In his farewell address to the Legislature, he remarked to this effect:—"Death stares me in the face, waiting for his prey." The palsy, which had followed him, in order to make a spoil of this noble champion of truth, ever since he began to investigate the Book of Mormon and the Gospel of Latter-day Saints, at length, in conjunction with dropsy, finished his mortal career, in the presence of a numerous and affectionate family circle and friends, whose affliction is shared by the Church of Jesus Christ not only in the Territory of Utah, but throughout all nations where the Saints are unfurling the banner of truth.

The following extract from Church History will show the period of his birth, and place of nativity, and his ever wakeful and untiring desire to find out Gospel truth, and also the time of his admission into the Church by baptism, &c., page 673. [See *Star* Vol. XV, page 842.]—

"On the 31st of December, [1836,] at the setting of the sun, Doctor Willard Richards was baptized at Kirtland, under the hands of President Brigham Young, in presence of Heber C. Kimball and others, who had spent the afternoon in cutting the ice to prepare for the baptism. Doctor Richards was born at Hopkintown, Middlesex County, Massachusetts, June 24, 1804; and from the religious teachings of his parents, (Joseph and Rhoda Richards,) he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years he removed with his father's family to Richmond, in the same State, where he

witnessed several sectarian "revivals," and offered himself to the Congregational Church in that place, at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin; but the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no Church on earth, but that He would soon have a Church whose creed would be the truth, the whole truth, and nothing but the truth; and from that time kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views, until the summer of 1835, while in the practice of medicine, near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way, which was the first he had seen or heard of the Latter-day Saints, except the scurrillous reports of the public prints, which amounted to nothing more than that "*a boy, named Jo Smith, somewhere out west, had found a Gold Bible.*" He opened the book, without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared that, "GOD OR THE DEVIL HAS HAD A HAND IN THAT BOOK, FOR MAN NEVER WROTE IT;" read it twice through in about ten days, and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, seven hundred miles west, the nearest point he could hear of a Saint, and give the work a thorough investigation; firmly believing, that if the doctrine was true, God had some greater work for him to do, than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was prevented executing his design, until October, 1836, when he arrived at Kirtland, in company with his brother, (Doctor Levi Richards, who attended him as physician,) where he was most cordially and hospitably received and entertained by his cousin, President Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation, until the day of his baptism."

That ardent love of truth, and intuitive perception of the same, which impelled him to investigate the claims of the everlasting Gospel in the beginning, grew with his passing years, and became more and more manifest, by his unwavering and unflinching adherence to it, in the most perilous and troublesome times of the Church's history in after life.

He possessed a calm and even mind, and yet was rather reserved, and naturally diffident of his own superior ability. This diffidence may have caused the early part of his ministry to be undervalued, when the revelations of eternity lifted up, to his astonished and enraptured understanding, that veil which had long hung over the inhabitants of the earth. The reflection of such light and intelligence upon his mind unfolded, in unmistakable characters, the corruption and deep ignorance of all men without the light of immediate revelation, and so deeply did he feel the folly of his own wisdom, that he said he often conceived himself thrown back into another childhood, where he had to unlearn what he had previously subscribed to, and commence afresh and entirely anew the science of life and salvation.

From being familiar with the minutia of the medical profession, and a careful observer of clerical deportment, and a handsome proficient in science generally, the change that swept over his past attainments and brought him down to the altar of revelation by the Holy Ghost, showed forth the reality of a new birth personified in all his subsequent life. On great and rare occasions, his masterly energies came forth like a well disciplined and invincible troop, that knew their place, and prerogative to act in defence of the truth.

Such a man, so teachable, so humble, and endowed with so many na-

tural gifts, which he ever consecrated with a full soul to building up the Kingdom of God, could not escape the notice and esteem of the late and departed Prophet. He was an intimate friend and close companion of Joseph. He was in the same prison, side by side, with the two martyred Prophets, when they fell under a shower of bullets; and a bare drop of his own blood mingled with theirs on that memorable occasion. The blood of his brethren, that flowed copiously around him, and the mangled body of his fellow-survivor, Elder John Taylor, and the hideous spectacle of painted and armed murderers, found in Dr. Willard Richards, on that occasion, an embodiment of Priesthood—of presence of mind—of quickness of conception, and boldness of execution, that will never be forgotten. During that catastrophe of Joseph and Hyrum's death, and the emergency into which the Church was suddenly thrown, Doctor Richards felt the burden of giving direction to the affairs of the Church in Hancock County, in consequence of the absence of the Twelve Apostles. Though standing in the midst of the murderous mob at Carthage, with the mangled bodies of his martyred friends, and that of Elder Taylor, under his charge, his letters and counsels at that time indicated great self-command and judgment. His ability was happily commensurate with such an occasion.

In the spring of 1848, he was unanimously elected, by the voice of the whole Church, as second Counsellor to the First President; eleven years previous, he was chosen by revelation through the Prophet Joseph, to be one of the Twelve Apostles, and ordained accordingly, at Preston, England, while on a mission to that country.

In the spring of 1847, he was enrolled in the memorable Band of Pioneers, under President Young, that first marked out an highway for the emigrating Saints to the Great Salt Lake. He submitted to the hardships and privations of that rugged enterprize, in common with his associates.

As a civil officer, he served as Secretary to the Government of the State of Deseret, and did the greatest share of the business of the Secretary of the Territory of Utah, after its organization as a Territory, and presided over the Council of the Legislative Assembly for about the same period.

He was also Postmaster for Great Salt Lake City up to the time of his death, and enjoyed the full confidence of the Postmaster-General, who respected his judgment touching postal arrangements throughout the mountain Territories. He was an efficient member of the Emigrating Fund Company, whose duties affect the interests and gathering of tens of thousands.

In the Quorum of the First Presidency, he magnified his high calling to the day of his death, ever shedding light and consolation, in his sphere, upon the minds of thousands and tens of thousands to whom he ministered.

His might be called emphatically the "pen of a ready writer;" and though long afflicted with a torturing disease, that could with difficulty be baffled in its ravages as long as it was, still he had faith to struggle against it, because he loved to uphold the hands of his superiors, for to them his eyes were ever directed in doing good, as the eyes of a servant towards his master; and through his pen he loved to send out rays of light and truth to the remotest corners of the habitable earth.

He was the editor and proprietor of the *Deseret News*. For him its pages are now clothed in mourning. The pen that has hitherto inscribed its pages, has dropped from his ready hand. He fell asleep finally without a pang or discoverable sensation of pain.

He was also General Historian of the whole Church, and Church Recorder, for which offices he was eminently gifted. He chronicled events, dates, circumstances, and incidents, with rare accuracy of judgment and great tenacity of memory. The number of offices which he held at the time of his death, indicate the confidence which the Church reposed in his great integrity and varied abilities.

But he is gone. A pillar in the Church is removed from its mortal tenement, and a great man in Israel is gone! The great archer has been suffered to single out a distinguished

victim! His numerous and sadly bereaved family should not miss the blessings of the grateful multitude, who appreciated the great value of the departed Willard. But He, who suffers not a sparrow to fall to the ground without His notice, has seen all; and He works all things after the counsel of His own will. Many signal circumstances remind us that He will hasten His work, and cut it short in righteousness.

Therefore, brethren, let us appreciate the Presidency that remain to us through the tender mercy of God, and uphold them to the end, and ever gird up the loins of our minds, and be sober, for we know that the end draweth near. ORSON SPENCER.

March 12th, 1854, 2 p.m.

President WILLARD RICHARDS was interred. He died on the 11th inst., at 23 minutes past 9, a.m., after a somewhat protracted illness. President Young, being indisposed, and the day being wet and cold, was not present. President Heber C. Kimball and the Twelve conveyed the remains of our departed brother to the tomb, after the following extempore prayer by Elder George A. Smith:—

"Our Father who art in heaven, we approach thee at this time in the name of Jesus Christ, to ask thy blessing to rest upon us, as we have assembled to inter our beloved brother who has been taken from our midst by death. We ask thee to let thy Holy Spirit fill every heart present, that the Holy Ghost may dwell richly in every bosom; that while we shall deposit these sacred remains in the silent tomb, it may be with a lively assurance of meeting him again in the morning of the resurrection, to inherit the blessings of life eternal.

"Wilt thou in tender compassion look upon those who are called to mourn his loss,—upon the Priesthood of the Church, and upon those who mourn the loss of a near relative—a counsellor—a husband—a father—a brother—a President—and a chieftain in Israel.

"Bless brother Brigham, O Lord; heal his body, and comfort his heart abundantly. Let thy Holy Spirit rest upon him plentifully, that he may never lack the necessary wisdom to direct the affairs of thy Church and kingdom on earth, that thy Saints may long be blessed under his administration.

"Let the spirit of Willard rest upon his successor, that he may have a kindred talent, spirit, and power of God to magnify his office, with the same unabated zeal, unbending integrity, and firmness of faith.

"Look upon thy servant H. C. Kimball, the associate Counsellor of our departed brother. May the power of the Holy Spirit rest upon him; that his body may be strengthened, and his life preserved to be a blessing to Israel.

"Bless the widows of thy servant Willard, who are called to part with a dear and beloved companion. Inspire them with the power of the Holy Ghost, and wisdom to bear, with patience and resignation, the trials they are called to encounter, and to live in such a manner as to prepare them to enjoy his society in the possession of thrones, principalities, and powers in the celestial world.

"We pray thee, O Lord, to remember his children, the offspring of his body, especially his oldest son; may the spirit, and blessing, and power of the Holy Priesthood rest upon Heber John, that he may be inspired with all that wisdom necessary to enable him to stand at the head of his father's house. Give him in his youth the wisdom of the aged, and make him a mighty man in Israel. Let his life be preserved to do much good in his day, in building up and establishing Zion. Bless all his brethren and sisters; may they never want for the necessaries of life; but raise up assistance and means for them, that they may ever be provided for. Let the wisdom of eternity be in them, and the light of eternal truth shine in their countenances, that they may be pillars in Israel, and brilliant ornaments in the kingdom of God, and become as numerous as the stars in the firmament of heaven.

"We pray thee to remember the brothers and sisters of thy servant Willard, with their children, and all that are his relations. Inspire them

with that wisdom and understanding which will enable them to walk before thee in truth and righteousness all their days, and thus prepare themselves to meet their departed relative in the celestial world, and enjoy his society there.

"We pray thee to remember the associates of thy servant in the different departments where duty called him to officiate; endow them with wisdom to magnify their several callings, endeavouring to emulate his noble example of perseverance and sterling integrity. May those who shall be called to fulfil the duties that were incumbent upon him, be inspired with a double portion of the spirit that was in him, to enable them to magnify their callings, and fulfil their duties faithfully in building up Zion.

"Remember, O Lord, the Quorum of the Twelve, and inspire them with the spirit and power of their calling, that they may magnify the same—preserve their integrity—keep their garments pure and unsullied—and bear off the kingdom of God triumphantly, under the direction of thy servants Brigham and Heber; and be prepared in due season to meet with Joseph, and Hyrum, and those who have died in the faith of our Lord Jesus Christ, crowned with all the blessings, light, and glory of a celestial inheritance. May the same blessings rest upon every department of the Holy Priesthood. And may thy aged servant John Smith the Patriarch, be inspired with strength both physically and mentally, that while he remains with thy people, he may be able to bless them, even until he shall be called to join the holy throng that have passed through the vail into the heaven of their reward.

"May the power of thy Spirit rest upon those who have come to drop a tear of tender remembrance over these sacred remains this day; and may they live so as to die the death of the righteous.

"Remember the descendants of the ancient inhabitants of these mountains; and may thy people have wisdom to restore them again to the religion of their fathers, and to their God, that they may become a white and delightsome people.

"Remember those who have driven, persecuted, and sought the life of thy servant who has now fallen a victim to disease; remember them according to their works, and let them receive accordingly at thy hands, that their cups may be filled to the brim with the reward of their deserts.

"Be with us through the remaining exercises of this occasion, let thy blessings rest upon us, and the spirit of consolation upon those who mourn. Let the power of the Priesthood rest upon this people; and may every thing be gathered out that works iniquity, that Zion may grow up in purity, and become mighty in the Valleys of the Mountains, and be prepared to meet our beloved brother around the throne of God, in the blessings of the first resurrection; which favours we desire through Christ our Redeemer. AMEN."

The Nauvoo Brass Band, and Captain Ballo's Band were in attendance, who played tunes suitable to the occasion.

Presidents O. Hyde and H. C. Kimball made a few appropriate remarks at the side of the grave, after which the mourners and spectators retired, leaving the remains of one of the best and greatest men that ever trod the earth, to sleep in peace, until he shall awake to immortality and eternal life.

May the virtues of his life be our pattern, that we may be as illustrious in death.

G. D. WATT, Reporter.

THE RUSSO-TURKISH WAR AND ITS RESPONSIBILITIES.

The present agitated state of the Eastern world, startling as it is to many who have experienced only peace, and known war but from history, has been foretold by Prophets, to whose predictions the Christian world profess to give credence. We learn, from the sacred page, that for a time prior to

the second advent of the Messiah, there will be unprecedented wars, famines, pestilence, bloodshed, and divers judgments of the Almighty, as instruments with which to destroy proud Babylon —a period when peace will be sought for, but will not be found, until Babylon is utterly wasted. Peace, like other blessings, seems most desired and appreciated when men are deprived of it, from which we learn that good may grow out of so great an evil as war. As the sweet is distinguished by tasting its opposite, so the benefits of peace are more apparent when men feel the chastisement inflicted by warring nations. War is said to be a calamity to befall any people, but it is evidently at times a very necessary one, for with all the experience the nations have had in that school, they have not yet learned to maintain peace, or regard Gospel principles in their relations with each other. While this continues to be the case, the weakness and downfall of Babylon will become more and more apparent, until she sinks under the influence of her own inward corrupt festerings, which are now bursting on every side, exhibiting her rottenness and decay.

It is important to know when one people can be justified in going to war with another. When ancient Israel went to war with the nations dwelling in the land of Canaan, they had the word of the Lord through His prophets so to do, with direct instructions from the God of battles how to proceed, and what should be the result. They were evidently justified in going to war, when the responsibility was upon God and not upon themselves. No nation can be justfied in waging war under any other circumstances. In the present controversy of the nations, we are led to ask—Which of the contending powers has received the sanction of the Almighty, through His Prophet, to the course it has taken? Which of them has a Prophet in its midst, whose voice is recognized by the nation as the voice of God, and in whose word it can confidently and safely rely, as on heaven's decision? If the God of heaven has assumed the responsibility of the present conflict, on behalf of either of the belligerent powers, where is the revelation making it known, and through whom did it come? These appear to be important questions at the present crisis, for if God has not assumed the responsibility of the existing state of things, then that responsibility rests upon the parties engaged, and wo be unto them, for as they destroy, so shall they be destroyed. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." And if God has determined to plead the cause of either of the combatants, the world ought to know the fact, and the responsibility of once more bathing the earth in blood ought to be rolled back upon the guilty, that they may not escape the indignation of the world any more than the vengeance of heaven.

It is said that the decision of the world generally is in favour of the allied powers, but if so, it is very tardy in being made known. If the case was clear and self-evident, why the hesitancy of such mighty powers which have remained so long undecided, though conversant with every movement? And why are they so determined only to yield when necessity compels? Why the fear, which has so often been expressed, that certain governments would side with the Autocrat, to the serious injury of the Western Powers, if even the decision of the world is in their favour? If the cause of right is so apparent, then many of the European powers must stand deeply implicated for their dishonesty in not most fervently espousing that cause. Again, it is possible that the decision of the world might not be the decision of God, nor warrant His approbation; then why so anxious for the one, when that which is of so much importance is passed by as either unworthy of attention, or beyond reach! Surely there is a deplorable evil some where, when the strength of armaments, the weight of broadsides, and the number of disciplined troops, are more relied upon than the favour of God, for success. A day of reckoning is not far off, when it may appear that he spoke the truth, who said, "The race is not to the swift, nor the battle to the strong."

The Lord has spoken of a time when neither the mighty nor the swift shall deliver themselves, but when the carcases of men shall fall as dung upon the open field, and as the handful after the harvestmen, and none gather them. Then, saith the Lord, let not the wise man glory in his wisdom, neither the mighty man in his might, nor the rich man in his riches; but let him that glorieth glory in that he knoweth and understandeth the Lord, who exerciseth judgment and righteousness in the earth.

Religion is the main-spring of the world's present commotion. The Czar claims to have an important mission to perform in honour of the cross, and the allied powers claim that their mission in opposing him is equally or more important, both to religion and the world. While Russia is most earnestly imploring divine power upon her efforts, the allied powers are fasting and entreating the same God to give them success, and crown their arms with victory. Russia is determined to have greater toleration of religion in Turkey for the Greek, and the allied powers will not undertake to protect Turkey's nationality, only on the grounds that religious toleration shall be granted. Indeed, there is such a similarity of religious pretensions and claims, that probably neither power doubts the justice of its cause, or its right to be heard of God.

The question again arises, and a very serious one it is—Which side is the Lord upon? If He should be so gracious as to hear the prayers of all the belligerent powers, there evidently will be such a waste of human flesh as the world has not seen for many centuries; and if the belligerents are Christian nations, why should not the Lord hear and answer their prayers? When Christian people deliberately choose to destroy and be destroyed, they are no doubt entitled to all the aid their faith and prayers can secure, although it should be the means of bringing them to a more speedy end. The sincerity of Russia is perhaps as unquestionable as that of other powers, although her enemies declare her to be in the wrong. If, therefore, sincerity is not sufficient grounds for justification, where is the preference in complying with Gospel requirements? Which has, when smitten on the one cheek, turned the other? Or when sued at the law for his coat, given his cloak also? Or when compelled to go a mile, gone twain? If every nation that has taken up arms, was allowed to be its own judge in the present quarrel, every one of them would be as innocent as a new born babe, no one would be found guilty of disturbing the peace of the world, unless it was the devil, and he would plead "not guilty," upon the grounds of a somewhat cogent argument, that, not being a religious gentleman, he could not be responsible for a religious quarrel. Viewing the present state of the world in the most favourable light possible, there are too many prominent Babylonish features, to justify any other conclusion, than that she is legitimately entitled to all the promised reward, with which God has said He would reward "Babylon the Great, the Mother of Harlots and abominations of the earth."

The blessing of religious toleration is one of which the world has long been deprived, and it is to be hoped the present state of affairs will result favourably to the extension of this boon among the nations; in fact, it seems necessary that a more liberal state of things should exist, before the Lord can, in righteousness, wholly destroy the wicked nations from the earth. There are, no doubt, millions of people, who would hail the Gospel message with gladness, to whom it has no access because of reigning powers who maintain established religions to the exclusion of liberty of conscience, and its free exercise among the people. Man is answerable to his God for his religious sentiments, and it is his right to enjoy such as his conscience can approve, otherwise he is not justly an accountable being. Until this right is guaranteed, by those who hold dominion, unto their subjects, kings and rulers will be conspired against, revolution will succeed revolution, and the injured and the oppressed will not hesitate to stain their path to liberty

with the blood of their oppressors. The present crisis will evidently prove an important one to the world, and God's power will be made manifest in humbling the haughty and the proud, exalting the lowly and the meek, and in laying a foundation for the universal deliverance of the captive and the oppressed May the Lord hear and answer the prayers of the nations, until their arms have achieved the desired victory—hurled every tyrant from his throne, broken every band, scattered the powers of earth to the four winds, buried in oblivion every creed that victimizes the soul, and until the liberty of truth, pure Gospel truth, becomes free to all.

Then will the supremacy of heaven's law be recognized, and Immanuel's reign begin, under which Bible truths can be promulgated, and Patriarchal powers and institutions honoured, during a thousand years of rest and peace, which will be more than commensurate with those mighty struggles and convulsions which must precede it, to remove the wicked, and prepare the way of His coming.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 10, 1854.

DEMISE OF PRESIDENT WILLARD RICHARDS.—We are called upon to perform a mournful duty—to chronicle the death of one of the most worthy and illustrious of the latter-day dispensation. The Church of Jesus Christ of Latter-day Saints has once more to mourn as those only can who know the worth of truth, and can thereby appreciate the intrinsic merits of those who have most nobly defended it in the midst of wickedness and cruel opposition. The sacred page of history is once more shrouded with gloom, and the garb of our pages indicates the melancholy tidings which they bear. The announcement of the death of President WILLARD RICHARDS has perhaps been anticipated by our readers, from what has already appeared in a previous Number relative to his severe illness; if so, those anticipations are confirmed by the extract which we give from the *Deseret News*. We scarcely need say more than is there recorded in eulogy of the departed, but memory lingers around our past associations with him, reluctant to feel that they are no more to be enjoyed. Few could be taken away from the Church, whose loss could inflict so severe a pang, or be so universally felt. With a quick and perceptive mind he weighed the interests of Zion, and the character of men, and attached due importance to each with great precision. He possessed that enlarged capacity of soul which evidenced his familiarity with the spirit of revelation, which lit up his path, and reflected its glorious rays upon those who were favoured with his heavenly counsels. By the aid of that spirit, he filled with dignity the important station he occupied in the Church, and a loss is necessarily felt, which seemingly cannot be repaired. From his first hearing the Gospel message, he ever honoured it in his life. No faltering steps cast a shade upon his path, while God, the Truth, and the Church, found in him that unwavering defence, which few can boast of. After a life of privation and suffering for righteousness' sake, he

has finished his career in peace, and paid the great debt of nature which has released him from mortality, to reap the rich reward of his labours, in the blissfull possession of eternal lives. His undying name will ever be cherished in the memory of God's people, and generations yet unborn will delight to bestow honour upon him to whom honour is due. May the family and friends of the deceased, who share the sympathy of all Saints, ever enjoy the peculiar favour and providences of heaven. And may all the children of Zion strive to emulate those virtues which have so justly won the admiration of the faithful on earth, and secured an exaltation among those who shall be made perfect to dwell in the presence and glory of the Eternal God.

Home Intelligence—*Preston Conference.*—Preston, May 16, Elder Andrew Ferguson writes. The feeling throughout the Conference was improving, the Priesthood generally were united, and were taking hold of the work, the Saints were enjoying more of the gifts and blessings of the Gospel, and were increasing in union. A general spirit of inquiry was prevailing—in some places where the Gospel had been preached for many years with but little success, the work had taken a fresh start, the meetings were well attended, and much interest was manifested; in one place, the brethren were necessitated to remove to a larger room, in consequence of the number of strangers who attended. "In this place," says Elder Ferguson, "there is a Baptist local preacher, who has attended our meetings. At one meeting which he was at, a sister spoke in tongues, and he said that he understood the language, and testified that the interpretation given by a brother was correct." The late strike among the operatives had of course seriously affected the financial state of the Conference, yet the Saints felt determined to do their best.

Foreign Intelligence—*Deseret.*—We have received letters from Great Salt Lake Valley, bearing date to March 31st. From President Young, we learn that Indian Walker had come in from his winter quarters, professing friendship and a desire for lasting peace, and, in accordance with his request, Agent E. A. Bedell, and Interpreter D. B. Huntington, had been despatched to have a talk with him at Fillmore City. President Young says—"Present information warrants us in believing that the Spirit of the Lord is moving upon our red brethren for our mutual benefit and welfare." The people were very busy prosecuting the labours necessary to aid in securing an abundant harvest, in setting out fruit and shade trees, &c. We have also received the *Deseret News* of Feb. 9 and 16, and March 2, 16, and 30. In addition to the death of President Willard Richards, other deaths are recorded, which we may notice. First—Clarissa Smith, wife of John Smith, Patriarch to the Church of Jesus Christ of Latter-day Saints; and mother of George A. Smith, of the Quorum of the Twelve Apostles. She was the daughter of Richard and Philomela Lyman, was born in Lebanon, Grafton County, New Hampshire, June 27, 1790. Clarissa Smith was married Sept. 11, 1815. She entered the Church in September, 1831, and lived in Kirtland, Adam-ondi-ahman, Macedonia, and Nauvoo, being a witness of and a sharer in the persecutions through which the

Saints passed in those places. She left Nauvoo with the Saints Feb. 9, 1846, and arrived in Great Salt Lake Valley Sep. 25, 1847. "She possessed a heart full of benevolence and kindness to all; bore her long and severe illness without a complaint or murmur; would frequently exclaim when her friends came to her bedside—Bless the Lord, O my soul. She died on Tuesday evening, Feb. 14th, 1854, 20 minutes before 9 o'clock, aged 63 years, 7 months, 18 days, after a residence of about six years and a half in the Valley of the Great Salt Lake."

Next we notice the death of Bishop Isaac Clark, of consumption, at Ogden City, on the 24th of January last, after an illness of eleven days. He was born in Green County, State of Kentucky, May 7, 1806. He held, for "nearly nineteen years, an honourable standing in the Church of Jesus Christ of Latter-day Saints, leaving a vacancy of office as Probate Judge of Weber County, Bishop of Ogden City, Postmaster, and City Treasurer."

The anniversary of the "Typographical Society of Deseret," was celebrated at the United States' Hotel, Great Salt Lake City, March 7th. The company enjoyed themselves for several hours in partaking of refreshments for the body, and in songs, addresses, toasts, dancing, &c.

The 37th Quorum of Seventies was organized at Great Salt Lake City, Jan. 12th, with the following Presidents—Cyrus H. Wheelock, John Lyon, Jesse W. Crosby, Jonathan Midgley, David J. Ross, George Halliday, and Claudius V. Spencer.

Elders Edmund Ellsworth, William H. Kimball, G. D. Grant, James A. Little, and Joseph A. Young, were appointed on a mission to England.

The settlement at Fort Supply, Green River County, were enjoying excellent health. Cold weather had prevailed most of the winter, very severe in January, the thermometer falling as low as thirty degrees below zero. A Shoshone family of three persons had been at the fort for about two months, and were friendly. They had been mainly supported by the settlement. A few of the cattle had died through the cold, and some of the brethren who went out to see to their stock got their feet slightly frozen.

The winter had been a general time of health in Iron County, though the coldest season since its settlement, the thermometer falling to sixteen degrees below zero. The Saints were well united there, and a great many brethren and sisters had renewed their covenants by baptism. The brethren who were sent to Iron County last fall, to strengthen the settlement, and learn the Indian tongue, had enjoyed the spirit of their mission. A Conference was held at Cedar City, November 20th, 1853, at which Elders Erastus Snow and F. D. Richards were present, when several resolutions and much instruction pertaining to local matters were laid before the people.

The band of Pau-vants that murdered Captain Gunnison and party had visited Cedar Fort, and were very forward, endeavouring to stir up the Pi-edes, but they failed in the attempt, and left the vicinity of the fort.

A letter from Elder J. C. L. Smith, in the *News* says—"On the 6th of February, the man on the look-out at Parowan reported a company, supposed to be Indians, coming into the north end of the valley, twenty miles distant

from Parowan. About eleven o'clock on the morning of the 7th, Colonel John C. Fremont, with nine white men and twelve Delaware Indians, arrived in Parowan in a state of starvation; one of his men had fallen dead from his horse the day previous, and several more must inevitably have shared his fate had they not had succour that day. They reported that they had eaten twenty-seven broken-down animals; that when a horse or mule could go no further, it was killed and divided out, giving one-half to the Delawares, and the other to the Colonel and his men; the hide was cut in pieces and cast lots for. After the bones had been made into soup, they were burned, and carried along by the men for luncheon. The entrails were shaken, and then made into soup, together with the feet and eyes; thus using up the whole mule. They stated they had travelled forty-five days living on this kind of fare. Although Colonel Fremont was considered by the people an enemy to the Saints, and had no money, he was kindly treated, and supplied on credit with provisions for himself and men, while at Parowan, and fitted out with animals and provisions to pursue his journey, and went on his way rejoicing on the 20th of February. The Colonel was sanguine in his opinion, that he had found the best route for the Great National Railway."

A letter from Elder George A. Smith, dated Provo City, February 5, in the *News*, states that the settlements in Utah County were prospering, schools were in operation, and a good feeling prevailed among the Saints. Quite a number of persons were busy in learning the Indian language. Several buildings had been run up in Provo, even in the winter. Mr. Holdaway had commenced operations in his new woollen cloth factory. The Provo Dramatic Association had commenced performances satisfactorily, which were attended with crowded houses.

Ammon, brother to Walker, and about twenty-five Utes, had been at Parowan most of the winter. They were rather saucy at first, but soon became more quiet and friendly.

San Bernardino.—A letter from Elders Amasa Lyman and C. C. Rich, dated Jan. 10, in the *Deseret News*, gives the following account of the decease of brother Hyrum Clark—"We are sorry to inform you of an instance in our community of self destruction. Brother Hyrum Clark, on the 28th of December, cut his throat with a razor. The family state that for some time previous to his death he had been slightly insane, and low spirited. He committed the deed in a field, a short distance from his house, about five o'clock in the afternoon. The family discovered his absence, and his son George started after him, and was but a few steps from him when he made the fatal stroke, severing the jugular vein and wind-pipe. He even spoke after this—bid George farewell, and requested him to take care of his mother."

The same letter says that Elder Lyman was slowly recovering from an attack of sickness, that Elder Rich was quite indisposed, and that there had been considerable sickness in the settlement for a few weeks previously to the date of writing, though fatal in a very few instances, and in those to children.

THROUGH a press of matter, Elder Jaques's *Dialogue* is omitted this week.

THE MALTA MISSION.

Malta, Florianna, 55, Strada Mercato, April 29, 1854.

Dear Brother S. W. Richards—Since our order of February 21st, we have been much in want of many things therein named, have been weekly, and daily expecting them, and could have disposed of them to considerable advantage. But since the departure of eight of our brethren to the seat of war, together with their respective regiments, in which were inquirers and believers, we have not disposed of any, otherwise than gratis, and I believe that, in eight cases out of ten, what we give away are in a few days destroyed, and perhaps only five out of ten are read.

The people are mad for war, and scarcely talk or think about anything else but that and wine. Just before the arrival of the British contingent in aid of Turkey, our meetings were uniformly crowded, great interest and inquiry prevailed, a number of persons were believing, some three or four were baptized, and others had given their word for that ordinance. But on came the troops from England, and in the space of a single week I witnessed such a change in many respects as I could scarcely have credited, had I not seen it. Not a stranger could we get to our meetings. Those who were interested and believing, in some cases grew indifferent, and in all cases were more than ever occupied with military duties previous to their departure, and all their spare time was devoted to farewell parties, drinking with old cronies, and looking for townsmen in the new regiments. The streets were crowded with all sorts of English and French troops, bands were playing here and there, parades, reviews, and such like military displays and operations occupied the attention of large masses of soldiers and civilians. "Mormonism" was "not observed," but "Mormons" must have been, for if ever any Branch made vigorous and persevering attempts to bring the work before the eyes and ears of the people, this Branch did.

We adopted a systematic plan as follows—our times and place of meeting were written on many tracts, and on printed invitations, as also on some thousands of written ones. These were then divided among such of the brethren as were off duty, and could meet at our house. From thence we started, two of us to warn Florianna, and four to warn Valetta. First we would enter the barracks, each one on a different side, leaving tracts and invitations, and conversing, till sometimes forbidden to enter, or till policemen were called on us. After our steps had traversed the barracks from end to end, from side to side, we proceeded through the streets, distributing the written and printed invitations as fast as possible, and conversing with people also. Many promised to attend, but never did. Some refused to even touch the papers, lest our heresy should infect them. Some cursed us, and some gave a vacant stare. And even since the troops for the expedition have gone, those which are left, being new to the Island, are filling themselves with wine, and looking for and making acquaintances with the old resident regiments, every spare hour, and are at other times subject to much heavier duties than usual, partly owing to this being a time of war, and partly owing to the preparation of such necessaries as are required by those who are gone to the war.

Notwithstanding we have visited the barracks and guards to distribute and converse, we had few or no strangers, until last evening, when quite a number came in late, to whom I preached for a few minutes, after which one said a few words about polygamy and false prophets, to which I briefly replied. I expect a full meeting after this, for it appeared evident, from the manner in which they came,

that some interest had been excited, and that it had been augmented by what they had heard.

As for the work among the Maltese, &c., I may say that one person of whom I have written still visits me, and attends the meetings frequently, reading our publications with care and increasing satisfaction, though, having been a seeker after truth all his life, and having been hitherto disappointed, he is now cautious or suspicious to an extreme, but that is wearing away, and, although his faith is slow, I believe it is sure. I have reason to consider him a good man, and just the sort to be useful here.

Another person of whom I also wrote, has now left for England, having previously told me that he believed the work, and should be baptized in England, and at once throw himself under your counsel.

I am progressing in the Italian language, and as an exercise, I and an acquaintance have jointly translated into Italian the small tract—*What is Mormonism?* We are much in want of a variety in Italian and Maltese.

The following estimate from government documents may be interesting to you. It is for the year, 1851, I have not yet seen any later. Able to speak English, 6,861; to read it, 4,518; to write it, 4,312. Able to speak Italian, 14,061; to read it, 11,657; to write it, 10,787.

I have first to find out who can speak or read English, then to gain their ears and eyes, and so on. As for those who speak and read Italian, but not English, of course I can make little or no headway with them, on account of my deficiency in respect of the language. Yet I distribute tracts in that tongue, and in French, and have reason to think they are handed straightway to the confessors and priests, or otherwise clandestinely disposed of.

Our old adversary, the Chaplain of the garrison, Mr. Hare, gets scent of our proceedings, and of course exerts an influence against us, descending even to converse with the men individually. But after all, these very things show us who is who.

We have found three brethren in the 62nd regiment, lately come from Ireland, but they have not come up to their duties as they ought. Indeed I may say, that the majority of those who have as yet been received from other parts have proved themselves indifferent Saints on arriving here.

Some of our best brethren have just gone to Turkey, so that we may say the Gospel is there. I have heard once from one at Gallipoli, and twice from another at Scutari. All were well, and in good standing. I have also heard from the Floating Branch, all but one were well and in good standing. We have two Priests and one member at Gallipoli, two priests and three members at Scutari, one Elder on the *Bellerophon*, one Teacher and three members on the *Trafalgar*, one Teacher on the *Vengeance*, and one Deacon on the *Britannia*.

From letters received from Nova Scotia, it appears that of the brethren who went there from hence, the President, Elder Donnellan, has gone to Zion, another anticipated going then or soon after, one or two had apostatized, and the only remaining officer, a Priest, and one or two others, were all remaining of that Branch. They were distant from any other Branch. One or two persons were interested in the work, the last I heard from them.

I have heard nothing as yet from the Ionian Islands, whither I sent a parcel of tracts for distribution, but I believe it would be a very eligible field of labour.

Elder Burridge and family, and sister Bell and myself are all well, and with the remnant desire to be remembered to you and by you.

Elder Downes, of the Fleet, desires a kind remembrance also.

Hoping to hear from you, and to receive a parcel of publications very soon, I remain, your brother,

JAMES F. BELL.

GOOD humour, in misfortune, bears half the weight of the evil. Live cheerfully if you can.

ARRIVAL OF THE "JOHN M. WOOD" AT NEW ORLEANS.

New Orleans, May 2, 1854.

President S. W. Richards—Dear Brother—Having safely landed this morning, and having agreed for our passage up the river, to start to-morrow, I desire to write you a few lines, to inform you that we have had a first-rate time.

We had adverse winds in the channel the first week, but since then we have been much favoured indeed, and the Saints generally feel it has been like a pleasure trip to them. The organization entered into at Liverpool proved efficacious, and we still mean to sustain it, as far as practicable, up the rivers.

There have been two deaths of adults —sister George Day, and sister Ralph Smith, both of them having been very sickly for months before they started; also four children died; otherwise the passengers were very healthy. Sister Poulter gave birth to twins, as we neared the West India Isles. A lively spirit was kept up on board by the Saints, meetings being held every night by the Branches in some part of the ship, and we had interesting lectures delivered by Elders Woodard and McDonald. Our provisions were good and plentiful. We have as much as would last up to St. Louis, were we to confine ourselves to the ship rations. We all mean to go up the rivers together, and not leave one soul here who wishes to go with us.

We held a Conference on board last week, when we sustained the authorities of the Church and our own organization unanimously, counselled the Saints to help one another, to all keep together, and gave what necessary instructions and counsel the Saints needed, previous to starting up the rivers. The good Spirit of God prevailed with us, and we all felt much drawn together. This is certainly a good company of Saints, there has been no murmuring, but all have felt full of sympathy and good will one towards another, and this has caused the Spirit of God to abound among us. We preached forenoons on Sabbaths on deck, and invited the captain, officers, and cabin passengers. We bore them a faithful testimony of the truth, and we feel to part with them in peace and good feeling.

The fare is high up the rivers, $3½ each, but we all go together and get ample accommodation, and, we believe, a fine captain. Our agent, Elder J. Brown, has agreed to go with us.

Some of the Saints left sick from the *Windermere's* company are here.

There has been some cholera in companies a-head, but I firmly believe our company will be healthy, and, with the blessings and kindness of our heavenly Father extended to us, we shall be preserved to land safely amongst our brethren in the Valley, which is the desire of all our hearts.

My love to you, brother Samuel, and through you to my brethren and sisters in my own native land. Hoping soon to see you all in the mountains of Israel,

I remain
Your brother in the Lord,
ROBERT CAMPBELL.

[We have been favoured, from a private source, with the following particulars, which are a little more full than Elder Campbell writes. The deaths on board occurred as follows—March 23, a little child, belonging to brother T. Todd, from Glasgow Conference, sickly when it left Scotland, aged about one year; March 27, a daughter of Henry Stoffles, of inflammation of the lungs, aged one year and a-half; April 2, a child of Allen Miller, from Glasgow, weakly when it left Liverpool, aged about one year; April 3, Mrs. Day, wife of George Day, from Stockport, of consumption, ill about two years before leaving England; April 8, a child of David Butter, from Dundee Conference, of

water in the head, aged about ten months; April 27, Mrs. Smith, wife of Ralph Smith, from Manchester Conference, of dysentery, had been afflicted a long time. William Hill and Sarah Sturgess, from Leicestershire, were married April 12. Hannah Poulter, wife of Thomas Poulter, from London, gave birth to a boy and a girl April 19th. One young man was baptized before the vessel left the Liverpool docks. The anniversary of the organization of the Church was kept up April 6th, with fasting and prayer. The vessel arrived at the Balize, April 28th, but had to wait for a tug. The company went up the river from New Orleans on the steamer *Josiah Lawrence*.—Ed.]

VARIETIES.

"Which is the best way to become virtuous?" said one to Sir Henry Wotton. "When we endeavour *to be* what we wish *to appear*."

A Happy Calling.—Dr. Stevens, in his address to the graduates, said that "notwithstanding the toils connected with a medical life, it is a happy calling." This is just our opinion, and has been ever since we saw Dr. Rhubarb charge a guinea for shaking his head at an inflamed ankle.

"My dear, come in and go to bed," said the wife of a jolly son of Erin, who had just returned from the fair, in a decidedly 'how came you so' state. "You must be dreadful tired, sure, with your long walk of six miles." "Arrah! get away wid your nonsense," said Pat; "it wasn't the length of the way that troubled me at all—'twas the breadth of it."

A strictly orthodox old gentleman in Massachusetts returned home on Sunday afternoon from church, and began to extol to his scapegrace son the merits of the sermon. "I have heard, Frank," said he, "one of the most delightful sermons ever delivered before a Christian society. It carried me to the gates of Heaven." "Well, I think," replied Frank, "you had better have dodged in, for you might never get another such a chance!"

In Congress, April 27, Mr. Sebastian presented the following amendments from the Committee on Indian affairs:—"And be it further enacted that the President be authorized by and with the advice and consent of the Senate, to appoint a Superintendent of Indian Affairs for the Territory of Utah, who shall receive an annual salary of $2,000, and whose duty it shall be to exercise a general superintendence over the Indian tribes in Utah, and to exercise and perform all the powers and duties assigned by law to other superintendents of Indian affairs." "And be it further enacted, that so much of the act to establish the Territorial government of Utah, approved 9th of September, 1850, as requires the Governor of said Territory to perform the duties of superintendent of Indian affairs, and authorizes him to receive a salary therefor, in addition to the salary allowed him as Governor, be repealed, and that the Governor of said Territory shall hereafter receive an annual salary of $2,500." The amendments were agreed to.

The *New York Herald* says—"During the consideration of the bill to increase the salaries of the officers of certain Territories—Mr. Bernhisel, (dem.) of Utah, offered an amendment, increasing the salary of the Governor of Utah to $3,000.—Mr. Walsh, (dem.) of New York, hoped the amendment would prevail. It was as much as he could do with his pay to support one wife, and he did not see how the Governor of Utah could support a number of wives on $3,000. (Laughter.) The amendment was rejected. Without concluding the subject, the committee rose, and the House adjourned."

Errata.—In *Star* No. 19, page 297, four lines from the bottom, for "2702" read 2712. In the same summary, instead of "58" from the Swiss and Italian Missions, read 59, and 45 from the French Mission.

In *Star*, No. 22, page 346, lines 40 and 41, for "Flewit," read Flavell. In the next line, for "*Windermere*," read *Old England*.

Addresses.—James P. Park, 62 Providence Street, Holbeck, Leeds.
Joseph Simpson, 50 Dundas Street, Monkwearmouth, Sunderland.

ON THE DEATH OF PRESIDENT WILLARD RICHARDS.

"Know ye not that there is a prince and a great man fallen this day in Israel."—2 Sam. iii. 38.

Ah! What is this? A thousand fears
Rush o'er me at the sight—
In mourning garb the *Star* appears!
Do I behold aright?
Around the page a gloomy line
Is set—it is Death's sable sign!

And has the King of Terrors been
Once more upon our track,
And hurl'd his fatal shaft unseen,
To steal some spirit back!
For whom was bent the conq'ror's bow?
What noble victim now lies low?

The *Star*, as now, but once before
Has rob'd for mighty dead—
Two PROPHETS' mortal race was o'er,
For Truth their blood was shed;
And then felt all the Saints below,
Full weight of that stupendous blow.

Again of Israel's chiefs is one
Laid in the silent tomb;
His body 's here—his spirit 's gone
Back to its native home.
A Pres'dent from our midst is borne—
For WILLARD RICHARDS now we mourn.

Yes, brother WILLARD 's pass'd away
From this woe-stricken earth,
He lives now where a brighter day
Shines o'er exalted worth.
He 's won no trifling meed of fame,
For ever honour'd be his name.

When Ephraim's Record first he view'd,
He boldly said—"'Tis clear,
"With more than human power endued
"That Record doth appear."

He read, investigated, pray'd,
Believed the truth, and then obey'd.

In Carthage gaol, when Two were slain
By fiends in human shape,
When TAYLOR fell to rise again,
Did WILLARD's blood escape?
"One drop" he lost—a bullet graz'd
His neck, nor harm'd more, God be prais'd!

Throughout his whole career in life,
From first to last did he,
'Mong friends and foes, in peace and strife,
Show staunch integrity.
A fearless champion of her laws,
He loved to fight for Zion's cause.

His was a ready writer's pen,
Endued with marv'lous power
To teach the Saints, and cheer them when
Dark storm-clouds seem'd to lour.
On all occasions, well we know,
From it what wisdom used to flow.

One of the chosen THREE who stand
The Church of God to guide,
His absence in that triune band
Creates a heart-felt void.
With them he sits ne'er, as before,
In wise deliberation more.

Though he is gone, and sorrowing friends
Have wept around his bier,
This consolation them attends—
They know the time is near
When WILLARD from the grave appears
A King and Priest to endless years.

JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 19TH TO THE 26TH MAY, 1854:

	£	s.	d.
Jeremiah Baker	10	0	0
C. A. Harper	5	0	0
John Mc Comie	5	0	0
John Threlkeld	8	0	0
George Picton	5	17	0
John Miller	5	0	0
John Kessell	1	7	6
Carried forward	£40	4	6
Brought forward	£40	4	6
Isaac Jones	1	0	0
A. L. Jones	5	0	0
E. C. Brand	20	0	0
John Holsall	5	0	0
Samuel Gentle	9	5	0
	£80	9	6

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35 JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.
PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 24 —Vol. XVI. Saturday, June 17, 1854. Price One Penny.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN FARMER HUNTER AND JOSEPH BROWN.

(*Continued from page* 349.)

Farm. H. Well, tell us how he got on with his vision.

J. B. He was informed that none of the denominations were right, and that he must not join any of them.

Farm. H. Well, how did he get on then?

J. B. He was satisfied in his mind concerning the religious sects of the day, so that he had no further trouble on that point. In September, 1823, which was about three years after he had the first revelation, an angel appeared to him three times in one night, and told him that God had a work for him to do, and that his name should be known for good and evil in all nations. The angel also told him that there was a book written on gold plates hid in the earth. This book contained the history of the ancient inhabitants of America, the ancestors of the American Indians, showing that they belonged mostly to the tribe of Joseph, and had the Gospel and Prophets, and Apostles among them, the same as the Jews had. This book was written in a language which was not known to the world when Joseph Smith received these revelations. With the plates were also hid two stones set in silver bows, and fastened to a breastplate. These stones were called Urim and Thummim. You've read, in the Bible, of the Jewish priests using the Urim and Thummim.

Farm. H. Why, yes, I have read of that. What was it for?

J. B. To obtain knowledge from God. There are many ways of obtaining revelations from God. Joseph Smith, not knowing the language in which the plates were written, translated them by means of the Urim and Thummim, hid up with the plates.

Farm. H. And did Joe Smith really get these plates, and translate them?

J. B. Yes, after the angel had shown him where they were. The translation was published in the year 1830, and called the Book of Mormon.

Farm H. Oh, and how came the plates hid in the earth?

J. B. An ancient Prophet, named Moroni, son of Mormon, after whom the Book of Mormon was named, hid them up by commandment of the Lord, with a promise that they should come forth in the last days to be a mighty instrument in accomplishing the Lord's purposes.

Farm. H. Well, did Joe get any more information from the angel?

J. B. Yes, the angel told him that the time was at hand when the Lord was going to do a mighty and marvellous work on the earth, in sending his Gospel in purity as at first through the earth, as a last warning, and that then the Lord would send famines and plagues and pestilences and wars upon the earth, and des-

troy the wicked, who would not obey the Gospel. Joseph Smith also received much information from the Lord, at different times, instructing him in the things of the Gospel, and the way to build up His Church.

Farm. H. Humph! This is rather a different tale to what I heard from Mr. Jackson.

J. B. I've no doubt it is, sir.

Farm. H. Well, which must I believe? You can't both be right.

J. B. You must believe which you please, sir.. I can't judge for you.

Farm. H. I don't think either of you would tell me a downright lie. But it seems to me as if I must believe Mr. Jackson's side of the question. He has more means of getting to the bottom of what's going on in the world than you have. I believe you're deceived, Brown. I hope you'll give up your foolish notions, and leave the Mormon society, like a sensible man.

J. B. Whatever you may think, sir, won't convince me that I have not obeyed the Gospel of Christ, nor that Joseph Smith was an impostor. I know too much about the matter for that.

Farm. H. Joe Smith was a deceiver, you may depend on it. Mr. Jackson is a well-informed and learned man, and he told me no end of disgraceful things of Joe Smith. I say again, Brown, depend on it, he was a very bad man, and bad came of him, and bad will come of you if you don't forsake those Mormonites.

J. B. It's just as possible for Mr. Jackson to be wrong as for anybody else, There never was a man of God lived, but what had plenty of enemies who wouldn't stick at swearing their lives against him. Jesus Christ himself was continually persecuted and evil-spoken of, and at last crucified. And as if his enemies couldn't let him alone when he was dead, they said that instead of his body being resurrected, his disciples stole it away while the guard of soldiers slept. Joseph Smith was treated in the same spirit, from the first time that it was talked that he had had a revelation from God. His character was everywhere misrepresented, and his actions and teachings were everywhere misconstrued. And you are well aware that in such a situation it would be very difficult for even an angel to bear a good character by common report. Yes, sir, Joseph Smith, like the Christians of old, was everywhere spoken against, and that principally by those who professed to be religious, and even preachers like Mr. Jackson. I was not, as you know very well, personally acquainted with Joseph Smith, but I have heard, time and again, many who were personally acquainted with him, bear testimony that he was as good a man as ever lived.

Farm. H. Oh, of course his friends say he was a good man.

J. B. And who are more qualified to testify of a man's character than those who are with him by night and by day, and have plenty of opportunities to know his actions public and private, and the motives which govern him! But as far as I was concerned, I never troubled myself particularly about Joseph Smith's character. I could see that the principles he taught were good, and, if practised by men, would bring happiness greater than is known on the earth. And by obeying those principles, I received the gift of the Holy Ghost, whereby I knew that they were true. As to the character of Joseph Smith, I believe he tried his best to live according to the principles of the Gospel. And every man ought to do the same, instead of pulling his neighbour's character to pieces. But after all our trying, sir, the best of us are no better than we should be in the sight of God, but in the sight of man we are often made to appear anything but what we really are —the good and the virtuous are frequently said to be deceivers and impostors, whilst the longfaced hypocrite is often lauded to the skies as the most righteous and excellent of men.

Farm. H. I know we do not always hear the truth about men.

J. B. And for that reason we should be the more careful how we pass judgment on their character. The popular character of a man is frequently just the reverse of his real character. The popular idea of the character of Jesus Christ was anything but true. "Crucify him, crucify him," said the people, edged on by the priests, when he was no criminal, sir, but the Saviour of the world.

Farm. H. That might be true about Jesus, but I understand that Joe Smith was a money-digger.

J. B. And what if he was, sir? Don't we all dig for money? Havn't I dug for money ever since I first worked for you? yet you have never told me that it was a

disgrace to me, and I question if you ever would have thought it was a disgrace to Joseph Smith, if it had not been for Mr. Jackson.

Farm. H. Yes, but Joe Smith used to dig in the ground for money which he said was hid there, to deceive people.

J. B. He did nothing of the kind, sir.

Farm. H. Well, then, how did such a thing get out about him?

J. B. A gentleman who employed Joseph Smith for a time, heard something about a silver mine being once opened on the estate he owned, by the Spaniards, and he set some men to dig in the hope of finding the mine. Joseph Smith was among the men who worked at this digging, but he was so convinced of the folly of the undertaking, that he persuaded his employer to give it up.

(To be concluded in our next.)

UTAH'S PRIVILEGES, AND CONGRESS.

(From the "New York Herald," May 9th.)

Washington, May 4, 1854.

The House went into Committee on Territorial business, and took up the bill to establish the office of Surveyor General, and granting donations of land to actual settlers in Utah.

On motion of Mr. DISNEY, (dem.) of Ohio, the first section was amended to read, "to every white male citizen of the United States, or every white male citizen above twenty-one years of age who declared his intention to become a citizen, and who is now a resident of said Territory, or who, prior to January 1, 1858, shall remove to and settle in the said Territory, and continue to reside therein, shall be donated one hundred and sixty acres of land, on condition of actual settlement and cultivation for not less than four years."

Mr. BERNHISEL, (dem.) of Utah, moved to strike out the following proviso:—"That the benefits of this act shall not be extended to any person who shall now, or at any time hereafter, be the husband of more than one wife."

Mr. HAVEN, (dem.) of N. Y., hoped the amendment would prevail. He did not desire, by any legislation, to recognize any such imputation as that.

Mr. LETCHER, (whig) of Ky., thought it would be well to let the proviso alone. The only objection was, the committee did not apply the restriction to the Surveyor General, who is to receive a salary of three thousand dollars a-year. He could not understand why that officer was to be allowed half-a-dozen wives, while the restriction is to be applied to actual settlers. Why should they be punished? (Laughter.)

Mr. DAVIS, (dem.) of R. I., saw no morality in making the distinction in the proviso, as the word white had been inserted in the bill, thus legislating against the coloured man. He would as soon that Utah with its polygamy should come into the Union as that a slave State should be admitted. The former was not so great a concentration of evil as the latter, which allows promiscuous concubinage.

Mr. SMITH, (dem.) of Va., said it surprised him to hear a gentleman, who was never in a Slave State, discoursing *ex cathedra* on the character of the institution of slavery. The gentleman spoke as though a common and indiscriminate sexual intercourse exists. He would have the member know the tie of marriage is, in many respects and to a greater extent, as sacredly observed among the negroes of the South as among the people from whom the member comes. He did not hesitate to say that the crime of incontinence is as rare in any Southern State as in the great State of Rhode Island. If the member was prepared to justify a man having as many wives as he can maintain, let him go home and justify himself before his constituents.

Mr. COBB, (dem.) of Ala., desired to propound a question to the delegate from Utah. Did the gentleman think that this proviso would impose a hardship on any considerable number of people residing in the territory? He believed it was a wholesome provision, that no man could have more than one wife at one time.

Mr. BERNHISEL replied it would operate on a considerable number of the people of Utah. The more wives a man has the

more land he requires to support them. (Laughter.)

Mr. GIDDINGS, (abolitionist) of Ohio, said they should deal out the same measure of justice to all. For weeks and months from the commencement of the discussion on the Nebraska question till now, not a Southern man had spoken, but who had censured, condemned and repudiated all attempts to interfere with the domestic institutions of any territory. He did not understand this changing of position first to the right, then to the left, at the command of some drill sergeant. He was in favour of the proviso taken as an independent question; but he never would consent for a slave territory to form its institutions as it pleases. Why permit persons to go to Nebraska with hundreds of concubines, and not let the people of Utah do as they choose. The Mormons were respectable. Some of them had been his constituents. (Laughter.) When a Mormon marries he does it openly, acknowledges the legitimacy of his children, and schools them. He does not sell his wives and children. No, God forbid! The member from Virginia, (Mr. Smith) said negroes in the South contract marriage. Was he to understand that three millions of slaves can enter into this relation? The man that made that declaration would sell his slaves to morrow, or do worse. There is no law to protect coloured families from the outrage of a brutal master. If you, he said, will exclude all the immoralities, I will go with you, but I will never consent to admit a Slave State, or legislate to give unlimited power over slaves in the territories, while you restrict the Mormons.

Mr. PHILLIPS, (dem.) of Ala., said he did not rise to reply to the gentleman, for he could not, nor could any man who knew what was due to himself, or the respectability of this House, trust himself to reply to such language as had fallen from the member's lips. He would leave him to his own conscience, and to the reprobation of his constituents, and if neither of them would serve as a monitor, he should not undertake either to correct or counsel him. He rose for the purpose of expressing his entire concurrence in the motion to strike out the proviso. There was no precedent for such proviso in the legislation of this country. It was another step on towards the centralization of this government, of which Congress has lately given some strong evidences. We are not only undertaking to regulate the industry of the country, and become general almoners, but to regulate its morality. Congress has nothing to do with the morals of Utah; it was not proper for the government to make the inquiry as to whether a man has more than one wife. How is that fact to be ascertained? To what husband is the inquiry to be entrusted? It is out of place and inopportune, and without legislative precedent.

Mr. CAMPBELL, (free soil) of Ohio, was not very particular whether the proviso should be retained or not. He believed in the doctrine that Congress has the right to intervene in all that pertains to the welfare and morals of those who may settle in the territories. He believed every State has made it a high moral offence for a man to have more than one wife.

* * * * *

Mr. STEPHENS resumed, and spoke on the amendment pending, taking the ground that the constitution denies to Congress the power to legislate on the subject of morals. He would grant land to settlers in Utah as he would to those in other territories, without restrictions. Criminals in Utah, are amenable to the laws of that Territory not of Congress.

Mr. GERRIT SMITH, (abolitionist) of N. Y., said that if he could believe that marriage is sacredly and legally regarded among the slaves of the South, he would in advance, give up all his opposition to slavery.

Mr. JONES, (dem.) of Tenn., remarked that a few years ago he was speaking in this city to a gentleman about buying slaves, and was informed by him that his negroes were married by a Catholic priest, and he would not sell them unless the priest would accompany them. He supposed the gentleman from New York would consider that a legal marriage. He (Jones) had seen slaves married.

Mr. SMITH resumed—There was a case reported in Maryland. The slave was acquitted of bigamy on the ground that he had no legal right to marry, even once. He held the sole legitimate office of civil government is to protect persons and property. Polygamy is an essential part of the Mormon religion, and is of extensive usage in Utah. It is not competent for a civil government to invade directly the religion of any subject. That religion may, however, be indirectly affected by

legislation, and that legislation not blameworthy; but the question was, whether polygamy does not affect natural rights? The right of a woman to one husband, and a husband to one wife, is a great sacred right which government may not so invade. He held to the wisdom of the Maker in this particular. The good book says, "God made them male and female" —not females and male. But to those who do not subscribe to Divine authority he would point to the census of the world, which shows there is equally one man for every woman. We must, therefore, condemn bigamy.

Mr. DISNEY said the bill, as originally submitted to the Committee of Public Lands, did not contain the existing proviso, and it was inserted during his absence. In reply to Mr. Letcher, he explained why the wife restriction was not applied to the Surveyor General. That officer is to render an equivalent for the salary, while the settlers are to have the lands given to them. Polygamy is a local institution in Utah. There was no express law to that effect, but the statutes recognise the existence of it in every way. He held in his hand the volume containing the information. It was proper he should add that incontinence was prohibited in the same code.

Mr. SIMONS, (whig) of N. J., was opposed to striking out the proviso, for two important reasons. The ordinance of '87, which received the sanction of the old Confederation, contains a list of civil and individual rights, among which are religion, morality and education, the basis of all free institutions, and this very ordinance was afterwards extended over the Territory of Mississippi, with the exception of the slavery prohibition. If the gentleman from Georgia will look at history, he will see that Asia has not been civilized because of bigamy. It looks bad for Congress to increase an institution at war with republican institutions.

Mr. MILISON, (dem.) of Va., was unwilling the statutes of this confederacy should contain the admission that there is an institution here allowing a husband to have more than one wife. The retention of this proviso is an admission of the weakness of Congress to apply a remedy. Have we no further control over profligacy than by withholding largesses and bounties? Have we not the right to extend our criminal laws there? How can a man be the husband of more than one wife? If in the territory of Utah, a man can have more than one wife, it is only because Congress authorizes or establishes the law; Congress having reserved to itself the right to revise the laws of the Territory, none disapproved by Congress can remain in force. Until Congress sanctions that law no man there has a right to more than one wife.

Mr. PARKER, (whig) of Ia., approved of all the gentleman had said, except as to striking out the proviso. Did not the gentleman take it for granted Virginia does not tolerate polygamy?

Mr. MILISON—Certainly.

Mr. PARKER resumed, saying, then they perfectly agreed. He was retaining the proviso for the purpose of discouraging polygamy. The bill discriminates between married men and single men, and this proviso says a man shall not have more than one wife. Where, then, is the injustice in saying a man shall not have more than one wife? He was against polygamy, tooth and nail.

Mr. BENSON, (whig) of Me., called attention to the law organizing the Utah Territory, and specially to that part which says all laws passed by the Legislative Assembly and the government shall be submitted to Congress, and if disapproved shall be null and of no effect.

Mr. WALSH, (dem.) of N. Y., said a young man who could support a wife should get one. Some gentlemen on this floor reminded him of a hurdy-gurdy set to a single tune. There was not a solitary question brought up but they heard a drivelling sermon on abolition. He was in favour of striking out the proviso. There could be no propriety at this time, when they saw that territory filling up with an industrious population, to create a feeling which would alienate them from the republic. The history of these people is one of outrage, wrong, and oppression, and now they have removed from the limits of narrow bigotry, they, with a single exception, are as good citizens and as faithful to the constitution as citizens of any of the States. Time, example, and good precept will do more for them than law. In less than a dozen years the Mormons will be the most powerful sect in America.

Mr. KERR, (whig) of N. C., regarded bigamy as heinous; but a few years ago Congress organized government for those

who practice this crime. They had a full opportunity of attacking the vice in a direct form. He was in favour of striking out the proviso. The House proposed to give lands in the Homestead bill to fugitives from all parts of the world without moral restrictions, and why apply it to this measure? When the crime of bigamy is taken hold of they should prescribe a law for its punishment. In some States it is visited with death—and he believed this punishment was suited to the crime.

Mr. CAMPBELL remarked that Congress has the right to say you shall not have the public lands if you violate private and public morals.

Mr. GOODRICH, (whig) of Mass., was not so much troubled about invidious distinctions as the gentleman from North Carolina. He would go with him in any direct mode of striking out the crime. But the House will not as effectually reach it by law as by retaining this proviso. He wished to keep it in the bill, to reach the transgressors, if they are not beyond the moral power of the government.

Mr. TAYLOR moved an amendment to strike out "one wife," and say "not more than two wives"—(laughter)—and gave the reasons why he could not vote to strike out the proviso.

Mr. READY, (whig) of Tenn., offered an amendment, to the effect that any man having more than one wife living shall forfeit his rights under this act. His object was to eradicate this evil of bigamy by the roots. (Excessive and long continued laughter.) He regarded it as an excrescence on the body politic. (Renewed "ha! ha's!") Congress has power to interfere with the whole subject.

Mr. Ready's amendment was adopted.

Mr. WALBRIDGE, (dem.) of N. Y., said he understood from the reading of the act organizing the territory of Utah, that any act disapproved of by Congress is null and void. Entertaining the opinion that polygamy is hostile to our republican institutions, he should vote directly against the Utah law which sanctions it, and was in favour of striking out the proviso in this bill.

Mr. BERNHISEL, interrupting, said there is no statute on the subject of polygamy. It is an ecclesiastical law.

Mr. WALBRIDGE—That being the case, and no opportunity to vote directly, disapproving the law, I shall change my position and stand by the proviso.

Mr. LYON, (ind.) of N. Y.—The true consideration of this subject should call forth the patriotism of every man present. The enormity of paganism needs only to be seen to be hated. When men delude our daughters and debauch our wives, and government stoops so low as to give a bounty to the damnable institution, no decent citizen will go to Utah. These Turks will fill their harems with the lovely women of New England, and from the Savannahs of the South, provided they have wealth enough to accomplish their purposes. The only way to destroy the cockatrice is to break the eggs. Go to the Sultan, with his three hundred and sixty women, and witness the infanticides. Do you suppose he has got but five children with so many wives. (Laughter.) The crime is truly of a degrading description. The bodies of dead infants float on the waves of the Bosphorus. If you fasten this black spot on the way to the Pacific you will make posterity curse you to the latest period of time. It is for us not to legislate for a day. Men may die here and crumble into dust, but principles will live long after we are gone. Gentlemen had said these persecuted and martyred people would leave the Territory provided they shall not come under Christianity, as we understand it. But what did our blessed Saviour say? Did he sanction the conduct of Solomon? No. A new dispensation came, the old having been fulfilled, and a light went out from Jerusalem, where the Saviour was born, which brought the day of progress, under whose sun we are now basking. You cannot point out a nation, though they imported their women, which has not been enervated and degraded by polygamy. Who carried their standard to the gates of Vienna? The Croats, Hungarians, and Poles, who have never entered into the filth of that institution.

Cries of "Good, good," "Well done."

Mr. PARKER said—The voices of all the members are against it. Even the delegate from Utah, so far as he knew, had never uttered a word in favour of it anywhere.

Mr. HUGHES, (dem.) of N. Y., moved an amendment, witholding the donation from any man who has more than one woman as his wife under colour of law, and it was adopted.

Several other gentlemen participated in the debate.

Mr. LETCHER offered an amendment—"Provided the benefits of this act shall not extend to any person whosoever." (Laughter.) If this should be adopted he would vote for the bill; if not, he would vote against it. As time is precious, there being but two days remaining for the consideration of territorial matters, and as the Committee on Territories are hatching bills every night, the sooner this bill is disposed of the better.

Mr. DISNEY remarked the amendment might possibly defeat the bill altogether, including the provision for the appointment of a Surveyor-General. The mind of the gentleman was limited to a single point.

Mr. LETCHER replied his object was to destroy the bill. When the gentleman again undertook to allude to him, he must allude to the fact as it occurred.

Mr. DISNEY said he should. If the committee are disposed to defeat the bill, let them do it.

Without coming to a conclusion on the proviso under discussion, the committee rose and the House adjourned.

(To be concluded in our next.)

HISTORY OF JOSEPH SMITH.

(Continued from page 342.)

[October, 1838.]

General Parks wrote General Atchison from Brigade Head Quarters, five miles from De Witt, Carroll County—

Sir—Immediately after my express to you by Mr. Warder was sent, I proceeded to this place, which I reached yesterday, with two companies of mounted men from Ray. I ordered Colonel Jones to call out three companies from this county, to hold themselves in readiness to join me at Carrolton on the 5th instant, which order has not been carried into effect. None of Carroll Regiment is with me.

On arriving in the vicinity of De Witt, I found a body of armed men, under the command of Dr. Austin, encamped near De Witt, besieging that place, to the number of two or three hundred, with a piece of artillery ready to attack the town of De Witt. On the other side, Hinkle has in that place three or four hundred Mormons to defend it, and says he will die before he is driven from thence.

On the 4th instant they had a skirmish—fifteen or thirty guns fired on both sides, one man from Saline wounded in the hip.

The Mormons are at this time too strong, and no attack is expected before Wednesday or Thursday next, at which time Dr. Austin hopes his forces will amount to five hundred men, when he will make a second attempt on the town of De Witt, with small arms and cannon. In this posture of affairs, I can do nothing but negotiate between the parties until further aid is sent me.

I received your friendly letter of the 5th instant, by Mr. Warder, authorizing me to call on General Doniphan, which call I have made on him for five companies from Platte, Clay, and Clinton, with two companies I ordered from Livingston, of which I doubt whether these last will come; if they do, I think I will have a force sufficient to manage these belligerents. Should these troops arrive here in time, I hope to be able to prevent bloodshed. Nothing seems so much in demand here (to hear the Carroll County men talk) as Mormon scalps; as yet they are scarce. I believe Hinkle, with the present force and position, will beat Austin with five hundred of his troops. The Mormons say they will die, before they will be driven out, &c. As yet they have acted on the defensive as far as I can learn. It is my settled opinion, the Mormons will have no rest until they leave; whether they will or not, time only can tell.

H. G. PARKS.

Under the same date, from the camp near De Witt, eleven blood-thirsty fellows, viz., Congrave Jackson, Larkin H. Woods, Thomas Jackson, Rolla M. Davies, James Jackson, junior, Johnson Jackson, John L. Tomlin, Sidney S. Woods, Geo. Crigler, W. L. Banks, and Whitfield Dicken, wrote a most inflammatory, lying, and murderous communication to the citizens of Howard County, calling upon them, as friends and fellow citizens, to come to their immediate rescue, as the "Mormons" were then firing upon them, and they would have to act on the defensive until they could procure more assistance.

A. C. Woods, a citizen of Howard County, made a certificate to the same lies, which he gathered in the mob camp: he did not go into De Witt, or take a

trouble to learn the truth of what he certified. While the people will lie, and the authorities will uphold them, what justice can honest men expect?

Tuesday 9th. General Clark wrote the Governor, from Boonville, that the names subscribed to the enclosed paper (as before stated, 7th instant,) are worthy, prudent, and patriotic citizens of Howard County; men who would leave their families and everything dear, and go to a foreign county to seek the blood of innocent men, women, and children! If this constitute "worth, prudence, and patriotism," let me be worthless, imprudent, and unpatriotic.

The messenger, Mr. Caldwell, who had been despatched to the Governor for assistance, returned, but instead of receiving any aid or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out."

About this time a mob, commanded by Hyrum Standly, took Smith Humphrey's goods out of his house, and said Standly set fire to Humphrey's house and burned it before his eyes, and ordered him to leave the place forthwith, which he did by fleeing from De Witt to Caldwell County. The mob had sent to Jackson County and got a cannon, powder, and balls, and bodies of armed men had gathered in, to aid them, from Ray, Saline, Howard, Livingston, Clinton, Clay, Platte, and other parts of the State, and a man by the name of Jackson from Howard County was appointed their leader.

The Saints were forbid to go out of the town, under pain of death, and were shot at when they attempted to go out to get food, of which they were destitute. As fast as their cattle, horses, or other property got where the mob could get hold of it, it was taken as spoil. By these outrages the brethren were obliged, most of them, to live in wagons or tents.

Application had been made to the judge of the Circuit Court, for protection, who ordered out two companies of Militia, one commanded by Captain Bogart, a Methodist priest, and mobocrat of the deepest die; the whole under the command of General Parks, another mobber, if his letters speak his feelings, and his actions did not belie him, for he never made the first attempt to disperse the mob, and when asked the reason of his conduct, he always replied, that Bogart and his company were mutinous and mobocratic, that he dare not attempt a dispersion of the mob. Two other principal men of the mob were Major Ashly, *Member of the Legislature*, and Cercil (Sashiel) Woods, a *Presbyterian Clergyman*.

General Parks informed us that a greater part of his men under Captain Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could offer us no assistance.

We had now no hopes whatever, of successfully resisting the mob, who kept constantly increasing; our provisions were entirely exhausted, and we being wearied out, by continually standing on guard, and watching the movements of our enemies, who, during the time I was there, fired at us a great many times. Some of the brethren died for the common necessaries of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since, prevailed to such an extent in Upper Missouri; men, too, who were virtuous, and against whom no legal process could for one moment be sustained, but who, in consequence of their love to God, attachment to His cause, and their determination to keep the faith, were thus brought to an untimely grave.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 17, 1854.

CONGRESS AND UTAH.—The proceedings of Congress, relative to the appropriation of land in Utah to actual settlers, as given on another page, are not void of interest, affecting as they do the advantages rightfully belonging to the Saints in that territory.

It is evident that Polygamy, as it exists in Utah, is a knotty subject for Congress to handle, and presents obstacles which do not admit of honourable legislation, and, at the same time, allow Congress-men the free indulgence of their unscriptural and bigoted prejudices. The struggle that is to decide whether constitutional right, or the religious superstition of men in high places, shall be maintained, may be a sanguinary one, but the decision must sooner or later be made, and in either case important results will follow. The future is indeed portentous, when viewed in connexion with a growing people, occupying a most important geographical position, and reviving ancient institutions based upon divine revelation, which are directly opposed to the sordid notions of those who claim to have political jurisdiction over that people. It is written that "the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid," a saying most literally verified whenever Congress attempts to meddle with "Mormon Polygamy" in Utah. The disposition of American Legislators contrasts widely with that of the Almighty, manifested towards the polygamist Abraham, to whom was freely given the length and breadth of the land for the benefit of his polygamic family. In this wise generation, the examples and economy of God are so far eclipsed by, and unworthy of, the true genius of *free* and *liberal* institutions, that men can legislate upon the propriety of directly prohibiting Abraham's seed from inheriting the promise of God.

"But," says one, "do you mean to say that the Mormons are the seed of Abraham!" The Lord once said, "If ye were Abraham's children, ye would do the works of Abraham." And if this rule of judging holds good, the "Mormons" certainly show the greatest family resemblance, and consequently have the strongest claim upon the promise of possessing the soil. Truly this is a day of wonders, when men professing godliness can heap contempt upon those very principles that constituted Abraham's character, and in the face and eyes of his right to the soil, under deed of the Almighty, presume to disinherit his children because they will honour the footsteps of their father. Surely the American government can find no Scriptural precedent, that will afford them the least justification in adopting the proviso in question; but everything to the contrary. It is written—"The meek shall inherit the earth;" but it is very evident the Patriarchs of old would never be allowed to return to the earth and inherit the promises made to them, if the present Gentile governments were to continue. When the good old fathers produce their titles, and assert their rights, they may not consult Congress particularly as to how much each of their children are to have. We are often reminded of the old and rather vulgar adage, that "every dog must have its day," and when the "Father of the faithful" sits in the presidential chair, consulting the interests of his greatly multiplied family, it may be a curiosity to know where our present Congress-men will be, and how much land will be given to them. When the meek do inherit the earth, we imagine there will be many important polygamists to be consulted in governmental affairs, however much they may be taunted, ridiculed and trodden under foot now. The position taken by the Utah delegate, viz., "The more wives a man has, the more land he requires to support them," is perfectly in keeping with the policy and practice of God in His past dealings with His children. If the promise and reward are worth obtaining, they must be lived for, and the principles upon which they are based defended.

The remedy which Congress proposes for polygamy is altogether unique, as though withholding a donation of land, worth £41 13s. 4d., would do away with that practice, and cause the Saints in Utah to sign over their right to multiply wives. If Congress have not yet learned that "Mormons" think more of their wives than of a petty tract of land, they will no doubt have the privilege of legislating until they do.

A measure more inappropriate, or more foreign to the accomplishment of the object in view, could scarcely be conceived of. Such a policy may serve as a key to the valuation some men place upon their own wives, but it will not count for "Mormons," who look forward to the possession of all things. If such legislation exhibit the acme of wisdom that governs the American nation, the days of her glory are well nigh departed, and to save her, will require restoratives which she alone has not power to apply. Polygamy in Utah is not the result of giving tracts of land, and it will not be removed by withholding them. This being the case, the people of that territory should not be excluded, upon so inconsistent and unjust a pretext, from the common privileges extended to others.

Polygamy, when based upon religious views, eternal hopes, and direct revelation, has a foundation most difficult to raze, even though that foundation should be more imaginary than real. The experience of ages proves that whenever restrictive or oppressive measures are made to bear against conscientious religious views, such measures are recognized as a system of persecution, which only adds firmness to the subjects of it, and a stronger determination to maintain at all hazards those views upon which their eternal destiny appears to them suspended. Such may possibly be the case in the present instance, if other weapons than reason and intelligence are used to uproot that well grounded faith which has become so matured in the people of Utah. They have already endured a series of persecutions which has afforded them ample opportunity to test the merits of those views so peculiar to themselves and former-day Saints, and it is not reasonable to suppose that an orderly, industrious, and a loyal people are so insane that they cannot reason as deliberately and as sensibly upon matters of conscience, as upon civil and political policy.

When Congress will adopt measures that are just and righteous, and bestow they favours without such manifest partiality, they will have less difficulty in suiting their policy to the general prosperity of a great nation.

Foreign Intelligence—*Cape of Good Hope.*—Algoa, April 11, Elder Leonard I. Smith writes. The first organization of the Church at the Cape took place May 23, 1853. Elder Smith left Cape Town the 25th March last, and arrived at Algoa Bay April 4, where he was summoned to appear before a magistrate, April 7, to answer certain trumpery charges made against him, by a person from Cape Town, who had disturbed the Saints' meetings there, and who had been held under bonds by the authorities in consequence. Elder Smith's interview with the magistrate afforded him an opportunity to lay before a company of persons the object of his mission, and the principles he promulgated, which resulted in his obtaining the good wishes of the magistrate, and full permission to preach whenever he pleased. Elder Smith also gives an interesting account of a vision enjoyed by a brother, named Joseph Patterson, in Cape Town, previously to his entering the Church, which fully convinced him of the truth of the Book of Mormon.

Australia.—We have received the *Zion's Watchman*, Nos. 8 and 9, published January 28, from which we learn that a Conference was held in the Old Assembly Rooms, King Street, Sydney, January 1, Elder A. Farnham President. After the usual general resolutions in support of the authorities of the Church were passed President Farnham stated that it was contemplated to start a company for Zion in April, when it was resolved that Elder W. Hyde should take charge of the company. The Elders then gave in their reports. Four Conferences—Sydney, Hunter River, Victoria, and Adelaide, were represented, comprising 5 Seventies, 4 High Priests, 20 Elders, 7 Priests, 4 Teachers, 3 Deacons, 148 members, total 193. One Branch in

the Adelaide Conference was not reported, and consequently is not included in the above returns of officers and members. Twelve had been received in the Hunter River Conference from Wales. The work generally seemed to be spreading in a cheering manner, baptisms being of frequent occurrence. The following appointments were made or confirmed — John S. Eldridge to continue in the South Western section, accompanied by W. Baxter; John McCarthy called to assist James Graham at Moreton Bay; W. Hyde, and Charles Stapley, jun., to continue their labours in the Hunter River District: W. Howell, Newcastle; J. W. Fleming called to the assistance of the President.

Arrival of Elder F. D. Richards, and others.—We have much pleasure in announcing the arrival, June 4, of Elder Franklin D. Richards, of the Quorum of the Twelve, accompanied by Elders George D. Grant, William H. Kimball, Joseph A. Young, James A. Little, Edmund Ellsworth, and William G. Young, per steamship *Canada*, leaving Boston, May 24. We recognize in these brethren an important acquisition of strength, that will give a fresh impetus to the work of God in the British Isles. The most of them are men of great familiarity with the many important changes and scenes through which the Church has passed nearly from its commencement, and who, in times of emergency, were foremost in protecting and defending the Saints against their enemies, whether of *Christian* mobs, or of the wild savages by whom the Church is at present surrounded in their mountain home. May the power of the Holy Priesthood accompany them in their ministerial labours, and the confidence of the Saints, which may so worthily be bestowed upon them, enable them honourably and successfully as hitherto, to become universal defenders of the cause of righteousness in the earth.

RELIGION IN AMERICA—MORMONISM.

(*From the "Tablet," May* 13.)

Though originating in America, Mormonism can be no longer regarded as an exclusively American sect. There is a commercial union between America and England which makes it impossible for any religious belief to obtain popularity in the one without diffusing itself through the other. This is certainly the case with Mormonism. It has spread far and wide through England, and set up its tabernacles in the very shadow of the steeples of the Establishment. It has done so with propriety. Mormonism is the natural, and, we might say, the inevitable result of existing Protestantism. The Mormonites have the merit—such as it is—of developing with more candour and intrepidity than any existing body the dogmas that inevitably result from the Protestant principle of private Scriptural interpretation. The Mormonites are accordingly the most thoroughly—the most profoundly Protestant of all religions at present in existence.

This may be easily demonstrated. Protestantism manifests two tendencies—(visible in its very cradle)—a tendency to rationalism, and a tendency to mysticism. Zuinglius may be regarded as the embodiment of the rationalistic principle, and the old Socinians and modern Unitarians are the representatives of Zuinglius. That principle subsequently fructified into the rationalistic and Hegelian doctrines of Germany. Rationalism is not a religion, but a scientific doctrine. It never awakens enthusiasism—it never dares to anticipate popularity — it shrinks into the narrow circle of literary and professional men. Though it appears to flourish in Boston, in America, where one-fifth of the citizens are said to be Unitarians, it sends out no missioners, makes no proselytes. It is the driest and barrenest branch of the sectarian ramifications.

But if Protestant rationalism be barren, its mysticism is portentously prolific.

Theology, according to mystic Protestantism, is an intuition, not, as in the Catholic Church, a historic and philosophic study. It claims to possess individual inspiration, but in reality a fanatical persuasion which they prefer to knowledge and reason. The spiritual pride, the presumption of Protestantism seems thus to arrogate inspiration as a right. And the brood of error—the new sects—with which Protestant countries are constantly swarming, have their origin in this arrogance.

It is well known that the alpha and omega of the mystics or fanatics of Protestantism is to meditate and read the Sacred Scriptures, from which they profess to imbibe a species of inspiration which they say is the surest guide in spiritual matters. But let it be remembered that the Protestant mystics are fastidious in their selection of the parts of the Bible which they study. They pass cursorily over the narrative and didactic chapters, the Sermon on the Mount and Gospels, in which our duty is clearly laid down, and they eagerly fasten on the prophetic and mysterious chapters, above all on the Apocalypse, and on those passages in particular in the visions of the Evangelist which foreshadow the Millennium. There are a class of Protestants who have a special passion for the doctrine of "Millenarianism"—that is to say, such an interpretation of the Millennium as would imply a state of things by which the Christian revelation should be superseded and swept away, giving place to a different system of things, signified, as they believe, by that new heaven and new earth in which Christ is to reign with His Saints. So long as their imagination clung to something remote and scarce seen in the far-distant future, no social effects were produced. Widely different, however, is the case, where, as with the Fifth Monarchy-man in our civil wars, or the Mormonites in America of the present day, the fanatics conceive the Millennium their besotted dreams have pictured as either immediately to come or actually present.

In America millions are persuaded that a religious renovation is to precede the day of judgment which is at hand. Rappism would never be so universally popular in America if its foundations were not laid wide and deep in Protestant theology. The Millennium will bring heaven upon earth. Now, Rappism brings the souls of the departed upon earth. Thus Rappism is the early dawn of the Millennium. The Saints are coming, and their scouts going before naturally rap at our doors. The whole American world knows that Rappism began in a Methodist family named Fox, living in Hydesville, New York—a family of Millennianists.

Without precisely asserting that a complete reconstruction of Christianity is indispensable, many Protestant Clergymen maintain that the present time is one in which Christianity may be expected to assume quite a new moral aspect. They regard the Scriptures as a mine which is not yet half exhausted. Modern Protestants deem themselves more enlightened than Luther and Calvin, as they deem Luther and Calvin more enlightened than St. Thomas or St. Bonaventure. In consequence of "new light," a swarm of principles have shot up of late among them, which are entirely at variance with old Protestantism. They deny the existence of hell, or a place of eternal punishment, and have substituted for it a Protestant *rifaccimento* of purgatory, or "place of punishment where some souls suffer for a time before they can go to heaven." They have managed to graft Socialism on Millennianism, because Socialism proclaims, like Millennianism, an approaching age of gold—a social revolution of the most important kind. The doctrine of the Millennium props up and gives countenance to the utopia of the Socialists. The "New Jerusalem" of the one is scarcely distinguishable from the improved civil society of the other. There is to be no misery in either—no penury, no vice; and, instead of these, the most perfect harmony will reign among the citizens. The blending of these doctrines is sanctioned by Rappism. Rappism may be said to have risen to the dignity of a religion in America. Rappism has got a creed, the articles of which consist of the theories fashionable at present in society. By the way, a very marked predilection for the doctrines of Rappism is conspicuous in the journals of the Socialists in America. It is lamentable, but no less true, that at this moment in Mountain-Cor, in Virginia, the head of the Rappists, who is inspired, they assert, by St. Paul—the medium of that Apostle—is composing a new Pentateuch, which the souls of the departed are dictating to his scribes by knocking on tables and whispering in their ears. This new Pentateuch will be, it

seems, a sort of encyclopedia of all the doctrines of the Socialists—gleaned and garnered from Saint Simon, and Fourier, and Augustus Comte. As proof of their active energy we may mention that at Chicago in Illinois, the Rappists have revived the bank which Proudhon invented, and which flourishes in their hands, though it failed in his. This success, no doubt, arises from the peculiar management which the Rappists have adopted. Instead of an administration consisting like his of distinguished Socialists, there is a committee of directors, of which one-half are living individuals and one-half are dead men. The latter are merely the souls of deceased Rappists, who devote themselves in the other world to the superintendence of monetary affairs in this. The boisterous amusements of the chase were pursued by the warlike souls of the fiery Scandinavians. The Yankee's paradise is not a hunting-ground, but the management of a bank.

Thus Protestant mysticism—forced out of the Apocalypse—gave birth to the noisy and piebald sects of Millenianists and Rappists, after which, having embraced with genial delight the monster of Socialism, Protestant mysticism gave birth to a new heresy, *i. e.*, Mormonism. It was the boast of Joseph Smith, the founder of Mormonism, that he received his doctrine from Angels. The great mission of all the angels who visited Smith was to announce the Millennium, the approaching reign of peace and universal happiness. The grand mission of Smith was to train up a new people, qualified by what he termed faith and truth, to receive the Lord at His coming. Smith's partizans accordingly are named the "Latter-day Saints." They expect, by adopting the teachings of Smith, to attain to that state which may render them the Lord's chosen people. In short, the doctrine of the Millennium is the basis of Mormonism.

The missioners of Mormonism are spreading and crying through the isles of Oceanica, where they boast of converting the simple sunburnt islanders in crowds. In Europe they are likewise multiplying. Not long since one thousand three hundred proselytes emigrated from Denmark and the duchies—forsook their fatherland for the "New Jerusalem" of Deseret and the margins of the Salt Lake.

The union of the practices of Socialism with the doctrines of heresy which constitute Mormonism is not new in Ecclesiastical history. We find it many ages back flourishing in the Manichean sects, and the mediæval sects derived from Manes. We find likewise that, precisely like the modern Protestants, mediæval Catholics were necessitated to use force to extrude or get rid of those monstrous sects, whose hideous practices and heinous doctrines ordinary human nature shrunk from and revolted at—could not conscientiously tolerate. The Mormonites, however, contend that Protestantism, after proclaiming during ages toleration as the fundamental basis of its teachings, and praising itself as not only friendly to liberty, but built upon it, has no right whatever to persecute its own offspring, the "Latter-day Saints."

It is for the Protestants to get out of the difficulty as best they may. We have seen it somewhere well illustrated by the old story of a party of travellers who, after journeying for a long time, find their number augmented by an individual for whose presence they cannot account, and who turns out at last to be the arch-fiend himself. It is but three hundred years since the "Reformation," and behold the curious company in which Protestants find themselves—Rappists, Mormonites, *et hoc genus omne*. The latest news announces that the Mormonites have adopted not only polygamy, but polytheism, and intend to institute animal sacrifices. Behold to what conclusions people have been led by the Protestant principle of every man's judging for himself the meaning of the Scriptures. Well may Catholics be thankful that they can look for truth to a Divine external authority, whose dignity and consistency constitute its most persuasive evidence to those still outside its pale.

[The Protestants show no mercy to the Catholics, and, in return, the Catholics father upon the Protestants all the *enormities* of Socialism, Unitarianism, "Mormonism," &c. The *Tablet* is rather in error in this particular. Let us put him right—Protestantism is the daughter of Catholicism—every one knows that the former descended from the loins of the latter. "Mormonism" has no relation to either, her principles came from above, and her earthly founder never belonged to either Catholicism or Protestantism. The "one thousand three hundred proselytes emigrated from Denmark and the duchies," and the reinstitution of "animal sacrifices" are later news than we have from Utah and the Continent.—Ed.]

THE EAST INDIA MISSION.

LABOURS, SUCCESSES, AND PROSPECTS OF THE ELDERS.—STATISTICS.—TRANSLATION OF THE BOOK OF MORMON AND OTHER WORKS INTO THE NATIVE LANGUAGES.

2 Jaun Bazaar, Calcutta, April, 1854.

President S. W. Richards — Dear Brother — With much pleasure I embrace the present opportunity of reporting the progress of the work of the Lord, in this part of the vineyard.

Since the account which I sent you on the fourth of October, 1853, there has been much done towards warning the people. Our labours have been vigilant and extensive. We have continued the distribution of Tracts in Calcutta, which has busily occupied the time of not less than five Elders, visiting the people from house to house, preaching and bearing testimony of the truth, for nearly three months, until the people have set their hearts against the message of salvation.

During the winter we delivered three courses of lectures. They were but poorly attended, the congregations averaging generally from six to eight, exclusive of the Saints. The papers have generally been silent upon the subject of "Mormonism," except the *Citizen*, which commenced an attack upon us. The editor, however, was honourable enough to admit of a rejoinder to the first two letters. He was then told by the clergy, "that a newspaper was not the proper place to discuss revealed truth," so of course his columns were closed against us. He refused to publish two communications from us.

It has been the studied object of the priests, since our arrival in this land, to prevent us from getting access to the people, which they have accomplished to their heart's desire, by sending to every military station throughout India, warning the people "to be aware of blasphemous Mormonism," and telling them not to receive us into their houses, nor read our works. And the people are so completely priestridden, that they dare not think and act for themselves.

Within the last few months, brother Meik has been rendering some assistance to a native *Molvee*, (professor), in translating a portion of the history of Joseph Smith —that part of it embracing the coming forth of the Book of Mormon and the organization of the Church, also a summary of the first principles and doctrines of the Church, which are now nearly ready for the press. They will make a work of about one hundred and fifty pages Hindostanee. We have also commenced the translation of the Book of Mormon, which will take several months to complete.

Brothers Woolley and Fotheringham have been, for the last six months, in the north-western provinces, endeavouring to obtain a footing in that quarter. They went as high up as Kurnaul, a distance of one thousand miles from Calcutta, visiting all the intermediate stations, and in every place announced their meetings by circulars, placards, and the free distribution of tracts. At some places, a few people have come out to hear the brethren, for once or twice; at others, the people would not give them any hearing whatever. In this manner they have travelled, and visited and warned the people of Upper India, often having to live in old delapidated buildings, and be exposed to all the inclemencies of an unhealthy climate, besides having to struggle against the bitter and cold-hearted prejudices of a corrupt and polluted people, until we feel justified in saying "they have rejected the counsel of God against themselves," and we leave the result in the hands of God.

Brother Hugh Findlay, I understand, designs publishing, at Belgaum, a treatise on the first principles of the Gospel, also the Book of Mormon, in the Marrattee language, if circumstances will permit.

Brother Ballantyne writes from Madras, March 6. Prospects were beginning to brighten with him and his brethren. During the month of February they baptized four. They have passed through many hardships in laying a foundation in that place. Surely the Lord is proving His servants as well as the people. The Branch in that place numbers about seven members and three Elders.

Brother M. McCune writes from Rangoon, March 4. Matters are rather at a stand with them for the present. Brother Willes is now with them, and will remain there for a little time, when I

expect he will be relieved by an Elder from this place. The Branch numbers eight members, four Elders, one Priest, and one Teacher, and has three places of preaching.

Elder Levi Savage, jun., has been in Maulmein, Burmah, for the last six months. He is studying the Burmese language, and he thinks the prospects are favourable for doing a good work with the natives, and expects to commence his labours soon.

The Branch in Calcutta numbers twenty-six members, five Elders, and one Priest, eight of which have been added by baptism within the last six months.

These reports show an aggregate of fifty-one members, nineteen Elders, four Priests, and two Teachers. Add to these about eight scattered members, and you will see the fruits of our labours in India.

As regards our future prospects, I can say but little, but trust in the Lord that we may be able to bring a few more to the knowledge of the truth in this dark and dreary land.

I am now making calculations to emigrate the Saints, agreeable to instructions given in the Tenth General Epistle of the First Presidency in Zion. We do not expect to sail before the next cold weather. In the mean time, by the help of the Lord, we will finish the translations already commenced, and publish them.

The Saints all rejoice in the blessings of the Gospel, and thank the Lord that we were ever sent to this land. They will hail with joy the day of their departure from it.

Brother Ludington arrived at Singapore the 1st of March, and expected to leave in a few days for Bancock, the capital of Siam.

I must now close for the present, with a kind remembrance to brother Spencer, and all associated with you. Accept my kind regard for your welfare and prosperity. I remain, your brother in the kingdom of God.

N. V. Jones.

P.S.—Brother William Fotheringham will leave here for England as soon as the way shall open.

N. V. J.

APPOINTMENTS.

Elder James A. Little is appointed to labour in the Office, under the direction of the President of the British Conferences.

Elder George D. Grant is appointed to labour in connexion with Elder James Carrigan, Pastor of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder Edmund Ellsworth is appointed to labour under the direction of Elder John Barker, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder William H. Kimball is appointed to labour under the direction of Elder Daniel Tyler, Pastor of the London, Reading, Kent, and Essex Conferences.

Elder William G. Young is appointed to labour under the direction of Elder S. H. Earl, Pastor of the Staffordshire and Shropshire Conferences.

Elder Joseph A. Young is appointed to labour under the direction of Elder John S. Fullmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder John Chislett, President of the Kent Conference, is appointed a mission to Switzerland, to labour under the direction of Elder T. B. H. Stenhouse, President of the Swiss and Italian missions.

Elder Thomas B. Broderick, President of the Wiltshire Conference, is appointed to succeed Elder Chislett in the Presidency of the Kent Conference.

Elder John Perry is appointed to succeed Elder Broderick in the Presidency of the Wiltshire Conference.

Elder James Bond is appointed to labour under the direction of Elder Charles Smith, Pastor of the Derbyshire, Nottinghamshire, and Leicestershire Conferences.

S. W. Richards, President.
Daniel Spencer, Counsellor.

VARIETIES.

A SOUR-MINDED bachelor is like the small-pox—he will pick holes in the prettiest face.

A HINT TO PARENTS.—The prison statistics, in an educational point of view, clearly indicate that the cause of so many being brought up before the judge, is owing to their being so badly brought up before they arrive at maturity.

LET not modesty take away thy courage in a good cause, but let not thy courage incline to impudence in a prosperous one. The great slight the men of wit who have nothing but wit; the men of wit despise the great who have nothing but greatness; the good man pities them both, if, with greatness or wit, they have not virtue.—BRUYERE.

INDOLENCE.—"If you ask me," says Zimmerman, "which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence will conquer all the rest. Indeed all good principles must stagnate without mental activity."

A GOOD HONEST HEART.

As the gem that is precious is rare,
And the diamond not easy to find,
So TRUTH with the world may compare,
And a pearl is a virtuous mind.
As the gold from much using is bright,
And refining more worth will impart,
So the soul sheds its lustrous light,
When 'tis grac'd with a good honest heart.

'Tis a treasure that ever will shine,
And its beauty will never decay;
It will shed a refulgence divine,
When corruption has withered away.
It is nature's magnificent boon,
And cannot be rivall'd by art;
By his wealth shall its owner be known,
E'en the wealth of a good honest heart.

Though the gold should be cast in the fire,
Or the pearl be expos'd to the rain;
Though the diamond should fall in the mire,
Yet they surely will brighten again;
Though the storms of adversity rise,
Or an error a tarnish impart,
'Twill not lessen the worth of the prize,
For 'twill rub off a good honest heart.

For the righteous are blessings in store,
And the pure shall in glory be found,
And the meek shall rejoice evermore,
And in peace shall for ever abound.
Would you gain such a blessing as this?
In such joy would you hope to have part?
Would you ask, "Where 's this heavenly bliss?"
It is found in a good honest heart.

JAMES BOND.

LIST OF MONIES RECEIVED FROM THE 26TH MAY TO THE 2ND JUNE, 1854.

Samuel Church	£5	0	0	Brought forward	£34	0	0
Charles A. Harper	5	0	0	James Linforth	3	0	0
William Lewis	4	0	0	A. N. McFarlane	2	0	0
James Walker	10	0	0	Richard Harper	1	18	0
John Price	5	0	0	James Robson	10	0	0
Josiah Holmes	5	0	0	John B. Pears	5	0	0
Carried forward	£34	0	0		£55	18	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 25.—Vol. XVI. Saturday, June 24, 1854. Price One Penny.

APPOINTMENT OF ELDER F. D. RICHARDS TO THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, AND THE ADJACENT COUNTRIES.

Beloved Saints—It is with much joy and thanksgiving that, after a lapse of a little more than two years, I am permitted again to engage with you in the work of salvation in these lands, preserved as I have been from the dangers of journeying by land and by sea, while multitudes of our fellow-creatures have found watery graves, and otherwise met with premature death.

Great is the mercy of God toward His journeying Saints, while mankind so lightly esteem human life, and while the curse is abroad upon the waters, in that we are so seldom called to mourn the loss of friends by any of the dire calamities which are mournfully prevalent both by land and water. But faithful as the angels are to the safety of His people, there are still greater occasions for gratitude and praise than the preservation of our mortal lives. Better sleep with the dead than be found in the way of unrighteousness, and in the displeasure of God.

This is our chief joy, that we are counted worthy to partake of the blessed Gospel, the holy Priesthood, and to help to build up the kingdom of God on the earth in this the last time. This being the primary object of each Elder, especially of the Twelve, it is most gratifying to me to behold the strong and healthy condition of the Saints in Europe generally, but perhaps more particularly of those in the British Isles, whose experience and advantages have been greatest.

Since my departure from your midst, the revelations of truth which have been sent forth from Zion, have greatly increased the faith, confirmed the hopes, and buoyed up the spirits of the faithful everywhere, beginning at Great Salt Lake City, the corner-stone of Zion; thus are the just obtaining power to become the sons and daughters of God, gaining strength to endure the buffettings of the world, and of Satan, until they are gathered to Zion, and there receive of the blessings and powers of the worlds to come, by which to obtain the victory, and the crown of endless lives, in the kingdom of our God.

As opportunity shall permit, I purpose to communicate, through the columns of the *Star*, upon such subjects as the Holy Spirit shall dictate, and as may seem befitting to the condition of the people, but I desire to inform you at this time of the nature of my mission among you, which will be seen by a perusal of the following Letter of Appointment—

To all unto whom these letters shall come, greeting:—

Elder Franklin D. Richards, a member of the Quorum of the Twelve Apostles, is hereby delegated to repair to England to preach the Gospel, print, publish, superintend the emigration, and preside over all the Conferences, and all affairs of the Church of Jesus Christ of Latter-day Saints, in the British Islands, and adjacent countries; and we call upon all the Saints to give diligent

heed to his teaching, and follow his counsel in all things, for in so doing they will be blessed.

Done at Great Salt Lake City, Territory of Utah, United States of America, this twenty-ninth day of March, 1854, and signed for and in behalf of said Church, by the Presiding Council thereof.

BRIGHAM YOUNG, } First
HEBER C. KIMBALL, } Presidency.

By the foregoing it will be observed, that although the work of the Lord is very great in Britain, the field of my watch-care and labour is extended to the adjacent countries of Europe.

The Presidents of the several missions are hereby requested to communicate to me, at this office, the condition and prospects of their several fields of labour, in their temporal and spiritual aspects, at their earliest convenience, together with any suggestions which they may feel to make concerning the same, that we may be enabled more efficiently to co-operate in promoting their welfare and growth.

The great increase of knowledge and power bestowed upon the Saints, and the many means employed by the good hand of God to give favour to the Truth and His servants in the eyes of the world, even in high places, demands of His people renewed and increasing diligence in the discharge of all their duties and obligations, whether to the world or to the Church. "Where much is given much will be required."

A pleasing and grateful remembrance of many precious seasons enjoyed under the influences of the Holy Spirit in your midst, and the confidence in my behalf, evinced by your faith and prayers formerly, encourage me to believe that I shall again meet with that support and co-operation on your part, which, by the blessing of God and the inspiration of His holy Spirit, will sanctify my feeble exertions to the promotion of His cause, and the comfort of His people throughout these lands.

Most truly your servant, in the love of the Gospel,

FRANKLIN D. RICHARDS.

Millennial Star Office, Liverpool,
June 8, 1854.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN FARMER HUNTER AND JOSEPH BROWN.

(*Concluded from page* 371.)

Farm. H. Well, of course I can't contradict you, but Mr. Jackson gave me a very different account of Joe and his Bible, to what you do. You say that Joe was a good man, and got his book from the Lord, which I can hardly take in. Mr. Jackson says Joe was an impostor, and one Sidney Rigdon got up the Book of Mormon, as I said before, from an old tale by one Solomon Spaulding, which seems to me to be more like the thing as it happened.

J. B. I can tell you all about the Solomon Spaulding affair, if you like, sir. It is as miserable a hoax, from beginning to end, as that was about Jesus Christ's body being stolen away while the soldiers slept.

Farm. H. Well, I should like to hear what you've got to say about the matter.

J. B. When the Book of Mormon had been published about three years, a Mr. Philastus Hulbert,* commonly known as Dr. Hulbert, though he was no doctor, living in the state of New York, came into the Church.

Farm. H. Became a Mormon?

J. B. Yes, if you like. He had formerly belonged to the Methodist society, and was a class leader and local preacher, but was turned out of that society for misconducting himself to a young lady.

Farm. H. Then how was it the Mormons took him in among them?

J. B. We don't always know what men are. If they say they believe and repent, we take them at their word, till we find them out. Then we deal with them according to their deserts.

Farm. H. Ah, well.

J. B. I was saying that this Mr. Hul-

* Variously written Hulbert, Hurlbut, Hurlburt, &c.

bert was united to the Latter-day Saints. After awhile he began to play his old game again, for which he was suspended from the Church. Upon confessing his fault, the Church forgave him, and restored him to fellowship. But his repentance was not genuine, for he soon after attempted to seduce a young female, but he failed. For this crime he was cut off from the Church.

Farm. H. Turned out?

J. B. Yes.

Farm. H. Aye, and served him right too. He ought to have been turned out, a nasty beast, him.

J. B. He felt vexed over this, and he determined to have his revenge on the Church, and he began to lecture against it. But, although he was patronized by a great many preachers and respectable people, who wished to see "Mormonism" fall, yet he could not do it the harm he wished. So he began to look out for some new method of operation. Just about this time he became acquainted with a family of the name of Jackson, and with others, who were personally acquainted with this celebrated Solomon Spaulding. Mr. Hulbert from these parties learned that this Mr. Spaulding, when alive, wrote a book called the Manuscript Found. After hearing of this circumstance, Mr. Hulbert determined to make use of it to oppose "Mormonism." So he asked this Mr. Jackson if he would sign his name to a document testifying to the probability that Mr. Spaulding's work had been converted into the Book of Mormon. Mr. Jackson refused, saying, that there was no agreement between the Book of Mormon and the Manuscript Found, for the Manuscript was a very small work, and the Book of Mormon a large one; the Manuscript professed to be a translation from a Latin parchment which Mr. Spaulding had found, and to give an account of a race of people who originated from the Romans, whilst the Book of Mormon professed to be written by, and to contain a history of, a branch of the house of Israel. Jackson also said that the styles of the two books were altogether different.

Farm. H. How did Hulbert get on then?

J. B. He left that part of the country, and went to the state of Ohio, and in his lectures gave out that while travelling in the state of Pennsylvania, he learned that one Mr. Spaulding had written a romance, and the probability was, that it had, by some means, fallen into the hands of Sidney Rigdon, and that he had converted it into the Book of Mormon. Mr. Hulbert said that he intended to write a book, to be called *Mormonism Unveiled*, which would divulge the whole secret.

Farm. H. Well, how then?

J. B. His congregation were much pleased, and one of them, named Newel, advanced three hundred dollars towards getting out the work, whilst others contributed also, and hoped that the book would soon be printed. Being so encouraged Mr. Hulbert went in search of the Manuscript. He went to a place called New Salem, where Mr. Spaulding lived when he wrote his work. Hulbert there called a meeting, and made known his intentions, which caused considerable stir among the people, but the project was well received by them. They helped him with money, and advised him to visit Mr. Spaulding's widow, at this time Mrs. Davieson,* having married again, and learn if possible all about the matter. He accordingly went to where she lived, at the town of Monson, in the state of Massachusetts, and called on her, and told his business. She gave him the writings of her former husband, at least Hulbert said so, and told him that there was a trunk in the state of New York containing other papers, which Mr. Hulbert said were of no use to him. He learned, from Mrs. Davieson, that Mr. Spaulding removed from New Salem to Pittsburg, in 1812, and in a short time after to Amity, and died in 1816. Mr. Hulbert thought that this would help his cause along, so he returned to New Salem, and it was thought best that he should go to Pittsburgh and learn if the Manuscript had ever been left there. The reason of his going to Pittsburgh was to endeavour to make it appear that Sidney Rigdon, who had lived at that town, had seen Spaulding's Manuscript, and had got up the Book of Mormon from it.

Farm. H. Ah, now it's coming, Sidney Rigdon, that was the fellow that wrote your Mormon Bible. But go on.

J. B. Mr. Hulbert went from Pittsburgh into the state of Ohio, and stopped there to get up his book, but he had not been there long before he threatened to murder Joseph Smith, for which he was

* Also written Davidson.

bound over in five hundred dollar bonds to keep the peace. He began to play his old tricks, too, and his friends began to fall off. When the work was ready to be printed, his character was so well known that it was concluded that it wouldn't do to publish the work with his name to it, so his patrons advised him to sell the work to one Mr. E. D. Howe, of Painesville, for five hundred dollars, which Mr. Hulbert did, and got the money. Mr. Hulbert's name was taken out of the work in many places. Hulbert went to the state of Pennsylvania, bought a farm, became a thorough drunkard, spent all his money, was discovered stealing a log chain, and then he fled that part of the country to escape justice. The work written by Mr. Hulbert was published by Mr. Howe, but he could not sell it, though he offered it at less than half-price.

Farm. H. It appears clear to me that Sidney Rigdon was the man that made the Book of Mormon. I understand that Mr. Spaulding delivered the Manuscript up to a Mr. Patterson, a Philadelphia printer, to have it published.

J. B. Not a Philadelphia printer, a Pittsburgh printer, sir.

Farm. H. Mr. Jackson told me a Philadelphia printer, I do believe.

J. B. Mr. Jackson is not always right, sir.

Farm H. Ah, well, say Pittsburgh, then, the name is not of much consequence. But I understand that Sidney Rigdon worked with Mr. Patterson, and there saw the Manuscript, and wrote the Book of Mormon from it.

J. B. That's all wrong, sir. Mr. Hulbert's work says that Mr. Spaulding removed to Pittsburgh in 1812, and from thence to Amity in 1814. After that time Mrs. Davieson kept the Manuscript in her own care until Mr. Hulbert got it, at least so said a statement purporting to have come from her. Now Sidney Rigdon did not live in Pittsburgh until 1822, and Mr. Patterson never did own a printing office, but was a Presbyterian minister, and a book and stationary agent. Mr. Patterson, when called upon by a Mr Green, denied that any manuscript was committed to his care. Even Mr. Hulbert stated that he called on Mr. Patterson, who affirmed his entire ignorance of the whole matter. And, furthermore, Sidney Rigdon never saw nor heard of the Book of Mormon until some time after it was published, when it was presented to him by Mr. Parley P. Pratt. This is the history of the Spaulding affair.

Farm H. Ah, that's your history of the matter, but I must believe Mr. Jackson's; I can't take yours in. I tell you what, Brown, I don't know whether to be angry with you or sorry for you, I feel both. Why don't you be sensible, man, and leave those impostors, then you needn't be out of work. Just look at your family, and think about bringing them up respectable, instead of going among those Mormonites. I'm really surprised at you. I had a good many more things to talk to you about, but I can't spare more time now. However, you won't have any work from me, so long as you follow your foolish Mormon notions. And I'll turn Crawford and Crossley away, too. I would have turned Harrald away, only, as I learn, you have not baptized him, though Mr. Jackson told me you had, but I will turn any of my men away that go to hear your preaching. I have no more to say to you now. I am sorry to part with you, but I must. Here are your wages. Good night.

J. B. Thank you, sir. Good night. [*Alone.*] Well, this is the second time I have been turned away because of my religion. Never mind, it's all right, all is well, all things work together for good. I and my wife and family have got along, so far. I've no doubt we shall be able to pull through. Well, thank the Lord, I have been enabled to bear a good testimony once more. I'll warrant I shall sleep sounder to-night than either Mr. Jackson or Mr. Hunter. He who loves the truth, need fear nothing. I don't fear any man, not a bit. I'll stand up for the Gospel, to the last. I always feel better after it, even if it pinches me sometimes in temporal things, or even in my own feelings. I pity the rich men of the earth, who won't receive the Gospel, with all their luxury and splendour. They have their reward in this life—abundance of temporal things, but they are poor indeed in reality, for they have no promise of eternal life, nor of the riches of the world to come, while the poor, persecuted Saint has the promise of the riches of eternity, and not only that, but even in this life it is promised that his bread shall be given him, and his water shall be sure. Thank

the Lord for that word. When I get home, we'll all sing "How firm a foundation, ye Saints of the Lord," &c., and trust Him for the future.

JOHN JAQUES.

THE LATE MIRACLE AT ROCHDALE.

107, Belle Vue, Finch Steeet, Liverpool, June 1, 1854.

Dear President S. W. Richards—Being an occasional reader of the *Manchester Examiner and Times*, my attention was attracted by an article in its columns of the 27th instant, headed, "*A Pretended Miracle by the Latter-day Saints at Rochdale,*" and after a short editorial, in which myself and D. B. Dille are frequently mentioned, an extract from the *Millennial Star* is given, as a brief history of the "*pretended*" miracle. The editor of the *Examiner* here becomes fully charged, and breaks forth in the following language—"We have received from a respectable source in Rochdale, the answer to this impudent attempt to gull the ignorant and superstitious—an attempt exceeding in audacity the statement of the pretended appearance of the Virgin Mary to the shepherd children in the French mountains."

Having in these few words expressed his strong indignation at what he has prejudged, and is pleased to call a "pretended miracle," he introduces what he terms a "printed answer," from his "*respectable* source," to prove it so. It is as follows—

"The Latter-day Saints having freely circulated the above account [See *Star*, No. 18, present Vol.], and boasted of it, both privately and in public, as an undeniable fact, and thereby leading credulous persons to confide in their teachers as divinely inspired men, and their's as the only true Church, the following statement has been considered called for—

"Alston Marsden, the subject of the above narrative, has been able to hear a little ever since he was a child. He would run out after a band of music when eight or ten years of age, and has been able to pronounce the letters of the Alphabet more or less distinctly for several years, and some few words, so that his own friends could understand him. His mother, brother, or any other acquaintance, can discover no improvement in his hearing or speech since his baptism and anointing by the Mormon 'Elders.' When the boy was at work, the following was written upon the back of a sheet of sand-paper,* by John Ashworth, (local preacher,) Drake-street, Rochdale.

"Mason's Foundry, May 20, 1854.

"The Latter-day Saints say they have made you hear and speak. B. Brierley, Thomas Whipp, Thomas Bamford, all working with you, say, that you are as you were, from the time that you came here, is it so?

"Answer—Yes.

"ALSTON MARSDEN.

"Witnesses—THOMAS BAMFORD,
"BENJAMIN BRIERLEY,
"THOMAS WHIPP,
"SIMEON LORD.

"These men sign their names that the boy is as he was.

"When at home, Lock-Bridge, Oldham-Road, on the same day, the following questions were written and presented to him; and he wrote the answers:—

"What is your name? Ans.—Alston Marsden.

"Can you hear anything? Ans.—Yes.

"How long have you been able to hear anything? Ans.—Eight years.

"Will you read this account in the *Star*? He did so. Do you believe that? Ans.—No.

"Can you hear any better than before you were baptized? Ans.—No.

"Can you speak any better? Ans.—No.

"What do you think of the Latter-day Saints now? Ans.—Bad.

"Present—his Mother; John Fothergill, who has known and lived with him for several years; John Blakey, (local preacher,) Drake Street, his uncle; and J. P. Dickin, (local preacher,) 125, Yorkshire Street.

"Rochdale, May 20, 1854."

* "He had been taught to read and write at the Deaf and Dumb Asylum, Manchester."

Now for the satisfaction of all concerned, especially superficial readers, of which that editor himself seems to be one, I will examine the nature of the evidence that is thus heralded to the four winds as proof of an "impudent attempt to gull the ignorant and superstitious."

In the first place—*Who* says that "Alston Marsden has been able to hear a little ever since he was a child?" *Who* says he could "pronounce the letters of the Alphabet more or less distinctly for several years, so that his own friends could understand him?" *Who* says that "his mother, brother, or any other acquaintance, can discover no improvement in his hearing or speech?" &c. Does anybody? No. *Nobody* is found to testify to the above statement. Does his mother, brother, or anybody else state these things over their own signatures? No, not one of them. Not the name even of the editor's own "respectable source" is found attached to it.

We have next introduced to our notice, John Ashworth, a local preacher, as propounding two questions to Alston Marsden, but it will readily be perceived that these questions are so blended, that it would take a "Philadelphia Lawyer," or a Lindley Murray to determine which was intended to be answered; but an answer is given in the affirmative. And four names are paraded as *witnesses*. To witness what? "*That the boy is as he was?*" No. No such thing. *They* do not say that they witness *any* thing. The most that can possibly be presumed that they subscribe to is, that Alston Marsden answered "yes." But the "*printed answer*" says that "these men sign their names that the boy is as he was." This does not so appear, but it is clearly an attempt to deceive the unwary.

Again—It is said that he answered the next seven questions that are found above, in the way there stated; and four other names are introduced, as witnesses, it is presumed, that the questions were put and answered, and that they were correct. But it must be again observed that neither of them is presented in such a way as to make the witnesses responsible. At most they are but references, as to *whether or not such a dialogue took place.* They say not a word as to the truth or falsity of what had happened to the boy.

The most, then, that can be gleaned from this array of names, is, that some person, as the editor's respectable source, undertook to catechise the lad in question; that four persons, without an address, were found to witness that John Ashworth, a local preacher, had put to the boy two *opposite* questions in one; that he had said "yes;" and that the entire balance of the testimony is nothing but the "*printed answer*" of some person who did not favour the public with his name; for it is the *informant*, whoever he may be, that speaks all the time, and nobody else.

Having said so much, I will now introduce the following depositions—

(Copy)—No 1.

"Rochdale, May 27, 1854.

"I, Levi Rigg, make the following deposition concerning Alston Marsden—On the 28th of March, when he presented himself for baptism in my house he was both deaf and dumb, and was so considered by all who had been acquainted with him before time. I have been ear and eye witness of the power of God on him, according to His promise to His Saints. Since then, I have been Alston's teacher in the Sunday School. He was improving in his speech and hearing from the time he was baptized until he left the school. When he sat in our house he could hear the clock tick.

"LEVI RIGG,

"5, Trafford Street, Pinfold, Rochdale.

"We testify to the above as true.

"Witnesses—SAMUEL JUDD,

"ELIZABETH RIGG,

"SARAH MARIA BAILEY, ⋈ her mark."

(Copy)—No. 2.

"Rochdale, Freehold, May 27, 1854.

"Having been called on to give a statement of facts, as I know them to exist, relative to my brother, Alston Marsden, I hesitate not to certify to all people, that my brother was born both deaf and dumb; and that although he was taught to read and write at the Deaf and Dumb Asylum at Manchester, I never knew him to hear or speak in my life, until after he was baptized by the Mormon Elders. After that time he got so that he could hear common conversation, and speak letters and words after an instructor, many of them quite well, and was improving while attending their Sabbath school. I am

not a Mormon, but I cannot deny the truth, whatever others may do.

"ANN WIGGLESWORTH, ⋊ her mark.

"Witnesses—ELIZABETH RIGG,
"DAVID B. DILLE,
"HANNAH BAILEY."

(Copy)—No. 3.

"Oldham Road, Hoyle's Buildings,
"Rochdale, May 27, 1854.

"Feeling it my duty, I testify to the within statement [Deposition No. 2.] of my sister, Ann Wigglesworth, as being true, to my certain knowledge. And I further certify that Mr. J. P. Dickin came to my mother's house to see my brother Alston, and when he saw him he told my brother that he would be damned if he did not leave the Mormons, for they were a bad people; and after Alston and myself had gone to Mr. Dickin's house that evening, by his request, he said many bad things against the Mormons, and gave me a little pamphlet against them. He also said that the Mormons lived on crickets and cockroaches in the Salt Lake Valley. He also gave me a small bottle of oil, which he said was as good as the Mormons could give him, and said that my mother must put it in Alston's ears. I also certify that I am the only brother of Alston's that lives in or near Rochdale, and that I never gave Mr. Dickin, or any other person, authority to say that my brother 'had made no improvement in his hearing or speech since his baptism and anointing by the Mormon Elders.' I admit that he would run after a band of music in the streets along with myself, because the crowd would run after it; but I do not know from that that he could hear before the time above referred to, but afterwards he would answer to his name when called with the Sabbath school scholars, and was making good improvement. But now he either refuses to hear, or does not hear, when I speak to him, until he cannot well help it. He goes with Mr. Dickin when he wants him, and shuns my company and the company of the Mormons, because Mr. Dickin has persuaded him.

"ROBERT MARSDEN."

(Copy)—No 4.

"Windy Harbour, Milnrow, Rochdale,
"May 27, 1854.

"As I have been asked to speak respecting the great difference that I have seen in Alston Marsden for the last two years; I hereby state, that he does both hear and speak now to some extent; but at first when I knew him he did not. I have been informed that he has been baptized by a Mormon Elder, since which time, I understand, this great change has been effected. Alston has also told me, by the hands, at different times, that he could hear since he was baptized by the Mormon Elders, which I also knew was true. I am not a Mormon, but I say this in justice to them.

"JAMES STARKIE, junior.

"The above is true.

"ALSTON MARSDEN."

These speak for themselves. I will just add that I am in possession of documents, by which I know who it is that figures so prominently in that "printed answer," but although he has withheld his name from the public, only as a reference, I shall not promise him as much, but if need be shall hold him up to the light, that all good people may have a look at him.

As to the witnesses that I have adduced, I will state that only one is under age, and that is the brother of Alston, and who is a very sensible and intelligent young man, and quite respectable. Mrs. Wigglesworth is Alston's sister, and a very respectable married woman, not a Latter-day Saint. Mr. Starkie is a son of a Rev. gentleman of the Baptist order, and stands above reproach, and is, also, not a Latter-day Saint. On the same sheet with Mr. Starkie's evidence, and obtained at the same time and place, and in the same company, stands the testimony of Alston Marsden himself, the lad so much referred to, testifying to the truth of Starkie's statement. This shows how easily a lad who has not had the use of his ears, to aid him in forming a character, can be influenced by such designing men as that informant. This also destroys the testimony which Alston had been induced to give, if he really gave any, and hence the entire "printed answer" is completely *annihilated.*

It is seen by reference to that document, and also to one of the depositions, that J. P. Dickin, *local preacher*, and surgeon dentist, had much to do with this affair. What must any one think of a preacher, professing to preach the Gospel, and striving to bring into disrepute one

of the most sacred ordinances of Christ's holy religion, as taught by himself and his chosen Apostles? But look at his hypocrisy. He gets oil "as good as any Mormon can give," and sends word to the mother of the boy, to "apply it to his ears." Does this not prove to a demonstration, that the man, forsooth, of the "printed answer," does himself believe that the boy was benefitted by the application of oil in the first instance? Yes, it does, to every candid mind.

It is said that the lad's mother is very violently opposed to the Latter-day Saints, and has forbidden him to attend their meetings and Sabbath school. This accounts for his non-appearance, at the present time, in either of those places. It is also said that she has made different statements to different individuals about the boy, and suffers him to attend J. P. Dickin, and be directed by him in operating against the Saints; for these reasons I have not sought her testimony. As for Mr. Dickin, it appears that he has taken it upon himself to "drive the Latter-day Saints out of Lancashire," "nail them as a base coin to the counter," &c., in fact, he has been baying after the footsteps of our Elders for several years, to accomplish this object, but let me tell him that it will more become him to purify his own heart, than oppose things infinitely above him, or purpose to accomplish impossibilities. He has ever been lustily calling for "miracles," that the people might believe.

Craving your indulgence, I remain most respectfully, your obedient servant,

JOHN S. FULLMER.

Editors who have published from *A Pretended Miracle at Rochdale*, please copy.

J. S. F.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 24, 1854.

THE ROCHDALE MIRACLE.—Our readers will recollect perusing, in No. 18 *Star*, an interesting account, by Elder John S. Fullmer, of a remarkable manifestation of the power of God, testified to by Elder David B. Dille, on the person of Alston Marsden, mis-spelt Halsden Marsden in said *Star*, who was born deaf and dumb, and who continued so up to the time of his baptism, &c. Since the statement of Elder Fullmer appeared before the public, certain officious persons, unwilling for God to manifest His power now as formerly, and wishing to fill all other people with the same ungodly and anti-Christian spirit, have printed and circulated an attempted invalidation of Elders Fullmer and Dille's testimony, and entitled *A Pretended Miracle by the Latter-day Saints at Rochdale.* This attempted invalidation is a flimsy and ill-constructed affair, and throws responsibility on no one but, indirectly, the youth himself, who, having been unaccustomed to the exercise of two of his senses, we have every reason to believe, was influenced by others to that degree that he acted merely as an amanuensis, and wrote their dictated thoughts or wishes. However, we give, this week, an answer to *A Pretended Miracle*, by Elder Fullmer. This answer contains the depositions, signatures, and addresses of four persons, exclusive of the youth himself, testifying, in the most unqualified terms, that a remarkable change had taken place in Alston Marsden, giving to him his speech and hearing, to a certain extent, since his baptism into the Church of Jesus Christ of Latter-day Saints.

With whatever feelings those persons who have sought to distinguish themselves in opposing the work of the Lord, by casting discredit on the statements of His servants, who, like their Lord and Master, go about doing good, may read the testimony we give this week, we are certain that the Saints will rejoice in the complete frustra-

tion in this instance, of the attempts of the enemy of righteousness to oppose the truth. And all candid, honest, truth-loving people will feel themselves under an obligation to accept Elders Fullmer and Dille's statement, and the testimony produced by him, and to reject the detracting statements of those who, without provocation, have endeavoured to affix the brand of imposition upon those two Elders.

There are some things and circumstances, which, in one form or another, are often presented to our view, and which nevertheless excite in us a degree of surprise and astonishment. It is nothing new for such dignitaries as local preachers, and even higher religious officials, to seek to overthrow the testimony of the servants of God. Jewish Chief Priests, Rabbies, and Elders engaged in similar futile undertakings in the days of Jesus and his Apostles. And the same spirit of mean opposition to truth and righteousness exists in all time, and ever and anon exhibits its deformed visage to the excited gaze of the world. But notwithstanding this, still it seems impossible for us to witness the operations of this spirit without our experiencing a degree of surprise, and wondering how it is that men, and religious men, too, can be found to delight in defaming the truth, and in detracting from the glory and power of God. Is it not in one sense astonishing that men should ever oppose the working of the Almighty arm of their Father in heaven, who is so willing to bestow His heavenly gifts upon His children on the earth? Verily it is, but we see them oppose His will, His word, His works every day, and oppose them, too, with the greatest insolence imaginable. Truly the human heart is deceitful above all things, and desperately wicked. Men do not like to retain God in their knowledge; they do not desire His interference in their affairs, although they pray Him to interfere; they are exceedingly loath to hear of the goings forth of His Majesty, or the wonderful workings of His power; they oppose with all their might those few among the children of men who believe in a God of miracles, and who contend most earnestly for the faith once delivered to the Saints, and for manifestations of His power according to the necessities of His children. Verily, the world, and even the religious portion of it, little suspects how ungodly, how antichristian, how thoroughly infidel it is.

But thanks be to God, He has promised to display His wonder-working arm in the last days, and He has commenced to display it, and He has declared that He will continue to display it until former displays fall completely in the shade, and until wickedness shall be banished from the world, truth and righteousness be fully established, and the whole earth be lit up with His glory. May that bright day be hastened, and to God be ascribed all the praise, the honour, the power, the dominion, and the glory, in the name of Jesus Christ. Amen.

Opposition to the truth, however, does some good—it purifies the truth from error, as fire purifies gold from the dross; and thus is truth made to shine the brighter, as does the diamond from contact with the tool of the workman. Opposition is calculated to give juster views to the advocates of truth, to tone down any exaggeration or high colouring which they, in the height of their admiration and enthusiasm, may, through human weakness, have exhibited, and to prove to all the superiority and incomparable excellence of truth. And once more we take the opportunity to say to our correspondents, in cases similar to the one in question, *pay particular regard to the exactness of facts, names, and dates*, that your communications may do no discredit to you, and may be worthy of all acceptation.

Half-Yearly Satistical Report.—The Statistical Report of the Church in the British Islands, for the half-year ending on the last day of June, will be required at our Office within seven days after, without fail.

The particulars required are—Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last report, and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* Vol. XIV., page 474, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 376.)

[October 1838.]

In the mean time Henry Root, and David Thomas, who had been the sole cause of the settlement being made, solicited the Saints to leave the place. Thomas said he had assurances from the mob, that if they would leave the place they would not be hurt, and that they would be paid for all losses which they had sustained, and that they had come as mediators to accomplish this object, and that persons should be appointed to set value on the property which they had to leave, and that they should be paid for it. They finally, through necessity, had to comply and leave the place. Accordingly the Committee was appointed—Judge Erichson was one of the Committee, and Major Florey, of Rutsville, another, the names of the others not recollected. They appraised the Real Estate, that was all.

When the people came to start, their horses, oxen, and cows were gone, many of them, and could not be found; it was known at the time, and the mob boasted of it, that they had killed the oxen and lived on them. A great number of cows, oxen, and horses have never been seen since, which doubtless the mob took and kept, and that was all the brethren ever received of the promised pay for all their losses at De Witt. Many houses belonging to my brethren were burned, their cattle driven away, and a great quantity of their property was destroyed by the mob.

Seeing no prospect of relief, the Governor having turned a deaf ear to our entreaties, the Militia having mutinied, and the greater part of them being ready to join the mob; the brethren came to the conclusion to leave that place, and seek a shelter elsewhere; and gathering up as many wagons as could be got ready, which was about seventy, with a remnant of the property they had been able to save from their matchless foes, left De Witt, and started for Caldwell on the afternoon of Thursday, October 11, 1838. They travelled that day about twelve miles, and encamped in a grove of timber near the road.

That evening a woman, who had some short time before given birth to a child (in consequence of the exposure occasioned by the operations of the mob, and having to move her before her strength would admit), died, and was buried in the Grove, without a coffin.

During our journey we were continually harrassed and threatened by the mob, who shot at us several times, whilst several of our brethren died from the fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin, and under circumstances the most distressing. We arrived in Caldwell on the twelfth.

No sooner had the brethren left De Witt, than Sashiel Woods called the mob together, and made a speech to them, that they must hasten to assist their friends in Davies County. The Land Sales, he said, were coming on, and if they could

get the Mormons driven out, they could get all the lands entitled to pre-emptions, and that they must hasten to Davies in order to accomplish their object; that if they would join and drive them out, they could get all the lands back again, as well as all the pay they had received for them. He assured the mob that they had nothing to fear from the authorities in so doing, for they had now full proof that the authorities would not assist the Mormons, and that they might as well take their property from them as not. His request was complied with, and accordingly the whole banditti started, taking with them their cannon, for Davies County.

In the mean time, Cornelius Gilliam was busily engaged in raising a mob in Platte and Clinton Counties, to aid Woods in his effort to drive peaceable citizens from their homes and take their property.

On my arrival in Caldwell, I was informed by General Doniphan, of Clay County, that a company of mobbers, eight hundred strong, were marching toward a settlement of our people in Davies County. He ordered out one of the officers, to raise a force and march immediately to what he called Wight's Town, and defend our people from the attacks of the mob, until he should raise the Militia in his and the adjoining Counties to put them down. A small company of Militia, who were on their route to Davies County, and who had passed through Far West, he ordered back again, stating that they were not to be depended upon, as many of them were disposed to join the mob, and, to use his own expression, were "damned rotten hearted."

Sunday 14th. I preached to the brethren at Far West, from the saying of the Saviour—"Greater love hath no man than this, that he lay down his life for the brethren." At the close, I called upon all that would stand by me to meet me on the Public Square the next day.

There were seven cut off from the Church in Preston, England, this day. It was a general time of pruning in England. The powers of darkness raged, and it seemed as though Satan was fully determined to make an end of the work in that kingdom. Elders Fielding and Richards had as much as they could do, for some time, to see to the Branches already planted, without planting new ones.

Monday 15th. The brethren assembled on the Public Square, and formed a company of about one hundred, who took up a line of march for Adam-ondi-ahman; and here let it be distinctly understood, that this company were Militia of the County of Caldwell, acting under Lieut-Colonel Hinkle, agreeable to the order of General Doniphan, and the brethren were very careful in all their movements to act in strict accordance with the constitutional laws of the land.

The special object of this march was to protect Adam ondi-ahman, and repel the attacks of the mob in Davies County. Having some property in that county, and having a house building there, I went up at the same time. While I was there, a number of houses belonging to our people were burned by the mob, who committed many other depredations, such as driving off horses, sheep, cattle, hogs, &c. A number of those whose houses were burned down, as well as those who lived in scattered and lonely situations, fled into the town for safety, and for shelter from the inclemency of the weather, as a considerable snow storm took place on the 17th and 18th. Women and children, some in the most delicate situations, were thus obliged to leave their homes, and travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitute of clothes, and only escaping with their lives.

(To be continued.)

UTAH'S PRIVILEGES, AND CONGRESS.

(From the "New York Herald," May 9th.)

(Concluded from page 375.)

Washington, May 5, 1854.

The House went into committee on the bill establishing the office of Surveyor-General in Utah, and granting lands to actual settlers therein.

The pending amendment was to strike

out the following proviso: — That the benefit of this act shall not extend to any person who shall now, or at any time hereafter, be the husband of more than one wife.

Mr. LETCHER, (dem.) of Va., moved an amendment, that the benefit of the second and third sections of the bill shall not extend to any person. (Laughter.)

Mr. DISNEY, (dem.) of Ohio, said, whether the proviso shall be retained or rejected, the evil of polygamy will not be reached. The only point involved was, whether Congress will deem it politic to offer donations to Mormons in that particular Territory, or whether, by a refusal to grant inducements to them, as other individuals, they will interpose a barrier to discourage them.

Mr. BISHOP PERKINS, (dem.) of N.Y., thought it was preposterous for men holding high United States offices in Utah, and receiving high salaries, to be allowed to have as many wives as they choose, while the poor fellows who want to settle on the land shall be restricted to only one.

Mr. BOYCE, (dem.) of S. C., said no man was more opposed to polygamy than he; but government had no right to interfere with religious relations. It would be a most remarkable instance of concentrated power, not to be found in the constitution. Government has no right to interfere with domestic, social, or religious relations. This is a religious subject, and therefore one of great magnitude. The constitution secures to every man the enjoyment of his own religion.

Mr. CAMPBELL, (free soil) of Ohio, understood the gentleman to admit the power of Congress to donate lands to actual settlers. Now, if there is power to make absolute grants, is there not power to fix the condition of the grant? The gentleman said it would be an interference with the religious rights of the people of Utah. Suppose, in the wildness of religious fanaticism in Utah, the people there should imagine a revelation from Prophet Joe Smith had required them to enact an ecclesiastical law, providing that the eldest born of every woman, when one month old, shall be sacrificed and slaughtered, and that the people come here and ask Congress to encourage a sentiment of this kind: would not the honourable gentleman, acting in the capacity of a guardian, deem it proper and advisable to provide that no person who subscribed to or practised on the principle of such an ecclesiastical law, should have the grant?

Mr. BOYCE replied he would not recognise such a principle, and asked, would Congress have a right to say no Presbyterian shall have the privilege?

Mr. CAMPBELL—Should the Presbyterian Church in Utah, through violent fanaticism, declare, by ecclesiastical provision, that polygamy or any other crime shall exist, he should say no person subscribing to or practising it shall have the domain.

Mr. WALBRIDGE (dem.) of N. Y., moved an amendment, to the effect that the benefits of the bill shall not extend to any person in any of the territories who may practice polygamy. He offered this to meet a suggestion made yesterday, that if Congress pass the restriction in the bill, the Mormons will stray elsewhere over our vast valleys. He would touch the moral, not the constitutional question, of the right to prescribe the conditions of the grants. If a man prefers polygamy, he cannot have the land, or he must take the land in consonance with the law which grants it. If one of his constitutents should take more than one wife, he would not only meet with the reprobation which he merits, but be amenable to the law and find a home in the Penitentiary.

Mr. PHILLIPS (dem.) of Ala., moved an amendment, that the benefit of the bill shall not extend to any person guilty of murder, arson, perjury, robbery, or piracy. He did this as an offset to the proviso to exclude persons guilty of bigamy, and argued against the constitutional power to make any such exceptions.

Mr. WALBRIDGE'S amendment was rejected.

Mr. TAYLOR (whig) of Ohio, remarked, if it is a fact that there is a law in Utah which establishes the crime of polygamy; it should be at once discountenanced by Congress, which, by the act establishing that territory, has the right to disapprove of laws passed by the Legislature and Executive of Utah, in which case such laws are null and void. Affairs in Utah afford a beautiful specimen of squatter sovereignty, thus framing laws for themselves. If Congress do not disapprove of the bigamy law, they will, by their silence, sanction it.

Mr. BOYCE remarked—Who is to decide the question as to whether a man has more than one wife? What tribunal is to have jurisdiction over the subject? The

Mormons had shown their patriotism by rallying promptly round our banner in the Mexican war, and there was nothing to prove they are not good citizens. They have gone into the wilderness and subdued it, and yet they are not to be permitted to enjoy homes on the soil.

Mr. RICHARDSON (dem.) of Ill., moved to lay aside this bill, which was consuming all the time in order to consider other territorial business. Disagreed to.

Mr. LETCHER said the gentleman from Alabama (Mr. Phillips) wished to know whether anybody would undertake to discriminate against murderers or pirates, which are subjects of crime. There was a distinct answer to this, which he thought conclusive. Virginia, Georgia, Alabama, and all the other States, do not recognize bigamy as a part of their religion. In Utah the crime is a regularly recognized system, established by ecclesiastical law, and sustained by every sanction that the territory can confer. If they had recognized murder or piracy, or any other species of crime, as a legal system, Congress could, in making donations, express their decided and determined hostility. If they could not do this they were powerless. The gentleman from South Carolina (Mr. Boyce) said this was a matter of religion; but if it was religion, bigamy would not be there. It is a matter of vice, and whenever Congress undertakes to make grants in such cases they offer encouragement to iniquity.

The Committee rose.

Mr. RICHARDSON moved to reconsider the vote by which the resolution was passed terminating debate—his object being when the House should again go into committee to lay this bill aside, and proceed to the consideration of others.

Mr. CAMPBELL hoped the motion would not prevail. The vote was reconsidered, and the resolution laid on the table.

The HOUSE again went into committee, and Mr. Richardson made an ineffectual motion to lay aside the bill.

Mr. DISNEY took occasion to say that African slavery is recognized by law in Utah. Conversation ensued as to the state of the territorial business, some members wanting to lay the Utah bill aside, while others thought they could dispose of it in fifteen minutes. Finally, on motion of Mr. Bishop Perkins, by a vote of ayes 84—noes not counted—the bill was laid aside, with the recommendation that it do not pass.

FOREIGN INTELLIGENCE.

SCHOOLS IN THE SETTLEMENTS—MANUALS OF THE UTAH, SHOSHONE, AND PIEDE DIALECTS.

Great Salt Lake City, 28th February, 1851.

Dear Brother Samuel—As the mail is preparing to leave, by the eastern route, I embrace the opportunity of sending you a few lines.

My health, in consequence of over exertion in the fall, in gathering the people into forts, and executing the general orders of the Governor, in relation to the Indians, became considerably impaired, and has confined me mostly to the room, but of late has much improved.

My father's health has been poor most of the winter. My mother, who had been confined to her bed for five months, died on the 14th instant. My father has borne his bereavement with a fortitude hardly expected by his friends, who are aware of the feeble condition of his health. They were married in 1815, consequently had lived together 39 years.

It has been a general time of health through the southern settlements this winter. Good schools have been kept up in Lehi, Lake City, Pleasant Grove, Springville, Palmyra, and Payson, in good school-houses, several of which were newly finished last fall. Meetings in these places have been well attended. In Provo several private schools have been kept up in each ward during the winter. The seminary is not yet ready for use. The place is built up remarkably the last six months. A number of the poor Indians have lived in the settlements, professing to be friendly, and have given the brethren an opportunity of learning their language.

Brother D. B. Huntington has published two editions of a work, in pamphlet form, defining the Indian language in the Utah and Shoshone dialect. G. W. and Nephi Johnson have published a pamphlet containing the Piede language.

The settlements in Iron County are flourishing, the Piedes are very friendly, and willing to work. Many of the brethren are acquiring a knowledge of their language.

From appearances there will be plenty of bread in the Valley till harvest, if the people are prudent.

The Temple wall has progressed slowly during the winter, and will probably be finished early in spring.

The remainder of Capt. Gunnison's party are still in winter quarters in this city, waiting for instructions from Washington.

The amount of snow on the mountains speaks for the farmers for abundant water for irrigation the ensuing season, consequently a plentiful harvest.

We have at present twenty well finished school-houses in this city, and schools kept in them, with many private schools beside.

Our dramatic corps present their amusements to the citizens twice a week.

We have in the city also three excellent bands of music. Brother Pugh is leader of the Nauvoo Brass Band, in the absence of brother Pitt. Brother D. Ballo, a native of Sicily, a very talented musician, has formed, and is the leader of, a Military Band. Elisha Everett is the leader of the Martial Band.

The militia of Utah County have been re-organized by general order into seven battalions of Infantry and one of Cavalry.

Provo also contains a small Library of 120 volumes, and 200 more have been sent for from the States, which are expected to arrive with the earliest trains in the spring. Efforts are making to establish similar and other institutions in sundry other small cities.

If any of our English friends would contribute music, books, plays, &c., to these institutions, they would be gratefully received.

Provo, March 21.

Still thinking a line from Provo may not be unacceptable to you, I take the opportunity which the April mail affords of writing.

The winter has been more severe in Great Salt Lack Valley than in Utah. Ploughing and seeding have scarcely commenced in that valley, while much has been done in this. The early part of the winter was mild, but since the first of January the weather has been very severe, and the spring is unusually late.

Most of the California emigrants who have wintered here, with some few faint-hearted Saints, are about leaving for the gold regions.

The walling of Provo City has been commenced, but, in consequence of the severity of the winter, little as yet has been done in this respect. The calculation is to wall it one mile square, making four miles of wall.

The United States' Court is now sitting in the seminary, which is so far completed as to accommodate the citizens in this respect.

Grain is very scarce, and will probably command three dollars per bushel before harvest.

Brothers E. T. Benson and Erastus Snow passed this place on their way to visit Nephi and Fillmore cities.

The brethren at Pleasant Grove (Battle Creek) are about walling in that city, one hundred rods square, with rock, and there is sufficient rock now on the ground to build four feet high. Bishop John Banks, formerly of the London Conference, is superintending the building of the wall at that place. The place contains about seventy families.

A new grist mill has recently been built at American Fork, by Arza Adams. It is located within the limits of the city wall.

Brother E. Snow recently visited the Danish brethren in San Pete. A considerable amount of wheat has been subscribed in this county and Juab, for their benefit, through the exertions of Bishop Reuben Allred. The principle upon which it was subscribed, was—to furnish them with bread and seed grain, to be repaid by them, as soon as they are able, in building themselves a school-house, and thereby do them a kindness, and cause them to do themselves one in return.

A party of Indians stole about fifty head of cattle belonging to the upper settlement of Spanish Fork. This was supposed to be the Indian depredation of Squash, a chief of about fifty warriors. The people neglected to herd their cattle as counselled, and consequently lost them. They were taken away during a storm.

President Willard Richards, your worthy uncle, departed this life on the 11th instant. I was at Great Salt Lake City at the time, and attended the funeral on the Sunday following. The Church has

lost an efficient, a highly talented, and worthy President, Historian, Editor, Recorder, and Counsellor. Truly a great man in Israel has been laid low by disease. As President of the Legislative Council, Secretary of State for Deseret, and acting Secretary of the Territory of Utah, as well as Postmaster of Great Salt Lake City, and as one of the pillars in the foundation of a State, he shined conspicuous, and his name stands recorded for ever on the pages of history. His numerous family are bereaved of a kind and affectionate husband, a fond and indulgent parent, and the poor in Israel a kind benefactor. He is the first Apostle who has died a natural death, though the crown of martyrdom is evidently his, from his having been in Carthage jail at the death of the Prophet, and having mingled a drop of his blood with theirs, and his days having been shortened in consequence of the exposure and over exertion which he endured through persecution.

I remain your friend and brother

GEO. A. SMITH.

VARIETIES.

SIMILITUDE OF A TEMPLE IN INDIA TO THE JEWISH TEMPLE.—A missionary, who lately visited the great heathen temple at Conjeveram, in India, thus writes of the similitude in structure and rites to the ancient Jewish temple:—"The fact is unquestionable," he says, "that there is a striking resemblance between the arrangements here and those of the ancient Jewish temple; first we entered the *outer court*, then *the court of the people*, and then *the holy place*, raised considerably above a splendidly paved outer court, within which, as if in awful mockery of the ancient dwelling-place of Jehovah, was the holy of holies. At the entrance of the Holy place we were suddenly stopped, and told we could go no further; the opening was nearly as large as the first gateway we had entered—we had got in a few yards, and stood on some steps which led up to the raised court within. That scene made an impression never to be effaced. Almost all the Temple-Brahmins had gathered around us, perhaps fifty from their houses and as many from different parts of the temple. Night had fairly closed over us, and our guides; the Pundarum lit up the strange scene by a single lamp, precisely resembling the censer in which the Jewish priest offered up the morning and evening incense. This gave but a partial illumination, and cast a flickering light over the sable countenances, which row on row appeared before us. Many, too, had climbed up the sides of the doorway; and there, resting on some fine sculpture, looked down on us with eager eyes. Another crowd also stood behind us, and there we were, in these strange circumstances, surrounded by this strange and motley group of Brahminical auditors."—*Jewish Chronicle.*

A BACHELORS' HOME.—Let us look at his knives and forks, his table-spoons, his dessert spoons, his tea-spoons, and his sugar-tongs, if he has got any; let us examine his household linen, and his bed, and bed clothes; then go down to his kitchen and examine his saucepans, frying-pans, gridirons; and, supposing, which is very probable, that in some instances we may find a copious, well-kept supply of such articles, we ask from whom did he learn the use of them all, and who takes care of them all, and what relationship of life it is which first suggested the use of all these things, and the idea of arranging them all in a private house? It was marriage that invented them all, and the bachelor only imitates the house of marriage when he furnishes his own, and for want of a wife to complete the idea of a home, he employs a housekeeper to keep his goods in order. To state the case fairly between celibacy and marriage, the bachelor should be represented as living alone, cooking his own food, making his own bed, giving out his own washing, washing his own crockery, cleaning his own knives, kindling his own fire, sweeping his own room, dusting his own chairs and tables, and, in fine, opening his own door, and answering his own bell. In such circumstances we see the genuine Cœlebs and the *beau ideal* of discomfort. All is confusion, everything out of place, everything wanting, everything unclean, knives and forks covered with rust, last week's dishes not yet washed, and, what is more directly to our purpose at present, there is an evident want of that patronage of the useful arts of life of which you always perceive some evidence whenever a tidy woman superintends the household arrangements. And, as no woman can take more interest in any other house than her own, it necessarily follows that the encouragement of the useful arts is so intimately connected with marriage, that in whatsoever country the state of marriage is held in the highest repute and the comforts of home most assiduously cultivated, there the common and useful arts must attain their highest perfection.

A COUNTRY schoolmaster one morning began the duties of the day with prayer, as usual, but after prayer he went up and asked a little boy why he hadn't shut his eyes during the prayer, when the boy sharply responded, "We are instructed in the Bible to watch as well as pray."

PRAYER FOR EMIGRATING SAINTS.

Oh Thou, at whose supreme command
  The hosts of darkness fly,
Upheld by whose eternal hand,
  Thy Saints can dare or die;
Thou, at whose word the trackless deep
  Must curb each flashing wave,
Owning thy voice when surges sweep
  Destruction round the brave;
Oh hear us for the pilgrim band
  Who, o'er yon dark blue sea,
Self-exil'd, from their native land
  Are borne to worship thee!

Father of men! Almighty Power!
  Guard them from every ill,
And in temptation's trying hour,
  Oh keep them faithful still!
Be thou their guide, till, peril past,
  Where joy and rest belong,
On Zion's distant hills at last,
  They join thy ransom'd throng.
To thee we call—The Lofty One!
  Light of the pure and free!
Oh, never may their hearts be won,
  Thou God of Truth, from thee.

I. E. R.

LE RÉFLECTEUR.—We have imported 200 copies of "Le Réflecteur" from the Swiss Mission, and they are now on sale at this office. We hope the Saints will obtain this work, and thereby benefit themselves and the Swiss Mission also. Our brethren and sisters who are studying the French language, will no doubt be pleased that they can secure, in that language, the organ of the Church in Switzerland. The work is a royal octavo, and is printed upon very superior paper, price, retail, 3s.

NOTICE.—At a Council of Elders, held in London, May 4th, Elder Daniel Tyler, presiding, Elder Michael S. Shaw, late from Utah, was expelled from the Church for his unchristianlike conduct; and he refuses to give up letters of commendation which he holds from the authorities of the Church in Zion.

ADDRESS.—John McDonald, Mr. Isaac Allen's, Church Lane, Chesterfield.

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH JUNE, 1854.

	£	s.	d.
Charles A. Harper	10	0	0
Thomas Parkes	3	5	0
William Simms	10	10	0
Josiah Holmes	5	0	0
Charles Peat	2	0	0
Richard Harper	1	5	0
Joseph Akers	2	0	0
John B. Pears	5	0	0
Carried forward	£39	0	0

	£	s.	d.
Brought forward	£39	0	0
Joseph Rhead	5	0	0
R. J. Townsend	3	12	0
E. C. Brand	20	0	0
Robert Kirkwood	10	0	0
John Holsall	3	0	0
James Robson	5	0	0
	£85	12	0

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LIVERPOOL:
EDITED AND PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK AND MILLENNIAL STAR DEPÔT, 35, JEWIN STREET, CITY.
AND BY AGENTS AND ALL BOOKSELLERS THROUGHOUT GREAT BRITAIN AND IRELAND.

PRINTED FOR THE PUBLISHER BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 26.—Vol. XVI. **Saturday, July 1, 1854.** **Price One Penny.**

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(*From the "Deseret News," Feb.* 16.)

It may be considered that we are a mixed congregation, consisting of Bishops, Seventies, High Priests, Elders, the Twelve, and the First Presidency; but I consider we are, strictly speaking, a meeting of the Elders of Israel, for if we were to be instructed in the duties of any one of these Quorums, that instruction would be equally good for all.

This vast concourse of persons are all Elders in Israel, with but a very few exceptions, for there are some Priests, Teachers, and Deacons present, but not a great many. The greater portion of the male members of this community are Elders in the Church, and, as Elders, we are to be instructed so as to obtain an understanding of all things pertaining to our duty.

We have heard and felt sufficient to know that the wisdom which is to be obtained in this kingdom, is more satisfactory to us than the boasted wisdom of the world. This is appreciated by the majority of this assembly, if not by all. The knowledge possessed by this people is of more value than all the knowledge of the world put together, and infinitely greater. In this kingdom you will find the root of all science, and that, too, in men who have not been taught the sciences, after the manner of the world. They understand the origin of science, and can trace it through the life of man, much to their satisfaction. Let any man who possesses the Holy Ghost, though never taught the sciences but a very little, hear a learned man exhibit the principles of any science, he understands the origin and proper bearings of the subject treated upon by the speaker, through the increased rays of that light which lighteth every man that cometh into the world. This is to us a matter of no little satisfaction.

I have many cogitations with regard to this work of the last days, and the prosperity of this kingdom; yet I have learned, years ago, that the Lord stands at the helm that guides Zion's ship. He is its dictator, and unless we work exactly to the line that is marked out by him, our works will be in vain. This has been my experience from the beginning. In every branch and avenue of our lives, we must learn to work to the line of truth; it is for us to know what ought to be done, and then do it. Though there should be no earthly prospect of accomplishing it, we can certainly try; and if we try with all our might, that act will prove at least a resolute and determined mind, adorned with patience and perseverance. And if, with all our resolute endeavours, we are still unable to accomplish our purpose,

the Lord will be very likely to stretch forth His hand, and give the victory.

Perhaps before we get through with this Conference, we shall ask such a favour of the Bishops as we asked of them last Conference; which was granted to the letter, and that most rigorously. The brethren are rigorous with themselves, for they have paid their tithing willingly, and I do not know that the Bishops have had to urge them any to the fulfilment of this duty. However, some, on the first reflection, thought it seemed impossible for them to comply with it, and some thought that our request was inconsistent; but with a little more mature reflection, with a little faith and prayer, they brought themselves directly to obedience. I think this has been almost universally the case. If we should now call upon the Bishops for a favour, it would be to grant us a little assistance with regard to our purchasing and laying in lumber, nails, glass, and other merchandise, to supply our future wants. I wish each ward to bear their share in this matter. I mention it that the Bishops may be alert in their feelings.

Now, brethren, can we fight against and subdue *ourselves?* That is the greatest difficulty we ever encountered, and the most arduous warfare we ever engaged in. This will apply most perfectly to the brethren who have gathered with the Saints. When we are out in the world, we preach faith and repentance; so that the Saints bring the knowledge of *first principles* with them to the gathering place. Your next step is to enter into the study of this. A man may learn letters, and study all the various branches of scholastic education to the day of his death, but if he does not attain to strict self-discipline, his learning will not amount to much. The catalogue of man's discipline he must compile himself; he cannot be guided by any rule that others may lay down, but is placed under the necessity of traeing it himself through every avenue of his life; he is obliged to catechize and train himself, for he knows his own disposition the best—its fortified and unfortified parts; he is therefore the most fit to school himself, until every particle of the man is brought into subjection to the law of Christ.

When you had obeyed the first ordinances of the Gospel, then you discovered that the Lord had set His hand to gather Israel, that Zion might be built up, and Israel gathered from the four winds. These doctrines have been taught and retaught, again and again. I think there is not a man here who did not fully understand them while in his native country; there may be a few exceptions among those who have by chance fallen into the society of the Saints at the gathering place, where their first acquaintance was formed; and consequently have not had the same opportunity of hearing the first principles, as others have had in the world. Now we enter this school to be planed, squared, and polished.

Suppose we admit of malice, anger, and wrath, in our hearts; steep ourselves in wickedness, by taking the name of God in vain, by entering into every kind of outbreak and transgression, by defiance to every wholesome law, by neglecting our families, physically, mentally, and morally, and by neglecting our brethren and ourselves; our former repentance and baptism for the remission of our sins will not profit us, through indulging in sin afterwards, but all our former sins will again be upon us, and we must atone for the whole. Then let us cleave unto righteousness; learn to do well, and continue to do so all the days of our lives, that our former sins may not stand against us. This is our duty.

If every person in the community would correct his own errors each day he lives, the errors of the whole would continually be effectually corrected. For where is there a man, who, by preaching on a text from the Bible, or the Book of Mormon, can correct the faults of the people? That may be done until they go into their graves, and little or no good result from it. I mean to correct my own faults, and it is for you to do the same. It is an individual business, over which each man must preside, until every fault, in our whole lives, is corrected, and we are sanctified before the Lord.

If your neighbour suffers his cattle, or his children, to trespass upon your property, never retaliate, or speak an angry reply, for this will engender a spirit of anger in him. Consider well before you suffer your minds to be irritated in the least; suffer them not to be agitated until your blood is boiling with rage before you are aware; but stop and reflect, coolly consider, and quietly reason with the person or persons who have trespassed upon

you, and show them the nature of their transgression against you. If they continue in the same course of conduct, reason the stronger with them, without quarrelling. Thus bring your passions down into subjection to your will, and cultivate an even unruffled temper, until you can perfectly control yourselves at all times, in all places, and under all circumstances. Then our affections and feelings would become congenial to those of the angels of God, and we should continue to increase in that Holy Spirit which would prepare us for the society of holy beings. This is our school, and a profitable one it is to the Elders of Israel.

Why I mention these things is, that you may understand, as quick as you have believed, and have been baptized for the remission of your sins, that you have then further duties to perform. To be continually repenting is not required of us. If the Elders of Israel could do all that is required of them, they would not need to repent, but they would seek continually to walk in the paths of truth, virtue, and holiness. It is not in keeping with their calling, to be fighting and quarrelling with their brethren, or treading upon the sacred rights of others; but it is their duty to walk in the paths of righteousness all the day long. And they will be chastened again and again, until they do it.

This is my teaching to the people continually. We do not care about hearing an overgrown Gospel sermon preached here, for the people understand it perfectly already; but do they understand the principle of self-control, and of properly ordering their lives and course before the Lord? Do the Elders of Israel understand all that the Lord requires of them? They do not. This belongs to other branches of the same celestial science. This perfect science requires men and women to be in the school all the days of their lives; and they will not see a single day in which they will not learn some truth with which they were not before acquainted. They can learn from themselves—from the world—from the government of heaven—from the management, government, control, doctrines, and laws of eternity, which will yet be exhibited before us. The Lord has established the world with its varied productions, for the education of His children, that they may improve upon little things first, and so continue to increase, grow, and strengthen, until they become perfect men in Christ Jesus. These are the duties, and this is the situation, of the Elders at home.

(To be concluded in our next.)

PROGRESS AND GOVERNMENT.

BY ELDER J. A. LITTLE.

Progress! Progress!! is the great cry of the nineteenth century. It has been but a series of successive changes, and new discoveries in science, adding to wealth and luxury, and mostly tending to corrupt and enervate.

Have the last fifty years strengthened the cords of society, by increasing the civil and domestic virtues, or the honour and probity of statesmen? Or have they placed the principles of government upon a more substantial basis? Are mankind advancing in the principles of universal love and brotherhood? Let the gloomy prospects of the present, for the future, and the gathering clouds of war, answer.

Has all the light and intelligence of the age developed one solitary principle that tends to raise mankind towards the perfection of Deity, except what the Lord has revealed through His servants, the Prophets Joseph and Brigham?

These are some of the tests by which to judge of real improvement in the condition of society.

Nations have only risen to fall again, because the superstructure of society has been based upon principles of man's invention, instead of those revealed from the great fountain of all government. God made man for the great and noble purpose of preparing him to dwell in His presence, in the light and intelligence of eternity. But from creation until now, he has grown weaker in his generations, by corrupting his way on the earth, break-

ing the revealed laws of heaven, as well as those directly implanted in his organization, until he has become the weak creature of a few days, months, or years at the most, struggling for existence through this life, and making no preparation for the next, which is shrouded in darkness to all who have not the light of revelation, by which to see its opening glories.

The statesmen, philanthropists, and various Christian sects of the day, have invented and endeavoured to carry out a variety of plans for the amelioration of the human family. But all alike have failed to accomplish the object designed. And when it appeared as though nothing but degeneration, death, and ruin awaited the beautiful creation of God, He again condescended to reveal principles for the regeneration and salvation of both body and spirit, striking at the root of the evil, and commencing the work of reform on the basis of Eternal truth, guiding His servants by the dictates of continual revelation.

He has brought again to earth the institution of celestial marriage, as it has existed from eternity, was practised by the fathers, and will continue to be practised on the earth, by the righteous, through all time to come. This institution, when carried out and enforced, will check the degeneration of the human species, by preventing the abuse of those organs made to righteously increase the kingdoms of God, instead of being abused in the gratification of mere lust. This is a favoured institution of the Almighty—under it the best men of former ages, and the Lord's chosen people, were raised up; under its regenerating influence Israel will be gathered in this, the dispensation of the fulness of times, to carry out the work of the fathers, Abraham, Isaac, and Jacob, in raising up a numerous and noble posterity, who shall inherit the earth in righteousness, and be exalted in the eternal worlds.

Where the world was three centuries ago, with regard to science—entangled in the cobwebs of ignorance, bigotry, and superstition, it is at the present time in reference to religion, chained down in darkness, by the force of education, the influence of the priests, and the spiritualizing away of the Scriptures, until the people have become so accustomed to darkness, that they recoil from the light when it approaches them.

Government, in order to be permanent, must be established upon the principle of insuring the greatest good to all, instead of to the few who may assume to themselves the right to live at ease on the toil and labour of their fellow-men. The principle of those that govern labouring for the general good, without regard to personal interest, will insure universal love and confidence between the ruler and the governed. Where is there a government, founded and carried into practical operation on this principle? We may challenge the world to produce a single example of this kind, excepting among the Latter-day Saints in the territory of Utah. In reviewing the present condition of society, we are reminded of the old proverb—"Big fish always live on the little ones."

How vain for kings to talk of the Divine right to rule dominions obtained by conquest, intrigue, and corruption, instead of being received from the God of heaven, and being given, maintained, and controlled by His power, and by direct revelation through His servants. Christ, in speaking of the world just before his second advent, says, "Because iniquity shall abound, the love of many shall wax cold." How truly does this apply to mankind at the present day (the very time for which it was intended), as shown forth in their intercourse with one another—continually seeking to build themselves up by pulling down their neighbours. This principle is carried out, in the ordinary business affairs of life, by the various Christian sects of the day, and by the nations of the earth, in the constant efforts they are making to weaken and destroy each other. The Lord will, in His righteous judgment, grant them the desire of their hearts, until they are wasted away, and the few that remain will begin to realize that there is a God in heaven, and seek to know His ways, and keep His commandments, and accept of the Gospel, which has been revealed to Joseph Smith, by the angel spoken of in Rev. xiv. 6—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Latter-day Saints are controlled by mutual love and regard existing between the ruler and the governed. Those in au-

thority study the rights and interests of all, without partiality or favour, every person in the community standing upon the merits of his individual integrity and ability, without regard to wealth or parentage. Those in authority make any personal sacrifices that the general good may demand, and require the same of all others; they toil night and day, if the public interests require it, without any other pecuniary reward than the free-will offerings of a grateful people. The spirit and feeling of those that govern are reciprocated by the people, and thus is formed a bond of union, continually cemented by love and good works one towards another. It is on this righteous principle, that the Prophet Joseph Smith, and, since his death, President B. Young, and all in authority in the Church of Jesus Christ of Latter-day Saints, have governed and controlled the kingdom of God, which has been set up on the earth, in these the last days. And who shall question their right to rule, when they have been appointed by the Lord, through revelation, and that appointment has been sanctioned by the unanimous voice of the people, without division or party feeling.

What power on earth or in hell, can destroy a union thus cemented by the bonds of love, the principles of the everlasting Priesthood, and the continual influence of the Spirit of our God. The devil may rage, and gather his hosts to war with the Saints, to burn, kill, and destroy, but as the mustard tree, when full of seed, and when the seed is scattered by the wind, will take root, and bring forth an hundred fold, so will the Saints, as they have heretofore, gather again around the source through which the Lord may see fit to reveal His mind and will to them. They will continue to increase and grow, until the little stone cut out of the mountain shall increase, and fill the whole earth, bringing to naught the corrupt systems of man's invention, until oppression, adultery, fornication, "the lust of the flesh," and the love of money, with the ten thousand evils which mar the beauty of God's fair creation, shall no more be known. "Wisdom is justified of her children," and "by their fruits ye shall know them," saith the Scriptures. "The wisdom of this world is foolishness with God." The kings, princes, governors, and presidents of the earth, shall yet seek after the God of Jacob, to know His ways, and learn wisdom from His servants, whom they now despise.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 395.)

[October, 1838.]

During this state of affairs, General Parks arrived at Davies County, and was at the house of Colonel Lyman Wight on the 18th, when the intelligence was brought that the mob were burning houses; and also when women and children were fleeing for safety, among whom was Agnes M. Smith, wife of my brother Don Carlos Smith, who was absent on a mission in Tennessee, her house having been plundered and burned by the mob, she having travelled nearly three miles, carrying her two helpless babes, and having had to wade Grand River.

Colonel Wight, who held a commission in the 59th Regiment under his (General Parks') command, asked what was to be done. He told him that he must immediately call out his men and go and put them down. Accordingly a force were immediately raised for the purpose of quelling the mob, and in a short time were on their march, with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer.

The mob, having learned the orders of General Parks, and likewise being aware of the determination of the oppressed, broke up their encampment and fled. The mob seeing that they could not succeed by force, now resorted to stratagem; and after removing their property out of their houses, which were nothing but log cabins, they fired them, and then reported to the authorities of the State, that the "Mormons" were burning and destroying all before them.

19th. Elder William Clayton quitted his temporal business in England, and gave

himself wholly to the ministry, and soon commenced preaching and baptizing in Manchester.

As I was driven away from Kirtland without the privilege of settling my business, I had, previous to this, employed Colonel Oliver Granger, as my agent, to close all my affairs in the Eastern States; and as I have been accused of "running away, cheating my creditors," &c., I will insert a few of the many cards and letters I have received from gentlemen who have had the best opportunity of knowing my business transactions, and whose testimony comes unsolicited.

A CARD.

Painsville, October 19th, 1838.

We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, &c., against the former citizens of Kirtland Township, has done much credit to himself, and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors.

THOMAS GRIFFITH,
JOHN S. SEYMOUR.

About this time William Morgan, Sheriff of Davies County, Samuel Bogart, Colonel William P. Penniston, Doctor Samuel Venable, Jonathan J. Dryden, James Stone, and Thomas J. Martin, made communications or affidavits of the most inflammatory kind, charging upon the "Mormons" those depredations which had been committed by the mob, endeavouring thereby to raise the anger of those in authority, rally a sufficient force around their standard, and produce a total overthrow, massacre, or banishment of the "Mormons" from the State. These and their associates were the ones who fired their own houses and then fled the county, crying "fire and murder."

It was reported in Far West, to-day, that Orson Hyde had left that place, the night previous, leaving a letter for one of the brethren, which would develop the secret.

Monday 22nd. On the retreat of the mob from Davies, I returned to Caldwell, with a company of the brethren, and arrived at Far West about seven in the evening, where I had hoped to enjoy some respite from our enemies, at least for a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray County, and that they had taken some of our brethren prisoners, burned some houses, and had committed depredations on the peaceable inhabitants.

Tuesday 23rd. News came to Far West, this morning, that the brethren had found the cannon, which the mob brought from Independence, buried in the earth, and had secured it by order of General Parks. The word of the Lord was given several months since, for the Saints to gather into the cities, but they have been slow to obey until the judgments were upon them, and now they are gathering by flight and haste, leaving all their effects, and are glad to get off at that. The city of Far West is literally crowded, and the brethren are gathering from all quarters.

Fourteen citizens of Ray wrote the Governor an inflammatory epistle, one of which was Mr. Hudgins, Postmaster; and Thomas C. Burch, of Richmond, wrote a similar communication. Also the citizens of Ray, in public meeting, appealed to the Governor of the State, to give the people of Upper Missouri protection from this fearful body of "thieves and robbers," when the Saints were all minding their own business, only as they were driven from it by those who were crying "thieves and robbers."

The mail came in this evening, but not a single letter to any body, from which it is evident there is no deposit sacred to those murderers who are infesting the country and trying to destroy the Saints.

Wednesday 24th. Austin A. King and Adam Black renewed their inflammatory communications to the Governor, as did other citizens of Richmond, viz., C. R. Morehead, William Thornton, and Jacob Gudgel, who manifested no scruples at any falsehood or exaggeration to raise the Governor's anger against us.

Thomas B. Marsh, formerly President of the Twelve, having apostatized, repaired to Richmond, and made affidavit before Henry Jacobs, Justice of the Peace, to all the vilest calumnies, aspersions, lies, and slanders, towards myself and the Church, that his wicked heart could invent. He had been lifted up in pride, by his exaltations and the Revelations of Heaven concerning him, until he was ready to be over-

thrown by the first adverse wind that should cross his track, and now he has fallen, lied and sworn to it, and is ready to take the lives of his best friends. Let all men take warning by him, and learn that he who exalteth himself, God will abase.

Orson Hyde was also at Richmond, and testified to most of Marsh's statements.

The following letter, being a fair specimen of the truth and honesty of a multitude of others which I shall notice, I give it in full—

Carrolton, Missouri, October 24, 1838.

Sir—We were informed, last night, by an express from Ray County, that Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred by the Mormons at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we know the Mormons had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we will be laid in ashes—our country is ruined—for God's sake give us assistance as quick as possible.

Yours &c.

SAMUEL WOODS,
JOSEPH DICKSON.

These mobbers must have had very acute ears to hear cannon (a six pounder) thirty seven miles. So much for the lies of a priest of this world. Now for the truth of the case. This day about noon, Captain Bogart, with some thirty or forty men, called on brother Thoret Parsons, where he was living, at the head of the east branch of Log Creek, and warned him to be gone before next day at ten in the morning, declaring also that he would give Far West thunder and lightning before next day at noon, if he had good luck in meeting Neil Gillun, who would camp about six miles west of Far West that night, and that he should camp on Crooked Creek, and departed towards Crooked Creek.

Brother Parsons despatched a messenger with this news to Far West, and followed after Bogart to watch his movements. Brothers Joseph Holbrook, and ——Judith, who went out this morning to watch the movements of the enemy, saw eight armed mobbers call at the house of brother Pinkham, where they took three prisoners (Nathan Pinkham, brothers William Seely and Addison Green), and four horses, arms, &c., and departed, threatening Father Pinkham, if he did not leave the State immediately, they "would have his damned old scalp;" and having learned of Bogart's movements, returned to Far West near midnight, and reported their proceedings, and those of the mob.

On hearing the report, Judge Higbee, the first Judge of the county, ordered Lieutenant Colonel Hinkle, the highest officer in command in Far West, to send out a company to disperse the mob and retake their prisoners, whom, it was reported, they intended to murder that night. The trumpet sounded, and the brethren were assembled on the Public Square about midnight, when the facts were stated, and about seventy-five volunteered to obey the Judge's order, under command of David W. Patten, who immediately commenced their march on horseback, hoping to surprise and scatter the camp, retake the prisoners, and prevent the attack threatened upon Far West, without the loss of blood.

Thursday 25th. Fifteen of the company were detached from the main body, while sixty continued their march till they arrived near the ford of Crooked River (or Creek), where they dismounted, tied their horses, and leaving four or five men to guard them, proceeded towards the ford, not knowing the location of the encampment. It was just at the dawning of light in the east, when they were marching quietly along the road, and near the top of the hill which descends to the river, when the report of a gun was heard, and young O. Banion reeled out of the ranks and fell mortally wounded. Thus the work of death commenced, when Captain Patten ordered a charge and rushed down the hill on a fast trot, and, when within about fifty yards of the camp, formed a line. The mob formed a line under the bank of the river, below their tents. It was yet so dark that little could be seen by looking at the west, while the mob, looking towards the dawning light, could see Patten and his men, when they fired a broadside, and three or four of the brethren fell. Captain Patten ordered the fire returned, which was instantly obeyed, to great disadvantage in the darkness which yet continued. The fire was repeated by the mob, and returned by

Captain Patten's Company, and gave the watchword "God and Liberty," when Captain Patten ordered a charge, which was instantly obeyed. The parties immediately came in contact, with their swords, and the mob were soon put to flight, crossing the river at the ford and such places as they could get a chance. In the pursuit, one of the mob fled from behind a tree, wheeled, and shot Captain Patten, who instantly fell mortally wounded, having received a large ball in his bowels.

The ground was soon cleared, and the brethren gathered up a wagon or two, and making beds therein of tents, &c., took their wounded and retreated towards Far West. Three brethren were wounded in the bowels, one in the neck, one in the shoulder, one through the hips, one through both thighs, one in the arms, all by musket shot. One had his arm broken, by a sword. Brother Gideon Carter was shot in the head, and left dead on the ground, so defaced that the brethren did not know him. Bogart reported that he had lost one man. The three prisoners were released, and returned with the brethren to Far West. Captain Patten was carried some of the way in a litter, but it caused so much distress he begged to be left, and was carried into brother Winchester's, three miles from the city, where he died that night. O. Banion died soon after, and brother Carter's body was also brought from Crooked River, when it was discovered who he was.

I went with my brother Hyrum and Amasa Lyman, to meet the brethren on their return, near Log Creek, where I saw Captain Patten in a most distressing condition. His wound was incurable.

Brother David W. Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was—"Whatever you do else, O! do not deny the faith."

How different his fate from that of the apostate, Thomas B. Marsh, who this day vented all the lying spleen and malice of his heart towards the work of God, in a letter to brother and sister Abbot, to which was annexed an addenda by Orson Hyde.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 1, 1854.

VALEDICTORY.—With this Number of the *Star* commence the editorial labours of our successor. For two years and two months past, the performance of this onerous duty, and the others connected with the Presidency of the British Mission, has devolved upon us. Under a deep sense of our inadequacy to so great and important a task, it was with the utmost diffidence, and with a trembling hand, that we engaged in conducting a periodical, which, under the wise management of those who had preceded us—men of experience in the Church from almost its foundation, had become the medium of intelligence, and a source of spiritual instruction, to tens of thousands of Saints in the four quarters of the earth. But relying upon the aid and power of God's Spirit, to direct in so responsible a sphere, we have sought, in our feeble ability, to discharge the duties we owed to God and to His people, praying that our exertions might be sanctified to the good of many, and we trust that our labour has not been altogether in vain in the Lord.

The period of our administration has been one in which principles of the utmost importance to the Saints and the world have been advanced, and which, by our humble efforts, we have endeavoured to defend, as well as to administer that counsel and

comfort which appeared appropriate to the exigencies of the times. And it now affords us unmingled pleasure to have the privilege of retiring and giving place to our successor, who is so much more extensively qualified to promote the cause of truth, and to answer the expectations of the Saints. We fully anticipate the blessing of God will abundantly crown his exertions in aid of the many growing Missions committed to his supervision, and that the Saints will be renewed in spirit and energy, and be prompted to a greater zeal by those wise and lucid communications which his ready pen is so able to impart.

Being now released for the purpose of returning to the bosom of the Church, and of our family in Zion, we cannot leave without expressing our gratitude to God for His blessings, which have so richly abounded towards us and the British Saints, during the period of our labours among them. Those labours have been pleasing and profitable to us, and we fully realize that we have been sustained in them by the fervent prayers of the Saints, and the power of God, even beyond our most sanguine hopes. Truly it is good to trust in the Lord.

We have, during the past two years, visited many of the British Conferences, and some of the adjoining missions, and formed many agreeable acquaintances with those who have been associated with us in the work of the ministry, and which can never be forgotten; and though our labours may now be required in another portion of the vineyard, and those associations be broken off for a time, fond memory will still cherish them, and render them profitable in future life. The readiness which has been evinced by the Elders and Saints generally, to co-operate with us in all measures adopted for the welfare and gathering of the Saints, has been truly commendable, and, together with the diligent and faithful assistance of those associated with us in the Office, has afforded us confidence to act; and we look upon the work which has been accomplished, and feel satisfied with the goodness of God to His people. We have been much aided by the efficient labours of Counsellor Daniel Spencer, whose wise exertions among the Conferences have greatly contributed to their prosperity.

That same hearty co-operation, we have all confidence, will be extended to brother Franklin, and we may reasonably anticipate the work of God to marvellously increase in all its important features during the period of his administration. We deem it unnecessary to exhort the Saints to receive brother Franklin in the spirit of his Apostleship, and that authority with which he is clothed from Zion, as appears from his Letter of Appointment in our last Number. By so doing they will walk in the way of life, and inherit the approbation of Heaven. That the blessing and peculiar favour of Almighty God may richly abound unto him, and unto all who listen to his counsel, shall be our daily prayer.

Duty now calls upon us to leave the land where the hearts of many thousands of Saints beat with a most fervent desire to gather, and though we now bid them a most affectionate farewell, we hope soon to meet many of them in Zion, enjoying their fondest hopes. We most earnestly crave the prayers of the Saints while we return to an endeared home, to participate in the fond associations of family and kindred, who may be spared, through the goodness of God, to bid us welcome. And should we then more sensibly than heretofore realize the loss of a lovely son, a doting mother, brothers' children, and an affectionate uncle, who was ever filled with tender and parental care, not only for his own kindred, but the whole Church, we trust the grace of God will abundantly sustain us under all these just but afflicting providences. This humble but fervent desire to live in the hearts of the Saints among whom we have laboured, we hope to realize, while we shall ever pray that they may be kept

faithful in life, and in future worlds enjoy the presence and inherit the glory of God.

All letters, upon any manner of business connected with this Office, must henceforth be addressed, prepaid, to FRANKLIN DEWEY RICHARDS.

S. W. RICHARDS.

TO THE SAINTS AND READERS OF THE STAR.—After a lapse of a little more than two years, we find ourself again in charge of the editorial and publishing department of the Church in these lands, and feel it is no less our duty than our privilege to say, that, on receiving from brother Samuel an account of the stewardship committed unto him, it is with the utmost gratification on our part, as well as the most unsullied pleasure and satisfaction on his.

When we look over the columns of the *Star*, his communications sparkle with the light of truth, and everywhere its management declares the wisdom and power of his God, which are upon him. The subject of emigration has been so skilfully conducted, that its growth has been commensurate with the dignity and character of the institution, and is a consolation to multitudes who hope for speedy deliverance thereby. In the office we find the business conducted with prudence and discretion; and in surveying his general labours for the Church in these lands, we find that his influence has been increasing, the power of the Holy Priesthood has been distilling as the dew of Heaven upon him, and the Saints of all the missions within reach of his influence have been strengthened and encouraged through his exertions. We say, well done, good and faithful brother, go and enter into the joys of the righteous in Zion for a season, and there be prepared more abundantly for the further duties of life that await you in the upbuilding of the Kingdom; and as you go, the prayers of thousands will ascend to the Giver of all good, for your safe and speedy passage.

It is an exalted and holy pride that animates the bosoms of faithful ministers, as they retire from their fields of labour, conscious that their works are approved of God, and will be sanctified to everlasting life in generations and worlds to come. Such is the nature of their work, and who can tell the vast good that shall result from the conversion of one honest soul from the error of his ways unto God? The work is the Lord's, and is to be accomplished by the power of His Spirit, exerted through those who by faith do obtain grace in the Priesthood to be co-workers with Him.

Trusting that with the return of the business of the office to our management, we shall also realize that aid and co-operation from the European Saints which was formerly extended to us, we feel a good degree of assurance that help may be obtained of the Lord to serve His cause profitably in these lands, by administering consolation and strength through the columns of the *Star* to its readers, as well as in the other varied and arduous duties of our calling.

The labours of the Office are very pleasingly discharged by the excellent and worthy brethren who are engaged with us; their zeal and fidelity are sufficient vouchers for the faithful performance of those varied labours necessary to the satisfaction of our patrons, in executing their orders, &c., which cannot at all times have our personal attention. With the acquisition of Elder Little to their number, we hope to insure satisfaction to all just expectations in our business transactions.

It is pleasing to observe the general interest of the Saints in these lands to maintain the circulation of the *Star*, which, when considered in connexion with the sale and circulation of so many other works as are being issued, is indeed praiseworthy. It is hoped that those who have been in the habit of contributing to its columns, whether at home or abroad, will continue to forward such communications as they may feel

inspired to write from time to time; also let those who have not, stir up their gift, that the gifts of many may edify all.

With a fixed purpose of heart to do, with our might, according to the grace of God bestowed upon us, whatever the Spirit shall dictate, and earnestly soliciting in our behalf the prayers of the righteous, we enter upon the arduous and responsible duties assigned us in the Letter of Appointment published in the last Number of the *Star*.

Elder Daniel Spencer will continue his invaluable labours in the Mission, and in the same relation with the Presidency that he has hitherto maintained. We exhort all the Saints to receive the counsels and administrations of brother Spencer as our own, administer to his comfort with liberality, and he will at all times be a blessing unto you, guiding you in the way of everlasting life.

FRANKLIN D. RICHARDS.

STAMPED EDITION OF THE STAR.—A stamped edition of the *Star* having been inquired for, we have to request that all our readers who wish to subscribe for a stamped copy will forward to us, through our Agents, the number required; and if the number called for will justify it, a stamped edition will be published.

The cost of a stamped copy will be two pence, and it can be sent free through the post to any part of the United Kingdom, to Australia, East and West Indies, Malta, Gibraltar, Cape of Good Hope, Canada, New Brunswick, Nova Scotia, Newfoundland, and, with scarcely an exception, to the other British colonies and dependencies; also to France, Switzerland, Denmark, Norway, Sweden, Panama; 2d. to Turkey, California, and Oregon; other foreign parts, to some free, and to others, from 1d. to 3d. This will enable any of our readers to send the *Star* to their friends or acquaintances, with all the postal immunities of a stamped newspaper, while at the present time the cost of sending a Number of the *Star* to any place in Britain, and to most places broad, is according to letter postage.

A stamped copy of the *Star* will be no advantage in sending to the United States, including Utah. Any unstamped pamphlet or periodical can now be sent there at the following rates of postage—not exceeding 2oz., 1d.; above 2oz., and not exceeding 3oz., 6d.; above 3oz., 2d. per each additional oz.

FOREIGN INTELLIGENCE—*Calcutta.*—April 18, Elder William Fotheringham writes. Elder Woolley went to Chinsurah about ten days previously, where he baptized two persons. Elder Fotheringham was expecting to sail for England as soon as he could make the necessary arrangements.

PHRENOLOGY AND POLYGAMY.

EXTRACT FROM A LECTURE ON PHRENOLOGY BY DR. BOURNE, DELIVERED AT THE ADELPHI THEATRE, SAN FRANCISCO.

(*From the "Alta California."*)

Phrenology teaches charity and love and long suffering. Love is the fulfilment of the law. The propositions of Phrenology that I want you to understand, are—

1st. The brain is the organ of mind and emotion.

2nd. It is constituted of faculties, each separate and distinct.

3rd. Size, other things being equal, is the measure of the brain.

4th. The shape of the skull is the index of the shape of the brain.

5th. The conformation of the skull

defines the disposition, especially where a simple mode of life has been observed.

Accept these propositions, and you are theoretical phrenologists. It is not improper to say that we have forty-two minds, for that is the number of organs now in play, and they all have to discharge their own duties, each having its own train of feelings. Each performs its own part, without interfering with the other, except in debate, in which they very often engage. I will now commence at the

LOVING GROUP PAR EXCELLENCE.

Though every faculty may be said to be one of Love; for instance—Self-Love, love of one's self; Amativeness, love of women; Acquisitiveness, love of money, &c.; thus through the whole range. Man is love—it is his whole nature. And God is love. Thus man is said to be allied to God, and he can love all that God loves. The organs of the Social Group are of the highest importance. These blend society together, husband and wife, parent and child, brother and sister, friend and friend. They are located at the back part of the head. The first of the group is Amativeness. It is the great bond of union between the sexes. All true and fair men recognise it. It is the primary organ for the reproducing of the species. In rude men it is coarse, and it renders them vulgar and debased. Among true men its exercise gives man a noble, self-sacrificing spirit and generous daring. It will make him tender and gentle to woman, (unless he be debased,) and respectful. It gives to woman a happy, sparkling love and power. The abuse of this faculty has been the cause of more crime than any other faculty in the human brain. The wretched ignorance which has hitherto prevailed must be removed, and the future will say to the past, "Avaunt, hideous spectre." The Social Group give a fulness to the part of the head where they are developed. In man, they form one-fifth of the whole brain; in woman, one-eighth. Some idea of their influence on the organism of man may be inferred from this fact. The faculty of

UNION FOR LIFE

is directly on the top. It causes our individual attachments. When largely developed, our love for our companion of the other sex is inviolable; and when it and Amativeness are large, unalterable. "Martin Van Buren is one of the most extraordinary specimens of that kind. He has been a widower for nearly forty years; he lost his wife in his early life, and so strong was his attachment to her that he never married again." When this organ is small there is an inclination to love the whole opposite sex, and this brings me to the most interesting part of my lecture to night. I recently made an examination of a head in which the organ of Union-for-Life was scarcely perceptible. I remarked "this man loves every woman he sees," or something to that effect. I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. On learning that, I reviewed the examination that I had made, and found it to be perfectly correct. He was a most energetic, untiring, business man—shrewd, and keen, with a reasonable share of the moral and religious; honest; aspiring; ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. Yet that man had actually three wives, and intended to have ten more if he could support them. As far as my own organization is concerned, I cannot sympathize in such views as those, nor can I tolerate polygamy. I confess that at first the thought would shock me, but here was a case for investigation, and one too good to be lost sight of. Here was a moral and virtuous man openly confessing to acts at which almost everybody in the civilized world revolts. "What is the cause?" I asked myself. I will give you the solution as follows:—It was the best illustration of the organ "Union-for-life" ever given, and it establishes more perfectly its existence than any other experiment on the subject. It proved unquestionably that there is such an organ, though it is not even inserted in some phrenological charts. From my examination I find that it is a truthful position that such an organ exists. The religious belief of that gentleman permitted polygamy. There are many here whose religious belief permits a great many curious and extraordinary things; one man believes that it is his solemn duty to be sprinkled; another to be dipped in water, and that, he calls baptism; another that he must take the Lord's Supper; and another that he must not. There are a great many distinctions and differences among men, and all springing from religious belief.

Well, this man's religious belief is that he can have as many wives as he can honourably and justly maintain. Now, I ask, but at the same time, remember that I am not a defender of Mormonism, who has a right to condemn or oppose his religious belief? I ask you, who has a right to object to your sprinkling or baptism? Ask yourselves, each, that question, and do not be afraid. Look every thing right straight in the eye, and right through and through, and if you have gotten a good sight of the truth, stand by it, "fodder or no fodder." Well, as I said before, it was his religious belief. It is a duty to him to have as many wives as he can maintain. He obeys only his feelings of duty. Conscience regulates all our good emotions and prompts us to duty, continually crying "duty, duty!" It makes a man look right through, and to perform his duty if he has got moral courage. Now what brings me here to night? not money—that, you can all swear to (laughter)—not for fame, for I do not aspire to it—it is duty. When this organ is large and well developed, it is the most beautiful of the organs. The Mormon loves all women, and would marry all the women on God's earth if he could support them. (Laughter.) Now I say, here is a man who may be set down as a good man in the community—a good member of society, and yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society; he says he has got all the qualifications to make him such, there is only one point of difference between him and the great mass of his species, viz., the organ of "Union-for-Life" was not well developed. I have had it in my power to examine a great many Mormon heads, and I certainly found in some cases that the organ existed. As far as my acquaintance goes with the Mormons, I pronounce them honest men. I examined hundreds of their heads—to be sure I found some of them rogues. The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism. We therefore may adduce this fact, that there is something in their organism that invites polygamy, and the consequence is that Phrenology invites us to a large share of charity—that charity and love which enable us to bear with our neighbour in all he does, and if we seriously believe that he is in the wrong, to labour to remove it, and by all means through kindness. I will here take the liberty of remarking that this people, occupying the middle of this country—the backbone of the continent—have subdued the wilderness around them, and we should treat them with that forbearance which God himself demands, and without which we cannot hope for mercy ourselves. When we think of these people let us remember that we were not appointed their judges—we made not their laws, and have nothing to do with them. Let us let them alone, unless to do them good. I feel privileged to say that as far as I know, this intolerance and bigotry on your part is not warranted by the circumstances.

HOME INTELLIGENCE—WALES.

STATE OF THE WORK IN WALES—ALSO REMINISCENCES OF PRESIDENT WILLARD RICHARDS AND THE CARTHAGE TRAGEDY.

14, Castle Street, Merthyr, June 13, 1854.

President S. W. Richards—Dear Brother—Indisposition, which has been increasing of late, has debarred me the privilege of communicating my feelings as often as I have wished, realizing as I do, that from thence emanates my strength and consolation. And although I feel something better to-day, brother Daniels having washed, anointed me, &c., yet I am but measurably relieved, my lungs are so affected. By dint of perseverance and some *bed work*, I have been enabled to have out in time the 23rd No. of the *Udgorn*, yet I am far from "giving up the ship," but feel

determined to do what I can, and I am comforted inasmuch as the Lord prospers His work in our midst. It is increasing, though gradually, yet generally assuming a healthful and promising aspect, love and union abounding.

I can, with yourself and thousands, truly lament our loss in the decease of our highly-esteemed father in the Lord—President Willard Richards. He needs no help from man, his *works*, great, heroic, and God-like in the cause of truth, are engraven on the hearts of thousands, and are more stupendous monuments of His greatness than a Pompey's Pillar, or a Cleopatra's Needle, that aspires in the air to proclaim the greatness of mortals.

Many scenes transpired during my acquaintance with him at Nauvoo, over which memory lingers dearly. By him, more than once have I been embosomed in the embrace of the great "Father of Waters" there, at the sacred spot—the deed more so, the dead revere it. Was he benevolent? From house to house, and tent to tent, as they were scattered along the unhealthy "flats," have I seen him administer aid and consolation to afflicted brethren and sisters, and many, in answer to his prayers, were healed by the power of God.

Subsequently, through the rage of mobs, who thirsted for the blood of innocence, did he, like a magnet true to its pole, defend the cause of the injured. I watched his firm, unflinching course amid the rage of Carthage mobs in that never-to-be-forgotten tragedy. Two days and nights in Carthage prison, assailed by the insults, yells, and curses of assassins, his testimony to the truths of heaven, and to the innocence of the incarcerated Prophet, he bore, in the face of those whose bayonets through the iron bar between would fain have run him through.

I, even now, well remember the scene, the facts, when on the last night that the martyred Prophet slept on this blood-stained earth, some four or five true-hearted brethren side by side with him, lay on the floor, while Willard Richards was left in the dark by the last candle accessible, before he had wearied himself in writing in defence of his much loved Prophet; and ere he fell asleep, the rush of the midnight assassins against our prison door gave each an opportunity to test his strength and integrity.

A few hours before his death, Joseph the Prophet desired me to inform Gov. Ford of the threats of the "guards," to assassinate him "before sun-down," which I did *three different times*, and demanded protection in vain. The guards, aware, refused to let me re-enter the prison. Joseph, Hyrum, all remonstrated, but in vain. I was requested to seek of Col. Deming, a passport for Dr. Richards, which I secured. Failing to force my way in through the guards, Willard Richards came outside, and in private he replied, when informed of the threats of the mobs—"May the Lord protect your life in their midst. Here is a letter. Go, by request of the Prophet."

In all trying scenes, calm but immovable was his course, beyond a parallel.

More recently still, I remember when aspirants would illegally seize the reins of government in the absence of their legitimate owner, his voice, like the roar of a lion in the forest, reverberated through the devoted "Grove," until the fainting hearts of evil-doers quaked like aspen leaves, and dared not recoil from the effect of his rebuke.

I have partly forgotten self, in view of the past deeds of the departed hero; and though these ideas never before blacked the face of paper, nor have others known them all, yet 'tis passing sweet to linger o'er the memory of departed worth, and transcribe with pen on paper what the actor has engraven on memory's tablets, reserved for the archives eternal.

But, it is a fact—he has gone—gone to Joseph and Hyrum, who have doubtless longed to welcome him to his new field of labour. Blessed, thrice honoured be his ever great name, and may eternities successively crown him with the fruits of his labours.

My very kind respects to dear brother Franklin. I saw him the night before last. He looked better than when he had the *ague* here. Also remember me kindly to brother Spencer and brother Little.

Your brother,

D. Jones.

Wisdom from Royal Lips.—"You see that the boat in which we sit," said one of the emperors of China to his son, "is supported by the water, which at the same time may rise and overwhelm it; remember the water represents the people, while the emperor is only the boat swimming by its favour."

THE SWISS MISSION.

ACCOUNT OF ELDER MAYER'S LABOURS AND SUCCESS IN BASLE AND ZURICH, ALSO HIS IMPRISONMENT AND LIBERATION.

Zurich, June 5, 1854.

Dear Brother S. W. Richards—As President T. B. H. Stenhouse stated in his letter that I would probably write soon, and give an account of my imprisonment, &c., I will endeavour to relate a few particulars, as briefly as possible, of my mission on the continent.

On the 22nd of January, 1853, I came to Hamburg, in company with brothers Spencer, Houtz, Riser, and Secrist, but finding little liberty there, I prayed the Lord to open a field of labour for me in Switzerland. Brother Carn received a letter from President Stenhouse to send him an Elder or two. I rejoiced at the news, and on the 23rd of March, the same year, I left Hamburg for Basle, by the counsel of President Carn, with his blessing and assistance, and with a quantity of German books.

On the 26th of the same month, I arrived at Basle, and by the blessing of God, and the wise counsel of President Stenhouse, I commenced labouring in Basle. I found it a hard place, but by tugging up hill a long while I baptized sixteen persons. These were very poor, and could render me little assistance, and I being driven out of Basle to Bersfelden, we thought it best that I should go to Zurich to labour.

On the 3rd of December, I left Basle, according to the directions of President Stenhouse, and came to the city of Zurich, to labour here and in the country around. I commenced to do a good work here, by labouring from house to house; and people came to my rooms which I rented. It was not long before I began to baptize, and the preachers, finding that their craft was in danger, commenced publishing many lies against me, such as that I had spoken against their laws. One preacher, by the name of Ashman, a Baptist, published an article in a daily paper, stating many lies, and said he hoped the police authorities would drive me out of Zurich and vicinity.

On the 29th of March, I received a written note to leave Zurich without recourse to law. But I continued my labours, and kept out of the sight of the police, and baptized those that desired baptism.

On the 2nd of April, I went to the police, and asked them why I must leave Zurich. The director, Mr. Ferce, said that I was ordered out, and that was enough for me to know, and if I did not go willingly they would force me. I told him that I would not leave willingly, that I had not broken their law, or, if I had, they should prove it. He then called in fifteen policemen and said they would force me. I told them that they did not know what they were going to do, that I was their friend, and had come to do them good, and God and the holy angels knew it. They then appeared struck, and they left me and went out. I then told them it was noon and I wanted my dinner. They said I might go, but I was to leave the next day. I said I would not, and went to my dinner.

I went to a lawyer, and he drew up a writing against their proceedings, and I handed it to the Council of Zurich, and there it lies yet. They find their law cannot take hold of me, as there is religious liberty here by law, but they thought they would scare me out of Zurich.

The next day there came a policeman to my room, and said that I should go to the police office. I went with him, and they insulted me by asking me many unbecoming questions. They told me to strip off my coat and vest, and they searched my pockets and felt my person, to see whether I had any thing concealed about my body. They said, they intended to send me to America, then told me to put on my clothes, and one of them said that I should follow him, and that I must go to prison. I told him I was prepared. He told the gaoler to keep me on half rations.

The gaoler appeared at first very rough, but afterwards became more friendly. I made friends with those prisoners that were in the room with me, and preached the Gospel to them, and they said they be-

lieved it, too. One of them afterwards came, with his wife, six miles to hear me, and was much pleased.

Brother Caspar Schilling went to the American Consul, and by his assistance, and the influence of my brothers and friends, got me out of prison, after having been there eight days. But the Lord brought good out of it, for it made me many friends, and by the blessing of God I have been able to bring many to the knowledge of the truth. I have baptized sixty-three in the Canton of Zurich, one living in the Canton de St. Gall, and seven have given in their names for baptism. In my weakness the Lord has made me strong, blessed be the name of the Lord. The work is His, and the glory is His, and I am His servant, and am willing to do as He says through His servant the Prophet and President.

Should I not have the pleasure of hearing from you again before your departure, be pleased, brother Samuel, to accept of our kindest and best wishes for a prosperous voyage and a happy meeting with your family and friends.

GEORGE MAYER.

TO FRANKLIN D. RICHARDS,

ONE OF THE TWELVE APOSTLES.

The time has come when you again
Must speed you o'er the watery main;
You go to cheer and bless, once more,
The Saints who dwell on Europe's shore.

You recognize as word of God,
What Brigham bids you do:
To stay or go—at home—abroad,
Is all the same with you.

A representative you go,
Of Zion's kingdom here below—
Through faithfulness you have been blest,
And Zion's blessings on you rest.

The steadfast course you have pursued
Has won you confidence—
The favour of the wise and good
Is *your inheritance.*

E. R. SNOW.

G. S. L. City, April 1st, 1854.

ADDRESSES.—John Barker, 15 Townsend Street, Cheltenham.
Hugh Patrick, 38 Moulton Street, Vine Street, Hulme, Manchester.

JUST PUBLISHED, *Catechism for Children,* by Elder John Jaques. Fcap. 8vo., 80 pp., price 6d.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH JUNE, 1854.

	£	s.	d.
John McComie	5	0	0
Henry McCreery	10	0	0
James Linforth	4	0	0
Edward Frost	8	0	0
John Price	2	0	0
Carried forward	29	0	0
Brought forward	29	0	0
James Frewin	17	0	0
James Reece	2	0	0
William Lewis	4	0	0
William Smith	2	0	0
	54	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 27.—Vol. XVI. Saturday, July 8, 1854. Price One Penny.

ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH, GREETING.

(*From the "Deseret News," April* 13.)

Beloved Brethren—Ever feeling a deep and abiding interest in the prosperity of Zion, and the advancement of our Redeemer's Kingdom upon the earth, and being also desirous of benefiting, cheering, and consoling the Saints in their warfare against the machinations of Satan, and the power of the adversary, we feel to dedicate unto you, a short time in delineating a few items of the history of the past, our general welfare, intentions, desires, &c., for your edification and instruction.

Since our last General Epistle, we have received intelligence of the general success and spread of the Gospel of Christ, with few exceptions, wherever it has been preached; which is cheering to our souls, and causes our hearts to rejoice in the goodness of God towards our fellow men, by inclining the honest in heart among the nations of the earth, unto the truth as it is in Christ Jesus.

Prosperity has generally characterized all our efforts, both at home and abroad; and the work is making rapid progress throughout the earth. The Lord has opened the way before the Elders in foreign countries, and upon the islands of the sea, in the most remarkable manner. No mission has been appointed, but the Elders appointed to go, have been able to reach their destination with little or no delay; and in all, except Prussia and the West India Islands, been permitted to remain and promulgate the Gospel in its fulness.

Brothers Hosea Stout, James Lewis, and Chapman Duncan, returned from the China mission, after having arrived at Hong Kong, and without effecting any impression, or establishing the standard of truth in that mighty empire. This was owing to the disturbed state of the country, which hindered them penetrating the interior, and acquainting themselves with the manners, customs, and in some degree the language of the people.

In the Sandwich Islands, under the superintendence of Elders Philip B. Lewis, George Q. Cannon, B. F. Johnson, and others, the work has been eminently successful. By advices received from brothers Lewis and Cannon, dated Honolulu, November 20th, 1853, we learn that over three thousand had been baptized, and that native Elders were engaged, heart and hand, in publishing the glad tidings which are unto all people. The mission, it is expected, will establish a press, and publish in the native language, the Book of Mormon being translated and ready for publication.

In the Society group, persecution has continued to rage against the Saints, insomuch that communication has measurably been cut off, the American Elders having been obliged to leave; they are, however,

endeavouring to again open communication with the natives, many of whom, notwithstanding their persecution, continued, at last advices, to teach as well as practise those principles of life and salvation which they had formerly received from Elders Pratt and Grouard and others, who had been sent among them. The brethren are exploring to find an island where they can gather together and live in peace with each other, free from the pernicious influence that so unhappily pervades them, in all their intercourse with foreigners, in their present locations.

From Australia we have the most cheering accounts. Elder Wandell has arrived at San Bernardino, and Elder Augustus Farnham, of this city, was chosen to preside in that mission. A paper, called *Zion's Watchman*, had been established at Sidney, New South Wales, with a very fair prospect of being well sustained, and accomplishing great good. The Saints in the various Conferences numbered several hundreds, and were constantly on the increase. Elder Burr Frost was at Melbourne, and the other Elders scattered over the colony at various places. Elder Farnham expected to send from Sidney a mission to Hobart Town, Van Dieman's Land, and New Zealand.

The Calcutta mission, under the superintendency of Elder N. V. Jones, has been wonderfully preserved from the pestilence and tempests peculiar to that region, while passing from place to place, in the discharge of their various duties. The Elders have visited, from this point, Ava, in the Burman Empire, Dinapore, Chinsurah, Madras, and Ceylon, and it is expected that brothers Ludington and Savage are now at Siam. Elders Findlay, West, and Dewey are at Bombay, and Elder Willis has been labouring in the Northern Provinces of India.

Elder Jesse Haven was, at last advices, at Cape Town, where he had made a small beginning with good prospects.

In Europe the missions have all been successful, with the exception of the Prussian. In Germany, France, and Italy, the work is slowly but surely progressing. The Book of Mormon has been translated and published in the Welsh, German, French, Italian, and Danish languages. No death among the foreign mission has been heard of, except that of Willard Snow, who died on board of ship, sailing from Copenhagen to Hull, on the 25th of August, 1853.

The Elders appointed to go to the West India Islands, remained there but a short time, as their presence seemed to be regarded in rather an unfavourable light by the authorities. They, together with those appointed to British Guiana, sailed for the United States, where, with the exception of Elijah Thomas, who returned last fall, they have since been labouring.

Elder Orson Pratt is still at the City of Washington, publishing the *Seer*, but will return this season; as also will Elder S. W. Richards, now presiding in Great Britain, and H. S. Eldredge, President at St. Louis.

Elders Lyman and Rich are still at San Bernardino, presiding over that Stake, which is said to be in a flourishing condition. The remainder of the Twelve Apostles have been labouring, since our last, in this territory, through the various settlements, as duty seemed to require.

On the 15th of November, a company raised by brother Orson Hyde left for Green River County, and have settled on Smith's Fork at a place they call Fort Supply. The settlement consists of about one hundred efficient men.

There have also been considerable accessions to the various settlements south, in accordance with the instructions given at last Conference.

On the 16th of October, the main company of Saints, emigrating by the aid of the Perpetual Emigrating Fund Company, arrived in good health, having accomplished the journey across the plains without accident, or any material loss, except cattle.

On the 25th of the same month, the Valley of the Great Salt Lake was covered with snow, but the weather continued mild thereafter, until about the 10th of January, since when, until about the 18th of March, we have had pretty constant cold or stormy weather—the thermometer at times ranging nineteen degrees below zero.

On the 8th of November, Captain Morris, with his command, and the remainder of the lamented Captain Gunnison's Pacific Railroad Exploring party, arrived in this city; since when they have remained here waiting for orders, and for the season to open, until the 4th day of April, when they left to resume their explorations.

During the winter, common schools

have been taught in the various wards; also, evening schools for lectures, and the acquisition of various languages. Elder P. P. Pratt has taught the Spanish, D. B. Huntington the Utah and Shoshone dialects; he has also published a form or dictionary of a collection of Indian words and phrases, in each of those languages, for the benefit of the young learner. There have been regular meetings in all the Wards, and Quorums, which have been very regularly attended.

The Regency have formed a new Alphabet, which it is expected will prove highly beneficial, in acquiring the English language, to foreigners, as well as the youth of our country. We recommend it to the favourable consideration of the people, and desire that all of our teachers and instructors will introduce it in their schools and to their classes. The orthography of the English language needs reforming—*a word to the wise is sufficient.*

On the 5th of November, the Deseret Dramatic Association opened at the Social Hall; since when, with few interruptions, amusements of various kinds have been kept up in that building, until the present time, as often as once or twice a-week.

On the 5th February, the Seventies held their Quarterly Conference, in the Social Hall, which, although the weather was very stormy, was well attended, and continued two days. During this meeting, three new Quorums were organized—the 37th, 38th, and 39th.

The Wall around the Temple Block has advanced considerably since our last Epistle; the stone and adobie work, except the coping and gates, being completed on two and a half sides.

The City Wall is also fast progressing, and it is expected will be finished the present season. Many of the settlements have secured themselves by forting in; but much remains to be done. It is desirable, and we urge it upon all the Saints, to not cease their vigilance, nor their exertions, until their defences are completed. Although the Indians are quiet, and have been for several months, yet we have no assurance that they will remain so; it therefore becomes necessary for your temporal salvation and the quiet of the territory, that you should be prepared for any emergency that may arise. On no occasion trust yourselves to go into kanyons or bye places, where an Indian can lurk unseen by you, without first exploring and ascertaining that all is safe. Go in companies sufficiently strong to intimidate the foe, and you will be less liable to be attacked. So with all your preparations, you will be less liable to have to fight, go on expeditions, or suffer loss, if you are always prepared, ready, and fully capable of defending yourselves at a moment's notice. It is in the moment of indolence, carelessness, or infatuated indifference and negligence that destruction comes upon you; "out of sight, out of danger," has become too practical a proverb. We tell all the Saints in the valleys of the mountains, in the name of Israel's God, if you do not better observe the counsel which is given, and comply with the requirements of your leaders, you will suffer loss, the natural consequence of disobedience. The Lord will have a people who will do His bidding, who will comply with His reasonable requirements. If willingly, so much the better; if not willingly, they may expect to be chastised; for the Lord is not to be trifled with after pouring out His blessing of intelligence, in floods of light by revelation of principles pure and holy, of deliverance from oppression and mobocracy, and unequalled prosperity in peace and quietness.

From henceforth let one and all go forth with one accord and build their forts, wall in their cities and villages, herd and guard their cattle and other property, and keep their guns and ammunition in good order and convenience, ready for instant use; and then, when thus prepared and ready at all points to ward off danger, to defend yourselves, and continually guarded against surprise, and you meet the Indians, treat them civilly, friendly; endeavour to get speech with, and treat with, them in a friendly manner; seek to gain their good will, and induce them from their hostility, their savage and warlike feelings, their propensities for theft, shedding of blood, plunder, and to follow the pursuits of peace and civilization. They, as well as ourselves and all others, are in the hands of God. Let us do our duty, and all will be well. Let us also exert ourselves to save Israel, not destroy them, for the promises concerning them will be fulfilled.

On the 12th of December the Legislative Assembly of Utah Territory organized in the State House of this city; and after holding the usual session, passing laws upon various subjects, and adopting vari-

ous memorials to Congress, adjourned, having accomplished what business came before them.

Among the most important of their acts will be found "An act regulating herd grounds and herdsmen," and a law authorizing the construction of a canal from Utah Lake, or the outlet thereof above the rapids, to Great Salt Lake, a distance of about 40 miles, which, when completed, will furnish water for irrigating many thousand acres of good land, which otherwise would remain comparatively useless.

The Legislature also memorialized Congress for a National Railroad across the Continent; and on the 31st of January there was a public meeting held in the Tabernacle, which was very numerously attended, spirited and enthusiastic in its proceedings; the Memorial of the Legislature was adopted, as well as a series of Resolutions expressive of their feelings in relation to that important subject.

The law concerning herding is of the more importance to us, as a people, to be observed, as the natural wealth of the country, which consists in grazing, induces heavy investments in stock growing. This fills our valleys with stock, which, too often ranging without proper herding, is often lost, and is liable to be stolen by Indian or white thieves: consequently not only lost to the owner, but actually furnishes inducements and temptations to the natives, who are truly ignorant, and know no better than to commit crime. For generations and centuries they have held and taught their children, that to be successful in robbery, thieving, and war, was the path to glory, the road to influence and power. How then can we expect them to refrain, when they have the opportunity, from taking our stock? Let us act wisely and take care of our stock and property, and not tempt them to take it by giving such ample opportunity by neither guarding nor herding it. It is like throwing irresistible temptations in their way.

On the 9th of November, the Indians burned six houses at Summit Creek; and on the 23rd of November, news arrived of their having burned a saw-mill near Manti; and on the 6th of January the place called Allred's Settlement, which was evacuated last summer, was burnt to the ground.

On the 26th day of February, about eighty head of cattle were driven from Spanish Fork and Springville settlements.

These are the last depredations that we have heard of being committed. And we now say, that every solitary instance of Indian hostility and depredation has been committed through neglect, disobedience of orders, carelessness, or disregarding the counsel which has been given from time to time. Brethren, when will you be wise, and follow in the precepts of wisdom? Must you first be destroyed and wasted away like unto the Nephites, or will you hearken unto counsel in time to save yourselves and your families, your flocks and your herds from destruction?

Having received advices that Indian Walker was friendly disposed, and wished to make peace, Major Bedell, Indian Agent for this Territory, and Interpreter Huntington, accordingly went to Fillmore, the place fixed by him and his band, to meet them, and concluded a treaty of peace. But let no person presume thereby to fall asleep, lulled into a false security, to be awoke only by the war-whoop of the merciless savage.

We have also learned that some friendly Indians at Pe-teet-nete have finally succeeded in finding some of the cattle which were driven from Spanish Fork on the 28th day of Feb., and actually returned some 25 head of them—the remainder having been killed.

It is proper to state, that many of these depredations, in fact nearly all of them, have been committed in the absence of Walker and Arrowpine, and without their knowledge or consent. It is known that he was hostile in his feelings, but many of his men were much more so, and he found it impossible longer to restrain them.

It was not Walker nor his band who massacred Captain Gunnison and party, but a band of the Utahs called Pahvantes, with whom they had no communications at the time, and who had been uniformly friendly previous thereto, although they were, at the time of that unfortunate occurrence, actually gathering to come against the settlement at Fillmore, to retaliate upon them the murder of one of their own men by a company of California emigrants, who passed through their country a few days previous.

During the Indian troubles of the past season, Elder George A. Smith has been

very active; and to his influence and untiring exertions may be attributed the execution of those prompt and energetic measures which so suddenly placed the settlements in a comparative state of security. We now most sincerely hope and trust that they will profit by the lessons of the past season, and hereafter not depart from the observance of those precepts which their experience has so fully illustrated were fraught with wisdom, and were for their safety and preservation.

The crops of grain and vegetables were generally good, and were tolerably well preserved; and it is presumed, notwithstanding so large an immigration, that there will, with proper economy, be sufficient to carry us safe through to another harvest. It is an evident truth that more grain should be raised. The constant influx of people from all quarters; the demands of the Indian tribes for bread, and the almost certain prospect of approaching thousands to our borders, bids us prepare for the future. Food for man and beast, is the cry; food for unnumbered millions who ere long will be pouring upon us like doves to the windows; food for a famishing world, spiritual and temporal; are the drafts we may expect to have to pay.

Then prepare; fill up your minds with knowledge and wisdom, and your storehouses with grain; raise and preserve your stock; raise your own wool and flax; make your own leather; and manufacture your own clothing, soap, candles, oil, sugar, molasses, glue, combs, brushes, glass, iron, and every other article within your reach, and save your money. In this way you will stop this great draining of the precious metals from our midst, and be enabled to do more for the spread of the Gospel, the gathering of Israel, the building up of Zion, and erecting a holy Temple unto the God of Jacob.

Brethren, pay your tithing; and pay it in such a manner too, as shall be of some benefit; as will avail something towards promoting the work of the last days. To him who thinks, if he can only obtain a credit upon the books, whether he does anything or not; who indolently passes his time for the privilege of drawing pay, but feels no interest in the work, or who grudgingly, penuriously settles and compromises with his own covetous soul whether to pay anything—to all such we say, you are mistaken if you consider that such offerings are acceptable in the sight of God; you might as well, aye, far better, keep away, than thus expose your half-hearted, selfish spirit. It is too much like the hypocritical cant of the day, to get a great deal of credit for doing nothing.

Brethren, it is our counsel to you, to pay your tithing, to pay your debts to the Perpetual Emigrating Fund Company, and make your consecrations in a spirit of liberality, and with a willing heart.

Bishops, we have a word of counsel to you. You are the fathers of the poor, and stewards in Israel. Lend your efficient aid in collecting together the tithing and consecrations of the Saints; and see that all is preserved and taken care of, and faithfully deposited in the Storehouse of the Lord, and not diverted from its legitimate use. True charity to a poor family or person consists in placing them in a situation in which they can support themselves. In this country there is no person possessing an ordinary degree of health and strength, but can earn a support for himself and family. But many of our brethren have been raised at some particular trade or employment in the old country, and have not tact and ingenuity to turn their hand to anything, which forms a strong feature in American character. It therefore becomes our duty to teach them the way to live. They are generally good citizens, of industrious habits, and with a little teaching will soon be able to support themselves. We desire the bishops to give them employment which they can perform, and exercise a little patience in instructing them; and it will soon be found that they will no longer prove a burden upon the public funds. They are frequently landed here without food or means of any kind; for a short time they will necessarily need assistance; but if the above suggestions are complied with, they can soon not only sustain themselves, but repay all that has been advanced.

Let not the honest poor suffer, but administer unto them in wisdom. So shall the Lord reward you, and the cries of the poor not arise unto the Lord our God in testimony against us.

There are many thousands of dollars now owing to the Perpetual Emigrating Fund Company, from those who have received assistance from the Company to emigrate to this country. When we consider the great good annually accom-

plished by the agency of this Fund, we feel that all Saints should aid, and contribute of their means to accomplish the emigration of the poor Saints from among the various nations, where oppression holds her bloody sway, famine menaces, and gross darkness and wickedness pervade the minds of the people, holding them enchained in the bonds of bigotry and ignorance.

While the God of all the earth is pouring out His judgments upon a wicked world, in fulfilment of His word spoken by the mouth of His Prophets in past and present generations, by pestilence, famine, tempest, and devouring flame, men and nations, drunk with their own fury, appear impatient to hasten their own consummation. In recklessness and wrath they destroy each other upon the rivers of water, and rail roads, the wide spread lakes and open sea; they rush to their own destruction. Nation rises against nation; civil discord engenders strife; and war, crimson war, with all its attendant horrors, lends its desolating aid to depopulate the earth.

Thus, amid crime and famine, pestilence and war, the convulsions of nations, and of the earth, and the elements around the earth, the Gospel of salvation, by the discerning honest mind, is hailed as a beacon of joy, and is no sooner received than it begets an earnest desire for deliverance from wicked Babylon, that they may pass the ordeal and withstand, in unison with the Saints in Zion, the scourge, the consumption which God has decreed shall make the earth empty, when they may rest until His fiery indignation shall be overpassed.

Then haste, ye Elders, to the work which lies before you; and let all the Saints go to with their mights to prepare for the great day of power and devastation which will assuredly come upon the whole earth, for the day when the Son of Man shall appear, the Ancient of Days shall sit in judgment, and each and every one will be required to render a faithful and true account of his stewardship.

Humble yourselves, O ye Saints of the Most High! for the day draweth nigh! Let your division, discord, envying, and wickedness cease from among you; and dwell together in peace and unity. Give your hearts to God, and your might, mind and strength to the accomplishment of His purposes in the last days. Let nothing swerve you from the path of duty. Awake to the importance of your calling and the work which is for you to accomplish. Shake off the lethargy which enwraps you as a mantle; and let your works and faith appear like the noonday sun in brightness and glory to all around. Have continually in your minds the work of God, the salvation of Israel, the deliverance of the poor from the tyrant's grasp and the oppressor's rod.

And to the poor we say, Be industrious and faithful; and so soon as you shall be able to return in some available means the advances which have aided you in your deliverance, remember those who, in like circumstances with yourselves, are anxiously looking to the same source for relief.

In these secluded vales we gather the Saints that we may enjoy the rights and privileges of the Constitution, denied to us elsewhere; that we may have the privilege of worshipping God according to the dictates of our own consciences. We gather that we may enjoy not only the rights of citizenship, but live in peace, and have the respect and courtesy extended to ourselves and our families by our associates, which is denied to us in the world. We gather that we may obey the ordinances and keep the commandments of God, and concentrate our ability in rolling forth the great work of God upon the earth, establishing His kingdom, building temples, and preparing the way for the coming of the Son of Man. And when those professing to be Saints, gather with us, we naturally expect them to be influenced by the same motives.

We are gathered here, not to scatter around and go off to the mines or any other place, but to build up the kingdom of God. And those who gather for any other purpose, we wish them no harm, but cannot consider or hold them as in fellowship. We have no fellowship for those who embrace this work for aught else than the love of the truth and the testimony of Jesus: who are not willing to endure all, leave all, sacrifice all and everything for the sake of the Gospel of Christ.

It is the duty of the rich to relieve the suffering poor, to administer to their necessities, and faithfully apply their means to the gathering of Israel, the spread of the Gospel, and the building up of the Kingdom.

On the other hand, the poor should ap-

preciate the blessings extended unto them, and be willing to reciprocate accommodations, and repay in faithful labour as fast as they can. It is a matter of regret that too many who have been assisted by those having means, no sooner get located in a country where plenty and peace smile upon them, than they forget the hand which wrought salvation and deliverance for them. It is owing in a great measure to this cause, that those who have means are reluctant to impart of their substance. Ingratitude is a crime which rankles deeply in the hearts of those upon whom it is practised. To do a kindness to a man and have him turn and rend you, shuts up the bowels of compassion, and keeps others from exercising that charity and benevolence which otherwise would have been their joy and delight to have extended.

We therefore caution the poor Saints who have been assisted to come from the old countries, not to fail to repay, and remember in kindness those who assisted them, that others who yet seek deliverance may not be excluded from the blessings which they enjoy, by their acts of selfishness and ungrateful remembrance.

(*Continued on page* 426.)

THE MORMONS IN SAN BERNARDINO.

(*From the "Daily Alta California."*)

Among the many singular features of California, one worthy of especial notice, is the San Bernardino settlement of Mormons—genuine Latter-day Saints, who believe that Jo Smith (not John) had a direct commission from Heaven to convert the earth, and to preach the only true doctrine suited to the advanced position of our times,—and who follow his evangel as their pillar of fire by night and cloud by day, through the wilderness of life.

The persecution of the Mormons in Ohio, Missouri, and Illinois, made them wanderers. Previous to '45 they had sent forth emissaries to seek a Canaan, it being nearly plain that they could not remain in peace in the Mississippi Valley. Some of the emissaries came to California and made a favourable report. In '47 a battalion of Mormons came with Colonel Cook to the Pacific coast, and many of them remained here. A Mormon discovered the first gold, at Sutter's Mill; and the proximity of their settlement at Utah enabled them to be among the first to reap the golden harvest. The families returned to Salt Lake, but carried back with them the fame of the fertile soil and sunny clime of the valley on the California coast. In 1851, they determined to make a settlement near San Diego, to which point they have their shortest and best road to the Pacific.

Amasa Lyman, one of the Twelve, and Elder C. C. Rich, were deputed, with the approval of Brigham Young, to choose the new home of five hundred immigrants; and they purchased the San Bernardino Branch, (on the San Diego and Salt Lake road,) with cattle, horses, &c., for 70,000$. In the fall of 1851 the immigrants arrived, fenced in a lot of 2000 acres, built a fort for protection against the Indians, put in their grain, and built houses. The large enclosure was not common property, but each person had his share to sow and reap. There were some difficulties, quarrels among the congregation, as well as wants and trials, during the first year, but the settlement prospered, as every Mormon settlement has. Roads were made; houses, grist mills, and saw mills were built; new immigrants arrived; and in '52, before the colony was a year old, they sent flour to the San Francisco market, and made large purchases of San Francisco merchandise.

The present population is something more than a thousand, and it promises to increase. In no portion of the State is there a more busy or thriving settlement, or one which, in proportion to number, is working more effectively.

They promise that San Bernardino shall be the most beautiful city of California; and to judge by their beginning, and what they have done elsewhere, their promise will be kept.

By the last Legislature, San Bernardino was constituted a separate county, and thus the Mormons have a little government of their own. Jefferson Hunt has

been elected as their representative in the next Legislature. Their nominal spiritual leader is their Bishop, Crosby, but Rich is perhaps more influential.

Their valley is an exceedingly beautiful place, with great natural advantages. It is about thirty miles long, by east and west, and fifteen miles wide, by north and south. On the east is the San Bernardino mountain, which rises almost to the region of perpetual snow, and from the foot hills of which numerous and bountiful springs flow. Besides a multitude of springs, the valley is watered by the Santa Anna river. About sixty miles to the southwest is the coast—Los Angelos being sixty miles, San Pedro seventy-five miles, and San Diego eighty miles distant.

San Diego is intended to be the principal trading point for the settlement. The distance from Salt Lake City is about eight hundred miles in a southwest direction. The road is good, considerably better than any other from Bear River Valley to the Pacific. The greater part of the way there is plenty of water and grass; and in some places there is good timber.

The Saints have already awakened to the importance of a railroad—to the construction of which the route is favourable; and if once the leaders declare it must be made, then it will be made; and it is not improbable that it will be the first finished portion of the Pacific Railroad.

The Mormons are generally looked upon as good neighbours, and are considered as upright and moral as the majority of the citizens of California. Little is said of the polygamic doctrines; and for the sake of peace they will probably not introduce the practice into the State. Our State is fortunately free from the prejudices and hate against the Mormons, which prevailed in the Mississippi valley—and it is to be hoped that it will continue so.

Their doctrines will command no great reverence; but they are not to be overthrown by persecution or ridicule.

It is worthy of notice, that the discoverer of gold, the first farmer, and the wealthiest man in California, are or were all Mormons.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 8, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—Another ray of light has reached us from the Valley of the Great Salt Lake. By the arrival of the *Baltic*, June 21, we were favoured with letters, dated to May 1, from President Brigham Young, Elders George A. Smith, Erastus Snow, and other friends; also with *Deseret News* of April 13th and 27th, containing the Eleventh General Epistle of the First Presidency, Minutes of General Conference, addresses delivered on the occasion, &c.

We give the Epistle in our present Number, and shall continue to give the Conference Minutes and Discourses until the subject matter of the Conference business is fairly before our readers. Meantime we will give some items received by private communications, &c.

Patriarch John Smith was very low in health, and not expected to survive long. The health of the people generally throughout the settlements was very good. Great exertions were being made in every settlement to put in extensive crops. A great amount of building was already projected in Great Salt Lake City, and building materials were in great demand. During the last ten days of April, heavy showers of rain fell daily, which much promoted the growth of vegetation. A new Council House was commenced on the north west corner of Temple Block. During the month of April, considerable stone-work had been done on the wall around the Temple Block. The Sugar works were progressing favourably, under the superintendence of Bishop A. O. Smoot, for whom a new ward had been set off, by the name

of *Sugar House Ward.* The Dramatic Association had closed its labours for the season, by giving a benefit to those of its members who were about leaving the Territory on missions.

President Young had located the site of a new city, 220 rods square, with lots of half an acre each, ten miles north of Great Salt Lake City, name not given. He contemplated starting on his annual tour through the southern settlements early in May. Elders Woodruff, Smith, Benson, and E. Snow, of the Twelve, with we know not who or how many others, were expected to accompany him. Elder Parley P. Pratt was appointed to establish a gathering place in Upper California, at or near St. Josè. Elders Orson Pratt and Orson Spencer were appointed to establish a gathering place for the Saints, in Ohio, near Cincinnati. Elder Spencer was expected to proceed to that place, and commence operations, without delay. Elder Pratt will probably spend the approaching winter on a visit to Utah, and join Elder Spencer in the ensuing spring. Elder Erastus Snow was appointed to locate another gathering place in the region of St. Louis. Elder Milo Andrus was appointed to preside in St. Louis, under Elder Snow's direction. Elders Cyrus H. Wheelock, James Ferguson, W. C. Dunbar, and nine others were appointed on missions to the British Isles; eighteen others, to the United States; twenty, to the Pacific Isles; and three, to British North America.

Letters from Manti, San Pete Valley, in the *News*, state that the Indians around there appeared perfectly friendly, quite a number of Utes having recently visited the city. Migo, alias Elick, chief of the San Pitch tribe of Indians, who assisted in killing brothers Nelson, Luke, Read, and Clark, sent three of his warriors, February 5, to make peace. The pipe of peace was smoked, and they returned to their camp at New Denmark. On the 11th of the same month, Migo and most of his camp arrived at Manti, making every demonstration of peace. Migo said that he had had a dream, in which the Lord told him not to fight the "Mormons," but to make peace with them; and he showed a ring that he had made on his arm, that he might remember the dream.

At Manti, a new fort enclosing about fifty-nine acres, was building of stone and adobies, also enclosing the Temple Block, the old stone fort, and the grist mill. The wall of the new fort was to be eight feet high, three feet thick at the foundation, and twenty-two inches at the top. The east wall was nearly completed, and considerable work was done on the other walls. Morley and Co.'s new grist mill had begun to work. Messrs. Higgins and Chase were erecting a saw mill. Fifty families were about moving from Manti to Pine Creek, six miles distant, where a fort was building, and where pasturage was good.

Some brethren who went to Cottonwood to build a fort, had completed the wall, which was of the following dimensions—sixteen and a-half rods by twelve and a-half, seven feet high, two feet thick. Rooms were being built inside the fort, a stick of timber being placed on the top of the wall to support the roof of the rooms, which made the walls about eight feet high. Families were removing inside the fort, and engaging in extensive tilling operations.

The *News* of April 27, requests us to notice the following—"Died in Ogden City, February 9, 1854, Rachel Hellowel, daughter of William and Mary Frost, aged 32 years, 7 months, and 7 days."

The "Marshfield" at New Orleans.—We learn, indirectly, that the *Marshfield* has arrived safely at New Orleans.

Switzerland.—Thun, June 10, Elder J. F. Secrist writes. He had recently baptized eleven persons, and was expecting to baptize more. The prospects were cheering, although the priests were warning the people to beware of false teachers.

Gibraltar.—Elder Edward Stevenson writes us from Reading, Berks, and informs us that a gentleman at Lisbon invited him there, and provided a passage for him. Elder Stevenson informed the gentleman by letter that he would accede to the invitation, and accordingly did so, but the letter being delayed in the transit, the gentleman took his departure for England, having been suffering severely from a fall from a mule in September last. Elder Stevenson, on hearing at Lisbon that the gentleman had sailed for England, and being in poor health himself, concluded to come to England also.

Scutari.—Elder Stevenson favours us with a copy of an interesting letter from Elder John McLean, dated Scutari, May 15. There were ten or eleven Saints at that place, among whom were several Elders, and four Priests. The only convenient place for the brethren to hold meetings was in a Turkish burying ground. On the 18th of May, the brethren organized themselves into a Branch, calling it the Expeditionary Force Branch. Several persons were interested in the work, one, it was expected, would soon be baptized.

In consequence of our publishing the whole of the General Epistle this week, we are unable to conclude President Young's Sermon until next.

ELEVENTH GENERAL EPISTLE.

(*Concluded from page* 423.)

The Elders in the Sandwich Islands are looking for a location for the Saints of the Pacific Isles, where they may temporarily be gathered and preserved from those pernicious influences which appear in part the result of their intercourse with the whites, whose precursor to civilization to the aborigines of our country and the Indian races generally, is gross licentiousness and intemperance, which gradually wastes them away, and finally terminates in death and the extinction of the native tribes. To avoid as much as possible such disastrous results, it was considered wisdom to gather them upon some island where they can be instructed in the principles of virtue and moral practice, and have their minds prepared to receive light and intelligence emanating from God for their exaltation and glory. A few might be brought to San Bernardino, and being instructed in the arts of civilization, become of great benefit in carrying truth, salvation, and its concomitant blessings to their various tribes. If the climate should agree with their health, their emigration might be increased, and the island location serve as a subsidiary gathering place, like others which we contemplate establishing in various parts of the Continent.

We also recommend the Saints in Europe to come to the United States, under the instructions and direction of the Presidency of the British Isles, unto such place or places as may be selected for them to locate, where they can tarry until the way shall open for them to come to the Valleys of the Mountains.

It is presumed that in a few years a railroad will be completed from the Missouri to this country; in the meantime the Saints coming from the old country, will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labour can readily be obtained with fair compensation; and when the railroad is finished, the Saints can be gathered with much less expense and inconvenience. It will immediately afford an opportunity for thousands of the Saints in the old country to emigrate, and be gathered where they can receive instructions, and enjoy the privilege of each other's society.

The Saints in Australia, India, and all countries bordering upon the Pacific, are

instructed to gather to California, where they will be directed in their future movements by the Presidency of the Church in that country.

We also desire that the Saints from the United States and Europe, coming to the Valleys of the Mountains, should bring with them seeds of every kind, especially fruit seed—apple, peach, apricots, pear, plum, cherry, quince, currant, gooseberry strawberry, and flower seed in all their variety; also teasle seed and madder, indigo, and other seeds, the plants of which are used for dyestuffs, which are appropriate to this latitude; also various grasses, clover and cotton seeds for our southern settlements.

The Elders who are sent from Zion to the various nations of the earth, are instructed to carry out our instructions under the direction of the Presidency over the various fields of their labours; and we exhort all the Elders to be faithful in their calling, and keep themselves pure and holy unto the Lord our God. And inasmuch as any of them are failing in their health, they are at liberty to return home without waiting to be called. It is the privilege and the duty of the Elders while abroad, to counsel often together in their various fields of labour, and seek to know the will of the Lord; with fasting and prayer before God, decide upon such plans, and perform such duties, pertaining to the interest of the cause of truth, as shall be manifested unto them, that inactivity and delay may not retard the work while seeking counsel from us who are so far distant from them.

In matters of moment, which are of importance, and the time delayed in communication will not militate too much against the progress of the work, we would wish to be consulted. It must be evident to all, that as the work increases, great order should be preserved in the transaction of business. We therefore suggest to all of our agents to be prompt in making their Reports and Returns to us, and also to keep us advised of all matters pertaining to the interest of the cause in those countries where they are labouring. We have given, and intend to give, instructions through the Press from time to time, which will guide the Elders and Agents in their duties more definitely upon particular subjects, than is practicable in a General Epistle. From our own experience, we know that Elders will, if they are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

In union there is strength; but how can a people become united while their interests are diversified. How can they become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a revelation unto brother Joseph Smith, in the early days of the Church, that all the Saints should consecrate their substance unto the Church, and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office.

Some years afterwards, the Lord seeing that the people had polluted their inheritances, and that they would not comply with His former commandment, directed in another Revelation to brother Joseph, that the people should consecrate all their surplus property; which seemingly was not fully understood or practised. After this was given, the Law of Tithing, which required that all should in the first instance pay one tenth of their entire property into the Church, and thereafter pay one tenth of all their increase; which was for the poor, to promote the spread of the Gospel among the nations of the earth, support the ministry, and building of Temples unto the Most High.

This is a brief statement concerning property held by those who beome members of the Church of Jesus Christ of Latter Day Saints. There were many obstacles in the way why these requirements could not be carried out: the Church was in its infancy, and had to meet the ignorance, bigotry, and intolerance of a wicked and benighted world. The brethren themselves had not been able to throw off their own traditions: and in many instances, apostacy and persecution well nigh overwhelmed the people of God, and caused them to be driven from place to place, until they have finally found a resting place amid the valleys of these mountains.

During the Conference, the teachings turned upon this subject, and the doctrine of being united in the things which could be understood by all, and concentrating our interests in things in which we could see eye to eye, was considered as being the first step towards effecting that union so desirable to be accomplished; which would

give us that power to put down iniquity, and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty and simplicity. The people seemed to feel a strong desire to comply with every commandment and requirement which had been given; and appeared to feel as though now there were no obstacles to a full and frank compliance with the law of consecration, as first given to brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all and every thing which they possess, unto the Church, receiving their inheritances, and so much of their property as is needful for them, from the hands of the Bishop.

February 14th, Mother Smith, wife of the aged Patriarch, Father John Smith, went to her rest among the faithful Saints. She is the mother of brother George A. Smith, and was one among the first to receive the fulness of the everlasting Gospel.

Our beloved brother, Willard Richards, has passed the vail; to us he is gone; to Joseph and Hyrum he is come. For a short period truly, his body may rest in the grave, only to be renewed, quickened, and prepared for an immortal career, beyond the influence of sin, Satan, disease, and death. In the zenith of his life and usefulness he has been taken, seemingly, only to relieve him from toil, care, and peradventure tribulation and persecution yet to come, of which he had endured his full share. Our separation will be but short, although life should be extended to us to that degree usually allotted to the children of men. He was taken seriously ill on the 22d of January, and continued through severe suffering until the 11th of March, at half-past nine a.m., when he fell asleep in the triumphs of the Gospel; in that Gospel and faith which had so long sustained him, and afforded him strength and ability in his greatest tribulations, and imparted consolation amid the keenest distress and anguish. His impulses only throbbed for the spread of the Gospel, and the salvation of his species; his great heart only beat for truth, the salvation of Israel, and the redemption of Zion.

During the last few years of his existence, he clung to life through much suffering, that he might have the privilege before he should sleep with the Saints, of discharging his duties as General Church Recorder and Historian. His great desire was that he might be the faithful chronicler of the works of the Lord in the last days. To record a plain simple truth, the scenes through which the Saints were passing; their trials and persecutions, journeyings, anxieties, distress, and death; and as often their remarkable preservation, re-gatherings, rejoicings, and blessings, and enrol in the archives of the Church, the hand-dealing of God with His people —furnished a theme so full of incident, so interwoven with all their every day life and experience, so glorious, and congenial to his feelings, that no wonder death was kept waiting at the door, while his great energy and power, impelled by the Spirit of Almighty God, caused him to wield the pen of a ready writer, in portraying, in great beauty and exactness, the history of this people, in defending the cause of truth, and transmitting to the latest generation, the noble bearing, pure motives, and character of inspired men—men of God whom the present age have villified, slandered, abused, and finally treacherously betrayed and massacred, while under the pledged faith of a so-called loyal and civilized government.

In the circle of his family, friends, and acquaintances, his death has caused many an aching heart, and in the many important offices which he filled with distinguished ability, honour, and faithfulness, his loss is severely felt.

In the consolations of our holy religion, we find that although it is our *loss*, it is his *gain*. Although bereft, by his loss, of the most steadfast integrity—the warmest and most undeviating friendship—the genial warmth of sympathy, counsel, true devotion, and fidelity, which always so nobly characterized his intercourse with us, and with this people, yet he is not lost to us; although separated in body, the kindred feeling existing in our bosoms will never be eradicated, nor will his usefulness be abated, for his works will follow him.

Adieu, dear doctor, for a short season! The tender thread of thy mortal career is broken, and we mourn in sympathy with thy bereaved family and friends, and for ourselves, but not for thee: for thee! who hath gloriously won the race, and

safely moored thy *bark* in the harbour of eternal life.

Elders Franklin D. Richards, Joseph A. Young, Wm. H. Kimball, George D. Grant, Edmund Ellsworth, William Young, James A. Little, left on the 29th of March, on a mission to England, together with Frederick Kesler, George Halliday, who accompany them to St. Louis, on business. This mission was appointed previous to the Conference, that they might arrive at the field of their labours in time to enable Samuel W. Richards to return home the present season.

As will be perceived by the accompanying Minutes, the Annual Conference, after four days' session, adjourned on Sunday evening, the 9th instant, to meet again on the 27th day of June next, although at the commencement the weather was rather cold and stormy, yet the large and commodious Tabernacle was not capacious enough to contain all of the congregation.

On Saturday afternoon and Sunday they became so numerous, and the weather becoming milder, the meeting convened on the outside, within the wall of the Temple block, immediately on the north end of the Tabernacle. Elder G. A. Smith was appointed General Church Recorder and Historian, and Jedediah M. Grant was chosen second Counsellor to the First President.

The appointment of Franklin D. Richards and the Elders who had left for England, was sustained by vote of Conference, and brothers Orson Pratt, Erastus Snow, Orson Spencer, and many others, were appointed to missions in the United States. Brother Parley P. Pratt was appointed to preside in California, and will dictate the mission to the Islands and countries bordering upon the Pacific Ocean.

Some twenty young Elders were chosen to go to the Islands of the Pacific, making sixty-five in all appointed to go on missions at this Conference. We can truly say it was a season of refreshing, mingled, it is true, with toil and labor to us, yet we came out with our health unimpaired, our feelings strengthened, our emotions overflowing with gratitude and love to God, and full of blessings upon His people. Great liberty in preaching was experienced by all who spoke to the Conference, and the Spirit of the Lord accompanied the words with power to the understanding of the silently-listening thousands who appeared literally to feast upon the principles pertaining to life and exaltation, emanating from the fountain of wisdom and intelligence. Our hearts were gladdened by the union and good spirit which eminently prevailed during Conference, and we hope that our brethren and sisters will retain the same spirit with them in all their labours and associations at home and among their neighbours, that peace, harmony, union, love, and charity, may universally prevail throughout all the land; that contentions, strifes, or discord, may no more be heard therein.

Before closing our epistle, we cannot refrain from admonishing our brethren again concerning the remnants of Israel, in whose midst we are at present located. While we send Elders to the nations afar off, remember that Israel at home must not go neglected; preach the Gospel to the natives in our midst, teach them the way to live, instruct them in the arts of civilization, and treat them as you would like to be treated, if you through the trangression of your fathers had fallen into the same state of ignorance, degradation, and misery, which is the portion they inherit. Remember the time is hastening when the curse will be removed, and although a remnant, still that remnant will be saved. If you want peace, it is the best policy not to fight them, for the more you fight them, the more you may; but, as we have before counselled you, take care of yourselves and property; do not resent their bitter taunts made in ignorance, nor level yourselves to their condition, but hold yourselves higher, and seek to elevate them to your standard. This will be doing them good, and do you no harm. This is the Gospel of salvation to them, who must gradually but surely perish if they cannot, through the agency of this people, be brought to an understanding of those principles of regeneration and salvation which perpetuate existence, and which was promised unto their father Abraham as his blessing.

Finally, brethren, give heed unto the whisperings of the Spirit of the Lord your God. Be ye filled with the Holy Ghost; let your peace flow like unto a river, without let or hindrance; be merciful and kind to the stranger, and forbearing to each other; be faithful to keep your covenants, and abide the trial of your faith. Be humble before the Lord your God, and

keep His commandments, and the vail of the covering will be raised, and the vision of your minds will be opened, and your hearts will be filled with joy and rejoicing from day to day, as ye see the time approaching, and witness the steppings of Almighty God amid the mighty tread of earth's millions hastening to destroy each other; put down iniquity, wickedness, and bring forth Zion, the peace of Jerusalem, and the universal triumph and reign of truth and righteousness upon the whole earth.

BRIGHAM YOUNG.
HEBER C. KIMBALL.
JEDEDIAH M. GRANT.

Great Salt Lake City, April 10th, 1854.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(*Continued from page* 403.)

We have not had much privilege hitherto of meeting together in the Valley. Four years ago, when the brethren came into this valley, brother George A. Smith delivered his first lecture upon the cannon, for there were no houses wherein the people could assemble. Since then they have been greatly blessed, yet they have had little opportunity of holding meeting. The first large place we had to meet in was the Bowery; we felt comfortable in it, and I felt as thankful for it as I ever did for anything in my life; but as quick as the falling weather came, it drove the Saints away, and rendered it necessary to discontinue the meetings in that place, and to hold them in the different wards; so that it became impossible to get all the people together. Now we have a convenient room, the best hall I ever saw in my life, wherein the people could be convened on one floor. I trust we shall renew our strength, meet here to pray, and to praise the Lord, and partake of the sacrament, until our feelings are perfectly pure; for we are where we can sit and enjoy the society of each other as long as we please, and there is none to make us afraid. Let us be industrious in this great school, nor ever slacken our pace.

There are a great many branches of education; some go to college to learn languages, some to study law, some to study physic, and some to study astronomy, and various other branches of science. We want every branch of science taught in this place that is taught in the world. But our favourite study is that branch which particularly belongs to the Elders of Israel; namely, theology. Every Elder should become a profound theologian —should understand this branch better than all the world. There is no Elder who has the power of God upon him, but understands more of the principles of theology than all the world put together.

This reminds me of a little circumstance that transpired here a year ago last summer. You no doubt well recollect Elder Day (a Baptist minister on his way to California), who used to preach to us so nicely. I preached one day when he was present. In the course of my remarks, I brought up the subject of the Deity; at the point touching the character of our Father in heaven, upon which he desired the most to be instructed. I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table, he said, "Brother Young, I was waiting with all my anxious heart, with mouth, eyes, and ears open to receive something great and glorious." "What about, brother Day?" "Why, as you were describing the Deity, and just came to the point I was the most anxious to have expounded, behold you waived it, and turned to something else." I smiled, and said, "After I had taught them how, I wanted the people to add the rest of the sermon themselves." He said, "I declare, brother Young, I would have given any-

thing I possess in the world, if you had continued your remarks until I had obtained the knowledge I desired." I inquired the nature of it. "To know the character of God." I smiled, and said, "Are you a preacher of the Gospel?" "Yes." "How long have you been a preacher?" "Twenty-seven years I have been a preacher of the Gospel of Christ." "And you have been a minister so long, and have never learned anything about the character of the Being about whom you have been preaching! I am astonished! Now you want to find out the character of God. I can make you answer the question yourself in a few minutes." "Well, I do not know, brother Young, it is a very mysterious subject to mortal man." "Now, let me ask you a single question: will you tell me what God our Father in heaven appears like?" He sat a considerable time, while the colour on his cheeks ebbed and flowed alternately, till at last he replied, "Brother Young, I will not presume to describe the character of the Deity." I smiled, and he thought I was treating the subject lightly. "I am not making light of the subject, but I am smiling at your folly, that you, a teacher in Israel, a man who should stand between the living and the dead, and yet know nothing about your Father and God. Were I in your place, I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?" "I do." "What resemblance did our father Adam bear to his God, when he placed him in the Garden of Eden?" Before he had time to reply, I asked him what resemblance Jesus bore to man, in his incarnation? and, "Do you believe Moses, who said the Lord made Adam in His own image, and after His own likeness? This may appear to you a curiosity; but do you not see, *bona fide*, that the Lord made Adam like Himself, and the Saviour we read of was made to look so like Him, that he was the express image of His person?" He laughed at his folly himself. "Why," said he, "Brother Young, I never once thought of it before in all my life, and I have been a preacher twenty-seven years." He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God!"

There is not one of the faithful Elders of the Church of Jesus Christ of Latter-day Saints, but is more or less acquainted with the physical and moral character of the God he serves; which is more than all the world knows, or can know, independent of the inspiration of the Holy Ghost. The greatest, the best, the most educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known.

(To be concluded in our next.)

VARIETIES.

In the choice of a wife, take the obedient daughter of a good mother.

"Split the difference."—At an education meeting in Liverpool, the Rev. Hugh M'Neile told a story:—"A child was taken into one of the union workhouses, but as its parents could not be found, no one could tell what religion it was of. A debate arose whether it should be entered as a Protestant or as a Roman Catholic. While they were debating, the priest came in, and on being informed of the difficulty, 'Whew,' said he, 'split the difference, and enter it as a Puseyite.'" (Much laughter and cheers.)

Persian Women.—The code of Persian laws for women is "short, sharp, and decisive." Take, for instance, the first imperative right of women, as set forth in the code:—1. A husband should give his wife money without limit. Allah forbid that she should die of sorrow and disappointment! in which case her blood would be upon the head of her husband. The learned conclave are unanimous in declaring that many instances have occurred of women dying from the barbarous cruelty of their husbands in this respect; and if the husband be even a day-labourer, and he does not give his wages to his wife, she will claim them on the day of judgment. It is incumbent on the husband to bestow on the wife a daily allowance in cash, and he must *also* allow her every expense of feasting, and of excursions, and the bath, and every other kind of recreation. If he has not generosity and pride enough to do this, he will assuredly be punished.

A PHYSICIAN dislikes to meet a healthy, rugged, "never say die" looking sort of man, who evidently "throws physic to the dogs," and would be right glad to toss the doctor after it.

GOOD AND EVIL NECESSARY.

BY ELDER W. G. MILLS.

Wisely has our heavenly Father
Strown our path with weeds and flowers,
And bestow'd the power to gather
Freely, as the will is ours.
Knowledge of both good and evil
Is a blessing to us made,
Better than the state primeval,
Though in innocence array'd.

Sin and death man's nature wasted,
That his joy might be complete:
Had we not the bitter tasted,
Could we value what is sweet?
Toil, and pain, and degradation,
We must pass through here below,
To enjoy the exaltation
That the Gods in glory know.

When we first received a being—
Spirits born of Parents great—
We rejoiced and sung, foreseeing
We should fill this humbler state.
We have learned in yonder glory,
What was necessary there;
But this state 's preparatory
For the Gods' exalted sphere.

Jesus gave himself an off'ring,
For our frailness to atone,
But was perfected through suff'ring,
Ere He gained His Father's throne:
And the Gods, in glory seated,
Passed through good and evil thus;
For when man was mortal stated
"He is now as one of us."

Infidels may scoff, and wonder
Why our Father made us so;
"Learn'd divines" in silence ponder,
And the reason never know:
But we prize this holy season—
God reveals His truth again;
Now we know the God-like reason
Good and evil both should reign.

From our pleasure and our trial,
Let 's improve while here we roam;
God will aid our self-denial
Till we all things overcome.
Let us, then, be wise and holy,
Pass the thorns and pluck the flowers;
And, though now our lot is lowly,
Life and glory shall be ours.

Newbury, Berks.

JUST PUBLISHED, *Catechism for Children*, by Elder John Jaques. Fcap. 8vo., 84 pp., price 6d.

ADDRESSES.—John M. Brown, 2 Downing Court, Downing Street, Cambridge.
Charles R. Dana, 2 Downing Court, Downing Street, Cambridge.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD JUNE, 1854.

	£	s.	d.
David Roberts	£0	4	0
John Memmott	5	0	0
James Linforth	14	10	0
Josiah Holmes	5	0	0
James Walker	20	0	0
David Rees	2	0	0
Carried forward	£46	14	0

	£	s.	d.
Brought forward	£46	14	0
James Duff	1	0	0
Edward Stevenson (Gibraltar Mission)	5	0	0
Edward Middleton	5	0	0
E. C. Brand	20	0	0
	£77	14	0

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 28.—Vol. XVI. Saturday, July 15, 1854. Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING APRIL 6, 1854, AT TEN O'CLOCK, A.M., PRESIDENT BRIGHAM YOUNG PRESIDING.

(*From the "Deseret News," April* 13.)

IN THE STAND: *Presidents*—B. Young, H. C. Kimball.

Patriarch—Isaac Morley.

Of the Twelve Apostles—O. Hyde, P. P. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. T. Benson, L. Snow, E. Snow.

Seventies—Joseph Young, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, L. Hancock, B. L. Clapp.

High Priests' Quorum—David Pettigrew, R. Cahoon.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—D. Fullmer, Thomas Rhoads, P. H. Young.

Clerk of the Conference—Thomas Bullock.

Reporter—George D. Watt.

Conference was called to order by President Brigham Young, and after the choir had sung, President HEBER C. KIMBALL prayed as follows—

O God, the Eternal Father, in the name of thy Son Jesus Christ, we come before thee this morning, and ask thee to look upon each one of us assembled together this day for the purpose of worshipping thee, and to transact such business as shall be for the furtherance of thy cause and kingdom, and the establishing of righteousness upon the face of thine earth, according to the counsel of thy will.

We ask thee to dictate all matters pertaining to this Conference, and pertaining to the assembling together of thy people from the different settlements of these valleys. O Lord, inspire every heart with the Holy Ghost. We pray thee this morning to forgive all our sins, follies, weaknesses, improprieties, and everything we have done to grieve thee in the days of our lives. Remit our sins, purify our hearts, and sanctify our affections unto thee, that our hearts may not be attached to the things of this world, nor our affections placed upon them, but upon things that are eternal, upon things that endure for ever, and that will make us happy and comfortable, whether we are in a state of poverty or in a state of exaltation, in regard to the things of this life.

Help us, O Lord, to be satisfied and contented in whatever circumstances we may be placed, that we may be like clay in the hands of the potter, and become moulded and fashioned in the likeness of the Son of God; that we may be influenced by his spirit, dictated to by his counsel, and that the revelations of Jesus Christ may be poured out upon us; that we may be filled with all wisdom and understanding necessary to forward thy cause on the earth, to purify our hearts, that we may be sanctified to enter into the glory thou hast prepared for the righteous.

We pray thee to look upon thy servant Brigham, and inspire his heart with the revelations of Jesus Christ; may the Holy Ghost descend upon him in greater fulness, to show him things to come, and bring all things to his remembrance, that are necessary for the well-being and salvation of thy people, that he may know what measures to adopt for the good of all people, and for the preaching of thy Gospel, and for the spreading of salvation to the remotest parts of the earth. Bless him with life and health, renew his age, and invigorate his body, and cause fresh life to enter every pore, sinew, muscle, and bone of his mortal tabernacle, penetrating every part, from the crown of his head to the soles of his feet; strengthening his lungs, his vitals, limbs, and joints. May the power of God rest upon him, and upon his associates, and upon all thy faithful Elders. Hear us, O Lord, in this thing.

We pray thee to bless thy faithful people, thy servants and handmaidens in the land of America, and those who are scattered abroad throughout the nations of Europe, and the islands of the sea. May the Spirit of the Lord God rest upon them in mighty power, and be withdrawn from those who do not assist in building up thy kingdom on the earth, and in establishing righteousness. May the sap and nourishment of the withered branches be given to those that are alive in thy cause.

We pray thee to take us into thy care, for we dedicate and consecrate ourselves and this Conference unto thee, with this habitation, this land, and everything pertaining to thy Saints. Let thy blessings be upon our wives and upon our children, upon our flocks and upon our herds, upon our fields and upon our barns; and may the blessings of the Lord God be upon the righteous from this time henceforth and for ever.

We place ourselves into thy hands, praying that all things pertaining to thy people this Conference, and at all other times, may be dictated by thy wisdom; and all the praise, honour, glory, and power, shall be given to the Father, Son, and Holy Spirit, worlds without end. Amen.

After President Kimball had opened the meeting by prayer, President Brigham Young presented the business of the Conference in the following words—

I will lay before the congregation a few items of business that may probably be presented before this Conference, if the state of my lungs will permit me to speak.

In the first place, I ask the privilege of wearing my hat. You may think I am beginning to feel the infirmities of age; I am older than many would suppose me to be; in a short time I shall be fifty-three years of age. More than half a century is a long time to live, and endure as much as I have each year of my life.

The business of the Conference, as it regards the organization and regulations pertaining to the leading officers of the Church, &c., will be the same as heretofore. We have other things which we shall lay before the assembly; but the business parts will probably be omitted to-day, and perhaps to morrow.

If it should continue weather to oblige us to occupy the tabernacle, we shall not be able to accommodate as many of the people as we should like; but if the weather should be warm and pleasant, the people will continue to gather in from the country settlements, and many will come to Conference, from the city, that otherwise would not; in this case, we are prepared to accommodate the whole congregation on the north side of the Tabernacle. We did not prepare the seats you see outside, expecting the congregation to sit out of doors when it is possible to accommodate it inside. When the assembly swells so large that not one half of it can get into this hall, we will then retire to the outside, if the weather will permit, that whatever business is transacted, may be done before all the people. You will recollect that we have had meetings both outside and inside of this house, on Conference occasions, which caused more or less confusion.

It may be expected by a portion of the congregation, that during this Conference, there will be a discourse delivered on the occasion of the death of brother Willard Richards. Whether there will or not I am unable at present to say. I can give you my thoughts upon that matter in a few words, and they will apply to all matters of a similar nature. Were I to preach a discourse to please brother Willards' surviving friends, and the Church at large, all that I might say can be summed up in these few words—

Brother Willard Richards I have known from before he became a member of the Church of Jesus Christ of Latter-day Saints. He lived at my house many years—board-

ed with me. From our first acquaintance to his death, in the Gospel and out of it, as far as I knew him, in his integrity and friendship, he was as true and unwavering in his course as the sun is to the earth, or as the earth is in revolving upon its axis. There was not a shade of deviation upon his mind, or wavering in his actions, in his feelings, or in his faith, from the principles of righteousness. He was true to his God, to his religion, and to his brethren, and in administering blessings to all, to whom he had power to administer. He was careful not to injure any person, and lived and died a Latter-day Saint. He is gone to rest, and is prepared to receive his body again in the resurrection, and then he will be prepared to take his seat in the celestial kingdom of our God. All that can be said of brother Willard's whole life is summed up in these few remarks.

Many that were personally acquainted with him, will no doubt have something to say touching the manner of his private life; but I can say to every person who was intimately acquainted with his private character, and to those who were not, but only knew him in a public capacity, that he was just as faithful, true, good, and that he lived as well, as any man who is subject to mortality—who is of the earth, earthy. No man can do any better than he did, in similar circumstances.

There may be some things pertaining to his private character that ignorant, selfish sectarians would find fault with, and raise objections to, but it is through ignorance they would do it. But if they knew him—knew his constitution—the weakness of his body; if they knew his mind, his faith, his feelings, and his desires to live, they would know at once, that he actually fought with death, and overcame it for many years. And the very course he had to pursue to keep life in him, he knew himself, would eventually sink him into the grave; but he would have been there years ago, had he not taken the course he did.

Now, if I do not say anything more concerning him, it will be all well. Let not any of the Church, or his family, think that brother Willard is neglected, or is not honoured and reverenced sufficiently, because I have not preached a long funeral sermon, which is the fashion of the world. I will do as much, think, speak, and pray as much for him, as I wish my brethren and friends to speak, think, and pray over me when I drop into the grave. When I die, bury me decently, and let me wait till the morning of the resurrection to receive my glorified body; that is all I ask my brethren to do for me when I am dead.

Custom becomes a strong law; it is one of the most powerful laws there is among the nations of the earth. It is customary with them to extol the dead. Let the most miserable and corrupt wretch on the earth die, if he has friends enough to speak in his favour, he is made to appear one of the most angelic beings that ever lived. A man may live and die like a brute, and in his life behave like a demon; but if he has plenty of money, and a circle of influential friends, they will extol him to the skies when he his dead, and adorn his moral character with the virtues of a heavenly being, and commit his body to the grave, saying, "We commit this our brother to the grave; dust to dust, ashes to ashes, with a sure and certain hope of a glorious resurrection." They have no doubt in their minds, apparently, but that he is gone to Abraham's bosom. That is what custom does. That is a specimen of the habits, customs, and traditions of the world. These things I wish to leave behind, and attend to things that will promote life, salvation, peace, and the best interests of the kingdom of God on the earth. Let us attend to that which will redeem Israel, place life and salvation before the inhabitants of the earth, that will do good to the living, and tend to save those that are in the broad road to destruction, both in a national and individual capacity; let us snatch them as brands from the burning. If I weep for any body, let it be for those who live, and do not live their religion, but set at naught the counsels of God, and will have none of His reproof. Never let me weep for a man or a woman who has been prepared in life for a glorious resurrection after death, and is gone in peace.

When their bodies sleep in the grave under these circumstances they are all right; I have no mourning, no tears, or grievin for them; if I mourn for any, it is for the living; and there is much more cause for weeping over many of this people, because of their guiltiness of heart, and corruptness of affections towards God and our holy religion, than there is for

those who have died in the faith and gone to rest.

I hope the brethren and sisters will be satisfied by these remarks. If there are any of the brethren who wish to take up the subject, and speak on the occasion of brother Willard's death, and on the death of sister Smith, George A. Smith's mother, and preach a funeral sermon, I am perfectly willing they should. But if they do not feel to do it, I do not wish it required at my hands.

Now to the business that will probably be laid before the Conference.

First of all, brethren and sisters, I wish to inquire distinctly of your feelings, to know if each individual who professes to be a Latter-day Saint, does know for a certainty this morning, that his peace is made with God — that his peace is like an ever-flowing river—that the spirit of the Lord Jesus Christ is in him like a fountain of living water. If the Spirit of God is in you like this, springing up to everlasting life, it is known to you. This is the most important part of our Conference business. Business of more essential import could not be presented before our Conference, if it were to continue in session for years. It is twenty-four years to-day since this Church was organized. Suppose millions of people belonged to it; or suppose there were only a few, and they had forsaken the spirit of the holy Gospel—had back-slidden in their affections, faith, and in the spirit of revelation; had forsaken the Lord their God, ceased to have the inspiration of the Holy Spirit, the ministering of angels, and the gift and blessings of the Holy Ghost, and they assembled merely out of form, in compliance with an established custom, and they exercised themselves in the ordinances of the kingdom of God, followed the rules and regulations in the organization of the Church of Jesus Christ of Latter-day Saints, and it was nothing more than a dead form to them—they could not derive one particle of real benefit by meeting together in a capacity like the present one. Then, first of all, I ask the brethren who have been in the kingdom for twenty, twenty-one, twenty-two, and twenty-three years (as there are those here, who have been in the Church from the beginning), how they feel this morning. What is the state of your minds? How is your faith? Do you feel as well as you did when you first embraced the Gospel? Is the spirit of revelation in you as much now as then? What should I receive for an answer, were I answered truly? I can give you my opinion; I believe there are many that can truly say, that the Spirit of the Lord has taken up its abode with them, and dwells continually with them from day to day, from week to week, from month to month, and from year to year. They are never without it, for it is in them and round them continually; they are full of it from the crown of their heads to the soles of their feet; it has become their constant companion. With every man and woman who will be faithful to their God, and to their religion, and who have been fully tried and proved, the Lord will actually take up His abode, and dwell with them, and they will not be left to themselves, or to the power of the enemy any more. They may be tempted and tried, but they always have their weapons of defence ready, their shield is buckled on; they are always armed with the armour of Christ, and they are always capable of beating back, of throwing of, and destroying, every power of the enemy that attacks them.

This is the first item of the Conference. I also ask those brethren and sisters who have lately come into the Church, and within a few years crossed the plains to this place, how they feel. Is the Spirit of the Lord now resting upon you? Is the vision of your minds opened to see and understand the things that pertain to life and salvation? Do you love the Scriptures, the word of life, also the Lord and His people, and His righteousness, as you did the day you first embraced this Gospel? If you have not realized an increase of heavenly good in yourselves, and made progress, you are dull scholars. How many can say they have realized an increase of that Spirit, and say, "I love the Lord, I love His people and His cause, better and better every day I live; my understanding expands, for I see and understand many things I did not know when I first embraced the Gospel. Whereas I loved but little, I now love extensively the cause of truth; whereas I knew but little, I now know considerably more; and according to the increase of my knowledge, so are my love and confidence in my brethren." Can you say this in truth? If you can it is all right.

Again, let me appeal to those who have done wrong, (if any there are,) and follow

it. Did you come to this Conference from your homes before you first repented of your sins, and obtained forgiveness? If you did I want you to leave in the intermission, and go home again, and there I want you to stay, until your sins are remitted; or get an Elder to immerse you in City Creek, and wash away your sins, so that you may not hinder those who are pure, that every individual's heart in this Conference may be pure before God, and have a mite to contribute to the faith of the whole body, that every heart may be lighted up by the power of God, and receive the Holy Spirit of the Lord Jesus Christ, and increase from this time in all righteousness, and not come and go like a door upon its hinges, without any variation for the better. When the people complain of each other—when they complain of the Church, of their hardships, of hard times, of this and of that, because the Lord does not speak with His own voice from heaven, because the revelations of God are not forth-coming, as they were in the days of Joseph Smith, all I have to say to them is, prepare your hearts, for there is all for you that you can receive, and a great deal more than you know what to do with. That is all that I need to say to you on that point.

Let every man and woman humble themselves before the Lord, and exercise mighty faith. Did you come here for the First Presidency and the Twelve to bless you? It is out of our power to bless you unless you are prepared to receive a blessing from your Father in heaven. We can stand before you here, and talk to you; but we cannot give you the Spirit of the Lord, unless you are prepared to receive it through our administration, it must come from the Lord. Let every heart, therefore, be prayerful, watchful, and exercise faith, and seek diligently for blessings for themselves, and then we shall all be blessed together.

I contemplate this people with great anxiety, and with feelings of deep interest. I look upon their conduct, and am sorry to see many of them wandering in their feelings from the ways of truth and righteousness. It is frequently asked me if it is right for men who have come to the Valley, and been blessed and re-blessed, to finally receive their endowments, and then want to go to California; and if they ought not to be cut off from the Church. They should be cut off were it not for one thing — the Lord wishes to give them ample opportunity to take a course to save themselves. It is not the mind of the Lord they should be cut off from the Church, as a general thing, consequently I think we had better not do it. If it was the mind of the Lord, I would consent to it; but as it is not, we should do wrong to do it. If every man, woman, and child in this kingdom were living in the light and blessings of the revelations of Jesus, would any one of them wish to go to California? You will all give a negative reply to this question; they would rather cry out, "Spare me the pain and suffering I would have to pass through by going there, and let me escape that misery, distress, and anguish, by staying with the people of God. Yes, my brethren, you who want to go, go; but I have a little more to say regarding it, which is, pay your just debts before you go, and do not steal other men's property. There are some already on the way, and are gone, that I think ought to be cut off from the Church; but I am directing my conversation to those who are going in the future. Pay your debts when you go, and be sure and steal nothing from your neighbours. I am perfectly willing you should go, for if you cannot be flogged, persecuted, and pass through the ordeals of suffering, sufficiently to prepare you to enter into the kingdom of God, without first going to hell, the quicker you go through it the better.

I am often asked if they will be saved who go to California in search of worldly riches. I answer, yes, some of them, *so as by fire*. They have not wisdom, discretion, and natural ability enough; and I suppose their spirits, before they came into this world, were not endowed with the same amount of rationality and reflection as others, so that they cannot be saved without *passing through the fire*. Let them go to California who wish; and if any of the Saints owe them anything, pay them honourably, and if they owe you anything, I will give you liberty to make them pay you. I have as a general thing made such brethren pay me that which they owe. I calculate on their paying their debts, and also that they shall not steal anything from this people; but they may go down into their sufferings as quick as they please; for the quicker they go there, the quicker they will get through them. Will they be saved? Yes. What! and be prepared to go into the celestial kingdom

of God? Yes, if they repent of their sins, and turn unto the Lord. And what will they do there? They have been told, years ago, not to do anything that would aid and build up the Gentiles; but they will do it, and they must needs go through the suffering that awaits them, to prepare them to go into the celestial kingdom. Will they be crowned with crowns of glory, immortality, and eternal lives? No; but they will be prepared to enter there to serve others that are prepared to receive kingdoms, thrones, principalities, and powers. That may perhaps appear a strange idea to some of you. If you want to know it, I will tell you the truth, and you may call it revelation or anything else you please. When you go into the celestial kingdom, you will have your resurrected bodies, and you will gather around you your families, and friends, and be associated with them there, as here. We are now mortal; there we shall be immortal; this difference will exist, and it is all the difference. Mortality is a perfect similitude, pattern, or emblem of the celestial kingdom, only the one is mortal life, and the other is life in immortality. Can you who own extensive farms work them with your own hands? No; but you have to hire help. Ask the woman who has thirty or forty of a family under her care, if she with her own hands, can do the work necessary to be done in such a family. She cannot do it without procuring help; she obtains servants to assist her. The extensive farmer has around him his associates, who are not capable of themselves of gathering around them property so as to be independent, so they are dependent on the man who knows how to direct, and increase from the elements the riches of this life, and he hires them, and pays them their wages, to help him to do the work necessary to improve every foot of his farm or inheritance. You will find the same thing in the celestial world, among the kingdoms of our Father in heaven.

You will find millions of the inhabitants of the earth there who are not capable of being crowned with glory, immortality, and eternal lives. Those who are faithful in putting out their talents to usury, will receive an increase according to their diligence. But shall we say that all are capable of becoming lords, and kings, and of being crowned with crowns of glory, and receiving kingdoms, and powers, and exaltations, and thrones? No, we do not; for they will be no more capable of it than they are of enjoying the riches of eternity here, and of properly applying them in this mortality, were they put in their possession, which would be the sure means of their destruction. They would not know what to do with such extensive riches. You may put that down as revelation, and have brother George write it.

Let the brethren go to California that wish to go, and I request them to be honest. I have another request to make of them, viz.—that they take with them all the thieves; for we can not get rid of them. However, it is an acknowledged fact, that the wheat and the tares must grow together until harvest; and the sheep and the goats will be in the same fold until the time of separation. Are there any sheep going to California as well as goats? Yes. And will any goats stay here? Yes; and some of the poorest, most miserable devils in the whole possy of them. What can we do with it? Why we must do the best we can. All I ask of those who are going, and of those who are staying, is, to be honest if they can.

This leads me to what I am now going to lay before the Conference, and it will be an excellent text for the brethren to preach upon. I will lay a proposition before this Conference for them to decide upon—that is for us to select a man, and send him to Upper California, say for instance to brother Horner's Ranch, to lay out a place for the gathering of the Saints in that vicinity of the world. Brother Amasa and brother Rich have got a standard reared in southern California already. We will also send men to Oregon, from those places, to preach the Gospel, for many of those who have been chasing the gilded butterfly, until they have run into the fire, and got pretty well scorched, will be glad of the chance to forsake their follies and gather again unto the Saints. We will also establish a place of gathering there. We also wish to send men to the United States to establish two or three locations there, for the gathering of the Saints. Then the English, Scotch, Welsh, and German Saints, as well as Saints from other nations of the old world, whose greatest difficulty is to get wagons, teams, and provisions to cross the plains, when they have saved a few shillings, can cross over the waters to one of these gathering places,

where they will be placed under the protection of a good Elder, sent to take care of them. We have just as good a right to go back to the United States to live, as any man has that lives there. This is what I have to lay before the Conference, to be a text for a few short discourses. We contemplate establishing a post in Ohio, and another in Missouri, as gathering points, to gather the brethren to, who are scattered abroad in those districts, and who may in the future come into them.

First and foremost, I wish to tell you that the brethren who may locate there for a season may get well whipped and thrashed, so that when they come to this place, they will not want to run to California, and leave unpaid that which they owe to the Perpetual Emigrating Fund, for bringing them here. We wish to put them in a smut machine, and have all the wheat cleansed from smut; and then put them in a fanning mill; and then through a screen, before they are prepared to come here, and be put in the hopper ready for grinding.

"Why, brother Brigham, do you really think we shall get scourged there?" There is no danger of it, whatever; for Christ and Belial have not yet become friends. Never mind that, we will gather the people there, and leave the result to the Lord God of Israel, and trust in Him to dictate the whole affair.

Will you vote for such a thing—to establish three places of gathering in the United States? We have one in California, and may establish another in Oregon. It is an excellent idea, though it may appear a novel one. I proposed the subject to brother Franklin D. Richards, before he went away, and he said he could send over ten times more Saints than formerly under this plan. When the New Orleans Route is closed, the emigration can continue by the way of New York, and after they have landed there, for a few shillings they can secure a place on the train, and be landed at once in the vicinity of the gathering points in the States, when they can be instructed, etc., to prepare them for the further prosecution of their journey. In that way he can send ten as easy as one to this place. If they should apostatize we want them to apostatize there, and not come all the way here to apostatize. We want them to have trials enough to satisfy them and us whether they wish to be Saints or not, before they pass through the fatigue, labour, and expense of coming to this distant valley, and then to apostatize here. We want them to be where they can apostatize without its costing them so much.

This portion of the business will be new to you, I have no doubt. When the time comes to present before you the quorums, we shall probably supply the vacancy made by the death of brother Willard Richards. Who will supply his place in the First Presidency? is a question that has not yet been answered, though many have talked to me about it. I have asked the Twelve to dictate this part of the business, but they have thrown it back—well, I will say where it ought to be; they said it was not their place to dictate the affair, but to confirm the conclusions of the President. If the Conference will show the best method of knowing who is the best man to be my second Counsellor, I will readily listen to their wisdom. The Twelve would have nothing to do with it, but said it was the privilege of the President to choose his own Counsellor, and for them to run the risk of its being right or wrong. However, if the Conference wish to dictate this matter, I will give them an opportunity. That is my method of doing business; as long as we are of one heart and of one mind, there is no ground for discord or dissension.

In my office and calling it is always time enough for the Lion to roar when the enemy approaches to invade our borders. There is no need of the Lion roaring when every body is doing right. When you are doing the best you can, I am then like a child with the rest of you; but let the dogs and wolves come prowling round, then you may expect the Lion to roar as usual.

I believe I have answered the desire of my mind for the present, with regard to laying out the business of this Conference. I will now resign the stand to brother Kimball.

Elder Heber C. Kimball then delivered a discourse, which will appear hereafter.

Choir chanted, "We praise, thee, O God."

Bendiction by Elder P. P. Pratt.

Two, P.M.

Singing. Prayer by Elder O. Hyde.

The Conference was addressed during

the afternoon by Elders O. Hyde, George A. Smith, and President Young.

Appointment was given out for the High Priests to meet in the Tabernacle in the evening; and adjourned until tomorrow, at 10 a.m.

Choir chanted "Hosanna."

Benediction by Elder J. M. Grant.

(To be concluded in our next.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 15, 1854.

FOREIGN INTELLIGENCE—*The "Germanicus."*—Ship *Germanicus*, May 30, Elder Richard Cook writes. At the above date the vessel was at anchor at the island of Tortugas, four hundred miles from the mouth of the Mississippi river. The vessel had made a rather lengthy voyage, in consequence of which, she had to put in at St. Georges, Grand Cayman, where she staid two days, and took in eight days' water, and again at Tortugas for a further supply. Sister Mary Warren gave birth to a fine son, May 14. Both did well until the 21st, when, about six o'clock p.m., the mother was taken sick, and she died at eight. She was buried in the churchyard at George Town. With this exception the Saints have enjoyed good health. Elder Cook says—"The Saints generally express their satisfaction with the quality of the provisions you furnished. Captain Fales is a very agreeable gentleman to travel with, and seeks to make the passengers comfortable."

We have been informed that the *Germanicus* ran aground at Key West, near Tortugas, but Elder Cook makes no mention of such a circumstance, so we are unable to speak as to its truth or falsity, though, if it had occurred previously to his writing us, it was evidently a circumstance to which no particular importance was attached. However, our information gives us to understand that the vessel was got off again without damage. We have seldom, in connexion with the vessels chartered by us, had to record even slight casualties that have befallen them, and never any serious ones. The good hand of our God seems to be spread out over the Saints when they abide by His counsel, to protect them from the multitudinous dangers of the mighty deep, and this is a source of heartfelt gratitude to us, and we are sure that it must be to all the Saints. But while the Lord extends His preserving care to His Saints who emigrate in companies under the direction of those who have the watch-care over them, it does not appear that an equal measure of that care is in all cases vouchsafed to those who emigrate by ones, or twos, or threes, with companies who have no sympathy for the Saints. An elderly sister of this town embarked some time since on board the *City of Glasgow*, which vessel has not been heard of since. A young brother and a sister, just joined in wedlock, embarked in the *Red Gauntlet*, which vessel is also lost. These circumstances may serve to teach the Saints the necessity of being united as far as possible in all the actions and movements of life. And we feel constrained to counsel the Saints to cross the mighty deep in companies, so that their faith may be united, and they thereby may have power over the winds and waves, the pestilence, and all opposing circumstances, and thus be enabled to stand in holy places, and triumph over the destroyer.

The "Marshfield."—New Orleans, May 31, Elder William Taylor writes. On another page we have inserted some extracts from a letter with which we were favoured previously to our receiving Elder Taylor's. The principal statements of Elder Fisher are corroborated by Elder Taylor's letter, which describes the voyage as being

a very prosperous one, the conduct of the captain and crew praiseworthy, and that of the company, with a few exceptions, such as became Saints. Elder Taylor's health had gradually improved, until he found himself "quite a different man than when in Liverpool." One portion of the company went up the Mississippi to St. Louis, on board the steamer *James Robb*, the evening of writing; the other portion were expected to go on the following morning on board the *Grand Turk*. Elder James Brown had left New Orleans.

St. Louis.—June 6, Elder C. H. Wheelock writes. He left Great Salt Lake Valley, with the mail May 1, and arrived at St. Louis, May 31. Elders Seth M. Blair, W. C. Dunbar, J. Ferguson, R. W. Wolcott, and Milo Andrus arrived at St. Louis with him. Elder Eldredge left St. Louis for the Valley June 3. Elder W. Empey was at Kansas, busily engaged in fitting out the Saints.

June 14, Elder Milo Andrus writes. Elders Wheelock, Dunbar, Wolcott, and Ferguson, left St. Louis for New York on the 9th of that month. Elder Blair had gone for Texas, the place of his mission.

June 15, Elder D. P. Curtis writes. The companies would be rather late in starting across the plains, having been detained in getting wagons. The *Marshfield's* company had arrived at St. Louis, and a portion of them were to start the evening of the date of writing, and the remainder on the 17th of the same month, in three boats for Kansas. One child of this company died in going to St. Louis, two more at the quarantine there, and one was sick when Elder Curtis was writing. The Saints in camp were in good health.

Australia.—We have received the *Zion's Watchman* of March 4, from which we learn that Elder William Hyde, with a company of 63 Saints from Hunter River District, was expecting soon to sail in the barque *Julia Ann*, Captain Davis, from Newcastle, for San Pedro, California.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(*Concluded from page* 431.)

We are now in the school of theology, and making rapid progress in the study of this celestial science. I admit there are some few dunces in the school; some advance at a very slow pace, and some not at all; it would be difficult to tell whether they enjoy anything or not, or whether they are in the faith or not. But as a general thing, our boys who are from the age of ten to fifteen years, know more of the principles of theology than the most educated clergymen in Christendom. In comparison to what is plainly revealed, the world of mankind are almost entirely ignorant of those principles which to them are of the greatest importance.

You certainly are learning; and brethren, I tell you again, what I have told you repeatedly, if you ever wish to have my good feelings, it will be owing to your conduct, in the strict observance of righteousness, and ceasing from all contentions, from speaking lightly of our great Father in heaven, of our elder brother Jesus Christ, of the angels of God, and of any good being upon the earth, from this time henceforth and forever. If you want my fellowship, cease from doing these things. I may love you, and seek your welfare with all my might; but I do not love the profane speeches and wicked conduct of some of the Elders in Israel. I have no fellowship for men who are guilty of breaking the Sabbath—of drinking spirit-

nous liquors to excess—of contending with each other, and going to law before Gentile or Bishops' courts to settle their difficulties. There is a better way of settling difficulties than either of these.

I gave the Elders a little key lately, to know when they were in the right path; I will now give you another. When a difference of judgment exists between two parties, let them come together, and lay their difficulties at each other's feet, laying themselves down in the cradle of humility, and say, "Brother (or sister), I want to do right; yea, I will even wrong myself to make you right." Do you not think that a man or woman, acting in that manner towards his or her neighbour, would be justified by the law of righteousness? Their judgments come together, and they are agreed; there would consequently be no need of calling in a third person to settle the difference. After taking this course, if you cannot come together, then call in a third person, and settle it. But for those who bear the name of Saints, to go into a Gentile court to settle their differences, is a stink in the nostrils of the Almighty. To me it is disgusting, filthy, and loathsome, in every sense of the word. I abhor it! Do, for heaven's sake, and for you own sakes, take my counsel, and show mercy to your brethren, even as the Lord has been merciful to us.

It has been observed that the people want revelation. This is revelation; and were it written, it would then be written revelation, as truly as the revelations which are contained in the Book of Doctrine and Covenants. I could give you revelation about going to California, for I know the mind of the Lord upon that matter. I could give you revelation upon the subject of paying your tithing, and building a temple to the name of the Lord; for the light is in me. I could put these revelations as straight to the line of truth in writing as any revelation you ever read. I could write the mind of the Lord, and you could put it in your pockets. But before we desire more written revelation, let us fulfil the revelations that are already written, and which we have scarcely begun to fulfil.

A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an Apostle is, and if there were ten thousand of them on the earth at the same time, you must know that the words of an Apostle who magnifies his calling, are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. Although brothers Willard Richards, Heber C. Kimball, and myself, are out of the Quorum of the Twelve, our Apostleship has not been taken from us. Who ordained me to be First President of this Church on earth? I answer, it is the choice of this people, and that is sufficient. If the Lord designates a plan, how His cause and kingdom can be best advanced, whose business is it, if it is the mind of the people to follow it? It is ours and the Lord's; but it is certainly not the business of those who are enemies to His cause. I preached considerably upon this point in Nauvoo, to give the people the understanding of the different callings of men. Joseph Smith was a Prophet, Seer, and Revelator, before he had power to build up the kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery, and David Whitmer, were the first Apostles of this dispensation, though in the early days of the Church, David Whitmer lost his standing, and another took his place. I have taught the brethren this principle years ago. When a man is an Apostle, and stands at the head of the kingdom of God on the earth, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man, for the building up of the kingdom of God on the earth.

I will now leave these items, and take up another. I hinted to-day at the wisdom of the Lord in opening the *gold mines*, and said He had one object in view, among many others; viz., *to try the faith of the Saints*. By this, His wisdom has been exhibited, and much accomplished by it, among those also who are not Saints. Take a view of this community; a portion will not be Saints; this has always been the case when God had a Church on the earth. They are not all sheep that are in the fold, neither are they all Saints who

bear the name. I wish you to understand, that when the sheep are separated from the goats, they will never again bear the like afflictions they bore while they mingled with the goats, as long as the world stands—no, neither in this world nor any other. Let the sheep and goats be once separated, and the master of that flock of sheep will never afflict them. When there are no goats to annoy the sheep, the latter will mingle with each other, and go hand in hand in full fellowship. But when goats are among the sheep they besmear them with their stink; and they frisk about, and behave so as to actually turn the sheep almost into goats. They will grow short in the hair, look like goats, and stink like them. The master of the flock must, therefore, do something to preserve the blood of the sheep pure, lest they completely degenerate, and altogether become goats; they must be chastened by persecution, to drive out the stinking goats from their midst. The Lord opened the California gold mines to lead them off, and I say to the goats, go! I am glad of it. "But, do you not think the sheep will go too?" Never mind, if they do; they will get well besmeared with the flavour of the goats, run off and wash themselves, and come back again. Though I speak thus, I do not despise the goats; no, not in the least.

You will perhaps recollect a dream I had in the spring of 1848, when so many were going to California; it seemed as though the whole community would be carried away with the spirit of gold, which caused much anxiety in my mind, and enlightened my understanding. I dreamed I was a little north of the hot springs, with many of my brethren, among some scattered timber. I thought of sending to Captain Brown's, on the Weber River, to get some goats which I had previously bought of him, but while I was conversing with the brethren, I thought the Prophet Joseph Smith came up to us, and I spoke to him. I thought I would send for my goats which I had purchased from Captain Brown, and brother Joseph started off to the north, and I thought very likely he would purchase the whole of brother Brown's stock, but I felt quite reconciled if he did. I thought I stood there some time talking with the brethren, when I looked up towards the road on my right, and behold I saw brother Joseph returning, riding on a wagon without any box to it, but it had a bottom of boards, and on these boards there was a tent, and other camping implements, &c., as though he had been on a journey of some length. He alighted from the wagon, and came to where we were standing. I looked, and saw following the wagon an almost innumerable flock of sheep, of all kinds, sizes, colours, and descriptions, from the largest, finest sheep I ever saw, down to the ugly decrepit dwarf. The wool on the large ones, I thought, was as white as snow; then the next smaller ones had also nice fine wool on them, and some were black and white; others had coarse long wool upon them, approximating to hair; and so on, until they became even a mixture of goats and sheep. I looked on the strange flock, and wondered. While I was looking, I asked Joseph what in the world he was going to do with such a flock of sheep, and said to him, "Why, brother Joseph, you have got the most singular flock of sheep I ever saw; what are you going to do with them?" He looked up and smiled, as he did when he was living, and as though he was in reality with me, and said, "*They are all good in their place.*" This is the dream.

So it is with this people. If you can only find the place for the goats, they answer the end for which they were made. I have always realized that a half-hearted "Mormon" is one of the meanest of human beings, for such are always ready to say, "How do you do, brother Devil," and "How do you do, brother Jesus?" or, "Brother Jesus, I want to make you acquainted with brother Devil." It is no trouble for them to turn unto Baal or unto Jesus; yet at the same time the Lord has a use for them. I have often heard men say they were convinced that "Mormonism" was true, and that they would cleave to it; but as for their hearts being converted, it is altogether another thing. Mobs never have done one thing against this people, but they could trace them, and have known all about it; for you will always find that the goats will run and lick salt with the sheep; and the Lord who made them has placed them in the world to serve His own purpose. When by these characters, afflictions are brought upon the Saints, and they are bereft of all they possess, it is to make them more attached to the cause of truth, while their persecutors are hurled into oblivion, which is the last of them.

If gold is a sufficient inducement to lead men off to live in the midst of that society in California, after they know and understand the condition of it, it certainly proves that they love the things of this world better than they love Christ. You may say you are poor, and wish to acculate something to help yourself and your family. "Are you starving to death for want of food?" "No." All of you have plenty to subsist upon. If those who go to California for gold were full of the Holy Ghost, they would clothe their wives and children with buck-skin, and wear it themselves to the day of their death, rather than mingle with the wicked, and be induced to leave the society of the Saints. The true cause of their taking such a course is, they do not love the Lord.

There is a class of persons that persecution will not drive from the Church of Christ, but prosperity will; and again, there is another class that prosperity will not drive, but persecution will. The Lord must and will have a company of Saints who will follow Him to the cross if it be necessary, and these He will crown. They are the ones who will wear a celestial crown, and have dominion, rule, and government; these are they who will receive honour of the Father, with glory, exaltation, and eternal lives; they shall reign over kingdoms, and have power to be gods, even the sons of God.

Those other classes will take different stations and possess inferior glories, according to their works in the flesh. That class who will altogether serve the world, and disregard the cause of truth, will become servants to the sons of God, and be in servitude throughout eternity.

What shall we do? I say, cleave to "Mormonism;" work with all our might for the Lord, and love Him better than any other earthly or heavenly object. And if He requires us to sacrifice our houses, our horses, our cattle, our wives and our children, let them remain upon the altar, but let us follow him to salvation and eternal life. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 408.)

[October, 1838.]

The following letter will show the state of public feeling in the country—

Lexington, 6 o'clock, A.M.,
Oct. 25, 1838.

To Messrs. Amos Rees and Wiley C. Williams.

Gentlemen — This letter is sent on after you on express, by Mr. Bryant of Ray County, since you left this morning. Mr. O. R. Morehead came here on express for men to assist in repelling a threatened attack upon Richmond to night. He brought news that the Mormon armed force had attacked Captain Bogart this morning at daylight, and had cut off his whole company of fifty men. Since Mr. Morehead left Richmond, one of the company (Bogart's) has come in and reported that there were ten of his comrades killed, and the remainder were taken prisoners, after many of them had been severely wounded; he stated further that Richmond would be sacked and burned by the Mormon banditti to night. Nothing can exceed the consternation which this news gave rise to. The women and children are flying from Richmond in every direction. A number of them have repaired to Lexington, amongst whom is Mrs. Rees. We will have sent from this county since one o'clock this evening, about one hundred well-armed and daring men, perhaps the most effective our country can boast of. They will certainly give them (the Mormons) a warm reception at Richmond to-night. You will see the necessity of hurrying on to the City of Jefferson, and also of imparting correct information to the public as you go along. My impression is, that you had better send one of your number to Howard, Cooper, and Boone Counties, in order that volunteers may be getting ready and flocking to the scene of trouble as fast as possible. They must make haste and put a stop to the devastation which is menaced by these infuriated fanatics, and they must go prepared and with the full determination to exterminate or expel them from the State *en masse*. Nothing but this can give tranquillity to the public mind, and re-establish the supremacy of the laws. There must be no further delaying with this question any where. The Mormons must leave the State, or we will, one and all, and to this complexion it must come at last. We have

great reliance upon your ability, discretion and fitness for the task you have undertaken, and we have only time to say, God speed you.

Yours truly,

E. M. Ryland.

The brethren had *not thought* of going to Richmond—it was a lie out of whole cloth.

Friday, Head Quarters of the Militia, City of Jefferson, Oct. 26, 1838.

General John B. Clark, 1st Division, Missouri Militia.

Sir—Application has been made to the Commander-in-Chief, by the citizens of Davies County, in this State, for protection, and to be restored to their homes and property, with intelligence that the Mormons, with an armed force, have expelled the inhabitants of that county from their homes, have pillaged and burnt their dwellings, driven off their stock, and were destroying their crops; that they (the Mormons) have burnt to ashes the towns of Gallatin and Mill Port in said county; the former being the county seat of said county, and including the Clerk's Office and all the public records of the county, and that there is not now a civil officer within said county. The Commander-in-Chief therefore orders, that there be raised, from the 1st, 4th, 5th, 6th, and 12th Divisions of the Militia of this State, four hundred men each, to be mounted and armed as Infantry or Riflemen, each man to furnish himself with at least fifty rounds of ammunition, and at least fifteen days' provisions. The troops from the 1st, 5th, 6th, and 12th, will rendezvous at Fayette, in Howard County, on Saturday, the 3rd day of next month (November), at which point they will receive further instructions as to their line of march. You will therefore cause to be raised the quota of men required of your division (four hundred men), without delay, either by volunteer or drafts, and rendezvous at Fayette, in Howard County, on Saturday, the 3rd day of next month (November), and there join the troops from the 5th, 6th, and 12th Divisions. The troops from the 4th Division will join you at Richmond, in Ray County. You will cause the troops raised in your Division, to be formed into companies, according to law, and placed under officers already in commission. If volunteer companies are raised they shall elect their own officers. The preference should always be given to volunteer companies already organized and commissioned. You will also detail the necessary field and staff officers. For the convenience of transporting the camp equipage, provisions and hospital stores for the troops under your command, you are authorized to employ two or three baggage wagons.

By order of the Commander-in-Chief,

B. M. Lisle, Adj.-General.

To all persons that are or may be interested. I, Horace Kingsbury, of Painsville township, Geauga County, and State of Ohio, feeling the importance of recommending to remembrance every worthy citizen who has by their conduct commended themselves to personal acquaintance by their course of strict integrity, and desire for truth and common justice, feel it my duty to state that Oliver Granger's management in the arrangement of the unfinished business of people that have moved to the Far West, in redeeming their pledges and thereby sustaining their integrity, has been truly praiseworthy, and has entitled him to my highest esteem, and ever grateful recollection.

Horace Kingsbury.

Painsville, October 26, 1838.

To all whom it may concern. This may certify that during the year of eighteen hundred and thirty-seven, I had dealings with Messrs. Joseph Smith, junior, and Sidney Rigdon, together with other members of the society, to the amount of about three thousand dollars, and during the spring of eighteen hundred and thirty-eight, I have received my pay in full of Colonel Oliver Granger, to my satisfaction. And I would here remark, that it is due Messrs. Smith and Rigdon, and the society generally, to say, that they have ever dealt honourably and fair with me: and I have received as good treatment from them as I have received from any other society in this vicinity; and so far as I have been correctly informed, and made known of their business transactions generally, they have, so far as I can judge, been honourable and honest, and have made every exertion to arrange and settle their affairs. And I would further state, that the closing up of my business with said society has been with their agent, Colonel Granger, appointed by them for that purpose; and I consider it highly due Colonel Granger from me, here to state that he has acted truly and honestly in all his business with me, and has accomplished more than I could have reasonably expected. And I have also been made acquainted with his business in that section; and wherever he has been called upon to act, he has done so, and with good management he has accomplished and effected a close of a large amount of business for said society, and, as I

believe, to the entire satisfaction of all concerned.

JOHN W. HAWDEN.

Painesville, Geauga County, Ohio,
Oct. 27, 1838.

Saturday, 27th. Brother Patten was buried this day at Far West; and before the funeral, I called at brother Patten's house, and while meditating on the scene before me in presence of his friends, I could not help pointing to his lifeless body, and testifying, "There lies a man that has done just as he said he would—he has laid down his life for his friends."

Governor Boggs' Exterminating Order was issued from—

Head Quarters Militia, City of Jefferson, Oct. 27, 1838.

Sir—Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavour to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and *must be exterminated* or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion county, to raise five hundred men, and to march them to the northern part of Davies, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; you can also communicate with them if you find it necessary. Instead, therefore, of proceeding, as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. BOGGS,
Governor and Commander-in-Chief.

To General Clark.

Great excitement now prevailed, and mobs were heard of in every direction, who seemed determined on our destruction. They burned the houses in the country, and took off all the cattle they could find. They destroyed corn fields, took many prisoners, and threatened death to all the Mormons.

Head Quarters of the 3rd and 4th Div.
Missouri Militia, Richmond,
Oct. 28, 1838.

To the Commander-in-Chief, Missouri Militia.

Sir—From late outrages committed by the *Mormons, civil war* is inevitable. They have set the laws of the country at defiance, and are in open rebellion. We have about two thousand men under arms to keep them in check. The presence of the Commander-in-Chief is deemed absolutely necessary, and we most respectfully urge that your Excellency be at the seat of *war*, as soon as possible.

Your most obedient servants,

DAVID R. ATCHISON, M. G. 3rd Div.
SAMUEL D. LUCAS, M. G. 4th Div.

(To be continued.)

THE MARSHFIELD.

EXTRACT OF A LETTER FROM A PASSENGER TO HIS BROTHER.

Ship "Marshfield," New Orleans, May 29, 1854.

My Dear Brother William—I hail with joy this privilege of acquainting you of our arrival at New Orleans this morning, after a passage of 51 days from Liverpool, and I rejoice in having to say that our voyage has been more like an excursion from London to Margate, or Herne Bay, than a voyage across the vast Atlantic. I presume that I shall be perfectly safe in saying that a more pleasant, healthy, and happy voyage has never been known in the history of transatlantic emigration, for,

although we had a few days' sea-sickness, we have been entirely free from disease, with but one exception — Orson William Neild, son of a brother Neild from the Oldham Branch of the Manchester Conference, and who died on Sunday night, 23rd April, aged five months. As regards myself and family, I might say we have been firstrate. Jane has been a little poorly a day or two, and William was sea sick one day. I had an attack twice of my old complaint, which brought me to an anchor one day, but all that is nothing. We are well now, and in first-rate spirits, thanks to our heavenly Father.

Well, now for some information which may be useful to you as you come along. As regards provisions, they have been of the best quality. I have been greatly deceived both in quantity and quality, both have been so very good. I bought one cwt. of biscuits, one third would have been enough. Half the bacon would have been plenty. The tea is quite sufficient to use twice a day. If you use coffee for breakfast, you save half your tea; and although the pork seems small per week, yet in a family, and in these warm latitudes, it is really more than you can use. I brought a quarter cwt. of flour; I could have used half as much more, for if you have flour you can have soft bread every day. The cooking arrangements are very good, the company is divided into eight wards, and each has its turn or use of the galley alternately during the day, which makes the wards differ in their dinner times, but all goes on well.

A few red herrings, and a good supply of potatoes, are very acceptable. The potatoes relish the pork. The pork was very good; some we have had as good as you would buy in the shops in Liverpool.

I have found your little barrel very useful. In hot weather we have had frequent showers of rain, which has supplied us plentifully for washing our clothes. Some baking powders, carbonate of soda, and sherbet, are very useful, also some mustard, lime-juice, plums, currants, caraway seeds, spices for puddings, pickles, and a few pounds of sugar. Be sure to bring some preserves, and you may reckon upon having tarts all the voyage, which are very nice in these hot latitudes, for it is hot, and no mistake. Our only bed-covering is a sheet, and that is soon kicked off when we are in bed.

Well, now, a word about our Church government on board, for I presume you wish to know all. Elder William Taylor is our President, and a first-rate fellow he is—a better man, and one who feels more for the interests of the Saints, I never met with in my experience. I thank God I have the happiness of his acquaintance and friendship. Elder Gilbert Clements, another most excellent man, is one Counsellor, and your humble servant is the other. As I said before, the whole company was divided into eight wards, or, you may call them, Branches of our Conference. Each ward had its President. Four wards on the starboard side were under my superintendence, while the other side were under Elder Clements'. President Taylor was over the whole. We have had occasionally our council meetings, and sometimes to try offenders, for you must understand that offences will come. You would be astonished to see the wickedness of some men and women calling themselves Saints, when they are, like us, thrown into close quarters. Let no Saints attempt to gather, unless they are fully determined to love God, and work righteousness. All our company are not such. I have learned and seen more of the feelings and dispositions of the human heart in this short voyage than in the whole course of my previous life. O, how precious are wisdom and patience. But, upon the whole, we believe a better company of "Mormons" never crossed these seas.

Now for something about our ship and her officers. Our ship, if I know anything about ships, is about as good a one, for strength, ventilation, and every other qualification, as ever crossed these waters. Our captain is a perfect gentleman, in the fullest sense of the expression; he has been a captain in his ship, a father and a friend to his passengers. May God bless him. The mates and the seamen have behaved with the greatest kindness to all. I can say truly before God, that while I have been on board I have been treated as a gentleman by the captain, officers, and crew. Two of the crew —the carpenter and a sailor, are going with us to Zion. They have been engaged as teamsters by some of the passengers, and will be baptized after leaving the ship. It is not prudent to baptize seamen on board — it has been proved that they sometimes get baptized on board merely

to assist in their designs upon the honour of our sisters. We might have baptized all our crew, mates and all, but our President was too old for them.

We have had two marriages and two births on board.

From your affectionate brother,
THOMAS F. FISHER.

PARAPHRASE OF PSALM CXXXVII.

By proud Euphrates' gliding stream we sat us down and wept,
As long past hours in Zion o'er our sadden'd mem'ries crept;
Our harps, once all attun'd to joy, hung near us on the trees,
Now stirr'd to music only by the sighing of the breeze.

In that hour of desolation, was heard the victor's voice,
He, who had torn us from our homes, he bade our tongues rejoice;
"Come, sing us one of Zion's songs in this our hour of glee!"
Oh! how could we the vanquished sing the anthems of the free!

If this sad heart shall e'er forget the country of its love,
Oh! may it feel the wrath of Him who rules the realms above;
Salem! our once unconquer'd home, though impotent to save,
Our every pulse shall beat for thee till tranquil in the grave.

And thou, proud queen of nations! now exulting in thy might,
Think not it will be ever thus, that wrong shall vanquish right;
High as thou art, the day will come, when, spoiled by many a foe,
Thy haughty sons shall sleep in dust, thy boasted towers lie low.

I. E. R.

JUST PUBLISHED, *Catechism for Children*, by Elder John Jaques. Fcap. 8vo., 84 pp., price 6d.

ADDRESSES.—J. W. Lewis, Mr. Edward Weaver's, 22, Norton Street, Spittlegate, Grantham.
William Pitt, 19, Ponsonby Terrace, Derby.
Milo Andrus, 135, Market Street, St. Louis, Mo., U.S.A. Post Office address, same as Elder Eldredge's—Box 333, Post Office, St. Louis, Mo., U.S.A.

LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH JUNE, 1854.

	£	s.	d.
Samuel Church	22	0	0
Charles Peat	7	0	0
Henry McCreery	47	0	0
James Reece	2	0	0
Simon Irwin	2	0	0
John Kessell	2	12	6
Samuel Gentle	2	0	0
Jeremiah Baker	14	0	0
John B. Pears	10	11	10
Thomas Parkes	1	5	0
Richard Harper	2	10	0
William Smith	0	17	0
Josiah Rhead	5	0	0
Josiah Holmes	5	0	0
John Aird	13	8	0
Carried forward	137	4	4

	£	s.	d.
Brought forward	137	4	4
William Simms	7	15	0
Robert Kirkwood	17	0	0
E. C. Brand	20	0	0
John Memmott	20	0	0
A. N. McFarlane	7	0	0
Joseph Akers	2	14	12
John McComie	20	0	0
Charles A. Harper	2	0	0
John Holsall	20	0	0
James Linforth	5	0	5
H. E. Bowring	0	18	0
Thomas Clarke	15	0	0
John Hole	6	0	0
	280	12	8

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 29.—Vol. XVI. Saturday, July 22, 1854. Price One Penny.

ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6TH, 1854.

(*From the "Deseret News," April* 27.)

We have had laid before us many items by the President; and so far as I am concerned, one thing suits me just as well as another. I am very much in favour of all the remarks of brother Brigham, and they are revelation to us, and that from God. It gives me a great deal of satisfaction when I hear a man tell the mind of the Lord, and I can have a testimony to myself that it is the mind of the Lord; and when I have a testimony that it is the mind and will of God, I then know that I have got a similar spirit to the one that revealed it.

It is the privilege of this people from this time henceforth and for ever to understand the things that revolve through their minds from day to day, and from year to year. The majority of this people imagine to themselves a great many things that are in reality the things of God, things that God is putting into their hearts, but they do not know how to organize them, and arrange such ideas into sentences, to convey them to the minds of the people. It takes an Apostle to do it. It is not every man or woman that can do it.

There have been many things related here that you have no doubt thought of, but did not know whether they were right or wrong. It is a great consolation to me to have that degree of the Spirit of the Lord to discern all things, and be able to tell what is true, and what is untrue. Is it not worth more than all the gold of the world? It is, for gold cannot purchase it. It cannot be purchased with jewels, nor with clothing, nor with the souls of men, and it is just as free to you as it is to me.

I thank God for the things that are going to take place, to give every man a fair chance to prove himself to be a Saint, or to be a devil. Jesus says, "My sheep hear my voice, and they will follow me, and a stranger they will not follow;" this is Scripture. What will you do with it? Are those that are going to the north and to the south, to the east and to the west, following the shepherd's voice? Are those who are leaving the Saints to mingle with the world to search for riches, following the good shepherd or his spirit? No, but they are following a stranger, and they do not know the good shepherd's voice, nor the good shepherd's spirit.

Well, I am glad they are going. I went up to my mill yesterday, and as I was coming back, I met several brethren on their way to California as fast as they could drive: I thought they were afraid of getting a mission, if they stayed here to attend the Conference.

I have learned one thing to a demonstration since I became a member of this Church, that if a man is determined to be damned nothing can hinder it. I have argued with men for hours, for

weeks, for months, and for years, to prevail on them to serve the Lord, but my labours have generally been spent in vain on persons who needed so much persuasion to do good. The Spirit of the Lord does not inspire me to trouble myself any more about men who will do wrong; it is enough for me to do the will of the Lord my God, even those things I am dictated to do by my President, and let every other man act as I do, and be perfectly independent whether to serve God or mammon. I would not now step one step out of my way to head a man's course that is determined to go to the devil, but I will say, Go into the fire, that you may be burned out. He will be saved when he comes to himself, but he never will come to himself, until he is burned out like an old pipe, that has become impregnated with filthiness.

The idea of having places of location is good. The people will gather there as they did in Kirtland, and in Missouri, and in other places. I consider it to be a screen. You know when you carry your grain to the mill, you must take great pains to get out all the smut and dirt, and run it through a screen, that the chaff and other useless matter may drop through, before it goes into the smut machine and hopper. It has also to go through a hurricane, that it may blow off all the dust and make it clean. Many of us have been through a hurricane, and through earthquakes. A smut machine is a fit representation of an earthquake; it proves every kernel, and if it is a smut kernel it bursts it to pieces. After it goes through the hopper and the grinders, it is separated by the bolt into flour of two or three kinds, and the bran passes out by itself. Where there is not a good screen to screen off the kernels of smut and chaff, and other obnoxious substances, they will have an effect upon the flour. But do they destroy the flour? No; they only blacken it a little, and it will not rise so good when you make a cake of it, because there is no life in that filthy substance that is mixed with it; the life is in the flour.

Upon the same principle a great many Saints are emigrating, and also others that are not Saints, but thieves and liars, and adulterers, and fornicators, and murderers, and they make the good flour, in the eyes of the world, to look a little black, but it does not affect the righteous Saint, the holy man, nor the holy woman, nor does it affect the servants of the living God, who bear the Priesthood of the Son of God. I am very much in favour of having in the Lord's mill a good screen smut machine, and bolt. We have ground wheat long enough to know the value of a good screen and smutter; and it is high time these valuable appendages should be attached to the mill, which will be a decided improvement. Every portion of the good wheat is good for something, but the smut is good for nothing; we feed our horses with the bran, and fatten our pigs, and the other part of it is good to feed ourselves and our children.

What are my feelings continually? They are—I would to God this people would all do right, and walk humbly before their God, and do unto one another as they would wish others to do unto them, and when men labour for each other, labour for their brother as they would wish him to labour for them. But I see men who come to labour for the Lord, who are eye servants. A man who will be an eye servant to his God will be to his brother, and that man who will be an eye servant to his brother will be to his God, and he never will work only as you stand and watch him. I see men work on the public works, one hundred, or perhaps one hundred and fifty in a gang, and I have watched them work, and not over twenty men out of the one hundred and fifty will be at work at the same time, while the rest are standing still. I supposed they had agreed to work by turns, so that they would not become wearied before night. Is this doing as you would be done by? I know, gentlemen and ladies, that it is not, and those who do such things will be brought to an account for them, and for all the works of your lives, whether they be good or whether they be evil, whether they be much or whether they be little. You will not receive a reward for anything more than you merit; and whatever you have done, for it you merit a reward, and that belongs to you; but no men or women in the celestial world will be rewarded for that which they have not done.

Do you suppose the Lord will divide His inheritance to the children of men unless they have earned a right and title to it? (I speak with regard to this earth.) No, no more than I would leave my inheritance, to all my children when half of them had turned away from me, and

never tried to build up me and my estate. Are such rebellious children heirs to it? If they are in truth, then you are all heirs to the estate of the Almighty, whether you have been true to Him, or against Him; whether you have striven to build up and increase His kingdom, or pull it down; and the blessings He has promised to the righteous belong to the wicked as well as to the righteous. I tell you, my family cannot claim any portion of my estate, unless they have assisted in gathering it, and when they have assisted in gathering it, and in building it up, they are to be rewarded from that estate according to their merits in building it up and increasing it. That is the way God will deal with the families of the earth, and with this people more especially, and they cannot escape from it. If I seek to build up the kingdom of God, from the time I first come into this Church until I lay down my body in the grave, still my spirit is as capable in another state to continue that work as it is in this. I believe I was active before I came here, in laying the foundation to come here, and continue the work in this world. I have come here and received my body to accomplish that which I could not accomplish in the spirit; and now I have got to leave this tabernacle to go again into the spirit world to perform a work I cannot do in the flesh, that I may be prepared to receive my body again, and enter into the celestial world with the Gods; and if I am faithful, all things are mine, because I have been faithful in my Father's business. But that man who will sit down in idleness, and lounge away his precious moments, doing no good to himself, to his brethren, or to his God, will not be an heir to the inheritance; nor that woman who will sit in the corner, and grunt, grunt, grunt, until she is all grunt together, and the bumps of grunt stick out in every direction, and she cannot move her little finger to do one good action to build up God's kingdom, or assist her husband in doing it. It is just so with a great many men and women in this Church, and I wish there were less of them.

No man or woman has taken a proper step—has pursued a course that is according to the mind and will of God, but what it is for his or her exaltation in His kingdom. Suppose they have pursued a right course, and suffered a little in doing so, and then complain about it, will they enter into their exaltation? I tell you, no. Joseph said they would not, and brother Brigham has said they will not, and God has said they will not.

When men or women, that have entered into the holy order, and are considered quite unholy by the world, and a little so by some of the good Saints, sit down and begin to find fault and murmur about it, they never will attain to that glory they otherwise would.

Take a righteous course, brethren, and build up the kingdom of God, and all will be well with you continually, and all things will work together for your good. I have not language to explain things any plainer than I do. They are plain enough to me, and if you understand them as I do, they will do you good, and build you up and nourish you, and strengthen you, and give you grace, and patience, and humility.

As brother Brigham says, this people are my pride, and my eyes are continually awake to their welfare. This people are a good people, and they are the pride of my heart, and God knows I love to see you do right, and be faithful and work, and exert yourselves, and do good, and work righteousness all the day long, and not impose upon the Church, and upon your brethren, and want them to carry you on their shoulders, and expect them to pity you, and coax you, and flatter you. Do you expect that such a person will ever enter into the celestial kingdom of God and be crowned? No, for if that spirit is in him or her in the flesh, it will be the same in the spiritual world. If any of my family will do wrong in the house, they will do it out of the house; that is, if their spirit will do it in the body, they will do it out of the body. If you do not curb your spirits and bring them into subjection while they are here in their house, you will have to curb them after they have left the house, or they will continue to be refractory. Now, gentlemen and ladies, that is as plain as I can make it to you, and if you do not come to it, it is your own fault and not mine. My prayer is, "O Lord, help me to be faithful, and to continue faithful, and be submissive like the clay in the hands of the potter, that my President can do with me as it seemeth him good." When I hear of his going any where on business, I run over to him and say, "You expected me, did you not?" Why should I wait to be called upon when I am chosen

to nourish, and cherish, and strengthen him; and to go, and come, run, walk, sit, stand, talk, or keep silent, when he tells me? What is a wife good for to me that will not do the same, and then much more, if it is required? What is the Priesthood good for to those who hold the keys of life and salvation to the world, if they are not submissive in the same manner, and more so. This is true, brethren and sisters, and you have got to come to it, the whole of you, or else be burned out, and then become servants to the faithful, who have been perfectly passive in the hands of the Almighty, and are crowned in His kingdom.

He says, "The sheep hear my voice, and will follow me, and a stranger they will not follow." You must learn submission, every soul of you, and then teach it to your children. If disobedient children were under the training of some good man and woman, that would in their own example teach them, and discipline them by good precept, they would become good Saints. I wish parents to take that course, and train their children in the way they should go, and when they become old, they will not depart from it. Are you waiting for the First Presidency and the Twelve to train them for you? It is a hard case for us to manage our own, but we shall not come under condemnation if we do our best towards them. You will come under condemnation, if you do not train your children to flee from all iniquity, and then there will be none for ours to cling to. You justify yourselves in many things because you see others take that course; because our children run into iniquity, you are not justified if you do not train yours. I am speaking upon the principle of discipline.

The night the plates were given to Joseph Smith, from their bed in the summit of the hill Cumorah, I saw, in the firmament above my head, hosts of men in platoons of twelve; and I saw them march until they reached the western horizon, as far as I could see them. After looking upon them for hours with my natural eyes, I never observed a variation of a hair's breadth in their step, or the least disorder or confusion in their ranks. I think of this sight, and then look at this people; they do not compare in this respect with things in heaven. We are praying continually that things may be on the earth as they are in heaven. When there was a rebellion in heaven, they cast out the rebellious. I may not remain in this earthly house to see the day when the rebellious will all be cast out on the earth as they were in heaven, but I shall obtain an organized glorious body, and see the day when, if there is an evil in Israel, it will be cast out, the same as it was cast out of heaven. I shall see that day, by the help of God, and my prayer is by day and by night, "Father, help me to keep thy commandments, magnify my calling and my Priesthood, which will exalt me, and bring me into thy presence, O Lord." That is what the Priesthood is committed to us for; if we magnify our calling, and fill our office, God will magnify us, and bring us into His presence. If you believe this, brethren, why do you not live for it? I suppose a great many do, and a great many do not, and those who do not are the persons we are preaching to.

Having made these few remarks, I pray God to bless you, that His peace may be with you, and help you to be faithful, and train up your children to be righteous, and as soon as they are old enough, do as brother Brigham and myself have done, send them to the nations of the earth. When my son William returns, I want to have another one ready to send, and when he returns, another, and when he returns, another, and when he returns, I want a dozen there. My children I raise to the Lord, and they shall be devoted to His service, or they cannot prosper. May God grant they may, for Jesus Christ's sake. Amen.

MORMONISM.

(*From the "Daily Alta California."*)

About a hundred years since, philosophers congratulated themselves that they had finally "illuminated" civilized nations, and that thereafter the success of religious impostors, pretending to prophetic character by direct commission from heaven,

would have to be confined to the barbarous nations. And the congratulation was not entirely unwarranted; one by one old superstitions, beginning with the belief in ghosts, shrank back into their native night. Year after year saw new light thrown upon science, history, and religion.

The people of the United States were supposed to be possessed of all the enlightenment of the time, and nevertheless some twenty years ago, Joe Smith did set up for a Prophet in the United States, and found such a success as few of those acknowledged to have been worthy of being considered Prophets have encountered. As has happened to prophets in all ages, Joseph found but little favour in his own country, and finally sealed with a martyr's blood the faith which he taught, truly or falsely. A close investigation would perhaps show that no founder of a religious belief has met with such success, if all the circumstances be considered. Smith had nothing to commence with save his talent. He had no education, no wealth, no external aid, no propitious circumstances, not even a reputation. He was looked upon as an idle, worthless fellow. He commenced to teach a new doctrine, not against a weak, poetical mythology, or a degrading idol worship, in dark ages among ignorant and credulous people, but against a multitude of zealous Christian sects, among a people strongly inclined to be incredulous.

And yet within twenty years Mormonism has grown to be considered one of the most important phases of existing religious belief, numbers more than a hundred thousand believers among civilized nations, and is spreading more rapidly, in proportion to its numbers, than any other faith.

To account for this success is difficult. The best reason that can be given is, that Smith's talent was equal to the task. The Mormon Prophets would have us believe that the faith prospered because the Lord looked upon it with favour; but such reasoning would incline us to believe that the Lord has favoured many different and inconsistent doctrines. The martyrdom of Smith, for such the execution deserves to be called, could not have had much influence. There was nothing in the Smith blood, or in any other human blood, which could lend wisdom or success to plans formed long before.

Mormonism was successful before Smith died. The true religious fervor had already taken possession of the majority of the believers and Apostles of the new faith. How little ground for the faith it boots us not to inquire; the faith was sincere, and persecution could not compel its surrender. By what magic power, by what kind of political management, by what kind of church government Smith gained and preserved his absolute power, it will be the duty of the future historian to explain; for as yet we have no book worthy of the subject. Smith is said, by all who knew him, to have been a man of wonderful talent. He was sociable, and even familiar with all, even the rudest of his followers; plain, straightforward, and unostentatious in his manners, exceedingly bold in his plans, ready in his wit and conversation, a very able talker; not an orator, but an unsurpassable debater, speaking invariably to the point, and with convincing clearness; and sure to make himself master of the favour of every person upon whom he exerted his powers.

Though many doubts might be entertained of Smith's talents, upon the testimony of those who knew him personally, there is little room for doubt, after considering the harmony and success of his system, when left to the care of others, long after his death. It is, besides, clear that no ordinary man could have commanded implicit obedience from such men as Brigham Young, Sidney Rigdon, Orson Hyde, and Parley Pratt.

When these men acknowledged their faith, the prospect of worldly gain was but dim, and it was so distant that a keen eye was required to see its success; and since then, the path of the Mormon leaders has not been over a bed of roses. The supposition that Smith and his Apostles were conscious of being impostors, is not without its difficulties. Imposture is something which does not thrive under dangers and difficulties. It seldom happens that a man will seal a lie for its own sake with his blood; and yet Smith did it. He was in constant danger of losing his life from the time he arrived in Missouri until he was shot in Illinois; yet he never swerved. He might easily have modified his doctrines, and by bending a little before the storm, have adapted himself to the circumstances, so that the Mormons would have lived in peace, and himself become, by the natural influence of votes, a

man of high political importance. He might have made far more use of his power, might have paraded himself before the public, might have bowed before the political parties; but his eye appeared too single to the government of his followers and the success of the unadulterated Mormon doctrine.

The position of the Mormon leaders at present is one which most impostors would shun. Brigham Young has shown no disposition to bow before the majesty of the United States; and we know what will be the result if the same stiff-necked policy should continue to prevail. Certain it is, that in no case can the position of a leader of the Mormons be a sinecure. Neither is the position of an Apostle a very desirable one. There are many missionaries in these days, but none are equal in devotion to the Mormons.

To call these men fanatics, fools, impostors, &c., is unwise, unconsoling, unjust, and impolitic. Mormonism can be conquered, not by force and contemptuous treatment, but only by mildness and fair reason. Many doctrines quite as foolish as Mormonism prevail. The belief in the "Holy Coat of Treves," which found so many worshippers in the heart of Europe a couple of years since, was far more foolish. The similarity of the treatment of the Mormons and the early Christians is worthy of notice. The Christians, like the Mormons, were charged with dishonesty and all abominable vices, and the charges found general faith at a distance. It is quite probable that some of the professed Mormons are thieves or worse; but the falsehood of the charge as made against the sect bears the falsehood upon its front. Tacitus speaks of the Christians in terms very similar to those used by a majority of the Americans in speaking of the Mormons.

Into the future of Mormonism it is difficult to see, but it can safely be said that, come what may, so long as the present organization is preserved and the present leaders retain their power, Mormonism must thrive. Utah, a territory four hundred and sixty miles long by three hundred and fifty wide, is under their control. Brigham Young now holds his commission as Governor from the President of the United States, and the appointment was politic and proper. Difficulties may happen when the people apply for admission into the Union as a State. Whether polygamy will be abandoned by the Mormons or permitted by Congress—will be the great question; for that is the great tangible objection to Mormon morality.

THE SANDWICH ISLANDS' MISSION.

THE GATHERING TOGETHER OF THE SAINTS—NUMEROUS BAPTISMS.

ELDER PHILIP B. LEWIS TO THE FIRST PRESIDENCY.

Honolulu, Oahu, Sandwich Islands,
Nov. 2nd, 1853.

Dearly Beloved Brethren — A committee of brethren, appointed by the Conference for that purpose, have paid the island of Lanai a visit, to ascertain its capabilities and resources for supporting an increase of population. They found a place well adapted in many respects for this purpose, the soil being good, the situation a central one, and having ready intercourse with the two principal markets, Honolulu and Lahaina, and sufficiently isolated to be comparatively free from the surrounding evil influences—a great desideratum in making a settlement on these islands. The scarcity of water is the principal obstacle in the way of a settlement in this place, and accounts for the thinness of the population at the present time on the island, but the committee were of the opinion that, if the land could be procured on suitable terms, this might be obviated by digging wells, or by constructing artificial cisterns or reservoirs, large enough to hold sufficient water to supply the wants of the settlement during the dry season, which lasts about five months.

The place examined by the committee is a large basin or valley, gradually descending to the centre from all sides; the hills are low on all sides excepting the eastern, which rises to a considerable height, and from the accounts of the settlers, the place where the settlements would have to get their supplies of timber, wood, &c. The timber is rather scrubby, and not very plentiful, but sufficient for Hawaiians, as they need but little.

The land is owned in part by the king and government, and a chief by the name of Hualelea, who appears to be friendly, and will no doubt aid us in our efforts to elevate his fellow-country-men from their present deplorable state. Since we arrived in Honolulu we have had an interview with him, and he says he is willing to let us have the land on favourable terms. We are desirous of getting the privilege of laying our principles before the king and chiefs, that they may have the opportunity of judging for themselves; but this at present is denied us. We can get an introduction to his majesty by taking the necessary steps, through the minister of foreign relations, but it would be contrary to precedent and the rules of etiquette to enter into a religious discussion, or, in other words, preach the Gospel of life and salvation, and therefore would only be a visit of form and ceremonies.

As you will see by the minutes of the Conference, the work of the Lord has been prospered very much since our last Conference; the branches generally are in a healthy condition; the members and officers are filled with the spirit and rejoicing. The brethren are sanguine in the belief that with the blessing of the Lord, the progress and increase of the work the next six months will exceed that of the past, as the native officers are beginning to feel more and more the spirit of the Priesthood resting upon them, and feel anxious to get into the field.

PHILIP B. LEWIS.

ELDER GEORGE Q. CANNON TO PRESIDENT YOUNG.

Honolulu, Oahu, Sandwich Islands,
Nov. 20th, 1853.

Dear Brother Brigham:—The brethren generally are in their fields of labor; brothers Lewis, McBride, and Farrer, left for the island of Kanai last week; and we have received intelligence of the arrival of the brethren destined for Hawaii, at that island, with the exception of brother Tanner, who is engaged with some others of the committee in seeking out a suitable location for the Saints, in accordance with your letter. Brother Johnson and myself are laboring at present here, preaching, and doing what we can towards getting a press, &c. We are writing this mail to brother Horner, on the coast, requesting him to furnish us with the necessary things (of which we have sent a bill to him), if possible, and telling him that there will be from $600 to $1000 here to his order whenever called for, with the prospect apparently of increasing this to the desired amount. We have thus written to brother Horner, he being the most suitable man of our acquaintance convenient to San Francisco.

It seemed to us necessary to bring every auxiliary, such as a press, &c., to bear, and to aid us in disseminating the principles calculated to raise them from their present degraded and deplorable condition to a situation where they can enjoy and appreciate (which they are incapable of at present) the blessings the Lord has in store for His people. It seems, after all the preaching that has been done here since the work started, as though it had only just commenced, for they are very low, indeed, and it requires great patience to labour among them, they are so slow to hearken and to comprehend the importance of these things. I have oftentimes felt that there is a greater field now than there was when we commenced labouring among them.

The Elders who arrived last from the Valley are not yet sufficiently proficient (with the exception of the brothers Allred) to teach much in the native language, although the prospect is that brothers Lawson and Snider soon will be. Young men have the advantage over middle-aged and elderly men in acquiring this language, as it is so very dissimilar in every way to the English language, and the natives' enunciation is so extremely rapid, that it is very difficult for an ear that is dull in the least to distinguish the sounds, and looking at it naturally, it would seem as though some of the brethren will find it very difficult to ever acquire it sufficiently to make much of a business of preaching in it. The food and accommodation, together with the arduousness of travelling, has been very hard upon the elderly brethren, still they have borne it without complaint. The climate has also been rather debilitating to those who are inclined to be invalids, especially brother McBride and sister Lewis.

We are all pretty well satisfied, as far as we have had opportunities of observing and experiencing here, that it will require young men to perform the labours, learn the language, &c., upon these north and

south Pacific Islands. In conversation with brother Lewis and others of the brethren on this subject, the idea was expressed that it would be advisable, if practicable and according to wisdom, for five or more young Elders to be sent here from home, who would be likely to acquire the language speedily, and who would not consider it a hardship to stay years, should it be necessary so to do. We feel that there will be doors opened before long upon other islands, and this might perhaps be a station for raising recruits or native auxiliaries.

The Protestant Mission here have been engaged these last few months in endeavouring to establish a mission on the island of Fatuhiwa, one of the Marquesas Islands. In the *Polynesian* of the 19th inst., which I forward, you will see a short sketch, which may interest you. We attended the meeting, where Mr. Parker, a member of the Presbyterian Mission here, who accompanied the mission, which consisted of four natives of these islands, two ordained and two catechists or teachers, and a white man, a layman, gave an account of their trip, and of their situation when he left them. The islands are claimed by the French, and there are some French priests on one of the islands—Nunhiwa, at present, but are not doing much. The island where the Protestants landed has, it is estimated, about 3,000 inhabitants upon it, and under several petty chiefs who occasionally have quarrels. Their chiefs do not seem to have much authority: they are a fine, muscular people, superior to these islanders. They rather posed the old gentleman, they were so inquisitive in relation to his views on plurality, &c. (this is one of the reasons of their having to leave when they made their former attempts — their interference with this practice.) He told them that he would teach the Bible (?).

GEORGE Q. CANNON.

ELDER REDDIN A. ALLRED TO ELDER ROBERT CAMPBELL.

Lahaina, Maui, Sandwich Islands, Jan. 2nd, 1854.

Elders are now preaching on all of the Islands in the group, and hundreds are flocking to the standard of truth. Over one hundred have been baptized on this Island since the October Conference, and some of the Islands have increased at a more rapid rate; and my prayer is that it may continue to roll until all the children of God are gathered home to Zion.

On the Island of Hawaii, where Elders Tanner and Karren with a native Elder established a Branch of the Church, the children of the Saints were required to pack sand, lumber, &c., for priest Bond's church, and when some refused to comply they were fined by the Judge of that district. When Judge Lee heard of the fact, he wrote Mr. Bond a letter, telling him that "such proceedings were entirely wrong," upon which the Rev. B. replied, denying the charge; but by a letter from Elders Karren and Keeler, under date of Dec. 13th, 1853, we are informed that the practice is still continued. Some have even been fined for going to hear the Elders preach; but this is not the case in all parts of the islands.

The impression has gone forth, and is believed by a great many, that there is a law here to prevent migration, but Judge Lee (the presiding Judge of the kingdom) informed Elder Tanner and myself, while conversing with him a few days since, that it was not the case. He said there was a law requiring masters of vessels to give bonds for the return of all seamen shipped by them, because many had been left on other islands and in other countries, with but little chance of returning, and had thus been lost from their friends; this law was for their benefit, and not to prevent the natives from taking their families and going where they chose. The Judge said he did not think such a law could be made.

Now this is what I would like to see, if it was agreeable with the First Presidency—these Saints emigrating to San Bernardino. I am of opinion that one hundred of them at that place would be of more service to themselves and the kingdom of God than one thousand on these lands. We can do nothing here towards teaching them industry or economy, unless we can procure a place to gather them here, according to the counsel of the President, and that appears not to be very flattering at present, as near as I can learn, but we don't feel like giving it up without a thorough trial. Whenever we are instructed to gather them home, (if it should be even now, (I

believe that means can be obtained to purchase a schooner sufficiently large to transport them to the coast, and there are sailors enough among them to do their own work.

REDDIN A. ALLRED.

[We have selected the above extracts of letters in the *Deseret News* of March 2, 30, and April 27, feeling assured that our readers will be gratified to learn of the position and progress of the work of God in Polynesia.—ED.]

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 22, 1854.

DEPARTURE OF ELDER S. W. RICHARDS.—Brother Samuel W. Richards, late President of the Church in these lands, also Editor and publisher of the *Star*, embarked on board the *Niagara*, Captain Leitch, on the 8th inst., hence for Boston, on his return to his family at the home of the Saints in the Valleys of the Mountains. This worthy and favoured servant of the Lord has departed from these shores under most favourable auspices. He has fulfilled his mission here with advantage to the work and honour to himself, and he now returns to the bosom of the Church, with the approbation of those who are over him in the Lord, and the good will and love of the thousands of Saints in Europe, whose prayers, we are assured, will ascend unceasingly to our Father in heaven, not only that brother Samuel may be favoured with a swift and prosperous journey home, but that his upward course to eternal lives and glory may be as undeviating and as incessantly progressive as it has hitherto been.

FOREIGN INTELLIGENCE—*Italy.*—La Tour, Vallée de Lucerne, Piedmont, Italy, June 16, Elder G. D. Keaton writes—"We are moving steadily onward. Six have been baptized within the last few days, and several more are nearly ready for baptism. The hireling clergy are not backward in opposing us, but they cannot put down 'Mormonism,' neither can they stop its progress. Truth, in all its naked simplicity and beauty, braves the boisterous storms it has to encounter, and rides triumphantly over all opposition, as if unconscious it had any opponents. It is heart-sickening to see the great poverty that exists among these mountains. Last year there was a great falling short of crops of grain, which, together with the grape disease and the potato rot, contributes largely to augment the miseries of the labouring poor. The country is teeming with beggars. I never saw such miserable holes in my life as some of the people dwell in. The rough walls of most of the hovels are as black as the chimney. Some of these hovels are stuck up among the rocks, and in some cases the rock serves for one end and a side. Surely the Lord had reference to such places as these when, speaking by the mouth of the Prophet Jeremiah, He said—"Behold, I will send for many fishers, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks."

Gibraltar.—Elder Edward Stevenson writes from London, July 5, giving us a brief account of the Gibraltar mission. Since his last letter from Gibraltar to us, he had met with much opposition on the part of the authorities, yet four persons had been baptized. The mission numbered 18 members, including one Seventy, one Elder, one Priest, and one Teacher, but six of the above number had recently left the mission, mostly for Asia, with the army. Elder Stevenson had not been allowed to

preach a single sermon publicly, and indeed he was not allowed to visit many of the brethren, and was sometimes obliged to desist from private teaching. Previously to Elder Stevenson's leaving Gibraltar, he applied to the Governor for permission to preach publicly, obtained the same, and went in search of a room, but in a few days the permission was withdrawn. Elder Stevenson then requested a passage to England, which the Governor cheerfully agreed to; but, on the day of sailing, he broke his promise, because Elder Stevenson would not promise never to return. Providence, however, opened up the way whereby Elder Stevenson was enabled to enjoy a respite from the labours and anxieties of his arduous mission.

ARRIVAL OF ELDERS FROM THE VALLEY.—We have much pleasure in announcing the arrival, July 5, of Elders C. H. Wheelock, W. C. Dunbar, and James Ferguson, from Great Salt Lake Valley. These brethren sailed from New York, June 24th, on board the *Pacific*, Captain Nye.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 446.)

[October, 1838.]

Lilburn W. Boggs had become so hardened by mobbing the Saints in Jackson County, and his conscience so "seared with a hot iron," that he was considered a fit subject for the gubernatorial chair; and it was probably his hatred to truth and the "Mormons," and his blood-thirsty, murderous disposition, that raised him to the station he occupied. His *exterminating order* of the twenty-seventh aroused every spirit in the State, of the like stamp of his own; and the Missouri mobocrats were flocking to the standard of General Clark from almost every quarter.

Clark, although not the ranking officer, was selected by Governor Boggs as the most fit instrument to carry out his murderous designs; for bad as they were in Missouri, very few commanding officers were yet sufficiently hardened to go all lengths with Boggs in this contemplated inhuman butchery, and expulsion from one of the should-be free and independent States of the Republic of North America, where the Constitution declares, that "*every man shall have the privilege of worshipping God according to the dictates of his own conscience;*" and this was all the offence the Saints had been guilty of.

And here I would state, that while the evil spirits were raging up and down in the State to raise mobs against the "Mormons," Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; and among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who had been in the Church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance seemed no longer a virtue, and nothing but the grace of God without measure could support men under such trials, to form a secret combination by which he might rise a mighty conqueror, at the *expense of the overthrow of the Church;* and this he tried to accomplish by his smooth, flattering, and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

In this situation, he stated that he had the sanction of the heads of the Church for what he was about to do; and by his smiles and flattery, persuaded them to believe it, and proceeded to administer to the few under his control, an oath, binding them to everlasting secresy to every

thing which should be communicated to them by himself. Thus Avard initiated members into his band, firmly binding them, by all that was sacred, in the protecting of each other in all things that were lawful; and was careful to picture out a great glory that was then hovering over the Church, and would soon burst upon the Saints as a cloud by day, and a pillar of fire by night, and would soon unveil the slumbering mysteries of heaven, which would gladden the hearts and arouse the stupid spirits of the Saints of the latter-day, and fill their hearts with that love which is unspeakable and full of glory, and arm them with power, that the gates of hell could not prevail against them; and would often affirm to his company, that the principal men of the Church had put him forward as a spokesman, and a leader of this band, which *he* named *Danites*.

Thus he duped many, which gave him the opportunity of figuring largely. He held his meetings daily, and carried on his work of craft in great haste, to prevent a mature reflection upon the matter, and had them bound under the penalties of death to keep the secrets and certain signs—which they had to know each other by, by day and night.

After those performances, he held meetings to organize his men into companies of tens and fifties, appointing a captain over each company. After this organization, he went on to teach them their duty in compliance with the orders of their captains; he then called his captains together and taught them in a secluded place, as follows—

My brethren, as you have been chosen to be our leading men, our captains to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here to-day to teach you, and instruct you, in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privileges to take your respective companies and go out on a scout on the borders of the settlements, and take to yourselves spoils of the goods of the ungodly Gentiles? for it is written, the riches of the Gentiles shall be consecrated to my people, the house of Israel; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands, until it shall fill the whole earth. For this is the very way that God destines to build up His kingdom in the last days. If any of us should be recognized, who can harm us? for we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. [The captains were confounded at this, but Avard continued.] Why do you startle at this, brethren? As the Lord liveth, I would swear a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian; and in this way we will consecrate much unto the Lord, and build up His kingdom; and who can stand against us? And if any of us transgress, we will deal with him amongst ourselves. And if any one of this Danite society reveals any of these things, I will put him where the dogs *cannot bite him*.

At this lecture, all of the officers revolted, and said it would not do, they should not go into any such measures, and it would not do to name any such things; "such proceedings would be in open violation to the laws of our country, and would be robbing our fellow citizens of their rights, and are not according to the language and doctrine of Christ, or the Church of Latter-day Saints."

This modern Sampson replied, and said there were no laws that were executed in justice, and he cared not for them, this being a different dispensation, a dispensation of the fulness of times; "in this dispensation I learn from the Scriptures that the kingdom of God was to put down all other kingdoms, and He Himself was to reign, and His laws alone were the only laws that would exist."

Avard's teachings were still manfully rejected by all. Avard then said that they had better drop the subject; although he had received his authority from Sidney Rigdon the evening before. The meeting then broke up; the eyes of those present were then opened, his craft was no longer in the dark, and but very little confidence was placed in him, even by the warmest of the members of his Danite scheme.

When a knowledge of Avard's rascality came to the Presidency of the Church, he was cut off from the Church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations, but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

And here let it be distinctly understood, that these companies of tens and fifties got up by Avard, were altogether separate and distinct from those companies of tens and fifties organized by the brethren for self defence, in case of an attack from the mob, and more particularly that in this time of alarm no family or person might be neglected, therefore, one company would be engaged in drawing wood, another in cutting it, another in gathering corn, another in grinding, another in butchering, another in distributing meat, &c., &c., so that all should be employed in turn, and no one lack the necessaries of life. Therefore, let no one hereafter, by mistake or design, confound this organization of the Church for good and righteous purposes, with the organization of the Danites, of the apostate Avard, which died almost before it had existence.

(*To be continued.*)

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING APRIL 6, 1854, AT TEN O'CLOCK, A.M., PRESIDENT BRIGHAM YOUNG PRESIDING.

(*Concluded from page* 440.)

Six, P.M.

Meeting opened by singing, "Come all ye sons of Zion." Prayer by Elder Thomas Kington, followed by the congregation singing, "Come let us anew."

The congregation was addressed during the evening by Elders J. M. Grant, Thomas Kington, Wilford Woodruff, B. L. Clapp, and Reynolds Cahoon.

"Redeemer of Israel," was sung. Benediction by Elder A. P. Rockwood.

Second Day, April 7.

Conference was called to order by President Kimball.

Prayer by Elder Benson. Choir sang, "Oh, sift, sift away," composed by Elder W. W. Phelps.

The Conference then proceeded to take up the business before them.

President Brigham Young was presented as the President of the Church of Jesus Christ of Latter-day Saints in all the world, and as Prophet, Priest, and Revelator, and was unanimously sustained.

President Young then nominated Heber C. Kimball to continue as his first Counsellor. Carried unanimously. He also nominated Jedediah M. Grant for his second Counsellor, in the place of brother Willard Richards deceased, which was also unanimously carried.

Father John Smith was sustained as presiding Patriarch in the Church of Jesus Christ of Latter-day Saints.

Orson Hyde was presented and sustained as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were sustained as members of that Quorum.

David Pettigrew was sustained as the President of the High Priests' Quorum; and Reynolds Cahoon, and George B. Wallace, as his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Benjamin L. Clapp, were sustained as Presidents of the Seventies.

John Nebeker was sustained as President of the Elders' Quorum; also James H. Smith and Aaron Sceva, his Counsellors.

Edward Hunter was sustained as the Presiding Bishop of the Church.

Lewis Wight was sustained as President of the Priests' Quorum; also George Deckstader and William Whiting his Counsellors.

McGee Harris was sustained as President of the Teachers' Quorum; also Adam Spiers and Reuben Perkins, his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter, as his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of Public Works; and Truman O. Angel, as the Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Fund to gather the poor: and H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, were sustained as his assistants and agents for said fund.

David Fulmer was sustained as the President of this Stake of Zion; also Thomas Rhoades and P. H. Young his Counsellors.

Heman Hyde, Eleazer Miller, Phineas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Nathaniel H. Felt, and Seth M. Blair, were sustained as Members of the High Council.

President Young then nominated George A. Smith to be the Church Historian and General Church Recorder, and he was unanimously sustained.

The following persons were then appointed and unanimously voted to go on missions, viz.—

To England—Franklin D. Richards (to preside), James A. Little, George D. Grant, Jos. A. Young, Wm. H. Kimball, William G. Young (son of Lorenzo), Edmund Ellsworth, Henry Lunt, William G. Walker, Robert W. Wolcott, Benjamin Waldron, Cyrus H. Wheelock.

To the United States—Benjamin L. Clapp, S. M. Blair, Oscar Tyler, and John Banks. Milo Andrus to stay in St. Louis to preside there, under the direction of Erastus Snow, one of the Twelve.

To the Pacific Isles—Orson Whitney, John Young (son of Lorenzo), Washington B. Rodgers, Simpson M. Molen, George Spiers, Joseph Smith (son of Hyrum), Silas S. Smith (son of Silas), Silas Smith (son of Asahel), Sextus Johnson, John T. Caine, Joseph C. Kingsbury.

To Ireland—James Ferguson.

To British North America—George P. Waugh.

President Young presented a ream of strong brown paper, also a sample of pasteboard, made in Great Salt Lake City; and called upon the Bishops to gather up all the rags in their wards for the manufactory.

Choir sung a hymn. Benediction by President Young.

Two, P.M.

Singing. Prayer by Elder P. P. Pratt. Singing.

Elder Thomas Bullock read the report of the Treasurer of the Perpetual Emigrating Fund Company, also the report of the Tithing Office.

The following persons were voted to go on missions—

To the Pacific Isles—Henry P. Richards, Smith Thurstin, Edward Partridge, Ward Pack.

To the United States—George W. Hickerson, William W. Rust.

To Canada—James C. Sly, Amos Gustin.

To England—Samuel Powell, Richard E. Waddington, Wm. Benjamin Hodgetts.

President Young gave out an appointment for the Seventies to meet in General Conference to-morrow evening, in the Tabernacle.

Choir sang a hymn. Benediction by Patriarch Isaac Morley.

Six, P.M.

The High Priests' Quorum met in the Tabernacle.

April 8, Ten, A.M.

Called to order by President Kimball.

Singing. Prayer by Lorenzo Snow. Singing.

President Young spoke on the subject of consecration and tithing; and his remarks will be published hereafter.

Choir sang, "The Hallelujah Chorus." Bendiction.

Two, P.M.

Called to order by O. Hyde.

Singing. Prayer by Elder Woodruff. Singing.

The Tabernacle not being large enough to accommodate those present, President Young invited all to the north side of the building, where seats had been prepared for about 7,000; and the seats and alleys were soon filled.

The choir sang a piece called "Truth."

Elder P. P. Pratt addressed the congregation.

The following persons were appointed and voted to go on missions—

Parley P. Pratt, to San Josè, to establish a gathering place for the Saints.

Orson Pratt, Orson Spencer, to Cincinnati, to establish a gathering place for the Saints.

Erastus Snow, to St. Louis, to establish a gathering place for the Saints.

Eli Bell, William Clough, M. Devalsen Merrick, Joseph A. Peck, John West, William King, to the Pacific Islands.

James M. Barlow, James McGaw, Franklin Woolley, Haden W. Church, William Trost, Charles Bassett, William Martindale, Albert Crandell, to the United States.

Choir sang, "Redeemer of Israel." Benediction.

Six, P.M.

The Seventies met in the Tabernacle.

Congregation sang "How firm a foundation," &c. Prayer by President Joseph Young.

Presidents B. L. Clapp, Zera Pulsipher, Joseph Young, L. W. Hancock, and Counsellor J. M. Grant, followed each other with appropriate instructions and remarks.

Singing. Benediction.

April 9, Ten, A.M.

Congregation met in the open air, north of the Tabernacle.

Singing. Prayer by Elder Hyde. Singing.

Elder Lorenzo Snow spoke on the subject of life and salvation.

President Kimball presented the following names for missions—

John Toone, Wm. C. Dunbar, Thomas Latey, to England.

John Murdock, Patriarch, to go to Iron County.

Elder Hyde spoke upon the instructions given, and the doctrine of consecration.

Choir sang the chorus, "Judge me, O Lord." Benediction by John Taylor.

Two, P.M.

Singing. Prayer by W. Woodruff. Singing. Sacrament.

George W. Rich was appointed on a mission to California.

On motion, Jesse Thompson Hartley was cut off from the Church of Jesus Christ of Latter-day Saints.

Counsellor J. M. Grant appointed all the Bishops, Elders, Priests, and all the male members of the Church, who live in Great Salt Lake City, to be policemen to preserve the inhabitants in peace, safety, and virtue.

President Young brought the Conference to a close, and adjourned this Conference to the 27th June next, at ten, A.M. to meet at this place.

Choir sang a hymn. Benediction by President Young.

Further remarks of President Brigham Young, and others who spoke during the Conference, will be found in future Numbers of the *News*.

ARRIVAL OF THE GERMANICUS AT NEW ORLEANS.

Steamboat "Uncle Sam," Mississippi River, 400 miles above New Orleans, June 17, 1854.

Dear Brother Richards—I embrace this opportunity of letting you know of our welfare and whereabouts.

I posted a letter for you at the island of Tortugas, at which place we arrived May 30, and left June 4, which letter I hope you have received.

We arrived at New Orleans on the 12th, about twelve o'clock. Elder Brown had left for St. Louis, on account of his ill health. He left letters for me in the hands of one Mr. Cook, which I received.

Within two hours after landing, I had made an engagement with Captain Levensworth, of the steam boat, *Uncle Sam*, to take us to St. Louis, at three-and-a-half dollars per head, luggage free; under fourteen years of age half the above. Between eleven and twelve o'clock the next day we left, having been ten weeks from Liverpool.

There were not any provisions left of your ship stores, so I had to purchase, for the P. E. F. passengers, provisions for nine days, which I did as follows—400lbs. of biscuits, two barrels of flour, 100lbs. of sugar, and 130lbs. of pork.

We have had two deaths—Sister Mary

Warren died May 21, and was buried at George's Town, on the island of Grand Cayman, on the 22nd; June 21, an infant of brother Richard Major's died about ten o'clock, and was buried, the same day, on the island of Tortugas. With the above exceptions, we have had very little sickness, and are all well at the present time.

I have been requested by the passengers to say—that they express their satisfaction with the quantity and quality of the provisions you furnished, and also with the excellent ship which you provided. And if the good feelings and sincere prayers of a grateful people can in any way facilitate you, be assured that a sense of obligation will ever draw from our hearts the best feelings and most fervent prayers for your prosperity and salvation in time and all eternity.

Previous to our arrival at New Orleans, we had our canvass for tents and wagon covers all made up, so that the Custom House Officers gave us no trouble or delay through that or anything else.

With two or three exceptions this company of Saints have conducted themselves with such propriety as to gain the admiration of Captain Fales, and others that have travelled with us; and if not to convince them of the truth, at least to make favourable impressions upon their minds towards us as a people. You will no doubt wish to know who those exceptions are. We had not been more than two or three days on the ship, when two sisters began to make acquaintance with the officers of the ship, which soon became conspicuous. Some of our good sisters tried to make acquaintance with these two, and lead them otherwise. Myself also, with brothers Hart and Armstrong, talked with them of their improper conduct; but all our entreaties were in vain. Captain Fales and others expressed their disgust with them. They stayed at New Orleans, and I expect one or both of them are married before this. The men that they kept company with stuffed them up with the promise that they would go to the Valley next season.

Alfred Lardent also stayed at New Orleans; he was met by some relation that persuaded him to stay. I talked with him, and tried to show him the danger and folly of staying at such a place. He said he had paid £10, and was willing to give up any further claim on the company.

It was no sooner known amongst the other passengers that these parties had stayed at New Orleans, than I had a dozen applications from parties to take their places, and who expressed their willingness to pay when they got to the Valley whatever might be required, but I said that could not be decided until we saw brother Empey at Saint Louis.

I have just been looking over our journal, kept by brother Armstrong, from which I see that we were in an almost dead calm for twenty days, under a blazing sun, the thermometer standing at 120 on deck in the shade, between decks 110. When I think how little sickness we have had, and the extreme heat to which we have been exposed, and that we are, as a company, in good health, my heart is filled with gratitude to God.

The people around us say that we are too late to get to Salt Lake City this season. They say that we shall be frozen to death in the mountains. Our answer is, the God that has brought us safe through the hot climate, can take us equally as safe through the cold one. We are all in good faith and spirits, with the hope of seeing Salt Lake City sometime in October next.

Brothers Hart and Armstrong join me in love to yourself and father Spencer.

With feelings of esteem, I am your fellow-servant in the Gospel,

RICHARD COOK.

WHY SHOULD LABOUR BE DRUDGERY?—Drudgery is one thing. True labour is another. No man has any right to be a drudge; no man was ever made for that. If true to himself, he cannot but be something more. In his very nature there wait faculties to be unfolded, which he has no right to neglect—faculties, in exercising which he lifts himself above the sense of want, above the power of fear, of fortune, or of death—feels his immortality—becomes himself what God intended him to be. In any kind of business or labour he can find sphere for the exercise of these his greatest faculties; if he cannot, he is bound to labour somewhere else.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30TH, 1854.

CONFERENCE.	AGENT.	Dr.		
London	E. C. Brand	£611	5	9¾
Birmingham	Henry McCreery	242	0	3
Warwickshire	John Hole	157	17	4½
Bradford	John B. Pears	153	6	11
East Glamorganshire	William Sims	150	10	9
Manchester	James Walker	137	16	5½
Newcastle-on-Tyne	James Robson	128	4	10½
Glasgow	Robert Kirkwood	123	5	6
Lincolnshire	Richard Harper.	108	12	0
West Glamorganshire	William Lewis	106	7	4½
South	Simon Irwin	105	0	9¾
Herefordshire	James Reece	104	11	8
Derbyshire	Thomas Parkes	91	1	2
Staffordshire	Josiah Rhead	90	7	4
Reading	James Frewin	85	3	4½
Norwich	Chas. A. Harper.	75	7	3½
Wiltshire	Samuel Gentle	73	6	1¼
Southampton	Jeremiah Baker	73	0	4
Bedfordshire	Samuel Church	72	16	1
Land's End	John Kessell	70	18	8¾
Channel Islands	Francis Kirby	68	1	0½
Nottinghamshire	Josiah Holmes	62	6	2½
Cheltenham	Thomas Clarke	61	7	8½
Preston	John Holsall	60	11	3½
Hull	John Miller	59	2	10
Cambridgeshire	R. J. Townsend	51	1	11½
Edinburgh	John McComie	49	6	5½
Monmouthshire	Ed. Middleton	46	12	4½
Leicestershire	Edward Frost	43	14	6½
Sheffield	John Memmott	43	11	1
Liverpool	James Linforth	41	15	11¼
Kilmarnock	John Aird	39	2	0½
Dublin	H. E. Bowring	38	7	1½
Dundee	A. N. McFarlane	34	0	10
Carlisle	John Threlkeld	33	1	4½
Dorsetshire	William Smith	32	8	3½
Belfast	Charles Kerr	25	4	5½
Worcestershire	Charles Peat	25	5	6½
Late Herefordshire	John Preece	24	17	9
Carried forward		£3600	19	0¼

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3600	19	0¼
Brecknockshire	Thomas Griffiths	15	7	0
Shropshire	Joseph Akers	14	16	0½
Pembrokeshire South	John Price	13	19	6
Llanelly	A. L. Jones	12	0	4
Isle of Man	James Duff	9	2	9
Denbighshire	Griffith Roberts	6	13	0½
Flintshire	Lewis Davies	5	15	10½
Carmarthenshire	Isaac Jones	4	16	0½
Anglesea	John Roberts	4	13	0
Pembrokeshire North	David Rees	1	16	7
Dyffryn Conway	William Davies	1	7	3½
BRANCH.	**AGENT.**			
Derry	Hugh Sheppard	5	3	9
Tedbury	Joseph Walker	5	0	10
Jersey	W. Ballan	2	5	2
Australian Mission	Aug. Farnham	161	14	3
Cape of Good Hope do.	Jesse Haven	124	19	0
Sandwich Islands do	P. B. Lewis	119	3	3½
French do.	A. L. Lamoreaux	76	18	7½
East India do.	N. V. Jones	72	13	8
German do.	George C. Riser.	43	10	0
Malta do	James F. Bell	20	13	4
Gibraltar do.	Ed. Stevenson	18	12	11½
Bombay do.	Hugh Findlay	17	4	7½
Scandinavian do	John Van Cott	6	11	5¾
Italian do.	T. B. H. Stenhouse	3	15	5
Thomas Braidwood		2	13	0
M. G. D. Phillips, New Brunswick		1	15	9
J. W. McLellan, Donegal, Ireland		0	17	9
Philemon C. Merrill		0	10	6
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
Matthew Hicks, New York, U.S.A.		0	8	9
David Roberts		0	3	9
Thomas B. Broderick		0	2	8
(Errors excepted.)		£4376	15	5½

ADDRESS.—Edmund Ellsworth, Mr. Thomas Hewlett's, Abersychan, Pont-y-pool, Monmouthshire.

LIST OF MONIES RECEIVED FROM THE 30TH JUNE, TO THE 7TH JULY, 1854.

Hugh Sheppard	£0	9	0
James Walker	35	14	6
E. C. Brand	20	0	0
John Miller	5	0	0
James Reece	3	3	6
Carried forward	£64	7	0

Brought forward	£64	7	0
John McComie	2	0	0
John Holsall	3	0	0
James Robson	20	0	0
William Sims	3	6	3
	£92	13	3

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LIVERPOOL:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 30.—Vol. XVI. Saturday, July 29, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23, RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

June 26, 10, A.M.

OFFICERS PRESENT—*Of the Twelve Apostles.*—Franklin D. Richards.

Presidency of the Church in the British Isles.—Samuel W. Richards, Daniel Spencer.

President of the French Mission.—Andrew L. Lamoreaux.

President of the Gibraltar Mission.—Edward Stevenson.

Presidency of the Church in Wales.—Dan Jones, Thomas Jeremy, Daniel Daniels.

Pastors or Presidents of Districts.—Daniel Tyler, John S. Fullmer, Chauncey G. Webb, Edward Bunker, Israel Barlow, Charles R. Dana, James G. Willie, William Glover, Charles Smith, Sylvester H. Earl, John Barker, James Carrigan.

Presidents of Conferences.—John Robinson, John Chislett, David B. Dille, Thomas Caffall, Joseph Hall, John W. Lewis, George W. Bramwell, James Pace, Charles A. Harper, William Smith, Thomas Williams, William Pitt, Joseph Westwood, John Mayer, Noah T. Guyman, William G. Mills, Martin Slack, Andrew Ferguson, Thomas B. Broderick, Matthew Rowan, Millen Atwood, W. G. McMullin, John M. Brown, Isaac Allred, George Simpson, Philemon C. Merrill, Edward Frost, Osman M. Deuel, Joseph France, Andrew Galloway, William Heaton, Edward Martin, Daniel D. McArthur, Joseph Boath, Patrick Lynch, Spicer W. Crandall.

Elders.—Benjamin Brown, James Marsden, Israel Evans, N. T. Porter, John A. Hunt, William G. Young, Thomas Hardy, William W. Major, Charles A. Foster, Joseph A. Young, William Woodward, Thomas Giles, J. D. Ross, George W. Thurston, Edmond Ellsworth, Thomas Parry, George D. Grant, William H. Kimball, James A. Little.

Meeting opened with singing. Prayer by President Samuel W. Richards.

Elder FRANKLIN D. RICHARDS—Brethren, this meeting has been called for the purpose of seeing you, hearing your words, and bringing us all into a closer union with each other, that we may receive an increase of the Spirit of the Lord, to enable us to do His work more effectually. We wish you to feel at home, and that you are among your brethren. Put away all feelings of false delicacy, and let nothing prevent you from giving a correct and proper account of the condition of your various fields of labour. We wish all the brethren to be of a faithful spirit, and not make an undue use of anything that may be said in this Council.

As I am very hoarse, through being in the crowded meetings of yesterday, I will call upon brother Samuel to give you a further statement of the objects of our meeting.

President SAMUEL W. RICHARDS — Brethren, I am thankful for the privilege of expressing my feelings, and am happy to meet with you on this occasion. I will endeavour to set before you some of the leading features of the business that will occupy the attention of this meeting.

On the arrival of my brother Franklin, I was given to understand that there would be some little deviation from the arrangements existing in this country. It was therefore thought right to convene this meeting for the purpose of making these alterations, and of taking a retrospective view of our past labours.

A meeting similar to this was held about two years ago, when I entered upon my labours as your President. It is my desire that you should speak freely of the counsel which I have given, and the policy which I have adopted, together with their effects upon the Conferences, that my brother Franklin may express his approval or disapproval. You may have thought that in some instances my counsel has been a a little severe, and some may have thought it a little unwise. I know I am subject to weaknesses, and that I have been in the midst of men of greater experience than myself. But I want to improve, and I therefore desire you, in representing your respective fields of labour, to speak freely of anything which you think ought to be done, or of any alterations which you think ought to be made.

This is a kind of parting meeting, and I wish to see if brother Franklin can receive the work at my hands as I received it from his. He will call upon you to speak, as he may deem right.

Elder DANIEL SPENCER — Brethren, I am happy to meet with you. I have been favoured with an acquaintance with most of you since I came to England. I have noticed your arrangements in your various fields of labour. I find you are pursuing different courses, even under similar circumstances. Some think it is of no use to try to spread the work among those who are out of the Church—they think it is about over with preaching to the world. Others are trying all they can to spread the work. Some are afraid to have many Travelling Elders. Others have many of them, because they think the work will and ought to spread. Some of the Elders talk too much of the poverty of the Saints, and by this means make them feel as though they cannot do anything. Others do not do this to such an extent. The poorest portion of the Saints have done the most to build up the kingdom of God, and I believe it is by our faith in the Almighty that we shall be able to do His work. We are to live by our liberality, and it is not right to teach the Saints they cannot trust in God; if we do this, we shall not prosper, and the Saints will not prosper.

I find, also, that some of the Book Agents do not make regular remittances to the Office. This is on account of the Presidents of Conferences not being prompt with the Agents. Likewise, in some instances, the Agents' books are not regularly audited, and the stock is not taken so as to ascertain whether or not there is sufficient on hand to meet the demand upon them. We ought to attend to these things, for it is our duty to do so.

These are some of the things that we may improve upon, through the counsel of our Presidents.

Elder F. D. RICHARDS — We wish the brethren to speak upon those particular items upon which their minds are not clear, and let us hear of all difficulties that operate against the interests of the work. I will call for the representation of the Conferences, commencing with London.

Elder JOHN ROBINSON—The London Conference is in good condition. The Saints are united in rolling forth the work. They rejoice much in the blessings of the Gospel, and have confidence in all the authorities of the Church. We have a good deal of out door preaching, and there are several anti-Mormon lecturers employed against us, but they really do us good. I have nothing to complain of in the London Saints. Some of the Branches have a good many *Stars* on hand, but they will soon get rid of them. I rejoice in having the approbation of the authorities, and hope to spend my life in this good cause.

Elder WILLIAM G. MILLS—Reading Conference is in good standing. We have six Travelling Elders, who preach much in the open air. All our places, except Reading, are small, and the ministers of other religions do all they can to prevent the people from hearing the Gospel. They even withhold from the poor and needy, the blankets and coals they are in the habit of distributing among the poor, if they are known to attend our meetings. We are reducing our book debt, and hope

soon to be rid of it. We have a faithful Travelling Elder, who has a large family, and I think it would be wise to give him another field of labour.

Elder JOHN CHISLETT—In Kent Conference there are nine Travelling Elders, and we have room for ten more, if they will travel without purse or scrip. The Elders and Saints are united with me, both heart and hand, in spreading forth the work. It is prospering more in new than in old places. Elder Harrison is preaching in Canterbury, and is likely to do a good work there. Our Conference extends over a great tract of country, and and most of our Branches are very small. There are many places in which the Gospel has not been preached, and the Saints are willing to make any sacrifice in order to have it preached in those places. The Book Agency, and the funds generally, are in good condition.

Elder DAVID B. DILLE—Manchester Conference is generally in good condition. When I first went there we had not much patronage from strangers, but we placarded the towns, and now many strangers come to hear us. We have room for more Travelling Elders, as there are many large towns that are badly supplied with preachers. Our financial affairs are not in a good condition, but they are improving. Some of the Branches have too many *Stars*.

Elder SPICER W. CRANDALL—The Liverpool Conference is in good condition, as it also was when I was appointed to take charge of it. We have three Travelling Elders, who are united with me in rolling forth the work. Our out-door preaching is often interrupted.

Elder ANDREW FERGUSON—The Preston Conference, with the exception of two Branches, is in good condition. In this Conference I found that the officers and Saints entertained the idea, that it was of no use to preach to the world any more, but they now see the necessity of going forth and giving the people another warning. We have three Travelling Elders. Financial matters are not in a good state, but are improving. The *Stars* do not go off well; we have about one hundred, every week, that are not sold, but we are trying to get rid of them.

Elder EDWARD MARTIN—I feel great pleasure in representing the Glasgow Conference. The Saints have always been willing to obey counsel. We have open air preaching in about fifty places. I am happy to say we have a noble Pastor, and he has a noble Counsellor. I feel happy to labour under such men. I do not think we need any more Travelling Elders at present. We have three hundred *Stars*, every week, that are not disposed of, yet we try to get them off by dividing them among the Branches.

Elder WILLIAM HEATON—The Edinburgh Conference is in good standing. We have two Travelling Elders. They are good and faithful men. We are united together, in rolling on the work; and the Presidents of Branches in particular are united with us. We are in want of another Travelling Elder, and I should like a brother of mine to labour in this Conference. The Book Agency is in good condition, and I believe the Temple and Emigrating Funds will be up to the mark. The south-eastern part of the Conference is without preaching.

Elder D. D. MCARTHUR—The Dundee Conference is in good condition. The Saints are good, and the Elders are doing the best they can. The brethren and sisters are busy distributing tracts. We have plenty of room for more Elders to open up new places.

Elder JOSEPH BOATH—The Kilmarnock Conference is in good condition. We are few in number, and much scattered. When I went there the Saints felt that the people had had preaching enough, but this idea is giving place to a more healthful view of the subject. The Saints are a good people, and are willing to hearken to counsel. The Book Agency is not in good condition. We have room for more Travelling Elders to open up new places.

Elder PATRICK LYNCH—I cannot give a very flattering account of the Church in Ireland. When I went to the Dublin Conference, it was said to number fifty-seven members. Now there are but twenty-seven. Some have emigrated, some have gone to the Eastern War, and others have removed to other places. I have applied for leave to preach in the open air, but have been refused the privilege. The Conference is in debt, and the religious ministers use all their influence against us.

Elder DANIEL DANIELS—In Wales we are doing a good work. The Saints are well united. Those of us who have come back from the Valley, with Elder Dan Jones, are one in all things, and our prospects are good.

Elder THOMAS JEREMY — There is the greatest confidence in the Presidency of Elder Dan Jones. We are united in doing the best we can to roll forth the work. We are baptizing many into the Church.

Elder DAN JONES — The great difficulty in Wales has been that the Saints have received an idea that the work was about finished. It has occupied much of our time to root this out of their minds. We are now trying all we can to spread the work. Many of our brethren work at their employment part of the year, and give themselves up to preach the Gospel the other part. I have a printing press, and we print tracts at a cheap rate, and let the Elders have them at cost price, and thus they are enabled, in part, to sustain themselves. The brethren preach much in the open air, and whenever any particular opposition takes place, we appoint a camp-meeting, and get eight or ten of our most talented Elders to address the people, and thus we are, through the blessing of God, generally enabled to frustrate the wishes of our enemies.

I could not do justice to my feelings without complying with the request of our worthy President, Samuel W. Richards. I believe he has been a God-send to the British Saints. I have been surprised at the able manner in which he has conducted the *Star*. When I have read its pages, I have felt as though I were speaking to him, and also that his spirit and power were in it. I pray that in returning to his family, the angels of God may go before him and preserve him from all evil, and that he may be crowned with blessings for ever more. Amen.

Elder ANDREW L. LAMOREAUX—When I took charge of the French Mission, I found things in a very discouraging condition. Elder Hart was doing all he could to keep the Saints together; and other Elders were with him, acting for the good of the work, as far as they knew. We held a Conference in Jersey, two weeks after my arrival, when I determined to go with Elder Hart to France. We found but three members of the Church in Paris, and met with a very cold reception. There are now about fifteen members there. We find it very difficult to induce the people of France to give their minds to the consideration of religion. They seem to think no more of God and religion than the beast of the field. At present there is considerable excitement in Jersey, and through the blessing of the Almighty we hope to do a good work there.

President F. D. RICHARDS — In consequence of the noise and interruption we are subject to in this room, I move that we adjourn our meeting to the room, No. 23, Ratcliff Terrace, Goswell Road, to convene in that place, at half-past five o'clock. (Carried unanimously.)

(To be continued.)

DEFENCE OF POLYGAMY.

BY A LADY OF UTAH, IN A LETTER TO HER SISTER IN NEW HAMPSHIRE.

Great Salt Lake City, Jan. 12, 1854.

Dear Sister — Your letter of Oct. 2, was received on yesterday. My joy on its reception was more than I can express. I had waited so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge, then, of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all well here, and are prosperous and happy in our family circle. My children, four in number, are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace, and prosperity have attended us all the day long.

It seems, my dear sister, that we are no nearer together in our religious views than formerly. Why is this? Are we not all bound to leave this world, with all we possess therein, and reap the reward of our doings *here* in a never ending hereafter? If so, do we not desire to be undeceived, and to *know and to do the truth?* Do we not all wish in our very hearts to be sincere with ourselves, and to be honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing, and holding sacred, that particular point in the doctrine of the Church of the Saints, to which you, my dear sister,

together with a large majority of Christendom, so decidedly object. I mean, a "*plurality of wives.*"

I have a Bible, which I have been taught, from my infancy, to hold sacred. In this Bible, I read of a holy man named Abraham, who is represented as the friend of God, a faithful man in all things, a man who kept the commandments of God, and who is called, in the New Testament, the "father of the faithful." See James ii. 23. Rom. iv. 16. Gal. iii. 8, 9, 16, 29.

I find this man had a plurality of wives, some of which were called concubines. See Book of Genesis; and for his concubines, see xxv. 6.

I also find his grandson Jacob possessed of four wives, twelve sons, and a daughter. These wives are spoken very highly of, by the sacred writers, as honourable and virtuous women. "*These,*" say the Scriptures, "*did build the House of Israel.*"

Jacob himself was also a man of God, and the Lord blessed him and his house, and commanded him to be fruitful and multiply. See Genesis xxx. to xxxv., and particularly xxxv. 10, 11.

I find also that the twelve sons of Jacob, by these four wives, became princes, heads of tribes, Patriarchs, whose names are had in everlasting remembrance to all generations.

Now God talked with Abraham, Isaac, and Jacob frequently; and His angels also visited and talked with them, and blessed them and their wives and children. He also reproved the sins of some of the sons of Jacob, for hating and selling their brother, and for adultery. But in all His communications with them, He never condemned their family organization; but, on the contrary, always approved of it, and blessed them in this respect. He even told Abraham, that He would make him the father of many nations, and that in him and his seed all the nations and kindreds of the earth should be blessed. See Genesis xviii. 17—19; also xii. 1—3. In later years I find the plurality of wives perpetuated, sanctioned, and provided for, in the law of Moses.

David the Psalmist not only had a plurality of wives, but the Lord Himself spoke by the mouth of Nathan the Prophet, and told David, that *He* (the Lord) had given his master's wives into his bosom; but because he had committed adultery with the wife of Uriah, and had caused his murder, *He* would take *his* wives and give them to a neighbour of his, &c. See 2 Samuel, xii. 7—11.

Here, then, we have the word of the Lord, not only sanctioning polygamy, but actually giving to king David the wives of his master, (Saul,) and afterward taking the wives of David from him, and giving them to another man. Here we have a sample of severe reproof and punishment for adultery and murder; while polygamy is authorized and approved by the word of God.

But to come to the New Testament. I find Jesus Christ speaks very highly of Abraham and his family: he says, "*Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.*" Luke, xiii. 28, 29.

Again, he said, "*If ye were Abraham's seed, ye would do the works of Abraham.*"

Paul the Apostle, wrote to the Saints of his day, and informed them as follows: "As many of you as have been baptized into Christ have put on Christ; and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

He also sets forth Abraham and Sarah as patterns of faith and good works, and as the father and mother of faithful Christians, who should, by faith and good works, aspire to be counted the sons of Abraham, and daughters of Sarah.

Now let us look at some of the works of Sarah, for which she is so highly commended by the Apostles, and by them held up as a pattern for Christian ladies to imitate. "*Now Sarah, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarah said unto Abram, behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarah. And Sarah, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband, Abram, to be his wife.*" See Genesis, xvi. 1—3.

According to Jesus Christ and the Apostles, then, the only way to be saved is to be adopted into the great family of polygamists, by the Gospel, and then strictly follow their examples.

Again, John the Revelator describes the Holy City of the heavenly Jerusalem, with

the names of the twelve sons of Jacob inscribed on the gates. Rev. xxi. 12.

To sum up the whole, then, I find that polygamists were the friends of God; that the family and lineage of a polygamist were selected, in which all nations should be blessed; that a polygamist is named in the New Testament as the father of the faithful Christians of after ages, and cited as a pattern for all generations; that the wife of a polygamist, who encouraged her husband in the practice of the same, and even urged him into it, and officiated in giving him another wife, is named as an honorable and virtuous woman, a pattern for Christian ladies, and the very mother of all holy women in the Christian Church, whose aspiration it should be, to be called her daughters; that Jesus Christ has declared, that the great fathers of the polygamic family stand at the head in the kingdom of God: in short, that all the saved of after generations should be saved by becoming members of a polygamic family; that all those who do not become members of it are strangers and aliens to the covenant of promise, the commonwealth of Israel, and not heirs according to the promise made to Abraham; that all people from the east, west, north, or south, who enter into the kingdom, enter into the society of polygamists, and under their patriarchial rule and government; indeed no one can even approach the gates of heaven without beholding the names of twelve polygamists, (the sons of four different women by one man,) engraven in everlasting glory upon the pearly gates.

My dear sister, with the Scriptures before me, I could never find it in my heart to reject the heavenly vision which has restored to man the fulness of the Gospel, or the Latter-day Prophets and Apostles, merely because in this restoration is included the ancient law of matrimony and of family organization and government, preparatory to the restoration of all Israel.

But, leaving all Scripture, history, or precedent, out of the question, let us come to nature's law. What, then, appears to be the great object of the marriage relations? I answer—the multiplying of our species, the rearing and training of children.

To accomplish this object, natural law would dictate, that a husband should remain apart from his wife at certain seasons, which, in the very constitution of the female, are untimely. Or in other words, indulgence should not be merely for pleasure, or wanton desires, but mainly for the purpose of procreation.

The mortality of nature would teach a mother, that, during nature's process in the formation and growth of embryo man, her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement; while her body should be invigorated with every exercise conducive to health and vigour; but by no means subjected to anything calculated to disturb, irritate, weary, or exhaust any of its functions.

And while a kind husband should nourish, sustain, and comfort the wife of his bosom, by every kindness and attention consistent with her situation, and with his most tender affection; still he should refrain from all those untimely associations which are forbidden in the great constitutional laws of female nature; which laws we see carried out in almost the entire animal economy, human animals excepted.

Polygamy, then, as practised under the Patriarchal law of God, tends directly to the chastity of women, and to sound health and morals in the constitutions of their offspring.

You can read, in the law of God, in your Bible, the times and circumstances under which a woman should remain apart from her husband, during which times she is considered unclean; and should her husband come to her bed under such circumstances, he would commit a gross sin both against the laws of nature, and the wise provisions of God's law, as revealed in His word; in short, he would commit an abomination; he would sin both against his own body, against the body of his wife, and against the laws of procreation, in which the health and morals of his offspring are directly concerned.

The polygamic law of God opens to all vigorous, healthy, and virtuous females, a door by which they may become honourable wives of virtuous men, and mothers of faithful, virtuous, healthy, and vigorous children.

And here let me ask you, my dear sister, what female in all New Hampshire would marry a drunkard, a man of hereditary disease, a debauchee, an idler, or a spendthrift; or what woman would become a prostitute; or on the other hand, live and die single; or without forming those inexpressibly dear relationships of wife and

mother; if the Abrahamic covenant, or Patriarchal laws of God, were extended over your State, and held sacred and honourable by all?

Dear sister, in your thoughtlessness, you inquire, "Why not a plurality of husbands as well as a plurality of wives?" To which I reply: 1st, God has never commanded or sanctioned a plurality of husbands; 2nd, "*Man is the head of the woman,*" and no woman can serve two lords; 3rd, Such an order of things would work death and not life, or, in plain language, it would multiply disease instead of children. In fact, the experiment of a plurality of husbands, or rather of one woman for many men, is in active operation, and has been for centuries, in all the principal towns and cities of "*Christendom!*" It is the genius of "*Christian institutions,*" falsely so called. It is the result of "*Mystery Babylon, the great whore of all the earth.*" Or in other words, it is the result of making void the holy ordinances of God in relation to matrimony, and introducing the laws of Rome, in which the clergy and nuns are forbidden to marry, and other members only permitted to have one wife. This law leaves females exposed to a life of single "*blessedness,*" without husband, child, or friend to provide for or comfort them; or to a life of poverty and loneliness, exposed to temptation, to perverted affections, to unlawful means to gratify them, or to the necessity of selling themselves for lucre. While the man who has abundance of means is tempted to spend it on a mistress in secret, and in a lawless way, the law of God would have given her to him as an honourable wife. These circumstances give rise to murder, infanticide, suicide, disease, remorse, despair, wretchedness, poverty, untimely death, with all the attendant train of jealousies, heartrending miseries, want of confidence in families, contaminating disease, &c.; and finally, to the horrible license system, in which governments, called Christian, license their fair daughters, I will not say to play the beast, but to a degradation far beneath them; for every species of the animal creation, except man, refrain from such abominable excesses, and observe in a great measure the laws of nature in procreation.

I again repeat, that nature has constituted the female differently from the male; and for a different purpose. The strength of the female constitution is designed to flow in a stream of *life*, to nourish and sustain the embryo, to bring it forth, and to nurse it on her bosom. When nature is not in operation within her in these particulars, and for these heavenly ends, it has wisely provided relief at regular periods, in order that her system may be kept pure and healthy, without exhausting the fountain of life on the one hand, or drying up its river of life on the other; till mature age, and an approaching change of worlds, render it necessary for her to cease to be fruitful, and give her to rest awhile, and enjoy a tranquil life in the midst of that family circle, endeared to her by so many ties, and which may be supposed, at this period of her life, to be approaching the vigour of manhood, and therefore able to comfort and sustain her.

Not so with man. He has no such draw back upon his strength. It is his to move in a wider sphere. If God shall count him worthy of an hundred fold, in this life, of wives and children, and houses, and lands, and kindreds, he may even aspire to Patriarchal sovereignty, to empire; to be the prince or head of a tribe, or tribes; and like Abraham of old, be able to send forth, for the defence of his country, hundreds and thousands of his own warriors, born in his own house.

A noble man of God, who is full of the Spirit of the Most High, and is counted worthy to converse with Jehovah, or with the Son of God; and to associate with angels, and the spirits of just men made perfect; one who will teach his children, and bring them up in the light of unadulterated and eternal truth; is more worthy of a hundred wives and children, than the ignorant slave of passion, or of vice and folly, is to have one wife and one child. Indeed the God of Abraham is so much better pleased with one than with the other, that he would even take away the one talent, which is habitually abused, neglected, or put to an improper use, and give it to him who has ten talents.

In the Patriarchal order of family government, the wife is bound to the law of her husband. She honors, "*calls him lord,*" even as Sarah obeyed and honored Abraham. She lives for him, and to increase his glory, his greatness, his kingdom, or family. Her affections are centered in her God, her husband, and her children.

(*Concluded on page 475.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 29, 1854.

KEY TO THE SCIENCE OF THEOLOGY.—We have now in press a new work, entitled "Key to the Science of Theology; Designed as an Introduction to the First Principles of Spiritual Philosophy, Religion, Law, and Government, as Developed by the Ancients, and as Restored in this Age for the Final Development of Universal Peace, Truth, and Knowledge;" by Elder Parley P. Pratt, one of the Twelve Apostles.

To those who are acquainted with Elder Pratt, and his interesting, lively, and engaging method of communicating his ideas, we scarcely need say anything, further than that he is the Author of such a work, to ensure the desire of all Saints to obtain a perusal of it. The "Voice of Warning," which has now passed to the eighth edition in the English language, in the United States and Great Britain, and which has now an extensive circulation on the Continent, in the French and German languages, is a sample of his pleasing style.

This work was written at an early period of the history of the Church, and immediately took rank with its standard works, and has ever since been found a faithful pioneer in the cause of truth. Thousands who have become obedient to the faith, attribute their conviction, either in part or in whole, to a perusal of this work.

As Elder Pratt there treated the topics upon which he dwelt, in the boldness and fulness of the light which had then been revealed upon those subjects, so in his "Key to the Science of Theology" he hands his subject along progressively from stage to stage in each succeeding chapter, till he enters upon the Celestial Order of Eternal Lives, when he dwells upon the enrapturing theme, with soul-inspiring strains, and in the bold prominence with which the subject has recently been revealed, giving it in its practical adaptation to the condition and necessities of the human family. A chapter of this work was published in *Star* No. 31, Vol. XV.

The Manuscript has been reviewed by the First Presidency, and is therefore entitled to full credence in matters of faith and doctrine. From the limited acquaintance which it has already made in M.S., we have not less than two thousand copies already ordered from America, and we have bespoke for it an extensive circulation in the British Isles. It will be printed on superfine paper, of size called crown octavo, which is intermediate between the Doctrine and Covenants, and the Harp of Zion, from entirely new letter, and will be stereotyped.

That our readers may have some idea of the nature of the work in question, we here insert the Author's Preface—

"The present is an age of progress, of change, of rapid advance, and of wonderful revolutions.

"The very foundations of society, social, political, commercial, moral, and religious, seem to be shaken, as with a mighty earthquake, from centre to circumference—all things tremble; creation groans; the world is in travail, and pains to be delivered.

"A new era has dawned upon our planet, and is advancing with accelerated force —with giant strides.

"The railroads, the steamboats, with their still progressive improvements in speed, safety, and convenience, are extending and mutiplying the means of travel, of trade,

of association, and inter-communication, between countries, whose inhabitants have been comparatively unknown to, or estranged from, each other.

"But, as if even these means were too slow for the God-like aspirations, the mighty throes, of human thought, and its struggles for light and expansion, man seizes the lightning, tames and subdues it, and makes it the bearer of his thoughts and despatches.

"While these things are in progress by one portion of mankind, another learns to seize and control a sunbeam in a manner subservient to the progress of the fine arts, and by which means a man performs in a minute the work which a short time since would have employed the most active years of a lifetime.

"While every science, every art, is being developed;

"While the mind is awakened to new thought;

"While the windows of heaven are opened, as it were, and the profound depths of human intellect are stirred—moved from the foundation, on all other subjects; religious knowledge seems at a stand-still.

"The *Creeds* of the Fathers seems to have been cast in the mould of other ages, to be adapted to a more narrow sphere of intellectual development, and to be composed of material too much resembling cast iron, or at least not sufficiently elastic to expand with the expansion of mind, to grow with the growth, and advance with the progressive principles, of the age.

"For these reasons, perhaps, more than any other, the master spirits of the age are breaking loose from the old moorings, withdrawing from established and venerated systems; by which means society is distracted, divided, broken up; thrown, as it were, into a chaos of confused, disorganized individualization; without a standard, or rallying point; without a nucleus by which to concentrate or reorganize this chaotic mass—these atoms of thought.

"One thing is certain—according to ancient prophecy, and agreeable to the general expectation of this and other ages, the day approaches which will flood the earth with the pure principles of religious knowledge. A day when none will have to teach his neighbour, saying, Know ye the Lord: for all persons shall know him, from the least to the greatest.

"It should be a matter of serious thought and investigation, without respect to party, sect, or creed, whether there should not, in the very nature of present circumstances and future Millennial hopes, be an entire remodelling or reorganization of religious society, upon the broad basis of revealed knowledge, tangible fact, and philosophical, scientific, and spiritual truth—a universal *standard* of immutable truth, instead of numberless systems founded on uncertainty, opinion, or mere human impression or conjecture.

"Can anything short of such a standard unite society, enlighten the world, establish real peace, brotherhood, and fellowship, and put a final end to all religious ignorance, superstition, jargon, or discord?

"Is not a difference of opinion, or a disagreement, on any given subject, a proof positive of existing ignorance, or want of light or information on the part of the parties disagreeing.

"If so, the present age is certainly in the dark, or in a great measure ignorant on religious subjects.

"A knowledge of the truth can alone bring the desired union, and bid discord cease.

"If the Scriptures be sure, it is not religious *opinion* which will cover the earth, and universally pervade every bosom, but it is '*knowledge*,'—'the knowledge of God.' 'God is truth.' To *know* him is to know the truth.

"The present Volume aims to embody, in a concise and somewhat original manner and style, a general view of the Science of Theology, as gathered from revelation, history, prophecy, reason, and analogy. If the work proves an introductory key to some of the first principles of the divine science of which it treats; if it serves to open the eyes of any of his fellow-men on the facts of the past, the present, and the future; if it leads to investigation and inquiry, and calls public attention to the greater and more particular truths which have been, or are about to be, revealed, as a standard by which to unite the people of all nations and of all religions upon the rock—the sure foundation of divine, eternal, uncreated, infinite, and exhaustless truth; it will accomplish the end aimed at by

"THE AUTHOR."

ROUTE FROM LIVERPOOL TO GREAT SALT LAKE VALLEY.—We are not a little chagrined at being unable to issue the first Number of this work according to the Prospectus. The letter-press was ready at the appointed time, is neatly got up, and well executed, and, we believe, will give satisfaction to its readers, and prove creditable to its editor, imparting a fund of valuable information nowhere else to be found. The work has been delayed through our being disappointed in getting the plates engraved and printed. We have seen the plates, and we would take the opportunity to say that they are beautifully executed. As it is of no use for any one else, than those who are getting the work up, to be put about, we recommend the addition of a little patience to the usual quota of faith, and, in the absence of any further promises, see if the *Route* is not before you presently.

CATECHISM FOR CHILDREN.—As this work is now published in a distinct form, at a price within reach of all, it is deemed needless to insert in the *Star* more of the chapters.

ARRIVAL.—Elder R. W. Wolcott embarked on the steam-ship *Canada*, Captain Stone, at Boston, on the 5th inst., and landed in this town on the 16th, on a mission to this country.

APPOINTMENTS.—Elder T. B. H. Stenhouse, President of the Swiss and Italian Missions, has been a diligent and faithful labourer in the great work of the last dispensation, since our first acquaintance with him in 1846. He has laboured successfully in Scotland, in different parts of England, as well as in his present field of labour. In England, after a long and diligent effort, he founded the Southampton Conference. He has, for the last three years, laboured with great success in Switzerland. As he desires to gather with the Saints next emigration season, he has our cheerful concurrence and blessing in doing so.

Elder Daniel Tyler will succeed Elder Stenhouse in the Presidency of the Swiss and Italian Missions. It is desirable that Elder Tyler repair to his new field of labour as soon as he can conveniently arrange to transfer the business of his present charge to his successor.

Elder William H. Kimball is appointed to succeed Elder Daniel Tyler in the pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Cyrus H. Wheelock is appointed to labour for a season under the direction of Elder Sylvester H. Earl, Pastor of the Staffordshire and Shropshire Conferences.

Elder William C. Dunbar is appointed to labour under the direction of Elder Chauncey G. Webb, Pastor of the South, Wiltshire, and Land's End Conferences.

Elder James Ferguson was appointed by the General Conference in Great Salt Lake City to labour in Ireland.

FRANKLIN D. RICHARDS, President.
DANIEL SPENCER, Counsellor.

DEFENCE OF POLYGAMY.

BY A LADY OF UTAH, IN A LETTER TO HER SISTER IN NEW HAMPSHIRE.

(*Concluded from page* 471.)

The children are also under his government, worlds without end. "*While life or thought, or being lasts, or immortality endures,*" they are bound to obey him as their father and king.

He also has a head, to whom he is responsible. He must keep the commandments of God, and observe His laws. He must not take a wife unless she is given to him by the law and authority of God. He must not commit adultery, nor take liberties with any women except his own, who are secured to him by the holy ordinances of matrimony.

Hence a nation organized under the law of the Gospel, or in other words, the law of Abraham and the Patriarchs, would have no institutions tending to licentiousness; no adulteries, fornications, &c., would be tolerated. No houses or institutions would exist for traffic in shame, or in the life blood of our fair daughters. Wealthy men would have no inducement to keep a mistress in secret, or unlawfully. Females would have no grounds for temptation in any such lawless life. Neither money nor pleasure could tempt them, nor poverty drive them to any such excess; because the door would be open for every virtuous female to form the honorable and endearing relationships of wife and mother, in some virtuous family, where love, and peace, and plenty, would crown her days, and truth and the practice of virtue qualify her to be transplanted with her family circle in that eternal soil, where they might multiply their children, without pain, or sorrow, or death; and go on increasing in numbers, in wealth, in greatness, in glory, might, majesty, power, and dominion, in worlds without end.

O my dear sister! could the dark veil of tradition be rent from your mind! could you gaze for a moment on the resurrection of the just! could you behold Abraham, Isaac, and Jacob, and their wives and children, clad in the bloom, freshness, and beauty of immortal *flesh and bones;* clothed in robes of fine, white linen, bedecked with precious stones and gold; and surrounded with an offspring of immortals as countless as the stars of the firmament, or as the grains of sand upon the sea shore; over which they reign as kings and queens for ever and ever! you would then know something of the weight of those words of the sacred writer which are recorded in relation to the four wives of Jacob, the mothers of the twelve Patriarchs, namely: "*These did build the house of Israel.*"

O that my dear kindred could but realize that they have need to repent of the sins, ignorance, and traditions of those perverted systems which are misnamed "*Christianity,*" and be baptized—*buried* in the water, in the likeness of the death and burial of Jesus Christ, and rise to newness of life in the likeness of his resurrection; receive his spirit by the laying on of the hands of an Apostle, according to promise, and forsake the world and the pride thereof. Thus they would be adopted into the family of Abraham, become his sons and daughters, see and enjoy for themselves the visions of the spirit of eternal truth, which bear witness of the family order of heaven, and the beauties and glories of eternal kindred ties; for my pen can never describe them.

Dear, *dear* kindred: remember, according to the New Testament, and the testimony of an ancient Apostle, if you are ever saved in the kingdom of God, it must be by being adopted into the family of polygamists—the family of the great Patriarch Abraham: for in his seed, or family, and not out of it, "*shall all the nations and kindreds of the earth be blessed.*"

You say you believe polygamy is "*licentiousness;*" that it is "*abominable,*" "*beastly,* &c.; "the practice only of the most barbarous nations, or of the dark ages, or of some great or good men who were left to commit gross sins." Yet you say you are anxious for me to be converted to your faith; and that we may see each other in this life, and be associated in one great family in that life which has no end.

Now in order to comply with your wishes, I must renounce the Old and New Testaments; must count Abraham, Isaac, and Jacob, and their families, as licentious, wicked, beastly, abominable charac-

ters; Moses, Nathan, David, and the Prophets, no better. I must look upon the God of Israel as partaker in all these abominations, by holding them in fellowship; and even as a minister of such iniquity, by giving king Saul's wives into king David's bosom; and afterwards by taking David's wives from him, and giving them to his neighbour. I must consider Jesus Christ, and Paul, and John, as either living in a dark age, as full of the darkness and ignorance of barbarous climes, or else wilfully abominable and wicked, in fellowshipping polygamists, and representing them as fathers of the faithful, and rulers in heaven. I must doom them all to hell, with adulterers, fornicators, &c., or else, at least, assign to them some nook or corner in heaven, as ignorant persons, who, knowing but little, were beaten with few stripes. While by analogy, I must learn to consider the Roman Popes, clergy, and nuns, who do not marry at all, as foremost in the ranks of glory; and those Catholics and Protestants who have but one wife, as next in order of salvation, glory, immortality, and eternal life.

Now, dear friends, much as I long to see you, and dear as you are to me, I can never come to these terms. I feel as though the Gospel had introduced me into the right family, into the right lineage, and into good company. And besides all these considerations, should I ever become so beclouded with unbelief of the Scriptures and heavenly institutions, as to agree with my kindred in New Hampshire, in *theory*, still my practical circumstances are different, and would I fear continue to separate us by a wide and almost impassable gulf.

For instance, I have, (as you see, in all good conscience, founded on the word of God,) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband whom I love. We have four little children which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man: one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the Legislative Council of this territory.

Now, as to visiting my kindred in New Hampshire, I would be pleased to do so, were it the will of God. But first, the laws of that state must be so modified by enlightened legislation, and the customs and consciences of its inhabitants, and of my kindred, so altered, that my husband can accompany me with all his wives and children, and be as much respected and honoured in his family organization, and in his holy calling, as he is at home; or in the same manner as the Patriarch Jacob would have been respected, had he, with his wives and children, paid a visit to his kindred. As my husband is yet in his youth, as well as myself, I fondly hope we shall live to see that day. For already the star of Jacob is in the ascendency; the house of Israel is about to be restored: while "*Mystery Babylon*," with all her institutions, awaits her own overthrow. Till this is the case in New Hampshire, my kindred will be under the necessity of coming here to see us, or on the other hand we will be mutually compelled to forego the pleasure of each other's company.

You mention, in your letter, that Paul, the Apostle, recommended that Bishops be the husband of one wife. Why this was the case, I do not know, unless it was as he says, that while he was among Romans he did as Romans did. Rome, at that time, governed the world, as it were; and although gross idolaters, they held to the one wife system. Under these circumstances, no doubt, the Apostle Paul,

seeing a great many polygamists in the Church, recommended that they had better choose for this particular temporal office, men of small families, who would not be in disrepute with the government. This is precisely our course in those countries where Roman institutions still bear sway. Our Elders there have but one wife, in order to conform to the laws of men.

You inquire why Elder W., when at your house, denied that the Church of this age held to the doctrine of plurality. I answer, that he might have been ignorant of the fact, as our belief on this point was not published till 1852. And had he known it, he had no right to reveal the same until the full time had arrived. God kindly withheld this doctrine for a time, because of the ignorance and prejudice of the nations of mystic Babylon, that peradventure he might save some of them.

Now, dear sister, I must close. I wish all my kindred and old acquaintances to see this letter, or a copy thereof; and that they will consider it as if written to themselves. I love them dearly, and greatly desire and pray for their salvation, and that we may all meet with Abraham, Isaac, and Jacob, in the kingdom of God.

Dear sister, do not let your prejudices and traditions keep you from believing the Bible; nor the pride, shame, or love of the world keep you from your seat in the kingdom of heaven, among the royal family of polygamists. Write often and freely.

With sentiments of the deepest affection and kindred feeling, I remain, dear sister, your affectionate sister,

BELINDA MARDEN PRATT.

Mrs. Lydia Kimball, Nashua, N.H.

P.S.—My kind love to your husband, and all inquiring friends.

THE CAMP AT KANSAS.

Kansas, June 16, 1854.

President S. W. Richards.

Dear Brother — I have seized a few moments to give you a brief outline of the state of affairs connected with the emigration of the Saints this season.

The Danish company, comprising seventy wagons, under the presidency of Elder H. P. Olsen, have received their outfit, and they rolled out on the plains yesterday.

I have organized other three companies of English, Welsh, and Scotch. Two of these are P. E. Fund Companies, and one is independent. The independent company consists of about fifty wagons, Elder Job Smith President. The other two companies consist of about thirty wagons each. I have appointed William F. Carter President of the one, and Dr. Darwin Richardson of the other.

The three last are on the prairie, and will roll out in a day or two. The health of the Saints in the above companies is good. They are of the *Golconda*, *Windermere*, *John M. Wood*, and *Old England*. The other companies have not yet arrived at Kansas.

On account of the immense emigration to California and Salt Lake this season, oxen range from seventy-five to one hundred and ten dollars per yoke, and cows from twenty-five to forty dollars per head. The price of wagons in St. Louis is sixty-seven dollars, and the freightage to Kansas ranges from six to twelve dollars per wagon. This variation in the prices of freights is the result of the different stages of the river.

In consequence of the high prices of cattle and wagons this season, the independent companies have been made dependent upon the P.E. Fund for means to complete their outfit, the necessary outlay for the same having far exceeded their expectations. Many have expressed that they are sorry that they did not deposit their means in the P.E. Fund.

The companies have been detained at the camping ground, one mile from Kansas, three weeks longer than necessary, for want of wagons.

Elder Daniel Carns has arrived, with the information that three hundred Saints had arrived in St. Louis.

(*Concluded on page* 480.)

STATISTICAL REPORT

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING JUNE 30, 1854.

	CONFERENCE.	Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excom'cated.	Dead.	Emigrated.	Baptized.	Total.
England.	1 Manchester	36	0	1	171	181	120	59	32	15	145	176	3156
	2 London	35	0	2	211	106	190	68	88	27	102	229	2468
	3 Birmingham	20	0	0	137	146	81	67	99	12	65	131	1792
	4 Liverpool	15	2	2	60	65	43	23	41	6	63	74	1021
	5 Norwich	27	2	0	61	58	49	20	111	9	22	79	946
	6 Sheffield	22	2	1	64	55	34	23	35	4	42	67	894
	7 Bradford	24	2	1	64	58	38	21	17	9	44	51	869
	8 Nottinghamshire	13	2	0	69	55	45	30	93	10	35	73	845
	9 Cheltenham	21	1	0	61	45	38	22	68	4	23	55	765
	10 Newcastle-on-Tyne	16	4	1	82	51	35	27	46	7	57	143	681
	11 Preston	13	0	0	58	50	30	14	15	7	32	25	654
	12 Warwickshire	23	2	0	67	50	23	12	16	1	24	20	651
	13 Bedfordshire	19	1	0	59	35	31	22	23	2	42	73	649
	14 Kent	22	1	0	51	43	33	24	24	3	0	0	634
	15 Herefordshire	18	1	0	65	42	29	15	27	6	11	18	629
	16 South	13	1	0	37	33	22	19	30	3	14	24	584
	17 Southampton	17	4	0	37	27	13	9	51	4	50	48	540
	18 Reading	18	1	0	57	31	33	15	15	4	18	34	520
	19 Worcestershire	13	2	0	28	20	16	12	8	4	22	13	485
	20 Wiltshire	13	2	0	34	29	20	21	18	6	26	43	441
	21 Leicestershire	11	0	0	31	26	18	10	16	2	26	48	416
	22 Staffordshire	12	3	1	65	38	22	12	15	3	15	27	414
	23 Lincolnshire	17	0	0	30	23	15	6	9	0	6	16	375
	24 Essex	17	0	0	34	29	19	19	17	1	12	63	372
	25 Derbyshire	11	1	0	40	20	18	9	19	2	15	30	354
	26 Hull	6	0	0	18	11	12	4	4	3	22	12	266
	27 Cambridgeshire	10	0	0	17	28	12	5	0	0	31	25	244
	28 Shropshire	9	2	0	22	15	9	6	6	3	18	12	236
	29 Land's End	7	2	0	16	17	9	7	12	4	11	50	224
	30 Dorsetshire	4	0	0	15	13	9	9	9	1	19	9	198
	31 Carlisle	4	1	0	17	6	6	4	1	3	2	19	174
Wales.	32 Glamorgan East	32	0	2	266	94	103	65	136	32	98	160	1887
	33 Monmouthshire	19	0	0	83	28	29	21	38	2	28	86	578
	34 Glamorgan West	18	0	0	62	35	22	14	35	1	24	38	462
	35 Llanelly	10	0	0	58	16	7	15	12	4	42	24	288
	36 Pembrokeshire South	13	0	0	31	7	6	8	6	3	7	8	210
	37 Caermarthenshire	6	0	1	24	12	6	5	4	1	13	7	157
	38 Brecknockshire	7	0	0	25	10	6	7	5	2	0	15	151
	39 Denbighshire	5	0	0	17	6	6	2	0	1	6	13	125
	40 Flintshire	5	0	0	19	5	5	2	5	0	6	8	115
	41 Cardiganshire	5	0	0	15	5	3	2	1	2	10	11	113
	42 Dyffryn Conway	5	0	0	10	11	4	4	2	2	0	6	99
	43 Merionethshire	6	0	0	17	8	2	1	0	0	0	2	76
	44 Pembrokeshire North	4	0	0	14	5	2	2	4	0	2	0	57
Scotl.	45 Glasgow	18	3	0	96	84	81	23	50	14	66	60	1562
	46 Edinburgh	16	0	0	60	42	43	15	26	1	25	45	735
	47 Dundee	8	1	0	17	15	13	7	12	1	18	21	285
	48 Kilmarnock	7	1	0	25	15	12	9	8	3	5	17	246
	*49 Isle of Man	2	0	0	10	4	1	2	7	0	0	0	67
	50 Ireland	6	1	0	12	5	3	1	14	0	16	5	87
	Total	698	45	12	2648	1813	1336	819	1330	234	1380	2213	29797

* Last Half-year's Report.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

President.

Samuel W. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy. Daniel Daniels.

PASTORS, OR PRESIDENTS OF DISTRICTS.

President.	*District.*
John S. Fullmer,	Manchester, Liverpool, and Preston Conferences.
Daniel Tyler,	London, Reading, Kent, and Essex do.
Chauncey G. Webb,	South, Wiltshire, and Land's End do.
Edward Bunker,	Sheffield, Lincolnshire, and Bradford do.
Israel Barlow,	Birmingham and Warwickshire do.
Charles R. Dana,	Bedfordshire, Cambridgeshire, and Norwich do.
William Glover,	Newcastle-on-Tyne, Hull, and Carlisle do.
James G. Willie,	Southampton and Dorsetshire do.
Charles Smith,	Derbyshire, Leicestershire, and Nottinghamshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
John Barker,	Cheltenham, Worcestershire, and Herefordshire do.
John Parry, jun.,	Merionethshire, Anglesea, Dyffryn Conway, Denbighshire, and Flintshire do.
James Carrigan,	Glasgow, Edinburgh, Dundee, and Kilmarnock do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*		*President.*	*Secretary.*
1	D. B. Dille,	James Johnson.	26	Thomas Williams,	Augustine S. Green.
2	John Robinson,	E. C. Brand.	27	J. M. Brown,	R. A. Watts.
3	G. W. Bramwell,	C. F. Jones.	28	John Mayer,	Thomas Williams.
4	Spicer W. Crandall,	Samuel F. Corden.	29	Joseph Hall,	James D. Ross.
5	C. A. Harper,	James Woods.	30	William Smith,	Francis Singleton.
6	Matthew Rowan,	John Memmott.	31	P. C. Merrill,	David Wilson.
7	Millen Atwood,	Thomas Young.	32	Dan Jones,	William Simms.
8	Joseph Westwood,	John Pymm.	33	Thomas D. Giles,	Edward Middleton.
9	Joseph France,	William Herbert.	34	Robert Evans,	William Lewis.
10	George Simpson,	Ralph Ramsey.	35	Dewi E. Jones,	A. L. Jones.
11	Andrew Ferguson,	John Foley.	36	John Price,	John Gibbs.
12	W. G. McMullen,	John Hole.	37	Thomas Jones,	Isaac Jones.
13	James Pace,	Joseph Hyde.	38	Thomas Morgan,	James Carter.
14	Thos. B. Broderick,	J. Albon, jun.	39	John Parry,	Griffith Roberts.
15	Andrew Galloway,	Henry Wolden.	40	John Jones,	Lewis Davies.
16	Thomas Caffall,	George May.	41	Benjamin Evans,	James Morgan.
17	Isaac Allred,	J. Francis.	42	Richard Roberts,	William Davis, jun.
18	W. G. Mills,	W. H. Moulding.	43	John Davies,	John Davies.
19	Noah T. Guyman,	James Evans.	44	David Rees,	Thomas Evans.
20	John Perry,	Henry Fulstone.	45	Edward Martin,	John Lynch.
21	Edward Frost,	John Mellor.	46	William Heaton,	Robert Gault.
22	O. M. Deuel,	T. B. Bourne.	47	D. D. McArthur,	James Mair.
23	J. W. Lewis,	E. J. Weaver.	48	Joseph Boath,	Joseph Boath.
24	Martin Slack,	C. W. Penrose.	49		
25	William Pitt,	William Pitt.	50	Patrick Lynch,	Patrick Lynch.

THE CAMP AT KANSAS.

(*Concluded from page* 477.)

A Council was called at St. Louis, by Elder O. Pratt, to examine the state of affairs pertaining to the general emigration of the Saints, in which he advised that none of them should receive their outfit for the Valley, after the 25th instant, on account of the late arrival of the last companies, and some having not yet arrived.

The Saints, this season, as annually, have encumbered themselves with a vast amount of unnecessary luggage, in the shape of boxes, feather beds, &c., the most part of which have been disposed of at a very great sacrifice. I would advise the Saints who may emigrate the following season, not to provide themselves with heavy boxes, but to dispense with their iron-bound chests, feather beds, and other such cumbrous articles, where they may be disposed of to a far greater advantage than they possibly can be in this country. How long will the Saints continue to disregard the instructions they have received concerning this matter!

There has been considerable mortality among the Saints this season. Truly the word of the Lord, through the Prophet Joseph, is receiving a more extensive fulfilment. The Destroyer rideth upon the waters, and the day is at hand when none shall go up to Zion except the pure in heart.

As regards myself, my health is pretty good, at present, although I have had several attacks of diarrhœa, and I am much reduced in consequence of so much care and labour.

With continued peaceful remembrance, I subscribe myself your fellow servant in the New Covenant,

W. Empey.

P. S.—Elders Evans and Bywater join me in sending kind love to yourself and the brethren in the office. W. E.

VARIETIES.

Imitation is the sincerest of flattery.

Learn to hold thy tongue. Five words cost Zacharias forty weeks' silence.

Few persons have the wisdom to prefer censure which is useful to them, to praise which deceives them.

It being desirous that each party of the Wesleyans should be recognised by a distinctive name, and as both the old party and the separated pertinaciously adhere to the term "Wesleyan," a knowing correspondent wishes to suggest the propriety of varying the pronunciation, which he thinks will just meet the case. He proposes that the Reformers shall retain the name "Wesleyan," as ordinarily received, and that the Conference party shall dub themselves "*We-sly-uns.*"

LIST OF MONIES RECEIVED FROM THE 7th TO THE 14th JULY, 1854.

Henry McCreery	£15	0	0
Josiah Holmes	10	0	0
Aneurin L. Jones	4	0	0
James Reece	2	0	0
Carried forward	£31	0	0
Brought forward	£31	0	0
Charles A. Harper	10	0	0
Robert Kirkwood	35	16	6
	£76	16	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 31.—Vol. XVI. Saturday, August 5, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page* 468.)

5 30 P.M.

Council convened in the Saints' meeting room, 23, Radcliffe Terrace, Goswell Road, Islington, and was opened by singing the 237th Hymn — "The spirit of God like a fire is burning," &c.

Prayer by Elder DAN JONES.

President S. W. RICHARDS expressed his satisfaction and joy that some of the Pastors and Presidents of Conferences, who had been, by circumstances, prevented assembling with us this morning, were now in our midst, as there was no place on the earth, but Great Salt Lake City, where so great a power of the Priesthood of God and of the Holy Spirit could be felt as here. As our object was the building up of the Kingdom of God, this was the place that we could be refreshed by the counsels of God, through His servants, and thus be prepared for future usefulness.

Elder THOMAS CAFFALL—I rise, with great pleasure, to represent the South Conference, as it exists, and in as concise a manner as possible. When I arrived at my Conference, I found things much in the manner in which they had been represented to me, but the whole of the story had not been told. After being there some time, I found that monies which had been collected for certain objects, had been applied to other purposes, therefore we had to get up the means a second time, which was not altogether pleasant. Arrangements had been entered into to liquidate the account of our Book Agency, but had not been carried out. Had those arrangements been carried out, the whole of our book debt would have been paid, but their not having been carried out, has caused us to come short of clearing the debt. We have on hand sixty complete volumes of the *Star*. We have about forty *Stars* accumulating every week, but our stock and our Branch debts are sufficient to meet the demands of the Office at Liverpool.

I have at present four Travelling Elders, and we have occasionally a visit from Elder McAllister.

We have baptized twenty-four persons the last quarter, and we hope to baptize more the next, as the opinion which was prevailing, that there had been sufficient preaching, appears to be vanishing away.

A few months ago, things were in a very depressed state—owing to what had transpired, the Saints had lost confidence in those who had to administer to them, and they looked with an evil eye upon those who came to preside over them. But prospects are brightening, and I trust that in a short time things will be much better than they are at present.

Our Conference extends into four counties. In some instances it is forty miles from one Branch to another, in others fifty.

The Saints are blessed with poverty to such an extent that it is unnecessary for me to tell them they are poor, they all know it. It is no uncommon thing for them to live on bread and water day after day. Some of them are ready to do all that they are requested, while others, who watch with an evil eye, are not in possession of much information; some of the officers have not met in council for three years. They are lacking faith on one principle — the last "cat that was let out of the bag." Polygamy has been got over pretty well, that cloud has vanished away, but they are troubled about Adam being our Father and God. There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along very well with everything else but the last "cat," and as soon as he can see that clearly, he will become a "Mormon." I instructed him to write to Liverpool upon it.

The Travelling Elders and Presidents of Branches are united, and are preaching the Gospel in the open air, when the weather permits, and they bring in very favourable reports. There are plenty of places where the Gospel has never been preached, and consequently there is room for Elders to labour on the Gospel principle. Pastor Webb and I have laid our plans, and I believe we shall do a good work, as the prospects are much better than they were six months ago.

Elder Thomas B. Broderick—I rejoice to have the privilege of meeting with you this afternoon to represent the Wiltshire Conference, over which I have presided the last six months. I have joy in looking over the Conference in its present condition, compared with the condition which it was in when I took charge of it. If poverty were a crime, I should have to represent the Saints in very bad standing. There are two things which are a pest to that Conference—poverty and parsons. When the Elders distribute tracts, the parsons go and take them up, and keep them, or give them up when compelled. They also use their influence over the people, to such an extent, that, if they were convinced, they dare not obey. Some will come and hear the Elders preach, and then go away and tell their neighbours they have heard a *moing sarmon*, but they take no further notice.

We have baptized forty-four or forty-five persons during the last half year. When I left the Saints in that Conference, our parting was with many tears, they were sorry to part with me, and I with them. When I was appointed to the Kent Conference, one of the Saints told me they had taken up a collection for me, and had had a *moing good un*. On my arrival, I found 1s. 1½d. This will give you an idea of the state of temporal affairs there. I have preached the Temple and Emigrating funds considerably, but I find that money matters are very limited. As to the Book Agency, it is not as I would like to see it; there are debts which have been standing for years, for books, room rent, &c.; the said debts for rent must now be paid, or the Saints must give up their meeting room.

We have a great many books and tracts on hand, partially caused by some of the Saints leaving the Conference after taking a few of the first numbers of the *Star*, and the remainder of those volumes being left on our hands. I have never preached poverty to them, neither should I have done, if I had remained, but I feel that a man who has influence over them may make them believe just what he has a mind, by contrasting their circumstances with the position of others. For my own part I never feel poor, but always feel rich.

As regards Travelling Elders, we have been very short of late. Last Conference, I called one out. There is another who will soon be ready to go out also. We cannot extend our labours any great distance, for by doing so we should be encroaching upon some of the other Conferences. If other Travelling Elders were to be sent there, they would have to depend upon the Lord, as the Saints could do nothing for them.

As brother Samuel wished to know our feelings concerning him, I will give mine in a few words. It is my feeling, that President Samuel W. Richards has done everything for the salvation of the British Saints that possibly could have been done, and I will ever pray the choicest of Heaven's blessings to be with him through all coming time. Amen.

Elder Joseph Hall—It is with pleasure that I arise to represent the Lands End Conference. They are a good people.

Some of the brethren have alluded to females in the Branches, but I can say that I have a sweeping majority of them—so much so, that I do not think there are more than fifty male members in the whole Conference. It has been remarked that the sisters may go out to distribute Tracts. But the sisters in the Lands End Conference cannot even do that, on account of their families. Relative to the condition of the Saints, poverty is a principle that I detest to speak upon, but there it is, and it stands out in bold relief. If my Saints have not done so much as some others, it has been because they could not possibly do it. We have two collections every Sunday, for one purpose or another. As to general funds we have only one, and it is very small, for the most of the Saints are seamen's wives, and they obtain for themselves and families from 16s. to 24s. per month, which you are aware is not much for any purpose. Those who are not seamen's wives, are widows and servants, and in no better circumstances.

Relative to new places, there are many, but we have nobody to send to them. We have two Travelling Elders, one is Elder Ross, who has laboured indefatigably in Exeter, where a great excitement has prevailed, but it is now abating a little. We have some opposition from the Primitive Methodists, we and they both preaching in one place. On Sunday week they were very opprobrious, and they disturbed the brethren when preaching. In Devonport we had two rooms, but, through some inconvenience, we have given them up and taken one large room. There are several very important places in the Conference, where the Gospel has not been preached, neither can we mission them, not having any Elder to send there, nor any means of sustaining one, except he depend upon the Lord.

Relative to the principles recently revealed, we have not the least difficulty. If Adam's being our Father and God cannot be proved by the Bible, it is all right.

Relative to the Book Agency, the Saints prize their *Stars*, and, when unable to pay for them, they request the Agent to lay them up in reserve until circumstances render them able to pay for them.

As to President Samuel W. Richards, I have laboured under his counsels with the greatest pleasure, and the Saints of our Conference have enjoyed themselves under his counsels and instructions. I never preach poverty to them, for it is totally unnecessary. We are about to devote one day's wages to the liquidation of the book and *Star* debts.

Elder MATTHEW ROWAN—I have been six months in the Sheffield Conference, and have laboured with great pleasure in giving such instructions and counsels as the Spirit of the Lord has dictated unto me to impart unto His people. We have neither poverty nor parsons to contend with. We have had to pay a great deal of money for one purpose or another. At our Conference last Sunday, (yesterday) I found that more than £100 had been got up during the six months, but I trust in a short time we shall have paid all our debts, both for books and other things; then we shall be free indeed.

We have baptized more this half year, than have been baptized in six months for some time previously; still our baptisms are not very numerous, yet I trust they will be more frequent, as we have our officers go out preaching on Sundays, and they bring in favourable reports. We have two Travelling Elders who are labouring diligently to build up the Saints.

It is not necessary for me to take up much time in representing our Conference, only to say it is in good condition. We preach money, for the funds, and for other necessary purposes, all the time, and the brethren expect such preaching, therefore they are not disappointed in the least. The Gifts of the Spirit are frequently manifested in our meetings, and the Saints are increasing in faith and knowledge.

As to President Samuel W. Richards, we had our Conference yesterday, and we took an expression concerning him, in which all were united in expressing their joy and satisfaction with his labours. I pray the Lord to bless Elder Richards and carry him safe to Zion.

Elders W. G. MILLS and J. CAFFALL then begged to speak in behalf of President S. W. Richards. The privilege being granted they both spoke in terms of the highest satisfaction, and only regretted not being able to express their feelings in a more able manner, as their language was inadequate to convey any idea of their feelings.

Elder JOHN W. LEWIS—With reference to the Lincolnshire Conference, I cannot speak upon it as I would like, but a great improvement has taken place

during the last six months. We have laboured diligently, and have restored a general good feeling, which is something towards better times. Our Book Agency is in a *very, very bad* state. There is upwards of £100 due to the office at Liverpool, and I found, by auditing the Books last week, that there was about £44 deficient of the amount to meet that demand. We have adopted a plan to raise the amount, by assuming five shillings apeice around, which will pay it. We have on hand some fourteen or fifteen complete volumes of the *Star*. Travelling Elders and Sub-Agents have left our Conference in debt to the amount of £6 or £7, and have been taken no notice of. There are others who have gone to the Valley and left the Conference in debt, for the last four or five years.

At our last Conference it was agreed to pay the five shillings each by the 1st August. Thirty-eight pounds of this debt I find has been upon the Conference two or three years, and has been called an old debt.

As regards the Conference and Emigrating Funds, we have got up about £7 for each fund since our former President left.

As regards President S. W. Richards, I believe there is not a person in the whole Conference but what feels well towards him. The Saints have frequently inquired whether he was an old or a young man. On being informed that he was a young man, they have been struck with wonder at the wisdom manifest in his counsels. They also rejoice at the idea that brother Franklin has returned to preside over them again.

We are preaching all that we possibly can in the open air. We have had one camp meeting, which has done a great deal of good. We purpose having four or five more. Two persons have been employed in what is termed "Mormon killing," but they have not been very successful.

The poverty of the Conference is very great, and it is now being increased, as many of the brethren, not being able to get work, are fleeing to the coal mines in the Sheffield Conference. That Conference will now reap the harvest. Some of the Saints are as good as any people in the world, and would be happy to do more, provided they had it to do with, while others never did do anything, and I believe never will. The spirit of gathering is very rife, and if the new gathering places be opened, the Saints will make great efforts to go.

Elder MILLEN ATWOOD—I repaired to the Bradford Conference as soon as circumstances would allow, but, before my arrival, the former President had left. Elder Bunker was there, and he gave me the information which I desired. I have endeavoured to carry out his counsels and instructions, and I purpose doing so the remainder of my stay, as I know that that is the only way to be right.

There are three Travelling Elders in the Conference. Two of them have come into the Conference since I came. They are good men, and willing to do all that I tell them.

We have a large stock of *Stars*, &c., on hand, some available and some not available. Our stock is increasing every week, and I believe the *Seer* and the *Journal* have a great influence upon the minds of the Saints, and hinder much the sale of the *Star*. Some person has written from the Valley, and says that the *Star* is worth nothing, and may be dispensed with, for the Saints will have to throw it away when they emigrate. Some of the Saints are very poor, but their feelings are good, in fact they are a good people altogether.

Elder GEORGE W. BRAMWELL—It gives me great pleasure to be able to say that the Birmingham Conference is in very good condition, as a whole. There are one or two Branches which appear to be consumptive, but I have made arrangements for special meetings in them, the results of which, I hope, will be satisfactory. We have had some things of a very unpleasant nature to contend with, but I think they are now over. There has been quite a mania for Loan Societies, and the brethren have been bond for each other, and have in almost every case had the money to pay, which has caused considerable feelings, but we hear little of these things now. As to our general Book Agency, it is in good condition, having stock and Branch debts sufficient to meet the demands of the office.

With reference to President S. W. Richards, I will say, for the Saints in the Birmingham Conference, that they are all well pleased with his administrations as President of the British Churches, Editor of the *Millennial Star*, &c., so much so, that, when informed of his being about to

turn to Zion, it caused a deep wound in their hearts. But I am happy to say that as soon as it was made known unto them that his brother Franklin would succeed him, the wound was healed. So far as I am concerned, I could wish myself an artist, to be able to portray the joy and satisfaction which have prevaded my bosom at the wisdom displayed in his counsels, but, knowing as I do, my incapability to do justice to such an undertaking, I will content myself with praying God to bless him in all his future life, and to enable him to obtain a full and complete salvation

We have three Travelling Elders, who are all good men, and who endeavour to carry out my instructions to them, which is also the case with the Presidents of Branches.

We have but few places in which to introduce the Gospel, being bound up on every side by the other Conferences, but the brethren are preaching on Sundays in every place where they can obtain a hearing.

Pastor Barlow and I have made arrangements for the liquidation of the greater part of our Book debt, which we purpose carrying out at our next Conference. We should have done this sooner, but we have had to raise about £160, since I took the Presidency, to free the Conference from other debts.

Elder W. G. McMullen—I rise with great pleasure to represent the Saints in the Warwickshire Conference in good standing; they all rejoice in the work of the Lord, as it has been made known unto them. The Priesthood are united, and they attend to their duties without any difficulties on my part. We have several good men, men of talent and sound judgment, and who require teachings and examples of the same nature from all who labour in their midst.

We have two Travelling Elders, they are good men, and they labour diligently, and have been a great assistance to me, by visiting the Branches and keeping things in order when I have been unable to attend.

As to the general Book Agency, I find there is from £5 to £8 due to the office, for which we have nothing, either in stock or Branch debts, to show. At the commencement of the year, I ordered no more *Stars* from the Office at Liverpool than the Saints had promised to take, but I find now that they have not been taken according to promise, but they are accumulating every week. Elder Douglas had made some arrangements to liquidate the Book Debt, which I have endeavoured to carry out as far as possible. I have three or four prominent men, who have families; they are men well calculated to do good in the ministry; they go out preaching on the Sabbath, and sometimes on the week days.

Elder James Pace—I can speak in the highest terms of the Saints in the Bedfordshire Conference. The authorities of the Church have their entire confidence, both those in the Valley, and those in England.

We have four Travelling Elders, two of whom have just started out, and I believe will be instruments in doing much good. We have good men presiding over the Branches, some of them have good abilities, while others are not so talented. The officers go out on Sunday by twos or threes to preach; they get good meetings, and are in good spirits. We have plenty of room for labourers, but not much means to support them. There are several large towns in which no opening has been made, but I think, if we had faithful Elders to mission them, an opening might be effected. The Branches are generally in good standing, and are willing to obey the counsels of those placed over them.

With regard to our financial affairs, I flatter myself that all will be well. Our Book Agency is in good condition. The Agent is a good man. We are getting off considerable of the old stock. We have shared the blessings of our beloved Pastor, and the Saints have felt built up, and we feel that in coming time we shall be able to reap where others have sown.

Elder John M. Brown—I have been in the Cambridgeshire Conference nearly two years, during which time many things have transpired, some pleasant and some otherwise. We have baptized about twenty-five persons during the last six months, in the whole of the Conference. The Saints generally are in good spirits and in good standing—they wish and are determined to do right. I have no Travelling Elders in the Conference, but there is a large district of country in which the Gospel has been preached little, if any. I have preached a great deal in the open air during the last two months, and I hope to do good thereby. If we had two or three good

men, full of faith, to labour in our Conference, I feel confident they might do good, but whoever comes there to labour must come prepared to live by faith. We have a number of debts which have been accumulating for some time. Our book and *Star* debt is considerable, but we have adopted means to liquidate it. We have about seventy members in Cambridge—of that number there are only five brethren, all the others are sisters.

Elder CHARLES A. HARPER—In regard to the Norwich Conference, I am prepared to state the feelings of the Saints to be good. We are introducing the Gospel in places where it has not been preached, and the places that have been preached in we are leaving alone for the present. We are determined to let the people hear, that they may judge for themselves. As regards temporal affairs, the Saints are very poor, most of them have been out of work for some time, the principal part of them are weavers and shoemakers, and have had to go into the workhouse, which is the reason our funds have not been as large as usual.

We have a very large stock of *Stars*, of the back volumes, but have very few of the present volume, as we pack them up and send them to the country Branches; and those Saints who are too poor to buy them, we take up a collection and give them the *Stars*. There are about 6000 or 7000 *Stars* in general stock. At our last Conference we took a vote for all who were in work to apply one day's wages towards liquidating the book debts. Out of 1000 members we raised about £14, which shows they are not in a position to do much. I have preached the promises of God, and not poverty, to them.

We have not baptized as many as some of the Conferences, but we have baptized a few, and we hope to baptize more in the coming half year.

As regards brother Samuel W. Richards, I can speak for the Saints concerning him—they all feel well satisfied with his labours, and pray the Lord to bless him with all things needful for his future life.

Elder ISAAC ALLRED—I feel it a pleasure to make a statement of the condition of the Southampton Conference, but should feel more pleasure if its circumstances were different. We have had considerable to encounter, both this year and last, but that influence which has been the cause of so much trouble has given way, to a considerable extent. It was in the Southampton and Dorsetshire Conferences that Elders Armstrong and Margetts were suspended. The actions of these men caused a division, both in the feelings and practice of the Saints—so much so, that through it some were cut off before I went to Southampton, and others have been cut off since. I have laboured with all the energy I have had, in connexion with Pastor Willie, to heal up the wounds, but have little faith that we shall be able to heal them up entirely.

We have five Travelling Elders; they are good men, men that love the Saints, and the Saints love them. There has been a great deal of preaching in some of the places; others have had no preaching in. We have territory sufficient for three large Conferences. We have not baptized as many as were baptized last year, neither do I think we have baptized as many as have been cut off. We are distributing tracts in a great number of towns and villages, both the brethren and sisters are rendering themselves useful in that capacity, and many persons are believing our principles.

The Conference is in debt, but our first half year's donation for the Temple offering will be paid in a few days. The former Book Agent, who was hand in glove with Armstrong and Margetts, in their abominations, proved defaulter for £33, and it is confidently believed they were the cause of his defalcation, and that they shared the money with him. We shall hold our Conference next Sunday, when we purpose adopting some means to pay off this amount. We have on hand from thirty to forty copies of the two last volumes of the *Star*, complete and in good order.

The Elder that is labouring in Southampton is a good man, and will do as far as he can, according to the intelligence in his possession. We have some eight or ten preaching places on a Sunday, some of them are well attended, while others are not so well.

I am satisfied with the labours of President Samuel W. Richards, which is the case with all the Saints.

Elder WILLIAM SMITH—I feel happy this evening in having the privilege to make a few remarks relative to the Dorsetshire Conference. It is small, and, like many others, it is very poor. The Saints

generally are united, and desirous to do the will of our heavenly Father. Some, of course, have not got clear of that spirit spoken of by Elder Allred. As this was the Conference in which Armstrong laboured most, it consequently felt most the effects of his abominations. We have not baptized so many as I should have wished; no doubt those things spoken of have had an influence on the minds of the people. As to the general aspect of things, the Conference is prospering, and it feels to prosper every day. In relation to our Book Agency, it is as well as we can expect.

Elder GEORGE SIMPSON—It is well understood that I have but just been appointed to the presidency of the Newcastle-upon-Tyne Conference, but while there I have endeavoured to make myself as much acquainted with its condition as possible. I have examined the General Book Agency, and found that there is about £40 due to the office at Liverpool, for which there is nothing to show.

There are seven Travelling Elders in the Conference, and there is room for a great many more. Those we have are diligent to build up the kingdom of God.

We have baptized upwards of 100 persons during the last three months. The whole place seems alive with "Mormonism," and I feel determined to walk before the people blameless, that no stumbling block may be placed before them on my account. As regards brother Samuel, all the Saints feel well towards him, and would much enjoy a visit from him before he leaves for the Valley.

Elder THOMAS WILLIAMS—I feel to appreciate the present privilege afforded me to represent the Saints of the Hull Conference, for they are a good people. The feelings of some of them have been a little hurt by so many emigrating last season, but all is right again now. Our meetings are well attended by respectable people, and an opening appears to be presenting itself into some families of that class; in fact, some of them have been baptized, and others are to be baptized on my return.

We have about £28 worth of books on hand, which we purpose paying for shortly—we are adopting means to raise the amount.

Elder PHILEMON C. MERRILL—I am truly happy to have this privilege to stand in this Council, with so many with whom I have been in different positions. I have felt well all the time, for the Spirit of the Lord has been in our midst. The Carlisle Conference has borne not one of the best of names, in years that are past, and I thought my representation would be the worst, but I feel encouraged now that there are others as bad, for a great improvement has taken place of late. I found a very good foundation laid for this improvement, on which I have endeavoured to build. There is now a good spirit prevailing in Carlisle, although it is one of the oldest Conferences upon the British Isles. We are distributing tracts, which appear to be doing good. I have no Travelling Elders but myself, neither could the Saints in their present position support more, but they, although very poor, are increasing fast in the riches of faith, and I believe that, if Pastor Glover comes to preach another time or two, they will become quite rich. The Priesthood go out every Sunday to preach; they have houses opened to them, refreshment offered them, and have commenced to baptize. The Saints of the Carlisle Conference think they are nothing thought of by the authorities. I believe that if they could have a manifestation of the approbation of the Presidency in Liverpool, they would feel much encouraged.

With relation to brother Samuel, when they learned he was about to return to Zion, their feelings were wounded, but as has been said before, the wound was healed when they were told that brother Franklin was coming to succeed him.

Elder WILLIAM PITT—Derbyshire Conference is a small one, but the standing and faith of the Saints are good, and they mean to do right, and to do all in their power to roll forth the work of God. Circumstances have been of such a nature that the Saints have not had it in their power to contribute to the funds, according to their wishes, but nothing will be lacking on their part. It is a very old Conference, and has been preached in a great deal, so much so that the Saints thought there had been preaching enough, but instead of cherishing this opinion now, we are preaching in every place in the Conference, and we have men who can preach well.

There appears to be a spirit of inquiry, and the people are favourable to us, for when the police have come to interfere with

the brethren preaching, the people have opened their gardens for us to go into and preach. Our finances are not as the Saints would wish for, but they have made arrangements for paying up their book and *Star* debt. There has been a great deal of money squandered somehow, many pounds have been spent, and no account has been made of it.

The *Seer* and the *Journal of Discourses* appear to me to have an influence on the sale of the *Star*, but I suppose it is all right. Every principle that comes out through the appointed channel is all right for our Saints—they believe all that comes through the publications. They have the best of feelings towards the Presidency, both in Liverpool and the Valley.

Elder Edward Frost—The state of the Leicestershire Conference is now far better than it has been for some time, but during the last six months a great many of the Saints have been out of work, and have had to go to the Bastile to get food, which has been the cause of the funds being so low. Of late I have introduced a plan for work for the Saints, that they may be better off. We have about fifty *Stars* lying up in stock weekly, but I think the Saints will shortly be better off. Our prospects are very good indeed. The brethren go out from twelve to fifteen miles on a Sunday to preach, and are very well received by the people, who inquire of them when they will come again.

Whenever I have heard them speak of brother Samuel it has been with the greatest respect. When they heard that he was going home, they wondered who was coming in his place. On being informed that brother Franklin was coming, they rejoiced, knowing that he would lead them in the paths of truth. They have already commenced to pray the Lord to bless and preserve brother Samuel on his way to Zion.

Elder Joseph Westwood—It is with pleasure that I arise to represent the Nottinghamshire Conference. A great many of the Saints are in the stocking business, and are in depressed circumstances, but they are united in all their efforts to carry out the work of God. They had an idea when I went there, that it was of very little use to preach to the world, but to take care of the Saints. These views have been changed during the last six months, and we have baptized a good number. I found that the Temple Fund would be far short of the amount required, therefore I drew up a paper, and asked the Presidents of Branches how much they would pay. Some of them paid £1 each, and some of the sisters 10s., &c., by which means I feel assured our half yearly donation will be forwarded by the time.

As regards President S. W. Richards, the Saints sent their love to him, and wished me to invite him to come to see them before he left, if possible.

Elder Osman M. Deuel—It is with some degree of pleasure that I rise to give something of the history of the Staffordshire Conference, though I am scarcely able to speak, from a severe cold. It is about six months since I was appointed to the Presidency of that Conference. Not having been accustomed to preside, I have done my best, although that may have been but little. The Conference was in a very bad condition, and manifested no confidence in the Priesthood. I found a large number of officers, some had been in the Church fourteen years, but through some things that had taken place they were at sword's points with all the authorities. The Macclesfield district, which is about one-third of the Conference, and the Potteries districts, about another third, were in a dreadful state—these made two-thirds in a bad condition. I found myself in great difficulty—what to do I knew not, but I was satisfied that, except unity of feeling and action of the Priesthood could be restored, no good could be done. I consulted with Elder Earl, and endeavoured to restore unanimity in the Priesthood. There were two Travelling Elders there at the time I went, who, in company with brother Earl, assisted me to remove the hard feeling, as far as we could. I told brother Earl that it must be removed, or we might as well leave the place, and give up the salvation of the people, as no good could be effected so long as hard feeling existed. We have succeeded, to a good degree, in restoring a proper feeling, more especially in the Potteries district, which appeared to be the worst. In the Macclesfield district they promise but do not perform; however, I have determined to put down this way of doing business, if I have not a toe nail left on.

As regards the financial affairs, the war appears to affect the Saints very much. The greater portion of them are in the silk business, and are very poor. All the

ministry are preaching every Sunday, and are doing all in their power to roll on the work of God.

The Temple Fund has come up pretty well; concerning the Emigrating Fund I am not in possession of the particulars. As to the Book and *Star* Agency, there is something like £80, which has been called an old debt, and it has been made no less since I went there, but we have adopted a plan to pay it off, and it is working well. We have about three hundred *Stars* coming weekly, fifty-three of which have to be laid by. I have spared no pains while there, but have done all in my power. I purpose to continue to do so while I remain. As to the faith and prayers of the Saints towards brother Samuel, they are just what they should be; they wish brother Samuel well, and would like him to come and see them before he leaves, and I believe it would do them a great deal of good if he could thus far favour them.

President F. D. Richards then made a few very appropriate remarks, relating to the presiding Elders doing their duty before the Lord, in all humility, and putting down every species of evil. He told Elders Earl and Deuel that as they had undertaken to clear out these roots of bitterness, he wished them to make a thorough work of it, and leave no roots broken off under ground, that would spring up after, but cleanse out that spirit of fault-finding and disobedience entirely from the Conference. He had been aware of this spirit existing in the Macclesfield and Potteries district before he left, two years ago. The time had come when if men who had been in the Church ten or twelve years had not learned better than to be fomenting discord and stirring up strife, the Church had learned better than to be afflicted any longer with their foolishness. Brethren, the Lord wishes you to act by the inspiration of the Holy Spirit in all such important matters, and if you do what appears to you to be right, with an eye single to His glory and the salvation of souls, He will bless you in all your undertakings, and enable you to accomplish whatever you undertake.

The 166th Hymn—"Come all ye sons of God, who have received the Priesthood," was then sung in a very spirited manner, and, with benediction by Elder Dan Jones, the Council adjourned till to-morrow morning at 10 o'clock.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 5, 1854.

The Education of our Children is a subject which ought to command the most careful and serious consideration of all Saints. Those who have had the advantages of a tolerable education, know that it is of great value to them, beyond comparison with gold or any paltry consideration which the earth affords. To such we scarcely need urge the importance of this subject—they know it, they realize it, their gift makes room for them, and if they appreciate the worth of immortal souls, committed to them by God for training and culture, it will be with them a primary object to bestow upon their sons and daughters that knowledge which will enable them to escape the evils of this world and come into possession of the joys and glories of the world which is to come, let the expense, self denial, or sacrifice be whatever it may.

But there are a portion of our readers who we think might be benefitted by a hint upon this subject, some who manifest such an apathy in, such an entire disregard for, educational improvement, that it would seem as if they were careful lest their children should become more enlightened than themselves, or were waiting to be told that there could be any advancement made by their children, beyond what themselves had made. Many there are whose humble circumstances seem to require their utmost

energy and diligence to plod along through life with but a scanty reward for their toil, and who feel themselves ill prepared to do anything of importance towards the improvement of either themselves or their children, but all this can scarcely amount to an excuse where there is a Branch of the Church established.

It is the duty of the Presiding Elders and Teachers in particular, to establish Sunday Schools in all places where it is found practicable, and teach the children of the Saints the holy precepts and doctrines contained in the *Catechism* which is just published for that particular purpose. This little work contains an embodiment of the leading items of the faith and doctrines of the Latter-day Saints, and is arranged in questions and answers adapted to the capacities of all children, from infancy to seventy years of age.

All Saints ought to be familiar with the contents of this little work, and for recreation at home, as well as duty at school, ought to seek diligently to acquire and impart the treasure of knowledge therein contained. How little do even the parents realize that the heaven of heavens has been stirred, and the very Godhead has been moved, to hand to fallen man the knowledge and power by which their sins are remitted, and the gifts of the Holy Ghost are conferred. Who realizes that the Great Eternal has appeared, with His Son Jesus on His right hand, and said to brother Joseph—"This is my beloved Son, hear him?" Who appreciates the fact that angels, men raised from the dead, have again visited the earth, laid their hands upon and ordained men in our own day with authority to forgive sins, to confer the Holy Spirit, and build up the Kingdom of God with great power, despite all opposition? Who contemplates in the light of truth that sacred record, the Book of Mormon, that unanswerable proof of the existence of God and the power of His Gospel to all infidelity, brought forth out of the ground, and translated by the Urim and Thummim? Or who is expecting more of the precious words of God and His Prophets to be brought forth from that same sacred keeping, and translated for the comfort and up-building of His people? Who dwells in the understanding of those sublime truths which are recorded in the Doctrine and Covenants, as given by the voice of Jesus and of the Holy Spirit? Or who can yet fully appreciate the untold blessings, resulting to God's people in all the world, from the faithful care, counsels, and labours of a Joseph and a Brigham, to lead forth Israel as a flock, and give to them the laws and ordinances of life? Certainly those who do realize and appreciate these momentous truths will use indefatigable exertions to impart a correct knowledge of them to their children. Vice and iniquity are fearfully increasing in the land daily, stalking abroad in the streets unblushingly; and shall the children of the Saints be left to grow up with all these allurements to sin before their eyes, subject to all its contaminating influences, without an effort to fortify their young, tender, and active minds against these deadly pestilences? We say, No. Let the Saints awake to the importance of this matter. While children are young, they are just as ready to receive the truth, to imbibe virtuous and holy principles, as those which are vicious and impure. They are not the "totally depraved" beings which some teach they are; they are innocent in their beginning, and said our Saviour—"of such is the Kingdom of Heaven." Then let parents be diligent, and before the adversary has time to sow tares, see that their little ones have the seeds of life—the words of God, the precepts of eternal truth, as contained in the *Catechism*—sown in their hearts, and this will fortify them the most effectually of anything the parents can do for them against the wiles of the Devil; and tend the most powerfully to prevent their imbibing the iniquitious habits and vile practices which are so constantly before their eyes in the world. Let parents be diligent to watch over their children, prevent them from associating with those who indulge

without restraint in blasphemy, and other pernicious habits, which drown men's souls in perdition. "Keep them in," and teach them good and holy precepts, with righteous examples, and they will save you many an aching heart.

How many fond parents find themselves awakened from the sleep of ages in the meridian of their days, or perhaps in the sear and yellow leaf of their lives, and find they have but a few short years left in which to work out their salvation and obtain promises. How all important it is to such that they give all diligence to establish the feet of their children in the way of life, that when they have passed off this stage of action, their generation that shall come after them may stand before the Lord in Zion, and establish their fathers' houses before Him for ever.

Let presiding Elders of Conferences and Branches take this subject into their careful consideration, and let it constitute a part of their duty to the congregations of the Saints to teach them in this matter their duties to their children, for the time has come that neglect of this duty is no longer justifiable.

Foreign Intelligence—*Deseret.*—The mail from Salt Lake City, June 1, was handed in on the morning of July 24, including above fifty letters, and our packages of *Deseret News*, Nos. 13 and 14, from which we learn of the decease of the venerable Patriarch John Smith, whose obituary is given at length on another page. What a number of worthies have already passed behind the vail, to engage in another part of the great work which must be accomplished ere the Church on the earth can be brought "to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect!"

His Excellency Governor Brigham Young left Great Salt Lake City May 4, on a tour through the southern settlements, accompanied by Heber C. Kimball, General Daniel H. Wells; also Elders John Taylor, Wilford Woodruff, Ezra T. Benson, Lorenzo Snow, and Erastus Snow, of the Quorun of the Twelve; Joseph Young, senior President of the Seventies; Bishop Edward Hunter, Phinehas Young, Lorenzo D. Young, Truman O. Angell, and several others. Colonel George A. Smith was to have accompanied the party, but the illness of his father prevented. They preached in all the settlements, and found a good spirit generally prevailing. The crops looked well, and much more ploughing and seeding had been done this season than heretofore. Much grain had also been sown for the Indians, who were generally very friendly. At Chicken Creek, a little more than one hundred miles south, they were joined by Indian Walker, also Grospene and Washear, two noted Indians of the Utahs, who accompanied them on their journey.

We are informed the party went as far south as the Rio Virgin, re-established Fort Harmony, a post established by Elder John D. Lee two years since, and evacuated during the Indian difficulties of last summer. "It is ascertained that all tropical productions can be raised there, and as all is peace now, the brethren are going a-head." Having accomplished their pleasant journey, though in a variety of weather, the company arrived home on the 30th of the same month.

Much energy is displayed in the advancement of the public works, and as an evidence of the interested spirit of the Saints there to forward the general interests, we may mention that a call was made in the Tabernacle for a contribution of cash, with which to purchase wheat for the public hands, which resulted in collecting the comfortable little sum of two thousand dollars.

The stress of counsel, and the direction of the energies of the people, seem to be turned to the culture of the earth and obtaining as abundantly as possible its rich

and varied productions, that another harvest may witness an abundance for both man and beast.

A general time of health is also reported throughout the Territory.

Texas.—Elder Seth M. Blair informs us that he is lecturing about four times each week in the best halls of Galveston, the commercial emporium of Texas. Of course his former friends in the law take the liberty to examine him pretty closely, but, as he is familiar with the "cross questioning" exercise, we have no doubt he will do his part admirably, and the more so as the case on trial is one every way worthy of the most brilliant efforts and the profoundest research, and will also admit of much "special pleading." We particularly hope he will make it appear to the enlightened jury of Texas, that their verdict must be rendered strictly according to the "statutes," and agreeably with the "chapter of definitions," and that "common law" is entirely ruled out of the proceedings of the court. Elder Blair has for several years been the United States Attorney for Utah, and having magnified his calling in the courts of the Territory, we earnestly hope that, seeing he has taken a "change of venue," he may be able to produce the requisite amount of unimpeachable evidence in favour of his cause, and then, if justice is outraged, and the verdict not rendered in favour of his client,that he may be abundantly able to obtain a "writ of error," founded on a competent "bill of exceptions," and be fully prepared to meet his opponents before the supreme tribunal from which there is no appeal.

Our personal acquaintance with brother Blair, and the interest he has ever manifested in favour of the truth, and the prosperity of Zion's cause, awaken in us a fervent desire that he may be as successful in the advocacy of the statutes, ordinances, and judgments of heaven, before his countrymen, as he has been in pleading the statutes of Utah before her tribunals. As an evidence that he intends to be, he calls for about two hundred dollars' worth of books, which he will receive from here *via* the office in St. Louis. He wishes to be remembered to his companions in travel over the plains, and those who have been engaged with him in the administration of justice in the valleys of Ephraim, who are now labouring in the British Isles.

NOTICE.—By request of Pastor Fulmer and Elder Dille, the presiding authorities of the Manchester Conference, we give notice that William Woodburn, formerly of the Blackburn Branch, of the Preston Conference, and more recently of the Bury Branch of the Manchester Conference, has been cut off from the Church for attempting to violate the chastity of a female, and using abominable and lying arguments in endeavouring to persuade her to consent to his unholy desires, thereby turning the grace of God into lasciviousness. We are informed this is the third time that he has been similarly dealt with, for various offences, and we say, henceforth he cannot be numbered with the Saints in the British Isles.

He who can boldly undertake to perpetrate such a crime, and prostitute his influence in the holy Priesthood to such unhallowed purposes, must be dried up in the fountain of his spirit to all that is good, and well-nigh fit for the burning.

If it be possible that Mr. Woodburn is not altogether conscience seared, but still possesses a wish to try and reclaim himself, let him make it his first business to gather where society is based upon that foundation that atones for such flagrant outrages by the forfeiture of life.

APPOINTMENT.—Elder Robert W. Wolcott is appointed to labour under the direction of Elder Charles R. Dana, Pastor of the Bedfordshire, Cambridgeshire, and Norwich Conferences.

FRANKLIN D. RICHARDS, President.
DANIEL SPENCER, Counsellor.

DEATH OF THE PATRIARCH JOHN SMITH.

(From the "Deseret News," May 25.)

The knell for the departure of one mighty spirit has hardly ceased sounding in our ears, ere we are called upon to announce the departure of another noble spirit, who has laid down a frail body to rest awhile, and passed behind the vail to strike hands and rejoice with his brothers Joseph, Asahel, and Silas; his nephews Joseph and Hyrum, and the faithful of all ages.

JOHN SMITH, Patriarch of the Church of Jesus Christ of Latter-day Saints, after a severe illness of one month, died at his residence in this city, at ten minutes past eleven o'clock, P.M., on the 23rd instant.

Father Smith was born in Derryfield (now Manchester) Rockingham County, New Hampshire, on the 14th of July, A.D. 1781, and was baptized into the faith, which has so long preserved his life in usefulness, on the 9th of January, 1832, and ordained an Elder, after having been given up by the doctors to die of consumption. The weather was so cold that the ice had to be cut, and from that time he gained health and strength.

In 1833 he moved to Kirtland, Ohio, and in 1838 to Far West, Caldwell County, Missouri, and thence to Adam-ondi-Ahman, in Davies County, where he presided over that Branch of the Church until expelled by the mob in 1839, and arrived in Illinois on the 28th of February of that year. He located at Green Plains, six miles from Warsaw, where he put in a crop of corn, split rails, and performed much hard labour unsuited to his health and years, but obliged to be done for the support of his family. In June he moved to Commerce (since Nauvoo), and on the 4th of October was appointed to preside over the Church in Iowa, and on the 12th moved to Lee County to fulfil that mission.

October, 1843, he moved to Macedonia, Hancock County, Illinois, having been appointed to preside over the Saints in that place. In January, 1844, he was ordained a Patriarch, and in November of that year, was driven by mobbers from Macedonia to Nauvoo, where he continued to administer patriarchal blessings, to the joy of thousands, until the 9th of February, 1846, when he was compelled by the mob violence of the free and Sovereign State of Illinois, to again leave his home and cross the Mississippi with his family, in search of a peaceful location, far off amid savages and deserts, in the valleys of the mountains.

After passing a dreary winter on the right bank of the Missouri, at a place called Winter Quarters, he again took up the weary ox train march on the 9th of June, 1847, and reached this place September 23rd, where he presided over the Church in the mountains until January 1, 1849, under the hands of Presidents Brigham Young and Heber C. Kimball.

He moved out of the Fort on to his city lot February, 1849, and this is the only spot on which he has been privileged to cultivate a garden two years in succession for the last twenty-three years.

In addition to a vast amount of varied and efficient aid to thousands in the way of salvation, during his long and faithful ministry, he administered 5560 Patriarchial Blessings—which are recorded in seven large and closely written books, and has closed the arduous duties of a well occupied probation, and passed to a position of rest, where his works will nobly follow and honour him, and where he will continue his able counsels for the prosperity and welfare of Zion.

THE SCANDINAVIAN MISSION.

28 and 29, Gothersgade, Copenhagen, June 22, 1854.

President Franklin D. Richards.

Dear Brother—It is with great joy and satisfaction that I have the privilege of addressing you, when I reflect that but a very short time ago you were in the peaceful Vale of the west, mingling your voice with the sons and daughters of Zion, but more especially with the Presidency, and the Quorum of the Twelve, with whom you are associated, and upon whom rests the responsibility of opening up the way of salvation and exaltation to the nations of the earth.

The work of the Lord here is continually gaining ground.

In Norway they continue to sow the seed of the Gospel, and quite a number have been added to the Church, notwithstanding the usual opposition.

I can say the same of Sweden. I am informed that there have been forty persons baptized in one district since April. Nothing further of particular note has transpired in that part of the vineyard. They are doing as well as can be expected, circumstances considered. There is no apparent improvement in prospects, as regards religious toleration.

In Denmark the King's ministry have become alarmed because of the rapid progress of "Mormonism," and they have accordingly appointed a committee of five—Justitzraad Casse, Provst Becker, Lic Fenger, Conferenzraad Johnson, and Bishop Engelstoft, to investigate the matter, and see what can be done to prevent the spread of the work. The newspapers have mentioned the committee two or three times, and that they were having the subject of "Mormonism" under consideration, but I have not as yet learned the result.

The Lutheran Priests here are quite in favour with the Catholics; they say, notwithstanding they were considered a very dangerous people about three hundred years ago, they feel quite willing to fellowship them now. But at the present time they consider the "Mormons" far more dangerous than the Catholics ever were, so you can see a little how they feel. What they will do, I know not, neither do I care; one thing is certain—that it is not in the power of the King's ministry, neither the police, with all the hireling priests of Denmark combined, to expel "Mormonism" from this land. The seed is sown, and will take root, and break forth upon the right and left, until the honest in heart are gathered into the Gospel net. Many are investigating the work, and there is a gradual increase. There have been fourteen persons baptized here within two weeks. I baptized three of the number—they are the first that I have baptized in the Danish language. Our meetings are interesting, and well attended; many strangers present themselves, and are, apparently, interested. Peace has prevailed; no disturbance of late, until last Sunday, when, as the meeting was about to be concluded, four or five men came in, and began to make a great disturbance. They were requested to desist, but that only made them worse, and the final result was, they found those who had the power to cast them out, notwithstanding their violent resistance, and they very soon found themselves outside of the door, and no one injured.

I consider that the prospects are very good. The work in which we are engaged is the Lord's. No one can stay His hand. His purposes will be accomplished, and I rejoice in it.

You will please accept of my love and best respects. I wish to be remembered to the brethren in the office.

Yours respectfully in the Gospel Covenant.

JOHN VAN COTT.

VARIETIES.

IT requires greater virtues to support good than evil fortune.—*La Rochefoucald.*

THE *Patriot* says—"Polygamy is a *local institution* in Utah, as much as slavery is in the Southern States. Upon the principle of the Nebraska Bill, therefore, it would be equally entitled to Federal toleration and protection. Should this, then, be conceded, fugitive wives may be pursued and recovered under the Fugitive Slave Act."

We have now under our care a girl whose mother has been living criminally with a professed minister of the Gospel, and whom the girl has seen in the pulpit, and listened to his discourse. We have another who is the daughter of a minister; another whose brother is a minister. I wrote to a minister the other day who lives in open criminal intercourse with a young lady; and one, that he lived with before, he has pensioned off in style. Another, whom I wrote to lately, kept a mistress in the house of a minister.—London Correspondent of the *Liverpool Weekly News.*

The *Galveston* (Texas) *Journal* says—"Seth M. Blair, from Salt Lake, who holds the distinguished position of United States Attorney for Utah, arrived in our city by the steamer Charles Morgan. He is an Elder in the Mormon Church, and purposes discoursing to our citizens on the tenets of that religion. Elder Blair resided in Texas in Revolutionary times, and did our State "some service" in 1836—7. He formerly belonged to the Methodist denomination, but became convinced in his mind that Mormonism was the true doctrine, and has since, as his talents entitled him, become one of the expounders of that singular faith. We may not believe, but we have no fears in listening to arguments which are novel, apparently logical, and, to perhaps the ablest theologians, unanswerable, so long as the literal language of the Scripture is taken as a guide. We have found few better Biblical scholars than some of these Mormon preachers, and they can bring any amount of Scripture proof to justify what we consider the most obnoxious feature in their Church relations—polygamy. The ladies of course, will not countenance the doctrine, and men are not all Solomons now-a-days, but still curiosity will prompt many to listen. Elder Blair holds forth at the Lyceum to-night."

TO FRANKLIN D. RICHARDS.

Thy return, brother Franklin, we hail,
While our hearts breathe a kindly adieu,
Also pray for a prosperous gale
For Samuel, brother to you.

His kindness our hearts did oft cheer,
While his counsel directed our way;
He taught us the truth to revere,
And the laws of our God to obey.

Though not seen, he was truly belov'd,
By all who his counsel receiv'd;
And his doctrine, by purity prov'd,
Gave peace to the mind that believ'd.

May his gentle, benevolent soul,
Be replenish'd from mercy's rich stores;
May that mercy each billow control,
And safe land him on Zion's blest shores.

M. A. Walker.

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C. G. Webb, Tiverton Hayes, near Bath.
John Kelly, David B. Dille, Joseph A. Young, Benjamin Brown, 66, Hall Street, off Renshaw Street, Greenheys, Manchester.
Seth M. Blair, care of N. A. Blair, Clinton, Dewitt Co., Texas, U. S. A.

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	£	s.	d.		£	s.	d.
Griffith Roberts	£1	0	0	Brought forward	£10	1	2½
John M. Brown	1	1	2½	Simon Irwin	2	0	0
James Linforth	3	0	0	John Holsall	5	0	0
Edward Middleton	5	0	0	Thomas Clark	10	0	0
Carried forward	£10	1	2½		£27	1	2½

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 32.—Vol. XVI. Saturday, August 12, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page* 489.)

June 27, 10 A.M.

The Council met pursuant to adjournment, and having sung the hymn on the 12th page of the Hymn Book—"O happy souls who pray," Elder B. Brown offered up a prayer to the Most High God for a continuance of His mercies to attend His people and the labours of His servants.

President S. W. RICHARDS—It is a pleasure to me, my brethren, to meet with you, this morning, to counsel together on the things of our God, and speak good of His name. I have received a letter this morning from Elder Richard Cook, who left Liverpool by the *Germanicus*. He had a very pleasant voyage up to the time of writing, when he was about 300 miles from the mouth of the Mississippi river. It does me good to receive the information pertaining to the safe arrival of all the Saints. It is a manifestation of the approval of God in our proceedings, that, while so many vessels are being lost daily, the hand of the Lord is over His people to preserve them from the calamities to which the wicked are subject. I received information through an American paper, stating that the ship had been ashore, but had got off herself. Elder Cook does not name this.

We will continue to hear from the brethren.

Elder JOHN MAYER—As regards the Shropshire Conference, things are as well there as we can expect them. The Saints are feeling well, and are rejoicing in the truth. The Priesthood are united in all their movements. We have preaching out of doors in six or seven places. The Priesthood are on hand all the time, and wish to do as they are told; I have only to say to them, do this, and it is done. In the places where they are now preaching, they get very good attention, but in some of the places nearer Shrewsbury, the feeling is very bad indeed. Those who are employed against us, go wherever the brethren go, and distribute tracts amongst the people. In Penn's lane, and some other places, there are great numbers of inhabitants, and there has not been much preaching there, but I believe a great deal of good will be done in those parts if we can get to preach in them. In Shrewsbury we have to meet in the brethren's houses, but not many attend our meetings. We have baptized twelve persons during the last half-year, but we hope to baptize many more next. The funds have not been so high as we expected. We had to borrow the money to pay the expenses of a lawsuit, which has kept us back considerably, but I believe we shall be able to do much more

the next six months than we have done the last. We have not done much towards the Office at Liverpool, but we shall do more in the future.

The Saints' feelings towards President S. W. Richards are very good indeed—they love him, and are desirous to do all they can for him. They would have liked to have had him with us at our Conference.

Elder Joseph France—I feel happy this morning to be able to represent the Cheltenham Conference in good standing. The Priesthood are united, to a man, and they have been ever since I went there. When I first took to the Conference I was alone, without either Pastor or Travelling Elder, still the work was onward. At present I have got every Elder and Priest out preaching. Their prospects are good, and they are in every way likely to do a good work. The Saints all feel desirous to carry out the work of the Lord by their faith, prayers, and means. I have established a rule to have a collection once in every month, for the purpose of paying off the *Star* debt. Some of the Branches have got off 400 odd *Stars* the last three months.

So far as President S. W. Richards is concerned, he has my prayers and faith, and this is the feeling of the whole Conference.

Elder Noah T. Guyman—I feel happy to have the privilege, this morning, to represent the Worcestershire Conference in good standing. My brethren in the Priesthood are united, to a man. We are not blessed with so much Priesthood in that Conference, as the Saints are in some others; yet our officers are willing to do their best. I believe that if we had a man who could preach well, he might do a great deal of good in the Conference. Elder Butler, who is now labouring with me, is a good man, and is willing to do anything that I wish him. Although not much used to preaching, he visits the Saints, and shepherds them well.

I found our Book Agency right in every respect. As regards the stock on hand, we have adopted means to pay for the whole of it, which I believe will be accomplished in a very short time. In relation to the Temple Fund, we have done very well for the first-half year. I do not remember how much we have done for the Emigrating Fund.

As to the feelings of the Saints towards President S. W. Richards, they are good, and if he would visit us, he would see them manifest that good feeling.

Elder Andrew Galloway—I am glad to meet with you on the present occasion. I am also glad to say that the Saints of the Herefordshire Conference are in far better condition than they were some time ago. We have a very large extent of country and scope for labour. We have baptized thirty-four persons, and cut off twenty-two, the most of the latter belonged to no Branch, but I believe they were cut off in wisdom.

As regards the Book Agency, the debt has been increasing ever since I went to the Conference; one reason is, a great many of the Saints have been out of work; another reason is, the Agents have been in the habit of trusting the Saints, some for three months, and some for nearly twelve months. We have entered into arrangements to remedy this evil. We have not stock to meet the demands of the Office, by about £30; this amount has been made use of by some who have previously been there. The Temple and Emigrating Funds will be in Liverpool to-morrow, or Thursday at the farthest.

I have got Elder Ellsworth, who appears to labour with me with the greatest faithfulness. I have travelled four or five times through the Conference, and have learned the circumstances of the Saints.

As regards the feelings of the Saints towards President S. W. Richards, they felt sorry when they learned that he was about to leave, but were pleased again when informed that his brother Franklin was coming to succeed him.

Elder Edward Stevenson, President of Gibraltar Mission—It is with a heart full of gratitude to my God, that I am privileged to meet with you, my brethren, in London, having been for a season on the Rock of Gibraltar, according to an appointment from the Presidency in Zion.

Gibraltar is about three miles in length, and half a mile in width. When I saw the English flag flying there, I thought liberty to preach the Gospel would be given, but this I soon found not to be the case. I wrote a letter to the Governor, asking for permission to preach. When I appeared before the Colonial Secretary, he asked me if I was a Wesleyan minister. I said, no. He then named several denominations, asking me if I was a minister of

any of them. I told him I was a Latter-day Saint. He said that was new to him, but he believed it was "Mormonism." He had heard something of Brigham Young and his wives. I presented him with a tract. He said he had read much about us. I told him that what he had read was only by our enemies, and we were, as them of old, "everywhere spoken against."

Three days elapsed before I could have an answer. I then had to appear before him, and I was compelled to prove that I was born on the Rock, and was an English subject, or to leave immediately. The point in question being proved, I was at liberty to remain, yet if caught preaching in any way, I was to be put out of the gates of the Canton. I have been prohibited preaching publicly all the time, therefore what I have done, has had to be done by distributing tracts, and in private conversation with the people, and in my private room. I conversed with a policeman, and told him that he would obey the Gospel. I also conversed with an artilleryman and his wife and family; two of them I baptized, but the wife was opposed to me going to their house. The captain also interfered, and prevented me going to the house, by saying that he would turn the man out of work. I was also prevented going to the house of the policeman, both by his wife and the superintendant. However, I continued my efforts to spread the Gospel in the best way I could.

I received a summons to appear before the authorities, to answer to charges preferred against me for what was in the tracts. After they had sought in vain for some time for the desired objection, I opened the Bible at the Revelations of John, and read them what he said about it, telling them they were labouring under a mistake, that they had seen their objection in the Bible, instead of in my tracts. Another person was also summoned to appear, but when they found that he would testify in my favour, he was not allowed to speak. After giving me a reprimand about going into the barracks, I told them I was a stranger, and I expected the sentries knew their duty, and they had never attempted to stop me. They gave me a bond to sign, which I refused to do. The result was, I was taken and was about to be put in prison. My rights having been taken away, by my being prevented going into the barracks, I thought it better to sign the bond than be cast into prison, therefore I signed it. I left with the police all my documents from the Valley, for about two weeks, which I have no doubt they read.

The same evening, I had a corporal and sergeant in my room, who afterwards obeyed the Gospel. The sergeant said he never felt so well in his life, as when he heard me preach. I was scarcely ever discovered baptizing, although it was very difficult to do it without discovery, as the ladders were all taken up at the time the gun was fired every evening. My enemies were on the look out for me baptizing, and would have imprisoned me for it, if they had discovered me, but I made such arrangements as preserved me from their tyrannical grasp. I prayed earnestly to the Lord to enable me to establish the Gospel on the Rock, which privilege He has granted me. I organized a Branch of ten members, but never could get them all out at once, on account of their military duties. The power of God went home to their hearts, and God was my friend. I have talked as much as ten hours in one day, and I assure you, my brethren, I began to feel weary.

There are about twelve languages spoken on the rock of Gibraltar. Women, wine, and war, are the things which best please the people who inhabit that place, for these are the three principal topics there.

I have baptized, since I organized the Branch, eight persons, making a total of eighteen. I ordained the best man an Elder, and another, a sergeant, to the office of a Priest. When the call was made for the war, it took away my best men. There are now twelve on the Rock of Gibraltar, the others having gone to the war.

I read an extract from a communication to the Governor of the Rock induced by a letter of complaint from the merchants, that the Governor would not allow them the privilege to meet together. This document was censuring the Governor, and commending him to more liberality, &c. After this I applied again for permission to preach. I was promised an answer from the Governor next day. Accordingly I called, and was told that he did not see why I should not have the liberty as well as other parties. He inquired if I purposed opening a room, to which I replied in the affirmative. After all, when I had looked out for a room, I found that the parsons had stepped in, and I was prevented. I then asked the Colonial Secretary for a free

passage over to England, which was promised, but, when I called for my ticket, this privilege was witheld, on the ground that I would not promise not to return. However, the Lord opened up my way for a passage to England, for which I feel thankful.

I do not think that public preaching will be allowed there during the reign of the present Governor. Were another to be appointed, probably there might be an opportunity, but present prospects are very gloomy.

The Sunday morning before I left, I baptized two women. They received the work with all readiness. I gave one of them a job to translate the "Only way to be saved," into the Spanish language, which she promised to do according to the best of her abilities.

I have received a letter from the Elder who left there for the seat of war, in which he informs me that he has organized a Branch amongst the soldiers in the Turkish dominions. Some have told me they have received a testimony of the truth of the work. As regards the book debt, I am about £4 behind. I have sold some of the works, and others I have given away for the purpose of spreading the truth.

President S. W. Richards, on beholding a number of the brethren reading newspapers, &c., arose, and gave them a very appropriate rebuke for so doing. Brethren, said he, after some other remarks, this would have an influence to revert a portion of the Spirit we should enjoy in our present assembly, as this is an occasion of the greatest importance, both to ourselves and to mankind in general in the nations of Europe; neither is there any place on the earth, but in Salt Lake Valley, where such a body of the Priesthood can assemble together as are here assembled, clothed with the power of God and salvation. Then, brethren, ought we not to concentrate our faith and prayers, and every power and faculty of our minds, on the subject for which we are here? It is your privilege, brethren, to be improved by representations of the different Conferences, and by the remarks of their Presidents, that you may introduce every thing into your Conferences that you can see, by the representations of your brethren, will be for the benefit of your Saints. I should like to take up every remark made by the brethren, pertaining to the Conferences, but the time we have will not allow it. I have been greatly pleased with the representations of the Conferences in general, particularly some which have not been in so good a condition on former occasions. It has been a feeling which I have had in my bosom, to visit every Conference in the British Isles, but circumstances have not allowed me, although I have visited them to a greater extent than any of my predecessors. It will no doubt be a principle that my brother Franklin will adopt as far as possible. I would like to spend about two months in visiting the Conferences, but time will not allow.

Elder Daniel Tyler, Pastor of the London, Essex, Kent, and Reading Conferences—It is with a degree of pleasure that I rise to say a few words pertaining to the Conferences over which I have to preside. I heartily concur with the remarks of my brethren the Presidents, for, taking the Conferences on the whole, they are in good condition, but some of the Book Agencies are in a bad state. In the Reading Conference there are a great many books on hand; some of the Branches have large stocks on hand, as well as the Depôt. Some time since, President Spencer and I visited the Reading Conference. A council was called, and business transacted, the results of which have been as good as we could expect. We laid this matter before the Saints, and they have done their best. A good feeling prevails throughout the Conference, but there are very few attend the meetings, consequently there are few baptisms. The Saints are labouring to the best of their abilities to liquidate the book debt.

As regards the London Conference, I cannot add anything to what was said yesterday by President Robinson. Several of the Branches have been behind with the funds, but they are now coming up. I have had the united operations of the four Presidents in supporting me in all things.

We have more difficulties in the Kent Conference than in all the others, through some cause or other. One of the parties was once a Book Agent, and he made use of some of the money. He has agreed to pay 3s. per week towards the amount, which I thought was as much as he would be able to pay. A similar defalcation has been discovered at

Faversham, but I believe this will be liquidated in a short time.

The Priesthood are all united, and diligent to perform all their duties. In behalf of Elder Chislett, he has laboured, without ceasing, to build up the Saints, and suppress every spirit not of God. The work appears to be progressing throughout the Conference, and new places are opening. There has been a good work done in all the four Conferences; the blessing of the Lord has followed the labours of His servants.

I have thought, myself, with regard to the book debt, to use my influence to keep the Conference free by endeavouring to pay for the *Stars*, &c., as they come out, and prevent the stock accumulating. Some of the Saints having given the last sixpence they had, and have since testified to the Lord's blessing them for this cause, and to having received more through this means than when they took an opposite course. We have laboured to convince the Saints that they are rich, and would receive the greatest blessings by carrying out all the counsels of God through His servants. I know not one Branch which has undertaken to pay off the *Star* debt, that has not been better off since than before.

The Essex Conference is in a very good condition—a good feeling prevails, and the work of the Lord is spreading fast. The Saints have responded to every call, and are doing well. A goodly number of persons have been baptized, and a new impetus appears to be given to the work.

With regard to the Presidency of Elders S. W. Richards and D. Spencer, the best of feeling prevails throughout. At the time it was made known that brother Samuel was about to leave, great grief was manifest, but when it was known that his brother Franklin was about to succeed him, all was right. I hope the Saints will have the privilege to manifest their affection towards brother Samuel by subscribing something for him before he leaves for the Valleys of the mountains. I do not know that ever I heard one pray who did not ask the Lord to bless him, and express thanks for the wisdom made manifest through him.

Elder William H. Kimball, who labours with Pastor Tyler—I am glad of the chance of meeting with you. I feel well. I should like to be in my own country, that I might shout and give vent to my feelings. The Saints in these Conferences are in good condition. They have been fairly represented. It has been said the Saints are poor, but, as compared with the poverty we have endured in our persecutions, they are rich.

Elder John S. Fulmer, Pastor of the Manchester, Liverpool, and Preston Conferences—Beloved brethren, it is with feelings of the greatest pleasure that I arise to represent the Conferences over which I have to preside, and to meet with so many of the brethren with whom I crossed the plains. I have been pleased with the representations of those Conferences given by the Presidents, so far as they have given them. These brethren have my utmost confidence, and are each doing a good work, as good as any others could do under similar circumstances.

Elder Ferguson told me that he had omitted to say anything about the book debt of the Preston Conference. There have been arrangements made to diminish that debt considerably. The financial affairs of that Conference are as well as can be expected, when we consider the circumstances in which the brethren have been placed. But none of them are so poor as some which have been represented here the two last days.

There is one item of doctrine which has prevailed in those Conferences, and with which I have had some trouble. There are places both in the Preston and Liverpool Conferences which have been given up by the Apostles, and they have washed their feet against those places. Through this the idea has been entertained that the Elders have no right to preach in those places any more. I felt and told them that many changes had taken place since those things occurred, and that the Gospel should be again preached in those places. If I have done wrong, I hope to be corrected.

My policy has been to call none to the Priesthood, unless there was something for them to do, and for those already called and holding office I have felt it my duty to find constant employment. I have felt, in ordaining Teachers, not to call any in their minor years, but men of experience, and have ordained the young men to the office of Priest.

We have had considerable difficulty in persuading the Saints to take the number of *Stars* received; but I have laboured diligently in this, as I have felt it our duty to sustain the office in Liverpool;

I have made it my business to teach the sale of the *Star*. We have adopted a plan for those who visit the Saints to take the *Stars* with them in every visit, in order that they may be distributed, and not allowed to accumulate. Besides, I have contended that every individual has a work to do, and, consequently, ought to take the *Star*, if even he gives it away to his neighbour. I am satisfied that a great deal of good may be done by the Saints, even in private capacities. The financial affairs of the Preston Conference have been in a worse condition than at some former periods. I believe this quarter's report will be more favourable than the last. At first when I went to that place, very few of the Saints attended the meetings, but this is not the case now—we have very large meetings on almost every occasion. A number of the Saints thought they knew every thing, and consequently, that it was unnecessary for them to attend any meetings.

As to the Presidency in Liverpool, all is just as I wish it to be, the Saints are perfectly satisfied, and they rejoice in the wisdom of God made manifest through His servants.

Elder Israel Barlow, Pastor of the Birmingham and Warwickshire Conferences—I should feel a great pleasure in giving a particular and minute representation of those two Conferences, but I do not know that a more brief one would not be preferable, under present circumstances. The Birmingham Conference is composed of good people, who feel in their hearts to do right. We have done some pulling to fetch up all matters to the spirit of "Mormonism." We have pulled with a long pull and a pull altogether. I do not feel able to say that things are just as I should like to have them, but they are much better than they were, and are on the improving scale all the time. I should be glad to have our finances be at the very top. When we have got through with some things that we have now on hand, we purpose to have a strong pull for the Book agency. We are taking 1,200 *Stars* weekly. We could have done with 1,000, but we feel ready to do all that the Presidency desire at our hands. I feel the spirit of blessing towards the Saints in Birmingham; they are a kind-hearted people, and they do all that we can wish for. There are those who have erred in doctrine, but we have not found much trouble in correcting them. The Priesthood are ready to do everything they are told. Elder Bramwell and I have been endeavouring to convince the brethren that there is a responsibility resting upon them for the accomplishment of God's purposes upon the earth.

As to the Warwickshire Conference, when brother M'Mullin went there I learned that the Saints were very still and quiet. They are still now, although much more lively than for some time back. The spirit of "Mormonism" has not been kept up there as it has in Birmingham. The Saints have got it into their heads that "they cannot," and it appears very difficult to convince them otherwise. A portion of the Conference has manifested a desire to do their best, while the others do not appear willing to try to do anything whatever. The richest have removed away from that Conference, and left the debts to be paid by the poor. Elder M'Mullin has not been able to get over the Conference much, as his health has been delicate, but Elder Evans has travelled about considerably. I have been teaching the Saints to live their religion, and the Lord would provide for them, both for their journey and everything else.

As to President S. W. Richards, he lives in the affections of the Saints in Birmingham; they all love him, and would be most happy to see both him and brother Franklin.

Elder Chauncey G. Webb, Pastor of the South, Wiltshire, and Land's-End Conferences—I am not well prepared to represent my Conferences, not having been long with them. I am able to judge a little of the spirit of them, by what I have heard, but I should have been far more happy had I been personally acquainted with them. I will just state, that in my former field of labour I laboured with great satisfaction in connection with the brethren there. This is one of the most happy days that I have spent on the British Isles, for the Spirit of the Lord is here, and has been from the commencement of our Council. I have been in the South and Wiltshire Conferences, but have not been in the Land's-End Conference as yet. The South Conference I believe is in tolerable condition, at least I see nothing but what can be surmounted, and I believe the brethren are good men. I believe that the principal difficulties there, arise from

private debts, and not from debts to the General Office. For the sake of temporary relief, some of the brethren have borrowed money of the other Saints, and have not paid it back, by which the confidence of the Saints is destroyed. I have laboured diligently with the Priesthood in my field of labour, and have observed a great many influences in some of the Conferences on the British Isles in which I have travelled. I have witnessed a little in the pressing of the *Stars*, &c. The Saints are depending upon the Emigrating Fund for their emigration to the Valley, and they reason that they are only allowed to take with them 100 pounds weight across the plains, and they conclude that they will never be able to take the *Stars* to the Valley.

The Wiltshire Conference, I believe, is in the best condition, and is the largest in my Pastorate.

The South Conference is not in good condition, for the confidence is entirely destroyed by the proceedings I have before alluded to—borrowing money and leaving the poorer portion of the Saints to pay the debts, which I consider unjust. Wages are very low, and provisions very high, which renders the brethren unable to do what they would like. We have adopted measures to remove the difficulties which now exist.

As regards the financial affairs of those Conferences, I cannot give so many particulars as have been given by the Presidents, which statements I believe to be correct.

As to the Priesthood we have called out three or four young men to the ministry. We need two efficient Elders, for the two we have just sent out are not qualified to govern, as they have not had experience; I should like to have two if possible.

I am not acquainted with the Land's End Conference, but have heard a good report of the President, and I believe we shall be able to labour together. I wish to have the brethren united, because I know we can do nothing without this state of things exists. In some places I have found that the course pursued has tended to destroy people, instead of to remove the evil and save them. There is another principle that I wish to speak upon, and that is the subject of nationality. This is a feeling that I find to exist to a great extent, which ought not be. I have watched the movements of men, to find out their good qualities, and to embrace them, and, if evil, to endeavour to save them from those evils. I have seen this principle acted upon by the First Presidency and the Prophet of this Church, and I feel it a good policy too.

According to the information I have received from Elder Hall, the book agency is in good condition, and a large field is open for preaching. There is another little circumstance I wish to name—Elder Ross has delivered a few lectures in a town called Wellington, and has found a few Saints there; the question is, whose presidency do these Saints belong to? If to ours, we will attend to them, and try to make more; if not, we will leave them in the hands of their rightful Presidents. We have found a few more in other places, and I would like information concerning them, for if they are in our charge we will try to make Branches of them.

With reference to President S. W. Richards, I have known him for a number of years; he has always acted like a man of God. This is about as great a eulogy as can be offered in any man's favour. It is the same with brother Franklin. They have both done their duty all the time, and have proved themselves men in which every confidence can be reposed, and, in a word, servants of the Most High God.

Elder Edward Bunker, Pastor of the Sheffield, Lincolnshire and Bradford Conferences—I am happy, brethren, to meet with you, in connection with the Presidents of those Conferences to represent them. I was pleased with the accounts given by those Presidents. I never felt better in my life, and the brethren who have spoken before me have spoken my mind.

The Lincolnshire Conference is small, and we have many children amongst the Saints, which makes their circumstances much worse. The debt is heavy, and the Saints are very poor, and unable to pay it. We have seventy-four volumes of the *Star* on hand. Last year we paid only £7 towards the Temple Fund, this year we have already paid £11 for that purpose.

It will be of no use for me to add anything to what was said by Elder Rowan, relative to the Sheffield Conference. At the first Conference I attended in Sheffield, we inquired if they had all the Saints represented in the records. When we came to search them out, we found forty who utterly refused to come forward and mag-

nify their calling before the Lord; these we cut off.

The Book Agency in the Bradford Conference is in a very bad condition, and has been for years.

With the exception of the Bradford Branch, all the Saints are increasing in numbers, and prospects are better than they have been for some time past. During the time I have laboured in that district I have enjoyed the Spirit of the Lord, and I find the spirit of "Mormonism" in the whole of the Conferences.

The brethren of those Conferences have expressed themselves in terms of the highest satisfaction upon the subject of President S. W. Richards—they all love him in their hearts, and rejoice in the intelligence made manifest during his Presidency.

Elder CHARLES R. DANA, Pastor of the Bedfordshire, Cambridgeshire, and Norwich Conferences—I feel thankful, in connexion with the Presidents of the Conferences over which I preside, in being able to say that those Conferences are in a far better condition now than they were six months ago. The Presidents and I have seen eye to eye all the time. They have laboured diligently and faithfully, and I feel sure they will continue to do so, for I feel that I shall return to my field of labour with renewed energy, which I believe will be the case with all the brethren present.

With regard to the poverty of the Saints, when I first came into this country I thought I should almost be starved to death, but I have found it is not the case. I have not had to make calls upon any of the Saints, for the small presents I have had have met my demands.

In the Norwich Conference there has been some difficulty for a length of time, through some of the officers having got a little too large. But the Conference will soon be held, when I believe all will be set right. We have six travelling Elders in that Conference, who are all good men, and determined to do their duty. The financial affairs are improving, and I trust will continue to do so all the time. We have had a day's consecration for the book and *Star* debt, but have not realized as much as we at first expected—we got about £14. I shall teach the Saints that the best way to get to Zion is just to do their duty in all things, and not to pinch their pence before they can part with them, and that such will be the ones to be thought upon.

The Bedfordshire Conference is in a good condition. The Saints are united, and are getting off their books and *Stars* by littles, and circulating them as tracts. I keep a vigilant look out after the book agents, and find it to be the best policy.

The Cambridgeshire Conference has got a large stock of books and *Stars* on hand, and the Saints are very poor, but I have never preached poverty to them; on the contrary, I have told them that they are the richest people in the world. There are quite a number of places in this Conference where Elders are wanted, and where they may do much good.

So far as President S. W. Richards is concerned, I have never heard one word of murmuring, only about his going home, but the breach is made up by brother Franklin being appointed to this mission. I have been acquainted with brother Franklin for a great many years, and with his family too, and have found them all to be the people of God.

Elder JAMES G. WILLIE, Pastor of the Southampton and Dorsetshire Conferences—I rise with pleasure to give a representation of the district in which I have been appointed to labour. When I was first appointed to this district, I presume that no Conference on the British Isles was in a better condition than the Southampton Conference—everything was prosperous and everything looked well. We took every precaution that we considered necessary to carry out the instructions of the Presidency in Liverpool. We baptized ninety in the first five months. Elder Bramwell and I were one in all things which we had to take in hand. So it is with Elders Allred and Smith—we are united in our labours. The Presidency of the British Isles are acquainted with all the particulars pertaining to what has transpired in this Conference, which extends over a country of about 110 miles in length. It is an Agricultural district, and through parsons and farmers it is with the greatest difficulty that an Elder can get into a village to preach the Gospel. We have two Elders from the Valley, who have been labouring indefatigably, but have accomplished nothing, on account of the priests and the farmers. If you want to see tyranny and oppression, go down to the Southampton Conference, there you will find sufficient of them. The

difficulty that I complain most of in the Southampton Conference was created last year, and has not been fully removed. It is a very easy thing for another brother to come from the Valley and destroy the influence of a faithful Elder for a time. Probably Elder Bramwell and I and Elder Allred had more trouble last year than any other three Elders on the British Isles. It was not with the travelling Elders as with the Saints, for the Elders were united after being shown their true position by Elder Bramwell; some of them had got the same spirit which caused us the trouble, but when it manifested itself before Elder Bramwell he showed them the consequences, and they at once renounced it, and laboured faithfully in connexion with us afterwards. We were in hot water all the time, and have yet to cope with a portion of the same influence.

In the Dorsetshire Conference there are 198 members. They have had the same things to contend with as the Saints of Southampton Conference have had, and which have arisen from the same causes. I will say a word about Elder Smith at Dorset. He is a good man, and is beloved by the Saints in that Conference, and looked upon as a gentleman by those out of the Church. The Saints are very poor, and not able to support brother Smith's wife, who is obliged to remain at Birmingham, and do the best she can. Those Saints that were this morning represented as scattered belong to this Conference, and are regularly represented. I have no doubt but if a Branch could be built up in Wellington, it would be better for those Saints to be amalgamated with them. The prospects of a work being done there are tolerably good, if we had any means to take a room with, but we have not. Elder Smith would like to go in there, and I would also, as Taunton is my native town, but we have no resources to assist us in such an undertaking. If an Elder be sent there we are willing to relinquish those places.

As to President S. W. Richards, the Saints love him, and would like to see him, but his multiplied labours will not admit. I travelled with brother Samuel twelve or fourteen years ago, and had it not been for his care of me at that time I should now have been in my tomb.

The 46th hymn,—"Come, come ye Saints," &c., was then sung; and with prayer by President S. W. Richards, the meeting was adjourned until five o'clock P.M.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 12, 1854.

A Word to our Readers.—It must be evident to all thinking minds, that to become familiar with the business of the *Millennial Star* Office, which has its agents, and does business, in each of the great divisions of the earth, viz., North and South America, Europe, Asia, Africa, and Australasia, also in the Pacific Islands, besides the many important considerations connected with the rapidly growing subject of Emigration, together with the varied and multiplied considerations involved in the presidency of the Church in the British Isles, and adjacent countries, is not the work of a day, a week, or a month; indeed, had we not been familiar with the general policy and leading features of the business, only the short period of about two years ago, we could not have received the business in the short space of one month and four days, with any hope of being able to conduct it successfully.

With this view of the subject before them, our readers and correspondents will not wonder that we have not had time to converse much with them, either through the columns of the *Star*, or in answer to their numerous and interesting communications by letter; and we offer the foregoing reasons as a general apology, for all apparent delinquencies on that score. Nor have we felt ourself spurred up to the subject

so particularly, on account of the highly interesting and very important matters contained in the General Epistle, Addresses of Presidents Young and Kimball before the General Conference, with the minutes of the same; all which we wished to get prominently before our readers, and to a careful consideration of which your attention is most urgently invited. Let not one perusal, or even two suffice, but study and ponder upon them in your hearts; for the deliberations and decisions of that Conference, will affect the condition and prospects of the Saints throughout the earth; more particularly in their gathering, proving themselves, and relying more extensively upon their own native energies, and faith toward God, than heretofore. The parents and older children cannot always give their attention to carrying about, and nursing the young members of the family; this duty must be passed to the hands of those nearer their own age, who are capable for the task, while the elder ones, enlist their energies in the manlier duties of the great household of God. Who, then, has obtained strength of God to *stand?* Who has learned to *walk* before Him holy and unblameable? Who is able to discern spirits and doctrines, and can choose the spirit and bread of life, from the spirit and doctrine of men and devils? or if able to discern and select, who has the spiritual strength to masticate, digest, and reduce to *practical life* those high and holy principles that have been revealed for the exaltation and glory of man? for, be it remembered, it is he who best *practises* his religion that is greatest in the Kingdom of God. There are those who have attained unto this degree of manhood and ability in the Church; such are Brigham, Heber, Jedediah, and others we might mention, who are associated with them in establishing the Kingdom —men who are righteous and holy in their day and generation; whose labours are accounted unto them for righteousness; whose households are set in *order* before the Lord, even in the most *holy order* of God—men who have passed through the fiery trials, persecutions, and temptations of the last days, without even the smell of unholy fire upon their garments; who receive revelation continually for the guidance of the Church, their families, and themselves. These are they who have attained pre-eminently to the dignity and honours of the elder brotherhood in the Church. It now becomes more particularly their duty, to *sanctify the people;* to teach them the Statutes, Ordinances, and Judgments of the Almighty; and adminster to transgressors the penalty of a broken law, that fearfulness may surprise the hypocrites, sinners in Zion become afraid, and thus iniquity be put away.

Already the celestial light that shines from Zion's hill, is too powerful for the vision of many, who have followed afar off, walking in *Star* light; and shall they, whose senses are tried, and who are able to endure strong meat, and labour manfully for God—shall they be hindered in their progress by the hanging on of dead weights, who have only a name to live? shall they be vexed in their souls by the base reproaches of those who have been picked up, almost without care or consideration on their own part, and carried to the bosom of the Church? Shall the murmurer, and complainer, always be allowed to scatter their poisonous influences among the people? It would seem not; a wise and just remedy is found in the appointment of new places for gathering in the States; that while those who can bear the greater light of the celestial law, who have obtained grace to run and not get weary, to walk and not faint, will press forward, with renewed energy, to the mark of their prize, they who are fifteen or twenty years behind, in their faith and knowledge of God, can walk in a degree of light to which their understandings are better adapted, and therein prove their worthiness to receive the greater things of God's law.

Notwithstanding these arrangements, many of those who have been used to walking in its light, and observing its luminous properties, will be led to follow the *Star* in the East,

until like the shepherds, they will arrive with their gifts, and presents at the great rallying point of the righteous, where they can make, with all their hearts, presents unto the Lord of Hosts that will be acceptable in the eyes of the Beloved; and where they in turn, will realize the rich treasures of Eternal Life. Doubtless the Saints are wondering when emigration will be opened upon the new plan. We answer, quite as soon as they will be ready to engage in it; therefore let all be diligent to get their arrears straightened up, whether for hall rents, book agencies, or amounts that may have been assumed for other purposes, no matter what. Get all incumbrances honourably cleared off; spare no pains in sending forth a knowledge of the truth to those who have not heard it; and you will find emigration at hand quite as soon as you are prepared to embrace it in its spirit, wisdom, and power. Then let all be diligent to magnify their callings, and make the same honourable, from the least to the greatest; that when the people of God arise up to go hence, their emigration may evidence the integrity, and sincerity of their acts, to all beholders; that they may be left without excuse.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 460.)

[October, 1838.]

The mob began to encamp at Richmond on the twenty-sixth, and by this time amounted to about two thousand five hundred, all ready to fulfil the exterminating order, and join the standard of the Governor. They took up a line of march for Far West, travelling but part way, where they encamped for the night.

Tuesday, 30th. Their advance guard were patrolling the country and taking many prisoners, among whom were brother Winchester, and brother Carey, whose skull they laid open by a blow from a rifle barrel. In this mangled condition, the mob laid him in their wagon and went on their way, denying him every comfort, and thus he remained that afternoon and night.

General Clark was in camp at Chariton under a forced march to Richmond, with about a thousand men, and the Governor's *exterminating* order.

For the history of this day at Hawn's Mills, on Shoal Creek, I quote the following affidavit of Elder Joseph Young, First President of the Seventies—

On the sixth day of July last, I started with my family from Kirtland, Ohio, for the state of Missouri, the county of Caldwell, in the upper part of the state, being the place of my destination.

On the thirteenth day of October I crossed the Mississippi at Louisiana, at which place I heard vague reports of the disturbances in the upper country, but nothing that could be relied upon. I continued my course westward till I crossed Grand River, at a place called Compton's Ferry, at which place I heard, for the first time, that if I proceeded any farther on my journey, I would be in danger of being stopped by a body of armed men. I was not willing, however, while treading my native soil, and breathing republican air, to abandon my object, which was to locate myself and family in a fine, healthy country, where we could enjoy the society of our friends and connexions. Consequently, I prosecuted my journey till I came to Whitney's Mills, situated on Shoal Creek, in the eastern part of Caldwell County.

After crossing the creek and going about three miles, we met a party of the mob, about forty in number, armed with rifles, and mounted on horses, who informed us that we could go no farther west, threatening us with instant death if we proceeded any farther. I asked them the reason of this prohibition; to which they replied, that we were "Mormons;" that every one who adhered to our religious faith, would have to leave the state in ten days, or *renounce* their religion. Accordingly they drove us back to the mills above mentioned.

Here we tarried three days; and, on Friday the twenty-sixth, we re-crossed the creek, and following up its banks, we succeeded in eluding the mob for the time being, and gained the residence of a friend in Myer's settlement.

On Sunday, twenty-eighth October, we

arrived, about twelve o'clock, at Hawn's Mills, where we found a number of our friends collected together, who were holding a council, and deliberating upon the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighbourhood, under the command of Colonel Jennings, of Livingston, and threatening them with house burning and killing. The decision of the council was, that our friends there should place themselves in an attitude of self defence. Accordingly about twenty-eight of our men armed themselves, and were in constant readiness for an attack of any small body of men that might come down upon them.

The same evening, for some reason, best known to themselves, the mob sent one of their number to enter into a treaty with our friends, which was accepted, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further hostilities upon either party.

At this time, however, there was another mob collecting on Grand River, at William Mann's, who were threatening us, consequently we remained under arms.

Monday passed away without molestation from any quarter.

On Tuesday, the 30th, that bloody tragedy was acted, the scenes of which I shall never forget. More than three-fourths of the day had passed in tranquillity, as smiling as the preceding one. I think there was no individual of our company that was apprised of the sudden and awful fate that hung over our heads like an overwhelming torrent, which was to change the prospects, the feelings, and circumstances of about thirty families. The banks of Shoal Creek on either side teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers employed in guarding the mills and other property, while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant, the sun shone clear, all was tranquil, and no one expressed any apprehension of the awful crisis that was near us—even at our doors.

It was about four o'clock, while sitting in my cabin with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal Creek, and saw a large company of armed men, on horses, directing their course towards the mills with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairie they seemed to form themselves into a three square position, forming a vanguard in front.

At this moment, David Evans, seeing the superiority of their numbers, (there being two hundred and forty of them, according to their own account,) swung his hat, and cried for peace. This not being heeded, they continued to advance, and their leader, Mr. Nehemiah Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about one hundred rifles, aiming at a blacksmith's shop into which our friends had fled for safety; and charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers. There were several families tented in rear of the shop, whose lives were exposed, and amidst a shower of bullets fled to the woods in different directions.

After standing and gazing on this bloody scene for a few minutes, and finding myself in the uttermost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill, we were discovered by the mob, who immediately fired at us, and continued so to do till we reached the summit. In descending the hill, I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an under tone, telling me that the mob had gone and there was no danger. I immediately left the thicket, and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom died before morning. Here we passed the painful night in deep and awful reflections on the scenes of the preceding evening.

After daylight appeared, some four or five men, with myself, who had escaped with our lives from the horrid massacre, repaired as soon as possible to the mills, to learn the condition of our friends, whose fate we had but too truly anticipated. When we arrived at the house of Mr. Hawn, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front, literally mangled from head to foot. We were informed, by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then cut to pieces with a corn-cutter by a Mr. Rogers of Davies County, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house, and after viewing

these corpses, we immediately went to the blacksmith's shop, where we found nine of our friends, eight of whom were already dead; the other, Mr. Cox, of Indiana, struggling in the agonies of death, who expired. We immediately prepared and carried them to the place of interment. This last office of kindness due to the relics of departed friends, was not attended with the customary ceremonies or decency, for we were in jeopardy, every moment expecting to be fired upon by the mob, who, we supposed, were lying in ambush, waiting for the first opportunity to despatch the remaining few who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, of Carroll County, who presented his rifle near the boy's head, and literally blowed off the upper part of it. Mr. Stanley, of Carroll, told me afterwards that Glaze boasted of this fiend-like murder and heroic deed all over the country.

The number killed and mortally wounded in this wanton slaughter was eighteen or nineteen, whose names as far as I recollect were as follows—Thomas McBride, Levi [N.] Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith, [aged twelve years,] George S. Richards, Mr. [William] Napier, Mr. Augustine Harmer, Mr. [Simon] Cox, Mr. [Hiram] Abbott, Mr. [John] York, Charles Merrick, (a boy eight or nine years old,) [John Lee, John Byers,] and three or four others, whose names I do not recollect, as they were strangers to me. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, Mr. [William] Yokum, two brothers by the name of [Jacob and George] Myers, Tarlton Lewis, Mr. [Jacob] Hawn, and several others, [Jacob Foutz, Jacob Potts, Charles Jimison, John Walker, Alma Smith, aged about nine years.] Miss Mary Stedwell, while fleeing, was shot through the hand, and, fainting, fell over a log, into which they shot upwards of twenty balls.

To finish their work of destruction, this band of murderers, composed of men from Davies, Livingston, Ray, Carroll, and Chariton counties, led by some of the principal men of that section of the upper country, (among whom I am informed were Mr. Ashby, of Chariton, member of the State Legislature; Colonel Jennings, of Livingston County; Thomas O. Bryon, Clerk, of Livingston County; Mr. Whitney; Dr. Randall; and many others,) proceeded to rob the houses, wagons, and tents, of bedding and clothing; drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life; and even stripped the clothing from the bodies of the slain. According to their own account, they *fired seven* rounds in this awful butchery, making upwards of sixteen hundred shots at a little company of men, about thirty in number. I hereby certify the above to be a true statement of facts, according to the best of my knowledge.

JOSEPH YOUNG.

State of Illinois,
County of Adams, ss.

I hereby certify that Joseph Young this day came before me, and made oath in due form of law, that the statements contained in the foregoing sheet are true, according to the best of his knowledge and belief. In testimony whereof I have hereunto set my hand, and affixed the seal of the Circuit Court at Quincy, this fourth day of June, in the year of our Lord one thousand eight hundred and thirty-nine.

C. M. WOODS,
Clerk Circuit Court, Adams Co., Ill.

[A younger brother of the boy here killed, aged eight, was shot through the hip. The little fellow himself states, that seeing his father and brother both killed, he thought they would shoot him again if he stirred, and so feigned himself dead, and lay perfectly still, till he heard his mother call him after dark.]

Nathan K. Knight saw a Missourian cut down McBride with a corn-cutter; and also saw them stripping the dying, and heard the boys crying for mercy. Brother Knight made his escape across the mill-dam, after receiving his wounds through his lungs and finger. After the massacre was over, he was led to a house by a woman, and whilst lying under his wounds, he heard Mr. Jesse Maupin say that he blew one of the boys brains out, and one day whilst walking the streets of Far West he was met by three Missourians who threatened to butcher him, and one of them by the name of Rogers drew a butcher knife, and said that he had not got his corn-cutter with him, that he cut down McBride with, "but by Jesus I have got something that will do as well;" but by a great chance he made his escape from the ruffian.

General Atchison withdrew from the army at Richmond as soon as the Gover-

nor's exterminating order was received; although up to this time we were ignorant at Far West of the movements of the mob at Richmond, and the Governor's order of extermination.

On the 30th of October, a large company of armed soldiery were seen approaching Far West. They came up near to the town, and then drew back about a mile, and encamped for the night. We were informed that they were militia, ordered out by the Governor for the purpose of stopping our proceedings, it having been represented to his Excellency, by wicked and designing men from Davies, that we were the agressors, and had committed outrages in Davies, &c. They had not yet got the Governor's order of *extermination*, which I believe did not arrive till the next day.

Wednesday, 31st. The militia of Far West guarded the city the past night, and threw up a temporary fortification of wagons, timber, &c., on the south. The sisters, many of them, were engaged in gathering up their most valuable effects, fearing a terrible battle in the morning, and that the houses might be fired, and they obliged to flee, the enemy being five to one against us.

About eight o'clock a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Colonel Hinkle went to meet the flag, and secretly made an engagement—1st, To give up their [the Church's] leaders to be tried and punished; 2nd, To make an appropriation of their property, all who had taken up arms, to the payment of their debts, and indemnify for damage done by them; 3rd, That the balance should leave the State, and be protected out by the militia, but be permitted to remain under protection, until further orders were received from the Commander-in-Chief; 4th, To give up the arms of every description, to be receipted for.

(To be continued.)

THE MALTA MISSION.

Malta Florianna, 55 Strada Mercato, July 1, 1854.

Dear Brothers Franklin D. and Samuel W. Richards—Letters and parcel have been gladly received, but not so some portion of their contents—I allude to the deaths, that of brother Willard in particular. For, however, the Church may feel to submit to the dispensations of Providence, it appears to me impossible but that in every such bereavement our nature must suffer a corresponding pang, at least it was so with me on receiving the sad tidings of his demise. But we have this consolation, that, dying in the Lord, he was blessed, and that his death was precious in the sight of God.

I write to inform you that our brethren, eight in number, who went from here to Turkey, have, since their arrival, found three of the Saints from Gibraltar, and three from England, and baptisms have taken place to the number of three, others bidding fair for that important ordinance. The brethren were in high spirits, and they anticipated a good work. They numbered by the last date about 15 or 16. Others had been heard of in the first division of the army. Our brethren, of whom I have written, are in the second. The Branch is called "The Expeditionary Force Branch," and in their last a desire was particularly expressed that I would inform you of their proceedings and prospects. Their meetings were regularly held, and well attended by Saints and strangers. Two of those baptized in Turkey belong to the 41st, or Welsh regiment, of whom I told you I had hopes of baptising many. We have now six Saints in that regiment. The other regiments in which there are brethren are the 30th, 95th, 93d, 2d Battalion of Rifles and Royal Sappers. Seven or nine others who have been in the Church are in Turkey also, and may yet renew their covenants.

The President of that Branch is brother M'Lean from Gibraltar, with Elder Ross as Counsellor, and Priest Russell from Malta as secretary.

Previous to our brethren leaving Malta, they were desirous that I should ordain one

of their number an Elder, but not feeling led to do so, I assured them that God would provide for them in that respect in His own due time and way, the fulfilment of which is now evident to them.

By a letter from one of them I learn that his brother, John Ballard, has been instrumental in leading seven of his family to the waters of baptism in England, since obtaining his discharge at Malta.

I am happy to learn also that several persons in Scotland have obeyed the Gospel, in a great measure through Elder Burridge, who went from here. In all this we can discern the purposes of God rolling on, and coming about through various means.

Our meetings are still very indifferently attended, and the treatment we receive is worse and worse. It has become quite a common thing to insult us.

But I am happy to inform you of the baptism of Mr. Vassalli, who obeyed the ordinance on the 21st May, under my hands, at S. Paul's Bay, a few yards from the spot where the palace of Publius is supposed to have stood. He goes on well, speaks freely and boldly of the work, and testifies to the blessings of God upon his temporal affairs, and of the enjoyment of the spirit of prophecy.

I am inclined to think, from such frequent repulses as we meet with now, that some agency is at work against us. The 62nd and 68th Regiments, now stationed here, seem to have set their faces like a flint against us, and the Gospel too. The majority of the 62nd are, I believe, Romanists, and I may say that they are not only destitute of knowledge, on even their own principles, and ignorant of the Scriptures, but they are destitute, in many cases, of common civility. Were it not that the Gospel has a two-fold mission—to save the believers, and condemn the unbelievers, I should regard many, very many, of my visits, &c., as just so much time thrown away.

I am devoting, therefore, more of my time to the study of the language, so as to qualify myself to converse more perfectly with the natives.

I have but little news to send, but I trust that some portion at least of what I have written will prove interesting and acceptable.

I congratulate brother Samuel on his returning to the Valley, and do joyfully anticipate the time of my departure for the same desired haven; and as brother Franklin has no doubt by this time arrived, I gladly bid him welome, and congratulate the British Saints on his presence among them.

The majority of us are well, for which we daily discover fresh reasons to thank God; and those of us who are not well, we trust will be so in a short time. Meanwhile your prayers are earnestly desired for us all.

We trust our brothers Richards and the brethren in the Office are well and in good spirits.

With many thanks for parcel, letters, and all favours, we remain, dear brethren, yours, &c.,

J. F. Bell & G. Burridge.

DESERET.

BY ELDER PHINEHAS RICHARDS.

Deseret, Deseret! to glory arise;
The queen of the world, and the child of the skies!
Thy genius commands thee, with rapture behold,
While ages to come will thy splendour unfold;
Thy reign in these last days, the noblest of time;
Most fruitful thy soil, and inviting thy clime;
Let the crimes of the earth never crimson thy name—
Be freedom, and science, and virtue, thy fame.

To conquest and slaughter let nations aspire,
Stain garments in blood, and wrap cities in fire;
Thy heroes the rights of mankind shall defend,
And triumph pursue them, and glory attend.
A world be thy realm, for a world make thy laws,
Enlarging thine empire, maintaining thy cause;
On freedom's broad base cause thine empire to rise,
Extend through the earth, and reach up to the skies.

Fair science her gates to thy sons shall unbar,
While the East is invited to follow the star;
New bards and new sages unrivall'd shall soar
To fame unextinguish'd when time is no more.
To thee, the last refuge, the faithful design
To fly from all nations—the best of mankind;
And, grateful to heaven, their all they will bring,
With incense more fragrant than odours of spring.

And now shall thy fair ones to glory ascend,
While genius and beauty in harmony blend;
While graces of form shall awake pure desire,
And the soul with her charms ever cherish the fire;
Their sweetness well mingled with manners refin'd,
With virtue's bright image enstamp'd on the mind,
While peace and soft rapture shall teach life to glow,
And light up a smile in the aspect of woe.

Thy priests to all regions thy Gospel display,
The simple admire, and the righteous obey;
All realms to thy glory their tribute unfold,
The east, south, and west yield their spices and gold.
As the day springs unbounded thy splendour shall flow,
And earth's mighty kingdoms before thee shall bow;
While thy ensign to nations is truly unfurl'd—
Stop the raging of war, and give peace to the world.

Then to thy lone valleys, with verdure o'erspread,
From mobs' dread confusion Saints hastily fled;
Let the gloom from the face of all nature retire,
The Saints cease to murmur, the wicked expire.
Perfumes as from Eden, what pleasures they'll bring,
While voices of angels enchantingly sing—
"Deseret, Deseret! to glory arise,
Thou queen of the world, and thou child of the skies!"

Great Salt Lake City, March 25, 1854.

ERRATUM.—In the "List of Monies Received," No. 31 *Star*, for "John Holsall," read John B. Pears.

ADDRESSES.—John D. T. McAllister, Mr. John Thorne's, near the Brewery, Straight street, St. Philip's, Bristol.
Millen Atwood, 12, Crossland street, Holbeck, Leeds.
Lorenzo D. Rudd, at Mr. John Hicks', 6, Beacon street, Falmouth, Cornwall.

LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH JULY, 1854.

	£	s.	d.		£	s.	d.
Thomas Parks	£7	0	0	Brought forward	£22	6	4½
John Price	4	0	0	James Reece	2	0	0
Edward Frost	5	0	0	Henry McCreery	10	0	0
John Van Cott (Scandinavian Mission)	6	6	4½	James F. Bell (Malta Mission)	2	0	0
Carried forward	£22	6	4½		£36	6	4½

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 33.—Vol. XVI. Saturday, August 19, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page 505.*)

June 27, 5 p.m.

Council assembled pursuant to adjournment. Meeting opened with singing. Prayer by Elder Dan Jones.

President F. D. RICHARDS—Brethren, it is with difficulty that I speak much, on account of the severe cold and hoarseness with which I am afflicted, and for this reason I put most of the duties upon brother Samuel. But I hope to feel better, that I may have an opportunity of addressing you, and unbosoming my feelings to you, for I desire that the influence of this meeting, and the instructions which will be here imparted, may go forth to every part of the British Isles.

I do not feel it would be wise to break up these meetings without partaking of the Sacrament. It would have pleased me much to have partaken of it this afternoon, as it is the day on which the Prophet and the Patriarch—Joseph and Hyrum, were killed; and also the day on which the Conference is being held in Salt Lake City; but business being unfinished, we shall defer it till to-morrow.

It is with pleasure that I reflect upon the measures that were brought forth during my last mission in this country, for I find the blessing of the Lord has been upon them, and they have prospered. It was during that period that the first appointment of Pastors took place, and I find it has been a good arrangement.

Elder SYLVESTER H. EARL, Pastor of the Staffordshire and Shropshire Conferences—It is with pleasure that I rise to represent the field of my labours. The Staffordshire Conference is the largest of the two. When I entered upon that field of labour there were difficulties existing, and they had been in existence several years, even since the time that Elder Clements presided over them. When a difficulty has arisen, the Saints have felt that some one from Liverpool ought to come and settle it. This is that spirit alluded to by the President last evening. The people are improving, and Elder Deuel is just the man to set matters right.

We have books on hand to meet the debt due to the Office at Liverpool. We have fifty-three *Stars* every week that are not sold, and the funds generally are not supported as well as I could wish.

In the Shropshire Conference they are burthened with some debts, and we have met with much opposition, but the Saints are firm, and rejoice in the work.

We have many places where the Gospel has been preached very little, and I should be glad to have some Elders to go forth and preach in those places.

The Saints have the best of feelings towards brother Samuel, as I also have.

Elder WILLIAM GLOVER, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences — I feel satisfied with the brethren who are labouring in my district, for they labour to build up the kingdom of God. As yet I do not know much about the Hull Conference, but the other Conferences are in good condition.

The Newcastle Conference is very large, and there are many places in the northern district where the Gospel has not been preached. We send fourteen Elders to various places on Sundays. We have six Travelling Elders, and they go forth to break up new ground. We have good Sabbath schools, and the older maids attend the schools, while the younger maids distribute tracts. We have a large field of labour in the Newcastle Conference, and many Travelling Elders might be employed.

Our book account is rather behind; this is owing to many of the brethren being seafaring men.

President Samuel knows that I love him, and that the Saints love him also, for we try to do the things he tells us.

Elder CHARLES SMITH, Pastor of the Derbyshire, Leicestershire, and Nottinghamshire Conferences—It is with pleasure that I rise to represent the district over which I have been appointed.

In Nottinghamshire Conference the Book Agency is in good condition.

In Leicestershire Conference we have weekly about fifty *Stars* that are not sold, yet I believe the Agent sent the money for them the last month.

The Derbyshire Conference was in difficulties when I went there. During the last six months business has been very slack indeed, or I believe we should have paid most of the debt before now.

I think the *Seer* and the *Journal of Discourses* have made against the sale of the *Star*.

I believe the three brethren who preside over the Conferences are one with me in all things. Since brother Westwood was released from the Staffordshire Conference, he has felt as one raised from the dead.

The Saints feel well towards all the authorities, and feel willing to do all that may be required of them.

Elder JOHN BARKER, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences—It is with pleasure that I rise to represent the district to which I have been appointed, so far as I am acquainted with it. As it is but a short time since I received my appointment, I am indebted to the Presidents for what information I possess respecting the Saints in this district.

In Herefordshire Conference they have a heavy debt upon them. Some of the Branches are in bad condition, particularly Newport Branch.

The other Conferences are in a better state. We shall be glad to have one or two more Travelling Elders. I am satisfied with the Presidents; they seem to have the work at heart.

With regard to President Samuel, I believe he is the representative of God to us, and therefore I am determined to obey his counsels. The Saints, so far as I know, have the best of feeling towards him.

Elder JAMES CARRIGAN, Pastor of the Scotch Conferences—Beloved brethren, I esteem it a high honour conferred upon me to have the privilege of representing the Saints in Scotland. When I entered upon my labours there, the idea had gone abroad that Scotland was sealed up. I have called upon the brethren to turn their attention to preaching to the world. The Presidents in Scotland are universally united. The Saints generally are a willing people, ready to do all they can.

In the Kilmarnock Conference they have a large dead stock of *Stars*.

In Glasgow, and in each of the other Conferences, they are burthened with debts or unsaleable *Stars*.

In the Dundee Conference they have room for several Travelling Elders.

The Saints feel well towards brothers Franklin and Samuel, who, for their good works, will be remembered by them to all eternity.

Elder GEORGE D. GRANT, who labours with Pastor Carrigan — I am happy in this meeting. I was warmly received in Scotland, and so far as I can see, they are good Saints. I think fifty more preachers would be none too many in Scotland. I think the brethren who are out of work should go and preach the Gospel. What is the use of starving to death in the midst of plenty!

President DANIEL SPENCER — President and brethren, I feel it a pleasure to have an opportunity to speak to you on

this occasion. I have been gratified to hear the brethren represent their fields of labour; they have spoken with sincerity and truth. Concerning their fields of labour, their speaking the truth shows they are interested in the work, and have kept nothing back, by which means the Presidency may give them such counsel as they require.

In some few instances the brethren have adopted a little different policy than what I would have adopted had I been in their position. In most places I have heard remarks made concerning the disposal of the old stock of *Stars* and books on hand. I have recommended them in general to adopt means for the Saints to consecrate one day's wages to liquidate the Conference debts in this respect. In some of the Conferences this has been done, and the results have in general been satisfactory. I know that the Conferences feel burdened a little with the book and *Star* debts, and it appears to me to be necessary to endeavour to keep them nearly free from debts, as the Conferences are easier governed in this way, and are prepared to do more good.

Some of the brethren are content if they can just keep the numbers of the Saints good, and make little or no effort to spread the work; while others are in the habit of spending all their energies to roll on the work. I have also seen a disposition in some of the brethren to speak evil of those who have preceded them in the various fields into which they have been sent. I find also that in many old Conferences there are some old members who are totally dead, and are doing no good whatever; there are no baptisms in such places, neither will there be until these old dry branches are removed. During the time I have been travelling amongst the Saints, I have seen a backwardness in their feelings to live their religion, also a backwardness in their desires to learn of the Gospel of Jesus Christ — some are careless about learning anything further than they have learned, and they pay no regard to their lives being in accordance with what they profess, while others are diligent in these things. The Pastors and Presidents are in general united, and labouring with power to roll on the work, but I do not think that there is such energy as might be manifested on their part. We are dull and stupid in comparison with those who have gone before us from this state of action. We are the men who have to labour and point forward for the salvation of mankind, and we ought not to feel afraid to be starved to death. We do not realize our positions sufficiently, or we could create means for the building up of the kingdom of God. We are told that the Lord will cut His work short in righteousness; this will have to be accomplished by our rendering obedience to every word that proceeds from the mouth of God, and teaching others to do so. Then let us not be afraid of trifles. See the blood that has been shed for the salvation of the children of men in the various dispensations! Ought we not, then, to be up and doing, to redeem mankind. We are the representatives of God upon the earth; it has been created for our benefit. Then let us carry out the principles that will exalt and ennoble the heart of man. There is not one moment of time but what we can employ for the benefit of mankind. I feel desirous to do all in my power. We have got to have our hearts enlarged, brethren, by the Holy Ghost, to enable us to accomplish this work upon the earth, as it cannot be done by the power of man.

I feel well, and have felt well, in visiting the Conferences, and I am desirous to add to the comfort of the Saints.

I have felt well in company with President S. W. Richards, both in this land and in America. I know his desires and feelings in all things pertaining to the kingdom of God. I feel obliged for his wise counsels, and other manifestations of his kindness to me, and I move that we give him a testimonial of our love towards him for his unceasing labours in presiding over us. (The motion was seconded by a number of the brethren, and was carried unanimously, to the great joy and satisfaction of all present.)

President F. D. Richards — As the brethren have testified concerning brother Samuel, I will also testify a little concerning him. I feel glad and thankful that I have such a brother in the flesh as brother Samuel. He and I have always laboured together with great pleasure when we have been permitted to. While doing so we have dreamed alike, thought alike, and been united in all things. As the brethren wish to give him a testimonial, I know that he will receive it with joy, and will consider it a precious memento in

time to come. With your concurrence I will nominate Elders Daniel Spencer, Dan Jones, James Carrigan, James Marsden, and W. G. Mills a committee to prepare an expression of your feelings to brother Samuel, as you and they may think proper. (Seconded and carried unanimously.)

President S. W. Richards—I do not know, my brethren, that it would be becoming in me to say much upon my feelings relative to the subject spoken of. I feel proud of the manifestation which has been shown towards me, and I feel that what has been done will create in me a stronger desire to roll on the great work of God committed to us. I do not know how to express my gratitude to my God for this blessing, and the favour His servants manifest towards me.

In rising to speak a little to you, I must say there are so many things brought before us, that I do not know where to begin. I feel to say that the representations given by the brethren have been good. In almost every place there are things which we would like to see removed, and the object of all the brethren labouring is to remove these things, which will in all probability be the case so long as we are under the influences of this wicked and ungodly generation, seeing the Lord has taken upon Himself to gather His people out in these days.

It appears that as soon as an Elder gets fairly into a Conference, and has made himself acquainted with the duties he has to perform in that Conference, it falls to his lot to gather to Zion, and there is appointed to succeed him probably one that has not been acting in that capacity; and when some men arrive in a field of labour, and find policies adopted, they are not fully able to see the circumstances which caused those policies to be adopted, and therefore do not see the necessity of carrying them out, which is instrumental in causing division. All these things I have had to put up with, and have had a good share of them from one side or another. I have endeavoured to carry out in every respect the measures adopted by my predecessors, which appears to be the case with those who are labouring in the various Conferences at present, and I feel to say that my feelings are as firm and good towards my brethren as theirs are towards me.

About two years ago, when in council here, my feelings were overcome, and I could only give vent to them in tears. I can look upon men who are now here, who have been in the Church about twenty years. I saw all these brethren before me, who had had far more experience than myself, and I really felt myself unable to teach and counsel this people. When I have spoken to them it has been with a desire to promote the glory of God, and with diffidence. I have felt that I was weak, and the brethren were watching me in my weaknesses, but the Lord gave me the spirit of His Holy Priesthood, and has enabled me to do as well as I have done. I have felt that the brethren who have laboured with me have had to bear with my weaknesses, but they have sustained me before the Lord. I have never given counsel but it has been responded to with the greatest pleasure; this has strengthened me through the labours I have had to perform, which have been from early in the morning to early in the morning again. I have felt the Lord to be blessing me all the time, which has given me great joy, and I feel, like brother Spencer, that we should feel the importance of our duties being performed with an eye single to the glory of God.

With reference to my duties, it has been my object to make the best of existing circumstances and matters; and while I have done as I have, the brethren have not always known the reason why. It has been said that more *Stars* have been sent to the Conferences than they ordered, and as some of the works, such as portraits, &c., may be sent back, they inquire why it cannot be the case with the *Star!* When the *Star* was first published it was sold at sixpence per copy. After it had been published some time it was reduced by Elder Orson Pratt to one penny per copy. The motive and object was good, for by this means the whole of the Saints have the privilege to read the *Star*. This was done on the principle that those who were in the habit of taking one *Star* should take three, by which means they could keep one, and distribute the remainder amongst their friends.

At our last Council in this place it was determined, instead of circulating the *Star* semimonthly, to publish it weekly, that the printed word might be put into the hands of those who otherwise would not read them, and this more frequently.

When the *Seer* was sent, it was not intended to militate against the sale of the

Star, but was only to be sold in connection with the *Star*.

In the course of time the *Journal of Discourses* was published, by the instructions of the Presidency in Zion. This has also had its bearing upon the sale of the *Star*. I reduced the number of the *Star* from 22,500 to 15,500, at the commencement of this year. Such a reduction was called for by the Presidents of the Conferences, that I was under the necessity of sending more than they ordered. I felt that the number of Saints now in the British Isles had occasion for the number of *Stars* I have published. I felt that we should soon have another of the Twelve Apostles here, and he might adopt what measures he thought proper. When the *Seer* was first commenced it was not expected to continue more than one year, but it has continued up to the present, and another publication has also come forth. It has been observed, by some of the Elders, that this has had a tendency to prevent so much means being raised for other funds; I considered that it did not matter so much whether they came through the Book Agency or through any other source, as the Presidency had instructed me to apply all monies on hand to emigration purposes.

There has been something said about some delinquencies. This we must expect will be the case sometimes, but it is the duty of the Presidents of Conferences to give these things their attention. If an Agent makes use of the Church monies without being able to render an account of them, he should be dealt with, to save any further trouble. I am sorry to see there are so many of these cases as there are.

I now feel to speak on another item; that is, if a man be called to act in the capacity of a Pastor, let him seek to become acquainted with his duties, and to act in the capacity in which he is appointed to act; and if a man be called to act in the capacity of a President, let him act as a President. When a man is called to act as Pastor, he is capacitated to act in looking after the Saints, and building them up, and he should not let the devil get hold of him, and lead his mind to desire to fulfill the duties of other officers. It is the duty of Pastors to appoint men to preach, and not to go and preach to the Gentiles; and when a man who has been appointed to that office, cannot find work enough without going to preach to the Gentiles, he does not feel the importance of his position. The Saints all the time require to be fed, and these Pastors should be the very men to feed them, by giving them that instruction needed, and appointing, in connexion with the Presidents, others to preach to the Gentiles. I have thought sometimes the brethren might improve a little in these things, and act more in the spheres in which they are placed to act. I felt to rejoice in the remarks by Elder Webb on this subject. It may be that the brethren feel a desire to move without responsibility upon them, and preach to the Gentiles, but we have got to take the responsibility of the world upon us, which is more than the responsibity of a few Conferences. Brethren, it is our business to extend our views, enlarge our feelings, and act accordingly. All will have to do this before they receive much exaltation.

There is another principle, on which I wrote an epistle just after I came here, relative to sending travelling Elders out, and letting them rely upon the Lord. I know what the feelings of the Presidency and the Elders in Zion are upon this subject. I know that when Elders are sent out to depend upon the Lord, they feel then all the while that they have got a strength that will never fail, but will carry them in triumph over all opposing powers. But on the other hand, if they rely upon a little money for their support, it is possible they may have to go home to-morrow, for when their money has all gone, they are then bankrupts, not being able to rely upon the Lord. You, brethren, who have been in Zion, and have received your endowments, and who keep your garments unspotted, ought to know that you have got the angels of heaven at your command, to minister salvation to you all the day long. If you feel in this way, you must and will accomplish a great work upon the earth. Then what have we to fear in going to open new places, and relying upon the Lord? The angels of heaven are all watching over us, our fathers are ready to wait upon us, and as soon as we get this work to a proper position, the angels will come to assist us in our labours. These feelings support me, brethren, and when I get upon my bed at night, I am supported by these thoughts and hopes, by which I can rejoice

before the Lord. This privilege belongs to the whole of you, my brethren, therefore what have we to fear? We have nothing to fear. Then let us, my brethren, magnify our callings, and fulfill our every duty, for if the President says unto us, "Go forth through the earth, and gather around you that which is good," we can do it, inasmuch as we are faithful.

President F. D. Richards—In connexion with what brother Samuel has said concerning the sale of the *Star*, I will remark that the reason why such efforts and counsel have been employed to keep up the circulation of the *Star* is to avoid increasing the price of it, which would have been the case had its circulation been reduced any considerable number.

In 1850 the Saints in nearly all the Conferences, responded cheerfully to the proposition to quadruple the number of *Stars*, and which they seemed to maintain without any particular inconvenience to themselves, but with much advantage to the work, until the more recent issue of the *Seer* and the *Journal of Discourses*; both of these they seemed anxious to obtain, but which, in connexion with the double price of provisions, and the diminution of labour in many places, has been more than they have felt able to continue to do. As the *Seer* is now probably near its close, that will lighten up the matter a little; and the Conferences will feel less need of reducing the number of their *Stars*. However, as we anticipate the privilege of opening, before long, emigration to the new places appointed for gathering in the States, and as it is of the utmost importance that all things be put right throughout the Churches before it commences, I propose to aid and encourage your efforts, and the efforts of the Saints, in the following manner—at the close of the year, I will receive back as many complete volumes of the *Star*, that are not soiled, but are clean and in good, merchantable condition, as the Agents may have on hand. Do not misunderstand me in this matter. Those *Stars* which have been disposed of by the Agents, cannot be received back by them to complete broken volumes now in their hands; of such volumes the remaining odd numbers must also be disposed of. Only the clean volumes, and of which none of the numbers have been sold, can be received again at the office—these will be credited the Conferences at the wholesale prices at which they received them.

As the accumulation of the *Stars* in the hands of the Agents appears, from your representations, to be a generally prevailing inconvenience, and a cause of increasing the debts of the Conferences, I have felt to offer this relief, hoping that the Conferences may thereby feel encouraged and enabled to take hold with new energy and spirit, and pay off all their arrears. Brethren, do you think this will so far relieve your Conferences as that they will feel able to do it by the close of the year? (Yes, was unanimously responded throughout the room.)

More than seven years past a rule was established throughout the British Churches, making the Conferences responsible for the payment of all debts contracted by them through their Agents with the Office in Liverpool, and also for all delinquencies which might occur by Agents of their appointment. I cannot understand how it is that so many cases as have been reported, of Agents leaving their Conferences and taking the Book money with them, can exist, except that the Pastors and Presidents have not been sufficiently vigilant. You are the men whom I expect, and to whom the Saints look, to see that their interests are faithfully protected, and that their means are not misapplied, nor they imposed upon by unprincipled men. It is not only your business to teach Agents and officers their duty, but to *know that they do it*, or to remove them, and let their places be occupied by good and faithful men, who will do the duties. I repeat, it is not only your duty to instruct that it be done, but to have your hands on the doing of it.

It has been the case that some of the Foreign Missions have made heavy drafts upon the Churches, by Elders being appointed to travel and collect funds for the purpose, or otherwise; hereafter I shall adopt other means to supply what aid it may be deemed important to bestow.

At the close of the year you will ascertain the number of *Stars* and *Journals* which your several Conferences may require for the ensuing year, taking into account the probable reduction of members by emigration, and I will endeavour to supply the desired number of each, and I hope to be able to do it at the present prices.

The sale of these and other works of

the Church should be a subject of frequent instruction to the Saints; they should be in the houses of, and be read by, every family and person who belong to their number.

I understand some have written back that it is of no use to take the publications of the Church, as they cannot be carried over the plains. I know of only one way to account for this, and that is, that such persons have probably wanted to carry a quantity of lumber, to the exclusion of their books. I have seen such instances, where some heavy iron-bound box must go along, to the exclusion of no matter what else, however much more valuable it might be. If the Saints who go by the P. E. Fund will carry their clothing in good strong sacks across the plains, as they are repeatedly counselled to do, they will find 100 lbs. each sufficient to include all their good clothes, and their full sets of books and *Stars*, which all ought to take with them by all means, for they cannot be got in the United States, nor in Utah, for love or money, while both boxes and clothes can be had there in plenty. If it were me, I should take my books, if I had to leave almost everything else.

Upon the subject of Emigration I am not prepared to speak very definitely or lengthily, but it will doubtless be opened by the usual time, and I hope some months earlier; therefore continue your exertions in behalf of the Temple Offering and the P. E. Fund as heretofore, until you shall receive instructions to the contrary; which, together with preaching the Gospel to the world, in all places, as you can get opportunity, and labouring to get the Conferences free from their incumbrances, will be the best summer's work you can do.

Allow me to suppose that from any exigencies of war or other cause whatever, it might be necessary to remove the publishing interests of the Church in these islands to America, how long would it take with the present state of the Agencies to effect a balance of our accounts! Yet it ought to be so that in one week, if necessary, all the available stock in the hands of the Agents could be received at the Office in Liverpool, with cash to balance each Agent's account, and the whole affair gone to sea. If counsel was observed, and the works were sold for ready pay only, this might be done just as well as not. Let us then go to, and, before another New Year, have things got into this shape, and then keep them so. We shall then be always ready, and if a whole Conference were to emigrate at once, all would be right, and no loss sustained.

I shall have an eye to the wants of those Conferences which are young, or which are arousing from a state of backwardness, and shall aid in promoting the cause among them, by appointing Elders to labour in their midst as opportunity presents.

I feel to second the remarks of Elder Spencer, and brother Samuel, that we require more energy, for the world wants another testimony, and they must have it by our going forth with boldness, and preaching the Gospel to them. If the Elders will go in faith, and strengthen themselves in the name of their God, they will yet win multitudes into the Church in these islands.

When you return to your various fields of labour, the Pastors will please inform me, by letter, of the amount of stock in the hand of the several Agents, both of that which is available and that which is unavailable, stating particularly how much is in *Stars*, both of complete volumes and of odd numbers; and also, if you particularly need travelling Elders, how many beyond what you can yourselves supply, and I will endeavour to make the best use of such help as is sent unto us.

Concerning ordinations. Do not ordain men to offices in the Priesthood, unless they are prepared to engage at once in the duties of their calling. Let the younger men be ordained Priests or Elders, and go out to preach to the world, but for Teachers select the most faithful and worthy from among the Fathers in the Church, that have had experience in life, and can sweetly blend the counsels of the Holy Spirit with their own experience to comfort the afflicted, succour the tempted, humble the proud, and in all cases command that attention and respect which are always due to that important office in the Church. The poor of God's people are laden with the cares of life, which too often choke the word and lead to carelessness and indifference. When any get slack, instead of their being looked upon with coolness and indifference, they should be reasoned with, and encouraged, with long suffering, while a desire is found in them to do well. I particularly wish that you whose duties are to the Church, would

give this your attention, and let a proper care be taken for the salvation of the Saints, and do not suffer so many to be cut off by wholesale, without endeavouring to reclaim them, as has been sometimes the case.

After singing and prayer, the Council adjourned till to-morrow at 10 a.m.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 19, 1854.

General Council.—Washing of Feet.—Visit to the House of Commons, &c. —After our arrival in the British Isles in June last, it was deemed advisable to call a Council of the Pastors and Presidents of the Conferences in the United Kingdom, to take into consideration the condition of the Churches, and see whether the prospect of more extensive emigration might not seem to require some change of policy in their business affairs; also that we might obtain a more general and correct understanding of the condition of the work, the advancement it had made during our absence, and any new features which it might present after a growth of two years, the promulgation of new revelations, and the extension of emigration, which had been so cheering to all the Saints, and to ourself not less than any others.

We also wished to see the faces of our official brethren with whom we were more nearly associated in the Presidency of the Churches, and in the business relations in which we were more intimately connected as pertaining to the welfare of the Saints, and hear them speak of the goodness of God to them, and to the people among whom they laboured; that we might feel the spirit which they were of, and if we or they needed information about any matter, that we might ask each other face to face, familiarly, like friends, and take sweet counsel together of the Holy Spirit. Truly a happy time we had. Well did the ancient sage declare, that as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." There we met those who had stood the test of almost every trying scene through which the Church had been called to pass; men who, for tried integrity, could not be surpassed; who had, with all they possessed, ever been upon the altar, at the service of the Church, in her most dark and trying days; who, by throwing themselves in the gap, had been the personal safety of the Prophet, and others, whose lives were sought by mobs; men too, who had stood in the fore front of the battle, when bullets were showered around them like the driving hail; and had met the glistening steel of the foeman, unterrified, in the strength of the God of battles. The heartfelt satisfaction of meeting with numbers who had experienced what it was to want and to abound, to stand in the house of the Lord and in the battle-field, as well as of many others whose warfare for the cause of Truth and Zion had so far been of a more pacific kind, in advocating the principles of righteousness and salvation to their countrymen, yet in whose bosoms burned a fervent desire for an opportunity to prove to God, angels, and men, that they also were ready to spend and be spent for Zion's sake; whose spirit seemed to be

> "Then let the trial come; and witness thou,
> If terror be upon me; if I shrink
> Or falter in my strength to meet the storm,
> When hardest it beset me"—

to be associated with such a company of dauntless spirits, already inured to the toil

and self-denial, consequent upon preaching the Gospel, without purse or scrip, to a proud and corrupt generation, awakened and renewed in us feelings of brotherhood and affection, which will ever be cherished with the utmost fondness while the Spirit of God warms our bosom with charity and love to our fellow creatures, or memory gives us the ability to review our acts.

The Minutes of the Council, which are continued in the present Number of the *Star*, can give but a feeble idea of the joys of that occasion; still we considered, that to give the representations and instructions, so far as we might be able, would aid members and officers to profit thereby, in adopting what was good and worthy of other Conferences, and thus promote emulation in each other. Letters of the most interesting and cheering character have since reached us, from almost every Conference in the Islands, manifesting the same renewed energy and faith, the fruits of which are already abundantly manifest.

Among other subjects which were noticed on that occasion, was that of the Elders washing their feet and bearing testimony thereof concerning the city, town, house, or person that refused to receive them. This subject, which was presented by Elder J. S. Fulmer, it appears, has been misunderstood by some in his district, where the ordinance has been at some previous time administered.

In order to comprehend something of the extent to which this ordinance, as recorded and commanded in *Doc.* and *Cov.* iv. 16, becomes a savour of life to believers, and of death to unbelievers, or those who reject the servants of God, and their testimony, we shall do well to consider the nature of the ordinance, which, like all others of divine appointment, has its own particular signification and import in the economy of heaven for the salvation of mortals. All the ordinances of the Gospel are in their nature and effect purifying; they also tend to exalt those, who are their worthy partakers, in the scale of intelligence. And as the Elders are particularly exhorted to be faithful in all things, and to abide in all the ordinances of the Lord's house, it is of importance that they understand somewhat of their nature and power.

That the ordinance of washing of feet is essential in its place is abundantly evident from the words of our Saviour to Peter, when he modestly declined the condescending service of his Lord and Master—"If I wash thee not, thou hast no part with me." John xiii. 8. That it is also cleansing or purifying is equally apparent from the continuation of the instruction as given in the 10th verse—"He that is washed needeth not save to wash his feet, but is clean every whit," which was also afterwards confirmed by telling them "ye are clean, but not all," alluding to the one that should betray him.

Having ascertained so much from the ancient Scriptures, we will notice what the Lord has said of the nature of this ordinance, in his revelations in these last days, through the Prophet Joseph, while instructing him to organize the school of the Prophets—"And ye shall not receive any among you into this school, save he is *clean from the blood of this generation:* and he shall be received by the ordinance of the washing of feet, *for unto this end was the ordinance of the washing of feet instituted,*" &c. Doc. and Cov. vii. 45, 46—read the two paragraphs. It appears, then, from our Saviour's own words, that this ordinance was instituted by himself, in the beginning, for that special purpose—that those to whom it was worthily administered might thereby be made clean from the blood of their fellow-men or their generation. Now we inquire, did his performing that ordinance upon his chosen Twelve, in which he pronounced them clean from the blood of their generation, excuse them from any further travelling to preach to the people? So far from that, they were then required to "go into all the world, and preach the Gospel unto every creature," whereas before they were only sent to the Jews; so that if the ordinance excused

them from duty to any, it could only be the Jews, to whom alone they had been previously sent. But we ask, were they excused from further duties to the Jews, seeing they were now sent to "every creature?" Let the example of the same men whom Jesus pronounced clean, answer. On the day of Pentecost, the Twelve being gathered together, and also many Jews from various parts of the earth, Peter rose up, and with more power than ever before, preached, and bore testimony of the crucified and risen Jesus, so convincing his hearers that three thousand went forward and were baptized the same day.

If the notions of some at the present day were correct, then it would have been of no use for Peter or any of the Twelve to preach to the Jews on that occasion, for none could have received their testimony, being sealed up to destruction through the washing of their feet, the shaking off the dust from their feet, and the many testimonies of the Saviour and his Apostles which had been borne against them from time to time. Yet notwithstanding all this, we find the first and most successful effort of the Twelve made right in Jerusalem, where the most heinous crimes were committed against the Son of God, and against which he had denounced the heaviest woes. Well, then, if the washing of the Elders' feet does not seal up the hearts of the people against the overtures of mercy, what is its signification and import? Simply this—that the minister has done his duty in carrying the Gospel to that man, family, village, town, city, or nation, as the case may be, and he or they have rejected him and his testimony. The minister, by the washing of his feet, and testifying thereof to the Lord, virtually says—"The Lord judge between me and thee;" I have done my duty, I am clean of your blood. All this should be done under the guidance of that spirit which says, "Father, forgive them, for they know not what they do;" and then, if in a future day others should go there and baptize three thousand in one day, the first minister also would be led to glorify God, and forgive them the evil they had done him. The Lord condemns people according to the amount of light and knowledge they reject. Let us not therefore be vexed if He bears long with sinners, neither should we cast them out if they do not give God thanks, but, by every grace, gift, and virtue we may possess, seek to reclaim them with good words and kind acts, for "with what measure ye mete it shall be measured to you again." He that said, "whoso rejecteth you rejecteth me," will administer judgment upon such, except they repent, until the righteous will be ready to say—"Father, forgive, it is enough."

It should not be lost sight of, that although the Twelve were so eminently successful on the day of Pentecost, after the washing of their feet, still the ordinance has had all its dreadful virtue upon those who had rejected Christ and his Kingdom, even until this day. "Vengeance is mine, I will repay, saith the Lord."

Brother Samuel W. Richards writes us from Boston July 20. He landed there that morning, and was to leave the same evening for St. Louis. He had a pleasant passage and good health all the way. The change seemed very great from leaving the company of icebergs for the very uncommonly warm weather which was being experienced in the States—indeed the weather was so warm there, that many people and animals were being sun-struck, falling dead in the streets, and while at their labour.

Some time previous to his departure from these shores, he received a communication from John O'Connell, Esq., M.P., Chairman of a Select Committee of the House of Commons on Emigrant ships, requesting his attendance or appearance before said Committee, to answer such inquiries as might be made upon the subject of emigration, &c. Accordingly brother Samuel repaired to the House of Commons, and underwent the contemplated examination. The Committee consisted of Messrs. John O'Connell (chairman), Anderson, Davidson, Fagan, Fortescue, Hamilton, Han-

key, Herbert, Higgins, Liddell, Meagher, Milnes, Peel, Scobell, and Smith. The result of brother Samuel's examination appears, from the annexed paragraph from the *Morning Advertizer* of June 2, to have left a favourable influence upon the minds of the members of the Committee—

"On Tuesday, says the London Correspondent of the *Cambridge Independent Press*, I heard a rather remarkable examination before a Committee of the House of Commons. The witness was no other than the supreme authority in England of the Mormonites, and the subject upon which he was giving information was the mode in which the emigration to Utah, Great Salt Lake, is conducted. This curious personage is named Richards; he is an American by birth; is a dark, rather good-looking man; I should judge, of fair education, and certainly of more than average intelligence. He gave himself no airs, but was so respectful in his demeanour and ready in his answers, that, at the close of his examination, he received the thanks of the Committee in rather a marked manner. According to his statements about 2,600 Mormonite emigrants leave Liverpool during the first three months of every year. They have ships of their own, and are under the care of a president. The average cost of the journey to Utah is about £30—that is, to steerage passengers. On arriving at New Orleans, they are received by another president, who returns to Mr. Richards an account of the state in which he found the ship, &c. They have then 3,000 miles to go, and after leaving the Mississippi, 1,000 miles are traversed over land in waggons. Questions from Mr. F. Peel elicited many interesting facts relative to the sect; but I will only stop to notice generally, that, according to Mr. Richards, the great hope of the Mormons is to form a nation by the Great Salt Lake. At any rate there is one thing which, in the opinion of the Emigration Committee of the House of Commons, they can do—viz., teach Christian shipowners how to send poor people decently, cheaply, and healthfully across the Atlantic."

The foregoing we consider quite too good to pass into the oblivion of forgetfulness; and as brother Samuel modestly declined noticing it, we feel to enter it on record, in the columns of the *Star*, as being no less worthy from the good spirit and feeling manifested by the Committee—several of whom propounded many side questions of a very interesting nature touching the doctrines, placing it at his option whether to answer or not—than the apparent good will with which several cotemporaries of the press have been passing the fact around to their readers. Since the "Chambers" of the north have opened to a degree of favour, and the *Westminster Review* has welcomed us to the arena of Christendom, we have a right to expect a diminution of those vindictive feelings and strictures which have so often appeared concerning the Latter-day Saints; not that they are indeed any more worthy of favour than heretofore, but being reformers, they rejoice in the adjustment of the public perception of their virtues; for it is no less strange than true, that their most virulent declaimers have been those who made the greatest pretensions to godliness, or who from position have successfully arrogated to themselves qualities *par excellence*. Virtue and Truth must triumph!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 510.)

[October 1838.]

The enemy was reinforced by about one thousand five hundred men to-day, and news of the destruction of property by the mob reached us from every quarter.

Towards evening I was waited upon

by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders which they had received from the Governor. I immediately complied with the request, and in company with Elders Rigdon and Pratt, Colonel Wight and George W. Robinson, went into the camp of the militia. But judge of my surprise, when, instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. After we arrived in the camp, brother Stephen Winchester and eleven other brethren who were prisoners volunteered, with permission of the officers, to carry brother Carey into the city to his family, he having lain exposed to the weather for a show to the inhuman wretches, without having his wounds dressed, or being nourished in any manner. He died soon after he reached home.

Thursday, November 1st. Brothers Hyrum Smith and Amasa Lyman were brought prisoners into camp. They held a court martial, and sentenced us to be shot, on Friday morning, on the Public Square, as an ensample to the "Mormons." However, notwithstanding their sentence and determination, they were not permitted to carry their murderous sentence into execution. Having an opportunity of speaking to General Wilson, I inquired of him the cause why I was thus treated. I told him I was not sensible of having done anything worthy of such treatment; that I had always been a supporter of the Constitution and of Democracy. His answer was, "I know it, and that is the reason why I want to kill you, or have you killed."

The militia then went into the town, and without any restraint whatever, plundered the houses, and abused the innocent and unoffending inhabitants. They went to my house, and drove my family out of doors. They carried away most of my property, and left many destitute. General Doniphan declared he would have nothing to do with such cold-blooded murder, and that he would withdraw his brigade in the morning.

Governor Boggs wrote General Clarke from Jefferson City, that he considered full and ample powers were vested in him to carry into effect the former orders; says Boggs—

> The case is now a very plain one—the Mormons must be subdued, and peace restored to the community; you will therefore proceed without delay to execute the former orders. Full confidence is reposed in your ability to do so; your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer of Fort Leavenworth, for such as you may need. You are authorized to request the loan of it in the name of the State of Missouri. The ringleaders of this rebellion should be made an example of; and if it should become necessary for the public peace, the Mormons should be exterminated, or expelled from the State.

This morning, General Lucas ordered the Caldwell militia to give up their arms. Hinkle, having made a treaty with the mob on his own responsibility, to carry out his treachery, marched the troops out of the city, and the brethren gave up their arms, their own property, which no government on earth had a right to require.

The mob (called Governor's troops) then marched into town, and under pretence of searching for arms, tore up floors, upset haystacks, plundering the most valuable effects they could lay their hands on, wasted and destroyed a great amount of property which could do themselves no good, compelled the brethren to sign deeds of trust at the point of the bayonet, to pay the expenses of the mob even while the chastity of the place was desecrated. About eighty men were taken prisoners, the remainder were ordered to leave the State, and were forbid to be

more than three in a place, and if they were, the mob would shoot at them.

Friday, 2nd. About this time Sampson Avard was found by the mob secreted in the hazle brush some miles from Far West, and brought into camp, where they were "hail fellows well met," for Avard told them that Daniteism was an order of the Church, and by his lying tried to make the Church a scape goat for his sins.

We were taken to the town, into the public square, and before our departure from Far West, we, after much entreaty, were suffered to see our families, being attended all the while with a strong guard. I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time, to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, and were only thrust from me by the swords of the guards who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. I was then taken back to the camp, and then I with the rest of my brethren, namely, Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were started off for Independence, Jackson County, and encamped at night on Crooked River, under a strong guard commanded by Generals Lucas and Wilson.

(To be continued.)

JOSEPH SMITH A PRISONER.

The following letter to the Editor of the *Deseret News*, referring to that portion of the History of Joseph Smith contained in the present Number of the *Star*, will we are assured be very interesting to our readers—

Great Salt Lake City, Nov. 7th, 1853.

"Dear Brother Richards—In the last number of the *News*, the history of Joseph Smith is brought down to November 2, 1838. It leaves him, myself, and others as prisoners in the hands of the enemy, encamped on Crooked River, on the way to Independence, Jackson County, Missouri, under a strong guard, commanded by Generals Lucas and Wilson.

"Those scenes bring to my mind a few incidents in the life of our illustrious Prophet and martyr, of which I was a personal witness, and which, perhaps, have not yet found their way into the public history or records of the Church.

"As we arose and commenced our march on the morning of the 3rd November, Joseph Smith spoke to me and the other prisoners, in a low, but cheerful and confidential tone; said he, "*Be of good cheer, brethren; the word of the Lord came to me last night, that our lives should be given us; and that whatever we might suffer during this captivity, not one of our lives should be taken.*" Of this prophecy I testify in the name of the Lord, and though spoken in secret, its public fulfilment, and the miraculous escape of each one of us, is too notorious to need my testimony.

"After our removal from Independence to Richmond, Ray County, and our being delivered to General Clark, we were placed by that General in charge of Colonel Sterling Price, now Governor of the State of Missouri, if I mistake not.

"This said Colonel Price placed us in a room without beds, chairs, or any other convenience, and chained seven of us all together, with a kind of trace chain, extending from one man's ankle to another, and fastened round one ankle of each with a padlock. In this situation we were

guarded night and day by about ten men at a time, who stood over us with loaded pistols in hand. At night we were all stretched on the floor in a row upon our backs, and we tried to sleep, but the hard floor, the cold, the inability to change our position because of our chains, and the noise of the guards, effectually prevented sleep.

"In one of those tedious nights, we had lain as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained while we listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies, and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, &c., which they had committed among the "*Mormons*," while at Far West and vicinity — they even boasted of defiling, by force, wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children—I had listened till I had become so disgusted, shocked, horrified, and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph, or any one else, although I lay next to him, and knew he was awake; on a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words—

" 'SILENCE—*Ye fiends of the infernal pit. In the name of Jesus Christ, I rebuke you, and command you to be still; I will not live another minute, and hear such language. Cease such talk, or you or I die* THIS MINUTE.'

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon—calm, unruffled, and dignified as an angel, he looked down upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended upon a breath, in the courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones, and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri.

" Your brother,
" P. P. PRATT."

ADDRESS TO THE SAINTS IN THE SOUTHAMPTON AND CHANNEL ISLANDS' CONFERENCES.

Dear Saints—Believing that you will be glad to hear from me, I take pleasure in writing a few lines, as I always feel interested in your well-being in the kingdom of God.

Through the goodness and blessing of the Almighty, I am once more permitted to labour in this country; and when I reflect upon what dangers I have passed through—having my wife and children killed, and barely escaping with my own life; and the distance I have come; I cannot help praising the name of the Lord for His goodness unto me.

I left Great Salt Lake City on the first day of last May. I spent about twenty-five days in the States, in which I did not travel, and in forty travelling days arrived in Liverpool. When I left the Valley, everything was prospering, peace and salvation dwelt among the Saints in all the settlements, the Indians also were quiet, and desiring to make peace. I cannot tell you how great a contrast there appears to me to be between that place and this country—when I think of the *pure mountain air, the clear water, and the fruits the earth yields to the labourer*, but above all, when I think of the *pure word of God*, and the light of revelation, in which the Saints live every day, *without* the corrupt and unholy influence which hinders to some extent the free intercourse of the spirit of truth in this land, I do feel as if I had come from heaven to a very inferior place. There, in every street, you meet a brother and a friend. There, the name of the Almighty

is honoured. There, the principles of virtue, chastity, and righteousness are practised. The industrious reap the reward of their labours, and worship God, with no one to say, "Why do ye so?" During the two years I resided there, I learned more about God, truth, righteousness, and salvation, than in all my life previous. I resided in Salt Lake City all the time, and had the privilege of both seeing and hearing the servants of God every day, and I bear testimony that as good a people as the Latter-day Saints cannot be found.

As for Brigham Young, he is indeed a man of God—his fatherly care over the people, his continual anxiety for the building up of the kingdom of God, his unceasing exertions to gather the poor, and his determined, although merciful, course against all manner of unrighteousness or injustice, gain him the confidence and love of all the good; and any persons saying otherwise are liars, and the love of the truth is not in them. I have the same to say of his Counsellors, of the Twelve, and of all the servants of God: they are men who have themselves, their wives, children, and property, ready to give for the building up of Zion, and the salvation of Israel.

Do not think, however, that there will be nothing to try you in Zion; you will *all* have the opportunity of proving whether you love the Lord and His kingdom, or not. Some get tried so much that they cannot stay there—they cannot eat the bread of idleness, they become covetous in their hearts, get a greedy desire after the things of this life, and, forgetting their God who has delivered them, they search for evil every where but in themselves, where it really exists. Thus, if ever they had the Spirit of truth, they lose its influence, their minds become darkened, their eyes blinded, and everything partakes of the darkness reigning in their own minds.

Dear Saints, recollect what I have often told you, that if ever you enjoy a Millennium, a Zion, or a heaven, you will have to put to your hands and assist to make it. In the "Mormon" beehive all are coworkers together. According to your *works* you will be rewarded; as you *sow*, so shall *you reap*. Sow the seeds of *righteousness, peace*, and *industry*, and you shall *reap* a harvest that will bring you joy and happiness in time and all eternity. Work, then, for the Lord, and death or hell will not rob you of the reward of your labour, and you shall rise in the morning of the resurrection to inherit honour, glory, immortality, and eternal lives.

But while looking so far ahead, do not forget that *now* is the time to lay the foundation. Do not imagine that by neglecting your duties in this land, you will get any sooner to Zion, or that you will be blest if you go there. If you desire to be able to pass through the circumstances of trial and affliction which you must undergo in journeying to Zion, if you desire to be blest when you arrive there, secure *now* the Spirit of the Lord, seek to live in the performance of every duty devolving upon you, so that it may abide with you continually. The Lord has commanded a temple to be built. Send in your tithes and your offerings then, and see if the Lord will not open the heavens, and pour out a blessing upon you, greater than your hearts can at present conceive. Remember, also, that you can assist yourselves and others by donating all you can to the Perpetual Emigrating Fund; do so, and the day of your deliverance will soon come. In fine, be obedient to the counsel of those set over you, support the servants of God, leave nothing undone that would in the least assist the great work of salvation, and in the midst of darkness, trouble and adversity, you will stand unmoved, be gathered when *the Lord's time* comes, receive your blessings in holy places, and inherit celestial glory, which I pray may be the happy lot of all those who love God and keep His commandments.

Your servant,

W. C. Dunbar.

VARIETIES.

Bath Road to Wit.—Some of the "disorderlies" in the neighbourhood of the Bath-road would do well to take warning from what occurred at our police court yesterday. It seems that in Clare-place is a chapel or "tabernacle" of the Mormonites, or Latter-day Saints—opposite which a number of idle persons are in the habit of assembling—breaking

the windows—and otherwise creating a disturbance. One of the offenders, on being brought before the magistrates yesterday, was bound over to keep the peace, besides spending a night at the stationhouse; and another of his companions who came to the police office drunk, and ripe for a row, was also sent to the station-house until next morning. The magistrates very properly express their determination to put an end to these disturbances, remarking, that as long as the parties who frequent the chapel conduct themselves quietly, they have as much right to protection as any other sect or congregation.—*Cheltenham Examiner.*—"When the righteous are in authority, the people rejoice."

VERSES WRITTEN WHILE CROSSING THE ATLANTIC FOR ZION'S LAND.

BY ELDER WILLIAM PAUL.

Great God, thy majesty is seen
By those who meditate on thee;
Thou good to all thy Saints hast been,
Both on the land and on the sea.

While we prepar'd to leave our home,
Thine arm did us protect and save;
And when assail'd by rudest storm,
Thy power controll d the angry wave.

"Praise ye the Lord!" O, joyful day,
When we shall reach yon distant land,
And on the sacred mountains stay,
Obedient to His great command.

For this I left my native shore,
And journey to the land I love—
To learn from Prophets, more and more,
The truth that cometh from above.

Adieu, then, Bab'lon's shores, adieu!
I'll have no more of scenes like thine,
Unless for me the Prophet shew
A greater work in coming time.

LITERARY NOTICE.—We are occasionally asked for a list of the back *Stars, Seers,* and *Journals of Discourses* still in print; we therefore give a list of those we have on hand, and which will inform applicants for back Numbers what they can procure. *Star,* Vol. I, Nos. 1, 4, 6, to 12, title-page and index; III, 6 to 9, 11; IV, 10 to 12; V, 1, 4, 6 to 12; VI, 7 to 12; VII, 3 to 12; VIII, 2 to 11; IX, 3 to 24; X, 5, 7 to 11, 13 to 24; XI, XIII, XIV, XV, complete, bound or in Numbers; Supplement to Vol. XIV. *Seer,* all the back Numbers. *Journal of Discourses,* all the back Numbers. We have also one copy of *Times and Seasons,* Vol. VI, unbound; one copy of ditto, wanting Nos. 1, 7, and 17; a number of copies of Vol. IV, wanting No. 14; and Vol. V, wanting No. 23.

LIST OF MONIES RECEIVED FROM THE 28TH JULY, TO THE 4TH AUGUST 1854.

	£	s.	d.
John Memmott	10	0	0
William Lewis	5	0	0
William Smith	2	14	6
Josiah Holmes	5	0	0
John B. Pears	5	0	0
Samuel Gentle	2	0	0
Carried forward	£29	14	0

	£	s.	d.
Brought forward	£29	14	0
John M. Brown	2	0	0
James Robson	5	0	0
James Linforth	3	0	0
James Walker	15	0	0
	£54	14	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 34.—Vol. XVI. Saturday, August 26, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 22 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Continued from page* 520.)

June 28, 10, A.M.

Council assembled pursuant to adjournment.

Meeting opened by singing. Prayer by Elder C. G. Webb.

The names of those present were called.

Elder BENJAMIN BROWN—The Pastors and also the Presidents have represented my field of labour, but I may be able to throw a little additional light upon matters. I am happy to say, that where I have been labouring, the work of God is in a prosperous condition. The Saints are increasing in faith, and are receiving many spiritual blessings.

When I first entered upon my labours, few strangers came out to hear, but latterly great numbers have begun to inquire after the truth, new fields are opening up, and this rejoices my heart, and stimulates me to action. The brethren and sisters are more faithful than they were. I can truly say I have felt the power of my mission, and have been much blessed in my administrations. I felt rather home-sick when I left my last field of labour, but I find that the Saints are all good. Many of them saw me in visions and dreams before I went among them.

I have learned more of the power of the Priesthood since I came on this mission, than I ever knew before—all things must be subject unto it both in and out of the Church. When all the Saints carry out this principle, the Devil will have no power over them.

With regard to brother Samuel, the Saints feel well towards him, and I, above all others, have reason to feel well towards him. I am glad that brother Franklin has come to labour among us.

Elder WILLIAM W. MAJOR—The ten Branches under my care are doing well. We have baptized thirty-four within the last three months, have a good attendance of strangers, and many earnest inquirers after truth. We have got our book debts and Hall rents nearly all paid off, and some of them were heavy. As to the Presidency at Liverpool, we always hold them in honourable remembrance, and sustain them in mighty faith and prayers. We always intend to honour those whom the God of Israel honours.

Elder GEORGE D. GRANT—Brethren, I highly appreciate the privilege afforded me to speak for a short time. I have enjoyed myself first rate during this Council. I am thankful that men in the last days speak by the power of God, as they did in former times. I have been with President Brigham Young, both by night and by day, and have been his guard. I have been with him, and have ever been ready

to obey his mind as the mind of the Lord, and I desire to be ever ready to obey every one who is entitled to my obedience. If I have lacked anything towards brother Brigham, I desire to make it up by obeying brother Franklin. All the blessings come by obedience to the servants of God. So long as the children of Israel acknowledged the hand of God they were blessed. We can see the hand of God in leading us through the wilderness into the valleys of the mountains, and feel to tender Him our thanks for it. I have been in various circumstances with these brethren, and have learned lessons from it, and continue now to learn in England, and for this knowledge I would not take all the riches in the world. I am unable to express my thanks for the goodness of God in preserving us across the waters, and shielding us from every evil. We had brother Franklin with us, who was as a father to to us all the time.

I would say to you all, brethren, be faithful in keeping the commandments of God. It is the strength of the Saints to pray to the Lord. I should be happy if I could preach, but my capacity has not been for preaching.

I feel that the *Star* which is published in this country should be sustained, as it is a mighty engine for the rolling forth of the work of God. Brethren, let us not feel when we speak about money that the people are poor, but let us feel that we are rich all the time. Let us feel, brethren, when we talk to the people, that they are rich.

I have been in many close places, calculated to try many people. Well I want to be tried in every other place. Never let money buy you or poverty push you, but push on the kingdom of God. Lehi saw a rod of iron, and those who clung to it and held on to the word of God received salvation, while those who left the rod of iron went down to destruction, so it will be with us. Brethren, if we hold fast the truth and keep the commandments of God, we shall be saved, if we do not, we shall be lost.

Elder James A. Little—I have enjoyed myself in this Council. The Spirit of the Lord has been with us, and it has filled every heart. I believe the Lord is going to do a great work in these lands, and I rejoice that I have the privilege to help to do it. The God of heaven has sent us here to preach the Gospel to this people. My very heart bled when I heard the Presidents say there were thousands of poor souls who had never heard the principles of salvation, but there were no means to support the Elders. Great God! Has it come to this, that the paltry dollar stands in the way of saving the people! This grieves me to the heart. I can see no other way of doing the work, than to keep the idea before the mind that there is a God in Israel, and that we are His servants. I believe in the principle of obedience; and if I am told that Adam is our Father and our God, I just believe it. Brethren, I feel well, and have felt well all the time.

Elder Edmund Ellsworth—Brethren, for some years past, my labour has been of a very different character from that of most of you. I have been in the habit of doing anything I was told to do, no matter whether I was familiar with it, or whether it was something that I was a stranger to: and I have been enabled to accomplish whatever has been required at my hands.

I had command of the little company, at the engagement in which brother Higbee was shot. I know that nothing but the power of God could have preserved the rest of us. Brother Higbee would not have fallen, if he had obeyed the injunctions which were placed upon us before going to the battle. There is no rule of safety but walking in the counsels of those who are appointed to counsel us in the Lord. My love for those who are over me in the Lord is stronger than the love of women. Why is this? Because women cannot save me in the kingdom of God, but those men can if I do my duty to God and my fellow men.

I feel that the Spirit which prevails in Zion is here, and I just feel that the work of God will roll on mightily in these Islands.

Elder Joseph A. Young said he was no speaker but would try and say a few words. He alluded in pungent terms to the vile conduct of some who had corrupted their ways before the Lord; exhorted his brethren to purity of life, that they might have the Holy Spirit to be with and to guide them in all their labours, as the only rule of their lives that could give truth and efficacy to all their acts. The Scriptures were like the finger-board, to direct us in the absence of a living guide, but when we have a living

guide we do not need a finger-board. We were surely engaged in the work of God, and it would roll forth. May God bless you. Amen.

Elder WILLIAM H. KIMBALL—I am happy to be with you. When I left the Valley I did not think I should have the privilege of attending a meeting like this, in distant lands, where so much of the Spirit of God, and the power of the Priesthood, are manifest. The part of the work which I have been engaged in has been such as to make me know, in a particular manner, that President Young is a Prophet of God, for I have seen and known his words fulfilled in many remarkable instances. [Here Elder Kimball narrated thrilling instances of the fulfillment of Prophecy on the battle field, during actions in which he was himself engaged, while in the late Indian war, in Utah; alluded to the one mentioned by Elder Ellsworth, bore testimony of wonderful manifestations of the power of God in delivering His servants, as he did the five hundred of Ammon, from death, in fulfillment of the prediction of President Young and his father Heber, and expressed a fervent desire to still live and help roll on the great work of the last days.]

Elder WILLIAM G. YOUNG—I will say that what my brethren have said is true, every word of it. My determination is to press forward, and obey all the counsel that has been given unto us. It is in our power to secure every blessing that has been promised to us. Then let us try and keep ourselves pure, let all try and go home as brother Samuel is going.

When cousin Franklin was speaking, I thought of a dream I had before we started from the Valley. I dreamed that uncle Brigham sent a number of us on a mission, and I saw that many of my brethren who are here to day were sent with us. We were sent across a large stream or body of water which lay east of Salt Lake City, and were commanded to go and cut the poles, and pile them, but not to cut any of the large timber until we should receive word from him, as he wished the large trees to remain until the season for bark peeling, when the logs could be sawn and the bark used for tanning. We went and cut the poles and piled them, by thousands, and I thought there was one brother whom we could scarcely restrain from cutting a large tree. He did strike his axe into it, which caused me to feel very sorry, and I awoke. Let us be diligent, my brethren, to do that which we are commanded to do, and leave that alone entirely which we are commanded not to do.

Elder C. G. WEBB—I am thankful for the privilege of standing before you, but my feelings are such that I scarcely know what to say. Still I feel proud to stand before you, and I believe that if I had an assembled world before me I should be happy to speak to them upon the principles of the Gospel. In fact my whole interest is bound up with this people, and has been for nearly twenty years. I have been associated with this work when all has seemed to be over with it; I have now the privilege of seeing it occupying a position such as is filled by no other religious society upon the face of the earth. I have listened, with much pleasure, to the remarks of President Franklin, and I also believe that the influence of this Council will spread forth and be felt throughout the land.

Since my arrival in England I have seen many things among the Branches, that I have grieved over, but I have generally adopted the policy of putting away the evil, and saving the Saints, and I have great pleasure in finding that my labours have been blessed.

It is an easy matter to tell the people what they must do to be saved. But this is not enough; it is necessary that we should use an influence that will arouse them to do their duty. It has been my preaching all the time to save the people from their errors, and it has never been my lot to meet with a man that I could not labour with. There are men with whom it is easier to labour than with others. Some will scarcely go at all: some will go along by themselves; and I have met with men who could and would help me along. I have always tried to avoid misunderstandings with my brethren, for it is better to endure for a season than to give the Saints to know there are difficulties between the brethren.

Since I have been in this kingdom I have noticed how the Prophets of God act, and I find they try to act as much like the Almighty as possible. And I have learned the best way to get along is to endeavour to pull up all those who are below us. I believe it is important that those who hold the Priesthood should have cor-

rect views, for, in all places where I could get the Priesthood properly organized, the work has gone on well.

Pastor J. S. Fulmer—I rejoice that I have been able to track so nearly the counsel that has been given this day. I am satisfied that the spirit of the Lord is with us, and this is a blessing to me; it is so to us all. I have thought the work was only just budding in these lands, and I am happy to learn the authorities have a similar view. The Elders who are labouring with me have concluded to take the Gospel among the farmers, to whom it has not been preached before. I have been spending my faith and time among the Saints, and the other Elders go among the strangers.

We ought to bring our minds into a state of subjection to those above us. To be sure we have a right to think when we think right, but we should endeavour to think as those think who are placed to preside over us. I rejoice to be with my brethren in this place, and I pray the Lord to bless us all.

President S. W. Richards—I will speak of the emigration, so far as I may have had to do with it. I, together with Elder Spencer, thought it right to send off as many persons as possible during the last season. Last year we sent persons for £10 each. It was found to be a successful experiment, with the assistance of a little loan. With the advice of President Brigham Young, this year, we fixed the price at £13 per head. We also borrowed a little money, on the principle that two brethren advance £5 each, one of them to emigrate at once, and the other as soon as the money is paid back. By this means many have been sent out, and both the Church and the individuals have been benefitted.

We likewise proposed that all the Saints who could raise £10, and were willing to emigrate, should make a donation of it to the P. E. Fund, that they might show their disposition to help their poor brethren and sisters. Many responded to this call. It was also suggested that all who were in possession of means should lend it, so that I might be able to fulfill my promise to the Saints in lending £3 to each person who could raise £10. By these means we were enabled to assist at least one thousand persons who emigrated this year. I feel satisfied with what we have done, and I believe all is well. The money lent the office will be returned in proper time. The object in gathering the Saints to the States is merely that they may be the better able to go to the Valley. All who can go through will be expected to do so. The brethren should not hold out promises to the Saints, that they will be emigrated at any particular time, for they may not be able to fulfill such promises.

Last winter many came to Liverpool without means to support themselves till the time of sailing. This was a matter of great expense to me. I hope the Elders will see that this is not the case in future, for everything which affects the interests of the Saints should be attended to with the utmost care.

Some of the Elders who are presiding may emigrate this next year; if so, I hope they will see that all financial affairs they may have to do with, are properly arranged before they leave. There have been some delinquencies in these things, and hence I speak of them.

There are some Saints whose names appear on the Church books, but they are not known. Some of the Elders have thought proper to cut such persons off from the Church. This is not right. No person should be cut off unless he has done something wrong, and will not repent. Those absent persons may, for aught we know, be in good standing, and circumstances may keep them away. Those, however, who are known, and will not do their duty, should be dealt with. I should think some means might be used, to find those Saints who are missing. For instance, their names might be published in the *Star*, and in this way we might find some of them.

In some Conferences a number of preachers are wanted. There are several brethren coming from the Valley, but still it will be necessary to ordain many native brethren, and send them forth, and let them go without purse or scrip. Let the Pastors and Presidents see that these things are attended to. This is the principle upon which we are to prove the world, and also the brethren. I fully approve of the remarks made yesterday, in reference to not ordaining men unless you have something for them to do.

It is not expected that the *Star* and other publications will be sold on credit. This arrangement has been violated, and hence the Conferences are in debt. The early numbers of the *Star* are generally

sold, and there is a falling off in the latter part of the volume. The design of the counsel given respecting returning the *Stars* to the Office, is not to give permission to hunt up all the odd numbers to make up complete volumes, but simply to return such complete volumes as have not been sold. Brethren, we have got to exercise our powers, that they may increase. And these things should be attended to in a proper manner. We ought always to feel that we are the servants of God, and that we have the Holy Priesthood. When we lose sight of our Priesthood, we are without influence of our own, and perhaps we shall be trying to lay hold of that which belongs to some other person.

I was pleased to hear Elder Glover speak of establishing Sunday Schools, and I am happy to say that the brethren in Liverpool are doing the same. I would recommend this to all the Pastors and Presidents. A very excellent Catechism, by Elder Jaques, has been published, which it would be wise to introduce into your schools.

A delinquent Book Agent can be dealt with wherever he may go, even if he should go to the Valley.

President F. D. Richards—I desire the brethren to carry out the counsels of brother Samuel in reference to the establishment of schools. In thinking over the subjects that need to be spoken upon, I know not where to begin, nor where to end. But you know what should be done, for you have the spirit of your offices.

With regard to the American brethren returning home, I do not feel in a hurry to dismiss so many good men. You have come here for a good and glorious purpose, and you should be willing to stay until you have done a good work. I feel there is a great work to be done in this land, and it is a work that will enlarge your hearts and cause you to rejoice. Brethren, I want you to feel there is yet a great deal to be done in this country. It is your business to stay with the Saints, and teach them and build them up, and the young Elders should go out and preach to the world. I want my young brethren from America to go and try it a while, and I am sure they will find it so sweet that they will want to go again. I want them to go and preach the Gospel on Gospel principles, and then the spirit of the Gospel will be with them. Some have paid too little attention to this principle, and hence there has been a lack of the Spirit.

Do not let anything of a pecuniary nature bedim your minds, but seek to know what the Lord would have you to do; and He who raiseth up and casteth down whom he pleases, will provide for all our necessities, for we must learn, if we have not, that it is good to trust in Him. Then let us maintain an eye single to the glory of God, let us seek first the kingdom of God and His righteousness, and all else that is good for us will come along in its own proper time and way. Beside, a little, with the blessing of God, and the blessings of His people upon it, is better than much with the injured feelings of the faithful. Yes, "Better is a dinner of herbs where love is, than of a stalled ox and hatred therewith." Then let us take that course, in all our administrations among this people, that will prove to them that we are their deliverers; that we have come to bless them in every possible way; to administer to them forgiveness of sins, and the Gift of the Holy Spirit; to teach them to work righteousness, and increase in confidence towards each other; to guard their interests, and prevent unnecessary burdens being placed upon them; and if they are burdened with debts, &c., to aid them, by devising good and wholesome plans to get them paid off, and then to so counsel them, and manage their affairs for them, as to prevent their becoming so burdened again. And when you leave to go home to Zion, being thus free, they will feel free and joyful to do what they are justly able to do to help you to emigrate, and you will have the pleasure of feeling that you have left them in a free and prosperous condition, prepared to adopt and carry out any measures that may be presented by the Presidency, however unexpected. The prayers of the Saints will then follow you across the sea to Zion and bring lasting blessings upon you.

It is necessary that a general change be brought about with regard to these matters, in the Conferences; and when any President is about to emigrate he must see to it that he leaves no debts or responsibilities, except such as his successor, with the unanimous consent of the Conference, feels free to assume and carry out. Then all will have joy in their labours, the love of God will increase and abound in the hearts of the Saints, and they will greatly increase their love toward you.

Among all the evils which are entailed upon the human family there is one which has so deeply pervaded the human mind, that it is difficult for the Saints and Elders always to avoid its evil effects—that is, national distinction. Everything of this kind should be done away from among the Saints; and only those who are the most diligent to keep the commandments of God, and teach others to do so, should have our preference.

He who has made of one blood all nations of men that dwell upon the face of the earth, has undertaken an effectual cure of this evil by gathering the honest in heart from all nations to Zion. There they become one people, the people of God, uniting their efforts to build up His kingdom, throwing off their national distinctions, and imbibing from each other whatever is excellent and praiseworthy, no matter whatever nation he, she, or they may be from who possess it, while that which tends to division, discord, or death is studiously put away. Thus union and confidence are restored, and the Saints progress in solving the great heavenly problem of becoming *one*—a people unto God.

When an Elder is appointed to preside or labour in any Mission or Conference, it matters not which of the United Kingdoms he may be of, let the Saints receive him affectionately as the minister of God, and he shall be made a messenger of life unto them; and thus let us teach the Saints here in their own native land, to be diligent in overcoming and breaking down all these middle walls of partition which now tend to divide and distract, that the Saints may manifest when they get to Zion that they have been taught of God, and are worthy to be numbered with His people. It is necessary that the Saints be instructed in all their duties, that they may be faithful when they have not the Elders and Teachers constantly with them, that they may know how to lean upon the Lord in a dark and cloudy day. I feel that if I could, I would gladly carry them from here to the Valley, so that they might escape all the trials of the journey. But this is not the will of the Lord. They must have experience, they must be tried, they must learn for themselves whether they have got faith to stand and not be shaken from their foundation. It is because that many have not been sufficiently tried, that they are so easily persuaded to leave the Valleys, after being gathered from Babylon, to go in pursuit of gold or other favourite objects. If they had passed through what those have who founded and established the gathering places in the mountains, they would be so thankful for such a place of rest from the persecution of their enemies, that nothing but a high sense of duty to their fellow men could induce them to leave their peaceful, blessed homes which God had there given them.

Concerning the item of doctrine alluded to by Elder Caffall and others, viz., that Adam is our Father and God, I have to say do not trouble yourselves, neither let the Saints be troubled about that matter. The Lord has told us in a revelation which he gave through the Prophet Joseph, January 19, 1841—"I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (Doc. and Cov. sec. ciii. 13.) I would like to know where you will find Scripture to prove those things by, which have never before been revealed. Some seem to feel it their bounden duty to prove everything which belongs to our faith from the Bible, but I do not, and I will excuse you from all obligation to prove this from the old Scriptures, for you cannot, if you try. You may bring much collateral evidence from the Bible and other revelations that will dissipate objections, and serve to strengthen the position, but to directly and substantially prove it, as the world require, and as we can do the first principles, it will puzzle you to do it, and from henceforth we may expect more and more of the word of the Lord giving us instructions which are nowhere written in the old Scriptures. If we feel ourselves, or teach the Saints or the people generally, that we are only to believe that which can be proved from the Scripture, we shall never know much of the Lord ourselves, nor be able to teach the children of men to any very considerable extent. If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, *the Prophet and Apostle Brigham has declared it, and that it is the word of the Lord.* That is vastly stronger proof than Christendom can give for much that they profess to believe. Tell the Saints that if this stone does not

seem to fit into the great building of their faith just now, to roll it aside. You can help them to roll it aside out of their way, so that they will not stumble against it while at their daily duties, and it will be but a very short time till they will find a place in their building where no other stone will fit, then it will be on hand all right, and will come into its place in the building without the sound of hammer or chisel.

The advancement of the Saints in their departure from the traditions of their fathers, has become so great, that the sudden transition from Babylon to Zion is more than many can bear. To acquire the truths of any science is a progressive work, and most especially is it so in acquiring a practical knowledge of the science of Theology, for, in the great school which heaven has established, the principles of life, salvation and exaltation, are matters of practical adaptation. There the axiom is laid down, that the past time of our life sufficeth us to have wrought the will of the Gentiles, and students of that school are expected to do the will of God, learn the laws of heaven, and live in them. But this sudden filling up of old bottles with new wine sometimes proves disastrous to the bottles, and wasteful to the wine.

Israel, in the days of Moses, could not enter the rest of God, which was the fulness of his glory, therefore He gave them the law of carnal commandments and outward ordinances, which should be their school-master till it should bring them to Christ.

Such is the nature of men, and such the power of their traditions, that few can receive and walk in all the fulness of the revelations of God, until they have had a round of discipline and experience to prepare them for it; indeed the windows of heaven are already so widely opened, and the treasures of life so richly poured out, that in the hearts of many there is not room to receive them. In thus wonderfully blessing His people He expects wonders at their hands. He does indeed demand that the interest of His kingdom on earth shall be their first, great object of solicitude and toil; and to all the honest and pure, the return and complete establishment of the kingdom of God and His righteousness again on the earth is the great, favorite object for which they pray, labour, and toil with unceasing hungering and thirsting.

It is in view of the rapid advancement which the Saints in the valleys are making, and the still more rapid advancement which they will make henceforth, that the intermediate places of gathering are appointed in the States, where the Saints will be instructed progressively in those principles and doctrines which they can there receive and live in, and prepare themselves for their journey onward to the mountains; while those who cannot feel to adopt at once the full order of society as it exists in Zion, can dwell in this kind of intermediate or terrestrial glory till they prove themselves, and obtain faith to live by every word that proceeds from God and His servants, or find the way to be too straight and give up the race. This order of things presents, in beautiful gradation, an illustration of the three glories of the heavens. The terrestrial glory is typified by the moon, and as the moon *waxes* and *wanes*, becoming old and new, so with those Saints who leave this lower or old world and go there—they will either *wax* strong in God, and in the power of the Gospel, and go on to the Valley, the celestial, or they will *wane* in their faith, and turn back to the beggarly elements of the world, which is typified by the stars, like the dog to his vomit, and the sow that was washed to her wallowing in the mire. All the faithful who can, will make sure of their passages from here direct through, and it will be my diligent effort to get as many through as possible, unless the plan of operation which will be furnished me shall prove otherwise.

While it is a primary object with the Saints to get through where they can receive instruction more fully, and make more permanent arrangements for a livelihood, it will also be better for many to get part way than to remain here, seeing they will be under the instruction and presidential care of one of the Twelve Apostles. Everything omens a more vigorous and energetic movement for the work of the Lord in gathering His people. Let us then be up and doing, be active in putting away all disobedience and impurity, that the Spirit of God may more abundantly lend us its gracious aid to carry on the glorious work.

Meeting closed with singing, and adjourned till 5 p.m. Prayer by President S. W. Richards.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 26, 1854.

We rejoice in the increasing power of the work of the Lord, and that many are being born again and brought into His kingdom. Rulers and those in authority are beginning to look upon us with some little favour and a disposition to grant us, as Latter-day Saints, that even-handed justice which is due to all. By reference to the last Number of the *Star* it will be seen that some of the magistrates in Cheltenham are disposed to protect us in our rights, in common with our neighbours. Another instance of a similar nature occurred a short time since in Glasgow, which we notice on page 542.

This Number of the *Star* contains an interesting letter from brother E. Ludington who went forth trusting in the Lord, without money or friends, into the dark and benighted kingdom of Siam; and the Lord in his case is fulfilling His promises made to all such, by opening his way before him, and making him the honoured instrument of planting the Gospel in that dark corner of the earth.

We would say to all brethren under similar circumstances that we remember them continually before the Lord, and say, be comforted in your hearts, for your reward is sure and none shall hinder it.

The hand of the Lord is at work mightily with the nations. The light of revelation is increasing in the earth, making the darkness which broods over the minds of men, more visible to those who can comprehend it. As the world is disorganizing, the Saints should increase their efforts to cultivate confidence in and union with one another; and receive with more implicit faith, the revelations of the Lord through his servants, whom he has appointed to rule in his kingdom.

The time has come when the old landmarks of prejudice and education must give way; and Latter-day Saints be led by the living oracles of God, and be able to discriminate the truth wherever found, or in whatever form it may appear, by the light of the Holy Spirit dwelling in their hearts. Our Saviour said, "if ye love me keep my commandments." If we love the servants of the Lord, let us keep His counsels through them, which will lead us in the way of salvation.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 510.)

[November, 1838.]

November 2nd. The following letter gives the particulars relating to the movements of the Governor's troops in conjunction with the mob—

Head Quarters, Camp near Far West,
November 2nd, 1838.

To His Excellency L. W. Boggs, Commander-in-Chief, Missouri Militia.

Sir—On Monday, October 29th, the troops ordered out by Major-General Atchison and myself, (as per our report to you of said date,) took up their line of march from camp near Richmond, for Far West. We encamped on the night of the 29th at Linville's Creek, (a short distance from the road,) about sixteen miles from Far West, at which point we received an express from Brigadier-General Doniphan, informing us that he was then encamped on Log Creek with a force of five hundred men, and that he would join us at the crossing of said creek, on the road from Richmond to Far West, by ten o'clock the next morning.

On the 30th October, the troops got together at the last named point, when we mustered about eighteen hundred men. Whilst at this place we received your orders of the 26th ultimo, and I received an order of the 27th ultimo, and a letter from you of the same date. At this point Major-General Atchison left me for Liberty, when I was left in sole command. I then took up my line of march for Goose Creek, one mile south of Far West, which point we reached about one hour by sun in the evening. Just as the troops were encamping, I received intelligence from General Doniphan, from his position on the right, that he had discovered a party of mounted Mormons approaching Far West from the East, and requested permission to intercept them, if possible. Leave was granted, and his brigade started off at nearly full speed to accomplish the order, but the Mormons succeeded in reaching the fort. General Doniphan approached within two hundred yards of their fortress, when they displayed a force of about eight hundred [150] men. At this juncture, I ordered General Graham's brigade (holding General Parks' and part of General Wilson's mounted in reserve) to march full speed to the relief of the First Brigade, Third Division, but from the inequality of the force of the first detachment, (being only two hundred and fifty strong at that time, and the Mormons 800) [150] it was considered prudent to withdraw the troops, and march against them in the morning, which was accordingly done, and they all returned, as dark set in, to camp. At this place I established my head-quarters, and continued there during the expedition against the Mormons. The detachment under General Wilson returned about nine o'clock, P.M.

The next morning, 31st of October, I received a message from Colonel Hinkle, the commander of the Mormon forces, [Caldwell Militia] requesting an interview with me on an eminence near Far West, which he would designate by hoisting a white flag. I sent him word I would meet him at two o'clock, P.M., being so much engaged in receiving and encamping fresh troops, who were hourly coming in, that I could not attend before. Accordingly at that time, I started with my staff officers and Brigadier-Generals Wilson, Doniphan and Graham, General Parks being left in command. We met him and some other Mormons at the point before mentioned. He stated that his object in asking me to meet him there, was to know if there could not be some compromise or settlement of the difficulty without a resort to arms.

After giving him to understand the nature of your orders, I made him the following propositions, which I furnished him a copy of, also a copy of your order, viz.—

"1st. To give up their [the Church's] leaders to be tried and punished.

"2nd. To make an appropriation of their property, all who have taken up arms, to the payment of their debts, and indemnify for damage done by them.

"3rd. That the balance should leave the State, and be protected out by the militia, but to be permitted to remain under protection until further orders were received from the Commander-in-Chief.

"4th. To give up the arms of every description, to be receipted for."

Colonel Hinkle agreed to the proposition readily, but wished to postpone the matter until morning. I then told him that I would require Joseph Smith, junior, Sidney Rigdon, Lyman Wight, Parley P. Pratt, and George W. Robinson, as hostages for his faithful compliance with the terms, and would pledge myself and each one of the officers present, that in case he, after reflecting and consulting upon the proposition during the night, declined acceding to them, that the hostages should be returned to him in the morning, at the same point they were received, but it was understood in case they did comply, they were to be held for trial as part of the leaders called for by the first stipulation; I then gave him until one hour by sun in the evening to produce and deliver them. We then returned to camp, and I directed the troops to make preparations to march to Far West by an hour and a half by sun, with a determination in case the hostages were not produced, to make an attack upon the town forthwith.

I directed General Parks' Brigade to be mounted, and to form on the right of the Division, to act as flankers if necessary, and if required to pass entirely around the town, and form on the north side, with instructions to make the attack at the report of the cannon, which was to be the signal for the general attack. General Graham's Brigade was mounted, and formed on the extreme left to act as flankers, and if required to form the line on the west side, with similar instructions as to the commencement of the attack.

General Doniphan's Brigade was ordered to parade on foot, and to form on the left of General Parks, with instructions to form the line of battle on the south side, with same instructions as to commencement of attack.

The artillery company, with one piece of ordinance, was placed at the head of General Doniphan's and General Wilson's Brigade, with instructions to occupy an eminence within three hundred yards of the town.

The army being disposed of in this manner, at the appointed time I took up the line of march in direction of Far West. When the troops got within about six hundred yards, I discovered the flag and the hostages advancing. I immediately halted the army, and rode out and met them, received the hostages, and placed a guard over them for their safety and protection, and ordered the forces back to our encampment. I cannot forbear, at this point, expressing my gratification and approbation of the good conduct and gallant bravery* evinced by all the officers and men under my command. They marched up with as much determination and deliberation as old veterans—not knowing but that the charge would be sounded every moment for surrounding the town. There was no noise or confusion, nothing but an eager anxiety upon the countenance of every man to get at the work.

When the hostages were received, the troops, with some slight exceptions, marched back† in profound silence.‡

November 1st. I ordered the whole forces, amounting to two thousand five hundred men, to parade at nine o'clock, A.M., and to take up the line of march for Far West at half-past nine o'clock, to receive the prisoners and their arms.

The troops marched out and formed in the prairie about two hundred yards southeast of the town. General Wilson's Brigade formed the west line, General Doniphan's the east line, General Graham and General Parks the south line, with the artillery company and the cannon in the centre of the two latter, leaving one side of the square open.

The Mormon army, reduced to about six hundred men by desertion and otherwise, under their commander, Colonel Hinkle, marched out of their town, through the space into our square, formed a hollow square, and grounded their arms. Colonel Hinkle then rode forward and delivered up to me his sword and pistols.

I then directed a company from the respective Brigades to form a front, rear, right and left, flank guards, and to march the prisoners back to Far West, and protect and take charge of them until the next morning. I there detailed a company from General Doniphan's command, to take charge of the arms. Then, in order to gratify the army, and to let the Mormons see our forces, marched around the town, and through the principal streets, and back to head-quarters.

Considering the war at an end in this place, I issued orders for General Doniphan's Brigade, with the exception of one company, and General Graham's Brigade, to take up their line of march for their respective head quarters, and dismiss their men, and directed General Wilson to take charge of the prisoners (demanded for trial) and arms, and to march them to my head quarters at Independence, to await further orders, and to dismiss all except a guard for the prisoners and arms.

November 2nd. I relieved the guard placed over the prisoners at Far West by four companies of General Parks' Brigade, and placed them under the command of Colonel Thompson, 2nd Brigade, 3rd Division, with instructions to report to General Clark. The balance of General Parks' Brigade, with Captain Gilliam's company of General Doniphan's Brigade, under the command of General Parks, I ordered to Adam-ondi-ahman, a Mormon town in Davies county, with instructions to disarm the Mormon forces at that place, and to leave a guard of fifty men for the protection of prisoners, and to report to General Clark.

In order to carry the treaty and stipulation into effect, I have required your aid-de-camp, Colonel Williams, together with Col. Burch, and Major A. Rees, of Ray, to attend to drawing up the papers legally, and directed Colonel Thompson to wait on them with a portion of his command, and to cause all their orders and requirements, consistent with the stipulations, to be carried into effect.

This day, about twelve o'clock, there was a battalion of one hundred men from Platte arrived at Far West, which I ordered back, having understood that Major General Clark would be on in a day or two, with sufficient force to operate in Davies and Livingston, and for any service that may be required.

SAMUEL D. LUCAS,

Major-General Commanding.

* "Gallant bravery" that some thousands of men should be so anxious to wash their hands in the blood of five hundred poor Saints. I claim not the honour of commanding such a brave army.

† "The wicked flee when no man pursueth." This saying was truly verified in the first retreat of this army—they fled precipitately through fear and a great proportion of the men were anxious to get back to the creek, where they could dispense with some of their clothing and wash themselves in the water.

‡ "Profound silence." It might have been silence to the General for aught I know; for the shoutings, bellowings and yells of this army of mobocrats was sufficient to deafen any one, not guarded by some higher spirit, and could only be equalled in the savage war whoop, and the yells of the damned.

Saturday 3rd. We continued our march and arrived at the Missouri river, which separated us from Jackson County, where we were hurried across the ferry when but few troops had passed. The truth was, General Clark had sent an express from Richmond to General Lucas, to have the prisoners sent to him, and thus prevent our going to Jackson County, both armies being competitors for the honour of possessing "the royal prisoners." Clark wanted the privilege of putting us to death himself, and Lucas and his troops were desirious of exhibiting us in the streets of Independence.

Sunday, 4th. We were visited by some ladies and gentlemen. One of the women came up, and very candidly inquired of the troops which of the prisoners was the Lord whom the "Mormons" worshipped? One of the guard pointed to me with a significant smile, and said, "This is he." The woman then turning to me inquired whether I professed to be the Lord and Saviour? I replied, that I professed to be nothing but a man, and a minister of salvation, sent by Jesus Christ to preach the Gospel.

This answer so surprised the woman, that she began to inquire into our doctrine, and I preached a discourse, both to her and her companions, and to the wondering soldiers, who listened with almost breathless attention while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles.

The woman was satisfied, and praised God in the hearing of the soldiers, and went away, praying that God would protect and deliver us. Thus was fulfilled a prophecy which had been spoken publicly by me, a few months previous—that a sermon should be preached in Jackson county by one of our Elders, before the close of 1838.

The troops having crossed the river about ten o'clock, we proceeded on and arrived at Independence, past noon, in the midst of great rain, and a multitude of spectators who had assembled to see us, and hear the bugles sound a blast of triumphant joy, which echoed through the camp as we were ushered into a vacant house prepared for our reception, with a floor for our beds, and blocks of wood for our pillows.

General Clark arrived at Far West with one thousand six hundred men, and five hundred more were within eight miles of the city.

Thus, Far West has been visited by six thousand men in one week, when the militia of the city (before any were taken prisoners) amounted only to about five hundred, whose arms having been secured, the mob continued to hunt the brethren like wild beasts, and shot several, ravished the women, and killed one near the city; no Saint was permitted to go in or out of the city, and they lived on parched corn.

General Clark ordered General Lucas, who had previously gone to Adam-ondi-ahman with his troops, "to take the whole of the men of the Mormons prisoners, and place such a guard around them and the town as will protect the prisoners and secure them until they can be dealt with properly," and secure all their property, till the best means could be adopted for paying the damages the citizens had sustained.

Monday, 5th. We were kept under a small guard, and were treated with some degree of hospitality and politeness, while many flocked to see us. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice, which removed mountains of prejudice, and enlisted the populace in our favour, notwithstanding their old hatred and wickedness towards our society.

The brethren at Far West were ordered by General Clark to form a line, when the names of fifty-six present were called, and made prisoners to await their trial for something they knew not. They were kept under a close guard.

(To be continued.)

SOMETIME ago the London *Times* offered £1,000 for the discovery of material for the manufacture of paper suitable for printing newspapers, periodicals, &c. The premium appears to have had the desired effect, for we learn that patents have been secured for the process and machinery, for the purpose of preparing the fibres of various plants produced in the British colonies, to take the place of flax, hemp, and rags, in the manufacture of rope, paper, &c.

THE SIAM MISSION.

VOYAGE OF ELDER LUDINGTON FROM BURMAH TO PRINCE OF WALES ISLAND, SINGAPORE, AND BANKOK.—BAPTISMS—THE SUCCESS OF AMERICAN MISSIONARIES.

Bankok, Kingdom of Siam, May 1, 1854.

President Richards,

Dear Brother—I am following my calling at this time in the jungles of Siam, far from a civilized nation, and surrounded on the one hand by wild savages, and by wild beasts of prey on the other.

The doctors and reverends have opened a battery of slander and lies against modern Apostles and Prophets, and Elders of Israel, plurality of wives, &c. These persons are writing letters to Mr. Hunter, merchant, and others, telling them that "Joe Smith" was murdered for robbery, and are also telling the good people to beware of the "Mormon" delusion. Mr. Bradley is one of the missionaries from Ohio; he has a printing press, and has been fourteen years in this country; he told me that he knew the Book of Mormon to be false. I told him that it was true; that it had been confirmed by the voice of God, and the ministering of angels. I have nine American ministers and eight Popish priests to contend with. Two missionaries from France came here in company with myself. I preached the first "Mormon" sermon on board the Kinjo ship in the Gulf of Siam, and invited these gentlemen down into the cabin, but they refused. Truly the Lord was with me. There were sixty souls on board, among whom were several sons of Ishmael, Malays and Siamese; they paid good attention. After a passage of thirteen days, I landed here on the 6th April, in good health. I preached the first discourse in Siam at Captain James Trail's on Sunday, 9th of April, and baptized and confirmed him and his lady the same evening, at their request. Brother Trail is now in durance in a Siamese dungeon, or rather at the petition of some twenty Europeans and Americans he was removed from the dungeon to the king's *stable*. He has been nearly two weeks in jail, ten natives guarding him. I visited him yesterday, the third time; he is in good spirits. His wife and three children visit him daily, and feed him, for the king feeds no prisoners, and many perish in consequence. Brother Trail was put into jail for firing a salute of fifteen guns in Singapore roads, on board the barque *Serious*, a short time previous to my going on board; he was requested to fire the salute, by the merchants of Singapore, at one of their great feasts. In ramming home the last charge, the gun accidentally went off, and deprived one of the Siamese gunners or sailors of both arms. He was taken on board a man of war to have his limbs dressed, and from thence to the hospital, where he remained a few days till his arms became healed, and brother Trail gave him a cabin passage home, and treated him as one of the family. Brother Trail also gave me a cabin passage to this place. He is truly a philanthropist. He keeps what I call a Christian hospital, for he is continually full to overflowing, and turns none away, otherwise I have no doubt I should now have been in Singapore. He is a native of Batavia, and is of a mixed parentage, being of Dutch descent; he has been a mariner and has sailed out of this port fourteen years, and as a general thing he is very much liked by all classes; he speaks several languages.

I am in want of books. I have no Book of Mormon. If you could forward me one dozen of Books of Mormon, and one dozen Hymn Books, and one dozen of all the later works and pamphlets, I will forward you the money as soon as I can dispose of them. I have no doubt they will sell as soon as they come to hand. If you think it wise to forward a few works on the first principles, do so.* I stand alone at this time, with no news from any of my brethren—shut out from almost all other parts of the world, as very few foreign ships ever come to this country.

It is nearly three months since I left the empire of Burmah for the kingdom of Siam. I was twenty-one days in a

* Owing to the difficulty in sending a parcel direct from here to Siam, Elder Ludington will please make application to Elder N. V. Jones, Calcutta.—Ed.]

sinking ship, which was saved by throwing part of the cargo overboard.

I arrived in Pinang, Prince of Wales Island, about the last of February; spent five days in preaching from house to house, not slighting Governor Lewis, nor any of the reverends or great men. I found many warm friends there, and the American consul, Mr. Carren, informed me that brother Carter, who has gone home, put in at the island last summer in distress.

I bid adieu to this beautiful island on the 3rd of March, and took passage on board the mail steamer for Singapore, and arrived there a stranger, alone, penniless, and without a home. I walked up and down the streets seeking or inquiring for a place for a servant of God. I called on the rich and noble, so called, but they turned a deaf ear to a humble servant of God. I spent most of the day in finding an inn. Finally I fell in with some noble sons of the main. I was soon introduced to the landlord; he learning my situation, hired a parrekeen, and took me out to the Rev. Mr. Keeslerry, of the Church of Scotland. He has a large school of Malay children, or near thirty pupils. He has two printing-presses, and he teaches the children the various arts of printing and binding, all at his own expense. He has a large plantation of nutmegs, and the various kinds of almost all fruit of India. He treated me as a brother, and boarded me three weeks at his own expense. I preached to him all he could bear, and then bore testimony of the truth of this work.

I bid adieu to Singapore, after preaching from house to house, and also calling on Governor Butterworth, telling him I had the words of eternal life to all that would hear and obey, and of death to those that rejected the same.

Since I have been here I have visited the minister of foreign affairs, a native of Siam. I preached nearly one hour to him, through an interpreter. He wanted to know much about the Book of Mormon, and if the Prophet would not come to his country, &c. I have preached every Sabbath since I landed in this metropolis. I am striving to master the language. It is hard to learn, but God being my helper, I will not say *can't*.

The country is generally very insalubrious, though not very sickly at this time. The American missionaries look emaciated and deathly pale. They are at a dead stand—one of the reverends has been here twenty-four years, and has not baptized one as yet.

I have written a long letter to the king — To His Most Gracious Majesty Phrabat Somdet Pra Chom Klaw Chao yu hud, Sovereign of Laos, at his request. He being desirous to know something about the gold plates, I gave him a brief synopsis of the same. He is about fifty years old, and has a family of several hundred wives, and children without number. I have not as yet delivered my message to his Majesty verbally, as he keeps himself very close, being afraid of the second king. The second king is said to be much more noble, whose name is Phra Pin Klau Chau yu hua. He speaks English very fluently. They live but a short distance apart. I have tried several times to get an introduction, but their festivals, games, &c., have been kept up for several nights, so that they sleep days, and do their business at nights. The latter king thinks a world of his 200 wives. He is young, but he has a black tongue, that disfigures him very much.

A few evenings ago their sentinels were alarmed as they saw passing by, a person supposed to be the king, with a white robe on, and a white man that had a train of attendants, pass into one of their Pagodas or Watts. The guard followed, but they all disappeared. The next morning one of their gods lost his head, plated with gold, which fell off and broke to atoms.

Farewell, dear brother, till we meet again. Remember me to my dear family, brother Brigham, and all the Saints in every land.

E. LUDINGTON.

P. S.—While writing the above, the second king has sent word he wishes to see me.

VARIETIES.

OUR distinctions do not consist in the positions we occupy, but in the grace and dignity with which we fill them.—*Deseret News.*

In the month of July, the price of wheat fell 10s. per quarter.

There are not less than twelve thousand Chinese in California, and a regular periodical is published in that language at San Francisco.—*California Paper.*

The state geologist of California has the record of upwards of thirty earthquakes in that state since the first of Jan. 1853.

The Crops.—The reports of the harvest from most parts are excellent. In the south of Europe, in America, in all the corn-growing countries, it appears to be as abundant as it was last year scanty. Even the Campagna of Rome is covered with corn; and our own country forms no exception to the general abundance.—*Family Herald.*

Militia Expenses.—The select committee appointed to prepare the militia estimates for the year ending March 31st, 1855, have completed their task. £998,000 is the sum required for 124,074 men for the United Kingdom. The charge for regiments to be embodied is £360,000; that for raising and training the militia (89,176 men) in England and Wales is £480,000; in Scotland (for 10,800 men) £35,000; in Ireland (for 21,600 men) £60,200.

Lancashire Centenarians.—The last census shows that there were 19 persons then living in Lancashire of the age of 100 years and upwards, namely, seven males and twelve females. In the Fylde was one old man, and in Runcorn one female; in Oldham were one male and one female; in Preston two females; in Liverpool one male and four females; in West Derby one male and two females; in Salford three males and one female; and in Manchester one female. This gives two to the country and 17 to large towns.

On the 21st of July, a charge was preferred at the Police Court, in Glasgow, by an Elder of the Church of Jesus Christ of Latter-day Saints, against a citizen of that place for disturbing him while preaching on the previous Sabbath. The court gave the would-be-pious gentleman a strong reprimand, and promised to severely fine him, if caught in the like position again. It is pleasing to see occasionally instances of impartial justice when the Saints are concerned, and it is to be hoped that there will always be sufficient integrity in the Executives of British law to induce evenhanded justice and so restrain the vagaries and violence of those persons who have not learned to esteem their neighbour as themselves, and do unto others as they would be done by.

State of Crime in Liverpool and Manchester.—A return has been prepared of the number of persons taken into custody, &c., in Liverpool and Manchester, for the year 1853. In this return the estimated population of Liverpool is set down at 402,000, and that of Manchester at 322,873. The strength of the Liverpool police force is 886, but of this number 314 are dock police, which gives 572 as the number doing duty in the town for 400,000 inhabitants, while in Manchester the number is 460 for 322,000. The number of persons taken into custody in Liverpool during the year was 21,753, in Manchester 5362: of those apprehended in Liverpool, 10,703 were discharged, 10,407 were summarily convicted, and 643 committed for trial; in Manchester the number of persons similarly disposed of was—1941 discharged, 2627 summarily convicted, and 794 committed for trial. Informations laid—Liverpool, 13,532; Manchester, 4050. The number of Public houses reported in Liverpool was 228, and the fines received, including costs, £150 15s.; Manchester 95, and amount of fines £79 4s. Beerhouses reported in Liverpool 924, and fines received £725; Manchester 751, fines £566. As regards the fires in the two towns, the result is as follows:—Fires in Liverpool, 170; amount saved, £676,212; amount lost, £144,021. Manchester: Number of fires, 185; amount saved, £382,014; amount lost, £12,240,

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WHO ARE THE TRULY BRAVE?

Inscribed to the "Expeditionary Force Branch" in Turkey, and the "Floating Branch" in the Black Sea, of the Church of Jesus Christ of Latter-day Saints.

BY ELDER JAMES F. BELL.

In times like these, full of deceit and strife,
When those in power so reckless are of life,
It may be thought that he is brave who dies,
And gives his life a willing sacrifice,
To gain a victory o'er his country's foes;
Or, steeped in blood, to fight in aid of those

Who call on Britain, with her hearts of steel,
To sally forth, and make the despot feel
That *right*, not *might*, should rule the nations now,
And even he yet to this truth must bow.
But braver nobler, wiser far are they
Who hear the truth, and quickly do obey.

But braver still are they, who having heard
And been obedient to the heavenly word,
Hold on thereto, despite the powers of hell,
And *dare*, in this dark age, the truth to tell;
Whose course is onward, and whose hearts are fir'd
With noble zeal, and energy untir'd;
Whose union, love, and harmony increase;
Whose conversation tendeth still for peace;
Whose feet through all things ever upward tend
To joys celestial, which shall never end.
Yes, braver, nobler, wiser far are they
Who persevere until the perfect day.

Then, O my brethren, let your hearts be pure,
Your faith unwavering, and your progress sure;
Let not the tempter for one moment stay,
Nor find success in leading you astray.
Lean still on God, His Holy Spirit seek,
Be wise and watchful, ever kind and meek;
Uphold each other in much fervent prayer,
Let each the other's joy or sorrow share;
Abide in counsel—do it with delight,
And God will bless you, and all will be right.
For happy, happy, yea thrice happy they
Who persevere until the perfect day.

Malta, June 27, 1854.

ADDRESSES.—C. G. Webb, 9, Twerton Hayes, near Bath.
William H. Kimball, 35 Jewin Street, City, London.
John M. Browne, Histon Road, Cambridge.
C. R. Dana, R. W. Wolcott, William Budge, } Care of John M. Browne, Histon Road, Cambridge.

LIST OF MONIES RECEIVED FROM THE 4TH TO THE 11TH AUGUST 1854.

	£	s.	d.
James Frewin	8	10	0
John Holsall	5	0	0
Henry McCreery	15	0	0
John B. Pears (per Thos. Young)	5	0	0
William Simms	7	16	3
Charles A. Harper	20	0	0
David Rees	1	16	7
A. N. McFarlane	2	0	0
Carried forward	£65	2	10

	£	s.	d.
Brought forward	£65	2	10
Simon Irwin	2	0	0
Josiah Holmes	5	0	0
David Roberts	0	3	9
Samuel Church	5	0	0
Edward Frost	5	0	0
Jeremiah Baker	19	0	0
	£101	6	7

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 35.—Vol. XVI. Saturday, September 2, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23 RATCLIFFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(*Concluded from page 535.*)

June 28, 5 P.M.

The Council again assembled according to adjournment, and was opened by singing "Come go with me across the sea", &c., and prayer by Elder C. G. Webb.

President F. D. RICHARDS—As this is probably the last time we shall assemble in Council for the present, we shall, I trust, have the best of the wine at the last of the feast. We will have a short time of free conversation together, and partake of the Sacrament of the Lord's Supper. I should have liked to have partaken of it yesterday, and thus have celebrated the martyrdom of brothers Joseph and Hyrum, but we had not got through our business. I should like this afternoon the Spirit to flow freely from bosom to bosom, that we may speak fully of those things which are in our hearts; and unto this end, I should like every brother who may come on the stand to speak with freedom, that our knowledge may be increased, and all may be edified and thus be the better prepared for our future labours and for coming events. I feel myself much better in health this afternoon than I did this morning, for which I am truly thankful to the Lord. It is precious to me to find you, my brethren, reposing in me and my brother Samuel such confidence. It does me good, and I feel to say I have great confidence in you. This is a principle of the greatest importance, and which it should be the object of every Saint to cultivate. We want to have it in each other, and if we have this confidence in our bosoms, we shall go into our various fields of labour, and shall infuse the same spirit into the bosoms of those with whom we associate, and unto whom we administer, which will cause it to spread among the Churches. We shall thus bring joy and rejoicing into every habitation of the Saints—by allowing this spirit of confidence to flow freely.

I know that if I did not feel towards brother Brigham that he was beyond sin, or doing wrong, the spirit would not flow freely from me to you, neither would it flow freely through the Conferences. If the pipe be stopped, the gas cannot flow freely, and if the channel of the Holy Priesthood be not open, the oil of gladness cannot be poured into the hearts of the Saints. Hence, then, it is the duty of every man to stand in his place, and do his duty before God and man, that confidence and truth may be increased. Do you not know, brethren, that the Spirit of Truth is departing from the children of men. God has said that a lying spirit has gone abroad upon the face of the earth, and, brethren,

it has to such an extent, that many persons who come to hear you preach, and go home delighted with the things advanced, and strive to lay before their families the principles you have been teaching, they cannot do it in purity, for their spirits will associate, with the truths advanced, a number of falsehoods, to destroy the effects of the good seed. Do you not know, that a great many of the people have no confidence whatever in each other; some of them strive to establish it, but cannot. Endeavour, my brethren, to establish this in your bosoms, by your upright conduct towards the people and towards God, then you can establish it in the minds of others. I wish to pass that text over to you here on the British Isles, to create confidence between you and the authorities, and the Saints also. When that is restored you will not preach without doing good. Do we not feel so towards brother Brigham? Yes, we do. If I can learn brother Brigham's mind or word upon any thing whatever, it is the mind and word of the Lord to me, and all the Twelve. This is a great word for the Saints on the British Isles, but it is so with us. I remember that when brother Brigham used to write to me while I was here before, the spirit of the instructions were with me, and working upon my mind, previous to receiving his communications. I purpose seeking the counsel of that spirit all the time, and I want to see you Pastors follow, and feel in the same spirit; and when you want to write to me about anything, and do not wish to trouble me, I shall have the spirit of that working upon my mind, and probably I shall be writing to you to know how you are getting on. Then I want you Presidents to have the same freedom with the Pastors, and not to seek to keep anything from them. Then the Pastors will be able to pour out the Spirit upon you, that you may do good, and build up the Saints in your various fields of labour; and unless you do this, you will dry up, and become like a branch cut off from the tree, but if you are united with them, and if you counsel with them, they will give you light and knowledge upon the subjects of the Gospel, and you will have power with God to obtain assistance. If you take this course, and attach yourselves to the Pastors, the work will prosper in your hands, and you will soon realize the benefits of it. Then, brethren, be one in all things. If we are united, the Saints will soon follow in the same track. I look upon President Young and his Counsellors with the utmost confidence in all things. I consider that all is right with them. They have borne the burden and heat of the day of trial and tribulation, and their shoulders have always been at the wheel. They bear us in their bosoms before the Lord with far more tenderness than you can bear your children. They have the knowledge from God that enables them to do it. When I hear them set forth the principles of eternal life in such a manner as I often have heard them, I feel as though they were sanctified, and they could not sin. There is no more fear in my bosom about their doing wrong than there is about God Himself. They are living patterns of godliness. If you, my brethren, can only feel so with each other, there is no power can prevail against you, for God will be with you in all things. When I arrived in the Valley, and observed the great improvement and progress, which the Church had made during my absence, I wished more than ever that I could live a long time with them on the earth, to help build up the Kingdom of God. You must know that brother Brigham, and a number of others, have a great many duties to attend to, pertaining to their numerous families, but all these things are secondary until they have attended to their duties to the Church. We should take hold of things just in the same manner, always making the Kingdom of God, and His righteousness, first, that come whatever may, we may be ready for it; and live unto the Lord all the time, that whatever takes place, we may still continue in the narrow path during our lives on the earth.

I feel glad indeed that the principle of consecration has come forth to the Church, though it will be unnecessary for the Elders to preach this principle much. I shall write to brother Brigham, and ask him to accept me in my place with the rest of the Twelve, and all I possess of every name and nature. The day is coming when those who will not lay down all at the Apostles' feet, and call naught which they have their own, will find that their names will be taken from the earth! You can read this in the Scriptures and Revelations. Do you not long for the time to come? (Here a cry of "yes" reverberated through the room like peals of thunder.) Then, brethren, let us live

in the power of the Gospel, that if the people will not receive it, they may have to receive the recompense of rejecting it.

Now, concerning your families; it is the duty of every man to be the head of the household, and not for the woman to be the head. Such as are ruled by their wives are not worthy to preside in the Church. A man is not to tyrannize over a woman; he is to love her and take counsel with her, but to preserve to himself the authority to dictate. This is a principle revealed from heaven, and is of the utmost importance. Teach the Saints this principle, and if they hearken, and live by it, they will increase in the blessings and powers of the Gospel. You have not much to do in teaching the plurality of wives, and you have nothing to do with making covenants beyond what you are required of God, for if you do make any, they will have to be broken. Teach the first principles of salvation, and let the Saints have a good foretaste of them, that those who get to the Valley may not find such a difference. We want everybody to take a great portion of righteousness with them, and not go there to obtain the whole of it, for if they do, it will probably be too strong for them, and they may not be able to stand. The knowledge of God will continue to increase, for there will be continual revelation from time to time, therefore I do not want the time to come when I can learn no more. I want my knowledge to increase in the Lord all the time. It is for this that I wish to live, and doubtless it is so with you. I will now present before you a few motions.

Moved, by President F. D. Richards, that we sustain, with all our hearts, President Brigham Young as our Prophet, Priest, and minister of eternal life to all God's people on the earth. Seconded by President S. W. Richards, and carried unanimously.

Moved that we sustain President Heber C. Kimball, as his first Counsellor in all these high and important duties. Carried unanimously.

Moved that we hail with sincere pleasure, the appointment of Elder Jedediah M. Grant to the office of second Counsellor in the First Presidency, and that we tender unto him our most cordial support in the high and holy position to which he has been called. Seconded by Daniel Spencer, and carried unanimously.

Moved that we hail with satisfaction and pleasure, the appointment of Elder George A. Smith to the office of Church Historian and Recorder, and that we will sustain him in that calling, by forwarding to him books, papers, or anything else we may be able to, that shall enable him to discharge the duties of this calling. Seconded and carried unanimously.

Moved that we accept and approve of the labours of Elder Samuel W. Richards as President of the Churches in the British Isles, and of Daniel Spencer as his Counsellor. Seconded by many of the brethren, and carried unanimously.

Moved by Elder G. W. Bramwell, seconded by Elder D. Tyler, that we receive and uphold Elder Franklin D. Richards as our future President. Carried unanimously.

Moved by President F. D. Richards, and seconded by Elder John Robinson, that we sustain Elder Daniel Spencer as Counsellor to the President of the Church in the British Isles and adjacent countries. Carried unanimously.

Moved that we sustain all the constituted authorities of the Church in Zion, in the British Isles, and in all the world. Carried unanimously.

Elders James Marsden and William G. Mills, of the committee, presented the Testimonial, which was read and unanimously adopted by the Council.

President S. W. Richards arose and said—I have not language by which I can express my deep gratitude to you, for the high and exalted sentiments which you have expressed towards me in that Testimonial; indeed, I can scarcely think that I am worthy of such sentiments as are therein set forth. While my young brethren were speaking, I felt my weakness and littleness to a great extent, and were it not that duty calls me home, I should like to stay and take hold with you again, to roll on the work.

The Sacrament was administered.

The appointment of Elder John Chislett to labour in the Swiss Mission was confirmed by unanimous vote of the Council, and he was set apart and blessed to the performance of that mission, by Presidents F. D. Richards, S. W. Richards, and Daniel Spencer.

Many interesting and animated addresses were delivered during the meeting. The Spirit of the Lord was poured out upon His servants, joy and gladness seemed to fill every heart, and cheerfulness to sit on every countenance.

About midnight closed one of the most interesting and important Councils which have been held in the British Isles in the present dispensation, by singing, and benediction by President S. W. Richards.

[We regret exceedingly that we cannot insert a copy of the very interesting Testimonial to President S. W. Richards, in consequence of his having taken the original with him, through mistake. We are also unable to present to our readers several cheering addresses by the brethren, as they were not reported.—Ed.]

WHEN WILL CHRIST COME?

BY ELDER D. TYLER.

This is a question often asked, not only by the Christian world, but also by many of the Saints. *Whether* Christ will come is not a question with Bible believers, but *when* is a question, and an important one too.

Many, yea very many, have set times and places, and some have even prepared their ascension robes, and disposed of their effects to great disadvantage, but at the appointed times they were disappointed, and they turned away much chagrined at having been deceived.

Others have arisen, saying, "*I* am Christ, follow me; I will sway *my* sceptre over the universe, and all kingdoms shall bow in submission." And many have believed on them, and been elated with the idea of obtaining the victory, and ruling the world. But all, all has proved false, insomuch that many, yea, *very many*, have come to the conclusion that the Scriptures are false, or, otherwise, that they have not been properly understood.

The latter conclusion is a just one, for if they had understood the Scriptures correctly, they would have discovered that it depended not upon a certain *day or hour*, but upon circumstances, although I admit that God has it in His power to *order* those circumstances at such *times and seasons* as best pleases Himself.

When Jesus was here in the flesh, he told his disciples that he was going away, and that he would come again. This excited their curiosity, and they inquired when or how they should know of the time. Said he—"Let no man deceive you, for many things else will transpire first, amongst which will be the destruction of this magnificent edifice—the Temple, the overthrow of the Jews, as a nation; many anti-christs will arise and deceive many, but it is not yet, nor even by and bye; (which signifies a short time, but indefinate). He saw that a *long* period would elapse after all these things should come to pass, insomuch that many would conclude that he never would come, or, if he did, it would not be in their day, and they might as well take the world easy, and riot and drink, or do anything else, for the fathers who had prophesied of his coming had all died or fallen asleep, and they could see no more signs of his coming than there were at the creation of the world.

After telling them of many things similar to the foregoing, he began to tell them about many things that would take place but a short period before he should come; and the whole tenor of his remarks, as to *time*, seems to have changed, for he told them, that when the first signs appeared, he would *not* come directly, but, when the others came, they might *expect him soon*.

Among the latter signs mentioned are wars and rumours of war, plagues, and disasters of various kinds, uncommon storms at sea, driving the waves beyond their usual bounds, with many earthquakes in different places, strange phenomena in the heavenly bodies, and such a rapid succession of calamities of various kinds, that men's hearts would actually fail them for fear of the future, or the remaining troubles.

All these things are important, and seem to trouble commentators and divines at the present period. But there is one among the various signs, not enumerated among the foregoing, which, to the Saints as well as the world, is far more important than all the rest put together, and that is, the setting up of the kingdom of God on the earth, which was to take place directly after the other signs *began* to be seen. This kingdom, although apparently weak at its commencement, and, as to numbers, the smallest of all

kingdoms, yet, when once set up, was not only, as Daniel says, to stand for ever, but all others were to give way before it, or become subject to its head, for the kingdom "that will not serve *thee* shall perish." Again, "the kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ."

That all things connected with this kingdom will actually take place before Christ comes to reign, I would not pretend to argue, but *one thing is certain*—that it will be set up, and the whole world will be invited to become its subjects, else both the old and new Scriptures are false, and our hope is vain.

The question arises here—what is this kingdom, and how shall we know it when we see it? Is it a spiritual or a temporal kingdom? I answer both, if any distinction can be made, for, according to Scriptures, in the last days, when all is confusion and doubt as to matters of religion, God will interfere by sending a holy angel to restore the everlasting Gospel, which ever has accompanied the kingdom of God, and ever will accompany it when it exists upon the earth, for Jesus expressly declared that this *Gospel of the kingdom* must be preached in all the world for a witness unto all nations, &c., which Gospel is the same in every age and dispensation when it is found upon the earth.

Paul informs the Hebrews that the same Gospel was preached to the Israelites who fell in the wilderness, that was then preached. The same writer pronounces a curse upon any man, or even an angel, that should dare presume to preach any other.

To enter into particulars with regard to this Gospel would swell this communication beyond my design, but as it is connected with the kingdom of God, and as it forms one of its leading features, in fact I may say, when considered in its unlimited sense, constitutes the Church and kingdom of God on the earth, it may not be amiss to examine a few of its leading features.

First, then, I will observe its organization. In the days of Moses it was organized with three inspired men at its head, the first of whom presided over the other two, and was as a God to the people; next in order was a man placed at the head of each tribe, forming a quorum of twelve; then a quorum of seventy Elders, besides a great variety of other officers.

When Christ came we find him restoring the same order, placing Peter, James, and John, who seemed to be pillars in the Church, as a First Presidency, and making Peter as a god to the people, by giving him the keys of the kingdom, and telling him that whatever he sealed or loosed on the earth should be so done in heaven.

Some may argue here that Peter, James, and John belonged to the quorum of the Twelve, consequently that there was not a Presidency over the Twelve, as in the days of Moses. This, I will answer, does not necessarily follow, for if it was not deemed expedient to fill their places in the quorum of the Twelve, as Presidents of that quorum they would have a perfect right to act, and by their Apostolic office to preside over the Church in all the world, as the office of Apostle is first. (See Eph. iv., and 1 Cor. xii.)

We also find Seventies, and a great variety of assistant officers, in the Church, and in fact so complete was the organization, that Jesus said—"The kingdom of God is within you?" Although they had not the privilege of gathering, and building up the kingdom literally on the earth, they nevertheless understood that it was to be done, and made an effort to that effect by consecrating their property, &c., but were prevented by their enemies. Jesus would gladly have set up a literal kingdom, and he really lamented over the Jews because they would not receive that kingdom, and acknowledge him as their king, when he said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate, &c."

However, I will leave those times, and return to the last days; the foregoing digression from the subject is to show the order of the kingdom, or what we may expect when that kingdom is set up, as in Priesthood it will not differ from former dispensations; for the Prophets have expressly said, that God would restore the judges as at the first, and the counsellors as at the beginning. In fact the ruling power being the holy order of God, is without beginning or end, hence must be the same in all ages and dispensations; the only difference being, that when it is set up for the last time, as a sign of Christ's coming, it will develop so much additional light

and power that all former dispensations will sink, comparatively speaking, into forgetfulness; even the days of Moses, when, with a mighty hand and an outstretched arm, the children of Israel were led out of Egypt, will no more be mentioned, but it will be said, "The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." And even the Gentiles will come to the brightness of Israel's rising, and not only the Gentiles, but all nations, kindreds, tongues, and people, will be invited, and some out of each will be made partakers of its blessings, by being adopted into its covenants, through faith, repentance, baptism for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, as anciently. Through this method the honest in heart will be gathered out of all the different nations of the earth, until the kingdom, and the greatness of the kingdom under the whole heavens, will be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all other kingdoms shall serve and obey Him.

Allow me, dear reader, in conclusion, to inform you, that this kingdom is now set up in North America, and that, before the close of the present generation, in connection with this kingdom, all things which have been spoken of by all the Holy Prophets, will be restored, the Israel of God will be gathered, the tottering kingdoms of Babylon will fall, Christ's kingdom will bear universal sway over the earth, Zion will be built up, and the Lord will appear in his glory, to reign as King of kings, and Lord of lords. And if you wish to reign with him, you will have to repent of all your sins, and be baptized by immersion, &c., as before stated, and flee out of Babylon, and aid in building up the kingdom of God. It is for this cause that the Latter-day Saints, when they have obeyed the Gospel, make their arrangements to leave their native countries, and emigrate to America, not only in fulfillment of ancient prophecy, but by the express command of God, through His holy Apostles and Prophets, whom He has raised up for the express purpose of preparing a people for His coming; hence the saying of the Prophet, "his work is before him, and his reward is with him."

OPENING OF JAPAN.

The faculties of man are arousing from the lethargy of ages. The inventive genius of the times is successively revealing the hidden mysteries of science, and developing the new application of elements to locomotion. This brings nations into closer connexion with each other, and increases the wants of man by furnishing the means of their gratification. The time has passed when a nation can with impunity close up itself from international intercourse, in defiance of the progressive spirit of the age.

Commercial enterprise is continually opening new avenues of trade, and increasing facilities for the attainment of wealth. Nations that can do it with safety to themselves have adopted the custom of displaying the instruments of their power, as the most persuasive and effectual argument in bringing about commercial intercourse with people too exclusive in their notions to think their neighbours worthy of their acquaintance.

An important event has lately transpired, in the negotiation of a treaty of amity and friendship between the United States of America, and the empire of Japan. This is worthy of notice, on account of the important bearing it has on the future.

The privilege of trading in the ports of Japan, and obtaining supplies from them, has long been a subject of interest to several European powers, as well as the United States. To the latter it is particularly desirable, as a point which can afford much relief to her extensive shipping engaged in the whale fisheries in the Pacific. Japan is also an intermediate station, where supplies of coal, and other necessaries can be furnished for a contemplated line of steamers between California and China.

Many unsuccessful efforts have been made by several nations to open communication with this empire, but all have heretofore been alike unsuccessful, and it

has remained closed against the world, allowing no trade with others, except on a small scale with a private company of Dutch, and that under the most stringent restrictions. The rapid growth of the commercial interests of the United States in the Pacific, has made her government fully alive to the importance of securing the trade and friendly co-operation of Japan. These considerations induced the United States' government, early in 1853, to fit out an expedition, at considerable expense, for the purpose of endeavouring to open negotiations with that country. To defray this expense the House of Representatives, on the 25th of last July, voted an appropriation of $370,000. This expedition was placed under the command of Commodore M. C. Perry, who was also empowered, as diplomatic agent, to negotiate a treaty of amity and friendship between the two governments.

In July following, Commodore Perry visited Japan, with two steam frigates and two sloops of war. By a firm and peaceable course he succeeded in opening communication with the officials of the empire, and induced them to receive some presents and a letter from the President of the United States. The Commodore then took his departure, assuring the Japanese officials that he should return in the spring for an answer.

Towards the following spring the fleet rendezvoused at the Loo Choo group, and in February sailed for Japan.

On arriving at Yeddo Bay, Commodore Perry was informed by the authorities that they were disposed to give the President's letter a most favourable consideration.

The liberal policy carried out by the government of the United States in their intercourse with other nations, and its extended association of free and independent States, had excited the admiration of the Japanese authorities. They had also formed some idea of its commercial power and greatness, from the great number of American whale ships which had passed the coasts of Japan yearly. These things assisted to pave the way for successful negotiation.

Yoko-hammo beach, some 40 or 50 miles from the mouth of Yeddo Bay, in the province of Kennegawa, was fixed upon as a suitable place for the meeting of the contracting parties, consisting of Commodore Matthew Calbraith Perry, on the part of the United States; and Hay-ashi-dai-garku-no-kani Ido, Prince of Tsus, Sima-Irawa, Prince of Mima-Saki, and Adono, Member of the Board of Revenue, on the part of Japan.

After frequent meetings between the two parties, the terms were finally agreed upon, on the 28th of March, and on the 31st, the treaty was formally signed, sealed, and delivered.

The leading provisions of the treaty are as follow—the securing of universal peace between the two countries and their inhabitants; the opening to American ships of the ports of Simoda, in the principality of Idgu, and Hakodade, in the principality of Matsmai; and the Japanese agree to furnish such ships with things they need, if they have them.

The Japanese agree to assist crews of vessels that may be wrecked on their coasts, and carry them to Simoda or Hakodade, and turn them over to those who may be appointed to receive them; also such articles as are preserved from wrecks are to be restored to the owners, and the expenses incurred in the rescue and support of Americans and Japanese, who may be thrown upon the shores of either nation, are not to be refunded.

The treaty requires that there shall be careful deliberation between parties in settling matters of trade, and provides for the exchange of gold and silver coin, goods, &c., under such regulations as shall be temporarily established by the Japanese government. When water, provisions, coal, and goods are required, they shall only be procured through the agency of Japanese officers appointed for that purpose.

The treaty also guarantees to the United States the immediate enjoyment of all privileges which may hereafter be granted to other nations. Ships of the United States shall not be permitted to resort to any other ports of Japan but those of Simoda and Hakodade, unless in distress, or forced by stress of weather.

The treaty further provides for the appointment of consular agents when required, and the exchange of ratifications, &c.

This treaty is simple and straight forward, which shows the plain sincerity and honesty of the contracting parties; and it is to be hoped, for the honour of the United States, and the peace and prosperity of Japan, that it will be carried out

in the same spirit in which it was made. After the conclusion of negotiations, an agreeable interchange of presents and hospitalities took place, well calculated to cement the bonds of union between the two countries.

The Japanese appear to entertain considerable jealousy towards European nations, on account of the manner in which Great Britain has extended her conquests over India, and forced her trade upon the Chinese. This may for a time prove something of a barrier to Europeans, and give considerable pre-eminence to American trade. To this in part may be attributed the non-success of a Russian fleet of four vessels, which lay for some time at Nangasaki, endeavouring to make a treaty with Japan, but left in February without succeeding.

The conclusion of this treaty is an important event in the history of eastern Asia. It is the commencement of the opening up to the world of a large empire, containing a population of thirty or forty millions of people, extending through some twenty degrees of latitude, necessarily embracing a variety of climate, soil, and productions. Having some good harbours, Japan affords great facilities for naval operations, and, in the hands of a people capable of improving its natural advantages, it would be the key of Asia in military operations.

To us, as Latter-day Saints, this treaty with Japan has more important interests connected with it than the mere interests of trade, or the temporary policy of nations. It takes hold of futurity, and has an important bearing on the salvation of the inhabitants of that country. The Lord has decreed that the isles shall wait for His law, and the Gospel shall be preached to all nations before the end shall come, and He is at work in His own way, breaking down the barriers of non-intercourse between the nations of the earth, and pleading with them by His judgments, preparing the way for His servants to go forth to declare the glad tidings of salvation, and gather out the honest in heart, while the earth is preparing for the harvest.

While the Gospel is being preached in every quarter of the globe, and is making considerable progress in the East Indies, there has been but little opportunity to plant it on the eastern coasts of Asia. This treaty with Japan, and the revolution in China, will probably open the way for it to be preached in those two great empires, which are supposed to contain about one quarter of the inhabitants of the globe.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 2, 1854.

FOREIGN INTELLIGENCE—*German Mission—Imprisonment of Elder G. C. Riser.*—By a letter which we have received from Samuel Bromberg, Esq., Vice Consul of the United States of America, in Hamburg, we are informed that Elder G. C. Riser was, on the 16th August, in prison "on account of having preached and baptized, which the authorities say is unlawful." When he was cast into prison, or how long he may remain there, we are not informed; nor whether he is there awaiting a trial, or on a term of sentence, having had trial. Mr. Bromberg says, "I will do all I can to see Mr. R. free," but intimates that whenever he is liberated, he will be obliged to leave Hamburg.

A short time since brother Riser informed us by letter, that certain false brethren had sought his imprisonment, but his indomitable courage led him to hope that such a spirit might pass by, and not prove to be any considerable obstacle to the work; however, the adversaries of truth are impelled onward in their vicious career, by the inspiration of Satan, until they find their bounds as set by the Almighty. Perils among false brethren are of the most grievous kind of trials, which are imposed upon the just; said David, "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me, then

I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance; we took sweet counsel together, and walked to the house of God in company;" it therefore seemed to him insupportable, and he exclaimed, "Let death seize upon them, and let them go down quick into hell." It was through false brethren that our Saviour was betrayed to death by the cross. By false brethren Joseph, Hyrum, and others were betrayed into the hands of the murderous mob of Missouri, in 1838, and Joseph and Hyrum were assassinated in 1844; and through the same falsity and deceit, men, professing to be brethren, have brought most of the evils upon the Saints which they have suffered in all ages of the world. Let those professing to be Saints, be true to their God, to their brethren, and to themselves; let them be united in defence of the truth, and in the fellowship of the Holy Spirit, and they have little to fear from the enemy without; for the Spirit will reveal the secret plans of the enemy, and give wisdom to those who are thus worthy of its counsels, and enable them to escape the evil. The first great effort of the enemy is to produce division, then the attainment of his object is easy. It still must needs be that offences come, but woe unto them by whom they come. Doubtless the people of God will, from time to time, be made subject to the devices of the evil one, until he is bound and cast out, then will a reign of peace be proclaimed.

Great and mighty will be the struggle between the contending powers, for dominion over the earth, but Jehovah has declared it, and His kingdom must prevail over all. Each day, week, month, and year, reveals more and more of the awful power that holds the human family in bondage; and each effort of the usurper against the ministers of Truth, seems a fresh appeal to the Saints to purify themselves through the sanctification of the Spirit, and obedience to the truth, that they may receive the power of God, and of the world to come, that shall enable them to obtain a triumphant victory over the great adversary of souls.

But is it true that the far-famed "free city" of Hamburg has enacted laws forbidding to preach and to baptize, as intimated above? If so, they who made those laws have incurred a most fearful responsibility. It will be more tolerable for Sodom and Gomorrah, in the near-approaching day of judgment, than for the inhabitants of that city, unless in the great mercy of God to His people in that nation, He should mete out present justice, let loose the dogs of war, and break down the misrule that prohibits the forgiveness of sins and the gifts of the Holy Spirit from coming to the reach and rescue of perishing mortals. The love we bear to the children of men leads us to fervently hope that Hamburg has not created specific enactments to prevent the preaching of the Gospel to or by its citizens; still we have forced upon us the most painful convictions of the awful depravity of mankind, and of their capability for any crime, or any deeds of darkness that will effectually drown men's souls in perdition, or seal them against the influence of the truth; and these convictions are constantly strengthened by the daily revelations of crime which are made manifest in the public prints. A greater proportion of the inhabitants of Sodom might have imbibed its vices, and adopted its criminal practices; but we seriously doubt if any crime or immorality were adopted by them, that is not in present practice. Taking a sense of this fact, it may not be so wonderful after all, that the popular spirit of usurpation should enact any law which would be calculated to maintain its ill-gotten dominion, and prevent, if possible, the Lord of the vineyard and His servants from gathering the fruits thereof.

O ye Elders of Israel, who have liberty to minister, lift up your voices, cry aloud and spare not, warn the people to repent of their sins, daub not with untempered mortar, but let your speech be in great plainness and power. Without dissimulation,

and faithfully, in the love of the Gospel, teach the wicked to forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, who will have mercy upon him, and to our God, who will abundantly pardon. While a gracious Providence still averts the horrors of war, multiplies bread to the people in these islands, and stays in measure the rage of pestilence which is in our midst, teach the Saints to walk in the counsels which they are receiving from time to time, and give all diligence to make ready for their departure for Zion, before the judgments of the last days overtake them. Instruct them in all meekness and faithfulness that they may be able to withstand the evil day, resist all unrighteousness, and be able to stand unmoved through Faith, though a thousand should fall by their side. The obligations of the British Saints are vast and weighty, for the many high privileges which they enjoy above their brethren of other nations, and God will expect from those to whom he has committed five talents an increase of other five, while those who have received but one will do equally well if they return two at the day of reckoning.

Now is the time, while the Spirit is ready, for the Elders to spread the Gospel into all places where access can be obtained, and thereby emulate the worthy efforts of the young Elders in the Manchester Conference.

To our German brethren we would say, let all who have received the Gospel in the love of it, be united and in fellowship with each other, remembering your prayers in the season thereof; and such as do this, shall be blessed with the fellowship of the Holy Spirit. Call upon the Lord continually for the deliverance of your minister, who has laboured faithfully in your midst; remember his counsels which he has given you from time to time, and abide in them, and the Lord will manifest His wisdom and power in your behalf, and in behalf of the truth among you.

Switzerland.—Elders Daniel Tyler and John Chislett were to leave England for their new field of labour in Switzerland on the 18th August. By communications from them, dated at Brighton the day previous, we learn they were in good health and excellent spirits, and were sanguine in the assurance that they were about to engage in a very interesting and important field of labour with great success. The liberty that is enjoyed in the Cantons of Switzerland, has allowed the servants of God, hitherto, to prosecute the preaching of the Gospel and building up of Churches with but very little interruption, and the Spirit manifests that a great and powerful work is to be performed in that region. May the blessing and favour of God rest upon all the labours of Elders and Saints in that mission, unto the salvation of many souls.

As the organization of the several missions in the adjacent countries becomes more complete, we expect to give them a more faithful representation in the columns of the *Star*.

Arrivals.—Elders John Toone, Thomas Hodgkinson, William B. Hodgetts, and James Foster arrived in Liverpool on the 19th August, after a passage of twenty-three days from New York, on board the *West Point*. Allowing moderately for sea sickness, the brethren seem happy and ambitious to engage in the great harvest of souls which is being wrought in these lands.

Appointments.—Elder John Toone is appointed to labour under the direction of Elder Israel Barlow, Pastor of the Birmingham and Warwickshire Conferences.

Elder William B. Hodgetts is appointed to labour under the direction of Elder John Barker, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Thomas Hodgkinson is appointed to labour under the direction of Elder Charles Smith, Pastor of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Brother Foster is in England on business, but it is lawful for him to testify of the blessings of God upon His people in Zion, to do all in his power to promote righteousness and confidence among the Saints, and to strengthen their faith by the sweet counsels of the Holy Spirit, as he may have opportunity.

F. D. RICHARDS, President.
DANIEL SPENCER, Counsellor.

HISTORY OF JOSEPH SMITH.

(*Continued from page 539.*)

[November, 1838.]

Tuesday, 6th. General Clark paraded the brethren at Far West, and addressed them as follows—

Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, &c., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you—

The first requires that your leading men be given up to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attended to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this State has suffered almost beyond redemption, from the character, conduct, and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the States, by every proper means.

The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands, which I shall exercise in your favour for a season; for *this* lenity you are indebted to *my* clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a non-compliance of a treaty made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their *fate is fixed*—THEIR DIE IS CAST—THEIR DOOM IS SEALED.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that *Great Spirit*, THE UNKNOWN GOD, to rest upon you, and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, &c., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

The Governor wrote General Clark as follows—

It will also be necessary that you hold a Military Court of Inquiry in Davies County, and arrest the Mormons who have been guilty of the late outrages, committed towards the inhabitants of said county. My

instructions to you are to settle this whole matter completely, if possible, before you disband your forces; if the Mormons are disposed voluntarily to leave the State, of course it would be advisable in you to promote that object, in any way deemed proper. The *ringleaders of their rebellion, though, ought by no means to be permitted to escape the punishment they merit.*

The prisoners at Far West were started off for Richmond, under a strong guard.

Wednesday, 7th. The following order was issued at Far West by General Clark—

Brigadier-Gen. Robert Wilson will take up the line of march with his Brigade on this morning for Adam-ondi-ahman, in Davies County, and take possession of the prisoners at that place, and proceed to ascertain those who committed crimes, and when done, to put them under close guard, and when he moves, take them to Keytesville, after having them recognized by the proper authority.

Thursday, 8th. There was a severe snow-storm yesterday and to-day. General Wilson arrived at Adam-ondi-ahman; he placed guards around the town, so that no persons might pass out or in without permission. All the men in town were then taken and put under guard, and a Court of Inquiry was instituted, with Adam Black on the Bench; the said Adam Black belonged to the mob, and was one of the leaders of it from the time mobbing first commenced in Davies County. The attorney belonged to General Clark's army.

Shortly after our arrival in Jackson County, Colonel Sterling Price, from the army of General Clark, came with orders from General Clark, who was Commander-in Chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, we started with three guards only, and they had been obtained with great difficulty, after labouring all the previous day to get them. Between Independence and Roy's Ferry, on the Missouri river, they all got drunk, and we got possession of their arms and horses.

It was late in the afternoon, near the setting of the sun. We travelled about half-a-mile after we crossed the river, and put up for the night.

Friday, 9th. This morning there came a number of men, some of them armed. Their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore despatched to Richmond to obtain them.

We started before their arrival, but had not gone far before we met Colonel Price, with a guard of about seventy-four men, and were conducted by them to Richmond, and put into an old vacant house, and a guard set.

Some time through the course of that day, General Clark came in, and we were introduced to him. We inquired of him the reason why we had been thus carried from our homes, and what were the charges against us. He said that he was not then able to determine, but would be in a short time; and with very little more conversation, withdrew.

Some short time after he had withdrawn, Colonel Price came in with two chains in his hands, and a number of padlocks. The two chains he fastened together. He had with him ten men, armed, who stood at the time of these operations, with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson, whom he had with him, to chain us together with chains and padlocks, being seven in number. After that he searched us, examining our pockets to see if we had any arms. Finding nothing but pocket knives, he took them and conveyed them off.

Saturday 10th.

I permit David Holman to remove from Davies to Caldwell County, there to remain during the winter, or to pass out of the State.

R. Wilson, Brig.-General.
By F. G. Cocknu, Aid.

November 10, 1838.

The foregoing is a true specimen of Missouri liberty.

General Clark had spent his time since our arrival at Richmond in searching the laws to find authority for trying us by court martial. Had he not been a lawyer of eminence, I should have supposed it no very difficult task to decide that quiet, peaceful, unoffending, and private citizens too, except as ministers of the Gospel, were not amenable to a *military tribunal*, in a country governed by *civil laws*. But be this as it may, General Clark wrote the Governor that he had

Detained General White and his field officers here a day or two, for the purpose of holding a court martial, if necessary. I

this day made out charges against the prisoners, and called on Judge King to try them as a committing court; and I am now busily engaged in procuring witnesses and submitting facts. There being no civil officers in Caldwell, I have to use the military to get witnesses from there, which I do without reserve. The most of the prisoners here, I consider guilty of *treason;* and I believe will be convicted; and the only difficulty in law is, can they be tried in any county but Caldwell? If not, they cannot be there indicted, until a change of population. In the event the latter view is taken by the civil courts, I suggest the propriety of trying Jo Smith, and those leaders taken by General Lucas, by a court martial, for mutiny. This I am in favour of only as a dernier resort. I would have taken this course with Smith at any rate; but it being doubtful whether a court martial has jurisdiction or not in the present case—that is, whether these people are to be treated as in time of war, and the mutineers as having mutinied in time of war—and I would here ask you to forward to me the Attorney General's opinion on this point. It will not do to allow these leaders to return to their treasonable work again, on account of their not being indicted in Caldwell. They have committed *treason, murder, arson, burglary, robbery, larceny, and perjury.*

The three days' investigation having closed at Adam-ondi-ahman, every man was honourably acquitted, Adam Black being judge.

General Wilson then ordered every family to be out of Diahman in ten days, with permission to go to Caldwell, and there tarry until spring, and then leave the State under pain of extermination. The weather was very cold, more so than usual, for that season of the year; and in keeping this order of General Wilson, they had to leave their crops, and houses, and to live in tents and wagons, in this inclement season of the year. As for their flocks and herds, the mob had delivered them from the trouble of taking care of them, or from the pain of seeing them starve to death—by stealing them.

An arrangement was made in which it was stipulated that a committee of twelve, which had been previously appointed, should have the privilege of going from Far West to Davies County, for the term of four weeks, for the purpose of conveying their crops from Davies to Caldwell. The committee were to wear white badges on their hats for protection.

About thirty of the brethren have been killed, a multitude wounded, about a hundred are missing, and about sixty at Richmond awaiting their trial—for what they know not.

Sunday, 11th. While in Richmond, we were under the charge of Colonel Price from Chariton County, who suffered all manner of abuse to be heaped upon us.

During this time, my afflictions were great, and our situation was truly painful.

General Clark informed us that he would turn us over to the civil authorities for trial. Joseph Smith, junior, Hyrum Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amasa Lyman, George W. Robinson, Caleb Baldwin, Alanson Ripley, Washington Voorhees, Sidney Turner, John Buchanan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Alred, William Alred, George D. Grant, Darwin Chase, Elijah Newman, Alvin G. Tippets, Zedekiah Owens, Isaac Morley, Thomas Beck, Moses Clawson, John T. Tanner, Daniel Shearer, Daniel S. Thomas, Alexander McRea, Elisha Edwards, John S. Higbee, Ebenezer Page, Benjamin Covey, Ebenezer Robinson, Lyman Gibbs, James M. Henderson, David Pettegrew, Edward Partridge, Francis Higbee, David Frampton, George Kimball, Joseph W. Younger, Henry Zobriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Earl, and Norman Shearer, were brought before Austin A. King, at Richmond, for trial, charged with the several crimes of high treason against the State, murder, burglary, arson, robbery, and larceny.

Monday, 12th. The first act of the court was to send out a body of armed men, without a civil process, to obtain witnessess.

Tuesday, 13th. We were placed at the bar, Austin A. King presiding, and Thomas C. Burch State's Attorney. Witnesses were called and sworn at the point of the bayonet.

Dr. Sampson Avard was the first brought before the court. He had previously told Mr. Oliver Olney, that if he [Olney] wished to save himself, he must swear hard against the heads of the Church, as they were the ones the court wanted to criminate; and if he could swear hard against them, they would not (that is, neither court nor mob) disturb him. "I intend to do it," said he, "in

order to escape, for if I do not, they will take my life."

This introduction is sufficient to show the character of his testimony, and he swore just according to the statement he had made, doubtless thinking it a wise course to ingratiate himself into the good graces of the mob.

The following witnesses were examined in behalf of the State, many of whom, if we may judge from their testimony, swore upon the same principle as Avard, namely—Wyatt Cravens, Nehemiah Sale, Captain Samuel Bogart, Morris Phelps, John Corrill, Robert Snodgrass, George Walton, George M. Hinkle, James C. Owens, Nathaniel Carr, Abner Scovell, John Cleminson, Reed Peck, James C. Owens re-examined, William Splawn, Thomas M. Odle, John Raglin, Allen Rathbun, Jeremiah Myers, Andrew F. Job, Freeburn H. Gardner, Burr Riggs, Elisha Camron, Charles Bleckley, James Cobb, Jesse Kelly, Addison Price, Samuel Kimball, William W. Phelps, John Whitmer, James B. Turner, George W. Worthington, Joseph H. McGee, John Lockhart, Porter Yale, Benjamin Slade, Ezra Williams, Addison Green, John Faylor, Timothy Lewis, and Patrich Lynch.

Sunday, 18th. While our suit was going forward, General Wilson gave the following permit, in Davies County—

I permit the following persons, as a committee on the part of the Mormons, to pass and re-pass in and through the county of Davies during the winter, to wit: William Huntington, John Read, Benjamin, S. Wilber, Mahue Hillman, Ze——— Wilson, E. E. Gaylord, Henry Herriman, Daniel Stanton, Oliver Snow, William Earl, J. H. Hale, Henry Humphrey—upon all lawful business.

R. Wilson, Brig.-Gen. Commanding.
By F. G. Cochnu, Aid.

November 18, 1838.

We were called upon for our witnesses, and we gave the names of some forty or fifty. Captain Bogart was despatched with a company of militia to procure them. Arrested all he could find, thrust them into prison, and we were not allowed to see them.

We were again called upon most tauntingly for witnesses; we gave the names of some others, and they were also thrust into prison, so many as were to be found.

In the meantime, Malinda Porter, Delia F. Pine, Nancy Rigdon, Jonathan W. Barlow, Thoret Parsons, Ezra Chipman, and Arza Judd, junior, volunteered, and were sworn, on the defence, but were prevented by threats from telling the truth as much as possible. We saw a man at the window by the name of Allen, and beckoned him to come in, and had him sworn, but when he did not testify to please the court, several rushed upon him with their bayonets, and he fled the place, and three men took after him with loaded guns, and he barely escaped with his life. It was of no use to get any more witnesses, if we could have done it.

Thus this mock investigation continued from day to day, till Saturday, when several of the brethren were discharged by Judge King, as follows—

Defendants against whom nothing is proven, viz., Amasa Lyman, John Buchanan, Andrew Whitlock, Alvah L. Tippets, Jedediah Owens, Isaac Morley, John T. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, David Frampton, Henry Zobrisky, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hulett, Chandler Holbrook, Martin Alred, William Alred. The above defendants have been discharged by me, there being no evidence against them.

Austin A. King, Judge, &c.

November 24, 1838.

Our Church organization was converted, by the testimony of the apostates, into a temporal kingdom, which was to fill the whole earth, and subdue all other kingdoms.

Much was inquired by the Judge (who by the by was a Methodist,) concerning the prophecy of Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand for ever," &c.; "and the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the Saints of the Most High," &c., just as though it was treason to believe the Bible.

(To be continued.)

If the potter has fame who moulds the unresisting clay to forms of beauty, what glory shall be his who, faithful in his function, shapes the minds of men, and all to honour?

AN EXAMPLE FOR YOUNG ELDERS.

"GO THOU AND DO LIKEWISE."

66, Hall Street, Greenheys, Manchester, Aug. 16, 1851.

Elder Franklin D. Richards.

Beloved President—I take my pen in hand to give you a brief account of our proceedings in the Manchester Conference. I am happy to say that the work is moving on with us: many are believing our principles, and numbers are being baptized, which causes my heart to rejoice. In some places the brethren are considerably opposed by certain would-be-considered religious characters, but this only tends to stir up the minds of the people, and create within them greater anxiety to know the truth, so that all things work together for the spread of the Gospel.

Having an anxious desire to see the work spread, and the Gospel introduced to those places where there are no Branches of the Church, I called last Conference for volunteers—young men having no incumbrance, to go out without purse or scrip, and preach the Gospel in the outskirts of this Conference, or in those towns and villages in its neighbourhood, where there were no Saints. Quite a number volunteered, and out of them I chose six, and sent them forth, giving them instructions not to go among the Saints, but to preach in those places where there were no Branches. Since then, I have sent out other two upon the same principle.

Yesterday, we held a meeting of those who had been sent out, for the purpose of hearing their reports in relation to each of their fields of labour, and I can assure you that it was cheering to hear of the prospects these brethren had. The report of the brethren that were sent to B—— (a place where many have tried ineffectually to raise up a Branch), in particular, was excellent. They had been opposed somewhat at first by the priests, but they, finding it was of no use, had ceased their prating, and allowed the brethren to have it their own way. The people come out in hundreds to hear, and such an excitement now prevails as never was known before in that town. The whole place seems to be in a blaze with the fire of "Mormonism," and the brethren expect to baptize a number there forthwith, and anticipate raising up a Branch before Conference. The other brethren also brought in good reports, and seemed in firstrate spirits, and high in hope of doing a good work in their several fields of labour. The people have received them kindly, and fed them and lodged them, and the brethren feel that they have learned more of practical "Mormonism" in one month, while out preaching, than they could have learned in years at home. I feel firstrate myself in relation to these brethren and their mission, and I expect shortly to behold a rich harvest of souls as the fruit of their labours.

With best wishes for your prosperity in all your undertakings, I beg to subscribe myself your brother in the Gospel covenant,

DAVID B. DILLE.

VARIETIES.

BOASTING seldom accompanies a sense of real power. When men can praise themselves by works, they do not care to do so by words.

RUMOURED OUTRAGE ON IMMIGRANTS.—We last evening heard rumours of gross outrages and consequent excitement, in connexion with an immigrant ship from Liverpool, which arrived yesterday in the third district. The entire ship's company, with the exception of the captain, mate, and carpenter, are said to be negroes, and the black scoundrels are charged with the most fiendish outrages upon the female passengers during the passage. What renders the case more aggravating, is the charge made by the poor victims that these brutalities were perfectly well known to the officers, who made no efforts to restrain their brutish crew. We hear that a body of the friends and countrymen of the immigrants, highly excited, proceeded to the ship, attacked the negroes, and threw some of them overboard. Our informant learned that the mate had secreted himself, and could not be found. We refrain mentioning the name of the vessel until we obtain further particulars.—*N. Orleans True Delta, July* 4.—[Will the Saints any longer wonder that we counsel them not to go scattering along two or three at a time? Or will nothing short of falling into such company teach some the importance of hearkening to counsel?—ED.]

STATISTICS OF BIRTHS.—In London, in 1851, the total number of births for the year was—legitimate, 75,097; illegitimate, 3,203. Paris, 1851—legitimate, 21,689; illegitimate, 10,637. Brussels, 1850—legitimate, 3,448; illegitimate, 1,833. Munich, 1851—legitimate, 1,762; illegitimate, 1,702. Vienna, 1849—legitimate, 8,881; illegitimate, 10,360.

NEW POSTAGE LAW IN THE UNITED STATES.—The Congress of the United States have passed a new postage law, by which a letter conveyed not more than 3,000 miles is charged three cents, and for a greater distance five cents. For a single letter conveyed not over 3,000 miles, to or from a foreign country, wholly or partly by sea, the postage is five cents; if over 3,000 miles, ten cents. The postage on all inland letters must be prepaid, and after the first of January next this must be by stamps. On letters intended to be delivered in the town in which they are posted, the charge will be one cent. On advertized letters there will be an additional charge of one cent each.

OUR GOOD TIME IS IN THE PRESENT.

BY ELDER W. G. MILLS.

I hate the whine of discontent
  That marks the age we live in,
That speaks of olden times well spent,
  To our forefathers given:
Some sing their worth and competence,
  And some their mirth are humming,
While some despise their taste and sense,
  And sing, "The good time 's coming."

What though the future may be great,
  Or past were good and pleasant,
We have no share in either state,
  Our duty 's in the present!
They had their wants and trials too,
  Their light was not still shining;
And we've enough within our view
  To keep us from repining.

The landscape 's lovely to the eye
  When we from distance view it;
Yet there are faults we may descry,
  Whene'er we ramble through it.

But while the scenes before, behind,
  With beauty are abounding,
We may be able here to find
  Some charms our steps surrounding.

The times we have, which some regret,
  To our seed will be olden;
And they, with unborn poets yet,
  May call this period *golden!*
And they may chant their graceful lays,
  Their future bliss up-summing,
Just as we sing of bygone days,
  And long for better coming.

Then let such murmuring feelings die,
  That long for other ages;
The blessings that we now enjoy
  Will shine on history's pages.
The best philosophy for man,
  Life's *present* cares enduring,
Is *now* to do the best he can,
  Thus *future* bliss securing.

Newbury, Berks.

LIST OF MONIES RECEIVED FROM THE 11TH TO THE 18TH AUGUST, 1854.

	£	s.	d.
John M. Browne	2	0	0
James Linforth	4	6	6
Josiah Holmes	6	0	0
Edward Middleton	5	0	0
Richard Harper	3	10	0
Carried forward	20	16	6
Brought forward	20	16	6
James Robson	5	0	0
Charles Peat	2	0	0
James Frewin	5	0	0
John Miller	5	0	0
	37	16	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 36.—Vol. XVI. Saturday, September 9, 1854. Price One Penny.

DISCOURSE BY ELDER GEORGE A SMITH,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1854.

(*From the "Deseret News," May* 11.)

It is a matter of great pleasure to me, brethren and sisters, to again rise to speak in your presence at a General Conference.

I am somewhat oppressed with a cold, which renders an attempt to speak, on my part, a matter of some difficulty.

I have been very much delighted at the remarks of Presidents Young, Kimball, and Hyde, who have already addressed you to-day. I felt disposed, however, to make a few remarks in relation to the oppression brother Hyde spoke of, of some individuals who, in consequence of stringent measures during the Indian war, had left, and gone to California; who com' 'ained of the measures being so strict, and even oppressive, and felt themselves so pinched, they had to leave.

I am not extensively acquainted with Indian history; but from the knowledge I have had of the Indian character, and the nature of the wars which have been carried on with them by the whites since the first settlement of America, and the difficulties that have had to be encountered wherever the Indians have been opposed to the settlement of the country, and have attempted to destroy its inhabitants; I say, from this knowledge I am not ashamed or afraid to say, that such a thing as oppression, or stringent measures, has never been adopted in this territory. And we challenge any history, or any man acquainted with the place, to show one measure that has been adopted, that was in any way oppressive or stringent.

It is true the Indians commenced, and without any reason whatever, to destroy the inhabitants and plunder their property. Were they mean, degraded, helpless Indians? *No, they were not;* but they were the men that had kept the provinces of California, Chihuahua, and New Mexico, in continual alarm for the last twenty years. For the last generation they have been led by chiefs whose heads have been sought for in exchange for a thousand horses, in vain; armed with the best arms the United States could furnish, procured from hundreds and thousands of emigrants passing through the country, who poured out their arms and ammunition to the Indians, and supplied them in abundance to destroy the whites.

Were the Indians few? *No;* the mountains were alive with them; and for hundreds of miles their number was unknown.

Look back, if you please, to the early settlements of America, when the most destructive weapon the Indians had, was the bow and arrow, and white men were amply supplied with fire-arms. In the colony of Massachusetts, that contained forty thousand people, notwithstanding all the policy and skill of the whites, six hundred

of them were killed by the Indians in one single season.

Has it been so here? It has not. Not a single white person, save Kiel, has fallen during this entire Indian trouble, only when they were going directly contrary to, in direct opposition to, and in open defiance of, the instructions, counsels, and directions given for their preservation. Were these regulations, instructions, and counsels stringent? *No;* but they were protective in their character, and rendered all safe who adhered to them; on the other hand, by violating them, men have been cut to pieces, their heads peeled, and their hearts torn out.

"But," says one, "I would like to hear of more recent disturbances: would it not have been better policy, instead of causing farmers to move into forts, and herd their cattle with armed guards, to raise armies and follow the Indians into the mountains and exterminate them?"

As a specimen of that kind of policy, remember the Florida war, to say nothing of numerous others, where a few hundred Indians were all there were to contend against; and instead of a mountain country, where hundreds of Indians can hide themselves and be perfectly secure on a square mile; it was a level country, which offered greater advantages to the whites against their red foes.

The stringent measures adopted in that war, in attempting to exterminate the Indians, protracted the war for several years, cost twenty millions of dollars, also the lives of thousands of troops, besides ruining for ever the health of thousands more.

After having had hundreds of families murdered, and property almost without end plundered and destroyed; and after hiring large tribes of Indians from the Missouri river to go and assist them in the war, they finally resorted to the very honourable expedient of buying a pack of blood hounds to hunt them out of the country. They were kept for years in this desperate situation, with rumours of families being murdered here and there constantly saluting their ears.

Were those measures oppressive? Think for yourselves. How did the affair at last close? Congress voted money, and treaties were made with the Indians, and a great many were bought out, that they could not seek out with blood-hounds. Were the Indians conquered? Were they all killed off? Look at the Indian called General Bowlegs: he went to New York, and in passing through Peel's Museum of Portraits he came to the portraits of military characters of the United States; says he, "There is General Scott, and there is General Taylor; I licked both of those generals in the Florida war." That is the way the Indians felt, after all; and there seemed to be more of them at the close of the war than at the beginning of it.

Now come home here. What has been done? The settlements have been requested to save all their property, and all their cattle; to gather in their grain, and move into enclosures, and render themselves safe by temporary fortifications; to keep their cattle and their grain out of the hands of the Indians, so that they could not steal it. That is all the oppression there has been.

And what has been the result of this policy? Not a single person has been injured that did not violate these instructions—not a man since the first one was killed. Has all this been oppressive? No. How has this policy affected the Indians? They have come in perfectly hungry, saying, "For God's sake give us something to eat." Had an opposite policy been adopted, they would no doubt have continued their depredations. But our measures have been so carried out, that the Utah Indians are humbled in their feelings, and feel themselves worse whipped than any I have ever read of.

Had we followed the bloody schemes of some, to butcher them by wholesale, and had the orders of our worthy President to gather into forts been unnoticed, hundreds of men, women, and children would have fallen victims to the red man's rage; and after we had slashed away for ten years, there might have been more Indian warriors to contend against than when we first commenced.

The men that have left for California and complain of stringent measures, &c., went *because their hearts were corrupt,* and they did not love the Gospel of Jesus Christ. They went because they were not willing to listen to good and wholesome advice, and to the principles of exaltation and salvation.

In no history that I have ever read, have I found measures adopted in an Indian country to preserve the inhabitants,

and property, and reduce the red men, more mild, and less stringent.

In consequence of the state of my lungs, excuse me if I make no further remarks at this time, though this is a subject that is worthy of investigation.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1854.

(*From the "Deseret News," May* 11.)

As the subject has been broached concerning the Indians, I will take the liberty to make a few remarks; and with all due deference and respect to my brethren, and especially to brother George A., who has last spoken to you, I am under the necessity, to satisfy my own feelings, to deviate from his remarks a little. I will not say, however, that I shall deviate from his real feelings, though I may from what is conveyed in his remarks.

I wish to say to this congregation, and to the inhabitants of the territory of Utah, in connection with the travellers that are passing through, if the whites in their character and position, with the intelligence and knowledge of the world, and of mankind, which they have, had been as kind to the Indians as they have been to the whites from the beginning, there never would have been a single difficulty to this day. I wanted to make that assertion, for it is verily true.

If the inhabitants of this territory, my brethren, had never condescended to reduce themselves to the practices of the Indians (as a few of them have), to their low, degraded condition, and in some cases even lower, there never would have been any trouble between us and our red neighbours.

This is the key to the whole of it. Young men, middle aged, and boys have been in the habit of mingling with the Indians, of going to their camp and trading with them a little, and they have tried to cheat them, they have sat down in their wickeups and talked with them in the most ludicrous manner; they have gambled with them and run horses with them, and then have taken a game of fisticuff with them. If they had treated them as Indians, and as their degraded condition demanded, it would have manifested their superiority, and a foundation for difficulties would not have been laid.

Brother George says he knows what I have said is true. He did not explain his real feelings on this matter.

Allow me to say a word in behalf of Walker. I tell this congregation and the world, that "Indian Walker," as he is called, has not been at the foundation of the difficulties we have had. He has had nothing to do with them. I told you so last summer, and I tell it to you now. I know it from that which is within me. Has he done no wrong? I did not say he had done no wrong. He has been angry, and felt at times that he would like to destroy this people; but I do know that he has been held by a superior power. At the very commencement of the fuss he was not in favour of killing the whites.

When Kiel was killed the Indians were still in the kanyon, and when the whites followed them they could have killed every man, but Walker said, "No, they shall not be killed." Arapine took his San Pete squaw, and his favourite horse, and killed them, and said, "If God is satisfied, I am."

Who are the guilty Indians? A few bad men who thirst for blood, who do not have the Spirit of the Lord, but love to steal Indian children, and kill one another; who love to steal from each other, and kill anybody, or everybody, in order to satisfy their thirst for blood. A few of them we know; but I tell you Walker has not been the cause of the Indian war; but the Lord will work out the salvation of His people if they do as they are told. I tell the brethren who live out from this city, that the Indians are friendly and wish to make treaties.

Now is the time to build forts, and pastures for cattle by ditching and walls. Let the community unite, and build large pastures. I am far more afraid of white men stealing our cattle than I am that the Indians will. Go to, now, and do not scatter, but gather.

When men are oppressed, it is in their own hearts and feelings; it is not because oppression comes upon them from any other quarter that they are dissatisfied; they are not satisfied with themselves, that is the trouble. They may go to the States, to California, or anywhere else, and they will not be satisfied; but they will always be dissatisfied, until they can leave themselves behind; but as long as they must take themselves with them, they will never be without the cause of their dissatisfaction.

They ought to have left self behind them when they started to come here, and have come with a view to build up the Kingdom of God. All those who have come to these valleys with such feelings are satisfied; they have always been satisfied, and always will remain satisfied so long as they retain that good intention and do not again bring back self.

I want to say a few words on Indian character. When one tribe of Indians are at war with another, if a few sally out and kill a warrior of the opposite party, that tribe will watch their opportunity, and perhaps go and kill men, women, and children of the other tribe; they do not care whom they kill, if they can kill any of the tribe. This has been taught them from age to age. The inhabitants of the United States have treated the Indians in like manner. If but one person, or only a few, were guilty of committing a depredation upon a white settlement, they have chastised the whole tribe for the crime, and would perhaps kill those who would fight and die for them.

But no mercy can be shown the poor Indians—no; "We will kill the whole of you if we can," instead of hunting out those who have committed the depredation, and chastising them according to their deserts. We must shun this practice, and teach them, that the man who has committed the depredation is the man that must pay the penalty, and not the whole tribe. It is our duty to teach them good morals, and the principles of the Gospel of Christ. We are their Saviours.

As I have done all the time, I tell you again to-day, I will not consent to your killing one Indian for the sin of another. If any of them commit a depredation, tell the tribe to which they belong, that they may deliver up that man, or men, to be tried according to law, and you will make friends of the whole tribe. They have men among them they would be glad to have despatched; for instance, there is a man at Utah called Squash-head; it is said he has made his boast of taking father Lemon's child and killing it. We know the other Indians wish he was dead; they do not like to kill him for fear of losing their own lives. They would like to have that man tried and hung up for the murder of that child.

We must pursue a different course with the Indians than we have pursued heretofore; and when we do the best we can, and all we can, the Lord will do the rest of it, if the people will do as they are told. You have not been counselled to follow them into the mountains, for there are not soldiers enough here to contend with them there, and kill one hundred of them. Though we could raise twelve thousand men, and should send them into the mountains, and let them undertake to follow the Indians on foot, where their horses could not find footing, the Indians would escape from them in spite of their efforts, and steal all their horses into the bargain, and laugh them to scorn. If we wished to destroy them, the only way would be to set dead falls and traps.

They came pretty nigh starving to death last winter; and they now see, if they are driven from these valleys in winter, they must perish; therefore they now want to make good peace. Treat them kindly, and treat them as Indians, and not as your equals.

I have fed fifty Indians almost day by day for months together; I always give them something, but I never forget to treat them like Indians; and they are always mannerly and kind, and look upon me as their superior. Never let them come into your houses, as the whites did in Utah [County]; there they would let them lounge upon their beds, until finally they would quarrel and become angry if the women would not let them lounge upon their beds. Great, big, athletic fellows would want to go into the wickeups of the "Mormons," and lounge upon their beds, and sit on their tables, and on their chairs, and make as free as though they belonged to the family. When their familiarities became oppressive to the whites, and they desired them to leave their houses, it made them angry, and I knew it would. This is the true cause of the Indian difficulties in Utah.

I say to the brethren who live in the

country, treat the Indians kindly; and now is the time for you to finish your forts, and make them doubly strong; and then go to with all your might and prepare places to keep your cattle, that neither white nor red men can possibly steal them from you. If you want to know how strong to build your forts and your cattle yards, I will answer you as I did the brethren when we left Nauvoo: they wanted to know what kind of lariets they must provide, and how securely they must tie their animals; I said, "*Tie them so that the devil cannot get them.*" Secure yourselves, then, so that you can lie down and sleep in peace, and be comfortable. Now is the time for us to make efforts to build places of safety.

Our meeting has continued about as long as we wished it. The brethren will sing, and we will adjourn to to-morrow morning at ten o'clock.

HISTORY OF JOSEPH SMITH.

(*Continued from page 553.*)

[November, 1838.]

Wednesday, 28. Daniel Ashby, a member of the State Senate, wrote General Clark, that he was in the battle [mob] at Haun's Mills, that thirty-one "Mormons" were killed, and seven of his party wounded.

The remaining prisoners were all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, and myself, who were sent to Liberty, Clay County, to jail, to stand our trial for treason and murder—the treason, for having whipped the mob out of Davies County, and taking their cannon from them; and the murder, for the man killed in the Bogart battle; also Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail to stand their trial for the same crimes.

During the investigation, we were mostly confined in chains, and received much abuse.

The matter of driving away witnesses, or casting them into prison, or chasing them out of the country, was carried to such a length, that our lawyers, General Doniphan and Amos Rees, told us not to bring our witnesses there at all; for if we did, there would not be one of them left for final trial; for no sooner would Bogart and his men know who they were, than they would put them out of the country.

As to making any impression on King, if a cohort of angels were to come down, and declare we were clear, Doniphan said it would all be the same; for he (King) had determined from the beginning to cast us into prison.

We never got the privilege of introducing our witnesses at all; if we had, we could have disproved all they swore.

M. Arthur, Esq., to the Representatives from Clay County.

Liberty, November 29, 1838.

Respected Friends—Humanity to an injured people prompts me at present to address you thus: You were aware of the treatment (to some extent before you left home) received by that unfortunate race of beings called the Mormons, from Davies, in the form of human beings inhabiting Davies, Livingston, and a part of Ray County; not being satisfied with the relinquishment of all their rights as citizens and human beings, in the treaty forced upon them by General Lucas, by giving up their arms, and throwing themselves upon the mercy of the State, and their fellow citizens generally, hoping thereby protection of their lives and property, are now receiving treatment from those demons, that makes humanity shudder, and the cold chills run over any man, not entirely destitute of any feeling of humanity. These demons are now constantly strolling up and down Caldwell County, in small companies armed, insulting the women in any and every way, and plundering the poor devils of all the means of subsistence (scanty as it was) left them, and driving off their horses, cattle, hogs, &c., and rifling their houses and farms of every thing therein, taking beds, bedding, wardrobe, and all such things as they see they want, leaving the poor Mormons in a starving and naked condition.

These are facts I have from authority that cannot be questioned, and can be maintained and substantiated at any time. There is now a petition afloat in our town, signed by the citizens of all parties and grades, which will be sent you, in a few days, praying the

Legislature to make some speedy enactment applicable to their case. They are entirely willing to leave our State, so soon as this inclement season is over; and a number have already left, and are leaving daily, scattering themselves to the four winds of the earth.

Now, sirs, I do not want by any means to dictate to you the course to be pursued, but one fact I will merely suggest. I this day was conversing with Mr. George M. Pryer, who is just from Far West, relating the outrages there committed daily. I suggested to him the propriety of the Legislature's placing a guard to patrol on the lines of Caldwell County, say, of about twenty-five men, and give them, say, about one dollar or one and a-half per day, each man, and find their provisions, &c., until, say, the first day of June next; these men rendering that protection necessary to the Mormons, and allowing them to follow and bring to justice any individuals who have heretofore or will hereafter be guilty of plundering or any violation of the laws. I would suggest that George M. Pryer be appointed captain of said guard, and that he will be allowed to raise his own men, if he is willing thus to act. He is a man of correct habits, and will do justice to all sides, and render due satisfaction.

Should this course not be approved of, I would recommend the restoration of their arms for their own protection. One or the other of these suggestions is certainly due the Mormons from the State. She has now their leaders prisoners, to the number of fifty or sixty, and I apprehend no danger from the remainder in any way until they will leave the State.

M. ARTHUR.

Mr. Arthur is not a "Mormon," but a friend of man.

Attested copy of the Mittimus accompanying Joseph Smith, junior, and others, from Judge King to the jailer of Liberty jail in Clay County, Missouri.

State of Missouri, Ray County.
To the keeper of the jail of Clay County.

GREETING—

Whereas, Joseph Smith, junior, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, as also Sidney Rigdon, have been brought before me, Austin A. King, Judge of the fifth Judicial Circuit in the State of Missouri, and charged with the offence of Treason against the State of Missouri, and the said defendants, on their examination before me, being held to answer fnrther to said charge, the said Joseph Smith, junior, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, to answer in the county of Davies, and the said Sidney Rigdon to answer further in the county of Caldwell, for said charge of Treason, and there being no jail in said counties: These are therefore to command that you receive the said Joseph Smith, junior, Hyrum Smith, Lyman Wight, Alexander McRae, Caleb Baldwin, and Sidney Rigdon, into your custody in the jail of the said county of Clay, there to remain until they be delivered therefrom by due course of law.

Given under my hand and seal the 29th day of November, 1838.

AUSTIN A. KING.

State of Missouri, County of Clay.

I, Samuel Hadley, Sheriff of Clay County, do hereby certify that the above is a true copy of the Mittimus to me, directed in the cases therein named

SAMUEL HADLEY, Jailer.
By SAMUEL TILLERY, Deputy Jailer,
Clay County, Missouri.

Friday, 30th. About this time, those of us who had been sentenced thereto, were conveyed to Liberty jail, put in close confinement, and all communication with our friends was cut off.

During our trial, William E. McLellin, accompanied by Burr Riggs and others, at times were busy in plundering and robbing the houses of Sidney Rigdon, George Morey, the widow Phebe Ann Patten, and others, under pretence or colour of law, or an order from General Clark, as testified to by the members of the different families robbed.

Saturday, December 1st, 1838. At a meeting of the committee on the part of the Mormons, and a like committee on the part of the citizens of Davies County, met at Adam-ondi-Ahman, on the first of December, 1838, the following propositions by the Mormon committee were made and agreed to by the Davies County committee—

1st. That the Mormon committee be allowed to employ, say twenty teamsters for the purpose of hauling off their property.

2nd. That the Mormon committee collect whatever stock they may have in Davies County at some point, and some two or three of the Davies County committee be notified to attend for the purpose of examining said stock, and convey or attend the Mormon committee out of the limits of the county; and it is further understood, that the Mormon committee is not to drive or take from this county any stock of any de-

scription, at any other time, nor under any other circumstances, than these mentioned.

As witness our hands

WILLIAM P. PENISTON, DR. K. KERR, ADAM BLACK, } Committee.

The above Propositions were made and agreed to by the undersigned committee on the part of the Mormons.

WILLIAM HUNTINGTON,
B. S. WILBER,
J. H. HALE,
HENRY HERRIMAN,
Z. WILSON.

(To be continued.)

THE CHOLERA.

The first distinct date of the cholera is in the year 1781, when it attacked a body of troops at Gunjam, a coast town 535 miles northwest of Madras, which place it reached the following year. In 1783, it attacked many of the natives of India, and 20,000 deaths occurred. It then disappeared. In 1817 it again appeared as a terrible epidemic disease; in Jessore, in India, there were 10,000 deaths in a population of 60,000. From India it spread to Mauritius, the Dutch East Indies, and China. In 1821 it had reached the Persian Gulf; and continuing its progress westward, it reached the Tigris—thence into Caucasia, and finally, on the 14th of September, 1830, it reached Moscow. Taking the course of the great rivers, the Don and Volga, the disease rapidly extended itself over Russia. In January, 1832, the cholera appeared at Edinburgh, on the 14th of February at London, and at Dublin, Calais, and Paris in March.

The cholera appeared at Quebec on the American Continent on the 9th day of June, 1832, and on the 27th of June of the same year in New York; the disease disappeared in October. It is estimated that in the fourteen years from 1817 to 1831, the disease carried off eighteen millions of the inhabitants of Hindostan. The number of cases in England and Wales in 1831-2 was 63,236; deaths 20,726. In Scotland 20,282 were attacked, of whom 10,650 died. In Ireland there were 54,552 attacks, and 21,171 deaths. In the City of London there were 11,020 cases, and 5,275 deaths. The disease visited Spain and Italy in 1835-6, and finally disappeared from Europe in 1837-8.

In the cities of Quebec, Montreal, New York, Philadelphia, Baltimore, Albany, Norfolk, and Rochester, there were about fifteen thousand deaths in three months.

It will be seen by the above, that it is comparatively easy to ascertain the origin and progress of the cholera of 1832. The epidemic of 1848-9 is not so clearly traced. It is alleged that it made its appearance at Cabul in 1845; and pursuing almost the same course as in 1832, it reached Moscow in December 1847. In May, 1848, it appeared at Constantinople, and spread through the Danubian provinces. The cholera appeared at London and Hull, in September 1848. It disappeared in December, and the whole number of deaths in the United Kingdom was 72,180. In New York the cholera appeared in May 1849, culminated in the week ending July 21, when there were 714 deaths, and disappeared in November. The whole number of deaths was 5,072. In some of the western cities it was much more severe.

The cholera at present has not arisen to the dignity of an epidemic; and the calendar of 1854 will bear no comparison with those of 1832 and 1849. It first appeared during the winter of 1853-4 at Sunderland, England. It is a remarkable fact that the cholera of 1832 appeared at the same place. The first case was reported in New York early in June.

We are indebted to the *New York Herald*, July 15, for the above interesting facts concerning the history of the cholera.

In Chicago, Illinois, from the 3rd to the 9th of July last, the deaths from cholera averaged over 100 per day; and 207 deaths per week occurred from the same disease in St. Louis, Missouri.

During the week ending July 15th, the number of deaths from cholera in the city of New York was 817, and it was on the increase. It also prevailed in Albany, Troy, and Buffalo, in the State of New York, and was extending its ravages more or less in the states of Maine, Massachusetts,

New Jersey, Ohio, Virginia, Kentucky, Mississippi, and Michigan.

From 75 to 100 deaths from cholera were taking place daily at Montreal in Canada.

It was prevailing to some extent in the West Indies, and was making fearful ravages in Barbadoes. In Bridgetown, the deaths were over 200 per day the first week in June. Out of some 1200 deaths in the island, only 50 were of whites.

Later accounts represent the cholera as still raging in some parts of the Island of Barbadoes, and that there had been 16,817 deaths from that disease up to July 27. The cholera had prevailed also to an alarming extent in the Island of Grenada, where 1,500 deaths had occurred. In some places the mortality was so great that the living could not bury the dead, but burned them.

Upwards of 100 deaths had taken place from cholera in the Island of St. Lucia, where it was so malignant that many fell without any premonitory symptoms.

The cholera broke out some time ago in the Allied camps at Varna, and is still raging there.

It is also prevaling to some extent in Italy, and has swept off several hundred of the inhabitants of Genoa. It is said to be committing fearful ravages at Toulon, Aix, Arles, and Avignon, in the South of France. It has also made its appearance in several places in England. In the six weeks of its present appearance in London, ending August 18th, the deaths have been successively 5, 26, 133, 399, 644, and 729.

In the catalogue of evils which Christ said should afflict mankind in the last days, pestilence was one of the most prominent. Mankind are continually generating the diseases which already afflict them, and are preparing themselves more abundantly for the plagues which are yet to come upon the earth, by the increasing indulgence of their depraved lusts and appetites.

The systems of mankind are becoming filled with disease and corruption. Death glories in his extending dominions—knowing that his reign is short, he exults over the millions who are making themselves the ready subjects of his power.

It may not be particularly necessary for the Lord to work miracles for the destruction of the wicked in the last days, for as sure as there is a natural relation between cause and effect, so sure are the nations of the earth preparing themselves for that wasting away, which it has been prophesied shall take place before the end shall come.

Is there no place of safety—no redemption from these evils? Yes, to all those who will obey the laws of nature as made known by the spirit of revelation, and keep the commandments of the Lord, which are necessary for both temporal and spiritual salvation, in this present time, and that which is to come; and gather up to those hiding-places which the Lord has prepared for the people, while the overflowing scourge shall lay waste the nations. Short of doing these things, the Lord has not promised immunity from the present or coming evils.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 9, 1854.

PURIFICATION OF ZION—INDIAN WAR—AUTHORITY OF THE PROPHET.—All influences that can, in any way, affect the peace and prosperity of the Saints, or that can disturb with adversity those who dwell in the chosen places of the Lord, will be observed, with the deepest solicitude, by all who feel toward Zion as David did concerning Jerusalem when he said—If I forget thee, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth. The Saints abroad eagerly antedate the day when they shall be numbered with God's people there, and very many can now say, "for there my friends and kindred dwell." And while the love of God burns in their bosoms as they contemplate with enrapturing delight the blessings, honours, and glories that are there to be sealed upon the just, they are ready to exclaim,

"The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest."

He who in the arrogance of his heart lifts up his heel against the Lord's Anointed, and seeks to bring mischief upon that innocent people, touches as it were the apple of His eye. God has respect unto those who have covenanted with Him by sacrifice, and He will justify them in the face of their enemies, and make them the witnesses and judges of their ungodly persecutors. He will also cause the evil which they seek to bring upon His people to fall upon their own heads. Nevertheless, the Lord suffers much persecution and trials of great severity to come upon those whom He loves, that they may thereby be humbled, and obtain a forgiveness of their sins, and even causes that judgments shall begin at His house, in the midst of His people; but Oh! if the righteous are thus scarcely purified so as to be saved, what shall be the portion of the ungodly and the sinner?

While the earth is filled with violence on every hand, wherever the principles of salvation are brought to bear there is direct opposition; the one seeking to establish obedience and consequent peace, while the other, in a spirit of rebellion wages war against it, producing hydra consequences which are everything but peace. In this the words of the Saviour are verified, that he came not to send peace, but a sword; and the Saints may expect more and more of wars and the concomitant judgments of Heaven among men, until the truth and the kingdom of God shall have triumphed over all the earth.

Truly kind and merciful is the great I AM in causing the present theatre of war to be situated at a remote part of the earth from where the work of gathering the Saints and building up Zion is mostly being prosecuted. Both ministers and people should use their utmost diligence in spreading the truth where it is not known, and carrying out those counsels among the Churches, which will enable them to go out in the greatest possible numbers, upon the shortest notice, with credit and honour to themselves, and without loss to the Church. Let the faithful labourer thrust in his sickle and reap with his might while peace lasts, for he knows not how soon war and commotion may be upon him, that he cannot work.

Let us turn our eyes to the place where the hopes of the righteous centre. There in the valleys of the mountains dwells the wonder of the world, a peculiar people, the object of every speculation as to whereunto the thing may grow, possessing in itself the principle of perpetuity, increase, and purification; like a crucible in the hot fire of adversity, heated seven times hotter than it were wont to be, searching every property of man's nature, disclosing his defects and infirmities, which he either separates from, or becomes himself a cast-away; thus leaving the many times tried that shall be able to stand amid devouring fire, and dwell in everlasting burnings, having become incorruptible.

How omnipotent are the principles of eternal truth, in the hands of the Holy Priesthood, to chasten, subdue, sanctify, redeem, and exalt mankind.

Among other means that have been employed in this great assaying process, is war with the Indians, as noticed in the addresses of President Brigham Young and Elder George A. Smith. Without stopping to inquire into the causes, we will notice some of its effects. Saints, as in all ages of the world, having never been in the same circumstances before, have no precedent by which they can establish any line of policy, are now thrown upon the reliability of their faith; their only great alternative—the word of God through their Prophet. This tests their confidence in him; he is not only clothed upon with the Holy Priesthood from Heaven, but is also the Governor of the Territory by appointment of the highest authorities of the nation, and this appoint-

ment invests him with power as Commander-in-Chief of the military forces in the Territory. Being of prudent forecast, he does not believe in locking the house after its inmates are assassinated, but in faithfully securing house and inmates from invasion. He, therefore, in the plenitude of his power, and in the excellence of the wisdom of God—for even his enemies testify that he shows himself equal to every emergency—issues his Proclamation, and General Orders are despatched to every settlement in the Territory, requiring the most faithful precautionary measures, that even property may not fall into the hands of the enemy for his support; prohibiting individuals from strolling to the kanyons or their fields solitarily, requiring them if necessary to go at all, to go armed, in sufficient numbers to protect themselves, and under the command of an officer, whose duty it is to see that such a watch is kept, as that the party cannot be surprised.

Says one, "I don't see the use of being so particular. I ha'nt seen any Indians about in this quarter lately." Very likely you have not, for in war time they do not show themselves, until they have fired on their victim and sally forth to scalp him; beside, to be well armed is the best preventative of such an occurrence.

"I say, brother A——, are your cattle ready to go out with the herd?" "I have concluded, captain, that I will not have my cattle go in the herd, for I don't think they do as well as they will if they have more liberty to stroll about and seek the best feed."

"I cant help that brother A——, I have orders from the officer of the Post, to see that all the stock of the settlement is put in charge of the herd guard, and I have further to notify you, that it will be your turn, and you will be detailed on herd-guard to-morrow; you will therefore take notice, and be ready on the ground with your horse, arms, and ammunition, at six in the morning." "Strange work, that, and my wheat is suffering for irrigation; beside, we must have a load of wood got up, and many other things want doing. All this because the General Orders are issued, and the officers are obliged to see them executed, I suppose. What does brother Brigham know about war matters? He is a great hand to manage Church affairs, but I don't understand this. There have been no depredations committed in this settlement, that there should be such a to do about herding, guarding, and the like."

"Sergeant, are those men and teams ready to go and bring in the H—— settlement?" "Very nearly, sir; part of them are already on the ground."

"Inspect their arms and ammunition, and move them off in companies of tens." "What is that, captain? Is the whole settlement to be moved into our Fort?" "Certainly." "What! and their houses all to be pulled down?" "Every one of them; they will make a fortress for the Indians to defend themselves against us, and cut off the men as they pass, if they are not levelled to the ground."

We merely wish to crack the shell of the subject, that our thinking readers may get some idea of the general moves of an Indian war. It is rather a sensitive circumstance to most men to be called upon to pull down a comfortable habitation, which they have built with much labour and expense. We knew of instances of the kind, which were ordered to be done at a loss of from fifteen hundred to two thousand dollars. Such things as these feel after men's faith, particularly those who have never before had the opportunity to *forsake houses and lands for Christ's sake and the Gospel's*. Some almost forgot that they who could not do such things were not worthy of Him, but the difficulty with such was, they did not seem to be aware that it was He that required it. It seemed to be the requisition of the military officer or the Governor. Yes, this is the pivot of the whole subject. A few days ago those persons could testify that Brigham was a Prophet, but now hardly know whether he

is or not; then they received his word, or professed to receive it, as the word of the Lord; but now do not know that his word, coming through military men, is the word of God. Let us inquire, Why not his word through military officers be the word of God, especially when those officers are mostly Elders, men of Israel, having the Holy Priesthood? The Prophets of Israel anciently told kings and military officers when to make war, and when to make peace; when or on what conditions they should conquer, and also on what contingencies they would be subject to defeat. Prophets anciently anointed kings and deposed them, by the word of the Lord, numerous instances of which are recorded in the Old Testament; and when matters too weighty for the common judges, were presented to the Bench for adjudication, the Prophet himself was the umpire; yes, his word was the law.

By the Scriptures we learn that Prophets anciently were the supervisors of national rule, of civil administration, and of the military arm; in short, out of the Priestly authority which they bore from God, all other administration grew, and they were as God to the people.

Marvellously enough we find our own Prophet vested with similar powers; not to speak of the extent of his authority in the Priesthood, which he has received from God, he is, by advice and consent of the highest legislative and executive authorities of the nation, Governor of Utah; involving the control of the military and civil arms of power; and why should he not be thus clothed with great authority, which is only what Prophets have usually wielded? The more power a righteous man has, the more good he will do; and since God has commanded the Prophet Brigham to gather His people and establish them in righteousness, as a nation before Him, the more arms of power he can exert, the sooner he will accomplish it.

Some hold that such unlimited power is dangerous in the hands of one man. It is indeed dangerous, and awfully terrifying to the ungodly; but it renders him a stronghold, a tower of defence, and a glory to those who trust in his counsels—the Word of God.

The sum and substance of the matter then is, that the word of the Prophet is the word of God to the people; whether it comes through Apostles, Elders, Bishops, and Teachers in the Priesthood; or through Generals, Colonels, Majors, Captains, Sergeants, and Corporals of the Military; or through Legislators, Judges, Magistrates, Marshalls, Sheriffs, and Constables of the Civil Corps. The Saints everywhere will do well to establish these principles in their hearts while they can contemplate them, and investigate them deliberately; that when in turn they may be called upon to come up to the help of the Lord against the mighty, they may engage with all their souls against the common foe; and not find themselves obliged to call a halt, and pitch battle with some rebel feeling in their own hearts.

By their fruits ye shall know them; and as Governor Young is the first that by his Executive policy has closed an Indian war and brought the chieftains of the enemy to seek for peace in the short space of about a year, we set it down that his works praise him. Those settlements in which the General Orders were promptly executed, are now in a state of defence; and hereafter their extension and enlargement will be conducted with a view to their safety in times of danger. How prudent and discreet that this order of things should be established in the infancy of the settlements; to have deferred which, to a maturer period, would have been attended with a vastly greater sacrifice of property, and perhaps of life also. The circumstance has also proved to the Indians and their chieftains, that there is one white man and his people, whose wisdom is greater than their cunning, and from whom they cannot live by plunder; which was necessary for them to learn before they would be prepared to re-

ceive good at the hands of the Saints, or the Saints could show that they had the power to bestow it.

The war over, what has been its effect upon the people? Those who brought Self with them, and could not sacrifice self's supposed interests for the interest of the whole, with pleasure and in faith as unto God, seeking first the kingdom of God and its righteousness, became separated in the crucible from the genuine and the pure, and floated off to California or elsewhere—thus the work of purification proceeds. Who of the Saints abroad that contemplate what their brethren in Zion have passed through to obtain present blessings, into the enjoyment of which, all are invited to enter, but will feel their bosoms swell with gratitude to God, and to those who have achieved these victories, and won these blessings for them! To the just, each trial adds a fresh tie to the bond of their union. God speed the day when Zion's walls shall be known as Salvation, and her gates as Praise, in all the nations of the earth.

Foreign Intelligence—*Swiss and Italian Missions.*—Elder Daniel Tyler informs us, under date August 23rd, that he arrived in Geneva, with Elder John Chislett, on the evening of the 20th, in safety, and found Elder T. B. H. Stenhouse and family well. From Elder Tyler's calling for three more labourers so soon, we conclude that he finds the work in a more prosperous and promising condition than was anticipated, though we felt the deepest assurance that Elder Stenhouse had established the work in the Cantons in a most substantial and discreet manner, by the revelations of the Lord Jesus. Elder Tyler's letter will appear next week.

Germany.—We have nothing further from Elder G. C. Riser, of his imprisonment, or the prospect of his liberation.

Appointments.—Elder William Budge, late of the Norwich Conference; Elder Samuel Francis, of the Kent Conference; and Priest Alfred Collier, of the Essex Conference; are appointed to labour under the direction of Elder Daniel Tyler, President of the Swiss and Italian Missions.

As these brethren are desired to repair to their new field of labour at their earliest convenience, it is hoped the Saints where they are and have been labouring, will feel pleasure in aiding them to do so without delay. The Lord bless these brethren with a double portion of His Holy Spirit, that they may prosecute the work of Salvation with greater power than ever, in their new missions.

Franklin D. Richards, One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

Daniel Spencer, Counsellor.

THE EAST INDIA MISSION.

TRAVELS FROM AGRA TO CAWNPORE, ALLAHABAD, CALCUTTA, AND CHINSURAH—COURSE OF LECTURES AT CHINSURAH—BAPTISMS—HEALING.

Chinsurah, thirty miles north of Calcutta, June 27th, 1854.

Beloved Brother Richards—I thought I would pen a few lines to send to you. Although I am aware in a small degree of the multiplicity of your business, yet at the same time I love to hear from my old friends, and I judge you feel the same. I can truly say I love to hear from those with whom I was acquainted in the City of Joseph (Nauvoo), and still more to associate with them when circumstances

will admit of so doing. In the first place I will say, I am well, through the blessing of the great I AM, as also are all the brethren of this mission, as far as I know. I am now stopping at the house of brother Sankey, a Queen's pensioner; he is a good man, as also is brother Wells, who is a pensioner too, with their wives and stepdaughter. These are all of our Church who are stationary in this place.

I wrote you a short letter from Kurnaul, and also one from Agra. In them I gave you a short account of our travels, and of our reception by the authorities, both military and ecclesiastical.

When we left Agra our next place was Cawnpore. When we arrived there I was sick, owing to my over exertion of body and mind to try to make an opening for a proclamation of the Gospel, together with travelling in the dust, and inhaling so much of the *honkor* in my lungs, and then, on the back of that, being out in a rain and hail storm for one night and a day. We were in a wagon, but it was similar to a riddle. These things, together with a rather weak constitution, brought the lung fever upon me. But, thanks be to God, through the anointing with oil in the name of Jesus Christ, and the laying on of brother Fotheringham's hands, it only lasted about three days.

We only preached once in Cawnpore, as that was all the people wished to hear; at least they did not come any more, and only ten or twelve came that time. We only stayed there eight days, and the man we stopped with, told us, two days before we left, that he did not see any use of us staying so long. This was a right broad hint for us to leave his house; but as we had no other place to go to, I asked him if we could not stop another day or two. Said he, "I suppose one or two days will not make much difference."

The Lord opened the way, in a marvellous manner, for us to get to Allahabad; so we went there, distant 126 miles, and arrived after travelling around in the hot sun for nearly two days, and wearing out our feet, so that mine are not entirely well yet. This was about four months ago. We obtained a place to stop to preach in, but did not preach, as no one came to hear us. The persons with whom we stopped, and whose bungalow we got the use of, were J. S. Collis and E. J. Booth, indigo planters, the latter from Ireland, and gentlemen they were too.

We stayed there about two weeks, doing what we could, but accomplished nothing only to warn the people with whom we could get to talk. Many will not let us into their houses.

I will here say that brother Willes tried to get a meeting in Cawnpore, but no one came to hear him.

From Allahabad we came to Calcutta, arriving on the 6th March last. I remained there nearly one month to recruit a little, as we were pretty well worn down on our arrival. Brother N. V. Jones, President of the Hindostan Mission, then told me I might return home, if I wished to do so, as he could do all that was to be done in Calcutta; and as to this place, brother Leonard and myself preached as long as any unbelievers would come to hear us, and then he and brother Willes were up again afterwards. But I did not wish to be the first to leave the country, so I said I would rather stay until fall, at least. President Jones told me to do just as I pleased, and also said, "I will be glad of your company." I then concluded to come up here, and stop eight or ten days, as brother Sankey was down, and wished me to come up with him.

Accordingly I went; but, instead of staying eight or ten days, I stopped twenty-six, and gave a course of eleven or twelve lectures to a congregation of from six to twenty persons, mostly soldiers, as there are some 700 recruits here at present. I of course put out my circulars all over the station. A few civilians came a time or two, but as soon as they found that "Mormonism," as they called it, would require them to leave off doing evil, and to do good, they turned away, sorrowing, I suppose.

I had some business at Calcutta, so I had to go down, but I came back in a few days, and brother Fotheringham with me.

While I was here the first time, I baptized two persons, one was brother Sankey's daughter, who lives at Burdwan, forty miles distant, and who was here on a visit; the other was his step-daughter.

I will here relate a circumstance wherein the power of God was manifested. Brother Sankey's daughter told me, one afternoon, that she wished to be baptized that evening after meeting. I told her I was on

hand any time. I will here say that she had had it shown to her the night before by a dream or vision that I was a servant of God, and that I was to baptize her. This was in answer to my prayer, and also hers, as she told me afterwards that she asked for it after she retired, which I did also. After she had told me her desire, I went to look for a tank suitable for the purpose. After my return, I was walking in the verandah, and I felt as if all was not right some way; what it was, I could not tell, but I thought that perhaps she would get out of the notion of being baptized, as some have done in this country after saying they were ready. But in a few minutes the mystery was solved. Sister Sankey came out and said, "Mary is very sick (you will remember, that a few minutes before, she was as well as ever), and wants you to administer to her." I went in immediately and anointed her with oil in the name of the Lord Jesus Christ, and laid hands on her; and thanks be to the God of Israel, before we took our hands off her head, for brother Sankey laid his hand on also, the pain had entirely left her, and mostly before I got through with anointing. It was a very severe attack, similar to the cholera, but she was healed by the power of God, and was baptized, not the same hour, as I had to preach to a few afterwards.

Also during my stay here I anointed a a native Hindoo woman, who had been afflicted with pains for four years. She was sister Haddeus, Jah, (waiting maid,) and lives at Burdwan also, and the pains left her, but she would not leave her caste. I learn that she is telling it all around, and says she wishes I would come up to Burdwan, and cure all the sick folks, &c. She cannot talk English. I would not be surprised if the pains would return again, for she ought to leave idolatry and be baptized, but this does not open the eyes of the people, and I guess they will not get them opened until they take a trip to the spirit world.

There have also been other cases which I might mention, but shall not for want of time and room. You can see from the foregoing that the Lord has not left us, although we are in a land of darkness. This is the land where some of the Apostles of old were killed, so we must look for opposition of the strongest kind. There are but a few who will ever obey the Gospel in this land, their circumstances and every thing else forbid their doing it. Pretty much all have come here to get rich, and what can you do with such when you have them at home? I answer, but little there, and less here, so this tells it in a word.

Our meetings are pretty well attended at present, that is, from fifteen to thirty come to hear, but all are soldiers, not a single civilian. I have baptized three since I came up this time, and brother Fotheringham rebaptized one, who had been baptized in England, by the name of Benjamin Cubits. I give his name, so that if you see fit to publish this, as you are at liberty to do with it as you please, the Branch to which he belonged may know where he is. He is from about Manchester. I counselled him to renew his covenant by baptism, as I considered he must have got weak in the faith, or else he never would have gone to fight the battles of the Gentiles in this generation, when all the wicked, and those who serve not God, will be destroyed from off the face of the land. These soldiers are all in for ten years, and only one and a-half of it is gone.

The reason why we can preach here to the soldiers is, we have a house, brother Sankey's, close to the barracks, and yet outside of cantonments. I was told by a sergeant that they had orders while he was in Fort William, at Calcutta, that if any of us came into the fort, to send four men and a corporal to march us out.

P. B. Gibson, of Scotland, formerly an Elder, is in these barracks, and has apostatized, torn up his license, given up all his books, and don't believe in anything scarcely. I have had conversation with him several times; he almost denied the existence of a God the first time, now he says he believes in some of the first principles of the Gospel, and in baptism for the dead, &c., but he says he thinks the Prophets Joseph and Brigham are base impostors, &c. This is the second or third time he has apostatized, so perhaps he will wish to come back again.

One of the men I baptized used to be a bitter opposer in Dublin, and he told me that he used to create disturbances in our meeting there, but he has repented of it, and says he is very sorry he ever did so, and one of the Elders there and then told him as a prophecy that he would yet belong to this Church, so he predicted it, and through

my instrumentality it has been fulfilled. This man's name is James T. Hurst, so that if any of the brethren ever had a feeling against him, they will now forgive him, for he has been baptized for the remission of all his past sins, and has received the Holy Spirit; so he has told me since; which all will who will go forward with a contrite spirit and be baptized, and have hands layed on them for the Gift of the Holy Ghost.

All those who have been baptized are rejoicing in the glorious Gospel of our Lord and Saviour Jesus Christ. The Devil showed his teeth some when I was up here before, and also at the first discourse after I came up this time—men would get up and try to stop me by commencing to talk, and if I testified that Joseph Smith and Brigham Young were Prophets of the Most High God, which I always do, and would like to do so to all the world if I had the chance, they would tell me I was a liar, with all the rest of the epithets common in the mouths of such men, and would have their hand full of newspapers, Spaulding's work, &c., to prove it, but I checked it in the bud, by telling them I would not allow it, so they have quit coming to hear, as to disturb was all they came for, and some of them have since been put in the cungy (prison, solitary confinement) house for three months, &c. This was the best sign I had seen in India, and I told brother Sankey so at the time; I was pretty sure that there were sheep close by, when the wolves commenced to howl.

I expect to baptize three or four more before long, if their officers do not stop it, which I do not think they can. Brother Fotheringham has not been able to get a ship for your parts, as he wrote expecting to do, so he will not be there very soon if he comes at all; the Lord seems to hedge the way.

Some might think we made a short stay of it in the Upper Country, but I will say that brother Willes was up there nearly a year before we went up, and preached in Agra and Delhi as long as they would come to hear him, and in Marat as long as he would have been allowed; so the Brigadier and some others told us. He was allowed to preach in cantonment when he first went up, but the authorities said they saw that that would not do, for the soldiers would think more of Deseret than Chelsea Hospital. This was put in their papers, and we read it, yet we were not disheartened at all, but thought it of no use to stop when we were not allowed to preach. When we got a place outside of cantonment no one would come to hear, the soldiers were not allowed. Where we staid, the people, as a general thing, told us they saw no use of us staying, as much as to say, "I am tired of boarding you," &c.

In Calcutta brother Jones has baptized three or four persons since I came up here this time.

But I must close for the present, praying God to bless you in your responsible station, and give you strength as your day may demand.

Remember me to brothers D. Spencer, C. A. Harper, C. A. Foster, and all the brethren in the office, also, when you write, to Presidents Young, Kimball, and Richards, and to my good wife and family, and your esteemed wife.

Brother Fotheringham joins in love to you and all the Saints.

I subscribe myself as ever, your brother affectionately in Christ,

S. A. Woolley.

P.S.—This Regiment will leave here in September or October next for the Upper provinces, but it will be of no use for any of us to go with it, for we would not be allowed to preach to the soldiers there, but we can ordain some of them, and they can do their own preaching, if their officers will allow it. I expect I shall leave for the States about September or October.

S. A. W.

THE SCANDINAVIAN MISSION.

CONFERENCE IN SWEDEN—NUMEROUS BAPTISMS IN SWEDEN AND DENMARK—TREMENDOUS STORM.

28 and 29, Gothersgade, Copenhagen, August 21st, 1854.

President F. D. Richards.

Dear Brother—I have just returned from Sweden, where I have been to attend a Conference, which was held in

Malmö. The house was full, and as it was rather retired, we had peace, no molestation whatever. A new Branch was organised, and a few Elders and Priests were sent out to preach. Five persons were baptized there last evening.

I spoke a few words to the Saints in broken Danish, but they told me after meeting that they understood every word that I said. That is truly encouraging to me.

Could we but have liberty in Sweden, there would be a great work done there; but as it is, it is continually spreading, and will, in spite of all opposition. The Saints are faithful to their covenants.

In Copenhagen Branch there were eleven persons baptized the week before last, and a number this last week, how many I know not. The prospect is truly encouraging, the Saints are increasing in faith and understanding.

On the 15th instant, about 8 p.m., we had a violent storm, with much thunder and lightning; many lower rooms were partially filled with water; much damage was done in the city, and still more in the surrounding country; crops have been destroyed, trees blown up by the roots, others that were from twelve to eighteen inches in diameter have been broken off; one in particular, that was iron-bound, and that had stood the test for a century, had to yield to the tempestuous blast. It is said that the like has not been known within the remembrance of man. It was truly frightful to the ungodly. Many have expressed themselves that they thought the world had come to an end. I can say that I felt to rejoice, notwithstanding the buildings shook, the rain poured in torrents, the lightning flashed and the thunder pealed, like breaking up the earth, leaving a strong sulphry smell behind.

I have just received a letter from Hamburgh, in which I am informed that Elder Riser was arrested, on the 13th, by the police, and cast into a dungeon, and treated very inhumanly, but have no further particulars.

That the Lord may bless you, shall ever be my desire, in the name of Jesus Christ.

In haste I remain yours in the Covenant, JOHN VAN COTT.

ADDRESSES.—Nathan T. Porter, care of George Stratford, Hythe Malebon, Essex.
S. H. Earl, 7, Davis street, Macclesfield.
James Ferguson, } 55, Lower Mount Pleasant Avenue, Rathmines,
Patrick Lynch, } Dublin.

LIST OF MONIES RECEIVED FROM THE 18TH TO THE 25TH AUGUST, 1854.

Josiah Rhead	£5	0	0
James Reece	7	0	0
Josiah Holmes	12	0	0
James Linforth	2	10	0
William Simms	3	5	0
Samuel Gentle	2	0	0
Carried forward	£31	15	0
Brought forward	£31	15	0
John B. Pears	5	0	0
Joseph Akers	3	0	0
Charles A. Harper	10	0	0
John Holsall	5	0	0
John M. Browne	3	8	4
	£58	3	4

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 37.—Vol. XVI. Saturday, September 16, 1854. Price One Penny.

DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1854.

(*From the "Deseret News," April* 27, 1854.)

As it is now the season of the year for the sowing of seed, some of the parables of our Saviour seemed to be particularly impressed upon my mind; and I had thought of reading the 13th chapter of the Gospel according to Saint Matthew.

[Elder Hyde read the chapter.]

While listening to the remarks in the former part of the day, which cannot be bettered, this parable of the sower that went forth to sow, occurred to me; and as I have been requested to make some remarks this afternoon, that Scripture had a particular bearing upon my mind in connexion with what has been said.

So far as I know my own feelings and heart, it is to speak the truth clearly to the understandings of all my brethren, that I may do them good, and speak according to the mind and will of our Father in heaven, that you may be edified and strengthened. That I may subserve this purpose, I desire an interest in your prayers, that I may speak what little time I may occupy, according to the mind and will of God our Heavenly Father.

As I have remarked in the outset, you know there is a time, which is now, for the farmers to be engaged in seeding their land, almost universally throughout this Territory; but they do not anticipate reaping at present; the time of reaping and gathering into barns is yet in advance. The seed has to be sown after the soil has been prepared to receive it, and then it has to be attended and watered, in all its various stages, according to its requirements; and by and by comes the harvest. First it is cut down, then gathered and bound into bundles, then put into small shocks, and then the wagon or cart comes along and takes the sheaves, and carries them to the thrashing-floor, and there it is thrashed.

By this time the labourer begins to partake of the fruits of his labour; but before this, all his toil apparently has brought no return, only the satisfaction of seeing his crop coming to maturity, and being prepared for the sickle. But now he begins to receive something in return for his toil.

There is a time, brethren and sisters, when the harvest of the world must be gathered; for you recollect among the wonderful visions John saw on the Isle of Patmos, he says: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap: for the harvest of the earth is ripe." It appears there is not only to be a gathering of the

wheat, but of the tares also, and that they are to be separated.

When was the time of sowing? I do not speak now in relation to the wheat we grow, but in relation to the word of life that was sown in the hearts of the children of men. It is said, the Son of Man is he that sowed the good seed. It appears, then, that in the days of our Saviour was the time of seeding; it was the time of sowing the word of life, and dispensing it among the children of men. Sometimes the Saviour, in view of the immediate results of that word in a limited sense, says to his disciples, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." At the same time the general harvest of the world was not then. The time he referred to was the time for gathering in the Saints, the fruits of their labours; but as the field was white already to harvest, it signified that the world was in a proper state to receive the word of life, and the labourers were few; and he says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

When we take a more extensive view of the subject, we find that the grand harvest is reserved until the last—until the winding up scene; for it is said, "The harvest is the end of the world, and the reapers are the angels," by whose agency this reaping dispensation was committed to the children of men.

Some one may say, "If this work of the last days be true, why did not the Saviour come himself, to communicate this intelligence to the world?" Because to the angels was committed the power of reaping the earth; and it was committed to none else. And after the mighty champions that hold the keys of this dispensation, came and brought the intelligence that the time of harvest was now, that the time of the end was drawing nigh—when this proclamation was made, and the announcement saluted the ears of the children of men—what was to be done next? Behold, the gathering of the Saints begins. That very moment a man or woman embraces the Gospel in these latter times, and they begin to see and understand by the spirit of truth, the first thing they think of is, "We must go and see the Prophet of God, and learn the ways of the Lord from his lips." What is it that causes this desire in the hearts of the people? It is the spirit of gathering together; for wherever we went when first this Gospel was sent to the nations, and proclaimed the glad tidings, the first thing those who were awakened by our preaching would say, was, "We want to go to head quarters—to run together;" these were the feelings of the people, common in the circle of my acquaintance and experience.

In early times there was a spirit that was adapted to the work then. Now if you were to set me to labouring—to building, and sowing seed upon a farm, and the spirit of preaching the Gospel was with me, I would not have the spirit of labouring upon the farm, for I should have the spirit of preaching the Gospel; and in doing so, I am in my element; my work and the spirit I possess corresponds; and each serves to strengthen and advance me in the field of my labours. This is the Spirit of the Saviour that was poured out upon the people; and if it had not been for the spirit of running together that came upon them, we might have gone and preached the Gospel, and told the people to repent, and have baptized them for the remission of sins, and at the same time they would not have received with our proclamation the spirit of gathering. But they received it, and the Spirit bore witness with our words, that the gathering dispensation had actually begun.

In the days of the Saviour there were some who, as soon as they heard the word, as soon as it was sown, received it, perhaps by the wayside, but they did not understand it. Now I have preached to congregations, and I presume others have, where people under the sound of my voice have received the word the same way; and the spirit has borne such witness to them that their hearts have been actually melted under the influence and power of that preaching; yet say they, with tears in their eyes, "We do not understand; we acknowledge there is a power in it, but at the same time we do not understand it; we do not see why these things are so. Were not our fathers and mothers who have gone before us, right? We acknowledge there is a power with you, but we do not understand why there should be such a variation from the old path."

These receive seed by the wayside, and the devil comes and tempts them, and persuades them they do not understand, or know anything about it. They feel

its power, and he catches the word away, and throws mists of darkness before their eyes. These are they that receive the seed by the wayside.

Then, again, the seed falls upon stony places, where there is not much earth. You know, where the ground is stony, it attracts the heat quicker than where there are no stones; it draws the warmth of the sun more, and what little soil there is, dries up quicker than where there is soil to retain more moisture; and the seed that falls upon such ground, germinates quicker, and shows itself quicker. But there was no chance for the root to take deep hold, and when the sun arose, and began to pour its strengthening rays upon it, it withered and died because it had no root in good soil.

This class of hearers will correspond very well with another saying, concerning certain characters that received the truth, and did not receive the love of it in order to have it take effect. We are not only to receive the truth, but also the love of it. And where the love of it is planted, it must flourish, it must succeed, and produce a plentiful crop. These are they that receive the seed on stony places; they apparently receive the word as soon as it is proclaimed to them; and before the principles of truth have a chance to take root in their hearts, it springs up and grows, and prospers for a time, but withers in the day of adversity.

The circumstances of some of the people of this territory leaving for California brought this parable of the sower to my mind. For instance — one distinguished man in the south urges, for an excuse for going to California, the late trouble this people have had with the Indians, or rather in consequence of the rigid measures it was necessary to enter into for protection. He felt himself imposed upon, and his rights infringed upon, and therefore he would not stay. He thought the brethren had done him wrong, consequently he would go away.

Now as near as I can learn, many have, under the regulations required for those times, felt their feelings to be pinched. Some have stood under it like good soldiers, and others have flown the track and will not endure it any longer; they think that better measures could have been instituted.

I am fully of the opinion that the wisest measures have been adopted to enforce upon the people, while the fact is, the operations that are being entered into for defence and protection, have been our safe-guard. The red men have seen it, and marked the progress and design of our works, and they have said to themselves, "It is impossible for us to stand against such operations, therefore we will heave too, for it is no use to offer further aggression."

Here we see the happy result of the measures entered into so far; and we trust, as there is now a prospect of peace, that the work of preparation will be carried on with tenfold more vigour, that all the works may be fully accomplished that are designed.

Be it remembered, that the time of peace is the time to prepare for self-defence against a foe; and perhaps by performing the works now going on, they have been the very means in the hands of God by which our enemies have been disheartened, and their progress in wickedness has been checked.

Has not the measure of bringing together all kinds, both of wheat and tares, been best for the people? It has. The tares must be gathered as well as the wheat, for it is the time of the harvest, and of separation. Perhaps the measures that have been introduced, have served as a screen or a fanning mill to cause the tares to fly away. There may be some wheat among them when they go, but it seems to me that they are shrunken kernels. Shrunken wheat may grow by putting it in good soil, and it may not; however, it is necessary that this work of division go on. Not only was the work of gathering to take place by the angels to whom it was committed, but the work of separating the tares from the wheat was committed to the angels also: What! to good angels? I did not say that; though it must be acceded that they hold out very powerful inducements for certain individuals to follow them and take their counsel, &c. I say, perhaps the very works that have been carried on here in the territory—the rigid measures for the defence and protection of the people, may be one cause why these persons are dissatisfied; it is no doubt the principle, and God may have designed it for that very purpose—to draw the line of distinction, and let it be seen who it was that would abide this counsel, and who would not. Those who would not, would of course be subject to every

evil influence—to be guided by any spirit not of God.

Allowing there are some shrunken kernels of wheat gone out from here, I tell you they are gone, in my opinion, where they will find a moist soil, and will get swelled out to a reasonable size, and perhaps in a way they do not look for. And as I said in a discourse not long ago, it is perhaps necessary that these persons should leave the Saints and go to the world, and try to build up the world and themselves. Why is it necessary? Because here they cannot receive that chastisement and scourging they merit, and they must go somewhere else to receive it, and let some other power have the honour of bringing the scourge upon them they actually merit, rather than the Saints of Latter-days.

Now, then, "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and those who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Perhaps when they get under the scourge that awaits them abroad, they may begin to feel the chastening hand of God, and repent and humble themselves, and cry mightily to the God of Israel to have mercy upon them.

It is all working just right; our enemies, whether white or red, can only go so far; none can get beyond the control of the Almighty. They may take the wings of the morning, and fly to the uttermost parts of the earth, and he is there; or if they make their bed in hell, behold he is there. They cannot get from under his jurisdiction, unless they go beyond the bounds of time and space. All things are confined in space, and are under the jurisdiction and control of the Almighty: and if He cannot find them in one place, He will in another.

They are like children who have been under the teachings of a kind father all the day long, who taught them the principles of righteousness, integrity, and truth; but they would not listen, like his good children, to his teachings, but they are rebellious, and will not learn their lessons, and be prompted to their duty by the voice of kindness, nor be moved to do right by the affection of a kind father and mother, but they must tear themselves away, and thrust themselves beyond the teachings of their parents.

Follow such children through their lives, and what will they come to? You will perhaps find them in a dungeon—in the dark cell of a prison, loaded with chains, if not condemned to a greater penalty there. Perhaps they may then follow after their God, like the prodigal son, that could not be trained in his father's house. His wild ambition led him to grasp at things that were unlawful for him. "Give me," say he, "my portion of the inheritance, and let me go." After he left his father's house, he was reduced to a state of wretchedness and poverty, and would gladly have fed with the swine. He began to feel not only the lashes of an unsatisfied appetite, but also of a guilty conscience. Says he, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

You remember it was said in the former part of the day, that some persons would be servants. On the father seeing the returning prodigal afar off, all the feelings of a kind parent were awakened—"Come, my son, as you have returned, I will not subject you to be a servant like these are that serve in my house, but you are my son. Bring hither the best robe and put it upon him; put shoes upon his feet, and a ring on his hand." And they began to be merry.

Do you not see that the prodigal son learned a good lesson in the school of adversity, which he could not learn in his father's house. The spirit of rebellion could not be made to bow to mild and affectionate means, but it yielded under the hammer of adversity. His spirit was made to bend to his father's will by that means, and bending home he came to his father's house.

These characters, then, receive the seed in stony ground, and have not root in themselves; they feel themselves troubled and oppressed, and wronged, in the time of danger and tribulation. And they say, "We will go; we are displeased—therefore we will go far away and try our fortune in the world once more. We tried it once before we embraced 'Mormonism.' We thought we were satisfied to cast in our lot with the people of God, but we have become dissatisfied and offended,

and we will go and try our fortune in the world again."

They go and try it; they may get hold of the riches of this world, and they may not; but I will tell you one thing; they will not get hold of all the truth of God in their course; they will not get hold of that which satisfies the immortal mind; and while their pockets are lined with gold, their spirits will be troubled, and in distress and misery. If ever once the spark of truth has lighted up the understanding, and left an impression there, it is not to be erased in a moment, but it lives, and when it is dishonoured, it is an arrow in the mind, which will torment them day and night. Go where they will, they cannot get out of the world—out of the jurisdiction of the Almighty, at least.

A great many are now afraid that the gold of California will all be gone before they get any of it. Suppose they get it all; suppose they actually rob the mines of every farthing's worth of value; what are they going to do with it? Can they place it beyond the jurisdiction of the Almighty, or put it somewhere, where He cannot find it, and use it in a way that He cannot control it? I tell you they may dig and dig, and get all the gold they possibly can, and put it in this bank, or in that, but God will control it all by and by, and give it to whom He will, and I will tell you to whom He will give it. Says the Apostles to the Corinthians, "All things are yours; Whether Paul, or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Now it is not to him that willeth, or to him that runneth (they run to California), but it is God that showeth mercy. He is the character that holds all these things, and where His mercy leans, there is where He will bestow His treasure. Says He, "All things are mine, and I can give them to whom I will." His rebellious children are like some other rebellious children who try to rob their father, and take his money from his place of deposit. They say, "We are your children, and we have a right to this money;" and they break open their father's desk because they are his sons, and think it no particular crime to get a little of the old man's cash to enjoy themselves with.

So it is with all those that are running to California, to steal a little of the Lord's treasure; whereas if they had remained loyal to their post, and continued to do their duty, and build up the kingdom of God, by and by He would have given them all they could receive, and properly apply. For to one He gave five talents, to another two, &c.; and so He will give to every man according to his ability by and by. It will be so even with regard to the riches of this world. The more quickly a man applies that which is committed to him, the more he will have, and the larger, and greater, and more extensive will be his riches. Let him abide in his calling, and in the place where God has placed him to build up His kingdom; and in the final end how will it come out? The Lord gathered the people to where they are gathered, by His word; and we may say, to all human appearance, the greatest difficulty is to supply ourselves with the necessary comforts of life; but the battle has been fought, and the victory gained. Fruitful fields are opening all around, and extending in every direction.

Why not, then, remain here, and wait till the Lord shall shower upon us blessings that will answer the furthest extent of our desires? If we quit the post of our duty, and run to get blessings before they are ours—before we have a right to them, it will have the same effect upon us, as stolen apples have upon boys that steal them before they are half ripe; it will set our teeth on edge; if not now, it will be by and by.

What is the better way? To remember the counsels given to us in the former part of the day by President Young. Says he, "You who are going to California, pay your debts, and do not steal anything to take with you." And I would say to those who stay behind, as it is represented the thieves will not all go away, be very careful when you steal, for it is on interest from the time you steal it; for remember, you do not get beyond the jurisdiction of the Almighty; and He will make you pay the uttermost farthing. There is no inducement here for anybody to do wrong, but every inducement to do right, and keep the commandments of God.

Not only has the dispensation for the gathering of the Saints come, but the wicked also will be gathered. You know it is said, in the last days there shall be "wars and rumours of war, and earthquakes in divers places;" and again, "when these things begin to come to pass," "lift up your

heads" and rejoice, "for your redemption draweth nigh." Again, "Because iniquity shall abound, the love of many shall wax cold." How often we hear it said by many who profess to be Saints, "This thing and that thing are wrong." Perhaps certain men have lost their property; it is mysteriously missing; "Really," say they, "we feel offended because such things are practised, and we will not stay among such a people where such things are." This is the natural feeling of those who give way to this spirit of complaining, and they centre all the blame at head-quarters—on the men who are proclaiming against such practices night and day, both verbally and in their daily example.

It is as the Saviour said, "The love of many shall wax cold;" and there shall be "wars and rumours of wars. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's heart's failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

Now, if you want to see the gathering of the ungodly, look at the combined armies of the world assembling for bloody conflict. Look at the meteors in the heavens; they cannot be silent; they must speak the language they are designed to speak in the last days. The nations are perplexed, in distress, wretchedness, and misery. They are clothed in mourning, for the demon of war is let loose; blood is flowing; and the Saints are gathering to the Valleys of the mountains to be taught and instructed in the ways of the Almighty.

Let those who go from this retreat of the Saints beware that the demon of war be not stirred up to make their abode more unpropitious in the place they are going to. Beware that a cloud does not burst with all its fury upon the western shores. Congress must anticipate something of this kind, or why did they send the highest order of military talents to the western borders? They see it and understand it. We are about in the centre, and all around is commotion. I believe Joseph Smith once said, the next movement we made, we should be brought into the midst of the thrashing-floor; and while they are being thrashed all around, we need not be surprised if we get thrashed a little among the rest.

There will be a mighty thrashing; there will be a thrashing in the valleys, on the borders, and all around among the nations of the earth. It is the time of harvest; you know, as bread is generally scarce at harvest time, the flails begin to beat upon the thrashing-floor; this is thrashing upon a small scale, before the mighty engines or machines begin to bear; when they begin to work, there will be a wonderful dust, and smoke, and noise, and commotion all around. I tell you to remain here till you are sent away.

I want to say a word about people staying here and there as they please. True, it is a free country, and every man may go where he pleases—speaking after the manner of the world. The President of the Church does not control anybody contrary to their own will. Still, if a man is properly trained, and is in possession of the right spirit, he only wants to hear the voice of the good shepherd, and he will follow it, but a stranger he will not follow.

Brethren and sisters, we can go here or there as we please; yet in another sense we are not at liberty so to do, but to go where the voice of truth directs, if we abide in the kingdom of God. If a man come to me and say, "I want to go to Green River and settle there; shall I go?" My answer would be, "I cannot control you, if you are determined to go; it is a free country; but my feelings are, if you are not satisfied here, you will not be satisfied there; and if you want counsel upon the matter, go and get it from the proper source." If a man goes there, I want him to go by proper counsel. I will not hinder him if he is not counselled; but at the same time I would not look upon him as I would upon the man who is counselled to go there. And if there was any important trust to be placed upon any man, I should place it upon him that was in the line of his duty; and I could do it in confidence.

In the midst of counsel there is safety. If a man is counselled to go to Green River, Iron County, to San Pete, or to anywhere else, let him go. Let no man seek to free himself from the yoke, or indulge any uneasiness while it is upon him; for when he becomes accustomed to it, it will not gall his neck.

I will tell you, furthermore, what our views are in relation to the circumstances that surround us. I believe that if every person will faithfully abide the

counsel given to them while passing through these circumstances, all the evil intended us will result in our greatest good, or it will be turned away, and we shall enjoy ourselves under the smiles of heaven.

What turned away the wrath of our enemies? It was the Spirit of God that checked them, when they saw the preparations that were being made. The servants of God were moved upon to do certain things, and they have done them. And although there has been some difference of feeling, with regard to the preparations for defence through the territory, yet, so far as I know, and I am proud to know it, all difference of opinion is done away; and when the brethren strike hands together in this union, I tell you the efforts of the enemy are palsied in a moment; they have no power against us, because our union prevails with God, and He fights our battles. Who can withstand Him? He has caused our enemies to be troubled by day and by night. Their dreams have tormented them, until they are dispirited, and disarmed of their strength. Your union and fidelity have done it, through the blessings of God, which have been upon you.

Now there was some seed that fell upon good ground, and it brought forth, some thirty, some sixty, and some an hundred fold. I will tell you what I am doing in my garden, in order to remove the stony ground—I go to work and pick out the cobble stones. So if we find stony places, pick out the stones, and clear the vineyard of them—that all the seed of the word that is sown from this stand, and falls upon your ears, may sink down, not in stony hearts, but in hearts of flesh; that it may fall upon good ground, and bring forth some thirty, some sixty, and some an hundred fold.

With regard to the great field that is opened, for instance in Nebraska, Ohio, and California, it is so big, I fear I shall get lost in it, if I enter it on this occasion; I will therefore leave it for somebody else to explore at the present. It is glorious to me, and it is all right; let the truth go to the ends of the earth, and let God overrule every movement of this Church for the good of His kingdom.

It is the desire of my heart—I say, let the little stone cut out of the mountain without hands, roll and fill the whole earth; and let God be glorified, and His Saints exalted; which may He grant for Christ's sake. Amen.

FOREIGN INTELLIGENCE—DESERET.

Historian's Office, Great Salt Lake City, April 19, 1854.

Elder F. D. Richards.

Dear Brother—Learning that Major Bedell leaves this city to-morrow, I take the opportunity of commencing the correspondence I promised you. You will no doubt discover that the burden of presiding over the southern country in this territory was rolled off my back at Conference. And I can assure you I felt something like John Bunyan's Christian is supposed to have done when he got rid of the burden of his sins, although my shoulders were immediately provided with another load, not less weighty in its proportion, but of a very different character, as you will see. I was appointed Historian and General Church Recorder, and have commenced the duties of that office, by removing the papers belonging to the History, to the upper part of the Council House, and, by the assistance of brother Thomas Bullock, assorting them under their proper dates. The history of brother Joseph Smith was brought up by President Willard Richards to the 28th of February 1843. As you are aware, he was ready to recommence compiling the History when he was taken sick, and I most deeply regret his not having been able to continue the History, especially to the murder of Presidents Joseph and Hyrum Smith, as no person living can be as well qualified to do justice to the subject as himself.

* * * *

You will no doubt be surprised that a man of my mountain habits should be appointed Historian, but I desire the Saints will give me their faith, and I will try and do my best.

Every thing is prospering among the Saints in Utah, and a good feeling has prevailed since a few disheartened ones

left for the gold diggings. A spirit of improvement prevails.

Two men arrived from California by the South route on Saturday evening. They report all peace this side of the rim of the Basin, but on the Rio Virgin one of their company named Lamphear was killed by the Pa-utes.

A great number of the brethren who went to Iron County last fall, have acquired considerable knowledge of the Indian languages.

A company of about fifteen brethren started from here under the direction of Elder P. P. Pratt, to build a new Fort at Harmony. * * *

Walker has been driven by the Snakes into the neighbourhood of our settlements, and is now *tooidge tickaboo* [very friendly] with the "Mormons."

We would be obliged if you would furnish the Historian's Office with the works, papers, and publications necessary to keep up a chain of history, not forgetting Lyon's and Snow's poems, and all information for or against this people, and also newspapers showing the overturn of the world as much as possible.

The last few evenings previous to Conference the Social Hall was crowded, and multitudes had to leave unable to get inside. The dramatic season closed the Saturday previous to Conference.

Since Conference the Hall has been opened to hear lectures on the *Deseret Alfabet*, by Professors Watt and Carrington, which have been well attended, and now brother Watt is organising schools in the different wards of the city.

I have visited your family to day, and find them all well, and in pretty good spirits. Sister Richards was patronising home manufactures by using Mother's home fashioned spinning wheel. Franklin says he does not wish to go with me among the Indians again, until his father comes home.

I met your father, he was in good health, and reported his family also well.

GEORGE A. SMITH.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 16, 1854.

HOME INTELLIGENCE—*Newcastle-on-Tyne, Hull, and Carlisle Conferences.*—Sunderland, August 25, Elder William Glover writes—"In the Newcastle-on-Tyne Conference all things are going on well, in a general way. We have camp meetings every Sunday, a great number of people turn out to hear us, and I think that, the Lord helping us, good will be done in this part of the country. The Saints all feel well, and everything is right as far as I know, blessed be the name of our God, for He has blessed us all the day long. In the Hull Conference we have baptized a number, and have organized a new Branch. The Saints rejoice, for the Lord is prospering them, and all things are going on well. In the Carlisle Conference the Lord is refreshing His people, and they feel first-rate. Many persons are believing the Gospel, and some are coming into the Church. I want to have ten good men to travel in that Conference, for I know that there will be a good work done there, and we are determined to do all we can."

From various other parts of the Empire we receive cheering communications of the progress of the work of the Lord. Many who had begun to believe that but few more would receive the Gospel, have become satisfied that much remains to be done to get its principles before the people, that they may choose or refuse it understandingly, and now contemplate the ingathering of many precious souls.

Whenever any new doctrine has been revealed from God, it has caused a kind of astonishment, wonder, and apparent suspension of the work, until an understanding or testimony of the same has been obtained; when it has renewed its pace, and if it has not made more rapid strides, and acquired more numerous disciples, those whom it

has acquired have been more substantial in their convictions, and permanent in their faith; as in the offence of the cross, the work appeared so nearly at a stand, perhaps finish, that even the Apostles, some of them, turned again to their fishing; but at a when Jesus was risen, the Apostles renewed their efforts with manifold greater power and success in the teeth of that national legal lie—"His disciples stole him away." Such events in the kingdom of God have the effect to shake that which can be shaken, and the dry branches that bear not fruit fall to the ground. Judas' place is supplied by a man of integrity, the bond of brotherhood is strengthened, and its members are now more conscious than ever of the power of their faith, and the certain triumph of their cause. The world wonder at the marvellous escape of the apparently fragile bark from the moral storm, the elements seem purified and more salubrious since the thunder and lightning of popular sentiment has passed, and although there may be some *muddy currents* that rise and flow in soft soil, they soon become clear or are dried up, and all invites to renewed effort for the salvation of souls.

We rejoice to learn that the sentiment is becoming generally prevalent throughout the British Conferences, that a great work remains yet to be done in these Islands. Let those who have long been detained in these lands through inability to gather, now renew their joy in the Lord, in view of the wider door which is about to be opened unto them, and let all strive continually to purify themselves in heart and ears, through the keeping of the commandments and counsels of the Lord and His servants. There is no greater detriment to the progress of the truth than those who profess, but possess not the Gospel; who have a name to live, but are dead. Such are looked upon as examples, whereas they are but hypocrites.

Church History, &c.—We would remind the Elders who were present at the late Council in London, of their vote to sustain Elder George A. Smith as Historian to the Church, and we request all Saints, unto whom this may come, to interest themselves in complying with the request contained in his letter on another page, which, on account of the death of Mr. Bedell at Green River, has but just reached us.

President Brigham Young, in a letter acknowledging the receipt of certain works, says, "I wish that the Elders, when abroad, would more generally attend to collecting, securing, and forwarding works of such importance, and all works of value and usefulness to this city; we would soon have a collection of useful information, rarely surpassed. It will be well for all valuable works, when sent to this place, to be bound where binding can be done far cheaper than in this Territory." If every Saint thinks this request is to every one except themselves, what will be done in the matter? Nothing of course. But if every one, especially each Elder, concludes that it means him particularly, and endeavours to contribute his share in the collection solicited, the interest of the whole will be well cared for, and the Historian will be able to perform with pleasure his arduous task.

Elder Samuel W. Richards writes from Weston, Mo., July 31st, that he was expecting to start on the Plains the next day, in company with Elder George Halliday, formerly President of the South Conference; brothers Thomas Williams, who has forwarded three trains of goods to the Valley this season, and William Godbey. They anticipated reaching their homes by the 26th of August. Elder Richards was detained two days in Chicago, and consequently had only about seven hours in St. Louis. He says, "My health is now very good, and has been, with the exception of one day, when I was taken with extreme pain, vomiting, purging, and as many Cholera symptoms as were particularly desirable to have at one time. The effects of it

only lasted two days, and I am now fresh for the Plains, thank the Lord, who is my daily protector."

QUARTERLY NOTICE.—Pastors, Presidents, Book Agents, and Treasurers, especially those recently appointed, are hereby referred to "Instructions" on page 474 of the 14th Volume of the *Star*, for items which will call for their attention at the close of the present month.

HISTORY OF JOSEPH SMITH.

(*Continued from page 567.*)

[December, 1838.]

Wednesday, 5th. The Missouri Legislature having assembled, Governor Boggs laid before the House of Representatives all the information in his possession relative to the difficulties between the mob and "Mormons."

Monday, 10th.

To the Honourable Legislature of the State of Missouri, in Senate and House of Representatives convened—

We, the undersigned petitioners and inhabitants of Caldwell County, Missouri, in consequence of the late calamity that has come upon us, taken in connexion with former afflictions, feel it a duty we owe to ourselves and our country to lay our case before your Honourable body for consideration. It is a well known fact, that a society of our people commenced settling in Jackson County, Missouri, in the summer of 1831, where they, according to their ability, purchased lands, and settled upon them, with the intention and expectation of becoming permanent citizens in common with others.

Soon after the settlement began, persecution began; and as the society increased, persecution also increased, until the society at last was compelled to leave the county; and although an account of these persecutions has been published to the world, yet we feel that it will not be improper to notice a few of the most prominent items in this memorial.

On the 20th of July, 1833, a mob convened at Independence—a committee of which called upon a few of the men of our Church there, and stated to them that the store-printing office, and indeed all other mechanic shops, must be closed forthwith, and the society leave the county immediately.

These propositions were so unexpected, that a certain time was asked for to consider on the subject, before an answer should be returned, which was refused, and our men being individually interrogated, each one answered that he could not consent to comply with their propositions. One of the mob replied, that he was sorry, for the work of destruction would commence immediately.

In a short time the printing-office, which was a two story building, was assailed by the mob and soon thrown down, and with it much valuable property destroyed. Next they went to the store for the same purpose; but Mr. Gilbert, one of the owners, agreeing to close it, they abandoned their design. Their next move was their dragging of Bishop Partridge from his house and family to the public square, where, surrounded by hundreds, they partially stripped him of his clothes, and tarred and feathered him from head to foot. A man by the name of Allen was also tarred at the same time. This was Saturday, and the mob agreed to meet the following Tuesday, to accomplish their purpose of driving or massacring the society.

Tuesday came, and the mob came also, bearing with them a red flag in token of blood. Some two or three of the principal men of the society offered their lives, if that would appease the wrath of the mob, so that the rest of the society might dwell in peace upon their lands. The answer was, that unless the society would leave *en masse*, every man should die for himself. Being in a defenceless situation, to save a general massacre, it was agreed that one half of the society should leave the county by the first of the next January, and the remainder by the first of the following April. A treaty was entered into and ratified, and all things went on smoothly for *a while*. But some time in October, the wrath of the mob began again to be kindled, insomuch that they shot at some of our people, whipped others, and threw down their houses, and committed many other depredations; indeed the society of Saints were harassed for some time both day and night; their houses were brick-bat-

ted and broken open—women and children insulted, &c. The store-house of A. S. Gilbert and Co. was broken open, ransacked, and some of the goods strewed in the streets.

These abuses, with many others of a very aggravated nature, so stirred up the indignant feelings of our people, that when a party of them, say about thirty, met a company of the mob of about double their number, a skirmish took place in which some two or three of the mob, and one of our people, were killed. This raised as it were the whole country in arms—and nothing would satisfy them, but an immediate surrender of the arms of our people, and they forthwith to leave the county. Fifty-one guns were given up, which have never been returned, or paid for, to this day. The next day, parties of the mob from fifty to seventy, headed by priests, went from house to house, threatening women and children with death if they were not off before they returned. This so alarmed them, that they fled in different directions; some took shelter in the woods, while others wandered in the prairies till their feet bled. In the meantime, the weather being very cold, their sufferings in other respects were very great.

The society made their escape to Clay County as fast as they possibly could, where the people received them kindly; and administered to their wants. After the society had left Jackson County, their buildings, amounting to about two hundred, were either burned or otherwise destroyed; and much of their crops, as well as furniture, stock, &c., which, if properly estimated, would make a large sum, for which they have not as yet received any remuneration.

The society remained in Clay County nearly three years; when, at the suggestion of the people there, they removed to that section of the country known now as Caldwell County. Here the people purchased out most of the former inhabitants, and also entered much of the wild land. Many soon owned a number of eighties, while there was scarcely a man that did not secure to himself at least a forty. Here we were permitted to enjoy peace for a season; but as our society increased in numbers, and settlements were made in Davies and Carroll counties, the mob spirit spread itself again. For months previous to our giving up our arms to General Lucas' army, we heard little else than rumours of mobs collecting in different places, and threatening our people. It is well known that the *people* of *our* Church, who had located themselves at De Wit, had to give up to a mob, and leave the place, notwithstanding the militia were called out for their protection.

From De Wit the mob went towards Davies County, and while on their way there they took two of *our men* prisoners, and made them ride upon the cannon, and told them that they would drive the "Mormons" from Davies to Caldwell, and from Caldwell to hell; and that they would give them no quarter, only at the cannon's mouth. The threats of the mob induced some of our people to go to Davies to help to protect their brethren who had settled at Diahman, on Grand River. The mob soon fled from Davies County; and after they were dispersed and the cannon taken, during which time no blood was shed, the people of Caldwell returned to their homes, in hopes of enjoying peace and quiet; but in this they were disappointed; for a large mob was soon found to be collecting on the Grindstone (fork of Grand river), from ten to fifteen miles off, under the command of Cornelius Gillium, a scouting party of which came within four miles of Far West, and drove off stock belonging to our people, in open day light.

About this time, word came to Far West, that a party of the mob had come into Caldwell County to the south of Far West; that they were taking horses and cattle, burning houses, and ordering the inhabitants to leave their homes immediately; and that they had then actually in their possession three men prisoners. This report reached Far West in the evening, and was confirmed about midnight. A company of about sixty men went forth under the command of David W. Patten, to disperse the mob, as they supposed. A battle was the result, in which Captain Patten and two of his men were killed, and others wounded. Bogart, it appears, had but one killed, and others wounded. Notwithstanding the unlawful acts committed by Captain Bogart's men previous to the battle, it is now asserted and claimed that he was regularly ordered out as a militia captain, to preserve the peace along the line of Ray and Caldwell counties. That battle was fought four or five days previous to the arrival of General Lucas and his army. About the time of the battle with Captain Bogart, a number of our people who were living near Hann's Mills, on Shoal Creek, about twenty miles below Far West, together with a number of emigrants who had been stopped there in consequence of the excitement, made an agreement with the mob which was about there, that neither party should molest the other, but dwell in peace. Shortly after this agreement was made, a mob party of from two to three hundred, many of whom are supposed to be from Chariton County, some from Davies, and also those who had agreed to dwell in peace, came upon our people there, whose number in men was about forty, at a time

they little expected any such thing, and without any ceremony, notwithstanding they begged for quarter, shot them down as they would tigers or panthers. Some few made their escape by fleeing. Eighteen were killed, and a number more were severely wounded.

This tragedy was conducted in the most brutal and savage manner. An old man, after the massacre was partially over, threw himself into their hands and begged for quarter, when he was instantly shot down; that not killing him, they took an old corn cutter and literally mangled him to pieces. A lad of ten years of age, after being shot down, also begged to be spared, when one of them placed the muzzle of his gun to his head and blew out his brains. The slaughter of these not satisfying the mob, they then proceeded to rob and plunder. The scene that presented itself after the massacre, to the widows and orphans of the killed, is beyond description. It was truly a time of weeping, of mourning, and of lamentation.

As yet we have not heard of any being arrested for these murders, notwithstanding there are men boasting about the county, that they did kill on that occasion more than one "Mormon;" whereas, all our people who were in the battle with Captain Patten against Bogart, that can be found, have been arrested, and are now confined in jail to await their trial for murder.

When General Lucas arrived near Far West, and presented the Governor's order, we were greatly surprised; yet we felt willing to submit to the authorities of the State. We gave up our arms without reluctance. We were then made prisoners, and confined to the limits of the town for about a week, during which time the men from the country were not permitted to go to their families, many of whom were in a suffering condition for the want of food and firewood, the weather being very cold and stormy.

Much property was destroyed by the troops in town during their stay there, such as burning house logs, rails, corn-cribs, boards, &c.; the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own; and all this without regard to owners, or asking leave of any one. In the meantime, men were abused, women insulted, and abused by the troops; and all this, while we were kept prisoners.

Whilst the town was guarded, we were called together by the order of General Lucas, and a guard placed close around us, and in that situation were compelled to sign a deed of trust for the purpose of making our individual property, all holden, as they said, to pay all the debts of every individual belonging to the Church, and also to pay for all damages the old inhabitants of Davies may have sustained in consequence of the late difficulties in that county.

General Clark was now arrived, and the first important move made by him, was the collecting of our men together on the square, and selected out about fifty of them, whom he immediately marched into a house, and confined close. This was done without the aid of the Sheriff, or any legal process. The next day forty-six of those taken, were driven, like a parcel of menial slaves, off to Richmond, not knowing why they were taken, or what they were taken for. After being confined in Richmond more than two weeks, about one-half were liberated; the rest, after another week's confinement, were most of them required to appear at court, and have since been let to bail. Since General Clark withdrew his troops from Far West, parties of armed men have gone through the county driving off horses, sheep, and cattle, and also plundering houses; the barbarity of General Lucas' troops ought not to be passed over in silence. They shot our cattle and hogs, merely for the sake of destroying them, leaving them for the ravens to eat. They took prisoner an aged man by the name of Tanner, and without any reason for it, he was struck over the head with a gun, which laid his skull bare. Another man by the name of Carey was also taken prisoner by them, and without any provocation had his brains dashed out by a gun. He was laid in a wagon, and there permitted to remain for the space of twenty-four hours; during which time no one was permitted to administer to him comfort or consolation; and after he was removed from that situation, he lived but a few hours.

The destruction of property at and about Far West, is very great. Many are stripped bare as it were, and others partially so; indeed, take us as a body, at this time, we are a poor and afflicted people; and if we are compelled to leave the State in the spring, many, yes, a large portion of our society, will have to be removed at the expense of the State; as those who might have helped them, are now debarred that privilege in consequence of the deed of trust we were compelled to sign; which deed so operated upon our real estate, that it will sell for but little or nothing at this time.

We have now made a brief statement of some of the most prominent features of the troubles that have befallen our people since our first settlement in this State; and we believe that these persecutions have come in consequence of our religious faith, and not for any immorality on our part. That in-

stances have been, of late, where individuals have trespassed upon the rights of others, and thereby broken the laws of the land, we will not pretend to deny; but yet we do believe, that no crime can be substantiated against any of the people who have a standing in our Church of an earlier date than the difficulties in Davies County. And when it is considered that the rights of this people have been trampled upon from time to time with impunity, and abuses heaped upon them almost innumerable, it ought in some degree to palliate for any infraction of the law, which may have been made on the part of our people.

The late order of Governor Boggs to drive us from this State, or exterminate us, is a thing so novel, unlawful, tyrannical, and oppressive, that we have been induced to draw up this memorial, and present this statement of our case to your honourable body, praying that a law may be passed, rescinding the order of the Governor to drive us from the State, and also giving us the sanction of the Legislature to inherit our lands in peace. We ask an expression of the Legislature, disapproving of the conduct of those who compelled us to sign a deed of trust, and also disapproving of any man or set of men taking our property in consequence of that deed of trust, and appropriating it to the payment of damage sustained in consequence of trespasses committed by others.

We have no common stock; our property is individual property, and we feel willing to pay our debts as other individuals do; but we are not willing to be bound for other people's debts also. The arms which were taken from us here, which we understand to be about six hundred and thirty, besides swords and pistols, we care not so much about, as we do the pay for them; only we are bound to do military duty, which we are willing to do, and which we think was sufficiently manifested by the raising of a volunteer company last fall at Far West, when called upon by General Parks to raise troops for the frontier.

The arms given up by us, we consider were worth between twelve and fifteen thousand dollars; but we understand they have been greatly damaged since taken, and at this time probably would not bring near their former value. And as they were, both here and in Jackson County, taken by the militia, and consequently by the authority of the State, we therefore ask your honourable body to cause an appropriation to be made by law, whereby we may be paid for them, or otherwise have them returned to us, and the damages made good.

The losses sustained by our people in leaving Jackson County, are so situated that it is impossible to obtain any compensation for them by law, because those who have sustained them are unable to prove those trespasses upon individuals. That the facts do exist, that the buildings, crops, stock, furniture, rails, timber, &c., of the society, have been destroyed in Jackson County, is not doubted by those who are acquainted in this upper country; and since these trespasses cannot be proven upon individuals, we ask your honourable body to consider this case; and if in your liberality and wisdom, you can conceive it to be proper to make an appropriation by law to these sufferers, many of whom are still pressed down with poverty in consequence of their losses, would be able to pay their debts, and also in some degree be relieved from poverty and woe; whilst the widow's heart would be made to rejoice, and the orphan's tear measurably dried up, and the prayers of a grateful people ascend on high, with thanksgiving and praise to the Author of our existence for that beneficent act.

In laying our case before your honourable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States, and of this State. We ask in common with others the protection of the laws. We ask for the privilege guaranteed to all free citizens of the United States and of this State, to be extended to us, that we may be permitted to settle and live where we please, and worship God according to the dictates of our conscience without molestation. And while we ask for ourselves this privilege, we are willing all others should enjoy the same.

We now lay our case at the feet of your Legislature, and ask your honourable body to consider it, and do for us, after mature deliberation, that which your wisdom, patriotism, and philanthropy, may dictate.

And we, as in duty bound will every pray, &c.

EDWARD PARTRIDGE,
HEBER C. KIMBALL,
JOHN TAYLOR,
THEODORE TURLEY,
BRIGHAM YOUNG,
ISAAC MORLEY,
GEORGE W. HARRIS,
JOHN MURDOCK,
JOHN M. BURK,

A Committee appointed by the citizens of Caldwell County, to draft this memorial and sign it in their behalf.

Far West, Caldwell County, Missouri,
December 10, 1838.

(To be continued.)

THE SWISS AND ITALIAN MISSIONS.

Cours de Rive 42, Genevé, August 23, 1854.

President F. D. Richards.

Dear Brother—I sit down this morning to let you know that Elder Chislett and myself left Brighton as we anticipated, on the 18th instant, for this place, *via* Newhaven and Paris. The weather was fine, and our trip, although a little fatiguing, was a pleasant one. We had no trouble or detention on account of being foreigners, although we suffered considerable inconvenience for want of the language. However, all things considered, we got along quite as well as could have been expected. I need not mention the constant change of scenery that contributed to the pleasure of our journey. Suffice it to say that after a variety of changes, which reminded me of different parts of the United States, when nearing this place I was forcibly struck with the similarity between this part of the country and our home in the west, but when I saw Gospel effigies stuck up at nearly every corner, I could but exclaim within myself, "Falsehearted land, you have an outside show, but that heavenly boon, the glory of Deseret — the inspiration of the Almighty through the Holy Priesthood, is a stranger in your midst. When it knocks at your doors, the servants are instructed to say, 'Not at home,' or 'Can't be seen to-day.'"

But to return to my narrative. We arrived here about nine, p.m., of the 20th instant, and were very kindly received by our worthy brother and sister Stenhouse, whom we found in good health and spirits, with their affectionate little ones.

The day following, we went with Elder Stenhouse, accompanied by sister Stenhouse, to one of the heights upon Mount Sclave, where we had a splendid view of Mont Blanc, crowned with perpetual snow, also the town and lake of Genevé, with many other interesting places.

We have been very busy counselling with Elder Stenhouse, and hearing him read his work in reply to the various objections raised against the truth in this country, and which, from what I have heard him read, I have no doubt will serve to do away with much prejudice, and cause many to inquire after truth.

But here I find myself in a fix. A few weeks hence, and Elder Stenhouse leaves. Well, what then? Why, I have no oracle in the French or German languages. However, the work is the Lord's, and we will use what we have to the best advantage, according to the wisdom given, and leave the result. But if ever I had a fire shut up in my bones, it is now. Perhaps, however, by the time it is needed, after the works now in contemplation are issued, the way will be opened.

Elder Chislett will labour in the French portion of the Swiss Mission, I think, as it appears, both to brother Stenhouse and myself, that he is best adapted, and his services will be most needed, for that.

I expect to remain here a few days, perhaps a week, and then travel through the missions, accompanied a portion of the way by Elder Stenhouse.

We have decided upon holding a Council meeting of the Swiss and Italian Missions on the first day of October, in this place.

From present circumstances and future prospects, we have thought best to solicit you to send to our aid Elders William Budge and Samuel Francis, and Priest Alfred Collier. Should this meet your approbation, we should be pleased to see them at our Council meeting, and if you will have the kindness to let me know, I will give them instructions for the journey.

Elder Keaton is still here, and I think it is necessary that he remain for a time.

Elders Stenhouse, Keaton, and Chislett, with sister Stenhouse, join me in very kind love to you and all connected with you in the office.

My special regards to Elders Little and Linforth.

Yours truly,

DANIEL TYLER.

VARIETIES.

In Great Britain four out of six men, and four out of seven women, are married.

The Wesleyan Methodist Connexion has decreased in numbers about 7000 during the last year.

SERIOUS election riots occurred at St Louis, the second week in August, entailing bloodshed and loss of life.

THE weekly progress of the Cholera in London during the present year is traced in the following numbers—5, 26, 133, 399, 644, 729, and 847. In the first seven weeks of the epidemic of 1849, the deaths were, 9, 22, 42, 49, 124, 152, 329.

A SEVERE hailstorm passed over a part of Madison County, Illinois, July 24, stones falling of nine and thirteen inches in circumference, killing pigs, chickens, &c., and doing other serious damage.

IT is said there are 33,000 despatches written annually at the British foreign office; also that the fire and candles for Parliament cost £14,000 a year, of which £4,435 is consumed in oil and wax in the House of Commons.

THE NEW YORK TRIBUNE of August 19, states that President Pearce, by and with the advice and consent of the Senate, has appointed Garland Hunt, of Kentucky, to be Agent for the Indians in Utah.

THE Austrian army crossed the frontier of Wallachia, to enter the Principalities, August 20 and 23. Omar Pacha, with 25,000 men and 30 guns, entered Bucharest on the 22nd of the same month.

THE Allied Armies in the East experience a severe degree of mortality from natural causes. From 10,000 to 15,000 men have fallen a prey to pestilence, fatigue, &c. It is said that from 2000 to 5000 of the French army perished in a fruitless reconnaisance through the Dobrudscha. The navies in the Black Sea have been also severely visited by the destroyer.

AT present the Cholera has assumed a phase which baffles our best efforts, and throws all our past data to the winds. It sometimes is quite painless, there is often little or no purging, but the sufferer is seized with violent spasms in the stomach, which increase in intensity till collapse is established, and death then rapidly follows, attended with but little exhibition of agony.—*Times'* Varna Correspondent.

THE King of Oude has, through his minister, expressed to the British Resident at Lucknow, his sympathy with England in the Russian war, and that, had his treasury not been exhausted, he would gladly have offered a large loan of money. But not being able to do this, he has offered to place twelve battalions of infantry, each a thousand strong, a thousand horseman, and a thousand guns, at the disposal of his ally, and march these troops wherever they may be wanted.

THE CROPS ON THE CONTINENT.—VIENNA, AUG. 1ST.—From official reports that have reached us, the results of the harvest, wherever it has been gathered in, have been excellent in quantity as well as quality, and what remains standing promises just as favourably. In the kingdom of Lombardy it has been very satisfactory, and the prices have been greatly reduced in consequence. The reports from the Hungarian provinces, the granary of Austria, are so favourable as to cause a complete stagnation in all the markets in expectation of the fall which must take place in all kinds of corn. So early as last week they had for sale in the Presburg market some wheat and rye of very superior quality, the sheaves being remarkably full, and in great abundance. In Bohemia the harvest promises equally well. All the reports from the other provinces agree in stating that the crops in every part of the empire are most flourishing. Letters from Constantinople of August 15th give a very favourable account of the harvest, both in Europe and Asia. The bulletin of the prices of corn in the markets of Leipsic of the 10th of August shows a sensible decline, and it is expected that the fall will be still greater when the harvest is finished. All uneasiness caused by the constant rain of June and the first days of July is completely at an end, and there is no doubt but the harvest this year in Saxony will be three times as abundant in several places, and greatly superior to that of last year.—*Moniteur.*

THE HARVEST IN AMERICA.—Sufficient is known now of the harvest to warrant the belief that it will be great, almost beyond precedent. Prices have not yet materially fallen, because they are sustained in Europe.—*Times'* Correspondent.

THE bountiful harvest in the West of England—Devon, Somerset, Dorset, and Cornwall, has caused the corn markets of those counties to fall considerably within a few weeks—wheat from 11s. to 7s. 6d. per bushel, and the four pound loaf from 9d. to 7½d.

THE *Times*, in a leader, says, that from this harvest to the next there can be no doubt that the difference in the price of wheat, compared with that in the previous twelve months, will be at least 20s. a quarter in favour of the public, which, on the whole consumption, will amount to a boon of 25 millions of pounds to that body on wheat alone, besides corresponding relief in other grain. Even the cost of the war sinks to a trifle compared with this bounty from the skies; and, notwithstanding all the lavish expenditure incurred, we now stand better prepared for war by some twenty millions than a twelve-month ago.

A CONSIDERABLE portion of the town of Varna was destroyed by fire, August 10. The powder magazines of the English and French narrowly escaped.

HIBERNIAN SIMPLICITY.—A bustling, busy, rosy-cheeked, bright-haired daughter of Erin one day entered the library of a gentleman in whose establishment she was house-maid, with a letter between her thumb and finger, which she held at arm's length, as if she had a gunpowder plot in her grasp. In answer to his inquiries as to her business, she said, "An' it plase yer honour, I'm a poor girl, and han't much larnin', and ye sees, plase yer honour, Paddy O'Reilly,—an' a betther than him doesn't brattle in old Ireland,—has been writin' of me a letther—a love letther, plase yer honour, an'—an'—". He guessed at her embarrassment, and offered to relieve it by reading the letter. Still she hesitated, while she twisted a bit of raw cotton in her fingers. "Shure," she resumed, "an' that's what I want; but it isn't a gentleman like yerself that would be knowing the sacrets between us, and so [here she twisted the cotton quite nervously] if it 'll plase yer honour, while ye're reading, so that you may not hear it yerself, if ye 'll *jist put this bit of cotton in yer ears and stop up yer hearing*, and thin the sacrets *'ill be unknown to yer*." The gentleman, of course, hadn't the heart to refuse her, and, with the gravest face possible, complied with her request.

FELLOWSHIP MEETING.

Welcome! best of all good meetings,
Welcome! brothers, sisters true;
Gifts and blessings, happy greetings,
Heavenly treasures old and new.

Gladly young and old assemble,
Sweetest songs rise from the soul,
Saints rejoice and sinners tremble,
Power unseen pervades the whole.

Prayer, and praise, and testimony,
O! how swift the moments fly;
Burning words of inspiration,
Tongues unknown, and prophecy.

Faithful Saints refresh'd and strengthen'd,
Drooping ones reviv'd and cheer'd;
Thus their happy days are lengthen'd,
Thus Jehovah's name's rever'd.

Where is heaven? who can tell it?
Answer ye who only know!
Where abides the Holy Spirit—
Where its fruits and graces show.

Blessed people! pure religion!
Godlike, priceless, simple, free!
Love, or hold it in derision,
'Twill be Truth eternally!

London. T. J. D.

NOTICE.—The Book of Mormon is out of print, but another edition will shortly be ready.

LIST OF MONIES RECEIVED FROM THE 25TH AUGUST, TO THE 1ST SEPTEMBER, 1854.

	£	s.	d.
Aneurin L. Jones	4	10	0
E. C. Brand	20	0	0
James Duff, (per James Tatlock)	1	0	0
Josiah Rhead	2	0	0
A. N. McFarlane	3	10	0
John Kessell	2	18	6
John McComie	12	0	0
Franis Kirby (per A. L. Lamoreaux)	1	0	0
Carried forward	46	18	6
Brought forward	46	18	6
Simon Irvin	2	0	0
William Parr	5	0	0
John Holsall	5	0	0
Robert Kirkwood	15	0	0
John Memmott	10	0	0
Edward Frost	6	0	0
	89	18	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 38.—Vol. XVI. Saturday, September 23, 1854. Price One Penny.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 3, 1852.

(*From the "Deseret News," May* 11.)

With permission I make a few remarks upon some of those principles that have been set forth by Elder Hyde.

First, I will say a few words pertaining to the resurrection. These principles are interesting. A true knowledge and a correct understanding of them are a source of great comfort and joy to a Saint of God. Brother Hyde, in his remarks, is very cautious, and suggests this and that, as a mere opinion; but it is our privilege to know a great many of these things, from the manifestations of the Holy Spirit to ourselves, by the revelations that have been given to others, and from the teachings of those who have been with us.

In speaking of the coming of the Lord Jesus Christ as a thief in the night, or like the light of the morning, so that all flesh shall see his glory together; and many more like expressions — combine them all in one, and it creates confusion in the mind.

Again, if we suppose the Saviour is coming once for all, and that at his first appearance upon the earth he will destroy all the wicked, and cleanse the earth from its blood and corruption, it would conflict with many other sayings in the Holy Scriptures.

I think a great portion of this people have excellent ideas, and a great many of them have correct ideas with regard to the coming of the Son of Man.

In the first place, allow me to remark, that Jesus is at liberty—he has the power, ability, and the right, whenever he esteems it necessary, to reveal himself to an individual, or to a community; he will manifest himself to the congregation while in their public worship, if he pleases. In short, he comes when he pleases, and returns when he pleases. The very nature of the character of the Saviour, as we understand his character, gives him the prerogative of appearing to an individual at noon-day, at midnight, in the morning, or in the evening; where, when, and as he pleases. This is his undoubted right.

In speaking of the resurrection, or of the appearing of the Saviour, we read concerning it in the good old Book. When is the first resurrection? If this congregation were to answer this question, what would they say? It is not among those things that are to be; it is in the past; it was when the angels descended, and rolled back the stone from the mouth of the tomb where the Saviour lay; when Jesus again resumed his body; that is the first resurrection of a mortal being to immortality upon this earth; it is passed long since.

Those angels went there, what to do? To speak to the sleeping dust, not only of the Saviour, but of Abraham for one, in all probability Lot for another, Noah for another, and Moses for another, saying,

"Come up from the dead; it is time for your bodies to awake from their sleep of years, and forsake the dusty tomb;" and thus many of the Saints were resurrected after the resurrection of Christ; but who believed it? Who knew of it? Who has testified of it? Not any person, only the parties concerned. No historian has ever given an account of it, excepting those who have written the testimony contained in this book, the New Testament, and in the Book of Mormon. These witnesses were personally interested, who are the only testators to this fact. Who believes it in this our day? Those only to whom these things have been revealed. Our fathers and mothers have testified to the doctrine as it is contained in the New Testament; our priests have taught us to believe it as it is written there; but who knows it? Those to whom God has revealed it. These, my brethren, are witnesses that this is my doctrine.

How do we know and understand the things of God? By the light brother Hyde has been speaking of; Christ is the light of the world, and lighteth every man that cometh into the world, both Saint and sinner; he is the fountain of truth and intelligence to this creation.

I will say further, pertaining to the resurrection, or the coming of the Son of man. As I have already said, the resurrection has commenced long since; and how do I know but what many have been resurrected since the time the angels rolled away the stone from the sepulchre, and called forth the body of the Saviour? The Scriptures say many of the Saints arose and appeared unto many; but how many have been resurrected since then I know not. How long will it be before the resurrection commences again? I know not, but I am proud to believe that it is not long; I am happy to believe that the resurrection of the last days is at hand. Who will be raised? The Saints—those who sleep in Jesus; those that have manifested to the Father, to the Son, to the holy angels, and to all their acquaintances upon the earth, that they believe in God, and acknowledge His hand in all things, and have served Him according to the best of their ability. Will Jesus come? Yes.

We will suppose a case. Let this congregation be prepared to receive a visit from the Son of Man; suppose our hearts are sanctified before the Lord, or we have sanctified the Lord God in our hearts, and we are met here to worship Him, to praise Him, where we are enjoying the society of each other, and the gift of the Holy Spirit, secluded from the rude gaze and confused bustle of the world, retired from all the business transactions of human life, with the doors closed, and Jesus comes into our midst, casts off the veil from our eyes, as he did from the eyes of the two disciples that journeyed from Jerusalem, for they did not know him until he broke bread at supper—suppose he appears in our midst, and rends the veil from our eyes; we shall know him; he says, "Here are the prints of the nails in my hands, here is the place where my side was pierced; look at them, my brethren and sisters, for I am he." Every eye will be upon him, and every heart will love him. He remains with us for a time, and he is gone.

We spread abroad upon the earth, and bear testimony of what we have seen. I ask, who will believe our testimony? None, unless the Lord deigns to reveal it to them, by an holy angel, or by the manifestation of His own person. We may testify to it until we drop in the grave, to no purpose, unless the Spirit manifests it to them; no person can possibly know it unless God makes it known to him.

This is an item of doctrine I feel to impress upon the minds of this people continually, viz., to live in the light of the Spirit of God, so that every man and woman may have revelations for themselves; for the Spirit of the Lord can instruct you, that you can know for yourselves.

Will the Saints arise from the dead? Yes. Who will know it? But a few. When the resurrection commences, I say but few will know it; and allow me to inform you, when you have seen Joseph, and Hyrum, and Father Smith, and many others, risen from the dead, and you Elders go abroad preaching, you will not tell the world of their resurrection, for they will not believe it. You may testify that Father Smith has arisen, that Joseph and Hyrum again possess their bodies; that they again live in the flesh, and they will laugh you to scorn, and persecute you to the death, if they have the power, for your testimony's sake.

Will the Saints rise from the dead before the world is converted? Yes. You may despair of ever seeing all creation

converted to the Lord Jesus, or to the faith of the holy Gospel. Will you see the resurrection? Yes: you will be in it, and enjoy it; you will be in the first resurrection. Will the world believe it, and know of it? They will not. Zion will be redeemed, the great Temple of the Lord will be built, whereupon the glory of the Lord will rest, and a cloud by day, and a pillar of fire by night; the Saints will be gathering from all nations, and will walk into the Temples of God, to do the work of redemption for their dead, and saviours will be upon Mount Zion to save the house of Esau. But will the nations know of it? They will not. And when the Lord reigns King of nations as he does King of Saints, the inhabitants of the earth will not distrust but that it is the power of some great one, that it is the plans of wise men brought into action.

Thus they will be governed and controlled, and overruled, and led by the principles of the holy Priesthood, and they will never mistrust but that it is the doings of wise men at the head of a powerful nation, schooled in governmental affairs, who know how to control their own nation, and then bring into subjection their neighbouring nations, until the whole earth has become subject to them. They will not know that it is the Saviour who is ruling King of nations as he does King of Saints. A great portion of the inhabitants of the earth will never mistrust but that it is the effects of the wisdom of men.

The Saints will be instructed how to build up Zion, how to build temples, and do the work of redemption for their dead; and the wicked nations will know nothing about it. When the Millennium is ushered in, no man or woman will know anything about it, only by the power of God. He will rule and reign, and His glory shall be in Zion, and the wicked not know it is the hand of our God. The Saints will enjoy the light of His countenance, walk therein, and dwell in His presence.

These things are understood by this people; and if there is an Elder in Israel, or a person in this room, who does not believe what I have told them concerning the resurrection, just wait until it comes to pass, and then you will know it for yourselves. I care not whether you believe it or not; but I will tell you what I care for the most, and it is the only thing I do care for—will this people be prepared for this? Will you love the Lord Jesus Christ, and serve him with all your mind and strength?

I do not care what you believe, for it will never affect or alter that which exists. Will the people serve God, do good, and live comfortably with each other—spread the Gospel abroad, and gather the Saints? I would not give the ashes of a rye straw whether you believe what I tell you about the resurrection, or anything else, or disbelieve it, if you love God and serve Him with all your hearts. You may believe what you like, if you will do good continually, and no evil; if you will never suffer yourselves to commit another sin against God or your neighbour, but always from this morning be full of good acts, serving the Lord with all your hearts.

I will ask the people this morning, before I progress any further, if there are not some few men in the congregation that are so circumstanced as to manifest their kindness by sending out a few more teams to meet the emigrants, for men and women are suffering in the snow. I want to know if there is righteousness enough here to raise about a dozen teams; if you will do this, I care not what you believe about the resurrection, if I can only get religion enough in the people to accomplish that, it will satisfy me for the present. At the close of the meeting, I wish those who are willing to go and help the suffering, to come forward and say they will find teams for that purpose.

I will say a few words about education. I do not know but Elder Hyde is in the line of his duty when he takes up that subject; and it is no matter to me whether it is on the first or seventh day of the week, upon which he shall take up the subject. I think he is a member of the Regency of the University of Deseret. I wish him and every other man to be spirited in it; I wish every parent in the community to try and educate their children; and when they are educating their children, not to forget themselves. Learn how to govern and control yourselves, that when anger comes, you may triumph over it, saying, I do not receive you in my bosom; that when malice approaches you, you can walk over it like a king or a queen, treading it under your feet.

Suppose you take up a class, and try to instil these principles of education in your

own hearts, and when your brother misuses you, return him good for evil, and not evil for evil. Can you get up a class in which to teach these lessons? They are excellent for a community, both for old, young, and middle aged, for male and female. Now commence such a school yourselves, that you may know how to walk and act, and converse upon all things that may be brought before you.

If any of the brethren and sisters need lessons on the principles of economy, it would be an excellent thing to get up a class upon that subject; it is true we may be rich, but you can make yourselves degraded, and bring yourselves to beggary. This people live sumptuously; the soil of these valleys produces abundant sustenance by the application of a small amount of labour. We have an abundance of all kinds of vegetables, and of the finest quality; and cattle of the fattest kind, which produce beef of the most delicate flavour. There is need for classes to teach the principles of economy.

If you will permit me, I will give a short detail or sketch of my history. First, on literature: I went to school eleven days, after I was twenty-two years old, which was the most schooling I ever had. Secondly, economy: From the time I was sixteen years of age, I have clothed and fed myself, and helped some of my friends who could not do it for themselves. I have been in the school of economy since I was sixteen. I will give you a short item in my history touching my education in economy. I preached the Gospel two years before I came to Kirtland. I had a little property, which I gave for the upbuilding of the Kingdom of God. I said, "Take it out of my way, for I would not give one dime for all creation; I want to go and preach the Gospel." I came to Kirtland with two children, and no wife; all I had in creation would not have brought thirty-five dollars. I had distributed everything I had, and cried "Life, life, eternal life," to the people.

Said brother Joseph to me, "Now go to work and aid in building up Kirtland, and never again assist in building up Gentile cities, and gather together something for yourself." I did so. Brother Cahoon knows how wages were when I lived in Kirtland; mechanical labour there was worth one dollar per day, and flour sometimes was eleven dollars per barrel. I worked for one dollar per day in the winter, and preached every summer. When brother Brigham left Kirtland, he left over three thousand dollars' worth of property, which he had gathered together.

I could sit down and take a class of children and teach them how to be economists. Brother David Elliot, who has just come in, knows all about it. It is for you not to waste your substance. From the time I commenced taking lessons in this Church, if I only possessed one dollar or fifty cents, I would inquire of the Lord, saying, "Father, let me know how to use this, that I may do good with it; that it may increase in my possession, and multiply, that I may return what is given to me with an increase.

That is the way I have lived, and I can teach men and women how to live, and get rich, if they will hearken to me; but it never can be done by wasting, or being covetous of, your substance. God, the Saints, and angels, are not pleased with it. But they are pleased when we convert every item of our ability, strength, time, and money to the advancement of the cause of truth and holy principles. I will return again to letters.

There is so much vanity in all there is upon the earth, it is a hard matter to pick out the wheat and let the chaff go. It is like looking for one grain of wheat in five bushels of chaff to get thorough education. When you get into philosophy and other of the higher branches of erudition, it is much the same. The world are vain with regard to the matter. For instance, the very foundation of the whole superstructure is vanity. I ask little John, a boy of six years of age, to stand before me; I say to him, "John, spell *sleigh;*" he spells it in these letters, s-l-e-i-g-h, and pronounces it *sla;* he might as well pronounce it ox-yoke, for the letters in the word are as like the one as the other. You next take little Joseph, of three years of age; he has just learned his letters enough to know them, but has not learned enough to put them in syllables and make words of them; you ask him to spell sleigh, and he will spell it *sla;* John could not spell it so, because he had been whipped from the truth.

The whole creation are gone after vanity, and after false Gods, and false systems, until they are drunken; though not with wine, but with their own folly. Who is there that can pick out the good, and let

the evil pass by; select together true principles, and let the rest alone? It is this people; this very congregation, with the assistance of God, are the people to do it in the last days. For my own diversion, allow me to look at this people and look at the world—what do they say of the Latter-day Saints? Why they say they are a perfect anomaly, a perfect miracle, as well as an anomaly. It is hard for me to divine what they would think about this congregation, in their sober moments. Suppose it were possible to summon the world before this people, what would they find? They would find peace, harmony, union, contentment, strength and power among them. All the big and little kings would explain, "We are afraid of this kingdom; it is but a little nation, there are but few of them, it is true, but we are afraid of them."

What is the matter, O ye Kings? Look at your numbers; see the millions you possess; only think of the vast concourse of people that compose the nations of the earth. You may take the United States, Great Britain, France, Germany, China, yea all the world, and the Latter-day Saints are hardly a speck in creation compared with them, and yet they create more terror among the nations than all the rest combined together.

What is the matter? *They are united.* What says the United States? "Let us send a Governor there; let us send our judges there." But what do they cry? "*We have no influence or power*, for there are other men there who rule, and we cannot help it; they have the reins of government, and turn the people whithersoever they will, and we cannot help ourselves."

What did a gentleman say to Mr. Fillmore? Said he, "You need not send anybody there, for Brigham Young is Governor, and he will govern the people all the time; and there is no other man that can govern them." If there is any truth in this, it is, *he will do so as long as the Lord lets him.*

The Lord is with us; the love of God is in this people; and furthermore, the truth is, we have got more wisdom than all the world besides, if we are what we profess to be, for we have learned to serve the Lord. Is there any man on the face of this earth, abstract from the power and wisdom of God, that can control this people, or lead them, but myself? I say, abstract from the power of God; could I do it without that? No. I have got cunning and wisdom enough about me to know that I cannot do this unless God sustains me; that I cannot be sustained by Him, unless I live so from day to day, that I can have the Holy Ghost, and the revelations of heaven, for myself, and for this people; otherwise I should be of no use to them.

If my brethren and sisters have wisdom enough to cleave to the Lord, and live in the light of His countenance, they will know enough to cleave one to the other; and when men are ordained to preach the Gospel to the nations, they will know enough to gather up the poor Saints, and especially to go out after those who are in the snow; build temples, get their endowments, and the wisdom they need to come up in the resurrection of the just with the sanctified. May the Lord God in heaven bless you; and I bless you. Amen.

SAINTS AND SINNERS,

OR

"THE JEWS HAVE NO DEALINGS WITH THE SAMARITANS."

BY ELDER JOSEPH HALL.

When Jesus was in conversation with the woman at the well, upon the subject of the true God, and true worship, she felt somewhat surprised that Jesus should even ask a kindness at her hands, for as she said, the Jews had no dealings (as a general thing) with the Samaritans. And, indeed, when he sent out his disciples to preach the Gospel, the Saviour was very particular in this respect; hence he said—"Go not into the way of the Gentiles, and into any

city of the Samaritans enter ye not." Their mission was to "the lost sheep of the house of Israel." Gentiles and Samaritans may be defined somewhat alike, both are strangers—not numbered with the covenant people of God. Both are heathen in their worship.

The people of God, strictly speaking, always were, and always will be, an exclusive and separate people—separating themselves from the abominations and practices of the Gentiles. For this purpose it is that God has commanded His Saints to come out of Babylon—that they may be no more polluted and cursed with the influences so destructive in their nature and tendency. And the less intercourse the Saints can have with them the better. The very atmosphere is loaded with their corruptions and moral pestilences. Scarcely can a female walk the streets, but she is insulted at every turn. Some disgusting, obscene, or filthy language is addressed to her by some lust-cursed individual. And unfortunately for society in general, and some individuals in particular, those addresses too often meet with encouragement. The result is illegitimacy and prostitution—than which no greater curses can befall the human race, to sink them to the lowest hell!

In spite of all the efforts and incessant labours of the benevolent, these influences do and will continue to spread for a season, but they will be brought to a final end by and bye. "The world loves its own," and we are not surprised to see the people of the world associate together. But when we see Saints so far forget themselves, and the pit from whence they have been dug, as to turn round, and willingly mingle with the world, and drink in Gentile pleasures, then we do feel surprised and pained. We look upon them as so many sheep *willingly yielding themselves to the slaughter!*

Gladly would we rescue them from such a destruction; and every effort is put forth to this end. Good counsel given in meekness, and even in long-suffering, sometimes fails; and the objects of it surely "learn by the things they *suffer*." It requires no great amount of foresight, to predict the fate of those who so willingly permit themselves to be allured by the flattering hopes held out to them, by those who seek nothing more than the gratification of their own evil desires.

I am sometimes surprised to think, that a number of our young sisters imagine they are and will be altogether neglected and forgotten. They certainly cannot have seen the propriety of the advice of Paul, to be *not unequally yoked together with unbelievers.* They surely cannot have learned that all such are considered weak in the faith of the Gospel, neither can they properly respect themselves, much less can they have an eye to the future destiny that awaits the faithful daughters of Zion. Such can see no beauty in the order, no power in the ordinances, no splendour in the glory, and no exaltation in the triumphs of the kingdom of God over the "world, the flesh, and the DEVIL!" To them salvation is an empty sound! The essence of "Mormonism" has no place in their hearts, and they therefore cannot take any delight in the work of the Lord.

Would our young sisters turn their thoughts in another direction, how useful they might become. What ample scope there is for the exercise of their various talents! What lasting honours they might beget for themselves! What ornaments they might be to society! Distributing tracts, teaching in the Sunday school, are employments in which the heart may engage with much pleasure and delight. And what happiness would be derived from the discharge of such honourable duties! Those persons who engage in them would continue to grow in wisdom and intelligence—the mind being well informed, and richly stored with those principles that support them in every emergency, and constitute them an embodiment of knowledge, of true principles, that confound the world, and render them a "terror to evil doers."

The laws, order, institutions, practices, and pleasures of the Gentiles, are corrupt, and they perish with their using—they accompany their devotees no farther than the grave, and eternity finds them poor, desolate, outcast. While, on the other hand, a firm and faithful adherence to the requirements of the Gospel yields every genuine and permanent happiness. Thrones and dominions, principalities and powers, pure in their nature, and eternal in their duration, are promised to the Saints, of whom the faithful sisters are destined to form a numerous and conspicuous portion.

With what Godlike pride, then, should they contemplate their present position,

and the splendid future that awaits them. With what indignation should they spurn, with what scorn and contempt should they treat, the ignoble overtures of the sons of BELIAL! Summoning to their aid the Spirit of God, they might dart upon them a look that would sere their libertine hearts, crush their spirits, and prevent them from ever again intruding their lustful offers at the sacred shrine of Virtue!

Many grievous instances of disobedience have come under my personal observation. I think of them with peculiar feelings. I well remember a sister who received and encouraged the addresses of a young man out of the Church. She was admonished often, she was warned of the consequences of such a step, she was earnestly counselled to give up such society, and not to place herself in the hands of the destroyer. It was all in vain! One morning as I was going to a Council meeting, I met her on her way to be married. I passed close by her, but the inclination of the head, and the averted eyes, told me that a sight of me at that time was unwelcome. She was married. Her meetings were neglected. She had a Gentile husband to please, and he, even when she was willing to attend, prevented her from attending, her Church. She was neglected, abused, and she drank deep of the cup of *sorrow*. She in part paid the penalty of disobedience. Some time after, she came to me; and said, "*O! brother H., if I had listened to your counsel I should have been happy now!*" This touching confession affected me much, but it was too late to recall the past.

She has also a sister who likewise gave herself to the arms of a stranger. But in order more fully to secure her, he was baptized. And no sooner had he "made her fast," than his true character discovered itself. He was cut off from the Church, he destroyed her books, broke her peace, and kept her in misery and wretchedness.

A third unfortunate creature met with even a still worse fate than the other two I have mentioned. She entered the Church full of promise, and bid fair to be an ornament to the same. But the seducer was on the trail. The watchmen on the tower told, faithfully told, the hour of the night. And when they saw the *lion* approach, the lamb was "folded," and warned of the impending danger. The warning passed unheeded, and soon she found herself deep in the gall of bitterness, and fast in the bonds of iniquity. Since then she has sunk still deeper into sin, and two illegitimate children have been the result of this unrighteous course. Oh! what objects of pity these beings have become! What a wreck of beauty and virtue! How, Oh! how, are they fallen—deeply fallen and degraded! Bright visions of the days of innocence arise before their minds but to crush their spirits, and plunge them deeper into sorrow. What earthly sacrifice would they not make if they could be restored to their former happy state and standing in society? But alas! the dark pall of night has fallen upon them, and they repent in sackcloth and ashes, and weep and lament over their miseries and woes! The destroyer holds them in derision, and laughs at their destruction. I might introduce other cases, but will let these suffice.

I would earnestly appeal to the young sisters of our Church—What is there in all the charms and allurements of Gentilism and Babylon? They are dazzling but for a moment. They pass like a shadow! There is in them no lasting pleasure, no permanent happiness. Their riches and treasures are corrupt, and soon the possessors must be left without a soul! The night will be sorrowful and dark unto them, and there will be nothing but gloominess for them to look upon. O! then, turn your attention and your steps to the path of the just, which shines brighter and brighter until the perfect day. Your peace will then be constant, your joy will be full, and your names will be had in everlasting honour, and remembrance to all generations. Your children will rise up and call you blessed, and in the resurrection of the just, you will rise up and take your seats upon the throne in the midst of those exalted intelligences, everlastingly associated with the Gods in eternity—worlds without end.

THE concourse of pilgrims is said to have been very great this year, at the shrine of Juggernaut, the consequent scarcity and high price of food producing much suffering. Hundreds of pilgrims, weakened from want of food, were lying in the streets awaiting certain death.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 23, 1854.

FOREIGN INTELLIGENCE.—*Germany.*—Since our last, we have been favoured with a letter from Elder G. C. Riser, dated September 1st, but not being posted till the 4th, it did not reach us till the 7th. By it we are informed that he and Elder Nielson were arrested on Sunday the 13th of August, while in meeting, and while Elder Riser was preaching to the Saints. They were cast into a prison, where they remained until the 18th, when Mr. Berlin, of the firm of Morris and Co., of that city, entered into recognizances for them, since which they have been in a more comfortable situation, "having a clean room to themselves."

Brother Riser says they are rather lonely sometimes, but do not feel to complain, and that the Lord comforts them with night visions of the future.

Since the foregoing, we received on the 8th inst., a letter from a German brother, of which the following is a translation—

"Hamburg, 4th Sep., 1854.

"To the President, Mr. Richards, in Liverpool—In behalf of the Society here, I give you an account of what has transpired since the 16th of August. Brothers Riser and Nielson have been four days in a very bad prison. By the influence of the Consul, and the bond of Messrs. Morris and Co., they have been changed from that prison to a more comfortable one. To-day, all the members of the Society have been called before the magistrate to hear the decision, which is, that the 'Mormons' are dangerous to the government, and therefore will not be allowed to remain any longer. Elder Berger and Priest Bez as managers, and brothers Garner and Iunge as law breakers, were sentenced to prison, for fourteen days, because meetings were held in their houses; and the members have to pay the entire cost of the proceedings. We saw brothers Riser and Nielson in the magistrates' office, and I gave brother Riser the last English newspaper. They were both in very good spirits.

"I since called on Messrs. Morris & Co., who had just come from the magistrates'. They informed me that brothers Riser and Nielson are sentenced to fourteen days' longer imprisonment, and banishment from the place. It is strictly prohibited to all our members to have any meetings, or to suffer very severe punishment and imprisonment. Our consolation is, that we suffer persecution for righteousness' sake, and shall be rewarded in heaven. The society of the Germans in Hamburg send their greatest friendship to the President and all the faithful of the Society.

"D. A WEGENER, a brother in the new and everlasting covenant."

It would appear from the foregoing, together with the fact that the authorities have taken the books and property of the Elders into their possession, that they are determined, like Herod of old, to destroy the child; and if we had not seen the Church in America in a much more straitened condition than anything we have yet heard of from Hamburg, we might feel that all was over. But the thoughts and ways of the Lord are not as the thoughts and ways of those who persecute the truth. We have far more reason to mourn for that people that are so far gone in sin and misrule, as to consider that to preach the Gospel of faith in the Lord Jesus, in his Prophet, and in continued revelation, repentance of sin, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gathering of believers to America, is dangerous to the government, than for the believers whom they persecute. To the

faithful in Germany these afflictions will bring the testimony of Jesus, which will reveal to them the power of God, and of His work on the earth, as well as the power of the wicked to oppose it.

We forbear any further comment at present, and wait to see the salvation of God from that quarter. The foregoing letter is given complete, not only for its present interest, but that it may be found hereafter.

Many thanks to Mr. S. Bromberg, and Messrs. Morris & Co., for their kindly interest in the welfare of the prisoners.

General Intelligence.—Turn our attention which way we will, the lights of the Lord are shining from every quarter. From the seat of war, the Cape of Good Hope, the United States, and from our home missions we offer our readers the varied current news of the condition and prospects of the Latter-day work. From all parts of the British Conferences we receive the most satisfactory accounts. The introduction of the Gospel into new places, and the organization of new Branches, are frequent, almost daily, occurrences.

Elder Bell, of Malta, seems wonderfully enough to have been placed at that important military station, that, in the despatch of troops from that point of rendezvous, he might also organize Branches of the Church among them; and, in this novel manner, are the seeds of the Gospel carried into Turkey and the Black Sea. The adversity which he has hitherto so successfully encountered has proven him a hero of the truth. Time and eternity will both conspire to show that the extent of his heroism and the brilliancy of his achievements infinitely surpass those of his military compatriots.

Elder James Ferguson writes most cheeringly from Ireland. Some eight or ten baptisms have transpired within a few days, and prospects are still more encouraging for the future.

Twenty have been added to the Church in Macclesfield by baptism recently, and the Church throughout the Staffordshire Conference is improving its spiritual condition very much.

The *Birmingham Journal* favourably notices the Birmingham Conference, held on the 27th ultimo, and gives the amount of funds raised during the quarter, as £530 13s. 2¾d., and the number baptized 83.

Elder J. W. Coward's recent visits to the Isle of Man have much refreshed and strengthened the Saints there, and it is thought that some of them will emigrate the approaching season.

The Conferences generally are making special efforts to fetch up all arrears, and be ready for emigration. Those who were permitted to return surplus stock are concluding to dispose of it otherwise, and the Lord is blessing those who are in the way of duty with much of the Holy Spirit, whether they preach the Gospel, administer the ordinances, sell books, pay debts, or whatever else is necessary for the welfare of His kingdom on the earth. And by the power of that Spirit the truth does and will move majestically forward in prosperity and adversity, in liberty and in imprisonment, in sickness and in health, in life and in death, until it triumphs over the error of ages, substitutes life for death, righteousness for sin, and instead of degradation, misery, and woe, will give exaltation, glory, honour, and eternal dominion in the kingdom of our God and of His Christ.

Elder Andrew Ferguson's suggestion upon the subject of emigration will be duly entertained.

The July mail from Utah, due here on the 20th of August, has not arrived at our going to press, being probably delayed through the carrying contract changing hands, with that mail.

HISTORY OF JOSEPH SMITH.

(*Continued from page 589.*)

[December, 1838.]

Thursday, 13th, Far West.

Agreeable to appointment, the standing High Council met, when it was found that several were absent, who (some of them) have had to flee for their lives: therefore it being necessary that those vacancies be filled, the meeting was called for that purpose, and also to express each other's feelings respecting the word of the Lord; President Brigham Young presiding.

The Council was opened by prayer by Elder Kimball. After prayer, President Young made a few remarks, saying he thought it all important to have the Council re-organized, and prepared to do business. He advised the Counsellors to be wise and judicious in all their movements, and not hasty in their transactions. As for his faith it was the same as ever; and he fellowshipped all such as loved the Gospel of our Lord and Saviour Jesus Christ in act as well as word.

Elder Kimball arose and said he felt as formerly, for he had endeavoured to keep a straightforward course; but wherein he had been out of the way in any manner, he meant to mend in that thing; and he was determined to do as much as possible as he would be done by; and his faith was as good as ever; he was in fellowship with all who wanted to do right.

Simeon Carter said, as to his faith in the work it was the same as ever; he did not think that Joseph was a fallen Prophet, but he believed in every revelation that had come through him; still he thought that perhaps Joseph had not acted in all things according to the best wisdom; yet how far he had been unwise he could not say. He did not think that Joseph would be removed and another planted in his stead; but he believed he would still perform his work. He was still determined to persevere and act in righteousness in all things, so that he might at last gain a crown of glory, and reign in the kingdom of God.

Jared Carter responded to President Brigham Young's feelings, and wished still to walk with the brethren.

Thomas Grover said he was firm in the faith, and he believed the time would come when Joseph would stand before kings, and speak marvellous words.

David Dort expressed his feelings in a similar manner.

Levi Jackman says his faith is the same as ever, and he has confidence in brother Joseph as ever.

Soloman Hancock says he is a firm believer in the Book of Mormon and Doctrine and Covenants, and that brother Joseph is not a fallen Prophet, but will yet be exalted and become very high.

John Badger says his confidence in the work is the same as ever, and his faith, if possible, is stronger than ever. He believes that it was necessary that these scourges should come.

George W. Harris says that, as it respects the scourges which have come upon us, the hand of God was in it, &c.

Samuel Bent says that his faith is as ever, and that he feels to praise God in prisons and in dungeons, and in all circumstances.

After some consultation it was thought expedient to nominate High Priests to fill the vacancies.

The Council was organized as follows—Simeon Carter, No. 1; Jared Carter, 2; Thomson Grover, 3; David Dort, 4; Levi Jackman, 5; Solomon Hancock, 6; John Badger, 7; John Murdock, 8; John E. Page, 9; George W. Harris, 10; John Taylor, 11; Samuel Bent, 12.

Voted that John Murdock fill the vacancy of John P. Green, No. 4, and David Dort the place of Elias Higbee, No. 11, and John Badger the place of George Morey, No. 7, and Lyman Sherman the place of Newell Knight, until he returns.

Council adjourned until Friday evening, six o'clock. Closed in prayer by President Young.

E. Robinson, Clerk.

Isaac Russell, who had become connected with a small camp of the Saints, of about thirty families, going west, turned from his course at Louisiana, and led them north ten miles on the Spanish claims, where they built huts, or lived in tents through the winter in great suffering. Russell turned prophet (apostate), said Joseph had fallen, and he was appointed to lead the people.

Chandler Rogers, who was moving west, was met by a mob at Huntsville, and compelled to turn back, and fell in with Russell's camp. Russell said he was "the chosen of the Lord;" and when they left that place, they would have to go on foot, and take nothing with them, and they must sell their teams, &c. Some would not sell, and he cursed them.

(*To be continued.*)

FOREIGN CORRESPONDENCE.

UNITED STATES.

Successful Labours of Elder Colborn—Baptisms.

Patterson, New Jersey,
August 22, 1854.

Elder F. D. Richards.

Dear Brother—It is a pleasure that the world knows not of, that I can take my pen and address a servant of the Most High, with the endearing appellation of dear brother. Twenty-one years have rolled round "since I became a 'Mormon,'" and nothing causes me so much joy and happiness, as to reflect and realize that my name is written in the Lamb's Book of Life, and that I have the confidence of the authorities of the Church. It is more than meat and drink to do the will of those that sent me.

Although I am not in Germany, I am among Germans, and although for the present I am alone in this part of the vineyard, still the Lord owns and blesses my feeble efforts, in doing good, and I rejoice all the day long, surrounded as I am the most of the time with wickedness and wicked men of every grade and character, professor and non-professor, Catholic, and Know-nothing. Nothing moves me, but all has a tendency to confirm me in the faith of the New Covenant, and to convince me that the end draweth nigh.

I left Liverpool the 22nd of March, on the *Ashburton*, Captain Williams. On the 26th of April, I landed in New York. The Lord gave me favour in the eyes of the officers, crew, and passengers, about fifty of whom were Germans. I was a "sorter" interpreter. The captain read the fifteenth volume of the *Star*, and the history of brother Joseph Smith, as written by his mother, and was very much pleased with our works and doctrines. He told me, after we landed, that if ever he was anything, he should be a "Mormon." I preached one Sabbath-day, by request of the captain, the only Sabbath during the passage but what it stormed.

Soon after my arrival, I left for Tompkins County, New York, where my wife's relatives reside, and the place where Mr. B. G. Ferris, Secretary of Utah, hailed from. By the way, he has published a book, entitled "Utah and the Mormons," wherein he handles "Mormondom" roughshod. Probably you have seen a few extracts in the *New York Tribune*. It won't take. "Mormondom," as he calls it, is above his reach.

My relations received me with open arms. I laboured among them about a fortnight with good success. It was the first "Mormon" they had had in their midst. I became so hoarse, I had to give over preaching.

From there I visited my aged parents in Lyons, Wayne County, New York. There they have had line upon line, precept upon precept. There is where I first heard and embraced the truths of "Mormonism." Brother Brigham Young and his brother brought the Gospel there in the spring of 1833. A small Branch was raised of fifteen members, including myself and wife. Fifteen were cleansed, and where are the thirteen? Myself and family are the only ones that have gathered with the Saints in the Valley of the mountains. In 1843 another gleaning of thirty-six members took place. They have mostly fell out by the way, but few have passed the Rubicon (*Missouri*). Now in 1853-4 I pay the people here another visit, after an absence of ten years; and O! what a warm reception I met with from my parents and old associates. My father, aged eighty-six years, sixty of which he has been a Methodist, has renounced Methodism, and is a firm believer in the truths of the Everlasting Gospel. I have strong hopes of my mother, and elder brother.

I laboured in that vicinity until the middle of June, and left some half dozen calls that I had to postpone till the first of September.

Since then I have visited New York City, found a few Saints, and a great many that are not Saints, but I believe there are many honest in heart, even in the city of Gotham.

From there I went to Toms River, New Jersey. There are some good Saints there. Many have emigrated, including the Ivins' family. A Conference was called, we had a good time. Your humble servant was called to the chair; brother Samuel Brown, Secretary.

Brother Samuel Harrison, President of

the Philadelphia Branch, was there, and said much to encourage the Saints. One hundred and fifty-four members were reported in good standing, including five Elders, two Priests, two Teachers, and one Deacon. The most of them are making calculations for emigrating in the spring. Two persons were baptized during Conference—the wife of E. W. Ivins, Sheriff of that county, a noble minded woman; the other, her niece.

I found a Branch of eleven Saints in Tuckerton, forty miles south. They were in the last agonies, and had not heard about the gathering. My visit seemed to resuscitate them.

I visited Philadelphia, German Town, and Schuylkill Haven, where brother Farr had raised a small Branch. I found many good-hearted Saints, and some that would rank among the middlings. I have enjoyed the good Spirit all the time, and I never enjoyed better health, although surrounded by the destroyer in the shape of cholera and small pox. Many instances of the power of the Priesthood have been manifested in rebuking cholera, &c.

I received a letter from brother M. Andrus last week, stating that the work was on the increase in St. Louis, and that he had sent brother Woolley to my assistance. I am now on my way to meet him at my brother's.

I intend, if the Lord will, to clear my skirts of the blood of my relatives and all that come under the sound of my voice. Sometimes I have a longing desire to visit England again, but the field is great here, and the labourers are few.

Remember me to brother Linforth, and all inquiring friends.

My address is Lyons, Wayne Co., N.Y., U.S.A.

Yours in the Gospel of Salvation,

THOMAS COLBORN.

CAPE OF GOOD HOPE.

Latter-day Saints' Office, four miles from Cape Town, Cape of Good Hope, July 24, 1854.

President Richards.

Dear Sir—Having been informed this morning that the mail is in from India, on its way to England, in haste I write you a few lines.

Three persons have been baptized in the Cape Conference since I last wrote. Some are still inquiring after truth, and the work is progressing.

The last time I heard from Elder Walker, he was at Graham's Town. He there had met with some opposition. He had, as yet, baptized none at that place, though some were nearly ready to go forth into the water. At Fort Beaufort, he had baptized nine, two of whom have been disfellowshipped.

Elder Smith went to Port Elizabeth on the first of April last. He was there nearly one month before he could get an opportunity to hold a public meeting. The first one he held, about five hundred persons assembled, and broke it up by throwing brick-bats and potatoes, breaking some of the windows of the house where the meeting was. After the above occurrence, the magistrate of the town told the people publicly, if they meddled with Elder Smith, he would punish them to the extent of the law. Since then, Elder Smith has preached every Sabbath to a congregation of from two hundred to five hundred, without much disturbance, the police being there to protect him. He also has been preaching at a place called Uitenhage. In both towns, the first men of the place came out to hear. When he last wrote, he had baptized three persons. Elder John Wesley was labouring with him.

I here send you a small tract—*A Warning to All*, which I have written, with our names annexed to the same, as special witnesses to the Cape of Good Hope. It is now translated into the Dutch language, and ready for the press, and I expect to get it printed this week.

I believe I have briefly stated the progress of the work in this land.

I remain your brother in the Kingdom of Patience, JESSE HAVEN.

TURKEY.

Camp near Kersloochu, August 5, 1854.

Dear Brother in the Lord—I have reason to be thankful to my heavenly Father, for the good health which I have uninterruptedly enjoyed, and I hope this will find you in the enjoyment of the same blessing. I received a letter from my wife a few days ago.

This Branch of ours numbers twenty, including five Elders, four Priests, and one Teacher. The Teacher and one of the Priests have been baptized since we came

to Turkey. We have baptized six persons since we came, altogether. We are very much scattered at present, seven being the greatest number in any one place; there were fifteen of us together some time ago. We have meetings as often as possible. We meet in the woods convenient to the camp, and sometimes have a few strangers present. We expect one or two more to be baptized as soon as we move to a place where water can be had. We find the most of the men either indifferent or opposed to the work, but we feel that it will roll on in spite of the puny efforts of man to retard its progress.

This night week, while holding a meeting in the wood, some evil-minded individuals who were drinking at some distance, thought it fine sport to throw their empty bottle through the centre of our little band. It struck the branch of a tree against the eye of one of the men present, who is not a member, but I believe will soon be one, and the annoyance he has seen our meeting exposed to has tended to make him decide as much as anything he has heard.

The general belief at present is that we will soon embark for the taking of Sebastopol, as the Russians have all left this part of the country.

A number of our regiment have, it is said, died of cholera. The other regiments who have been some years on station are far healthier than we are; the mortality prevails among those lately come from Britain.

The Saints are all in good health, and likely with the blessing of God to continue so. We have plenty of provisions, such as they are, but there is a regular famine for books, which we would require particularly for the instruction of young members; we are quite in the dark for *Star*light, having only a few which we received from Malta, sent by brother Bell.

We have no idea where we may go into winter quarters, but we expect to have an opportunity of sending for books, either to England or Malta, for the benefit of the Branch at large. We will work hand in hand in these matters. We desire the prayers of the Saints in England for our support in the hour of trouble and danger.

I wish you to write to me as soon as you have an opportunity, for the most of what we hear in this place is not to be depended on.

I add no more, but that I remain your brother in the new and everlasting Covenant,

ALEXANDER ROSS.

HOME CORRESPONDENCE—PRESTON CONFERENCE.

3, Cunliffe Street, Preston, August 29, 1854.

President F. D. Richards.

Dear Brother—As it rejoices your heart to hear of the prosperity of the work of God, perhaps the following will not be uninteresting to you; yet I feel my pen inadequate to express my feelings as clearly as I could wish.

The Preston Conference, I am happy to inform you, is generally in a healthy condition at present. Never were the Saints more determined to abide by counsel, and roll on the work of God.

Truly we are realizing a saying of our blessed Saviour — the sheep know the shepherd's voice, and another they will not follow; for while we are urging the Saints on to obedience to the Priesthood, bringing them nearer the celestial order, the goats are making themselves manifest, flirting about and sticking up their noses, as if they were going to carry all before them; endeavouring to influence the Saints against the authorities of this Church, &c. But instead of injuring the good sheep, it only makes them realize their dependance the more upon their God, and cling the closer to His servants, and feel the importance of living by every word proceeding from the mouth of God. However, we have but a very few of this sort, and can get very easily along with them. The blessings of our heavenly Father's Holy Spirit, and the counsels of His servants, are with us, and you know that is everything, making us equal to all things.

The Priesthood in the various Branches are busily engaged in preaching in and out of doors, and have got the spirit of it, and are commanding large meetings wherever they go. The people display a spirit of inquiry, whereas, for many years

past, they would only laugh at an Elder, and consider it below their notice to listen to him. In some places we are receiving invitations from the people to go and preach, they open their houses and feed and lodge the brethren, &c. There is such a spirit of inquiry in some places, that the priests and parsons, fearing their craft is in danger, come out and oppose the brethren; but the more they oppose, and cry "impostors," the more people seem to investigate, and this opposition is the means of increasing our meetings. The brethren seldom discuss with these opponents. When they have done so, the power of God has rested upon them, so that they have been enabled to completely show up their opponents, to the satisfaction of the people, and it appears that priestly influence is losing ground with them. Our labours are not attended with so many baptisms; but there is a time to sow, and we are trusting to God for a rich harvest very soon.

We have three Travelling Elders in this Conference, good men, and who do the best they know how to roll on the work. One is Jesse B. Martin, who is a good man, and carries the spirit of his calling with him, and is a great assistance to me, as also are the wise counsels of our beloved Pastor, J. S. Fullmer. I feel that nothing can hinder us from doing a good work, which is the earnest desire of my heart.

Our financial affairs are doing better this quarter, I believe, than formerly. We have commenced operations to clear off all *Stars*, pamphlets, &c., on hand, and convert them into cash, and intend by the end of this year to balance up with the Office at Liverpool.

I have made it a point of duty to become acquainted with the spirits, feelings, and dispositions of this people, since I came amongst them, and I know that they are generally a good people, and desire to serve God. But you know that this is an old Conference, and many of the Saints have been members of this Church since the commencement of the Gospel being preached in these lands, and many have been earnestly looking forward since that time to each succeeding emigrating season, when they, in obedience to the great command, would be enabled to bid farewell to old Babylon, to go and mingle with their brethren in Zion. But a chain of circumstances, as well as struggling against poverty, has prevented them from accumulating the means to do so, thus hoping against hope. They have met disappointment after disappointment, until one would almost be led to believe that there is little hope left in them, and in consequence of these and other things of like nature, their spirits have got depressed, which has more or less effect upon their usefulness in the Church, yet they evince a good spirit, and long for their deliverance. I believe, if you thought it wise to favour as many as possible the coming emigration, by removing them from this land to one or other of the Saints' gathering points, it would, by placing them in new circumstances, greatly increase their faith and prove a great blessing to many. Their prayers, weepings, and lamentations have many times touched my feelings, and made me feel much after their deliverance and salvation, and prompt me to speak at this time, hoping that you will pardon anything amiss, at the same time trusting that this matter will merit your consideration in the midst of the multiplicity of your business.

Praying for the Spirit of God to direct you in all matters as hitherto, for the benefit of His people on the earth, I remain yours as ever, in the bonds of love,

ANDREW FERGUSON.

TREATY OF PEACE WITH THE UTAH AND PAUVAN INDIANS.

(*From the "Missouri Republican."*)

The most interesting feature of the news is the account of a treaty of peace made by Governor Brigham Young, with Walker and Kanoshe, chiefs of the Utah and Pauvan Indians. The *Los Angeles Star* derives the particulars of this negociation from Mr. S. N. Carvallo, artist, attached to Colonel Fremont's late exploring expedition, who reached that city on the 14th instant.

He states, that by invitation, he accompanied Governor Brigham Young and a

large party from Great Salt Lake City, on the 6th of May, for Walker's camp, on Chicken Creek; that there a formal treaty of peace was entered into by Walker and Kanoshe, with Governor Young, the nature of which was that on no occasion whatever were the Indians to make any attack either on Americans or "Mormons," and that they would use all their influence to prevent any depredation on the property of emigrants or settlers. Governor Young presented them with eighteen head of cattle, blankets, clothing, arms, and ammunition, and entered into arrangements that Mr. Porter Rockwell, and five other gentlemen, were to reside permanently with Walker's band of Utahs, and accompany them in all their journeyings, for the purpose of protecting the lives and property of the whites. Governor Young has counselled all his people in the different settlements to treat the Indians kindly, and to supply them on all occasions with food, and such clothing as they may require. He also purchased from the Utahs several Indian children, (pioneers,) two or three of them under two years of age, whom he intends to educate and take care of. Mr. Carvallo came over the route of Colonel Fremont in 1843-4, through the Santa Clara and Los Vegas, the Mohave River and Cajon Pass. He has recovered his health, and proceeds hence to San Francisco, *en route* to New York.

VARIETIES.

Ladies wishing to punish their husbands do well to bear in mind that a little warm sunshine will melt an icicle sooner than a north-wester.

Some bread riots have recently taken place at Nottingham and Aylesbury, and considerable agitation has been manifested on the subject of dear bread at Taunton, and other towns in the West of England.

The contract for the Mississippi and Pacific Railroad Company has been taken by Messrs. Worther, King, and fifteen other associates, among whom is Mr. Maverich, of San Antonio, one of the largest landholders in the world, and by far the wealthiest citizen of Texas. Fifty miles are to be completed and in running order within eighteen months, and 100 miles of the road every year thereafter, until the whole is completed.—*London News, Sep. 9.*

We live in a remarkable age, and in a very free-country, and Connecticut is one of the states—one of the original thirteen—and Jewett City is one of the places therein. About eight years ago Horace Ray died there of consumption; since then two of his sons have died of the same disease; and another son being sick with the same disease, his friends, under the belief that the dead brothers were feeding on the living, went to their graves on the 8th, dug them up, and burned the corpses! This is an instance of superstition such as missionaries tell us of among "the heathen."—*Boston Paper.*

A Sensible Duel.—A friendly duel, says the *San Joaquin Republican*, took place on Monday afternoon, at Moquelumne-hill, between Mr. Laforge, county clerk of Calaveras, and a Mr. Dudley. They chose the unique manner of squirting water at each other, to cool their wounded honour. One combatant supplied himself with the hose of the Union Water Company, the other with that of the Massachusetts Company. Marking the distance, which was about 20 feet, they commenced playing upon each other. The combatants withstood the cool application manfully for about 10 minutes, when Mr. Dudley, thinking discretion the better part of valour, retired from the contest.—*New York Herald.*

The Harvest.—The *Gardeners' Chronicle* publishes the following as the results of an analysis from 134 correspondents, spread over the forty English counties, respecting the crops:—*Wheat:* Very good, excellent, average, 31; good, full average, full crop, &c., 49; average, pretty good, &c., 32; near average, 4; under average, thin, &c., 12; middling, doubtful, or various, 6. Totals: favourable, 112; unfavourable, 12; neuter, 10. *Barley:* 127 reports resolve themselves into—very good, over average, abundant, &c., 33; good, full average, full crop, &c., 40; average, pretty good, &c., 30; short, light, indifferent, &c., 12; various, irregular, &c., 12. Totals: favourable, 103; unfavourable, 12; neuter, 12. *Oats:* 128 reports give—excellent, over average, very good, &c., 25; good, full average, &c., 46; average, fair, pretty good, &c., 33; near average, tolerable, middling, various, &c., 11; under average, short, light, &c., 13. Totals: favourable, 104; unfavourable, 13; neuter, 11. Partial inquiries made in the Irish, Scotch, and Welsh counties give similar favourable results.—*Family Herald.*

OUR LITTLE STRANGER.

BY REV. E. CASE, JR.

(Selected.)

We have a little sunny stranger,
Just come down from the skies;
With the life and light of Heaven,
Beaming freshly from its eyes.

She came just as the morning
Was peeping o'er the hill,
And the glorious floods of sunlight
Did the heavenly chambers fill.

She brought with her the helplessness
Of the young and unfldeg'd dove,
And the sweet and holy innocence
Of that world where all is love.

You may know how much we love her,
For we fold her to our breast,
And we mind not daylight's passing hours,
Nor midnight's broken rest.

And we list the quiet breathing
Of the little beating heart,
And the voices of its helpless cries
Cause our own to thrill and start.

And O, no earthly music
So much our spirit stirs,
In its wildest, sweetest measures,
As that little voice of hers.

It comes so fresh from heaven,
It seems like the last note
It had caught upon its infant soul,
That round it there did float.

We mean to watch and guard it,
And love it more and more,
And keep it taintless from the blasts
Of earth's bleak and sinful shore.

And we'll call it by some beauteous name,
Such as the angels love;
And such as they'll delight to speak
In their blest speech above.

And our hearts shall be more blessed,
And our lives shall be more bright,
And our path of duty lovelier,
For this new and heaven-born light.

And if God should call her back again,
We'll give her up to Him,
Without a soil upon its beauty,
Or a ray of brightness dim.

But, O Father! spare the trial
That our spirits may not bear,
And help us, we beseech Thee,
With a heavenly Father's care.

Richmond, Va., Nov. 22, 1853.

ARRIVAL OF ELDER RISER.—We have much pleasure in informing our readers that, just as we were going to press, Elder G. C. Riser arrived from Hamburg in good health and spirits, having been liberated from prison before the term of his sentence expired, through the influence of Mr. Bromberg, the U. S. Consul.

ADDRESS.—W. C. Dunbar, care of Robert Taylor, Princes Street, near Victoria Street, Taunton, Somersetshire.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 8TH SEPTEMBER, 1854.

	£	s.	d.		£	s.	d.
Henry M'Creery	30	0	0	Brought forward	86	11	0
John Price	4	0	0	James Linforth	4	0	0
Thomas Parkes	1	10	0	Thomas Clark	10	0	0
James Walker	25	0	0	James Robson (per Geo. Simpson)	28	5	0
E. C. Brand	20	0	0	John M. Browne	2	9	7
James Frewin	3	16	0	James Reece	4	3	6
Lewis Davies	1	0	0	Charles Peat	2	0	0
James Duff	1	5	0				
Carried forward	86	11	0		137	9	1

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 39.—Vol. XVI. Saturday, September 30, 1854. Price One Penny.

FERRIS'S "UTAH AND THE MORMONS" WEIGHED IN THE BALANCES.

Benjamin G. Ferris, late Secretary of State for Utah, has given to the world his views of *Utah and the Mormons.* Throughout his whole work of 347 octavo pages, I cannot find a single open, manly testimony of virtue in the "Mormons," or in their religion, excepting an acknowledgment of "polite and kind attentions" on the part of a few individuals, and "friendly courtesy" on the part of the people of G.S.L. City generally, a concession which the commonest courtesies of society could not fail to exact.

The Book of Mormon, without doubt, was founded on Solomon Spaulding's *Manuscript Found.* A "combination of cunning and sensuality" formed the character of Joseph Smith, "the latter quality, indeed," eventually becoming "the absorbing and governing passion of his soul, which respected neither the ties of kindred nor friendship. Out of such a character the doctrines and practices of polygamy legitimately grew. Of course "Joseph Smith was no martyr"—his death was merely "a political mistake." Furthermore, "it is a misnomer to say that the Mormons have been persecuted on account of their religion." So far from that, "religious persecution does not belong to the American mind." The fact is, "aside from constitutional and statuary protection, all forms and creeds are tolerated, however ridiculous and absurd, provided their practical ultimation do not interfere with the rights of others." But here is the grand difficulty—"Mormonism, unhappily, furnishes a justification to the conscience of the fanatical believer for the commission of all the crimes which have been charged to its account." But why were not "Mormon" criminals brought to justice? Ah, gentle reader, you little know the complexion of a "Mormon" community, or you would not ask that simple question. The "Mormons" were decided criminals, and ought to have received condign punishment, but they were sharp enough to evade justice—they were too cunning to be caught. "A community like that at Nauvoo possessed almost unlimited facilities for the concealment of crime, in the first instance, and, in the end, for screening the detected offender from justice." A criminal, or missing property, might be traced to the precincts of Nauvoo, but there fairy land commenced—further search was hopeless, the pursuer was baffled and bewildered at every step, and had eventually to return sorely disappointed—"once within its territory, and further trace would be lost: it was then as fruitless a task as hunting Indians in the everglades of Florida without the aid of bloodhounds." There might have been "cases of individual wrong" in the "break-up of Nauvoo," as such cases "will always occur in civil commotions." But "the original causes of the trouble are to be found in the Mormon system itself,—in its arrogant religious pretensions, its reeking licentiousness, and its general licence to plunder the goods, and trample upon the rights of

all 'Gentile' communities with which it may happen to be in contact." And the "Mormons" should not "complain that, in making war upon the social morality, and the civil and religious institutions of the country, they have not only lost the battle, but come out of the contest with diminished resources."

The raising of the "Mormon Battalion," of 500 men, for the Mexican war, while the Church lay in the wilderness of Iowa, must not be considered a sacrifice, nor an exhibition of patriotism and loyalty, but was a boon to the Saints, as it led them in a direction they wished to go, and brought the Church a bounty of some 20,000 dollars, which "more than counterbalanced the inconvenience arising from the absence of that number of men." The exode from Nauvoo to Great Salt Lake Valley, though effected in an "admirable manner," was comparatively an easy task. The people of Utah are not worthy of so much renown for industry and enterprise as they have received, for they have accomplished no more than what any similar number of Americans could do.

As may be expected the degradation of Utah is deep and abiding. The most "frightful licentiousness" prevails, as the necessary consequence of a plurality of wives. "The pollution of the Latter-day polygamist is thorough and complete, mind and body. There is no degree of profanity and blasphemy that he cannot compass with the coolness of an every-day occupation. Everything sacred which he breathes upon or touches, is profaned and polluted, from the throne of the Eternal to the family altar, around which are usually garnered all the hopes and joys of Christian minds. All his doctrines are base literalism and materialism—all his joys are carnal and selfish." We may shortly expect Utah to be destroyed by fire from heaven like Sodom and Gomorrah, for, if Mr. Ferris's charge be true, she certainly deserves it. Only to think of common decency being all but a stranger at Salt Lake! "Their system of plurality has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields." The wives in Utah are certainly objects of special commiseration—"A *wife*, in Utah, cannot live out half her days." The effects of polygamy are pursued to a grand climax—"In every instance where it has been introduced, it has totally destroyed all union of affection and interest previously existing. The wife has no further motive to labour and economize for the family, because she finds one or more intruders who have the right to share in the benefits of her exertions; and the concubine, for a similar reason, feels no interest and makes no effort. The wife hates them for interfering with her comfort, and estranging the affections of her husband; they, on the other hand, hate the wife and each other, and the children of each other. The husband hates the wife on whose affections he has trampled, and over whom he has tyrannized, and hates each concubine, of whom he tires when a fresh one is introduced; and the children hate each other as cordially as a band of half starved young wolves. It is hate, strife, and wretchedness, through the whole family circle. Hecate herself, in her deepest malignity, could not have devised a more effectual scheme to destroy the happiness of mankind. The husband, under the domestic discord and gross indulgence, loses his energy, becomes discouraged, sinks into the bloated, vulgar debauchee, and affords a capital illustration of the truth, that 'our pleasant vices are made the whips to scourge us." A most inviting picture, surely! Felony and murder are also winked at and abetted by the authorities of the Church.

Salt Lake Valley is very unhealthy, and a "frightful degree of sickness and mortality prevails," the children, through the "gross sensuality and carelessness" of the parents, being the chief suffers. Mr. Ferris has very industriously gathered up divers stories, and "amusing scenes," similar to the lowest of those which pass, in Christian communities, under the category of "scandal." He speaks of the dissensions, and the decrease of population, that prevail at Salt Lake; and concludes by showing that the Saints have begun to "decline and fall," are fast hasting to decay, and "must gradually sink away and become lost in a better population."

Such are the staple contents of *Utah and the Mormons*. Now it is really too bad that the world should be called upon to believe that the people of Utah are so utterly and irreclaimably degraded as is above represented. Such a one-sided report—all worse and no better, like the

negro's wife, defeats the intentions of the author, and consequently requires no systematic and literal refutation. To undertake to do such a thing would be wasting labour and time. He who can believe Mr. Ferris's work must possess a very obtuse and unreflecting mind. Were it not that many editors are publishing extracts from *Utah and the Mormons*, and that there are hundreds and thousands of honest people in this country, who have heard nothing on the other side of the question, and who consequently might be led to erroneous conclusions respecting the Latter-day Saints, the work would, most likely, never have been noticed in the *Star*. But, for the information and benefit of such persons, I have given above a short description of Mr. Ferris's book. If they wish for a further acquaintance with that work, they can procure it for themselves. Meanwhile I will introduce Mr. Ferris's testimony into one scale of the balances, and, without any misgivings as to the result, introduce into the other scale, from various sources, perhaps quite as respectable as the Ex-Secretary of Utah, the following testimony, concluding with the sensible observations of a lady who has proven for herself the practical workings of that system which Mr. Ferris denominates the "crowning trait of Mormonism," and which "has proved to be the Pandora's box from which these troublesome plagues have gone forth on their errand of mischief"—

"My dear Sir—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true."—*His Excellency Millard Fillmore, President of the United States, to Colonel T. L. Kane.*

"My dear Sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate, without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism and devotion to the interests of the union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge. . . Meanwhile, I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority."—*Colonel T. L. Kane to his Excellency President Millard Fillmore.*

"Nor, whatever may be the character of the leaders, can we hesitate to believe the almost unanimous testimony of travellers to the general morality of the population? Indeed, the laborious and successful industry which we have described could not characterize a debauched and licentious people."—*Edinburgh Review.*

"It certainly argued a high tone of morals, and an habitual observance of good order and decorum, to find women and children thus securely slumbering in the midst of a large city, with no protection from midnight molestation other than a wagon-cover of linen and the ægis of the law."—*Captain Stansbury's Expedition to Great Salt Lake.*

"Upon the practical working of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. . . So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous."—*Ibid.*

"Since the return of the expedition, it has appeared evident that the nature of the domestic relations of the Mormons has been very generally misapprehended. It seems that the 'spiritual wife system,' as it has been very improperly denominated, has been supposed to be nothing more nor less than the unbridled license of indiscriminate intercourse between the sexes, either openly practised by all, or indulged to the invasion of individual rights by the spiritual elders. Nothing

can be further from the real state of the case. The tie that binds a Mormon to his second, third, or fourth wife, is just as strong, sacred, and indissoluble, as that which unites him to his first. Although this assumption of new marriage bonds be called "*sealing*," it is contracted, not secretly, but under the solemn sanctions of a religious ceremony, in the presence, and with the approbation and consent of relatives and friends. Whatever may be thought of the morality of this practice, none can fail to perceive that it exhibits a state of things entirely different from the gross licentiousness which is generally thought to prevail in this community, and which, were it the case, would justly commend itself to the unmingled abhorrence of the whole civilized world. The recent acquittal of a Mormon elder for shooting the seducer of one of his wives, on the ground that the act was one of justifiable homicide, fully corroborates the truth of this remark, and shows in how strong a light the sacredness and exclusive character of such relations are viewed by the Mormons themselves."—*Ibid.*

"We can only say that all marriage relations that came under our notice were most purely correct in appearance; and that all wives in Utah showed a devotion and alacrity in domestic affairs and family duties, that would promote the harmony of the world, and make many a heavy heart beat for joy, if universal."—*Lieut. Gunnison's History of the Mormons.*

"The cheerful happy faces—the self-satisfied countenances—the cordial salutation of brother or sister on all occasions of address—the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying their domestic tasks, give an impression of a happy society in the vales of Deseret."—*Ibid.*

"The plurality system, as it is called here (or polygamy, in fact,) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. . . . . From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here."—*L. H. Read, United States Chief Justice for the Territory of Utah.*

"While to the thoughtless reader the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of hairbrained socialists, or agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness—Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumbling-blocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative, but it is linked and coupled with a moral law framed on the wisest basis."—*New York Herald.*

"Despite all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants; but so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones —whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man, whose wife, daughter, or sister has been injured, to kill the seducer."—*Ibid.*

"I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. . . I was assured, by an intellectual man—not a Mormon—who had resided two years among the Mormons in Utah, that the morals of the public were *remarkably pure*, and that the Mormon

women *were above all blame*"—*Frederica Bremer's Homes of the New World.*

The way these Mormons have been 'lied about' is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and everybody in it seems to be active and busy."—*H. C. Lee, of Milwaukie Wisconsin.*

"I have not yet heard the single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences of opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation or the testimony of others, know to be unfounded."—*Colonel Thomas L. Kane.*

"I have been annoyed by comments this hastily written discourse has elicited: well meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The Truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities."—*Ibid.*

"It is observed to me, with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their characters as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child."—*Ibid.*

"Can charges which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure."—*Ibid.*

"I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. . . . He was a most energetic, untiring, business man—shrewd and keen, with a reasonable share of the moral and religious; honest, aspiring, ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. . . Yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society. . . . . The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism.—*Dr. Bourne.*

"The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism."—*St. Louis Intelligencer.*

"For instance, I have (as you see, in

all good conscience, founded on the word of God) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man: one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, goodwill, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the legislative council of this territory."—*Mrs. Belinda Marden Pratt.*

JOHN JAQUES.

TOUR OF PRESIDENT BRIGHAM YOUNG IN THE UTAH SETTLEMENTS—PEACE WITH THE INDIANS.

Great Salt Lake City, June 21, 1854.

Brother Franklin D. Richards—In consequence of the peculiar change of weather, and the high water in the Provo, I did not succeed in writing you by the 1st of May mail.

President Young started from here on Thursday, May 4th, and drove to Union, South Cottonwood. I remained at home till Monday morning the 8th, on account of father's sickness; but as he then appeared better, I took the stage, and arrived at Provo in the evening. I overtook the President at Payson on Tuesday evening. Brother A. J. Stewart harnessed a pair of two year old colts off the range, to a dilapidated carriage, and very kindly carried me in the President's company to Iron County and back again, the only inconvenience being, that the carriage was only wide enough for me to sleep in alone; and as we slept together it made our lodgings rather narrow for our comfort.

At Nephi the brethren displayed their flag, gathered together in their new schoolhouse, and heard a lecture. It was not George A. who told them to build a wall twelve feet high and six feet thick around their little city; but it was the President.

Took leave next morning, and visited General Walker, the Utah Chief. I am not much acquainted with Indian doings; but he seemed to me to be *sulky*—said he had lost his heart, and could not talk—his heart was dead in him. Finally, President Young succeeded in waking up the old tiger to pretty good advantage: while almost every one thought the prospect was *war*, *peace* was made, and the company proceeded to the Sevier River, where Walker joined us, escorted by Captain Squash and Grosepine. Squash takes a little exception to his name, which was given him by Colonel Conover in the first Utah War. He says "Squash means something good to eat—my name is *Washear*." He is one of the bravest of warriors, and the most adventurous cattle and horse thief among the Indians. The river [Sevier] was swimming, and we made a raft; all crossed over in about four hours—about forty waggons—and remained at Fillmore over Sunday. The President preached, and directed them to build a wall twelve feet high and six feet thick round their city.

We arrived at Parowan on the 17th. The President met with the authorities of the place in Council in the evening, and Elders John Taylor and Joseph Young preached in the Tabernacle. The Presi-

dent spoke in high terms of the manner in which the brethren had obeyed the General Orders, and managed their relations with the Indians, many of whom were at work for the Saints.

On Thursday the 18th the company started for Cedar City. I remained at Parowan with my family, attending one meeting, while the company were gone south, whom I met at Cedar on their return from Harmony on Sunday. Attended meeting there: the President spoke very highly of the place, and said the people had exceeded all other settlements in the amount of their improvements as compared with their time and facilities. Their large new field is stockaded with cedar and pine pickets, making it almost a fort. The city is surrounded by a wall eight feet high, which is to be increased in height and thickness. The company arrived at Nephi City, on their return, on the 26th, and next morning I made my way direct to Provo, while the company started to explore a new route to this city, west of Utah Lake, as you will see by the following extract from Elder Bullock's Journal—

"At 9 10, A.M., the camp started on their back track, and went 1¾ miles, then took a westerly course, passing over three ridges of mountains, and came to a halt for the night on Kimball's Creek, having travelled 20¾ miles, being decidedly the roughest part of the journey.

"May 28th. Camp started at 7 A.M., taking a northerly course, travelled along the western side of the Utah Lake for several miles before we could find a suitable place for a noon halt, the banks of the Lake being fringed several rods wide with cane and tall grass. After staying a couple of hours, resumed journey by the side of the Lake, and came to a halt opposite Pelican point at 6¼ P.M., having travelled 34¾ miles. Saw many pelicans, swans, blue cranes, geese, and other water fowls. Some parts of the road very rocky and rough.

"May 29th. Violent wind, rain and snow all night—the mountains and high lands all covered with white, and the waves on the lake foaming and boiling, being a miniature resemblance of the Atlantic Ocean in a storm, the billows being capped with white. Camp started at 6 20, A.M., with a cold wind and snow in their faces. Arrived at Lehi City at 8 30, A.M., and took shelter with the inhabitants from the 'pelting of the pitiless storm,' which continued, with very slight intermissions all day. At four P.M., the inhabitants congregated in the school house, when Elders Woodruff and Kimball addressed the people.

"May 30th. The President and his company resumed their journey at 8, A.M., and arrived at his house in G.S.L. City at 2 45, P.M., all in good health and spirits, no accident having occurred to either man or beast, and the President having accomplished all he set out for."

On arriving at Provo on the evening of the 27th, I heard of the death of my father, which occurred on the 23rd instant, as you will have learned by the last mail. As I was thoroughly tired of travelling, I concluded to rest a day. The river Provo was high and dangerous crossing, and the storm of the 29th induced me to remain in winter quarters. I arrived in this city on the evening of the 31st.

The President preached during the trip in Union Fort, Lake City, Pleasant Grove, Provo (twice), Springville, Payson, Nephi, Chicken Creek, Fillmore, Parowan, Cedar and Fort Harmony. He also had a talk with all the Indian Chiefs on the route, namely, the Utahs, Yampah Utes, Timpanogos Utes, Pe-ar-a-wats, Pau-vantes, Pah Utes, and Piedes; visited their homes, made them presents, and gave them good advice. The discourses were reported by Elders Woodruff and Bullock, and are now in the archives of the Historian's Office, being among the best efforts of the President's whole life. His health is better than when he started on the trip.

June 30, 1854.

I have recently visited your family, in company with my wife, and found them all in fine spirits, and good health.

President Young and Counsellors made a visit on the 9th instant to Farmington, Davis County. He preached two hours and a half, and he said himself that if it was not *the* best sermon, it was *one* of the best, he ever preached. Same day in the afternoon he preached in Cherry Settlement.

On the 19th the Presidency, and a party of thirty-five, crossed the Jordan, having to build a bridge to enable them to cross a slough which was caused by the overflowing of the river. Encamped for the night at John Green's, near the cave:

then drove to Tooele City and held a meeting. Here the party was joined by nine others. The company proceeded 7½ miles, and encamped in Shambipp Valley, near the lake of that name.

On the evening of the 20th, they arrived at Cedar Fort in Cedar Valley, 34½ miles from Tooele, having explored and broken a new road the whole distance. The President instructed the Saints there to build their fort and *do as they would be done by*. They number thirty families.

The next day they took the road to Lehi for 6½ miles, and then broke a new road to Herriman's Fort, across the mountains 17 miles, and camped at Jordan Bridge in the evening, having travelled about 110 miles, making a new road of about 50 miles.

Our Conference met on the 27th in the Tabernacle. President Young preached for about two hours in the forenoon, and declared himself *an Apostle of Joseph Smith*. Elder Taylor gave a thrilling relation of the murder of the Prophets in the afternoon, which was enough to raise the stones of the Tabernacle to mutiny.

Next day (28th) Elder Kimball preached in the forenoon. John Smith (son of Hyrum) was chosen Patriarch over the whole Church. Elder Taylor was sent to New York City, accompanied by N. H. Felt. President John Young was sent to the States, and Elder Preston Thomas to Texas, with some others.

The emigrants have been passing since the 2nd instant. Flour ranges from 6 to $7 per hundred.

William H. Dame, Richard Benson and fifteen others, came from Iron County to attend the Conference. All things were quiet, the Indians attending to their duties, and the prospects good for an excellent crop. The wall around Parowan was going along rapidly, making the town 112 rods square. They reported all the settlements prospering on the route.

Forty teams are now engaged in hauling large stones for the foundation of *the Temple*, and quite a considerable number of hands engaged *in laying them*.

The *Deseret News* has been issued on Valley made paper, and has given general satisfaction.

A hail storm occurred here on the 13th instant, and damaged some of the early crops; and the bursting of the clouds on the mountains near the city, caused a slight extra edition of Noah's flood in some of our streets, doing considerable damage.

Jack Redding is before the court to-day on the charge of horse stealing. A train of merchandize belonging to Mr. Jones has arrived this day.

Walker and some of his friends became alarmed at the brethren at Nephi walling their city, and requested them to desist until he could send a deputation to Brigham. They did so, and on their return the people re-commenced the wall, and Walker became apparently satisfied, and said if they could not get on with the work, he would turn in with his Utes and help them.

Arrangements are now made, and the programme drawn out, for the celebration of the 4th of July on a grand scale. Ezra T. Benson is expected to start east to meet the emigration. The horse-boat, built at Jordan Bridge, to run on the Lake, for the purpose of carrying cattle to and from the Island, will be launched to-day at 2 P.M.

GEORGE A. SMITH.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 30, 1854.

BOOK OF MORMON—THE TIMES, &c.—Forasmuch as several local and provincial Journals have recently been treating their readers to copious extracts from a book, lately published by a delinquent Secretary of Utah, we have also consented to notice it for two reasons—first, that it might be known there was one professing to be a man who could reside in G. S. L. City a part of one winter, and who was so depraved that he could not discover one substantial virtue in either the Latter-day Saints or their rulers; second, that we might take occasion to introduce to our readers

a few statements of honourable, high-minded gentlemen, who, for themselves it may be said, have had the probity and moral worth to go and discharge the duties which government had honoured them by committing to their performance; with the testimony of other influential individuals. To those who wear green glasses all things appear green, so to him who has an impure vision all he sees will appear as impure. The fruits of this tree prove, by Scripture logic, that it is past bearing, except bitter and corrupt fruit.

The "Spaulding story" has been the chief argument against the divinity of the Book of Mormon, and has followed the Elders to the several nations in which they have established the Church. It was first fabricated by a corrupt man named Hulbert, who had been excommunicated from the Church for adultery; has been the favourite hobby of all who have undertaken to invalidate that sacred Record; and now presents as many different versions as it has been presented in different nations against the truth. Hulbert himself says of the MSS.—"This is a romance purporting to have been translated from the Latin found on twenty-four rolls of parchment in a cave." Mrs. Davidson, Spaulding's widow, says—"Hulbert came here and took it (the manuscript), and said he would get it printed, and let me have half of the profits; afterwards I received a letter, stating that it did not read as they expected and they should not print it." When this falsehood failed to hinder the progress of the truth that had sprung out of the ground, and had been exploded in the vicinity of its origin, it was published abroad in the West, that Sidney Rigdon was the author of the book.

The first edition of the Book of Mormon being published in 1830, Mr. Parley P. Pratt states, that in the autumn of 1830, "I myself had the happiness to present it to him, and then for the first time his eyes beheld the Book of Mormon." Mr. R. was at the time at the head of a respectable congregation, quite a number of whom followed him into the waters of re-baptism, and believed the divine inspiration of that Book. His first interview with the Prophet Joseph was in 1831. According to this edition of the "Story," and Mr. Rigdon's own statements, as well as those of Mr. Pratt's, above quoted, he, Mr. Rigdon, neither knew nor heard of the "Spaulding Story," or the Book of Mormon, till autumn 1830, whereas our opponents published that he wrote it between 1812 and 1814. Nor did he see Joseph Smith till 1831, whereas they say he concocted the whole scheme of the Book of Mormon and "Mormonism" in 1813, when he was a boy living at home with his mother, in Pennsylvania, and Joseph Smith was but eight years of age, residing with his parents in Vermont, nearly one thousand miles distant.

We shall not undertake to follow our opposers through the labyrinth of lies and the dense fog of falsehood with which they have been and are beclouding the visions of many, who otherwise would get a fair glimpse of the capital truths of salvation, which God has revealed to the human family in our own day; nor should we have noticed this matter at all, but that many are newly awakened to consider our doctrines, and who are not aware that these objections have been long since proven false, and their falsity published to the world.

As the rulers of the Jews disproved the resurrection of Jesus by hiring the guard to publish that while they slept, his disciples stole his body away, so clergymen, ministers, judges, lawyers, and editors, have proved by the Spaulding Story that the Book of Mormon is not the word of God, and that Joseph Smith was an impostor. As in those days no man could know the Son except he to whom he was revealed, so now no man can know that the Book of Mormon is the revealed word of God, or that Joseph Smith was a holy Prophet, except by revelation from God. The whole

subject is in heaven's blest keeping, and blessed is he that has faith to obtain of God a testimony of these heavenly truths. It is the fact that so many thousands of her Majesty's subjects have obtained this testimony that causes in the British Isles "no small stir about this way," and, as one of our cotemporaries says, is "creating general interest."

In the *Times* of September 14th, we find reported the trial of a vagrant, before magistrate Bodkin, at the Middlesex Sessions, for disturbing a meeting of the Saints, the result of which was, that the disorderly fellow was required to "enter into a recognizance of £100, with two sureties of £20 each, to come up for judgment if called upon." In a "leader," on the 15th, the writer seems stricken with great consternation that the "Mormons" should be recognized as a religious body, and their assemblies be secured against molestation by virtue of a License which places them, in common with other British subjects, under the Ægis of the Law.

While reading the article, we were impressively reminded of the distress of the jailor when he discovered that an angel had opened the prison door, knocked off Peter's shackles, and left him to enjoy liberty like his fellow men.

As Peter said to him, so we would say to friend *Times*—"We be all here, do thyself no harm." But why should not the L. D. Saints enjoy the same legal benefits as other dissenting worshippers?

They as truly and as stoutly protest against the unscriptural doctrines held by Roman Catholics, as does the established Church. They also conscientiously dissent from various tenets held by the Church of England, which appear to them incompatible with the revealed will of God. This we understand is what constitutes other religions bodies "Protestant Dissenters;" if so, why should not the "Mormons" be entitled to call themselves Protestant Dissenters, and as such to claim rights and privileges as contained in the Statutes for others. Is it because the Latter-day Saints in their public assemblies pray for the long life and peaceful reign of their Sovereign Lady Queen Victoria? or that in the late National Fast they united with all churches throughout the empire in prayer for the success of the British arms in the East? or yet is it because on that occasion they contributed a respectable sum of money toward supporting the orphans and widows of those who are in "the service," that they should be interdicted in their most sacred rights of protection in their religious worship by the Crown.

The same article says—"They proclaim that the Christian dispensation has been superseded by the Mormonite Bible—Christ has been dethroned, and Joe Smith reigns in his place." We are not a little astonished that our learned cotemporary should have fallen into this egregious error, which has arisen, probably, from having sought his information of hostile publications, instead of our own works. More than 30,000 believers in the British Isles, besides a great multitude that no man can number, who habitually attend the Saints' meetings, could have informed the *Times*, that no such absurd and blasphemous sentiment is entertained by them. They believe that Jesus Christ is the Redeemer of the world—that his blood was shed for the remission of their sins, and not for their's only, but for the sins of the whole world. Why should not this redeeming power be made known to the Western world as well as the Eastern? The Book of Mormon informs us that it was, and contains an account of the prominent acts of our Saviour and his Church on the Western Hemisphere, with an ecclesiastical history of the nation; while the Bible contains a similar account of his acts, and the history of that portion of Israel which was on the Eastern Hemisphere. The Book of Mormon is not admitted to the exclusion of the Bible, but both are received in attestation of the great truths of Salvation.

Joseph Smith is esteemed as a Prophet of the Lord Jesus Christ, as was Moses; and in no sense believed in, or received, to the exclusion of the Saviour. The Bible is replete with prophecy, that a "Dispensation of the fulness of times" should be ushered in upon the children of men, in which God will gather from all nations His people; and he has commenced it by disclosing from the earth the Record of the Western world, and giving Joseph Smith a commandment to organize His Church, and send the Gospel to all nations.

The writer further adds—"Their rules of practice—such as the one which provides for a plurality of wives—must certainly disentitle them to the protection of any orderly and decent community."

The doctrine of plurality of wives, with the foregoing objections, makes the sum of the reasons offered why the "Mormons" should not be protected in their peaceful worship; for this, the *Times*, one of the leading Journals of one of the most liberal and powerful nations of our globe, would have from sixty to an hundred thousand loyal *British* subjects excluded from protection in their most sacred of all rights—religious worship. We involuntarily inquire, has the writer had a religious education? Does he believe the doctrines of the Bible? Is he aware that to Israel pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," "and of whom, as concerning the flesh, Christ came?" Or has he forgotten that the Twelve Patriarchs were sons of four mothers, the honourable wives of one man? "These did build the House of Israel." Every man that would call himself a son of faithful Abraham must own his father a polygamist. The holy Jesus, whose redeeming blood was shed for the sins of the world, chose for the royal line of his incarnation, a people and family of renowned polygamists, a fact sufficient of itself to thrice hallow the heavenly institution.

Who, then, that would inherit Eternal Life, can wash his hands of that holy ordinance? Who, then, can be a Christian, or a true believer in the Bible, without being himself a polygamist? Echo answers—Who? It is hoped the *Times* will reconsider its opinion of the doctrines of the Saints, and see if a more enlightened view of their faith may not be attained, and itself be thereby rendered more deserving the high prerogative to tone the civil and political views of an enlightened public, at the bar of whose opinion, "Mormonism" stands committed.

Foreign Intelligence—*Deseret.*—The July mail from Utah, which was due, August 20th, arrived September 13th, bringing Numbers 15, 16, and 17 of *Deseret News*, and letters as late as July 4th. The term of Messrs. Little, Decker, and Hanks' contract for carrying the mail expired in June; and it appears that the new contractors, Messrs. Graw and Reeside, had not so far completed their arrangements, as to make their first trip at the specified time; nor are we informed how the mail was brought, but we conjecture, from information received under date of June 30, that Elders Erastus Snow and Orson Spencer were expected to start for the States in a few days—that they probably brought it as far as Fort Laramie, and perhaps to Independence.

Elder George A. Smith will please accept our thanks for his very replete and interesting correspondence.

Besides the news therein contained, we glean from other sources that, on Friday, June 16, the workmen began to lay the foundation of the Temple, which was to be fifteen feet thick at the bottom, to be carried up eight feet with a uniform slope on each side until it reach the floor of the basement story, where its thickness will be seven feet, which will be maintained to the top of the first story. The rocks used for

this portion of the work are very large, of a redish silicious conglomerate, and weigh about 140 lbs. per cubic foot. This marks another era in the progress of that stupenduous work, and will impart a new thrill of pleasure and ambition to the bosoms of all the Saints.

Emigrants commenced to pass through the City for California on the 2nd of June.

The *News* of July 6th, says they had famous doings on the 4th of that month, firing of cannon, processions, reading the Declaration, orations, speeches, toasts, anecdotes, music, public dinners, &c., &c., under the stars and stripes of the glorious Union, gracefully waving in the pure mountain breezes. All the strangers and passing emigrants were invited to participate in the festivities of the occasion.

Messrs. C. Kinkead, J. Needham, J. R. Robbins, L. Stewart, and W. Mac, merchants, had arrived in G.S.L. City, in advance of their several trains of goods from the States, and reported that goods to the amount of a million of dollars were on the road and would soon begin to arrive.

Hon. Elias Smith has been appointed Post Master for G. S. L. City, *vice* Willard Richards deceased.

The wheat harvest commenced July 6, with a prospect of good and plenteous crops of nearly all kinds, notwithstanding the damage which had been sustained from the hail storm on the 13th of June, during which stones are said to have fallen as large as Turkey's eggs.

In Parowan on the 19th of May, Elder John A. West and Miss Betsey Jane Fish were married by Elder George A. Smith; and, in two days after, brother West started on his mission to the Sandwich Islands. Being somewhat acquainted with brother and sister West, and also with *this way of doing*, we extend them our hearty congratulations, and wish them much joy in their union, and also in their reunion after his safe return. Their worthy example of self denial for the salvation of souls must bring lasting honour and substantial joys in the Kingdom of God through keeping their Holy covenants.

Our young brethren and sisters generally will do well to take notice.

ARREST, IMPRISONMENT, TRIAL, LIBERATION, &c., OF ELDERS RISER AND NIELSEN IN HAMBURGH.

Liverpool, September 13, 1854.

President F. D. Richards.

Dear Brother—I arrived at this place from Hamburg at five o'clock on Saturday evening the 9th inst. Believing it would be of interest to your readers, as well as gratifying to myself, I have written the following report of the closing scenes of my mission to Hamburg.

On the 23rd of July I visited the Saints in Boitzenburg. On my return to Hamburg on the evening of the same day, I was informed by one of the brethren, who met me at the rail-road station, that some of the apostates were waiting for me outside, in order to have me arrested by the police. According to his desire, I went with him by an unusual way, which led out of the station. He then informed me that some of the apostates, with their friends, had broken up the meeting of the Saints that day, by reading a letter from St Louis, filled with all manner of lies about brother Daniel Carn, and the Saints in that city. Brother Nielson had to flee for his life, and hide himself, and I was to have the benefit of a good flogging when I arrived, and then be delivered over to the police.

These circumstances compelled me to leave brother John F. Germer's, where I had been boarding and holding meetings, and go to Altona, to Mr. Thiele's, where I had my card of residence.

On the 30th of July I met with the Saints without being molested.

In the evening of the 2nd of August, I went to Hamburg, to meet again with the Saints at the house of brother Betz. On my arrival I was informed that our enemies were searching for me in the street, and the Saints wished me to go back to Altona immediately, which I consented to do, after counselling them to continue the meeting. I evaded the police, who made many inquiries for me after meeting was over.

On the 6th we partook of the Sacrament together, and I spoke on the principles of eternal life in brother Betz's house, without being molested.

On the 11th we likewise enjoyed another meeting in peace.

On the 13th I went again to Hamburg, to hold a meeting with the Saints, at ten o'clock A.M. I felt heavy and oppressed in spirit, and after opening the meeting by prayer as usual, I took my text, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi., 12. After speaking about half an hour, the police suddenly opened the door, took possession of my books which I had with me, and marched myself and brother Nielsen to the general police office. However, before I left I told the Saints to be quiet, and all would work for the best. On our arrival at the police office they used the most abusive language towards us, accusing us of setting the people in confusion with our doctrine. I told them I would be obliged if they would show me wherein I had said or done anything to disturb the people. I found it of little use to talk while they were in such an excited condition. I therefore called into exercise what patience I had, and said but little.

Brother Nielsen was marched to his boarding place after his things. They took me to Altona, and obtained permission from the police of that place to take my passport and things from Mr. Thiele's. They obtained this permission the morning before they arrested me by giving me a bad character, accusing me of stealing, &c. This was told my friends, by the Altona police, after my arrest. By these means our things were all taken possession of by the Hamburg police.

At two o'clock we were taken to prison and confined in separate rooms. There were in each room seven or eight persons of the most degraded character, and covered with filth and vermin. If this was not Hell, I thought it must be close by. I felt to rejoice that I was counted worthy to suffer for the truth's sake, and felt to forgive my enemies in their ignorance and degradation.

The next day the keeper of the prison took me aside and told me that I would be put in prison for about nine years, where I would not see day light, and remarked—"We will see if your God will deliver you from there." However, the Lord showed me, that same night, that He had something for me to do besides lying in prison.

Mr. Bromberg, the American Consul, visited me on the 15th. He felt to sympathize with me in my condition, and assured me that he would use all his influence to obtain my deliverance as soon as possible. I thanked him for his kindness, and requested him to call and see me again. He assured me that he felt it his duty, as well as a pleasure, to render me all the comfort and assistance in his power.

At eleven o'clock A.M. of the 18th, I was brought before the magistrate, for examination. He asked me how I came to get into such a difficulty. I told him it was for preaching what I knew to be the truth. I took the liberty to tell him how I came in possession of these truths—that I was personally acquainted with Joseph Smith, through whom the Lord had set up His kingdom, and that Joseph and his brother Hyrum were martyrs to the cause of truth, and I knew it. He asked me if I had spoken against the authorities of Hamburg, or the priests. I told him that I had not, and had nothing against them, only that they had not sufficient truth to save and restore them back to their Maker. Consequently the Lord had set up His kingdom according to the predictions of the old Prophets, and it was the duty of all to come into it, and submit to its government and control in the form in which it was organized upon the earth at the present time. He asked me if we believed in a plurality of wives. I answered that after the people were gathered to Zion, and had been taught proper principles, and had reduced them to practice, if the Lord saw fit,

through His servants, to give a man more than one wife, we believed it to be right. He asked me why we did not believe in a plurality of husbands, as well as of wives. I answered that it was not in accordance with the established laws of nature, that it would degenerate mankind, and, instead of multiplying posterity, would increase disease and deformity; that the object of the institution, was the restoration of man, both temporally and spiritually. He asked me why I did not report myself when I came to Hamburg, if I was not afraid that if I did so they would send me off as they did Mr. Carn. I told him that I, as well as my friends, was rather afraid of that. I told him that I knew that the doctrine we preached would do all mankind good, if received and reduced to practice; that, as we had nothing but the truth to offer the people, we ran the risk of being persecuted and put in prison; that I had borne my own expenses from Salt Lake City to Hamburg, and left my family to take care of themselves, that I might teach these heavenly principles. The magistrate inquired if I had not persuaded our members to give me money for my support. I told him that I had not, but had often refused money when offered by them, knowing that they needed it themselves, and what they did give was voluntary. The judge found some fault about brother Carn. I told him that the statements in the letter from St. Louis were false; that a man who had lain in prison for months, and suffered himself and family to be driven about from state to state, and from city to city, and had left his family to go on foreign missions, as he had done, at his own expense, must be a very different character from that which the letter stated him to be. I told the magistrate that I had been acquainted with Mr. Carn for many years, and that I knew him to be a virtuous and high-minded man. The magistrate recorded these things, with many more which I have not room to mention here. I asked liberty for the mission to continue, and told the authorities that, if they rejected me and the mission, they rejected the work of the Lord. After they heard my testimony I was taken back to prison, and brother Nielsen was sent for to be examined.

At two o'clock P.M. of the 18th, Mr. Bromberg visited me again, when he informed me that he had written a letter to Mr. F. D. Richards of Liverpool, concerning my situation, and that he was visiting the authorities nearly every day.

On this day, also, Mr. Berlin, a ship-merchant, and brother Wegner, went to the police and obtained permission to take us out of the prison where we were confined, to a more comfortable one. At six o'clock in the evening they came, with one of the police and a carriage, and took us both to Winserboum prison. I was put in a clean room, with a young gentleman who had made some mistake about his passport. He appeared pleased with my company, and informed me he was going to America, but did not know where. I introduced our principles to him, and told him that Zion was the place for the honest to gather to. He seemed to be much pleased with our doctrines.

On the 19th I was brought before the same magistrate, or doctor, as such are called in Hamburg, in connexion with brother Nielson, a number of the Saints, and seven or eight of our enemies or apostates. Some strangers were also present. By the time our enemies had told all the falsehoods they wanted to about us, the magistrate was tired, and there was but little chance to have our side of the question investigated. But the Saints present testified, that what the others had said was nearly all false, and that I had preached nothing but the truth, and they knew it. I asked the doctor if he would be kind enough to ask all present if they knew anything against my character. So he put the question, and they all answered that they had nothing against me as a man, only against the spiritual doctrine that I and brother Carn had been preaching, which they could not believe, nor carry out.

After being before the doctor about two hours, we marched back to the prison.

On Monday the 21st, brother Nielsen and myself were brought before the doctor again. This time they took particular pains to gather up all our enemies. Most of the Saints were also present. The doctor examined our enemies first, as before, and they all began to talk at once. He commanded them to be still, and to observe order, but it seemed that he could not control them. Some of the Saints wanted to interfere, when they heard them state so many things that never came from brother Carn, nor myself, nor brother

Nielsen. I spoke to the Saints to take it all peaceably, and to let them say all they wanted to say. After this, there was a little order. When they had got through, I asked the doctor to give us a chance of speaking. He replied that it did not particularly depend upon what we taught, but mostly on our preaching without permission, and whether we had persuaded anybody to leave Hamburg and go to Salt Lake—whether we had said anything against the priests or the authorities of Hamburg, or persuaded anybody to give us money, or baptized the people over again. I told the doctor that if that was all he wanted, he, with the rest, had spent a good deal of time for nothing. I gave him to understand that I was a stranger in a strange land, to represent the work of the Lord, and that all I asked of him was, to do as he would wish to be done by under the same circumstances. He finally permitted me to speak. I answered several statements of our enemies concerning our doctrine of marriage, and said that where two had been married together with pure motives, previous to the restoration of the Priesthood and the Gospel of Christ, as recorded in the Scriptures, it was all right; that where there was no law there was no condemnation, where there was much given there was much required, and where there was little given little was required; but that since the Kingdom of God had been set up, it was every one's duty to repent and be baptized again, if they had been once, and be married over again by the Priesthood, which the Lord had bestowed upon His Apostle, Brigham Young, as in the days of Peter. Brother Nielsen testified of my being sent of God, and that I had preached nothing but the truth, that which would save mankind, if received. The Saints likewise testified to the same. I asked the doctor to put to my accusers the same question as he did on the 19th—whether they knew anything against my character. He replied, that he did not think it necessary. I told him that I considered it of great importance. He remarked that if any present knew anything against Mr. Riser's character, they might speak; but no one opened his mouth.

After detaining us about two hours, brother Nielsen and myself were conducted by a policeman back to the prison, into a room to ourselves, according to my request. By this time I had my Bible and some of Elder Orson Pratt's works sent for; so we passed off the time very agreeably, praying, at the same time, that the Lord might bless Mr. Bromberg, the American consul, and likewise the authorities of Hamburg, that they might deal justice and mercy to us, the Saints, and the mission, and, if consistent with the mind of the Lord, to give liberty to continue the mission. But, in consequence of our dreams in the night, we had very little faith in obtaining liberty for the mission to continue, though we also felt that we had the prayers of the Saints in Germany, as well as in England and elsewhere.

On September 4, brother Nielsen and myself were brought to the courthouse, where we had the pleasure of shaking hands with the Saints, and a great many other friends. By this time, the police, the doctor, and many others, had become friendly. Our enemies had to appear, too, but they seemed very wolfish. However, we expected to receive our discharge, according to promise, but, in consequence of there being so many Saints and others in the courthouse, we were marched back to the prison. The balance remained to hear the decision and sentence—Brothers Berger, Betz, Germer, and Younge, who were summoned to appear this day, as well as on Aug. 19 and 21, were sentenced to two weeks' imprisonment for preaching, and for allowing meetings to be held in their houses; myself and brother Nielsen were to be imprisoned two weeks longer than we had been, and pay all the costs in connexion with the members.

On September 5, about half-past one, we had the privilege of appearing before Mr. Bender, one of the members of the senate, in connexion with Mr. Bromberg, the U. S. consul, and Mr. Berlin. Mr. Bender read the decision of the senate, which was that we were both to be discharged that day, and pay no expenses, except of our boarding and of the police services, and a trifle for getting out of the first prison into a more comfortable one, &c., and for which Mr. Berlin had become responsible. Mr. Bender remarked to me that I had to thank Mr. Bromberg, the U. S. consul, for my deliverance; stating, at the same time, what the original sentence was, and that, in consequence of Mr. Bromberg interceding for me, they had finally consented to release me from the two weeks' imprisonment, and the general expenses. I re-

marked to Mr. Bender and to Mr. Bromberg, that I felt to appreciate the kind friendship and diligent services rendered to me, by Mr. Bromberg. Mr. Bender further stated that the consul promised them that we would leave, and that it was on these conditions we were to receive our discharge. Mr. Bromberg confirmed what Mr. Bender said, stating that he had made those promises, and that we were to leave and hold no more meetings.

I asked whether, if we were sent off, the mission could continue through some other of our Elders, if not by me. Mr. Bender replied that it could not. I asked Mr. Bender, and Mr. Kron, the president of the police-office, if we could not stop another day, as I had some business with the printer, Mr. Melle, and others, to attend to. This was granted, with the promise of Mr. Bromberg and Mr. Berlin, that we would not hold any more meetings, and that we would leave next day. We signed our names to this effect.

I will here remark that this imprisonment has strengthened the Saints very much, and made a great many friends; and, in consequence of the strong delusions that came from St. Louis and other places, it effected a separation. I had laboured hard with these persons to get them to work righteousness, but it seems that the time has come that he that will not be for the God of Israel will be against Him, for we cannot well serve two masters.

I will here remark that Mr. Bromberg, the American consul, did his best in our deliverance. He is an honourable and high-minded gentleman, in the highest sense of the word. I received three or four visits from him while in prison.

Brother Nielsen was taken off to Altona, as I had counselled him to go to Copenhagen to labour with brother Van Cott. He is a faithful young man, on hand for everything that is good. I had the privilege of going to a public house, where the Saints came to see me, and where we had a good time of rejoicing together.

On the 6th of September, in the afternoon, Brother Nielsen, in company with Mr. Berlin, started for Copenhagen, on the cars, and I sailed in company with Mr. Thiele that same night at one o'clock, on the *Britannia*, Captain Fokis. I arrived at Hull on Friday evening, the eighth, at eight o'clock, and at Liverpool on Saturday evening at five o'clock.

Dear Brother Richards, I feel to return unto you my sincere thanks for your kind favours, and your fatherly counsel, which I have received from you. May the God of Israel ever bless you, in time and in eternity. Amen.

I subscribe myself, your humble servant and brother in the Covenant of Christ,

GEORGE C. RISER.

ERRATUM.—In Star, No. 38, page 600, line 23, for "Garner and Junge," read Germer and Younge.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH SEPTEMBER, 1854.

	£	s.	d.		£	s.	d.
John B. Pears (per Thomas Young)	10	0	0	Brought forward	53	0	0
Jeremiah Baker	15	0	0	Josiah Holmes	10	0	0
John B. Pears	5	0	0	Joseph Akers	2	0	0
John McComie	5	0	0	James Frewin	5	19	9
Samuel Church	5	0	0	Richard Harper	5	0	0
John Aird	7	0	0	E. C. Brand	20	0	0
Griffith Roberts	1	0	0	John Holsall	5	0	0
Charles A. Harper	5	0	0	Edward Stevenson	2	0	0
Carried forward	53	0	0		102	19	9

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 40.—Vol. XVI. Saturday, October 7, 1854. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 602.)

[December, 1838.]

Sunday, 16th. I wrote the following letter—

Liberty Jail, Missouri, Dec. 16, 1838.

To the Church of Jesus Christ of Latter-day Saints in Caldwell County, and all the Saints who are scattered abroad, who are persecuted, and made desolate, and who are afflicted in divers manners for Christ's sake and the Gospel's, by the hands of a cruel mob and the tyrannical disposition of the authorities of this state; and whose perils are greatly augmented by the wickedness and corruption of false brethren.

May grace, mercy, and the peace of God be and abide with you; and notwithstanding all your sufferings, we assure you that you have our prayers and fervent desires for your welfare, day and night. We believe that that God who seeth us in this solitary place, will hear our prayers, and reward you openly.

Know assuredly, dear brethren, that it is for the testimony of Jesus that we are in bonds and in prison. But we say unto you, that we consider that our condition is better (notwithstanding our sufferings) than those who have persecuted us, and smitten us, and borne false witness against us; and we most assuredly believe that those who do bear false witness against us, do seem to have a great triumph over us for the present. But we want you to remember Haman and Mordecai: you know that Haman could not be satisfied so long as he saw Mordecai at the king's gate, and he sought the life of Mordecai and the people of the Jews. But the Lord so ordered it, that Haman was hanged upon his own gallows;

So shall it come to pass with poor Haman in the last days. Those who have sought, by unbelief and wickedness, and by the principle of mobocracy, to destroy us and the people of God, by killing and scattering them abroad, and wilfully and maliciously delivering us into the hands of murderers, desiring us to be put to death, thereby having us dragged about in chains and cast into prison, and for what cause? It is because we were honest men, and were determined to defend the lives of the Saints at the expense of our own. I say unto you, that those who have thus vilely treated us, like Haman, shall be hanged upon their own gallows; or, in other words, shall fall into their own gin, and snare, and ditch, and trap, which they have prepared for us, and shall go backwards and stumble and fall, and their name shall be blotted out, and God shall reward them according to all their abominations.

Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. We do not care for them that can kill the body; they cannot harm our souls. We ask no favours at the hands of mobs, nor of the world, nor of the devil, nor of his emissaries the Dissenters, and those who love, and make, and swear falsehoods, to take away our lives. We have never dissembled, nor will we for the sake of our lives.

Forasmuch, then, as we know that we

have been endeavouring with all our minds, mights, and strength, to do the will of God, and all things whatsoever He has commanded us; and as to our light speeches, which may have escaped our lips from time to time, they have nothing to do with the fixed purposes of our hearts; therefore it sufficeth us to say, that our souls were vexed from day to day. We refer you to Isaiah, who considers those who make a man an offender for a word, and lay a snare for him that reproveth in the gate. We believe that the old Prophet verily told the truth: and we have no retraction to make. We have reproved in the gate, and men have laid snares for us. We have spoken words, and men have made us offenders. And notwithstanding all this, our minds are not yet darkened, but feel strong in the Lord. But behold the words of the Saviour: "If the light which is in you become darkness, behold how great is that darkness." Look at the Dissenters. Again, "If you were of the world the world would love its own." Look at Mr. Hinkle—*a wolf in sheep's clothing*. Look at his *brother* John Corrill. Look at the *beloved brother* Reed Peck, who aided him in leading us, as the Saviour was led, into the camp, as a lamb prepared for the slaughter, as a sheep dumb before his shearers, so we opened not our mouths.

But these men, like Balaam, being greedy for reward, sold us into the hands of those who loved them, for the world loves his own. I would remember William E. McLellin, who comes up to us as one of Job's comforters. God suffered such kind of beings to afflict Job—but it never entered into their hearts that Job would get out of it all. This poor man who professes to be much of a Prophet, has no other dumb ass to ride but David Whitmer, to forbid his madness when he goes up to curse Israel; and this ass not being of the same kind as Balaam's, therefore, the angel notwithstanding appeared unto him, yet he could not penetrate his understanding sufficiently so, but what he brays out cursings instead of blessings. Poor ass! Whoever lives to see it, will see him and his rider perish like those who perished in the gainsaying of Korah, or after the same condemnation. Now as for these and the rest of their company, we will not presume to say that the world loves them; but we presume to say they love the world, and we classify them in the error of Balaam, and in the gainsayings of Korah, and with the company of Korah, Dathan, and Abiram.

Perhaps our brethren may say, because we thus write, that we are offended at these characters! If we are, it is not for a word, neither because they reproved in the gate—but because they have been the means of shedding innocent blood. Are they not murderers then at heart? Are not their consciences seared as with a hot iron? We confess that we are offended; but the Saviour said, "It must needs be that offences come, but wo unto them by whom they come;" and again, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Now, dear brethren, if any men ever had reason to claim this promise, we are the men; for we know that the world not only hate us, but they speak all manner of evil of us falsely, for no other reason than that we have been endeavouring to teach the fulness of the Gospel of Jesus Christ.

After we were bartered away by Hinkle, and were taken into the militia camp, we had all the evidence we could have asked for that the world hated us. If there were priests among them of all the different sects, they hated us, and that most cordially too. If there were generals, they hated us; if there were colonels, they hated us; and the soldiers, and officers of every kind, hated us; and the most profane, blasphemous, and drunkards, and whoremongers, hated us—they all hated us most cordially. And now what did they hate us for? Purely because of the testimony of Jesus Christ. Was it because we were liars? We know that it has been reported by some, but it has been reported falsely. Was it because we have committed treason against the government, in Davies County, or of burglary, or of larceny, or of arson, or any other unlawful act in Davies County? We know that priests, and certain lawyers, and certain judges, who are the instigators, aiders, and abettors of a certain gang of murderers and robbers, who have been carrying on a scheme of mobocracy to uphold their priestcraft, against the Saints of the last days, for a number of years, and have tried, by a well contemplated and premeditated scheme, to put down by physical power a system of religion that all the world, by their mutual attainments, and by any fair means whatever, were not able to resist.

Hence mobbers were encouraged by priests and Levites, by the Pharisees, Sadducees, and Essenees, and Herodians, and the most worthless, abandoned, and debauched, lawless, and inhuman, and the most beastly set of men that the earth can boast of; and indeed a parallel cannot be found any where else, to gather together to steal, to plunder, to starve, and to exterminate, and burn the houses of the "Mormons."

These are characters that, by their treasonable and overt acts, have desolated and

laid waste Davies County. These are the characters that would fain make all the world believe that we are guilty of the above named acts. But they represent us falsely; we stood in our own defence, and we believe that no man of us acted, only in a just, a lawful, and a righteous retaliation against such marauders.

We say unto you, that we have not committed treason, nor any other unlawful act in Davies County. Was it for murder in Ray County, against mob-militia; who was a wolf in the first instance, hide, and hair, teeth, legs and tail, who afterwards put on a militia sheep-skin with the wool on; who can sally forth, in the day time, into the flock, and snarl, and show his teeth, and scatter and devour the flock, and satiate himself upon his prey, and then sneak back into the bramble in order that he might conceal himself in his well tried skin with the wool on?

We are well aware that there is a certain set of priests and satellites, and mobbers, that would fain make all the world believe that we are the dogs that barked at this howling wolf that made such havoc among the sheep, who, when he retreated, howled and bleated at such a desperate rate, that if one could have been there, he would have thought that all the wolves, whether wrapped up in sheep skins or in goat skins, or in any other skins, and in fine all the beasts of the forest, were awfully alarmed, and catching the scent of innocent blood, they sallied forth with one tremendous howl and crying of all sorts; and such a howling, and such a tremendous havoc never was known; such a piece of inhumanity, and relentless cruelty, and barbarity, cannot be found in all the annals of history.

These are the characters that would make the world believe that we had committed murder, by making an attack upon this howling wolf, while we were at home, and in our beds, and asleep, and knew nothing of that transaction, any more than we know what is going on in China while we are within these walls.

Therefore we say again unto you, we are innocent of these things, and they have represented us falsely. Was it for committing adultery? We are aware that false slander has gone abroad, for it has been reiterated in our ears. These are falsehoods also. Renegade Mormon Dissenters are running through the world and spreading various foul and libellous reports against us, thinking thereby to gain the friendship of the world, because they know that we are not of the world, and that the world hates us; therefore they make a tool of these fellows; by them try to do all the injury they can, and after that they hate them worse than they do us, because they find them to be base traitors and sycophants.

Such characters God hates; we cannot love them. The world hates them, and we sometimes think that the devil ought to be ashamed of them.

We have heard that it is reported by some, that some of us should have said, that we not only dedicated our property, but our families also to the Lord; and Satan, taking advantage of this, has transfigured it into licentiousness, such as a community of wives, which is an abomination in the sight of God.

When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy, for this is the law of God; it is not for the purpose of the rich, those who have no need; and when a man consecrates or dedicates his wife and children, he does not give them to his brother, or to his neighbour, for there is no such law: for the law of God is, Thou shalt not commit adultery. Thou shalt not covet thy neighbour's wife. He that looketh upon a woman to lust after her, has committed adultery already in his heart. Now for a man to consecrate his property, wife, and children to the Lord, is nothing more nor less than to feed the hungry, clothe the naked, visit the widow and the fatherless, the sick and the afflicted, and do all he can to administer to their relief in their afflictions, and for him and his house to serve the Lord. In order to do this, he and all his house must be virtuous, and must shun the very appearance of evil.

Now if any person has represented anything otherwise than what we now write, he or she is a liar, and has represented us falsely—and this is another manner of evil which is spoken against us falsely.

We have learned also since we have been prisoners, that many false and pernicious things, which were calculated to lead the Saints far astray and to do great injury, have been taught by Dr. Avard as coming from the Presidency, and we have reason to fear that many other designing and corrupt characters like unto himself, have been teaching many things which the Presidency never knew of being taught in the Church by anybody until after they were made prisoners, which if they had known of, they would have spurned them and their authors from them, as they would the gates of hell. Thus we find that there have been frauds and secret abominations and evil works of darkness going on, leading the minds of the weak and unwary into confusion and distraction, and palming it all the time upon the Presidency, while meantime the Presidency were ignorant as well as innocent of those things which were practising in the

Church in their name, and were attending to their own secular and family concerns, weighed down with sorrow, in debt, in poverty, in hunger, essaying to be fed, yet finding themselves, receiving deeds of charity, but inadequate to their subsistence, and because they received those deeds, they were envied and hated by those who professed to be their friends.

But notwithstanding we thus speak, we honour the Church, when we speak of the Church as a Church, for their liberality, kindness, patience, long suffering, and their continual kindness towards us.

And now, brethren, we say unto you, what more can we enumerate? Is not all manner of evil of every description spoken of us falsely, yea, we say unto you falsely? We have been misrepresented, and misunderstood, and belied, and the purity and integrity and uprightness of our hearts have not been known—and it is through ignorance—yea, the very depth of ignorance is the cause of it; and not only ignorance, but on the part of some, gross wickedness and hypocrisy also, who, by a long face and sanctimonious prayers, and very pious sermons, had power to lead the minds of the ignorant and unwary, and thereby obtain such influence, that when we approached their iniquities, the devil gained great advantage—would bring great trouble and sorrow upon our heads; and in fine, we have waded through an ocean of tribulation and mean abuse, practised upon us by the ill bred and the ignorant, such as Hinkle, Corrill, Phelps, Avard, Reed, Peck, Cleminson, and various others, who are so very ignorant, that they cannot appear respectable in any decent and civilized society, and whose eyes are full of adultery, and cannot cease from sin. Such characters as McLellin, John Whitmer, D. Whitmer, O. Cowdery, and Martin Harris, are too mean to mention; and we had like to have forgotten them. Marsh and "another," whose hearts are full of corruption, whose cloak of hypocrisy was not sufficient to shield them or to hold them up in the hour of trouble, who after having escaped the pollutions of the world through the knowledge of their Lord and Saviour Jesus Christ, and became again entangled and overcome—their latter end is worse than the first. But it has happened unto them according to the word of the Saviour: "The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire."

Again, if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation to come, which shall devour these adversaries. For he who despised Moses' law died without mercy under two or three witnesses. Of how much more severe punishment suppose ye, shall he be thought worthy, who hath sold his brother, and denied the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace.

And again we say unto you, that inasmuch as there is virtue in us, and the Holy Priesthood has been conferred upon us, and the keys of the kingdom have not been taken from us, for verily thus saith the Lord, "Be of good cheer, for the keys that I gave unto you are yet with you"—therefore we say unto you, dear brethren, in the name of the Lord Jesus Christ, we deliver these characters unto the buffetings of Satan until the day of redemption, that they may be dealt with according to their works; and from henceforth their works shall be made manifest.

And now dear and well beloved brethren,—and when we say brethren, we mean those who have continued faithful in Christ, men, women, and children—we feel to exhort you in the name of the Lord Jesus, to be strong in the faith in the new and everlasting covenant, and nothing frightened at your enemies. For what has happened unto us, is an evident token to them of damnation; but unto us, of salvation, and that of God. Therefore hold on even unto death; for "he that seeks to save his life shall lose it; but he that loseth his life for my sake, and the Gospel's, shall find it," saith Jesus Christ.

Brethren, from henceforth, let truth and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity, and hatred, and covetousness, and from every unholy desire. Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned. Such characters God hates—and they shall have their turn of sorrow in the rolling of the great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seemeth to be dead.

Remember that whatsoever measure you mete out to others, it shall be measured to you again. We say unto you, brethren, be not afraid of your adversaries; contend earnestly against mobs, and the unlawful works of dissenters and of darkness.

And the very God of peace shall be with you, and make a way for your escape from

the adversary of your souls. We commend you to God and the work of His grace, which is able to make us wise unto salvation. Amen.

JOSEPH SMITH, jun.

(*To be continued.*)

MEMORIAL PRESENTED TO ELDER SAMUEL WHITNEY RICHARDS, PRESIDENT OF THE BRITISH MISSION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM MAY 1852, TO JUNE 1854.

Beloved President—Permit us, the Representatives of the Latter-day Saints in the British Isles, France, and Gibraltar, to express our sentiments concerning your personal character, and the performance of your official duties, during upwards of two years, in which you have had the oversight of the Church in the British Isles.

A deep sense of duty, together with unfeigned gratitude for benefits received, indicates that, as you are about to leave the field of your present labours, and return to the bosom of the Church and your dear family, this is the proper time to give utterance to our feelings.

It has fallen to your lot to preside over the British Saints at a time and under circumstances unparalleled in the history of the work in this country. The introduction of the Law of Celestial Marriage, which, in its operations, will revolutionize all our political, religious, and domestic arrangements; and the announcement of the position which Adam, our great progenitor, occupies among the Gods; have marked your Presidency as a special epoch in the history of the British Mission.

Our intercourse with you has discovered to us an amiability of disposition, integrity of heart, and a steadiness of purpose to do good to all. Your government has been characterized by wisdom, firmness, and a fatherly consideration for the welfare of all those who have had the honour to labour under your Presidency. Your administration and policy have given universal satisfaction, and have shown that a due regard for the honour and dignity of the *Holy Priesthood* is highly compatible with a proper appreciation of the rights and interests of those around you.

The *Millennial Star*, whose contents have been a source of seasonable instruction and comfort to us all, is a true reflex of those qualities of mind and character, which have won for you the confidence and high esteem of the people of God.

The publication of the *Seer* and the *Journal of Discourses*, those powerful auxiliaries to the faith and zeal of the Saints, calls forth our warmest gratitude.

The shock to the work, which was naturally looked for, through the introduction of new principles, so radical in their nature, has, by the spirit and power of the Almighty, in and through you, to a great extent been prevented. This is shown by the prosperity of the cause, in the addition to the Church by Baptism of 5,380 souls; the emigration of 7,200 to the Valleys of the Mountains, 1,473 of whom were, through your noble exertions and liberal policy, aided to emigrate by that powerful auxiliary the Perpetual Emigrating Fund; the readiness of the Saints to comply with all your counsels; and, above all, the manifest improvement in the spirit and character of the Church throughout the Mission.

The parental regard which has characterized your relation to the adjoining missions, and which has been manifested in the appointment of your Counsellor, Elder John Van Cott, to the Presidency of the Scandinavian Mission, at that critical and afflicting period of its history when mourning the loss of its late President Willard Snow, affords ample assurance of your readiness to extend universal support to the cause of truth. This has rendered it a pleasure to those missions to seek counsel and aid at your hands, and has afforded you the proudest satisfaction to reflect that none have applied to you for aid in vain, while it has secured to them the success and blessing which have so universally followed the execution of your wise deliberations.

These are some of the considerations which induce us to tender you this inadequate, yet hearty and spontaneous declaration.

In bidding you farewell, we beg to assure you, though other duties may sometimes press heavily upon us, to pray for you will ever be a delightful exercise.

May you have a safe and speedy journey home. May your present God-like career continue, and as you have taught us to admire, not to envy, the good and great, we will rejoice and glory in your success, worlds without end. Amen.

No well-wrought tablet we can form or frame,
Can add a lustre to thy honour'd name;
Deep in each truthful breast thy worth shall live,
And grateful Saints eternal honours give.
Who that has known thee, but thy course admir'd,
The zeal and wisdom that thy bosom fired.
Thy accents pleasing, while in truth's firm tone
The counsels of the Spirit were made known.
The aged sought thee, and new life receiv'd,
The youth, with gladsome soul, thy words believ'd,
The tried and tempted thou did'st fill with hope,
The diffident and humble lifted'st up.
The headstrong turn'd, and felt the generous glow
That from thy mild and noble breathings flow.
No feelings dwelt within thine upright soul,
But good to man, and God's great work to roll.

When wisdom reigns the people dwell in peace,
Their path is safety, and their joys increase;
When righteousness is taught in deed and word,
To dignity and power the land 's restor'd;
When justice rules, and mercy holds her sway,
Those are exalted who their claims obey;
And when eternal truth 's reveal'd and taught,
Those minds expand beneath its influence brought.
Thus while we cast our joyous eyes abroad
On Britain's Isles, and view the work of God
Beneath thy happy Presidential care,
We see those holy influences there.
Yes! these great testimonies speak for thee,
Will last, too, with the spirit's memory.

How weak the praise this humble theme imparts—
Thy faith and works live in ten thousand hearts.
Yet let us crave this boon—our names may be
Placed in the Archives of thy history,
For we're ambitious to associate
In God's great kingdom with the good and great.

Farewell, while o'er the blue deep thou do'st roam,
And rushing winds dash round the briny foam,
And o'er the land while dangers may surround,
On tainted waters or on Gentile ground,
Our fervent prayer shall reach the Throne of Grace,
That heaven may guard thee to that holy place,
Preserve thee long to live and do much good,
And gain a crown among the ransom'd multitude.

[*Here follow the signatures*].

London, June 28, 1854.

MINUTES OF THE SPECIAL GENERAL CONFERENCE,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, JUNE 27TH AND 28TH, 1854.

(*From the "Deseret News," July 6.*)

10, A.M.

Conference called to order by President J. M. Grant. Singing. Prayer by E. T. Benson. Singing.

President Young preached upon being an Apostle of Joseph Smith.

Choir sung "Praise to the man who communed with Jehovah."

2, P.M.

Conference called to order by President Young. Singing. Prayer by O. Hyde. Singing.

Elder John Taylor reviewed the scenes and transactions pertaining to the martyrdom of Joseph and Hyrum Smith in Carthage jail, when under the pledged faith of Governor Ford of Illinois, that they should be protected.

A hymn, composed by Bernard Snow, was sung.

Benediction by E. T. Benson.

June 28, 10, A.M.

Opened with singing. Prayer. Singing.

President Kimball bore testimony of Joseph Smith's being a Prophet of God.

The following persons were appointed to go on missions, viz.—

Elder John Taylor to the City of New York, and Nathaniel H. Felt, Alexander Robbins, Jeter Clinton, Martin H. Peck, and Abel Lamb, to accompany him.

Elder John Young to the States. Lemon Brunson to Michigan. Preston Thomas and Enoch B. Tripp to Texas. Edwin Whiting to Ohio. James Craig to Ireland.

John Smith, the eldest son of Hyrum Smith, was voted to be ordained the Patriarch over the whole Church of Jesus Christ of Latter-day Saints.

President J. M. Grant bore his testimony of Joseph, and of his acquaintance with Hyrum's son John.

The Programme for the 4th of July was read by Thomas Bullock. Chanting by the Choir. Benediction by J. M. Grant.

2, P.M.

Opened with singing. Prayer. Singing.

President J. M. Grant and Elder Lorenzo Snow bore testimony of Joseph's being a Prophet, and spoke on that subject.

George Windows was voted to take a mission to England.

President Young requested the Bishops to furnish lumber, &c., to build a bowery, so as to accommodate ten or twelve thousand persons comfortably.

Chanting by the Choir, "Judge me, O Lord, and I will give thanks unto thee."

Benediction by President Young.

THOMAS BULLOCK, { Clerk of the Conference.

GEORGE D. WATT, Reporter.

THE KNOW-NOTHINGS IN THE UNITED STATES.

There has been for many years in the United States a party much prejudiced against foreigners. In 1835 it took form as the Native American Association, the principal object of which was declared to be the exclusion from office of persons of foreign birth. The Association met with no great success, being distrusted by both Whigs and Democrats, and it soon closed a short and inglorious existence.

From the death of this Association, up to a late period, foreigners enjoyed freedom from molestation, and the votes of the Irish and German parties were rewarded by places lavishly bestowed upon them.

In the early part of the present year, the "Know-nothing" party was formed, its name being derived from a portion of the oath taken by the members, wherein they declare that they will know nothing against the duties they owe to their country. The birthplace of the society is not known. Archbishop Hughes's attempted interference with the State schools, his paper war with General Cass, the Gavazzi riots, and the Irish riots in New York, are said to have contributed to the formation of the party. It is based on a feeling of aversion to foreigners generally, and to Irish and Roman Catholics in particular, and is a secret society. Its members are bound by oath both to secresy and obedience. They have secret signs and symbols, are well armed and disciplined, and act well together. The society is very numerous, there is a grand council for each state, and subordinate councils may be organized anywhere, under charter from the grand council.

The aim of the society is supposed to be twofold—the re-enactment of the old naturalization laws, which require fourteen years' residence; and the total abolition of the Roman Catholic church in the United States. The Know-nothings present no candidates themselves, but throw the weight of their votes and influence into the scale of him who comes

nearest to their views. At Washington, Philadelphia, and Baltimore, they have carried their candidates for municipal officers against the Government. At St. Louis, they recently decided both the county and the Congressional elections, when a grand two days riot and fight took place between the opposing parties, during which houses were sacked and burnt, and men shot like dogs in the street. The Know-nothings attacked the office of the *Anzeiger des Westens*, and battered in the doors and windows. At the elections for Congress this Autumn, and at the Presidential election in 1856, it is conjectured that the scenes enacted at St. Louis will be re-enacted all over the Union, though some well informed persons contend that the numbers and influence of the Know-nothing party are very much exaggerated.

In the States the proportion of natives to foreigners is seven or eight to one.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 7, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—The August mail arrived from the Valley September 18th, bringing letters, and the *Deseret News* of July 13, 20, and 27.

The celebration of the 4th of July was conducted in a spirited manner. A procession, firing of cannon, with music, songs, orations, toasts, and refreshments were the order of the day, and spoke highly of the overflowing loyalty of the citizens of Utah.

On the 24th of July a grand Juvenile celebration was held. About four hundred children were included in the procession, among which were between twenty and thirty Indian children, with the prophetic banner—"We shall become a White and Delightsome People." The *News* says—"The procession was a soul-cheering sight, and was most beautifully arranged and conducted. In addition to the many tasteful banners in the procession, the Territorial Flag, with its stars, stripes, eagle, and bee-hive, waved gracefully from the tall staff on the Temple Block, and a similar banner, with the addition of a lion's head and uplifted forefoot in the margin, watching the field, floated above the lofty cupola of President Young's new residence."

The South track of the bridge over the Jordan, west of Great Salt Lake City, was planked, and teams and herds crossed it for the first time July 13.

The Southern Indian Mission, under Elder Parley P. Pratt, appeared to be moving along prosperously, the Indians seemed to be peaceably and industriously inclined, but much in want of tools and farming implements.

The Plains.—Elder William Empey writes August 4th from Kaw River, that his health was better than when he wrote previously. Elder William Taylor had been seized with fever, and Elder J. V. Long with diarrhæa, but both were recovering. Their camp had proceeded thus far with less inconvenience and damage than companies generally. We presume this was the last company of the emigrating Saints. Elder D. P. Curtis joined in kind love to the Saints in England.

Elder Milo Andrus, from St. Louis, August 19th, states that by letter from Elder Samuel W. Richards, he heard that brother Richards left Weston for the plains on the 4th of August, and with the company as contemplated in *Star* 37, and that sickness among the Saints had almost entirely abated. Elder Eldredge's camp on the 24th July was eighteen miles from Fort Kearney. The Saints were all in good health, and moving fifteen to eighteen miles per day. Elder Andrus informs us of some hostili-

ties between some of the emigrants and Indians, but not with any of the emigrating Saints.

HOME INTELLIGENCE—*Land's-End Conference.*—Elder W. C. Dunbar writes, September 8. He had been enabled to make an opening in Taunton, had obtained a small school room for three months, got it seated, and baptized four persons, which, with a family living near, who were formerly baptized in Bridport, he had organized into a Branch. The people seem dead asleep, knowing nothing about "Mormonism," and have but little desire to be informed, but he believes a good work will be done thereabouts. So do we.

Elder Chauncey G. Webb writes since, that he and Elder Dunbar have succeeded in organizing two Branches, one, Taunton Branch, of eight members; and Wellington Branch, numbering eleven members; with cheering prospects for further additions, and a good work being done in that vicinity.

FOREIGN MISSIONS AND THE CHURCH HISTORIAN'S OFFICE.—It is the duty of the President of each of the Foreign Missions to forward to the Historian's Office a complete file of all publications of the Church, which have been issued; also a copy of all books, pamphlets or publications whatever, which are or have been in circulation against the Church or its doctrines; in their fields of labour. These should as far as practicable be done up in respectable binding, that they may be kept in a good state of preservation. Let this be attended to promptly by the approaching emigration. We shall take pleasure in forwarding such parcels to Utah, for the Presidents of the missions, if they desire it.

VISIT TO HAMBURG AND DENMARK.—President Franklin D. Richards left Liverpool, September 20th, on business to Denmark, *via* Hamburg.

ARRIVAL.—Elder Thomas H. Latey, from Great Salt Lake Valley, embarked at New York, August 26th, on board the *Chariot of Fame*, and arrived at Liverpool, September 18th, on a mission to these lands.

FOREIGN CORRESPONDENCE.

DESERET.

General Intelligence.

G. S. L. City, June 29, 1854.

My dear Son William—Our Conference was very large, and the congregation in general were from the settlements in the extreme south to the extreme north, and generally brought in a great deal of tithing of butter, cheese, and other things, in answer to my call upon them at the last Conference. Better feelings never have been manifest, nor better spirits, since we came into the mountains. The Conference was continued only two days, on account of the weather being very warm, and the Tabernacle not being half large enough. The time was spent principally in exhortation, preaching, and rehearsing over the things of Joseph, and his doings, to the time of his death. Not much business was transacted—only appointing ten or fifteen persons to go on missions.

As far as our family is concerned, they are all enjoying good health, and good spirits, and plenty to eat, drink, and wear.

You may be assured that you are remembered in our prayers, with all the faithful in the nations and upon the islands of the sea; and you may be assured that we shall have great pride in your faithfulness, and the faithfulness of the brethren who went with you, and those who have

followed you, that you show yourselves approved like men of God, in your outgoings and in your incomings, when you lie down and when you get up, for this will be an honour to your Fathers in Israel, and to your leaders; for *they* never left a stain behind them, and God forbid that our children ever should, or our beloved brethren. Honour your Priesthood, and magnify your membership and calling in the Church of Jesus Christ of Latter-day Saints, and in the kingdom of our God; and that Priesthood and membership shall honour you, and raise you up, and make you mighty in the house of Israel, and a source of consolation to His people. Be humble, prayerful, kind, affectionate, and merciful, and you shall obtain mercy; and what I say unto you, I say unto all the Elders of Israel in the old world, and to all those who believe on your words, and theirs; for the Lord God *shall* bless you; and all those who do His will, and keep His commandments, and listen to His voice, may be assured His angels go before them, and are their rear wards, and they shall never be forsaken in this world nor the world to come, and their families never shall want, but be comforted by night and by day. The Lord will send His angels to watch over them, while they are doing His will, and publishing His word, and bearing testimony to His name, to the nations of the earth; and those things that they most surely know, and have seen, and handled, and felt, and realized for themselves.

As to our season it has been very cold, with a great deal of rain, and some snow; and a hail-storm which injured much wheat — the rain, or the floods that flowed from the mountains, covered up many gardens, and did considerable damage to those in the city; two children that were herding were drowned by the floods that came out of the Red Bute Kanyon—it was all done within an hour. Such a storm has not been known since we came into the mountains. The City Creek has not been so severe upon us this season as the last; still it was severe on the day of the storm, on Tuesday, 13th June, at half-past 3 p.m. As to the crops in this country, the prospect is better now for wheat and corn, potatoes and other vegetables; they are more luxuriant than any previous year. It is very probable that some wheat will be cut in the course of two weeks. The grass in the valleys and on the mountains has never been exceeded. Stock looks well, and every thing is flourishing. Buildings are going ahead far to exceed any year since we came into the mountains. There are several new stores. Elder Hyde is building a store, as also are Stephen Goddard, brother Amy, and brother Jennings. Brother Townshead is puttingup a large public-house—all these on East Temple-street.

The Temple wall will be finished in the course of three or four weeks, with the exception of the gates. We commenced on June 16 to lay the foundation of the Temple, and it would make your hearts leap for joy, and your tongues to shout, to see the big rocks rolling down to their places, as we have forty teams drawing big stones, and that draw their two loads each day. It seems as though every thing moves with three or four times the power that was ever known in this place; every man is active, and feels his responsibility more than at any other period. We have good times, and not a loafer in our streets, and after dark, scarce hear a dog bark, and all is calm, composed, and serene, for the evening prayers of the Saints for the prosperity of the cause of God, and for the welfare of His servants abroad in the earth.

President Young's health is good and fine, and he is in first-rate spirits, as also are his Counsellors, and the Twelve, and all the Priesthood.

George A. is our Historian, and has his office in the large upper room of the Council House; he is going ahead with the History. The ground is excavated for the Historian's office, and a house adjoining it; also an endowment room, which we expect to finish this season; with many other large buildings.

Presidents Young, Grant, and myself are expecting to go to the mouth of the Provo, and there make a new road to Fort Supply for our present emigration to come in at, as that will let them more into the country, where they will have good range for the cattle, and where they can spread to the north or south better.

Ryan has tried to cause much difficulty at Green River, and is prejudicing the Indians as far as his influence will admit; still things are quiet at present.

Our mission south has caused much peace among the Indians.

I have now given you a pretty general history of matters round about.

The Lake is as high as to swim a horse, the last cattle I got from the island had to swim the greater portion of the way. Jordan is higher than ever known, the canals are overflown.

We have made arrangements to celebrate the 4th July, not to celebrate the present nation, but to celebrate and honour our forefathers, who gained the Independence, to carry out the designs for which it was intended by the Almighty.

Say to all the brethren, their families are in good health and spirits. I have seen most of them, and heard from some. You will all probably get letters. Remember me most kindly and affectionately to Franklin, George, Joseph, Edmond, and William, and to James, with all the company, and to all the Saints, brethren and sisters in old England; and I say, God bless you all, with all the Saints in that land, and throughout the world.

As ever, I remain your kind and affectionate father in Christ,

HEBER C. KIMBALL.

P.S. 11 30, a.m.—Jack Redding has received his sentence; to be imprisoned three months, and pay all expenses. Rust to be fined fifty dollars, imprisoned three months, and pay all expenses. H. C. K.

Description of the Temple.

Great Salt Lake City, July 31, 1854.

Dear Brother Franklin—As we tried our fortune by mailing a letter to you by the south route, we think it a risk, yet we shall try the first eastern mail; but as our contractors have not arrived, we write in faith.

The celebration of the 24th July was an unusually grand affair; for my part, I give it as my military opinion, that a better looking, more merry, and orderly procession of boys and girls, was NEVER FOUND; the procession itself nearly filling the Tabernacle. At the close, all unanimously voted to build a Tabernacle large enough to hold twelve thousand persons. We send you a programme of the day. Brother J. C. Little, assisted by William Eddington, from Portsmouth, N. H. Felt, and others, showed great skill and energy in performing so much in so little time.

The weather has been extremely hot, and the harvest is progressing rapidly.

I learned yesterday that the people at Harmony are about to lose their crop, the stream on which they depend for water having dried up, and wasted away by the extended ditch; they have made a ditch to Quonarrah Creek, which is saving a small portion of their crop. The crops were very fine at Cedar and Parowan.

Thinking that a slight account of the dimensions of the Temple would be acceptable, I went into the Architects' office, and picked up the following skeleton—

Foundation for the Temple—193 feet, east and west through the centre of the building, embracing footing of the walls; 125 feet, north and south through the centre of the towers, embracing footing of the walls; 105 feet, north and south through the centre of the building, embracing footing of the walls.

The main basement 119 feet by 79, the wall in the north and south sides being 8 feet thick, intercepted with pedestals of buttresses; the windows half circle. In the centre will be the baptismal font room, 58 feet square, with offices for clerks, and appropriate dressing rooms. The whole foundation will be sixteen feet wide at the bottom, and tapering equally on each side to the basement floor to 8 feet thick, 16 feet below the surface of the earth, and 8 feet above, making the rock work from the foundation 24 feet in height.

The first floor above the basement, 120 feet long by 80 in the clear, arched over 35 feet high in the centre of the arch, walls 7 feet thick, with two tiers of offices on north and south sides, 16 in number, in the dead work of the arch, lighted with oval windows.

The second room above the basement, 121 feet long, 81 wide, 35 high, walls 6 feet thick, having sixteen offices in the dead work of the arch.

The roof will have 8 feet rise to the centre, and be covered with metal.

Each buttress at basement ceiling represents a globe, each changing its position, beginning at south-east corner — sculptured of stone. Each buttress at termination of ceiling of 1st room, represents the moon in all its phases—sculptured of stone. Each buttress at termination of ceiling of 2nd floor, represents the sun in all its phases—sculptured of stone. Each buttress on the sides of the building, Saturn with his rings and satellites—sculptured of stone.

The four corner towers will be ascended by spiral staircases around a stone column; each tower will embrace an area

of 40 feet in the footing, with 4 octagon turrets on each of the 4 towers, crowned with pinnacles; the crowning of the buttresses on the towers represents clouds, with rays emanating therefrom. The west corner towers embrace the Great Bear, pointing to the polar star, or as near as can be. The towers will be crowned with pinnacles, breaking off with battlements in sections, surrounded by a spire; every stone has its moral lesson, and all point to the celestial world.

The walls are ornamented with 9 buttresses on the north side, 9 on the south side, and 32 adorn the towers; each of the side buttresses will be 100 feet above the base of its pedestal.

The ground is already excavated 16 feet, and hundreds of large blocks are laid; the ground itself, where the foundation is being laid, is of gravel and cement, and almost equal in solidity to the Pudding Stone in the mountains, which is equivalent to founding the edifice upon a rock.

Under the direction of such a comprehensive, mechanical, and inspired genius as President Young, backed by Elder Truman O. Angell, one of the best architects in the world, guided by the light of revelation, this mountain Temple will be one of the most beautiful specimens of art in existence, and as such will attract the attention of the learned world as another specimen of the "Mormon *Order* of Architecture;" and to the Saints, the great centre point of attraction, as the place to receive the ordinances of the Priesthood, and attend to the baptisms for their dead; the very thought of which glorious principle and privilege, will cause the heart of every Saint to leap with joy, that he lives in a day when God hath restored the ordinances and authority of His kingdom on the earth to the children of men.

The streets have been for the last two weeks lined with emigrants' wagons and cattle—some days half-a-dozen trains, and yet we are told that the principal emigration went north. There are eight merchants in full blast, and yet the mammoth train will not be here for three weeks.

The grasshoppers have paid many of the settlements a visit in great numbers, and have done considerable injury to the late crops and gardens.

Brother Morgan Phelps cast a large gudgeon for an overshot wheel in the blacksmith's shop on the Temple Block, with complete success, last Friday.

Last evening the mail arrived. We received the *Millennial Star*, August 1st, 1854, up to June 10th; also a letter from brother Samuel, dated May 31st. We hope that our mail contractors may prove the truth of the old adage, "A new broom sweeps clean."

Brother Isaac C. Haight is over here from Parowan. He says the walls of the new furnace are 16 feet high.

Yours faithfully,
GEORGE A. SMITH.

MALTA.

State of the Mission.

55, Strada Mercata, Florianna,
Malta, August 20, 1854.

Dear Brother F. D. Richards—Most gladly do I welcome your arrival to the eastern half of this degraded sphere. Our hearty praises are due to the Father of mercies, who has thus far preserved you. May the like mercy be extended to our well-beloved brother Samuel, on his way to Zion.

Your very welcome communication of July 18th is to hand, together with others kindly forwarded by you, for all of which I tender my sincere thanks.

I will now furnish you with the information you desire concerning this mission premising that you have read, or will perhaps be kind enough to read, my letter in *Star* No. 22.

This mission, not much more than two years old, has, up to the present date, baptized fifty-eight persons, and received eighteen, all British, except four.

This mission has given rise to four Branches—one here; a second, consisting of seven members from the 76th regiment, went to Nova Scotia, and is now broken up, owing to some going to Zion, and others apostatizing; a third, the Floating Branch in the Mediterranean; and a fourth, the Expeditionary Force Branch in Turkey.

The mother Branch, formerly in Valletta, but now in Florianna, numbers at the present very few, owing to the detachment of the above three Branches, and the removal of six members to England (some of them bound for Zion), and the cutting off of some others. Our total is thirteen—

of this number two are scattered, (one of them I never saw to my knowledge), and three of the 62nd regiment from Ireland are in bad standing, and have been ever since they set foot on the soil of Malta. The remainder of us rejoice in the truth we know, and are determined to hold it fast, and, with the help of the Holy Spirit, to abide in the love and obedience of it. I have lately baptized one person, and re-baptized two backsliders.

As for our condition temporally, we have nothing to boast of in that respect, except the wonderful overruling Providence of God who has enabled us somehow, miraculous to me, to get along. Our rent is very high, our pocket very low, our numbers, as I told you above, very thin, and almost every kind of eatable has been for a long time very high in price. It is by a continual strain of endurance and contrivance and economy on our part, and open-handed benevolence on the part of two or three of our soldier brethren and Elder Burridge, and occasionally a little sewing by sister Bell, that the Lord has sought to develope in all of us a variety of good attributes, such as patience, brotherly kindness, &c. In the midst of it all, "unto us a child is born"—Samuel Clement Bell, well made and thriving. Sister Bell got about too soon, and has since been dangerously ill, with two gathered and inflamed breasts, from which she has suffered severely, being forced to keep her bed.

Our prospects I have always considered good, and have, with my brethren, laboured to improve them, and we intend leaving no stone unturned, but what we will thoroughly warn the people.

I remain yours, &c.

J. F. Bell.

TURKEY.

Baptisms—Good Prospects.

Camp Soombay, 27th August, 1854.

Dear Brother Richards—Although I have not the pleasure of knowing you in the flesh, still I feel we are one in spirit, knowing that you will be pleased to hear of the spread of the principles of truth and salvation in Turkey.

I arrived in Turkey on the 29th of April last, and on the 30th, being Sunday, I went in search of the Saints, and found four of the brethren. We went into an old graveyard to hold our meeting, and if the dead could have heard our feeble efforts to lift up our hearts in prayer and praise to our Heavenly Father, it would have made their hearts rejoice.

On the 18th of May, having received some more brethren, we met in Council, when we found there would be no less than nine of us in one division. We came to the conclusion to re-organize a Branch, to be called the Expeditionary Force Branch of the Malta Conference of the Church of Jesus Christ of Latter-day Saints. Elder M'Lean, who came from Gibraltar, was voted unanimously as President, and Elder Ross as his Counsellor.

Up to about a month ago we were all together, but when sickness came amongst the army, the division had to be divided, when seven of us went with Elder M'Lean about five miles from the remaining eight who stayed with me, so that we can now say that we have two Branches in Turkey. Since Elder M'Lean left, I have had the pleasure of baptizing three persons, and, by letter from him, I learn that he is only waiting for water to baptize where he is.

Since the re-organization of the Branch, we have baptized nine persons, and we expect to be going to the water again every day. The brethren have had a great deal to suffer by their officers and comrades, but they all say, let what will come, they are determined to roll on the work of God. When I hear and see those who have been lately baptized, rise and testify that they know that the Latter-day work is the work of God, and that Joseph Smith was a Prophet sent of God, and the gifts and blessings flow from obedience to the Gospel. I rejoice that I have been an instrument in the hand of God of opening their eyes to see the truth, and the necessity of obedience to the Latter-day work.

Our meetings have been very well attended, and many persons are investigating our principles. We feel greatly at a loss for the written word, as what we had when we came to Turkey we have lent: some have lost them and others have destroyed them, and as we are now situated, it is impossible to get more.

Since we have been in Turkey, the brethren have all been well in health; indeed, Elder Sparr rose and told the brethren that, as long as they were faithful,

sickness should not be with them. I feel thankful to our Heavenly Father for His protection, and I can say that we all feel the solemnity of our situation, and ask you to be pleased to give us the interest of your prayers; likewise, we would feel thankful for the prayers of the Saints in the British Isles. I long for the time that I may be gathered out of Babylon, for I am now situated in the midst of sin. Men rise up in the morning with a curse in their mouths, God's vengeance comes on them, and I have to follow their bodies in the evening to the grave.

Please to excuse this short letter, but to write here is almost a task, as the ground is my seat, and my knapsack is my desk. As yet we have not been in the field, and as for war, it does not trouble me; I put my trust in God; and, as long as I do right, to-morrow does not trouble me.

I send you a report of the Expeditionary Force Branch from its re-organization up to the 27th August, 1854 — Elders, 5; Priests, 4; Teachers, 1; Members, 13; baptized, 9; removed, 4; scattered, 5; bad standing, 1; making a total of 23 now in Turkey.

A few lines from England would be gratefully received. May God bless and prosper you is my prayer, in the name of Jesus. Amen.

Yours in the Gospel,
HENRY RUSSELL, Secretary.

Camp, Varna, Turkey, Aug. 23rd, 1854.

Dear Sister Harriet—I am happy to inform you that our number of brethren in this expedition, amounts to twenty-one. Seven of them we have baptized since we came into this country. But we are all scattered—seven in one place, eight in another, one in another. I and another are in our division. I have one person nearly ready for the water. I had one quite, but opportunity did not offer.

Pray for us, that we may have the Spirit of God resting upon us, and that the work of God may roll on in these lands. STEPHEN BALLARD.

VARIETIES.

THE corn markets throughout France show a general fall in prices.

IN one neighbourhood outside the walls of Havanna, there were recently no less than eleven assassinations and attempts at that crime within twenty four hours.

AT the close of last year, the British Statute Book, commencing our enumeration from the 9th of Henry III., contained 16,579 public general acts, 9,285 local and personal acts, and 14,268 private acts. Total, 40,132 acts.

THE *Worcester* (U. S.) *Spy* announces that Mr. Paine has overcome the difficulty arising from elective explosions, and has perfected his invention for producing light, heat, and motive power from the decomposition of water.

THE POTATO DISEASE.—The disease has again appeared in various parts of England, but its ravages are not yet very extensive. It has also shown itself in several Scotch counties, while in others the root appears healthy. In Ireland the disease has appeared in Dublin county on an extensive scale; in other parts it is prevalent; while in some districts it seems to be of trifling amount. In the alarm at the discovery, people have hurried potatoes to market in such quantities that the price has fallen greatly.

ABBAS PASHA, Viceroy of Egypt, suddenly died, July 14, of apoplexy, at Benha, a small town on the Nile. He was buried on the following day in one of the mosques at Cairo. He was born in Arabia in 1813, and was the son of Toossoon Pasha, Mehemet Ali's second son, who died of plague in 1816. In November, 1848, on the death of Ibrahim Pasha, Abbas Pasha succeeded to the Pashalic of Egypt. The only occurrence distinguishing his administration, was the commencement, in October 1851, of the railway between Cairo and Alexandria. He always shunned Europeans, spending much of his time in retired places in the desert or on the Nile, with Ulemas and readers of the Koran. He made several attempts at monopolies, and restrictions on trade, prevented the growers of produce from selling to any one but himself, and was always making new exactions from the natives. He was a strict Mahomedan, was naturally clever, but indolent, and was well versed in Oriental literature, having a thorough knowledge of the Turkish, Persian, and Arabic languages. Said Pasha, cousin to the deceased, and likewise grandson to Mehemet Ali, succeeds to the Pashalic. Said Pasha lived in enmity with Abbas Pasha, and is said to be favourable to European enterprise and civilization, though very extravagant in spending money.

SAWDUST pills would effectually cure many of the diseases with which mankind are afflicted, if every individual would make his own sawdust.

THE Lord Chancellor recently decided that the average of the medium tides in each quarter of a lunar revolution during the year, gives the limit to the right of the Crown in the seashore.

WHILE Raphel was engaged in painting his celebrated frescoes, he was visited by two cardinals, who began to criticise his work, and found fault without understanding it. "The Apostle Paul has too red a face," says one.—"He blushes, to see into what hands the church has fallen," was the reply.

A GERMAN named C. F. Lang was recently tried before the Recorder of St. Louis, Mo., for keeping a disorderly house—drinking, carousing, card-playing, fighting. A witness for the defendant rebutted the evidence of the city witness, by saying that the armies of mosquitoes were so numerous in the vicinity of defendant's house that the people were kept awake greater part of the night, which they employed in various amusements, causing disturbances.

THE SPIRIT OF THE AGE.—The *New York Daily Times* says the following letter is a perfect model in its way:—"Dear Brother,—I've got one of the handsomest farms in the state, and have it nearly paid for. Crops are good, and prices never were better. We have had a glorious revival of religion in our church, and both our children (the Lord be praised) are converted. Father got to be rather an incumbrance, and last week I took him to the poor-house.—Your affectionate brother."

THE NEGROES NULLIFYING THE LAWS.—PHILADELPHIA, JUNE 15, 1854.—At a meeting this evening of coloured men, resolutions were adopted in substance as follows — That those who, without crime, are outlawed by any government, can owe no allegiance to its enactments—that, being condemned and treated as outlaws by government for no crime but that of claiming to be men rather than beasts and chattels, we hereby declare ourselves absolved from all obligations to obey its slaveholding behests, and fall back upon our natural rights; that we adopt, and advise all oppressed to adopt, the motto, "Liberty or Death," nor will we allow any fellow beings to be enslaved if we can prevent it; that resistance to the slave hunters is in obedience to God, and we pledge ourselves to resist all such laws by such means as we shall deem right and expedient.—*Missouri Republican*, June 21.

VAST SIZE OF LONDON ILLUSTRATED.—London extends over an area of 78,029 acres, or 122 square miles, and the number of its inhabitants, rapidly increasing, was two millions three hundred and sixty-two thousand two hundred and thirty-six (2,362,236) on the day of the last census. A conception of this vast mass of people may be formed by the fact that, if the metropolis was surrounded by a wall having a north gate, a south gate, an east gate, and a west gate, and each of the four gates was of sufficient width to allow a column of persons to pass out fully *four* abreast, and a peremptory necessity required the immediate evacuation of the city, it could not be accomplished under *four-and-twenty hours*, by the expiration of which time the head of each of the four columns would have advanced a no less distance than seventy-five miles from their respective gates, all the people being in *close* files, *four* deep.—*Illustrated Family Paper.*

"LOOK ON THIS PICTURE."

Where unbrib'd Justice lifts her even scale,
Where native rights and equal laws prevail,
All bounteous Fortune crowns the blissful place,
And joy and comfort smile on every face;
Prolific Peace swarms forth her myriad trains,
With life and motion glow the peopl'd plains;
The fiends of War great Jove's protecting hand
Forbids to roll their tempest o'er the land;
No shrieks of woe assail the startling ear,
No breath of famine blasts the blooming year;
O'er the gay scene no cloud of sorrow lours,
Convivial joy leads on their circling hours;
Each undulating vale rich harvests fill,
Flowers deck the mead, trees crown the waving hill;
Broad flocks, that spread and whiten o'er the field,
Their fleecy tribute to the shepherd yield;

No ravish'd matrons there, no spurious race,
Each sire reflected in his infant's face;
Bless'd in th' abundance of their native stores,
No lust of plunder lures to distant shores.

"AND ON THIS."

For lawless states, who spurn each rule of right,
Their glory war, and robbery their delight,
All-righteous Jove—whose glance nor darkness hides,
Nor time, nor place—a vengeance due provides.
Whole nations oft their rulers' sins atone,
And suffering millions rue the crimes of one!
Chill Penury the spoils with sickness shares,
And Pestilence but gleans what Famine spares!
Each orphan parent mourns their children dead,
The race redeem'd by no prolific bed;
By vengeful Jove their armies pin'd and slain,
In tainted camps, or on th' ensanguin'd plain;
Towns to one grave see yawning earthquakes sweep,
And navies plunging in the foaming deep!

Hull, 17th August, 1854. JOHN MILLER.

LITERARY NOTICES.—A complete History of the Latter-day Saints' Emigration is just published in Parts 1, 2, and 3, of *Route from Liverpool to Great Salt Lake Valley, Illustrated*, which may be had separately, price 1s. each.

THE instructive *Dialogues on Salvation*, by Elder John Jaques, are reprinted, and can now be obtained.

EXCOMMUNICATION.—The *Deseret News* requests us to give insertion to the following —"CUT OFF.—John Flinn and wife, late from England, have been cut off from the Church of Jesus Christ of Latter-day Saints, by the authorities at the South Willow Creek Ward, for conduct highly derogatory to their profession.—WILLIAM DRAPER, Bishop, DAVID JAMES, Clerk pro tem."

ADDRESSES.—Nathan T. Porter, care of George Stratford, Hythe Maldon, Essex.
T. B. Broderick, 16 Worthington Crescent, London Road, Brighton, Sussex.
Dan Jones, "Udgorn Seion" Office, near White's Garden, Swansea.
Dewi Elfed Jones, 12 Caermarthen Buildings, High Street, Swansea.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND SEPTEMBER, 1854.

	£	s.	d.		£	s.	d.
Josiah Holmes	£20	0	0	Brought forward	£67	10	0
Samuel Gentle	5	0	0	E. C. Brand (per N. V. Jones)	4	17	10
James Linforth	17	0	0	N. V. Jones (East India Mission)	6	3	2
Josiah Rhead	3	0	0	Simon Irwin	4	0	0
John B. Pears (per Thomas Young)	5	0	0	Henry McCreery	60	0	0
Benjamin Elliot	2	10	0	Richard Harper	10	0	0
Edward Frost	15	0	0				
Carried forward	£67	10	0		£152	11	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS,

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 41.—Vol. XVI. Saturday, October 14, 1854. Price One Penny.

GRAND JUVENILE CELEBRATION OF THE TWENTY-FOURTH JULY, 1854.

BEING THE SEVENTH ANNIVERSARY OF THE ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT SALT LAKE.

(*From the "Deseret News," July* 27.)

PROGRAMME.

At sunrise, firing of cannon by Captain Tanner's Artillery, and ringing of bells.

At seven o'clock, children will assemble at the School House of their respective wards, and proceed immediately to the place of general gathering, the Tabernacle.

The Grand Procession will form at half-past seven o'clock, and, at half-past eight precisely, will leave the ground under the direction of the Marshal of the day, Colonel J. C. Little, and parade a portion of the city, continuing their march to the residence of President Young; where, with singing and addresses by the youths, the President and suite will be received, under a pioneer salute of seven guns, at which time the mammoth flag will be unfurled, and the Procession proceed to the Tabernacle.

The Procession being seated, doors will be opened to the publ c.

The assembly called to order by the Marshal. Prayer by the Chaplain.

Singing by the Juvenile Choir.

Followed by addresses, anecdotes, and toasts adapted to the occasion, interspersed with music by the several bands, and singing by the Choir.

At the close of the exercises, the public will retire.

The Procession will re-form, and escort the President and suite back to his residence. From thence they will parade through another portion of the city, until their arrival at the place of starting.

The Procession will then form in square, give one hearty good cheer for each Anniversary of the Pioneers, accompanied by the roll of drums and firing of cannon.

The Regalia will then be collected, and the Procession dismissed; when they will return to their respective Ward School Houses, where it is expected a collation will be provided by the parents, to close the amusements of the day.

ORDER OF PROCESSION.

1. Marshal of the day, and Captain L. W. Hardy, on horse. William Eddington and N. H. Felt, Aides.

2. Young man bearing the Marshal's Insignia of Office, mounted in gold letters —"*Order.*"

R. T. BURTON, Assistant Marshal.

3. American Standard—"*Stars and Stripes.*"

4. Martial Band.

5. Pioneers' Banner.

6. Twenty-four Young Men, in full Mountain Dress.

7. Banner, Names of Pioneers.

J. W. CUMMINGS, Assistant Marshal.

8. Boy bearing Cushion, with Bible, and Book of Mormon in six different languages.

9. Twenty-four Boys in white pants, shirts, and straw hats.

10. Twenty-four Girls in white dress and pink bodies.

11. Boy with Banner, blue silk and gold—"*Wisdom.*"

JOSEPH HORN, Assistant Marshal.

12. Boy with Compass.

13. Terrestrial Globe, mounted in a Canopy of blue silk and gold, carried by four Boys in white pants, shirts, hats, and scarfs.

14. Eight Boys with Educational Instruments.

15. Three Boys with Quadrant, Mountain Barometer, and Sextant.

16. Celestial Globe, mounted on a Canopy of white silk and gold, carried by four Boys, in white pants, shirts, coronets, and scarfs.

17. Boy bearing Orrery; Inscription —"*Eternities.*"

JOSEPH CAIN, Assistant Marshal.

18. University Banner.

19. Twelve Boys, white pants, shirts, red sashes, Mottoes in gold.

20. Banner, in blue silk, and gold—"*All Truth.*"

21. Twelve Girls in white dresses.

D. CANDLAND, Assistant Marshal.

22. Banner in silk—"*Zion's Bulwarks.*"

23. Three Boys with silk sashes, Mottoes in gold.

24. Twenty-four Boys in light dress and black belts.

25. Banner—"*Virtue adorns Zion.*"

26. Twenty-four Girls in white dress.

J. F. HUTCHINSON, Assistant Marshal.

27. Banner—"*Sweet Singers of Israel.*"

28. Twenty-four Juvenile Singers; twelve Lads in light dress; twelve Misses in white with blue scarfs.

29. Teachers.

D. H. WELLS, Assistant Marshal.

30. Banner, carried by Indian Children—"*We shall become a White and Delightsome People.*"

31. Twenty-four Indian Children in Indian Costume.

CORNABY, Assistant Marshal.

32. Banner—"*Hope of Israel.*"

33. Fifty Boys.

34. Ornamental Staff, with Inscription —"*Faith, Hope, and Charity.*"

35. Fifty Girls.

A. HOAGLAND, Assistant Marshal.

36. Band Banner.

37. Nauvoo Brass Band.

38. Large Terrestrial Globe, mounted in a Canopy of purple, silk, and gold, carried by six Young Men in white pants, tunics, neck ties, scarfs and coronets of silk and gold; Inscription—"*The Saints' Inheritance.*"

39. Banner—"*Lion and Lamb.*"

40. President Brigham Young and Suite. Lorenzo Snow on the right, Wilford Woodruff on the left, on white horses. Chaplain.

41. Banner—"*Blessed are they whose Names are Written in the Book of Life.*

42. Church Historian with Roll, supported by his four Clerks, in white pants, vest, black coats, scarfs, and bearing a Canopy of silk and gold.

43. Large Celestial Globe, mounted in a Canopy of white silk and gold, carried by six Young Men in white pants, tunics, neck ties, scarfs and coronets of silk and gold; supported on the right by Orson Hyde, on the left by John Taylor, on white horses; Inscription—"*Come and See.*"

A. H. RALEIGH, Assistant Marshal.

44. Large Map of the American Continent, lettered—"*Ephraim's Portion.*"

45. Company of Boys.

B. H. YOUNG, Assistant Marshal.

46. Banner in silk—"*Mothers teach us how to be Great.*"

47. Twenty-four Girls in white dress and blue bodies.

J. M. SIMMONS, Assistant Marshal.

48. Banner—"*Zion's Daughters rejoice in Zion's Peace.*"

49. Twenty-four Girls in white dress, blue scarfs, white wreaths for head dress.

50. Banner, in white silk and gold—"*Purity.*"

51. Twenty-four Misses, in white, with scarfs, coronets of white roses on their heads, and bouquets of flowers in their hands.

B. B. MESSENGER, Assistant Marshal.

52. Banner—"*Union is Liberty.*"

53. Company of Boys.

H. B. CLAWSON, Assistant Marshal.

54. Banner, white silk and gold—"*Virtue.*"

55. Twelve Young Ladies in white, dressed precisely alike; coronets of white roses upon their heads, in their hand

bouquets of flowers, and wearing white silk sashes, with the following mottoes in gold—

"Hail to the Prophet," "Holiness to the Lord," "Zion of the Lord," "Mountain Blossoms," "Zion's Hope," "Israel's Deliverance," "Purity and Virtue," "Love and Purity," "Zion our Home," "Lillies of the Valley," "Peace and Plenty," "Pure Love Exalteth."

JOHN BROWN, Assistant Marshal.

56. A large Map of Asia, lettered in gold—"*Judah's Portion.*"
57. Company of Boys.
58. Deseret Alphabet.
59. Company of Girls.
60. Band Banner.
61. Ballo's Brass Band.
62. Two Little Boys attired in Shepherd Dresses of Tartan Plaid, bearing Shepherd Crooks, and attended with Pet Lambs.

CAPTAIN HEMAN HYDE.

63. Rear Guard full equipped.

After the Procession and spectators were seated, the Marshal of the Day called the audience to order.

Prayer by President Joseph Young.

"Hail, smiling morn," was beautifully sung by a Juvenile Choir, selected for the occasion.

Leo Hawkins then read the following Address in behalf of the Young Men—

President Young—

For as such you will permit us to address you, esteeming, as we do, as more honourable and more enduring than the title of Lieutenant-General, Governor, or all the titles that earthly Presidents, Monarchs, or Potentates can bestow:

We look to you as our Father and Chieftain—not merely of earthly, but of heavenly origin; holding your authority, office and calling, by the appointment of the great Eloheim, and the sanction of the Saints of the Most High God; an authority and Priesthood which we have been taught will exist, not only in time but in eternity; and it is the latter thought that buoys up our feelings, animates our spirits, and gives life and energy to all our actions.

Permit me, Honourable Sir, to address you, as a representative of this beautiful and immense juvenile assembly that is now formed, and allow me to express briefly, a few of our thoughts and feelings.

We thank you, under God, for leading us from a land of turmoil and confusion, to these lovely valleys, where we can enjoy, under the fostering care of a liberal government, the rich blessings of peace: —For while on the 4th of July we express our patriotic feelings, and revere the men who burst the shackles of tyranny, and introduced a new dynasty into the political world, we cannot but esteem more highly the day on which you led the Saints into this Valley, and virtually formed a new era in our history; changing our position from that of a municipal city authority, to that of the Provisional Government of Deseret—removing us from the power of an oppressive state, and giving us the power of self-legislation.

Born among mobs, and cradled on the billows of persecution, we have learned to appreciate the banquet of peace that we enjoy in the Valleys of Ephraim. Our cities arise in beauty and grandeur; our villages multiply; our fields teem with plenty; our flocks and herds abound; all nature seems to smile upon us: in fact, the wilderness and the solitary place have literally been made glad, and the desert has blossomed as the rose. The Lord has been merciful unto His people, and we would bless His holy name.

We feel, too, that we are the children of honourable parents, whose names and memories we revere; who, side by side with you and your venerated predecessor, have dared to battle with the hydra-head of public opinion; to expose the crying errors of sectarian and political monomanias, and to unfurl the banner of truth to a bigoted and superstitious world. They have not only braved public opinion, but public odium and reproach; neither have they shrunk from the maddened frenzy of infuriated mobs, nor feared to face assembled hosts of demoniac furies, men who have sought to rob them of their religion, their honour, their franchise, and all that a Saint or a freeman could hold sacred; and if they could not *live* and do it, they dared to *die* in the struggle. And when oppression has trod on the heels of oppression; when the fiend of persecution has been unchained, and lashed into fury the maddening passions of men; when the darkening clouds, the heaving billows and tempest, have threatened their annihilation; true to their religion, their country, and their God, they have dared the frantic elements, and, like men of God,

have maintained their integrity. They have done more—when pressed by the unreasonable demands of men, rather than forsake their religion, they have fled, forsaken their houses, their lands, and their homes, and wandered as exiles on that land for which their fathers bled. Many of them died beneath the iron yoke, and sealed their testimony with their blood. DIED, did I say? No! they LIVE—and living, now behold this beauteous scene. If, then, sterling integrity, unwavering faith, pure patriotism, honour and chastity are virtues, then are you and our fathers virtuous.

But we are now in a beautiful land, a healthy location; we dwell in fertile and romantic valleys, far distant from the hand of oppression, the fœtid breath of persecution, and the demoralizing and corrupting influence of the world; we dwell in peace and abound in the good things of this world, and we wish to cultivate every good principle; to emulate your example, and that of our parents; to be true to our religion, our God, and our country; and to maintain unsullied those principles committed unto us; to be the true representatives of our honourable fathers, and by obedience, faithfulness, and perseverance, we hope to be able to follow their footsteps, and finally to live and reign with you and them in the celestial kingdom of our God.

Brother Brigham, we thank you for your attention, for this audience and privilege, and pray that you may live to see many happy returns of the Anniversary of your entrance into this Valley.

The regular Choir then chanted the following—

"Behold, a King shall reign in righteousness, and princes shall rule in judgment.

"And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly and rejoice, even with joy and singing.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Miss Alice Young read the following Address on behalf of the twelve Young Ladies—

Your Excellency, Governor Young—

We beg you to accept our humble salutation, this morning, in behalf of the Young Daughters of Zion.

While we address you as a Territorial Governor, we recognize you as President over the Church of Jesus Christ—the Agent of the Most High God, and the Head of His Kingdom on the earth.

We address you as a father to this people, as a mighty chieftain—as the worthy leader of that noble band of Pioneers who faced the dangers of a barbarous, trackless wild, to bestow upon us the honours and the blessings of this day.

We rejoice that you are great, because we know that you are good.

May you live long, to enjoy the peace and happiness which you have been instrumental in imparting to us; and we earnestly desire that the same faith, and the same holy principles, which prompted you, when you sought a refuge in the Valleys of the mountains—a home for the persecuted Saints of God, being interwoven with our natures, may continue to grow with our years, and be exhibited in our lives, that we may do our part in perpetuating, from generation to generation, the remembrance of what we this day commemorate.

The following verses by Miss E. R. Snow, were sung by the Juvenile Choir—

SONG.

For the Celebration of the 24th of July, 1854.

Lo! the mighty God remembers
  Joseph's children in the West;
In the day of their redemption,
  Shem with Japhet will be blest.

CHORUS.

Behold the day—the day is dawning,
  Darkness flies before our view,
Old Lehi's children are returning,
  To walk in the light of Zion too;
And we all will shout a loud hosannah.

Glory beams on Ephraim's mountains,
Beauty smiles on Ephraim's plains;
Streams of joy, from heavenly fountains,
Join with music's sweetest strains.
Chorus.—Behold the day, &c.

Come, you wand'ring sons of Lehi,
Learn the ways the white men love;
Long the curse has rested on you—
God will soon the curse remove.
Chorus.—Behold the day, &c.

Lo! ye scattered tribes of Israel,
Ephraim and Manasseh too;
Here the banner of salvation
Is unfurled, and waves for you.
Chorus.—Behold the day, &c.

Music by the Nauvoo Brass Band—"Where thou wert fairest of the fair."

Miss Laura Hyde read the following Address on behalf of the Fifty Young Ladies—

Honoured Fathers and Mothers—

You have taught us that we live in a new Dispensation. Its introduction preceded our birth, and we feel proud to be called the daughters of Zion. Although our years are few and our experience small, our minds are full of thought, and our hearts full of life and feeling; and having been called to take a part in celebrating a day rife with so much consequence, a thrill of happiness is aroused in our bosoms, which language cannot express; and we are reminded that we, too, have an interest, an eternal interest, connected with the occasion.

You, our fathers and mothers, who have borne the heat and burden of the day—you, who supported us in the midst of poverty created by oppression; and have watched over us with sleepless anxiety, when the red sword of persecution was brandished over our heads; can better appreciate the blessings of this day, than we can possibly do; but the Spirit of Him who has established this people in peace in the Valleys of the Mountains, fills our bosoms. We are happy, and we glory in the commemoration of this eventful day. We love the God of Heaven. We *believe* that He led His ancient Israel out of the land of Egypt; and we *know* that He has led His chosen people of the last days, out from the midst of the Gentiles; and, with all our youthful mirth and gaiety, we love His cause, and we reverence His name.

We behold around us, and in our midst, the wretched, degraded descendants of Lehi. We consider them a portion of the House of Israel; and it is natural for us to inquire, "What has made us to differ?" Alas! *their* ancestors transgressed, and *they* inherit the curse. *Our* parents have embraced the faith once delivered to the Saints, and *we* are inheriting its blessings. We feel grateful to God for our high and noble parentage. We feel our hearts swell with gratitude to those who have thus far maintained their integrity, and in spite of every difficulty, have marked out the path of salvation before us. We know that the toil has been painful, and the way rugged; but the circumstances of this day testify that the fruits of their labours are peace, joy, glory and honour. Can we express our gratitude? No, not in words; but it shall be the business of our future lives to express it by our works, in following your examples in righteousness, in assisting to carry on the work that you have commenced; and when the time arrives for us to step forward into the responsibilities of life—when these, our young brothers and friends shall occupy the stations and relations which our noble fathers now fill as rulers in Zion—as husbands and fathers; we hope to prove ourselves worthy of them; and as mothers in Israel, transmit to our posterity, and to succeeding generations, the principles and practices of faith, of life and salvation, in which we have been kindly and faithfully instructed, by you, our Parents.

Music from "Norma," by Captain Ballo's Band—"All my life is joy and pleasure."

Lieutenant-General Wells read an Address, which we postpone till our next, for want of space.

March by the Martial Band.

The following Toasts, among others, were read by Thomas Bullock—

President Brigham Young, a guage; Heber C. Kimball, a vessel unto honour; Jedediah M. Grant, a pair of pinchers. Hear, O Israel! Be true to the Guage, that you may be vessels unto honour, and escaped being pinched.

The Young Men of Utah—Born in the midst of mobs, cradled in persecution, reared in the wilderness of adversity, and educated in tents to truth, virtue, and integrity—where are the Boys?

The mountains of Deseret—The cradle of liberty.

May the Lion, the King of the Forest, continue to govern, until every inferior beast shall bow beneath his velvet paw.

The Chief Magistrate—May he be governed by principle, and not by party cliques.

Millard Fillmore—Long live the man whose virtue exalts him in the nation, instead of money and party friends. Let Israel rejoice.

Democracy—Statesmen work for the People, not for the money. Welcome freedom's banner to our home.

The Constitution—It is a covering for the innocent. Gentlemen, keep your coats on down there, the doors are open.

The Eagle—As she has perched on the Bee-Hive, may her wings protect the bees from the devouring worms. Selah.

Uncle Sam—All questions of order are to be settled by the People.

The Bee-Hive—Most fit emblem of our mountain home, and appropriately crowning the cupola of our Governor's residence. May Deseretians understand, and wisely practise in accordance therewith.

The Eagle—May its vision not be dimmed, nor its brains turned by the brilliant splendour of our glorious UNION.

Congress—May they be faithful and zealous in their duties, as they would wish others to be for the same per diem and mileage.

Office-hunters at Washington — We respectfully suggest that any lawful occupation, well followed, would be more laudable and remunerative, than for one hundred and forty-one applicants to simultaneously dance attendance for the poor gift of an associate judgeship in Utah. Boys pick up those peas that are rotting in the streets.

Deseret—A pillar in the Temple of Liberty, based on the Rock of Revelation. Gentlemen, see that you have good foundations for your houses.

Music by the Nauvoo Brass Band—"Isle of Beauty."

Colonel George A. Smith then delivered an Address, which we also postpone.

The following Toasts were read by W. W. Phelps—

President Brigham Young—A growing centre amid a spreading constellation of *blazing sons.*

Mothers in Israel—May Kings and Queens for ever sparkle as stars on your crowns.

Fathers in Israel—Sires of a royal race; may new eternities shout your praises.

The Young Ladies of the Procession—The pride of their fathers; and the crowning *beauty* of our city.

The Young Gentlemen of the Procession—The *admiration* of their mothers, and the bulwarks of Zion.

The Saints Abroad—"Come and see" how pleasant it is for brethren to dwell together in unity.

President Brigham Young then delivered an Address, which we have not yet received from the Reporter.

Benediction by President J. M. Grant.

By the advice of the President, the Procession was then dismissed, as he thought the children would be too tired to form again and parade the streets. The Marshal therefore placed them in charge of their respective Bishops, who marched them to their ward school houses, where their parents had a repast provided, and where the rest of the day was spent in various amusements, &c.

PROGRESS OF THE JEWS.

RELIGIOUS FREEDOM IN TURKEY.

Interview with the Sultan.

Dr. Albert Cohn, President of the Committee of the Jewish Consistory in Paris, and who recently went on a mission to the Holy Land—deputed by the Messrs. Rothschild, of Paris, in conjunction with Sir Moses Montefiore and the Rev. Dr. Adler, and the Jews in general—had the honour of being received on the 21st ultimo by His Majesty the Sultan in the palace of *Tsherangan Serail.* The Imperial Council of the Austrian Legation, and the first dragoman, M. Schreiner, attended the audience. The Sultan express-

ed himself to the effect that all rights, privileges, and immunities, that have been as yet granted to Christian communities, and those that may be granted in future, shall also be extended to the Jews in Turkey; "for the paternal heart of His Majesty would never allow the slightest distinction between the non-Mussulman subjects (Rajahs) to prevail in the empire." The Sultan said further, "My heart is large, and comprehends all those who belong to my state with equal love, like my children." M. Cohn was then invited to make communications respecting the institution he had established in Jerusalem. On mentioning the Jewish school which was to be erected in Constantinople, the Sultan interrupted him with the words—"Thou meanest well with my subjects." The Sultan then granted the number of Jewish pupils to be received in the Military Schools of Kunbar-Chaneh (formerly Galata Serail) to be increased to forty. The Sultan further granted that two of the ablest pupils should be sent annually at his expense to Paris, or to another European metropolis, to complete their studies. When Dr. Cohn pronounced the blessing, customary with Jews on beholding a crowned head, tears were seen in the Sultan's eyes. He thanked M. Cohn, and said, "When thou shalt return to Constantinople, thou wilt find thy co-religionists in a better condition, I promise thee." These words were interpreted by Fered Effendi, who had introduced Dr. Cohn to the Sultan, and who added, "I rejoice in having arrived timely enough with SAID PACHA (the new Viceroy of Egypt) to attend this audience, for I never saw the Sultan thus moved." On the same day, Dr. Cohn was likewise received by SAID PACHA, who also promised him to grant the Jews in Egypt full equality and religious liberty.—*Jewish Chronicle*, Sep. 8.

RETROSPECT OF A.M. 5614.

The reader who examines the annals of Israel since the destruction of Jerusalem, is but seldom cheered by the perusal of glad or happy events, interesting by their variety, and instructive by their importance. A sad sameness seems spread over the pages of Israel's history. For centuries this gloomy character has not departed—till within the last fifty years, when the history of the Jews on the continent of Europe, as well as in England, offers a more pleasing spectacle of a people awakening from the lethargy of ages, rousing itself from mental torpor and social degradation, and keenly vindicating its claims to perfect equality by its ardent pursuit of science and learning, and by its successful exertions in the cause of moral and social improvement. Even the East, which has been for centuries immersed in ignorance and degradation, exhibits now signs of vitality; and a light is dawning forth, which, though not yet as bright as might be desired, is nevertheless of so promising a nature, that we may fairly look for times when the Lion of Judah may be permitted to show some of his wonted strength, even under the protection of the crescent, and when Isaac and Ishmael may dwell together, and be no longer jealous of each other. The pledge lately given by the Sultan Abd-el-Mejid, with tears in his eyes, to have the interest of his Jewish subjects at heart, is indeed gladdening, and constitutes one of the many beneficial results which have arisen from the calamity of the present war; verifying the axiom of "Out of evil cometh good." Through the close alliance of this country with France—another good arising from the evil—France will, in conjunction with the government of this country, continue to urge the claims of the Jews in the East upon the Sultan, and remind him of his pledge if (as monarchs are prone to forget) he should require to be reminded.

Another instance of good arising from apparent misfortune is afforded by the stir recently made for the Jews in the Holy Land. The dearth, and consequent distress, which prevailed in Palestine last year, have called forth appeals from our leading philanthropists of Great Britain; the responses to which, from Christians and Jews, were so liberal, as to enable their co-religionists in Europe and America, not only to still their hunger, to satisfy their momentary wants, but also to take measures for their permanent relief, and the amelioration of their social condition. The noble zeal which Christianity has manifested in behalf of Jerusalem is an event worthy of record in the annals of the Jewish year now elapsing.

In the North, "whence the evil went forth," the Jews now are groaning under the yoke of despotism more deeply than ever.

Even in times of peace, there was no peace for the Jews; and in times of war, what had they to expect? Like Jerusalem of old, they partake in double quantity of the existing calamities. But there, also, we see in prospect the breaking forth of a light from the midst of utter darkness; for although now thousands of British and French are engaged in fierce combat with thousands of Russians, and the heat of the struggle seems to be rather increasing than abating, yet the day must come when the sword will be sheathed, the blessings of peace restored, and despotism will have to succumb to the dictates of civilization. We do not rely so much for victory upon the superior tactics, valour, and resources of the allied powers, as we do upon the cause of JUSTICE and LIBERTY which they are espousing, and which ever triumphs in the end. This end may be nearer to us than those most sanguine of success could expect, and then the victorious powers may use their good offices, amongst other guarantees, to secure the oppressed Jews in Russia some, at least, of those rights and privileges which they enjoy under the sceptres of England and France, so that they may freely breathe after ages of hard bondage.

In Britain, the political events of the last year, as regards the Jews, offer nothing of especial notice. The only one event which we have to record is by no means a cheering one. The removal of the last barrier which prevents the Jews from entering Parliament, for many years agreed to by the House of Commons, either in large or small majorities, and only rejected through the intolerance of the hereditary legislature, had the misfortune, in the past year, to be thrown out by the representatives of the people. Whether this failure is attributable to Lord John Russell's delays, or to his entangling the Oaths' Bill with the Catholic question, or to the apparent apathy of the Jews, or to the three causes combined, it is melancholy enough to have to record the failure. For years we advocated the establishment of an association for the removal of our civil and religious disabilities. Such an association was established, and Christians of political eminence joined it; but we are pained to say, that those leading Jews, who in the past year have formed a society to re-agitate the Jewish question, similar to what we repeatedly proposed, have kept aloof, and allowed our opponents plausibly to assert that the masses of the Jews are indifferent to their political emancipation. . . .

The vexed Deputy question, which, in the past year, has convulsed the Jewish community in this country, is, we are grieved to say, not yet settled. Indifference, to a certain extent, after repeated failures to effect the admission of the four non-summoned members to the Board, has followed the violence of agitation. The hopes that peace will be restored, however, may be now entertained, from a more amicable feeling which prevades the Board, especially as manifested at the half-yearly meeting on Wednesday last.—*Jewish Chronicle*, Sep. 22.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 14, 1854.

PRESIDENT FRANKLIN D. RICHARDS embarked on the *Hammonia*, Captain Weldt, in the afternoon of September 20th, at Hull, arrived at the mouth of the Elbe at seven o'clock on the morning of the 22nd, landed at Hamburg in excellent spirits the same day, at three p.m., and was well received by Saints and friends. He was staying in Altona. He says—"The elements feel to me as if there was 'Mormonism' here, that would not be got rid of till it had done its work. . . . . My health is usually good; every attention is paid to my comfort, as if I were a prince, or some distinguished friend."

HOME INTELLIGENCE—*London Conference.*—London, September 5, Elder John Robinson writes. A good spirit was prevailing both among the Priesthood and the

people, the meetings were well attended on the whole, strangers giving a good hearing, and baptisms were frequent.

Leicester Conference.—We learn that a course of Lectures were delivered in Denman Street Chapel, Leicester, in August and the early part of September, by Elders E. Frost and E. Stevenson. A crowded audience attended every night, the interest increasing until the close of the lectures. A certain Vicar, with his Curate, and a Scripture Reader, attended, contributing to the disorder which at times prevailed, indeed it appeared that the first-named gentleman instigated the congregation repeatedly to disturbance. On Wednesday evening, August 16, some of the audience became quite violent, the lights were put out, screams, yells, and threats resounded through the Chapel, and the breaking of benches and the destruction of other property commenced. After a time lights and police were procured, and the assembly was dispersed, only one person being hurt, and he a youth who had his head cut, and was beaten by some of the mob. During the first week after the lectures seven persons were baptized, others have since given in their names, and prospects look flattering for a good work being done.

Cheltenham Conference.—Cheltenham, September 28, Elder Joseph France writes. Forty persons had been baptized during the preceding ten weeks, and the prospects for the ensuing quarter were very encouraging. The Saints generally appeared to be fully alive to the interests of the work. A call for a day's income throughout the Conference, for the purchase of old *Stars* and Tracts, was liberally responded to. A good work was anticipated in some new places.

Wales.—Swansea, September 23, Elder Dan Jones writes of "foul calumnies written from New Orleans to some of the Revs. in Wales, and published in the newspapers, creating quite a prejudice in some parts." Of the nature of these calumnies, our readers can no doubt form a tolerably correct opinion. Elder Jones has published a "Reply," which we trust will be instrumental in banishing that prejudice from the minds of the honest who may have the privilege of meeting with a copy. Elder Jones also informs us that the clergy, with their tract distributers and Scripture Readers, are very busy flooding the public mind with their favourite stories of imposture, delusion, and degradation, and that the Saints generally are taking hold on tract distributing with more zeal than heretofore. He says of the general aspect of the work—"Notwithstanding all they [the clergy, &c.] can do, helped on by apostates, the news of the prosperity of the work is cheering in Wales."

Truly there appears to be a "shaking among the dry bones" throughout the country just now. *Utah and the Mormons*, the Stepney disturbance, and the letters of apostates appear to have stirred up the people generally from a state of lethargy to a state of lively interest in the great work of God. And the Saints very naturally feel more lively too. We trust that much good will be the result, and we also trust that whenever there appears the slightest danger of the Saints or the world going to sleep on their oars, the Almighty will invariably permit a gust, a gale, a hurricane to spring up and blow from some quarter or other, that the stupendous work of restitution may be kept moving until the victory be gained, and truth and righteousness reign triumphant over the glorified earth.

A late Liverpool paper observes that "Mormonism" demands especial attention at the present time. We fully believe it, we always think so, indeed we are constantly labouring to convince mankind that there is no subject whatever more worthy of their attention than "Mormonism," or that will so abundantly repay any amount of time, labour, or expense that may be bestowed on its investigation. We have proved it for ourselves, and we recommend our readers to do the same for themselves. Then they will realize its intrinsic worth.

FOREIGN CORRESPONDENCE.

HINDOSTAN.

Baptisms — Indifference of the People — Departure of Elder Owens for the Valley.

58, Lower Circular Road, Calcutta,
Aug. 2, 1854.

Dear Brother F. D. Richards—With much pleasure I improve the present opportunity of addressing you. It is now several months since I reported to the Office concerning the affairs of the mission. My last was on the 1st of April, since which time there has but little of interest transpired with us.

There have been some four persons added to the Church by baptism in this place. Our meetings are very poorly attended. Once in a long time there will a stranger or two come in for once or twice. We are then left to ourselves again. The people have rejected the Gospel, and the Lord has withdrawn His Spirit from them. They are left to follow the imaginations of their own corrupt hearts. The people of India are a strange set. The state of society is different from that of any other country. They live in luxury and ease, and nothing can divert their minds from the unrestrained indulgence of every appetite and passion that an indolent mode of life and a sumptuous living are the parent of. They are bent on serving the god of this world, and there is no help for it. They treat the truths of the Gospel with the greatest possible indifference. They look down upon the truths of Heaven as though there was not anything in them that could better their condition.

I cannot get the Spirit of the Lord to assist me in making another effort to enlighten their benighted minds. There are three persons who had a name amongst us, and who have turned away from the truth. The requirements of the Gospel are too much for them. They love the present evil world. Were it not for the few which we hope to save, I should leave this country the first opportunity. My constant prayer to God is, that, if there is an honest man, one that is worthy of the Gospel, in this country, His servants may have the happy privilege of adopting him into the kingdom of God. It would be the joy of my heart to go to the remotest corner of the earth, to find a people that would receive our testimony. Nothing could give me more pleasure than to have some humble part in preaching to an honest people. But when I lift up my voice, month after month, to a wicked and gainsaying people, and get nothing but bitter reproach and contumely for the kind feelings which I have for them, it sickens my heart, and I feel like leaving them in the hands of God, and saying, let them go and atone for their sins, if they will not repent of them.

Brother Woolley has been at Chinsurah, in company with brother Fotheringham, for some time past, the full account of which he will give you. Brother Fotheringham has gone down the coast, some 150 miles, to render some assistance to brother Meek in his business, preparatory to closing it for emigrating the next cold weather. As to how we shall emigrate, we cannot tell until the time approaches.

I have news from Rangoon, July 25. There has been but little doing there this summer. Brother Willes has given a report of the Karans, who were one cause of his going there, as there have been many accounts concerning them, and some have spoken of them in the highest terms. Brother Willes says — "They are like the rice Christians in Bengal. There is no dependance to be placed on them."

Brother Willes has now liberty to go to Zion. He expects to go by the way of China. He has done a great work in warning the inhabitants of this land, and may the blessings of the Lord attend him.

I have news from Madras bearing date July 14. Brother Ballantyne expects to sail the first opportunity, either east or west, on his way to the Valley. Brother Skelton will remain there, and continue his labours in company with a man whom they baptized and ordained. He expects to go into the interior of the peninsula, for the purpose of visiting some military stations, and proving the natives. Brother Ballantyne has never had good health since his arrival in India, and he has exerted himself beyond his strength; his constitution is giving way fast under the relaxing climate of India, and I think it would be advisable for him to return

home. May the blessings of the Lord attend him and preserve his life! He is a faithful, good man, and goes from the shores of India with many blessings for his prosperity and health.

Brother Robert Owens, who was appointed to Madras, has shipped for Australia, on his return to the Valley. He shipped on the 24th of July, at this place.

I also have news from brothers Leonard and Musser, at Kurrachee, bearing date July 3. There appear to be a few investigating in that place. The brethren seem to think that is about all there will be of it. There is much prejudice in consequence of the false statements published against them. They have been ejected from the military cantonments in that place. They talked of going back into the interior. The native population are much there as here.

The brothers Findlay, at Bombay, I have not heard from for some months past.

Mr. Moore, of Hoogley, whom brother Samuel wrote to and directed to me for information concerning the P. E. Fund, I have held a correspondence with, and brother Woolley has seen him, and had a long conversation with him. He is after the *loaves* and *fishes*, and will not receive the Gospel, only on the condition "that we will support him and sons, and send him, the first opportunity, to the Valley, giving him *security* for his sea voyage and land carriage." If we will do this, he will repent of his sins and "obey the Gospel; if not, he will remain as he is." I thought it a pity to induce the man to leave a life of idleness and luxury for one of activity and usefulness, and exchange his errors for the truth for so small a compensation as giving *security* for his support and transportation to the Valley. So "we left him alone in his glory."

I learn, from brother Samuel's letter, that you were expected to succeed him in the Presidency of the British Isles. May God bless you, dear brother, in your labours, and may the cause of truth be enhanced as greatly under your watchful care as it was under that of our much-beloved brother Samuel. May we get a fresh draught from the never-failing fountain to slake our longing appetites, until we shall be favoured with the privilege of mingling our voices with the servants of the Lord in Zion. May the brilliancy of the *Star* increase until it shall prove the beacon of this terrestrial constellation, and its refulgent rays light the darkest corner of the earth. Accept my kindest solicitude for your prosperity and success.

I desire a kind remembrance to brother D. Spencer and to those that came from the Valley with you, not forgetting brothers Jaques and Linforth in the Office. May God bless you all, is my constant prayer, in the name of Jesus.

Your brother in Christ,
N. V. JONES.

Baptisms—Mobbing.

58, Lower Circular Road Calcutta,
Aug. 1, 1854.

F. D. Richards.

Dear Brother—You may think strange of my writing to you, as I wrote to your brother Samuel about one month ago. My reason for so doing is because things have taken a change in Chinsurah since I wrote to him.

I will just say I am usually well, as also are all the brethren of this mission, as far as I know, except brother Ballantyne, though he is on the mend, for which we feel to thank our Heavenly Father all the day long.

After I wrote to brother Samuel, which was on the 26th of June, I believe, I and brother Fotheringham continued our meetings for about one week, or, at least, preached three times. I then came to Calcutta, as brother Jones, President of this mission, wrote for me, as there was some business to transact, so that he wished me present, and brother Fotheringham was going down to try to get a ship to leave for some other part.

The two last times we preached, the soldiers tried to break up our meeting, but did not succeed. The last night I preached there that time, they set a jug of powder and saltpetre on fire right in the midst of the congregation, and adopted some other means to try and stop the meeting, but did not succeed, as I went on with my discourse as soon as the people got over their fright of the powder. It did not injure any one, but came near setting the house on fire. I said in my other letter that I had checked the thing in the bud; so I had for the time being, but the devil stirred them up afresh as soon as I baptized those I spoke of.

After remaining in Calcutta nine days,

I went back to Chinsurah again, and commenced holding meetings as usual. The first was disturbed but little, the second a little more, with some threats of what they would do if I continued, but as I had been in some tolerable strait places in the days of the Prophet Joseph, I was not easily scared. So I told them I would preach (D.V.) there on Thursday evening again.

When the evening came, there were quite a mob gathered. I commenced preaching, and got about half through, when they kicked up such a row, I was forced to stop, for no one could hear so as to understand me. I was preaching on authority. They then threatened me some, but I told the congregation I would try it again the following Sunday evening. I had to hold my meetings in the evening, as the soldiers are not allowed out of the barracks in the day, and no one else comes to hear now—all the civilians have turned a deaf ear to the Gospel.

When Sunday evening came, the house was filled an hour before the time, and as soon as I commenced to preach they commenced their noise, so that I could not be heard and understood. I told them, at the top of my voice, that they were dismissed, and that they might go to the barracks. They then cried out—"Preach on, Joe Smith; speak on, Mr. Smith; we came to hear Joe Smith preach; sing a song (hymn), Joe Smith:" and so on they went. I then stepped out close in front of them and commenced, and I had the Spirit to assist me and to hold them still for a short time. I told them they might call me just what they pleased, but, as to Joseph Smith, he was a Prophet of the Most High God, and I knew it. "I am not ashamed of the name 'Joe Smith,' as you call it, for it is an honourable name, and is recorded in the Lamb's book of life in heaven, and is held in honourable remembrance among the Gods of eternity." I also bore testimony to them that I knew President B. Young to be a Prophet too. I spoke for some time as fast as I could distinctly, and that is not very slow when I get started, and have the Spirit of the Lord to assist me.

They then commenced again to halloo—"Go and preach a Bible discourse, that's what we want to hear," &c. They then said they would be still. I did not give the Bible discourse, as they said, for the Spirit forbid, but I thought I would give an epitome of the rise of the Church, but I had said few words when they commenced again, and threw a wet handkerchief to upset the lamp and extinguish the lights, but they only knocked out one. They attempted to put out the others, but were stopped by the mistress of the house, sister Sankey. They then wished to kill me and brother Cubits, as they said, but I had told them, before, I did not fear them.

After some time brother Sankey and myself succeeded in clearing the house, with the assistance of two corporals, who, as soon as they got out, the mob stoned off to the barracks, and then some 20 or 30 of the mob made a rush for the house again, but were met at the gate by brother and sister Sankey, and stopped there. They said they wanted "little Joe Smith and old Chapman" (brother Cubits). Brother S. wished to know what for, but the mob answered they would have "little Joe Smith and old Chapman any how," and were told by some of the hind ones to obey orders and drag us out, and said they would drag us to the river by the heels, and then drown us.

Brother Sankey started to get some of the provo, and the mob got frightened for fear they should be taken, so they left. I told brother Cubits, while they were at the gate, not to fear, for they had done all they could do at that time, for as soon as they came to a halt at the gate, a dream I had on Saturday night came to my mind, and it seemed it had been fulfilled. I told it to brother Sankey in the morning. He thought I had better not hold the meeting, but I told him I would, and all would be well, and no one would get hurt, for that was the way the Lord showed it to me in my dream. I only got to talk to them a few minutes in the dream, which was the case, but I did not think, when I awoke, that it would be fulfilled literally so soon as it was. Well, I feel to thank God that He condescended to give me, a poor, weak, and mortal man, a knowledge of the future, which He has done before, and at the same time preserve me from the hands of an infuriated mob; but so it is, and I thank God for it.

Owing to the two corporals being pebbled away, two of the mob were put into the guard room and brought before the colonel next morning, when he passed an order not to allow any one to come to brother Sankey's house, not

even those who belonged to the Church. I had asked the colonel, before this, to allow those who belonged to the Church the privilege of coming over on Sunday morning to a Sacramental meeting, but he would not. I had also requested him to prevent those disorderly persons coming, which he could have done by giving the non-commissioned officers the liberty to put them in the guard-room, but he would not. The officers, finally, were not willing for any of them to hear me preach any where, and watched me like as if I was the greatest villain in the world; but I do not care how closely I am watched by man, for I am watched by them who know the thoughts of my heart, so who cares how closely they are watched by this wicked, corrupt world. I don't, I assure you. But they succeeded in stopping my preaching, that is, they would not allow any of the soldiers to come to hear me, and as to the civilians, they have not come for some time.

Some of those I have baptized have felt rather delicate about being called "Mormons" since the persecution got so strong, but I hope all will be right with them again, as I suppose it will subside now I have left the place.

Brothers Sankey and Wells are good men and strong in the faith, and brother Cubits, of the barracks or soldiery, is strong, and not afraid of the mob when they threaten his life. They have made an attempt of the kind.

A portion of these soldiers, I guess the largest portion, have heard enough in Europe to either save or damn them. If things had gone on smoothly, I think I should have baptized some, but they are afraid, and tied for ten years at that.

I will just acknowledge the receipt of brother S. W. Richards's letter, and the inclosed one from my good wife, for which you will please tender him my sincere thanks when you write to him.

Brother Franklin, I am doing but little good in this land, for the people have rejected our testimony. I would gladly go to any part of the earth, if I could get there, if I could find a people who would believe the Gospel, and I would be willing to stay until the authorities would say—"Brother S. A. Woolley, come home, you have been gone from Zion long enough." But I do not know where to find such a people. This is one of the hardest places to get away from, except to Europe or America, in any part of the world, I suppose. I wrote before just as things were, and I write now just as they are.

Please give my best respects to brother D. Spencer and all in the office; also, W. Kimball, G. D. Grant, C. A. Harper, C. A. Foster, and the brothers Young, that came with you, if you should see any of them. May God bless us all. Amen.

With best love to yourself, and my prayers for your success in your responsible station, I am, as ever, your brother in the bonds of the Gospel,

S. A. Woolley.

HOME CORRESPONDENCE—NEWCASTLE-ON-TYNE CONFERENCE.

50, Dundas-street, Monkwearmouth, Sep. 5, 1854.

President F. D. Richards.

Dear Brother—As the season for outdoor preaching will soon be over, I feel to drop a line or two to give you an idea of what we have been doing since the London Council.

We have held six camp meetings, and we have made arrangements for other three. We have large, and, for the most part, attentive congregations, avoiding all contention with the enemies of *truth*. In some places where the people rejected the servants of God and their teachings, last year, they appear to listen with great attention now.

I rejoice to see the diligence and union there are among the Priesthood throughout the entire Conference. Some few persons have been added to our numbers by baptism, and we hope many more will yet obey the Gospel through our exertions this summer, and be prepared for the great and important events that are soon to transpire; for truly the hour of God's judgments has commenced, and the nations of the *earth* begin to feel the sprinklings thereof; men's hearts are failing them for fear, not knowing what is coming to pass. In the vegetable kingdom its influence is felt, from the vine to the potatoe, while a diversity of opinions are held by the learned of the age as to the cause thereof. Some

suppose that the air is affected, while others believe that the soil is not good. But its effects are not confined to the vegetable kingdom alone, for it is spreading its influence among the children of men, both at home and abroad, and they have no theory whereby to explain it aright. The faculty are not able to penetrate its secrets; poverty, bad drainage, long hours in badly ventilated workshops, are not the only causes thereof, or, I think, I would have fallen a victim ere this. O that this generation would be wise and listen to the message God has sent!

I feel, with the co-operation of the Travelling Elders, Presidents of Branches, assisted with the judicious and timely counsel of our Pastor, together with the influence of the Holy Spirit, to make "Mormonism" tell in "canny" Newcastle and its vicinity, inasmuch as my life is spared.

Dear brother, favour us with your faith and prayers, that we may continue to advance with the work of God commenced in this important epoch of the world.

Yours, truly,

GEORGE SIMPSON.

VARIETIES.

FASHION.—When fashion effects a change it does not necessarily accomplish an improvement; and if we were wise, instead of being ruled by fashion, we should make it our servant, and take as much, and no more of it, as just suited our peculiar circumstances.

DRUNKENNESS is said to be the great bane of the Australian colonies. Twenty persons are brought up on an average every morning at the Sydney police-court, charged with intoxication in the streets; and the drunkards' fines in Sydney alone amounted last year to £1642 12s. 8d.; and in the neighbouring colony it is affirmed that such an amount of wines and spirits was imported last year that every human being in that colony might have floated on his individual allowance in a boat.

UNSTAMPED DRAFTS.—By the new Stamp Act (17 and 18 Vic. c. 83) it is illegal to transmit or receive an unstamped draft beyond the distance of 15 miles from the bank where it is payable; "and if any person shall remit or send any draft or order, not duly stamped, to any place beyond the distance aforesaid, or shall receive the same in payment as a security, or in any manner negotiate or circulate the same, he shall forfeit the sum of £50." (Sec. 7.) Sec. 10 makes it allowable to use adhesive draft or receipt stamps, for either drafts or receipts, without regard to their especial appropriation. Sec. 13 repeals the exemption from receipt duty, of letters acknowledging remittances by post, which must in future have a penny stamp. The whole of the act is in force at present, except the new duties on promissory notes, bills of exchange, &c., specified in the schedule, which part does not come into operation until the 16th of October.

AGES OF THE PEOPLE.—Owing to the increase of births in this country in recent times, by which the proportion of children and young persons has been raised, it is considered doubtful whether the people of any country in Europe are so young as the people of Great Britain. But in none of the great European nations have the ages of the people ever been enumerated with any degree of completeness; in France and in Russia they have never been stated at all. The following table shows the population of Great Britian in 1851, classed according to the natural divisions of life; but of the women under 20 years of age 25,607 were married:—

Babes and sucklings (under 1 year)	578,743	Young men (20 to 30)	1,830,588
Infants (from 1 to 5).....	2,166,456	Young women (20 to 30).....	1,939,906
Children (5 to 10).....	2,456,066	Middle-aged men (30 to 50).....	2,376,904
Boys (10 to 15).....	1,141,933	Middle-aged women (30 to 50)...	2,482,382
Girls (10 to 15).....	1,114,882	Elderly men & women (50 to 60)	1,452,516
Youths (15 to 20)	1,051,630	Old people (60 to 70)	948,570
Maidens (15 to 20)	1,048,404	Ditto (70 to 80).....	596,030

More than 120,000 have passed the Psalmist's limit of "fourscore years;" and 100,000 the years which the last of Plato's climacteric square numbers expressed (9 times 9 equals 81); nearly ten thousand (9,847)) have lived 90 years or more; a band of 2,038 aged pilgrims have been wandering 95 years and more on the unended journey; and 319, namely, 111 men and 208 women, have been returned of ages ranging from 100 to 119 years; these very aged persons declaring that they have witnessed more than a hundred revolutions of the seasons.—*Family Herald.*

THE LADIES' RETURN.—The returns of the ages of ladies have given some trouble, and a slight correction has been necessary. Those who in 1851 were between 20 and 25, must of course have been between 10 and 15 at the previous census; but the number of girls between 10 and 15 in 1841, was not large enough to grow into the goodly company who in 1851 say that they are but between 20 and 25. The return, also, between 30 and 35 in 1851 is too small, as compared with the return for the favourite age of 20 to 25 in 1841. After allowing for immigration, and comparing the numbers with those of men, the Registrar-general and his assistants are of opinion that about 35,000 ladies who have entered themselves as between 20 and 40 really belong to the next age—40 to 60, to which the body of delinquents are transferred in the calculations and tables accordingly. —*Family Herald.*

A YANKEE and a Southerner were engaged in playing cards on a steam-boat. "I have 'nt seen an ace for some time," remarked the Southerner. "Wall, I guess you haint," was the reply; "one of 'em is up your sleeve there, and the other three are in the top of my boots."

WE are informed, by the American press, that the old site of Winter Quarters is now under survey, and lots are on sale. It appears to be the intention to make that an important point of crossing the Missouri River, from Iowa into Nebraska Territory, as the preliminary survey of a certain railroad strikes the river at that point. When the Saints were exiled from the United States in 1846, they advanced to the frontier, and obtaining permission of the chief authorities of the Omaha nation, built the old town of Winter Quarters, which is situated on the west side of Missouri River, about twenty miles north, and on the opposite side from Kanesville, since named Council Bluff City, which afforded them a temporary home until the summer of 1848, when on the 3rd of July it was evacuated, and soon after burned by the Indians.

A REIGN OF TERROR.—We never remember a time, (we are sorry to say it,) when ruffianism and villainy were so rampant among us as at present. Within the forty-eight hours past, cases have come to our knowledge of quiet, unobtrusive, unoffending citizens being brutally beset, by villains and gangs of villains, without the slightest provocation, and so cruelly beaten as to imperil life. Others have been maimed, dangerously wounded, and others again insulted and assailed, even in the company of ladies. The presence of a woman, even, imposes no restraint upon those scoundrels; itself a mark of cowardice that comports well with their ruffian character in other respects. When such acts as these are become common occurrences, we are not going to stop to inquire whether the perpetrators are "foreigners" or "natives." No American would be guilty of some of the outrages of this kind to which we allude—nor would any foreigner but those of the most ignorant and bigoted class. . . The direct tendency of this course is to anarchy. If assassins and bullies crowd the streets, and stand at the corners of the streets, ready to maim and to murder us, if perchance we happen to wear a hat of a particular colour, or a coat of a particular cut, it cannot be expected that the more orderly will submit to it quietly. They ought not to submit, and they will not. The enactment on the statute book against carrying dangerous weapons will not be heeded. The police authorities therefore must be watchful, must be active, and beard these wretches in their dens, or else we may as well begin to contemplate a condition of things that will bring down New York to about the same level of Venice in the days of the Bravos! If these scoundrels cannot govern themselves as American citizens wish to be governed, for our own part we do not care how soon a sterner system is introduced among us. If the time is indeed come when the bayonet alone can keep the peace, as in most of the cities of continental Europe, why, let it be the bayonet. We must have peace at any price. We must have protection for ourselves and our families. It is a sad thing to see ruffianism getting too powerful for the civil authorities; but give us martial law—give us anything but the reign of terror we are having now—*New York Express.*

SACRED TO THE MEMORY OF JOHN SMITH, PATRIARCH.

The father and friend of the faithful is gone,
  To rest with the worthy of God;
His value on earth, to them only was known,
  And the Saints in their heavenly abode.
Through the sunshine and shower of oppression or peace,
  In the cause he was loving and true—
His efforts and blessings were still to increase
  All the good in the Saints that he knew.

And oft when the storm-cloud of vengeance roll'd high,
  And no hope for the Saints but in heaven,
His words in their blessings to them ever nigh,
  Cheer'd their souls, though maltreated and driven;
Well they knew that his words were recorded above,
  Which God's Spirit indited below;
For that Spirit within them gave patience and love,
  To o'ercome their affliction and woe.

Like old Father Jacob, he liv'd to behold
  The gath'ring and Saints' place of rest;
And the blessings which Joseph his nephew foretold,
  Should come on the tribes of the West—
To inherit that land where the chosen of God,
  Like the sand on the seashore would grow!
'Till the power of the Priesthood, like Aaron's rod,
  Would flourish 'midst nations laid low!

In the fulness of age, when his warfare was o'er,
  Like a rich mellow handful of corn,
His spirit aloft to the righteous did soar,
  Bless'd to join the assemblies' first-born;
Yes, where Jesus, and Joseph, and Hyrum are crown'd
  With the martyrs' eternal reward,
He will sit with the ancients in glory renown'd,
  'Till the earth is redeem'd by the Lord.

Great Salt Lake City, July 20th, 1854. LYON.

LITERARY NOTICE.—A complete History of the Latter-day Saints' Emigration is just published in Parts 1, 2, and 3, of *Route from Liverpool to Great Salt Lake Valley, Illustrated*, which may be had separately, price 1s. each.

ADDRESSES.—Edward Frost,
Thomas Hodgkinson, care of Edward Frost, } 5 Midland Street, Leicester.

LIST OF MONIES RECEIVED FROM THE 22ND TO THE 30TH SEPTEMBER, 1854.

	£	s.	d.		£	s.	d.
Aneurin L. Jones	£3	10	0	Brought forward	£163	8	6
George W. Davies	4	10	0	Henry McCreery	60	0	0
Richard Harper	13	13	0	Thomas Clark	30	0	0
Thomas Parkes	2	0	0	James Robson	20	0	0
John Memmott	25	0	0	James Reece	2	0	0
John B. Pears	17	0	0	John Aird	7	0	0
Charles Peat	14	5	6	Jeremiah Baker (per Isaac Allred)	22	13	11
John Miller	10	0	0	James Linforth	9	1	11½
James Walker	40	0	0	Joseph Akers	2	18	5
John McComie	15	10	0	John Kessell	2	0	0
Robert Kirkwood	11	0	0	John Holsall	18	10	0
Simon Irwin	2	0	0	A. N. McFarlane	5	17	0
William Parr	5	0	0	James Frewin	1	15	0
Carried forward	£163	8	6		£345	4	9½

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 42.—Vol. XVI. Saturday, October 21, 1854. Price One Penny.

THE LAMANITES.

From the first discovery of the American continent, conjecture has been busy in the brains of the curious endeavouring to arrive at some satisfactory conclusion as to how it became peopled, and from what land its marvellous race of inhabitants migrated. The wise of the earth have arrived at such perfection in originating sublime theories, having no other foundation than the spiritualizing heads of their authors, that they are little prepared to receive the simple statements of the origin of the Indian race, made in the Book of Mormon, which is a record of this interesting people, and which was hid up in the earth by Divine command fourteen centuries and a half ago, and has been brought forth by revelation through angels, in this age of the world, for the redemption and restitution of this down-trodden people.

From this narrative we learn that the father of this people, with his family, left Jerusalem, by commandment from the Lord, in the reign of Zedekiah, King of Judah. Being led by the counsel and direction of the Lord in their travels, they arrived on the shores of the ocean, where they embarked in vessels of their own building. After a long voyage, through the special care and protection of the Lord, they landed on what is now called the American continent, consequently the Aborigines of that continent are a branch of the house of Israel, and therefore heirs to the blessings and promises of the "new and everlasting covenant."

It is not our intention here to enter into the details of the early history of the Lamanites, which is so beautifully delineated in the Book of Mormon. We design merely to notice a few important events in their late history, and some principles involved therein. We look forward with deep interest to the fulfilment of many prophecies, of particular importance to them and all the inhabitants of the vast continent which they inhabit.

On the discovery of America, Europeans at once assumed the right to appropriate the country to their own use. They did this wholly regardless of the rights of those who had occupied it for generations, and who held it by the free gift of the God of heaven. The history of the Spanish Conquest of Mexico and South America has no parallel in the annals of the world, for blood-thirsty butcheries, wholesale robberies, and every species of cruelty that avarice, tyranny, and merciless religious bigotry, could invent to destroy an unoffending people, whose only crimes were that they had not received "the mark of the Beast," but that they possessed gold and silver, and endeavoured to defend their sacred rights against bands of lawless invaders. The following anecdote will illustrate, better than any ordinary comments, the relentless cruelty of the Spaniards—In the conquest of the island of Cuba, a brave chief, who had made a stubborn resistance to the whites, was condemned to be burned at the stake. When urged, at the point of death, to embrace Christianity, that his soul might go to heaven, he inquired if white men went there? On being answered in the

affirmative, he exclaimed, "Then I will not be a Christian, for I would not go to a place where I must find men so cruel!"

The course pursued in making and extending the settlements on that portion of the North American continent now comprised in the United States, has been but little more becoming the character of a Christian people than that of the Spaniards in South and Central America. The work of destruction, although slower, has been none the less sure.

The policy pursued by the Government of the United States towards the Indians, has, in practice, been based upon the principle that "might makes right," and the weak must make way for the strong. To remove to the western side of the Mississippi river the Indian tribes who were on the eastern side, has been the leading policy of that Government for a number of years. This, no doubt, has been honourably accomplished when a tribe has been united in making a treaty to that effect. In cases where the Indians have been too strongly attached to their native soil to dispose of it, the meanest duplicity and intrigue have sometimes been used to accomplish their removal. Instances are not wanting of treaties being made with a few of a tribe who could be influenced by bribes or strong drink, and then those treaties being forced upon the balance with the bayonet. A prominent instance of this kind occurred with the Seminole Indians of Florida. A treaty was made with a small and unauthorized party of this tribe, which treaty was opposed by the majority, who carried on a war with the United States for several years. Under the mere pretence of enforcing a compact made in good faith, the United States, after expending about thirty millions of dollars and many lives, finally subdued these Indians, and removed them from their native soil.

Those tribes which were removed from the east side of the Mississippi river to the west side, had their lands guaranteed to them in perpetuity by the Government of the United States, and might reasonably have expected to remain on them in peace. Instead of this, that restless spirit of enterprise, so characteristic of the American people, has again gathered the whites around the borders of the Lamanites, and is again forcing them to retire before that race which has unrelentingly wasted them away with vice, pestilence, and war.

The United States have recently succeeded in negociating with several tribes, who have, during the last few years, been located west of the Mississippi, for their removal still further from the settlements of the whites. Treaties for the accomplishment of the same object will, no doubt, be made as soon as possible with many other tribes similarly situated.

In the history of this people, since the settlement of their country by Europeans, we see the literal fulfilment of many predictions of their Prophets, recorded in the Book of Mormon. We will refer to one where, after speaking of their falling away in idolatry and unbelief, it says—"And behold the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land. But behold, it shall come to pass, that they shall be driven and scattered by the Gentiles."—Mormon iii, 8. The query naturally arises, what will be the result of these things? Where will this persecuted race find a refuge from the destruction which pursues them? We find an answer to these queries in the continuation of the paragraph above quoted—"And after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel." This, in connexion with many other promises of their restoration and redemption, unvails their future destiny to all who believe the sacred records.

The movements now being made are pregnant with important results. We record a few leading facts pertaining to the late treaties, and shall watch the future with increasing interest.

On the 3rd of March, 1853, the Congress of the United States passed an act, in which they authorized the president to enter into negotiations with the Indian tribes west of the States of Missouri and Iowa, for the ultimate object of purchasing their lands, that they might be open for settlement by the citizens of the United States, and for removing the present owners to new locations. To carry out the design of this act, on the 18th of August following, Mr. R. M'Clelland, Secretary of the Interior, issued a letter of instructions to Col. Geo. W. Manepenny, Commissioner of Indian Affairs, to take the preliminary steps for the accomplishment of this object.

Mr. Manepenny, in his report to the

department of the Interior, of Nov. 9, 1853, states that, immediately on receiving his letter of instructions of the 18th of August, he left Washington for the Indian country, which he entered on the 2nd of September, and left on the 11th of October following. The intervening time was spent in obtaining information that might be useful in the future negotiation of treaties, and in meeting the Indians in council, in order to remove, if possible, their objections to selling their lands. This it appears he succeeded in doing only to a very limited extent.

He held councils with the following tribes — Omahas, Ottoes, and Missourians, Sacs and Foxes of Missouri, Kickapoos, Delawares, Wyandotts, Shawnees, Pottawatomies, Sacs and Foxes of the Mississippi, Chippewas of Swan Creek and Black River, Ottawas, Peorias, Kaskaskias, Weas, Piankashaws, and Miamis. The total number of these tribes he estimates at 14,384, and the aggregate quantity of land held by them at 13,220,480 acres, or about 920 acres to each individual. According to the same data, the aggregate population of the Pawnees, Kansas, Osages, Quapaws, Senecas, and Shawnees and Senecas is 11,597 souls, and the quantity of land held by them 18,399,200 acres, or about 1,586 acres to each soul. Some of the tribes with whom he held councils, were willing to sell all or a portion of their lands, while many would not at first listen to his proposals.

Mr. Manepenny states what is certainly very natural—that these tribes have the most vivid recollection of the assurances given in the treaties made with them when they left their former homes, that their present locations should be permanent, and that the whites never should interfere with them again. He further says, that this point was prominently set forth by their speakers in their councils. It probably required considerable practical diplomacy in the way of presents, and special arguments, enforced by presenting to their minds, in glowing colours, their own weakness, and the increasing number of the whites around them, to induce them to concede to this point, which a few appear to have done.

With the keen sense of injury that the Indian possesses, he never can forget the many wrongs which have been heaped upon his race by the white man. They are indelibly stamped on the tablet of his memory. There they will remain through life, and then be left as an heritage to his children, until their bow shall again abide in strength, and restitution come to these remnants of Jacob.

The Indian character has not been properly understood, nor duly appreciated, by the American people. They have dealt with the Aborigines of the country as best suited their interest or convenience, without regard to equity or justice. The Bible and the sword have been presented to them together. Side by side with the principles of virtue and religion, have been introduced the detestable vices of intemperance and debasing prostitution, with all their attendant evils. And by that same race, professing to do them good, the Indians have been inoculated with the most destructive diseases, which have swept them off until there is indeed but a remnant left of what where powerful tribes before they came in contact with the whites. Under these considerations, why should Mr. Manepenny, as the Government agent, be surprised that so few should have fallen in love with that civilization which has so emphatically been productive of death and destruction to them?

We learn that, in July last, treaties with the following tribes were ratified by the Senate of the United States — the Omahas, Ottoes and Missouris, Sacs and Foxes of Missouri, Iowas, Kickapoos, and Delawares. By these treaties land was ceded to the United States, to the extent of about 11,500,000 acres. Should treaties, already concluded with other tribes, be ratified by the Senate, the amount of land ceded by them would be about 2,026,000 acres, making, with the treaties just named, a total of 13,374,500 acres. Thus we see this unfortunate people suffering a second removal from their homes, under the force of circumstances beyond their control, and the prestige of a power they dare not oppose.

The Aborigines of the American continent, like other branches of the great Abrahamic family, have been unrelentingly persecuted. Since the commencement of the great emigration to California across the continent, the whites have continually trespassed upon the lands and rights of the Indians, without license. No adequate remuneration has been made them for the thousands of their wild animals which have been slaughtered without even

the shadow of necessity. These animals are almost the only source of subsistence to the Indian, and are really as much his property as the horses and oxen with which the emigrants travel the plains are their property. The bloodthirsty propensities of some of the whites, not being satisfied with destroying property, have led them to shoot down the Indians in the same cold-blooded manner in which they have killed the wild beasts of the plain.

But little attention is paid to, and less is known of, these dark deeds of white men, beyond the mountain regions where they are committed. If the ignorant Indian, provoked by aggression upon his rights, takes a few horses for the damages he sustains, he is denounced as a thief. If perchance he kills some unwary trespasser, in retaliation for the murder of his brethren, in accordance with the law handed down from his fathers, which demands blood for blood, the deed is probably made a subject of special report to the Government, and heralded abroad as one of the most atrocious cruelty.

The course pursued by the whites towards the Indians has been one of the most glaring inconsistency. The whites have ever been forward in recommending good principles, but the last to practise them. None understand better than the Indians many of the principles of natural rights, and their plain honest reasonings might well put to shame the duplicity of white men.

The people of the United States have driven the Latter-day Saints, by mob violence, from their midst, to seek shelter in the fastnesses of the Rocky Mountains, where alone they can enjoy that precious boon—liberty to worship God in their own way. There they are surrounded by powerful tribes of Indians; and the Government of the United States, by its policy, is likely to surround the rapidly increasing settlements of the Saints with thousands more. When to these circumstances is added our knowledge of the designs of the Lord concerning them, and the oppression they have suffered by many perfidious acts, similar to those of the forced treaties of New Euchota with the Cherokees, and Payne's Landing with the Seminoles, we find our sympathies united with our interests as incentives to win, if possible, the respect and confidence of the Indians, and bring them back to civilization and the religion of their fathers. The conduct of the Government and people of the United States towards the Lamanites, can only be compared in reckless cruelty and infamous treachery, with the driving of the Saints from their homes in Missouri and Illinois, to find a home in the wilderness, or perish. The blood of innocence, shed on American soil, cries to Heaven for vengeance, and its call will not go unheeded. In these things we see the hand of the Lord at work, bringing about His purposes, and also the truth of that declaration of the Prophet Brigham—"By the wickedness of the wicked shall the righteous prosper."

When driven from our homes, our enemies expected us to perish of cold and starvation. Disappointed in that, they have fondly indulged the delusion that the Indians would do the deed which they had not the power to accomplish. It is true the Saints have had their Indian wars and troubles, but in these it has been their policy to avoid indiscriminate massacre. They have endeavoured to keep, if possible, that heavenly principle, never to shed blood except in self-defence. This principle, if observed, would give peace to the world. By following it, the Lord has blessed the Saints when they have gone forth to battle, and "Mormon" rifles have told on their enemies with an effect which will find but few parallels in the history of Indian warfare.

Thus far, as a people, the Saints have proved themselves equal to every emergency This shows that the wisdom of Heaven has guided the counsels of those they sustain as their rulers. One remarkable fact is demonstrated in the history of the Saints, and that is, that while the kings of the earth are continually involving their people in war and trouble, the counsels of President Young, if followed, would keep the people of Utah out of such calamities. A few of the leading items in the Indian policy of Governor Young are—to feed them when suffering with hunger; never condescend to be their equals by too familiar intercourse; take no advantage of their ignorance or necessities in trading, but pay the value of their articles in something practically beneficial to them; rather let the guilty go free than injure the innocent; teach them the principles of the Gospel as fast as they can comprehend them; induce them to work, which many are doing, for a living; make no contracts with them, only with the inten-

tion of strict fulfilment; and finally, command their respect by being ever ready for self-defence.

It is difficult to find a better practical illustration of the principle of overcoming evil with good, than the manner in which the affairs of Utah were conducted during the Indian difficulties of 1853. Important results to Latter-day Saints have been brought about by mild measures, which would have cost the United States, under the policy they have so far adopted, an immense sacrifice of blood and treasure.

As soon as the first hostile shot had killed Kiel at his post, the people expected a tragedy had commenced, in which the best blood of the country must flow before it ended. In fact, the time had come which reflecting men had been expecting with some anxiety, when the Saints must measure their strength with that of the most warlike band of Indians in the mountains. The people looked with anxiety to the President of the Church, who was also the Executive of the territory, for such orders and instructions as would bring final deliverance from their enemies, and give them the mastery of the mountains. General orders and instructions were soon circulated and enforced throughout the territory. But were they what the world might have expected, from the numerous examples of the United States under similar circumstances—to leave the ripened grain to waste, the scythe to rest in the swath, the plough in the furrow, and the hammer at the anvil, and, thirsting for blood, make an indiscriminate slaughter of the innocent with the transgressor, and rush madly on to death themselves? No, the dictates of the spirit of revelation, through the Prophet, to the people, were—Prepare yourselves and be ready for self-defence at all times, by fortifying your settlements, and going continually armed, and then pursue with double diligence the avocations of peace. That the principles of forbearance and kindness might not be wanting a prominent example of their force and power, the people were instructed to treat their enemies with kindness, and not shed their blood except in self-defence. The result of this policy is, that peace and prosperity again reigns in the valleys of Utah. This affords a beautiful illustration of the benefits arising from following the "Mormon" proverb—"Mind your own business." Ye kings and princes of the earth, go and do likewise. Overcome evil with good, then the din of war will cease, and your thrones be established in peace.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 629.)

[December, 1838.]

This day Elder David H. Redfield arrived at Jefferson City, and on Monday, 17th, presented the petition of the brethren to General D. R. Atchison and others, who were very anxious to hear from Caldwell, as there were many reports in circulation, such as "the Mormons kept up the Danite system," "were going to build the Lord's house," and "more blood would be spilled before they left the State," &c.; which created a hardness in the minds of the people.

In the afternoon, brother Redfield had an inverview with Governor Boggs, who inquired about our people and property with as much apparent interest as though his whole soul was engaged for our welfare; and said that he had heard that "the citizens were committing depredations on the Mormons, and driving off their stock," &c.

Brother Redfield informed him that armed forces came in the place and abused men, women and children, stole horses, drove off cattle, and plundered houses of everything that pleased their fancy.

Governor Boggs said that he would write Judge King and Colonel Price, to go to Far West, and put down every hostile appearance. He also stated that "the stipulations entered into by the Mormons to leave the State, and sign the deed of trust, were unconstitutional, and not valid."

Brother Redfield replied, "We want the Legislature to pass a law to that effect, showing that the stipulations and deeds of trust are not valid and are unconstitutional; and unless you do pass such a law, we shall not consider ourselves safe

in the State. You say there has been a stain upon the character of the State, and now is the time to pass some law to that effect; and unless you do, farewell to the virtue of the State; farewell to her honour and good name; farewell to her Christian virtue, until she shall be peopled by a different race of men; farewell to every name that binds man to man; farewell to a fine soil and a glorious home; they are gone, they are rent from us by a lawless banditti."

Tuesday, 18th. Mr. Turner, from the joint committee on the "Mormon" investigation, submitted a report, preamble and resolutions; the essential part is as follows—

They consider the evidence adduced in the examination held at Richmond in a great degree *ex parte*, and not of the character which should be desired for the basis of a fair and candid investigation—

1st. Because it is not authenticated: and

2nd. It is confined chiefly to the object of that inquiry; namely, the investigation of criminal charges against individuals under arrest. For these reasons, and above all, for the reason that it would be a direct interference with the administration of justice, this Document ought not to be published with the sanction of the Legislature.

Resolved: That it is inexpedient at this time, to prosecute further the inquiry into the causes of the late disturbances and the conduct of the military operations in suppressing them.

Resolved: That it is inexpedient to publish at this time, any of the Documents accompanying the Governor's Message in relation to the late disturbances.

Resolved: That it is expedient to appoint a joint committee, composed of Senators and Representatives to investigate the cause of said disturbances, and the conduct of the military operations in suppressing them, to meet at such time and to be invested with such power as may be prescribed by laws.

Wednesday, 19th. Mr. John Carroll presented the petition to the House. While it was reading, the members were silent as the house of death; after which the debate commenced, and excitement increased till the House was in an uproar; their faces turned red; their eyes flashed fire, and their countenances spoke volumes.

Mr. Childs, of Jackson County, said, "there was not one word of truth in it, so far as he had heard, and that it ought never to have been presented to that body. Not long ago we appropriated two thousand dollars to their relief, and now they have petitioned for the pay for their lands, which we took away from them. We got rid of a great evil when we drove them from Jackson County, and we have had peace there ever since; and the State will always be in difficulty so long as they suffer them to live in the State; and the quicker they get that petition from before that body the better."

Mr. Ashley, from Livingston, said, "the petition was false, from beginning to end, and that himself and the Mormons could not live together, for he would always be found fighting against them, and one or the other must leave the State." He gave a history of the Haun's Mill massacre, and saw Jack Rogers cut up McBride with a corn-cutter.

Mr. Carroll corrected Mr. Childs, and stated facts in the petition which he was knowing to, and that Mr. Childs ought to know that there could not be the first crime established against the "Mormons" while in Jackson County.

One member hoped the matter would not be looked over in silence, for his constituents required of him to know the cause of the late disturbances.

Mr. Young, of Lafayette, spoke very bitter against the petition and the "Mormons."

An aged member, from St. Charles, moved a reference of the bill to a select committee; and, continued he, "as the gentleman that just spoke, and other gentlemen, want the petition ruled out of the House, for fear their evil doings will be brought to light; and this goes to prove to me and others, that the petition is true."

Mr. Redman, of Howard, made a long speech in favour of a speedy investigation of the whole matter; said he, "The Governor's order has gone forth, and the Mormons are leaving; hundreds are waiting to cross the Mississippi river, and by and bye they are gone, and our State is blasted; her character is gone; we gave them no chance for a fair investigation. The State demands of us, that we give them a speedy investigation."

Mr. Gyer, from St. Louis, agreed with the gentleman from Howard, "that the committee should have power to call witnesses from any part of the State, and defend them; and unless the Governor's order was rescinded, he for one would leave the State."

Other gentlemen made similar remarks.

The testimony presented the committee of investigation, before referred to, was the Governor's orders, General Clark's reports, the report of the *ex parte* trial at Richmond, and a lot of papers signed by nobody, given to nobody, and directed to nobody, containing anything our enemies were disposed to write.

The High Council of Zion met in Far West, Wednesday, December 19th, 1838.

The Council was organized as follows — Ebenezer Robinson No 1, Jared Carter No. 2, Thomas Grover 3, Reynolds Cahoon 4, Theodore Turley 5, Solomon Hancock 6, John Badger 7, John Murdock 8, Harlow Redfield 9, George W. Harris 10, David Dort 11, Samuel Bent 12. The Council was opened by prayer by President Brigham Young, who presided.

Harlow Redfield gave a statement of his feelings. He said his faith was as good as it ever was, notwithstanding he did not feel to fellowship all the proceedings of the brethren in Davis County; he thought they did not act as wisely as they might have done, &c.

Voted by the Council that John E. Page and John Taylor be ordained to the Apostleship, to fill vacancies in the Quorum of the Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.

Voted that we send a petition to the General Government, and send it by mail.

Voted that Edward Partridge and John Taylor be a committee to draft the above-mentioned petition: also it is their privilege to choose another person to assist them.

Council adjourned until next Wednesday at one o'clock, at same place.

E. Robinson, Clerk.

The following is a brief synopsis of the Journal of Elder John E. Page, as given by himself—

The subscriber was born of Ebenezer and Rachael Page, their first child, February 25th, A.D. 1799. My father was of pure English extraction; my mother of English, Irish, and Welsh extraction. My place of birth was Trenton Township, Oneida County, State of New York. I embraced the faith of the Church of Jesus Christ of Latter-day Saints, and was baptized August the 18th, 1833, by the hands of Elder Emer Harris, (own brother to Martin Harris, one of the three first witnesses to the divinity of the Book of Mormon.) I was ordained an Elder under the hands of Elders Nelson Higgins, Ebenezer Page, junior, and others. My baptism took place in Brownhelm, Lorain County, Ohio; my ordination in Florence, Huron County, of the same State, on the 12th of September, 1833.

I moved to Kirtland, Geauga County, Ohio, in the fall of 1835.

On the 31st day of May, 1836, I started on a mission to Canada West, Leeds County. I was gone from my family seven months and twenty days.

On the 16th day of February, 1837, I again left Kirtland with my family of wife and two small children, taking with me all the earthly goods I possessed, which consisted of one bed and our wearing apparel of the plainest kind, to continue my mission in the same region of country as before.

In July following, the commandment came forth for me to occupy a place in the Quorum of the Twelve.

On the 14th day of May, 1838, I started with a company of Saints, made up of men, women, and their children, for the State of Missouri, where we landed with a company occupying thirty wagons, in the first week of October, at a place there called De Witt, some six miles above the outlet of Grand River, on the north side of the Missouri River, where we were attacked by an armed mob, and by them barbarously treated for near two weeks. We then went to Far West, Caldwell County, where we united with the general body of the Church, and with them participated in all the grievous persecutions practised on the Church by means of a furious mob, by which means I buried one wife and two children as martyrs to our holy religion, who died through extreme suffering for the want of the common comforts of life which I was not allowed to provide even with my money.

On the 19th of December, 1838, at Far West, Elder John Taylor and myself were ordained as Apostles under the hands of Elders B. Young and H. C. Kimball, in the Quorum of the Twelve, to fill some vacancies in the Quorum; which had happened by apostacies—having baptized in two years time, upwards of six hundred persons, and travelled more than five thousand miles, principally on foot and under the most extreme poverty, relative to earthly means, being alone sustained by the power of God, and not of man, or the wisdom of the world.

John E. Page.

Tuesday, 25th. My brother Don Carlos, and cousin George A. Smith returned, having travelled fifteen hundred miles —nine hundred on foot, and the remainder by steam boat and otherwise. They visited several Branches, and would have accomplished the object of their mission, had it not been for the troubles at Far West.

When nearly home they were known and pursued by the mob, which compelled

them to travel one hundred miles in two days and nights. The ground at the time was very slippery, and a severe north west wind was blowing in their faces; they had but little to eat, and narrowly escaped freezing both nights.

Wednesday, 26th. David H. Redfield having returned to Far West, made report, when the High Council voted that they were satisfied with his proceedings.

Thursday, 27th. Anson Call went to Ray County, near Elk Horn, to sell some property, and was taken by ten of the mob and one old negro. The names of some of the mob, were two of Judge Dickey's sons, a Mr. Adams, and a constable. They then ordered him to disarm himself. He told them he had no arms about his person. They ordered him to turn his pockets wrong side outwards. They then said they would peel off his naked back before morning, with a hicory gad. They beat him with their naked hands times without number; they struck him in his face with a bowie knife, and hurt him much, a number of times.

After tantalizing him about four hours, saying he was a "damned Mormon," and they would serve him as they had others, tie him with a hicory withe and gad him, and keep him till morning, they then started and came to a hazel grove; while consulting together what course to pursue with him, he leaped into the bush, when they pursued him, but he made his escape and returned to Far West.

After much legislation, disputation, controversy, and angry speechifying, as the papers of Missouri, published at the time, abundantly testify, the Petition and Memorial were laid on the table until the July following: thus utterly refusing to grant the memorialists their request, thereby refusing to investigate the subject.

After we were cast into prison, we heard nothing but threatenings, that, if any Judge or Jury, or Court of any kind, should clear any of us, we should never get out of the State alive.

The State appropriated two thousand dollars to be distributed among the people of Davies and Caldwell, the "Mormons" of Caldwell not exempted. The people of Davies thought they could live on "Mormon" property, and did not want their thousand, consequently it was pretended to be given to those of Caldwell. Judge Cameron, Mr. McHenry, and others attended to the distribution. Judge Cameron would drive in the brethren's hogs (many of which were identified) and shoot them down in the streets; and without further bleeding, and half dressing, they were cut up and distributed by McHenry to the poor, at a charge of four and five cents per pound; which, together with a few pieces of refuse goods, such as calicoes at double and treble price, soon consumed the two thousand dollars; doing the brethren very little good, or in reality none, as the property destroyed by them, was equal to what they gave the Saints.

The proceedings of the Legislature were warmly opposed by a minority of the House—among whom were D. R. Atchison, of Clay County, and all the members from St. Louis, and Messrs. Rollins and Gordon, from Boone, and by various other members from other counties; but the mob majority carried the day, for the guilty wretches feared an investigation —knowing that it would endanger their lives and liberties. Some time during this session the Legislature appropriated two hundred thousand dollars to pay the troops for driving the Saints out of the State.

Many of the State journals tried to hide the iniquity of the State, by throwing a covering of lies over her atrocious deeds. But can they hide the Governor's cruel order for banishment or extermination? Can they conceal the facts of the disgraceful treaty of the Generals with their own officers and men at the city of Far West? Can they conceal the fact that twelve or fifteen thousand men, women and children, have been banished from the State without trial or condemnation? And this at an expense of two hundred thousand dollars—and this sum appropriated by the State Legislature, in order to pay the troops for this act of lawless outrage? Can they conceal the fact that we have been imprisoned for many months, while our families, friends, and witnesses, have been driven away? Can they conceal the blood of the murdered husbands, and fathers, or stifle the cries of the widow and the fatherless? Nay! The rocks and mountains may cover them in unknown depths, the awful abyss of the fathomless deep may swallow them up, and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid!

Some time in December, Heber C. Kim-

ball and Alanson Ripley were appointed, by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit, or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness and attention I shall ever remember with feelings of lively gratitude; but frequently we were not suffered to have that privilege. Our victuals were of the coarsest kind, and served up in a manner which was disgusting.

Thus, in a land of liberty, in the town of Liberty, Clay County, Missouri, I and my fellow prisoners, in Chains, Dungeons, and Jail, saw the close of 1838.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 21, 1854.

President Franklin D. Richards arrived safely at Copenhagen from Altona, September 27th, about mid-day. Elders J. Van Cott and P. O. Hanson were in but moderate health, being much fatigued through a pressure of business.

Home Intelligence—*Worcestershire Conference.*—Worcester, September 21st, Elder N. T. Guymon writes. The Priesthood and the Saints were well united in the work, which was taking a new start. Preaching was being held in several new places with success. Baptisms were frequent. In one town that had been tried several times, a Branch had been recently organized. All the dead stock of the Conference had been paid for. The Saints had taken a new Hall in Worcester, and the meetings were well attended.

Shropshire Conference.—Shrewsbury, September 25th, Elder S. H. Earl writes. The spirit of mobocracy seemed to be giving way. The Saints hired a large Hall in Shewsbury on the 24th to hold the Conference in. During the meetings, the mob gathered, and swore they would enter the hall. The brethren applied to the police, who went to the place as requested, quelled the mob, staid during the services, and then stated that at any time protection was wanted, it would be given on application. Just as it should be. When the righteous are in authority the law-abiding people rejoice.

Elder Earl says that the Priesthood are united, that a new Branch was organized at the Conference, and the prospects are good.

Herefordshire Conference.—Colwall, September 29th, Elder Andrew Galloway writes. The Conference was improving, baptizing was going on, and several persons were believing. He calls for more labourers.

Sheffield Conference.—Sheffield, September 29th, Elder Matthew Rowan writes. The Conference appeared to be in a fair condition, having recently made considerable efforts in financial matters, and removed long-standing burdens. The Saints in Sheffield had taken the Hall of Science to hold Sunday meetings in.

Essex Conference.—Watford, October 5th, Elder Martin Slack writes. The Elders and Saints throughout the Conference were united, and they felt determined to do all in their power to advance the work. Many of the local officers had been appointed to act as Scripture Readers, and to travel every Sunday among the people.

CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(*From the "Deseret News," July* 13.)

At sunrise a national salute by the artillery with their brass field pieces. At the same moment the Nauvoo bell rang out its merry and wakening peals, small arms began rattling, the trumpet and bugle joined in the general salutation, whilst the various city bands under their gallant colonel, in their happiest mood, in the midst of waving banners, seemed to vie with themselves which should do best and loudest upon this patriotic and exciting occasion.

Half-past eight.—The Escort was organized to wait upon the Governor and Suite, by Col. J. C. Little, Marshal of the Day, and and L. W. Hardy, Assistant, under the direction of the Committee of Arrangements.

ORDER OF ESCORT.

1.—The Martial Band, under their banner, preceded by four guards with shouldered muskets.

2.—Officers of the City Police.

3.—Artists, officers, and heads of the various departments of the Public Works, under their splendid and decorated banner, "Zion's Workmen."

4.—City Council, preceded by colour bearer carrying a magnificent banner, inscribed with the motto, "Order, Justice."

5.—Officers of the Silver Greys.

6.—Lieutenant General D. H. Wells, in full dress, under a large and elegant flag of stripes and stars, supported by four colour bearers; and followed by the officers of the "Mormon Battalion" and Nauvoo Legion, in military costume.

7.—Captain Ballo's Band, under its beautiful banner.

8.—Edward Hunter, President of the Bishopric, carrying a large Bible, tastefully decorated, Book of Mormon, Doctrine and Covenants, the Declaration of Independence, and Constitution of the United States; preceded by his four colour bearers supporting a magnificent and sumptuous banner, inscribed upon both sides in large golden letters, "Christopher Columbus, the Discoverer of America; George Washington, the Defender of American Independence; Joseph Smith, the Restorer of God's Priesthood."

9.—Thirteen banners with the names of the 13 original States in large letters, borne by 13 Bishops in their attire.

10.—Orators of the day.

11.—Committee of Arrangements under a flag tastefully arranged, bearing a picture of the Lion and the Lamb.

12.—Officers of the Battalion of Life Guards.

13.—The Nauvoo Brass Band, under a fine display of colours.

14.—Four guards with shouldered muskets.

Quarter to 9.—The starting of the Escort being summoned by firing of cannon, it proceeded to the Governor's residence, where, after the accustomed salutation, his Excellency, together with his Suite, were received under the flag of the Committee of Arrangements.

Upon leaving with his Excellency, the United States Mammoth Flag was unfurled to the breeze, and the escort proceeded to the Tabernacle, under the direction of the Marshal, cheered by soul stirring music from the bands, ringing of bells, and Governor's salute by the artillery.

Having arrived at the Tabernacle, and the Governor being conducted by the Committee of Arrangements to the Stand, which was tastefully decorated by Dr. Sprague for the occasion, the Escort were seated and the house called to order by the Marshal.

Prayer by the chaplain, E. Snow.

National Song by H. Maiben.

Declaration of Independence read by the Governor's Private Secretary.

Seven stunning cheers by the risen assembly in honour to the memory of the Signers of the Declaration of Independence, followed by loud firing of cannon.

Music, "Hail Columbia," by Ballo's Band.

Colonel George A. Smith spoke as follows—

Gentlemen and Ladies, Fellow Citizens—

I arise here to address you a few moments, upon a subject which has, perhaps, been worn thread-bare by orators, statesmen, and divines, for the last seventy years, in the minds of a great portion of those who have been in the habit of listening to speeches upon the battles of the Revolution, and the causes which put it in motion. The subject has become trite. Every school-boy who reads American history is, perhaps, better versed in it, than he could be with anything that I can advance, by pursuing the old beaten track, or continuing in the channel which has been so long worn; yet I may safely say, with all that has been said, its real merits have scarcely been approached.

The causes which produced the American Revolution were so far behind the vail, that the writers of American history, and the orators who expatiate on the subject on occasions like this, and on other occasions, have not acknowledged that it was the Almighty, the invisible and omnipotent hand of Him who made the heavens and the earth and the fountains of waters, who worked the secret wires, and opened up the revolutionary scene, to lay a foundation, and prepare a people, with a system of government, among whom His work of the last days could be commenced upon this earth.

Persons present to-day may consider that no other country in the world would have allowed the persecutions and oppressions that have fallen upon the work of God in this land, of which many of you have been partakers. But in this you are mistaken; for there is no nation under heaven among whom the Kingdom of God could have been established and rolled forth with as little opposition as it has received in the United States. Every species of oppression and opposition, which has aimed at the destruction of the lives and liberties of the members of this Church, has been in open violation of the laws of the country; while among other nations, the links of the chain of Government are so formed that the very Constitution and laws of the country would oppose the Government of God. This is the case almost without an exception.

I will say, then, the American Revolution had its beginning behind the vail. The invisible providence of the Almighty, by His Spirit, inspired the hearts of the Revolutionary Fathers to resist the Government of England, and the oppressions they had submitted to for ages. When ground to dust, as it were, in their mother country, the first settlers in this land looked to the West. They fled from oppression, and planted their standard upon American soil, which was then a wilderness in the possession of savages. The climate, productions, extent, and nature of the country was then unknown to distant nations. It appeared, however, to offer an asylum for the oppressed, even at that early day.

A party escaped from oppression, and landed in Massachusetts; another party, for a similar cause, left the mother country, and landed in Connecticut; and so a number of the early States were formed by settlers who fled from their native country through religious oppression. The young colonies grew until they became somewhat formidable, and began to realize that they were entitled to some common national privileges; that they had a right to the protection of certain laws by which their ancestors were protected; and also that they had a right to an equal voice in the making of those laws.

It is my intention to notice a multiplicity of minor circumstances, to portray the tyrannical spirit that prevailed in the English Parliament, and which were only so many sparks to feed the flame of revolution. What was the greatest trouble? The right of making their own laws was denied them by the King and Parliament; and if they made laws, the king claimed the right of abrogating those laws at pleasure; and also appointed officers who could dissolve the National Assembly, and levy taxes without the consent of the inhabitants of the Colonies.

These were the main causes of the Revolution. God caused these causes to operate upon the minds of the colonists, until they nobly resisted the power of the mother country. At that time, Great Britain stood pre-eminent among the nations of Europe, and had just finished the wars against several of them combined. God inspired our Fathers to make the Declaration of Independence, and sustained them in their struggles for liberty until they conquered. Thus they separated themselves from the parent stock, and as an historian of that age quaintly said, when they signed that Declaration, if they did not all hang together, they would be sure to all *hang* separately. Union is strength.

But how does this revolution progress? that is the question. Has the great principle that colonies, territories, states, and nations have the right to make their own laws, yet become established in the world? I think if some of our lawyers would peruse the musty statutes at large, they would find that there are several colonies of the United States who have seen proper, under the limited provisions then given them, to enact laws for their own convenience; but they suffered the mortification of having them vetoed by the General Congress. Look, for instance, at the statutes in relation to the Territory of Florida, and see the number of laws enacted by that people, and repealed by act of Congress.

It is curious to me that the progress of the Revolution has been so small, referring to that which is produced in the minds of the whole American people. Every organized territory, wherever it exists, has the same right that the early revolutionary fathers claimed of Great Britain, and bled to obtain—that is, of making its own laws, and being represented in the General Assembly as a confederate power.

This revolution may possibly increase in the future, and is no doubt progressing at the present time. One individual in particular, during the present session of Congress, has become so enlightened as to say in the House, "*You have no business with the domestic relations of Utah;*" and, consequently, I think the principle is making headway.

The United States have increased greatly in power, majesty, dominion, and extent, having half-a-dozen territories at once already organized, and others calling for an organization. Says the General Government to these organized bodies at a distance, "You may send a Delegate here, but he shall have no voice in the General Assembly; and if you make any laws that do not suit us, we will repeal them, and we will send you a Governor who will veto everything you do that does not exactly suit us." I want to see the revolution progress, so that the great head of the American Nation can say to every separate colony, "Make your own laws, and cleave to the principles of the Constitution which gives that right."

For me to rehearse the battles of Washington, and incidents in the struggle for freedom which every schoolboy knows, would only be to consume time to little advantage. What has been the result? Our forefathers by their blood have purchased for us liberty; but as far as the rights of the weak are concerned, the revolution has progressed slowly. For instance, the Territory of Oregon forms a provisional government for itself, and then petitions Congress to receive her under their fostering care; the result is, they send them a convoy of Governmental officers, which, by the by, never have time to get there; and if they should happen to arrive there, they are unwilling to stay, and thus the people have been left, a whole year at a time, without a regular set of officers. They are deprived of the privilege of voting in favour or against the officers who are appointed to rule them, and of being heard through their Representative in the halls of Congress. Who wants to go there, and not have a voice with the rest of them? Although we have sent a most eloquent gentleman to represent this portion of the American Nation, and one who can cry "poor pussy" among them to a charm, yet, at the same time, he cannot have the privilege of voting on any question, however detrimental to liberty and the Constitution.

But the revolution is progressing, and the time is not far distant, when Territories will enjoy privileges that have been held back for the purpose of pandering to a relict of that monarchy which oppressed the American people. Is it reasonable that people, dwelling thousands of miles from the parent Government, should not have the same privilege of regulating their own affairs as those who live in its vicinity? It is the same kind of oppression and restraint that was placed upon our revolutionary fathers by the King and his Parliament. The American Government has fallen into the same errors, touching this point, as the British Government did at the commencement of the Revolution.

This is what I have to say on the rise and progress of the American Revolution. It is progressing slowly. While the nation is extending itself, and increasing in power, wisdom, and wealth, it seems, at the same time, to remain, in some respects, on the old ground occupied by the mother country, in the early settlement of this land. I raise my voice against it, for I love American Independence; the principle is dear to my heart. When I have been in foreign countries, I have felt proud of the American flag, and have desired

that they could have the enjoyment of as much liberty as the American people.

At the same time, *we* have a right to more liberty, we have a right to elect our own officers, and have a voice in Congress, in the management of the affairs of the nation. The time is coming when we shall have it. The Revolution will by and by spread far and wide, and extend the hand of liberty and the principles of protection to all nations who are willing to place themselves under the broad folds of its banner.

These are about the remarks I wished to make, and the ideas that were in my mind. May God bless us all, and save us in His kingdom. Amen.

Music by the Brass Band.

Interesting speech by the Hon. L. Shaver, Judge of the Supreme Court of the United States, which was not fully reported.

"Live forever, our glorious Constitution," shouted three times by the Assembly.

Music by Ballo's Band.

(*To be continued.*)

THE JEWS IN PALESTINE.

(*From the "Jewish Chronicle," August 25.*)

It is now three months since a heart-rending voice of lament from the Hill of Zion resounded throughout Great Britain, vibrated through Germany and France, and was loudly echoed beyond the Atlantic Ocean in every congregation of the United States of America, nay, even reached as far as the West Indies, everywhere agitating and rousing the people—Christians and Jews—to succour the famishing people in the Holy Land. Eloquent appeals have been published, liberal responses have been made by some, large subscriptions have been advertised, and people naturally will ask (especially those who have not responded), "What has been done for the holy Land?" Incomplete reports have appeared now and then in the Jewish press; but nothing in a tangible shape has appeared as yet to inform the public of what has been already done for the momentary relief of the sufferers, and of what is intended to be done for their permanent support, so that, humanly speaking, a recurrence of the calamity which has shaken the land may be avoided.

* * * * *

It may be as well to furnish particulars of the measures adopted, as far as we understand, by the Rev. the Chief Rabbi and Sir Moses Montefiore for the welfare of Palestine.

1. They have appointed a ladies' committee in each of the four holy cities, to form adult schools for girls, who will be taught sewing and every branch of useful domestic needlework.

2. For this purpose they have sent out a large quantity of cloth, linen, calico, &c., &c., to be worked up for the poor; thus combining the useful habits of industry with the noble designs of charity.

3. They have organized committees for the establishment of Benevolent Loan Societies, similar to the Jewish Ladies' Benevolent Loan and Visiting Society in London, which has so successfully carried on operations for many years. The laws and regulations of this society have been translated into German and Hebrew, and copies of them sent out for the guidance of our co-religionists in the four holy cities.

4. The Lying-in Charities have been re-modelled in each of the four cities, on the principle of those in England, which will meet the wants of the female in that helpless state, especially in a country where marriage is contracted at so early an age.

5. Societies have been established for eleemosynary relief, the dispensation of which will be carried on by the managers with that care and discrimination which detects imposition, discourages pauperism, and prevents the stream of charity being diverted into channels of abuse and misapplication. Inquiries are now regularly made into the wants and the number in family, and relief is granted in due proportion.

6. Means have been devised for introducing hand-loom weaving and other

handicrafts. For this purpose negotiations are now being carried on to send out the necessary tools and machinery, and some able men to conduct the manufactories, and to instruct such of the Jewish youth as are willing to devote themselves to labour.

7. The various congregations of German, Dutch, and Polish Jews, whose public interest have hitherto been clashing through disunion, are now being amalgamated into one congregation, in which their common interests will be merged.

Other measures of even greater importance than the above are, we have reason to believe, in full progress.

The committees, managers, and executive of the respective institutions and societies, have been selected with great circumspection; being only such ladies and gentlemen as are either personally known, or recommended, to the Chief Rabbi and Sir Moses Montefiore, as being of a high religious and moral character, to watch the interests of the societies, whose guidance is intrusted to them.

Relief already dispensed: Upon the distressing news reaching the Chief Rabbi and Sir Moses Montefiore, these benevolent gentlemen at once remitted £1200 for purchasing food and distributing it among the famishing population previous to the appeal made, in anticipation of a liberal response: since which further large sums have been forwarded for distribution among the sufferers, which distribution took place after minute inquiry as to the proportionate wants of the needy applicants; each applicant having had to sign a paper stating the amount of relief received. A detailed statement of the amounts thus distributed has been officially attested by the resident European consuls in the four holy cities, and we understand these several interesting documents are now in the possession of Sir Moses Montefiore and the Chief Rabbi.

The above are but the outlines of the various branches of relief and measures for the permanent prosperity of our co-religionists in the Holy Land—measures which will be hailed with joy by those for whom they are intended, by those who have kept aloof from doubts of success in establishing a system of lasting benefit, and who, we trust, will now come forward to help in the good work. We understand that between £7,000 and £8,000 is the amount hitherto collected; but when the objects in view are considered, this sum, though large, falls short of the amount required. Our Christian brethren contributed largely to this amount. The first collection from our brethren in Jamaica amounted to £300; that of the United States of America is also very considerable. The Bristol congregation distinguished themselves by a collection of £820. London, the metropolis, the centre of British Jews, has not yet responded either in proportion to its wealth or to its numbers. It is therefore hoped that the brief sketch of what has been accomplished, and what has yet to be accomplished, will be a sufficient inducement to our metropolitan brethren to join in the preservation of these monuments of charity now being erected by our Rev. Pastor and by the illustrious patriot, who are indefatigable in their exertions to heal the breach of Jerusalem, and to comfort the virgin daughter of Zion.

VARIETIES.

The more simple nature is supported the better, and he who considers water the best drink is truly happy.

Wisdom does not show itself as much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to say; and to make our words and actions all of a colour.—*Seneca.*

As variety of food is indispensable to the highest development of the human body, variety of intellectual food is necessary to the highest development of the human mind. Variety of pursuit may be considered of itself a recreation.

Romish Remedy for the Cholera.—The Cardinal Vicar of Rome has just published an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roc, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful in order to avert the wrath of the Almighty.—*Times, Sept.* 30.

Give me to experience the light and liberty consequent upon the abandonment of every wrong affection.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.

The True Medicines.—To feel well, you must take daily exercise in the open air. There is more vitality in half-a-dozen swigs at the fountain of pure oxygen than in all the powders, pills, and other fixins of the whole race of 'potecaries.—*American Courier.*

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be. It is an excellent instrument for the early despatch of business, by creating confidence in those we have to deal with, and saving the labour of many inquiries.—*Tillotson.*

Remarkable Prediction.—The following is taken from an old volume of predictions, written in the 15th century, and now in the possession of a gentleman residing at Chard, Somerset—

"In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again,
Let Islam know and fear,
The Cross shall stand,
The Crescent wane, dissolve, and disappear."

The Bishop and the Architect.—The following story is told of the Bishop of London: Wanting alterations done in the palace of Fulham, he employed a first rate architect to inspect the building and consult as to what was needed to be done. The business occupied the latter three or four hours; and the Bishop, on his report of the expense, determined not to proceed. He said, however, "Be good enough to tell me for how much I shall draw a cheque on account of the trouble you have taken." "I thank your lordship," was the reply, "a hundred guineas." "A hundred guineas?" "Yes, my lord." "Why many of my curates do not receive so much for a whole year's services." "Very true, my lord, but I am a Bishop in my profession." The cheque was drawn and handed over in silence, but the Bishop sighed as he thought how a mitred architect could charge the clergy.

A serious Indian affray has occurred at Sarpy's Point, eight miles east of Fort Laramie. It is said that on the 17th of August, whilst a train of Saints passed Sarpy's Point, where the Indians, to the number of about 1000, were encamped, a lame cow belonging to the train became frightened, and ran into the Indian camp. The cow was left behind, and killed and eaten by some of the Indians, which circumstance the train reported at Fort Laramie. In the afternoon of the 19th, Lieut. Grattan, with 27 soldiers, and Auguste Lucien, interpreter, repaired to Sarpy's Point to arrest the Indian who had killed the cow, but he refused to give himself up. The Lieutenant ordered his men to fire on the Indians—one round was fired, when the Indians in turn charged, and routed the soldiers, who fled, but were all killed with the exception of one, who was dangerously wounded. The Indians, highly excited, demanded from Mr. James Bordeaux, living at Sarpy's Point, what stores he had, which, to save life, he surrendered to them, to the amount of 2000 dollars. They then went to the post of the American Fur Company, and pillaged near 50,000 dollars worth of goods. The Indians are said to have been either Sioux or Cheyennes. The death of Fitzpatrick, the old and favourite Indian agent, and the absence of the new appointee, delayed the payment of the government annuities to them, and it is supposed that they were in a starving condition.

LITTLE THINGS.

(Selected.)

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above!

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30TH, 1854.

CONFERENCE.	AGENT.	Dr.		
London	E. C. Brand	£680	10	5¼
East Glamorganshire	Geo. W. Davies	173	12	11
Birmingham	Henry M'Creery	171	19	3
Warwickshire	William Parr	164	14	11½
Bradford	John B. Pears	133	4	0½
Manchester	James Walker	131	13	3
Glasgow	Robt. Kirkwood	126	15	1½
South	Simon Irwin	114	16	5¼
West Glamorganshire	A. L. Jones	113	5	10½
Herefordshire	James Reece	107	17	5
Staffordshire	Josiah Rhead	102	6	3
Newcastle on-Tyne	James Robson	101	15	0
Derbyshire	Thomas Parkes	98	7	1
Lincolnshire	Richard Harper	94	16	2
Bedfordshire	Samuel Church	87	9	7½
Land's End	John Kessell	81	13	1¾
Wiltshire	Samuel Gentle	81	1	1¾
Reading	James Frewin	79	12	2
Channel Islands	Francis Kirby	64	11	6½
Norwich	Chas. A. Harper	60	10	11½
Hull	John Miller	56	0	8½
Monmouthshire	E. Middleton	54	9	5
Cambridgeshire	John M. Browne	53	4	3
Edinburgh	John M'Comie	51	18	0
Preston	John Holsall	46	14	10
Cheltenham	Thos. Clarke	44	7	11½
Southampton	Jeremiah Baker	43	2	9½
Dublin	H. E. Bowring	41	16	7½
Kilmarnock	John Aird	40	8	9½
Sheffield	John Memmott	40	5	3
Dundee	A. N. M'Farlane	38	19	9½
Liverpool	James Linforth	38	11	4
Carlisle	John Threlkeld	37	14	6
Leicestershire	Edward Frost	35	12	4½
Nottinghamshire	Josiah Holmes	35	3	4½
Dorsetshire	Benjamin Elliot	34	5	6½
Belfast	Charles Kerr	27	4	7½
Late Herefordshire	John Preece	24	17	9
Carried forward		£3515	10	8½

CONFERENCE.	AGENT.	Dr.		
Brought forward		£3515	10	8½
Worcestershire	Charles Peat	19	19	1½
Brecknockshire	Thomas Griffiths	19	14	9
Shropshire	Joseph Akers	16	4	10
Pembrokeshire South	John Price	13	15	7½
Llanelly	A. L. Jones	12	1	7½
Isle of Man	James Duff	8	8	6
Denbighshire	Griffith Roberts	7	19	5
Caermarthenshire	Isaac Jones	6	18	9½
Flintshire	Lewis Davies	6	18	4
Anglesea	John Roberts	4	13	0
Dyffryn Conway	W. Davies, jun.	2	6	4½
Pembrokeshire North	David Rees	0	15	1
BRANCH.	**AGENT.**			
Derry	Hugh Sheppard	6	6	7½
Tedbury	Joseph Walker	5	0	10
Australian Mission	A. Farnham	161	14	3
Cape of Good Hope do.	Jesse Haven	126	5	1
Sandwich Isles, do.	P. B. Lewis	120	1	3½
French do	A. L. Lamoreaux	109	18	7½
East India do.	N. V. Jones	66	10	6
German do	George C. Riser	48	10	0
Malta do	James F. Bell	20	8	4
St. Louis Conference	Milo Andrus	18	16	4
Gibraltar Mission	E. Stevenson	17	7	5½
Bombay do	Hugh Findlay	17	4	7½
Italian do.	T. B. H. Stenhouse	3	15	5
Scandinavian do.	John Van Cott	0	9	1½
Swiss do.	T. B. H. Stenhouse	0	5	10½
Parley P. Pratt		295	12	1½
M. G. D. Phillips, New Brunswick		1	15	9
J. W. M'Lellan, Donegal, Ireland		0	17	9
Philemon C. Merrill		0	10	6
Dr. S. M. Brice, Iowa, U. S. A.		0	10	5
Matthew Hicks		0	8	9
Thomas B. Broderick		0	2	8
(Errors excepted.)		£1657	18	6¼

ERRATUM.—In *Star* No. 31, List of Monies Received, first line, for Griffith Roberts, read Thomas Griffiths.

ADDRESSES.—Matthew Rowan, Brightmore Street, Brookhill, Sheffield.
John Perry, Mr. Dallimore's, 4, Borton Place, Wells Road, Bath.

LIST OF MONIES RECEIVED FROM THE 30TH SEPTEMBER TO THE 6TH OCTOBER, 1854.

Samuel Church	£15	0	0
William Parr	3	0	0
Josiah Holmes	7	0	0
James Robson	30	0	0
Robert Kirkwood	41	10	0
George W. Davies	5	0	0
Charles A. Harper	5	0	0
Carried forward	£106	10	0

Brought forward	£106	10	0
John Price	4	0	0
A. N. McFarlane	1	5	0
John B. Pears (per Thomas Young)	10	0	0
James Walker	10	0	0
David Rees	0	13	6
Charles Harman	2	10	0
	£134	18	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 43.—Vol. XVI. Saturday, October 28, 1854. Price One Penny.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 10, 1853.

(*From the "Deseret News," July* 27.)

If the world could look upon us in our present capacity, they would be constrained to say, "Surely Mormonism is a stumbling-block." And true enough, it is a perfect stumbling-block to the world; and it is right it should be; it was ordained of old to be what it is.

I have a few remarks to make, touching our operations in the manufacture of sugar from the beet. I should have spoken of it yesterday, had it occurred to my mind. The machinery brought from England for that purpose, is now owned by the Church, and entirely under their control. We purpose to put it up this season, if the Lord will, in a good building, and prepare for making sugar in the fall.

We are making preparations for raising large quantities of sugar beets; and we wish the brethren generally, to direct their attention to the same object more th n they have heretofore, and cultivate the sugar beet extensively, taking great care not to adulterate it with other kinds. It is necessary also to raise it upon ground that is as free as possible from saleratus and salt. There is beet seed for sale in the Tithing Store. We intend to put up the sugar factory near the north line of the Church Farm, directly on this side of the bridge over Big Kanyon Creek.

The erecting of a suitable building, and preparing the machinery for operation, is in the hands of Elder Orson Hyde, who will take the supervision of this work for the present. It forms a part of our public works. I, for one, however, would have been glad to have had other men engaged in the manufacture of sugar from the beet, and not have troubled us with it at all; but so it is in the all-wise Providence of God, and He does all things right. We shall undertake the business, and hope to be successful.

As to any doubt with regard to manufacturing sugar from the beet in these valleys, there is none in my mind; but we shall have the same difficulties to encounter that other colonies have had in their infancy. In establishing a work of this kind in these isolated regions, we have not the facilities we could wish, touching experienced workmen. In New York, or in Liverpool, a proprietor of sugar works can send out word that he wants forty experienced hands, and in a short time there will be more than double that number seeking to be employed. This is one of the difficulties we have to encounter; but we shall never give up whatsoever we list to perform. The Lord guiding and directing us, we shall continue our operations, until we manufacture everything we wish to eat, drink, and wear, in the midst of these mountains; so that we shall not be under the necessity of going to any other place, in the whole earth, to get anything we wish to consume.

My face is set like a flint for this. I never expect to cease calculating, planning, and executing, until this people can organize from the native elements, everything they wish for life, for decoration, and for beauty, in their existence, upon this earth, preparatory to their being laid away in the silent grave, as the fathers and mothers of a free and independent nation, who in their life scorned to be depending slaves to any nation or people upon the earth.

These are also the feelings of this great people, of every man and woman who has the cause of Zion at heart. They calculate to operate, and continue to operate, with all the ability, skill, ingenuity and power that God pleases to bestow upon them, until they accomplish every laudable object on earth, and have made it like the garden of Eden; until they decorate it with vineyards, and orchards, and every kind of shrubbery, and beautiful, sweet scented flowers, and every kind of delicious fruit; until they have made everything that is necessary for comfort, for convenience, and for ornament, to decorate the persons of the Saints, and the palaces and temples of Zion. We calculate to continue our operations, until we can make everything that ever has been made by any people, and then keep on operating until we make a great many things that never have been made.

We are in our infancy in the art of manufacturing, and we must creep before we can walk. In learning to walk, we may stumble and fall sometimes, but we will rise again, and by degrees gain strength, and so increase in strength and wisdom, from year to year, until, like the child that has overcome the weakness of infancy, we can leap the bounds that were once impassable barriers, or take our course over rough and rugged places with ease and safety, or skip over a stream, make our way through the brush, and thread the labyrinths of the mountains and forests. This comparison will apply to this Church.

As a people we are of age according to the laws of the land, and we ought to feel the strength and exercise the wisdom of a man. This Church is in her twenty-fourth year. When she was about fourteen years old, she was requested to choose a guardian, but she did not see fit to make choice of the person who wished to become her guardian—choosing rather to live guardianless, until of age.

Now, brethren, we have had a good Conference. I do not know that we have ever enjoyed a better. We have a comfortable house to meet in, where we are secure from the rains and storms from which we suffered in the old Bowery, and when we were obliged to transact our business in the open air. Before this building was erected, I told the Lord, if it was His will, and His people would come up to His help, we would have a building to meet in, that would shield us from the falling weather; in which we could do our business comfortably, and tell the devil to blow away outside, and ask no odds of him. We have had very pleasant and beautiful weather during the Conference; and a good spirit has reigned, if I may judge. There has been much said of importance to this people, and you will see the increased fire, that has been kindled here, spread in all directions, like the sparks from the blacksmith's anvil.

We know the Gospel we preach is a stumbling-block to the world; and so was Joseph Smith in his life-time. If this had not been prophesied by holy men of ancient times, some of us might have wondered why it should be so. It, however, is so in the wise economy of God.

Brethren and sisters, I feel in my soul continually to say, May God bless you every moment of your lives. My soul blesses this people, while at the same time it is wounded when they do wrong. Why not live in peace with each other, and love the Lord our God with all our hearts? What hinders us from doing this? Why should we ever have another difficulty in our society? Why should there ever be another wrong word or feeling in our families? There is no necessity for any men or women to do wrong again all the days of their lives. Let us guard ourselves against our weaknesses, that we be not overcome with the adversary any more. Let trials and temptations come; they will not hurt you if you retain the Spirit of the Lord in your bosoms, which makes a Zion for you in your own heart. If you want to make Zion in your families, and be happy in your homes, you must retain the Spirit of the Lord in your own hearts: and let it be the first and the last, the Alpha and Omega of your lives. Then you have Zion; and the little difficulties, losses,

crosses, and changing scenes of this mortal life will not disturb the equanimity of your lives; but they will appear frivolous things, things of no moment. But if you calculate to cling to the world, and expect somebody else to make your heaven for you, if a woman expects her husband to make a heaven for her, you will never get a heaven.

Elders of Israel, if you wish to get a good name in this kingdom, you must live for it. If you wish to wield an influence in the midst of this people, you must order your lives and conduct, before God and the people, so as to gain it. No person can give another influence and power in this kingdom. Joseph Smith could not give it to me if he was now living, if I was not worthy of it, if I did not conduct myself in a manner to secure it. If we live to the glory of our Father in heaven, and with all our might try to build up Zion, and gather Israel, and fill the earth with the knowledge of God, influence is given to us, it is an honour bestowed upon us by the Lord, and our wisdom is increased daily. If you do not believe it, fetch on the wise men of the east, and of the west, of the north, the south—the wise men of all nations, who are instructed in all the learning and wisdom of the world, and our native boys can instruct them in the mysteries of God's kingdom.

We have been trained in the old snag ship, that was made on purpose to clear snags out of every harbour it entered. Fetch on your wise men, and we will teach them wisdom, and the tongues of babes shall unfold knowledge to rulers. The path before us is straight, and plain to walk in. Let every man and woman who purpose to be Latter-day Saints indeed, be of one heart, and their path through life will be easy. But if you are not one, you will have to travel the road in sorrow, your minds will be dark, and you will not know your own minds, nor have confidence in your God. But if you are of one heart and of one mind, the burden will be light, and the yoke will lie easy upon your necks. If men undertake to wear the yoke of Christ, and have not the Spirit of Christ, it will gall them so that they will run to the gold mines, they will cast it off, they cannot endure it.

In the summer season, our meetings will commence at ten o'clock, a.m., and at two o'clock, p.m., which is our Sacrament meeting.

This Conference will now adjourn to the 6th of October next: but we shall appoint a Special Conference to convene on the second Saturday in August next, at ten o'clock, a.m., at this place, to transact business, and appoint foreign missionaries, who can leave before the winter sets in. We shall wish them to leave this valley in September.

I trust we shall live to enjoy many Conferences together, before we are called hence to resume our work in another state. Brethren and sisters, inasmuch as it is my right and privilege, I bless every one of you in the name of Jesus Christ. My heart is full of blessings for every creature of God upon the face of His footstool. I wish no man evil, but my heart breathes blessings upon the whole human family: and as God gives me wisdom, I hope to measure it out in doing good to them, from this time, henceforth and forever. This is all I desire to live for.

May God bless you. Amen.

CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(*Continued from page* 669.)

Hon. O. Hyde arose and spoke as follows—

Respected Friends and Fellow Citizens—

I am called upon, by the wishes and voice of many persons, to be one of your speakers on this ever memorable day. While I congratulate myself upon the honour which you have done me by this selection, I sincerely regret that I am not more amply qualified to answer your expectations. But humble as my efforts may be on this occasion, they are the more freely offered, knowing that the ears and hearts of a generous people will make every allowance for any deficiency

that may appear in the style and subject matter of my discourse.

The bursts of eloquence that have thundered from this stand this morning, cannot fail to have awakened in the minds of the audience notions and views so enlarged, that it becomes a very difficult task for your present speaker to sustain and carry forward the interest and excitement with which your minds have already been fired by the speakers that have preceded me.

We are met, fellow citizens, to celebrate one of the most important events that ever embellished the pages of political history — an event of which every American heart is proud to boast, in whatever land or country he, perchance, may roam—I mean the bold, manly, and daring act of our fathers, in the Declaration of the Independence and Sovereignty of these United States—an act worthy to be engraven, in letters of living light, upon the tablets of our memory, and to be transmitted to our children, with the sacred charge that they teach it to their children, and to their children's children, till the "stripes and stars" float over every land, and mirrored on the crest of every passing billow. They had not only the moral courage to sign the Declaration of our nation's Independence, but hearts of iron and nerves of steel to defend it by force of arms against the fearful odds arrayed against them—the well-disciplined armies and mercenary allies of the foolish and tyrannical George the III., King of Great Britain.

The progressive spirit of the times on the one hand, and the chains of cruelty and oppression on the other, inspired the apostles of American Freedom to raise the standard of Liberty, and unfurl its banner to the world as a warning to oppressors, and as the star of hope to the oppressed. The very name of America causes a thrill of patriotic devotion to her best interests to quiver in the heart of every citizen of Utah, with a zeal and a pride for the welfare of our country, that does honour to the memory of those departed heroes whose ashes are mingled in our soil, and made rich and dear to us by their own blood!

Remember Lexington, and Bunker Hill, and lastly Yorktown, with all the intermediate scenes, as narrated in the history of the American Revolution! Remember the immortal Washington, chosen to lead our infant armies through the perils and hardships of an unequal contest, to the climax of victory and the pinnacle of fame! His name, embalmed in the never-dying sympathies of his grateful countrymen, will be heralded in the melody of song "while the earth bears a plant or the ocean rolls a wave." While Columbia's sons and daughters regret and mourn his exit hence in accents like the following—

"Cold is the heart where valour reign'd,
Mute is the tongue that joy inspir'd;
Still is the arm that conquest gain'd,
And dim the eye that glory fired;"

they will comfort themselves, and quiet the pangs of their bereaved hearts, by chanting like this—

"Too mean for him a world like this—
He's landed on the happy shore,
Where all the brave partake of bliss,
And heroes meet to part no more."

In those early and perilous times, our men were few, and our resources limited. Poverty was among the most potent enemies we had to encounter; yet our arms were successful; and it may not be amiss to ask here, by whose power victory so often perched on our banner? It was by the agency of that same angel of God that appeared unto Joseph Smith, and revealed to him the history of the early inhabitants of this country, whose mounds, bones, and remains of towns, cities, and fortifications, speak from the dust in the ears of the living with the voice of undeniable truth. This same angel presides over the destinies of America, and feels a lively interest in all our doings. He was in the camp of Washington! and, by an invisible hand, led on our fathers to conquest and victory! and all this to open and prepare the way for the Church and Kingdom of God to be established on the Western Hemisphere, for the redemption of Israel and the salvation of the world.

This same angel was with Columbus, and gave him deep impressions, by dreams and by visions, respecting this New World. Trammelled by poverty and by an unpopular cause, yet his persevering and unyielding heart would not allow an obstacle in his way too great for him to overcome; and the angel of God helped him — was with him on the stormy deep, calmed the troubled elements, and guided his frail vessel to the desired haven. Under the guardianship of this same angel, or Prince of America, have the Uni-

ted States grown, increased, and flourished, like the sturdy oak by the rivers of water!

To what point have the American arms been directed since the declaration of our National Independence, and proven unsuccessful? Not one! The peculiar respect that high Heaven has for this country on account of the promises made to the fathers, and on account of its being the land where the mustard seed of truth was planted and destined to grow in the last days, account for all this good fortune to our beloved America.

But since the Prophets have been slain, the Saints persecuted, despoiled of their goods, banished from their homes, and no earthly arm to interpose for their rescue, what will be the future destiny of this highly favoured country? Should I tell the truth, as it clearly passes before my mind's eye, my friends might censure me, and I might be regarded as an enemy to my country. If I should not tell the truth, but withold it to please men, or to avoid giving offence to any, I might be regarded, by the powers celestial, as the enemy of God. What shall I do under these circumstances? Shall I be guilty of the crime of hesitating for a moment? No! Neither time nor place to hesitate now.

Were I called upon to give evidence before a court of justice in a case to which my own father was a party litigant, the foolish might regard me as opposed to my father, if conscience, justice, and truth directed me to testify against his interest; but the wise would regard me as possessing that integrity that kindred ties could not swerve nor decoy from the truth and facts in the case. My testimony in relation to the country that gave me birth, that gave birth to my father, and my father's father, is given upon the same principle, and prompted by a similar motive.

So sure and certain as the great water courses wend their way to the ocean, and there find their level, so sure as the passing thunder cloud hovers around yonder Twin Peaks of the Wahsatch Mountains, and upon their grey and barren rocks, pours the fury of its storm; just so sure and certain will the guardian angel of these United States fly to a remote distance from their borders, and the anger of the Almighty wax hot against them in causing them to drink from the cup of bitterness and division, and the very dregs, stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish. And all this because they laid not to heart the martyrdom of the Saints and Prophets, avenged not their blood by punishing the murderers, neither succoured nor aided the Saints after they were despoiled of their goods and homes.

Would to God that we could forget this part of our experience in the land of our fathers; but we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us. Had the United States been as faithful a guardian to the Latter-day Saints as the angel of God has been to them, she would never know dissolution, nor be humbled in dishonour by the decrees of any foreign powers.

I ask no earthly being to indorse this my testimony, or to adopt it as his own sentiment. A little time will prove whether Orson Hyde alone has declared it, or whether the heavenly powers will back up this testimony in the face of all the world.

When Justice is satisfied, and the blood of martyrs atoned for, the Guardian Angel of America will return to his station, resume his charge, restore the Constitution of our country to the respect and veneration of the people, for it was given by the inspiration of our God.

One positive decree of Jehovah, respecting this land, is, that no king shall ever be raised up here, and that whosoever seeketh to raise up a king upon this land shall perish. The spirit of this decree is, that no king shall bear rule in this country. And the islands contiguous to this land belong unto it by promise, for they are a part and parcel of the land of Joseph, and they geographically belong to it—belong to it by the covenants of the fathers; they also philosophically incline to this nearer and greater land.

Europe may look with a jealous eye upon the movements of this country, and contemplate the settlement and adjustment of a "Western Question." But at present there is an Eastern Question pending; and it may be wisdom and policy for the United States' Government to press the adjustment of the Western Question simultaneously with that of the Eastern Question. If the Western Question is settled at all, now is the time for

the United States to settle it to the best advantage.

In case of a general war, nation rising against nation, and kingdom against kingdom, which we have every reason to expect, it will be remembered that we have an extensive coast to defend, not only east and southerly, but also in the west. The transportation of troops will be unavoidable; and the sad and melancholy fate of many destined for the western coast by sea, around the southern cape, should admonish the Government to spare no pains or expense to construct a railroad with all despatch across the continent, passing through the head and centre of Utah Territory; particularly as the transportation of soldiers and the munitions of war, are among the less weighty reasons why a railroad should be constructed, connecting the Missouri river with the Pacific coast.

But to confine ourselves for a moment to things within our own Basin. Since the celebration, last year, of our nation's birth, two of our great and good men have fallen by the hand of death—Doctor Willard Richards and Patriarch John Smith. In them the citizens of Utah have lost true and devoted friends; the country, patriots; the Church, able advocates and defenders; and large families, kind and affectionate husbands and fathers. Also several most excellent men shot down by the hostile savage from his ambush. Much suffering has been occasioned by the Indian war. Many of our crops went to waste last year, by reason of it, which has occasioned rather a scanty supply of food. But thanks be to God, never have the fields of the valleys smiled with such glowing prospects of abundant harvest as at the present time.

It is true that some of our settlements lost almost every head of stock they had, by the Indians, last summer, and have been compelled to cultivate their lands with few horses and oxen; yet the extensive fields of wheat now waving in the breeze and fast ripening in the sun, are almost incredible. Praise and thanksgiving be unto our God. This year we have had peace with the red men, and plenty is about to crown the labours of the husbandman.

If the United States are dissatisfied with the expenditure of the twenty thousand dollars appropriated for the building of a State House in this Territory, because a house was purchased that was already built, instead of building one, I have no hesitancy in expressing my conviction that a government draft on us for the amount would be duly honoured ten days from sight, or ten minutes, perhaps. Our Indian wars, and other necessary and indispensable drafts upon our time and money in this new country, have prevented us from building a house; and we therefore have been under the necessity of purchasing a very good and commodious one, built before our Indian troubles were so serious. My voice would be to pay back the twenty thousand dollars! And as the expenses of the war have been wholly borne by us, without a dime's appropriation for that purpose having yet reached us, we may expect to rely wholly on our own resources, and upon the arm of our God.

If we are deemed abundantly able to foot the bill of the entire expenses of the war, pay back the twenty thousand dollars to the Government, build our own State House, or occupy the one already built, and even then support whole omnibusses full of wives and children, though proscribed as we are from the benefits of the Land Bill, the people of the United States must allow that we far excel all other portions of their population in real smartness.

God and our country now and forever, one and inseparable.

Music by the Nauvoo Brass Band.

Revolutionary Song, composed by Miss E. R. Snow—

We celebrate the glorious day,
Our fathers broke oppression's sway,
While revolution's with'ring hand
Was sweeping o'er Columbia's land.

The sword was reeking from the sheath,
Their path was strew'd with blood and death,
Black clouds of danger, grief, and care,
That tried men's souls, were bursting there.

God gave them vict'ry o'er their foes,
And Freedom's royal standard rose;
And soon a banner was unfurl'd
With stripes and stars, to bless the world.

That flag in stars and glory grew
Till nations wonder'd at the view—
Till kings and princes rose to see
The tow'ring height of Liberty.

Our Fathers died! Their sons forgot
That Equal Rights with blood were bought
Then *law-abiding* men were slain!
Columbia's Banner wears the stain!

But lo! a phœnix from the grave
Of Joseph Smith, a people brave,
In Utah; with a Washington,
And Moses too, in Brigham Young.

A people with their all at stake,
To live—to die for Freedom's sake:
Then hail the day, the glorious Fourth!
Fair Utah's Statesmen prize its worth.

Our Constitution too, all hail!
Here let its laws and rights prevail,
And here forever, ever be
Peace, Justice, Truth, and Liberty.

(*To be continued.*)

CHARACTERISTICS OF AMERICA.

(*From the "News of the World," Sept.* 10.)

Nothing in the history of the world at all approaches the prodigious rapidity and extent of the enlargement of the population, power, wealth, and material improvement of these United States. Every country in Europe feeds their greatness. We save them all the preliminary expense of rearing the human animal. It costs this nation about £150 to bring up each citizen to the reproductive point. When we have done it he makes a present of himself to America, just at the very time when he has acquired the faculty of self support, and of being enabled to produce more than he consumes. That is the fate of every State in Europe, and from the confluence of all races to that common centre, proceeds a mixture of breed, in the very highest degree favourable to the production of a new race, unapproachable in energy, enterprise, variety and fertility of resources. In a few years the republic will be the most populous State in the world, with the exception of China; and in point, not only of material resources, but of commercial wealth, and trading capital, (the elementary principles of the highest civilization,) will far outstrip every other. It is true that its numbers are filled up in great measure from the refuse of other States; but, whatever may be their condition as to morals, it is clear that men who leave their country and its habits, brave the buffets of the ocean, and the after storm of an untried fate among strangers, must be the boldest, most restless, most enterprising spirits of their country. There was great force in the observation of the American historian, that George III, in place of keeping his American possessions in the inferior state of led farms and colonies, would have been wiser if he had followed the flow of the stream of the Saxon race, established his seat of Government at Washington, and left these British Islands as a mere outlying dependency. Republican or Cossack—that is the alternative choice of fate for the future empire of the world. We are strong enough to quash the Northern despot; but the Western Republic grows to dimensions which threaten to "bestride this narrow world like a colossus;" and practically the point of interest to which the mind should address itself is, what manner of man are these earth lords? how will they wield the power which is fast concentrating itself in their hands? We have been painfully impressed with the accounts we have received of the great depravity of the childhood and youth at the public schools in America. So far is it from being true that the women of the States are the immaculate beings they have been described, we detect a veiled pruriency in their literature of fiction, even in their fun. We have been told that ladies from this country who have tried the boarding or hotel system of married life, have been driven away by the profligacy of the manners of the female American boarders; and that the scenes which take place at the fashionable watering-places of the States betray a looseness of morals scarcely equalled by the most vicious of the circles of European society. In Europe their "ingenious youth" are in every capital the fastest of fast men, in so far as "seeing life" in its most licentious aspects; while the unbounded luxury, the splendid magnificence, the vicious exotic taste, the Parisian sophistication of their chief cities, have those contrasts of squalor, wretchedness, and vice which they themselves are fond of pointing to as the sure forerunner of the rottenness and ruin of the ancient monarchies of the "Old World." The slave difficulty may effect a disruption of

the Union, which may save mankind from the masterdom of American power; but we feel satisfied that at no distant period the restless vigour and surplus energy which bubble and boil in this cauldron of political incantation must soon waste itself upon its own system, or become the curse and calamity of ours.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 28, 1854.

VISIT TO HAMBURG AND DENMARK.—EMIGRATION, &c.—After an absence of nearly three weeks, during which we have visited the Saints of Hamburg and Copenhagen, we have again returned in safety to Wilton-street.

The recent changes which had been determined upon concerning the emigration of the Saints, and the increasing number which are and will be annually leaving the Continent for America, rendered it desirable that some permanent arrangements should be effected, by which the business could be conducted, so as to insure the least amount of suffering, inconvenience, and expense to the emigrants.

A journey from Copenhagen to Salt Lake City presents so many stages or changes, that it is necessarily sufficiently wearisome; still, like every other task of the Saints, if taken hold of aright, it may be so ameliorated in its performance, as to seem only a pleasure to those who engage in it, especially if they are well armed with the power of the Holy Spirit.

It was also a favourite object to secure, if possible, the emigration of the Hamburg Branch, about thirty members, to the city of Cincinnati; where, with such a nucleus already formed, it was hoped that Elders Riser and Nielsen might succeed in diffusing the knowledge of the truth among the extensive German population of that city, gathering out the honest from among them, and perhaps also pave the way for Elders Spencer and Riser to effectually send the Gospel into Prussia and other German States, according to the spirit of those missions which have been put upon them, by raising up others and teaching them, who can go to their own native countries with more freedom than foreigners can be admitted.

How far we may have succeeded in effecting the emigration of our brethren in Hamburg remains to be seen. At present, so far as we know, all is favourable for its consummation—indeed, all we have undertaken has prospered in our hands, and the good pleasure of the Lord has seemed to be with us in all the way of our going out and coming in.

The Hamburg Police have forbidden more than three of the Saints to be seen together, except members of a single family; therefore, by request of a friend in Altona, they were kindly invited to his house, on Sunday, the 24th of September, where we had an affectionate meeting, and partook of the Sacrament of the Lord's Supper. All were cheerful and submissive, but panting for that liberty which alone can satisfy celestial spirits. The four brethren who were condemned to fourteen days' imprisonment each, were discharged upon the departure of Elders Riser and Nielsen, with a rigid enforcement of the above injunction.

Our short visit in Copenhagen was rendered peculiarly interesting on many accounts. After rounding the *Tre Kroner*, we passed into port under the range on either side of two to three hundred guns, varying in calibre from thirty-six to seventy-four pounders, which is the first general compliment offered by Christian

nations on the Continent to all neighbours and strangers entering their borders. We soon found ourselves in the ancient and renowned capital of Denmark, and in the cheering society of Elders Van Cott and Hanson, which was doubly endearing because the veil of the "Confusion" had not dropped between us, and we had also been co-workers together in the Stakes of Zion. Through their kindness, we were enabled to enjoy limited conversation with our brethren, and made many short calls, which have added a fresh spring of interest for the welfare of that mission. We were favoured with the joyful salutations of brethren and sisters from Iceland, Norway, Germany, the various provinces of Denmark, and Sweden. Already has the Gospel found its way into Stockholm, the capital of the latter nation; and a general readiness to receive its holy truths marks its progress everywhere in that kingdom, while at Copenhagen, and in the regions round about, the work seems to have passed from the feebler state of infancy to the more competent and powerful condition of childhood. Certain influences, that at times have militated against the strength of its operations, have vanished, and with their dissipation has been added an increase of spirit and vigour in the Priesthood, which it has never before realized since the mission was established.

Elder P. O. Hanson, who has now laboured there about four years, will return to his family in Zion by the ensuing emigration, and his place will be supplied in the office by Elder Carl Widerburg, one of the first who received the Gospel in Norway, and who for its sake has suffered imprisonment.

Elder Van Cott will continue President of that mission till another year; and we take this opportunity to extend his cordial and affectionate remembrance to his acquaintances in England, where he has laboured, and the American brethren throughout these European missions. Although his physical abilities are somewhat impaired, through excessive labour in a foreign tongue, his spirit is increased and increasing in an equal or greater proportion. The Spirit of God is mightily with him, and all the Saints praise the Lord for his labours among them.

As the kingdom of God increases its strength on the earth, the impotency of worldly governments becomes more and more apparent; especially is this manifest in the northern countries of Europe. Instead of a spirit of enterprise distinguishing their general movements, we find them settled down into a spirit of dotage, observing the rapid strides of the Anglo-Saxon race in the West, with a fading pride of ancestry, and scarcely able to maintain at home the ancient and favourite landmarks of aristocracy, which appear indispensable to the maintenance of all earthly monarchies.

While a city of less than 130,000 inhabitants constantly garrisons more than 40,000 troops of all arms for protection; while published statistics give the number of illegitimate children a great excess over the legitimates, to say nothing of the illegitimacy which is not published; while kings' sons die in their teens, of the most loathsome venereal diseases; while gentlemen cannot walk the most respectable and most public streets of cities without being annoyed by raps on the window, and becks to come in, accompanied by the most indecent sexual exposures; while it is a publicly admitted fact that the revenue of a city, derived from licensed houses of ill fame, is sufficient to pay the expense of their standing army, and legislative bodies, composed of Christian men, will insist that the licensing of such houses is indispensable to the safety and protection of female virtue, and at the same time rise up in their majesty and banish the servants of God from their borders—while such vices stand out to the public gaze, and are permitted to exist and increase, and are cherished by the potent influences of law, the cities and nations that suffer them must, sooner or later, not only become impotent, but meet with an entire overthrow, and their

sceptres must fall to the ground, except they speedily repent. Truly, the very earth has become defiled under the inhabitants thereof; and the promise awaits them that they shall be destroyed, and but few men left. Onward may the triumphs of truth extend, until in Zion and in Jerusalem there may be found deliverance.

But we turn to a happier theme. On our return, we not only found all well, and the countenances of the brethren in the Office beaming with cheerfulness and pleasure in their labours, but the very desk seemed joyful in the many cheering letters which it had in store for us, giving intelligence from Pastors, Presidents, and Travelling Elders, of the outpourings of the Holy Spirit in their Councils and their Conferences, of the opening of new places for preaching, the organizing of new Branches, and the general prosperity of the good cause throughout these islands, together with many strong calls for Elders to come to their aid. The receipts for the last quarter, that have come to hand, have well sustained the reports; and it is hoped that by the New Year the Conferences will feel more abundantly able to perform all their good resolutions. The wise and faithful ministers will justly appreciate the general stir that has recently been made in the minds of the people by the Press, and be ever ready to put the principles of the Gospel before not only those who may be inquiring, but all who are willing to hear.

The late thrilling intelligence from Presidents Young and Kimball, also from Elder George A. Smith, of the prosperity of the work in Utah, denotes the increasing favour of God upon His Church; and as their cup fills, it overflows to those around. Although the United States have slain Prophets and Apostles, or winked at those who have done so, still there are hundreds of thousands of immigrants to the States, from various nations of the earth, every year, who never heard the Gospel in their native lands, and shall they not have eternal life offered them? Yes, they must! And for this purpose, as well as to facilitate the gathering of the Saints, have Presidents Pratt, Taylor, Snow, and Spencer been appointed to positions in the States. The wise counsels of the First Presidency, to change the current of the Saints' emigration to the northern ports of the United States, will not only prevent much loss of life in the sicklier portions of the country, but will cause Branches of the Church to be organized in many of the large towns of the Eastern and Middle States, which will give many persons an opportunity of hearing the Gospel, will enable the Church to show more effectually to the nations the purity and efficacy of her faith, and by the aid of the press be able to maintain and defend the rights of citizenship, which will strengthen the cause of Zion at home, support her representation in Congress, and, we hope, render more apparent Utah's worthiness, to receive of the parent Government the like fostering care and protection, which are extended to others of its territories.

Although Utah has proved that she can sustain herself, and maintain unexampled prosperity, while bearing the burden of Indian wars, still the 154,568 dollars 75 cents appropriated by the last Session of Congress, for the various purposes named in the Hon. J. M. Bernhisel's letter, will aid materially, in connexion with a plentiful harvest, to enliven business of all kinds, and favour all the public interests of the territory. This generally prosperous condition of things will have a powerful effect in favour of the erection of the Temple, which is now the leading object of the Church. The wall of the block being completed, except the gates, it is probable that the whole strength of help is engaged upon the first story of the building, which of itself is a fresh invitation to the Saints abroad to gather home.

Elder Erastus Snow, being now ready to receive the Saints, and do them all the good he can, we purpose sending one or two ship-loads from the British Isles to New Orleans by or before the 1st of December. The Danish Saints will also sail for that

port during November, after which our shipments will probably be to Philadelphia or Boston. Further arrangements concerning emigration will be given in our next.

HOME INTELLIGENCE—*Southampton and Dorsetshire Conferences.*—Portsmouth, Oct. 6, Elder James G. Willie writes—"There has never been a time, since my connection with the Southampton Conference, when the Saints were so united, or manifested so much confidence in the Priesthood, as at present. You are aware we have had certain spirits to contend with in this and the Dorsetshire Conferences for the last eighteen months, but I now feel a pleasure in informing you we have triumphed, and overcome the influences we have had to contend with ever since I came here, and I feel to acknowledge the hand of the Lord in it, for His blessing has been upon us for good, and we have been enabled to carry every measure brother Allred or myself has deemed necessary to be adopted. As it is by *works* that faith is made perfect, I will just mention that the Saints here have lessened their indebtedness at Liverpool for *Stars*, &c., more than £30 since our July Conference. . . . Indeed, it is certain that more money has been raised in this Conference during the last three months, than had been known to have been accomplished in the same time since its organization. There have not been many baptized during the last quarter, but prospects are good at present, for many, like Nicodemus of old, prefer to hear the word of the Lord in the night, probably not wishing to be seen, in the light, associated with a people everywhere spoken evil of. . . . In relation to the Dorsetshire Conference, evrything is moving right. Elder Smith has the confidence of the Saints, and prospects are brightening. Elder Caggle has succeeded in introducing the Gospel in the town of Axminster with success, having baptized some two or three, with good prospects of more. . . . I have seen the fulfilment of the blessing uttered by you, at the London Conference, on my then future labours, and I can say that myself and brother Allred have had power from that day with this people, and our Heavenly Father has blessed our labours to our hearts' content, and I can say I feel proud of the present position of this people, and feel to bless them from my heart."

Herefordshire Conference.—Abersychan, Oct. 10, Elder John Barker writes. The Conference was rapidly improving. The greater portion of the Saints had been re-baptized, and prospects were bright. Elder Barker says, "A Branch of twenty-six members has been organized in Hereford through the faithful labours of Elder Reece. This city has been tried for the last twelve years by several of the best men in the Church, but all efforts were in vain, until I sent Elder Reece four months ago." The Newport Branch was in good condition, and was manifesting a good spirit in the work.

Ireland.—Belfast, Oct. 10, Elder James Ferguson writes. Things were going on well, and the Church was increasing in faith and numbers. Seventeen persons had been added since Elder Ferguson went there, and others were inquiring. A new and commodious hall had been engaged for worship in Belfast. Elder Ferguson calls for more labourers.

Kilmarnock Conference.—Kilmarnock, Oct. 11, Elder Joseph Booth writes. Eighteen persons had been added to the Church by baptism during the past quarter, and the reports of the Elders were cheering. The Priesthood were well united, and, with the Saints, were determined to roll on the work of God. Considerable opposition had been offered in one portion of the Conference, and many tracts, full of misrepresentations and falsehood, had been circulated. There was some opression too, from employers, and managers of works, in discharging some of the Saints for their religion. At Gatehouse-on-Fleet, considerable stir had been created by the

enemies of the truth, in preventing the Saints meeting in a room, but the out-door meetings were well and peaceably attended, and prospects looked favourable for a good work.

FOREIGN CORRESPONDENCE.

DESERET.

Route for the Coming Emigration—General News.

G. S. L. City, August 2, 1854.

Elder Franklin D. Richards.

Dear Brother—I have no items of very grave or special import upon which it is really necessary I should address you by this mail; still, I like to keep up a monthly correspondence with you, unless prevented by mail accidents, and keep you advised of all business items, and posted in general news and movements.

You are aware of the sickness liable to assail our unacclimated brethren on the Mississippi river, hence I wish you to ship no more to New Orleans, but ship to Philadelphia, Boston, and New York, giving preference in the order named. Whenever you ship a company, whether it be small or large, be careful to forward to Elder John Taylor, at New York city, a correct list of the names of the persons in each company, with their occupation, and approximate amount of property or means, and forward it in season for Elder John Taylor to receive it before the company arrive in port, that he may be so advised as to be able to meet them, or appoint some proper person to do so, and counsel them immediately on landing as to the best course for each and all in every company to pursue—viz., whether to tarry for a season to work in the place or immediate neighbourhood of their landing, or proceed to Cincinnati and its region, &c.

In case any should still choose to ship by New Orleans, ship them from England no later than about the 1st of December, that they may be able to get off the rivers before the sickly season sets in, for many have died off with the cholera and other diseases incident to the sickly season on the rivers, and I do not wish the brethren to be so exposed as they have been; and counsel them to hurry up the rivers, and get off from them into Missouri and Iowa to work, or on to the plains, as the case may be, before the warm weather sets in.

From last advices, all the Elders on their way from these valleys to fill various foreign missions, were abundantly blessed and prospered in their travels, and would probably soon reach their several fields of labour. Rumour reports some sickness and several deaths among the brethren now crossing the plains, but no specific information of their condition and movements has yet reached us, and from all we can learn they are getting along usually well, but some will be rather late in arriving. Elders E. T. Benson and Ira Eldredge are on the way back to meet the train in the immediate care of Elders Orson Pratt and H. S. Eldredge, from neither of whom have we received any letters per last mail, nor since they started upon the plains.

The adobie work on the Temple Block wall will soon be completed, and much of the coping stone is cut and ready for laying, and many workmen are busily engaged in laying immense blocks of stone in the massive foundation of the Temple. The prospects are still good for an abundant general harvest, though hail and the grasshoppers have done more or less damage to the crops and gardens. This is all right; and the kind and wise handdealing of the Lord will cause the people to be more thankful for and careful of what remains.

General good health still continues to be enjoyed by all our settlements, and all business matters and Indian relations remain prosperous and amicable.

Goods are arriving plentifully, and a slight decline in prices has taken place, which will probably continue until most staple articles can be purchased at reasonable rates. This movement is quite favourable to those who have but little means, and is another indication of the kind providences of our Heavenly Father.

Your family is well, also the families of all Elders abroad, so far as I know.

My health is generally quite good, and my feelings.

Praying for your prosperity and welfare

in the pathway of all truth and duties, I remain, your brother in the covenant,

BRIGHAM YOUNG.

ST. LOUIS.

Arrival in the States of Elders from the Valley — Progress of the Emigration — Good Prospects at St. Louis.

St. Louis, September 12, 1854.

Dear Brother Franklin—On the 28th of August I arrived in this city, accompanied by Elders Orson Spencer, Wm. W. Rust, and George Rust, whose missions are in the States; and Elder Henry Lunt, destined for England.

We left Salt Lake City, July 8th, with our own teams, and came without change of animals *via* Forts Kearney and Leavensworth to Independence, where we arrived on the 22nd ult.

Our journey over the plains was quite pleasant, warm, and dry, until we passed Fort Laramie, when we experienced some severe showers of rain, leaving water in holes and pools all over those broad bottoms; after which, the mosquitoes waged an unremitting war upon us, so long as we travelled on the Platte bottoms.

The California and Oregon emigration has been heavy this season, and the amount of stock of all descriptions has, I think, far exceeded that of any previous year. Most of the early emigration took the several routes north of Salt Lake, leaving our settlements to their quiet occupations, and the grass to our stock.

After we struck the main line of travel, this side of Green River, we met as high as ten thousand head of cattle in a day. The amount of merchandize on the road for Utah will exceed by one-half that of any previous year. Most of our own emigration was very late starting this year, with the exception of a few small companies, gathered from the States, and who crossed the Missouri, at Council Bluffs, among whom were Elders P. Sessions and Sampson, whom we met on the Sweetwater. There were none further advanced than 19 miles above Ash Hollow, where we met the independent company from St. Louis, led by Captain Field, many of whom had journeyed with their teams all the way from St. Louis. Of those who went up the river, per steamer, and received their outfit on the frontiers, we met five large companies within fifty miles, on this side of the South Fork of Platte, August 4th and 5th. Doctor D. W. Richardson was captain of the first; Captain James Brown, second; Elder P. Olsen, third, including Danes, Swedes, and Norwegians; D. Carn, fourth, with the Germans and others; Elders O. Pratt and H. S. Eldredge, with the last of the five companies. I would here remark that Elder Ezra T. Benson, of the Twelve, and Ira Eldredge, accompanied us from the Valley to this company, with a view to aid our emigration generally, and take the charge of this last company in particular, so that Elders Pratt and Eldredge might be relieved to hasten home.

We held meetings with the various companies, and found them generally in good health and spirits, and moving on well. They had been much afflicted with cholera and other sickness during the journey up the rivers, and the long time they were lying in camp on the frontiers. I was unable to obtain lists of the dead, but would mention Elders Jesse Turpin, and A. D. L. Buckland, who died of cholera near Kansas.

The greatest mortality was among the Scandinavian Saints. Out of 700, over 150 had perished. Sickness ceased from all the companies as soon as they were fairly out upon the plains, and away from the Missouri. It seems very desirable that, for the future, arrangements should be made for starting our emigration over the plains as fast as they arrive on the frontiers, without subjecting them to such delays as hitherto have characterised our emigration.

Truly, brother Franklin, the time has come which the Lord foretold by His servant Joseph, that no flesh should be safe upon these waters, and none but the pure in heart who had faith and power over the elements could stand.

How powerfully should these calamities and warnings appeal to all Saints desirous of emigrating, to purify themselves before the Lord, and journey together in peace and love, putting away all jarrings and grumblings, doubtings and evil surmisings, which so often destroy the union and power of the emigrating companies, thereby exposing them to the attacks of the enemy, who is ever on the alert to destroy them ere they can join their force with the body of the Saints.

Among other misfortunes that befell the camp, I should mention a general fright

and stampede among the stock of H. S. Eldredge's company, the night previous to our arrival among them. Notwithstanding the exertion of the guard to keep them, they broke away with a terrific rush and roar, and fled into the desert southward, and amid the continuous sand-hills and buffaloes about 120 head were irrecoverably lost. After four days' fruitless search, the company, by yoking up all cows and loose stock, succeeded in moving slowly along, and brother Eldredge started ahead to get assistance from advance companies, or purchase more cattle at Laramie.

On the evening of the 8th August, sixty miles west of Fort Kearney, we had the pleasure of taking supper with brother S. W. Richards, who, with T. S. Williams, George Halliday, and another young man, was journeying west in Mr. Williams' carriages at the rate of about sixty miles a day. They were in fine spirits, and expected to reach Salt Lake about the 25th instant.

Between Big and Little Blue we met brother R. Campbell and his company, including the Swiss and Italian emigration, besides Scotch, English, and Welch. We camped and held a meeting with them on the 14th, and on the 15th with brother William Empey. These were the last of the emigration, and seemed in excellent condition, scarcely realizing that at this late season they were only 200 miles on their journey, and had 1000 yet before them. Unless the Lord stays the snows later than usual, they will have some cold fingers before they cross the last mountain.

From the Big Blue the country exhibited those signs of heat and drought which have prevailed to such an alarming extent over most parts of the United States. From all parts of the Union the cry has been—"We are literally burned up:" and frightful indeed have been the numerous fires that have consumed forests, fences, farm-houses, villages, and towns, and which no human power could extinguish, not to mention the blighting effects of the drought upon fruits and all summer crops, and the consequent fears of approaching famine. Add to this the fearful slaughter of human beings at the recent election in this city, the demolition of churches, and murderous riots elsewhere, growing out of the excitement about the secret order of "Know Nothings," or the American Protestants, *versus* Catholic aliens, and, truly, less than a Prophet's eye can see that the Lord is pleading with this nation, not alone with raging pestilence, but with famine, fire, and the sword.

Brother Spencer has gone to Cincinnati to enter upon his field of labour, and brother Lunt has started for England, *via* Philadelphia.

Brother Andrews has succeeded well in his labours here, and, on my arrival, he was stirring up the Saints to renew their covenants in baptism, and nearly all have done so since my arrival, and with them many who had never before been baptized. The Lord is shedding forth His Spirit upon the people, and many say they never saw such a good spirit among the Saints in St. Louis before.

After this month we shall leave Concert Hall, and occupy the Old Baptist Church in Fourth-street, a spacious building, with a gallery, which will be under our entire control, including also a basement in three rooms, suitable for councils, storage, or a rendezvous for our emigration. We feel to say now, send over the faithful Saints, brother Richards, and we will receive them, and do them all the good we can.

I purpose, if the Lord will, to start a weekly paper this fall, to be called the *Freeman's Advocate*.

I am likewise strongly contemplating starting up the river with a company of brethren to establish a location for the Saints on Kansas river, in the vicinity of Salt Lake road, on the public lands recently acquired from the Indians of Kansas territory.

If I am expected to take any part in fitting out that portion of the European emigration who intend crossing the plains next season, it will be desirable to know, at the earliest possible time, about the number of teams that will be required. One chief cause of delay with our last emigration was a lack of waggons. My feelings are for none to leave the Missouri to cross the plains, another year, later than the 1st of July, and the month of May would be much preferred.

I purpose calling a Special General Conference in this place on the first Saturday and Sunday in November, at which time we hope to have with us Elder John Taylor and his company, who are probably at this time on the plains.

I will keep you duly advised of my movements, and hope you will favour me in like manner.

With sentiments of brotherly love and

endearing ties of friendship, I remain, yours in Christ,

ERASTUS SNOW.

President F. D. Richards.

P.S.—Will not the Saints in Great Britain, who correspond with their friends in this city, cease to make Post-box 333 (which belongs to our office) the general receptacle of all their documents? If they will, we shall be eased of quite a burden, and save many dollars postage on letters addressed to persons that are dead, or moved to the Valley or some other part of the country, so that we never see them. Their friends can get letters which are addressed to St. Louis Post-office, just as easily as from our office. E. S.

WASHINGTON.

Extensive Appropriations by Congress for Utah—Appointments for Justice and Indian Agents for Utah.

Washington City, August 8, 1854.

President F. D. Richards.

My Dear Sir—Notwithstanding His Satanic Majesty raged and roared, the following bills and amendments to bills, have, with the blessing of God, passed both branches of the National Legislature, and having received the Executive sanction, have become laws of the land—

A bill to refund to the Territory of Utah the expenses incurred in suppressing Indian hostilities in the years 1850 and 1851,	$20,940.65
A bill to provide for the construction of a Military Road in Utah,	25,000.00
An amendment to the civil and diplomatic bill to increase the Utah Library,	500.00
An amendment to the civil and diplomatic bill to pay the Code Commissioners,	2,428.10
For general incidental expenses of the Indian service in the Territory of Utah during the year ending June 30th, 1854,	10,000.00
For general incidental expenses of the Indian service of the Territory of Utah for the year ending June 30.h, 1855.	20,000.00
For the expenses of negotiating treaties with, and making presents of goods and provisions to, the Indians in the Territory of Utah,	45,000.00
To defray the expenses of the Territorial Government of Utah for the year ending June 30th, 1855,	30,700.00
	$154,568.75

Three or four new post routes have also been established in Utah.

George P. Stiles has been appointed an Associate Justice of the Supreme Court of the United States. for the Territory of Utah, vice Judge Underwood declined.

Dr. Garland Hurt, of Kentucky, has been appointed Indian Agent for the Territory of Utah, in the place of Major Bedell deceased.

I remain yours, ever truly.

JOHN M. BERNHISEL.

VARIETIES.

WELL ANSWERED.—To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that one man should know all the world, but quite possible that one may know himself."

ONE HAPPY HEART.—Have you made one happy heart to-day? How calmly you seek your pillow; how sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs uttered. Yet how many of those sighs are caused by our own thoughtlessness! How many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude! How many husbands, by one little word, make a whole day of sad hours and unkind thoughts! How many wives, by recrimination, estrange and embitter loving hearts! How many brothers and sisters meet but to vex and injure each other, making wounds that no human heart can heal! Ah! if each one worked upon this maxim day by day—strive to make some heart happy—jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth.

A MINISTER was once riding through a section of the State of South Carolina, where custom forbade innkeepers to take pay from the clergy who staid with them. The minister in question took supper without prayer, and ate his breakfast without prayer or grace, and was about taking his departure, when "mine host" presented his bill. "Ah, sir," said he, "I am a clergyman." "That may be," responded Boniface; but you came here, smoked like a sinner, slept like a sinner, and ate and drank like a sinner; and now, sir, you shall pay like a sinner."

SUNDAY SCHOOL HYMNS.

OPENING HYMN.

O Lord, this morning, here we've met
To read and learn thy holy will;
Inspire with truth our teachers' minds,
With light divine our bosoms fill;

That as we go from step to step
In learning letters, sounds, and words,
We may be taught how to possess
Those heavenly gifts thy grace affords.

O may thy precepts be our choice,
Thy word a law by day and night,
That when our earthly course is run,
Our souls may dwell in endless light.

CLOSING HYMN.

Thanks we give, most gracious Father,
For thy blessings now bestow'd,
May we, through thy royal favour,
Still go on to know our God.
Seal instruction
On each young and tender mind.

When we part from one another,
Let thy grace our souls sustain,
And us keep from every danger,
'Till we all shall meet again.
Holy Spirit,
Guide our feet in ways of Peace.

Thus preserv'd from ev'ry evil,
May our grateful bosoms swell
With Hosannahs to our Saviour,
While we of his goodness tell.
Precious Jesus,
Henceforth o'er each thought preside.

Manchester. JOHN KELLY.

NOTICE.—Elder George Simpson, President of the Newcastle-on-Tyne Conference, requests us to state that Joshua Cutts, of Sunderland, has been excommunicated from the Church, for defraud.

ERRATUM.—In *Star* No. 42, page 672, List of Debts, Western Glamorganshire Conference, for "£113 5 10½," read £113 6 10½. The amount carried and brought forward and the total are in error accordingly.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 13TH OCTOBER, 1854.

Henry McCreery	£10	0	0	Brought forward	£48	1	0
John B. Maiben	20	0	0	James Reece	5	0	0
Josiah Rhead	5	0	0	John Aird	3	7	0
John B. Pears	9	1	0	William Pitt	10	3	7
Charles A. Harper	4	0	0	George W. Davies	5	0	0
Carried forward	£48	1	0		£71	11	7

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 44.—Vol. XVI. Saturday, November 4, 1854. Price One Penny.

PROTESTANT DISSENTERS, LATTER-DAY SAINTS, AND RELIGIOUS TOLERATION.

Our readers are aware that many of the public journals have recently been discussing the principles of religious toleration in reference to Protestant Dissenters and Latter-day Saints, the discussion arising from a disturbance of the Saints' Meetings at 41, Globe-Road, Stepney, London. By this time, perhaps, the country is rather cooled down, and enabled to judge calmly upon the subject. We therefore conclude to record a few facts of the case in question, and also the arguments of several of the journals which have taken up the subject.

We have received from Elder James Marsden an account of the disturbance and trial, and also a few particulars concerning the previous course of the defendant, which account we now submit to our readers.

"11, Grange Road, Bermondsey, London, September 29, 1854.

"Dear President—It is deemed wise that I should furnish you with an account of some of the notorious Hepburn's interruptions of our meetings, his late apprehension, trial, and conviction, together with a statement of the law relating to religious assemblies who dissent from the Church of England.

"Many persons have thought we were severe in prosecuting Hepburn for simply asking questions, and interrupting our meetings, but a statement of the several aggravating causes which led to the prosecution, and a consideration of the mitigated penalty inflicted, mitigated solely at our suggestion, will show that to use the law was the only alternative left us; and that all we have sought is, the protection, in the exercise of our religious rights, guaranteed to us by the law, and which is extended to every other British subject.

"Not to mention the many violent interruptions other brethren have experienced from him, the following will be sufficient for our purpose. In November, 1853, he entered a meeting-room in Poplar, where I was preaching; he commenced spouting and harranging the people, so that it became requisite to call the policemen to take him out of the room. In the same month, I was preaching at Barking, in Essex; he rose up in the meeting, and insisted that I should be silent. I requested the brethren to put him out of the room. They did so, when he struck one of them violently in the face. Supposing I was looking out through the window, he struck his fist through the glass, with a view to injure me. I, however, was not near the place, and so escaped injury. A policeman was called, and Hepburn was taken into custody for *assault*. He was bailed out, in two sureties of £5 each, to appear the next day and answer the charge. He estreated his bail, but was apprehended the next day, and fined for the assault.

"This had the effect of preventing him from interrupting me until Friday evening, the 18th August, when, in company with some sixty or eighty of his noisy admirers, he visited the Globe-Road Branch. Being appointed to preach, I commenced

my discourse. Having alluded to a passage in the Book of Doctrine and Covenants, Hepburn arose and asked for the page on which the passage was to be found. He repeated the question in a loud voice, so that I was unable to proceed with my discourse. As I knew the man, and was satisfied that his object was to create a disturbance, I requested the Deacon to call a policeman, who, after considerable resistance, succeeded in expelling the principal disturber from the room. The persons who were with him were greatly excited, and some of them threw two pieces of brick through the skylight, broke the bell, and committed other riotous acts. One of them arose and addressed the people against our consent, and is therefore liable to be proceeded against under the 52nd George III., cap. clv. sec. 3, as follows—'Provided always, and be it further enacted, That every Person who shall teach or preach in any Congregation or Assembly as aforesaid, in any Place, without the Consent of the Occupier thereof, shall forfeit for every such Offence any Sum not exceeding Thirty Pounds, nor less than Forty Shillings, at the Discretion of the Justices who shall convict for such Offence.' This man is still liable, and we refrain from proceeding against him simply because we believe it was his first offence, and that he was not aware he was breaking the law.

"The disturbance resulted in entirely breaking up our meeting. Hepburn threatened to be there again on the following week—we therefore applied to the police authorities for protection.

"On Friday, August 25th, I was preaching in the same place, when Hepburn again interrupted me in a more violent manner than before, when policemen were called, and he was at once taken into custody. His friends gave bail for his appearance on the following day. He accordingly appeared and was charged, before Mr. Hammil, the sitting magistrate for Worship Street Police Court, under the 52nd George III. cap. clv., sec. 12. —'And be it further enacted, That if any Person or Persons at any Time after the passing of this Act, do and shall wilfully and maliciously or contemptuously disquiet or disturb any Meeting, Assembly, or Congregation of Persons assembled for religious Worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any Preacher, Teacher, or Person officiating at such Meeting, Assembly, or Congregation, or any Person or Persons there assembled, such person or persons so offending, upon Proof thereof before any Justice of the Peace by Two or more credible Witnesses, shall find Two Sureties, to be bound by Recognizances in the penal Sum of Fifty Pounds to answer for such Offence, and, in default of such Sureties, shall be committed to Prison, there to remain till the next General or Quarter Sessions, and upon Conviction of said Offence at the said General or Quarter Sessions, shall suffer the Pain and Penalty of Forty Pounds.'

"Hepburn was charged with wilfully and maliciously disturbing a meeting or assembly of persons assembled for religious worship at the above place. A brief explanation of the circumstances of the case was given, and the magistrate was called upon to request the prisoner to find two sureties, to be bound by recognizances in the sum of £50, to answer for such offence at the next General Sessions for Middlesex.

"Elder Harrison being called to give evidence, deposed to the above facts, which were fully corroborated by P. C. 236. The licence of the Meeting-room having been produced, the prisoner was put upon his defence. He made many rambling and false statements; such as that he was a member of our Church, and therefore he had a right to ask questions, and speak in our meetings; that we were opposed to the laws and government of this country; and that on the 25th our meeting-place was not licenced.

"The worthy magistrate said it devolved upon him not to enter into the consideration of our religious tenets, but to administer justice according to the law; that he held in his hand the licence, which showed the room had been registered some years. He then asked whether the prisoner really was a member of our Church or not? The negative of this was clearly proved. The magistrate then asked, if there was any person in court who could swear to the signature of the Bishop's Deputy who granted the licence? There not being any one present who could do this, the case was ordered to stand over until Thursday the 31st. The prisoner was called upon to enter into recognizances of £50, to appear on the above date. He accordingly appeared, and the

licence being duly deposed to, he was fully committed to take his trial.

"Of course you have seen the newspaper report of the trial, which is, in substance, true; yet there are some mistakes in it. It states that Mr. Perry read our views of government from the Book of Mormon, whereas he read from the Book of Doctrine and Covenants.—See sec. ex. 1, 2. Also it states that we give two guineas per quarter for our room, but I said—'We give two guineas per month.'

"The report is also obscure, on account of the evidence of witnesses being given without the questions that called it forth. Then the question, 'Do you believe in and practise Polygamy?' was of too general a character to admit of a direct, unqualified reply. I therefore said—'No, we do not practise it in this country.' It was then asked—'Do your people practise Polygamy in Salt Lake Valley?' I answered, 'Yes.' This last answer is not reported, and the first is only partially reported, which makes it appear evasive, to persons who are disposed to take a prejudiced view of the case.

"Defendant's counsel did all he could for his client. This special pleader, in his speech, furnished a repetition of the more respectable anti-Mormon lectures. He tried to be impressive, but was rather too harsh and noisy. While listening to his words, we could not resist the impression, that most of our opponents were special pleaders—so complete was the resemblance. He reasoned very badly. He said we believed in Polygamy, which was contrary to the law of the country, and therefore we ought not to be protected. Now most Dissenters believe in, and strenuously advocate, the separation of the Church of England from the State. This belief and advocacy, or rather the thing believed and advocated, is contrary to the law; so, according to this argument, the Dissenters ought not to be protected.

"Assuming the old and oft refuted position, that the Scriptures teach there will be no more revelation, he said we were not Christians, because we believed in another revelation: whereas, if to be a Christian, it is necessary to believe the plain teachings of the Bible, then no person is a Christian who does not believe that God will give more revelation than that book contains.

"He said, that the licence was obtained by fraud; that the name of our Church was not mentioned by the person who applied for it; yet the certificate of licence says—'Protestant Dissenters, calling themselves Latter-day Saints.'

"He likewise said, we were not Protestant Dissenters, and therefore could not claim protection under the Act. Yet his two first statements show the contrary. The Church of Rome, and the Church of England believe in Monogamy. They also believe the canon of Scripture is complete. We protest against the Church of Rome, and dissent from the Church of England, on both these grounds. In fact, we protest against more things sanctioned by the Church of Rome, than are protested against by either the Church of England or the majority of Dissenters; and we dissent from the Church of England at least as much as do any of the Dissenters: and therefore, there is no body of professing Christians better entitled to be considered Protestant Dissenters than the Latter-day Saints.

"The penalty to be inflicted upon a person proved guilty of the offence, is definitely fixed by law. It says—'Shall suffer the Pain and Penalty of Forty Pounds.' As, however, we did not wish to punish the man, but simply to be secured from his disturbance, he was, at our suggestion, called upon to enter into recognizances of £100, and to provide two sureties of £20 each, to appear and receive the judgment of the Court when called upon. Therefore if this man should, at any time or place, in like manner, interrupt any of our religious meetings, held in a duly registered room, he will be subject to pay the full penalty of Forty Pounds.

"JAMES MARSDEN.

"F. D. Richards."

The *Belfast Daily Mercury*, of September 19, contains a rather lengthy article, and, upon the whole, the best we have seen in the papers, upon the matter. The inconsistency and folly of the remarks of the *Times* are forcibly dwelt upon—

"It is seldom in these countries that one meets with a disputant hardy enough openly to challenge the principle of religious toleration. We are all ready, at least verbally, to disclaim the barbarous policy of persecution. But what is toleration? and what is persecution? The moment these questions are asked, it turns out how very superficial was our agreement. It is common to hear distinctions

run between toleration and protection, between toleration and encouragement; and, on the other hand, persecution is distinguished from mere civil disqualification, and so forth; all which distinctions are simply proofs of the proneness of people to take refuge in words from the inevitable consequences of their own principles, or, more correctly, of the principles which they find it convenient to profess. It appears to us, there are just two theories on this subject which it is possible for a clear-thinking man consistently to hold. There is first the old theory, inherited from mediæval times, according to which the State undertakes to define religious truth, and visits with pains and penalties those who dissent from the doctrines it promulgates. And there is, in the next place, the modern theory, which on the part of the State disclaims this prerogative, and, as an inevitable consequence, restricts the duties of Government to affording protection to the lives, liberties, and temporal interests of the citizens. These two doctrines are intelligible; the one leads to persecution, which may take place under endless modifications, from death at the stake to the most insignificant civil disqualification; the other, carried to its logical consequence (which it never yet has been), leads to an absolute impartiality on the part of the State in its mode of dealing with all forms and shades of religious belief. If religious dogma leads to a violation of the law, the culprit is punished, but it is as a civil offender, not as a heretic.

"It so happens that the toleration which we enjoy in this country (and far be it from us to underrate it!) is the result, not of any correct appreciation by the public of the principle upon which alone toleration is defensible or intelligible, but of a compromise among the principal religious parties which compose the community. As in the course of our history each sect in turn got the upper hand, it gave its opponents a taste of the sweets of persecution; and thus by degrees every sect in the country, according as it has been able to make itself formidable, has obtained the benefits of civil and religious emancipation. No reason can be given (that is capable of deceiving an infant) for the exclusion of the Jews from Parliament, but this one—that we are able to exclude them with impunity.

"Now, the consequence of this state of things, in which our laws affecting religious sects flow from no clearly recognised principle, but from a clumsy compromise, is, that whenever a new case arises, we are all at a loss how to deal with it. For a specimen of the confusion of ideas which prevails upon this subject, we would refer our readers to an article which we yesterday published from the *Times*. The article in question was elicited by a case which was tried last week at the Middlesex Sessions, when a man was prosecuted and found guilty of disturbing a Mormonite congregation. This naturally gave rise to the question as to the treatment of this sect. Upon this the *Times* writes as follows—

"'We should be grieved indeed to see the great principle of religious toleration infringed; but are we, under the name of religious toleration, to sanction and protect assemblages of persons gathered together for the purpose of setting Christianity at defiance, turning its doctrines into ridicule, and bringing its practice into contempt? . . . . We are pleading the cause of religion against blasphemy, of reason against Bedlam—and decline at once entering into the consideration of any analogy which an expert casuist might suggest between the situation of Roman Catholic minorities in Protestant countries, and *vice versa*, and of Mormonites in Christian England. If a man does not see the profound absurdity and wickedness of a recognition on the part of the State of the Mormonites as a sect of Protestant Dissenters, we will not trouble him with more argument on the subject. . . . . Nor do they leave the question simply as one of theory. Their rules of practice—such as the one which provides for a plurality of wives—most certainly disentitle them to the protection of any orderly and decent community. . . If there is to be a limit anywhere, at least he (the Mormonite) must be excluded. . . . Let a man by all means be a Mormonite if he is silly enough or wicked enough to credit so monstrous a tissue of absurdities as the creed involves, but, at least, let not the Parliament of England stamp the mystic twaddle with its *imprimatur*. Let us not, in other words, sacrifice the feelings and opinions of a million rational beings to the distempered ravings of a single blockhead or knave.'

"This is the language of an angry man, seeking for an excuse to fall foul of the object of his resentment, but not seeing his way out of the quarrel. It surely would have better become the leading journal to have enlightened its readers

upon this by no means obvious matter, than to lose its temper, and discharge its indignation in all kinds of vapid and contradictory declamation. What irrelevant silliness, to talk of "the British Parliament stamping the mystic twaddle with its *imprimatur!*" Does Parliament stamp Liguori with its *imprimatur* when it pays Maynooth? We certainly do not desire to plead the cause of 'blasphemy against religion,' or of 'Bedlam against reason.' But a trifling matter may raise a large issue, and contemptible as Mormonism is, it may be sufficient to test our faith in our own principles. At least, we are certain that the grounds upon which it is sought, in the declamatory jumble which we have quoted, to exclude the Mormonite from a state recognition, might with equal force be urged against any other sect in the country. Whether Mormonites be recognised as 'Protestant Dissenters' or not, is a mere question of names, and need not be discussed. We apprehend, the only question of the least interest is, whether they shall be admitted to the benefits of toleration on the same footing as other sects. In the passage which we have quoted, three grounds are urged for their exclusion—the absurdity of their tenets, their blasphemy, and their immoral tendency. And, in the first place, if every man is to be persecuted who fails to satisfy the public, or a majority of the British Parliament, of the reasonableness of his religious views, we may well say, Who, then, can be saved? As a general rule, the tenets of every sect appear absurd to all who happen to be outside its pale. Does any Protestant regard the recent Encyclical letter of the Pope as anything else but a monstrous absurdity? In Dr. Newman's eyes, how absurd the claim of an ignorant Protestant boor to the right of private judgment! Then, what are we to say of the mysticism of the Swedenborgians, or of the rhapsodies of the Irvingites? Equally futile must be the attempt to make blasphemy a disentitling condition. Who will tell us what is blasphemy? We have our own notions of it, and so, we have no doubt, has each of our readers. But what is to be the standard? Is it blasphemy to deny the divinity of Christ? Many would think it so. Is it blasphemy to denounce him as an impostor? This is surely to 'set Christianity at defiance;' yet is the *Times*, on this ground, prepared to put down the synagogue? Vulgar jests passed upon the Virgin Mary are, we have no doubt, blasphemous in the estimation of all pious Roman Catholics; yet this kind of raillery is by no means uncommon in some of our highly-seasoned Protestant prints. Are we, then, to have one measure of blasphemy for the feeble sects, and another for the powerful?

> That in the captain's but a choleric word
> Which in the soldier is flat blasphemy

may be a rule of equity for her Majesty's 46th Regiment, but is scarcely a fitting principle for the guidance of the British Legislature. Besides, it is to be remembered, that the Mormonite errs on the side of excess, not of defect. There are very few orthodox doctrines which the Mormonite will refuse to endorse; he only insists upon adding some of his own. Now, the belief in the mission of Joe Smith and his revelation, whatever we may think of it, can scarcely be characterized as blasphemy.

"The question of immoral tendency is one that undoubtedly requires more delicate handling. If the practice of Mormonism leads to a violation of the laws of the country, the State is bound, to this extent, to put it down. Mormonism, for example, is charged with countenancing polygamy, and this institution is said to be in full operation in Utah. Assuming that polygamy is part of the system, this plainly involves a violation of British law; and any Mormonite indulging in the practice renders himself liable to be prosecuted, and dealt with accordingly. Again, exhortations to polygamy may, we presume, be treated as exhortations to any other crime—for example, theft. We have laws for prohibiting the sale of licentious books and pictures. Now, supposing anything to occur in the celebration of the Mormonite rites, inciting obviously to a breach of moral decorum, we don't see why the principle of this statute might not be brought to bear against it. But, on the other hand, we must remember that vague charges of immoral tendency against a system of opinions is no safe ground for proceeding to penal enactments. The greater part of the persecution that has been practised against religious sects was justified upon this plea. In the judgment of the Polytheistic Romans, the early Christians, because they asserted the existence of one Spiritual

God, were wicked Atheists; and they were burned, not for their heresy, but for their imputed immorality. All the persecution of Elizabeth's reign was justified on the ground that the Roman Catholics on one side, and the Puritans on the other, were bad subjects. The monastic system and the confessional are still thought by many to be of highly immoral tendency. The Calvinistic doctrine that a certain select number were chosen before the foundation of the world to inherit eternal glory, and the rest consigned to perdition, would certainly seem—since it represents the destiny of each man as irrevocably fixed—to take away all motive to virtuous conduct, and to generate either presumptuousness or recklessness. In short, the tenets of any sect, interpreted by the logic of another, may be shown to be pregnant with immorality. But we know that in point of fact these consequences do not follow, and that, in the words of Mr. Macauley, 'as men may be worse than a good religion, so they may be better than a bad one.'

"The course for the State—the only course that is consistent with the principles of toleration which we profess—is to deal exclusively with overt acts, or with direct exhortation to overt acts. Its business is not to pronounce upon religious truth, or to interpret the tendency of religious dogmas, but to give free scope to every form of opinion, so long as it conforms to the laws of the country. To grow uneasy and clamour for penal laws, because absurd and outrageous opinions are allowed free and open discussion, only betrays a lurking distrust of our own principles. The doctrines of Mormonism may be very degrading and absurd. The institution of polygamy is, in our opinion, one of the most pernicious in its effects that was ever inflicted upon human society. To it, more perhaps than to any other single cause, is to be attributed the unprogressive state of Oriental countries. But, in proportion to the extravagance of Mormonist doctrines, and to the insignificance of the body, should we be scrupulous in our treatment of them. The odium attached to the system, and the impunity with which it may be branded, might now procure an easy assent to penal statutes, the principle of which might afterwards be turned to very different purposes. The laws which secure our freedom of thought, even in the person of the most contemptible fanatic, are not lightly to be tampered with; and instead of 'declining at once to consider analogies,' and hounding on the public to measures to which they at all times are but too prone, it rather behoves those who aspire to guide public opinion to counsel temper and forbearance, and to point to the wide bearings and important issues which even the treatment of Mormonism may involve."

The *Manchester Examiner and Times*, of September 16, makes some stinging remarks upon the pious fit into which the *Times* fell, and places the Latter-day Saints at least as high in the scale of honesty and consistency as the *Times*—

"THE MORMONS AND THE 'TIMES' NEWSPAPER.—Mormonism, like so many other fooleries or fanaticisms, might, one should think, have already taught the great public instructors of the day that persecution, however indirect, is not a safe weapon against even the most monstrous perversions of faith or reason. There is little chance in this country of any serious interference with the free assertion or propagation of opinions, no matter how closely they may border on madness or blasphemy; and we are not afraid even of the power of the *Times* to curtail the right of any section of the community to the protection of the law, simply because they may hold or advocate the most senseless, or what may be deemed impious doctrines. It is, no doubt, a most melancholy fact that Mormonism has made such rapid strides, and acquired such a singular position in the United States; but it may be doubted whether ignorance and credulity have done more to strengthen and propagate its delusions than the brutal ferocity with which its disciples have been persecuted, and their settlements ravaged and destroyed. * * *

"The dearth of more absorbing or important subjects has, this week, thrown some of our leading metropolitan journals into a state of dignified solicitude for the honour and fair fame of Protestantism, and the occasion for this display has arisen out of a little incident that occurred the other day at the Middlesex sessions. . . . The decision of the bench was against Mr. Hepburn; but in the course of the evidence, it was stated by the Mormonite preacher, that his room in Stepney had been regularly licensed by the bishop's

registrar as a place of worship, and on this ground it was ruled by Mr. Bodkin that he was entitled to the protection of the law. We are not informed whether he would or would not have been entitled to legal protection had the Mormonites not taken the precaution to secure a licence. However this may be, two metropolitan journals, the *Times* and the *Morning Chronicle*, seize upon the incident as a subject for two long leading articles, and it is scarcely possible to infer from their contents whether or not they are meant to advocate the withdrawal of legal protection from the Mormonite preachers. . . . . Both the *Times* and the *Chronicle* are shocked at the idea of Mormonism, even by implication, being thus placed under the sanction of an Act of Parliament, and we are asked by the 'leading journal,' whether any care is exercised in the issue of licences. 'May A or B apply at the registry for the diocese of London and obtain the signature of the Deputy Registrar, and permission to open a building to the public for religious purposes, by simply calling himself a Protestant Dissenter?' The *Times* affects to deprecate persecution, and yet in the same breath tells us that it is extremely difficult to fix the boundaries of religious toleration. 'By all means let the Mormonites remain at peace so long as they do not violate the laws. Society, however, has a right to mark its disapproval of doctrines which would resolve it into its elements, by refusing all favour or privilege to the professors of such creeds. Tolerate, but do not protect them.' Now what is the meaning of this language? Does the *Times* impugn the decision of Mr. Bodkin, or think that toleration without protection by the law would be sufficient? What is the favour or privilege which, according to the *Times*, society has a right to refuse to Mormonites, or any other foolish fanatics? Is it the 'favour or privilege' of a Bishop's licence to preach and teach; or is it the 'privilege' of preaching at all? Religious freedom is a civil right, neither a 'favour' nor a 'privilege' in this country; and what the *Times* means, if it means anything, is that this civil right should be denied to the Mormons. Now Mormon or Mahometan, Jew or Christian, of whatsoever creed or complexion, are, as British subjects, entitled to the protection of their civil rights; and the first and foremost of these is the right to worship God in their own way, without hindrance or annoyance from those who differ from them, so long as they obey the law, and pay their taxes. We have had the *Times* gently abetting the application of a little 'mob law' to the bakers recently, and now the 'leading journal' is half disposed to advocate the doctrine that religious toleration is a 'favour' and a 'privilege' that may be dispensed with in the case of the Mormons. We should have thought that the *Times* might have discovered how much stronger means than denying them 'licences' for their places of worship have failed to put down the Mormons in the United States; and impious and absurd as may be their tenets, persecution at least, however modified, has never yet cured mankind of either folly or fanaticism. What the *Times* was aiming at when the tissue of contradictions contained in this anti-Mormonite article was penned, we cannot divine; for one half of every sentence deprecates, while the other advocates, the denial of religious freedom. 'We do not propose,' says the oracle, 'that a man shall be persecuted because he is a Mormonite, but we submit to the good sense of the country that he should not be entitled to call himself a 'Protestant Dissenter,' and as such to claim rights and privileges which were intended for others.' What 'rights and privileges' have the Dissenters, but those of worshipping God in their own way, and expounding their own faith or doctrines without molestation from any quarter? If these 'rights and privileges' are to be denied to the Mormons, why not to the Jews? One might think, from the tone of the *Times*, that some monstrous iniquity was forcing itself into the front rank of all the Pharisees, because a poor simple Mormonite missionary had got a verdict, in a court of justice, against a rude, loud-tongued zealot of another fashion, who had intruded himself into a 'three pair back,' where a few fanatics were peacefully assembled for what they thought and called religious worship. This overboiling of the pious spirit in the *Times* might be reasonably conjectured to have sprung from some other spirituous incitement than the theological—it is so terribly vehement and intensely twaddling. Joe Smith himself never played the religious impostor with half the ability of the *Times*. The poor Mormons are pounded to mincemeat in a mortar of phrases, as if the supremacy of

the Established Church, and the existence of Protestant Dissenters, had been threatened by the fact of this Mormonite missionary having actually procured a Bishop's licence to preach blasphemy in Stepney.

"Oh for a forty-parson power to sing thy praise Hypocrisy!"

"The *Times* is the Pecksniff of the press, and plays the Pharisee to perfection. He thunders with indignation at the thought that a believer in Joe Smith should share the 'favours' of the British Constitution; and, an Orthodox Episcopalian himself, holds it monstrous that Mormonites should have what he calls the 'privileges' of Protestant Dissenters. We cannot help thinking that this superexaltation of theological anxiety on the part of the *Times* is but a galvanized display of mock zealotry on stilts, for if there be anywhere in the wide world a real indifference to such subjects, it would be found, on close inquiry, in the neighbourhood of Printing House Square."

The *Nonconformist* of September 20, offers some very sensible observations (which the *Wesleyan Times* of September 25, indorses) upon the subject, with special reference to the views of the *Patriot*, which paper adopts the extreme views of the *Times*—

"TOLERATION WITHOUT PROTECTION.—Protestant Dissenters have for some time past given up their claim to toleration—they have even come to resent the application to religious communities of a verb whose meaning is best exemplified when it is coupled with a noun of bad reputation; as 'annoyance' or 'nuisance.' And this they have done, not as religionists, but as citizens,—declaring that they ground their claim to protection by the law, not on the assumption that they are good Christians, but on the fact that they are good subjects. Standing on this alone logical ground, they have greatly abated the offensive strength of the institution that, when it could no longer persecute, deigned to tolerate them;—and even dare to assail its very existence.

"Yet an organ of Protestant Dissent—our elder contemporary, the *Patriot*—is found echoing the indignation of the *Times*, that 'the Parliamentary privileges and immunities' of Protestant Dissenters are awarded to a sect whom the two authorities agree in refusing, with outraged sensibility, to consider Christian, even if human. A congregation of Mormons—whose rightful designation, by the way, in England, at least, is Latter-day Saints—meeting in a room at Stepney, was obstinately interrupted by 'a respectable looking Scotchman,' whose name may be familiar to our metropolitan readers from its frequent appearance on placards announcing Anti-Mormonite lectures, admission three pence each. The intruder was removed by the police, and ultimately indicted for misdemeanour. Proof was demanded that the Mormonist 'conventicle' was duly registered as a Protestant Dissenting place of worship—and the proof was given. It was then contended for the defence, that the prosecutors were not entitled to the protection they had thus formally claimed—inasmuch as they were not truly Protestant Dissenters—which it was endeavoured by cross examination to show. The decision was against the defendant. And thereupon, respectable and religious journalism is immensely scandalized.

"The *Patriot* copies from the *Times*,—with an air of proud and happy concurrence,—a paragraph of inflated inconsistencies, the sense of which is subsequently condensed into a sentence of fatal clearness: 'Tolerate, but do not protect.' We will not—to adopt for a moment the lofty manner of the adopted paragraph—'we will not trouble with any argument upon the subject' the man who does not see that the toleration which does not include protection is worse than useless; since it substitutes for the defined and therefore endurable inflictions of law, the undefined, illimitable tyranny of the mob. Refuse to a community safety from the irruptions of zealous or mercenary opponents into its public assemblies, and you open the way to a flood of social animosities that may even bear down before it the last refuge of individual right. We should have thought that the history of Mormonism in America—where it was persecuted into renown and power while in the enjoyment of 'toleration without protection'—had read too impressive a lesson on that head ever to be forgotten or mistaken. But it seems there can be nothing so impressive—neither Church-and-King riots in Birmingham, nor the shooting of Joe Smith in the painful exodus of his followers,—but the fell spirit of religious rancour will overlook or misapply it."

The *Examiner* is satirical, and it nearly falls into reverie on the matter, looking into the future with little less than a Prophet's eye—

"MORMONISM AND ROMANISM.—Some of our contemporaries are a little scandalized at the discovery that Mormons are formally licensed to assemble in conventicle under the name of Protestant Dissenters, and that their meetings are protected from disturbance in common with all licensed assemblies for religious worship. The question was raised the other day, and properly settled by Mr. Bodkin at the Middlesex session.

"Of course it is lamentable enough to think of the state of intellectual degradation in which many of our countrymen must live when Joe Smith finds so many followers among us, and the Mormon 'organ of opinion' is said to sell a quarter of a million copies weekly. But when the law begins to express itself actively shocked at the childishness of ignorant people, and undertakes to break and burn their superstitious playthings, instead of showing them the way to worthier occupations of the mind, surely it will not be with the followers of Saint Smith, or the believers of the Golden Bible, that the work of suppression by oppression ought to begin.

"The Golden Bible of the Mormons is but a book of man's inditing, every sentence of which is held to be of equal value to the Scriptures. Is this a singular instance? Why, some men, who are not even called Protestant Dissenters, but who rank as orthodox members of the English Church, have known how to degrade to the condition of a Golden Bible even the Book of Common Prayer. The Rubric, according to their creed, is exactly what the Latter-day Saint, in his cross-examination, said the other day of the Book of Mormon, 'equally as inspired as the Bible, and as authentic as the Word of God.'

"The same witness remarked to the Clerkenwell Court, that 'other sects are corrupt, and Bishops of the English or Protestant Church must come over to Joe Smith for salvation.' But what of that? Some of our Church dignitaries, with a suspicion on their minds that they must look for salvation to a church with sweeping claims, are already on the way to His Holiness the Pope of Rome. They enjoy the childish superstitions out of which millions look up to that infallible and Apostolic Head for reverence. Give Mormonism fair play, and in due time he of the Golden Bible may receive into his fold as many an archdeacon as he of the Golden Bull. And when in due time the 'licensed room, No. 41, Globe-street, Stepney,' shall have developed into such a splendid temple as your Mormons like to dream about—when there is marble and stained glass, and there are relics, and Joe's Urim and Thummim are gathered under a dome in any place accessible by easy travel—there will possibly be as many of our spiritual masters bound for such an Utah as for Rome.

"Let the poor unlettered man go to the Salt Lake then, as freely as you let the rich and lettered man betake himself to the Seven Hills. For if the time should come when Mormonism shall be splendid, and Romanism mean, then the whole case will change, and it will become requisite to plead for the poor and foolish man's right to submit himself to the supreme Pope, and to believe in the divinity of bread, as being at least equal to the wealthy and wise man's right to submit himself to the supreme Smith, or, remaining in the English Church, to uphold as part of its creed the Mormon sacrament of baptism for the dead."

We have no more space for quotations, but we may observe that the *Eclectic Review* for October, the *Daily News* of Sep. 15, the *Newcastle-upon-Tyne Guardian*, in a recent Number, and other papers, advocate the liberal side of the question.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 4, 1854.

"TOLERATE, BUT DO NOT PROTECT."—In a previous Number of the *Star*, we took occasion to notice the illiberal and anti-Christian views of the *Times* concerning the

Latter-day Saints, which were elicited by the late trials in London, a statement of which, by Elder Marsden, we give in this week's *Star*.

A few days' patience has shown that but a very small portion of the public press was prepared to echo such intolerably tolerant sentiments, while by far the most intelligent, high-minded, and sound-thinking editors have taken a more enlightened view of the subject, and have produced substantial arguments to show the folly of the *Times'* position, and the utter impotence of its course to suppress "Mormonism." It is a source of joy to hear the Press thus remonstrate against such "*tolerate but do not protect*" doctrines; and while it preponderates in favour of freedom and protection in religious and civil rights, Briton's sons and daughters may rejoice in the safety and prosperity of their own institutions, and they will have the prayers of a poor but virtuous people, that peace may continue in her borders, and prosperity attend her rulers; but let the principles advocated by the *Times* prevail, and their fury will not be spent upon the "Mormons" alone; every Church and every society who have not the tolerating and protecting power in their own hands, must in turn realize its dread vengeance. A greater than the *Times* has said, "With what measure ye mete, it shall be measured to you again." We have deemed it profitable to present our readers with some of the views of our cotemporaries upon the subject in question, believing that its importance justifies the liberal appropriation of space for that purpose.

Decease of Elder Major.—The Saints are again called to mourn the loss of a faithful, worthy brother, and minister of Christ. Although we were not favoured by a familiar personal acquaintance with the deceased, yet his prominent position as a member of the High Council of the Stake of Zion, gave us an idea of his excellence of character and his moral worth. Alike cheerful and happy under adversity as well as prosperity, he toiled unceasingly with the Church in the West to gain and establish an inheritance for himself and household in the peaceful Valleys of the mountains. The high regard which he entertained for the counsel and dictation of the Holy Priesthood, as well as for the reward of the righteous, ever inspired him with a dignified sense of his high and holy calling, and led him on to conquests in the truth, so that while he rests from his earthly labours, his works will still increase, and follow him, till in the resurrection they will count for him crowns of immortality and eternal lives. His holy Priesthood being without beginning of days or end of life, he is still a minister to the departed. As the Saviour died, &c., that he might become Lord of the dead and of the living, so also his Prophets, Apostles, and Elders are by the same made ministers of truth to the dead as well as to the living. We may therefore comfort ourselves, that while the demise of faithful ministers is present loss to the Church on earth, it is gain to those who are crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" To those who are clothed with the Eternal Priesthood, and who have learned that at the approaching advent of the Saviour his faithful servants will come with him, death presents but little more dread or terror than would a mission to the dark regions of Hindostan, from whence Elder Findlay so interestingly writes us.

Emigration.—Upon this subject we are not able to give the minute information which is desirable, as we have not yet learned what amount of means will be placed at our disposal in aid of P. E. Fund passengers, nor have we learned what the difference of expense will be of the passage from Philadelphia to St. Louis, over that from New Orleans to the same place. The increased demand for wagons, oxen, cows, &c., on the Frontiers, will not render it prudent for any to calculate on getting through

by their own means, with less than £50 for a wagon, two yokes of oxen, and two cows. The price of passage hence to Philadelphia will not differ much from the usual fare to New Orleans. As we are now in communication with Elders Taylor and Snow, we expect to be supplied with the necessary information soon, and shall lose no time in communicating all needful intelligence to enable our readers to successfully determine their abilities to emigrate to the Valley or to the States.

HOME INTELLIGENCE—*Edinburgh Conference.*—Edinburgh, October 14, Elder William Heaton writes. The Priesthood generally are united, and a good feeling pervades the Conference. In Edinburgh and other places considerable opposition prevails, but in some portions of the Conference good hearings are obtained, and prospects are cheering.

Staffordshire and Shropshire Conferences.—Shrewsbury, October 16, Elder Sylvester H. Earl writes. A number of lively camp meetings had been recently held in the Conferences, and were apparently doing much good. Quite a number of individuals had been lately baptized, and several persons in the country villages had opened their houses for preaching. In the Potteries, the Saints were awaking up to a sense of their duty, and they evinced great desires for the rolling on of the work.

ARRIVAL FROM GREAT SALT LAKE VALLEY.—Elders Henry Lunt and William Gibson Walker arrived at Liverpool from Great Salt Lake Valley, October 16, on missions to this land. They sailed from New York, on board the *Constitution*, September 27. They seem warm and energetic in the good cause, and will doubtless do much to convert others, and strengthen the brethren.

ORGANIZATION OF WESTERN BANKERS AND CAPITALISTS.

It is a part of the "manifest destiny" of "the West"—or rather of the great Mississippi valley—to become "the seat of empire" for our country. The time will come when the States of Indiana, Illinois, Missouri, &c., will become the Central States of the Union. Within these States there will be a "commercial centre," which will, in a great degree, be to the *whole* country what New York now is. Every resource and element of wealth existing here in unbounded profusion, which the industry and energy of our people are developing as rapidly as possible—the great rivers and artificial lines of intercommunication, and the natural tendencies of the course of empire, all point to this as the centre of commercial and manufacturing supremacy.

We observe that an organization of Western bankers and Western capitalists is proposed to be shortly effected, which, it is intended, will in some sort contribute to the monetary and commercial independence of the West. The organization contemplates a union among the banks of the West for their mutual protection, and a combined effort to up-build and sustain the monied interests of this part of the country, independent of the "commercial centres" of the Atlantic sea-board. This is a very important movement—one which, if rightly managed, may be the means of giving new life and vigor to the ramifications of agriculture, of trade, of manufacture, and of general prosperity. It is one that interests all enterprising citizens. Hitherto the monopolists of trade in the Atlantic cities have made enormous profits on the productions of the West—on *their* manufactured goods sold to Western producers—and on Western money itself. Now there is no good reason why these States—rapidly increasing in population, wealth and power—should continue their wholesale contributions to New York extravagance and luxury.

Proper banking facilities and the availability of capital, exert most powerful influences for weal or woe upon the country. None of her sisters are more deeply interested in this movement than Indiana; and we broach this subject at this time, from the fact that the banking regulations of this State, are expected to be the subject of legislation next winter.—*Vincennes* (U.S.) *Gazette.*

DEATH OF ELDER WILLIAM WARNER MAJOR.

35, Jewin-street, City, London, Oct. 11, 1854.

Dear President F. D. Richards—In compliance with your request, and our own feelings, we proceed to make a statement of a few leading incidents in the life of our late brother, Elder William Warner Major, who departed this life on the 2nd instant, at seven p.m.

Elder Major was baptized in London in the year 1842. He was soon ordained an Elder, and sent on a mission to preach the Gospel in Reading, and throughout Berkshire, and was successful in bringing many persons into the Church.

He continued to labour in the Ministry, with considerable success, until the winter of 1844, when he emigrated to Nauvoo, where he arrived about the month of August in that year. He soon became acquainted with the Authorities of the Church, and was extensively employed by them in his profession, that of an Artist. He continued with the Church through all her difficulties in Nauvoo, until she was forced to remove in 1846.

He travelled to "Winter Quarters" through rain, hail, snow, and wind, and endured many and great hardships, with thousands of other Saints, who were driven from their homes for the Gospel's sake. In Winter Quarters he was appointed a member of the High Council of the Chief Stake of Zion, of which he continued an honourable member, until the 6th April, 1853, when he was appointed on a mission to England.

In 1848, he left Winter Quarters, with President Young, for Great Salt Lake Valley. He lived in Great Salt Lake City five years. He travelled through the principal settlements of Utah, and made many interesting sketches of imposing scenery in those Western wilds; also of many of the Chiefs and Braves of the Tribes of the Wilderness.

He was diligent in attending to all his duties as a Counsellor, and in providing the necessaries and comforts of life for his family; and was ever ready to go or come at the bidding of those whose right it was to command him.

It has been said, "Brother Major was perfectly master of his temper." In all his trials no person ever saw him betray what could be called, a bad temper. In this respect he was truly exemplary. His kindly disposition won for him many friends. Indeed he had few or no enemies.

He arrived in England in December, 1853, and was appointed to labour under the Pastor of the London, Kent, Reading, and Essex Conferences. When he arrived he was suffering from a severe cold and a cough, from which he was never entirely free until he died.

On the 13th August, about three p. m., while crossing the river Thames by the Hungerford Suspension Bridge, he was suddenly seized with chills and vomiting. Brother and Sister Scott were with him, and they took him to their own house. They sent for brother Kimball, who was with him all night, and administered to him several times. During the night, he suffered much from cramp in his legs, and was much distressed with chills and fever. In a few days he became better, but soon relapsed into the same state, and so continued to be better and worse, so far as pain and distressing symptoms were concerned, but continually became weaker, until Sunday, the 1st instant, when he suddenly became worse, and continued to linger until the 2nd, about seven p. m., when he quietly died.

Elder Major evinced a strong determination to live, and to fulfil his mission. He struggled hard against death; and although he never uttered a murmur, but frequently expressed his gratitude and thankfulness, yet he evidently had no idea of dying, so long as he could speak, or consciousness remained.

Every thing that could be done, was done for him. The kind attention of brother and sister Scott, brother and sister Williams, and brother and sister Smith, deserves especial notice.

Such is a brief outline of the career of this faithful messenger of truth. It seems hard that he should die so far from home and friends, but this will serve to enhance his fame and brighten his crown. He fell while fighting the battle of truth. He fell honourably, nobly. He fell to rise again, for his title is divine, and he maintained it inviolate to the last.

William H. Kimball.
James Marsden.

FOREIGN CORRESPONDENCE.

HINDOSTAN.

Kurrachee and Vengoorly — Permission to preach at Vengoorly — Baptisms — Ignorance and Superstition of the Natives.

Belgaum, July 26, 1854.

President Richards.

Beloved Brother — I presume, from brother Samuel's letter of the 17th May, that, ere this reaches you, he will have left his important field, in which he has laboured so advantageously to the Church, and with so great honour to himself, for the bosom of his family and the home of Saints. And, that you are once more surrounded with old associations, under the universal hail of British Saints, as well as foreign correspondents—I feel to most heartily congratulate the British churches upon your arrival once more in their midst; and may you realize your most sanguine desires in them, as well as every other branch of your exalted responsibilities.

I have to confess that my communications have of late been rather scanty; but, be assured, this has not arisen from any want of desire to keep you informed of our doings in the east, but from a lack of anything of interest to communicate. India is indeed a barren corner in the Lord's vineyard—it is like plodding and ploughing up all the time.

After the departure of our military brethren from the island of Bombay, matters there put on rather a forbidding aspect, so that, although a most assiduous distribution of books, tracts, &c., was kept up for several months, even after meetings had been unobtainable, it seemed wisdom to seek a people who might return a more favourable response to our efforts.

At this juncture Elders Leonard and Musser arrived from Calcutta, who proceeded on the 22nd February per steamer to Kurrachee, and I on the 27th March on board a patamar (small native craft) to Vengoorly, skirting the Portuguese territory, and from thence by bullock-bandy to this place. The land portion of our journey, about 80 miles, tracked a rough and uneven, but most fertile scene, crossing the deep beds of very many mountain streams, some of which were still running, but most of them dry. This, certainly, would be a most luxuriant country, did it only enjoy "the former and the latter rain." The mango and locust, both most delicious fruits, hung in abundance by the way-side; with an endless variety of blossomed trees and shrubs casting on the morning breeze their odorous fragrance, presenting the way-farer with a pleasing contrast to the rays of the sultry sun approaching his meridian. The notorious Ram-Ghaut lay also in our path, which is upwards of three thousand feet high, and as near perpendicular as you can imagine, to be climbed, clad in dense jungle,

Where the boar, the bear, and tiger prowl,
And monkeys screech in the midnight howl.

Once more in the midst of strangers, I felt as if relieved of a dead weight, and an approving spirit whispered it was well. I had anticipated evading a military collision here, by making my quarters in the native village, but found it so thickly populated that a vacant hut was rare; and then, the prejudices of caste seemed to forbid the white face a resting place. Forced back to camp, I rented, in the bazaar, a small ground floor, minus of ceiling or window, save the dozen sun-dials that struck through the apertures of the tile roof. Here, however, my trunk and trappings were scarcely fixed, when a peon called to ask my "hookham" (authority) for residing there. The first opportunity was chosen to wait upon the superintendent of bazaars. The Poona edict was referred to, which I met by relating the favourable features of a later date. He stated that he would inform the Brigadier-General that I had reported my arrival in camp. In a few days after, he informed me that the General wished me to take a house in the village, as the bazaars were for those who *kept shops*.

I next made application through the Quarter-master-General for permission to reside, preach, &c., in the pensioner's lines; and, in a few days more, learned through that gentleman that the step taken by the military authorities at Poona was to stand as a precedent to their decision on the matter here. I next waited on the Brigadier-General himself, and obtain-

ed his concession to receive any references I might obtain from the military authorities at Poona. These, I am happy to say, although the process prolonged a state of suspense and comparative inactivity for upwards of two months, were so overwhelming to the prejudices of the General and his colleagues, that I have been granted all that I asked for — to reside in camp, and exercise all the functions of a minister of the Gospel, in visiting, preaching, &c.; and this to the no small chagrin of those of the black cloth in the station, who now manifest a visiting zeal for the purpose of decrying "Mormonism," formerly unknown to them in preaching Christ crucified. Thanks to the Lord for overruling it so, and to General Wilson, who, I have reason to believe, stands alone at the present instant in British India in honourably granting to the ministers of this Church their rights, when called upon to do so. For this let his name be had in the honourable remembrance of the righteous. The grant may in itself appear small, and so it is, so far as the commandants of stations are concerned; but the opposite course pursued by others has proved a most stubborn, and, in many instances, an insurmountable barrier to the Gospel's progress: so overbearing is military rule in these lands.

While the foregoing was pending, I found many to profess a sympathy, but few seemed prepared to offer a helping hand. There was, nevertheless, an eye over me for good—that eye that never sleeps to the interests of those enlisted in His service, and who can, by visions of the night, open the fountain of benevolence to minister to their necessities.

But, poor, infatuated native India! While the Elders of Israel have forsaken home and the society of Saints, to wander under the suspicious eye of earthly authorities, and as something to be carefully approached by the populace, she knows not, nor will she learn, the day of her merciful visitation. I had thought that an approach toward the centre of the country, amidst what we may be permitted to call native simplicity, a more favourable native field of labour might be found; but it is not so—their superstitions are more unbroken, and, as a consequence, a greater amount of ignorance prevails. As an illustration of this fact—a Brahmin the other day asked me if "our God could grow;" and related that they had a stone god in the village who had formerly been very lean, but had grown very stout in all his parts, and would persuade me to come and see for myself, forgetting that I had not seen him in the days of his leanness. On inquiring into this matter, I found that this person was by no means isolated in his belief. The priestly institution of a continual oil-offering, which is poured on those sculptured deified stones, under the intense heat of a tropic sun, causes relaxation of their pores, and, as a natural consequence, swells them, till in some instances they burst asunder like the Babylonian dragon by Daniel's dose, though such an incident is taken much more coolly by its votaries.

Coupled with a strong traditional superstition, there is a preponderating avaricious principle wound up in all the calculations and movements of this people, that ill suits a Gospel requiring the *sacrifice of all things*, which is literally requisite in their case. Upon a profession of Christianity the parental roof no longer shelters the delinquent; the affectionate father or mother knows him no more: and, if married, the wife of his bosom may be, by consent of law, torn from him, and again adopted into her father's family; even public opinion denies him former associations common to all; in truth, his kindred, caste, and the Hindoo law declare him virtually *dead*. Hence, the institutions and provisions adopted by hireling missionaries to provide their converts with a home, food, clothing, &c., which, however, when applied to a people so void of every principle of rectitude, only operate as so many stimulants to hypocrisy; and, to this general fact, we have not been able to ferret out one honourable exception in their few converts in Western Hindostan—a truth proverbial amongst the natives themselves. Indeed, I am quite prepared to subscribe to the sentiments of Elder Jones (in *Star*, Dec. 10, 1853,) regarding the Bengalees, as being fully applicable to the natives of Western India, with this addition, that the Mussulmen, who are plentiful on this side of the country, are more spirited, but, at the same time, treacherous, daring, and blood-thirsty against those who attempt to hint anything derogatory to Mahomet's supremacy. They boast of a day not far distant when, not by missionary enterprize, for of this they have none,

but by sword and conquest, their faith will triumph throughout Asia; and, under this spirit, it is the most distant object of their conception to give heed to any other religion. There is in them, very perceptibly, the spirit of natal Romanism, yet tinged with a deeper shade of barbarism, like the smouldering embers of a faded glory, only lacking an opportunity to burst forth more destructively than before.

I have exercised faith for this people when all seemed clouded in sable darkness; and made myself, as far as their prejudices would admit, as one of themselves; even subjecting myself in many instances to their perfidy, through an intense desire to gain some. I have also baptized those of the highest shade of their sub-divided Brahminical caste; but their faith seemed inadequate to sustain them under the sacrifice. And now, it would be the proudest day of our existence, could we only hope for better things of them, nothing nameable could stand between us and the accomplishment. Nor do we feel to slacken our efforts until the Lord, either by His blessing give us our desire, or through His servants say, "It is enough."

I have rented a commodious bungalow, and furnished it for meetings; and have also formed a native daily class, for the two-fold purpose of forcing myself into their society, and assisting to pay rent and other necessary expenses; having established four meetings in the week for preaching, and two for natives exclusively. There continues to be a good attendance of Europeans for the size of the station, comprising only one European regiment, and one company of artillery, with about two hundred, including pensioners, staff, and civil servants. A few have been baptized, and prospects are rather flattering for an early increase.

At the last accounts from Poona, matters were rather stiff there; and from Kurrachee, the brethren had been prevented from residing or ministering in cantonments. I have sent a memorandum of the favourable decision of Government, and that of the authorities of this place, which, I doubt not, the brethren will use to advantage. The Bombay papers having also intimated our success, it is to be hoped the military authorities of Kurrachee will follow the laudable example, that the brethren may be permitted to pursue their course undisturbed.

Craving an interest in your prayers, I, with much respect, subscribe myself your brother and fellow-labourer,

H. FINDLAY.

VARIETIES.

If we would increase in the knowledge and love of truth, we must practise the truth we already possess.

The inhabitants of Newcastle and Gateshead were alarmed about three o'clock on the morning of Oct. 6, by a tremendous explosion, which was heard for 12 or 14 miles' distance in the country, and 20 miles' at sea. The explosion occurred from the burning of a warehouse, in which were stored sulphur, nitre, and other combustible materials. Nine persons were known to be killed, and probably several more were buried in the ruins, and 300 or 400 were more or less injured. Eighty-one business establishments and dwelling houses were destroyed or badly injured. The estimated loss of property was about £1,000,000 sterling.

Literary Notice.—*Route from Liverpool to Great Salt Lake Valley, Illustrated.*—We have on hand several hundred copies of Parts 1, 2, and 3 of this work, containing a complete History of the Latter-day Saints' Emigration from Europe, which we have printed for the purpose of supplying such persons as desired to obtain that information without procuring the entire Work. We are therefore prepared to execute any orders that may reach us for these parts separately.

We also take this opportunity to inform subscribers, that our arrangements for publishing this beautiful Work have been made upon the basis of their orders, and we hope they will continue until the whole fourteen Parts are published. Owing to the great expense which will be incurred in its execution, we have to inform the Conferences that we can not reduce their orders, and supply the Work at its present almost nominal price, considering the limited edition published. The Book-Agents should consequently see that subscribers take the Parts as they are issued, and not leave them for the Conference to pay for.

In order that subscribers who purpose to emigrate the ensuing season may not be dis-

appointed in being able to complete the Work, we will receive from them, in Liverpool, the balance of their subscription, and forward the unpublished Parts to them, and reduce the number sent to their Conferences accordingly.

We are also able to supply three hundred new subscribers for the whole of the Work.

Part 5 will contain portraits of Joseph and Hyrum Smith, Willard Richards, and John Taylor.

ON THE DEATH OF ELDER WILLIAM WARNER MAJOR,

WHO DEPARTED THIS LIFE OCT. 2, 1854.

Again relentless death has hurl'd
His fatal dart,
Another brother from this world
Is call'd to part.

Not in the midst of kindred near—
No wife nor child
Sooth'd his last moments in this vale—
This Bab'lon wild.

Whilst roaming far away from home,
The truth to tell
To thousands perishing in sin,
The victim fell.

On all occasions he was found
A genial friend,
The kind regard he 's thereby won
Will never end.

Faithful in all his labours here,
His works remain,
And henceforth ever will increase,
To his great gain.

We mourn not without hope, for well
We know his claim
To hold among the Priesthood still
An honour'd name.

And though he 's left this lower sphere,
We're certain how
He labours in the spirit world
For Zion now.

And by the resurrection's power,
When Saints have rest,
He'll come again and reign with us,
Among earth's best.

Liverpool. JOHN JAQUES.

NOTICE.—All letters on business with the Depôt, 35, Jewin St., City, London, should hereafter be addressed to Mr. John B. Maiben.

CAUTION.—Elder Andrew Ferguson, President of the Preston Conference, requests us to publish, that Thomas Loum, of the Preston Branch, has absconded from that place, taking with him moneys belonging to the Branch, and leaving debts due to several parties. Any information concerning him will be thankfully received by Andrew Ferguson, 3, Cunliffe Street, Preston.

ERRATA.—In *Star* No. 42, Quarterly List of Debts, Lincolnshire Conference, for "£94 16s. 2d." read £94 9s. 2d.

In *Star*, No. 43, page 685, line 47, for "Sampson," read Lambson.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 20TH OCTOBER, 1854.

Thomas Parkes	£7	0	0	Brought forward	£29	11	7
Griffith Roberts	3	10	0	Edward Middleton	5	0	0
John Threlkeld	6	1	7	William Davies, jun	0	10	0
John B. Maiben	3	0	0	Richard Harper	2	5	0
Charles A. Harper	10	0	0				
Carried forward	£29	11	7		£37	6	7

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 45.—Vol. XVI. Saturday, November 11, 1854. Price One Penny.

GENERAL COUNCIL OF THE PRIESTHOOD OF THE SWISS AND ITALIAN MISSIONS

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT COURS DE RIVE, 42, GENEVA, OCTOBER 1, 2, 3, 1854.

Cours de Rive, 42, Genève, Oct. 9, 1854.

President F. D. Richards.

Dear Brother—I take pleasure in informing you that we held our Council as was anticipated, the minutes of which are herewith transmitted; also the statistical report, which I hope will be satisfactory to you. Should anything, however, have escaped my attention, if you will have the kindness to let me know, I will take pleasure in forwarding the same.

In relation to Elder Stenhouse, and the wise and discreet manner in which he has introduced the Gospel into the missions, eulogy on my part would be useless; suffice it to say, that my feelings and sentiments are fully expressed in the Council minutes.

Perhaps a continuation of my narrative from my letter of the 23rd of August would not be altogether uninteresting.

I left Genève, in company with Elder Stenhouse, on the 30th of August, to visit the Branches. We went as far as Lausanne, a distance of thirty-three miles, where there are a few Saints.

On the 31st we went to Neufchâtel, forty-two miles, thence to the village of Saules, six miles further, where is also a small Branch. In Genève, and the foregoing places, the French language is mostly spoken.

September 1st, we returned to Neufchâtel. Here we separated, to visit different portions of the German cantons. Elders Stenhouse and Savage went to Berne, myself to Zurich, ninety miles.

I arrived at Zurich about six o'clock on the morning of the 3rd, after riding in the "diligence" all night, and the previous afternoon, without being able to speak to any one. I found Elder George Mayer, and the Saints in Zurich, in good health and spirits.

On the 10th a Branch was organized at Weining, six miles from Zurich.

During my stay at Zurich, I was favoured with two communications from you *via* Genève.

The Cholera has visited Switzerland this season, it is said for the first time. There were a few cases in Zurich while I was there.

On the 16th I returned to Genève, and on the 12th Elder Secrist arrived from Thun.

Elder Stenhouse and the Council join me in very kind love to you and brother Spencer.

Yours in the New and Everlasting Covenant,

DANIEL TYLER.

MINUTES OF THE COUNCIL.

Oct. 1, 10 A.M.

Present—Two High Priests, two Seventies, and five Elders.

Meeting opened by singing. Prayer by Elder TYLER.

Moved, by Elder TYLER, that Elder Stenhouse preside over the Council. Carried.

Elder Charles R. Savage was chosen Clerk; and Elder Samuel Francis, Reporter.

Elder STENHOUSE—Beloved brethren, we are met together on a very important occasion. To discharge our duties acceptably in the sight of our heavenly Father, we must obtain His Holy Spirit. We are not here to consume time, but to do business for the spread of the work in these missions. We shall do well to seek earnestly the Holy Ghost, to enlighten our minds upon every remark that may be made under its influence, or which experience may have already shown us to be worthy of our attentions. I make these observations not for formality's sake, but because I feel that we have much to say which may be of great profit to all, and especially to those brethren who will be this day appointed to various fields of labour.

When I look back upon the circumstances attending the introduction of the principles of salvation in these nations, and consider our own weakness, and now look upon the work which has been accomplished, I feel profoundly grateful to the Lord for His goodness. All things have gone along right, and to Him be ascribed all the praise, honour, and glory.

Brethren, be not discouraged by difficulties. Let not doubts and fears weigh upon your minds. In spite of every opposition, the work of the Lord will be accomplished. I have heard good things prophesied, and have seen dark days follow; but by humility and perseverance, what was promised has been verified. I say this that you may not be disheartened if the promise or suggestions of the Holy Spirit may not meet with an immediate fulfilment. In looking upon the past and the present, I feel satisfied that even more than our most sanguine expectations have been realized.

Elder STENHOUSE then gave a detailed account of the financial affairs, missionary funds, books, &c., transferred his books to Elder Tyler, and said—Brethren, you have not all received the same amount from me, but I have endeavoured to give to every man according to his wants. It is for you now to manifest your approval or disapproval of this part of my administration. [All cried—"We approve."]

The position of the work in the cantons of Genève, Vaud, Neufchâtel, Basle, Zurich, and Berne was represented by Elders GEORGE D. KEATON, CHARLES R. SAVAGE, GEORGE MAYER, and JACOB F. SECRIST.

Elder STENHOUSE—Brethren, it was thought prudent for me to preside over the Council, but now that I have rendered an account of my stewardship, and received your representations, I feel that the moment has come for me to retire from the Presidency of these missions. I therefore propose, that Elder Daniel Tyler's appointment to the Presidency of the Swiss and Italian missions, be officially acknowledged by, and that he now preside over, this Council.

Seconded by Elder CHISLETT, and carried unanimously.

Elder TYLER—It is a source of joy to me to meet with my brethren in the capacity of a Council, especially as I am honoured with the appointment to succeed such a wise and good man as Elder Stenhouse.

It will not be out of order for me here to express my feelings respecting the course Elder Stenhouse has pursued in the establishment of the work in these missions. So far as I am capable of judging, from the short time I have been here, I give it as my opinion, that all has been done that could have been done under the circumstances. A superficial observer might think the work small, but when we consider that but little more than four years ago Elder Stenhouse entered these missions, without a knowledge of the languages of the people, or *even a single tract* to put into their hands, and that now several works have been published in the French and German languages, and that the Gospel has been introduced into so many cantons under his direction, we see ample proofs of the wisdom of his course, and of the blessing of God upon his labours.

I pray God to bless him in retiring from his present field of labour, and give him, his worthy companion, and his little ones, a safe and speedy passage to the Valleys of Ephraim.

Elder TYLER then moved, that a testimonial be given to Elder Stenhouse, expressive of our high estimation of his la-

bours in these missions, to be written on parchment, in the English, French, and German languages—a copy to be entered in the record of the missions; also, that we use our best endeavours to assist him in his emigration.

The motions were seconded and carried unanimously.

Elder STENHOUSE—Dear brethren, it is customary for those honoured with an expression of confidence, to make a speech in return. I will simply say, that I have done no more than my duty, and the work accomplished is as much to the honour of my fellow-labourers as of myself. It is nevertheless agreeable to me to hear these expressions of confidence and kindness towards myself and family, and for these I thank you.

Though we are this day few in number, and far from the body of the Church, I feel impressed with the importance of all we say and do. Our propositions will be seen and felt in after days. I have realized, in these missions, that every man will be judged by his works—they will speak for or against him. It is a foreign mission that teaches us our weakness and littleness. Brethren, if you have not learned the weakness and littleness of man, you soon will learn it here, but God will be with you, and bless you abundantly, as He has done your humble servant. I have profited much by the experience and instruction of President Lorenzo Snow. Should I be able in turn to benefit you, I shall be happy to do so.

Elder STENHOUSE then gave many good and valuable instructions.

Elder TYLER thanked Elder Stenhouse for his expressions of kindness and confidence towards him, and the brethren for their expressions of satisfaction in receiving him as their future President, and he hoped to pursue a course worthy of the confidence reposed in him.

He then congratulated the brethren on the unanimity and good feeling existing among them, and exhorted them never to allow any contrary influence to enter their hearts. He advised those who were ignorant of the languages, not to be discouraged on that account, as the knowledge they would acquire of the laws, manners, and customs of the people, during their studies, would be of great service to them when they should enter more fully into their labours.

Benediction by Elder STENHOUSE.

Half-past Two, p. m.

Meeting opened by singing. Prayer by Elder Stenhouse.

Elder TYLER—Beloved brethren, I am happy to meet you again, but I do not feel to occupy much time at present. I will give way, and shall take pleasure in hearing you speak of your fields of labour, and your feelings towards Elder Stenhouse.

Elder KEATON — Our prospects in Genève are good. We have many friends. I believe many will join the Church. I know Elder Stenhouse to be a man of God.

Elder SAVAGE—In the cantons of Vaud and Neufchâtel, we have many difficulties to cope with, but our prospects are good. I hope to baptize soon. With regard to brother Stenhouse, I have ever found him a brother and a friend, and I pray that he may reap the reward of his arduous labours.

Elder MAYER—I baptized 14 individuals in Basle, but through false brethren, and opposition, the Saints have been scattered. Elder Stenhouse sent me to Zurich, where I have been instrumental in raising a Branch of as good Saints as I have ever seen. I believe the work will spread through the country like a flame that cannot be extinguished. I know Elder Stenhouse to be a good man. I have found him a friend in times of trouble.

Elder SECRIST—I am glad to meet with the brethren in Council. I have received good instructions here. I got along very well in Thun, and began to baptize, when I came to Genève. I love brother Stenhouse, and know him to be a man of God. He has been a solace to me in times of difficulty. My prayers shall be in his behalf. I am glad to receive such a good man as Elder Tyler for his successor.

Elder KEATON — There are three Branches in Italy. In the valleys where the Saints are, prospects are good. The Saints are good and faithful—the most obedient I have ever seen. They are very poor. We have been unsuccessful in endeavouring to introduce the Gospel into the towns on the plains.

Elder CHISLETT—I have no one to represent but myself. In doing that, I can say I feel well. I can testify to what Elder Savage has said about his field, having spent a few weeks with him. During my short acquaintance with Elder Stenhouse, I have found him to be a good

man. I pray God to bless him abundantly.

ELDER BUDGE—I feel thankful for the good influence we enjoy this day, and for the wise counsels we have received. I labour under the same disadvantages as some of my brethren—ignorance of the language. I am determined to do all I can for the work. I have known Elder Stenhouse a long time, and am happy to say I know him to be a good man. I am glad to labour under Elder Tyler.

Elder FRANCIS—I do not feel far from home, as I am with so many of my English brethren. My determination is to do the best in my power for the work. The little time I have spent with Elder Stenhouse has been a time of pleasure. I believe him to be a servant of God. I also feel well towards Elder Tyler.

Elder TYLER congratulated himself on being favoured with such good and faithful men to aid him in the great work of God in these lands. He gave some good counsel and instruction.

Elder STENHOUSE—While the brethren were speaking of the difficulties before them on account of their ignorance of the language, it was with difficulty I could retain my place, I was so full of good feelings towards them, and disposed to say so many encouraging things, but Elder Tyler has relieved me of "the burden of the word of the Lord."

I have looked upon the appointment of Elder Tyler with pleasure, and have much confidence in the future well-being of the work in these missions under his watch-care. Every day's experience together proves that the spirit of his mission is upon him, and I have the fullest assurance that what he may lack of personal experience, and knowledge of languages, will be amply supplied by the riches of the Holy Ghost. Brethren, you have to sustain Elder Tyler in all things he may set his hands to accomplish. I have every confidence in you all, and should the Lord in His designs return me to the Continent of Europe, I shall find that a good and glorious work will have been accomplished.

The following appointments were made by Elder TYLER—Elder Keaton to preside over the Neufchâtel Conference, Elder Chislett to preside over the Genève Conference, Elder Francis to preside over the Italian Conference. Elder Budge and Priest Collier to labour under the direction of Elder Mayer in the Zurich Conference.

Resolutions to sustain the Authorities of the Missions, the General Authorities of the Church, &c., were moved and carried unanimously.

Benediction by Elder TYLER.

October 2, 10 A. M.

Meeting opened by singing. Prayer by Elder STENHOUSE.

In answer to a question from Elder Keaton, Elder TYLER said—Brethren, I do not wish you to confine yourselves to one place, if openings present themselves in other places. Your fields are like the wheat in the Valleys of Ephraim, where we harvest from June till September, cutting as it ripens. Were we to cut the green, it would not only be lost, but the ripe portion, being neglected, would fall into the ground, and all would be lost. I would say, then, work where the Lord works, and your labours will be crowned with success.

I wish to say a few words on the gathering. My short experience on the Continent has taught me that the spirit of emigration prevails to a great extent, both in and out of the Church, and I wish the brethren to instruct the Saints, that they should not emigrate without counsel from proper authority.

Elder STENHOUSE concurred in Elder Tyler's instructions.

Benediction by Elder SECRIST.

Half-past Two, P. M.

Meeting opened by singing. Prayer by Elder CHISLETT.

Elder STENHOUSE submitted his reply, in the French language, to the Anti-Mormon writers on the Continent, for the consideration of the Council. The brethren unanimously voted for its publication, and expressed their joy at having such a weapon for the defence and spread of truth.

Much good counsel and instruction was given by Elders STENHOUSE and TYLER.

Benediction by Elder STENHOUSE.

Oct. 3, 10 a. m.

Meeting opened by singing. Prayer by Elder STENHOUSE.

The committee appointed, presented before the Council the Testimonial to Elder Stenhouse, which was adopted.

Many questions were asked, and much

good counsel was given, pertaining to the work in the missions.

Benediction by Elder MAYER.

Half-past Two, p. m.

Meeting opened by singing. Prayer by Elder STENHOUSE.

Resolved, that the minutes of this Council be sent to the *Millennial Star* Office.

Business being finished, the time was spent in holy communion, partaking of the Sacrament, and in the brethren expressing their feelings respecting the work, and their affection for each other. The Spirit of God was poured out in a copious manner throughout the whole Council, which rendered it a time of rejoicing, knitting the brethren together in those holy ties known only to the people of God. May the good spirit enjoyed on this occasion fill the minds of all Saints.

The number of the Saints in Switzerland and Italy is as follows—2 High Priests, 2 Seventies, 12 Elders, 9 Priests, 8 Teachers, 1 Deacon, 258 Members, total 292.

The total number baptized in Switzerland, from the commencement of the Mission, is about 300.

T. B. H. STENHOUSE, } Presidents.
DANIEL TYLER, }

CHARLES R. SAVAGE, Clerk.

HISTORY OF JOSEPH SMITH.

(*Continued from page 605.*)

[January, 1839.]

Tuesday, January 1st. 1839, dawned upon us as prisoners of hope, but not as sons of liberty. O Columbia, Columbia! How thou art fallen! "The land of the free, the home of the brave!" "The asylum of the oppressed"—oppressing thy noblest sons, in a loathsome dungeon, without any provocation, only that they have claimed to worship the God of their fathers according to His own word, and the dictates of their own consciences. Elder P. P. Pratt and his companions in tribulation were still held in bondage in their doleful prison in Richmond.

Monday 7th. Anson Call returned to his farm on the three forks of Grand River, to see if he could secure any of the property he had left in his flight to Adam-ondi-Ahman, and was there met by the mob, and beat with a hoop pole about his limbs, body, and head; the man that used the pole about his person, was George W. O'Neal. With much difficulty he returned to Far West, with his person much bruised, and from that time gave up all hopes of securing any of his property.

Tuesday 8th. About this time, England and Ireland were visited by a tremendous storm of wind from the north west, which unroofed and blew down many houses, in the cities and in the country, doing much damage to the shipping; many hundreds of persons were turned out of doors, and many lives lost on the land and the sea, and immense amount of property destroyed. Such a wind had not been witnessed by any one living; and some began to think that the judgments were about to follow the Elders' preaching.

Thursday, 10th.

Resolved by the Senate, the House of Representatives, concurring therein, That the three resolutions of the 18th of December be referred to a joint committee of the two Houses. heretofore raised, on the subject of the Mormon difficulties, with instructions to report a bill in conformity thereto, as soon as they can conveniently prepare the same; which was agreed to.

Wednesday, 16th. Mr. Turner, from the joint select committee, introduced to the Senate, "A Bill to provide for the investigation of the late disturbances in this State." This bill consists of twenty-three sections—

1st. A joint committee shall be appointed to investigate the causes of the late disturbances between the people called Mormons, and other inhabitants of this State, and the conduct of the military operations in repressing them: which committee shall consist of two senators, to be elected by the Senate, and three representatives, to be elected by the House of Representatives.

The bill further provided that the committee should meet at Richmond, Ray

County, on the first Monday in May, and thereafter at such times and places as they should appoint; that they should choose a chairman, clerk, sergeant-at-arms, and assistants; issue subpœnas and other processes; administer oaths; keep a record; furnish rooms; pay witnesses one dollar and fifty cents per day out of the Treasury; receive their pay as members of the Legislature; clerk four dollars per day, and one dollar and fifty cents for each arrest. In short all parties concerned were to be paid the highest price—and this committee were to be clothed with all the powers of the highest courts of record. This bill did not concern the "Mormons," as the exterminating order of Governor Boggs, and the action of General Clark thereon, would compel all the Saints to be out of the State before the court would sit, so that they would have no testimony but from mobbers and worse apostates; and this was evidently their object in postponing the time so long.

About this time President Brigham Young proposed to Bishop Partridge to help the poor out of the State. The Bishop replied, "The poor may take care of themselves, and I will take care of myself." President Young replied, "If you will not help them out, I will."

Thursday, 24th. I wrote as follows from Liberty jail—

To the Honourable the Legislature of Missouri—Your memorialists, having a few days since solicited your attention to the same subject, would now respectfully submit to your honourable body a few additional facts in support of their prayer.

They are now imprisoned under a charge of Treason against the State of Missouri, and their lives, and fortunes, and characters being suspended upon the result of the criminal charges preferred against them.

Your honourable body will excuse them for manifesting the deep concern they feel in relation to their trials for a crime so enormous as that of Treason.

It is not our object to complain—to asperse any one. All we ask is a fair and impartial trial. We ask the sympathies of no one. We ask sheer justice; 'tis all we expect, and all we merit, but we merit that. We know the people of no county in this State to which we would ask our final trials to be sent, are prejudiced in our favour. But we believe that the state of excitement existing in most of the upper counties is such that a jury would be improperly influenced by it. But that excitement, and the prejudice against us in the counties comprising the fifth Judicial Circuit, are not the only obstacles we are compelled to meet. We know that much of that prejudice against us is not so much to be attributed to a want of honest motives amongst the citizens, as it is to wrong information.

But it is a difficult task to change opinions once formed. The other obstacle which we candidly consider one of the most weighty, is the feeling which we believe is entertained by the Hon. A. A. King against us, and the consequent incapacity to do us impartial justice. It is from no disposition to speak disrespectfully of that high officer, that we lay before your honourable body the facts we do; but simply that the Legislature may be apprised of our real condition. We look upon Judge King as like all other mere men, liable to be influenced by his feelings, his prejudices, and his previously formed opinions. We consider his reputation as being partially if not entirely committed against us. He has written much upon the subject of our late difficulties, in which he has placed us in the wrong. These letters have been published to the world. He has also presided at an excited public meeting as chairman, and no doubt sanctioned all the proceedings. We do not complain of the citizens who held that meeting, they were entitled to that privilege. But for the Judge before whom the very men were to be tried for a capital offence, to participate in an expression of condemnation of these same individuals, is to us at least apparently wrong; and we cannot think that we should, after such a course on the part of the Judge, have the same chance of a fair and impartial trial as all admit we ought to have.

We believe that the foundation of the feeling against us, which we have reason to think Judge King entertains, may be traced to the unfortunate troubles which occurred in Jackson County some few years ago; in a battle between the "Mormons" and a portion of the citizens of that county, Mr. Brassell, the brother-in-law of Judge King, was killed. It is natural that the Judge should have some feeling against us, whether we were right or wrong in that controversy.

We mention these facts, not to disparage Judge King; we believe that from the relation he bears to us, he would himself prefer that our trials should be had in a different circuit, and before a different court. Many other reasons and facts we might mention, but we forbear.

This letter was directed to James M. Hughes, Esq., member of the House of

Representatives, Jefferson City, with the following request—

Will you be so kind as to present this to the House. The community here would, I believe, have no objection for the trial of these men being transferred to St. Louis.

P. H. B.

Saturday, 26th.

A meeting of a respectable number of the citizens of Caldwell County, members of the Church of Jesus Christ of Latter-day Saints, was held in Far West, according to previous notice, to devise and take into consideration such measures as might be thought necessary in order to their complying with the orders of the Executive to remove from the State of Missouri immediately, as made known by General Clark to the citizens of said county, in the month of November last.

The meeting was called to order by Don C. Smith; and on motion, John Smith was unanimously called to the chair, and Elias Smith appointed Secretary.

The object of the meeting was then stated by the chairman, who briefly adverted to the causes which had brought about the present state of affairs, and called for an expression of sentiment on the best course to be pursued in the present emergency.

Several gentlemen addressed the meeting on the subject of our removal from the State, and the seeming impossibility of complying with the orders of the Governor of Missouri, in consequence of the extreme poverty of many, which had come upon them by being driven from place to place, deprived of their constitutional rights and privileges, as citizens of this, and the United States, and were of the opinion that an appeal to the citizens of Upper Missouri ought to be made, setting forth our condition, and claiming their assistance towards furnishing means for the removal of the poor of this county out of the State, as being our right and our due in the present case.

On motion, Resolved: That a committee of seven be appointed to make a draft of a preamble and resolutions in accordance with the foregoing sentiments, to be presented to a future meeting for their consideration.

The following were then appointed, viz.—John Taylor, Alanson Ripley, Brigham Young, Theodore Turley, Heber C. Kimball, John Smith, and Don C. Smith.

Resolved: That the committee be further instructed to ascertain the number of families who are actually destitute of means for their removal, and report at the next meeting.

Resolved: That it is the opinion of this meeting that an exertion should be made to ascertain how much can be obtained from individuals of the society, and that it is the duty of those who have, to assist those who have not, that thereby we may, as far as possible, within and of ourselves, comply with the demands of the Executive.

Adjourned to meet again on Tuesday, the 29th instant, at twelve o'clock. M.

John Smith, Chairman,
E. Smith, Secretary.

Tuesday, 29th.

The brethren met again according to adjournment. John Smith was again called to the chair, and Elias Smith appointed Secretary.

The committee appointed to draw up a preamble and resolutions to be presented to the meeting for consideration, presented by their chairman, John Taylor, a memorial of the transactions of the people of Missouri towards us since our first settlement in this State; in which was contained some of our sentiments and feelings on the subject of our persecutions by the authority of the State, and our deprivation of the rights of citizenship guaranteed to us by the Constitution, which was yet in an unfinished state, owing to causes which were stated by the committee; and they further apologized for not drawing it up in the form of resolutions, agreeable to the vote of the former meeting.

The report was accepted as far as completed, and by a vote of the meeting, the same committee were directed to finish it, and prepare it for, and send it to, the Press for publication, and were instructed to dwell minutely on the subject relating to our arms, and the fiend-like conduct of the officers of the militia in sequestering all the best of them after their surrender, on condition of being returned to us again, or suffering them to be exchanged for others not worth half their value, in violation of their bond, and of the honour of the commander of the forces sent against us by the State.

On motion of President Brigham Young, it was Resolved, that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this State, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the State.

After an expression of sentiments by several who addressed the meeting on the propriety of taking efficient means to remove the poor from the State, it was resolved, that a committee of seven be appointed to superintend the business of our removal, and to provide for those who have not the means of moving till the work shall be completed.

The following were then appointed, viz.—William Huntington, Charles Bird, Alanson

Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale.

Resolved: That the Secretary draft an instrument expressive of the sense of the covenant entered into this day, by those present, and that those who were willing to subscribe to the covenant should do it, that their names might be known, which would enable the committee more judiciously to carry their business into effect.

The instrument was accordingly drawn, and by vote of the meeting, the Secretary attached the names of those who were willing to subscribe to it.

Adjourned to meet again on Friday, the 1st of February next, at twelve o'clock. M.

JOHN SMITH, Chairman.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 11, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—The Utah Mail, thence September 1st, came to hand on Thursday, October 26th, bringing *Deseret News* of August 10th, 17th, 24th, and 31st, also many letters bearing much good news of a general and particular nature. We wish the readers of the seventy letters which came addressed to our care, much joy in the tidings which they receive by them.

The editor of the *News* states that thirty-eight sacks of mail matter had been delivered to the Post-office of that city by ox trains, which matter included books, newspapers, and letters, dating, in part, as far back as 1852. This will enable our friends in this country to understand why they have not received answers from their friends in Utah, to letters long since addressed to them. We are pleased to learn that the new contractors give promise of a reformation in this department of building up Zion, and that the like delinquencies will not occur under their management. We will thank the *News*, when administering the promised editorial reward to the delinquents, to insert a special paragraph in behalf of Utah's numerous correspondents in the British Isles and adjacent countries.

Elder Samuel W. Richards arrived in G. S. L. City, with brother T. S. Williams, who generously welcomed him to a passage over the plains with fare and luggage, on Saturday the 26th of August, in excellent health and buoyant spirits, being just forty-nine days from Liverpool, and having performed the journey in forty-three days' travelling time. It is not probable that any persons have crossed those plains with greater speed and comfort than brother Samuel and those who accompanied him. They arrived five days in advance of the mail, and took their friends by surprise.

Elders Orson Pratt, H. S. Eldredge, F. Kesler, and George Halliday arrived the next day in good health and spirits. Teams and flour were being sent back with a liberal hand to help in the emigrating companies of the Saints who would be rather late, but had every prospect of arriving in safety.

The heavy work of the stone and brick wall around Temple Block was completed on the 15th of August, much of the coping was ready to set, and the iron masters of Iron County were appealed to for the railing with which to surmount it.

Crops generally were most excellent and abundant, notwithstanding the hail and grasshoppers had both contributed to shorten the quantity. While it was a general complaint through the States that drouth had shortened nearly all the crops, some say 20 per cent in the aggregate, and in many places had almost entirely ruined them, the Saints were experiencing an unusual supply of rain, and at an unusual season.

n the evening of the 20th of August, commenced an old fashioned States' rain

storm, that continued, with intervals, two or three days, and well supplied the thirsty earth. In 1847, when the Pioneers entered Great Salt Lake Valley, a mountaineer, who had lived in that region of country several years, offered to wager one thousand dollars that an ear of corn could not be matured in those valleys. Such was the natural drouth of the country, that rain had been scarcely known between the months of March and October, but, since the settlement of the undaunted Pioneers, each year has witnessed an increase of rain during the summer months, till in the last two or three years, such has been the quantity, that comparatively little irrigation has been required to mature all the varied fruits of the earth which are usually cultivated in those latitudes. Certainly the tender mercies of the Lord are over His people in this respect, for none but Him can bestow such favours.

The erection of an extensive addition to the Tabernacle has been undertaken; Elder O. Hyde is charged with that duty, the Tabernacle being only half large enough for the congregation, especially on Conference occasions.

The *Deseret News* continues to appear on a full sheet of paper manufactured in Utah, which declares a step effectually taken towards independence of others, and reliability on their own resources and manufactures, for the intellectual as well as physical blessings of life. Indeed the whole tenor of our intelligence from Utah, seems to be more and more in that deep-toned fervour of the Holy Spirit which leads all to study and labour with their mights to build up Zion, that a place of refuge may be found in the fast approaching day of judgment, to which brother Thompson's letter on another page affords a good testimony of the practical kind. If all men are to be judged according to their works, there will be quite a difference between the rewards that will be meted out to the ministry and Bishopric of the Latter-day Saints and those of popular Christendom. We learn that the Saints where Elder P. P. Pratt was appointed to establish a place of gathering in California, are prospering much, have purchased a ship, and are doing business between San Francisco and the Sandwich Islands, which seems a preparatory step for the gathering of the Saints from the Pacific Isles to the mild climate of the American coast, so truly adapted to the constitutions of the Islanders. In every part where the work of the Lord has begun, there seems an energetic vieing together to see who, which, and what shall accomplish the most to favour Zion, and to establish righteousness on the earth.

Among the rest, and of no ordinary importance, we would notice the work of the Lord in Switzerland, as published in the Minutes of the First General Council of the authorities of the Church in the Cantons. Much joy and eternal honour to Elder Stenhouse, who has laboured so diligently, and succeeded, by the blessing of God, in establishing the Mission thus far. The established reputation of his successor, Elder Tyler, and those who have been called to labour with him, for faith and good works, warrants us in believing that the mission will speedily increase its numbers and faith unto the glory of God, and the salvation of many souls.

Emigration.—The work of emigration is pressing hard upon the attention of all the European Saints. The exigencies of war, which disturb many branches of trade, and there being no prospects of its termination, also the late rise in the price of bread, as outward reasons, together with the impulses of the Spirit which urge the Saints to leave Babylon, cause the poor to send up their entreaties from Piedmont, Paris, Hamburg, Boitzenburg, and various parts of the United Kingdom, till our heart is pained at the entreaties of those who have no prospect but that of suffering and want unless they can emigrate. Dear brethren and sisters, be as patient as possible; we shall do all in our power, according to the means we have to do with, for your deliverance. To those who ask if we can accept donations of from five to ten pounds, and give them the benefit of emigrating by the Fund this year, we reply we cannot now state what we shall be able to do in such cases, as we are not yet aware what means we shall have at our command to operate with, but we will have your letters under consideration, and as soon as we are able shall answer them.

PRESENT FINANCIAL ASPECTS OF THE UNITED STATES.

The year 1853 closed upon a period of private and public prosperity in the United States entirely without a parallel in our history. The Treasurer of the Federal Government held thirty million dollars surplus in his hands, and was offering holders of government stocks redeemable in fifteen years twenty-two dollars for every hundred they would allow him to pay. But even at this enormous premium the sum swelled on his hands from the public revenues faster than it could be expended, while the regular expenses of the government had been doubled within fifteen years. The tariff of 1846 was considered a triumph of the friends of Free Trade, for it was the first radical encroachment our legislature had ever made upon the now exploded policy of protection. The results of that tariff were all and more than any of its friends had predicted; even Clay and Webster warned them against an impoverished Treasury and a crippled commerce; and yet, with a great reduction of duties and a large extension of articles on the free list, the revenue had gradually increased, until the Customs gave us a surplus of one quarter above the public expenditure.

Then came the regret that the reform had not been carried further when the change was made; while the demand and the hope was all but universal that further reductions should be made, and the free list still further extended. The growth of the revenue was not only a source of embarrassment to the government, but, as all the duties are collected in gold or silver, the specie basis of our credit system was narrowed, by burying thirty millions in the coffers of the State.

The finances of the separate states of the Union were in a better condition than they had ever been; and, with the exception of Florida, Arkansas, and, perhaps, one other state, their credit stood high. The interest upon their debts was promptly paid—sinking funds were gradually extinguishing the principal, and even the Supreme Court of Mississippi had recognised the validity and authorised the enforcement of the payment of that State's repudiated bonds.

There had been wide and almost unprecedented abundance in all the products of the soil, especially in the leading staples for export. The prices of bread-stuffs and produce had been everywhere sustained. The manufactures of the country, in almost every department, were flourishing. Most of the great lines of railways had been completed, and the entire railway system of the United States was yielding a handsome return to the holders of stocks and bonds. Commercial credit was everywhere sustained. Large preparations were made for an increase of business in every department, at home and abroad. The banks of the country were most of them known to be in a sound condition. American securities stood well abroad, and the whole country, in the midst of this florid prosperity, looked across the Atlantic with a feeling of pity for Europe and congratulation for itself, that we were exempt from those terrible evils that had hitherto overwhelmed the nations, in the midst of general wars.

Such was the state of the country six or eight months ago. What is it now? The United States has been visited by an unbroken series of public and private calamities, such as we have scarcely ever witnessed. Beginning in the winter of 1853-4, we had, in quick succession, the destruction of the largest printing establishment, the largest clipper ship, and the finest hotel in the world. Destructive conflagations visited most of our other large towns. Our coasts were strewn with wrecks. Our steamers were either burned or disabled at sea. Our clipper ships, nearly all of them, came home in a leaky condition; and it is safe to say that the losses sustained by the United States, from these causes alone, can hardly be estimated at less than fifty million dollars.

Next came the loss of life by disease, by fire, and by water. It has been the most unhealthy summer the United States has known for a whole generation. The cholera has spread all over the country, carrying off thousands in places that have been noted for their salubrity; while its ravages along the avenues of internal communication and in large towns have been frightful; and at the same time, the tendencies to disease and the preliminary or alarming symptoms have been so gene-

ral, that few persons on the Continent have entirely escaped.

Next came a withering drought, that scorched the country, with few and far intervening sections, from one ocean to the other. It has been the dryest summer, take the country through, that has ever been known. From the 1st of June, till the latter part of August, there were whole states, touching each other, in which a shower did not fall. The great wheat crop was brought forward rather prematurely, and the large prices of last year stimulated a vast increase in sowing; and besides feeding all our own people, and half a million new comers from the old world every year, we always relied upon a large surplus for exportation. Nearly the entire early potato crop has been cut off, and potatoes are now selling in New York for a dollar and a quarter per bushel. This is almost as important a crop to us as it is to Ireland, for the consumption enters largely into the feeding of swine and other animals.

It is early yet to talk about the cotton crop, and I shall shortly devote one letter to that subject, but the belief is now general that the crop will fall at least several hundred thousand bales below the estimate last spring. Taking all the products of all the crops, those who have devoted most attention to the study are coming to the conclusion that the yield this year will turn out to be a clear average of twenty per cent. deficit.

But the public and private credit of the country, and perhaps the prosperity of the nation, have suffered a still heavier blow from another quarter than by the combination of all the evils of which I have spoken. I allude to the startling and stupendous frauds and defalcations which have astounded, mortified, and grieved the nation. The immediate results of the discovery of the Schuyler fraud alone, shook the whole commercial fabric; and men stood aghast in terror. But it was immediately followed by other revelations, in quarters quite as little expected. The later results of these villainies are being felt deeper and deeper every day. Public confidence has been weakened in every range of business. In periods of speculation, and especially in all communities like our own, where there is more energy than capital, but where there is ability enough, under wise management, to redeem all obligations, there is a large class of interests and undertakings, which, to be carried through successfully, must be buoyed up by the sustaining influences of commercial confidence. In this country these interests, which are so vast, have all been struck down by these visitations of Providence. I call them so because they seem, in the terror that they inspire, and the ruin they have worked, to partake of the solemn attributes of the curses of God.—New York Correspondent of the *Daily News*, Oct. 11.

FOREIGN CORRESPONDENCE.

DESERET.

General Intelligence.

Great Salt Lake City, June 30, 1854.

William Gavin and Family.

Dear Brothers and Sisters — Here a man goes to work for another, and he gets for his pay a bushel of wheat per day if he is a good labourer, or one-and-a-half bushels of corn, or so many pounds of beef or pork, so many potatoes. This is the principal way of doing business here among us. When a man works for us, we give him a cow, an ox, some sheep, a waggon, a horse, or whatever the agreement is. We pay him in any thing that we raise in the Valleys. Thus you may have some idea of our trading, as we call it. There are some men who pay cash for all their labour, but not many. There are not many rich men among us. We mostly all own a house and lot of our own, or a farm, and oxen, cows, hogs, sheep, &c. Thus you see we are all well off, yet not very rich. We, as a community, have plenty of wheat, and as good flour as the world needs to have; plenty of corn, oats, butter, cheese, pork, eggs, chickens. We make our own molasses. We have plenty of potatoes, beets, parsnips, carrots, squashes, pumpkins, water melons, musk melons, &c. But we have no tea, nor coffee, nor sugar, but what is brought from the States, consequently some of us use but little of these things. There is a prospect of us having

plenty of sugar of our own manufacturing, as the sugar houses are now being erected. When we want wood, we go to the kanyons, where it grows, and get it, without money or price. We generally have the kanyons let to men that work the roads. We pay them twenty-five cents per load for each load that we get, or we can get out six loads for one day's work, helping to repair or make the road.

The pasture for our cows, oxen, sheep, &c., costs us nothing. There are thousands of acres of the best kind of grass, that are free for any one—all the expense is to drive the cattle out to the feed, or pay somebody to do it.

There is plenty of good land in the Valleys, that is better than any land round Thornliebank, if we had the water on it. We have to irrigate our crops from the streams. Mostly all the land round here will raise the best kind of wheat. We are going to make a large canal, from Utah Lake to Salt Lake, round the base of the west mountain. This will water and bring into cultivation several hundred thousands of acres of land, in the heart of a good grazing country, and will be some thirty or forty miles long.

Our people are very industrious—all of them are working men. The President, Brigham Young, is a hard working man. I have often seen him work in his garden, chop wood, &c. The Twelve Apostles cut and haul wood, plough, sow, reap, mow, &c. The presiding Bishop, Edward Hunter, is a working man also—he chops wood, drives team, ploughs, sows, &c. All our other Bishops are working men, some of them are farmers, others carpenters, adobie or brick makers, &c. It is no uncommon thing to see a man up to his knees in mud through the week, and preaching and administering the Sacrament on the Sabbath. The Judges of the County Courts are working men also—when they are not engaged in the Judiciary Hall, settling disputes among the California emigrants, you will find them ploughing, sowing, building, making roads, taking care of their cattle, &c. Our Sheriffs, Justices of the Peace, Generals, Colonels, Captains, &c., all do just so. Thus we are all like a hive of bees, we all work together.

Although there are several thousand inhabitants in the Valley, there are no lawsuits among us. We take the Scripture rule—we tell our brother his faults between him and us, and thus we proceed; if we find that the principle of right does not exist in his heart, after due labour with him, we cut him off from the Church; then the law of the land can bring him to justice.

Our red neighbours, the Indians, are very fluctuating in their feelings—sometimes they are very honest, at other times they steal our horses and oxen. But considering their traditions, ignorance, and degradation, we can bear with them patiently, until we can instruct them better. We are longing for the day when they will be brought to a knowledge of the covenants and principles that their fathers believed and rejoiced in, when they were a delightsome people.

Please to give my respects to all my old friends and acquaintances—such as Messrs. Loftie, Stark, Blackley, Sharp, &c. I always think of these individuals. The day may yet come that I will be able to do them good. Please to remember me to all the Saints at Thornliebank, Pollockshaws, &c. Be faithful, brethren and sisters, and the hand of the Lord certainly will be over you for good. The Being that numbers the hairs of your heads, notices the sparrows, and clothes the lillies, certainly watches over you with a fatherly care. Therefore acknowledge the hand of the Lord in all things, and take courage, knowing that He cares for you. Inasmuch as you are poor, the Lord will see that you are fed and clothed. If the destroyer should stalk among the nations, inasmuch as you are keeping the commandments of God, and obeying the counsel of your Presidents, and keeping united in your Branches, you will be preserved, and the Lord will open up the way that every family that is faithful will be delivered, and be brought to a place of peace, where they can eat their bread until they are satisfied, and bless the God of Israel in their hearts. Ever remember, brethren and sisters, that the Lord holds the destinies of the children of men in His hands—He can call men to do His work, as the earth is His, and the fulness thereof. Therefore, take courage, and make Him your friend. As it is the Lord that gives you and me influence, and every other good thing, remember that He will have a tried and faithful people. Neither you nor I ever will share Abraham's glory, without we prove ourselves worthy, like as he did. The Lord proved

him to the core, and found that he would not withhold anything that He required. Consequently He turned round and told him, that with blessings He would bless him, &c.

I can assure you, brethren and sisters, that you are ever in our minds. We think of your poverty, we think of your anxieties and privations, consequently we do all that is in our power, under existing circumstances, for your deliverance. Sometimes we feel rather disappointed in those that we do bring out. When they come here they want every comfort that the Valleys of the mountains produce, and then every other thing that they can think of that was to be procured in cities and towns of the Old World, or the Eastern States. They appear to forget that we wanted to bring the people here that were meek and lowly in heart before the Lord, that sought with all their hearts to help bring about the day when the will of the Lord would be done on the earth, as it was in heaven. Many that come here, instead of seeking the kingdom of God, with its righteousness, or seeking to establish it in their hearts and in their families, seek first to obtain all comforts, and by and bye perhaps they will seek, or think of, God and His kingdom. There are many come here with these feelings, consequently they are full of darkness, and they want they know not what. They have work, they have bread, they have butter, milk, meat, &c., yet their minds are dark and dissatisfied, there is something yet lacking, they know not what. They have plenty to eat and drink, but feel dissatisfied, because they cannot get their pay in cash every week or two, consequently they want to go to California, or some other place, they know not where; and when they get there, they find that their very wishes are not their wish.

Be not deceived, brethren and sisters. When we came here, we had to bring our provisions with us—yes, we had to carry our families, farming utensils, our seed, one thousand miles, and subsist on what we brought until we could raise the necessaries and comforts of life. We eat one-third more when we got into the mountain air than we did in Illinois, Missouri, or Iowa, consequently our provisions fell short, and we lived on roots, weeds, wolf meat, mules, horse meat, and crows, and felt to thank the God of Israel for our peaceful homes. Remembering that it was the Lord's business to provide for His Saints, we rejoiced, believing that there were better days a-head. We were deprived of gardens, some of us for three years. When our peas, beans, potatoes, &c., began to grow, you had better believe we felt well. We paid ten cents (five pence) each for small potatoes, for seed, and then got them cheap, as we thought, considering that there were but few grown, as we had to carry the seed one thousand miles.

The next year, when the third crop was raised in the Valley, we had plenty of vegetables to eat and to sell. Then those individuals who began to emigrate, and who had lived in the lap of plenty while we were passing through the scenes I have just mentioned, began to grumble, that is, some of them. Thus it has continued, more or less, every season. When men and women come in, in the fall, they can easily procure labour, and get from one to two dollars per day for the same, that is, common labour; mechanics get from two-and-a-half to three dollars per day, yet they do not all feel thankful for these things.

Do not deceive yourselves, brethren and sisters. If you come here with any other motive than to help build up the kingdom of God, you will meet with disappointment. If you are faithful, and come here with the determination to serve the Lord, and keep His commandments, with us, then you will be tried and proven with us. But remember that you are coming to the thrashing-floor, and not to Zion redeemed and sanctified. You cannot be saved on any other principle than the one that the Lord has revealed; consequently, if you cannot make up your minds to be tried in all things, you had better stay where you are. To be Saints here, you have need to make up your minds to be as clay in the hands of the potter, ever remembering that in this probation we have come, like our Lord, not to do our own will, but the will of Him that sent us.

Brothers Brigham, Heber, and Jedediah are well. They have large burdens to bear. It is no small thing to dictate, govern, and control the kingdom of God, consequently they require our faith and prayers, that they may be sustained under every circumstance. Their hearts are often pained to see the foolish

course that some of the Saints take, running after the things wherein there is no profit. It would make your hearts rejoice to see their union. You had better believe that the three make a strong team. When the Lion of the Lord dictates, Heber and Jedediah have things to roll in a hurry. How your hearts would burn within you to hear them preach or pray. They speak words of wisdom, yea, hidden wisdom. When they pray, they pray as man seldom prays, the Lord is so near to them. The Quorum of the Twelve are well. They are mighty men in Israel, from brother Orson Hyde to brother Franklin D. Richards—the Lord bless them, that they may live to see the will of the Lord done on earth as it is in heaven.

I presume you are aware of the death of father John Smith, the Patriarch of the Church of Jesus Christ of Latter-day Saints. At our Conference, on the 27th, brother John Smith, Hyrum's son, was appointed Patriarch of the Church. He is a young man, about twenty-one years old. I believe that the spirit of his father will rest upon him, and he will bless and comfort the Saints—the Lord bless him.

Our crops look well in the different valleys. The hand of the Lord is certainly over us for good. The Temple foundation is now going a-head, consequently I expect that the devil and his servants will commence to growl.

Now, dear friends, be patient, read and act upon the principles contained in this letter, and act upon every other good principle, and you will be blest, and delivered in due time.

Give William, John, and David my love. Tell them to be good, obedient boys, and they will be blessed, and soon see me.

Please to remember me to all the Valley Elders in your neighbourhood.

The Lord bless and comfort you all.

Your old friend,

W. M. THOMPSON.

LIST OF WORKS FOR SALE BY FRANKLIN D. RICHARDS, 15, WILTON STREET, LIVERPOOL;

AT THE L. D. S. BOOK DEPÔT, 35, JEWIN STREET, CITY, LONDON; AND BY AGENTS IN ALL THE MEETING PLACES OF THE LATTER-DAY SAINTS IN THE BRITISH ISLES; AND MAY BE HAD AT ALL BOOKSELLERS.

Book of Mormon, morocco extra, 6s. 6d.; grained roan, 3s.; do. Welsh (*Llyfr Mormon*), grained roan, 4s.; do. French (*Le Livre de Mormon*), 3s. 6d.; do. German (*Das Buch Mormon*), 3s. 6d.; do. Italian (*Il Libro di Mormon*), morocco extra, 6s. 6d.; grained roan, 4s. 6d.; do. Danish (*Mormons Bog*), grained roan, 4s. *Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.; do. Welsh (*Athrawiaeth a Chyfammodau*), grained roan, 3s. 6d. *Pearl of Great Price*, 1s.; do. Welsh (*Y Perl o Fawr Bris*), 1s. 2d. *Hymn Book*, morocco extra, 4s.; calf, gilt edges, 2s. 6d.; calf grained, 2s,; roan, 1s. 6d. *Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for Many Generations*, by Lucy Smith, Mother of the Prophet, morocco extra, 6s.; calf gilt, 4s.; grained roan, 2s. 6d. *Harp of Zion*, by Elder John Lyon, morocco extra, 6s. 6d.; cloth, gilt extra, 3s. 6d.; cloth embossed, 2s. 6d. *Government of God*, by John Taylor, one of the Twelve Apostles, 1s. 9d. *Catechism for Children*, by Elder John Jaques, cloth, gilt edges, 10d.; stiff covers, 6d. *Gibson and Woodman's Three Nights' Discussion*, 6d. *Testimonies for the Truth*, by Elder Benjamin Brown, 4d. *Latter-day Saints in Utah*, 3d. *One Year in Scandinavia*, by Erastus Snow, one of the Twelve Apostles, 3d. *Salvation*—Two Dialogues, by Elder John Jaques, 1d. each.

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VARIETIES.

THE clipper ship *Red Jacket*, Reed commander, on her last voyage to and from Melbourne, occupied on her outward trip 69½ days, and on her homeward trip 73½ days. The *Lightning*, Captain Forbes, has since made the homeward passage in the unparalleled short space of 63 days. During five days she logged respectively 332, 348, 300, 311, and 329 knots.

AT the time when the day of thanksgiving was fixed, wheat had fallen from 80s. to below 53s. per quarter. It has again risen to 80s. From the 17th to the 24th of Oct., the price rose 10s. The same story is repeated all over the country, and it is said there have been cases of the same wheat being sold a second time in one day, at an advance of 7s. or 8s. All over the country, and all over the west of Europe, the rapid rise is nearly uniform.

RETURN OF THE JEWS TO PALESTINE.

BY PHILIP JAMES BAILEY.

Selected.

They come from the ends of the earth,
  White with its aged snows;
From the bounding breast of the tropic tide,
  Where the day-beam ever glows;
From the east where first they dwelt,
  From the north and the south and the west;
Where the sun puts on his robe of light,
  And lays down his crown to rest.

Out of every land they come—
  Where the palm triumphant grows;
Where the vine overshadows the roofs and the hills,
  And the gold-orbed orange glows;
Where the olive and fig tree thrive,
  And the rich pomegranates red,
Where the citron blooms, and the apple of ill
  Bows down its fragrant head.

From the land where the gems are born—
  Opal and emerald bright;
From shores where the ruddy corals grow,
  And pearls with their mellow light;
Where silver and gold are dug,
  And the diamond rivers roll,
And the marble white as the still moonlight
  Is quarried, and jetty coal;

They come—with a gladdening shout;
  They come—with a tear of joy;
Father and daughter, youth and maid,
  Mother and blooming boy.
A thousand dwellings they leave,
  Dwellings—but not a home;
To them there is none but the sacred soil,
  And the land whereto they come.

And the Temple again shall be built,
  And filled as it was of yore;
And the burden be lift from the heart of the world,
  And the nations all adore;
Prayers to the throne of Heaven
  Morning and eve shall rise,
And unto, and not of, the Lamb
  Shall be the sacrifice.

LITERARY NOTICES.—*The Seer.*—The publication of this periodical is necessarily discontinued until more copy is forwarded by Elder O. Pratt. We presume it is his intention to complete the present Volume.

The Voice of Warning.—We have much pleasure in announcing that the eighth edition of this meritorious little work is now ready for sale. The present edition has been completely revised and corrected. It is also printed on better paper, and in a bolder type, than the last edition, requiring the addition of another sheet of thirty-six pages, which will render the work still more valuable. The prices will remain the same—cloth embossed, 1s. 6d.; calf grained, 2s. 6d.; morocco extra, gilt edges, 4s.

THE *Journal of Discourses* Vol. I, is now ready. Price, bound in half calf, 5s. 6d. The Second Volume commences Jan. 1, the Numbers to be issued semi-monthly as usual.

ADDRESSES.—William Budge, Cei Hernn Toh: Tak: Hüg alt Gemeindscher im Weiningen Schuecitz Ct: Zürich.

A. Galloway, Mr. John Braidley's, near the Providence, Abersychan, Pontypool, Monmouthshire.

LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH OCTOBER, 1854.

George W. Davies	£7	0	0	Brought forward	£24	10	0
John B. Pears (per Thomas Young)	6	0	0	Samuel Gentle	4	0	0
Simon Irwin	4	0	0	Henry McCreery	25	0	0
Josiah Holmes	5	0	0	John Miller	4	5	3
Benjamin Elliott	2	10	0	James Linforth	4	0	0
Carried forward	£24	10	0		£61	15	3

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 46.—Vol. XVI. Saturday, November 18, 1854. Price One Penny.

TO THE MISSIONARIES FROM UTAH.

No. I.

(*From the "Deseret News," August* 31.)

Dear Brethren—Though at times you may be tempted to imagine that you are forgotten at home, while struggling, amid the powers of evil and darkness, and among strangers, without purse or scrip, to proclaim the pure principles of the everlasting Gospel, and to gather out the honest in heart from every nation under heaven, still you are ever sustained by our faith, and remembered in our prayers. We are perfectly familiar with the trials to human nature which have to be endured by all who magnify their calling in the Priesthood.

In obedience to counsel, you have turned your backs upon the endearments of family, home, and the sweet society of your brethren, and cheerfully gone forth to meet the scowls of evil spirits, and the scoffs and revilings of the wicked, with hearts burning with salvation for your fellows, and the contrast is so great that the unaided spirit of man would not only shrink from the calling, but utterly refuse, and be entirely incompetent for the task.

To cheer and assist you in your arduous, though most pleasing of all labours to a Saint, we shall occupy a portion of the columns of the *Deseret News*, from time to time, in furnishing you home news that may be of interest, and in making those suggestions, and giving such counsel, as may be dictated by the Holy Spirit.

In times of sore temptation and trial, the human mind is prone to doubt and despondency, and, without strict humility, faith, and obedience, is liable to make shipwreck of the fairest prospects, hence the instruction to get the Spirit of the Lord, if you have not got it, and keep it, and walk in it continually, taking it for the man of your counsel, cannot be too often reiterated, nor too closely adhered to by all Saints, and more especially by those who are bearing truth to the nations of the earth.

Your distant and scattered situation renders it impossible for you to receive direct communication from us on every question that may arise, even when you may be very anxious to do so. This is wisely designed for our benefit in the far reaching policy of the economy of God in regard to this probation, for by this plan all are made subject, for light, guidance, and true intelligence, to Him who rules and controls all things in wisdom, and "lighteth every one that cometh into the world."

Therefore, upon true faith, repentance, baptism by the proper authority, and the laying on of hands for the reception of the Holy Ghost, it is not only the privilege, but the duty of every individual to so live in accordance with the light and requirements of the Gospel, as to be able to ask and receive revelation from the Almighty at all times, and under all cir-

cumstances, whenever necessary, to enable him to magnify his calling, roll forth salvation, and honour our Father in heaven.

These are simple truths which you are familiar with, and which you all do, or should, know for yourselves, for salvation is an individual work—each for himself primarily, and secondarily each for all in assisting his brethren, and the human family at large, so far as lies in his power

The mission to the British Isles is now under the immediate superintendence of Elder Franklin D. Richards, of the Quorum of the Twelve, and circumstances enable him to consult us, at times, on most questions of grave importance. This is not so much the case with the Scandinavian, French, Channel Islands, Swiss, German, Italian, Hindostan, Australian, and Cape of Good Hope missions. From this cause, from office connexions, and other facts, it is deemed advisable that the missionaries on the Eastern Continent look more immediately to Elder Richards, for counsel on those movements and views about which they may happen to feel any serious dubiety; at the same time we shall always be pleased to learn from you your situation and prospects, and be ever ready to give such replies to questions, and offer such instructions, as the exigencies of the case may require.

The Elders from Utah, now in Australia, Hindostan, and the Cape of Good Hope, are at full liberty, upon the reception of this article, to tarry in their respective missionary fields, to extend their labours to new fields, or return home, as the Holy Ghost may dictate in their councils, with reference to their respective joint or individual movements, and all will be right.

Our public works are progressing steadily, but not, at all times, with that energy and speed that we could desire; still the Saints in Utah are constantly increasing in faith and good works.

Lest you may not get full files of the *News*, we will add that the foundation and adobie portion of the wall around the Temple Block are finished, and the workmen are now laying the coping stone, which will prepare the wall for the iron railing.

Workmen are busily engaged in placing the huge blocks of sandstone and fine conglomerate in the massive foundations for the Temple.

The natives are at peace with us, and with each other, and the Lord is still blessing us with the choice blessings of heaven and earth, insomuch that we rejoice in His Spirit, in union, and general good health, with an abundance of the necessaries and many of the luxuries of life.

From your brethren in the Gospel,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(*Concluded from page 679.*)

His Excellency the Governor then addressed the assembly—

I realize the nature of my position in rising to speak to an assembly of intelligent gentlemen and ladies on such an occasion as the present. I probably feel my incapability more than can be perceived by my hearers, still my mind is active, and my understanding is fruitful, whether I have ability or not to express that which is in me.

While my friends have been speaking, I have been much amused, edified, and delighted, especially in having whiggery and democracy so ably illustrated. I do not think they could have been exhibited more easily, more naturally, more to the understanding of all, and more true to the spirit and universal deportment of those two leading parties of the nation as they now exist, than they have been by my predecessor in the stand to-day; and I presume I am speaking the feelings of the greater part of this assembly.

While brother George A. Smith was speaking upon the rise and progress of the American Revolution, a few items ranging in the same line, occurred to my mind, which I have a desire to express in the hearing of this assembly.

The revolutions made by the Government of the United States, with regard to real progression generally, are small indeed; so small that it is impossible to perceive any advancement. It is true the Constitution has been revised by the voice of the people; but wherein is it bettered? Some say it is bettered; but as to the light and knowledge that now exist with regard to the true spirit of republicanism, the revolution is on the retrograde motion. No one will question for a moment that many revolutions in the United States have become in a great degree popular, notwithstanding they have been in many instances unconstitutional, and in open violation of the statute laws, and have been winked at by the most influential officers of the Government. There has been a progressive revolution since the close of the war, but not in virtue, justice, uprightness and truth. It has become quite a custom, and by custom it has the force of law, for one party to mob another, to tear down and destroy Catholic churches, drive citizens from the ballot box, disallowing them the right of franchise, and persecute, plunder, drive from their possessions, and kill, a great people. Revolution in the United States is progressing, but to the true spirit of Democracy, and the science of government, the revolution I refer to is strictly opposed.

With regard to Democracy and Whiggery, no person can exhibit them better, and in a truer light, than Judge Shaver has to-day. The General Government, as a whole, do not understand truly what democracy and whiggery really are.

What would my friend George A. Smith tell you with regard to these two political bodies that now rule over our country, were he to address you upon this subject? He would tell you that one of them is a monster having many heads, and the other is a monster with no head at all. The impulse that is given to the Government, is like that of the animal creation; when they are hungry they are impelled to eat, and to drink when they are thirsty. When this necessity presses upon them, all the sensitive powers are on the alert to search for food; all their natural impulses to action originate in the appetite; they receive them from the demands the interior of the animal makes upon the creature; it then becomes the duty of the head to search out a method to supply these demands with food suitable to the nature of the animal, which administers health, strength, vigour, growth, and beauty to the whole body.

What ought to be the Government of the United States? And what are whiggery and democracy, as they now exist? Nothing, and a little less.

I believe in a true republican government; but where is the man capable of exhibiting in their true character the principles of such a government? I do not profess to be that man, still I believe that I am as capable to search into the merits of the subject, and can understand the general principles of true republicanism as well, as any other man, though I may not be capable of setting it before the people in its perfection. I can however talk a little about it.

Is there a true republican government on the earth? There is. Do you inquire, Where is that government? I answer, It is here. I am a true republican, if I understand what the term signifies; but I put my own definition upon such terms, for in many instances our lexicographers have widely mistaken ideas, and widely disagree upon the meaning of words. They may trace the etymology of words, through the living and dead languages, to their roots, as they suppose; but there is a great probability of their being mistaken still.

A government that is perfect would be called democratic. True republicanism, and what is meant or understood by true democracy, is the same; but the full extent of true democracy cannot be told by any man at this time. In entering upon a point that I do not fully understand, and can in no wise fully explain, I shall content myself to talk about it according to the extent of my capacity, and the understanding I have of the subject, and leave the little I have to say with the people. The question, What is a true republican government? is easily answered. It is a government or institution that is perfect—perfect in its laws and ordinances, having for its object the perfection of mankind in righteousness. This is true democracy. But democracy, as it is now, is another thing. True democracy, or republicanism, if it were rightly understood, ought to be the government of the United States. They might have had that government long ago; but as it was said by my predecessor in the stand, "Whom the Lord would destroy He makes mad;" consequently He must take away

the wisdom of that man, or of that people. No man or people possessing wisdom will give vent to wrath, for that is calculated to weaken, to destroy, to blot out of existence.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests, and they are filled with wrath: they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, He gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase, and power. When we look abroad upon the nations, we can see this truth verified; and when we look at home in our own nation, it is no less verified. We see that wisdom is actually departing from the lawgiver, and the knowledge and the discretion the judge possessed years ago have vanished. We discern that the very policy adopted by the nations to fortify them in strength, is calculated to sap their foundations. The axe is laid at the root of the tree, and all nations are filling up the cup of their guilt.

Suppose I were speaking to the assembled millions of the inhabitants of the United States, what counsel or advice could be given to them that they might regain what they have lost? Can any temporal means be adopted to save them from the vortex of ruin into which they are fast approaching—a doom which they never can avert without sincere repentance? Yes, there is seemingly a human policy, if adopted, that would snatch them from destruction. What is it? Let the people rise *en masse* to lay the foundation of a wholesome, independent, free, democratic (as the people call it), republican government—a government which, if carried out, will be perfect in itself.

Let us look at it in another point of view. Suppose this people inhabiting these mountains are broken off entirely from the nations of the world, rendering no allegiance to any earthly power combined or isolated: free to make laws, to obey them, or to break them; free to act, to choose, and to refuse, and in every sense of the word to do as they please, without any fixed order of government whatever; and they wish a constitution, a system of government for mutual protection and advancement in the principles of right, to be framed according to the best wisdom that can be found in this community; I say, let them govern themselves by a republican system of government, selecting a man from their midst to preside over them. And who should they select to fill so important a station? The best man they can find. Should they keep him in office only four years? Should they make a clause in their constitution, that a President shall serve at most for only two terms without a vacation in his services? That is an item that should not be found in the Constitution of the United States, nor in the constitution made by this or any other people. We should select the best man we could find, and centre our feelings upon him, and sustain him as our President, dictator, lawgiver, controller, and guide in a national capacity, and in every other capacity wherein he is a righteous example. Though we find as good a man as there is in the nation, yet we should not lay facilities before him to become evil, were he so disposed. Great care should be exercised to guard against placing such a power at the command of any mortal.

Shall we give him twenty-five thousand dollars per annum, and make him superior to any other honest man in the Territory, State, or Kingdom, in things pertaining to this world? or lay inducements before him, to become proud, haughty, and neglectful of the true interests of the people? No—for if he is capable of ruling the people, and dictating them, he is capable of taking care of himself. If we cannot find a man willing to control and guide us without our pouring the gold and silver into his coffers, and exalting him above the rest of us, then we will take one less capable, who will do it for nothing.

Do you ask why I would recommend this course? I answer, because of the weakness of man. Were we to elect a man to preside over us in this capacity, and give him three, four, five, eight, or fifteen thousand dollars a year, the streets would be full of demagogues; you would see them perched upon every ant-hill, croaking out their stump speeches for this or that man to be our ruler; and the paid lackeys of each candidate for office, in the streets, in the public places, and in the houses of the citizens, would be using their influence for their employers in their respective circles, and wherever they would be listened to.

Whether such a man as a ruler will do good to the people, is not thought of, either by the candidate or by his lackeys; but the one is after the thousands of dollars, and the other after his paltry fee. The welfare of the people they do not consider. What will be the best policy to pursue for the good of the people at large, is not in all their thoughts.

Let the people see to it that they get righteous men to be their leaders, who will labour with their hands, and administer to their own necessities; sit in judgment, legislate and govern in righteousness; and officers that are filled with peace, and see to it that every man that goes forth among the people as a travelling officer, is full of the fear of the Lord, and would rather do right at a sacrifice, than do wrong for a reward.

What would be the result, if this course was adopted by the people of the United States? It would destroy the golden prospects of those who were seeking for gain alone, and men would be sought for, in the Nation, State, or Territory, who were for the people, and would seek earnestly for their welfare, benefit, and salvation. We want men to rule the nation who care more for, and love better, the nation's welfare, than gold and silver, fame or popularity.

Are there any such in the United States? Yes, plenty of them among all classes of men, though they have little or nothing to say about politics. Many of them are much like one Mr. Hovey, from Cayuga County, New York, that I once asked if he was going to the election? "No," he replied, "I will never give another vote in the United States." I asked the reason for such a course. "Why," said he, "they will set up the devil as a candidate for the office of President, then set up his apostate brother, who has forfeited his inheritance, and run him in for the sake of opposition." There are plenty of men who would do that and worse. The nation, however, is not lost yet; there are as many as five righteous men in the city, at least.

Let the people lay the foundation for carrying out the republican government which was instituted by our fathers, instead of maintaining a government of anarchy, confusion, and strife. Were this people here an independent people, and had the privilege of selecting their own officers, and I should be chosen to dictate them in their selections, I would watch and guard faithfully their rights, and see that they selected men who had not the dimes in view; the motto should be, "If you do not labour for the good of the people, irrespective of the dimes, we do not want your services; for if you labour for the money, you seek to benefit yourselves at the people's expense." I make this application, and turn it eastward, which you know is the way the world rolls. If the Government knew what the wants of the people were, they would take away the salaries of political demagogues, and stop their running, and their stump preaching, from one end of the land to the other, to make proselytes to their cause. This would have a tendency to put an end to party names, to party jealousies, and to party conflicts forever; and the people should concentrate their feelings, their influence, and their faith, to select the best man they can find to be their President, if he has nothing more to eat than potatoes and salt—a man who will not aspire to become greater than the people who appoint him; but be contented to live as they live, be clothed as they are clothed, and in every good thing be one with them.

It is yet in the power of the people of the United States to lay a foundation to redeem themselves from the growing consequences of past errors. What would be the result, were the United States to take this course, viz., to strike out that clause in the Constitution, that limits the services of a President to four years; or the term of service of any good man; and continue to revise the Constitution and laws as they become familiar with their defects; then reduce the salaries of all officers in all the departments? Would not such a course revolutionize any kingdom or government, and be very likely to produce union and prosperity?

Are there any more improvements that might be made? Yes. If we are what we profess to be, a republican government, there is no State in the Union but what should be amenable to the General Government, holding to the old English rights in Rhode Island; then Congress, with the President at their head, could meet, and veto every act made by any Department of the Government, if it was necessary. So let Congress come together when any of the States transcend the bounds of right, and hold them amenable for their actions. The General Govern-

ment should never give any portion of the nation license to say they are free and independent; this should only apply to the nation as a whole. We have a little experience in this kind of independence. For instance, the government of the United States were willing to take my money for lands in Missouri, which were in market, but the people in that sovereign, that free and independent State, rose up and mobbed me—drove me from my possessions, and confiscated my property to themselves, and the General Government has no power to redress my wrongs. This is only one instance among many of the kind, which I might enumerate to show the impolicy and downright mockery of such boasted independence. While such outrages remain unredressed, this nation never should defile the sacred term by saying, they have a REPUBLICAN GOVERNMENT.

The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty. He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent. He moved upon the signers of the Declaration of Independence, and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern Prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid its foundation, but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done.

What shall be done? Let the people, the whole American people rise up and say they will have these abuses regulated, and no longer suffer political demagogues to gamble away their money, but turn them out of office to attend to their own business. Let the people make a whip, if not of good tough raw hide, of small cords at least, and walk into the Temple of the nation, and cleanse it thoroughly out, and put in men who will legislate for their good, instead of gambling away their money, and trifling with the sacred interests of the Nation, which have been entrusted to their keeping.

I would not speak so plainly were it not that statesmen use the same privilege, and that too in the halls of Legislatures. We can never get a true republican government upon any other principle. The object those have in view who look and long for the gaudy trash of this world, should be removed, that men may occupy the high and responsible seats of the nation who will care for the welfare of the people, and cannot be bought with money, or that which it can purchase.

Can the Constitution be altered? It can; and when we get a President that answers our wishes to occupy the executive chair, there let him sit to the day of his death, and pray that he may live as long as Methuselah; and whenever we have good officers, strive to retain them, and to fill up vacancies with good men until there are none who would let the nation sink for a can of oysters and a lewd woman.

The signers of the Declaration of Independence, and the framers of the Constitution, were inspired from on high to do that work; but was that which was given to them perfect, not admitting of any addition whatever? No, for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it: it is a progressive, a gradual work. If the framers of the Constitution, and the inhabitants of the United States, had walked humbly before the God who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place hunters, who live upon its vitals. The country would not have been overrun with murderers and thieves, and our cities filled with houses of ill fame as now; and men could have walked the streets of cities, or travelled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprizing and righteous people would now have been found from one end of the United States to the other.

The whole body is deranged; and the head, which ought to be the seat of sense

and the temple of wisdom, is insensible to the wants of the body, and to the fact that if the body sinks, the head must sink also.

I want to tell a political anecdote, or at least I will tell it so nigh that you will guess the whole of it. Two fellows were stump speaking for office in the State of Illinois; one of them was a lawyer of flowery eloquent speech, and the other was a rough and ready homespun mechanic, but a man of sound sense. The lawyer made his speech in flaming language, interlarded it with expressions of sensitive regard for the people's interests. The mechanic mounted the rostrum, and says he, "I cannot make a speech to cope with this man's speech, but I can tell you what he and I want. He wants your votes; now if you will give me your votes, when I get into office, you may ——— and be damned." They both felt so; and there are but few exceptions to this practice. Office seekers are full of tricks and intrigues of every kind to get an office, and then the people may ——— and be damned.

The progress of revolution is quite considerable in every government of the world; but is the revolution for the constitutional rights of the people, in progress? No, it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed, and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty; He operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism;" both are inspired by him, but the work unto which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the kingdom of God. He operated upon that pusillanimous King to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by and bye they will get mad and rush to certain destruction.

Will the Constitution be destroyed! No; it will be held inviolate by this people; and, as Joseph Smith said, "the time will come when the destiny of the nation will hang upon a single thread; at that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.

With regard to the doings of our fathers, and the Constitution of the United States, I have to say they present to us a glorious prospect in the future, but one we cannot attain to until the present abuses in the Government are corrected.

You have heard our Judge relate an incident which is only one more among numberless abuses perpetrated by the rulers of the nation. The particulars of this incident can be found upon our dockets, showing that the President of the United States assumes to himself power to remove a circuit Judge. I am not a lawyer, but I wish to propound a question—By what law, constitutional or statute, has the President a right to remove a United States Judge, except for illegal conduct or inability? It is, to say the least, a flagrant assumption of power? What business have they thus to remove our judges? What end have they in view? I'll tell you, it is—

"Tickle me, tickle me, O Billy do,
And in your turn I'll tickle you."

I have, perhaps, detained the congregation too long. May God bless you. Amen.

Music—"Star-Spangled Banner."

Anecdotes by the King's Jester.

A Question and Answer by the King's Jester—Who was the author of folly and fashion? The devil, who introduced tight breeches and short petticoats.

VOLUNTEER TOASTS.

Brigham Young, by *vox Dei*, and by *vox populi*, the head of Utah.

Utah—The fairest daughters of Uncle Sam; the first in the annals of American history, governed by a *Prophet of the Lord*.

Utah—Among the last, though not least, in Uncle Sam's family. May she in virtue excel, and in time, among her fair sisters, enjoy a happy UNION.

People of Utah—United we can, divided we can't.

Mormonism—Born in poverty, cradled in storms, and reared in hurricanes; *won't* faint in earthquakes.

Deseret—As she is exalted in altitude in the tops of the mountains, so may she be in principle, virtue and power, above the rest of the world.

Utah Land Bill—Give me the wives; I guess I'll get the land somehows. GUMMERIL MOORE.

American Glory and American Free-

dom—May they ever keep pace with each other.

Signs of the Times!—Christian Europe sustaining plurality of wives in Turkey. Uncle Sam please take notice.

Truth and Freedom—While the first preserves us, let us preserve the other.

CONSTITUTION of the United States—A shield to the weak, a standard for the strong, and an antidote to tyranny.

Thieves, whoremasters, scoundrels, and murderers who come among us to screen themselves from justice—You can *hang* around us till death.

Music—"Yankee Doodle," by the Martial Band.

Assembly dismissed by Hon. J. Taylor.

The people retired to take refreshments publicly, under the arrangements of their respective Bishops, or in a family capacity, as best suited their wishes, it having been suggested by the committee that they, as usual on such occasions, extend their hospitality to the stranger or passing emigrant.

The committee compliment the Marshal of the Day for his energy and promptitude in the execution of their arrangements.

The Latter-Day Saints' Millennial Star.

SATURDAY, NOVEMBER 18, 1854.

ADDRESS OF THE FIRST PRESIDENCY TO THE MISSIONARIES FROM UTAH.—We publish in this Number of the *Star*, the first of a contemplated series of articles from the First Presidency in Great Salt Lake City, especially designed for the counsel, comfort, and consolation of the "Missionaries from Utah." It reminds all, who are abroad preaching the Gospel, that they are the objects of deep solicitude to those who stand at the head of this kingdom, whose faith is constantly exercised, and whose prayers ascend, for those on missions; that although the Elders may be labouring in the dark corners of the earth, where thick darkness "covers the people," yet they have not to buffet the storm alone, for through the blessings and prayers of the faithful, particularly in Zion, the power of the Almighty is round about them, and His angels protect and minister unto them.

The spirit which pervades this and all other communications from the First Presidency, is calculated to cheer the heart and strengthen the hands of all who comprehend the spirit in which they are written.

The directions which this article contains, to those having charge of missions on the Continents of Europe, Asia, and Africa, speak loudly of the rapid increase of the work, and show that the influence of the Kingdom of our God, is encircling the earth. The wicked rave, and fools wonder at the things they see coming to pass. The Lord said, He would work a wonder in the last days, and surely *that* prophecy is being fulfilled.

We occasionally see a remark in the papers, after a description of some terrible calamity, something like the following, "Surely it seems as though the judgments of the Almighty were upon us!" Well, ye editors and wise men, what seems to be, is. The Lord began to plead with the people, by His servants, but they have been reviled, persecuted, imprisoned, and cast out, and He is now enforcing that pleading by fire, by storms, pestilence, and war, and will continue to do so, until the pride of the haughty shall be brought low, and they learn that they are as chaff before the wind, when He cometh up to the battle. While the Lord works, Satan is not idle, and Elders abroad will find abundant opportunity to exercise the power which has been bestowed upon them, and they will find it necessary to walk more and more in the light of the Spirit, that they may come out of the trials that await them, unscathed, without spot or blemish.

ELDER JAQUES'S SUGGESTION.—We publish in this No., an interesting letter from Elder John Jaques, on the misrepresentations which are continually circulated concerning us as a people. We think his remedial suggestion well worthy the consideration of the Saints. The day has come that men must choose either light or darkness. They must receive the Spirit of Truth, and abide in it, or else they will be left "to believe a lie, that they may be damned."

All who have heard the principles of the Gospel, as laid down in the Scriptures, and taught by Latter-day Saints, and attempt to dishonour them, reject the light because their "deeds are evil." It is impossible for such persons to represent the work of God truthfully, for they are under the dictation and influence of the father of lies. We know of a surety that the Lord will call all those to an account, who revile His servants, or disregard His laws.

The world is full of falsehood and deceit. A lying spirit has gone abroad upon the face of the earth, and pervades every grade of society, and every branch of business. Nations have but little faith in compacts made with each other. All things pertaining to the actions of men are uncertain, for men are filled with distrust and apprehensions of evil in each other. The people are losing confidence in the various systems of government, which have been experimented upon for centuries. Statesmen doubt the wisdom of political maxims of long standing, for they find them inadequate to present emergencies. The props of the sectarians' creeds are falling one by one, and leaving them to wander in the midst of sceptism and doubt. It is but a step from the belief in a God without body, parts, or passions, to the assurance that there is none at all. He who believes that a portion of the requirements of the Bible are no longer binding, is already half infidel, and may be easily led to reject them all. The world must soon become either believer or infidel, and finally the former in toto, for the Lord has decreed that the truth shall prevail and rise triumphant over every opposing principle—"every knee shall bow, every tongue shall confess." When all things were tending to disorganization, the Lord revealed those principles through His servant Joseph, which were calculated to bind together the honest in heart, restore that confidence which was lost, and gather together the good, that it might receive strength from union, that it might have power to overcome evil and disorganization, and finally banish them from the earth. As the righteous continue to increase, they will grow strong in the organization of life, while the wicked grow weaker from practising the principles of disorganization and death, inherent in them. From this cause, dissolution is striking at the vitals of nations, communities, families, and individuals. "The dogs of war" are let loose, for distrust has taken the place of confidence, and hatred of love. In families, the most sacred covenants are broken without shame or remorse. The warm overflowing affections of the heart are crushed by those who should cherish them. Children have no respect for parents, not only because parents prove themselves unworthy of it, but they have brought their children into the world worse instead of better than themselves. Finally, the wicked are fitting themselves, by their own doings, for the destruction that awaits them. Pestilence and plague will but take their own, that which has been prepared and made fit for their use.

It is only by the utmost diligence in cultivating the principles of health and life, keeping all the commandments of the Lord, and continually receiving the life-giving influences of the Holy Spirit, that the Saints will be enabled to withstand and overcome the evils which are abroad in the earth. Their great study should be, to walk advisedly before the Lord, comprehend what manner of men and women they are, and be assured that they are guided by the revelations of the Spirit, in all the actions and duties of life.

Elder Cyrus H. Wheelock desires us to acknowledge through the *Star* the receipt by him of certain letters of condolence and inquiry from several of his friends, touching his being appointed to labour for a little season in the Staffordshire Conference, and under the direction of Pastor Earl, whereas Elder Wheelock has heretofore laboured in these islands in the capacities of Presiding Elder, and Pastor, of several of the more important Conferences in the Kingdom.

Now Elder Wheelock is not aware, neither are we, that it is any degradation or humiliation for him, or any servant of God who may have held eminent positions in the Church, to be ready to do good and build up the Kingdom where his labours are most needed, or can be most profitably employed. Such are brother Wheelock's humility and faith that he is ever ready to lay his honour low in the dust, if the honour of Zion's cause can be promoted by it, which he feels is but his duty at all times. If any think it was a humiliation to be called to labour as he was, let them take pattern by his heartfelt compliance, and hold themselves in readiness at any time to go and do likewise. We do not offer these remarks as any apology for the appointment on our part, or for its fulfilment on his; if any apology is needed, it is only to those whose ignorance enables them to discover impropriety in either. We are happy to learn, by letters from Staffordshire, that the entire Conference has been much refreshed by Elder Wheelock's labours, not only members, but officers, and that about twenty-five persons were added to the Church by baptism from him. He states that he never laboured in the work with more pleasure, nor with a better influence upon him, than he has so far during his present mission to this land. We wish the Saints in the London district a refreshing time during his short stay with them. If they receive him cordially, keep his counsels, and minister to his comfort, they will have.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 712.)

[January, 1839.]

The following is the subscription, referred to in the preceding minutes, with the names which were then and afterwards attached to it, so far as they have been preserved—

We, whose names are here-under written, do each for ourselves individually hereby covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the overplus, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.

Far West, Missouri, Jan. 29th, 1839.

John Smith,	James McMillan,
Wm. Huntington,	Chandler Holbrook,
Charles Bird,	Alexander Wright,
Alanson Ripley,	William Taylor,
Theodore Turley,	John Taylor,
Daniel Shearer,	Reuben P. Hartwell,
Shadrach Roundy,	John Lowry,
Jonathan H. Hale,	Welcome Chapman,
Elias Smith,	Solomon Hancock,
Brigham Young,	Arza Adams,
James Burnham,	Henry Jacobs,
Leicester Gaylord,	James Carroll,
Samuel Williams,	David Lyons,
John Miller,	John Taylor,
Aaron M. York,	Don Carlos Smith,
George A. Smith,	William J. Stuart,
Daniel Howe,	Isaac B. Chapman,
James Bradin,	Roswell Stephens,
Jona'n Beckelshimer,	Reuben Hedlock,
David Jones,	David Holman,
Wm. M. Fossett,	Joel Goddard,

Charles N. Baldwin,
Jesse N. Reed,
Benjamin Johnson,
Jonathan Hampton,
Anson Call,
Peter Dopp,
Samuel Rolph,
Abel Lamb,
Daniel McArthur,
William Gregory,
Zenas Curtis,
John Reed,
William R. Orton,
Samuel D. Tyler,
John H. Goff,
Thomas Butterfield,
Dwight Hardin,
Norvil M. Head,
Stephen V. Foot,
Jacob G. Bigler,
Eli Bagley,
William Milam,
Lorenzo Clark,
William Allred,
Wm. Van Ausdall,
Nathan K. Knight,
John Thorp,
Andrew Rose,
John S. Martin,
Albert Sloan,
John D. Lee,
Eliphas Marsh,
Joseph Wright,
John Badger,
Levi Richards,
Erastus Bingham,
Elisha Everett,
John Lytle,
Levi Jackman,
Thomas Guyman,
Nahum Curtis,
Lyman Curtis,
Philip Ballard,
William Gould,
Reuben Middleton,
William Harper,
Seba Joes,
Charles Butler,
Richard Walton,
Isaac Kerron,
Joseph Rose,
David Foot,
L. S. Nickerson,
Moses Daley,
David Sessions,
Perry Green Sessions,
Alford P. Childs,
James Daley,
Noah T. Guyman,
David Winters,
John Pack,
Sylvenus Hicks,
Horatio N. Kent,
Joseph W. Pierce,
Phineas R. Bird,
Duncan McArthur,
Allen Talley,
James Hampton,
Sherman A. Gilbert,
James S. Holman,
Andrew Lytle,
Aaron Johnson,
Heber C. Kimball,
George W. Harris,
George W. Davidson,
Harvey Strong,
Elizabeth Mackley,
Sarah Mackley,
Andrew More,
Harvey Downey,
John Maba,
Lucy Wheeler,
John Turpin,
William Earl,
Zenos H. Gurley,
Joseph W. Coolidge,
Anthony Head,
S. A. P. Kelsey,
Moses Evord,
Ophelia Harris,
Zuba McDonald,
Mary Goff,
Harvey J. Moore,
Francis Chase,
Stephen Markham,
John Outhouse,
Wm. F. Leavens,
Daniel Tyler,
Noah Rogers,
Stephen N. St. John,
Francis Lee,
Eli Lee,
Benjamin Covey,
Michael Borkdull,
Miles Randall,
Horace Evans,
David Dort,
Levi Hancock,
Edwin Whiting,
William Barton,
Elisha Smith,
James Gallaher,
Robert Jackson,
Lemuel Merrick,
James Dunn,
Orin Hartshorn,
Nathan Hawke,
Pierce Hawley,
Thomas F. Fisher,
James Leithead,
Alfred Lee,
Stephen Jones,
Eleazer Harris,
Elijah B. Gaylord,
Thomas Grover,
Alexander Badlam,
Phebe Kellog,
Albert Miner,
Thomas Gates,
Squire Bozarth,
Nathan Lewis,
Philander Avery,
Benjamin F. Bird,
Charles Squire,
Jacob Curtis,
Rachel Medfo,
Lyman Stevens,
Roswell Evans,
Leonard Clark,
Nehemiah Harmon,
Daniel Catheart,
Gershom Stokes,
Rachel Page,
Barnet Cole,
Wm. Thompson,
Nathan Cheney,
James Sherry,
David Frampton,
Elizabeth Pettigrew,
Charles Thompson,
Wm. Woodland,
Martin C. Allred,
Jedediah Owen,
Orren P. Rockwell,
Nathan B. Baldwin,
Truman Brace,
Sarah Wixom,
Lewis Zobriski,
Henry Zobriski,
Morris Harris,
Absolom Tidwell,
Alvin Winegar,
Samuel Winegar,
John E. Page,
Levi Gifford,
Edmund Durfee,
Josiah Butterfield,
John Killion,
John Patten,
John Wilkins,
Abram Allen,
Wm. Felshaw.

The committee who had been appointed for removing the poor from the State of Missouri, viz. — William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale, met in the evening of that day, at the house of Theodore Turley, and organized by appointing William Huntington Chairman, Daniel Shearer Treasurer, and Alanson Ripley Clerk, and made some arrangements for carrying the business of removing the poor, into operation. President Brigham Young got eighty subscribers to the covenant the first day, and three hundred the second day.

Thursday, 31st. Mr. Turner's bill of the 16th instant passed the Senate. I sent the poor brethren a hundred dollar bill from jail, to assist them in their distressed situation.

Friday, February 1st.

The committee met according to adjournment, at the house of Theodore Turley; John Smith was present and acted as Chairman, and Elias Smith as Secretary. The meeting was called to order by the Chairman.

On motion, Resolved: That the covenant entered into at the last meeting, be read by the Secretary; which was done accordingly.

The Chairman then called for the expression of sentiments on the subject of the covenant.

Resolved: That the committee be increased to Eleven.

The following were then appointed—Elias Smith, Erastus Bingham, Stephen Markham, and James Newberry.

Several of the committee addressed the meeting on the arduous task before them, and exhorting all to exert themselves to relieve and assist them in the discharge of the duties of their office, to the utmost of their abilities.

Elders Taylor and Young in the most forcible manner addressed the assembly on the propriety of union in order to carry our resolutions into effect, and exhorted the brethren to use wisdom in the sale of their property.

JOHN SMITH, President,
ELIAS SMITH, Secretary.

They met again in the evening at T. Turley's. Alanson Ripley declined acting as clerk, and Elias Smith was appointed in his stead.

Resolved: To make exertions to remove the families of the Presidency and the other prisoners first.

Several of the committee made report of what had been done by them towards carrying the business of the committee into operation. Elder John Taylor had also been appointed to visit the Branches of the Church on Log and Upper Goose creeks, and made report of his proceedings.

Resolved: That Charles Bird be appointed to go down towards the Mississippi river, and establish deposits of corn for the brethren on the road, and make contracts for ferriage, &c.

(To be continued.)

FOREIGN CORRESPONDENCE.

DESERET.

The Emigration—Arrivals—Indian Attack—Stores.

Historian's Office, Great Salt Lake City, August 29, 1854.

Brother Franklin D. Richards—I have been this morning to see your family, and sister Richards complains of a sore throat, but is getting better. The rest are all well.

The wheat harvest is pretty near over, and the reports are quite favourable from all quarters, so that we have still a prospect of peace and plenty.

Brother Samuel arrived here on Saturday the 26th instant, along with Thomas Williams; and both gentlemen held forth in the meeting on Sunday morning, on which day Orson Pratt, Horace S. Eldredge, and F. Kesler arrived.

The Bishops are at present using every exertion throughout the Territory to raise teams and provisions for the benefit of the emigration, as it is expected they will be in need before they get through. One company lost one hundred and twenty head of cattle *east of Laramie* by a stampede, which has weakened their teams considerably, and they have been obliged to call upon other companies for help. The people are coming forward nobly, and there will be efficient aid rendered from this place.

On the 8th instant, William and Warren Weeks, sons of Bishop Allen Weeks, of Cedar Valley, went to the kanyon, about three miles from the settlement, to get out a load of poles, when they were attacked and killed by three or four Indians, who it appears had not come in with the rest when peace was made. The peaceable Indians, as soon as they heard of it, went out and captured the murderers, and delivered them over to the civil authorities, and their trial is now proceeding before a special session of the United States District Court.

Chief Justice Kinney, and Mr. Holman, United States Prosecuting Attorney for this Territory, have arrived. Colonel Steptoe has also arrived, and his troops, consisting of about two hundred men, and one thousand dragoon horses are camping at present in Parley's Park. The dragoon horses are intended for a regiment who have gone *via* the Isthmus to California. They calculate wintering them here and and feeding them on *grain*.

The wall around the Temple Block is finished as far as the adobie work is concerned, and they are now laying the coping stones. The foundation of the Temple is also progressing.

On Monday, the 21st instant, Washear (alias Squash Head) came to Provo, and said his brother was dead, and unless they gave him some stock to offer as a sacrifice (as is their usual custom on the death of a relative), he would have to kill some big captain as a sacrifice. The authorities at Provo thought it best to bend to his hu-

mour, and accordingly gave him about $75 worth of stock and property, and he retired satisfied. It is a custom with the Utah Indians, when a relative dies, to kill some other person; they prefer an enemy, but they are by no means particular; hence the remark of Walker, when his child was sick last spring, that, if it died, its mother would have to die also.

The following is a list of merchants and Store-keepers in this city, who one and all are doing a good cash business—

J. M. Horner & Co., capital $200,000.00
Livingston, Kinkead, and Bell
Branham and Norris
William Mac
George Goddard
J. and E. Reese
J. and J. M. Hockaday
William Nixon
F. D. Clift
J. L. Mason
Abraham Taylor
Zerubbabel Snow
L. Stewart and Brothers
C. A. and E. H. Perry
J. F. Kinney
Middleton and Riley
H. L. Southworth, Bookseller
Dustin Amy, Tin Store
Orson Hyde, Provision and Feed Store
William C. Staines, Wine and Spirit Merchant
Rogers and Co., Tin Store
Mrs. Brooks, Millinery Store and Bakery.

The amount of capital employed altogether is not far from a million of dollars.

August 31st, 1854.

Up to this morning, fifteen rods of coping has been done on the north side of Temple Block wall, and considerable progress has been made on the foundation of the new Council House. A wrought iron anchor has just been finished for the Salt Lake Boat, weighing upwards of 200 lbs., measuring four feet six inches by three feet six inches. The boat has been *christened* by the name of "The Timely Gull."

Yours truly,
GEORGE A. SMITH.

LET THE LIGHT SHINE.

West Derby, October, 30, 1854.

Dear President F. D. Richards—No one much acquainted with the history, character, and principles of the Latter-day Saints, can read the journals of the day without being struck with the great amount of erroneous information which is ever and anon conveyed, as solid truth, through them to the public. And this remark is so far true, that it is a very rare thing indeed to read any newspaper article, however short, concerning the Saints, that does not convey an incorrect idea of one kind or another. One journal will say, that the circulation of the *Star* reaches a quarter of a million weekly; another, that the inhabitants of Utah number one third of a million; a third, that a startling exodus of the Saints from Wales, or some place on the Continent, is transpiring, when perhaps a company has emigrated from neither place for nearly twelve months; a fourth, that the Saints in Utah have rebelled against the General Government of the United States; a fifth, that the Saints generally believe that the Bible is superseded by the Book of Mormon, and that our Saviour Jesus Christ was supplanted by Joseph Smith.

As far as conclusions concerning the Saints, or the great work in which they are engaged, are concerned, I have little to say, because I know full well that no one can form correct conclusions on these subjects, except he does it by the light and power of the Holy Ghost, as Paul truly observes—"The things of God knoweth no man, but the Spirit of God."

But there must be some cause for the egregious misrepresentation and misstatement of fact and principle which we so often see in the public prints. That cause must be either inadvertence, wilfulness, misinformation, or ignorance. Journalists reckon to guard against inadvertence, both for their own credit and benefit. And far be it for me to suggest that the gentlemen of the press circulate all those palpable errors that we notice through sheer wilfulness. I am inclined to think that misinformation and real ignorance are a great cause of the multitudinous

editorial mistakes perpetrated concerning God's work and people.

Now I beg to suggest what may possibly be, to a good degree, a remedy for this thing. Let any Saint, who can afford it, hand to the nearest editor, a *Star* occasionally—when any fact or principle of particular importance is noticed, or, better still, if he is disposed and able to do it, let him devote one *Star* or more weekly for the special enlightenment and benefit of the editorial portion of the community. This may seem a little thing, but five thousand such littles might light a flame through the country that would burn brighter and brighter unto the perfect day, and would soon cause us to exclaim —"Behold, how great a matter a little fire kindleth!"

Two positive benefits would accrue from a wide-spread practice of the kind I propose. First, editors would be led much oftener than they now are to notice the work of God, and thus the mass of the reading public would have it kept more constantly before their eyes, to the very certain advancement of the truth. Second, when editors did notice the work, there would be far greater likelihood than there now is that correct facts and doctrines, if not correct conclusions thereupon, would be laid before the public, many of whom would otherwise know very little if anything of "Mormonism," and when facts and principles were misstated or misrepresented, it would be manifest that wilful wickedness was at the root of the matter.

I am the more convinced that the propositions I make would operate beneficially to the truth, because, although the Church, in its early history, was considered, by most editors, beneath their notice, or too insignificant or ridiculous for them to bestow much pains in collecting correct information concerning it, yet many of them seem now to be throwing off their supercilious lethargy, and admitting that the extraordinary success, power, and increasing importance in the world, to which the Church has attained, entitle it to grave consideration and searching investigation.

I remain,
Your fellow-labourer in the truth,
JOHN JAQUES.

VARIETIES.

SENDING PAUPERS BACK TO ENGLAND.—The city of Boston has entered into a new forwarding business. Four paupers were arraigned before a justice in that city on a joint charge of being "foreign paupers, receiving aid from the city of Boston, against the peace of the commonwealth, and contrary to law in such cases made and provided." The charge of pauperism was sustained, and the court ordered the prisoners to be returned to the Queen of Great Britain. They will be forwarded in the ship *Star of the Empire*, which leaves Boston in a day or two for Liverpool.—*American Paper.*

ARMAMENT FOR THE BALTIC.—The armament now building to operate against the Russians in the Baltic at the opening of the spring campaign includes 35 vessels; namely, five floating-batteries, the decks covered with iron plates, eight inches thick, and their exterior with 100 plates, four inches thick, rendering them perfectly ball and bomb proof (these vessels will be armed with six of the long range guns on the Lancaster principle); 10 bomb-vessels, to be armed with from two to three mortars of the most powerful description; and 20 gunboats, drawing about four feet of water, the latter being specially intended for service in the River Neva.—*Times*, Oct. 24.

AMERICAN BABY SHOW.—The Ohio people have outdone the world in the way of fairs. They have had a baby fair, or "convention," in more dignified style. The thing originated with a few wags, who issued circulars for a baby show; prizes to be given as for pigs, cattle, or Barnum's prodigies. The world took the thing seriously. Mammas responded, old maids, and more Bettyish men, all joined in hailing the idea, and the wags found themselves caught. One hundred and twenty-seven babies entered the lists. At the appointed day all the trains to Springfield were filled with mothers, babies, and nurses. The little tent provided was soon filled with the congregated Young America. A committee of mothers and doctors was duly organized, and the prizes were distributed, thus giving to the world a new Yankee notion. The performances were varied by a contest for prizes in horsemanship by babies with—not, perhaps, longer petticoats, but longer legs in them. Another show is talked of next year, the arrangements to be more complete than this.

Eternal Election.—I once heard a good old woman arguing in favour of eternal election. "Sir," said she, "I am sure, if God had not chosen me before I was born, he would never have chosen me after."—Rev. John Newton.

Poisoning by Tobacco.—A lady named Watts, the wife of a retired physician, formerly of Nottingham, died at a lodging in New Brighton a few days ago, from the effects of a decoction of tobacco, taken, it is surmised, medicinally, without the knowledge of her husband, she having been long in a delicate state of health. She had ordered the servant girl to boil half an ounce of tobacco in a pint of water, and she drank the half of the decoction, said to be five times more than sufficient to cause death, and which of course produced death on the following day. She had never been known to use tobacco before in any way. —*News of the World*, Sep. 24.

Pope Pius IX has sent, as our readers are aware, an encyclical letter, dated August 1, 1854, "to our Venerable Brothers, the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries having grace and communion with the Apostolic See." The letter laments the wars, rumours of wars, pestilences, earthquakes, calamities, and "the deadly poison of *indifferentism* and *incredulity*," characteristic of the times, &c.; exhorts the Venerable Brothers," &c., to urge the faithful to prayer, fasting, almsgiving, &c., to endeavour to appease the wrath of Almighty God; and to all those of the faithful who will, in the course of a given three months, confess their sins, have them "expiated by Sacramental absolution," reverently receive "the most Holy Sacrament of the Eucharist," and devoutly visit three churches once, or one church thrice, and shall there offer up their prayers for some space of time for the prosperity of the Church, the extirpation of heresy, and the peace, concord, and unity of Christian princes and people, and give alms to the poor—to all such of the faithful His Holiness does "concede and grant a plenary indulgence of all their sins, in the form of a Jubilee, which indulgence may also be applied in the way of suffrage for the souls in Purgatory."

The Horrors of War.—A Constantinople letter says:—"All horrors sink into insignificance compared with the state of the unfortunate passengers by the *Colombo*. This vessel left the Crimea on the morning of the 24th [Sep.] Wounded men were being placed on board for two days before she sailed, and when she weighed anchor she carried the following numbers:—27 wounded officers, 422 wounded soldiers, and 104 Russian prisoners—in all 553 souls. To supply the wants of this mass of misery were four medical men, one of whom was the surgeon of the ship—sufficiently employed in looking after the crew. The ship was literally covered with prostrate forms, so as to be almost unmanageable. The officers could not get below to find their sextants, and the run was made at hazard. The worst cases were placed on the upper deck, which in a day or two became a mass of putridity. The neglected gunshot wounds bred maggots, which crawled in every direction, infecting the food of the unhappy beings on board. The putrid animal matter caused such a stench that the officers and crew were nearly overcome, and the captain is now ill from the effects of the five days' misery. All the blankets, to the number of 1,500, have been thrown overboard as useless. Thirty men died during the voyage. The vessel is quite putrid, but a large number of men will be employed to fumigate her, and thus avoid the danger of typhus, which generally arises in such conditions. Two transports were towed by the *Colombo*, and their state was nearly as bad."

REVELATION.

INSCRIBED TO ELDER M. ROWAN.

Hail Revelation! Key of Truth,
Channel of things divine,
Which "flourish in immortal youth,"
And with new lustre shine.

Lend me thine aid, thy worth to sing,
O theme with wisdom fraught;
"A coal from off the altar" bring,
And purge my every thought.

Send forth a beam of heavenly light,
Celestial fire impart,
Inspire within me feelings right,
And purify my heart.

For I would sing, and tell abroad,
And shout aloud for joy,
That God, by thee, hath now restor'd
The truth without alloy.

Tale of eternal love to man,
Song of angelic hosts,
And light of all who ever ran
"The pathway of the just;"

Reflecting pure unsullied rays
From the eternal sun,
Shine "more and more" upon our way,
Until the prize is won.

Well-spring of Mercy, Truth, and Love,
Fountain of heavenly light,
Thy source is in the mount above,
In regions pure and bright.

"Pillar of flame" to us thou art,
But to our foes "a cloud;"
Though clear to us, thou 'rt dark to them
As a mysterious shroud.

"Rock" of eternal ages thou,
"Foundation" of our faith;
Whoever builds on thee is "wise,"
The great Redeemer saith.

Thou art our chart and compass too
O'er the rough sea of life;
In thee our pole star too we view,
In thee an end of strife.

All myst'ries are made plain by thee,
And problems of the wise
Mere childish puzzles seem to be,
And superstition dies.

The vault of heaven is not so high,
Nor womb of earth so deep,
But thou canst pierce them with thine eye,
And through the abyss leap.

Eye of omniscience art thou,
Whose universal scan
Doth sound the heart and try the reins
Of every soul of man.

No fact, no incident, nor truth,
Past, present, or to come,
Can e'er escape thy cognizance—
Thou hast the perfect sum.

Touchstone and test of every thought,
Balance of word and deed,
Standard by which to try the worth
Of all we hear or read

Thou art of "Truth" the Eternal Seal,
And thou the voice of God;
And ofttimes the rebellious feel
Thou art His chastening "rod."

The staff of age, of youth the guide,
"Savour of life and death;"
Though here we languish, faint, and die,
Thou 'lt give eternal health.

Thou bearest "record on the earth,
And in the heavens above,"
Proving, to Saints of heavenly birth,
Swift messenger of love.

And art thou, then, the gift of grace
To man upon the earth?
And canst thou in his soul find place,
Thou "Pearl" of peerless worth?

O who could such a gift despise,
Bought with a Saviour's blood?
Or careless be to realise,
Its blessings great and good?

Thou art a "Tree of Knowledge" too;
Who eats of thee is "wise!"
Thy fruit is ever fair and new,
"Enlightening to the eyes."

"Thus saith the Lord, Who will may come,"
And of that "tree" partake;
'Twill heal the sick, lame, halt, and blind,
And cause the dumb to speak.

"Waters of Life" around its root,
Flow from the eternal hill;
It beareth different "kinds of fruit,"
The hungry soul to fill.

O give me, then, that living food,
Inspire me yet again
"To know the evil from the good,"
"World without end." Amen.

Malta, Sep. 28, 1854. J. F. Bell.

Address.—William Butler, 30 York Place, Britannia Square, Worcester.

LIST OF MONIES RECEIVED FROM THE 27TH OCTOBER TO THE 3RD NOVEMBER, 1854.

John Holsall	£5	0	0
A. N. McFarlane	3	10	0
John M. Brown	2	0	0
James Linforth	3	0	0
Carried forward	£13	10	0
Brought forward	£13	10	0
John B. Maiben	30	0	0
Robert Kirkwood	19	0	0
	£62	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 47.—Vol. XVI. Saturday, November 25, 1854. Price One Penny.

DISCOURSE BY PRESIDENT H. C. KIMBALL,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 16, 1854.

(*From the "Deseret News," August* 17.)

There can be no person who is at all acquainted with the Scriptures, but must be satisfied that the remarks that brother Herriman has made this morning are strictly true; they are fully substantiated by the Bible, which you all profess to believe, and which the professing world say they believe.

Brethren and sisters, let your minds be composed, and settled down in the Spirit of the Lord; and have His Spirit to be with you always, and especially when you come to the House of Worship.

It is a common thing, not only in this Church, but in the churches of the sectarian world, for people to say, "Come, let us go to meeting to-day, and try if we cannot get warmed up in our hearts, and refreshed by the Holy Spirit." Now that is customary among all religious people. Well, whom do you expect to refresh you here, if you are not refreshed when you come to meeting? For you should always have your hearts warmed up, and your bodies pure, when you visit the House of the Lord. Make not the outside of the cup and the platter clean alone, but also the inside. People who keep the inside of the cup and platter clean, are very apt to wash the outside of it. You all hate to eat food from a filthy dish, and to drink water out of a dirty cup; but you love to eat out of a clean dish, and sleep in a clean bed. Every person naturally loves to see a clean house, and clean garments, if they themselves are filthy.

Upon the same principle, inasmuch as we will repent of our sins, and turn from them, and then go down into the waters of baptism, into pure water, and be immersed, overwhelmed in the same, that our sins may be remitted, washed away—not, however, for the washing away of the filth of the flesh, but to answer a good conscience before God and man, and then receive the imposition of hands by a man having authority, that we may receive the Holy Ghost—I say the Holy Ghost, being a pure spirit, or influence, even after all this is done, will have an objection to perform his office in an impure tabernacle. That is the reason why a great many never receive the Holy Ghost, because they say they are pure, and lie to God, and also to the Holy Ghost.

This is the Gospel that was taught you by the first Elders who bore the joyful message to foreign nations; and the moment the Holy Spirit rested upon you in your first introduction into this Church, you actually felt the Spirit of Prophecy and Revelation. I know this to be a fact when we introduced the Gospel into Old England. Here is brother George D. Watt, our reporter, for instance. I never told him anything about gathering to the land of America—that it was the promised land. One night we met with a

small company of the new members in Preston, Lancashire, and brother George commenced reading the Book of Mormon. After a little, he rose up and said, "The land of America is the promised land, it is Zion, and we shall be gathered there, although you have not told us anything about it." He prophesied that, within two weeks after he was baptized. The Holy Ghost dwelt in you to show you things to come; it showed brother George that this was the land of Zion, and that the Saints in all nations had to be gathered there; it brought it to his remembrance, if he had ever thought of the thing before and forgotten it. This is the effect it had upon you. I presume there is not a single individual but what can exclaim, "It was really so."

That same Holy Ghost inspired you to speak in new tongues, to prophesy, to interpret tongues, to see visions, and have dreams to edify and comfort you. It was with you when you went out, and when you came in, when you lay down, and when you rose up. That is the office of the Holy Ghost—to dwell and abide with those who keep the commandments of the Almighty in faith believing. He delights to dwell with such; but he does not delight to dwell in unholy temples. You know that naturally; because there is not one of you, unless you make a practice of being filthy and dirty yourselves, that ever wishes to go into a filthy place.

Now, if these are your feelings, for Heaven's sake do not ask the Holy Ghost to dwell with you when you do not pursue a course to cleanse the body, not only internally, but externally, from the crown of the head to the soles of the feet. You know this is what I believe to be sanctification.

I have heard brother Gifford talk about sanctification, and I understand the principle of sanctification was laid before you by President Young. What would sanctify you and prepare you to enter into the presence of God, and to enjoy His Spirit?

We read in the Bible that the Lord told Joshua to sanctify Israel, for says He, "there is an accursed thing in the midst of thee, O Israel." And on the morrow they sanctified themselves by stoning to death Achan the son of Carmi, who stole the wedge of gold and the Babylonish garment. They also stoned to death his wife and his children, his oxen and his asses, and burnt them with fire, together with his tent, the silver, the gold, and the garment, in the valley of Achor.

Thus all Israel put to death the transgressor, and sanctified themselves before the Lord. Would it not be an excellent course to pursue with this people, to sanctify them to the fullest extent of the word? There are individuals in these valleys who profess to be Latter-day Saints, but do they by their works make their profession honourable? No, their works and their profession are very dissimilar indeed. I think it would be an excellent thing for this people to be sanctified from such persons, and have them cleansed from our midst, by making an atonement.

You may say, "You might put this into practice, but it would extend to many who are passing through here, who steal and plunder, and drive away cattle and horses." But let me inform you, that there are many instances of that kind, where they are encouraged, or property is put into their hands, by characters who dwell here, and profess to be Saints.

When you undertake to prune a diseased tree, you commence your operations at the root of the evil, and continue to trim it out to the top of the tree, or as far as it extends, and throw the diseased branches into the brush heap and burn them, as I used to do when I was logging, and then take the ashes and make potash and soap with them, and then cleanse away filthiness with it. This is what I call sanctification.

So you see I am in full fellowship with my brethren, though I was not here last Sunday when the subject was introduced, I can bear testimony to every word they said as being true, because I never knew them to tell a lie. My feelings are, I wish to God wickedness was done away from our midst. My brethren and myself have often reflected and remarked upon the happiness we should enjoy, when we could fully separate ourselves from the world, from wicked men, wicked women, and wicked practices.

Previous to our coming to these valleys, I wished and prayed, that when we went to the valleys, there would not any of the wicked persons follow us, who are eternally hanging on our skirts. These are my feelings and desires now, and the earnest wishes of hundreds and thousands of men and women who dwell in these valleys.

I know there is a good people here; a better people than dwells in any other portion of the world. And the emigrants who are going to California are perfectly astonished when they arrive here, to see that we are a civilized people. They are astonished beyond measure, as they gaze upon this people, whom they supposed to be a poor, miserable, outcast race of beings. Did any of them ever go into a city where there were more peace and prosperity, and as few loafers, since they were born? We never saw any loafers in our streets, until they came. I am not saying anything against them, but I am noticing the views they entertain about us. They have expressed it many times, that they never were so astonished as when they came into these valleys and found a civilized and industrious people, a people who knew how to build up a city, and incorporate it, and enforce the laws. And a day will come when we shall put them in force more strictly; God is only waiting upon you in His compassion, that peradventure you may repent of and forsake all evil, and turn to Him.

We are the people of God, we are the Church of Jesus Christ of Latter-day Saints, the foundation of which, in these last days, was begun by the Almighty sending an holy angel to Joseph Smith to reveal to him His will, and establish the everlasting Gospel that was preached in the days of Jesus, even faith, repentance, and the laying on of hands for the Gift of the Holy Ghost, and the ordaining of Apostles, Prophets, Teachers, Evangelists, Pastors, Patriarchs, Bishops, Deacons, Priests, and Elders. This is the true Church of God, although there may be a few in the valleys who do not live up to their holy profession; but because they are unfaithful to their God, and to their religion, it does not affect in the least the truthfulness of the principles of heaven. I see some turn away from this Church because of the conduct of others. This has nothing to to do with our faith; but we are to have our faith grounded. It is for us to dig deep, and lay our foundation upon a rock, that when the winds blow, and the storms and hurricanes beat upon us, we may still find ourselves firmly established upon the rock of truth.

I will tell you, gentlemen—I address myself to those who have nothing to do with us as a people—this is the Church and Kingdom of our God; and the day will come, eventually, when the nations and kingdoms of the earth will become the "kingdoms of our God and his Christ." This doctrine is found in this good old book, the Bible, which all of you profess to believe, and have to kiss to give validity to your oaths, when you are sworn before a magistrate to tell the truth, the whole truth, and nothing but the truth.

We believe in every man having his rights, and being sustained in them. And we wish you to understand, that we are not exactly such a people as many suppose.

It is believed in the world that our females are all common women. Well, in one sense they are common—that is, they are like all other women, I suppose, but they are not unclean, for we wipe all unclean ones from our midst; we not only wipe them from our streets, but we wipe them out of existence. And if the world want to practise uncleanness, and bring their prostitutes here, if they do not repent, and forsake such sins, we will wipe the evil out. We will not have them in this valley, unless they repent; for so help me God, while I live I will lend my hand to wipe such persons out, and I know this people will.

Such things cannot exist here. The civil authorities will never make a law admitting of prostitution in the City of the Great Salt Lake—it never can be permitted while we live. We know it is the custom among some nations to authorize by law such abominations, giving licenses to houses of ill fame. But remember, if ever it is allowed among this people, it will be when righteousness has ceased to dwell in their midst. It never can be allowed in this community in male or female, whether they belong to the Church or not; and we will wipe out such abominations, the Lord being our helper.

That is sanctification. Our holy religion is to purify, purge, cleanse, and sanctify this people. We care not what people think or say about our course in this respect, it is our religion, and we will not have corruption where we dwell, if we can help it. That is one reason we were not permitted to live in the States; we were determined, by the help of God, to be virtuous men and women; so they drove us, from time to time, and from place to place, until they drove us into the mountains; and I assure you, I for one feel thankful to my God that I live in

these mountains, and there is no man or woman who loves righteousness but what will feel as I do.

The Lord has led us up stairs until we have entered into the chamber; and for Heaven's sake let us not pollute it, for fear we should be led down stairs again. We are now high up towards the presence of the Lord, and He feels to bless us, and His hand is over us for good, and He will curse every hand that is raised against us, if we will do right; and our enemies will go backwards and not forwards.

My prayer is, by night and by day, that every man and woman that bless this people, and desire to do them good, may be blessed of the Lord God, and I know He will bless them. But every man and woman who shall raise a weapon against this people, or devise evil against them, my prayer is that they may be cursed; and they certainly will be cursed, and God will frustrate all their designs, and He will lead His people on from victory to victory, until they triumph over all their enemies.

What do you say, brethren and sisters? Do you not think it best for us to do right, each person individually being led by the dictations of the Holy Spirit, listening diligently to those who are appointed to lead, govern and dictate this people? You know what I mean by this. President Young is our Governor, and our dictator. It is for me to walk with him, and for you to walk with those who go before you.

I know how it is in the world, for I have lived there. I was born in Vermont, and raised, the most of my days, in the State of New York, Ontario County; and so was President Brigham Young; yet many emigrants who came through our valley, thought we were moose, camels, or dromedaries. They did not know what we were, they no doubt thought we had horns on our heads, they had no idea we had eyes and legs like human beings, but they supposed we were some kind of nondescript animal. I know this is so—I have been in the world, and they cannot think that we are human!

However, whether we are human beings or not, I know that I was born in Vermont, among the rocks, and have lived the greater portion of my days among those who are without God in the world; and I know their corruptions, yes, as well as they do. I know the wickedness in their cities, in their synagogues, and in their high places. I understand it all. Still they calculate that we who have more than one wife, shall not have land in proportion to our families. Well, we are ready to buy what we need, when it comes in market.

This we learn from the public prints, so there can be no harm in my talking about what is published all through the United States. If a law was put in force throughout the Union, namely, that no grant of land shall be given to any except those who have but one wife, and no mistresses, many of the first class of the nation would have to console themselves with as little land as the "Mormons."

Our wives are publicly acknowledged by us, and we sustain them as such, and we hold them sacred. How is it with the world? Do they have mistresses for illicit intercourse, hired and sustained to satiate their wanton appetites? We cannot have any land, because we honourably marry and sustain our wives; but others are entitled to privileges notwithstanding their secret abominations.

We are a people who want to purify ourselves, and be clean from such characters, and bring up our children in the way they should go. One of my sons, and brother Brigham's oldest son, went to England this season through the United States. They never knew what was in the world before, for they never were there under the same circumstances. In their letters to us, they wrote something like this—"My God, my God, help us to get safely back again to the mountains, for we had no idea of the awful corruptions of the world we live in, until we travelled through the United States." And they have yet seen only a small portion of the ungodliness, wickedness, and corruption of the new and old worlds. The old countries are corrupt indeed, but the new are not a whit behind them in the blackness of their wickedness.

These are my views, and the Lord knows that I believe in the principles of sanctification; and when I am guilty of seducing any man's wife, or any woman in God's world, I say, sever my head from my body. These have ever been my feelings from the days of my youth. This is my character, and the character of President Brigham Young. It was the character of Joseph Smith, and of Jesus Christ; and that is the character of the Apostles

of Jesus; and that must be sustained by this people.

If we pursue that course, do you not think we are bound to rise, and to prosper, that is, in Jesus Christ? Yes; and we will stand to him, and to his cause, and to him who is placed to govern and dictate the Kingdom of God on the earth. By taking this course continually, subjecting ourselves to the Priesthood, we never shall fall, no, never. We shall never get into a difficulty but what we can get out again. But let us be careful to get into it lawfully, and we shall prosper, and shall rise triumphantly over every difficulty on that principle; and on that ship of Zion we shall bravely live through every storm, though they may be heavy; and though rocks and quicksands, and the devil and the world, may be in our way, they cannot move us from our path.

Let us do right, and sanctify ourselves before the Lord God, and purify our habitations (I mean the tabernacles of our spirits), and then our houses, and our children, and our servants, and our handmaidens, and everything there is about us, with which we have to do, and then use all with clean hands and pure hearts. If we take that course, do you not suppose God will stand by us? There is not one of you but what knows this naturally.

Now, when you go home, every one of you begin to live as you were told last Sabbath, and the Sabbath before, and do right, and seek to build up the Kingdom of God; pay attention to all things that God requires of you by His servants.

Many wish for the time when President Brigham Young and his brethren will be relieved from attending to temporal matters, and attend to spiritual matters altogether. You will have to wait for this until we get into the spiritual world, and have to deal with spirits. All things pertaining to this world, both spiritual and temporal, will be dictated by the Prophet of God—by our President. He dictates how to build a Temple—how high, how wide, how many rooms it must contain, whether it shall be of this, that, or the other form; and the Tithing House, and all public works pertaining to this people, are dictated by him. Some wish to rid him of having anything to do with temporal matters; that cannot be, in the nature of things; for, as one of the ancients said, as the body is dead without the spirit, so is faith without works, being alone." So, as long as the body, which is temporal, is joined to the spirit, he must have to do with temporal things.

Reflect upon it. The spirit is joined to these bodies to quicken them, that we may have to do with temporal matters; for when the spirit leaves vegetable or animal organization, the body dies, or returns to the earth. There is not a being in heaven or on earth, but what has had a body, has one now, or will have. Cease your works, and then your faith is dead. I care not for a man's faith unaccompanied by works, and his works must correspond with his faith. He must be virtuous, and enjoy the Holy Ghost, and the revelations of God, that when a man speaks, you may know it is by the same Spirit, and you will be edified; then you never will be deceived.

My prayer is for you to be faithful, active, and retain the Spirit of the Lord God, and go a-head, and fight manfully, purifying yourselves from all iniquity.

I never had a blood-thirsty spirit, for I never fought in my life, but I always yielded before I would have any difficulty with any man. But let the Spirit of God Almighty rest upon me, and see if I do not walk up to the battle's front. I had that spirit when I was in the world, and it is never in me only when the Lord puts it there.

Let us be pure and keep the commandments of God, and let the world say and do what they please. These are my feelings all the time.

May God bless you, and help you to do right, whether other people do right, or not. This is my prayer and blessing upon you, from this time henceforth and forever. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 732.)

[February, 1839.]

Monday, 4th. Mr. Turner's bill of 16th January came up for the first reading, "when Mr. Wright moved that the

bill be laid on the table until the 4th day of July next; and upon this question Mr. Primm desired the ayes and nays, which were ordered, and decided in the affirmative" by eleven majority, which by many was considered an approval of all the wrongs the Saints had sustained in the State.

6th and 7th. The committee were in session. Stephen Markham started for Illinois, with my wife and children, and Jonathan Holmes and wife.

Some time this month there was a Conference of the Church at Quincy, of which the following are the minutes—

At a meeting of the Church of Jesus Christ of Latter-day Saints, held in the town of Quincy, February —, 1839, to take into consideration the expediency of locating the Church in some place; when brother Marks was chosen President, and Robert B. Thompson Clerk.

Elder Green, by request, then stated the object of the meeting, and stated that a liberal offer had been made by a gentleman, of about twenty thousand acres, lying between the Mississippi and Des Moines rivers, at two dollars per acre, to be paid in twenty annual nstalments, without interest; that a committee had examined the land and reported very favourably respecting it, and thought it every way suited for a location for the Church.

Brother Rogers then made some statements, and gave information respecting the land, being one of the committee appointed to examine it.

President Marks then observed that he was altogether in favour of making the purchase, providing that it was the will of the Lord that we should again gather together; but from the circumstances of being driven from the other places, he almost was led to the conclusion that it was not wisdom that we should do so, but hoped that the brethren would speak their minds; the Lord would undoubtedly manifest by His Spirit.

Brother Barlow thought that it might be in consequence of not building according to the pattern, that we had thus been scattered.

Brother Mace spoke in favour of an immediate gathering.

Bishop Partridge then spoke on the subject, and thought it was not expedient under present circumstances, to collect together, but thought it was better to scatter into different parts and provide for the poor, which would be acceptable to God.

Judge Higbee said that he had been very favourable to the proposition, but since the Bishop had expressed his opinion, he was willing to give up the idea.

Several of the brethren then spoke on the subject, after which it was motioned and seconded, and unanimously agreed upon, that it would not be deemed advisable to locate on the lands for the present.

A committee was appointed to draft a petition to the General Government, stating our grievances, and one likewise presented to the citizens for the same object.

Tuesday, 12th. The committee sent a delegation to sister Murie, to ascertain her necessities. Daniel Shearer and Erastus Bingham went. Applications for assistance were made from sister Morgan, L. Gardner, Jeremiah Mackley's family, brother Forbush, Echoed Cheney, T. D. Tyler, D. McArthur, &c.

Wednesday, 13th. "Voted that T. Turley be appointed to superintend the management of the teams provided for removing the poor, and see that they are fixed for the journey."

Thursday, 14th. The persecution was so bitter against Elder Brigham Young (on whom devolved the Presidency of the Twelve by age, Thomas B. Marsh having apostatized), and his life was so diligently sought for, that he was compelled to flee; and he left Far West on this day for Illinois.

My brother Don Carlos Smith had carried a petition to the mob, to get assistance to help our father's family out of Missouri. I know not how much he obtained, but my father and mother started this day for Quincy, with an ox team.

The committee discussed the propriety of paying the debts in Clay County. Alanson Ripley was requested to call on lawyer Barnet, who was in town, and make arrangements concerning the matter. A letter of attorney was drawn up for the brethren who felt willing to dispose of their real estate to discharge their debts, to sign, appointing Alanson Ripley their attorney for that purpose. This was not exactly according to the minds of the committee, for they only directed brother Ripley to confer with the person above named, for the purpose of obtaining information, without reference to his being appointed an attorney for that purpose, independent of any other person or persons.

Friday, 15th. My family arrived at the Mississippi, opposite Quincy, after a journey of almost insupportable hardships, and Elder Markham returned immediately to Far West.

Monday, 18th.

Executive Department, City of Jefferson, February 18, 1839.

To Colonel Wiley C. Williams, Aide to the Commander-in-Chief—

Sir—You will take measures, as soon as practicable, to cause the arms, surrendered by the Mormons, to be delivered to the proper owners, upon their producing satisfactory evidence of their claims. If in any case you think an improper use would be made of them, you can retain such, using a sound discretion in the matter. You will call upon Captain Pollard or any other person who may have arms in possession, and take charge of them; and this will be your authority for so doing.

I am respectfully,

Your obedient servant,

LILBURN W. BOGGS.

Little benefit would have resulted from this order, even if it had been promptly executed, as many of the brethren who owned the arms, had left the State, and it would be very difficult to decide, what would be *satisfactory evidence* of claims.

Tuesday, 19th. The committee appointed Charles Bird "to visit the several parts of the county, and William Huntington the town of Far West, to ascertain the number of families that would have to be assisted in removing, and solicit means from those who are able to give, for the assistance of the needy, and make report as soon as possible."

Thursday, 21st. Elder Markham arrived at Far West, and in the evening the committe were in council. Elders Bingham, Turley, and Shearer, were appointed to sell Joseph Smith, senior's, house, to a gentleman from Clay County.

Charles Bird was sent to Liberty, relative to a power of attorney.

Resolved: To send Stephen Markham to Illinois, to visit the brethren there, and obtain a power of attorney from such as had left their lands without selling them. A report of the committee appointed to visit the different parts of the county to ascertain the number of families who were destitute of teams for their removal, was made. William Huntington reported thirty-two families, and Charles Bird seven, as far as they had prosecuted their labours.

Resolved: To send Erastus Bingham to visit the north-west part of the county for the same purpose, and then adjourned till Monday next.

Saturday, 23rd. At a meeting of the Democratic Association held this evening at Quincy, Adams County, Illinois, Mr. Lindsay introduced a resolution setting forth that the people called "Latter-day Saints" were many of them in a situation requiring the aid of the citizens of Quincy, and recommending that measures be adopted for their relief, which resolution was adopted, and a committee consisting of eight persons appointed by the chair; of which committee J. W. Whitney was chairman. The Association then adjourned to meet on Wednesday evening then next, after instructing the committee to procure the Congregational meeting house as a place of meeting, and to invite as many of the people to attend the meeting as should choose to do so, in whose behalf the meeting was to be held, and also all others, citizens of the town. The committee not being able to obtain the meeting house, procured the Court House for that purpose.

After we were cast into prison, we heard nothing but threatenings, that if any judge, or jury, or court of any kind, should clear any of us, we should never get out of the State alive.

This soon determined our course, and that was to escape out of their hands as soon as we could, and by any means we could. After we had been some length of time in prison, we demanded a habeas corpus of Judge Turnham, one of the county Judges, which, with some considerable reluctance, was granted. Great threatenings were made at this time, by the mob, that if any of us were liberated, we should never get out of the county alive.

After the investigation, Sidney Rigdon was released from prison by the decision of the Judge: the remainder were committed to jail; he also returned with us until a favourable opportunity offered. Through the friendship of the Sheriff, Mr. Samuel Hadley, and the jailer, Mr. Samuel Tillery, he was let out of the jail secretly in the night, after having declared in prison, that the sufferings of Jesus Christ were a fool to his; and being solemnly warned by them to be out of the State with as little delay as possible, he made his escape. Being pursued by a body of armed men, it was through the direction of a kind Providence, that he escaped out of their hands, and safely arrived in Quincy, Illinois.

About this time, Elders Kimball and Ripley were at Liberty, where they had been almost weekly importuning at the feet of the Judges; and while performing this duty on a certain occasion, Judge Hughes stared them full in the face and observed to one of his associates, that "by the look of these men's eyes they are whipped but not conquered; and let us beware how we treat these men; for their looks bespeak innocence;" and at that time he entreated his associates to admit of bail for all the prisoners; but the hardness of their hearts would not admit of so charitable a deed. But they continued to importune at the feet of the Judges, and also to visit the prisoners; and no one of the ruling part of the community disputed the innocence of the prisoners, but said, in consequence of the fury of the mob, that even-handed justice could not be administered; they were therefore compelled to abandon the idea of importuning at the feet of the Judges, and leave the prisoners in the hands of God.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 25, 1854.

THE PRINCIPLES OF SANCTIFICATION.—We publish in this Number of the *Star* a very interesting Discourse by President H. C. Kimball. It illustrates, in a manner not to be misunderstood, the principles of sanctification, purification, and redemption from the worst evils which afflict mankind. It is filled with those principles of intelligence and truth which are necessary to salvation, and which are taught and practised in Zion. We cordially recommend to the Saints to study it well, and then practise, as far as circumstances permit, the principles it teaches, that they may become sanctified before the Lord, and be fit temples for the Holy Ghost to dwell in.

We do not learn from the Scriptures that sanctification is merely an operation of the spirit independent of the body. On the contrary, we are everywhere taught by Scripture, reason, and modern revelation, that the spirit cannot be made perfect without the body. One cannot be pure and holy unless the other be also. This is one important point wherein we differ widely from the various Christian sects of the day. While they believe in a change and sanctification of the heart as the only thing essential, and treat lightly the purifying ordinances pertaining directly to the body, we believe the sanctification of both spirit and body to be equally necessary to salvation. We also believe not only in keeping our bodies and spirits clean, but in purifying our habitations, and then extending the operation to our cities, our lands, and every thing which comes within our jurisdiction. The honest in heart can discover, by comparison of principles, the wide difference there must be between the moral atmosphere of the cities of the Saints in the Valleys of the mountains, and that of the cities of the world generally.

The inhabitants of the earth, Christians, Mahomedans, and Pagans, with their kings, statesmen, and priests, have become so perverted in nature, corrupted in blood, and perverse in disposition, and their mental vision is so distorted by the film of inbred hypocrisy and deceit, that it is difficult for them to discover any beauty in the glorious principles of salvation. To them the pure appears impure, and the corrupt and deformed clean and comely. They love the darkness because it is congenial to their deeds, and when the light shines they do not comprehend it.

The few who realize to some extent the rapid degeneration of their species through the unbridled licentiousness of the times, the vast amount of prostitution which exists,

the sacrifice of thousands of virtuous females to the Moloch of men's unnatural and depraved lusts, the imbecility of mind, and the weakness and deformity of body, entailed upon the present generation, and which, from the present aspect of things, must necessarily increase in the next, are afraid to speak their sentiments, lest some one, educated in the modern false notions of delicacy, cry out, "Shame," while perhaps his own evil practices will not bear exposure to the light. In this way mankind have been left to go on in their downward course until there are comparatively few who will turn from evil, and cling to the truth for the love of it.

To the Saints all things are temporal, and all things are spiritual, or, in other words, the temporal and spiritual are so intimately connected and blended together, that no line of separation can be drawn between them.

Remission of sins comes by baptism, and the gift of the Holy Ghost by the laying on of hands. We never shall receive the higher ordinances of the Priesthood, realize the sanctifying influences thereof, and be fitted to be Saviours upon Mount Zion, unless we are willing to journey to the place of gathering, and appropriate our means and labour to build a temple wherein to receive these blessings. And finally, we never shall enter into the presence of the Father, and be able to dwell in that element which is as a consuming fire to everything impure and unholy, unless we sanctify the Lord in our hearts, and practise the principles of that sanctification by restraining and subduing every evil desire, purifying our bodies from all uncleanness, and practically devoting ourselves, and all that the Lord has made us stewards over, to the building up of His kingdom. Theoretical religion is not sufficient. The command has gone forth to men—"Choose ye this day whom ye will serve." To those who have heard the Gospel, there is no neutral ground, they must choose the light and abide in it, or wander in that darkness which will involve them in destruction.

Those among the Saints who have a name to live, but are dead to faith and good works, who once received the testimony of the Spirit, but have lost the power thereof, are in continual danger of being led captive at the will of the Devil, to their own destruction, unless they wake up to newness of life, and sanctification of body and spirit, and walk diligently in the ordinances of the Gospel.

As the truth spreads, and the light of revelation becomes more brilliant, the powers of darkness are also more fully developed. While the Lord is extending salvation to all who will accept of it, the elements of destruction are also at work, and they only who can exercise faith, and claim the blessings of the Priesthood, through obedience to its requirements, can expect to be secure from the powers of evil.

We also publish in this Number two letters by Elder Jaques, to the Editor of the London *Atlas*. They embrace much beautiful sentiment and sound principle. The first has been published in that paper, and we republish it with the strictures of the Editor thereon, in which we believe he does justice to his own views and feelings, yet his conclusions are unsound, and will not bear the test of Scripture, reason, or the practice of Polygamy upon the principles of righteousness. We rejoice to see that the principles which we teach are attracting a little of that attention and serious inquiry which their importance demands. The Editor of the *Atlas* certainly manifests more frankness and candour than do many journalists.

We know, and bear testimony to the world, that there is no other community on the earth where the laws regulating the intercourse of the sexes are as definite and stringent, and as strictly enforced, as they are in Utah. Many who are active in circulating vile and slanderous reports concerning our principles and practices, if they have a spark of honesty in them, will yet be glad to repudiate their present course; and those who will not, will be covered with confusion and shame, and have time to repent at leisure in bitterness and sorrow.

HOME INTELLIGENCE—*Newcastle-on-Tyne, Hull, and Carlisle Conferences.*—Elder William Glover writes, under date of Oct. 27, that the Saints are united, and enjoy much of the Spirit in the Carlisle Conference; several baptisms have also taken place, meetings are well attended, &c. Additions are being made to the Church in Hull, and the prospects are generally flattering throughout the Pastorate.

Staffordshire Conference.—Macclesfield, Oct. 30, Elder S. H. Earl writes that he has succeeded in obtaining and opening the Magistrates' Hall, in the town of Stoke, for the Saints to meet in. Prospects are good throughout the Conference, a new epoch appears to have commenced, a good spirit prevails, and the Saints seem to be increasing in the spirit of the Gospel, which we rejoice much to hear. We trust that they may continue to grow in faith and obedience, and in the knowledge and favour of God.

THE WORK IN HINDOSTAN.—The letter from the East Indies, which we publish in this Number of the *Star*, as well as those previously received from the brethren in those missions, show a determination in them to establish the truth, if possible, in those dark regions of the earth. The time does not yet appear to have come for the Gospel to spread extensively in those countries, but we feel that there are thousands of the honest in heart there, who will yet receive it, and be gathered home to Zion. The spirit to take all the Saints with them appears to be in the Elders who are going home, and we trust they will succeed, that none may be left to wither and die upon an uncongenial soil.

THE "FRONTIER GUARDIAN."—We desire to obtain for the use of this Office the following back Numbers of the *Frontier Guardian*, published at Council Bluffs—Vol. I, Nos. 9, 25, 26; Vol. II, Nos. 9, 10, 13, 14, 15, 16, 17, 18, 23, 24; Vol. III, Nos. 8, 10, 12, 18, 26; Vol. IV, Nos. 1, 9, 10, 11, 13, 14, 15, 16, 17, 19, 20, 21, 22, 23, 24, 26. If any of the Saints unto whom this may come have these Numbers, or any of them, and they can consistently spare them, and are willing to do so, they will oblige us by informing us of the same at as early a date as they conveniently can.

A MORMONITE'S PLEA FOR POLYGAMY.

We have much pleasure in submitting to our readers the following pithy letter, from the pen of Elder Jaques, to the Editor of the *Atlas*, and published in that paper of Nov. 4, under the above caption—

"To the Editor of the *Atlas*.

"Sir—I trust you will be sufficiently liberal to allow me to offer a few remarks upon your leader relating to the 'Mormonites,' and published in the *Atlas* of Oct. 28. Lest I trespass too much on your space, I will only speak of one portion of your article—that relating to the Latter-day Saints' system of plurality of wives.

You designate this system 'disgusting,' abominable,' 'horrible to think of,' 'irredeemably degrading,' and 'atrocious.' The Latter-day Saints are 'wretched dupes,' and their system panders to the 'licentious passions of wicked men.' This may be your opinion, and your denunciations may be very popular, yet I must be allowed to deny, point blank, the justice and truth of your statements. But I do not wish to be misunderstood here. Polygamy, observed according to the law of God, is productive of the greatest amount of social benefit and happiness, individually and nationally. It opens the way for all men and women to fulfil the purpose of their creation, whilst monogamy tends to restrict them. But polygamy, when perverted, is truly a fearful instrument of licentiousness, and individual and national degradation and ruin. Astonishingly accurate results, and works of surpassing artistic beauty, are often accomplished by machinery of extreme delicacy, great complexity, and peculiar suscepti-

bility of injury. So with polygamy. It is a most delicate and complex instrument, peculiarly susceptible of abuse, but accomplishing the most satisfactory, beneficial, and ennobling results when righteously used. The keener the instrument, the deeper it cuts for good or evil, according to its handling. Polygamy is a keen, a mighty instrument for good or evil, as righteousness or wickedness has the handling of it. But are we all to become Nazarites because a well-set razor may be put to a fatal use! Or are we to travel, in the latter half of the nineteen century, by packhorses and rumbling stage-waggons, because of railway accidents? I trow not. We cannot become such 'old fogies.' Neither are the contracted Romish principles of monogamy to hinder the sons of progress in the great work of social reformation and regeneration.

"Defenders of monogamy endeavour to draw a favourite argument against polygamy from the history of the Turks and other Eastern people who marry more than one wife. But this argument only proves what I contend for—that the plurality system, if abused, degrades and ruins the nation. We may with as good grace say that the Christian religion was defective, because Christendom is split up into five hundred jarring sects; or that the republican constitution of the United States is inimical to liberty, because its principles were trampled underfoot when the Latter-day Saints were exterminated from Missouri, or banished from Nauvoo, or when Joseph Smith was shot at Carthage under this sentence—'The law won't reach him, but powder and ball shall.' The Turks no more live in the true spirit of righteous polygamy than do the snarling sects of Christendom in the true spirit of Christ, or than did the Missouri and Illinois mobs in the true spirit of the constitution of the United States.

"For the benefit of yourself and readers, I will name a few points wherein polygamy may be abused by the Turks—No man should marry two or more wives without the express sanction of the Almighty, through the Prophet and President of His Church on earth (Brigham Young, at the present time). No man should marry a woman unless her affections be set upon him, and it be her desire to be joined to him in marriage. No man should marry for himself a woman who is legally married or engaged to another man. Every man should love his wives as his own flesh, but not more than he loves to do the righteous will of God. Wicked men should not be allowed more than one wife, if that, for one is more than they deserve.

"In connexion with these principles, the seducer and the adulterer should receive the penalty of death, and the female decoyed, drugged, or forced for impure or illegal intercourse should be pitied, and treated as innocent. These principles are engraved in the hearts of the Latter-day Saints. Did such principles prevail in Turkey, it would be foremost in the rank of nations.

"What is termed 'the great sin of great cities,' but which nevertheless extends its tortuous windings and labyrinthal ramifications into every nook and corner of 'civilisation,' has long been a most perplexing social problem, and permit me to say, that preachers may anathematize, statesmen may proscribe, editors may stigmatise, orators may denunciate, and the rabble may madly join in chorus, but the principles held by the Latter-day Saints must reign triumphant in the hearts of the people, or, at least, in the hearts of those who make and those who execute the law, before the loathsome plague-spot of whoredom, adultery, and illegitimacy is banished from the land, or a pure moral air is breathed.

"Setting aside the hourly perpetrated enormities of 'illegal intercourse' in this and other Christian lands, when the undue frequency of even 'legal intercourse' among monogamists is considered, surely nothing can be urged from their platform against the system of the Latter-day Saints. Is it not a fact that thousands of civilised and Christian monogamists, lawfully married, live in a far more impure state than a polygamist possibly *can!* Yea, do not many conscientious monogamists descend where a conscientious polygamist is unable—to a condition below that of the beasts of the field!

"As far as the female (especially) is concerned, then, how, in the name of common sense, can polygamy be more 'disgusting,' 'abominable,' 'horrible to think of,' 'irredeemably degrading,' and 'atrocious,' than monogamy is, taking the Latter-day Saints and 'civilisation,' as the respective exponents of the two systems?

"I have scarcely entered on the thresh-

hold of the subject, but, lest I trespass on your space, I forbear further extending my remarks.

"I am, yours, &c.,
"JOHN JAQUES.

"West Derby, Nov. 1, 1854."

To this letter the Editor of the *Atlas* appended the following remarks—

"We publish Mr. Jaques' letter because we do not wish to leave the slightest ground for impugning the justice of our strictures. He and others may conscientiously hold the opinions which it expresses; but without inquiring into this branch of the question, we think no language of condemnation too strong for the opinions themselves. The number of each sex is, under ordinary circumstances, nearly equal, and polygamy must, therefore, tend directly to restrict the proportion of married men, which, of itself, is a great evil. The idea that wicked men do not deserve wives is sound enough; but if Brigham Young's community succeeded in producing a higher state of morals than is found in Christian countries, its polygamy must come to an end; because there would not be a sufficient supply of wicked bachelors whose claims to Mormonite spinsters could be set aside in favour of their more pious neighbours. We do not accuse Mr. Jaques and his coadjutors of intentionally appealing to the licentious passions of men, or of intentionally seeking to corrupt the minds of women; we are willing to assume that they are sincere and conscientious in their delusions, but the fact remains the same, that they do pursue such a detestable course, and we can imagine few things more horrible than the success of their endeavours. Another set of men may desire to copy other vices recorded of early Scripture characters, and may set up another Joe Smith or Brigham Young, who may claim the miraculous power of sanctifying theft and murder, and declare them to be 'delicate instruments' for the regeneration of the world. We trust that our readers will see from the success of Mormonism, the absolute necessity of a more efficient training for the people. The arguments Mr. Jaques employs will of course strike a well-cultivated mind with a sense of their absurdity, but they must be allowed to possess the chief characteristics of a false religion—they make a plausible attempt to clothe vice in the garb of virtue, a thing very convenient for wicked men, and they adopt the most efficacious plan of corrupting women, that of turning their religious feelings to become instruments of their ruin. Were a Mormonite to attempt the 'conversion' of any decent young woman to his detestable practices, he would richly deserve a sound horse-whipping; but although anger would be fully justified in an individual case, society must treat the evil in a wiser way, and stay the plague by the constructive method of establishing healthy conditions under which it cannot exist."

Elder Jaques has also favoured us with the following copy of a second letter to the Editor of the *Atlas*—

"To the Editor of the *Atlas*.

"Sir—I cannot do less than thank you heartily for your obvious fairness in inserting my letter of the 1st instant, in the *Atlas*, and for frankly extending to myself, and the Latter-day Saints in general, the credit of sincerity of purpose. I have not the slightest doubt that your strictures were the honest convictions of your own mind, but they were none the less unjust and untrue to the Latter-day Saints. For where the system of plurality of wives prevails in strict accordance with the Latter-day Saints' principles, there the purest, chastest, and most sacred feelings of the heart grow, and bloom, and flourish as in a moral Eden. There the proud strength of manhood, and the dignified beauty of womanhood, live in all their elastic vigour and winning gracefulness, and in the fulfilment of the precise end of their existence. There the integrity of the youth and the honour of the maiden are protected by the most healthy and lofty sentiment. There the laws of nature are observed, and physical health and mental vigour, from joyous youth to grave old age, declare the just effect. There the physical atmosphere is not tainted by the jaded, rotting carcase of the debauchee, nor the moral by the pestilential breathings of his foul advances. He finds himself a stranger there, and all around him strange, and uncongenial to his taste—the people strange, their feelings, thoughts, and manners strange, the very air is strange, the place appears no place of rest for him, and soon he deems it good to quit, like certain U. S. officers three years ago, or if, more hardened in his sin, he basely, daringly invades domestic sanc-

tity, the blood-avenger tracts unerringly his devious path, and in an unexpected moment lays him in the dust, mere food for worms. Such are the true effects of the 'detestable course' pursued by the Latter-day Saints, such their 'appeals to the licentious passions of wicked men,' such their 'most efficacious plans of corrupting the minds of women,' such their 'plausible attempts to clothe vice in the garb of virtue,' such some of the 'chief characteristics' of their 'false religion.' Say, would not Britain breathe more freely the pure air of heaven, were her prostitution dens to close forthwith, and God's pure laws, as I have shown, to be the constant rule of faith and deed?

"I find myself enlarging on the subject—permit me, therefore, while my pen is in my hand, to offer a further observation or two.

"I am not quite so satisfied as you seem to be of the present equality of the numbers of the sexes. Allowing the numbers to be equal under 'ordinary circumstances,' the grievous wars of former years must have turned the scale somewhat. But if we have outlived the effects of past wars in Europe, fresh, and by far more fearful, desolations are looming in the distance—nay, they are at our doors. I need but name Sinope, Silistria, Alma, Sebastopol. But in our very native isle, the females number highest. Then here we can afford the best of men more wives than one, which would be better far, more life-giving, more joy-giving, more politic than isolated, fretting, pining, fruitless, endless maidenhood. Yet hold, for England's statesmen think it sin, and inspiration stands corrected. But desolations, yet, by Minie rifles, Paixhan and Lancaster guns, Moorsom shells, and the thousand-and-one instruments of increasing destructive capability, which the ingenuity of men may invent, combined with the judgments of God upon the nations which have corrupted themselves before Him, will, ere long, bring about a state of things, in which, as the Prophet says, a man will be more precious than fine gold, and honourable women will account it no disgrace to attach themselves polygamously to good men.

"But admitting a perfect equality in the numbers of the sexes, still there is a vast difference of desert in men. You allow that the withholding of a wife, by way of punishment, from the wicked, is a sound principle. Would not the bestowment of a wife, by way of reward, to the good, be an equally sound principle? Or what will you do with the woman witheld? If a maid, must she be condemned to perpetually continue one? If a married woman, must she become, and ever remain, a widow? The law of God is more just and comforting in its operation—he who abuses his one talent, shall lose it, and it shall be given to him who has ten talents, and well uses them all. If this law were the law of England, we should hear less of wife-beating and wife-murdering, as well as of licentiousness and illegitimacy, than we are now obliged to hear. Nor would this fall with unjust severity upon the men, for they wield the power, and are the great cause of the corruption which abounds.

"Brigham Young's community have not the slightest idea of 'converting' all the world, and making all men equally deserving. Such a thing is contrary to Scripture. The Latter-day Saints expect to be instrumental in gathering into their community the best men from all nations. The Lord will then plead with the men who are left in the nations, and will hold them responsible for the corruption which prevails, and will prevail, under their rule. The most wicked He will lay low, the less wicked and the more honourable He will bring to acknowledge His laws, and obey His servants. And in the execution of these purposes, will be manifested the saving, rewarding, and punishing powers of the system of plurality of wives. Thus will the Almighty rid the earth of wickedness, bind up the broken-hearted, and fill the world with light and life and joy.

"As to other men 'copying other vices recorded of early Scripture characters,' and 'sanctifying theft and murder for the regeneration of the world,' it is an unfounded assumption to term the polygamy of the ancient servants of God a vice, like theft and murder. I am unable to find in the Scriptures one hint fairly condemnatory of polygamy. But I can find it therein recorded, that many men who had several wives each were the peculiar favourites and companions of the Almighty. And although some men should attempt to 'sanctify theft and murder,' that is no argument against the principle I advocate. The presence of a thousand counterfeits or impostors is no evidence

that the genuine does not exist. Rather the contrary.

"With reference to the private 'horse-whipping,' I will say, it is utterly beneath a Latter-day Saint to coax and coquet around a 'decent young woman' to attempt her 'conversion' to his 'detestable practices.' But on the other hand, were you, sir, a married citizen of Utah, and were a 'decent young woman' to ardently desire to be joined to you as your second wife, you would be considered less than a man if you took no steps to accede to her desires.

"Monogamists generally assume, unqualifiedly, that taking more than one wife is licentiousness. They have no idea of purity in connexion with plurality of wives. These groundless premises are a prolific source of error in all inferences and conclusions in connexion therewith. The monogamist thinks that the Latter-day Saint, breaking down the barriers of the one-wife system solely from lewdness of inclination, will make it the great business of his life to 'convert' to his 'detestable' principles every 'decent young woman' who may fall in his way, obtain possession of her person, and thus plunge himself headlong into the vortex of debauchery and irretrievable ruin, dragging with him the wretched victims of his unbridled lust. Nothing can be further from the truth. Because plurality of wives is lawful among the Latter-day Saints, it does not necessarily follow that every man in their community must have more than one wife. The Latter-day Saint removes monogamous restrictions, not to pave the way for the unchecked indulgence of his passions, Christendom presents him ample opportunities in that respect, but to provide a means whereby women may no longer be condemned, as thousands are, however unwillingly, at this very moment in Christian Britain, to choose either a life of perpetual maidenhood or a life of dishonour, and also to provide a powerful principle of reward and punishment to men. For is it not a powerful inducement to a man to deport himself seemly in all his actions, when he realizes that the pure and affectionate caresses of one or more wives, and the innocent prattle of numerous merry children, are the reward of good conduct, and that no wife, no children, and death for unvirtuous intercourse, are the punishment of bad conduct? Would not such laws prove a thousand times more efficacious for the 'protection of women' in this little isle than a five pounds' penalty, or six months' imprisonment?

"You are at liberty to do as you please with this letter—either to publish it or not, as you deem best. I also reserve to myself the same privilege.

"Again thanking you for your liberality,

"I remain, sir,

"Yours, &c.,

JOHN JAQUES.

"West Derby, Nov. 9, 1854."

FOREIGN CORRESPONDENCE.

EASTERN HINDOSTAN.

Elder Jones in Burmah—Preparations for Emigrating the Saints.

58, Lower Circular Road, Calcutta, Sept. 18, 1854.

Dear Brother F. D. Richards — The brethren of this Mission are all well, as far as I know. I am the only one in this place at present. I preach three times a week to the few Saints here, and sometimes there are three or four strangers in to hear.

Brother Jones left here the 18th of last month for Burmah, but I expect he will be here again about the 25th or 28th of this month. He went to find out, if he could, something about the Karans, a nation of people in Burmah. He felt as if he would like to take a trip out of Calcutta, and I felt as if I would like to remain here a short time, as I have been on the wing ever since I left the home of the Saints in October, 1852.

If he brings a favourable report of that people, and thinks it best, I calculate to go among them after his return, and see what I can do with them.

As to the natives of Bengal, they are of no manner of account, at the present time, for the Kingdom of God. What the Lord may do with them in a few

years to come I know not, but leave it in His own hands.

As to Brother Willes, he was at liberty to go home to Zion eight months ago, if he had wished to go; but you will see, from his letter to brother Snow, that he intends to stop until the Saints all emigrate, which I hope and trust will be in February or March next. Brother Jones designs accompanying the Saints from this land at that time. Brother Meik is doing all he can to accumulate means enough to take all of the Saints who wish to go at that time. He is a first-rate man, and is willing to do any thing we tell him, and any thing he can, for the advancement of the Kingdom. There are but few in the world like him, and particularly in this part of it. He has left this place, and gone to Cuttack to hasten his business. He will remain there until some time in January, and then return.

The ship *Robert Barbour* is now in port; she is the one brother S. W. Richards sent the last lot of books on in May last. I expect to get the box to-day.

I believe there has been none baptized since we last wrote you, at least there have been but two for the last three months, and no signs of any more at present. But what a day may bring forth is hard to say. The brethren and sisters, with a few exceptions, feel well, and have the spirit of the Gospel.

We are doing our best to get the Saints from here, and are willing to attend to business matters, and preach too, in order to accomplish it, and I believe we will by the help of the Lord.

Please remember me to brothers Spencer, C. A. Harper, C. A. Foster, William Kimball, G. D. Grant, and J. A. Young, if you see them, as also brothers Jaques and Linforth, although not personally acquainted with the two latter, and all the Saints; with kind love to yourself and family, when you write to them, and my own also.

May the God of Israel bless you in your responsible station, and finally save us all in His kingdom, is the prayer of your brother in the Gospel, in the name of Jesus Christ. Amen.

S. A. Wooley.

VARIETIES.

Getting Worse.—The religion of most of us is at best a desultory, feeble, straggling affair, reserved for a few moments rescued from business or from sleep. With all the lights of the English Church on our shelves, and everything else to help us on, we yet make no progress with it. The result of almost every review in a candid mind is that we are rather worse than better since the last "stock-taking."—*Times*, Oct. 26.

There can be very few substantial reasons to induce any young labourer or artisan to retrace his steps to any part of the Old World, for all over this part of the earth there is poverty, inequality, crowded trades and professions, heavy taxes, military conscription, and, not the least evil, the chance of war through the undying jealousy of rival States and the ambition of Princes.—*Times*, Oct. 25.

Love for a Married Man.—I now take the opportunity of making a confession which I have often had upon my lips, but I have hesitated to make it from the fear of drawing upon myself the hatred of every married woman. But now I will run the risk—so now for it—sometime or other people must unburden their hearts. I confess, then, that I never find a man more captivating than when he is a married man. A man is never so handsome, never so perfect in my eyes, as when he is a husband and the father of a family, supporting in his manly arms wife and children; and the whole domestic circle, on his entrance into this state, close around him, and constitute part of his home and world. He is not merely ennobled by his position, but he is actually beautified by it—then he appears to me as the crown of creation—and it is only such a man as this that is dangerous to me, and with whom I am inclined to fall in love. But, then, propriety forbids it. And Moses, and all the European legislators, declare it to be sinful, and married women consider it a sacred duty to stone me. Nevertheless, I cannot prevent the thing. It is so, and cannot be otherwise; and my only hope of appeasing those who are excited against me is in my future confession that no love affects me so pleasantly, the contemplation of no happiness makes me so happy, as that between married people. It is amazing to myself, because it seems to me that I, living unmarried or matchless, have but little to do. But it is so, and always was so.—*Fredricka Bremer.*

A Clean Mouth.—The California *Christian Advocate* says: An intelligent lady of our acquaintance, whose little boy was beginning to swear, anxious to express to her child her horror of profanity, hit upon the novel process of washing out his mouth with soapsuds whenever he swore. It was an effectual cure. The boy understood his mother's sense of the corruption of an oath, which, with the taste of the suds, produced the desired result. This practice, if universally adopted, would raise the price of soap."

THE DIFFERENCE.

A RHYME WITH A MORAL.

Selected.

MAN.

If he wears a good coat,
Lift him up, lift him up;
Though he be but a bloat,
Lift him up;
If he has not common sense,
And can boast a few pence,
Lift him up.

If his face shows no shame,
Lift him up, lift him up;
Though crime is his name,
Lift him up;
Though their disgrace be his sport,
Let your daughters him court,
Lift him up.

Though he brings some disgrace,
Lift him up, lift him up;
And bring the blush to your face,
Lift him up;
Society him needs—
Never mind his black deeds—
Lift him up.

WOMAN.

If woman once errs,
Kick her down, kick her down;
If misfortune is hers,
Kick her down.
Though her tears fall like rain,
And she ne'er smiles again,
Kick her down;

If a man break her heart,
Kick her down, kick her down,
Redouble the smart—
Kick her down;
And if in low condition,
On, on to perdition,
Kick her down.

Caution.—Elder Matthew Rowan, President of the Sheffield Conference, requests us to state that Samuel Hartle and George Machan, late of the Sheffield Branch, have been excommunicated from the Church, and have left Sheffield for parts unknown.

Erratum.—In *Star* No. 44, Money List, third line, for "£6 1 7," read £6 7 0.

Address.—Lorenzo D. Rudd, at Mr. John Barrett's, Steeple Ashton, near Trowbridge, Wiltshire.

MONEY LIST, NOVEMBER 3—10, 1854.

Josiah Holmes	£5	0	0
James Walker	15	0	0
John M. Brown	10	0	0
John McComie	5	0	0
John B. Pears	10	0	0
Carried forward	£45	0	0
Brought forward	£45	0	0
William Parr	7	0	0
James Frewin	4	0	0
Edward Frost	5	0	0
Samuel Gentle	8	7	6
	£69	7	6

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 48.—Vol. XVI. Saturday, December 2, 1854. Price One Penny.

THE TEMPLE.

(*From the "Deseret News," August* 17.)

To the Editor of the *Deseret News*.

Sir—You request a brief description of the Temple now being built in this city, for the information of your subscribers. I will give it as presented on the draught now before me, hoping it will tend to obviate so many questions being asked by various individuals.

The Temple Block is 40 rods square, the lines running north and south, east and west, and contains ten acres. The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the Block. The length of said House, east and west, is 186½ feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south 118½ feet through the centre of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of 16 feet, and enlarge all around beyond the lines of wall 3 feet for a footing.

The north and south walls are 8 feet thick, clear of pedestal; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the height of 7½ feet. The footing of the towers rise to the same height as the side, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is 6 inches above the top of the footing. From the tower on the east to the tower on the west, the face of the earth slopes 6 feet; four inches above the earth on the east line, begins a promenade walk, from 11 to 22 feet wide, around the entire building, and approached by stone steps on all sides.

There are four towers on the four corners of the building, each starting from their footing, of 26 feet square; these continue 16½ feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square; they then continue to the height of 38 feet, or the height of the second string course. At this point they are reduced to 23 feet square; they then continue 38 feet high, to the third string course. The string courses continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise 25 feet to a string course, or cornice. The two west towers rise 19 feet and come to their string course or cornice. The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 5 ornamental windows on two sides, above the basement. The two

centre towers occupy the centre of the east and west ends of the building, starting from their footings 31 feet square, and break off in sections in line with corner towers to the height of the third string course. The east centre tower then rises 40 feet to the top of battlements; the west centre tower rises 34 feet to the top of battlements. All the towers have spires, the details of which are not decided on.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles 5 feet diameter at base, 4 feet at first story, and 3 feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number, and stand upon pedestals. The space between the buttresses and turrets is 2 feet at first story. On the front of two centre towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in bold or alto relievo, the great dipper, or Ursa Major, with the pointers ranging nearly towards the north star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the House. I have before stated that the basement was divided into many rooms. The centre one is arranged for a baptismal font, and is 57 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide. On the east and west sides of these rooms are 4 passages 12 feet wide; these lead to and from by outside doors, two on the north and two on the south. Further east and west from these passages are 4 more rooms, two at each end, 28 feet wide by 38½ long. These and their walls occupy the basement. All the walls start off their footings, and rise 16½ feet, and there stop with ground ceiling.

We are now up to the line of the base string course, 8 feet above the promenade, or steps rising to the Temple, which terminates the cope of pedestal, and to the first floor of said House. This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors of these courts (they being on a line with first floor of main house) by four flights of stone steps 9½ feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

The size of the first large room is 120 feet long by 80 feet wide; the height reaches nearly to the second string course. The room is arched over in the centre with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have ¼ elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of centre arch, at the height of 24 feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

The outside walls of this story are 7 feet thick. The space from the termination of the foot of the centre arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of centre arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window whose major axis is vertical.

The second large room is one foot wider than the room below; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tier of windows, 5 on each tier.

The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semicircular head. The first story windows have 12 feet length of sash, to top of semicircular head. The oval windows have 6½ feet length of sash. The windows of the second story are the same as those below. All these frames have 4½ feet width of sash.

The pedestals under all the buttresses project at their base 2 feet; above their base, which is 15 inches by 4½ feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for

those pedestas. Above this cope the buttresses are 3½ feet, and continue to the height of 100 feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon, represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.

The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending downwards.

All of these symbols are to be chiseled in bas relief on solid stone. The side walls continue above the string course, or cornice, 8½ feet, making the walls 96 feet high, and are formed in battlements, interspersed with stars.

The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large caveto. Those windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the centre of major axis.

My chief object in the last paragraph is to show to the judgment of any who may be baffled, how those windows can be come at, &c. All the windows in the towers are moulded, and have stone jambs; each being crowned with label mouldings.

For further particulars, wait till the house is done, then come and see it.

The whole house covers an area of 21,850 feet.

TRUMAN O. ANGELL, Architect.

AN ADDRESS TO THE SISTERS.

My Dear Sisters—I feel strongly influenced to write you a few lines through the medium of the *Star*; and although in that bright luminary we have principles and doctrines unfolded to us by the Priesthood, yet many times while I have been reading those glorious principles, and refreshing myself in the rays of light and truth which shine forth from it, I have wished to see those rays extended by some good sister who would send us a few lines some times. How seasonable, how cheering to those young sisters scattered about this land of misery and oppression, and many, like myself, deprived of the pleasure of meeting with the Saints! There is something so consolatory in the communication of a sister in this Church—it sheds an heavenly influence over us, and seems to encircle us in holy love. When we read the sentiments of a Saint, we rejoice with her, we build each other up in our most holy faith, we understand her, we conceive the ideas almost before we read them, for we are one, we rejoice together in the same intelligence which has been developed to us by a holy Priesthood in this last dispensation, for we are a mass of intelligences which cannot recede, our nature is onward, progressive, and should we stumble by the way we shall have to get up again and follow after. But I pray that we may all walk so uprightly that we stumble not, for when people fall they generally get a bruise or a scar, and we want to go to Zion whole, pure, and without a blemish, and also be able to look each other in the face, and blend our interests together in that purity which is not known in the world. We who have the privilege of enjoying the glorious sunshine of present revelation, can rejoice in the anticipation of an eternity, which will develop unto us those glories which the world, with all its boasted learning, is ever trying to obtain, but is too proud to receive. Let us, my dear sisters, who have obtained this heavenly light, cherish and appreciate what we know. When we are taught any principle in this Church, although at first it may rather crucify our flesh, yet it will be all right. Let us cherish those things, and live by them; let us, in the harvest of

this probation, cull all the grain from the straw, put it to good use, and leave the straw, with all its intertwining refuse, to go to its proper place.

I cannot give utterance to my thoughts while reflecting upon those things pertaining to our salvation; there are sentiments within my bosom, to which I cannot find language to give utterance; and, my sisters, do you not feel the same? When I gather up my reflective powers, and prostrate them before the Holy Spirit of God, that Spirit carries me away to view those things which we cannot utter; for although walking on the earth, which is groaning with corruption, we can gaze upon immortality, we can stretch far beyond the limits of time, we can soar far above the grovelling anticipations of the various sects of the day, who are spending their strength for naught—they portray to themselves the existence of a place which is "beyond the bounds of time and space." I never could believe in such a place when I was in the Church of England, and I do wonder that their common sense does not teach them better, that there cannot be such a place, notwithstanding their pretended knowledge and learning. But many I know who live for the fat of the land; they care not for salvation themselves, nor for others—they live to eat and drink, to sleep and to die. There are times when conscience whispers to them that they are not right, but they hope against hope. Death is a terror to them, they try to avoid the thoughts of it, the very image of it freezes their blood with horror, and they believe there is a Being from whose presence they cannot flee. But my sisters, death has not terrors for us, we are only separated for a short time, we are bound together with indissoluble ties—ties which death cannot sever, and eternity will bind more closely together. When I view this land, and look upon the daughters of our creation, and see so few who have given up their various idols, to worship the true and living God, and acceded to the revelations given in these the last days, it makes me wish for the time when all we scattered sisters will be gathered to the place where we can develop those pure principles which we can only now anticipate in thought, but then can make a reality; that time when we shall rejoice in each other's prosperity, and feel a deeper interest in making each other happy.

How widely different the spirit of the world, which produces envy, hatred, malice, unkindness to each other. From the prince down to the peasant, we find those evil propensities torturing them. Trace the vain one to her places of pomp and splendour, and you will see her bosom heave to see another of her own sex excel her in vanity. How revolting to the mind of a Saint, who has obeyed the laws of God, and has been brought to the knowledge to see the black darkness which influences the minds of thousands of her own sex, and many who are near to her by the ties of nature. Could we see those moving in the highest grade of society, could we follow them from their splendid banquets to their laundry room, or their chamber of reflection, we should see that misery and envy which would make us cry out aloud, "O it is good to be a poor Latter-day Saint!" See them tear off their rich, elaborate robes with wrath and envy at those who have excelled them in vanity. It is a lamentable fact for the mind to reflect upon, but such is the atmosphere which the beautiful daughters of creation live in. It is their nourishment in infancy, and they are well instructed in it as they grow up, but how awful the great responsibility of the instructress. Look at the awful stratagems to connect their children in marriage according to their own wishes; and the ambitious connexion, instead of bringing happiness, ends in adultery, drunkenness, separation, and death, but having money and power mollifies it and hides it from the world, (yet, alas, sometimes it will come to light,) and thus the envious mother finishes the course of her child, after teaching her to despise that which is good, and pushes her early in life into a vortex of dissipation, and at last death. How thankful ought we to be to our heavenly Father, that upon looking down upon this degeneracy, He has been pleased again to spread a net over this land, to catch up all those who shall be thought worthy to be taken, while those who work iniquity shall be swept off from the earth. Can we, my dear sisters, find language to express our thankfulness for our privileges in so great a work? And being in possession of such glorious knowledge, let us make good use of our time while we can work, and not trifle it away with those of the world. We have a work before us greater than many of us can yet comprehend—we have to train and

purify many who are not yet born. What a glorious anticipation! I look forward to the day with inexpressible joy, with many more of you, my dear sisters, who are chained by circumstances to this land of wickedness. But I thank my Father in heaven that I shall soon break those chains, and bid farewell to all the wickedness of this land.

You can, with me, deeply deplore the awful condition of our own sex. I feel disgusted with the folly and conversation of many well-educated women, who consider themselves something. And what do they know? Not anything as they ought to know. The majority of the women of our land subsist on an ornamental education, not anything for their own benefit or that of others. They have not any sound, useful knowledge of themselves, or of anything else. They have theories of their own, like their traditions, and to diverge from them would be "unladylike," "unfashionable." "How absurd" to have no other resource when ill but the physician, a man well skilled in minerals and poisons, which tradition has taught him to administer. Oh! thou monster prejudice, against truth and common sense, how long will thou claim thy thousands of the human family! But alas for thee, thy power is fast decreasing.

Why, my dear sisters, do I portray these things, (you know them, you see them daily,) but to remind us of our position, our duty, that we may banish them from us, looking upon these bad propensities as we would a poisonous reptile, that by comparing the evil with the good we may choose the good, and so let our good works shine before others, that they, seeing them, may follow. The time is now for us to improve our moments in useful knowledge, and not associate with those of the world around us. I have known many a noble spirit crouch, through circumstances, to a mean despicable one, but it will not be so long. No, virtue and goodness will alone be appreciated; we shall be respected for our real, genuine goodness of heart, not for this talent or that gift, or the other, but for virtue alone.

My sisters, let us avoid trifling conversation. Just let us for a moment look at the conversation of two of our most highly finished women, who are discussing some (to them) very important information. "Did you hear who was married this morning?" "Yes," "Miss so and so, but I never thought she would ever get married." "Oh! what a duck of a bonnet, such a person had on, or what a splendid shawl Mrs. so and so has; have you seen it?" "No, but I have heard of it." What folly, what ridiculous conversation to a reflective mind. And you know it is true.

I once heard the following dialogue between a clergyman's daughter and her friend, and which I never shall forget. It ran thus—"O, good morning, Miss. I have just called to see you, as I was going past. Papa is remaining in church after the people are gone, to make a few arrangements with the clerk respecting some work to-morrow, so I thought I would just step in to see you." "O I am very pleased to see you, you were the very person I was thinking about, dear. I was wishing you would come in, I want your opinion about a new dress. I do not know how to have it made; I thought of having it made this way. But the Misses Walker have their's made so and so, so I cannot." "O, of course not, dear." "O, I must tell you how I was annoyed last Sunday morning at church," continued the clerical young lady, "when I turned round to say the Apostle's Creed, you cannot think how indignant I felt—it seemed as though the ground would sink under my feet. Miss Baker had a bonnet like mine! I do not know how I was able to stay in the church, but of course I do not put it on again." "O, of course not, dear," was the answer. "No, indeed, I shall not, mamma says I shall not."

This, my sisters, you know is the general talk of the world, and about the spirit of it. But I shall tire you with my rambling remarks, so I will now draw them to a close, with the anticipation of hearing from some of you soon, which will give me great pleasure. In the mean time I pray that we may all increase in knowledge, wisdom, and every good work, and be saved in the kingdom of our God.

Your affectionate sister,

M. A. C.

A COUNTRYMAN once said to his minister—"You often speak of our FORE-fathers; now I know only of three, Abraham, Isaac, and Jacob. Pray, sir, who is the *fourth*?"

preach a single sermon publicly, and indeed he was not allowed to visit many of the brethren, and was sometimes obliged to desist from private teaching. Previously to Elder Stevenson's leaving Gibraltar, he applied to the Governor for permission to preach publicly, obtained the same, and went in search of a room, but in a few days the permission was withdrawn. Elder Stevenson then requested a passage to England, which the Governor cheerfully agreed to; but, on the day of sailing, he broke his promise, because Elder Stevenson would not promise never to return. Providence, however, opened up the way whereby Elder Stevenson was enabled to enjoy a respite from the labours and anxieties of his arduous mission.

ARRIVAL OF ELDERS FROM THE VALLEY.—We have much pleasure in announcing the arrival, July 5, of Elders C. H. Wheelock, W. C. Dunbar, and James Ferguson, from Great Salt Lake Valley. These brethren sailed from New York, June 24th, on board the *Pacific*, Captain Nye.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 446.)

[October, 1838.]

Lilburn W. Boggs had become so hardened by mobbing the Saints in Jackson County, and his conscience so "seared with a hot iron," that he was considered a fit subject for the gubernatorial chair; and it was probably his hatred to truth and the "Mormons," and his blood-thirsty, murderous disposition, that raised him to the station he occupied. His *exterminating order* of the twenty-seventh aroused every spirit in the State, of the like stamp of his own; and the Missouri mobocrats were flocking to the standard of General Clark from almost every quarter.

Clark, although not the ranking officer, was selected by Governor Boggs as the most fit instrument to carry out his murderous designs; for bad as they were in Missouri, very few commanding officers were yet sufficiently hardened to go all lengths with Boggs in this contemplated inhuman butchery, and expulsion from one of the should-be free and independent States of the Republic of North America, where the Constitution declares, that "*every man shall have the privilege of worshipping God according to the dictates of his own conscience;*" and this was all the offence the Saints had been guilty of.

And here I would state, that while the evil spirits were raging up and down in the State to raise mobs against the "Mormons," Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; aud among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who had been in the Church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance seemed no longer a virtue, and nothing but the grace of God without measure could support men under such trials, to form a secret combination by which he might rise a mighty conqueror, at the *expense of the overthrow of the Church;* and this he tried to accomplish by his smooth, flattering, and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

In this situation, he stated that he had the sanction of the heads of the Church for what he was about to do; and by his smiles and flattery, persuaded them to believe it, and proceeded to administer to the few under his control, an oath, binding them to everlasting secresy to every-

future triumphant conquest over every enemy.

Yours truly,

ISAAC GALLAND.

When Elder Israel Barlow left Missouri in the fall of 1838, either by missing his way, or some other cause, he struck the Des Moines river some distance above its mouth, in a destitute situation; and making his wants known, found friends who assisted him, and gave him introductions to several gentlemen, among whom was Doctor Galland, to whom he communicated the situation of the Saints; the relation of which enlisted his sympathies, or interest, or both united, and hence a providential introduction of the Church to Commerce and its vicinity; for brother Barlow went direct to Quincy, the place of his destination, and made known his interview with Doctor Galland to the Church.

Wednesday, February 27th, 1839, six o'clock, p.m.

The members of the Democratic Association, and the citizens of Quincy generally, assembled in the Court House, to take into consideration the state and condition of the people, called the "Latter-day Saints," and organized the meeting by appointing General Leach, Chairman, and James D. Morgan, Secretary. Mr. Whitney, from the committee appointed at a former meeting, submitted the following Report—

The select committee to whom the subject was referred of inquiring into and reporting the situation of the persons who have recently arrived here from Missouri, and whether their circumstances are such, as that they would need the aid of the citizens of Quincy and its vicinity, to be guided by what they might deem the principles of an expanded benevolence, have attended to the duties assigned them, and have concluded on the following—

"REPORT.

"The first idea that occurred to your committee was, to obtain correctly the facts of the case, for without them the committee could come to no conclusion as to what it might be proper for us to do. Without them, they could form no basis upon which the committee might recommend to this Association what would be proper for us to do, or what measures to adopt. The committee, soon after their appointment, sent invitations to Mr. Rigdon and several others to meet the committee and give them a statement of the facts, and to disclose their situation. Those individuals accordingly met the committee and entered into a free conversation and disclosure of the facts of their situation; and after some time spent therein, the committee concluded to adjourn and report to this meeting, but not without first requesting those individuals to draw up and send us in writing, a condensed statement of the facts relative to the subject in charge of your committee, which those individuals engaged to do, and which the committee request may be taken as part of their report.

"That statement is herewith lettered A.

"The committee believe that our duties at this time, and on this occasion, are all included within the limits of an expanded benevolence and humanity, and which are guided and directed by that charity that never faileth.

"From the facts already disclosed, independent of the statement furnished to the committee, we feel it our duty to recommend to this Association that they adopt the following resolutions—

"Resolved: That the strangers recently arrived here from the State of Missouri, known by the name of the 'Latter-day Saints,' are entitled to our sympathy and kindest regard, and that we recommend to the citizens of Quincy to extend to them all the kindness in their power to bestow, as persons who are in affliction.

"Resolved: That a numerous committee be raised, composed of some individuals in every quarter of the town and its vicinity, whose duty it shall be to explain to our misguided fellow citizens, if any such there be, who are disposed to excite prejudices and circulate unfounded rumours; and particularly to explain to them that these people have no design to lower the wages of the labouring class, but to procure something to save them from starving.

"Resolved: That a standing committee be raised and be composed of individuals who shall immediately inform Mr. Rigdon and others, as many as may think proper, of their appointment, and who shall be authorized to obtain information from time to time; and should they be of opinion that any individuals, either from destitution or sickness, or if they find them houseless, that they appeal directly and promptly to the citizens of Quincy to furnish them with the means to relieve all such cases.

"Resolved: That the committee last aforesaid be instructed to use their utmost endeavours to obtain employment for all these people, who are able and willing to labour; and also to afford them all needful, suitable, and proper encouragement.

"Resolved: That we recommend to all the citizens of Quincy, that in all their inter-

course with the strangers, they use and observe a becoming decorum and delicacy, and be particularly careful not to indulge in any conversation or expressions calculated to wound their feelings, or in any way to reflect upon those, who by every law of humanity, are entitled to our sympathy and commiseration.

"All which is submitted.

"J. W. Whitney, Chairman.

"Quincy, February 27, 1839."

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 2, 1854.

Release of Elders, Emigration, &c.—It is with mingled feelings of pleasure and regret that we are led to release so great a number of faithful labourers from the ministry in this part of the Lord's vineyard. It causes a momentary regret when we think of parting with them, and being deprived of their valuable co-operation in the great work of righteousness here; but joy predominates when we contemplate their joy in retiring to the bosom of the Church, to the fond associations of their wives, children, and friends, who, during the absence of husbands, fathers, and sons, have been filled with the most tender solicitude and fervent prayerful exercise that they may be found faithful to the truth, true to the holy covenants which they have made with God, and each other, and thus be able to return to them in honour, in an increase of faith, of knowledge, and of power in the holy Priesthood; continually arising in the scale of intelligence. It is that their husbands, their fathers, and their sons, may prove themselves valiant in the testimony of the truth, and may increase their strength in the Lord, and thereby obtain power to save souls, that the faithful and devoted wives, mothers, and daughters of Zion bid adieu, with tearful anxiety, to the Elders of Israel, as they go forth to battle against the powers of Satan, while themselves cheerfully submit to all the self denials consequent upon the absence of those whom God has made their protectors and providers. Joy indeed, pure and holy, such as the children of God only know, is the portion of those who have been thus separated, on renewing again their associations and fellowship in the midst of God's people in the Valleys of the mountains. Blessed indeed are they, and hallowed is their communion, whom heaven smilingly approves.

But there is another class of joys—another sphere of gladness and rejoicing, which we also wish to promote, and which we desire to see extended to as many as possible in this land, through the departure of these our brethren, viz.—that unspeakable pleasure which is experienced by the faithful when released from the bondage of Babylon. We are aware that the Elders feel, when released from a mission, a great relief from responsibilty, which for the time seems grateful to the soul. The mind that perhaps has been heavily taxed for a length of time with the performance of many arduous duties, now feels naturally inclined to relaxation and rest; but proper and healthful relaxation or recreation consists not in throwing off all responsibility, but in a change of labours, calling into exercise those faculties which have been less in use, and, consequently, are more vigorous; and thus the varied labours and responsibilities which attend the different departments of the upbuilding of Zion are all calculated to employ and to develop the varied functions of the soul, and show to man the vast versatility of his mind, and its capability of endless improvement.

Of the truthfulness of these sentiments, our beloved brethren, the First Presidency in Zion, afford us the most striking and illustrious demonstration. At one time engaged in the most devotional exercises of their spiritual duties, at another time founding and detailing the outlines of a city, a county, a territory, or leading forth the tens of thousands of Israel into the wilderness, all which deliberations and labours exhibit the pleasing diversity of their minds, which, under the guidance of the Holy Spirit, strengthen and invigorate the whole. Thus are they our captains in the conquests of faith, and in the increase of knowledge which no college or university can bestow, and which no man who gives himself to one study or occupation alone can ever attain unto. They are, under Christ, living examples of godliness unto us; and the works which they do, all the Elders wish to become able to do. Therefore let no one shrink from responsibility, but meet the increasing duties of his calling with a holy reliance upon God for His Spirit, which will enable the just to overcome every obstacle, and bring forth fruits of praise and rejoicing.

Peace has begun to be taken from the earth, and the day is near when he that will not take up his sword against, not the Russians only, but his neighbour, must flee to Zion. God, as if in mercy to His people, has laid the present scene of blood in distant lands where tyranny and oppression bear with a heavier hand in its administrations to man. While this, His great mercy, is thus manifest, let not the Saints mock or treat lightly this mighty admonition for them to arise and flee to the mountains. A few who might have gone years ago, but thought best to wait till they could take a better supply of this world's goods, desiring to let their brethren bear the hardships of founding a new settlement that they might with ease and plenty enter into other men's labours, are now realizing the truth of the prophecy that the Saint who neglects the opportunity to gather when he can, will find the way closed when he would go. These are but few; many are panting for deliverance, as the worried roe panteth for the water-brooks; perhaps out of work, or getting but low wages, the increased price of food allowing them but a stinted subsistence, and every prospect of a long and sanguinary war threatening the enlistment of those members of the family upon whom perhaps depends mainly their bread. These, not to name the desire and duty of every Saint to be where he can renew his faith and knowledge for future usefulness, and the pestilence that is wasting its myriads by night and noon, call upon all Saints, and more especially upon the Elders, to leave nothing undone that can be done towards gathering the Saints from Babylon, and establishing them where all their exertions will tend to build up Zion, and not Babylon. Therefore let every Pastor, President, and Travelling Elder, search, as with a lighted candle, his district and Conference, and make himself acquainted with the condition of all Saints whom he is labouring among; and let that integrity, energy, and zeal, which he has manifested in preaching and in administering in the ordinances of the Church, now be employed in advising and counselling all whose means will allow them to arise up and go with them to Zion. How many there are who are anxious to go with their beloved Elders and have the benefit of their experience and savoury counsel over the long and tedious journey. Yes, brethren, now is the time for you most emphatically to return to Zion, bearing your sheaves with you, and with songs of everlasting joy. Some who have a little more than is necessary, can aid his brother who has not quite sufficient, and thus both can go together. By this united and faithful exertion nearly all who have or can get the means should give their kindred and friends an emigrating testimony of the sincerity of their faith the ensuing emigration season. The Elders, by so doing, will feel that they have completed their missions in the most profitable manner possible, and will find the blessings of their brethren upon them,

and their household, and heaven will smilingly approve of their labours, and add unto them the blessings of eternal lives.

"Save *yourselves* from this untoward generation" is a word of counsel as fully applicable to the Saints now under our watch-care, as it was to the Saints of old; and it should never be forgotten by the brethren and sisters in their calculations and arrangements for emigrating to the land of Zion. As we have said, some there are who, instead of embracing the first opportunity of saving themselves, neglect it, and think they will the next year be able not only to save *themselves*, but also a very *comfortable* outfit, and also take a few articles which they think will be peculiarly useful in the Valley. Says one, "I have just now £14 or £15 per head to take my family of six with. This will about take them by the P. E. Fund. But then we have not many clothes, and I am sure I should not like to undertake the journey unless I had a dozen or eighteen changes of linen, three or four pairs of boots and shoes, and three or four suits of clothes for each of us. Besides I should like to have half a dozen pairs of new sheets, three pairs of good new blankets, and three new counterpanes, for I am ashamed of what we have now. I should like, too, to have some new bed hangings, for we shall be sure to want some when we get there. Then we want new top-coats, and several pairs each of summer and winter gloves, and my wife and girls want new shawls, victorines, and muffs. And we must have a set of new knives and forks, with table and tea-spoons, and some new table cloths. And I should like to take with us a nice new assortment of crockery, and I am sure my wife would not go without that beautiful china tea service that we saw at Mr. Brown's. It is a rather expensive set, but she says how nice and comfortable it would be to have it in the Valley. And then there are a few little articles which I know how to buy to advantage here—articles that must be wanted in the Valley, and that I think I can make a little bit of a speculation of when I get there. So I must determine to wait another year or two before I leave England; yes, it's useless to think of going this year." Thus is one thing named after another, until the catalogue swells to a most formidable length, the golden chance glides past, and by and bye the good brother and his family awake from their delusion, and find themselves in the midst of Babylon, with sickness, persecution, and poverty staring them in the face, and the thunders of war reverberating with fearful distinctness from nation to nation.

Dear brethren and sisters, nothing is easier than to deceive yourselves on this important point. Rest assured that when you have sufficient to carry yourselves to Zion, even by P. E. Fund arrangements, further delay is dangerous, you are quite rich enough to obey the commandment to gather; and very likely if you had greater riches they would prove your downfall, for there is such a thing as being ruined by riches.

We exhort the Saints not to allow this species of covetousness to mar all their other good qualities, and prove their way out of the kingdom of God. If you are so fortunate or unfortunate as to leave Europe with your boxes tightly packed with every comfort you can possibly desire, how know you that you may not be very thankful, before you get through, to leave them on the plains for the use of the Indians, through your cattle or your wagon giving out? And then would you feel no remorse that you had thus foolishly thrown away your money, while you might with it have brought out a poor faithful family whom you really loved and respected?

We wish to say most emphatically, and we wish the Saints to understand most distinctly, that the Lord wants them to save *themselves*, and He will take care of the *comforts* and *speculations*, for He can control them most judiciously; and let the Saints rest assured that to save themselves will be quite as much as most will be able to ac-

complish at the first step. There are some, we fear, who can not really think of going to Zion unless they go well supplied with the comforts of life. Let such examine themselves, or ere they are aware they will be glad to be saved by the skin of their teeth.

For the Saints to get themselves to the Valley, is a good thing. Few of them can be worse off there than they are here. Many of them here have not the necessaries, to say nothing of the comforts, of life. There, all would have the necessaries, and most would obtain many of the comforts. As a whole, the Saints of Utah are far better fed and clothed than their brethren and sisters in this country. Then how unwise it is for any one to delay gathering till he gain sufficient means here to make himself what he thinks comfortable on the journey to, and after he arrives at, the Mountains.

In all these matters the Saints should look for counsel and instruction to the Elders who are appointed to preside over them, and the Elders should in a wise and prudent spirit watch over the interests of the Saints, and advise them how to direct their energies, and employ their means, to the best advantage, so that the blessings which the Lord bestows upon His people may be properly appreciated, and made to accomplish the most extensive, permanent, and beneficial results; and many thereby will be enabled to bid farewell to poverty, oppression, and persecution, and wend their way Zion-ward with songs of thanksgiving and holy gladness, and with everlasting joy upon their heads.

Appointments, &c.—The usual time having arrived for publishing the changes and appointments designed for the ensuing year, we now announce that, by the aid and counsel of the Holy Spirit, we have ordained and appointed that Elders John S. Fullmer, William Glover, Israel Barlow, Benjamin Brown, Sylvester H. Earl, Andrew L. Lamoreaux, John Barker, Charles Smith, George W. Bramwell, John Mayer, Osman M. Deuel, Joseph Boath, Thomas Caffall, John W. Lewis, John Perry, Matthew Rowan, Henry E. Phelps, William Pitt, Isaac Allred, Andrew Ferguson, William Smith, Noah T. Guyman, George Simpson, James Pace, Joseph Westwood, Samuel Glasgow, John Robinson, William G. Mills, Joseph Hall, Elias Gardner, Moses Thurston, Martin Slack, John Dalling, Edward Sutherland, Edward Stevenson, —— Nielsen, late of Hamburgh, John Parsons, and L. A. Bertrand, be released from their present fields of labour, with permission to emigrate.

Elder William C. Dunbar will succeed Elder A. L. Lamoreaux in the Presidency of the French Mission.

Elder George D. Grant will succeed Elder Fullmer in the Pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder James Carrigan will succeed Elder Smith in the Pastoral charge of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Elder Edward Bunker will succeed Elders Carrigan and Grant in the Pastoral charge of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder Chauncey G. Webb will succeed Elder Bunker in the Pastoral charge of the Sheffield, Bradford, and Lincolnshire Conferences.

Elder Millen Atwood will succeed Elder Webb in the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder Edmund Ellsworth will succeed Elder Barlow, and take the Pastoral charge of the Birmingham, Warwickshire, and Herefordshire Conferences.

Elder David B. Dille will succeed Elder Barker in the Pastoral charge of the Cheltenham and Worcestershire Conferences.

Elder Edward Martin will succeed Elder Glover in the Pastoral charge of the Newcastle-on-Tyne, Hull, and Carlisle Conferences.

Elder James Marsden is appointed to succeed Elder Robinson in the Presidency of the London Conference.

Elder Joseph France is appointed to succeed Elder Mills in the Presidency of the Reading Conference.

Elder Henry Squires is appointed to succeed Elder Slack in the Presidency of the Essex Conference.

Elder Robert Holt, of Bolton, is appointed to succeed Elder Dille in the Presidency of the Manchester Conference.

Elder Robert Parker is appointed to succeed Elder A. Ferguson in the Presidency of the Preston Conference.

Elder David Drummond is appointed to succeed Elder Martin in the Presidency of the Glasgow Conference.

Elder James D. Ross is appointed to succeed Elder Boath in the Presidency of the Kilmarnock Conference.

Elder John Godsall is appointed to succeed Elder Bramwell in the Presidency of the Birmingham Conference.

Elder Edward Frost is appointed to succeed Elder Rowan in the Presidency of the Sheffield Conference.

Elder Joseph A. Young is appointed to succeed Elder Atwood in the Presidency of the Bradford Conference.

Elder John Oakley is appointed to succeed Elder Lewis in the Presidency of the Lincolnshire Conference.

Elder William G. Young is appointed to succeed Elder Deuel in the Presidency of the Staffordshire Conference.

Elder James P. Park is appointed to succeed Elder Mayer in the Presidency of the Shropshire Conference.

Elder Job Welling is appointed to succeed Elder Allred in the Presidency of the Southampton Conference.

Elder William Woodward is appointed to succeed Elder Smith in the Presidency of the Dorsetshire Conference.

Elder John Kelly is appointed to succeed Elder France in the Presidency of the Cheltenham Conference.

Elder Nathan T. Porter is appointed to succeed Elder Guyman in the Presidency of the Worcestershire Conference.

Elder Robert W. Wolcott is appointed to succeed Elder Pace in the Presidency of the Bedfordshire Conference.

Elder James Stone is appointed to succeed Elder Westwood in the Presidency of the Nottinghamshire Conference.

Elder Israel Evans is appointed to succeed Elder Pitt in the Presidency of the Derbyshire Conference.

Elder Thomas Ord is appointed to succeed Elder Frost in the Presidency of the Leicestershire Conference.

Elder Jesse B. Martin is appointed to succeed Elder Perry in the Presidency of the Wiltshire Conference.

Elder Henry Lunt is appointed to succeed Elder Caffall in the Presidency of the South Conference.

Elder John Toone is appointed to succeed Elder Hall in the Presidency of the Land's End Conference.

Elder Richard Hargreaves, of Carlisle, is appointed to succeed Elder Simpson in the Presidency of the Newcastle-on-Tyne Conference.

Elders John D. T. McAllister, James Bond, Matthias Cowley, and John Croston are appointed to labour in the Irish Mission, under the Presidency of Elder James Ferguson.

Elders J. A. Young, Dunbar, Woodward, Bond, Cowley, and Croston are instruct-

ed to repair to their new fields of labour as soon as their circumstances will allow. The remainder of the foregoing appointments will be in force on and from the first day of January, 1855. Those Pastors and Presidents who are to be succeeded in their labours by Elders inexperienced in those callings, are requested to impart to them all the information that can aid them in the discharge of their important duties, both in relation to financial and spiritual matters.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

HALF-YEARLY STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the half-year ending the 31st inst., will be required at our Office within seven days after, without fail.

The particulars required are— name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* Vol. XIV, page 474, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

Presidents of Foreign Missions in Europe are also hereby requested to furnish us with a statistical representation, up to the year's end, of the Church under their care, as complete and as promptly as they consistently can.

GOVERNORSHIP OF UTAH.—The *Times* and other influential journals have been informing the public that His Excellency Brigham Young's term of office as Governor of Utah having expired in September last, the Secretary of the Territory takes the management of State affairs until a new Governor is appointed. From the organic Act creating the Territory of Utah, we subjoin the following extract, sec. 2—"The executive power and authority in and over said Territory of Utah, shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified."

These journals also state that Governor Young has failed to send to the President of the United States and to Congress, copies of the laws of the Utah Legislative Assembly, and the official proceedings of the Executive, for the past two years. In reference to this duty, we will quote from the third section of the Act—"There shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the Legislative Assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws, and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and at the same time, two copies of the laws to the Speaker of the House of Representatives, and the President of the Senate, for the use of Congress."

Having been frequently interrogated as to the truth of the above rumours, we

take the present opportunity and method of enlightening those of our readers who may have fallen into the same error as the *Times* and others upon the matter, and also of placing in their hands the means of repelling the groundless charges which arise through malice, and are echoed in high quarters through ignorance at least.

HOME CORRESPONDENCE.

WALES.

General Condition of the Work—Extensive Tract distributing—Good Prospects—Opposition, Mobbing, and Violence.

Udgorn Seion Office, Swansea,
October 26, 1854.

President Richards.

Dear Brother—In accordance with your request through the *Star*, to be advised of the state of the work of God amongst the various nations over which you have the high honour to preside, I embrace this opportunity to inform you of the general features of the Church in Wales.

During the summer season the Priesthood have been diligent in out-of-door preaching, and have had more numerous and attentive audiences than heretofore; "camp meetings" have been the order of the season, especially where much opposition has been presented; and the combined influence of the Saints so assembled has never failed so far to move the prejudice, storm the strongest ramparts, and win conquest to the kingdom of God.

The weaker Conferences have been much strengthened by the aid of Elders and Priests from the stronger, who, together with many "volunteers" labouring in new grounds, sustained principally by tracts, have done much towards the spread of the Gospel; and I am pleased to see, by the renewed vigour of the officers generally, that they realise their responsibilities, and the importance of faithfully warning their fellow beings of impending dangers.

You can anticipate our future prospects of success when I say, what I have not been able to say so unexceptionably heretofore, that officers and Saints are united, so far as I know; and I have had the pleasure of visiting the majority of the Conferences of late; everywhere the Saints evince an increasing desire to excel in *living* their professions, which to me is a certain forerunner of paramount success.

Now, the weather being unfavourable to out-door preaching, the brethren manifest no less zeal to water the seed so profusely sown, by distributing tracts from house to house and selling them to the world, each having his sphere appointed him weekly; and truly it does the Saints, as well as the world, much good, because, as they say, the Lord blesses them with His Spirit abundantly in so doing. So that "Mormonism," so far from being in a dying or dead state, as many have flattered themselves, is humming about the ears of the priests and people, who feel quite alarmed already, and admit that this "imposture" threatens to be more dangerous than ever. You would be pleased to see the diligence of the Saints, in following the tracks of the clergy, priests, and Scripture readers, and all sorts of pedlars, with "Replies" to the falsehoods which they spread abroad, sometimes meeting in the same house, and then I leave you to judge who finds the door first! Truly their zeal is worthy of a better cause. But through the blessings of Him who owns the work, all their efforts are abortive to retard its onward march. The capital which the priests make of the "plurality" has prevented the people investigating heretofore, although it has had a salutary influence upon the Saints, and it is getting old and forgotten by the world gradually.

Baptisms have not been as numerous as we expect them to be shortly, although a few individuals are still being baptized everywhere. I will merely recite one out of many instances—even in Merthyr, the place where the very stones might have denounced a Gospel-hardened race, the seed is sprouting like a tulip bed after a summer's shower—seventeen baptized and twenty backsliders returning in one Branch in one week. That most popular of preachers—the Cholera, which has swept off hundreds in that vicinity of late, may have contributed some to accomplish the above; but I am glad to learn, that out of the many attacked

by that "king of terrors," no Saints have died there, and only two or three have I heard of elsewhere, the ordinance being their only antidote.

In regard to myself, I never did feel a greater desire to further the purposes of God, so far as I understand them, nor more pleasure in it; I never fancied that I could do much, but my mite is as willing as the much of my brethren. My Counsellors—Elders Jeremy and Daniels, are very efficient and zealous men, of one heart and soul with myself in all things, and they are a great blessing to the Saints. May the Lord bless them for it.

I have lately published upwards of 50,000 Welsh tracts on the first principles, "Replies," and "Invitations," with the addresses, time of preaching, &c., for every Branch of note throughout the Principality, nearly all of which are in circulation, at the lowest rates, besides other Welsh tracts previously on hand, and a fair proportion of English, so that taking all into consideration we have a reasonable prospect for success when the spirit of truth accompanies them home to the honest heart. The problem is solved, that tract distributing, so far from augmenting, is the best method of liquidating "old book debts," by winning new coworkers to that, as well as to every other laudable work; proving the force of the expression of one of old—"He which soweth sparingly shall reap sparingly;" whereas, the liberal mind deviseth liberal means, and by his liberality shall he live.

The old debts have been considered quite an impediment to the progress of the work in all the Conferences, but I am pleased that, of late, a new era has dawned upon us in that respect, by the abundant blessings manifestly poured upon the faithful minority in proportion to their exertions in paying the debts, so that by far the majority are now convinced that the Lord pays better interest on their loans than they had conceived of; nor is it new or strange to hear them detail in the meetings how the Lord has repaid them for "days' work" contributed, but the fact engenders faith in Him and in His promises, in proportion to its use.

Without particularizing on incidents, you will be able, by the above representation, to delineate the general features of the work in Wales at the present time; and while your superior judgment may deliberate over the scene, that the Spirit of inspiration may dictate amendments, alterations, new means, or anything, anyhow, to give the Gospel a greater impetus in our midst, is the heart's desire of him who has no higher ambition.

I will detain you to state one instance, which occurred lately, to show the rage of the adversary, and you may have a suggestion on the subject.

While two Elders were preaching in Caermarthenshire a few Sundays ago, a gang of thirty or forty, led on by a tavern keeper, commenced shouting and hallooing, professedly to drown the voice of the brother who was preaching. Their lungs failing before they accomplished their object, the stones came next; one struck the other brother in the face, until his blood was streaming; others whizzing by their heads, failed to dislodge them, so the mobs rushed upon them, forced them to flee, and pursued them for a long way, until one succeeded in gaining the woods; the other was knocked down by a stone, and brutally kicked while bleeding on the ground, the timely aid of a generous stranger saving his life, when they had pronounced him dead. The stranger carried him to a house, and he so far recovered as to be able to ride back with a guard next day to detect the mob, when the tavern keeper openly avowed the deed, and declared that "the next time, instead of stones they would use guns;" and he subsequently, when arraigned before the authorities, reiterated the threat with impunity, and without the least prohibition, fine, or censure on their part. The highest dignitaries have written abusive letters to our attorney for defending the brethren. These are the third and fourth Elders whom this man has attempted to murder; one, an old man over sixty years of age, was struck down by a stone hitting him on the head, thrown by this same villain, a year ago, abused, and left for dead. When he recovered so as to be able to prosecute him, the Court fined the defendant 6d! The plaintiff had the costs to pay, and had a severe reprimand for preaching, with threats if he continued. Another Elder, having called at this fellow's house on business, he came in with a club, and beat him so brutally that he barely escaped with his life.

There are those in that vicinity who believe, and some desire baptism, but this roaring lion threatens the life of any

Saint he meets, and we can get no protection. But I have probably written enough these busy times, hoping this long history will remind you of that long letter promised me long ago.

With congratulation upon your safe return, and continual prayer for you in every good, and with my kind respects to yourself, to President Spencer, if there (heaven alone can reward him for the good he has done here—universally and deservedly beloved and esteemed), also to the brotherhood in the Office, I bring my epistle to a close.

From your brother in the Covenant,
D. Jones.

THE GOSPEL.

As gentle rains descending,
With sunbeams sweetly blending;
As glittering jewels pending,
From heaven's arch so broad;
So cool and so refreshing,
And wisdom's stamp impressing,
On all the works of God.

As dews on summer's morning,
Each blade of grass adorning,
With sparkling beauty charming,
To thirsty earth a boon;
So is the Gospel story;
It comes in drops of glory,
From God our Father's throne.

Not in a voice of thunder,
To rend the earth asunder,
Proclaiming dread and wonder,
Does truth its power display.
It falls as genial showers,
On these parch'd hearts of ours;
Or soft as zephyrs play.

So gently and so meekly,
In words of mild entreaty,
It whispers—ah! how sweetly,
Of love to God and man;
It fills our hearts with kindness,
It dissipates our blindness—
'Tis heaven on earth began.

Dover. Hester Birch.

The Valley Mail, which left Great Salt Lake City, October 1st, we received, with letters but no newspapers, November 19, too late for farther notice in the the present Star.

Caution.—Elder Lewis Davies, President of the Flintshire Conference, informs us that a young man has been attempting to palm himself off as a brother upon the Saints in that Conference, by representing that he was a nephew of President Brigham Young, and named James Henry Young, but destitue of proper credentials. The Saints are hereby cautioned to beware of all such imposition. And we here take the opportunity to remind them that they are perfectly justified in refusing to fellowship any person professing to be an Elder or a Saint, if he cannot produce proper credentials.

Addresses.—John D. T. McAllister, 11 Christopher Street, Belfast.
Mon. J. Chislett, Chez Mon. Graunauer, Rue du Cendrier, 108, au 1er, Genève.
Mon. C. R. Savage, Montagibert, Lausanne, Suisse.

MONEY LIST, NOVEMBER 10—17, 1854.

	£	s.	d.
George W. Davies	2	0	0
Lewis Davies	1	0	0
Jesse Haven (Cape of Good Hope)	5	0	0
James Robson	5	0	0
Carried forward	13	0	0
Brought forward	13	0	0
John Miller	2	0	0
Jeremiah Baker	5	0	0
A. L. Jones	5	0	0
	25	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 49.—Vol. XVI. Saturday, December 9, 1854. Price One Penny.

THE WAY OF LIFE AND DOMINION.

BY ELDER JAMES A. LITTLE.

In the morning of creation, when Adam and Eve were still clothed in the glory and beauty of an immortal state, the Lord God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. i. 28. However short and simple this commission may appear when compared with its importance, we learn from this passage that God created Adam, and then authorized him to rule over all the lower orders of creation pertaining to this earth. We learn of no limitation to his authority, but rather that it extended to the subduing of whatever opposed him.

Lucifer, in choosing a channel of communication through which to tempt Eve, selected the serpent, because he "was more subtle than any beast of the field which the Lord God had made." Satan appears to have exercised equal wisdom in selecting the woman as the object of his temptations. From her weakness he probably anticipated success, and he was not disappointed. Be this as it may, it is quite sufficient for us to know that Satan succeeded in his plans, and that the fall of man was accomplished through the disobedience of the woman. Although not directly asserted, yet it appears from the context, that on this account the Lord said to her, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he *shall rule over thee.*"—Gen iii. 16.

However independent of Adam Eve may be supposed to have been before the fall, after that event the Lord placed her in a secondary position, to share responsibility with, but at the same time under the direction of, her husband.

This placed the man at the head, and left no one between him and his Creator to whom he was accountable for the use he made of his authority. Power and authority are invariably accompanied with responsibility, proportioned to their magnitude and extent. This responsibility was so great upon Adam and Eve, that by breaking through one restriction, they introduced the seeds of mortality in themselves, and implanted the principle of dissolution in all that beautiful creation over which they had been set to rule. From that time death has had power to destroy, and will continue to have until brought into subjection to the principle of life. We have not learned that the Lord has yet deprived men of that authority with which He originally invested them, or released them from any of its obligations.

If, through men, the earth and all things thereon have degenerated, then through their agency must all things be restored to their primitive purity and excellence, death be overcome, and eternal life again pervade all things.

These things open our minds to the

practical application of the principle, that mankind are not only responsible for their individual acts, so far as they directly affect themselves, but also for the state or condition of whatever comes within their supervision or influence.

Having shown, to a very limited extent, the great responsibilities which rest upon men, I will endeavour to make plain to the understanding a few things which are necessary for them to do in order to fulfil those obligations in righteousness.

The spirit of man was, in the beginning, and still remains, a perfect organization in and of itself. It possesses the powers necessary for progression in the scale of intelligent organizations. It was organized from the elements of a celestial world, and is the living, acting principle of man. The tabernacle of flesh is a portion of grosser material, organized from the inferior elements of this terrestrial world, and is indebted to the life-giving power of the spirit for its superiority over the grosser matter with which it is surrounded. The body is given to the spirit as a starting point from which to increase in dominion, and the power of propagating eternal lives. Herein, then, is the foundation of all our glorious hopes for the future, in improving and perfecting the body, that it and the spirit may become perfectly united, blended together in all their operations, and fitted for an eternal union in the worlds to come. This is the starting of that great principle of union, which is to bind together all things on earth and in heaven. We must first be one within ourselves, before we shall have power to become one with each other, and finally one in Christ, as he is one in the Father, unto the perfecting of our salvation. From this it is evident, that our first duty is to subdue that evil which the Apostle Paul said was ever present with him, and acquire perfect control over the body, and bring it under subjection to the law of righteousness, under which it was organized, and through the keeping of which, it will be enabled to attain the object of its creation. To accomplish this desirable end, and lay a foundation for an eternal increase, requires a constant exercise of the will, a rigid determination of purpose, and a concentration of action, aided by the enlightening influences of the Holy Ghost. The Lord, in His wisdom, has surrounded us with a chain of circumstances which compel us to exercise our faculties for the attainment of either good or evil, but it is left to us whether we will choose the good, and increase in the organization of life; or the evil, and go down to disorganization and death. These circumstances are necessary for the increase of our powers and faculties, through their being properly exercised. Only a very small portion of mankind have any adequate conception of their inherent powers, because circumstances do not develop them.

The proper use of knowledge already in possession, will not only continually develop the powers of life within ourselves, but will enable us to shed abroad its redeeming influences upon this creation, which through us has become degenerated.

Self government is the first principle of celestial law, the foundation of eternal lives, and the beginning of the means by which we can lay hold of the powers to come, and arrive at those exalted conditions which will fit us for the presence of the Father. Tyranny, avarice, murder, fornication, and adultery, with their many evil effects, including war, pestilence, and plague, which have filled the earth with mourning and sorrow, are the result o perverting to evil purposes those intellectual capacities, varied desires and inclinations, which were given to man for his growth in the knowledge of the principles of eternal life.

None are in the way which leads to a celestial glory, until they begin to restrain themselves, and control for righteous purposes those degenerating influences which have been increasing in strength for many generations, through the transgressions of their fathers, and make that use of every part of their organizations which will tend to increase their strength and power. All things which the Lord created were good when He finished them, and not only so in themselves, but adapted to good purposes. In all the dark catalogue of human passions and propensities, which corrode the hearts of men, and blight the better feelings of their nature, there are none but what, if controlled in righteousness, would become blessings, and tend to exaltation. Anger, when subdued and governed, gives determination of purpose, and energy of character. Courage is perverted when used to oppress the weak, or to shed the blood of the innocent. It was designed

to stimulate to noble deeds, to succour the oppressed, and to sustain the principles of righteousness and truth. The desire to accumulate wealth and influence serves continually to develop the powers of the mind, in modifying and re-organizing the elements with which we are surrounded. When perverted, this desire leads men to intrude upon the rights of others, and to assume to themselves an undue share of the blessings of life, to the exclusion of equal or superior worth. Men, stimulated by a righteous ambition, will strive for power by doing good, and by being superior to others in everything which tends to perfection and happiness. We often think and speak of attaining to the powers of the world to come, as if it was the work of a few short years, and as though we expected an immediate transition from contact with the crude elements of this "dark and dreary world," into all the great responsibilities and exalted occupations of the next.

This terrestrial globe, in all its various organizations and laws of progression, is in the similitude of the celestial sphere where God the Father dwells. We find, in this state of existence, that men have to acquire knowledge by the slow process of experience, and that whatever they attain to that is great and good, has to be acquired by individual exertion and obedience to the known laws of nature. We appear to be incapable of progressing any faster than these means will admit of. When we are resurrected, if that resurrection is with the just, the circumstances which will then surround us will no doubt be far superior to anything we can now conceive of. We may safely conclude, then, that the attainment of all knowledge, and the possession of eternal kingdoms and crowns, are only to be acquired by what now appears to us, a long course of obedience to the laws of progression. We read in Rom. vi. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteness." From this passage we learn that we are the subjects of anything which we allow to influence our actions, whether it be the spirits of darkness, a mesmeric operator, the love of strong drink, lust, avarice, ambition, and pride, or those life-giving virtues which exalt the soul, make the mind cheerful, the body vigorous and a fit temple for the Holy Ghost to dwell in. When the Holy Ghost dwells within us, it creates a heaven within and round about us, and fits us to dwell in the more refined elements of celestial life.

We read in Doctrine and Covenants xxx. 1., that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round." From this passage it is evident that all things have been done according to a certain code of laws which ever have existed and always will; that in past periods of time, it was necessary for those persons who have now arrived at the Godhead, to go through a preparatory work, similar to the one we are now engaged in on this earth. From this principle we may also conclude, that our Father in heaven was once as we now are, a sojourner upon an earth similar to this, where the powers of evil for a time held sway, to afflict, trouble, and perplex Him and His fellow-sojourners, and that He in this way learned to feel for the afflictions and infirmities of His children.

The Redeemer of the world was also a "man of sorrows and acquainted with grief." By experience He acquired a knowledge of evil, and overcame evil with good, and kept the law of righteousness, through which he obtained His exaltation as "King of kings and Lord of lords," "and sits high and exalted, on the throne of His glory;" as it is written —"He received not of the fulness at first, but continued from grace to grace, until he received a fulness."

It was by no sudden transitions, no miraculous power, that these holy and exalted personages attained to their present position. They, like us, commenced to drink of some of the smaller streams which flow from the fountain of eternal knowledge. They received the ordinance of baptism, and the Gift of the Holy Ghost, and brought everything pertaining to themselves into complete subjection to the sanctifying influences of the latter. The Holy Ghost is a celestial power, forming a part of the Godhead, an emanation from its personages, and will lead to eternal life all who are the willing subjects of its influence. The more perfectly we are subservient to its power, the

more it will increase upon us, until we shall be able to control others, by its operations through us, and begin to bear rule in the kingdom of our God.

As is now required of us, so those who have gone before us learned the principles of self government before they acquired dominion over others. While in their low condition, the spirit of their Father rested upon them for their direction, comfort, and consolation, and revealed to them things in heaven and on the earth, as fast as they were capable of receiving and making a proper use of them, for their own benefit, and the building up of their Father's kingdom. In the same manner the Spirit of our heavenly Father will rest upon us, as we purify ourselves from everything that is uncongenial to its nature, to turn the keys of knowledge, open up the fountain of wisdom, make us feel the preludes of eternal joys, and enable us to endure those trials and afflictions which we must pass through in order to be made perfect.

We talk of progression, and pray that we may arrive at perfection, but we never shall until we begin to practise what we believe, and strive to attain to that which we pray for. The way to arrive at this most desirable result is to go diligently to work, and make ourselves, and the will of God concerning us, the great study of our lives; to examine ourselves thoroughly, and endeavour to understand wherein we have departed from the laws of nature in our habits of life, wherein we have introduced unnatural substances into our bodies, whereby they have been injured, and filled with imperfection, and then use every means in our power, and particularly call to our aid temperance, cleanliness, and a cheerful spirit, and by these means endeavour to remove our imperfections, and strengthen the principles of life. In doing these things we fit our bodies for the reception of the Holy Ghost, which will increase upon us in proportion to our exertions to become fit temples for it to dwell in.

The Lord is decidedly a being who will assist those who help themselves. He has brought us into this probation, with the power of choosing what we will serve. All nature, in its various spheres, has been created under fixed laws for its government; and through obedience to these, each part exercises its proper influence over those which surround it. But in addition to this, the Lord has bestowed upon man the power of free agency, to obey or disobey these laws, and thereby to choose life or death.

There is a principle which pervades all the various orders of creation, powerful in its effects, yet so common in its operations that it has as yet received but little attention. This is that power which one organization possesses over another, usually called influence. We live, and move, and are moved upon, by its operations. This principle, like everything else pertaining to man, is capable of being used by him for good or evil. We see abundant illustration of this principle in the every-day transactions of life. If two persons meet, excited with anger and a desire to injure each other, they come in collision, and the spirit increases in both. On the contrary, if one is possessed of the spirit of kindness and forbearance, and is determined to exercise it, he will at least modify the disposition of the other, and generally bring him under his influence.

It is a true maxim that like begets its like, and men are responsible for the use they make of this power in instilling a good or evil spirit into other persons or beasts who may come within the range of their influence. There are thousands of men who are not fit to have even the control of a brute, for instead of improving its nature by kindness and good treatment, they impart to it their own vicious and vindictive temper, and then abuse it the more for the very evils of which they are the authors. The query naturally arises in our minds, What are such persons good for in this world, who thus become the fountain of evil; or what are they preparing to be in the next? They cannot control themselves nor any living thing upon the principles of righteousness. Instead of improving the small portion of creation which comes under their influence, they corrupt and degrade it. The principle of salvation is not in such men, and what they seem to have will be taken away and given to those who will improve upon it. Those who pervert the blessings of the Lord will be placed among elements for which they have prepared themselves. We are and ever shall be wholly incapable of saving others unless the principle of salvation exists in ourselves.

We are told in the Scriptures that God is the same yesterday, to-day, and forever. This being the case, it is evident there is

a certain code of laws governing and controlling all matter, and through which the Lord performs all His operations, and by which He makes those changes and modifications in His creations which He desires for the accomplishment of His purposes. There is an immense variety in the gradations of matter, and also an equal variety of laws by which that matter is controlled. The lesser sphere is governed by the higher, through an infinite succession of intelligencies. Therefore whatever changes are necessary are brought about by the higher law which governs those portions of matter to be operated upon. Consequently there are no miracles, according to the generally received understanding of the word, viz., something done contrary to the established laws of nature. God is a God of order, and not of irregularity and unnatural disturbance. It may be asked, what has this to do with the principles of self government? I answer, everything. We need not expect the Lord to perform some unnatural act to accomplish our salvation, but in order to attain it He expects men to keep the laws of their sphere, even as He observes the laws of that in which He moves. To keep these laws, is to increase in the principles of eternal life; to break them, leads to disorganization or eternal death.

The Holy Ghost is a natural element. It works in a natural way, and its operations produce natural and unavoidable results. It cannot produce the same beneficial effects upon those whose bodies are unclean, whose blood is corrupted with the deleterious influences of tobacco, tea, and coffee, or impregnated with the fumes of alcohol, or weakened and enervated by gluttonous habits or undue indulgence in the gratification of lustful desires, as it can upon those whose bodies are pure, whose blood is undefiled, and who are not lavish of the principles of life and vitality—in short as those who keep the laws of nature, as made known by reason and the light of revelation.

It is evident that to secure our salvation requires great individual exertion and self government. The Lord has opened up the way, shown us the road to travel in, and gives His Holy Spirit to all who will prepare themselves to receive it and obey its influences, that their minds may be enlightened and their understandings quickened, that they may not go astray. If we revert back to the early ages of the world, and consider the perfection and purity of the bodies of Adam, Enoch, Methuselah, and others who lived upon the earth for several centuries in vigour and strength, and then reflect upon ourselves — the weak and effeminate creatures of a few days, or years at the most, we can form some little conception of how low mankind have fallen. There was nothing miraculous or supernatural in those ancient worthies living hundreds of years. They lived because the principles of life were so strong that the elements had not power to overcome them. In those early ages men had not become such adepts as have later generations in perverting the blessings of the Almighty, and turning them to evil. Mankind soon conceived a great variety of evil desires in their hearts, and found means to gratify them. he work of degeneration has progressed from age to age, until in these days the minds of men are the fountains of every debasing desire, millions are begotten in corruption, and born into the world filled with weakness and imperfections from the sins of their fathers. In such the vital principle is but a flickering flame that some slight puff of the elements blows out. Men fall by thousands, death claims them as his own, because the power of life is not in them.

We live in the dispensation of the fulness of times, when all things are to be restored as at the beginning; yes, in that dispensation when men are to be raised up who shall possess that strength of body, and those powers of vitality and life, which characterized the worthies of early times, and which will enable men to live hundreds of years to do the work of the fathers, become saviours upon Mount Zion, and co-workers with the Lord Jesus in subduing everything which opposes the kingdom of God. The query arises, How is this great and wonderful change to be brought about? We must conclude that the evil having come by a natural process, by the same means must also come restoration and salvation. The starting point is in ourselves, and here we must lay the foundation. On the men and women of this generation, who obey the Gospel, devolves the responsibility of commencing this work, by beginning the reformation within themselves, learning their own imperfections, and then acquiring the knowledge of, and

putting in practice, the means of remedying them. If parents will follow this course through life, and bring their children up in the belief and practice of the principles of life, and teach them to know themselves, the end of their creation, and to keep diligently the commandments of the Lord, they will grow up far superior to their parents in body and mind. When this is done we may expect, if the children continue the work of the fathers, that not many generations will pass away until men will not only live three score and ten years, but just as long as life may be desirable, and then the transit be easy from a mortal state to immortality and eternal life. Then the visions of eternity will be opened to men, the vail of futurity raised, and they be fitted for the society of angels and just men made perfect.

Through the improvement of man nature would also become renovated, and all things be gradually prepared for the change to a celestial state.

HISTORY OF JOSEPH SMITH.

(*Continued from page 760.*)

[February, 1839.]

A.

"'This, gentlemen, is a brief outline of the difficulties that we have laboured under, in consequence of the repeated persecutions that have been heaped upon us; and as the Governor's exterminating order has not been rescinded, we as a people were obliged to leave the State, and with it our lands, corn, wheat, pork, &c., that we had provided for ourselves and families, together with our fodder, which we have collected for our cattle, horses, &c., those of them that we have been able to preserve from the wreck of that desolation which has spread itself over Davies and Caldwell counties. In consequence of our brethren being obliged to leave the State, and as a sympathy and friendly spirit has been manifested by the citizens of Quincy, numbers of our brethren, glad to obtain an asylum from the hand of persecution, have come to this place.

"'We cannot but express our feelings of gratitude to the inhabitants of this place, for the friendly feelings which have been manifested, and the benevolent hand which has been stretched out to a poor, oppressed, injured, and persecuted people. And as you, gentlemen of the Democratic Association, have felt interested in our welfare, and have desired to be put in possession of a knowledge of our situation, our present wants, and what would be most conducive to our present good, together with what led to those difficulties, we thought that those documents [Memorial, Order of Extermination, and General Clark's Address] would furnish you with as correct information of our difficulties, and what led to them, as anything we are in possession of.

"'If we should say what our present wants are, it would be beyond all calculations; as we have been robbed of our corn, wheat, horses, cattle, cows, hogs, wearing apparel, houses and homes, and, indeed, of all that renders life tolerable. We do not, we cannot expect to be placed in the situation that we once were; nor are we capable of ourselves of supplying the many wants of those of our poor brethren, who are daily crowding here and looking to us for relief, in consequence of our property, as well as theirs, being in the hands of a ruthless and desolating mob.

"'It is impossible to give an exact account of the widows, and those that are entirely destitute, as there are so many coming here daily; but from inquiry, the probable amount will be something near twenty; besides numbers of others who are able bodied men, both able and willing to work, to obtain a subsistence: yet owing to their peculiar situation, are destitute of means to supply the immediate wants that the necessities of their families call for.

"'We would not propose, gentlemen, what you shall do; but after making these statements, shall leave it to your own judgment and generosity. As to what we think would be the best means to promote our permanent good, we think that to give us employment, rent us farms, and allow us the protection and privileges of other citizens, would raise us from a state of dependence, liberate us from the iron grasp of poverty, put us in possession of a competency, and deliver us from the ruinous effects of persecution, despotism, and tyranny.

"'Written in behalf of a committee of the Latter-day Saints.

"'E. Higbee, President.
"'J. P. Green, Clerk.

"'To the Quincy Democratic Association.'"

Mr. Rigdon then made a statement of the wrongs received by the Mormons, from a portion of the people of Missouri, and of their present suffering condition.

On motion of Mr. Bushnell, the report and resolutions were laid upon the table until to-morrow evening.

On motion of Mr. Bushnell, the meeting adjourned to meet at this place to-morrow evening at seven o'clock.

Stephen Markham left Far West for Illinois, to fulfil his appointment of the 21st instant.

Thursday evening, February 28th. Met pursuant to adjournment. The meeting was called to order by the chairman.

On motion of Mr. Morris, a committee of three were appointed to take up a collection; Messrs. J. T. Holmes, Whitney, and Morris were appointed. The committee subsequently reported that $48 25 had been collected. On motion the amount was paid over to the committee on behalf of the "Mormons." On motion of Mr. Holmes, a committee of three, consisting of S. Holmes, Bushnell, and Morris, were appointed to draw up subscription papers and circulate them among the citizens, for the purpose of receiving contributions in clothing and provisions. On motion six were added to that committee.

On motion of J. T. Holmes, J. D. Morgan was appointed a committee to wait upon the Quincy Greys, for the purpose of receiving subscriptions. Mr. Morgan subsequently reported that twenty dollars had been subscribed by that company.

The following resolutions were then offered by Mr. J T. Holmes—

Resolved: That we regard the rights of conscience as natural and inalienable, and the most sacred guaranteed by the Constitution of our free government.

Resolved: That we regard the acts of all mobs as flagrant violations of law; and those who compose them, individually responsible, both to the laws of God and man, for every depredation committed upon the property, rights, or life of any citizen.

Resolved: That the inhabitants upon the western frontier of the State of Missouri, in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved: That the Governor of Missouri, in refusing protection to this class of people, when pressed upon by a heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.

The resolutions were supported in a spirited manner by Messrs. Holmes, Morris, and Whitney.

On motion, the resolutions were adopted.

On motion the meeting then adjourned.

SAMUEL LEACH, Chairman.
J. D. MORGAN, Secretary.

Tuesday, 5th March.

Quincy, Illinois.

Belored Brother—Having an opportunity to send direct to you by brother Rogers, I feel to write a few lines to you.

President Rigdon, Judge Higbee, Israel Barlow, and myself went to see Dr. Galland, week before last. Brothers Rigdon, Higbee, and myself are of opinion that it is not wisdom to make a trade with the doctor at present; possibly it may be wisdom to effect a trade hereafter.

The people here receive us kindly; they have contributed near $100 cash, besides other property, for the relief of the suffering among our people. Brother Joseph's wife lives at Judge Cleveland's; I have not seen her, but I sent her word of this opportunity to send to you. Brother Hyrum's wife lives not far from me. I have been to see her a number of times; her health was very poor when she arrived, but she has been getting better; she knows of this opportunity to send. I saw sister Wright soon after her arrival here; all were well; I understand that she has moved about two miles with father and John Higbee, who are fishing this spring. Sister McRae is here, living with brother Henderson, and is well; I believe she knows of this opportunity to send. Brother Baldwin's family I have not seen, and do not know that she has got here as yet. She, however, may be upon the other side of the river; the ice has run these three days past, so that there has been no crossing; the weather is now moderating, and the crossing will soon commence again.

This place is nearly full of our people, yet they are scattering off nearly all the while. I expect to start to-morrow for Pittsfield, Pike County, Illinois, about forty-five miles S.E. from this place. Brother George W. Robinson told me this morning, that he expected that his father-in-law, Judge Higbee, and himself, would go on a farm about twenty miles N.E. from this place. Some of the leading men have given us [that is our people] an invitation to settle in and about this place. Many no doubt will stay here.

Brethren, I hope that you will bear patiently the privations that you are called to endure; the Lord will deliver in His own due time.

Your letter respecting the trade with

Galland was not received here until after our return from his residence, at the head of the shoals of rapids. If brother Rigdon were not here, we might, after receiving your letter, come to a different conclusion respecting that trade. There are some here that are sanguine that we ought to trade with the Dr. Bishops Whitney and Knight are not here, and have not been, as I know of. Brothers Morley and Billings have settled some twenty or twenty-five miles north of this place, for the present. A brother Lee, who lived near Haun's mill, died on the opposite side of the river a few days since. Brother Rigdon preached his funeral sermon in the Court House. It is a general time of health here.

We greatly desire to see you, and to have you enjoy your freedom. The citizens here are willing that we should enjoy the privileges guaranteed to all civil people without molestation.

I remain your brother in the Lord,

E. PARTRIDGE.

[Directed]

To Joseph Smith, junior, and others, confined in Liberty Jail, Missouri.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 9, 1854.

FOREIGN INTELLIGENCE—*Deseret.*—Our files of *Deseret News*, including the Nos. for September 7, 14, 21 and 28, came to hand Nov. 23rd, from which we extract the following items of interest—

Governor Young returned, Sept. 4, from an official visit to a large number of Snake Indians, who had previously sent a deputation of chiefs and braves, with a request for an interview with the Superintendent of Indian Affairs, to be held five miles north of Ogden City, where they had assembled for that purpose. Seven chiefs were present, with nearly all their bands, and after a mutually gratifying talk, the Superintendent distributed a few appropriate presents, but, through lack of means, not so many as were strictly deserved. The Indians said they felt well, desired a continuation of peace, and professed to be perfectly friendly; in fact, it appears that they have uniformly been so hitherto, except when imposed upon by a few unwise passing emigrants.

Black lead was reported to be abundant in the neighbourhood of Payson.

The competition among store keepers, the heavy stocks of merchandize on hand, &c., were bringing down prices to a more reasonable and equitable rate than they had been, which was of course a boon to the Saints, especially those newly arriving in the territory.

The emigration began to arrive Sept. 19, and since then had been coming in almost daily. On the 21st, the Danish company were on Black's Fork; Elder D. Carn's company were seven miles past Fort Bridger on the 22nd. Several of Elder D. Richardson's company were sick with the scurvy, otherwise the companies were well and getting along finely. Elder Obray and brother William Scott, who went in search of the cattle which stampeded near the crossing of the south Fork of Platte, found fifty head of them at Fort Kearney, in the possession of a trader named J. W. Woodward, and some of them yoked to his wagons. Mr. Woodward would not give them up without being paid five dollars per head. As the two brethren had no money, he agreed to wait at Kearney four or five days, while they went sixty-five miles back to Elder A. F. Farr on the Little Blue, but he left the same day, taking all the cattle with him, going down the Platte, directly out of the line of the rear emigration. It is said that this Mr. Woodward is partner in the firm of Marshal, Woodward and Co., who have a store and keep the post office at

Unionville, on the Big Blue. The recovery of these cattle would reduce the loss by the stampede to about twenty head.

On the 18th and 19th August, a cloud of grasshoppers filled the air at Nephi City, and covered every green thing in the fields. Swarms continued to fly from east to west through the valley up to the 9th September. T. B. Foot had completed the bridge across Sevier River, 120 feet between abutments.

The *Deseret News* requests us to insert the following—"Died, in this city, August 30th, Jacob Pochin, of apoplexy, aged 41 years; formerly of Leicester, England."

San Bernardino.—Intelligence from San Bernardino to August 27th, represents the health of the inhabitants as tolerably good. Elder Amasa Lyman had been very sick, but at the last dates was again able to attend to business. The wheat harvest was very good, but a very heavy rain about the 20th August destroyed much grain and many adobies, and raised the streams very high, doing much damage throughout southern California.

Emigration.—The emigration of the Saints to the United States has commenced, and we trust it will continue, with only short intermissions, until the Saints are gathered out of these countries to the land of Zion.

We would caution the Saints, in their great anxiety to emigrate, not to neglect those duties which are binding upon them here before leaving. It is particularly enjoined upon the Pastors and Presidents of Conferences, that they carry out those instructions which they received at the General Council held in London, in June last, with regard to the Conferences getting their debts paid, and clearing themselves of all incumbrances. The emigration for the northern parts of the United States will not commence for several weeks. This interval will afford an excellent opportunity for the Conferences who have not settled up their Book and *Star* accounts, hall rents, &c., to do so, that when emigration commences again, those who are ready to go may leave with a good conscience, knowing that they do not leave a burden upon others which they should bear themselves.

We hope to see several thousands of the Saints emigrate the coming year, but we anticipate no decrease in the work here on this account, and we caution the Presiding Elders not to let the emigration be a reason for contracting any plan of operations which may have been formed, but rather bear in mind that this work must continue to increase until it shall accomplish that whereunto it is sent. We anticipate that the gathering will wake up the Saints who remain to a more lively exercise of faith and good works, and be a further testimony to the world, which will have a tendency to stir up the work afresh in many places. We therefore say to the brethren of the Priesthood, give free scope to the dictates of the Holy Spirit in these matters, and let your minds expand with the growing dimensions and power of this kingdom, and work according to the law of increase which governs it.

Tithing.—The strict law of Tithing is this—to give first one-tenth of your property, and afterwards one-tenth of your increase. This law is in full operation in the Valleys of the mountains, and furthermore many of the Saints there have nobly come forward in answer to the teachings given at the General Conference in April last, and have consecrated themselves, their wives, children, property, in short their all, to the upbuilding of the kingdom of God. This admirable whole-heartedness in Zion's cause is worthy of imitation by the British Saints, and we have no doubt that most of them feel a fervent spirit of emulation of the conduct of their brethren and sisters

in the West. We would therefore take this opportunity to remind all those Saints who look to us for counsel, that it is the duty of all who have the wherewith, to tithe themselves. To the emigrating Saints who have more than sufficient means to carry themselves to the place of their destination, whether to St. Louis, Philadelphia, New York, Cincinnati, or any other place in the United States, or to the mountains, we say, it is specially their duty to tithe themselves of their means ere they depart from these lands.

STAR AND JOURNAL FOR 1855.—We presume that the Pastors, Presidents, and Book Agents of the various Conferences in the British Isles are aware that we shall require them to inform us how many *Stars* and *Journals* for 1855 their respective Conferences will take. We shall expect this information by the 21st of the present month. If any Conference fail to send us the information called for, we shall send it the same amount of the above periodicals each issue as are now sent. Each Conference will be expected to continue, to the end of the volume, the subscription it commences with, as we purpose to receive no part of it back again at this Office.

We do not anticipate that the *Seer* will be continued next year. We have not yet received the matter to complete the present volume.

JOURNAL AT MADRAS.—Copies of the fifth and sixth numbers of the *Latter-day Saints' Millennial Star and Monthly Visitor*, edited and published by Elder R. Skelton at Madras, have come to hand. It is an eight page periodical, of the same size as our *Star*. We rejoice to see that the faith and enterprise of our brethren in the east are making themselves obvious, and we congratulate the Saints in that portion of the globe on their possession of this new medium of intelligence, and also trust that it may prove a source of consolation, encouragement, and instruction to them, and a means of enlightening many honest hearts in the true principles of salvation and eternal life.

DEPARTURE OF THE "CLARA WHEELER."—The *Clara Wheeler*, with 421 Saints on board, including infants, cleared for New Orleans on the 24th ultimo.

Elder Henry E. Phelps took the Presidency of the company, with Elders John Parson and James Crossly as his Counsellors. We commend these brethren and their company to the watchful care and protection of our Heavenly Father, and trust that His blessings will constantly attend them in their journey to the land and cities of Zion.

FOREIGN CORRESPONDENCE.

DESERET.

War and Battle between Utah and Snake Indians—General Intelligence.

Historian's Office, Great Salt Lake City, September 30, 1854.

Brother Franklin D. Richards—The United States officers have rented several large buildings, including brother W. Woodruff's house, and P. H. and B. H. Young's store; their horses, with a considerable portion of their troops, are in Rush Valley, south of Tooele.

The Snakes and Utes are at war; two battles have lately occurred, one near Provo, and the other near Pleasant Grove;

four Utes were killed and four wounded (Squash among the latter), and three Snakes wounded. The Utes lost eight horses, and were much incensed because the whites would not interfere, and assist them against the Snakes; and in revenge killed about thirty head of cattle belonging to our people.

Anthony Ivins has just opened a new store in the Tithing Buildings, and William Howard is building a large store opposite Hiram Clawson's house, being a little east of Hawkins' hotel; he is expecting a train of goods.

Judge Z. Snow died *judicially* a natural death on the evening of the 27th instant, and G. P. Stiles' commission as Associate Justice, arrived here the next day by the eastern mail.

The new Council House is progressing rapidly; the walls are up to the first story, and the joists are now being laid. The roof is completed on the President's office, and Bishop Hunter has put up a fine, stately house, which is being roofed to-day.

Thomas Bullock and myself have just paid a visit to Utah County, where we preached several times, and gathered much information for the History. We are now at the part relating to brother Joseph's arrest at Dixon.

News have arrived this morning that the Utes have washed their faces, which is a sign that they are disposed for peace; but it is doubtful whether the Snakes intend to cease operations or not.

Captain James Brown's, Job Smith's, and Dr. Richardson's emigrating trains have arrived, Elder John O. Angus has arrived in safety, and our people are now coming in every day.

Yours faithfully,
GEORGE A. SMITH.

WESTERN HINDOSTAN.

Elders Musser and Leonard at Kurrachee—Ejection from Cantonments—Baptisms—Elder Leonard for Kotree and Hydrabad—Sign-seekers.

Kurrachee, Sinde, Sept. 11, 1854.

Dear President Richards—It is with pleasure I take my pen in hand for the first time to write you a letter, that you may know regarding our prosperity and adversity in this dark corner of God's footstool.

Brother Leonard and self landed here via Bombay, from Calcutta, over six months ago, with perhaps one dollar in our pockets. After a hard day's work, we found a temporary friend, who gave us a little sty, six feet by twelve, dirt floor, to stay in. Next morning we went to work, visiting from house to house, preaching and distributing tracts, continuing our labours in this way until an opportunity offered for obtaining a room for meetings, at a rent of ten rupees per month. We accordingly took up our beds, &c., and walked into our new apartment, expecting soon to commence business on a more extended scale; but, to our surprise, our plans were soon blasted, by our being ordered out of cantonments forthwith by the Brigadier and the bazaar and police master, the latter treating us very uncourteously and ungentlemanly, without giving the least explanation.

We let the matter rest thus, until a new Brigadier made his appearance in camp, with whom we respectfully remonstrated, assuring his honour that we had not given the least cause for such harsh and rigid treatment, and that we wished him to grant us the privilege of preaching in camp, in common with our ministers in other military stations. All to no purpose. He wrote in reply, that no reprobation of our pestilent doctrines he himself had seen was near as severe as he thought they deserved, and that he hoped we were not wilfully and knowingly propagating falsehood and deceit, but that we were labouring under a delusion; praying we might see our error, repent, and obtain pardon. I thought to myself, "*Happy Delusion.*" It is pleasing to know their "*prayers*" are all directed to the "*Unknown God.*"

Thus the way is hedged up. The Church of England Padries (priests), we understood, were very officious in this movement. They will not enter the kingdom themselves, neither will they allow others to go in.

Since our ejection we have been labouring the best we have known how to bring souls to a knowledge of the truth. We have had two baptisms, and a few persons are investigating.

Our manner of living has been, and is still, anything but pleasant or desirable—most of the time on half and three quarter rations, and for several months at

that, on bread and water, with an occasional onion, or something of this kind, for a change. I have not had a knife or fork to eat my food with, save one or two meals, since I left Bombay. In this and other respects we follow the examples of our Saviour and his Apostles; and thanks be to the Maker of everything we see, He has blessed us with pretty good health and strength, without which an Elder would be altogether useless in this country. Were we not engaged in a noble cause, our field would perhaps have been deserted long ere this; but as it is, the scattering sheaves of "wheat" *must* be gathered before the "tares" can be burned. They are already "bound in bundles" by their "chain cable opinions" and "cast-iron creeds."

About two weeks have elapsed since brother Leonard left for Kotree and Hydrabad, places situated on the River Indus, over 100 miles north of Kurrachee, to ascertain if anything could be done towards spreading the truth in those places.

After he left, I appealed to Major-General Sir Henry Somerset, commanding the Sinde Division of Her Majesty's army, for the privilege of holding meetings in camp, sending him my passport, Governor's letter, and a letter from brother Findlay at Belgaum, showing the latitude granted him in that place, and his brother Allen in Poona, by General Wilson. But all in vain—the Major-General wrote officially that he did not see fit to alter the Brigadier's decision.

Kurrachee is quite an important place, and may be considered the key of Sinde. It is situated on the sea coast, perhaps 900 miles north-west of Bombay, and about 70 miles from the mouths of the Indus.

I believe there are many honest persons amongst the military of this place, who would be glad to embrace the truth, had they an understanding of it. The priests are our worst enemies. Some time ago, while distributing tracts, I crossed the path of a couple of these man-made teachers, which paved the way for a better acquaintance. Agreeable to promise, we visited them a few evenings afterwards, and talked over three hours—brothers Leonard and Musser, V. S., three reverends, and several catechists. Polygamy, of course, and other subjects, were discussed, and before we finished, our opponents manifested a spirit parallel with the one the scribes possessed when they asked our Saviour for a sign. They said if we would raise a man that had been dead three days from the grave, or speak the Sindian language, they would believe all the revelations we might introduce.

A few days after this, a blind Hindoo was sent us, to be restored to sight. He and escort, not understanding English, left, but the next day his visit was repeated, accompanied by two other persons, one of whom spoke some English, and said, on being questioned, the blind man asked him to come with him. I knew he was lying, and, at the same time suspecting a black coat and white cravat, I asked him with emphasis who sent them. The reply was, "Mr. Blank sent us." I told him I would see Mr. Blank in the evening; but before evening came, I received a note, asking why we did not work miracles here too, and demanding at the same time Scriptural and reasonable proofs for polygamy, God being a personage of tabernacle, &c." The note was from Mr. Blank, one of the aforementioned priests. I gave "Scriptural and reasonable proofs," to their satisfaction I expect, for they have been quiet with us ever since, but doing what they can underhandedly.

A "Christian" editor of Bombay, some time ago, treated his readers to an article on "Mormonism and Polygamy," professing to have drawn his information (viz., that "the three members of the Presidency of the Church had 82 wives, and that one of these worthies had only a 'baker's dozen,' consequently he was called the 'old bachelor,'") from the Reports of Captain Stansbury and Lieutenant Gunnison. This religious piece of scurrility and falsehood was copied and editorialized by a local paper of Kurrachee, not even granting the insertion of a refutation, which we had prepared. They "strain at a gnat and swallow a camel," just as Christ says; for thousands of these "Christian" way-marks indulge in vices that would cost them their heads, were the laws of God, observed by ancient Israel and the Saints in Zion, put in practical operation here. Every evil ever dreamed or thought of can be found in Christendom. Were I to judge, I should say the *second* "cup of their iniquity" is about "*full*."

The natives of this country are bound so tight with their superstitious and idolatrous traditions, that it is hard making any impression on them. They say, as their fathers have done before them they still intend doing. The majority of the mass are very industrious, and quite intelligent *in their way;* but then there is a class of fakiers (beggars), that seem to be, judging from outward appearances and actions, the *connecting link* between the animal creation and the human species—nothing human about them, apparently, save their bodies. Many of these poor creatures live in the most wretched state, with barely a rag around their loins, and in many instances this does not answer the end for which it is intended. At the same time their "Christian" brethren are living sumptuously. In beholding the sufferings of humanity on the one hand, and the ease and extravagance on the other, it brings to mind the parable of the "rich man and Lazarus," and the many anathemas of Christ and His Apostles on the "heady, high-minded, lovers of pleasure," &c.

The Parsees, Hindoos, Catholics, and Protestants of Bombay have had a great time in their chapels and idolatrous temples, petitioning their extended and unextended, visible and invisible god, for success to the allied arms, anent Russia. These first two sects of religious beings ridicule Christianity, and consider the Bible a farce. The other two kinds profess to believe the Bible, but scarcely live up to one principle taught therein; consequently, I guess their prayers will prove about as effectual as the petitions of their zealous ancestors—vide 1 Kings xviii. 21—40.

I have been trying for some time to acquire the Hindostanee language, but find it *bhoot mushkil* (very difficult), and labour under many disadvantages in not having books and a competent *moonshee* (teacher). Notwithstanding, I hope to be able (D.V.) to speak to these people in their own tongue before very long. Hindostanee is read from right to left, commencing at the back side of the book.

My love and best wishes to all the Saints in Britain.

My letter has become quite lengthy. I therefore close for the present, subscribing myself your brother in the Covenant of Peace,

AMOS M. MUSSER.

PHILADELPHIA.

Arrival of Elders in the States—Baptisms and improving Prospects of the Work at Philadelphia and Toms River.

Philadelphia, Oct. 22, 1854.

Brother F. D. Richards.

Dear Sir—Knowing the interest you have in the prosperity of the work of God on the earth, I sit down to write you a few lines to let you know how things in general are in this part of the Lord's vineyard. I have been travelling about some little lately, visiting the scattered Saints, and am pretty well prepared to tell the feelings of the people in general in this part of the States. I am glad to find that there is such a good feeling on the part of the people towards the Saints and "Mormonism," as there is, although we are not without some opposition wherever we go.

I am glad to hear that the Elders have arrived in the States, that are sent to preach there. Elder John Taylor will soon be at New York. Elder Orson Spencer, I understand, is at Cincinnati, with some others. Elder E. Snow is at St. Louis, and about starting a weekly newspaper devoted to the interests of the Saints.

We called a Conference in this city on the 2nd of October, when there were reported 160 members, including Elders, Priests, Teachers, and Deacons, all in tolerably good standing. This Branch was left in my charge by Elder Jacob Gibson, now in the Valley, four years ago last March; it then numbered 128 souls. Since that time, there have been about 100 souls added by baptism; the greater part of this number have gone to the Valley, and some have been cut off. The Saints here are, generally speaking, in poor circumstances, but wish to gather as soon a possible.

Through the counsel of Elders William Walker and Henry Lunt, who lately passed through this city on their way to Liverpool, the Saints have gone forth and renewed their covenants by being re-baptized, and I am happy to say that there is now a better feeling amongst them than there has been for many years. We have now a very large hall to meet in, and many strangers come to hear preaching, and I think there will be a good work done here this winter, from present appearances. We have organized the offi-

cial members, and set them to work visiting the Saints. We have the city divided off in wards, and require the officers to visit the Saints, and make a report at the Council Meeting once a month.

During this summer, I, in company with Thomas Colborne and Elders William Trace and Skidmare, visited the Saints at Toms River, New Jersey, where we found a Branch of 50 odd members. The Saints there received us very kindly, and we found a good spirit prevailing in their midst. We held a Conference, and 54 members were reported in good standing, including 4 Elders, 3 Priests, 2 Teachers, and 1 Deacon. Many good Saints have been gathered from this place.

The fore part of this month I paid them another visit alone. I was with them 10 days. I preached every night I was there. We had full congregations—the people seemed to be interested in the truth. The result is, I have baptized 15 into the Church, and rebaptized nearly all the members, who seem to have a desire to renew their covenants and start afresh in the work. There are many that are believing and will soon be in the Church—amongst these is an old Methodist preacher. I had a conversation with him a few days before I left—he said that his old Methodist friends had been to see him, and asked him if he intended to be baptized. He said he did. "Well," said they, "we want you to grant us one request." He asked them what it was. Said they, "If you are baptized in the Mormon Church, we wish you to leave Toms River." "Well," said he, "I do not know that I will, but this much I will promise you—I intend to be baptized, but I will not leave Toms River, and if they send me to preach Mormonism, I will preach it at Toms River to all that will hear me." He is a man of great influence with the Methodists, and this, I have no doubt, is the reason they wished him to leave, in case he joined the Church. He asked me if I thought that the Methodists and other religious people enjoyed any thing like religion, or what it was that caused them to feel happy. I told him that every person that lived up to the light that they had, always felt justified, "but," said I, "if light is made known to them more than what they already have, and they reject that light, they never will feel like as they did before they knew it. Now I appeal to you as a man—can you, with the light that you have received from the Latter-day Saints, enjoy the Methodist religion?" He said, "No, I can not." "Now," said I, "wherein you have rejoiced in Methodism, embrace the fulness of the Gospel of Jesus Christ, and you shall rejoice ten fold."

My prayer to God is that he and many more will embrace the Gospel, that they may know that God has spoken in the last day in fulfilment of the predictions of His Prophets, who spoke as they were moved upon by the Holy Ghost in days that are passed.

I shall pay them another visit at Toms River shortly, when I hope to continue the work that has already begun.

May the Lord bless you and all the Saints under your charge, is my prayer in the name of Jesus Christ. Amen.

Yours truly in the Covenant of Peace,
SAMUEL HARRISON.

MALTA—THE CRIMEA.

Baptisms and Good Prospects near Sevastopol—Illness of Elder Bell.

Malta, Florianna, 55, Strada Mercato,
October 15th, 1854.

Dear Brother Richards—Having received a batch of letters from the two Branches of this Church, now in the East, namely, the "Floating Branch," and the "Expeditionary Force Branch," and their contents being somewhat interesting, I send you the chief particulars, from which you will perceive that while war with its attendant horrors is raging, the Gospel still progresses through the instrumentality of these brethren. For the mercies of God in preserving these brethren, and still adding to their number, we feel to return Him our heartfelt praises, and to call upon all Saints to do likewise, and join with us in prayers for their continued preservation and prosperity.

From a letter from Elder H. Russell, dated 22nd September, fourteen miles off Sevastopol, I learn that on the 20th a battle was fought at a place called Alma, (2000 killed) in which our brethren were engaged, but not one was even wounded. Elder West of the 93rd regiment (Highlanders) had baptised one. From other letters I learn of the baptism of two others, and that many were expected to enter the Church when they could get into winter quarters.

From Priest S. Ballard (Rifle brigade), I learn that he was invited by some Methodists to preside over their meetings. This invitation he accepted; but having convinced one of them of the truth of the work, the remainder broke up, and do not even meet among themselves. The one continues to investigate the work with increasing satisfaction, and is expected, together with another, to be baptized shortly. Brother Ballard is creating considerable stir in the Rifle brigade. He, and a brother Paul, of the Royal Sappers, meet nearly every night for prayer that God will direct them to the honest in heart. If the work takes a start in that division of the army, it may extend from that to another, and so on. At present the baptisms have taken place in one division only.

Elder A. Downes, of the Floating Branch, has two persons ready for baptism the first opportunity they can get. He has sent me an order for books, &c. All the brethren of that Branch, and those of the E. F. Branch, were in good standing. There had been a frightful mortality from cholera, both in the army and navy. On board the *Britannia*, about one hundred and fifty deaths had occurred.

For the Branch in Malta, I may say we are united and rejoicing in the work. Although cholera has raged on every hand and taken away many, yet it was only permitted to pay us a hasty visit, the ordinance of anointing proving, with God's blessing, efficacious in one moment, for which we ever feel to praise God every time we think of it.

I cannot write of any great doings on this mission, for my time for a considerable space has been occupied in *suffering*, not *doing*. I have been ill on and off now for about a month, in spite of everything. I attribute the commencement of it to an injury which I sustained in the region of the heart, occasioned by stooping to lift something, for since that I have suffered a fearful beating or throbbing of the heart, the very noise of which prevents me from sleeping of nights. But that is not so bad now; yet I take a fever about every two or three days, which ends in a copious perspiration at nights.

As I have no more news to send, and barely strength to indite these few lines, I conclude with love to yourself and assistants, and earnestly desiring a continued interest in your prayers, not only for this Branch, but for those engaged in the war.

Yours in the Covenant of Peace,

J. F. Bell.

[In a later communication Elder Bell informs us, that through the blessing of God he has perfectly recovered from his illness.—Ed. *Star*.]

VARIETIES.

Recruiting for the Army is being carried on at the rate of 1000 per week through the country.

During June and July 1000 of the natives of the island of Tahiti died of the measles. Foreigners escaped the disease, and at the latest dates it was disappearing.

A demand has been made from the War Office upon the various militia regiments for volunteers to the amount of at least 25 per cent, for the regular army and the Marines, with a bounty of £7 0s. 0d. In consideration of the sacrifice militia officers will thus make, an ensigncy in the line without purchase is to be given to any officer the militia colonel may name, for every 75 volunteers from each militia regiment.

His "Soapiness"—we beg pardon—the Bishop of Oxford has delivered a "charge," asserting the doctrine of the "real presence" in the Eucharist, but dexterously wriggling in that Puseyite limbo which lies betwixt Popery and Protestantism. Another bishop, that of Carlisle, has set up some consecration difficulties. He will not give the sanctity of ecclesiastical ceremony to the cemetery of Carlisle unless the dissenting portion is walled off from that devoted to the followers of his church. A broad gravel walk was proposed, but rejected as insufficient, by the holy man; from which we may learn something of consecration dynamics, and conclude that while a gravel path would conduct the clerical benediction fluid across the way to the dissenting graves, bricks are supposed to be non-conductors and would keep it in its place. What would the Mandingoes think of us if they knew that one of our chief "medicine men" raised such a comical dispute?—*Atlas*, Nov. 4.

"Why, Siah, I am astonished," said a worthy deacon, "did'nt we take you into the church a short time since?" "I believe so," hiccupped Siah, "and between you and me and the post, it was a little the darndest take in you ever seed or heard of."

THE *New York Herald* reports the return to this country of large numbers of emigrants, working men finding that wages are but little higher and living much dearer in the States than in England. There is also a bitter feeling springing up in America against foreigners. Since the first of August the emigration to Europe *from* New York has been from 10 to 15 per cent of that *to* New York.

PSALM LXIX, 35, 36.

Our God will Zion save,
And Judah's cities build;
While those who keep His laws,
With plenty will be fill'd,
And dwell where truth and peace abound,
Possessing all the land around.

The servants of the Lord,
A holy seed will raise,
To share this blest inheritance,
And spread abroad His praise;
While those who love His holy name,
Will dwell therein, and speak His fame.

The Saints of Latter days,
Rejoice to know their God,
Nor seek to shun the path
The Great Redeemer trod;
Take up the cross, the shame despise,
And onward press to win the prize.

Thus, through His love and power,
They'll more than conquerors be;
Time speeds the long'd for hour,
When Israel will be free;
Then Abraham's seed with joy will stand
On Zion's consecrated land.

M. A. WALKER.

CAUTION.—Elder Thomas Caffall, President of the South Conference, and Elder W. C. Dunbar, request us to caution the Saints against the designs of Alfred Pierce, who has been excommunicated from Taunton Branch. He is represented as about 5 feet 5½ inches high, humpbacked, having dark curly hair, and is by trade a shoemaker.

The CATECHISM FOR CHILDREN, stiff covers, is now out of print. We have still a few copies in cloth gilt.

ERRATUM.—In a few copies of *Star* No. 48, page 763, line 32, for "William Bertrand," read L. A. Bertrand.

ADDRESSES.—A. P. Tyler, 5 Walker's Buildings, Castle Fields, Shrewsbury.
James Reece, care of Mrs. Ruth Billington, Saint Martin's Street, Hereford.
Joseph A. Young, 12 Crossland Street, Holbeck, Leeds.

MONEY LIST, NOVEMBER 17—24, 1854.

	£	s.	d.
Henry McCreery	20	0	0
Thomas Parkes	1	10	0
John Aird	5	0	0
David Roberts	0	5	0
William Parr	3	10	0
John Holsall	5	0	0
Joseph Akers	2	0	0
Carried forward	£37	5	0

	£	s.	d.
Brought forward	£37	5	0
Griffith Roberts	1	0	0
Edward Middleton	5	0	0
James Linforth	4	0	0
Isaac Jones	2	0	0
G. W. Davies	1	10	0
John Memmott	5	0	0
	£55	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 50.—Vol. XVI. Saturday, December 16, 1854. Price One Penny.

"THE FANATICISM OF THE MORMONS."

BY ELDER E. W. TULLIDGE.

It has become almost a point of the popular faith to consider the "Mormons" a most "fanatical people." If an editor but dips his pen to write of that "strange sect," he makes two emphatic dashes under the "FANATICISM OF THE MORMONS," and our sincerest friends also firmly think that we are deluded. Now, I dare say that it is very clear to them that we are such as they believe, but then it is not so clear to us. Moreover, the Saints are of opinion that the term "Fanatic," when associated with us, is very inconsistently applied, and that it will suit any other religious professors better. Strange as the assertion may appear, nevertheless the Latter-day Saints make it a point to judge religion by the strictest principles of logic; indeed they do what is done by no other people, namely, treat it as a *positive science*. They reduce the subtlest questions to the simplest rules of reason and revelation, believing that truth is consistent with order and simplicity. Instead of the tendencies of their religion being lawless, intangible, and unnatural, they are severely logical. Hence, at the very onset, the Saints treat as the profoundest nonsense the ideas that the Universe was created from nothing; that a Being exists without body, parts, or passions; that there are three persons in the Godhead, yet they are *not three* but *one;* and many other notions of a like nature, so universally received. Surely it is a wonder that those who are fanatical enough to call such foolishness Philosophy and Theology, should dare talk of the "fanaticism of the Mormons."

But why are we called fanatics? Merely because we contend for the faith once delivered to the Saints! To believe in Apostles, Prophets, Inspiration, and those principles so true in the experience of the ancient people of God, constitutes us weak-minded in the eyes of all the world. Yet so simple is it that the "Everlasting Gospel" of Jesus Christ is the same in its characteristics and effects in all times and in all places, and if not the *same*, it must be *another Gospel*, that we are forced to receive this view, even at the risk of being considered "fanatical." If Abraham, Jacob, Moses, or Paul testifies to the visitations of angels and the revelations of God, it is true religion. Jesus, Peter, and the other Apostles preached baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the signs following the believer. Paul says he would not have the Saints ignorant of spiritual blessings. Jude exhorts them to contend earnestly for the miraculous faith of the ancients. And the word of God positively declares, that where there is no vision the people will perish. Now all this is true and reasonable enough to the sectarian, so long as it is only a *written word*, but let the "Mormons" make the faith of the ancients a present and positive one to them, let them but *live out* the religion of Prophets

and Apostles, and they are called "fanatics." This is strange logic, indeed so strange that a Saint in his simplicity would call it nonsense. We can understand the Apostles, however, better than modern teachers, and we cannot forget that one of them declares that though even they, or an angel from heaven, dared preach any other Gospel than that which they had already preached, the offenders should be punished with the curse of God. Let this be a warning, then, to those who speak of the most holy faith of the Apostles, as the "fanaticism of the Mormons."

I make no hesitation in asserting that it cannot be proved, either by reason, analogy, or revelation, that the Latter-day Saints are "fanatics." True, there are tens of thousands who will testify that God raised up Joseph Smith as a Prophet, and has established His kingdom again on the earth, and that those who will not obey the divine message shall be cut off from among men by the judgment of an offended God. But then, this is not "fanaticism," it is the very *truth*, and we do indeed know it. These are not groundless assertions, neither is "Mormonism" offered to the world as a speculation—a religion the truth of which cannot be known until death solve the mystery, and eternity declare whether it be to the everlasting exaltation or damnation of the millions who shall receive or reject it. I am aware that this very confidence of the "Mormons" is taken as a sign of their fanaticism, for such things as certainty and demonstration in religion are considered by modern theologians absolutely impossible. But how unscriptural and how unphilosophical is such a theory. That which is most true is the most certain. Truth has an irresistibleness which no sophistry can destroy. What man with the sense of sight can conscientiously and without doubt say that the sun does not shine. If we hit upon a truth, with our minds prepared to receive it, it is impossible not to know it. Wherever doubt exists, there also must be a flaw, and that flaw is either in ourselves or in the subject under investigation. If it be a fact that religion and the soul of man cannot be in perfect harmony, or, in other words, if religious certainty be impossible, then are we forced to the conclusion that religion is unfitting for man, and man for religion, for where there exists no harmony, no certainty, no positiveness, there can be no fitness. It is an infallible sign that where doubt exists, there is also darkness; where religious uncertainty dwells, there is also a lacking of religious truth. One of the great characteristics of the faith of the ancient Saints was that it brought them knowledge. "We know," says the Apostle John, "that we are of God, and the whole world lieth in wickedness." This is something like the "fanaticism of the Mormons." Jesus, also, a most profound philosopher, and the greatest of all theologians, declares that "if any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And I think that no one will have the hardihood to say that he was a fanatic.

But how do the Latter-day Saints know that THEY are the people of God, and that their Church is the Church of Jesus Christ? I answer, firstly, by its strict analogy to the Church as it existed in the days of the Apostles, and the agreement of their faith with that of the ancient Saints. This can be worked out by the simplest principles of logic. The *form* is the same in all its characteristics. Was that Church organized with officers named Apostles, Prophets, Evangelists, Pastors, Elders, &c.? So is the Latter-day Church. Did those inspired men teach faith in a present revelation of Jesus Christ, repentance, baptism for remission of sins, the gift of the Holy Ghost by the laying on of hands, the signs following the believer, the ministering of angels, and the inspiration of the Spirit? So also do the Latter-day Saints. And they defy the world to show even *one* principle or institution, received by the people of God of *any* age, that is not incorporated in the religion of the "Mormons." I speak not of the *law*, for that was *added* because of unbelief.

In the second place, the Latter-day Church is characterized by the *power*, as well as by the *form*. Tens of thousands will testify to the revelations of God, and the signs following the believers, and volumes of their testimony are printed and published to the world. But the sceptic will tell us that by working ourselves up to a pitch of enthusiasm, and from trifling coincidents in our own experience, joined with the big things palmed upon us by a few designing men, we deceive ourselves in these things; and the mocking sceptic will say, "O it is all delusion, impos-

ture, and fanaticism! Is this all the evidence that the Mormons have to offer for the truth of their religion?" This is certainly a very easy but a very unfair way of wiping out such a mass of testimony, and the intelligent, truth-seeking man would not receive such as arguments against this great Latter-day work. I would ask, can the sceptic say as much in favour of his infidelity, or the sectarian for his creed, as the "Mormon" does in offering to the world a religion strictly analogous on all points to the faith and institutions of the ancient Saints? No, he cannot! He is therefore a greater "fanatic" who rejects "Mormonism" than he who receives it. To believe in such a work is the necessary result of a strict logical investigation, while unbelief is the effect of bigotry, ignorance, and priestcraft.

There is another point of evidence which all *Saints* possess *individually*. And this evidence, although it be in harmony with perfect doctrine and organization, and with the testimony of each other, is nevertheless to an extent independent of them, and superior to all other demonstration. This is a consciousness of the truth by the Gift of the Spirit of God. To illustrate this point, I will ask, how do we know that we exist? No one will consider the question fully answered by saying, that it is because we hear, see, speak, &c. In truth these are *strong signs* of life that is within, but anteceding and underlining these signs is a consciousness of existence. We know that we exist! The truth of "Mormonism," then, is like the consciousness of existence; every faithful Latter-day Saint is conscious of the divinity of his religion, and thus he knows. At first sight this point of evidence might appear too fine to be admissible, but if we analyze it we shall find that it is perfectly legitimate. Indeed some of the most glorious and exalted truths have their strongest proofs in our consciousness. They are forced upon us in spite of our ignorance, errors, and unbelief. Such are the existence of God, the immortality of the soul, and the fitness of religion to the condition of the human family. An instinctive consciousness of these truths is inborn in every man, although it is not fully comprehended or manifested in all persons in the same way. It burns in a greater or less degree in different natures, but still it is there—it glimmers even in the most depraved minds, and often finds the most beautiful illustration in the life and experience of the sceptic. Few if any thinking men would reject the evidence of their consciousness on these points. Yet how few will dare say that they are conscious that their *interpretations* of God, immortality, and religion are the truth. Here, then, comes the wonderful authority of the Gospel as restored to the Saints. They not only feel the existence of God, but are also as conscious that their faith proceeds from the Almighty as they are that such a Being lives. And this I think is what Catholic, Protestant, or Dissenter will not dare say concerning their creeds. It must, however, be understood that the testimony of the Spirit of God, although superior to all other, is nevertheless in perfect agreement with reason and truth. That which does not agree with reason and revelation is not knowledge, but *delusion*. Therefore although the sectarian should say that he is conscious of the truth of his dogmas and the fallacy of the Latter-day Gospel, inasmuch as it would disagree with the revelations of God and common sense, it should be treated by all thinking men as "fanaticism." But when a religion bears a strict analogy to the faith and institutions of ancient Saints, when it agrees with the simplest principles of logic, and the Spirit of God testifies of the truth unto our own souls, then can the tens of thousands who have received it declare that it is not "*fanaticism*," but the work of Omnipotence!

HISTORY OF JOSEPH SMITH.

(*Continued from page 770*)

Quincy, Illinois, March 6th, 1839.

Brethren Hyrum and Joseph—Having an opportunity to send a line to you, I do not feel disposed to let it slip unnoticed. Father's family have all arrived in this State except you two; and could I but see your faces this side of the Mississippi, and know and realize that you had been delivered from

your enemies, it would certainly light up a new gleam of hope in our bosoms; nothing could be more satisfactory, nothing could give us more joy.

Emma and children are well; they live three miles from here, and have a tolerable good place. Hyrum's children and mother Grinold's are living at present with father; they are all well. Mary has not got her health yet, but I think it increases slowly. She lives in the house with old father Dixon; likewise brother Thompson and family; they are probably a half mile from father's. We are trying to get a house, and to get the family together; we shall do the best we can for them, and that which we consider to be most in accordance with Hyrum's feelings.

Father and mother stood their journey remarkably. They are in tolerable health. Samuel's wife has been sick ever since they arrived. William has removed forty miles from here, but is here now, and says he is anxious to have you liberated, and see you enjoy liberty once more. My family is well; my health has not been good, for about two weeks; and for two or three days the tooth ache has been my tormentor. It all originated with a severe cold.

Dear brethren, we just heard that the Governor says, that he is going to set you all at liberty; I hope it is true; other letters that you will probably receive, will give you information concerning the warm feeling of the people here towards us.

After writing these hurried lines in misery, I close by leaving the blessings of God with you, and praying for your health, prosperity, and restitution to liberty.

This from a true friend and brother,

DON C. SMITH.

Brothers Hyrum and Joseph—I should have called down to Liberty to have seen you, had it not been for the multiplicity of business that was on my hands; and again, I thought that perhaps the people might think that the "Mormons" would rise up to liberate you; consequently too many going to see you might make it worse for you; but we all long to see you, and have you come out of that lonesome place. I hope you will be permitted to come to your families before long. Do not worry about them, for they will be taken care of. All we can do will be done; further than this, we can only wish, hope, desire, and pray for your deliverance.

WILLIAM SMITH.

To J. Smith, junior, and H. Smith.

Friday, 8th.

The committee met at T. Turley's, W. Huntington in the chair.

Alanson Ripley made a report of his journey to Liberty, and said that President Joseph Smith, junior, counselled to sell all the land in Jackson, and all other lands in the State whatsoever.

Resolved: That the names of those of the brethren who have subscribed to our covenant and have done nothing, be sought for, and a record made of them, that they may be had in remembrance.

Resolved: That an extra exertion be made to procure money for removing the poor, by visiting those who have money, and laying the necessities of the committee, in their business of removing the poor out of the state, before them, and solicit their assistance.

Voted that the clerk write a letter to Bishop Partridge, laying before him the advice of President Joseph Smith, junior, concerning selling the Jackson lands, and requesting a power of Attorney to sell them.

Saturday, 9th.

At a meeting held at the committee room in the city of Quincy, Illinois, at two o'clock, p. m., on the 9th March, 1839, pursuant to previous appointment, it was moved by President Rigdon, and seconded, that Judge Higbee be called to the chair, and he was unanimously appointed. James Sloan was then appointed clerk by vote.

President Rigdon spoke as to the members of the committee being absent who had called the meeting, and proposed that other business be proceeded in in the meantime, and left it to the chair to decide on the propriety thereof, to which the chair assented.

President Rigdon then applied for a paper which had been prepared, and signed by several of the citizens of Quincy, describing our situation as a people, and calling upon the humane in St. Louis and elsewhere to assist them in affording us relief. The paper, being presented by brother Ephraim Owen, was then read, and President Rigdon spoke at length upon the subject, and proposed that a committee of two of the brethren be appointed by the voice of the meeting to go to St. Louis, &c., on such business. The motion was then put and carried, and brother Mace appointed as one of said committee, and brother Ephraim Owen the other. It was proposed that brother Orson Pratt (who is now in St. Louis) be appointed an assistant.

After the motion was put, and before it was seconded, President Rigdon spoke of its inconsistency, and stated, as a better mode, that all the Saints in St. Louis, or such of them as the committee may think proper, be called upon by them to assist them. The motion was then withdrawn, and this business closed.

Some of the committee who called this

meeting, being now present, President Rigdon spoke of two letters which had been received here by the brethren, from Iowa Territory, respecting lands in said place, and containing sentiments of sympathy on account of our grievances and distressed situation, &c., &c. One of these letters has been mislaid, and the other, from Isaac Galland to brother Rogers, was read. It was then proposed that a committee be appointed to visit the lands, and confer with the gentlemen who had so written, and declared themselves interested for our welfare.

Elder Green moved that a committee be appointed for that purpose, which was seconded, and adopted unanimously. President Rigdon moved that the committee shall select the land, if it can be safely located. Seconded by Elder Green, and carried, that the committee be composed of five, viz.—President Rigdon, Elder Green, Judge Higbee, brother Benson, and brother Israel Barlow.

It was moved, seconded, and adopted, that if any one or more of the committee be unable to go, the remainder of the committee are to appoint others in their stead.

The chairman now produced a power of attorney, sent here from the committee at Far West, to be executed by such of the brethren here who had lands in Caldwell County, and were willing to have them sold, to enable the families who are in distress at that place to get here, say about one hundred families.

Power of Attorney was read. Moved, seconded, and adopted, that the clerk of this meeting do make out a copy of the minutes of this meeting, to be sent to the committee at Far West.

JAMES SLOAN, Clerk.

While the persecutions were progressing against us in Missouri, the enemy of all righteousness was no less busy with the Saints in England, according to the length of time the Gospel had been preached in that kingdom. Temptation followed temptation, and being young in the cause, the Saints suffered themselves to be buffeted by their adversary. From the time that Elder Willard Richards was called to the Apostleship, in July, 1838, the devil seemed to take a great dislike to him, and strove to stir up the minds of many against him. Elder Richards was afflicted with sickness, and several times was brought to the borders of the grave, and many were tempted to believe that he was under transgression, or he would not be thus afflicted. Some were tried and tempted because Elder Richards took to himself a wife; they thought he should have given himself wholly to the ministry, and followed Paul's advice to the letter. Some were tried because his wife wore a vail, and others because she carried a muff to keep herself warm, when she walked out in cold weather; and even the President of the Church there thought "she had better done without it;" she had nothing ever purchased by the Church; and to gratify their feelings, wore the poorest clothes she had, and they were too good, so hard was it to buffet the storm of feeling that arose from such foolish causes. Sister Richards was very sick for some time, and some were dissatisfied because he did not neglect her entirely and go out preaching; and others, that she did not go to meeting when she was not able to go so far.

From such little things arose a spirit of jealousy, tattling, evil speaking, surmising, covetousness, and rebellion, until the Church but too generally harboured more or less of those unpleasant feelings; and this evening Elder Halsal came out openly in Council against Elder Richards, and preferred some heavy charges, none of which he was able to substantiate. Most of the Elders in Preston were against Elder Richards for a season, except James Whitehead, who proved himself true in the hour of trial.

Sunday, 10th. When Elder Richards made proclamation from the pulpit, that if any one had aught against him, or his wife Jennetta, he wished they would come to him and state their grievances, and if he had erred in anything, he would acknowledge his fault, one only of the brethren came to him, and that to acknowledge his own fault to Elder Richards in harbouring unpleasant feelings without a cause. Elder Richards' wife bore all these trials and persecutions with patience; for he knew the cause, his calling having been made known to him by revelation; but he told no one of it. The work continued to spread in Manchester and vicinity, among the Staffordshire Potteries, and other places in England.

Friday, 15th. I made the following petition—

To the Honourable Judge Tompkins, or either of the Judges of the Supreme Court for the State of Missouri.

Your petitioners, Alanson Ripley, Heber C. Kimball, Joseph B. Noble, William Huntington, and Joseph Smith, junior, beg leave respectfully to represent to your honour, that Joseph Smith, junior, is now unlawfully

confined, and restrained of his liberty, in Liberty Jail, Clay County, Missouri; that he has been restrained of his liberty near five months. Your petitioners claim that the whole transaction which has been the cause of his confinement, is unlawful from the first to the last. He was taken from his house by a fraud being practised upon him by a man by the name of George M. Hinkle, and one or two others; thereby your petitioners respectfully show, that he was forced, contrary to his wishes, and without knowing the cause, into the camp, which was commanded by General Lucas of Jackson County, and from thence to Ray County, sleeping on the ground, and suffering many insults and injuries, and deprivations, which were calculated in their nature to break down the spirits and constitution of the most robust and hardy of mankind.

He was put in chains immediately on his being landed at Richmond, and there underwent a long and tedious exparte examination.

Your petitioners show that the said Joseph Smith, junior, was deprived of the privileges of being examined before the court as the law directs; that the witnesses on the part of the State were taken by force of arms, threatened with extermination or immediate death, and were brought without subpœna or warrant, under the awful and glaring anticipation of being exterminated if they did not swear something against him to please the mob or his persecutors; and those witnesses were compelled to swear at the muzzle of the gun, and that some of them have acknowledged since, which your petitioners do testify, and are able to prove, that they did swear false, and that they did it in order to save their lives.

And your petitioners testify, that all the testimony that had any tendency or bearing of criminalty against said Joseph Smith, junior, is false. We are personally acquainted with the circumstances, and being with him most of the time, and being present at the times spoken of by them, therefore we know that their testimony was false; and if he could have had a fair, and impartial, and lawful examination before the court, and could have been allowed the privilege of introducing his witnesses, he could have disproved everything that was against him; but the court suffered them to be intimidated, some of them in the presence of the court, and they were driven also and hunted, and some of them driven entirely out of the state.

And thus he was not able to have a fair trial; that the spirit of the court was tyrannical and overbearing, and the whole transaction of his treatment during the examination was calculated to convince your petitioners that it was a religious persecution, proscribing him in the liberty of conscience which is guaranteed to him by the Constitution of the United States, and the State of Missouri; that a long catalogue of garbled testimony was permitted by the court, purporting to be the religious sentiment of the said Joseph Smith, junior, which testimony was false, and your petitioners know that it is false, and can prove that it was false; because the witnesses testified that those sentiments were promulgated on certain days, and in the presence of large congregations; and your petitioners can prove, by those congregations, that the said Joseph Smith, junior, did not promulgate such ridiculous and absurd sentiments for his religion as were testified of and admitted before the Honourable Austin A. King; and at the same time those things had no bearing on the case, that the said Joseph Smith, junior, was pretended to be charged with; and after the examination the said prisoner was committed to the jail for treason against the State of Missouri: whereas the said Joseph Smith, junior, did not levy war against the State of Missouri; neither did he commit any covert acts; neithen did he aid or abet any enemy against the State of Missouri during the time he is charged with having done so.

And further, your petitioners have yet to learn that the State has an enemy; neither is the proof evident, nor the presumption great, in its most indignant form, upon the testimony on the part of the State, ex parte as it is in its nature, that the prisoner has committed the slightest degree of treason, or any other act of transgression against the laws of the State of Missouri; and yet said prisoner has been committed to Liberty jail, Clay County, Missouri, for treason. He has continually offered bail to any amount that could be required, notwithstanding your petitioners allege that he ought to have been acquitted.

Your petitioners also allege, that the commitment was an illegal commitment, for the law requires that a copy of the testimony should be put in the hands of the jailer, which was not done.

Your petitioners allege, that the prisoner has been denied the privilege of the law in a writ of habeas corpus, by the Judges of this county. Whether they have prejudged the case of the prisoner, or whether they are not willing to administer law and justice to the prisoner, or that they are intimidated by the high office of Judge King, who only acted in the case of the prisoners as a committing magistrate, a conservator of the peace, or by the threats of a lawless mob, your petitioners are not able to say; but that it is a fact, that they do not come forward boldly and administer the law to the relief of the prisoner.

And further, your petitioners allege, that immediately after the prisoner was taken, his family were frightened and driven out of their house, and that too by the witnesses on the part of the state, and plundered of their goods; that the prisoner was robbed of a very fine horse, saddle, and bridle, and other property of considerable amount; that they (the witnesses) in connexion with the mob, have finally succeeded, by vile threatning and foul abuse, in driving the family out of the state with little or no means, and without a protector, and their very subsistence depends upon the liberty of the prisoner. And your petitioners allege, that he is not guilty of any crime, whereby he should be restrained of his liberty, from a personal knowledge, having been with him, and being personally acquainted with the whole of the difficulties between the "Mormons" and their persecutors; and that he has never acted at any time, only in his own defence, and that too on his own ground, property, and possessions. That the prisoner has never commanded any military company, nor held any military authority, neither any other office, real or pretended, in the State of Missouri, except that of a religious instructor; that he never has borne arms in the military rank; and in all such cases has acted as a private character and as an individual.

How, then, your petitioners would ask, can it be possible that the prisoner has committed Treason? The prisoner has had nothing to do in Davies County, only on his own business as an individual.

The testimony of Dr. Avard concerning a Council held at James Sloan's, was false. Your petitioners do solemnly declare, that there was no such Council; that your petitioners were with the prisoner, and there was no such vote nor conversation as Doctor Avard swore to. That Doctor Avard also swore falsely concerning a Constitution, as he said, was introduced among the Danites; that the prisoner had nothing to do with burning in Davies County; that the prisoner made public proclamation against such things; that the prisoner did oppose Doctor Avard and George M. Hinkle, against vile measures with the mob, but was threatened by them if he did not let them alone. That the prisoner did not have anything to do with what is called Bogart's battle, for he knew nothing of it until it was over; that he was at home, in the bosom of his own family, during the time of that whole transaction.

And, in fine, your petitioners allege, that he is held in confinement without cause, and under an unlawful and tyrannical oppression, and that his health, and constitution, and life, depend on being liberated from his confinement.

Your petitioners aver, that they can disprove every item of testimony that has any tendency of criminality against the prisoner; for they know it themselves, and can bring many others also to prove the same.

Therefore your petitioners pray your honour to grant to him the States writ of habeas corpus, directed to the jailor of Clay County, Missouri, commanding him forthwith to bring before you the body of the prisoner, so that his case may be heard before your honour, and the situation of the prisoner be considered and adjusted according to law and justice, as it shall be presented before your honour. And as in duty bound, your petitioners will ever pray.

And further, your petitioners testify that the said Joseph Smith, junior, did make a public proclamation in Far West, in favour of the militia of the State of Missouri, and of its laws, and also of the Constitution of the United States; that he has ever been a warm friend to his country, and did use all his influence for peace; that he is a peaceable and quiet citizen, and is not worthy of death, of stripes, bond, or imprisonment.

The above-mentioned speech was delivered on the day before the surrender of Far West.

ALANSON RIPLEY,
HEBER C. KIMBALL,
WILLIAM HUNTINGTON,
JOSEPH B. NOBLE,
JOSEPH SMITH, junior.

State of Missouri, County of Clay, ss.

This day personally appeared before me, Abraham Shafer, a Justice of the Peace within and for the aforesaid county, Alanson Ripley, Heber C. Kimball, William Huntington, Joseph B. Noble, and Joseph Smith, junior, who, being duly sworn, do depose and say that the matters and things set forth in the foregoing petition, upon their own knowledge, are true in substance and in fact; and so far as set forth upon the information of others, they believe to be true.

ALANSON RIPLEY,
HEBER C. KIMBALL,
WILLIAM HUNTINGTON,
JOSEPH B. NOBLE,
JOSEPH SMITH, junior.

Sworn and subscribed to before me, this 15th day of March, 1839,

ABRAHAM SHAFER, J.P.

We, the undersigned, being many of us personally acquainted with the said Joseph Smith, junior, and the circumstances connected with his imprisonment, do concur in the petition and testimony of the above-named individuals, as most of the transactions therein mentioned we know from personal knowledge to be correctly set forth; and

from information of others, believe the remainder to be true.

AMASA LYMAN,
H. G. SHERWOOD,
JAMES NEWBERRY,
CYRUS DANIELS,
ERASTUS SNOW,
ELIAS SMITH.

The same day, Caleb Baldwin, Lyman Wight, Alexander McRae, and Hyrum Smith, my fellow prisoners, made each a similar petition.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 16, 1854.

THE TEMPLE.—A temple has been commenced in Great Salt Lake City, which when finished will be the third one built by the Latter-day Saints, in which to receive the fulness of the Holy Priesthood. None but Latter-day Saints are capable of building a house for that purpose, because they are the only people who believe in the necessity of one, and in direct revelation from heaven, which is the only channel through which instructions can be received how to build a house in which the ordinances of salvation may be administered. When men build houses, they endeavour to adapt them to the use designed. The Lord is a most accomplished Architect, and is ever ready to plan for the good of His people, but He expects them to do the work which is so peculiarly for their benefit. Experience is required, in order to improve in building temples; and when we are sufficiently advanced to carry out the Lord's plans, His temples will surpass all other structures on the earth for adaptation of purpose, beauty of proportion, and elegance of finish.

From the plan given by the architect, brother T. O. Angel, the temple now in progress will be rich in architectural beauty, but will only approximate towards the excellence of the one which many of us hope to assist in building in Zion, when that land is redeemed. Satan watches with peculiar interest the progress of this great work, which when finished will give the Priesthood more power on the earth to oppose him in his evil designs. Consequently, when the Saints commence building a temple, he stirs up his legions afresh, and marshals his forces to hinder the work.

In order to prepare His people to receive His choicest blessings, the Lord has heretofore seen fit in His wisdom to purify them in the fiery furnace of affliction, that they might be cleansed from iniquity, and learn to appreciate and make a proper use of His blessings.

When the corner stone of the temple was laid in G. S. L. City, the Prophet Brigham told the people that from that time they might expect that the devil would begin to rage. Not long after, our Indian difficulties commenced, which we may consider only the beginning of a series of events that will serve to cleanse the Saints from hypocrites, and those who love to work iniquity, that the faithful may receive those great blessings which are in store for them.

It is useless for Saints to go to the Valleys of the mountains with the expectation that when they arrive there their troubles and trials will be at an end, that they can then make farms, accumulate wealth, and enjoy it in peace.

The building up of this kingdom requires the sacrifice of everything, and the constant exercise of all our powers of mind and body. The more we do, the more we shall be able to accomplish To overcome the present obstacles to our progress is only the stepping stone to others of still greater magnitude. Blessings will follow

only in proportion to our diligence. If we do but little, we shall receive but little. If we labour in part, we shall receive only part of a salvation.

Many, after starting for Zion, linger by the way, in order to avoid the thrashing-floor which the Lord has prepared for His people. They expect that when troubles have passed over, and others have helped to fight the battles of the Lord, they can step in and receive blessings with those who have endured. Such will find their mistake when it will be too late to remedy it. They are those whom our Saviour denominated "thieves and robbers," who will not enter in at the door, but strive to climb up some other way. We would say to the Saints, that what you are here you may expect to be when you arrive at the place of gathering. Here, then, is the place to learn diligence in well doing.

We cannot leave this interesting subject without again calling the attention of the Saints to the Temple Fund, which has been instituted that all may bear a part in the construction of a temple in which they may receive the higher ordinances of the Priesthood.

Through the blessing of the Lord many of the Conferences are relieving themselves of debts which had become burdensome, and as they do so, we wish them to renew their exertions to swell this Fund, and give it that attention which its importance to us, not only as a people, but as individuals, demands.

Elders on Foreign Missions.—At the General Council held in London in June last, we suggested that some other method would be adopted to assist our brethren in the ministry, who might be labouring under adverse circumstances in foreign missions, than sending them among the Conferences to preach and collect means. We feel that a favourable time has now arrived to bring this subject before the Saints in a shape that all may have an opportunity of contributing to this laudable and important object, instead of its devolving mostly upon Conferences the most convenient and accessible.

The duty of preaching the Gospel by personal effort, and the contribution of means to accomplish it, are binding upon all Saints so soon as themselves are made partakers of the glorious light from heaven. To use our means for the spread of the Gospel is like casting our bread upon the waters, which will return to us after many days, increased a hundred fold.

Elders occasionally visit us from missions on the Continent, destitute, weakened by exposure, want, and persecution, who should receive succour and help; and sometimes Elders on their way to other fields of labour, land here, and require assistance to continue their journey. It devolves upon the Saints in this country to render aid to such, that the work of the Lord may not be hindered for want of the requisite funds.

We propose, therefore, that the Saints throughout the British Isles, under the direction of their Pastors and Presidents, take up collections expressly for this object. Let the faithful of God's people, then, hallow their rejoicings during the approaching holidays with a whole-hearted simultaneous contribution to this purpose. In the midst of feasting and rejoicing, forget not the needy labourers in the vineyard. Give with an open hand and a liberal heart, consecrating the means to the Lord, and ask Him to bless it for the spread of His work and the salvation of souls. Then your joys shall be in the Lord, and His blessed smiles shall be upon you. The Pastors and Presidents will please attend to forwarding to us the funds so raised, and we will endeavour to apply the same to the object designed, with such discretion and wisdom as the Lord shall give us.

FOREIGN CORRESPONDENCE.

DESERET.

The Emigration—Discourses in the Tabernacle—Extraordinary Reduction in the Price of Goods—Pacific Islands' Missionaries—The "Rosalind"—Fires in California. &c.

Great Salt Lake City, Sept. 28, 1854.

Dear Franklin—In my last communication to you, which little more than announced my safe arrival at this place, I promised to write you more fully by the next mail, and now commence the task, which is certainly a very agreeable one.

The satisfaction that I have realized, and the real pleasure that I have enjoyed, since my return to this place, it being a little more than four weeks, can only be sensed or appreciated by experience, and I will not presume to describe what my feelings have been, but give you some of the leading features of what has transpired on matters of more or less public interest.

One of the greatest pleasures to be enjoyed in this place, by a real Saint, is to attend at the Tabernacle on Sundays, and hear the rich instructions which are there imparted to the people. The stream of intelligence which there flows is so pure, that one cannot resist the impulse that it is from above; and the Spirit which accompanies it, is as the dew of heaven upon the hearts of the Saints, and sheds a radiance of glory upon their path, in which they can walk and not stumble or faint, while even the weak have their strength renewed to run and not be weary.

Upon my arrival in the Valley, on the 26th ultimo, no information had been received here relative to the progress and circumstances of the emigrating companies upon the plains. This was owing to a failure on the part of those who were in charge of Fort Leavensworth or Kearney, in not forwarding a packet of letters by the mail, which was left for that purpose. The next day after my arrival, which was Sunday, I was called upon to make a general statement of the condition of the companies, &c., which I did, so far as I was acquainted. The result was, that horse and mule teams were started forthwith, with provisions, to meet the rear companies; and companies of ox teams, also loaded with provisions, followed after as fast as they could be made ready. The fact of finding Elders Ezra T. Benson and Ira Eldredge, of this place, upon the plains, assisting the Saints forward, coupled with the active and efficient measures which were taken here, proves to a demonstration that a parental regard for the gathering Saints is felt by the First Presidency, equal at least to that portrayed in the parable of the returning prodigal son. In the one instance the "fatted calf" was not prepared until the son had reached home, but in the present it was made ready and sent out to meet them on the way.

On the 3rd instant, in the morning, Elder Orson Pratt gave an account of his mission to the States, which he did not make appear to have been very prosperous, neither were prospects by any means flattering. He was followed by Elder O. Hyde, who had to relate an anecdote—When he was a little boy, herding cattle, he took it into his head to make a cow eat an onion, just for a piece of amusement; so he obtained a handful of apples, and gave them to her one at a time until he had secured the confidence of the old cow, and then he gave her the onion, and it was quite a piece of diversion to see the way she shook her head over it as it went down. So he thought it possible that if Elder Pratt had fed the people of Washington with something more palatable at first, he might possibly have succeeded in getting down some of the stronger pills. Anyhow, the result as it is will prove profitable, and in the end effect great good.

In the afternoon of that day, brother Kesler furnished us with a history of his mission east, on business for the Church, the sufferings of the camps with cholera, their progress upon the plains until he left them, &c.

On the 10th instant, Elder G. A. Smith addressed the meeting in the morning, followed by Elder O. Hyde, reviewing the history of both Former and Latter-day Saints, making an application to the world of the principle, "The measure you mete shall be measured to you again." The treatment which the Saints have received from the world, their sufferings,

&c., serve as a mirror in which the world can behold their own destiny.

In the afternoon, Elder Orson Pratt spoke upon the subject of consecration, much after the same manner of reasoning as has appeared in the *Seer* upon the same subject. Elder O. Hyde followed him in a few brief remarks. It appears that those who comply with this principle with all their hearts, only do that which every one is compelled to do by death. By acting upon this principle *voluntarily*, we secure all—the right to inherit all things, and share in the first resurrection, and it places us so far ahead of death. When we realize that we are only stewards over that which we possess, our affections are necessarily weaned from the things of this world, and are more free to be placed upon more heavenly objects.

On the 17th instant, Elders William Staines and O. Hyde addressed the meeting in the morning, the former relating his experience and early acquaintance with the Church. The latter more particularly spoke upon the temporal interests of the Saints, and the course which should be adopted to preserve them. In the afternoon President Young spoke about the principle of revelation, which was universally enjoyed among men, was not confined alone to the Saints by any means; hinted of some thieving being done in this place, and gave us to understand his feelings towards all such characters as would wilfully work iniquity; referred to Elder O. Pratt's discourse, delivered the Sabbath before, in which he endeavoured to explain how each would possess all things, and still would not possess anything as his own, being only a steward over that committed to him. He took the liberty to dissent from such logic, as a system which would make the "big pile" everybody's would "play the very devil with us." That feeling existing now, was one great reason why so much stealing was going on, and why everybody seemed to think last winter they had a perfect right to take as much wood as they pleased from his wood pile. He was down very hard upon thieves, and warned every body to look out this coming winter how they came around his wood pile, as they would get trapped.

On the 24th instant, Elder O. Hyde spoke upon the "common salvation," as the Apostle Jude terms it. It was an able discourse upon what should be the policy pursued by this people. As for instance, he called upon the community to cease selling their grain, &c., to the troops and government people, who are wintering here, for less prices than they would charge one another next spring, when it will be scarce. The poor Saint that comes in this fall, and has to earn a capital before he can buy his bread, is entitled to his supplies for the season up to another harvest on as reasonable terms as the troops, and other way emigrants, who have plenty of money to lay in for their full supplies. The folly of many has been to rush their grain, hay, &c., into market in the fall, when everything was cheap, and sell to emigrants for a little cash, and then, before another harvest, they would make their own brethren, who were poor and perhaps had no money, pay two or three times as much as they would ask the stranger. To equalize such things, and place the poor Saints upon as good a footing as the stranger, appeared to him to be a kind of "*common salvation*," very necessary for the prosperity of this people. Wheat rose immediately after, from $1.50 to $2.00 per bushel.

In the afternoon Counsellor J. M. Grant directed his remarks mostly to the new comers, which were both pleasing and profitable. He cautioned them about having too much religion, and related some instances of how Joseph Smith, the Prophet, used to take the piety out of the long-faced sectarians that used to come to Nauvoo; and if any had come up here from abroad expecting the perfection of the Saints was so great as to send forth a stream of glory that would perhaps singe the hair off their head, they might get disappointed, but if they observed closely they would find that practical "Mormonism" was in full operation here.

On Sunday and Thursday evenings there are meetings in the ward school house for the ward.

So much for the spiritual part of my letter, though all the rest will be spiritual too.

I have not yet made myself extensively acquainted with the progress of the public works, so I can say but little about them, more than that they are constantly onward. A vast amount of private building and improvement is going on. Our streets are changing their appearance as if by magic.

The second and third weeks after my

arrival here, I was engaged almost day and night in J. M. Horner and Co's store, called the "Deseret Store." I assisted them to open and mark their goods, and stood behind the counter one week, until the rush had some little abated, and then left to attend to my own business. They were very anxious for me to remain, but the President had given me a mission to make my family comfortable. I have commenced first upon my house, which needs a good roof, and while I am about it I shall raise it a half story. I have the adobies, sand, clay, lumber, joists, window frames, and shingles all on hand, and shall commence operations on Monday morning next.

But to return to the influence our new store has had upon the mercantile business. I would say that their goods were marked first at lower figures than this market had known before; for instance, groceries 3 lbs to the dollar, instead of 2¼ lbs; cotton cloth, from 15 cents to 25; cotton prints same prices, when they had universally been held at 25 cents; and most other articles at 15 and 20 per cent. less than other stores. This created such a sensation, that the shops in town could shut up and come and see us do business, without any particular inconvenience to their own. From fifteen to twenty clerks were employed in the new store, and during the first week a number of sales were effected to the amount of several thousand dollars each.

The two first nights the store was open it was serenaded by the Brass Band (Ballo's), and all served to "take off" the merchants. The result was that Livingston came down about 25 per cent all round, offering groceries at 30 cents instead of 40, and other goods in proportion. This brought him a little below the prices in Horner's store; and when he had done this, Horner and Co's came out with another reduction, putting their groceries at the same price—30 cents per lb, but their dry goods much lower, as for instance, their best prints are now selling for 18¾ instead of 25 cents, &c.

When this took place the merchants wanted to compromise the matter, and get them to raise their prices, but they were given to understand that to raise prices was travelling the wrong road. To get custom now, the merchants are nearly all selling "as cheap or cheaper than the cheapest," and the people are getting goods at nearly cost prices. It would not be *Tom* if he could not make some kind of a *stir*. All right!

Sept. 29.

On the 8th instant, President Young and Counsellors Heber and Jedediah, with their wives, took dinner with me, and spent the afternoon. We had a very pleasant time, in talking about many little matters which would not have been thought of by the President only on such an occasion. He intends to have Elder O. Pratt start a school this winter, and says he wants me to attend and learn surveying, navigation, &c.

On the 9th instant, I was elected member of the City Council, to fill a vacancy occasioned by one of the brethren going east; and at the first meeting of the Council, I was placed upon two standing committees, one on "Municipal Laws." And, as you will have seen from the *News*, I was elected a member of the House of Representatives before I arrived home; and putting all together, with my own business, I have but a poor prospect of being idle this winter. I think neither you nor I will live too long because we have no work to do.

The last California mail brought a letter from brother Henry, dated San Francisco, July 25th. He was then in a brig called the *Rosalind*, which brother Parley P. Pratt had bought to sail between that place and the Islands, and they were then fitting her up. They expected to be detained about one month, and the brethren would sail in her for the Islands. The brig was bought for two thousand six hundred dollars, a mere trifle perhaps to what she was worth.

The missionaries for the Islands arrived in San Bernardino on the 9th of June, nineteen days from Coal Creek; remained there some three or four weeks, to sell their property; arrived at San Pedro on the 6th of July, and left on the 7th for San Francisco.

Henry says, "Since we arrived here there has been a fire, that has burned two or three blocks, destroying several hundred thousand dollars worth of property. Also some ten or twelve blocks in the heart of Sacramento City, were lately burned to ashes. The whole town of Columbia was also destroyed by fire about a week ago. So you see the people have fun alive occasionally in this part of the

world." He orders letters to him to be addressed, care of Phillip B. Lewis, Honolulu, Sandwich Islands. Henry appears to feel first rate, and in fine spirits.

I lately attended a party at sister C's., consisting of brother and sister Thompson, sisters Eliza R. Snow, Mrs. Whitney, Mrs. Perkins (formerly Gould), and Mary, who accompanied me, and we spent a very comfortable evening together. Sister Whitney sung a song of Zion in the Adamic language, and sister Eliza interpreted. I name this circumstance from the fact that you were spoken of, and a special request was made by the company that all should be remembered to you in my first letters, which I promised to see done. You are not forgotten by many of the circles here.

On the 19th instant, I attended a select party in the Social Hall, by invitation. The President, brother Heber, and several of the Twelve were present. It was in all respects a delightful party, and for the benefit of the Indian Relief Society.

Evening.

Since commencing this sheet, I am happy to say that I have received both packages forwarded from the Office, containing your letter of July 27th, P. E. Fund account current, account with brother Empy, other private accounts, letters, &c., also six papers.

I have not had time, neither shall I before the mail closes, to examine minutely the papers which have now come to hand. I have passed them over to brother McIntosh, and after the mail leaves we shall look them over. He is much pleased with the manner in which the papers are got up that I brought with me, indeed everything so far has proved most satisfactory, so far as I can learn, and my reception here fully as agreeable as the circumstances were under which I left England.

It is a little unpleasant that the P. E. F. emigrants are coming in before their indebtedness to the Company is known, for they may scatter over the territory ere their obligations can be taken. I think, however, that all can be done before brother Empy arrives, that could have been, had the accounts been here earlier. I am fearful that he will be a little *behind* in his personal appearance here, as no settlement can be made with the parties until the state of his accounts are known.

It is very refreshing to get the cheering news which your letters contain. I have not had time to read the *Star*, but find the latest number is Aug. 12. Four *Stars* and two *Journals* came to hand by this mail.

I hope you have forwarded to me those numbers of the *Seer* which were not published in this country.

I feel as you do about comforting our good old father, and respond a hearty Amen to the sentiments of your letter respecting him. He is thinking of putting up a house this fall on his city lot, and I shall turn in and help him to accomplish it.

I am extremely glad to hear the good news of your health, and progress in business, since I left. I have no doubt you will ever feel perfectly able for what you may have to do. The prayers of many Saints are daily offered for you, and they are not in vain.

Sept. 30th.

Elder A. F. McDonald came in from the kanyon last evening, and has gone out to come in with his wagon and family, which are in Darwin Richardson's company. The company are now (12 o'clock noon) coming down the bench. Brother McDonald's family are well, and have had quite a prosperous time.

Brother Carn's company, in which brother Paul and others from Liverpool are, will come in this evening, but too late probably to write by this mail, as it closes at four p.m. Brother James Linforth will be pleased to learn that they are so near, and that all are well except sister Paul. Brother McDonald says she has been poorly most of the way, some of the time quite sick, but thinks she will recruit fast after she gets into the city, when things can be got to make her comfortable, suited to her appetite, &c. I shall see that she has whatever will make her comfortable when she gets in, so that brother and sister Linforth may feel perfectly easy about them.

The Church train is expected to arrive within three days. Brother McDonald does not know where brother Empy and the last companies are at the present time, but the prospect is that the emigration will all get in in good time, and have excellent weather.

It is still very warm in the Valley for the season, indeed we have most delightful weather, and everything is most cheeringly prosperous.

* * * * * * *

I hope you will not consider the length of my communication, and its many requests, burdensome, as you know I feel as though about half of me was over in England, and I am afraid it will take a long time for me to get entirely weaned, if I ever do.

And now my twenty pages will be filled up before I have written anything scarcely to the British Saints, unless it may be considered that in writing to you I am writing to them. I hope, however, that you will afford me a suitable remembrance to all the Elders with whom I have been associated in my labours in that country, and to all the Saints under your watch care. My past labours among the British Saints have endeared them to me, and I am ever prayerfully solicitous for their welfare and ultimate salvation. I desire a special remembrance to all the brethren who are immediately with you.

I have seen many of the Elders' wives since I came home, most of them have called upon me, as I have been able to visit but little. I have been trying to visit brother D. Spencer's family before this mail goes out, but cannot.

Your family, I believe, are all comfortable. I see some of them every day, and often most of them.

Mary, and brother and sister McDonald, with whom I have just dined, join me in kind love to yourself, and in prayerful desire for you, that abundant success may crown your efforts for the building up of the kingdom of our God.

Farewell for the present, and please let me hear from you by every mail.

The God of Israel bless you. Amen.

Your brother

SAMUEL.

F. D. Richards,
Liverpool, England.

AUSTRALIA.

Renewed Interest in the Work—Opposition—Anticipated Emigration of Saints.

103 Paramatta Street, Sydney,
Sept. 18, 1854.

F. D. Richards.

Dear Brother—I embrace the opportunity offered me to congratulate you upon your safe arrival among the British Saints, and I sincerely pray that the Lord may eminently bless you, in your two-fold capacity of President of the British Mission, and editor of the *Star*.

It gives me pleasure to inform you, that the work of the Lord in these colonies is progressing. We are not baptizing our hundreds or fifties at one time, the work is moving along slowly but surely, more so in the interior than in this city. The principles are winning their widening way into every class of society. In fact, "Mormonism" has made quite an excitement among the people recently, the clergy have awakened in the opposition with renewed zeal and energy, and no course is too mean or despicable for them to pursue, so that they can but prevail upon the people not to listen to the Elders, nor to read our books. The usual ebullitions of calumny and slander, with their concomitants of falsehood, blasphemy, ignorance, &c., are poured forth in a manner alike discreditable to intelligence and honour. At this we are not astonished, for what other weapons could they bring forth against truth and righteousness.

All this does not discourage us in the least, for we know whose we are, and that the work we are engaged in is the work of the Great God. And we feel grateful to our Father in heaven, who has in our weakness made us strong, giving us light, knowledge, and power in the things of His kingdom, so that we have been enabled at all times to rebuke the scorner, silence the gainsayer, and instruct and counsel the Saints.

It is true, the people of these lands are a peculiar people, being generally dead to the interests of religion, caring but little what the true principles of the Gospel are; it may, indeed, be said of them, that their faith is a mere tradition, their worship an empty form, the impression being transitory, ending with the service, when they again devote themselves to gold and pleasure. But withal, there are some as good and honest people in these lands, as can be found on the earth. These must be hunted and fished out and gathered. To accomplish this we are encouraged to labour, but the apathy of the people, and their scattered condition, together with the great opposition manifested by the priests, tend much to embarrass our movements, and to retard the progress of the work.

Still the Lord has blessed us and our

labours, and we feel assured that He will continue to do so.

We received a letter from Elder William Hyde, on the 14th inst., dated San Pedro, June 13, giving an account of the passage of the *Julia Ann*, and the safe arrival of the company of Saints who left here on March the 22nd.

The desire to leave the confines of Babylon pervades the mass of the Saints here, and they are striving with all their power to gather, so that it is expected that another company will leave here about April or May next.

May God the eternal Father bless you, and prosper His work in your hands, is the earnest desire of your brother in the Gospel.

AUGUSTUS FARNHAM.

VARIETIES.

A COUNTRY sculptor was ordered to engrave on a tombstone the following words:—"A virtuous woman is a crown to her husband." But the stone being small, he engraved it—"A virtuous woman is 5s. to her husband."

IMMIGRATION OF CHINESE IN CALIFORNIA.—The immigration of the Chinese to California is beginning to attract attention and excite complaint. While the peasants and artisans of Europe are moving upon us over the Atlantic, it seems that the poor of the flowery land are to be discharged on our western shores. "During the fortnight from the 11th to the 26th of August," says the *Tribune*, "the arrivals of Chinese passenger ships amounted to 10 in number, the passages varying from 43 to 100 days. The total number of passengers given was 2,843 in 15 days. One vessel reports 100 deaths, another 85, and so on to match; for the poor wretches are crowded in between decks and into frail deck-houses, till the miseries of the voyage are rivalled only by the horrors of the middle passage." Thus it seems that emigration is to take a new phase, and the student who has tried to follow its course may well hold up his hands in despair. The Californians, however, are disposed to resist the invasion, and restore the student's equanimity.—New York Correspondent of the *Times*.

ACCIDENTS, &c.—I never remember so many calamities, attended with the loss of property and life, as within the last few weeks. Your Canada advices (inclosed) will apprise you of a terrible railroad collision between Hamilton and London, in which fifty persons were instantly killed, eight have died since, and forty one are mangled. At Cleveland, Ohio, on Saturday, a fire swept the best part of two or three streets,—loss $1,000,000. On the same day the Harlem Car-house was burnt at New York,—loss $30,000. While this fire was raging some villains contrived to place an infernal machine, among the luggage at Earl's Hotel, Park Row, New York. It exploded, but fortunately no one was killed, although several persons were injured. Howard College, at Marion, South Carolina, was destroyed by fire on Friday night last, when two boys were killed and twenty severely injured. How fatal too has the present year proved to the ocean steamers plying between Europe and America! There have been lost in rapid succession, the *San Francisco*, the *Humbolt*, the *Franklin*, the *City of Glasgow*, the *City of Philadelphia*, and the *Arctic*.—Philadelphia Correspondent of the *Morning Chronicle*, Nov. 14.

TRANSPORTATION OF CRIMINALS TO AMERICA.—The Secretary of the United States wrote to E. Crabtree, Esq., Office of Commissioners of Emigration, New York, under date Washington, Sep. 14, as follows—"Sir: I have to acknowledge the receipt of your letter of the 8th instant, informing the department that a regular system has been recently adopted by the various German Governments of clearing out their prisons by granting pardons to the convicts, on condition of their shipping to the United States, and suggesting, as nearly all such persons are shipped on board of vessels bound to New York, that the United States Consuls on the Continent, and especially in Germany, should be instructed to advise the Commissioners of Emigration of the intended embarkation of such parties, their names, and description of their persons, the vessel in which they are embarked, the date of sailing, &c., so that they may be enabled to take the necessary legal steps in the premises. In reply I have to inform you that this Department will cheerfully co-operate with the proper authorities in New York, by giving such instructions to the United States Consuls in Europe as will facilitate them in the enforcement of the police regulations of that State in respect to emigrant passengers. I should be glad to receive from you copies of the laws of New York in relation to this subject, for the purpose of being transmitted to the above-mentioned United States Consuls, with instructions from this Department."

BROWN SNOW.—"What is to be done, sir?" inquired Tate Wilkinson's stage manager, one evening, during the middle of the performance at the York Theatre; "the snow scene isn't half over, and we've snowed away all the white paper?" "Snow brown, sir," replied the energetic leesee, nothing daunted.

UP to 1820 there were only eight independent powers within the Roman empire; but in that year the Greeks rebelled against the Sultan, and, after several years' war, succeeded in establishing a new kingdom. . . . . Still another was wanted to complete the prophetic symbol (the ten horns, or 10 toes), and it did not come up till 1830, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate power.—*The Coming Struggle.*

PROMPTITUDE.

Wouldst thou with difficulties cope,
And work with satisfaction?
Know thou *to-day's the day of hope,*
And now's the time for action.

To-morrow is not thine to claim,
To-day is swiftly flying;
If thou wouldst win eternal fame,
Now, *now 's the time for trying.*

To-morrow, yesterday, and now,
Are portions of duration,
In which, if we are spar'd to live,
To work out our salvation.

Shall our probation then be spent
In idle, useless leisure?
Nay; but with heart-felt purpose bent,
Our work shall be our pleasure.

Frustrated hopes, and thwarted plans,
Involving grief and sorrow,
Became such through that way of man's,
Of waiting till to-morrow.

The tribes of Israel, scatter'd o'er
The earth in every nation,
If thou wouldst wish to help restore,
Avoid procrastination.

It hath been said, and truly so,
"There 's danger in delaying,"
Then wait no longer, strike the blow,
There's virtue in essaying.

But *go not to extremes in this,*
Advance each step with caution,
Or else your purpose you may miss,
For *haste involves abortion.*

Be opportune, and cautious too,
In every movement steady,
And, to succeed in all you do,
Be every moment ready.

Malta, Sep. 22, 1854. J. F. BELL.

ARRIVAL.—Elder Oliver G. Workman arrived from Great Salt Lake Valley, on a mission to this land, on the 3rd instant. He sailed from New York, per *Antarctic*, Nov. 5. Although he has been retarded in his progress on the journey through the States by sickness, yet by persevering energy through faith he will doubtless be enabled to do an excellent work in this part of the Lord's vineyard, in strengthening the Saints among whom his lot may be cast, and bringing many others to a saving knowledge of the truth.

MONEY LIST, NOVEMBER 24—DECEMBER 1, 1854.

	£	s.	d.		£	s.	d.
Josiah Holmes	£5	0	0	Brought forward	£102	0	0
James Reece	4	0	0	J. Robson	5	0	0
John B. Pears	3	0	0	Robert Kirkwood	17	0	0
Thomas Clarke	5	0	0	Charles Peat	2	0	0
Richard Harper	5	0	0	James Frewin	2	0	0
Augustus Farnham (Australian Mission)	80	0	0	John B. Malben	30	0	0
Carried forward	£102	0	0		£158	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 51.—Vol. XVI. Saturday, December 23, 1854. Price One Penny.

THE TIMES WE LIVE IN.

The Saints know, and many of the world are waking up to a belief, that we are living in a day big with some of the most important events pertaining to this lower world. An almost unbroken European peace of forty years, the vast advancements of science and the colossal strides of commerce during this period, with the apparently wide prevalence and increasing powerful influence of the "Peace" principles, had, until recently, led many to believe that the days of general war were past, that the great powers of Europe were too civilized, too refined, and, perhaps, a little too philanthropic, to reintroduce, for the settlement of their misunderstandings or disputes, the barbarous policy of past ages — fire and sword. Many were fondly dreaming that although in the progress of civilization it might possibly be necessary to resort to arms against the untutored savage, yet it would surely not be the lot of the mighty nations of enlightened Europe to assemble their troops and ships and munitions of war, and soak the earth and crimson the ocean with human gore in the settlement of controversy. Physical war was considered the *dernier resort* of the rude barbarian, international arbitration was now to be the end of controversy with the polished "Christian." Blows were the rude arguments of primitive times, words alone suited the refined advancement of the middle of the nineteenth century. The torch, the spear, and the sword were weapons of the past; the tongue and the pen were now to be the grand arbiters of the destinies of nations.

But alas! for these benevolent dreamers, it so happened that they forgot that the Lord's ways were as high above man's ways as the heavens are above the earth; they forgot that Paul said that certain characters would be vociferating, "Peace, Peace," when sudden destruction was nigh at hand; they forgot that the Almighty had a controversy with the nations, for transgressing His laws, changing His ordinances, and breaking His everlasting covenant; they forgot that He had decreed that wars more grievous than ever should ravage the earth, and utterly waste the proud strength of the nations that had forgotten Him; they forgot that He had promised to plead with all flesh, and give the wicked to the sword, so that they would arise and slay each other; they forgot that nation would rise up against nation, and family against family, until every man's hand was so against his neighbour, that the Saints would be the only people not at war, and in Zion alone would be peace and safety; they forgot that the old Prophets declared these things again and again; they rejected the corroborative testimony of the modern Prophet Joseph on these matters, and ridiculed and despised his disciples; and consequently they found themselves stupendously mistaken.

For what do we see at the present time? The three most powerful and influential nations on the Eastern Hemisphere engaged in the most deadly conflict, either as allies or enemies of a fourth, while two or three others waver most tremulously in the balance, and scarcely

dare decide for any party. The skill and science of the age are employed in devising and using means and instruments for the more and more rapid and effectual destruction of life and demolition of property. Preparing for the Baltic in the spring are squadrons of light draft gun boats, with forty floating steam batteries (English and French) of 2,000 tons each, 180 feet long, 56 wide, and 20 deep, with horizontal engines of 200 horse power, the top deck bomb proof, the batteries perfectly encased with 700 tons of wrought iron slabs, four inches thick, and capable of resisting the heaviest shot in use. These gunboats are each to be armed with two, and the floating batteries each with twelve, of the largest Lancaster guns, and are expected to batter down the mighty walls of Cronstadt and St. Petersburg, and make them reverberate with the thunder of death, and the groans and shrieks of despair, next year. Mr. Perkins, son of the inventor of the steam-gun that throws several hundred balls per minute, says that he is prepared to enable Government to destroy Sebastopol without the loss of a single man, by supplying a steam-gun capable of throwing a ball of a ton weight a distance of five miles. From 1,000 to 1,200 Minie rifles are being sent into the ordnance stores every week, and it is strongly advocated that all the infantry be armed with these formidable weapons—in fact it is urged that they should have the still more fearful repeating or revolving rifles, whilst many boldly say that every man, whether in the cavalry or infantry, should have one or two of Colt's revolving pistols included in his equipment. Only think of it—a dense mass of footmen, each armed with a revolving rifle, one or two revolving pistols, and a bayonet! Here are twelve or eighteen swift and unerring messengers from each man, flying in rapid succession on their errand of death, ere the fierce hand to hand struggle with the cold steel of the bayonet is thought of! What could resist such murderous paraphernalia! Messrs. Peto, Brassey, Betts, and Co. are to construct a railroad for the more facile and rapid conveyance of munitions of war upon land, whilst steam already almost defies the boisterous waves, and rides triumphantly on its course when the old sailers are either becalmed, driven astray, grounded, or dashed to fragments. And furthermore, when we think of the Thames Tunnel, a work of immense labour and expense, yet of little practical use at present, we shall not be surprised if Mr. Brunel, or some other genius, proposes to shatter Sebastopol by a scientific earthquake, even as Mr. Dean, with his diving apparatus, powder cylinders, and galvanic battery, expects to shatter the nine sunken ships with which Prince Menschicoff has blocked up the harbour of that famous city.

On examining closely the present condition of Europe, the reflection arises in the mind—how effectually, upon natural and obvious principles, can the Lord accomplish His mighty purposes. Does He see proper to chastise the nations, swallow up in destruction their property or riches, lay their mighty ones low in death's cold embrace, and send the voice of mourning through the earth? How thoroughly this can be done, and yet how naturally. The Czar's 600,000 troops and 1,200 guns available for a European war; the about equal number of Austria and Prussia; the 500 war ships, and 100,000 soldiers, of England; the nearly as formidable navy, and far more numerous soldiery, of France; seconded by the greatly increasing powers of war apparatus, and the facilities which steam affords for the rapid concentration of vast numbers of men and immense stores of material; indicate most clearly how quickly and easily, if we may be allowed the term, the Lord can assemble and cut off the strength of the nations, and spread the untold horrors of war through the land. And then how thoroughly the war spirit animates the bosoms of the people. The determined maintenance of Kalafat, and the obstinate defence of Silistria, by the Turks; the extermination of the Turkish soldiers, transports, and convoy at Sinope; the deliberate advance of the British infantry across the river and up the hills of Alma in the very teeth of the Russian cannon; the reckless charge of the British light cavalry into the very jaws of death at Balaklava; the unwearing renewal of attack by the Russian army after repeated defeats; the unyielding defence of the heights of Inkermann by the Allies; the doubling of the numbers of the Allied armies before Sebastopol in a few weeks; the speedy despatch of a sufficiency of winter houses for the English expeditionary army—all testify that it requires little to lead the nations to destruction. They

appear to be fast ripening for the consummation that is decreed. Then look at the resolution throughout this country to continue and support the war. Recruits turn up at the rate of 1000 per week. Applications for commissions were not a tenth part as numerous before the war as since its commencement. The militia must be embodied, and at least one fourth of their numbers are called upon to volunteer into the line, and an ensigncy is promised gratis to one of every 75 volunteers; and in response to the call many regiments spontaneously surpass the number named. Recruiting and volunteering bounties are raised that a greater number may be induced to enter the army, and standards are lowered that a greater number may have the privilege of volunteering into it. Five hundred navvies, &c., each with a certificate from his last employer, are obtained in three hours, for the construction of the Balaklava and Sebastopol railway, and then the doors are closed and numerous applications refused. This railway, when completed, is to be sold to Government at prime cost. Miss Florence Nightingale and her compeers volunteer to nurse the sick and wounded. All the country contributes to swell the "Patriotic Fund" for soldiers widows and orphans. Everybody sends bundles of old linen and lint for bandages for the wounded at Scutari, and Messrs. Cuthbert and other firms pack up the bundles gratis, and forward them for shipment. The Oxford and Cambridge students hunt up their old boating jackets, cricketing trowsers, and reading gowns for the comfort of the soldiers. Mr. Henry Kingscote and others institute a "Crimean Army Fund," and speedily gentlemen's swift sailing yachts are freighted with numberless creature comforts for the army. The Duke of Marlborough contributes 100 head of deer. The Earl of Wilton suggests to the members of the Royal Yacht Society a subscription of £20 each, to purchase necessaries and comforts for the army, selling them at cost price, and active measures are at once in operation. Messrs. Hudson & Co. send off £250 worth of the "finest Havannah cigars" for the comfort of the officers. Messrs. Gamble supply 1000 pints of preserved soups and broths for the sick and invalids. The ladies of Warrington send for the army a box of plum-puddings "well boiled and the cloths left on." Messrs. Routledge & Co. offer 100, and Messrs. Clarke and Beeton 1000, volumes of books for the army's recreation and edification.

But if it is necessary for the "dogs of war" to be kennelled, or at any rate checked in their mad career, in order to provide for the deliverance of a body of Saints, or for the publication of the Gospel in any particular nation, how very simple a matter it appears even to us for the Lord, by means of a little "official mismanagement" or "obstinacy," "party connivance," or "diplomatic manœuvering," to pull in the reins, and bring the car of destruction to a stand, or to say to the angry billows of human strife—"Peace, be still," and immediately the hurricane subsides, the storm is lulled, the clouds retire, the sun shines forth, and behold a great calm ensues, and the whole face of nature smiles again. Truly is it apparent that our God is the Lord of the whole earth, and acts His good pleasure among the inhabitants thereof. And in doing this He often fulfils most remarkably the predictions of His servants. One case in particular appears quite to the point at the present time—"The present year [1851] has been one of unusual peace and prosperity in this nation; probably never since Britain was a nation has it experienced at once the liberty, peace, and universal prosperity, upon all its interests, together with such general good will from the whole family of nations which inhabit our globe, as during the expiring year; and much the same may be said of the Western States of Europe, indeed the world seem to have almost ceased active hostilities, to come up to the great metropolis of Babylon and pay their devotions at the shrine of human invention in the Crystal Temple. Like the distressed consumptive patient, the human family has seasons of respite from convulsive pains, and bystanders are flattered, by the apparent tranquillity, into hopes of recovery, while disease is silently acquiring a more potent hold upon the vitals, and in an unexpected moment active dissolution commences. God has decreed a consumption upon the whole earth, and by the shedding of the blood of the Prophets and Apostles, Joseph, Hyrum, David, and others, that consumption has become immoveably seated." See *Millennial Star*, Vol. XIII, page 373.

Looking at the face of society in the old world, considering the sickening abominations which appear on every hand,

from the cottage of the peasant to the palace of the prince, and reflecting upon the all but ineffectual endeavours of the servants of the Lord to publish the glad tidings of salvation to the nations on the Continent, we cannot come to any other conclusion than that the people have mellowed in corruption, and are becoming every day more and more fit for the burning. We can but say within ourselves—Truly the people require chastisement from the Lord, that in the midst of their affliction and mourning their hearts may be softened, like Pharaoh's, so that the Elders may have the privilege of hunting more freely for scattered Israel, and, like Moses, leading them out to the promised land. And if the Almighty now pour out freely the vials of His wrath on this half of the globe, though our hearts sicken at the sight, we can but say Amen, for it is very evident that the bulk of mankind are too far sunk in degradation to be ever materially benefitted by the Gospel in their mortality. Many, too, are so thoroughly and hopelessly enslaved and oppressed by their rulers, that to escape to the spirit world cannot be other than a welcome release from the dark phases of their life in this.

Nor does it appear, so far, that either of the belligerent nations has positively gained anything by the fierce strife in which they are engaged. Which nation has won? The Turk has lost, the Russ has lost, the Frank has lost, and the Anglo-Saxon has lost. All seems to be loss, quick, great, and grievous—loss of valuable treasure, and loss of still more precious blood. Destruction and the grave appear to be the only gainers at present. The question seems not to be who will win most, but who will lose most.

Not only by man's fierce passion is the Lord thrashing the nations, but disease and the elements rise up in terrible majesty, and administer His judgments. Look at the ravages of cholera and pestilence throughout the globe, not forgetting their severe visitations of the hostile armies—of the Russians and the Allies in the Drobrudscha; of the Austrians in the Danubian principalities, who have had 20,000 men on the sick list since the army entered there; of the Allies in the Crimea, of whom the *Medical Circular* says—"In point of sickness and mortality, this has been one of the most disastrous campaigns on record. Ten thousand men have disappeared from the ranks since the army landed in the Crimea. Many of them are only sick, it is true, and will soon again appear on the scene. The Russians, the poor soldiers say univerally, are nothing to the cholera and diarrhæa."

And who can stay to enumerate the fearful conflagrations and the awful shipwrecks which crowd the journals of the day, in spite of skill and science. Listen to the strain in which the *New York Herald*, of Oct. 14, discourses upon the loss of the *Arctic*, ocean mail steamer—"It has never devolved upon this journal to record so awful a catastrophe as that which has appeared in our columns. In the whole history of shipwrecks, the loss of the steamer *Arctic* stands without a parallel. There have no doubt been cases where the loss of life was greater, or where scenes of horror were more thickly crowded together; but these we can only picture in the imagination; we can only dream, as in a frightful nightmare, of the awful hour which saw the last survivors of the *President* and the *City of Glasgow* sink beneath the wave. Among the narratives of maritime disasters which have reached us in authentic form, none can harrow the feelings like the one we publish this morning. In every point of view, it is unprecedented. The collision took place at mid-day, in calm weather, in the broad Atlantic, forty miles from land: a thousand years might elapse and no two vessels again pass over that fatal spot. The *Arctic* was, all things considered, as noble and as perfect a vessel as floats. So high had naval architecture and skill been developed in her construction and management that she might almost have been considered storm proof. Science had raised her beyond the reach of harm from the sea, or the wind, or fire. Nothing but just such an accident as has occurred could have destroyed her. Even a collision with nineteen out of twenty sea-going vessels would not have endangered her: it needed a large heavy steamship to tell upon the extraordinary strength of her hull. The large heavy steamship was there. After the collision, in nine cases out of ten, a sail passed forward over the bows, and mattresses forced into the leak, would have enabled her to sail the short distance of forty miles, which separated her from Cape Race. The leak could not be stopped; she did not sail one mile before the end came. Altogether, the hand of fate overpowering the effort

of man, and setting at naught the most careful calculations and the strongest probabilities, was never more apparent. So unexpected was the shock as to paralyze the whole city on Wednesday. Business was stopped. Such was the anxiety to learn particulars of the disaster, that 72,000 copies of our edition of yesterday were sold without exhausting the demand. Men had no thought but for the unfortunates, who in the midst of their pleasures, and on the eve of a return to their home, were suddenly thrust into the jaws of death. No steamer had arrived here for months, freighted with so many of our leading citizens. Names familiar to us all from childhood follow each other in sad succession in the list of passengers. So goodly a company is seldom offered to the hungry wave." Scarcely a leading family in New York had not a member or a relative on that ill-fated vessel.

On Nov. 13th a tempest, one of the most terrible known in that part of the world, broke over Constantinople and swept the Bosphorus and the Black Sea, overthrowing three of the minarets of Sultan Achmet's mosque in Constantinople, driving large vessels from their moorings before that city, blowing down and greatly injuring the tents of the Allied armies in the Crimea, and, worst of all, wrecking some forty or fifty English, French, Turkish, and Egyptian vessels in the Black Sea, besides seriously damaging many more. The *Times* of Dec. 5, thus dolefully comments upon the matter—"The total loss of men at the various stations on the coast of the Crimea on the disastrous 13th cannot be less than a thousand, besides those that have fallen into the hands of the Cossacks. The loss of vessels was thirty British and French wrecked and half as many dismasted at Balaklava, and eighteen wrecked or dismasted at the mouth of the Katcha. Our men-of-war, thanks to the precaution of frequently trying their cables, have come off with no further damage than the loss of guns, or of masts, or of rigging, the twisting of their rudders, or the springing some leaks. The French have lost the Henri IV., a noble [84 gun] three-decker, and a favourite war steamer. Thus far we have sustained no loss beyond the ordinary drain of war; but the greatest calamity is that of which we scarcely now know the full. The *Prince*, a magnificent new screw steamer of 2,700 tons, carried out the other day to Balaklava the 46th Regiment, all the winter clothing for the troops engaged in the siege, including 40,000 great coats, flannel suits, under clothing, socks and gloves; beef, pork, and other provisions; hospital stores for Scutari; and a vast quantity of shot and shell to carry on the siege. These are wholly lost, and nothing remains of the *Prince* but half-a-dozen of her numerous crew, who managed to get on the cliffs when she was "broken to powder" against them. The *Resolute*, with 900 tons of gunpowder [and shot and shell] also went to the bottom. Thus, it seems, all the materials for carrying on the siege and providing against the severity of the winter have been carried off at one fell swoop; and, even if we think to content ourselves with merely maintaining our position on the heights before Sebastopol, it is evident that we are not in a condition to stand our worst foe—the coming winter. Everything seems to have conspired, under a mysterious dispensation of Heaven, to make the loss of the *Prince* the greatest possible disaster. She could not stop at Scutari to land the hospital stores so greatly wanted there. When she arrived at Balaklava it was blowing fresh, and she did not venture within the narrow tortuous channel of the harbour. All she did was to land the 46th, though it is said that, besides a very large crew, some Sappers and some medical and other officers were still on board. On attempting to anchor, the whole of the cable ran out, not being properly clinched. A second cable shared the same fate. The *Prince* then steamed out, while a third cable was got up from the hold, and with this she was brought to, though with a smaller anchor than those she had lost. This answered for a while. On the dreadful morning of the 13th, however, it proved utterly inadequate. The *Prince* cut away her masts, and put on her steam; but the wreck of the mizenmast fouled the screw, and the noble vessel becoming helpless, immediately drifted against the rocks. Figures are but feeble language for the description of such a catastrophe, but the value of the *Prince*, as she floated, is put at £150,000, and her cargo at half a million. There must have been nearly two hundred souls on board. The thirty transports utterly lost, with most of their crews, at Balaklava, are put down at £15,000 each. So here at once a million

of money went to the bottom, in a form of which money conveys but a faint idea. The other losses enumerated above, the French ship of the line and war steamer, the transports lost on the western coast, the many vessels of all kinds disabled, make up another million to be added to the naked pecuniary estimate of the loss. But the true way of stating it is, that the army is utterly disabled for the present, and left to no other protection than Heaven, and that valour which the British soldier is ever sure to display in the face of the greatest difficulties, the direst privations, and the most overwhelming numbers." Amongst the vessels lost was a Turkish line-of-battle ship. On the steppes of Taurida, south of Perekop, this same storm, with snow, annihilated several hundred wagons laden with corn, provisions, and munitions for the Russian army, many of whom had been hurried, without baggage, to Sebastopol to drive the Allies into the sea at the battle of Inkermann. If to further the designs of the Almighty, He had seen fit to send this fearful storm when five hundred ships were transporting 100,000 men from Varna to the Crimea, who would have dared to tell the awful tale!

If the signs are dark and portentous in Europe, so are they in America. If it is manifest that the Lord is working among the people of the Eastern Hemisphere, His workings are no less obvious among the people of the Western. No people could be ripening faster for the consummation than are the people of the United States. Having greater liberty and freedom than many of them are capable of appreciating, or worthy of enjoying, they give free play to their passions, and brook no manner of restraint. Consequently we see the American papers filled with reports of all manner of violent excesses. In the halls of Congress hard words and harder blows are passed, and it would scarcely be surprising if we heard of still harder shots being exchanged. The boiling cauldron of "Hards" and "Softs," "Nebraska" and "Antibraska" politics rages in the United States beyond comparison with anything in the Old World — beyond comparison because the emperor, the king, and the law wield the power in this half of the globe, while everybody thinks he has a right to wield it in the New World. On the rivers and the railroads, recklessness and carelessness ever and anon tell their direful tale. In the streets the deadly revolver and the reeking bowie-knife of the rowdy and the mobocrat appear to be seldom idle in all parts of the land. Throughout the country the Gadianton order of "Know-nothings" are gaining in numbers and influence, undermining the Constitution by nullifying one of its first and noblest principles—freedom to men of every clime and creed. On the prairie and in the wilderness, the roving Indian seems to be waking up to a more bitter and active hostility to the white man, and to be seeking revenge for a thousand wrongs. And to cap the climax, the Spiritualists increase in numbers and influence, and in the importance and startling character of their revelations. We hear of spiritually dictated literature, spiritually directed banking and other ordinary business, and spiritual marriages. Truly, when we look at the temperature of American society, we are led to think that if the people of the Old World die off by cramp or paralysis, the people of the New World will run stark mad with the brain fever.

In no nation upon the wide earth do existing circumstances portend so fierce and deadly a hand to hand struggle in the "perilous times" to come, as in the United States. That part of the earth is called the Lord's thrashing-floor, and most thoroughly is it fitting for its destiny. Elements of discord and strife abound, and opportunities and circumstances for their ample development are as accommodating as can well be conceived. That nation professes to be the most liberal and tolerant of all nations upon the face of the earth. The Constitution of the Union, and many of the laws of the States, are truly liberal, but often in the carrying out of them there is a most woful defection. Liberty, instead of being used for the freedom and protection of all, in the enjoyment of their rights, is too often abused by the strong in the scope which it gives them to bear down upon the weak, and is also too often prostituted to party spirit for the advancement of party purposes. Clear and undeniable instances of this abuse and prostitution are given in the persecutions and drivings of the Latter-day Saints. The Prophet Joseph foresaw that the American continent would consequently be drenched in blood. Liberty, law, order, and justice were slighted, violated, trampled under foot, and ridiculed in the mobbings and drivings of the Latter-day

Saints, and the proceedings were winked at by the rulers of the nation, until the blood of Prophets and Saints stained the land. These were but the beginnings of sorrow, for it is written that judgment must commence first at the house of God. The stream which then forced a breach in the embankment of the law, continues to steadily increase, and by and bye will swell to a foaming, raging torrent, defying all obstacles to its course, sweeping the land with irresistible fury, and spreading devastation on every hand. Those whose duty it was to fill up the breach, neglected it in the onset, and if not now, it very soon will have, grown to dimensions far beyond their skill and ability to repair. The Saints were first wasted by the outbreak, but ere the fury of the surging, boiling flood is spent, the proudest and mightiest of the land must bow before it.

Our greatest blessings, when perverted, become invariably our greatest curses. America will not present an exception in the working of this rule. The very liberty which is her boast is but the cord to strangle her, and the more ample its extent the more numerous will be its folds around her neck, and the more fatal will be the consequences. Every man in the United States fancies himself a sovereign —one of the sovereign people. So far so good. But as discord worms itself more and more into American society, every man will still, perhaps all the more, fancy himself a sovereign, and suppose that he has as much to gain, as much to lose, and as many wrongs to avenge, as anybody else. Then every one there is accustomed to the use of arms. And rifles, revolving pistols, bowie knives, &c., are far more widely distributed among the people of the United States than among the people of any other nation. These things will give to a struggle in the States a thoroughness, a personality, and an individuality unknown elsewhere. Among no other people does it appear possible for every man's hand to be against his neighbour so completely and so universally. Look at the go-aheaditiveness and energy of the Americans; look at their versatile inventive genius in devising, and their unequalled promptitude in seizing and acting upon, means and machinery that will most quickly and effectually produce the result required; look at their mixed descent from representatives of every nation on earth, bringing into juxtaposition the virtues and the vices of every tribe of the family of Adam, not forgetting the stoical fortitude and stern morality of the pilgrim fathers, nor the subtle hypocrisy and ferocious villainy of the thousands who have fled to the New World, to escape justice in the Old—all these vices and virtues, subject only to circumstantial, and often intensifying, modifications, descending as heir-looms from father to son; look at the overwhelming retribution which the Almighty invariably brings upon the nations that are guilty of shedding the innocent blood of Prophets and of Saints; and then say, whether, in all the wide world there exist a field more ample, circumstances more inviting and favourable, and signs more ominous, for a fierce, general, exterminating struggle, than in the United States. Who can say that the famous story of the battle of the Kilkenny cats, will not be re-enacted on the American Continent?

It is comforting to turn from the dark and cheerless prospects of Babylon to the more hopeful signs of the rising power and glory of Zion. Never was it more manifest that the Lord stands at the helm than at present, and never was the work more onward. For the Saints in Zion there happens just sufficient disturbance, through apostates, mobs, U. S. Officials, or Indians, to prevent them from being lulled asleep, and to keep them alive to their privileges. Led by the voice of revelation, the people in Zion can grow in knowledge that is hidden from the world, and foresee the calamities and machinations of the wicked in time to make every preparation to escape the evils and avoid the snares; gathered, through obedience to the Gospel, from every nation under heaven, they have every opportunity to bring together and improve upon the knowledge and wisdom and virtues, and cast from them the ignorance and folly and vices, of every people upon earth; dwelling in the midst of the mountains, they have every natural help to life and vigour, every circumstantial incentive to bravery and heroism and fortitude, and every inducement to careful and persevering industry; whilst their isolated position—a thousand miles from the fashions and the follies of Christendom, gives them ample room to grow and expand into a free, great, mighty, courageous, and generous people, untrammelled by the narrow Gentile notions of Babylon,

uncorrupted by the abominations of a degenerate world.

The organization of a stake of Zion at St. Louis, and another at Cincinnati, and the establishment of three weekly periodicals at St. Louis, New York, and Cincinnati, indicate that a new epoch is opening in the history of the Church on the American continent. Then the present mission to the Lamanites shows that the Lord is working amongst the remnants of His people for their salvation and exaltation, and we may indulge the bright anticipation that the time is hasting on when they will become again a white and a delightsome people, amalgamating with their brethren of the house of Israel, sharing in the blessings of the Gospel, and receiving of and administering in the ordinances, keys, powers, privileges, responsibilities, and glories of the Holy Priesthood.

And the nations, unconsciously, in their movements, help to roll on the great work. Simultaneously with the bursting of the war-storm over Europe, counsel was given for the Saints to emigrate, as fast as they consistently could, to America, whether they could go all the way to the Valley or not, while the commotions of Europe will but impel them and others to act in accordance with this counsel without unnecessary delay. And when they get to the United States, no doubt circumstances will conspire to open up their way to Zion, and also urge them to pursue it the first opportunity. Then in regard to the Lamanites, the past and present conduct of the whites to them, in consolidating them further and further in the wilderness, in opposition to past treaties not to molest them more, tends to make them forget their own clanish feuds, and look anxiously around for, and, when found, appreciate, friends that can be relied upon, with whom alliances can be formed and intercourse established, which will be honoured in righteousness and good faith, and not be hypocritically or treacherously violated.

Respecting the Jews, we will not say more, but we cannot say less, than that the prospects appear to be brightening for their return to the land of their fathers. The interest which many, both in Europe and America, are taking in Jerusalem and her children, the movement now on foot in Germany for emigration to that city, the recent partial restoration of the "latter rains" in Palestine, all token that God has not forgotten His promises, but that He is stirring up the hearts of men to prepare the way for the restoration of Judah and the rebuilding of their long desecrated temple and cities, previous to the re-investing of the Holy Priesthood in the hands of that peculiar people who were so long His oracle on the Eastern Hemisphere.

Taking all things into consideration, though to the nations the signs of the times appear to bode little good, they could not be more cheering to the sons and daughters of Israel.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 23, 1854.

"MORMONISM" IN THE UNITED STATES.—The letters in this Number of the *Star* from Elders John Taylor and O. Spencer, are peculiarly interesting, from the fact, that they show the new and important position which the work of the Lord is assuming in the United States. We hail, with increased satisfaction, the appearance, on the other side of the Atlantic, of our co-labourers in spreading the truth through the medium of the press, from the fact that we know their worth, from personal acquaintance.

We admire the title of Elder Taylor's paper—*The Mormon*, as it shows at a glance its intended character. We consider the well known energy and ability of the Editor a sufficient guarantee that that character will be ably sustained.

The tone of Elder Taylor's letter shows that the First Presidency, with that wisdom and foresight which have ever characterized their movements, have prepared in time to meet the crisis which appears to be approaching in the United States.

The time draws near when the kingdom of God must assume a more important position in the midst of the earth, and men begin to see, realize, and feel that it is indeed a kingdom to all intents and purposes, that its rulers are guided by the revelations

of heaven, and that it has a code of laws founded on the principles of eternal truth. The power to enforce these laws must increase, in spite of the corruptions of men and the opposition of the powers of darkness.

It would be well for our enemies if they would learn, by experience, the wisdom of letting us alone. Our past history surely shows that persecution has only served to increase our strength and influence, and we boldly throw out the assertion to the world that it will continue to be so in all future time.

We expect persecution, knowing that the powers of evil will oppose the work of regeneration. Christ said it must needs be that offences come, but wo unto them by whom they come. As a people we have nothing to fear from persecution, for we know of a surety that it will build us up, while it will prove the downfall of our enemies.

From small settlements in Missouri we grew into a large and well organized city, and held the political control of a county in Illinois. After our expulsion from that place into the wilderness, we fled to the fastnesses of the Rocky Mountains, where alone we could enjoy that liberty denied us by hireling priests, corrupt rulers, and a depraved people. There, through the blessings of the Almighty, we have planted the germ of a future empire. There is a well organized territory, rapidly becoming weighty in the scale of political influence. The inhabitants are vigorous, energetic, and thoroughly inured to hardship and danger. They have thus far defended themselves against their enemies, and have been abundantly able to sustain the administration of their own government, having received but little assistance from the United States.

If thus in their earliest infancy they assumed the obligations of manhood, what will be the result of maturer years? What will be the next giant stride of a power which increases the more rapidly when violently opposed? We leave these questions for the future to disclose; and our enemies to answer, if they can. We know that the kingdom is the Lord's, that it will increase while other kingdoms decrease, and that every effort of its enemies to crush it will result in their own downfall. The pit they dig for the Saints they will fall into themselves, and the principles of truth will rise triumphant over all opposition.

The approaching crisis in the United States, with regard to our doctrines and people we have been anticipating for a number of years, and it has long been a subject of fireside conversation in hundreds of "Mormon" families. The angry clouds, which, to the obscure vision of political demagogues and corrupt editors, appear to be gathering only over Utah, are big with the future destiny of the American Union.

The eagle of freedom already hovers over the home of the oppressed in the Valleys of the mountains. The genius of Liberty is departing from the American people. The escutcheon of the nation is stained with the blood of innocence. An attempted repetition of the foul deeds of Missouri and Illinois in a national capacity, and their glory will have departed. The north and south will rise up against each other, state against state, neighbour against neighbour, her peace will be taken away, and war, wasting, and desolation will prevail in all her borders.

The present is not the only crisis we are expecting. They will arise in rapid succession, for the kingdoms of this world will come into collision with the kingdom of God and the powers of life. Their relative strength must be tested, and the great battles fought which are to win the earth from the dominion of Satan.

While our enemies in anticipation gloat their bloodthirsty appetites over our long-wished-for destruction, we look calmly at the approaching storms, knowing that each in succession will precede a more glorious day to all who remain faithful in the cause of truth.

Remitting Monies.—We recommend to the Saints to make all remittances to our Office, on personal account, through the Presidents of Conferences. When it is desirable to make a transfer of money deposited here, on account of the death of the sender, the request to do so must be accompanied with a certificate of the circumstances attending such transfer, from the President of the Conference.

Persons desiring their deposits transferred to another, must send us a written order to that effect.

We deem attention to these instructions necessary in order to prevent fraud.

PROSPECTUS.

THE MORMON

Is the name of a Weekly Journal which will be published in the city of New York, by JOHN TAYLOR, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints; formerly editor of the "Times and Seasons," and the "Nauvoo Neighbour," in the city of Nauvoo; subsequently of the "Etoile du Déséret," in the city of Paris, France; and "Zions Panier," in the city of Hamburg, Germany.

THE MORMON will be devoted to the cause and interests of the "Church of Jesus Christ of Latter-day Saints," and will be the advocate of its claims, social, moral, political, and religious; and will also treat upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers, among which will be science, literature, and the general news of the day. Further than this, he has no pretensions, nor does he purpose to be bound to any particular party or interest.

To the Latter-day Saints he would say, as he is known to them, and deputed by the Presidency, the above will be sufficient. To others: that while he esteems all honourable men, and would, by all proper means, court their respect and patronage, he has no promises to make, but leaves himself at liberty to examine any principle, and pursue such a course as to him may seem best, whether moral, social, scientific, political, religious, spiritual, temporal, past, present, or to come.

The Editor would state that from his numerous correspondence in Europe, East Indies, Australia, Pacific Islands, California, Utah, and other parts of the world, he hopes to make THE MORMON interesting as a newspaper, not only to the Saints, but also to his patrons in the United States, England, Scotland, Ireland, Wales, the Isles of Man and Jersey, as well as in France and Germany.

The Editor would further state, that as our emigration will come in future by the way of the East instead of the South, and as THE MORMON will be extensively circulated among the emigrating Saints in Europe and the citizens of Utah Territory, it will be an excellent medium of advertising for Merchants, Storekeepers, Wagon-makers, Horse and Cattle Dealers, and Carriers in the West and on the route, as well as the Wholesale and Commission Merchants in the East.

A list of the prices of staple articles of several of the Eastern and Western cities, will be inserted, as well as the price current of Utah and California.

Terms of Subcription—$2 in advance.

JOHN TAYLOR.

This may certify that F. D. RICHARDS is duly authorized to act as Agent for "THE MORMON."

JOHN TAYLOR.

Mr. F. D. Richards.

Dear Sir—You will perceive by the above Prospectus that Mormonism is assuming another phase, and that we are now going to be the representatives of our own opinions, nstead of having others to represent them for us. And as I am particularly desirous to make the paper interesting, I should feel much obliged if you would write communications to "THE MORMON," on any matter of interest, social, moral, scientific, or religious; the local and political position of the country where you reside; its inhabitants, customs, manners; its arts, sciences, productions, curiosities, and religion; or any other thing that you may deem interesting, not forgetting the state of our own Church.

As a Deseretian, I am desirous to gather honey from every flower, and make "THE MORMON" a welcome visitor at the fireside of every Latter-day Saint; to be sought after by men of intelligence, and be the true representative of Mormonism in the World.

JOHN TAYLOR.

ADDRESS (for the present), post-paid, JOHN TAYLOR, EDITOR OF "THE MORMON," NEW YORK CITY, U. S. A.

St. Louis, Nov. 15, 1854.

FOREIGN CORRESPONDENCE.

ST. LOUIS—NEW YORK.

Establishment of "The Mormon"—Public Feeling—The Emigration.

St. Louis, Nov. 15, 1854.

To the Editor of the *Star*.

Dear Brother Richards—Having lately arrived in this city, agreeable to my appointment at the June Conference, I am now on my way to the City of New York—the place of my present destination; and as I perceive, by a late *Star*, that you have received the instructions of the Presidency relative to my appointment, and the future emigration, we shall be prepared to act understandingly in this matter.

I shall be happy to receive a communication from you on my arrival in New York; and as I wished to keep you advised of my doings, I thought it better to improve the present opportunity.

I should have written you news concerning the Valley, but as you will have received information through the September mail, it would be superfluous. I will merely state that the Temple Wall was completed when we left, and the foundation of the Temple was rapidly progressing; crops were tolerably good; improvements in buildings, bridges, roads, &c., were steadily advancing; and vast quantities of goods were being imported. I heard of no diseases, or deaths; in fact, there never was a more healthy people. The Saints were made happy by the Spirit of God, the peaceful influence of which broods over their habitations, and fills their hearts with joy, while peace and quiet surround their borders.

In relation to our present mission, it is indeed a new phase in the history of "Mormonism;" hitherto, with the exception of home officers, we have not meddled in politics; our missions have been strictly religious, in the view of the world; but as our religion embraces everything that pertains to the happiness of the human family, whether it relates to this life or the life to come, in time or in eternity, I presume that we shall not be out of the bounds of our religion. At any rate we are now entered fairly into the political arena, and it remains yet to be shown whether we can or cannot teach a better order of things than exists in the world at the present, an order which shall be more conducive to the wants of a degenerated world, for, politically speaking, there is as great development of old dame Babylon's confusion in the political as there is in the religious, world. At any rate, if the kingdom of God must come, and His "will be done on earth as it is in heaven," something more orderly, intellectual, and powerful must be introduced than anything that exists at the present.

From present indications it would seem that we are none too soon here. There is at the present something brewing in Washington that needs attending to—a *ruse de guerre*, that interests us materially. One of the leading cliques has been on the wane for some time; its popularity is at a low ebb, and something must be done to redeem its falling fortunes. It would seem it has hit upon the desperate expedient of gambling—the table, at Washington; the stakes, "Mormon" blood; and the territory, Utah; the winners, political emolument, of what grades I shall not at present say. For this purpose various bulletins are issued by an incognito, commencing with—"The turbulent Mormons," continued with "Mormon difficulties," "Troubles in Utah," &c., and ending with "War with the Mormons," softened down with "Polygamy," &c. Their plan is to send out meddlers, obnoxious men to promote difficulty, with an armed soldiery to sustain them, in the hopes of creating trouble, and then to raise the cry of "Mormon aggression," "Treason against government," &c. But they are fighting shadows of their own making. When they arrive, they will find those "turbulent people," planting, sowing, reaping, and quietly "minding their own business;" with no time to enter into their litigations; and if they want to see trouble, they will have to get it up among themselves. They certainly are reduced to a desperate extreme, and as certainly will fall into their own snare. Poor fools! who does not know that there has been more bloodshed, more turbulence and disorder, in any little

frontier village, than in the whole Territory of Utah since its organization! We shall, however, be prepared to meet them, on their own grounds; and when they are least expecting it, they will find a voice from St. Louis, a voice from Cincinnati, and a voice from New York.

Brother Snow expects to issue the *St. Louis Luminary* next week, and I shall as speedily as possible issue *The Mormon*, from New York City. The Cincinnati paper will not start until after the other two are established. Brother Snow's will be quite a respectable paper, and I hope to make *The Mormon* as respectable; for we "Mormons" have the vanity to think that we are quite as good as other folks. I thought I would stick out the name in bold relief, that when seen it might be known of all men. I shall have for a motto—

"It is better to represent ourselves, than to be represented by others."

The Honourable N. H. Felt, Doctor J. T. Clinton, Captain Alex. Robins, late President of St. Louis, E. K. Fuller, Martin H. Peck and Son, together with my son George, accompany me. You can see, by the above list, that our corps is quite respectable, and we are using every effort to make the paper so. We have appointed Judge Thomas to go to Washington for our correspondent there. He is a sterling Saint, and a man every way competent to obtain correct intelligence relative to the doings there. We shall also have our own reporters.

I forward with this a Prospectus, which I would feel obliged if you would have printed and sent to the Pastors and Presidents of Conferences, and the President of every Branch.

As soon as we arrive in New York, Philadelphia, and Boston, I purpose to make arrangements for the coming emigration. I have sent two brethren, on the northern route, from Council Bluffs, for the double purpose of establishing our paper, and finding out the expense, convenience, distance, and prices for emigration; others will pursue the different routes from here to the east, and I then shall be enabled to report; and on my arrival I purpose to make arrangements, as far as practicable, for such as may not be able to proceed, either to St. Louis, Cincinnati, or the Valley.

I know that a heavy responsibility rests upon you in your present position, and I would rather assist to lighten, than add to, your already onerous engagements; but we are unitedly engaged in the cause of our great Master.

Brother Richards, the cause of God is *onward!* ONWARD! ONWARD! and it cannot stop. Truth must go forth, intelligence must spread, the nations must be emancipated, and a world redeemed; and whatever parts we may be called to act in the grand drama, it will be all well, we shall gain the great goal, and inherit eternal lives.

Your brother in the kingdom of God,
JOHN TAYLOR.

N.B.—Please exchange with *The Mormon*.

J. T.

ST. LOUIS—CINCINNATI.

Prospects at Cincinnati—Conference at St. Louis—Starting of three Church weekly Periodicals in the States.

St. Louis, Nov. 14, 1854.

Dear Brother Daniel—I arrived here about the first of September, in good health, after a comfortable journey of forty-five days across the plains to Independence, Missouri. I stood guard every third or fourth night, and found no particular inconvenience in it to my health.

After spending the Sabbath with Elders E. Snow, and M. Andrus, I proceeded to Cincinnati, my home for a season. There I found Elder John Banks, in poor health, waiting my arrival. I immediately wrote a letter to brother Grove, and received answer, from his daughter Sophia, that her father had died on the 29th of August last, after some weeks' sickness, not considered dangerous until a few days before he died. His complaint was congestion of the lungs. Her letter was short, and contained nothing more of interest. Thus, at the short period of forty-eight years, he has ended his earthly career, and but three of our large family remain among the living.

I went to Canaan and Hudson on business, and was gone two weeks, and finished up my business in behalf of my children.

I found in Cincinnati some dried up fragments of a Church, the best of them only half-hearted, and had been

chased down by wolves so often that they feared that every thing that came along was a wolf. The whole number in our present reorganization is only twenty-one. There are others, who lack only some shoes, or rather a preparation of the Gospel, after which they will probably join the standard. I have paid my own board and travelling expenses thus far, to the last farthing.

There seemed to be a strong determination in Cincinnati, to shut the Saints out of all halls and eligible places of worship, but I succeeded at length in getting one of the best and most elegant halls in America, at the small price of ten dollars a day, less than half price. The little Branch of the Church assumes the appearance of fresh life and vitality, and I hope for good times in the future.

I have made diligent inquiry concerning the business of Cincinnati, and find that in ordinary times there are very many facilities for business, and the employment of Saints that may gather there. At present, however, the financial condition of Cincinnati is exceedingly embarrassed, beyond almost any former period, and the river Ohio is too low for use. But I am expecting a speedy change for the better.

I was very glad to notice, in the last *Star*, that Elder Riser, with a small company of German Saints, was expected to emigrate to the "Queen City." I shall welcome brother Riser most heartily, and all other arrangements which President F. D. Richards may appoint.

I came here to attend Conference, by request, and there has been a good and blessed season of refreshing among the Saints here. Elder Snow is setting the type for the first issue of the *Luminary*. Elder John Taylor has arrived with his company, and has preached glad tidings of good things; and now we have a prospect of a speedy publication of two valuable weekly newspapers this side of the Rocky Mountains. I also am under instruction to publish in Cincinnati the best paper in market. But it is thought best by some that I help start the *Luminary* and the *Mormon*, and then they will turn in and help me to get up a third publication in Cincinnati. Well, my heart is fixed upon carrying out my instructions to publish, but whether I shall succeed in starting it before brother Orson Pratt's arrival I do not know. I suppose he will return next summer.

From the belligerent remarks about Utah and the "Mormons," contained in many administration papers, I am led to suppose that all the Elders now in these States will find the social and political atmosphere rather tropically hot, and a little unfavourable to any who have weak lungs and a deranged appetite; but all is right. The work of the Lord is rolling on in mighty power, and none can stay its progress. All things are in angry commotion, and peace is fast leaving the inhabitants of the earth. Anarchy, plague, and progress are inscribed upon almost every part of Christendom; but the progress seems headed the wrong way. The lightning car is quite off the track, but will doubtless reach a self-made depôt ere long.

I have enjoyed my mission thus far very well. Although my stay at home was only ten months, yet I am well satisfied to have the honour of another appointment so soon, and hope and pray that I may be enabled to magnify it to the acceptance of all concerned.

Express my love and confidence to President Richards. I would like to have the *Millennial Star* sent to me regularly; also when an Elder comes to Cincinnati, let him bring a parcel of books, and charge to me.

Although I have not written to you before for some time, yet my unremitting desire ever is that you may be preserved, and partake of every rich blessing that your heart can desire. I hope to hear from you often. Give my love to the brethren in the Office, and such as may inquire after me. I shall look for you by way of Cincinnati when you come homeward.

Always remember me in your prayers, that I may be thoroughly fitted for the service of my God in all things.

ORSON SPENCER.

Daniel Spencer.

HE who circulates a false report to the detriment of another, gives ground for a true one to his own disgrace.

SCANDAL or reproach against the Saints of God is second only to blasphemy against Himself. It is base and vile to defame the bride in the absence of the bridegroom. But, lo, he cometh! for the cry of His afflicted hath reached His ears.

ISRAEL'S LAND AND ISRAEL'S PROMISES.

(*From the "Jewish Chronicle," Oct.* 13.)

There is now, and I doubt whether there ever was not, since the days of the captivity of the land, a marked difference between the land of Israel and the land of Judah. True, nature has done some of it, but not all. Why should not springs and brooks flow from the hills of Judea as freely as from the hills of Ephraim and Samaria? In form and composition they are the same; and, what is in their favour in this respect, they are larger and more in number. But they do not. Water is their greatest want. Much more artificial irrigation is needed here than further north. It is this dryness and heat of the soil that make this part of the country so much more adapted to vines and figs than further north. These thrive best in a hot and dry soil. As a general rule, we may say, the land of Judah for fruit, the plains for bread-grains and vegetables, and the hills of the nothern part of Canaan, Gilead, and Bashan, for pasturing. Like all other rules of this kind, this has many exceptions. All countries of similar latitudes to this have a rainy and a dry season. The causes for these rainy and dry seasons it is not necessary for me here to explain. But it is a thing, however, that is now well understood. The rainy season commences about the first of November, and lasts till April. During the first half of the time it rains often and hard — almost every day — generally in the afternoon. As soon as the rains commence, and the hard and baked earth is sufficiently softened to admit of it, ploughing is commenced, and the seeds are sown as the occasion requires, through the whole of the wet season. When the rains cease, sowing ceases altogether; and during the time from April to November, they have one unclouded sky. Then all vegetation, which cannot stand this drought, withers down, and its roots rest (as the roots of our plants do in winter) till the rains again commence, which is spring-time to them. Now, when things are thus situated, it must be very obvious to any one, that the longer or later the rains continue, the greater will be the amount and perfection of the produce of the land; and the shorter the time of the rain, the sooner will all be dried up, and the crop cut short.

The Israelites were often threatened by Moses and the prophets that, in case of disobedience, "the rains should be withheld." If they were withheld, they must, of course, be shortened in duration. Now, the rains that fell in the latter part of the rainy season, and especially those that fell after the usual period for them to cease, were called "the latter rains." These occasional showers, if continued through the time of the ripening of the fruit and grain, would add greatly to their abundance and perfection. The withholding of them would have the contrary effect. The withholding the "latter rains," and the promise of "their return," are things often spoken of in Scripture. These latter rains have been withheld century after century, till the land has been brought into the state that we now find it; and there can be but little doubt but that the return* of these rains again will be the means that God will employ to restore the land to its ancient fruitfulness. If we had no Scripture to bear us out in this opinion, we should be well assured of it, from the well-known scientific fact, that all soils require a certain amount of rain to carry on the decomposition of mineral matter in sufficient quantities for the annual supply of the crops. This is especially necessary in such a geological formation as the land of Palestine. So we see that there is no physical obstacle in the

* Within ten years these latter rains, as a matter of fact, have again appeared. The party who have gone from America to conduct an agricultural enterprise in Palestine, learn from the inhabitants that they have lately had showers in April, after the close of the usual rainy season, which phenomenon has not been witnessed by their ancestors for generations back. This party also bear witness to the same fact. Having been there two or three seasons, they have witnessed the fall of copious showers in April and May.

way, for God has the means close at hand, whenever the time for him to do it comes. For this event we can all adopt one of the expressions in a Jewish prayer—"The Lord hasten it, even in our day." And one fact there is, that I will mention, that looks somewhat as though this prayer might be answered, "even in our day;" for since the efforts that are now making for the improvement and settlement of the Jews in Palestine commenced, the rains have fallen more than they have for many an age before. No question is more often asked respecting this land, than "What can be done to reclaim it from its barrenness?" I know not that a better answer can be given than this—Cultivate it, and trust the God of Abraham, Isaac, and Jacob for the "former and latter rains."

VARIETIES.

THE TOURO BEQUEST TO JERUSALEM.—Gershom Kurshedt, Esq., one of the executors of the late Judah Touro, of New Orleans, has recently returned from England, which he visited with the intention of consulting Sir Moses Montefiore, in conformity to the will, as to the manner in which the views of the testator could be carried out for the improvement of the condition of his co-religionists in the Holy Land. The late Mr. Touro especially bequeathed the sum of $50,000 dollars towards this benevolent object. On consultation with the distinguished Israelite above mentioned, it was finally determined upon by the executor (if concurred in by his colleagues, and no interposition by the laws of Louisiana) to erect an hospital of sufficient dimensions for the accommodation of one hundred sick patients; and the hospital is to be further endowed with funds for their maintenance, and that of an efficient medical force, nurses, and servants. The building is to be constructed of stone, of which material Jerusalem furnishes an abundance. The design is Gothic; the size, one hundred feet front, with a proportionate depth. Besides the wards and rooms for the accommodation of all employed in the establishment and those admitted for relief, there is also a spacious synagogue provided, in which the faithful in Zion may assemble for daily worship. We understand that steps have been taken to obtain a firman from the Sultan, authorizing the erection of the hospital, and that the joint guarantees and protection of the British and French Governments have been solicited, with every prospect of success, in order that this institution shall be perpetually devoted to the objects intended by its founder.—*Missouri Republican*, Sep. 28.

EMIGRATION TO PALESTINE.—WURTEMBURG, OCT. 26TH.—We are informed of a contemplated *emigration in mass* to Palestine, the former "land of promise." The plan has already been so far matured, that it has been resolved to petition the German Diet for its intercession with the Sublime Porte to grant a tract of land for the above purpose. The origin of this idea of the great exodus is the peculiar view of the present social relations generally, and of religious life especially. Both are considered to have fallen into decay to that extent, that it is the duty and requirement of every one, to whom the will of God and his own true salvation are yet dear, to disengage himself betimes from this degenerating position. This the masses can accomplish only by turning their back to the BABEL, and gathering together in the Holy Land; there, unaffected by corrupt influences, to form a state in which the will of God, as the HIGHEST law, shall be recognized in its full power, and arrive at the desired consummation. As far as we can learn, the petition to be laid before the Diet has already received the signatures of 300 families. This intelligence is the more remarkable, since the families thus resolved to leave their fatherland for Palestine are not of the Jewish, but of the Christian faith.—*Jewish Chronicle*, Nov. 10. A letter from Stuttgard (Wurtemberg) of Nov. 18, says:—"It may be remembered, that a very numerous society was formed here some time since of persons who, from purely religious motives, propose to emigrate to Palestine. This society denominated itself 'The Society for the Gathering together of God's People in the Holy Land.' It has just presented a petition to the Germanic Diet to the following effect:—The society prays the Diet to ask the great German states to address a demand to Sultan Abdul Medjid, requiring, 1st, a grant of land in Palestine, upon which the society may found a colony; 2nd, that the society may have the right to administer the civil and religious affairs of this colony according to their own ideas, that is, conformably to the word of God; 3rd, that the persons and property of the colonists may be protected against any arbitrary proceedings on the part of the Ottoman authorities, and against all oppressive taxes; 4th, that the colonists may be exempted from military service; and, 5th, that all the colonists may have equal rights, whether they may have been formerly Catholics, Protestants, Jews, Turks, or of any other religion."—*Daily News*.

Our fashionable society in this city is a shame, from beginning to end. It is utterly unsound and unnatural—a deceptive piece of rotten wood, made to look shiny with French polish, and glittering with the phosphorescent light of corruption—a copper cent trying its best to look like a five franc piece, and, what is worse, in nine cases out of ten succeeding.—*New York Times.*

THE OLD COTTAGE CLOCK.

Selected.

O! the old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chime rang still the sweetest:
'Twas a monitor too, though its words were few,
Yet they lived, though nations altered.
And its voice, still strong, warned old and young,
When the voice of Friendship faltered.
Tick—tick! it said: quick, quick to bed,
For ten I've given warning;
Up, up—and go—or else, you know,
You'll never rise soon in the morning.

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time, with a merry chime,
The wint'ry hours beguiling:
But a cross old voice was that tiresome clock
As it called at day-break boldly,
When the dawn looked grey o'er the misty way,
And the early air blew coldly.
Tick—tick! it said: quick out of bed,
For five I've given warning;
You'll never have health, you'll never have wealth,
Unless you're up soon in the morning.

Still hourly the sound goes round and round,
With a tone that ceases never;
While tears are shed for the bright days fled,
And the old friends lost for ever!
Its heart beats on—though hearts are gone
That warmer beat and stronger;
Its hands still move—though hands we love
Are clasped on earth no longer!
Tick—tick! it said: to the church-yard bed,
The Grave hath given warning:
Then up and rise, look to the skies,
And prepare for a heavenly morning!

CHARLES SWAIN.

THE "CLARA WHEELER" put into the Mersey on the 30th November, having been driven back by stress of weather. We understand that she received no material damage, and the Saints on board were generally well, with the exception of sea sickness. After receiving further supplies of water and provisions, she again put to sea on the 7th instant with a favourable wind.

ADDRESSES.—William Woodward, Mr. Henley's, East Road, Bridport, Dorsetshire.
T. B. H. Stenhouse, 11 Grange Road, Bermondsey, London.
C. H. Wheelock, 15 Wilton Street, Liverpool.

MONEY LIST, DECEMBER 1—8, 1854.

John Price	£2	0	0
James Frewin	5	0	0
C. A. Harper	10	0	0
Simon Irwin	5	0	0
Carried forward	£22	0	0
Brought forward	£22	0	0
A. N. McFarlane	1	15	0
John B. Malben	35	0	0
	£58	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 52.—Vol. XVI. Saturday, December 30, 1854. Price One Penny.

ADDRESS TO THE SISTERS.

Dear Sisters—I feel my weakness in addressing you, but as our sister in *Star* No. 48 expressed a wish to hear from some of us, I respond to the call. I do not make the following remarks because I myself am perfect; no, I have my weaknesses rather plentifully, but I will endeavour by the help of God to overcome.

I have been thinking lately of the position woman is destined to fill, very different to what we would suppose by the way she is educated and looked upon in this land. I know that here we enjoy a freedom which is denied to our sex in some other countries, still we are sadly below the standard to which woman ought to attain. If we look at the rich, what is woman there? A mere automaton! She has no higher aim than to excite the envy of her own sex, and the admiration of the other. Alas! for poor human nature. With the poor it is as bad—woman from the cradle upwards is looked upon as something inferior to man. They never think that she has any higher aim than to be a slave, a drudge. I know there are exceptions, but this is the rule. I know that the poor have now the privilege of learning things their fathers never dreamed about, but they never think of teaching principles that will exalt them in eternity; no, such things are not thought about in this day, but women are taught that to slave and toil is the end of their creation.

But let me ask the female who has received of the Spirit of God, is it so? No, verily no, but it is our privilege "to gain perfection's God-like height;" it is ours to increase in wisdom, knowledge, and understanding, until we shall gain eternal lives; it is ours to lay a foundation for eternal exaltation in celestial glory. Yes, sisters, it is by our faithful works and aid that the kingdom of God will be built up in these last days.

Knowing these things does it not behove us, then, to be Saints, to put away all manner of evil? There is no telling what influence the conduct of an upright sister may have upon those by whom she is surrounded. If the Spirit of God rests upon her, let her be placed in whatever station she may, she will magnify her calling. In the home circle our influence is felt; if we go about our duties with cheerfulness, dispensing the fruits of the spirit of righteousness, our conduct will have its weight upon parents, brethren, and sisters, and it will not be lost—it will be like casting our bread upon the waters, to be found after many days. Let us, then, walk as becometh Saints, and show to the world that "we have been with Jesus and learned of him." Above all things let us be obedient to the Priesthood. If we are not, we can never receive the blessings promised to the faithful. They are the servants of the living God, and shall we not listen to them and obey their teachings? Let us remember, that if we refuse to do so, we refuse to listen to the voice of God; and if we do so, great will be our condemnation. But

if we obey them, we shall receive of His Spirit, enabling us to comprehend even the deep things of God.

I often think the hardest principle for the sisters to learn is sacrifice. I do not mean of time, or means, but of feeling. I have found it so myself, and I doubt not others have also. But if we cannot do this, we shall never attain to perfection. We must learn to govern ourselves, and our temper, not forgetting our tongues. I know some say their tongues are all they have to defend themselves with, but in my opinion an upright walk and conversation need no defence with the wise. And who would waste words upon a fool? No, let us learn better, let us learn to bridle our tongues, to curb our tempers, and be ready at all times to sacrifice our own feelings, rather than hurt the feelings of another. I know it is a hard thing to do so at all times, but if we will ask the assistance of the Spirit of God, we shall soon learn to overcome. Sisters, if we cannot govern ourselves, we cannot govern families; and if we have not families governed in righteousness before the Lord, where will be our exaltation? If we cannot stay the uplifted hand, if we cannot hush the spiteful word, if we cannot quell the angry thought, we shall never be worthy to reign with our Father in celestial glory. It is all very easy to be pleased when all is calm and smooth; so are the people of the world, but we have learned better things; and when trial comes along, let us meet it calmly, let us rise superior to the things of the world, for it is they that overcome that will receive reward. If we should have our feelings hurt by the brethren or sisters, let us pass it by, if we can. If we cannot, let us go and tell them about it, and put matters right, and not go and tell it from one to the other, to lessen their influence, or cause hard feelings towards them; and let us go in a spirit of love and charity, remembering that it is a "soft answer" that "turneth away wrath." If we always did so, how much misery might be saved to ourselves and others? How much hard feeling might be done away with? Besides, those we are offended with perhaps do not mean to hurt our feelings, and we ought at all times to think the best, as we are ourselves just as liable to say things thoughtlessly and hurt their feelings. But should any one wilfully wound our feelings, let us curb our temper; and if we feel we cannot answer him or her in meekness, let us hold our tongues, and not trust them to speak, lest we should add fuel to the fire. Let us sacrifice our feelings, and we shall feel all the better for it. It is a noble principle—one which, if practised, will go far towards perfection. Then is it not worth trying for? If we hurt another's feelings, let us be on hand to ask forgiveness; let us be always ready to acknowledge our faults. It is very easy to say, "I am sorry." The people of the world talk about their dignity, but what is true dignity? It is to scorn to do a mean action. It is a truly noble, dignified spirit, that will acknowledge a fault, and ask forgiveness. It not only soothes the feelings of those we have injured, but it brings peace to ourselves, that peace which can only result from a knowledge of having done our duty.

Let us also cultivate a spirit of charity; and if we see brethren or sisters stepping aside from the path of duty, let us lead them back by acts of love and kindness; and though we may abhor and detest the sin they have committed, let us give them the hand in kindness, to lead them back, and not by our harshness drive them into further transgression, lest their spirits rise up in judgment against us. Let us above all things look to ourselves, lest we be drawn aside by the allurements of the world. We ought to remember that the eyes of the Lord are upon us all the day long, watching our conduct. Let us then live so that He may be well pleased with us.

May the Spirit of God rest upon us, enabling us to do His will, and keep ourselves pure and unspotted from the world.

I remain your sister in the Gospel of peace,

ELIZA.

ALL things are good in their times and seasons; riches for the poor, poverty for kings, and troubles to try the soul of man.

ZEAL without knowledge, hasteth and is despised; knowledge without wisdom, puffeth up and is contemned; but get knowledge and show zeal, and above all get wisdom to direct thee.

SAINTS AND THE WORLD.

(*From the "Deseret News," Sept.* 21.)

We gladly publish the following timely question and answer, which are plainly handled, and have been communicated by a Saint whose observation and experience give weight to his views.

The world rank us in two classes, viz.: knaves and dupes, and verily, those who venture to associate with them on equal terms of sociability and agreement, will be found striving to mingle good with evil, repeating the sailor's prayer of "good Lord and good Devil," (if they pray at all,) and will surely give a semblance of truth to the world's classification by becoming dupes to evil, and knaves to spread evil.

The expression, *semblance of truth*, is used because the world's classification is never true, nor indeed can be, when applied to those who live as Latter-day Saints have covenanted to do, but is correct when used in reference to those who prove recreant to their profession. Continue then, as heretofore, to falsify the slanderous statements of the world by a steadfast, uniform, and upright course in the pathway of all righteousness, and never allow yourselves to be deceived by the expectation that Christ will strike hands with Belial. Let all Saints, and all their children who are old enough to understand it, read, remember, and act out the answer given to the following question—

"Great Salt Lake City,
Sept. 20, 1854.

"Mr. Editor—

"Can a gentleman of good reputation and character, not of your religious creed, be permitted to associate with your females, and enjoy the chit-chat and sociability with them that are usual in the circles of what may be termed good and genteel society in the world at large?

"ANSWER.

"Jesus says, 'Ye are not of the world, but I have chosen you out of the world.'

"If a gentleman wishes to associate with our females, let him repent and be baptized for the remission of his sins. But this alone will not insure him success, for many have submitted themselves to the ordinance of baptism, and have added damnation to themselves by hypocritically bowing to certain rights and ceremonies. with motives other than to glorify God and save themselves from this untoward generation. Let these gentlemen go forth and preach the Gospel to the nations, like the 'Mormon' Elders, without 'purse or scrip.' Let them be mobbed, tarred and feathered, and whipped a few times for Christ's sake, not for their own follies; and return after a few years' labours, clear in conscience, pure in heart, and unspotted from the world. If they could do these things, and endure, they may begin to associate with our females, and seek among them a companion and partner for the life that now is, and for that which is to come.

"It is possible that there may be females among us, that will accept the company of gentlemen who have not passed through a similar ordeal to earn a name and standing that merit the confidence of the virtuous and good. But there is no female in our Church that stands upon her good name and honour as a Saint—that respects herself, her religion and her God, that will freely mingle in the society of any, except those who are soul, body, and spirit devoted to the cause of the Latter-day Saints.

"Let no one think hard for this, for it is a matter of conscience. No man of the 'Mormon' creed will even think it hard if he is not freely admitted into female society not of his faith. He will never seek it under any circumstances; but even if he were to, he would not be likely to meet with success. It is not because the ladies of the world are not virtuous, intelligent, or refined; but it is because there is no congeniality of spirit, faith, and hope.

We would say to both male and female members of our Church, Be kind and courteous to all. Yet remember your covenants and keep them! And keep yourselves *unspotted from the world.* If you see any one in distress, Jew or Gentile, help him according to your ability, and administer to his wants. But remember that ye are not of the world, but Christ hath chosen you out of the world,

therefore the world hate you! They may profess to love you, but without exception this profession is only to ensnare and ruin you, and then, mark it, laugh at your folly and gullibility. They are not of us, and those who are not of us are not for us, and those who are not for us are against us. This is obvious, and must be remembered and practised by all who wish to reap the rewards promised the Saints."

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 30, 1854.

REVIEW OF THE PAST YEAR.—Another year has passed away, with its many interesting and important changes, and with it we close another Volume of the STAR, which, we trust, through the blessing of the Lord, has assisted to light many along the rugged pathway of life. It is with joy and rejoicing that we contemplate the rapid progress of the work of the Lord in these lands and throughout the world during the past year. While confusion, desolation, and mourning are rapidly increasing in the earth, and the power of death is becoming more manifest, the principles of the Priesthood and Eternal life are asserting their rights to save a fallen world. The great difference between these powers, which will oppose each other until one is overcome, becomes more evident each passing day.

We have had much joy in our labours since they were resumed in these lands, and we feel that the rich blessings of heaven have abounded unto us, through the prayers of the faithful, and we have been blessed in carrying on the work which was turned over to us in a healthy and prosperous condition.

In reviewing the contents of this Volume of the STAR, we find a vast variety of information in the form of historical narrative and beautiful illustrations of principle, which will be found edifying and instructive in time to come. These records of the present will be sought after with avidity, when many who are actors in the present scenes will have passed behind the vail.

The History of Joseph Smith is the history of the Priesthood on the earth during his life, and should be considered invaluable by every Latter-day Saint.

The published correspondence from various parts of the earth shows the progress, condition, and prospects of the work in those places from which it has been forwarded, and will forever stand as a weighty testimony against those who have opposed the truth. The contents of the STAR will also be a faithful witness in favour of those Elders who have been diligent, through persecution, privation, and suffering, in spreading the Gospel in the dark corners of the earth.

We feel a great degree of satisfaction in contemplating the present condition of the Conferences in the British Isles, and in reviewing the progress they have made during the past year, which renders it evident that in the administration of their affairs they are endeavouring to keep pace with the spirit of the work. Apparently unforeseen and unavoidable circumstances have heretofore burdened many of the Conferences with pecuniary embarrasments, from which, through the blessing of the Lord on their exertions, they are becoming much relieved.

From the missions on the Continent, as well as from the Conferences in the kingdom of Great Britain, we are continually receiving the most cheering accounts of the increasing faith and confidence of the Saints, and their zeal in spreading the truth, through which many of the honest in heart are being brought into the kingdom.

We see in the history of the past year the manifest fulfilment of the prophecies of ancient and modern Prophets. Those very things are passing before us to which Jesus referred when he said "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." War and pestilence are performing their mission, by faithfully doing the work assigned them. It appears as though all the fiercest passions of man had been roused and had formed an alliance with the destructive elements of wind, water, and fire, to make the earth desolate and waste. The wise of the world will find that they have been fools, when the laughter of fools is turned into mourning, and the curses of the wicked return upon their own heads.

While the Saints to some extent suffer with the evil doer, that they may learn to overcome, they should continually rejoice, knowing that their afflictions will work out for them a far more exceeding and eternal weight of glory. They should not forget that there is a God in Israel who works all things according to the counsels of His own will, and that the salvation and exaltation of all who remain faithful to the testimony of the Lord Jesus, are sure.

In the midst of festivities, the poor of the household of faith should ever be remembered. The earth is filled with misery and mourning, and the hearts of the Saints should overflow with gratitude, that they have the light of truth and revelation, to cheer their progress through present scenes of sorrow and trouble. During the present holidays, there are many vacant places in the circles of relatives and friends, familiar faces are absent, and the silent tear courses down the cheeks of many women and children, made widows and fatherless by the sad havoc of war. Many hearts feel desolate from the loss of sons and brothers who have found a grave in that tomb of thousands—the Crimea.

The past we have witnessed, and the reflective mind queries—What great events will be developed in 1855? How many thousands more will be sacrificed to the merciless ambition of kings and princes, or waste away through the gnawings of hunger, and the silent ravages of disease? Will the question of the balance of power in Europe be any nearer a settlement at the close of 1855 than it is now? How many of the nobles of the earth will be beggars, and present beggars be rulers and princes? The Lord has decreed confusion among the wicked, and the times of trouble are at hand, when kings may find their level among the masses, and crowns be at par with many things now considered plebeian. What great commercial crisis may shake the present financial systems of the world? What mighty stride of genius will demonstrate the folly of using steam, by the application of the invisible elements of magnetism and electricity as a motive power to machinery, or invent some tremendous apparatus to blow whole armies into the air at once, and entirely do away with the present slow process of killing a few thousands at a time, wounding a few more, and leaving the remainder to perish by pestilence and disease? This last invention would certainly be compatible with the spirit of this age, in which the great object appears to be, to ascertain the most efficient means of destroying accumulated masses of human life. Men live fast to do evil, and it is reasonable to anticipate that some more speedy method of getting them out of the world will be adopted by those who believe in killing their neighbours, from fear that may kill somebody else. While we, as Latter-day Saints, are fully aware that the sufferings of miserable millions must increase, from the evils which exist, we also know that the work of the Lord will roll on still more rapidly than heretofore. While in its progress it developes Priesthood and doctrines which astonish the world, they will strengthen the faith of the Saints, and show them the necessity of continual increase in every good word and work. They should

thoroughly examine themselves, and review the course they have pursued the past year, and know for themselves whether they have continually walked in the light of the Holy Spirit, and advanced as rapidly in the way of life as the wicked have in the way of death; and if not, they should renew their covenants, and commence the new year fully determined to walk humbly before the Lord, and keep all His counsels and ordinances.

We thank our numerous correspondents and contributors for past favours, and trust they will continue them in future.

The STAR for the ensuing year will appear in a new garb, which, we trust, will be an improvement, and will aid in recommending it to our numerous readers. We pray that the Lord may continually add unto us the rich blessings of the Holy Spirit, that we may be able through our little periodical to instruct and edify the Saints, and all who may peruse its pages.

ARRIVALS.—We have pleasure in announcing the arrival in London of Elder Richard Ballantyne from Hindostan, and Elder T. B. H. Stenhouse and family from Switzerland, on their way to G. S. L. City, Utah.

THE UNITED STATES AND THE AMERICAN INDIANS.

TREATIES BETWEEN THE SENECAS, SHAWNEES, AND QUAPAWS.

We learn from Major Dorn, U. S. Agent, who arrived in town on Monday evening last, that he has concluded treaties with the Senecas of Sandusky, and the mixed band of Senecas and Shawnees, and the Quapaws—three small bands of Indians residing on Grand River, immediately west of the south-west corner of Missouri, and south of Kansas territory. Major D. was appointed, by the President, Commissioner to negotiate treaties with these Indians, to obtain from them all of their surplus lands, and to settle up their annuities permanently. We learn from him that the Sandusky Senecas reserve 160 acres of land for every soul of that band, to be located in one body, and the balance of the lands are to be surveyed by the United States Government and sold; the proceeds of which are to be paid to the Indians, after deducting the expenses of surveying and selling. They are to receive $16,000 for their annuities, and also something for other benefits, which we do not now recollect.

The Senecas and Shawnees reserve 80 acres for each member of the tribe, for which the United States is to issue patents, and they also reserve 16 sections to be held as common property, the residue of the lands to be surveyed and sold on like terms with the Senecas. Their annuities to be put into one fund, and paid in four instalments. The Quapaws have made a treaty in almost every respect like the Senecas and Shawnees.

Major D. will leave in a few days, to meet the Osages, on the plains, where he hopes to be able to conclude a treaty with them. He will take an escort of troops from Fort Gibson with him. We hope we shall soon hear of his making a favourable treaty with this roving tribe of prairie Indians. Their lands lie in Kansas Territory. The Cherokees also own 800,000 acres of land in this territory, which they are anxious to dispose of to the Government.

The lands obtained from the three small bands mentioned above are very fertile and well watered, and will fall in the territory of Cherokee, and will be under the jurisdiction of the Cherokees. We hope soon to have it to record, that the three Indian territories, so liberally provided for by Mr. Johnson's bill, have all been organized.—*Fort Smith (U. S.) Herald.*

GRAND INDIAN COUNCIL.

An Indian Council is to be held at the North Fork of Canadian, on the first Monday in December, on the invitation of the Cherokees. The Choctaws, Chickasaws, Creeks and Seminoles are expected

to be present, and the object of the Convention is to protest against the bill introduced by Senator Johnson, at the last session of Congress, to create the Territories of Cha-lo-koe, Cha-ta and Mus-co-gee. A writer in the Fayetteville *Independent*, looking to the rejection of the proposition by the Convention, recommends to them, after doing so, to propose such terms as they think would satisfy the Indians, and to submit them to the Congress of the United States. Johnson's bill is everywhere regarded as one of the most liberal and just propositions which has ever been made to the Indians, and if they were wise they would accept it now, before the people of Missouri, Arkansas, Texas, and the Territories, press upon them so strongly as to force them from their homes. The Indians who now own the Territory for which our pioneers are beginning to cast longing eyes, are, to a very considerable extent, civilized. Many of them are educated and wealthy, owning large farms, and having slaves to work them, and the transition from their system of government to that of a Territory attached to the Government of the United States, would scarcely be felt by them; while they could, by the sale of the lands which they own in common, secure a vast fund for the support of the respective tribes. Eventually they would be authorised to form one or more States of the Union, and in this way the race might be continued for many years to come.—*Missouri Republican*, Nov. 21.

VARIETIES.

Words and Phrases peculiar to America.—*Chores:* Small work of a domestic kind; such as carrying wood and water, milking and looking after the cattle, &c. *Posted-up:* Having a perfect knowledge of anything. *Freehanded:* Free from debt, and possessed of property. *Mush:* The meal of Indian corn boiled in water, like Irish stirabout. *Cave in:* To submit or be convinced in argument. *Baggage:* The clothing and other conveniences carried by a traveller. (In England called luggage.) *Oak Openings:* A park-like country, with stunted trees, called burr oaks. *Gotham:* A name often given to "New York City." *Running for an office:* Means (in English) *standing* as a candidate for one. *Ragged:* Strong and healthy. *Dicker:* To exchange, barter, or trade. *Hurt:* Used for taint, "as the meat is hurt." *Sparking:* Means courting or flirting. *Scrawny:* Thin or poor, applied to cattle chiefly. *Straighten your hair:* To express arranging, dressing, or fixing it.

Vulgar Superstition.—A singular case of vulgar superstition came to light at Yeovil last week. Some men were cleaning out the Ram Park pond, and at the bottom, a workman named Swatridge picked up a pickle-bottle containing figures and signs which at wo[illegible] stamped it as a device of witchcraft. Three figures of the human body, fashioned lo[illegible] of gutta percha and some other substance, and stuck all over with black pins, were [illegible]e bottle. There was writing at the back, denoting that the figures were intended to [illegible]esent persons, and that the artist consigned them to "sudden destruction, legal and moral," &c. The sign of the planet Saturn was made on the breasts of these unfortunates. There was also a flat piece of lead in the bottle, with cyphering and other marks on it, no doubt of great significance, but we don't know what. The men whose effigies were treated in this way are police constables, and have probably in that capacity rendered themselves obnoxious to some one who determined to serve them out, with the devil's aid. —*News of the World*, Sep. 24.

Ours is an age of comparative mental activity. Books, sermons, and lectures abound, and "the world" is said to be rapidly supplanting ignorance by knowledge; though, when closely scanned, it is found that less than a fourth of the human race are this day making any conscious progress, while the great majority are sunk in deepest darkness. And even here, where volumes, treatises, and tracts are being multiplied so rapidly, and so many are running to and fro as dispensers of light and truth, it is deplorably true that the knowledge most needed by the vast majority—practical knowledge of their own complex physical, moral, and intellectual nature—has no tract societies, no missionaries, devoted to its dispensation, and is very slowly and scantily disseminated. In this year of grace, 1854, and under the full blaze of Christianity and Civilization, there are probably as many debauchees, gluttons, and sots as there ever were, and many thousands who commenced this very year sound in bodily constitution and uncorrupted in morals will close it ruined in health and character, and doomed henceforth to lives of vicious indulgence and to deaths of agony and shame.—*New York Tribune*, Aug. 5.

A LIAR betrayeth his own folly, and a slothful man is a debtor to himself.

WITHOUT faith and enterprise, nothing is begun; without patience and perseverance, nothing is finished.

A YANKEE, who came over to the mother country some time ago, was asked on returning how he liked Great Britain. "Well," he said, "England is a very nice country, exceedingly fertile, well cultivated, very populous, and very wealthy; but" continued the Yankee, "I never liked taking a morning walk after breakfast, because the country is so small that I was afraid of walking off the edge."

TO THE "MILLENNIAL STAR."

Since Truth is thy light, *Star*, then long brightly shine,
Far and wide may thy beams clearly play,
Reflecting in fulness those pure rays Divine,
The words of Life only display.

Like the earth's radiant planet—the fair Queen of Night,
Thou vauntest no rays all thine own:
Thine are borrow'd, like her's, from the true source of Light—
The glorious, the "all-righteous SON!"

Meteors gleaming are seen o'er the face of our land,
Some fierce, others mild, bright, and clear;
False all! yet, concent'ring, they boldly make stand,
And e'en Truth 'neath their glance seems to fear.

Through the thick mists of error, like suns they appear
To the eyes shrouded long in deep night;
Though bewilder'd, they trust, till the heart feels the sear,
And the soul's fondest hopes meet the blight!

Star! shine brighter still! call round friends to thine aid;
Let pure oil feed the torches they bring;
Then swift from our skies ev'ry meteor shall fade,
And our land Error's pall from her fling.

For the cause thou upholdest, may hearts pure and strong
Gather round, and rich gifts o'er thee shower,
Whose fragrance and freshness shall bear thee along,
And chase ev'ry cloud that may lower!

Liverpool. TYPO.

ADDRESS.—Daniel Tyler, Mon. Fritzsche, Rue des Allemands Dessous 50, Genève

MONEY LIST, DECEMBER 8—15, 1854.

Henry McCreery	£20	0	0	Brought forward	£47	[illegible]	[illegible]
Josiah Rhead	5	0	0	John M. Browne		[illegible]	[illegible]
Edward Frost	4	0	0	Joseph Akers		[illegible]	[illegible]
John B. Pears	10	0	0	John Miller		[illegible]	[illegible]
Josiah Holmes	5	0	0	Samuel Gentle		4	15
John B. Pears (per Thomas Young)	3	6	9				
Carried forward	£47	6	9		£62	1	9

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LIVERPOOL:
EDITED AND PUBLISHED BY FRANKLIN D. RICHARDS, 15, WILTON STREET.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

VOLUME XVII.

GATHER MY SAINTS TOGETHER UNTO ME; THOSE THAT HAVE MADE A COVENANT WITH ME BY SACRIFICE.—*Psalm* l, 5.

Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY.

1855.

ENTERED AT STATIONERS' HALL.

PREFACE.

The blessings of the Lord have enabled us to conduct the *Star* through the vicissitudes of another year, and present to our readers the Seventeenth Volume complete. Our great object has been to subdue the prejudices of the world, instruct the Saints, strengthen the feeble, bind up the broken hearted, mark the progress of the kingdom of God, and the efforts of the powers of darkness to subvert it, reprove wickedness among high and low, and throw a beam of light upon the path of those who wander in darkness.

It is easily discernible that the events which we are called upon to record each passing year, grow bigger with interest, more potent in their effects, and more decidedly indicate the approach of that great crisis in the Latter-day work when the Saints will become a nation whose power will be acknowledged in the midst of the earth. While the Saints are increasing in wisdom, righteousness, and power, the world are growing in wickedness and the abomination that maketh desolate.

The importance of the Gathering forces itself upon the attention of every Saint who has the Spirit to discern the signs of the times. The great burden of our labours the past year has been to instruct the Saints in this important subject, to give assistance when we could, and show them how, through diligence and faithfulness, to aid themselves in accomplishing their deliverance.

The work is the Lord's, and whatever we and the many co-labourers with us have done in weakness, we pray that He will sanctify and bless it, to the accomplishment of His glorious purposes.

Editor.

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XVII. Saturday, January 6, 1855. Price One Penny.

Manufacture of Iron in Utah.

The manufacture of iron is an object of vast importance to any country where it can be entered into, and to none more so than to Utah Territory, situated as it is in the midst of vast plains and mountains, several hundred miles from any of the great channels of commerce.

There is probably no country in the world that so richly abounds in mineral resources as this, and in which, at the same time, they may be obtained with as little labour. There are fewer countries still, which have such a variety of minerals, adapted to the wants of civilized life, in so limited an extent of country. Among the most prominent of these are iron and coal, which nature has thrown out to view, as if inviting man to use them for his benefit. Iron ore, especially, is strewn about in rich profusion in many parts of Iron County, varying in quality from ten to eighty per cent.

About eight miles west of Cedar City commences a chain of mountains, many peaks of which are composed almost entirely of rich iron ore, which is strewn about their bases in fragments of every size. With a view to the final establishment of Iron Works in the immediate vicinity of this ore, the settlement of Parowan was founded in January, 1851, and was established for farming purposes, some twenty miles from the anticipated locality of the Iron Works, in order to serve as a source of supply to those who might be engaged in them.

The first year, this settlement, under the wise counsel of Elder George A. Smith, endured the rigours of a mountain winter, without houses, and laboured with the most untiring diligence to build habitations, construct a fort for defence, and raise grain.

In the winter of 1851-2 a few families, mostly from Parowan, established the settlement now called Cedar City, on Coal Creek, about eight miles from the iron mountains, and two miles from the mouth of Coal Creek kanyon, which at that time was accessible only to footmen, but in which there had been very limited discoveries of coal. The first winter was necessarily occupied by the settlers in building houses to shelter them from the storms. These houses were put up in the form of a fort, with the intervals between the houses picketed, to serve the purposes of defence.

This was the first direct commencement of operations which have thus far been watched with great interest, and which are expected in future to exert a great influence on the future growth and prosperity of the settlements in the mountains. Here were a few determined men buffeting the storms of winter, with no shelter but their wagons for themselves and families, dependent upon the stores of a weak settlement for supplies of bread, with no capital but their labour, and no resources but the crude elements of nature. The iron ore was there in rich

abundance, but its very richness seemed an objection to many experienced workmen. There were indications of coal in the mountains in almost inaccessible places, but no vein of it had yet been discovered that would pay for working. Materials for building furnaces appeared to exist, but everything remained to be tried by the slow process of experiment, in order to establish a basis for permanent operations.

After struggling through the winter of 1851-2, in which all possible preparations were made for the labours of the coming season, the summer of 1852 was spent in raising a little grain for the future sustenance of the settlement, making a temporary road into Coal Creek kanyon, hunting up, selecting, and experimenting upon the materials which surrounded the settlement, and constructing such works as the means of the settlers permitted, or circumstances seemed to warrant.

We will now make a few extracts from the Records of the Deseret Iron Co., as a further continuation of its history. The following Report of Erastus Snow and Franklin D. Richards, General Agents and Managers of the Deseret Iron Company, was presented to their first General Meeting, held in Cedar City, Nov. 1853—

"'Brethren of the Iron Company—Considering the confusion of the Indian war now upon us; that the Company has had no office, in which to transact its business, or preserve its papers; and that for a length of time the Clerk was without a house to shelter himself or the books; it could scarcely be expected that we could furnish a correct and complete report of the Company's business, transacted during the past year; but in this we have been more successful than we had anticipated. Our labours on behalf of the Company commenced previous to its organization, when we were in England, and about to return from our missions in Scandinavia and Great Britain. We had received the Sixth General Epistle of the First Presidency, calling upon the Presidency of the Church in Europe to organize a Company of brethren for the manufacture of Iron in Utah Territory, and we felt that we could not return to our homes without accomplishing something in favour of this important object.

"'We commenced our operations at the Special General Conference of April 6th, 1852, in London. We here obtained of the Presiding Elders the addresses of our wealthier brethren in different parts of the empire, and spent most of that month in visiting them, and various iron works in England, Wales, Ireland, and Scotland, obtaining all general information on the subject of making iron from magnetic and other ores, but especially labouring with our brethren who had means, the Lord labouring with us by His Spirit, to show them the importance of the work we had undertaken. We found a general readiness on their part to receive our counsel, and employ their funds as we thought best for the making of iron in these valleys.

"'On the 28th and 29th of the same month, at 15, Wilton Street, Liverpool, we succeeded in organizing the present Company, with a subscription of Four Thousand Pounds Stock, to be paid in on or before the 1st of January, 1853; for particulars of which, we refer you to the minutes of those meetings on the first pages of the Company's Records. It was at that meeting that we were constituted Agents and Managers for the Company, agreeable to the constitution then and there adopted. On the 8th of May following, we left England, and on our arrival in August, we reported the organization of the Company to the First Presidency, who approved of what we had done, and advised us to establish works in Iron County as early as our means would allow.

"'There being no funds in the Company's Treasury, and as subscriptions of stock could not be made available under about one year, and being anxious to set the business of the Company in operation without delay, we proceeded on our own credit to loan money, and with money and credit to purchase the goods with which we commenced the business of the Company in this county.

"'On our arrival in Iron County, in November following, it seemed to us advisable, in order to promote the best interests of the community, to associate with us the interests and labours of those brethren who were already endeavouring to lay a foundation for the development of the mineral resources of this county; and finding them inclined to unite with us, we negotiated, on behalf of the Company, the purchase of a small Blast Furnace, with the apparatus attached, which they had erected on Coal Creek, for the purpose of experimenting on the ores, to-

gether with their right and interest in the Coal Mine of Coal Creek kanyon, for the sum of two thousand eight hundred and sixty-five dollars and sixty-four cents.

"'We next secured to the Company a tract of land extending from Cedar City to the mountains eastward, embracing the numerous water privileges on Coal Creek.

"'We also endeavoured to concentrate the efforts of all the brethren in any wise acquainted with the manufacture of Iron, and appointed John C. S. Smith to superintend their exertions in experimenting on the ores.

"'The unusual severity of the winter, and the consequent difficulty of obtaining coal from the mines in the kanyon, induced the use of charcoal and dry pine wood, large quantities of which were used, in varied proportions, during a series of experiments in the winter and spring following.

"'The metal produced by these experiments embraced almost every variety of iron.

"'The first wares made from this iron were a pair of 'Dog Irons,' cast from a small cupola on the —— day of March last, which were exhibited at the General Conference, on the 6th of April, in Great Salt Lake City.

* * * * *

"'The Territorial Assembly having granted our petition for the incorporation of the Company, and for appropriations to aid in opening the coal mines, we thought it advisable to postpone further experiments with the furnace, and direct the energies of the Company to the opening of the coal mines, and working a road to them. An extensive and excellent mine of coal was opened in the mountain, seven miles east, and a good road made to it. Active preparations were on foot for putting the blast to the furnace, when an Indian war broke out about the last of July, which suspended further operations.

"'On the 3rd of September, a terrible flood from the mountains swept down Coal Creek, carrying before it all bridges and dams, completely inundating the site of the works, and sweeping off much of the Company's property. The dam has since been rebuilt and other breaches repaired, which will allow of the works being soon put in operation. The flood admonishes us of some of the difficulties to be encountered in supplying the furnace from the mines of Coal Creek.

* * * * *

"'By our last advices we are informed of the accession of new members, the subscription and payment of additional stock, and a general increasing interest in the Company's welfare throughout the British Churches, much of which may be justly attributed to the zealous labours of their President, Samuel W. Richards. We doubt not, when the Treasurer's Report shall reach us, that it will be, as all his former advices have been, most cheering and satisfactory. Our drafts upon the Treasurer have been promptly paid, and in addition to the amounts expended in this county, we have purchased through our agent—Vincent Shurtleff, and brought to this place, a stock of goods for the use of the Company, which will soon be exposed for sale in this city.

"'The total amount of funds received by us from the Company, as shown in the debit of our account is	$10704.29
"'The total amount by us paid out is	10440.44
"'Add to this, amount credited Stock Holders, as paid by them on Stock	4003.91
"'Which shows the amount of business done in the Territory the past year to be ...	14444.35
"'The amount drawn from the Treasury by our Agent—V. Shurtleff, and paid out for merchandize, transportation, &c.	7611.36
"'When added will show the amount of the Company's business in America to be ...	22055.71
"'The amount of Company's indebtedness is	4823.38
"'The amount due the Company on Book account...	934.34
"'There remains in our hands as appears by the difference of Dr. and Cr.....	263.85
"'To which add the estimated income from the merchandize and teams	15000.00
"'Shows the available means of the Company in this county to be	16198.19
"'From this deduct the Company's indebtedness	4823.38
Leaves	11374.81

in the hands of the Company's Manager with which to prosecute their business.

"'In submitting this digest of its affairs, we feel to congratulate the Company upon the favourable auspices under which we are permitted to retire from the responsibility of the sole management of its concerns, and it is with a lively sense of gratitude that we acknowledge the blessings of our Heavenly Father upon our labours, in crowning them with such abundant success.

"'ERASTUS SNOW, } Agents and
"'F. D. RICHARDS, } Managers.'

"The Report having been laid before the Meeting, President Snow said—We now present ourselves before you, to know whether our labours and services are accepted, and are satisfactory to the Company; and if so, will they release us from further labours and duties as their Agents and Managers?

"ISAAC C. HAIGHT moved—That we accept of the Report of brothers Snow and Richards, and their services rendered to the Company, and return them a vote of thanks for the same; also that they be discharged from further duties, as General Managers of the Company; which was seconded and voted unanimously.

"PRESIDENT SNOW, on behalf of brother Richards and himself, tendered thanks to the Company for having accepted their services.

"The reading of the Charter being called for, the Secretary read it, which is entitled an Act to Incorporate the Deseret Iron Company, and is written in full on the Company's Records.

* * * * *

"PRESIDENT SNOW asked the members present, whether it was their wish to adopt the new Charter, and organize under its provisions.

"F. D. RICHARDS introduced the following resolution, which was read and unanimously adopted—Be it Resolved, by the Deseret Iron Company: That we gratefully acknowledge the favour of our Territorial Assembly, in granting us a Charter, and in otherwise seconding our efforts for the manufacture of Iron, by granting appropriations for the opening of mines and roads to them; and that we now accept, adopt, and organize ourselves under the provisions of the Charter, as approved January 17th, 1853, invoking the blessings of our Heavenly Father upon all our acts.

"The PRESIDENT then called for the number of voters present, and the number of votes they were severally entitled to cast under the new Charter.

* * * * *

"HENRY LUNT presented the following Resolution, which was read and unanimously adopted—Resolved: That we proceed to elect the Officers, provided for in the Charter, in the following manner, viz., each Stock Holder present shall call out the name of the person he votes for. The Clerk shall write down the name of the voter, with the number of votes to which he is entitled, and name of person voted for. When all have voted, the Clerk shall count the number of votes for each candidate, and the person having the majority of votes cast, shall be declared by the President duly elected.

"Erastus Snow stated that the Meeting was now ready to proceed to the election of Officers."

After the votes of the share holders had been cast for the several officers of the Company, the following persons were declared elected—Erastus Snow, President; Franklin D. Richards, Secretary; Thomas Tennant, Treasurer; and Isaac C. Haight, Vincent Shurtleff, Christopher Arthur, and Jonathan Pugmire, Trustees.

"PRESIDENT SNOW then asked all the members of the Company present, if they felt to concur with the voters in the election of the aforementioned officers; and if they did, to signify it by the uplifted hand; which they did unanimously.

"The PRESIDENT continued — The Company being organized by the election of these Officers, it will be their duty to file Bonds with the Clerk of the County Court, with good and sufficient securities, for the faithful performance of their duties; and submitted the following Resolution, which was unanimously adopted by a vote of all the members present—Resolved: That the President and Secretary be required to give Bonds in the sum of ten thousand dollars each, the Treasurer in the sum of fifty thousand dollars, and the Trustees two thousand dollars each, with such securities as shall be approved of by the Clerk of the County Court.

* * * * *

"The foregoing Minutes of the First General Meeting of the Deseret Iron Company, together with the Report of their General Agents — Snow and Richards, having been read and approved by a vote

of the Company, it was moved, seconded, and unanimously voted that this General Meeting be adjourned until the first Monday in November, 1854.

"ERASTUS SNOW, President,
"F. D. RICHARDS, Secretary,
"HENRY LUNT, Clerk.

"November 26th. The Board of Directors, and other members of the Iron Company, met at the house of Jonathan Pugmire, and adopted the following Resolution—Resolved by the Board of Directors of the Deseret Iron Company: That Isaac C. Haight be and is hereby appointed General Manager of the Company's affairs in this county, and that he be and is hereby authorized to transact all business belonging to the Company, in its name and behalf, as he may be instructed by the Board of Directors, or, in the absence of instructions by the Board, as he shall be instructed by the President of the Company. And be it further Resolved: That he be required to file in the Office of the County Clerk, Bonds, with approved security, in the sum of ten thousand dollars, in addition to two thousand dollars as Trustee, for the faithful performance of the duties assigned him.

"ERASTUS SNOW, President of the Board,
"F. D. RICHARDS, Secretary,
"HENRY LUNT, Clerk."

During the winter of 1852-3, great quantities of charcoal and pitch pine wood were prepared with a view to put the furnace into operation in the spring. This was done during a second visit of Messrs. Snow and Richards, in the latter part of April. The result proved most conclusively that that kind of fuel would not answer the desired purpose, as only small quantities of iron were produced at comparatively great expense, although generally of good quality.

The expenditure of the Territorial appropriations for the benefit of the Iron interest was placed at the disposal of Governor B. Young, and President E. Snow was the bearer of instructions from him to appoint persons to expend the appropriations as designed. Messrs. James A. Little and Philip K. Smith were designated as the persons to carry out this object. They commenced operations immediately, and in the course of ten days several veins of coal were discovered. Their attention was ultimately directed to one which was traced for several miles on the precipitous side of a mountain, at a great elevation above the valley. This vein proves to be of excellent quality, with seven feet of pure coal, and about two feet more separated from the main body by thin strata of rock and fire clay. This coal bank is within about seven miles of the Iron Works. After its discovery there seemed to be nothing needed but a suitable furnace, and a proper combination of material to produce iron in any desirable quantity. In about two months after the discovery of this coal bank, it was opened, a quantity of coal was dug, and a good wagon road made to it, at an expence of some 6000 dollars, which, in this country, appears extremely trifling for the attainment of so great an object.

Immediately after the completion of this work, news reached the southern settlements, that an Indian war had commenced; and all the energies of the settlements were necessarily directed to making every possible preparation for self defence, such as moving in the small settlements, fortifying the larger ones, securing the grain and hay for winter, with many other important items.

These events occupied the remainder of the season, until some time after the meeting of the Iron Company, the report of which we publish. Although great exertions were made by the Company, under its new organization, to obtain a quantity of coal in the winter of 1853-4, but little was accomplished, on account of the accumulations of snow and ice in the kanyon, which rendered the coal mine almost inaccessible. In the spring the furnace was again put into operation, however, with but little success, as, in addition to the original imperfections of the materials with which it was constructed, it had become much impaired by repeated experiments.

In order to give our readers an idea of the present condition of the Works, we here insert a portion of a letter from the Manager, brother I. C. Haight—

"Cedar City, Sept. 24, 1854.

"Dear Brother—Knowing that you feel a great interest in the prosperity of

the Redeemer's Kingdom, and in everything that tends to build up the same, I thought you would like to hear from Cedar City, and the Deseret Iron Works, and of its prospects. I therefore write you a few lines, giving you a short account of matters with us.

* * * * *

"The foundation of a new furnace was was laid about the 25th of May, twenty-one feet square, of red sand stone, carried up perpendicularly twelve feet above the ground, then tapered eighteen feet to the top. The tunnel head is eight feet, making the furnace thirty-eight feet to top of tunnel head. It is six and a half feet in the boshes, three and a half feet at tunnel head inside, and thirteen feet square outside. The lining is of porus sand stone, that will stand the fire well. The cause of lining with rock is that we can get no fire brick that will stand. The hearth is of grey sand stone. It took some six hundred and fifty tons of rock, and cost $3782.45. The particulars of the furnace, brother Elias Morris, who was the Architect, will give you.

"We have also enlarged the water wheel four feet, and made circular cylinders three and a-half feet in diameter, which also are completed. They work admirably, and will give a blast of two and a-half pounds to the square inch.

"The furnace is also completed, and is said, by those who have seen it, to be as good a furnace as they ever saw in England, or any other country. The blast pipes are not yet finished, but will be by the time the furnace will be heated ready for the blast.

"We are also building six coke ovens, of the same kind of rock as the furnace; and after they are finished, I intend to add six more, with which I am in hopes to supply the furnace with good coke, and make good iron.

"We all feel sanguine in the expectation of making iron this winter. We want a good engine, and then I think nothing will hinder us. I hope the brethren in England and Wales will come forward to our assistance, and take shares, and send an engine and goods to help us. A little assistance now would do us a deal of good. The brethren of Parowan and this place are uniting their small means to take shares and help us along. Most of the hands are willing to work as long as they can keep spirit and body together. And if we could only get clothing for them, they would do very well.

* * * * *

"With the best love and wishes to all the Saints, to the brethren in the Office, and to yourself in particular,

"I remain your fellow servant,

"I. C. HAIGHT.

"Elder F. D. Richards,

"Liverpool."

In addition to the letter from brother Haight, we have also received one from brother Elias Morris, who superintended the construction of the new furnace, which gives a minute description of its proportions and construction, and which will be preserved for reference, but would not probably be interesting to the general reader.

We have now given a short history of the operations of the Deseret Iron Company, but it is still a very imperfect account of the privations, sacrifices, and labours that have been endured in the effort to establish this important branch of industry. Like everything else commenced or accomplished for the benefit of this kingdom, it has called forth the energies, prayers, and faith of the Saints. As every enterprise must prosper which is necessary for the progress of the Lord's people, so we believe this will, notwithstanding the difficulties which have hitherto surrounded it. With a little more experience in combining the new class of material, and perseverance in sustaining those engaged in the work, we feel assured that iron will soon be produced in sufficient quantity to commence supplying the wants of Utah, and make a profitable return to those who have made investments in the Company.

The Lord has established His people in the mountains in a place fitted and prepared for them, where they must become capable of sustaining themselves independent of the Gentiles. With this view He, through His servants, is urging upon the people the necessity of manufacturing everything which is necessary for their comfort and well being.

Considering the difficult circumstances under which the Saints have been placed, far from resources, which has compelled them thus far to devote the most of their labour to supplying the more urgent wants of nature, much has been done towards manufacturing many useful articles, such

as clothing, leather, paper, combs, sugar, &c., which must, however, progress slowly until iron can be more easily obtained.

We feel to urge upon all who desire to build up Zion, and have capital in their hands, to appropriate, if possible, a portion of it to strengthen the operations of the Iron Company the coming year. Now, in its infant struggles, is the time to assist it, that it may the sooner arrive at manhood, and be capable not only of sustaining itself, but of materially assisting to bring about the purposes of the Lord upon the earth.

We may anticipate that the new furnace will operate successfully, but whether it should or not there is ample room for the profitable investment of capital. Iron can be made in Utah, for it has been done, and we feel that it will be done in future in an ample and satisfactory manner, inasmuch as it is necessary to aid in accomplishing the designs of the Lord.

In closing this subject for the present, we will introduce the words of President Young, while speaking of the great difficulty and expense of getting the materials together for manufacturing sugar—"We shall never give up what we list to perform. The Lord guiding and directing us, we shall continue our operations, until we manufacture everything we wish to eat, drink, and wear, in the midst of these mountains; so that we shall not be under the necessity of going to any other place in the whole earth, to get anything we wish to consume."

History of Joseph Smith.

(*Continued from page 792, Vol. XVI.*)

[March, 1839.]

Sunday, 17th. Extract from the minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Quincy, on the 17th of March, 1839; Brigham Young was unanimously called to the chair, and Robert B. Thompson chosen clerk—

Elder Young then arose and gave a statement of the circumstances of the Church at Far West, and his feelings in regard to the scattering of the brethren, believing it to be wisdom to unite together as much as possible in extending the hand of charity for the relief of the poor, who were suffering under the hand of persecution in Missouri; and to pursue that course that would prove for the general good of the whole Church, who were suffering for the Gospel's sake; and would advise the Saints to settle (if possible) in companies, or in a situation so as to be organized into Churches, that they might be nourished; and fed by the shepherds; for without, the sheep would be scattered; and he also impressed it upon the minds of the Saints to give heed to the revelations of God; especially the Elders should be careful to depart from all iniquity, and to remember the counsel given by those whom God hath placed as counsellors in His Church; that they may become as wise stewards in the vineyard of the Lord, that every man may know and act in his own place; for there is order in the Kingdom of God, and we must regard that order if we expect to be blessed.

Elder Young also stated that Elder Jonathan Dunham had received previous instructions not to call any Conferences in this State, or elsewhere; but to go forth and preach repentance, which was his calling; but contrary to those instructions, he called a Conference in Springfield, Illinois, and presided there, and brought forth the business which he had to transact; and his proceeding in many respects during the Conference was contrary to the feelings of Elder W. Woodruff and other official members who were present. They considered his proceedings contrary to the will and order of God.

The Conference then voted that Elder J. Dunham be reproved for his improper course, and that he be advised to adhere to the counsel given him.

And after transacting various other business, Elder George W. Harris made some remarks relative to those who had left us in the times of our perils, persecutions, and dangers, and were acting against the interest of the Church, and that the Church could no longer hold them in fellowship unless they repented of their sins, and turned unto God.

After the Conference fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the Church of Jesus-

Christ of Latter-day Saints, viz.: George M. Hinkle, Sampson Avard, John Corrill, Reed Peck, William W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and several others. After which, the Conference closed by prayer.

BRIGHAM YOUNG, President,
ROBERT B. THOMPSON, Clerk.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 6, 1855.

THE NEW YEAR. — Before the present Number of the *Star* has reached its fixed position in the moral firmament, the New Year will have dawned upon our readers. The revolving spheres in their relations to each other are hastening on the fulfilment of the prophecies concerning the building and redemption of Zion, and the appearing of the Lord in His glory.

All the self-denials, the persecutions, the journeyings, the prayers, the hardships, the sacrifices, the tithings, the consecrations, the endowments, and in short all the exertions of the faithful Saints tend to the accomplishment of this. The outside pressure of the world urges the Saints to faithfulness, and to increase their fellowship with God, that they may obtain of His Spirit, which shall enable them to stand, while all who are not fixed upon the rock of revelation will be swept away with the refuge of lies, by the brightness which will precede the coming of Christ, with the glorified Saints, to reign on the earth. During each successive year the contrast between the ways of God and man is being astonishingly increased, and it behoves the righteous to hasten themselves towards the chambers of the Lord, if they will have shelter in the storm of His wrath. Those who sleep upon their watch will find, when they wake, that the Bridegroom has entered in and the door is shut. They who walk in darkness at noonday will find, when the night cometh, that they have not the oil of God in their vessels, when there is no longer time to go and buy. The wise will understand, and will cheerfully give all he has for the field which contains the pearl, and then faithfully dig till he finds it. The way to eternal lives is more and more visibly the way that comes up through great tribulation, and that brings to its travellers purity and cleanness before God.

They who hunger and thirst after righteousness will press their way forward, and from the new year, with renewed zeal, until they are filled with the abundance of peace and truth, and their souls are satisfied with the goodness of God. To obtain this, they must keep their faces set like a flint Zion-ward, defying all opposition, until in the House of the Lord they learn of His ways, and begin more perfectly to walk in His paths.

Zion lengthens her cords and strengthens her stakes, and it will cheer those who can only gather in part, to know that they can sojourn in one of her stakes until they can proceed to the mountain of the Lord's House.

As a lighted fire appears small, and affords little warmth, at a distance, while in its immediate proximity its influence may be insupportable, so the fire which the Lord has kindled in the earth appears most desirable to the faithful in the British Isles and other distant lands; a gradual approach will better enable many to endure the expanding, smelting process, than too sudden a transition from the native state. That

He should be a refiner and purifier of His people, was the promise of God; and for this purpose the Saints separate themselves from the world, and gather together, that they may be tried as gold, seven times in the fire. But alas! how many withdraw from the furnace, with their virtues and vices still unseparated, themselves unrefined; on the contrary, hardened, and consequently less fit than before for the chosen purposes of heaven. What progress have the Saints in all the world made during the past year?

The word of the Lord is to gather, and while the spirit of gathering burns within us, we are also aware that it fills the bosoms of thousands of the Saints. We feel that the Lord has indeed heard the cries of the oppressed of His people, and is opening the doors for their deliverance. The time has more fully come for the strength of the Lord's House to be gathered together into the bonds of the Everlasting Covenant, the obligations of the Priesthood, and the cementing power of the Holy Spirit of Promise, that the powers of darkness may be overcome, the wicked destroyed, and Satan be bound until the purposes of the Lord are accomplished.

The sooner the Saints unitedly walk up to this and every other command, they will find the channels of communication open with the heavens and the world of spirits, that all who will may partake of the joys of everlasting life, from Adam down to the last heirs of mortality that will have the privilege of working out their salvation on this earth.

The Saints know, by the testimony of the Spirit within, that America is the land where the Kingdom of God is first to be established, where the house of the Lord is to be reared, and an ensign raised to the nations, and where the physical, social, and political influence of His Kingdom is to be first developed.

It may be asked—Do the Saints need urging to leave this land? Many do not, but rather their ardour needs tempering with judgment and discretion, that they may not by too much haste fail in accomplishing the object they so much desire. There are many who, if they had studied economy a little more, and had not, when the Lord blessed them, spent their means in endeavouring to keep up a style of living calculated to compete with their neighbours who understand not the blessings of the Gospel, but labour to gratify the pride of this world, might have been in Zion long ago, enjoying its blessings and privileges.

Nearly allied to this class is another portion of the Saints, who feel it almost impossible to go until the husband has an ample supply of clothing, the wife a few more fine dresses, and they must have some nice things to make them comfortable. Such persons show at once that they have but little confidence in themselves, or faith in the Lord and His work. If they expect to always find fine clothes and comfortable things in the road to salvation, they had better remain where they are, for the Lord's work will go on just as well, and perhaps a little better, without than with them. If such persons do not arise, in the name of the Lord, and bestir themselves, they never will have sufficient faith and energy to attain to anything but a very limited salvation. While they tarry and slumber, the diligent are receiving their blessings, the way to Zion is becoming more difficult, and, before they are fully aware of it, the door will be shut, and they too late.

Many peculiar feelings arise in our minds in sending out the first Number of the *Star*, for the coming year. We realize that the events which it will devolve upon us to chronicle will tell with rapidly increasing power upon the final consummation of the great plan of redemption. Events of greater magnitude than heretofore will transpire in the gathering of the Saints, the preaching of the Gospel, the persecutions of our enemies, and the destruction of the wicked through the rage of man and the

warring of the elements. We shall endeavour to record all things in the spirit of truth and candour, regardless of the reproaches of the wicked, or the slanders of the vile.

We shall endeavour to reflect, as faithfully as possible, through the pages of the *Star*, that light and intelligence which shine from heaven through the first Presidency of the Church, and light up with salvation the valleys of Ephraim.

We trust that through the utmost diligence, the prayers of the faithful, and the blessing of the Lord, we may be able to perform the responsible duties which are daily increasing upon us.

Foreign Intelligence—*United States.*—We have received from St. Louis, the first two Numbers of the *Luminary*, edited and published by Elder Erastus Snow, one of the Twelve. It is got up in a style highly creditable to the publisher, and the light of truth emanates from its columns. We rejoice in such companions in our labour, and expect that from this time they will continually increase, until darkness shall disappear before the rays of celestial light, and the earth be filled with peace and righteousness.

We feel to cheerfully recommend *The Luminary* and *The Mormon* to those persons who may be desirous of taking a United States' journal. Any person wishing to take one or both of them should forward six months' or twelve months' subscription, with his definite name and address, to the editor or editors, or, if preferred, to us, and the paper or papers will be posted direct from the place of publishing to the subscriber. Annual subscription for each journal 8s. 4d., American postage 2s. 2d., total 10s. 6d. Half-yearly subscription and postage in proportion.

Deseret.—The editor of the *Luminary*, through the kindness of Mr. Howard Livingston, of the firm of Kinkead, Livingston, and Co., who left Great Salt Lake City, Oct. 6, gives a week's later news from Deseret. The Indians in Utah were quiet, the weather was warm and dry, trade dull, and money scarce. The emigration were nearly all in the Valley, the Danish company arriving on the evening of Oct. 6.

The *Luminary* gathers the following items, among others, from the *Deseret News* of Nov. 5—"A small foundry has been erected adjoining the blacksmith-shop on Temple Block, and brother Morgan Phelps is casting cog-wheels, cranks, &c., and is prepared to make iron, brass, and copper castings of any required pattern, and cheaper than they can be imported. As the quantity of material on hand is small, the brethren are requested to bring pot metal, old brass, and copper to the Tithing Office, and encourage home manufacture, and be credited on their tithing for articles otherwise useless. The bench of the U. S. District Court for Utah is again full, Judge Shaver continuing, and Judges Kinney and Stiles having arrived. Those transient merchants who expected to make a fortune out of the Mormons this year, find they have struck too high, and would now gladly close out at a small advance. Livingston, Kinkead and Co., and other permanent traders, who are interested in the future prosperity of the Territory, are endeavouring to monopolize the domestic trade on a principle that will retain the money in circulation among the people. They therefore make all remittances this year in drafts on the government and other exchange. It is understood that Col. Steptoe will, during his stay in Utah, make an effort to punish the Pavantees who murdered Capt. Gunnison and his party."

The "Clara Wheeler."—Elder H. E. Phelps writes, dated South of Ireland, 180 miles from Liverpool, Dec. 10—"As we have cleared the Irish Channel, and the Pilot is about to return to Liverpool, I take the opportunity of informing you of our condition, &c. Our prospects at present are good, very little sickness, fair weather, with a good spirit universally throughout the ship. There was a birth yesterday, in the morning, of a fine boy. Brothers Parson and Crossley have been sick all the time, but are getting well."

Foreign Correspondence.

AUSTRALIA.

Baptisms—Public Discussion—Distribution of Pamphlets—Prospects.

Sydney, New South Wales,
June 16, 1854.

President Richards.

Dear Brother—As Captain Stayner is expected to leave this harbour in a few days, direct for London, I cheerfully improve the opportunity of writing you a few lines from this far distant land. I still remain in this city, and am entirely alone as to my brethren from America.

President Farnham left this place May 26, accompanied by brother Eldredge, for Maitland, William's River, &c., and is not expected to return till the last of this month. They are preaching and baptizing, and the prospects are good in that section for the work to continue.

I have also received letters from Elders A. P. Dowdle and J. W. Norton, at Adelaide. The work is onward there. They have had two nights' public discussion, which has added much to the spread of truth in that colony.

Elders Burr Frost and William Cook, at Bendigo, are well, and there are still some being added to the Church in that section, and the Saints are rejoicing in the truth.

Elder Paul Smith writes from Geelong, that darkness has begun to give way in that section, and he now hopes to reap some of the fruits of his labours.

Elders James Graham and John McCarthy are in the south-west section of this colony, and the last I heard they were baptizing, and in good health and spirits.

On Sunday, May 14th, there were 24 baptized in this city, and some others are now ready, and many believing.

The work is taking deep root in this land. We have extended our labours, and, as far as in us lies, sent forth the principles of life and salvation to the different portions of these colonies. We have scattered the books, *Zion's Watchman*, pamphlets, &c., in all the cities, towns, villages, and settlements that we have yet been able to enter; preached, both in public and private, in and out of doors, and right under the sound of the ministers of the different persuasions. We have taken the very best members from their churches, and they still continue to stand back and cry, "False Prophet, Delusion," &c. They have not made the first public and bold attempt yet to save their flocks in all New South Wales, but endeavour to shun us at every corner of the streets.

We miss our beloved brother William Hyde much, who has gone up with the last company to Zion. If we had a few more good, faithful Elders in this land, they would make many a poor honest heart rejoice, for we cannot supply half the calls, and it is in consequence of the pressing calls from abroad, and the anxiety of President Farnham for the spread of truth, that he has been called so much from this city.

The work here moves slowly but steadily, and is forcing its way into the parlours of the rich, and the halls and councils of the nation, or the rulers of this land. The public are being awakened in a small degree to the signs of the times, and are looking forth after those things which are coming on the earth. Indeed, when we come to take into consideration the things which we have had to contend for and establish in this age of darkness, priestcraft, superstition, and ignorance, breaking in upon the traditions of the fathers, and the long-established customs and usages of the people, we must not expect that such a dark and beclouded world can be cleared in a few months of the thick mantle that has been gathering over it for centuries past. We feel that there is yet a brighter day a-head, if not in the short time that may be allotted to us on these islands. Those who may succeed us will find the way paved, in a small degree, and will no doubt reap a more plentiful harvest.

My health is good, and I must say that I feel truly thankful to my Father in Heaven for the health and strength, and the good degree of His Spirit, which I have received on this mission. The blessings that have attended our labours and administrations in this land have afforded us that degree of peace and comfort which the world cannot give, neither take away. And may He grant these blessings abun-

dantly to rest upon all His faithful servants and Saints in Zion and all the world.

No more at present. I remain as ever your friend and brother in the new and everlasting Covenant, and fellow-labourer in the ministry of the Gospel to the nations of the earth,

J. W. FLEMING.

[Though we have published intelligence of a more recent date than the above from Australia, yet we insert the letter of Elder Fleming, thinking the Saints will be gratified to learn the interesting particulars which he communicates.—ED. *Star*.]

THE CRIMEA.

Casualties to the Brethren on Nov. 5—Prospects of the Work and the War.

Heights near Sebastopol,
Nov. 25, 1854.

Dear President—Your letter of the 3rd instant came safe to hand, and was very welcome, for our communication with the rest of our friends throughout the world is nearly cut off, partly by us having no proper opportunity of writing, and partly because a great number of the letters that we send, and of those that are sent to us, are not carried to their destination.

I will now relate the manner in which your letter came to hand. Two men of the 49th Regiment went four days ago on pass to Balaklava, about six miles from this, and were ordered to call for any letters that might be there waiting transmission to their own regiment. The men are still absent, but their haversacks were found this morning by some sailors on the road between this and Balaklava, and forwarded by them to the regiment. In one of them were found your letter, and another from brother Bell at Malta.

Since I wrote last to you, we have had rather busy times, in coming to the Crimea and fighting several battles. As for the battle of the Alma, which we fought on the 20th of September, you have already heard more full accounts than any I can give, but we have fought two engagements since that time, one on the 26th of Oct., when the Russians attacked the position which we occupied, and which we still occupy, but they were driven back with considerable loss. There was only our divison engaged against them, but supported by other divisions, both French and British. The Russian loss was about 800. There were about 15,000 Russians engaged.

Their next attempt was on the 5th of this month, when they began to drive in our pickets early in the morning, under cover of a foggy rain. Our division was again the first into action, being encamped nearest the point of attack, but we found it was not so easy to drive them back as formerly, for they came against us in immense numbers, having formed up near the point of attack during the night, besides planting a number of heavy guns against us. They likewise brought 105 field pieces into action. Our division was engaged for a length of time, and driven back nearly to our camp, before any of the other divisions had time to come to our assistance, but, then, division after division began to arrive, both of French and British, and the Russians were again forced to retire. Our troops were forced back three successive times to the very borders of our camp, but they forced the Russians to fly at last, and captured a number of their guns, besides taking a great number of prisoners. The loss of the Russians in killed and wounded, is said to be 13,000. I do not know how many came against us altogether, but I hear that there were 60,000, of whom 20,000 never went back to Sebastopol.

Our division being the first engaged, and so long unsupported, was reduced to a mere skeleton by killed and wounded. I was wounded, myself, by a bayonet, in the left arm, but I was able, through the blessing of God, to return to my duty in about five days. One of the brethren, of the name of Brodie, belonging to the 41st Regiment, was killed, and brother Hay, of the 55th, had to get his right arm cut off above the elbow. Another, of the 41st, was wounded slightly in the hand. Brother McDonald, of this regiment, was wounded three times—the top of his head was first scraped by the splinters of a shell. He had it bound up in a handkerchief, and entered the engagement again, when another shell burst near him, which threw the clay and stones up into his face, knocking him senseless for some time, and swelled his jaw very much. He received also a musket ball in the palm of his hand, but he appeared to be doing well at the time he went away with the rest of the

wounded to Balaklava. The rest of the brethren are well.

I am sorry to say that nothing can be done for the spread of the work, at present. We can hold no meetings, and it is only by stealth that we can have an opportunity of conversing with one another; indeed, there are some brethren, within a mile of me, whom I have not seen since we took up position before Sebastopol, but some of the brethren in the division with me have had accidental interviews with them. Elder Bell has written from Malta, to say that brother Miller, of the artillery, has come up from Gibraltar. But none of us have been able to see him. We cannot leave our camp for many minutes at a time, for we do not know what calls might be made for us before we were five minutes away. There is a very bad spirit manifested towards the Gospel by the people among whom I live, for if anything whatever is mentioned concerning the Latter-day Saints or their doctrines, there is nothing can be heard, for some time after, but cursing and vile abusive language from almost every one in the tent.

Any information concerning the circumstances of the Latter-day Saints, or any new principles revealed, is received by us with the greatest satisfaction, particularly that contained in your letter concerning the new places appointed for the gathering of the Saints, as we all look forward with hope for the day that we leave Babylon, and are enabled to unite ourselves with the Saints of the Most High, and learn of His laws from His Prophets in His Temple. We can appreciate in some measure the manner in which the Saints in civil life in England are used and despised, but we are doubly bound, and consequently look forward with more fervency to the day when we may call ourselves free. And we have the more hope, as Cincinnati is so much easier reached than the Valley, until we can obtain means to assist us further on the way.

From the 1st to the 16th of October, we were busily engaged in throwing up batteries and entrenchments, and planting heavy guns and mortars, and getting up amunition, shot, and shell from Balaklava, while the Russians kept throwing shot and shell at us all the time that we were engaged at work. They throw up shell sometimes from the vessels in the harbour in the centre of the town, right among our tents, but none of our regiment, and very few of our division, have been hurt by them, either in camp, at work, or on picket, except during the regular engagements which I have already mentioned.

We began the bombardment of the town on the morning of the 17th of Oct., while some of our shipping entered the harbour about the middle of the day, got at once under the range of the Russian forts, and would have swept everything before them, but the French Admiral, who was in command, apprehensive of our shipping being destroyed, gave the signal of recall, which our ships were obliged to obey, and they got very much cut up in getting out of the harbour again. Since that time the shipping have done nothing else than keep up a strict blockade. Our batteries have continued the bombardment ever since, principally upon the mud batteries thrown up by the Russians outside of their walls, and upon their shipping in the harbour. We did the most damage to them during the first two days of the bombardment. Our firing has been very slack since that time, as the nature of the harbour enables the Russian shipping to take shelter under some hills, which completely screen it from the fire of the batteries which we at first threw up. But since the action of the 5th of November, the Allied Forces have been busy throwing up batteries on the ground on which the two last actions were fought, which will give us complete command of the harbour and town, and at the same time prevent the Russians advancing as they did the two last times. We shall be ready to open fire from the new batteries and redoubts in a few days.

There are several considerations to prevent our taking the garrison by storm—mines, strong divisions ready to attack us in rear, whenever we storm, and strong divisions outside the walls on the north-west side of the town, with plenty of heavy ordnance, and an advantageous position ready to open fire upon us as soon as we are in possession of the town. We require more troops to master the divisions that are encamped outside of the town, so as to keep our present position secure at the same time.

The 62nd and 97th, 34th and 46th regiments, with several drafts for other regiments, have lately joined the army,

but they do not make up our loss in killed, wounded, and those who died of cholera, fever, and bowel complaint. But many thousands of French and Turks have also joined us.

Our commanders are preparing for our wintering in our present position. We have begun to build houses, or rather huts, one for each company; and winter clothing has arrived for us, which is to be served out as soon as possible. Living in tents is rather uncomfortable in such wet, cold weather as prevails here at present, but it is more uncomfortable on picket every third night, very often without a tent or covering of any sort, except one dirty wet blanket, sometimes whitened by the snow, for snow has begun to fall here, although this enjoys a lower latitude than the south of England. Our principal deficiency at present is in baggage animals and cars to bring up our commissary, and draw stones for the building of our huts.

Since the action of the 5th of Nov., the French, and sometimes our Rifles, supported by the 1st Royals, have taken several mud batteries and entrenchments with field pieces in them, from the Russians, at different times, and the Russians have made several fierce sallies to retake them, but without success, for they are always quickly driven back, with considerable loss to them, but none to us.

Although we are making so many preparations to winter here, we would soon be all aboard of ship if Sebastopol were once taken.

The brethren here desire the prayers of the Saints in England, as nothing short of the power of the Most High can bring them safely through their present trials. And if things go well with us, many of us will be home in England soon, and see our brethren there face to face.

I conclude with prayers for the upbuilding of the Kingdom of God, and remain your brother in the Everlasting Covenant,

JOHN MCLEAN.

Home Correspondence.

ESSEX CONFERENCE — WORTHY OF ALL EMULATION.

Baptisms—Praiseworthy Exertions in Financial and other Matters.

Watford, Herts., Dec. 18, 1854.

President F. D. Richards.

Dear Brother—With very great pleasure we send you a report of a visit we have paid to the Essex Conference.

This little Conference is a prodigy. The Saints composing it may be ranked among the best in this country for energy, faith, and good works. In proof of this, we have only to show the financial returns for the past year.

At the commencement of the year the Book debt to the Depôt at London was £58 0s. 8½d. This has been reduced to £17 6s. 1½d. For the Temple Fund they have raised during the year £20 12s. 1½d.; for the P. E. Fund, £23 3s. 10½d.; for the Conference Fund, £67 14s. 0½d.; for the benefit of the Pastor, £11 11s. 8½d.; for the sustenance of the President of the Conference and his family, £38 13s. 11d.; making a total of £161 15s. 8d.; besides sustaining ten Travelling Elders, with three women and seven children!

The Conference, numbering four hundred persons, extends over about two hundred miles, and is entirely an agricultural district, the wages averaging about 10s. per week.

During the year, one hundred and one persons have been added by baptism, and fifteen have emigrated.

These results have been brought about by the wise legislation of Elders Daniel Tyler and Martin Slack, with the energetic co-operation of the brethren associated with them in the ministry.

The Quarterly Conference was held on Saturday and Sunday last, when the appointment of the new President was acknowledged with pleasure. The very best feelings were entertained by the Priesthood and the Saints towards Elder Slack. As a proof of this, they agreed to raise sufficient means to send him and his family through to Zion, stating their determination that he should have as good an outfit (proportionate to their means) as

any other President who was about to emigrate.

Two of the brethren who had saved sufficient to emigrate themselves, said that, sooner than Elder Slack should be deficient in means, they would stay, and he should have their money. Elder Slack stated his willingness to throw the money into the P. E. Fund, and repay it when he should arrive in the Valley. The Conference objected to this, and felt that the money should be his. They commenced at once to contribute from 5s. to 30s. per head, and raised in the room above £19.

The Conference also voted to give him a "Memorial," but we think that this letter is as good a "Memorial" as could be drawn up on his behalf. We feel that great praise is due to him for the manner in which he has managed the affairs of this Conference, that few men will leave this country having done a greater work, and that he will go to Zion with the approbation of God and all good men.

The travelling brethren, notwithstanding the poverty of the people, are full of spirits, and one of them at the Conference said he would challenge the whole British Conferences to produce a more respectable looking set of men.

We would respectfully invite all the British Churches to "read, mark, learn, and inwardly digest;" and we think that if they will take a pattern from the Essex Conference, they will soon be free from debt, and will cause the sound of the Everlasting Gospel to be heard throughout the length and breadth of this little island.

Yours as ever,
WILLIAM H. KIMBALL,
CYRUS H. WHEELOCK.

P.S.—An arrangement has already been entered into in this Conference, for a collection to be taken up next Sunday, for the assistance of Foreign Missions, according to the counsel given in *Star* No. 50.

W. H. K.
C. H. W.

Great Salt Lake Valley Mail.

(*From the "New York Tribune," Dec. 9.*)

Independence, Dec. 5. 1854.

The mail from Salt Lake has just arrived here in charge of Mr. Mitchell, and brings us very sad news.

On the 13th ultimo, the mail train under the charge of John Jemison were attacked near Dripp's Trading Post, six miles this side of Fort Laramie, supposed by a party of Siou Indians, and all the men attached to them killed. Their names are as follows—Jemison, James Wheeler, and Thomas Hackett. Charles A. Kinkead, a passenger from Salt Lake, was shot and pierced with three or four arrows, and left for dead.

The mail bags were rifled of their contents and the letters torn open.

Mr. Kinkead was robbed of ten thousand five hundred dollars in gold.

Seven mules were driven off and one killed on the spot.

The mail party of November passed by the place on the 17th, and found that some soldiers had taken care of the dead bodies and of what little property was left. No escort could be granted them at the Post, and they were unable to proceed any further than Fort Laramie. That of December also returned to this point with Mitchell's men, who bring the sad news to the families of those who were murdered residing there.

As a staff breaketh in its weakest part, so man yields to his ruling passion.

THERE is that receiveth much instruction, but is none the better; for such there are stripes and sorrow; and there is that knoweth little, yet becometh exceeding wise; for such there waiteth a crown of righteousness.

THERE is that loseth his first love, and goeth backward continually; in such, the Lord hath no pleasure; and there is that falleth seven times and riseth again, acquiring wisdom by the things he suffers.

Eighteen Hundred and Fifty-five.

"He that hath ears to hear, let him hear."—*Rev.* ii. 7.

The last year's page
In the volum'nous book of Time is fill'd!
A few stray pictures, cheering as the beams
Of the bright morning sun, with multitudes
Of sadder cast, and many too as dark
As blackest night, appear, indelibly
Daguerreotyp'd, and faithfully describ'd,
That all may see, and read, and, if they choose,
May profit too.

Another page unfolds to view, without
A mark, or spot, or blemish on its face,
White as pure snow, clean as an angel's garb.
With fev'rish haste a thousand voices ask—
"What will the burden of this new page be,
"When fill'd with current history? Will health,
"And peace, and universal comity,
"And prosp'rous times appear in bold relief?
"Or will disease, and pestilence, and hate,
"And war, and desolation claim the space?"

A still small voice now gently whispers thus—
"Are ye, who ask, all children of the light?
"If so, then listen, and I will reveal
"Some portion of the new year's history.
"The Lord Almighty has look'd down from heaven,
"And seen the wickedness of man on earth,
"His vile corruption and foul tyranny,
"His constant scorning of the light of heaven,
"And persecuting hatred of His Saints,
"And has decreed the overflowing scourge
"Shall stalk at night and noonday through the earth,
"And lay its thousands low to rot, and curse
"The womb that gave them birth. And further still,
"The land He will depopulate. A dearth
"Of food shall pinch the vitals of mankind.
"Old Ocean's waves shall gulph the gallant ship,
"With all its precious freight of life and wealth.
"The quaking earth shall open fearful mouths,
"To swallow up corruption from its face.
"While man's fell hate and strife, with fire and sword,
"And war's dire terrors, shall fill up the scene.
"But let the Saints not fear. There is prepar'd
"A goodly place of refuge in the West,
"Wall'd safely in by everlasting hills,
"Where righteousness and truth may reign supreme,
"And peace, and love, and liberty prevail.
"There can the pure in heart repair, and there
"Escape from ill, and hide in evil days,
"While Jacob's mighty God will be their shield,
"Their tower, their bulwark, and their strong defence.
"Think it not strange, for this is Zion. Has
"It not been handed down from olden times—
"In latter days deliverance shall be
"In Zion and Jerusalem? Then hear,
"In Zion now, Jerus'lem by and bye.
"There, there alone, are peace and safety sure."

Again the voice essays—
"Be ye, who ask, not children of the light?
"Then wherefore shall I answer, for ye slight
"My speech, and all whom I inspire. Yet still
"My words are held from none who will receive,
"And warning take. I know your keen desire
"To learn the future—whether this or that
"Shall prosper in your hands, or come to naught.
"'Tis dear to you as love of life to see
"Ahead the working of your darling plans
"For self-aggrandizement, conceiv'd in hope,
"More fondly cherish'd than regard for truth,
"Justice, or righteousness. Then learn from me,
"If learn you will. But if you disbelieve,
"And ridicule my warning whis'prings, yet
"You have this consolation—Wait and see."

Thus speaks the Spirit, and the wise in heart
Will ponder well the words of wisdom given,
Foresee the evil, to the refuge fly,
And in the mountains hide till judgment's past,
Then walk forth in Heaven's name, possess the land,
And Edenize the desolated earth,
Filling the world with truth, life, love, and joy,
With praise and adoration to the Great I AM,
And Hallelujahs to the Lamb once slain
To bring man back to immortality.
Whereas the fool will saunter heedless on,
Fall in the snare, and meet just punishment.
He that hath ears to hear, then, let him hear.

West Derby, Jan. 1, 1855. JOHN JAQUES.

Money List, December 15—22, 1854.

	£	s.	d.
Josiah Holmes	5	0	0
John Holsall	10	0	0
James Linforth	15	0	0
Jeremiah Baker	11	0	0
James Robson	25	0	0
James Duff	1	15	0
Benjamin Elliott	5	0	0
John McCombie	9	0	0
Simon Irwin	2	0	0
C. A. Harper	15	0	0
Carried forward	£98	15	0

	£	s.	d.
Brought forward	£98	15	0
John Memmott	10	0	0
James Reece	12	0	0
Richard Harper	5	0	0
A. N. McFarlane	44	6	0
William Parr	3	15	5½
Samuel Church	10	0	0
H. E. Bowring	2	0	0
G. W. Davies	5	0	0
Charles Harman	2	10	0
	£193	6	5½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 2, Vol. XVII. Saturday, January 13, 1855. Price One Penny.

Blessings and their Recipients.

If we look abroad upon the face of the earth, we discover the inhabitants thereof, nationally and individually, exhibiting innumerable gradations in the enjoyment of freedom and blessings. Some nations are favoured with quite an enviable degree of liberty, while others are bound down and enslaved by the most grinding oppression. The people of the United States of America, and the people of Great Britain, are privileged with a goodly amount of freedom, and with a considerable number of blessings, though in Britain much oppression and hardship exists. But our hearts are pained within us when we reflect on the limited privileges granted to, and the galling fetters placed upon, many of the inhabitants of Continental countries. There is no place on the Continent where there exists for the masses anything near the amount of freedom that is found in England. This little island appears to be the sea-girt home of liberty, its last resting place in the Old World. The watery element which isolates and frees this land from Continental Europe is but typical of the element of liberty which encircles the people of this land, and morally isolates and frees them from their neighbours. Men of every clime and colour, of every grade and persuasion, of every caste and party, fly to England, when other places prove too hot to hold them, and here find a refuge, denied them in other lands—a home, where they can go out and come in, and no one say—What doest thou? The heel of an invader has not trodden upon the neck of the English nation for 800 years, while scarcely a Continental nation or people exists which has not groaned under the crushing tread of despotism, and some thereby have lost their national independence, and have been annexed to, or absorbed by, some more powerful nation. And as it is natural for the human heart to rise up instinctively in behalf of the oppressed, and in opposition to the tyrant, we see numerous philanthropists that agitate the subject of restitution, and are forward to devise means for its accomplishment. Thus the restoration of Poland is a favourite theme at the present time; the restoration of Hungary is not quite so much in demand.

It is not our purpose here to say that the oppressor is not worthy of the execration which is heaped upon him by these philanthropists, nor that their efforts are not the offspring of the generous sympathies of the heart, but it may be well to inquire whether people sympathized with are in every case worthy of, and can properly appreciate and enjoy, the blessings which their sympathizers seek to bestow upon them. We decidedly think that there is a great general truth in the idea that people are granted just those bles-

sings and privileges which they live for, can appreciate, and develop.

It is said that the Almighty is more ready to bestow blessings upon us than we are to receive them, that it is only our unfitness and unpreparedness that prevent us enjoying greater blessings than we do. This is a sentiment which exists in the bosom of every man who believes in the God of the Bible. The revealed will of God, and the testimony of the Holy Spirit, amply back up the principle. Nor is history behind in supporting it. Why did the Canaanites fall before the Israelites? Because the cup of their iniquity was full. Why are the Lamanites the degraded people they now are, and why did the Nephites fall before them? Because of the wickedness of both Lamanites and Nephites. The Jews were carried captive to Babylon, and dispersed among every people on the earth, because of the corruptions which had worked their way into the heart of the Jewish community. If the French people, in 1848, had proved themselves worthy of a republican form of government, and capable of carrying it out and honouring it, there is not a doubt but they would have had it at this day, instead of the despotic government they have. If the Canaanites had been faithful to their privileges, the Israelites never would have been permitted to dispossess them. If the Latter-day Saints had been faithful in all things, they would have been permitted to reside continuously in Kirtland, Jackson County, and Nauvoo. If they had been more diligent in obedience to the counsel of the Lord through His servant Brigham, no "Indian difficulties" would ever have occurred. Our Father in heaven is not so prodigal of blessings and privileges as to witness the abuse of the one talent without requiring its return sooner or later. Neither will His Spirit always strive with man.

If it is so certain that God withdraws neglected light from people, and leaves them to be oppressed and tyranized over and enslaved when they abuse the blessings within their reach, it is no less certain that He "helps those who help themselves" in a righteous manner. Where one talent is improved, more are given, and of the increase there is no end, so long as integrity remains. The people of Enoch were so thoroughly alive to their privileges, that they were actually enabled to overcome the evil that was in the world. Sin and Satan had no power over them, and consequently even death could not enslave them. The people of the United States, a little more than half a century ago, were filled with a spirit of freedom far in advance of anything in the Old World, and were determined to honour the dictates of that spirit as far as they could perceive them. The Lord aided them in the matter, and no weapon formed against them prospered.

From the above, it will be readily concluded that our sympathies and exertions for the oppressed should be tempered with wisdom, lest we be found wasting our time and property at least, if not fighting against God. To teach the Gospel to the Jews, or to endeavour to reinstate them in Palestine and Jerusalem, before the "times of restitution" are fully come, is an enterprise of rather a Quixotic character, and certainly is up-hill work. The same rule holds good in other instances.

We have no particular wish, at the present time, to criticise the efforts of certain parties who interest themselves in the restoration of depressed or extinguished nationalities — we merely introduce nations by way of illustration, the principles we wish to apply more particularly to the Saints.

If we turn our attention to the Saints now in Europe, we may say with propriety that they enjoy just the privileges which they live for, and are worthy of. Let not the Saints be startled at this, for it is most true. It is not reasonable to suppose that the Lord would permit the thousands of European Saints to remain where they are from year to year, provided they were all fully alive to their privileges, and perfectly prepared for the blessings bestowed upon the Saints in Zion. Yes, we speak it with distinctness, the Saints in Europe may obtain just that position and just those blessings which they strive for. But which is the way to strive for these things? Is it by neglecting present duties, and abusing the privileges which are already granted? No, but by walking up to the line of duty with unwearying perseverance and unflinching faithfulness, and by properly using every privilege within reach. The Lord does not do all in the matter of salvation and exaltation, man is expected to do his part; and when the work stops,

man's shortcomings are inevitably the cause, for the Lord is ever ready and willing to work.

We are besieged, at times, by importunities for emigration; tales of privation and suffering are poured into our ears until our hearts are sick at the recital, and we feel almost to ask the Lord to enable us to remove all the Saints in Europe forthwith to the land of Zion. But then the Spirit whispers it will not be well, and past experience rises up before us and tells us that many who have been helped to leave poverty and privation in the Old World have, on arriving in Zion, and even before, turned their backs on their benefactors and forgotten the pit from whence they were dug, and the galling fetters from which they were liberated. Furthermore, some who have betrayed the greatest anxiety to emigrate, who have received the greatest assistance, and over whom the greatest care has been exercised, have been foremost in turning away from the work, and going to their own place, like the sow that was washed to her wallowing in the mire.

Particularly should every one who is helped to emigrate by the Perpetual Emigrating Fund examine himself, and be very careful that he partakes of its benefits with a pure heart and clean hands. This Fund is sacred, and every one helped by it should so consider it, and approach it with corresponding care. Far better would it be for a man to stay and live or die in the midst of poverty and wickedness in Europe, than to go to Zion by this Fund, and then forget his covenants to repay. A double responsibility rests upon any one emigrated by this Fund—the responsibility of justice first, which requires him to repay as he may have covenanted; and the responsibility of gratitude next, which requires him to stretch forth his arm to assist the poor he left behind, as he himself was assisted by others. Every man who holds up his hands for assistance from the Fund, should be fully determined to discharge both these responsibilities as faithfully as he possibly can; otherwise, he had much better withdraw his hand, and stand afar off. He who is helped, and who strives all in his power to discharge these responsibilities, proves thereby that he is one of the Lord's poor, and worthy of greater blessings; while he who is helped, and who neglects to discharge these responsibilities, proves thereby that he is one of the devil's poor, if not a poor devil, and will lose the blessings he has, and inevitably go to hell.

Again, many Saints, and even Elders, who have one wife, are extremely desirous to get to Zion to obtain more, when perhaps the one they have is not treated according to the law of righteousness. If such Saints or Elders were to obtain their desire, it would only be a dead weight and a condemnation to them. They had far better live and die with but one wife, and obtain limited salvation and exaltation, than take fifty wives and go down to perdition.

The commencement of a new year is an appropriate season for the Saints to examine themselves, and see how they stand in faith and works, and renew their diligence in all good things. It is folly to desire greater privileges, when those already granted are not fully developed. Neither is it to be expected that God will give greater, except it be that the recipients may have ample opportunity to make their unworthiness more abundantly manifest. For it is verily true, that where the receiver of greater blessings is unworthy, they cause his unworthiness to stand out in bolder relief; and where he is worthy, they cause his worth to shine the more conspicuously.

When the Saints are placed in straightened circumstances, it becomes them to show a front of unflinching faith, and courage, and fortitude, and not be filled with fearfulness, panic, and cowardice. They should feel like saying with Habakkuk—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." And with David—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." If we were asked who were the most deserving among the poor Saints, we should say, without hesitation, those who think more of faithfully improving the blessings they have, than of mourning over those of which they are deprived. And if we were asked

who were the most likely to fall out by the way, and turn again to the beggarly elements of the world, we should say, those who are excessively fearful lest they be left to perish, who are continually lamenting over their privations, instead of making the best of what is given them, and who are over-anxious for greater blessings than they have.

The man who is faithful to his duty, and seeks rather to honour the privileges which he has, than to acquire greater, will find his way open before him almost miraculously; blessings—whether emigration, wives, children, friends, land, or cattle, will appear, often when he least expects them, and quite as soon as he is prepared for them; and he will quickly become convinced that whatever his heart can reasonably desire, will not be witheld. The testimony of thousands will confirm the truth of this, and there is a way for every man to obtain this testimony.

"Mormon" Creed—"Mind your own Business."

And what is that?

First—to meddle not with that of others; for there is a duty for every man, and heaven expects every man to do his own duty.

By *meddling* with other people's business we neglect our own, for no man can follow two different occupations at the same time; hence, our *example* becomes one of neglect and obtrusiveness; and our assistance being uncalled for, is, though well meant, not always acceptable, but oft-times the very reverse, inasmuch as it seems to imply that we have formed a disparaging estimate of our neighbour's capabilities, and consider ourselves more judicious and expert in his affairs than he himself; and it is ten to one he will take umbrage at our officiousness, and probably consider himself justified in treating us as intruders, if not as a positive nuisance. Moreover our obtrusiveness is calculated to hinder or prevent the due exercise and development of what skill he really has; hence, what with this hindrance of his *exertions*, and the neglect of our own affairs, we neither realize our privilege, nor perform our duty, but are, in point of fact, robbers of his time and prodigal of our own, and thereby become debtors to ourselves and our neighbour, and above all, to the glorious cause of progress. Therefore, let us take heed to the Apostle's advice, that none of us suffer "as a busy-body in other men's matters," lest we incur the censure of as wise a man as Solomon, who regarded meddlers as fools.

But though in the majority of cases it is utterly inexcusable to *intrude* upon the affairs of others, yet, when requested by our neighbour, or directed by the oracles of God, the case becomes materially different; *it is then our duty* to our neighbour to render him all the assistance in our power, and to do so with a willing heart, as if working for our own direct, immediate, and positive advantage. And, as in the course of human events it is quite possible that we may some day stand in need of all the help he can possibly afford, the assistance we render him is but sowing the seed of succour for ourselves, or the establishment of a claim upon his grateful co-operation when necessary. Therefore, let us gladly "bear each other's burdens," for in so doing we realize a high privilege, as it is written—"It is more blessed to give than to receive."

With few exceptions, *our assistance should be offered before it is rendered*, and that too with as much grace and delicacy as possible; our goodness of motive is in that case sufficiently evident, and will in most cases be properly appreciated, inasmuch as by placing it at the option of our neighbour to accept or refuse our services, his agency is taken into consideration and respected, instead of being violated by obtrusiveness. It is, alas! too true, that *some*, through self conceit, or blindness, would reject such assistance, but, when so *kindly offered*, that must be a mean and graceless spirit which could *contemn* or *despise* it; and I believe the best punishment for such a one, and the most effectual means of working a complete cure, would be, to "let him severely alone."

In some extreme cases our assistance may with all propriety be rendered at

once, and without any ceremony, indeed there are some in which we should be *highly culpable* did we not render it immediately, and to the utmost of our power. It is no time for parley or politeness (as generally understood) when we see our neighbour in peril of life or limb, or running the risk of damnation through errors or transgression; ah, no! but then is the time to speak and act with promptitude and energy; and in such cases it becomes *as much our duty as our neighbour's*, even upon the grounds of humanity alone, were there none higher, to combat or remedy the evil; for is he not "bone of our bone, and flesh of our flesh?" and "is not one God our Father?"

But it should be carefully remembered, that *the exception is not the rule*, and that in the observance of the rule, namely—to "meddle not with another's affairs," we should not overlook the exceptions, inasmuch as, in their proper place and time, they become as much a part of our duty as the rule itself, the difference being merely this, that *the observance of the rule is our ordinary or personal duty; and that of the exceptions, extraordinary or relative.*

Secondly—*To attend to our own affairs with understanding, diligence, method, and perseverance.*

But "aye, there's the rub." How many are there who have perfect *understanding* of their own affairs, or attend to them with *diligence* if they have? How many are there who have proper *method* or *sufficient perseverance* to accomplish any great result? But few, but very few. And yet nothing can be more evident than the necessity and importance of these principles in everything we undertake. At the same time, (Oh sad and melancholy fact!) nothing is more evident to the observant mind, than that ignorance or neglect of them is the prolific cause of so much intrusion into the affairs of others, involving, as a natural consequence, heart-burnings, quarrels, and dissension. But ignorance, and much less inattention, cannot long be tolerated, for now *it is every man's privilege to know his duty, and every man's duty to realize that privilege.*

Some are too *self wise* to ask or receive either advice or counsel, and even a commandment with "Thus saith the Lord" would be considered by some as an infringement of their prerogative. Such persons live and labour *without understanding*, and their course is rather retrograde than progressive.

Others presume upon their talents, real or imaginary, or their capital at command, or the ultimate co-operation of friends, and *fail to be diligent;* hence, they arrive not at excellence, neither bring forth fruit to perfection, but become an incubus upon society, and a burden to their own selves.

Another class, for want of *method*, are diligent in doing nothing, undoing with one hand what they do with the other, or unsettling to-day the plans of yesterday; all haste, all confusion, all hurry and bustle, until, by the time some great and good result should be forthcoming, all means and material have been wastefully exhausted, time worse than uselessly occupied, and patience tired out. A little forethought and understanding would have saved all.

Others again, who really possess some measure of understanding, and who work with some degree of diligence and method, fall short of success, for want of "perseverance." Having laboured so long, and continued so far, and feeling labour rather irksome, they take a rest, and then—all is over, and the prize as distant as ever. A little more understanding, a little more perseverance, and *success would have laid the foundation of prosperity.*

To accomplish the greatest variety and amount of good, for the greatest number, and the greatest length of time, must be evident to each as the duty of all; but as *division of labour is essential to unity of effort, each man should stand in his own place, and do his own work*, that is to say, "mind his own business, and leave other people's alone," or in the language of an inspired man, "Each one should operate at what and where he can do the best, and with all his might, being subject to the counsel of those above him."

This may be considered a definition of duty in general, for all particulars are comprehended therein, and many and multiform are those particulars. But though our duties in particular are so varied and numerous, they are capable of being so classified and arranged as to be rendered comparatively easy of performance, *provided always* that we keep a watchful and observant eye upon the great and eternal principle of *obedience to counsel.*

It has been already shown that our duty is twofold, namely, *personal and relative;*

or our duty to ourselves, and our duty to our neighbour. Now as the duties of mankind are so various and peculiar, according to position or circumstances, it would be too much, and indeed somewhat aside from the point, to require of me much further classification. It is not my object to enter into minutiæ, but simply to *invite attention* to a few *general principles and duties*, and this as much for my own benefit as that of others.

By attending to our "personal duties," that is, "minding our own immediate business," with *understanding, diligence, method*, and *perseverance*, we learn practically the great and much coveted secret of success, and although disasters may befall us, we learn that by the same principles we may, under God's blessing, repair our shattered fortunes, rise superior to adversities, and press onward to glorious prosperity.

The more we strive, the better we are able; for "use," it is said, "is second nature;" and as exercise develops faculties, so we derive rich lessons from hard experience, hence the saying—"Necessity is the mother of invention." It is thus by continued application we become the architect of our own fortunes, and the framers of our own destinies; and it is by such an example that the faint-hearted are inspired with hope and resolution to "go and do likewise," and that we become qualified to advise or assist them as occasion demands.

But none can succeed in any good thing without "counsel;" counsel is necessary from some quarter, either from God, or man, or hard experience; and the truth of this is becoming so evident, that some are seeking counsel from the dead, and are willing to receive it through the leg of a table rather than be without; hence we hear of "spirit rappers," "table turning," "media," and the like. But the Saints, who have learned a more acceptable and heavenly way, will readily understand that those spirits and their patrons are not minding "their own business," or, if they are, that they might be engaged in a better. Counsel should come from a proper source, and through a proper medium, and it will need no argument from me to prove to the Saints who or where *they* are, neither is this my object at the present time; my aim is to exhibit the relation which duty has to success, and which counsel has to duty.

Counsel implies a counsellor, and a counsellor should be a wise man. But who hath wisdom of himself? None but God. He alone it is who possesses this attribute in fulness, or rather it is this attribute which constitutes a God. Therefore, whoso lacketh let him ask of God, for He giveth liberally and upbraideth not; and as He hath appointed teachers, hear them also, for in counsel there is safety, but the neglect of it bringeth destruction. But let us not presume to counsel those above us, this is not our prerogative; neither let us give wrong counsel to those under our charge, for this is not our duty. As well might the Prophet or Apostle counsel God, as any man his President. Therefore, in the matter of seeking or giving counsel, the "Mormon Creed" should be kept in view, indeed it holds good from beginning to end of our experience. Many are the cases recorded in the sacred writings of Judah and of Joseph, and in the Council books of the Church in the present age, of persons who did what they ought not, or who left undone the things they should have done. Even the devils are aware of the great truth that each man should attend to his own affairs, for on one occasion, when the seven sons of Sceva attempted what they had no authority for doing, one said unto them—"Jesus I know, and Paul I know, but who are ye?" Had he been familiar with modern phraseology, he might have added also, "Mind your own business."

Our personal duty, then, is to seek for, and abide by, counsel in all things, so that we may attend to our own affairs with understanding, diligence, method, and perseverance, thus setting a good example to others, and becoming qualified to advise or assist them; and by these means nobly sustaining our own part in the great drama of human destiny, and accomplishing the greatest good, for the greatest number, for the greatest length of time. A man's own affairs include, of course, not only his temporal but his spiritual interests; each is important in its own place, and demands its due share of attention, but "that which is first is spiritual, afterwards that which is temporal." Therefore let us who have found "the kingdom of God," seek also "its righteousness," for then "all things shall be added unto us."

Our relative duty is to give counsel

where it is our prerogative, advise when it is our privilege, and to render assistance when merited, required, or indispensably needed; and this should be done with cheerfulness and consideration, so that peace and good will may be promoted.

If we have realized present benefit, or a certain hope of future good, it is our duty to our neighbour to testify to and invite him, that he may realize the same.

If we are warned of approaching danger, or the judgments of the latter days, it is our duty to warn our neighbour.

If weak in faith, we should uphold and strengthen him; if compassed with failings, bear with him; if sick, visit him; if imprisoned, seek his deliverance; if destitute or necessitous, supply his wants, or, rather, by giving him instruction and work, enable him to supply himself.

By adopting the "Mormon Creed," in its full extent of meaning, we shall avoid much unpleasantness, and be greatly instrumental in promoting every domestic, social, and national virtue, for every man will find his own affairs of such immediate interest and importance, that it will require a very strong inducement to lead him to the supervision or conduct of another man's concerns; and at the same time his example will have such weight, that his counsel and instruction as to the great secret of success will be at once desired and appreciated, and seldom if ever despised, even by the most haughty and ignorant, in temporal matters at least; while the intelligent and wise, emulous of the same prosperity, will, by their earnest striving, constant perseverance, and close attention to *their own business*, set the seal of certainty to THE MORMON CREED.

J. F. BELL.

Polygamy in Utah.

(*From "Nichol's (New York) Journal."*)

The House of Representatives [in Congress] spent two whole days not long since, in debating that most amusing of modern bugaboos, the Polygamy of Utah.

A bill was pending providing for some surveys and grants of land to settlers in Utah, when the Mormon delegate, Mr. Bernhisel, a very dignified, estimable man, moved to strike out the proviso, that no land should be given to any man who had more than one wife. Mr. Bernhisel said, that such a proviso would be a hardship to many of his constituents, and that the more wives a man had, the more land he needed to support them.

But our moral and most orthodox Congress could not accept this sensible doctrine, and so there sprung up a long debate, in which some fifty members defined their position respecting polygamy. The Southern States' rights men took the ground that Congress had no business with domestic institutions, while legislators of the other extreme, were for crushing out the whole polygamic system, by the whole power of Congress. The abolitionists hinted hard at the polygamic relations of Southern gentlemen, with their concubines, while the South, haughty and indignant, repelled the insinuation.

A more ridiculous exhibition of affected morality, we have seen no report of. There were men denouncing polygamy who have been more polygamic than any Mormon, the difference being that the Mormon is more honest and above-board. The only difference that we can see between Mormons and other Christians of our acquaintance is, that the former do openly, and as a matter of conscience, what the others do secretly, and against their consciences. We cannot help thinking that a Mormon, who in good faith takes two or three wives, and maintains them, may be a better man than a good many other sorts of Christians we know of, in Congress and out.

Everybody thinks Abraham, and Jacob, and the Patriarchs were good men. Why not the Mormons, who believe as they did? Would Congress punish Abraham? It is a curious thing to reflect upon, that had this man, chosen of God as the founder of a people, and ancestor of the Messiah, lived in Massachusetts, he would have been sent to State's prison.

Brigham Young, Governor of Utah, and husband of thirty-six wives, may be as good a man as the Patriarchs, whose example he professes to follow. He may not be as mighty as David, but he has not so many concubines. He may not be so wise as Solomon, neither has he so many wives. At a humble distance he follows in the footsteps of these gifted men of antiquity.

We think with the States' rights men, that Congress has no business with the domestic institutions of Utah, any more than with those of Turkey. We believe in individual rights and in individual sovereignty, and deny the right of any Congress, Legislature, Constitution, or Majority, any man or body of men, to interfere with so purely personal a matter as whom we love, or how many. There is no more right on the part of any body to interfere, than there is with our breakfast.

People are predicting that we shall have trouble about Utah. So we shall, and shall deserve to have it, if we meddle with what don't concern us. What possible business is it to any citizen of New York, how many wives some man has in the City of the Salt Lake?

To avoid all trouble, we have only to mind our own business. All the trouble will be of our own making. To refuse to admit Utah as a State, with polygamy, would be just as stupid as to refuse to make a treaty with any oriental nation on the same ground. Polygamy exists over three-fourths of the British empire. Polygamy exists, recognized or unrecognized by law, in the whole human race.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 13, 1855.

General Instructions.—The attention of the Pastors, Presidents of Conferences and Branches, Travelling Elders, Book Agents, and Treasurers of Temple Offering and P. E. Fund, is particularly requested to the following instructions, which are detailed at considerable length, so that all may understand them. If the above-named officers will render themselves familiar with the items therein contained, they will be able not only to answer the multitude of questions which new members are continually asking them, but also to execute promptly the duties of their callings, which relate immediately to this Office, and save both themselves and us much needless correspondence, and much otherwise inevitable irregularity in our business transactions will be avoided. Pastors and Presidents of Conferences who are changing their residences should forward their new addresses to us as early as possible, and should keep the channel of their communication with us open as far as practicable, so that letters may reach them immediately, and not be suffered to lie by one, two, or three weeks, while they are around their district or Conference, and, perhaps, the interest of the Conferences, or of the Office, suffering for want of their attention. The Elders should learn to be minute men, for, in an hour that they think not, a call may come requiring their immediate attention; therefore, be ye always ready.

Instructions to Pastors, Presidents, Book-Agents, and Treasurers.

Tithing.—The full names of persons paying Tithing, with the name of the Branch in which they reside, must accompany the amount paid.

Perpetual Emigrating Fund.—Branch Perpetual Emigrating Fund Treasurers should make up their books on the last day of March, June, September, and December,

respectively, and forward the donations to the Conference Treasurer, who should send them immediately to us, accompanied by a list of the Branches donating, with their respective amounts attached, and his own Christian name, surname, and address in full. Without these particulars, the donations cannot be receipted for, nor the amounts passed into our books.

Conference Treasurers should lay before the succeeding meeting of the Conference, the receipts they receive from us each quarter, and read to the Conference the amount each Branch has contributed, that the delegates may know that the total amount forwarded to us agrees with the amounts they have contributed.

Temple Offerings.—The instructions relating to the Perpetual Emigrating Fund Donations will apply to these also, except that a list of the Branches donating is not required.

Book Accounts.—*List of Debts.*—On the last day of March, June, September, and December, respectively, we balance our accounts with the Conferences for Books, *Stars*, &c. The "Quarterly List of Debts" appears in the first or second *Star* that goes to press after those dates.

Conference or General Agents.—Each General Book Agent should balance his accounts with the Sub-Agents on those days, and straightway forward to each of them a statement of the debt due by his Branch to the General Agent.

Each Conference should appoint two Auditors to audit the General Book Agent's Account with us.

These Auditors should audit the General Book Agent's Account with us, on the same days that we balance our Accounts with the Conferences.

In auditing the General Agent's Account, the Auditors should make out a statement of the stock and cash he has then on hand, and the Sub-Agents' debts due to him. The stock should be valued at the price charged from our Office. A copy of this statement should be handed at once to the President of the Conference.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts," due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their respective Conference. If the amount of their statement equal the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If the amount of the Auditor's statement do not equal the amount published in the *Star* as due by that Conference, the President and the Auditors together should examine the General Agent's Ledger Account with us. The first entry should be an item equal to the amount due our Office the previous quarter. All the invoices sent from our Office to the General Agent during the quarter they are auditing for, should be compared with the credits, and the "Money List" in the *Star* should be examined to compare with the debits. The last remittance to us in the quarter is acknowledged in the "Money List" bearing the date of the termination of the quarter.

If all the amounts agree, a balance should be struck. If this balance disagree with ours published in the *Star*, the President should write to us to ascertain if we have made any error in our books. But if their balance agree with ours, and the General Agent has not sufficient in stock, Branch debts, and cash to meet it, then he is a defaulter to the amount deficient.

If the General Agent represents cash in hand the amount should be forthwith remitted to us. The Auditors can ascertain whether this is done by referring to the first "Money List" for the succeeding quarter.

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agent's Account with the General Agent.

These Auditors should audit the Sub-Agent's Account on the same day that the General Agent's Account is audited.

In auditing the Sub-Agent's Account the Auditors should make out a statement of his stock in hand, and cash, if any. The stock should be valued at the price charged by the General Agent. A copy of this statement should be handed at once to the President of the Branch, and another to the President of the Conference. If there be any cash in hand, the Auditors should see that it is forthwith sent to the General Agent.

The Auditors should preserve their statement until they see the balance sent by the General Agent as due by the Branch. Their statement should then be compared with that balance. If they agree, all is right. The result any way should be reported to the President of the Branch, and to the President of the Conference.

If their statement disagree with the balance sent by the General Agent, the President of the Branch and the Auditors together should examine the Sub-Agent's Account with the General Agent. The first entry should be an item equal to the amount due the General Agent the previous quarter. All the invoices sent by the General Agent during the quarter they are auditing for, should be compared with the credits, and all the receipts from the General Agent during the quarter should be compared with the debits. If the Sub-Agent has not obtained receipts from the General Agent for remittances to him, the President should write to the General Agent for them. If all these amounts agree, a balance should be struck. If this balance disagree with the balance sent by the General Agent, the President should write to the General Agent, to ascertain if he has made any error in his books. But if this balance agree with the balance sent by the General Agent, and the Sub-Agent has not sufficient in stock and cash in hand to meet it, then he is a defaulter to the amount deficient.

Selling Books.—No Book Agent whatever is authorized to sell Books, *Stars*, &c., to individuals on credit. If any Agent do so, he is responsible for the amount. No such private debt should be taken into consideration in auditing his books.

Orders for Books from General Agents to our Office.—Orders for Books, *Stars*, Pamphlets, &c., from our General Book Agents should reach us by Thursday morning in each week, in order to be executed with the Parcels which leave our Office on the following Saturday.

Half-Yearly Statistical Report.—Our "Half-yearly Statistical Report" is made up to the last day of June and December, respectively, and the Conference Reports are required at this Office within seven days after.

The President of every Conference, and of every Branch not belonging to a Conference, will see that the Secretary forwards us within the time named, the following particulars—

Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons Excommunicated, Dead, Emigrated, and Baptized, since the date of the last Report; the total number of Members, including Officers and scattered Members; and the names of the Pastor, President, and Secretary.

Emigration hence to Utah for 1855 will be *via* Philadelphia and Cincinnati to St. Louis, and from that place it will be managed by President Erastus Snow. The

time of embarkation will be February and March, and it is thought that two months will be the average time of passage to St. Louis on this route, instead of ten weeks as *via* New Orleans.

As near as can be ascertained, the price of passage to Philadelphia will vary but little from that to New Orleans. From thence to Cincinnati, it will be £1 10 0; to St. Louis £2 2 0—provided emigrants are in companies, and can have the advantage of a contract; but in cases of individuals, or a family, it will probably be several shillings more. From St. Louis to the place of outfit, it will cost about £1. These are but approximate estimates of prices, and do not include provisions.

Good waggons made to order, delivered at the place of outfit, and complete with bows and projections, will be furnished for seventy dollars (about £14 10 0); without bows and projections, sixty-seven dollars (about £13 17 6).

A waggon, two good yokes of oxen, with yokes and chains, will cost £50. Perhaps for £55 two cows may be included.

Tenting and waggon-covers are supplied by us. It requires 54 yards for a tent, and 26 for a waggon-cover. The material is 6¾d. per yard, and is delivered to the purchasers on their embarkation at Liverpool.

Passage by the new route will cost not less than £15, and perhaps £16, but we will undertake to emigrate such as can advance £12, *provided that is the extent of their means*, the balance to be paid in Utah.

Those emigrants who desire me to furnish them with a team and waggon, cows, tent, or waggon-cover, should forward to me money for the same immediately after they have decided to emigrate.

All who determine to cross the plains this season, either by the £15 company, or by paying £12, should immediately forward to me £9 each, to enable me to order their teams, waggons, and outfit—that the most active preparations may be making, both here and in St. Louis, for the faithful accomplishment of the immense labours of the present emigration. The usual deposit of £1 each should accompany the £9.

Those who are unprepared to adopt either of the above-named plans can go to St. Louis, Cincinnati, or Philadelphia, as their means may determine.

All Latter-day Saints who have more than enough to pay their passage to the point of destination, should pay their Tithing before leaving this country.

FRANKLIN D. RICHARDS.

FOREIGN INTELLIGENCE—*United States.*—From the St. Louis *Luminary*, of Nov. 22, and Dec. 2, 1854, we glean the following particulars. Elder Joseph Millett writes from Maquaketa, Iowa, Nov. 12, that during his present mission he has baptized upwards of thirty persons. Elder Haden W. Church is preaching and baptizing in Nashville, Tennessee, and its vicinity. In the vicinity of Memphis, 16 persons have been baptized. Elder Andrus has organized a Branch of 8 members at Centreville, Illinois, with a good prospect for more. Elder Thomas B. Pierce writes from Cedar Grove, Indiana, Nov. 16, that there are many Saints scattered in that vicinity, some firm in the faith, others sickly, dying, or dead, but of the sickly ones many have been reviving since he arrived in their midst. Elder Oscar Tyler writes, October 30, that he has been preaching along near the coast of Texas. A spirit of inquiry is manifested, and quite a call for books is made. He has baptized his mother and six relations, and many neighbours are believing. Elder William Martindale writes, Oct. 31, that after long and tedious labours in Harrison County, Texas, he has begun to baptize. Elder James Sly writes from Canboro, Canada West, Nov. 14, that upon arriving in that country he met with a cold welcome, but he has been blessed to obtain an opening among the people, has baptized two, with a prospect of many more following.

ARRIVAL.—Elder James Craig, from Great Salt Lake Valley, arrived here, Dec. 27th, per ship *Albion*, Captain Williams, which sailed from New York, Dec. 12th.

Foreign Correspondence.

MADRAS.

Labours of the Elders—Prospects of the Work.

London, 35 Jewin Street, City,
Dec. 13, 1854.

My Dear President Richards—Through the tender mercy of our heavenly Father, I arrived here from Madras, Hindostan, on the 6th inst. Captain Robert Wright, of the brig *Royal Thistle*, very generously gave me a free cabin passage. We left Madras on the 25th July, of this present year, and arrived in London, as already stated, on the 6th December. Our voyage, though long, and somewhat tedious, was good and prosperous. The most of the men on board, through the blessings of the Holy Spirit on my labours, believed in the Gospel, the building up of Zion, the restoration of the Apostleship, and the general destruction of the ungodly. They parted from me, on our arrival, with many expressions of gratitude and kindness, and some promised to be immediately baptized, and go to Zion.

I have been much refreshed with the company of our beloved brethren, Elders Wheelock and Kimball, and the society of the Saints here, and I now feel like renewing my journey, that I may be further refreshed with your excellent counsels and instructions in Liverpool.

I have nothing special to write you by way of news. When I left Madras we had baptized 12 persons; ordained one Elder; preached the Gospel in almost every nook and corner of that large city, and several of the adjacent villages and cantonments; established a monthly paper of 8 pages; printed 1000 numbers of the "Only Way to be Saved;" 1000 of the "Proclamation of the Gospel;" 400 of a "First," and the same number of a "Second Reply" to the Rev. T. Richards, of the English Church; 400 numbers of a "Dialogue on Polygamy;" several letters in the Newspapers; and a regular issue, monthly, of 300 copies of the little periodical already alluded to.

In connection with our well beloved and faithful brother, Elder Robert Skelton, I laboured there precisely twelve months, but we saw little fruit as the result of our toils. I left brother Skelton in charge of the work, as my health was so much impaired as to require a change of climate. President Jones, of Calcutta, wrote to me, that I had done my duty as a man of God, and that I was at leave to go home, or anywhere else, as the Spirit of the Lord might direct.

I do not now feel to write you much in relation to the people of that dark, benighted portion of the globe. The statements contained in the letters of Elders Jones, Findlay, and others, concerning them, as already published in the *Star*, are verily true. The darkness is such as to be felt, and a Saint can hardly keep the Spirit of God in that country without much prayer and fasting. It was too much for me, and my constitution began to give way under it.

With much love to yourself and Elder Spencer, I postpone further remarks until I see you face to face. May the God of Israel bless you in your arduous labours for the kingdom of God, while I continue to be your brother in the New and Everlasting Covenant,

RICHARD BALLANTYNE.

TEXAS.

Fort Sulivan, Milam Co., Texas,
Nov. 15, 1854.

Beloved Brother Franklin — Having just now received a file of the *Star*, and being filled with praise and thanksgiving unto my Heavenly Father for the news its numbers contain of the progress of the glorious cause in which we are engaged, of the health and good spirits generally of my friends and brethren who are traversing land and sea to proclaim the word of life, and the *Star* being the medium of general communication from Elder to Elder, and from friend to friend, I feel to pen you a word, although I am a little feeble this morning, having just returned from a travel of several days through rain and mud, &c., in the north-west, and con-

tracted a cold that affects me considerably—at least I must and will notice your flattering editorial of your unworthy friend and brother. Truly, brother Franklin, I thought I was conversant with "cross questioning," but I have found so much of it to engage my time, that I feel that I shall become profound, having hitherto only been a novice. "Special pleadings!" my soul upon it, I never pleaded "specially" until now—my "pleadings" hitherto have been of an indifferent character, but now they are sharpened by the power of the Spirit, and go to the hearts of the "jury" like a two-edged sword, rightly dividing the word to each severally as the Spirit wills. And for the rendition of a verdict contrary to law (either "common" or "statutory") and testimony, my soul has often been grieved, and I have filed a "bill of exceptions," and given out new appointments for preaching, that I may present my case in a new phase, which if I do, and the cost is awarded against me, I will then take and "appeal" to the Arbiter of all nations, kindred, and tongues, from whence there is no "appeal," and in His presence will I stand, a faithful witness of the bribery and corruption of the judges and jury whom I have so often plead before that mercy might claim her own, and that justice should not be robbed, against which justice, mercy, love, and truth they have so often rendered a verdict contrary to law and testimony, and the full conviction of their own hearts.

I thank you kindly for your personal feeling in my favour. I shall try and do and perform all the Priesthood of God require of me. My only desire, or at least my greatest desire, is, to see Zion free. God grant I may.

Of my work here, I have advised my beloved President, E. Snow, and feel just to say to you, the Lord has blessed me, and given me souls for my hire, and I expect to start a company of Saints from this land in the spring for the valleys of Ephraim. I believe a good work can be done here through that patience that is manifested in Italy and Switzerland, by the introduction of the colporteur system, as practised in the British Isles; as ignorance of our doctrines is the great drawback here, connected with the fact of the inhabitants of this state being generally of that character of men who have come here to seek their fortunes, which nature seems to lavish on the energetic and industrious portion of them.

Elder James McGaw has been labouring with me for a few weeks, and is now called to New Orleans. Of the other Elders appointed to Texas I cannot say anything, as I know nothing.

I purpose going South as soon as my health will permit, probably in a day or two. I purpose preaching through many counties this winter, and opening up a way for others, if I effect no other purpose.

I read with much pleasure the reports of the Pastors and Presidents of the Conferences under your charge, and more especially of my friends, brothers Van Cott, Stevenson, Tyler, Pitt, Merrill, Fullmer, Dille, and all. Truly did I rejoice to hear from my old friends and brothers, George D. Grant, W. H. Kimball, James Ferguson, C. H. Wheelock, W. C. Dunbar, R. W. Wolcott, and all, not forgetting brother Joseph A. Young; and I pray God to bless each, and bring them and me to see face to face again in the city of the Saints.

The work in this land is very scattering; from five to fifty miles between preaching places.

Forward the *Star* to me according to the accompanying directions, for I conceive it a medium through which the Elders and Saints can have at least the second breath of the Spirit breathed by the Presidency in the Mountains; and feel to fully recommend it to my friends where it is not known, for where it is read it recommends itself.

Remember me in tender love to brother Spencer, as well as brother Little and all Saints.

Write soon, if leisure will permit. And I pray God, brother Franklin, to pour out His Holy Spirit on you, that the Saints may be blessed through your wise counsel, and that in peace and joy you may return to your beloved family, and the friends of the God of Joseph, Hyrum, Brigham, Heber, Willard, Jedediah, and the Twelve.

Truly your friend and brother in the New Covenant,

S. M. Blair.

President F. D. Richards,
Liverpool.

CAPE OF GOOD HOPE.

Labours, Opposition, and Successes on the Frontiers—Plague among the Cattle.

Fort Beaufort, Sept. 15, 1854.

Brother Richards.

Dear Sir—I embrace the present opportunity of writing you a few lines, in order to inform you of some things which are transpiring in this part of the world.

As it regards the present prospects of the work of God in these dark regions of the earth, I would that I could write more favourably, that the people were more willing to hearken to the message which God in His mercy has sent to them, and repent and be baptized for the remission of sins, and embrace the fulness of the Everlasting Gospel, whereas but few as yet have complied. Of these, I have ordained one Elder, two Priests, and one Deacon, who are assisting all they can in spreading the Gospel, consequently the work is rolling on gradually, and the cloud of darkness, as well as priestcraft, is giving way to some extent.

No doubt, you are aware of my having been absent some ten months from Elders Haven and Smith, during which time I have been labouring on the frontiers of Africa, the borders of Kaffir land. I first laboured two months in this place, and baptized nine, after which I spent some three or four months in Graham's Town. I procured a house, and held meetings three months of the time, which were well attended at first, but some seemed fully determined to break up the meetings. The excitement was so great, it caused many to stay away. I continued until none attended, except those who were disposed to make disturbance; and when they ascertained that no one else came, they were satisfied to stay away.

I received much insult and abuse; not only that, but two months of the time, I had no home, no place to get my regular meals, but I used to sleep in the room where I held meetings, and now and then had an invitation to dine or to tea. Although quite a number said that they believed that it was truth, that it was the work of God, yet none would repent.

We read that the devils believe and tremble—I often think the same is the case with many of this generation, especially when they see the judgments of God, spoken of by the Prophets, which are being poured out, and sweeping over the whole earth, as clearly demonstrated in this part.

There is a disease amongst the cattle here, called the longsickness, which has been very destructive, and has caused much excitement amongst the people, as they cannot find out any preventive or cure. On its first appearance it was so alarming and destructive, that the Governor issued a proclamation, requiring all cattle attacked by the disease to be shot, and buried immediately, when it was ascertained, and authorizing any and every person to shoot all such cattle, when or wherever found, and stating that parties were subject to a fine of five pounds, should they suffer any such cattle to run or to remain unburied. Consequently, thousands of cattle were shot, or died of the disease. Some men shot as high as fifty to a hundred head and upwards, but this did not stop the contagion. Thus all medicines and schemes proved unavailing. Finally, it was thought that inoculation would be a certain preventive, consequently, hundreds of cattle were inoculated all over the country, and in parts where the disease was unknown, but instead of this having the desired effect, it has been the very means of spreading the disease more rapidly.

Not only this, but the locusts have been sweeping over the country, destroying the grain and grass, in some parts leaving nothing for the beasts to eat. Horses have died from eating the locust. Thus we see the word of God being fulfilled, spoken by *modern* as well as ancient Prophets, in spite of the puny arm of man, or even all the powers of earth and hell combined.

I will say, in conclusion, that I, in connection with the brethren, have visited several small villages, and have succeeded in getting openings in two or three places, and have preached several times. Some have concluded to be baptized, who I expect soon will be. My prayer is that Israel may be gathered, and Zion redeemed.

My best wishes and respects to my brethren, the Elders, and my associates in the kingdom of God.

I remain yours truly,

WILLIAM WALKER.

To President Richards.

Baptisms — Cattle Plague — Opposition — A Vision.

Port Elizabeth, Algoa Bay, S.A.,
Sept. 20, 1854.

President Franklin D. Richards.

Dear Brother—Having, through the mercy of our Heavenly Father, been called to embrace the Gospel, and being anxious for the salvation of those near and dear to me in the flesh, in the kingdom of our Lord and His Christ, I write this to desire you to instruct the Elder or President of the district to call upon my father, residing at Upton Cottage, Slough, Bucks, so that he may have the opportunity, if he has not already had, of hearing the Gospel, as revealed in these last days by the mouth of the Prophet of the Lord.

The work of the Lord is going ahead in this district. We have here ten baptized members, and many more are investigating the truth; so much so, that in a month or so, in all probability, our numbers will increase threefold. Many of the Dutch farmers are investigating the truth. They are greatly scared by reason of the plague which is raging amongst their cattle; also the early appearance of the locust, which has destroyed the crops in the upper district; likewise the probable outbreak of the Kaffirs next Christmas. Surely the hand of the Lord is on this land.

Elder L. I. Smith, whose labours and journeyings among them are unremitting, is generally very well received, both by Dutch and English. He preaches the Gospel as the only antidote for all their woes. The Lord is backing up the message of His servants with unmistakable arguments.

At Uitenhage, about twenty miles from here, brother Smith has held many interesting meetings. Of course the accompanying persecutions have followed. One evening he had many of the head ladies and gentlemen of the place, when a fellow broke a bottle of asafœtida in the room, which caused such a fumigation as to effectually break up the meeting. At another time a volley of rotten eggs and turnips was hurled; but the devil reckoned without his host, to think that by such means he could put a stop to the work of the Lord.

On our second meeting in this place, I had my windows broken by a volley of potatoes. We had a mob of about three or four hundred men and boys, who amused themselves for about two hours, but it was no go. The work still goes on, and this very row only convinced me that this was the Church of Christ, and forthwith I embraced the Gospel. The main reason I had was a vision I had had before brother Smith came here, at which time it was revealed to me, in answer to prayer, that I should not join myself to any of the sects of the day, but that one should come from America, whom I should hear, and that I should join myself to the Church of which he was a minister, my beloved brother, Elder L. I. Smith, being then present before my view. When he came, I was not long in obeying, and can now bear my testimony to the truth of these things before the world, and also of having received the blessing of healing in my own family, likewise the answer to my prayers years ago, in having been ordained a teacher in the Church of Christ, and enjoying much of the Spirit of the Lord, whereby I am enabled to stand up and proclaim to others this Gospel.

Praying the Lord to bless and prosper you in His great and glorious work, I am, dear brother, yours in the Everlasting Covenant,

G. F. W. Kershaw.

Varieties.

Some men use profane language, associate not with such, for they would corrupt thee.

Everybody has his consolation, and the consolation of the British parliament and people is that, let the worst come to the worst, or the best come to the best, they can always make speeches about it.—*Times*, Dec. 13.

The Balaklava Railway Corps.—The vessels engaged to convey material and men to construct the Balaklava railway consist of seven steam and two sailing ships, of the aggregate tonnage of 5,491 tons and 900 horse-power. The material consists of 1,800 tons of rails and fastenings, 6,000 sleepers, 600 loads of timber, and about 3,000 tons of other material and machinery, consisting of fixed engines, cranes, pile engines, trucks,

waggons, barrows, blocks, chain falls, wirerope, picks, bars, capstans, crabs, and a variety of other plant and tools; besides sawing machines, forgers', carpenters', and smiths' tools, &c. The ships convey, in parties of 50 or 80, 500 workmen. Each man is provided with clothing suitable for the voyage, and for the service he will have to perform on arrival. Besides 30 huts, each capable of housing 40 men, there are 100 railway sheets or covers, a large quantity of boards and scantlings, and temporary tents and huts impervious to wet, and not easily inflammable, which can in a few hours be erected, and are easily removed. Food, coal, coke, and firewood are furnished in abundance. To each party of ten, a cooking stove of a very efficient yet portable character is attached. The staff consists of one chief engineer and three assistants, one chief agent and three assistants, one accountant and clerk, one storekeeper and clerk, besides foremen and time-keepers. The medical staff consists of a surgeon, four assistant-surgeons, and four nurses, selected from the first hospitals in London. An ample stock of medical stores and comforts is provided, with a large number of Dean and Adams' revolvers. Two missionaries accompany the men, and a selection of books is provided for their use. It is expected that all these vessels will reach Balaklava by the 1st of Feb., and that the tramway will be laid to the heights before the end of that month.

Zion.

O Zion, thy praise
We'll sing in sweet lays,
And lift up our voices in these latter days.
The righteous to thee
For refuge shall flee,
While princes afar off thy glory shall see.

A fire by night,
Thy dwellings shall light,
While sinners shall tremble and gaze with affright;
And from the sun's ray
To screen thee by day,
A cloud for a covering above thee shall stay.

When Jesus shall come
To the Saints' happy home,
He'll call forth the righteous that lie in the tomb,
But the wicked shall stay
Until the last day,
E'er they from their graves shall be called away.

With Jesus we'll reign,
When he comes again;
We then shall be free from all sorrow and pain.
Then, Saints, let us pray—
Great God, haste the day
When to Zion's blest land we shall hasten away.

Cheltenham. W. Fowler.

Addresses.—James G. Willie, Job Welling, } 2 Western View, Portland, Southampton.
Henry Lunt, 7 Chick's Buildings, St. Phillips, Bristol.
Eli S. Gardner, 92 Egg Lane, Talbot Street, Sheffield Park, Sheffield.
Nathan T. Porter, David B. Dille, } 30 York Place, Britannia Square, Worcester.

Money List, December 22—30, 1854.

	£	s.	d.
John B. Pears	5	0	0
John B. Pears (per Thomas Youhg)	0	16	6
Josiah Holmes	5	0	0
Thomas Parkes	1	15	0
James Frewin	3	0	0
Robert Kirkwood	60	0	0
Samuel Church	15	0	0
John Kessell	1	10	0
Richard Harper	14	12	0
Joseph Akers	2	2	0½
John Aird	5	0	0
Carried forward	£113	15	6½

	£	s.	d.
Brought forward	£113	15	6½
Lewis Davies	0	15	0
Henry McCreery	20	0	0
John Miller	5	0	0
James Linforth	8	3	5½
John Holsall	16	0	0
John Price	2	0	0
John B. Malben	80	0	0
Charles Peat	10	0	0
John McComie	37	0	0
	£292	13	11½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XVII. Saturday, January 20, 1855. Price One Penny.

Jealousy.

Silly old nurses are in the habit of telling children, when a "little stranger," brother or sister, enters the world, that thereby their "noses are put out of joint." Here are the seeds of jealousy sown in the young and tender mind, where otherwise frank and hearty love and affection would be natural and spontaneous. The newcomer, instead of being welcomed to the juvenile circle, is looked upon from the first with suspicion and envy. Every attention to it from parents and friends is narrowly watched, and often but rankles and festers the wound already so foolishly made. As youth approximates to manhood better sense may prevail, and the folly of "old wives' fables" be clearly perceived. But it is a matter of serious doubt whether the foundation laid in childhood for discord and some of the most unlovely features of character be ever entirely removed. We all know that a plant warped and twisted when young, is very unlikely to grow to be a straight and comely tree. So with the human mind—if warped or perverted in youth, the probability is very strong that many uncomely features will be developed in future life.

The thoughtless practice alluded to prevails extensively, and, consequently, we are not surprised to see so many children grow up "without natural affection," indifferent to the ties of brotherhood and sisterhood, and, consequently, betraying ofttimes the most cruel jealousy of, and sordid baseness to, their nearest kindred. And if such conduct is manifested to blood relatives, it is not strange that discord, hatred, and strife are so common among mankind in general.

It might be naturally expected that among a people where such a senseless and pernicious practice exists, the greatest consternation would arise on the publication of the law of celestial marriage, and the bitterest opposition would be offered to it. Thus many of the ladies of this land manifest the rankness of their prejudices, and the defectiveness of their education, by declaring, with all the energy of their nature, that they will endure no rival in their husband's affections. No, that they won't; they would "tear the hair off her head," and "scrat her eyes out," or they "would die first," ere they would give up the point. Those of a less belligerent turn of mind declare that were a new wife to come into the house, she "should do all the work;" they "would not do a stroke," which, if carried out, would certainly impart to their character a shade of laziness anything but consonant with the wise man's description of a model wife, whose "price is far above rubies," and in whom "the heart of her husband doth safely trust."

Every person with a grain of common

sense is perfectly aware that there is no reason whatever for one child in a family to be jealous of another. Rather each should be filled with emulation of the others, and should endeavour to rival or exceed them in obedience to its parents, and in the acquirement of everything lovely in character. Equally unfounded in reason are the jealousy and hatred which some ladies profess towards a fellow-wife. What treatment does one wife receive which another may not with propriety aspire to share and honourably participate in? None. Nothing but selfishness can permanently hold any objection against it. Yet some ladies talk as though two or more wives could not possibly be filled with a spirit of honourable emulation in good works, and could not consistently participate in the affections of one husband. As foolish is the child who supposes that it cannot share with "baby" the love and favours of "pa" and "ma." Children are not sensible of the unloveliness they exhibit when they so greedily covet the whole of their parents' affection and attention. Neither are those ladies who desire to have their husbands "all to themselves" perfectly aware of the gross and unvirtuous, as well as ungenerous, colour they thereby give to their character.

Were this jealousy removed from the ladies of England, and the more noble and magnanimous sentiments of celestial marriage to take its place, and the law of the land to be framed in unison, mountains of misery would be exchanged for the purest happiness. Thousands of pining maidens might have the privilege of answering the end of their creation by becoming helpsmeet for man, and the fearful anxiety and soul-harrowing tortures that some suffer on account of others preventing them being joined to the man they love would be swept away past return. And further, at this very moment circumstances seem to combine to make more manifest to the understanding of all, the wisdom, and virtue, and saving power of the celestial order of marriage, and the desirableness of that "green-eyed jealousy" being banished from the land. Thousands of British soldiers are now "actually rotting away" before the walls of Sebastopol, and reinforcements are lessened by disease and death one-half in a few weeks, leaving sweethearts, and wives, and children to the tender mercy of their country generally, and the parish officers specially. In consequence of these casualties, generous spirits are contributing largely to help to support the widows and orphans, but the maidens must take care of themselves. A way can be pointed out whereby the maiden's heart may be comforted, the widow's tear dried up, and the orphan's cry answered. If the celestial law of marriage were the law of Britain, generous British ladies could banish their jealous feelings, and invite to share their homes the afflicted maiden, and widow, and child; and the generous lords of British ladies could become lovers to the maidens, husbands to the widows, and fathers to the fatherless. Here can be shown a nation's truest gratitude for her brave but fallen champions; here is a means, effectual beyond all others, of cheering the afflicted and binding up the broken heart; and here is the most disinterested, most generous, and most noble offering that can be made to the "Patriotic Fund."

Advantages of having many Wives.

(*From the "Chicago (U.S.) Tribune."*)

Through the kindness of a friend who resides in this city, we are permitted to publish the following letter from one of the "Saints" of Salt Lake City, concerning his experiences in religion, the character of Deseret, its climate and society, and that "peculiar institution" of Deseret, Polygamy. It is the clearest exposition and boldest defence of Polygamy that we have yet seen, and coming from a person who possesses three wives, with a prospect of more, its arguments, and the facts stated, demand attention. We especially invite a perusal of it by Judge Douglas and his friends, whose "Popular Sovereignty" doctrine is to legalize Polygamy in Deseret and Utah, and, it may be, in Illinois also.

"City of Salt Lake, (Deseret,)
"July 29, 1854.

"My Dear Friend—I have been promising myself the pleasure of writing to you a long family sort of letter for the last eighteen months, as I assured you I would when we parted, and I should have done so, only that, somehow, when I had opportunities of sending one, one thing or another was sure to interfere with my time for writing.

"The fact is, the Salt Lake City is a place for *work*, and loafers and lazy people are entirely out of their element here. I never lived in a place where there is so prevalent a spirit of industry, or where drones are so little tolerated. As a consequence, there is scarcely any poverty—none, I may say, except that which is the result of sickness and other misfortunes; and in such cases it is not marked by the painful features which are observable in the quarters of the poor in Rochester, Buffalo, and Chicago, where I have had opportunities of seeing for myself; for here, the poor are taken care of by the voluntary and liberal contributions of all, which are made in a profusion that you could not find in a community of skin-flint Presbyterians, iron-sided Baptists, experience-telling Methodists, or with sanctimonious members of evangelical churches in general. No, no. Here there is a brotherly feeling, such as marked the character of the early Christians; and here is understood in its fulness the great truth, "He that giveth to the poor lendeth unto the Lord."

"When I last saw you, in 1851, now nearly four years ago, you expressed your regret that I should connect myself with a church and become a member of a community, the doctrines and rule of conduct of which were repugnant to all the social virtues and the religious principles which I had been taught from my childhood up to 1846. I had then (1851) lived five years a believer in the truths of the Book of Mormon—had steadily, and as faithfully as I knew how, examined the tendencies of those truths, and compared them with the old church of my father—I may say fathers also, for they were all of one faith for three generations back—and I had come to the conclusion that I had at last found out what was best for my spiritual wants, here and hereafter. It was after this long experience—this forty years in the wilderness—that I became satisfied with my duty, and set out, with my family, for the City of Deseret. Sarah Ann, you know, had her doubts about the move, especially as she had heard awful stories about the Mormons, who, following the example of the old Patriarchs, from Abraham down, had established social laws different from those which she had been accustomed to look upon as sacred. Louisa, our eldest girl, then fourteen, shared the feelings of her mother somewhat, but it had no foundation beyond education, and, I felt, would soon be eradicated.

"When I arrived in this city, I found all the comforts that I had expected, and was treated with a kindness and consideration that I never met with in New York, or any other State. While each person here was intent upon the acquisition of wealth, and all were as busy as bees, their conduct toward myself and all other new comers, impressed me with the belief that they only laboured for wealth that they might have a means of benefiting those whom fortune had not favoured. My subsequent observation has not effaced but deepened that impression. There appears to be the greatest pleasure manifested by high and low, and especially by those who are high in the Church, in aiding the poor and helping them to help themselves—the highest order of charity, in my estimation. Each one seems to feel that "it is better to give than to receive;" and the universal practical rule is, "that he that giveth to the poor lendeth unto the Lord." And the truth of this latter principle has been fully and satisfactorily tested.. The poor who are assisted soon become active and useful members of society and the Church, and are enabled to pay back, an hundred-fold, all that they ever received.

"So much for things in general. And now a word about the country. My dear friend, you have read Moore's enchanting description of the "lovely vales of Cashmere;" but I venture to say they will not at all compare in beauty or in delicious atmosphere with the charming valleys which are scattered all over Deseret like little Edens, while our mountain scenery is magnificent—grand beyond the power of description. Here is the place for poetry and song, where one is perpetually surrounded by scenery and associations that develop the highest religious sentiments. The soil of our valleys is

good; not as deep as the soil of the Genesee Valley, or as the Illinois prairies, but it is more lively, and produces more than any soil I ever saw in its virgin state. There is scarcely any species of grass, grain, or fruit, that we cannot grow in the fullest perfection, and, if farming receives the attention that it does in England and Holland, as I have no doubt it will, Deseret will be capable of feeding a population as large as three or four States like New York.

"When I first came here, I went at my trade and did well. Last year, however, I obtained a farm at the foot of one of the mountains which surround this valley, and I expect to have a little paradise of a place in a few years. Neighbours are numerous and good, and we shall possess all the educational advantages that you have in the States, and better, I think, for here our schools are better regulated. I still live in the city, that is, my family does, and I am here the greater part of my time, but I expect to take up my residence in the country early next year.

"About the progress the Territory is making, I need not say anything, as you will get it more in detail from the papers I send you. Suffice it to say, that we go ahead at a rate I never expected, however large my expectations were.

"But I suppose by the time, or before, you have read thus far, you have grown impatient, and wonder if I am going to avoid the subject which appears to concern the people of the States, as regards Deseret, more than anything else. No, my dear friend, I am not going to dodge it. There was a time when I might have been disposed to do so, knowing your feelings, but it is not right, and I shall be candid.

"*Polygamy*! POLYGAMY! POLYGAMY! that is the word which you call it, and one would think, from the holy horror with which your editors, preachers, and politicians utter it, that it is a crime of a magnitude surpassing all others. My dear friend, I do not doubt many of you think so, but it is all the result of education—nothing else, I assure you; for I speak from experience, as do thousands of others hereabout, who once thought as you do. But you must know that the Church of Jesus Christ of Latter-day Saints discards all sectarian dogmas and comes to the plain, simple truths of the Bible—the whole Bible, not a *part* of it. It looks to the lives of the Patriarchs and Prophets—the men of "pure religion and undefiled"—for principles, as well as to those who came after them. It sees no higher or more heavenly state of society than that which existed under the authority and direction of Jehovah anterior to the Christian era. Not that it opposes any doctrine of Christ, or those authorised to speak for him, for it would leave every one free; no, it gives the highest sanction it can give to every principle elaborated in the New Testament, while it makes the Old and the New entirely harmonize. The doctrine is founded on the Bible—the eternal rock of Truth.

"But about the practical operation of *Polygamy*, as you call it. That is what you most probably want to know, and I shall enlighten you from my observation and experience.

"When I came to Deseret there were not many who were in the enjoyment of more than one wife, and many, or most of the new-comers, were opposed to it. But as they saw how beautifully and harmoniously those families lived where there were two or more wives, their prejudices gradually gave way, and among no class was this change more apparent than the women. At the present time, if a vote were taken upon the subject, I venture to say that nine out of every ten women who have lived here two years, would sustain our present social system in this particular. They are more for it than the men, for upon many of the latter it entails heavy burdens; though the truth is, our wives in Deseret make no pretensions to being fine ladies, their highest ambition being to help their husbands and their poor brothers and sisters in the Lord's Church. There are very few men here who have more than five wives, and a large part have but one, while some have none. For myself, I have three. Sarah Ann, your cousin, whom I married in York State, has the largest share of my affections, and takes precedence in the management of the household. Two years ago I married Miss S., formerly of Ohio, and she has charge of the education of the children and attending to the clothing. My other, which I took three months ago, is from near Hamburg, Germany. She is larger than either Sarah Ann or Elizabeth (the name of my second wife), and, I say it without invidiousness or

impropriety, is decidedly handsome. Her person is of good size, very round, full chest, bright flaxen hair, and a soft blue eye. She enters into the duties of her new situation with wonderful alacrity. and is very happy, as are also Sarah Ann and Elizabeth. There is none of that jealousy—that disposition to tear out each other's hair—which you have probably imagined would show itself in such cases. We are all looking forward to the time when we shall be together constantly in our little Eden, where we can work for each other, and raise our children in "the fear and admonition of the Lord." You may be surprised at this; but you will be still more so, when I assure you that all of my present wives are anxious that I should get another—one who is fitted by education, and physically adapted, to take charge of the business of the dairy. With such an arrangement of my household, every department of a well-organized establishment, on a patriarchal scale, would have a head to it, and be governed in order. I have no inclination to comply on my own account, as I am well satisfied with those I now have, but if I should do so, it will be entirely out of regard for them.

"My daughter, Louisa, is engaged to be married to a man from Pennsylvania, who has already a wife and three children. It did not entirely meet my approbation, but I did not interpose a single objection, so long as she was satisfied, and the marriage would be in a high degree honorable to her, as well as advantageous in a worldly view.

"Now, my dear sir, you say, what is to come of all this? Let me tell you what has come of it. In Deseret, there are no libertines, with their paramours, no houses of prostitution, no cases of seduction, or those which disturb the peace of families in the States, under your laws. Here, every woman can have what God intended she should—a husband—and every man that wants to, may have a wife. And the woman that is the wife of a man who has one or more other wives, is more fortunate than if she were the only one, for in case of plurality the duties of the house are divided. The children here are pretty numerous, I must admit, but this should and does contribute to the happiness of the true followers of the Lord, from whom we have learned that our duty is to multiply and replenish. But, mark this: there are no illegitimate children in Deseret, no children of shame who are ashamed of their mothers, and a disgrace to any but the lowest society.

"I shall not enter into an argument to attempt to convince you that your sentiments in regard to the marriage relation are the result of education and are wrong. I wish you could live here a year or two, however, and I have not a doubt your acts would show you had changed your opinions.

"We learn from the States that you are greatly excited about the Slavery question, and our institutions are much canvassed in connection with the Popular Sovereignty doctrine of your Senator, Mr. S. A. Douglas. We wish your politicians would let us alone; that is all we ask of them. We have none of the breed here. The climate of Deseret is not congenial to them, and our wives will not give birth to children who are adapted to such a low life as the politician necessarily leads. It is said that Governor Young is to be removed, and a Washington politician appointed in his place. Very well, let him come. The people of Deseret will treat him politely, and let him alone. He may stay in Washington and have just as many duties to perform as Governor, as if he were here.

"But we believe in the Popular Sovereignty doctrine. It is upon this that we stand, and with it we shall defend ourselves against the assaults of the world. It is the true doctrine, and I am sure it will triumph.

"I have not had an hour's sickness since I came here, neither has any member of my family. I have four more children than when we left Illinois, and it is not improbable that I may have many more. Certainly I hope so.

* * * * * *

"You can get no true accounts from Deseret from your newspapers. The only way to appreciate, and to learn to love our institutions, is to live here."

SOME speak all they know; tell not such a one a secret, lest he betray thee: but profit thou by his conversation, for though, in many words there is much folly, there is withal a little wisdom; as, in the thrashing floor there is much chaff, but withal a little wheat.

Summary of Report of the United States Commissioner of Indian Affairs.

(*From the "Times," Dec.* 28, 1854.)

The remnant of the Six Nations remaining in the State of New York present the interesting spectacle of one of the most renowned portions of the aboriginal race of this continent, still adhering, with traditional tenacity and veneration, to the homes of their forefathers. Subjected to many trying and adverse vicissitudes, by which their numbers and territorial possessions have been greatly diminished, this once barbarous and heathen people, devoted only to war and the chase, have undergone one gratifying change, and now generally acknowledge and partially practise the more ennobling and beneficial principles and pursuits of Christianity and civilization. Internal dissensions have materially interfered with their advancement and welfare, but these, it is hoped, will all soon cease and never hereafter be renewed.

The peculiar and unfortunate situation of the Indians in the State of Michigan, consisting mainly of the confederated bands of Ottawas and Chippewas, has been fully stated heretofore, and the measure deemed best for their preservation and welfare suggested. It is requisite that there be new conventional arrangements with them, providing for material changes in their affairs, and in their relations with the United States and the State of Michigan. Such arrangements could not be effected without more or less expense; and, on the application of the Department, the sum of $10,000 was appropriated therefor by Congress; but, in consequence of the late period at which the appropriation was made, and other circumstances, it has been deemed advisable to postpone further proceedings until the next year.

In the convention with the Menomonees of the 12th of May last, they relinquish their right to a large tract of country in Minnesota, west of the Mississippi river, set apart for their permanent home by the treaty of 1848, but which, proving to be unsuitable for that purpose, was, therefore, unacceptable for them. In exchange, therefore, they were confirmed in the possession of a portion of the tract on the Wolf and Oconto rivers in Wisconsin, which, with the assent of the authorities of that State, had been assigned for their use, and to which they had removed. The tract granted them by the treaty of 1848 was guaranteed to contain not less than 600,000 acres; that secured to them by the convention of May last embraces only 276,480 acres, and is deemed to be more than ample for their comfortable accommodation. The lands retroceded by them, though not suitable for their purposes, will be equally valuable to the Government, if not more so than those granted in exchange.

In consideration of the great difference in the quantities of the lands thus exchanged, and because it was believed that the consideration stipulated for the lands they have been induced to cede by the treaty of 1845 was inadequate; in addition to the pecuniary and other beneficial provisions of that treaty which were continued to them, the sum of $150,000 was stipulated to be paid in fifteen annual instalments, commencing with the year 1867, when the payments in fulfilment of the treaty of 1848 will expire. This consideration was increased by the Senate in the additional sum of $92,686, making the aggregate amount of $242,686. Having thus been permanently and most liberally provided for, and all causes of discontent removed, it is hoped and believed that in a few years the Menomonees will exhibit some evidence of moral and social advancement.

The Department has been perplexed and embarrassed by the refusal of that portion of the Stockbridge Indians, of Wisconsin, parties to the treaty of 1848, to accept the tract of land selected for them in accordance with that treaty, and to which selection they at one time gave their assent. They are, or pretend to be, anxious to remain where they now are, at Lake Winnebago, and individual members of the band have repeatedly visited

this city to urge an arrangement to that effect. For reasons stated in my special report to you of the 25th ultimo, their application could not be granted. The only alternative seems to be to find them a suitable home within the limits of Wisconsin, and, as they require but a very small tract, this can be accomplished without prejudice to the interests of the white population of the State.

The only other Indians having territorial rights in Wisconsin are the band of Oneidas, who occupy a small reservation near Green Bay, and are so far advanced in civilization as to justify the presumption that, like the Brothertons, they will, at no distant day, dissolve their tribal organization and become citizens.

There are, however, within the limits of Wisconsin, and also within the northern peninsula of Michigan, a few small bands of Chippewas of Lake Superior, who still occupy their former locations on lands ceded by the treaties of 1837 and 1842. It has not thus far been found necessary or practicable to remove them.

The Chippewas, who reside in Minnesota, west of the Mississippi, are not, it is understood, desirous of ceding any portion of their country west of that river; nor is such a cession at this time deemed absolutely necessary, so far as the wants of our citizens are immediately concerned. There are also bands of Chippewa Indians residing in the region north of the headwaters of the Mississippi, who, from the imperfection of former treaties, do not participate in their benefits, and are, therefore, in a very destitute condition.

It having been found that the country proposed to be given to the Winnebagoes, by the agreement made with them last year for an exchange of lands, would, in many respects, be an improper location for them, it was recommended by the Department that the agreement should be so amended as to assign them a location on the southern branch of the Crow River, to include Red Cedar Island Lake.

"The difficulties connected with our relations with the Sioux Indians of Minnesota were, a year ago, as explained in the last annual report, of a serious character; but they have happily been surmounted.

During the past season articles of agreement and convention were concluded with the Omaha, Ottoe Missourian, Sacs and Fox of Missouri; Ioway, Kickapoo, Delaware, Shawnee, Kaskaskia, Peoria, Wea, Plankeshaw, and Miami Indians, all residing within the central superintendency, and in the newly organized territories of Nebraska and Kansas.

Congress appropriated the funds necessary to fulfil the stipulations of these conventions—the Senate having ratified all without amendment, except those with the Miamees and Shawnees.

There are several other tribes in Kansas Territory with which it will be necessary to have new conventions at an early day; and it is also very important that arrangements be made as soon as practicable with the Pawnee and Poncah Indians of Nebraska, by which their limits may be restricted and defined, and their assaults upon emigrants, and their hostile excursions against other tribes, terminated.

Within the central superintendency no perceptible improvement has taken place during the year in the moral condition of the Indian tribes; while the unusual and protracted drouth that has prevailed in that region of country has caused, in many instances, an almost total failure of the crops of some of those who have heretofore attempted to cultivate the soil.

Some of the tribes will have corn sufficient to supply their necessities; and, to guard against inevitable suffering and want, it has been determined to retain a portion of the annuities of the present year due to such as are destitute of provisions, and thus afford them the means necessary to procure food during the approaching winter and spring.

The residences of the tribes who have recently ceded their lands should be considered (subject in a few cases to a contraction of limits) as permanently fixed.

The Osages, Pawnees and others, have also annoyed the emigrants, and committed depredations upon them. The roads on the principal routes to the Pacific coast have become very important thoroughfares. Thousands of emigrants and many merchants who, with their property to the amount of several millions in value, pass annually over the plains, are entitled to the protection of the Government. The weakness of the present military force operates injuriously in various ways, and it would be much better to withdraw entirely and let emigrants have notice that they must protect themselves and their property, and leave the Indians to be dealt with by our agents alone, than

to permit the posts to remain in their present weak and enfeebled condition.

The four principal tribes within the southern superintendency—the Cherokees, Creeks, Choctaws, and Chickasaws—continue gradually to improve their condition. Having generally adopted the habits and pursuits of civilized life, they are probably more prosperous and happy than any of the other tribes within our borders.

The Seminoles within this superintendency are in a much less satisfactory condition, being ignorant and more or less debased, idle and addicted to dissipation. The Creeks, within whose boundaries they reside, complain that they are the instruments and agents through whom most of the ardent spirits brought into the country are introduced, and they have appealed to the Government to interpose to abate this nuisance, which is attended with much injury to their people.

The united Senecas and Shawnees, and other small bands of Quapaws and Senecas, also within the southern superintendency, are in comparatively comfortable circumstances; but the Osages in the same district, who have not yet abandoned the chase, are in much less favourable condition.

The Choctaw authorities are anxious to put in operation a general system of neighbourhood or common schools among the people, but have not the means necessary for its accomplishment. They have requested that the balance of the orphan fund remaining in the hands of their agent, unclaimed, may be appropriated for that purpose, but, under existing laws, the department is unable to comply.

The Indians in Texas are represented to be now more peaceful and orderly than they have been during a great portion of the year. They have committed many outrages upon frontier citizens, and continue their forays beyond our boundaries, in spite of the military force in that quarter, and the efforts of the agents of this department to restrain them. It is in contemplation to collect and colonize them on three reservations which the State of Texas has granted for the purpose, and where they are to be partially subsisted at the expense of the United States for a year or two, until they can be induced to turn their attention to agriculture and the raising of stock, and thus provide for their own subsistence. The duty of making the necessary explorations of the country, and of selecting and surveying the boundaries of the reservations, was confided to R. S. Neighbors, the principal agent of the department in Texas, and to Captain R. B. Marcy, of the army, who were instructed to make a joint report of the result of their proceedings, with the plans of the reservations.

Conventional arrangements are necessary with all the Indians in New Mexico and Utah, except the Pueblos, for the purpose of fixing them in proper locations, and of giving to the department such influence and control over them as will enable it, as far as possible, to confine them thereon, and to induce them to resort to agriculture and kindred pursuits, instead of relying, as they now do, for support upon the uncertain and precarious supplies of the chase, and when that fails, upon the more hazardous and injurious practice of theft and plunder.

Appropriations were made at the late session of Congress, to enable the department to negotiate treaties with the Indians of these territories, in which provision should be made for the inauguration of the policy referred to. It is to be regretted that these appropriations were delayed until it was too late in the season to send out the goods and other presents, without which the negociations cannot be attempted, with a reasonable prospect of success.

Our Indian relations in California begin to wear a more encouraging aspect. No serious disturbance has occurred there during the past year.

On the 17th of August last, a train of Mormon emigrants passed an encampment of certain bands of the Sioux Indians, who were waiting near Fort Laramie, for their annuity goods. One of the cattle belonging to the train made its way into the Sioux village, and was killed and consumed by the Indians. The Mormons complained to the commandant of the fort, who despatched Lieutenant Grattan, with twenty-nine men, and an interpreter, to demand the person of the Indian who killed the animal; he was not delivered up, and upon the refusal, or failure to do so, a fight ensued, in which the lieutenant, his entire command, and the interpreter were killed.

Of the various evils which beset our Indian population, there is none more alarming than the traffic in ardent spirits. In spite of the laws of the Government,

the vigilance and exertions of its officers, and the efforts of the truly philanthropic, the evil still exists, and has its sway. Considerable reflection has confirmed me in the opinion, that much may be done towards abating this vile trade by a co-operation with the Government on the part of the States and territories bordering on the frontier. Earnest appeals have been made to them for proper legislation, but only with partial success. It is hoped that this important subject will arrest the attention of the people and their representatives in the States and territories referred to, and that something efficient will yet be done by them towards aiding the Government in relieving the poor Indians from the evils arising from the use of ardent spirits, and the power of the whisky trader.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 20, 1855.

EMIGRATION.—Emigration to Utah, and to the United States, will re-open in Feb. next. All persons who purpose to go through to Utah, this season, should leave during February and March, and those who can go no further than the States can embark at any period of the year, as we shall send out a ship-load as often as we can make up one. Applications for passage, accompanied with deposits, should be made as soon after any one determines to emigrate as possible.

It is decided that the Perpetual Emigrating Fund Company will manage what have hitherto been called £10 and £13 companies, and thereby secure such emigrants that efficient aid on their journey which P. E. F. emigrants receive. In *Star* No. 2, it is stated that £15 will be required to pay the passage of emigrants hence to Utah, *via* Philadelphia, and that those who can pay £12 will likewise be taken through and allowed to pay the balance in Utah. Both these classes will be sent by the P. E. Fund, and give bonds before setting out to pay the balance of the entire expense that may be incurred in effecting their emigration. Should the expense not exceed the £15, those who pay that sum will be free on arriving in Utah; should it be less, the balance will be returned immediately after the accounts connected with the matter are made up. We fully anticipate that this arrangement will produce not only a more effective accomplishment of the overland journey, but of the sea and river passages. The Saints will also feel more satisfied in committing the entire control of their emigration to the systematized operations of the P. E. F. Company. Infants under one year old, on leaving England, will be charged £9 each, and count one in the number attached to each wagon. A wagon, two yoke of oxen, and two cows, with a tent, are considered sufficient by the P. E. F. Co. for ten souls, their luggage and provisions.

Other emigrants who are going direct through to Utah, and do not wish to come under the P. E. F. Company's arrangements, can procure their outfit for the plains, except provisions, through us. Orders for teams, &c., with a remittance to the amount of the things ordered, should be sent in forthwith, and at the time of embarkation those persons who have ordered will receive a cheque on our agent in St. Louis.

Applicants for passage should forward to us the following particulars — names, ages, occupations, and name of native country. If the applicant wishes to go under the P. E. F. Company's arrangements, £9, in addition to £1 for deposit, should ac-

company the application. Applicants for passage to the United States only, need not forward more than the £1 for deposit.

Those who forward money for a team, &c., should send with it their deposits, names, ages, &c.; but if they are unprepared to send the deposits at that time, they must state, when they do send them, that their team money, names, ages, &c., have been previously forwarded, and give the date if possible.

All applicants for passage should state what time they wish to embark, and we shall endeavour to accommodate them as near as we can; and when we are prepared, we shall inform them of the date of sailing, and when to be in Liverpool to embark.

Those persons who have been ordered from the British Isles by the P. E. F. Company, and have been notified by us to that effect, will please to hold themselves in readiness to come forward upon receiving intimation to do so.

No persons should come to Liverpool expecting to sail on any vessel for which they have not been notified. If they do so they will probably suffer disappointment and expense.

Arrival.—We have pleasure in stating that Elder Jacob F. Secrist arrived safely in Liverpool, from Switzerland, Dec. 26. It was with heartfelt joy that we received Elder Secrist into our midst, and heard him detail the interesting scenes in connexion with his mission, and we feel much satisfaction in the assurance that he gives us that the people among whom he has been labouring are hungering and thirsting after righteousness. We pray our Heavenly Father to grant that their hearts may be filled with the intelligence of heaven and the consolations of the Holy Spirit.

Appointments.—Circumstances having conspired to prevent Elder David Drummond from fulfilling the appointment conferred upon him, Elder Walter Grainger, of Paisley, is appointed to preside over the Glasgow Conference.

Elder Thomas Williams having been called to labour in this Office, Elder Thomas Lyon is appointed to succeed him in the Presidency of the Hull Conference.

Franklin D. Richards, One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

Daniel Spencer, Counsellor.

Foreign Correspondence.

HINDOSTAN.

Intolerance of the Military Authorities at Belgaum—Opening and Baptisms at Kotree —"Review" of an "Invitation," &c.

Belgaum, October 22, 1854.

President Richards.

Beloved Brother—My last to you intimated that I had obtained permission to reside, preach, &c., in this cantonment, and that a few had been baptized, and many more were interesting themselves in the principles of the Gospel.

It soon got blazed abroad that we were likely to do some good, and our common enemy, true to his general policy in the east, had it on the wing that the people, soldiers and all, were about to become "Mormons" and be off to the Salt Lake; and, as might be expected where the tactics of war are the order of the day, a party rose to arms, to barricade the 64th against further "Mormon" invitations, which has proved as yet somewhat effectual. The first move was for some of the would-be "cunning ones" to find out who really had been baptized; and, finding a victim in the person of brother George Gordon,

assistant schoolmaster, he was, as I am informed, dragged before his commanding officer, accused of the notorious crime of having "renounced Protestantism," for which, without the pretence of another charge against him, he was deprived of his situation, and turned back to the ranks as a private, with the additional stigma hung to his character, that his evidence should not thenceforth be taken in any court-martial.

The prosecutor, no doubt deeming this a fair beginning, here intimated that there were about half-a-dozen more in the regiment, and the honourable inquisitor licenced him to have them brought up, and "he should serve them the same way." And further, if the "Mormon" missionary should again be found in the lines, a refreshing duck in the tank was to be administered to him, which, by the bye, our worthy post-master was, two days after, well nigh coming in for. He had entered the forbidden boundary, and an equipped party gave chase, until they discovered, to their chagrin, they had mistaken their man.

Possibly you may be disposed to censure the introduction here of "inquisitor;" but hold on, my brother, you will at once perceive the epithet to be most appropriate, when I inform you that brother Gordon's Bible, which lay in the school-room, and which he was accustomed to read after school hours, at the same time penciling any impressive portion for future reference, was taken to the orderly-room and passed through the Adjutant to this court for examination; and that an order was issued from the same place to gather up all "Mormon" books and tracts (whether public or private property) found in the barracks, and to have them *burned* by the meanest native menial.

The next necessity appeared to be to apply to the Brigadier-general to order my expulsion from camp. This, however, he was not prepared to do in the absence of some reasonable cause. But, in such hands, even this could not long stand in their way; a complaint therefore followed—the men went home to barracks from our meeting intoxicated. On this head I received an official note to wait on the General. I had become acquainted with the circumstance from which the impeachment was hatched, and from which it was current that we baptized the people in *brandy*, &c., but the circumstance not having the most distant connexion with us, I was quite prepared to explode the whole fabrication. The General said he would make an immediate investigation of the matter, and let me know officially what he required of me. But twenty days have elapsed and I have heard nothing further of the matter, save vague reports.

General Wilson has evinced an upright disposition toward me from the first, but he is of a pliable disposition, which permits the combined opposition and insinuations of chaplains and officers to influence him. The commandant of the company of artillery gave an order, ere I attempted to enter his lines, that I was not to be permitted to do so; he had also lodged a complaint with the Brigadier, because some of our works had been found among his men.

I have penned the foregoing outline for the purpose of conveying to you an idea of the obstacles that beset the path of the Elders of Israel throughout British India, and the almost impossibility of doing any great good, even where temporary privileges have been obtained. Nevertheless the Lord is our helper, we trust not in an arm of flesh; and the fiat of the Almighty shall not return to him void.

Poona seems to have yielded her quota for the present, and stands fast; and the monsoons having now subsided, brother Allan Findlay leaves there for Ahmudnugger and other minor stations about the first proximo.

The last news from Scinde, the General of that division of the army had ratified the decision of the Brigadier of Kurrachee, to keep the Elders out of that camp. Two good men had been baptized. Elder Leonard had left Elder Musser there, had gone up the Indus to Kotree and Hydrabad, and had found an open door in the former; but the latter being the military camp, an uncertainty hung over it.

Brother Davies has been stirring up the Bombayites with fresh fire, and has lately had the honour of baptizing two ladies, and is in sanguine hopes of doing something more in that way ere long, which may not be little thought of indeed *in Bombay*.

We have just been favoured in Belgaum with a production, well enough understood to be the effusion of two staff captains in company, though they and the printer seem to have been alike averse to their

names accompanying the performance. It purports to be a review of an "Invitation" circular I had distributed in camp (published by Elders Wheelock and McDonald, the latter having sent me a few of them), and which the captains have appended in full to their tract, not even omitting the place and time of meeting, as had been filled in with the pen. You have doubtless seen this succinct epitome of our faith, and cannot fail to tender our military friends your sympathetic thanks, *as we do*, for thus aiding us in its circulation in this country, for certainly their attempt to darken its lustre has been so utterly futile that the truth in it sparkles unclouded still.

The Branch in Belgaum now numbers eighteen souls, and we are in hopes of plucking out a few more; there are many well convinced of the truth, who lack the moral courage to obey it. At the same time, I feel assured that those who have obeyed the Gospel here, think more of it, and of each other, than if all were peace and quiet without. The sable cloud and the thunderpeal generally cause the flock to value the fold, and sometimes even the straggling stranger to seek to it. The Saints here who are free are ready to gather, leaving pensions, promotions, and all other inducements at their heels; and those who are not free would willingly lay down the first half of their lives, could that only secure the second in Zion.

Craving a participation in your remembrances before the Lord, and earnestly solicitous for your health and prosperity in the Great cause,

I remain your brother
and fellow-labourer,
H. FISDLAY.

Lectures—Baptisms—Opposition of the Military, &c.

Madras, Hindostan, Nov. 8, 1854.

Dear President Franklin D. Richards—Since Elder R. Ballantyne left this place we have changed the location of our meeting house, and established two permanent ones in the heart of the city, being assisted by my worthy and talented brother McCarthy. We announced to the public a course of lectures, to be delivered at each place, which make four public meetings in the week. We have tried, with all the abilities God has given us, to make our meetings interesting, holding forth on all occasions faith, repentance, &c. For a few meetings we had a tolerably good turn out, but when we began to enter into the real merits and foundation of our religion, the Book of Mormon, &c., the people began to turn away with a sigh, exclaiming, as the book itself declares, "We have got a Bible, &c.; we believe all what you preach out of Scripture, but for this enlightened age Prophets and Apostles are quite superfluous; our ministers have every attainment," &c. The fact of the matter is, the people have no love for the truth, and when it has pricked the hearts of many, yes, very many, the devil comes and catches it away, before it is fully matured. Again, many know to a demonstration, that we alone have the truth, but they have not faith to trust in the Lord for a living, for this is the first thing which stares them right in the face—if they join us they fully calculate to be cast out of employ. The priests have great influence on this account, not because the people have any confidence in their dead, formal services, but because they rule in tyranny. With very few exceptions, this people are dependent on them for a living, either directly or indirectly, which makes it a very difficult place to labour in with any life. After our bearing and rebearing testimony from one month's end to another to them, they knowing at the same time that they have the witness of the Holy Spirit, they turn away, like the sow that was washed, to wallow again in the mire of sectarianism, rather than make a sacrifice to serve the Lord.

The people in this country, lack the principle of faith and moral courage. This, together with long established usages, is a very great barrier to the cause, and makes it of a very lingering and stunted growth. Having to cope with these evils, I feel to ask the Lord to give unto the people decision of heart and contrition of spirit. I do not at all feel like giving them up as entirely hopeless, but at the same time I sincerely believe that the Lord will wake them, with famine and pestilence, to a sense of their duty, except they arouse from their apathy and indifference towards the heavenly message we declare unto them. I am confident that there are a few honest souls that will eventually come out, and embrace the truth, but the seed has to be sown with

judgment, and nourished through the aid of the Holy Spirit, for the tares are very thick, and except the wheat is strictly attended to and nourished, they take away the strength of the elements of life. At present there is little or no interest, excepting in a few families, who have all along attended to the things that I needed of this life; and a more affectionate and motherly care for me, in that respect, I have never witnessed among the Gentiles. And may the Lord open their hearts to choose the better part, is my daily prayer.

Since Elder Ballantyne left, I have baptized James Mills, Superintendent of the Religious Tract Society Depository. He was of course put out of office, though he had timely warning of it. He immediately engaged as doctor for a ship's crew and load of emigrants bound for Sidney, thus opening a door to plant the Gospel on board, together with the evidence of the Holy Spirit. We ordained him to the office of an Elder. He was formerly a preacher of the Baptist faith, and laboured much among the natives, though with little success; he is a faithful, steady man, untiring in his zeal, and I feel as though he will do much good on board, and administer to both soul and body, and that is what this generation need—to abstain from the poisonous drugs that impair them, both mentally and physically. We started him some two months ago, full of faith and comforting visions by night. As yet we have not heard of his success.

For the last four months I have devoted all my spare time in Fort St. George, among the soldiers. I preached several times inside of the barracks, to a large number, but rather confused, as they are very rough and uncultivated, as a general thing; but of course I could not command silence. I tried this for half-a-dozen evenings, three of which I was marched outside; but seeing that they did not forbid me coming again, I took the advantage, till I was at length marched out, and told not to come in again.

I would here state that, previous to this, I applied to the town major for admittance inside of fort, but he promptly refused me. I asked him the reason why, but he declined having any thing to do with me, for fear he should incur the displeasure of the minister. After being prohibited from going inside, I still improved the time on the top of the ramparts, distributing tracts, and bearing testimony to as many as would listen. By this time, quite an interest was awakened among them, and honest souls were pricked with the truth, but it is seldom I can meet with any of them the second time, before the enemy has caught away that which was sown.

In this way I have continued to work until the present, though I have been marched twice out of fort with a picket guard, by order of the officer commanding the fort. When I was arraigned before him I began to preach "Mormonism," but he was unwilling to hearken to a prisoner, especially a "Mormon." However, I prevailed on him to take a tract, which he received more for courtesy than for the actual truth which was in it. He then told me he had shown me great favours, for if it had been many, said he, they would have confined me.

Two weeks ago I was again accosted very abruptly, and marched out of fort with the greatest contempt, contrary to order, for no one is prohibited from going into the fort provided they do not trespass beyond the limit. However, I went round and entered at another gate, and the two brethren inside told me it was an enemy who had done it. I have distributed a very many tracts among them, which will go with the regiment, should it leave this place, and no doubt many in after years will remember what has been told them.

I have baptized another of late, who is strong in the faith. Many, very many, would come out to meeting, could they get. The minister is keeping a sharp look out for me, and is trying to prohibit me altogether, which is indeed the case at present, for I cannot talk with any of the men but I am ordered off, so the gate is well nigh closed. But the souls of all men are in the hands of God, and His will be done, and it will all work right.

I still continue our monthly periodical, which gives me plenty to do in distributing. Only three have been added this last month, but I still live in hopes, for the Lord is at the helm.

May the Lord pour out His Spirit upon you in all your multiplied labours, together with your associates and all the faithful, is my prayer. Amen.

ROBERT SKELTON.

ITALY.

Position and Prospects of the Mission.

Prassuit, Angrogna, Vallèe de
Luserne, Piedmont,
December 14, 1854.

Dear President Richards—As it is now six months since anything definite from Italy reached the Office, and two months have passed since my arrival here, I make the attempt to furnish you with a few items, relative to our position and prospects.

On my arrival, I received welcome and happy greetings from the Saints, which made me feel at home. After my long and tedious journey across the Alps, it seemed like finding a heaven below, to find the sons and daughters of God in this dark and benighted land. I shall never forget my feelings and thoughts on entering my present field of labour. The almighty responsibilities that weighed upon my mind at that moment, made me feel the weakness and littleness of man, more than ever I realized them before. Earnestly I lifted up my voice to that God who had sent me hither, to supply me with wisdom and knowledge to conduct His Church in Italy in a way that should redound to His honour and glory, and the salvation of many of His creatures. The darkness was such that I could feel it, and while in the plains my mind and body seemed to be imprisoned. As I neared the valleys I felt more free, and as I mingled with the Saints by day I was very happy.

We have, besides myself, two travelling Elders here, who are faithful in disseminating the Gospel. Officers and members number altogether about seventy. Over a hundred have been baptized here since the commencement of the work, some of whom have emigrated, and a few have been excommunicated.

Since Elder Keaton's departure in June last, the brethren have baptized twelve. Two have died, and three have been cut off. My little flock, and I assure you, I feel myself honoured to be their shepherd, are as happy and faithful as any who have presumed to tread the *narrow way*. You might see them, though they have two or three miles to go over rugged mountains, waiting more than an hour before the meeting time, for the arrival of the brethren. It was so the first Sunday I met with them, though some had eight miles to come. I have stopped their long journeys, by having meetings in each Branch. We have three Branches, and have very good meetings in each of them, and little ones in the week. We have but few friends who visit us at present, and those are favourable, and promise soon to unite with us. Within these last two weeks, we have extended our labours to two new places, and prospects are favourable. We meet in peace in our stables, kitchens, and wood houses, and enjoy ourselves much with the truth. The brethren who are more known, cannot venture out at night in some places without receiving a few stones, but it is only from the lower class, I *mean in morals*. I hope, by a prudent course, to keep our present liberty, and to extend the work in all these valleys; and if we get an increase of that blessing, to commence in the plains. From our present position and prospects, I am full of faith for Italy.

I have received three letters from President Tyler, but was sorry to learn, by his last, of his ill health. I trust our prayers to the God of power, have prevailed on his behalf, and that I shall receive his promised visit in the spring.

The brethren and sisters wish me to send you their salutations, which please accept with my own, and give my very kind love to Elder Spencer.

I subscribe myself your humble servant in the truth,

SAMUEL FRANCIS.

FRANCE.

Baptisms at Havre and Paris.

7 Lloyd's Cottages, St. Helier, Jersey,
December 28, 1854.

President F. D. Richards.

Beloved Brother—Having just returned from a short visit to France, among the few but faithful Saints in that country, I write you a few lines to inform you of their welfare, and also of my safe return to Jersey.

I left Jersey on Monday, the 10th instant, and after a beautiful passage of about 25 hours, including a stay of four hours in Southampton, I arrived in Havre with Elder Thomas Lidz. I found the Saints in good health and spirits, rejoicing in the blessings of the Gospel. On Wednesday,

we accompanied Elder May to the water, where he baptized one woman, and in the evening we held a meeting and confirmed her. We had a good time. I spoke to the Saints for some time with rather unusual liberty, being much aided by the Holy Spirit. It was truly a time of refreshing.

Thursday, the 13th, I left, at 7 a.m., by rail for Paris, where I arrived about 1 p.m. I found the Saints at the station to receive me, although they had but one hour's notice. I was conducted to the house of Elder Alexis Metzger, whom I found almost overjoyed to see me, as also was sister Metzger, who is truly worthy of the name of a Latter-day Saint. She soon gave me an evidence of a welcome reception, by putting some of the good things of Paris in an eatable condition. After dinner, we were conducted by young brother Metzger to the house of Elder Hubert, a good, zealous, faithful man, who feels that he and all that he has are in the kingdom of God. Also we found Elder Fonteneau and family in good spirits, although sister Fonteneau's health was not the best. On Sunday, the 16th, we held a meeting. I think that I can say it was as good a meeting as I have attended on this side of the Atlantic. The power of God was manifested in a very potent manner in the gifts of healing, and also of prophesying. I was much pleased with the spirit they manifested, and the union and faith that they possessed. They cannot help but win the honest in heart to join their ranks. Two very worthy persons, a young man of about 25 years, and his wife, have been lately baptized into the Church, and bid fair for doing much good.

I left Elder T. Liez in Paris, by request of the Saints. They voluntarily proposed supporting him there, and entered into an arrangement for that purpose.

On Monday, the 17th instant, at about 11, p.m., I left by train for Havre, and arrived at 6 on the morning of the 18th, feeling myself much pleased. I staid with the Saints till Friday, when I left per steamer for Southampton, and arrived next day about 2 p.m., and found my old friend, Elder James G. Willie, at that place. I remained with him till Monday evening, when I left for Jersey, and arrived about 4 p.m.

I feel truly thankful to God that I found the condition of the Saints in France so much improved, and I think that under the wise direction of Elder Dunbar it will be well. The Saints wished to be kindly remembered to you, and pray earnestly for your prosperity and happiness.

The brethren here join me in love to you. Elder Oakley will start for his new field of labour on Friday next, the 29th. He is in good health and spirits.

I remain yours in the Gospel of Jesus Christ,

A. L. LAMOREAUX.

Varieties.

THIS truthful maxim is a pearl of price—
The life of virtue is the death of vice.

THE head for principle, and the heart for passion; but the Holy Spirit to direct them both.

As the body could, by no far travelling, find a station where the arm might not be stretched forth, so the soul can be borne by no progress to a point where the free will shall not take another step.—*Rev. J. Martineau.*

THERE is now a weekly mail between San Francisco and New York, which cities are within twenty-four days of each other. This, however, scarcely satisfies American notions, and, consequently, an "express house" in San Francisco has been making arrangements to carry the mails express, by relays of horses, across the whole Mexican territory, from Acapulco to Vera Cruz, by which service San Francisco would be brought within sixteen days' post of New Orleans. From Vera Cruz to Acapulco the journey is expected to occupy 66 hours. In the days of the Aztecs, runners traversed the land from the coast to Mexico in 24 hours, which rate would give 48 hours from Vera Cruz to Acapulco. But then roads were good, runners abundant, and the whole service was skilfully organized. Now civil war, disorder, and the plague ravage the interior. Such, in fact, is the condition of the country, that the project, though regarded as perfectly feasible in itself, is said to be postponed for a season.

NEW STEAM POWER.—Messrs. J. and M. W. Ruthven, of Edinburgh, have adopted some improvements in the propelling and navigating of steam vessels. The improvements are adapted for every class of vessels, and where light draught is required. A greater speed is attained with the same amount of steam power than by either paddle wheels or screw. The engine is never reversed, nor made to go slow either ahead or astern. All movements required are done by seamen on deck, without any change on the engine, or any communication with those attending it. The full power of the engine is always available, and in avoiding danger the vessels may be instantly backed or stopped within a very short distance. The engine is not affected by the rolling or plunging of the vessel. The propelling power may be applied exclusively to either side of the vessel. The vessel may be navigated without the rudder, if it be damaged or lost.

Lines

INSCRIBED TO THE GATHERING SAINTS.

"Who are these that fly as a cloud, and as the doves to their windows."—*Isaiah* lx. 8.

O! who are these myriads of countless ones
That fly as a cloud from their native homes,
That leave with joy in a mighty band
The rever'd scenes of their fatherland,
And are launching forth on the deep blue sea,
With a purpose firm and feeling free—
A powerful gathering host?

As doves to their windows they seek their rest,
From the north and the south, from the east and west;
The ends of the earth and every zone
Of the honest number yield their own,
And the poor and the needy and the wealthy throng,
And the weak are strengthen'd by those who 're strong.
Who can this people be?

O, these are Saints of the Lord Most High,
Who from Babylon's strife and confusion fly;
They are gathering home to Zion's land,
Directed by heaven's own high hand;
And they trust in the arm of the Lord to save,
And guide them safe o'er the fitful wave,
Unto that promis'd land.

The voice of the Prophet bids them go,
And his word is the word of the Lord, they know;
So gladly they gather at His behest,
To their beautiful home in the far, far west,
Where the choicest things that earth can afford,
For the pure in heart are freely stor'd,
In Zion's goodly land.

Lo! they gather out from every clime,
To drink of the joys of truth sublime,
As it freely flows in perennial streams,
Where the spirit of inspiration gleams,
And Revelation's sacred light
Sheds its cheering ray to guide aright
The Saints in that blest land.

O, happy people! O, noble race!
Who gather home to that glorious place;
What endless blessings are yours to gain,
If ye steadfast prove and the truth maintain;
For you shall the heavens and earth be rife
With good, and the powers of endless life
Ye shall win in Zion's land.

Northampton. EMILY HILL.

ADDRESSES.—Thomas Ord, Thomas Hodgkinson, } Mr. John Biddle's, 14 Painter Street, Belgrave Gate, Leicester.
Mon. S. Francis, chez. Mon. J. D. Malan, Prassult, Angrogna, Vallée de Luserne, Piedmont.
Matthias Cowley, 57 Bridge Street, Londonderry.
Robert W. Wolcott, care of William Cook, Albert Street, Bedford.
Israel Evans, 19 Ponsonby Terrace, Derby.

Money List, December 30, 1854—January 5, 1855.

Edward Middleton	£3	0	2
James Walker	62	0	0
N. V. Jones (East India Mission)	12	5	0½
Carried forward	£77	14	2½

Brought forward	£77	14	2½
Griffith Roberts	1	4	6
William Peacock	8	16	8
	£87	15	4½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XVII. Saturday, January 27, 1855. Price One Penny.

Emigration.

Emigration this season is again, to some extent, an experiment, it being by a new and untried route to St. Louis. After careful consideration we have ascertained that it will cost about £2 more by the new route, *via* Philadelphia, thence to Pittsburg by railway, and Cincinnati by the Ohio river, than it has heretofore done *via* New Orleans and the Mississippi. Therefore, instead of emigrating the Saints through to the Valley on their advancing £13, as was done last year, we propose to take those over one year old on paying here £15, and children under that age, £9.

To those who cannot raise £15, but can pay us fourteen, thirteen, or twelve pounds, or any amount between £12 and £15, we will loan what may be necessary to take them through, on condition of their giving bonds here for the re-payment of the loan on their arrival at Utah.

As we have concluded to conduct our general operations through the P. E. Fund Company this season, all decisions as to the ultimate cost of passage and the dividends, whether of surplus or deficiency, will be determined upon by President B. Young, who is the President and general director of the company. This cannot but be a source of additional satisfaction to the Saints, and, if possible, a still further security in their own feelings that they will be dealt with in righteousness in these matters.

We desire to see the P. E. Fund Company assume and maintain that important position which it was originally intended to occupy, and stand at the head of the great operations of gathering Israel in these last days, and form the basis of all operations of the kind. We intend this season to forward all whom we agree to send through to the Valley, by the P. E. Fund Company. We believe that in doing this we shall give greater stability and certainty to the operations of emigration than they would otherwise attain to, as this plan will not fail to more fully reap the benefits of that union and concentration of action which are the great moving power of this kingdom.

Heretofore the £10 and £13 companies, although looked upon as a more independent way of getting to the Valley, have had to pursue practically the same plan in their operations as the P. E. Fund Company, and have been in no small degree indebted to the plans and experience of that Company for their success. These companies have had the same provisions in quantity and quality as the P. E. Fund emigrants, the same accommodations when travelling by water, teams of the same size, and the same num-

ber of persons and amount of luggage per wagon; the only difference thus far, appears to have been in name.

The Elders from America, in returning home, have generally crossed the plains with the independent, and thirteen pound companies; and the poorer Saints, who should particularly have had the comfort and consolation of the counsels and teachings of those whose instructions they listened to and profited by in this country, have been deprived of them in the time of their greatest need. This evil will be considerably diminished by the present arrangement. The question is often asked us—"Cannot we go with Elder ——?" to whom the person asking the question has become attached by the ministrations of the Spirit. Such feelings are commendable, and are the cords which bind this people together, and we desire to see them cultivated, and the Saints reap the benefit of them during their trials and temptations in travelling to Zion. The plan which we have now adopted will enable us to gratify the feelings of the Saints in this respect to a considerable extent.

An agent has been sent each season from this country to the frontiers of the United States, for the purpose of fitting out the emigrating companies for the Plains. Instead of doing this the present year, we have the satisfaction of announcing to the Saints that President Erastus Snow, one of the Twelve, is already in charge of this important branch of the business. We consider brother Snow capable of performing these duties in the most efficient and satisfactory manner, and we recommend all the emigrating Saints, on their arrival in St. Louis, to seek his counsel in all important matters, and follow strictly his directions.

Persons who wish to have their teams purchased for them, should deposit the money with us by the last of February at latest, and if by the 15th of that month it would add much to the security of the operation.

Those Saints who have not the means of going as far as St. Louis or Cincinnati, may feel free to stop in Philadelphia until such time as they can go further. They will have the approbation and blessing of the authorities of the Church in doing so. They will be under the guidance of wise and good men sent from the Valley to preside over them and watch their interests.

We say to all the Saints, do not tarry here if you have the means of crossing the sea. After your arrival in the United States, continue to go forward on the route designated as fast as your circumstances will permit. Keep your faces Zionward. Labour diligently and live faithfully before the Lord, and your way shall open before you, often in a remarkable manner; and sooner than many of you now think possible, you will be in the place that the Lord has chosen for the safety of His people.

All those who are going through to the Valley, and have more money than they will necessarily use on the way, should deposit the same with us, and take our draft on the President of the P. E. Fund Company in G. S. L. City. We have two prominent reasons for recommending this course. First, it is unsafe to travel with surplus money in your luggage or about your persons, as you are liable to have it stolen from you in an unguarded moment; the other reason is, we want to do good with the money, by using it to emigrate the poor Saints. We intend to use all the money which we can accumulate in this way for emigrating purposes.

There is now quite an abundant supply of goods in the Valleys. Hundreds of pounds in money are expended yearly by the Saints for articles of rich clothing, trinkets, jewelry, China dishes, and many other things too numerous to mention, that are of but little practical utility to them on their arrival in the mountains, and besides are troublesome to take there and to move about in the many changes of residence which they may be called upon to make. The money which is expended for these things, if loaned to the P. E. Fund Company, would do an incalculable amount of good in the emigrating operations for the season, and the means refunded to the lender in the Valley would be of far more real utility to him than the great majority of articles which inexperienced persons take through with them. The Lord loveth the liberal man, and will bless him in proportion as he is willing to bless others.

We only propose to take those through on their advancing £12 who cannot raise any more. All persons who expect to be

assisted in part by the P. E. Fund, and can raise £13 or £14, or any intermediate sum between £12 and £15, must use it for their own emigration. Particular attention to this instruction is expected from all concerned, that we may control the greatest possible amount of means, as it will require extra efforts on our part to carry out the plans which we have proposed.

We urge upon the Pastors, Presidents of Conferences, and Travelling Elders to study thoroughly the instructions which have been given, and which may continue to be given from time to time, on the subject of emigration, that they may be able to give correct and efficient counsel to the Saints on these important matters, that none may go astray, nor by some unwise move lose the means which they have long anxiously striven to accumulate for their deliverance. They should make it their business, as far as practicable, to understand the condition of those they are placed over, and help them to contrive and calculate how to make the most of their means, and to remove any particular obstructions which may be in the way of their emigration, and finally, be as fathers to them in all things, and endeavour to get as many as possible out of these lands the coming season.

The Lord is visiting the nations in His wrath, and has commanded His people to gather, that His power may be manifested in their salvation. The difficulties of gathering are increasing every year, through the wickedness of man and the warring of the elements. The land of America is the land of promise, the land where the kingdom of God is to arise in majesty and power, where Zion will shine forth in all her beauty. That is the first great division of the earth that will be redeemed from the dominion of Satan, the first portion of the elements that will be made completely subservient to the power of the Priesthood.

That is the place where the faith and works of the Saints must be united, that they may be able to stand against the powers of darkness, successfully contend with the enemies of truth, resist the ravages of pestilence and disease, and remove the curse which now rests upon the land, the waters, and the air, on account of the abominations of the people. The united faith and works of the Saints are the great chain which is to bind Satan, and bring about that glorious Millennium of a thousand years, which we are looking forward to as a time of peace, when all things are to be restored in righteousness.

History of Joseph Smith.

(*Continued from page 8.*)

Parley P. Pratt's wife left the prison-house, where she had voluntarily been with her husband most of the winter, and returned to Far West, to get passage with some of the brethren for Illinois.

This morning—

The Committee met at the house of Daniel Shearer, Far West, William Huntington in the chair.

Present—Brother D. W. Rogers from Quincy, Illinois. Brother Rogers made known the proceedings of the brethren in Quincy, in relation to locating in the Iowa Territory, and read a private letter from Doctor Galland to him on the same subject, and presented a power of attorney from Bishop Partridge to dispose of the lands of the Church in Jackson County, and also some lots in Far West. He then presented a copy of the proceedings of a Council held in Quincy on the 9th instant, which was read; after which brother Rogers explained some things relative to said meeting, and the proceedings thereof.

A bill of articles wanted by the prisoners in Liberty jail, was presented by Elder Kimball, and accepted. Charles Bird was appointed to accompany brother Rogers to Jackson County to assist him in the sale of the Jackson lands, &c.

On motion, Resolved: That we will not patronize brother Lamb in his market shaving shop, or any other of the kind in this place.

A petition of A. Ripley and others to the Honourable Judge Tompkins, of the Supreme Court of the State of Missouri, praying for a writ of habeas corpus for Joseph Smith, junior, was read by A. Ripley.

Monday, 18th. The committee met in the course of the day, and appointed Theodore Turley to go to Jefferson with Elder Kimball to carry the petitions of the prisoners in Clay and Richmond jails.

Liberty Jail, Clay County, Missouri,
March 20, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and scattered abroad, and to Bishop Partridge in particular—

Your humble servant, Joseph Smith, junior, prisoner for the Lord Jesus Christ's sake, and for the Saints taken and held by the power of mobocracy, under the exterminating reign of His Excellency, the Governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting: May the grace of God the Father, and of our Lord and Saviour Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, be in you and abound, that you may not be barren in anything, nor unfruitful.

Forasmuch as we know that the most of you are well acquainted with the wrongs and the high-toned injustice and cruelty that is practised upon us; whereas we have been taken prisoners, charged falsely with every kind of evil, and thrown into prison, inclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil is in tempting and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practised upon us will only tend to bind our hearts together and seal them together in love. We have no need to say to you, that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned), and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness, and hypocrisy, and debaucheries of every description.

And again, the cries of orphans and widows would not have ascended up to God against them. It would not have stained the soil of Missouri. But O! the unrelenting hand! the inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea a sorrowful tale; too much to tell; too much for contemplation; too much to think of for a moment; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish, with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave, and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practise these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offences come, but wo unto them by whom they come.

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens, the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

O Lord God Almighty, Maker of Heaven, Earth, and Seas, and of all things that in them is, and who controlleth and subjecteth the devil, and the dark and benighted dominion of Shayole! Stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion towards us; let thine anger

be kindled against our enemies; and in the fury of thine heart, with thy sword avenge us of our wrongs; remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever.

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the rolling in of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt vail thy blushing face. He that said, "Let there be light," and there was light; hath spoken this word. And again, Thou moon, thou dimmer light; thou luminary of night, shalt turn to blood.

We see that everything is fulfilling; and the time shall soon come, when the Son of Man shall descend in the clouds of heaven. Our hearts do not shrink, neither are our spirits altogether broken, at the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that he will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely forsaken us, and have forfeited their oaths, and their bonds; and we have a come back on them, for they are co-workers with the mob.

As nigh as we can learn, the public mind has been for a long time turning in our favour, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to brook it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that Truth, Honour, Virtue, and Innocence will eventually come out triumphant. We should have taken a habeas corpus before the High Judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had every thing in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence or over anxiety on the part of our friend.

The sheriff and jailer did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says, that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the State; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the Governor, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the Supreme Judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the Supreme Judge does not grant us our liberty, he has got to act without cause, contrary to honour, evidence, law or justice, sheerly to please the devil, but we hope better things, and trust, before many days, God will so order our case, that we shall be set at liberty and take up our habitation with the Saints.

We received some letters last evening—one from Emma, one from Don C. Smith, and one from Bishop Partridge—all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters, they were to our souls as the gentle air is refreshing; but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the flood-gates of our hearts were hoisted, and our eyes were a fountain of tears, but those who have not been inclosed in the walls of prison, without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it retrogrades from one thing to another until finally all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements are slain victorious at the feet of Hope; and when the heart is sufficiently

contrite, then the voice of inspiration steals along, and whispers, My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes; thy friends do stand by thee, and they shall hail thee again, with warm hearts and friendly hands; thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job; and they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; and also that God hath set to His hand and seal, to change the times and seasons, and to blind their minds, that they may not understand His marvellous workings, that He may prove them also, and take them in their own craftiness; also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost; that they may be disappointed also, and their hopes may be cut off; and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall: Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression, do it; because they are the servants of sin, and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage, and death: Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house; their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them; they shall not have right to the Priesthood, nor their posterity after them, from generation to generation; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. Behold, mine eyes seeth and knoweth all their works, and I have in reserve a swift judgment in the season thereof, for them all; for there is a time appointed for every man, according as his works shall be.

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think, if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to bear them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balances with them: but now, after having suffered so great sacrifice, and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we would if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper, that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general Conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded, from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding: therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forwards, to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the Church.

We would say, be aware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion for us to judge our fellow man; but the lips betray the haughty and overbearing imagi-

nations of the heart; by his words and his deeds, let him be scanned. Flattery also is a deadly poison. A frank and an open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of a corrupt heart, and lying and the poison of asps shall be under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination be aware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the lowest considerations of the darkest abyss, and expand upon the broad considerations of eternity's expanse; he must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our Conferences, our Councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world, to hold the keys of the mysteries of those things that have been kept hid from the foundation until now, of which some have tasted a little, and on which many of them are to be poured down from heaven upon the heads of babes; yea, the weak, obscure, and despisable ones of the earth.

Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candour, and solemnity, and virtue, and pureness, and meekness, and simplicity, crown our heads in every place; and in fine, become as little children, without malice, guile, or hypocrisy.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, He shall give unto you knowledge by His Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into His eternal presence, and into His immortal rest.

But I beg leave to say unto you, brethren, that ignorance, superstition, and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all hurls along in one general deluge; but time weathers tide; and notwithstanding we are rolled in for the time being by the mire of the flood, the next surge peradventure, as time rolls on, may bring us to the fountain as clear as crystal, and as pure as snow; while the filthiness, flood-wood, and rubbish is left and purged out by the way.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roils the crystal stream, although afterwards renders it more pure than before; or that fire is not fire, because it is of a quenchable nature, by pouring on the flood; as to say that our cause is down because renegadoes, liars, priests, thieves, and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strongholds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, Fire, Truth, and God are all the same. Truth is "Mormonism." God is the author of it. He is our Shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fulness of times. It was by Him we received the Book of Mormon; and it was by him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end.

But, brethren, we shall continue to offer further reflections in our next Epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creeking hinges, and half scared to death guards and jailers, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, is calculated in its very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Rigdon, if he has not forgotten us; it has not been signified to us by his scrawl. Brother George W. Robinson also, and Elder Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John, and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear. But we feel to excuse every body and every thing, yea the more readily when we contemplate that we are in the hands of worse than a bear, for the bear would not prey upon a dead carcase.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, Junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER MCRAE.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 27, 1855.

FOREIGN INTELLIGENCE—*Deseret.*—The Valley mail of November 1, which was reported to have been robbed and destroyed by the Indians, came to hand on the 10th instant, bringing files of the *Deseret News* of October 5, 12, 19, 26 and November 2, with numerous letters.

The interesting communication of Elder George A. Smith, inserted elsewhere, gives much of the general news. In addition, we will state that at the General Conference much excellent instruction was given, principally upon Marriage Relations and the duties of the Saints in regard to the interests of the Fund and the emigration of the poor. The sugar works were expected to commence operations early in December.

The *News* requests us to insert the following paragraphs—"Married in this City, October 10, by Elder Lewis Robbins, Mr. James Farmer and Miss Harriet Bateman, late from Leicester, England." "Died in G. S. L. City, September 30, Sarah Celestia, daughter of William W. and Sarah Major, aged 17 months."

The following is an extract of a letter from President J. M. Grant to Elder G. D. Grant, which has been kindly forwarded to us—"Our City is improving much faster than last year. Some eight fine stores have been built on East Temple-street this season, and some six others in other parts of the city. Bishop E. Hunter has

built him a fine dwelling-house; several hundred very good private dwellings have gone up in different parts of the city. The Presidents of Seventies have up and ready for roofing, a Council House, thirty by fifty feet. President Young's new office is up and nearly ready for use, and nearly all the stone work of his large private residence is in its place; adobies are drawn and piled ready to lay up early in the spring. The mammoth building for the manufacture of sugar is up and now roofing, and the machinery is being placed for operation. Not long after you left, President Kimball had surveyed above his house on the table land near the Arsenal several score of lots. On some now stand nice houses, adding to the size, and much to the beauty, of the City. On the Governor's survey, east of his residence, and near that most noted of all places in our city—the "Lime Kiln," buildings have sprung up as by magic; it is one of the most desirable sections of the city. Our population has increased, by multiplication and immigration, without a parallel, all things fairly considered.

"Brother George, if you and the brethren who went with you from here in April last, could pass over our city in an air chariot, you would almost think that your eyes were double sighted, and conveyed to the mind twice the number of objects actually existing. In this city, and through all the territory, are peace and tranquility, with a few exceptions of thieving. A gang of thieves have broken open several houses, and obtained some money and other valuables. The immigration for this season are or will be all in this week, and are all well provided for the winter, or nearly so.

"Among other improvements, they are putting in the logs to convey the City Creek water to the Temple Block. The north west of said Block is honoured by the house for the endowments, which is nearly up and ready for roofing. To give you an idea of the foundation of the Temple, an emigrant, looking at the east wall, exclaimed 'What an Almighty big stone quarry.'"

St. Louis.—The St. Louis Conference met in that city on the 4th of November last, when a Stake of Zion was organized.

The Conference voted to sustain Elder Erastus Snow as an Apostle of the Church of Jesus Christ of Latter-day Saints, and President of the same in that part of the United States.

Elder Milo Andrus was appointed President of the Stake, with Charles Edwards and George Gardner as his Counsellors. A High Council was organized, consisting of the following persons—James H. Hart, Andrew Sprowle, John Evans, William Morrison, James Sherlock Cantwell, William Lowe, Samuel James Lees, Edward Cook, James Brooks, William Gore, John Clegg, and Charles Chard. Elder Kleber Worley was ordained to the office of Bishop, with Elder Thomas Harris and Edmund Holdsworth, as his Counsellors. Elder Robert Windley was set apart as President of the Elders' Quorum; Priest William Brecker, as President of the Priests' Quorum, and Teacher Joseph Seal, as President of the Teachers' Quorum. According to the reports from the various Branches, there are in the Stake 2 High Priests, 22 Seventies, 148 Elders, 82 Priests, 43 Teachers, and 21 Deacons, total officers and members 1320. The Conference continued by adjournment until the 12th November, at which time it adjourned to meet again on the 6th of April, 1855.

American Publications of the Church.—Elder Thomas Ord, President of the Leicestershire Conference, informs us that the Priesthood of the Leicester Branch have resolved to organize a "Literary Institution," and take in the *Deseret News*, the *Luminary*, and the *Mormon*. We are pleased to hear it, and we shall rejoice to hear of the members of other Branches throughout the country uniting their means to secure the above-named journals, and any others that may be published by the

Church in America. The position the Church is assuming, especially in the United States, becomes every day more important, and it is to the interest of the Saints to gain as much intelligence as possible concerning its progress, and the aspects of the world towards it. In the papers above mentioned, especially in the *Deseret News*, are instruction and valuable information which cannot appear through the pages of the *Star*, but which are nevertheless desirable for the Saints to have access to; and by their uniting their means, the various publications referred to can be brought within reach of every Saint under our jurisdiction.

General Correspondence.—We would remind our correspondents generally, that if they would address their respective Presidents of Conferences, upon the subject of Emigration, or other subjects where general counsel is needed, it would in many cases be to their advantage, and at the same time relieve us of a vast amount of labour which is now multiplying upon our hands.

It is supposed that Presidents of Conferences, and Pastors, are properly informed upon all subjects and measures which are adopted for the general good of the Saints, and are prepared to give counsel upon all cases which may come before them; but should any case come before them, upon which they are not prepared to advise, it is their duty to correspond with us for the required information, instead of telling each one to do it for himself; when this course is taken the President and Pastor still remain in ignorance, unless they condescend to learn from those whom they are called to teach. Because of this, we frequently have to give the same counsel, and answer the same questions over and over again, when one communication to the proper person would have answered for all. We would say, therefore, to all Saints, look to your President and Pastor as the legitimate channel for information and counsel, and in so doing we shall be relieved from much individual service which may be appropriated to the general good.

All persons corresponding with us and desiring an answer should inclose a postage stamp, and be particular in giving their address.

Minutes of the General Conference

Of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, commencing Friday, October 6, 1854, at ten A.M.

(*From the "Deseret News," Oct.* 12.)

President Brigham Young presiding.

In the Stand—Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—O. Hyde, G. A. Smith, L. Snow, W. Woodruff, O. Pratt, E. T. Benson.

Seventies—Joseph Young, L. W. Hancock, Z. Pulsipher, A. P. Rockwood, H. Herriman.

High Priests' Quorum—David Pettegrew.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—D. Fullmer, T. Rhoades, P. H. Young.

Clerk of the Conference—Thomas Bullock.

Reporter—George D. Watt.

Singing by the Choir. Prayer by Phineas H. Young. Singing.

The congregation was addressed by Elders P. H. Young, E. T. Benson, Orson Hyde, and President Brigham Young.

Choir sung a hymn.

Elder Hyde gave out an appointment for a lecture this evening on our marriage relations, and for the Bishops to meet in General Conference to-morrow evening; and pronounced the Benediction.

Two, p. m.

Choir chanted a piece of sacred music and sung a hymn. Prayer by Elder G. A. Smith. Singing.

Elders G. A. Smith, T. D. Brown, and President H. C. Kimball addressed the congregation.

Chanting by the Choir.

Benediction by Elder Hyde.

Six, p. m.

Singing. Prayer by Elder O. Pratt. Singing.

Elder Hyde spoke on "marriage relations," followed by President Brigham Young, with remarks on the first eight verses of the 3rd chapter of Timothy.

Singing. Benediction by President Brigham Young.

Saturday, Oct. 7th, ten, a. m.

Singing by the Choir. Prayer by Elder James Brown. Singing.

Elder James Brown gave a brief account of his mission, after which

President Brigham Young took up the business of the Conference, and asked the congregation if they were satisfied with him as President of the Church of Jesus Christ of Latter-day Saints; if so, to signify it by raising their right hands which was done unanimously.

He then presented Heber C. Kimball as his first Counsellor, and Jedediah M. Grant as his second Counsellor.

Orson Hyde as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of said Quorum.

John Smith, eldest son of Hyrum, as Presiding Patriarch in the Church of Jesus Christ of Latter-day Saints.

David Pettigrew as President of the High Priests' Quorum, and Reynolds Cahoon and G. B. Wallace as his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Benjamin L. Clapp, as Presidents of the Seventies, and they were all unanimously sustained.

He then nominated Horace S. Eldredge to take the place of Jedediah M. Grant, as one of the seven Presidents of the Seventies, which was unanmiously voted.

He then presented John Nebeker as President of the Elders' Quorum, and James H. Smith and Aaron Sceva as his Counsellors.

Edward Hunter as Presiding Bishop of the Church.

Lewis Wight as President of the Priests' Quorum, and George Dockstader and William Whiting as his Counsellors.

McGee Harris as President of the Teachers' Quorum, and Adam Spires and Reuben Perkins as his Counsellors.

Brigham Young as Trustee in trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells as Superintendent of public works, and Truman O. Angell as Architect for the Church. And they were all unanimously sustained.

He then presented Brigham Young as President of the Perpetual Emigrating Fund to gather the poor, and H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, Wm. Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, as his Assistants, and Agents for said Fund, and asked if any of the brethren knew of any objection to the men just named; if so, to signify it. No objection being manifested, they were unanimously sustained.

He then presented David Fullmer as the President of this Stake of Zion, and Thomas Rhoades and P. H. Young as his Counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldridge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, as members of the High Council, and they were all unanimously sustained.

He then nominated Daniel Carn and Ira Ames to be members of the High Council in place of Nathaniel H. Felt and Seth M. Blair, who are absent on missions, which was voted unanimously.

He then presented George A. Smith as the Church Historian and general Church Recorder, who was unanimously sustained.

He then called for a negative vote, saying—If any of you have any objection to any man I have now named, signify it by raising the *left* hand, and then you can have the privilege of speaking, and making known your objections.

No *left* hands were raised.

Voting for the authorities was followed by instructions from President Brigham Young, and Elder Daniel Carn's account of his mission.

Chanting by the Choir.

Benediction by President Grant.

Two, p. m.

Singing by the Choir. Prayer by President Fullmer. Singing.

Elder Orson Pratt and President Grant addressed the congregation.

Chanting by the Choir.

Benediction by President Joseph Young.

Six, p. m.

Prayer by Bishop Woolley.

President Brigham Young instructed the Bishops and their Counsellors, and the Elders in Israel; followed by Bishop Hunter, Elder Hyde, President Grant, and Bishop Woolley.

Benediction by Bishop Woolley.

Sunday, Oct. 8th, Seven, a. m.

The Seventies met to consult upon finishing the hall, for the benefit of the Quorums, and to hear the report of President Joseph Young.

Ten, a. m.

Tabernacle crowded. Choir sung a hymn. Prayer by Elder Lorenzo Snow. Chanting by the Choir.

Elder Hyde spoke inside the Tabernacle, followed by Elder W. W. Phelps; and at the same time a much larger congregation, assembled at the north end of the building, were addressed by Elder G. A. Smith and Bishop Woolley.

Upon proposition from President Brigham Young, the congregation adjourned to meet in the afternoon at the north end of the Tabernacle, where seats had been prepared.

Choir chanted—"We praise Thee, O God."

Benediction by Elder Woodruff.

Two, p. m.

An immense congregation were comfortably seated in the open air.

Singing. Prayer by Elder G. A. Smith. Elder O. Pratt read the 68th Psalm, which the Choir chanted.

It being the recurring time for administering the Sacrament, Bishop L. D. Young asked a blessing upon the bread, and Bishop Isaac Hill asked a blessing upon the water. While the emblems were being passed, President Brigham Young delivered a highly interesting discourse, which held the vast audience as it were spell-bound.

Elder Lyman Curtis was appointed, and voted to go on a mission in connexion with Elder Rufus Allen, and to be under the direction of Elder Parley P. Pratt.

On motion of Elder Hyde, it was unanimously voted that all members of this Church who go out on the roads to trade, or go to California, or any other place outside of this Territory, without being sent, or counseled to do so, be cut off from the Church.

On motion, Conference adjourned to meet in the Tabernacle, at ten, a. m., on the 6th of April, 1855.

The Choir sung—"The spirit of God like a fire is burning."

Benediction by President H. C. Kimball.

[The discourses delivered at the Conference will appear in the *Star* and the *Journal of Discourses* at the earliest opportunity.—Ed. *Star*.]

Foreign Correspondence.

DESERET.

Arrival of last Immigrant Train—Tour of the First Presidency and others to Manti, &c.

Historian's Office, Great Salt Lake City, Oct. 30, 1854.

Brother Franklin.

I visited your folks this morning, and laid hands on your little Erastus, who is considerably out of health; the rest of the family are well. They were a little excited not long since by a burglarious attempt to rob the house; the robbers, however, had to content themselves with what little they could get; sister R. will no doubt give you the particulars. The weather was very fine up to Thursday last, when, during the night, it commenced raining in the Valley, and snowing on the mountains;

since then we have had frost and rain alternately, and the air is now quite sharp.

The last emigrant train, under Elder Robert Campbell, arrived here in good order and condition on Saturday afternoon, the 28th instant. There is still a small goods train, belonging to J. M. Horner & Co., on the road, supposed to be about two weeks behind.

There have been a few deaths amongst the children here, and considerable sickness round, principally diarrhœa; but there have been several cases reported to be Cholera morbus.

President Young started hence at three p.m., on the 10th instant, on a visit to the south, accompanied by H. C. Kimball, J. M. Grant, O. Hyde, L. Snow, and about a dozen others. They stopped the first night at the Sugar Works, with Bishop A. O. Smoot. On Wednesday, they drove to Mountainville, where the President preached in the evening, followed by J. M. Grant and H. C. Kimball. On Thursday, the President dined at Provo, and his party were joined by P. W. Conover, Evan M. Greene, Lucius N. Scovill, and six others. At Springville, they were joined by four others. The President preached at Palmyra, as also Presidents J. M. Grant and O. Hyde. Here they were joined by John L. Butler.

I started the same afternoon, at three o'clock, from this city, with Robert Potter and A. McRae, and stopped for the night at Ira Willis's, Lehi. The President and his company arrived at Nephi on Friday evening, where Presidents Kimball and Grant preached. I arrived at Payson at dark that evening, procured a change of horses, and an addition of four brethren to my company; started at 10, p.m., travelled all night, and overtook the President's company at Nephi by 5 o'clock, Saturday morning. I found President Kimball had suffered considerably during the night from a slight attack of cholera morbus. The party, now quite numerous, started for Manti, Sanpete County, where they all arrived about dark.

The next day being Sunday, the Saints assembled in the log fort bowery, and were addressed by Presidents Young, Grant, and Hyde, L. Snow, and myself. Elder Welcome Chapman was ordained President of the Stake. The President spoke in high terms of the facilities of the county, and recommended the inhabitants to remain there and improve them. He also instructed them how to deal with the Indians, showing them in what respect they had erred in their intercourse with them heretofore. He advised them to finish their city wall to the height of 15 feet; it is now nearly eight feet high, and three feet thick, of Sanpete rock. Their saw and grist mills are inside the wall.

The President and company went to Fort Ephraim in the afternoon. This fort is about 7 miles this side Manti, and contains about 30 families. President Young preached a sermon there in the evening, on the subject of the law of tithing, which was reported by Evan M. Greene. The crops at this place and at Manti were excellent, and the vast facilities which surround the Sanpete and its branches must render this county the granary of Deseret. The President had several interviews with Arrapeen, of a very friendly character.

We returned to Nephi on Monday, where we found Chief Justice Kinney holding a session of the U. S. District Court. Colonel Steptoe was also there with about 75 U. S. dragoons, who are protecting Judge Kinney from one county seat to another, as he feels no disposition to lose his scalp among the Indians. On Tuesday, the President dined at Payson, and on the road a little north of Springville, he had a talk with Squash, who, you are no doubt aware, has been unpopular of late in Utah County. He promised better behaviour. The company arrived in this city about 5½ p.m., on Wednesday, the 18th instant, all in good health and spirits, after travelling about 276 miles.

Bishop Tarleton Lewis, and Philip K. Smith, of Cedar City, came to the Conference with about 30 wagons, and succeeded in procuring about 150 persons, who had been brought here by the P. E. F. Company, to return with them to Iron County; quite a considerable number of Danes also accompanied them in addition.

The sugar factory is looming up in sight from the Council House, as also the new Penitentiary. The Governor has got his house neatly plastered outside with cement.

The business of stealing fit-outs for California has commenced rather early this season. Not only your house, but Elder Hyde's and several others have been entered. Brother Frodsham has lost about 80 watches from his shop.

Yours truly, GEORGE A. SMITH.

Franklin D. Richards.

The Mormons.

We passed half-an-hour yesterday in the company of two very intelligent representatives of the "Latter-day Saints" in Utah—Messrs. John Taylor and N. H. Felt. These gentlemen represent affairs in Utah in a very flattering light. The Saints are rapidly surrounding themselves with the various comforts and many of the luxuries of civilization. Emigration and natural increase are adding daily to their numbers, and the day is not very far in the future when Utah will be "knocking" for admission into the family of States, or preparing to defend an independent sovereignty of her own, in the mountain fastnesses, by the hardest kind of "knocks." The crops of the past season had been somewhat injured by the grasshopper; but still, our informants assured us, there would be the greatest abundance harvested for the use of the Saints, and a surplus for the constantly arriving emigrants, as well as for those who may take Salt Lake in their way to California. Messrs. Taylor and Felt are on their way to New York, for the purpose of establishing a paper in that city, to be devoted to the propagation of the doctrines held by the Saints, and for the purpose of "carrying the war into Africa," whenever and wherever provocation thereto may be offered. Mr. Taylor, in addition to the dignity of the "Apostleship"—and a jolly, rubicund, wide-awake "Apostle" he is—brings to the editorship of the *Mormon* a manifold experience in the profession, and we doubt not its columns will be eagerly and satisfactorily perused by the Saints into whose hands it may fall. Gentile though we be, we shall look for it with some interest ourselves, and our readers will doubtless be delectated with occasional excerpts from its columns touching the polity, politics, and domestic institutions of the Saints, as the same may be developed to the world. The object in establishing an organ in New York, Mr. Taylor assures us, is twofold:—first, to defend the people of Utah from the misrepresentations of lying letter-writers and designing politicians; and secondly, to minister to the wants of the Saints scattered throughout the States. The mischief growing out of the two causes above-named has tended much to hinder the spread of Mormonism in the States, and greatly vexed and scandalized the pious souls who play the shepherd over the sheep collected in Salt Lake Valley. Our informants assured us that the people of the States have been led into many erroneous opinions touching the light in which executive appointments for Utah are looked upon. They desire competent and discreet men—nothing more. Men of this character, they say, they have among themselves, more than sufficient to fill all the offices, and they think the President would only be carrying out his own doctrine of Popular Sovereignty, were he to so far respect the popular wish of the people of Utah as to select his appointees from among them. Nevertheless, they say, any competent, well-behaved man will be well received there as a territorial officer, if he will devote himself to the legitimate business of his office and let other matters alone. But the trouble has been, with a very few exceptions, that while the appointees were notoriously incompetent for the duties of their offices, they also intemeddled with the institutions and domestic relations of the Saints in a manner quite extra-official, and carried things in a style of lordly superiority over those who considered themselves their equals in every respect. This is what they complain of. They want no tenth-rate lawyers placed over them, and they are by no means desirous that Utah should be made a Botany Bay of, for the banishment of broken-down political hacks, who have sunk their character and capital in the States. We inquired of them about the Governorship of the "territory." Their answer was, that the people of the territory preferred Brigham Young in that capacity to any other living man. But they would not contend on this point. They would receive any competent man President Pierce might send out to them as Governor. As for brother Brigham himself, he did not want the office—would prefer not to be encumbered with it—had his

head, hands and heart full of other and more important matters. The rumours recently circulated respecting this matter, they said, originated at Washington, and were put afloat for political effect. The people of the territory care but very little about the matter one way or the other.

As respects slavery in the territory, we were assured there was but little of it there, yet it is there. Some slaves had been liberated by their owners since they were taken to Utah; others still remain slaves. But the most of those who take slaves there pass over with them in a little while to San Barnardino, a Mormon settlement in California, some seven hundred or eight hundred miles from Salt Lake City. How many slaves are now held there they could not say, but the number relatively was by no means small. A single person had taken between forty and fifty, and many had gone in with smaller numbers.—*Chicago Paper.*

Varieties.

Haste, waste, and desolation
Are fruits of long procrastination.

A Tyrant is a slave to the spirit of oppression, and a slave forgeth his own fetters.

The Jones County Agricultural Society of Iowa have declared that ignorance of a wife in the art of making bread is a sufficient ground of divorce.

Governorship of Utah.—The *New York Tribune* of Dec. 23rd has the following.—"Washington, December 20th, 1854.—The nomination of Col. Steptoe, for Governor of Utah, was strongly resisted. The debate was long and earnest. Objection was made to a military man for the office. The Senate came to no decision."

Perseverance.—The career of Mr. Thayer, the originator of the Massachusetts Emigrant Aid Company, is a remarkable instance of perseverance. Until 19 years of age, he was a labourer upon a little farm in the interior of Massachusetts. He then conceived the idea of educating himself, and tying his few clothes in a cotton handkerchief, he placed the bundle on a canal-boat, and walked to the terminus of the canal, where he reclaimed the bundle, and continued his walk some miles further, to a neighbouring village, where was situated a school of preparation for the University. Supporting himself there by manual labour, and sleeping at first in a garret, he so fitted himself as to be able to pass examination in all but mathematics, and was admitted to Brown University on condition of bringing himself up in that branch before the end of the first term. There being two spare days before the beginning of term, he stripped off his coat and hired himself to dig post-holes, by which he earned enough to buy a bed and a table, and a chair for his room, and the few books he would immediately want. In this way, also, he went through the University, and, though entirely unaided, graduated at the close with high honours, and with some £50 in his pocket. With this he began life as a school-teacher some eight or ten years since, and is now the possessor of a handsome competency, and at the head of the most remarkable American movement of the age.—U. S. Correspondent of the *Times.*

The British Post-office.—The following are the designations and salaries of the principal offices in the post-office department, viz.:—Postmaster general, £2,500 a-year; secretary to General Post-office, £2,000 a-year; assistant secretaries to ditto, £800; chief clerk to secretary, £630; surveyor and superintendent of mail coaches, £600; solicitor, £2,500; chief clerk to ditto, £400; inspector general, £700; receiver general, £1,000; chief clerk to ditto, £600; accountant general, £600; deputy accountant general, £400; president of money order office, £600; chief clerk of ditto, £400; inspector of dead letters, £400; president of inland office, £700; senior clerk of ditto, £450; secretary to the post-office, Dublin, 800; solicitor to ditto, £1,000; receiver general, £300; accountant general, £400; president of inland office, £400; secretary to the post-office in Edinburgh, £1,000; receiver general to ditto, £400. There are 14 surveyors to the General Post-office, whose salaries vary from £300 to £500 a-year each; 57 postmasters or packet agents abroad, whose salaries vary from £40 to £1,000 a-year each; 971 provincial postmasters, whose salaries vary from £5 to £1,000 a-year each; 717 provincial clerks, whose salaries average £60 a-year each; 1,827 provincial letter carriers, whose wages average 12s. per week each; 4,195 rural post messengers, whose wages average 11s. a-week each; 7,986 sub-postmasters, whose salaries average £7 a-year each; and 131 sub-post-office messengers, whose wages average 8s. 6d. a-week each.

A HINT from the Lord or His servants is better than a strong remonstrance from the devil.

OF 1000 men, one only shall be pleased with thy correction; yet he hath more understanding than them all; according to his understanding shall his blessings be, as the one increaseth, so shall the other.

How sickening to the reading and reflecting mind, to see the hireling priesthood of the present day, in all the darkness of their minds, raise their hands in *holy horror* in view of those virtuous and sacred marriage institutions, and with their eyes turned in Pharisaic hypocrisy towards heaven, exclaim with sanctimonious affectation—"Immorality! immorality!!" Are they called upon, in all their blindness and ignorance in the things of God, to set up a standard of morality and virtue for those who spent their whole lives in the favour and communion of the Almighty? Shall they stand forth in their *human wisdom*, which our Saviour declares is foolishness with God, and dictate rules and discipline for those who received and wrote for them the pages of Inspiration? Let every candid thinking mind respond.—*Benjamin F. Johnson.*

When will Wickedness cease?

When will wickedness cease?
Cease? Aye, cease!
And every thing good increase?
When the knowledge of God our Father shall be
O'er the earth as the waters cover the sea,
When the Saints are united and happy and free,
Then shall wickedness cease.

And when will the Saints be free?
Free? Aye, free!
Free as the Gods that be?
When God's "marvellous work and wonder" is done,
The promis'd crowns are faithfully won,
As glorious and bright as the rising sun,
Then shall the Saints be free.

And will that day be soon?
Soon? Aye, soon!
When these bright crowns are won?
It shall be when Jesus the Saviour shall come,
When the Saints are gather'd away to their home,
To reign through the glorious Millennium,
Then shall these crowns be won.

And when will Jesus come?
Come? Aye, come!
Come to redeem his own?
He will come we are told in his own due time,
And, sooner or later, we will not repine,
But patiently wait till a message divine
Shall tell us the Saviour 's come.

Dover. HESTER BIRCH.

ERRATA.—In *Star* No. 2, page 27, line 15, it is stated that 54 yards of cloth are required for a tent, it should be 44 yards.

In the "Money List" in the same *Star*, for "Josiah Holmes £5," read Josiah Rhead £5.

ADDRESSES.—James D. Ross, George Martin's, West Strand Street, Kilmarnock.
James McGregor, Mr. John Ridley's, 4 James's Street, Carlisle.
Robert Holt, 27 Boundary Street, Renshaw Street, Hulme, Manchester.
John Kelly, 13 St. Philip Street, Bath Road, Cheltenham.
W. C. Dunbar, 7 Lloyd's Cottages, St. Heliers, Jersey.
James G. Willie, 2 Western View, Portland, Southampton.
James P. Park, 5 Walker's Buildings, Castle-Fields, Shrewsbury.
James G. Willie, 2 Western View, Portland, Southampton.

Money List, January 5—12, 1855.

Thomas Parkes	£4	0	0
James Duff	1	0	0
Hugh Findlay (Bombay)	7	0	0
Josiah Rhead	3	0	0
Carried forward	£15	0	0

Brought forward	£15	0	0
Thomas Clarke	20	0	0
John Threlkeld	4	0	0
Samuel Gentle	4	0	0
	£43	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XVII. Saturday, February 3, 1855. Price One Penny.

Movements of the Church.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—*Isaiah* lv. 8, 9.

The movements of the Church of Jesus Christ of Latter-day Saints present a marked contrast to the movements of the various sectarian societies by which it is surrounded. Christians generally, take to themselves the commission given to the Apostles of the primitive Church—"Go ye into all the world, and preach the Gospel to every creature," and, though having no other than this assumed authority, they consider themselves under the most solemn obligations to expound their ideas of salvation to all people on the earth, or at least to labour to their utmost in the matter, until the great day of reckoning. Through evil and good report, whether belief or unbelief follows their efforts, Christian ministers consider it their duty to preach, preach, preach without intermission until the judgment day summons the whole of earth's children to assemble in one vast body before the throne of eternal justice, to surrender an account of themselves. No fact nor circumstance which may occur—whether the ingratitude or stubbornness of the people, their bitterest persecution of the ministers, the rejection of their testimony, or the shedding of their blood, is allowed to exonerate them from this supposed duty, no excuse can be urged for neglect of it.

With the Latter-day Saints the case is entirely different. Being in possession of the Holy Priesthood, it having been restored direct from heaven to Joseph Smith, and being led by the spirit of revelation, they go to work understandingly to preach the Gospel to the nations, and to build up the kingdom of God on the earth. There is a time to all things. Those who hold the Priesthood know perfectly, that God's Spirit does not always strive with man, neither does He desire His servants to spend their strength for naught in continuing to minister to a people who despise their counsels, and persecute them to the death. The dictates of the Holy Spirit teach them that there is a time to labour and a time to cease to labour, a time to preach the Gospel and a time to give up a perverse people to the imagination of their own hearts. Consequently we see those who hold the Priesthood exercising at discretion the power to loose and to bind, as understood in ancient times—to open the door of the Gospel to a nation, and unfold the principles of salvation to them; or, in case of a nation or

people rejecting the Gospel, to cease teaching them, to withdraw from their midst, and leave them alone in their corruption. and, if there be a spark of honesty remaining in their midst, to give them only the privilege of obeying the Gospel and receiving the ordinances thereof, by *seeking out* the abode of the servants of God. This principle, of knowing where and when to work, and where and when to refrain from working, with the accompanying authority to bind and loose, is the life and soul of the Church of Christ, and is productive of changes in its procedure which startle and often amaze sectarian societies, who know nothing of the calling of a true minister of righteousness but the everlasting "Preach to every creature."

Nine years ago the authorities of the Church of Jesus Christ of Latter-day Saints decided to quit Nauvoo and the United States, and seek a home in the bosom of the wilderness. They did so, founding the City of the Great Salt Lake, and the State of Deseret, or the Territory of Utah. It was concluded that the Church was not under obligations to preach another Gospel sermon to the people of the United States, so the Elders were called in, the Saints in the States were counselled to leave the country for the head quarters of the Church as soon as possible, the Saints in other countries were counselled not to settle in the States, and the people of the States were left to their own imaginations, only, if they desired the Gospel, they could still learn something of it by travelling to Deseret.

When the Church left Nauvoo, and the Elders in the States ceased to lift up their voices in testimony of the truth, many persons considered that all was over, and "Mormonism" had died a natural death, or had been starved out of existence. But no, one movement was effected by the Church, and another equally important had been commenced. The Elders preached salvation to the people of the United States, and endeavoured to build up Zion —the kingdom of God, in their midst, but were rejected, some Prophets and Saints were slain, and the remainder of the Church were told that things had come to such a pass that they could no longer abide in the country. To stay longer and preach to a Gospel-hating, murderous people was not in accordance with the mind of the Spirit, consequently they were left to themselves. But it did not necessarily follow that they should be left to themselves for ever. The withdrawal of one unprized blessing is often the means of inducing its due appreciation. In such a case the blessing may with safety and benefit be afterward restored. The people of the United States did not appreciate the Gospel when it was in their midst, and therefore it was withdrawn from them. But it is possible that they may appreciate it more now, and furthermore many new actors have appeared on the stage, consequently it is once more sent to them. Three of the Twelve Apostles and numerous Elders have been appointed to labour in the States, and the Saints in the Old World are counselled to leave their homes and journey to America if they have only sufficient means to get across the ocean. Stakes of Zion are to be built up at St. Louis and Cincinnati, where the Saints who may emigrate can live under the organization of the kingdom, and enjoy the spiritual and temporal benefits of that organization. The Saints have their choice of locating in either of the above Stakes, but if circumstances prevent, they can locate at Philadelphia.

Of late years there have been, on one side of the question, very scanty materials in the United States for public opinion to form itself upon. With the exception of the *Frontier Guardian* and the *Seer*, no journal, under the sanction of the Church, has been published in the eastern half of America since the Saints left Nauvoo. The *Guardian*, published on the frontiers of the United States, commenced in February, 1849, and passed from under the direction of the Church in February, 1852. The eighteen numbers of the *Seer* were issued in little more than twelve months, and were filled almost exclusively with matter wholly doctrinal. It is true the *Deseret News* has been published, from June, 1850, at Great Salt Lake City, and has given the Utah current news, as well as doctrinal articles, but its circulation in the States is of course limited, and seldom is any of its matter re-published in the newspapers of the day without receiving comment and colour from their editors, for it is notorious that very few of the editorial members of the community look with an impartial eye upon the Saints and their affairs. Consequently hundreds and thousands of well-

meaning people have been unable to look at the principles and practices of the Saints through any other than a dim and an indistinct medium, and have thereby formed the most crude and inconsistent notions imaginable of them. And to make matters worse, there have been so very few Saints in the States, that comparatively nothing could be done by conversational or oratorical efforts to disabuse the minds of honest people when they were filled with the most erroneous tales, and the strangest misconceptions concerning the people of Utah, or their faith and practices. The most egregious misrepresentations and the vilest falsehoods could be started and passed from one end of the Union to the other, for political or religious effect, as the case might be, before anything could be obtained from Utah to define the truth of the matter. Thus two or three months would pass away before the Saints' side of the question could be properly represented, and by this time the party who started the matter would have obtained their ends, the public would have passed a verdict in the case, and the interest of the subject would have died away. And in these stirring times, people, especially in America, are ever seeking after something new, and are not particularly disposed to reconsider a matter once discussed and settled, and now become as stale as an old song.

The order of things now instituted in the United States will not be without its advantages in these particulars. The *Mormon*, the *Luminary*, and the contemplated Cincinnati journal, will unfold the true principles believed in and practised by the Saints, and which would honour and exalt the nation, and fill it with righteousness and eternal life. Those who have any desire to be correctly informed, can now have that privilege through the above-named journals. The upright of the community need no longer be tossed to and fro on the waves of public opinion, or carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. The pious misrepresentations of the religious professor, and the miserable fabrications of the political demagogue can be promptly met, and answered according to their deserts. As far as the people will receive it, a healthy tone will be given to public feeling, and the nation, hearing both sides of the question, will have the chance, if it has the disposition, to render a righteous judgment in all cases, touching the Latter-day Saints, which may come before it. If it is so disposed, it can honour the principles of truth, and welcome Utah as a sister in the great family of free and independent States; if otherwise disposed, it can shut its ears to the truth, oppose Utah in all her movements, persecute and slay the Saints, and thus fill up the measure of her iniquities, and bring down in rapid succession and grievous severity the judgments of an offended God. Life and death are placed before the United States people—they have their choice, and they must choose one or the other, for the day of decision is come, and men must determine whom they will serve—God or Satan.

The temporary stay of numbers of the Saints in the States, will aid in correcting public opinion, and will give those who don't already know, a chance of finding out what kind of creatures Saints really are. The efforts of the Elders through the Press can be ably and effectually seconded by their preaching and testimony in their public meetings, and by the exertions of the Saints generally by conversation in a private capacity. And thus can the nation once more learn the holy character, faith, and hopes of the Saints, and be left wholly without excuse.

The organization of stakes of Zion in the United States seems to have occurred at a most opportune moment for the Saints in Europe. The black clouds of war, which have been lowering so portentously for some time past, have burst with fearful violence over the Old World, and the storm devastates on every hand. The precious chances for escape are increased by the wise fore-sight of the Priesthood in Zion. The opening of gathering places in the States will allow thousands of Saints to travel part of the way to Zion, who could not for years to come make a start to go all the way at once. When once in the States, the energetic and persevering will find it much more easy to continue on to Zion than they did to cross the ocean.

For some time after the arrival of the Church in the Mountains, all the help and strength available from Europe was needed, but as prosperity increases, and the cords of government are drawn tighter and tighter, many wax fat and kick, and prove that they are not in their proper position. They have not gone through

that course of training necessary to qualify them to properly prize the privileges and blessings of Zion. The sudden change from the darkness of the Old World to the light of Zion is too much for such persons. They can now have the privilege of advancing step by step to Zion, as their vision is able to endure, without any danger of blindness overtaking them all at once, by the strong light shining suddenly upon them, as before.

As the movements of the Church have hitherto filled the world, particularly the religious portion of it, with amazement, it may readily be concluded that such will be the case in the future. But the faithful will know and understand, and will be prepared to co-operate effectually in the upbuilding of the kingdom of God, the propagation of the truth, and the establishment and prevalence of righteousness, by working when and where the Spirit is manifestly working, and by abiding strictly by the counsel of those whose right it is to direct the affairs of the work of God.

History of Joseph Smith.

(*Continued from page 56.*)

[March, 1839.]

While I was in jail, the following statements were made by the witnesses, and sent to Colonel Price, namely—

William E. McLellin is guilty of entering the house of Joseph Smith, junior, in the city of Far West, and plundering it of the following articles, viz.—one roll of linen cloth, a quantity of valuable buttons, one piece of cassimere, a quantity of very valuable books of great variety, a number of vestings, with various other articles of value.

Said McLellin was aided and assisted in the above transactions by Harvey Green, Burr Riggs, and Harlow Redfield.

The above-mentioned William E. McLellin also came to, and took away from, the stable of the said above-mentioned Joseph Smith, junior, one gig and harness, with some other articles which cannot now be called to mind, aided and assisted by Burr Riggs—which can be proven by the following witnesses—

CAROLINE CLARK,
JAMES MULHOLLAND,
MRS. HINKLE,
JOANNA CARTER.

J. Stollins is guilty of entering the house of Joseph Smith, junior, in the city of Far West, in company with Sarshiel Woods, and another man not known, and taking from a trunk, the property of James Mulholland, an inmate of said house, one gold ring, which they carried away; also of breaking open a sealed letter, which was in said trunk, inside a pocket-book, in which also was the ring above-mentioned; besides tossing and abusing the rest of the contents of said trunk; which can be proven by the following persons—

MRS. EMMA SMITH,
MRS. SALLY HINKLE,
CAROLINE CLARK,
JAMES MULHOLLAND.

Monday, 25th. About this time, Elders Kimball and Turley started on their mission to see the Governor. They called on the Sheriff of Ray County and jailer for a copy of the mittimus, by which the prisoners were held in custody, but he confessed he had none. They went to Judge King, and he made out a kind of mittimus. At this time we had been in prison several months without even a mittimus; and that too for crimes said to have been committed in another county.

Kimball and Turley took all the papers by which we were held, or which were then made out for them, with our petitions to the Supreme Judges, and went to Jefferson City.

The Governor was absent. The Secretary of State treated them very kindly; and when he saw the papers, could hardly believe those were all the documents by which the prisoners were held in custody, for they were illegal.

Lawyer Doniphan had also deceived them in his papers, and sent them off with such documents, that a change of venue could not be effected in time. The Secretary was astonished at Judge King acting as he did, but said he could do nothing in

the premises, and if the Governor were present, he could do nothing. But the Secretary wrote a letter to Judge King.

The brethren then started to find the Supreme Judges, and get writs of habeas corpus; and after riding hundreds of miles to effect this object, returned to Liberty on the 30th March, having seen Matthias McGirk, George Thompkins, and John C. Edwards, the Supreme Judges, but did not obtain the writ of habeas corpus in consequence of a lack of the order of commitment, although the Judges seemed to be friendly.

We were informed that Judge King said, that there was nothing against my brother Hyrum, only that he was a friend to the Prophet. He also said there was nothing against Caleb Baldwin, and McRay.

Brother Horace Cowan was put into Liberty Jail to-day for debt, in consequence of persecution of the mob.

(*To be continued.*)

Robbery of Joseph Smith's House.

The following letter appeared in the *Deseret News* of March 16, 1854, and relates to that portion of the History of Joseph Smith, given in the present *Star*.

"To the Editor of the *Deseret News*.

"Sir—In the History of Joseph Smith, published Feb. 2, *News* No. 5, I find my name associated with others, as aiding McLellan and others in plundering the house of Joseph Smith while in prison. This is incorrect. The excitement of those times was sufficient reason for the rumour going abroad incorrectly.

"I was at Hyrum Smith's house, rather by accident than design, in company with McLellan and Burr Riggs, at a time when they took some books, &c., but was not with them when they went to Joseph's. Soon after the rumour got afloat; I explained the matter before the Council in Missouri satisfactorily, as I supposed, but some time after, an enemy, in my absence, again agitated the subject before the Conference in Nauvoo, which led to an inquiry before the High Council in presence of Joseph and Hyrum, and the subject appearing in its true light, Joseph instructed the Council to give me a certificate of acquittal, that would close every man's mouth.

"The following is the certificate, viz.—

"'High Council of the Church of Jesus Christ of Latter-day Saints met at Nauvoo, 20th Oct. 1849, to consider the case of Elder Harlow Redfield, against whom certain accusations were brought at our last Conference, in consequence of which, he was suspended, and his case referred to the High Council for decision. We being organized to investigate his case, when no charge was brought against him, nor did an implication appear, nor do we believe that a charge could be sustained against Elder Redfield. He volunteered confession of certain inadvertent, imprudent, no evil meaning acts, that he greatly sorrowed for, and asked forgiveness for his folly in so doing. This Council voted that Elder Redfield be forgiven, and restored to his former official state and standing, and to be in full fellowship, the same as if no evil insinuation had ever been brought against him; and that he take a transcript of these proceedings, to be signed by the Clerk of this meeting.

"'I hereby certify that the above is a true transcript of the proceedings and decision of the aforesaid case.

"'H. G. SHERWOOD.'

"I will only add that I had before heard how that 'poor Tray' got whipped for being caught in bad company, and it ought to have been a sufficient warning for me, and I trust it will be for the future.

"I remain your humble servant,
"HARLOW REDFIELD.

"Provo Feb. 7, 1854."

WEAK men fail for lack of strength; but for want of wisdom, even strong men come to shame and ruin.

Scandinavian Emigration.

Progress of the Emigration from Copenhagen to Liverpool.

Liverpool, Jan. 8, 1855.

President F. D. Richards.

Dear Sir — In accordance with your request, I proceed to write a brief sketch of the journeying of the Scandinavian emigrating Saints from Copenhagen to Liverpool.

We left Copenhagen on the steamer *Cimbria*, Captain Engel, on the 24th of November, being over 300 in number, all in good health and excellent spirits, and arrived at Frederikshaven, a seaport on the east coast of Gothland, at 10 o'clock next morning, where we were to embark 143 more passengers. During the afternoon we took their luggage on board, and early in the morning of the 26th they embarked, after they were mustered by the police. Our prospects were very fair till about two o'clock next morning, when the wind turned southwest, and began to blow so heavy that our captain, who I found was very cautious and of much experience as a seaman, deemed it necessary to turn about, and seek the nearest harbour in Norway.

Before four o'clock in the afternoon we arrived in the port of Mandal, which is an excellent natural harbour, surrounded by very high and steep granite rocks, which were as much of a curiosity to the Danes as a ship load of "Mormon" emigrants were to the people of Mandal.

Here we lay till the 7th of December, during which time many lodged on shore, and the people were uncommonly hospitable. The brethren were frequently requested to come and preach, and on informing me of the same, I gave them such instructions as I thought proper, and let them go with my blessing.

When I wrote to President Van Cott, I informed him of the circumstance, and I also wrote to Elder Peterson, the President of the Norwegian Mission, suggesting the idea of sending some missionary down to make use of the opening.

On the morning of the 7th, after witnessing storms and tempestuous winds nearly every day or night, it appeared so far favourable that the captain thought he would venture to start, yet as all the other captains and the pilots in port advised him not to, he hesitated till 11 o'clock. Captain Rasmussen, from Copenhagen, who had been exceedingly kind, and rendered us much assistance, came out with us as far as the pilot came, and when he left he said, "You will surely come back."

It was rather calm till toward midnight, when it commenced blowing from southwest, and the sea rolled very high and violently. Very soon part of the bulwarks were broken in, and some boxes crushed. It became worse and worse, and at about two in the morning, the Captain said he would turn about and put back.

We preferred Mandal to any other place, but the wind, waves, and strong current rendered it very dangerous to turn the vessel to run in, wherefore we had to go clear back to Frederikshaven, where we arrived on the 9th, about four P.M., and found many vessels bound for England, and more came in every day.

We lay here weatherbound till the 20th, half-past six A.M.; during which time we had almost continually rough weather and contrary winds. I had as many as possible go ashore, and we had much to do to take care of our wet clothes and bedding.

In this town our missionaries previously never could get any entrance, but we had many meetings and left a good impression.

Before we left, the chief of the Police requested the captain and myself to come to his office, which we did, and were treated very kindly by said gentleman, who, after asking some questions to satisfy himself that all was well with us, and our answers being recorded, he made us promise that we would see that the passengers had provisions enough, and were taken every possible care of to prevent sickness on board. You may know that so many people piled together as we were, and having been almost buried in the sea, could not look very agreeable to a gentleman of the better class.

When leaving this port, we had very good prospects, and felt refreshed, but in the night of the 21st—22nd, it became

more rough than ever, insomuch that we were obliged to turn about again. Our good captain felt rather discouraged about it, and I must confess that I could not help feeling bad to think of being turned back three times, but the Saints were quite contented, and thanked the Lord for their preservation. About two o'clock the wind suddenly turned north, and the captain immediately steered for Hull again, and we rejoiced.

On the 24th, about noon, we anchored in the Humber, and Elder Thomas Williams soon came on board, and told me how you had been looking for us, &c. By his exertions we were enabled to start in the morning per railway, after being very kindly greeted by the Hull Saints. We arrived in Liverpool in the afternoon before four.

The company express much gratitude for the comforts and kind reception they have met with here, and wish me to make it known to you and all who have been assisting. As for myself, I should like to express my feelings, but how can I?

May we live to finish our work, and thus see the fruits of our labours as faithful servants, is the prayer of your humble brother in the New and Everlasting Covenant, in the name of our Lord Jesus Christ. Amen.

P. O. HANSEN.

Free Love as taught by Ghosts.

It has recently been declared, through Mrs. Thomas, a medium from Ohio, by the circle of semi-supernal spirits purporting to deliver the lectures recently given at Hopedale, that all the dark and unclean spirits of the inner life are now seeking access to mortals for the purpose of manifesting themselves in the flesh; that they will put themselves in close affinity with all mediums and spiritualists of whom they can take advantage; and that all ought to be on their guard against Free Love suggestions, impressions, revelations and obsessions. Whatever may be thought of this warning against libertine spirits in the flesh and out of it, no doubt there is danger enough to be apprehended. Comparatively few of the spiritualists have as yet become aware of this Free Love development. But it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses and *indescribabilities*. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of CONGENIALS will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about will protest their own purity, will resent every suspicion raised to their discredit, will accuse all, who remonstrate against their course, of doing so because personally *low* minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke, or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them, by timely warning, faithful reproof, and uncompromising disfellowship. Let the history of *spirito-carnality* admonish us. In every age there has been an outbreak of it, in connection with some form of religious or philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature; that of the Cochranites in Maine, and that of the Prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of im-

pending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh or out of it seduce us into the pitfalls of corruption. I must earnestly deprecate and protest against this error of Free-Loveism, which I have good reason to fear is beginning to find a welcome among Spiritualists. — The Rev. A. Ballou in *The Practical Christian.*

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 3, 1855.

EMIGRATION.—We had made all our arrangements, according to the suggestions of the First Presidency, to have our last ship load of Saints for New Orleans sail on the first of December; and with a view to accomplish this, the company of Scandinavian Saints, left Copenhagen in ample time, with an ordinary passage across the German sea, to have been on board the *Helios*, engaged for them, by the 27th or 28th of November; but, as will be seen by Elder Hansen's communication on another page, after various attempts and failures they arrived in Liverpool on the 25th of December. Finding it impossible to detain the *Helios* so long, and being unwilling to let her put to sea empty, we succeeded in nearly filling her with other passengers—Saints of the British Mission. After this was accomplished, and while at anchor in the river, she parted her cable, and stranded, which required that her cargo should be discharged, and passengers disembarked.

During the month of December the westerly and northerly winds were high, blowing almost incessantly, and much of the time a continual gale, which was the sole reason why the emigration *via* New Orleans was not off by the 1st of December, and which we did all we could on our part to accomplish. We have obtained power but in part over the winds and waves; the great adversary of our work, knowing our purpose to facilitate the emigration of the Saints to the uttermost, and being himself prince of the power of the air, found this his most effectual, perhaps only, way to hinder, though he could not thwart, our operations. We thankfully acknowledge the merciful hand of God in preserving His people from all disaster during these untoward circumstances. In the midst of all, the Saints have shown the excellence of their faith and patience, and have left this port with excellent spirits and amid cheering prospects. The Lord grant them a safe and speedy passage.

We have pleasure in here acknowledging the very kind and efficient services of Elder Edward Martin, which have contributed vastly to the comfort of the Saints during their detention, and gratefully relieved us from personal attention to multiplied calls during the recent pressure of business. If, when considerable numbers are coming from a Conference to go in the same ship, their President, Pastor, or some one who is accustomed to business transactions, will accompany them on ship board, they may save their inexperienced brethren much expense and grief, by protecting them from the hordes of ruffians who lie in wait for their prey about the docks, stations, and lodging houses.

On the 6th ultimo, the *Rockaway* sailed for New Orleans with 24 of the Saints on board, under the Presidency of Elder Samuel Glasgow.

The ship *James Nesmith*, Captain Mills, sailed on the 7th ultimo, and put to sea

for New Orleans the same night, with 441 souls of the Saints on board, under the presiding care of Elder Peter O. Hansen, all from Scandinavia except one. Elder Hansen is now returning from a mission of about five years' duration, during which time he has contributed to the establishment of the Church in Scandinavia by unceasing diligence from its commencement, which has won him a warm place in the affection of the Saints, and an excellent reward in the kingdom of God.

On the 9th ultimo, the *Neva*, Captain Brown, sailed, having on board 13 souls, under the Presidency of Elder Thomas Jackson. Both this company and that of the *Rockaway* were transferred from the *Helios*.

On the 17th of January, the clipper ship *Charles Buck*, Captain Smalley, sailed with 403 souls of the Saints on board, for New Orleans, including the remainder of the Scandinavian Emigration for this season in charge of Elder Eric G. M. Hogan, and the remainder of the British Saints who had been reshipped from the *Helios*, the whole under the Presidency of Elder Richard Ballantyne, who recently arrived in England from the Mission in Hindostan.

We have received a letter from Elder Ballantyne, dated ship *Charles Buck*, January 17, 11 p.m., from which we learn that the vessel was then being towed out to sea, having weighed anchor four hours previously. The weather was clear and mild, and the wind favourable. The Saints were in good spirits, and rejoicing in being thus blessed after their tedious detention.

FOREIGN INTELLIGENCE—*California.*—We learn, through the *Deseret News* of October 26, that Elder P. P. Pratt, and those who went to California with him, were in good health. Elders Cannon, Hawkins, Bigler, and Farrar had arrived from the Sandwich Islands on their way to Utah. Elder Badlam was studying the Chinese language, and an intelligent Chinaman was reading the Book of Mormon and other publications with interest.

Deseret.—The *Luminary* of December 23, has the following—"We also learn that the remains of Captain Rodney Badger, who was drowned a year ago last May, in the Weber, while trying to save the lives of an emigrant family, were found on the 25th of October last, about two miles below, on a small island. The body had decayed, but the clothes were around the remains, though in a rotten state; the money that he had in his purse was found lying on his thigh bone. The Elders abroad will rejoice to hear that the remains of the brave Rodney are found."

Elder Badger was ever strictly obedient to counsel, and ready to face danger and death to rescue the weak and defend his brethren. He was one of those noble spirits who will ever live fresh in the memory of all who knew him.

Foreign Correspondence.

SCANDINAVIA.

Imprisonments—Baptisms—Encouraging Prospects.

29 Gothersgade, Copenhagen,
January 3, 1855.

President F. D. Richards.

Dear Brother—Inclosed I send you a Statistical Report of the Scandinavian Mission. We have to date back to the 6th of April, as it is inconvenient to use the date which would embrace the six months. You will see, by the report, that there have been over 900 baptized since the 6th of April.

I have no doubt but what you would be

interested to know the present condition and prospects of this Mission, and as we have recently had a General Council, when we had a full report from all the Conferences in relation to their present condition, prospects, &c., I am enabled to communicate to you. However, I will be brief.

In Norway the Elders continue to have their usual amount of opposition. It is often they have to pay a visit to the prison walls, and feast on bread and water, for preaching the Gospel. When liberated, they cheerfully go at it again. If again arrested for the same offence, the result is increase of punishment. They submit without a murmur, pay the debt, but still will be obedient to their master's call, and continue to preach the Gospel with an unflinching zeal. Their labours are crowned with success. Truth is breaking forth on the right and left. Quite a number of persons have entered into covenant with their God, and the prospect is encouraging. The Saints at Christiana now number 50. They are united, and greatly rejoice in the truth, and are looking forward with an eye of faith to that day when those mighty barriers may be removed, so that the truth may have its free course, their joy increase, and their numbers be not a few.

In Sweden, the work of the Lord is onward, although the opposing power is great. The officers who administer the law are not half as humane as those of Norway, for they are not only decent, but will show a degree of respect to our Elders. That cannot be said of the officers in Sweden, for they invariably treat the Elders like thieves and robbers, if they come under their jurisdiction, and they will be sure to chain them to a thief, if they have one, if not, take the next worst. Such treatment, repeated time and again, causes the Elders to move with a cautious hand. Yet through their perseverance, they have baptized over 140 since the 6th of April, and organized one new Branch. We have now organized a new Conference in Sweden. It embraces Stockholm, and we call it by that name. I have appointed a President, and instructed him to go and establish himself first in his profession (viz. tailor), so that they cannot drive him away; at the same time to watch over the interests of the Conference, and extend the work by every means possible. And as the printed word is a prominent means by which the truth can be circulated, I am now having the *Voice of Truth* translated into Swedish, and shall have 2000 copies printed expressly for Sweden, and I trust they will be productive of much good.

The reports from the several Conferences throughout this Mission are altogether of an encouraging nature. All is union, peace, and prosperity. The Saints have the utmost confidence in the Priesthood, and they are united and obedient, labouring diligently to extend the work of the Lord. The work is continually gaining ground in every quarter where we have an opening. Many are investigating the work in the country, as well as in this city. Our hall here is filled every Sunday to overflowing. Nine were confirmed last Sunday. Strangers attend our meetings with apparent interest—many purchase our publications. All appears to indicate that the work will go ahead and prosper. The work is the Lord's, and no power can stay His hands until His purposes are accomplished.

I have no special news to communicate. I am enjoying tolerable health. I feel glad and satisfied in reviewing the labours of the past year, and hope that I may be enabled to improve the present year to the best advantage in benefiting my fellow man. The time passes so swiftly, I cannot realize where it goes to, yet it seems long when I look ahead.

Remember me to brother Spencer and all who may inquire after me. The Lord bless you and prosper you in all things, is the desire of your humble servant,

As ever I remain yours, &c.,

JOHN VAN COTT.

THERE are that become exceeding angry, and multiply words when rebuked; shame awaiteth them, and a speedy end; but whoso loveth correction is wise, and shall be honoured among the rulers of the people.

All vice stands upon a precipice. To engage in any sinful course is to run down the hill. If we once let loose the propensities of our nature, we cannot gather in the reins and govern them as we please: it is much easier not to begin a bad course than to stop when begun.—*Tillotson.*

Statistical Report of the Church of Jesus Christ of Latter-day Saints in Europe.

The British Mission.

For the Half-year ending December 31, 1854.

	Conference.	Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excomm'td.	Dead.	Emigrated.	Baptized.	Total.
England.	1 Manchester	33	0	2	166	182	115	53	156	16	57	183	3051
	2 London	34	2	0	226	121	95	73	101	28	51	230	2402
	3 Birmingham	20	2	0	129	131	71	61	115	9	57	150	1750
	4 Liverpool	11	2	1	63	69	39	22	39	6	16	69	888
	5 Norwich	26	2	1	64	56	47	17	62	7	2	46	880
	6 Bradford	24	3	1	65	47	35	19	16	7	32	81	877
	7 Nottinghamshire	13	2	0	79	52	37	30	66	3	5	78	859
	8 Sheffield	18	2	1	66	53	32	21	63	9	10	34	844
	9 Cheltenham	21	2	0	75	38	35	23	22	6	18	73	786
	10 Newcastle-on-Tyne	18	2	1	89	55	39	21	0	4	19	92	704
	11 Kent	23	1	0	48	41	37	17	25	8	15	74	687
	12 Bedfordshire	21	1	0	60	33	28	23	34	8	5	67	671
	13 Warwickshire	26	2	0	72	45	22	10	11	1	11	23	639
	14 Herefordshire	17	1	0	62	40	29	15	20	6	2	42	639
	15 Preston	15	0	0	59	48	30	12	35	5	24	19	621
	16 South	15	1	1	49	31	20	16	30	2	2	42	603
	17 Reading	19	0	0	63	29	18	12	11	7	11	44	525
	18 Southampton	15	4	0	30	22	10	9	29	6	11	37	518
	19 Worcestershire	14	4	0	30	22	20	10	14	2	2	34	508
	20 Leicestershire	11	1	0	31	31	15	10	10	1	13	32	438
	21 Wiltshire	12	4	0	37	32	20	25	3	0	15	4	436
	22 Staffordshire	11	2	1	61	35	20	9	18	1	9	26	404
	23 Essex	16	0	0	38	29	24	14	26	6	2	47	400
	24 Lincolnshire	17	0	0	30	17	17	3	3	0	10	8	362
	25 Derbyshire	12	1	0	41	26	14	8	1	4	8	22	355
	26 Hull	7	1	0	18	13	15	2	0	4	2	24	277
	27 Carlisle	4	0	0	18	6	7	5	1	0	6	41	256
	28 Land's End	8	1	1	21	16	8	6	8	4	0	27	244
	29 Shropshire	11	2	0	23	11	11	7	15	1	1	28	241
	30 Cambridgeshire	10	1	0	20	15	10	3	16	2	5	19	219
	31 Dorsetshire	4	1	0	21	10	6	5	7	1	3	0	157
Wales.	32 Glamorgan East	34	0	1	270	90	80	54	205	23	49	206	1802
	33 Monmouthshire	19	0	0	80	25	32	18	41	1	6	46	556
	34 Glamorgan West	19	0	1	66	38	24	19	6	3	47	47	483
	35 Llanelly	11	0	0	69	13	8	17	7	1	5	30	338
	36 Pembrokeshire South	13	0	0	32	5	3	9	15	2	8	13	197
	37 Caermarthenshire	7	0	1	26	10	6	5	11	1	0	13	155
	38 Brecknockshire	7	0	0	26	7	5	6	18	3	1	10	144
	39 Flintshire	5	0	0	20	5	5	3	1	0	0	10	121
	40 Denbighshire	5	0	0	16	5	5	2	3	0	0	7	114
	41 Cardiganshire	5	0	0	15	4	3	1	0	0	0	6	108
	42 Dyffryn Conwy	6	0	0	21	6	5	4	2	1	0	6	98
	43 Merionethshire	6	0	0	14	7	2	1	0	1	0	4	72
	44 Pembrokeshire North	4	0	0	14	5	2	2	0	1	5	1	52
Scotland.	45 Glasgow	18	3	0	101	79	72	26	65	19	60	107	1540
	46 Edinburgh	15	0	0	59	38	38	16	28	5	19	45	724
	47 Kilmarnock	7	0	0	29	17	15	11	16	2	1	32	277
	48 Dundee	8	1	0	18	10	14	6	16	0	4	18	270
	49 Isle of Man	2	0	0	12	2	2	1	4	0	0	0	48
Ire.	50 Belfast	4	2	0	9	5	3	1	0	0	0	14	74
	51 Dublin	1	1	0	6	2	2	0	1	1	0	6	27
	Total	702	54	13	2757	1720	1252	763	1396	227	629	2317	29441

PRESIDENCY OF THE BRITISH MISSION.

President.

Franklin D. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy. Daniel Daniels.

PRESIDENT OF THE CHURCH IN IRELAND.

James Ferguson.

PASTORS OR PRESIDENTS OF DISTRICTS.

President.	*District.*
John S. Fullmer,	Manchester, Liverpool, and Preston Conferences.
William H. Kimball,	London, Reading, Kent, and Essex do.
Israel Barlow,	Birmingham and Warwickshire do.
Charles R. Dana,	Norwich, Bedfordshire, and Cambridgeshire do.
Edward Bunker,	Bradford, Sheffield, and Lincolnshire do.
Charles Smith,	Nottinghamshire, Leicestershire, and Derbyshire do.
John Barker,	Cheltenham, Herefordshire, and Worcestershire do.
William Glover,	Newcastle-on-Tyne, Hull, and Carlisle do.
Chauncey G. Webb,	South, Wiltshire, and Land's End do.
James G. Willie,	Southampton and Dorsetshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
John Parry,	Flintshire, Denbighshire, Dyffryn Conwy, and Merionethshire do.
James Carrigan and George D. Grant,	Glasgow, Edinburgh, Kilmarnock, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*
1	David B. Dille,	James Johnson.
2	John Robinson,	James Bleak.
3	Geo. W. Bramwell,	C. F. Jones.
4	Spicer W. Crandall,	George Turnbull.
5	Charles A. Harper,	James Wood.
6	Millen Atwood,	Thomas Young.
7	Joseph Westwood,	John Pymm.
8	Matthew Rowan,	John Memmott.
9	Joseph France,	William Herbert.
10	George Simpson,	Ralph Ramsay.
11	T. B. Broderick,	E. L. T. Harrison.
12	James Pace,	Joseph Hyde.
13	W. G. McMullin,	John Hole.
14	Andrew Galloway,	Henry Walden.
15	Andrew Ferguson,	John Foley.
16	Thomas Caffall,	George May.
17	W. G. Mills,	Thomas Phillips.
18	Isaac Allred,	Jonah Francis.
19	Noah T. Guyman,	James Evans.
20	Edward Frost,	John Mellor.
21	John Perry,	W. J. Silver.
22	O. M. Duel,	T. B. Bourne.
23	Martin Slack,	C. W. Penrose.
24	J. W. Lewis,	E. J. Weaver.
25	William Pitt,	William Pitt.
26	Thomas Williams,	Augustine S. Green.
27	P. C. Merrill,	John Smith.
28	Joseph Hall,	John Kessell.
29	John Mayer,	Joseph Akers.
30	J. M. Brown,	R. A. Watts.
31	William Smith,	Francis Singleton.
32	Robert Evans,	George W. Davies.
33	Thomas D. Giles,	Edward Middleton.
34	Dewi E. Jones,	A. L. Jones.
35	Benjamin Jones,	Morris N Morris.
36	John Price,	John Gibbs.
37	Thomas Jenkins,	Isaac Jones.
38	Thomas Morgans,	James Carter.
39	Lewis Davies,	Thomas Green.
40	John Parry,	John Parry.
41	Benjamin Evans,	James Morgans.
42	Richard Roberts,	William Davies.
43	John Davies,	John Davies.
44	Thomas Evans,	Thomas Evans.
45	Edward Martin,	John G. Lynch.
46	William Heaton,	Robert Gault.
47	Joseph Boath,	Joseph Boath.
48	D. D. McArthur,	James Mair.
49	Titus Barlow,	Joseph Lawson.
50	J. D. T. McAllister,	Edward Reed.
51	Patrick Lynch,	William O'Paine.

Authorities of the British Mission, Jan. 1, 1855.

PRESIDENCY OF THE MISSION.

President.
Franklin D. Richards.

Counsellor.
Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.
Dan Jones.

Counsellors.
Thomas Jeremy, | Daniel Daniels.

PRESIDENT OF THE CHURCH IN IRELAND.
James Ferguson.

PASTORS OR PRESIDENTS OF DISTRICTS FOR 1855.

President.	*District.*
George D. Grant,	Manchester, Liverpool, and Preston Conferences.
William H. Kimball,	London, Reading, Kent, and Essex do.
Edmund Ellsworth,	Birmingham, Warwickshire, and Herefordshire do.
Charles R. Dana,	Norwich, Bedfordshire, and Cambridgeshire do.
Chauncey G. Webb,	Bradford, Sheffield, and Lincolnshire do.
James Carrigan,	Nottinghamshire, Leicestershire, and Derbyshire do.
David B. Dille,	Cheltenham and Worcestershire do.
Edward Martin,	Newcastle-on-Tyne, Hull, and Carlisle do.
Millen Atwood,	South, Wiltshire, and Land's End do.
James G. Willie,	Southampton and Dorsetshire do.
John Parry, jr.,	Flintshire, Denbighshire, Dyffryn Conwy, and Merionethshire do.
Edward Bunker,	Glasgow, Edinburgh, Kilmarnock, and Dundee do.

PRESIDENTS OF CONFERENCES.

President.	*Conference.*
Robert Holt,	Manchester.
James Marsden,	London.
John Godsall,	Birmingham.
Spicer W. Crandall,	Liverpool.
Charles A. Harper,	Norwich.
Joseph A. Young,	Bradford.
James Stone,	Nottinghamshire.
Edward Frost,	Sheffield.
John Kelly,	Cheltenham.
Richard Hargreaves,	Newcastle-on-Tyne.
Thos. B. Broderick,	Kent.
Robert W. Wolcott,	Bedfordshire.
W. G. McMullin,	Warwickshire.
Andrew Galloway,	Herefordshire.
Robert Parker,	Preston.
Henry Lunt,	South.
Joseph France,	Reading.
Job Welling,	Southampton.
Nathan T. Porter,	Worcestershire.
Thomas Ord,	Leicestershire.
Jesse B. Martin,	Wiltshire.
William G. Young,	Staffordshire.
Henry Squires,	Essex.
John Oakley,	Lincolnshire.
Israel Evans,	Derbyshire.
Thomas Lyon,	Hull.
P. C. Merrill,	Carlisle.
John Toone,	Land's End.
James P. Park,	Shropshire.
John M. Browne,	Cambridgeshire.
William Woodward,	Dorsetshire.
Robert Evans,	Glamorgan East.
Thomas D. Giles,	Monmouthshire.
Dewi E. Jones,	Glamorgan West.
Benjamin Jones,	Llanelly.
John Price,	Pembrokeshire South.
Thomas Jenkins,	Caermarthenshire.
Thomas Morgans,	Brecknockshire.
Lewis Davies,	Flintshire.
John Parry,	Denbighshire.
Benjamin Evans,	Cardiganshire.
Richard Roberts,	Dyffryn Conwy.
John Davies,	Merionethshire.
Thomas Evans,	Pembrokeshire North.
Walter Grainger,	Glasgow.
William Heaton,	Edinburgh.
James D. Ross,	Kilmarnock.
D. D. McArthur,	Dundee.
Titus Barlow,	Isle of Man.
J. D. T. McAllister,	Belfast.
James Bond,	Dublin.

Scandinavian Mission.

FROM APRIL 6 TO DECEMBER 31, 1854.

Countries.	Conferences.	Branches.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Baptized.	Excomm'td.	Emigrated.	Dead.	Total.
Denmark.	1 Copenhagen	15	1	37	35	40	23	309	103	100	3	1101
	2 Alburg	8	0	11	13	8	9	97	26	59	0	212
	3 Vensyssel	8	0	9	8	11	10	115	27	31	3	257
	4 Fredericia	10	0	12	14	10	2	99	31	42	2	241
	5 Lolland	7	0	3	7	5	2	54	12	21	0	103
	6 Bornholm	4	0	6	3	4	2	14	6	2	3	114
Norway	7 Brevig	6	1	11	3	6	2	71	28	39	1	189
Sweden	8 Scone	8	0	9	9	7	1	126	4	42	0	177
	9 Stockholm	2	0	6	3	2	2	15	0	1	0	48
Iceland	10 Westmanna Isle	1	0	2	0	0	0	2	0	0	0	5
		69	2	106	95	93	53	902	237	337	12	2447

PRESIDENT OF THE MISSION.

John Van Cott.

PRESIDENTS OF CONFERENCES.

1 O. N. Liljenquist. 2 John Larson. 3 Lauritz Larson. 4 J. Jurganson. 5 John Svenson. 6 Christen Larson. 7 K. Peterson. 8 N. Nilson. 9 — Jenson.

Swiss and Italian Missions.

FROM SEPTEMBER 1850, TO DECEMBER 31, 1854.

CONFERENCE.	Branches.	Seventies.	High Priests	Elders.	Priests.	Teachers.	Excomm'td.	Dead.	Emigrated.	Baptized.	Total.
Switz'rlnd. 1 Zurich	2	1	0	3	4	3	6	1	0	124	120
2 Genève	1	0	1	3	1	1	25	1	10	86	49
3 Berne	1	1	0	1	1	1	1	0	0	35	35
4 Neuchâtel	1	0	0	2	0	0	2	0	8	26	17
5 Vaud	1	0	0	1	0	1	10	1	13	55	12
6 Italian	3	0	0	5	5	2	33	3	18	116	66
Total	9	2	1	15	11	8	77	6	49	422	299

PRESIDENT OF THE MISSIONS.

Daniel Tyler.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

President.	*Secretary.*	*President.*	*Secretary.*
1 George Mayer,	George Bonnelli.	4 G. D. Keaton,	
2 John Chislett,	— Ruban.	5 C. R. Savage,	
3 J. F. Secrist,		6 Samuel Francis,	Jean E. Malan.

French Mission.

FROM MAY 1853, TO DECEMBER 31, 1854.

Seventies	High Pr'sts	Elders	Priests	Teachers	Deacons	Emigrated	Total
2	2	31	12	5	9	63	326

PRESIDENT OF THE MISSION.

A. L. Lamoreaux.

German Mission.

FROM FEBRUARY 5 TO SEPTEMBER 5, 1854.

Branches	Seventies	Elders	Priests	Excommunicated	Baptized	Total
4	1	3	1	18	18	69

Three families, making in all 18 persons, have since emigrated to America, five of whom have been baptized in Liverpool, the other 13 belonged to the Mission when they left Germany. This makes 56 the total of members in the Mission Dec. 31, 1854.

PRESIDENT OF THE MISSION.

George C. Riser.

Malta Mission.

DECEMBER 31, 1854.

Branches	Elders	Priests	Teachers	Total
3	8	5	1	40

This report is but an approximate one, as we have no definite particulars.

PRESIDENT OF THE MISSION.

James F. Bell.

Gibraltar Mission.

FROM MARCH, 1853, TO DECEMBER 31, 1854.

Branches	Seventies	Elders	Priests	Teachers	Baptized	Total
1	1	1	1	1	14	18

PRESIDENT OF THE MISSION.

Edward Stevenson.

Total of the Church in Europe.

DECEMBER 31, 1854.

MISSIONS.	Conferences.	Branches.	Apostles.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Total.
British	51	702	1	54	13	2757	1729	1252	763	29441
Scandinavian	10	69	0	2	0	106	95	93	53	2447
Swiss and Italian	6	9	0	2	1	15	11	8	0	299
French	—	—	0	2	2	31	12	5	2	326
German	—	4	0	1	0	3	1	0	0	56
Malta	—	3	0	0	0	8	5	1	0	40
Gibraltar	—	1	0	1	0	1	1	1	0	18
Total	67	788	1	62	16	2921	1854	1360	825	32627

FRANKLIN D. RICHARDS, One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

Varieties.

'Tis love entreateth, and 'tis hatred strives.
A friend who leadeth, and a foe who drives.

SEEK great things, and despise not less; for every whole, however great, is made up of parts.

DOING IT THOROUGHLY.—A lady, on separating from her husband, changed her religion, being determined, said she, to avoid his company in this world and the next.

WE SEE BUT IN PART.—"We see but in part," in the language of the Bible, is well and forcibly illustrated in the following — A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared mis-shapen, and almost seemed to spoil the scenery. "If," said he, "I was the owner of this forest, I would cut down that tree." But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the landscape.

Press on and Hope the Best.

(*From the "Deseret News," Oct. 12, 1854.*)

Should adverse skies appear to frown,
And dismal prospects loom,
Should ne'er success your efforts bless,
And all before engloom,
Though some around should selfish prove,
And merciless the rest,
Though summer friends should cease to love,
Press on and hope the best.

Where 's the use to yield the day,
To every puny woe?
The really brave are ne'er subdued,
Though all the world 's their foe;
No! show mankind your noble part
Can blunt the keenest test,
That greater stuff is in your heart,
And on and hope the best.

To fools and cowards leave complaint,
But strive and battle on;
The brightest crown is hardest earnt,
More pricely when 'tis won.
He is o'ercome who owns he's beat,
And feeble stands confess'd,
He's sure to win who scorns defeat
And struggles for the best.

If times be bad, and men be hard,
'Twill do no good to sigh,
But tax your skill with greater will,
To make them better try;
They feel them worst who pining curs'd
Admit themselves depress'd,
And while they pine, those will be first
Who hope on for the best.

Talk not of fate, nor doom deplore,
Nor sink in sad repose,
The really great will make their fate,
Though all mankind oppose!
A vic'try *bought* instead of *fought*
Would lose its valued zest;
Then would you rise mean things despise,
And hope and gain the BEST!

J. HYDE, JUNR.

ADDRESSES.—Charles R. Dann, L. D. Saints' Chapel, St. Paul's Opening, Norwich.
John Oakley, Mr. Charles Holt's, Plumber and Glazier, Old Spittlegate, Grantham.
Jesse B. Martin, Mr. Dallimore's, 4 Barton Place, Wells Road, Bath.
James Stones, bottom of Colwick Street, Snenton Road, Nottingham.
W. G. Young, 10 Bleak Street, Cobridge, Near Burslem.
George D. Grant, 107 Finch Street, Liverpool.

Money List, January 12—10, 1855.

Henry Mc. Creery	£10	0	0
Thomas Griffiths	2	10	0
Josiah Holmes	4	0	0
Carried forward	£16	10	0
Brought forward	£16	10	0
James Reece	4	10	0
	£21	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XVII. Saturday, February 10, 1855. Price One Penny.

Honesty.

"Owe no man anything but to love one another."—PAUL.

Honesty in the every-day transactions of life, is lightly esteemed by the great mass of mankind. This is evident from the fact that but few, who are strictly honest, rise to distinction through the great avenues to popularity and influence. Integrity and honour are still the theme of priests, statesmen, and people; but while the shadow remains, the substance has departed. Like the religions of the day, they too often serve as a cloak, to hide the depravity of corrupt and licentious men. The greater the deformity the more ostentatious must be the show of virtue to hide it.

While the merchant cheats the person he deals with, and the mechanic palms upon his customer an inferior article, they soothe their consciences, if they have any remaining, with the idea that they have followed the rules of trade; as though deception was admissible, and dishonesty a virtue, because everybody practised them. The lawyer, while perhaps endeavouring to gain the case of his client, makes it his principal study how to *fleece* him the most effectually. The soldier dies in defence of his country from privation and suffering, while those over him squander the means which should furnish him with the needful comforts of life.

Many of the sectarian priests of the day, who should both teach and practise the principles of righteousness, do neither. They take the lead in setting a prominent example of dishonesty, by teaching a system of falsehoods, instead of the great truths of the Bible which they profess to believe. They "preach for hire," and "divine for money;" thereby making merchandize of the sacred things of God. Many of these self-made ministers, who profess to set examples of piety to the people, are the "wolves in sheep's clothing," who devour the lambs of the flock under the garb of sanctity.

The practice of deceiving children is almost universally followed by parents and nurses, and in this way they are most effectually taught dishonesty from their cradle. This contaminating influence is forced upon the innocent period of childhood, by those who should be the guardians of its purity.

Husbands deceive their wives, and wives their husbands, not only in the minor matters of every-day life, but in dishonouring their bodies by breaking the sacred covenant of marriage, and then endeavouring to hide their shame by falsehood, artifice, and deception. In doing this, thousands have severed the only bond which binds

them to each other and their posterity; and crushed those sacred affections which are the only ground-work of happiness and the foundation of eternal lives. The general want of confidence between man and man is the natural result of dishonesty. The increasing jealousy and distrust which pervade every association of life, lurk in the domestic circle of the peasant, and drive peace from the courts of kings, are the canker-worm which is destroying the foundations of society, and producing a general tendency to anarchy and disorganization.

This is a dark picture of the present condition of man, but, dark as it is, it scarcely touches the reality. Words have not yet been introduced into the vocabularies of language, which can express the extent of the iniquities now practised in the world. The generations of man have been so long begotten in covenant-breaking and fornication, and nursed in dishonesty, that nothing, but the searching power of the Spirit of truth, can separate from the incongruous mass of depravity the little good that remains, and save it from being swallowed up in the general ruin. The Father has declared that none but the pure in heart can dwell in His presence. Judging from the present condition of mankind, it is easy to see the force of the words of our Saviour when he said "Straight is the gate, and narrow the way which leadeth unto the exaltation and continuation of the lives, and few there be that find it."

If the light of truth had not again been revealed by direct revelation, to save those who have not entirely gone astray, the gloom of eternal darkness would have forever closed around the generations of men.

It is the duty of Latter-day Saints, who have received the spirit of truth, and discerned the light from the darkness, so to live as to be an example of honesty and uprightness to the world, and continually show forth the principles of life and salvation, in opposition to those of darkness and death. We are not of the world, just in proportion as we cease to walk in its ways, and go forth in the liberty of the Gospel, which will set us free from its vices and abominations. The promises of the Lord are to the honest in heart, and not to those who love lies and are filled with hypocrisy and deceit. We must pursue a course different from theirs, or else we shall end our journey where they do, instead of the place we profess to be seeking. The principles which dwell in a man's heart will show themselves in the every-day transactions of life. Pure religion is thoroughly practical, and tends to develop both the good and evil of a man's character.

The world judge principles by actions, instead of actions by principles. Vice becomes a virtue because it is customary. Hypocrisy and deceit are commendable, because fashionable. Therefore right is wrong and wrong is right in the eyes of the people, because they love to have it so. On the contrary, the principles of truth are eternal and unchangeable, without beginning or end. They are subject to the will or caprice of none. Instead of men judging them, by them will men be judged, and their accounts balanced at the day of final settlement.

We not only profess to be, but we are, in possession of the best principles known on the earth. To establish this fact in the minds of men, is one great object of our labours; and it will never be done until we show, by our actions, the utility and beauty of the principles we profess.

Truth is the same, whether taught by angels or devils. Mankind have degenerated so far that principles alone are not appreciated. Deception has become so universal, that everything opposed to preconceived notions requires to be demonstrated by practice; and then there appears to be room in the hearts of but few for the principles of eternal life. This is the case with many who profess to be Latter-day Saints. Should an Elder do some inconsistent or evil act, they consider it gives them liberty to do the same. They literally say, by their actions, that they are willing to be damned because another man chooses to be. Such persons will yet find that it is principles and not men that must save them. When we went into the waters of baptism, we covenanted to keep all the commandments of the Lord. One of the most prominent of these is, to be as careful of their character and interests as we would be of our own; to love one another even as Christ has loved us; or in other words, be willing to lay down our lives for our brethren. By betraying one of them, we take upon ourselves the sin of Judas, and become like him—a son of perdition. Jesus said that inasmuch as we do it unto the least of these little

ones, we do it unto him. Saints talk and pray much about being united and of one heart to build up this kingdom. In doing this, many expect the Spirit of the Lord to establish union, when it must be done by keeping their covenants with God and their brethren. If woes come upon the world for offending the followers of Christ, what must be the portion of those who have covenanted to build each other up in their most holy faith, and who yet prove offenders?

If a man is honest in heart he will prove himself so, whether he is a Latter-day Saint, Sectarian, Jew, or Mohammedan, and the eternal principles of truth will yet find him, and he will be saved in the due time of the Lord. If a person is dishonest, and acts from impure motives, from the love of evil, his iniquity will be made manifest in the Lord's kingdom, as well as the devil's. While he may suppose that he is deceiving the Lord and his brethren, he will find that he is deceiving himself.

The past history of the Saints has proven that there has been many of this latter class, who would fain cover themselves with the garments of the Holy Priesthood, that they might the more effectually prove that they were traitors to God, holy angels, and their brethren, and be cut off forever from the avenues of life.

There are many who have not only covenanted in the waters of baptism, received the Gift of the Holy Ghost, and testified to the divine mission of Joseph Smith, but have received degrees of the Priesthood, partaken of the power thereof, and then through the deceitfulness of their hearts have fallen into darkness, and gone down to death. These are they who have proved themselves enemies in the house of friends; who have deserted the cause of God and His people. It is through such that the devil has had power to bring the storms of persecution upon us, to fill the hearts of the Lord's people with sorrow and their houses with mourning. It is through such children of the Father of lies as these, that the blood of the Prophets was shed; not only as a seal to the testimony of the truth, but to seal the damnation of those who were corrupt enough to pervert the powers of the Priesthood.

We live in the midst of all manner of deception and wickedness. We are in a great measure enveloped in the prejudices and erroneous notions of right and wrong, in which we were born and have been educated. Here evil is practised by many, because they know nothing better. The sin of ignorance God winked at, but now He commands men to repent, and put away iniquity. Latter-day Saints, like others, are responsible not only for what they know, but for what they might learn through diligence. In proportion as they neglect to learn, and to practise what they know, will darkness blind their minds and have power over them.

We must cut loose from our old moorings, break the cords with which we and our fathers have been bound, and leave our minds free to expand into new channels of thought, to comprehend principles, startling from the magnitude of the consequences involved in them, and allow our minds to float with ease into the vast fields of knowledge, which lie spread out in the expanse of eternity, before we can go forth in the freedom of the Spirit of truth, and in our progress outgrow those evils which are so firmly rooted in our nature.

In order to accomplish these things, it would be well for us to sit often in judgment on ourselves, impannel the Holy Spirit in our hearts as a witness, weigh well its testimony in our case, and if we are impartial in our judgment, we will be able to decide, whether we came into this kingdom for the love of truth, and whether our conduct has corresponded with our profession or not. If this is not the case, we should either repent and begin again on right principles, or withdraw from our obligations at once. Every day we act the hypocrite, adds to the *load* of guilt already upon us.

There are but few Saints who have not testified that brothers Joseph and Brigham are Prophets of God, and hold the keys of salvation to this generation. There are many who come far short of living up to this testimony, and appreciating the principle of strict obedience to counsel involved in it. They treat the subjects of gathering, meeting often together to speak of the good things of the kingdom, keeping their covenants with the world and their brethren, and strict obedience to the counsels of those set to preside over them, as matters of secondary importance. Such persons will find that a little outward show, a name to live while they are dead, will not save them.

There are those who have received por-

tions of the Priesthood, who sit in council with their brethren, and who, instead of magnifying their office in humility, in their folly think themselves wise, and that they know a little more than those who have been set over them, and will use deception and intrigue to oppose their measures, and weaken their influence. Such persons, by their actions, accuse the Lord of not being capable of doing His business properly. They virtually say, "I should be President instead of the one who is set over me." Instead of deceiving others, such men will find, that themselves have been deceived through the dishonesty of their hearts; and that they have need to repent, make honest men of themselves, and practise what they testify to be the truth.

Thousands have testified that they were willing to die for the cause of truth, but when the storms of persecution have risen, and poverty, sickness, and death had to be endured for the Gospel's sake, the past has proved that the professions of many have been but an empty sound, that in them was nothing but the shadow of a Saint. These are they who forsake their brethren in the hour of peril, who sneak away from their posts like the cowardly cur that dares neither bark nor fight, when the enemy is lurking round, and leave the lives of those whom they have covenanted to defend, exposed by their treachery.

These evils, although of different degrees of magnitude, all proceed from the same cause—want of natural open-hearted honesty before God and man.

The Lord has promised that His Saints shall inherit the earth and enjoy the riches thereof. Many from this have endeavoured to take the Lord's business into their own hands. Instead of awaiting His blessing, they have gratified their avarice by dealing dishonestly with the world, in avoiding the payment of honest debts and taking undue advantages in business transactions. If such men are not careful, they will find that when the pure in heart inherit the earth, they will not be among them to enjoy the blessing. The Lord is abundantly able to fulfil His promises to His people, without their stooping to dishonesty and meanness.

The day of restitution is at hand, when the hidden thoughts of men's hearts will be revealed, and that which is done in the secret chamber will be proclaimed in the streets, when evil deeds done in darkness will be uncovered, and the appeals of virtuous hearts, stifled in dens of pollution, will be effectually heard.

The day of retribution is fast approaching for the weak who have groaned under oppression, and the innocent that have been despoiled and persecuted, when "Pay that which thou owest" will echo in thundering peals on the ears of all who have worked iniquity, dealt dishonestly with their neighbour, or withheld from the Lord that which was His due, and have not repented and made voluntary restitution.

History of Joseph Smith.

(*Continued from page* 69.)

[March, 1839.]

During their absence, I continued my Epistle to the Church of Latter-day Saints as follows—

We continue to offer further reflections to Bishop Partridge, and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and do always bear them in mind in all our prayers to the throne of God.

It still seems to bear heavily on our minds that the Church would do well to secure to themselves the contract of the land which is proposed to them by Mr. Isaac Galland, and to cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honour and a friend to humanity. We really think that his letter breathes that kind of a spirit, if we can judge correctly. And Isaac Van Allen, Esq., the Attorney-General of Iowa Territory, that peradventure such men may be wrought upon by the providence of God, to do good unto his people. Governor Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God.

We think that peradventure the United States Surveyor of the Iowa Territory may be of great benefit to the Church, if it be the will of God to this end, if righteousness should be manifested as the girdle of our loins.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within the power of possibles for the terrible storms that are now gathering in the heavens, with darkness and gloominess, and thick darkness, as spoken of by the Prophets, which cannot be now of a long time lingering, for there seems to be a whispering that the angels of heaven who have been intrusted with the council of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honourable council, they have taken cognisance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with D. W. Patten, and elsewhere, and have passed some decisions peradventure in favour of the Saints, and those who were called to suffer without cause.

These decisions will be made known in their time; and they will take into consideration all those things that offend.

We have a fervent desire that in your General Conferences, everything should be discussed with a great deal of care and propriety, lest you grieve the Holy Spirit, which shall be poured out at all times upon your heads, when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with groanings that cannot be uttered.

We ought at all times to be very careful, that such high-mindedness never have place in our hearts; but condescend to men of low estate, and with all long suffering bear the infirmities of the weak.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, *Amen to the Priesthood*, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; thy bowels also being full of charity towards all men, and to the household of faith, and virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors; and although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in honour, and but for a small moment and thy voice shall be more terrible in the midst of thine enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever.

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; if thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for blood of the lamb; and if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open her mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all; art thou greater than he?

Therefore, hold on thy way, and the Priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.

Now, brethren, I would suggest for the consideration of the Conference, of its being carefully and wisely understood by the Council or Conferences, that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further considerations.

And again, we further suggest for the consideration of the Council, that there be no organization of large bodies upon common stock principles, in property, or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, and the indolent, and corrupt hearted to prey upon the innocent, and virtuous, and honest.

We have reason to believe that many things were introduced among the Saints, before God had signified the times; and notwithstanding the principles and plans, may have been good, yet aspiring men, or in other words, men who had not the substance of godliness about them, perhaps undertook to handle edge tools. Children, you know, are fond of tools, while they are not yet able to use them.

Time and experience, however, is the only safe remedy against such evils. There are many teachers, but, perhaps, not many fathers. There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place and receptions for them.

And again, we would suggest for your consideration the propriety of all the Saints gathering up a knowledge of all the facts and suffering and abuses put upon them by the people of this State; and also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property; and also the names of all persons that have had a hand in their oppressions, as far as they can get hold of them and find them out; and perhaps a committee can be appointed to find out these things, and to take statements, and affidavits, and also to gather up the libelous publications that are afloat, and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions that have been practised upon this people, that we may not only publish to all the world, but present them to the heads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call Him forth from His hiding place, and also the whole nation may be left without excuse before He can send forth the power of His mighty arm.

It is an imperious duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and children, who have been made to bow down with grief, sorrow, and care, under the most damning hand of murder, tyranny, and oppression, supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the creeds of the fathers, who have inherited lies upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very

main-spring of all corruption, and the whole earth groans under the weight of its iniquity.

It is an iron yoke, it is a strong band; they are the very hand-cuffs, and chains, and shackles, and fetters of hell.

Therefore it is an imperious duty that we owe, not only to our own wives and children, but to the widows and fatherless, whose husbands and fathers have been murdered under its iron hand; which dark and blackening deeds are enough to make hell itself shudder, and to stand aghast and pale, and the hands of the very devil tremble and palsy. And also it is an imperious duty that we owe to all the rising generation, and to all the pure in heart, which there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and only kept from the truth because they know not where to find it; therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven.

These should then be attended to with great earnestness. Let no man count them as small things; for there is much which lieth in futurity, pertaining to the Saints, which depends upon these things. You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

Therefore, dearly beloved brethren, let us cheerfully do all things that lieth in our power, and then may we stand still with the utmost assurance, to see the salvation of God, and for His arm to be revealed.

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice, and let our covenant be that of the Everlasting Covenant, as is contained in the holy writ, and the things that God hath revealed unto us. Pure friendship always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy.

Your humble servant or servants, intend from henceforth to disapprobate everything that is not in accordance with the fulness of the Gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace as in times past, when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares, that they may get something to destroy the flock. We believe that the experience of the Saints in times past has been sufficient, that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage. It is expedient that we should be aware of such things; and we ought always to be aware of those prejudices which sometimes so strangely presented themselves, and are so congenial to human nature, against our friends, neighbours, and brethren of the world, who choose to differ with us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

There is a tie from God that should be exercised towards those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice, but gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all others that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or God-like.

Here is a principle, also, which we are bound to be exercised with, that is, in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested: they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger, and make our reponsibilities not only one to another, but unto God also. Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and a weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun.

We, brethren, are deprived of the protection of this glorious principle, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the "Mormons," as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our National Liberty. But notwithstanding we see what we see, and we feel what we feel, and we know what we know, yet that fruit is no less precious and delicious to our taste; we

cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants are true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man? Remember, brethren, that time and chance happeneth to all men.

We shall continue our reflections in our next.

We subscribe ourselves, your sincere friends and brethren in the bonds of the everlasting Gospel, prisoners of Jesus Christ, for the sake of the Gospel and the Saints.

We pronounce the blessing of heaven upon the heads of the Saints who seek to serve God with undivided hearts, in the name of Jesus Christ. Amen.

JOSEPH SMITH, junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER MCRAE.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 10, 1855.

PERPETUAL EMIGRATING FUND.—We are aware that there are many Saints in these lands who have lived faithful a long time, and diligently contributed their mite to every good work, and among other things have steadily donated to the P. E. Fund, and yet have not been gathered home to Zion, but remain as prisoners of hope, looking for the day of their redemption. While they have anxiously waited their time, they have seen others around them assisted to emigrate, who have not, they think, endured what they have, or paid as much into the Fund.

Some perchance begin to think that in their faithfulness and poverty they have been quite forgotten by the Presidency, here, and in Zion. When the reasons why it appears to be so, and the final result of those reasons, are better understood and appreciated, we trust any unpleasant feeling will be prevented on this subject, which elicits such a deep interest in the hearts of the Saints.

Previous to the present enlarged arrangements, an allotment of the number which each Conference was entitled to send out was made, according to the several amounts donated by them.

The numbers now ordered out through the President of the Company far exceed the number which the various Conferences are entitled to send under the previous system of allotment, with scarcely an exception.

Last year £13 paid the passage of a person through to the Valley, and £3 was loaned from the P. E. Fund to assist those who had but £10. In this way £13 in the hands of the Company, was so used as to accomplish the emigration of four and one third persons; whereas, under the old system it would have emigrated but one, unless distributed in a similar manner, which was sometimes the case.

The estimated cost of emigrating a person this season is £15; and we have proposed to loan £3 to those who can raise only £12. £15 will in this way send five persons to Utah in 1855. By the operations of this system, the benefits arising from

every penny donated to the P. E. Fund are increased five fold. Five persons will be sent to Zion instead of one, to build houses, raise grain, and wall cities, for the sustenance, comfort, and protection of the multitudes who are to follow them, and assist in preparing for the great events which cast their shadows before. Perhaps some will say, "This is very well, but it does not relieve me from the oppression under which I am suffering, nor give me the privilege of being blessed with the Saints in Zion." We will take up the subject in the most unfavourable light in which it can reasonably be viewed. We will presume that in many cases the Funds were distributed by the Conferences among those who had in part enough to help themselves, and that the present well organized system only sends three persons when one would otherwise be sent; no one, probably, will entertain a doubt, but that one at least of the three is as worthy as those who may remain. Admit this, and we find that there is just as much good done now in sending that one, as there was previously, and two more persons sent who may be equally worthy with the third.

Now, Saints, how will you have it? One thing is certain, that none of us can have our own way, independent of the Lord, in this kingdom. If our and your personal feelings were consulted, independent of every other consideration, and the means were on hand to gratify them, there would not be a Latter-day Saint in Britain, at the end of 1855. But the Lord has not so ordered it; if so, it has not yet come to our knowledge. The best we can do, is, to work when, where, and in the way which the Lord in His providence, and by His Spirit, seems to direct.

Although the door is evidently opening wider and wider for the Saints to gather out of these lands, still it is a gradual work, requiring time, labour, and money, and we do not anticipate that the work of gathering will be finished for some time to come.

Many persons are now sent for by their friends in Utah, who have gone out there, have been blessed in their labours, and have imparted a portion of their means, to emigrate friends from this country through the P. E. Fund Company. This has added somewhat to the operations of the Company, and many persons are emigrated in this way, who, it may be supposed, are sent out by the funds contributed here.

The two sources above mentioned, furnish only a portion of the funds of the Company. A large proportion is contributed by the Saints in the Valleys, to the general Fund; and no one can for a moment question the propriety of the application of this being wholly at the disposal of the Directors of the Company.

Finally, to conclude this branch of the subject, there are quite as many selected of the destitute to be sent out by the P. E. Fund, as will absorb the means contributed by the Saints in this country.

We trust that we have now said enough to show the utility of the measures now in operation. We will now notice some of the principles involved in this subject, that the weak may be strengthened, and have their faith increased.

There is one great leading principle, which the Lord has determined His people shall not lose sight of, but that it shall have complete possession of them, and take the lead in every thing they think, do, or say; and that is, every personal consideration must be continually sacrificed, if necessary, to accomplish the greatest amount of general good.

The Saints are constantly called upon to sacrifice their individual views to those who are over them, and their time and means to swell the P. E. Fund, the Temple Offering, and to push forward other enterprises for the general welfare. This is a time of toil and sacrifice, and to those only who possess their souls in patience in well doing, will the day come that will be full of joy and blessing.

The result of our labours we shall never fully see, until we can comprehend the

great principles of cause and effect with which the Lord operates in His dealings with His people. We throw the few pence or shillings we are able to spare, into the P. E. Fund; we think it is but little, and scarcely perceptible in the general amount, but it is none the less there, and is used to assist some faithful Saint to Zion, where he labours diligently to prepare the way for others, and in time repays not only what he has received, but contributes liberally for the release of others. They, in their turn assist more, and, as time rolls on, and the gathering increases, the little that was given in humility and faith increases also, and the good that it does continually accumulates. The day will come when all the diligent in well-doing will rejoice in the fruits of their labours and their souls will be satisfied.

It is not necessary for the Saints to look only to the future for their reward in well doing, for the Lord blesses those who are faithful in the discharge of every duty a thousand fold each passing day, and sanctifies their afflictions and sacrifices to their present as well as future good. At least, this has been our experience.

Comparatively few of the Saints have died in this country, up to the present time, from the pestilential diseases which have swept off so many around them. In this can be seen the preserving care of the Lord over His people. Still, all cannot exercise faith sufficient to overcome the elements of death with which we are surrounded. Well, suppose we cannot, it matters but little when, where, or how we die, if we are faithful, and are taken away while doing our duty; then all the powers of evil cannot prevent the reward of our good works following us.

Though you may pass behind the vail, and lay your bodies down in this land, the work of the Lord will roll on, and the little you are able to do will increase in magnitude—temples will be built, Israel gathered, and among its mighty hosts some one will be found who will step forward and finish the work which you were not spared to complete. Then you shall reap, in rich abundance, the fruits of what you now are doing through toil and sacrifice, and the bread which you now cast upon the waters shall return unto you, after many days, increased a thousand fold.

Men are too apt to judge the Lord's work by their own limited views and self-conceited notions, and do not permit their minds to expand sufficiently to comprehend the great labours which are before them. The Lord has set His hand a second time to gather Israel, and the Saints may be assured that when things are prepared He will operate on a scale proportionate to the great work to be performed, and His plans will not fail for want of means. Kingdoms will feel His power working upon them for the deliverance of His people, and the immense resources of many nations will be brought to bear for the accomplishment of this object, and they will not have power to stay His hand. The P. E. Fund Company is but the germ of an institution, the power of which will encircle the globe and monopolize the highways and fleets of nations to accomplish the purposes of the Almighty.

APPOINTMENT.—On account of the ill health of President W. G. McMullin, and his consequent inability to discharge the laborious duties of his calling, we have appointed Elder John A. Hunt to preside over the Warwickshire Conference; and he is instructed to repair thither and enter immediately upon the duties of this appointment.

Elder McMullin will consult his health and circumstances as regards emigration the present season.

FRANKLIN D. RICHARDS, One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

The British Army in the Crimea.

(*From the "Times," Jan. 25.*)

There is a season for all things, and on the eve of a great national disaster it is some comfort to think that the present—yes, this very present hour—is the season for a great national duty. As for the pending operations at Sebastopol, we may almost dismiss them from our thoughts for a while. England has now done her best and her worst in that quarter—her extravagances, her follies, and her neglects, and can now do no more. We may read the future there as plainly as the crew of the *Prince* when the single chain that held them from the precipice frowning over their heads snapped at last, and they knew they were at the mercy of the storm. The remnant of the British army might be about fifteen or seventeen thousand bayonets at the last date. About a hundred a-day were sent to the hospitals, never to return fit for service, and nearly as many saved their country further trouble by dying on the spot. Here is a regular drain of six thousand a-month against *no* further reinforcements worth taking into account. At this rate Lord Raglan and his staff would be the sole survivors of the expedition about the 15th of March. The weather had been worse than ever, and was expected to be worse still; heavy snow, rapid thaw, severe frost, bitter north wind, frozen trenches, impassable roads hardened to the consistency of rock, ruts treacherously filled with driving snow, officers found suffocated by their charcoal fires, sixty horses frozen to death in one night, and all that Englishmen have read of before, when they could afford to amuse themselves with the horrible in the narrative of Napoleon's Russian campaign. Vast piles of wooden huts were at Balaklava, but the army was in tents, and it was certain it must remain in tents as long as it lasted, for there was not the least chance of transport sufficient to bring up the huts. Only a small fraction of the army had received warm upper clothing, or were likely to receive it, for the same reason. Every officer repudiated the duty of supplying, or even taking charge of, anything beyond the eternal salt pork and green coffee. Of the former, the army was still sometimes on half-rations or quarter-rations. The latter was seen everywhere strewn in the mud, being wholly useless to the soldier. For the rest, it is the same story as we have had to tell every day these two months. The hospitals and the medical stores were in the same state; the authorities at Balaklava still doing their best to save themselves the trouble of landing what they had neither clerks to take note of, nor room to store, nor means to transport. Ship after ship full of the most necessary articles, priceless to the wretched soldier, was sent out of harbour, and even back to Constantinople or Corfu, on some idle formality. Positively, literally, there was not one change for the better since we "sat down before" Sebastopol. The only chance was that the railway, which left Malta on the 16th, and ought to have arrived at Balaklava by this time, might extricate the army from its dead lock. But who can expect this in the face of such an uniformity of mismanagement? Either the screw steamers containing it will be ordered out of the harbour on some pretence, or not permitted to land the rails, or no ground be allowed to lay them down, or the whole affair, navvies and all, will be burked in some other quiet way. That chance once disposed of, the end cannot be distant, and the finest army that ever left these shores will soon cease to exist as a force.

Here, then, nothing more can be done—at least, nothing that we could pretend to urge with the slightest hope of our advice being taken. The man, the order, the material, or whatever it is, that might save our gallant countrymen, could not be sure to arrive under three weeks, when all may be over. We may therefore enjoy the leisure of despair—that release from the burden of the day which the dying man enjoys when he has taken his last draught, made his last will, and has only to cast his thoughts towards the unseen world. Is this, then, a time to set about planning a second expedition to the East, and laying down the programme of a campaign of 1855? That, it would seem,

is what we are waiting for. At head-quarters before Sebastopol they are waiting for the spring, with the Turks at Eupatoria, the Imperial Guard and other reinforcements from France, and a sufficient excess of British arrivals over British deaths and departures, they may attempt, with somewhat less hope of success, what they might have done on the 28th of September. We are all to persevere with the whole force of the empire in carrying Lord Raglan and his staff through with it, and enabling them to redeem their credit at the risk of another army. That is what Government is prepared to ask, what Parliament is expected to grant, what the press will be thought very disloyal if it does not back up, what the British people are expected to swallow, as it has swallowed many another desperate policy. For our part, whatever others may please to do, we will take no further part in such an affair. We wipe our hands of the war under the existing management. If Government, if the House of Commons, or the British people, choose to sell themselves to the aristocracy, and through the aristocracy to their enemies, it is their own affair; we wipe our hands of the national suicide. All that we can do is to protest, and to warn, and that we will not cease to do, though hitherto we have done it in vain.

* * * *

As we read of a host under the stroke of Divine vengeance, every man's hand is against his neighbour, every man labouring to do as little as he can for the other, preferring to see huts, clothing, and food perishing than applied to its purpose.

Foreign Correspondence.

HINDOSTAN.

Voyage of Elder Jones to Birmah—Lectures and Baptisms in Rangoon — Prospects among the Birmese—Visit to the Karens —Departure of Elders Willes and Woolley for Zion.

58, Lower Circular Road, Calcutta,
Nov. 7, 1854.

President F. D. Richards.

Dear Brother—Since my communication of August last, little worthy of note has transpired with us. The Elders and Saints have generally been well, as far as I have heard.

Soon after writing you, I left this place for the purpose of visiting Birma. I had two or three objects in view, the main one of which was to personally visit the people called Karens, as there have been many very favourable reports concerning them. The American Baptist Missionaries have been labouring amongst them for the last twenty years, and, according to their reports, with great success.

My soul being sick of trying to do any thing with the people of India, I gladly sought an opportunity to try another, and this affords me an ample pretext for so doing. I accordingly set off on the 18th of August, steamed across the bay, and in six days landed in Rangoon. There I found a small Branch of the Church in a flourishing condition, under the guidance of Elders Willes and McCune. I stopped a few days, and delivered a course of lectures.

From Rangoon I went to Maulmein, where I found Elder Levi Savage. He had been in that place nearly one year, and had directed his attention chiefly to the Birmese, and he now speaks the language well. I visited some of those that he had been labouring with; they were very friendly, but not willing to obey the Gospel. I remained at Maulmein a few days, then returned to Rangoon, bringing brother Savage with me.

We then began to make preparations for our trip amongst the Karens. We tried to get some conveyance by land, but soon learned that in consequence of the incessant rains that prevail here six months in the year, an overland trip was no way practicable, having to cross mullahs (ravines), and low strips of land which were in all probability inundated. As a last resort, we came to the conclusion to hire a boat, which we did for four English shillings per day. We then provided ourselves with the needful for the campaign, and set off buoyant with desires and anticipations that we should find a people that would receive our testimony.

The first night set us far beyond the reach of the European population, in the midst of the swarming multitudes that inhabit this country. That night we stopped in a Karen village, which we reached some time after night-fall, in not a very agreeable condition, for I had the misfortune just before night to get an *overturn*, by which I was enabled to judge correctly of the depth of water, which I found to be several feet. We however made the best of it for the night, and by morning my clothes were partly dry. But with the day light came a strange and magic view, to American eyes—a whole community of villages upon posts from six to ten feet above the water. They looked like the inhabitants of Neptune, that had just emerged from the watery element. An old adage came to mind with much force, which was, that "one half of the world do not know how the other half live." This is literally true.

The whole country, for miles around, is submerged in water from two to five feet in depth, though at a superficial view it presents quite a different appearance. Here is a kind of coarse cane grass and water weed, that grow up from the earth, and float upon the surface of the water until they have formed a body, in some places a foot in thickness. Upon this is a kind of short grass growing, which gives it the appearance of one continuous plain. All through this are channels in which the people travel with their boats. These channels are to the Karens what public high roads are to us—a thoroughfare of business, boats going to and from market.

This district of country is settled principally by Karens, who have come down from the hills for the purpose of raising rice, to which it is peculiarly adapted, being some thirty miles in width; its length I did not learn. Every few miles are villages, with from fifteen to thirty houses in each, and with sometimes two and three families in a house, besides hogs, dogs, and fowls, living upon the same platform.

In their religious views we did not find the people as represented. They do not worship the "Great Spirit," as the missionaries have stated. Very many of them are *Buddhists*, and those who are not do not worship anything—they have no correct idea of God at all. Brother Savage told them who we were, and the nature of our message. It was a *new* train of thought, and such a burst of *new ideas* upon their contracted minds, that they could not comprehend it at all. They *will* not understand that we know anything of the God whom we worship, only in the same manner that they do—that is, by some fabulous legend or tradition like their own. They know nothing of the past, only by tradition; which forms the leading feature in their character, and I think it is more firmly riveted upon their minds than any other people's in the world; in fact, all Asiatics partake more or less of this spirit, it is interwoven with their very existence, and it is almost a thing impossible to make any inroad upon them. They are indeed a strange sect, and it is like commencing with the *raw* material to do anything with them, for they must be remodeled throughout, and there seems so little to commence upon that it is difficult to begin the work of creation.

We travelled from village to village for some days, and what we learned in the first we learned in the last—they were all alike. We visited some of those that had been converted to Christianity by the Baptists. We asked them if they believed in God, and in His Son Jesus Christ, and in the Holy Ghost, to which they said, Yes. But there were no fruits of their profession to be seen, they were in every respect like those who made no profession at all. It is true they acknowledged the existence of a God, but that was all that it amounted to. It reminded me very much of the Utahs, who, when asked if they believed in God, said, *Yes*. But when they were asked what He was like, they pointed to the biggest wolf they could see, and said "Shinob," as much as to say—That is God. The Karens are not in as favourable a position as the Utahs, for the Utahs have the blessing of the Fathers, and the covenants of promise, the spirit of which hovers around them, and will eventually bring them into the fold. Not so with the Karens, they have the blessing of Esau, which influences their minds as much as the covenant of promise will the children of Israel. The Karens are an idolatrous and a heathenish nation, with no hopes of redemption this side of the "Prison."

On my return to Rangoon, I delivered another course of lectures. During my stay, there were four added to the number of the Saints. I more fully organized

the Branch, and gave a little more solidity to the movements.

Brother Savage will remain here the coming season. He has some faith in the Birmese, to whom he will direct his attention, and if possible obtain a footing amongst them.

I returned to Calcutta the last of October. Matters here remain much as they did when I last wrote you, no accessions to our numbers.

Elder Woolley embarked for Boston the 1st November. He spent one year and a-half in this country, and laboured faithfully and diligently in warning the people of India—they have set their hearts against the truth, and there has not been enough to occupy the attention of one Elder. He returns with the blessings of the few, for his preservation and prosperity.

Elders Fotheringham and Meik are at Calcutta, where there is a prospect of a few being added.

Elder Willes embarked for the Valley, *via* Penang and Singapore. I have subsequently heard that in consequence of there being no opportunity to ship for America, he embarked for Liverpool.

Brother Ludington was in Singapore October 1st, where he had been for three weeks lecturing, he meets with much opposition. He was about the same as mobbed out of Bancock, in Siam, the particulars he will no doubt give you. He was expecting to go to Malacca in a few days.

We shall not be able to emigrate as soon as expected, and the exact time I can not now say, it may be another year. I shall, however, do my best to accomplish it sooner if possible.

I will now close, praying the Lord to abundantly bless you in the good work in which you are engaged. With a kind remembrance to all in the Office,

I remain your brother in Christ,

N. V. JONES.

THE CRIMEA.

Casualities to the Brethren—Baptisms—Interest in the Work, &c.

Camp, Inkermann, 2 miles from Sebastopol, Dec. 21, 1854.

Dear Brother Richards—Your kind and welcome letter came safe to hand, after having been lost and found again near Balaklava by a seaman, who kindly brought it to the 49th regiment. For the counsel you so kindly sent we return you our grateful thanks, as it was much required by every one of us.

Since last I wrote to you, we have had to pass through many trying and dreadful scenes. The 2nd Division, to which most of this Branch of the Church belongs, has been in three general engagements, and in the last the brethren suffered severely, one—Priest Patrick Brodle, was killed; he fought as every soldier should—in the love and fear of God, and I feel to say, great will be his reward. Elder McLean was wounded in the arm, which only kept him from his duty four days. Three of the brethren were wounded—two slightly, the other brother—Peter Hay, has lost his right arm, and he will have to return to England. I have written to Elder Gilbert, at Chatham, so that he may be received when he arrives there, as he had no certificate with him, on account of my not being able to see him.

We all feel the solemnity of our present position, and let what may come we feel to say, Thy will be done, O Lord.

No one, but those who have been in similar situations to what we have, can form any idea of the horrors of the field of battle. God grant the time may not be far distant when we may be released from such scenes.

One only have we baptized since I wrote last, but I have the pleasing news to say, that many would be baptized if we had time and opportunity. Some who departed in the late engagements died believing the latter-day work. At the present time we can do but little, as we cannot hold a meeting to preach, but we converse with many when we have an opportunity, which has done much good.

Elders Ross and Higgins, and Teacher W. Walker, have been very sickly of late. Their faith is good, and I hope they will soon be well again. The remainder of the brethren are doing well. As for myself, God has been good, kind, and merciful to me, for which my heart bounds with love towards Him.

On the 19th of December, being on out-lying picket, "Mormonism" was brought forward, and seeing an opportunity, I rose and testified to the work. The Spirit of God was with me, and I

brought before those that would listen the first principles of the Gospel. When I sat down, Satan sent his imps to play, and from the mouth of one there came nothing but swearing and cursing at God's holy word and His servants. I told him that God made him, and had protected him so far, but if he tempted the Lord, His wrath would come on him before long. He kept on for some time. At two o'clock the next day this man was dead.

Elder Higgins has sent for me. I hear that he is very bad. Please to excuse this scrawl. I will write again first opportunity.

Yours in the Everlasting Covenant,

HENRY RUSSELL.

Varieties.

A WISE ruler is obeyed with love; but a partial or oppressive one promoteth jealousy and rebellion.

THEODORE PARKER and Wendall Phillips have been apprehended in the United States on a charge of sedition, and they are bound over to take their trial for having spoken words against the Fugitive Slave Law, which are deemed treasonable.

LONG SERMONS.—There is nothing against which a preacher should be more guarded than length. "Nothing," says Lamont, "can justify a long sermon. If it be a good one, it need not be long! and if it be a bad one, it ought not to be long." Luther, in the enumeration of nine qualities of a good preacher, gives as the sixth, "That he should know when to stop."—*Autobiography of Rev. W. Jay.*

List of Debts due for Books, Stars, &c., by the Several Conferences and others, for the Quarter ending December 30th, 1854.

CONFERENCE.	AGENT.	AMOUNT		
London	Jno. B. Maiben	£599	12	5¼
Manchester	James Walker	197	8	7½
Birmingham	Henry McCreery	172	11	11
East Glamorganshire	Geo. W. Davies	169	4	6
Warwickshire	William Parr	153	11	4½
South	Simon Irwin	126	19	4½
West Glamorganshire	Aneurin L. Jones	123	2	4
Herefordshire	James Reece	107	16	4
Bradford	John B. Pears	106	6	6
Staffordshire	Josiah Rhead	104	0	4
Derbyshire	Thomas Parkes	91	6	10
Lands End	John Kessell	83	16	2¾
Reading	James Frewin	80	9	1
Newcastle-on-Tyne	James Robson	80	3	2
Lincolnshire	Richard Harper	78	18	4½
Wiltshire	Samuel Gentle	76	10	0¾
Bedfordshire	Samuel Church	70	9	9½
Channel Islands	Francis Kirby	69	17	6½
Cambridgeshire	John M. Browne	63	4	6½
Monmouthshire	Edw. Middleton	62	8	4½
Sheffield	John Memmott	56	6	3
Hull	John Miller	51	10	7
Cheltenham	Thomas Clarke	49	6	6½
Dublin	H. E. Bowring	44	8	1
Glasgow	Robert Kirkwood	42	19	5½
Norwich	Charles A. Harper	42	9	10
Southampton	Jeremiah Baker	41	19	9
Kilmarnock	John Aird	38	17	11
Liverpool	James Linforth	36	14	4½
Carlisle	John Threlkeld	36	11	0
Leicestershire	Edward Frost	35	18	1½
Nottinghamshire	Josiah Holmes	35	13	4½
Dorsetshire	Benjamin Elliot	34	0	9½
Preston	John Holsall	32	9	6½
Edinburgh	John McComie	30	2	1
Belfast	Charles Kerr	26	14	11
Late Herefordshire	John Preece	24	17	9
Brecknockshire	Thomas Griffiths	22	11	9½
Worcestershire	Charles Peat	18	16	7½
Carried forward		£3327	6	5¾

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3327	6	5¾
Shropshire	Joseph Akers	15	16	3½
Pembrokeshire South	John Price	15	4	5
Llanelly	Charles Harman	12	0	0
Isle of Man	James Duff	8	2	2
Denbighshire	Griffith Roberts	6	18	11½
Flintshire	Lewis Davies	6	13	9
Carmarthenshire	Isaac Jones	6	11	5½
Anglesea	John Roberts	4	3	0
Dyffryn Conwy	Wm. Davies, jr.	3	2	6½
Dundee	A. N. McFarlane	0	17	6
Pembrokeshire North	David Rees	0	15	2½
BRANCH.				
Derry	Hugh Sheppard	6	17	1½
Tedbury	Joseph Walker	5	0	10
MISSION.				
French	A. L. Lamoreaux	139	19	4½
Cape of Good Hope	Jesse Haven	123	3	3
Sandwich Islands	P. B. Lewis	120	1	3½
Australia	Aug. Farnham	81	17	9
East India	N. V. Jones	66	16	9
Swiss and Italian	Daniel Tyler	66	6	8
St. Louis	Milo Andrus	69	14	7
Malta	James F. Bell	23	5	1½
German	G. C. Riser	22	5	3
Bombay	Hugh Findlay	20	18	3
Gibraltar	Edw. Stevenson	17	10	10½
Italian	T.B.H.Stenhouse	3	15	5
Swiss	do.	0	5	10½
Parley P. Pratt, California		295	18	1½
Philemon C. Merrill		2	6	0
M. G. D. Phillips, New Brunswick		1	16	1
J. W. McLellan		0	17	9
Dr. S. M. Brice, Iowa, U. S. A.		0	10	5
David Roberts		0	4	2
Thomas B. Broderick		0	2	8
(Errors excepted.)		£4473	5	4¾

Why do the Saints Gather?

You ask me why, my sister dear,
I leave my native land?
I'll tell you, then, the reason's good—
It is our Lord's command.

Why did the Israelites of old,
With Moses for their guide,
Go forth into the wilderness,
And journey side by side?

Was it not that the Lord their God,
To them a promise made,
The land of Canaan should be theirs,
If they His will obey'd?

And we, the Saints of latter days,
Think God is still the same
To-day as heretofore, and will
Unchangeable remain.

Therefore, when, by His Prophet's voice,
He warneth us to shun
The evils of the present day,
And flee the wrath to come,

We go unto His chosen land;
And if we faithful prove,
'Twill be for us a heritage,
A land of light and love.

I go because my treasure lies,
And it I'd still conceal,
Where moth and rust can not corrupt,
Nor thieves break through and steal.

In that bless'd land I long to dwell,
Where God is truly known,
That I may learn His righteous ways,
And worship at His throne.

For there the Gospel truths do shine
In mellow, hallow'd light;
There do the rays of love shed forth
A halo clear and bright.

I would not be like one of those,
Who, when the bridegroom came,
Went to receive him unprepar'd,
And hung their heads in shame.

No, I would always ready stand,
And wait the coming hour,
When Jesus shall to earth descend
In majesty and power.

And I would have my lamp well trimm'd,
My garments white and pure,
That I may make my calling good,
And my election sure.

Liverpool. MARY DUNORE.

ARRIVAL.—Elder Thomas W. Russell arrived at Liverpool on the 29th ult. from Great Salt Lake Valley. He sailed from New Orleans, on the *Atalanta*, December 9, and is on a mission to these islands to preach the Gospel, in the performance of which we trust he may be abundantly blessed.

NOTICE.—The present edition of the Hymn Book is out of print, in roan binding. We have a few in calf, calf gilt, and morocco.

ERRATA.—In No. 3 *Star*, "Money List," first line, for *Edward Middleton* read *George W. Davies*.
In "Errata" in *Star* No. 4, for *in the same Star* read *in Star No. 1*.

ADDRESSES.—Joseph France, care of James Frewin, St. Mary's Hill, Newbury, Berks.
Walter Grainger, 41 Charlotte Street, Glasgow.

Money List, January 19—26, 1855.

Edward Middleton	£4	14	9
James Linforth	5	0	0
John B. Pears	5	0	0
Carried forward	£14	14	9
Brought forward	£14	14	9
Benjamin Elliot (per William Woodward)	2	17	0
John Mellor	9	0	0
	£26	11	9

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XVII. Saturday, February 17, 1855. Price One Penny.

A Parable.

A certain Great Shepherd had a number of sheep in a country very remote from his chief residence. These sheep once belonged to one fold, and were tended by many good shepherds. But, from causes which need not be here described, these shepherds were taken away from the midst of the flock, and the sheep were left to themselves. In consequence the fold no longer retained them, and they went far astray, wandering, some here and some there, all over the country, until most of them grew very intractable and wild in their nature, and very rough, ragged, and filthy in their appearance.

After they had been in this forlorn condition for a long time, the Great Shepherd, having before determined in his heart to gather them together again, established a fold in a particular portion of that country. He appointed a chief shepherd, to take charge of the fold, and gave him authority to appoint and send other shepherds, as many as might be required, into all parts of the country, to seek after the scattered sheep, and win back all those who would follow them to the fold. The Great Shepherd also bestowed upon the chief shepherd of the fold the prerogative of apportioning the sheep, after they were gathered together, to the different departments of the fold, and of appointing the shepherds who should have the care of the sheep in these various departments. This prerogative was bestowed only upon the chief shepherd, no other shepherd had any claim to it, though the chief shepherd could authorize any of the others to act for him.

Accordingly the chief shepherd sent forth many shepherds throughout the length and breadth of the land, to find out the scattered sheep, and to bring them to the fold, that they might be washed, and made clean, and become docile and obedient. He also gave these shepherds strict instructions to bring all the sheep they could as clean as possible to the fold, and not to make any covenants or arrangements with them on the way as to who should be shepherds over them when in the fold.

These shepherds started out, and travelled long distances, encountering fatigue and privation, over seas, along rivers, across deserts, over mountains, and through valleys, diligently seeking out the sheep, wherever they might be. After a time these shepherds succeeded in finding a considerable number of sheep in various parts of the country, and many of the shepherds began to return with them to the fold. But some of the shepherds were so thoughtless as to forget, or so foolish as to wilfully violate, the strict

instructions imparted to them by the chief shepherd, and began to persuade certain of the sheep, and especially the young lambs, to attach themselves to their department of the fold, when they did not know that the chief shepherd would give them the charge of any department at all. Others of the shepherds made *covenants* with some of the sheep and lambs to a similar effect.

The shepherds who had acted so unwisely gradually found, as they approached the fold, that their souls were not set unflinchingly towards the chief shepherd, and although they greatly dedesired him to confirm the covenants and arrangements which they had made with the sheep and the lambs, yet their hearts faltered, and they felt half afraid and half ashamed to meet him. But being greatly desirous to retain what they had so unlawfully appropriated to themselves, they mustered up all the courage they could, and presenting themselves before him, requested him to give them charge over such and such sheep and lambs which they had in reality previously been taking, or at least covenanting to take, to themselves. But they not meeting him with a frank and an open countenance, he, being of great discernment, knew their hearts, and saw that they had not abode by the instructions which he had given them before they went to seek the sheep. Wherefore he reprimanded them very severely, telling them of their great folly and wickedness in failing to do their duty, and in presuming to exercise an authority which the Great Shepherd had said was the prerogative of the chief shepherd alone, and in asking him to give what they had already taken, or covenanted to take, thus trying to make him merely their tool to *confirm* what they had already so disobediently done, or, in other words, to sanction as obedience what was in fact gross disobedience. He further assured them, in unmistakable terms, of the great displeasure of himself and the Great Shepherd at such unwarrantable derelictions of duty, and such presumptuous usurpation of authority. He also told them that he was determined to oppose, promptly and sternly, all such proceedings.

Some of these unwise shepherds, after bitterly repenting of their folly, and proving more faithful and diligent in their duty, regained the favour of the chief shepherd, and received charge of certain portions of the fold. But others were never afterwards known as shepherds in the fold.

Some of the sheep and lambs with whom these unwise shepherds had made covenants began, as they neared to the fold, to become as filthy as ever, although the shepherds had washed them at least once. They also began to get wild again in their nature, insomuch that they could scarcely recognize the voice of any of the shepherds but the particular ones who had been making covenants with them. When they were brought before the chief shepherd, he was not at all pleased with them, but he appeared to be such a kind and faithful shepherd, and there was something so winning about his voice, that many of them forgot the foolish shepherds who had misled them, and greatly desired to follow him, and be allowed to abide in the fold. He, being full of compassion, consented to their doing so, and caused them to be washed again, and watched over by good and faithful shepherds, and they soon again became white in appearance, and obedient in disposition. However, a few of the sheep and lambs would not be washed again, but they became filthier and more wild than ever.

All the shepherds were not so unwise. Many there were whose greatest study was to take home to the fold all the sheep and lambs they could, and to train and purify them by the way, so that if possible they might be presented obedient and clean before the chief shepherd, that they might be perfectly fit to associate with the flock already there, without contaminating any portion of it. The greatest joy of those shepherds appeared to be to present their little flocks without a spot or blemish before the chief shepherd, and then to hear him say—Well done, good and faithful shepherd, enter thou into the joy of the Great Shepherd. These shepherds ever strictly guarded themselves, lest they should in an evil moment forget their duty, and they would rather have gone back to the chief shepherd without a single sheep or lamb, than to have presumed to usurp his authority by making any arrangement or covenant with those they had charge over, as to who should be their shepherd in the fold. These shepherds would rather have laid down their lives in seeking the sheep in the most remote and inhospitable,

deserts, than do anything which might draw away the attention of the sheep and lambs from hearkening to the voice of the chief shepherd. It is impossible to describe the ever watchful care of these good and faithful shepherds over all the sheep and lambs. They gently led the old ones, carried the lame and weak and young in their arms, protected all from the wild beasts by the way, shielded them as much as possible from the influence of the foolish shepherds, took them by clean paths, and diligently taught them, all the way to the fold, how to know and obey the voice of the chief shepherd.

When arrived at the fold, these shepherds appeared before the chief shepherd, with confidence and boldness, for perfect love casteth out fear. His countenance brightened upon them, and after asking of their welfare, and assuring them of his pleasure at once more beholding them, he desired to see their flocks, at the sight of which, when brought before him, he appeared filled with great satisfaction, and he commended them for following the voice of their shepherds so obediently, and told them that if they would so continue they should never more be scattered, nor want for a faithful shepherd to watch over them. At this the sheep seemed particularly happy, indeed they took a great liking to the chief shepherd, and thought his voice the sweetest they ever heard, and they determined never to turn a deaf ear to it. This determination they kept, and they lived ever afterward in security, peace, and happiness.

But what shall be said of these faithful shepherds. Words cannot describe the pure and holy joy that pervaded their bosoms when the chief shepherd blessed them in the name of the Great Shepherd, and, because of the unsullied integrity of their hearts, and their great diligence and faithfulness, gave them charge over important and extensive departments of the fold. They lived continually in the favour of the chief shepherd, and in the course of time the Great Shepherd came from his chief residence and dwelt among them, and they lived ever after in the light of his countenance.

Address by Elder George A. Smith,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 6, 1854.

(*From the "Deseret News," Oct. 26, 1854.*)

I can say, in connection with brethren who have addressed you in the former part of the day, that it is with the greatest pleasure I arise at the present Conference to cast in my mite, and offer a few reflections upon the things of the kingdom, as they are rolling before us.

Our beloved President, at the close of the forenoon service, gave us a text he wished to have considered.

It has been my lot to be somewhat conversant with the Saints who dwell in the Valleys of the Mountains, or especially those who reside south of this city—my acquaintance with them has been very great for the last five years. There is no doubt but that a feeling of carelessness and indifference has been manifested by many in these valleys in relation to bequeathing their debts to the Perpetual Emigrating Fund for the assistance they have received. It is not only an indifference which has been felt towards the Perpetual Emigrating Fund, but also to individuals who have expended their means to help their friends, neighbours, or brethren to this valley; they have frequently been treated with indifference and neglect, and I may say almost with cruelty, by some persons who have thus been helped; they are unwilling, until they can be very comfortable themselves, to assist those who have helped them. I have had my feelings hurt by instances of this kind which have been laid before me.

Now then, if I understand the text, it amounts to about this, (viz.) our Saviour's golden rule—"Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets." Or to use this expression of the Saviour's, in con-

nexion with that of our President, which would be, "Whatsoever ye would that men should do to you, do ye even so to them, *under like circumstances*, for this is the law of the prophets."

There is no object on the face of the earth more to be desired, than to bring the poor and honest Saints from the condition in which they are placed in the Old World, and set them down here in the midst of these mountains, where, by their own industry, economy, and prudence, they can provide for their wants, and for the wants of their children. The difficulties which surround the Saints in the Old World are increasing. The great wars are involving the principal nations of the earth at this time in very serious expenses, which are taking from the labouring masses, millions and millions of dollars to supply the fighting hosts with weapons of death, and engines for the destruction of their enemies, and the prosecution of their ambitious designs. While the Allied Powers are thus engaged, they are consuming the very source upon which the millions of the poor and needy are depending for their bread—for their existence.

If during the time of peace that has prevailed in Europe for the last ten years, it was necessary to help the poor and the needy away, it becomes ten fold more so under the present circumstances, when the nations are involving themselves in very expensive and disastrous wars.

It may be supposed that I am a little partial to some particular parties that are connected in this war; I am referring more particularly to the Allied Powers, but really I feel very little interest in the matter, any further than wherever Britain carries her sway the Gospel can follow in her liberal wake. To be sure, when a boy, my playmates used to say, "Two upon one is one too many;" and consequently if there is any sympathy, it would be in favour of Russia, as they are the weaker party, and are likely to have the worst of it. Then as far as the contest is concerned, there may be a very great feeling of indifference in the minds of many whether Turkey is actually devoured by the Russian bear, or carved up by the lion of the west of Europe; the event is precisely the same let it turn which way it may, as far as it affects us, in our emigration movements: it serves to stop the channel of trade, and consequently affects the interests of the labouring classes of Great Britain, and a great proportion of the members of our Church are of this class.

I would say to those who are in arrears to the Perpetual Emigrating Fund, who know themselves to be such—if you have got houses, lands, cows, sheep, farms, or property of any description, come forward like honest men and settle up to the uttermost farthing, and begin again to amass property; and if you have been owing to this institution for one year, or from the first of its operations, give a liberal interest for the capital you have held, and which could not be used, or increased by the operations of the Fund. That would be my advice upon this subject; and then if you are able to subscribe enough, in addition, to bring one or two families, do that also. My advice to those who have just arrived is, that they fall not in the rear, as it has been this day complained of, but let them make it their first business to square off with the Fund that brought them here — to furnish this means as soon as it is in their power, to bring somebody else out from distant countries; and then you can take a fresh start in this mountain world. Even if you are a little behind when you have done this, scramble until you catch up again, for the facilities are a thousand to one in these valleys to what they were seven years ago.

When the Pioneers came here it looked a hard chance. There was not a single house to rent, and as to their being any prospect of having any, it looked very slim. But there has been slight changes since, and a very great change in relation to bread stuff. We have bread in abundance now; but then the only prospect of supply we had, was millions of black crickets. The change has been effected, and persons who land here with nothing but their hands, their bone and sinew, if they are indebted to the Fund or to persons for bringing them, they can soon pay these debts, and not only that, but they can soon establish themselves comfortably, and be prepared to help others.

I have noticed in the course of my travels an occasional individual, which I presume had lost by some of those who have not been willing to pay up; be that as it may, I have come across individuals who would lurk among the Saints — "Why," say they, "what can be the matter; something is dreadful wrong; this is not ancient

Mormonism—this is not the old religion we used to have years ago in the days of Joseph; something is entirely wrong; I do not see things as I used to, I do not understand them;" and they finally begin to complain, and find fault, and murmur, and so it goes on from one time to another until they wonder if they could not get a better location in California. I have heard men murmur when they were surrounded with plenty, with peace, and the blessings of heaven. What is the cause of this? The cause is in themselves. Do you who have crossed the plains this season, expect to find the inhabitants of these valleys perfect? I think from all accounts you were ill prepared to associate with them if you had found them perfect; there would have been room at least for a doubt whether you could have been admitted at all. The great fault lies in individuals not doing right themselves, but undertaking to make others do right, or to find fault with others for not doing right.

It is some time since I read the New Testament, but I believe, if I recollect rightly, there is a passage somewhere in the Gospel according to St. Mark, which says, "So is the kingdom of God as if a man should cast seed in the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately, he putteth in the sickle, because the harvest is come." Well, I met a man that in the days of Joseph Smith used to be a very great man, in his own eyes at least—very spirited in the Church, tremendously so, and he tells me that things are going wrong, "Why," says he, "things are not now as they used to be." We will admit it; things are entirely different to what they were twenty years ago. Did any of you ever raise Indian corn in your lives? If so, you remember when it is six inches high it is very beautiful to the eye, it looks green and lovely, and it will grow very rapidly if you will only keep the weeds out of it; it will grow so rapidly that you can almost see it growing from day to day, and it is a pleasure to cultivate it. Suppose a man should go into a corn field when the corn is six, eight, or ten inches high, who had not been raised in a country where it was cultivated, but in some corner of the earth where it did not grow, and he had never seen such a plant before, and let him employ himself a few days in hoeing it and admiring its beauty. Suppose by some means he becomes perfectly blind for two or three months, and then goes into the field after he has received his sight, he now beholds corn seven, eight, and ten feet high, with large ears upon it; he would exclaim "What is this? Who has destroyed the beautiful plants that were here two months ago? What has become of them." He is told it is the same corn. "O it cannot be, for the corn is little stuff, and only grows eight or ten inches high, and very unlike this awkward stuff."

This compares well with some of our "Mormons" who are a little afflicted with the grunts; they do not know that the work of the Lord has been spreading rapidly, and growing stronger, and becoming more formidable than it was twenty years ago. There has been considerable advance since we used to gather around Joseph and Hyrum in Kirtland, to keep the mob from killing them.

I remember on a certain occasion the brethren were called together to prepare to defend Joseph against the mob, who were coming to destroy him if possible. Brother Cahoon was appointed captain of one of the largest companies, and it had ten men in it; it was the biggest company we could raise but one, and that contained fourteen men. Brother Cahoon gave us some advice; he advised us if the mob came and we were obliged to fire, to shoot at their legs; but should they advance upon us now, we would shoot higher than that; so if anybody will look at it candidly they will see that we have grown, and improved considerably in our ideas. To shoot at the legs of a mob is now altogether behind the times in "Mormonism." After brother Cahoon had advised us, brother Brigham rose and said that if the mob tackled him he would shoot at their hearts, and some of the company nearly apostatized. We must remember that we are in the advance; for the Lord has said, in these days He has commenced to do a great work, and called upon His servants to lay the foundation of it; the foundation being laid, then the work has to be done. In order to be participators in this, we must be honest with ourselves, with our brethren, and with the poor among the Lord's people; if we are, the blessings

of God will flow upon us; and our knowledge will increase, and all the light and intelligence that we desire from God will be poured out upon us; and our means will increase, and our substance will be blessed unto us. But if we adopt the other principle, although men do it from covetousness, it is the identical way to become poor. The Prophet said the liberal deviseth liberal things, and by his liberality he shall stand. This is the truth; it has been so among all generations, and with this people from the beginning.

It was customary before we entered this Church to hear a great deal of text preaching. The learned ministers would select a text or passage of Scripture, measure it by a theological rule, divide it into heads, *and then preach from it*, preaching about every thing in the world but the thing in the text. After they had gone through this kind of manœuvering long enough, they would then appeal to the congregation to know if they had not preached to them the doctrine laid down in the text. Well, if I have preached from the text, excuse me.

I will close my remarks with the old-fashioned appeal, and if I have not preached the doctrines contained in the text, let me advise my friends to give heed to those doctrines anyhow.

History of Joseph Smith.

(*Continued from page* 88.)

[April, 1839.]

Brothers Kimball and Turley called on Judge King, who was mad at their having reported the case to the Governor; and, said he, "I could have done all the business for you properly, if you had come to me; and I would have signed the petition for all except Joe, and he is not fit to live." I bid brothers Kimball and Turley to be of good cheer, "for we shall be delivered; but no arm but God can deliver us now. Tell the brethren to be of good cheer, and get the Saints away as fast as possible."

Brothers Kimball and Turley were not permitted to enter the prison, and all the communication we had with them was through the grate of the dungeon. The brethren left Liberty on their return to Far West.

Friday, 5th. Brothers Kimball and Turley arrived at Far West.

This day, a company of about fifty men in Davis County swore that they would never eat or drink, until they had murdered Joe Smith. Their captain, William Bowman, swore, in the presence of Theodore Turley, that he would "never eat or drink, after he had seen Joe Smith, until he had murdered him." Also eight men —Captain Bogart, who was the County Judge, Dr. Laffity, John Whitmer, and five others, came into the committee room, and presented to Theodore Turley the paper concerning the Revelation of July 8, 1838, to Joseph Smith, that the Twelve were to take their leave at the building of Far West, on the twenty-sixth of April, to go to the Isles of the sea, and then asked him to read it. Turley said, "Gentlemen, I am well acquainted with it." They said, "Then you, as a rational man, will give up Joseph Smith being a Prophet and an inspired man, now he and the Twelve are scattered all over creation; let them come here if they dare; if they do, they will be murdered. As that Revelation cannot be fulfilled, you will now give up your faith."

Turley jumped up and said, "In the name of God, that Revelation will be fulfilled." They laughed him to scorn. John Whitmer hung down his head. They said, "If they (the Twelve) come, they will get murdered; they dare not come to take their leave here; that is like all the rest of Joe Smith's damned prophecies." They commenced on Turley and said, he had better do as John Corrill has done; "he is going to publish a book called 'Mormonism fairly delineated;' he is a sensible man, and you had better assist him."

Turley said, "Gentlemen, I presume there are men here who have heard Corrill say, 'Mormonism' was true, Joseph Smith was a Prophet, and inspired of God, &c. I now call upon you, John,

Whitmer: you say Corrill is a moral and good man; do you believe him, when he says the Book of Mormon is true, or when it is not true? There are many things published that they say is true, and again turn round and say it is false." Whitmer asked, "Do you hint at me?" Turley replied, "If the cap fits you, wear it; all I know, you have published to the world that an angel did present those plates to Joseph Smith." Whitmer replied, "I now say, I handled those plates; there was fine engravings on both sides. I handled them;" and he described how they were hung, and "they were shown to me by a supernatural power;" he acknowledged all.

Turley asked him, "why the translation is not now here." He said, "I cannot read it, and I do not know whether it is true or not." Whitmer testified all this in the presence of eight men.

The committee met, and brother W. Huntington made report of his journey to Liberty on business of committee.

The subject of providing some clothing for the prisoners at Richmond was discussed, and the propriety of sending two brethren to Liberty, to make sales of some lands, was taken up, and Elders H. G. Sherwood and T. Turley were appointed.

A bill of clothing for the Richmond prisoners having been made up, was presented and given to those appointed to go to Liberty, that they might procure the goods on the sales of land.

Saturday, April 6th. Judge King, evidently fearing a change of venue, or some movement on our part to escape his unhallowed persecution, (and most probably expecting that we would be murdered on the way,) hurried myself and fellow prisoners off to Daviess County, under a guard of about ten men, commanded by Samuel Tillery, Deputy Jailer of Clay County. We were promised that we should go through Far West, which was directly on our route, which our friends at that place knew, and expected us; but instead of fulfilling their promise, they took us round the city, and out of the direct course eighteen miles; far from habitations, where every opportunity presented for a general massacre.

This evening the committee met in council. Prayer by Elder Kimball. The business of the Council, being the order of the leaders of the Daviess mob, delivered this day to the Saints in this County, to leave before Friday next.

Resolved: To hire all the teams that can be hired, to move the families of the Saints out of the county, to Tenny's Grove.

Resolved: To send H. G. Sherwood immediately to Illinois for assistance from the Saints there, in teams, &c.

The mission of Elders Sherwood and Turley to Liberty was deferred for the present.

Sunday, April 7th. The committee met in council at brother Turley's. Brother Erastus Snow made a report of his visit to the Judges at Jefferson. A letter from the prisoners at Liberty was read, and Daniel Shearer and H. C. Kimball were appointed to see Mr. Hughes and get him to go to Daviess, and tend the sitting of the Court there.

We continued our travels across the prairie, while the brethren at Far West, anxious for our welfare, gave a man thirty dollars to convey a letter to us at Daviess County, and return an answer.

Monday, 8th. After a tedious journey, for our long confinement had enfeebled our bodily powers, we arrived in Daviess County, about a mile from Gallatin, where we were delivered into the hands of William Morgan, Sheriff of Daviess County, with his guard, William Bowman, John Brassfield, and John Pogue. The Liberty guard returned immediately, but became divided, or got lost on their way; and a part of them arrived in Far West after dark, and got caught in the fence; and calling for help. Elder Markham went to their assistance and took them to the tavern. From them he got a letter I had written to the committee, informing them of our arrival at Daviess.

Tuesday, 9th. Our trial commenced before a drunken grand jury; Austin A. King presiding judge, as drunk as the jury; for they were all drunk together.

Elder Stephen Markham had been despatched by the committee to visit us, and bring a hundred dollars that was sent by Elder Kimball, as we were destitute of means at that time; and leaving Far West this morning, and swimming several streams, he arrived among us in the afternoon, and spent the evening in our company. Brother Markham brought us a written copy of a statute which had passed the Legislature, giving us the privilege of a change of venue on our own affidavit.

Judge Morin arrived from Mill Port, and was favourable to our escape from the persecution we were enduring, and spent the evening with us in prison, and we had as pleasant a time as such circumstances would permit, for we were as happy as the happiest; the Spirit buoyed us above our trials, and we rejoiced in each other's society.

Wednesday, 10th, was spent in the examination of witnesses before the grand jury. Dr. Sampson Avard was one of the witnesses. Brother Markham was not permitted to give his testimony.

Our guard went home, and Colonel William P. Peniston, Blakely, and others, took their place.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 17, 1855.

FOREIGN INTELLIGENCE.—*Deseret.*—The December mail arrived from Great Salt Lake City, on the 31st January, bringing a goodly number of letters, and files of the *Deseret News* for November 9, 16, 23, and 30, from which we glean the following items.

The erection of the large new Bowery was rapidly progressing. The last train of the season, belonging to J. M. Horner and Co., and consisting of 18 wagons, loaded with goods, arrived on the 7th instant.

Brother Dimick B. Huntington, Indian Interpreter for Colonel Steptoe, in a late trip to Fillmore, talked with the Indians in the neighbourhood of Nephi, Manti, and Fillmore, and gave them much good instruction. They appeared friendly and well disposed, and it is probable they will all be peaceable, at least during the winter. Captain Walker, with a part of his band, passed through Iron County, on their way South.

The crops throughout the Territory, notwithstanding some loss from hail and grasshoppers, were amply abundant, and generally believed to be stored in a safe and proper manner, much of the wheat being thrashed. On the 23rd November, wheat was rating from $1,30 to $1,50 per bushel; potatoes, 75 cents; oats, $1,75; and other produce in proportion.

The Mayor and Council of Great Salt Lake City had repealed all licenses for selling beer and intoxicating drinks, and both the Church authorities and the great body of the people were determined to sustain the city authorities, in putting down this traffic altogether.

Elder C. C. Rich, from San Barnardino, George Q. Cannon, who had been on a mission to the Sandwich Islands, and others, arrived in Great Salt Lake City, on the 28th November.

It is rumoured that Adams and Co. are about to start a regular express from San Francisco to St. Louis, by way of Great Salt Lake City. They expect to transmit news from New York to San Francisco in from 15 to 20 days, thus making the time from 5 to 10 days less than by the Panama route.

We quote the following from the *News*—"Colonel Steptoe, Lieutenants Mowry, Allston, and Tyler, U. S. A., Chief Justice Kinney, U. S. District Attorney Holman, with a part of Lieutenant Allston's company of Dragoons, and part of Lieutenant Mowry's company of Rifles, left this city, October 12th, on a tour south. They

went by way of Manti to Fillmore City, and returned by the usual travelled route to this city, on the 3rd instant. During this trip, Judge Kinney held the regular sessions of court in the 2nd Judicial District, and we hear his charges to the Jury much commended, as evincing a high order of official intelligence, marked by a gentlemanly bearing, and a pacific spirit entirely opposed to *litigation*. We have been informed by one of the party that several of them purchased lots in Fillmore City, very highly appreciating its material advantages for the seat of Government; that all were pleased with the condition and appearance of the different settlements, remarking that they were never more kindly received and courteously treated, nor did they wish to be."

Australia.—We have received the *Zion's Watchman*, for Oct. 14, and also a letter from Elder William Cooke, dated Oct. 13, from which we learn that Elder Robert Owens had arrived at Sidney, from Calcutta, in good health. President A. Farnham was about to open a mission in New Zealand, for which place he purposed sailing on the 20th of the same month.

The truth was gradually spreading and obtaining a firmer footing on every hand, but as usual, under such prosperous circumstances, there was much bitter opposition to the work.

APPOINTMENT.—Elder Thomas W. Russell is appointed to labour in the Warwickshire Conference, under the Presidency of Elder John A. Hunt, and the Pastoral charge of Elder Edmund Ellsworth.

FRANKLIN D. RICHARDS, President, &c.
DANIEL SPENCER, Counsellor.

Foreign Correspondence.

DESERET.

General Intelligence.

Historian's Office, Great Salt Lake City, November 30, 1854.

Dear Brother Franklin—Amid the noise and confusion incident upon the Tithing Clerks moving the books out of their office, and the arranging of our own in their place, we would inform you, or at least try to, of the changes that surround us.

Mr. A. W. Babbit, Secretary of State, is the functionary intrusted with the control of the Council House; we accordingly have been cast out of it, not into outer darkness, but into the room in the north end of the Tithing Store House, which has been heretofore occupied by the Tithing Clerks. It will answer us a very good purpose through the winter; but for a man as deficient of eyesight as myself, it would be more comfortable if a couple more windows could shed the light of heaven within its dark walls. The new Tithing Office is completed, and is a nice building.

The weather has been remarkably fine since our last, which was dated Oct. 30th. There have been a number of cases of sickness, and some deaths from dysentery and the mountain fever.

The people of Parowan have got their city wall 7½ feet high, and a great portion of it twelve feet, six feet thick at the bottom, and two and a half at the top. It is expected that the new furnace is in operation by this time. Nephi City is inclosed with a wall nine feet high. Brothers Dame and Harrison, Representatives from Iron County, are in the city.

Mr. Babbit has fitted up and carpeted

the Representatives' Room in the Council House in grand style; in the upper room the ceiling overhead has fallen down, and its place is supplied with cotton cloth. The sugar factory is inclosed, and they are now engaged putting up the machinery. The brethren are engaged putting on the roof of the new Council House.

I have recently visited nine towns in Utah County. Good health and plenty abound. Union Fort, on South Cottonwood, has become quite a town, many good two-story dwelling houses having been erected this season; the wall being about completed. They have a good two-story school-house, forty feet by twenty. Bishop Silas Richards has succeeded in gathering all the people of his ward inside the fort wall.

Our city authorities have abolished all the grog shops as nuisances; it may make some soldiers, and others who indulge, feel *rather* uneasy, that is, dry, like a fish may be supposed to be out of water. The Regency of the University met last night, and passed some resolutions to extend the teaching of the new Alphabet, and directed the regents to lecture in different parts of the country to encourage the getting up of schools.

Elder Benson has just visited all the settlements north of this county, preaching in nine towns, and has this day started on a visit to Utah County. The brethren who went to Iron County with Bishops Lewis, and Klinging Smith, have been baptized since their arrival, and are doing well.

There was six hundred bushels of Tithing Wheat brought to the office in this city from Springville, yesterday. The Social Hall will be re-opened on Saturday evening, December 2nd, with the play—"All is not gold that Glitters." About sixty adobie houses have been erected in Farmington this season; also a court house, thirty-five by forty-five, two stories high, is now receiving the roof. Elders Charles C. Rich and George Q. Cannon arrived in this city on Tuesday, November 28th, in good health. The Eastern mail has not yet arrived; we apprehend we may be again all winter without much news. The California mail was ten days behind its usual time, which is said to be in consequence of an alteration of the time of starting. Presidents Young, Kimball, and Grant are enjoying good health, as also the members of the Quorum of the Twelve at home.

I remain, as ever,
Your brother,
GEORGE A. SMITH.

Elder F. D. Richards.

Practical "Mormonism"—Governor Young—Prosperity of the Saints.

Great Salt Lake City, Oct. 31, 1854.

My Dear Brother Stenhouse—While perusing the *Deseret News*, a few days since, I found that you were to be succeeded by Elder Daniel Tyler in the Presidency of the Swiss Mission, and it immediately occurred to my mind, that while in the Office at Liverpool, arranging for my departure from England for the Valley in 1853, brother Samuel W. Richards handed me a number of letters, among which was one from brother Stenhouse; and that if I now wrote by this next mail, there would be a similar favour from brother Eddington to Elder Stenhouse, awaiting him in the Office on his arrival from the Swiss Mission.

In the first place I have to state, that the contents of your letter cheered me much. The blessings you sought in my behalf, the confidence reposed in my stability and firmness in the cause of truth, together with the improbability of my yielding to an apostate spirit while journeying Zionwards, all inspired my soul with renewed energy to cleave to the light of the Gospel, and relax not my hold, however trying and varied the circumstances might be, through which I should have to pass, nor displace that confidence you had in me.

And now, after crossing the Atlantic, witnessing all the results of Saints being brought into domestic contact with each other, traversing rivers in floating hells, residing for a number of weeks in St. Louis, conversing with some of the greatest apostates (even with the now almost celebrated Gladden Bishop), seeing our once apparently faithful brethren turn out of their course, because of the offences of others, and difficulties by the way, having to contend with sickness and death in my own wagon, till within a short distance of the Valley, my cattle dying (four head out of six), and having now wintered and summered at the home of the Saints, heard instructions from the Lord's anointed and chosen ones, conversed freely

with the Prophet in my own house on several occasions, all in connexion with a thousand other channels by which I have gained invaluable experience, my testimony to you is—"*All is right.*" God hath indeed spoken from the heavens, made known the laws and means by which man can regain the Father's presence, and continue in a sphere of never-ending progression of eternal and celestial existence.

True "Mormonism" is the greatest light that shines upon the face of the whole earth. I know it, and it seems to form a part or portion of the very essence of my nature, but the career of some men in this kingdom is curious and amusing, worthy the observance of a reflecting mind, for it affords great lessons, and enables us to dip a little deeper into the variety and character (although of one flesh and blood) of the human species, expanding our ideas and judgment, till we begin to learn the all-important principles that insure true happiness.

Men and women are drawn into the net, perform many evolutions, cut a few capers, play their part, and exit. What useful experience for the faithful. And while on your way to the retreat of the Saints, keep the mind's eye pearling, and see how many pretty boys and girls have been and are still dropping by the way, and such as have played their part well too.

These mountain regions present a beautiful aspect, but the greatest beauty consists in the fact, that they are the appointed portion of the earth, where our God has designed many of His great purposes relating to the latter-day-work should have their fulfilment; hence the Saints go to cheerfully, and effectually build up the kingdom, making adobies, felling timber in the kanyon, erecting good and convenient houses, sowing and planting the fields with grain, conducting pure streams of water in all directions, for the comfort of the inhabitants. It is not, as some of our foolish brethren supposed before their arrival here, that the cities were already manufactured, and sent down from the skies for their immediate possession. But lo! and behold, the clay for adobies is still in the earth, till dug out by hard work, the timber for building and shade trees still in the kanyons, the stone in the quarry, save and except that which has already been obtained by their industry for the comfort and advantage of each individual, &c., requiring a compound of patience and perseverance, in order to reduce these rude materials of nature to the requirements and convenience of man.

O! that brethren would be wise and reflect, making use of the reasoning faculties with which they have been endowed, how much vexation and disappointment could be saved, and how much more effectually could they prepare themselves to enter all the varied circumstances through which a Saint is bound to pass, ere he can inherit all things according to promise. And I would here ask a question—Can a man, strictly speaking, inherit any one thing pertaining to this earth, before he has learned to govern that one thing; and can he rightly govern it before he learns the laws by which it is governed? Verily no. Then how necessary the daily experience we get; how important to begin at the beginning, working with shovel, pick, crow-bar, axe, spade, hoe, saws, &c., that we may learn, by practical experience, the cause that produces the beautiful variety we see in all material and living nature. Certainly the Gods ascended the scale of intelligence by this ladder.

Brother Stenhouse, I presume you will take this friendly hint, and provide yourself with all the above-named "Mormon" implements of industry, for you may be called upon to assist the Mayor (Jedediah Grant) in clearing out a mud hole, or to repair a ditch, and if you should be minus of the tools necessary, how awkward you will feel. You will pardon me, I know, for calling your attentions to these few items before entering upon your season of rest in the Valley—yes, it will be rest from your former labours, and your energies will be called into action, in quite another sphere, and it's first-rate "Mormonism" all the time.

Do try to undeceive the Saints in some of these matters, that their minds may be prepared to meet things as they really exist in the Valley—that they cannot possess houses till they build them, crops before they till the earth and work for them. All they enjoy must be the fruit of their own labour, but there are a thousand advantages which I could name the Saints have over every other people and place, that turn to their account in all their operations.

You have unquestionably gathered much

experience in your late mission, but a new field of *trials* and *scenes* will open up before you while on your way to this place. Yet inasmuch as your mind is made up to abide all the providences of Jehovah's movements with this people, as well as the nations, nothing will move you, and the same power that has been by you in the past, will continue and make manifest to your understanding the cause that produces every effect, and all will be right.

Every man learns more of himself, his neighbour, and friend, while on his way to these mountains, than he has, or could have, learned in all his life before.

I could communicate many more particulars bearing upon the leading features of the travel to Zion, but I am afraid the mail will close before I get this scribble in; and probably it is as well I cannot, for your many engagements before leaving England would cause the reading of so long a letter to be a tax on your time.

Suffice to say, I have the same confidence in your stability in the practice of every good and righteous principle under every and all circumstances, that you had in your humble servant, and I have faith that you will find the atmosphere of no place congenial to your spirit till you have a view of a portion of the Valley from the mountain top.

It is true, gathering places are selected in various parts of the States, but, unless you have direct counsel to the contrary, make good your way, nor allow of any stopping place between Liverpool and the city of the Great Salt Lake.

Let me say a word or two in relation to Governor Young. I believe it impossible for the Saints abroad to fully appreciate the worth and true character of this chosen one of God—his kind, fatherly care over the flock, in watching their interests by day and by night, merits the confidence, faith, and love of all who know him. He is certainly the only man (qualified of course by the power of God for the office) that could lead and control a people collected together from all nations, tongues, and tribes, and such varied and peculiar circumstances. He seems daily to increase in all the attributes of the Godhead, his countenance constantly bespeaking a soul inspired by the Spirit and power of God; and my prayer is, that you and I, with all the faithful, may be found treading his footsteps.

Inclosed, I forward you a programme of our juvenile demonstration on the 24th of July last. The whole affair was one of great interest, and far surpassed its outline in the programme. The multitude of children collected on the occasion was such as to give strong presumptive evidence that the command given to our first parents—"Be fruitful and multiply, and replenish the earth," &c., was having a literal fulfilment in the valleys of the mountains. The children were beautifully attired, the order and decorum were admirable, and notwithstanding I had witnessed large assemblies of children in various parts of England on many occasions, yet I never saw an equal to this; it spoke volumes for the spirit of obedience that seemed to reign in the bosoms of the offspring of the Saints in these mountains. Yes, although they have had to wander with their parents from place to place, in consequence of sore persecution, and are now growing up as the hardy sons and daughters of this mountain region, I guess they will prove themselves tough chips by and bye!

The crops throughout all the settlements would have been very great this year, had not the destructive grasshopper interfered. However, there is enough and to spare for the stranger, and probably the Lord knows we could not take care of much more yet.

The increase of every department of the Church in this region is great, and bids fair at the present ratio of progress with other nations to outstrip them all.

The spirit of emigration, or rather to emigrate the Saints from all parts of the earth, seems to occupy a large portion of the authorities' attention, and the principal theme of discussion during three days of the last Conference was this subject. Will not this cause the hearts of the righteous poor to swell with joy and gratitude to Him who has the power to control all things for the good of His people?

We unitedly desire to be remembered to sister Stenhouse. Bid her be of good cheer, and continue as she has hitherto done, striving to bear all things with fortitude and patience, for great blessings await her.

A few lines on your arrival in the States will confer a favour, as they will come to hand months before you have the pleasure of passing through the last kanyon.

My desire for the watch-care of heaven to be over you and yours during your entire journeyings to Zion, shall be before the Lord. Love to all Saints.

Yours in the Covenant of Peace,
WILLIAM EDDINGTON.

Elder T. B. H. Stenhouse.

Position and Blessings of the Priesthood—Gathering the Poor.

Salt Lake City,
October 28th, 1854.

President C. H. Wheelock.

Honoured and beloved Friend—Our acquaintance and your uniform kindness have been of such a nature, together with our present associations, that I am not willing that a few piles of rocks or a few of old ocean's waves should sunder our communion, as indeed they do not, for although my hand has not spoken on paper, I have seemed often to be with you in spirit, travelling from place to place, and entering into those refined and sublime joys that none on the earth *can feel*, except they who, like you, have separated themselves from all things that would hinder their service to Jesus and his kingdom.

The great men of the earth task their talents and imaginations to picture characters and heroes of ideality, to touch the refined sensibilities of people, eliciting their sympathies. Historic page has carried, in living letters, the memory and deeds of the mighty of the earth, *but* not among *all* the characters of men pictured by the pen, is there anything that can claim the sympathy and admiration of a noble spirit as would that of an Elder of Israel, could *his* life and feelings and spirit be comprehended and known as they *are*. I need not enumerate to you, the bursting asunder of the *strongest* and *dearest ties* which bind man to his wife and children; the crushing of the impulses which prompt him to put forth his hand to accumulate property, rear habitations for the loved ones to dwell in; the wandering among a strange people with his life in his hands, his motives and character and labours misunderstood, met with ridicule and reproach. No, brother Wheelock, these and many other things are *too deeply* engraven on *our hearts*, by experience; *especially so* in your case, who have often made yourself a living sacrifice to this work. When I enter into the spirit of the thing, I *feel* to love with my whole heart a *faithful* Elder, and I marvel not that Jesus said, "Offend not *one* of these *little ones;*" and surely *we*, as a people, could not *do* as we do, except the YOKE was made easy, and the BURDEN light, by the grace of God; something as Stephen's smiling countenance testified it was to him, while his tormentors stoned him to death.

Dear brother, while I write, my heart is full of joy and gratitude that I have felt His sustaining grace in a foreign land. I joy over you, who have walked so far in the path and counsel of the Saviour. And I believe it to be the case with many Elders in this Church, that they do not themselves appreciate and realize how far they *have* gone, and with *what faith* and *confidence* they have a *right* to come and ask the Lord for blessings, and also that there are *thousands* of the English Saints who do *not* appreciate the Gift of the Holy Ghost, and its office-work on their hearts.

I must beg your pardon for a preaching strain in this letter, but the pen seems over-ready to write from the abundance of the heart. I feel refreshed, strengthened, and much comforted, by my year's residence in this place, my heart seems *big* with desires for the salvation of man, and when I write to my friends who are in the Church, I seem almost constrained to pen something more calculated for the generality of Saints, or for the Gentiles, than for a private communication to those to whom I write. Our peace, our healthy location, our plentiful supplies of the bounties of life, our hopes, our lives, our freedom from the thraldom of ignorance and fear respecting heavenly things, and our knowledge are such, that we cannot refrain from desiring to help the down-trodden and oppressed sons and daughters of men, whose situation we can behold and appreciate as it is. This whole people seem more alive to the interest of the Saints in foreign lands than I have ever seen them before. The appeals of the Presidency and of brother Samuel W. Richards for means to bring them home to Zion, have elicited a strong response in the hearts of all *good* Saints, and *no* course has been neglected which can be made practicable for hastening on *that day* when they *may come*, not only by a *thousand* at a time, but by *tens of thousands*.

How consoling and how exquisite the pleasure, in years to come, for *us* and our children to look upon *ourselves* as *some* of

the instruments in bringing this to pass, and in ushering in the brightness of that Zion which shall shed its light over the whole earth.

The Quorum with whom you are associated are united, no dissension or trouble. *You* are fervently remembered in their prayers.

You have no doubt learned that your wife is safely delivered of a sweet daughter, being, in Scripture phrase, the "express image" of its father's countenance.

Much building and improvement has been done the past summer, and for an inland city, ours has presented a business aspect wholly characteristic of "Mormon" energy, and we are fast becoming in these mountain fortresses a *great* and *noble* people, whose *only fear* is that of the Lord.

But my sheet is full—I must close, desiring that you will remember me kindly to my friends and to yours, and accept for yourself a rich portion of affection.

CLAUDIUS VICTOR SPENCER.

WASHINGTON.

Appointment of Colonel Steptoe Governor of Utah.

Washington City, Jan. 4, 1854.

To President F. D. Richards.

Dear Brother—I deeply regret to inform you that the President finally declined to re-appoint Governor Young to the office which he now holds. Lieut. Colonel Steptoe is the appointee.

The President seems quite friendly, and stated at a recent interview that he had received letters from Colonel Steptoe and Chief Justice Kinney, speaking in high terms of the Governor and people of Utah, and added, among other things, that he desired to do that which was best for the Government and the people of Utah, and that if he did not appoint Governor Young, he would appoint no one but a man of the highest character, believing that it would be better for our people that such a one should be appointed, for he would do us justice, and speak well of us, which would do much towards removing the prejudice against us, but I still urged the re-appointment of Governor Young.

The President has no idea of interfering with the domestic relations of our Territory. His Excellency spoke in the most exalted terms of Colonel Steptoe, saying that he was a gentleman and a scholar, and the most amiable and just man he ever knew.

The Colonel sustains a high character here, and numbers among his friends the Hon. the Secretary of War. Since Governor Young's reappointment could not be secured, which is a source of profound regret to us all, I know of no one who I suppose would be more acceptable than Colonel Steptoe, but his friends here believe that he will not accept.

Truly and respectfully yours,

JOHN M. BERNHISEL.

Matrimony—Disparity of Sex.

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females out-number the males in the ratio of ten per cent.; so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would still be doomed to the torturing "hope deferred" of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarriageable ladies in the city of Gotham!—at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In

this free republic, each man may exercise a sultanic despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequence is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent of female citizens. We leave it to statisticians, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

But the remedy!—who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the emigration of the unmarried female "element" to Utah, or the establishment of the "peculiar institution" of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.—*New York Sunday Mercury.*

Varieties.

Telegraph from the Crimea to Varna.—Messrs. Newhall and Co., of Gateshead, have received instructions from Government to lay a submarine telegraph between Balaklava and Varna, which are 400 miles apart. The *Black Sea*, an iron screw steamer, has sailed with the 60 men and the material for the work. Portable apparatus, with connecting wires, will enable the Allied Generals to use the telegraph in their own head-quarters. It is expected that the overland telegraph from Varna to Bucharest, will be completed before the *Black Sea* reaches Balaklava. By the end of February it is anticipated that a direct telegraphic communication will be opened between the head-quarters of the Allied Generals and Paris and London.

British Army in the Crimea.—No one can deny the melancholy condition of our army before Sebastopol. The accounts which arrive from that quarter every week are not only painful, but horrible and heartrending; and I am sure no one would oppose for a moment any measure that would be likely not only to cure, but to do anything to mitigate those evils. Sir, I must say that there is something, with all the official knowledge to which I have had access, that to me is inexplicable in the state of our army. If I had been told as a reason against the expedition to the Crimea last year that your troops would be seven miles from the sea, seven miles from a secure port—which at that time, when we had in contemplation the expedition, we hardly hoped to possess—and that at that seven miles' distance they would be in want of food, of clothes, and of shelter to such a degree that they would perish at the rate of from 90 to 100 a day, I should have considered such a prediction as utterly preposterous, and such a picture of the expedition as entirely fanciful and absurd. We are all, however, free to confess the notoriety of that melancholy state of things.—*Speech of Lord John Russell, Jan. 26.*

If we do not ourselves yet understand our position, our neighbours are not so slow. Our gallant allies do not carry our sick to the hospital for us, make our roads for us, contribute to our transport, and, finally, clothe us, without a due recognition of their own services and our dependence. The French papers announce that the British army is now wearing the uniform of France. Instead of the woollen greatcoats and the fur coats and other redundant upper clothing that, six weeks ago, we were assured were on their way to the army, we are now informed by our generous benefactors that Lord Raglan has been obliged to accept a loan of 10,000 greatcoats from General Canrobert. No one can say how low our poor soldiers will have to go in the struggle for dear life and vital warmth. No one knows how soon they will prowl round the French camp begging for the corner of a tent, fragments of broken bread, the grease of the stewpan, and the bones of the pottage. They can no longer cook their meat, or dry their clothes, or boil their coffee, or warm their fingers, for there is no fuel to be ob-

tained. Yet there is abundance of coal within two days' sail, and nowhere are underwood and charcoal so abundant as on the shores of the Black Sea and Bosphorus. Suttlers of that vulturine but necessary character that flock to hungry legions are making their fortunes by the sale of fresh meat and poultry at ten, twenty, or thirty times their original cost, from the ports of the Black Sea, while our transports are lying at anchor "eating their heads off," and mountains of luxuries are rotting in the mud at Balaklava.—*The Times*, Jan. 26.

Psalm I.

Most blessed of the Lord is he,
Who walks from evil counsel free,
Who scorns to stand where sinners meet,
And shuns the workers of deceit;
His meditation and delight,
The law of God by day and night;
Through sunlit meads lies his pathway,
Where sweetest waters sparkling play.

There like a tree his virtues bloom,
Matchless in beauty and perfume;
He cannot fade while nurtur'd there,
Object of heaven's parental care.

His boughs, and leaves, and fruit shall be
From storm, or blight, or blemish free;
Prosperity shall him attend,
And wealth salute him as his friend.

But ah! the ungodly are not so;
Wedded to strife, their end is woe;
Worthless they linger out their day,
Then pass like chaff on wind away;
They cannot in the judgment stand,
Nor mingle with the righteous band;
God knows the righteous, who they are,
Therefore they cannot enter there.

Northwich. C. V. VERNON.

DEPARTURE.—Elders George C. Riser and Jacob F. Secrist, sailed on board the *Isaac Jeanes*, with a small company of German Saints, and one English, for Philadelphia, on the 3rd inst. This company numbered in all sixteen souls of Saints, and were expecting a small company from the Canton of Zurich to join them, but which were detained by ice in the Rhine, and thereby prevented reaching Liverpool in time to go by this vessel.

Elders Riser and Secrist have laboured faithfully, through much privation, persecution, bonds, and imprisonment, for the Gospel's sake and the salvation of immortal souls in those countries. Their labours, though much like seed cast into the ground, will yet bring forth thirty, sixty, and an hundred fold to the glory of God, and their eternal rejoicing. They go with our confidence and blessing, and also our prayer for a prosperous journey.

THE "CLARA WHEELER."—We learn, by telegraph, that the *Clara Wheeler* has arrived at New Orleans.

ADDRESSES.—C. G. Webb, 71 Washington Road, Sheffield.
Robert Parker, 16 Grosvenor Street, London Road, Preston.
John Toone, 53 Prince's Street, Devonport.
Millen Atwood, 7 Chick's Buildings, St. Phillips, Bristol.
Thomas Wallace, John Sinclair's, 7 Camden Lane, North Shields.

Money List, January 26—February 3, 1855.

Henry McCreery	£10	0	0
F. Kirby	4	2	0
John M. Browne	4	17	1½
John Aird	2	0	0
W. Davies, jun.	1	0	0
John Miller	2	0	0
Carried forward	£23	19	1½

Brought forward	£23	19	1½
William Parr	5	0	0
John B. Maiben	20	0	0
Jeremiah Baker	5	10	0
G. W. Davies	3	10	0
	£57	19	1½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XVII. Saturday, February 24, 1855. Price One Penny.

Polygamy and Utah.

The broad law of the whole earth is that every person has the right to enjoy every mortal blessing, so far as he does not infringe upon the rights and privileges of others.—*Brigham Young.*

The subject of Slavery was discussed in the convention which framed the present Constitution of the United States. That was a system of compromises, mutually agreed upon, to settle sectional interests and form a general government. No other compromise should ever have been made, except in the manner provided for in that Constitution. The sovereignty of the people, when organized into a State, never should have been called in question. Their domestic institutions should have been left entirely to the choice of those who would be directly benefited or injured by them. There should be no restriction upon these general rights, except what is permitted by the constitution. The framers of that instrument plainly recognized those rights when they inserted the Slavery Compromise in Section IX.—"The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808." Taking the liberty here granted, the importation of slaves has been prohibited by Congress, but this is the extent of their constitutional right to interfere on this subject.

The immortal Washington must have been gifted with the spirit of prophecy, when, in his valedictory address to the American people, he warned them against ever recognizing any great sectional interests such as Northern or Southern, Eastern or Western. He evidently foresaw that such an event would arouse sectional feelings, weaken the bonds of union, and ultimately lead to a division of territory, accompanied with that jealous rivalry and bitter animosity usually attending civil dissensions.

It is not our intention to take up the subject of slavery on its merits or demerits, but rather to notice some important political principles which have been developed by the Compromises made on this subject. It is the independence of the States, the civil rights of a people who are professedly governed on democratic principles and under a republican constitution, that we wish to discuss, and the bearings of these principles on the territory of Utah, the Latter-day Saints in general, their present political condition and future prospects.

The origin of the Missouri Compromise was founded in the claim that Congress had power to prescribe, before a State was

admitted into the Union, what her domestic institutions should afterwards be.

The immediate question involving this principle was — Shall the territory of Missouri be admitted into the Union with or without slavery? The result of a long and an exciting discussion was the Missouri Compromise, the conditions of which were, that no more States recognizing slavery should be admitted into the Union lying north of latitude 36 degrees 30 minutes. The adoption of this Compromise was a virtual declaration that the Constitution was inadequate to the wants of the Union.

Congress, instead of keeping that sacred instrument inviolate, have, in their short-sighted policy, endeavoured to patch up its imperfections contrary to the method prescribed. The result has proved the folly of trampling on fundamental principles. That departure from the Constitution introduced the great bone of contention which for more than thirty years has been alienating the feelings of the north and south. From that time the gulf of division has been widening between them, and ere long they will be incapable of deciding their difficulties at all on peaceable conditions.

In these measures, we discover the budding of that popular despotism, in a portion of the people, which makes them determined to have what they want, without regard to the Constitution or laws. In the language of a distinguished representative in Congress—"You cannot bind by compromises that fanaticism which denies the obligation of all laws and constitutions not approved by its own vain, presumptuous judgment."

What is generally known as the second Missouri Compromise, was made on the question whether or not that State had the right to prevent the immigration of free negroes into her territory. Both the question and Compromise are considered unconstitutional, and involve the same general principles as the main body.

The third Compromise was made in 1833, on the question whether or not Congress had the power to enact protective tariff laws.

The last great Compromise was made in 1850, when an effort was made, by the anti-slavery party, to fasten the non-slavery restriction upon all the territory newly acquired from Mexico. The Compromise consisted in the agreement of Congress to abstain from making any decision on this question.

After noticing a few of the leading features of these Compromises, which have been the result of efforts to curtail State rights, we come to the closing scene of this political drama, which has so long been sowing the seeds of dissension, and preparing the American Union for final dissolution.

Singular as it may appear, the territory of Utah was organized with an express proviso, that it should be admitted into the Union as a State, with or without slavery, as the people might choose in framing their constitution. When the Nebraska-Kansas Bill was brought before Congress, a large party again urged the unconstitutionality of the Missouri Compromise. This party successfully maintained their position by giving to the people of Nebraska and Kansas territories, the privilege of choosing for themselves in regard to slavery. This was a virtual repeal of the Missouri Compromise, and an acknowledgement that all former legislation on this subject, by Congress, was unconstitutional. An error should be corrected when discovered, but this was seen thirty years too late for the peace and safety of the American Union.

This question again aroused all the embittered feelings which had been engendered between the north and south. A division of the Union, which had before been generally treated as visionary, has since been boldly declared, by many, to be desirable. The spirit of mobocracy has increased, and a greater tendency to disorganization is plainly discernable. The storm may abate for a time, but it is only gathering strength for another onset, still more furious, and still more disastrous in its consequences.

The slavery question is now in a more difficult position for settlement than ever; because, with a large portion of the people, local views and sectional animosities are allowed to trample on wholesome laws and constitutional rights. In addition to this exciting question, that of admitting Utah into the Union, with polygamy as one of her domestic institutions, is already being agitated in the halls of Congress, and looms up in the distance, big with interest and future destiny.

The discussion of this subject must not only involve the same general principles

as the Nebraska-Kansas Bill, but others of a still more general interest and more exciting in their nature.

The subject of Polygamy arouses the prejudices of the pious, appeals to the virtue of the honest, and stirs up the muddy pool of corruption in the hearts of the licentious; while to those who have received it by the Spirit of revelation, it is the only hope of eternal lives. Its virtues will be seen and appreciated, or misconstrued into evils, according to the medium through which men view it. Its searching principles arouse alike the keenest sensibilities of the southern planter and the northern abolitionist, the honest patriot and the political gambler.

While the struggle between the north and south will grow no less, the contest between the only principles which can redeem man from his present degenerate condition, and those evil passions which are the offspring of vice and indulgence in unlawful desires, will grow into such magnitude, that all mankind, as individuals and nations, will have to decide on the question for themselves, and that decision will shape their destiny in this world and that which is to come.

The discussion of this subject will afford an ample field for the members of Congress to exercise themselves, in bringing all their powers to bear in advocating the principles they so nobly sustained in defending the Nebraska-Kansas Bill. On this question of Polygamy, many politicians will have an opportunity of proving themselves, whether they defended the principles of state rights for party purposes, or from honest motives.

If a people have a right to organize a state government recognizing slavery, which some consider immoral and anti-Christian, why will not Utah when a State have a right to legalize Polygamy? Another argument, no less weighty, in favour of the people of Utah, is, that Polygamy with them is a religious institution, the free exercise of which the Constitution of the United States guarantees to all. The greatest blessings are transformed into corresponding curses, when they are perverted and abused. Sovereign power, vested in the hands of a wise and virtuous people, is one of these blessings; when in the hands of the corrupt and unprincipled, it is a fruitful source of evil.

The fathers of the Revolution formed the Constitution, with the expectation that they would leave it to a people who would maintain its integrity, by preserving all the rights and privileges which it gives to individuals, communities, and states which may come under its jurisdiction, without regard to local views, or sectional prejudices. In this, the history of the country proves they were disappointed. The Constitution and laws should be maintained, as long as they are permitted to be in force.

The Missouri Compromise was the first wound given to the great Charter of American rights. It was the first attempt to pervert this great blessing. The deed is now recalled, but the evil it generated is still increasing.

That same restlessly ungovernable spirit, which has abused the blessings of freedom in the halls of Congress, and stamped that abuse with the sacredness of law, has been gradually developing itself in the form of Lynch Law operations, filibustering expeditions, election and abolition riots, and persecutions for religious opinions.

That same spirit which has struggled for Compromises, in order to set aside constitutional rights, and which opposes by mob violence the enforcement of national laws because opposed to sectional feelings, is the origin of the worst of all tyrannies—anarchy. The spirit which would oppose the admission of Utah into the Union, is the same spirit of popular tyranny which drove the Saints from Missouri and Illinois, because they believed literally in the Bible, modern revelation, and that Joseph Smith was a Prophet.

That unprincipled clique which lurks about the lower purlieus of Washington City, and occasionally whispers in the ante-rooms of the Capitol and the President's mansion, sending forth from the fountain of corruption within it the vilest slander against the Saints, accusing them of theft, murder, and treason, in order to stir up the murky pool of popular prejudice to a crusade against a peaceable, prosperous, and law-abiding people, is only the effervescence of those disorganizing principles which exist in the bosoms of thousands of the American people.

The present Administration at Washington should be consistent, and carry out those principles of popular sovereignty which it has so ably maintained on the slavery question, and permit the people of Utah, or any other territory, to have such

men for territorial officers as the people may unitedly desire, instead of treating their wishes with contempt, in order to extend Executive patronage.

Utah was left, in her earliest infancy, entirely unprotected and uncared for by the General Government.

At this critical period her people organized a state government, elected their own officers, defended themselves against Indian aggression, and proved that they were fully capable of maintaining and governing themselves on true republican principles, without the assistance of military aspirants, or the counsels of political office-seekers.

The Congress of the United States, after waiting a sufficient time for the enemies of the Saints to become satisfied that there were no further hopes of their perishing in a mountain wilderness, and, perhaps, beginning to suspect that they would prosper just as well, and probably a little better, without than with them, threw over Deseret the mantle of a cold and chilling charity. This is apparent from subsequent events, for while their flourishing state government has been superseded by a territorial organization, they have been made to feel the force of that Executive despotism which is exercised over the territories in the form of political patronage, and have been left to sustain themselves in the midst of hostile Indians, to fight their own battles and carry on burdensome and expensive wars, with no assistance from the General Government, except a few paltry appropriations, doled out of an overflowing treasury, and which will barely pay the accumulating interest on the losses sustained by the people.

In organizing the territory of Utah, the General Government offered the first insult to the feelings and wishes of its citizens, by changing the name from Deseret. This is a fair sample of its conduct from that time to this, with one exception—the appointment of President Young as Governor. Many of the other officials of the Territory, have been men better fitted to preside over the orgies of some bachanal feast, or dabble in the proceedings of a petty police court, than administer the laws of a virtuous and intelligent people. Fortunately, some few of them have been men of integrity, who have won the confidence and respect of the people.

We know of no reasons why Utah should expect any more of Mr. Pierce, than of his predecessor, but it appears that they cannot expect as much, for he has not even sufficient moral stamina to re-nominate Mr. Young as Governor of Utah, and to withstand the consequent whinings of office-seekers, and slurs of political babblers. We are willing to give him credit for all there is of him, at the same time we regret that the United States, which can boast of so much that is noble, has not been able, for several Administrations, to place a man in the Presidential chair, who has had the moral courage and independence of soul to assume the responsibility of doing right, without regard to party considerations.

While Latter-day Saints have ever supported the Constitution of their country, and been a law-abiding people, in the United States they have been abused and trampled upon in defiance of all law, both human and divine. Many of the Saints now living are monuments of outraged humanity. They are now fast attaining a position in the earth, where they can speak and begin to be heard. The ears of their enemies will tingle, and all their persecutors shall feel the withering judgments of the Almighty. Mr. Pierce probably finds himself in a similar dilemma, to Mr. Van Buren during his Administration. The Saints, after they had been driven from Missouri, sought redress in every legal manner from the authorities of that State, and then as a last resort, appealed to the General Government. After their case had been examined, Mr. Van Buren made this remarkable decision—"Gentlemen, your cause is just, but I can do nothing for you. If I take it up for you, I shall lose the vote of Missouri."

No doubt if the conscience of Mr. Pierce has not become a mere political one, it stirs him up, at times, to deal justly with the people of Utah, but his courage fails, and he shrinks back into moral nothingness, and trembles from fear of party slander, and the clamour of those whose feelings are embittered against the Saints. In the United States, that boasted land of liberty and free institutions, their general history is one of maltreatment and oppression. Few instances can be found in that country where, in a court of justice, a legislative body, or before an executive functionary, they have been placed.

on an equal footing with other citizens, or received that even-handed justice due to all.

The wrongs which the Saints have suffered have caused them to appreciate more fully, the freedom and just administration of law which they now enjoy in their mountain home. It has also enabled them to mark the downward course of those who abuse similar blessings. Their injuries have also made them more keenly alive to their rights, and have been the means of driving them to a place which the Lord had specially prepared for their reception. There, where they are in nobody's way, they have prospered and increased, and are proving to all honest men, that their enemies are only those who make, and then believe, a lie.

Latter-day Saints are now in a position where they are beginning to attract the attention of the world, on account of their peculiar religious principles, their political influence, the perfect harmony and union exhibited in all their public movements, and the singular geographical position which they occupy on the American continent, which was said by General Z. Taylor to be the key of North America, in a military point of view.

All who know their history, wonder at their growing importance in the fastnesses of the Rocky Mountains. Their enemies cannot but see their unparalleled prosperity, their rapid but substantial growth, and they wonder how, professing to be guided by Revelation, governed by a Prophet and Seer, and actually having a plurality of wives, they are so rapidly developing a full grown State, and gaining a position to make the world feel the force of their peculiar institutions. The facts are seen; how they have come to pass, we will tell the world as fast as they will give us a hearing.

Thousands of the enemies of the Saints are now looking with feverish anxiety, trusting in the vain hope that their thousand-and-one predictions of evil concerning them may come to pass, and that their slanders and falsehoods may be true, and that thereby they may escape the scourges of that retributive justice of which they are so richly worthy, and the prelude of which they begin to feel. They see that thus far every effort made to crush the Saints, has tested the strength of the principles which govern them, and resulted in a more rapid increase of power.

The devil is opposed to the Lord and His kingdom. And the Saints are aware that the children of his satanic majesty cannot well avoid acting out the bitterness of evil that is in them.

The Saints have long looked forward to the crisis which appears to be approaching, as a day of hope. It may also be a day of trouble, but they have the assurance, that the Lord will make that trouble a means of further deliverance from the power of their enemies. It will either make Utah a State in the American Confederacy, or leave the people an independent nationality, and their enemies will have no power to hinder it. Those who expect that the star of *Deseret* will set to rise no more, are feeding their craven souls with a hope that will fail them. They think it is small. So was the stone which the Prophet Daniel saw cut out of the mountain without hands, but which eventually filled the whole earth.

Utah expects to be admitted as a State into the American Union, and when so admitted, she will claim every legal right and privilege which will belong to her or any other State. When that boasted guarantee of equal rights, that sacred charter of American liberties—the Constitution, is degraded, violated, and set aside by the enemies of the Saints, and of law and order, those who would flee from anarchy and popular violence, will there find that protection which they will seek for in vain elsewhere.

Knowing, as the people of Utah do, that there are thousands in the United States, who in their bloodthirstiness, would be glad to enact over again the foul tragedies of Missouri and Illinois, they deem it possible that efforts will yet be made to drive them from their mountain home, but those who attempt this will not find, in the fastnesses of the Rocky Mountains, the same weak and defenceless people which they have heretofore trampled upon with impunity.

The traveller, on his way across the plains, and over the Sierra Nevada Mountains, finds hundreds of graves, the contents of which have been exhumed, as though mother earth disdained to cover them. These are the remains of the mob-ocrats of Missouri and Illinois, whom the pestilence swept off in an unexpected hour, and whose funeral requiem has been chanted by wolves, who have shared the

feast with the vulture. What has been, may be again on a more extended scale.

Many are expecting, because they desire it, that the appointment of a new governor over Utah will be opposed. On the contrary, if another governor is sent there who is disposed to attend properly to his official duties, and to treat the people with that respect which he expects from them, he will find due deference paid to his authority and person, and by none more so, than by ex-Governor Young himself. Whoever is placed in that position, if he is a man worthy of it, cannot but feel more or less that it is an unthankful office. He will realize every day, the truth of the assertion, that "Brigham Young will be Governor of Utah anyhow;" for it will be found, that he is the man who so completely occupies the hearts and affections of the people, that there is little room left for a mere civil official.

Should a governor be appointed, who has sold himself to their enemies, for the purpose of bringing trouble upon the Saints, it may be expected that a people who have already been persecuted about as much as their natures can bear, will use the natural privilege of all men, that of self defence.

From quite reliable sources of information we learn that Colonel Steptoe, the new-appointee for Governor of Utah, is a gentleman of high attainments, and well calculated to elicit the respect of the people; if he accepts his appointment, he will meet with all due respect, as long as he proves himself worthy. At the same time, Utah cannot wholly forget how her interests have been neglected, and the wishes of her people disregarded by the General Government.

Definitely what is Utah? And what is its future destiny? Latter-day Saints have been making it their business for years to answer these questions, to all who would listen to them in honesty of heart. In the mountains of Utah, the Kingdom of God is again organized and established on the earth, no more to be thrown down forever. Every attempt of its enemies to overthrow it will increase its power and prove their downfall. The world are astonished at its progress, and the wisdom evinced in all its movements; they feel that there is a power and an influence about the Saints which they cannot comprehend. Notwithstanding these testimonies, added to that of many living witnesses, thousands seem determined to believe lies that they may be damned. Foremost among this class of men are some editors who, we presume, cannot well avoid throwing off occasionally a little of the corruption within them. Among these we must give the Editor of the *Louisville Journal*, published in the State of Kentucky, a passing notice. Speaking of the possible consequences which may grow out of the appointment of Colonel Steptoe as Governor of Utah; among other remarks which show the false conceptions of his heart, we notice the two following, on account of their truthfulness and the forcible manner in which they treat subjects which the Saints as a people have been weighing for years—"All appearances indicate unerringly that, sooner or later, a conflict between the Mormons and the lawful authorities of the nation must take place." We quite agree with the views of the editor, as here expressed, but the event spoken of will not take place until men like him have increased to such an extent, as to cause the country and the General Government, to forget themselves and their interests so far as to trample upon all law.

The same editor further remarks—"And it is *especially desirable* and *vastly important* whenever the conflict occurs, our government shall be clearly and indisputably in the right." We fully realize the force and importance of this assertion. Had this question of right and wrong been thoroughly examined and righteously decided upon by the people of Missouri and Illinois, they might have saved themselves from the terrible necessity which now rests upon them, of atoning for innocent blood. The future destiny of that editor and nation will be greatly influenced by their decision on this subject.

We have said quite sufficient to indicate what is the future destiny of this people, but, as a further evidence, we will close with the words of the Prophet Brigham, from a speech delivered on the 4th of July last in G. S. L. City—"Will the Constitution be destroyed? No; it will be held inviolate by this people; and, as Joseph Smith said, 'the time will come when the destiny of the nation will hang upon a single thread! at that critical juncture, this people will step forth and save it from the threatened destruction.'" It will be done.

To the Saints in Utah.

NUMBER I.

(*From the "Deseret News," Sep.* 14, 1854.)

Upon leaving your former homes to gather to these valleys at the requirements of the Lord through His servants, where you could worship the God of Israel in accordance with His commandments, your hearts glowed with gratitude for your deliverance from the wickedness and oppression which prevail in the world, and you were fully persuaded that from and after your arrival here, you would devote all your time, energies, and means, in a manner every way becoming a Saint, for your salvation, and the salvation of the human family, to the uttermost.

These feelings were prompted by the Holy Spirit, and while under its immediate influence, had you been told how far you might stray, after settling in your new homes, you would have been moved upon to reply, in the words of Hazael, "But what, is thy servant a dog, that he should do this great thing?" Now, inasmuch as those good feelings oftentimes pass away, and many are induced to act widely different from what they anticipated, and some even go so far as to make shipwreck of their faith, we deem it proper to publish a few remarks upon the spirit of man, the Spirit of the Lord, and the spirit of evil, and, from time to time, upon those subjects the proper understanding of which may conduce to your temporal and spiritual welfare.

When starting on your journey, your faith was strong, your understandings clear, and you could discern between truth and error; but soon the adversary, taking advantage of the weaknesses of human nature, endeavoured to induce you to become impatient, to find fault with the sayings and doings of your brethren, to neglect your prayers, and begin to doubt, and become self-sufficient. This being accomplished, a person becomes disagreeable to himself, to his family, if he has one, to his animals, for they have reason, and in short to all the true intelligences around him, and the travel over the dreary and monotonous plains becomes vexatious instead of pleasant, and a profitable lesson on the pages of probation is left unlearned, or in other words worse, for evil has usurped the place of good, and instead of an advance, the course is retrograde, as there is no neutral point in conduct.

Upon arrival in our settlements, the high wrought expectations of such a person are doomed to still further disappointment; the whole surface of the country is at fault; his brethren do not step forward in mass to hail his arrival, and contribute of their industriously earned means to support and gratify his whims in doing nothing, or next to nothing, nor vacate their farms and buildings, and invite him to occupy without price; and he begins, like the inebriate who fancied all the city intoxicated but himself, to imagine that even the First Presidency are going wrong, and need the suggestions of his unerring wisdom to guide them in the path of duty, forgetting that they, like all others, are only amenable to their superiors.

It would be as reasonable to suppose that the feet were designed to direct the head, that evil is good, and good is evil, as to expect good thoughts, correct counsel, and corresponding action from the above described character, until he repents, and does his first works over. Still it often happens that instead of repenting, and bringing forth fruits meet therefor, such a one infects others within his influence, though never unless their minds are more or less ready to receive erroneous ideas.

Well, we are in the Valleys of the Mountains, with none but ourselves to oppose us in doing the will of the Lord; for, unless listened to, evil spirits have no power over ours to turn us from the pathway of righteousness; and still there is plenty of room for reformation, for in the midst of all the lessons of the past, the time has not yet arrived when we can say we are one in all things, which time must come, and our wills must be perfectly subject to the will of the Father, ere we are privileged to enter upon the full fruition of all righteous desires.

You reply that these are old truths with which we are perfectly familiar; and the reply is correct; then why not live more closely in accordance with your knowledge, and day by day watch and chasten yourselves, casting aside temptations, overcoming evils, that unclean spirits may not find place in your tabernacles, that you may constantly grow in the knowledge of the truth, and that grace may be continually multiplied to you? The answer comes booming up on every side—"The spirit indeed is willing, but the flesh is weak;" but omitting the command which immediately precedes it, viz: "Watch and pray, that ye enter not into temptation." Taking the quotation as a whole, it affords an excellent key to the plan and economy of this probation, wherein we are made "subject to vanity," but not enjoined any duty which it is out of our power to perform.

But instead of all walking uprightly, at all times, and under all circumstances, each pursuing his particular avocation with his face steadfastly set Zionward, one goes to his buildings, fields, or stock, and becomes so absorbed in their improvement and increase, that he forgets why he came here, that the hands upon the Public Works need food to sustain life, that after all he is only a steward at most, and at length even forgets to thank the Giver of all he possesses; while another, still more culpable in that he produces nothing, strives to amass wealth, and build up a name by becoming a mere trader, and far too often a *shaving* trader, and of course he too is soon fully imbued with the ruling passion of selfishness, and the purpose for which he came here is almost, if not wholly, lost sight of.

You can all easily extend this list by adding to it examples under your own observation, and readily within the scope of the weakest capacity. It is obvious that a deviation from the right line is not at first made ignorantly, that it is never hidden from the eyes of the just, and that no one is eventually deceived but the evil doer.

From these facts it appears strange upon reflection, that any person could be induced to do wrong, though at the same time it requires the most vigilant effort to do right, owing to human infirmity operated on by the spirit of evil; hence the human family require "line upon line, precept upon precept," that, by practising thoroughly upon what they receive, they may go on from perfection to perfection, or in other words, each walk perfectly in his own sphere.

Inasmuch as the spirits of men have wisely been organized as diverse in power and peculiarities as their number, it is not expected, possible, or desirable, that the thoughts and actions of mankind be run in the same mould, but it is positively necessary for every one who wishes salvation under a celestial law to abide that law. Any course short of this will deprive that person of a *full* salvation, for every one will be "rewarded according to the deeds done in the body," hence those who are striving to dwell with the just, must uniformly perform good deeds to the extent of their capacity, or they will suffer more or less loss. If this principle were always kept in mind, and acted up to agreeable to the dictates of the Spirit of the Lord, and the counsels of His servants, every Saint would be diligent in doing all the good in his power, and no one could be found retaining tithing in kind after it was due, nor commuting it without leave from the proper authority, nor even limiting his aid to the letter of the law as commonly understood, but each would be aware that every public improvement is a public benefit, and allow no limit to his public and private efforts, short of the utmost of his skill and ability. Then faith would increase in a powerful ratio, good works would abound, the kingdom would roll forth with greatly increased power, and darkness flee away.

Now will you all give strict heed to these remarks, which are written in all plainness, and solely with a view to your welfare? No, you will not—but many will, and you will ever find it unwise to quarrel with your neighbour for differences of opinion, or for his course of conduct, but simply be concerned to always do right, and rest assured that each one the world over, will attain to precisely that amount of intelligence, happiness, and glory, or the reverse, which he has lived for.

This brings us again to observe that salvation is an individual work, and that so long as any person operates in a course which does not infringe upon the proper rights of others, his belief and conduct should not incur their violence, anger, or improper interference, for he is walking in his own sphere, enjoying the agency

given him, and will reap the reward thereof, and all undue interference will be charged to the account of whoever thus interferes.

As these ideas are advanced for your reflection and action, the counsel is made brief, that you may not overlook it, nor your minds be wearied or confused while reading.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 24, 1855.

PAY YOUR DEBTS.—Whilst many of the Saints are straining every nerve to raise means sufficient to emigrate themselves, and those dependent upon them, it may be appropriate in us to offer a few remarks in respect to the very important consideration of paying debts.

And first, we suppose that every one who has any claim to the title of Saint, has a great desire and a firm resolution to clear off all his pecuniary liabilities, and, as far as they are concerned, to quit his native land a free and an independent man, leaving a healthy influence behind him.

It would be well for the Saints, if they would make it a point, as far as practicable, to have their business transactions in black and white, that is, have engagements and receipts written properly on paper, for it is exceedingly unpleasant and annoying for an emigrant to be detained, on his departure from his native land, upon some miserable pretext, originated in some business affair, honestly settled years previously, and now almost forgotten, but concerning which the poor victim has nothing on paper to show. As Satan is thoroughly opposed to the upbuilding of the kingdom of God, it may naturally be concluded that he will leave no means untried of stopping, or effectually hindering, the gathering of the Saints, and thereby cutting off one great source of increase and strength to that kingdom. In fact he seems, by one means or another, to have exerted himself in no slight degree for the accomplishment of this purpose this season. And we fully expect the difficulties of emigration, from many nations, to be increased, in the main, from this time forth, though there may be ebbs and flows, favourable and unfavourable opportunities alternating with each other, until it will be evident that none but the pure in heart can go up to Zion, and perhaps many of them only by interposition of the Priesthood who have passed behind the vail, as it is written, the Lord will send His angels to gather up His elect from the four quarters of the earth.

But sometimes a Saint, as well as others, may get into pecuniary difficulties or indebtedness, and scarcely know what to do, or which way to turn. For instance, he has been brought up in a respectable manner, and is engaged in a thriving business, but by and bye his business rapidly fails, perhaps from the hardness of the times, perhaps from prejudice against him because of his religion, perhaps from some other cause, or a combination of causes. As his trade falls off, so does his income, and he finds himself embarrassed at every turn. Having payments to make on a particular day, he borrows money from a brother who may have a little gathered up for his emigration, assuring him that it shall be forthcoming at a definite time. The money is loaned and the borrower is relieved. But it is only for a time. Having been accus-

tomed to have ever and anon "parties" to dine and sup, he thinks it will look mean and stingy if he suddenly discontinues the practice. Consequently "parties" assemble as they have been wont, and as they are there, the viands, the wine, and all the et ceteras must be there as usual. Yet business mends not, and consequently liabilities increase, and engagements press still more sorely. The good brother is applied to again, and again he advances the needful. But the time for refunding comes, and the borrower has not the wherewithal to pay. The kind lender, who was made much of before, is now slighted, looked coldly upon, and his presence is avoided on every possible occasion. Presently the time comes when he had purposed to emigrate, but his means are locked up in the borrower's liabilities, and are not available, neither can anything straightforward or definite be obtained from him. The consequence is, the good brother's feelings are hurt, his hopes of emigration are disappointed, and his strained and laudable efforts for months and perhaps years frustrated for the present, whilst the whole proceeding, instead of inspiring the Saints with confidence towards each other, tends to generate and foster feelings of distrust and suspicion in the bosoms of all who learn of the facts.

Would it not have been more honest, more noble, and more to be admired, if the brother in difficulties had made a faithful representation of his position and prospects to the good brother who so kindly assisted him, and would not such a course have tended to increase sympathy and confidence in the Saints towards each other, and exerted a healthful and savoury influence every way? Surely it would.

And we would ask, when a brother is in pecuniary embarrassments and there appears no way of escape whatever, and no prospect of the load getting lighter, and he has a chance of emigration offered to him, would it not be better for him to represent the true state of affairs to his creditors, assure them of his firm intention, as soon as possible, to honour his liabilities, show them how the prospect of his doing this would be increased by his emigration to a land where labour was dearer and the necessaries of life were cheaper and more easily obtained, than in Britain—would it not be better every way to do this than to run away without seeing one creditor or another, and without leaving them any clue to the true condition of matters, except that there was nothing for them? If the course we prescribe were followed, those creditors must be both heartless to their debtor, and blind to their own interest, if they threw into his way any obstacle to his emigration. And if they trusted him, and he kept his word to them, would not his conduct have an untold savoury influence, even in the world—an influence the full effects of which eternity alone could exhibit?

The practice, which prevails so extensively in the world, of living in style upon other men's cash, cannot be too strongly reprobated. We can do no other than unsparingly condemn it, and where the ties of friendship and even of brotherhood are prostituted to support such dishonesty, a double condemnation will most assuredly follow. Neither is the practice of a debtor quitting his country clandestinely, to evade his creditors, any more worthy of commendation. We must enter our most decided protest against any indulgence in either of the practices alluded to, and we trust that the Saints will ever have the honesty and good sense to totally repudiate them.

Temple Offering and P. E. Fund.—The kingdom of God presents, to the Saints, a continuation of apparent emergencies. One difficulty after another appears before them in rapid succession. Each event seems to tax their abilities and energies to their utmost extent. When the present object is accomplished, it only prepares the way for a still greater to be undertaken.

The Saints should keep the idea prominently before their minds, that while the Lord works for them He expects them to labour diligently for themselves. The present time is a period fraught with peculiar interest to the Saints in Britain. In proportion as the future appears dark and foreboding of evil, the Lord is manifesting His goodness and power in opening the way for the deliverance of His people.

Many Saints are now preparing to leave this country, who a short time previously had little or no hopes of emigrating this season. The prayers of many are being answered, and their great faith is bringing about the special interpositions of Providence in their behalf. The Saints may expect that as the Lord's work advances, proportionate burdens will be rolled upon them from time to time, that their faith and confidence in God, and their consequent ability to accomplish the work before them, may increase with the difficulties which thicken around them.

We are aware that the Saints, during the past year, have been called upon to make every possible exertion to liquidate their Conference and Branch debts, as a preparatory work to emigration. Before this was fairly accomplished, great exertions were necessary in some Conferences to raise means to emigrate those who have been ministering servants to the people, and have leave to go home. In addition to all this labour, and before it is fully completed, another work of still greater magnitude has most thoroughly engaged our attention, and we wish particularly to urge it home upon the Saints, that they may diligently contribute to its accomplishment. This important object is, to emigrate the greatest possible number of the Saints to the Valleys of the Mountains this season.

We have laid out our plans on so liberal and extended a scale, that, with the heavy requirements that will be made upon us from various sources, we could not reasonably expect sufficient means to accomplish what is before us, judging the matter as the world do their ordinary business transactions. But we have not measured our faith in this way, neither do we expect that the Saints will theirs. We have left ample room to use all the means with which the Lord may see fit to bless us in His special providences, and all that the Saints may feel to contribute.

We wish the faith of the Saints to be co-extensive with our own in the matter, and then let their works increase to the full extent of their faith.

As their present burdens lighten up, we feel to urge upon the Saints increased attention in future to the Temple Offering and P. E. Fund, and particularly to the latter, the importance of which seems to some extent to be overlooked by a portion of the Saints. Now from this time to the end of the present Quarter, we wish them to make special efforts to swell these funds, and we also urge upon the Book and *Star* Agents to pay as large an amount as possible of their liabilities to this Office; that at the end of the present Quarter, all the available means that can be raised by the Saints may be fully at our disposal, to carry out the plans we have adopted for their emigration this season, that we may not fail of accomplishing all the good which the Lord and His servants expect of us.

To Emigrants.—We take the present opportunity to remind the emigrating Saints of the necessity of their obtaining certificates of membership, signed by the proper authorities, before leaving the Branches to which they now belong. When arrived in the States, their admission to fellowship with the Saints there will depend upon their presenting proper certificates.

Assassination of Joseph and Hyrum Smith, also a Condensed History of the Expulsion of the Saints from Nauvoo, is the title of a pamphlet written by

Elder John S. Fullmer, with whose name the Saints in the British Isles are already familiar. This pamphlet, which is in the same form and type as the *Journal of Discourses*, contains forty pages. Its first part discloses and minutely details many circumstances connected with that awful State tragedy which have never before been published, facts which to every true Saint possess thrilling interest, and are of lasting importance.

The second part is a faithful analysis of the influences and workings of mob law, or legalized mobocracy, upon the people of the surrounding counties, which were so studiously brought to bear against the Saints, in violation of their inalienable rights, by unprincipled officers, and which were finally executed, or permitted to be executed, by, or under the immediate cognizance of, the Governor himself.

Elder Fullmer was one of three trustees appointed by the Church to remain and dispose of the property of the Saints, and help off the destitute, at the time of the Expulsion, which qualified him to treat upon these subjects as but few men could. The whole seems to fill up an important place in the history of the Church, which has never before been supplied. This work should be had in all the families of the Saints. Price 5d.

History of Joseph Smith.

(*Continued from page* 104.)

Quincy, Illinois, April 10, 1839.

To the Saints in prison, Greeting—

In the midst of a crowd of business, I haste to send a few lines by the hand of brother Mace, our messenger. We wish you to know that our friendship is unabating, and our exertions for your delivery, and that of the Church, unceasing. For this purpose we have laboured to secure the friendship of the Governor of this State, with all the principal men in this place. In this we have succeeded beyond our highest anticipations. Governor Carlin assured us last evening, that he would lay our case before the Legislature of this State, and have the action of that body upon it; and he would use all his influence to have an action which should be favourable to our people. He is also getting papers prepared, signed by all the noted men in this part of the country, to give us a favourable reception at Washington, whither we shall repair forthwith, after having visited the Governor of Iowa, of whose friendship we have the strongest testimonies. We leave Quincy this day to visit him. Our plan of operation is to impeach the State of Missouri on an item of the Constitution of the United States; that the General Government shall give to each State a Republican form of government. Such a form of government does not exist in Missouri, and we can prove it.

Governor Carlin and his lady enter with all the enthusiasm of their natures into this work, having no doubt that we can accomplish this object.

Our plan of operation in this work is, to get all the Governors, in their next messages, to have the subject brought before the Legislatures, and we will have a man at the Capital of each State to furnish them with the testimony on the subject; and we design to be at Washington to wait upon Congress, and have the action of that body on it also; all this going on at the same time, and have the action of the whole during one session.

Brother G. W. Robinson will be engaged all the time between this and the next sitting of the Legislatures, in taking affidavits, and preparing for the tug of war; while we will be going from State to State, visiting the respective Governors, to get the case mentioned in their messages to Legislatures, so as to have the whole going on at once. You will see by this that our time is engrossed to overflowing.

The Bishops of the Church are required to ride and visit all scattered abroad, and collect money to carry on this great work.

Be assured, brethren, that operations of an all-important character are under motion, and will come to an issue as soon as possible. Be assured that our friendship is unabated for you, and our desires for your

deliverance intense. May God hasten it speedily, is our prayer day and night.

Yours in the bonds of affliction,

SIDNEY RIGDON.

To J. Smith, junior, H. Smith, C. Baldwin, L. Wight, A. McRae.

Quincy, Illinois, April 10, 1839.

Dear Brethren in Christ Jesus—It is with feelings of no small moment that I take pen in hand to address you, the prisoners of Jesus Christ, and in the same faith of the Gospel with myself—who are holden by the cords of malice and of hellish plottings against the just, and of the lifting up the heel against the Lord's anointed; but they shall soon fall and not rise again, for their destruction is sure; for no power beneath the heavens can save them.

President Rigdon is wielding a mighty shaft against the whole kidney of foul calumniators and mobocrats of Missouri. Yesterday he spent a part of the day with Governor Carlin of this State. The President told him that he was informed that Governor Boggs was calculating to take out a bench warrant for himself and others, and then make a demand of His Excellency for them to be given up, to be taken back to Missouri for trial; and he was assured by that noble minded hero, that if Mr. Boggs undertook that thing, he would get himself insulted. He also assured him that the people called "Mormons" should find a permanent protection in this State. He also solicited our people, one and all, to settle in this State, and if there could be a tract of country that would suit our convenience, he would use his influence for Congress to make a grant of it to us, to redress our wrongs, and make up our losses.

We met last night in Council of the whole, and passed some resolutions with respect to sending to the city of Washington. We are making every exertion possible that lays in our power, to accomplish that grand object upon which hangs our temporal salvation; and interwoven with this, our eternal salvation; and so closely allied to each other are they, that I want to see the Head connected with the Body again; and while we are enjoying one, let us be ripening for the other. But my heart says, Where is he whose lips used to whisper the words of life to us? Alas! he is in the hands of Zion's enemies! O Lord! crieth my heart, will not Heaven hear our prayers, and witness our tears! Yes, saith the Spirit, thy tears are all bottled up, and shall speedily be rewarded with the deliverance of thy dearly beloved brethren.

But when I see the fearful apprehensions of some of our brethren, it causes me to mourn. One instance of which, I will mention. When I arrived at Far West, I made my mind known to some of the community, and I told them that I wanted that they should send a messenger to the jail to communicate with you; but I was denied the privilege. They said that the Presidency was so anxious to be free once more, that they would not consider the danger that the Church was in.

They met in Council and passed resolutions that myself, Amasa Lyman, and Watson Barlow, should leave Far West for Quincy forthwith. But my spirits have been grieved ever since, so that I can hardly hold my peace; but there is a God in Israel that can blast the hellish desires and infernal designs of that infernal banditti, whose hands have been imbrued in the blood of the martyrs and Saints! who wish to destroy the Church of God. But their chain is short; there is but just enough left to bind their own hands with.

Dear brethren, I am at your service, and I wait your counsel at Quincy, and shall be happy to grant you the desire of your hearts. I am ready to act. Please to give me all the intelligence that is in your power. If you take a change of venue, please to let me know what county you will come to, and when, as near as possible, and what road you will come; for I shall be an adder in the path.

Yes, my dear brethren, God Almighty will deliver you. Fear not, for your redemption draweth near; the day of your deliverance is at hand.

Dear brethren, I have it in my heart to lay my body in the sand, or deliver you from your bonds; and my mind is intensely fixed on the latter.

Dear brethren, you will be able to judge of the spirit that actuates my breast; for when I realize your sufferings, my heart is like wax before the fire; but when I reflect upon the cause of your afflictions, it is like fire in my bones, and burns against your enemies to the bare hilt; and I never can be satisfied, while there is one of them to piss against a wall, or draw a sword, or spring a trigger. For my sword has never been sheathed in peace; for the blood of D. W. Patten, and those who were butchered at Haun's Mills, crieth for vengeance from the ground.

Therefore, hear O ye heavens! and record it O ye recording angels! bear the tidings ye flaming seraphs! that I from this day declare myself the avenger of the blood of those innocent men, and of the innocent cause of Zion, and of her prisoners; and I will not rest, until they are as free, who are in prison, as I am.

Your families are all well and in good spirits. May the Lord bless you all. Amen.

Brothers Amasa Lyman and Watson Bar-

low join in saying, Our hearts are as thy heart. Brother Joseph, if my spirit is wrong, for God's sake correct it. Brethren, be of good cheer, for we are determined, as God liveth, to rescue you from that hellish crowd, or die in the furrow. We shall come face foremost.

A. RIPLEY.

N.B.—S. B. Crockett, (I have been once driven, but not whipped,) brother Brigham Young sends his best respects to you all.

A. R.

Thursday, 11th. Quincy.

Brother Hyrum—After reading a line from you to myself, and one to father, which awakens all the feelings of tenderness and brotherly affection that one heart is capable of containing, I sit down in haste to answer it. My health and that of my family is good; mother and Lucy have been very sick, but are getting better. Your families are in better health now than at any other period since your confinement.

Brother Hyrum, I am in hopes that my letter did not increase your trouble, for I know that your affliction is too great for human nature to bear; and if I did not know that there was a God in heaven, and that His promises are sure and faithful, and that He is your friend in the midst of all your trouble, I would fly to your relief, and either be with you in prison, or see you breathe free air—air too that had not been inhaled and corrupted by a pack of ruffians, who trample upon virtue and innocence with impunity; and are not even satisfied with the property and blood of the Saints, but must exult over the dead. You both have my prayers, my influence, and warmest feelings, with a *fixed determination*, if it should so be that you should be destroyed, to *avenge* your blood four fold.

Joseph must excuse me for not writing to him at this time. Give my love to all the prisoners. Write to me as often as you can, and do not be worried about your families. Yours in affliction as well as in peace.

DON C. SMITH.

Beloved Brethren Hyrum and Joseph—By the permit of my companion, I write a line to show that I have not forgotten you; neither do I forget you; for my prayer is to my Heavenly Father for your deliverance. It seems as though the Lord was slow to hear the prayers of the Saints. But the Lord's ways are not like our ways; therefore He can do better than ourselves. You must be comforted, brother Hyrum and Joseph, and look forward for better days. Your little ones are as playful as little lambs; be comforted concerning them, for they are not cast down and sorrowful as we are; their sorrows are but momentary, and ours continual.

May the Lord bless, protect, and deliver you from all your enemies, and restore you to the bosom of your families, is the prayer of

AGNES M. SMITH.

To Hyrum Smith, Liberty, Missouri.

The examination of witnesses was continued, and Elder Markham was permitted to give his testimony. After he had closed, Blakely, one of the guard, came in and said to Markham, that he wanted to speak to him. Brother Markham walked out with him, and round the end of the house, when Blakely called out, "God damn you, you damned old Mormon; I'll kill you;" and struck at Markham with his fist, and then with a club. Markham took the club and threw it over the fence. There were ten of the mob, who immediately rushed upon Markham to kill him, Colonel William P. Penniston, captain of the guard, being one of the number. But Markham told them he could kill the whole of them at one blow a-piece, and drove them off. The court and grand jury stood and saw the affray, and heard the mob threaten Markham's life, by all the oaths they could invent, but they took no cognizance of it.

The ten mobbers went home after their guns to shoot Markham, and the grand jury brought in a bill for "Murder, Treason, Burglary, Arson, Larceny, Theft, and Stealing," against Lyman Wight, Alexander McRae, Caleb Baldwin, Hyrum Smith, and myself.

This evening the committee assembled at Daniel Shearer's. After prayer by brother James Newberry, he was ordained an Elder on the recommendation of Elder Kimball, under the hands of Elder Kimball, H. Clark, and W. Huntington.

Elder Kimball reported that Jesse P. Maupin, the Thirty Dollar Messenger they sent to us, had returned; that the prisoners were well and in good spirits.

Brother Rogers, who had returned from Jackson County, reported that he had sold all the lands in Jackson. Elder Kimball was requested to attend a meeting of the County to-morrow, and as an individual, mention the case of the committee and brethren generally, and learn their feelings, whether they would protect the brethren from the abuse of the mob, in

case they come immediately to drive them out, as they had recently threatened.

During this night, the visions of the future were opened to my understanding; when I saw the ways and means and near approach of my escape from imprisonment, and the danger that my beloved brother Markham was in. I awoke brother Markham, and told him if he would rise very early and not wait for the Judge and Lawyers, as he had contemplated, but rise briskly, he would get safe home, almost before he was aware of it; and if he did not, the mob would shoot him on the way; and tell the brethren to be of good cheer, and lose no time in removing from the country.

(*To be continued.*)

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Vote of the Saints.

Cape Town, Dec. 11, 1854.

President Richards.

Dear Sir—The work is still progressing in this colony. Since I last wrote you, Elder Walker informs me that he has baptized 7, and Elder Smith from 15 to 20. In this vicinity, some are still inquiring, and some would be baptized if they did not fear the people. The Saints here, I believe, are doing as well as they can and are rejoicing in the Gospel. At one of our Conference meetings which we hold regularly once a month for prayer, exhortation, and singing, the Saints took a vote which they would like to have put in the *Star*. As it was a suggestion of their own, without my mentioning the subject, it certainly expresses their feelings. I will here write it just as it is on our records—

"Voted—That we sincerely thank the Priesthood in Zion for sending us the servants of God to teach us the ways of life and salvation; also, we truly thank the Saints in England for what they have done in contributing of their means and substance, whereby the servants of God, when they came into their midst, were able speedily to waft their way to this land."

Remember me to the American brethren and all the Saints in the British Isles.

Your brother in the kingdom of patience,

JESSE HAVEN.

Varieties.

IT is said that 14,000 persons emigrated from the duchy of Baden in 1854.

THE *Oesterreichische Correspondenz* states, that, according to authentic advices from the Crimea, the Russian army has suffered exceedingly from the weather.

WOODEN huts are to be erected on Heligoland, where her Majesty's Government are about to establish a military camp and depot to enrol men for the Foreign Legion.

RECRUITS in the Cavalry now receive £10, Infantry £8, Royal Marines £8, and volunteers from the Militia £0 bounty.

THE French army consists of from 500,000 to 700,000 soldiers, with 113,000 horses. The navy has 62,000 men afloat.

DURING the 17 years ending 1853, the total money spent upon the British army, ordnance, and navy was £217,000,000.

UP to the first of December the Admiralty had expended £6,793 in the maintenance of the Russian prisoners of war.

THE regulation price—and no man gets it for the regulation price—of the commission of a lieutenant-colonel of cavalry, is £6,175. I have known instances in which £15,000 have been so expended. The regulation price for the commission of a lieutenant-colonel of infantry is £4,500.—*Speech of Mr. B. Osborne.*

WAR PROSPECTS.—Great as is the campaign of Sebastopol, it may be only the first of a series of gigantic struggles, extending over many years; for the restless spirit of war is gradually rising throughout the populations of Europe, and a strife has commenced which will be like the letting out of water. What may have been the prudence or necessity of the war it is for the future historian to inquire; as far as present action is concerned, all such inquiries may be laid aside. We have descended into the lists with the military monarchies of Europe as friends or foes; we have met the Emperor of Russia on his own ground; the superiority of civilization, the influence of commerce, we have given up; we have placed ourselves on a level with the hordes of the North, and it is now our task to make ourselves superior to them in the only arts which are left to Europe for many years—those relating to military organization and military skill.—*The Times*, Jan. 29.

MEN AND MATERIAL SENT TO THE WAR.—I find that from the 7th of February, 1854, to the 10th of December, 1854, and from the 11th of December, 1854, to the 22nd of January, 1855, that the Admiralty in their own ships or hired transports have conveyed to the East—British troops from England, officers, 2,141; men, 54,224; horses, 5,408; provisions from England, 29,261 tons, navy service; 18,897 tons, army service; 19, 105 ordnance stores; 110,867 tons of coals; 3,320 naval stores, and from Malta 7,180 tons. French troops from Marseilles and Toulon—officers, 556; men, 14,055; horses, 193; stores, 8,037. From Calais to the Baltic—French troops—officers, 437; men, 12,888; horses, 21; British stores, navy provisions, 9,346 tons; ordnance stores, 266; naval stores, 247 tons; coals, 47,907; making a grand total of 3,134 officers, 81,167 men, 5,622 horses, and 254,433 tons of provisions and stores.—*Speech of Mr. Sidney Herbert*, Jan. 26.

Friendship.

In friendship's power there is a balm,
Which can each ruffled passion calm,
Compose each thought, restrain the will,
And bid each trembling fear be still.
Friendship 's divine, its springs are love,
And its first source was from above;
Friendship is generous, pure, refin'd,
Sure emblem of a virtuous mind.

Friendship is true and kind; 'tis firm,
Yet would it scorn to crush a worm;
It loves, is gentle, mild, sincere,
Though often met by frown severe;
Wounded, it urges on its way
To brighter realms in endless day;
There will the friends of friendship know
What real joys it can bestow.

M. A. WALKER.

NOTICE.—Elder John Oakley, President of the Lincolnshire Conference, requests us to give publicity to the following—"Please have the kindness to publish *John Huckbody* as unworthy the confidence of the Saints. Through his unrighteous conduct he has been excommunicated the fourth time. I have reason to believe he is now, by means of his smooth tongue, imposing upon unsuspecting Saints elsewhere, as such has been his manner, though perhaps now under another name. He formerly was connected with the Risegate Branch, Lincolnshire Conference; lastly with the Chesterfield Branch, Sheffield Conference."

THE Tract entitled *Exclusive Salvation*, having been repeatedly called for, is reprinted, and can now be obtained at our Office.

ADDRESSES.—Henry A. Squires, near the Silk Mills, Braintree, Essex.
H. G. Walker, 27 Boundary Street, off Renshaw Street, Stretford Road, Hulme, Manchester.
Daniel Tyler, chez Mon. Graunaver, Rue du Cendrier 108, Genève.
George W. Thurston, care of Mr. G. Scorey, Brockenhurst, near Lymington, Hants.

Money List, February 2—9, 1855.

Josiah Holmes £3 0 0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XVII. Saturday, March 3, 1855. Price One Penny.

"Respectable" Duplicity.

Surely our forefathers have inherited lies, vanity, and things wherein there is no profit.—*Jeremiah.*

The Latter-day Saints sometimes make rather sweeping assertions respecting the corruption of society, and the all but universal deception which prevails. For this they are considered extremely uncharitable, and many not very beautiful epithets are applied to them. Yet the experience of each passing day testifies to the truth of those assertions, and very often we hear the world declaring similar things themselves. And much of this deception is considered "respectable," and perfectly legitimate—that is, legitimate in these degenerate days. In fact, in business matters, the man who repudiates this "respectable" duplicity scarcely can succeed; whilst in social matters, he who speaks plainly and truly is considered unpolite, uncivilized—in short, a "bear." Nor are the religious or political fraternity very much in advance of the times.

How very frequently, in domestic affairs, are the servant and the various members of the family heard to say that the master or mistress of the house is "not at home," when, sure enough, they are both very comfortably seated in the parlour, or sitting-room. An amusing anecdote is related of Cibber, in regard to this fashionable species of deception. When he once went to visit Booth, and knew that he was at home, a female domestic denied him. Cibber took no notice of this at the time, but when, a few days afterwards, Booth paid him a visit in return, he called out from the first floor that he was not at home. "How can that be," answered Booth; "do not I hear your voice?" "To be sure you do," replied Cibber; "but what then? I believed your servant maid, and it is hard indeed if you won't believe me!"

In regard to business matters, how many hundreds of people there are who would wax very wrathful if they were told that they were dishonest, when they often enough "damp the tobacco, and sand the sugar, and then go to prayers." If we may credit what the world say of each other, adulteration is the rule, and genuineness the exception in ordinary merchandise. What numberless exposures of business frauds are being continually brought to light through the newspapers, yet the perpetrators are "respectable" and "gentlemanly." When a man has been an "insolvent" a time or two, and thereby gained a good start in the world, he is "a perfect gentleman." So are those persons "gentlemen" who fabricate divers mere rumours purposely to affect the various markets favourable to themselves or their

accomplices. Thousands gain their livelihood, and many gain handsome fortunes, by a constant course of telling lies, and after all, say with Mr. P. T. Barnum—"I must claim having always revered the Christian religion. I have been indebted to Christianity for the most serene happiness of my life, and I would not part with its consolations for all things else in the world. In all my journeys . . . . . the Bible has been my companion, and I have repeatedly read it attentively from beginning to end. . . . . The Scriptural doctrine of the government of God, and its happy issue in the life to come, has been my chief solace in affliction and sorrow; and I hope also to cherish it as my greatest treasure." Though it is difficult to say in which is the most hypocrisy—these "pious" aspirations, or the business affairs. The old proverb says—

> The liar ne'er will be believ'd
> By those whom he has once deceiv'd.

In the three professions of law, medicine, and divinity equal deception prevails.

Lawyers are notoriously a conscience-seared race. When paid for it they will with equal energy exert all their powers to condemn or acquit the murderer, the ravisher, the seducer, the burglar, or the innocent victim of oppression, conspiracy, or misfortune. And yet such lawyers are "gentlemen."

The doctors of medicine, with dog-Latin prescriptions, mysterious compounds, and interminable bills, are certainly in the list of "respectable" deceivers. Many a poor creature has lain weeks upon weeks the recipient of innumerable unnecessary visits from his medical attendant; many have walked through the greater part of their lives maimed, and many have lost their lives altogether, through some traditional school custom, or some grand experiment of the faculty. It is not to be wondered at that the Almighty should prescribe the anointing of oil, the laying on of hands, the prayer of faith, and tender nourishment with herbs and mild food for the Saints.

If the doctors of medicine perpetuate deceptions, much more so do the doctors of divinity. In the first place they are thoroughly destitute of all authority from God, and yet they assume to be His servants, and palm themselves off as such upon an ignorant and a credulous community. These doctors differ amazingly with each other as to the true spiritual treatment to be pursued towards their patients. Indeed some of these doctors say, most positively, that those who treat their patients differently to what they do will cause the spiritual death of the said patients. It is at once both shocking and amusing to hear from the pulpits, and see from the press, the most angry denunciations levelled by religious people against each other. And yet few will deny that those they denounce are worthy of the name of Christian, or affirm with positiveness that they may not possibly be saved after all in their own way. And although they often speak so disparagingly of each other, they call themselves brethren, and anticipate dwelling together eternally. Yes, these reverend doctors, notwithstanding they anathematize each other's systems of doctoring, are "hail fellows well met," and they certainly consider each other "highly respectable gentlemen."

In the army and navy this "respectable" hypocrisy has rather strange results. Kings, and generals, and admirals consider themselves under the most binding obligations to behave most courteously to each other, though avowedly opposed in the most deadly hostility. Indeed, it would be considered almost as bad as treason were an Emperor, a King, or a General-in-chief to be deliberately killed in battle by opposing soldiers. Such a distinguished person, perhaps the guilty and sole cause of the war, must not by any means be killed, he must be taken alive, and treated with all the "honours" of a "prisoner of war." The good old-fashioned system of warfare—death to all enemies, but especially to the chief, is utterly repudiated by modern fighters, as characteristic of a barbarian age! And even common soldiers catch the deceptive spirit, and will one minute be exchanging compliments and courtesies, and the next be engaged in the most deadly strife. Thus is war made an "honourable profession" or a "trade," not a rod of chastisement to the wicked. How thoroughly perverted are all the ways of man before the Lord!

In politics and statesmanship the best and most eminent man is he who can most effectually hocus his constituents, and outwit an opposing party; or who can best draft a diplomatic document which will bear an "interpretation" di-

rectly contrary to the meaning it appears to convey, so that, under the semblance of honesty, he may, through his successful subtlety, obtain important advantages to his party or nation, at the expense of those who are on the other side—yet all these persons are "gentlemen," "honourables," and often "noble lords or dukes." And none would, upon any account, sustain charges of dishonesty or duplicity against his colleague or opponent. A striking instance of this occurred in the late ministerial "crisis" in this country, when a certain "honourable" made two elaborate speeches condemnatory of the conduct of one of his colleagues: in one of which speeches he thus states what ought to have been the epitaph of the whole ministry, if they had acted as did the one in question—"Here lie the dishonoured ashes of a ministry which found England at peace and left her at war—which was content to take her emoluments of office and wield the sceptre of power so long as no one had courage to question its existence. They saw a storm gathering over the country—they heard grievances and afflicting news of the state of the sick and wounded in the East. These things did not move them: but, when the honourable member for Sheffield raised his hand to point the thunderbolt at them, then they were conscience-stricken with a sense of their guilt, and in thinking to escape from punishment they abandoned duty." But when the public believed the statements of that "honourable," and considered his "noble friend" really guilty, he changes tone as follows—"I trust that nothing has fallen from me which makes me a party, by connivance or otherwise, to the charges of treachery or cowardice which have been brought against my noble friend. The man deserves contempt who can make such charges, and from those who have been his colleagues my noble friend knows that they have never received credence."

The *Times* of Feb. 7, makes comments in the following strain upon these circumstances—"The distinction is growing wider and more deeply marked every day between the natural man and the man in office. When one of the ordinary denizens of this earth tricks, overreaches, and betrays another, the injured party does not fail to recriminate and set forth his wrongs before the public eye in the most striking manner which his rhetorical powers will permit. The natural man is, in truth, somewhat susceptible, and, when provoked, plainspoken. He will not call a spade a shovel, or euphemize black into any shade of brown or grey. Such is man as he walks the earth in this our iron age. But not such is man in office, or man officialized—that is, in a transition state between office and office. He can wrangle with decorum, abuse without rancour, despise without contempt, condemn without depreciation, and prove an antagonist guilty of the utmost baseness without in the slightest degree losing any particle of esteem for his character. We have of late seen the official temper sorely tried, and come out triumphant from the trial. A ministry has been destroyed, or, at any rate, has had its fall accelerated and made more certain and disastrous, by the desertion of one of its members at the very moment of attack. Yet the false ally takes his leave of his abandoned colleagues in tones of tender affection, and they, while they deplore his treason, have no words sufficiently strong to express their admiration for its author. Indeed, we must say that the only expression which reminded us that official men are men, after all, of like passions with ourselves, was not one used by either party to the other, but one which was directed with the manifest assent of both against certain persons who, it seems, might possibly presume to form opinions such as the respect due to a man who has held office, and may hold it again, does not allow the official mind to arrive at. * * * * *

"Something 'contemptible' there doubtless is in this business, but it is not the plain instinct of the public, which attaches merited reproach to unworthy actions, but rather that turn of mind which establishes conclusions only to elude and evade them, and, even while appealing to the higher principles of morality and the nobler feelings of human nature, can denounce and betray them, when fairly challenged to stand by the sentiments that reason supports and conscience avows."

The spectacle exhibited in the above ought certainly to be sufficient to sicken any honest man of the ways of the world, and to cause him to earnestly desire the time to be hastened when the refuge of lies will be swept away, and the hypocrisy of "respectable" life be exhibited in its true colours.

It must surely be a source of great

consolation to every true Saint to know that the glorious era is not far distant when truth and righteousness, fair play and straightforward dealing shall take the place of the "respectable duplicity" which is now so prevalent and popular; when the pure in heart shall inherit the earth; and when the Holy Priesthood, the power that governs the innumerable hosts of the heavenly worlds, shall be the sole administrative power on the earth. But deception and corruption will have their perfect work, and the canker that eats at the hearts of the nations and the people will be constantly extending its influence among the wicked, destroying before its triumphant march the last vestiges of vital integrity in the world, until the consumption decreed shall have rid the earth of abomination, and prepared it for the occupation of the honest in heart.

History of Joseph Smith.

(*Continued from page* 127.)

[April, 1839.]

Friday, 12th. This morning brother Markham arose at dawn of day, and rode rapidly towards Far West, where he arrived before 9 a.m. The mobbers pursued to shoot him, but did not overtake him.

This day I received the following communication—

Dear Sir—Enclosed I send you the receipt which I promised; and if you will pay the necessary attention to it, it will be a benefit to the Church and to me; and I think with a little attention on your part, they can be produced; and any person who will deliver them at any point in the State so I can get them, I will compensate them well, as I know you feel deeply interested in the welfare of the Church; and when you consider it will add to their character, and look upon it in a proper light, you will spare no pains in assisting me in the recovery of those books.

Yours, &c., in haste,
JACOB STOLLINGS.

To Joseph Smith, junior, Diahman.

Gallatin, Davis County, Missouri,
April 12, 1839.

Know all men by these presents—That I, Jacob Stollings, have this day agreed with Joseph Smith, junior, to release all members of the Mormon Church, from any and all debts due to me from them for goods sold to them by me at Gallatin during the year 1838, on the following condition, viz., That said Joseph Smith, junior, return or cause to be returned to me the following books—one ledger, three day books, and one day book of groceries, which was taken from my store in Gallatin when said store was burned. And if said books are returned to me within four months, this shall be a receipt in full, to all intents and purposes, against any debt or debts due from said Mormons to me on said books; but if not returned, this is to be null and void.

Given under my hand this day and date before written.

JACOB STOLLINGS.

Attest, J. Lynch.

A curious idea, that I, who had been a prisoner many months, should be called upon to hunt up lost property, or property most likely destroyed by the mob; but it is no more curious than a thousand other things that have happened; and I feel to do all I can to oblige any of my fellow creatures.

Commerce, Illinois, April 12, 1839.

Messrs. Editors—Enclosed I send you a communication from Governor Lucas of Iowa Territory. If you think the publication thereof will in any way promote the cause of justice, by vindicating the slandered reputation of the people called "Mormons" from the ridiculous falsehoods which the malice, cupidity, and envy of their murderers in Missouri have endeavoured to heap upon them, you are respectfully solicited to publish it in the *Argus*. The testimony of Governor Lucas as to the good moral character of these people, I think will have its deserved influence upon the people of Illinois, in encouraging our citizens in their humane and benevolent exertions to relieve this distressed people, who are now wandering in our neighbourhoods without comfortable food, raiment, or a shelter from the pelting storm.

I am, gentlemen, very respectfully,
Your obedient servant,
ISAAC GALLAND.

Executive Office, Iowa, Burlington,
March, 1839.

Dear Sir—On my return to this city, after a few weeks' absence in the interior of the Territory, I received your letter of the 25th ultimo, in which you give a short account of the sufferings of the *people called Mormons*, and ask "whether they could be permitted to purchase lands, and settle upon them, in the Territory of Iowa, and there worship Almighty God according to the dictates of their own consciences, secure from oppression," &c.

In answer to your inquiry, I would say, that I know of no authority that can constitutionally deprive them of this right. They are citizens of the United States, and are entitled to all the rights and privileges of other citizens. The 2nd section of the 4th Article of the Constitution of the United States (which all are solemnly bound to support), declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States." This privilege extends in full force to the Territories of the United States. The first amendment to the Constitution of the United States, declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The ordinance of Congress of the 13th July, 1787, for the government of the Territory north-west of the river Ohio, secures to the citizens of said Territory, and the citizens of the States thereafter to be formed therein, certain privileges which were by the late Act of Congress organizing the Teritory of Iowa, extended to the citizens of this Territory.

The first fundamental Article in that Ordinance, which is declared to be forever unalterable, except by common consent, reads as follows, to wit: "No person demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments in said Territory."

These principles I trust will ever be adhered to in the Territory of Iowa. They make no distinction between religious sects. They extend equal privileges and protection to all: each must rest upon its own merits, and will prosper in proportion to the purity of its principles, and the fruit of holiness and piety produced thereby.

With regard to the peculiar people mentioned in your letter, I know but little. They had a community in the northern part of Ohio for several years; and I have no recollection of ever having heard in that State of any complaints against them from violating the laws of the country. Their religious opinions I consider has nothing to do with our political transactions. They are citizens of the United States, and are entitled to the same political rights and legal protection that other citizens are entitled to.

The foregoing are briefly my views on the subject of your inquiries.

With sincere respect,
I am your obedient servant,
ROBERT LUCAS.

To Isaac Galland, Esq., Commerce, Illinois.

Saturday, 13th. Elder Markham went to Independence to close the business of the Church in that region.

Sunday, 14th. The committee in Council resolved to send sisters Fosdick and Meeks, and brother William Monjar and another family, with brothers Jones', Burton's, and Barlow's teams, which had recently arrived from Quincy.

The committee moved thirty-six families into Tenney's Grove, about twenty-five miles from Far West; and a few men were appointed to chop wood for them, while brother Turley was to furnish them with meal and meat, until they could be removed to Quincy. The corn was ground at the committee's horse mill in Far West. Elder Kimball was obliged to secrete himself in the cornfields, &c., during the day, and was in at night counselling the committee and brethren.

Monday, 15th. Having procured a change of venue, we started for Boone County, and were conducted to that place by a strong guard.

This evening the committee met to make arrangements concerning teams and the moving of the few families who yet remained at Far West.

Tuesday, Quincy, April 16, 1839.

To Joseph Smith, junior, and others, Prisoners in Liberty or elsewhere, Greeting—

Dear Brethren in affliction—Through the mercy and providence of God, I am here alive, and in tolerable health, as also are all of your families, as far as I know, having heard from them lately, and having seen sister Emma yesterday.

Brethren, I have sorrow of heart when I think of your great sufferings by that ungodly mob which has spread such desolation and caused such sufferings among us. I often reflect on the scenes which we passed through together; the course we pursued; the counsellings we had; the results which followed, when harassed, pressed on every side, insulted and abused by that lawless banditti! and am decidedly of opinion that

the hand of the Great God hath controlled the whole business for purposes of His own, which will eventually work out good for the Saints (I mean those who are worthy of that name); knowing that your intentions, and the intentions of all the worthy Saints, have been pure, and tending to do good to all men, and to injure no man in person or property, except we were forced to it in defence of our lives.

Brethren, I am aware that I cannot wholly realize your sufferings; neither can any other person who has not experienced the like afflictions; but I doubt not for a moment, neither have I ever doubted for a moment, but that the same God which delivered me from their ungodly grasp (though narrowly) will deliver you. I staid near Far West for about three weeks, being hunted by them almost every day; and as I learned, they did not intend to give me the chance of a trial, but put an end to me forthwith; I went for my horse and left the wicked clan and came off. Francis is with his uncle in Ohio. I received a letter lately from him; he is strong in the faith. I now live in the Big-Neck-Prairie, on the same farm with President Rigdon, who is here with me and waiting for me with his riding dress on, to go home. So I must necessarily close, praying God to speedily deliver you, and bless you.

From yours in the bonds of the Everlasting Love,

ELIAS HIGBEE.

This evening, our guard got intoxicated. We thought it a favourable opportunity to make our escape; knowing that the only object of our enemies was our destruction; and likewise knowing that a number of our brethren had been massacred by them on Shoal Creek, amongst whom were two children; and that they sought every opportunity to abuse others who were left in that State; and that they were never brought to an account for their barbarous proceedings, but were winked at and encouraged by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation: feeling which the inhabitants of the State of Missouri were strangers to. Accordingly, we took the advantage of the situation of our guard and took our departure; and that night we travelled a considerable distance.

Wednesday, 17th. We prosecuted our journey towards Illinois, keeping off from the main road as much as possible, which impeded our progress.

Thursday, 18th. This morning, Elder Kimball went into the committee room and told the Committee to wind up their affairs and be off, as their lives would be taken. Stephen Markham had gone over the Missouri river on business. Elders Turley and Shearer were at Far West.

Twelve men went to Elder Turley's with loaded rifles to shoot him. They broke seventeen clocks into match wood. They broke tables, smashed in the windows; while Bogart (the County Judge) looked on and laughed. One Whitaker threw iron pots at Turley, one of which hit him on the shoulder, at which Whitaker jumped and laughed like a mad man. The mob shot down cows while the girls were milking them. The mob threatened to send the committee "to hell jumping," and "put day light through them."

The same day, previous to the breaking of the clocks, some of the same company met Elder Kimball on the public square in Far West, and asked him if he was a "damned Mormon;" who replied, "I am a Mormon." "Well, God damn you, we'll blow your brains out, you God damned Mormon," and tried to ride over him with their horses. This was in presence of Elias Smith, Theodore Turley, and others of the committee.

The brethren gathered up what they could and left Far West in one hour; and the mob staid until they left, then plundered thousands of dollars' worth of property which had been left by the brothers and sisters to help the poor to remove.

One mobber rode up, and finding no convenient place to fasten his horse, shot a cow that was standing near, and while the poor animal was yet struggling in death, he cut a strip of her hide from her nose to the tip of the tail, which he tied round a stump, to which he fastened his halter.

During the commotion this day, a great portion of the records of the committee, accounts, history, &c., were destroyed or lost, so that but few definite items can be registered in their place.

When the Saints commenced removing from Far West, they shipped as many fa-

milies and goods as possible at Richmond to go down the Missouri river, &c., to Quincy, Illinois. This mission was in charge of Elder Levi Richards and Reuben Hedlock, who were appointed by the committee.

I continued on my journey with my brethren towards Quincy.

Elder D. W. Rogers appropriated his money to remove the poor from Missouri.

(*To be continued.*)

Incidents in the History of Joseph Smith.

(*From the "Deseret News," Nov. 2 and 9, 1854.*)

G. S. L. City, Utah, Oct. 9, 1854.

Mr. Editor—In reading the History of Joseph Smith as published in the *News* last winter, and especially that part of it which relates to his imprisonment in Liberty Jail, Missouri, I see there are many interesting facts which are omitted; and as I had the honour of being a fellow prisoner with him, I thought I would write some of those incidents for the satisfaction of any of your readers who may feel interested in them.

During our imprisonment, we had many visitors, both friends and enemies. Among the latter, many were angry with brother Joseph, and accused him of killing a son, a brother, or some relative of theirs, at what was called the Crooked River Battle. This looked rather strange to me, that so many should claim a son, or a brother killed there, when they reported only *one* man killed.

Among our friends who visited us, were President Brigham Young, and Heber C. Kimball, of the First Presidency—the latter several times; George A. Smith, of the Quorum of the Twelve; Don C. Smith, brother of Joseph, came several times, and brought some of our families to see us. Benjamin Covey, Bishop of the 12th Ward of this city, brought each of us a new pair of boots, and made us a present of them. James Sloan, his wife and daughter, came several times. Alanson Ripley also visited us, and many others, whom to name would be too tedious. O. P. Rockwell brought us refreshments many times; and Jane Bleven and her daughter brought cakes, pies, &c., and handed them in at the windows. These things helped us much, as our food was very coarse, and so *filthy* that we could not eat it until we were driven to it by hunger.

After we had been there some time, and had tried every means we could to obtain our liberty by the law, without effect (except Sidney Rigdon, who was bailed out,) and also having heard, from a reliable source, that it had been stated in the public street, by the most influential men in that part of the country, that "the Mormon prisoners would have to be condemned, or the character of the State would have to go down," we came to the conclusion that we would try other means to effect it.

Accordingly, on the 7th day of February, 1839, after counseling together on the subject, we concluded to try to go that evening when the jailer came with our supper; but brother Hyrum, before deciding fully, and to make it more sure, asked brother Joseph to inquire of the Lord as to the propriety of the move. He did so, and received answer to this effect—that if we were all agreed, we could go clear that evening; and if we would ask, we should have a testimony for ourselves. I immediately asked, and had not more than asked, until I received as clear a testimony as ever I did of any thing in my life, that it was true. Brother Hyrum Smith, and Caleb Baldwin bore testimony to the same; but Lyman Wight said we might go if we chose, but he would not. After talking with him for some time, he said, "if we would wait until the next day, he would go with us." Without thinking we had no promise of success on any other day than the one above stated, we agreed to wait.

When night came, the jailer came along with our supper, threw the door wide

open, put our supper on the table, and went to the back part of the room, where a pile of books lay, took up a book, and went to reading, leaving us between him and the door, thereby giving us every chance to go if we had been ready. As the next day was agreed upon, we made no attempt to go that evening.

When the next evening came, the case was very different; the jailer brought a double guard with him, and with them six of our brethren, to wit:—Erastus Snow, William D. Huntington, Cyrus Daniels, David Holeman, Alanson Ripley, and Watson Barlow. I was afterwards informed that they were sent by the Church. The jailer seemed to be badly scared; he had the door locked and everything made secure. It looked like a bad chance to get away, but we were determined to try it; so when the jailer started out, we started too. Brother Hyrum took hold of the door, and the rest followed; but before we were able to render him the assistance he needed, the jailer and guard succeeded in closing the door, shutting the brethren in with us, except Cyrus Daniels, who was on the outside.

As soon as the attempt was made inside, he took two of the guards, one under each arm, and ran down the stairs that led to the door, it being in the second story. When he reached the ground they got away from him; and seeing we had failed to get out, he started to run, but put his foot in a hole and fell. Just as he fell, a bullet from one of the guards passed very close to his head, and he thinks the fall saved his life.

The scene that followed this defies description. I should judge, from the number, that all the town, and many from the country, gathered around the jail, and every mode of torture and death that their imagination could fancy, was proposed for us, such as blowing up the jail, taking us out and whipping us to death, shooting us, burning us to death, tearing us to pieces with horses, &c. But they were so divided among themselves that they could not carry out any of their plans, and we escaped unhurt.

During this time, some of the brethren spoke of our being in great danger; and I confess I felt that we were. But brother Joseph told them "not to fear, that not a hair of their heads should be hurt, and that they should not lose any of their things, even to a bridle, saddle, or blanket; that every thing should be restored to them; they had offered their lives for us and the Gospel; that it was necessary the Church should offer a sacrifice, and the Lord accepted the offering."

The brethren had next to undergo a trial, but the excitement was so great they dare not take them out until it abated a little. While they were waiting for their trial, some of the brethren employed lawyers to defend them. Brother Snow asked brother Joseph whether he had better employ a lawyer or not. Brother Joseph told him to plead his own cause. "But," said brother Snow, "I do not understand the law." Brother Joseph asked him if he did not understand justice; he thought he did. "Well," said brother Joseph, "go and plead for justice as hard as you can, and quote Blackstone and other authors now and then, and they will take it all for law."

He did as he was told, and the result was as Joseph had said it would be; for when he got through his plea, the lawyers flocked around him, and asked him where he had studied law, and said they had never heard a better plea. When the trial was over, brother Snow was discharged, and all the rest were held to bail, and were allowed to bail each other, by brother Snow going bail with them; and they said they got every thing that was taken from them, and nothing was lost, although no two articles were in one place. More anon.

Yours respectfully.

ALEXANDER McRAE.

G. S. L. City, U.T., Nov. 1, 1854.

Mr. Editor.

Sir — Sometime during our stay in Liberty Jail, an attempt was made to destroy us by poison. I suppose it was administered in either tea or coffee, but as I did not use either, I escaped unhurt, while all who did were sorely afflicted, some being blind two or three days, and it was by much faith and prayer that the effect was overcome.

We never suffered ourselves to go into any important measure without asking brother Joseph to inquire of the Lord in relation to it. Such was our confidence in him as a Prophet, that when he said "Thus saith the Lord," we were confident it would be as he said; and the more we tried it, the more confidence we had, for

we never found his *word fail* in a *single* instance.

A short time before we were to go to Davis County for trial, word came to us that either General Atchison or Doniphon, would raise a military force, and go with us to protect us from the wrath of that people. The matter was discussed by the brethren (except brother Joseph), and they naturally enough concluded it would be best; and although I had nothing to say, I concurred with them in my feelings. Brother Hyrum asked brother Joseph what he thought of it. Brother Joseph hung his head a few moments, and seemed in a deep study, and then raised up and said, "Brother Hyrum, it will not do: we must trust in the Lord; if we take a guard with us we shall be destroyed."

This was very unexpected to us, but brother Hyrum remarked, "If you say it in the name of the Lord, we will rely on it." Said brother Joseph, "In the name of the Lord, if we take a guard with us, we will be destroyed; but if we put our trust in the Lord, we shall be safe, and no harm shall befall us, and we shall be better treated than we have ever been since we have been prisoners."

This settled the question, and all seemed satisfied, and it was decided that we should have no extra guard, and they had only such a guard as they chose for our safe keeping. When we arrived at the place where the court was held, I began to think he was mistaken for once, for the people rushed upon us *en masse*, crying, "Kill them; G—d d—m them, kill them." I could see no chance for escape, unless we could fight our way through, and we had nothing to do it with. At this, brother Joseph, at whom all seemed to rush, rose up and said, "We are in your hands; if we are guilty, we refuse not to be punished by the law." Hearing these words, two of the most bitter mobocrats in the country—one by the name of William Peniston, and the other Kinney or McKinney, I do not remember which —got up on benches and began to speak to the people, saying, "Yes, gentlemen, these men are in our hands; let us not use violence, but let the law have its course; the law will condemn them, and they will be punished by it. We do not want the disgrace of taking the law into our own hands," &c.

In a very few minutes they were quieted, and they seemed now as friendly as they had a few minutes before been enraged. Liquor was procured, and we all had to drink in token of friendship. This took place in the court room (a small log cabin about twelve feet square), during the adjournment of the court; and from that time until we got away, they could not put a guard over us who would not become so friendly that they dare not trust them, and the guard was very frequently changed. We were seated at the first table with the judge, lawyers, &c., and had the best the country afforded, with feather beds to sleep on—a privilege we had not before enjoyed in all our imprisonment.

On one occasion, while we were there, the above-named Peniston, partly in joke and partly in earnest, threw out a rather hard insinuation against some of the brethren. This touched Joseph's feelings, and he retorted a good deal in the same way, only with such power that the earth seemed to tremble under his feet, and said, "Your heart is as black as your whiskers," which were as black as any crow. He seemed to quake under it and left the room.

The guard, who had become friendly, were alarmed for our safety, and exclaimed, "Oh, Mr. Smith, do not talk so; you will bring trouble upon yourself and companions." Brother Joseph replied, "Do not be alarmed; I know what I am about." He always took up for the brethren, when their characters were assailed, sooner than for himself, no matter how unpopular it was to speak in their favour.

Yours as ever,
ALEXANDER McRAE.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 3, 1855.

DISTRESS AMONGST THE NATIONS.—The present time is one of unparalleled distress

and suffering on the earth. The future forbodes nothing better, and the dark clouds of evil are thickening over the nations of both hemispheres.

Heretofore the United States of America have been considered the refuge of the starving and oppressed millions of Europe—the land of plenty, where honest labour met with a just reward, where man could earn his bread by the sweat of his brow, and where none but the idle need experience the gnawings of hunger. But this appears to be the case no longer. Financial embarrassments, and consequent depreciation of labour, have thrown multitudes out of employment in different cities of the United States during the present winter. New York, New Orleans, and other cities have now their hungry thousands, shivering with cold in garrets and cellars, and begging a pittance of the passing stranger in the streets. For many years past, during the winter season, in New Orleans labour has commanded a very high price; but it appears, from the letter of Elder McGaw, published in this No. of the *Star*, that the general depression of business is as seriously felt there as elsewhere. Brother McGaw has evidently met the emergency with that wisdom and energy which it seemed to demand. We rejoice that his exertions have been blessed, and that the Saints who went out on the *Clara Wheeler* to New Orleans have been delivered from that sickly place, and sent to St. Louis, where there are men of wisdom and experience to counsel them and look after their interests.

It is reported that in the city of New York there are 150,000 people out of employment, 60,000 of whom are females. This city appears to be in a worse condition than any other, but the country generally is suffering from a general depression of business. There will no doubt be a favourable reaction in matters with the return of spring.

While distress and suffering are moving westward to crush the rising fortunes of the new world, they are taking still more rapid strides in the old. With a devastating war already on hand, there is a prospect of its assuming still more gigantic proportions. Its progress must unavoidably stop the avenues of trade, destroy the sources of productive labour, and produce despair and recklessness in the people, which will be a fruitful source of internal revolutions and civil wars, and bring famine, demoralization, and death upon the millions who now occupy the crowded soil of Europe.

Thousands will be driven to the field of slaughter, because as soldiers there will be some hope of their getting bread during the short time they may have to live. Pauperism is increasing on every hand, and in addition to external wars, governments will soon have to devise the ways and means to kill off, or provide for the wants of, the starving thousands at home.

All these things necessarily have their influence on the Saints as individuals and as a people. These events are fulfilling the predictions of ancient and modern Prophets, and they show the Saints the increasing urgency of gathering up to Zion, for the way is becoming daily more beset with trials, and hedged up with difficulties. That time which has been so often predicted when none but the pure in heart can go up to Zion, is evidently close at hand, perhaps nearer than our minds have been led to expect. The devil will oppose in every possible manner the gathering of the Saints, by stirring up their enemies to throw every possible obstacle in their way. The time may not be distant when the emigration of able bodied men will be entirely stopped, that they may be sacrificed to that mad spirit of war which is fast predominating over all others.

The Saints need no longer look forward expecting years to intervene before famine, pestilence, and war will devastate the earth. That time is now. Scenes which make the heart bleed and the soul sicken are already spread out to the view of all. The testimony is abundant that peace is taken from the earth.

Knowing and realizing these things as we do, the Spirit constrains us to speak out on this subject, as connected with the interests of the Saints; that the energies of those who are anxious to gather may be properly directed, the indifferent be stirred up to action, and all be properly informed how the great object of the gathering can be best accomplished.

Great emergencies should be met on the part of the Saints by corresponding faith, energy, and action. Those who once had the means of gathering, and did not, and those who can go now, and neglect to do so, may want to go when they cannot, and have plenty of time to repent of their folly, and pray for that deliverance which they now lightly esteem. It is just as necessary to obey the command to gather, when it can be done, as it is to be baptized for the remission of sins, and those who neglect it will be cut short in their salvation.

Let all the Saints who think of emigrating this season, ask themselves, "Am I doing what I can, not only for myself, but for those who belong to my family and kindred?" If you have the means to spare, and have no relatives who appear to be worthy of assistance, look around you and see if there is not some other faithful Saint that is anxious to go, in whom you have confidence, and who will not only feel grateful but act out their gratitude by paying back, after their arrival in Utah, what you may loan them.

Have those Saints who are blessed with extra means, the fruits of their own industry, or of the generous feelings of their brethren and sisters, asked themselves if they could not do with a little less expensive clothing, a gold watch, or other articles of but little real utility, and take along with them some near relatives instead of expecting them to be taken out by the P. E. Fund sometime in the future, if they go at all?

These and many other similar questions it would be well for those who are about to emigrate to ask themselves, and see if, while they are being blessed, they cannot devise means for blessing others.

It is high time for the Saints to thoroughly study economy, on the principle of doing the greatest amount of good in this kingdom with the means which may happen to be in their possession. Money, fine things, goods and chattels must from this time, more than heretofore, be of altogether secondary importance. Everything else must sink into insignificance when compared with the gathering of Israel, and the building up of the kingdom of God.

The present is a day for practice instead of mere profession, and for works as well as words. It is no time now for persons to pray for deliverance from Babylon, and then wait for the Lord to open the way for them, without they struggle to help themselves. Neither is it the time, with means in hand to emigrate, to wait for some aged relative to die, or some child to become of age, with the hope of obtaining a little more means, and thereby to stake the experience, light, and knowledge that might be obtained in Zion during the time of waiting, against a few paltry pounds of money.

We trust that the Saints will give these things, and all others which pertain to their present and future salvation, that thorough consideration which their importance demands.

Foreign Intelligence—*Black Sea.*—We have received a letter from Elder A. Downes, President of the Floating Branch in the Black Sea, dated H. M. ship *Bellerophon*, Dec. 2, 1854, from which we learn that one of the brethren, named Colins Buchanan, had died of the cholera. The Branch had been much scattered for some time, but so far as brother Downes could learn they were all in good standing except one, and generally enjoying the Spirit of the Lord, and in the midst of privation, suffering, and wickedness, were diligently endeavouring to sow seeds of salvation in the hearts of others. Brother Downes states that several were ready to be baptized as soon as an opportunity occurred. We cannot but deeply sympathize with our brethren in their isolated and lonely condition in the east, and we trust the Saints will remember them before the Lord in this day of adversity and death.

Removal of our Office.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. From and after the first of April next, the address of the *Millennial Star* Office will be 36 ISLINGTON, LIVERPOOL.

Since the opening of emigration by the Saints to the northern parts of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

The office and residence which we expect soon to occupy, are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

Elder McRae's Letters.—The letters of Elder McRae, published in another part of our present number, refer to that part of the History of Joseph Smith which we have been publishing for the past few weeks, and will prove of much interest to our readers.

Foreign Correspondence.

INDIA—CHINA.

Perilous Voyage from Singapore to Hong Kong—Persecution—Departure of Elder W. Willes for Liverpool.

Hong Kong, China,
December 10th, 1854.

Dear President Richards—I arrived in this place on the morning of the first instant, after a long and sickening voyage of 35 days from the Straits of Malacca, or Singapore. We put in here in distress. I was a passenger on board the *Prince Woronzoff* from Edinburgh, Scotland, Captain Harris. This unfortunate brig is three years old, clipper built, and as fine a vessel as sails the ocean.

On the ninth day out, 15 miles to the westward of Paliwon Island, in south latitude 8 deg. 50 min., east longitude 117 deg. 15 min., just before the dawn of day, on Saturday the 4th of November, in a heavy fog and rain, our clipper struck with great violence on a coral reef, or sunken rock. The captain ordered port the helm, and all on board was as silent as the charnel house of death. We struck three or four times on those rough and pointed rocks, and our hopes were almost gone, and death stared us in the face; but thank the Lord, He sent to our relief an unusually large wave, which carried us over the rock into deep water. We manned the pumps, and sounded the water in the hold, and found that the vessel made one inch of water every three minutes, or 20 inches per hour. Our spirits groaned within us. It was a time of the deepest distress. I felt that my mission had been according to the will and counsels of heaven, and I could not but ask, "Father, must I leave my body here?" But I felt, "Thy will, O Lord, be done."

I had a little hope that we might save ourselves in our boats, but to our terror the captain informed us that the inhabitants of Paliwon Island were all cannibals. The island is not far from Borneo, where live probably the most cruel race of beings on the earth, being both land and sea pirates.

Our gallant brig was bound for Shanghai, and the captain was determined to run her into that port, if possible, to save expense, otherwise we might have put into Manilla, which would have been far better.

Here commenced *the epoch*—trouble, sorrow, sickness, pain, vituperation, and abuse. I was sick and had to stand in the water at the brake of the pump morning and night, to keep us afloat, and save our lives, with however but little hopes. We were 15 days in a gale of wind, almost a tiffoon. Our sails were torn into ribands and new ones bent. Our yards were carried away, the rigging was chafed and much injured, and we were in momentary expectation of

seeing the masts go by the board. Ring-bolts were torn from the decks, and spars, boats, and lumber were adrift, being torn from their fastenings. Sometimes we were carried on mountain waves, and then again thrust down into the great abyss of waters, in the troughs of the sea, expecting at times to be buried, as the vessel often shipped seas which swept the decks fore and aft. I was sick, and my body was borne down with pain from costiveness and the general disorganized state of my system.

All this was but trifling. Said the captain, "Ah! you are the Judas, your religion is of the devil, you all ought to be put to death, and if Jesus was now on the earth, you would put him to death."

"No," I replied, "we are his friends, and not his enemies." The persecution came hotter and hotter. After reading Elder Spencer's letters, the captain said he was a liar, for he condemned everybody and everything but his own order. I told the captain that that man, kingdom, or nation that fought against the Saints of Latter-days, should go backward and not forward, should sink and not swim.

We passed Formosa Island two days out in the Pacific Ocean. The leak increased, and caused alarm, and we turned our course and stood for Amoy. The storm came on again, accompanied with thunder and lightning, the clouds gathered blackness, the elements became furious, and the seas again swept our decks; we then put into Hong Kong. After running within three days' sail of Shanghai, we were driven back 700 miles to the very place where I wanted to land 35 days before.

From the time we left Singapore, the captain's spirit strove against me continually. I prayed and gave thanks and prophesied good, while the captain prophesied evil, and said the vessel would never see Shanghai, that we should have head-winds, and that he had been cursed ever since they ran upon the coral reef, and I was the Jonas — I had brought all the evil upon them, and not good. I testified to them of the truth of this work, both day and night, that it was the kingdom of God, and that the Lord was with us. Mr. Harris said it was all of the devil, and we would all go to the devil together. He could not bear the name of a Saint, and said—"I am as much of a Saint as you, and have continual revelations and the gift of prophecy." He was a very pious Baptist, of Edinburgh, Scotland.

I landed in this den of devils, or island of pirates, in spite of all my Indian or European foes. The captain came here because he could not go anywhere else, until he had landed an Elder in Israel, although much against his will. These seas should be avoided if possible in future by the Elders at this season of the year, which is the time of the regular monsoons, which often increase into hurricanes and tornadoes.

I have recovered from my sea sickness and bodily infirmities, and am trying, if possible, to get a free passage to California. I am expecting to leave next week, on board the ship *Lucas*, for San Francisco. The China seas are dreadful. The ship *Gazelle* got in yesterday from San Francisco, with masts and rigging carried away—a perfect wreck. She had 200 passengers and 16 drowned. Four more vessels from the same place put in here for repairs. Several others have been lost.

This is the third time, in the neighbourhood of the continent of Asia, that I have been in perils in sinking vessels on the sea. Have I complained? God forbid, it is all right. I acknowledge the hand of God in all this. Though He slay me, yet will I put my trust in Him. I was stoned, mobbed, and rejected in Bankok, Siam. I fled to Singapore, and there found the same spirits to contend with, and while they were putting their engines in operation against me, I took the first opportunity to leave them.

Where shall we go to find peace on the earth, but in Zion? I have preached, and asked from the citizens the crumbs that fall from the rich man's table? They say—"D—n the Mormon plurality of wives, they ought to be burnt at the stake."

Elder William Willes will give you the details of what I have here stated. He left Singapore for Liverpool on the 14th October, on board the clipper ship *Gazelle*, Captain Leslie. Brother Willes spent four days with me, which was like balm to a wounded spirit, or water to a thirsty man. When I was hungry, he took me to the bazaar, and bought a loaf of bread and a bowl of soup with a few vegetables and China fixings. We ate the same on the strand or beach at the foot of the market, where thousands were

passing by, some of whom stopped to gaze on two "Mormon" Elders, as we sat on the ground, in good native style, to stop the cravings of hunger, for we had not where to lay our heads.

Our parting was like extracting teeth. May the Lord God of Israel bless our worthy brother Willes, and give him a speedy passage to the bosom of his dear family.

It is now almost twenty-six months since I left Deseret. I have visited the capital of India, drunk of the waters of the Irrawaddy, in Burmah, touched at Penang, or Prince of Wales' Island, drunk of the beverage that flows from its mighty summit, spent ten weeks at Singapore, all the time having an eye on India, where I arrived the 6th of last April, and spent 127 days, crying repentance unto the people. I was rejected, and I washed my feet as a testimony against my foes—American missionaries and Europeans. I have now travelled 16,000 miles, preaching as I have come.

Farewell! may we all meet again. God bless you all. Amen.

E. LUDINGTON.

NEW ORLEANS.

The "Clara Wheeler"—Passengers sent up to St. Louis.

New Orleans, Jan. 16, 1855.

Elder F. D. Richards.

Dear Brother—Your letter of the 15th December, came to hand on the 9th inst., and has been complied with by me as far as possible at this time. The ship *Clara Wheeler* arrived in this port on the 11th of January, 1855, making a very quick trip, only being twenty-eight days from Pilot to Pilot. The measles broke out in the company after they were out a few days, and by its ravages they lost twenty children and two grown persons at sea, and one child in this port on the 12th, making twenty-three in all. President Phelps told me he had written the particulars of their voyage, and as I have no report from the company as yet, I cannot give the names of the persons who died, but I have the promise of a report as soon as they can make it out, and then I will send you a list of the deaths, marriages, births, &c.

On the next day after their arrival, being the 12th inst., I contracted with the steam boat *Oceana*, Captain Boyd, to take them to St. Louis, at 3 dols. 50 cents for adults; children from three to twelve years old, half price; and under three years old, free; one hundred pounds baggage to the passenger free; and over that 40 cents per hundred. Though nearly one half of the company had not means to pay their passage any further, I have sent all to St. Louis who would go, by getting those that had money to loan to those that had not, until they were able to repay, and not leave their poor brethren behind, to suffer on the cold charity of a wicked Gentile city; for the times are very hard here, and a great many people out of employment. I have seen stout, hearty, young American men begging for bread here this winter. So you may know it would be hard for the Saints that were destitute of means, to stop here; by the time they could have employment, if they could survive until then, the warm weather would commence, and the sickness and diseases of this climate would destroy them. I laid all these things before them, and by a mighty effort succeeded in getting all off, but sister Steel, from Jersey, whose husband was here, and in employ, and a young woman who had been influenced by the captain of the ship to stay slyly. With these exceptions, I don't know of any that remained behind. They appeared like good Saints, and willing to help to the utmost to assist all along. They only remained here twenty-four hours before they were on their way to St. Louis.

All things are going on well in St. Louis, and when I receive news that the emigration is over this route, I will leave here, if I should be successful in getting all away from here that come.

I remain your brother in the Gospel of Christ, and your fellow-labourer in patience,

JAMES MCGAW.

Varieties.

THE dean and chapter of Windsor are to be called to account in a court of law for appropriating the funds of the royal charity left for the use of the military knights of Wind-

sor, to whom the clerics doled out 1s. a day, and kept about £1500 a year to each of their own body.

THE Registrar-General of Deaths reports that during 1854, 73,697 persons died in London, out of a population of two millions and a half; 4,765 more than during the cholera year, 1849.

A PATENT for a new method of propelling steamvessels has been taken out by Mr. Davis, watchmaker, of Bristol. "Floatboards" act vertically and horizontally in a chamber or recess one third the length of the keel, at the stern of the vessel. No power is wasted as by paddlewheels in raising the water.

NAVAL RECEIPT AND EXPENDITURE.—A copy of an account of the naval receipt and expenditure for the year ended the 31st of March, 1854, has been published. It shows that the gross total expenditure amounted to £7,197,804, being an excess of £77,099 over the grants for the year 1853-54. The items include £1,655,049 for wages to seamen and marines, £858,978 for victuals for the same, £141,018 for the Admiralty-office, £3,590 for the Royal Naval Coast Volunteers, £42,646 for the scientific branch, £708,402 for wages to artificers employed in Her Majesty's establishments at home, and £35,154 for wages to those employed abroad; £910,053 for naval stores for the building and repair of ships; £243,126 for new works, &c., in the yards; and £33,661 for medicines, &c. The items of the non-effective services include £696,331 for half-pay, £465,572 for military pensions and allowances, and £140,978 for civil pensions and allowances. The sum charged for the conveyance of troops amounts to £203,665, and that for the Post-office department (Packet service) to £831,385. The excess of £77,099 having been temporarily disbursed out of the supplies for 1854-55 remains to be made good by an additional grant.—*The Times*, Jan. 29.

THE GERMAN FEDERAL ARMY.—Now that so much is talked of the Federal contingents being mobilised, it may be interesting to know of what they consist. The tables published by the Military Commission at Frankfort show the total strength of the Federal Army (being the sum of the Federal Contingents) to be 525,037 men, constituted as follows:—

Corps d' Armée.	Men.
I., II., III., Austria	153,295
IV., V., VI., Prussia	170,509
VII., Bavaria	50,236
VIII., Wurtemburg, Baden, Hesse Darmstadt	47,557
IX., Saxony, Electoral Hesse, Nassau, Luxemburg, Limburg	35,336
X., Hanover, Brunswick, Oldenburg, the Hanseatic Towns, Mecklenburg	49,918
Reserve Division of Infantry	18,186
Total	525,037

There are distributed among the different arms as follows:—

Infantry, (of whom 28,621 are sharp shooters)	404,502
Cavalry, (with 72,032 horses)	71,149
Artillery, (with 7,424 horses)	40,270
Engineers	5,745
On the different staffs	3,371
Total	525,037

In addition to the above are

Surgeons	1,470
Transport Department	16,838

The Siege Artillery consists of 250 guns, viz., 122 cannon, 31 howitzers, and 97 mortars. The whole is tactically subdivided into 387 battalions, 409 squadrons, and 147 batteries, consisting of 1122 guns.—*Illustrated London News.*

PUBLIC INCOME AND EXPENDITURE IN 1854.—An account of the net income and expenditure of the country, for the year ended the 5th of January, 1855, &c., was issued on Saturday. It hence appears that the gross total income amounted to £56,737,132, and the expenditure to £59,946,192, thus exhibiting an excess of expenditure over income amounting to £3,209,059. Of the income the following are the principal items, viz.—Customs, £20,777,714; Excise, £16,120,843; Stamps, £7,078,004; taxes (land and assessed), £3,040,548; Property-tax, £7,456,025; Post-office, 1,288,283; and Crown lands, £271,571. The principal items of the expenditure include £27,726,960 for the interest and management of the funded and unfunded debt; £2,014,543 for the Civil List, salaries, allowances, pensions, and diplomatic and judicial establishments (the "Civil List" proper figuring for £400,382); and £30,204,148 for the army, navy, Ordnance, Caffre war, and

civil services, including a vote of credit for the Russian war of £500,000. The army figured for £7,480,882, the navy for £12,182,769, and the Ordnance for £4,386,390. Another account shows that the balances in the Exchequer on the 5th of January instant, amounted to £6,015,612, against £4,485,229 on the 5th of January, 1854.—*The Times*, Jan. 29.

Important Facts in Human Life.—The number of languages spoken in the world amounts to 3,064. The inhabitants of the globe profess more than 1,000 different religions. The average of human life is about 33 years. One quarter die previous to the age of 7 years; one half before reaching 17; and those who pass that, enjoy a felicity refused to one half the human species. To every 1,000 persons, only one reaches 100 years of life; to every 100, only six reach the age of 65; and not more than one in 500 lives to see 70 years. There are on the earth 1,000,000,000 inhabitants, and of these 33,333,333 die every year; 91,324 every day; 3,730 every hour; and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour, previous to being 50 years of age, than men, but fewer afterwards. The number of marriages is in proportion of 75 to every 100 individuals. Marriages are most frequent after the equinoxes—that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.

The Saint's Soliloquy.

Come, O my soul, and let us hold communion,
Ere thou departest to thy mountain home;
If any hatred, malice, or disunion
Has in thy breast a secret covert found.

Knowest thou not that there the Saints are peaceful,
And happy too? 'Tis love has made them so.
Would'st thou be happy? To thy God be faithful,
And let not discord in thy bosom grow.

The wish to go to Zion has long possess'd thee,
But is that wish the offspring of pure love
To God the Father? If so, He will bless thee,
And from thy path all dangers will remove.

The Prophet Joseph's curse is on the waters,
Fell curse indeed to all who heed it not!
For by the Spirit of our God 'twas utter'd,
That His work in righteousness might be cut short.

The Prophet Brigham's voice is loudly sounding
To all the Saints who wish to gather home,
That only those that are in faith abounding,
Shall stand the test, all trials overcome.

'Tis said the hypocrite shall fear and tremble
In Zion, where the Priesthood bear the sway.
Answer this question, then, nor dare dissemble—
Why dost thou so desire to go away?

"'Tis not for this world's fading joy or treasure,"
The still small voice within me quick replies;
"I go to do my Father's will and pleasure,
"That I in Zion may to glory rise."

Hester Birch.

Addresses.—T. H. Latey, Mrs. Burnett's, Castleton, Sherborne, Dorset.
James P. Park, Albert P. Tyler, } 15 York Place, Castle Fields, Shrewsbury.

Money List, February 9—16, 1855.

Griffith Roberts, (per J. Parry)	£1	0	0
John Mellor, (per Thomas Ord)	2	0	0
James Walker	15	0	0
John A. Jost, (Halifax, N.S.)	3	12	6
Carried forward	£21	12	6
Brought forward	£21	12	6
Thomas D. Evans	0	15	2
James Linforth	6	0	0
John B. Pears	4	0	0
	£32	7	8

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XVII. Saturday, March 10, 1855. Price One Penny.

Awake! O Israel.

It must have been with peculiar feelings that the ancient Prophets and Apostles, when enwrapped in the visions of heaven, saw that their own labours would be frustrated for a time, the Holy Priesthood taken from the earth, and the whole world given up to the imagination of their own hearts, and the dominion of Satan, and consequently that a long black night, a veritable "dark age," would envelop the generations of mankind—a gloomy period illuminated by not a single ray of heavenly light, unrelieved by one solitary word or visitor from a brighter sphere. Those worthies must have mourned over the "falling away" that should come before the revelation of Jesus Christ to reign in power upon the earth as King of kings and Lord of lords. Peculiarly grateful to those valiant soldiers of Jesus Christ must have been the comforting assurances conveyed in visions of the night, or in gentle whisperings of the Holy Spirit, that truth and righteousness and life and joy should eventually triumph on the earth, and that the kingdom, and the greatness thereof, and the judgment or administration, should be given to the Holy Priesthood, and the pure in heart and the meek should inherit the earth, and delight themselves in the abundance of its productions and the extent of its capabilities.

The contemplation of events pertaining to the immediate future must have had a tendency to try the faith and depress the feelings of the weaker or less diligent members of the primitive Church, and in consideration of this the many warnings and exhortations of those who held authority in the Church to the members generally, to be faithful and diligent, to work while it was called day, because the night was coming when no man could work, seem peculiarly necessary and appropriate.

The prospects of the Saints in the present day offer a cheering contrast to those of the Saints of old. Instead of the promise of a "falling away," the Saints now have the promise that the little stone shall increase until it becomes a great mountain, breaks in pieces the kingdoms of the wicked, and fills the whole earth. Instead of the keys of the Priesthood being withdrawn from the earth, the assurance is given that they shall not be taken away until the sons of Levi present again an offering in righteousness before the Lord. Instead of the heavens being as brass over the heads of the Saints, and the earth as iron under their feet, the heavens are opened before them, the visions of eternity are unfolded to their view, and the glories of celestial worlds are presented to their enraptured gaze, while the wilderness and the solitary place

are glad for them, and the desert rejoices and blossoms as the rose.

But notwithstanding the fact that circumstances and prospects are so much more favourable and inspiriting for the Saints of Latter-days than they were for the Saints of former days, we conjecture that no one will suppose a word of exhortation superfluous now. On the contrary, our experience, and the experience of every living Saint, tells too truly of the weakness of the human mind, and its continual proneness to procrastination and shortcoming in the path of duty, and consequently that the Saints need occasionally to be reminded of their duties and responsibilities. And surely, if there ever was, or is, or is to be a time for all Israel to awake and arouse themselves to a proper sense of their position, and to a faithful discharge of their duties, that time is now. The whole world lies in a most deplorable state of ignorance and wretchedness. Wickedness and corruption reign and revel in the palace and the cottage, and the various nations of the earth, civilized or barbarous, are equally deep in the mire, and equally incompetent to extricate themselves or their neighbours. Under liberal governments the people, not knowing the true principles of life, and in too many instances not desirous of abiding by them if known, live in constant violation of them, and often times, in the unrestrained exercise of their "liberty," abuse everybody and thing within reach, and dash on in reckless destruction of treasure, life, and happiness. Under despotic governments the people are ground down by the iron will of those in office. The tears and supplications of the oppressed bring no deliverance from their sufferings but in exceptional instances. If these poor wretches cannot say "Death is the gate of endless joy" to them, they can say it is the porch where they can rest their wearied, worn out bodies till the resurrection trumpet summons them to re-unite with their spirits.

The grim demon of war seems to be gaining rapid possession of the people throughout the earth. Scarcely a nation is completely at peace. The principal nations of Europe and Asia are either at war or are wavering on its very verge, whilst many of the lesser nations have taken, or are preparing to take, sides with one or the other of the greater contending parties. The Elders of Israel have often said that in the fearful struggles to come on the earth no nation can remain passive spectators, none can maintain a neutral position—all must choose sides, or be drawn unwillingly into the vortex of destruction; in short, that the people of Zion will be the only people at peace, and it may be reasonably expected that no opportunity will be neglected to draw even them into the general maelstrom, but the wisdom of God is greater than that of man, and if the Saints are faithful, there will always be a break in the storm and a bow in the cloud, for the God of battles will fight for them.

Some small nations appear to try their utmost to maintain their equilibrium, and avoid being mixed up in the strife going on, but their efforts, though successful for a time, will eventually prove futile. If such nations have no ambition to trespass on their neighbours' rights and possessions, they have a regard for their own safety, and, though they may exhibit no desire to vote on, and aid in, the decision of the momentous questions which will rack the world, yet they will be compelled to take up arms in sheer self defence. Even at this very moment we can see how the great organs of public opinion—the newspapers, browbeat those nations which endeavour to hold themselves aloof from others now engaged in fierce hostilities.

While the nations are so busily engaged in destroying, and preparing to destroy, each other, the elements and the pestilence are not slack, neither are famine and commercial distress slow, in aiding the great consumption decreed, for thousands are daily laid low, or are suffering untold privations.

The more we contemplate the condition of the world, the more do we feel impressed with the necessity of the Saints realizing their true position before the Lord, and before the world, that while the nations are daily sinking deeper and deeper in the pit of their own corruption and wretchedness, the Saints may be growing in every grace and excellence of character, and in the power of the Holy Spirit of truth. In fact, the time is coming, and indeed now is, that the Saints, and especially the Priesthood, must be clothed with *salvation*, and their names must be synonymous with salvation wherever they go—their influence must savour unmistakeably of *life*, resuscitating, invigorating LIFE. Whilst the nations are drifting to

destruction as fast as the stream of time can carry them, the Saints should be filled with the spirit of their calling, should be sober and thoughtful in all their deportment, and girt about with righteousness, for the times are of too eventful and momentous a character for levity or trifling. Let all foolish and light speeches be strangers to the lips of the Saints, let their conduct be such as becomes children of the light, that they may have power to overcome, and stand as deliverers before a degenerate world, and as saviours upon Mount Zion. The religion of the Saints is no stiff, formal, mystical, spiritual thing, to be preached and disputed about merely, or to be put on, like Sunday clothes, once a-week, when all the ordinary business of life is put aside, as though religion and the common transactions of life were utterly uncongenial to each other—no, the religion of the Saints is correct principle, whether in relation to things temporal or spiritual, and it must be brought to bear in the every-day avocations of life, to save, purify, and ennoble, or it becomes at once a dead letter. True religion is as necessary and as efficacious in saving people from this untoward generation and all the corruption in it, as in providing for a future life, and it should be the constant study of the Saints so to live as to show how their religion surpasses all others in this peculiar excellency.

Let the Saints then awake, and arise in the dignity and power of their holy calling, throwing aside every weight and the sins which easily beset them, that they may be prepared to take an honourable share in the salvation of the world, for they may depend upon it, that greater and greater responsibility will be laid upon them as fast as they can possibly prepare themselves to discharge it. The whole question of time, in regard to the salvation of the honest, the destruction of the wicked, and the reign of peace, rests upon the faithfulness and diligence of the Saints. They have more to do with these things than they are apt to imagine.

History of Joseph Smith.

(*Continued from page* 135.)

[April, 1839.]

The brethren and sisters who had arrived in Illinois were beginning to pen their sufferings and losses in Missouri. The statement of sister Smith, written by her own hand, I will here insert—

To whom this may come: I do hereby certify, that my husband, Warren Smith, in company with several other families, were moving from Ohio to Missouri. We came to Caldwell County. Whilst we were travelling, minding our own business, we were stopped by a mob; they told us that if we went another step, they would kill us all. They took our guns from us (as we were going into a new country, we took guns along with us); they took us back five miles, placed a guard around us, there kept us three days, and let us go.

I thought—Is this our boasted land of liberty? for some said we must deny our faith, or they would kill us; others said, we should die at any rate.

The names of this mob, or the heads, were Thomas O'Brien, County Clerk; Jefferson Brien, William Ewell, Esq., and James Austin, all of Livingston County. After they let us go, we travelled ten miles, came to a small town composed of one grist mill, one saw mill, and eight or ten houses belonging to our brethren; there we stopped for the night.

A little before sunset, a mob of three hundred came upon us. The men hallooed for the women and children to run for the woods; and they ran into an old blacksmith's shop, for they feared, if we all ran together, they would rush upon us and kill the women and children. The mob fired before we had time to start from our camp. Our men took off their hats and swung them, and cried "quarter" until they were shot. The mob paid no attention to their cries nor entreaties, but fired alternately.

I took my little girls, my boy I could not find, and started for the woods. The mob encircled us on all sides, but the brook. I ran down the bank, across the mill-pond on a plank, up the hill into the bushes. The bullets whistled all the way like hail, and

cut down the bushes on all sides of us. One girl was wounded by my side, and fell over a log, and her clothes hung across the log; and they shot at them, expecting they were hitting her; and our people afterwards cut out of that log twenty bullets.

I sat down to witness the dreadful scene. When they had done firing, they began to howl, and one would have thought that all the infernals had come from the lower regions. They plundered the principal part of our goods, took our horses and wagons, and ran off howling like demons.

I came down to witness the awful scene. Oh horrible! what a sight!! My husband, and one son ten years old, lifeless upon the ground, and one son seven years old, wounded very bad; the ground covered with the dead. These little boys crept under the bellows in the shop; one little boy ten years old had three wounds in him; he lived five weeks and died, he was not mine.

Realize for a moment the scene. It was sunset; nothing but horror and distress; the dogs filled with rage, howling over their dead masters; the cattle caught the scent of innocent blood, and bellowed; a dozen helpless widows, thirty or forty fatherless children, screaming and groaning for the loss of their fathers and husbands; the groans of the wounded and dying—were enough to have melted the heart of anything but a Missouri mob.

There were fifteen dead, and ten wounded; two died the next day. There were no men, or not enough to bury the dead; so they were thrown into a dry well and covered with dirt. The next day the mob came back. They told us we must leave the State forthwith, or be killed. It was cold weather, and they had our teams and clothes, our men all dead or wounded. I told them they might kill me and my children and welcome. They sent to us from time to time, if we did not leave the State, they would come and kill us. We had little prayer meetings. They said, if we did not stop them, they would kill every man, woman, and child. We had spelling schools for our little children; they said, if we did not stop them, they would kill every man, woman, and child. We did our own milking, got our own wood; no man to help us.

I started the first of February for Illinois, without money, (mob all the way,) drove our own team, slept out of doors. I had five small children; we suffered hunger, fatigue, and cold; for what? For our religion, where, in a boasted land of liberty, "Deny your faith or die," was the cry.

I will mention some of the names of the heads of the mob: two brothers by the name of Comstock, William Man, Benjamin Ashley, Robert White, one by the name of Rogers, who took an old scythe and cut an old white-headed man all to pieces.

I wish further also to state, that when the mob came there (as I was told by one of them afterwards), their intention was to kill everything belonging to us, that had life; and that after our men were shot down by them, they went around and shot all the dead men over again, to make sure of their lives.

I now leave it with this Honourable Government to say what my damages may be, or what they would be willing to see their wives and children slaughtered for, as I have seen my husband, son, and others.

I lost in property by the mob—to goods stolen, fifty dollars; one pocket-book, and fifty dollars cash notes; damage of horses and time, one hundred dollars; one gun, ten dollars; in short, my all. Whole damages are more than the State of Missouri is worth.

Written by my own hand, this 18th day of April, 1839.

AMANDA SMITH.

Quincy, Adams County, Illinois.

Thus are the cries of the widows and the fatherless ascending to heaven. How long, O Lord, wilt thou not avenge the blood of the Saints?

Friday, 19th. Elders Turley and Clark had travelled out a few miles, when an axle-tree broke, and brother Clark had to go to Richmond after some boxes, which hindered them some days.

Saturday, 20th. The last of the Saints left Far West.

Sunday, 21st. I had still continued my journey.

Monday, 22nd. We continued on our journey, both by night and by day; and after suffering much fatigue and hunger, I arrived in Quincy, Illinois, amidst the congratulations of my friends, and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure. Before leaving Missouri I had paid the lawyers at Richmond thirty-four thousand dollars in cash, lands, &c.; one lot which I let them have, in Jackson County, for seven thousand dollars, they were soon offered 10,000 dollars for it, but would not accept it. For other vexatious suits which I had to contend against, the few months I was in this State, I paid lawyer's fees to the amount of about sixteen thousand dollars, making in all about fifty thousand dollars, for which I received very little in return; for sometimes they

were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honourable exceptions.

Among those who have been the chief instruments and leading characters in the unparalleled persecutions against the Church of Latter-day Saints, the following stand conspicuous, viz.: Generals Clark, Wilson, and Lucas, Colonel Price, and Cornelius Gilliam; Captain Bogart also, whose zeal in the cause of oppression and injustice was unequalled, and whose delight has been to rob, murder, and spread devastation among the Saints. He stole a valuable horse, saddle, and bridle from me, which cost two hundred dollars, and then sold the same to General Wilson. On understanding this, I applied to General Wilson for the horse, who assured me, upon the honour of a gentleman and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies, which these officers have been guilty of, are entirely looked over by the Executive of the State; who, to hide his own iniquity, must of course shield and protect those whom he employed to carry into effect his murderous purposes.

I was in their hands, as a prisoner, about six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law (as we were not military men), and had the time and place appointed for that purpose, yet through the mercy of God, in answer to the prayers of the Saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love, and to whom I feel united in bonds that are stronger than death; and in a State where I believe the laws are respected, and whose citizens are humane and charitable.

During the time I was in the hands of my enemies, I must say, that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused, and who had to mourn the loss of their husbands and children who had been slain, and, after having been robbed of nearly all that they possessed, be driven from their homes, and forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri, yet as far as I was concerned, I felt perfectly calm, and resigned to the will of my Heavenly Father. I knew my innocency, as well as that of the Saints, and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently, I could look to that God who has the hearts of all men in His hands, and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned, yet, from my first entrance into the camp, I felt an assurance that I, with my brethren and our families, should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort. And although the heathen raged, and the people imagined vain things, yet the Lord of Hosts, the God of Jacob was my refuge; and when I cried unto Him in the day of trouble, He delivered me; for which I call upon my soul, and all that is within me, to bless and praise His holy name. For although I was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the Saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men, and has secured them the favour and approbation of Jehovah, and a name as imperishable as eternity. And their virtuous deeds and heroic actions, while in defence of truth and their brethren, will be fresh

and blooming when the names of their oppressors shall be either entirely forgotten, or only remembered for their barbarity and cruelty.

Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away and abused by the jailer and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison-house, gave me feelings which I cannot describe; while those who wished to insult and abuse us by their threats and blasphemous language, were applauded, and had every encouragement given them.

However, thank God, we have been delivered. And although some of our beloved brethren, have had to seal their testimony with their blood, and have died martyrs to the cause of truth; yet

> Short though bitter was their pain,
> Everlasting is their joy.

Let us not sorrow as "those without hope;" the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in Him, and admired by all those who believe, but to take vengeance upon his enemies and all those who obey not the Gospel.

At that time, the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from off their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Marvel not, then, if you are persecuted; but remember the words of the Saviour: "The servant is not above his Lord; if they have persecuted me, they will persecute you also;" and that all the afflictions through which the Saints have to pass, are in fulfilment of the words of the Prophets which have spoken since the world began.

We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments, and deaths, we must expect, according to the Scriptures, which tell us, that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.

If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst "the battle and the breeze," and whose arms have been nerved in the defence of their country and liberty, whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world—in the midst of all these scenes, with which we were surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and independent States which comprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood; and suddenly was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation, and woe. Yes! in this land, a mob, regardless of those laws for which so much blood had been spilled, dead to every feeling of virtue and patriotism which animated the bosom of freemen, fell upon a people whose religious faith was different from their own, and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free-born son of America—a tragedy which has no parallel in modern, and hardly in ancient, times; even the face of the Red Man would be ready to turn pale at the recital of it. It would have been some consolation, if the authorities of the State had been innocent in this affair; but they are involved in the guilt thereof, and the blood of innocence, even of *children*, cry for vengeance upon them.

I ask the citizens of this vast Republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without re-

dress? No! I invoke the genius of our Constitution. I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

Is there not virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve, and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?

JOSEPH SMITH, junior.

Elder Markham had closed his business in Jackson and returned to Far West, having been chased by the mob on horses at full speed, as far as the river, for the purpose of shooting him. Brother Markham tarried in and near Far West until the 24th.

On my arrival at Quincy, I found the brethren had been diligent in preparing for an investigation of their wrongs in Missouri, as the following letters will show—

Burlington, Iowa Territory,
April 22, 1839.

Dear Sir—I herewith enclose two letters, one addressed to the President of the United States, and one to Governor Shannon, of Ohio. As the object sought by you is an investigation into the facts connected with your misfortunes, I have thought it the most prudent course to refrain from an expression of an individual opinion in the matter, relative to the merits or demerits of the controversy. I sincerely hope that you may succeed in obtaining a general investigation into the cause and extent of your sufferings, and that you may obtain from the Government that attention which is your due as citizens of the United States.

Very respectfully your
Obedient servant
ROBERT LUCAS.

Doctor Sidney Rigdon.

Burlington, Iowa Territory,
April 22, 1839.

To His Excellency Martin Van Buren, President of the United States.

Sir—I have the honour to introduce to your acquaintance, the Bearer, Doctor Sidney Rigdon, who was for many years a citizen of the State of Ohio, and a firm supporter of the administration of the General Government.

Doctor Rigdon visits Washington (as I am informed) as the representative of a community of people called Mormons, to solicit from the Government of the United States, an investigation into the causes that led to their expulsion from the State of Missouri: together with the various circumstances connected with that extraordinary affair.

I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws.

With sincere respect,
I am your obedient servant,
ROBERT LUCAS.

Burlington, Iowa Territory,
April 22, 1839.

To His Excellency Wilson Shannon, Governor of the State of Ohio.

Sir—I have the honour to introduce to your acquaintance, Doctor Sidney Rigdon, who was for many years a citizen of Ohio. Doctor Rigdon wishes to obtain, from the General Government of the United States, an investigation into the causes that led to the expulsion of the people called Mormons from the State of Missouri, together with all the facts connected with that extraordinary affair. This investigation, it appears to me, is due them as citizens of the United States, as well as to the nation at large.

Any assistance that you can render the Doctor, towards accomplishing that desirable object, will be gratefully received and duly appreciated by your sincere friend and humble servant,

ROBERT LUCAS.

Far West, Missouri, April 23, 1839.

Sir—The summit end of Mr. Benson's mill-dam was carried away by the late freshet, and, unless repaired, it will all go the next.

The committee have gone, and if father Smith would send me a power of attorney, in connexion with Mr. Benson's and Corrill's, I have a chance to sell it before it is all lost. May be I might save the old gentleman something, which I promised Hyrum I would do if possible, because they have now need. Will you have them do so?

W. W. PHELPS.

To John P. Green, Quincy, Illinois.

All this day, I spent in greeting, and re-

ceiving visits from, my brethren and friends, and truly it was a joyful time.

Wednesday, 24th. Elder Parley P. Pratt and his fellow prisoners were brought before the Grand Jury of Ray County at Richmond, and Darwin Chase and Norman Shearer were dismissed, after being imprisoned about six months. Mrs. Phelps, who had been with her husband in prison some days, hoping he would be released, now parted with him, and, with her little infant, started for Illinois. The number of prisoners at Richmond was now reduced to four. King Follet having been added about the middle of April; he was dragged from his distressed family, just as they were leaving the State. Thus of all the prisoners, which were taken at an expense of two hundred thousand dollars, only two of the original ones, who belonged to the Church, now remained (Mr. Gibbs having denied the faith to try to save his life); these were Morris Phelps and Parley P. Pratt. All who were let to bail, were banished from the State, together with those who bailed them.

Thus none are like to have a trial by law but Pratt and Phelps, and they are without friends or witnesses in the State.

Elders Clark and Turley met Alpheus Cutler, Brigham Young, Orson Pratt, George A. Smith, John Taylor, Wilford Woodruff, John E. Page, Daniel Shearer, and others, going up from Quincy to Far West, to fulfil the Revelation on the 26th, and Clark and Turley turned and went back with them.

Elder Markham visited at Tenney's Grove.

This evening I met the Church in Council.

Minutes of a Council held in Quincy, on the 24th day of April, A.D. 1839, when President Joseph Smith, junior, was called to the chair, and brother A. Ripley chosen Clerk.

After prayer by the chairman, Elder John P. Green arose and explained the object of the meeting. A document intended for publication was handed in, touching certain things relative to disorderly persons, who have or may represent themselves as belonging to our Church; which document was approved by the Council. After which it was

Resolved firstly: That President Joseph Smith, junior, Bishop Knights, and brother A. Ripley, visit the Iowa Territory immediately, for the purpose of making a location for the Church.

Resolved second: That the advice of the Conference to the brethren in general is, that as many of them as are able, move north to Commerce, as soon as they possibly can.

Resolved third: That all the prisoners be received into fellowship.

Resolved fourth: That brother Mulholland be appointed Clerk pro tem.

Resolved fifth: That father Smith's case relative to his circumstances, be referred to the Bishops.

Resolved sixth: That brother Rogers receive some money to remunerate him for his services in transacting business for the Church in Missouri.

A. Ripley, Clerk.

Thursday, 25th. I accompanied the committee to Iowa to select a location for the Saints. Elder Markham returned from Tenney's Grove to Far West, waiting the arrival of the brethren from Quincy.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 10, 1855.

"Odds and Ends."—Great enterprises often prove disastrous failures, and objects of the deepest solicitude fail of being attained, on account of some slight oversight, or the neglect of matters apparently of the most trivial importance. The British army has melted away before Sebastopol from hunger, nakedness, and sufferings realized only by those who endure them, but which they cannot describe, because an odd six miles was not taken into consideration in the transport of supplies.

It took eight days to form a ministry when the preponderance of England was wavering in the balance, because the "odds and ends" of party feelings and individual interests could not sooner be consolidated for the general good. The most trifling incidents often reverse the wheel of fortune, and make the rich poor and the beggar a millionaire. Cities are devastated, battles and empires lost or won, from some accident important only from connecting circumstances.

If trifles often determine the most important earthly matters, they are of still greater moment when connected with the great work of salvation. The wise man said that it was the little foxes that spoiled the vines.

The world of mankind have so long been breaking into fragments, and diverging from that great centralizing power—the Priesthood, and have practised the arts of disunion and subdivision to such an extent, that many of them are past recovery, and will be left to gain what they are so diligently seeking—the reward of evil doers, and the emptiness of fools. It is only those who are willing to learn the principles of concentration and union, gather up the fragments of truth which are revealed to them from time to time, thoroughly digest them by practice, and finally embody them into one great whole which shall completely circumscribe and govern their every act and desire, that can expect to be gathered up in the great bundle of salvation, and have the privilege of enjoying the presence of their Father in heaven.

The devil has now been at work a long time disorganizing and scattering abroad. The various religious sects of the day have such a diversity of fine-spun theories, and the "odds and ends" of their belief are so scattered, not only in, but according to their own assertion, beyond the bounds of time and space, that it is almost impossible to get enough together for the most lively imagination to form even the shadow of a reality. But the Lord has now commenced the great work of gathering all the good into one, by consolidating in one place the honest in heart that are scattered in the midst of the nations, that they may be placed in circumstances where they can learn practically how to lop off all the "odds and ends" of their own evil passions, prejudices, and pre-conceived notions, and grow and increase in that which is good and worth saving.

Many have gone into darkness and denied the truth, through neglecting some apparently small matters, without attending to which a link is broken in the chain of their salvation, which must needs be repaired before they can progress farther. There are some who are considered pretty good Saints, but who stay here and will not go to Zion because they have suffered the trifling things of the world to blind their minds to what is necessary for their salvation.

There are others perhaps spending the little means that would emigrate them if properly used, in mere speculation to obtain some fortune now locked up in a suit in Chancery. Such may find that instead of obtaining the supposed fortune, they have only been feeding the harpies of the law. Many of these persons who have allowed the mere hope of worldly gain, to deter them from keeping the command to gather, and neglecting reasonable opportunities of doing so, pray to be delivered from the wickedness and plagues of Babylon, and send up the most urgent appeals to us to be taken out by the P. E. Fund. Such persons may attain to a salvation in part, but never a complete one, unless they learn to appreciate it more highly. What is thus lost through indifference can never be regained.

There is a subject pertaining to money matters, to which we wish to call the attention of the Saints, and in which we wish the Pastors and Presidents of Conferences to interest themselves particularly. There are many hundreds of pounds in money in the possession of the Saints in the British Isles, either locked up in

chests or in Savings Banks, lying idle, or nearly so, until sufficient to emigrate with is realized. It is quite right and laudable for the Saints to lay up means for their emigration, but inasmuch as the Lord requires His people to do the most possible good with what He puts into their hands, we will suggest a way in which this money can be used to accomplish much good, without any loss to the owner. It is expected that £15 will emigrate a person to Utah this season. Now if there are three hundred Saints in Britain who can on an average deposit £5 a-piece in this Office, one hundred persons can go to the Valleys this season, that otherwise will have to remain. In this way the many little "odds and ends" now lying idle among the Saints might be made to accomplish an incalculable amount of good, and would be at any time subject to the order of the persons depositing them.

Will the Pastors, Presidents, and all the Saints, whose chief desire is to build up the kingdom of God, take hold of this matter, and see what can be done now, when such great efforts are being made to gather the faithful?

There are many Saints who profess to wish to do right, but who habitually give way to anger and are dishonest to the world and their brethren, and who, instead of ruling their families in affection and righteousness, are petulant and quarrelsome, and thereby drive the spirit of peace from their habitations, and engender a spirit of rebellion in the wife and children, by whom they often suffer themselves to be controlled in matters of duty. There are a legion of evils which of themselves appear small because no serious results are apparent at once, but they are the "odds and ends" which constitute the weak sides of the Saints, and which the devil seizes hold of to undermine the whole fabric of their salvation. Fortresses are never safe as long as there is a solitary door through which an enemy can steal an entrance; neither is the salvation of any man secure until every fragment of evil which clings to him is destroyed or turned into its opposite virtue, and everything about him is made subservient to high and holy purposes.

None need expect to be saved through the righteousness of others, or to steal into the celestial kingdom with all the evils of their perverted natures clinging to them; for if they got there, they would find themselves away from home, and would want to get back into an element more congenial with their low and grovelling propensities. None need expect that the Lord will require others to do the work of salvation for them, unless they are willing to do as much and more to obtain eternal life, as thousands of the world are willing to endure to obtain gold, political renown, or martial glory.

To our Contributors.—It is generally desirable that the proper names of all those who favour us with contributions for the *Star*, appear in print with their articles. There may be exceptional instances when an assumed name may with propriety appear before the public; but, in all cases, we wish the real names and addresses of our contributors to be forwarded to us.

Address by a Sister.

Dear Sister—On reading your epistle to the sisters, in *Star* 48, Vol. XVI, I thought I would try to reply, though it might be in simplicity. I know my talent is weak, but nevertheless I wish to improve myself, and render all the assistance in my power to build up those that are cast down, and strengthen those that are weak.

I do exceedingly rejoice in the glorious truths of the Everlasting Gospel, my heart swells with gratitude to my Heavenly Father for His kindness in calling me to obedience in this latter day. Neither do I wish to stop here—I want to be chosen as well as called. I should like often to see the same spirit and energy in all my brethren and sisters. I do see it manifest in some, but I am sorry to see so many slack and indifferent concerning their eternal salvation. This is only fulfilling the Scripture, which says that the seed sown springs up some thirty fold, some fifty, and some an hundred, and many are to be called but few chosen.

Well, dear sister, my prayer is, that I may, with my household, be of that faithful few. My spirit has been often grieved to hear the awful blasphemies of wicked people, and I often wish I was delivered from it, and I hope the time is not far distant when I shall leave the shores of Old England, and go up to the thrashing floor, and there be cleansed from all that grieves the Holy Spirit. I am aware I must be tried, and I have been tried in some measure here, but I feel all is for a righteous end, well knowing that God, the director of all things, could have ordered otherwise, had it been His righteous will. I can receive comfort from these words, even let the unknown morrow bring with it what it may. It can bring with it nothing but what God will bear me through. He gives the lilies clothing, He will clothe His people too. Indeed, I do feel to love all the faithful brethren and sisters, and by this I know that I love God. I have a believing and obedient heart, and the Lord prepares my heart to receive the great things of His law as well as the little ones.

Well, dear sister, I feel to rejoice with you in reading all the periodical works of the Saints. My heart is often cheered by reading letters in the *Star*, and I feel blessed, I feel a light is kindled that will shine more and more within my believing heart, and I can truly say, as the Apostles of old did, my heart burned within me the first time I saw a Latter-day Saint. Before ever I heard them, I had heard of them, and as they walked on the same road when first I saw an Elder and a Priest, I felt as though I should have liked to "join myself to them," but my own weakness held me back. It was not long after this before I went to hear, and the third time I heard, I went and rendered obedience to the same.

I have not time to communicate any more at the present, but if my life is spared, I hope to write again, and perhaps you may esteem this short epistle worthy of notice.

I remain your affectionate Sister,

ANNE.

Address to my Sleeping Infant.

Repose on, lovely babe, with thy head cradled on thy mother's breast. Encircled by her arms, with the mantle of maternal love wrapt around thee, thou mayest rest secure from every outward foe. Sleep on, while thy mother devises means for thy comfort and happiness, as she gazes on thy fair and sinless brow, ponders o'er thy future fate, and would fain lift up the vail which separates the present from the future, and search into its deep and unrevealed mysteries.

And hast thou laid aside the glory which thou hadst in the spirit world, and volunteered to take upon thyself a body, and dwell with mortality, that thou mayest work out for thyself a more eternal and exceeding weight of glory? Yes, thou hast ventured to launch forth thy frail barque on life's tempestuous ocean, and spread thy slender sail to buffet with the winds of fate. And what will be thy fate? Will the rough gales of adversity shatter thy fragile barque and make shipwreck of thy young hope? Or will the soft zephyrs of prosperity continually fan thy cheek and lull thee into fancied security and forgetfulness of thy duty, and finally engulph thy unwary soul in the yawning vortex of indifference, idleness, and base ingratitude? God forbid, my child, that either should be thy fate. Thy mother would ask that thy path through life might be chequered with prosperity and adversity, that by the power of contrast thou mightest know the good from

the evil, learn to appreciate those blessings with which thou art surrounded, and benefit by the instructive lessons they will teach thee. May they operate upon thee in such a manner as shall be beneficial to thee. May thy mind thereby become fruitful and productive, and thy judgment ripened and matured, and may those bright and never-fading ornaments—virtue and humility, adorn thy soul and grace thy actions, that thou mayest become an ornament to thy sex, a useful member of society, and the admiration of the virtuous and good. But at present thou art incapable of guiding thy frail barque over life's stormy ocean. That sacred duty devolves upon thy parents, and thy mother will pray for wisdom from on high, that we may be able to train thee up in the way thou shouldst go, that by precept and example we may teach thee such lessons as shall be engraven on thy memory in characters that can never be erased, so that when thou shalt arrive at years of maturity, thou mayest remember our instructions, and rise up and call us blessed.

MERCY BATH.

Indian Creek, Council Bluffs.

Bad Company.

(*From the "St. Louis Luminary," Dec. 9, 1854.*)

"Evil communications," says the text, "corrupt good manners." The assertion is general, and no doubt all people suffer from such communications; but above all, the minds of youth will suffer; which are yet unformed, unprincipled, unfurnished, and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals, are considered; and he who associates with such, though they set the example of breaking every commandment of the decalogue, is still said to keep good company. I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be the station what it will, is bad company.

The three following classes will perhaps include the greatest part of those who deserve this appellation.

In the first, I should rank all who endeavour to destroy the principles of Christianity—who jest upon Scripture—talk blasphemy—and treat revelation with contempt.

A second class of bad company, are those who have a tendency to destroy in us the principles of common honesty and integrity. Under this head we may rank gamesters of every denomination; and low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

Besides these three classes, whom we call bad company, there are others who come under the denomination of ill chosen company; trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are not vicious—with none of these a serious man would wish his son to keep company.

It may be asked, what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impossible to avoid keeping company with such persons.

It is true, if we were determined never to have any commerce with bad men, we must, as the Apostle remarks, "altogether go out of the world." By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidentally fall in our way; but having an inclination to consort

with them—complying with that inclination—seeking their company when we might avoid it—entering into their parties—and making them the companions of our choice. Mixing with them occasionally cannot be avoided.

The danger of keeping bad company, arises principally from our aptness to imitate and catch the manners and sentiments of others—from the power of custom—from our own bad inclinations—and from the pains taken by the bad to corrupt us.

In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having anything instilled into him, we easily discover, from his first actions, and rude attempts at language, the kind of person with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity.

As he enters farther into life, his behaviour, manners, and conversation all take their cast from the company he keeps. Observe the peasant, and the man of education, the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behaviour more easily caught, than opinions and principles. In childhood and youth, we naturally adopt the sentiments of those about us.

And as we advance in life, how few of us think for ourselves; how many of us are satisfied with taking our opinions at second hand.

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approach to vice; this shocking appearance goes off upon an intimacy with it. Custom will soon render the most disgustful thing familiar. And this is indeed a kind provision of nature, to render labour, and toil, and danger, which are the lot of man, more easy to him.

The raw soldier who trembles at the first encounter, becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But habit, which is intended for our good, may, like other kind appointments of nature, be converted into mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions. But alas! this sensibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured.

GILPIN.

The Apostles—Their Lives, Wives, and Children.

(*From the "Saturday Evening Post."*)

A great deal is said in the ecclesiastical history about the Apostles themselves, but very little about their families. In this view a French writer asks the following questions:—Were the Apostles married? did they have children? what became of these children? where did the Apostles live? where did they write? what became of them? did they have a district? did they exercise a civil ministry? did they have a jurisdiction over the faithful? were they bishops? did they have a hierarchy, rites and ceremonies? These questions are curious, and the reply involves a great deal of obscure antiquarian learning.

1. Were the Apostles married?

There exists a letter attributed to St. Ignatius, the martyr, in which are these decisive words:—"I remember your sanctity like that of Elijah, of Jeremiah, of John the Baptist, of the chosen disciples Timothy, Titus, Erodius Clement, who lived in chastity; but I do not blame those others, happy in the bonds of marriage, and I hope to be found worthy of God, in following their traces in His reign, after the example of Isaac, Jacob, Isaiah, and of the other prophets, such as Peter and Paul, and of their Apostles who were married."

Some scholars have pretended that the name of St. Paul was interpolated in this famous letter. Turien and all those who have seen the letters of St. Ignatius in Latin, in the Library of the Vatican, acknowledge that the name of St. Paul is found in them. And Baronious does not deny that this passage exists in some Greek manuscripts; but he pretends that these were added by some modern Greek.

There was in the ancient Library at Oxford, a manuscript in Greek of these letters of St. Ignatius, in which these words are found. I do not know whether it was burned with many other books, at the taking of Oxford by Cromwell. There is still one in Latin in the same Library, in which the words "*Pauli et Apostolorum*" are effaced, but in such manner that the ancient characters may be easily read. It is certain that this passage is contained in many editions of the letters.

This dispute concerning the marriage of St. Paul, may be very frivolous. What matters it whether he was married or not, if the other Apostles were so? We have only to read his first Epistle to the Corinthians to prove that he might have been married like the others: "Have we not a right to lead about a sister, a wife, as well as other Apostles, and of the brethren of the Lord and Cephas? Or I only and Barnabas, have not we the right to forbear working? Who goeth a warfare any time at his own charges?" It is clear from this passage, that all the Apostles were married as well as St. Peter.

And St. Clement, of Alexandria, declares positively that St. Paul had a wife. The Romish discipline has changed, but that does not prevent there having been other customs in the primitive times.

2. Of the children of the Apostles.

We know very little concerning their families. St. Clement, of Alexandria, says that Peter had children; that Philip had daughters whom he married: the Acts of the Apostles speak of the four daughters of St. Philip, who prophesied. It is believed that there was one married, and that she was St. Hermione.

Eusebius reports that Nicholos, chosen by the Apostles to co-operate with St. Stephen in the holy ministry, had a very beautiful wife of whom he was jealous. The Apostles having reproached him for his fault, he corrected himself, and bringing his wife before them, said—"I am willing to relinquish her, let him who will, take her to wife." The Apostles did not accept his proposition. He had by his wife, one son and several daughters.

Cleophas, according to Eusebius and St. Epiphus, was brother of St. Joseph, and father of St. James the lesser, and of St. Jude, whom he had by Mary, sister of the Holy Virgin. Thus St. Jude, the Apostle, was cousin-german to Jesus Christ.

Heggessipus, quoted by Eusebius, says that two grandchildren of St. Jude were shown to the Emperor Domitian as descendants of David, and as having an incontestible right to the throne of Jerusalem. Domitian, fearing that they might make use of this right, questioned them himself; they exposed their genealogy; the Emperor asked them what was their fortune; they answered that they possessed thirty acres of land which paid tribute, and they were labouring men. The Emperor then asked them, when the kingdom of Jesus Christ would come; they said that it would be at the end of the world. After which Domitian let them go in peace, which proves he was not a persecutor.

Murders, Executions, and Steamboat Accidents in America.

(*From the "New York Herald."*)

The following tables embrace the numbers of murders and executions which have taken place in the United States during the past year, as complete as we have been able to gather them from the accounts published in the newspapers. We have recorded none where the killing was the result of accident, or where there was the least doubt about the victim having met death by violence from the hands of some designing individual:

	Murders.	Executions.		Murders.	Executions.
January	44	6	August	67	5
February	48	8	September	79	8
March	55	8	October	65	2
April	59	7	November	50	12
May	51	6	December	42	12
June	67	5		—	—
July	55	7	Total	682	84

The whole number of murders and executions are divided between the different States as follows:

	Murders.	Exec.		Murders.	Exec.
Alabama	17	2	Mississippi	32	5
Arkansas	6	2	Missouri	33	4
California	64	15	New Hampshire	3	0
Connecticut	4	1	New Jersey	3	0
Delaware	1	0	New York	74	7
Florida	3	0	North Carolina	8	5
Georgia	39	0	Ohio	43	5
Illinois	26	3	Pennsylvania	28	4
Indiana	13	0	Rhode Island	1	0
Iowa	4	0	South Carolina	12	8
Kentucky	46	6	Tennessee	26	0
Louisiana	47	14	Texas	50	3
Maine	4	0	Vermont	1	0
Maryland	15	1	Virginia	45	6
Massachusetts	19	0	Wisconsin	8	1
Michigan	7	0		—	—
		Total		682	84

The following table embraces the number of steamboat accidents which have occurred on the rivers, lakes, and bays of this country, and which have been attended with loss of life and injury to person, during the year 1854, together with the number of killed and wounded. We also give a comparative table of like accidents which happened in 1853:

	1853			1854		
Months.	Acc.	Killed.	Wnd.	Acc.	Killed.	Wnd.
January	4	26	38	8	130	20
February	1	120	0	6	57	26
March	3	30	17	6	105	26
April	3	58	21	5	59	59
May	None.	0	0	3	24	4
June	4	19	17	1	1	1
July	1	7	2	None.	0	0
August	2	2	5	4	22	13
September	3	8	14	4	28	6
October	4	18	23	3	48	5
November	3	18	10	6	26	65
December	3	13	16	2	27	0
Total	31	319	158	48	587	225

This shows a frightful increase of all our figures, and admonishes us to ask where and when will it stop? The idea of five hundred and eighty-seven human beings being sent prematurely to their long home, in one year, by collision and explosion, on our inland waters, is too heart-rending to contemplate. We will leave it for those most interested to think of, and, if they can, to provide a remedy.

Varieties.

Two thousand police officers are to be organized as a transport corps for the Crimea.

It is said that the Tuscan army, numbering 8,000, desires to take part in the Crimean war.

The Panama railroad, connecting the Atlantic and Pacific oceans, is now completed, and at this date the trains are probably running through from sea to sea.

BREAD is now three times the ordinary price in Egypt, in consequence of the European demand for grain.

THERE are nearly 10,000 paupers in Norwich, double the number receiving relief at the corresponding period of last year.

THERE is great suffering in India from the high price of rice. At Madras it has led to rioting. In Ceylon mothers have sold their infants for means to buy food.

IN the city of London, without any increase of population, the number of lunatic poor has doubled within the memory of some of the guardians, and the case has baffled their inquiries.—*The Empire*, Feb. 17.

THE Queen has issued a proclamation against any British subjects, at home or abroad, adhering to, aiding, assisting, or abetting her enemies, stating that such transgressors will be considered traitors.

SARDINIA or Piedmont has made an alliance with France and England against Russia. Piedmont is to send 15,000 soldiers to the Crimea, and support and reinforce them, while England furnishes vessels gratis to convey them by sea, and loans to Piedmont £1,000,000, and, if the war continues more than twelve months, another £1,000,000. France and England jointly are to defend Piedmont in case she is attacked.

PORTUGAL is reported to be on the eve of forming an alliance with France and England, on the same conditions as those made in the recent treaty with Piedmont. The Portugese legion will, it is said, be 12,000.

A Prayer.

Thou great Jehovah! Infinite resource, attend,
And to my prayer thine ear benignly bend,
Vouchsafe o'er me to shed thine influence,
And raise my mind superior to sense.
Oh! may the noblest feelings grace my soul,
And every softer passion me control;
Let holy faith within my heart reside,
And to celestial peace my footsteps guide:
May lively hope still cheer the darksome way,
My doubts and pains remove with its enlivening ray;
And may sweet charity its generous influence shed,
And ever o'er my mind divine compassion spread.
And, Father, if with thee thou'lt suffer me to plead,
And with divine benevolence to my desires accede,
Upon some richer soil, e'er long fix my abode,
And there instruct my soil to commune with her God,
Till rescued by thy power, from this inferior clay,
My spirit wings her flight to realms of endless day.

M. A. WALKER.

ADDRESSES.—Samuel Hargreaves, 22 Hill Street, Gallowgate, Newcastle-on-Tyne.
Edward Martin, 50 Dundas Street, Monkwearmouth, Sunderland.
John A. Hunt, Mr. James McClain's, Newcomb's Yard, Spon Street, Coventry.
Edward Frost, John McDonald, } 71 Washington Road, Sheffield.
John Godsall, 111 Warstone Lane, Birmingham.
N. T. Porter, Wm. Butler, } 2 Block House Ville, Worcester.

Money List, February 16—23, 1855.

Thomas Parkes	£1	10	0	Brought forward	£16	0	0
John B. Pears	1	10	0	Robert Kirkwood	7	0	0
George Peacock	8	0	0	Josiah Holmes	2	0	0
John Holsall	5	0	0	David Roberts	0	4	2
Carried forward	£16	0	0		£25	4	2

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 11, Vol. XVII. Saturday, March 17, 1855. Price One Penny.

Address by President Heber C. Kimball,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 6, 1854.

(*From the "Deseret News," Oct.* 19, 1854.)

We have heard a very beautiful relation, from Elder T. D. Brown, of the mission at the South. It seems that everything we undertake in righteousness prospers, and the devil and his agents cannot help themselves, if we are faithful.

The Zion's ship that was spoken of to-day, which runs in Snag harbour, has prospered from the first day it was launched, and every man and woman who sticks firmly to that ship will prosper from this time henceforth and for ever. That I know, for I have been aboard of that ship, and am now sailing upon it.

The first time I went to England, I was on board of Zion's ship, and Joseph came to me while I was sailing, and put into my hand a rod, and I presume if I have dreamed once of being aboard of that ship, I have dreamed it a hundred times. I have been in it in the midst of dangers, and in the most dangerous places; I have seen trees and stumps, mountains and rocks, and everything else that could be placed in her course thrown before her to stop her in her course; but she can sail through a mountain, or on dry land, as well as upon the water. I have this in dreams; and I will say to the brethren, just so long as you keep aboard of that ship you will prosper. I do not care whether it is in the midst of the Lamanites or among the Jews, whether it is in Italy or in Denmark, in Europe or in America, we will prosper, and I know it. That is my testimony.

As brother George A. Smith was saying, there are some who want to enjoy ancient "Mormonism;" that is, as "Mormonism" used to be when it was a small sapling; but it is now becoming a lofty tree, and its branches are beginning to shoot forth all over the nations of the earth; ancient "Mormonism" has grown to such a degree. Many have been in the back ground, and have left the tree, and it has grown to that extent, they do not know it; that is the trouble with them; they don't know what "Mormonism" is; but this is "Mormonism," and this is the Church of Jesus Christ of Latter-day Saints, and President Young is the true and legal administrator and delegate sent from God, and we are his brethren, and he is on board of Zion's ship, and he is the captain, and if we will stick to it, we shall never run foul of the rocks; and whoever he tells to take hold of the helm, he will

tell them in what direction to steer; and she is such a good sailer, and so true to the helm, she will run right between or over all snags.

Do you believe it, you old "Mormons?" [Yes.] Well, then, why don't you grow with the tree, and with the branches thereof? Brother Brown would grow faster living on bread and water, and water and bread, with a little milk. Gentlemen, if you don't look out the ship will get out of reach, and the tree will grow out of your knowledge, so that you will forget what manner of a tree it was; because as the tree grows, it changes in size and appearance, just the same as a child as it grows to manhood, and if you had not been with him all the time, you would not know him, although he were your own son.

The text that President Young gave us bears upon my mind considerably, and it is a thing we ought to take into consideration; not me alone, but every man and woman that belongs to the Church of Jesus Christ of Latter-day Saints; not only those who are indebted to the Perpetual Emigrating Fund, but all ought to throw in their mites and enlarge this Fund. The means can be paid in here, and the poor can be brought out from the nations; hundreds have come on this year on the strength of this Fund. It is the duty of those who have been brought out by it, to go and work forthwith for means to pay their indebtedness; it does not belong to you, but it belongs to those who have made the Fund; it belongs to that Company, and to every individual, if they have not placed in it any more than a picayune or a halfpenny.

Look at the poor in old England. I have heard that some have feelings against me, because I have spoken of the poverty of the people in that country. I know more about its poverty than the natives of the country do. Those who come from there don't know as well about it as we do. In the last letter that came from my son William, he wrote that, "I feel to weep and mourn and lament when I behold the poverty of the people; they are starving to death, and there are scores and hundreds of my brethren in the poor-houses of the country; the husband is put into one poor house, the wife in another, and the children in another."

That is the case with our brethren there, and while you are here in the midst of luxuries; while you are enjoying these blessings of the Lord, can you see your own brethren afflicted? It is not only so in England, but in Ireland, in Scotland, in Denmark, and in Sweden, and in all the nations of the earth. Do they enjoy what we enjoy? No. Although there are some who want to return to their native country, to enjoy their own habits and customs, yet there is no rational man or woman who wants to return.

Brethren, did you ever reflect upon these things, and try to find out what you could do? Supposing there were not any more Saints than what are in this room to-day, if we were to put forth our hand as one man, what could we accomplish? There are people enough in this congregation to accomplish more than the whole Church has, if they would only believe and act upon the instructions given them. Solomon says, the liberal man deviseth liberal things, and by his liberality shall he live. I have proved the truth of this saying to my fullest satisfaction, and to my astonishment, time and time again. When I have been poor and penniless, and could not raise five dollars, I have gone to work by the counsel of my President and built me a good house, and furnished it; and, says brother Brigham, "You shall build that house, and you shall have your fit-out." I did it according to his word, and it was clear of debt, and I had a good fit-out.

I have done the same here, upon the same principle, and, said the President, "Brother Kimball, take one load of rock, and a load of sand, and a load of clay, and say to the masons and joiners—go a-head, for I never built a house yet, but I was better off when I had done it than when I began." And brethren and sisters, that is the reason I keep on building. [Voice in the stand—"You will get poor if you stop."] Therefore, I go a-head. Many will sit down and count the costs, how much it will cost to put a potatoe in the ground, and then how much it will take to raise a hill around it, and they find out the expense is so great, they will never plant a potatoe nor make a hill, and they will never accomplish anything. Do you not know that is true?

Let us go to work now and enlarge this Fund, and let us do it at this Conference, and let those who are indebted to it go to work immediately and pay up. We shall probably hold this meeting for a time,

and your hearts shall be enlarged, and if you could only go home while they are enlarged, and all the puckering strings loosened, and back the thing right up, the Perpetual Fund would be rich. I know that men and women have consciences that want to screw this way, and twist that way, and every way under God's heavens before they can come to the right thing. If you want to grow and thrive, and want to have the Spirit of the Lord, and the Holy Ghost to be with you, and have dreams and visions, and gold and silver, and herds and flocks, wives and children, and every other good thing, go a-head in every duty, and never falter one moment, and tell the devil to kiss your foot.

The devil is on the puckering line, and he will pucker every Saint and every man there is upon the earth, so that they would let their fellow-beings lie down in a furrow of the field, and starve to death; and these are your brethren and sisters, if you only but knew it, just as much as your brethren and sisters are according to what you call the flesh. This is the feeling of many, "Well, if I could only get dad, and mammy, and grand-dad, and uncle John, and Aunt Nancy, and Sally here, I would not care a damn for all the rest." Who cares about having only Nancy and Sally? Let us have Susan, and Polly, and Timothy, and Andrew out too. What do you say? [Voice in the Stand—"Let us bring them all out."] Yes, let us bring them all out. The wars, distress, and confusion among the nations are increasing the value of provisions. It was just as much as you could do to live when you were there.

What do you say, brethren and sisters? I do not want you to say anything unless you go a-head and do what you say. Shall we go a-head and enlarge these Funds, and pay up our debts? [Voice in the stand—"Aye."] Well, all who are in favour of paying up your debts to the Fund, to the Church, and to everybody else, I want you to signify it by raising your right hands, and then say "aye." ["Aye."] And when you come to-morrow, bring along your pennies, and let us keep gathering and enlarging the pile, and keep enlarging it, and gather the Saints together from the four quarters of the earth. We are the persons to do that business, and when we have accomplished our part as servants in the flesh, God will send angels He has had in reserve to accomplish what we cannot accomplish. But He will make us buckle up to the work, and if we should happen to lie down and sleep before we have done all we might do here, He will tell us to awake and go about our business, and accomplish that we might have done while we were in the flesh. You have got to do it, as sure as the sun ever rose and set; you may wait as long as you have a mind to before you begin.

My feelings are for us all to concentrate our energies with the head of this Church, and put the wheel in operation, that when another year comes we may see a hundred times more come out by the Perpetual Emigrating Fund than we have ever seen.

I believe I have stuck to the text pretty well. May God bless you, and help you to be faithful, and fulfil your covenants, from this time, henceforth, and for ever. Amen.

The Winter and the Poor—Bread Riots in Liverpool and London.

The present winter is spoken of as having been a very rigorous one generally. So long and biting a frost and so much snow have not been known for years in the British Isles. The severity of the weather, and the consequent non-employment of many, the war, and its effects on commerce, and the high price of food, have caused great distress and privation amongst the poor. Many large towns have had an extraordinary number of paupers on hand to relieve, whilst in Liverpool and London the sufferings of the lower classes have led them to openly appropriate to themselves, gratis, bread and other provisions displayed for sale in the tradesmens' shops.

The *Liverpool Mercury*, of Feb. 20, says—"The irruption of the barbarian

tribes of the north into Ancient Rome could not have produced more excitement (although their results may have been far more important) than the *razzia* made upon the bread and provision shops of Liverpool yesterday by some of the lowest and vilest men and women with which a great community like ours can be afflicted. Startling as the announcement may appear to some, it is no less the fact that the great majority of the flour and provision shops in this borough were either broken into and plundered, or the attempt made, in the face of day, and without the slightest exhibition of fear or secrecy on the part of the plunderers. The movement would seem to have been an organized one."

Between eight and nine o'clock in the morning, large crowds of persons were assembled in Vauxhall-road, Scotland-road, and the neighbourhood, and almost immediately after, at some preconcerted signal, a general attack was made upon the bread shops in the locality, and many were speedily rifled of a great portion of their contents—bread, biscuits, and flour, and some of the shops were completely gutted.

The mob afterwards attacked and mostly robbed shops in Shaw's-brow, St. Anne-street, London-road, Copperas-hill, Brownlow-hill, Fairclough-lane, Limekiln-lane, Titchfield-street, Crosshall-street, Standish-street, Dale-street, Great Howard-street, Oldhall-street, Great Homer-street, along the line of docks, Bootle, St. John's-lane, Whitechapel, Fox-street, Netherfield-road, and other places. In Great Howard-street, provision shops were ransacked without mercy or interference. At Bootle an indiscriminate pillage took place, some of the mob on their return from this village offered to sell four loaves for 3d. In Tithebarn-street, a liquor vault was entered, and all the money on the premises demanded and surrendered, but liquor was refused. The Mill-street omnibuses were stopped in St. James's-place, and the money which the conductors had received was taken from them. Many shops were plundered of money as well as provisions, and in some the windows were broken and the fixtures destroyed.

The town presented a remarkable appearance during the day. The shops in all the principal streets were closed at an early hour, business generally was brought to a stand-still, and the streets were crowded with masses of people. St. John's, St. James's, and other markets were closed during the day to prevent attack. The police were mustered in strong bodies, which circumstance prevented many other shops from being broken into and plundered. The Royal Lancashire Artillery Militia were put under arms, and numbers of special constables were sworn in.

Quite a number of the mob were taken prisoners by the police, and most of them were sentenced to be imprisoned for from one to three months. The main portion of the mob are described as of the lowest class, many of them being well known to the police as dockyard "ruffs," and sharpers.

The winds had been some time east and north-east, preventing vessels from coming into port, which materially increased the want of employment about the docks.

Some poor men, out of employ, yoked themselves to wagons, and drew coal into the town, soliciting aid as they passed along the streets.

In London it is said that 50,000 persons were out of employ, in consequence of the severe frost. In imitation of the scenes enacted in Liverpool, numbers of half-famished persons of the lowest classes made an assault upon the bread and provision shops in the east end of London, Feb. 21 and 22, some of them crying out—"We will do more for you to night than they did at Liverpool. We'll have blood to-night." The following account of these disturbances is from the *Times* of February 23—

"Yesterday and during Wednesday night, the inhabitants at the east end of London were kept in a state of continual excitement, in consequence of the alarming conduct of several hundred dock labourers and other destitute persons, who perambulated the principal thoroughfares in procession, demanding bread and money from the shopkeepers, whose premises were forcibly entered and ransacked of their contents. In several instances the tradesmen were subjected to gross acts of violence, and the most daring robberies were committed in open daylight, and property to a considerable amount carried away by the mob. The alarm was so general during the day that the shops were closed in High-street, Whitechapel, Commercial-road East, Stepney, and the whole of the principal streets at the eastern por-

tion of the metropolis, where business was generally suspended.

"It appears that shortly after 6 o'clock on Wednesday evening, about 1,000 labourers from the London and St. Katharine's Docks, assembled in front of the workhouse of St. Mary's, Whitechapel, where they remained for a considerable time, yelling and making the most hideous noises. An attempt was made to force an entrance at the front gates, where Spensley, the porter, informed them that no relief could be given until the following morning. Bricks and stones were hurled at the windows, many of which were broken. Subsequently the mob entered the shop of Mr. Gregory, the baker, and cleared the contents, which consisted of nearly a hundred quartern loaves, which the men ate ravenously. One of the ringleaders placed a 4lb. loaf on the top of a long pole, on which a placard was exhibited with the following words—'We are starving, and want bread.' The mob increased, and moved towards Aldgate, and on the way several bakers' shops were completely cleared of the bread, which was carried away. The procession proceeded to Rosemary-lane, where nearly every shop was robbed of its contents. Upon reaching the premises of Mr. Barrett, eating-house keeper, the ringleaders took the whole of the cooked meat and vegetables, and then inflicted serious injury on Mr. Barrett.

"Information was forwarded to the Leman-street police-station, when Superintendent Steed, Inspector Gernon, Sergeant Foay, and a large body of police-constables reached the spot, when several of the principal rioters were taken into custody and removed to the station. Later in the evening similar acts of violence and robbery were committed, and additional constables had to be sent for from the K division, Arbour-square, before the streets could be cleared of the rioters.

* * * * * * * *

"Last evening, at 6 o'clock, a crowd of 500 desperate characters passed along the Commercial-road East, and on their way the most active entered the shops and seized everything they could lay their hands upon. The shop of Mr. Huber, baker and confectioner, Whitechapel-road, was entirely cleared of every article, and the occupier was brutally illtreated by the mob, who dragged him into the street and threw him heavily on the pavement. Several of the police of the K division soon arrived and took three of the offenders into custody.

"The alarm was so great last night among the shopkeepers that every place of business, except the publichouses, was entirely closed.

"Orders were received yesterday evening at Leman-street station from Scotland-yard for an extra force of police-constables, who were to be draughted from the whole of the metropolitan divisions, for night duty in the Whitechapel and Stepney districts, in consequence of apprehended danger.

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"Last night, at 8 o'clock, applications were forwarded to the several police-stations from Hackney-road for a body of constables, as the rioters were forcibly entering the shops of the bakers, butchers, and others, and were carrying off every description of food. A reserve force was sent from Leman-street, and several of the ringleaders were arrested.

"At a late hour last evening, Superintendent Howie, Inspector Smith, and several mounted police of the K division, were engaged in clearing the streets and dispersing the crowds from the vicinity of Whitechapel and the neighbouring districts. Many persons were apprehended for acts of violence, but no serious casualty took place.

"Large bodies of reserve constables were sent from the A, D, and other divisions, after nine o'clock last night, to the police-stations, in case of any emergency calling for their services.

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"The mob, it appeared from a subsequent statement of the police, generally consisted of persons of both sexes of the lowest and most distressed class in society, pinched by the present exorbitant price of all kinds of provisions, and who, though in one or two instances the most mischievous of them wilfully smashed the windows of the tradesmen, from which, however, it did not appear that they took anything, seemed to confine their attention to such houses as had eatable articles in them. Their conduct, however, excited so much terror in shopkeepers of all kinds that the majority of shops in the line of route the mobs had taken on the preceding evening were closed last night all but the doors, and two strong bodies of police, of

the N and G divisions, were despatched at an early hour in the evening from those stations to the scene of the former plunderings, to assist the police on duty there in suppressing any such subsequent demonstrations."

Britain's public men—those who control their fellows by executive authority, or through the medium of the pulpit, the platform, and the press, look upon the people of the territory of Utah as a community of ignorant, barbarous fanatics, totally unacquainted with the arts of civilization, or the sciences of true religion and political economy. In all the superciliousness of learned folly, many of high standing in these islands look with the most thorough complacency upon themselves, thinking they are first in religion, and foremost in all the arts of life, whilst upon the Latter-day Saints, if the comparison should ever be broached, they look down with the most ineffable contempt, as a people voluntarily going back to long-exploded customs, wilfully rejecting the light of science, the experience of progress, and the refinement of civilization. Utah is considered the blackest plague-spot on the American soil—slavery is horrible enough, but it is endurable when contrasted with the "abominable institutions of that God-forsaken territory of Utah." "Compare Utah with us? A greater insult cannot be offered to us. That territory is on the high road to destruction. Every principle calculated to destroy a people, and bring them down to the lowest state of degradation—morally, intellectually, and physically, flourish there as in the most congenial soil, yea as in a hot bed, and must produce corresponding fruit."

We have no cause to shrink from joining issue upon such questions for fear of coming off the vanquished. Ever and anon, when it appears advisable to us, we draw a comparison between the working of "Mormonism" and the working of the religious, moral, and political systems of the day. Whether "Mormonism," or the respective system compared with it, appears most captivating to our readers is for them to decide. We have our unshaken opinion on the matter, and that is, there is more life and more salvation, for the body and for the spirit, in the system advocated by the Latter-day Saints, than there is in all the systems of the world besides, and abundant evidence of this is given in the working of the various systems.

But only on one particular point will we speak now—the art or science of temporal life, keeping the people alive from day to day by eating and drinking. This appears a simple matter, but is not so simple as may be imagined. Look at Great Britain. She claims to be the richest nation in the world—first and foremost in trade and commerce, and claiming a front seat in the councils of the nations. Her mighty mercantile marine ploughs every sea and nearly every river on the earth, and is found in every port on the globe, conveying her merchandize to every people, and bringing in return the choicest productions of every land. Yet notwithstanding all her greatness and prosperity, notwithstanding her unparalleled and unlimited resources, thousands of her industrial population are at this moment bowed down to the earth with hunger and privation—thousands are perishing for lack of the commonest necessaries of life, while all around them are necessaries, comforts, and luxuries in profusion. With all her power, riches, and resources, she is unable to keep the very bone and sinew of her strength from perishing of famine. But the other day, thousands, feeling themselves reduced to choose between two evils—either to boldly bid defiance to the law and help themselves to a morsel of bread to keep dear life within them, or perish of sheer starvation, unreservedly chose the former.

Now look at Utah. She is a territory where reigned an arid wilderness eight years ago. A thousand miles of dreary desert and mountain ravines, impassable a portion of the year, separate her from the busy world. Her own resources alone are available to support a population increasing at a ratio disallowed in "civilized" countries, and to feed annually an immigration amounting sometimes to one-third of her entire population. Yet none among her are really poor or destitute. All can obtain the common necessaries of life with facility. We don't hear of bread riots there, or of thousands perishing for lack of the staff of life. When a farm was proposed to be given to support the poor, none could be found to accept—none could be discovered in the whole territory who would acknowledge themselves sufficiently poor to settle on the farm for the poor. Such

would not be the case in Britain, for in the city of Norwich this very winter the newspapers tell us there are 10,000 paupers.

What then shall we say? That in the territory of Utah is centred a power, for even temporal salvation, that Britain, with all her pride and wealth, knows nothing of.

History of Joseph Smith.

(*Continued from page* 152.)

[April 1839.]

Friday, 26th. Early this morning, soon after midnight, the brethren arrived at Far West, and proceeded to transact the business of their mission according to the following minutes—

At a Conference held at Far West by the Twelve, High Priests, Elders, and Priests, on the twenty-sixth of April, 1839, the following resolution was adopted—

Resolved: That the following persons be no more fellowshipped in the Church of Jesus Christ of Latter-day Saints, but excommunicated from the same, viz.—Isaac Russell, Mary Russell, John Goodson and wife, Jacob Scott, senior, and wife, Isaac Scott, Jacob Scott, junior, Ann Scott, sister Walton, Robert Walton, sister Cavanaugh, Ann Wanlass, Wm. Dawson, junior, and wife, William Dawson, senior, and wife, George Nelson, Joseph Nelson and wife and mother, William Warnoch and wife, Jonathan Maynard, Nelson Maynard, George Miller, John Grigg and wife, Luman Gibbs, Simeon Gardner, and Freeborn Gardner.

The Council then proceeded to the building-spot of the Lord's House; when the following business was transacted—Part of a hymn was sung, on the mission of the Twelve.

Elder Cutler, the master workman of the House, then re-commenced laying the foundation of the Lord's House, agreeably to revelation, by rolling up a large stone near the south-east corner.

The following of the Twelve were present—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff, and George A. Smith, (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the Church,) to the office of the Twelve, to fill the places of those who are fallen. Darwin Chase and Norman Shearer (who had just been liberated from Richmond prison, where they had been confined for the cause of Jesus Christ) were then ordained to the office of the Seventies.

The Twelve then offered up vocal prayer in the following order—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and George A. Smith. After which we sung Adam-ondi-Ahman, and then the Twelve took their leave of the following Saints, agreeably to the Revelation, viz: Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrach Roundy, William O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark, and Daniel Shearer.

Elder Alpheus Cutler then placed the stone before alluded to in its regular position, after which, in consequence of the peculiar situation of the Saints, he thought it wisdom to adjourn until some future time, when the Lord shall open the way; expressing his determination then to proceed with the building; whereupon the Conference adjourned.

BRIGHAM YOUNG, President.
JOHN TAYLOR, Clerk.

Thus was fulfilled a Revelation of July 8th, 1838, which our enemies had said could not be fulfilled, as no "Mormon" was permitted to be in the State. The brethren immediately returned to Quincy, taking with them the families from Tenney's Grove, &c.

The committee continued to look at the different locations which were presented in Lee County, Iowa, and about Commerce, in Hancock County, Illinois.

George A. Smith, son of John and Clarissa Smith, was born June 26th, 1817, in Potsdam, St. Lawrence County, New York. When nine years old, he received a blow on the head which deprived him of his senses about three weeks. Five

noted physicians decided that he must be trepanned, or he would not recover. His father dismissed them on this decision, believing that God would heal his son; and he firmly believes that He did heal him in answer to the prayer of faith. He was early trained by his parents, who were Presbyterians, to religious habits, and to a regular attendance in the Sabath School. Hence he had early and anxious desires to know the way of life; but was not satisfied with the sects around.

In the summer of 1830, when my father and my brother Don Carlos visited our relatives in St. Lawrence County, George became convinced of the truth of the Book of Mormon, and from that time defended the cause against those who opposed it.

His mother was baptized in August 1831. His father was baptized on the ninth of January 1832, and ordained an Elder, having been given up by the doctors to die of consumption. The weather was extremely cold, and the ice had to be cut. From that time he gained health and strength. George was baptized on the tenth of September, 1832, and on the first of May, 1838, his father and family took leave of their old home and moved to Kirtland, Ohio. George spent the season in labouring on the Temple, although much afflicted with inflammation in the eyes.

On the fifth of May, 1834, he started for Zion, in the Camp, and acted his part well as my armour-bearer, although still much afflicted with sore eyes. On the twenty-eighth he was attacked by the cholera, but was delivered by faith. He was ordained into the first Seventy under my hands on the first of March, 1835, being seventeen years old. He left on the fifth of June, in company with Lyman Smith, for the State of New York, to preach the Gospel without purse or scrip. Travelled two thousand miles, baptized eight, held eighty meetings, and returned on the second of November. Spent the winter in school, much afflicted with the rheumatism. In the spring, summer, and fall of 1836, preached in different parts of Ohio with good success. Returned and went to school in the winter. On the sixth of June, 1837, he took leave of me and started with my blessing for the south. After a successful mission of ten months, mostly in Virginia, returned and assisted his father in moving to Far West, Missouri. He was ordained a High Counsellor at Adam-ondi-Ahman, and sent on a mission to the south; returned about the twenty-fifth December.

He visited me while I was in Liberty Jail, when I made known to him that he was appointed to fill the place of Thomas B. Marsh in the Quorum of the Twelve Apostles. He assisted in moving the Saints out of Far West, and returned with the Twelve to fulfil the Revelation concerning the foundation stone of the Temple at Far West.

As the Saints were passing away from the meeting, brother Turley said to Page and Woodruff, "Stop a bit, while I bid Isaac Russell good bye;" and knocking at his door, called brother Russell. His wife answered, "Come in, it is brother Turley." Russell replied, "It is not; he left here two weeks ago;" and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot, I shall lose my company." "Who is your company?" enquired Russell. "The Twelve." "*The Twelve!*" "Yes, don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the Islands of the Sea? The Revelation is now fulfilled, and I am going with them." Russell was speechless, and Turley bid him farewell.

Wednesday, May 1st, 1839. The following letter was communicated to the *Quincy Argus*, a weekly newspaper, published at Quincy—

To the Editor of the *Argus*.

Sir—In consequence of so great an influx of strangers, arriving in this place daily, owing to their late expulsion from the State of Missouri, there must of necessity be, and we wish to state to the citizens of Quincy, and the vicinity, through the medium of your columns, that there are, many individuals amongst the numbers who have already arrived, as well as among those who are now on their way here, who never did belong to our Church, and others who once did, but who, for various reasons, have been expelled from our fellowship. Amongst these there are some who have contracted habits which are at variance with the principles of moral rectitude, (such as swearing, dram-drinking, &c.,) which immoralities the Church of Latter-day Saints is liable to be charged with, owing to our amalgamation under our late existing circumstances. And as we as a people do not wish to lay under

any such imputation, we would also state, that such individuals do not hold a name nor a place amongst us; that we altogether discountenance everything of the kind; that every person once belonging to our community, contracting or persisting in such immoral habits, have hitherto been expelled from our society; and that all such as we may hereafter be informed of, we will hold no communion with, but will withdraw our fellowship from them.

We wish further to state, that we feel ourselves laid under peculiar obligations to the citizens of this place, for the patriotic feeling which has been manifested, and for the hand of liberality and friendship which has been extended to us in our late difficulties; and should feel sorry to see that philanthropy and benevolence abused by wicked and designing people, who under pretence of poverty and distress, should try to work upon the feelings of the charitable and humane, get into their debt without any prospect or intention of paying, and finally, perhaps, we as a people be charged with dishonesty.

We say that we altogether disapprove of such practices, and we warn the citizens of Quincy against such individuals, who may pretend to belong to our community.

By inserting this in your columns, you, sir, will confer upon us a very peculiar favour.

Written and signed in behalf of the Church of Latter-day Saints, by your very humble servant,

JOHN TAYLOR.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 17, 1855.

WHAT SHALL BE DONE WITH UTAH?—Shall Polygamy be tolerated in Utah? This question is daily assuming importance in the halls of the United States Congress. It being a matter with which its members have no right to interfere, the more they meddle with it, the more huge they will find its dimensions. In connexion with the slavery question, it may prove a firebrand that will light the funeral pile of national integrity and Constitutional liberty.

Men in their wisdom are beginning to devise ways and means to crush this "man child"—"*Mormonism*," which is of such rapid growth and development that it has become a wonder even in this age of unparalleled progress.

We perfectly coincide with the Editor of the *New York Tribune*, that this subject "is environed by grave embarrassments"—so grave, indeed, that both editors and members of Congress will find its *specific gravity*, when compared with their wisdom and power, altogether too great for them to handle.

Of the many respectable men who have travelled through G. S. L. City, or resided there for a time, we know of none who have dared to stake their reputation on the assertion, that there existed in that place any of those fruitful sources of corruption which flourish so luxuriantly in the large towns of other countries—such diseased excrescences, for instance, as houses of ill-fame, street prostitution, gambling hells, and the thousand other appliances which feed the depraved appetites and cankered souls of a vast multitude who are steeped in such licentious and debasing crime that the fiends of the infernal pit might be ashamed of their company.

This state of things is so congenial to the tastes of pious editors and Christian statesmen that they are quite blinded to its existence, if they can find no other way of exercising their philanthrophy than in dictating morals to Utah. Could not these gentlemen find plenty of business nearer home, in settling domestic broils and dissensions, without interfering with the family relations of Latter-day Saints? The

great efforts made by the enemies of the Saints to find iniquity among them, and their evident inability to prove their suppositions, is strong evidence of the paucity of those great social evils among the people of Utah, which exist to such fearful extent in every other community of Christendom. We boldly make the assertion, knowing that facts will substantiate it, that in no other community in the world is there so great an amount of social happiness and domestic felicity as there is among the people of Utah. Neither is there any other people of equal importance, with regard to whom there is so much stupid ignorance or wilful misrepresentation exhibited by the world.

It at least becomes gentlemen of the press, who endeavour to guide public opinion, and profess to disseminate correct information for the benefit of the people, to avail themselves of such sources of information as are plainly within their reach, concerning the religious tenets, domestic relations, and the civil, educational, and military organizations of a people who are attracting the attention of the world, and whose influence is extending through both hemispheres.

The day will come when the principles and practices of the Latter-day Saints will be universally known. Then those who have mobbed and persecuted them, and those that would do so now, could they fully act out the spirit that controls them, will find that the reality of "Mormonism" is very different from what they, in their evil surmisings, are now so ready to believe, and we would suggest the propriety of their expending their bitter calumnies and inexcusable animadversions upon more worthy objects, and where the consequences of them will be less likely to return upon the heads of their authors. It would appear that the lying spirit which was in the mouths of the prophets of Ahab, is effectually performing the duties of his office in these days, and similar results may be expected to follow.

Considering the circumstances under which they have been placed, the Latter-day Saints are remarkable for their rapid growth in numbers, power and influence. How to check this increase has been the study of its enemies ever since the Book of Mormon was brought forth. There are thousands in the world, and particularly in the United States, at the present time, who are endeavouring to solve this most difficult of all problems.

There will doubtless be many plans suggested for the disposal of Utah, but as it is a case in which the Lord is particularly interested, no one need doubt but what His plan will prevail in the end, in spite of mobocrats and political stock-jobbers.

There are three plans which, we presume, now occupy a somewhat prominent position before the public in the United States. The first is to take a constitutional course, and at the proper time admit Utah into the Union as a State with the privilege of choosing her domestic institutions. Second, "by extending the limits of California and Oregon to the east, and those of Kansas and Nebraska to the west, till they join each other in the heart of Utah," thus splitting up the territory into four divisions, with the vain hope of thereby counteracting the union of the people. The third may be considered the last resort in case all the more plausible methods fail, and that is, to force her by abuse into a quarrel with the General Government, and then endeavour to enact over again, on a more extended scale, the bloody tragedies of Missouri and Illinois.

The first is the only just and constitutional course left for the General Government to pursue; and every departure from it will involve Congress deeper and deeper in the meshes of political difficulty, and load them with a responsibility, the crushing influence of which will still further weaken the bonds of the American Union.

The second is rather a medium course, and may become a favourite hobby with

many who do not approve of either of the two extremes. Let us examine the probable results of such a measure. If the Congress and people of the United States have not found it out, they have yet to learn, that Brigham Young controls Latter-day Saints out of, as well as in, Utah, and that their affairs throughout the world—in America, Europe, Asia, South Africa, and on the islands of the sea, are conducted as he dictates, and are under the direction of men who receive their authority from him. Now suppose Utah to be divided, and the four parts annexed to California, Nebraska, Oregon, and Kansas. The "Mormons" of Southern California already send one of their number as a Representative to the State Legislature of California. Suppose that by the addition of part of Utah to that State, 10,000 "Mormon" voters were added to those already there, and 10,000 more were thrown into each of the future States of Nebraska, Oregon, and Kansas. With the number of voters rapidly increasing every year, and all under the dictation of President Young, let members of Congress, in their conceited wisdom, ask themselves how long it will be before the Latter-day Saints will control the election in four States of the American Confederacy, and the voices of "Mormon" Senators and Representatives be heard in the halls of Congress, teaching the principles of political economy as based upon the law of righteousness, and showing corrupt politicians how to legislate for the best good of all, without regard to individual interests, or party purposes.

The last of the three projects named for checking the growth of the Latter-day Saints—extermination, has been twice tried and has failed. It would be but the natural fruits of that reckless mobocratic spirit, which is gradually increasing among the people, and setting at defiance all law and order. Its rule of action is that "might makes right," and when that *might* is guided by popular phrensy, it generally knows no bounds but the limit of its power, or the merciless destruction of its victims.

We earnestly desire peace, but if we are compelled again to defend our homes from destruction, our wives and daughters from being ravished, the brains of our old men and little ones from being dashed out, and our Prophets from being imprisoned and slain, may the God of battles nerve our souls, and lend His power to our arms, that we may successfully defend our mountain fastnesses, which He has given us, against those fiends who disgrace the human form, and neither regard the supplications of virtuous mothers, nor the cries of prattling innocence.

This we do know, that the time of our deliverance from the power of our enemies draws near. They have yet to drink double of the bitter cup which they have so mercilessly administered to the Saints, and they yet have to endure four-fold the loss of homes and kindred—those bitter tears and heart-rending sorrows which have sent husbands and wives, parents and children, to untimely graves. They will yet be glad to be guided by that wisdom which they now despise, and receive succour and protection—yes civil, political, and religious salvation, from the very people they now wish to destroy.

Although the Saints are yet a small people, there is power in their words; and their movements being so closely watched, shows they are dreaded. The reason is, they are guided by the revelations of heaven, which will ever circumscribe the wisdom of men, and the power of the Almighty is upon them, that all things may be overcome which oppose the progress of His kingdom.

DEPARTURE.—The ship *Siddons*, Captain Taylor, sailed for Philadelphia Feb. 27, having on board 430 souls of the Saints, of whom 197 intended going through to the Valley this season, 97 being P. E. Fund emigrants, the whole under the presidency of Elders John S. Fullmer, late Pastor; and Isaac Allred and James Pace, late Presi-

dents of Conferences. In addition to these Elders the following ex-Presidents of Conferences and Travelling Elder were on board—Osman M. Deuel, Andrew Ferguson, and John Dalling. We have appointed Elder Fullmer Agent and Managing Conductor of the emigration by the P. E. Fund hence to Utah this season.

This is the first ship-load of Saints that have been sent out to Philadelphia, and we feel a deep interest in their favourable reception at that port, as well as their safe and prosperous journey across the country to Utah. In thus sending home the wheat to the thrashing-floor of the Lord, it is with the utmost satisfaction, knowing that such as cannot go immediately through will be received and garnered by such men as Elder Taylor and assistants in the Atlantic cities, Elders Pratt and Spencer in Cincinnati, and Erastus Snow in St. Louis, in whose counsels the Saints will always find life and salvation, while the poor of God's people will be enabled yearly to progress from one to another of these places, increasing their faith, hope, and charity, until they arrive at the central place in the floor, where Joseph's sheaf stands erect, around which all the sheaves of his brethren bow. God will bless and protect with the right arm of His power those who go in faith to build up Zion.

Arrival.—We have much pleasure in announcing that Elder William Willes arrived from the East India Mission on the 1st instant, per barque *Gazelle*, Captain Leslie, from Singapore.

Removal of our Office.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. On and after the 1st of April next, our address will be

Franklin D. Richards, 36 Islington, Liverpool.

Since the opening of emigration by the Saints to the northern ports of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

Our new Office and residence are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

The editors of *Udgorn Seion, Skandinaviens Stierne, Deseret News, St. Louis Luminary, The Mormon, Zion's Watchman*, and the *L. D. S. Millennial Star and Monthly Visitor*, are hereby respectfully and particularly requested to inform their readers of our change of address.

Foreign Correspondence.

DESERET.

The Journey there—Industry, Unity, and Purity of the Saints.

Great Salt Lake City, Oct. 28, 1854.

Dear Brother and Sister—I embrace this favourable opportunity of writing you as I promised. Here I am, in the City of Great Salt Lake, in good health and fine spirits, and I hope that you are all well, and in the full enjoyment of the good Spirit.

Our voyage from Liverpool to New Orleans was a perfect pleasure trip. Our company in the *John M. Wood* consisted of Saints from most of the European nations. We had a happy time with all our foreign brethren. We were strangers to each other when we met in Liverpool, but we soon got acquainted, being all children of the Kingdom of God. Yes, dear Saints, I fully realized that the Banner of Zion was waving over us. Although we spoke different languages, we

were familiar enough to worship the same God, and be obedient to the brethren that brother Samuel Richards placed over us. Order was established, and all went on well. Consequently, love and unity were manifested and made sure in our midst. I acted as you counselled me before I left you, viz., that if I did good the same would follow me; which I have realized, as I am now in the place of my desire, in a state of health and comfort, which I thank the Lord for.

The journey across the Plains is a very slow process of travelling, but with our order it is rendered as easy as possible, still we are apt to have the railway mode of travelling in our minds. I can assure you that "Mormon" travelling is to a great extent good, in letting you see people in their true colours. One is very apt to get uneasy, and lose the patience and perseverance required by the Saints of latter days, in their long journey to the place of refuge and safety. Dear brother and sister, I was determined to see the last mile of the journey, praying for the Great Spirit to be with me. I am quite aware that I am but a young man, and I am glad that I have embraced the faith that will enable me to see those who will make me wise as I turn older.

When the company was about thirty miles from G. S. L. City, brother Mc Kenzie, from Glasgow, and your humble servant left them before sunrise, to be in the city that night, it being Saturday. We crossed some pretty difficult roads, the country being mountainous. We were very tired when we were a few miles from the city, but we overtook a man going to the city with his wagon. He saluted us, and asked us if we would have a ride. We, of course, accepted his kindness with thankfulness, and got into his wagon. We soon turned round the face of a mountain, when lo! the city of wonder burst to our view. The sun was set, but still some of its rays tinged the snow-capped mountains with a golden hue. I was quite overcome, the tears trickled down my face with joy; my feelings on that occasion were so wrought upon, that all the riches of Europe, I am sure, could not have given me more pleasure. The city in the distance appeared to me as a holy place. I felt well, the Spirit of the Most High was with me, and all my fatigue and sufferings were entirely forgotten.

We entered the city late in the evening, and not coming in with the company, there was no one to greet us. Here I was, a mere stranger, and in a strange city. However, I had faith in the Lord, and as I was in a city of Saints, I was sure of both lodgings and a supper. I asked for the house of brother Lyon, the poet, found it out, and was received in all respects with brotherly kindness. We had a good supper, which I partook of with thankfulness. We met there brother Robert Lagan, and we were quite happy together.

On Sunday morning, we went to the Tabernacle, saw Brigham Young, Orson Pratt, Orson Hyde, and many holding the Priesthood. They are humble, meek, and wise men, their language is simple and to the point. I felt well in being assembled with the children of Zion. You will need to be in like circumstances before you can know the feelings that pervaded me all over.

On Monday I went to the painting shop, and gave brother Beck to understand that brother Edward Martin told me to ask a job. I got to work immediately, as a grainer. Please give Elder Martin my sincere thanks. Sister Martin has been very kind to me and many of the Glasgow Saints.

I now lift up my heart in thankfulness to my God, for His goodness towards me, that I have been spared to mingle with the people that He is blessing temporally and spiritually. All is order, peace, and happiness with this people.

The "Mormons" are generally accounted mere enthusiasts, but I do assure you every thing that I see here proves them to be quite the reverse. We are, as you know, a free and obedient people, willing to keep the commandments of God, and the laws that are established for the good of mankind, in whatever country one may be placed. We love, honour, and esteem every principle that will exalt mankind, but how strange our ways appear, by us being misrepresented. If the good citizens of Glasgow and other large cities were to pay us a visit, they would see society in such order that would, I am sure, call forth feelings of admiration and wonder, and would enable them to see that our government was of God and not of man. There are no street pests in the city, no houses of ill fame, no drunkards, nor is any thing tolerated that is the least immo-

ral. The people here regard their covenants and marriage relations quite sacred. I have seen the thing for myself, and I can say all is right in G. S. L. Valley. I have often wondered how people could hatch such falsehoods about the "Mormons." There is but a small portion of truth, mixed with plenty of errors, in the newspapers about us; in fact, we are like all that want to serve the Lord, something like the Saints of former days—persecuted and despised.

The red Indians generally have a liking to us, and we can teach them something concerning the Great Spirit that they still keep a remembrance of. They all, that see and know the working of the "Mormons," have a warm side to them.

Our head men here drive their cattle, &c.; in fact, we are all as busy as bees. The British, I hear, are busy at war with Russia, the soldiers undergoing all that is horrible. We are shut up here from all sin, strife, and wickedness, every one minding his own business. The founders of Zion are getting strong, there are thousands flocking to this land; they can build their own house here, plant their own fig-tree, none daring to make them afraid. While we are building up in unity, the nations of the earth are tottering, and men's hearts failing them for fear. Tell all your acquaintances to come here, if they want to be in a place of safety.

Dear friends, I will never forget your exertions in getting me home to Zion, and I will do my utmost to get you here. All is happiness and peace. We are as merry as good kings, and as busy as bees, and I want you to have a share of all the good that is to be got here. The time will come when I shall be able to embrace you all, and escort you in safety to a city of Zion, where you will find a people dwelling together in love and unity.

Give my love to all the Saints in Pollockshaws, Thornliebank, and Busby, and to all inquiring for me. I will not forget any that have been kind to me. I will write you every mail, and give you all the honey that I may get from every flower. This is a lovely country, and you will get good sketches for your paintings; it is something like the Highlands of old Scotland.

Give my love to your son. When I think on the happy time that I enjoyed with you, my feelings come over me, and, dear brother and sister, I will not rest altogether satisfied till I see you face to face.

May the Lord bless and prosper you temporally and spiritually is the desire of your affectionate brother,

ROBERT G. TAYLOR.

Mr. Thomas G. Taylor.

Utah and Polygamy—Indian War.

(*From the "New York Tribune," Feb.* 19.)

WASHINGTON, FEB. 4, 1855.—The progress of events denotes that the irrepealable settlement of the questions embraced in the compromise of 1850 is soon to be disturbed. The Territorial Government of Utah is one of the fruits of that settlement. As that anomalous community of Mormons grows in importance, the question becomes daily more serious, How shall it be treated? That it is environed by grave embarrassments, is apparent to the most superficial. The subject came before Congress the other day by indirection, and the opinions expressed, and the votes given, indicate a decided dissatisfaction with the idea of surrendering the reins of government of the Utah Territory into the hands of the Mormons. A way of escape from the existing state of things has been suggested by a partition of the Territory among its neighbours on the East and West; extending the limits of California and Oregon to the East, and those of Kansas and Nebraska to the West, till they join each other in the heart of Utah. The suggestion is not devoid of merit, and may be found to be the best practicable method of peaceably eradicating the degrading and corrupting doctrines of the Mormon Priesthood.

HOUSE OF REPRESENTATIVES IN CONGRESS, FEB. 1.—The bill to establish a Surveyor-General in Utah came up, and a slight debate on polygamy followed; and after the talk the bill was killed, by a vote of 74 Yeas and 109 Nays. Motion

to reconsider was made, and the House did so, finally passing the bill in such a form as to evade the polygamy question.

ANOTHER INDIAN WAR.—The Administration, under the lead of Mr. Jefferson Davis, the truculent Secretary of War, proposes to enter upon an Indian War along the Missouri River and its tributaries. The immediate object of attack is the warlike tribe of the Sioux. A bill passed the Senate on Thursday last, to raise 3000 men, and appropriate two and a-half millions of dollars to carry on the war; and it remains to be seen whether it will pass the House also.

Behind the Times.

(*From the "Times," February 23.*)

In little more than a twelvemonth we have already gone through the following phases in rapid succession:—peace, defensive operations, declared war, landing at Gallipoli, at Varna, a reconnoisance and preparations for a campaign in Bulgaria; a coast warfare at Odessa and the Asiatic ports; an illegal blockade of the Black Sea, and subsequently a blockade of the Danube; a landing and field operations in the Crimea; demonstrations on the north side and then on the south side of Sebastopol, with a view to a surprise; a siege, a bombardment, an attack by sea, an attempted blockade without complete investment, the defence of our own position against overpowering numbers; two battles in the field, both under very unusual circumstances, and now a continual standing under arms in the expectation of an attack, while the primary affair, the assault on Sebastopol, is still indefinitely deferred. In every stage of the affair we have been behindhand, and are not now ready for the work we undertook to accomplish just five months ago. Nay, it is more than four months since we fully realised the nature of the operation before us, and could reckon up on our fingers, so to say, all the things necessary to success; and we are not prepared yet; we have not yet got up our depots of provisions, our siege guns, our ammunition, our huts—anything, in fact, requisite for the task. Now, if we are so fearfully behindhand in the most fixed and calculable part of our work, when we can see months before us, how can we expect to be always prepared for the half-dozen new and unexpected changes which the war may very likely go through this year? How are we prepared for a war in the interior—for operations in the mouths of the Danube—co-operation with the Caucasian tribes—an attack on Odessa—the proper management of the Turkish and Sardinian troops in our pay—a war of gunboats in the Baltic—all these phases indefinitely varied by new casualties, new pestilences, new conditions of every kind? Without an immense amount of preparation, vigour of forethought, and a stern determination to sacrifice everything to efficiency, we shall never keep up with successive emergencies each one more sudden, more formidable, and larger in its demands, than the last.

Varieties.

THE courts of law of the state of California have decided that Chinamen are not admissible as witnesses against "a white man," and that they are not entitled to citizenship, on the ground that they "do not belong to the Caucasian race, who are alone entitled to the benefits of naturalization."

THE diseases which pursue our army are aggravated by a peculiar condition of mind which the medical men have remarked very frequently in their patients—an extreme listlessness and indifference to life—a langour which induces the convalescent to regard "rest" as the greatest happiness, and deprives them of any inclination to make the least effort, or even to take food and nourishment.—*The Times*, Feb. 1.

THE French government has renewed the most strict orders throughout all the marine depôts of the kingdom, that careful watch be kept to prevent fire. It is believed that Russian agents are employed to burn the arsenals of England and France.

NEW BULLET.—A bullet has been invented by Mr. W. G. H. Taunton, which expands on firing to 24 or 30 inches, and acts as a sword, cutting horizontally throughout the whole of its course. This projectile can be fired from any gun. The principle is applied to cannon, with fearfully destructive effect when so used, the missile expanding horizontally from 20 to 30 feet.

The State of the Times.

The times look stranger every year,
Events so marvellous appear;
Indeed, all things seem quite ajar,
For Europe's nations are at war;
Disease is stalking to and fro,
In every nation laying low
The dwellers of the earth, while death
Sits watching o'er their latest breath;
Foul famine, too, whom nations dread,
Begins to raise her hoary head,
And many who have been well fed,
She soon will number with the dead;
Earthquakes in various lands appear,
Which fill men's hearts with woe and fear;
And tribulation's dismal sound
Re-echoes all the earth around.
Ye men of wisdom, now draw near,
And tell why all these things appear;
Show me the cause that gives them birth,
To desolate our native earth.
But ah! alas! your tongues are mute,
Your wisdom falls, no more acute.
Then pray give ear to me, and pause
While I to you relate the cause.
A man of God has been sent forth
To teach the nations of the earth
The Gospel of the Son of God,
Who bought redemption with his blood.
And being authorized of God,
He trod the path the Prophets trod—
He raised his voice, the echo flew
Both to the Gentile and the Jew,
The words were these—"The time is come,
"To gather scatter'd Israel home,
"For God His strange work has begun,
"Which He foretold He would perform
"Among the nations of the earth,
"'Before creation's second birth.'"
But though these words were very sweet
To those who righteousness would greet,
Yet he being authoriz'd of God,
Many there were who sought his blood.
Oh! was it so? Could one be found
To cause his blood to stain the ground?
It was, and, awful to relate,
He had to meet a martyr's fate.
'Twas then the tears of heaven were shed,
And angels whisper'd—"Lo he 's dead;
"His race on earth is run, but he
"Shall with the blest assembly be."
This is the cause, then, why we see
Destruction spread o'er land and sea;
O, then, repent, ye rich, ye poor,
Behold, redemption 's at the door.

Bayswater. RICHARD COLEMAN.

ERRATUM.—In *Star* No. 5, page 76, *William Jones* should have been named as Secretary of the Denbighshire Conference, instead of *John Parry*.

ADDRESSES.—Edward Bunker, 41 Charlotte Street, Glasgow.
Robert Parker, 50 Brewery Street, Preston.
David B. Dille, 15 Townsend Street, Cheltenham.

Money List, February 23—March 2, 1855.

	£	s.	d.
Thomas Clarke	5	0	0
Jesse Haven (Cape of Good Hope)	25	0	0
John McComie	3	6	0
James F. Bell (Malta Mission)	2	0	0
Josiah Rhead	2	0	0
A. N. McFarlane	3	3	0
Carried forward	40	9	0
Brought forward	40	9	0
J. B. Pears	2	0	0
Josiah Holmes	2	0	0
James Linforth	3	0	0
Henry McCreery	10	0	0
Charles Peat	1	11	0
	59	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 12, Vol. XVII. Saturday, March 24, 1855. Price One Penny.

How are the Mighty fallen!

Everybody remembers the self-confident, proud, and haughty bearing of the British nation a short twelve months ago. The most splendid army that ever left her shores was then marshalling and preparing to meet the shock of war, and the most magnificent fleet that ever sailed the ocean was assembling for the same purpose. Vain-glorious boasting without measure was indulged in by the people of the land generally. The press swaggered as though the country wielded an omnipotent power, and one against which scarcely all the earth, and decidedly nothing Russian, could stand. The granite walls of Cronstadt and St. Petersburg were to be dashed to fragments like a potter's vessel by the thunders of the British cannon, and the vast armies of Russia were to fall like men of straw before British prowess. But it is written—"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." And truly if Britain had exhibited the grace of humility instead of vain-boasting, she might not now have experienced so bitterly as she has that "a haughty spirit goeth before a fall." So completely has she fallen in a few short months, that Mr. Disraeli remarked in Parliament Jan. 29,—"Two years ago England was the leading power in Europe, but is there any man in this house who can pretend that she holds that position now!" The walls of Bomarsund fell before the Baltic Fleet, and a few merchant ships were captured, but Cronstadt and St. Petersburg remain to this moment untouched. The Russ and the Briton have met in deadly struggle in the east, and though the Briton has stood before his foe with almost superhuman valour and bravery, and broken the legions of that foe into fragments, yet of nearly 60,000 British soldiers who left their country in all the "pomp and pride and circumstance of war," but about 11,000 effective bayonets remained "before Sebastopol" in January last, while that fortress was, at last advices, immensely stronger than when its besiegers first "sat down before it." Of the 40,000 or 50,000 men who have thus sunk into the grave or been removed to the hospitals, comparatively few have fallen victims to the fire and steel of their enemy. The majority have wasted away through the mismanagement or incompetence of those in authority. It is an old saying—"Save us from our friends," and never could it be more fittingly applied than by the British Crimean soldier of those who should feed, clothe, and shelter him. Yes! it is a fact which none can deny, and which almost every newspaper in the land corroborates, that that army has had to struggle through a winter campaign without any-

thing approaching to sufficient food, clothing, or shelter, and has also had to perform duties far beyond its strength. The public have been informed and assured by innumerable letters from the east that many of that army have been reduced to half rations, that in canvass tents in the midst of a severe winter, with two or three feet of snow, some of the regiments have scarcely known what fuel was, and that many have had to stand half naked day and night in the trenches, amid frost, and rain, and snow, and sludge up to the ancles, the knees, and sometimes the middle. Strong and brave men, frost-bitten, and tortured with rheumatism, cried like little children when sent to those trenches. And a great part of this time mountains of necessaries, comforts, and luxuries were within arm's reach, so to speak, and, what is stranger still, the very things for want of which men and horses were perishing by hundreds almost daily, were oftentimes sent away from them. Under these circumstances the effective men of the army decreased about 1,000 weekly, and thirteen hospitals were filled with from 10,000 to 20,000 disabled and dying. But, what is still more horrifying, the appliances most necessary for the comfort and recovery of the sick were not to be obtained. Sick, wounded, and dying men were conveyed from the Crimea to Scutari, wrapped in blankets rife with vermin, and laid on the bare decks in default of beds. Maggots bred in their wounds, and some of the poor, miserable fellows, when they landed at Scutari, were actually covered with their own excrement. In the hospitals there, close to an ambassador armed with unlimited resources, the patients have been destitute of the commonest necessary medicines, aliment, clothing, and furniture.

One of the most remarkable circumstances connected with this altogether extraordinary expedition was the utter confusion attending the transport and appropriation of supplies. Food, for want of which men were famishing, or suffering disease, was actually lying to rot at Balaklava, or sent out of harbour after coming in. A cargo of boots and shoes, &c., it is said, made three voyages across the Black Sea before it could be received at Balaklava, and all this time the soldiers were going barefoot, or nearly so, in frost and snow.

We will give a few extracts from the *Times* and other sources concerning the state of the British Crimean army during the past winter—

Day by day the thin veil which official mystification had striven to spread over the appalling realities of our position is falling away, and a scene is disclosed the unutterable woe and misery of which the most excited imagination cannot represent, the most graphic pen cannot depict. Slowly sinking down from an abyss of misery which a short time ago would have been deemed impossible to an abyss far lower and more awful, our army seems to be reaching the period assigned to all human woe, as it has long ago passed the suffering hitherto believed to be the limit of human endurance. Down, down, ever downward, without an abatement or retardation, in the steady career of destruction have our soldiers sunk, and, dark as have been our prognostics, the reality has always kept far more than pace with them. Our correspondents turn with sickening disgust from the dreary monotony of a narrative which tells of nothing but death in the shape most abhorrent to brave men—in the form of loathsome and incurable disease. Our battalions in the Crimea melt away like the snow that surrounds their tents and fills their trenches, and this diminution of our military force is registered by a corresponding increase in our hospitals. One hospital has grown into three, three into eight, and eight into thirteen. Cargo after cargo of the emaciated relics of the survivors of our great battles has been sent to Malta, to Corfu, and to England. Death is clearing the hospitals at the rate of 50 or 60 a-day; but still the tide of misery overbears all the receptacles devised to contain it, and there is no room for the immense number of patients whose arrival is immediately expected. 5,000 sick are, it appears, already in the camp, and one-half of those doing duty are already unfit for work. While Ministers insult us by talking of 30,000 effective men, well-informed persons at Constantinople estimate our effective force in the Crimea at from 11 to 14,000 bayonets, including under the term that moiety which Dr. Hall considers to be unfit for duty—that is, smitten with the chronic disease, to which they will not yield till it becomes inveterate and incurable. . . . . The progression is regular and invariable—from the trenches to the hospital, and from the hospital to the grave. It was not in the battle that the British army has found its destroyer. Against its iron front the might of Russia was shivered in vain, but it carried within itself and in the influences which watched over it the sure and unfailing seeds of destruction, and bore

about it the corruption in which they were sure to ripen. We do not wish to exaggerate—we could not exaggerate if we would—the extent and nature of this calamity. . . . . Chaos is come again—night, anarchy, and confusion reign triumphant. Our national reputation has been sacrificed, our army destroyed, our position in Europe seriously compromised, our past tarnished, and our future overclouded.—*Times*, Feb. 8.

There is that passing now in the Crimea which might fix the attention of the most volatile and frivolous, and command the exclusive sympathy of the vainest and most selfish of mankind. . . . . On a range of bleak cliffs, overlooking the black waters of the Euxine, are encamped the last remains of what was once the noblest and most gallant army whose deeds ever adorned the page of history. Sharp misery has worn them to the bone. They have lost all the bravery and flaunting outside of war; they are ragged, shoeless, besmeared with mud, infested by vermin, and tortured by scorbutic diseases. From the 14th of September till now [February] their life has been one long troubled, miserable dream—battle, and famine, and rotting wet, and icy cold, increasing labour, and diminishing strength, viewing day by day their comrades falling beside them, and awaiting the only too certainly approaching period when they shall join their brave companions in the grave, and escape by that dark portal through which all human misery must pass and end at last.—*Times*.

When a vessel arrives with stores she is frequently ordered to sea again in all haste. The stores are crammed into lighters, and are shoved on the beach. Oftentimes they are partially lost, or are taken off by maranders, or find their way into divisional magazines, where they are never heard of, unless by some lucky accident. Now, this is no exaggeration. I know of one case where an officer was sent down again and again to the coal depôt, but could get no one to attend to his requisition; at last his men took the law into their own hands, and carried off 40 sacks of coal, to keep themselves and their master alive. Many followed their example, and the coals went merrily. Again, a vessel—say the Golden Fleece—comes into harbour with blankets, great-coats, and such articles for the army. She is ordered to discharge and proceed with all haste to sea again. Captain Heath sends lighters alongside, and the stores are put into them. The men in the lighters go away at dinner-time, and, meantime, the Golden Fleece obeys orders, and goes off to her destination. On her return to Balaklava the captain demands a receipt for the stores he has put into the lighters. "What stores? We know nothing at all about them. We never received them." A search is made, and some of the stores are found in one magazine and others in another, but part of them are not forthcoming. Bales of great-coats have been seen lying, I suppose under some such circumstances, under the rain, in open lighters, for 24 hours together at a stretch in the harbour. . . . . With snow three feet deep about the tents, the men scarce know what fuel is in many regiments; they break up the rum-barrels, and even the pack-saddles—seize, in fact, anything that will burn to cook their meals, or grub into the earth for roots and stumps to light their fires? I know that during two hard days of frost and snow, when, if ever, a full supply of rum was requisite to keep up the spirits and strength of the men, one mess at least had no rum at all on one of these days, and only a half-ration on the other, and that in the same regiment where this occurred the return of men under arms fit for duty was about 230, and that of men sick and unfit for duty was 350!—*Times*, Feb. 1.

For 18 days before I left the Crimea, the horses of the brigade which I had the honour to command had been without hay, and so small a portion of barley was issued to them that they died by hundreds along the lines.—*Lord Cardigan*.

We have had medical stores by the ton, which every one was looking for, and wooden huts immovably fixed at seven miles distance from the spot where they were wanted. Hence valuable transports have been used at Constantinople as stores for beef and pork, and Balaklava has been in such a state that a short time since the best pier was made of biscuit, and the next best of rice.—*Times*, Feb. 13.

There was a large quantity of forage lying at Balaklava at the very time that horses, within a mile, were actually starving for want of it. Shortly after his arrival, early in December, he rode out to the cavalry camp, about a mile from the town, and the state of the horses there struck him with horror. They were standing at their picket—and this was after two or three days' successive rain, hail, and snow—without any covering, and without even a rug laid over them. Every alternate horse almost lay dead, and the vicinity of the camp was strewed with their corpses. The mane and tail of every one had been eaten off by its neighbour, showing the state of starvation to which they had been reduced, and yet all this time there was no want of forage at Balaklava.—*Mr. G. Dundas's Speech, Feb. 26*.

The above extracts certainly partake sufficiently of the horrible to thrill the bosom of the most callous, and public

men are astounded at the suddenness and severity of the unexpected blow, at the magnitude of the shock to England's power, pride, and prestige. The causes of the calamities under the weight of which her name is thus humbled, assume every imaginable variety, according to the peculiar idiosyncrasy of the person giving the opinion. The doctors, the transport service, the Duke of Newcastle, the aristocratic character of the service, the disproportionate partition of the work, gross incapacity of the staff, inclemency of the seasons, the act of God, and innumerable other things are urged, while the *Times* believes there has not been a single man in high command at home or in the Crimea who was a master of the art of war.

The nation seems perfectly bewildered in the matter, and, like a company of men in a fog, none know in what direction the proper path lies, but each thinks he knows best its position. A few have the sagacity to surmise that some mysterious spiritual agent has interposed in the matter, and written Babel upon the movements of the warring nations, and particularly of Britain. We will give a few extracts to show the cross-purpose predicament in which the nations, England especially, find themselves—

The experience of the last few months has awakened the people of England from their dreams of wealth and prosperity, from their traditional self-gratulations over the naval and military exploits of the late war, and from the supposition that men invested with high rank and clothed with great office are possessed of faculties equal to the direction of our affairs whenever there is more than an ordinary strain on the vessel of the State. Our eyes are open, and we behold that we are naked. We ask for talent sufficient to conduct great affairs to successful conclusions, and instead of talent we are offered titles and pedigrees. We ask for merit, and we are offered in exchange high connexions, or, at best, seniority. The cold shade of aristocracy is over us all, and nothing can grow beneath it except the offshoots of the tree itself. Up to the middle of November this country believed itself to have armies, generals, statesmen, departments, all equal to their several duties, all of the very best the world could afford, and now, in the middle of February, in three short months, all is changed, or rather all is reversed. We have awoke from our dream of hope, prosperity, and success, to disaster and dismay. Our generals have turned out worse than useless, our Ministers something more than incapable, every public department has been crushed into hopeless imbecility by the weight of unbending routine and worthless formalities, and on no one occasion that we are aware of has the right man been selected to fill the right place. Everything has been mismanaged to a degree which, if predicted, would have been deemed incredible. . . . . The people of England have remained quiet under all these things. They have felt—as how should they not feel?—the mortality which has brought mourning to every hearth. They have noted—as how should they not note?—the incredible and inexplicable confusion and stupidity which have presided over every department, giving reality to absurdities such as the most extravagant imagination could never have painted, and occasioning miseries such as the gloomiest prophet could never have foreboded. Why the people have been so long silent has been to most reflecting men a matter of wonder and astonishment. They feel most acutely, but they have remained hitherto passive spectators of the method in which their best hopes and dearest interests have been squandered and betrayed. — *Times*, Feb. 14.

What sort of a figure, let the Britsh public just bethink itself, are we now making in the eyes of Europe? Already the scandalous breakdown of our military system has been chuckled over in every foreign Court. With our military reputation thus gone for the present, what will Europe think, too, of our precious constitution, which we have tried to force upon every country in the world, when it is found to work only for the private interests of a small knot of statesmen, and to enable them to use their country's extremity as a lever to help them into office? If the British people do not see the ultimate tendency of all this, we will venture to enlighten their innocence. These are the steps by which constitutional nations sink into despotism. They are rapidly leading us towards that very state of things which in France has been held to justify the Imperial usurpation. . . . . Notwithstanding the information afforded by the correspondence now arriving more frequently than formerly from the scene of war, we look in vain for any adequate explanation of the misfortunes which have occurred, nor can there now, we should think, be any question about the necessity of the inquiry which has been resolved upon. Those who charge upon the system rather than upon individuals the miscarriage of our efforts may certainly gather some justification of their opinions from the very universality of the evil. If the faults were personal the conse-

quences might be expected to be partial, whereas everywhere, and in all departments, the deficiences are the same. At Balaklava, at Scutari, and at home,—in the hospital service, the transport service, and the general administration, there is the same want of organization, of management, and of success. The finest possible materials have been lost; the most untiring personal assiduity thrown away; national unanimity and enthusiasm left without fruit, and sacrifices of all kinds incurred without advantage. There is no species of consolation to be derived from the nature of the disaster. Our troops have not succumbed under the weight of an enterprise visibly beyond their power; they have not been overwhelmed by numbers, entrapped by ambuscades, or destroyed by the resistless power of unsuspected batteries. The casualities of the siege itself have been trifling. The things that have cost us thousands of lives are simply, as our correspondent says, "a few miles of bad ground, and the want of means to get over it." Even here there was nothing manifestly insurmountable—nothing clearly and by the very nature of things invincible in itself. If the road from Balaklava harbour to the camp had been a kind of Khyber Pass, which all the efforts of our troops, however well organized and well applied, had failed to make practicable, the result would carry with it its own explanation. But such is not the case. The road, though never put in a fit condition for such traffic, is passable even as it is; but there are no means of transport.—*Times*. Feb. 5.

The losses in the Crimea have been of a character more than usually entitled to be considered avoidable. We have asserted more than once, and we affirm again, that not only has nothing happened which was not to be foreseen, but much which was to be apprehended has not occurred. . . . . Every vessel and transport, we believe, of every description, which has sailed from these shores for Balaklava has reached its destination in safety, and, if its cargo has been lost to the army, it has not been through the tempest or the waves. Even the Prince, as is well known, might have landed every bale of her stores. As to the rigours of the climate, they have hitherto been below what might have been anticipated. . . . . It is not from the atmosphere that we have suffered, but from the want of the common necessaries of food, clothing, fuel, and shelter; in fact, a like mortality might have been experienced by any regiments quartered on the Welsh Hills or the Devonshire moors, and exposed to similar privations. We have had no weather necessarily destructive to contend with, or the French would be in as bad a plight as ourselves. Our communications have not been interrupted by sea, for nothing could be more secure, however irregular, than the passage between shore and shore. We have not been overpowered by the inexaustible legions of the enemy, for we have repulsed all his attacks, and we still remain masters of our position. We have suffered simply because there was nowhere the competence to turn our resources to proper account. . . . Last spring certainly it would have seemed fantastic and incredible that the splendid expedition on its way to the East would be ruined, not by hundreds of miles of marching and counter-marching up the Danubian provinces, far away from our ships or any basis of operations, but for want of six miles of hard road from a land-locked harbour to a fortified camp.—*Times*, Feb. 1.

There is something quite uncanny about this awful war. Nothing follows suit in it, and it goes wrong from first to last. How it began, how there was peace when there ought to have been fighting, and fighting when we chose to call it peace, everybody knows. But its very festivities turn sour, and in its givings of thanks there is always a note out of tune. Sir De Lacy Evans appeared with all his honours to receive that rarest and richest meed of valour, the thanks of the Speaker before the assembled House, but no sooner had he opened his lips in reply than something possessed him to reproach his eulogists, and challenge to hot controversy all who should do less than justice to the Second Division. Then comes the Mansion-house dinner. The Lord Mayor is siezed with the commendable ambition of presenting himself before the eyes of the nation between the most stately and the most eccentric of our modern heroes. Garrick between tragedy and comedy had sympathies for both, and it is hard to say which he would follow. But no Lord Mayor of London that ever existed could have shown simultaneous affinities to Cardigan and Napier, or have harmonized two such utter dissociables. There, however, they were, to make the best of themselves. Cardigan did his part with perfect good taste. There is something indeed suggestive of Madame Tussaud in the "identical uniform" which he wore in the desperate cavalry charge. But his speech was, with a slight exception, the simplest possible narrative of facts, and is, indeed, a brief history of the war throughout its earlier stages. His description of that most gallant, though Quixotic enterprise, in which there was "the greatest apparent certainty of death that could possibly be conceived," without the slightest advantage to be gained by the sacrifice, was at once dignified, modest and affecting. . . . . And now for Sir Charles Napier.

At all events, duty and obedience are not here overdone. The contrast is the greatest that can be imagined. According to Sir Charles, the fleet placed under his command was "badly manned, and worse disciplined," and he never had fair play from the Admiralty. The conclusion is, that he has brought home his fleet with scarcely the loss of a man, an anchor, or a spar. In the army we seem to have perfect organization and entire destruction—in the navy no discipline, and no loss; there not being much to choose between the respective results on the enemy.—*Times*, Feb. 8.

If we may be excused a metaphor at such a crisis, one felt, only as late as Tuesday morning, in the situation of travellers in a mountain pass, who see the rocks closing around them, and cannot, for the life of them, understand where is the opening through which they are to proceed. . . . . The only thing it can be compared to is that distressing, though strangely grotesque malady, called St. Vitus's dance. The poor sufferer cannot convey a piece of bread to his mouth without flourishing it in all imaginable directions, up and down, sideways, zigzag, circuitous, till it describes a journey of many yards, and takes half a minute and no small expenditure of muscular energy to do what is usually an unconscious and almost instantaneous act. The poor creature tries to go out of a room, but cannot do so without performing all sorts of eccentric and highly unnecessary evolutions before the door, visiting both doorposts again and again, and finally leaving the door open and his errand incomplete, or perhaps tumbling down on the threshold. . . . . This political St. Vitus's dance, which infests every department of the public service, and makes us all look more like madmen or idiots, than sane, and—as we flatter ourselves—particularly sensible people.—*Times*, Feb. 22.

But it so happens that there is not a nation existing on the surface of the globe which has enjoyed such ample opportunities of acquiring military experience as England—not France in Algeria—not Austria in Lombardy—not Russia in the Caucasus.—*Times*, Feb. 21.

Indeed, nothing that has been imagined in illustration of human folly by the wit of Rabelais or Swift approaches to the extremities of fatuity which constitute the history of the Crimean expedition and its disasters. We challenge a single example of common sense, of common resource, of contrivance, of the most simple of means to an end.—*Examiner*.

Every movement, and every step taken, has produced a result exactly the opposite of what was intended. A *coup de main* is undertaken, and it turns out to involve a campaign—a winter campaign even. A battle is fought, but its gain is only momentary, vanishing in less than a week from the hands of the victors. An open town is assailed with heavy siege artillery; but, before the siege train is brought up, the open town is changed into a fortified camp of the first order. A siege is undertaken; and, when at the point of being successful, it has to be given up, because a relieving army comes up, and is—not victorious, but defeated. A strong position taken up against the relieving army becomes, by the very shortness of its front, the means in the hands of the relieving army to turn the besiegers into the besieged! Thus ten weeks are occupied with a series of efforts, combats, trenchworks, plans and counterplans; winter sets in, and finds both armies—but especially the Allies—quite unprepared for the season: and all this with no result but a tremendous loss on both sides, leaving a decision of the campaign as remote and unlikely as ever.—*New York Tribune*, Dec. 30, 1854.

No one can deny the melancholy condition of our army before Sebastopol. The accounts which arrive from that quarter every week are not only painful, but horrible and heartrending; and I am sure no one would oppose for a moment any measure that would be likely not only to cure, but to do anything to mitigate those evils. Sir, I must say that there is something, with all the official knowledge to which I have had access, that to me is inexplicable in the state of our army. If I had been told as a reason against the expedition to the Crimea last year that your troops would be seven miles from the sea, seven miles from a secure port—which at that time, when we had in contemplation the expedition, we hardly hoped to possess—and that at that seven miles' distance they would be in want of food, of clothes, and of shelter to such a degree that they would perish at the rate of from 90 to 100 a day, I should have considered such a prediction as utterly preposterous, and such a picture of the expedition as entirely fanciful and absurd. We are all, however, free to confess the notoriety of that melancholy state of things.—*Speech of Lord John Russell, Jan. 26.*

One of the finest armies that England ever sent forth mysteriously disappears—not by the sword of the enemy, for that we could endure, and could meet again and vanquish; it disappears by means so mysterious that a most experienced statesman, with all the advantage of a knowledge of the interior secrets of the Cabinet, confessed and announced to this House that he could not penetrate the cause of or understand that mystery.—*Mr. Disraeli*, Feb. 16.

This [the great storm in November] was only the beginning of sorrows—the subsequent disasters form a history of human suffering not to be exceeded in the annals of the wars of civilised nations; they are altogether incomprehensible; they look like destiny, for they seem to defy all the rules of logic and common sense, and leave one to seek in infatuation alone for an explanation of the phenomena. That starving men should dismiss from their harbours the very food that is sent out to nourish them, and the clothing that is sent out to comfort them; that they should even refuse the very shoes and fur coats that they are longing for, and quietly allow the well clad to appropriate them, is so very like madness, that it is only in lunatic asylums that we find the parallels of such behaviour at home. Yet either our army has been doing all this, or the reports we have read from hundreds of witnesses must be erroneous. Not the weather only has been thwarting us, but even the very reason of the nation has been bewildered. We went to the Crimea with tents for the soldiers without vehicles to carry them into the interior when they were landed; we took men to fight without the means of taking care of them when they were wounded; we sent medical men without medicines, luggage without wagons and horses, guns without sufficient ammunition, food without cooking utensils; and, when houses were sent for our men to live in, they either would not or could not use them, though perishing with cold; and yet, notwithstanding all these absurdities, we paid for everything we wanted as if we had had it; and collected large sums in addition, by private subscription, which have all gone we know not where; for everything was done too late—the winter clothing was sent in November instead of September; and the winter houses were sent in the middle of winter instead of before the beginning of it; and the new shoes were sent when the soles were off the old ones, and a ship-load sent in July arrived in December; the new coats and drawers arrived when half the men were dead, and the rest were wrapping up their legs with straw, and patching ragged clothes with sacking and canvas. The story altogether appears incredible; it seems impossible that such things could have happened, but, having happened, what more may still happen, equally strange, incredible, and inexplicable, is fearful to think of. . . . . It is not by wealth or power that the destiny of nations is determined; some other principle governs the world; and men are astonished to find, in great crises, what a different turn affairs take to what the wisest politicians and generals imagined. . . . . And who could have believed that the English, the heroes of Spain and Waterloo, should have proved themselves so deficient in the organization of the material of war as to be objects of pity to those whom they conquered half a century ago? Are we retrograding in civilisation? Have all these twenty or thirty years which we have been spending in financial reform been deteriorating instead of improving the British constitution. . . . . There must be something wrong with our boasted constitution after all. We have been so long in the habit of hearing it praised, like Shakspeare and the Iron Duke, that few have the courage even to utter a protest against the extravagance of the panegyrists. . . . . Heaven itself seems fighting against us all—English, French, Russian, and Turk. Perhaps we all deserve it—a race of bigots and unprincipled controversialists, dogs in the manger of civilisation, who neither know the truth nor suffer others to seek it, except in a way most unlikely to obtain it or the amiable fruits of it.—*Family Herald*, Feb. 18.

Thus are nations perplexed with the unexpected calamities which befall them, and the unlooked for course which events take. The world looks with amazement, and England is almost stupefied, at the utter break down of her eastern expedition. With soldiers victorious over the foe though he comes in four-fold strength, with unbounded supplies at command, with a marine sufficient to bridge the seas from England to the Crimea as it were, with the first administrative and business tact in the world, with the greatest and most practical mechanical skill and talent in the eastern hemisphere, yet does England's army sink away to nothing, and yet does her Crimean enterprise become a byword for incompetency, mismanagement, and maladministration. What can be the grand cause of all this? We said some thought an invisible agent had a finger in the matter. That is the key to the whole affair! Yes, the Almighty, who rules the armies of heaven, does as it pleases Him among the inhabitants of the earth. It is true, He did leave the denizens of this lower sphere to their own thoughts and works for a time, but now He has recommenced to work upon the earth, and the mighty ones are troubled, the people are perplexed, and stout men's hearts fail them for fear. He speaks, and the ablest and most practical nation on the earth blunders into the most inexplicable business confusion, and her magnificent, brave, and triumphant army wastes

away no one knows why, perishes from sheer want in the midst of profusion, just as a man gagged, and bound hand and foot, would perish were he literally surrounded with every imaginable kind of food.

Heretofore, when the nations were left to themselves, they could calculate upon probabilities with some approach to certainty. Knowing the laws, relations, and influence of powers which controlled in a great measure the destinies of men, there have been many who could determine with some degree of nicety how events, expeditions, and plans would turn out. But now even such clever calculators are baffled, their old and familiar bases of reckoning cannot now be relied upon, the most sagacious are at fault in their estimates for the future, and the most confident are utterly disappointed in their most sanguine expectations. Truly was it written, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." And so it will continue to be until those nations who will not serve the Lord, however powerful and refined they may be, will perish in as apparently inexplicable a manner as the British army has melted away before Sebastopol.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 24, 1855.

To the Emigrating Saints.—There is a subject of the gravest importance, pertaining to emigration, to which we wish to call the attention of the Saints, and that is, to let no consideration, no matter how important it may appear, ever induce them to embark on a ship themselves, or permit any of their families to do so, if they have been recently exposed to, and are thereby liable to be brought down by, the small pox, measles, or any other contagious desease, for in doing so they will not only greatly lessen the chances of living to those who have every reason to expect to be sick, but also be liable to be the means of spreading disease and death among all on board the ship. This is a great responsibility for any one to incur, and we presume that no Latter-day Saint is so reckless in feeling as ever knowingly to run any risks in a matter involving such fearful consequences.

The *Clara Wheeler* was cleared as usual by a government officer, her passengers were examined by the doctor, and she put to sea apparently in a healthy condition. After being at sea some three days she was driven back, she lay in the Mersey a week, passed a second examination by the government doctor, and put to sea again in good condition, and yet 22 persons, mostly children, died of measles during the voyage, a mortality very unusual among a ship-load of the Saints. This shows that no human sagacity can always foresee and prevent those evils.

We feel to urge upon the Saints the necessity of using the greatest diligence and caution in this matter, and expect the Pastors and Presidents of Conferences to make it from time to time a portion of their instruction to the Saints pertaining to emigration.

Foreign Intelligence—*United States—The "Clara Wheeler."*—On the 5th instant, per mail from the United States, we received the *St. Louis Luminary* for January 27, and February 3 and 10, which contain, among much that is interesting, the report of Elder H. E. Phelps, President of the Saints on board the *Clara Wheeler.*

From this report we make the following extracts, which we doubt not will be of interest to our readers—

"During the voyage we had one birth, eight marriages, and thirty deaths, seven of which occurred coming up the river. During the whole passage we were favoured by our heavenly Father in having fair winds, and in making, I presume, the quickest passage ever known at this season of the year. We arrived at New Orleans on the 11th January, where we were met by Elder McGaw, our agent, making the voyage in thirty-six days. In fact nothing seemed to have the power of hindering us.

"On our arrival in New Orleans we were equally fortunate. We took our passage on board the *Oceana* eighteen hours after our arrival. On arriving at the quarantine ground, where steamers with emigrants are compelled to stop and undergo medical inspection, causing a detention of one or more hours, we only stopped a short time, and succeeded in reaching this city on the afternoon of the 22nd instant.

"The Saints are, on the whole, in good health and spirits; the deaths were, as you will perceive by the list handed you, almost entirely among children, owing to the measles having been brought on board."

Great exertions were made by the Saints generally in St. Louis, under the counsel and direction of Elder Snow, to provide for the Saints. Comfortable shelter, employment, &c., were generally obtained for them in a few days after their arrival.

From a letter in the *Mormon*, by Elder Jeter Clinton, dated Philadelphia, Jan. 24, we learn that the Saints in that city and vicinity were doing as well as could be expected, a good spirit was prevailing, and a desire to fulfil the law of God in all things was manifested. Seven had recently been baptized.

THE "MORMON" AND THE "LUMINARY."—We were happy to receive the first number of the *Mormon* on the 5th inst. The vignette is rich, elaborate, and full of meaning. The matter is varied with original and well selected articles. On the whole, the paper bids fair to be what might be expected from the well known abilities and experience of the Editor. We make the following extract from *The Mormon*—

"To the European Saints.

"We shall forward copies of 'THE MORMON' to all the 'Presidents of Conferences,' and we respectfully request them to show and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and addresses with as little delay as possible, and credit us the amount received.

"POSTAL ARRANGEMENTS will be as follows—2 cents or 1d. will have to be prepaid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their addresses to President Richards.

"The price of the paper, delivered in England, 4½d, as follows—Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

"Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

"No subscription received for a less term than six months."

Presidents of Conferences and Book Agents procuring subscribers for *The Mormon* will please forward to us the correct addresses, with all such subscriptions, and we

will request Elder Taylor to forward the papers direct to the subscribers, instead of to the Agents, which will cause them to arrive earlier and incur only one British postage.

Presidents of Conferences and Book Agents acting as Agents for the paper, will receive from subscribers 3½d. per copy, and forward to us 3d., leaving ½d. for their commission.

Notice to persons who have already subscribed for the "Mormon."—It will be seen from the above, that our notice in *Star* No. 1, current Volume, was incorrect. Instead of the paper being 8s. 4d. per year, and the American postage 2s. 2d., as there stated, the paper is 8s. 8d. per year, and the American postage 4s. 4d., making in all 13s. per year, or 3d. per copy, exclusive of the English postage and Agent's commission, consequently the amount of money forwarded to us will not cover a subscription for the periods named. To all such subscribers the paper will be sent until the amounts they have paid are exhausted, and they can in the meantime complete their subscription for six or twelve months as the case may be.

To subscribers for the "Luminary."—In *Star* No. 1, current Volume, it was also stated that the American postage on the *Luminary* would be 2s. 2d. per year, instead of which it is 4s. 4d., consequently the amounts forwarded to us by subscribers will not pay for the paper for the periods named, but it will be forwarded to such subscribers until the amounts are exhausted, and in the mean time the subscriptions can be completed for the six or twelve months as the case may be.

Removal of our Office.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. On and after the 1st of April next, our address will be

Franklin D. Richards, 36 Islington, Liverpool.

Since the opening of emigration by the Saints to the northern ports of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

Our new Office and residence are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

The editors of *Udgorn Seion, Skandinaviens Stierne, Deseret News, St. Louis Luminary, The Mormon, Zion's Watchman,* and the *L. D. S. Millennial Star and Monthly Visitor,* are hereby respectfully requested to inform their readers of our change of address.

Self-Government.

Many great and illustrious men who have governed societies, armies, and nations, have at last confessed that they could rule and govern others, but themselves they could not govern. It was probably a similar feeling that passed

through the poet's brain, when he said—

"Man, know thyself—presume not God to scan;
The proper study of mankind is man."

The study of human nature is one of the most interesting and important of all sciences, and is probably the least studied, and is, consequently, the least understood. It is not at all uncommon to meet with persons apparently well acquainted with chemistry, geography, agriculture, mechanism, and many branches of philosophy, but totally ignorant of themselves, and the tendency of their actions, because of the darkness of their minds and the deceitfulness of their hearts.

We consider the principles of self-government of the greatest importance to every individual, and particularly the Latter-day Saints; for without a thorough and complete control of ourselves we cannot be saved in the kingdom of God. It was the principle of self-government that exalted our Father to a glorious throne; and it was by the same principle that Jesus laid the foundation for our salvation and glory, and by which he obtained all power in heaven and on earth.

We have entered, dear brethren and sisters, the same practical school of experience. We have the same difficulties to grapple with—a similar nature, but worse, to overcome; a portion of the same Spirit and Priesthood to sustain us, and the same glorious prize to contend for—even eternal life.

If you would obtain this inestimable gift you must learn well every lesson that is given you, and above all, you must learn to govern yourselves. Some of you are husbands and fathers, and have wives and children under your government, and are, perhaps, called to preside over a branch, or district, or section of the Church of Christ; you may be Elders, Seventies, and High Priests, and yet be ignorant of the very first principles of government.

We have known Elders and High Priests who have not had wisdom enough to drive a yoke of oxen across the Plains, who, when their cattle were restive and awkward, instead of coaxing and blessing them, would beat and curse them, and make them more awkward still.

The Bible furnishes us with an instance of a prophet who had not wisdom enough to govern an ass, but was rebuked by the mouth of his beast for his ignorance, stupidity and folly. There are some men who talk a great deal about governing kingdoms and worlds, who cannot govern one solitary wife, nor even their children, nor themselves. There are men and women in this city who have heard the law of tithing explained a hundred times, who do not know how to govern fifteen, ten, or six dollars per week. We do not say these things with an upbraiding spirit, nor with intent to discourage or shame you; but we write thus plainly, that you may ponder and reflect upon some of the elementary principles of government.

In learning the arts and sciences, or languages, living or dead, we begin with first principles. If we pass by the elementary principles, and only obtain a smattering of more advanced rules, although we may be considered smart by the vulgar and illiterate, yet when we come into the company of the philosopher, or linguist, or professor, the veil of our ignorance is drawn aside, and we are exposed as ignorant fools.

You are students in the Lord's theological school; you are now in one of the lower branches; you will soon, if faithful, be wending your way to Zion. There are there philosophers and professors of the highest grade, who will know your capacity and proficiency before you have spoken two sentences to them. Then it is necessary that you should begin again from the beginning and learn every lesson perfectly. You must learn to govern your thoughts and feelings and passions according to the laws of God and the spirit of righteousness.

There is no faculty that we possess but may be perverted and corrupted, whether it be the seeing of the eye, the hearing of the ear, or the articulation of the mouth, they all may become ministers of evil. They are of themselves mere instruments of the spirit that dwelleth in us. If your heart be evil your eyes will be evil also; you will delight in nothing that is lovely, pure, and virtuous, but your eye will be ever straining to see something that is evil, sensuous and devilish, according to the depraved desires of a wicked heart.

If your heart is evil your ear will ever be on the alert to listen to some of the works of iniquity; you will delight to hear of the weaknesses of men, or to hear the foul mouthed slanderer abuse, vilify, and calumniate the righteous.

If your heart is evil, your mouth will

be filled with words of vanity, deceit and profanity; you will try to justify your own wicked and licentious conduct by expatiating upon the weaknesses of others; you will justify the wicked and condemn the just; you will call bitter sweet, and sweet bitter; and darkness you will call light, and light darkness; but, on the contrary, if your heart be pure, your eyes will be pure also; your ear will delight only in hearing of the noble and righteous deeds of your brethren, and your mouth will be full of blessing instead of cursing. If the heart be pure the mouth will send forth words of righteousness and purity, for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, but an evil man out of the evil treasures of his heart bringeth forth evil things, therefore blessed is the man who shutteth his eyes from seeing of evil, and closeth his ears from hearing of iniquity, and in whose mouth there is no guile.

It will be seen by the foregoing that the heart is the seat of government. It is there the spirit has erected its throne, and from thence emanate the laws to govern the hand, the foot, the eye, and ear, and indeed every organ and faculty we possess.

If the ruling spirit or monarch be an evil one, your feet will be led into the haunts of vice and wickedness, and you will delight in visiting dram and whisky shops, or drinking these accursed drugs in secret, and in smoking and chewing tobacco, and other nasty, dirty habits. You will be found revelling in the way of sinners, and sitting in the seat of the scorner; your eye will be open to that which is evil; your ears filled with words of treachery and lies; your mouths will be full of cursing and bitterness, and your passions heated to shed blood.

But if the ruling spirit is generous, noble, and pure, your heart and all its ministers will be pure also. Let every Saint under our jurisdiction rigorously examine his own heart, that he may learn who holds supremacy therein. If your silver, gold, merchandise, business, cattle, land, or any earthly thing is uppermost in your heart, and the predominant ruler of your actions, you must repent, and reinstate the rightful governor, or the treacherous usurper will lead you down to hell. If your wife occupies the throne, and is the governess of your actions, she is a usurper, and must be dethroned, for you cannot obtain salvation and eternal life unless you do it; but let it be done in meekness and in the fear of the Lord, remembering that he will be your ruler and governor worlds without end, and whatever measure you mete it shall be measured unto you again.

Some have thought that because we believe in the plurality of wives we have no government of our feelings or passions, and that our affections are lavished, unconstrained, upon every sympathetic object. We are charged, consequently, by the ignorant and evil-minded, as being corrupt, licentious, and adulterous; but we say unto all who have imagined in their hearts this evil concerning us, that the corrupt, licentious, and adulterous cannot stand among the Latter-day Saints, but shall be cut off. So strict is the law of God upon this subject, that if a man looketh upon a woman to lust after her he hath committed adultery in his heart, and shall deny the faith. Are not these things true? They are. Can an Elder or other officer of this Church violate the laws of virtue with impunity? No. Can a man or woman commit adultery and not be found out? No; 'tis impossible. Go ask apostates who are scattered through this country, how long they were able to conceal their corruptions and iniquities from the Lord and his servants. If they have any honesty of soul left in them, they will tell you that no sooner had they fallen into transgression than the Spirit of God departed from them, and the ministers of our God were ready to administer justice commensurate with their deeds, according to the laws of God. If you believe not this testimony, go and ask the spirit of Munroe and others of the damned why they left this world so suddenly; you will then learn that the Saints in Utah both know how to govern themselves, and how to teach and control others, so that if those choosing to dwell among them will not do any good, they are effectually prevented from doing much evil. Then who will dare to say Latter-day Saints are corrupt and adulterous? If any one has the hardihood, let him prove his charge, or he stands branded as a slanderer, a calumniator, and a liar; and let him know that his refuge of vituperations and lies shall not screen him from everlasting indignation, shame and contempt.

—*St. Louis Luminary.*

Foreign Correspondence.

EAST INDIA MISSION.

Voyage from Calcutta to Rangoon, Singapore, St. Helena, and Liverpool—The Burmese—Labours among them.

107, Finch Street, Liverpool,
March 3, 1855.

To President F. D. Richards.

Beloved Brother—In obedience to the dictates of the Spirit of truth, and the counsel of the authorities, I am speeding my way to Zion, (after an absence from this land of nearly four years,) where I hope shortly to arrive, and know for myself those privileges and blessings which the Saints are permitted to enjoy in the bosom of the Church, and which are realized by all the faithful, but which cannot be described through the imperfect medium of speech.

As it has not been my privilege to forward you any communications for some months past, owing to my travelling engagements, it may not be out of place to furnish you with some items connected with my movements since leaving the first scene of my labours in the Bengal Presidency, from whence I took my departure for Rangoon in Burmah in March 1854. My kind brethren who had been spreading the work in Burmah, sent me several pressing invitations to labour among them for a time, which induced President Jones to acquiesce, although he had made arrangements in part for my immediate return to the Valley. I staid during a period of six months, and had the pleasure of seeing nearly twenty added to the Church. I opened a school, the fees of which, added to the blessings of the brethren, enabled me to reach Liverpool, where I arrived on the 1st instant, all well, on board the barque *Gazelle*, Captain George Leslie, who behaved with much kindness, and permitted me to testify, and distribute the Word, among the crew during the voyage of four-and-a-half months from Singapore.

But it may not be amiss to relate some of the intermediate circumstances which occurred. From Rangoon, on the Irrawaddy, the late scene of the war, I took ship for Palo Penang, or Prince of Wales' Island, situated in the Straits of Malacca; the land of nutmegs, mace, sugar, and "eternal verdure," as brother Parley would say; where I staid four days, during which time I had the pleasure of bearing my testimony and distributing tracts among a few inquirers, who stated their determination to send for the works of the Church and "*sift Mormonism to the bottom.*"

The American Consul tried to get me a passage to America on board the *Plymouth*, U. S. frigate, lying in the roads, but the captain refused, giving, as his reason, that it was contrary to the regulations; although I offered to become useful in proportion to my capability. After repeated and ineffectual attempts to obtain a passage direct for California, or the eastern ports of America, a providential and gratuitous offer was made me by a ship-master to take me to Singapore, where, he stated, I should be able to get a passage to England or America; but I discovered, when on board, and sails set, that he had offered me the passage that I might assist him and his crew in defending them from the piratical Malays, who infest the Straits of Malacca. This did not deter me from continuing the voyage, as I felt more confidence in things connected with the "effectual fervent prayer," than in the bright and bristling display of small arms and small cannon with which he was furnished. All ended harmlessly! Arrived at Singapore, after six days' delightful sailing, surrounded by the most enchanting scenery among the thousands of beautiful islands, I had the pleasure to meet with Elder Ludington, who was labouring at Singapore, and who introduced me to several of his acquaintances, to whom I had the pleasure of bearing my testimony.

The captain of the *Gazelle*, on the passage to Liverpool, kindly took me on shore at the island of St. Helena, where he introduced me to several of the leading merchants, &c., with whom I left the *Book of Mormon*, *Voice of Warning*, *Joseph Smith the Prophet*, and five pamphlets. A young gentleman, with my consent, sent the bellman round to announce an address to be delivered by me in the main street, where about four or five hundred of all

ages and complexions assembled to hear me read the Testimonies of the Witnesses, and direct them regarding the way to gain an entrance into the kingdom of God. They stood for upwards of an hour, listening with respect and attention, and I afterwards gave replies to questions on emigration, organization, and doctrine. During the time I was speaking, under the influence of a vertical sun, a kind young gentleman came forward with a glass of pure water, and presented it to me. I felt to ask for a thousand blessings upon his head, to which I believe all the Saints will heartily respond their loud amen. From the eagerness manifested by several to obtain the printed word, and the remark which escaped them, that they had heard of "Mormonism" only through the medium of the public prints, which being, as they admitted, of a conflicting and uncharitable character, they were glad of the opportunity of discovering the merits or demerits of "Mormonism" from our own statements. I am in hopes some of my audience will be corresponding with the Office in Liverpool, for they seemed anxious to get the *Star*.

During my residence in the East, it was my pleasing lot to visit upwards of twenty places, in all of which, many Europeans and Eurasians received me with much kindness, fed, clothed, and blessed me with means for travelling through that wide-extended and broiling climate, chiefly out of kindness to a countryman, partly out of curiosity, and but slightly out of love for the truth, for which, at present, there seems to be very little space. No less than nine different newspapers contained articles, philippics, and letters, *pro* and *con*; so that it may be reasonably concluded, that nearly all the Europeans and also the educated natives have been fully apprised of "Mormonism."

In Burmah, the natives follow the patriarchal order of plurality, and until they were corrupted by *Christians*, licentiousness was almost unknown among the female sex. Any violation of social sanctity is followed by condign punishment, of the offender, by the injured husband, who, in one instance during my stay, sent an adulterer to his long account, by despatching him with a *dach*, a huge kind of razor, which is used for miscellaneous purposes in the arts and in war. The Burmese are a jocular, sociable kind of people, but live in a primitive sort of style, although weaving and some few simple and ornamental arts are in vogue. Every woman, nearly, can weave cloth: their plaids are very good, and strongly resemble the Scottish ones. They are a people unfettered by caste; freely eating with Europeans and others, but not at all choice whether it happen to be animal or vegetable, decomposed or otherwise; in short, they have starved out the jackals (which swarm in India), but I believe there are none in Burmah.

The Burmese are particularly fond of children, and quite worship those of Europeans, exclaiming with great emotion when they see them—"*tay slawrra*," (very handsome). The priests, or "*poongees*," profess celibacy, refuse money, wear flowing yellow garments, and always keep their heads and faces shaved. They are held in great veneration during their life time, and when dead, lie in state, and are kept above ground in honey for sometimes a whole year, the length of time they keep them unburied being in proportion to the estimation in which they are held. They act in the capacity of teachers to the male population, all of whom, I believe, are able to read, write, and cipher. No individual can with impunity either injure or insult a poongee, while habited in his robes; not even the king; but an anecdote is related of one of the kings, who wished to punish a poongee, and effected his object, by having a splendid new dress prepared, and the luckless wight, having denuded himself of his sacerdotal toggery, and substituted the king's present, was most unmercifully beaten by several stout fellows who were lying in ambush for that purpose.

The Burmese are very liberal, and even profuse in their offerings at their temples or pagodas; and after they have deposited them, it matters not whether they are allowed to remain, or are taken away; they have done their part, and with that are quite contented. For instance, on one occasion it is related that the king being about to erect a pagoda at Ava which should be adorned with golden images, each of which was to weigh as much as the giver, a great many came forward and deposited their images, which are said to have been placed inside the pagoda, and formed the subject of animated conversation among the British troops in

Burmah, who were expecting to be sent to take Ava (the capital), in case the king refused to reimburse John Company for the expenses of the war. Hundreds of pagodas were destroyed in Rangoon, Prome, and other places, and the bricks were used for making new roads, by the British since the late war, which was followed by a famine, when many parents sold their children for food. It may not be uninteresting to mention that many thousands of idols of gold, silver, brass, &c., were found in the solid masonry of the pagodas, and were taken away by Europeans and scattered to almost every part of civilizedom. I have two in my possession, intending them as presents to the Deseret Museum.

Among the singular practices in vogue among the people of India, is that which prevails among many of the agriculturists in the Himmaleh mountains, who, while they are at work in the field, (if small patches on the sides of the mountains may be considered to be fields,) place the heads of their young children under the trickling of water, which operates as a soporific, and it is asserted that the little creatures continue to sleep as long as the operation is carried on, and, like all mountaineers, are a very hardy and athletic race. Again, in Burmah, as soon as a child is weaned, as smoking cigars is much practised, it takes to the cigar, so that it is quite general to see little ones of a year old, puffing away with the greatest zest imaginable. In India, I have frequently seen children of three years old, smoking with all the nonchalance of old folks.

It affords me much pleasure at all times to communicate to my brethren the many interesting items connected with those parts in which I have been honoured to labour, and it is my intention to do so from time to time, as opportunity offers.

With the most fervent prayers for the success of the great cause of truth, in which we are unitedly engaged,

I remain, most affectionately

Yours in the Holy Covenant,

WILLIAM WILLES.

Varieties.

THERE were, in the beginning of February, 705 inmates in the Leicester Workhouse, a greater number than had been known since the house was built.

THE British Baltic fleet is to consist of 100 vessels, all propelled by steam. 20 sail-of-the-line are to be despatched to that sea in the course of a month. France and England have come to a mutual agreement to prepare for operation in the same waters 5 floating batteries, 20 gun-boats, and 10 mortar-boats each, all heavily armed, and of light draught, and propelled by steam. In the whole France is to send there 50 war vessels, with a large land force.

AN interesting meeting was held in the Philosophical Hall, Paisley, on the evening of Tuesday last. The unemployed weavers met to consider a proposal for offering their services to government, as militiamen, for a definite period, on condition of receiving grants of land in the colonies at the expiry of their term of service. It was the decided opinion of the meeting that if the foreign legions, which the government intend to employ, are to be assisted to emigrate to Australia, and to settle there, Scotchmen have an infinitely stronger claim to such assistance.—*Liverpool Mercury*, Feb. 20.

STRENGTH OF THE AUSTRIAN ARMY.—The infantry is composed of 560,000 men; the cavalry, by far the weakest arm, consists of only 40,000 horses. (When it is the question of the effective force of the infantry and cavalry, the words "bayonets" and "horses" are always employed here.) The artillery, including the rocket corps, fire-workers, &c., consists of 80,000 men, with 1,300 well horsed guns. In case of need the *materiel* of the 12 artillery regiments can, in a very short time, be raised to 2,000 guns. With the sappers, miners, pioneers, engineers, medical and hospital companies, and complete baggage and provision trains, the Austrian army may amount to about 670,000 or 680,000 men. In case of need 200,000 well-armed reserves (men who have served their eight years in the army) can, within two months, be in the field.—*The Times*, Feb. 20.

A LONDON firm lately proposed to bind themselves in heavy penalties to supply to the British Crimean army in its present position, or anywhere within two hundred miles of the coast, food consisting of three meals a day, to be cooked and delivered at the head quarters of each battalion—the breakfast to consist of tea, coffee, or cocoa, according to choice, and of fresh-baked bread; the dinner of bread, meat, and potatoes, with a quart of malt

liquor, and the ordinary allowance of rum; the evening meal to be a substantial one. Fresh meat to be served twice a week, and vegetables besides potatoes. Every meal to be punctually delivered to the soldiers. The firm asked no assistance from Government in the performance of the contract—neither ships, horses, carts, nor men, nor did they want the interference of Government in the matter. They would take the roads as they found them. All this service to be performed at the rate of 3s. 3d. per head *per diem*. For another threepence per head, the army should be supplied with excellent tenting. At this rate an army of 30,000 men might be fed and sheltered for about £1,825,000 per annum. The firm expected to clear ninepence per head per day by this transaction. Government, however, declined to accept the proposition.

"Young man, do you believe in a future state?"—"In course I does, and what's more I intend to enter it as soon as Betsy gets her wedding things ready!"—"You mistake me; do you believe in a future state of rewards and punishments?"—"Most assuredly; if I should cut mugs with a red-headed woman I should expect my hat indented by the first broom-stick she could lay her hands on."—"Go to, young man, you are incorrigible. Go to."—"Go two! If it wasn't the law agin bigamy, darned if I wouldn't go a dozen. But who supposed, deacon, that a man of your years would give such advice to a person just starting in life?" This took the deacon down.

Song.

(Tune—*Kathleen Mavourneen.*)

"Be silent, all flesh," for Jehovah has spoken,
And the darkness of ages is clearing away;
Events now transpiring most plainly betoken
Messiah's bright coming, the sceptre to sway.
O hear it, ye nations that vaunt of your glory,
Who are weigh'd and found wanting like Bab'lon of yore,
Ah! those yet unborn shall relate the sad story,
Your mis'ries shall make, and your fate they'll deplore.
Ah! those yet unborn shall relate the sad story,
Your mis'ries shall make, and your fate they'll deplore.

O! could it be told in the face of high heaven,
No Prophet or Saint for the truth 'a now laid low;
O! could it be told due obedience is given
To Joseph's sweet message, and he know no foe.

But alas! such are martyr'd, their souls now with others,
'Neath the altar of God, a just vengeance invoke,
And O! when they're join'd by still more martyr'd brothers,
The guilty shall writhe under God's vengeful stroke.
And O! when, &c.

Mercy sweeps o'er mankind, while aloud she is calling—
"*The time is but short, and there's much to be done!*"
The sword is unsheath'd, and the mighty are falling!
The earth yet shall mourn for her woes now begun.
Awake! O awake! all ye good in the nations,
To Zion away, where God smiles from on high;
And O! when the wicked are in tribulations,
Hosannah to God and the Lamb you will cry!
And O! when, &c.

Sheffield. M. Rowan.

Address.—John Kelly, 30 Albert Street, Tewkesbury Road, Cheltenham.

Money List, March 2—9, 1855.

John Price	£2	0	0
Benjamin Elliot (per Wm. Woodward)	1	10	11
John Mellor	2	0	0
James Reece (per Thos. Brunker, France)	4	0	0
Thomas D. Evans	0	10	0
James Walker	15	0	0
Carried forward	£25	0	11

Brought forward	£25	0	11
George W. Davies	2	0	0
Joseph Akers	2	0	0
Edward Middleton	5	0	0
James Reece	5	0	0
	£39	0	11

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 13, Vol. XVII. Saturday, March 31, 1855. Price One Penny.

Priesthood from Adam to Joseph.

In calling the attention of our readers to those important personages, who have received the Priesthood, we cannot do justice to the subject without tracing it from the beginning, and showing the power which the Priesthood has bestowed upon all who have been endowed with it.

What is a Prophet of God, a Seer, a Revelator? or who are such men as Noah, Moses, Abraham, Christ, the first Apostles, Joseph Smith, and the Apostles and Prophets of this last dispensation? What is their relative position to God our Father in heaven, and what is due to them from the different generations of men to whom they have been sent? These are questions which have always been of great importance to mankind, and to no portion of them more so than to the present generation. We do not profess the ability to answer these questions in full. To do so would require a complete knowledge of the plan of salvation in all its operations, from the time it was decided upon in the councils of heaven down to the winding up scene of the last days. This knowledge man has attained to only in a very limited degree.

The terms Prophet, Seer, and Revelator convey such vague and indefinite ideas to the minds of some, that we will endeavour to reflect a little light upon the subject, that the Saints may the better appreciate their own position, and that of those who are over them in the Priesthood. Then they can more plainly see the necessity of walking carefully in the path marked out for them as the only way of eternal life.

Some Prophets have been sent to urge the people to repentance, and declare the judgments or blessings which the Almighty has had in store for them, and to foretell future events as the Spirit of revelation has shown them to the vision of their minds. Others have been sent, not only to warn and prophesy, but endowed with all the power necessary to bring to pass the events which they predicted.

From the very limited account of the Priesthood contained in the Bible, we do not learn that there was ever a time when there was not a man upon the earth who held the keys of revelation and prophecy, from Adam down to the last of the early Apostles of Jesus Christ. Such men have performed important parts in the great plan of redemption, and have held the keys of eternal life to the generations of men in which they lived, and will continue forever to hold the important positions which they occupied, with a continual increase of power throughout eternity, unless the right to do so was forfeited by

some act of disobedience while they were on the earth.

All men who have been, are now, or in time to come will be, endowed with the powers of the holy Priesthood, have received it, or will receive it, in succession from their predecessors, and the works of one and all are necessary for each other's perfection. Were the minds of men unveiled, so that the powerful influences which those holding the Priesthood exert upon the destinies of the world could be clearly seen, the necessity of keeping their counsels, and working righteousness, would be forced upon the understandings of men, instead of their being left, as is now the case, to act upon their free agency to choose simply between right and wrong.

Priesthood is unlimited, being "without beginning of days or end of years." It includes all the great truths and principles of the Godhead. It circumscribes all the powers of the universe. Every principle which tends to exaltation, increase, and dominion belongs to it. It involves the principles on which all matter is organized throughout the dominions of the Almighty, and on which creations will continue to exist and increase forever.

When the Melchisedek Priesthood is bestowed upon man, it endows him with the power to learn practically those things which exalt the *Gods*, and which will fit him for their society. The greatest blessing pertaining to this Priesthood is the power of perpetuating eternal lives, and of an infinite increase in all the vast variety of organizations which are spread out in the created worlds around us. And thus, those who have received this power of progression have continued to succeed each other in one eternal round of increase, exaltation, and dominion.

The most perfect obedience to those who are before them, is rendered by all who receive these exalted blessings. When a new world is ushered into existence, teeming with its millions of animated beings, all the Gods rejoice in the addition to their glory, for the bonds of the Eternal Priesthood so perfectly blend their interests together, that selfishness is unknown, and perfect harmony reigns in all the vast accumulations of worlds. The path which leads to these exalted conditions is the one that Apostles and Prophets of former days walked in, and this Priesthood, which circumscribes all things, is the same that was bestowed upon them, and with which Joseph, Brigham, and all the other Apostles and Prophets of this our day are endowed.

This great chain, or succession of Priesthood, has been extended from the celestial worlds down to man in his low estate, that he may also be exalted in like manner as those who have gone before him. The ordinances of the Priesthood have been taught to men in various periods of time, and have been as variously esteemed, profited by, or rejected. Some have perverted them and gone down to perdition, while others, through obedience, have received the keys of the resurrection, and entered into their glory.

The labours of those who are diligent in the callings of the Priesthood, continually increase, that their powers may develop by being properly exercised. Men will inherit the fruits of their labours, whether they be good or evil; therefore the wicked will be the authors of their own calamities, and the works of the righteous will be their greatest reward.

We will now show how this eternal Priesthood was handed down from the celestial kingdom to the inhabitants of this terrestrial world. The Mosaic account of the creation states that, after the earth had been prepared, "there was not a man to till the ground." This was not the only, nor perhaps the greatest, deficiency. There was no one to commence and carry out the order of the higher spheres. There was no one to partake of mortality, and propagate the race of the *Gods* in a descending scale, that their spiritual children might become beings of tabernacle, and receive all knowledge in a school of experience. It is evident that for this great purpose Adam and Eve were placed upon the earth, from the fact, that the first and most prominent command given them was to *increase* and *multiply*.

After Adam and Eve had partaken of the seeds of mortality, it appears from the Scriptures that the GODS held a council on the subject. We read in Gen. iii. 22—"*And* THE LORD GOD *said, Behold, the man has become as one of* US, *to know good and evil.*"

From this we learn that Adam was not only in form like unto the *Gods*, as previously stated, but that this knowledge of good and evil was that which would exalt him among the *Gods*; and

then that his resemblance to the *Gods* might be complete, THE LORD GOD bestowed the right to exercise full power and dominion over the earth, and all its creations.

"And *God* said unto them, Be *fruitful*, and *multiply*, and replenish the earth, and *subdue* it: and have *dominion* over the fish of the sea, and over the fowl of the air; and over every living thing that moveth upon the earth."—Gen. i. 28. If THE LORD GOD has ever withdrawn from Father Adam the authority here bestowed upon him, He has not seen fit to make it known to the world. While there is nothing to refute, the whole tenor of revelation substantiates, the supposition, that Adam has continued to bear rule over the earth, and control the destinies of his never-ending posterity. From the time he received his commission in the Garden of Eden, he has been labouring diligently to fulfil the instructions there given him by THE LORD GOD concerning his dominions, and to bring them under subjection to his will. This will be fully accomplished when every knee shall bow, and every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized—"He is our Father and our God, *and the only God with whom* WE *have to do.*" Having now observed how Adam the first man became a God, we inquire why may not millions of his children receive the same Godlike knowledge and power? The Apostles, Prophets, and Seers, who have lived on the earth since the days of Adam, have been a succession of intelligences, who by doing the will of the Father receive of His glory, and become the heirs of His increasing dominions.

God saw that among His numerous posterity of spirits there were some more noble than others, and therefore capable of assuming greater responsibilities, and performing more important parts in the great work of redemption. These He fore-ordained and set apart to the work designed for them, and at the time appointed they appeared on the earth through the lineage of the Priesthood. Having been ordained in the Spirit, and being heirs according to the flesh, they came forth prepared to enter upon the work designed, inherit the fruits thereof, and partake of the same glory and exaltation as the Father. First among these noble sons stands the Lord Jesus Christ. The heir by birthright of his Father's kingdom, he has proved himself worthy of his high vocation, by nobly offering to become the sacrifice that was necessary for the redemption of his Father's family. Therefore on him the Father has bestowed the keys of salvation, and the powers of the resurrection, to unlock the gates of death. On him devolved the great crowning work of redemption, and the meridian of time was appointed for the sacrifice. This same Jesus was a man like unto other men, and attained his exaltation by suffering all things, that he might overcome them, and has ascended to power at the right hand of the Father.

Next to Jesus Christ in the scale of Godlike intelligences are his brethren—holy men who have faithfully performed the work assigned them in their Father's kingdom, and have received the fruits of their labours as an everlasting inheritance, and thereby become heirs of God and joint heirs with Jesus Christ. These men move and act independent of all others, in their sphere, and are responsible to none but the Lord Jesus who sent them.

The Lord has seen fit, in these days, to raise the vail a little which obscures our vision, by revealing to us the position now occupied by some of those ancient worthies who lived on the earth previous to his coming. In a Revelation given to the Prophet Joseph, on Celestial Marriage, the Lord, speaking of Abraham, Isaac and Jacob, says, "And because they did none other things than that which they were commanded, they have entered into their exaltations, according to the promises, and sit upon thrones; and are not Angels, but are GODS." All who live on the earth, and faithfully work righteousness, as did those ancient fathers, will receive like blessings of power and dominion, for God is no respecter of persons, but judges all men righteously according to their works. Thus we have a succession of GODS from Adam down to Christ and his Apostles at least. All men being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and by their works attain to its blessings, they will, like Adam, Abraham, Isaac, and Jacob, bear rule and dominion over their own posterity, and have power to redeem,

purify, and exalt them, also, to like power and glory.

What was the position of the former-day Apostles and Prophets, when they were on the earth? This question was one of great importance to those to whom they were sent, and is so to us inasmuch as the past and the present are connected. Their position then was the same as that of the Apostles and Prophets of this day. These men have held, and still hold, the keys of salvation and restitution to the men of their day and generation, and it is only through their administration that the Priesthood has been again restored to the earth, and that man can now attain to eternal life. Righteous men have been sent to teach, guide, and govern mankind, according to the laws of this Priesthood, and all who will not follow their counsels must suffer the consequences of their disobedience.

The Lord commanded Noah to preach righteousness to the antediluvians, and the event proved that obedience to his counsels was the only way of salvation to them, for they were destroyed in the flesh, and their spirits were cast into prison until the day of their visitation. The Lord called Moses to be His agent in delivering Israel from bondage, and to teach them His laws and ordinances in the wilderness, and the way to obtain salvation daily, in all their journeyings, and prepare to enjoy its blessings in their next estate. The Lord honoured His servant then, as He always will, for He would condescend to talk with none of all that mighty host except Moses. When the people would not listen to his counsels, the Lord, in His displeasure, chastened them with afflictions until they repented and rendered obedience.

The position of Noah and Moses in their day, is, essentially, that of every Prophet and Revelator who has lived, or will live, on the earth. To reject their counsels is to reject the only way of salvation. Without such men to teach the laws and ordinances of eternal life, no man can attain to a celestial glory. The Jews and Gentiles, in the days of Jesus and the Apostles, by rejecting them, completely shut up the way of salvation to themselves and their children for many generations, not to be open again until they have paid in prison the penalty of their transgressions.

We will here leave this interesting subject for the present. We are fully aware that we have only touched on a few of its important points, and we shall endeavour to take up in the next number of the *Star* these same principles, as applicable to the Prophet Joseph Smith and his history.

(*To be continued.*)

The City of St. Louis.

TS ADVANTAGES AND DISADVANTAGES IN REFERENCE TO BOTH SAINTS AND SINNERS.

This city has become much celebrated throughout the world among the Latter-day Saints. It has generally been regarded as a sink-hole of corruption and iniquity, and the first and last advice to those emigrating to this land has been, to beware of the apostate spirit that reigns unbridled in this city, which has not been given without good reasons.

It will be admitted that a front and back side may be shown of any picture, and that there is a light and dark side to every object and subject. We think it possible to paint the devil blacker than he is, and we have thought that even this city may have received too dark a shade. And inasmuch as we are now residents of St. Louis, and measurably interested in its prosperity, and advantages, and character, we will briefly state our views on the subject, for the benefit of our readers in the eastern States and in the British Isles, and present, perchance, more interesting features than those generally disclosed to view.

St. Louis is a fine, large, and flourishing city, and has furnished employment to many hundreds and thousands of our brethren, who have here in a short time made a good outfit for the gathering places of the Saints. This city has been an asylum for our people from fifteen to twenty years. There are few public buildings of any consideration in this city

that our brethren have not taken an active and prominent part in erecting and ornamenting. There are few factories, foundries, or mercantile establishments, but they have taken, or are taking, an active part in establishing or sustaining, either as employers, as artisans, or as customers—there is probably more business done in this city than any other of the same magnitude in the world. It supplies the Utah markets yearly with nearly all the merchandise required; there is probably no city in the world where the Latter-day Saints are more respected, and where they may sooner obtain an outfit for Utah, than in this city. The hand of the Lord is in these things; He it is who hath raised up the city, and organized therein a stake of Zion for the benefit and blessing of His people; and He has given favour with the honourable among them, which will be continued to us as long as He will.

There are thousands of men in Great Britain who toil and labour from year to year, for six, seven, or at most eight shillings per week; while here the same men may obtain twenty-four, thirty, or thirty-six shillings per week—$9. Mechanics, who in the old country are working themselves old and infirm, for twelve or fifteen shillings per week, could here obtain forty-eight, sixty, and in the summer season seventy shillings per week — $18. This is a considerable advantage to the down-trodden and oppressed of the old world, who land upon our shores and seek a home in this city and nation.

The advantages of which we have spoken are not without their corresponding evils or disadvantages; which, if not carefully avoided, serve to ensnare and destroy the unwary; to rob them of their faith, integrity and virtue—leading them to doubt of mind, darkness of understanding, and complete wretchedness; and finally seals upon them the spirit of apostacy. The only way to avoid these evils is to be generous, just, and liberal; as it is written, "the liberal man deviseth liberal things, and by his liberality shall he stand;" whilst those who wrap up their talent in a napkin, or hide it in a stocking, or lock it up in a chest, or put it out to usury with the Gentiles, and shut up their bowels of compassion from the poor, are already despised by every true-hearted Saint, and are nigh unto cursing. There are those in this city who, when in the old country, never had so much, probably, as ten dollars to call their own, who, arriving here, have got a few dollars in their pockets, strut about with an air of pride and importance that would do credit to a parish parson or an eastern nabob, and forget that they once were poor and destitute. There are those who call themselves Mormons, who had means enough to go to Zion many years ago, and have been counselled to do so time after time, but so anxious are they to accumulate a few dollars, that the kingdom of God and all other things have become with them subordinate. It may be aptly said of such, that if a picayune should get into their boot heel, their soul would get down and pick it up, and wait there for the next. Such characters as we have described, if they meet an old friend or brother newly arrived won't know him, for fear he should want a night's lodging or a few dimes to obtain food. If such are not already damned, we think they ought to be, and they will shortly, unless they reform.

There is another class in this city who call themselves Mormons when it suits their purpose, of whom it may be well to speak a little. These are men who lie in wait to ensnare and destroy the innocent and unwary. They will meet you with a smile, shake you by the hand, and if no one is near, will say, "I am a Mormon," and will endeavour to lead you to their haunts of iniquity. These are apostates—creatures in human form, but they imitate humanity abominably.

These are they who feel themselves oppressed by the authorities of the church. They would like to obtain a license to do openly what they are doing in secret. You may know them by their croaking. Only listen to their ejaculations, and you will hear them say—tyrants, oppressors, despots, tithing, injustice. When you hear these things, then know you are not far from an apostate's den.

These cases are exceptions, we are happy to say, to the general character of the Saints in this city, as the late emigration by the *Clara Wheeler* can bear us witness. The willingness, ardour, and interest manifested by the Saints of this city to take their cold, careworn, comfortless, and sick brethren to warm and comfortable quarters last week, will not be easily forgotten; greater kindness, we will venture to say, was never shown to a company of immigrants than was shown

by our brethren to the last emigration; such is the spirit that prevails in the bosoms of the majority of this people, which, with other noble, generous, and righteous deeds, prove them to be a good people, and worthy of the favour and blessings of the Almighty.

Thousands of good and faithful men and women have come to and gone from this city during the last ten or fifteen years, and many of them are now numbered among the nobles of Zion, who have boldly encountered every difficulty, and magnanimously overcome every danger; and who stand in holy places as God's faithful ones, firm as the pillars of heaven. There are many still in this city of the same stamp, with the same unflinching integrity, who require but the trial of adverse and distressing circumstances to show their real valour and true nobility. These are men who love truth because it's true, or because of its own intrinsic merits; who love the Gospel because of its righteous principles; who love God because He is good and holy; who love His servants because they are faithful and true, who would rather die than bow to the shrine of Presidents, Potentates, or kings, at the sacrifice of honour and principle. These are men who boldly contend for the faith of Apostles and Saints, who are not afraid to look in a man's face and say, "I'm a Latter-day Saint;" these are men who are honoured and blessed of the Lord, and who have gained a good report among His people; these are the men who are respected and esteemed by the inhabitants of this city. Such is the influence such men create, and confidence they inspire, that when a vessel of our emigrants from Europe arrives at this city, there is a perfect rush by respectable citizens to obtain mechanics, labourers, and servants, hoping, and apparently expecting, to find all the Mormons of the same grit. As a proof of these facts, we would simply state, that of the 400 who arrived here last week, nearly all have obtained employment, whilst hundreds, and may be thousands, of the old residents are walking about unemployed, in consequence of the ice-bound weather.

We have no hesitation in saying, that St. Louis is, in many respects, a desirable place of residence to the Latter-day Saints who are wending their way to their more distant and more permanent homes in the valleys of the west. And those who come here with the spirit of God in their hearts, with a determination to do right, and keep the commandments of God, and listen to the counsels of his spirit, and avoid the company and counsels of the ungodly, have no more to fear from the apostates of St. Louis than those of England or Utah.—*St Louis Luminary*, Feb. 3.

Elder P. P. Pratt in California.

San Francisco, California, U.S.A.,
January 26, 1855.

Editor *Millennial Star*.

Dear Sir and Brother—I am well. I receive a copy of the *Star*, for which I thank you sincerely. We are progressing slowly in this country in the cause of truth. At a General Conference held on the 30th and 31st of December last, five Branches of the Church were represented in this part of California, viz., San Francisco, Santa Clara, Union City, Sacramento, and St. John; in all, upwards of 120 members, mostly in good standing and active.

There is much agitation here, through the public press, &c. The Bible is openly renounced, to keep rid of "*Mormonism*."

I am always greatly interested in reading the *Star*. I feel to congratulate the British Saints on account of the progress and extent of the work under your charge. Please to give them a call to remember us in this dark corner of the vineyard. God bless you all. Amen.

P. P. Pratt.

THE BIBLE—WHO WILL STAND BY IT?

(*From the San Francisco "Chronicle."*)

Editors *Chronicle*—The importance of the subject is my only apology for offering

another trespass on your space, and the attention of the public through the press. I wish to make a solemn appeal to my fellow citizens in behalf of the Bible; to bear my humble testimony, or protest against the arrogance and infidelity which are being developed under the false name of "Christianity."

Judging from the general tenor of the press and pulpit, it appears evident that a radical and somewhat sudden revolution is now in progress throughout our country, and, I may say, throughout the entire Protestant world—the world of Bibles. For some three centuries the Bible has been published and claimed, by the Protestant world at least, as a *standard* of moral and doctrinal truth—a model of law and civilization. Its Patriarchs, Prophets, Lawgivers, Poets, and Apostles, were considered as "fathers of the faithful"—as models of purity, virtue, wisdom, truth, and light.

But now, of a sudden, "a change comes o'er the spirit of their dream." Admiration has turned to scorn; love to hate; reverence to disgust and indignation. The swelling bosom is upheaved like a mountain of internal fires. It bursts at length, in awful thunders, and finds vent through the channels of the press and the pulpit, in terms like the following, applied to the Bible and its holiest principles and characters — "Antique superstitions," "relics of the dark ages," "abominable dogmas," "disgusting doctrines," "immoral and criminal principles," "inhuman and degrading precepts," "ignorant laws," "institutions of an undeveloped age," "productions of a moral midnight," "ages of twilight," "barbarous patriarchs," "benighted prophets," "Jesus in the twilight," (daring to honour, approve, and perpetuate the covenants of his benighted and abominable fathers, Abraham, Isaac, and Jacob,) "ignorant and superstitious Apostles," (who taught the people to be adopted into the same Abrahamic family and covenant, and promised them an heirship to the very same promises,) "wicked Apostles," (who dared to tell the people that the only family in which all nations should be blessed was that of Abraham, and that the only everlasting covenant of salvation was that revealed to Abraham, renewed unto Isaac, and confirmed unto Jacob, and restored and extended to all nations by Jesus Christ, "that the Gentiles might be fellow heirs" to the Abrahamic covenants and institutions.)

"Benighted," "ignorant," "degraded and superstitious race" of Patriarchs, Prophets, Apostles, and Saints, who (like Mormon and Joseph Smith) embraced the doctrines of New Revelation—prophecy, visions, ministering of angels, and spiritual manifestations! Why, they were all "Mormons"—nothing but "Mormons!"

The Bible is found to be a "Mormon" book, *in toto*. Its morals, its laws of marriage, its theocratic institutions, its baptism for remission of sins, its gift of the Holy Ghost by the laying on of hands, its spiritual gifts, its offices—*all*—ALL were just so many developments of the principles now known as "Mormonism." Its precepts and characters, covenants and promises; its ordinances and spirit are the models. Joseph Smith is the great Restorer and Architect who has laid the foundation of the modern building, and reared its superstructure in such symmetrical proportions, that no sooner is the crowning stone placed on the head of the corner, than all the Bible World begin to see that the ancient and modern spiritual structures are alike in every part; and both are according to "the pattern" revealed in the "heavenly visions."

But modern institutions, of mere human origin, measured by "the pattern," seem awfully deformed and sadly out of proportion. Hence the sudden revolution to which we refer. The point seems now to be yielded, that the Church of the Saints of this age is like that of former days; that the principles of both must stand or fall together; or, in other words, that the Bible and "Mormonism" are *one* and inseparable. Bible religion, restored by a modern Prophet and Apostle, comes in contact with Greek and Roman superstitions and institutions, handed down under the false name of Christianity, and the thousand powerless forms grafted upon them in more modern times. Hence "Mormonism" is driving the present age to the absolute necessity of either rejecting the Bible on the one hand, or of forsaking all their long-cherished sectarian creeds and mere human institutions on the other.

Reader! which side will you take? "Choose ye, this day, whom you will serve."

If the God of Abraham, Isaac, and Jacob be God, serve him—if the God of

powerless forms and jarring sects of modern times be God, serve him. The two powers are mustering their forces, and are about to measure their strength. All things which can be shaken are about to be shaken. That which cannot be shaken will alone remain.

As to me and my house, we will serve the God of Abraham and none else. He is our Father, the Father of our Lord Jesus Christ. I love and revere the Patriarchs and Prophets, and cherish the covenants and promises of the ancient worthies; I delight in the commandments of a risen Saviour who is my King, who has all power in heaven and on earth. It is for the hope of the fulfilment of the covenants and promises made to the Fathers that the Latter-day Saints are called in question, for which hope's sake they are accused by the "Gentiles." We confess that "after the manner which is called 'Mormonism,' so worship we the God of our Fathers, believing in all things written by the Prophets and Apostles."

Beware, O man! beware of those who, in modern times, claim more Gospel light, spiritual knowledge, more virtue and more purity than the "faithful Abraham," or the Son of God.

For, know assuredly, they are the "scribes, Pharisees, hypocrites" of the race. "An everlasting covenant," or Gospel, can never be altered, or improved, by modern progress.

Respectfully,

P. P. Pratt.

MR. PARLEY P. PRATT.

Mr. Parley P. Pratt, for whom we have considerable respect as a man and as a teacher, coupled with as much admiration of his talent as the doctrines which he employs it to defend will admit of—Mr. Parley P. Pratt appears to have walked into the temples of our money changers in this city, and fairly put to flight all reason and philosophy by the boldness of his attack upon the Christian Church. Our readers will remember Mr. Pratt as the self-composed apostle of Polygamic Mormonism in California, and his last exploit was to draw upon him the fire of a room full of debaters in the S. F. Mercantile Library Association, and then with words that would have shocked Mr. Walker, and grammar that would have forever destroyed Mr. Lindley Murray's peace of mind, commenced a bombardment of the citadel of their reason, and silenced or rendered useless every gun! For several weeks Mr. Pratt has been wheeling and charging his squadron of Polygamic arguments in full sight of all our church doors and lecture rooms, and even advanced in person to the foot of our pulpits to proclaim himself the defender of a new faith, flinging the glove even into the minister's desk. Up to the present time, we believe, no David has gone forth against this Philistine to meet him on either point of law, morality, or religion, which he declares himself ready to engage an enemy upon.—*Alta California.*

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 31, 1855.

Emigration.—We again call the attention of the Saints to a few items connected with the subject of emigration. There is probably no one item of the Gospel of salvation of more absorbing interest to them at this time than this. During the time in which we have heretofore directed the emigration of the Saints from this country, there has never happened so many apparently adverse circumstances as have transpired this season. Adverse winds delayed the emigration *via* New Orleans for nearly a month. Strong easterly winds prevailed for about three weeks in the month of February, which prevented ships from coming into this port. During this time there was no vessel in this port for Philadelphia except the *Siddons*, and the opportunity

to get this ship turned up quite suddenly, and seemed like a special Providence in our favour.

About the time the *Siddons* sailed the wind changed, and brought in upwards of 200 vessels in a few days. Very few of these are to sail to Philadelphia. We have now chartered two, which were the first that could be had for that port. In this way many of the Saints have been delayed two and three weeks beyond the expected time of departure. This has not happened through any want of care or exertion on our part, but from providential circumstances beyond our control, and under the guidance of Him who makes all things work together for the good of His people. Owing to these unavoidable circumstances we presume many of the Saints have been obliged to expend their extra means in this country which otherwise they might have had to help themselves with on landing in Philadelphia.

After the sailing of the two ships now engaged, we shall have sent off about the same number of Saints this year as emigrated last season. We only realize how comparatively small the number is when we find by calculation that it is only about one in twenty of the Saints in Britain and the adjacent countries. Our deep feelings of sympathy for the poor Saints brings home with power to our minds the apparent fact that the means are very small when compared with the great work of gathering to be accomplished, but it has thus far been by limited means that the kingdom has been built up, that the power of God might be made manifest to the children of men, and the wisdom of their wise ones be confounded.

If what is now being done appears small when compared with what there is still to do, on the other hand, when the present work is compared with the recent small commencement of the gathering from this country, its rapid growth and present magnitude are certainly calculated to cheer the hearts of the most desponding, and strengthen their hopes of future deliverance.

The goodness of the Lord is continually made manifest in developing new and enlarged plans for the salvation of His people. He has bridled the anger and crippled the power of our enemies in the United States, that the honest in heart in that country might have the Gospel preached to them, and that the poor of His people might find places to rest and recruit their exhausted resources on their way to Zion. In addition to this there is now another ray of hope which we trust will yet be a source of relief to many, emanating from the First Presidency in the Valleys of Deseret. President J. M. Grant gave some of the outlines of the plan at the General Conference in October last, in a discourse which we have published in No. 5, Vol. II. *Journal of Discourses.*

We feel with great force the many and urgent appeals of the Saints to us for assistance. We presume that many who make them have either relatives or friends in the Valleys, who are able, and would probably be willing, to assist them if there was an especial call made on them to do so. We suggest to those thus situated to send up their soul-stirring appeals to their friends in Zion, and remind them how anxious they once were to get out of Babylon. This will stir up their pure minds to remember that there are others also anxiously awaiting the time when they can likewise rejoice in their deliverance. Send up your petitions in the name of the Lord, accompanied with the prayer of faith, and we feel an assurance that many of them will meet with a favourable reception, and thus a door of escape will be opened to many whose way now seems to be hedged up.

THE WORK IN CALIFORNIA.—We are much pleased to hear from Elder P. P. Pratt of the spirit of the times in California. His communication to the San Francisco

Chronicle shows the dark and forlorn condition of society when made drunk with gold. It would appear that the people of that country have become so blinded by the golden god that they are fast becoming reckless of all religious principle and moral rectitude. Elder Pratt seems to be fast stripping the few religionists that are left of their flimsy covering of sectarianism, and bringing them directly to the test, where they have to renounce the Bible or believe the doctrines of "Mormonism."

There are but two courses left for the world—reckless infidelity and ruin, or salvation through the doctrines of the Bible, as taught and practised by Latter-day Saints.

THE "CHARLES BUCK."—By the *Telegraph*, we learn that the *Charles Buck*, which sailed from Liverpool for New Orleans on the 17th January, was spoken on the 18th of February, lat. 17 north, long. 35 west, by the *Dawstone Newton*.

ARRIVALS.—We have especial pleasure in announcing the arrival of Elder George Mayer in Liverpool on the 15th instant, with a company of Saints from Zurich, Switzerland, in all sixteen souls. This company left their homes on the 25th of January, and, through the sudden closing of the Rhine by frost, have been detained. Elder Mayer, having charge of the company, has had opportunity to instruct them well in the ordinances and doctrines of the Gospel, a privilege they could not enjoy in their native canton. Thus the Lord sanctifies all to the good of His people. The little company are in good health, rich in spirit, and much better prepared to brave the temptations of the journey than if they had come hastily forward.

Elder G. D. Keaton also arrived on the same day, with a company of about the same number, from the valleys of Piedmont, in Italy, including Elder Malan and family, some of the earliest and most diligent members of the Church in the Italian mission. Who are these that come in flocks, like doves to their windows, and like clouds before a storm? The Elect of God.

REMOVAL OF OUR OFFICE.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. On and after the 1st of April next, our address will be

Franklin D. Richards, 36 Islington, Liverpool.

Since the opening of emigration by the Saints to the northern ports of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

Our new Office and residence are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

The editors of *Udgorn Seion, Skandinaviens Stierne, Deseret News, St. Louis Luminary, The Mormon, Zion's Watchman*, and the *L. D. S. Millennial Star and Monthly Visitor*, are hereby respectfully requested to inform their readers of our change of address.

History of Joseph Smith.

(*Continued from page* 169.)

[May 1, 1839.]

I this day purchased, in connexion with others of the committee, a farm of Hugh White, consisting of one hundred and thirty-five acres, for the sum of five thousand dollars; also a farm of Dr. Isaac

Galland, lying west of the White purchase, for the sum of nine thousand dollars; both of which were to be deeded to Alanson Ripley, according to the counsel of the committee; but Sidney Rigdon declared that "no committee should control any property which he had anything to do with;" consequently the Galland purchase was deeded to George W. Robinson, Rigdon's son-in-law, with the express understanding, that he should deed it to the Church, when the Church had paid for it according to their obligation in the contract.

A letter was received by the Presidency of the Church in England, then at Preston, from President Heber C. Kimball, stating that Isaac Russell had apostatized, and styled himself the Prophet, and Joseph had fallen. Elder Kimball said, the Spirit signified to him that Russell was secretly trying to lead away the Church at Alston, England, and wished the Elders to see to it. The Spirit had manifested the same thing to Elder Richards, and he was deputed by a Council of the Presidency to visit the Alston Branch.

Friday, 3rd. I returned to Quincy.

Elder Richards left Preston for Alston.

Saturday, 4th. Elder Richards arrived at Alston, and discovered by stratagem that a letter had been received from Isaac Russell, as follows—

Far West, January 30, 1839.

To the faithful brethren and sisters of the Church of Latter-day Saints in Alston.

Dear Brethren—Inasmuch as wisdom is only to be spoken amongst those who are wise, I charge you to read this letter to none but those who enter into a covenant with you to keep those things that are revealed in this letter from all the world, and from all the Churches, except the Churches to whom I myself have ministered, viz.—the Church in Alston and the Branches round about, to whom I ministered, and to none else; and to none but the faithful amongst you; and wo be to the man or woman that *breaketh* this covenant.

Now the Indians, who are the children of the Nephites and the Lamanites who are spoken of in the Book of Mormon, have all been driven to the western boundaries of the States of America, by the Gentiles, as I told you; they have now to be visited by the Gospel, for the day of their redemption is come, and the Gentiles have now well nigh filled up the measure of their wickedness, and will soon be cut off, for they have slain many of the people of the Lord, and scattered the rest; and for the sins of God's people, the Gentiles will now be suffered to scourge them from city to city, and from place to place, and few of all the thousands of the Church of Latter-day Saints will stand to receive an inheritance in the land of promise, which is now in the hands of our enemies. But a few will remain and be purified as gold seven times refined; and they will return to Zion with songs of everlasting joy, to build up the old waste places, that are now left desolate.

Now the thing that I have to reveal to you is sacred, and must be kept with care; for I am not suffered to reveal it at all to the Churches in this land, because of their wickedness and unbelief—for they have almost cast me out from amongst them, because I have testified of their sins to them, and warned them of the judgments that have yet to come upon them; and this thing that I now tell you, will not come to the knowledge of the Churches until they are purified.

Now the thing is as follows—The Lord has directed me, with a few others, whose hearts the Lord has touched, to go into the wilderness, where we shall be fed, and directed by the hand of the Lord until we are purified and prepared to minister to the Lamanites, and with us the Lord will send those three who are spoken of in the Book of Mormon, who were with Jesus after his resurrection, and have tarried on the earth to minister to their brethren in the last days.

Thus God is sending us before to prepare a place for you and for the remnant who will survive the judgments which are now coming on the Church of Latter-day Saints, to purify them, for we are sent to prepare a Zion, (as Joseph was before sent into Egypt,) a city of Peace, a place of Refuge, that you may hide yourselves with us and all the Saints in the due time of the Lord, before His indignation shall sweep away the nations.

These things are marvellous in our eyes, for great is the work of the Lord that He is going to accomplish. All this land will be redeemed by the hands of the Lamanites, and room made for you, when you hear again from me. Abide where you are, and be subject to the powers that be amongst you in the Church. Keep diligently the things I taught you, and when you read this, be comforted concerning me, for though you may not see me for some few years, yet as many of you as continue faithful, will see me again, and it will be in the day of your deliverance. Pray for me alway, and be assured that I will not forget you. To the grace of God I commend you in Christ. Amen.

ISAAC RUSSELL.

P.S.—We have not yet gone in the wilderness, but we shall go when the Lord appoints the time. If you should hear that I have apostatized, believe it not, for I am doing the work of the Lord.

I. R.

Elder Richards being led by the Spirit of God, soon unfolded the sophistry and falsehood of this letter to the convincing of the Saints at Alston and Brampton, so as to entirely destroy their confidence in the apostate Russell, although they had loved him as a father.

Minutes of a General Conference, held by the Church of Latter-day Saints at the Presbyterian camp ground, near Quincy, Adams County, Illinois, on Saturday the 4th of May, 1839.

At a quarter-past eleven o'clock, meeting was called to order, and President Joseph Smith, junior, appointed chairman.

A hymn was then sung, when President Smith made a few observations on the state of his peculiar feelings, after having been separated from the brethren so long, &c., and then proceeded to open the meeting by prayer.

After some preliminary observations by Elder J. P. Green and President Rigdon, concerning a certain purchase of land in the Iowa Territory, made for the Church by the Presidency, when the following Resolutions were unanimously adopted—

Resolved 1st: That Almon W. Babbitt, Erastus Snow, and Robert B. Thompson, be appointed a travelling committee to gather up and obtain all the libelous reports and publications which have been circulated against our Church, as well as other historical matter connected with said Church, that they possibly can obtain.

Resolved 2nd: That Bishop Knights be appointed, or received into the Church in full bishopric.

Resolved 3rd: That this Conference do entirely sanction the purchase lately made for the Church in the Iowa Territory, and also the agency thereof.

Resolved 4th: That Elder Grainger be appointed to go to Kirtland and take the charge and oversight of the House of the Lord, and preside over the general affairs of the Church in that place.

Resolved 5th: That the advice of this Conference to the brethren living in the Eastern States, is, for them to move to Kirtland, and the vicinity thereof, and again settle that place as a Stake of Zion; provided they feel so inclined, in preference to their moving farther west.

Resolved 6th: That George A. Smith be acknowledged one of the Twelve Apostles.

Resolved 7th: That this Conference are entirely satisfied with, and give their sanction to the proceedings of the Conference of the Twelve and their friends, held on the Temple spot at Far West, Missouri, on Friday, the 26th of April last.

Resolved 8th: That they also sanction the Act of the Council held the same date and same place, in cutting off from the communion of said Church, certain persons mentioned in the minutes thereof.

Resolved 9th: That Elders Orson Hyde and William Smith be allowed the privilege of appearing personally before the next General Conference of the Church, to give an account of their conduct; and that in the meantime they be both suspended from exercising the functions of their office.

Resolved 10th: That the Conference do sanction the mission intended for the Twelve to Europe, and that they will do all in their power to enable them to go.

Resolved 11th: That the subject of Elder Rigdon's going to Washington be adjourned until to-morrow.

Resolved 12th: That the next General Conference be held on the first Saturday in October next, at Commerce, at the house of Elder Rigdon.

Resolved 13th: That we now adjourn until to-morrow at ten o'clock, a.m.

JOSEPH SMITH, junior, President.
J. MULHOLLAND, Clerk.

This is to certify, that at a General Conference held at Quincy, Adams County, Illinois, by the Church of Jesus Christ of Latter-day Saints, on Saturday, the 4th day of May, 1839—President Joseph Smith, junior, presiding—it was Resolved: That Almon W. Babbitt, Erastus Snow, and Robert B. Thompson be appointed a travelling committee to gather up and obtain all the libelous reports and publications which have been circulated against the Church of Jesus Christ of Latter-day Saints, as well as other historical matter connected with said Church, which they can possibly obtain.

JOSEPH SMITH, junior, Chairman,
JAMES MULHOLLAND, Clerk.

Sunday, 5th, 10 a.m. Conference opened pursuant to adjournment as usual, by prayer and singing; when it was unanimously Resolved, That this Conference send a delegate to the City of Washington, to lay our case before the General Government; and that President Rigdon be the delegate.

Resolved 2nd: That Almon W. Babbitt be sent to Springfield, Illinois, clothed with authority, and required to set to rights the Church in that place in every way which may become necessary according to the order of the Church of Jesus Christ.

Resolved 3rd: That Colonel Lyman Wight be appointed to receive the affidavits which are to be sent to the City of Washington; after which the afternoon was spent in receiving instruction from the Presidency, and those of the Twelve who were present.

At 5 o'clock, p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, Illinois.

JOSEPH SMITH, junior, Chairman,
JAMES MULHOLLAND, Clerk.

(*To be continued.*)

The Mormons and their Destiny.

We publish elsewhere another singular Mormon sermon or lecture, delivered by Elder Orson Hyde, at Deseret, on the 6th of October last. It appears to contain nothing particularly new, but reiterates, almost in the same old language, the same old fallacies about the Bible and polygamy, which have been the stock in trade of the Mormon orators for some time past. Simultaneously with this discourse, a letter, genuine or spurious, we will not undertake to say which, appears in several of the papers, signed Sarah Young and Eliza Williams, in which one of these females announces that she intends to deliver lectures on Mormondom, and that she will expose Brigham Young and his friends thoroughly, having had ample opportunities for acquiring information on this subject while an inmate of the harem of that modern apostle. All this looks very much like the puff anticipatory. Mrs. Sarah Young may have been, as she says, the spiritual wife of a Mormon chief, and may have seen strange things in Utah, for aught we know to the contrary; but her way of announcing the fact reminds one so strongly of Joice Heth, and the Fejee mermaid, and the woolly horse and that order of humbugs, that her threatened exposé of Mormon horrors will pass, in the minds of nine people out of ten, for a mere trick to draw audiences to her lectures.

It is pure folly to talk of the Mormons contemptuously and slightingly. They are a great fact; a living body, growing greater and more formidable day after day. While thoughtless people here are sneering at their polygamy, they are adding to their numbers by the thousand, and becoming more zealous in proportion to the slights put upon them. Planted in the heart of the continent and acknowledging some sort of dependence upon the United States, they still regard themselves as a race apart, talk of the American people as they would of foreigners, and evidently look forward to a separate and distinct destiny of their own. We may laugh at them, rail at them, threaten them as we please; they are growing all the better for our ill-will, and gaining proselytes from all parts of the world. We cannot, either by contempt or violence, evade the solution of the problem which is every day drawing nearer and nearer, and which some day must be solved, if it cost the Union its existence; what is to be done with the Mormons?

The closer that problem comes, the more interesting grows the resemblance—so often noted—between the followers of Mahomet and those of Joe Smith. Events, we know, repeat themselves in a never varying cycle; and it does seem, on reading the lives of Mahomet and Joe Smith, as though the latter had been intended to play in the nineteenth century the part the former did in the seventh. Both founders of new religions, a striking similarity in the times at which they flourished afforded both a favourable prospect of success. Sale, following Prideaux, says of the period at which Mahomet appeared—"What by the ambition of the clergy, and what by drawing the abstrusest niceties into controversy, and dividing and subdividing about them into endless schisms and contentions, men had destroyed that peace, love and charity from among them which the Gospel was given to promote, they had lost the whole substance of their religion while they thus eagerly contended for their own imaginations concerning it; and in a manner quite drove Christianity out of the world by those very controversies in which they disputed with each other about it." Would it be possible to paint the present state of the Christian world,

with the myriads of sects and churches and various readings of the Bible, and countless hollow forms, in language more vivid than this? The coincidence continues—"Men of all conditions," says Sale, made it their sole business to get money by any means." This was said of Asia in the sixth, not America in the nineteenth century. "As the Roman and Persian empires were declining, so Arabia, at Mohammed's setting up was strong and flourishing; having been peopled at the expense of the Grecian empire, whence the violent proceedings of the domineering sects forced many to seek refuge in a free country, as Arabia then was, where they who could not enjoy tranquility and their conscience at home, found a secure retreat." Substitute "European" for "Roman, Persian and Grecian," and "America" for "Arabia" and this passage might find a fitting place in any history of the United States.

We are too near the days of Joe Smith to judge him fairly yet, and it is quite impossible to find out the truth concerning Brigham Young. But there is a striking analogy between their religion and that of Mahomet. The latter came at a period when men were distracted by discussions on subordinate points of theology and built his system the simple formula—"There is no God but God, and Mahomet is his prophet." Every one understood this at a glance. The Mormons, as will be seen by the sermon published elsewhere, aim at a similar simplicity. Mahomet appealed to the passions of the people, turned their vicious propensities to his own advantage by legalizing polygamy and setting the example himself. So did Joe Smith; and who shall say that the passions are less powerful to-day than they were twelve centuries ago, in the deserts of America than in those of Arabia?

There are many people, we know, who will smile at historical parallels of this character, perhaps think them singular, but bestow on them no lasting attention. This may be error. The time is at hand when we shall be bound, yes, be bound, in spite of ourselves, to dispose of the Mormons. How is it to be done? Shall we re-establish the intolerant laws of other ages, and abolish liberty of conscience? The spirit of the present time is opposed to any thing of the kind. But shall we coalesce with the Mormons, give them the right hand of friendship, and sit down beside them as brothers? Impossible. If John Smith the Mormon has six wives, we cannot send John Brown the Christian to jail for having two. There must either be no Mormons among us, or we must all be Mormons. There is no way out of the labyrinth but by over the corpse of Mormondom or over the corpse of Christianity.

Sooner or later the conflict must come. We must put them down or they must put us down. This may seem ridiculous at present when a company of infantry could on a pinch set Deseret to rights. But there are over two millions of Mormons in the world, all of whom have become Mormons within the past ten or fifteen years; any one can calculate at this rate of progress how many there will be in the year 1875. Who knows, too, that the contest may not come at a time when the slavery question is distracting the Union, and every man's hand turned against his neighbour? And when it does come, who will fight the best, think you, men who are fighting for their Church, their faith, their homes, their rights, their social existence, or men who are fighting for the maintenance of an abstract law, and the upholding of intolerance? 'Tis a subject for grave and anxious thought.—*New York Herald*, Feb. 14.

Life in New York City.

On Saturday evening one of the many barbarous baitings which are almost daily taking place, to the disgrace of New York, was enacted in a Pandemonium kept by one McLaughlin at No. 155 First-av. Three hundred beings, human only in shape, were crowded together in a close, noisome cellar, only about twenty feet square, and a great part of that taken up by what is most fitly termed "the pit," to gloat over the agonies and dabble themselves in the blood of animals who

cannot by any possibility be so brutal as themselves. The programme, as published—and here we must be permitted to admire the watchfulness of the Police—the programme, as advertised three days beforehand, announced that "the sports of the evening would commence with bear-baiting, badger and coon drawing, wolf-hunting and rat-killing." The bear was baited by five dogs until he caught them in his paws and crunched them half to death, amid the yells and cheers of the assembled "fancy." The badger was attempted to be drawn by more than a dozen, some of whom were with great difficulty choked off, having set their teeth deep in his throat. An amateur match was then made between two large dogs, who fought with such fury that in five minutes their panting could be heard above the shouts of their masters; and when they stopped for a moment in one place, they marked it by a pool of blood. The dogs sank several times quite exhausted, but were reanimated by fanning and cheering until the fight had lasted twenty minutes; they were then quite helpless. The fiendish shouts of derision and applause with which the whole fight was filled, must be heard and felt to be understood. Three more fights of the same character followed, one of them lasting nearly half an hour. When the last-matched dogs had been carried out dripping with blood, a bag of rats was emptied in the pit, and men and dogs jumped in, kicking up a general melée. When the rats were killed, and the slippery arena cleared again, a dog and a racoon were pitted against each other. The racoon dexterously caught the dog by the nose and held him till the blood streamed. This was a particularly delicious morsel for the "fancy," and was loudly appreciated. A number of equally sanguinary dog-fights followed, and the exercises were closed early on Sunday morning by a raffle for a dog still bleeding from the fight.—*New York Tribune*, Feb. 19.

Varieties.

Crime in California.—This month [January] has been rife in crime of all sorts,—murders, duels, robberies, burglaries, assaults with deadly weapons, larceny, rape, and other minor offences, such as forgeries, petty larceny, and the like, far too numerous to mention; and January has been particularly distinguished by a recurrence to Lynch law in various parts of the country. During the month nine men have been put to death by the "people;" one at Los Angelos, one at Sonora, one at Mariposa, one at Iowa Hill, one at Volcano, one at Salmon creek; and three at the same time at Turner's Ferry, on the river San Joaquin. All these cases, except the three last mentioned, were for murders committed in rows, and on very slight provocation in the worst case, and in some cases without provocation.—*Times*, March 13.

Emigration to the United States.—According to a public document laid before Congress the other day from the Department of State, there arrived in this country in 1854—the year just closed—from foreign parts,—460,474 persons, of which aggregate, in round numbers, 328,000 were landed in New York. Of the whole number, there were 49,000 from the island of Great Britain, and 101,606 from Ireland—giving from the united kingdom a total of 150,000, against 200,000 from Germany. This is a remarkable revolution. Down to the last year or two the Irish exodus far exceeded that from Germany and all the Continental States put together. Now, we find the movement from Germany alone more than twice as large as the shipments from Ireland, and a third larger than the aggregate exports of all the British islands combined. On the other hand, our accessions amount to 13,000 for the last year from France, to 13,000 from China—the Chinese coming in at San Francisco, and the French mostly at this port. . . . . At all events, the Irish exodus is rapidly subsiding, while that from Germany is rapidly swelling from month to month. Should this Russian war continue a year longer our reinforcements from Germany will probably be equal to 300,000 or 400,000 souls. Assuming that it will be 300,000, and that each German emigrant, including cash and baggage, is equal to the addition of $200 to the active capital of the country, our German reinforcements of this year will be equivalent to an addition of $60,000,000 to our national wealth and prosperity. What say the Know-nothings?—*New York Herald.*

POLYGAMY AND UTAH.—As Polygamy is a "local institution," we do not see how Southerners and Union-savers can consistently interfere with it. For the rest, if brother John Taylor values the testimony of a "Gentile," he can have ours, that Brigham Young is a perfect gentleman, kind and courteous to emigrants, even when dressed, as we were, in fustian, and calling upon him, as we did, an entire stranger, without introduction from Mormon or Gentile. During a three weeks' sojourn at the city of the Great Salt Lake, we saw more order, industry, and decorum than we ever observed elsewhere in the world, and the writer of this has seen a little of the spheriod. We venture the assertion, and challenge contradiction, that a more peaceful, orderly, industrious, and law-abiding community than the dwellers in Deseret cannot be found, and we wish it distinctly understood that we know not a soul among them, and have not a particle of sympathy with their religion or polygamic institution.—*New York Evening Mirror*, Feb. 20.

Babylon and Zion.

How fleeting thy pleasures, O Babylon, prove,
How brief is their longest stay;
We may gaze on the subtle smile of Love,
But to see that it fadeth away.

On the glowing scenes that Friendship tints,
We may look, but they will not stay,
For the moment the heart reflects their tints,
They will dream-like glide away.

If a dazzling halo illume our path,
The lustre of truth from afar,
While we pause to admire, too pure for earth,
It will wane like an evening star.

And the blossoms we train'd with such tender care,
Have been blighted and died on the stem;
And the dearly earn'd jewel we fancied rare,
Has prov'd but a counterfeit gem.

Despairing and faint, with bleeding feet,
From the flints, but a moment we pass,
To rest on a bank, where, her work to complete,
Fate hideth a snake in the grass.

Then who'd make their home where Love is a shade,
And Friendship a golden dream,
Where treason stalks forth in white robes array'd,
And Truth is a meteor's gleam.

While Zion hath smiles that will never fade,
Hath friendship as faithful as fair,
And rivers of truth water every glade,
Which fountains celestial prepare.

While the Faithful by angels attended may rest,
And smile upon Fate and her woes,
In a vine-clad bower in the radiant West,
Where naught dares to disturb their repose.

Northwich. C. V. VERNON.

NOTICE.—The *Key to Theology*, which we noticed somewhat lengthily in a former Number of the *Star*, is now ready, and may be had in cloth embossed at 2s., calf grained at 3s. 6d., and morocco extra at 5s. 6d. per copy. This very interesting and valuable work will meet with a cordial reception and a careful perusal by all who are acquainted with the author, and love the doctrines which he defends.

CAUTION.—Elder Joseph A. Young, President of the Bradford Conference, requests us to caution the Saints against John Ashman, late of the Leeds Branch, who has been excommunicated for dishonesty.

ADDRESS.—Joseph Burrows, at Charles Holt's, Old Spittle-gate, Grantham.

Money List, March 9—16, 1855.

	£	s.	d.
Elias Cave (per A. L. Lamoreaux 13 Jan.)	£1	0	0
Richard Harper	5	0	0
John Aird	4	9	0
Aneurin L. Jones	3	0	0
James Duff	5	0	0
Samuel Gentle	3	14	0
Carried forward	£22	3	0
Brought forward	£22	3	0
William Peacock	5	0	0
Robert Kirkwood	9	0	0
John B. Pears	2	0	0
Charles A. Harper	5	0	0
	£43	3	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XVII. Saturday, April 7, 1855. Price One Penny.

Priesthood from Adam to Joseph.

(*Concluded from page* 196.)

Having shown to a limited extent the authority and power which the Priesthood gave to those who held it, from Adam down to Jesus Christ and his first Apostles, it now remains for us to connect the past with the present, and to show how and when the Prophet Joseph Smith received authority to reorganize the kingdom of God on the earth, and to appoint others to act in his stead after he was slain.

When the inhabitants of the earth had put Jesus to death, and persecuted and slain those who believed in his testimony, they entirely rejected the spirit of revelation, which is the channel of communication between man and the heavens. For this reason their generations have been left to wander for ages in darkness, until a seed should be raised up in the midst of the earth, who would be fit subjects to receive the Priesthood, and again gather the righteous together and prepare them to inherit the earth when the generations of the wicked are cut off.

Many noble spirits have been reserved to come forth in the time when the Lord should do *His* last, *His* great work in the days of restitution. From among these, Joseph Smith was chosen to re-open the channel of communication with the heavens through revelation, and to stand at the head of the dispensation of the last days. This dispensation will complete the work of, and circumscribe, all others, that in it all things may be united in one. In this view of the subject, every thing pertaining to the Prophet Joseph is of the deepest interest to this generation, and the importance of his position assumes a magnitude not even conceived of by a large portion of the Saints.

Some may ask, "Why did the Lord choose Joseph Smith, an illiterate youth, to be His agent in so great a work?" We answer, because in his veins flowed the pure blood of the Priesthood, which had descended in a direct line through many generations, from fathers who never forfeited their right to its powers and blessings for themselves and their posterity. For this reason he was the best man that could be found on the earth, to fulfil this important mission. Like others who had performed similar missions before him, he was raised in comparative indigence, and had to toil for his bread. His mind was gradually prepared, by visions and the ministrations of angels, for the work which was before him.

In due time the keys of the Aaronic and Melchisedek Priesthoods were conferred upon him by those who had held them last on the earth. This was their privilege according to the order of succession in the Priesthood. Brother Jo-

seph Smith and Oliver Cowdery were ordained to the Aaronic Priesthood on the 15th of May, 1829, under the following circumstances, as related by brother Joseph in his history, *Supplement to Star*, vol. xiv. page 15. He says, "We on a certain day went into the woods to pray, and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, 'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins.' . . . He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter.

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said should in due time be conferred on us."

The particular circumstances under which brother Joseph was ordained to the Priesthood of Melchisedek, have not yet been published to the world; but in a revelation given to him in September, 1830, the Lord says, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times."

As brother Joseph freely received from Peter, James, and John, he freely bestowed the keys of this ministry, upon those who were worthy to succeed him, that they might carry out and perfect the plans which he had received.

We have now shown the principle of continual succession in the Priesthood, how the former part of the Gospel dispensation is connected with the present, and how the present system will continue in all future time. There will be no other foundation laid for the salvation of the children of men, than that which is laid through Joseph Smith.

In the language of brother Brigham, "No man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an exaltation, if they would *walk in the path he had pointed out.*" Thus we see that all the bright hopes of eternal life now entertained by the Saints have been derived from the revelations given through the Prophet Joseph, and that he forms one of the principal links in the great chain of our salvation.

Joseph Smith is to this generation what Noah was to the antediluvians, or Moses to the children of Israel. He is the only channel through which mankind can receive temporal and spiritual, present and future salvation. The Lord will forever recognize him as standing at the head of this dispensation, and all who reject the principles revealed through him will continue in darkness and go down to death. His mission is important, and having faithfully performed it, the fruits of his labours will forever increase, and he will inherit them.

Although brother Joseph has sealed his testimony with his blood, and passed behind the vail, he still labours, in connexion with those who act in his stead on the earth, and those just men made perfect who have preceded him, to bring about the great events of these latter-days. He will receive his exaltation like unto Abraham, Isaac, and Jacob, sit in the councils of the Gods, and have power with his fellow-labourers to complete the great work of redemption. Those who receive his testimony will follow him in the inheritance of eternal lives. He and his brethren will yet sit in judgment on those who have rejected their counsels, despised their authority, persecuted the Saints, and shed the blood of the righteous.

When the Elders go forth among the nations to preach the Gospel, the Spirit constrains them to testify to the divine mission of Joseph. Without this testimony they find that their preaching is void. Why is it so? Because this is the determining point, the test by which all men in this generation are to be tried.

If they will receive Joseph Smith, they will receive the Lord Jesus who sent him; if they reject him and his teachings, they reject the Gospel of salvation and all its blessings.

The primitive Apostles were not required to testify to the Jews of Moses and the Prophets, because they already believed in them, but they were required to declare that that same Jesus whom the Jews had crucified was the Messiah—the Son of God, and that he had risen from the dead, and ascended to the right hand of the Father. It appears to have been quite as difficult to establish that fact immediately after it occurred as it is now to establish this—that Joseph Smith was sent of God, that he was slain for the testimony of Jesus, and that, having endured all things even unto death, as did his elder Brother, he has, also, like him, overcome all things, and will be crowned in the kingdom of his Father.

A belief in the divine mission of the Prophet Joseph is just as necessary in order to attain to salvation in this day, as the simple belief in a crucified and risen Redeemer was in the days of the early Apostles.

The Christian sects of the day, in a spirit of characteristic covetousness, long for the blessings which the ancients enjoyed, and overlook similar blessings which are within their reach. They look back to the early ages of the world as the only periods of marvellous events and holy men. They almost wish that they could have lived in the good old days of Abraham, Moses, Peter, or Paul. Could they have lived then they imagine that they would have been extremely sanctified and holy. Such persons are too blind to see that the practice of the same principles will make men righteous now, as well as then, and that such principles are eternal and within their reach. The righteousness of some of these people scarcely exceeds that of the Scribes and Pharisees, for they persecute the Saints of these days for believing and practising the same principles that exalted Abraham, and for which Stephen was stoned to death.

Christians of the present day will probably admit that adultery was a heinous crime in the days of ancient Israel, when the guilty were put to death. Whereas in these days they attach but little or no criminality to it, and some are seized with holy horror at the idea that men should be put to death for such an offence. A plurality of wives was quite right, as they view it, in the days of Abraham, Isaac, and good old David, but is now declared to be quite "intolerable, infamous, and degrading," when at least one half of the world are reeking in licentiousness and prostitution. Future generations will wonder why this redeeming principle is now rejected.

As with principles and practices, so it is with men and sacred records. The Christian world admit the divine mission of former-day Prophets and Apostles, but when Joseph Smith came on a similar mission, he was rejected and slain. The Bible, notwithstanding its many grammatical errors and apparent inconsistencies, the latter arising from the vague and absurd interpolations of men, is reverenced and believed in, as the truth it contains ever should be; but when the Book of Mormon is presented, testifying of the same Jesus, and setting forth the same high and holy principles in a still more simple and perfect manner, it is denounced as a fable, an imposition, and the man who brought it forth is stigmatized as a money digger and fanatic.

Not only the Bible, but the Book of Mormon, and every other book which teaches the same principles, is good for instruction in the doctrines of salvation. The record of the life and writings of the Prophet Joseph, not only in the theory of salvation, but in the practical application of that theory to the present condition and wants of mankind, is not equalled by any inspired record yet made known to the world.

We do not expect those who have not obeyed the Gospel and received the gift of the Holy Ghost, to believe what we say on this subject, for the most implicit faith in Joseph Smith as an inspired Apostle and Prophet, is necessary before his teachings can be believed as sacred. We wish to impress forcibly upon the minds of the Saints, the importance of the mission of brother Joseph, and the position which he occupies to them, and also the worth of that invaluable record of his life and sufferings, which is now being published to the world, entitled HISTORY OF JOSEPH SMITH.

But few of the Saints appreciate the great blessings which they now enjoy. This is also a day of great events, when righteous men speak and write as they are moved upon by the Holy Ghost. The

doctrines and ordinances that will save men, if believed and practised, are now continually handed out to man in a way best suited to their circumstances and wants. Present and future salvation is what the honest in heart desire and therefore it is the Apostles, Prophets, and sacred Records of the present day which more immediately concern them.

The *History of Joseph Smith*, now being published, will be to present and future generations what the Bible and the Book of Mormon have been to the past, only still more abundantly. It is a detailed account of the practical workings of the great plan of salvation, in gathering the Saints, establishing the kingdom of heaven on the earth, and other great events long since foretold by the Prophets, and which are peculiar to this dispensation. The Saints should study this record themselves, teach their children its sacred principles and precepts, treasure up the sayings of brother Joseph as "household words," and bequeath to their posterity this rich store of sacred knowledge, not merely in books laid away on some dusty shelf, or locked up in an antiquated chest, but indelibly impressed upon their minds, and instilled in their natures, so that time, temptation, death, or eternity cannot obliterate them, and then they will prove like a well of living water springing up from the fountains of the soul unto eternal life.

Polygamy.

Since this doctrine has been promulgated by us, as a part of our religious creed, every variety of opinion has been expressed, by men in all classes of society. It has been talked about by religious and irreligious, professor and profane. It has been the theme in the Legislative Hall, the Pulpit, the Bar-room, and the Press. Polygamy and the Mormons, the Mormons and Polygamy, has resounded everywhere. A universal hue and cry has gone through the length and breadth of the land; from California to Texas, and from Louisiana to Maine. "The cat is now out of the bag"—Eureka! Eureka!! we have found it.

On this, our first issue, it may be expected that something should be said by us, in relation to this matter. This we undertake as cheerfully as any other task; for we are not ashamed, here, in this, the great Metropolis of America; this theatre of Arts, Science, and Commerce; this nucleus of intelligence and ignorance, wisdom and folly, religion and infidelity, virtue and vice, purity and corruption; in this city of gorgeous splendour and squalid misery and want, to declare that we are polygamists. We are not ashamed to proclaim to this great nation; to rulers and people; to the President, Senators, Legislators, and Judges; to high and low, rich and poor, priests and people, that we are firm and conscientious believers in polygamy; and that it is part and parcel of our religious creed. We do this calmly, seriously and understandingly; after due deliberation, careful examination, and close investigation of its principles and bearings; religiously, socially, morally, physically, and politically; we unhesitatingly pronounce our full and implicit faith in this principle, as emanating from God, and that under His direction it would be a blessing to the human family.

We have not room to enter into the merits of this subject, this issue; but shall touch upon a few items which circumstances render necessary, and leave the details for another time.

We are aware that strong prejudices exist in the minds of the good and virtuous, the honourable and high-minded of our land, in relation to this subject; and we think we can respect and appreciate all such feelings, when honestly and candidly expressed. These are serious matters; pregnant with importance, and not to be trifled with. They enter into the domestic circle, and sinuate themselves into all the conditions and relationships of life, and therefore demand the most serious, calm, and dispassionate consideration. Society is already corrupt enough, God knows; and to seek to tear down the flimsy barriers that so feebly guard our weak, rickety standard of morality, would be a thing to be deprecated by every honourable man.

These things are not with us a matter

of theory and speculation; nor a system of loathsome, sensual gratification. We have higher aims and more exalted views of the relationship of man and wife; and it pains us to see the fountain of life thus perverted and corrupted. We cannot without sympathy behold man, who was created in the image of God, to stand at the head of creation, become a poor, effete, degraded being; and woman, chaste, beautiful, and lovely,—deceived, crushed, bartered, betrayed, sunk in crime, a creature of and for lust; or view the powers given of God to man for the propagation of his species, perverted to debauchery and lasciviousness, with all its revolting, deadly, corrupt and damning effects, without some regard for fallen humanity. Neither can we behold without emotion that body which Christians expect to be the residence of their spirit in the resurrection of the just, which ought to be pure, chaste, virtuous, and noble, become polluted and degraded; a receptacle of disease—the effects of transgression; unhealthy, weak, emaciated, a living, loathsome, crawling mass, and children inheriting from their birth diseases entailed by their parents, "to the third and fourth generations."

We as eternal beings believe in eternal laws, covenants and unions, emanating from God, and based upon purity and virtue. We are not united only "until death do us part," but expect an eternal union in the eternal worlds; based upon living, intelligent, eternal principles; our Gospel, our religion, our covenants and marriages, all our acts refer to this; and no one can detest the loathsome, degraded, corrupt, and miserable state of the world, in relation to lewdness, lasciviousness, adultery, and debauchery, more than we do; and were women treated with us as they are in thousands of instances here, it would cost a man his head. They would find, as in ancient Israel, more than one man who dare use "the javelin."

We are not surprised, then, that men of reflection and virtue, having a knowledge of the world, should feel indignant at Polygamy. They look upon it as something pandering to the brutal passions of man; and from the exceeding low standard of virtue, can scarce conceive of anything but lasciviousness associated with the sex. We respect the conscientious feelings of such men; for we know that with their ideas of such things, they must be extremely revolting; but we would respectfully ask such persons if they ever seriously reflected upon the matter? And further; it is prejudice, education, and the corrupt state of society that has led them to these conclusions; or matters of fact, deduced from Scripture, reason, history, or precedence? Did they ever think that Abraham, Jacob, David, Solomon, and a host of other good men mentioned in the Scriptures, were polygamists? That the twelve tribes of "Israel, to whom belonged the covenants, promises," &c., descended from four women, the wives of one man? Did they ever reflect that those polygamists were more virtuous than this generation; and that for such things as are practised here every day with impunity—adultery, a man would be "stoned to death by all Israel?" Did they ever reflect that it might be possible for the Lord to be unchangeable? That he had not learned much from man in a few thousand years; and that possibly he was not in error then; and if not then, that the same principles might probably be as correct now as they were at that time? It is well for us not to be too hasty. Did they ever reflect that Peter says there shall be a "restitution of all things?" Did they ever think that there might be something socially, morally, religiously, and politically wrong, which leads to the amount of corruption that now exists? If not, we would recommend them to pause and consider before they condemn. We would here state this is a subject that has attracted the attention of the virtuous and good in all ages. It is a subject that statesmen, philanthropists, and philosophers have, in all countries, vainly endeavoured to check, for generations; and that Princes, Kings, Presidents, and Emperors have vainly tried to remove.

To check this, legal enactments have been made—sometimes, as in England, licensing brothel houses; at other times, putting up before such places a lantern at the door, with "burning shame" written on it; sometimes, by the most stringent laws, with various penal enactments appended. Various legislative enactments have been made in Prussia, Austria, France, and other Continental nations. But what has it all resulted in? Nothing. Go to England now, and you see thousands of poor, miserable, homeless outcasts, wandering about the streets, and seeking to drag out the remnants of a miserable existence by bartering their—was I going

to say virtue? Oh! name it not! It is too humiliating, loathsome and degrading. In some of the leading cities of France these poor outcasts have their own beats on the sidewalk allotted to them; and in the sale of their dishonour (who are the purchasers in all these cases?) will show their tickets like cabmen, or porters. In some of the cities in Germany—take Hamburgh, for instance—they are prohibited from going abroad professionally, by law; but are located in certain districts of the city; and there they swarm by hundreds. Whole streets full may be seen, bedecked and bedizened, at windows, inviting passers by, and offering themselves for market.

Need I mention the boarding-houses and hotel accommodations here in our own land, and trace matters of this kind from our splendid saloons and parlours—through the streets—down to Five Points? Are not these things all known? I might here ask, whose are those unfortunate children that our ladies have been seeking out, and feeding and clothing lately with such laudable benevolence? And further, where do our mulattoes come from?

But we must stop; we have gone far enough; the picture would be too dark. It was necessary to lift the curtain a little; but prudence, propriety, and decency says, let it fall. We would just remark that philosophy, morality, law, and Christianity, as now taught, have signally failed to stop this monstrous social and moral evil. The present state of the world proves their incompetency. The Lord's way, as practised by ancient men of God, the "Restitution"—as lately revealed—we think will stop it among us.—*The Mormon*, Feb. 17.

History of Joseph Smith.

(*Continued from page* 205.)

Monday, 6th. At a Conference held at Quincy, Illinois, on the 6th of May, 1839—President Joseph Smith, junior, presiding—the following Resolutions were unanimously agreed to—

Resolved 1st: That the families of Elder Marks, Elder Grainger, and Bishop N. K. Whitney, be kept here amongst us for the time being.

Resolved 2nd: That Elder Marks be hereby appointed to preside over the Church at Commerce, Illinois.

Resolved 3rd: That Bishop Whitney also go to Commerce, and there act in unison with the other Bishops of the Church.

Resolved 4th: That brother Turley's gunsmith tools shall remain for the general use of the Church, until his return from Europe.

Resolved 5th: That the following of the Seventies have the sanction of this Council that they accompany the Twelve to Europe, namely, Theodore Turley, George Pitkin, Joseph Bates Nobles, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton, Lorenzo D. Barnes, Milton Holmes, Abram O. Smoot, Elias Smith; also the following High Priests, namely—Henry G. Sherwood, John Murdock, Winslow Farr, William Snow, Hiram Clark.

Resolved 6th: That it be observed as a general rule, that those of the Seventies who have not yet preached, shall not for the future, be sent on foreign missions.

Resolved 7th: That Elder J. P. Greene be appointed to go to the City of New York and preside over the Churches there, and in the regions round about.

I also gave the following letter to John P. Greene—

At a Conference meeting held by the Church of Jesus Christ of Latter-day Saints, in the town of Quincy, Adams County, Illinois, on Monday the 6th day of May, 1839, Joseph Smith, junior, presiding, it was unanimously Resolved, That Elder John P. Greene be appointed to go to the City of New York, and preside over the Saints in that place and in the regions round about, and regulate the affairs of the Church according to the laws and doctrines of said Church; and he is fully authorized to receive donation monies by the liberality of the Saints for the assistance of the poor among us, who have been persecuted, and driven from their homes in the State of Missouri; and from our long acquaintance with Elder Greene, and with his experience and knowledge of the laws of the Kingdom of God, we do not hesitate to recommend him to the Saints as one in whom

they may place the fullest confidence, both as to their spiritual welfare, as well as to the strictest integrity in all temporal concerns with which he may be entrusted. And we beseech the brethren, in the name of the Lord Jesus, to receive this brother in behalf of the poor with readiness, and to abound unto him in a liberal manner; for "inasmuch as ye have done it unto the least of these, ye have done it unto me."

Yours in the bonds of the everlasting Gospel, though no longer a prisoner in the hands of the Missourians, and still faithful with the Saints.

JOSEPH SMITH, junior, Chairman.

Tuesday, 7th. I was in Council with the Twelve and others at Quincy.

Wednesday, 8th. I was preparing to remove to Commerce, counselling the brethren, &c.

Quincy, Illinois, May 8th, 1839.

To all whom it may concern.

The undersigned citizens of Quincy, Illinois, take great pleasure in recommending to the favourable notice of the public, the bearer of this, John P. Greene. Mr. Greene is connected with the Church of "Mormons" or "Latter-day Saints," and makes a tour to the east for the purpose of raising means to relieve the sufferings of this unfortunate people, stripped as they have been of their all, and now scattered throughout this part of the State.

We say to the charitable and benevolent, you need have no fear but your contributions in aid of humanity will be properly applied if entrusted to the hands of Mr. Greene. He is authorized by his Church to act in the premises; and we most cordially bear testimony to his piety and worth as a citizen.

Very respectfully yours,

SAMUEL HOLMES, Merchant.
I. N. MORRIS, Attorney at Law, and Editor of *Argus*.
THOMAS CARLIN, Governor State of Illinois.
RICHARD M. YOUNG, U.S. Senator.
L. V. RALSTON, M.D.
SAMUEL LEACH, Receiver Public Moneys.
HIRAM RODGERS, M.D.
J. T. HOLMES, Merchant.
NICHOLAS WREN, County Clerk.
C. M. WOODS, Clerk of Circuit Court, Adams County, Illinois.

Quincy, Illinois, May 8th, 1839.

To His Excellency the President of the United States, the Heads of Departments, and all to whom this may be shown.

The undersigned citizens of Quincy, Illinois, beg leave to introduce to you the bearer, Rev. Sidney Rigdon. Mr. Rigdon is a Divine, connected with the Church of Latter-day Saints, and having enjoyed his acquaintance for some time past, we take great pleasure in recommending him to your favourable notice as a man of piety and a valuable citizen.

Any representation he may make, touching the object of his mission to your city, may be implicitly relied on.

Very respectfully yours,

SAMUEL HOLMES,
THOMAS CARLIN,
RICHARD M. YOUNG,
I. N. MORRIS,
HIRAM ROGERS,
J. T. HOLMES,
NICHOLAS WREN,
C. M. WOODS.

Thursday, 9th. I started with my family for Commerce, Hancock County, and staid this night at uncle John Smith's, at Green Plains, where we were most cordially received.

Friday, 10th. I arrived with my family at the White Purchase, and took up my residence in a small log house on the bank of the river, about one mile south of Commerce City, hoping that I and my friends may here find a resting place for a little season at least.

Quincy, Illinois, 10th May, 1839.

The Bearer, the Rev. Sidney Rigdon, is a member of a society of people, called "Mormons," or "Latter-day Saints," who have been driven from the State of Missouri, by order of the Executive of that State, and who have taken up their residence in and about this place in large numbers. I have no hesitation in saying, that this people have been most shamefully persecuted and cruelly treated by the people of Missouri.

Mr. Rigdon has resided in and near this place for three or four months, during which time his conduct has been that of a gentleman and a moral and worthy citizen.

SAMUEL LEECH.

Monday, 13th. I was engaged in general business at home, and in transacting a variety of business with brother Oliver Granger, and gave him the following letter—

Commerce, Illinois, 13th May, 1839.

Joseph Smith, junior, Sidney Rigdon, and Hyrum Smith, Presiding Elders of the Church of Jesus Christ of Latter-day Saints, do hereby certify and solemnly declare unto all the Saints scattered abroad, and send unto them greeting: That we have always found President Oliver Granger to be a man of the most strict integrity and moral virtue; and in fine, to be a man of God.

We have had long experience and acquaintance with brother Granger. We have entrusted vast business concerns to him, which have been managed skilfully to the support of our characters and interest as well as that of the Church; and he is now authorized by a General Conference to go forth and engage in vast and important concerns as an Agent for the Church, that he may fill a station of usefulness in obedience to the commandments of God, which was given unto him July 8th, 1838, which says, "Let him (meaning brother Granger) contend earnestly for the redemption of the First Presidency of my Church, saith the Lord."

We earnestly solicit the Saints scattered abroad to strengthen his hands with all their might, and to put such means into his hands as shall enable him to accomplish his lawful designs and purposes, according to the commandments, and according to the instructions which he shall give unto them. And that they entrust him with moneys, lands, chattels, and goods, to assist him in this work; and it shall redound greatly to the interest and welfare, peace and satisfaction of my Saints, saith the Lord God, for this is an honourable Agency which I have appointed unto him, saith the Lord. And again, verily, thus saith the Lord, I will lift up my servant Oliver, and beget for him a great name on the earth, and among my people, because of the integrity of his soul: therefore, let all my Saints abound unto him, with all liberality and long suffering, and it shall be a blessing on their heads.

We would say unto the Saints abroad, let our hearts abound with grateful acknowledgements unto God our Heavenly Father, who hath called us unto His holy calling by the revelation of Jesus Christ, in these last days, and has so mercifully stood by us, and delivered us out of the seventh trouble, which happened unto us in the State of Missouri. May God reward our enemies according to their works. We request the prayers of all the Saints, subscribing ourselves their humble brethren in tribulations, in the bonds of the everlasting Gospel.

JOSEPH SMITH, junior,
SIDNEY RIGDON,
HYRUM SMITH.

To the Presidency of the Church of Jesus Christ of Latter-day Saints, Greeting.

I beg leave to call your attention to a subject of considerable importance to our Church, and which if not attended to is calculated (in my humble opinion) to raise a prejudice in a considerable portion of the community, and destroy those benevolent and philanthropic feelings which have been manifested towards us as a people by a large portion of this community: I have reference to the letters of brother Lyman Wight, which have been inserted in the *Quincy Whig*. I am aware that upon a cursory view of these, nothing very objectionable may appear; yet if they are attentively considered, there will be found very great objections to them indeed: for instance, in condemning the Democracy of Missouri, why condemn that of the whole Union? and why use such epithets as "Demagogue" to T. H. Benton, for not answering his letter, when it is very probable that he had not received it?

Yesterday I was waited on by Mr. Morris, who asked me what was intended by such publications, and why we should come out against the democracy of the nation, when they were doing all in their power to assist us: it was something which he could not understand, and wished to know if we as a people countenanced such proceedings. I told him, for my part, I was sorry that his letters had ever made their appearance, and believed that such a course was at variance with the sentiments of the greater part of our people.

Yesterday I brought the subject before the authorities of the Church who are here, where it was manifest that his conduct was not fellowshipped, and the brethren wished to disavow all connexion with such proceedings, and appointed a committee to wait on brother Wight, to beg of him not to persist in the course, which, if not nipped in the bud, will probably bring persecution with all its horrors upon an innocent people, by the folly and imprudence of one individual.

From information, I understand that the feelings of the Governor are very much hurt by the course which is pursued. I think we ought to correct the public mind on this subject, and, as a Church, disavow all connexions with politics. By such a measure we may in some measure counteract the baneful influence which his letters have occasioned. But if such a course which he (brother Wight) has adopted, be continued, (as I understand that he intends to do,) it will block up our way, and we can have no reasonable prospect of obtaining justice from the authorities of the Union, whom we wantonly condemn before we have made application. The same feelings are beginning to

be manifested in Springfield by those who have been our friends there.

The Whigs are glad of such weapons, and make the most of them. You will probably think I am a little too officious, but I feel impressed with the subject; I feel for my brethren. The tears of widows, the cries of orphans, and the moans of the distressed, are continually present in my mind; and I want to adopt and continue a course which shall be beneficial to us; but if through the imprudence and conduct of isolated individuals, three, four, or five years hence, our altars should be thrown down, our houses destroyed, our brethren slain, our wives widows, and our children orphans, your unworthy brother wishes to lift up his hands before God, and appeal to Him and say, Thou who knowest all things, knowest that I am innocent in this matter.

I am with great respect, gentlemen,
Yours in the bonds of Christ,
R. B. THOMPSON.

P.S.—If you do not intend to be in Quincy this week, would you favour us with your opinion on the subject?

R. B. THOMPSON.

Quincy, Monday morning,
13th May, 1839.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 7, 1855.

THE PROPHET JOSEPH.—Having been acquainted with the Prophet Joseph, and with many of the principal events of his life, we know that he endured all things to establish the kingdom of God and administer salvation to this generation. Therefore we feel a pleasure in our feeble efforts to enlarge the comprehensions of men concerning his high and holy vocation. We find ourselves quite inadequate to the task of laying this subject before our readers in all its varied richness and beauty, and we can only say to the Saints, seek diligently the enlightening influences of the Holy Spirit, that you may the better comprehend your own position, and that of those who are over you in the Lord.

We testify that brother Joseph still lives, at least in the Spirit, and labours for the Saints, and that the time is not far distant when he will receive a glorious resurrection, and sit in the councils of his brethren on the earth. We testify that the same Joseph and Hyrum, whom wicked men slew for the testimony of Jesus, will yet appear in God-like majesty and power to rule in Zion, when their enemies will tremble, and the work of the Lord roll on with increased power.

The results of the labours of brother Joseph are daily increasing so rapidly that men behold and wonder at the power made manifest. Mankind are waking up from the slumber of ages, and opening their eyes to the abyss of ruin which lies immediately before them. An occasional ray of light reveals the danger to thousands who are still urged on to destruction by the irresistible impulses of their own evil passions and desires, with one more chance before them in the world of spirits to receive or reject salvation.

The honest in heart who see the general wreck, are led to seek for some avenue of escape, and the Spirit gently whispers that the Lord has again revealed the way of life and salvation through His servant Joseph. They listen and obey, and increasing thousands now comprehend that the prophecies of Isaiah, Jeremiah, Jesus, and Joseph are coming to pass; that the promises made to Israel are being fulfilled. While they see pestilence, war, and the commotion of the elements sweeping off the wicked, they

are obeying the instructions of the Saviour,—"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Myriads of departed spirits have been looking forward with hope to this bright period in the world's existence, when the Prophet Joseph should appear to renew the communications between the dead and the living, and to open the door of salvation to the spirits in prison, through the ministrations of their brethren in the flesh. Millions of spirits with whom brother Joseph associated in the bosom of the Father, rejoiced when the time had arrived for him to come down to mingle in the scenes of probation, to bring forth the keys of redemption to the remnants of Jacob, to reorganize the Priesthood on the earth, and to introduce the laws of celestial marriage, that they might come forth in a lineage worthy of the noble destiny to which they are ordained.

If the Saints would learn the great mysteries of the kingdom, if they would know how to live here so that they might increase in the elements of life forever, if they would look at death as a mere change in the progress of an eternal existence, if they would have the next world opened to the visions of their minds so that the present and future might be blended in one, they should study well the revelations from the Prophet Joseph. Examine thoroughly the acts of his life, weigh well the words that fell from his lips, and pray for the spirit of revelation to rest upon you, that you may discover the rich stores of knowledge they contain, and your spirit will be refreshed, your minds filled with intelligence, and your whole nature strengthened to walk in the paths of eternal life.

If the Saints behold in brother Joseph the authorized agent of the Lord Jesus, and the captain of their salvation, and if he is the source of such great joy to all who receive the Gospel, what must be the miserable condition of those who slew him, his brother Hyrum, and many others of the faithful? In doing these things they have witnessed unto themselves that they were the children of those who persecuted and slew the Saints of former days, and thus they have sanctioned the acts of their fathers, and of all those who have shed the blood of the Priesthood. We think that the sentiments which the Saviour expressed to the Scribes and Pharisees are fully applicable to their case—Behold, I have sent unto you Prophets and wise men, and some of them you have killed, others you have beaten and wounded, and you have persecuted them from city to city and from state to state, and have driven them from your presence, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to that of Joseph and Hyrum, whom you slew in Carthage jail. Verily, all these things shall come upon this generation.

Emigrants for Utah Territory.

Office of the Luminary, St. Louis,
Feb. 16th. 1855.

It is intended that the remainder of our European emigration destined for Utah the present year, will sail during the months of February and March, from Liverpool via Philadelphia, Cincinnati and St. Louis, to a point on the Missouri River, hereafter to be determined as a point of outfit for the plains. That portion of those now on their way hither, via New Orleans, as also those going from St. Louis, will be shipped hence to the same point on the Missouri. All others from the Eastern States, or British Provinces, who intend crossing the plains this season, will do well to concentrate at St. Louis, and report themselves at this office, during the

month of April, or early in May, and embark hence under my general arrangements.

Those of Northern Illinois, Iowa, and Wisconsin, who choose to journey by land across the country, should also rendezvous at the same place on the Missouri—which will hereafter be made known through the columns of the *Luminary*,—and there I will meet them personally, or by my agent, to organize them into companies, and give them such instructions, and adopt such regulations, as will be necessary for their security in crossing the plains.

My assent will not be given for any Saint to leave the Missouri River, unless so organised in a company of at least fifty effectual *well armed* men, and that too under the command of a man appointed by me; one who will carry out my instructions.

Behold, here is wisdom! "He that hath ears to hear, let him hear." Every male capable of bearing arms, should provide himself with a good rifle, or other effectual fire-arms, and ammunition.

I will furnish at the point of outfit, for such as desire it, wagons, oxen, cows, guns, flour, bacon, &c.

Choice wagons made to order and delivered at the point of outfit, with bows, projections, &c., will be about $78, without projections, $75. Oxen, with yokes and chains, from $70 to $85 per yoke; cows from $16 to $25 each.

My experience, derived by six journeys over the plains, enables me to know what kind of teams and outfits are wanted for the plains.

Those wishing me to supply them in part or in whole, should lose no time in sending in their orders, which in all cases must be accompanied with certificates of deposit, or drafts on some good banking house in the eastern cities or St. Louis for the amount to be expended in filling such orders; the deficit or excess will be settled with the parties at the point of outfit.

One wagon, two yoke oxen and two cows will be sufficient (if that is the extent of their means) for a family of eight or ten persons, with the addition of a tent for every two or three families. Of course, with that amount of teams only the necessary baggage, provisions and utensils can be taken, and then the persons ride but little.

Those who have a surplus of means, after paying their tithing and making provisions for their own outfit, should contribute to the "Perpetual Emigrating Fund," according to their means and faith, so that other long tried and faithful Saints who lack means, may receive aid through that channel.

Inasmuch as many individuals and small families of limited means desire to hire a passage over the plains, I propose to fit out teams and emigrate all such from the Missouri river to Salt Lake in connexion with P. E. Fund Emigrants, and under similar regulations, by their advancing $40 each, with the understanding that if, when the accounts shall have been adjusted by the P. E. Fund Co., it is ascertained that the cost of their emigration has exceeded that sum, the balance shall be paid in Utah, and if less, it shall go to the profit of the P. E. Fund. 100 pounds luggage, besides provisions, will be the extent allowed any P. E. Fund passenger, or $40 passenger. Extra freight will be taken for the latter at $10 per 100 pounds.

All persons wishing to avail themselves of this opportunity, must send in to me their names, with the amount of their luggage, and the money as soon as they decide upon it, in order that active preparations may be making for the immense labours attending it.

Farewell Address of Elder Benjamin Brown,

LATE PASTOR OF LONDON, ESSEX, KENT, AND READING CONFERENCES.

To all the Saints among whom I have laboured.

Beloved in the Lord—As the time of my departure hence to Zion has arrived, after a period of two years and three months, during which I have been privi-

leged to labour with you, I feel it a duty which I owe to the Saints in my extensive field of labour, containing upwards of 10,000 members, to return my heartfelt and unfeigned gratitude for the manifest acts of kindness I have realized at their hands, and for the uniform willingness they have manifested to co-operate with me in the upbuilding and rolling forth of the great work of God in their respective locations.

Truly it has been, and ever will be, to me a source of exceeding great pleasure to reflect upon the devoted faith, the willing zeal, and increasing union and liberal mindedness which have characterized you from the commencement of our acquaintance. It has rendered my duties among you comparatively light, and has constituted a motive and occasion for the pouring forth of the best praises of my heart to God, our eternal Father, whose Spirit animates your souls and mine, and by whose sovereign mercy we have been brought into the bonds of the same holy covenant.

Brethren and sisters, you have divided with me the last morsel of food you had, shared with me the last penny in cash, and that too without grudging or regret, and think you I can ever forget or think lightly of acts like these, or shall He who takes cognisance of all our acts fail to render a full reward? It cannot be, for sooner shall the nature of God change than your brotherly and sisterly kindness go unrewarded.

I am now about to enter upon a voyage and journey of no trifling character and of no ordinary risk, and I would earnestly desire an abiding interest in your most fervent prayers, that He who rules the winds and waves may control them in favour of His beloved Saints with whom I shall be associated on my way to Zion, and that the hearts of all good men may be drawn towards us, and the devices and endeavours of all our enemies be frustrated and turned back. And be assured of my continued interest in your welfare, and of my continued prayers and labours for your deliverance from Babylon. Time nor distance, nor the force of circumstance can ever lessen in my soul the sense of gratitude and love which is begotten there, and so long as we are faithful and true to the cause of our Royal master they never will, but on the contrary, as the refreshing influences of the Holy Spirit shall quicken up my memory and bring to mind each act of love and kindness, my grateful heart shall swell with the feelings of a Saviour; and with the aid and blessing of our heavenly Parent, nothing that I can do shall be lacking for the deliverance and salvation of His people Israel.

My heart is full of blessings toward you, and like a parent just separated from his beloved children, I feel to say a word or two of exhortation, to stir up your minds by way of remembrance, and to point out how by patient continuance in well doing you may realize a good reward, and in due time reap if you faint not. I also feel to invoke the best gift of heaven and the choicest blessings of eternity to rest upon you, and most assuredly they will according to your capacity of enjoyment, and the measure of your faith concerning them.

By faith and works united, you have become members of the kingdom of God, and by enduring to the end in the same righteous way that you begun, the crown of glory will be insured. The path of duty is the only path of privilege or blessedness, and it is also said, and that with truth, it is "the only path of safety." Therefore, my brethren and sisters, abide therein with renewed and redoubled diligence, let no consideration lead you from that straight and narrow way which hath for its issue the threshold of celestial glory. Be prayerful and humble, and withal let your prayers be wisely directed for proper things, and your humility genuine. Wisdom is the principal thing, and profitable to direct in everything else, and for this we may pray, and that, too, successfully, without fear of being upbraided.

I now say farewell, but with the fervent hope that your stay in Babylon may be but short, and that the happy day may soon arrive when we shall again strike hands and greet each other in the Valleys of the mountains, under better circumstances, withal the reality and joyfulness of feeling of those who appreciate their deliverance from the errors, bondage, and plagues of Babylon, and surrounded with the gifts, the blessings, and the power of God.

'Tis there we shall receive new strength and vigour, both of mind and body, and realize that light and intelligence and Priesthood which will fit and prepare us for the coming of the Lord; therefore I say, be watchful and prayerful in all things, for the day is nigh at hand.

In the mean time, may the Holy Spirit of our God aid and direct you, and fill you with peace and joy in well doing, is my prayer for you in the name of Jesus Christ.

I am your affectionate fellow-labourer in the Gospel of our Redeemer,

BENJAMIN BROWN.

107, Finch-street, Liverpool,
March 23, 1855.

Foreign Correspondence.

NEW ORLEANS.

Arrival of the "Neva" and "James Nesmith"—The Passengers forwarded to St. Louis.

New Orleans, Feb. 26, 1855.

Elder Franklin D. Richards.

Dear Brother—I hasten to inform you that the ship *Neva* arrived in this port on the 22nd instant, and I forwarded twelve of the brethren that came on here to St. Louis, and one to Cincinnati.

The *James Nesmith* arrived on the 23rd, and the entire company left for St. Louis on the 24th. I shipped fifty of them on the *Moses Greenwood*, and the remainder on the *Oceana*, the same steamer that took the company of the *Clara Wheeler*. There were fifteen deaths on board the *Nesmith*, from the time of sailing to their arrival in this port. There was some little sickness in the company when they left here, but all appeared to be getting better. The entire company appeared in good spirits, and as though all things had gone well with them. They report a pleasant passage and much accommodation from the captain of the ship. But the brethren that came aboard the *Neva* say that they were much abused and mistreated by the officers.

You will have learned before this, from brother Snow, of the arrival in St. Louis of the Saints by the *Clara Wheeler*, that they are generally well provided for, and mostly all readily found situations and employment.

The weather is very cold here to-day, and the river remains low, and times hard in this place. But I have used every means within my power to send all the Saints away from here as fast as they have arrived, and through the blessings of God have been able so to do, and I hope still to be able to do so with the rest that may arrive, for this is no place for Saints.

I have no late news from the Valley, but at the last all was well.

God bless you and the Saints under your charge, and believe me to be your brother in Christ,

JAMES MCGAW.

ST. LOUIS.

Voyage of the "Clara Wheeler"—Reception of the Saints at St. Louis.

St. Louis, Feb. 20, 1855.

Dear Brother Franklin—Previous to leaving England, I was asked by numerous friends and acquaintances to write them at an early date after my arrival in the New World. To many I made promises that I would do so, but since my landing I have been continually occupied; and as prospects indicate that this state of things will increase rather than diminish, and I hope to go on the coming spring, I see no way of fulfilling my promises, except by writing a general letter, and asking you to publish it in the *Star*.

Memory has often called brother Franklin vividly to mind, as he lowered himself over the side of the ship, and said, "*God bless you, brethren, you shall yet have a speedy and safe passage.*" This cheering prophecy was indeed fulfilled, for after we left the Channel, and got fairly out to sea, we had fair wind all the way, and the *Clara Wheeler* went to New Orleans quicker than she had ever been before.

The ship was divided into four wards, and the passengers into messes of ten persons each, to expedite the cooking business, Elders Follet, Guy, Martin, and ——— were presidents of the wards, and great credit was due to them for their faithful and diligent labours.

Too much cannot be said in praise of the provisions—they were all of first-rate quality, and we had, I believe, near fifteen barrels left when we landed in St. Louis.

We had preaching and prayer meetings on deck and below, and we enjoyed much of the Spirit of God, but deeply regretted the continued sickness of our beloved President Elder Phelps. Several of the crew were favourably disposed, and promised to go through to the Valley.

When we arrived at New Orleans we were met by Elder McGaw, the agent of Elder Erastus Snow, whose kind and gentlemanly bearing won the affection and esteem of all who became acquainted with him; and I am happy to say that by our united exertions (those who had means lending to those who had none), we succeeded in taking all the company up the river, excepting two sisters who chose to stay at New Orleans.

Our reception at St. Louis far exceeded all I could have expected, and indeed all that ever took place at St. Louis before, and we all realized the blessings of being within the organization of a Stake of Zion. About two days before our arrival, a severe frost set in and the river was nearly blocked with ice. Brothers Erastus Snow, Milo Andrus, the Bishop and his Counsellors were early on the levee, the majority of the company were taken into the basement story of our large place of worship, the sick were the first objects of attention, and they, as well as the whole company, were located in hired houses as soon as possible.

Work, as a general thing, is scarce at this present moment, and provisions very dear, but we expect the river to open in a week or two, and then work will be abundant. I have started business, and have plenty of work, and enjoy very good health, and expect to cross the Plains the coming season.

My kind regards to brothers Daniel Spencer, Linforth, Jaques, Little, &c.

If this letter be published, I wish my acquaintances in England who have asked me to write, to consider it the fulfilment of any promises I may have made.

With kind love, I remain your humble servant and fellow-labourer,

JOHN PARSON.

Buried Cities of the West.

Every fact recorded by the Spanish historians would go to show that there has existed in Central America a vast empire, of civilization and great antiquity. It must be so old as to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. The fact of the builders of these ruined cities having taught their barbarous conquerors, the Tlascand and the Aztecs, to adore a nameless and formless Deity, would seem to argue an antiquity to which the imagination can scarcely rise. There is no reason to suppose that Phœnicia could have sent forth a colony with ideas of the Deity such as these; nor can we ascribe to that commercial, corrupt, and idolatrous city of commerce, the knowledge of the true account of the creation and the event of the deluge, which the Spanish historians and early missionaries agree to have been old among the traditions of the aborigines of Polynesia and among the people of Mexico, when Europeans first appeared upon the continent and among the islands. How, then, did the dwellers of Central America obtain their knowledge of the creation and the deluge? Fortuitous coincidence is impossible. The fact of their knowledge rests upon testimony, which, in the case of any ordinary historical fact would be held indisputable. The zealous Catholics who studied the Maya language, and constructed admirable garments, and vocabularies of this and other American tongues, read their traditions in their ancient books with much wonder, but with so little favour that they ascribe the knowledge to Satan. Spaniards, lay and ecclesiastic, look upon the whole system as a device of the devil and a work of magic, and they destroyed priests, temples, and books, with indiscriminate hostility. It is not likely that they would invent for the benefit of these "miserable heathen" a knowledge of the revelation made by God to man of the early history of the earth. Bernal Diez and De Solis, Vila Gutierre, and Cogolludo may be dishonest in their descriptions, or their compilations; the books of bark, the writings

upon cotton, and the hieroglyphic hooks seen at Zempoala, may be fictitious or modern forgeries; but the testimony that these are not so is at present very strong, and not disproved. On the other hand there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests, may have been, as their traditions assert, the grand children of Noah, and the contemporaries of the patriarchs. The subject is at any rate worthy of research, and yet how little it has been investigated!—*New Quarterly Review.*

Varieties.

An Indian was questioned—What is original sin? He quickly replied—Idleness.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to the full extent.—*Horace Walpole.*

By examining the tongue of their patient, physicians discover the diseases of the body, and philosophers the diseases of the mind.

No man advances more in the knowledge of the truth than he who understands that, though he makes much proficiency, there always remains much for him to investigate.—*Leo of Rome.*

The population of St. Louis in 1830, was 5,852; in 1840, 16,496; in 1850, 77,860. According to the census lately taken there is a population of 97,218 in the six wards of the city. Outside of the city limits, there is a population of about 30,000. This shows an increase of about 10,000 a year since 1850.

A Hint for Tea-Drinkers.—Warrington, a distinguished chemist, found that the colour of green tea consists of Prussian blue and gypsum principally. So that, in fact, the drinkers of green tea, as it comes to the English market, indulge in a beverage of Chinese paint, and might imitate the mixture by dissolving Prussian blue and plaster-of-Paris in hot water. The Chinese do not drink this painted tea—they only sell it.

"Squire," said an old man of sixty, the other day, to a younger acquaintance, "d'ye ever wash yourself all over?" They were examining a new-fashioned shower-bath standing on the side-walk by the door of a dealer. "Oh yes," said the younger, "I bathe frequently. It is a healthy, delightful, invigorating luxury." "Yew dew! Wall, I never did but once in my life. It's a most curi's feelin! Why, for ten days arterwards I felt as if I was changed into a flock of pigeons."

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and repenting, the sad and cheerless, the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness—and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.

Curtain Lectures by Mrs. Fubbs.—"Fubbs, I want to talk to you a while, and I want you to keep awake while I do it. You want to go to sleep? Yes, you always want to go to sleep, but I don't. I'm not one of them sleepy kind. It's a good thing for you, Mr. Fubbs, that you have a wife who imparts information by lectures, else you would be a perfect ignoramus. Not a thing about the house to read, except a Bible the Christian Association gave you, and a tract that a fellow called Porter left one day, entitled 'Light for the Heathen.' It's well he left it, for you are a Heathen, Fubbs. You thank God you ain't a Mormon. Yes, I understand that insinuation, too, you profane wretch! You mean you are glad that you hadn't but one wife. You never would have known there was a Mormon, Mr. Fubbs, if I hadn't told you, for you're too stingy to take a paper? N-o-w, Fubbs? I declare your name ought to be Fibbs, you tell so many of 'em. It's only last week that I lost one dollar and fifty cents on butter that I sold to a pedlar because I did'nt know the market price, which is published every week. That would have paid for the paper a whole year. And then you are so ignorant, Fubbs. Didn't you take your gun t'other day and walk clear down to the Big Mash a hunting, because somebody told you the Turkeys were marching into the Rushes? Y-e-s, y-o-u d-i-d, Fubbs, you needn't deny it. But the Turkeys were all out of the Rushes, I guess, before you went there. Didn't kill any, did you? It was a bad day for turkeys, wasn't it? Ha! ha! ha!"

THE TALK IN CALIFORNIA.—A new Republic is to be formed, consisting at first of ten States, three to be comprised within the present limits of the State of California; three in Oregon Territory; two in Washington Territory; and two on the Western portions of Utah and New Mexico.—*The Times*, March 20.

LORD NORBURY.—A gentleman, who practised wit and professional law, thought that he could overcome the punster on the bench. So on one day, when Lord Norbury was charging a jury, the address was interrupted by the braying of a donkey. "What noise is that?" cried Lord Norbury.—"'Tis only the echo of the court, my lord," answered Counsellor Readytongue. Nothing disconcerted, the judge resumed his address; but soon the barrister had to interpose with technical objections. While putting them, again the donkey brayed. "One at a time, if you please," said the retaliating joker.

Truth will Prevail!

O glorious Truth! Man may despise its claim,
In ignorance its principles defame;
Oppose its progress with his learned sense,
And triumph with successful violence;
Yet it contains a germ of moral force
Imperishable as its sacred source—
A germ of greatness and of empire too,
That grows despite of what the world can do.
The acorn falls, and makes the earth its tomb,
Yet vegetates in nature's fertile womb,
And soon a tender seedling plant up-grows,
Subject, by every piercing blast that blows,
To be destroyed; but though fierce storms abound,
The roots infix more deeply in the ground;
The branches strong extend, that winds defy;
Its lofty head towers proudly to the sky;
And each revolving year, 'mid sun and storm,
Magnificence and strength bestows its form;
Till venerable in the growth of years
Acknowledged the puissant oak appears—
Centuries possessor of the fertile ground,
Majestic father of the forest crowned.

Thus Truth divine, its humble rising seen,
May be esteemed contemptible and mean;
May slowly in its onward course advance
'Gainst long-loved theories of ignorance;
May suffer from the fiery bigot's zeal;
The studied sophistries of error feel;
And seem annihilated by the rude
And darkened persecuting multitude;
Yet still preserved, through every trying hour,
Nurtured by an unseen, Almighty power,
Its grasp of human intellect extends
In every land to earth's remotest ends;
Its attributes, magnificently bold,
Of grandeur, beauty, and of power unfold;
Its lofty head triumphantly appears
O'er all its rivals, mighty in its years;
And ultimately will appear enthroned
In glorious majesty, confessed and crowned—
With dazzling light, its spotless royal robe—
The universal monarch of the globe.

Newbury, Berks. W. G. MILLS.

ADDRESSES.—Matthias Cowley, L. D. Saints' Chapel, St. Paul's Opening, Norwich.
John B. Coggle, 5 Jacob's Street, Landport, Portsmouth, Hants.
James Marsden, 17 Parkfield Street, Islington, London.

Money List, March 16—23, 1855.

Josiah Rhead (per W. G. Young)	£3	0	0
James Linforth	14	10	0
William Parr	5	0	0
Josiah Holmes	2	0	0
Carried forward	£24	10	0
Brought forward	£24	10	0
John Holsall	4	0	0
George Peacock	5	0	0
John B. Pears	5	0	0
	£38	10	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XVII. Saturday, April 14, 1855. Price One Penny.

Present Apostles and Prophets.

We have reviewed in previous Numbers of the *Star*, though very imperfectly, the history and position of the Prophet Joseph Smith. Many things are still to be revealed which will enlarge the understandings of the Saints concerning him. Their enemies supposed that by killing him they had put an end to "Mormonism." This arose from their ignorance of the fact that the power which he held was perpetual, and would descend upon a successor.

The interval between the death of Joseph and the appointment of brother Brigham to the First Presidency of the Church was one of great anxiety and trial to the Saints, but the Lord did not leave the faithful of His people long in doubt and darkness concerning who should lead them. Hundreds can testify that when brother Brigham was speaking to the congregation of the Saints in Nauvoo, they saw the spirit and power of Joseph come upon him as visibly as the mantle of Elijah fell upon Elisha. To the Saints this was a testimony that he was the chosen of the Lord to lead them. After the death of the Prophet Joseph, the Apostle Brigham was the best man that could be found to carry on the work which had been commenced. The Lord had proved him, that he was a man who would work righteousness with all his heart, and be continually led by the revelations of His Spirit. The continually increasing faith and confidence of the people in his counsels has been an abiding testimony that the Lord is with him. Twice a year they vote to sustain him in his office, without one dissenting voice. This shows the entire satisfaction of the people in his administration, and that he rules by a power which controls their hearts. We consider that we are perfectly safe in making the assertion, that he is the only ruler of modern times who has been sustained year after year by the unanimous consent of the governed.

The Prophet Joseph only had time to lay the foundation of the great work of the last days. He did this so effectually that he left on the earth all the knowledge and power that is necessary for the full and complete salvation of man. If brother Joseph did all that, what is there now left for brother Brigham and those associated with him to accomplish? Simply to build up the great superstructure of the kingdom of God, by polishing and fitting in its proper place in the building, all the suitable material which can be found and brought together. This work is equally important with the first, for the building is of no use without a good foundation, neither is the foundation of any utility without the superstructure.

Very few of the Saints can yet fully comprehend the most simple principles

which were taught by brother Joseph. If the most simple principles are not comprehended, how much less are those great principles which pertain to the powers of the worlds to come, which are necessary to be understood and practised, in order to obtain a perfect salvation. Brother Joseph left the keys of this knowledge on the earth, and brother Brigham will reveal it as fast as the Saints are prepared to receive and profit by it.

To accomplish the work laid out in the comprehensive plans of the Prophet Joseph, will require all the exertions of the Saints who are on the earth, in the world of spirits, and those who have died, been resurrected, and have entered into their glory, from this time until the close of the present order of things. To build temples, to administer the ordinances therein, and to teach the world how to keep the laws and commandments which have been revealed; in short, how to be saved, is now the peculiar province of the Prophet Brigham, his Council, the Quorum of the Twelve, and all who labour in the Priesthood. Hence the propriety of his remark, "I am an Apostle of Joseph Smith."

The Prophet Brigham is the only channel of salvation to this generation, and he will continue to be until he is taken from the earth, and then he will stand at the head of all who succeed him. The following are a few of the important blessings which can only be obtained through his agency. No temple in which to administer the higher ordinances can be built except under his direction, because only in his mind is the plan of it perfected by the revelations of the Spirit. He now holds the keys of communication between the living and the dead, by which the door of salvation can be opened to the spirits in prison. It is only through him that men can receive that knowledge which can comprehend the past, present, and future. He alone on the earth holds the power by which the children can be united to the fathers, and the fathers to the children in the bonds of eternal union, that the righteous may be perfected in their generations. There is no other man on the earth who can give a man a wife, or a woman a husband, and seal upon them the powers and blessings of eternal increase. Brother Joseph conferred upon brother Brigham the keys and power of all these blessings, and he bestows them upon his brethren according to the dictates of the spirit of revelation which abides with him.

Joseph and Brigham, and those associated with them, will yet sit in judgment on the men of this generation, many of whom will come bowing humbly to them for a pittance of that salvation which they now reject.

We need not stop here in the exercise of our faith in men holding the Priesthood. Besides brother Brigham, there are Heber and Jedediah, who are one with him in all things, and who labour diligently under his counsel and direction to build up the kingdom; and also the Quorum of the Twelve, who hold the keys of the Apostleship in connexion with the First Presidency, and are special messengers of salvation to the nations of the earth.

To sum up this part of the subject, no person can receive an inheritance in the kingdom of God, unless they have full fellowship for, and the most abiding faith in, the divine mission of all men who have held the fulness of the Priesthood, and faithfully performed the duties thereof, from father Adam down to the last and least of the Apostles and Prophets of these days. It is necessary that this faith and confidence in those who hold a fulness of the Apostleship, should be extended to those whom they appoint to exercise a portion of the same authority. When a man is set apart to administer in any of the offices of the Priesthood, if he magnifies his calling and lives in the spirit of it, his authority in that sphere is unquestionable, his counsels are the dictates of inspiration, and they will impart life and salvation to all who will follow them. Men appreciate blessings in proportion to the sacrifices they have to make in order to obtain them. The salvation they attain to will be in proportion to their obedience to the counsels of those who are appointed to direct them.

To the sectarian Bible believers of the present day, distance appears to lend "enchantment to the view." They talk with the most sanctimonious complacency of St. Peter, Paul, John, &c., while they repudiate the doctrines which made those holy men worthy of the title. They have settled down in the belief that Saints are a race of men peculiar to days gone by. They look to the past for assistance in the way of salvation, without apparently the

least hope or expectation that such bright luminaries will ever appear again to light up the pathway to eternal life. Latter-day Saints are not so narrow in their conceptions. The name which they have assumed indicates their expanded views of the great plan of salvation. They believe that all who teach and practise the same principles as former-day Saints, are entitled to the same name, and that those who hold the keys and power of the same Priesthood, which the Lord Jesus bestowed upon Peter, James, and John, are worthy of the same respect, consideration, and obedience. Consequently St. Brigham, Heber, and Jedediah, occupy quite as prominent a position in the minds of the Saints as St. Peter or Paul. While the Christian sects of the day look only through the misty visions of the past for their Apostles and Prophets, Latter-day Saints have full as much faith in the living ones, who now stand at their head, and who are worthy successors of such men as Matthew and Luke, Paul and Barnabas.

True religion is always the same, and is never without its living oracles to teach present salvation. In the heaven of the Saints there will be no jarring sectarianism. All who arrive there will be endowed with the same Priesthood, which gives similar powers and blessings to all, and which begets the most implicit confidence among all who enjoy them. In the celestial kingdom of our God, there will be no Church of England, Methodists, Presbyterians, Baptists, Quakers, or any other of the various sects of the day. In that place there will be but one Church, and that will be the Saints of the Most High God. There will be but one set of principles, one faith, one Lord, and one baptism, and these will be the same as taught in the Bible, the Book of Mormon, the revelations given through Joseph Smith, Brigham Young, and every other man inspired by the Holy Ghost, who has lived or is now living on the earth. In this heaven of the Saints there will be no jarring discords, but one and all will enjoy in peace the fruits of their labours, rule forever over their generations, and, like Adam, Abraham, Isaac, and Jacob, become not angels but GODS.

History of Joseph Smith.

(*Continued from page* 217.)

State of Missouri, Richmond, Ray County, May 13, 1839.

To the Honourable Austin A. King, Judge of the Court of this and the adjoining Counties.

Honourable Sir—Having been confined in prison near seven months, and the time having now arrived when a change of venue can be taken in order for the further prosecution of our trials, and the time having come when I can speak my mind freely, without endangering the lives of any but myself, I now take the liberty of seriously objecting to a trial anywhere within the bounds of the State, and of earnestly praying to your Honour and to all the authorities, civil and military, that my case may come within the law of banishment, which has been so rigorously enforced upon near ten thousand of our society, including my wife and little ones, with all my witnesses and friends.

My reasons are obvious, and founded upon notorious facts, which are known to you, sir, and to the people in general of this Republic, and therefore need no proof. They are as follows—First, I have never received any protection by law, either of my person, property, or family, while residing in this State, to which I first emigrated in 1831. Secondly, I was driven by force of arms from Jackson County, wounded and bleeding, in 1833; while my house was burned, my crops and provisions robbed from me or destroyed, and my land kept from me until now, while my family was driven out without shelter, at the approach of winter. Thirdly, these crimes still go unpunished, notwithstanding I made oath before the Honourable Judge Riland, then Circuit Judge of that district, to the foregoing outrages; and I also applied in person to His Excellency Daniel Dunklin, then Governor of the State, for redress and protection, and a restoration of myself and about 1200 of my fellow-sufferers, to our rights—but all in vain.

Fourthly, my wife and children have now been driven from our house and improve-

ments in Caldwell County, and banished from the State on pain of death, together with about ten thousand of our society, including all my friends and witnesses; and this by the express orders of His Excellency, Lilburn W. Boggs, Governor of the State of Missouri, and by the vigorous execution of his order, by Generals Lucas and Clark, and followed up by murders, rapes, plunderings, thefts and robberies of the most inhuman character by a lawless mob, who have from time to time for more than five years past, trampled upon all law and authority, and upon all the rights of man.

Fifthly, all these inhuman outrages and crimes go unpunished, and are unnoticed by you, sir, and by all the authorities of the State.

Sixthly, the Legislature of the State has approved of and sanctioned this act of banishment, with all the crimes connected with it, by voting some two hundred thousand dollars for the payment of troops engaged in this unlawful, unconstitutional, and treasonable enterprise. In Monarchial Governments, the banishment of criminals, after their trial and legal condemnation, has been frequently resorted to—but the banishment of innocent women and children from house and home and country, to wander in a land of strangers, unprotected and unprovided for, while their husbands and fathers are retained in dungeons, to be tried by some other law, is an act unknown in the annals of history, except in this single instance in the nineteenth century, when it has actually transpired in a republican State, where the Constitution guarantees to every man the protection of life and property, and the rights of trial by jury. These are outrages which would put monarchy to the blush, and from which the most despotic tyrants of the dark ages would turn away with shame and disgust. In these proceedings, Missouri has enrolled her name on the list of immortal fame—her transactions will be handed down the stream of time to the latest posterity, who will read with wonder and astonishment the history of proceedings which are without a parallel in the annal of time. Why should the authorities of the State strain at a gnat and swallow a camel? Why be so strictly legal as to compel me through all the forms of a slow and legal prosecution previous to my enlargement, out of a pretence of respect to the laws of the statute, which have been openly trampled upon and disregarded towards us from the first to the last? Why not include me in the general wholesale banishment of our society, that I may support my family which are now reduced to beggary, in a land of strangers? But when the authorities of the State shall redress all these wrongs; shall punish the guilty according to law; and shall restore my family and friends to all the rights of which we have been unlawfully deprived, both in Jackson and all other counties; and shall pay all the damages which we as a people have sustained; then I shall believe them sincere in their professed zeal for law and justice; then shall I be convinced that I can have a fair trial in the State. But until then, I hereby solemnly protest against being tried in this State, with the full and conscientious conviction, that I have no just grounds to expect a fair and impartial trial.

I therefore most sincerely pray your Honour, and all the authorities of the State, to either banish me without further prosecution; or I freely consent to a trial before a Judiciary of the United States.

With sentiments of high consideration and due respect, I have the honour to subscribe myself, your Honour's most humble and obedient, &c.

P. P. Pratt.

To Austin A. King.

Tuesday, 14th. I returned to Quincy. Wednesday and Thursday, 15th and 16th. Was engaged in a variety of business relating to the general welfare of the Church.

Commerce, May 17th, 1839.

To the Editors of the *Quincy Whig*.

Gentlemen—Some letters in your paper have appeared over the signature of Lyman Wight in relation to our affairs with Missouri. We consider it is Mr. Wight's privilege to express his opinion in relation to political or religious matters, and we profess no authority in the case whatever; but we have thought, and do still think, that it is not doing our cause justice to make a political question of it in any manner whatever.

We have not at any time thought there was any political party, as such, chargeable with the Missouri barbarities, neither any religious society, as such. They were committed by a mob composed of all parties, regardless of all difference of opinion either political or religious.

The determined stand in this State, and by the people of Quincy in particular, made against the lawless outrages of the Missouri mobbers by all parties in politics and religion, have entitled them equally to our thanks and our profoundest regards, and such, gentlemen, we hope they will always receive from us. Favors of this kind ought to be engraven on the rock, to last forever.

We wish to say to the public, through your paper, that we disclaim any intention of making a political question of our difficulties with Missouri, believing that we are not justified in so doing.

We ask the aid of all parties, both in politics and religion, to have justice done us and obtain redress. We think, gentlemen, in so saying, we have the feelings of our people generally, however individuals may differ; and we wish you to consider the letters of Lyman Wight as the feelings and views of an individual, but not of the society as such. We are satisfied that our people as a body disclaim all such sentiments and feel themselves equally bound to both parties in this State, as far as kindness is concerned, and good will; and also believe that all political parties in Missouri are equally guilty.

Should this note meet the public eye through the medium of your paper, it will much oblige your humble servants,

SIDNEY RIGDON,
JOSEPH SMITH, junior,
HYRUM SMITH.

Saturday, 18th. Finished my business at Quincy for the present.

Sunday, 19th. I arrived at home this evening.

Monday, 20th. At home, attending to a variety of business.

Tuesday, 21st. To show the feelings of that long scattered branch of the house of Israel, the Jews, I here quote a letter written by one of their number, on hearing that his son had embraced Christianity—

Breslau, May 21st, 1839.

My Dear Son—I received the letter of the Berlin Rabbi, and when I read it, there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! How! do you not know that the Lord sent me already many hard tribulations? That many sorrows do vex me? But this new harm which you are about to inflict, makes me forget all the former, does horribly surpass them; as well respecting its sharpness, as its stings! I write you this laying on my bed, because my body is afflicted not less than my soul, at the report that you was about to do something which I had not expected from you. I fainted; my nerves and feelings sunk, and only by the help of a physician, for whom I sent immediately, I am able to write these lines to you with a trembling hand.

Alas! you my son, whom I have bred, nourished and fostered; whom I have strengthened spiritually as well as bodily, you will commit a crime on me! Do not shed the innocent blood of your parents, for no harm have we inflicted upon you: we are not conscious of any guilt against you; but at all times we thought it our duty to show to you, our first born, all love and goodness. I thought I should have some cheering account of you, but alas! how terribly have I been disappointed!

But to be short; your outward circumstances are such that you may finish your study or pain. Do you think that the Christians, to whom you will go over by changing your religion, will support you and fill up the place of our fellow believers? Do not imagine that your outward reasons, therefore, if you have any, are nothing. But out of true persuasion you will, as I think, not change our true and holy doctrine, for that deceitful, untrue, and perverse doctrine of Christianity.

What! Will you give up a pearl, for that which is nothing, which is of no value in itself? But you are light minded; think of the last judgment; of that day when the books will be opened and hidden things will be made manifest; of that day when death will approach you in a narrow pass; when you cannot go out of the way! Think of your death bed, from which you will not rise any more, but from which you will be called before the judgment-seat of the Lord!

Do you not know, have you not heard, that there is over you an all hearing-ear, and an all-seeing eye? That all your deeds will be written in a book and judged hereafter? Who shall then assist you when the Lord will ask you with a thundering voice, Why hast thou forsaken that holy law which shall have an eternal value; which was given by my servant Moses, and no man shall change it? Why hast thou forsaken that law, and accepted instead of it lying and vanity?

Come, therefore, again to yourself, my son! remove your bad and wicked counsellors: follow my advice, and the Lord will be with you! Your tender father must conclude because of weeping.

A. L. LANDAU, Rabbi.

Commerce, Illinois, May 22, 1839.

Sir—In answer to yours of the 23rd of April, to John P. Greene, we have to say that we shall feel obliged by your not making yourself officious concerning any part of our business in future. We shall be glad if you can make off a living by minding your own affairs; and we desire (so far as you are concerned) to be left to manage ours as well as we can. We would much rather lose our properties than be molested by such interference; and as we consider that we have already experienced much over-officiousness at your hand, concerning men and things pertaining to our concerns, we now request, once for all, that you will avoid all

interference in our business or affairs, from this time henceforth and forever. Amen.

JOSEPH SMITH, junior.

To W. W. Phelps.

A bill of indictment having been found by a Grand Jury of the mob in Ray County, against Parley P. Pratt, Morris Phelps, and Luman Gibbs, for murder, and King Follet for robbery, and having obtained a change of venue to Boone County, they were handcuffed together two by two on the morning of the twenty-second, with irons round the wrists of each, and in this fix they were taken from prison and placed in a carriage. The people of Richmond gathered round them to see them depart, but none seemed to feel for them except two persons. One of these (General Parks' lady) bowed to them through the window, and looked as if touched with pity. The other was a Mr. Hugins, merchant of Richmond, who bowed with some feeling as they passed.

They then took leave of Richmond, accompanied by Sheriff Brown, and four guards with drawn pistols, and moved on towards Columbia. It had been thundering and raining for some days, and the thunderstorm lasted with but short cessations from the time they started till they arrived at the place of destination, which was five days. The small streams were swollen so as to be very difficult in crossing them.

Thursday, 23rd. The prisoners came to a creek which was several rods over, with a strong current and very deep. It was towards evening, and far from any house, and they had received no refreshment through the day. Here they halted, and knew not what to do; they waited a while for the water to fall, but it fell slowly. All hands were hungry and impatient, and a lowery night seemed to threaten that the creek would rise before morning by the falling of additional rains.

In this dilemma, some counselled one thing, and some another. At last Mr. Pratt proposed to the sheriff, that if he would take off his irons, he would go into the water to bathe, and by that means ascertain the depth and bottom; this he consented to do after some hesitation; he then plunged into the stream, and swam across, and attempted to wade back; he found it to be a hard bottom, and the water about up to his chin, but a very stiff current.

After this, Mr. Brown, the Sheriff, undertook to cross on his horse, but was thrown off and buried in the stream. This accident decided the fate of the day. Being now completely wet, he resolved to effect the crossing of the whole company, bag and baggage. Accordingly several stripped off their clothes and mounted on the bare backs of the horses; and taking their clothing, saddles, and arms, together with one trunk, and bedding, upon their shoulders, they bore them across in safety without wetting. This was done by riding backwards and forwards across the stream several times. In this sport and labour, prisoners, guards, and all, mingled in mutual exertion. All was now safe but the carriage. Mr. Phelps then proposed to swim that across, by hitching two horses before it; and he mounted on one of their backs, while Pratt and one of the guards swam by the side of the carriage to keep it from upsetting by the force of the current; and thus, Paul like, they all got safe to land. Everything was soon replaced; and prisoners in the carriage, and the suite on horseback, moving swiftly on, and at dark arrived at a house of entertainment, amid a terrible thunder storm.

I was busy in counselling, writing letters, and attending to general business of the Church, this week.

Friday, 24th.

Commerce, Illinois, May 24, 1839.

Dear Sir—I write you to say that I have selected a town lot for you just across the street from my own l and immediately beside yours, one for Mr. Cleveland. As to getting the temporary house erected which you desired, I have not been able to find any person willing to take hold of the job, and have thought that perhaps you may meet with some person at Quincy who could take it in hand.

Business goes on with us in quite a lively manner, and we hope soon to have brother Harris and family, with other friends, to assist us in our arduous but glorious undertaking.

Our families are all well, and as far as we have knowledge, all things are going on quietly and smoothly.

Yours, &c.,

JOSEPH SMITH, junior.

To Mr. G. W. Harris.

Commerce, Illinois, 24th May, 1839.

Dear Mr. and Mrs. Cleveland—We write you in order to redeem our pledge, which

we would have done before now, but that we have been in the midst of the bustle of business of various kinds ever since our arrival here. We however beg to assure you and your family that we have not forgotten you, but remember you all, as well as the great kindness and friendship which we have experienced at your hands.

We have selected a lot for you, just across the street from our own, beside Mr. Harris; and in the orchard, according to the desire of sister Cleveland, and also on the river, adapted to Mr. Cleveland's trade.

The various business attendant on settling a new place, goes on here at present briskly; while all around and concerning us, goes on quietly and smoothly, as far as we have knowledge. It would give us great pleasure to have you all here along with us, which we hope to enjoy in a short time. I have also remembered Rufus Cleveland to the Surveyor, and am happy to be able to say that the land in Iowa far exceeds my expectations, both as to richness of soil, and beauty of locations, more so than any part of Missouri which I have seen.

We desire to have Mr. Cleveland and his brother come up here as soon as convenient, and see our situation, when they can judge for themselves, and we shall be happy to see them, and give them all information in our power. Father Smith and family arrived here yesterday; his health rather improves. We all join in wishing our sincere respects to each and every one of you, and remain your very sincere friends,

JOSEPH SMITH, junior,
EMMA SMITH.

Addressed to Judge Cleveland and Lady, Quincy, Illinois.

Commerce, Illinois, 24th May, 1839.

Dear Sir—This is to inform you that Elder Granger has succeeded in obtaining the house which he had in contemplation when he left here; and as we feel very anxious to have the society of Bishop Whitney and his family here, we hope that he will use every exertion consistent with his own business and convenience, to come up to us here at Commerce as soon as possibly in his power.

JOSEPH SMITH, junior.

Bishop N. K. Whitney.

The Twelve made a report of the proceedings of the Seventies, which I sanctioned. I also approve of the Twelve going to England.

This day the prisoners crossed the Missouri river at "Arrow Rock," so called from the Lamanites coming from all quarters to get a hard rock from the bluff to make arrow points. During this journey they had slept each night on their backs on the floor; being all four of them ironed together with hand and ankle irons made for the purpose. This being done, the windows and doors were all fastened, and then five guards with their loaded pistols staid in the room, and one at a time sat up and watched during the night. This cruelty was inflicted on them more to gratify a wicked disposition, than anything else; for it was in vain for them to have tried to escape, without any irons being put on them; and had they wished to escape, they had a tolerable good opportunity at the creek.

Saturday, 25th.

Commerce, Hancock County, Illinois,
25th May, 1839.

Dear Sir—In answer to yours of the 13th instant, to us, concerning the writings of Colonel Lyman Wight, on the subject of our late sufferings in the State of Missouri; we wish to say, that as to a statement of our persecutions being brought before the world as a political question, we entirely disapprove of it. Having, however, great confidence in Colonel Wight's good intentions, and considering it to be the indefeasible right of every free man to hold his own opinion in politics as well as religion, we will only say that we consider it to be unwise, as it is unfair, to charge any one party in politics, or any one sect of religionists, with having been our oppressors, since we so well know that our persecutors in the State of Missouri were of every sect, and of all parties, both religious and political; and as brother Wight disclaims having spoken evil of any administration, save that of Missouri, we presume that it need not be feared that men of sense will now suppose him wishful to implicate any other.

We consider that in making these remarks, we express the sentiments of the Church in general as well as our own individually, and also when we say in conclusion, that we feel the fullest confidence, that when the subject of our wrongs has been fully investigated by the authorities of the United States, we shall receive the most perfect justice at their hands; whilst our unfeeling oppressors shall be brought to condign punishment, with the approbation of a free and enlightened people, without respect to sect or party.

We desire that you may make whatever use you may think proper of this letter, and remain your sincere friends and brethren.

JOSEPH SMITH, junior,
HYRUM SMITH,
SYDNEY RIGDON.

Elder R. B. Thompson.

This day I met the Twelve in Council. The case of brother William Smith came up for investigation and was disposed of.

Sunday, 26th, I spent at home. Elders Orson Pratt and John Taylor preached.

As the prisoners in Missouri arrived at their new house in Boone County, I will will give a sketch from Mr. Pratt's testimony—

When we arrived within four miles of Columbia, the bridge had been destroyed from over a large and rapid river; and here we were some hours in crossing over in a tottlish canoe, having to leave our carriage, together with our bedding, clothing, our trunk of clothing, books, papers, &c.; but all came to us in safety after two days. After we had crossed the river, our guards having swam their horses, mounted them, and we proceeded towards Columbia, the prisoners walking on foot, being fastened together two and two by the wrists. After walking two or three miles, Mr. Brown hired a carriage, and we rode into Columbia. It was about sunset on Sunday evening, and as the carriage and our armed attendants drove through the streets, we were gazed upon with astonishment by hundreds of spectators, who thronged the streets, and looked out at the windows, doors, &c., anxious to get a glimpse of the strange beings called "Mormons."

On our arrival we were immediately hurried to the prison, without going to a tavern for refreshment, although we had travelled a long summer day without anything to eat. When unloosed from our fetters, we were ushered immediately from the carriage into the jail, and the next moment a huge trap door was opened, and down we went into a most dismal dungeon, which was full of cobwebs and filth above, below, and all around the walls, having stood empty for near two years. Here was neither beds, nor chairs, nor water, nor food, nor friends, nor any one on whom we might call, even for a drink of cold water; for Brown and all others had withdrawn to go where they could refresh themselves. When thrust into this dungeon, we were nearly ready to faint with hunger, and thirst, and weariness.

We walked the room for a few moments, and then sank down upon the floor in despondency, and wished to die; for like Elijah of old, if the Lord had enquired, "What dost thou here?" we could have replied, "Lord, they have killed the prophets, and thrown down thine altars, and have driven out all thy Saints from the land, and we only are left to tell thee; and they seek our lives, to take them away; and now, therefore, let us die."

When we had been in the dungeon some time, our new jailor handed down some provisions, but by this time, I was too faint to eat; I tasted a few mouthfuls, and then suddenly the trap door opened, and some chairs were handed to us, and the new sheriff, Mr. Martin, and his deputy Mr. Hamilton, entered our dungeon and talked so kindly to us, that our spirits again revived in some measure. This night we slept cold and uncomfortable, having but little bedding. Next morning we were suffered to come out of the dungeon, and the liberty of the upper room was given us through the day ever afterwards.

We now began to receive kind treatment from our jailor, and from our new sheriff; for it was Mr. Brown that had caused all our neglect and sufferings the previous evening. Our jail in Columbia was a large wooden block building with two apartments; one was occupied by the jailor and his family, and the other by the prisoners.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 14, 1855.

FOREIGN INTELLIGENCE—*Deseret.*—On the 29th March we received the January mail from G. S. L. City, which should have come to hand in February. With quite a liberal supply of letters for ourselves and the American Elders generally, we received one copy of the *Deseret News* of December 7, 14, 21, and 28.

The Legislative Assembly of Utah Territory convened on Monday, the 11th of December, at the Council House, G. S. L. City. President Heber C. Kimball was elected President of the Council, in place of the late President Willard Richards. Hon. Messrs. O. Pratt and A. Carrington of the Council, and J. W. Cummings, J.

Brown, and S. W. Richards of the House, were appointed a committee to wait upon His Excellency the Governor and to inform him of the organization of both Houses. At half-past two o'clock, p.m., His Excellency met both Houses in Joint Session, when the Governor's Message was read by the Secretary of the Council. The Message will appear in an early Number of the *Star*.

Professor Orson Pratt was about commencing a high school, wherein natural philosophy, electricity and electro-magnetism, chemistry, astronomy, algebra, surveying, geometry, trigonometry, conic sections, mechanics, and differential and integral calculus were to be taught.

Proposals are advertised by Colonel Steptoe for a new military road, commencing at Great Salt Lake City, and running by way of Provo, Fillmore, Parowan and Cedar Cities, to the eastern boundary of California, in the direction of the Cajon Pass, for which $25,000 was appropriated by Congress.

On New Year's day the Governor and Legislative Assembly of Utah Territory gave a New Year's festival, in compliment to Judge Kinney, his Associates, other United States officers of the Territory, and Lieutenant Colonel Steptoe, with the officers in his command.

The weather up to the first of January had been delightful, there not having been sufficient frost or snow to prevent plowing, building, &c. There was an abundance of labour, provisions plentiful, and general peace with the Indians in the Territory. We have received some very interesting communications which will appear in due course.

The *News* of Dec. 7 says—"THE Deseret Dramatic Association volunteered their services for the opening performance of the season, which came off on the eve of Saturday, the 2nd inst., with "All is not gold that glitters," and sentimental and comic songs. Governor Young extended invitations to his Counsellors, to the Quorum of the Twelve, to the clerks in the different offices, to the heads of the departments, and to many others, all of whom attended with goodly portions of their families, filling the Hall with an audience whose countenances beamed with joy, not only from the delight arising directly from the occasion, but from the associations and pleasing recollections of the past.

"Time and again, during the evening, we caught our thoughts wandering far away to the present theatres of many who are near and dear to us, and who acted so well upon these boards last winter, and could not restrain a prayer that they may equally well act their parts in proclaiming the Gospel on the broad stage of the world, that ere long, having played their role as faithful servants of the Most High, they may again rejoice with us in the blessings we here enjoy."

California.—By letter dated San Francisco Sep. 21, 1854, from Elder P. P. Pratt, in the same Number of the *News*, we learn that on Sep. 7, Elders Chauncey W. West and B. F. Dewey arrived at San Francisco, from the East Indies and China, both well. On Sep. 8, Elders Silas Smith, Silas S. Smith, Joseph Smith, Ward E. Pack, Eli Bell, William Clough, Simpson M. Molen, George Spiers, and John Young sailed from San Francisco for the Sandwich Islands, on board the *Vanquero*. On Sep. 11, Elder A. Lyman arrived at that city from San Bernardino, in good health.

St. Louis.—By the *St. Louis Luminary* of March 10th, we learn that the Saints who emigrated on the *James Nesmith* and the *Neva* arrived at St. Louis, the greater portion on March 7th, the remainder a day or two after.

Boston.—The *Boston Times* announces the arrival, at that port, of Samuel W. Woolley, per the *John Gilpin*. Our readers will recollect that Elder Woolley has been recently labouring in the East Indies.

DEPARTURE.—The ship *Juventa* sailed for Philadelphia on Saturday the 31st ultimo, with 573 souls of the Saints, under the presiding charge of Elder William Glover, late Pastor of the Hull, Newcastle, and Carlisle Conferences. Elders Benjamin Brown, Sylvester H. Earl, Elias Gardner, Charles Smith, William Pitt, John Mayer, Noah T. Guyman, Joseph Hall, well known among the Saints in the British Isles for their distinguished labours in the Conferences; also Elders George Mayer, in charge of a company of Saints from Switzerland; and Elder James F. Bell, late President of the Malta Mission, in charge of a company of the faithful from Piedmont in Italy

all sailed in this ship, and constitute the able counsel and immediate support of President Glover in the discharge of his important duties on shipboard.

Most of these brethren—Elders of Israel, are returning to Zion, after an absence of about three years on missions to this and other countries. It has never been our privilege to clear a ship load of Saints containing such an embodiment of faith, and with such an entire feeling of satisfaction both in Saints and officers of the ship. An unusual number of Pastors, Presidents, and Elders are gathering this year, and as the way to Zion becomes more difficult they will find ample occasion and scope for the exercise of their faith on the journey, that the sheaves which they bring with them may be safely delivered in the garner of the Lord, and they be found faithful labourers with the husbandman in the last time.

May the joy which was manifested by the shouts sent up as we bade them adieu be increased in purity and fervour till their arrival in Utah among the people of God, and worlds without end.

Scraps from the Diary of Mrs. Letitia Jane Lockheart.

"And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him."—*Genesis* i. 26, 27.

Man, lovely man; Lord of creation! I am no longer astonished, since reading the above account of the creation of man, that all things flee before thy face, or tamely submit to thy will. He who created thee created all things for thy dominion. He enstamped on thy creation His own sacred image; He impressed thy form with His holy likeness; then gave to thee Rule over all things—a prince, indeed, of heavenly origin. Fresh from his maker's hands, he proudly went forth with mien erect, the admired of all admirers, giving laws and regulating the vast creation placed beneath his rule. Did his presence cheer, his voice comfort? Was his every act approved, his examples imitated, his precepts revered? 'Twas then God our Father thought to crown man with eternal felicity, and give unto him "an help-meet." Created from the mould formed in the express image and likeness of God, sprang forth lovely woman, to cheer the presence and to add to the honour and dignity of man; and having been created from him, she became "bone of his bone and flesh of his flesh"—ever and ever subject to his rule. How natural, as well as pleasing, to woman, to have so near her a protector, counsellor, and ruler, commissioned of high heaven's King to govern all things created on the earth; and who could or would object to such a prince, when we have the pleasing reflection that he who now stands before us is in the express image of God, and through the laws of creation we may become a joint ruler in his vast domain, a partner of his cares, a companion of his joys, and heir of his blessings? Truly great and glorious, then, heavenly Father, is the privilege of woman, the last of thy creation, whom thou chose to make a blessing unto man for his faithfulness, and permitting him to exercise a part of thy sovereignty, has given him power to exalt woman by his side, giving unto her honour as the second in creation. Then, indeed, blessed are we to become the wives of man, in whom we behold the express image of God, empowered and authorized through the holy order established in the kingdom of God—matrimony—to go forth and multiply, that the sons of men may be increased to be partakers of the increased blessings of the creations placed under his control; and thus joy is increased and men and women are one. Blessed was the woman who lived in the day of primeval man, before he lost confidence in himself, before the bane of society was introduced to his lips, before the engulphing cup was (like woman's apple) tasted, ere the frenzied imagination was heated, or the fury of his power was dealt out by the murderous knife, or party cliques were formed to enslave his fellow-man, or equal rights were trampled

under foot, or the voice of mercy lost in the cry of justice, or legislators were called to intervene in behalf of injured and oppressed woman; before his agency over the creations given him in the beginning was placed in the feeble "help-meet"—created from his own side—by the executive and legislative counsel of such imbecile creatures as they have chosen in the low and degraded scale of fallen intellect. I beg my female friends to bear with me a moment. Was not man our designed lord, created first? Yes. Has not he, by the laws of the State, placed woman first, who was created last, and by him exalted? Then where shall that man be placed who places himself below woman's creation, (the after-birth of creation,) making her the first by his own act, thus reversing the design and order of creation.

These reflections have been produced from opening a copy of Mr. Hartly's digest of Texas laws, during my short sojourn in Galveston, Texas, from which I learned the alarming fact, that the men of Texas were of so reckless a character that they could not be intrusted with the property of their wives, which is secured unto them by the laws of the State. It was then my mind was called to retrace the early impressions taught me by my good old mother, gleaned from the Bible, of the origin of man, and to contrast him and woman as they exist in the day I live. Ye heavens, weep over poor and fallen woman! Ye angels, pray for us! Consistency, thou art a jewel! Will woman intrust her person to him whom her father, mother, brother, friends, nor herself would intrust with a dime to pay for a little Godfrey's cordial for the baby? Woman, thy folly is a sin; and man, without repentance, will drag woman to hell, instead of exalting her to again dwell in the presence of their heavenly Father. Man is the head of the woman as Christ is of man.

Austin, Texas, Jan. 1855.

Foreign Correspondence.

SANDWICH ISLANDS.

Journey from G. S. L. City to the Islands—Location on Lanai of a gathering place for the natives.

Kohala, Hawaii, Dec. 16, 1854.

Dear Brother Franklin—It is with pleasure that I embrace the present opportunity of writing a few lines to you, to let you know how it is and has been with me since I left home. My health is good at present, and I can truly say that I enjoy myself first-rate, considering the circumstances that I am placed under.

I left G. S. L. City, in connexion with my brethren of the Islands Mission, also with President B. Young and company, on the 5th of May, and after a pleasant and speedy trip across the plains, we arrived at San Bernardino on the 9th of June. Here we tarried, to dispose of our property, and prepare ourselves for the remainder of our journey, &c., until the 4th of July, when we again took up our line of march westward; reached San Pedro on the 6th. Brother Pratt having gone ahead, made arrangements for our passage up the coast; accordingly on the 7th we took steam-ship, and arrived at San Francisco on the 10th. Previous to our arrival at this place, brothers Pratt and Tanner had made arrangements for the purchase of a Brig, which they intended to ply between the Islands and the Pacific coast, for the purpose of gathering the Saints, taking the Elders to and from their fields of labour, &c.; and being short of means they took what we had on hand, with the expectation of fitting her out, and taking us to the place of our destination, but in this they were disappointed; and taking all things into consideration, it was considered best to dispose of her again to the best advantage possible. While we remained there, the most of the brethren were busily employed in the harvest field and elsewhere, to obtain means to clothe themselves, and also to assist in taking them on their journey. Nine of the brethren having obtained means, (a portion of their money being refunded to them,) set sail for the

Islands on the 8th of September. The rest of us remained in San Francisco until the 24th of October, when myself and six of the brethren embarked on board the ship *Ianthe*, bound for Hong Kong, *via* Honolulu, and after a pleasant though somewhat protracted voyage, we arrived at Honolulu on the 13th of November, in good health and spirits, being twenty days out. Three of the brethren were still left behind for the want of means. Just after leaving San Francisco, the passengers, knowing that we were "Mormon" missionaries, commenced upon us rough shod, upon the subject of polygamy, some of them being very bitterly opposed to our principles, but by the assistance of our heavenly Father, we were enabled to head them at every turn, and they were soon glad to let us entirely alone. We also had three Catholic priests on board, bound for the Islands, but did not have much conversation with them, as there could but one of them talk English a very little. The captain seemed to think he had got the *Jonah* on board this time, but did not go so far as to cast lots, to see which it was.

Soon after our arrival at Honolulu, the Presidency took our several cases into consideration, when brothers West, Peck, and King, and myself were appointed to go to the Island of Hawaii, the rest of the brethren were distributed on the other islands. According to our appointment, we made preparations, and took ship on the 20th of November, and arrived at this place on the 22nd, distance about 115 miles from Honolulu.

Upon landing at this place we were immediately surrounded by natives, and there not being a foreigner probably within several miles of us, there was no one that we could make any inquiry of, but some of them soon found out that we were "Mormon" missionaries, and one of them took us his hale (house) and did for us the best that he could, which was nothing to brag of, I assure you. Here we remained for two or three days, when brother R. N. Allred, who has charge of the affairs of the Church on this island, arrived. He informed us where the best places would be for us to stop while we were learning the language. It was considered best for us to separate, and be entirely alone with the natives, as we could learn the language much quicker than we could to be together; accordingly we did so, and I have been alone the most of the time since.

Since my arrival at this place, my time has been employed mostly in acquiring the language, in which I do not know but I get along as well as could be expected, and I do not intend to have many months roll round before I shall be able to talk to them in their own tongue, if the Lord will, for the longer I am with them the more I see the need, and the more I feel anxious, to be able to instruct them, not only in the principles of the Gospel, but in habits of industry, cleanliness, &c.

With regard to the affairs of the Church, my knowledge is as yet somewhat limited, but I can truly say that they are in a prosperous condition. Though the people are not just at present coming into the Church as fast as they have been some time previous, still our numbers are daily increasing. The brethren have located a place of gathering for the Saints on the Island of Lanai, and are now putting in grain, potatoes, and other things for the people to subsist upon after they are gathered together. They have a city laid off which they call the City of Joseph. The Saints here have to labour under a great disadvantage for the want of tools, which causes the work to progress rather slowly, as there can be but very few hands employed at a time in putting in seed, &c.

Perhaps you would like to know how I have lived since I came among the natives; my principal living so far has been poi, sweet potatoes, and a scant allowance of salt fish. If you would like to know what poi is—you take some flour, mix it with water until it is just thick enough to run, scald it and let it stand until it gets sour, and you will see a fac simile of poi. I have not tasted of bread or meat but two or three times, or any such things as I have been used to living upon, since I came on this island; but still I have always had a plenty, such as it is, and I hope and pray that I may always have as good.

I shall have to bring my letter to a close for want of room. I would like to to have you write to me as soon as convenient; no one knows really how to appreciate the blessing of hearing from their friends until they are left alone and have no one to converse with, as I am the most of the time. I should, also, if consistent, like to have you send me the *Star*, but

silver and gold have I none, but such as I have give I unto thee.

Please direct to Honolulu, Oahu, in care of P. B. Lewis, and he will forward them to me.

Brother R. N. Allred arrived here the day before yesterday; his health is quite poor, he wishes a kind remembrance to you.

Please remember me kindly to brothers Grant, Kimball, Ellsworth, Young, and in fact all inquiring friends.

I am, as ever, your affectionate brother,
H. P. RICHARDS.

P.S.—You will excuse me for not paying the postage on this letter, for I have not had that much money since I came on the Islands.

H. P. R.

SCANDINAVIA.

Prospects of the Work—Signs in the Heavens.

29, Gothersgade, Copenhagen,
March 17, 1855.

President F. D. Richards.

Dear Brother—We are moving along slowly after the old sort, "right side up," I believe "with care," having fair prospects ahead, not discouraged in the least, but, on the other hand, feel greatly encouraged, and have great reason to rejoice that, through the blessing of the Lord, this mission is in a fair way to grow and prosper. Peace and union prevail, and a general willingness to do all that they possibly can to extend the work of the Lord. We are not a multitude, but we feel strong with the help of the Lord, and I trust we will carry the day. Truth is finding its way to many that are honest in heart, the Spirit accompanying the word, bearing witness of the same. We mean that every move we make shall count towards building up the kingdom of God. I desire that I may live to see it triumph over the nations of the earth, that the oppressed may go free, and the oppressor be made to serve, or be cut off from the face of the land.

I am enjoying very good health at present. Brother and sister Widerborg are well. It is a general time of health among the Saints.

March 19th.

I will send you an account of two remarkable signs in the heavens, thinking that perhaps they might not be copied in the English papers.

The *Altona Mercur* of the 24th ult. has the following—"A few days ago many persons witnessed just before sunrise an unusual phenomenon. They saw in the east a pillar standing perpendicular in the horizon. It was about four feet broad, with sharp outlines of yellow and red. At sunrise, it received a blood-red colour, and gradually disappeared."

The following is from the *Berlingske Tidende*, of March 17th, 1855, copied from a German paper—"On the 5th instant, at 8 o'clock a.m., at Lipzig, Berlin, and many other places, was witnessed an unusual and remarkable phenomenon. It was visible at 8 o'clock, a.m., and continued to increase in brilliancy until 9 o'clock, and then gradually disappeared, and was entirely gone at 10 o'clock. The atmosphere was a little thick, temperature 11 deg. with north wind, when the phenomenon commenced. Through the sun passed a white ring (A), which was a half of a degree broad, and parallel with the horizon, and in that ring 120 degrees east and west were two mock suns, and above them were a half circle (B) about 22 degrees long, whose convex was down, at the commencement it was coloured, afterwards appeared somewhat white. Its highest point formed a centre for a ring (C) which was about 30 degrees in diameter. In the mean time the ring was completely over the half circle (B), and appeared to be of a faint colour. This ring attached itself on both sides of the real sun in circle (A) where it formed two beautiful mock suns of the brilliancy of a rainbow. Upon the highest point of the circle appeared a curved rainbow, which was magnificent. It was about 30 degrees long, the middle pointing towards the zenith. In the ring (C) there were two other bows which were above the circle (B), they were of a faint colour, with the convex side joining each other, but as the sun advanced the phenomenon entirely disappeared."

You will please excuse the translation, I have done as well as I could. Not understanding the Danish any better, perhaps I have not given it as perfectly as it is in the original.

The weather has changed, and it thaws considerably in the middle of the day.

Footmen came from Sweden to day on

the ice, but I don't think they will be enabled to do it much longer.

Many of the brethren have requested me to *Heilsden*. You will please accept of my love and best respects, in which brother Widerborg joins.

I wish to be remembered to all the brethren with you. The Lord bless you.

I remain, yours as ever in the covenant.

JOHN VAN COTT.

MISSOURI.

Cattle for the Emigration — Folly of the Saints emigrating useless articles — High Price of Provisions, &c.

Brunswick, Missouri,
February 25th, 1855.

Dear Brother F. D. Richards—Having a few spare minutes, I feel like spending them in writing to you to let you know of my present condition, and also of 35 of the passengers brought by the *Clara Wheeler*.

I left St. Louis in company with them and six others on the 17th inst., to go up the Missouri river as far as Oregon, in Holt County. We had a few days of fine warm weather up to the 23rd, since which time it has been severely cold, and we are now frozen up, as far as navigating the river is concerned, and are compelled to go from this point by land. The object of my going up the river is to purchase the cattle, make arrangements for provisions, and hunt out a suitable point for rendezvous for the emigration this spring. The object that I have in writing to you from this point is to suggest to the consideration of your fruitful mind the subject of having the presiding officers be more particular in the examination of things that many of the Saints put up and bring to this country. The disclosure made here yesterday, by an examination of luggage, shows that tons of useless things—that are not worth picking up in the streets, are brought to this country, freight paid on them, the lives of men worn out by lifting them from place to place, only to be thrown away on the frontiers. Many old tools of old fashions in use in the days of our great-grandfathers, are brought along by many of the Saints. Now if something could be said or written to break the seal that is upon the things of the great-grandfathers and their children, to dissolve the union before they start, it would be a blessed thing; it would be no worse for them to turn and cry, as the milk kine did that drew the ark of the covenant, because they had left their calves behind. They have it to do at last, and if the separation could take place there, it would be much better. I hope you will pardon me for my suggestion on this matter.

I am not able to give you a list of the names of the passengers of the *Clara Wheeler*, but can say that those with me are all in good health, and feel like trying to learn to be useful amongst the cattle and journeying camps the present year.

The Missouri river is as yet very low, and crowded with ice. The winter holds out long and cold. Every thing in this upper country commands a high price, flour is worth $9 per barrel, bacon from 7c. to 8c. per lb, corn 75c. per bushel, potatoes 1$ 50c. per bushel, and almost every other thing in proportion.

We calculate to leave here to-morrow morning. I suppose you are aware that we are only a few miles below the old town of Dewitt. We shall probably go through Caldwell County, and pass near the well that contains many of the mouldering remains of our beloved brethren who have fallen as martyrs to the truth of the Gospel in this dispensation. We shall also pass near the grave of the brave David Patten and others. When I am near these grounds, my feelings more or less seem to call for the Lord to hasten the day when the blood of the righteous shall be avenged, and when the word of the Lord shall be fulfilled, that says, those that remain and are pure in heart shall return singing songs of joy and triumph, both they and their children.

I will now close this note by asking you to give my kind love to those associated with you in the Office, and also, if you see them, to those that crossed the Plains with me last spring.

I am, your fellow-labourer in the Kingdom of the last days,

MILO ANDRUS.

PHILADELPHIA.

Arrival of the "Isaac Jeanes"—Departure of Elder Riser and Company for Cincinnati.

Philadelphia, March 8, 1855.

President F. D. Richards.

Dear Brother—I write to inform you

that we arrived safe in Philadelphia on Monday morning, at three o'clock, after 30 days' passage. We had a very agreeable voyage, with the exception of one storm, one sailor washed overboard and lost; no other damage was done. The Saints enjoyed good health. We attended to our duties as well as we could, morning and evening, calling upon the Lord for His blessings.

Times have been dull in this place, but business begins to revive. We have succeeded in providing means to go on, by selling 5 dollars' worth of German books and 20 dollars' worth of English books to the Branch, and brother Germer's family have sold some of their goods. We are going on to Cincinnati to-day, with the Saints. They are all in good health and spirits.

I remain yours in the everlasting covenant,

GEORGE C. RISER.

Definition of the Immaculate Conception.

BY BISHOP DE CHARBONNEL, OF TORONTO.

Now, dearly beloved, what is the meaning of that definition, which overjoys the whole Church, and devastates hell? What are our duties towards that definition, and what must be its fruit for our souls?

That definition, dearly beloved, means that the soul of Mary, no doubt on account of her having been chosen from all eternity to be the mother of the Savior, when created and united to a body in the womb of her mother, St. Ann, was exempted, preserved from all original sin common to all the children of Adam and Eve.

That definition means that on that first moment, Mary, far from being a child of wrath, hated by the Blessed Trinity, belonging to Satan, and doomed to hell, was, on the contrary, all fair, spotless, full of grace with the Lord, blessed among women, the beloved dove of God, and already crushing the Serpent's head.

That definition means that that most singular exemption, privilege, prerogative, grace conferred on Mary, in virtue of the merits of Jesus Christ, has been revealed by God, is contained in the deposit of divine revelations, has always been believed as a part of the Word of God by the immense majority of the Church, and is now proposed as such to the faith of the world by the teaching Church of Christ, against which He promised that error, one of the gates of hell, should never prevail.

Therefore, that definition means that the Immaculate Conception of Mary is now a dogma of our faith, just as well as her divine maternity, her perpetual virginity, and her exemption from venial sin. Those three prerogatives of Mary had always been believed as revealed by God, and contained in the deposit of divine revelations, though they became dogmas of the Catholic faith only after ages. The divine maternity of Mary was defined only in the fifth century, against Nestorius; her perpetual virginity in the fourth, against Jovinian; and her exemption from venial sin in the sixteenth, by the Council of Trent.

Therefore, to deny now, even mentally, the Immaculate Conception, would be the same sin of heresy as to deny the divine maternity of Mary, or her perpetual virginity, or her exemption from venial sin, because it would be to refuse to believe a definition of the Church, the pillar and the ground of truth, and of course to incur the excommunication and anathema of a heathen and a publican, pronounced by Jesus Christ himself against whomsoever heareth not the Church.

Varieties.

THERE are within the territories of the United States, upwards of four hundred thousand Indians, in California, Oregon and Texas. The following were the number of some of the largest tribes in 1853—Creeks, 25,000; Cherokees, Chipewas, 8,000; California

Indians, 100,000; Oregon and Washington Indians, 33,000; Utah, 11,500; New Mexico, 45,000; Texas, 29,000; Missouri Valley Indians, 45,000; Arkansas Indians, 20,000.

THE WATERS AND THE DRY LAND.—The whole area of the surface of the globe contains 197 million square miles, of which land occupies 53 million square miles, and the ocean 144 million square miles. The ocean, therefore, occupies nearly three times as much of the surface of the globe as the land.

Farewell to the Land of my Birth.

How long in the world I have sigh'd,
From the days of my earliest youth,
When, sick of its sin and its pride,
I sought and I pray'd for the Truth.

It came, and the GOSPEL I found,
To me it was life, joy, and peace;
Salvation was beaming around,
With hopes of a happy release.

And then I was longing to be
Where the will of my Father is done,
Where the noble, the pure, and the free
On the earth are united in one.

And I waited in hope for the day
When this blessing should also be mine,
That I might be wending my way
To join in that union divine.

It is here, it has come, and I see
The day-star of Liberty rise,
For Bab'lon has no charm for me,
'Tis Truth and its freedom I prize.

I go where no tyrants dare come,
Where oppressors would tremble to tread,
Where the honest in heart find a home,
Where the blessings of heaven are shed.

I go where the Prophets of God
To lives everlasting will lead,
Where peace sheds its lustre abroad,
O, this is a blessing indeed!

I go where fair virtue supplies
Rich fountains of blessings for all,
Where the Kingdom of Heaven will rise,
While the nations will crumble and fall.

'Tis with joy I am bidding farewell
To the proud, boasted land of my birth;
I go with the upright to dwell,
Where the *pure* will find heaven on earth.

It is Faith, 'tis not fancy, that paints
The vision of bliss that I see;
I go to the home of the Saints—
To ZION, the land of the FREE.

Liverpool. ANN CASH.

CAUTION.—Elder John Godsall, President of the Birmingham Conference, requests us to caution the Saints against William Ragg, who has been excommunicated from the Hockley Branch in the above Conference, for lying and other unworthy conduct.

ADDRESSES.—Edmund Ellsworth, 111 Warstone Lane, Birmingham.
Moses Clough, 3 Chesterton Lane, Cambridge.

Money List, March 23—31, 1855.

	£	s.	d.
James Woods (per Charles A. Harper)	1	0	0
Thomas Parkes	2	5	0
John Threlkeld	0	13	0
Charles Peat	5	6	6
Josiah Rhead	2	0	0
Benjamin Elliot	2	13	2½
Josiah Holmes	7	0	0
George Peacock	12	0	0
Simon Irwin	5	0	0
Isaac Jones	1	0	0
Jonathan Ellis	0	15	0
James Walker	43	2	0
Elias Cave	5	0	0
John Kessell	4	0	0
John Holsall	7	0	0
Carried forward	£98	14	8½

	£	s.	d.
Brought forward	£98	14	8½
John Price	2	0	0
Samuel Ridout	10	11	4
James Reece	4	10	0
Henry McCreery	30	0	0
Samuel Gentle	2	0	0
George W. Davies	2	0	0
John Mellor	1	10	0
John B. Malben	30	0	0
A. N. McFarlane	2	4	0
Joseph Akers	2	0	0
William Parr	3	10	0
Richard Harper	2	12	0
James Linforth	5	17	6
	£197	9	6½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 16, Vol. XVII. Saturday, April 21, 1855. Price One Penny.

The First Thing.

"Seek ye first the kingdom of God, and His righteousness; and all other things shall be added unto you."—*Jesus Christ.*

If all those who are called by the name of Saint were to be individually asked whether it was the desire of their hearts to build up the kingdom of God and obtain salvation therein, we strongly suspect that every one would answer in the affirmative—yes, all would profess to have, for the primary object of their lives, the advancement of the purposes of Jehovah. But the way in which many attempt to advance those purposes appears to us rather peculiar, and certainly not the way we deem the best to bring about the result ostensibly aimed at. Many persons waste much time, labour, and money in the pursuit of objects that do not advance the kingdom of God one iota, but are rather a clog to it; yet all the while thinking, or professing to think, they are doing God the very best service. One will engage with heart and soul in politics, persuading himself that he will by and bye obtain an amount of influence thereby that will enable him to work wonders for the Kingdom. But, as time rolls on, the long-for golden chances come not, the work of God rapidly advances (most extraordinary thing) independently of the aid of the politician Saint; he finds himself rather losing ground with the work, while his affections for it do not, somehow or other, seem quite so warm towards it as formerly, and he begins to suspect that something's wrong.

Another will be seized with a mania for great speculations in business, and all his time and means, and what of others he can obtain, will be invested in the concern, he also imagining that in the end some unheard-of benefit will accrue to himself, his friends, and the Church.

A third will invest his means, and persuade all others whom he can to join him, in some lumbering law-suit, that is to repay (some time after Doomsday?) ten or a hundred per cent for the money advanced. The gold must be paid down, and perhaps in a short time more added, and the whole affair entered into and carried on with true business promptitude and energy. No matter how the Church languishes for want of vital support, no matter how the Temple Offering and the Perpetual Emigrating Fund dwindle away—say nothing of them, yet a little while and the suit will be won, the hundred per cent obtained, and then won't the Church Funds rise, then won't something astonishingly splendid be done to roll on the wheels of Zion. Delusive anticipation! What is the result? Say the suit is won, and the proceeds are duly paid to the adventurers—how then? Does the desire to be liberal in aiding the Church,

exist as strongly as before the matter began? Or are those who have been so recently enriching the law at the expense of the Gospel now willing to reverse this order of things? Or, now the hundred per cent is in hand, does it not look some how after all as though it really would not go so far, and accomplish such diverse objects, as was originally expected? Or does the money slip through the fingers, in some mysterious way, as if the blessing of God was not on it? Say the suit is lost, or a settlement indefinitely postponed — then what disappointment, what recrimination among friends, what waste of time and means. Then, though all engaged may have been honest in the matter, how distrust supplants confidence, and then how do the spirit of mammon, and his kindred imps, triumph over souls which once were subject to the small still whisperings of the Holy Spirit of God. Then how are names, once fair and high in the Church, and in honour among the Saints, sacrificed to folly. Then how are the eyes of the Saints open to the fact that "there is a way which seemeth right unto a man, but the end thereof are the ways of death."

We are not speaking of things altogether imaginative, things that have never occurred in the history of the Church. There have been Saints, Elders, and Presidents even—men who have faithfully ministered to the Saints and to the world, and previously done a great and good work, who have taken a course as unwise as described above, engaging, without the counsel of their superiors, in some wonderful undertaking *apparently a little aside* from their obvious duties, yet which, they fondly anticipated, would be productive of surprising advantage to the work of God. And with what results? The undertaking has cried out continually — "Give, give;" and means and time and strength have been drained from the Church, while the object sought has either vexatiously eluded pursuit, or, if obtained, disappointed grievously the expectations and defeated the intentions of the pursuers. We might appeal to Elders who have adopted such a course, whether they have not pursued a phantom, a mere will-o-the-whisp, or a supposed advantage which, when obtained, was fleeting as the twilight, and was in reality a disadvantage and a curse. We might appeal to such Elders, whether they have not felt the Spirit of the Lord leaving them, whether they have not felt their strength gradually failing, while pursuing the object of their unadvised desires. Some have felt thus, whilst others have gloried in their natural wisdom and intellectual strength, until a knowledge of their real weakness has fallen upon them like a thunderclap, as Sampson discovered his when he arose from the lap of Delilah, "and said, I will go out as at other times before, and shake myself." Alas! "he wist not that the Lord was departed from him."

What effect have these things on the Saints? A blighting, deathly influence, destroying confidence in one another, and sowing the seeds of suspicion, unbelief, and apostacy.

How long will it take Saints and Elders to learn that the only path to salvation is to adhere *strictly* to the counsel of those whom God has appointed to give counsel! The first thing to be sought is the kingdom of God, and the righteousness thereof, and this can only be done effectually by seeking the counsel of those whom He has set in the Church for helps and for governments, and by abiding in the spirit of that counsel. Many deceive themselves by imagining that they can do with impunity certain things which they have not been especially counselled to abstain from, and though in doing which they have not the full satisfaction of their own consciences. And some suppose they are doing nothing but what they may expect the blessing of the Lord upon, when they do not ask the counsel of their superiors upon the matter lest they should haply advise them not to engage in it. Such courses bring disappointment, vexation, and sorrow, and such self-sufficiency, if persisted in, will lead to a fatal step that will bring irretrievable ruin.

Now there is one principle that it would be well for the Saints ever to remember and act upon, and that is, to engage in no undertaking that they think would not be permitted and *sanctioned* by those who are appointed to direct them. Some counsel is permissive—that is, the Saints are told they *may* do so and so. This counsel is generally given because it is greatly desired by the receiver, not because it fully embodies the sentiments and desires of the giver. The perfect law of action, full of blessings, would be for one to say to his superior—"I wish to do not what you *permit*, but what you *consider*

best." Were such a course invariably adopted by Presidents, Elders, and Saints, the work of salvation would roll on with delightful harmony, power, and rapidity.

Finally we would say that enterprises which tend to draw the feelings, affections, desires, exertions, and means of the Saints from the great objects set before them by the authorities of the Church, should ever be strictly guarded against. Where the treasure is, there will the heart be. When people's hearts are unflinchingly set to build up the kingdom of God, their time, talent, property, money, and labour will be invested, as far as possible, in that kingdom, and not be thrown away upon any private speculation, that has no direct bearing upon its advancement. It is lamentable to see the time, strength, means, and affections of the Saints drained and wasted away upon unworthy schemes, which promise great things by and bye in return, when there are actually existing, to accomplish the desired purpose, institutions dictated by the Holy Spirit, and organized and conducted by the highest authorities of the Church. To "seek first the kingdom of God," is to seek to sustain every interest and institution thereof the *first thing*, and in especial preference to every side or individual interest, institution, or speculation.

History of Joseph Smith.

(*Continued from page* 232.)

Monday, 27th. I was at home.

Commerce, Hancock County, Illinois,
27th May, 1839.

Father Bigler.

Dear Sir—We have thought well to write you by brother Markham on the subject of our purchase of lands here, in order to stir up your pure mind to a remembrance of the situation in which we have been placed by the Act of the Councils of the Church having appointed us a committee to transact business here for the Church. We have, as is known to the Church in general, made purchases and entered into contracts and promised payments of moneys, for all of which we now stand responsible.

Now as money seems to come in too slowly, in order that we may be able to meet our engagements, we have determined to call upon the liberality of Father Bigler, through the agency of brother Markham, and request that he will place in his hands for us, the sum of five or six hundred dollars, for which he shall have the security of said committee, also through the agency of brother Markham, and the thanks of the Church besides.

JOSEPH SMITH, junior,
V. KNIGHT.

To Mark Bigler, Quincy, Illinois.

Commerce, Illinois, 27th May, 1839.

Dear Sir—Having last week received a letter from brother R. B. Thompson, concerning your late writings in the Quincy Whig, and understanding thereby that the Church in general at Quincy were rather uneasy concerning these matters, we have thought best to consider the matter of course, and accordingly being in Council on Saturday last, the subject was introduced, and discussed at some length, when an answer to brother Thompson's letter was agreed to and sanctioned by the Council, which answer I expect will be published, and of course you will have an opportunity to see it.

It will be seen by that letter, that we do not at all approve of the course which you have thought proper to take, in making the subject of our sufferings a political question. At the same time, you will perceive that we there express what we really feel: that is, a confidence in your good intentions in so doing. And (as I took occasion to state to the Council) knowing your integrity of principle, and steadfastness in the cause of Christ, I feel not to exercise even the privilege of counsel on the subject, save only to request that you will endeavour to bear in mind the importance of the subject, and how easy it might be to get into a misunderstanding with the brethren concerning it; and though last, not least, that whilst you continue to go upon your own credit, you will also steer clear of making the Church appear as either supporting or opposing you in your politics, lest such a course may have a tendency to bring about persecution on the Church, where a little wisdom and caution may avoid it.

I do not know that there is any occasion for my thus cautioning you in this thing, but having done so, I hope it will be well taken, and that all things shall eventually

be found to work together for the good of the Saints.

I should be happy to have you here to dwell amongst us, and am in hopes soon to have that pleasure. I was happy to receive your favour of the 20th instant, and to observe the contents; and beg to say in reply, that I shall attend to what you therein suggest, and shall feel pleasure at all times to answer any request of yours, and attend to them also in the best manner possible.

With every possible feeling of love and friendship for an old fellow-prisoner, and brother in the Lord, I remain, sir, your sincere friend.

JOSEPH SMITH, junior.

To Col. Lyman Wight, Quincy, Illinois.

Commerce, Hancock County, Illinois, 27th May, 1839.

To the Church of Jesus Christ of Latter-day Saints, Greeting—

From our knowledge of the good sacrifices made by the bearer, brother Stephen Markham, in behalf of the welfare of us, and the Church generally, and from the great trust which we have oftentimes reposed in him, and as often found him trustworthy, not seeking his own aggrandizement, but rather that of the community, we feel warranted in commissioning him to go forth among the faithful, as our agent, to gather up and receive such moneys, in money or otherwise, as shall enable us to meet our engagements which are now about to devolve upon us, in consequence of our purchases here for the Church; and we humbly trust that our brethren generally will enable him to come to our assistance before our credit shall suffer on this account.

JOSEPH SMITH, junior, P. E.

Thursday, 28th. I was at home. When the prisoners arrived at Columbia, they applied to Judge Reynolds for a special term of court to be holden for their trials. The petition was granted, and July first was appointed for the sitting of the court.

Monday, 29th. I was about home until the latter part of the week, when I went to Quincy in company with my Council. I continued to assist in making preparations to lay our grievances before the General Government, and many of the brethren were making their reports of damages sustained in Missouri. I wrote as follows—

Quincy, June 4th, 1839. Bill of damages against the State of Missouri, on account of the sufferings and losses sustained therein.

March 12th, 1838. I with my family arrived in Far West, Caldwell County, after a journey of one thousand miles, being eight weeks on my journey, enduring great affliction in consequence of prosecution, &c., and expending two or three hundred dollars.

Soon after my arrival at that place, I was informed that a number of men living in Davies County (on the Grimstone Forks) had offered the sum of one thousand dollars for my scalp: persons to whom I was an entire stranger, and of whom I had no knowledge. In order to attain their end, the roads were frequently waylaid for me, &c. At one time in particular, when watering my horse on Shoal Creek, I distinctly heard three or four guns snapped at me. I was credibly informed also, that Judge King, of the Fifth Judicial Circuit, gave encouragement to individuals to carry into effect their diabolical designs, and has frequently stated that I ought to be beheaded on account of my religion.

In consequence of such expressions from Judge King and others in authority, my enemies endeavoured to take every advantage of me, and heaping abuse, getting up vexatious lawsuits, and stirring up the minds of the people against me and the people with whom I was connected, although we had done nothing to deserve such treatment, but were busily engaged in our several avocations, and desirous to live on peaceable and friendly terms with all men. In consequence of such threats and abuse which I was continually subject to, my family were kept in continual state of alarm, not knowing any morning what would befall me from day to day, particularly when I went from home.

On the latter part of September, 1838, I went to the lower part of the county of Caldwell for the purpose of selecting a location for a town. When on my journey, I was met by one of our friends with a message from De Witt, in Carrol County, stating that our brethren who had settled in that place, were, and had for some time been, surrounded by a mob, who had threatened their lives, and had shot several times at them. Immediately on hearing this strange intelligence, I made preparations to start, in order if possible to allay the feeling of opposition, if not to make arrangements with those individuals of whom we had made purchases, and to whom I was responsible and holden for part of the purchase money.

I arrived there on the — day of September, and found the account which I heard was correct. Our people were surrounded by a mob, their provisions nearly exhausted. Messengers were immediately sent to the Governor, requesting protection; but instead of lending any assistance to the oppressed, he stated that the quarrel was

between the "Mormons" and the mob, and they must fight it out.

Being now almost destitute of provisions, and having suffered great distress, and some of the brethren having died in consequence of their privations and sufferings, and I had then the pain of beholding some of my fellow-creatures perish in a strange land, from the cruelty of a mob. Seeing no prospect of relief, the brethren agreed to leave that place and seek a shelter elsewhere, after having their houses burnt down, their cattle driven away, and much of their property destroyed.

Judge King was also petitioned to afford us some assistance. He sent a company of about one hundred men; but instead of affording us any relief, we were told by General Parks that he could afford none, in consequence of the greater part of his company, under their officer, Captain Samuel Bogart, having mutinied. About seventy wagons left De Witt for Caldwell, and during their journey were continually insulted by the mob, who threatened to destroy us, and shot at us. In our journey several of our friends died and had to be interred without a coffin, and under such circumstances, was extremely distressing. Immediately on my arrival at Caldwell, I was informed by General Doniphan, from Clay County, that a company of about eight hundred were marching towards a settlement of our brethren in Daviess County, and he advised one of the officers that we should immediately go to protect our brethren in Daviess County, (in what he called White's Town,) until he should get the militia to put them down. A company of militia, to the number of sixty, who were on their route to that place, he ordered back, believing, as he said, that they were not to be depended upon; and to use his own language, were "damned rotten hearted."

Lieut.-Colonel Hinkle, agreeable to the advice of General Doniphan and a number of our brethren, volunteered to go to Daviess to render what assistance they could. My labours having been principally expended in Daviess County, where I intended to take up my residence; and having a house in building, and having other property there, I hastened up to that place; and while I was there, a number of the brethren's houses were burnt, and depredations were continually committed, such as driving off horses, cattle, sheep, &c., &c.

Being deprived of shelter, and others having no safety in their houses, which were scattered; and being alarmed at the approach of the mob, they had to flock together; their sufferings were very great in consequence of their defenceless situation—being exposed to the weather, which was extremely cold, a large snow-storm having just fallen.

In this state of affairs, General Parks arrived at Daviess, and was at the house of Colonel Wight when the intelligence was brought that the mob were burning houses, &c.; and also men, women, and children were flocking into the village for safety. Colonel Wight, who held the commission in the fifty-ninth regiment under his command, asked him what steps should be taken. He told them that he must immediately call out his men, and go and put them down.

Immediately preparations were made to raise a force to quell the mob, who, on ascertaining that we were determined to bear such treatment no longer, but to make a vigorous effort to subdue them, and likewise being informed of the orders of General Parks, broke up their encampment and fled.

Some of the inhabitants in the immediate neighbourhood, who seeing no prospects of driving us by force, resorted to stratagem, and actually set fire to their own houses (miserable log houses, after having removed their property and effects) and then sent information to the Governor, stating that our brethren were committing depredations and destroying their property, burning houses, &c.

On the retreat of the mob from Daviess County, I returned home to Caldwell. On my arrival there, I understood that a mob had commenced hostilities in the borders of Caldwell; had taken some of our people prisoners; burnt some houses, and had done considerable damage. Immediately Captain Patten was ordered out by Lieut.-Col. Hinkle to go against them, and about daylight next morning came up with them. Upon the approach of our people they fired upon them; and after discharging their pieces, fled with great precipitation.

In this affray, Captain Patten fell a victim to that spirit of mobocracy which has prevailed to such an extent; along with two others; others were severely wounded. On the day after this affray, Captain Patten sent for me to pray for him, which request I complied with, and then returned to my home.

There continued to be great commotion in the county, caused by the conduct of the mob, who were continually burning houses, driving off horses, cattle, &c., and taking prisoners, and threatening death to all the "Mormons." Amongst the cattle driven off, were two cows of mine.

On the 28th of October, a large company of armed soldiers were seen approaching Far West, and encamped about one mile from the town. The next day I was waited upon by Lieut.-Colonel Hinkle, who stated

that the officers of the militia requested an interview with us in order to come to some amicable settlement of the difficulties which then existed; they, the officers, not wishing, under the present circumstances, to carry into effect the exterminating orders they had received. I immediately complied with the request, and in company with Messieurs Rigdon, Robinson, Wight, and Pratt, proceeded to meet the officers of the militia, but instead of treating us with respect, and as persons desirous to accommodate matters, to our astonishment we were delivered up as prisoners of war, and taken into their camp as such. It would be in vain for me to give any idea of the scene which now presented itself in the camp. The hideous yells of more than a thousand infuriated beings, whose desire was to wreak their vengeance upon me and the rest of my friends, was truly awful, and enough to appall the stoutest heart.

In the evening we had to lie down on the cold ground, surrounded by a strong guard. We petitioned the officers to know why we were thus treated; but they utterly refused to hold any conversation with us. The next day they held a court martial upon us and sentenced me, with the rest of the prisoners, to be shot; which sentence was to be carried into effect on Friday morning in the public square, as they say, an ensample to the rest of the members; but through the kind providence of God, their murderous sentence was not carried into execution. The militia then went to my house and drove my family out of doors under sanction of General Lucas, and carried away all my property.

Having an opportunity of speaking to General Wilson, and on asking him the cause of such strange proceedings, I told him that I was a democrat, and had always been a supporter of the Constitution. He answered, "I know that, and that is the reason why I want to kill you, or have you killed."

We were led into the public square, and after considerable entreaty, we were permitted to see our families, being attended with a strong guard. I found my family in tears, expecting that they had carried into effect their sentence; they clung to my garments with weeping. I requested to have a private interview with my wife in an adjoining room, but was refused; when taking my departure from my family, it was almost too painful for me. My children clung to me, and were thrust away at the point of the swords of the soldiery. We were then removed to Jackson County, under the care of General Wilson; and during our stay there, we had to sleep on the floor, with nothing but a mantle for our covering, and a stick of wood for our pillow, and had to pay for our own board.

While we were in Jackson, General Clark with his troops arrived in Caldwell, and sent an order for our return, holding out the inducement that we were to be reinstated to our former privileges; but instead of being taken to Caldwell, we were taken to Richmond, where we were immured in prison and bound in chains. After we were thus situated, we were under the charge of Colonel Price, of Chariton County, who suffered us to be abused in every manner which the people thought proper.

Our situation at this time was truly painful. We were taken before the court of inquiry; but in consequence of the proceedings of the mob, and their threats, we were not able to get such witnesses as would have been serviceable; even those we had were abused by the States Attorney, and the court, and were not permitted to be examined by the court as the law directs. We were committed to Liberty jail, and petitioned Judge Turnham for a writ of habeas corpus; but owing to the prejudice of the jailer, all communication was entirely cut off. However, at length we succeeded in getting a petition conveyed to the judge, but he neglected to pay any attention to it for fourteen days, and kept us in suspense. He then ordered us to appear before him; but he utterly refused to hear any of our witnesses, which we had been at a great trouble in providing. Our lawyer also refused to act, being afraid of the people.

We likewise petitioned to Judge King and the judges of the Supreme Court, but they utterly refused. Our victuals were of the coarsest kind, and served up in a manner which was disgusting. After bearing up under repeated injuries, we were moved to Daviess County under a strong guard. We were then arraigned before the Grand Jury, who were mostly intoxicated, who indicted me and the rest of my companions for treason. We then got a change of venue to Boon County, and were on our way to that place. On the second evening after our departure, our guards getting intoxicated, I thought it a favourable time to effect our escape from such men, whose aim was only to destroy our life and to abuse us in every manner that wicked men could invent. Accordingly we took advantage of their situation, and made our escape; and after enduring considerable fatigue, and suffering hunger and weariness, expecting that our enemies would be in pursuit, we arrived in the town of Quincy, Illinois, amidst the congratulations of our friends, and the joy of our families. I have been here for several weeks, as it is known to the people of the State of Missouri; but they, knowing they

had no justice in their crusade against me, have not to my knowledge taken the first step to have me arrested.

The loss of property which I have sustained is as follows: Losses sustained in Jackson County, Daviess County, Caldwell County, including lands, houses, harness, hogs, cattle, &c.; books and store goods, expenses while in bonds, of moneys paid out, expenses of moving out of the State, and damages sustained by false imprisonments, threatenings, intimidations, exposure, &c., &c., one hundred thousand dollars.

My brother Hyrum Smith wrote the following—

Sufferings and damages sustained in Missouri, and being driven therefrom.

I left Kirtland, Ohio, in the spring of 1838, having the charge of a family of ten individuals; the weather being very unfavourable, and the roads worse than I had ever seen, which materially increased my expenses, on account of such long delays upon the road. However, after suffering many privations, I reached my destination in safety, and intended to make my permanent residence in the State of Missouri. I sent on by water all my household furniture and a number of farming instruments, amounting to several hundred dollars, having made purchases of lands of several hundreds of acres, upon which I intended to settle.

In the meantime, I took a house in Far West, until I could make further arrangements. I had not been there but a few weeks, before the report of mobs, whose intention was to drive us from our homes, was heard from every quarter. I thought that the reports were false, inasmuch as I know that we as a people had done nothing to merit any such treatment as was threatened. However, at length, from false and wicked reports, circulated for the worst of purposes, the inhabitants of the upper counties of Missouri commenced hostilities, threatened to burn our dwellings, and even the lives of our people, if we did not move away; and afterwards, horrid to relate, they put their threats into execution.

Our people endeavoured to calm the fury of our enemies, but in vain; for they carried on their depredations to a greater extent than ever, until most of our people who lived in places at a distance from the towns had collected together, so that they might be the better able to escape from the fury of our enemies, and be in better condition to defend their lives and the little property they had been able to save. It is probable that our persecutors might have been deterred from their purposes, had not wicked and shameful reports been sent to the Governor of the State, who ordered out a very large force to exterminate us. When they arrived at Far West, we were told what were their orders. However, they did not fall upon us, but took several of my friends and made them prisoners; and the day after, a company of the militia came to my house and ordered me to go with them into the camp. My family at that time particularly needed my assistance, being much afflicted. I told them my situation, but remonstrance was in vain, and I was hurried into the camp, and was subject to the most cruel treatment.

I, along with the rest of the prisoners, was ordered to be shot; but it was providentially overruled. We were then ordered to Jackson County, where our bitterest persecutors resided. Before we started, after much entreaty, I was privileged to visit my family, accompanied with a strong guard. I had only time to get a change of linen, &c., and was hurried to where the teams were waiting to convey us to the city of Independence, in Jackson County. While there I was subjected to continued insult from the people who visited us. I had likewise to lie on the floor, and had to cover myself with my mantle; after remaining there for some time we were ordered to Richmond, in Ray County, where our enemies expected to shoot us; but finding no law to support them in carrying into effect so strange an act, we were delivered up to the civil law. As soon as we were so, we were thrust into a dungeon, and our legs were chained together. In this situation we remained until called before the court, who ordered us to be sent to Liberty in Clay County, where I was confined for more than four months, and endured almost everything but death, from the nauseous cell, and the wretched food we were obliged to eat.

In the meantime, my family were suffering every privation. Our enemies carried off nearly everything of value, until my family were left almost destitute. My wife had been but recently confined and had to suffer more than tongue can describe; and then in common with the rest of the people, had to move in, the month of February, a distance of two hundred miles, in order to escape further persecutions and injury.

Since I have obtained my liberty, I feel my body broke down and my health very much impaired, from the fatigue and afflictions which I have undergone, so that I have not been able to perform any labour since I have escaped from my oppressors. The loss of property which I sustained in the State of Missouri would amount to several thousand dollars; and one hundred thousand

dollars would be no consideration for what I have suffered from privations!—from my life being continually sought!!—and all the accumulated sufferings I have been subject to.

HYRUM SMITH.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 21, 1855.

PREACHING THE GOSPEL, EMIGRATION, &c.—The spring is again opening with its mild air and pleasant days, bringing renewed life to all nature and general activity to most business affairs of the world. This should remind the Saints that it also offers increased facilities for the spread of the Gospel. While the husbandman is putting seed into the earth preparatory to another harvest, the Elders of Israel should renew their labours with increased energy, as the season and other circumstances may offer opportunities for sowing the seeds of salvation among the people.

Much has transpired during the past few months which is calculated to prepare the minds of men for the reception of the truth. The clouds of war have continued to gather thicker and darker over the horizon of the nations. An army has melted away under the walls of a beleaguered fortress, and has suffered death in every imaginable form from causes which have confounded the wisdom of the wise. These events have sent sorrow and mourning to thousands of firesides. Famine has stared multitudes in the face during the past winter, and many have sunk into the grave under its withering influence. War, financial embarrassment, and disaster, have paralyzed the commercial affairs of the nation; and thereby made more manifest the instability of human affairs. The present is full of calamity and evil, and dark forebodings for the future weigh upon the minds of men. These things are bringing many to reflect deeply on their own deplorable condition, and that of their fellow-men around them. At this moment thousands are anxiously inquiring in their hearts, "Is there no way of escape from these evils? Is there no salvation from the gathering storm which threatens with dissolution the present organizations of men?" And they are waiting, anxiously waiting, for the words of eternal life which will give peace and joy to their troubled spirits; and they would rejoice to gather out from the turmoil and wickedness which surround them, to the places of refuge which the Lord has prepared for His people.

The harvest truly is great and ready for the reapers, but, as usual in this kingdom, the labourers appear few for the work which lies before them. Let the Saints, one and all, diligently seek unto the Lord with much faith and prayer, and second the efforts of those who are called to devote their time to the ministry, and the Lord will give power and efficiency to their feeble efforts by the rich outpourings of His Spirit, and all will yet rejoice in an abundant harvest of souls the coming year. Let the presiding Elders seek earnestly the dictates of the Spirit, as to when and where to bestow their labours, and the best means to be employed to spread the work in particular localities.

Wherever circumstances seem to warrant it, let the Pastors and Presidents of Conferences set apart faithful Elders to preach and distribute the Word in new places, that no opportunities may pass for doing good. In selecting Elders for this

purpose, much discretion should be used, and the manifestations of the Holy Spirit obtained. Although the Gospel has been extensively preached in Britain, and many thousands have embraced the truth, there are still millions who have not even heard that the Priesthood has been again restored to the earth, and the great work of the last days commenced.

The gathering is also a weighty testimony when taken in connexion with other events which are continually transpiring, and the Spirit will urge it home upon the hearts of thousands of the friends and acquaintances of the emigrating Saints, and whisper to them that there is beyond the sea a haven of peace, and a refuge from the impending storms.

During the past few months, much has transpired to attract the attention of the world to the movements of the Saints. In this the enemies of the truth have assisted not a little, through their vile abuse and exciting slanders. The important position we are fast assuming, as a people, politically as well as religiously, has attracted the notice of many in high places, and they are beginning to inquire what these strange things mean, and to examine the principles which actuate the Saints in the great movement of gathering, and which develop a concentration of strength and a union of action that astonish the world in this age of moral and religious, civil and domestic misrule and disorganization.

The rapid spreading out and astonishing growth of the Latter-day Saints, not only in Utah, but throughout the United States, are a great source of joy and rejoicing to every true-hearted Saint, and also a weighty testimony to the world that the Lord works for His people. One year ago there was no considerable organization of the Saints on the Atlantic side of the Rocky Mountains. Now thoroughly organized Stakes and Branches are being established in many of the principal cities and towns of the United States. A better route is opened for the emigration of the Saints, and the press has again been put into operation to defend the truth, remove prejudice, correct error, and spread abroad the principles of truth and righteousness.

The Lord has not thus given His people power to spread out and organize in such strength, without some great objects to be accomplished by it, and He has declared one of them to be the establishment of temporary gathering places for the Saints from this country. Those who can accomplish their emigration to the States will there find greater facilities open before them for the completion of their journey to the Mountains. A very important consideration in the matter is, that the P. E. Fund can emigrate two persons from the Missouri River to Utah, for about the same amount that it can one from this country. It may be reasonably expected that while the Company will not neglect the poor in Europe, its operations will be rapidly extended in the United States.

As the season for the emigration to Utah is now closing, the Saints in Europe, one and all, should be thoroughly alive to the subject of emigrating to the United States. Everything conspires to urge the importance of it upon their minds, and to those who live in the light of the Holy Spirit the reasons are evident and abundant, but the most prominent one is that the Lord has commanded it, and that command is binding on all so far as they can possibly obey it. Therefore we say to all who have the means to get to the States, except those specially counselled to remain by those who are over them in the Lord, let nothing deter them, and let those who have not the funds seek diligently to obtain them by every honourable method. Let no effort, no exertion be wanting, let no consideration but necessity detain them. The Spirit whispers, "Get ye up out of these lands, for the judgments of the Almighty are being poured out upon the nations, for they are ripening in transgression, and the cup of their iniquity is being filled to overflowing." Those who slumber in careless security will yet find that the kingdom of God has rolled on and left them behind, and those who cry, "Peace! peace!" will be overtaken in sudden calamity amid the war of opposing

elements which is spreading over the earth, and they will find that they have let the favourable moments pass by, and will look in vain for a more convenient season.

PRESIDENT H. C. KIMBALL'S LETTER.—We have lately received an unusual number of communications from the Valley and other parts of the world, which are of rather more than usual interest, not only for the news they contain, but for their beautiful delineations of the principles of truth. No person with the spirit of the Gospel in his heart, can read the letter of President Kimball to his son, without admiring its charming simplicity, and feeling edified and refreshed by the meek and quiet spirit of fatherly kindness in which it is written. We recommend all who read to cultivate that same spirit of love and affection, and let it rule in their own households. This was the spirit of the Patriarchs, and it will characterize all who raise up a righteous posterity on the earth, and become Kings and Priests forever after the order of Melchisedek.

FOREIGN INTELLIGENCE—*The Sandwich Islands—Place of Gathering.*—It is with much satisfaction that we received the information from the letter of Elder H. P. Richards, published in the last Number of the *Star*, that a place of gathering had been selected for the Saints of the Sandwich Islands on one of their native isles, as they are generally poor and destitute of the means of travelling any considerable distance. They are a kind and simple people, but, like many other barbarous nations, they have become still more degenerated through the licentious vices of a corrupt Christian civilization. The great object of gathering these Saints out by themselves is to separate them as much as possible from these evil influences, and to place them where they can be taught the useful arts of life, and more fully instructed in the practice of the principles of righteousness.

The following is from the *Deseret News* of Dec. 7—"Brother Philip B. Lewis writes to brother John L. Smith from Oahu, August 19, that the Conference on the islands which closed July 28, was the best he had attended. 'A spirit of oneness pervaded every breast, and the Spirit of the Lord was poured out upon us mightily in prophecying, and revelation through the gift of tongues, which made us forget for a time all our trials and sacrifices, and that the ocean rolled between us and our loved Deseret.' Elder Lewis' health was good, but that of his wife was feeble.

"Brother Reddin A. Allred writes from Maui, July 13, to brother James McKnight, that his health was good, and the Church increasing in numbers on that and every other island in the group, and of course opposition also on the increase."

Foreign Correspondence.

DESERET.

Extracts of a Letter from President H. C. Kimball to his Son William—Price of Provisions—U. S. Soldiers—Suppression of Grog-shops—Arrival of Elder C. C. Rich—Sugar Works—Pottery—Weaving—General Intelligence, &c.

G. S. L. City, Dec. 21st, 1854.

My Dear Son William—Without any preliminaries, my family are all enjoying a goodly degree of health, with the exception of Sarah P., and David and Heber, who are considerably afflicted with colds, which are quite prevalent in the Valley. Your mother's health is very good, but at times she overworks herself. Priscinda has met with a misfortune by breaking the big bone in her left arm, about an inch and a half above the wrist, which is now doing pretty well. As far as Sarah P. is concerned, she is quite low, and her case doubtful, having taken a violent cold, and we rather think she has the quick consumption, and at times is rather flighty in her mind; still she thinks she shall recover. Mary is well, as also all her children. She is in good spirits. She was here this morning, and also Ellen Vilate. About 15 or 20 minutes ago I was in at Melissa's; she is well, also the doctor, with the rest of the boys. I can say, as

far as my family are concerned, with yours, which is a portion of them, they have plenty to eat—good flour, good new corn meal, some beautiful pork that I fatted at my mill, eight beautiful hogs that will average over 200 pounds, fine beef, potatoes, squashes, pumpkins, carrots, beets, parsnips, onions, and some chickens, so you may judge whether we can starve to death in this lovely valley. As to my mill, we have done very well, considering the water that we have had, which has been but a small allowance for so large a run of stone as we have in; but still, when we have run the mill, we have ground on an average about 60 bushels a day. The corn did not fill out full, as it was considerably damaged by grasshoppers. The toll of the mill will just about bread us, and pay the expenses, and you may be assured it is highly appreciated by your father, as you know well I have not had much income previous, and I feel most cordially to give thanks to the God of Abraham, Isaac, and Jacob, that He gave me strength and ability to organize it and put it in operation. Daniel Davis and Elisha H. Davis are the millers.

About five weeks ago, brother Brigham, myself, and others went to the island in the ferry boat, and took off over five hundred head of cattle—some of his, some of mine, and some others (Church cattle principally), as the feed is very short on the island on account of grasshoppers. Miles Weaver has taken our cattle, and the Church cattle, about 2000 head, down into Utah Valley, where Philander Bell kept his herd. When Miles was cutting wood on the island, a sliver flew off, and struck him in the left eye, which he has since lost the sight of. All the cattle were ferried over, as the water remains swimming deep. When you left you had two young French ponies, but now you have three.

Wheat is selling as low as $1 25 to $2 00. Oats from $1 25 to $2 00 a bushel. Corn $1 50. Potatoes 75c. a bushel, and have been cash at these prices, as Colonel Steptoe, with his U. S. troops, has kept produce pretty high generally. I suppose he will lay out in this city and territory, during his stay here, probably over $400,000. He is quite a gentleman and a friend, as also are some of his subordinates. There are about 150 soldiers, mostly quartered in the city, viz., at brother Woodruff's house, Enoch Reese's stores, Townsend's new public-house, Aroet Hale's house. Wilkie's establishment is occupied by Judge Kinney and part of the troops, and also a new building put up between the Council House and Livingston's store, which is kept as the Commissary's office, with several other private buildings. There was considerable looseness with the soldiers and some that profess to be "Mormons," but we have taken a decided stand against beer-houses, grog-shops, &c., and have caused every member of the Church of Jesus Christ who had licenses to sell, to render up their licenses, which they have done, and those of the world were vetoed by the City Council. It was getting to be a little hellish, but it is getting to be more heavenly now. The decision was by the Church that every man who would not refrain from selling, should be severed from the Church, and that without any equivocation or mental reservation. Colonel Steptoe, Judge Kinney, and all good citizens were one with us in putting down this iniquity.

C. C. Rich has arrived; he met about 60 wagons on the Muddy, going to California. Our country has received a lobelia, and we gave an injection, so that the stomach and bowels of Utah are getting a little cleansed. I think, with good nurses we shall be able to destroy the fever and canker, and save the patient. These are things that you feel interested in, no doubt. There is a great reformation in our city—two, three, and four meetings in every ward, for both old and young. Male and female schools are creating, education is increasing—"*Educate,* EDUCATE, EDUCATE," is the speech. "*Will you hear one* NOW?"

The Legislature has been in session two weeks, and are now getting their hands full of business, investigating the situation of the Militia, Military Schools, and making inquiries about the Arsenal and other warlike things. Brother J. M. Grant is the Speaker in the House, and I am the President in the Council. We have this day adjourned, to meet the day after Christmas in joint session, to take up a Bill regulating Forts and Fortifications in the Territory, and to raise a tax and compel the people to fortify.

The best of feelings are existing. The Governor is enjoying good health, living in his new house. We have got the

Church Office done, adjoining the Governor's Office; the clerks are in it doing business, and our prayer circle meets in the room over the same. The President has another house commenced—40 by 116—adjoining his other, on the west. The basement is now nearly up. The Theatre is in operation. The spirit of dancing is hardly got into yet, but some signs of it. The minds of the people seem more inclined to know their duties, and "Yankee doodle do it."

Jordan Bridge is done and passable, and the Legislature are now thinking of making a toll-bridge of it, and also making a new road through Parley's Park to the Weber, and putting a toll-gate on that and the old road. $25,000 have been appropriated to make a military road from here to San Bernardino. Colonel Steptoe is about letting out the job. There has been a new route picked out between here and Carson Valley, through Tooele Valley, shortening the distance near 200 miles, and not any place over 30 miles without good water and grass, escaping all the deserts and saleratus.

We have received news from brother Parley on the coast. He says there are objections to his establishing a stake of Zion in the San José. The first is, there is no land; second, no people to make a city. His course is directed to Carson Valley; that no doubt will be organized into a county, and a city established there, which is now in embryo.

The mason work is going on, laying the foundation of the Temple. All the public masons are at work to a very good advantage. We expect to bring the granite stone for the basement of the Temple from Big Cottonwood Kanyon. The Sugar Works will be in operation before you receive this, at the contemplated place on Kanyon Creek, south-east corner of the five acre lots; part of it is a two story house, and part three story, large and extensive. There are a great many beets to be worked up; between 50 and 60 acres of beets were raised on the Church Farm. Stock is quite low, both here and in California. Very dull times at San Bernardino. Wheat is not worth over one dollar a bushel, and no sale at that, and stock in proportion. A great many of the people are home-sick, and want to return, and will in the spring. They went to get fruit, and when they arrived there was not any without going 110 miles further, and then they had to pay for it. This makes them sick and puny.

The orders that were given to the people to fort and fortify themselves in some places are partially done — some one-third, some one-fourth, and some have not done anything. In consequence of this there will be a law touching this case, to force the people to pay a tax to carry out the designs intended.

It is peace now with us. There is no knowing the calamities that may overtake us, in consequence of the slackness of the people.

There is a Dane who has established a pottery in the south part of the city, and is making as beautiful brown ware as I used to make in Monroe County in New York. He has made four large tankards of earthen, that we set upon the tables in the Tabernacle, two on each side of the stand, that will hold from six to eight gallons each. They have brass cocks to draw out the water for sacrament. They are glazed on the inside, and painted on the outside very beautiful.

The different wards are now engaged in making carpeting to carpet the whole of the Tabernacle, which will be completed next week.

The new Council Hall, built by the Presidents of the Seventies, is now completed, and will be dedicated on Christmas Day. It is a very neat little chapel, and will prove extremely useful and beneficial to the Presidents to meet in to transact their Quorum business. I have received an invitation, with brothers Brigham and Grant, to meet with them, and participate in the ceremonies.

Your mother has done, and caused to be done, within a year, rising over 700 yards of cloth and carpeting, in the house. Mary has participated in it, and spun between 70 and 80 run, and clothed up her children in home-spun.

As to my own financial affairs, I am as near and the nearest out of debt that I have ever been since I came in the territory. I furnish the wood and fuel, bread, beef, and vegetables, for twelve families, and the most of them their clothing, and I can truly say we are all a great deal more comfortable for the supplies of life than we have been before at any time of my life, and I feel thankful and grateful to my Father who dwells in

the heavens for His kindness to me and my family, and the Saints in general.

Our winter is extremely mild and pleasant. We have not had over four inches of snow. Buildings are going up lively, as if it was in the midst of summer. As for the tithing, our granaries are nearly full. They are bringing in their tithing grain from San Pete in the south, to the Box Elder north. Every man seems to be diligent in forwarding his tithing. I suppose there are from 12,000 to 15,000 bushels of potatoes on hand, and also other vegetables in proportion. We have no poor here, no beggars at the corners of the streets, and every one seems to have plenty of employment.

I have not done anything yet towards my saw-mill, as I have had all I could attend to.

On Christmas day George Chase and Emily Hyde will be married. Tell William Woodward I want him to participate in this letter, as I have given a general history of matters. He has my kind wishes and blessings, and I feel thankful he is in that country labouring with you. Remember me kindly to brother Griffiths at Woolwich, and tell him I have used my influence to have him come to the Valley next season. And I want you to remember me to brother Albion. Tell him to be faithful, as I want him to fulfil the prediction that I placed on his head, and that was, that he should be an instrument in the hands of God in bringing hundreds and thousands into the work.

Brother Brigham, myself, brothers Grant, O. Hyde, George A. Smith, accompanied by several others, took a mission after the October Conference to San Pete. We averaged over 40 miles a day, and held meetings at San Pete, Allred's Settlement, two meetings at Nephi, one at Spanish Fork, Provo, &c., &c. When we started my health was very poor. I was very sick, unable to sit up until my return; and after our return, brother Brigham, Grant, myself, Ira Eldridge, the Territorial Commissioner, and Jesse Fox went up the west side of the Jordan to dig the first commencement for the canal from the Utah Lake to the Black Rock. It is surveyed for about 20 miles, and the sales of land on each side will commence next spring, to pay for the work.

HEBER C. KIMBALL.

Extracts of a Letter from Elder George A. Smith — The Legislature — City Disturbance — General Intelligence.

Council Chamber, G. S. L. City,
Dec. 28th, 1854.

Brother Franklin D. Richards — As Brother Kimball has already written a letter to William, embracing all the news in general, and everything else in particular, I sit down simply to continue our correspondence.

The weather has been the finest imaginable for our mountain position. The California Mail arrived here yesterday. The news from the south is of a pacific character, Indians quiet, weather fine, settlements prospering, health universal. Brother William Huntingdon has returned from his trip of discovery among the Navijoes. He found the ruins of an ancient city, some of the buildings in a good state of preservation, four stories high, the walls laid in cement as hard as the rock. The Legislature is in session, but business is dull during the holidays. Last Tuesday Chief Justice Kinney made an extensive party at the Union Hall, and invited the Presidency, the Twelve, and many of the principal citizens to participate. Colonel Steptoe and his officers were present. The Hall was crowded, but Judge Kinney, who by the way is said to be a rigid Presbyterian, danced for the first time in his life, and really got the spirit of it, at any rate made a first-rate commencement. He furnished the whole party with a splendid supper, and a good feeling seemed to pervade the entire company, composed as it was of Ecclesiastical, Civil, Judicial, and Military authorities. The great word "Union" was formed on the side of the wall with cedar boughs. Some 250 persons were present.

On Christmas day, Mr. Perry, a merchant of this city, presented the soldiers with so much of the "good critter," that they kicked up a fight among themselves in their quarters on Reese's premises, a party rushed to the street, and managed to get up a row with some young men. The officer of the day did his best to quiet the row, which however was not done until a good many heads got badly bruised, and the city authorities arrived, and some officers who were absent at their quarters, who succeeded in dispersing the crowd. Everything has remained perfectly quiet since, although the citizens for a few hours

seemed much excited. The Mayor put an extra police force in requisition for the night.

The Legislature are getting up a party at the Social Hall, to come off on Monday the first inst., to be a very splendid affair. Eleven officers of the United States army, as well as the United States Territorial Officers, are invited to be present. An Act passed yesterday in Joint Session relating to Common Schools. The weather is so fine that the hands have been engaged for some time past laying rock in the Temple foundation. The Sabbath evening Council is now held in a neatly finished room over the President's new office. The new Council House is inclosed, and makes a splendid appearance. Pump logs are being laid to carry water into it. The Music Hall in Provo is finished, and the first party assembled there at Christmas. Colonel Steptoe is letting out the South road to California in jobs, on the strength of the $25,000 appropriated by Congress. A considerable number of workmen are making good use of the fine weather in raising the foundation of President Young's new dwelling house. I never saw so beautiful weather in this season of the year since Deseret was settled.

I received a very excellent letter from Joseph Smith, the son of Hyrum, written from the island, in the Sandwich group, which the brethren have selected as a Stake of Zion. The settlement is commenced by about 100 of the brethren who have gathered there, and are busily engaged putting in crops. The soil is represented as extremely rich.

GEORGE A. SMITH.

P.S. Dec. 31.—The Judges of the Supreme Court, Colonel Steptoe, and other United States Territorial Officers, with the principal Merchants in this city, have petitioned to President Pearce, to re-appoint President Young Governor and Superintendent of Indian Affairs for this Territory. The petition is decidedly rich, as it speaks the truth freely, without stint. We send you a copy, which if you see proper to print, we wish you to print the titles in full, as they were penned by themselves when signing; and it would be well to state that the balance of the signers are gentlemen in the mercantile business, or residents of the Territory, not members of our Church.

President Kimball has just come in, and says he baptized Captain Hooper this evening, and President Young assisted in confirming and ordaining him an Elder.

G. A. S.

Extracts of a Letter from Elder S. W. Richards—The Legislature—Social Meetings.

G. S. L. City, Utah Territory,
Dec. 23rd, 1854.

Dear Brother Franklin—This morning, while I was in session with the Joint Committee from both branches of the Legislature, drafting a Bill for the benefit of common schools, brother H. C. Kimball came into the Council Chamber, and asked us if we would like to hear a letter which he had been writing to his son William, and upon answering in the affirmative, it was read to us. It occupied several pages of foolscap paper, and when I had heard it, I thought it would not be necessary for me to write you any news by the next mail, more than to refer you to that letter, and you would get all the *news*, both *old* and *new*. I will however commence scribbling, and I may possibly blunder upon a few items which may gratify you enough to pay me for the trouble.

The Legislature adjourned yesterday until next Tuesday morning, so that Christmas should not be altogether neglected. There are now important Bills before the House, and some Acts and Resolutions have been passed. That portion of Davis County lying between the River Jordan and Salt Lake, has been attached to G. S. Lake County.

James Brown, senior, has obtained a charter to build bridges across Ogden and Weber rivers, and collect toll from the same for five years. A committee has been appointed to compile the Laws of the Territory, to be published in one volume. Daniel Carn has been appointed Warden for the Penitentiary, and rules are now being drafted for the regulation of the same.

Several Bills of importance are now lying on the table, to be acted upon in their order. One providing for a special tax, to be raised throughout the territory, for the completion of the forts and fortifications which are required to be built. A Bill, authorising President Young to draw upon the Treasurer for the amount, and take two shares in the Deseret Iron Com-

pany. A memorial from T. S. Williams, for the Legislature to refund to him between eleven and twelve hundred dollars, which he advanced to members and officers of the Legislative Assembly for the years 1851-2, and which was not allowed by the General Government. A petition for a road from Utah Valley through to the Green River Settlement, which the Committee on Roads, Bridges, and Ferries are favourable to. An Act to amend the 38th Section of the Charters granted to G. S. L. City, Ogden, Provo, Manti, and Parowan cities. A Bill organizing the entire Territory, where there are settlements, into School Districts, with Trustees, a Board of Examination, and a General Superintendent for the Territory, all connected with the University. Many other matters are under consideration, and the present prospect is, that we shall have a very busy Session, and probably it may be protracted beyond the usual term.

Considerable effort is being made this winter in behalf of schools, and in cultivating a greater taste for literature. The new alphabet will be pretty extensively taught. I think much more of it than I did when I first saw it. It is evidently destined to accomplish an important work, and be of great advantage in obtaining the English language. Members of the board are visiting the different wards, and lecturing the people upon the subject of education. O. Hyde is Chancellor at present in place of Orson Spencer. I have been elected to fill O. Hyde's place in the Board, H. S. Eldredge the place of P. P. Pratt, and W. Woodruff the place of John Taylor.

The Regency are now meeting once in two weeks with the teachers of the city, for the purpose of establishing a uniform policy among schools, and the improvement of teachers.

Dec. 26th. Parties and balls are now the order of the day, as a matter of course. The United States' Officers gave a ball to-day, at which many of our principal men were present; and to-day in the Legislature, that body agreed to have a ball on New Year's Day, which is designed to eclipse anything of the kind ever yet known in this city, The Legislative Assembly, Government, Civil and Military Officers, and some of the merchants only are to attend. H. C. Kimball, J. M. Grant, Lorenzo Snow, H. S. Eldredge, and myself, have been appointed a committee to superintend the matter. Estimated cost from six to eight hundred dollars.

The dedication of the Seventies Hall, which will be kept up I suppose until after New Year, affords an opportunity for a pretty liberal share of dancing.

Brother Lorenzo Snow has a select party which meets at his Hall once a week, to continue through the winter; social improvement and to cultivate a taste for literature and refinement the object. The Presidency and Twelve are honorary members, and seem to take pleasure in meeting with us. The New Alphabet is there introduced under the supervision of brother Watt, and diagrams designed to call forth the ability of Professor Pratt. The party selected can afford us amusement in the English, French, Italian and other languages. Music consists of about half-a-dozen violins and a bass, piano, guitar, clarionets and flutes, and that most lovely melody which sometimes gets blown out of a Scotch bagpipe. Of course we have a fine selection of comic and other song singers, essays, recitations, cotillions and a great variety of original matter, which the occasions are well calculated to call forth. They are very profitable meetings.

As yet we have had only one snow storm of any particular account. The weather is and has been most delightful, and almost every one seems to be using it to the best advantage.

It is now a pretty general time of health, though Mary has been very poorly most of the time during the past month. I believe at present all our friends and relatives are pretty well.

Being one of the Trustees of the 14th Ward, I am busy more or less collecting taxes for a large school house, to be built next summer, between the two now built.

I am as ever, undeviatingly,

Your affectionate brother,

S. W. RICHARDS.

WHAT is most wanted in this world? Self-restraint, says a philosopher.

AMONG all other virtues, humility, though it be lowest, yet is pre-eminent. It is the safest, because it is always at anchor; and that man may be truly said to live with most content in his calling that strives to live within the compass of it.—*Richel.*

Faith and Works.

(Selected.)

Good Dan and Jane were man and wife,
And liv'd a loving kind of life;
One point, however, they disputed,
And each by turns his mate confuted—
'Twas "faith and works," this knotty question
They found not easy of digestion.
While Dan for *faith alone* contended,
Jane equally good works defended.
"They are not Christians, sure, but Turks,
"Who build on faith and scoff at works,"
Quoth Jane; while eager Dan replied,
"By none but heathens faith 's denied."
"I'll tell you, wife," one day quoth Dan,
"A story of a right good man,
"A Patriarch sage of ancient days,
"A man of faith whom all must praise.
"In his own country he possess'd
"Whate'er can make a wise man blest;
"His was the flock, the field, the spring—
"In short, a little rural king.
"Yet pleas'd he quits his native land,
"By faith in the divine command;
"God bade him go, and he, content,
"Went forth not knowing where he went.
"He trusted in the promise made,
"And undisputing straight obey'd;
"The heavenly word he did not doubt,
"But prov'd his faith by going out."
Jane answer'd, with some little pride,
"I've an example on my side,
"And though my tale be somewhat longer,
"I trust 'twill be so much the stronger.
"I'll tell you, Daniel, of a man,
"The holiest since the world began,
"Who now God's favour is receiving,
"For prompt obeying, not believing.
"One only son this man possess'd,
"In whom his righteous age was blest;
"And more, to mark the grace of heaven,
"This son by miracle was given;
"And from this child the word divine
"Had promis'd an illustrious line;
"When lo! at once a voice he hears,
"Which sounds like thunder in his ears—
"God says, 'Go sacrifice thy son.'
"'This moment, Lord, it shall be done.'
"He goes, and instantly prepares
"To slay his child of many prayers.
"Now here, you see the grand expedience
"Of works, of actual sound obedience.
"This was not faith, but act and deed—
"The Lord commands the child shall bleed;
"Thus Abr'am acted," Jenny cried.
"Thus Abr'am trusted," Dan replied.
"Abr'am," quoth Jane, "why that 's my man."
"No, Abr'am 's he I mean," says Dan;
"He stands a monument of faith."
"No, 'tis for works the Scripture saith."
"'Tis for his faith that I defend him."
"'Tis for obedience I commend him."
Thus he, thus she, both warmly feel,
And lose their temper in their zeal.
Too quick each other's choice to blame,
They did not see they meant the same.
At length—"Good wife," said honest Dan,
"We're talking of the self same man;
"The works you praise, I own, indeed,
"Grow from that faith for which I plead;
"And Abr'am, whom for faith I quote,
"For works deserves especial note;
"'Tis not enough for faith to talk,
"A man of God with God must walk.
"Our doctrines are almost the same,
"They scarcely differ but in name.
"The faith I fight for is the root,
"The works you value are the fruit.
"How should you know my faith 's sincere,
"Unless in works my faith appear?
"How shall I know a tree 's alive,
"Unless I see it bear and thrive?
"The works you praise not growing on my root,
"Would prove they were not genuine fruit.
"If faith produce no works, I see
"That faith is not a living tree."
Thus faith and works together grow,
No separate life they e'er can know,
They're soul and body, hand and heart—
What God hath join'd, let no man part.

ADDRESS.—Mark Lindsey, care of Mr. William Cook, Albert Street, Bedford.

Money List, March 31—April 6, 1855.

Griffith Roberts	£1	0	0
Thomas Parkes	6	0	0
John McComie	18	4	0
George W. Davies	10	0	0
James Woods	5	0	0
Carried forward	£40	4	0
Brought forward	£40	4	0
Robert Kirkwood	20	0	0
William Peacock	10	0	0
James Linforth	2	0	0
	£72	4	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17, Vol. XVII. Saturday, April 28, 1855. Price One Penny.

Moral Corruption of the World.

A few in the world are beginning to see the moral nakedness and deformity of society. The people of Christendom have so long enveloped themselves in the flimsy folds of an artificial piety and virtue, that it will be difficult for them to learn that they are ignorant and depraved, until they have died a moral death, and the light of truth reveals their hidden deformities. That time is at hand. Dissipation, licentiousness, and prostitution are prevailing to such a fearful extent, that they are corroding the very elements of men's existence. Their poisonous influences are destroying the fountains of life, domestic happiness, and national stability.

Christians and philanthropists have persisted in throwing over these evils the cloak of mistaken modesty and false delicacy, until they have been fostered into such gigantic dimensions as to threaten the whole social fabric with decay and dissolution. How shall these evils be removed, and society restored to a natural, healthy state? This question is being agitated by the few who see the evil, but can see no means of accomplishing its removal. In despair, like the drowning man, they catch at straws in the form of a few charitable institutions, to save society from universal shipwreck.

There is an old adage that "an ounce of prevention is worth a pound of cure." Although old, it is now as true as ever, and is quite applicable to this subject. Men's minds are so given to evil, that they are adepts in making wrong appear right, and right wrong, particularly when they happen to be on the wrong side. In this way the great truths of the Bible have been perverted, and the strict principles of virtue taught in that book distorted to suit the vain imaginations of men. This is the reason that the reformers of the day expend their energies in vain to cleanse the stream, instead of the fountain, of pollution. Latter-day Saints understand the Bible as they do other books—as it reads. The whole tenor of this book goes to show that God has endowed the man with superior strength, power, and influence over the rest of creation, woman included, and that he is directly responsible for the use he makes of these superior powers.

Man should go forth upon the earth and honour the image of the *Gods* in which he is made, by practising the principles of righteousness. He should be clothed with salvation, and use the superior powers which are given him, to reclaim those who have strayed from the paths of virtue, to strengthen the weak, and improve, beautify, and exalt every thing which comes within his influence. How different the facts of the case. Man himself becomes prostituted to evil, and uses those Godlike powers which were

given him that he might bless, to mar, corrupt, and disorganize the beautiful creations of the Almighty. Where he should make peace and joy, he sows sorrow and desolation. Where the Lord has planted warm affections and confiding love, to fit woman to become the affectionate wife and tender mother, man has substituted bitterness, misery, and death, and then adds insult to crime by heartlessly abandoning the victim of his depravity. The injured woman is forsaken by her friends, and condemned to hopeless infamy, while the man who has used every artifice, device, and, perhaps, even force, to degrade her, is neither honoured nor respected any the less for his crimes. This is making a mockery of justice, and is that kind of Christian charity which the devil chuckles over. The world is full of this pious sympathy, which punishes the weak and comparatively innocent with the most unmitigated severity, and lets the guilty fiend go forth in his strength to continue the work of destruction. Who support houses of ill fame, and compel women, by the force of circumstances, to sell their bodies for hire, and put a price on their shame? Who pay the procuress for laying a snare for the unsuspecting, and for enticing the beautiful and innocent into dens of infamy, where they can be ruined with impunity? And who smother the cries of helpless victims while they are being ruined, and forced to tread the downward path of desolating despair? The answer is, men, but men only in outward form, for they are wanting in every noble attribute which would make them worthy of the title.

We occasionally see the inquiry made in the public journals, "How shall this blighting curse be checked in its progress?" As yet we have seen no antidote recommended by the world, which seemed to have the confidence even of its author.

Latter-day Saints believe in eradicating evils by drying up the fountain of them. This, and the fact that the Lord, through revelation, has shown them how to do so, are the only apologies we have to offer for the severity of their measures. For the information of all who may doubt the efficacy of our plan, we will state that our families and homes are in Utah. There, the system of reform which we are about to propose, has been coming into operation for several years, with the most satisfactory results. Prostitution does not exist among the Saints, for there is nothing to supply its growth. Such summary chastisement has followed the seducers, that they have either left the country, or concluded to let their peculiar abilities for warring against female virtue lie dormant. Therefore we recommend, with the utmost confidence, the system pursued there, for the reformation of the rest of the world.

Let the ban of proscription from society be transferred from the weak and injured woman to her seducer. Let it be universally understood, that when the deed is committed, the transgressor is from that time under sentence of death, and that he is liable to execution at any moment from the hands of an injured husband, father, or other relative, and let the people sanction the act. Let most speedy and unflinching justice overtake the despoiler, whether he be the king, the haughty noble, or the peasant in his cottage. For the cold-hearted charity now practised, substitute the warm-hearted forgiving spirit of the Gospel, and bid the thousands of injured females who wish to reform, welcome back to the society of relatives and friends. Extend the marriage relations, so that all women may have the husbands of their choice, and whenever they are equally guilty with the man let them also suffer death with him, and then let universal disgrace and infamy attach itself to all sexual intercourse outside the sacred institution of marriage.

These principles, if thoroughly carried out, will lay the foundation for substantial reform, but it will take generations for men to recover from the debility entailed upon them through the gross perversion and abuse of these principles of procreation.

Sectarians believe, or at least profess to, in common with Latter-day Saints, that God changes not in any of His attributes, but is the same yesterday, to-day, and forever. Consequently if adultery and fornication were ever worthy of death, they must be equally so now, and yet Christian governments, who profess to found their laws on the Bible, put the murderer to death, and let the adulterer go free, or at most make a little money the price for bringing evils upon others far worse than death, and breaking the laws which God has ordained to guard the fountains of life from evil.

For the benefit of those to whose

minds these evils are so familiar that they have lost their enormity, and who may therefore suppose that our remedy is not warranted by the Scriptures, we will refer to those sacred records from which Latter-day Saints are so wonderfully successful in proving many doctrines which bring shame and confusion upon thousands who profess righteousness, but are full of iniquity.

In Deut. xxii, 21, speaking concerning a newly married damsel who had not been virtuous previous to marriage, it says, "Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she has wrought folly in Israel, to play the whore in her father's house." For adultery committed in the marriage state, and when under covenants pertaining to it, we read, in verses 23, 24, as follows—"If a man be found lying with a woman married to an husband, then they shall *both* of them die, both the *man* that lay with the *woman*, and the *woman*. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them *both* out unto the gate of that city, and ye shall stone them with stones that they die." The only case mentioned in which death is not the penalty inflicted upon the male for adultery, is in lying with a damsel not betrothed, and the Lord for this appears to have made but one provision, and that was, the man (verse 29) "shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; *because he hath humbled her, he may not put her away all his days.*" What punishment ought to be inflicted upon a married man guilty of such an act among the Christian nations of the present day, where they have such an abhorrence of more than one wife, we are not directly informed, as the Lord does not seem to have provided laws particularly designed for such an unnatural state of society.

As some might suppose that these laws and penalties were only applicable to ancient Israel, we will refer them to a description of the time when the affairs of mankind, pertaining to this state of existence, will be finally settled. Speaking of the New Jerusalem, it says, in Rev. xxii, 14, 15—"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are *dogs*, and *sorcerers*, and *whoremongers*, and *murderers*, and *idolators*, and whosoever loveth and maketh a lie."

Here, then, we have the final doom of those who trample under foot the sacred laws which heaven has instituted for the intercourse of the sexes. They are punished with the murderer, and are fitted only for his society, and that of others who are debarred from enjoying the blessings of salvation.

Suppose the plan which we have proposed, and which is being carried out in Utah, and which all, who believe the Scriptures, must admit to be just, was promulgated as the law of Christendom by a power perfectly capable of enforcing it against all opposition. What consternation! what dismay! would be depicted upon the countenances of thousands. Multitudes who consider themselves quite sanctified and holy, if they dare, would raise their voices in rebellion, and denounce it as wholesale murder; because *Thou art the man!* would come home to their guilty souls. The voluptuous millionaire would denounce it as unjust, because he would measure justice by his own standard of morality, which are the means of administering to his depraved appetites. Fear would seize the courts of kings. The knees of the noble of the earth would smite together like Belshazzar's, as soon as they began to realize that the avenger was abroad enforcing the penalty of God's broken laws.

We declare, to both Saint and sinner, high and low, that the Lord, through His servants, is again proclaiming His laws to the world, forbidding fornication, whoredoms, and adultery, and that punishment will surely follow the transgressor. That people or nation that keeps not these laws, will be swept off from the face of the earth, that it may be cleansed from the iniquity which burdens it.

Surely it seems as though the hearts of men were wholly set in them to do evil, and that their sins have filled their bodies with disease and deformity, shrouded their minds in darkness, and defiled the earth with all that is impure and unholy, which is preparing it for that baptism by fire which alone will fit it for the presence of the Father.

Message of His Excellency Governor Brigham Young.

TO THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH; DELIVERED DECEMBER 11, 1854.

Gentlemen of the Council and House of Representatives—Under the benign influence of high Heaven's protecting care, we are again assembled in the capacity of a Legislative Assembly, to ordain and establish such laws as shall best subserve the public good.

The toil of the husbandman has been rewarded by a plentiful harvest, and peace, prosperity, and success have eminently attended all our efforts.

We have been delivered from the overflowing scourge which desolates the nations, the wayward destroyer, and the devouring flame. With thanksgiving and praise, let our aspirations ascend from warm and willing hearts, unto our Father and our God, who has extended unto us His rich blessings, and caused the earth to bring forth in her strength for our sustenance.

Although a large immigration have found homes in these peaceful vales during the past season, yet it is believed there is an abundant supply of food for all, until another harvest.

Through the untiring exertions of our worthy delegate in Congress, Hon. John M. Bernhisel, appropriations have been obtained for making a "Road through our Southern Settlements, and extending to the boundary of California; for holding treaties with the Indians; and to defray the expense incurred in suppressing Indian hostilities in the years 1851 and 1852." These are the first appropriations of the kind which have been made for this territory. This action of Congress, though tardy, is none the less acceptable, evincing, as it does, a favourable disposition to place Utah upon an equal footing with other territories. We hail it as a good omen, and trust that in future her interests may not be neglected, nor her claims unregarded. There seems to be a difficulty in obtaining appropriations when made by Congress: month after month, and even a year sometimes, intervenes, before they are received at the point of disbursement. Where the distance is so great, and the means of communication are so limited, it is desirable that the action of the department should be prompt in such matters.

The present prospect is, that none of the appropriations made at the last session will be received before another year; such delays operate very onerously and unjustly upon the territory, as well as upon the citizens, who have so long been anxiously looking for the liquidation of their just claims.

The appropriations for the State House and Penitentiary are each expended; and in order to complete either of those works, an additional appropriation will be required either by the Legislature or Congress.

The works at Fillmore have rapidly progressed the past season, and it is anticipated that the State House will be ready for the accommodation of the Legislature at its next annual session.

Peace with the Indians has been preserved during the year, although detached parties of the Utahs have been found unfriendly, which in one instance resulted in their killing two of our citizens. The perpetrators of this crime were brought in by other Indians, and delivered up to the United States authorities, before whom they had a fair trial, were found guilty of murder, and executed according to law, the Indians themselves giving testimony against them.

It has required the greatest forbearance and patience, as well as large amounts of presents on the part of our citizens, to maintain amicable relations with them. In some few instances they have presumed upon the forbearance shown them, and conducted themselves very improperly and abusively to the people. The pacific policy which has, from the beginning, been exercised towards them, has no doubt avoided many collisions which might have resulted in open war.

Although large quantities of beef, flour, clothing, guns, ammunition, &c., have been given them, to conciliate and make them friendly, yet the savage propensities of their natures, their improvident and

vile gambling habits of life are such that no present supply, no matter how generous, remains long with them; and their indolence precludes any idea of their replenishing from their own resources.

The Shoshones are rather superior to the Utahs, and provide better for their own living, although a large party of *them* have quartered upon the settlements north during the past summer. Much has been done by the inhabitants, since their residence among the Indians of the mountains, to ameliorate their condition. They were found to exist in the lowest state of degradation—poor, ignorant, indolent, and savage. In their anger, nothing restrained them, but fear, from the greatest excess of crime. They would sell and gamble away their own children, and steal from and rob other Indians of theirs, either to sell, gamble away, or kill, as their humour seemed to suit them. A horse or gun was deemed an equivalent for killing a man; and every shade of difficulty became a matter of barter for pecuniary consideration. The settlers have invariably given them provisions and clothing, furnished them with guns and ammunition to kill game, and in various ways administered to their relief. In many places grain has been raised for them, and houses built for their chiefs and principal men.

This policy has had a tendency to correct their vile habits and propensities, and sometimes induce them to labour for their own support.

This course of liberality towards them, in addition to constant loss of property caused by their depredations, is a severe tax and burden upon the people, especially in the more isolated and thinly settled locations, where their visits are more frequent and more numerously attended. It is, therefore, with a sense of relief that we look forward to the disbursement of the present appropriation made for holding treaties with the Indians, in the expectation that the *people* will be secured against their depredations, and partially relieved from their constant support.

The territory will also be partially reimbursed for advances which she has made from time to time for the suppression of Indian hostilities. It is undeniable that those expenses have been much less in this, than other territories similarly situated, and should be met with a spirit of liberality on the part of the General Government. But whatever the government may be able to accomplish in her intercourse with the Indians, it is scarcely expected that Utah will be relieved of their presence, consequently not freed from their depredations. The inhabitants should therefore secure themselves and property as much as possible, and be prepared to defend themselves at any moment from their hostile incursions. Each settlement should complete its defences, and preserve an active and energetic military organization. In various ways the people have sought to secure their own safety, and protect their property from constant depredations, short of maintaining an open warfare against them. I have uniformly pursued a friendly course of policy towards them, feeling convinced, that independent of the question of exercising humanity towards so degraded and ignorant a race of people, it was manifestly more economical, and less expensive, to feed and clothe, than to fight them.

The policy adopted towards a small band, usually inhabiting Weber County, by the inhabitants of that district, in distributing them out among the citizens, making for the Indians, judicious selections, where they and their families may feel that they have a home, and know that they can depend upon having food, shelter, and kind treatment in exchange for their labour, seems feasible, and if, in the end, it should prove successful, will have a tendency, at least, to secure peace to the inhabitants, and civilization to the Indians. Doubtless, a vast deal of patience and forbearance would be required to carry out this policy, even if the Indians should consent to try it. If they were suitably employed, it is believed they would become profitable labourers after a little experience. They should be paid honourably and fairly in such things as they need, day by day, according to their necessities, until they learn to be more provident of their means. Like all other works of great philanthropy, this probably would be gradual in its operation; but if it should be deemed worthy of adoption, it is believed it can be carried into general effect in the territory.

In many of the Southern Settlements, already the Indians have become useful in labour and business, and quite a number of Indian children are found living in families, who have taken them to bring up and educate. So far as my knowledge

extends in relation to the subject, such children have had the benefit of Common Schools; this blessing is secured to them by the operation of law.

The subject of *Education* has probably received as much attention in this as in any other as newly settled State or Territory. In almost all the Wards and Districts, good school houses have been erected, and schools maintained a part of the year, but I fear that sufficient attention is not paid to the selection and examination of teachers, or the manner of conducting schools. Although the Board of Regents have doubtless by their influence aided much, and are still extending their influence and exertions in a general way to advance the cause of education, yet at this moment, there is not a *Parent School* for the instruction of Teachers—a Mathematical or High School, where the higher branches are taught, in all the Territory; neither have they a single object of public improvement under their auspices in progress for educational purposes. This is partly owing to the want of means to operate with, and partly to the fact, that the Board, consisting of men engaged in such a multiplicity of business, have but little time to devote to these duties. Hitherto the cause of education has been entrusted with the Board, by the Legislature, who probably conceived they had sufficiently discharged their duties, by having invested the Regents with full power and authority to act in relation to that subject. But it is a subject of vast importance, and involves trusts of too weighty consideration to be neglected for any reasons at present existing. It is a subject fraught with momentous interest to us, and our youth, who are soon to become our representatives upon the earth, and will, if neglected, recoil with bitterness upon our own heads, when too late to remedy.

As a Territory, *we have peace*, and extensive ability exists with the people to establish and sustain good common schools in every Ward and District, not only three or six months in a year, as appears at present most common, but ten or eleven, wherein every child, no matter how poor, may find admittance. Schools for teachers, Mathematical Schools, and schools wherein the higher branches are taught, should also be kept in successful operation in all of the principal towns. It is moreover an opportune time to introduce the New Alphabet, in forming which, the Regency have performed a difficult and laborious task. I recommend that it be thoroughly and extensively taught in all the schools, combining, as it eminently does, a basis of instruction for the attainment of the English language, far surpassing in simplicity and ease any known to exist. Although the more immediate duties pertaining to the subject of education, may devolve upon the Regency, still, it does not free the Legislature from responsibility, and I doubt not that whatever aid or influence you may find in your power to extend, will be cheerfully given.

I cannot refrain from again calling your attention to the subject of home manufactures. Large quantities of wool, flax, hides, furs, and almost every variety of the best material for the manufacture of woollen cloth, linen, leather, hats, soap, candles, glue, oil, sugar, pottery, and castings, are found in abundance, and easily procured, and yet we find large quantities of such articles annually imported, and purchased by the people, which causes a large and constant drain of our *circulating medium*. If a few *hundred thousand dollars*, which are now annually expended, and carried away for imported goods, were instead thereof, invested in machinery, and articles for *domestic manufactures*, it would prove far more advantageous, and rapidly advance the prosperity of our thriving territory.

It would appear, that the expense and trouble of transporting goods over a thousand miles of *land carriage*, would be sufficiently protective to encourage the capitalist to embark in *domestic manufacturing*. It is manifestly our interest as a people, to more generally produce from our own resources, articles for our own use. It is the *spring of wealth* to any community—of *independence* to any State. Much has been accomplished, but the very prices prove that the manufacture of all of the above-mentioned articles, as well as many others, is a lucrative business, opening to the enterprise of many more of our citizens.

If our market could be abundantly supplied with articles of domestic industry and economy, our object would be attained, the money retained in the country, and importers seek elsewhere a market for their goods.

The Kanyon Creek Sugar Works, de-

signed for the extensive manufacture of sugar from the beet, are nearly ready for operation. The Works in Iron County, for the manufacture of iron from the *ore*, are in operation, although not as successful as could be desired. The operators have had many unforeseen obstacles, more or less incident to all new locations and untried metals, as well as many adverse circumstances to contend with; but it is gratifying and encouraging to know that they have so far been able to surmount them all; and have moreover acquired an experience which will greatly facilitate future operations. This branch of domestic manufacture has received considerable aid from the public treasury, and may, for a limited time, still need some assistance.

We recognize, in the *general* diffusion of true knowledge, and the universal practice of well-directed industry and economy, the elements of unbounded prosperity and independence; they form the *bulwarks* of our defence, and are the source of our *freedom*. The fostering care of legislative authority and aid, should be extended to all such objects as are so manifestly calculated to promote the general welfare. Considerable public improvements have been accomplished, although more through the voluntary contributions of the people in labour, &c., than funds devoted for such purposes. Bridges across the Jordan and Sevier rivers have been built; mills have been, and are being constantly, erected; roads are made; kanyons and mountains explored for material, and vast quantities of timber, lumber, stone, and other materials collected for the permanent improvement of our towns and cities; all betokening a spirit of energy and enterprise on the part of our citizens, gratifying to all who feel an interest in the improvement and progress of these far distant vales.

The revenue derived from the assessment of the past year, has been merely nominal, amounting in all to only

	$6,386 31
And of this amount collected	4,434 56
Which leaves a balance delinquent of	1,951 75
There has been collected, however, from the delinquencies of former years, which has aided the treasury to meet a great share of the public debt	8,682 11
Auditor's warrants, redeemed at the treasury, during the year, amount to	13,182 85
Leaving in circulation at date of report, October 31, 1854, which is less than half the amount outstanding at the close of the last fiscal year .	3,352 36
There is still a delinquency in the hands of the Collectors, amounting to	8,273 31
Which, if collected, would leave a balance in favour of the treasury of	4,920 05

It is barely probable that sufficient may be realized from the present delinquency, to meet the existing indebtedness. You will therefore perceive, that whatever appropriations may be made, it will necessarily be based upon revenue arising from future assessments.

There exists an unwarrantable neglect on the part of a majority of the Collectors, in not collecting the taxes, and making their *returns* in proper season. The *Revenue Law* should embrace a *penalty*, and a provision, making it the duty of some person to prosecute such collectors as fail to comply with the requirements of the law; because a collector dislikes to enforce his collections, should cease to be an excuse. The people are abundantly able to pay their taxes; and if they fail or neglect to do so, the *law* should be enforced against them. In common courtesy, the people should be more prompt in these matters, and not devolve upon their officers the unpleasant task of compelling them.

If appropriations are made for public improvements, and other objects of interest and general utility, the rate per cent will necessarily have to be increased, but for the ordinary expenses of government, it is considered that the present will bring sufficient revenue.

We are still left in doubt, in regard to the construction of a railway across the continent, the time when, and the route it shall traverse. If it were thrown open to private enterprise, and men were secured the right of way, it is more than probable, that one, or more, would now be in process of construction, and soon in successful operation.

As the all-absorbing Nebraska-Kansas question seems now happily disposed of, it is sincerely hoped, that this matter will earnestly engage the attention of Con-

gress at an early day. The Department have probably received the reports of the several railway routes surveyed by this time, and nothing should hinder their proceeding at once to the decision of its location, and taking measures for its speedy construction.

In the military department there is no material change from last report; the usual musters have been held, but the *new* enrollments, which it is anticipated will show a considerable increase in the numbers, have not yet been returned. Some of the volunteer companies are providing themselves suitable uniform, which adds to their military appearance, and indicates that they feel an interest in the performance of this as well as other duties. It would be a matter of gratification, if others would follow their example. 'Tis true, we prefer efficiency in organization, discipline, arms, ammunition, and all necessary accoutrements, to useless appendages, ornamental or otherwise; but the energy and commendable pride which stimulate an officer or soldier to uniform himself, may generally be taken as an evidence that the more necessary part is not neglected. Service during the year has been nominal; no expeditions have been called for, and the constant *Guard Service* so requisite during the prevalence of Indian Aggressions and hostilities, has been, in a measure, dispensed with.

Forts and city walls remain in most of the settlements in an unfinished condition. We *again* urge it upon the people to improve the present time of *peace* and *prosperity to complete their defences*, as they know not what *hour* their enjoyment of quiet may be broken.

The aid of the Perpetual Emigrating Fund Company has been extended to thousands of poor, to assist them to emigrate from the United States, and other countries, and find homes in the Valleys of the mountains. The operations of the Company thus far, have been very successful, although comparatively little remuneration has as yet been received from those benefited. They will, however, as they get able, refund, and in many instances double by *donation* what they have received.

By the aid of this fund, much good has already been accomplished; many thousands of persons have been taken from the depth of poverty and placed where they can, not only sustain themselves, but soon find a competence for themselves and families. Still thousands are anxiously awaiting for the time when the Company will be able to bring them, also, to a land where labour finds its reward. The operations of the Company prove doubly remunerative; it not only places the poor in a situation to sustain themselves, but adds to the sum of labour necessary to develop the resources of the territory, and bring forth and combine from the elements, things necessary for the sustenance and convenience of human existence.

Our labour is our wealth; by it we bring to ourselves the luxuries of life, ornament the earth with beautiful dwellings and gardens, build cities, and bring forth the rich fruits of the earth from her prolific bosom. This, then, is a natural outlet to the overpopulated districts of the older states and countries, where every avenue seems closed against the poor, who linger out a miserable existence in hunger and want, bequeathing their children the same fate—a hopeless and thankless legacy. *Here!* in these favoured climes, poverty can scarcely be said to exist, and no person, having the common ability to labour, need want for the common necessaries of life. This has been the labour of the Perpetual Emigrating Fund Company, to pick up *the worthy poor* from such places, and give them an inheritance with us. That they have been successful, let the hills, the vales, the kanyons, which echo with the hum of their industry, make answer! Let the granaries, groaning with the productions of the earth, the result of their labour, reply! From the beginning, their operations have gradually increased—the last year's immigration amounting to nearly four thousand souls. It is designed to operate more extensively hereafter, in immigrating from the United States.

The full complement of the federal officers for this territory, except an Indian agent, are now resident with us; and so far as I am informed, a good degree of cordiality and reciprocal kindness exists between them and the people of the territory.

A corps of the U. S. troops, under the command of Colonel Steptoe, on their way to California, are also sojourning with us during the winter. From the courteous and gentlemanly bearing of the officers, and the control which they appear to exercise over their men, I feel gratified

in the belief, that if their services were wanting in protecting the settlements from Indian aggression, or otherwise, they would be cheerfully extended.

While thus briefly reviewing the condition and situation of our territory—our own beloved *mountain home*, I am forcibly reminded of her rapid progress during the short period of her existence, also eliciting bright anticipations of her glorious future, when she shall emerge from territorial thraldom, and have her place among that mighty family of nations, whose progress and *power*, whose influence and destiny, the disclosing eye of Omnipotence can alone reveal.

May we aid, by our united energy and ability, in subserving the public good, that when we go hence, we may have the proud consciousness of having faithfully kept and fulfilled the important trusts reposed in us by the people, whose servants we are, and whom we have the honour to represent.

BRIGHAM YOUNG.

Executive Department, U. T.,
Great Salt Lake City, Dec. 11, 1854.

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 28, 1855.

PETITION TO PRESIDENT PIERCE.—It is said that error will run round the world before truth can put her shoes on. There is much force in the expression, and never can the saying be more appropriate than when applied to matters connected with the Latter-day Saints. Who, that has heard of that people at all, cannot bear testimony to the truth of what we say? Who among the world, that has heard of Joseph Smith, did not at first hear his name coupled with the terms "impostor, deluder, fanatic, false prophet," and even worse epithets? Who, that has heard of Brigham Young for the first time, has not been told that he is a similar character to what Joseph Smith was reputed to be, and that his teachings are "disloyal, unpatriotic, blasphemous, licentious," &c. So swiftly does falsehood fly on its errand of misrepresentation and abuse.

But if falsehood is swift, truth is sure. It is an old saying—"Truth is mighty and will prevail." This adage too has received, and will receive, ample verification in the history of the Saints. When error has had free course among the people, and glorified itself at the expense of the poor Saints, then arises truth, in simplicity, dignity, and power, storming and totally demolishing the ricketty defences of error, and honest men gaze on the matter with astonishment, and wonder how they could have suffered the wool to be drawn over their eyes. The testimony of Colonel Thomas L. Kane, on the evacuation of Nauvoo and the founding of Deseret, was a remarkable illustration of this principle, being greatly instrumental in causing the appointment of President Brigham Young, first Governor of Utah Territory.

The petition to President Pierce, praying him to re-appoint President Young Governor of that Territory, is another verification of the truth of our words. This document is signed by the very person whom President Pierce has appointed to succeed Governor Young, and also by U. S. executive, judicial, and military officers in the territory, and most of the merchants in G. S. L. City, few of the petitioners being members of the Church. This document will not be without its due effect—it blasts to the four winds of heaven the frail refuge of lies which the calumniators of Governor Young have been of late hiding beneath, and exhibits to the light of day, and to the

full gaze of every honest man, the naked deformity of those who take pleasure in defaming the upright and honourable of the earth.

As it has been hitherto, so it will be in the future. Calumny may get the start, but she will inevitably lose the race, for the race is not to the swift. She will fail at the decisive moment of victory, leaving to truth a complete and glorious triumph when least expected, for the battle is not to the strong. And the world will continue to fluctuate, now burning with fierce enmity and intense hatred towards the Saints, and now absorbed with wonder and admiration of them, until falsehood is completely vanquished, truth prevails, righteousness covers the earth, and the Lord Jesus takes upon him his great power and reigns as King of kings and Lord of lords. May that day be hastened.

GOVERNOR YOUNG'S MESSAGE.—We have much pleasure in presenting our readers with a copy of this document this week. Eminently practical, and full of sound principle, as it is, it will compare, or rather contrast, strikingly with the political productions of the world, which, often neglecting the chief good of the people, are framed principally for the advancement of party purposes. With such a sensible, patriotic, and far-seeing leader, Utah will outstrip the world in sound and wise legislation, and in national stability and prosperity.

FOREIGN INTELLIGENCE.—*Deseret.*—We have received the February mail from the Valley, minus our files of the *Deseret News*, but we have been favoured with a perusal of copies for Jan. 11 and 25, and Feb. 1 and 8. We have received letters bearing date to Feb. 7. But nothing has arrived *via* California by Adams and Co.'s Express of the 1st Feb. The letter of Elder George A. Smith gives a general summary of the news.

The *News* requests us to give insertion to the two following paragraphs—

"Died, at Provo City, Dec. 28, 1854, of inflammation, succeeded by chills, Sarah Ann, daughter of Stephen and Harriet Nixon, born in Leek, Staffordshire, England, aged 20 years, 8 months, and 15 days. She was one of those fortunate Saints who were driven from Nauvoo for religious opinions by the Illinois mob, in 1846. Her upright course of conduct through life was evidenced by the attendance of all the Bishops in the city, and numerous friends, who composed the very large procession which followed the remains to the grave."

"FATAL ACCIDENT.—While quarrying stone for the Temple, brother Archibald Bowman, aged 27, was killed on the 12th day of January 1855, at the stone quarry near G. S. L. City, by the falling of a large quantity of earth and rock. He was a native of Kirkaldy, Fifeshire, Scotland, and beloved by all who knew him for his kindness, integrity, and uniformly upright course. He died as he had lived, doing good, being crushed when warning another of the danger. This accident happened about half-past two p. m., and brother Bowman lingered until about six, when his spirit passed to a happier and higher sphere of action."

Kansas.—A letter from Elder Milo Andrus, dated Atchison, Kansas territory, March 4, in the *Luminary*, states that he was invited by the leading citizens of Brunswick, Missouri, to deliver a lecture in the Town Hall of that place, which he did in the evening of Feb. 26, to a large congregation, who listened very attentively. He and company started from Brunswick, Feb. 28, for Atchison, where he arrived March 4, and met brother Siler. They secured the services of a Mr. Thomasson, as a guide, and started on a short exploring expedition in the country. Travelling directly west four miles, to the head of Deer Creek, they found an excellent camping place, with plenty of hickory wood, water, and an excellent range for stock, with a good chance to locate claims for farming. The people of Atchison seemed to be liberal, and in a measure free from prejudice.

Indiana.—Brother Thomas B. Pierce wrote to the *Luminary*, dated Cedar Grove, Franklin Co., Feb. 27, that three or four had been recently baptized in that place, and quite an interest was raised among the people, some being opposed, and others saying that the Saints "preached the truth, and beat the rest of the religions all to pieces."

Texas.—Elder Seth M. Blair wrote to the *Luminary*, under date Port Sullivan, Feb. 19, that he had built up a Branch of fifty members in that place, who expected to go to the Valley this season, the rich helping the poor. Through letter to the *Luminary*, dated Grand Bluffs, Feb. 7, by Elder William Martindale, we learn that he had baptized an active and promising man, and that prospects were good. By letter from Elder B. Clapp, to the *Luminary*, dated Troy, Freestone Co., we glean that prospects were not particularly bright, but he expected to take a company through to the Valley this season, composed chiefly of his relations.

North Carolina.—Anderson J. Gregg wrote from Tom's Creek, Feb. 17, to the *Luminary*, that he had baptized four persons lately.

Illinois.—Elder James Case wrote to the above paper, from Sullivan, March 9, that he had met with considerable opposition, had baptized several, and hoped shortly to baptize more.

St. Louis.—The following is from the *St. Louis Luminary* of March 17.—"THE DANISH EMIGRATION.—One hundred and fifty Danish Saints were re-shipped on board the *Polar Star*, for Weston, Missouri, and left St. Louis, March 10, under the Presidency of Elder Heitson, with the intention of remaining somewhere in that section of the country, until they obtain means to go through to the Valley.

"One hundred and seventy-five, in charge of P. O. Hanson, were shipped on the *Clara*, and left this city on Monday, 12th of March, with instructions to land at Atchison. This company is bound for Salt Lake this season—all enjoyed excellent health and spirits."

Cincinnati.—From a letter dated Cincinnati, March 2, by Elder O. Spencer, in the *Mormon* of March 10, we learn that the Elders in that town and the surrounding country, were busy in endeavouring to arouse the scattered Saints to a sense of their duty, and to publish the glad tidings of salvation to the people. Elder Barlow had just come in from Georgetown, Kentucky, the spirit of violence being rife in that place. Elder S. T. Bancroft, a citizen of the same place, it was also expected would have to leave.

Philadelphia.—By the same Number of the *Mormon*, we learn that a Conference was held in Philadelphia, Jan. 7, Elder John Taylor presiding, when four Branches were represented—Philadelphia, 130 members; Hornerstown, 25; Quincy, Franklin Co., Pa., 30; and Toms River, 75.

DEPARTURE OF THE "CHIMBORAZO."—The ship *Chimborazo*, Captain Vesper, cleared on the 13th instant, with 432 souls on board, for the port of Philadelphia, of which number about 200 are passengers hence to Utah by the P. E. Fund.

Elder Edward Stevenson, late President of the Gibraltar mission, is President of the company, which consists of about 70 souls from the Channel Islands, in company with Elders A. L. Lamoreaux, late President of the French Mission; about 200 from the Principality, in company with Elder Thomas Jeremy, late Counsellor to the Presidency of the Church in Wales; and the remainder from the London, Kent, Essex, and Reading Conferences, in company with Elders Mills and Slack, late Presidents of the Reading and Essex Conferences. As the evils of the world increase the joy of the Saints increases at the event of their deliverance, which they give free vent to by their songs of gladness, although fiends in human shape sometimes strive to afflict their souls by vexatious detentions, as did Pharaoh to prevent Israel from going to serve the Lord in the wilderness.

The kindness of Captain Vesper will doubtless contribute much to the comfort of the company.

The new American Emigration Act takes effect in British ports about the first of May, which will materially affect emigration from European countries. We shall give particulars hereafter.

THE "SEER."—It is not probable that any further numbers of this periodical will be issued.

To His Excellency Franklin Pierce,

PRESIDENT OF THE UNITED STATES.

Your Petitioners would respectfully represent: that

Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, WE find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public Assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumours published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory;

WE do most cordially and cheerfully represent, that the same has been expended to the best interest of the Nation; and

Whereas his re-appointment would better subserve the Territorial interest, than the appointment of any other man, and would meet with the gratitude of the entire Inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; That he is decidedly the most suitable person that can be selected for that office.

WE therefore take great pleasure in recommending him to your favourable consideration, and do earnestly request his re-appointment as Governor, and Superintendent of Indian Affairs for this Territory.

Great Salt Lake City, Utah Territory,
December 30th, 1854.

J. F. KINNEY, Ch. Justice U. S. Supreme Court Utah.
E. J. STEPTOE, Lt.-Col. U. S. Army.
JOHN F. REYNOLDS, Bvt.-Maj. 3rd Arty. U. S. A.
RUFUS INGALLS, Captn. U. S. Army.
SYLVESTER MOWRY, Lieutenant U. S. Army.
LATHETT L. LIVINGSTON, Lt. 3rd U. S. Arty.
JNO. G. CHANDLER, Lt. 3rd U. S. Arty.
ROBT. O. TYLER, Lt. 3rd Arty.
BENJN. ALLSTON, Bvt. 2nd Lt. 1st Dgs. U. S. Army.
CHAS. A. PERRY, Sutler U. S. A.
WM. G. RANKIN, [Quartermaster's Clerk.]
HORACE R. WIRTZ, Medical Staff U. S. A.
LEO. SHAVER, Asst. Jus. S. C. of U. S. Ter. of Utah.
WM. I. APPLEBY, Clerk Supreme and First District Courts U. S. T. U.
CURTIS E. BOLTON, [Bookkeeper of Mr. Perry.]
A. W. BABBITT, Secretary of Utah Territory.
WM. MAC, [Merchant.]
J. M. HOCKADAY, [Do.]
GEORGE SIMS, [Do.]
HENRY C. BRANCH, [Do.]
C. C. BRANHAM, [Do.]
C. J. BYRNE, [Do.]
LUCIAN L. BEDELL, [M.D.]
CORTLAND LIVINGSTON, [Merchant.]
FELIX TRACY, Jr., [Adams & Co.'s Express Agent.]
E SMITH, Postmaster Salt Lake City.
JOSEPH HOLLMAN, U. S. District Atty. for Utah.

JOSEPH L. HEYWOOD, U. S. Marshall Utah Ter.
JOS. GREENE, [Merchant.]
J. GEO. ZIEGLE, [Do.]
LOUIS SCHOLL, [Do.]
B. W. GANNON, [Do.]
JOHN J. KERBY, [Do.]
S. L. WALLACE, [Do.]
F. S. KLUMPH, [Do.]
STEPHEN B. ROSE, Ind. Sub-Agent for Utah T.
JAMES LOAN, [Merchant.]
W. H. HOOPER, [Do.]
GEO. P. STYLES, Associate Justice S. C. U. S. for Territory of Utah.
T. S. WILLIAMS, [Merchant.]
JOHN NEEDHAM, [Do.]
WILLIAM BELL, [Do.]
CHARLES G. MCLURE, [Forage Master U. S. A.]

WE do hereby certify that the above is a true copy of a Petition with the signatures attached, and forwarded to President Franklin Pierce, this 31st day of December, 1854.

THOS. BULLOCK, G. S. L. Co. Recorder.
LEO. HAWKINS, Clerk.

Foreign Correspondence.

DESERET.

Weather and Farming — Iron and Sugar Works—Death of Walker—Social Meetings and Literary Associations.

Historian's Office, Great Salt Lake City, February 7, 1855.

Brother Franklin—We have taken the greatest pains to forward you every information in our power. The Eastern Mail arrived here on the evening of the 5th inst., at ten o'clock, being the first mail by that route for three months. The work on the foundation of the temple is every day progressing rapidly. A large number of workmen are opening a channel down North-Temple Street to the Jordan, to prepare for the high water. The weather has been remarkably fine since the 15th of January, almost like spring, and a great many of the farmers have been engaged in sowing grain; a great number of fruit trees have been transplanted during the past week. Colonel Steptoe has let out a job for building a bridge across the Provo, to be paid for out of the $25,000 appropriated by Congress to make a military road from here to California. The bridge is now in progress, and will be finished in April.

I visited Utah County recently, many fine buildings have been erected in the midst of winter. The health of the people has been excellent in all the towns of Utah. Messrs. Goddard and Pace keep the Music Hall at Provo open for dramatic performances and cotillion parties; it is a very convenient hall, and speaks well for the enterprize of its proprietors. The meeting hall is so far completed that meetings are held in it. It will hold about 400 persons. Major Hancock's grist mill at Payson has commenced operations, and is doing good business. The iron works commenced blast on the first of January, but with what success we are unable to state. The new grist mill at Parowan has also commenced operations.

Walker, the Utah chief, died on the 29th of January, at Meadow Creek, in Millard County; he had been sick ten days. The evening before he died he received a letter and some presents from Governor Young, which the Governor had sent, not knowing of his sickness. Elder David Lewis, who understands the language, had a conversation with him on the eve of the 28th. Although evidently struck with death, he expressed the warmest feelings towards Governor Young and the "Mormons," and expressed great anxiety for peace with the whites, and seemed to have no idea of his approaching dissolution, but requested Lewis to call next morning to have another talk with him. Early the next morning Kanosh, the Parvante chief, sent word to the people at Fillmore, to drive up their cattle and horses, and keep out of the kanyons, as Walker was dead, and the Utes might

kill some of them. Lewis, with about eighteen of the brethren, went over from Fillmore to Walker's camp, but found that he was dead and buried. The presents and the letter from Governor Young were buried with him; about fourteen of his best horses were killed, also two or three Piede Squaws, and some prisoners. Brother Huntington starts to-morrow to make the Utes a visit.

By this mail the Indian agent arrived, who is to supply the place of Major E. A. Bedell, deceased. About thirty hands are engaged making a road across the outlet of the Hot Springs, in the north part of this city. Some $4000 has been appropriated out of the city, county, and territorial treasuries, to make a passable road across this heretofore bottomless pit. The Endowment House is nearly finished. The sugar factory commenced last Thursday, Feb. 1. Presidents Young, Kimball, and Grant, with Elders George A. Smith, Carrington, and Wells, visited the sugar works, and saw the commencement of the operations. In five hours 400 bushels of beets were rasped so fine as to run through a fine sieve. The length of the building is 103 feet, 40 feet wide, and three stories high, with two additions for machine houses 35 by 20. The machinery displays the most admirable workmanship, and not a man who assisted putting up the works ever saw a similar one put up before. The barrels of molasses with the beet taste extracted are rolling into the Tithing Office, and being distributed among Zion's workmen. Thomas Bullock, my clerk, has been called out to guage a little cask of molasses, and he has reported it will contain 547¾ imperial gallons, which is the first fruits of the sugar factory.

The Mormon battalion had a party last evening at the Social Hall, which will be renewed this evening. Presidents Young, Kimball, and Grant delivered most thrilling discourses to them; it was altogether a most splendid affair. Elder J. V. Long reported the addresses. Zion's workmen are going to have a grand party in the Social Hall, on Tuesday, Wednesday, and Thursday, the 13th, 14th, and 15th inst. It will be an affair not excelled by any previous one in this territory. The Dramatic Association have presented the public with some new pieces, with excellent taste.

It is rumoured that Colonel E. J. Steptoe has been appointed Governor of this Territory, but no official notice has yet arrived. The Supreme Court has been in session several days listening to the arguments of Counsel on the subject of the jurisdiction of the District Courts of Utah, in a fugitive slave case, which has arisen in an Indian country. Elder Lorenzo Snow has established a "Polysophical Association" at his house; about 300 volumes have already been subscribed, and the prospect is, that there will soon be an extensive library. Elder W. Woodruff, on Saturday evening last, organized a "Universal Scientific Society," and many of our leading men are already connected with it. The Seventies are also getting up an "Association for Mutual Instruction," which will convene to-morrow evening in the Seventies Council Hall. The prospects are, that it will be a very useful association. It is very gratifying to see so many associations springing into existence with giant strides, which will have a very beneficial influence upon the minds of the rising generation. Elder B. B. Messenger is giving lectures to the clerks in the office, on the Deseret Alphabet. Elders Staines and Ure are forming a new catalogue of the Utah Library.

I remain your brother in the Gospel,

GEORGE A. SMITH.

P.S.—I received by this mail letters from Cyrus H. Wheelock, and John S. Fullmer, in England; also from James McGaw, Seth M. Blair, Preston Thomas, and other Elders; also the first Number of the *St. Louis Luminary*.

G. A. S.

MISSISSIPPI.

Voyage of the "James Nesmith"—Passage of the Saints up the Mississippi.

Mouth of Mississippi, Feb. 19, 1855.

President F. D. Richards.

Dear Sir—The vessel lying very still this afternoon, I seat myself to commence a letter, which I suppose will be time enough to close when we are ready to leave New Orleans.

I feel to rejoice in the goodness of our Heavenly Father, to think how quick we have been brought to this place, and the Saints rejoice with me. Yesterday, about

noon, we cast anchor here under a heavy wind from the north-east, and it is astonishingly cold for this part of the world. We have had but one rough day on the whole voyage, and that was last Sunday, when we were near the island of Abaco. Neither have we suffered from heat at any time. There has been some sickness amongst us, especially diarrhœa and its opposite, which you know is often caused by imprudence. Twelve have died, mostly very old folks or little children, which were sick before we started; none of those who were helped from the Fund. The provisions were very good.

My two Counsellors, and the other brethren which were appointed or chosen, have done *well*. We have had much satisfaction in our meetings, both Sundays and week evenings, and the Spirit of the Lord has been poured out upon the brethren in a goodly degree. I could not avoid speaking well of our captain [Captain Mills], for he has been uncommonly kind, condescending, and well-disposed toward us; and while I think of my great reason to be thankful, I will thank you and the brethren around you for all your kindness, and all your toilsome labours for our sakes.

It looks doubtful whether we shall be towed from here to-day, and I will drop my pen till another time.

Feb. 27.

I am sorry that I did not get the letter in the post-office at New Orleans, but I hope you will forgive me, considering my busy times. It is difficult to write while the boat is in motion. It is now the 27th, and we are above Natchez. We have had four deaths since we left the bar. There is no epidemic or catching sickness among us. I think our sick ones are mending, with the exception of one child. It is good for us it is as cold as it is. Brother Snow's instructions were, not to take too many on one boat. We left 50 in charge of one of my Counsellors on another boat. Brother McGaw had the two boats engaged when we arrived. I with the remainder am on board the *Oceana*, Captain Miller, and I never met with better treatment in any vessel.

May the Lord bless you and preserve you is the desire of your unworthy brother and obedient servant,

P. O. Hanson.

N.B.—The Saints thank you for the extra provisions. My love to the brethren in the Office.

ST. LOUIS.

Voyage of the "Rockaway"—Arrival at New Orleans—Passage of the Saints to St. Louis.

St. Louis, 20th March, 1855.

President Franklin D. Richards.

Dear Brother—I take this opportunity of writing to let you know of our safe arrival at this place. We landed at New Orleans on the 28th of February, and started up the river on the steam-boat called *Saranak* on the 1st of March, all of our company together, with the exception of two, who for want of means stayed in New Orleans. Our lives were spared, and we had a prosperous passage across the ocean. We had two severe gales of wind, and a heavy sea, but met with no losses or accidents, only the ripping of one of the main-sails. No sickness, only the sea sickness. We held our meetings every evening for prayer to our Heavenly Father, and bearing testimony to the work of God, and speaking one to another of the things of the Kingdom of God; and we were blessed with a good spirit, which caused us to rejoice and be glad in our hearts that we were on our way to the land of Joseph, and the gathering place of the Saints of the Most High.

We were sixteen days on the river. On the evening of the 11th, she ran upon a "snag" about 65 miles below Cairo, and were obliged to discharge the greatest part of her cargo, and then put it back again. This gave the brethren an opportunity to have some work, which enabled them to obtain some means when they landed here. There is a good prospect of them getting work. It is somewhat difficult to get rooms at the present time. The weather here is very cold at present, and frosty.

I add no more at present, but remain yours in the covenant of grace.

[The above came to us without signature, but we suppose Elder Samuel Glasgow, President of the company that sailed on the *Rockaway*, was the writer.—Ed. *Star*.]

Varieties.

In the 36 days just past, 35 hired transports, having a measurement of 52,830 tons, have left the port of Southampton, with 12,000 troops, 500 horses, several thousand tons of stores, and 641 wooden houses, sufficient to shelter 20,000 men. At a rate of 50s. per ton per month, the hire of these 35 vessels costs the Government £132,075 monthly.—*Times*, April 4.

Levy of Recruits in Poland.—The last nocturnal levy of recruits in Poland produced 18,800 men. It was the fourth forced levy within 15 months. Among the above were 4,000 married men, to whom the hope is held out that they will be retained for garrison service in Poland. There have also been several hundred remonstrances sent in to the authorities at Warsaw from men beyond the age liable to serve, and who, nevertheless, in the confusion attendant on these levies in the nights of the 12th, 13th, 14th, and 15th, were forcibly carried off. Several hundreds also have been retained in the ranks in spite of their maimed hands. The practice of chopping off two fingers of the right hand has been resorted to on this occasion in more numerous instances than ever before.—*Ibid.*

Cheer, Saints, Cheer!

Tune—"*Cheer, boys, cheer.*"

Chorus.

Cheer, Saints, cheer! we're bound for peaceful Zion;
Cheer, Saints, cheer! for that free and happy land!
Cheer, Saints, cheer! we'll Israel's God rely on,
We will be led by the power of His right hand!

Long, long in Bab'lon we have liv'd in sorrow,
But God in His mercy hath open'd up our way;
"Hope points before, and shows the bright to-morrow,"
"Let us forget the darkness of to-day."
Cheer, Saints, cheer! &c.

See, see the judgments o'er the earth extending,
Pestilence, earthquake, famine, fire, and sword;
Soon shall the rulers of this world "come bending,"
Shorn of their glory, for "thus saith the Lord."
Cheer, Saints, cheer! &c.

Come, come away, unto the "hill of Zion;"
Come, come away, to the "temple of the Lord;"
Come ye and hear the roaring of the Lion,
Where "Ephraim's children tremble" at the word.
Cheer, Saints, cheer! &c.

Away, far away to the "everlasting mountains;"
Away, far away to the "valley in the west;"
Away, far away to yonder gushing fountains,
Where all the faithful in latter days are blest.
Cheer, Saints, cheer! &c.

Sing, sing aloud the song of adoration;
Yea, sing aloud for the goodness of our King;
Ye who are blest to see this great salvation,
Lift up your voices, and make the mountains ring!
Cheer, Saints, cheer! &c.

Liverpool, March, 1855. J. F. Bell.

Notice.—Elder J. A. Young, President of the Bradford Conference, requests us to give insertion to the following—"Since the publication of a notice concerning John Ashman, in *Star* No. 13, he has given ample satisfaction, and has been received back into the full fellowship of the Saints in Leeds."

Money List, April 6—13, 1855.

	£	s.	d.
James Frewin	9	9	4
Charles Harman	2	15	0
Hugh Findlay, (Bombay)	7	0	0
James Frewin (per W. G. Mills)	0	2	0
John Threlkeld	5	0	0
Carried forward	£24	6	4
Brought forward	£24	6	4
Thomas Clarke	20	0	0
John Mellor	2	0	0
Josiah Rhead	2	0	0
	£48	6	4

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 18, Vol. XVII. Saturday, May 5, 1855. Price One Penny.

Union.

"Union is power." This is an assertion so often made that it has become a proverb. All admit its truth. It is applicable alike to the affairs of the peasant, the merchant, the statesman, and the religionist. The rapid departure of the world from the principles of union, is a fruitful source of the greatest evils. This principle, which is the source of power and stability, emanates from the *Gods*, and like the Priesthood of Melchisedek is without beginning of years or end of days. Union is the origin of that power, with which the Almighty circumscribes and controls His creations. It is the principle that will again unite the heavens and the earth, save the Saints, and condemn the wicked.

Never, in the annals of the world, has there been a time when all the elements which bind society together, which give felicity to the soul, joy and satisfaction in the social relations, and stability to the institutions of government, were in such a state of deterioration and decomposition, and manifested so strong a tendency to resolve themselves into universal anarchy. The most prominent of these disorganizing influences may be traced to the perversion of the marriage relations, and that general corruption of the fountains of life, which has ever been a prolific source of evil to the generations of men.

There has always been a tendency in mankind to depart further and further from the purity of the relations established between the sexes by the great lawgiver. They have run wild and wanton in the gratification of unnatural desires, instead of preserving their powers of procreation in health and vigour, and exercising them lawfully for the noble purpose for which they were designed, viz., to bring forth the souls of men on the earth in strength and purity, fitted to carry out the designs of their heavenly Father, and become prepared to dwell in His presence.

A great portion of mankind make the marriage covenant and relations merely a means of gratifying their lusts, avarice, or ambition, and thus prostitute one of the noblest institutions of the Almighty, and every sacred principle connected with it, to all the baser passions of fallen, depraved natures. Here is the bitter germ, the source of evil from which originates the worst ills that man is heir to, the magnitude of which are more fully developed in the extended relations of governments and nations.

Mankind have become estranged from that pure and exalted love which emanates from the celestial spheres, and which is based on principle, instead of being the offspring of lust. Men and women take upon themselves the sacred obligations of marriage, from impure and unholy motives, consequently the most trifling inci-

dents often serve to destroy that frail love which is without a proper foundation, and the sympathetic feelings and affections of the heart are corroded, and turned into the opposite feelings of dislike, and even hatred. In the midst of these discordant feelings and opposing elements, those sons and daughters are begotten and brought forth which are to shape the destinies of future generations, and again form the important relations of husband and wife, parents, rulers and subjects, thus rapidly extending all those evils of disunion, alienation of feelings, want of natural affection, and indulgence in depraved vices and unhallowed desires, which they inherited from their parents, and under the blighting influence of which they grow up to maturity.

These evils have been continually multiplying for generations, until all the domestic, social, political, civil, and military organizations of the world are becoming unstable, and continually subject to sudden changes, which shake them to their foundation, and which are the premonitory symptoms of approaching dissolution. These changes are becoming so rapid, unlooked for, startling, and gigantic in their results, that an indefinable dread of still greater evils broods over the minds of the people. This present uneasiness and fore-boding of evil to come, engenders a morbid appetite for excitement, and a recklessness of spirit, which are ripening men for that fearful time when every man's hand will be turned against his neighbour, when friends will become enemies, love be changed into hatred, hope into despair, and all the dark passions of depraved humanity be roused into action, to spread devastation and death among the wicked.

The scenes which the world present, to those who have the Spirit of God to enlighten their understandings, are certainly dark and full of evil, and would be without hope, were it not that the Lord had set up a kingdom where may be found civil and political, as well as religious salvation. We ask the politician and statesman, the noble and monarch, who daily find themselves less able to control the masses of the people, what they expect the end of these things to be!

Many kinds of government of man's invention have been tried, and all are alike found wanting in stability and power. Some weak point is found in them all, which the wisdom of man, gathered from the experience of ages, is not able to fortify against danger. Republican governments are ever vacillating to conform to the endless changes of public opinion.

A limited monarchy, in its most liberal sense at the present time, appears to imply a sovereign with but little more than nominal power, the real authority being in a corrupt aristocracy, and a middle class, the latter occupying an intermediate position between the extremes of polished arrogance and folly exemplified in the higher classes, and the under current of society — the labouring poor and the vicious rabble, who are generally the source of modern revolutions. The current of power in this form of government is found to be too widely diffused, and subject to too many counteracting influences for efficient concentrated action in great emergencies.

Absolute power vested in one man is the best and most efficient human government, when that power is used in wisdom and righteousness, but on the other hand, it runs into the extreme of weakness and oppression in the hands of an effeminate or wicked ruler.

These different kinds of government have now been experimented upon, in all their various phases, since the days of Nimrod, but they have been all found inadequate to give permanent strength and prosperity to any people.

There is one kind of government that will insure permanent prosperity and happiness, as long as the people will render willing obedience to it, and that is a Theocracy, or the government of God through His Prophet, Seer, and Revelator. The people and city of Enoch became so perfected in righteousness under this government, that they were translated, and the children of Israel prospered exceedingly as long as they were willing to remain under it, but when they had a king set over them, like the Gentile nations around them, they retrograded, and were often led into difficulty and transgression by their rulers.

A Theocracy embodies the two extremes of absolute power and republicanism. We have no doubt but that both rulers and people of the present day would think this a strange mixture, and not at all adapted to their wants and feelings. And so it is not, for this species of go-

vernment can only exist where all believe and practise the same general principles, and pursue the same great object—the attainment of the greatest good to all, where neither wealth, poverty, nor birth add to or detract from a man's influence or merit; in fact, where all are united in making integrity and uprightness of heart before God and man the only standard of character and position. When this is done, their judgment of right and wrong will be guided by the Priesthood, which will circumscribe not only the actions themselves, but the motives from which they originate. The Holy Ghost reveals, to all who will be guided by it, those things which are necessary for them to know, for the temporal and spiritual, present and future salvation of body and spirit. If a whole people believe and follow the dictates of this Spirit of revelation, it will make manifest to them, whom the Lord has chosen among them to be their ruler, and also make known, to those who govern, what is necessary for the best interests of the people. The same Spirit will dictate to that people, that the most implicit obedience to a ruler thus chosen by the Lord and sanctioned by themselves, is the only way to prosperity. Now this would be a perfect union in action for the accomplishment of the same great object—continual salvation. This is the great leading feature in a Theocracy. With the Lord at the head, and both rulers and people united to carry out His designs, there could certainly be no three elements combined that could give greater power. What might naturally be expected of a government conducted on such principles? Surely the answer would be that it would be the strongest and most potent on the earth, in proportion to the number of its subjects. Such a government would evidently be an anomaly among other governments. It would be clothed with a mystery impenetrable to the ordinary comprehensions of men, and would evince a potency and vigour startling to them when compared with their frail organizations. It would be hated because feared, and opposed to all evil. This is the position that a government of this kind might be expected to occupy in the midst of anarchy and misrule.

Such a government the Lord has now established on the earth, and Latter-day Saints are those who are willing to carry out His designs, and this they are doing just as fast as they can overcome those evils and prejudices in which they were born and educated. They are beginning to purify the fountains of life, by putting the marriage relation on the footing which the Lord designed, and making it subservient to the great and holy purpose for which He instituted it—to multiply and replenish the earth, instead of being entered into for sordid and vicious purposes. When this great source of evil is thoroughly purified, and that reform is carried out in the domestic and social relations, the perfection of union and the power of revelation will pervade and control the political and civil relations of the state.

This is the kind of government which the Latter-day Saints are establishing in Utah as fast as the imperfect knowledge of the people, and the corrupt influences which surround them, will permit. The way we have mentioned is the way Brigham Young is elected, without a dissenting voice, as President of the Latter-day Saints, not only in Utah, but throughout the world. This is the reason that there are no party politics, no dissenting votes in the elections to offices, in the Church or State. The spirit of revelation is the nominating power, and when men have been elected in this way, the united supplications of the people ascend daily to the throne of the Almighty, that those men may be endowed with wisdom and power to govern them in righteousness; and knowing and realizing that this is the case, from the experience of each passing day, the most implicit obedience is rendered to the instructions of those appointed to govern. This is the reason why Brigham Young governs by influence; and no matter how many legal governors are appointed over Utah, his influence will circumscribe them all, and rule in the hearts of the people. This influence is the power of the eternal Priesthood, which will continue to increase on the earth until every nation and people acknowledge its potency, and all things are made subject unto it. This is that power which is going forth conquering and to conquer, until the Lord Jesus shall reign on the earth as KING OF KINGS and LORD OF LORDS.

History of Joseph Smith.

(*Continued from page* 248.)

[June, 1839.]

Wednesday, 5th. I returned to Commerce and spent the remainder of the week at home.

Sunday, 9th. I attended meeting with my wife and family at brother Bosiers. Elder Page preached.

Monday, 10th. Elder Page baptized one woman. I was engaged in study and preparatory to writing my History.

Tuesday, 11th. I commenced dictating my History for my clerk, James Mulholland, to write. About this time Elder Theodore Turley raised the first house built by the Saints in this place; it was built of logs, about twenty-five or thirty rods north north-east of my dwelling, on the north-east corner of lot 4, block 147 of the White purchase. When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's, there was one stone and three log houses, including the one that I live in, and these were all the houses in this vicinity, and the place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthy, very few could live there; but believing that it might become a healthy place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.

Wednesday and Thursday, 12th and 13th. I continued to dictate my History.

Quincy, June 13th, 1839.

President Smith.

Sir—Your letter in answer to my note to Bishop Knight, I received by the hand of brother Harris. Respecting the cattle, I had promised three or four yoke to father Myers. I did expect brother Shearer would have sent the cattle down immediately, or I should not have been quite so willing to have accommodated him with some to have moved with.

Some of our poor brethren wished me to furnish them teams to move up to town with, and I promised them that when the teams returned, I should. They were very anxious to get up in time to get in a little garden; and were not my plans frustrated, I could have accommodated them greatly to their satisfaction.

The brethren that I allude to are the blind brethren, who say that they had as soon live in tents there as here. It is now too late to think of making gardens, and what is best for them to do, I know not. I had promised some money as soon as I could sell a yoke of cattle. I know of nothing else I have that I can raise money with at this time; and they are getting to be dull sale to what they were.

Sister Meeks has been quite sick, but she is getting better. She has nothing to eat only what she is helped to. A number of other poor here, I think, need assistance; widow Sherman for one; but if you think that all the means should be kept up there, I have nothing to say, only that I do not believe it to be my duty to stay here living on expense, where I can earn nothing for myself, nor do anything to benefit others.

As I before stated, I have promised some money as soon as I can raise it. I have not at this time two dollars in the world. One dollar and forty cents is all I owe for my rent, and for making clothes for some of the poor, and some other things. I am going into the room brother Harris leaves, to save rent. What is best for me to do, I hardly know. Hard labour I cannot perform; light labour I can; but I know of no chance to earn anything, at anything that I can stand to do. It is quite sickly here. Five were buried in four days—brother Moses' child; sister Louisa P. and brother Pettigrew's son Hiram, eighteen or nineteen years of age; the other two were children of the world.

I spoke to brother Isaac Higbee about his seine; he said that he would speak to his brother about it. He said he thought they would sell it, or they would come up in the fall and fish a while, but to lend it, he thought it would not be best, as those unaccustomed to fish in the rivers would be apt to tear it to pieces. You perceive that I have not means to get you twine at present; therefore I presume that you will not blame me for not doing it.

15th. Were I well, I would go up to

Commerce with brother Whitney and settle with the committee and brother Rogers, and see what is best to do; probably may come next week. If brother Markham could sell one yoke of cattle and let me have the avails of them, I should be glad; and I think it best to let two yoke, that are up there, go to father Myers. As to teams to move up some of the poor, do as you think best.

E. PARTRIDGE.

President Joseph Smith, junior,
Commerce.

Friday, 14th. Continued writing History. This evening there was a great excitement about the jail of Columbia, Missouri. Several individuals went and called for the jailer, but he was absent. They next called for the jailer's wife, and offered her money to let the prisoners go, which she declined, and becoming alarmed, raised a cry which brought the whole village together, armed with bowie knives, guns, pistols, &c.; but finding no one there, they soon returned home, except a few to guard the prison. This now brought different individuals to see the prisoners, and by acquaintance those feelings were softened towards the Saints.

Saturday, 15th. I started with my family, to visit brother Don Carlos Smith. We met brother William on the prairie, about four miles west of Carthage; found him in good spirits, and went with him to his house in Plymouth; found his family well. Staid over night, and had a very satisfactory visit.

Sunday, 16th. We went to brother Don Carlos Smith's, in McDonough County, near the village of Macombe, where we spent the remainder of the day.

Monday, 17th. Bishops Whitney and Knight arrived at Commerce. I staid at brother Carlos' this day, and my brother Samuel H. Smith came in; I had not seen him before, since my deliverance from prison. Bishop Knight returned to Quincy.

Tuesday, 18th. I went to the house of a man by the name of Matthews. During the evening, the neighbours came in, and I gave them a short discourse.

Thursday, 20th. Visited at Elder Zebedee Coltrin's. From thence we were invited to visit at brother Vance's, which we did, and there gave to the brethren and friends of the neighbourhood, a brief history of the coming forth of the Book of Mormon.

Saturday, 22nd. We returned to brother Don Carlos' place.

Sunday, 23rd. Went to brother Wilcox's and preached to a very crowded congregation; and so eager were they to hear, that a part of them stood out in the rain during the sermon. In general they expressed good satisfaction as to what they had heard.

Monday, 24th. We started for home, and went to brother Perkins, near Fountain Green, in Hancock County, where they insisted we should tarry, and we complied. This day the Church purchased the town of Nashville, in Lee County, Iowa Territory, together with twenty thousand acres of land adjoining it.

Tuesday, 25th. We held a meeting, at which I spoke with considerable liberty, to a large congregation.

Wednesday, 26th. I with my family returned to our house at Commerce.

Thursday, 27th.

Commerce, Illinois, June 27th, 1839.

Sir—In answer to yours concerning those books, I have to say that I have made inquiry concerning them, as far as I consider there is any prospect of obtaining them for you; and not having been able to trace them in the least degree, I have determined to give up the pursuit. I would recommend you to inquire after them of Dr. Avard, as the only chance I know of at present.

Yours, &c.

J. SMITH, junior.

P.S.—Since writing the above, I have ascertained of one man (who told me) that he saw Dr. Avard have the books; but what he did with them, he knows not.

J. S.

To Mr. Jacob Stollings.

I attended a Conference of the Twelve, at which time brother Orson Hyde made his confession, and was restored to the Priesthood again.

At this time I taught the brethren at considerable length on the following subjects—

FAITH comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of Prophecy and Revelation.

REPENTANCE is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

BAPTISM is a holy ordinance preparatory to the reception of the Holy Ghost; it is

the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the *principle of righteousness*, for if the proposals are not complied with, it is of no use, but withdraws.

TONGUES were given for the purpose of preaching among those whose language is not understood; as on the day of Pentecost, &c.; and it is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost, can speak of the things of God in his own tongue as well as to speak in another; for Faith comes not by signs, but by hearing the word of God.

The doctrine of the *resurrection of the dead* and *eternal judgment* are necessary to preach among the first principles of the Gospel of Jesus Christ.

The *doctrine of election*. St. Paul exhorts us to make our calling and election sure, This is that sealing power spoken of by Paul in other places, (see Ephesians, 1st chapter, 13, 14 verses) "In whom ye also trusted that after ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption." This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbour, Know ye the Lord; for all shall know Him (*who remain*) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. There are two Comforters spoken of. One is, the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person hath faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands,) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted, &c. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the *other Comforter*, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Note the 16, 17, 18, 21, 23 verses—(16th v.) "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, (17) even the Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you; (18) I will not leave you comfortless, I will come to you. (21) He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (23) If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Now what is this *other Comforter?* It is no more or less than the LORD JESUS CHRIST himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the Heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three

heavens, and all the Saints who held communion with the general assembly and *Church of the First Born, &c.*

The Spirit of Revelation is in connexion with these blessings. A person may profit by noticing the first intimations of the Spirit of Revelation; for instance, when you feel pure intelligence flowing unto you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; (i. e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of Revelation, until you become perfect in Christ Jesus.

An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, &c.

(*To be continued.*)

The Point of Outfit for our Spring Emigration.

Atchison is a new town situated on the western bend of the Missouri river, in Kansas Territory, about 500 miles from St. Louis. It is surrounded by immense grazing grounds, contains abundance of good water, and is considered a healthy situation; and we have decided after mature deliberation to make this the general outfitting point for our Spring Emigration.

Our Agent writes from Atchison, under date of March 20th, and says: "We have located four claims about four miles from this place, where we can have a general camping ground. These claims embrace about three hundred and fifty acres of timber land, all black hickory, with some two hundred acres of beautiful prairie for farming. It is at the head of Deer Creek, on high prairie land, where there is always a fine breeze, and is certainly a healthy location if one can be found within four miles of the Missouri river. The road from the Steamboat landing, except the first half mile, is upon high rolling prairie with a gradual ascent."

Atchison is about midway between Weston and St. Joseph, contains from five hundred to one thousand inhabitants, is said to be as well supplied with rock, coal, and timber as any region of the country. These and other substantial reasons have led us to give Atchison the preference to any other point with which we are acquainted, as an outfitting post for our emigration.

On Monday, March 12th, we shipped one hundred and seventy-five Danish Saints on the "Clara," in charge of P. O. Hanson, with instructions to land at Atchison, but contrary to orders given were landed at Weston, thirty miles short of their destination, and will be compelled consequently to re-ship to the point of outfit.

Elder Richard Ballantyne's company arrived on the morning of the 27th, about two hundred and fifty of which we shall re-ship as soon as possible to Atchison.

We shall continue to ship emigrants to the above point as fast as they arrive in this city, both those who are prepared to go through to the Valley and those who have only means enough to pay their passage to the place of outfit. Those who are unable to go through this season, and have sufficient means to take them to the upper country, are counselled to locate themselves in Leavenworth, Weston, Atchison, St. Joseph, or any other favourable opening in that section of country, where labour is in great demand and commands a fair remuneration. Those of our brethren who are scattered through the States will do well to bend their course in that direction as soon as circumstances will permit.

It is particularly desirable that every Latter-day Saint leaving St. Louis or any other organized branch for the upper country, should report himself to us as soon as possible, that we may organize branches in every town and district where circumstances may render it necessary.—*St. Louis Luminary*, March 31.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 5, 1855.

DEPARTURE OF THE "S. CURLING."—The ship *S. Curling* cleared on the 21st ult., and put to sea on the 22nd, with 581 souls of the Saints on board, of whom 385 were P. E. Fund emigrants, all under the Presidency of Elder Israel Barlow, formerly Pastor of the Birmingham and Warwickshire Conferences. He is accompanied by Elder John Barker, late Pastor; Elders John Robinson, Matthew Rowan, George W. Bramwell, Joseph Westwood, Thomas Caffall, Joseph Boath, John Perry, formerly Presidents of Conferences; Moses Thurston, Travelling Elder; also Elder William W. Willes, who is on his way home from an arduous mission in the East Indies; and Elder G. W. Burridge from Malta. These brethren leave these lands with our confidence and faith that they will live to realize the blessings in Zion which they so fondly anticipate.

The sailing of the *S. Curling* closes up the *through emigration* from hence to Utah this season.

THE SAINTS IN THE CRIMEA.—We wish to call the attention of the Saints particularly to the situation of our brethren in the Crimea and the Black Sea Fleet, as portrayed in the letters of Elders J. McLean, H. Russell, and A. Downes, in this Number of the *Star*, and we trust all the faithful will continually remember them before the Lord, agreeably to their request, that the comforting influences of the Holy Spirit may be with them, and they be preserved from disease and death, and delivered in the due time of the Lord. Those Elders who have recently been labouring among them, and who elicit such expressions of kindness and good wishes, are now all on their way to the Valley. Elder E. Stevenson presided over the Saints on the *Chimborazo*, which sailed April 15; Elder James F. Bell and family sailed on the ship *Juventa*, March 31; and Elder G. W. Burridge and family on the *S. Curling*.

FOREIGN INTELLIGENCE.—*Maine.*—Elder E. P. Tripp, writing to the *Mormon*, under date West Riley, March 19, says—"I have now entered fully upon the field of my mission; the Lord has blest me with His Holy Spirit, and has opened the way before me, thus far, with peace and safety: He seems to be pouring out His Spirit upon the honest in heart in this part of His vineyard. I have organized a Branch of eight members in the town of Mexico, and appointed brother Osgood Virgen to preside over it, and I have a number to baptize there in the spring. I also organized another Branch of nine members in the town of Newry, and appointed brother Josiah Smith to preside over them, and have some to baptize there in the spring. Although gross darkness prevails over the face of the land, and men have fallen into a deep sleep of lethargy, many are enquiring the way to life and eternal salvation."

Cape of Good Hope.—We have received a letter from Elder Leonard I. Smith, dated Port Elizabeth, Jan 4, from which we learn that prospects were favourable, and that many were convinced of the truth of the work. A Conference was held at the above town on New Year's day, when two Branches were represented—Uitenhage, 22 members; Port Elizabeth, 7; with 2 at Church Place, Oliphat's Hook; making a total of 31, including 1 Elder, 1 Priest, 4 Teachers, and 1 Deacon. Propositions for establishing collections to the Perpetual Emigrating Fund were entertained at the Conference.

Foreign Correspondence.

HINDOSTAN.

Superstitions and Idolatry of the Natives — Tract in Mahrattee — Visit to Goa — Elder A. Findlay at Secundrabad—Emigration of Elder H. Findlay and other Saints. &c.

Bombay, 5th March, 1855.

To President F. D. Richards.

Beloved Brother—On bidding adieu to India, I feel to drop you a few items relative to her present position, as connected with our mission.

It is now about three years since I first set foot on her shores, fraught with tidings of salvation, and a heart buoyant with hope for the redemption of her children; which faith I never dared let slip, though it had come to hoping against hope, till others followed and unmistakably proved their mental imbecility.

Not only have historians* intimated the Egyptian extraction of her Brahminical or priestly castes, but the sacred "bull" of the Hindoos; their serpent adoration, worship of good and evil demons; their necromancy, in all its phases; the amalgamation of the animal with the human, as in their Gunputte and other gods; the various animal forms ascribed by their "puranas" to the members of their trinity, as the incarnations of Brum, or the supreme mind; in fact, their aptitude to deify and worship almost any object in the heavens, on the earth, or under the earth — practices so strictly allied to Egyptian mythology, and so demonstrative of an impotent intellect, very strongly indicates their origin.

The reflection is, however, pleasing, under this dark picture, that in the economy of God there is an appointment and a place even for such. When the children of the household require servants, this people may honour such a position; but celestial honours seem far beyond their reach. Were the Elders of Israel to visit them with high-sounding titles, and well-lined pockets, they would experience no difficulty in converting *formally* their thousands, who, from the lowest to the highest caste, would come becking and bowing as servants, yea even the "servant of servants," and feel most comfortably at home as such. Servility is in their very bones, whilst they have no perception of exalting principles. And from this last remark neither the followers of Zoroaster nor the Arabian prophet may be exempted. It is a land of idols and of usury, and Mammon presides in every heart. I have no objections that future days should tell a better tale of India, but the above are plain deductions from experience of her present position.

I have just published in "Mahrattee" a tract of sixteen pages, in small clear type, on the leading points of our holy religion, which are treated in a simple style, suited to the peculiar system of reasoning by the natives of this country, and, as far as practicable, the truth is illustrated by the fragments of it still apparent in their traditions and practices, without being so profusely biblical as in addressing those who profess faith in that book. It is meant as an abiding testimony in their own language, while the living voice may have ceased in their midst. May the Lord own the humble effort for the accomplishment of His own purposes with this portion of the family of man.

On leaving Belgaum I made a tour through the Portuguese territory, making a short stay in the capital, Goa. I waited on His Excellency the Governor-General of Portuguese India, who promised me the protection of his Government as a British subject, but could on no conditions tolerate my publicly exercising the functions of my ministry, as their Government was "strictly Catholic," viz.—Goa Catholic, as the bishop of that diocese has turned pope supreme, disclaiming all affinity with that of Rome.

The reply of His Excellency, coupled with the fact, that on two English missionaries visiting Goa a short time since, and distributing a few Protestant tracts, the same Government had issued orders for all good citizens to burn such, as they received them, made it appear that the privilege granted was not great. Moreover, the general aspect of the mental atmosphere here seemed even below the

* Marshman's Epitome of Ancient History.

scale of that I had just turned my back upon.

In Hindoo families, I had seen the household idol a Vishnu, or a Gunputte, according with the family's caste; and, on visiting a Goanese, who boasted himself of being "De Christo," I could find, richly bedecked with flowers, Hindoo fashion, a St. Ann, the Virgin Mary, a St. Francis—whichever Saint the church they attended might be dedicated to. The difference of the two systems seemed only in name, and the latter the more disgusting, associating as it does the name of the Saviour of men with such heathenism.

Their grand cathedral and its ceremonies are none the less a manifesto of depraved idolatry. It is internally an edifice of vast dimensions, and its furniture anything but meagre in its design and workmanship; but an idolatrous spirit appears throughout the piece. It has an arched roof of a ponderous height, resting on rows of massive pillars right and left, behind which are receding porches, leading to altars, seven on each side; and the principal one at the head of the grand hall. These altars are all large, reaching the roof, richly carved and gilt, profusely studded with images large as life, each separately dedicated to different saints and martyrs, and their images, presiding on their own altar, being specially attended to on their anniversaries.

On our visit we found about three dozen priests and canons in the act of celebrating the anniversary of St. Sabasten, believed to have been a convert from Hindooism, and a martyr. The martyr's hymns were being chanted; and a small-sized image of St. Sabasten, borne by a canon canopied with crimson, headed a procession in sacerdotal vestments to the outside of the building. On returning, and the image placed on the grand altar, incense and prayers offered before the same concluded the ceremony, when the canopy bearers were permitted to kiss the martyr's feet. I could not perceive one whit of difference between the feelings of this people and the spirit that runs through their ceremonies, and those possessed by the admirers and worshippers of Siva, Rama, or Indra, and manifested in the rites and oblations of the Pagoda.

At every corner here is to be seen the lounging long black gown and mitre-hat, the very fac-simile of eastern inactivity, still making everybody's business their own. Never was Jesuitism more faithful to her post than through these worthies, though their "locks" are somewhat "shorn" in the destruction of their Inquisition, (the effects of a revolutionary movement in which the priests had joined and come off second best,) which had been no mean establishment. With an easy conscience I obtained my passport, and made up my mind to close accounts, for the present at least, with India.

Brother Allan Findlay has lately arrived at Secundrabad, Nizam's dominions, and has obtained permission to reside and preach in that cantonment. A letter received two days ago states that he had rented a house for meetings. From thence he purposes visiting Belgaum, previous to his emigrating next season. That Branch is doing pretty well under the presidency of Elder George Gordon, of H. M. 64th. And though we do not anticipate a great increase there, there are still a few who hang to the horns of the altar, and crave indulgence for a "more convenient season."

The majority of the Saints there, and throughout these parts, are held for the present, either by poverty or military embargo, but are earnestly praying for the day of deliverance. Brother Richard Nash, a faithful and good man, died of small-pox at the latter place since I left, on the 27th January, 1855.

> Sweetly sleep the righteous,
> With their conflicts o'er,
> Till the resurrection
> Brings life for evermore.

Elders Leonard and Musser have also resolved to remain in their present fields for a season. Elder Leonard will therefore take charge of the Bombay Mission. It may be well, however, to send all parcels of books, *Stars*, &c., to A. M. Musser, at Kurrachee, Sinde, as that will be the more central station from whence to distribute them to the others.

I expect to sail in a few days, via China and California, with a small company of Saints from this place, but not yet certain as to how many.

Craving an interest in your prayers for a speedy and safe journey Zion-ward, I remain yours, &c., in the Gospel of peace,

H. FINDLAY.

AUSTRALIA.

Missions to New Zealand and Van Diemen's Land—Emigration of Saints, &c.

103 Paramatta St., Sydney,
Jan. 26, 1855.

Beloved Brother F. D. Richards.

Sir—It is with much pleasure that I embrace the opportunity of addressing you per the *Madras*, which sails to-morrow. This pleasure is enhanced in consequence of my long silence, the cause of which has been my absence on a mission to New Zealand.

It is doubtless a source of pleasure to you and the Saints in Great Britain, to know the condition of the work of the Lord in this far-off dependency of that nation.

Since I last wrote you I have been to New Zealand, in company with Elder W. Cooke. We left Sydney in the steam ship *William Denny*, for Auckland, in which place we arrived on the 27th of October, 1854. We preached in that place several times to numerous and attentive audiences. Many seemed to be earnestly inquiring into the work—some were inclined to oppose. During our travels in this land, we became acquainted with several gentlemen of high attainments and official standing in this colony. They brought forth their strong reasoning against us, but were always silenced on the principles of life and salvation. We visited Nelson. Many in that place seemed to love the truth, and are earnestly engaged in examining our principles. In Wellington and its suburbs, we preached several times to large and attentive audiences. I left Elder Cooke to preside over that mission, and returned to Sydney. The prospects of the work in that mission are very favourable, and I doubt not but that, through the labours of Elder Cooke, who is a faithful and zealous servant of the Lord, the work there will roll forth, and much good be done.

On my return to Sydney, I found that the work was steadily progressing. Here there are not a great many being baptized, at the same time there is a continual increase; there have been forty added to the Church in these colonies during the past quarter. The Saints here, as in most other places, are mostly poor, and the facilities for acquiring means to gather are not so great as many would be likely to suppose. It requires great faithfulness, diligence, perseverance, and energy to gather up the Saints in this place; for it is peculiarly a land of darkness and wickedness. The world, its riches, pleasures, and the lusts of the flesh, are the principal objects of pursuit amongst all classes.

We have much opposition to contend with, the feelings of many being *steeled* against the truth. Such use all the foul means and influences they can against it; *lies* the most abominable, and such as have been times and again refuted, are brought forth and presented before the mind, as if they were stern realities transpiring right before their eyes. This is not done openly and manly, but privately; the clergy visiting from house to house in the districts where Elders are labouring, circulating all the old books that have been published to the world against the revelations of God as they have been given in these last days. There is also another class, against whose corrupt and abominable influence we have to struggle. These are apostates, whose reckless and malicious lies are poured forth from dark and putrid hearts, in such stagnant and putrid streams, that if it was not for the degeneracy of the heart of man, they would be shunned as a pestilential evil. These dark spirits go about from house to house (just as Paul said they should) among weak Saints, and such as are inquiring into the work, or that appear ready to be baptized.

All these influences tend to retard the progress of the work, to some extent, yet it is cheering to know that it is steadily winning its way, and that inquiry into our principles is being secretly made by many in every circle of society. We can only look upon the present condition of the work in these lands as being in its infancy, and that the time will come, when much of the seed that is now being sown, by means of preaching and the circulation of books, will result in an abundant harvest of souls.

The work has been opened at Van Diemen's Land, an account of which, together with that of the other Conferences you will find in the report of the January Conference, as published in *Zion's Watchman*, from which, if you deem it needful, you can extract. . . . .

The fields of labour here are very extensive, and labourers so few, that they cannot be well supplied. Calls also are

being made from several places for preaching. On this account I am very busily engaged in travelling and preaching the Gospel, which prevents me from writing as often as I otherwise would, but I shall write as frequently as possible, that you may be advised of the state of the work in these lands.

It may appear to you strange that we do not add to the number of labourers, from the increase of members; this arises from there being something in either the circumstances or capacity of our members in general, that renders it wisdom not to require this at their hands, although we have embraced every opportunity of doing so, as will appear from our having thirty Elders in these lands, who labour as circumstances and opportunities permit. And there are ample fields for the employment of several more good and faithful Elders, whose time could be wholly devoted to the ministry.

The Saints here are generally very anxious to gather out—the extremely high rate of living here, united with the prospect everywhere felt of an approaching commercial crisis, increases that desire. Arrangements are being made for the shipment of another company about July next, and also for another to follow about April, 1856, at which time I am in hopes that I shall have the pleasure of returning to my family and the Saints in Zion. My only desire is, to be constantly submissive to the will of my heavenly Father. And I pray that He will continually sustain me in the discharge of the high and holy calling wherewith I am called.

May the Lord bless and prosper you in your labours of love, is the prayer of your brother in the New Covenant.

A. Farnham.

THE CRIMEA.

Privations—Casualties to the Brethren, &c.

Camp before Sebastopol,
30th January, 1855.

Dear Brother E. Stevenson— . . . . I have been with my regiment in everything engaged in the front at all times when there was anything to be done, but I have escaped till now, through the mercy of my heavenly Father, with only a slight bayonet wound, which kept me only five days from my duty. The division to which I belong is more exposed than ever troops were before—we sleep within reach of the enemy's shot and shell. . . .

I hope, with God's blessing, to traverse the prairies before many years are over. Some of the Saints here are gone away wounded, and others have gone away to Scutari with sickness. Those who remain here are in good health and spirits, as far as I can find them out, for there is one of them whom I have not been able to see since we came up before Sebastopol, although he is encamped pretty near us. Brothers McDonald and Hay will be going home to England in consequence of their wounds.

We feel the cold of the weather here very much on account of the way we are exposed. I could not describe the horrors of our situation by letter, but I hope to be able to tell you of it when we sit at a comfortable fireside together. I am not so badly off at present as I was some time ago, for I take no duty, as I am acting as clerk for the Paymaster.

You may know that we are bad enough off, when I tell you that we have not slept with our clothes off since the 18th of September, and very few have been able to get a shirt or pair of socks washed for more than two months past. We live in a mess of filth and vermin, and cannot get rid of it. If we attempt at any time to speak of things that concern a future state, we are met with opposition and abuse, so that except in our own cases the kingdom is at a stand still here.

Sergeant Drake died about two months ago. I never had an opportunity of speaking to him concerning our doctrines. More than half of the men who came with me from the 92nd have disappeared from this, either through death or sickness. I am bad enough with a cough myself at present, but that will, I trust, soon leave me. The weather appears as if the spring was going to open. The warm weather will be welcome to all of us when it comes.

I conclude with prayers for your welfare, and remain your brother in the Everlasting Covenant.

John McLean.

Death of Elder Ross and Priest Brodlie—Other Brethren wounded—Interest in the Work.

Before Sebastopol, March 30, 1855.

Dear Brother F. D. Richards—Since

I last wrote I have had many, many severe trials to undergo, but I am happy to say God in His goodness and mercy has been my protector, and I have passed them with health and comfort of the Holy Spirit. My news at this time is not so pleasant as I could wish, but God's will is my will, and I can only say, "Thy will be done, O Lord."

About two weeks ago I wrote to sister Ross an answer to a letter that she sent to Teacher W. Walker, stating in it that Elder Ross had been obliged to leave the Crimea and go to Scutari, on account of his health. This week I have learned that Elder Ross has departed from this sinful world, dying in the full faith of a glorious resurrection. Poor brother Ross has left a wife and two or three children unprovided for, but I know God will protect the widow and her orphans. In a few days, or, in other words, as soon as the brethren receive any money, I will remit you some for our sister's relief. I have not sent her word of our brother's death, as I do not as yet know the date, but in my next letter to you I will send you and her all the particulars I can get. When I see my brethren called away from me—those whom I have so often held sweet converse with, I often feel very lonely, and wish the time was come for me to return from this Babylon.

Our labours in this part of the vineyard have been productive of much good, but we have no time nor place to baptize, or our number would be increased. I live in hopes that the time is not far distant when many who have heard our voices will have the opportunity, if not by us, by some other servants of God, to be adopted as heirs to the kingdom of God.

Since I commenced writing, I received a letter from Elder Bell, who stated he was going to the Valley. May God our Father bless him and his, and may he have a quick and pleasant passage. O, how I wish I could but see him! by him it was I learned the truths of heaven. My prayers are and always will be for his welfare. If you should be writing after the Saints, please to give him my love, and say it is all right, we will meet again in this world or the world to come. In his letter he told me that brother Thomas was returning to England in the same ship as Elder Burridge. Brother Thomas, 41st Depôt, was wounded in the hand at the battle of Inkerman. I have likewise to inform you that brother Corporal Peter Hay, 55th Depôt, left for England with loss of an arm. Both were in good standing, but had no certificates, as I could not see them after they were wounded. Priest Brodlie died on the field of battle, 5th November. He was noted for his calmness when dying on the field, by his comrades.

Brothers McLean, Spurr, Higgins, indeed all the Branch, send their love, and ask for the interest of the prayers of the Saints, that we may be protected, and that we may return to unite ourselves with them in thanksgivings to our Heavenly Father for His goodness to us.

Please to excuse this scrawl; but the fact is, I have not the convenience nor time to write much. It has not been in my power to hold any public meetings, but I have done all I could by privately speaking to any who would listen to me.

It is now half-past ten o'clock, p.m. I came off the trenches at eight o'clock, after having been there twenty-eight hours, and shall have to go again to-morrow at four p.m. for forty-eight hours more. Our duty is very hard, so please to excuse me. May God bless you. Amen.

I remain yours in the new covenant,
HENRY RUSSELL.

P.S.—A few lines whenever you may have a few minutes to spare would be received with love and gratitude. Love to all the Saints in England, &c.

THE BLACK SEA FLEET.

Arrival of Brethren in England.

Portsmouth, 5th April, 1855.

President F. D. Richards.

Dear Brother—Having been ordered to England from the scenes of blood and carnage in which we have been for some time engaged, I feel it a duty, as President of the Floating Branch of the Malta Conference, to give you as faithful an account of the same as I possibly can.

We left the Crimea on the 29th Dec., 1854, previous to which I wrote to each of the brethren of my Branch, counselling them to keep up a correspondence with the brethren at Malta; and, if any of them should leave for England or Malta, to lose no time in reporting themselves, and uniting with whatever Branch of the

Church they should come to, and to give a faithful account of themselves to the President, and in the meantime to live much in faith and the spirit of prayer, and to bear in mind that they are of the people over whom the Lord is ever watchful, and to remember that the prize is at the end of the race, and so they must bear up under present trials.

The ship to which I belong got to Constantinople on the 2nd January. While at that place I learned that the *Britannia* and *Trafalgar* were also ordered to England. Those of my Branch belong to those ships, viz.—Deacon Locke, members Culver and Trice. I don't know whether these received my last letters or not, as neither of them have written to me since I wrote to them, and I therefore know but little of their present standing.

Teachers Corporal Pullham and Sergeant Hillier, of the Royal Marines, are left on the Crimea with the army. . . . . Brother Pullham I can recommend as a good and faithful brother, and as a person I think likely to be of much service in the Church. I have always found him faithful, and ready to respond to every call. I pray he may be spared with our other brethren, to go home to Zion.

We left Constantinople on the 14th January, and got to Malta on the 27th, where, on going on shore, I found only brothers Burridge and Bonavia. I spent two nights and one day on shore with Elder Burridge, during which I felt much of the good Spirit of God, and I found that the hand of the Lord was still with me. I am happy to say that brother Burridge got a passage with us to England, during which time I have done my best to make him as comfortable as circumstances would admit. When he came on board he was recognized by brother Thomas, of the 41st Regiment, who had, unknown to me, been on board from the time we left Constantinople, he having been wounded in his left hand, and lost three fingers. As far as practicable we have met and conversed together, but our situation on board is such that we could not hold meetings as we could wish.

From the time I left Malta, June 18, 1853, I have not been able to meet my Branch even once, but I feel that I have done my best, and am very thankful to the Lord for His goodness to me during every trying scene I have had to pass through.

The present state of the Branch is as follows—

Elder Downes, President.
" Burridge, going to Liverpool.
Teacher Pullham, at the Crimea.
" Hillier, do.
Member Culver, on passage in *Trafalgar*.
" Trice, do. do.
" Thomas, left for Chatham to be discharged.

Deacon Locke arrived at Portsmouth in the *Britannia*. All other particulars I have from time to time communicated through brother Bell. . . .

We have had a very long passage home, not having arrived here till the 3rd April. I was in hopes of having a good time with the Saints, but I find I have only fourteen days' leave. . . .

With love and respects, I remain, dear brother, yours in the everlasting covenant,

ALEXANDER DOWNES.

Surveyor General for Utah—Appropriations by Congress.

We copy the following from the *Mormon* of March 10—

"[PUBLIC—No. 40.]

"An Act to establish the office of Surveyor-General of Utah, and to grant land for School and University purposes.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President, by and with the advice and consent of the Senate, shall be and he is hereby authorized to appoint a Surveyor-General for Utah, whose annual salary shall be three thousand dollars, and whose power, authority and duties shall be the same as those provided by law for the Surveyor-General of Oregon, prior to the act of July seventeen, eighteen hundred and fifty-four; and he shall locate his office from time to time at such places

as may be directed by the President of the United States.

"Sec. 2. And be it further enacted, That when the lands in said Territory shall be surveyed under the direction of the Government of the United States, preparatory to bringing the same into market, sections numbered sixteen and thirty-six in each township in said Territory shall be and the same are hereby reserved for the purpose of being applied to schools in said Territory, and in the States and Territories hereafter to be created out of the same.

"Sec. 3. And be it further enacted, That when the lands in said Territory shall be surveyed as aforesaid, a quantity of land equal to two townships shall be and the same is hereby reserved for the establishment of a university in said Territory, and in the State hereafter to be created out of the same, to be selected, under the direction of the Legislature, in legal subdivisions of not less than one half section, and to be disposed of as said Legislature may direct.

"Sec. 4. And be it further enacted, That full power and authority are hereby given to the Secretary of the Interior to issue all needful rules and regulations for fully carrying into effect the several provisions of this Act.

"Approved, February 21, 1855."

The following appropriations to Utah, &c., have been made by Congress—

Rent, &c., of Surveyor-General's office	$3,000
Clerk in Do. Do.	4,000
Surveyor-General	3,000
Chief Justice and two Associates and Secretary	2,300
Contingent expenses	1,168
Expenses of Territorial government	33,000
To complete Penitentiary	12,000
To pay Utah Indians	5,000

Varieties.

An expedition, consisting of two companies of Dragoons and three companies of Rangers, had set out from Fort Chadbourne, to operate against the Southern Camanches of Texas. A train, numbering 63 Government waggons, laden with supplies, accompanied the expedition.—*Times*, April 9.

Inundations in Prussia.—In the midst of the great endeavours Prussia has been making to escape the horrors or the burdens of war, even at the expense of her position in Europe, the country has been afflicted during the last six months with three heavy visitations in the shape of inundations. Last autumn it was the Oder and several minor rivers in Silesia that, swelled above their banks by heavy and continued rains, spread desolation and misery over the surrounding country. More recently the Rhine has exceeded its legitimate bed, and impoverished if not ruined large tracts of fertile land; and now the most heartrending appeals are being made to the charitable feelings of the public on behalf of sufferers by most extensive overflowings of the Vistula, in the province of East Prussia.—*Times*, April 11.

Inundation in Holland.—The following extract from an interesting letter written by a lady of Irish birth, who has resided for the greater part of her life in Holland, gives a very painful picture of the terrible calamity which has fallen upon the homes and fields of the industrious and thriving people of that country. The letter was addressed to the relatives of the writer, and bears date Driebergen, March 25—"Since I wrote to you last a great misfortune has happened to this country. As soon as the ice broke up, the rivers overflowed the dykes, and carried away hundreds of houses, horses, trees, cattle, and many people. Thousands of people have taken refuge in the churches until they can rebuild their houses. The rails are sunk in the ground, so that the train between this and Anheim can only run for a short way; the rest of the way you must be taken in small boats. Very large sums of money have been given, and provisions of all kinds, with clothes. The water in many places has risen more than 20 feet. Provisions are scarce and dear; and if a change does not take place in the weather, we look forward to a famine. It is just like the middle of winter, it freezes so hard. Our good King went over all to see the people saved, and was sometimes in great danger; he was often up to his knees in mud, and gave money everywhere. Edward went twice to one of those places by commission to take bread to the Mayor; he had a guard with him, lest the peo-

ple might take it away—he had 2,000lb. of it, besides a quantity of bacon; he took the same quantity a second time. Collections for the sufferers are making everywhere. There are holes in the dykes half a mile long. The telegraph has been destroyed."—*Times*, April 4.

MILITARY EXPEDITION TO THE PLAINS.—We hear from Washington, that orders have been issued for the early march of four thousand troops for the Western Plains, with a view to the chastisement of the Indians, who have, for years past, been engaged in depredations upon the property, and the murder of American citizens. It is understood, that one thousand two hundred of the troops are to be stationed at Fort Laramie; eight hundred at Fort Kearny; six hundred at Fort Riley; and one thousand five hundred on the Upper Missouri. With a view to the sustaining of so large a military force, the proper officers have been directed to purchase a year's supply of provisions, and everything necessary for the expedition. Everything indicates an active summer campaign, and the Indians will, it is probable, get enough of fighting and pillaging before the year is over. General Harney is to have command of this expedition. He was at Washington on the 21st, waiting for final orders. Colonel Sumner will, it is supposed, have an important command assigned to him.—*St. Louis Luminary*, March 31.

Doubt Not!

(*Selected.*)

When the day of life is dreary,
And when gloom thy course enshrouds;
When thy steps are faint and weary,
And thy spirit dark with clouds:
Steadfast still in thy well doing,
Let thy soul forget the past;
Steadfast still the right pursuing,
Doubt not! Joy shall come at last.

Striving still and onward pressing,
Seek no future years to know;
But deserve the wish'd-for blessing,
It shall come, though it be slow.
Never tiring—upward gazing,
Let thy fears aside be cast;
And thy trials tempting—braving,
Doubt not! Joy shall come at last.

Keep not thou thy soul regretting,
Seek the good—spurn evil's thrall;
Though thy foes thy path besetting,
Thou shalt triumph o'er them all:
Though each year but brings thee sadness,
And thy youth be fleeting fast;
There 'll be time enough for gladness,
Doubt not! Joy shall come at last.

His fond eye is watching o'er thee,
His strong arm shall be thy guard;
Duty's path is straight before thee,
It shall lead to thy reward.
By thine ills thy faith made stronger,
Mould the future by the past;
Hope thou on a little longer,
Doubt not! Joy shall come at last.

ERRATUM.—Elder George Mayer, with company of Swiss Saints, arrived in Liverpool *March 16th*, not *15th*, as erroneously stated in *Star* No. 13, page 202.

ADDRESSES.—W. Fowler, Mr. Samuel Morgan's, Little Dean's Hill, near Newnham, Gloucestershire.
Jesse Griffen, Mr. Henry Folland's, Odger's Buildings, Commercial Road, Exeter.

Money List, April 13—20, 1855.

R. J. Townsend	£7	0	0
John B. Pears, (per Jos. A. Young)	9	0	0
William Brownlow	5	0	0
Henry McCreery	10	0	0
Carried forward	£31	0	0
Brought forward	£31	0	0
Samuel Gentle	2	0	0
G. W. Davies	4	0	0
W. Woodward	1	4	2
	£38	4	2

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XVII. Saturday, May 12, 1855. Price One Penny.

Private Interests.

"O that's a little business of my own, an entirely private affair—in no way connected with the Church." Doubtless many of our readers have heard sentiments similar to the above advanced by some who try to persuade themselves that they can, in various little matters, act upon their own views, independently of the judgment and advice of others. Doubtless some of the Saints have said to themselves—"Well, our President will not trouble himself with this bit of business, it does not come under his jurisdiction—he is appointed to direct us in all things connected with the Church, private matters are beyond his sphere, he won't expect to interfere in such, and therefore I shall not mention the thing to him." But this kind of reasoning involves a very seriously erroneous principle—that only a part, not all, should be devoted to the Lord. Is this consistent with the character of the religion of Jesus Christ? Rather is it not more nearly allied to sectarianism—the thousand-and-one religions of the day, that would give the devil this world, and the Lord the next? Will not this principle make religion a half-hearted affair? And is a half-hearted religion to be the religion of the Saints?

Every Saint, if he reflects on the matter but a moment, will know that one of the fundamental principles of the Gospel is that we are not our own, that nothing which we possess is our own, but that ourselves, and all that we have belong to the Lord—we are bought with a price, even the precious blood of Christ. Is God not our maker, our organizer? Is He not the Father of our spirits? Has He not control over the times of our advent into this world? Is He not the creator of our earthly tabernacles? Did He not place us upon the earth for the advancement of His own glory? Does He not sustain us all the days of our life? Is it not in Him we live, and move, and have our being? Is not our daily path strewed with blessings from His bountiful hands? At His fiat do not our bodies crumble to dust, and our spirits return to Him who gave them? Has not the Lord redeemed us by his blood? If, then, the life, the power, the property, and the wealth we hold, come from and belong to God, are we not merely stewards of those things? Are we not responsible to Him for the use we make of them, one and all—not the most insignificant excepted? And shall not He do with his own as seemeth to Him good? Shall He not direct us in the use of those things which in His goodness He bestows upon us? Shall He not do this through the instrumentality of the Holy Priesthood, whom He has called and chosen to act for Him upon the earth? How then can any man imagine that he has business with which the Almighty

has nothing to do, or with which His chosen channel of instruction and administration among men has nothing to do? Every Saint will see that the idea cannot be entertained for a moment, and that it can only be urged by a person enveloped in the darkness of false traditions, and almost entirely, if not wholly, unacquainted with the genius of the Gospel.

The simple fact is this, and every Saint must realize its full import sooner or later, that there are no private interests in the kingdom of God. A man can enter into no business in which he does not need the enlightening influences of the Holy Spirit, neither can he engage in any undertaking which will not exert an influence for or against the work of God. For instance—a brother says to himself, "I have paid my share to the Church funds, and I have liberally assisted the Elders, and yet I have £10 in my box, this certainly I can use as I like. I can spend it in a little private matter, with which nobody besides myself has anything to do. Yes, I'll put it into that bit of speculation which Will Horner was naming to me. I have no cause to say anything to our President about it, it is a matter that don't affect the Church at all, it's just my own individual concern." Now can that brother engage in what he considers his "private bit of business," and it have no bearing on the welfare of the Church? We say no. On Sunday he will get up and testify that his whole heart is set to build up the kingdom of God. But how can that be, when his speculation with Will Horner occupies no inconsiderable portion of that heart, and a portion, too, that according to his own doctrine has nothing at all to do with the Church? It is verily true, that we can not engage in such "private matters" without our affections, as well as our time and means, being more or less placed upon them, and certainly whatever they gain is lost to the work of God. What rule, then, should we observe in regard to these things? This—we should engage in no transaction with the idea of its being a merely private matter, but in all things the welfare of the kingdom of God should be the leading incentive to action, and we should ever acknowledge, in deed as well as in word, that ourselves and all we have belong to the Lord, and that to Him we are accountable for every iota of our stewardship. Yea, all things which we do we should do in the name of the Lord.

If, then, no transaction in which we can engage is uninfluential for good or evil towards the work of God, we cannot engage in any which are of no concern to those whom He has appointed to have the watchcare over us, and we should therefore ever feel after their spirit, and look unto them for guidance, that we may understand in what direction the Spirit is working through them, and thus be enabled to spend ourselves and our talents more and more completely for the benefit of the Kingdom.

And here we may observe that the true authority and responsibility of the Priesthood do not appear to be realized by some of the Saints. This arises from the traditions of the fathers, and causes some to think, speak, and act as though they could engage in a multitude of matters perfectly immaterial to those who are appointed to preside over them, and of perfectly neutral effect on the welfare of the work.

The most perfect illustration of the authority of the Priesthood over the Saints, is the authority of the parent over his children. The parent is intimately concerned with every act of the child; indeed, who more so? A father watches over the actions of his offspring with ever anxious solicitude, and would account it a strange doctrine were he to be told by any one that he was only interested in a portion of their deeds—that his sons and daughters might engage in many transactions of no possible moment to him. So is it with the Priesthood and the Saints. The Priesthood act in the place of the Father of spirits, giving His instruction, administering His laws and blessings, and watching over and directing the energies of His children. Then is not every act of a Saint of consequence to his President? Certainly it is. To his instructions and exhortations should be paid the profound deference due from a child to its father, and those Saints who are not ready to become as a little child in this respect, are unfit for the kingdom of God. Did not Jesus say that whosoever received his servants received him, and whosoever rejected them rejected him? He did, and this saying will apply with equal propriety to Saint and sinner, though it is more binding on the Saints, for they have covenanted to obey his will, they know more of the order of heaven, and of the neces-

sity of the complete subjection of everything to the will of God, that He may have perfect submission from all His creatures, complete control over all things, and be all in all, God over all, blessed for evermore.

Meeting of American Elders in Liverpool.

The emigration, and other circumstances, having combined to bring together, in Liverpool, a large portion of the American Elders now in Europe, in obedience to the request of President Richards, and much to their own satisfaction, they met at 36, Islington, on the evening of the 18th of April, 1855. Present, President Daniel Spencer, Elders Dan Jones, C. G. Webb, Israel Barlow, George D. Grant, Cyrus H. Wheelock, W. C. Dunbar, James Ferguson, Wm. H. Kimball, P. C. Merrill, Joseph A. Young, J. A. Little, Edmund Ellsworth, Edward Martin, James Bond, John Toone, Moses Thurston, J. D. Ross, John Barker, and John Perry.

President F. D. Richards called for a few moments to express his regret that he could not be present, at least for a time, as his attention was required to close up the business of the day, which had been an extremely busy one, but he hoped to return in a short time, and spend the balance of the evening with them. He left them with his blessing and good wishes, under the direction of President Spencer.

The meeting was opened by singing. Elder Dan Jones was then called upon to be mouth in prayer. Before prayer, however, President Spencer made a few remarks with regard to the object of meeting, particularly in that place. He said—It is brother Franklin's wish that we dedicate the room in which we have met, and the whole house, for the purpose for which it has been chosen, and ask the Lord to bless and sanctify it, as the place in which to transact the general business of the European Missions.

After these remarks, Elder D. Jones offered up a dedication prayer, after which "Praise to the man who communed with Jehovah," was sung.

President Spencer made a few remarks, expressing his great joy and satisfaction at meeting so large a number of the brethren from Zion, with whom he was personally acquainted, as also with their previous course of conduct, stating that they had his confidence, for he felt that they had kept their covenants and were pure before the Lord. The unreserved expression of this sentiment was a source of much satisfaction to all present, and was adverted to by several of the brethren while speaking during the evening. After a few other remarks peculiarly applicable to the occasion, he closed by desiring that the brethren would act freely, during the evening, as the Spirit might seem to dictate.

He was followed by Elder G. D. Grant, who expressed the joy and comfort he received in the society of his brethren, and the work in which he was engaged, and said that he felt continually built up in the faith, and strengthened to go forth in the strength of the Lord in the discharge of his duties.

Elder W. H. Kimball spoke of the blessings which he realized that he enjoyed in the society of his brethren, and said—I feel that the Lord has greatly blessed me on this mission in all my labours, and I feel to bless brothers Brigham, Heber, Jedediah, Franklin, and all my brethren.

"The Spirit of God," &c., was sung, after which Elder Ellsworth spoke with much warmth of feeling, and said—I thank the Lord that I have been sent on this mission, for I have learned principle much faster, and enjoyed more of the Spirit of the Lord, than ever before. I feel that some of the rust is getting rubbed off me, and I begin to realize more fully the importance of the great work in which we are engaged.

Elder J. Perry spoke for some time on the benefits of the mission to himself, the great increase of the work, and his determination, when he arrived at home, to take more interest than he had before

done in gathering the poor from these lands.

President RICHARDS came in while Elder Perry was speaking, and remained during the evening.

Elder W. C. DUNBAR said—I esteem it a blessing to enjoy the privilege of associating with my brethren for a few days, for I came here weak and debilitated in body, and I have been strengthened both in body and spirit, and I feel indeed that the society of my brethren is heaven to me.

Elder JAMES FERGUSON spoke, and being filled with the spirit of prophecy said—All the brethren present who have been afflicted shall begin to recover their health from this time, and brother Dunbar shall cease coughing, go to his field of labour, and regain his health. And all shall go forth in greater power than heretofore in their labours, from the greater union and faith which we shall feel from our present association together.

Elder J. A. YOUNG expressed himself in the fulness of his spirit, and touched upon the history and course of many who were present, and the scenes and events of peculiar interest in the history of the Church in which they had acted a part, and he testified of their faithfulness. He said—I feel that warm times are at hand for us as a people, but all who raise their hands against this work or those engaged in it, shall perish. I feel to bless you, my brethren, and to bless this house and all who shall labour herein.

Elder C. H. WHEELOCK said—I regret that before coming to this land I had not the pleasure of being acquainted with more of the brethren who are present, but my feelings are warm towards you all. When brother Ferguson prophesied that brother Dunbar should return to his field of labour and recover his health, it reminded me of a similar meeting to this while I was on a former mission in this country eight years ago. I was afflicted with a violent cough, and my health was so seriously impaired that it was thought advisable for me to return home, but brother John Taylor, who was present, was filled with the spirit of prophecy and blessing, and he prophesied that if I would remain, disease should leave me, and I should be restored to sound health and strength. The brethren then put their hands on my head and blessed me, and from that time I have been a living witness of the fulfilment of that prophecy. There is one absent, with whom I have had much pleasure in associating, whose health is somewhat feeble, but who is diligently seeking to do good. May the Lord bless brother William Young. [All present said, Amen.]

Elder DAN JONES said—I feel honoured in the society of my brethren. I do not expect to say much, as it is impossible to express my feelings. I cannot but revert to the past, and compare our present position with those which many of us occupied in the earlier infancy of this Church, then we not only felt so, but were highly honoured in the limited sphere in which we acted, but we are now still more so in being the honoured instruments of proclaiming salvation to the nations, and gathering scattered Israel home. I feel highly to appreciate the counsels of brother Richards, and I feel with the rest of the brethren that the Lord will abundantly bless and strengthen him under his great labours.

Elder P. C. MERRILL said—I feel to thank my God that I have been called on this mission, for I realize that I have learned more of my real position and standing in this kingdom than I ever learned before. I feel too full to talk much, and therefore shall say but a few words. I ask the Lord to extend the blessings of the same Spirit which we enjoy here to night, to those of our brethren who are toiling in dark and distant lands. [A general Amen was the response to this sentiment.]

Elder C. G. WEBB said—I feel the importance of the covenants I have made with my God and my brethren. I feel that I can overlook the imperfections of my brethren otherwise, if they are faithful in these things. It is quite enough for me to know that a man is true to his God. My heart is full of rejoicing, and I have enjoyed great satisfaction in my labours, notwithstanding I have at times been brought low in health. I feel that the Lord will sustain all who trust in Him. Brethren, I rejoice to see you, and I have been greatly blessed in associating with you. May the blessings of the Lord rest abundantly upon you all. Amen.

Elder J. D. ROSS expressed his good feelings and said—I think it probable that there is more importance in the prophecies delivered here to-night than we at present realize, and that events are about to transpire which will more fully call

into action the wisdom, power, and knowledge which have already been bestowed upon us, and cause us more fully to realize the extent of them.

President F. D. Richards arose and said—I feel exceedingly happy at seeing so many of my brethren together, who have been to Zion and received their blessings in the house of the Lord. I feel it an honour to have a name and position among you. I am sensible that it is not the position which a man occupies in this kingdom, that is of so much importance, as the manner in which he fills that position. I feel much debilitated in body, from the late great press of business in getting off the emigration, and I probably feel more so from having been engaged in heavy business transactions, in direct contact with the spirit of the world. After the present crowd of emigration is over, and I am permitted to engage more directly in the work of the ministry, I hope to enjoy more of the spirit of life and strength.

Although I have not been privileged to associate much with you in the past few days in which you have enjoyed each other's society. I realize that the good Spirit has been with you, and I feel to bless you, my brethren.

I feel, brethren, that if you will live faithful to your covenants, and labour with all your hearts to work righteousness, the Lord will succour you in the hour of temptation, and never suffer any of you to commit any sin from which you cannot redeem yourself, or that will cut you off from the blessings of the celestial kingdom.

We are removing the Office and my residence to this place, on account of the other being too strait for us, and I feel as though I wanted the peculiar blessings of heaven to rest upon this house, those who labour here, the books, the papers, and everything that pertains to the extended business of this Office. I thank the Lord that I am blessed with such faithful brethren to assist me in the Office. They are diligent in their labours, not as eye servants, but in singleness of heart to build up this kingdom; and, brethren, I wish you would sustain them by your faith, and remember them in your prayers, that they may be blessed and strengthened in the arduous duties which devolve upon them.

I would say to those of you, my brethren, who have been afflicted with sickness and debility, if you will reach out your faith and claim the blessings which the Lord has placed upon you through His servants, you shall be healed and enjoy health. It is your privilege, brethren, to lay hold on life, strength, and salvation.

The dreadful condition of the world is well calculated to make us appreciate the great blessings we enjoy in each other's society, and in the domestic and social relations of our mountain home. Sorrow and mourning are easily discernable in the countenances of the multitude, and when we walk the streets, we everywhere meet the evidences of want, degradation, and misery. The fine dress and smiling face are often an outside show to hide the effects of sin, hidden deformity, and an aching heart. The world is daily becoming more given over to wickedness and abominations, and it is necessary for the Elders to raise their voices still more frequently and powerfully than heretofore, against the vices and corruptions of the people, and to teach the Saints the principles of life, and how to live pure before the Lord in all their associations.

The work of the Lord continues steadily to progress, and is spreading on the right hand and on the left. It is strengthening its hold on the minds of the people, not only in these islands, but on the Continent.

President Richards here gave a comprehensive and interesting review of the progress of the Gospel in Scandinavia, Switzerland, and Italy, and gave some timely instructions to the Elders present as to the means to be employed in spreading the work in the British Isles. He gave much other good counsel, which will remain in the hearts of those present, as way marks to guide them in their future course, and especially exhorted the returning brethren not to forget the poor whom they were leaving behind, when they arrived in Zion.

Elders J. A. Little, J. Toone, J. Barker, and Edward Martin expressed in a feeling and happy manner the joy and blessing which they realized in their labours, and the fulness of the Spirit which they enjoyed on the occasion.

Refreshments were now brought in, and while they were passing round man heartfelt sentiments were expressed, whic called up pleasing remembrances of th past, and intimated the indulgence of hi and holy hopes for the future.

Elder J. FERGUSON arose and expressed an earnest desire that Elder J. D. T. McAllister, who was debarred the privilege of being present, might experience a renewal of his faith and strength, and share in the abundant blessings of the Spirit which was enjoyed. This desire met with a cordial response from the company.

President SPENCER made a few very appropriate remarks on the importance of obeying counsel, and sustaining President Richards in his office, and implicitly carrying out his instructions, in order to enjoy the Holy Spirit, and progress in the way of life and salvation.

President RICHARDS then closed the services of the evening by prayer, embracing in his supplications the general interests of the Church, and those objects of solicitude included in the ties of kindred and the covenants of the Priesthood, and he again dedicated the house to the Lord, for the use of His servants, in doing the general business of the Church for the European Missions.

The proceedings of the meeting were very imperfectly reported, and consequently but very few of the many interesting remarks made have been recorded. The Elders were full of the Spirit of prophecy and blessing. It was a prelude of that time when the union will be perfect, and the joys of eternal life be full.

History of Joseph Smith.

(*Continued from page* 279.)

[June 1839.]

Friday, 28th. I was transacting business of various kinds; counselling, consulting the brethren, &c., &c.

Saturday, 29th. I was mostly at home.

Sunday, 30th. I attended meeting at brother Bosier's. There was a crowded audience, and I bore testimony concerning the truth of the work, and also of the truth of the Book of Mormon, &c. This day sister Morris Phelps, who had travelled one hundred and fifty miles, in company with her brother John W. Clark, to see her husband, arrived at Columbia Jail.

Monday, July 1st, 1839. I spent principally in counselling the brethren. This day also the court was called for the trial of Parley P. Pratt, and the brethren in prison in Boone County; but as they were not ready for trial, (all their witnesses had been banished the State,) the Court was adjourned to the twenty-third of September.

Tuesday, 2nd. Spent the forenoon of this day on the Iowa side of the river. Went, in company with Elders Rigdon, H. Smith, and Bishops Whitney and Knight, and others, to visit a purchase lately made by Bishop Knight as a location for a town, and advised that a town be built there, and called Zarahemla.

Afternoon, went with the Twelve and some of the Seventies who are about to proceed on their mission to Europe, and the nations of the earth, and islands of the sea.

The meeting was opened by singing and prayer, after which the President proceeded to bless two of the Twelve who had lately been ordained into that Quorum, namely, Wilford Woodruff and George A. Smith; and one of the Seventies, namely, Theodore Turley; after which, blessings were also pronounced by them on the heads of the wives of some of those about to go abroad.

The meeting was then addressed by President Hyrum Smith, by way of advice to the Twelve, &c., chiefly concerning the nature of their mission; their practising prudence and humility in their plans or subjects for preaching; necessity of their not trifling with their office, and of holding on strictly to the importance of their mission, and the authority of the Priesthood. I then addressed them and gave much instruction calculated to guard them against self-sufficiency, self-righteousness, and self-importance; touching upon many subjects of importance and value to all who wish to walk humbly before the Lord, but especially teaching them to observe charity, wisdom and fellow-feeling, with love one towards another in all things, and under all circumstances, in substance as follows—

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us.

Again—Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one and another, and honour our brother or make honourable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the Quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffetings of Satan, as several of the Quorum have done, or will they learn wisdom and be wise? (O God! give them wisdom, and keep them humble, I pray.)

When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, "That man has preached a powerful discourse, a great sermon," then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God?

Then, O ye Twelve! notice this *Key*, and be wise for Christ's sake, and your own souls' sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honest before God and man. Beware of *Gentile sophistry;* such as bowing and scraping unto men in whom you have no confidence. Be honest, open, and frank in all your intercourse with mankind.

O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray *Jesus Christ;* that you do not betray the *Brethren;* that you do not betray the *Revelations* of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give you one of the *Keys* of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condem others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying, that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

(*To be continued.*)

A ray of light communicated to the understanding is of more value than a whole volume committed to memory.

Letters from Toulon state that the number of troops embarked at that port for the East since the 25th of February amounts to 14,717 men, and the vessels of all kinds employed to transport them to 21.—*The Times*, April 11.

In the half century which has just closed stands out among its fellows of the past distinguished by aught, it is by the expenditure of mind and money upon the conquest of time and space. It opened upon us with the packhorse, the wagon, the slow stage-coach, and the packet-ship, whose uncertain journey was by the pleasure of the wind. It has closed with thousands of miles of rail, along whose iron road man and matter are whirled, and of wires, along whose lightning-passage mind is flashed. Our sea-omnibuses have bridged the ocean, and steam has gathered the world in its grasp.—*New York Tribune*, March 24.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 12, 1855.

DEPARTURE.—The *William Stetson* cleared and sailed April 26th for New York, with 293 souls of the Saints on board, under the Presidency of Elder Aaron Smethurst, Francis Sproull, and William Wright, which is the last company that we send out under the present American Emigration Law, and swells the number of souls sent out by us since last November to over 3600, of whom over 1100 went out by the P. E. Fund. Although we participate in the joys and exalted hopes of those who have so far obtained deliverance, still we ask ourselves when shall the remaining nineteen-twentieths of the Saints in Europe get away, who are equally as anxious to go, perhaps quite as worthy, but see not the least chance, except through the kindness of their brethren who are able to extend a hand for their deliverance!

UTAH MAIL.—On our return from the ship we found the mail from Utah, Feb. 5th, *via* Panama, awaiting us, including letters for many of our American brethren, and several for ourself, with *Deseret News* Nos. 39 to 47, being eighty days out. The last mail from Utah eastward, which brought dates to Feb. 8, reached us on the 9th instant, being sixty days out, and making a difference of twenty days in favour of the eastern or direct route. So far as we know, all letters, duplicates, &c., that are due from either route, have reached us. Our special thanks are due to Presidents Brigham Young, Heber C. Kimball, Elders George A. Smith, and Samuel W. Richards, for the very kind and faithful manner in which they have kept us posted up with the general news of the Territory. We also gratefully acknowledge favours from Hon. D. H. Wells and John L. Smith, and brothers Isaac C. Haight, Thomas Bullock, Joseph Cain, George D. Watt, and George Halliday, and, though last, not of least interest, letters from our own dear family, all thrilling with the increasing impulses of heavenly life, and evidencing that the Son of Righteousness is shining with greater and greater intensity upon all their devices and labours to build and purify Zion, causing the same to bloom and mature the fruits of Eternal Life.

From President Young's letter of December 30th, we learn that his health had been rather poor for some time, but that it was improving. We hope and pray that it may continue to improve, that his strength and age may be renewed, that he may live long upon the earth, to see the fruits of his labours, to cheer and instruct the Saints, to direct the great work of building up the kingdom of God, and to see Zion sanctified and delivered from the bondage of the Gentiles.

In his letter of January 31st, President Young says—"The Legislative Assembly, having diligently and profitably occupied the forty days allotted to it by the 'Organic Act' to one session, adjourned on the 19th instant. Among other important business they passed an Act legalizing the transfer of property by gift, and a resolution for convening the next Assembly at Fillmore. The South Wing of the State House will be completed for their accommodation previous to that date, the walls having been finished for some time. The shingles and much other material are on hand. The roof timbers are being hauled on the ground, and the building will soon be in readiness for the carpenters, plasterers, and painters. Though only $20,000 were appropriated by Congress for erecting a State House in Utah, we have already pro-

fitably expended between 25 and $30,000 on the South Wing, and intend to have a respectable building, whether Congress see fit to pay the bill in full, or only in part. . . . . The general health of the people is good, and I see no cause for Israel to fail in continuing to receive and enjoy the rich blessings of the Lord, inasmuch as they will faithfully work in obedience to His commands."

President Young informs us, in his letter of February 1st, that the Church and Legislative Assembly had taken two shares each in the "Deseret Iron Company." While speaking of this subject, we will add that Elder Isaac C. Haight informs us, in his letter of January 6th, that on that day they had drawn a "small cast of tolerable good iron" from the new furnace, and also that they had discovered another bed of apparently good coal much nearer the works than the one they were working.

Universal peace and prosperity prevail among the Saints in Utah. The settlements are spreading out on every hand, manufactures are rapidly increasing, and the necessaries of life are easily attainable by all who are willing to labour. The Indians generally appear to be peaceably inclined, and many of them are learning to labour, and are obtaining a knowledge of the arts of civilized life. Several expeditions have been sent out among them, not to kill and destroy, but with messages of peace, and to open up trade and friendly intercourse with them. Small bands, which were indigent and mostly dependent on the kindness of the people in the out settlements for food, have been distributed among different families, where, while they are being maintained, they can also assist in raising their food.

An expedition was sent to the Navajoes, a large warlike tribe about 250 miles south of the settlements, and, although they found them bitter and hostile in their feelings to the whites, they succeeded in softening down their feelings, traded with them, and left them feeling quite friendly and well disposed.

After a season of great labour and anxiety in getting off the rush of emigration for this season, the following from President Young's letter of February 1st is certainly a source of no little joy and satisfaction to us—"I feel truly grateful to learn, not only from yours, but various other communications, of the rapid progress of the work of God in the various missions. I feel to say that your labours will be blessed, even as they have been, and more abundantly, as you shall humbly rely upon the Lord to guide and sustain you in all your labours. I can but approve of your general arrangements of the various missions under your Presidency, as also the arrangements of the Office, Books, Publications, &c., as they seem to be dictated by wisdom, and tend to secure the benefits of the cause, which is the grand consideration of all such matters." We hope and pray that our works may always be found worthy the approval of those who are over us in the Lord, that they may endure, and not be consumed in the day of His coming.

We also here insert the following from President Young's letter of January 31st—"I take the opportunity of requesting you not to publish any more *Seers*, and I wish you to publish the enclosed article, entitled 'Publications,' in the editorial columns of the *Star*."

"Publications.

"There are many mistakes in the work entitled 'Biographical Sketches of Joseph Smith the Prophet, and of his progenitors for many generations, by Lucy Smith, mother of the Prophet,' and 'published at Liverpool for Orson Pratt by S. W. Richards, 15 Wilton Street.' I have had a written copy of those sketches in my possession for several years, and it contains much of the history of the Prophet Joseph. Should it ever be deemed best to publish these sketches, it will not be done

until after they are carefully corrected. I take this seasonable opportunity to inform the public mind, in order that readers may not be surprised or disappointed at finding discrepancies, and may know which is the most reliable, in case a corrected edition is ever published.

"A monthly periodical called the 'Seer,' published by Elder Orson Pratt at Washington City, D. C., contains beautifully written articles; but notwithstanding the general beauty of the style, and the apparent candour and minuteness of the reasoning, the 'Seer' has many items of erroneous doctrine. As it would be a lengthy and laborious operation to enter minutely into their disproval, I prefer, for the present, to let the Saints have opportunity to exercise their faith and discernment in discriminating between the true and erroneous; and simply request them, while reading the 'Seer,' to ask themselves what spirit they are of, and whether the Holy Ghost bears testimony to the truth of all the doctrines therein advocated.

"BRIGHAM YOUNG."

Home Correspondence.

BEDFORDSHIRE CONFERENCE.

Baptisms — Sabbath Schools — Financial Efforts—Arrest and Acquittal of Elder Wolcott.

Wellingboro', April 23, 1855.

President F. D. Richards.

Dear Brother—With pleasure I resume my pen, to inform you how we are getting along.

Would to God I had language to express my feelings, from time to time, but suffice it to say, I love "*Mormonism*" more and more every day, and ofttimes, in the meditations of my heart, both night and day, exclaim, *Thank God for "Mormonism."* We have held three District Meetings for the Quarter ending March 31, and I have been round the Conference once since. For the past few weeks my health has been quite impaired through a cold, which settled on my lungs, but I am much better and expect soon to be well. I have, however, been able to travel and attend to my duties, preaching almost every day. The people say, "How poor you are getting!" But I think I am gaining *now*, though I have a cough which still wears on me some. But enough of this.

I am happy to say, all things considered, we are in quite a prosperous condition. We have two good travelling Elders—William McLindsey and J. Tye. Since the commencement of the year we have baptized about 30, and about 85 have emigrated. As the weather is more pleasant we have commenced out-door preachings, and have very good hearing in several places, as well as some opposition. This Conference embraces a good deal of territory, and there are several openings for preaching, and some that we can't fill as we would wish, though several of the local Elders go out every Sabbath. I think we could employ one or two more Elders, at least, to good advantage.

Many of those that have emigrated were those that were able and did the most for the funds. Again, many of our present number, in consequence of the "hard times," find it difficult to get bread, yet with a cheerful heart they divide their pittance with the servants of God, and cast their mite into the treasury of the Lord.

Again, several of our Saints are in the poor-house, where they have to be very religious, and read their prayers every day. I visit them and comfort them all I can; but I will assure you it is a miserable place. Many are out of work a great part of their time, and many get work but don't get much for it. There are many of another class, who are old or afflicted, and get but a scanty supply from the parish. I say afflicted; these are they of course who at present have not faith to be healed. There are many

who have faith to be healed, and are healed, for I am called on almost every day some weeks to administer to the sick, who are afflicted of various kinds of diseases, *many of whom have been perfectly restored.* The lame have been *made* to walk and *leap for joy*, for all of which we feel to give God *all* the *praise.*

There are a good many children in our Conference, belonging to the Church, which of course make up a part of our statistical report, and I am happy to say we have succeeded in organizing several very interesting Sabbath Schools, which are in a flourishing condition, and would be more so had we a good supply of our *Catechism*, which we anticipate supplying ourselves with as soon as they can be got from your Office.

The above statements perhaps will enable you to form a correct opinion of the material we have to make our financial report from.

I will now speak of what we have done and are doing in our financial department. In the first place we raised about £25 for Elder J. Pace, £5 of which was the loan you favoured us with, the other was in voluntary donations for Elder Pace's outfit. Next we raised about £10 for Elder J. B. Price. Next we raised about £9 to pay a debt left on the Conference, caused by a deficiency of the Conference Fund last year to pay the expenses of the Travelling Elders, &c. The next effort was to rid the Branches from their book debts, room rents, &c., in which we succeeded, with few exceptions. Next I overhauled the stock in the General Agent's hands, and found about £21 in odd *Stars*, Tracts, &c., which money I made an apportionment of to the several Branches, having laid the matter before the Saints at each of our District Meetings, at which time they all voted to carry out any plans we might adopt to clear us as a Conference from debt. These odd *Stars*, &c., we made an apportionment of to the Branches, and they are now being distributed. Some of the £21 is raised, and all will be this quarter. We also anticipate not only clearing ourselves from debt, but to do even more for the funds than heretofore, all things considered.

I suppose I hardly need say that at first I met with some opposition in trying to raise so much for the funds, &c. They would say, "We have done this and that, &c. We were promised emigration by so and so. He is gone, and we are left and forgotten, and our prospects are blighted," &c. But, thank the Lord, we have, as a general thing, succeeded in exchanging this kind of feeling for good, liberal ones, and the Saints feel well, and respond cheerfully to all calls. The few that do not come up to the mark are seeing that those who do are the happiest and the best off, which I trust will produce a desirable effect on them.

I have organized some book clubs, to carry out your instructions in securing a proper dissemination of our bound books. But I hope to do more of this next quarter.

I will now relate a little anecdote, and conclude my letter. A few days since, as I was about to get my ticket at a railway station in this place (Wellingboro'), a policeman came up to me, and said, "Is your name ——— ?" I said, "No, sir." He said, "I believe it is;" and he told me I was his prisoner, at the same time he put on the hand-cuffs. I remarked, in a mild tone, he had better not be too fast, lest he might be mistaken. He said he saw me last night at ———. Said I, "I preached in Wellingboro' last night." He said he knew better, and he pressed me on to the police station, and kept me locked up for a while, during which time I wrote a letter to brother J. Bull, President of the Branch, but the policeman would not send it. I also wrote some in my journal, having my carpet bag in my lap for my writing desk.

After a while I was taken before the superintendent of the police force, who asked me a few questions in a very gentlemanly manner. After which he told the policeman to take off the irons from me, and gave him a good chastisement. He then turned to me and said he was very sorry for the mistake, stating that I bore the description, to some extent, that was given them of a man whom they were in search of; but, says he, "As you have been committed, you will have to go before the magistrates to be acquitted according to law." The magistrate being out of town five miles, a carriage was made ready, and we soon were seated in the same. I preached to the superintendent all the way there and back, and he seemed much interested in what I said.

After the magistrate had acquitted me, I bore a faithful testimony to him, which made him quake and tremble from the

crown of his head to the soles of his feet. The superintendent said I must call on him whenever I came to this place. Accordingly I do, and always meet with a kind and warm reception. He pays brother Bull for the privilege of reading the *Mormon*, which he says he is very fond of. I have been invited to visit several of the families of the police force. In short, we now have means of doing that good that we otherwise would not have had.

I close by saying, may you ever share abundantly in those blessings God delights to bestow on the faithful, worlds without end. Amen.

Yours truly,
R. W. WOLCOTT.

P.S.—Please give my love to brother Spencer. Tell him we are looking for a visit from him this month, as he suggested to Pastor C. R. Dana. I read brother Henry's (H. P. Richards') letter with much interest. I feel as though it would be a pleasure to have him share with me in some of our good dinners, though few and far between. I wish to be remembered to him.

R. W. W.

ESSEX CONFERENCE.

Baptisms and Financial Efforts.

Maldon, Essex, April 8, 1855.

President F. D. Richards.

Dear Brother—I am happy to have the privilege of again reporting the labours of the Essex Conference. We held a Council here last evening, and have held two meetings this day.

The President and Travelling Elders all come in as usual, rich with the Spirit of God, rich in determination to go on to perfection, and to bring all they can to the same.

The meetings this day have been spirited, and well attended, both by Saint and sinner, and we have prospects of a good attendance this evening.

The report is as follows—34 baptized, 13 cut off, 20 emigrated. The financial returns are as follows—Elder Slack's emigration £42 0s. 0d.; P. E. Fund £6 17s. 5½d., £6 of which has been forwarded to Liverpool; paid for books, *Stars*, &c., about £25; lessening the original debt £5 0s. 8d.; for Conference Fund and the sustenance of the Pastor and President of Conference and family, also Foreign missions £21 1s. 10½d.; making a total of £100!

After taking into consideration the number cut off and emigrated, our little Conference only numbers 6 less than it did 3 months ago [400]. During the quarter 3 new Branches have been organized.

The Conference is taking 165 *Stars*, 57 *Journals*, and 35 *Routes*.

This Conference has quite its proportion of children, and I may add, has felt quite its proportion of the effects of the cold weather, and want of employment, and, to conclude with, I must say it is still a prodigy. "Where there's a will there's a way."

Yours as ever,
W. H. KIMBALL.

Foreign Correspondence.

MISSISSIPPI.

Voyage of the Charles Buck—The Passengers taken on to St. Louis.

Carribbean Sea, March 5, 1855.

My Dear President Richards—Through the tender mercy of God, our heavenly Father, I am at this time permitted to take my pen, in order to give you a brief account of the voyage thus far of the ship *Charles Buck*, and the Saints on board.

We have been longer in accomplishing the voyage to New Orleans than was expected when we left Liverpool, yet for this I am not sorry, as the Saints in consequence have in many important respects gained a profitable experience; and some of them say, that they have learned more during the last few weeks than they had during as many years previous. We have had peace and quietness, and a ready disposition to receive and obey counsel.

Indeed, in this respect, the British Saints on board seem previously to have been well instructed, and I have had much joy and satisfaction in my presidency over them.

It is well known to yourself and others, that this company of Saints were much exposed while in Liverpool, and that the general health of the company was somewhat affected thereby. Their long detention had somewhat depressed their spirits, and living in unwholesome places, and on scanty diet, had somewhat impaired their health. When they came on board, sea sickness prostrated many, yet through the blessings of the Lord attending the ordinances of laying on of hands, and anointing with oil, together with such medicines as the spirit of wisdom dictated us to administer, the sick were raised to health, and only three children have died. One of these three was the son of John Grimmett, a boy about seven years old. He got entangled in the ropes of the ship, about a week after we left Liverpool, was jerked overboard and perished in the sea. This was a most distressing accident, as the ship was sailing fast at the time, and the boats were in such a position, and so fastened, that nothing could be done in time to save him. His father and mother were greatly distressed, but I comforted them, and their feelings were soothed, and they feel to acquiesce and acknowledge the hand of the Lord in this severe affliction. His mother had a dream during the night, concerning this accident, and both of his parents had charged him to be careful, but the little fellow, as if doomed to a watery grave, was soon out of their sight, and while leaning over the bulwarks, was jerked into the foaming ocean. This has been a solemn warning to other parents and children. The next death was the infant child of brother Charles Hartley. It had been afflicted with dysentery before coming on board, and nothing that we could do was sufficient to save its life. The third was the infant child of brother William Aitkin.

We have had one birth on board, but the infant is suffering severely from canker, and is in a very precarious condition.

The provisions were not of the best quality, and these consisted of oatmeal, flour, biscuit, rice, sugar, tea, and salt. Having no meat nor butter furnished by the ship, the little of the latter article, which you generously donated was gratefully appreciated by all good Saints. Some few have murmured because they had not the variety which you furnished for the *Helios*, but since the reasons were set before them they have generally been content.

Our voyage upon the whole has thus far been very pleasant. The winds have been light and the sea calm. In consequence of head winds after leaving the Irish Channel, we sailed a more easterly course, and came in sight of the Cape de Verde Islands, on the 10th of February. We then obtained a wind that brought us to the Islands of Guadaloupe and Antigua, on the 27th. We did not obtain the trade winds so soon, neither were they so strong as usual, which accounts for the length of the voyage.

The captain has been kind, and has allowed the passengers all the privileges which could be expected. The day after I came on board, he gave me charge of the medicine chest, and has since given me the privilege of using such medicines as he had for his private use.

We have got along well with all on board, only the second mate. He began to use the brethren in a rude and tyrannical manner, and to use improper familiarities with the sisters. . . . . In various ways he acted in an abusive manner. Sometimes, when calling the people up, he would put his hands into bed, around the heads and necks of the sisters, which caused me to counsel them to leave a *mark* upon him, or throw *something* about his ears; but this coming to his ears, he has since let them alone, and he is now quite peaceable.

The provisions began to fail after being six weeks out, and, since, we have had no flour, nor sugar, except about half a barrel of sugar, which the captain gave me, of his own, to divide as medicine among the feeble, and those who have little children. This gave great relief, as the children could not be pacified without something to their oatmeal and rice. He has also sold about three barrels of pork, and some molasses to the passengers, which have given them a better relish for their food, and proved a great blessing. The pork was sold at 5d. and 6d. per lb., and the molasses at 6d. per quart.

There are yet oatmeal and rice enough; and one pound of biscuit a-piece to be distributed to-day. Last week there was

only one pound of biscuit served out to each adult.

It appears there was not a sufficiency of biscuit put on board at Liverpool for the voyage, but of the flour and sugar I am not able to speak positively. I am however inclined to believe that these articles were rather liberally served out during the fore part of the voyage.

I am glad that I took no charge of the provisions, as the captain might have blamed us for extravagance. Neither had any of the brethren the charge of this business. The second mate always got out, and kept an account of, the provisions served out, and neither the captain nor myself knew till the sugar and flour were gone, that there was any danger of being short.

I do not know that any one is to blame, as the voyage was not expected to be so lengthy, except that Mr. S——, the broker, did not ship a sufficient quantity of biscuit. The captain did not feel to be stingy nor rigorous, so long as there was plenty, neither did he expect that any article would not hold out. It was served out by measure, instead of being weighed, and this probably is the cause of the sugar and flour failing so soon. But this cannot be said of the biscuit. There never was biscuit enough shipped to serve during the voyage.

Monday Morning, 12th March.

I resume my pen, beloved President Richards, to give you a few more items of news. And, first, I would inform you that we got 21 tents made and 20 wagon covers cut out some time ago. The sisters engaged in making the tents with much pleasure, and while thus employed they enjoyed themselves exceedingly.

I would also mention that we held a Conference on board on the 8th and 9th, to refresh the Saints, and much precious instruction was given, and a large portion of the Holy Spirit was enjoyed. Elders Fletcher and Speight are making out the Minutes, to be sent to New York and St. Louis; and I thought of also sending you a copy of them, but to save postage it may be as well to let you have them through the medium of the *Mormon*, or brother Snow's paper.

Many of the Saints have had nothing to eat but oatmeal cakes or porridge for several days, and they have been on two quarts of water daily for three days, yet they feel happy and content. We have excellent health on board, with few exceptions, though the people don't look so rugged as they probably would, had they been better fed. The experience we have had in being supplied with provisions by a ship broker in Liverpool, should be a caution to the Saints, and should inspire them with many feelings of gratitude for the liberality you have manifested in providing for them across the ocean.

[It should be borne in mind that the passengers on the *Charles Buck* were transferred from the *Helios* by her captain after she had stranded, which is the reason why we had not the provisioning of the *Charles Buck*.—Ed. *Star*.]

My health began to give way about two weeks ago, in consequence of much care and anxiety for the Saints, and continual labours in administering to the sick, and imparting instruction, but I am again recruiting; and I thank the Lord that He has enabled me during the whole voyage to be around administering blessings to His people. I hope you have recovered from the excessive fatigues and anxiety that devolved on you through many unfavourable circumstances connected with the shipping of this company, and that you have secured payment for damages sustained; and I pray God, our Eternal Father, to bless and uphold you.

The Saints on board, during the Conference, proposed a special vote of thanks to you, for your great care and kindness towards them, and it was heartily and unanimously carried. A very sincere and cordial vote of thanks was also given to Elder Edward Martin, for the valuable services he rendered to these Saints in Liverpool. And I was very happy to see that neither your kindness nor Elder Martin's has been forgotten.

We are now within thirty or forty miles of the Mississippi River, with a good fair wind, and we hope to be in the river, alongside the tug, sometime to-day.

I might here say, that a full supply of provisions will have to be provided for the Company from New Orleans to St. Louis, as there are no surplus stores. About 320 of the Saints will go to St. Louis. The others will have to stay in New Orleans a short time, to obtain means to take them to St. Louis or Cincinnati. I think all the Danish will make their way to St. Louis. They held a Conference, and have had their own meetings during the voyage. They feel well. Elder Hogan has given them good instructions.

It has been thought wisdom to provide for the Danish Saints at New Orleans, the same as for the P. E. Fund passengers, as they are not acquainted with the coin of this country, nor the prices of provisions, &c. They feel thankful that we have proposed doing so.

Elder Fletcher, and the other three presidents of wards, have been a great help to me; they are good men, and have always been unanimous and cordial in the discharge of every duty. We have had prayer meetings morning and evening, preaching and sacrament meetings on the Sabbath, and a council meeting of the Priesthood once a week. Three have been cut off from the Church—two sisters, and a Danish brother, who was baptized in Liverpool. One of the sisters desired to be cut off that she might have full liberty to keep company with the first mate. The other was cut off for general inconsistency of conduct, and keeping company, during untimely hours, with the second mate. Though these have been a dishonour to us, the sisters generally have respected themselves, obeyed counsel, and maintained a modest and becoming reserve. We have had a guard all the time, which has been a little annoyance to the sailors, but through it they have been kept out of the 'tween-decks, and some that might have fallen have been preserved. As one of the sisters cut off is a P. E. Fund passenger, it is expected that she will pay her own passage, in the event of leaving us.

All the receipts have been signed.

March 17th.

I again take my pen to inform you that we left New Orleans last night, late, on board the fine steamer *Michigan*. Through the exertions and proferred help of Elder McGaw, together with the liberal contributions of those Saints who had a few shillings, we have taken the company along *en masse*. One of the sisters before named left us, refused to pay her passage, and secreted what goods or clothing she had. Brother McGaw accompanies us to St. Louis.

The health of the Saints in general is very good, but we are greatly crowded, as there were about 150 deck passengers on board before ours were shipped, and there was no other boat in port for St. Louis, only the *Michigan*. It was, therefore, our only alternative to crowd our passengers on after the best part of the boat had been taken up. There are on board over 500 deck passengers in all. This may militate against the health, as it does against the convenience and comfort, of the Saints, but we trust, through exertion and care on our part, and the blessings of the Almighty, not many will perish on these waters. The river is very low, which is the cause of so few boats being in the trade at present.

Praying the blessings of the Almighty to rest upon you, I remain your brother in Christ,

R. Ballantyne.

P.S.—Elder McGaw sends his love, and he will write you soon. R. B.

Redemption is in View.

The time to favour Zion 's come,
And faithful Saints will gather home,
Jehovah's will to do.
While nations clash, let earth revere—
The coming of the Lord draws near;
Redemption is in view.

Ye servants of the Lord, rejoice;
The agents of His special choice,
Your onward course pursue.
Oppression's reign will soon be o'er,
Nor tyrants bear the sceptre more;
Redemption is in view.

Your arduous toils and duties bear
With patient hope, that you may share,
With Jesus, glory due
To those who to the end endure,
And in the covenant rest secure;
Redemption is in view.

Tread down th' envenom'd thorns that lie
Across your path; with single eye,
Seek out the pure and true;
To you, a crown of joy they'll be,
When you the great Redeemer see;
Redemption is in view.

Each loss, for Jesus, you 've sustain'd,
With hundred-fold will be regain'd;
And life eternal too.
Then press, dear brethren, onward press!
Nor doubt of final sure success,
Redemption is in view.

M. A. Walker.

Caution.—Elder James G. Willie, Pastor of the Southampton and Dorsetshire Conferences, requests us to caution the Saints against Paul Harrison, who, it appears, is travelling under the name of "George Kent," and other names, teaching that the authorities of the Church are corrupt, and that it is not necessary for the Saints to gather farther than St. Louis. From the repeated cautions which have been given to the Saints heretofore respecting such unworthy characters, we deem it inexcusable in any to harbour them, or listen to their pestilential breathings.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending March 31, 1855.

CONFERENCE.	AGENT.	AMOUNT.		
London	Jno. B. Maiben	£663	11	2¾
East Glamorganshire	Geo. W. Davies	192	17	1
Birmingham	Henry McCreery	192	7	4
Warwickshire	William Parr	153	7	4½
West Glamorganshire	Aneurin L. Jones	139	9	5½
South	Simon Irwin	136	8	7¾
Manchester	James Walker	133	17	3½
Bradford	John B. Pears	112	2	4
Staffordshire	Josiah Rhead	107	18	3½
Newcastle-on-Tyne	George Peacock	94	12	2¾
Herefordshire	James Reece	93	5	8
Reading	James Frewin	87	5	11
Sheffield	John Memmott	79	13	4
Bedfordshire	William Peacock	75	13	8
Wiltshire	Samuel Gentle	75	10	10½
Lands End	John Kessell	72	13	0¾
Lincolnshire	Richard Harper	72	5	6½
Monmouthshire	Edw. Middleton	71	16	10½
Derbyshire	Thomas Parkes	71	5	5½
Glasgow	Robert Kirkwood	66	0	5½
Channel Islands	Elias Cave	65	9	1½
Edinburgh	John McComie	57	11	11½
Hull	John Miller	55	5	3½
Cambridgeshire	R. J. Townsend	50	16	8½
Cheltenham	Thomas Clarke	49	3	1½
Norwich	James Woods	46	13	0
Southampton	Samuel Ridout	46	6	1
Kilmarnock	John Aird	40	3	4
Dublin	H. E. Bowring	40	0	10½
Nottinghamshire	Josiah Holmes	37	2	10
Leicestershire	Edward Frost	36	6	1½
Preston	John Holsall	35	19	3½
Liverpool	James Linforth	35	18	4¾
Carlisle	John Threlkeld	35	18	0½
Dorsetshire	Benjamin Elliot	29	19	11½
Belfast	J. D. T. McAllister	27	18	0
Late Herefordshire	John Preece	24	17	9
Carried forward		£3407	12	0½

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3407	12	0½
Brecknockshire	Thomas Morgan	22	3	8
Worcestershire	Charles Peat	20	5	0½
Shropshire	Joseph Akers	18	19	8½
Pembrokeshire South	John Price	18	5	5
Llanelly	Charles Harman	16	0	9½
Flintshire	Jonathan Ellis	9	9	4
Carmarthenshire	Isaac Jones	7	10	7
Denbighshire	Griffith Roberts	6	12	3½
Dundee	A. N. McFarlane	6	4	7½
Anglesea	John Roberts	4	3	0
Isle of Man	James Duff	4	2	8½
Dyffryn Conwy	Richard Roberts	3	9	2
Pembrokeshire North	Thomas D. Evans	0	15	0½
BRANCH.				
Derry	Hugh Sheppard	6	18	0
Tedbury	Joseph Walker	5	0	10
MISSION.				
Sandwich Islands	P. B. Lewis	120	1	3½
Swiss and Italian	Daniel Tyler	105	6	1½
Cape of Good Hope	Jesse Haven	98	3	3
Australia	Aug. Farnham	92	8	7½
St. Louis	Milo Andrus	60	14	7
French	A. L. Lamoreaux	58	8	7
East India	N. V. Jones	56	3	5
French	W. C. Dunbar	29	10	9
Bombay	Hugh Findlay	23	0	7½
Gibraltar	Edw. Stevenson	2	16	1½
Parley P. Pratt, California		295	18	1½
John A. Jost, Halifax, N.S.		5	18	2½
M. G. D. Phillips, New Brunswick		1	16	1
J. W. McLellan		0	17	9
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
(Errors excepted.)		£4509	15	2½

ADDRESSES.—James Carrigan, bottom of Caldwick Street, Snenton Road, Nottingham.
James Ferguson, John D. T. McAllister, } 199 Collingwood Street, Belfast.

Money List, April 20—27, 1855.

John B. Pears	£3	0	0
Edward Middleton	7	0	0
Josiah Holmes	2	0	0
Carried forward	£12	0	0

Brought forward	£12	0	0
William Parr (per Israel Barlow)	0	4	6
Josiah Rhead (per W. G. Young, April 9th, 1855)	1	12	2
	£13	16	8

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XVII. Saturday, May 19, 1855. Price One Penny.

Increase and Multiply.

The great and crying sin of the present day is the perversion of the order of God. The ten commandments, as given to Moses, are considered by sectarians as quite the beginning and end of all that is necessary to guide man in every circumstance in life. They are all that is necessary so far as they go, but while these are emblazoned in conspicuous places in churches, inserted in catechisms, taught in schools and the family circle, and moralized on from the pulpit, the great commandment which the Lord considered of such essential importance that it was the first which He imposed upon Adam and Eve when He said, "*Be fruitful and multiply and replenish the earth,*" seems to be entirely overlooked, spiritualized, or thrown among the rubbish of things that might once have been necessary, but which man, in his conceited wisdom, has now set aside for something more congenial to his depraved tastes. God considered obedience to this command of such vast importance to the prosperity of His dominions, that after the inhabitants of the earth had all been destroyed, except Noah and his family, He again appeared in person to him, and again imposed the same command upon him and his posterity—"BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH."

"But," says the superficial observer, "I think mankind are obeying this command." Such persons do not probably give this all-important subject a tithe of that serious reflection and study that they do the increase of their flocks and herds. The LORD GOD, when He looked abroad over the beautiful creation which He had made for the residence of His children, must have felt a far more exalted, deep, and earnest solicitude for the perfection as well as the number of His posterity, than the husbandman does over those beautiful animals which he is rearing for the slaughter. With what sorrow and heaviness of spirit must He have looked forward through the long vista of time, and seen that race which He created in His own image, and stamped with the nobility of His own nature, waste their energies and powers of life in the gratification of degraded passions and artificial desires, which even the brutes do not condescend to, for their instinct has kept them more pure than man, with all his reason and wisdom.

With what feelings of regret must our Father in heaven look down upon the present condition of His children; for instance, those in civilized, Christianized England! How many righteous men does He here find like Gideon, who "had threescore and ten sons of his own body begotten, for he had many wives?" Or like Jair the Gileadite, who "had thirty sons that rode on thirty ass colts, and they had thirty cities?" Or Ibzan of Bethlehem, who "had thirty

sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons?" It will probably be quite impossible to find one solitary case of a man who has kept the first commandment in righteousness, like these judges of Israel, and other good men of former days.

In place of such men, thousands may be found who believe that a life of celibacy is one of peculiar sanctity, and that to die without leaving any posterity on the earth is quite a sure way of obtaining salvation; whereas one of the greatest curses which the Lord pronounced upon the wicked was to have their generations cut off from the earth—"For the Lord loveth judgment, and forsaketh not his *Saints*; they are preserved for ever: but the seed of the wicked shall be cut off." "The memory of the just is blessed: but the name of the wicked shall rot." On the contrary, the increase of a righteous posterity is one of the greatest blessings which can be bestowed upon man, and the Lord gave it peculiar emphasis when He said to Abraham, "In blessing I will *bless* thee, and in multiplying I will *multiply* thy seed as the stars of heaven, and as the sand which is upon the sea shore."

It is true that in this and other Christian lands there are many churches, but it is equally true that under the shadow of their spires, which point sanctimoniously towards heaven, there dwell thousands of men and women, moving in every grade of society, who waste their lives away in abject obedience to the most destructive desires, instead of propagating in purity sons and daughters worthy the noble image of God. There are plenty of ministers too, but alas! how few there are who even think of, much less teach their congregations, the exalted object of this first great commandment, and the strict purity of the laws under which the Lord designed it should be carried out. How often does the garb of sanctity hide from the view of men some of those sins for which Sodom and Gomorrah were destroyed? There are many people throughout Christendom, in the higher ranks of life, who think that posterity is merely a matter of convenience to themselves; they do not think that the Lord cares anything about the matter. If they are only sure of a child or two to inherit their estates, they do not want the trouble of raising any more, beyond this their property, energies, and powers of life are all absorbed in personal aggrandizement, and the gratification of artificial pleasures, without spending a thought perhaps on what the Lord requires of them. Again, there are millions of the lower classes, in what is termed the civilized portion of the world, who, while they are not too proud to obey the first commandment, nor too vain to bestow their personal care upon their offspring—the greatest of heaven's blessings, yet are compelled, from their oppressed condition, arising from the laws of the land and the unnatural organization of society, to consider children as a burden, or a necessary evil, to be avoided only by leading a lonely life, or by the commission of crime. Add to these the thousand-and-one other influences which are brought to bear to obstruct and prevent the operations of nature in organizing new bodies for the residence of spirits, and it must lead any reflecting mind to admit, that what the Lord designed for a blessing, man has perverted to a curse. What the Lord designed should be the first great leading object of man's existence, has been made secondary to the gratification of depraved desire. Mankind have become so cursed and degraded through their own transgressions, that millions of them are no longer fit to propagate their species, and the Lord is sweeping them off by the sword, pestilence, and famine, and those that are left and do not repent and purify themselves will be prepared for the burning.

If the Lord should come down to many Gentile cities as He did to Sodom, to see if what He hears concerning them is correct, it is probable that He would find some of them but little better than that city. They now mob His servants who would guide them in the way of salvation. They reject their teachings, which would show them how to keep the first commandment in all its purity, as well as all laws pertaining to the powers of life. To carry out this great commandment in righteousness, is the foundation of the doctrine of plurality of wives, and whoever puts it in practice from other motives will find that they are heaping up damnation to themselves, for that would be extending the evil, which is condemning the world—the perversion of heaven's choicest blessings to unholy purposes.

Collation to the Legislative Assembly of Utah.

(*From the "Deseret News," Feb.* 8, 1855.)

[The Hon. A. W. Babbitt, Secretary of the Territory of Utah, gave a Collation to the Legislative Assembly, Jan. 19, 1855, the eve of their adjournment. The following report of the affair is from notes taken by Robert Lang Campbell, Asst. Secretary of the Council, and formerly Pastor of the Scottish Conferences.—Ed. *Star*.]

Toast by the U. S. District Attorney, J. Hollman—

Governor Young and Council—may their wisdom increase in the future, as it has in the past.

To which His Excellency Governor Young replied,

May we all keep what we have already obtained, and add to the stock until our utmost satisfaction is obtained in eternal bliss.

Remarks by Chief Justice John F. Kinney—

I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise, which have enacted the fewest and simplest laws; and as you claim superior wisdom, it will no doubt be made manifest in the framing of your laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogize Governor Young, or his Council. Everything in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty—your public buildings—your machinery, and the union and good feelings prevailing throughout your territory, are all monuments of the wisdom and power that influence and control every department. No stranger coming into this territory, but will be struck at the luxury, magnificence, symmetry, and ingenuity that exist throughout this valley. This cannot be ascribed to the wisdom of man—it cometh from the Almighty Creator of heaven and earth; I can account for it on no other principle. I shall continue to observe with interest the progress and development of the territory, while I may be with you, and that may be for all my life, for aught I know; and it is food for the mind. Although the inhabitants of this territory are from so many nations, governments, and kingdoms, still there is no people more happy, more free, and prosperous than this people. These are the words of truth, and it gives my soul delight to express them.

Remarks by His Excellency Governor Young—

Judge Kinney will please accept the hearty compliments of the Assembly and myself. His remarks are true. What you behold, I attribute to the God whom we serve. I give no credit to myself, or to any man. In coming to this place we were led from day to day. What we were going to meet, was as unknown to us as what would befall Abraham was to him, when the Lord said to him, "Get thee out of thy country." The God of our father has revealed Himself to us; and what you observe in this city, and our settlements, is the result, under Providence, of the labours and doings of this people. The first officers sent here by the General Government took exceptions to our course, and left us. So far as I am concerned, I never gave them occasion; but, the Lord being my helper, I am bold for truth. I did chastise those officers for insulting this people, and I would do so again. If they had submitted themselves to their offices, and performed the duties assigned them by the parent government, and minded their own business, there would have been no trouble. But when they would rise up in the midst of our congregation, and pour contumely and insult upon this people, I was like the lion in their path. On the other hand, if they had wished peace and righteousness, and treated us with respect, I was like the babe, to be approached without reserve or fear. I loved Judge Reid; I regretted the day he left this valley. I put my hands upon his head unwittingly,

and blessed him, and he thanked me. I am equally pleased with Judge Kinney; and I know that the righteous will prevail, while the unrighteous will sink; and the cup of the iniquity of the nations of the earth is well nigh filled to the brim.

The most of these brethren with whom I am surrounded this evening, were never members of a legislature, previous to their coming here, and are unacquainted with the customary phraseology of law. They are from the axe, the hammer, the anvil, and the plough, and they meet here to make our laws, and what is the result? As justly observed by Judge Kinney, plain and simple laws for the benefit of the people.

If this people are not altogether what they should be at the present time, I trust we shall be at war with every carnal propensity, that we may have power to reign triumphantly over ourselves, and then we can reign over others with honour and dignity. Can there be another body of men like these gathered together to legislate for a nation's prosperity? When the master spirit points out the way, every voice cries "aye," and every heart says, "Amen—that is our course." Every requirement which the people know emanates from us, is sanctioned and sustained; and if there are refractory spirits who do not like to be controlled, one word when they come here hushes them into silence, because the Almighty is here, and His Spirit is in the hearts of this people. That is the reason of it, Judge Kinney. It is not the wisdom of Brigham, it is not the wisdom of Heber, it is not the wisdom of Willard, nor of the Twelve, but it is the wisdom of Him who rules and guides in the midst of the nations of the earth, and they know it not, neither can they see His goings forth. Blessed is the man who sees and acknowledges the dealings of Providence with the human family, from the highest to the lowest, in all their gradations, including legislators, princes, and rulers; and may our feelings chime in unison with His ways, while we are here upon the earth, that we may at last reign with our Master and Saviour.

Remarks by Hon. A. W. Babbit—

I rise to express my feelings, as Judge Kinney has been relating his change of mind. I was left in Nauvoo, in charge of the Temple, and other property, to adopt the best manner of disposing of it, to help the people to get westward, and to flee myself. We had poverty, wars, and everything else to contend with. I brought up the rear. When I came here I was chosen their humble servant to go back, and ask for admission into the Union. I went, and did so. I laboured faithfully. I went back with all the prejudices of this people against me. I stood between wind and water, and combatted the opposition. I said God was at the helm. I returned again and again. I received a letter from the chief justice now before you, and I answered it. He wanted to know whether it was best to bring his family. He can now tell whether I answered that letter correctly, or not. He knew but little of our situation, country, and institutions. I told him the truth; I disguised nothing. I brought my family here. I am happy to meet with you here this night. The highest offering, and the best integrity that can be given by officers, is to bring their families to this territory, and reside here; and this pledge has Judge Kinney given to the people. I except Judge Stiles, for he had inducements for bringing his family here; he has an aged father. He has gathered up as one of the scattered sheep of the fold. He has come here like myself, and he will feel at home when he gets as many reprimands from the Governor as I have had. I saw Mr. Hollman when he talked of leaving every day; I told him if he ran to Fort Bridger, he would get killed. If you keep running away from the Lord, the devil will kill you. I never felt better than I do to-night with my brethren. As to Judge Shaver, he is a gentleman and a lawyer, is quiet, minds his own business, and, when court is over, goes home. He meddles not with institutions which are peculiar to us; if you hear him say anything, it is to unite and strengthen; and to him I say, live in peace, die in peace; and if you earn salvation, go to heaven and enjoy it.

Remarks by Associate Justice G. P. Stiles—

The honourable allusion made to myself prompts me to make a few remarks. I am not going to tell an anecdote—say anything about the devils on the post and rail fence. I have been known among this people ever since I was a stripling. My whole character has been before the most of this assembly. I have been alluded to as a lost or scattered sheep. I wish to say I am happy in this meeting to-night.

This is a primary meeting; we have present the first of characters in our territory. I can bear record to the feelings of Chief Justice Kinney. I know the sentiments in his breast. I know that he is a high-minded gentleman. The sentiments he has advanced here are no sycophantic expressions, but are the ebullitions of an honest heart, made by circumstances in an honest man. He did not give credit to such a man as stirred up the first excitement; he told me what he thought of him, when he heard his statements from his own mouth; that he considered him a man who had become dissatisfied by his own corrupt principles. He was appointed by a previous administration, and was ding-donging every department, and to get rid of him, they gave him an appointment to Mexico. I came here unexpectedly. I would have been here two weeks sooner, if I had not received my appointment. I am grateful for my appointment; it enabled me to come more comfortably. I came, and mean to do as much good as I can, and as little harm. I have been to Iron County. I organized a grand jury with all the requirements and paraphernalia of law. I gave them a solemn charge. My advice to them was, that they never should have Iron County tarnished with a law-suit. There was no case for me to adjudicate. [Thank the Lord, said the Governor.] I do not know that there is a man there but what would come up to Great Salt Lake City, and sue me, if I called him a lawyer; that is my legal opinion. If any difficulties exist, they go to friends, and get the matter amicably settled. Let a difficulty be settled by law, and it makes a wider breach in the feelings of the parties. The third Judicial District is that to which I am assigned, and I feel grateful that Elder Orson Hyde is appointed the Probate Judge in Carson County. We are going to hold a court there, and if no lawyers go there, there will be no law-suits. I hope if friend Babbitt takes it into his head to go there, you will send him on a mission forthwith; for as sure as he ever gets there, there will be ten law-suits the first day. I hope no lawyer will go there from Great Salt Lake City. We will have nothing to control us there, but the law of right, that liberality and generosity may prevail unobstructed from the highest to the lowest. We can there spread ourselves. The Chief Justice remarked that he may live and die here. I trust his heart and feelings will get so entwined around this people, that if he goes away, he may be compelled to come back. He never was in a place where he could act out the feelings of his heart, as he can here. I have heard him talk before in deliberate, studied, measured terms; but I never heard him get up and talk about God, or Him who rules and controls in the heavens. Here he has the spirit of freedom, because he comes right in, and partakes of the spirit that surrounds us; and when a man has the spirit of truth, he will talk the truth. He has said that God brought about what he beholds around him in this territory. Who told him this? It was the spirit of truth. Let him drink of it, and imbibe it. It may not be amiss in me to relate an anecdote. My heart is with you all the day long, and all I am sorry for is, that I have not been with you longer, but circumstances have prevented. It may be, however, that some of my good brethren will get a little slow; and I may, by stretching a little, have a pretty good crowd to go along with.

Judge Stiles then related the anecdote of the Methodist preaching a charity sermon in Iowa, and after preaching, going to the table where the money was deposited, and saying, "Let us close by singing,

"'This is the God that I adore,
My everlasting friend;
I love him now and evermore,
And will till time shall end.'"

And during the singing, fixing his eyes intensely on the money, and moving his hands to the tune, he deposited all the cash in his own pocket.

Judge Kinney rose again, and said—

Mr. President and friends—I am certainly under great obligations for such frequent use of my name. I have been spoken of by Colonel Babbitt as an inquirer after your people, your institutions, and country. I was one of the Judges of the Supreme Court in Iowa for seven years; my salary was $1,000 per year; the salary of Chief Justice in Utah was then $1,800. I had a delightful home in Iowa, as many of you have here. My appointment to Utah was soon rumoured, and my friends, the members of the bar, expostulated with me on the propriety of leaving Iowa; my post was flooded with letters from my friends on the subject;

my old friend in New York, with whom I studied law four years, informed me that I could not live here, and discharge the official duties assigned me. You will agree with me that it required some decision of character to pursue the course I did. Allusion has been made to the originator of the first excitement; I heard his report: his own statements condemn him. I saw him in Washington, and told him to his teeth, in the lobby of the House of Representatives, that when they chastised him in Utah, it was because he deserved it. If I examine my own feelings in relation to coming to this place, I was actuated by one feeling, which was, to show to the world that a man could occupy my present position, and discharge the duties thereof faithfully. I was actuated more by a desire to disabuse the public mind, and to show to the world the slanders that had been perpetrated upon this people, than by any other motive. It could not be for wealth or honour. I have a wife and five children, a daughter grown to womanhood; and I can say there is less immorality, less drunkenness, less licentiousness here, than anywhere I have ever been. I turned my back on the advice of my friends; I have never regretted the steps I took. They tried to stay my family, but I controlled them; though I left it to their choice to come or stay. If you call this a compliment to your territory, you are welcome to it, and I am proud of it.

Remarks by Elder Orson Hyde—

While the Hon. Secretary was relating our position in Nauvoo, some striking incidents were presented fresh to my mind. I was also left when all the rest of my Quorum were gone. My instructions were for all to follow whenever their way opened, and to string out on the route to California. Mr. Edmonds wished me to leave a good many to protect the agents left to take care of, and dispose of the property; but I was warned by the Lord to tell the people to leave. The angel of God stood by my bed side, and told me to counsel the people to go west. Who can be a better legislator than a man who has a portion of the mind of God in him? God says, I will pour out my Spirit upon you. Now, if a portion of the light of God dwells in me, I can see in part as He sees; and if a portion of God's mind or Spirit be upon you, then you can comprehend partly as He comprehends. If I had the power to throw my mind into you, you would think as I do. May God grant that His Spirit may be poured out upon us to a fulness, until we shall all see eye to eye, and in due time possess a fulness of the glory of God.

History of Joseph Smith.

(*Continued from page* 295.)

[June, 1859.]

About this time, in reply to many inquiries, I gave an explanation of the Priesthood, and many principles connected therewith, of which the following is a brief synopsis—

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. i, 20, 26, 28. He had dominion given him over every living creature. He is Michael the Arch-Angel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the Father of all living in his day, and to him was given the dominion. These men held keys first on Earth, and then in Heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority. Daniel vii, speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this

grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the Universe, but retains his standing as head of the human family.

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, &c., had their existence in an elementary state, from eternity. Our Saviour speaks of children and says, their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The Keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

The Priesthood is everlasting. The Saviour, Moses, and Elias, gave the Keys to Peter, James, and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, &c. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels —to God the Judge of all—the spirits of just men made perfect; to Jesus the Mediator of the new covenant, &c. Heb xii. 23.

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befal them to the latest generation. See D. C. sec. iii, pars. 28, 29.

This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, &c. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Elinses raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, &c.; and those men to whom these Keys have been given, will have to be there; and they without us cannot be made perfect.

These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason. Matt. xiii. 41. And the Son of Man shall send forth his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work.

The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized, &c. He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, &c.

The Horn made war with the Saints and overcame them, &c., until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity.

Salvation cannot come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this.

Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced.. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, &c.; we shall be among those who are calling for the rocks to fall upon us, &c.

The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of

Man. If Elijah did not come, the whole earth would be smitten.

There will be here and there a Stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes: for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The Gospel net gathers of every kind.

I prophesy, that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last Revelation says, "Ye shall not have time to have" gone over the earth, until these things come. It will come as did the cholera, war, fires, and earthquakes; one pestilence after another, &c., until the Ancient of Days come, then judgment will be given to the Saints.

Whatever you may hear about me or Kirtland, take no notice of it; for if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day to the House of the Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, &c., will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her Stakes.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, &c. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, &c. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; and with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand.

We may look for angels and receive their ministration, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when He has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirit, both false and true.

Being born again, comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child, he will adapt himself to the language and capacity of a little child.

Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Saviour on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with these things, and then we shall be among that number when Christ comes.

(To be continued.)

A COUNTRYMAN attended one of the President's levees, at which the ladies appeared in full ball costume, that is to say, with dresses cut very low in the neck, and leaving not so much to the imagination as poetry would require, as to the charms half concealed and half disclosed. When the unsophisticated citizen was about to take his leave, the President asked him (speaking of the levee, of course) if he had ever seen such a sight before. "*No,*" said he, emphatically, "*not since I was weaned!*"—*New York Tribune.*

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 19, 1855.

PRESIDENT KIMBALL'S LETTER—SPREAD OF THE WORK.—We particularly request the attention of our readers to President H. C. Kimball's letter in this Number of the *Star*. The instruction contained in it, if appreciated, will prove the Gospel of salvation to many in these lands. It is written in that spirit of meek simplicity which is characteristic of the man, and which so readily opens to the understandings of the honest in heart the great truths of eternal life. The Lord has said that He will take the weak and simple things to confound the wisdom of the wise. The course of President Kimball in this kingdom has been a continual testimony of the truth of this. That same simplicity which now pervades his sermons and letters characterized his early ministry in this land, and many can now testify of its power and effect. It was that simple reliance on the operations of the Holy Spirit, which brought whole villages in these lands out to see and hear him, and made them effectually feel his power as a servant of God. It is these facts, and the principles connected with them, that we wish to urge home upon the attention of the Elders. We exhort them all, and particularly those engaged in the ministry, to cultivate a meek and quiet spirit, and endeavour to keep themselves in all things subject to its influence, and preach the plain, unvarnished truths of the Gospel.

Error may need polishing, but it is not a great display of oratorical or logical powers that convinces men of sin, of righteousness, and of a judgment to come. It is the plain truth, which the Spirit uses as a sword to divide the joints and the marrow. All knowledge and accomplishments are good in their place, but they must be kept in complete subjection to the Holy Spirit. No Elder of Israel who sets his heart on the study of elocution and fine speeches, may expect to bring many of the pure in heart into the Gospel. He will soon find that the fountain of light within him will grow dim, and his teaching be but a tinkling sound that tickles the ear, or an empty bubble that may please the fancy of those that hear him. A too great desire for the attainment of worldly wisdom, instead of studying and cherishing the spirit of the Gospel, has been a great bar to the growth of the Elders themselves, and the spread of the work in these lands.

It is every Elder's privilege, as much as it was brother Kimball's, while on missions, to see souls continually added to the Church, as the fruits of their ministry. They have been sent out by the same power, endowed with the same Priesthood, and there is still abundant room for the exercise of all their energies. We want the idea which has prevailed so extensively in many places—that the Gospel has been preached about enough in these lands, to be blown to the four winds. The fact is, scarcely a tithe of the great harvest has yet been gathered from these islands. But comparatively few of the people have as yet heard of the way of life and salvation. If there ever was a time more peculiarly inviting for the spread of the work than another, that time is now. To aid the pleadings of His servants the Lord has sent pestilence, hunger, and war, and thousands see that there is no salvation in the gods which they have been worshipping, and they are diligently seeking for something more tangible to cling to for safety. Now is *the time*, ye Elders of Israel, to open the door of salvation and bid them enter in.

It is probable that out of the 25,000,000 people in Great Britain and Ireland

not one in ten has heard the Gospel preached. There are still here in England, where the most has been done, considerable districts of country where no special efforts have been made to spread the work. There are tens of thousands in the large towns, where Branches of the Church have been established for years, who have yet scarcely heard of the Latter-day Saints. Many of them live in the cellars, garrets, by-ways, and lanes, borne down by poverty, affliction, and sorrow, but would gladly receive the truth, and it would light up their hearts with joy and gladness.

While we do not wish the Pastors and Presidents of Conferences to neglect to instruct, nourish, and strengthen the Saints, and keep things moving in proper order, they should consider that only a portion of their labour. The Gospel must be preached, and it is their special duty to see that it is done, and that effectually, to the salvation or condemnation of the people. This is a very important point in bringing about the final consummation of the work. In the selection of Elders for preaching, let a humble, obedient spirit, be an indispensable qualification, and let other qualifications be entirely secondary to this, for says the revelation, whosoever desireth with all his heart, to thrust in his sickle, and reap, the same is called. Elders when they go forth to preach, engender in others a similar spirit to that which they carry with them. If they possess an unyielding spirit, they may convince the judgments of men, but they will induce but few to render obedience to the Gospel. They may create great exitement, but the fruit will wither before it matures. If those engaged in the ministry will cultivate, and go forth into new places in, the spirit of President Kimball's letter, the power of Israel's God will be upon them, and there will be such a trembling in the strongholds of the enemy, the coming season, as has never been witnessed in these lands before.

We receive cheering accounts of the progress of the Gospel from various places. The Lord is greatly blessing the labours of the Elders in Ireland. Repeated efforts have been made to give the work strength and permanency in that land, with but very limited success. We feel that a brighter day is now dawning upon Erin, and that the Gospel light will soon burn with power amidst the darkness which envelopes her, and will carry joy and gladness to many honest hearts now bound down by ignorance and priestcraft.

Temple Offering and P. E. Fund.—We wish the Saints to keep continually before their minds, that their book and *Star* debts are so much deducted from the available funds of the Church. The importance of swelling the P. E. Fund for gathering the poor, should be kept continually before the Saints, as well as the Temple Fund for building the House of the Lord in Zion. These two funds are for the accomplishment of objects of the first importance to the Saints—the gathering of the honest in heart, and then the means of bestowing the keys of salvation upon them.

Foreign Intelligence.—*Switzerland—Arrival.*—We have lately received some interesting communications from Elder D. Tyler, President of the Swiss and Italian missions, from which we learn that the truth is steadily progressing in the Swiss cantons. In the midst of persecution many are obeying it, and in those places from which the foreign Elders have been banished, the Lord pours out His spirit mightily upon the native ones, and their teachings go home with power to the hearts of the people. We feel that there are many of the blood of Israel in those lands, and we earnestly pray that the rod of the oppressor may be broken, that deliverance may go to the captive, and the righteous be gathered out, where they can learn the way of life without being trammelled by the fear of man.

We wish Elder Tyler every success in the publication of a periodical on the Continent, and we trust that the *Latter-day Saints Representer* will be a continually increasing medium to shed forth the light of truth among the valleys of Switzerland and the regions round about.

Elder William Budge arrived at Liverpool from Switzerland, April 28.

St. Louis.—We learn from the *St. Louis Luminary* that Elder R. Ballantyne and company of Saints from the *Charles Buck* arrived at St. Louis March 27. One hundred and ninety-one of the company under his charge shipped from that place, with instructions to land at Atchison. Elder Ballantyne is to have the general charge of the company after their arrival there, and those that may hereafter be shipped to that place. Forty Danish Saints, under the presidency of Elder Hogan, left St. Louis for the same destination, March 31.

THE "MORMON HERALD."—A peculiar feature in the rapid spread of "Mormonism," for the last few months, is the increase of periodicals advocating its principles. We shall hail with no little satisfaction the appearance of the *Mormon Herald* from the shores of the Pacific, knowing it will be another lamp in a dark place to cheer the spirits and guide the footsteps of those who seek for the truth.

Elder P. P. Pratt was the pioneer editor of the *Millennial Star*, which has been the means of disseminating the truth, and convincing and comforting the hearts of thousands, for fifteen years, and through which a leading influence has been exerted for the spread of the truth in Europe and other portions of the world. May the *Mormon Herald* likewise prove to be but the commencement of a periodical through whose columns Celestial light will shed its rays throughout the vast shores of the Pacific, and the islands that rest in its bosom. From the centre in Deseret the light is radiating round the earth.

When the British Islands become a dependency of Zion, the Saints who remain in them may expect that Elder Pratt will favour them with another visit.

DEPARTURE.—Elder J. W. Coward sailed on the steamer *Atlantic*, April 23, for New York, on his way to Utah.

Foreign Correspondence.

DESERET.

Exhortation to Humility and Faithfulness.

Great Salt Lake City, Feb. 7, 1855.

My Dear Son William—The mail from the east, the first we have had since the first of December, arrived on the evening of the 5th, bringing your letters to myself and the rest of the family. I have not had time as yet to read them, in consequence of the multiplicity of business, but I understand you are in good health, and the rest of the brethren.

Now, William, be of good cheer, for the Lord our God is your friend, and He will sustain you. Open your mouth, and it shall be filled with wisdom and with truth. Trouble not yourself about others, because they are more eloquent in speech than you are. These things tickle the ear, but it is the truth, the plain, unvarnished truth, which, like a two-edged sword, pierces the heart; and one man or woman brought into the fold by the truth, is of Israel, while tickling the ear by sophistry is apt, very apt to bring in pets or hypocrites.

Now you know well, that when I was called by the Prophet Joseph to open the door of proclamation to England, it was the first foreign mission known in

this Church. I had not, at that time, the education that you have, neither did I know and understand one tenth part of what you did previous to your going on your mission. I was illiterate and unlearned, weak and feeble, and felt as though I was the weakest of all. Many times I thought to myself, "Why should I, so weak an instrument, be called to such an important work," while there were many who were learned and could speak with all the eloquence of artificial education? I said to myself many times, "I should have sooner thought it might have been Orson Hyde or Willard Richards," who had the education of the world. Still the Lord had appointed me to head that important mission, with all my weakness and inabilities. You well know the Lord says He will take the worm Jacob, and thrash mountains; and take the unlearned and the illiterate to bring to naught the wisdom of the wise and the learning of this world. When I was in England, with all my weakness, I relied wholly on God, that He would use me for His own purpose; so I was like a fiddle in the hands of God—instead of my dictating the fiddler, the Lord directed the tune, and played as seemed good to Him, for He knew the words required to convince the true Israelite. A man that is learned, instead of his being dictated *wholly* by the Holy Ghost, he trusts in his learning and wisdom, and his instructions are borrowed from another who is of the world, instead of his speech being original, or revelation from God. So he is confined to scrip instead of revelation and the Holy Ghost.

Brother George D. [Grant], these are words of consolation and comfort to you also, and all others who esteem them as the words of wisdom. You let these words have place in your hearts, and it shall be like good seed in good ground, and when it cometh up it shall yield sixty and a hundred fold for your own edification, and you shall excel thousands of those that think they are far more lofty than you are now. Ten words from you shall be of more value to the humble Israelite than ten thousand of those shall be who try to excel you because they are learned, and have pretty language. I know right well when I was in England how I felt, I did not feel larger than one of the smallest peas or beans. I suppose I felt just as you do, only more so, for that was an early day, when the Church was an infant. I would take my missions into regions of country where there was the least prospect of finding Israel, preach perhaps in five new, different places, where they never heard of "Mormonism," and never had seen an American, baptize, and organize five Branches, travelling out thirty miles and back thirty miles, and perform it in a week. I spake the truth plain and simple, so that a child could understand me, and when a child understood me, I knew that the parents ought, and that by the holy, pure Spirit of God, and He directed it right to the honest heart.

Now bear these things in mind. The first time I was in England, I know not of a week's passing by, but we set apart a day for fasting and prayer. We had no friends to take us in, to fill our pockets; we thought a little oatmeal porridge was very good for us; no one to give us a pair of pantaloons, a coat, vest, or shirt, but once in a while a poor, honest, humble Israelite would throw into our hands a half-crown, shilling, sixpence, penny or halfpenny; no money when I went home to buy goods for my family, that was not what I went for; I was sent to call out Israel, to recruit the army of our God; yes, the true Israelite, who will stand to the rack, hay or no fodder, these are the men and women that will not flinch, that we are sent to recruit into the army of our God for the great contest, for that will come and is near. Now what I say unto you, I say unto all my faithful brothers, and servants of the living God in the old world, and in every nation, kindred, tongue, and people on the face of the whole earth.

Brother Franklin, God bless you for ever and ever; Joseph A., Edmund, William, George, James, James Little, and all the rest of you, and those I have not mentioned the same as those I have, for you may be assured you are remembered most kindly and affectionately by the Presidency and all good Saints, and those who are not good we don't care about any way. We are together every Sunday evening, and you are most faithfully remembered before God. Brother Brigham's health has not been very good this winter, having been afflicted with colds. Let your eyes all be single to the cause to which you are called. You went pure, keep pure, and come home pure, white, and clean as the whitest piece of paper, and heaven

and earth will be your friends. What I say to one I say to all, be faithful servants and handmaids in Israel.

The devil is in the Valley, and he wants to kick and make a fuss badly, but there are too many Israelites here to let him.

I read this just now to the brethren in the office, and all said, Amen, viz., brothers Wells, Calkin, Simmons, Lott Smith, E. D. Woolley, Bishop Cunningham, R. T. Burton, H. K. Whitney, T. W. Ellerbeck.

My family are all enjoying very good health. I shall not pretend to write any news at all, but we are all well so far as I have any knowledge, and we are all in good spirits, but the devil has got the blues.

The Mormon Battalion had a dance in the Social Hall last evening; they numbered at first 500, I suppose with their families now number about 6,000.

The Life Guards will have a party in the Hall on the 12th. They are equipping themselves for the occasion, the boys having gone so far, it is doubtful if the officers can exceed them. They send an invitation which you will find enclosed.

The above has also been read in the Historian's Office. J. M. Grant, G. A. Smith, E. T. Benson, T. Bullock, J. L. Smith, J. Ure, L. Hawkins, R. L. Campbell also join in their respects; and before the close Mr. Secretary Babbitt, and Associate Justice Stiles came in, and also desire to be remembered to you.

J. M. Grant says, "By the October mail, I sent a letter of four pages to brother G. D. Grant, also I sent my daguerreotype likeness to the Office in Liverpool." [Neither the letter nor likeness has reached.—Ed. *Star*.]

Heber C. Kimball.

President Kimball writes as follows to Elder G. D. Grant, Feb. 5—

"All is peace and quiet here, the Saints fell well, and as to the world, I hear some of them have got their feelings hurt because I came out last Sabbath and preached "Mormonism." . . . . . I hear some of the Gentiles did not like my words, for they were true, and to the wicked they were no doubt hard and piercing. I told them that the man who would go to my daughter and propose marriage was a scoundrel, and I would just as soon they would go and propose to my wife. My wife is mine, and my daughter is mine. I said a woman who had got her endowments and would go and marry a Gentile, committed adultery. And I talked just as the Spirit led me, and to the world no doubt it was strange and unpleasant, but who cares, brother George, what the world do? They know what we will do, and that is, serve the Lord God of Abraham, Isaac, and Jacob, and keep His commandments. . . . President Young's health has been but slim this some time back, my own has been very good, and so is your brother Jedediah's. Your family are all well. Give my love to any of the boys that may be your way. Praying for your prosperity and success in the ministry committed to you, and asking the Lord to give you the fullest desires of your heart in doing good among the nations of the earth. My blessing upon you and all the faithful Elders, who are with you."

The following extracts are from a letter by Elder G. A. Smith to Elder C. H. Wheelock, dated Feb. 7—

"I find it a work of considerable magnitude to keep track of the Church doings, and keep up my correspondence. I have four Clerks a-going all the time—Thomas Bullock, my brother John L., Leo. Hawkins, and Robert L. Campbell, who are all doing the best they can to help me. But I assure you the revising of History already written, the inserting additional items concerning important events, the history of which was very meagre, has kept my hands full up to the present. It gave me great satisfaction to read your account of the b'hoys, and to hear they are doing so well on their missions. My feelings are, God bless them all the time, and it is the same to yourself.

"Elder Hyde has been appointed Probate Judge of Carson County, with instructions to locate there, and organize speedily. The Hon. Judge Stiles has been appointed to Carson County, which is the third Judicial District in our Territory.

"Brother Christopher Merkley had a cow weighed this week at the public scales, which was 1,580 lbs."

SWITZERLAND.

New Periodical.

Chez Mons. Graunauer,
Rue du Cendrier 108,
Genève, April 26, 1855.

President F. D. Richards.

Dear Brother—On the other half of this sheet you have the Prospectus of Der Darsteller der Heiligen der letzten Tage (The Latter-day Saints' Representer). I told you in my last that some difficulties presented themselves, but I am happy to say they have fled, and all things now look promising.

While I awaited the turn of circumstances, I got matter translated for the first Number. I have engaged a printer, and expect the first Number will be in press to-morrow, and will, I expect, be issued about the 4th proximo. It will be printed on a sheet the same size as *Zion's Panier*, or a little larger than the *Star*, 16 pages, but, being in larger type, will not contain quite so much matter as the latter. . . . . .

I shall take pleasure in sending you a number as soon as it is issued. I shall publish 500 copies.

Do you think any could be disposed of at Cincinnati, or any other place where the Saints are gathering? [Elder Orson Spencer, what say you?—Ed. *Star*.] . .

With kind love to yourself, President Spencer, and the brethren in the Office, in which Elder Chislett joins,

I am yours truly,

Daniel Tyler.

Prospectus.

Our principal object in publishing this periodical is to instruct the Latter-day Saints in the principles and doctrines of the everlasting Gospel, and in the history of the development of those principles in this generation. To accomplish this object, we shall not insert much original matter, but have recourse to the various periodicals published by the Church in England, America, Australia, British India, &c.; to the History of Joseph Smith, and to a variety of authentic and standard works which have been from time to time issued to the world since the commencement of the Church in 1830.

But while we instruct the Saints, we shall also seek to introduce such articles as will serve, from their scriptural and logical nature, to enlighten and disabuse the public mind respecting us, our doctrines, and our motives.

We shall also make known the progress of the "latter-day work" in the Salt Lake Valley and other parts of America, the Sandwich and Society Islands, Australasia, Cape of Good Hope, Hindostan, France, Germany, Scandinavia, Great Britain, Malta, Gibraltar, Italy, Switzerland, &c.

The "Representer" will be *exclusively theological*, our mission being to preach the Gospel, and not to meddle with politics.

Craving the blessing of the Almighty upon our efforts, we send forth this little periodical, praying that divine light may assist all who read it.

Editor.

Varieties.

"I cannot bear children," said Mrs. Prim disdainfully. Mrs. Partington looked over her spectacles mildly—"Perhaps if you could you would like them better."

Monster Guns.—The *Horatio* (late 24 guns, now 2 monster guns,) is being rapidly equipped by the artificers at Sheerness. The *minimum* weight of her shot is to be 3 cwt, the *maximum* 10 cwt., elongated shot passing through a rifle-cut barrel; the *minimum* charge of powder is to be 30lb., the *maximum* unlimited, according to distance required. —*Times*, April 23.

Census Report.—*The Women of Great Britain.*—There are 355,969 old maids (above 40 years of age) in Great Britain. There are 1,407,225 spinsters between 20 and 40, and 1,413,912 bachelors of the same age. In the list of the occupations of women, there are 88 authoresses, 18 editors or public writers, 643 actresses, 135 danseuses, 16 equestrians. Of the female domestics no less than 675,311 are entered under the denomination of "general servants." Of the higher class of servants, the housemaids are more numerous than the cooks, the former being 55,935, and the latter only 48,306, and there are above 50,000 "housekeepers," and nearly 40,000 nurses. The charwomen are no less than 55,423 in number.—*Family Herald.*

MORMON BOOK DEPÔT,

AND

GENERAL AGENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR THE PACIFIC COAST.

PARLEY P. PRATT respectfully announces to the public, that he has established an Office and Book Depôt in San Francisco, Cal., near the corner of Dupont and Sacramento Streets, where will be constantly on hand and for sale the Standard Works of said Church, among the most noted of which are the following, viz.—

Book of Mormon,
Doctrine and Covenants,
Voice of Warning,
O. Pratt's Works,
Key to the Science of Theology, ...
Pearl of Great Price,
Spencer's Letters,
Hymn Books,

And a variety of Periodicals, Debates, Defences, Tracts, &c., &c.

This Agency is in correspondence with the Missions of said Church, in all parts of the world, and can order or send out, on the shortest notice, all works connected with its interests, whether in English, French, German, Danish, Spanish, Italian, Welsh, or any other language. Office open from 10 o'clock, a.m., to 4, p.m.

It would seem high time for the public to lay aside sectarian ignorance or prejudice on the subject of a system which is revolutionizing the world. And we would say, with all due deference—Procure the Works and read for yourselves. "*There are more things in heaven and earth than are dreamed of in our philosophy.*"

SAN FRANCISCO, March 2nd, 1855.

PROSPECTUS

FOR THE

MORMON HERALD:

A MONTHLY PERIODICAL,

DEVOTED TO THE DISSEMINATION OF LIGHT AND LIFE.

PARLEY P. PRATT proposes to publish, to subscribers, 16 pages large octavo, double columns, monthly, under the above title. The first Number will be issued in May next. Office at the "Mormon Book Depôt," near the corner of Dupont and Sacramento Streets, San Francisco.

Terms—Five Dollars per annum, in advance. No subscription will be taken for less than one year.

Elders abroad are requested to act as Agents. The Name and Address of each Subscriber should be forwarded in a plain and legible manner.

As an Historical, Prophetic, Doctrinal, and Philosophical Journal, we shall endeavour to render this Periodical worthy of the distinguished title it bears.

SAN FRANCISCO, March 1st, 1855.

Address

Delivered by Eliza R. Snow, Jan. 9, 1855, at a Social Party in Lorenzo Snow's Hall, G. S. L. City.

My Brothers and Sisters, I'm happy to be
Where the atmosphere's pure—where the spirit is free—
Where clear rays from the light of Eternity shine—
Where reflections from Intellect's luminous mine
Brightly beam from each eye—in each countenance glow—
Where pure currents of thought unobstructedly flow—
Where sweet singers and players rich off'rings impart,
To form telegraph lines from the head to the heart.

Hosanna to God: Let his praises abound
Till the world, to his honour, with shouts will resound;
And with acts that imply more than language can speak,
All that look for salvation, his favour will seek.
With pure hearts and clean hands we can never do wrong,
And we'll praise him in music, in dance, and in song:
In whatever we do, either pastime or toil,
For the welfare of Zion we aim all the while.
'Tis our theme—our ambition—our wealth and our home—
Our bright centre of hopes in the glories to come.

Like rich clusters of grapes on a desolate plain,
Or cool streams on the desert, is what we obtain
From the presence of God when his Spirit unbinds,
And with holy inspirings, gives scope to our minds.
And our minds must expand, and our hearts be enlarg'd,
Or with "line upon line," they will be overcharg'd:
Small vessels, when fill'd, can but little contain—
All that each can receive, we are sure to obtain.
But the eye hath not seen, and the ear hath not heard,
Nor hath enter'd the heart, what the Lord has prepar'd
In the heavens, for the Saints, who their faithfulness prove,
And in keeping his statutes exhibit their love.
Yet sweet foretastes flow down, like refreshings of dew
On our pilgrimage here, to encourage us through.

Lo! the powers of the earth are beginning to shake,
And the great day of vengeance is ready to break!
A slaughter-field Babylon soon will become,
For the Gentiles are urging their own fearful doom—
And the sinners in Zion will meet their reward,
For the judgments begin at the House of the Lord.

Revolution's wide trumpet is sounding its blast—
Change is treading on change, and Time's chariot rolls fast.
The earth's tide of creation has ebb'd itself low—
There will be no more ebbing—henceforward, 'twill flow.

Restitution's tall Era, with us has commenc'd,
And the truths of salvation are widely dispens'd—
The grand gath'ring of Israel, proclaim'd far and near,
And a few from all nations are gather'd up here.
And how blest are the Saints who're permitted to come
To these Valleys of peace—to this mountainous home,
Where no wolf and no tiger can lawlessly prowl,
And no night-lurking dog with impunity howl—
Where the finger of God, through the Priesthood, directs,
And his all-seeing eye, through his Prophet, protects.
Truth will spread forth its conquests till th' nations abroad
Will bow down and acknowledge the kingdom of God.

In eternal progression we're taught to believe,
But we all have to labour for what we receive.
With no service perform'd, no reward is obtain'd—
Where no warfares are wag'd, are no victories gain'd.
We must work, and continue our work all the day—
If we tire out at noon we shall forfeit the pay:
If perchance we should *wear* out, we take the next room,
And with more refin'd matter our labours resume,
Under superintendence of those who preside,
In the bright spirit land, o'er the Saints that have died.

Father Adam, our God, let all Israel extol,
And Jesus, our Brother, who died for us all:
All the praise is imperfect, we *now* can bestow—
Our expression is weak, and our language *too low*:
But when Zion that dwells on a planet in light,
With the Zion perfected on earth, shall unite;
Sweet, rich, high-sounding anthems, all heaven will inspire,
As the *pure language* flows from the lips of the choir.

Money List, April 27—May 4, 1855.

James Reece	£1	7	10
William Peacock	5	0	0
James Woods	5	0	0
Simon Irvin	5	0	0
Carried forward	£16	7	10

Brought forward	£16	7	10
John Miller	2	0	0
James Linforth	2	0	0
Samuel Ridout	5	1	6
	£25	9	4

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 21, Vol. XVII. Saturday, May 26, 1855. Price One Penny.

The Perpetual Emigrating Fund.

This Fund was first instituted in 1849. In 1850 the funds were used in gathering up those who were scattered from Nauvoo, and who remained mostly in Pottowatomie County, Iowa. In 1852 it was the means of emigrating 250 persons from these islands, which number was increased yearly until 1855, when the number emigrating was 1127.

The gathering together of Israel is the great preparatory work of the last days. Without it but very little progress can be made in the experience and practical works necessary to obtain a complete salvation. For the attainment of this great object the Lord revealed a plan to His servant Brigham, which has been adopted, and the agents under whose immediate direction this plan is carried on, in their united capacity, are denominated the P. E. Fund Company.

The Company being organized by revelation, and under the immediate direction of the First Presidency, the Saints may look upon it with the most implicit confidence as a permanent institution, which will continue to grow with this kingdom, increase in its funds and the extent of its operations year by year, until its ramifications shall reach into every clime and nation wherever the Gospel spreads, feeling after the poor of Israel, and gathering them home to strengthen Zion.

An institution like this, so general in its character, extensive in its operations, and comprehensive in its object, no doubt often seems slow in its movements to those who are anxiously waiting for their turn to come to jump on the big wheel, and be carried home by one of its revolutions. The P. E. Fund Company can only extend its benefits in proportion to the means at its disposal, and these means are in an exact ratio to the amount contributed by the Saints. The Lord in this, as in every work pertaining to salvation, shows His people what to do, through His servants, but they must make the sacrifices, and perform the labour, if they would gain the blessings in store for them. This makes every Latter-day Saint individually responsible for the growth of this institution, and also makes him, in a greater or less degree, the agent of his own salvation. From the general spirit of gathering which rests upon the people, and the consequent efforts made to emigrate, we presume that there are but a small portion of the Saints now in Britain who can command sufficient means to cross the sea. Consequently the success of their future individual exertions, and the aid of the P. E. Fund, are now the only sources of hope for the great mass of the Saints in this land. While we do not wish to discourage the most energetic personal exertions, that the Saints may be the direct means of gathering themselves

and families, they should not make the success of the great plan, which has been adopted to accomplish the general good of all, a secondary consideration. There are probably about 28,000 Saints on this island. We will make the allowance of 13,000 for those who are quite destitute, or can barely maintain themselves. Suppose that the remainder, 15,000, would, on an average, some doing more than others in proportion to their means, contribute sixpence per week to the P. E. Fund; it would amount in one year to £19,500, and at £15 per person, would emigrate to Utah 1300 persons. If this was divided among those who could furnish one half the amount themselves, it would emigrate 2600. Now, add to the above sum the amounts contributed in Utah and other portions of the world, the available funds in the hands of the Company, and the application of these funds on similar plans to those adopted this and previous years, and from Britain alone instead of 1127 the emigration through this Company would number 3000. If all Israel would wake up to the importance of this subject, and take hold of it with a thorough whole heartedness, but very few years would elapse before tens of thousands would gather home to Zion yearly through the agency of this Company. It would no longer be a selection of one here and another there, but whole Branches, Conferences, and communities of worthy Saints would be transplanted *en masse* to the more congenial soil of the land of their inheritance. The time must come when it will no longer be an occasional lonely vessel that ploughs its way across the deep, loaded with 300 or 400 Saints, but whole fleets will be brought into requisition to gather Israel, "like doves to their windows," before the gathering storms of desolation sweep over the earth. It is true that much has been done considering the recent small beginning, and the limited views generally entertained by the Saints, of the great practical results which the P. E. Fund Company is designed to bring about.

The emigration from this country to Utah is now closed for 1855. The contributions to the P. E. Fund from the Conferences for the year 1854 amount to about £1200. This apportioned among 15,000 persons does not amount to three eighths of a penny per week. We do not doubt but what there are some Saints who exercise a lively interest in these funds, but how few, very few, must that number be when compared with the whole, and how few must there be who are practically working out their salvation in this matter. Those who exercise a cheerful and sanctified liberality, will not lose their reward, but how slow the great wheel moves to what it would if all who profess an interest in the work would lend a willing hand to give it impetus and power. The time is close at hand when thousands who now only dream of what they should do will wake up to the reality, and begin to find that they really can do something towards swelling the P. E. Fund, so that its operations yearly will embrace thousands where it now does hundreds, and the faithful who are in, or may come into, the Church, and be destitute, can indulge the bright hope that their deliverance will not be long delayed.

We presume that it is not an extravagant calculation, that one half of the money paid out yearly by the Saints for themselves and families, for ale, tobacco, tea, coffee, &c., would amount to £10,000.

We will not take up here the propriety of everybody keeping the Word of Wisdom, but while many with but little or no inconvenience might do without these articles entirely, those who are confirmed in the habit of using them might do so much more moderately than they do, and all would experience very beneficial results. These are not the only items in which a large amount might be saved, which is now worse than thrown away. There are thousands of pounds expended in pennies, sixpences, and shillings, which might be appropriated to the P. E. Fund, without curtailing the enjoyment of anything that is really beneficial.

The Saints have got to study economy; it is an important principle that pertains directly to "Mormonism," and we know of no better place to begin to both study and practise it, than here in Britain, and we know of no nobler or better object to be attained by it, than gathering to Zion.

There they can continue the study of the science of economy, until they attain a knowledge of its higher principles, and learn the best practical methods of making the elements around them subservient to their growth and progress in the way of life and salvation, and establish a kingdom of their own in righteousness.

Condition and Prospects of the Church in the British Isles.

Liverpool, May 7, 1855.

President F. D. Richards.

Dear Brother—Having been privileged with an opportunity of visiting most of the Conferences in the British Islands, and believing that a brief account of the present condition and future prospects of the Saints in these lands would be interesting to you, I have taken the liberty of addressing you a few lines upon this subject.

I have, within the last two years, made several visits to Wales. During this time I have witnessed a gradual increase of good works on the part of the Saints. The Elders' attention has been directed more particularly to teaching the Saints the practical part of their religion—faith in God, obedience to counsel, and uprightness of conduct before God and the people, in consequence of which perhaps the work has not spread as much, nor have as many been baptized, in the same length of time, as at some former periods. But I perceive it has produced a much healthier state of feeling among the Saints than existed before, and those which have been added during the time, have a better understanding of what they have to endure, and the blessing which will follow a continuance of well doing. Last season, some 100 or 150 Elders volunteered their services to go forth among their countrymen, without purse or scrip, to preach the Gospel. There has also been an unusual quantity of valuable tracts put in circulation, from which there has been already much good fruit, and more is reasonably expected.

They are somewhat embarrassed, or behind, in their financial affairs, through neglecting to meet promptly their liabilities when money was plentiful, and times were easy, and allowing them to increase, until the sudden change in commercial affairs has rendered it quite difficult to extricate themselves at present from their indebtedness. But through the increase of union among the Saints for several months past, and a concert of action on the part of the Priesthood, I have no doubt that they will soon be relieved from their present embarrassments. And I am happy to say that there is a bright prospect of the second advent of Elder D. Jones to his native land being productive of as much good as his first in bearing the Gospel to them.

While visiting Belfast and Dublin, in Ireland, I found the progress of the work slow, particularly in Dublin. It seems as though the religious sects of the city were willing to make sacrifice of character, friends, and money to hinder the spread of the Gospel. But I found there some very faithful Saints, who were testifying boldly of the Gifts of the Spirit of God. And I am happy to say that I witnessed the wise and judicious plans adopted by Elder J. Ferguson. Although his stay had been short among that people, he seemed to comprehend fully their wants, and the measures necessary to supply them.

The prospects in Belfast are much better. There is not that determined spirit of opposition to the work that there is in Dublin, or in many other parts of Ireland. There are, apparently, many desirous to hear the Gospel, as preached by our Elders, and they observe good order in our meetings. The magistrates and other authorities show a desire to give our people legal protection in our worship. Elders have been sent to other parts of Ireland from which there are good reports, several having been baptized, and the prospects are good for many more soon. In conclusion on this mission, I am happy to say, that from the great zeal and perseverance of Elder Ferguson, the wisdom and experience of Elder McAllister, together with the other experienced Elders labouring with them in this mission, we may with confidence look for a rich harvest the present season.

Whilst in Scotland, I visited three of the Conferences, all of which I found in good condition, well organized, with a manifest disposition, on the part of the Priesthood, to extend the work to the utmost of their ability, and a spirit of love and union is now enjoyed by them.

In my examination of the affairs of the French Mission, I hear that there have not been many baptisms the last season in the Havre and Paris Conferences. This is said to be in consequence of war and sudden revolutions in the commercial affairs of that country.

The Channel Islands Conference has been more prosperous, many having been baptized. The book debt has been much reduced, through the liberal donations of those who have emigrated this and the last year.

This mission has been attended with considerable expense, as there are but few Saints in the Havre and Paris Conferences, and they are quite poor. Their distance from the Channel Islands Conference being quite remote, causes considerable expense to visit them. This, together with the translation and publication of some thousands of the *Voice of Warning*, (of which many copies are yet unsold,) the translation of the *Book of Doctrine and Covenants*, and Elder Orson Pratt's *Pre-existence of Spirits*, has created quite a debt against the mission. But to the credit of Elder Lamoreaux, I will say, his liberal donation from his own means has much reduced the amount, and I am happy to say, further, that his skill and energy have been productive of much good to the Saints who have emigrated, the past and present season, from his mission. Although the mission is much reduced in its numbers and pecuniary means, yet there are many good Saints left, from whom we may expect, under the wise and judicious management of Elder Dunbar, a good work the present season.

In regard to the English Conferences, where I have spent most of my time the last two years, I have witnessed a great increase of faith and good works by the Saints during that time. Although they have suffered in common with the poor in this country, by the heavy weight of poverty and destitution, by the unsettled condition of the commercial affairs of the country, yet they respond with astonishing promptness to the call of the authorities, to labour in the vineyard, and for means to roll on this mighty work of the Lord. And what I say on that subject in relation to the English Saints, I say in behalf of all that I have previously mentioned. And I will further say, that the instructions which you have given the Saints from time to time through the *Star*, especially those for the Priesthood to watch over the financial interests of the Church, for the distribution of interesting and useful tracts, and the establishment of Sunday Schools in all the Branches for the benefit of the young and old, have been promptly attended to. Much less loss has been sustained by the Church the last year, from negligence of Conference and Branch Book Agents. Larger amounts than usual have been contributed to liquidate the Book Debt.

There has been quite an extension of the circulation of tracts the last season. In many instances every family in a city or town has had the offer of the perusal of them, and many date their conviction of the truth of the Latter-day work of the Lord to the use of our tracts.

Sunday Schools have been established in most if not all the Branches, and a very good attention is paid them by young and old, and quite a satisfactory proficiency has been made thus far. A strong desire is manifest, on the part of parents and guardians, to benefit themselves and children by this institution.

In regard to the general extension of the work, in all the places which I have mentioned, the universal request from Pastors and Presidents, is, give us more Travelling Elders, that we may herd the flock and gather the scattered. The scarcity of this class of labourers is attributable mostly to many being called to the Presidency of Conferences, and the practice universally adopted by persons who have sons of suitable age, to send them to the Valley, as pioneers, or to procure means to emigrate the balance of the family. There are in all the missions in which I have travelled, thousands who have not heard the Gospel by those whom God has authorized and commissioned to preach it, neither have they had a chance so to do in their own city or town.

From the experience of the past year, by extending the work into places where it had not been heard, and so many readily embracing it, we may infer that many would be made to rejoice in its truths, if they could be instructed in them.

The opposition which the Elders have to meet with, from the clergy and those who think their craft in danger, by the promulgation of the Gospel, I think is much the same as it has been for some time past. Many seek discussion of the Elders, that they may dispute about typographical errors and ungrammatical speeches, and explain the mysteries of Godliness to their dark and benighted understanding. This the Elders generally decline doing, believing, as they do, that every priest and other person who has had an honest desire to learn the work of the Lord through

His Prophets Joseph Smith and Brigham Young, has had sufficient demonstrations of their Divine commission, and the power of the Holy Priesthood, by their ordaining and sending out Elders, through which the power of God is manifest in the healing of the sick, causing the blind to see, the lame to walk, the deaf to hear, the meek and humble to rejoice, while the dispersed are being gathered, the Lord's House established in the tops of the mountains, peace and brotherly love uniting the mixed multitudes which are being gathered from among all nations, kindreds, tongues and people—all corresponding precisely with the predictions of the ancient Prophets, of what should transpire in this our day. Inasmuch as these facts are attainable, and no doubt are in the possession of this class of opponents, the Elders think themselves quite justified in declining discussion on such trifling subjects as are selected by them, and maintain the dignity of the Holy Priesthood by teaching, rather than being taught by those not having authority.

The opposition from editors, as a general thing, is rather less than formerly. Their denunciations of the Saints as dupes, fanatics, traitors, deceivers, and fools, are a little more sparingly dealt out by some than formerly, confining their exhibitions of inward feeling to the publication of letters, written by Judases and apostates who have gathered with us to practise the promptings of their wicked hearts, and failing to do so, have written to their relations and kindred spirits a multitude of falsehoods, to apologize for their disappointment, and their necessity for leaving.

Permit me to ask, could not this class of people form quite a respectable church in this country, where religious liberty is so popular? Surely I think they could, by the help of the philanthropic editors and sympathetic clergy, together with the assistance of the author of *Uncle Tom's Cabin*, to represent their horrid suffering. Yes, I think the confederacy could with propriety receive them, as their toleration principles are so broad. The crime of whoredom, which is punished with death by the law of God, may here be atoned for by paying a few shillings to government to legalize the act. They can dispense with the Gifts of the Holy Spirit, by which Ananias and Sapphira could be detected in their wickedness, the sick healed, the blind see, and the success or destruction of armies be foretold. If their liberality extend thus far, to dispense with the power of the Gospel, and mitigate punishment in such important cases, then I am sure they would not be so uncompromising as to refuse to receive them into their fraternity. And further, these have only stood up in the public congregation and called God to witness the knowledge He has given them, that Joseph Smith was a Prophet of God, and testified in many a congregation that they have been healed by the power of God through the laying on of hands, and anointing of oil, and have witnessed many others cured, in the same way. This, and telling a few falsehoods concerning Governor Young, and matters in Utah, would not probably deprive them of the benefits of the liberal salvation which so many are living for.

Please pardon me for this digression from my subject, my apology is a strong desire for the success of every person in obtaining the desires of his heart, that he may speedily arrive at the summit of his ambition.

In regard to the feelings of the Saints on the subject of Emigration, I might say much. But the frequent application which you have to assist them is, I apprehend, a true index to their hearts on this subject. The budding of the fig tree, as spoken of by our Saviour, the famine, pestilence, earthquake, wars, rumours of wars, and perplexity of nations, being now witnessed by them—these, with extreme suffering by poverty and persecution, together with frequent letters from their friends in Utah, stating the peace and plenty which are there enjoyed, and their contemplation of the commandments of the ancient as well as the modern Prophets to come out of Babylon—all combine to make them almost irreconcilable to a longer stay in this country.

It is, indeed, heart-rending to see their suffering from hunger and nakedness, children crying for bread, parents being without for days. These entreaties—men, women, and children, saying, "We will walk over the land part of the journey, and bind ourselves to our deliverers as servants during our lives, if you will take us to Zion." This, in short, is the true condition of many, very many, of the servants in this country. Could the Saints in Utah, and those few in this country who have plenty, and who are faring

sumptuously every day, but realize the joy and rejoicing they would cause in the hearts of these our suffering brethren and sisters, and the heavenly blessings which would rest upon themselves, by using a portion of the means which God has put into their hand, to relieve His children from suffering, I am sure their loans and donations to the P. E. F. Company to accomplish this object would be speedy, and in amount far exceeding any they have previously made.

The remaining members of the Church in these Islands, with the exception of the few wealthy which I have mentioned, are those who could not obtain the £4 with which to get to the States, from which you, perhaps, may think you will not derive much aid from their donations the present season; but not so, they are strong in the faith, and are donating the £ s. d. to strengthen your hands, realizing, as many do, the kind relief you have given this season to some eleven or twelve hundred of this class of sufferers, by an outlay of all and more than all the Company's means in your hands to send them to Zion. This has increased and will increase their faith and energies, from which I trust and pray you will be enabled to do a better work the next than you did the last season for them.

Allow me, in conclusion, to express my highest gratification and approval of the conduct of the Priesthood under your Presidency in this land. Their self-denial, and unceasing energies to carry out your instruction and to administer salvation to the people, are very praiseworthy, and will secure eternal blessing upon them and their posterity.

The Saints wherever I go wish a kind remembrance to you, and as early a visit from you as your circumstances will admit.

With constant prayers for the Holy Spirit to continue and increase upon you and all at the Office.

I subscribe myself,

Your obedient servant,

DANIEL SPENCER.

Arrival of the "Siddons" at Philadelphia.

Board Ship "Siddons," Off Nova Scotia, April 12, 1855.

Dear President F. D. Richards—The time has come for me to begin to prepare a report, as I expect to be too much hurried in Philadelphia to write much. I shall study brevity throughout—first, because it will be in keeping with my time; and secondly, because I was sick the whole of March, and only now and then committed anything to paper.

We left the Mersey on the 27th Feb., with fair prospects, but after getting into the channel fairly, a strong wind from the south induced the captain to put north, and, if possible, to double the north of Ireland. He kept this tack till we were between the Isle of Man and Ireland, when the wind shifted, and compelled him to turn south again.

The sea became pretty rough, and the Saints began to seriously feel the effects of an *uncertain foundation*, even on the second day out one could see scores of chop-fallen faces, which, until then, had been all life and glee, and full of hope; but notwithstanding the doleful countenances all around, a satisfied smile could be provoked on almost all by asking them what they were after, or if the *Siddons* should turn about again, and set them all down in Liverpool. Even the aged are willing to suffer all for the Gospel's sake, and to press onward fearless of consequences.

I will here state that in addition to the appointments which you made, we further organized by dividing all the able bodied men into seven divisions according to your suggestions, each of which was required to cleanse the ship in the morning, and perform the other labours of that day which was assigned it, numbering them from one to seven consecutively, and gave the passenger steward charge of this department. We also divided the ship into four wards for religious purposes, and appointed a President over each ward. These are, Elders Andrew Ferguson, Henry Stocks, William Smith, and James B. Price. They hold meetings of some sort in each ward every night. I find

that this not only diverts them, but keeps many out of mischief, especially the young men, who take turns in the exercises of the meetings in their department, and are thus preparing themselves for future usefulness.

It will be seen that this is the *forty-fifth* day that we have been out to sea. I sincerely hope that this will not be a *precedent* for future voyages by this route.

After clearing the channel and passing Cape Clear, the captain chose the northern route, as the nearest and healthiest, also because the wind then favoured him; but we soon met with contrary winds, head winds and calms alternately, so that at one time, for twelve days together, we only made two hundred and forty miles on our way. In fact, during the whole of March we were tossed to and fro towards every point of the compass, and seldom towards the right one. We had frequent gales, and squalls without number; yet only twice have any sails given way. One at one time, and five at another, were torn to shreds and scattered upon the sea. And although the barometer denoted a hurricane for a week, without scarcely any variation, still we had none, neither did we have what I would consider a dangerous sea at any time. The old *Siddons*, God bless her, is truly a crack ship; the wildest wave can't catch her, she will mount and ride over it at the moment when it seems as though she must be swept fore and aft. Much is due, however, to the watchful care and prudent management of the captain and officers, and the efficiency of the crew, to all of whom much praise is due. I would recommend the *Siddons*, for her safety and convenience, and especially Captain Taylor, to your favourable notice whenever they can be engaged for the emigration of the Saints. Captain Taylor is very free, affable, and kind to his passengers, and very attentive to the sick, so much so, that he prepares and administers medicines in person to them many times. The sickness has been principally diarrhœa; the captain attributes it to the pork, although of the best quality, with which the passengers have been supplied. He recommends beef as decidedly preferable. I think it seldom, if ever, happens that the Saints, as a ship load, are better furnished than these were when they started. Almost every one was supplied with something extra and nice to eat of their own; and not being accustomed to extra diet, either as regards quality or quantity, a little indiscretion in the use of it, and a want of their usual exercise, tended greatly, in my opinion, to use them up.

We feel that we have much reason to rejoice and thank our Father in Heaven for our deliverance thus far. Although some of us have been, and some are still sick, our lives have been mercifully spared, and all (except a child of brother and sister Herbert's, which came on board sick, and was consigned to the deep on the first day of sailing, and another which was born on the way, and died six hours after) still live, and expect to till we get to *terra firma*. Nothing seems to have been able to shake the faith of the Saints in this, that they were safe. Although the "prince of the power of the air" sported his pranks sometimes, it would seem, to frighten them, they would not believe that they were bound for any other port than Philadelphia, much less that Charon should have the honour of conducting them across the river Styx.

Relative to the births on board, I made the following memorandum—Sarah, the wife of Seth Langton, of Preston, gave birth to a son, who died in six hours after. The mother did well. Sarah, the wife of James Jordan, of Southampton, gave birth to a fine son on the 30th March, all doing well. Sarah, the wife of Joseph Bean, of Bradford, gave birth to a daughter on the 9th April, both doing well. A singular coincidence that the names of each of the mothers is *Sarah*.

Without any particular design, I found marriages coming up out of their usual arrangement; of these there were three, and all were contracted on land to take place on ship board. After we got fairly to sea, therefore, I appointed Elders to marry the parties in waiting. The question of marriage coming up so soon, caused me to reflect upon it, in our condition, thrown together pell mell, as it were, each in the other's way, and subject to influences much more powerful than when in the wide world. I decided, in my own mind, most clearly in favour of *total abstinence*. And here I acknowledge my apparent deviation from the opinion of many worthy Elders who have preceded me in the charge of Saints in like positions. It would seem that some think, the more the marriages the better the business they do; but we decided, in coun-

selling together, that to promote good order on the ship, virtue among the youth, and respectability among the whole, it was requisite to discourage marriages for the time being. We therefore put it out as our policy and counsel to all the unmarried, not to make love to each other, or enter into any marriage arrangements, as we did not wish to hear of any more calls for marriage ceremonies on board this ship. To aid us in this policy, we let the partition between the young men and families remain, and counselled the young sisters not to intrude upon the young men's sanctum; the young men were not forbidden to visit their friends in a prudent and timely way, nor to eat with them; but excess of attention or gallantry was what we discountenanced. This met the approval of all, and we had repeated assurances, from every quarter, that we should be sustained in this as well as any other measure we might feel to adopt. The opinion of many is, that Saints do not need such stringent discipline; I will say that there are some persons in every four hundred that need all the checks that any have received, and much more would not come amiss. With one exception, however, we have had no serious trouble as to this policy. . . .

Delaware Bay, April 19.

Since writing the above, brother and sister Alroyd, of Birkenhead, lost a little child about two years old.

On yesterday morning we were becalmed off the mouth of the bay in a fog, waiting for a pilot. About noon we had the pleasure to receive one on board, who immediately put us under way to port. This makes us, from tug-boat to pilot, fifty-one days, and, should we succeed to make Philadelphia to-day, as we expect to, it will make fifty-two days' passage from port to port.

We learn from the papers which the pilot kindly furnished us, that the Emperor of Russia is dead. How surprising events sometimes appear when we are not in daily receipt of the circumstances that produce them. I can fancy the sensation that this must have created through all Europe. Upon my saying that "*Old Nick*" was dead, sister Helena replied, "Then we may hope for fair weather and no more head winds."

I do not know how good other Saints have been who have gone on other ships; but take these on the *Siddons*, all in all, I think them hard to beat, I have no fault to find with them. Almost invariably, the word of the Presidency was the law to them, which they only wished to know that they might observe it. The exceptions only prove the rule, that this is the kingdom of God. We have many as good Saints on board, I believe, as ever lived—Saints who would have been ornaments in the Church during her severest trials and afflictions.

April 23.

We arrived in port on the 20th, at evening, passed the doctor's inspection without difficulty. . . . .

I received yours of the 6th April, announcing the departure of the *Juventa*. On arriving, I immediately sought the Presidency here. I found Dr. Clinton, with whom I conferred. He, Elder Taylor, and Elder Felt, had put themselves to much trouble to ascertain the best and most reliable route. Their decision was in favour of the Pennsylvania Central route to Pittsburgh, from thence it is thought the best to take a Packet. The expense to Pittsburgh is $4.50 for an adult, half price between five and ten years old, under five years free. Luggage 80 lbs. free to each full passenger, $1.25 per hundred pounds extra. They have been quite liberal, however, in the luggage. I thought best to accept the arrangement that was in reality already made, I may say, by Elder Taylor. I had the Saints remain on board from Friday night to this, Monday morning. They passed inspection on Saturday and were ticketed. This morning at eleven o'clock they left Philadelphia, and right glad was I that they had gone. They all came to me for everything, without any one having the least idea what to do about anything. Without the help of brothers Allred and Pace, I would have been utterly overrun—such a jam, and all in a hurry, you can think how it is. I was yet feeble, and Saturday's work nearly laid me up.

On Saturday Elder Taylor came in. On Sunday he held a meeting and arranged for those who remain. Some have already got work, and there is a prospect for more. . . . . .

Times are improving. I shall telegraph to Elder Snow to-day, and apprise him of their departure. It was thought best not to do it before, as I had no time to stir, besides the arrangement was concluded. . . . .

To night I purpose taking the express for Pittsburgh. Shall arrive before them at that. My purpose is to return to meet the Saints on the *Juventa* as they arrive. Brother Taylor will write you on the subject of the arrangement with the railroad line. I got a ticket to and fro without charge, excepting on a little way, owned by others.

Hoping to hear from you often, I remain, yours most truly, in the bond of love,

JOHN S. FULLMER.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 26, 1855.

A MARVELLOUS WORK AND A WONDER.—In military operations there are two very important considerations in estimating the relative strength of the combatants. These are numbers and position. When a good general is deficient in numerical strength, he will make still greater exertions, if possible, to make it up by advantages of position. All must admit that it is most suicidal policy, to force an enemy which cannot be destroyed, into an impregnable position, where it is alike destruction to let them remain, or to attack them, and from which they can continually extend their outposts with impunity.

Such is the position of the Latter-day Saints. The devil and his agents so far overreached themselves in persecuting this people, as to drive them into the most commanding position in the world. As a proof of this we would ask, where is it recorded in the annals of the past, of a people, so limited in numbers, exciting such intense interest? Or is there another instance in the present day, of a community of people not exceeding 40,000, and occupying a few scattered settlements, who excite such a great variety of emotions, and are watched with so much anxiety by multitudes, as the Latter-day Saints, who are growing up amid the convulsions of the nations?

There are three very important reasons why the people of Utah excite so much interest in the world—first, the power of their principles; second, the strength of their position; third, and probably least, when considered separately, their numerical strength. Many hate, others fear, despise, ridicule, or believe in this modern wonder which is setting on fire the funeral pile of discord, according as it disturbs or suits their fancy, prejudices, or principles. But the stubborn, tangible fact now stares the world in the face, that the Saints who have been hated, reviled, persecuted, peeled, and driven, now occupy the most prominent position on the earth. They have lit the torch of revelation and heaven-born freedom in the tops of the mountains, as a beacon to guide the lonely wanderer from the regions of darkness below, to a haven of rest and peace. Its light is becoming so brilliant as to dazzle the eyes of the devil's subjects, and is creating tremendous confusion in his kingdom. The fire will burn, and those who cannot endure it may expect to be consumed, for it is a portion of that element in which God the Father dwells, and which nothing corrupt or defiled can endure.

Lucifer and his hosts, who seek the destruction of the Saints, are completely out generaled, and are giving vent to their spleen and thirst for blood upon each other. They find so much to do among themselves, that it is only occasionally that some cur among them, noted for his ill humour on account of his extreme deformity, that will take time to show his teeth and growl now and then, to remind the Saints that the devil is not dead, but only waiting for an opportunity to try his strength with them

again. During this time the Lord has blessed and increased His people exceedingly, so that the little one is fast becoming a great nation, which is now able to establish outposts and dependencies, particularly round about upon the land of Zion, and the islands belonging to it.

Among the most interesting and important of these are that established by Elder P. P. Pratt in California, and the Stake of Zion now being established on the island of Lanai, as a place of gathering for the remnants of Jacob in Polynesia. Brother Pratt has the honour of establishing the first periodical, and general book agency for the dissemination of the principles of light and truth, on the vast Pacific shores of the American Continent, extending about 10,000 miles through every variety of climate, and embracing a more mixed multitude of people than any other portion of the earth of the same extent. Among them are millions of the blood of Israel, natural heirs to the Priesthood, through the promises made to the fathers. The city of San Francisco, where Elder Pratt has established the head quarters of his mission, has the finest harbour on that coast, and will no doubt become one of the great centres of commerce in that section of the world. As the Spirit opens up to our minds the visions of the future, we contemplate what he is now doing, as the foundation of a work, the ramifications of which, in a few years, will extend from Cape Horn to Behring's Strait, and its influence will be felt throughout the Islands of the Pacific.

The establishing of a place of gathering for the native Saints of the Pacific Islands, we consider another very important feature in the operations of the Church during the past year. The corrupt influences of modern Christian civilization have so far contaminated this simple and inoffensive people, that a plan is being carried into operation to gather them into a community by themselves, where they can be more fully instructed in the way of life, be less exposed to evil temptations, taught to till the earth, build houses, and, with the labour of their own hands, gather around themselves the necessaries and comforts of life, and thereby acquire that habit of self reliance, and that stamina of character, which are necessary in any people in order to make much progress in the way of knowledge and eternal life.

Last year a number of young men were selected, and sent out to these islands by the First Presidency. Their future course is looked forward to with much interest and solicitude by many. Young men were chosen that they might acquire the language with greater facility, and we cannot but feel that a great and glorious work is before them, if they are faithful. A press has been obtained for the publication of the works of the Church in the native language. We believe that the island of Lanai will become another centre of intelligence and truth, which will reflect the light of Zion through all the islands of the great Pacific, and that they will be bright gems in the kingdom of our God, until the waters shall retire to their own place, and the land be no longer divided. The outposts of Zion are encircling the world, and her light is too brilliant to be snuffed out by the powers of darkness.

Our hearts are full of joy and rejoicing when we contemplate the work of the Lord growing and extending throughout the world, overcoming opposition, breaking down the barriers of ignorance, prejudice, and despotism. It has now a foothold on every continent, and on many of the islands of the sea. All who belong to this growing kingdom, are guided by the same principles, actuated by the same spirit and motives, and whether they are on the islands of the sea, mixed up among the nations of Europe, or the boors of South Africa; whether they dwell in the shade of the Norwegian forests, or under the burning sun of Hindostan, morning and evening their thoughts wander to the valleys of Deseret, and in fervency of spirit their petitions ascend to their Father and their God, that they may be permitted to gather around the

Prophet and Seer who dwells in Zion, and associate with the Prophets and Apostles of the latter days.

This gathering, centralizing power is the controlling, leading principle of the Latter-day Saints. They may be driven from one place, it will but change their central influence to another. Their homes and their temples may be destroyed, they will make and build others. Their Prophets may be killed, but others will rise up in their places, endowed with still greater power and influence, and finally those who die true to the faith will come forth from their graves, in the bloom of eternal life, to pursue their labours, while their enemies moulder in neglected dust, until the last trump shall wake them up to receive the reward of their doings. For the Saints to conquer is only a matter of time, and the Lord is cutting that short in righteousness.

FOREIGN INTELLIGENCE.—*St. Louis.*—A Conference of the St. Louis Stake of the Church of Jesus Christ of Latter-day Saints, was held in the church, corner of Fourth Street and Washington Avenue, St. Louis, April 6th and 7th, 1855, Elder Erastus Snow presiding. Among a variety of other important business, Elder James Case was appointed a mission up the valley of the Mississippi, to visit all the Saints he could find, to organize them into Branches, to build them up, and strengthen their faith, and also to instruct them to subscribe for the *Luminary* and other Church publications. Elder James McGaw and C. H. Bassett were appointed to travel and preach in the St. Louis Stake, to stir up the dead branches, to reprove evil, rebuke wickedness, and effect a reformation generally. Elder Benjamin S. Clapp was appointed to organize the Saints in Texas into a Conference, to be called the Texas Conference, and to take the Presidency of the same, Elders William Martindale, Oscar Tyler, and Preston Thomas to labour under his direction. Elder Milo Andrus was appointed to organize the Saints in the upper country on the Missouri River into Branches, to set them in order, and to do them good generally. Conference adjourned to 6th October next.

DEPARTURE.—Elder Daniel Spencer sailed on the steamship *America* for Boston on Saturday the 12th inst, to co-operate with Elder Erastus Snow in forwarding the emigrating Saints over the Plains, after which he will return and prosecute his mission in the European Churches.

ARRIVAL OF THE MAIL FROM UTAH.—Just as we were going to press, a portion of this mail arrived, bringing us the *Deseret News* of Feb: 15, 22, and March 1. From some cause unknown to us, but one or two letters have come to hand.

Foreign Correspondence.

CALIFORNIA.

Arrival of Books—Baptisms—Inquiry and Prospects.

San Francisco, Cal., U.S.A.,
March 24, 1855.

Elder F. D. Richards.

Dear Brother—I am well, and in good spirits. I receive by mail a copy of the *Star* regularly, for which I sincerely thank you, and from which I receive much satisfaction.

The *Susan G. Owens* arrived here the latter part of February, the books all come safe and in excellent order. The invoice appears generally very correct, although I have only opened about two-thirds of them as yet. . . . . .

Enclosed is a general average, which I suppose is to be presented to the Insurance Office by yourself, in order to draw that which I have paid on it—which I presume was the means of saving the *Susan G. Owens* and her cargo. If it is paid to you, please credit the same to me.

My book store is now open, and well advertised; and also our Sunday meetings, in this place, held twice on each Sabbath, in a hall over the young ladies' School Room, Jewel Street. Jan. 1, 1855, we held a Conference in Santa Clara, (50 miles from here,) in which five

Branches of the Church were represented, numbering 120 members. Since that time near twenty more have been baptized. Our light is now on a hill, and our candle lit, and placed on a candlestick in the centre of the Pacific House. Its light is so brilliant and unlooked for that it seems to dazzle the eyes of many, so I fear they will "wonder and perish." . . . . .

Please send to me without delay 2,000 copies of *Key to Theology* over the Isthmus, unless you have already shipped them around Cape Horn. Or if you find it impolitic to send them by the Isthmus, on account of high charges, then send a hundred that way, and the remainder around Cape Horn. I shall also want plenty more of the *Voice of Warning*, and I would like a few of the Portraits of the "*Presidency and Twelve.*" Say a dozen. The *Biographical Sketches* of Our Beloved Prophet is an excellent work, and I can sell it fast I think. The *Harp of Zion* I have not yet had time to peruse. We were three weeks getting the books, after the ship was in port. I have only been opened four days. I sell some few books every day, and that too, to strangers, as well as Saints.

The Welsh here are somewhat enquiring, and I think a dozen or so of all the works in Welsh would find market. Also a few in German, and in any other language in which they are extant. I should like a specimen of the periodicals in other languages. Please continue to forward to me the *Millennial Star*, and I think I could sell a half-dozen copies, if sent by mail, weekly.

I have no particular news, only you will learn from the public press that every thing here is a smash up as to money matters.

Dear brother, I have deep and indescribable feelings when I read of the progress of the work of God in England and Europe. I can only say—it is true which was written 26 years ago, "*Behold, a great and marvellous work is about to come forth.*"

My love to the Elders, and to all enquiring friends; and a good share to yourself.

Pray for me, that I may be comforted in this comparatively dark and lonely mission. I hope some of the Saints still remember me.

I am as ever,

P. P. Pratt.

THE SWISS MISSION.

Condition and Prospects in the Canton of Zurich—Labours, Persecution, Imprisonment, &c., of the Elders.

Liverpool, May 1, 1855.

President Richards.

Dear Brother—According to your request I proceed to pen a few things connected with my mission in Switzerland, a few links in the history of the Church in that country, which have not been made public. I do so, hoping that they may be interesting to all who have an interest in the progress of God's work among the nations, and to give an idea of the opposition to be met with by the servants of God in preaching the Gospel, and of the persecution endured by those who receive the truth in honesty and confidence.

Being appointed to labour under the presidency of Elder Daniel Tyler, I arrived in Genève, in company with Elder S. Francis, on the last day of October, 1854, had the pleasure of attending a general Conference of the Church in that city, and shortly after leaving for Zurich, the field of labour to which I had been appointed.

I found in Zurich a good and substantial Branch of the Church, the work of Elder Mayer, and an excellent prospect for carrying the message of salvation to other portions of German Switzerland, but, as another proof of the certain effects of the preaching of the Gospel of Christ, the spirit of persecution increased also, until its effects were felt by us in our being banished from the canton, to satisfy the priests and the rabble.

In Switzerland, as in other countries, the clergy and the conductors of the press used all their influence against us, by circulating an abundance of old tales, and adding such new ones as would suit their purpose. It seemed to be the policy of our enemies to raise an excitement against us, as well as to prevent the people from examining our doctrine, and in this they at length succeeded, for, a few days after one of the clergymen had strongly denounced "Mormonism," and at the same time recommended strong measures for its removal, a crowd gathered around the house of a brother living some distance from Zurich, and after causing the greatest disturbance, forced their way into the apartments, in search of Elder Mayer or myself, while another party, headed by

two of the police authorities, went and prevented a baptism, taking Elder Hay and one of the candidates to prison, where they kept them until the following morning. The party who entered the house, full of rage, under the influence of their last Sunday's sermon, testified their joy at seeing me, and at once endeavoured to drag me with them, to inflict a suitable punishment for my hardihood in endeavouring to delude the people by drawing them from the religion of their fathers, and they at one time had almost accomplished their purpose, but by the blessing of God, I effected my escape by leaping from a window.

A short time before this occurrence took place, the town authorities sent for and examined several of the Saints concerning our teachings, and as to what manner of men we were, and the Saints bore testimony to our uprightness of conduct and the purity of our principles.

On the first of December I received notice to wait upon the authorities, (Elder Mayer having been sent for some days previously,) by whom I was strictly examined concerning our faith and practice, and before whom I endeavoured to show the consistency of our most holy religion.

About the middle of the same month we were again sent for, and we received orders to leave the canton in eight days, and were told, in answer to our inquiries concerning the cause, that our religion was strange, and causing much exitement; they found no fault with us as men, but our doctrines were displeasing to the clergy, and therefore we could not be permitted to remain.

Elder Mayer left at the expiration of the allotted time, but I, having placed myself under the protection of the British ambassador, had my time lengthened until he understood the whole affair; but as my being a "Mormon" was clearly proved, there was no help for me, and I was obliged to follow the example of my companion.

I next visited two more of the most liberal cantons in succession, which I was also compelled to leave, after being examined by the authorities several times, and my whereabouts being published in the newspapers which were circulated through the other cantons.

There was now no hope of being able to remain in any of the German cantons, as the authorities were determined to do all in their power to stay the progress of "Mormonism," the general government having given them the power, and the newspapers, with my passport, gave them information sufficient to effect my capture. Added to this, I had information concerning the intentions of the people, if I should make my appearance among them.

I now spent my time in visiting the Saints at such times as were possible, that I might teach them, preparing them to be left alone, (Elder Mayer having left for the Valley some time before,) which was to be the result of such determined and continued persecutions.

When it was no longer wisdom to stay, I received orders from President Tyler to leave, and visit him, which I did, feeling that we had done all we could for the advancement of the work, and the authorities themselves said nothing to our charge, except our being "Mormons," and our religion being displeasing to certain parties of the community.

It is true all manner of slander was heaped upon us by those who were most wickedly disposed, and in consequence of falsehoods I was cast into prison for three days and nights, and Elder C. R. Savage, who paid us a visit, suffered the same penalty, through the same cause.

Although the devil has many servants in Switzerland, and he has used them, he has begun too late to effect his purpose, for the work of God is firmly established, and it will not be destroyed.

Our persecutions have given strength to the Saints, and as long as they attend strictly to the wise and judicious counsels of Elder Tyler, their worthy President, they will be able to surmount every obstacle, and realize the fulfilment of the word of God, which says, "Everything worketh together for good to them that serve God."

Although I have had to endure considerable hardship in a strange country, in an inclement season of the year, I have rejoiced in it, and I thank God for the experience I have gained, and for the evidences of His kindness in the time of my necessities, and it is my constant prayer that the blessing of the Lord may attend the exertions of the native Elders, who are good and faithful men, that the work may constantly increase under their administration. I have also always felt grateful for the timely and wise instruc-

tions of President Tyler, having enjoyed continual benefits from them.

Having taken up more space than I intended, I remain, dear brother,

Yours, &c.,

WILLIAM BUDGE.

DESERET.

The Lord's Thrashing-floor—Old and New "Mormonism"—Progress of the Settlements.

Parowan, Iron County, Jan. 7, 1855.

To Brother James A. Little.

Beloved Brother—I received yours of September 1st, 1854. It gave me much satisfaction to hear that the work that we are engaged in, in these last days, is prospering so well. I can assure you that the work of the Lord is prospering in the Valleys of the Mountains, as well as in old England. The wicked are beginning to feel that the Valleys, at least Iron County, is not the place for them. Many are going to and fro, but knowledge is still on the increase, and the righteous are rejoicing that the day of their redemption is at hand.

This is truly the great thrashing-floor; you are the reapers in the field; we are the thrashers; the Perpetual Emigrating Fund is the means of bringing the sheaves into the garner; the word of the Lord, as revealed to us from the authorities, is the flail; and truly many that come here, as soon as the flail strikes them, jump off the floor, and bolt for some other country. Some who have stood the test for years, are tottering and moving out of their places, and others are stepping forward and filling up the ranks, so that there is not a vacancy but what is filled up. The day has at last come when one man leaving this work cannot militate against the progress of truth.

But I am sorry to say that many are believers as far as baptism and the laying on of hands for the Gift of the Holy Ghost are concerned. But when it comes to building up the kingdom of God, according to the principles of the celestial law, they say, "No, that does not mean me; let those who wish enter into it. As for me, I am content with old Mormonism, as it was when I joined the Church." They forget that the prize is only for those who run to the end of the race, becoming daily acquainted with new principles, that in time we may be exalted among the gods. . . . .

Now a few words respecting our peaceful homes. All has been peace here. I believe I have had only one expedition since you left. Although our red brethren, the Utahs, are all around us, all is peace, and is likely to continue so. Many of the old Piedes are dying off, and the Utahs are somewhat afraid of Colonel Steptoe's soldiers, that have come into the other valley.

We spent our new year here inside our big walls, which are 12 feet high, 6 feet thick at the bottom, and 2½ feet at the top. Our gates are hung, they are 12 feet wide, and 6 inches thick. Some of the wall is not as high as 12 feet, on account of the frost setting in upon the workmen, so that the materials would not stick together. . .

Brother Johnson has built himself a snug fort 8 feet high, with two corner bastions on it, two stories high, well constructed, out on the bottom from the bluffs.

The people of Harmony are well situated inside their fort, 200 feet square, 9 feet high. It is to be two stories high, no windows in the lower story, which is 3 feet thick of adobies. . . . At Harmony there are about sixty men, which makes that place able to defend itself. Major Lee is still in command, both spiritual and temporal. W. H. Dame is Colonel commanding the district, but is now gone to the Legislature. . . .

I remain your brother in the bonds of the Covenant,

JOHN STEEL.

Home Correspondence.

BELFAST.

Baptisms—Cheering Prospects.

199, Collingwood Street, Belfast, April, 26, 1855.

Dear President F. D. Richards—I feel to occupy a few moments this morning for the purpose of addressing you, desiring this will find you well and prospering, as it leaves me at present.

Since my return from Scotland, where

I rejoiced in company with the brethren in that land, I have been well in body and spirits, never better.

Our Conference was held last Sunday. We had with us our worthy Pastor, and Elders Croston and Kerr, our Travelling Elders, feeling fine, and full of the Spirit. The reports from these brethren are very favourable. We have added by baptism seventeen the last quarter. We have been enabled to organize two more Branches, and have called six of the brethren to the Priesthood, two of whom had a portion of it before. The Priesthood are united, to a man, and all are desirous to forward the work with all their might. We had a heavenly time all day, no jarring, no feeling but that of love and union. The motions went off like clock work, and if the faith of the Saints is to be judged by the way the hands go up when the vote is taken, I can bear testimony we have lots of it, for the hands were up as high as the body would allow. We rejoiced exceedingly all day. Pastor Ferguson felt fine, and gave beautiful instruction—what I mean by beautiful is, that which is easy to be understood. The spirit of prophecy came upon us, and we felt so *good* that we had to prophesy good concerning "Mormonism" in this land. The strangers that were present partook of our spirit, and when the Conference closed, five gave me their names, and between the hours of 9 and 10, I admitted them into the kingdom. You see that is quite a start for the present quarter, and by this you can see the Lord accepts our labours by blessing us with good honest hearted men and women.

Brother Franklin, it is really cheering when I look around and see those that I can call my children in the Gospel, and when they come forward and grasp my hand, and say they know I am a servant of God, and bless His name they ever saw my face, and heard the words of life and salvation flow from my lips, it more than pays for all the hardships endured in Erin. I thank God I was ever counted worthy to come, and I can truly say I have realized what you told me at 15, Wilton Street, Liverpool—that I should go, and the blessings of God should attend me. I still feel as I did then. I am only plain Mac yet, and desire the prayers and blessing of God's authority. The way is opening for the work in Derry, and I believe we shall have quite an increase this summer. May it be so, is my prayer, in the name of Jesus. Amen.

On Monday, the day following our Conference, we went on a mountain called "Cane Hill," you know the spot, and when we reached the summit, brother Ferguson led off three times three cheers for the advancement of "Mormonism" in Ireland. The brethren and sisters joined, and we made it echo again and again.

I feel about as well, aye, better in the work than ever I did, and now the good weather is come, I feel to be alive, and to trot around, and open new places. Elders Ferguson, Croston, and the two brothers Kerr join in kind love to you and Father Spencer, and the brethren in the Office.

May God Almighty bless you, my dear Franklin, with all things needful, is the prayer of your humble servant,

JOHN D. T. MCALLISTER.

Varieties.

TRUE.—The time was when ladies who went visiting took their work with them. This is the reason we have such excellent mothers. How singular would a gay woman look in fashionable circles, darning her father's stockings, or carding wool? Would not her companions laugh at her? And yet such a woman would be a prize for somebody. Blessed is the man who chooses his wife from among the poor despised girls "who work for a living."—*Deseret News.*

AMERICANS IN THE HOLY LAND.—About two years ago, eight American Christians conceived and carried out the novel idea of planting an American colony in the Holy Land. They first located near Jerusalem, but subsequently removed to a place near Joppa, in the plains of Sharon. Here they devoted themselves to the arts of agriculture, and to the cultivation of friendly relations with the Arabs; procured agricultural implements, and now in their letters home they give the most glowing and attractive descriptions of the fertility of the soil. They are able to raise three crops in the year—two in summer, by

means of irrigation, and one in winter, when they have the aid of the winter rains. The crops grow luxuriantly, and more abundantly than in the United States, and nearly every kind of vegetable and grain raised in this country can be procured at Palestine.—*American Paper.*

The Downfall of Tyranny.

ADDRESSED TO THE OPPRESSED EVERYWHERE.

Laugh on, ye tyrants who enslave
The noble, great, the good, the brave,
Enjoy your fleeting hour;
As drops each sand in Saturn's glass,
So shall your rule as quickly pass,
And with it all your power.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.

Enjoy your thrones soon doomed to fall,
Your pomp, your wealth, your state, your all,
For man the truth is learning;
Laugh on till woe shall wrest a tear,
Vaunt on till truth shall force a fear,
For man for freedom's yearning.
For the struggle, &c.

The past has oft crushed manly hope,
And bravest souls have shrunk to cope
With your despotic power;
But friends of freedom soon shall see
That all your slaves at last are free,
And 'tis your turn to cower.
For the struggle, &c.

When hearts you've wrung have ceased to feel,
And iron hands are armed with steel
That tyranny denied them,
They'll hurl you shud'ring to those graves
You had prepared in thought for slaves,
And in yourselves supplied them.
For the struggle, &c.

I hear the small prophetic voice
That bids the crushed and bruised rejoice,
The cry of liberty;
The peeling note more loudly swells,
Till roused creation proudly tells
Humanity is free.
For the struggle, &c.

In vain your sceptres, sway, and pride,
In vain the falchions by your side,
In vain your cringing courts,
In vain your hosts of sordid bands,
In vain your hired hearts and hands,
A tyrant's fierce cohorts.
For the struggle, &c.

Your soldiers lie on red fields strown,
Their doom is yours, your knell 's their groan
While life is ebbing fast;
Enjoy your *now*, ye tyrant slaves,
And deeper dig your yawning graves,
Your rule shall soon be past.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.

JOHN HYDE, Jun.

NOTICE.—Sister Grace McMaster, of St. Louis, wishes to inquire, through the *Star*, for information of her son, Alexander McMaster, rope maker, 38 years old. She heard of his being baptized into the Church in London more than two years since, but can learn nothing later about him.

ADDRESSES.—David Grant, 28 Bedford Street, Wakefield Road, Bradford, Yorkshire.
T. B. H. Stenhouse, 100 Metropolitan Buildings, Pancras Road, London.

Money List, May 4—11, 1855.

John B. Pears	£2	0	0
John Price	2	0	0
G. Roberts	0	16	0
Josiah Holmes	2	0	0
William Parr	5	0	0
Carried forward	£11	16	0
Brought forward	£11	16	0
John McComie	4	16	0
James Walker	8	0	0
A. N. McFarlane	1	7	0
	£25	19	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XVII. Saturday, June 2, 1855. Price One Penny.

Replenish the Earth.

Last week but one we briefly hinted at the responsibility mankind were under to obey the great command to increase and multiply, showing how it had been neglected or perverted, and the fearful consequences thereof. We wish now to offer a few remarks upon the second part of the first great commandment—the part enjoining upon men the important duty to "replenish the earth."

This portion of the divine command is equally sacred and binding with the injunction to "increase and multiply," in fact the first part cannot be successfully carried out independently of the second. And the nonfulfilment of the second is a very fruitful cause of disobedience to the first.

Looking upon the nations, we are compelled to the conclusion that they are as little awake to their culpability in not properly replenishing the earth, as in not properly increasing and multiplying their species. How numerous are the instances where men have settled upon a plot of land, say a thousand acres in extent, clustering together so thickly that breathing room is almost denied. On some pleasant summer's morning, when the sun is just asserting his majesty all around, you place yourself on an eminence near one of these unfortunate spots of land—all nature smiles, and teems with health and brightness and fragrance, where you are, but over the valley before you rests an awful, impenetrable, dark, black cloud, as though to screen some fearful pit from mortal view, and approximating to a realization of your ideal of the "dark valley of the shadow of death." "What can that dismal place be?" you involuntarily exclaim. "Surely if life is there at all, it must be exhibited in the forms of evil spirits, loathsome beasts of prey, poisonous reptiles, and noxious insects." You walk down the hillside, and, as you enter the thick, dark cloud, the cheerful face of the glorious king of day is lost to view, you feel no more the invigorating influences of his life-giving smiles, a sense of oppressiveness falls upon you, and you realize, to your unmistakable discomfort, that the darkness around can not only be seen, but felt and tasted. Suddenly, to your great astonishment, you discover that this dreary spot is inhabited by human beings! Yes, a hundred thousand of your fellow creatures, created originally in the image of their Father, who dwells in the midst of celestial light and glory, have chosen that uninviting spot for their dwelling-place — their home. Look at their labyrinths of narrow streets, and still more contracted alleys and courts, their filthy coups of houses, reeking with every noisome odour. Look at the degraded denizens themselves, filthy and ragged, wholly dependent on others for the merest necessaries of life, scarcely

knowing whether cabbage heads or cauliflowers grow in the ground, on potatoe stems, or on the tops of lofty trees. Look how these wretched beings are crowded together in their miserable dens, engendering every deformity and disease, moral and physical, till the whole city stinks again, and the smoke of their degradation ascends by night and by day into the nostrils of Jehovah.

This is by no means a highly coloured picture of many a city on the globe. And the cause of this filthiness and degradation is in great part disobedience to the command to replenish the earth. What in the world can induce men to crowd together in a particular place in numbers altogether unwarranted by its productive capabilities, and altogether in defiance of the laws of health, cleanliness, and decency? What on earth possesses men, that they should voluntarily persist, generation after generation, in sticking in the old family chimney corner, subject to all the evils consequent on overpopulation—filth, want of employment, destitution, moral degradation, physical degeneracy, disease, and untimely death, to say nothing of the thorny hedge which such a position presents in the way of fulfilling the great command to increase and multiply? This is offensive to the Almighty in two points particularly—first, such a course, instead of replenishing and beautifying the earth, and making it as the garden of Eden, fit to be the everlasting residence of the family of God, defiles and pollutes it, until it festers with corruption, and is filled with disease and death, and made fit only for the burning; second, when men refuse to spread upon the earth and replenish it, they pursue a course which tends directly to check the stream of life from the eternal worlds, and curtail the generations of the Almighty, thus adopting apparently most effectual means to fix a boundary to His dominion and glory.

Now there is no manner of excuse for men neglecting to spread abroad and replenish the earth. Stopping at home, they become poor, dependent creatures, consumers but not producers, wilfully subjecting themselves to poverty, disease, pestilence, and the power of death, and limiting their facilities for reproducing and educating their species. Spreading themselves on the face of the earth, and carefully cultivating it, they become independent, producers as well as consumers, their labour bringing competence and, with the pure, bracing air, health; and as to increasing and multiplying, they have every inducement, for numbers are to them help and wealth. Then how consummate is the ignorance or wickedness, and how great is the responsibility, of certain potentates and rulers, who forbid their subjects to spread abroad on the earth to replenish it, or at least put every difficulty in the way of their doing so, through a little petty jealousy or wanton tyranny. Such short-sighted, great-little men will one day be removed from the artificial positions in which they now are placed, and will, in the convulsions of the nations, find their own proper level, while the meek and humble, whom they have trammelled and fettered, will break their bonds, emerge into the light and liberty of the Gospel, and speedily far outstrip their oppressors in dominion and power, and outshine them in glory.

We said there was no manner of excuse for disobedience to the command to replenish the earth. "Where there's a will there's a way." Men stop at nothing now-a-days in the gratification of the desires of their hearts. To accomplish the objects of their ambition they will bridge the ocean with vessels, defying wind and tide, bind together whole continents in a network of iron roads, girdle the earth with telegraphic wires, and freely spend millions of treasure and spill rivers of precious blood. How then can they raise any valid excuse for non-obedience to the simple but important command to replenish the earth. Would it not have been just as easy to Great Britain, and ten thousand times more pleasing to the Almighty, if her 150 vessels of the Baltic and Black Sea Fleets, her fleet of 200 transport ships, her 60,000 soldiers and her 30,000 sailors sent to, and her thirty millions sterling expended in, the war, had all been used to help fulfil the great command to replenish the earth? We will leave it to our mathematical readers to calculate in figures the amount of good that might have been done by Britain in this matter last year, if her ships and men and treasure had been employed in cultivating and beautifying the earth, instead of devastating it by fire and sword, and in spreading the principles of life, instead of the principles of disease and death. The calculation can then be extended to years in the past, and in the future, and

to all the nations on the face of the globe.

Would be wise men have had their fears excited by the idea that the world might become overpopulated, and have advocated the unnatural, unchristian, and ungodly proposition that it is necessary to adopt means to prevent an overflow of population entering the world. Such wicked and abominable views are disgraceful to humanity, and perhaps their advocates may yet find themselves with as little posterity clinging to them as their contracted souls can possibly desire. But such doctrines are regarded with unutterable repugnance and loathing by all who understand the mind of the Lord. Let the millions of acres of virgin soil, rich as can be desired, that now cover certain portions of the earth, be brought into careful cultivation for the sustenance of man and beast, then let barren wastes and arid deserts and stagnant marshes be "reclaimed" by the scientific agriculturist, until there is not one foot of land in this wide world that does not contribute to the welfare of man, and even then Malthusian or Shakerian doctrines are not admissible, for our Father in the heavens would level the mountains, roll the ocean to the north, and bind it there in icy chains, increase the size of the earth, or make another, to accommodate His thriving family here, before He would revoke the first great command to man.

But, thank the Lord, there is one people on the earth, who are determined, come what may, to obey the whole of the first command in the spirit thereof, and in the integrity of their hearts. The Latter-day Saints are rapidly quitting the overcrowded, filthy cities of Christendom, and going forth upon the land of Zion, where the air, the water, and the soil are pure and free, inviting the wanderer to appropriate them for their created purpose. And while fire, sword, pestilence, famine, flood, earthquake, and death are destroying the disobedient among mankind from off the face of the earth, and preparing it for a purer and more obedient race, the sons and daughters of Zion are spreading forth on the right hand and on the left, lengthening their cords and strengthening their stakes, and will so continue until they fill the land with cities. Of what kind? Not after the Gentile order, like the one we have described, but approximating to the celestial—the order of heaven.

Look in that lovely vale, smiling with the fruits of the earth. See that noble wall lying foursquare, inclosing spacious streets, large, airy, and splendid houses, or rather palaces, delightful Edenic gardens, and beautifully ornamented public grounds, while rising in majestic grandeur far above all stands a magnificent Temple of the Lord. Health and wealth and peace and life and joy are the happy lot of the favoured inhabitants. The air is charmingly pure and bracing. Over each dwelling-place and assembly by day hangs a mellow cloud, to moderate the intensity of the sun's powerful rays, while by night the cloud gives place to a fiery pillar, illuminating the whole city and suburbs with a halo of surpassing brilliancy. This is a city a step in advance of the Gentile civilized order—a city of the Saints of the Most High, who diligently keep the first commandment, as well as all others.

Let us go a step still further in advance. Look again. Behold that fairy plain, spreading far and wide like a sea of glass. See that city with a great high wall pierced with twelve gates—three on each side. The wall is built of jasper, the foundations thereof are set with all manner of precious stones. The first foundation is jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eight, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. Each of the twelve gates is one pearl. The city is of pure gold, like unto clear glass. The streets are of pure gold, as it were transparent glass. The city has no need of the sun nor the moon, for it is illuminated by the glory of God and the Lamb, who are its everlasting light, so there is no night there. Indeed the tabernacle of the Lord is there. The kings and the nations of the earth bring their glory and honour into the city. Nothing that defiles, or works abomination, or makes a lie is in anywise permitted to enter the gates. The nations of them that are *saved* walk in its light. But who are its inhabitants? The pure in heart, who are the Called and the Chosen and the Faithful, who have overcome, whose names are written in the Lamb's Book of Life, who have faithfully obeyed the Laws of Life—to "increase and multiply, and replenish the earth," and have become *Saviours*, dwelling in the City of God.

History of Joseph Smith.

(*Continued from page* 312.)

[July, 1839.]

Wednesday, 3rd. I baptized Dr. Isaac Galland, and confirmed him at the water's edge; and about two hours after, ordained him to the office of an Elder.

Afternoon. I was engaged in dictating my history.

About this time the Twelve wrote the following Epistle—

To the Elders of the Church of Jesus Christ of Latter-day Saints, to the Churches scattered abroad, and to all the Saints.

We, the undersigned, feeling deeply interested in the welfare of Zion, the upbuilding of the Church of Christ, and the welfare of the Saints in general, send unto you GREETING—And pray that "grace, mercy, and peace may rest upon you from God our Father and the Lord Jesus Christ." But, brethren, the situation of things as they have of late existed, have been to us of a peculiarly trying nature.

Many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience. You have been stripped of your clothing, plundered of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril, and sword; your wives and your children have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, "for the testimony of Jesus, and for the word of God." Many of your brethren, with those whose souls are now beneath the altar, are crying for the vengeance of heaven to rest upon the heads of their devoted murderers, and saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But it was said to them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as *they were*, should be fulfilled.

Dear brethren, we should remind you of this thing; and although you have had indignities, insults, and injuries heaped upon you, till further suffering would seem to be no longer a virtue; we would say, be patient, dear brethren, for as saith the Apostle, "ye have need of patience, that after being tried you may inherit the promise." You have been tried in the furnace of affliction; the time to exercise patience is now come; and we shall reap, brethren, in *due time* if we faint not." Do not breathe vengeance upon your oppressors, but leave the case in the hands of God; "for vengeance is mine, saith the Lord, and I will repay."

We would say to the widow and the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient;* you are not forgotten; the God of Jacob has His eye upon you: the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom who is "touched with the feelings of our infirmities," who was "tempted in all points like unto you;" they have entered into the ears of the Lord of Sabaoth; *be patient* then, until the words of God be fulfilled, and His designs accomplished; and then shall He pour out His vengeance upon the devoted heads of your murderers; and then shall they know that He is God, and that you are His people.

And we would say to all the Saints who have made a covenant with the Lord by sacrifice, that, inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the West.

We wish to stimulate all the brethren to faithfulness; you have been tried, you are now being tried; and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial; soon the victory will be ours; now may be a day of lamentation—then will be a day of rejoicing; now may be a day of sorrow—but by and by we shall see the Lord; our sorrow will be turned into joy, and our joy no man taketh from us. Be honest; be men of truth and integrity; let your word be your bond; be diligent, be prayerful; pray for and with your families; train up your children in the fear of the Lord; cultivate a meek, a quiet spirit; clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusation

against your brethren, especially take care that you do not against the Authorities or Elders of the Church, for the principle is of the devil; he is called the accuser of the brethren; and Michael the Arch-Angel dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan;" and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, and apostatize, except he repent.

Jude, in the eighth verse, says, "Likewise these filthy dreamers despise dominion, and speak evil of dignities;" andsays he, "Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against them."

Peter, speaking on the same principle, says—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed; they are not afraid to *speak evil of dignities*. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrine and Covenants; and then leave him in the hands of God to rebuke, as Michael left the devil. Gird yourselves with righteousness, and let Truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the Prophet and his Counsellors, for the Twelve, the High Council, the High Priests, the Seventies, the Elders, the Bishops, and all Saints—that God may bless them, and preserve His people in righteousness, and grant unto them wisdom and intelligence; that His kingdom may roll forth.

We would say to the Elders, that God has called you to an important office; He has laid upon you an onerous duty; He has called you to an holy calling, even to be the Priests of the Most High God, messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines which you preach, the moral precepts that you advance and practise, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that Priesthood. You are the men that God has called to spread forth His kingdom; He has committed the care of souls to your charge, and when you received this Priesthood, you became the legate of heaven; and the Great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, Stand by, and let a more honourable man than thou art take thy place, and receive thy crown.

Be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers. Study the word of God, and preach it, and not your opinions, for no man's opinion is worth a straw. Advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions. We would moreover say, abide by that Revelation which says, "Preach nothing but repentance to this generation," and leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now.

The horns of the beast, the toes of the image, the frogs, and the beast mentioned by John, are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? These things therefore, have nothing to do with your mission.

We have heard of some foolish vagaries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those and other vain imaginations we would warn the Elders against, because if they listen to such things, they will fall into the snare of the devil; and when the trying time comes, they will be overthrown.

We would also warn the Elders, according to previous counsel, not to go on to another's ground without invitation, to interfere with another's privilege, for your mission is to the world, and not to the Churches.

We would also remark, that no man has a right to usurp authority or power over any Church, nor has any man power to preside over any Church, unless he is solicited and received by the voice of that Church to preside.

Preach the first principles of the doctrine of Christ—faith in the Lord Jesus Christ, repentance towards God, baptism in the name of Jesus for the remission of sins, laying on of hands for the Gift of the Holy Ghost, the resurrection of the dead, and eternal judgment.

When you go forth to preach, and the Spirit of God rests upon you, giving you

wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God, and not to yourselves. Boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you; but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Missouri, to obtain one from the authorities of the Church, if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and perseverance which is manifested by you in regard to preaching the Gospel; and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world, and publishing those glad tidings which have been revealed from heaven by the ministering of angels, by the Gift of the Holy Ghost, and by the power of God, for the salvation of the world in these last days. And we would say to you that the hearts of the Twelve are with you, and they with you are determined to fulfil their mission, to clear their garments of the blood of this generation, to introduce the Gospel to foreign nations, and to make known to the world these great things which God has developed. They are now on the eve of their departure for England, and will start in a few days. They feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the Church, that God may sustain them in their arduous undertaking, grant them success in their mission, deliver them from the powers of darkness, the stratagem of wicked men, and all the combined powers of earth and hell. And if you unitedly seek after unity of purpose and design; if you are men of humility, and of faithfulness, of integrity and perseverance; if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God; if you at all times seek the Glory of God, and the salvation of men, and lay your honour prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things; the power of the Priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel. Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; queens will rejoice in the glad tidings of salvation, and kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition will hide it hoary head, and infidelity be ashamed. And amid the clamour of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms, and the dissolution of empires, Truth shall walk forth with mighty power, guided by the arm of Omnipotence, and lay hold of the honest in heart among all nations; Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of His Christ, and he shall reign for ever and ever. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH.

N.B.—We have heard that a man by the name of George M. Hinkle is preaching in the Iowa Territory. We would remark to the public, that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him; nor will we be amenable for his conduct. The minutes of a Conference will be published, mentioning the names of others, whom we have withdrawn our fellowship from.

Thursday 4th. I dictated history.

To shew the situation of the prisoners at Columbia, I quote from Elder Pratt's "Persecution of the Saints"—

Sister Phelps, Orson Pratt, and sister Phelps' brother came from Illinois on horseback and visited with us for several days. On the fourth of July we felt desirous as usual to celebrate the anniversary of American Liberty; we accordingly manufactured a white flag, consisting of the half of a shirt, on which was inscribed the word "Liberty," in large letters, and also a large American eagle was put on in red; we then obtained a pole from our jailor, and on the morning of the fourth, this flag was suspended from the front window of our prison, overhanging the public square, and floating triumphantly in the air to the full view of the citizens who assembled by hundreds to celebrate the National Jubilee.

With this the citizens seemed highly pleased, and sent a portion of the public dinner to us and our friends, who partook with us in prison with merry hearts, as we intended to gain our liberties or be in paradise before the close of that eventful day.

While we were thus employed in prison, the town was alive with troops parading,

guns firing, music sounding, and shouts of joy resounding on every side. In the meantime we wrote the following toast, which was read at their public dinner, with many and long cheers—

"The patriotic and hospitable citizens of Boone County: opposed to tyranny and oppression, and firm to the original principles of republican liberty; may they, in common with every part of our wide spreading country, long enjoy the blessings which flow from the fountain of American Independence."

Our dinner being ended, our two brethren took leave of us and started for Illinois, (leaving Mrs. Phelps to still visit with her husband;) they had proceeded a mile or two on the road and then took into the woods, and finally placed their three horses in a thicket within one third of a mile of the prison, and there they waited in anxious suspense until sundown. In the meantime we put on our coats and hats and waited for the setting sun.

With prayer and supplication for deliverance from this long and tedious bondage, and for a restoration to the society of our friends and families, we then sung the following lines—

Lord cause their foolish plans to fail,
And let them faint or die;
Our souls would quit this loathsome jail,
And fly to Illinois.

To join with the embodied Saints,
Who are with feedom blessed—
That only bliss for which we pant—
With them a while to rest.

Give joy for grief—give ease for pain;
Take all our foes away;
But let us find our friends again,
In this eventful day.

Thus ended the celebration of our National Liberty; but the gaining of our own was the grand achievement now before us. In the meantime, the sun was setting; the moment arrived—the footsteps of the jailer were heard on the stairs; every man flew to his feet, and stood near the floor. The great door was opened, and our supper handed in through a small hole in the inner door, which still remained locked; but at length the key was turned in order to hand in the pot of coffee. No sooner was the key turned than the door was jerked open, and in a moment all three of us were out—and rushing down the stairs, through the entry, and out into the door yard, when Phelps cleared himself without injuring the jailor, and all of us leaped several fences, ran through the fields towards the thicket, where we expected to find our friends and horses.

In the meantime the town was alarmed; and many were seen rushing after us, some on horseback, and some on foot, prepared with dogs, guns, and whatever came to hand. But the flag of Liberty, with its eagle, still floated on high in the distance; and under its banner, our nerves seemed to strengthen at every step.

We gained the horses, mounted, and dashed into the wilderness, each his own way. After a few jumps of my horse, I was hailed by an armed man at pistol shot distance, crying, "Damn you, stop, or I'll shoot you!" I rushed onward deeper in the forest, while the cry was repeated in close pursuit, crying, "Damn you, stop, or I'll shoot you," at every step, till at length it died away in the distance. I plunged a mile into the forest—came to a halt—tied my horse in a thicket—went a distance, and climbed a tree, to await the approaching darkness.

Being so little used to exercise, I fainted through over exertion, and remained so faint for near an hour that I could not get down from the tree; but calling on the Lord, He strengthened me, and I came down from the tree. But my horse had got loose and gone. I then made my way on foot for several days and nights, principally without food, and scarcely suffering myself to be seen.

After five days of dreadful suffering, with fatigue and hunger, I crossed the Mississippi, and found myself once more in a land of freedom. Mr. Phelps made his escape also; but King Follet was retaken and carried back. Luman Gibbs continued in the prison; he had apostatized and turned traitor to the others.

Friday 5th. I was dictating history. I say dictating, for I seldom use the pen myself. I always dictate all my communications, but employ a scribe to write them.

Saturday, 6th. I was at home reviewing the Church records, &c., &c.

Sunday, 7th. I was at the meeting held in the open air, as a large assemblage was expected to listen to the farewell addresses of the Twelve, who were then about to take their departure on this most important mission, namely, to the Nations of the Earth and the Islands of the Sea.

Elder John E. Page being the first of the Twelve present, opened the meeting by addressing a few words of an introductory nature, after which, singing and prayer, when Elder Page delivered a very interesting discourse on the subject of the Book of Mormon, recapitulating, in

short terms, the principles of a former discourse on the same subject, and afterwards proceeded to read portions from the Bible and Book of Mormon concerning the best criterions whereby to judge of its authenticity; and then went on to show that no impostor would ever attempt to make such promises as are continued on pages five hundred, forty-one, and thirty-fourth, which he did in a very satisfactory manner, and then bore testimony.

After noon the meeting was again opened by prayer, &c. Elder John Taylor spoke on the subject of this dispensation; the other angel which John saw, having the everlasting Gospel to preach, &c.; he then bore testimony of the truth of the Book of Mormon, &c.

Elder Woodruff's address went chiefly to exhortation to the Saints; after which he bore his testimony also.

Elder Orson Hyde next came forward, and having alluded to his own late fall, exhorted all to perseverance in the things of God, expressed himself one with his brethren, and bore testimony to his knowledge of the truth, and the misery of falling from it.

Elder Brigham Young made some very appropriate remarks, and also bore testimony to the truth of these things, and gave an invitation to come forward and be baptized, when three manifested their determination to renounce the world, and take upon themselves the name of Jesus Christ. One brother was then confirmed, after which,

President S. Rigdon addressed the meeting in a very feeling manner, showing that it must be no small matter which could induce men to leave their families and their homes to travel over all the earth amidst persecutions and trials, such as always followed the preaching of this Gospel; he then addressed himself to the Twelve, and gave them some counsel and consolation as far as in his power; after which, I requested their prayers, and promised to pray for them, &c.

The meeting was large and respectable; a large number were present who did not belong to the Church. The most perfect order prevailed throughout. The meeting was dismissed about half-past five, when we repaired to the water, and the three candidates were baptized and confirmed.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 2, 1855.

THE TEMPLE OFFERING.—In 1851 the First Presidency called upon the Saints in the British Isles for an offering to be made *annually* towards the erection of a Temple in Great Salt Lake City, and named an amount which they considered it was the privilege of the Saints in Europe to present unto the Lord for this sacred purpose. An apportionment was made to the several Conferences, and in 1852 the contributions fully met the amount required, several of the Conferences contributing more than was apportioned them. In 1853 there was a falling off of about one-third, and last year there was a still further decrease. This is no doubt owing, to a considerable extent, to the changes made in the Pastors and Presidents of the Conferences. Their successors not having the subject properly before them, the Saints under their charge have also in a great measure lost sight of it. The contributions of the Saints in Britain will be somewhat lighter in this apportionment than they would otherwise be, on account of including the Church on the Continent. These are some of the reasons why we deem it necessary to take up this subject at this time.

We shall now lay before our readers a few of the many important principles connected with this Offering. We trust that the Saints will give this subject their most

careful consideration, as it pertains directly to the practical part of their personal salvation, that of their dead in the world of spirits, who are anxiously awaiting the day of their redemption, and of their generations after them.

It is well known to the Saints in these lands, that among a multiplicity of other great objects to be accomplished in Zion, their brethren there are making great efforts to build a Temple. This they are doing not merely for themselves, but for all the faithful scattered over the face of the earth, that when they have accomplished the great preparatory work of gathering, all things may be in readiness for them to realize the great desire of their hearts—to receive the Keys, Powers, and Ordinances of the Holy Priesthood.

The Saints in the Mountains are not only paying their Tithing, one item of which—their labour Tithing, amounts to £10 or £15 yearly, but they are laying upon the altar all that they possess, by consecration, subject at all times to be used in rolling on the work. While they are thus making everything bend to the accomplishment of the salvation of the Saints in these lands, as well as their own, surely their European brethren will not be backward in contributing the pittance which is expected from them, and which on an average amounts to only a few pence each.

We are aware that a large portion of the Saints are the poor of this world, but we also recollect that some of them are rich, and many are in comfortable circumstances. We would remind them all that there is a kind of giving that doth not impoverish, but that which is given returns in multiplied blessings on the head of the giver, and there is also a kind of withholding that in the end maketh poor. The liberal soul will reap an abundant harvest as the fruits of his labours, while the greedy and avaricious will have nothing laid up in store for the future.

While there are some Saints who can only contribute a few pence, others can just as easily contribute shillings, and others pounds, to this important object. The Lord does not look so much at the amount given, as the sacrifice made in contributing it, therefore if the rich would reap equal blessings with the poor, they must expect to make proportionate sacrifices. If all the Saints in Europe who possess means, will cheerfully act up to this principle, they will find plenty of examples among the poor worthy of imitation, and there will in future be no lack in raising the amount required.

When a Temple is completed, the blessings to be bestowed there will be for those who have proved themselves by their works, and those who are worthy of but little may expect to obtain accordingly. If perchance some few who are contracted and selfish in their principles and feelings, should attain to the same privileges as the worthy, it would be like casting pearls before swine, the blessings would not be appreciated, and would prove a curse to them, as everything does which a man possesses and does not use in righteousness by improving upon it.

Many will find that the Lord is not so lavish of the blessings pertaining to eternal life, as to bestow them upon those who are not willing to sacrifice the little they now possess to obtain them. Some go to Zion and in their avarice lay claim to every blessing, ordinance, and power which Jesus, Joseph, and the martyrs have given their hard spent lives and died to purchase for the faithful, and scarcely touch the burthens of the Church with so much as one of their fingers. The day is at hand when men will reap according to that which they sow.

If the Saints would go to Zion with the Spirit of the Lord burning in their bosoms, if they would go there with a liberal and expanded soul, large enough to drink in and digest the pure principles there taught and practised, here is the place for the expansion to commence, by calling their faith into lively exercise, by increasing

their confidence in the Lord, by proving Him, and knowing for themselves that He blesses those the most abundantly, both in temporal and spiritual things, who seek first the building up of His kingdom.

It is a fact capable of the most abundant proof, and to which there are thousands of witnesses, that the Saints in the mountains are getting rich by being liberal. Those who pay their tithing the most punctually, and donate liberally to the poor, and are always ready to roll on any enterprise for the public good, have either become rich by pursuing such a course, or are in a fair way of being so. This principle will work here as well as in Utah, in proportion to the faith of the Saints, and the favourable circumstances in which they may be placed. As with spiritual things, so is it with temporal, the better they are used the more they will increase.

The Saints have got to learn to serve God with an undivided heart, by continually sacrificing Mammon, which the world worship. Whenever they cease to do this they forget the Lord their God, His spirit leaves them, and they become dry and withered, yielding no fruit. It would seem almost superfluous to urge the subject so strongly upon the attention of the Saints, but we are aware that they have many cares, which appear more immediate and pressing, to distract their minds from the great works which require to be done in this kingdom. The Lord has ordained that Temples should be built to His name wherein He might commune with His servants, and administer to His people the blessings of eternal lives. In such a building, when completed, will most *emphatically* be centered the hopes of the generations that have passed, the eternal interests of the present, and of those who are yet to figure on this stage of action. The little that the poor but faithful Saint may do here, appears small when considered by itself, yet its influence will be felt as wide as eternity, and be brought to bear in the salvation of many. Although some may never see in this life the House which they are assisting to construct, their hopes centre there none the less, for only in such a House can the inheritance of a celestial kingdom be bestowed upon them through the agency of others.

We will dwell no longer at present on this important subject, but leave it with the Pastors and Presidents of Conferences, and we trust it will be impressed upon the heart of every faithful Saint who expects salvation in the right way, and that is by being willing to labour for it himself, instead of relying on the good works of others, for the most faithful will "scarcely be saved." The work of the Lord rolls on, and those that are slothful will find that the diligent have taken their places, and when at last they knock at the gate of the Holy City for admittance, they will be answered, "*You have no inheritance here.*"

FOREIGN INTELLIGENCE—*Deseret.*—Everything seems prosperous in the Valleys of the Mountains, and peace, that cannot be found elsewhere on the earth, prevails throughout the territory of Utah. The Typographical Association of Deseret held their first Annual Festival in the Social Hall, G. S. L. City, Feb. 2, the First Presidency and some of the Twelve being present. Many of the wives of the Elders abroad on missions were invited, and waited on in carriages to the Hall. Refreshments, dancing, an address from Elder John G. Chambers, a song composed by Miss E. R. Snow, another by Elder John Davis, helped to fill up the programme of proceedings. The Mormon Battalion were about to have a report of their Festival printed in pamphlet form. The Salt Lake City Police gave a complimentary party to the First Presidency, the Mayor, the City Council, and other citizens, Feb. 9, when a splendid supper, the dance, and remarks from Governor Young and Mayor J. M. Grant contributed to the enjoyment of the assembly. On Feb. 12,

the Battalion of Life Guards gave their first Grand Military Ball, in the Social Hall. Among the invited guests were Governor Young, President Kimball, Lieut.-General Wells, Major-General Grant, General Robison, and Colonel Clawson. The hall was decorated expressly for the occasion; the spacious dancing saloon being ornamented with circles of sabres, artistically arranged, with rifles glistening in every window on each side, while the well-know flag of the "Minute Men," with its appropriate motto, "Always ready," and crossed with the colours of the General Staff, occupied the head of the hall, and at the back the mammoth flag of the glorious "Stars and Stripes" spread its broad folds across the entire breadth of the room, all gleaming in the brilliant light of the chandeliers, rendered the scene one of unusual splendour. During the evening the company were honoured with felicitous addresses from President Kimball and Generals Wells and Grant.

Sister Huldah Duncan, of North Kanyon Ward, Davis County, between August 5, 1854, and January 27, 1855, wove 194 yards of jeans, 508 of linsey, and 64 of flannel, besides doing much other work within the same time. Much cloth of the kinds named, and large quantities of rag carpeting have also been manufactured the past year in Utah.

The Indians generally appeared peaceable and friendly. The Utahs had not decided as to the successor of Walker. Arapeen wished to be the one, but he was very friendly with the people of Utah, and quite humble.

Death of Judge Reid.—*The Mormon* of April 14 contains the following—"The *Steuben Advocate* of last week announces the death of the late Chief Justice of Utah, Judge Lazarus Reid, at his residence in Bath, in the 40th year of his age. Judge Reid was highly esteemed by the people of Utah, for his upright, unprejudiced, frank, and manly course pursued in his official capacity and courteous bearing as a citizen of the Territory, and also for the candour with which he expressed himself, in publishing his sentiments concerning them, being in fact a complete refutation of the many slanderous reports in circulation against the people over whose judiciary he so honourably presided."

The "Juventa."—By letter from Elder Thomas C. Stayner, we learn that the *Juventa* arrived at Philadelphia by May 8, making a thirty-five days' passage. The winds were mostly contrary, but only one gale was experienced. Captain Watts is highly spoken of.

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Emigration of Saints—Departure of Elder Haven for England.

Four miles from Cape Town,
Feb. 12, 1855.

To President Richards.

Dear Sir—. . . . . There are now in the colony of the Cape of Good Hope, 3 Seventies, 5 Elders, 5 Priests, 5 Teachers, 3 Deacons, and 61 members; total 82. Elder Smith, who is at Port Elizabeth and its vicinity, has baptized a number since I last wrote. The work there is still spreading, and a few are ready to emigrate as soon as they can get a ship. They intended to go on a ship that is going to Boston. She sails some time this month. But brother Smith writes that he got disappointed in procuring a passage for the Saints, for she was already full. He was going with them. It is very costly in getting Saints from this land. Twenty pounds was the least the owner of the ship would take passengers for, and steerage passage at that. In the cabin, he charges £30. But few ships trade between here and America, and most of them have no place for steerage passengers. The American Consul told me that he expected that next year ships from America would be fitted up to take

emigrants from here; if so, the Saints will be able to get to America for one-half of the price they can now, if not for one-third.

The last time Elder Walker wrote, he stated there were openings for preaching in some villages he had not yet visited, but would visit in a few days. Elder John Westley, a young man that received the Gospel here, is labouring with him. He writes that six Saints will be ready to emigrate as soon as they can settle their business. A few in this vicinity can emigrate as soon as they can sell their property.

Three weeks ago, I, in company with a brother that can speak the Dutch language, visited a village thirty miles from here, where the majority of the people speak Dutch. He preached a few times in that language, conversed with the people, and distributed a number of tracts. As at other places, some cried, "False Prophets;" while others were anxious to learn more about it. We found a few Dutch who were honest hearted, and anxious to get the Book of Mormon in that language.

I have been sorry I have been unable to do much for those that speak Dutch. There is only one brother here that can speak that language, and he is not in a situation to go into the field and labour much of the time. Not having means to do much printing, I have not printed much in that language. I would have liked it if I could have got the Book of Mormon translated before I left. It is the low Dutch that is spoken here.

In three or four days, I, in company with another brother, intend to visit two or three villages from thirty to fifty miles from here. When I return, I shall make preparations for leaving this land, believing I have been in this hot climate as long as it is wisdom. And as I learned through my family, that brother Brigham said that we could leave here, and go to England, and tarry a while if we liked, and as I wish to see you, and lay before you more fully the situation of this mission, than what I can do in a short letter, I therefore think of sailing from here to England; and as I probably shall get there too late to get to the Valley this year, I think of stopping there a few months, but shall not wish to be idle while there.

Cannot something be done towards furnishing this colony with Dutch books? If no Elders have been sent from the Valley to this land, would it not be wisdom to send one or two from England? These matters and many others I will converse with you about, if I have the privilege of seeing you.

The scattered situation of the inhabitants, the expense of travelling, and being continually exposed to a burning sun, makes it rather of an uphill business in spreading the Gospel here. But I feel that the Lord has blessed us, and though we have not done what we would have liked to have done, yet, I believe the foundation of a good work has been laid in this land, and the seed that has been sown will not be entirely lost.

The Gospel has got to be preached to every nation, kindred, tongue, and people; and Israel is to be hunted up; and while travelling here to find the honest in heart, it puts me in mind of that passage in the 16th verse of the 16th chapter of Jeremiah, which I believe is literally fulfilled by Elders that travel in this country to preach the Gospel—"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." To find many of the inhabitants of this colony, situated as they are, scattered among the mountains, hills, and deserts of Africa, a few here and a few there, settling wherever they can find a fertile spot, is like going on a hunting tour.

As it is uncertain about me and my brethren stopping here long enough to receive an answer from this, the *Stars*, &c., that are sent to this colony, can be directed to Richard Provis, care of Mr. Thomas, Sail Maker, 107 Bree Street, Cape Town, while letters can be directed to brother Provis, at Mowbray. Mowbray is four miles from Cape Town, and brother Provis lives there. After me and my brethren leave, I shall leave the business of the mission in his hands, until more Elders arrive here. He is a faithful and trustworthy brother. The Saints wish to have the *Stars* continued. They are very anxious to get them. They assist in giving much light in this dark land. I have written to the Valley to have my letters sent to Liverpool, so if any letters for me come into your Office, I wish you would keep them until you hear from me again.

I expect I have already troubled you with

too lengthy a scrawl, so I will draw to a close. Remember me to all who may inquire after me.

With a large portion of respects to yourself, I remain your brother in the Kingdom of Patience,

JESSE HAVEN.

Home Correspondence.

DUBLIN.

Anti-Mormons—Position and Prospects of the Work.

24, Duke Street, Dublin,
May 15, 1855.

President F. D. Richards.

Dear Brother—Knowing the interest felt and expressed by you, in relation to the prosperity of the work here, and throughout Ireland generally, I take pleasure in reporting progress and future prospects.

Soon after my arrival in Dublin, our meetings were numerously attended by a set of would-be-respectable lovers of controversy, who were united in the bonds of brotherhood for the purpose of opposing and putting down the principles of "Mormonism" and also its advocates. These heroes of Anti-Mormonism endeavoured to induce us to descend to their level, and demean ourselves by acknowledging them or their contemptible ravings. These *Christian* worthies were so desirous to raise themselves into importance at our expense, that they expended their means, talent, and influence to gain a glorious conquest. But when they came, armed with the all-powerful weapons of low slander, and the pious effusions of the *London Tract Society*, whose oft-refuted productions are so fondly held to, and accompanied by a small army of the rabble, so indispensably necessary on such occasions, they found their efforts vain, and consequently had to content themselves with bestowing their *arguments* on the forms and windows, which were broken by their weight and force. Since that time we have preferred and adopted the quiet and more steady course of spreading the word privately. We organized our Tract Society, and dispensed the word to those who were honestly inquiring after Truth. The result has been that we have been blessed with peace and the work is rolling onward.

Yesterday we held our Conference and had a very agreeable time. We enjoyed the peaceful influences of the Holy Spirit, and though we were comparatively few in number we felt strong in faith. Elder Ferguson read to the Saints an extract from your letter to him, relative to the wisest course to be pursued by the Saints here, in order to roll on the work. It brought with it a savoury influence—the beneficial counsels gave joy, and the promised blessings foreshadowed themselves. The Saints were united, and rejoiced greatly in the work of the Lord.

Our opportunities for spreading out very fast are very limited here at present, yet we feel assured that the Lord will direct us in gathering out the honest in heart, and bringing many noble sons and daughters of Erin from the thraldom of priestcraft and bigotry to the light of the Gospel.

I received an appointment from Pastor Ferguson to travel and labour throughout the Irish Conferences, with a view to extend my usefulness in places where opportunities may offer for preaching the Gospel.

Our financial affairs are beginning to look up, and measures were taken which we hope will be successful in producing some little to the Tempie Offering and the Emigrating Fund.

You told us there were good times for Ireland; we see them beginning to dawn, and rejoice that the Lord has counted us worthy to engage in so good and great a work.

Elders Ferguson and Bowring desire to be kindly remembered to you.

Praying for your prosperity in the upbuilding of the Redeemer's Kingdom,

I am, as ever,

Yours in the cause of Truth,

JAMES BOND.

Deseret Philharmonic Society.

(*From the "Deseret News," March 1.*)

Mr. Editor.

Sir—I have the pleasure to inform you that a Society by the above name has been organized in this city, consisting already of upwards of fifty members, whose object is—the cultivation of all kinds of Vocal and Instrumental Music.

By the counsel of President Brigham Young, brother James Smithers, the respected leader of the Tabernacle Choir, is appointed President of the Society, and Conductor of the music. He will be assisted by brother John M. Jones as leader of the instrumental department.

It is needless for me to expatiate on the advantages of such an organization, confined as it is to no band or party, but intended to combine the musical talent of the city, and to promote the love and study of harmony throughout the Territory.

I wish through you to inform our brethren and sisters preparing to come from Europe and the Eastern States, and who feel an interest in the objects of this Society, as to what kind of music we are most in want of, so that it may be a little guide to them in their selection, which they can either donate or loan to the Society on their arrival here.

We are much in want of the Oratorios of Handel, Haydn, Mendelssohn, &c.; the Masses of Mozart, Haydn, Beethoven, &c., and *new* works of merit, the whole *with full orchestral accompaniments* in separate parts, and as much as possible with *singing* copies in separate parts. We also want the best Overtures, Symphonies, and Dancing Music for a *full* orchestra; together with Quartets, Trios, Duets, Solos, Glees, Songs, &c.

We shall also be glad if our musical brethren and sisters will report themselves to this Society on their arrival here.

I remain your brother in the kingdom,

JONATHAN GRIMSHAW,

Secretary of Des. Phil. Society.

Millennial Star, and other papers, please copy.

G. S. L. City, Feb. 26, 1855.

Varieties.

IF a man could have half his wishes, he would double his troubles.

IF all men understood their true interest, they would be virtuous and honest.

A TREASURE COSTING NO MONEY.—Which will you do—smile and make your household happy? or be crabbed, and make all those young ones gloomy and the elder ones miserable? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance. Let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.

DON'T WORRY.—When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1663, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said—"Pray, sir, will you allow me to ask you a question?" "Certainly." "Pray, sir, don't you think God governed the world very well before you came into it?" "Undoubtedly." "And pray, sir, don't you think he will govern it quite as well whan you are gone out of it?" "Certainly." "Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you live?" To this question Whitelock had nothing to reply; but turning about soon fell asleep till he was summoned to embark.

ANOINTING WITH OIL.—In England the custom of anointing the body with oil seems to be entirely abandoned. The present cry is "Baths and Washhouses," "Hydropathy,"

"Water-cure," "Fountains," "Street watering," "Scrubbing out the house," &c.; and these are now so much the fashion that the bare mention that *these things may be done in excess* will, we fear, render us liable to be drowned in a flood of watery effusions from the modern hydromaniacs. Nevertheless, at the risk of such a watery grave, we will assert that our belief is in oil. Yes, we actually believe St. Mark (vi. 13) when he says, "And they anointed with oil many that were sick, and healed them." The fact is, that the use of some pure unction or oil on the surface of the skin is in many instances of infinite service, and can with great advantage be used instead of water. In this country, children are perpetually "watered," as though they were amphibious animals. In the East Indies children are rarely washed in water; but they are oiled every day. A child's head can be kept much cleaner if oiled than without it. Many young people with hectic cheeks would probably never know the last days of consumption if their parents would insist on having the chest, the back, and limbs anointed with sweet oil two or three times a week. The Hebrew physicians seem to have considered oil as more efficacious than any other remedy for the mitigation of various disorders of the human frame. The sick were always anointed with oil as the most powerful means that was known of checking the progress of disease. One of their medical prescriptions is this: "he who is afflicted with pains in his head or eruptions in his body, let him anoint himself with oil." In the Epistle of James (v. 14) we read, "Is any sick among you? Let him call for the Elders, and let them anoint him with oil."—*Family Herald.* [Just finding out that the Latter-day Saints have actually been teaching Scripture and sense, in calling the Elders to the sick, and anointing with oil! The world will find out by and bye that the Saints are a-head of them altogether.—Ed. *Star.*]

The State of Mexico.—The following is an extract from a letter dated Vera Cruz, March 6: "This is at once the finest and worst governed country in the world. Teeming with wealth of every kind, and capable, from the variety of its climate and the exuberant fertility of its soil, of producing every article of commerce, it is cursed with a Government whose only object seems to be never to keep faith either at home or abroad. Other nations have had excuses for their insolvency in their shattered finances, but recent official revelations have shown that the revenue of Mexico is amply sufficient, not only to meet the expenses of the State at home, but also to keep faith with its foreign creditors. Sooner or later no one can be blind to the fact that the United States will acquire these territories. What Europe may say is another matter; probably she may protest and do nothing; but so far as the interests of Mexico herself and the development of her natural resources are concerned, there can be no doubt that under the "stars and stripes" she would rapidly progress. It is not that individuals are poor; on the contrary, they are immensely rich. The country is full of wealth, only the Government is base and profligate, and inspires universal mistrust. Under a decently honest administration, Mexico must advance, because she contains all the elements of prosperity within her own bosom. She possesses an industrious and peaceable population, and unlimited natural resources,—even her mineral resources are far from being exhausted or even developed. It was only the other day that we received intelligence from Guanaxuato that the labours of the United Mexican Company had at last been rewarded by finding the La Luz vein in their Trinidad mine; from this vein fabulous riches were formerly drawn in a contiguous mine, and, from present appearances, the superintendents entertain a hope that the recent discovery will be very remunerative. Santa Anna, who at present lords it over us, cares for nothing but enriching himself, gratifying his revenge on the opposite faction, and securing his retreat in case they should overthrow him. He does nothing to assist individual enterprise, and thinks he does a great deal if he does not hinder it. This kind of do-nothing Government will not do much longer even for Mexicans, and if they do not find a master capable of governing them at home, they will turn their eyes abroad."—*Times,* April 9.

Obituary Notice.

(*From the "Deseret News," Feb.* 1.)

Phebe M. Angell, daughter of Abraham and Phebe Morton, departed this life, in Great Salt Lake City, November 16, A. D. 1854. She was born in Guildford, Massachusetts, March 28, A. D. 1786.

In the year 1833, at the age of forty-seven, she embraced the Gospel of the Son of God, was baptized at Warsaw in the State of New York; her residence was then in China

township, Genesee County. One year subsequently, she journeyed, according to commandment, to Kirtland, Ohio, where the Church was then located. She left Kirtland, June 1, 1838, for Far West, Missouri. She was again obliged to leave her home the following spring, and abode one year at Quincy, and in the summer of 1840 arrived at Nauvoo, Illinois. In July, 1846, the persecutions of the enemy obliged her, with all the Saints, again to seek where safety could be found, and she arrived with the leaders of the Church at Winter Quarters, Council Bluffs, the following fall. The suffering she experienced, in common with God's people, through these journeyings, are only known to those who shared them.

In the month of May, 1848, she started for, and arrived September 18 at, her last and peaceful home in the Valley of Great Salt Lake. Here she rested, and tarried several years in the rich enjoyment of the blessings of the Gospel, for which she had travelled and suffered so much, and here she had an ample opportunity of exerting her skill in behalf of her sex, many of whom, benefitted by her great experience, will long remember *mother Angell.* Her character is truthfully portrayed in the following beautiful

Elegy

Written on the death of Mrs. Phebe M. Angell,

BY ELIZA R. SNOW.

"Blessed are the dead, who die in the Lord."

Long, long will Zion's daughters,
And Zion's mothers too,
Her dear, fond mem'ry cherish,
And blessings o'er it strew.

She serv'd the God of Israel
In faith and faithfulness;
Her life on earth abounded
In works of righteousness.

She sooth'd the heart of sorrow,
And calm'd the breast of woe—
What God to her imparted,
She freely did bestow.

She sought the poor and lowly,
And while her hand bestow'd,
Her lips were richly vocal,
Directing up to God.

Her mind was deck'd with knowledge,
From long experience gain'd—
Her heart was stor'd with wisdom,
By faith and prayer obtain'd.

Though from the cup of sorrow
Which falls to mortal lot,
Her's was an ample portion,
She drank and murmur'd not.

She 's gone—and while we mourn her,
Our loss to her is gain;
And we would not recall her
To this low world of pain.

She fill'd her earthly mission
In faithfulness and love,
And now has join'd the assemblies
Of holy ones above.

ADDRESSES.—James G. Willie, Job Welling, } 4 Amoy Street, Bedford Terrace, Southampton.

Money List, May 11—18, 1855.

	£	s.	d.
George Peacock	£10	0	0
R. J. Townsend, (per C. R. Dana)	2	0	0
John Mellor	2	0	0
William Brownlow	5	0	0
John B. Pears	4	0	0
Joseph Akers	2	2	6
Carried forward	£25	2	6

	£	s.	d.
Brought forward	£25	2	6
David Roberts	0	3	0
James Linforth	3	0	0
James Woods	5	0	0
James Frewin	3	0	0
	£36	5	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 23, Vol. XVII. Saturday, June 9, 1855. Price One Penny.

Obedience.

To obey is better than sacrifice, and to hearken than the fat of rams.—*Samuel.*

Mankind are placed here on the earth subject to two great opposing powers—those of good and evil. The question is not whether they will yield obedience to either, or not, for one or the other they must necessarily obey in order to fulfil the law of their being. Man's free agency consists in choosing which of these influences he will follow, and there is not a moment of his existence when he is not under the control of one or the other.

Much has been said to the Saints on the subject of obedience to the Priesthood, and no doubt they will still need much instruction on this subject, before they will clearly understand the nature of that obedience which the Lord requires, and which He will bless and sanctify.

We understand *blind obedience*, of which there is so much said, to be obeying counsel or commandments without understanding their object, or feeling any assurance that the results of such obedience will be beneficial to ourselves.

Let us look at the course of mankind in general, and see if this is not really the kind of obedience they are yielding to the influences which surround them. Ask the millions who toil for their bread, what certainty they have of a supply of it, even for a week to come, and with a little reflection they will answer, "None, we are subject to the fickle will of our employers, and they are governed by every caprice of fortune." Ask the merchant if he is certain of success in his financial operations, and he will answer by beginning to calculate his chances. Ask the wisest statesmen of Europe what will be the result of the present war, and how the political questions which embarrass the nations will be decided, and they are compelled to admit that those are problems which time alone can solve. The condition of the world, with regard to religion, whether Christian, Mohamedan, or Pagan, is no better. Men have no definite idea of their origin, of what they are here for, of the God they worship, of the heaven they hope to go to, or of the hell which they expect others who differ from them will be cast into. All is doubt and the darkest *uncertainty*. They are like the blind man groping for the wall. It must be evident to each reflecting mind, that every individual of these millions of human creatures is, either with or without a realizing sense of the fact, obedient to some power which influences and controls his actions every hour of his existence. What ingenuity could devise or wisdom invent a more perfectly *blind obedience* than this? Let every Latter-day Saint ask himself if this was not his position before he obeyed the Gospel.

The Scriptures furnish us with many

prominent instances of *blind obedience*. When Noah preached righteousness to the antediluvians, they only scorned the light which he offered, and chose to pursue their own course, regardless of consequences, which their *blind obedience* to evil prevented their seeing, but the predictions of Noah, who chose to follow the light of revelation, were none the less sure to come to pass, as they in time learned by their destruction. In like manner the people of the present day have Apostles and Prophets in their midst, urging them to accept of the light of the Gospel, but in their conceited wisdom they prefer to yield *blind obedience* to their own evil inclinations, but their destruction is none the less sure.

If David had not forsaken the light of revelation which had been given, and *blindly obeyed* his own evil passions in the case of Uriah the Hittite, he would never have forfeited his kingdom, his wives, and children, and then paid the penalty of his sin in hell. It seems to have required considerable adroitness on the part of Nathan the Prophet, by bringing before the mind of David a parallel but forcible case, to get him to see clearly the enormity of the guilt into which *blind obedience* had led him. But what need is there of going back to ancient times for examples on this subject, when the world is filled with them, and mankind *en masse* are living examples of the destructive effects of *blind obedience* to every evil passion and depraved desire, travelling downward! downward! to deeper darkness and death, and only answering in derision to the friendly voice which would call them back to light and truth.

Every Latter-day Saint who lives in the light and guidance of the Holy Spirit is a living witness that only when he enjoys it can he comprehend his own actions, and understand the results which will arise from them. No Saint ever apostatized while he followed the counsels of the Priesthood and the Spirit of Revelation, but whenever he begins to question its authority, and cannot understand why he should obey it, it should be a witness to him that darkness is stealing over his mind, and that he is being blinded by evil influences. It is then high time to look about himself and see where the wrong lies, for he may be sure of finding it in himself.

Blind obedience is not the kind which the Lord requires. It is the privilege of every Saint to comprehend his way before him. The promise is that through obedience to the ordinances, men shall receive the Gift of the Holy Ghost, which shall guide them into all *truth*, and show them things *present* and to *come*, that they need not walk in darkness or uncertainty. The Lord requires men to believe, before they are baptized, and belief must always remain throughout the whole course of the Saint a necessary condition of salvation, and it can only be founded on a satisfactory knowledge or understanding of what they are required to believe. Baptism and the laying on of hands, without such belief, would be but a mere mockery. Obedience to the counsel of the Priesthood, in order to be acceptable, must be perfectly voluntary, and arise from a testimony of the Spirit of truth that it is right. This testimony should be continually strengthened by the experience that only in such counsel there are blessing and safety.

Abraham could not have endured the trial of sacrificing his son Isaac, if his previous experience, and the testimony of the Spirit, had not given him the fullest assurance that the Lord would fulfil the promises which He had made him concerning his posterity. He also knew of a certainty, from the knowledge that had been given him, that Isaac was a gift from the Lord, and that He had a right to do with him as He pleased. If the Saints will live up to their privileges, and walk in the light of the Spirit, the Lord will require them to do nothing which they cannot have an assurance is right, even as did Abraham. "But," say some, "instances have occurred where Presidents of Conferences and Branches have done wrong and led others astray, and how can we make sure of always being led in the right way by those who are placed over us, and at the same time render that obedience to their counsel which we are taught to do?" We would remind the Saints that this counsel always is, or should be, accompanied with this addition—sustain those who are placed over you in the Priesthood, by your united faith—confidence, and prayers. These two important items of counsel are closely connected, and one part cannot be fully obeyed without obedience to the other.

We here lay down some general rules for the guidance of the Saints, and if they will diligently follow them they need not err in

the matter of Obedience. In the first place, no positive instructions or rules which are given for the conduct of the Saints, in the written Revelations, or emanating from, and sanctioned by, the First Presidency of the Church, can be set aside by any other authority than that from which they originate. There is no such thing admissible in this kingdom as trampling under foot higher authority in obedience to a lower one. If the Saints will strictly adhere to this principle, and seek to be guided therein by the light of the Spirit, they never will commit any sin that will bring them under serious condemnation.

When a man is appointed to preside over a portion of the Saints, they are called upon to manifest their willingness to receive him, by covenanting with the uplifted hand to sustain him by their faith and prayers. None but covenant-breakers are ever led astray and go into darkness. This leads to the second rule for our guidance in this matter — never break your covenants. No man in authority in the Priesthood will have power to lead those astray over whom he presides, or bring reproach upon them, if they will faithfully keep their covenants. The Lord will remove him from his place, before He will suffer him to do it. Further than this, a President thus sustained will never have power to open his mouth to give any of that people counsel that will not result in their good if obeyed.

The Lord, in order that His people may learn to do right, by experiencing the evil of doing wrong, often leaves them to suffer the natural consequences of their own doings. If a people permit slanders and contentions to creep into their midst, the power of their union is broken, they lose the Spirit, and their faith becomes dead. In such a case, if their President is disposed in his heart to do wrong, there is nothing to prevent him, for the people cannot bind him by their faith. The Lord may thus suffer them both to go into darkness for a time, and reap the reward of their own doings. It is the duty of those who are set to preside over the Saints, to counsel and direct in righteousness, and they will not have power to do otherwise if the Saints will do their duty. The fact is, that many who are called Saints, will serve the devil without complaining about it at all. We presume they do this because it is still the most congenial to their natures, but when they are required to honour their profession, by yielding obedience to the requirements of the Priesthood, they cry out, "*Blind obedience*," because they have not the light of truth to enable them to understand why they should obey, nor the Spirit of God as a witness to them that life and salvation will be the reward of obedience. They blame the Lord and His servants, while the beam is in their own eye. Thousands can bear testimony that they never failed of being blessed in obeying the counsel of those who have been placed over them. Many others have had it too vividly impressed upon their minds ever to be forgotten, that misfortune and sorrow follow disobedience.

Either the Priesthood is or is not the channel through which men receive salvation. If the way at all, it is a sure way from beginning to end. If the Lord gives the Holy Ghost at all, He will continue the gift just as long as the subject is worthy, and it will never fail of being an infallible guide. It will show those who preside what counsel to give, and if those to whom it is given have the same Spirit, it will bear testimony to them that they will be blest in obeying that counsel. The Lord is a perfect being, and His plans are perfect, and certain in their operations. The imperfections and uncertainties are all in ourselves. We would recommend those Saints who feel disposed to quibble about *blind obedience*, to go back to first principles, and get a renewal of the Holy Ghost upon them, and then continue to cherish and obey its impulses, that it may be as a lamp to guide their feet unerringly in the path of righteousness. Then they will never again have a doubt on the subject of obedience, and although obedience to counsel may involve the present loss of houses and lands, the comforts of life, the society of friends, and may lead them to stare death in the face, or even partake of its stern realities, they will always feel the comforting assurance that they will emerge from the dark valley of sacrifice and trial into a more brilliant day of reward, of joy and rejoicing in a fulness of the blessings of eternal life; while those who choose to yield *blind obedience* to evil influences which surround them, because they think their own unaided judgment the safest guide, will receive their reward of blasted hopes, unavailing sorrow, and misery.

History of Joseph Smith.

(*Continued from page* 344.)

[July, 1839.]

Monday, Tuesday, and Wednesday, 8th, 9th, and 10th. I was with the Twelve, selecting hymns, for the purpose of compiling a hymn book. About this time sickness began to manifest itself much among the brethren, as well as among the inhabitants of the place, so that this week and the following was generally spent in visiting the sick and administering to them; some had faith enough and were healed; others had not.

Sunday, 21st. There was no meeting on account of much rain and much sickness; however, many of the sick were this day raised up by the power of God, through the instrumentality of the Elders of Israel ministering unto them in the name of Jesus Christ.

Monday and Tuesday, 22nd and 23rd. The sick were administered unto with great success, but many remain sick, and new cases are occurring daily.

Sunday, 28th. Meeting was held as usual. Elder Parley P. Pratt preached on the gathering of Israel; and in the afternoon Orson Pratt addressed the Church on the necessity of keeping the commandments of God; after which I spoke, and admonished the Church individually to set their houses in order, to make clean the inside of the platter, and to meet on the next Sabbath to partake of the Sacrament, in order that by our obedience to the ordinances, we might be enabled to prevail with God against the destroyer, and that the sick might be healed.

All this week chiefly spent among the sick, who in general are gaining strength, and recovering health.

Sunday, August 4th. The Church came together for prayer meeting and Sacrament. I exhorted the Church at length, concerning the necessity of being righteous, and clean at heart before the Lord. Many others also spoke; especially some of the Twelve, who were present, professed their willingness to proceed on their mission to Europe, without either purse or scrip, &c. The Sacrament was administered, a spirit of humility and harmony prevailed, and the Church passed a resolution that the Twelve proceed as soon as possible, and that they would provide for their families during their absence.

Monday, 5th.

Commerce, Hancock County, Illinois,
5th August, 1839.

Dear Sir—I have been requested to write you on behalf of the "Twelve," who are just on the eve of their departure for England, and inform you, that "this thing" which you have thought proper to write as a revelation "to the Church in Alston and the branches round about," to which you yourself administered, has "already come to the knowledge of the Churches," both here and elsewhere; and lest you should have any doubt concerning the fact, we send you a copy of your revelation to that Church.

I am sir, with all respect,
Yours truly,
JAMES MULHOLLAND.

REVELATION.—P.S.—Isaiah L. chap. 10th and 11th verses. In my own behalf I wish to state that I sincerely wish that it may soon come to pass that you, sir, and all our friends at Far West, may perceive that you are walking in the light of a fire, and sparks that you have yourselves kindled; and that you may turn round and fear the Lord, obey the voice of His servant, and thereby escape the sentence, "Ye shall lie down in sorrow."

J. M.

To Mr. Isaac Russell, Far West, Missouri.

Friday, 9th. A Conference was held at brother Caleb Bennett's, Monmouth County, New Jersey, Elder John P. Green presiding. The New York and Brooklyn Branches were represented by the President in good fellowship. There were represented at this Conference the following Branches, by Elder Ball, Shrewsbury, New Jersey, numbering twenty members; Montage, three; Minissink, New Hampshire, two; Albany, eight; Holliston, Massachusetts, sixteen. Elder Dunham represented Hamilton, Madison County, forty-six; Samuel James Leechburgh, Pennsylvania, forty.

Sunday, 11th. I attended meeting in

the forenoon and heard a sermon by Parley P. Pratt. In the afternoon there was one baptized, and four confirmed, namely, brother Hibbard, his wife, little son, and daughter; and the Sacrament was administered.

This week I chiefly spent in visiting the sick; sickness much decreased.

Sunday, 18th. Rode out in the forenoon. Orson Pratt preached upon the order and plan of creation, and three were baptized.

Afternoon. Three confirmed and one ordained an Elder.

This week I spent chiefly among the sick. The Church made a purchase of eighty acres from William White for four thousand dollars, lying directly north of the Hugh White purchase.

Sunday, 25th. I attended meeting. Sickness decreasing.

Thursday, 29th. Elders Parley P. Pratt and family, Orson Pratt, and Hiram Clark started on their mission to England, in their own two-horse carriage—their route lying through Illinois, Indiana, and to Detroit, the capital of Michigan, about five hundred and eighty miles distant, situated near the head of Lake Erie.

Saturday, 31st. The work is spreading in England. Elder Richards went to the Staffordshire potteries this day, and Presidents Fielding and Clayton were visiting and setting in order many of the Branches, and ordaining many to the ministry, who are diligent in preaching as they have opportunity on the Sabbath in the surrounding villages.

Sunday, September 1st. I attended meeting, and spoke concerning some errors in Parley P. Pratt's writings, &c., &c. This week sickness much decreased.

Monday, 9th, and greater part of the week, I spent in visiting the sick, and attending to the settlement of our new town.

Wednesday, 11th.

Commerce, Illinois, 11th Sept., 1839.

Dear Brother Galland—We have had the great pleasure of receiving your favour of the 24th July; and learning thereby that you and your family had arrived at Chillicothe in safety and in health. We perceive that you have had rather a narrow escape from a serious accident; and doubtless the hand of the Lord is to be acknowledged in the matter, although unperceived by mortal eye. Time and experience will teach us more and more, how easily falsehood gains credence with mankind in general, rather than the truth; but especially in taking into consideration the plan of salvation. The plain simple order of the Gospel of Jesus Christ never has been discerned nor acknowledged as the truth, except by a few—among whom were "not many wise men after the flesh, not many mighty, not many noble:" whilst the majority have contented themselves with their own private opinions, or have adopted those of others, according to their address, their philosophy, their formula, their policy, or their finesse may have attracted their attention, or pleased their taste. But, sir, of all the other criterions whereby we may judge of the vanity of these things, one will be always found true, namely, that we will always find such characters glorying in their own wisdom, and their own works; whilst the humble Saint gives all the glory to God the Father, and to His Son Jesus Christ, whose yoke is easy, and whose burden is light, and who told his disciples, that unless they became like little children, they could not enter the Kingdom of Heaven.

As to the situation of the Church here, matters go with us as well as can reasonably be expected; we have had considerable sickness amongst us, but very few deaths; and as the greater part are now recovering, we yet hope to have shelters provided before the winter shall set in.

Since you left here, we have purchased out all Mr. Hotchkiss' interest hereabouts. His farm we have laid out additional to our town, Nauvoo, and the town of Commerce we also hope to build up.

Some of the "Twelve" and others have already started for Europe, and the remainder of that mission we expect will go now in a few days. According to intelligence received since you left, the work of the Lord rolls on in a very pleasing manner, both in this and in the old country. In England many hundreds have of late been added to our numbers; but so, even so, it must be, for "Ephraim he hath mixed himself among the people" And the Saviour he hath said, "My sheep hear my voice;" and also, "He that heareth you, heareth me;" and, "Behold I will bring them again from the north country, and gather them from the coasts of the earth," &c. And as John heard the voice, saying, "Come out of her, my people," even so must all be fulfilled; that the people of the Lord may live when "Babylon the great is fallen, is fallen."

There have quite a number of families gathered up here already; and we anticipate a continuance, especially as upon inquiry we have found that we have not had more than a ratio of sickness here, notwithstanding the trials we have had, and the hardships to

which we have been exposed. Calculating as we do, upon the mercy and power of God in our behalf, we hope to persevere on in every good and useful work even unto the end, that when we come to be tried in the balance, we may not be found wanting.

With all good wishes and prayers for the temporal and eternal salvation of yourself and your family, as well as of all the honest in heart over the face of the earth,

We remain, Sir, with sincerity,
Your friends and brethren,
JOSEPH SMITH, junior.

Addressed to Isaac Galland, Esq., Kirtland, Geauga County, Ohio.

Friday, 13th. I left home for brother William Smith's place.

Saturday, 14th. President Brigham Young started from his home at Montrose, for England. His health was very poor; he was unable to go thirty rods to the river without assistance. After he had crossed the ferry, he got brother Israel Barlow to carry him on his horse behind him to Heber C. Kimball's, where he remained sick until the 18th. He left his wife sick with a babe only ten days old, and all his children sick, unable to wait upon each other. I returned home this evening.

Sunday, 15th. I was visiting the sick.

Monday and Tuesday, 16th and 17th. Was engaged in arranging the town lots.

Wednesday, 18th. Went to Burlington, Iowa Territory. Elders Young and Kimball left sister Kimball and all her children sick, except little Heber; went thirteen miles on their journey towards England, and were left at brother Duel's, who lived in a small cabin near the railway between Commerce and Warsaw. They were so feeble as to be unable to carry their trunks into the house without the assistance of sister Duel, who received them kindly, prepared a bed for them to lie on, and made them a cup of tea.

Thursday, 19th. I returned this evening from Burlington. Brother Duel carried Elders Young and Kimball in his wagon to Lima, sixteen miles, where another brother received them and carried them to Father Mikesell's, near Quincy, about twenty miles; the fatigue of this day was too much for their feeble health; they were prostrated and obliged to tarry a few days to recruit.

Friday and Saturday, 20th and 21st. At home, attending to domestic and Church business.

Elder George A. Smith, Reuben Hedlock, and Theodore Turley started for England, and upset their wagon on the bank of the river, before they got out of sight of Commerce. Smith and Turley were so weak they could not get up, and Hedlock had to lift them in again. Soon after, some gentlemen met them and asked who had been robbing the burying ground —so miserable was their appearance through sickness.

Sunday, 22nd. I presided at the meeting, and spake concerning the "other Comforter," &c., as I had previously taught the Twelve.

This week I spent in transacting various business at home, except when visiting the sick, who are in general recovering, though some of them but slowly.

Wednesday, 25th. President Young went to Charles C. Rich's; 26th, to brother Wilber's; 27th, brother Wilber carried Elders Young and Kimball to Pittsfield.

Sunday, 29th. Held meeting at my own house. After others had spoken, I spoke and explained concerning uselessness of preaching to the world about great judgments, but rather to preach the simple Gospel. Explained concerning the coming of the Son of Man, &c.; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and "the righteous shall hardly escape;" still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, &c., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Saviour has said, "Judge not, lest ye be judged."

Monday, 30th. The fore part of this week I was at home, preparing for Conference. Elders Young and Kimball went to brother Decker's, and Mr. Murray's, sister Kimball's father.

Tuesday, October 1st. Elders Young and Kimball went to brother Lorenzo Young's.

Thursday, 3rd. I was in Council with the brethren.

Friday, 4th. Lorenzo Young carried Elders Young and Kimball to Jacksonville.

Saturday, 5th. I attended a General Conference of the Church of Jesus Christ of Latter-day Saints at Commerce, Hancock County, Illinois, of which the following are the minutes—

The meeting was opened by prayer by President Joseph Smith, junior; after which he was appointed President, and James Sloan Clerk of the Conference, by a unanimous voice of the meeting. The President then spoke at some length upon the situation of the Church; the difficulties they have had to contend with; and the manner in which they had been led to this place; and wished to know the views of the brethren, whether they wished to appoint this a Stake or not; stating that he believed it to be a good place, and suited for the Saints. It was then unanimously agreed upon that it should be appointed a Stake and a place of gathering for the Saints.

The following officers were then appointed—namely, William Marks to be President; Bishop Whitney to be Bishop of middle ward; Bishop Partridge to be Bishop of upper ward; Bishop Knight to be Bishop of lower ward; George W Harris, Samuel Bent, Henry G. Sherwood, David Fulmer, Alpheus Cutler, William Huntington, Thomas Grover, Newel Knight, Charles C. Rich, David Dort, Seymour Brunsen, Lewis D. Wilson, to be High Council; who being respectfully called upon, accepted their appointment.

It was then voted that a Branch of the Church be established on the other side of the river, in Iowa Territory: over which Elder John Smith was appointed President; Alanson Ripley, Bishop; and Asahel Smith, John M. Burk, A. Owen Smoot, Richard Howard, Willard Snow, Erastus Snow, David Pettigrew, Elijah Fordham, Edward Fisher, Elias Smith, John Patten, Stephen Chase, were elected High Council. Don C. Smith was elected to be continued as President of the High Priesthood. Orson Hyde to stand in his former office, and William Smith to to be continued in his standing.

Letters were then read respecting the absence of members from ill health. It was voted that Harlow Redfield be suspended until he can have a trial; and in the mean time that he should not act as President of a Branch, or preach.

Voted that John Daley, James Daley, and Milo Andrus retain their station in the Church. Voted that Ephraim Owen's confession for disobeying the Word of Wisdom be accepted.

Brothers Edward Johnston, Benjamin Johnston, Samuel Musick, John S. Fulmer, Jabez Lake, Benjamin Jones, Henry Our Bough, Reddin Allred, George W. Gee, Jesse McIntre, James Brown, Henry Miller, Artemas Johnson, Joseph G. Hovey, Robert D. Foster, Fields B. Jacaway, Zadoc Bethers, William Allred, William B. Simmons, William W. Edwards, senior, William H. Edwards, junior, Hosea Stout, Thomas Rich, Allen J. Stout, Esaias Edwards, John Adams, Daniel Miller, Simeon J. Comfort, Graham Coltrin, William Hyde, Andrew Henry, Reddick N. Allred, Eli Lee, Hiram W. Mikesell, and Thomas S. Edwards were appointed Elders of the Church, who all accepted of their appointment, with the Exception of Thomas S. Edwards.

John Gaylord was admitted into the Church upon his confession. Abel Casto was confirmed by the laying on of hands.

The meeting then adjourned until Sunday morning; after which six were baptized by Joseph Smith, junior. The assembly was very large.

The friends and brethren conveyed the Elders to Springfield, where they were kindly treated and nursed, for they were yet very feeble.

Sunday, 6th.

The Conference met on Sunday morning, pursuant to adjournment, at eight o'clock a m., when Samuel Williams, Reuben Foot, Orlando D. Hovey, Tunis Rapelyee, Sheffield Daniels, Albert Milner, David B. Smith, Ebenezer Richardson, Pleasant Ewell, and William Helm, were appointed Elders of the Church, and were ordained under the hands of Reynolds Cahoon, Seymour Brunson, Samuel Bent, and Alpheus Cutler.

After some remarks from the President, respecting order and decorum during Conference, Elder Lyman Wight spoke concerning the duties of Priests, Teachers, &c. President Joseph Smith, junior, then addressed the Conference, in relation to appointing a Patriarch, and other matters connected with the well being of the Church.

Having now got through the business matters, the President proceeded to give instruction to the Elders respecting preaching the Gospel, and pressed upon them the necessity of getting the Spirit, so that they might preach with the Holy Ghost sent down from heaven; to be careful in speaking on those subjects which are not clearly pointed out in the word of God, which lead to speculation and strife.

Those persons who had been baptized, were then confirmed, and several children received blessings by Elders Cutler, Bent, and Brunson. Elder Lyman Wight then addressed the meeting on the subject of raising

funds by contribution, towards paying for the lands which had been contracted for as a settlement for the Church, after which, contributions were received for that purpose.

Judge Higbee was appointed to accompany Presidents Joseph Smith, junior, and Sidney Rigdon, to the City of Washington.

The meeting then adjourned until Monday morning.

Monday, 7th.

Conference met on Monday morning, October 7th, pursuant to adjournment.

The President spoke at some length to the Elders, and explained many passages of Scripture. Elder Lyman Wight spoke on the subject of the resurrection, and other important subjects; when he offered the following Resolution, which passed unanimously—

Resolved: That a new edition of Hymn Books be printed immediately, and that the one published by D. W. Rogers be utterly discarded by the Church.

Elder Ezra Hayes was then put upon trial for teaching doctrine injurious to the Church, and for falsehoods, which were proven against him; his license was taken from him, and he required to give satisfaction to those whom he had offended.

Charges having been preferred against brother Rogers, it was agreed that the case be handed over to the High Council.

Asahel Perry made application to be received into fellowship, and was voted into his former standing.

After having referred the business not gone into, to the High Council, the President then returned thanks to the Conference for their good attention and liberality; and having blessed them in the name of the Lord, the Conference was dismissed.

The next Conference was appointed to be held on the sixth day of April next.

Tuesday, 8th. After Conference, this week I was mostly engaged in attending to the general affairs of the Church, and principally about home.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 9, 1855.

To the Elders.—This is a day of darkness. It is the beginning of that time referred to by the Prophet Joseph, when in vision he "saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers;" when he "saw armies arrayed against armies," and "blood, desolation, fires," &c. This is peculiarly a time when it is the privilege of the Elders to feel with renewed power the spirit of revelation, without which *salvation cannot be administered.*

Now is the time for the Elders to testify to the world in all boldness that the latter-day work has begun, and that the predictions of modern as well as ancient Prophets and Apostles are being fulfilled before their eyes. In these times of perplexity, when men's minds are filled with the spirit of war and commotion, their ears may be closed and their hearts steeled against the truth, but it is the duty of those who have received it, to declare it to others, that the blood of souls may not be found in their garments in the day of the Lord Jesus.

The Elders should launch out from the old and stereotyped methods of preaching, into the fulness and freedom of the spirit of testimony of the leading principles of the latter-day work, and of the judgments with which the Almighty is visiting the earth. Always be ready to give a reason for the hope that is within you, and endeavour to be well armed with every weapon of defence with which to meet the enemies of truth, but put your chief dependence on the sword of the Spirit, for that only will convince

the honest in heart of the truth of your testimony, and no others are of any use in the kingdom of God.

Whenever salvation has been administered, it has been by testimony. Therefore we say to the Elders, *testify*, TESTIFY! that the channel of communication is again opened between man and the heavens; that the Book of Mormon is of Divine origin; that Joseph, Brigham, and those who preside in the Church are holy men, guided by the spirit of revelation. Testify that baptism and laying on of hands bring forgiveness of sins and the Gift of the Holy Ghost; and that this is a day of Apostles and Prophets, of healings, and the ministrations of angels, a day of warning and of judgment, a day when the reward of evil follows close on the heels of the transgressor, a day of rejoicing for the righteous, for they verily know that the day of their redemption is near, if they keep faithfully the commandments given them. Let the Saints be continually reminded, that one of the most important of these commandments is to gather to the place appointed. Brother Joseph prophesied, over fifteen years ago, "that that man who tarries after he has an opportunity of going, will be afflicted by the devil," and every year has witnessed many cases of the fulfilment of this prophecy. There are many of the Saints who have been long in the Church, and have neglected to gather when they might have done so, who absolutely stand in the way, and are a hindrance to the work. They no longer enjoy the lively influences of the Spirit, but have become withered and stale, and are so many dead weights for those who are faithful to carry along. The Elders should dig about such, and ascertain whether the root of the matter is in them; if so, they should endeavour to infuse the spirit of life in them, by having them again begin at first principles, and get their first love renewed in their bosoms, and then, while the blessings of the Lord are resting upon them, get them to show their faith by their works, in making every effort to gather to Zion. Should any who are called Saints prove to be so near dead as to be past a resurrection to newness of life, they should be cut off, that the tree may not be encumbered with dead branches.

Many of the Saints are borne down by poverty, sickness, and affliction; such need counsel, consolation, and comfort, and the Elders should so live in the spirit of their calling as ever to have a timely word for all, and a portion of the spirit and power of life to administer to each in due season.

This is a day of great manifestations of spirit, both false and true, and these are rapidly increasing in a great variety of forms, and in intensity of power, and unless the Elders have much of the spirit of revelation, which will give the power of discernment, the Saints may sometimes be led astray by evil spirits, and go into darkness. Therefore be prayerful and watchful, and think not that because a manifestation is wonderful or marvellous, it must of necessity be produced by a good spirit, for "every spirit, or vision, or singing is not of God." "The gift of discerning of spirits will be given to the Presiding Elder," and the Saints should pray that it may rest upon him. Speak not in the gift of tongues without understanding it, or without interpretation, for the devil can speak in tongues. He can also manifest himself in a great variety of ways in afflictions and contortions of the body, by luminous appearances, by spirit rappings, table turnings, mesmeric influences, and miracles. There is nothing done among the Saints by the power of God, that the devil cannot produce a case sufficiently similar to deceive those who have not the Spirit by which to discern between good and evil influences. The Elders should be dignified in all their deportment, and not given to levity. They should not trifle or meddle with those higher principles pertaining to the celestial law, which belong exclusively to Zion. On these subjects they should maintain a

dignified reserve, that the feelings and affections of none may be led astray. And finally we would exhort you to be humble, be prayerful, be vigilant, seeking wisdom daily at the fountain of all light and intelligence, that your hearts may be pure, that your head may not err, that your feet may not slip, and that you may not go astray and lead others into darkness.

HOME INTELLIGENCE—*Shropshire Conference.*—Shrewsbury, May 22, Elder James P. Park says that the Conference is exerting itself to straighten up financial matters. Both the Priesthood and the Saints are united, and willing to do all they can to advance the purposes of the Most High, and things look prosperous. From all parts of the country we are receiving similar cheering accounts.

"DER DARSTELLER."—With much pleasure we have received the first Number of this periodical, which we trust will prove instrumental in building up and edifying those Saints who speak the German language, and in bringing many honest souls to a knowledge of the truth. We pray that Elder Tyler may have the Holy Spirit to rest upon him richly in his editorial labours, that he may be enabled to introduce to his readers such matter as shall be most suitable for them, and most calculated to advance the purposes of our Father in Heaven.

If any of the Saints in these islands wish to become subscribers to Der Darsteller, they by doing so will not only benefit themselves, but assist Elder Tyler to carry on the good work he has commenced.

UTAH MAIL.—The March letter mail arrived just as we were going to press. The general news will be gleaned from the interesting letter of Elder G. A. Smith, on another page.

Foreign Correspondence.

SANDWICH ISLANDS.

Stations and Labours of Elders —Baptisms.

Honolulu, Oahu, Nov. 29, 1854.

Dear Brother Brigham—Nine of the Missionaries last sent from Utah arrived here on the 27th of September, and seven on the 13th of November, and brothers Partridge, Caine, and Johnson are daily expected. We are cheered and encouraged by the cheerful and healthy countenances of our younger brethren, and greatly rejoice in the prospect of the good work we believe they will be able to accomplish. It seems that a better selection for the Island Mission could not have been made. They all appear anxious to speedily acquire the language, and cheerfully adapt themselves to the circumstances necessary to attain it. In separating to the different islands, brothers Silas S. Smith, Ward Pack, George Speers, and Eli Bell, of the First Company, sailed for Hawaii, to sojourn for a season in the fields occupied by Elders Keeler, Allred, Snider, and Linn, and have since been joined by brothers Richards, West, Pack, and King, of the second arrival. Brothers Silas and Joseph Smith, of the first, with brothers Rogers and Thurston, of the second company, are on the Islands of Maui, over which Elder Hammond is presiding. Brother J. Smith will probably cross to Moloki to associate with Elder Lawson, who is in charge there. Brother Molen is with Elder R. A. Allred, who is labouring on Kauai, for which brothers Whitney and Partridge will sail, after brother Partridge's arrival. Brothers William Cluff and John Young remain upon this island, and are diligent in rendering themselves useful, and in acquiring the native language. Brother Young and Elder Woodbury, President of this Island

Conference, are now on the other side of the island, engaged in doing a good work. Brother Whitney will probably remain with us until the arrival of the other brethren, and for a time be engaged in preparing the furniture, &c., necessary for putting our printing press in operation. A feeling to obey counsel, and to rejoice in their missions, seems to fill the hearts of each of our newly arrived brethren.

Through recent intelligence, we learn that the work is steadily progressing upon all the islands, and the Elders are not only blessed in their labours, but also in the enjoyment of good health, with the exception of Elder R. N. Allred, who through weakness of lungs has been debarred from public speaking for something like four months; but we learn that his health is improving, and trust ere long to hear of his full recovery. In relation to the native Saints, we have much reason to feel encouraged, as they are manifestly growing in knowledge, and in a spirit to obey counsel, and also increasing in the principles of virtue, and in a willingness to assist with their means in sustaining the various interests of the mission.

President Lewis, whose health is quite good, when not engaged in the duties of his calling, is earnestly employed in conducting his mechanical business, through which much means has been raised, and expended in supplying the various wants of the missions, and in making payments for our press and materials.

Among the many thousands who from all parts are visiting this port, only a few will spend even a dollar to purchase the principles of Light and Truth, while at the same time they may have thousands to squander in licentiousness and folly, but such is the present condition of the world, which is evidently becoming more and more corrupt.

This city, appointed for the field of my labours, embraces nearly all of the foreign population of the islands, and is the Seat of Government, and also of priestcraft and corruption. Here I have diligently sought to disseminate the principles of Truth, and attend to the various duties that have devolved upon me, in which I feel that I have been blessed and sustained agreeable to the promises of our Father in heaven. Although my labours have fallen among rank weeds and brambles, yet a few have been led to believe and obey the truth, and are now preparing to leave for the gathering places of the Saints, through the course of the coming season.

I have ever felt to rejoice in my mission to these lands, and to be thankful for the many mercies and blessings I have enjoyed since leaving the home of the Saints; and humbly trust that the experience I have gained may never be lost upon myself.

I feel to pray that I may ever be humble, and that I may live to become a blessing to my fellow man, and to manifest that love which is due to the cause of virtue and truth.

With love to yourself, brothers Kimball and Grant, together with all the faithful in Zion, I remain your servant and brother,

B. F. JOHNSON.

Elder John S. Woodbury writes from Honolulu, under date of October 27th, that he and Elder Young had just returned from a trip entirely round the island Oahu. The distance was about 175 miles, and the time 15 days, during which they preached often, and 24 persons were baptized by Elder Woodbury, and two by Elder Young.

On account of ill health, Sister Lewis, wife of President Philip B. Lewis, had left Honolulu for San Francisco.

President Brigham Young.

The Gathering Place—Location of a New City.

Honolulu, Oct. 15, 1854.

Dear Brother George—The blessing of prosperity seems to attend all the exertions that are being made upon the Islands for the spread of truth, and the native Saints are fast increasing in a spirit to obey counsel, and to assist in sustaining those missions that have been adopted for their benefit. Soon after you left, brother Karren and myself were sent to Lanai to select a place to commence operation, and to attend to any business that might be deemed necessary relative to the preparing a place for gathering. We selected a beautiful spot, an eminence just overlooking the valley of "Ephraim," containing perhaps some two hundred acres, as the site for a city which we called the city of "Joseph." This, in company with Elders Green and Hammond, we dedicated to the Lord, for the benefit of the Hawaiian Saints; and we felt to prophesy that from that place salvation should go forth to this people. Many of the breth-

ren were on hand as pioneers, and already engaged in putting in seed, and evincing an energy and zeal which with them we had never before witnessed. Since that period we have learned of their continued prosperity, together with an increase of facilities and help.

The press, &c., arrived on the 8th, and it would do you good to see the seventeen large bales of printing paper, each containing ten reams, all in good condition. The native brethren gather around with joy and emotion on their countenances, while beholding the press and material, and evince a great anxiety to see it in immediate operation.

Our books came duty free, but I am told by the collector of customs that it is a doubt whether our press will also pass free, as he does not recognize us as a "Christian community." I spent not less than an hour in showing him and others who were present, that we were the only "Christian community;" and you may believe that they heard some things they will never forget. I then addressed a note to the collector, to be presented to the Privy Council, demanding exemption for our mission property, and referring him to the law providing for the same, which I think will result in its release from duties.

Brother Keeler reports from a Conference on Hawaii over 800 members.

Your friend and brother,

BENJAMIN JOHNSON.

Elder George Q. Cannon.

Pioneers at the Gathering Place—Commencement of Operations.

Wailuku, Maui, S. I., Oct. 6, 1854.

Dear Brother George—The work of the gathering has commenced. I came home from Honolulu, and went straight to Walluku-nei and Kulu, and chose ten men from each place, as pioneers to go directly to Lanai, and commence sowing and planting. Brothers Kinoo Pelio and Kadanui were chosen leaders. They all joined me at Lahaina in about a week's time, with their tools, provisions, &c., &c. Brothers Karren and Johnson also arrived about the same time from Honolulu, and we all repaired to Lanai. Brother Lewis blessed brother Johnson before he left Oahu, and told him he should know the spot where to commence operations for farming, and also for building, when he should come unto it; and it was even so, the spot was pointed out by revelation where to commence farming, and also where to lay out the city.

At the dedication of our meeting-house we had a glorious time, and the Sunday following we had meetings nearly all day long, barely rested long enough to eat. The rain poured down beautifully for about five hours, wetting the ground for them to plant on the morrow, just as we had asked the Lord to do. I could realize in some degree the benefit of the gathering from these few meetings; there were none present of the Church, except those of strong faith, and they had come there according to the word of the Lord; therefore, He was ready to bless them, and He did so beyond all that I could have expected. So it will be when the multitude is gathered there, their faith will be increased through the sacrifices they have made; then the Lord will bless abundantly.

Last week we succeeded in getting four yoke of oxen landed there. We took an old scow of B. F. Rolles and Co., and took them all over at a load. Whites and natives all joined in saying that we would never land on Lanai with them, but the tides and winds would take us to sea, and we would be lost, &c.; but the Lord proved them all false prophets. We went over in the night, and had a very smooth time; had three whale boats to tow the scow. We pulled and tugged all night long, and about eight o'clock in the morning we landed safe. Oh! how my heart swelled with gratitude to my Heavenly Father, for His protecting care that had been over us through the night. When we returned to Lahaina, many were ready to congratulate us on our escape from what they considered a perilous trip.

The other islands being so far off, and our having no vessel yet, it will be a hard matter for them to send many pioneers; so it will fall mostly on Manie-nei to bear off this work—that is, the commencement of it, and I must say they are ready and willing.

F. A. HAMMOND.

Elder George Q. Cannon.

[The above are copied from the *Deseret News* of Jan. 4, and Feb. 16.—ED. *Star*.]

DESERET.

General Intelligence.

Historian's Office, Great Salt Lake City, Feb. 28, 1855.

Dear Brother Franklin—With pleasure

I again take up my pen to inform you of the proceedings of the past month. The fore part was exceedingly fine weather, as though spring had commenced, the latter part has been varied, sometimes snowing in the morning, a fine afternoon, beautiful sunset, and then considerable frost during the night. The health of the inhabitants of the territory, so far as I am acquainted, has been good, as usual.

We learn from Elder Dimick B. Huntingdon, Interpreter, that the Indians, after Walker's decease, besides killing sixty horses, and two squaws, buried a Piede boy alive in the earth, leaving an aperture for air, and then left him to die of starvation.

On Sabbath, the 11th instant, President Grant announced from the stand that President Young would deliver an address on the ensuing Sabbath, on our relationship with the General Government; and that if his health would not permit him to attend personally, he would write his views and have them read; he particularly invited the strangers. Accordingly on 18th at an early hour the Tabernacle was crowded by the Saints, insomuch that it was difficult for any of the strangers who came at the usual time to get in; therefore Elder Hyde requested the brethren to retire and give the strangers their places, which call was so universally attended to by the brethren, that outside there appeared a large congregation, which Elder Pratt addressed; while the Governor had his speech read, and afterwards addressed the people for about 1½ hours. As his address and speech are to be in this week's paper, together with a sermon delivered by the Prophet Joseph after his return from the Dixon arrest, which I had just been getting up for the history, I will refer you to the *News* for the particulars.

On the evening of the 18th, John Smith, eldest son of Hyrum, was set apart to his office as Patriarch, to hold the keys of the Patriarchal Priesthood in the Church.

Colonel Steptoe sent out Elder George Bean, Interpreter, to make a requisition upon the Pahvantes for the murderers of Gunnison and party; when Kanoshe agreed to deliver up seven of the murderers. Major Reynolds and a small party have gone down to bring the criminals up for trial.

I have noticed these two Saturdays past, fish, principally trout and suckers, selling in wagons near the Deseret Store, at five cents per lb., caught in Mill Creek. A brother was to leave the city last week to go into fishing in Utah Valley, with some brethren, who have prepared nets for the purpose.

Elder Ezra T. Benson and myself have visited the settlements in this county, west of Jordan, and preached on the Sabbaths. On last Sabbath we were north at Session's Settlement, and Centreville. The city building at Session's was unanimously voted to be called Bountiful. We have generally first-rate times, the people seem glad to see and hear us, and listen with breathless attention to our teachings. We have written to the *News* accounts of our tours, and the history of the various places; which no doubt you will peruse.

We have been engaged night and day lately getting up a synopsis of our history as a people, at the request of the President, as he has been witten to by the editors of the People's Journal, Lebanon, Ohio: who are publishing a work on the history of all religions. The Presidency have heard it read and are well pleased with it. I do not grudge the time spent on it if they will only publish it verbatim.

Public parties appear to be giving way for public associations for mutual improvement in the Arts and Sciences.

Elder L. Snow's Polysophical Society is doing well, and using a good influence in favour of education. Their library is becoming quite extensive, and is a very respectable collection. They are forming schools in all the common branches, with gymnastics and tactics for instruction as well as recreation.

I have delivered two lectures on history before the Universal Scientific Society, which meets weekly at the Council House.

Your family have had a party at your house; brother Robert L. Campbell attended, and reports that he had a good supper, a pleasant dance, and spent an agreeable evening. Sister Jane was in excellent spirits. Your father was present.

You will be pleased to learn that an association has been formed, with Elder James Smithies as their President, for the cultivation of vocal and instrumental music. The name of the organization, is the "Deseret Philharmonic Society." They wish their musical brethren and friends abroad to help them with donations of suitable music.

A Music Hall is about to be erected by the members of Captain Ballo's Band, aided by liberal subscriptions from their friends.

I am informed a meeting is to be held at the Social Hall this evening, to organize a Theological Institute.

The President's health has been poor, although yesterday he was able to visit the Temple Block, the Endowment House, and the new Bowery, which is in course of erection, and which we would like finished in time for the April Conference.

Two large ditches have been cut across the swamp north of the city, as a commencement to making a good road.

The Hot Spring has been lowered two feet, and a good road made across its outlet. The waste race on North Temple Street is still progressing.

Brothers John L. Smith, Leo Hawkins, Jonathan Grimshaw, Robert L. Campbell, and Thomas Bullock, who are with me in the Office, desire to be remembered kindly to you,

Yours truly,

GEORGE A. SMITH.

Elder F. D. Richards.

Home Correspondence.

BIRMINGHAM, WARWICKSHIRE, AND HEREFORDSHIRE CONFERENCES.

Increasing Interest in the Work—Baptisms—Lectures and Financial Efforts.

111, Warstone Lane, Birmingham,
May 22, 1855.

Dear Brother F. D. Richards—. . . . I think we are going to have plenty to do here in this part, for our posting up bills headed "A Voice from Heaven," has made the devil mad. Parsons have commenced lecturing against us; we had a chance to reply to one last night. . . .

May 24.

Knowing the desire of your heart for the spread of truth, and the building up of the kingdom of our God here on the earth, I feel assured that any news that bespeaks the prosperity of this great work will be at any time interesting to you. I therefore feel inclined to pen a few items concerning the progress of the work of the Lord in this part of His vineyard, the Conferences over which I have the honour to preside.

The Birmingham Conference is, I consider, in a general state of prosperity. Brother Godsall, the President, and myself, are perfectly united in our spirits and in all our movements. The Priesthood generally partake of the same united determination to spread the principles of truth, to establish the principle of confidence so long lost to the world through the Branches of the entire Conferences. I feel that our united labours are blessed, for since the commencement of the year we have baptized about 100 persons into the Church, who are now rejoicing in the blessings of the Gospel. We have lectures advertized in various places, which are generally well attended. We have appointed a day of fasting and prayer, throughout the Pastorate, the first Sunday of every month, which I think will result in great good. The avails of the same are appropriated to the P. E. Fund and the liquidation of the Book debt. The avails of the fast in this Conference the last two months amounts to £35, which we forward to you.

I have not as yet had returns from the Warwickshire and Herefordshire Conferences, yet I trust the call meets with the same hearty response, for I know the Presidents are alive to this work, and are one with me in carrying out the purposes of *God*, as well as the Priesthood generally throughout those Conferences. With the addition of two Elders, which I am sending from this to the Herefordshire Conference, I think there will be a good work done there this season.

My health and spirits are first rate. I feel like labouring with all my might in the great harvest while the day lasts. I feel to thank you with all my heart for your kind wishes in your last letter, and in return I feel to pray God to bless you with health and with every blessing requisite to the work before you.

Brothers Wheelock and Godsall join me in kind love to you.

Yours truly,

E. ELLSWORTH.

Report of the Twenty-seventh Quorum of Seventies.

(*From the "Deseret News."*)

PRESIDENTS.

Stephen H. Goddard, Thomas Bullock, William C. Staines, G. S. L. City.
Allen Weeks, Cedar Fort.
John Pyper, Nephi.
William Glover, Charles A. Harper, England.

MEMBERS.

John O. Angus, John C. Badger, Matthew Clayton, Christian Christianson, Thomas W. Ellerbeck, Joseph Goodrich, George Gooddard, Leo Hawkins, John Hamer, Arza E. Hinkley, Ira Hinkley, Levi N. Kendall, Samuel Leaver, Bernard Snow, John Wardrop, G. S. L. City.
Charles A. Terry, South Cottonwood.
Royal James Cutler, West Jordan.
Eli Harvey Pierce, Box Elder.
Hathron C. Hadlock, Orren Hadlock, Weber.
Samuel Cotterell, Farmington.
John H. Ballard, Provo.
Dennison L. Harris, Cyrus Sandford, Edward Star, Springville.
George Curtis, T. C. D. Howell, Payson.
Alexander Gardner, William R. Holden, Nephi.
Elisha Hoopes, Furman Mulford, James Kippen, Fillmore.
Zachariah B. Decker, Charles Y. Webb, Parowan.
Joseph Matthews, San Bernardino.
Woodville M. Andrews, San Diego.

ON MISSIONS.

William Glover, Charles A. Harper, Joseph A. Young, England.
Robert Skelton, Hindostan.
James Hawkins, James Lawson, Sandwich Isles.
Thomas Morris, San Francisco.
Isaac Bullock, Elijah Warde, Fort Supply.

RESIDENCE AND STANDING UNKNOWN.

Norman I. Bliss, William L. Davis, Harvey Fairchild, Calvin G. Flecher, Ethan Griffith, John Johnstone, William Standing, John T. Waite.

The Presidency of the Quorum in G. S. L. City, feel happy in reporting the Quorum in good standing, with the exception of those marked "Residence and standing unknown." We wish, if they are in the territory, they would report themselves in person, or by letter, to one of the undersigned, forthwith; *if not in the territory*, any person who knows any of them, is requested to write, giving the information where they are living, and what was their standing in the Church when last seen or heard of, in order that the undersigned Presidents may have the power to open a communication with them.

We wish the relatives or friends of Rufus Beech, Eli Chase, William Clements, Robert Hamilton, Israel Herriman, John Hyde, Wiley H. Holden, Wier Leavitt, David Smith, Milton Smith, William B. Weatherby, and William Williams, who are reported to be dead; to make out and forward to one of us, the date and place of their birth; parents' names; dates of baptism and ordinations; time of gathering with the Saints; together with a short sketch of their missions and lives; and the time, place, and cause of their death; that the same may be recorded on the Quorum records.

That portion of the Quorum living in G. S. L. City, (with two or three exceptions,) have hitherto met regularly every Tuesday evening, at the house of Elder Thomas Bullock, and will continue to meet on Tuesdays at early candle light in the same old place, and we kindly invite those of the Quorum not residing in this city, when they visit this place, so to arrange their business, that they may meet with the Quorum on said evenings, in order to join with their brethren in religious exercises, that we may be mutual comfort to each other, while we have the opportunity.

STEPHEN H. GODDARD,
THOMAS BULLOCK,
WILLIAM C. STAINES,

Presidents of the 27th Quorum of Seventies,

G. S. L. City, Jan. 5, 1855.

Varieties.

In many parts of Portugal the vine disease is worse than ever. The olive and lemon trees have been damaged at the roots by a worm, and the olives have suffered from myriads of flies.

The mortality in the Austrian army in Gallicia is so great that the bodies are no longer buried separately, but in large pits. About 15,000 men have died, and 23,000 are in hospitals.

An old Scotchwoman, being told on her deathbed that a number of mercies had been vouchsafed to her during her long career, replied, "It's a' very true, but they've been takken out o 'me in cor-r-rus!"

Come, haste to the Valley!

(Air—"Here's a health to the Queen, God bless her.")

Come, haste to the Valley far off in the West,
Ye Saints of the Lord, tarry not;
Old Babylon soon will be sorely distress'd,
For very near full is her cup.
Then gather your children, and neighbours all warn
That the hour of her judgment is near,
For soon great Jehovah will laugh her to scorn,
And mock when she 's quaking for fear.

You 've tarried in Babylon, brethren, too long,
Not thinking her hour was so near;
O mingle no more in her unhallow'd throng,
For shortly she 'll end her career.
Dire Famine and Pestilence, Battle and Strife
Will rage through her coasts far and near,
And if you don't flee, you will be like Lot's wife,
O'ertaken by judgments severe.

You 've a haven of refuge to flee unto now,
While the storm o'er the nations shall ride,
When the torrents of judgment shall furiously flow,
To punish foul Babylon's pride.
Secure you may rest till the judgments are o'er,
And the wicked are banish'd the world;
Enjoying the blessings our God has in store
Where the banner of Freedom 's unfurl'd.

And when our great Saviour in glory shall come,
To dwell with his Saints evermore,
O then we 'll rejoice in our beauteous home,
For Jesus "all things" will restore.
With him through the great Thousand Years we shall reign,
No sighing, nor sorrow, nor pain,
And then we shall see our great Father again,
And in His bright presence remain.

Simla, Himmalch Mountains. WILLIAM WILLES.

ADDRESS.—G. D. Keaton, 9 Willow Street, Willow Walk, Bermondsey, London.

Money List, May 18—25, 1855.

	£	s.	d.
Samuel Gentle	2	0	0
Henry McCreery	10	0	0
ditto (per J. Godsall, 25th April)	10	0	0
G. W. Davies	4	0	0
Benjamin Elliot, (per W. Woodward)	2	5	5
Carried forward	£28	5	5
Brought forward	£28	5	5
John A. Jost, (Halifax, N. S.)	5	18	8½
Robert Kirkwood	10	2	6
Jonathan Ellis	1	0	0
	£45	6	7½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 24, Vol. XVII. Saturday, June 16, 1855. Price One Penny.

"Come out of her, my People."

Nearly eighteen hundred years ago, when persecution had laid its iron hand upon the primitive Church, and things looked gloomy for the gathering of Israel, a lonely exile on a little spot in the isle-studded Egean Sea was enwrapped in the visions of eternity, and he saw not only the time when the great whore of all the earth would triumph over the Saints of the Most High, and shed their blood like water, but also the great and glorious period when the Father would set His hand a second time to recover the remnant of His people from all nations among whom they were scattered, and a voice from heaven should be heard crying aloud to the pure in heart in the midst of Babylon—the nations of the wicked, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." That solitary servant of God, banished from the civilization of the day, was not forgotten by the Almighty, who comforted his heart in his isolation by pouring out upon him the spirit of revelation most richly and abundantly, showing him that although wickedness should reign triumphantly upon the earth, and the Church should fall away from the faith, split up into a thousand fragments, and in every respect so degenerate as to present scarcely a vestige of the original, yet the tables should one day be turned, and the great gathering and concentrated organization which Jesus attempted when on the earth, should in verity take place in the eyes of the world. The spirit of inspiration rested so powerfully upon the mind of this outcast of men but favoured of God, that the grand events of unborn time passed before his enlightened vision in magnificent display. Like as the traveller on an eminence looks through a powerful telescope at the vast plain before him, and finds that objects which he could not discern with the naked eye in consequence of their great distance, are brought into bold relief and apparent wondrous proximity to him, so did this Apostle of Jesus Christ, looking, by the eye of faith, through the telescope of the Spirit of God, on the vast vista of time, see most marvellous events brought from the dim distance into prominent and distinct view before him. He could see the restoration of the Gospel to the inhabitants of the earth by an angel of God, and the re-commencement of the gathering of Israel by a positive commandment from heaven, as distinctly as though they were actually transpiring before his eyes. Doubtless these heavenly visions were peculiarly grateful, refreshing, and soul-cheering to this lonely spirit, and were a joyful present recompense to him for his deprivation of the society of

his brethren in Christ, urging him to renewed faithfulness and integrity in the Truth. We can readily imagine that he was filled with joy unspeakable in contemplating the marvellous events of the distant future, even the separation of the righteous from the wicked for the day of judgment and burning, and the ultimate triumph of the Saints over their foes.

If the exiled Apostle John, on the Isle of Patmos, could so rejoice at the view of Israel's prospective gathering, and Babylon's judicial visitation by the Almighty, what abundant and ceaseless cause have the Saints now living on the earth to glorify their Father in heaven for the high privilege which they enjoy of living in the identical day when the prophetic visions of John are coming to pass! At this very time how evidently is the Almighty withdrawing His Spirit from the nations of the earth, and pouring out upon them His judgments. Pestilence, famine, commercial distress, fire, earthquake, and shipwreck have become quite familiar items of news. Civil and national war envelopes the earth in its fearful embraces. Statesmen are perplexed in spirit, not knowing which way to turn, or in what course to steer their rickety governments so as to safely clear the numberless treacherous sands and fearful breakers that are met with on every hand.

The nations are not aware of the fact, but it is none the less true, that the cup of the wicked is nearly full. The fearful storm of God's judgments is gathering most portentously over the nations, yea even now are a few fitful foretastes breaking amongst them, and already the most sagacious are bewildered and the wisest are confounded in their calculations. The Almighty has commenced to work. He is about to render to Babylon double for all her sins. The merchants and captains and mighty men will lift up their hands in astonishment when they behold the fulness of plague, pestilence, famine, fire, flood, and sword about to be poured out. But there is yet a chance of escape. The cry has gone forth to the ends of the earth—"Come out of her, my people." In Zion there shall be deliverance, saith the Lord. There shall be safety and peace. If any want salvation, let them flee to the mountains. There they can learn further of the will of the Lord. There they can learn and practise the laws of life and salvation. There they can be organized into a community living under the social institutions of heaven.

A few have heard the heavenly word with gladness, as the very thing they were waiting for. Fearlessly, yea joyfully, they obey the warning voice. Rending asunder all the ties which bind them to kith and kin and country, they boldly set their faces for the land of Zion—the continent of America, while at the gathering place the assembled thousands are rapidly becoming a peculiar and distinct people, favoured of the Lord, for the machinations of their enemies invariably come to naught, or help on the great work of God.

What say the majority of mankind in answer to the call? They cry, "False prophets, imposture, fanaticism, the deluded Mormons;" they eat and drink, marry and are given in marriage, commit whoredom and every abomination, as did the antediluvians, when Noah cried to the people to come out from their wickedness and be saved in the ark. Men have forsaken the true and living God, indeed they deny His existence almost universally. The benighted heathen bows down to blocks of wood and stone, the work of men's hands, and prays to them for salvation. The enlightened Christian pays his devotion to "airy nothing," for he says his God is without "body, parts, or passions," a far more senseless and degrading belief than that of the heathen after all. And mankind in general have so repudiated the idea of the Lord doing any thing upon the earth, that the man who declares He is now working for the salvation of His people is considered a fit subject for a lunatic asylum. What pious archbishop, bishop, or divine, what learned professor or savan do we hear declaring that the Lord is the direct organizer and director of any one of the numberless religious, political, moral, social, or scientific movements of the day? Does any emperor, king, or prince acknowledge that the Lord gave him his authority direct, or that his realms are governed by the direct revelations of the Almighty through him? Are not the Latter-day Saints accounted fools and madmen because they say that Joseph Smith was commissioned from the Lord to lay the foundation of His kingdom on the earth in these latter times?

Notwithstanding all this the people are troubled in spirit, and they are afraid of the Saints; they scarcely dare permit

themselves to reflect on the destiny of the people they despise; they fear returning Israel will one day, not far distant, emerge into position, power, and influence that will astonish the world, and will be wielded with telling effect against every species of wickedness and corruption. Thousands who utter the cry of "Fanaticism" when they see a ship-load of Saints departing for Zion's land, wonder whereunto this work will grow, and have a mortal fear that it will be something great by and by, absorbing the attention and commanding the homage of nations.

And so it will. A commencement has been made to the great work of restitution, but the end who knoweth? Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive. But this much is certain—the sound of the latter-day gathering shall go into all the earth, and into heaven also, and salute the ears of every nation, kindred, tongue, and people, that all may be warned, and all be left without excuse when the flood-gates of the wrath of Almighty God shall no longer stay His vengeance. Let the wise, then, hear and obey, that they may not partake of the sins of the times, nor receive of the consequent plagues, but that they may be led to a place of refuge, and be accounted worthy to stand at the coming of the Son of Man.

History of Joseph Smith.

(*Continued from page* 360.)

[October, 1839.]

Friday, 11th. This evening, Elders Young, Kimball, George A. Smith, Hedlock, and Turley started from Springfield, travelled eight miles on their journey, and staid with father Draper.

Saturday, 12th. They left father Draper's and pursued their journey towards Terre Haute.

This day President Brigham Young's father, John Young, senior, died at Quincy, Adam's County, Illinois. He was in his seventy-seventh year, and a soldier of the Revolution. He was also a firm believer in the everlasting Gospel of Jesus Christ; and fell asleep under the influence of that faith that buoyed up his soul, in the pangs of death, to a glorious hope of immortality; fully testifying to all, that the religion he enjoyed in life was able to support him in death. He was driven from Missouri with the Saints in the latter part of last year. He died a martyr to the religion of Jesus, for his death was caused by his sufferings in that cruel persecution.

Saturday, 13th. I attended meeting in the Grove. The assembly was small on account of the cold weather.

Tuesday, 15th. In the afternoon I went to Quincy in company with brother Hyrum Smith, John S. Fulmer, and Bishop Knight. Quite a number of families moving into Commerce.

Thursday, 17th. The brethren arrived at Terre Haute. Brothers Smith, Hedlock, and Turley stopped at brother Nahum Milton Stow's.

In the evening Doctor Modisett went down to see the brethren, and appeared to be very much affected to see them so sickly, and having to lie upon the floor, on a straw bed that had been put into the wagon at Springfield, by the brethren, for Elder Young to lie on, as he was not able to sit up when he left there. When the Doctor returned home, he told Elders Young and Kimball, he could not refrain from shedding tears to see the brethren going upon such a long mission, and in such suffering circumstances. Elders Young and Kimball said they thought the Doctor might have relieved them from "their suffering and indigent circumstances upon their long mission," for he told them in the course of the evening, that his taxes in that place amounted to over four hundred dollars, besides having other property to a great amount.

Elder Kimball was very sick; he stopped with brother Young at Doctor Modisett's. In the evening Doctor Modisett gave Elder Kimball about forty drops of morphine, saying it would relieve him of his distress, and probably he would get a nap. In about fifteen minutes brother Kimball complained of feeling very strange;

he rose from his seat and would have fallen, but brother Young caught him and gently eased him to the floor, where he lay for some time; and it was by faith and the close attention of brother Young and the family that his life was preserved through the night.

Friday, 18th. Brothers Smith, Hedlock, and Turley went on their journey.

Saturday, 19th. The High Council appointed for the Branch of the Church in Iowa met at Asahel Smith's, Nashville, and organized; John Smith, President; Elias Smith, Clerk; Reynolds Cahoon and Lyman Wight were chosen Counsellors to President John Smith, and approved by the Council. Council organized according to number.

Sunday, 20th.

The members of the High Council elected at the October Conference, met and organized at W. D. Huntington's, where Harlow Redfield was restored to fellowship; and voted that this High Council disfellowship any and all persons that shall hereafter carry over or ferry across the river any people or freight to the injury of said ferry from Commerce to Montrose.

Voted, that the Horse Boat be repaired from the moneys received on sale of lots in Nauvoo, and that D. C. Davis be master of aid ferry boat for the ensuing year.

Voted, that Joseph Smith, junior, and his family be exempt from receiving in future such a crowded throng of visitors as have formerly thronged his house; and that the same be published in the *Times and Seasons*.

Voted, that this Council disfellowship any and all persons who shall knowingly suffer and allow any animal (subject to their control) to destroy the crops, fruit, or plants of the earth belonging to any other person or persons, and to their injury, and that this Resolution be published in the *Times and Seasons*.

Adjourned until to-morrow evening.

HENRY G. SHERWOOD, Clerk.

Monday, 21st. High Council met pursuant to adjournment, and voted that President Joseph Smith, junior, go as a Delegate to Washington; and that if he went he should have a recommend from the Council.

Voted, that James Mulholland be Clerk for the land contracts when needed by President Smith; that Joseph Smith, junior, be Treasurer of said Church, and James Mulholland Sub-treasurer.

Voted, that Henry G. Sherwood price, exhibit, contract, and sell town lots in Nauvoo, when needed, and present his doings to Presidents Joseph Smith and Hirum Smith, for their approval, and that five hundred dollars be the standard price of lots, i.e., none less than two hundred dollars, nor more than eight hundred dollars.

Voted, that the High Council meet every Sunday evening at D. Huntington's; that D. C. Davis have thirty dollars per month for his services as ferryman; and that these proceedings be published in the *Times and Seasons*.

Tuesday, 32nd. Brother James Modisett took Elders Young and Kimball in his father's carriage and carried them twenty miles to the house of brother Addison Pratt; from thence they were carried by Elder Almon W. Babbitt to Pleasant Garden, and put up with brother Jonathan Crosby. Elder Almon Babbitt was preaching in that region with good success; he had baptized five.

Saturday, 26th. Brother Babbitt took Elders Young and Kimball ten miles on their way to father Scott's.

King Follett, the last of the brethren in bonds, had his trial and was set free some time previous to this day.

Sunday, 27th. John Scott took Elders Young and Kimball on their way fifteen miles, some part of it in the rain; they were yet very feeble, and put up at a tavern in Belville, and when the stage coach came along, took passage, and rode night and day to Willowby.

High Council of Nauvoo voted that the Clerk's fees of James Mulholland be thirty dollars per month; that the Treasurer pay Vinson Knight one hundred and fifty dollars for the Iowa side of the ferry at Montrose as per charter.

Voted, that sister Emma Smith select and publish a Hymn Book for the use of the Church, and that Brigham Young be informed of the same, and he not publish the Hymns taken by him from Commerce; and that the Council assist in publishing a Hymn Book and the *Times and Seasons*.

Monday, 28th. The High Council voted to build a stone house at Upper Commerce, to be used for boarding; that Elder Granger be requested to assist with funds to print the Hymn Book; that Samuel Bent, Davison Hibbard, and David Dort be Trustees for building the stone school house in contemplation; and that Alpheus Cutler and Jabez Durphy be

the Architects and Building Committee for said house. Voted to finish the office of President Joseph Smith, junior. Voted that the recommends drawn by Elder Sherwood, recommending, constituting, and appointing Joseph Smith, junior, Sidney Rigdon, and Elias Higbee, Delegates for the Church, to importune the President and Congress of the United States for redress, &c., be signed by this Council.

Tuesday, 29th. I left Nauvoo in a two-horse carriage for the city of Washington, to lay before the Congress of the United States, the grievances of the Saints in Missouri, accompanied by Sidney Rigdon, Elias Higbee, and Orin P. Rockwell. Passing through Carthage, we staid at Judge Higbee's over night, and the next day we arrived at Quincy.

Thursday, 31st. We tarried at Quincy to complete the necessary papers for us on our mission. Elder Rigdon was also sick.

Friday, November 1st. We purused our journey towards Springfield, Illinois, and put up with brother Wilber, where we found Doctor Robert D. Foster, who administered to Mr. Rigdon.

Saturday, 2nd. Continued our journey, and during the day put up with a friend on the bank of the Illinois river, so that Doctor Foster, who had accompanied us so far for that purpose, might administer medicine to Mr. Rigdon again.

Sunday, 3rd. Continued our journey and staid with a friend over night. Doctor Foster continued to accompany us.

Elders Young and Kimball arrived at Cleveland, Ohio, about one o'clock in the morning; and while waiting for the stage about noon, Elders Smith, Turley, and Hedlock, who left them at Terre Haute, drove up, having picked up Elder Taylor by the way, he having been left sick by his company in the east part of Indiana. They were in good health, compared with what they had been, and in fine spirits. George A. Smith tarried in Cleveland till the next day, to visit his relatives. Brothers Young, Kimball, Taylor, and Turley rode in the stage, and brother Hedlock and Mr. Murray in their wagon to Willoughby, and from thence they all rode into Kirtland together.

Monday, 4th. We arrived at Springfield, and put up with brother John Snider. When within one mile of the city, we met William Law and company with seven wagons from Canada, who returned with us to Springfield, and tarried while we did, until the 8th. I preached several times while here. General James Adams, Judge of Probate, heard of me, sought me out, took me home with him, and treated me like a father.

President Young and his brother John visited their sister Kent.

There was some division of sentiment among the Kirtland brethren.

Thursday, 7th. The High Council of Iowa completed their organization at Elijah Fordham's, in Montrose.

Friday, 8th. We started from Springfield. Doctor Foster having concluded to continue on the journey on account of Elder Rigdon's health, which continued quite poor, we pursued our journey through Indiana towards Columbus, Ohio. The travelling was bad, and our progress slow.

Saturday, 10th. Elder Taylor preached in the forenoon, and Elder Kimball in the afternoon, in the House of the Lord at Kirtland.

Thursday, 14th. Elder Orson Hyde left Commerce, Illinois, intending to go east as far as Philadelphia. He had just begun to recover from a four months' course of the fever and ague.

Sunday, 17th. President Young preached in the House of the Lord in the forenoon, and John Taylor in the afternoon. In the evening, President B. Young anointed Elder John Taylor in the House of the Lord, and Elder D. S. Miles anointed Theodore Turley, all of which were sealed by Hosannah.

Monday, 18th. President Young visited brother R. Potter at Newbury, and returned on Tuesday to Kirtland. About this time we had arrived near Columbus, when the roads were so bad, Elder Rigdon's health so poor, and the time so fast spending, when it was necessary for the committee to be in Washington, that I started in the stage with Judge Higbee on the most expeditious route to Washington City, leaving Rockwell, Rigdon, and Foster, to come on at their leisure in the carriage. Elders Young and company went to Fairport, where they waited for a steamboat until Tuesday.

Elder Parley P. Pratt and company sold their horses and carriage at Detroit, and went on to New York City by the canal, railway, and steamboats.

(To be continued.)

Voyage of the "Juventa."

Arrival at Philadelphia—Company despatched to, and arrive at, St. Louis.

Ship *Juventa*, Off Cape May, 4 P.M.,
Friday, May 4, 1855.

President F. D. Richards.

Dear Brother—As we are now lying at anchor, waiting a favourable wind to take us into the river, I desire to pen a few lines to you, informing you of the prosperity which has attended us thus far, and, as we expect to proceed on our way about 6 p.m., I may be ready to post this as soon as I can advise you of our arrival in Philadelphia.

Thus far the blessings pronounced on our heads by you, when you parted from us in the Mersey, have been fulfilled to the letter, and we have endeavoured to live for them all the day long. Since we left the shores of Old England, we have experienced the hand of the Lord over us for good, in that we have had a pleasant and prosperous voyage. Under the influence of His Holy Spirit we have enjoyed peace and happiness, the utmost order and tranquility prevailing amongst all the passengers, and to-day, whilst we write to you, we can heartily thank God that we have every soul which left Liverpool with us rejoicing (on deck) in the fulness of health and strength, not one out of such a large company having met a watery grave. We have been free from disease, with the exception of sea-sickness, and a few cases of measles, which occurred amongst the children. And here we cannot omit expressing our gratitude to our worthy captain, Mr. Watts, whose attention to the comfort and safety of the passengers was indeed unbounded, and his kindness to us shall ever be remembered with thankfulness. He was ever ready to grant us any privilege which we asked, and to offer any advice which suited us, and from his table supplies were regularly sent to the sick, aged, or infirm. The surgeon, Mr. Edie, has manifested the greatest solicitude for the health of the people, and has proved himself kind, attentive, and obliging, so much so, that he has gained the goodwill of the passengers. Indeed there could not be a people more blessed than we have been, for we met with the kindest treatment from every officer of the ship. We must also notice the benefits we have derived from the experience of our brother Captain Stayner, who was always on hand to give us a word of counsel where it was needed.

On Sunday, April 1st, being the day after we left the Mersey, we held a Council meeting at 9 a.m., and organized the ship's company into twelve wards, and set apart the ex-Presidents of Conferences and missions to preside over them; Elder Patrick Lynch, clerk of the company. We found it was essential to the safety of the passengers that the utmost strictness with regard to cleanliness and order should be observed, and to that end it was resolved that each ward should furnish every morning a sufficient number of men, whose duty was to clean the ward thoroughly, washing and scraping out the same; these cleaners to commence at 4 o'clock each morning, so as to allow the females to get up at 6. The cooking operations were attended to in wards, each President seeing that none (except for the sick) came into the galley during the time his people were cooking, but the members of his ward. The same order was attended to in serving out the water and provisions. Thus, under the influence of the Spirit of God, all things passed off well with us. Meetings were held regularly in each ward morning and evening, and on Sundays we always observed a fast, and held meetings on deck, where discourses were delivered by the various Elders, which were always listened to by the officers of the ship with all due attention and respect. The Sacrament was administered between decks each Sabbath at 1 o'clock, after which the Saints repaired to the galley to prepare their daily meal, and having satisfied themselves with temporal food for the

body, composed themselves again for preaching at 6 p.m. Thus the time passed on without a dissenting jar, all feeling thankful for the manner in which they were supplied with provisions for the voyage, and if any were dissatisfied with anything, they were so few that they do not need to be noticed.

Although we have not had favourable winds, yet we have got on prosperously and safely, not having had to encounter anything which could by the most timid be called a storm, with the exception of a few hours on the night of the 21st April, when we had quite a gale, but while it lasted the Saints were composed, no cries of alarm being heard, as amongst other emigrants, but all was peace, for our people knew in whom they trusted, and that He was able to save us. During the gale, we had 2 close-reefed top-sails, 1 fore-top-mast, and 1 fore-stay-sail blown away. While this scene was being enacted aloft, the doctor was busily engaged "'tween decks" ushering another actor on this stage of action. Thus, amid a perfect tornado on the bosom of the deep, did young "Juventa" Beck make her *debut* on this terraqueous ball.

As already observed, we have had a few cases of measles on board, but they were of a mild nature, and are now almost entirely removed off the ship.

Yesterday, at 7 p.m., the pilot came on board, and expressed himself regarding the cleanliness and health of the passengers in such a manner as was indeed merited, and was pleasing to us. The captain, surgeon, and officers always expressed themselves in like manner, and oft testified that they never crossed the seas with such an agreeable lot of emigrants.

On several occasions, during the fine weather, Captain Pitt and some brethren from the Manchester Conference, entertained us with instrumental music, brother Clegg, from Liverpool, often performing on the dulcimer, which, with singing Zion's songs, kept our minds continually occupied, and made the time to pass quickly to all appearance. Our brethren and sisters also found relaxation in tent and wagon cover making, at intervals during the passage.

In several instances manifestations of the healing power were in our midst, one or two we will mention. On Sunday, 15th April, Elder Thomas Hunt, while attending to his cooking in the galley, was seriously scalded by the passengers' steward throwing a potful of boiling pork in his face, thus endangering his eyesight. He was led down to his berth in extreme agony, and continued so until evening, when he was administered to, and the pain left him, and from that hour he began to amend. Another is the case of a child of sister Elizabeth Davis, whom the doctor despaired of, as being incurable, it being to all appearance lifeless. When we administered the ordinance to it, it instantly was restored, and it gained strength from that time.

Six p.m. The steam-tug *America* came alongside, and took us in tow, but because of a strong head wind, we could not proceed up the river. Cast anchor for the night.

Saturday, 5th. Proceeded up the river. Anchored at the wharf at 8 p.m.

Sunday, 6th. The health officers came on board, and expressed their satisfaction regarding the cleanliness and health of the passengers.

At a meeting called on deck, complimentary votes were given to the captain, surgeon, and officers of the ship. The captain acknowledged the same, and expressed his feelings regarding us as a people in the most satisfactory manner. Votes of thanks were also given to Elder Glover, President, and to Elder Lynch, Clerk of the Company, for the services rendered by them to the passengers; also thanks to the Presidents of the twelve wards, and to Elder Gardner, Captain of the Guard.

Monday, 7th. P. E. and through emigrants luggage examined by the Custom House officers. Their feelings towards us very kind.

Tuesday, 8th. Emigrants started for Pittsburg at 12 noon, all rejoicing in health, and feeling good in the work of the Lord.

Dear brother, these are a few items connected with our journey thus far, and we can say that God has blessed us, and we feel to praise His name continually.

Yours in the bond of Peace,

WILLIAM GLOVER, President.
P. LYNCH, Clerk.

Wednesday 9th, 8 p.m.

In connexion with Elder Glover's letter, we have much pleasure in presenting, from the *Luminary* of May 19, the following

account of the arrival of a portion of the *Juventa's* company at St. Louis—

"The steamboat *Equinox* arrived at this city on Thursday morning, the 17th instant, with about two hundred of the *Juventa's* company in charge of Elder William Glover; about one hundred and fifty on the *Washington City*, under the Presidency of Elder Guyman, will doubtless be here before this goes to press.

"Elder Glover's company has come through from Liverpool to this city, in forty-six days. The entire company of Saints numbered five hundred and seventy-two souls on leaving Liverpool, and not one soul was lost, although the measles prevailed to some extent among the children; yet every soul of the company was saved, and those that have arrived appear full of health and vigour, and full of praise and thanksgiving to the God of Israel, for His mercy and salvation extended towards them; and those who are left behind, as far as we are informed, are all healthy and strong.

"These things argue strongly in favour of the new route, and we doubt not but every company will furnish additional evidence, and confirm our predilections. As demonstrative evidence of the superior advantages of this route, Elder Glover says he had three more in his company, and $50 more in his pocket on arriving than when he started, which constitute the most conclusive and tangible arguments that can be adduced.

"These facts are interesting and important, for they prove indubitably the advantages of this route. The first advantage is the saving of life—the second is the saving of time, and we can neither afford to waste the one, nor sacrifice the other. We therefore reiterate our praises to God, and thanks to his servants, for the superior wisdom displayed in this year's emigration."

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 16, 1855.

THE EMIGRATING SAINTS.—We would call the attention of our readers to the letter of Elder William Glover, President of the Saints who went out on the *Juventa*, and the report of President E. Snow, anouncing the arrival of the company at Philadelphia, and a portion at St. Louis, without the loss of a single soul out of 572. We presume that the annals of emigration from the port of Liverpool for many years past might be searched and not another instance of the kind be found on record. Surely the Saints have great cause for thankfulness and rejoicing in the goodness and power of the Lord, which are continually made manifest in the deliverance of His people from the raging elements and from pestilence and disease in crossing the sea.

It was not without much serious consideration that we sent so large a number of passengers on the *Juventa*, but through the prayers and faithfulness of the Saints the Lord has signally sanctioned our doings by His blessing, not only in this particular instance, but in the emigration of the Saints generally.

As a further evidence of the power of the Lord made manifest in the preservation of His Saints, we make a few extracts from some letters of Elder Milo Andrus to President E. Snow, giving some incidents of a trip up the Missouri river with a company of Saints—

"Fifteen miles below Lexington, April 24th, 1855.—A few words in regard to health. We have had four cases of cholera on board; one is dead, and two more I think will die, but not of our people, thank the Lord. The death was the carpenter of the boat. We have had some slight attacks among our people, but all are getting better. Brother Gregory has been in poor health since he started; I think

nothing but the mountain air will cure him. There were two died on the *Australian* last night. She is loaded with Uncle Sam's boys.

"Lexington, April 25.—There has been another death since I wrote you yesterday. One of our company is very sick. There is more sickness on board, but not among our folks. I feel as though I should be worn out if we are on the river many days longer, for I must be right at their side all the time. I hope we shall get along now, we got over the bar last night.

"Kansas, April 26.—Feeling as though you would be anxious to hear from us often under existing circumstances, I feel to drop you a line from this place; and to commence, I have the unspeakable satisfaction of saying that we are all alive yet, as far as the Saints are concerned, but not so with all on board. We have had one of the most malignant attacks of any on board, and all said she must die—that is, the Gentiles said so—and now they see her recovering, they say, 'Well, you must be a skilful doctor,' but they know not the ways of the Lord. But we feel to thank him, for unto him be all the glory.

"Camp of Israel, near Atchison, K.T., Sunday, April 29, 1855.—We arrived here at 12 o'clock p.m., Friday, 27th inst., with the same number that we left St. Louis with, so far as the Latter-day Saints are concerned, although many others, through fear, left the boat. Three deaths occurred on board, and several were put off on account of sickness. We have three cases of sickness in camp that are still very bad, and we are not fully prepared to say how they will terminate, but we hope and pray for the best."

The Lord makes it His business to provide for the temporal as well as the spiritual salvation of His people, and for this purpose an Office has been established here in Liverpool, to superintend the interests of the emigrating Saints. These interests are always under the care of some person appointed by the First Presidency. The business of this Office is conducted according to their counsel, and has their blessing as well as our own on all its transactions.

The emigration of the Saints from Europe elicits the deepest attention and interest from the Presidency and Church in Zion. We pay the most thorough attention that the circumstances will admit of to obtain first class vessels on which to embark the Saints, and then to furnish provisions of a superior quality, as well as extra in quantity to those supplied by any other ships in the trade; and also see that the passengers are placed under a thorough and efficient organization, with good men to preside over them, to attend to their health and comfort, to teach and instruct them in their duties, that the Holy Spirit may dwell with them, that they may put away all iniquity from their midst, that they may be united in their faith in times of danger and difficulty, and call in confidence upon the Lord for deliverance. Herein is wisdom, and we say to all the Saints that this is the Office at which to obtain their passage across the sea, and this the port to embark from on ships chartered for the special use of the Saints, where they can enjoy the society of their brethren and sisters, and be the special objects of the prayers and faith of all the faithful in Zion and elsewhere who remember them daily before the Lord.

This is the way of salvation and safety to all who have faith in the organizations of the Church and the power of the Priesthood, and it is of but little use for any to try to gather with the Saints who have not. The days are full of evil, and destruction stalks forth upon the waters as well as on the land, and there are but few worse sinks of sin and pollution, moral and physical death, than many of the emigrant ships which cross the Atlantic; and when the tempest rages, and the Prince of the power of the air puts his engines of destruction into operation, there are none on board such ships to whom the Lord has regard by covenant, and He suffers them to be buried in the deep, that their iniquities may be hidden from His sight.

When Saints embark with such a company, they will find the powers of darkness too much for their faith, and their spirits will become assimilated to those around them. In the hour of danger they will find that they are far from the Lord, and that they must suffer with the company they have chosen.

The fact that of between ninety and a hundred ships companies of Saints which have been despatched from this Office, not one has met with any serious disaster, and that so very few deaths have occurred on them when compared with other emigrant vessels, should be to all the Saints a sufficient testimony that obedience to the counsels given them on this subject is the only course in which they can feel an assurance that the blessings of the Lord will be over them in crossing the great deep. As this kingdom rolls on, the power of Satan increases, and the necessity of union and concentration of power through organizations dictated by revelation, and under the control of the Priesthood, becomes daily more apparent, and under no circumstances are these things of more importance than in travelling towards Zion, whether on the sea, the rivers, or the land.

Nothing but a deep solicitude for the safety and welfare of the Saints induces us at this time to urge this subject so strongly upon their attention. It is impossible for us to suit the convenience of all, by at all times having a ship on hand when each Saint is ready to go. It will be far better to wait awhile, if necessary, and suffer some inconvenience before starting, than to be exposed to the diseases and dangers of Gentile ships, and, if going safe otherwise, perhaps make shipwreck of their faith. Therefore we counsel the Saints in the British Isles to send up their names, ages, deposits, &c., and as soon as a sufficient number have signified their wishes to emigrate, we will manage for them to go together, and will inform them by printed notification some three or four weeks before the time of sailing, and give them all particulars relating to their embarkation. Saints recently baptized into the Church, and who are not familiar with our arrangements, which have been published repeatedly, will inquire of their Presidents, who can inform them.

Foreign Intelligence—*St. Louis.*—By the *St. Louis Luminary* we learn that about 200 of the *Siddons'* company of emigrants arrived at St. Louis May 7, no death on the journey from Philadelphia, excepting one of an infant born on the *Siddons.* The same day most of the luggage was re-shipped on the *Polar Star*, and on the 8th about 150 of the company embarked on that steamer for Atchison, under the Presidency of Elders Parson and Ferguson.

On the same day another goodly number of Saints, principally composed of old faithful members of the St. Louis Branch, were shipped on the steamer *Golden State* for Atchison, under the Presidency of Elder John Clegg, assisted by Elders Worley and Burgess.

Atchison.—From a letter by Elder Milo Andrus, dated April 29, in the same paper, we also learn that Elder Ballantyne's camp was in good health. Four or five families moved out to Mormon Grove, and commenced putting in early garden seeds early on the morning of the 28th. Elder Andrus says—"In council with Elders Ballantyne and McGaw, it was resolved that we would fence in 160 acres, to be called the P. E. Fund Farm; that the entire farm and its interests be under the immediate control of the P. E. Fund Company."

The following is from the *Squatter Sovereign* of May 1—"The Golden State arrived at our wharf last Friday, and put off a large number of Salt Lake emigrants. This is the third detachment that has arrived at Atchison this season, and others are soon to follow. The camp of the emigrants, just back of town, presents a city-like appearance, their tents leaving streets, alleys, &c., between them. The health of the

emigrants is good, with but little or no sickness among them. Those who were indisposed when first landed have regained their accustomed health, and are now congratulating themselves on being landed at so healthy a point. All speak well of this place, and endorse it as a most desirable out-fitting and starting point."

Deseret.—The April mail, bringing letters, and *Deseret News* No. 52, Vol IV., and Nos. 1 to 3, Vol. V., arrived on the 3rd inst. Part of the same mail arrived on the 4th inst., *via* Southampton, bringing letters to April 4.

THE "MORMON" AND "LUMINARY."—*Notice to Pastors, Presidents, and Book Agents.*—We are informed that there are many persons anxious to take the *Mormon* and the *Luminary* who are unable to pay for them in advance, but would gladly subscribe, if allowed to pay on receiving the papers. To accommodate such persons we recommend to the Conferences that they permit their Book Agents to receive subscriptions for not less than *Six Months* upon these terms. On receiving the orders from the Agents, we shall, as at present, charge the Conferences, in advance, with the amount of the subscription; and Agents, to secure the Conferences from debt, must see that subscribers take, and pay for, the papers until the expiration of the time subscribed for.

All persons who wish to renew their subscriptions must give us not less than three weeks' notice for the *Mormon*, and four weeks' for the *Luminary*, before their present subscriptions expire.

Foreign Correspondence.

HINDOSTAN.

Journey from Poona to Ahmednugger—No Liberty to reside or preach in Cantonments—Kind Reception at Jaulnah—Exertions at Secunderabad.

Secunderabad, March 29, 1855.

Beloved President F. D. Richards—It is with pleasure I undertake to give you a short sketch of my travels and proceedings, in connexion with the great work of restitution and warning of the last days, in this benighted and spiritually barren part of the world. Not that I have anything of very great moment to communicate, at the same time I trust the few particulars to be related will not, altogether, be void of interest to you.

As all incidents worthy of remark relative to Poona, have already been noticed in communications to the *Star*, by my brother Elder H. Findlay, I shall merely remark, that previous to my departure from that place, the brethren were unanimously confident, that, for the present, at least, no further good could be done among that people. And having given them every opportunity of coming to a knowledge of the truth, had they desired it, by circulating the written word from house to house, also *invitations* announcing lectures to be delivered in our place of worship, but all to no saving purpose, therefore we felt justified in leaving them.

Early in the month of November last, I gave the parting hand and blessing to the faithful brethren in that place. At this juncture, I cannot do justice to my own feelings, without expressing my unfeigned gratitude to brother and sister Tait, for their unceasing kindness to me during my sojourn in Poona. From this place I proceeded to Ahmednugger, a military station, about seventy-six miles north-east of Poona.

After fruitless search for a suitable house in which to convene meetings, I was compelled to rent a small hut, with an entrance something under four feet high, and it the only medium of lighting the interior, excluding the crevices in the roof, through which heaven's bright luminary darted his thousand golden beams.

The same day, the cotwal (head native officer of police) sent for me, and asked, in Marathee, a few questions, such as the following — "Whence have you come? How long do you intend to remain. For what purpose have you come?" &c. Hav-

ing answered his queries, he informed me he would report my arrival to the superintendent of bazaars, and let me know his reply.

A few days having passed without receiving an answer, and having found a suitable house in which to hold meetings, but not having obtained permission to remain in cantonments (to rent it and commence public operations without said permission would incur almost certain expulsion, as it would be a breach of a military cantonment regulation), I therefore waited on the superintendent of bazaars, and requested permission to live and exercise the functions of a missionary in cantonments. He inquired to what denomination I belonged? I replied, "I am an Elder of the Church of Jesus Christ of Latter-day Saints." "Latter-day Saints!" ejaculated he, "that's the same as the Mormons?" "Yes," I replied, "the world are generally pleased to term us so." It is rather amusing to see the visible change of countenance at the mere mention of the term "Mormons," as if there were some magic influence in the simple sound, but it sadly betrays the ignorance of the party, as to the true nature of the subject at which he sneers.

Recovering somewhat from his momentary phantasy, he told me he would see the brigadier on the matter, and give me an answer the following day. According to promise, the answer was received, but not such a one as I wished for, or that satisfied me. It was as follows—"The brigadier commanding this station cannot give permission to Mr. Findlay, either to live or preach in cantonments." Not being willing to be thus summarily ejected from cantonments, without using every effort in my power to prevent it, I waited on brigadier Reid himself, who, on this occasion, was quite courteous.

In answer to my inquiry, why I could not have permission to live and preach the Gospel in cantonments, he said, that he was under the impression that I and the military authorities of Poona had had some difficulties sometime ago. I assured his honour, that difficulties never had existed between me and said authorities; but to the contrary, that I had enjoyed untrammeled liberty to go in and out of cantonments as my duties required; that I had often preached near to the barracks of H. M. 78th Highlanders, also the 10th Royal Hussars; that Colonel Hamilton commanding H. M. 78th Highlanders, at my request, gave permission to such of his men as were members of our Church, to march to it on Sundays, instead of being compelled to march to another; and also, that my brother, Mr. H. Findlay, who was the person prohibited from preaching in Poona camp, had *now* full permission to live and perform the duties of a minister of the Gospel, in Belgaum cantonments; therefore, the Poona ejectment could not reasonably be used as a precedent on which to found my expulsion. He expressed himself a friend to religious liberty, and that it was not his wish to withhold any privilege he could grant, but, at the same time, he wished to act with caution, therefore he would make a reference to his superior officer in Poona, and if he consented to my remaining, I should have permission to do so.

With his permission, I left Elder L. Snow's tract, *Only Way to be Saved*, and afterwards sent P. P. Pratt's *Voice of Warning* for his perusal.

While waiting for the reply, I made myself as busy as possible, circulating tracts, and privately preaching the Gospel when opportunity offered; and while doing so, fully learned that the same spirit of haughtiness in one class, and utter regardlessness as to their eternal interests in another, predominated here, as much as, if not more than, I had met with in Poona. Still I hoped there were some of the seed of Israel located here, who only required to be fished out, and I longed and prayed to have full liberty to do it.

An answer having been received from Poona, the cantonment adjutant sent me a note, requesting me to come to his office, as he had something to communicate by order of the brigadier. By this time, I was perfectly aware what the something to be communicated was, for the night previous, the Lord gave me a dream, in which I thought a number of men were hunting me from place to place, wishing to seize me, in order to imprison me. However, while thus hunted, I was perfectly composed and happy, feeling confident I was innocent of any crime. On awaking and reflecting on the nature of my dream, I was strongly impressed that I was not to be permitted to remain in cantonments; and by reflection, and giving heed to the whisperings of the good Spirit, this impression increased almost to certainty; so

that while on my way to the cantonment adjutant's I was, in my mind, remonstrating with him against such treatment. Well, it turned out as I had anticipated—I could not have permission to live or peach in cantonments.

On the following day, I again waited on the brigadier; not with the view of obtaining a rescindment of the order of ejectment, as I considered that hopeless, but to faithfully inform him of the great message I had been sent to deliver. On my sending in my card, he said, in rather a surly tone, "What's the matter now, Mr. Findlay? Have I not sent you my order through my staff [officer]? Was not that sufficient?" Knowing that "a soft answer turneth away wrath," I calmly replied, "Yes, sir, certainly it was sufficient. Still I could not feel justified without waiting on you once more, as my mission is of a serious and most important nature," and I continued—"I am a servant of the Most High God, come with a message of salvation to this people, but you are, without cause, driving me from their midst, which is a fearful responsibility you are taking upon yourself." Here he said, "It is not I that's putting you away, but my superior officer; he has written to me definitely on the matter, therefore the order cannot and shall not be altered, so that's an end to the matter at once." I replied, "Well, my dear sir, I am perfectly satisfied that it be so, but I have this much to add—that I know that the principles I have embraced are truth, for which I am being expelled—there being no other cause—and that God has most assuredly restored the fulness of the Gospel *in this age*, through the administration of a holy angel, to be preached to all mankind in every grade and condition in life; and it shall indubitably prove either the salvation or condemnation of every soul," &c., &c. We then had a conversation on the principles of our Church, its rise and progress, &c. On my taking leave, he again assured me, that it was his superior officer who objected to my remaining.

By thus being prohibited from living or doing anything in cantonments, the way was entirely blocked up for doing any good. It is true, I could have gone to the native city, where, perhaps, with some difficulty, I might have procured a place of shelter; but as it was about two miles distant from the European soldiers' barracks, also no soldier being allowed to enter its gates, without a written *pass* from his commanding officer, there was little likelihood of good accruing from so doing; therefore, in obedience to our Saviour's injunction (Matt. x. 23), I fled to another place—Jaulnah, nearly an hundred miles to the north-east of Ahmednugger.

To accomplish this short journey, took about six days with a pair of bullocks and cart—what can be done in England, any day, easily before dinner; but here mostly everything advances at a very slow pace, so we have to exercise patience, and make the best of it.

The most of the way being through the jungle, I had an opportunity of meeting with the natives in their true, natural state, European influence not having reached them, so as to make any impression. At nights, when putting up at their villages, I entered into conversation with them, as far as my colloquial knowledge of Marathee would admit, and truly their ignorance and superstition are very great indeed—in fact, not easy to be imagined by a person who has never come in contact with them, or others similarly circumstanced. Regarding the general character of the natives, I need say nothing, as it has been truly and minutely described in communications which have already appeared in the *Star*.

On my arrival at Jaulnah, I procured a small place in which to put my few trappings till I could find a convenient house for my purpose. The same evening, a good Samaritan came to me and asked if I could not get a better place than the one in which I was? I told him I had been up and down the bazaar inquiring for one, but had been unsuccessful so far. He then said if I would go along with him, I should be most welcome to a part of his humble domicile. I gratefully accepted his kind offer, and in a few minutes afterwards was in his house, baggage and all, seated at his hospitable board. We then spent the evening discoursing on our holy religion.

Jaulnah being in the Madras Presidency, I had now a new class of rulers to treat with; and as the adage says—"New kings make new laws," such also is the case among brigadiers and other military functionaries. Here I found no difficulty whatever in obtaining permission to live and perform the duties of a missionary in

cantonment. This, however, is not all that is requisite to secure success, though it affords an opportunity of proving the people.

The morning after my arrival, I waited on Captain Hutchison, superintendent of bazaars, and having reported myself—what I was, and for what purpose I had come, he asked me to come into his parlour, where we had a very pleasant, interesting conversation. He having learned, through my answers to his numerous inquiries, that I, in common with all our Elders, was sent forth to preach the Gospel without fee or salary, said, "Well, Mr. Findlay, I am unacquainted with the doctrines of your Church, but I believe your motive is to do good, therefore, should I not be removed from the station, (which at present there is no likelihood of my being so), I guarantee to give you ten rupees per month for the first twelve months, to assist you in your mission in this place." For this generous offer, I most cordially thanked him, and at the same time felt to assure him that he would not lose his reward for it. He is not a religionist, in the general acceptation of the term, though little the worse for that, but a fashionable gentleman of the world, full of charity and good feeling to all, and much beloved, by the natives in particular, for his impartial decisions on all cases brought before him, *without respect of persons.*

I soon procured a house, and got it furnished with benches and chairs, &c.; filled up invitations, then circulated them, talked to a good number of people and gave them tracts. A few seemed to receive the word with joy, and were quite friendly; but when they found it was an unpopular system, and that a few officers were busying themselves in decrying it, they wheeled round. The officer commanding the horse artillery, wrote to the brigadier, stating, I "ought to be got out of the way." However, the brigadier did not see fit to follow his suggestion, as no direct steps were taken to perform it, though, I believe, the artillery-men were warned not to attend my lectures; and they being the only European soldiers in the station, it proved an effectual barrier to the progress of the work.

At my first lecture only four men came; the second, five; and this was the last meeting I could obtain.

About eight days after my arrival, with the sanction of my first host, at the request of Mr. A. McKinzie, cantonment sergeant-major, I removed to his house, and was treated with great kindness for upwards of five weeks, the remaining part of my stay in that place, during which he had to endure many slurs from a few bigoted officers. He believed the first principles of the Gospel, but polygamy and one or two other points he could not well get over; still I hope that he and his kind lady, with their family of fourteen sons and daughters, will yet find their way into the kingdom of God.

Having circulated tracts, and conversed with as many as opportunity afforded, but finding none would receive my testimony, also being fully satisfied that I had done my duty to them, I took an affectionate farewell of my host and family, and started for this place (Secunderabad, near Hydrabad, Deccan), 260 miles to the south-east.

I will here remark, that Jaulnah is but a small military station, especially for European troops, there being only one European troop of horse artillery. There are two regiments of the line and one cavalry corps, all native troops.

While travelling in the Nizam's territories, one or two things attracted my attention, viz.—to see every traveller armed to the teeth with sword and buckler, and pistols, or a match-lock; from the young urchin of twelve or fourteen years, to the hoary-headed old man. Also the walls around the villages are here kept in repair; whereas in the Marathee country, they are generally dilapidated and mouldering to ruin; showing the latter people are living under a feeling of security, to a certain degree, which is not so much the case in the territories of the Nizam.

After having been on the wing eighteen days, through the kind protection and blessing of the Lord, I arrived in this place on the 12th of February last, and again commenced to break up new ground.

Here I had the sanction of two departments to obtain, before I could find a resting place—first from the British resident at the Court of H. H. the Nizam, to reside in the Nizam's dominions, and second from the military authorities, to live in military cantonments.

The former I obtained without difficulty. As to the latter, after calling on the superintendent of bazaars, then having two or three *notes* back and forward between us, and lastly waiting on the brigadier himself,

permission was granted me to live and perform the duties of my calling in cantonments.

After renting a pretty large house, and furnishing it with all necessaries for public meetings, I then got two hundred syllabuses printed, announcing a course of twelve lectures, the two first of which were well attended; since then the attendance has been irregular, some lectures more, then others less. I have had numerous inquiries from all the different grades of society, but their appetite for truth in general is very slender, so that very little satisfies it. As yet, I have not met with one in this place to lend a helping hand, nor one of whom I have much faith of him receiving the truth; and as far as present circumstances indicate, my stay in this place will not be a very protracted one, unless the prospects alter. However, my determination is, through the assistance of the Holy Spirit, to do my duty faithfully to them, as a servant of the Most High, sent to warn them to flee for safety from the awful judgments of the Almighty, that are pending, ready to burst with dreadful fury on the wicked nations of the earth. When I cast my mind's eye but a little distance into the future, and behold the dire calamities that will overtake them because of their wickedness, and their rejection of the deliverance now being offered them, my soul feels to mourn over their present blind, infatuated condition. But what can be done?

A few nights ago, I had the pleasure, in a dream, of conversing with President Heber C. Kimball. He had come to the place where I was labouring; when I first saw him, he was sitting apparently in a deep meditative mood, reflecting, as I thought, on the regardlessness of the people around him. After a short time, I went up to and sat down beside him, then putting my right hand on his knee, said —"Brother Heber, there seems to be little likelihood of much good being done in this place?" "No," answered he, "matters are nearly sealed up here." This part of my dream was most firmly impressed on my mind, and while reflecting on it, I instinctively, as it were, asked myself, "Is this also to be an unfruitful place?"

I fear my letter is already too long, so I must leave a few other matters till another time.

Before concluding, allow me to state that Elder H. Findlay, brother and sister and child, and I presume brother and sister Davis and child embarked at Bombay about the 15th instant for Hong-Kong, China, hence for California, on their way to the Saints' home. May the Lord speed their way.

With feelings of profound esteem, I subscribe myself, your humble fellow-labourer in the cause of truth,

A. M. FINDLAY.

P.S.—Should you deem this letter, or any part of it, worthy of a place in the columns of the *Star*, I hope those of my acquaintances who may read it, and who may have expected to hear from me direct, will accept of the above as if they had, and excuse me in what I may have come short of their expectations.

Can old scenes of joy and gladness,
Where each eye did beam with love,
Where strong ties of lasting fastness
Were cemented, e'er from the mind remove?

A. M. F.

NOVA SCOTIA.

Emigration of Saints for the Valley.

Dartmouth, Halifax, N.S.,
May 9, 1855.

President F. D. Richards.

Dear Brother—. . . . . I expect to leave Halifax with 53 or more Saints, including children, on the 12th inst., in the barque *Halifax*, for Boston, on our way to the Valley, by way of St. Louis. Some of them may not be able to go farther than St. Louis, but I shall use every effort to get them all through, as there is means enough amongst us.

The devil is very busy, and is, as far as he is permitted, using all his powers to stop us by sickness and other agencies; but I hope to overcome by faith and prayers. Some have to leave wife behind, and I fear some will remain and perish, rather than leave wife, or use the firmness and determination in the truth which belong to them. However I feel pretty certain that at least 50 of us will overcome the old Usurper, and join the ranks of the rightful Sovereign. . . . . .

Wishing you a continuance of good health, and the guidance of the Spirit of God, I remain, in haste, yours truly in the New Covenant,

JOHN A. JOST.

Varieties.

STATISTICS OF PAUPERISM.—From returns which have just been issued, it appears that on the 1st of January, 1852, there were in England 607 unions and 835,360 paupers relieved; in 1853, 608 unions and 799,446 paupers; in 1854, 618 unions and 818,822 paupers; and on the 1st of January, 1855, 620 unions and 840,720 paupers relieved. The proportion of paupers relieved to the population was, in January, 1852, 1 in 19; in January, 1853, and January, 1854, 1 in 20; and in January, 1855, 1 in 19. The number of adult ablebodied persons in receipt of relief in 620 unions on the 1st of January, 1855, was as follows—married males, 1,052; married females, 1,286; other males, 5,331; other females, 14,756. These received indoor relief, while the number relieved outdoor were, males, 29,729; and females, 90,502; making a grand total of 142,656. Of this number 106,544 are females, or about 75 per cent. of the whole; the remainder, 36,112, being males, or 25 per cent. of the whole. Of the 106,544 ablebodied women 49,375 are widows with children dependent on them for support, and 2,150 are wives of men in Her Majesty's service. That crime does not exist to a great extent among paupers is shown by the fact that out of the whole number of the females only 1,967 were receiving relief on account of their husbands being in gaol—a proportion of about 1 in 54, or less than 2 per cent. Of the ablebodied men about 70 per cent. were relieved on account of sickness.—*Times*, April 13.

Home, Sweet Home.

The faithless may dream of a far distant land,
Where the gold sparkles bright on a fair sunny strand;
But the spirit of wealth, like a phantom, will roam,
Till they're lured far away from the Saints' lovely home!
Home, home, sweet, sweet home—
There's no place on earth like our own mountain home!

Ah, their friends they will think of in hopeless despair,
When the shade of their day dream's dissolved in air,
And the spirit is fled, that in days past said, "Come,"
Will leave them in sorrow, far, far from their home.
Home, home, sweet, sweet home—
Ah, who would give gold-battered wealth for their home?

We've wealth in our cornfields, the gold mines can't give;
And health in the water, and air breeze to live;
Then who would exchange, for a king's palaced dome,
With his minions and power, our own peaceful home?
Home, home, sweet, sweet home—
With friends, wives, and children, our own mountain home!

Then let us still live where the fountain of love
Flows with life-giving Truth from the mansions above,
In "Ephraim's fat valleys," where fear will ne'er gloam!
The day-star of hope, of her glory to come!
Home, home, sweet, sweet home—
Ah, who would exchange, for this world, their home?

G. S. L. City, 1854. LYON.

Money List, May 25—June 1, 1855.

William Peacock	£9	0	0
Richard Harper	5	0	0
James Duff	1	10	0
William Brownlow	4	0	0
Carried forward	£19	10	0
Brought forward	£19	10	0
G. W. Davies	2	0	0
Josiah Holmes	5	0	0
John Aird	3	0	0
	£29	10	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XVII. Saturday, June 23, 1855. Price One Penny.

God's Latter-day Church and Kingdom.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—*Daniel* ii. 44.

We presume that every person who has read the Bible with any care, is conscious that it foretells a great work to be accomplished by the Almighty in the last days—nothing more nor less than the establishment of His kingdom on the earth, which shall eventually bring into subjection to it every other kingdom, authority, and power. Should there be any Bible readers who are ignorant of these all-important facts, we can only say that it is a strong evidence of the truth of the Scripture which says, that darkness shall cover the face of the land, and gross darkness the minds of the people, and we would recommend such to read the whole Bible over again carefully, especially the writings of Isaiah, Jeremiah, Ezekiel, and Daniel. Then they will gain some idea, however faint, of the great and glorious purposes of the Almighty on the earth in these last days.

Why, is there a single subject in the whole range of the inspired writings that called forth the songs and praise and thanksgiving of the servants of God which this subject did? Is any other topic dwelt upon with more faith and fervour of spirit? Did not the fire of inspiration burn in the bosoms and blaze from the mouths of the ancient Apostles and Prophets most intensely when discoursing upon this pregnant subject? Were not the glories of that time when the kingdoms of this world should become the kingdom of our God and of His Christ, described in strains of the holiest and loftiest eloquence? Did not Prophets and righteous men desire to see that day, but die without the sight? Did not Jesus himself teach his disciples to diligently pray, "Thy kingdom come?" Was not this the burden of the song of the Elders in heaven—"We shall reign on the earth?"

It is very easy to acknowledge the truth with one's lips, but not so easy to acknowledge it in one's heart. Very many will be ready to say that all we have just written is very true and pleasing, but the realization of the matter—the practical part of the subject, there is the rub! How many amongst the mass of mankind really believe in their hearts that God may be *now* about doing His great work? And who, notwithstanding all that has been written of it, can realize to themselves a true view of the work in its commencement and progress—its varied phases, and the way in which it would be looked upon and treated by mankind in general? Few, very few indeed.

Well, reader, startle not when we inform you that the kingdom of God so

much spoken of is actually set up—yes, is now existing, and in rapid progress towards the attainment of that position in authority, power, and dominion, which it is destined, according to prophecy, to reach. Suppose we give its past history in brief. First, reader, if you have any idea that the kingdom of God can exist without any relation to space, at once divest yourself of that notion. Room there must be for either an earthly or a heavenly kingdom. Where then is the territory—the place, for the establishment of the kingdom of God. Is there a spot in the eastern hemisphere where a people could grow up in the laws of God, and be as God's people always are—a separate and distinct people, holy unto Him, governed by His laws through the instrumentality of Apostles and Prophets, in short, of the Holy Priesthood? We unhesitatingly say no. The tyranny of emperors, kings, princes, and rulers, and the frigid illiberality of the laws, render it impossible for so choice an institution as the kingdom of God to gather together its subjects, and organize them according to His laws. A goodly land was held in reserve for this purpose, where the iron bondage of the governmental traditions of the old world cannot prosper. Four hundred years ago America was unknown to the eastern world. From its discovery by Columbus until the present, many of the boldest, freest, and most energetic spirits of the old world have been emigrating to the new, until it now possesses the most enlightened, liberal, and powerful people in the world. Though subject, in great part, to the domination of European powers for a time, God, to prepare the way before Him, inspired many of the people to throw off the foreign yoke, and to adopt a constitution the most liberal in the world, and one which presented not a single obstacle to the establishment of His kingdom.

The place being prepared, now for the commencement of the kingdom. And how was that brought about? Did some great soldier or tyrant make war upon and subdue a people, and then assume the right to rule over them? No, such wickedness and oppression are contrary to the common law of both heaven and that portion of the earth. God's kingdom is a kingdom of righteousness and peace. If it is ever at war it is defensively, or judicially—war either of self-defence, or as a punishment to the wicked. But the pure policy of the kingdom of God is peace and good will to men, liberty to all to do right, and follow the principles of virtue, truth, and integrity. The policy of the kingdom of God is ever to increase life and happiness. Therefore not after the manner of men did the Lord set up His kingdom in these last days.

Behold that unlettered youth of 15 years of age. He can read and write imperfectly. He goes into yonder wood, and pours out his soul in prayer with faith to the Lord. The heavens open above him, the glory of God descends upon him, God the Father and His Son Jesus Christ reveal themselves to him. He is called to do a great and marvellous work. Afterwards John the Baptist confers upon him the Aaronic Priesthood, and at another time Peter, James, and John bestow upon him the Priesthood of Melchisedec, with authority to build up the kingdom of God, and to administer in all the ordinances thereof, and on the 6th of April 1830, at the house of Mr. P. Whitmer, Fayette, Seneca County, State of New York, United States of America, the Latter-day Church or kingdom of God was organized with six members, Joseph Smith, President, by revelation from God, and was called the Church of Jesus Christ of Latter-day Saints.

From that time its numbers and its influence have continued to increase until at the present the Saints people the Territory of Utah, a dependency of the United States, and the Lord rules there, through His servant Brigham Young.

As God has not used fire and sword to obtain subjects and territory for His kingdom, by what means have they been secured? The subjects by the testimony of the truth, the territory by the oppression of the wicked. The Lord sends His servants into all the earth, crying repentance unto all people. Mankind in general are alienated from the laws of the kingdom of God, and are as foreigners. They may become its subjects by obedience to the law of naturalization, which is very simple—baptism in water for the remission of sin, preliminary to which are faith in God, and repentance of sin. The gift of the Holy Ghost is then imparted by the imposition of hands, which cheers the soul, enlightens the mind, strengthens the memory, purifies the affections, and unites in one the hearts of all. A life of conti-

nual and perfect obedience to the laws and wishes of God is then required, which, if rendered, entitles the subject to every blessing which he is capacitated to enjoy.

How are the officers or Priesthood of that kingdom chosen? By God Himself, He alone having the right—not by Him in person, but by revelation, or by dictation of His Holy Spirit, through those who hold the Priesthood.

How is this kingdom received by mankind in general? In the worst possible manner. The founder of it, with many others, has been barbarously murdered, the murderers still at large. The whole community have been driven at the point of the sword and bayonet time after time. The name of a Saint of God is considered but another name for everything that is false, ridiculous, vile, and degrading, and is consequently evil-spoken of, despised, and treated with contempt, yea, by some it is execrated.

But why? No satisfactory reason has been advanced. The strongest seems to be, "God damn the Mormons," as the Saints of the Most High are designated by the world. At the present time no pains are spared by those who do evil in secret to prejudice the minds of the government and people of the United States against the kingdom of God. It has broken no law to which it is subject, it has done or spoken no evil of any man. God is its guide and protector. It invites all men to become His subjects, to leave all wickedness, and to practise every virtue. Its words are for peace to all men all the day long, eternal life and happiness to all who will have them. Driven from civilization, it has found a refuge in the midst of the Rocky Mountains, where it has erected the standard of Truth and Liberty to the upright of every clime. But even there, in its secluded retreat, does the oppressor hunt for his prey, and strive his utmost to destroy the kingdom of God, by instigating a collision between the U. S. Government and the people of Utah. There seems to be a clique who are resolutely bent upon bringing such an issue to pass, like a parcel of brutal characters who pen two birds or animals in a corner, throw between them a bone of contention, and then urge them on by every horrid imprecation and uncouth gesture to an exterminating battle. But here failure is certain. Utah will not be caught in that trap, at least if she is faithful to the Lord, through those whom He has appointed. This trick has been tried before with the Saints, and has failed. She will bear much with patience. She will be long suffering and charitable. She will do everything that can reasonably be desired, and more. If smitten on one cheek, she will present the other. But if smitten on both sides, then she will commit her cause to the Almighty, and He will fight her battles, and overthrow her enemies with pestilence, fire, sword, and the elements, yea, they shall be consumed of the Lord, as effectually as were Sodom and Gomorrah of old, and the line of their posterity shall be cut off.

Will there be difficulty between the kingdom of God and the government of the United States? Perhaps there will be, but the provocation will arise outside the kingdom. The kingdom of God is bound to prevail over all the earth—to it every earthly government must eventually succumb, that God may be all in all, but, as far as His kingdom is concerned, this will be done on principles of honour, virtue, and righteousness, not by oppression and wickedness, so that the pure and upright among men will rejoice exceedingly all the time, and the wicked be condemned, and be continually fearing the future. The Saints will not seek provocations, they have higher things to do—their business is to proclaim repentance to all the world, and to build up the kingdom. They know that the Lord will take care of the difficulties, for He has said He will provide for His Saints. But difficulties are bound to arise, opposition is sure to present itself, and as the United States government is now more nearly related than any other government to the people of Utah, it is possible that the next great difficulty and opposition will be with it, though the Lord knows, and every sane man ought to know, that Utah is the most loyal, patriotic, virtuous, and righteous territory of the United States. We cannot do better here than refer our readers to two discourses by President Brigham Young, and one by President Joseph Smith, on the relation of the Kingdom of God to the Government of the United States, published in the *Journal of Discourses*, Nos. 11 and 12.

God has declared that His kingdom shall never more be thrown down, nor the Priesthood be taken from the earth.

What could be a more thrilling and soul-inspiring promise than this? We may expect difficulty after difficulty, opposition after opposition, each more formidable than its predecessor, for how can it be supposed that Satan will relinquish without many a convulsive struggle, the dominion he has so long held, though usurped. But the victory—that will repay. Not only must the government of the United States acknowledge the hand of the Lord, and submit to His kingdom, but the government of Great Britain, of France, of Russia, yea, every government on earth, so they may as well do it with a good grace at first as an ill grace at last. Blessed is he who doeth right when he is obliged to it, but far more blessed is he who doeth right of his own free will and choice. It may be thought a bold word to hazard, but the governments of America, Britain, France, Russia, and every other nation will yet know that if they voluntarily submit their authority to the Lord, through His Prophet Brigham, and bring over their nations with them to the Lord's side, they will save an untold amount of suffering. They may do it now with everlasting honour and benefit to themselves, but if they do not, the judgments of the Lord will eventually reduce them to submission to His laws, perhaps accompanied with eternal shame, and certainly preceded by the most "horrible and heart-rending" suffering.

We know that many people are dreadfully afraid of the "Mormons," but why need they be? The Saints are a poor and humble people, few in number, and destitute of the learning and science of the day. No righteous man need fear the Saints. Do they not traverse sea and land, without purse or scrip, to preach the Gospel of Christ to those that sit in darkness and the shadow of death? Have they not forsaken home and friends and comforts for the sake of truth and peace? Are they not a virtuous and upright people, striving with all their heart and soul to subdue every evil principle, and to continually watch every weakness, that they may be fit temples for the Holy Spirit to dwell in, and that the blessings of the Lord may rest upon them continually? Are they not ready to go to the ends of the earth, if the Lord says go, and to give up cheerfully their money, property, wives, children, yea, even the last drop of their blood, if the Lord says give? Are not their voices and their hands continually uplifted against evil? Do they not stretch forth their hands to far distant countries to help the upright poor to an abode of comfort and liberty? Then why should fearfulness seize on any but wicked hypocrites at the mention of the name of Saints? Is the time come when one of the Lord's people shall chase a thousand, and two put ten thousand to flight, and do it without moving a foot? Verily the unnatural tremour which many exhibit concerning the kingdom of God, cannot be the attendant of righteousness, for the Scriptures say "the righteous are bold as a lion," but "the wicked flee when no man pursueth."

But for their own sake, why do not the people let the Saints alone? Is it not plain enough for a wayfaring man though a fool, much more 'cute Yankees, to see that every attempt to put down "Mormonism" has only produced a diametrically opposite result? Remember the anecdote of the man kicking the mustard tree all over his field, and then, in a short time after, discovering, to his keen but unavailable chagrin, his whole field covered with mustard plants. So it has been with "Mormonism," and so it will be, for Jesus said the kingdom of God was like to the mustard tree.

As the kingdom of God grows in righteousness, and increases in power and influence, it will attract more and more the attention of the nations, and ere long will be the one great and all-absorbing topic of the day, filling the newspapers with speculation and gossip, quite as much as the present war does. The latest news from Zion will be sought after with the most astonishing avidity, and every step and move which the kingdom makes, will be passed with lightning rapidity from mouth to mouth, causing men's bosoms to heave with the pulses of uncontrollable passion, and raising the nations to the highest pitch of feverish excitement. But amidst it all, let the Elders and the Saints live continually in the practice of righteousness, walking humbly, faithfully, and diligently in their duties before God; so shall His Holy Spirit be their companion, and they shall be enabled to look with calmness and satisfaction, yea with increasing thankfulness and holy joy, when the wicked are paralyzed with fearfulness at the advances of the Church or Kingdom of God.

Christian Preachers and "Mormonism."

A DIALOGUE BETWEEN A METHODIST PREACHER AND A SCEPTIC.

BY ELDER JOHN HYDE, SENIOR.

As several persons rode along in a railway carriage, the time was very pleasantly occupied in the discussion of various topics, political and religious. The conversation however at length seemed to confine itself to two gentlemen, one of whom was a Methodist minister, evidently under the influence of potent religious feelings, which prompted him from time to time to offer remarks, which to him seemed likely to promote the spiritual welfare of the company. The other gentleman very definitely expressed his utter scepticism as to the truth of all religions. Said he to the Methodist—

But if you have any reasons, clear and valid, to urge in favour of your religion and system, why I should embrace the one, and become a proselyte to the other, I am ready to hear you, provided you will allow me equal freedom to scrutinize every argument you advance, for if truth lie on the side of your system and religion, they have nothing to apprehend from the most searching analysis through which they may be passed.

Meth. To a proposal so reasonable, I cordially accede. If, indeed, truth be the element of my religion, it is vitally important that all should know it; if false, it is equally important to discover and crush it, to prevent the evil which error inevitably inflicts. My religion, sir, teaches that the salvation of the soul is "the one thing needful." May I hope that this most transcendently important subject engages deeply your attention?

Scep. It is indeed a subject upon which I have thought often, upon which I am intensely anxious to be altogether right, but who can tell which, out of all the numerous religions, is the one possessing truth and certainty? Can you? Will you undertake to lead me into religious truth and certainty?

Meth. Yes, yes, as a minister of the Gospel—an ambassador of Jesus, I urge upon you the beautiful words of our hymn—

"Believe, and all your sins forgiven;
Only believe, and yours is heaven."

Hallelujah! I love to invite, and exult in prevailing upon, souls to "believe and be saved."

Scep. You are, no doubt, influenced by very benevolent motives and very kind feelings, but it is not with your feelings and motives that I have to do. You proclaim yourself an "ambassador from God," I want to be assured that you are so, that God will acknowledge your authority, and recognize your teaching, fulfil the promises you make, the predictions you utter. If I were in a foreign country, and circumstances rendered it needful for me to claim the protection to which, as a British subject, I would be entitled, I should of course apply to the ambassador of my sovereign. The Queen would ratify what he said, and confirm what he did; the evidence of his ambassadorship would be manifest and undisputed. You say you are an ambassador from the August Majesty of Heaven, and invested with authority to act in His name. Before I place myself under your instruction, you must allow me to demand evidence of your appointment as an ambassador by Him, and your authority from Him.

Meth. Sir, I *feel* called by the Holy Spirit to proclaim the Gospel to perishing sinners. I have spent several years in reading, study, and college training. I preached for a considerable time as a local minister, and ultimately I was sent out to itinerate and preach with the entire sanction and full authority of the Methodist Conference. Sinners have been converted by scores under my ministry; Glory be to God, I am His servant, I *feel* I am.

Scep. Sir, your evidence of ambassadorship is no evidence at all. You say you *feel* called by the Holy Spirit to preach, of course, the Arminian doctrine, that Jesus Christ died for all men?

Meth. Yes, sir, that is the glorious doctrine I *feel* I am sent to proclaim.

Scep. A Calvinist minister declares that he "feels" called by the Spirit to preach, that your "glorious doctrine" is a lie, that Jesus died only for the elect. You say you *feel* called by the Spirit to

preach that infants ought to be sprinkled, the Baptist minister declares he *feels* called by the Spirit to preach that your doctrine is false, that none ought to be baptized but those who first believe and repent. You say you feel moved by the Spirit to assemble your members in prayer meetings, and there to call aloud, and at times with great vehemence, upon God, to come down and save sinners; the Quaker declares that he is moved by the Spirit to do nothing of the kind, for it is highly absurd. These ministers, like you, profess to be ambassadors from God. What! the God of order and peace send men to disseminate doctrines the most contradictory and conflicting? Preposterous!

Meth. Sir, it is truly a painful fact, that such antagonistic doctrines should exist. They fearfully retard the spread of truth. It is, however, very cheering to think how far the "Evangelical Alliance" has succeeded in uniting the several Christian denominations, for though we differ in some points, on the essential doctrines we are agreed.

Scep. I must emphatically remind you, that yet you have adduced no evidence that you have received ambassadorship from God. We never read that ancient ambassadors from God to men, such as Patriarchs, Prophets, and Apostles, talked of points "essential" and "non-essential." Anything and everything God thought proper to enjoin were by them regarded as essential. The sovereign of this country never sends several ambassadors to a foreign country, to give contradictory representations of her policy, certainly not—the members composing each embassy, in their several gradations and subordinate duties, act in the most perfect harmony. God, according to the Bible, anciently sent ambassadors to declare His behests to men, and no discord ever disturbed the deep harmony that prevailed amongst them. But how strangely do the positions, the teachings, and movements of modern religious teachers contrast with those of Patriarchs, Prophets, and Apostles. The mission of modern divines seems to be to invent and pursue courses of strife and confusion, terminating frequently in hatred and persecutions. The history of your ambassadorship since Apostolic times is written in blood. God is the fountain of peace and harmony. From Him, I am forced to conclude, you have received no mission. The efforts of your "Evangelical Alliance" to create union among yourselves, are additional demonstrations that God's ambassadors you are not. Patriarchs, Prophets, and Apostles had not, and needed not, an "Evangelical Alliance" to keep them one—no, taught by one Spirit, they were all taught alike. You teach mere opinions, you support systems of mere human invention. Those opinions you are frequently changing, and those systems you are perpetually reforming. If your opinions and systems had originated with and come from God, you dare not presume to change the one, nor reform the other! Your ambassadorship remains to be proved; until it is, I am compelled to consider your pretentions and instructions as alike unworthy of regard.

Meth. I am compelled to admit, that I cannot prove my ambassadorship from God, as an earthly ambassador can prove his ambassadorship from his sovereign. I will also admit that mere "feeling to be sent" is not evidence sufficient, but I have received ordination from those who received it from John Wesley, he having received it through the Episcopacy of the Church of England, her Bishops deriving their orders through the Church of Rome, she tracing her authority and priesthood up to the very Apostles, and, above and beyond all this, God hears my prayers, and blesses my labours, and many rejoice in my ministry.

Scep. You try to trace your authority from the Apostles then, through the Church of Rome, her whom you denounce as the "Mother of Harlots." If she holds true authority, you are guilty for having left, or criminal in remaining out of, her communion. If she had true Priesthood to bestow, she has equal power to withdraw it. Did she not denounce, execrate, and anathematize the English Church and clergy, and their foul and barbarous founder? Therefore the Church of England is without authority, and had none to give Wesley, so he had none to give you. I am surprised to hear you reason in this style, because Methodist and other dissenting ministers pour scorn on the pretensions to priesthood of the Romish and English clergy. But in behalf of your ambassadorship, you urge that God hears and answers your prayers, and blesses your labours. The pious members of your society declare that their prayers are answered, and their labours blessed. If

this be a proof of your ambassadorship, it is equally a proof of theirs. Your argument proves too much, and therefore proves nothing. I will, however, examine as to your prayers being answered. You pray for peace and prosperity in the Methodist society, yet at the present time, its condition is one of strife, confusion, and division, and, like a divided house, its doom and downfall are inevitable. You pour out the burning vials of wrathful words on the Wesleyan Reformers, while they return the fierce and fiery compliment cent per cent! Is your prayer for peace answered? In your prayer meetings you pray for the conversion of England and other countries, while your responding associates vociferate their vehement Amen. Are the people of this country becoming converted? The press demonstrates, with inexorable exactness, that despite your prayers, labours, and sermons, thousands become Papists, and tens of thousands Puseyites, and everything else you consider evil. "Wealth riots, debauchery revels and rots, poverty crouches, woe utters its moan, and starving thousands pine and die! Masses of men and women are, and become, through dissipation, increasingly debased and brutalised. Beautiful women, by hundreds of thousands, are blighted, blasted, and homeless, and the number increases annually at a fearful ratio. Oh horror, hundreds of these once fair beings, fashioned to delight, and formed to shed a halo of happiness around the homes and habitations of men, aye, thousands of them, unpitied, forsaken, and forlorn, seek, by suicide, to forget in the cold grave the cruel wrongs inflicted upon them by fiends bearing the forms of men—agonising wrongs, for which no human law provides prevention, and no earthly tribunal affords redress. These, with other giant evils, stalk on with shameless front, ruthless tread, towering and triumphant crest. These monster evils pour scorn on your prayers and efforts, even in what is called Christian England! Is Europe more or less paralysed by oppression or palsied by superstition? Is Europe becoming converted? Or America? Or Asia? Or Africa? The bitter and crushing truth stands out in burning relief—your prayers are not answered! Either your petitions are wrong, or the God to whom you pray cannot answer! Your arguments in support of your divine ambassadorship are vain and absurd. Permit me to contrast you with those ambassadors whose histories are recorded in the Bible. *When they prayed*, the sun paused, and the moon stood still; the heavens became brass, or the clouds gave rain; opposing foes were blasted into blindness, or consumed by descending fires! To attest the authority of those ancient ambassadors, the rolling thunders, the flashing lightnings, the darkening heavens, and the descending torrents were wont to give testimony in tones carrying thrilling demonstration to foes and friends alike. To these ancient ambassadors the Most High revealed His lofty behests, ofttimes in the might and melodiousness of His own august voice, by the undimmed splendours of the gleaming Shekinah, by the glowing Urim, and the glistening Thummim, by the ministering angel, by the ravishing dream, or the transporting vision. Such were the means by which they were taught to know, and sustained while unfolding to men, the mind and mandates of the Eternal. Again I urge home the resistless conclusion, from God, like them, you have received no authority. For a man to assume the duties of ambassador, judge, magistrate, or agent, without credentials, containing his own name and appointment, signed by the proper authorities, would expose him to the fate of a knave, a forger, and a fool!

Meth. But you must remember that it is with Gospel truth we have to do, and not so much with the men who preach it. The preacher is nothing, the Gospel every thing.

Seep. Rather expensive "nothings." But suppose I were to say the law of this country is everything, the judge, the magistrate, and the officer nothing! How intolerable, ridiculous, and unpardonable would be my folly! What use were the law, no matter how excellent its provisions, without the duly appointed judge to pronounce, the magistrate to administer, and the officer to execute it? The Gospel was efficient when its principles were taught and the ordinances administered by the Patriarch, the Prophet, the Apostle, or the Elder. Who would submit his legal affairs to the divisions of a self-appointed judge, magistrate, or officer? None but fools! And who would submit the affairs of his salvation to the bewildering and jarring opinions and speculations of self-appointed preachers? Why none but

egregious fools! You speak of the importance of hearing the truth; you mean, I presume, the truth contained in the Bible?

Meth. Yes, sir, that is the Book "able to make us wise unto salvation."

Scep. Is it, then, my duty to act as ancient people were commanded to act? For instance, am I to build, and take refuge in, an ark?

Meth. O no, that was a special message from God, to the people alone who lived then. Such were also the messages to Abraham, to abandon his country and sacrifice his son; to Pharaoh, to liberate the Israelites; to Joshua, to exterminate the Canaanites, and allot their country to the several individuals and nations of whom we read in the Bible, to whom the Prophets were, with those messages, sent —specially sent.

Scep. I perceive the plain principle you postulate. I am, then, to understand, that the messages of Noah, Moses, Jonah, Isaiah, Daniel, and Malachi were not sent to me. I have therefore no title to take to myself the instructions they taught, or claim for myself the fulfilment of promises they uttered.

Meth. Certainly we are not to build an ark, nor be circumcised, nor fly out of Sodom, nor sit in sackcloth and ashes, &c. Warning and instructions sent to ancient Israel, Assyria, Egypt, Babylon, and Nineveh, are not addressed to us, yet it is instructive to read, and absorbing to ponder upon, the wondrous predictions uttered by ancient Prophets and Seers—men to whose rapt spirits were unfolded visions of the mighty future, adumbrating the career of empires which have "brightened, blazed, and passed away"—magnificent spirits privileged to behold, and inspired to describe, vast dramas involving the destiny of earth, the august actors in which were to be the lofty intelligences that encircle the throne of the Eternal!

Scep. Sir, sceptic though I be, I feel a speechless admiration at the justice of your thrilling description of these Prophets and Seers! at the faithful and fearless zeal that inspired them, the hopes that sustained them faithful to God in life and suffering, and fervently faithful in death. You say you have the Spirit that illuminated them. Can you explain to me the meaning of their mysterious utterings?

Meth. Alas, no, sir, I can only guess at the meaning of some, and I am not certain of the unquestioned meaning of any. I have carefully studied our commentators, but they are very much divided as to the exact terms used, consequently as to the precise ideas intended to be conveyed.

Scep. Then it is manifest, from your admission, that the Spirit that inspired ancient Prophets neither inspires you nor the commentators, whose contradictory renderings and bewildering speculations you so laboriously study. How resistless is the conclusion, that as you are not inspired infallibly to understand, you are not sent to explain. So certain as ancient Prophets, &c., were true ambassadors, just as certain is it that modern preachers are spurious and counterfeit.

Meth. Sir, the glorious Gospel is very plain and easy to be understood. God's love to sinful man in the gift of His Son Jesus Christ—this, sir, is the truth that sanctifies and saves, and which is vitally important to hear and obey.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 23, 1855.

PROSPECTS IN UTAH.—By the last mail from Utah, we have received much that is interesting, and that denotes the rapid march of improvement in everything that tends to exalt man in the scale of being, both spiritually and temporally. The valleys resound with the hum of peaceful industry. Public buildings, bridges, mills, and manufacturing,

establishments of every kind are rising up as if by magic. The husbandman, stimulated to industry by a rich soil, free from the oppression of landlords, toils early and late with a cheerful spirit, and the verdant fields increase and spread out on every hand, giving the most ample assurance that the reward of honest labour will be abundant.

One of the most important and interesting features in the spirit of the times in Utah is the great efforts that are being made to advance the cause of education. Common school-houses, seminaries, and academies are rapidly rising throughout the settlements. Literary and scientific societies are being extensively organized for the intellectual improvement of old and young. Extensive libraries of choice books are being established, and no labour or expense is spared to improve both the body and mind of the present and rising generations.

While the rest of the world are filled with perplexity, drouth, sickness, burnings, assassinations, turmoil, wars, and civil discords, the "Bees in the hive of Deseret" are gathering together every good thing from the elements which surround them, and all things are sanctified and sweetened to the faithful by a little honey from flowers of celestial growth. The pure sweets of eternal truth, which are so congenial to the honest in heart, are sour in the mouth and bitter in the belly of those whose tastes are vitiated by indulgence in unhallowed pleasures and corrupt desires. On this account military gentlemen, and the remnants of political cliques, find very limited opportunities among the "Polygamic Mormons" for the indulgence of the fashionable vices of their profession, and it is to be hoped, for the future welfare of the Indians in those parts, that they will not often be brought into contact with such specimens of Christian civilization as are a portion of the officials of the United States, who have been amongst them the past winter.

The Discourses of President B. Young, on the relative positions of the Latter-day Saints and the General Government of the United States, published in the *Journal of Discourses*, Nos. 11 and 12, may be ranked among the most remarkable productions of the age, because they contain a simple, plain, unvarnished statement of truth, directly applicable to the subject treated upon. Like the diamond, such productions are of immense value, on account of their purity and great scarcity in this age of refined hypocrisy and corrupt civilization.

It is no wonder the world think the "Mormons a strange people," a "very singular people," for they were so in the beginning, and they are becoming strangers still more every day to the lyings, whoredoms, and abominations which fill the world. They have become so very singular that they have but little regard for "wolves in sheep's clothing," or political demagogues under the title of "honourable gentlemen." Governor Young is such a "very singular man," that the light of truth and revelation unfolds to him the secret wickedness of men, and their hidden designs are made manifest. While President Pierce has not the moral stamina to do right in the simple matter of nominating a Governor for Utah, the Prophet Brigham dare hurl defiance at wickedness in high places, tell men the thoughts of their hearts, and declare, in the face of the world, that iniquity shall not be practised with impunity in the midst of the Saints. The devil rages because the domain he has usurped is invaded, and there is one little spot on the face of the whole earth where the spell of his power is broken. He knows that his time is short, and when he raves there is not wanting an abundance of "small fry" to howl in token of submission to their great master. They re-echo his sentiments in such phrases as the following, "Disgusting establishment of Mormondom, blasphemous impostor, scandalous mummery of profanity, refractory Saints," &c., &c.

Well, we like to see even devils faithful in their calling, and we do not forget that it is the nature of an ass to bray. There is no doubt but if G. S. L. City had

a grog-shop at every corner, a gaming hell in every street, and houses of prostitution at *convenient* distances, where "honourable gentlemen" could indulge in all the pleasures so congenial to the age, the whole furnishing plenty of business for lawyers, police, quack doctors, and sextons, nothing would be heard of "Mormons' colleagueing with the Indians," or the necessity of quartering an armed force on the Saints in Utah. There would probably be but little difficulty in obtaining liberal appropriations for defraying the expenses of Indian wars, and for keeping up proper mail facilities, and Utah would be another favourite resort for low politicians, and a bone of contention between the North and the South, each grabbing at it, in childish avarice, to throw in their side of the scale, to give them a preponderating weight in the political balances of the American Confederacy.

The pure atmosphere of the Mountains has the same effect on diseased minds as it has on consumptive bodies—it soon cures or kills, but generally the moral dissolution is preceded by convulsions, and the patient usually takes timely warning, and hurries to California, where the atmosphere and diet are more congenial.

The wicked are generally blind, as well as foolish. If the government of the United States is anxious to punish rebellion and violations of Constitutional rights, they can find them much nearer home than in Utah. They will do well to take Missouri and Illinois in hand first, for murdering, plundering, and driving the Saints, and if that job is not congenial to their feelings, they can no doubt find an outlet for their military enthusiasm, and for once be entitled to credit for an act of justice, by sending their surplus troops to the frontiers of Missouri, and demanding of that state reparation for invading the public domain by an armed mob, threatening the lives of the citizens of Kansas, and of the governor of the Territory, and interfering with the elective franchise by military force—carrying the election at the cannon's mouth. The General Government think this would be assuming a fearful responsibility. Perhaps it would. If it is ruin to do right in this case, it certainly is ten fold more so to let wrong go unpunished. That might makes right is fast becoming the ruling principle of the American people. Anarchy and Lynch Law are the order of the day. The slavery question is fast kindling the fires of revolution and civil war. Query—Do the people of the United States ever think of the prophecies of Joseph Smith? Do they ever hear and reflect on the words continually reiterated in their ears, that the blood of innocence shed in Missouri and Illinois must be atoned for by this generation? The "Mormons" cannot forget these things, and they do not intend that their enemies shall. Is it possible that the Editor of the *New York Herald*, and many other guns of smaller calibre, but of the same base metal, ever think of the responsibility they assume by approving the shedding of innocent blood, and adding fuel to the flames of mobocracy, which are fast consuming the last vestige of American liberty? They shall partake of the fruits of their own labours, for the fire which they are kindling will consume them also.

It is wonderful with what self-complacency gentlemen of the press can sit astride of the fence, ready to turn to either side in order to pander to a depraved public taste, regardless of every thing but popularity and the "Almighty dollar." If Brigham Young and the "Mormons" were such fawning sycophants, the devil would go to sleep, and his servants would have but little to do. But no, he dare come out boldly and declare, in the face of this wicked and adulterous generation, that he will work righteousness and put down iniquity, and his words are echoed back with a loud Amen from the heart of every faithful Saint throughout the world. While this declaration makes the honest and pure in heart to rejoice, it is a sickening dose to the cankered souls of those who bow to the golden god, and worship at the shrine of harlots. But let the wick-

ed rage, for the set time to favour Zion has come. Amidst the storms of anarchy the genius of liberty will nestle in her bosom, and when the demon of confusion and civil war shall have drenched the American soil in blood until the cries of innocence are avenged, the little stone will roll down from the Mountains and bring deliverance from the west. The Lord through His Prophets has spoken it.

HALF-YEARLY STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the half-year ending the 30th inst., will be required at our Office within seven days after, without fail.

The particulars required are—name of Conference; number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* current Volume, page 24, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

THE DESERET NEWS.—At the commencement of Volume V. of the *Deseret News*, we again call the attention of the Saints to the great importance of securing that paper for their individual benefit, and that of their children after them. The *History of Joseph Smith*; the Epistles of the First Presidency; the Sermons delivered in the Tabernacle, G. S. L. City, by the First Presidency, the Twelve Apostles, and others; the Laws enacted by the Legislature of Utah, and other public documents; highly interesting correspondence from the various settlements of the Territory, and from the Foreign Missions of the Church; and a great amount of other important information; are contained in its pages, rendering it of infinite value as a contemporary history of the great work of the Lord in the last days. As such every Latter-day Saint who desires to acquaint himself with the leading affairs of the Church and Kingdom of God, as it progresses to universal dominion in the earth, should subscribe for the *News*, and make himself acquainted with what it contains.

The paper is published weekly, at G. S. L. City, and arrives here in about two months afterwards. It is under the entire control of the Church, and, consequently, all profits arising from the sale of it flow in the same channel with the Tithing, and help to build up the kingdom of God. We observe with very great pleasure that the form has been altered to an Imperial Quarto, a size far more suitable for binding than heretofore, which will, no doubt, be highly appreciated by subscribers.

Terms—£1 13s. 8d. per annum in advance; this includes American and English postage; single copy, 9d. Vol. IV. complete, £1 13s. 8d.; single copy, 9d. Vol. III. £1 5s. 2d.; single copy, 1s. All the back numbers in print can be ordered from Utah.

UTAH MAIL.—On the 11th inst. we received the balance of the April mail from Utah, consisting of letters from the First Presidency, Elder S. W. Richards, and a number of others, and a single inclosure of he *Deseret News*, dated April 4. We presume these despatches are through the personal favour of Mr. Thos. S. Williams.

THE "WILLIAM STETSON."—The *New York Herald* of May 30, announces the

arrival at that port of the *William Stetson*, May 27. Two births occurred on board, and four deaths. This vessel was the last we despatched.

ELDER D. SPENCER writes from New York, May 27, that he was well, and expecting to leave New York for St. Louis the same day. He landed at Boston May 25.

We are requested to publish the following from the *Deseret News*, of March 21 and 28, and April 4—

"A BRIEF SKETCH OF THE HISTORY OF JOSEPH SMITH THE PROPHET, AND OF HIS PROGENITORS, WRITTEN BY HIS MOTHER, LUCY SMITH. This work was first published in England, in 1853. I procured the manuscripts while on my last mission in the United States, and was informed, at the time, that most of the work was written under the inspection of the Prophet; but from evidences since received, it is believed that the greater part of the manuscripts did not pass under his review, as there are items which are ascertained to be incorrect.

"These imperfections have undoubtedly arisen either from the impaired memory of the highly respected and aged authoress, or from the lack of correct information; or, which is the most probable, from the carelessness of the scribe in writing from time to time isolated statements from her mouth without a sufficient understanding of their connection.

"In future editions the work will be carefully revised and corrected so far as we have knowledge. In the meantime, it is believed that this history will be interesting to the Saints, and to the public generally, as from it they can make themselves acquainted with some of the greatest and most remarkable events of modern times.

"If the schools of our Territory would introduce this work as a "Reader," it would give the young and rising generation some knowledge of the facts and incidents connected with the opening of the grand dispensation of the last days.

"ORSON PRATT, Sen.

"[Papers published by the Latter-day Saints will please copy.]"

"DIED, in G. S. L. City, on the 10th instant, Joseph Russell, aged 70 years. Brother Russell had been a member of the Church of Jesus Christ of Latter-day Saints some fourteen or fifteen years; and though his fame was not very extensive, he was ever found willing to obey counsel, and do whatsoever was required at his hands. Full of years, and of good works, he has gone down to the grave, to await the morn of the resurrection, when he will, with all the faithful, receive his reward according to his works."

"MARRIED, at Pleasant Grove City, March 24, 1855, by Bishop Henson Walker, Mr. George H. A. Harris, of Ilfracombe, Devonshire, England, and Miss Ann Eliza Burrostone, of Herefordshire, England."

Foreign Correspondence.

DESERET.

Weather and Farming—Public Buildings—Trial of Indians for Killing Captain Gunnison and Company—Health of the First Presidency and the Twelve—Sugar Works—Manufacture of Bar Iron.

Historian's Office, Great Salt Lake City, 29th March, 1855.

Dear Brother Franklin—Again I resume my historical laconic communication with you, to post you up with the et ceteras that are transpiring here from day to day, which, while they may interest you, and some of the items may your flock, will be left on our letter book to aid the historical collation in a future day.

After a very mild winter, a pleasant spring has already dawned upon us, which has permitted extensive arrangements to be entered into by the brethren for fencing up, preparatory to farming this season, and the general feeling throughout the Territory is to open up farms and cultivate, for we anticipate all the grain that can be raised will be needed. It is believed that snow in the mountains will be ample for this year's

irrigation. A great deal of wheat has already been sown, and the grass on the benches and over Jordan is now pasturing the herds from the city.

The large Bowery, for want of suitable lumber, &c., will not be covered in by Conference; but if the weather is suitable some of the Conference meetings will be held here. It is estimated to hold 8,000. The Endowment house is being finished by the painters. Large temporary gates are being put up to enclose the Temple Block. The Arsenal will be plastered next week, if hands can be had to do it. Brother C. Colebrook is appointed Military Store keeper, and will have a dwelling house erected within the enclosure

The murderers of Captain Gunnison and party were tried last week by Judge Kinney in the Second Judicial District in Nephi. The jury brought in a verdict of manslaughter against three of the Indians, who were sentenced to three years' imprisonment in the Penitentiary. Colonel Steptoe, with a company of his command, attended, and I understand, from the Indians, that some of the officers, civil and military, did some trading with the squaws, though not in buck "skin;" report says it was an effort at improving their MORALS, or introducing civilization.

The health of the inhabitants of the Territory is good.

Some large herds of cattle that have wintered here, have already started on the trail for California, the cattle were in good condition, the winter having been so favourable. A few of our brethren are leaving for California, having got the California fever.

President Young has been feeble this winter, his lack of health has generally prevented him from attending the Tabernacle. He was out last Sabbath and preached in the afternoon; as the weather grows warmer, his health is improving. Brothers Heber and Jedediah are well, and so are the Twelve who are in the Valley. Notwithstanding I have been closely confined to the office this past winter, having a great anxiety to finish the History of Joseph up to the time of his death, I have done considerable preaching through the Territory. After confining myself for two or three weeks, sometimes being in the office till midnight, I have taken a run out to the Settlements and preached, agreeable to the Presidents' counsel, which has helped to improve my health. I have just returned from a trip to Provo, and find that an excellent bridge is being erected across that river by Colonel Steptoe, 120 feet long, and the bank above the bridge is secured with rock and brush for 180 feet.

"Soldier's band" of Indians are in the city, painted, beaded, and dressed up for exhibition. They have become like clowns, and perform before the doors of the stores their unique dances and tactics, for which they generally get presents. This suits them a great deal better than work, to which they appear to have an undying antipathy.

The Sugar Works have stopped for a season, having ground over 22,000 bushels of beets into molasses during the seven weeks they were operating. It is anticipated to make good sugar next season.

The Nauvoo Brass Band gave a grand concert of vocal and instrumental music yesterday afternoon, at the Social Hall, for the Presidency and the Twelve with their families free, and in the evening to the public at fifty cents per ticket. All the families of the Twelve were invited to the afternoon performance.

Considerable interest has been awakened on the subject of Education. We have the "Polysophical Society," the "Universal Scientific Society," and the "Deseret Theological Institute" is in process of organization, which will be a grand affair.

From Iron County we hear they have made some good bar iron out of the ore, using the puddling furnace, and drawing out some bars sufficiently malleable for horse nails, which they are manufacturing and using. The greatest difficulty is to get clay of proper consistency with which to build their furnaces, that will stand the fire.

At Cedar the brethren are building a Seventies Hall, sixty-four by thirty feet, two stories high.

Yours,
GEO. A. SMITH.

PHILADELPHIA AND NEW YORK.

Arrival of the "Chimborazo" and "S. Curling" — Baptisms — Departure for St. Louis.

Ship Chimborazo, off Cape May, 120 miles from Philadelphia, May 18, 1855.

President F. D. Richards.

Dear Brother—Our pilot is on board

to conduct us up the beautiful river Delaware. I take great pleasure therefore in giving you a short account of our beautiful and safe voyage over the briny deep.

We left Liverpool docks 17th April, 12 o'clock. We were taken down the river Mersey by steam-tug to the sea, and then left to the mercies of wind and waves, both of which were mild and gentle for four days, when we took fair wind as we were leaving soundings, having the blue sky and rolling billows to gaze upon—a new but majestic scene to most on board, and the cheerful countenances of the Saints, with songs of Zion, told the joy of hundreds on board, who had for many years earnestly desired and prayed for deliverance from old Babylon. Great was the joy of the Saints on leaving moorings, in the presence of Elders William Kimball, Grant, Ellsworth, Ferguson, Merrill, Dunbar, and others, in the midst of the shouts of hundreds, not unnoticed by angels, and those Prophets who predicted and foresaw the sons of Jacob gathering home from every nation, kindred, tongue, and people, to the inheritance promised him and his seed after him.

From the time we took fair wind until the 29th, we advanced prosperously. We were then becalmed for four days, and were drifting back by the tide. This day being Sabbath we held two meetings on deck, through the kindness of our noble captain. Much of the Spirit of the Lord has been manifested, and the Saints showed their willingness by unanimous vote to devote the first day of May to fasting and prayer for past favours, also to be favoured with fair wind. Be assured, this fast was not without sacrifice, as most of the Saints were getting a sharp appetite from the fast without vote—by sea-sickness. However, the Lord did not pass our sacrifice unnoticed, for previous to our dismissal of Sacrament meetings in our various wards, the captain was ordering more canvass before the fair wind which continued five successive days and nights, and which brought us safely over the banks of Newfoundland. We passed one ship dismasted; the Saints did not complain at the loose boxes and tin ware dancing to the tune of ten knots an hour, as we were getting what we asked for—fair wind, which is not attended without the waters being somewhat enraged at sea. Then we had a few days of disagreeable cold weather, attended with snow and rain, and winds fluctuating, which is quite common at the mouth of the St. Lawrence river, where the ice of the lakes Erie and Ontario flow down.

The officers and crew were often heard to say the "Mormons" had better fast and pray again, but all with the best of feelings, and belief of some.

Sunday, 13th May, New York pilots came on board close alongside of Long Island. We learned, from the papers, of the arrival of the *Juventa* six days previous—7th inst., at Philadelphia. We find, this a close chase, as they had 18 days start.

We held three meetings this day on deck—two preaching meetings, and one Sacrament and testimony meeting, attended by the officers of the ship with the best of feelings; a day not to be forgotten, for heaven has smiled upon us, and I must say the ship is a Christian, for it has kept the Sabbath by resting, as it has been calm and fair each Sabbath, so that we have been able to hold meetings on deck.

18th. Cast anchor sixty miles from port, in the Delaware river. This is about half way from the mouth of the river, or Cape May. I am happy to report the Saints in excellent standing and health, rejoicing to see the promised land of Jacob. Considering the experience of the Saints on board, I never wish to preside over a more willing and better people than the *Chimborazo* Conference. Through my able Council and Presidents of wards, whom I often met in Council, we were able to control all things for good, and for the comfort of the Saints, which was quite satisfactory. Many came to me and said they lived better on ship-board than in England. We have kept up daily meetings twice each day in our various wards, which caused a continuation of that good Spirit that is coupled with signs following. The gifts of tongues, interpretation, prophecy, not omitting the healing of the sick by laying on of hands, have accompanied us, to our joy. Many have testified they have enjoyed more of the Spirit of God on ship board than ever before. We have enjoyed excellent health all the way, sea-sickness excepted. The Saints employed their extra time in making tents and wagon covers for the plains.

We have had two deaths of infants, one April 28, daughter of Jeremiah and—— Price, by accidental fall from the hatch-

way, aged 23 months; May 2nd, son of William Beynon, of inflammation of lungs, aged 10 months; both from East Glamorganshire Conference, Wales. We have had one birth, three marriages, four baptisms, and four more applicants on arrival, one of which is mate of the ship, brother-in-law to Captain Peter Vesper, master of our ship, who has secured our blessings and warmest feelings for his kindness and good management. I can speak of him as a good navigator, and kindly disposed, by which he secured a vote of thanks, both on leaving Liverpool and on our arrival in Philadelphia. On one occasion three kettles of gruel were administered to the Saints by him, which caused them to say, "God bless the captain."

22nd. We have been detained in the river until daylight. This morning we learn the *S. Curling* arrived to-day, and will join us, and we will leave for Pittsburgh day after to-morrow.

Elders Lamoreaux and Jeremy join in love to you and all friends, and may God bless you all, and bring you safe home to Zion.

Yours in the New Covenant,

EDWARD STEVENSON.

We have much pleasure in submitting the following notice of the arrival of the above vessels, from the *Mormon* of May 26—

"EMIGRATION.—The ship *Chimborazo* arrived at Philadelphia on the 21st ult., with 432 Saints on board, under the Presidency of Elder Edward Stevenson. There was during the voyage one infant died, and another young child was injured by a fall, which was the cause of its death, One or two births. The passengers were all in good health and spirits; between two and three hundred went forward on the 27th; the others employment was mostly provided for.

"The ship *S. Curling*, S. Curling, master, arrived at this port on the 22nd ult.; Elder Israel Barlow, President. She had when she left Liverpool 581 passengers on board, and had an increase of three on the passage, and no deaths; thus she had a net increase of three. Most of the passengers left on the 24th by way of Philadelphia, *en route* for the Valley; the remainder of those who were going forward, went on the 25th. All in good health and spirits."

Varieties.

A VIOLENT whirlwind recently occurred at Jefferson, Cook co. Illinois, taking up men, beasts, trees, and houses as high as 100 feet from the ground.

MUGGINS observed on the door of a house the name of two physicians, and remarked that it put him in mind of a double-barrelled gun, for if one missed, the other was sure to kill.

A BEAUTIFUL Jewess attended a party in Philadelphia, where she was annoyed by a vulgar, impertinent fellow:—"And you never eat pork, Miss M.?" asked he tauntingly. "Never, sir." "Nor eat lard lumps?" he continued. "No sir; our religion teaches us to avoid everything swinish, physically and morally; therefore you will excuse me for declining to have any more words with you."

NEW POSTAL ARRANGEMENTS FOR BOOKS, PAMPHLETS, PERIODICALS, &c.—Books, Pamphlets, Periodicals, &c., can now be forwarded through the post within the United Kingdom at the following rates—Not exceeding 4 oz., 1d.; between 4 oz. and 8 oz., 2d.; do. 8 oz. and 1 lb., 4d.; do., 1lb., and 1½lb. 6d.; do., 1½lb., and 2lb., 8d.; 2d. for every additional half pound and every fractional part of half a pound. Postage to be prepaid in stamps affixed near to the address. The packet to be open at the ends, and contain inside no writing of the nature of a letter, nor outside, except the address. No packet to be more than two feet any way.

The Working Bees.

[TUNE—*Rosa May.*]

O once I dwelt in Babylon, in darkness and in dread,
For I could see some thick dark clouds were hanging o'er my head,
But soon the "Mormon" sun burst forth, dispers'd those clouds of jet,
And I became a working bee in the hive of Deseret.

When I began the truth to scan, kind friends their warnings gave,
They straight condemn'd the "Mormon" plan, and tried poor me to save;
They rav'd, persuaded me to quit the poor deluded set,
But I became a working bee in the hive of Deseret.

I read, mark'd, and learn'd, and did digest the plan which Joseph taught,
For of all plans it is the best, the one which Jesus brought;
And from my heart I blest the day I first the "Mormons" met,
And glad became a working bee in the hive of Deseret.

Thanks to our King, the stone rolls forth, the kingdom lives and grows,
Enlightens part of this dark earth, and onward, upward flows;
And Saints go forth to every land and spread the Gospel net,
Returning with fresh working bees for the hive of Deseret.

While discord reigns throughout the earth, proud nations rush to war,
And famine, pestilence, and strife extend from shore to shore,
All "Mormon" hearts united are, on peace their minds are set;
No drones nor discord plague the bees in the hive of Deseret.

When Brigham speaks, the Saints give ear, they work with hand and heart,
And by hard knocks the kingdom rear, and cheerfully impart
Abundantly of earthly goods, and grudge not, nor regret
They have become good working bees in the hive of Deseret.

Both old and young, and grave and gay, from every sect have fled;
They've found the straight and narrow way, and follow Christ their head;
By day and night to keep his laws their hearts are fondly set,
And praise his name they're working bees in the hive of Deseret.

And from my heart I now invite each wand'rer in the earth,
To come and prove the joys I sing, and gain celestial birth;
Ere Satan by his wiles beguile and catch you in his net,
May you become good working bees in the hive of Deseret.

WILLIAM WILLES.

ADDRESSES.—George Ingra, North-end, Bassingbourn, near Royston, Cambridgeshire.
Thomas Smith, 4, James Street, Carlisle.
Philemon C. Merrill, 111, Warstone Lane, Birmingham.
William B. Hodgetts, Mr. George Ingra's, North-end, Bassingbourn, near Royston, Cambridgeshire.

Money List, June 1—8, 1855.

	£	s.	d.
Charles Peat	4	12	0
George Peacock	5	0	0
James Walker	12	1	8
H. E. Bowring	1	0	0
William Farr	5	0	0
A. N. McFarlane	2	0	0
John Mellor	2	0	0
William Maiben	40	0	0
Samuel Kidout	10	0	0
Carried forward	81	13	8

	£	s.	d.
Brought forward	81	13	8
James Linforth	5	0	0
R. Skelton, (East India Mission)	17	15	10
Josiah Rhead	2	0	0
H. McCreery	10	0	0
J. Price	5	0	0
John Holsall	5	0	0
James Woods	5	0	0
J. McComie	6	13	0
	138	2	6

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XVII. Saturday, June 30, 1855. Price One Penny.

A New Literature.

"Many shall run to and fro, and knowledge shall be increased."—*Daniel* xii. 4.

A new literature! Yes, and not before it is needed.

Let us look at the literature of the day. What do we find? We find it in many respects radically wrong, unable to supply the intellectual wants of mankind, far from leading men to a knowledge of their true position, and their relation to God, and to one another, and therefore utterly inadequate to properly inform and develope the human mind and educate men for life—for eternity.

There may be a great deal of unobjectionable writing upon many scientific subjects, but when the matter of religion, in any of its bearings, is approached, then it is evident that the great literary lights of the day are but blind leaders of the blind. Many public writers seem to feel their weakness in this particular, and therefore prudently leave that part of the literary field to the clergy. This, and the spiritualizings of those who profess to be ministers of the Gospel, have induced one of the grandest defects of modern literature—the separation of the things of this life from those of the next. Thus we see a vast amount of periodical literature, which is all that many read, almost ignoring the idea of God, or the obligations of religion, except on some special occasion, and then either in a constrained and awkward manner, like men acting an unnatural part, or with a hypocritically courteous grace, as a kind of mere pepper-corn acknowledgment of accountability.

On the other hand, as if to maintain the balance of power between this world and the next, many publications assume to treat exclusively of things spiritual—things pertaining to God, religion, and the world to come. This class of literature, proudly discarding the common matters pertaining to this life, takes such exalted flights into the regions of immateriality, nonentity, and those mysterious realms described as "beyond the bounds of time and space," and is withal of such a freezing temperature, that it is utterly unfitted for the instruction and edification of gross beings clothed with tangible flesh and blood, and many are thereby so bewildered and befooled that they reject all religion, and say in their hearts, "There is no God."

We must confess there is a small portion of literature, of which the "religious newspaper" is a sample, that professes to treat of both spiritual and temporal things, bringing religion before the minds of readers in connexion with daily business. But every one who has the Spirit of the Lord can see that even in these publications religion and eternal things are not allowed their proper influence. They are

not so mixed up with the temporal things as for all to seem part and portion of the daily life of man. There is a kind of sickly, half or quarter hearted look about the matter, a sort of Sunday clothes appearance. There is not that bold, robust, vigorous life and whole-souledness, that every day reality, pervading the literature in question, which would inevitably force the conclusion, that religion is a man's daily business, and circumscribes, controls, and regulates everything else.

The Press is a great and mighty instrument for good or evil—the true lever to move the world. Spoken words are but wind, and may be soon forgotten, but written words stand for ever, so to speak. Moreover, what is spoken is local in its influence, what is written is often universal. How lamentable, then, to every right minded man must it be, that such an amount of trash, useless except for evil, as is daily and weekly thrown off, should exist. An endless number of novels or romances are ushered to the world, many of them written merely to morbidly excite the passions, and abounding in unlikely situations and events—scenes of the "love and murder" kind, only suited for a society in the last stage of corruption, who make intrigue, lust, debauchery, violence, in short, the uncontrolled gratification of their passions, the business of their lives. And furthermore, this class of literary works, in connexion with many others, inculcates such erroneous and injurious principles in the "morals," as well as in the general thread of the tales. For instance, is it not high time that men should give up the notion of bowing down to a woman as to an idol which they worship, and that not always out of respect and reverence to her? Is it not a humiliating and degrading picture for one, two, a dozen, or more men to be bowing, and scraping, and worshipping, and going to die before a woman, each swearing before heaven that he lives but to please her, and cannot live without her? How contemptible are such creatures, who thus tacitly acknowledge that they were made for woman—to be her servant, her slave, and not the woman for man—to be her lord. The Lord said, through Joseph Smith, that certain characters would hereafter be not Gods, but servants to the Gods, and surely, as the present is a state of probation and preparation, some men are very forward to manifest the position which is most congenial to them, and for which they are best fitted. Those men who live and die slaves to woman cannot really claim higher, if so high, rank as servants to the Gods, and those who lead the popular mind towards such slavery really cannot expect other than to reap exactly according to their own sowing. Men's allegiance is to their God, and when they so far forget Him as to transfer it to woman, thick darkness has surely covered the minds of the people, and they are fast hastening to destruction.

Then look at the newspapers—with what are they filled? With principles of truth, intelligence, and salvation, for the every-day business of life? No, but, on the contrary, they generally pander to party spirit, and distort, misrepresent, and lie with the most perfect grace, and without the slightest compunction. It is really sickening to read the irrelevant, and worse than childish twaddle about politics and social reforms, that inflates the majority of the newspapers of the day. Then, see how they are filled, under the plea of "independence" and "liberality," with particulars of "offences," "law, equity, and police reports." Instead of such matters being consigned to that blank, dark oblivion which is their native element, what minute reports of robberies, assaults, murders, and executions appear. What a prolixity of slimy details of seductions, affiliations, crim. cons., divorces, and rapes, are spread before the public eye.

We need not further pursue this description—sufficient has been said to show that a radical change is needed in the conduct of that powerful instrument of instruction and enlightenment—the Press, in short, that nothing more nor less than a *new literature* is needed, and must be obtained to save the world from being wholly devoured by the curse.

Well, thank God, the light is breaking from the Source of light over the dark field of modern literature. God has taken the matter in hand. He is a present help in this time of need. Righteousness has looked down from heaven, and truth has sprung out of the earth. From Cumorah's hill intelligence has burst forth to revolutionize the empire of letters. In quaint, antique, and homely garb it appears, but full of life and vigour and the power of God—just the reverse of that which pleases the wise men of the day,

and therefore exactly calculated to make the poor and illiterate, but honest, rejoice, and to confound the rich and learned, but hypocritical and corrupt.

Much is said and written about the "independence of the press." Well, certainly, man is a free agent to write or not to write, and to write good or evil, just as he pleases. God gives him his free agency, and his fellow-man should not restrict it, except when it encroaches on the rights of others. But as God is the Father of mankind, does it become them as dutiful children, to write this thing or that thing, and publish the same, when they know that it is in direct opposition to His will and way of thinking, or even when they suspect it is only a little in opposition to His views? The fact is plain, that men ought, and it is to their interest, to write and publish only what they feel assured is agreeable to the mind of their Father in heaven, and they should consider themselves responsible to Him for every word they write. Here then we come to the true principle of the matter—*the Press should be entirely subject to the direction of the Almighty*, for He is our Father, and the true Source of our light and knowledge.

This point being so clear, another evidently follows, which is, that those who are the representatives of God on earth, have authority to act for Him in this matter, as well as in others. Therefore we are brought to the inevitable conclusion—*the Press should be perfectly subject to the Holy Priesthood.* This is the great principle which distinguishes the literature of Zion from the literature of Babylon. The question of the "independence of the press" here falls to the ground. Indeed, such a term can only pertain to the Gentile press, where jarring and strife are congenial elements.

The new literature which will revolutionize the literature of the world is that which comes from God through His Holy Priesthood, once more restored to the earth. This literature may not possess the refinement and gloss of Gentile literature, which is like whited sepulchres—all fair without, but foul within, yet it possesses intelligence, light, and life, that come from God, and will bear it triumphantly over all opposition, to the confounding of the wise and learned. Men are careful to polish their work, no matter how unsound it is. This is not the way of God. Integrity and truth are with Him the first thing, the polish will be sure to come in its time. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

Guided by the Holy Priesthood inspired by the Almighty, the principles that will *save* the people daily, and exalt them in the celestial kingdom of God, are the burden of the literature of the Latter-day Saints. Religion and eternal things occupy their own place, and exert their all-pervading influence through their publications—such are daily matters with the people of God, they are in fact part and parcel of their very existence, and are treated as such in the "Mormon Press." Consequently it has a latent power with it which the world can neither understand nor cope with. The very principles which will save the people individually, collectively, temporally, spiritually, morally, socially, and politically, are revealed and enlarged upon in their own due time. The duties of this life, and the preparations for the life to come, if there is any difference, are taught with equal power and intelligence, so that none may stumble, but all may learn with infallible precision every item of truth in its proper season, and thus grow up into perfect men and women in Christ Jesus.

May the *News*, and *Luminaries*, and *Mormons*, and *Heralds*, and *Stars*, and *Udgorns*, and *Stiernes*, and *Representers*, and *Watchmen* increase henceforth in numbers, intelligence, and influence, till their light shall illuminate the whole earth. Amen.

Christian Preachers and "Mormonism."

A DIALOGUE BETWEEN A METHODIST PREACHER AND A SCEPTIC.

(*Continued from page* 392.)

Scep. You now invite my attention to the New Testament. There, regard being had to the point in discussion, I have to require your special consideration of

New Testament facts. When the thousands on Pentecost needed religious instruction, Peter and the other Apostles were *sent by revelation* to teach them. When the Samaritans needed religious instruction, Philip was sent by revelation to teach. When Saul of Tarsus required religious instruction, Ananias was sent by revelation to teach. When the Eunuch required to understand the Prophet Isaiah, Philip was sent by revelation to explain and teach. When Cornelius required religious instruction, Peter was sent by revelation to teach. Sir, I need religious instruction. Have you been thus sent by revelation to teach me?

Meth. You put your question in a manner so pointed, that I am compelled to admit at once, that as Peter, Philip, Ananias, &c., were sent, I am not sent.

Scep. A plain admission, truly. As therefore Peter, &c., had a right to be heard and obeyed, because they were sent by revelation, so modern teachers have no right to be either heard or obeyed, because they are not sent by revelation. When God is pleased to send a man to teach me, I shall be ready to honour his authority by reverence the most profound, and receive his teachings by obedience the most prompt. People of God anciently rendered unquestioned obedience to whatever Deity ordained. If God desires me to know and do His will, He will send some messenger to instruct me, in this my day, as Prophets and Apostles taught the people in their day. As you have not been thus sent, I have no attention to bestow, nor time to waste, on your uncertain speculations.

Meth. O, but the New Testament is surely as much for the instruction of the people who live now, as for those who lived in the days of the Apostles.

Scep. As God has not by revelation told you so, you utter merely your opinion. If I trust questions of law or equity to the decisions of none but a legally appointed judge, certainly I will not trust the affairs of my salvation to the opinions of a teacher, unless invested with authority and endued with wisdom by the Majesty of Heaven. To such authority and enduement you have surrendered all claim. You have also admitted, that the messages from God to Noah, Moses, Isaiah, and Malachi were intended only for the people to whom they were addressed, so the messages through Peter, Philip, Ananias, Saul, &c., were intended only for the people to whom they were sent. The Epistle to the Romans would not have suited the circumstances of the Corinthians, nor would that to the Galatians have suited the Philippians. As special instructions were required, so special revelations were given. Apostles and Elders oftentimes explained and applied the predictions of ancient Prophets, as the Holy Spirit inspired, consequently such explanations and applications were always infallibly correct. How fearful is the folly you display in presuming to take the inspired language of Peter, &c., addressed to the people in their day, and apply such language to the people of this day.

Meth. I fear, sir, your arguments prove that you want to overthrow the authority of our precious Bible. It was, I admit, written for the instruction of ancient Saints, and, I contend, for ours also. Sir, we must cleave to the precious Bible.

Scep. It is very unjust for you to insinuate that I wish to subvert the authority of the Bible. I have not once questioned its truth; I have assumed that it is a history of revelations from the Lord, through Patriarchs, Prophets, and Apostles, to individuals and nations who lived anciently. I will, however, scrutinize more closely your pretensions as an "ambassador of the Gospel." Whenever God has imposed a duty upon man, the qualification requisite to its efficient discharge was necessarily added. You presume to preach; can you give the certain and unquestioned meaning of the Apostolic writings in the New Testament?

Meth. I am compelled to confess that I cannot. I have carefully studied the notes and sermons of John Wesley, and though he was a great and good man, I cannot entirely coincide in all his opinions and views. I also differ very much from many of the opinions and interpretations of Dr. Adam Clarke, and other eminent commentators. And as for Mr. John Calvin's doctrines and interpretations of the New Testament, they inspire me with horror, yet he was a very subtle and profound theologian. In fact commentators and theologians are as much, if not more, divided in their opinions and emendations as to the New Testament, than even as to the Old. They do not profess, and certainly I do not pretend, to give the certain and unquestioned meaning of large portions of the New Testament.

Scep. Then seeing you cannot, it is certain that the Spirit that inspired the Apostles to write, does not inspire you to understand, *or commission you to explain*, consequently your daring to do so can only be regarded as a grand impertinence and presumption! Here I will, though a sceptic, venture an opinion. If you were sent, like ancient servants of God, you would teach as they taught, and as the circumstances of mankind now are different from what they were then, new instructions by revelation, suited to altered circumstances, in accordance with established analogies, would be given. Thus would be unfolded higher principles of intelligence, involving holier duties, securing seraphic felicities, subordinating more transcendent exaltations on loftier platforms of action, ennobled by powers, encircled by sceneries, and mingling with associations thrilling and divine. Then, O then, should spirits, that intensely long for truth, realise the "thirst, the dream, the passion, that burns to know the sublime and shaded mysteries now hidden from humanity, glorious principles of intelligence, which in their potent sway would render earth a heaven, sublimated in its nature, and intensified in its delights." Had I lived when Prophets and Apostles unfolded the mind and proclaimed the mandates of the Eternal, their teachings I would have obeyed, no matter what those teachings might have required; if God were again, in pity and goodness, to commission such Apostles and Prophets, to them I would render equal honour, and to their teachings equal obedience. Such men would teach as ancient servants of God taught, for no Prophet ever inculcated doctrines contradictory to those enjoined by Prophets who preceded him. Succeeding Prophets and Apostles always enforced, and made large additions to, the sum of intelligence previously existing. Should God send further Prophets and Apostles, they will, according to ancient analogies, infallibly explain, authoritatively enforce, and make large additions to, the sum of intelligence which ancient Prophets and Apostles have left on record. Then should humanity progress to perfection, because enabled to lead lives of intense action, according to efficient principles, infallibly ascertained, concentrating all that is noble in morals, sublime in religion, august in truth, and exquisite and enduring in happiness.

Meth. Your remarks really surprise me. I feared you were a sceptic as to the truth of the Bible. I am glad, however, that I was mistaken.

Scep. I have uttered no scepticism in regard to the truth of the Bible. The truth of the Bible, or otherwise, is not the question under discussion; but I must say, that in relation to the pretensions of wrangling, lucre-loving divines of modern days, I indeed feel the deepest scepticism, and entertain the most profound contempt.

Meth. And are you resolved to pay regard to no preachers, unless invested with divine authority by revelation, similar to Moses, Samuel, Peter, Philip, Ananias, &c.?

Scep. Unless men are so invested with authority, how dare they presume to teach? They have no right to expect, and from me they shall never obtain, the slightest regard. Gospel principles and ordinances were efficient anciently, because taught and administered by men invested with the necessary authority, and endued with inspiration—all this was absolutely necessary for purposes of saving men anciently, and all this is equally necessary for purposes of saving men now. Equal causes at all times are necessary to the production of equal results; consequently, when these same principles are again taught, and these same ordinances are again administered, by men again similarly authorised and endued, they will be again saving and efficient. That such a state of things will again exist, is a hope to which many cling, when they remember that the days of the Son of Man are to resemble those of Noah, namely, that some man, like Noah, will be sent with a message of warning and salvation to man from God, and, like Noah, be rejected! That the days of the Son of Man are to resemble those of Lot, namely, that angels are to appear to some man, as to Lot, and that such a man, like Lot, will be commissioned to preach from God, a message of warning and salvation, and like Lot, will be scorned and rejected! Assuming the truth of these predictions, I often inquire—are we living in the days of the Son of Man, and are the words of Jesus to be literally fulfilled? I wonder if any such man like Noah, or Lot, has been so commissioned in any part of the world.

Meth. Yes, I have heard of a strange people, who affirm that a Prophet has

been raised up, and received revelations from God, and that Apostles and Prophets are again on the earth in their Church, as anciently. They are called by themselves, "Latter-day Saints," by the public, "Mormons," but they are a most despicable people, and beneath the notice of the respectable and the pious, in fact their teachers are for the greater part ignorant and uneducated, and none but the poor, generally, regard or unite with them.

Scep. You bring strange things to my ears! You say these people are despised by the pious, the rich, and respectable, and that none but the poor, generally, regard or unite with them. These are no proofs against them; these are, in fact, proofs in their favour, for such precisely was the case in the days of Noah and Lot. You say they have Apostles and Prophets in their Church, who claim to be invested with authority and endued with power as ancient Prophets and Apostles were. I hope, earnestly hope, they are so, because for men to presume to teach Apostolic principles, and administer Apostolic ordinances, without Apostolic authority and enduement, is ineffable impertinence and wickedness. If the Apostles and Prophets of these strange people are true, they will explain clearly, and enforce fully, the Gospel as anciently taught and administered, and also make large and glorious additions to the sum of intelligence left on record by ancient Apostles and Prophets. You deeply stir my curiosity; can you inform me of any further particulars as to these people and their startling pretensions and systems?

Meth. I cannot, I neither read their books, nor listen to their teachers. I have certainly read some tracts which some Rev. friends of mine have written against them. They are opposed by all classes of pious ministers and well-informed people, they are a bad, very bad people.

Scep. Your logic is as unsound as that by which you have tried to prove your authority to preach. Surely it is unjust to pass such a sweeping sentence upon persons and principles whose books you never read, and whose ministers you never hear! Surely justice and fair play say, "Hear both sides." And Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him." I am but reasoning upon the items of information which you give. I condemn no man unheard, or no principle unexamined.

Meth. I have heard enough to convince me that these Mormons are impostors, and their teachers deceivers and false prophets. My bosom burns with holy indignation against them.

Scep. Very likely, yet I have been waiting in vain to hear you state some facts, from which it may be inferred that they are impostors and false prophets. They may be such, but if so, it can be proved, and the sooner it is proved the better, but assertions of evil, unsupported by evidence, no matter how often or how strongly repeated, do but injure those who utter them. These Mormons, you say, are false teachers; if so, they teach false principles—that is to say, principles contrary to the Bible. Will you please to state some of the unscriptural principles they teach? I am most anxious to hear the evidence, because in its absence it would be illogical and unjust to join in your condemnation of them.

Meth. I cannot just this moment point out wherein they teach contrary to the Scriptures; in truth, I am told, they quote Scripture for all they teach, but they say that a "Joe Smith," their Prophet, received revelation and authority from God. Joe Smith was an uneducated man, and his revelations were scandalous lies.

Scep. Perhaps so, and if so, it can be proved. But you assert and assume what you ought first to prove. Like a jury-man, I again demand evidence, I want facts, and proof. Calling this person "Joe Smith" may express your contempt, but certainly contempt is not proof. The proof ought to come first, and contempt, if expressed at all, ought to follow evidence. This Joseph Smith, you assert, received no revelation from God. How do you know? According to your Bible, when Zedekiah uttered a prophecy, Micaiah received a revelation from God, pronouncing Zedekiah a false prophet—1 Kings xxii. When Hananiah uttered a prophecy, Jeremiah received a revelation from God, pronouncing Hananiah a false prophet—Jeremiah xxviii. Have you, or has any other divine, received a revelation that Joseph Smith was a false prophet?

Meth. No, but people in America, who knew "Joe Smith," say he was a very bad man; in fact, numbers of persons have testified that he was a bad man.

Scep. Still this is no proof. Almost all the Prophets were murdered as "bad men." Jesus, according to the testimony of his countrymen "who knew him," was denounced, condemned, and crucified as a malefactor, glutton, Sabbath-breaker, and wine-bibber. All his countrymen testified against him as "a bad man," but they lied. The Jews hated the principles taught by Prophets and the Lord Jesus, and therefore they lied against them, and murdered them. Perhaps Joseph Smith taught principles his countrymen did not like, and therefore they hated, lied against, and murdered him! I am anxious to hear your evidence to the contrary. False prophets that have arisen were soon proven to be such, because they taught contrary to the Scriptures. Again I demand wherein this Joseph Smith taught contrary to the Scriptures. Until you have answered this, it is unjust to call him false. Though I am a sceptic, I never condemn men or principles until after I have obtained and examined the evidence against them. I demand the logic of facts.

Meth. These deluded deceivers have a pretended new revelation, which they say was given to Joe Smith, and which they call the Book of Mormon. It professes to give the history of the people who lived anciently in America. It is a most vile forgery, incorrect in its grammar, contemptible and low in its style and composition. None but the most ignorant could be imposed upon by it.

Scep. Your statements excite my curiosity more and more. I have often felt a strong and strange desire to know the history of the people, whose genius and power planned, reared, and adorned those magnificent structures, stately columns, and pompous Temples, whose ruins lie scattered over central America—

"Remnants of things that have passed away,
"Fragments of stone reared by creatures of clay."

Human ingenuity in vain has tried to penetrate the gloom that collapses, and the darkness that shrouds the history of these highly civilized and polished people. A knowledge of them we can never obtain, unless God be pleased to reveal it. He has, in the Bible, given us a revealed history of Hebrews, Canaanites, Assyrians, Ninevites, and other nations, who inhabited Asia; of Egyptians and Ethiopians, who flourished in Africa; and of Greeks and Romans, who lived in Europe. It is not therefore unreasonable to hope that He may bestow upon us a revealed history of ancient America. If it were necessary to give a revealed history of ancient peoples in Asia, Africa, and Europe, of which we know something, how much more necessary to give a revealed history of ancient American people, of whom we know nothing. I therefore earnestly hope that this Book of Mormon may be what you say it professes to be. Does Joseph Smith profess to be the writer of this book.

Meth. No, I am told he only professes to have translated it—the foul and ignorant impostor.

Scep. Perhaps he was an impostor, and if so, you should prove first, and then assert it. I will further examine your statements. You say this Book of Mormon is ungrammatical in its language, and low in the style of its composition. This will entirely correspond with Joseph Smith's being as you say uneducated. But remember, ungrammatical language never invalidates the evidence of a witnesss either on questions of property or life. In Acts iv. 13, Peter and John were pronounced *αγραμματου εισι και ιδιωται*—literally, ungrammatical idiots. These Apostles, we are told, "spoke as they were moved by the Holy Ghost." It does not appear that the Holy Spirit was very anxious about their speaking grammatically, and if they spoke ungrammatically, they would write so, and yet their testimony might be true. Jesus chose instruments weak and ignorant then, perhaps he has done so now, if he has chosen Joseph Smith. I have received from you no intelligence—you utter mere assertions, and prove nothing. I should like to hear further in relation to this book.

Meth. Joe Smith professes to have translated it by the power of God, which is an impudent lie. It was written by an educated Presbyterian minister, named Solomon Spaulding, and by some means a copy of the manuscript got into the hands of Joe Smith.

Scep. You stated that the Book of Mormon was incorrect in its grammar, and low in the style of its composition—how then could it have been composed by an "educated Presbyterian minister?" Had the book been grammatically correct, it could not have been translated by an "uneducated man," which you say Joseph

Smith was. Its violation of grammatical rule is evidence in its favour, strong and conclusive. I presume the book said to have been written by Spaulding has been printed and circulated, so that every one who pleases can compare it with this Book of Mormon, and so detect the forgery, if forgery it be.

(*Continued on page* 410.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 30, 1855.

DAILY SALVATION.—Every day salvation is what the world needs, and it is what the Saints should seek for. It is the only kind that will prove effectual and eternal. If, as each passing day comes round, the works belonging to it are performed in righteousness, the faithful man has secured his salvation thus far, and as long as he does this he is going on to perfection, and doing all that he can, and all that the Lord requires of him. This is the way, and the only sure one, of obtaining the gifts, powers, and ordinations of the Priesthood, and of coming to a knowledge of the principles of eternal increase. Theory alone will not save men, it must be combined with practice. The Saints may talk and sing about the bright things of the future, to stimulate their faith and cheer their hearts in the present hour of trial and affliction, but they will obtain salvation just in proportion as they perform the labours that are immediately before them.

There is nothing of greater importance to the Saints than keeping their covenants, not only with the Lord, but with their brethren and sisters, their wives and children, and the Gentiles with whom they associate and do business. All covenants or contracts made under the laws of the land where the Saints reside, are binding, and if they would be blessed and prospered, both temporally and spiritually, they should do their utmost at all times faithfully to keep them. No covenant made under these laws is of more importance than that of marriage. Many of the world, and possibly some of the Saints, have imbibed an idea that we as a people consider marriage contracts, made according to the laws of England and other countries, of but little or no force. On the contrary, we consider it of the greatest importance that these contracts should be faithfully kept until either the laws which made them binding, or the Priesthood, shall release the parties, and the latter exercises its power in this respect only in Utah. How can the Saints expect to keep covenants made under a Celestial Law if they prove themselves unworthy of the privileges and blessings of a lesser one, and are not able to keep the covenants and obligations of the marriage state in their lightest form. All that the Lord requires of His creatures is to keep the laws and fulfil the obligations of the sphere in which they are placed. If the Saints will keep the covenants which they have made under Gentile law in purity of heart, and according to the light and knowledge they have, it will be accounted unto them for righteousness. They will then be fitted to receive a higher law, of which they would be otherwise unworthy.

Men should stand in their place at the head of their families, and continually bear in mind that it is a small thing to be a master, but a great thing to be a Father. Therefore let all your associations with the Saints, with the world, and more especially with your families, be in the kind and affectionate feeling of a Father. You should seek unto the Lord in prayer and humility, that you may have power first to

control yourselves. This is the first and most important step towards controlling your families, or anything else which may be in your charge. The spirit of a task-master is not the spirit of the Gospel, therefore heads of families should let all their chastenings in their households be in a meek and quiet spirit, and they should remember that the spirit which they exercise in their families will be the one which will preside there.

Much has been said about the spirit of revelation, and yet it is very imperfectly understood. It is the privilege of the Saints so to live as to receive revelations continually concerning all that is necessary for them to know in order to walk in the path of daily salvation, and control in righteousness everything committed to their charge. The operations of the Spirit are so plain and simple that they are often unheeded, until bitter experience brings reflection, and it can then be seen when too late that its warnings were rejected. The Lord's ways are not like man's ways, and therefore the small whisperings of the Spirit which He has given as a guide for His people, will often suggest things for their good which they in their self-conceited wisdom may think absurd and ridiculous. The Holy Spirit is a sure, unerring friend, and blessed is the man who strives to know its will, and follow its dictates, for his soul is filled with wisdom.

Some perchance forget their God in the day of prosperity, and when evil comes upon them suddenly, they find that He is far from them. When they or their families are sick, they find that their faith is weak, and that they cannot grapple with the power of the destroyer. A knowledge of revelation and an increase in faith are matters of cultivation, and are only to be obtained through diligent application and experience. Salvation is a science of which the Holy Ghost is the teacher, and the only principle of progress is the most attentive obedience. Obedience to that will include obedience to all the authorities of the Priesthood, for they are dictated by the same Spirit. Obedience, in order to be of a saving nature, must be attended with the testimony of the Spirit that it should be rendered, and that cheerfully. That is, when the way is pointed out by the Spirit, it should be walked in, no matter how simple, ridiculous, or unnecessary it may appear in a worldly view, or how many difficulties, dangers, or apparently insurmountable obstacles may stand in the way. When the Lord directs He will take care of the consequences, and it is not the business of the Saints to trouble themselves about them. It is this fearfulness in the hearts of the Saints, this want of confidence in their God and themselves, which continually hedges up their own way and blocks the wheels of this kingdom. The Lord is ready to stretch forth His hand, and make His power more fully manifest in rolling on His work, if He had a people sufficiently strong in the faith to endure it. Israel will be gathered as fast as they are prepared for it, and many now get to Zion who cannot endure the light that burns there. A Temple will be built just as soon as the Saints show by their faith and works that they are prepared for its blessings. Zion will be redeemed and the House of the Lord built, when a people are prepared to keep the pure laws which must govern there. Satan will be bound and the Millennium ushered in, in proportion as the faith of the Saints and the power of the Priesthood increase on the earth.

Everything admonishes the Saints that in themselves they will find all the obstacles which oppose their progress in the way of salvation. The Lord is ready and waiting to show them the way as fast as they will walk in it. Then let them be diligent in every good word and work, seek after the counsels of the Spirit, and strive to realize that as each day passes by they have made some progress in the way of eternal life.

LETTERS OF APPOINTMENT.—*Notice to Pastors, Presidents of Conferences, and Travelling Elders.*—In the Letters of Appointment given this year to Pastors, we stated that henceforth Elders were not to be sent out to travel and preach except by their direction, and we requested them to send us a list of all the Elders travelling in their respective Pastorates at the commencement of the year, and of those afterwards appointed, with the dates, that such Elders might be supplied with Letters of Appointment. Every Travelling Elder should therefore now be in possession of a Letter of Appointment from us, if, however, there is any one unsupplied he is requested to make application for one through his Pastor. When a Pastor removes a Travelling Elder, he will please give us the date of removal, and the place the Elder is removed to, that we may furnish him with a Letter of Appointment for his new field of labour. No Elder can be recognized by us as labouring elsewhere than is stated in his Letter of Appointment.

FOREIGN INTELLIGENCE—*Sandwich Islands—Deseret.*—The following is from the *Deseret News* of April 6—"Elder Benjamin F. Johnson arrived at his residence at Peteetnete, March 27th; Elder Thomas Karren reached his home on the 28th, and Elder James Lawson on the 29th. They travelled in company from San Bernardino, and when they left the Islands, Elders Reddick N. Allred and Jas. Keeler were expecting soon to start for Utah."

St. Louis.—Elder Daniel Spencer writes from St. Louis, May 31, stating that he arrived there that day, when he found that Elder E. Snow had gone to Atchison, the place of outfit for the Saints. Elder Spencer, accompanied by Elders S. H. Earl and S. M. Blair, proceeded for the same place without delay.

Christian Preachers and "Mormonism."

(*Concluded from page* 408.)

Meth. I must confess, that the Mormons, I am told, have repeatedly dared and challenged us to print and circulate Spaulding's work. After the Book of Mormon was printed and circulated, our friends in America borrowed the manuscript of Spaulding's work, from his widow, but upon examination of it, I suppose they did not think it necessary to print it.

Scep. Their not printing and circulating Spaulding's work is a fact that brands them with infamy when their charge of forgery is remembered. If it would have answered their purpose they would have printed it for aught you have stated, therefore this Joseph Smith may be a true Prophet, and this Book a real history given by revelation, as the Bible professes to have been. Permit me to inquire if this Book of Mormon resembles the Bible as to the principles to be believed and practised?

Meth. Yes, it declares that the Gospel, as taught in the Bible, was preached to the ancient inhabitants of America, and the language which is used is so like that of the Old and New Testament, as to prove that this Book of Mormon is "a vile forgery."

Scep. Still mere barefaced assertion, but if the history of the same Gospel, as to its Saviour and principles, is to be translated into English, language very similar to that in the Bible must of necessity be used. The language of Mark and Luke very much resembles that of Matthew, because they treat of the *same events* and principles. If the Gospel were necessary to the population of Asia, Europe, and Africa, it was equally so to the teeming myriads that peopled America. It was as easy and as reasonable for God to inspire and send men to preach in one place as another. Paul says the sound of the Gospel went unto all lands, consequently to the land of America. Are any proofs adduced from the Bible in favour of this Book of Mormon?

Meth. Yes, my Rev. friends inform me, that the Mormons quote Isaiah xxix, where the Prophet speaks of some nation speaking from the ground and low out of the dust, which the Mormons say, must

be the history of such nation, whose records were to be taken out of the ground; and also of the "sealed Book," which of course means our precious Bible.

Scep. I remember the remarkable chapter from which you quote, and certainly verse 14 says God will do a "marvellous work and a wonder," and that the wise and prudent will reject it! And in connection with this "marvellous work," verse 12 speaks of a *sealed book* being delivered to an *unlearned man*. You have informed me that all wise and pious persons reject Mormonism, because it is too marvellous, and that the Book of Mormon contains the history of a nation that lived in the past, and that the records containing it were taken "out of the ground," and that it was in a language that none could read, and therefore was a "sealed book," and that this "sealed book" was delivered to the "unlearned man" Joseph Smith. How singular the facts relating to this Book of Mormon fulfil the prediction of Isaiah in its minutest details! You say that the "sealed Book" means the Bible, but observe, verse 11 says, the learned man cannot read it. Surely, sir, a vast number of learned divines can read and translate Hebrew and Greek. I presume even that you can do so. The 12th verse says the "sealed book" was delivered to the unlearned man, and he could not read it. Surely these words can have no application to the Bible. Verse 14 then explicitly declares the doing of a "marvellous work," for it would be marvellous indeed for the "unlearned man" to be enabled to read and translate this "sealed book," which you inform me that Joseph Smith declares he was enabled to do by the power of God. You say, I presume, that your several societies are the "marvellous work and wonder" predicted in verse 14, but I never heard of a "sealed Book" being delivered to some "unlearned man" in connection with any of your societies. Neither is there anything "marvellous or wonderful" connected with the origin, instrumentality, or progress of any of your religious societies. The founders of your several societies were more or less learned and eloquent. Such men generally do succeed, but according to what you say concerning Mormonism, connected with its origin, the words of Isaiah exactly apply. You have also stated, that few but poor people unite with the Mormons, and verse 19 declares explicitly that, in connection with this "marvellous work," "the poor among men shall rejoice in the Holy One of Israel." What do you now think the prediction means?

Meth. Our commentators are very much divided in opinion as to the precise meaning of the Prophet, and consider the whole chapter as "very obscure." Before I express a positive opinion, I must further consult my favourite divines upon the prediction. I confess I am very much struck at the exactness of the correspondence between the prediction and the facts affirmed concerning Mormonism.

Scep. Can you inform me whether the Mormon Church is constituted like other religious denominations?

Meth. I am informed that their Church is organized exactly after the model of the Church described in the New Testament. They even presume to have Apostles, Prophets, Pastors, &c. Their Elders baptize believers "for remission of sins," and lay on their hands "for the Gift of the Holy Ghost," instead of coming to our revival prayer meetings, to get their souls converted and their sins forgiven, and receive the Holy Spirit. Their Elders also, I am told, anoint the sick with oil, and, by their prayer of faith, they say, the sick are healed. But it is all delusion.

Scep. Sir, your information fills my mind with astonishment. Mormonism may be, as you say, a delusion, but if so, it is a delusion the most exactly in accordance with the Scriptures that I ever heard of. *Rome* sets in her church Popes, Cardinals, Archbishops, &c. *England* sets in her church the Queen, Archbishops, Deans, Rectors, &c. Methodism and its multiplied divisions set in their systems Ministers, Local Preachers, Leaders, &c. Dissenters of numerous classes and various names set in their churches Pastors, Deacons, &c. 1 Cor. xii. 28 says *God set in His Church* Apostles, Prophets, Pastors, Teachers, &c. It is manifest, therefore, that "God's Church" is different from all others. If the Bible be true, "God's Church" must be right, and all others wrong. "God's Church" is the Church in which alone there are safety and salvation. According to your description of the Mormon Church, it seems exactly to resemble "God's Church." You have brought strange things to my ears. As we are drawing near to the end of our

journey, pray accept my thanks for the information you have afforded. I hope, in scrutinising so closely your statements, I have not, though a sceptic, transgressed the legitimate limits of fair discussion. I allow myself to assume nothing, I prove all things, or say little about them. At the same time I fully believe

"There are stranger things in heaven and earth
"Than are dreamt of in our philosophy."

It may be indeed that this Joseph Smith was a Prophet, that this Book of Mormon is a revealed history, that though these Mormons disregard the world's nobles and priests, they may themselves "be nobles by the right of an earlier creation, and priests by the imposition of a loftier hand." I confess the impression that this "Mormonism" is from God, like an arrow of fire, burns its way into the vitalities of my being. And if it be "God's Church" restored, and the "Kingdom of God" reset up, then "every attempt to weaken it, will but nerve it with new strength, its realm every calamity will increase, and its triumph every invasion must augment." The glowing words and the gorgeous descriptions of Seers and Prophets predict its certain and auspicious rise, and triumphant career. Painful as the fact may be, it is also predicted, that the judgments of the Eternal will harbinger and herald this advancing kingdom, and make their power and presence feared and felt. Like the avalanche rolling from the mountain's crest, to these judgments, in their dread and relentless track, must be traced subverted thrones, extinguished dynasties, crushed altars, and prostrated Priesthoods. Pestilence, inexorable as a tornado, shall sweep earth's population by myriads to destruction, while war, like a cyclone of wrath, baptizes earth's bosom with the blood of its slaughtered sons. And when Elders shall again preach like those unto whom rushed, and upon whom rested, the "Spirit of the Holy Gods," then shall the truth-loving realize the "burning hopes they have felt, the resplendent visions they have nursed," hopes and aspirations which force men to feel they are things of an immortality, and the sons of a God. It will be my duty to acquire a correct knowledge of these Mormons, as to their principles and system, from a careful examination of their recognized writings, and an unprejudiced hearing of their acknowledged teachers.

Meth. But if you should be deluded into thinking favourably of them, what will your friends say of you?

Scep. Sir, a man under intense religious convictions, is represented by a brilliant writer as saying to his sister, "Can you for the sake of your lover renounce pride, brave dishonour, and face death?" "Yes," said the lady, "this, all this, could I endure for *him*, and feel it scarcely a trouble!" Said the brother, "Shall woman feel thus for man, and man do less for God?" This is my reply. Farewell.

Home Correspondence.

SOUTHAMPTON CONFERENCE.

Financial Efforts—Cheering Prospects.

4, Amoy Street, Bedford Terrace,
Southampton,
June 2nd, 1855.

President F. D. Richards.

Dear Brother—I write these few lines to inform you of our doings and prospects in the Southampton Conference.

We held our Conference on the 27th of May, and had an excellent time, enjoying, as we did, much of the Holy Spirit, which made glad the heart of every one present.

Although there have not been so many baptized during the past five months as is desirable, still I find, by the Financial Report, that this Conference has contributed £99 6s., and that upwards of £65 of the above amount was contributed to the emigration of Elder I. Allred, the late President.

The most important business brought before the Conference was our Book Debt, together with the Temple Offering and P. E. Fund.

We came to the conclusion that we would no longer count old broken Numbers of the *Star* as so many pence, but we intend to distribute them among the people, at the same time engaging to pay for them at the estimated value. This accom-

plished, will reduce our indebtedness to the Liverpool Office about £20, leaving nothing in our hands but the standard works of the Church.

By the above arrangement, all our *Stars* up to last January, together with all our odd *Seers*, and also all the broken Numbers of the 1st Volume of *Journals*, will be cleared out and given to the people.

Pastor Willie having apportioned me £47 10s. to be raised by this Conference for the Temple Offering, the subject was brought before the Conference, and I apportioned an amount to each of the Branches, according to their respective circumstances (expecting the rich to help the poor). The Priesthood and Saints all responded heartily to the call, and I have faith to believe that we can clear out—pay for our dead stock of Books, and also remit our Temple Offering to you by the end of the September quarter.

We have not lost sight of the P. E. Fund, but hope to bring all the available means of this Conference to bear on that important object. There are many of the Saints beginning to realize that their deliverance depends upon their own exertions in supporting that Fund. There are none at present in the Conference who have means enough to take them to the States, but they are good people, and being of the best kind, namely, poor, I feel that if our beloved Pastor should call for another £47 10s., we could pay it without a murmur, knowing that we are the sons and daughters of God, and that all things by His help are possible.

I am thankful that Pastor Willie has given us something to do; it makes us feel good, and serves to keep us out of mischief. There are four Travelling Elders out, and the fifth is just called out to labour in the vineyard; they are good men, and striving to gather out the honest in heart. The prospects are good in several places of baptisms being frequent this summer, especially in Portsmouth. Since the reorganization of that Branch, the work has taken a fresh start, many are investigating and believing the principles of our holy religion, and the Saints are rejoicing in being freed from such a *mass of corruption* which they once had in tow. And in my humble opinion, if some other Branches were cleansed in like manner, it would be the means of saving the people.

Southampton and Portsmouth, being convenient places of outfit and embarkation of troops, &c., war, war, war, has been the cry for some time past, and it would seem as if the people had no time for cool reflection. But while we lay the truth before them, the sword, starvation, and death bear testimony to it.

Ever praying for your prosperity in building up the Kingdom of God on the earth,

I subscribe myself,
Your humble servant,
JOB WELLINGS.

STAFFORDSHIRE CONFERENCE.

Financial Efforts—Healing—Lectures.

10, Bleak Street, Cobridge,
June 12, 1855.

President F. D. Richards.

Dear Brother—Feeling the spirit of it, and presuming you would like to know, I sit down to inform you how we are getting along in the Staffordshire Conference.

My health is good at present, and I thank the Lord for it. I feel as though I was blest in all things, and my way seems clear before me, with the help of the Lord and my brethren, to do a good work in this Conference this year.

I feel that the Saints and myself are greatly blest in this Conference. We enjoy more freedom here than they do in many other places. We can preach in our halls and out of doors in peace. Our meetings are well attended, and the spirit of the Lord is with us. We are baptizing some every week, and many are inquiring after our principles, and reading our works. There is a spirit in many of the Saints to do all in their power to build up this kingdom. We are paying off our debts as fast as we can, and believe, with the blessing of the Lord, they will be much reduced by the close of the year. I think the Saints have done first-rate the past few months. Although it has been hard times for want of employment, they have paid over £50 for the emigration of Elders Earl and Duel, and for old debts, and the money is coming in every week to pay off the rest of them. The Saints feel like going heart and hand with me to do all that is required of us. My heart has been made glad of late for the spirit

of union which is among the Saints, and because the Lord is blessing them. When anything wants to be done they go at it as though they meant to see it accomplished. The Saints feel well, and they are showing their faith by their works. We have not contributed quite so much for Temple Offering and to the P. E. Fund for the last half year as I could wish, but the Conference will do better in these matters in future, as their circumstances are improving, and they are alive to the subject. More money is now paid in a week than has previously been done in a month, and some of the Saints have gone so far as to come forward and lay all they have on the altar, and themselves with it. The Spirit of the Lord is made manifest in our meetings and in healing the sick.

We are giving a course of lectures in the best hall in Stoke, and intend doing the same in Macclesfield. Our meetings are well attended, and many of the Saints are being re-baptized. I should like another Travelling Elder in the Conference when you see fit to appoint one. I feel that my whole soul is in this work, and I like this people more and more every day. We do not mean to have it said any more that the Staffordshire Conference is one of the poorest in the country, for through faith and good works we trust that ere long it will be one of the best. If you will come and make us a visit it would much rejoice the hearts of the Saints to see you in their midst.

May the blessings of heaven be upon you all the time, and I pray the Lord to bless you with all things that your heart desires.

Give my love to the brethren in the Office, and accept this as a token of esteem from me.

I remain as ever, your affectionate brother in the Gospel,

WM. G. YOUNG.

Foreign Correspondence.

THE CRIMEA.

Believers in the Work—Deaths.

Camp, Crimea, May 21, 1855.

Dear President—I inclose in this letter an order for £3, £2 of which we desire you to forward to sister Ross, the wife of our late brother Ross of the 95th Regiment, who died some time ago in Kulalie. Brother Russell of the 49th has already written to you about him. Sister Ross cannot but be in straitened circumstances, and I am sorry that we did not send this money in this manner when it was first collected. But a son of Mr. Boynton, of Malta, who is in Balaklava, spoke of going to England in a few days after we had made the collection, so the money was given to him to be taken to England, but, about a month after, brother Russell went down to Balaklava, and found Mr. Boynton still there, who gave him the money back again.

What between going to England and Scutari, and deaths, there are very few here now who belong to the Church of the latter-days, or there should have been more sent to sister Ross in her affliction, but I hope the Saints at home will try to do something for her, for she is their sister. The other 10s. we wish you to keep, and send out *Stars* to us, to that amount, paying the carriage out of it. . .

The 3rd Buffs have lately encamped beside us, and I have been enabled to see brothers Coughlan and Barber. They are in good health and spirits, and are well affected towards the work of the latter-days. There are now only about twelve or thirteen of us in the Crimea. Two or three are in Scutari. The nature of our duties prevents our meeting together as we would, so that we are dependent upon our books for mental food. That is the reason we so eagerly look for the *Stars* being sent out to us.

My duties in the regiment multiply so much upon me that I have very little time left for writing as I would. Besides my duties in the Paymaster's Office, I am Saving's Bank clerk, and have to assist many of the Pay Sergeants of Companies with their own work.

I can say nothing of the war, but what you already know at home; nothing doing but the advanced pickets of both parties firing at each other out of the advanced trenches, and occasional firing from the batteries.

The mail is just going, so I must con-

clude, with prayers for the upbuilding of the Kingdom of God, and remain your brother in the Everlasting Covenant,

JOHN MCLEAN.

F. D. Richards.

Sebastopol, 31st May, 1855.

Dear Brother F. D. Richards—God our Heavenly Father is good, kind, and merciful to me, and I feel to be more thankful than ever to Him for His kindness to me, and my brethren, who are all well, and desire to do their utmost to spread the work of God. But never have we had less time or opportunity to spread the work than at present, yet we are in hopes of soon being able to add to our number, if we only have a place opened to go to the water. Several that would have been in the Church if we had only had an opportunity of going to water, have been taken from our midst, but I am happy to say that many who have departed believed the Latter-day work.

I am sorry to say that brother Valentine has departed from this sinful world. He was wounded in the trenches, and lived for two days. He always said, after he was wounded, he knew it was the will of God for him to die, and he felt quite contented. Brother Valentine was baptized in Turkey, and I had great hopes that he would have been an ornament in the Church.

Brother McLean and all the brethren send their love to the Saints in England, and we all hope to be able soon to shake hands with them.

In a few weeks I will try and send some money for the Emigrating Fund, as all the brethren are desirous of contributing to it.

The time is come for me to go to my duty. May God bless you in your endeavour to spread the work. Amen.

Yours in the Everlasting Covenant,

HENRY RUSSELL.

Departure for the Plains—Health of the Camp.

On Monday evening, the 21st instant, about three hundred and fifty souls of Saints left this city on board the *Equinox*, bound for Atchison, in charge of Elder William Glover. Elders William Pitt, Charles Smith, Benjamin Brown, Elias Gardner, N. T. Guyman, W. G. McMullin, John Mayer, S. H. Earl, O. M. Duel, James F. Bell, J. W. Coward, Joseph Hall, and Daniel Caveen have all left by this boat. These brethren have held important and responsible missions in Europe under the Presidency of Elder F. D. Richards, having faithfully executed their duties, and honoured the trust imposed in them. They are returning home to Zion with brother Richards' approbation, counsel, and blessing, and the blessings of many thousands of faithful Saints upon their heads. We may mention also Elders Allred, Pace, Secrist, Colborn, and Riser, who also share liberally in the good feelings, confidence, and blessings of their brethren; and are now wending their way, with joyful hearts, to their peaceful homes in the west. . . . . .

Elder Seth M. Blair has recently returned from Texas with a faithful band of brethren. He has been out on his mission about twelve months, has done a good work, and is returning home to Zion with our approval and blessing, and has the satisfaction and honour of taking many of his sheaves with him. He has been engaged for several days purchasing goods for himself and company, and is now preparing to join his brethren at Atchison, and will there make arrangements to lead them home to Zion. . . .

By letters received from Elder Richard Ballantyne, dated Atchison, May 13th, we learn that general good health prevails in the Camp of Zion, and although a few have been taken off by cholera, the health of the camp in general is said to be excellent, for which we feel truly grateful to our Father and our God.—*St. Louis Luminary*, May 26.

A WITNESS in court being asked if he had ever heard that Mrs. Wilkins was a naturalist, said he understood she had ten children! "If that doesn't constitute her a naturalist," exclaimed the witness, "then I should like to know what does?"

Varieties.

WOMAN'S RIGHTS.—A good-natured husband, a dozen children, and a happy home. As these rights may be easily obtained (in Utah), we hope the Sisterhood will "make a note on't."

THE CHOICE.—A young girl who had engaged herself recently to a situation near Pucklechurch, forwarded the following curious epistle by post:—"Dear Mrs I have rit a line to enfarm he that i shant com to yur plese—as I am guin to bee marred—so you mus scuse mi comin to yur plese has i hengage—we mus one of hus bee dispointed therefore i shant miss a good chanc and so you mus bee the dispointed i ham dear Mrs your &c., L. B."

DISCOVERY OF A NEW PEOPLE ON THE WESTERN CONTINENT OF AMERICA.—A letter from O. H. Green, dated on board the American sloop of war, the *Decatur*, off the Straits of Magellan, February 15, states that having landed with the assistant surgeon and others at Terra del Fuego, they scrambled up the mountain-sides, and after ascending 3,500 feet they came upon a rich and beautiful plain, exhibiting signs of civilization and refinement. Mr. Green describes the inhabitants as the noblest race he ever saw; the men all ranging from six feet to six and three-fourths, well proportioned, very athletic, and straight as an arrow. The women, who, he says, are models of beauty, average five feet in height, are very plump, have small feet and hands, and jet black eyes. Their teachers of religion speak the Latin language, and have traditions from successive priests through fifty centuries. The population amounts to about three thousand men, women, and children. Their diet consists of milk, fruits, and vegetables, but they consider it impious to taste any thing that has life.

Hymn.

Great is the goodness of our God,
To those who do His will;
He, with a Father's watchful care,
Shields them from every ill.

In gathering to their mountain home,
How is His power display'd!
He stretches forth His arm to save,
When prayer to Him is made.

When wildly toss'd upon the deep,
And dead ahead's the gale,
By faith in Him the turmoil's hush'd,
And fav'ring winds prevail.

As up Missouri's turbid stream,
The Saints their course pursue,
From the Destroyer He preserves
The faithful and the true.

When passing o'er the wide spread Plains,
Or through the dark ravine,
With favour of the Lamanites,
His kindness still is seen.

And thus, from strength to strength, they're led
To Zion's sacred shrine;
Then let us praise the Lord our God,
In songs and hymns divine.

West Derby. JOHN JAQUES.

Money List, June 8—15, 1855.

	£	s.	d.
Henry McCreery	5	0	0
John B. Pears	7	0	0
H. E. Bowring	1	0	0
Jonathan Ellis	0	12	0
Griffith Roberts	0	12	0
James Reece	5	0	0
Carried forward	£19	4	0
Brought forward	£19	4	0
Thomas Clarke	5	0	0
George W. Davies	4	0	0
William Peacock (per R. W. Wolcott)	14	0	0
J. Kessell	1	5	0
Jonathan Ellis (Feb. 17th, 1855)	1	0	0
	£44	9	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 27, Vol. XVII. Saturday, July 7, 1855. Price One Penny.

Education and Revelation.

Many have imbibed erroneous ideas with regard to the utility of education for preaching the Gospel, and for qualifying men to build up the kingdom of God. They do not seem to comprehend what is meant when they are counselled to obtain all the knowledge they can from the experience of others, and from all good books, when this counsel is at the same time accompanied with advice to the Elders not to depend when preaching on their learning or eloquence, but on the Holy Spirit to direct what they shall say. When we speak of education here, we wish to be understood to mean a knowledge of the science and literature of the day. Education is useful in whatever position a man may be placed, in this Church, provided that it is of the right kind, and a proper use is made of it. Much of the science and literature of the day is based on wrong principles, and therefore filled with inconsistencies, errors, and absurd conclusions.

"God hath chosen the weak things of the world to confound the things which are mighty." This fact has been wonderfully made manifest in all His dispensations with the children of men, that His power might be acknowledged. But is this the only reason? We answer, no. The Lord is a being who works on natural principles, and when He wants any thing done He makes use of the best material He can command with which to accomplish it. He chose the first Apostles not because they *were* poor and illiterate, but because they were the best men He could find for His purpose. By way of illustration, we will suppose two men born with the same natural abilities and honesty of heart, but under very different circumstances in life. One is born to wealth and ease, the other to the necessity of toiling for his bread. The mind of the first is well stocked with all the learning and wisdom of the day, and he is considered a competent judge of questions in the natural sciences, literature, divinity, &c. The latter toils on and learns but little, excepting a few plain principles, the truth of which he proves by experience. Let the Gospel be preached to these two men, and it will be found that the mind of the learned man is so bound up in preconceived notions, and so thoroughly filled with errors and false conclusions, that revealed truth can find little or no room to take root and grow, while the man who has learned but little, and acquired that mostly by experience, not only has a heart naturally prepared to receive the truth, but room for it to grow up, and bring forth fruit. This is one reason why the Lord chose His former-day Apostles from the honest poor who were uncontaminated with the learning of the day. It is true this was not the case with the learned and scientific Saul, who was

brought up at the feet of Gamaliel, but it required a great manifestation of power to convince him. The affliction which he complained of in after life, wherein he said, "When I would do good, evil is present with me," was the effect of his early education. These are some of the reasons why the wisdom of the Lord has been so signally manifested in choosing the unlearned to commence and carry on His work in this dispensation. The reason that men, filled with the learning of the world, who have embraced the Gospel, have apostatized in so many instances, is that they have had so much to unlearn that the task has been too great for them.

When persons come into this Church and can keep the Spirit of Truth with them, then, and not until then, are they capable of selecting the few gems of truth from the great mass of rubbish and error of which the learning of the world is mostly composed. Again, there are other persons who after embracing the Gospel have turned their attention to the acquirement of a knowledge of the literature and sciences of the day, and have become so puffed up with the supposed importance of the wisdom thus acquired, that by it they have attempted to solve the problems of eternal truth, instead of doing it by the light of the spirit of revelation. The consequence has been that they have often come to wrong conclusions, and wandered for a time in darkness and doubt, or have altogether gone astray.

Do we in this condemn education? No, but we contend for the necessity of making the Holy Spirit the judge between truth and error. Ideas are not acquired by men without mental effort, and it requires a corresponding labour to root them out. Therefore we say it would be better for men's minds to be less educated, like the fishermen of Gallilee, or the Apostles of this dispensation, than to receive erroneous impressions. This conclusion is based on natural principles, which not only Latter-day Saints, but the world, generally endeavour to follow, according to their notions of right and wrong. But there is this difference between the two—the Lord has furnished His people with an unerring guide to truth, if they will follow it, which the world have not got.

We have endeavoured to show to some extent what we mean by education being of the right kind, and we will now attempt to explain briefly what we consider a proper use of it in preaching the Gospel. In order to illustrate this part of the subject we will suppose a case, of which in point of fact there have been many parallel ones, in this Church. One man has thoroughly mastered the science of logic and elocution, explored the interesting phenomena of natural philosophy, scanned with an astronomer's eye the regions of space, and calculated with precision the movements of the heavenly bodies, and then, with all his scientific attainments, has, perhaps, the command of the most beautiful language in which to express his ideas. The other man is unlearned, in the common acceptation of the term, but his life has been a practical one, and what he knows, even of the Gospel, he knows from experience. Suppose the two men are ordained and sent out to preach, probably the educated one will say to himself, "I have a splendid education, I must preach an eloquent discourse. The people will expect to hear something more than usual from me, because they can see that I am an educated man." Whoever thinks and calculates thus, certainly has not learned the Lord's way of doing things. The Elder, perhaps, in his great efforts to do something wonderful, takes up the prophetic visions of Daniel, the predictions of Isaiah, or attempts to unravel the mysteries of the revelations of St. John, including the problem of the Beast with seven heads and ten horns, and paints the wonders of the last days with all the varied tints of eloquence, and enforces deductions with all the powers of artificial logic. The people say, "What a beautiful discourse! What a splendid preacher!" The Elder preaches away and wonders why none come forward to be baptized and why he sees no fruit of his labour. The reason is, he is like a beautiful instrument which people look at and admire on account of the superior mechanism displayed in its structure, and its exquisite finish, and which produces the most delightful sounds, but does not play the right tune.

The unlearned Elder goes forth to preach with far different feelings. He knows that he has neither eloquence nor education, and therefore, instead of striving to see what he can do with his own powers and abilities, he feels after the Lord, and seeks the aid and assistance of His Spirit, which brings forth from him the truths and principles adapted to the capacities and wants of his hearers. The

simple truths which he utters being dictated by the Spirit, they are urged home by the same power upon the hearts of the honest, and he realizes the unspeakable blessing of seeing the fruits of his ministry. This does not follow merely from his being unlearned, but because, although a rougher and less polished instrument, he is always ready to play the right tune for the time and occasion. Now if the educated Elder possessed the same spirit, and humble reliance on the Lord, and kept himself perfectly free for the Holy Spirit to operate upon, so that it could completely control his ideas, his fine flow of language, and all those superior powers with which he has been blessed, then they would be turned to practical account to bless his fellow-men, and build up this kingdom.

We trust that this may aid some to understand why the Saints are counselled to obtain all the knowledge they can from every source, and at the same time the Elders are counselled to preach the plain, simple truths of the Gospel, depending on the Holy Spirit to dictate to them, and not on their learning and eloquence. Education, like every other blessing, may be perverted to a wrong use, turned into a curse, and be the means of preventing men from receiving the truth in the first place, or of causing them to apostatize from it afterwards. Better, far better would it have been for many men who have entered this Church since its commencement, if they had had less education in the sciences of the day, to fill their hearts with pride and self-conceit, and choke the principles of truth which have struggled to take root and grow there. There are many who attempt to measure the things of God by some Gentile rule of science, and who will reject a saving principle, because they cannot prove it by their system of logic. Such men will find that instead of sifting the principles which they have rejected, they have been completely circumscribed in their folly, and that there is but little left of them or their systems that is of any value. It is for these reasons that the simple, unadorned testimony of the humble man is worth more to the cause of truth, than all that can be advanced in its defence by those who depend on their learning and eloquence.

We say to the Elders and to all the Saints, seek to store your minds with useful knowledge, from observation, reading, and reflection, and keep them in full exercise, that they may expand and grow, but with an increase of knowledge seek with all diligence for *wisdom* of the Holy Spirit, that you may use it in righteousness. The Saints are as directly responsible for the use they make of their intellectual acquirements, as they are for their use of wealth, influence, or any other gift or blessing which the Lord has bestowed; and it should be just as fully consecrated to the Lord, and subject to the counsels of the Priesthood, and to the dictates of the Spirit of Revelation. To let the intellectual faculties lie dormant, without putting them to a proper use, and thereby increasing them, would subject the Saints to loss, and in the end to condemnation. Like everything else, they are given to men to use for good, with the privilege of using them for evil.

The whole course of the Latter-day Saints from the beginning has shown their desire for intellectual improvement. Whenever their enemies have suffered them to remain long enough in one place to accumulate around them the means of subsistence, their attention has been turned to the education of their children, and to the establishment of institutions for the intellectual improvement of all classes of society. And notwithstanding the assertions of the enemies of the Saints to the contrary, there is no people on the earth who set so high a value on intellectual improvement and cultivation. The most strenuous efforts have been made during the past year in Utah for the erection of suitable buildings for educational purposes, for obtaining a supply of qualified teachers, for the organizing of scientific societies, and collecting public libraries, and in fact everything is encouraged that will exalt the mind, improve the morals, and refine the manners of the people. Among the Saints, literature and science will be based on the principles of eternal truth, made known through revelation. They will be stripped of their numerous errors and false deductions, and every principle before it is adopted will have to stand the test of the Spirit of truth, or of practical experience. Among them the foundation of education in the minds of the young will be laid in truth, and the utmost care will be used to exclude useless materials from the superstructure, that it may not require two-thirds of a man's life to unlearn the errors of childhood and youth.

History of Joseph Smith.

(*Continued from page* 373.)

[November, 1839.]

From New York, Elder Pratt wrote me on the 22nd, directed to Commerce, from which I quote the following—

The Churches in these parts are prospering greatly, and are firm in the faith, and increasing in numbers continually. The Church in New York and Brooklyn now numbers from one hundred and fifty to two hundred members, and additions are being made every week. A General Conference was held in this city on Tuesday and Wednesday of this week. Elders present: O. Pratt, W. Woodruff, Samuel James, Benjamin Winchester, Elders Foster, Layne, Jenks, Brown, Benedict, and myself. Priests present: A. Everett, Birge, and Vanvelver. Many Branches of the Church in the region round about were represented; several hundred members in all, and mostly increasing. Great doors are open for preaching, and crowded houses are the order of the day.

I have also received letters from Maine and from Michigan, with joyful accounts of the spread of the work of the Lord. You would now find Churches of the Saints in Philadelphia, in Albany, in Brooklyn, in New York, in Sing Sing, in Jersey, in Pennsylvania, on Long Island, and in various other places all around us. Our New York meetings are now held three times every Sabbath in Columbia Hall, Grand Street, a few doors east of the Bowery; it is very central, and one of the best places in the city; it will hold nearly a thousand people, and is well filled with attentive hearers. Brother Winchester has a good hall well fitted up in Philadelphia, where stated meetings are held—several every week, and crowded audiences.

In short the truth is spreading more rapidly than ever before, in every direction, far and near. There is a great call for our books. I am now re-printing the "Voice of Warning," "The History of the Persecution," and my "Poems." There is a great call for "Hymn Books," but none to be had. I wish sister Smith would add to the old collection such new ones as is best, and republish them immediately. If means and facilities are lacking in the west, send it here, and it shall be nicely done for her; and at least one thousand would immediately sell in these parts wholesale and retail. The "Book of Mormon" is not to be had in this part of the vineyard for love or money; hundreds are wanting in various parts hereabouts, but there is truly a famine in this respect.

The Conference took into consideration the pressing calls for this book, and have appointed a committee to raise means for the publication of the same, and also to publish it if we can obtain leave from you, who hold the copyright. Any "Hymn Book" which sister Smith or the Church will favour us with, shall also be published on similar conditions.

P. P. Pratt.

Some time this month the first number of the "Times and Seasons," a monthly religious paper, in pamphlet form, was published at Commerce, Hancock County, Illinois, by my brother Don Carlos Smith and Ebenezer Robinson, under the firm of Robinson and Smith, publishers.

Tuesday, 26th. At one in the afternoon, Elder Young and company went on board the steamer Columbus, at Fairport, and went on towards Buffalo.

Wednesday, 27th. About one o'clock this morning the wind arose, when Elder Young went on deck, prayed to the Father in the name of Jesus, when he felt to command the wind and the waves to cease, and permit them to proceed on their journey in safety. The winds abated, and he gave glory, honour, and praise to the God who rules all things. Arriving in Buffalo in the morning, they took the stage for Batavia.

While on the mountains some distance from Washington, our coachman stepped into a public house to take his grog, when the horses took fright and ran down the hill at full speed. I persuaded my fellow travellers to be quiet and retain their seats, but had to hold one woman to prevent her throwing her infant out of the coach. The passengers were exceedingly agitated, but I used every persuasion to calm their feelings; and opening the door, I secured my hold on the side of the coach the best way I could, and succeeded in placing myself in the coachman's seat, and reining up the horses, after they had run some two or three miles, and neither coach, horses, or passengers received any injury. My course was spoken of in the highest terms of commendation, as being

one of the most daring and heroic deeds, and no language could express the gratitude of the passengers, when they found themselves safe, and the horses quiet. There were some members of Congress with us, who proposed naming the incident to that body, believing they would reward such conduct by some public act; but on inquiring my name, to mention as the author of their safety, and finding it to be Joseph Smith the "Mormon Prophet," as they called it, I heard no more of their praise, gratitude, or reward.

Thursday, 28th. I arrived at Washington City this morning, and put up at the corner of Missouri and Third streets. This evening, Elder Young and company (except Elder Kimball, who stopped at Byron to visit his sister) rode to Rochester in the steam cars, and from thence rode all night in a horse coach, and arrived at ten in the morning on Friday, 29th, at Auburn, New York. Elders Taylor and Turley proceeded on their way to New York.

(*To be continued.*)

The Mormon Immigration.

(*From the "New York Tribune."*)

The Valley of the Salt Lake is being rapidly peopled with Mormon immigrants from all quarters of the habitable globe, and the work of propagating the principles of this singular sect is now systematically carried on by Elders and missionaries in almost every civilized as well as semi-savage country. These men labour with a zeal untiring, a devotion that knows no limit, suffering hunger and thirst, privation, insult, and contempt, for the advancement of the faith they preach and profess. The great object sought to be attained by the Mormons is the establishment of a mighty theocracy in the Valley of the Salt Lake, where they may enjoy, without fear of molestation, the free exercise of their religious and social opinions. To this end the most strenuous efforts have been made to promote immigration to Utah, not only from the United States and Europe, but even from remote Asia and Africa. In every seaport of any consequence in this country and in Europe, emigration agents are located to give information to the inquiring, and to aid those who desire to go to Utah, and arrange for their safe and speedy transportation to that distant country. All along the line of travel, too, other agents are in waiting with the necessary supplies for the journey, and under the auspices of Mormonism the great land voyage across the plains is now almost as safe as a journey from New York to Albany.

The faithful of the fold of Latter-day Saints, whose poverty prevents their undertaking the journey, are forwarded at the expense of the "Perpetual Emigrating Fund." Wealthy men among the sect support this fund by their contributions, and those who are sent out at its expense mortgage a certain portion of the proceeds of their labour after arriving in the happy Valley to repay the cost—thus the fund is made perpetual. The season for emigrating is between November and April; this season the Liverpool agency have sent off over 3,600 immigrants, of whom above 1,100 were sent at the expense of the fund. Heretofore these immigrants have usually entered this country through the Southern ports, avoiding New York altogether; but it would seem that the aversion is wearing off. Yesterday the packet-ship *S. Curling* brought to New York 570 of these immigrants, and the ship *William Stetson* is on the way hither with 293 more. We believe there are still other vessels now due here laden with Mormons.

From a visit to the *S. Curling* we are enabled to lay some interesting facts before the readers of the Tribune respecting the order and management of the voyage. A large majority of the passengers are of the poorer classes of British peasantry, Ireland contributing but a small proportion, who are sent out to Utah at the expense of the Emigrating Fund. They are mainly in families, only a few single men and women were on board. The married people were of all ages from ten-

der 18 to hale 80, and appeare to enjoy good health and spirits. The vessel was the cleanest emigrant ship we have ever seen; notwithstanding the large number of her passengers, order, cleanliness, and comfort prevailed on all hands, the between decks were as sweet and well ventilated as the cabin, and the orlopdeck was as white as scrubbing brush and holystone could make it. It would be well if the packet-ships that ply between this port and Liverpool were to imitate the system of management that prevailed on board this ship. The passengers were under the Presidency of Elder Israel Barlow and two Counsellors, Elders Perry and Robinson. The company was divided into seven wards, each superintended by a President and two Counsellors, who together attended to the affairs of the ward, such as cooking, drawing water, morning and evening worship, looking after the sick, setting the watch, and in short, directing the affairs, temporal and spiritual, of the people committed to their care.

These sub-Presidents and Counsellors received their orders from the executive head of the expedition, President Barlow and his Counsellors. The routine of daily duty was somewhat as follows—At 4 A. M. the men told off in rotation the night previous commenced cleaning the wards, at 5 o'clock morning worship, at 5½ cooking commenced, the stewards of each ward being allowed the use of the galley for half an hour, and priority of use being assigned to the wards in rotation every day. At another stated time water was served out. Dinner cooking commenced at 11, and tea at 5. At 8 o'clock, evening worship was celebrated, and then the lights were put out and the night watch set. The duty of the latter was to guard against visits from the sailors, or indiscretions of any kind among the brethren. All of these duties were discharged with military precision at the summons of the bugle; for instance, the call to prayers was "Rosa May," and the night watch was set to the tune of "The Soldier's Tear." As far as we could learn, comfort, cleanliness, good humour, and good health prevailed throughout the voyage. The Saints will set out for Utah by way of St. Louis as soon as possible. Waggons, teams, and tents are now waiting for them on the Missouri river, and they expect to reach the Promised Land in September or October next.

In conversation with the Secretary of the expedition, Mr. William Willes, we learned that he was by profession a schoolmaster, and he had been a member of the Church of England. This is his first visit to America—his wife and family are already in Utah, where he will join them. In 1851 he went to India as a Mormon Missionary. From Calcutta he travelled from station to station to the Himalayas, 700 miles of the distance on foot, teaching and preaching the Mormon doctrines, to Europeans. Up and down the Ganges he wandered preaching with variable success. Next he journeyed through Burmah, tarrying at Rangoon about six months, where he made the acquaintance of some of the American Missionaries, among them Messrs. Kincaid and Vinton. During his Missionary tour he visited Penang and Singapore, and was the pioneer Missionary of his faith on the Island of St. Helena. He said that about 200 Mormons are now waiting for an opportunity to embark from India for Utah, and the efforts of the Mormon Missionaries are very successful, more especially among the natives, whose language they have learned.

We asked him for a little light on the alleged plurality of wives among the Mormons. He said it was part of their faith to have as many wives as they desired, only when a man took a new wife he must first obtain the consent of the presiding Elder. Women are not permitted to enjoy a plurality of husbands but only a moiety of one. The slightest violation of the (Mormon) marriage relation on the part of either sex is punished with excommunication from the Church. We asked why Mormons did not practise their peculiar views in this respect in Europe and the United States. He replied the Church always respected the laws under which they lived; any attempt by a Saint to carry the plurality principle into practice in Europe or here would be visited with instant expulsion from the Church. In Utah, where Mormon law is paramount, they lived up to their principles to the fullest extent. We did not ask him how the women liked polygamy, but in the course of an argument by him in its favour the Mormon estimate of the sex was indirectly shown. He said woman was created as a help-meet for man, to bear him children.

Voyage of the S. Curling.

S. Curling, 300 miles from New York, Sunday, 20th May, 1855.

Beloved President F. D. Richards—Being instructed by President Barlow, it affords me much gratification to inform you of the welfare of the company of Saints on board this fine ship, under his able and fatherly presidency, who, in connexion with his counsellors, Elders Perry and Robinson, and the seven Presidents of the seven Wards, has enjoyed the highest confidence and esteem of the Saints, and the authorities who command the ship. Up to the present time, with the exception of two children with the hooping cough, and one case of small-pox, we have been mercifully favoured. Many of both sexes have been sea-sick, as a matter of course, but not caused by bad weather, for that has not visited us. I think we have reefed topsails twice, by way of precaution. The captain in this, as in every instance where we have noticed, has manifested a spirit of kindness and gentlemanly bearing worthy a true-born, independent American; having, on many occasions, administered comforts to the sick, out of his private means. We have had two births on board—"Sanders Curling" Fox, son of brother and sister Fox from Birmingham; and a daughter of brother and sister David Micklejohn, of Culross, Perthshire, Scotland, both very fine, healthy children. . .

Tuesday, April 24.—At 11 o'clock in the morning, a general meeting was held upon the quarter-deck of the ship, guards being placed over the hatchways.

The assembly was called to order by the Secretary, who gave out the hymn—"Come all ye sons of Zion," which, having been sung by the assembly, Counsellor Perry engaged in prayer. The Secretary then read the Letter of Instructions from President F. D. Richards, of the Quorum of the Twelve Apostles, which was listened to with great attention by the Saints, who unanimously responded to its contents, and raised their hands in token thereof. The President and Counsellors, the Secretary, the President and Counsellors of Wards, and the rest of the Officers were severally presented, and sustained unanimously.

Resolved: That the Saints sustain each other.

Suitable teachings followed from the President, Counsellor Robinson, and the Secretary; after which, Elder W. Willes sung "The Working Bees," and the whole assembly joined in chorus. The best kind of feeling was manifested during the two hours the meeting lasted, the captain, doctor, and others connected with the ship, being among the audience. The meeting was closed by prayer from Elder Perry.

The ship, at this time, was about sixty miles south of Cape Clear, Ireland, gently urged along by a light, but favourable breeze, which gradually left us, after causing many to be sea-sick, and was succeeded by light airs and calms on Wednesday, Thursday, Friday, and Saturday. During the prevalence of these, the mind of the President was much exercised in relation to the necessity there was on the part of the Saints to be careful of their walk and conversation, and to unite in prayer and fasting to the Lord, that He would be pleased to grant them a fair and prosperous wind to the end of the voyage. An address was prepared by the Secretary, dictated by the President and his Counsellors, and read by Elder J. B. Maiben, accompanied by the Secretary, in the several wards, which were formed into three meetings for the purpose, on Sunday, and it was most remarkable, that as soon as it was done, a fair and prosperous wind arose, and all looked bright on board and around.

I sent a ship letter by a whaler, Saturday, 28th April, to Liverpool. [We received it.—Ed. *Star*.] A marshal and two aids have been appointed, and found very useful; Elders D. C. Moffatt, Hains, and Sully are the active and energetic men who have done this difficult, yet beneficial service.

The authorities on board have gained the hearts of all. The provisions have given great satisfaction. The sick have been administered and ministered to in a way truly gratifying and satisfactory by the captain, the doctor, and the authorities. A health committee was appointed, having the Secretary as presiding officer, and the Presidents and Counsellors of

wards members thereof. A paid fireman had to be appointed, a most arduous and responsible duty; and I have heard only of a few instances of the porridge being mixed. I have frequently assembled the children for instruction and teaching during the voyage, as far as my very limited means and leisure permitted. The President has suffered from sea-sickness, but not so much as on former occasions. Seven of us, including myself, who had not been sea-sick, anointed him, and, through the mercy of our Heavenly Father, he received a great blessing. It is truly charming to see the kind feelings of the Saints towards the sick, in imparting their little comforts to each other. This is the only voyage I have taken, out of more than a dozen, that sea-sickness has been absent from me. I attribute my freedom from it, to fasting and prayer, the day before leaving, and drinking nothing but pure water during the voyage. . . . .

This morning, Tuesday 22nd May, 1855, at half-past five, we were in sight of the light-house, and a tug a-head, on for New York. No deaths, no marriages; and I trust to have none to report on this voyage. If you had been here on board, I believe your counsels could not have been more faithfully carried out than they have been. The Gifts have been manifested by several of the Saints at different times. Some of the sailors believe the Gospel, and I believe are concluding to go to Utah with us.

The ship came to anchor at noon, and Elders J. B. Maiben and J. Booth were sent to the office of President Taylor, who was out of New York, with President Fullmer, at Philadelphia, which induced Elder Felt to send a telegraphic message. The ship passed the examining officer in first-rate style, *all well*. Several reporters came on board, and much admired our organization and fine order, and they said they would publish us in the papers.

The captain has acted in a way to call down the blessings of the whole Church; he spoke in the highest terms to *all*, of everything and everybody, and returned us in his list as "578 Saints," and he was pleased to say, "You are Saints, for you have acted like such in every way, and, of all passengers I never saw such, for you have been no trouble to me at all; more of a pleasure than a trouble."

Pittsburg, Philadelphia, 28th May.—I must now close. Since I wrote the above, we have sent our dear brethren, full of hope, to their various destinations.

Yesterday, the P. E. F. emigrants of the *S. Curling* went in the *Amazon*, to St. Louis, with Elders Stevenson, Barlow, &c., and I am left here alone to await the arrival by boat and train of the independent passengers, and a few of the P. E. F.'s, who were too late for the boat from New York to Amboy, to meet the Philadelphia rail cars. From New York to Amboy by boat 1½ hours; by boat again to Philadelphia 5 hours; washing our hands and face, and taking breakfast, and then off to this city; taking from Friday noon, to Sunday morning at day light.

I would beg of my dear brethren in Europe to bring only necessary changes and utensils, for the immense baggage has nearly broken our backs and our hearts too. Bring a little and good. The great expense of sending this incubus would have rescued many poor Saints from bondage. Luggage, *luggage*, LUGGAGE, is like a dread spirit from the vasty deep. If I had a voice of thunder, I would say to the Saints — PRUNE YOUR LUGGAGE!

In haste as ever, for ever,

W. WILLES, Secretary of Co.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 7, 1855.

NATURAL RELIGION.—Everything pertaining to God, His attributes, and His works is on natural principles. He has always done things according to fixed and unchangeable laws, which have always existed, and will continue forever. God Himself is controlled by such laws, in His sphere, as absolutely as man is in his. These

laws are all founded in truth, and adapted to the growth and increase of the various organizations of the universe. Latter-day Saints believe and practise a natural religion. The rest of the world believe in unnatural religions, and practise them quite as well as the Saints do theirs. The world believe in unnatural gods, such as never can exist. The sectarian Christians' conception of God is the most unnatural of any, for while they believe Him to be a perfect nonentity the pagan shows his more reasonable ideas by attributing to Him form, limbs, and features. Sectarians believe in such an unnatural heaven that they will never find it, unless they happen to travel so far as to get outside the dominions of the Almighty, for there is every reason to believe that they will find both time and space within them. Their ideas of hell may or may not be as wide of the mark, as the Lord has not seen fit to reveal much concerning it, but one thing is quite certain, that if He punishes and rewards men according to the deeds done in the body, there must be more of a variety in the torments of hell than they have dreamed of in their philosophy. Mankind generally have become so wise and enlightened in their own eyes, that in most cases they have attempted to make some improvement on the laws of nature, and modify most of the plans and designs of the Almighty to meet their peculiar views. They have carried these changes to such an extent that they themselves, many of them, are fast becoming most unnatural objects, to be called men, if those who lived in early times may be considered patterns.

These things must come to an end, and the Lord will restore things to their natural channels again. In order to do this, He has again established a people, to whom He is making His laws known, and through whom He will establish a natural kingdom on the earth, in which it will be fashionable to keep the laws of nature, and do everything that will tend to health and strength, peace and happiness. This kingdom will be a natural heaven, because it will be one in proportion as the people make it so for themselves by working righteousness. Mankind will enjoy as much or as little of heaven or hell as they work for, for they will fully reap the reward of their doings, whether they be good or evil. The place to begin to make heaven is in a man's own bosom, and unless it exists there first, it is in vain to look for it elsewhere, and if it exists there, he cannot be dispossessed of it, no matter what his outward circumstances may be. In the next place it is the man's duty to endeavour to make a heaven among those who are around him, and when a community has thus been made heavenly and established into a kingdom on the earth, it will be the kingdom of heaven, and the heaven that man will enjoy. It will become perfect in happiness, glory, and power, exactly in proportion as its members increase in knowledge and righteousness.

It is probable that heaven and hell will not be so far apart as many have imagined, for the Scriptures strongly intimate that the natural element for those to exist in who have become pure and holy, will be as a consuming fire to the wicked. Says the Prophet, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions." The truth of this begins to be already realized, to some extent, in the Valleys of the Mountains. Heaven has begun to be established there on the earth, and in proportion as it becomes the joy of the pure in heart, it becomes a hell to those who love iniquity, and cleave to uncleanness. The burning, searching element in which God dwells, is feeling out iniquity in the midst of the Saints, and sinners in Zion are beginning to be afraid. Corrupt men who go there to commit whoredom, and establish abominations, also apostate spirits who break their covenants with the Lord and their brethren, are seized with fear and

trembling, and begin to feel the scorching influences of that element which is a consuming fire to the wicked. We rejoice to know that it is so, and that there is one place on the earth, where the wicked feel as though they were away from home. May such a condition of society increase in Utah, until the wicked shall be like Achan in the camp of Israel. Our counsel to all those who are afraid that they cannot live up to the laws which are brought forth in Zion, and have any idea that they may apostatize after they get there, is, to not go until they feel an assurance that the elements will be congenial. It is to be regretted that anybody, after the long and difficult task of getting there, should find that he is in the wrong place. There is no peace, comfort, nor satisfaction for an apostate among the Saints, and it is to be accounted for on the most natural principles. The heaven that was in his bosom has turned into a hell. The very air he breathes is loaded, and those around him are filled, with a spirit which is utterly uncongenial to his own, everybody detests him for his hypocrisy and iniquity, and it is no wonder that such persons in writing back to this country should spit out their venom, and their hearts should be filled with fear and evil surmisings. This is one of the strongest evidences to every true hearted Saint that the Lord is purifying His people and cleansing their land from iniquity.

In Utah the glorious attributes of a God of nature are continually revealed in their beautiful realities. There the simple elements of salvation, faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, expand and open up through the visions of revelation into the great and glorious principles of creation, through which worlds have been ushered into existence, and which comprise the endless circuit of eternities in their operations. There they will learn that miracles and supernatural events, as the world understand the terms, never existed, that everything that transpires is the necessary effect of the operations of nature's laws, and that God is a God of order, and not of irregularity and unnatural disturbance. Therefore when the Saints get to Zion they may expect to have to unlearn all the unnatural education which they have acquired in the world. They will find it necessary, to a great extent, to change their habits, customs, ideas, methods of thinking, and to launch out into new channels, with enlarged and purified hopes, desires, and anticipations, in fact, to put off the old man of the world, and put on the new man in Christ Jesus, with the habiliments of the Gospel, brilliantly illuminated by the candle of revelation kept continually burning in their hearts.

FOREIGN INTELLIGENCE—*Cincinnati.*—Elder G. C. Riser writes us from Cincinnati, May 12, and informs us that he and his company of German Saints arrived at that place March 12. The company generally obtained employment after many diligent efforts had been made. Work is not so plentiful, nor are wages so high, at Cincinnati as in St. Louis and vicinity. Elder J. F. Secrist left the company at Harrisburgh, to visit his friends. Elder Riser has preached considerably in public and private at Cincinnati, and he has also visited Springfield and Marion County for that purpose, where he found much prejudice against the Saints, some of which he has been instrumental in removing. He was expecting to leave for St. Louis May 14, on his way to the Valley.

VIRGINIAN ELOQUENCE.—Mr. Wise, of Virginia, in a late speech, is reported to have said respecting that State, "She has an iron chain of mountains running through her centre, which God has placed there to milk the clouds and be the source of her silver rivers." The *Rochester American* remarks—"The figure is borrowed from the New York milkmen, who milk the clouds as much as they do their cows, and draw from the former the most palatable and healthful portion of the compound fluid.

Home Correspondence.

CHELTENHAM CONFERENCE.

Baptisms — Tract Distributing — Financial Efforts — Good Prospects.

30, Albert Street, Tewkesbury Road, Cheltenham, June 4, 1855.

President F. D. Richards.

Dear Brother—I am happy to say that the work of the Lord is moving onward in this Conference. About thirty have been baptized within the last nine weeks, and I hope to see many more soon. We have commenced the circulation of about 600 Tracts in this town, and we have got covers printed for them, which announce, on the one side, our place of meeting, and, on the other, give a catalogue of our principal works, with their prices. This should tend, I think, to extend the sale of our works, and increase the number of our hearers, while those who diligently peruse the tracts will have unfolded to their minds the principles of life and salvation. We feel determined to leave no stone unturned, so that we may spread the Gospel, believing, as you have intimated through the columns of the *Star*, that a great work is yet to be accomplished in this land.

I was happy to read your "editorial" of May 19, as it sanctioned the ideas I had been endeavouring to impress on the minds of the Saints for sometime previous. We are endeavouring to break up new ground, as there is an immense number of towns and villages in this Conference where not a Saint is to be found. The other day I walked about thirty miles to preach in one of those towns. We have the use of a small chapel there, and I had it pretty well filled, and the people listened with attention. One of our Travelling Elders has been holding meetings there for sometime past, and I hope, by the blessing of the Lord, he will be enabled to raise up a Branch in that place.

I have been, during the past two weeks, drawing the attention of the Saints towards the Temple Offering, and I am happy to say that they respond to your call with alacrity. Some of them have promised 10s. for this year, others 5s., 6s., and 7s., so that I believe we shall be enabled to raise our quota.

I thought it the best plan to let them be as liberal as they pleased, rather than divide the sum into so much per member, for there are always a number who wont pay hardly anything, and others who cannot pay much, and, consequently, on that principle, a fixed sum is very difficult to be raised.

We intend to hold our Quarterly Conference on the 1st day of July, and should you find it possible to pay us a visit then, your presence would be most acceptable. We shall have a *soiree* on the following evening.

Please present my kind regards to Elders Little, Linforth, and all in the Office.

With many kind wishes for your welfare and prosperity,

I am yours very truly,

JOHN KELLY.

CHELTENHAM AND WORCESTERSHIRE CONFERENCES.

Spirit of Inquiry—Gratifying Prospects.

Worcester, June 12, 1855.

President F. D. Richards.

Dear Brother. . . . . .—The spirit of inquiry is fast increasing, and in order to answer all the questions, we must have more tongues to speak. We find but little difficulty in supporting Travelling Elders, for the hearts of strangers are turned towards them, insomuch that they will feed and lodge them, and give them money.

Presidents Porter and Kelly, with the travelling Elders, are in expectation of reaping a rich and abundant harvest. The Saints in general feel well, are in good spirits, and the Priesthood are wide awake, and united, to a man.

I think I can promise that the Offering required of us to build the Lord's house will be raised to the last penny, and, hard as the times are, I believe we will do much for the P. E. Fund. The most of the Saints take hold of the work with great zeal and cheerfulness.

Our Travelling Elders, although young, are true and faithful. At our April Conference I recommended rebaptism, and I

believe it has done much to increase the faith of the Saints.

We expect Elder C. H. Wheelock to bless us with a sermon this evening. May the Lord bless his faithful labours.

With my best wishes to you and all the brethren in the Office, I subscribe myself your brother in the Covenant of Peace,

D. B. DILLE.

KILMARNOCK CONFERENCE.

West Shaw Street, Kilmarnock, Scotland, June 12, 1855.

Dear President F. D. Richards—I send you a post office order for the *sum* of one pound nineteen shillings, being the proceeds of a fast day's collection in the Kilmarnock Conference, for the benefit of the Foreign Missions.

On my return from Wales I found the Saints all well, and in the enjoyment of the Spirit of God, dwelling together in love and unity. I have been round the Conference since my return, found all in possession of a good spirit. Trade has, however, been very dull. Among the miners, quite a number of the brethren have been out of employ, for a number of weeks, but are now working a little. These dull times, as a matter of course, operate a little against the various funds of the Church, but we are doing the best we can, and I anticipate an increase in all our funds shortly.

Very few strangers attend the meetings in any of the Branches, consequently our increase of members is but trifling, yet the Priesthood are doing their best to extend the work, by preaching in the open air in the neighbouring villages.

The Saints themselves attend the meetings well, and many from this Conference are looking forward to the next emigration season with great pleasure, as through the influence and industry of their relatives, who have been gathered themselves, they are sent for to go out next season.

You will be pleased to hear that I had a letter last night from sister Mary Ann Taysum, late of Birmingham—informing me of their safe arrival at New York, and that the promises you had made the passengers on board the *S. Curling* were fulfilled to the very letter. They did not have one death on board, and they had very little sickness. They were thirty days out. They arrived on 23rd May, went on shore on the 24th. The Taysum family were all well, in fact much better than when they left England. God bless them, they have been kind to the Elders of Israel.

Give me a kind remembrance to the brethren in the Office, and accept yourself, brother Franklin, the best wishes of my heart for your prosperity, and ever believe me to remain yours very faithfully,

J. D. ROSS.

Foreign Correspondence.

HINDOSTAN.

Prospects of the Work—Departure from Calcutta of Elders Jones and Fotheringham.

Ship "Beverly,"
Singapore, March 30, 1855.

President F. D. Richards.

Dear Sir—There has but little transpired in India worthy of note since my last letter to you. Our efforts for the past six months have been of but little benefit towards reclaiming the swarthy sons of the Ganges. The little interest which has been awakened amongst them from time to time has been of short duration, and in every case has given way to a spirit of indifference and carelessness. A perceivable change has come over the spirit of this people within the last twelve months, as regards their belief in the Gospel, and I have been for a long time satisfied that they are not worthy of so great a blessing. The Elders have for the last year been at liberty to change their fields of labour, return to Zion, or remain, as circumstances and the Spirit of the Lord should dictate to them.

The circumstances that have hindered the progress of the Gospel in this land cannot fully be told, they can only be understood by those that have had to grapple

with them. The people of India have become more settled in their convictions that the Gospel of Jesus Christ is not the religion for them, and more confirmed and determined in their conclusions not to believe it. And here they seem to quietly rest. Thus the spirit of the Orientalists will probably sleep on until the fierce anger of the Almighty is kindled against them, and He chastizes them for their disobedience. I trust the Spirit will then awaken a few to flee from the judgments. When such a day shall have overtaken them, then India will probably have her representatives in Zion. At present they are most thoroughly captivated by the god of this world. A niggardly selfishness is most inseparably woven in the fibres of their very existence. For self-interest this people will do anything nameable. For gain they will become slaves to God, man, or the devil, apparently indifferent as to the nature of the service, whether it be to pray, blaspheme, or to make a pretence of honesty, or deceit. And I must say they are very proficient in the latter, and, without any exaggeration, they are a nation of *thieves* and *liars*.

However ignorant they may be in other acquirements, in these they are thoroughly schooled, and they practise them from the cradle to the grave. If we could hold out to them some worldly inducement or advantage in connection with the principles we teach, they would flock around us by thousands, filled with all the hypocritical pretensions that their deceptive nature could invent. I have seen them weep with apparent penitence, and when I have convinced them that they could not be profited in a pecuniary point of view, their hypocrisy has become apparent, and they have coolly turned away and looked for their object of search in some other quarter.

I feel that my mission is closed with this people for the present. Preparatory to my departure from Calcutta, I sent for Elder Skelton, who has been labouring at Madras, for the purpose of stopping a short time with the few Saints in Calcutta, who are very desirous of gathering out, but are not able at present. I trust, however, they will be in a few months. The Life of Joseph, of which I spoke to you some time back, is now in course of printing, and was nearly half done when I left. It has been in the hands of the printer for the last four months. It takes them an age to move, and a whole eternity to do nothing. They are essentially lacking a "bump," which we denominate *go-a-head-ativeness*. There are three things that characterize all of their movements—the first is they are *slow!* the second is they are SLOW!! the third is they are SLOW!!! I trust, however, that before long the work will be in circulation, though I must confess that I have no faith in the people. In fact the Spirit has witnessed to me for the last year that they would not receive our testimony. But having a great anxiety to do something, we have prosecuted our labours with much zeal and energy, and have sounded the glad tidings through the length and breadth of the land, until every avenue is now closed against us.

Elder Savage is still in Rangoon, and is now preparing to publish a treatise on the Gospel in the Burmese language.

In Western Hindostan matters are *twice* dead. Brother H. Findlay was preparing to leave when I last heard from him. He will no doubt advise you upon the matter.

The Book Agency is turned over into the hands of brother Skelton, who will soon be able to discharge the indebtedness of the mission.

Elder Fotheringham and myself embarked on board the American ship *Beverly*, bound for Singapore and China, March 5. After a pleasant passage of twenty-three days we arrived at this place; we only expect to be detained here a few days.

I must now close, praying God to bless and prosper you in the name of the Lord Jesus Christ. Give my kindest love to those connected with you in the Office, and to Elders W. H. Kimball, G. D. Grant, and James Ferguson, if you have an opportunity.

With much love, I remain your affectionate brother in the Gospel of Christ.

N. V. JONES.

Translation of Pamphlets into the native language—Baptisms, &c.

Calcutta, April 20, 1855.

Dear Brother F. D. Richards—Your letter, dated February 19, addressed to President N. V. Jones, came duly to hand about the first of this month, in which you desired him to report the condition of the East India Mission, and whether the Ame-

rican brethren were going to remain, or leave according to the instructions of the First Presidency, to which you refer in Volume xvi, *Millennial Star*.

As President Jones, in company with Elder Wm. Fotheringham took their departure for Zion, on the 5th day of March, I will, through the blessing of God, give you a correct statement of our united exertions to spread the Gospel in this land, which, to say in few words, has proved a failure throughout this whole nation.

Before brother Jones left, he wrote part of a letter, intending to finish it as the vessel passed down the river, and send it to me so as to forward it to you, but he sent it direct to post. As far as I can recollect the contents of what he wrote whilst remaining here, it gave a brief epitome relative to the Bombay and Madras Presidencies, and the Elders who were at that time labouring in the former place, three of whom have since taken their departure for Zion, namely, brothers Hugh Findlay and Davis, and another of the brethren whose name is not mentioned. In what condition the remaining Saints are in, where brother Findlay last laboured, I have not yet learned, as to their numbers or localities, but I suppose he has reported to you before leaving.

It was the counsel of President Jones, for all the Elders to gather up the few Saints as soon as possible, and leave for Zion; at the same time he left it optional with them, according to their several circumstances and prospects, &c.

Accordingly brothers Leonard and Musser have both continued their labours, trying every possible means to get a footing, the former at Hydrabad the latter at Kurrachee. Both of those places are in the Bombay Presidency. Brother Musser writes from the latter place, that he has erected a Chapel, now ready for holding meetings, and as a general thing the people have rejected his testimony, and refused to impart to his necessities, so that bread and water have been his chief diet to subsist upon, and that too furnished by himself, or rather the Lord.

Brother Leonard has had a congregation as high as thirty, which is considered an extraordinary turn out in India. Some were about ready for baptism.

Brother McCarthy writes from Madras—"Our meetings are improving, and we expect to realize a few more souls out of Babylon. Elder James Mills is busy translating the *Only Way to be Saved* into Tamil. He is a faithful and worthy labourer, and devotes all his time to the ministry." Brother McCarthy intends translating either the *Proclamation* or the *Only Way to be Saved*, into Telegoo. His ill health of late has impaired him very much, but he holds forth the Gospel to the people. "The Saints here," says he, "are set with their faces Zionward, ready to fly when the Lord opens up the way."

Of late five more have been added to the Church at Cuttack, where Elder J. P. Meik first raised the Gospel standard, and subsequently Elder Wm. Fotheringham baptized an intelligent young man connected with the army; about the same time a Babloo, formerly a catechist in the Baptist church. He is the only intelligent native that has obeyed the Gospel in all India. He has been ordained to the office of a Priest, and promises very well, and of late he has adopted another of his fellow catechists from the Baptist church. Others are inquiring with much eagerness, and he flatters himself that many more will follow. The former holds the office of an Elder, who has baptized three Europeans, they are very warm and alive to their duties. At present it is the only place in all India where the people are inquiring after the truth.

Elder J. P. Meik and his wife have been the main support and pillars of the Church in this land. Had it not been for their benevolence, this place would have long since been forsaken. He will return in a few days to Cuttack, with his family, where they will remain until we are ready to start for Zion. His business calls him there, and he will fortify the few who have already embraced the truth in that quarter. May the Lord bless him and all that pertains to him.

The work in this place is twice dead and plucked up by the roots. My brethren have laboured and preached in every nook of this far-famed city, and the inhabitants have universally rejected our testimony; so that for the last six or eight months none of them have attended our meetings, with the exception of now and then one individual. Since I arrived from Madras, two have been added by baptism, both of whom have connexions in the Church, and after a long investigation have obeyed the voice of the Spirit.

It is an impossibility to arouse this

people from their lethargy, for the customs are such as will bind them down to destruction. The state of society renders our efforts inutile, for as a general thing, they live in palaces, and cannot be approached without a card to introduce us, and of course we are obliged to retire from them. They never go out unless they are slung in a carriage, which is the usual custom for the gentry in the evenings, when they turn out by thousands, lounging in a reclining position, like so many helpless epicures, which indeed they are to all intents and purposes, for their hearts are set upon the gross luxuries, such as wine and beer, &c., until the spirit of the Lord has ceased striving with them, and they are left to glut their carnal propensities without restraint, and are willingly lulled to sleep by a hireling priesthood. They are fast ripening for destruction, for the servants of the Lord have washed their feet as a testimony against them, and left them in the hands of God, to do with them according to the attributes of His justice.

Brother Jones told me I need not make any calculations as to their reformation, for he had tried with all the abilities God had given him, but told me to gather up the few who endure faithful, and leave for Zion as soon as possible. Accordingly I have, through the aid of the Spirit, preached the gathering to the Saints, some of whom are loath to comply with the command of heaven, choosing rather to enjoy the pleasures of sin and the perishable things of this life for a season, than to make a sacrifice. The few who remain are mostly poor as to this world's goods, but I hope, through the blessing of God, to start most of them next cold weather; but where the means is to come from remains for the future to disclose. Having experienced the goodness of God in providing for us thus far, I cannot doubt for a moment as to our future deliverance.

I can assure you I long to get away, for I loathe and abhor the idea of staying among this people. The influence that pervades the minds and habitations of the people can only be told by those who have witnessed its deadening influences, or, to use the words of the Prophet—"Darkness covers the earth and gross darkness the minds of the people." And the very habitations have become the hold of every foul spirit. As to the condition of this people given in detail, it would require more time and ability to describe than I possess.

I sincerely desire the prayers and confidence of God's servants and Saints, that I may rid my garments of the blood of this people, and return to Zion with clean hands and a pure heart, with all the faithful. I am much revived by the *Stars*, which reach us somewhat irregularly, and feel to praise the Lord for Apostles and Prophets in these the latter-days. It is rejoicing to learn of the spread of truth in other lands, notwithstanding our unsuccessful efforts in this land. I intend, through the blessings of God, to announce once more a course of lectures to this people, that peradventure some honest souls may yet be reclaimed from the wrath to come.

Brother Levi Savage is labouring faithfully in Burmah, and is now translating some of our works into that language, he has stood it faithfully amidst trials and discouragements. May the Lord bless him in his arduous labours. The work is at a stand-still among the European inhabitants.

I have received a letter from Elders Jones and Fotheringham, who were expecting to proceed for China from Singapore about the 10th instant. The former's health had been very poor, owing to a violent cold which originated here, but he had recovered so as to get round again.

The weather is very oppressive, which causes a profuse perspiration most of the time, yet I have much reason to thank the Lord, for I never had better health in my life.

Having given you a brief synopsis of matters as they exist with us, I earnestly solicit an interest in your prayers.

Since I wrote the above, I have been called upon to administer the ordinance of baptism to the eldest son of brother Sankey, who is engine driver for the East India Railway Company. Every one adopted now is like the gathering of grapes after the vintage is done. . . . .

I remain as ever, your brother in Christ,

R. Skelton.

The coming harvest promises to be the best ever known in the United States. More corn is in St. Louis market this season than ever was known before, and the harvest yet to come. The cotton crop is most healthy. Money is plentiful.

Varieties.

SOCIETY IN AMERICA.—We have no doubt that the country will survive, and eventually purge itself of, any amount of merely political mal-administration. But we confess to the gravest *social* anxieties. We desire while we do live, to live in the society of human beings, and not in a den of wild beasts; and when we die, we wish to leave our innocent children to a virtuous and well-ordered community, which shall diligently foster all that is noble and gentle and manly in them, and rebuke and correct whatever is opposite to these things. And here precisely it is that our anxiety hinges. When we see the almost unbridled lust of money which rules among our business classes, and which influences so much of our legislation; when we see the profligate manner in which this money is spent after it is once acquired; when we see the shameless ostentation which reigns in our dwellings and furniture; the boundless luxury which presides at our entertainments; the premature exposure of our young men to the contact of a vicious and rotten civilization; and, what is worse than all, the apparently reckless abandonment which our fashionable fathers and mothers make of their daughters, to all the casualties of a promiscuous acquaintanceship: then we feel that our most urgent necessities are social rather than political, and that no reform but that which at the same time relieves us of profligacy and waste in the upper classes, will avail to relieve us also of ruffianism in the lower.—*New York Tribune.*

Sacrifice.

I find we all must lose,
If we the kingdom gain;
On Jesus' power alone repose,
And love of self restrain.

'Tis not the loss of gold
Would give the righteous pain;
For health, by them, is valued more
Than pelf, or worldly gain.

But this must be resign'd,
If heaven wills it so;
The Saint must, with a patient mind,
Each earthly bliss forego.

Bereft of all, by kindred left
In sorrow's path to tread,
Our Father's mercy still protects,
Nor fails the daily bread.

But there 's a sacrifice to make,
Which those who feel it know;
'Tis when the earthly all 's at stake,
Where our affections flow.

Say not 'tis weakness, nor 'tis vain;
'Tis conquest next divine,
To lay at Jesus' feet the loves
Which round our hearts entwine.

This done, the life no longer dear,
Eternal lives we gain,
And through the love that cast out fear,
Celestial bliss obtain.

M. A. WALKER.

ADDRESSES.—Joseph A. Young, 32 Bridge End, Leeds.
G. F. A. Spiller, 19 Boss's Garden, Edward Street, Brighton.

Money List, June 15—22, 1855.

	£	s.	d.
John Holsall	25	0	0
James Linforth	9	0	0
Simon Irwin	10	0	0
John B. Pears	2	0	0
A. L. Jones	4	10	0
Josiah Holmes	4	0	0
Carried forward	£34	10	0

	£	s.	d.
Brought forward	£34	10	0
John Price	2	0	0
William Browlow (per Edward Frost)	10	0	0
Thomas Clarke	5	0	0
A. N. McFarlane	5	0	0
	£56	10	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 28; Vol. XVII. Saturday, July 14, 1855. Price One Penny.

History of Joseph Smith.

(*Continued from page* 421.)

[November, 1839.]

The following is a copy of our Petition to Congress for redress of our Missouri difficulties—

To the Honourable the Senate and House of Representatives of the United States of America, in Congress assembled.

Your petitioners, Joseph Smith, Sidney Rigdon, and Elias Higbee, would most respectfully represent, that they have been delegated, by their brethren and fellow-citizens, known as "Latter-day Saints" (commonly called Mormons), to prepare and present to you a statement of their wrongs, and a prayer for their relief, which they now have the honour to submit to the consideration of your Honourable Body.

In the summer of 1831, a portion of the society above-named commenced a settlement in the County of Jackson, in the State of Missouri. The individuals making that settlement had emigrated from almost every State in the Union to that lovely spot in the Far West, with the hope of improving their condition, of building houses for themselves and posterity, and of erecting Temples, where they and theirs might worship their Creator according to the dictates of their conscience. Though they had wandered far from the homes of their childhood, still they had been taught to believe, that a citizen born in any one State in this great Republic, might remove to another and enjoy all the rights and immunities of citizens of the State of his adoption—that wherever waved the American flag, beneath its stars and stripes an American citizen might look for protection and justice, for liberty in person and in conscience.

They bought farms, built houses, and erected churches. Some tilled the earth, others bought and sold merchandise, and others again toiled as mechanics. They were industrious and moral, and they prospered, and though often persecuted and vilified for their difference in religious opinion from their fellow citizens, they were happy; they saw their society increasing in numbers, their farms teemed with plenty, and they fondly looked forward to a future, big with hope. That there was prejudice against them, they knew; that slanders were propagated against them, they deplored; yet they felt that these were unjust; and hoped that time, and an uprightness of life, would enable them to outlive them. While the summer of peace, happiness, and hope shone over the infant settlement of the Saints, the cloud was gathering, unseen by them, that bore in its bosom the thunderbolt of destruction.

On the 20th July, 1833, around their peaceful village a mob gathered, to the surprise and terror of the quiet "Mormons"—why, they knew not; they had broken no law, they had harmed no man, in deed or thought. Why they were thus threatened,

they knew not. Soon a committee from the mob called upon the leading "Mormons" of the place; they announced that the store, the printing office, and the shops must be closed, and that forthwith every "Mormon" must leave the County. The message was so terrible, so unexpected, that the "Mormons" asked time for deliberation and consultation, which being refused, the brethren were severally asked, "Are you willing to abandon your home?" The reply was, "We will not go;" which determination being reported to the committee of the mob, one of them replied that he was sorry, for said he, "The work of destruction must now begin." No sooner said than it was done. The printing office, a two story brick building, was assailed by the mob and tore down, and, with its valuable appurtenances, destroyed. They next proceeded to the store with a like purpose. Its owner in part, Mr. Gilbert, agreed to close it, and they delayed their purpose.

They then proceeded to the dwelling of Mr. Partridge, the beloved Bishop of the Church there, dragged him and his family to the public square, where, surrounded by hundreds, they partially stripped him of his clothing, and tarred and feathered him from head to foot. A man by the name of Allen was at the same time treated in a similar manner. The mob then dispersed with an agreement to meet again on the next Tuesday, the above outrages having been committed on Saturday.

Tuesday came, and with it came the mob, bearing a red flag, in token of *blood*. They proceeded to the houses of Isaac Morley, and others of the leading men, and seized them, telling them to bid their families farewell, that they would never see them again. They were then driven at the point of the bayonet to the jail, and there, amid the jeers and insults of the crowd, they were thrust in prison, to be kept as hostages; in case any of the mob should be killed, they were to die to pay for it. Here some two or three of the "Mormons" offered to surrender up their lives, if that would satisfy the fury of the mob, and purchase peace and security for their unoffending brethren, their helpless wives and children. The reply of the mob was, that the "Mormons" must leave the County *en masse*, or that every man should be put to death.

The "Mormons," terrified and defenceless, then entered into an agreement to leave the County—one half by the first of January, the other half by the first of April next ensuing. This treaty being made and ratified, the mob dispersed. Again, for a time, the persecuted "Mormons" enjoyed a respite from their persecutions; but not long was the repose permitted them.

Some time in the month of October, a meeting was held at Independence, at which it was determined to remove the "Mormons" or die. Inflammatory speeches were made, and one of the speakers swore he would remove the "Mormons" from the County if he had to wade up to his neck in blood.

Be it remarked that up to this time, the "Mormons" had faithfully observed the treaty, and were guilty of no offence against the laws of the land, or of society, but were peaceably following the routine of their daily duties.

Shortly after the meeting above referred to, another persecution commenced; some of the "Mormons" were shot at, others were whipped, their houses were assailed with brickbats, broken open, and thrown down; their women and children were insulted; and thus for many weeks, without offence, without resistance, by night and by day, were they harassed, insulted, and oppressed.

There is a point beyond which endurance ceases to be a virtue. The worm when trampled upon will turn upon its oppressor. A company of about thirty "Mormons" fell in with twice that number of the mob engaged in the destruction of "Mormon" property, when a battle ensued, in which one "Mormon" was killed, and two or three of the mob; acting in concert with the officer who commanded the mob, was Lilburn W. Boggs, Lieutenant Governor of the State of Missouri. When the noise of the battle was spread abroad, the public mind became much inflamed. The militia collected in arms from all quarters, and in great numbers, and inflamed to fury. They demanded that the "Mormons" should surrender up all their arms, and immediately quit the County. Compelled by overpowering numbers, the "Mormons" submitted. They surrendered up fifty-one guns, which have never been returned, or paid for.

The next day, parties of the mob went from house to house, threatening women and children with death, if they did not immediately leave their homes. Imagination cannot paint the terror which now pervaded the "Mormon" community. The weather was intensely cold, and women and children abandoned their homes and fled in every direction without sufficient clothing to protect them from the piercing cold. Women gave birth to children in the woods and on the prairies. One hundred and twenty women and children, for the space of ten days, with only three or four men in company, concealed themselves in the woods in hourly expectation and fear of massacre, until they finally escaped into Clay County. The society of "Mormons," after the above disturbances,

removed to the County of Clay, where they were kindly received by the inhabitants, and their wants administered to by their charity.

In the mean time the houses of the "Mormons" in the County of Jackson, amounting to about two hundred, were burned down or otherwise destroyed by the mob, as well as much of their crops, furniture, and stock.

The damage done to the property of the "Mormons" by the mob in the County of Jackson as above related, as near as they can ascertain, would amount to the sum of one hundred and seventy-five thousand dollars. The number of "Mormons" thus driven from the County of Jackson amounted to about twelve hundred souls. For the property thus destroyed they have never been paid.

After the expulsion of the "Mormons" from the County of Jackson as above related, they removed to and settled in the County of Clay. They there purchased out some of the former inhabitants, and entered at the land office wild lands offered for sale by the General Government. The most of them became freeholders, owning each an eighty or more of land.

The "Mormons" lived peaceably in the County of Clay for about three years, and all that time increased rapidly in numbers, by emigration, and also in wealth by their industry. After they had resided in that County about three years, the citizens not connected with them began to look upon them with jealousy and alarm. Reports were again put in circulation against them: public meetings were held in the Counties of Clay and Jackson, at which violent resolutions were passed against the "Mormons," and rumours of mobs began again to spread alarm among the "Mormons." At this juncture the "Mormons," desirous of avoiding all conflict with their fellow-citizens, and anxious to preserve the peace and harmony of the society around them, as well as their own, deputized a committee of their leading men to make terms of peace with their fellow citizens of Clay. An interview took place between them and a committee of citizens, at which it was agreed that the "Mormons" should leave the County of Clay, and that the citizens of Clay County should buy their lands.

These terms were complied with. The "Mormons" removed to and settled in the County of Caldwell, and the citizens never paid them value for their lands. Many received nothing at all for their land. The "Mormons," by this removal, sacrificed much both of money and feeling, but the sacrifice was made upon the altar of duty, for the peace of the community.

Your Memorialists would beg here to give what they believe a just explanation of the causes of the prejudice and persecution against the "Mormons" related above, and which will follow. That there might have been some unworthy members among them, cannot be denied; but many aver that as a community they were as moral, as upright, and as observant of the laws of the land as any body of people in the world. Why then this prejudice and persecution? An answer they trust will be found in the fact that they were a body of people distinct from their fellow citizens, in religious opinions, in their habits, and in their associations. They were numerous enough to make the power of their numerical and moral force a matter of anxiety and dread to the political and religious parties by which they are surrounded; which arose not from what the "Mormons" had done, but from the fear of what they might do.

In addition, the "Mormons" have purchased of the settlers, or of the Government, or obtained by pre-emption, the best lands in all those regions of the State; and at the times of speculation, the cupidity of many was aroused to possess those lands by driving off the "Mormons," and taking forcible possession, or constraining them to sell, through fear or coercion, at a price merely nominal.

After the "Mormons" removed from Clay, they settled in the County of Caldwell as aforesaid.

Your Memorialists do not deem it necessary for their purpose, to detail the history of the progress, the cares, and anxieties of the "Mormons," from the time they settled in Caldwell in the year 1836, until the fall of 1838. They would, however, state, that during all that time they deported themselves as good citizens, obeying the laws of the land, and the moral and religious duties enjoined by their faith. That there might have been some faithless among the faithful is possible. They would not deny that there might have been some who were a scandal to their brethren; and what society, they would ask, has not some unworthy member? Where is the sect, where the community, in which there cannot be found some who trample under-foot the laws of God and man? They believe the "Mormon" community to have as few such as any other association, religious or political. Within the above period the "Mormons" continued to increase in wealth and numbers, until in the fall of the year 1838 they numbered about fifteen thousand souls.

They purchased of the Government, or of the citizen, or held by pre-emption, almost all the lands in the County of Caldwell, and a portion of the lands in Davies and Carroll. The County of Caldwell was settled almost entirely by "Mormons," and

"Mormons" were rapidly filling up the counties of Davies and Caldwell. When they first commenced settling in those counties, there were but few settlements made there; the lands were wild and uncultivated. In the fall of 1838 large farms had been made, well improved and stocked. Lands had risen in value, and sold for from ten dollars to twenty-five dollars. The improvement and settlement had been such that it was a common remark that the county of Caldwell would soon be the wealthiest in the State.

Thus stood their affairs in the fall of 1838, when the storm of persecution again raged over the heads of the "Mormons," and the fierce demon of the mob drove them forth houseless and homeless, and penniless, upon the charities of the world, which to them, thank God! have been like angels' visits, but not few, or far between. This last persecution began at an election which was held in Davies County on the first Monday of August, 1838. A "Mormon" went to the polls to vote. One of the mob standing by, opposed his voting, contending that a "Mormon" had no more right to vote than a negro; one angry word brought on another, and blows followed. They are, however, happy to state that the "Mormon" was not the aggressor, but was on the defensive; others interfered, not one alone, but many assailed the "Mormon." His brethren, seeing him thus assailed by numbers, rushed to the rescue; then came others of the mob, until finally a general row commenced. The "Mormons" were victorious. The next day, a rumour reached the "Mormons" of Caldwell, that two of their brethren had been killed in this fight, and that a refusal had been made to surrender their bodies for burial. Not knowing at the time that this rumour was false, they became much excited, and several of them started for Davies County with a view of giving the brethren, whom they supposed to have been killed, a decent interment; where they arrived next morning. Among the citizens this fight produced a great excitement. They held a public meeting and resolved to drive the "Mormons" from the county. Individuals began also to threaten the "Mormons" as a body, and swear that they should leave the county in three days. When the "Mormons" who had gone from Caldwell to Davies, as aforesaid, arrived there, they found this state of excitement to exist. They also heard that a large mob was collecting against them, headed by Adam Black, one of the judges of the county court of Davies County.

Under these circumstances, and with a view to allay the excitement, they called on Mr. Black, and inquired of him whether the reports they had heard in relation to him were true. Upon his denying them to be true, they then requested him to give that denial in writing, which he freely did. This writing they published with a view of calming the public mind, and allaying the excitement. Having done this, they rested in quiet for some time after, hoping that their efforts would produce the desired effect. Their surprise can, under these circumstances, be easily imagined, when a short time after, they learned that said Black had gone before Judge King, and made oath that he was forced to sign the instrument, by armed "Mormons," and procured a warrant for the arrest of Joseph Smith, junior, and Lyman Wight, which was placed in the hands of the Sheriff. It was also reported that the said individuals had refused to surrender themselves, and that an armed force was collecting to come and take them.

Your Memorialists aver that the Sheriff had never made any efforts to serve the writ, and that the said Smith and Wight, so far from making any resistance, did not know that such a writ had been issued, until they learned it first by report as above related. In the meantime the rumour had run over the whole country, that the "Mormons" were compelling individuals to sign certain instruments in writing, and that they were resisting the process of the law. The public mind became much inflamed, and the mob began to collect from all quarters and in large numbers, with pretensions of assisting the Sheriff to serve the process; and here let it be observed in passing, that Adam Black had sold the improvement and preemption claim on which he then resided, to the "Mormons," received his pay for the same, and that through his instrumentality the "Mormons" were driven off, and now retains both their money and the improvement.

As soon as the above reports reached the ears of the said Smith and Wight, they determined immediately upon the course they ought to pursue, which was to submit to the laws. They both surrendered themselves up to Judge King, underwent a trial, and in the absence of all sufficient testimony they were discharged. They hoped that this voluntary submission of theirs to the law, and their triumphant vindication of the charge, would allay the excitement of the community. But not so—the long-desired opportunity had arrived when the oppression and extermination of the "Mormons" might be made to assume the form of legal proceeding. The mob that had assembled for the pretended purpose of assisting the officers in the execution of process, did not disperse upon the acquittal of Smith and Wight, but continued embodied with the encampments and forms of a military force, and committing depredations upon "Mormon" property. The "Mor-

mons" in this extremity called upon the laws of the land, and the officers of the law, for protection. After much delay, the militia under Generals Atchison, Doniphan, and Parks, were sent to their relief. They arrived on the 13th September, and encamped between the "Mormons" and the mob.

The above officers made no attempt to disperse the mob, excusing themselves by saying, "that their own men had sympathies with the mob." After remaining there for several days, those officers adopted the following expedient of settling the difficulties —they mustered the mob, and enrolled them with their own troops, and then disbanded the whole, with orders to seek their several homes. The officers went home, excepting Parks, who remained for their protection, with his men.

The "Mormons" made an agreement with the citizens of Davies, to buy out their lands and pre-emption rights, and appointed a committee to make the purchase, and to go on buying till they had purchased to the amount of twenty-five thousand dollars. While these purchases were going on, the citizens were heard to say, that as soon as they had sold out to the "Mormons," and received their pay, they would drive the "Mormons" off, and keep both their lands and the money.

The mob, when disbanded in Davies by the Generals as aforesaid, instead of repairing to their homes as commanded, proceeded in a body to the adjoining county of Carroll, and encamped around Dewitt, a village built and inhabited by "Mormons;" while thus encamped around Dewitt, they sent to the county of Jackson, and procured a cannon. They invested the place so closely, that no person could leave the town in safety; when they did so, they were fired upon by the mob. The horses of the "Mormons" were stolen, and their cattle killed. The citizens of Dewitt, amounting to about seventy families, were in great extremity, and worn out by want and sickness. In their extremity they made application to Governor Boggs for protection and relief; but no protection, no relief was granted them. When reduced to the last extremity, no alternative was left them, but to seek protection by flight, and the abandonment of their homes. Accordingly, on the evening of the 11th of October, 1838, they retreated from Dewitt, and made their way to the counties of Davies and Caldwell, leaving many of their effects in the possession of the mob.

Your Memorialists will not detail the horrors and sufferings of such a flight, when shared with women and children. They might detail many. One lady, who had given birth to a child just before the flight commenced, died on the road and was buried without a coffin. Many others, sick, worn out, starved, deprived of medical aid, died upon the road. The remnant of "Mormons" from Dewitt arrived in Davies and Caldwell, and found a short relief and supply of their wants from their friends and brethren there.

After the abandonment of Dewitt, and the flight of the "Mormons" from Carroll, one Sashiel Woods addressed the mob, advising them to take their cannon and march to the county of Davies, and drive the "Mormons" from that county, and seize upon their lands and other property, saying that the "Mormons" could get no benefit of the law, as they had recently seen. They then commenced their march from Carroll to Davies, carrying with them the cannon which they had received from Jackson. On their way they captured two "Mormons," made them ride on the cannon, and taunted them as they went along, telling them that they were going to drive the "Mormons" from Davies to Caldwell, and from Caldwell to hell; and that they should find no quarters but at the cannon's mouth. The mob at this time was reported to number about four hundred strong.

The "Mormons," in these distresses, in pursuance of the laws of Missouri, made application to Judge King, the Circuit Judge of that circuit, for protection, and for the aid of the officers of the law to protect them. Judge King, as they have been informed, and believe, gave an order to Major General D. R. Atchison to call out the militia to protect the "Mormons" against the fury of the mob. General Atchison thereupon gave orders to Brigadiers Parks and Doniphan. In pursuance of these orders issued as aforesaid, on the 18th of October, 1838, General Doniphan arrived at Far West, a "Mormon" village in the County of Caldwell, with a small company of militia. After he had been at Far West two days, General Doniphan disbanded his company, alleging to the "Mormons," as his reason for so doing, that his company had the same feelings as the mob, and that he could not rely upon them. In a short time General Parks arrived at Far West, and also disbanded his company. At this time the mob was marching from Carroll to Davies. General Doniphan, while at Far West, directed the "Mormons" to raise a company to protect themselves, telling them that one Cornelius Gilliam was raising a mob to destroy their town, and also advising them to place out guards to watch the motions of the mob. He also directed them to raise a company and send them to Davies, to aid their brethren there against the mob which was marching down upon them from Carroll. This the "Mormons" did; they mustered a com-

pany of about sixty men, who proceeded to Diahman. When General Parks arrived at Far West as aforesaid, and learned that General Doniphan had disbanded his men, he expressed great dissatisfation. The same evening on which General Parks disbanded his company as aforesaid, he proceeded to Diahman, in order to learn what the mob were doing there, and if possible to protect the "Mormons."

When General Parks had arrived in Davies, he found that the mob had commenced its operations there, which was on the 20th October, 1838. They commenced by burning the house of a man who had gone to Tennessee on business, and left his wife at home with two small children. When the house was burned down, the wife and the two small children were left in the snow, and she had to walk three miles before she could find a shelter, carrying her two children all that distance, and had to wade Grand River, which was three feet deep. The mob on the same evening burned seven other houses, burning and destroying all the property that they thought proper. The next morning, Colonel Lyman Wight, an officer in the militia, inquired of General Parks, what was to be done, as he now saw the course the mob was determined to pursue. General Parks replied that he (Wight) should take a company of men and give the mob battle, and that he would be responsible for the act, saying that they could have no peace with the mob, until they had given them a scourging.

On the next morning, in obedience to his order, David W. Patten was despatched with one hundred men under his command to meet the mob as they were advancing from Carroll, with directions to protect the citizens, and collect and bring into Far West such of the "Mormons" as were scattered through the county, and unprotected, and if the mob interfered, he must fight them. The company under the command of Patten was the same, in part, that had gone from Far West by the order of General Doniphan to protect the citizens of Davies. As Patten went in the direction of the mob, they fled before him, leaving their cannon, which Patten took possession of. The mob dispersed. Patten with his men then returned to Davies County. Patten in a few days after returned to Far West. It was now supposed that the difficulties were at an end. But contrary to expectation, on the evening of the 23rd October, messengers arrived at Far West and informed the citizens that a body of armed men had made their appearance in the south part of the county, and that they were burning houses, destroying property, and threatening the "Mormon" citizens with death, unless they left the county the next morning by ten o'clock, or renounced their religion.

About midnight another messenger arrived with news of the like tenor. Patten collected about sixty men and proceeded to the scene of the disturbance, to protect if possible the lives and property of the "Mormon" citizens. On his arrival at the neighbourhood where the first disturbance had commenced, he found that the mob had gone to another neighbourhood to prosecute their acts of plunder and outrage. He marched a short distance and unexpectedly came upon the encampment of the mob. The guards of the mob fired upon him and killed one of his men. Patten then charged the mob, and after a few fires, the mob dispersed and fled, but Patten was killed and another of his men. After the fight and the dispersion of the mob, Patten's company returned to Far West. The report of the proceedings created much excitement. The community were made to believe that the "Mormons" were in rebellion against the law; whereas the above facts show they were an injured people, standing up in the defence of their persons and their property.

At this time the Governor of the State issued an order to General Clark to raise several thousand men and march against the "Mormons," and drive them from the State, or "exterminate them." Major-General Lucas and Brigadier-General Wilson collected three or four thousand men; and with this formidable force, commenced their march and arrived at Far West. In their rear marched General Clark with another formidable force.

In the meantime the "Mormons" had not heard of these immense preparations, and so far from expecting an armed force under the orders of the State to war against them, were daily expecting a force from the Governor to protect their lives and their property from the mob.

When this formidable array first made its appearance, intent upon peace, the "Mormons" sent a white flag several miles to meet them, to ascertain the reason why an armed force was marching against them, and what we might expect at their hands. They gave us no satisfaction, but continued marching towards Far West. Immediately on their arrival, a man came bearing a white flag from their camp. He was interrogated about his business; he answered the interrogations, saying they wanted three persons out of Far West, before they massacred the rest. Those persons refused to go, and he returned back to the camp. He was closely followed by General Doniphan and his whole brigade marching to the city of Far West in line of battle. The citizens also of Far West formed a line of battle in full front of

Doniphan's army; upon this Doniphan ordered a halt, and then a retreat. Night closed upon both parties without any collision.

On the next day, towards evening, the "Mormons" were officially informed that the Governor of the State had sent this immense force against them, to massacre them, or drive them from the State. As soon as the "Mormons" learned that this order had the sanction of the Governor of the State, they determined to make no resistance; to submit themselves to the authorities of the State, however tyrannical and unjust soever the exercise of that authority might be.

The commanders of the Missouri militia before Far West sent a messenger into the town, requesting an interview in their camp with five of the principal citizens among the "Mormons," pledging their faith for their safe return on the following morning at eight o'clock. Invited, as they supposed, to propose and receive terms of peace, and under the pledge of a safe conduct, Lyman Wight, George W. Robinson, Joseph Smith, junior, P. P. Pratt, and Sidney Rigdon, went towards the camp of the militia. Before they arrived at the camp, they were surrounded by the whole army; and by order of General Lucas put under guard, and marched to the camp, and were told that they were prisoners of war. A court martial was held that night, and they, without being heard, and in the absence of all proof, condemned to be shot next morning.

The execution of this bloody order, was prevented by the manly protest of General Doniphan. He denounced the act as cold blooded murder, and withdrew his brigade. This noble stand taken by General Doniphan, prevented the murder of the prisoners. It is here worthy of note, that seventeen preachers of the Gospel were on this court martial, and were in favour of the sentence.

The next morning the prisoners were marched under a strong guard to Independence, in Jackson County, and after being detained there for a week, they were marched to Richmond, where General Clark then was with his troops. Here a court of inquiry was held before Judge King; this continued from the 11th until the 28th of November; while the five prisoners were kept in chains, and about fifty other "Mormons," taken at Far West, were penned up in an open, unfinished court-house. In this mock court of inquiry the defendants were prevented from giving any testimony on their part, by an armed force at the court-house; they were advised by their lawyers not to bring any, as they would be in danger of their lives, or drove out of the county; so there was no testimony examined only against them.

In this inquiry a great many questions were asked relative to religious opinions. The conclusion of the court of inquiry was to send the prisoners to jail upon a charge of treason.

They do not deem it necessary to detail their sufferings while in prison, the horrors of a prison for four long months, in darkness, in want, alone, and during the cold of winter, can better be conceived than expressed. In the following April the prisoners were sent to the county of Davies for trial; they were then indicted for treason, and a change of venue was taken to Boone County. The prisoners were sent to the County of Boone, and while on their way made their escape, and fled to the State of Illinois.

That they were suffered to escape admits of no doubt. The truth is, the State of Missouri had become ashamed of their proceedings against the "Mormons," and as the best means of getting out of the scrape, gave the prisoners an opportunity to escape. In proof of this, the prisoners have ever since been living publicly in the State of Illinois, and the Executive of Missouri have made no demand upon the Executive of Illinois. Can it be supposed that the people of Missouri would thus tamely submit to the commission of treason by a portion of their citizens, and make no effort to punish the guilty, when they were thus publicly living in an adjoining State? Is not this passiveness evidence. They knew the "Mormons" were innocent, and the citizens of Missouri wrong?

But to return to the operations of General Lucas before Far West; we need only say that the exterminating order of Governor Boggs was carried into full effect. After the above-named individuals were taken prisoners, all the "Mormons" in Far West, about five hundred in number, surrendered up their arms to the militia without any resistance. The "Mormons" now fled in every direction — women and children, through the dead of winter, marked their footsteps with blood, as they fled from the State of Missouri.

The orders of the Governor were, that they should be driven from the State or destroyed. About fifteen thousand souls, between the sacking of Far West and spring, abandoned their homes, their property, their all, hurried by the terrors of their armed pursuers, in want of every necessary of life, with bleeding hearts sought refuge in the State of Illinois, where they now reside.

We cannot trespass upon your time by the relation of cases of individual suffering; they would fill a volume. We forbear for our regard to humanity, to detail the particulars of the conduct of the Missouri milli-

tia. We could relate instances of house-burnings, destruction of property, robbings, rapes, and murder, that would shame humanity. One instance as a sample of many which they enacted: Two hundred of the militia came suddenly upon some "Mormon" families emigrating to the State, and then encamped at Haun's mill in Caldwell County. The "Mormon" men and children took refuge in an old log house which had been used as a blacksmith's shop. On seeing the militia approach, the "Mormons" cried for quarter, but in vain; they were instantly fired upon; eighteen fell dead; and their murderers, putting the muzzles of their guns between the logs, fired indiscriminately upon children, upon the dead and dying. One little boy, whose father (Warren Smith) had just been shot dead, cried piteously to the militia to spare his life. The reply was, "Kill him, kill him (with an oath), he is the son of a damned Mormon." At this they shot his head all open, and left him dead by the side of his father. About the same time an old man by the name of McBride, a soldier of the Revolution, came up to them and begged his life; but they hewed him to pieces with an old corn-cutter. They then loaded themselves with plunder and departed.

Your petitioners have thus given a brief outline of the history of the "Mormon" Persecutions in Missouri—all which they can prove to be true, if an opportunity be given them. It will be seen from this their brief statement, that neither the "Mormons" as a body, nor individuals of that body, have been guilty of any offence against the laws of Missouri, or of the United States; but their only offence has been their religious opinion.

The above statement will also show, that the "Mormons" on all occasions submitted to the laws of the land, and yielded to its authority in every extremity, and at every hazard, at the risk of life and property. The above statement will illustrate another truth: that wherever the "Mormons" made any resistance to the mob, it was in self defence; and for these acts of self defence they always had the authority and sanction of the officers of the law for so doing. Yet they, to the number of about fifteen thousand souls, have been driven from their homes in Missouri. Their property, to the amount of two millions of dollars, has been taken from them, or destroyed. Some of them have been murdered, beaten, bruised, or lamed, and have all been driven forth, wandering over the world without homes, without property.

But the loss of property does not comprise half their sufferings. They were human beings, possessed of human feelings and human sympathies. Their agony of soul was the bitterest drop in the cup of their sorows.

For these wrongs, the "Mormons" ought to have some redress; yet how and where shall they seek and obtain it? Your Constitution guarantees to every citizen, even the humblest, the enjoyment of life, liberty, and property. It promises to all, religious freedom, the right to all to worship God beneath their own vine and fig tree, according to the dictates of their conscience. It guarantees to all the citizens of the several States the right to become citizens of any one of the States, and to enjoy all the rights and immunities of the citizens of the State of his adoption. Yet of all these rights have the "Mormons" been deprived. They have, without a cause, without a trial, been deprived of life, liberty, and property. They have been persecuted for their religious opinions. They have been driven from the State of Missouri, at the point of the bayonet, and prevented from enjoying and exercising the rights of citizens of the State of Missouri. It is the theory of our laws, that for the protection of every legal right, there is provided a legal remedy. What, then, we would respectfully ask, is the remedy of the "Mormons?" Shall they apply to the Legislature of the State of Missouri for redress? They have done so. They have petitioned, and these petitions have been treated with silence and contempt. Shall they apply to the federal courts? They were, at the time of the injury, citizens of the State of Missouri. Shall they apply to the court of the State of Missouri? Whom shall they sue? The order for their destruction, their extermination, was granted by the Executive of the State of Missouri. Is not this a plea of justification for the loss of individuals, done in pursuance of that order? If not, before whom shall the "Mormons" institute a trial? Shall they summon a jury of the individuals who composed the mob? An appeal to them were in vain. They dare not go to Missouri to institute a suit; their lives would be in danger.

For ourselves we see no redress, unless it is awarded by the Congress of the United States. And here we make our appeal as *American Citizens*, as *Christians*, and as *Men*—believing that the high sense of justice which exists in your honourable bodies, will not allow such oppression to be practised upon any portion of the citizens of this vast republic with impunity; but that some measures which your wisdom may dictate, may be taken, so that the great body of people who have been thus abused, may have redress for the wrongs which they have suffered. And to your decision they look with confidence; hoping it may be such as shall tend to dry up the tear of the widow and

orphan, and again place in situations of peace, those who have been driven from their homes, and have had to wade through scenes of sorrow and distress.

And your Memorialists, as in duty bound, will ever pray, &c.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 17, 1855.

PREACHING THE GOSPEL.—Interesting and important events to large portions of the human race are continually transpiring through the preaching of the Gospel, which at the times of their occurrence attract but little attention, even from the Saints. Two letters from the East Indies, in the previous No. of the *Star*, from Elders N. V. Jones and R. Skelton, indicate that an important crisis has arrived in those countries. The inhabitants are so entirely given over to wickedness, hardness of heart, and blindness of mind, that but very few are in a condition to receive the Gospel, and the Spirit has manifested that the door of salvation is measurably closed to them for the present. What the Lord will do with them is not for us to determine, but His judgments may be expected to follow the rejection of His servants. Perchance after the Lord has plead with them by sword, famine, and pestilence, His servants may be again sent to them and a few be gathered out. The progress of the latter-day work is not to be judged altogether by the number of Saints who are gathered out of the nations, but the number to whom the Gospel is preached, and who reject it, are to be taken into consideration as well, for said the Saviour, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" and whether they accept or reject it, it will alike prepare the righteous for salvation and the wicked for destruction. It matters not, to an Elder who is sent out to preach, whether the people receive or reject his testimony. The result is the same to him, for he is building up the kingdom by preparing that of Satan to be broken.

The signs of the times indicate that an important crisis in these matters is close at hand with some of the Christian nations who have rejected the servants of God, or who hold them in derision. After the Prophets Joseph and Hyrum were slain, the Gospel was withheld from the United States for a season. However, the Lord in His mercy is offering them a test again, but men in power disregard the rights and interests of His people, and the great mass of the people make light of it, and despise the Lord's work in their hearts, and His indignation is manifested towards them, by disasters of every kind, by storms, fire, pestilence, and every indication of a general dissolution of present organizations, into the elements of anarchy, discord, and civil war, and any intelligent person who is not wilfully blind can see that calamities have greatly increased upon that people since the Gospel has been preached to them this last time. They will find that from this time great calamities will rapidly follow their rejection of it.

In Britain the Gospel has been preached a long time, and still there are many who have not yet had the opportunity placed before them of receiving or rejecting it, but the wheat is being gathered out of her year by year, leaving the tares for the

burning. She as a nation is rapidly degenerating through the evils of misapplied wealth, and a fearful increase of drunkenness, whoredoms, and abomination of every kind, which are rapidly rendering thousands of them totally unfit to propagate their generations longer upon the earth, and the Lord will cut them off in their iniquities. In proportion as His people are gathered out of her, His judgments will increase upon those who reject their testimony.

In some places on the Continent the Elders have been rejected and cast out, and in others the Saints are still persecuted and oppressed, while again in others the door appears completely closed against the admission of the Gospel. This cannot always be, for the Lord has declared that it must be preached to *all nations*, and He will set influences at work which will break down these barriers, and weaken the chains with which oppressors have bound the people, that the wicked may be prepared for destruction, and the earth for the Millennial reign of peace. Many of the rulers in Europe do not want the Gospel preached to their people, for fear it will create excitement and revolution. The evils they fear, will come upon them, but themselves, not the Saints, will be the cause of them. They will have insurrections and commotions within, and wars without, until they have plenty to do without imprisoning and banishing the Elders, or persecuting the Saints, and the Lord's work, which they will not permit to be done in peace, will be done in the midst of His judgments.

As the Gospel is preached and rejected by the people, it will be followed up by various delusions in the shape of erroneous doctrines, wonderful discoveries in science turned to evil purposes, and miraculous manifestations of spirits, &c., in order that all men may have the peculiar food suited to their vitiated appetites. The Lord furnishes but one kind of food for His children, and that is the saving principles of eternal truth, but the devil serves up a variety of dishes for those who like to feast on what he provides, in order that their destruction, and consequently his triumph, may be more complete.

There is also another movement of importance taking place in connection with this subject. The Gospel has as yet made but little progress in Popish countries, and it is probable that but comparatively few will be gathered from under the dominions of the "Mother of harlots," for the Lord has said through His Prophet that "her bands are made strong, and no man looseth them."

In the United States and Britain, where her power has heretofore been very weak, it appears to rapidly increase in proportion as the Gospel is preached. What the particular results of this must be, the events of the future will determine, but this much is now evident, that it is materially assisting to seal upon the people the darkness and delusions which they have chosen. Thus we see that the progress of the latter-day work can be judged only by looking at the dark as well as the bright side of the picture, for the evil, the same as the good, is working to bring about the purposes of the Almighty. It is well for the Saints to occasionally review these things, for while passing events happen in such a natural and common place way, many of them are telling with direct and immediate effect on the destiny of nations, the building up of the kingdom of God, the redemption and the consummation of those holy hopes and high aspirations which burn in the bosoms of the Saints, continually stimulate them to action, and urge them to struggle on though the days of adversity and evil.

One day a little girl, about five years old, heard a ranting preacher praying most lustily, till the roof rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear down to a speaking place, she whispered, "Mother, don't you think that if he lived nearer to God, he would not have to talk so loud?"

Home Correspondence.

IRELAND.

Growing in the Truth — Prospects of the Work.

199, Collingwood Street, Belfast,
June 20, 1855.

President F. D. Richards.

Dear Brother—Enclosed I send you a letter from Elder John T. Caine, from which, if you can glean anything that will please you or interest your readers, I shall be glad for you to do so. Very many of our American brethren, to all of whom I cannot find time to write, would be glad to hear from him. I am sure at any rate the letter will interest you. I was glad in my heart to learn of the success of the striplings that were appointed, a year ago last April, to undertake so hazardous a mission among a people whose language was but a sound to them. To reflect, that those whom we looked upon but a few months ago as giddy spirited boys of too affectionate mothers, are now dreaded or honoured as teachers among the philosophic of the world, and spiritual rulers among the Israelitish islanders, upon my word, it often makes me ashamed of myself, especially if I catch myself strutting, and contemplating my dignified importance; and makes me wish sometimes that I had never read a book till I had first, like young Joseph, John, or Henry, sucked "Mormonism" from the sanctified paps of a "Mormon" mother. What fractions of decimals we are at best, till the Lord picks us up and mathematicises us into something. Could we but at first know how to become as little children, and doff our every acquirement, like these striplings, a little while would make us linguists, theologians, philosophers, and statesmen, and men would gaze at us, wondering how in a day we had learned more than it had cost the greatest heroes of science their lives to but guess at; and every island and nook of a continent would have a Daniel to rescue a tottering government, or articulate the "Mene Tekel" already decreed.

Well, well, "better late than never." I have come to the conclusion to make a baby of myself, and grow to be a man in the proper and natural way. I find it is as easy for a natural womb to yield a full grown man with beard and breeches, as for a man to be born into the kingdom of heaven with all his philosophic maturity in his brain, and all the wisdom of a thousand sepulchres on his back. It is the province of the Holy Ghost to bring things past to our remembrance, and if amid all the trash we leave on the banks of our baptismal pond, there is aught pure, true, and good, we will be reminded of it; all else is worse than worthless—it is a burthen that sinks us in every miry spot in our path, and makes our fall a fatal one when we stumble. From this unnatural birth, if such a birth could be, we cannot grow, we must return to infancy, or totter on to the imbecility of old age. Yet, how often do we meet with individuals who profess to have been born again, as little children, and yet will receive every revealed truth with a shudder, and place it in the scales with some darling notion they clung to in the sphere of corruption from which they have been brought, and thus, their sight convulsed and crossed by the unnatural workings of their brains, they will decide. Others we meet will place themselves in an equally ridiculous position, snatch at some apparent discrepancy between two Apostles of one or different ages, and while they profess to be but infants in their swaddlings, rub two *men* of God by the ears. So, brother Franklin, I conclude I will start from infancy, and grow naturally, not too fast, but mature myself as my guardians who know best how, may direct; and if my guardians choose to put me through an ordeal somewhat different to that suggested by others, I will follow the track pointed out by my own, and let doctors decide their own disagreements.

I returned here from Dublin last Friday evening. I left the Saints there feeling well, and full of faith in God, and brother Brigham, and brother Franklin. Here I find them the same. It does me good to get into a meeting of the Saints or a Council of the brethren in Ireland now. There is no excitement to attract, no loud manifestations—all is calm and serene, but I can feel the fire of the Holy

Ghost burning but not consuming, and piercing without pain. Their hereditary sanctimonious cant, or worldly-mindedness, is fast wearing away from them, and they listen now with equal attention to the voice of the Spirit through Brigham, Heber, Jedediah, Parley, John, or Franklin, aye, and more than to the more distant and uncertain echo of the smothered and translated tones of the ancients.

Elder Bond is with me now. Elder McAllister is on a tour among the country Saints. Elder Reed has good hopes of the work in and around Londonderry. Elder Croston, in Fermanagh and Monaghan, is busy sowing the good seed, and I anticipate a good harvest for him. He is much respected, both by the Saints and strangers, where he is labouring. Elder Samuel Kerr has encountered much opposition in Down and Armagh, but is not discouraged. Elder James Craig purposes joining us in July, and, from his faith and anxiety to warn his countrymen, I hope for good results, at least he shall have my warm support and prayers. There is much union with all the Priesthood. We are but as one. I have endeavoured to do the most of my preaching to the brethren either by letter or in Council. By this means, they are brought into immediate contact with the Saints and are able to command that respect to which they are entitled. Besides, it saves that jarring to which the best are prone, if Pastor or President steps over his associate brethren and does all himself. Probably my little military experience may have made me too nice in some of these matters, but I have found no trouble so far.

Elder Bond's appointment, which you have been good enough to confirm, will prove a great blessing both to him and the Saints, as well as a great assistance to Elder McAllister and myself. We are endeavouring to get some new places opened in this Conference, and it will be necessary for Elder McAllister or Bond to be, one of them, constantly around among the outposts.

But my yarn has already spun out too long. I was glad to hear that, though still feeble, you were able to cheer the Saints in Liverpool by your presence and counsels on Sunday. May God make you entirely well, and stand by you forever.

Your obedient brother in Christ,

JAMES FERGUSON.

Foreign Correspondence.

SANDWICH ISLANDS.

Journey to the Isles—Character of the Natives—The Gathering Place—Purchase of a Vessel—Locations of the Elders—Prospects.

Honolulu, Oahu, Sandwich Isles,
April 14, 1855.

Elder James Ferguson.

Dear Brother—Feeling that a few lines from me might not be entirely uninteresting to you, I cheerfully sit down to pen you some little account of my doings since we last met, my whereabouts at present, and my prospects in the future.

The Elders for the Pacific Mission left Great Salt Lake City on the 4th and 5th of May, in company with Governor Young and suite, who were making a visit to the southern settlements, in whose agreeable company we travelled to Cedar City, where we parted, they returning home, and we pursuing our way to the Pacific. Our company was under the charge of Elder P. P. Pratt. . . . . .

Of our detention in California suffice it to say, that we got away as fast as we obtained means. We went in three companies. I was in the last company, and left San Francisco on the 2nd December, and arrived here on the 24th, enjoying tolerably good health. The rainy season had set in when we got here, and we could scarcely leave the house for a month, for it rained more or less I believe every day.

I found that we had our fields of labour allotted to us before we arrived. I was chosen for this island, Oahu. This is the seat of Government of the natives, and also the head quarters of our mission. I first expected to go to the opposite side of the

island from here to live, while I studied the language, but, as Elder B. F. Johnson, who had always done the correspondence of the mission, was about leaving for home, President Lewis counselled me to reside in or about this city, that I might be on hand to correspond, or do any other writing that might be necessary for the mission. I accordingly took up my residence with a native family about 1½ miles out of the heart of the city, and I like my location very much, it overlooks the city, harbour, and bay—thus I have a fine view of the shipping, which are continually coming and going to and from this port. I here enjoy the mountain breeze, pure atmosphere, and good water, all of which are great requisites to health in this warm climate. I have a most magnificent shower bath, in the shape of a little waterfall, about 20 yards from the door, which luxury I indulge in generally every day. My health, generally speaking, since I left home, has been good, and at present it is excellent, never felt better in my life. My time is occupied in studying this language, visiting this people from house to house, tending meetings, writing, &c., &c.

I have read some extracts from letters from you and Elder Dunbar in the *Deseret News*, of your preaching and baptizing. O! you are greatly blessed in being among a people who can understand your own language. I wish these people could understand me, for I long to speak to them, and tell them the things that pertain to life and salvation, but I must wait until I can learn their language, perhaps a year, before I can talk to give any satisfaction. I have not made much progress yet, it comes rather hard to me, and my field is rather against my learning fast, there are so many foreigners here, with whom I have to talk more or less in English, and this puts me back. If I was, as some of my brethren are, right out among the natives, where they do not see a white man from one month's end to another, I believe I could acquire it pretty fast, but I am contented where I am. There was some one wanted here, and the Presidency thought I was the one; so I am perfectly satisfied with my lot and calling.

In the future there is a great work before us. All the old Elders expect to return home after our next Conference, on the 24th July, so that we boys will have to assume the responsibility of carrying on the work. You know our youth and inexperience; pray for us, that we may have strength sufficient to the task. Some of the brethren who came here first (I mean of our company) have advanced considerably in the language, and are speaking publicly. Among these, the most forward in the language is Joseph Smith, son of Hyrum. John Young, son of Lorenzo, is the most forward on this island. They have been here I think about 7 months, and have done well for the time. Boys get it the quickest. These brethren, with several others, have been among the natives all the time.

This people resemble in many characteristics the Indians of America, but are more civilized. They are a kind-hearted, sympathetic people, but very much given to licentiousness, and its attendant evils, and are somewhat indolent and filthy. On the whole group there are about 5000 that have joined the Church, but we cannot do much with them in their present scattered condition. They are first-rate while an Elder is right in their midst, but as soon as his back is turned they are apt to indulge in their old habits, and they are so much surrounded by evil influences, that it is almost an impossibility to control them. Their only salvation lies in gathering them together, but such is their poverty at present that it would be impossible to emigrate them to America. In view of these difficulties we have appointed a temporary gathering place on a small island called Lanai, where we have procured, free of charge, to experiment on, a piece of land for four years, with the privilege, if we succeed, of renting or purchasing at the end of that time. A city has been laid out, and a farm opened, the labour being accomplished by pioneers from the different islands. Crops have been put in, and they promise to yield well this present season.

We are now negotiating the purchase of a small vessel, to ply between the islands, to carry the Elders back and forth, to take our produce from Lanai to this place and other ports to market, and to gather the people. We were very much puzzled how to accomplish this purchase, for lack of means, when brother John Young fell in with a German, on the other side of this island, preached "Mormonism" to him, convinced him of its truth, and baptized him into the Church, and, strange

but true, this man was building just such a vessel as we want, and is willing to sell half of it to the Church on reasonable terms, waiting for the most of his pay till the vessel earns it. Truly the hand of the Lord is in this matter. We have good anticipations in the future, for I firmly believe that the work is only commenced on this land.

Having written so much about myself and the work, I will tell you where some of your acquaintances of this mission are, &c. M. D. Merrick did not come here. Brother Pratt appointed him a mission in California. Brother O. K. Whitney is on the Island of Kauai, and was well a few days ago. Brothers Partridge and Simpson Molen are on the same island. H. P. Richards, Ward E. Pack, son of John, Geo. Spiers, and four brethren from the southern settlements, are on the Island of Hawaii, the largest of the group. They were all well and progressing finely in the language when last I heard from them. Joseph Smith, Silas Smith, brother of the Judge, Smith Thurstin, W. B. Rogers, and Joseph A. Peck are on Maui. They are all well and doing well, except Peck; he has been sick for some time, and hence has not made much progress. William Clough, son of David Clough, Provo, S. E. Johnson, son of Joel, John Young, son of Lorenzo, and your humble servant are on this island, which is proud of the cognomen of Oahu. I have seen but very few of the brethren since they left me in California. But we anticipate a good time at our Conference in July, when we shall all meet for the first time on a foreign land.

I suppose you hear from home quite often. I have not had many letters. Brother Horace wrote to me when I was in California, and brother Candland since I came here. I also hear from my family every month. My last was Feb. 1st. All well, and getting along first-rate, for which I feel to thank my Father in heaven.

O! James, I long to hear from you and the other brethren with whom I have so often associated on the mimic stage and in the social circle, and my prayer continually to my Father in heaven is that we may all be preserved to meet again and enjoy each other's society in Zion's peaceful vales. Is it not indeed a blessed land, compared with what you and I see every day? Here licentiousness and other evil passions of mankind run "scot free;" in vain do the King and Parliament legislate against these corruptions, which are daily sweeping away this people. Their whole system is corruption from head to foot. As with the priest so with the people. The Calvinistic missionaries have great influence here, and the laws are the offspring of sectarian bigotry and superstition. The King and nobles are mere automatons, who jump just as the wires are pulled by able wire pullers behind the scenes, who hide their rascality under the garb of religion. But we hope for better times, for I think the popularity of these missionaries is on the wane. There are lots of Americans settling here, and the people begin to get their eyes open, and to feel the weight of the pious incubus which has crushed them for thirty years. But enough of this, I no doubt have by this time tired your patience.

Well, to draw to a close, James do write to me a good long letter, and give what news of your doings you see fit, for I am pretty much excluded here from the news of the world, and more particularly of the doings of the Church.

Give my love to President Richards, and to my old and often thought of friend, brother Dunbar. I should esteem it a great favour to receive a letter from him.

May the God of heaven bless you in all your labours, and bring you safe home to your family in the due time of the Lord, is the prayer of your old friend and brother in the New and Everlasting Covenant,

JOHN T. CAINE.

P.S.—When you write you will please pay the English and American postage, which will be 25 cents on a half ounce letter, or your letter cannot reach me. I will pay the Hawaiian postage here.

Direct—Elder John T. Caine, Honolulu, Oahu, Sandwich Islands, *via* New York and San Francisco.

SCANDINAVIA.

Temple Offering — Fines — Imprisonment — Prospects.

29, Gothersgade, Copenhagen,
June 2, 1855.

President F. D. Richards.

Dear Brother—In relation to the Tem-

ple Offering, we will do all possible. I will answer your request by again calling on the Saints through the *Stierne*, which I have repeatedly done, and furthermore, I have had Elder Ahmanson go to the several Conferences, and have instructed him to make the funds, &c., a principal point upon which to instruct the Saints. Books are circulated in the districts every week to receive their offerings, and as a general thing the Saints are willing to do all in their power, but those who are dependent on their labour for their support cannot do much, as they obtain so little for it, and everything in the shape of eatables is so dear. Those who have the means must do the most, if we can get them willing to do in proportion to what they possess. I will not let the thing rest, but will have the subject in remembrance before the Saints.

In relation to the blockade of the Baltic affecting the spread of the work in Norway and Sweden, I cannot say that it curtails it in the least, further than that it, in connexion with the war, has a general effect upon every branch of business. In many instances it has been the means of closing up many sources, from whence the labouring man has hitherto obtained employment. It affects materially the carpenter, joiner, and mason. Many that were intending to build have given it up, as the price of timber, &c., has nearly doubled, consequently many men are out of employment. Provisions are high, and continually rising. In proportion as we number with the rest, so we have to bear our proportion of the general effect. The real result is this, for those who can obtain labour, they have less for it than heretofore, and have to pay more for that which they must necessarily consume, consequently they have less money to use for other purposes.

The work of the Lord prospers here, and is gradually gaining ground, notwithstanding the devil uses every means in his power to hinder or stop it. Could we but have liberty in Norway and Sweden, if it was nothing more than what we have here in Denmark, it is my belief that many in those lands would receive the Gospel, but those who labour there have to be very cautious, owing to their oppressive laws. The circumstances under which the Gospel is preached in those lands is not only curious, but would be really trying to any but Latter-day Saints. Fines and imprisonments are so common that they are almost second nature, and are hardly thought of to be mentioned as an item of news. Those who have experienced this treatment endure it with much patience, and consider it nothing more than a natural consequence of preaching the Gospel.

The reports from the several Conferences are of a favourable nature, the desire to obtain the printed word has increased, peace and union prevail, with a general willingness to hearken to counsel. . . . . .

One thing further to be taken into consideration in relation to spring emigration from here, is, the port here this spring was not open until April 12th. The first steam boats between Copenhagen and Kiel were on the 16th, between this and Christiania the 28th, to Stockholm the fore part of May. It has been very cold since the 28th ultimo. Yesterday I suffered more with the cold than I did the whole winter. Many animals and fowls have been frozen to death in the country, as I see by the papers.

I believe that I have written enough at this time. I desire to be kindly remembered to the brethren, &c., with you. Receive my love and best respects. Brother Widerburg joins in love. The Lord bless you, is the desire of your humble servant.

Respectfully yours, &c.,

JOHN VAN COTT.

Varieties.

IT is said that half the population of Paris are reduced to actual privations by the excessive price of all kinds of food.

CALIFORNIA.—This country has undergone a remarkable change during the last two years. Instead of the first necessaries of life being dearer here than in any other part of the world, as has heretofore been the case, wheat, barley, and flour are now cheaper in San Francisco, than in Chili, New York, or Liverpool. . . . . Crime is as rife as

ever. Of murders, robberies, duels, arson, lynching, and suicides, the list is quite awful. The "triangular duel" has just been brought into practice, and from its efficiency will no doubt spread. Three miners fought on this principle the other day with revolvers in the southern mines, and with such good effect, that two of them were killed on the spot, and the third dangerously wounded.—*The Times.*

TREATY WITH INDIANS.—The *Washington Union* publishes the text of the treaty recently made between the United States and the Wyandott Indians, whereby the latter are "deemed and declared to be citizens of the United States, to all intents and purposes, and entitled to all the rights, privileges, and immunities of such citizens, subject to the laws of the United States and of the Territory of Kansas, in the same manner as other citizens of said Territory; and the jurisdiction of the United States and of said Territory shall be extended over the Wyandott country, in the same manner as over other parts of said Territory." The treaty was ratified on the 1st of March last, but it provides for a brief delay in carrying it into effect.—*Missouri Republican, May* 21.

Plurality of Wives.

Ye theologians, pray tell me why,
(If such sage counsel in your craniums lie,)
Those ancient men of God took many wives,
In sacred union, for eternal lives?
If what you say be true, that 'tis a shame
To duplicate the bearer of your name,
Shall lapse of time make righteous Abra'm base,
And take a Jacob's Rachael from her place?
Consign a Gideon to a guilty grave,
And damn a Moses that did Israel save?
Or has the Great I AM to you revealed
A secret, from his Prophets kept concealed?
Or have you found it in the Sacred Writ?
(From lid to lid you 've scanned it every whit;)
If so, please quote it; I like you confide
In that sage volume left us for our guide:
I read within that book you so extol,
That God to David gave the wives of Saul;
Do you condemn Him—say it was a crime
To give one man two women at a time?
A thousand pities you had not been there
To manifest your wisdom and your care.

The time the Prophet saw is on the wing,*
"When seven women to one man shall cling,
(Not for the lack of clothing, or of bread,
But for a husband—for a man—a head,)
To obviate reproach and share his name,"
As to be single then will be a shame.
For war will strew its victims o'er the plain,
And maddened men rush heedless to be slain;
"A man shall be more precious in the land
Than golden wedges from the Ophir strand."
If you, perchance, among these worthies stand,
And "seven women" claim your saving hand,
Do not reject the six and save the one,
And boast of magnanimity when done.
If "Saviours on Mount Zion" you would be,
Seek not to bind what God hath ordained free,
Yet in your freedom, don't yourselves debase,
Like heartless wretches of the Gentile race:
Be Saviours, not destroyers, of the fair.
Let truth and virtue be your Polar Star;
Appreciate the blessings to you given;
Fulfil your destiny in earth and heaven.

* 4th chap. of Isaiah.

ALEXANDER ROBBINS, JUN.

Money List, June 22—30, 1855.

	£	s.	d.
J. D. T. McAllister	1	0	0
John Threlkeld	2	6	0
George W. Davies	5	0	0
John Mellor	4	0	0
Robert Skelton, (East India Mission)	17	0	9
Josiah Holmes	7	0	0
Thomas Parkes	3	6	0
George Peacock	27	0	0
William Peacock	5	0	0
William Parr	10	0	0
Edward Middleton	4	10	0
John B. Pears	10	0	0
James Walker	40	0	0
John McComie	10	8	0
Carried forward	£146	10	9

	£	s.	d.
Brought forward	£146	10	9
Benjamin Elliot	4	7	0
John Miller	3	0	0
Charles Peat	5	0	0
R. J. Townsend	7	0	0
John Holsall	2	0	0
James Reece	4	0	0
Henry McCreery	10	0	0
Richard Harper	3	10	0
A. N. McFarlane	1	0	0
Joseph Akers	4	13	11½
James Frewin	17	16	7
James Linforth	6	7	11½
John Kessell	9	3	0
	£224	9	3½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 29, Vol. XVII. Saturday, July 21, 1855. Price One Penny.

Where is True Charity?

BY ELDER GEORGE TURNBULL.

Among the many opprobrious epithets heaped upon the Latter-day Saints is often to be found the assertion that we are uncharitable. It is a very plausible objection. Testifying, as we do, that the Gospel has not been on the earth for several hundred years, but is now restored, and enjoyed, with all its light and blessings, by us, we throw ourselves open to this question, which is often asked, and which expresses all that is meant in the charge of uncharitableness—What is to become of the good men now on the earth, who are not Latter-day Saints, and what has become of all our forefathers, during the last seventeen centuries, to whom your Gospel was not preached? To answer this question is my present object.

Charity, or love, is an attribute of God. A religion that is uncharitable cannot proceed from Him. But in order to prove whether a religion is charitable or not, it must be viewed as a whole, and not in one isolated doctrine only. Some of the attributes of God, viewed apart from His other attributes, appear certainly very uncharitable.

Let us first inquire whether the religion of those who raise the objection is charitable. This may aid us in our further investigation, and the contrast may serve to make the force of the reply more apparent.

By whom is this objection raised? By professing Christians of all denominations. Is Christianity, then, as they believe in it, a charitable religion? Is it, as a system of faith, consistent with the love of God revealed in the Scriptures?

If the Latter-day Saints, on account of the exclusiveness of their faith, its limited reception, and its recent origin, can be asked—what will become of all the rest of the world? the Christians can be reminded that Christianity is not received in all the world, has not always been on the earth, and has not been preached to all the human family in any generation; and *they* can be asked—what will become of the millions who have lived and died without hearing of Christianity? What do they believe concerning such? Does their religion afford a charitable account of the future state of those men and women? If it does not, it is defective, untrue, and not from God.

Christians all believe that Christ died for the whole human family. They as strongly believe that the benefits of his death can only be received through faith in him. This principle of faith in Jesus Christ is the condition essential to salvation. If this condition, from any cause whatever, is not complied with, salvation cannot be obtained. "Without faith it is impossible to please God." "He that *believeth* shall be saved." It is evident, therefore, and it is the belief of all Chris-

tians, that none of the human family who have died without Christianity are saved. We ask, what has become of them? They have but one reply. Believing that immediately on the spirit of man quitting this mortal tabernacle it is called to judgment, and quickly despatched to heaven or hell—to eternal happiness or misery, the answer is unavoidable, though perhaps hesitatingly given, that those who have died without Christianity have gone to the latter place and state of being. They are damned! It is further believed by many, that infants, *even* the children of Christian parents, dying without baptism, which they consider the sign and seal of faith, are consigned to that abode of eternal punishment. This is no exaggerated statement. But few, if there are any, who profess Christianity, believe differently in regard to the heathen world, and those few are considered heterodox. Can such a belief be reconciled with any attribute of charity, love, justice, or impartiality which belongs to God? Is it compatible with a Being of infinite love and unbounded resources? Would any parent act with his children after such a pattern? No. And how much less would He do so, without whose notice even a sparrow cannot fall to the ground?

The plan of salvation, in order to be consistent with the principles of justice and impartiality that exist in the bosom of the Almighty, must have an equal bearing on all mankind. If, even, as some believe, men were naturally depraved and only fit for the burning, it would prove God a respecter of persons were He to give one portion the opportunity to be saved without extending the same favour to all; and to say He could not give all an equal opportunity would limit His wisdom or resources. That plan, as the Latter-day Saints believe it, is harmonious in all its parts, consistent with the character and attributes of God, and recommends itself to the judgment of men as the true one, proceeding from the right source. It affects alike the inhabitants of China and England, the ante-diluvians and the people of the nineteenth century. Its acceptance proves a savour of life, and its rejection a savour of death, alike to all, and it will leave all men without excuse. It exalts the humble, abases the proud, and unites in one holy brotherhood all who embrace it.

What is this plan? It is the Gospel of Jesus Christ. He delivered it to his Apostles, and they taught it to the people of their day, and left a record of it for the benefit of future generations. Adam, Abraham, and all the Patriarchs and Prophets were believers in this Gospel. The first principles of it are faith, repentance, baptism by immersion in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—principles which are plainly taught in the New Testament.

I will now show in what way all the human family have an opportunity of receiving or rejecting this Gospel, that they may be judged by it. In doing so, the question regarding our forefathers will be answered, and the error into which the Christian world have fallen, on this subject, in their attempts to find out, by their learning, the ways of God, will be pointed out.

The Lord has in various ages of the world revealed this Gospel to His servants, who have endeavoured to teach it to the people. But in all ages it has been rejected, and His servants have been maltreated. Wickedness has prevailed among the inhabitants of the earth, and the Lord has, for long periods of time, in justice and judgment, withheld that light which the people were not then worthy or prepared to receive, and the rejection of which would bring on their heads greater condemnation. He sought to establish it among the Israelites, but even they had not faith, so the Law was given them as a schoolmaster until the Gospel should again be revealed. He revealed it through His son, Jesus Christ, who organized his Church upon earth, and left it in charge of the Apostles, the companions of his ministry. They were slain, the Saints were persecuted, wickedness again overcame, but for the last time, a long night of darkness ensued, and the world were left to themselves until the time should fully arrive when God would set up His kingdom on the earth, never more to be overcome.

It has been remarked that, to those who receive it, this Gospel brings life, and, to those who reject it, death. We have seen that a few have received it, and many have rejected it in the previous ages of the world, and it remains to be shown what has become of those who have not heard it in this life. They are not in any way affected by it yet. They cannot

be judged by it, neither can they be saved without it, for it is the only plan of salvation. Modern Christians, if they admit this, must be puzzled as to the whereabouts, of such, for *their* contracted notions of God's kingdom and resources prevent them from believing that there are more localities than three—heaven, earth, and hell; and those persons, having left the earth unfitted for either of the other two places, must be in a strange "fix" if there is no place prepared for such. The Apostle Peter was not in such ignorance of the matter, neither need modern Christians be if they will receive his words. He says that Christ was "put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah." What did Christ preach to the spirits in prison, and wherefore? Let Peter again speak—"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

If the people who lived in the days of Noah had the Gospel preached to them in prison, or "the world of spirits," why may not those who have not heard the Gospel on earth, receive the same privilege? We have reason to believe that those in the days of Noah rejected the Gospel, but we cannot well suppose that the labours of one man among such a numerous people, while engaged too in building the ark, was sufficient to fully teach them its principles. God reserved their spirits in prison two thousand years, and then Jesus went to preach the Gospel to them. No doubt many of them were then prepared to receive the divine law. How much more likely will God be to send the Gospel to those who have *not* heard it at all in this world?

It will be with many in this generation as it was with the ante-diluvians. Bound up by prejudice, false education, the fashions of society, and the despotism of rulers who will not allow the servants of God to enter their dominions, the Gospel is either unheeded or unheard. They know not what they lose. But is it the only chance of ultimate salvation for them? Isaiah foretells their future, see xxiv. 22, "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison, *and after many days shall they be visited.*" They shall be *visited*, and the words of the same Prophet shall be fulfilled—"He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Having seen that the Gospel is preached to the dead in the world of spirits, that thus *all* mankind have the opportunity of hearing it, believing, and repenting, it is a matter of inquiry whether they can there comply with its ordinances. If we can learn how the first ordinance—baptism, is performed, it may throw a light on all the rest. Faith and repentance are operations of the spirit, and can take place as well out of the body as within it, but the ordinances of the Gospel are necessary to be performed in the body, as they pertain to the salvation of both body and spirit. It is therefore impossible for the dead to perform those ordinances for themselves. But the glorious principle upon which the salvation of all the human family is based is herein brought into operation—the principle of proxy, mediatorship, Priesthood. Jesus Christ is the Mediator and Great High Priest for all mankind. He calls others to cooperate with him in the great work, makes of them Apostles, Prophets, Priests, Mediators, and Proxies, and they become Saviours and Judges, according to the prophecy of Obadiah, and sit on his throne, as he is seated on the throne of his Father. Those who on earth embrace the Gospel are the ones to perform the ordinances for the dead. The world have been ignorant of this principle, because the Gospel has not been on the earth during the last seventeen centuries. But it was understood in the days of Paul. Then, the Saints were *baptized for their dead*, and in showing them that that ordinance was intimately connected with the resurrection of the dead to eternal life, he says, "If the dead rise not at all, why are ye then baptized for the dead?" It is understood in the present day by those who have received the Gospel. It is a cause of rejoicing to them that they understand principles which vindicate the character of God, and show Him to be a being full of mercy, loving kindness, and long suffering. Their faith grasps at the salvation of not only a few of one sect or another, but of all the honest and good who have

ever lived on the earth. And though they are called *uncharitable*, and many other bad names, falsely, their bosoms are filled with the love of God, and burn with the most ardent desires for the salvation of all. To accomplish this ministry of salvation for the living and dead, they suffer in this life persecution, reviling, alienation of kindred, and loss of friends, leaving wives and children, fathers and mothers, brothers and sisters, for the Gospel's sake, looking forward to the recompense of reward.

History of Joseph Smith.

(*Continued from page* 441.)

[November, 1839.]

Saturday, 30th. Elders Young and George A. Smith went to brother Isaac Haight's, at Moravia.

Sunday, December 1st, 1839. The High Council of Nauvoo met at Oliver Granger's, and voted that Hyrum Smith, George W. Harris, and Oliver Granger, be a committee to send a petition to the Legislature to discontinue certain parts of the city of Nauvoo, and also of Commerce, and do all other needful acts relative to those cities; that Hyrum Smith furnish the maps and plats for the alteration, and that Seymour Brunson circulate the petition for signatures.

Voted that Bishop E. Partridge publish a piece in the *Times and Seasons*, informing the brethren in the West, that it is improper to remove from the West for the purpose of locating in Kirtland, Ohio, and that those who do thus remove, will be disfellowshipped by the Council.

Thursday, 5th.

Washington City, corner of Missouri and Third-streets, Dec. 5th, 1839.

Dear Brother Hyrum, President, and to the Honourable High Council of the Church of Jesus Christ of Latter-day Saints—to whom be fellowship, love, and the peace of Almighty God extended, and the prayer of faith forever and ever. Amen.

Your fellow labourers, Joseph Smith, junior, Elias Higbee, and Agents as well as the servants that are sent by you, to perform one of the most arduous and responsible duties, and also to labour in the most honourable cause that ever graced the pages of human existence, respectfully show by these lines, that we have taken up our cross thus far, and that we arrived in this city on the morning of the 28th November, and spent the most of that day in looking up a boarding house, which we succeeded in finding. We found as cheap boarding as can be had in this city.

On Friday morning, 29th, we proceeded to the house of the President. We found a very large and splendid palace, surrounded with a splendid enclosure, decorated with all the fineries and elegancies of this world. We went to the door and requested to see the President, when we were immediately introduced into an upper apartment, where we met the President, and were introduced into his parlour, where we presented him with our letters of introduction. As soon as he had read one of them, he looked upon us with a kind of half frown, and said, "What can I do? I can do nothing for you! If I do anything, I shall come in contact with the whole State of Missouri."

But we were not to be intimidated; and demanded a hearing, and constitutional rights. Before we left him he promised to reconsider what he had said, and observed that he felt to sympathize with us, on account of our sufferings.

Now we shall endeavour to express our feelings and views concerning the President, as we have been eye-witnesses of his Majesty. He is a small man, sandy complexion, and ordinary features; with frowning brow, and considerable body, but not well proportioned as to his arms and legs; and to use his own words, is "quite fat." On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore instead of saying body and parts, we say body and part, or partyism if you please to call it. And in fine, to come directly to the point, he is so much a fop or a fool (for he judged our cause before he k new it) we could find no place to put truth into him.

We do not say the Saints shall not vote for him, but we do say boldly, (though it need

not be published in the streets of Nauvoo, (neither among the daughters of the Gentiles,) that we do not intend he shall have our votes.

We have spent the remainder of our time in hunting up the Representatives, in order to get our case brought before the House: in giving them letters of introduction, &c., and in getting acquainted. A meeting of the delegation of the State of Illinois was appointed to-day, to consult for bringing our case before Congress. The gentleman from Illinois are worthy men, and have treated us with the greatest kindness, and are ready to do all that is in their power; but you are aware, brethren, that they with us have all the prejudices, superstition, and bigotry of an ignorant generation to contend with; nevertheless we believe our case will be brought before the House, and we will leave the event with God; He is our Judge, and the Avenger of our wrongs.

For a general thing there is but little solidity and honourable deportment among those who are sent here to represent the people; but a great deal of pomposity and show.

We left President Rigdon and others on the road, and received a letter from them this day. They were, at the date of the letter, on the 29th of November, near Washington, in Pennsylvania, expecting to stop a day or two at his brother's, on account of his ill health. He has occasionally a chill yet, but is not dangerous. We expect him here soon.

We have already commenced forming some very honourable acquaintances, and have thus far been prospered as much as we had anticipated, if not more. We have had a pleasing interview with Judge Young, who proposed to furnish us with expense money. We can draw on him for funds to publish our book, and we want you to raise some more money for us, and deposit it in the Branch Bank in Quincy, to be drawn to the order of Judge Young. Send us the amount of your deposit, taking a receipt of the same. You need not be afraid to do this. We think from the proceeds of the sale of books, we can make it all straight. Do therefore be punctual, as much depends upon it. We cannot accomplish the things for which we were sent without some funds. You very well know, brethren, we were contented to start, trusting in God, with little or nothing. We have met with but one accident since we started. The lock of our trunk was broken off, and brother Lyman Wight's Petition is missing; but we trust there is a copy of it preserved; if there is, you will please forward it immediately, with the name and affidavit affixed to it.

For God's sake, brethren, be wide awake, and arm us with all the power possible, for now is the time or never. We want you should get all the influential men you can of that section of country, of Iowa, and of every other quarter, to write letters to the members of Congress, using their influence in our behalf, and to keep their minds constantly upon the subject.

Please to forward this to our wives.

Yours in the bonds of the Everlasting Covenant,

JOSEPH SMITH, junior,
ELIAS HIGBEE.

P.S.—Congress has been in session four days, and the House of Representatives is not yet organized, in consequence of some seats being contested in the New Jersey delegation. They have this day succeeded in electing John Q. Adams to the chair *pro tem.*; but whether they will get their Speaker and Clerk chosen is yet unknown, as there is a great deal of wind blown off on the occasion on each day. There is such an itching disposition to display their oratory on the most trivial occasions, and so much etiquette, bowing and scraping, twisting and turning, to make a display of their witticism, that it seems to us rather a display of folly and show, more than substance and gravity, such as becomes a great nation like ours. (However there are some exceptions.)

A warm feeling has been manifested in the discussion of the House to-day, and it seems as much confusion as though the nation had already began to be vexed. We came with one of the Missouri members from Wheeling to this place, who was drunk but once, and that however was most of the time; there was but one day but what he could navigate, and that day he was keeled over, so he could eat no dinner. The horses ran away with the stage; they ran about three miles; brother Joseph climbed out of the stage, got the lines, and stopped the horses, and also saved the life of a lady and child. He was highly commended by the whole company for his great exertions and presence of mind through the whole affair. Elias Higbee jumped out of the stage at a favourable moment, just before they stopped, with a view to assist in stopping them, and was but slightly injured. We were not known to the stage company until after our arrival.

In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in

the gift of the Holy Ghost, and we deemed it unnecessary to make many words in preaching the Gospel to him. Suffice it to say he has got our testimony. We watch the post office, but have received no letters from our sections of the country. Write instantly.

Yours with respect,
J. S., junior,
E. H.

(*To be continued.*)

Foreign Correspondence.

ITALY.

Encouraging Prospects — Baptisms — Condition of the People—Protestant and Catholic Bread and Cheese Arguments.

Chez mon. G. M. Gianetti, Docteur,
La Tour de Luserne, Piedmont,
June 13, 1855.

Dear President F. D. Richards—Thinking that a few lines from Piedmont will not be unacceptable, I resume my pen to inform you of our labours, with their results, in the Italian Mission, also to describe the state of the people, and the influence of the priest, and to pen a few of the judgments that have been and are visiting this nation.

Since my last, of December 14th, we have continued to push forward with our little force, most of the time through deep snows, or heavy showers of rain, which have hindered us from visiting the people as much as we otherwise would have done. The prospects mentioned in my last, which cheered our hopes for a while, soon disappeared through the influence of the Protestant priest, exercised in the shape of presents of money, wheat, potatoes, and other things, which is the strongest influence they can use among the poor ignorant souls of these valleys. From those places, we continued our course to others, and so continued a slow progress, kindling new hopes again to see them destroyed, until all around seemed impenetrable obscurity. Our hopes for the moment appeared annihilated. But still, I heard the "still small voice" whisper within, saying, "As the summer's sun *chassera au loin* the winter, and melts the deep snows that hide the wheat beneath, so will the influence of the Holy Spirit disperse the present darkness and enable the servants of God to find the honest in heart among these valleys."

Thus encouraged and comforted, we renewed our energies, and I am happy to say, by the assistance of the Holy Spirit the gloom is being removed, and we have the prospects again of augmenting our little band soon. The week before last, an intelligent young man, the eldest of a large family, all of whom are favourable to the work, gave in his name for baptism. But, before the time appointed arrived, the devil attacked him with a violent fever, which has prevented the fulfilment of his appointment until the present. I pray God speedily to heal him, so that he may be the means of salvation to the rest of the family.

Since my last, we have baptized three; these, with the three emigrants baptized in Liverpool, make six—rather a small figure, brother Richards, for six months. I hope better for the next six months. We have been obliged to use the pruning knife a little this spring. In these valleys, a great many lovers of emigration join the Church, expecting to get a free emigration to America. The Protestant ministers, *thinking* that we tempt the people to join our Church with emigration to the Valley, have opened emigration to Algiers, to oppose us, and this winter, the ministers have offered several families of the Saints a free passage there to leave the Church. We are heartily glad of this, for it is the best thing that could be put into operation to find out those who join the Church for emigration; you see they are determined to give us hard battle in these valleys. And after the emigration season is over, we find out these customers. This season we have found nine, six of whom we have cut off, and the other three are in a strong state of decline. Next year we shall find some more. One of these customers told me plain, that if he thought we should not emigrate him, he would never come to meeting again. I leave you to judge of the feelings of the people, relative to emigration, from the picture below.

Although I have begun to speak the French language with some little freedom,

it is very difficult with my English accent to make myself understood. One half of the people in these valleys do not know ten words of French, and two-thirds of the others, understand it, but cannot speak it. In the schools, the children are taught French and Italian, but out of school they speak *Piedmontais*, or a corruption of Italian mixed with a little French, which changes in nearly every town and village. This also presents difficulties to my progress among the strangers.

I have begun to hold regular Council meetings among the brethren, to teach them their duties, and devise means for operating against the enemy this summer. This week, for the first time, I have given my fellow travelling Elder, J. J. Rubair, a mission among the Catholics in the mountains. The Catholics have been much more civil to us than the Protestants for some time, perhaps it has been because we have not menaced their positions heretofore. We shall see soon.

The state of the inhabitants in these valleys, has not been so bad as at present for many years. Since the construction of the railway from Turin to Genoa, and more recently, from Pignerolo to Turin, the most of the wheat raised in this, the northern part of Piedmont, is taken to Genoa, and from thence to England and other places, which has doubled the price of wheat in the valleys for the past two years. This, with the destruction of the vines, the potato disease, and a falling off of labour, accounts for the state of the inhabitants at present. The poor, who had but a little piece of ground on the side of the mountain, have been obliged to sell out, and clime to the tops of the mountains to commence new cultivation, where the soil is less productive, and the snow rests for seven months in the year. The whole of our Saints here at present, are of the poorer class, and depend mostly on others for labour, or, as stated above, have a little piece of ground on the tops of the mountains, which no one cares to purchase. And this winter, they, with many of their fellow mortals, have been the sufferers of indescribable poverty. Among these valleys there are no "Unions," or institutions to support the poor, more than the trifling collections in the churches, and presents from England and other Protestant countries, all of which are placed in the hands of the minister, who is also supported yearly by the presents from England. The poor apply to the minister for assistance, and if he has any he will supply them, but I need not tell you that he will give nothing to the Saints, unless they renounce "Mormonism." Thus, the poor Saints are deprived of all charity, and have no hope, but in God. This winter and spring have been a severe trial; the rough hardy faces, that came so joyfully to the meetings, as described in my last, have been obliged to rest at home from weakness, caused by want. And the weather, which has been very severe this winter, has deprived us of the privilege of visiting them, to administer consolation, as much as we could have wished. If they could only get two meals per diem of black bread, or soup made from Indian corn, they would be contented. They never expect meat, and seldom see butter or cheese, and if the fowls should produce a few eggs, they carry them to market, to buy a little salt for their soup. Amid these scenes of poverty, the *ministers* have visited many of the Saints and tempted them with various articles of food to leave the Church, and, in some instances, the soft, smooth voice of the minister's wife has sought by *these temptations* to draw the Saints away. And more, the oily words of *English ladies* also, who have visited the valleys this spring, have breathed their pollutions in the ears of many of the Saints. And one *English lady* actually told one of our young sisters, that *she* knew an *old man or gentleman* in England, who had *plenty of money, and had no relations to bestow it upon*, and promised the sister that if she would leave the Church, she would take her to England to serve the *old gentleman*, intimating that *without doubt he would leave her his money*. But I am glad to say the sister refused all her flattering temptations. Some of the Saints have fallen among these circumstances, and others have had a hard struggle. You may judge, brother Richards, what our feelings have been, under these things. The Protestants will keep families of Catholics, if they will change their religion; and Catholics, on the other hand, will keep families of Protestants, if they will turn Catholics; so there is a continual war, not of *arguments*, but of *bread and cheese*. The "Mormons" leave them to themselves in this battle, and simply hold forth the principles of eternal life.

Through the deep snows, and their continuation until the latter part of last month, the wheat has suffered severely in the mountains, in some places there is not enough for seed for next year. A great quantity of the fruit has also been cut off by the late frosts. Walnut trees, from which they make their oil, have suffered extremely. And now, after a few weeks of sunshine, the clouds "o'ercharged with their growing burdens," have commenced the work of destruction, by washing away the wheat at the feet of the mountains, covering the fields by the sides of the roads with grit and stones, and in other places carrying away the bridges. These scenes, with many others that I have no room to name, coupled with the war against Russia, in which this nation is engaged with the Western Powers, and signs of eternal revolutions, because a law has passed the senate, for the suppression of convents, is enough to tax the wisdom of this nation, which is struggling hard for life and liberty. While the judgments of God are distracting the world, and the ominous future is shaking the hopes of the most obdurate minds, we can lift up our heads and rejoice, because we know that the day of our redemption draweth nigher. Knowing this is the work of God, and being sure of its ultimate triumph over *every opposition*, through poverty or wealth, persecution or peace, I feel determined to run to the end.

I must not forget to name the kind and wise counsel I receive from time to time from Elder D. Tyler, under every emergency, nor the consolation I receive from his encouraging communications. They manifest that God is with him.

Having already trespassed upon your time more than I intended, I close this rather lengthy epistle, praying the God of heaven to abundantly bless you in your high and holy responsibilities, and the brethren in the Office with you.

I remain your fellow soldier in the cause of truth,

SAMUEL FRANCIS.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 21, 1855.

CONDITION OF CONFERENCES AND MISSIONS.—We have of late received numerous communications from the Pastors and Presidents of the British Conferences, and from various other missions under our Presidential care. These letters are generally of a very interesting character, and they show that the Saints are rapidly increasing in faith and the practice of the principles of the Gospel, and that the Spirit which gives strength and power in Zion is being felt more abundantly than heretofore in these lands.

From a letter from Elder Ferguson, President of the Irish Mission, in the previous number of the *Star*, it is evident that he is full of faith in a living Priesthood which the Lord has established on the earth, and that he is urging this subject home upon the attention of the Saints, that they may exercise an abiding faith in those who have been ordained to lead them in the way of salvation. This confidence in revelation through living teachers is the principle which gives life and power in this kingdom, and it is one which it would be profitable for the Elders often to dwell upon whenever the Saints have faith to receive it. The work in Ireland moves steadily and firmly, and we have much faith that the Elders now there will be the means of bringing many of her sons and daughters into the light and liberty of the truth, and planting the seeds of eternal life there, so that in future the devil will not have power to root out the tender plants.

In Piedmont Elder Francis and those with him are evidently struggling, with all he faith and energy they possess, to gather out the few who are of the house of Is-

rael from those dark and benighted valleys, where the power of the "Man of sin" has been exercised for centuries to crush the liberties of the people and put down every effort to spread truth among them.

We have also received interesting letters from Pastor J. Carrigan, and Elder James Stones, President of the Nottinghamshire Conference, containing a cheering account of the condition of the work in that Conference. It is evident that the Saints are alive in the work, from the fact, that notwithstanding the pressure of the times, which bears heavily upon them, they have during the past six months contributed £110 to special purposes, aside from the current expenses of the Conference. This and the baptism of 94 persons during that time show that they have endeavoured to practise the principles which they profess, and spread the Gospel among the people. Elder Stones also states that they have sent out three Travelling Elders to open up new places, that the local Elders are busy spreading the word, and that union, peace, and harmony prevail among the Saints. They further state that they intend to raise their annual allotment for the Temple Offering the present quarter, and that the labours of Elder C. H. Wheelock among them have been a great blessing to the Saints, in rousing their energies and strengthening their faith for the fulfilment of the duties incumbent upon them.

We have also before us interesting accounts of a meeting in Sunderland of the Presidents and Travelling Elders of the Newcastle-on-Tyne, Hull, and Carlisle Conferences, under the Pastoral charge of Elder Edward Martin, and of a similar meeting in Cheltenham of those engaged in the ministry under the Pastoral charge of Elder D. B. Dille, which will be published in due course. In these meetings the brethren richly enjoyed the communion of the Holy Ghost, and no doubt they went forth from them greatly refreshed in spirit, and with an increase of faith and power, which will be felt in their future ministrations among the people. We feel that if such reunions of the Pastors, Presidents, and Travelling Elders were to take place oftener than heretofore, great good would result therefrom. They would create a union of action, faith, and power, which would give greater strength and efficiency to the work in all the various Branches of their several Conferences, and would greatly tend to break down opposition to the work, and bind the enemies of the truth. The important position of the Pastors over the various Conferences, perhaps from being imperfectly understood, has not been properly appreciated by many of the Saints, and thereby many blessings which they might have received from their ministrations have never been realized. All under their charge should pay the most strict attention to their counsels and instructions. It is their duty to exercise a fatherly care and dictation over all matters, both temporal and spiritual, pertaining to the interests of the Saints in their several Pastorates.

We trust that the case of James Whitehead and others mentioned in Elder Taylor's letter from New York, will be a caution to emigrating Saints in future not to deal with strangers about whose responsibility they know nothing, unless circumstances compel them to do so. There are but few persons more subject than emigrants to serious inconvenience and loss from the rapacity of others. The Office here in Liverpool was established for the special purpose of providing for and watching over the interest of the Saints in these matters, and those who run after strangers who make gain their first object, and the interests of the emigrant altogether a secondary one, or probably none at all, may perhaps learn the truth of our remarks by bitter experience, if precept will not suffice. The prudent man foresees the evil, and avoids it, but the simple pass on, fall into the snare, and are punished. A word to the wise is sufficient.

Foreign Correspondence, &c.

NEW YORK.

The Emigration — Death of Elder A. L. Lamoreaux.

New York, June 19, 1855.

President F. D. Richards.

Dear Brother. . . . . The companies all left in comfortable circumstances and in the best of spirits for the west. Nearly all the passengers went to St. Louis and Cincinnati, with few exceptions, and those have all found employment in Pennsylvania or in this vicinity, although the times are hard and many resident labourers are unemployed. There was one family (James Whitehead's) who, we are sorry to say, were obliged to remain behind, on account of difficulty arising from the purchase of "Through Tickets" in Liverpool, which he says he purchased at £2 10s. per head, for which he deposited £6 15s., the rest to be paid in New York. The brother who went with him to the Agent was C. Cowley, 76 Great Cross-hall Street, Liverpool, who can give the particulars, as we are not familiar with them, but think it not to be a safe investment to depend upon those agents in Liverpool, who cannot possibly have any connexion with the various companies through the route. If any thing can be done for this brother, you will be better able to suggest the proper course for them to pursue. Some of the parties with those tickets went on, but it cost them $4 per head more than those taking tickets in New York.

We understand the companies generally arrived in good condition at St. Louis and Atchison, and with few losses by casualties or death.

We received the painful intelligence yesterday, of the death of brother A. L. Lamoreaux at the house of brother Hart, in St. Louis, but with no particulars.

No news from the Valley since date of April 3rd.

Yours truly,

JOHN TAYLOR.

MISSISSIPPI RIVER.

Passage of the Emigrant Saints through the States.

Boat "Keokuk," Mississippi River, June 9, 1855.

President F. D. Richards.

Dear Sir—Having at length stolen a little quiet, by absenting myself from a constant rush of business, which prevented me from writing to you oftener, I now quietly seat myself on board the steamer (being on a hasty trip to visit my sisters in Iowa), to write you a few lines.

You have seen the various arrivals of our ships through the *Mormon*, and need no posting up on that subject. This was done by Elder Taylor from time to time, and relieved me from a duty which I really had not time myself to attend to, neither have I written nor had time to write any communication for publication in the *Star*, *Mormon*, or *Luminary*.

The emigration this year has thus far been remarkably healthy. There cannot be said to have been any sickness whatever. Food very good and plenty of it, and no complaints on that score that I know of.

This has been a stirring season to me, I do assure you, and the more so as I had the supervision and conducting of everything, and to be my own clerk besides.

After starting the *Siddons'* passengers from Philadelphia to Pittsburgh I remained to settle up affairs, and next day took train also for Pittsburgh, but by accident through my lingering ill health, I was left on the way; I therefore telegraphed to Elder Allred to do the best he could in procuring a boat and providing for the Saints till I should arrive. He did so, and arranged for a passage direct to St. Louis for $3 per head, children half price, 35 cents per cwt. for extra luggage. I arrived there in time to see them safe off. I returned again to Philadelphia and received the Saints of the *Juventa*, had arrangements made for their comfort on arrival, passed them on as I did the former, hastened to Pittsburgh, and chartered two boats ready for them by the time they came in. Passage on

these $2 62½c. for adults, children half price, extra luggage 40c. per hundred. With these I went on to Cincinnati, settling with one boat on the way, and with the other at that port. They both go direct to St. Louis. I returned again to Philadelphia by express, received those of the *Chimborazo*, had them comfortably cared for, and made arrangements for the passage of their goods, when the *S. Curling* was announced in the port of New York. I forthwith repaired to that place, and in consultation with Elder Taylor we determined to send them *via* Philadelphia by the same line as the others. I gave the brethren in charge, and the officers of the line, all the instructions necessary as to keeping proper distinctions between the P. E. F. and the other Saints, and also as to making way bills, or bonds, for families, and made them all understand it, and promise to carry out my instructions. I then returned to Philadelphia to see those off whom I had left operating there. I settled these accounts after they were gone, and the same night received the first division from New York, at ten o'clock, p.m., for the rail-road agent had only sent a part of them, and they in the utmost possible disorder, P. E. F. and others all mixed up, and their goods all piled together, and as yet no way bill. This threw those divisions a day apart, families and their goods were divided, and as the train leaves Philadelphia at eleven every morning, I sent the first part forward, expecting them to unite at Pittsburgh. These came in from New York on Thursday night, the others did not come in till *Saturday* morning. I sent them on, however, the same day at eleven o'clock. I followed on at one o'clock, and beat the first division, and found those from the *Chimborazo* still there, on a good, spacious boat, which I had engaged by telegraph—spacious enough to hold the first division of the *S. Curling*. This boat I had chartered for $2 62½c., as I had done the two before. The water falling fast, there was danger of having to pay more if I detained them till the others should arrive; $3 50c. and even $4 were talked of. I therefore determined to send them on, and unite them at St. Louis. This saved a day and night's detention and its cost, and perhaps $1 each for passage—for having to go as far as Wheeling with this boat to effect a settlement, I left brother Willes to arrange for another boat for the last division; for them he had to pay $3 50c.; children, half price; extra luggage, 40c. I returned from Wheeling time enough to accompany them down the river some distance also, and then returned again to Pittsburgh, and finally to Philadelphia.

You see at a glance that unlooked-for circumstances may turn up, over which one can have no control, to frustrate all regular plans and well-concocted systems. Everything having to be kept on the move to save enormous expenditures, how could I effect the signing of the *receipts* which I was expected to have signed on the way? The parties being separate, the thing was impossible.

The Philadelphians, although very lenient on the whole, in their inspections, would not let the goods you shipped pass unopened. The certificate of the Consul they said did not relieve them of the responsibility to examine them. They therefore opened everything. . . . . All this because there are more governments than *one* on the earth.

I effected a satisfactory settlement at the *Luminary* Office this week, unencumbered with inexplicables. . . .

I must not forget to acknowledge that I am greatly indebted to Elders Allred, Glover, Stevenson, and Barlow, and those associated with them, as well as to many others, for their efficient aid and co-operation, in conducting the emigration, and rendering the Saints comfortable thus far, and by their continued aid, and the blessings of our heavenly Father, I hope to finish this travelling and business mission to the entire satisfaction of the Presidency, and the Saints generally, whom I am freely willing to serve for their good, and to promote the work of God and the building up of His kingdom on the earth.

To obviate difficulties, such as I mentioned in New York, permit me to make several suggestions. In the first place, I would say, the very first and best remedy would be to ship the P. E. Fund passengers by themselves, then they could not be mixed with others; if this is impracticable in all cases, have them in a body together in some part of the ship, so that coming first or last, when their goods are examined, they will be together. Again, when they are berthed, have the names taken on a list with the number of berths annexed. Then you can find them at any moment when wanted on any contingency

such as signing receipts, &c. Their luggage should also all be marked with their names, with P.E.F. on it. Again, the proper amount of luggage *should be determined in Liverpool.* I paid hundreds of dollars this season for goods that will have to be thrown away or left. I had no authority to leave them behind when they were sent on to me through or by permission of the Agency in Liverpool; neither had I the time to institute an inquisition over them on the way through the States, if I had even been required so to do, without great inconvenience and cost. I am told that brother Snow wrote to me to that effect, but I did not get the letter. . . . These suggestions I consider not out of place, and if I take the right view of what would be for the best, they could be attended to better, cheaper, and with more satisfaction to the people, in Liverpool, than at any other place.

You see I have left Philadelphia, travelling mostly by way of Chicago and Alton to St. Louis.

Brothers Snow and Spencer are both up the river at Atchison, but looked for back daily.

My health is again pretty well restored, but my flesh is gone. I can "cross my legs" better than when you last saw me.

Perhaps I have said sufficient.

Bless all the Saints for me in Old England. Love to the brethren in your Office, and to yourself. May the Lord bless you in all things.

I remain as ever,

JOHN S. FULLMER.

ATCHISON.

The Camp — Preparations for the Plains.

Atchison, May 27, 1855.

President F. D. Richards.

Dear Brother—The camps of Israel are again spread out on the boundless prairies of the west, and it is heart-cheering to see them. Although from many different nations they come, with their different dialects and customs, all participate in the joyous feelings of freedom. Far away from the wonted homes of childhood, the aged and the young exult in the trials of adversity that beset their pathway on every hand, while their spirits are buoyed up by the glorious anticipation of reaping a celestial reward in the kingdom of our God.

Brothers Pace, Allred, and Secrist arrived last evening with a small company of Saints on board the steamer *Polar Star*, and report brother Glover just behind with 400 on the *Equinox*. Brother Ballantyne, with a company of the P. E. Fund passengers, will start the 1st. of June, and a company from St. Louis will follow close behind. Other companies will be detained a week or two, on account of cattle, which are very scarce this spring. Brother Thomas S. Williams is here, and he is going to freight out to the Valley this season three hundred tons of goods. There are also several other heavy trains ready to start.

I am assisting brother James McGaw in the distribution of cattle, provisions, groceries, &c., for the companies. My health continues very bad, but still I hope on. . . . .

I ever remain your humble brother,

HENRY E. PHELPS.

P.S.—There has been very little sickness in camp yet, and we hope, through our united faith and prayers, to conquer more or less of the diseases that have heretofore swept away our brethren and sisters on the Plains.

H. E. P.

(From the "St. Louis Luminary," June 2.)

Farming and Building Operations at the Camp—Return of Apostates.

Mormon Grove, K. T.,
May 22, 1855.

To the Editor of the Luminary.

Feeling as though any information concerning the progress and health of the camp of Israel would be gladly received by the Saints in general, I feel to employ a few minutes this evening in communicating to you some things in relation to our present prospects.

I arrived at this place on the 12th inst., in charge of five hundred and fifty head of oxen and cows, for the benefit of our spring emigration. On arriving we found the brethren at the Grove enjoying perfect health, and much of the Spirit of the Lord. They had put up a small log cabin, and covered it, for the purpose of storing provisions; so we have already at this place a store-house of the Lord's people. Garden vegetables looking green and fresh, connected with this small house, begins to make the country at the Grove look like a fruitful field.

The next day after our arrival, I started the hands to ditching in the farm, and

at the present time, there is nearly one mile of the ditch and sod fence completed. We expect, in the course of ten days, to have the fence completed. We started the plough at the same time, and have planted about five acres of corn, potatoes, and garden vegetables. The beautiful situation at and around the Grove, makes many that have not been used to a prairie country, say that they would be willing to remain at this beautiful place; but those who feel and know the Spirit of truth, have no attachment to the lands whilst under the rule of Gentile influence; but they pant for the water and bread of life in the far western valleys, near the great backbone of the American Continent.

At 5 o'clock this evening, I harnessed my horses, took some of the Saints for the purpose of taking a more extensive view of the country, and all were much delighted while we were driving over the rolling hills of old father Lehi's farms; and after a ride of about six miles, we came around to Denmark, or rather, to the camp of the Danish Saints, who have just arrived to-day, under the charge of P. O. Hanson, and whilst in their camp we learned by brother Hanson, that they were highly delighted with the country, and that they had just dismissed a public meeting which they had been holding that afternoon. Brother Hanson informed us that they had more of the Spirit of the Lord in their meeting, than they had had at any other time since they have been in the upper country. They have suffered much with sickness at Leavenworth, and feel glad to think that there is a prospect of starting soon on their journey over the plains. We anticipate, if no preventing providence should say otherwise, to start a company in about six days. There is a general good spirit prevailing, and the Saints in general feel desirous to serve God, by obeying those who are placed over them in the Lord, and all things seem to be working for the way to be speedily opened for the starting of the Saints.

I would say to my Counsellors in St. Louis—brothers Edwards and Gardiner—also, the High Council, be fathers to the flock which the Holy Ghost has entrusted to your care, and the God of peace will give you the spirit of judgment and of might. To the Saints in general, I would say, be faithful, and you shall have the privilege, ere long, of tasting, in real life, the benefits of the encampment of the Latter-day Saints.

I have preached, since my arrival here, three times, and find that the Lord pours out abundantly His Holy Spirit, and all that love him rejoice while under its influence. We also have had a small encampment of some six wagons and families of Strang's disciples crawl under our banner and ask for the right hand of fellowship, which I proffered to give them when they would come through the waters of baptism to get it, which I think, from the spirit already manifest, they will readily do when I designate the time. There are others in our camp who wished to be baptized—we shall attend to all such cases in a day or two.

I shall now close by praying my Father in heaven to bless and preserve His people. May grace be multiplied unto them that know the Lord. Amen.

MILO ANDRUS.

ST. LOUIS.

Arrival of the "Chimborazo" and "S. Curling" Companies — Departures for Atchison.

Late on Saturday night, the 3rd inst., from 550 to 600 souls of Saints arrived here by the excellent and commodious steamboat Amazon, under the Presidency of Elder Edward Stevenson. This company was composed of the passengers by the ships *Chimborazo* and *S. Curling*, about an equal number of each company. About 100 arrived on Thursday, the 7th inst., by the steamboat Gibson, in charge of Elder Thurston. The balance of the companies are remaining in New York, Philadelphia, Cincinnati, and other places betweeen this city and New York; the most of whom will doubtless make their way to the Western country as soon as circumstances will permit.

We shipped on Monday, the 4th inst., about 140 passengers on the Ben Bolt, for Atchison, including about 80 P. E. Fund passengers, who left about 10 o'clock p. m., in charge of Elder Stevenson, in company with Elder Jeremy, late of the Presidency of the Welsh Mission.

On Friday, the 8th inst., we shipped on the Amazon, for Atchison, about 300 passengers, including about 220 in charge of the P. E. Fund Company. The whole company is placed under the Presidency

of Elder Israel Barlow; Elder Willes, Secretary, late Missionary in India.

About 300 of the ships' company above named, are in this city awaiting orders from the P. E. Fund Company's agents. About 200 are encamped a short distance from the city, on a fine open country, in a healthy location, where they are permitted to enjoy the luxury of living in tents in the real Oriental and Patriarchal style. This company is under the Presidency of Elder Andrew L. Lamoreaux, late President of the French Mission, who has brought with him from that Mission upwards of 70 Saints, who are now mostly in the St. Louis camp of Israel.

Elder John S. Fullmer arrived here on Monday evening, having received and forwarded the several ship's companies—*Siddons, Juventa, Chimborazo,* and *S. Curling.* He has satisfactorily arranged the P. E. Fund Company's business, and is now preparing to ascend the river and lay hold of the P. E. Fund Emigration at Atchison, and superintend its movements from that point to Salt Lake City.—*St. Louis Luminary,* June 9.

Home Correspondence.

NORWICH, BEDFORDSHIRE, AND CAMBRIDGESHIRE CONFERENCES.

Exertions of the Elders and Saints—Spirit of Inquiry — Opposition — Baptisms — Good Prospects.

Bassingbourne, June 20, 1855.

President F. D. Richards.

Dear Brother—. . . . . .

The work of the Lord seems to be reviving in all parts of my Pastorate. Never since I have been in "Old England" has there been such a universal spirit of inquiry by almost all classes of society, as there is at the present time.

The Presidents of the different Conferences are wide awake, and the Elders generally are full of zeal and of the Spirit of the Lord. Tract distributing is now attended to with vigour and success. Hundreds are reading our works, that heretofore knew nothing of our principles. Out-door preaching has been going on for weeks past, and thousands are hearing the word of the Lord through His servants, who are naturally weak, but the *truth* flows forth through them, clothed with the spirit and power of their calling.

The people are perfectly astonished, and all but a few "shut their mouths," and the few that oppose are either of that class known (in the Bible) as "hireling Priests," and some of the "baser sort," set on by those "hirelings," through which means a few boys, together with some of the more *abandoned beer drinkers,* can yell and scream as though all hell was let loose, to mob the servants of God, as they are returning to their lodgings, after the out-door services are ended.

Some of the sectarian priests preach long discourses, not from the Bible, but about "Mormons" and "Mormonism," putting their own construction upon the principles of our holy religion, adding plenty of lies for their hearers and themselves to hide under. But this course does not altogether serve their purpose, for as Jesus said, "My sheep hear my voice," "and they follow me," "and a stranger will they not follow," "for they know not the voice of strangers." The honest in heart will hear and obey, for baptisms have been quite frequent of late, and the prospects are flattering for a rich harvest before this year closes.

The apportionment for the Temple Offering has been made, and I rejoice in saying that the Saints not only vote to respond to the call, but they do so with cheerfulness, and I believe that you may depend upon receiving *all* that you have required of the Saints in my Pastorate, sometime before the year closes. It does my heart good to speak in such high terms of the Saints that I have the honour to preside over. My heart is also full of blessings when I take them by the hand as I leave to go to other parts of my field.

Elder Moses Clough was with me a few minutes since. He is very active, and has taken hold to raise that part of the Temple Offering that has fallen to his lot, in a praise-worthy manner, for he visits the house of each Saint, cheers and com-

forts them, and gathers the Temple Fund. Elder Wolcott is also very active in his duties, and the work is prospering in his Conference, the Saints respond to the calls promptly.

Elder Cowley writes very flattering from the Norwich Conference—much out-door preaching, some baptisms, good prospects, the Saints feeling well, &c. I expect to be there shortly and lend a helping hand.

I beg an excuse for my lengthy communication. Ever praying for your prosperity, I am yours truly,

C. R. DANA.

Varieties.

CURIOSITIES OF BIBLE LITERATURE.—It is a curious fact that there are about 500 verses in Matthew's Gospel that are also in Mark's, more than 300 verses in Luke that are also in Mark, and about 129 that are also in Matthew. Nearly one half of the Gospel by Matthew is to be found in Mark, and more than one third of the Gospel by Luke is to be found in Mark or Matthew.

ADVANTAGES OF OPPOSITION.—A certain amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage any where in a calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have, to be good for anything, hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the way side to be overlooked and forgotten. He who but braces to the wind to struggle when the wind blows, gives up when it has done, and falls asleep in the stillness that follows.—*John Neal.*

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending June 30, 1855.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Maiben	£737	17	5¾
Birmingham	Henry McCreery	252	5	7½
East Glamorganshire	Geo. W. Davies	198	7	11
West Glamorganshire	William Lewis	153	10	10
Warwickshire	William Parr	145	17	11½
Manchester	Robert Holt	140	1	10
South	Simon Irwin	116	18	3½
Bradford	John B. Pears	103	16	1½
Herefordshire	James Reece	98	13	4
Newcastle-on-Tyne	George Peacock	94	17	7½
Staffordshire	Josiah Rhead	92	5	9½
Wiltshire	Samuel Gentle	83	12	1½
Monmouthshire	Edw. Middleton	83	3	3
Sheffield	Wm. Brownlow	79	7	0½
Lincolnshire	Richard Harper	77	0	9
Glasgow	Robert Kirkwood	77	0	2
Reading	James Frewin	72	10	1
Derbyshire	Thomas Parkes	72	0	9½
Lands End	John Kessell	64	5	4½
Hull	John Miller	57	1	1½
Cheltenham	Thomas Clarke	52	1	5
Southampton	Samuel Ridout	52	0	3½
Norwich	James Woods	49	16	0½
Bedfordshire	William Peacock	47	5	8½
Kilmarnock	John Aird	44	17	8
Nottinghamshire	Josiah Holmes	43	14	4
Edinburgh	John McComie	43	5	4½
Cambridgeshire	R. J. Townsend	43	3	5½
Dublin	H. E. Bowring	41	11	11½
Leicestershire	John Mellor	38	19	3½
Liverpool	James Linforth	38	8	6½
Preston	John Holsall	36	7	3½
Belfast	J. D. T. McAllister	28	19	0½
Carlisle	John Threlkeld	28	9	6
Brecknockshire	Thomas Morgan	28	4	7½
Worcestershire	Charles Peat	27	3	8
Carried forward		£3445	1	7¾

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3445	1	7¾
Dorsetshire	Benjamin Elliot	26	15	7½
Late Herefordshire	John Preece	24	17	9
Shropshire	Joseph Akers	20	10	9
Llanelly	Charles Harman	16	8	6
Pembrokeshire South	John Price	14	9	5
Channel Islands	Elias Cave	13	8	7½
Carmarthenshire	Isaac Jones	9	11	3½
Flintshire	Lewis Davies	8	18	10½
Dundee	A. N. McFarlane	6	19	9
Denbighshire	Griffith Roberts	6	10	4
Dyffryn Conwy	Richard Roberts	4	10	10½
Isle of Man	James Duff	4	5	9
Anglesea	John Roberts	4	3	0
Pembrokeshire North	Thomas D. Evans	1	10	6
BRANCH.				
Derry	Hugh Sheppard	6	18	0
Tedbury	Joseph Walker	5	0	10
MISSION.				
Australia	Aug. Farnham	188	7	3½
Swiss and Italian	Daniel Tyler	145	10	3
Sandwich Islands	P. B. Lewis	120	1	3½
French	W. C. Dunbar	109	19	4
Cape of Good Hope	Jesse Haven	103	16	5½
St. Louis	Milo Andrus	65	2	4½
Bombay	Allan Findlay	23	0	7½
East India	Robert Skelton	21	6	10
Scandinavia	John Van Cott	7	3	5
Malta		6	4	8
M. G. D. Phillips, New Brunswick		1	16	1
J. W. McLellan		0	17	9
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
(Errors excepted.)		£4408	18	3¾

The Setting up of God's Kingdom.

Once more from the heavens Jehovah has spoken,
His voice clears the mist which for ages had spread
O'er the minds of the people, but now it is broken—
No longer by priestcraft the honest are led.

The Stone from the Mountain has now begun rolling,
And never will stop till it fills the whole earth;
And Babylon's death-knell has now begun tolling,
While Zion increases in wisdom and worth.

Hark, hear ye the voice of the Prophet proclaiming—
"Repent ye, the Kingdom of Heaven's at hand;
"The harvest is ripe, and the vintage wants gleaning,
"The tares with the wheat now no longer must stand."
The Stone, &c.

The Ensign is lifted, the Temple is rearing,
To which for salvation the Gentiles shall seek;
The time is at hand for the Saviour's appearing,
The earth will ere long be possess'd by the meek.
The Stone, &c.

The vision of Daniel is surely fulfilling,
The toes of the Image now feel the Stone's weight,
The Gospel is gath'ring the faithful and willing,
The path of the Saviour will soon be made straight.
The Stone, &c.

Rouse, rouse from your slumbers, O ye foolish virgins;
Up, up, trim your lamps, let them burn bright and clear;
Let Zion be ready, the Saviour is coming,
The great day of vengeance is now drawing near.
The Stone, &c.

Cheltenham. W. Fowler.

New Catalogue of Publications.—We have just issued a new Catalogue of Church Publications, to which we would call the attention of Pastors, Presidents, and Book Agents.

The copies with "wholesale prices" annexed, are designed for the especial use of Pastors and Presidents of Conferences, and General Book Agents, and of course are not for distribution among the Saints or the Public.

The large placard copies should be affixed in conspicuous places in the meeting rooms of the Saints, that the Saints and the world may learn the names and prices of the various works we have on sale.

The ordinary small copies are intended for judicious distribution among new members, and strangers, especially those who are inquiring after the truth.

Erratum.—In Star, No. 17, page 272, Money List, *Hugh Findlay*, (*Bombay*,) £7 0s. 0d. should not appear. The totals are affected accordingly.

Addresses.—Thomas Kirby, Mr. G. Williams', Cammes Green, Berrow, near Ledbury, Worcestershire.
Henry Hartley, care of Mr. Edward Trimble, Thursby, near Carlisle, Cumberland.

Money List, June 30—July 6, 1855.

William Brownlow	£23	0	0
Elias Cave (per W. C. Dunbar)	2	0	0
Josiah Rhead	2	0	0
Carried forward	£27	0	0
Brought forward	£27	0	0
Robert Kirkwood	32	11	8¼
George W. Davies	5	0	0
	£64	11	8¼

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XVII. Saturday, July 28, 1855. Price One Penny.

Lecture on the Science of Grammar.

DELIVERED BY ORSON HYDE, AT THE OPENING OF HIS SCHOOL IN THE COUNCIL CHAMBER, GREAT SALT LAKE CITY, JANUARY 22, 1855.

(*From the "Deseret News," Feb.* 1.)

Ladies and Gentlemen.

The subject that has called us together this evening, to me, is a very interesting and an important one; and I trust that it will be no less so to you, after you shall have understood its import and nature. It is the Science of the English Language.

As this language has been more highly honoured in our day, by the Supreme Ruler above, than any other, in that He hath chosen it as the most beautifully grand and impressive medium through which His mandates could be conveyed to mortal beings here on earth; can we be justified if we remain in a state of indifference with regard to its beauty, its richness, and its strength?

The English language is chiefly derived from the Saxon, Danish, Celtic, and Gothic; but in the progressive stages of its refinement, it has been greatly enriched by accessions from the Greek, Latin, French, Spanish, Italian, and German languages. The number of words which it, at present, consists of, after deducting proper names, and words formed by the inflections of verbs, nouns, and adjectives, may be estimated at over FORTY THOUSAND.

This heterogeneous mass of words, as found in the English vocabulary, when drawn out in line of discourse according to the laws of Syntax, and embellished by the force of rhetorical elocution, has made nations to tremble and empires to quake. More glorious conquests have been achieved and victories won by the force and power of language, than by all the armed legions that ever marched into the battle-field to meet the foe in deadly conflict. No widow's tear nor orphan's sigh detracts from the splendour of the former; no aching heart is left to curse the brutal policy that bereft it of its dearest earthly object. No plaintive notes from the death-bed of thousands of brave and generous warriors to wrap a nation in garments of deeper mourning; and it remains to be disproven that our future destiny, for weal or for woe, is suspended upon our VERY language. "By thy words thou shalt be justified; and by thy words thou shalt be condemned."

It is too true that this science has been

lightly spoken of by men of years and experience; and I must say that it is never pleasing to me to hear anything by way of jest, or in sober earnest, that may be calculated to beget in the rising generation a dislike for this most important branch of education. Should such an influence prevail among our youth, it needs not a prophetic eye to foretell the results. When the present actors have played their parts, and retired from the stage, our successors, in the persons of our children, will not be able to keep a proper journal of the events of their time—to speak or write correctly, or to manage and conduct a periodical for the diffusion of that knowledge which it has pleased an all-wise Creator to shed forth from the heavens in our day for the benefit and salvation of man, without foreign aid.

You have undoubtedly heard the drunkard speak against drunkenness—the thief against theft, and the profane and profligate person against his course of life, because he has weltered under the smart and sting of his own immoral and criminal acts.

But you never heard the enlightened grammarian speak of the science in terms of the slightest disrespect, and I here predict that you never will, while language remains the agent for the transmission of thought.

The person unacquainted with the science of music—who has no taste or ear for it, might indulge in many slight and ludicrous remarks on hearing a class exercise in some of the first rudiments and rules of the science. But to the skilful musician, his remarks prove no inconsistency or impropriety in the science; but on the contrary, that he himself is ignorant of it, and also of the path that leads to its attainment. The charms of music consist in the union and harmony of its parts; and when executed by sciences performers, it swells into a melody that holds in spell-bound admiration all the finer and more elevated feelings of the soul. But the path that leads to the summit where the flowery charms of this science are wafted on the breath of our most skilful performers, and fall on your ears with such pleasing accents, is winding, steep, and rugged; and it requires patience, perseverance, and industry to gain the eminence.

The music of language consists in the union and harmony of the various parts of speech of which it is composed; and when tastefully selected to clothe a useful thought or valuable idea, and that thought or idea borne to your ear in that dress, awakens emotions almost as vividly pleasing as the maid of your choice, when presented, entwined with the bridal wreath, to receive your most sacred vow.

We are met this evening, ladies and gentlemen, to consider our inclination, strength, and ability to commence or recommence our journey up the rugged steeps of the "Hill of Science."

The child from five to ten years of age has little or no use for scientific knowledge, from the fact, that his childhood bars him against those responsibilities which he is destined to inherit in the progressive periods and stages of his life. But as his mind becomes stronger and more developed by the force of unavoidable circumstances, he is the better qualified to acquire those principles of science which will enable him more successfully to stem the current of opposition in his upward course to moral and spiritual excellence.

Were I now to refer you to our highly esteemed Governor and President, whose ear for music and language is, perhaps, more acutely discerning than that of any other gentleman present, and ask him if he has not more use for scientific knowledge now, since the increased cares and responsibilities of both Church and State are resting upon him, together with the planning of public works, machinery, and fortifications against Indians, &c., than when he first embraced this Gospel, some twenty-five years ago, and went preaching without "purse or scrip;" and what do you imagine would be his answer? Apply then, this same principle and course of reasoning to the Church, and what do we discover? When she was in her infancy, she did not attract the attention and gaze of the world. She had little use for scientific knowledge, and little or no time to acquire it; but having become stronger in her intellectual and physical organization by the force of unavoidable circumstances, such as mobocracy by earth's degenerate sons, and the bounteous blessings of a generous Providence upon the loyal subjects of His eternal laws, she begins to have greater use for science, and is more eligibly situated to acquire it in these peaceful valleys, than when buffetted in the states upon the waves of political

strife and religious intolerance, where perhaps the first house erected for educational purposes was lighted up by the torch of the incendiary, whose lurid flames cast a sickly glare upon our prospects for scientific pursuits in that country.

We are fast growing into importance; and the eyes of our nation are upon us. Our words and our acts are duly scanned by her officials in private; but if this were all, we should have little to fear. There is, however, a power above, high over all, that scrutinizes all our acts and doings with an eye that never sleeps. We are not only watched over with fatherly care at home, but other nations cast an occasional glance at us. Their kings and their queens dream of us; and God showeth them some things as they are, and as they will be. There will be Daniels and Mordecais in their courts, and no doubt Hamans too.

The political world is about to fall and crumble in pieces, in consequence of the great amount of repulsion which its parts possess. The religious world also, like Babel's mighty empire, or like the millstone which the angel cast into the sea, will sink in the whirlpools of conflicting interests and sentiments, and her remains be "like the gleaning of grapes when the vintage is done." As Saviours on Mount Zion, and as restorers of every just and holy law, whether emanating from heaven, from nature, or from the legislative councils of earth, let us become qualified to act well our part in the great and eventful scenes that will open to our view, and not sacrifice our birthright at the shrine of an unpardonable indifference in relation to qualifications that come within our grasp.

The rising generation are destined to act a more important part in this drama before us. I therefore call upon them to awake and prepare to do honour to their station, whatever or wherever it may hereafter be, while we yet remain in the chambers of the Almighty, with the ensign of peace gently waving over our heads, and plenty in our garners, and our storehouses full.

Think not, my young friends, that you can spend the prime and vigour of your days in the vanities and pleasures of life, and in your more advanced years store your minds with wisdom and knowledge; but let your youthful energies now be devoted to the acquisition of literary and scientific knowledge, that when you arrive to manly strength, dignity, and wisdom, you may call into immediate requisition the fruits of your youthful labours and toil.

Suffer not a sluggardly or indolent mind to induce you to postpone the period for the commencement of scientific pursuits, with the vain and delusive hope that, by and by, the principles of education will become so simplified that you can pick them up with as little labour and trouble as you can pick up the cobble stones of the streets. All the education you can acquire in this easy way, will not be as valuable to you even as the cobble stones; for the latter, when collected and laid up into a fence, form a secure and impenetrable fortress, as is clearly proven by reference to the wall in progress of erection around President Kimball's dwelling. But the former will prove too flimsy and spurious to safely fortify your minds against a thousand evils that will beset you on all sides. The value of an object is often (and not improperly) estimated by the amount of labour and toil required to obtain it. The precious metals are not often found in the streets or highways; but in bye and sequestered places, deeply imbedded in the crevices and subterraneous caverns of the earth. If you will have them, you must dig for them. They will cost you much time and labour; but when obtained, they will richly reward you for all your toil. The gems of the ocean are not found floating upon the flood or ebb tides, but in the bed of the deep blue sea. They are hid from the vulgar gaze of the multitude, and only sought by the few who know their value; and who have courage and resolution enough to embark in the enterprise. Scientific knowledge is hid up in the elements—in the caverns and storehouses of nature; and is only found by those who seek it with all their heart.

The man who neglects to discipline and train his mind in the science of religion, knows but little about God or angels, or the glory of the sanctified. What little he does understand, he has borrowed from the labours and toils of others.

The Presidency of this Church are the lovers of learning; and in my opinion, you, who need it, can take no step in education to please them more than to engage in the study of your own native language. It is the joy and pride of their

hearts to see the attention of the people being turned to education. They do not want you to trust to it, however, as to God; but through it they want you to be able to present those truths that heaven reveals, in that interesting and engaging light, that will reflect honour upon you as the agent, upon God as the author, and upon the Church as the body to be exalted. Lay hold, then, upon education! If you can get it easily, I have no objections. If, upon any principle, you can acquire it in a more easy manner than has been generally adopted in times gone by, you are DOUBLY guilty if you do not attend to it forthwith. Show me one person that ever did jump into a brilliant education without labour and toil in self-application, and then I may be converted to the easy method of obtaining it. But lest I may be wrong in some of my views, I would say—If you can get education easily, get it, and be thankful to God for it; if it should prove a laborious task for you, do not be discouraged or relinquish your exertions.

Language, being the science through which the knowledge of all other sciences is communicated, demands our first and most candid consideration; and as the English language combines, in its genius and construction, both strength and beauty to an extent far surpassing that of any other language now in use, we ought, as students of that language, to apply ourselves with a zeal and perseverance commensurate with the superior powers which it possesses.

There are few persons in the world who care not for the appearance of their dress. They generally want their garments of a good material, and to fit them in a becoming manner. Our ideas and thoughts are also entitled to a becoming dress; and it should be our pride to clothe them with the most chaste and beautiful language, that they may hang around our person as jewels of unfading beauty, even as "apples of gold in pictures of silver." We, however, may know the meaning of thousands of the most beautiful words in our language; yet if we cannot discover the legitimate relation they bear to one another, and arrange them in a sentence according to the laws of syntax that govern them, we come as far short of the knowledge of the science of language, as the architect of the knowledge of his profession, if he understand not where to place his timbers in a building after they are furnished at his hand.

Grammar, well understood, enables us to express our thoughts fully and clearly; and also in a manner that will defy the ingenuity of man to give our words any other meaning than that which we ourselves intended them to convey.

In justification of a neglect to acquire a grammatical knowledge of the English language, some have argued that the best grammarians differ in their views of the science: and if the most enlightened upon that subject cannot agree, what evidence can be shown that there is any particular good in it? It is true, that our best grammarians may differ in their views touching some immaterial or technical points in the science. But this cannot disturb or interrupt the great channel or laws of language. Allow me to prove this to you right here. The Utah Library perhaps contains the productions of some hundreds of the best authors of which many countries can boast. These authors all wrote under different circumstances, at different times—in different countries, and upon different subjects; and very probably no two of them could have been brought to a perfect agreement upon every point and principle of grammar. But will the most learned gentleman in this city go into that library, and point out one grammatical error in the writings of any of them? He may, perchance, do it: yet I seriously doubt it. There may be typographical errors found, which may have produced indirect grammatical ones; but a manifest grammatical error can hardly be found. This argument ought to silence every cavil on the subject, in my opinion.

There is no science so universally applicable to practicable purposes, as that of grammar. Arithmetic, geography, astronomy, botany, penmanship, chemistry, and philosophy, are highly profitable in their respective places. But there is no condition or circumstance in life, in which grammatical knowledge is not essential wherein mental action may be involved. We canot think, write, or speak correctly upon any subject, without a knowledge of the laws of language.

Some persons who possess not this knowledge, are vain and confident enough to think that they can detect and correct any error in language by the ear. It is true that persons of a naturally refined

taste may, by carefully read the productions of good authors, and by conversing with the learned, acquire that knowledge of language which will enable them to avoid those glaring errors that are particularly offensive to the ear: but there are other errors, equally gross, that have not so harsh a sound, and cannot be detected without a knowledge of the laws that are violated.

I can hold out no reasons or inducements for you to believe that you can acquire a knowledge of this science by giving it only a casual thought, or by looking carelessly over your lessons. But I tell you, and tell you plainly, that unless you can resolve to make it a steady and laborious occupation, and carry that resolution into effect, you never can understand the merits of this science. Yet, if you will cast parties out of your minds, with all the gossip about fashions, trash, and other nonsense, that too often check the progress of the most laudable and beneficial pursuits, and allow me to have full control of your minds for thirty evenings, from 6 'till 9 o'clock; and faithfully and truly comply with my instructions touching your duties between schools; I will insure that you will have progressed far enough to enable you to prosecute your studies in this branch successfully, to any extent you may desire, without a teacher; even if you know not one part of speech from another at this time, provided you possess that degree of intellect and susceptibility for improvement which are common in society.

Remember, my friends, that you may now obtain, in thirty evenings' time, for a very few dollars, what you would not sell for as many thousands, after you have once obtained it. Remember, also, that you live in a progressive age, an age in which the inspiration of the Almighty is resting upon the world to disclose the principles of science, and bring them into requisition to fulfil His purposes, and they know it not! Remember that to us is committed a more sacred charge, a charge to disclose and proclaim to the perishing nations the principles of eternal life and exaltations, and to gather the ripened sheaves, preparatory to the "feast of the HARVEST HOME." Remember that knowledge is power, and that you now have a little time to acquire it. Forget not that "God helps those who help themselves!" Secure learning and virtue, and you will be great: love God and honour Him, and you will be happy.

The Emigration.

(*From the "St. Louis Luminary," June* 23.)

VISIT OF THE EDITOR TO THE CAMPS AT ATCHISON.

We have just returned from a three weeks' tour in the upper country, and too late to furnish our readers this week with more than a bird's-eye glance at the position of affairs on the frontiers, and the events of our tour.

The fine steamer F. X. Aubry landed us on the levee at Atchison, at two o'clock on the morning of the 29th ult., where we found Elder Glover, with part of his company, still on the levee, who had landed from the Equinox the previous day. After taking a morning nap, and breakfasting with Elder McGaw, we surveyed the town, and the few tents and detachments of companies still remaining on the old camp-ground just back of town, and later in the day visited the general encampment at Mormon Grove—four miles west—which presented the appearance of a city of tents and wagons beautifully arranged in the open woodland, and covering several undulations. Our visit was emphatically one of business; but it proved equally one of pleasure.

The lowing of cattle—the din and bustle of camp—and the joyful greetings, were to us what martial music is to the soldier. Although we had allotted ourselves only three or four days in camp, the great amount of business relating to the P. E. Fund emigration, as well as the Danish and other independent companies,

which required our personal attention, detained us until the 10th inst., and then it was with reluctance that we bid them adieu, to return to our duties in the city.

During our stay, we organized four companies for the plains, consisting of about fifty wagons each.

The first, under Captain Kinley, consisted chiefly of the emigrants from St. Louis, and other parts of the States. The second, under Captain Jacob Secrist, embraced the Danish, and part of the British independent company. The third, under Captain S. M. Blair, embraced the Texas Camp, and portions of the Saints from other parts of the States and adjacent Provinces. And the fourth, under Captain Richard Ballantyne, embraced a part only of the Perpetual Emigrating Fund emigration.

The first drew out and formed a separate encampment on the 1st inst., and soon were on their march for the mountains. The second were also moved out, and the third was moving out when we left, and the fourth were preparing to follow soon as their outfits could be completed.

The general health of the camps was good, although several deaths have occurred in the Danish camp and among the passengers ex-ship "Juventa," who had almost entirely escaped until they reached Atchison. Among the lamented dead of this company, we have to mention Elder Simpson, long and favourably known among the British Saints, and Elder Bell, late President of the Malta Mission, and his wife.

The Saints who remain in camp are busily engaged plowing and planting, and thus laying a foundation for the sustenance of the poor that may be left. The merchant train of Messrs. Livingston, Kinkead, and Co., of Salt Lake, passed near Mormon Grove, on the 2nd inst., being the first of the season, and one month later than previous years. Several other merchant trains were being fitted out at Atchison and Leavenworth City. Our business called us by the way of Weston, Kansas, and Independence, where on the 12th, we took passage on the "Polar Star," the universal favourite in the Missouri trade.

Up to the time of our leaving Independence no tidings had been heard from the Salt Lake Mail, due on the 30th ult. It was reported that the party with the April mail, outward bound, had been robbed of every animal at Devil's Gate, and fearful apprehensions were entertained for the safety of the party. Some early trains of California emigrants are also reported to be stripped of all their animals.

Captain Heath of the U. S. Army, direct from Fort Kearney, who was a fellow passenger down the river, informed us that the May mail, outward bound, with which was Hon. J. M. Bernhisel, had been safely escorted by a part of his command as far as Ash Hollow, and safely delivered to a like escort from Laramie. Dragoons have started from Fort Leavenworth to patrol the line, and keep Indians off the road.

The "Ben Bolt," with a company of Saints, was just landing at Atchison, as the "Polar Star" left there, on the 11th.

DEPARTURE FOR THE PLAINS.

We shipped on Tuesday, the 19th inst., on the "Ben Bolt," upwards of two hundred P. E. Fund Passengers, under the presidency of Elder Francis St. George, Louis A. Bertrand, Secretary. This company had been encamped near this city about fourteen days, and had enjoyed general good health, and have left this city with light hearts and buoyant spirits. It was uncertain for some time whether this company would be sent through this season, therefore when it was announced that they could embark, they were perfectly delighted, and ready to shout hosannah to God and the Lamb. This is the company that was said to be disaffected and determined not to proceed further on their journey, but we will say to their credit, that they felt well notwithstanding their temporary disappointment, and as a general thing were fully resigned to their lot, and had pretty generally made up their minds to remain another year. They are consequently rejoicing in the Lord and praising Him for their deliverance.

Elder John S. Fullmer left this city on Thursday the 21st inst., by the F. X. Aubry. We purpose to ship one more company this season, which will be mostly of the passengers of the Ship Germanicus, who arrived here about twelve months since; with this company we shall roll off the entire emigration of this season from this city, and in a few weeks we hope to roll off the entire emigration not only from

this city, but also from Atchison, our hands will be measurably free, and our mind considerably relieved, and we shall feel better prepared for the performance of our other duties and engagements.

History of Joseph Smith.

(*Continued from page 454.*)

[December, 1839.]

Tuesday, 6th. High Council of Iowa met at Elijah Fordham's and voted to come up to the law of tithing, so far as circumstances would permit, for the benefit of the poor, and that Alanson Ripley remove to Iowa; and he was ordained Bishop by the Presidency of the Council.

Elder Daniel Avery was instructed to call the Elders together and organize the Elder's Quorum.

Saturday, 7th. The President of the High Council of Iowa proposed the following questions—Have the brethren a right to exact the payment of debts which were due them from others, and were consecrated to the Bishop in the State of Missouri? Six Counsellors spoke. The President decided that all such debts ought not to be called for, and that persons making such demands shall be disfellowshipped by the Church; which was approved by the Council. Also that all those who sold goods in Missouri, and were calling for their pay, should be considered as acting in unrighteousness, and ought to be disfellowshipped; as the property of the Saints had been confiscated by Missouri.

Washington City, corner of Missouri and Third Streets, Dec. 7th, 1839.

To Seymour Brunson and the Honourable High Council of the Church of Jesus Christ of Latter-day Saints.

Your humble servants, Joseph Smith, junior, and Elias Higbee, again address you for the purpose of informing you of our proceedings here in relation to our business and prospects of success. We deem it unimportant to say anything in relation to our journey, arrival, and interview with his Excellency the President of these United States; as they were mentioned in a letter lately addressed to President Hyrum Smith and the High Council. We mentioned in that letter the appointment of a meeting to be held by the Illinois delegation, to consult upon the best measures of getting our business brought before Congress. They met yesterday in one of the committee rooms of the Capitol. All the delegation except the ex-Governor Reynolds were present—who is now one of the Representatives in Congress—and on account of whose absence, the meeting was adjourned until to-day at eleven o'clock; however the subject was partially introduced, and Mr. Robinson took a stand against us, so far as concerned our presenting claims to be liquidated by the United States.

We took a stand against him, asserting our constitutional rights. Brother Joseph maintained the ground in argument against him firmly and respectfully, setting forth the injuries that we have received, and the appeals that we have made to the Judiciary of Missouri, and also the Governor; their refusals from time to time to do us justice; also the impracticability of doing anything in the Judiciary courts of Missouri—which tribunal Mr. Robinson thought was the only proper place for our claims; but he finally said it was his first impression on the subject, not having considered the matter, but would take it into further consideration.

Judge Young of the Senate made some remarks in our favour, saying he would get the opinion of some of the prominent members of the Senate, who were also lawyers, and would report to us the next meeting. We met this day according to appointment, and very friendly feelings were manifested on the occasion. Our business was taken up, and Judge Young stated that he had asked the opinion of Judge White of Tenessee, of Mr. Wright, and several other members whose names we do not recollect, but were prominent members of the Senate. They all declined giving an opinion at present, as it was a matter that they had not considered sufficiently to decide upon at this time. The meeting then, after some deliberations, decided in our favour, which decision was that a Memorial and Petition be drawn up in a concise manner, (our Representatives promising so to do,) and Judge Young present them to the Senate, that they

might thereby refer it to the proper committee, with all the accompanying documents, and order the same to be printed.

We want you to assist us now; and also to forward us your certificates, that you hold for lands in Missouri; your claims to pre-emption rights, and affidavits to prove that soldiers were quartered on us and in our houses without our consent, or any special act of law for that purpose; contrary to the Constitution of the United States. We think brother Ripley and others will recollect the circumstances and facts relative to this matter. You will also recollect the circumstances of brother Joseph and others being refused the privilege of *habeas corpus* by the authorities of Missouri.

These facts must be authenticated by affidavits. Let any particular transaction of the outrages in Missouri that can be sworn to by the sufferers, or those who were eye-witnesses to the facts, be sent, specifying the particulars. Have the evidence *bona fide* to the point.

The House of Representatives is not yet organized. Much feeling and confusion have prevailed in the House for a few days past. The House succeeded in electing John Q. Adams chairman *pro tem.* on the 5th instant. They have not yet elected their Speaker or Clerk. The Senate can do nothing of consequence until the House is organized; neither can the President's Message until then be received. We design taking a paper and forwarding it to you.

Your brethren in the bonds of the everlasting covenant,

JOSEPH SMITH, junior.
ELIAS HIGBEE.

Brother Isaac Haight took Elders Young and George A. Smith to brother Joseph Murdock's, Hamilton, Madison County, New York, where Elder Young preached on Sunday, 8th, and spent the week in preaching, and visiting the brethren. Elder Smith was confined to his room, sick.

This day, the High Council of Nauvoo issued an Epistle to the Saints west of Kirtland not to return thither. (See *Times and Seasons*, page 29.)

Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America. Their Licenses were mislaid on their journey, and they had some difficulty in making themselves known.

Some time this month, brother Hyrum Smith wrote a long Epistle "To the Saints scattered abroad, Greeting," setting forth his sufferings, &c., in the State of Missouri, and published the same in the *Times and Seasons*, on page 20 and onward.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 28, 1855.

GOOD AND EVIL.—Eternal increase is the great leading principle of salvation, and the assurance of possessing that power forever is what the Saints have been striving for in all ages of the world. No doubt when the spirits of men were still in the bosom of the Father, before the foundations of the earth were laid, they looked forward with the most joyous anticipations to the time when they could have the privilege of coming upon this earth to have added, to the spirit, a tabernacle of flesh. Probably the visions of the future opened up with still more glorious anticipations in the hope of rendering themselves worthy of possessing these tabernacles forever, and increasing them in endless succession.

It is evident that men's previous state of existence was one of trial as well as this, and that there their spirits had the powers of evil to contend with, from the fact that one of the higher order of spirits rebelled and led away one third part of the hosts of heaven. It is not probable that the ruin of so many was a sudden affair, but rather that it occupied a considerable period of trials, temptations, and struggles between the powers of good and evil. Those who fell have not the privilege of being added upon in a temporal estate, that is, they are damned by being

doomed to remain under chains of darkness and to have the power of increase kept from them, while those who have the privilege of coming here have fulfilled the law of their first estate, and therefore come here pure or free from all transgression. Thus we perceive that being born into this world is only one of those great changes of a saved condition in obedience to the laws of progress. When man came down upon this earth, lo! and behold, Satan was here also, ready to commence the same course of operations which he carried on in heaven, and to prevent as large a portion of mankind from entering the third estate as possible. With Michael or Adam at their head the spirits of men fought and overcame Lucifer and his hosts in heaven, and with the same leader at their head the righteous on this earth have continued to contend with him here, and will do so until Father Adam shall have subdued the earth, and have dominion over it, even as he was commanded to do when first placed upon it.

As in men's first estate they probably looked forward to this one with high hopes and anticipations, so while realizing their fulfilment they are looking forward with similar expectations to the next, through other great changes in the form of a death and resurrection The great hopes of our next estate are, that we shall be raised to immortality and eternal lives, or be beyond the reach of death, and have sealed upon us the power of eternal increase. The Christian sects of the day, and perchance many of the Saints, think that there will be no evil for the righteous to contend with in the next world. If they ever get to that condition it must evidently be when they have advanced further than God the Father and His Son Jesus Christ, who are still combating the powers of darkness. Man, in an exalted and saved condition, instead of in danger of being overcome with evil, will have power to control and overcome evil with good.

There must need be an opposite in all things. Without vice there would be no virtue, no good without evil, without a hell no heaven, and no progress in exaltation and eternal lives if there were no opposite of degradation and eternal death. Thus "whatever is is right," for all things are working out the eternal purposes of the Godhead. It would seem that Adam and Eve had a powerful realization of these facts, for we read in the revelations given to Moses concerning them, "And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." Pearl of Great Price, page 15. It is evident that the Apostle looked at the subject in this light when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore let the Saints, instead of lamenting, like the rest of the Christian world, that our First Parents partook of the forbidden fruit, honour them, in obedience to the commandment, "Honour thy father and mother, that thy days may be long upon the land;" and rejoice with them that *the only way* to the joys of eternal life has been opened up to us. Without sin and evil there would be no death, and without death no resurrection, and without a resurrection those exalted hopes and never failing joys of a celestial world could never be realized, increase would cease, creation be a blank, and there would be no further progress in the eternal rounds of existence. Amidst the temptations, trials, and afflictions of this life it is often difficult for the Saints to keep their real position in this world before their minds. If they could do so, many of the ills of life, which now weigh heavily upon them, would be comparatively light and easy to endure. Men will attain to salvation just in proportion as they oppose and overcome evil, for this is the only measure of the power they will ever attain to. Good works are the only criterion of reward, and, in order to accomplish good, evil

must be encountered and overcome. Hence those who expect to be saved by doing nothing, for fear of doing evil, will sometime get their eyes open and find that their fears, instead of their hopes, have been realized. Men must and will do either good or evil. There is no neutral ground. In this consists their free agency, they have the privilege of choosing between the two, and while doing one they are in direct contact with and opposing the other. It is a matter of the first importance for the Saints to know each passing day which of these powers they are serving. The only correct standard by which they can judge between the two is the Spirit of truth which alone has power to reveal to them the hidden deformities of one, and the glorious beauties of the other. This Spirit is a prelude or portion of that element in which God the Father dwells, and which will pervade to a fulness all who have the privilege of entering into His presence, and becoming Kings and Priests in His dominions forever. It is only the diligent and persevering that will receive of a fulness. It is only those who overcome all things that can inherit all things, for a fulness of power and glory can only be received by overcoming a fulness of evil. Then let the Saints in all things rejoice and give thanks, knowing that inasmuch as they overcome they will be crowned in the kingdom of their Father with power to save others who may succeed them in a state of trial and affliction.

UTAH MAIL.—The *Herald* has the following from St. Louis by telegraph: ST. LOUIS, JUNE 25th, 1855.—Nineteen Mormon missionaries, with the Mail, arrived at Atchison on the 22nd.—*Mormon*, June 30.

By letter from Elder D. Spencer we learn that eight of the above Elders—John L. Smith, John Kaye, Hector C. Haight, William A. Muir, John Scott, D. A. Curtis, D. Davis, and R. S. Neslin, are destined for the European Missions.

Home Correspondence.

IRELAND.

Cheering Prospects.

199, Collingwood Street, Belfast,
June 21, 1855.

President F. D. Richards—I write at this time to inform you of our prospects in this Conference.

Two weeks ago I left this town and passed through the Counties of Antrim, Tyrone, Londonderry, Fermanagh, Monaghan, and Armagh, and found a warm hearted people, who bid me welcome to their humble abodes, and made me comfortable. In one place a young man said he would keep me two weeks, for he was so edified by my remarks that he wanted more, and I left him rejoicing in the little spark of light that he had received, with the assurance that an Elder would visit him and that part of the country. In a place called Lisnamarrow, near the Woods Chapel, about two miles from Magherfelt, a family welcomed me as though they had known me for years, gave me food, water to wash my feet, and a good bed to lie on. I preached the Gospel of Christ to them, and bore testimony that Joseph and Brigham were true Prophets of God, as much so as any of the ancients were, and the Twelve Apostles of these days held the same authority as those did who worked in the ministry when Jesus was upon the earth. They bid me God speed, and assured me that Elder Edward Reid, our Travelling Elder in Londonderry district, would be welcome to the best they had, and a house to preach in. I left my peace with them and went on my way rejoicing, and while walking the roads, I felt to bless the people, for I could see Ephraim all through my travels. Yes, brother Franklin, royal blood flows in the veins of Ireland's noble sons and daughters, and when they have the privilege of hearing the Gospel they will embrace it. Well, the time to favour Erin has come, and I rejoice that I have been counted worthy to work in the field that is known as the Belfast Conference. Brother Reid is working his way into the affections of the people, and the way is opening up before him. He feels well in the cause, and carries the spirit of "Mormonism" with him.

In Londonderry I find the Saints uni-

ted, and brother Sheppard, the President of the Branch, rejoices in the society of his little flock, and feels to use and be used for the cause of Christ.

I found the Saints in the Fermanagh District alive in every sense of the word, and brother Crosston is beloved by all that know him.

Brother Samuel Kerr and his Saints are rejoicing also, and all the Conference officers and members feel to be alive to their duties, and fill their offices and callings as it becomes Saints and servants of the Most High.

Pastor Ferguson, and our esteemed brother, Elder James Bond, are with me. We are well, and enjoy the sweet whisperings and still small voice of the Spirit of God. The Saints in Belfast have been built up by the teachings and instructions of brother Bond, all love him—in fact he is the man to make their hearts glad, for he knows how to mingle his feelings with theirs.

I feel about as when I last wrote, determined by the help of the Lord to live by the word of God, as it flows from the Prophets and Apostles of this day and age of the world.

Pastor Ferguson, all the brethren that I have mentioned, and all the Saints send kind love to you and all connected with you in the Office.

May the Lord bless you with health, peace, and prosperity, is the prayer of your brother and obedient servant,

JOHN D. T. MCALLISTER.

CHELTENHAM AND WORCESTERSHIRE CONFERENCES.

Meeting of the Pastors, Presidents, and Travelling Elders.

15, Townsend Street, Cheltenham,
July 4, 1855.

President F. D. Richards.

Dear Brother—Agreeable to instructions, received from Pastor D. B. Dille, I transmit you the following report—

On Tuesday, the 5th ultimo, the following brethren met in Council—Pastor D. B. Dille, President J. Kelly, Elders W. Fowler, G. Coleman, F. Turner, and W. Underwood, having agreed to fast and pray before the Lord for more of His Holy Spirit, and inasmuch as there are within the precints of this Conference many hireling priests, Scripture readers, &c., who go about speaking evil of the Saints, and thereby closing the ears of the people against the truth, that God might make manifest unto us, through His Holy Spirit, the most effectual way to reach the honest in heart, remove this prejudice, and baptize them into the Church of Jesus Christ.

Meeting opened with singing, and prayer by Elder Underwood, after which Pastor Dille gave some instructions to us.

Moved and seconded that Elder W. Fowler act as Clerk to this meeting, and transmit a copy of our proceedings to Liverpool. Carried.

We continued our meeting, speaking, singing, and praying, as the Spirit directed, until half-past five, when we adjourned till nine a.m. on Wednesday.

June 6th. Meeting opened with prayer by Elder W. Fowler. Much good counsel was given by Pastor Dille and Elder Kelly, after which the Travelling Elders rose and spoke in turn—all felt to rejoice in the work, and expressed their determination to help spread the principles of truth.

At a quarter past twelve we adjourned for one hour.

We then partook of the Sacrament. Elder Dille gave some instructions to the Travelling Elders, exhorting them to visit the houses of the people, and pray with and for them, and in the spirit of meekness teach them the principles of life and salvation.

Closed with singing and prayer at a quarter past five p.m.

Thursday, June 7th., nine a.m. We again assembled, opened with prayer by Elder Kelly. Pastor Dille then made a few remarks concerning fasting and prayer, after which it was moved by Elder Dille, and seconded by Elder Kelly, that we devote one day a-week (every Tuesday) to fasting and prayer. Carried. Some instructions were then given concerning the "Word of Wisdom."

Pastor Dille then moved, and Elder Fowler seconded, that we strictly adhere to the Word of Wisdom from this time forth. Carried.

We were then called upon to speak for fifteen minutes each, after which we continued in prayer before the Lord till one o'clock.

Meeting closed with prayer by Elder Dille.

A dinner was provided, of which we

partook, and then went on the top of Leckhampton hill. We sung the hymn on the 29th page. Elder W. Fowler offered up a prayer. Many good toasts were given, one of which I here insert as a sample.

"The Publications of the Church viz.—the *Deseret News*, the *Millennial Star*, the *Luminary*, the *Mormon*, the *Mormon Herald*, &c.—May the rays of truth contained in their sacred pages, spread from kingdom to kingdom, and nation to nation, until darkness, superstition, priestcraft, and lies are swept from the earth, and the standard of immortal truth is firmly planted in the hearts of the people."

Altogether it was a time of rejoicing, a time long to be remembered.

The spirit of prophecy was poured out upon us, and our hearts rejoiced in the promises of the Lord.

We returned to Cheltenham about four o'clock, abundantly refreshed with the Spirit of God, and feeling more determined than ever to go forth and magnify our holy callings.

Signed in behalf of the Council,

WILLIAM FOWLER.

Foreign Correspondence.

DESERET.

Fort Ephraim, San Pete County,
January 10, 1855.

Beloved Brother and Sister Mellor—I feel happy at this time to write a few lines to you, hoping you and family are well. I am glad to inform you that the health of myself and mine is very good.

No doubt you will be glad to hear from us, as two years have nearly expired since we left old Leicester, the place of my birth. Since then I have travelled over nearly one half the globe, to seek a home amongst a people despised by the world, but, thank the Lord, I am still a Latter-day Saint. You may wonder how I like a mountain life. The answer is, first-rate, and I never desire to leave these mountains, except the bosom of the Church moves, then I go with it, let it go where it will.

Some people think we shall again be driven by the Gentiles, because we hold with polygamy. We hold with it because it is the law of God. Let them drive us if they like, we will sooner be driven than give up the rights of the Holy Priesthood. Our women are as valiant as we are. If they drive us, they will drive us to a better place, but they will find it a great undertaking to accomplish, for the "Mormon" boys do not care what comes first, as long as they obey the law of God.

I need not do much preaching to you. But, to proceed, I am very fond of Salt Lake City, it is a beautiful city. I saw a statement in the *Leicester Chronicle*, speaking of the city and the authorities, and I can assure Mr. Thompson his report is not true, for a more beautiful city was never raised in so short a time. I have a city lot in Great Salt Lake City, a beautiful place for building, and garden, near by John Horton's and brother Jones', both from Leicester. I have made myself a large cellar, and shall build my house when I have finished my mission south. I was sent here to San Pete valley on mission last fall, when the Indians were at war with the "Mormons." Brother Brigham says, "Go, brother Farmer, and you shall be blest and shall prosper." Though I have been to the city and worked a short time until the emigration came in.

About Oct. 1st, sister Bateman came in, and we were married on the 10th. She is well and in good spirits. The Saints from Leicester are all well. Brother John Wilson and wife live seven miles from here, and also James Killpack.

I and twenty-four others were appointed to build a fort here. We did so last winter. This winter we are building another of good rock round the first, four feet thick, and fourteen feet high. We have our house, cattle, and grain all inside.

I came here without the first dollar, and with no cattle. Last summer I raised 4½ acres of wheat, and about one-third of an acre of garden stuff. I have just killed a hog weighing 105 pounds, so we have plenty of meat for the winter. I have a good house here, 15 feet by 16, in this small fort. I have another house at Manti, nearly

finished. Manti is seven miles from here, and one hundred and forty miles from Salt Lake City. I have two cows, one gives milk, the other is in calf. Next week I am going to take up twenty more acres of land, this will cost me two dollars and fifty cents. Since I came here I have laboured hard, but, thank the Lord, I am getting things around me. Here we have abundance of wood and water. This winter I have spent in the mountains, getting rock. There is an abundance of the best kind of rock, there are beautiful flag stones, such as the pathway is flagged with in the Leicester market-place, all free as the air you breathe. The wood, water, rock, and soil are all free. We have only to pay for surveying. Indeed we are a free people, and with no one to molest us. Here is the place for the industrious to live and enjoy the fruits of their labour. .

Brother James, this is the place for you. Here you can build your own house, and inhabit it. It is so good to have a house of your own, stacks of wheat, farm, &c., of your own, to see your pigs, chickens, ducks, &c., all playing about—it is what I a long time longed for. I often heard you speak of these things when I was in England, but hold on, brethren, your deliverance will come. Be faithful, and you shall be delivered.

My friends may inquire, "Does he not want to come back to England?" I, with my partner, answer, no, no, no, never. We should like to see our father, mother, brother, and sisters, but if they do not love the truth, and flee to Zion for salvation, we have no desire to come to Babylon to enjoy its plagues, except sent by authority to preach salvation to a fallen world. While war, and blood, and famine are the order of the day in Babylon, the Saints are living in peace and plenty in Zion.

A great deal is said about Brigham Young, but let me say, in short, that a better man never stood upon the earth, save Jesus only. This is the faith of all true "Mormons."

Wednesday night, 15th.

I again take up my pen, having come home from the mountains, for we have to get our rock from the mountains, for our fort wall. I have 33 feet of wall to build in our new fort, 4 feet thick, and 14 feet high, so I have plenty of work for the winter. The weather here is beautiful, snow about 2 inches deep on the plains, on the mountains about ——— inches deep, but in the day time the weather is beautiful, and our red brethren here are very friendly, some few will do a little work. They are living in their wickeups close by our small fort. They are very often in our fort and in our houses. We feed and clothe them, for they will yet be the battle-ax of the Lord, and will fight for the kingdom of God. A great many of the chiefs and braves have been baptized into this Church, and ordained Elders. I am learning their language, and can talk some little to them.

Sister Farmer, formerly sister Bateman, sends her love to all the Saints. Say to the girls, that instead of being confined in a warehouse, she has to milk her cows, or is learning to milk, and make her own butter, candles, soap, treacle, salt, &c. All this is new to her, but she likes it first-rate. She says, "Give me a mountain life in preference to being in England."

My brethren and sisters, this is the place for all good Saints. Come home, as soon as you can get, and do not fear.

Please give our love to all the Leicester Saints. . . . . .

I conclude, praying for the blessings of deliverance upon you in the name of Jesus. Amen.

JAMES FARMER.

HINDOSTAN.

Re-baptisms—Preparations for Emigration.

Calcutta, May 3, 1855.

Beloved Brother F. D. Richards . . . Since I last wrote you, nothing of great importance has transpired, any more than many of the Saints have renewed their covenants with the Lord by baptism, to serve Him anew. The powers of darkness are so great, that, except we live a life of holiness, we are liable to be overcome, for here in this country the evil habits and usages are so closely associated with daily transactions, and the most obscene lewdness is exhibited daily before our eyes.

The Lord has already withdrawn His Spirit from the people, and left them to wander after the vain imaginations of their own hearts, because they have rejected, with the utmost contempt, the great and last message of the Gospel, which we have with all patience and long-suffering declared unto them, but alas! our efforts are

vain. As to reforming them from their corruptions, I have no hope, but I feel to commend them to God, or rather rid my garments of their blood by sounding the Gospel trump while I tarry among them, though the difficulty in getting the people out obstructs me in doing so. Gladly would I labour with them, if they would hearken to the warning voice, but it is a lamentable fact, that this generation is too deeply engrossed in the indulgencies and delicacies of Babylon the Great, which must fall, no more to rise. May the Lord hasten the day, is my earnest desire. My language is inadequate to express my feelings, or describe the awful condition of this people, neither can any one that has not been acquainted with the contaminating influence so prevalent in this land.

The chapel and residence of Elder J. P. Meik are now broken up; he and family departed on the 1st instant for Cuttack, over two hundred miles in the interior of the country, where they will remain, until the Lord opens their way for Zion. The late misfortunes of Elder Meik's business, owing to his absence and other causes, calls him there. He has borne the heat and burden of the day, and has stood amidst difficulties and trials similar to those of Job, yet his integrity is firm as the everlasting hills, for which may the Lord God of Israel deliver him, for he is worthy of the confidence of the Saints.

I have not as yet obtained another public meeting house, owing to the apathy of the people, neither do I feel justified in sinking means for that purpose, when it can be appropriated for the benefit of the kingdom, in gathering the poor. I have made calculations for all the Saints in this and other places, to save every *pie* to carry them to Zion, and if the inhabitants will neither hear the Gospel nor help to furnish a place for their own benefit, I feel perfectly justified in leaving them, and letting the Lord reward them according to their works.

We calculate, the Lord willing, to start for Zion, with all who can muster means to go, at the same time to use every means to help them who cannot help themselves. If there were any rich I would feel it my duty to call on them to help the poor, but seeing they are mostly blessed with poverty, none, with one or two exceptions, have anything to give, yet by using economy and wisdom in all things, I have faith that all may get away by January next, the specified time, the Lord willing, for our departure. Yet I will gratefully receive your instructions relative to the matter. Our time is spent as it were in idleness, in one sense of the word, which makes me anxious to get away to where I can do something for myself, the brethren, and the kingdom.

I shall feel greatly obliged for a word of counsel on these important subjects, and I earnestly solicit your undeviating prayers. May you be blessed, with your Counsellor and associates, and all the Priesthood and Saints, is the prayer of your brother in Christ,

R. SKELTON.

THE CRIMEA.

Narrow Escape of Brother Higgins.

Camp before Sebastopol,
June 7, 1855.

Dear Brother Richards—It is with feelings of great pleasure and gratification to my mind that I sit down to pen you these few lines, in hopes they may find you and the remainder of the Saints enjoying good health, as this leaves me and the remainder of the brethren up here.

We thank our heavenly Father for all His goodness towards us. I have to inform you that I had a very narrow escape of my life while on guard in the trenches in what is called the Right Sap. It was on the night of the 11th of May. The Russians made a sortie on our trenches, a musket ball hit me in the back, but, thanks be to my heavenly Father, it did me no injury, for as soon as the ball hit me it dropped at my feet, and the Russians were repulsed with great loss. A few nights afterwards, while proceeding up the trenches a 32-pound ball passed within a few inches of my face. The wind of the ball nearly knocked me down. In fact, I have had several narrow escapes, but, thank God, I am all right so far, and I hope the Lord of heaven will spare me to see this over, and that both myself and the remainder of the brethren up here may live to see Zion. O, my heart burns within me when I think of the joy and happiness that await those that escape this war. . . . . .

I wish the war over this present month, for I am both sick and tired of it, yet I am willing to put up with the dispensation of the Lord, and say,

"Thy will be done, O Lord." The brethren all join with me in sending our kind love to you and the remainder of the Saints, and hope the time will not be long before we have the pleasure of having a most glorious meeting with the Saints in England. I hope you will excuse me for not writing to you before, but on account of some of the other brethren writing I thought one letter would do for us all, but on conversing upon the subject with brother Russell, he said it would be better for me to write *one* myself. I hope you will excuse this letter, as I know myself it is not put together as well as it ought to be, and the writing is not very good, but to sit down on the floor with my knapsack on my knees to write is not very convenient. . . . .

I now conclude in hopes that the Lord will spare us to meet, for I hope to see that happy day when the army is returning to England.

From your brother in the New and Everlasting Covenant,

W. Higgins.

Varieties.

The *Times* Correspondent at Constantinople speculates in an interesting manner on the probability of the present war exceeding, in destructive effect, all that have gone before it. In the wars of the French Republic and Empire, 6,000,000 men were lost in Europe. The Turkish Empire is supposed to have lost 130,000 men since the declaration of war in the autumn of 1853. The French have lost in the East 70,000 men, dead or invalided; the British 28,000. Austria has lost considerable, though not at war. Altogether the allies appear to have lost 230,000 men. The loss of the Russians is stated at 230,000, but this number is supposed to be below the truth. With the mortality on board the ships of war, and transports, and among the labourers of different kinds attached to the armies, the round sum of from 500,000 to 600,000 dead or invalided men is arrived at, and all this without such bloody battles or gigantic contests as marked the wars of the French Empire.

The Mormon Trade.— The *Southern Californian* says: "A new feature in the business of Los Angeles henceforth, will be the trade to Salt Lake City, already commenced through the energy and enterprise of our citizens. It has been demonstrated that merchandise can be taken through this route to that point in much less time than from Missouri, and now that the hostility of the Indian tribes scattered along the route from the States, has presented insuperable obstacles in the way of a safe transmission of merchandise, attention has been turned to the Pacific, and as there is no difficulty in obtaining every variety of goods, on as reasonable terms as can be found in the east, there is no reason why the entire trade of the Great Basin should not hereafter pass through our hands. Already have several invoices of goods left this point within the last few weeks, amounting to thousands of dollars. Messrs Hopkins & Rollings, of San Bernardino, started last week with several wagon loads, and Messrs. Alexander & Banning, and W. T. B. Sandford will send off in a few days an invoice of $20,000. The road to Salt Lake, since the repairs made under Col. Steptoe, is completely free from obstacles, and no difficulty is experienced in taking loaded wagons through in about twenty-five days. These movements are significant of the future importance of the business relations destined to bind us in interest to the immense territory occupied by our Mormon brethren."—*San Francisco Herald, May* 1.

Address

Delivered by Eliza R. Snow, December 29, 1854, at a Social Party in Elder L. Snow's Hall, Great Salt Lake City.

Rulers of Israel—friends and brethren too—
I'm pleas'd—I'm proud, t' associate with you:
Nearly all nations on the earth appear,
In representatives, before me here.
Of God our Father, may we here be blest,
And may His Spirit richly on us rest—
Pastime with profit be enjoy'd by all
Associated here in Zion's Hall,
Where beauty, worth, and grandeur are combin'd
To charm the eye, and to impress the mind
With heavenly wisdom and with classic lore—
In one slight view identifying more
Than might in lengthen'd speech be understood;
And since our Creed comprises EVERY GOOD,
From mutual impulse we'll amuse and cheer—
The law of social freedom governs here.
No bills of fare—nor debt—nor credit gain'd—
The *entertainers* are the *entertained.*

The social circle proffer'd to bestow
Foretastes of heaven upon the earth below;
And constituted, on Jehovah's plan,
A glorious legacy for fallen man.

This pearly boon, like other blessings, given
As comforts here—as guides that lead to heaven;
Has been perverted, and by folly sold
T' increase the miser's glitt'ring heaps of gold;
Or else, imbued with rank'rous gall, to be
A tool for envy, hate, and jealousy,
With words that burn, till red-hot strifes accrue—
Contentions spread, and civil wars ensue:
Or else, divested of its living charms,
Its thrilling pulse which ev'ry member warms—
Robb'd of its cheering, life-inspiring rays,
Sincere emotions, and its truthful face—
Spoil'd—dispossess'd of all that is divine,
And sacrific'd on fashion's hollow shrine!

But to the Saints, God will all things restore,
As pure, as perfect as they were before:
And more endearing through the contrast given
In our estrangement from the laws of heaven.
Truth to his neighbour ev'ry man shall speak,
And heaven-bred confidence will bless the meek.
In princely grandeur—God-like majesty—
With all the graces of simplicity,
The social circle, rising, will be rais'd
From all abuses, and o'er all disgrace.
Wisdom will pour her treasures freely, then,
In high-ton'd sentiment from lip and pen;
With all varieties that please us now—
Love's placid cheek—tall reason's sternest brow;
The dance—the song—the comic, grave, and gay;
The speech—the music, lecture, and the play.
Well blended changes head and heart inspire,
While long-continued scenes fatigue, or tire.

We now are strangers—pilgrims here below,
And have forgotten what we used to know—
Forgotten all the wherefores and the whys
Of our creation here—the tender ties
Of dear relationship we lov'd to claim
Where we existed long before we came
To mortal life; and ties of ev'ry form
Which add to being interest, or charm.
Forgotten friends, and kindred too? If so,
We have descended most egregious low!
What said our Saviour? "Glorify thou me
With that same glory which I had with thee
Ere this world was," which seems to signify
That he with God had been exalted high.
And *he* our "*elder brother?*" Can it be
We're kin, by ties of consanguinity?
That we with Jesus heretofore have dwelt?
Perchance with him on holy altars knelt?
We were obedient, else we *now* had not
Obtained, in Jacob's line, our favour'd lot.

It is unlawful, greedily to pry
For hidden things. We therefore will comply
With what the Lord requires from day to day—
Gladly pursue the "straight and narrow way;"
Till that diverges gloriously abroad
In the celestial kingdom of our God.

If, on this step-stone to another sphere,
We honour our existence, and revere
The Holy Priesthood, and in faithfulness
Seek to establish truth and righteousness
Upon the earth—our missions here fulfil,
Subservient to our heavenly Father's will—
In Nature's upward course, the time will come,
When we, as children, will be welcom'd home
To Heaven's grand social circles, where will be
Our royal Father, and his family:
Yes, all his faithful children—not a few—
Who've done his will; both sons and daughters too.

We'll doff mortality, and enter through
The vail that hides Eternity from view!
With recollection quicken'd, *then* we'll know
What we experienc'd ere we dwelt below;
And hail each other from the coasts of Time
As wanderers, rescued from a barbarous clime;
Our kindred, heaven's nobility, we'll meet
At *home*, *unmask'd*, to crown the social treat!

ADDRESSES.—John McDonald, Latter-day Saints' Chapel, St. Paul's Opening, Norwich.
Theophilus Cox, Victoria Terrace, Taunton.
N. T. Porter, William Butler, Henry Hobbs, James Evans, } Rose Cottage, St. Clement Place, St. John's, Worcester.

Money List, July 6—13, 1855.

William Maiben	£40	10	6
Thomas Parkes	6	10	0
Edward Oliver (per James Walker)	2	14	4
James Duff	0	7	0
Daniel Tyler (per G. D. Keaton)	0	17	9
Benjamin Elliot (per William Woodward)	1	7	0
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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 31, Vol. XVII. Saturday, August 4, 1855. Price One Penny.

The First Principles of the Gospel.

The First Principles of the Gospel—Faith, Repentance, Baptism for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, hold a similar position in the great science of salvation to the simple rules of Addition, Subtraction, Multiplication, and Division in the science of Arithmetic, in which the student can make no progress, or solve no problem without the constant aid of those simple rules with which he commenced. So it is with those who step by step are endeavouring to solve the great problem of eternal life. As they advance they have to recur continually to, and make use of, the Great First Principles of the Gospel, and their importance continually looms up to their minds in magnitude the further they advance in the infinitude of knowledge.

The first great step towards obeying the ordinances of the Gospel is the exercise of faith, which is a belief that they are necessary to salvation, and that the promised blessings will be realized through their observance. Faith can be predicated only on some kind of evidence, and this can only be obtained by an operation of the Holy Spirit, referred to in John iii. 3, where Jesus in speaking to Nicodemus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot *see* the kingdom of God." Nothing is more evident than that in order to exercise faith in the principles of the kingdom, their beauty and importance must be seen, and it is evident that the birth here referred to is the dispelling of that darkness, which had heretofore brooded over the understanding, by the light of the Spirit of truth, which was the condition of Nicodemus at the time he visited the Saviour. This operation of the Spirit increases a person's faith in proportion to his honesty of heart and willingness to receive the truth. Its testimony is often rejected, when it withdraws and leaves the person again in darkness and uncertainty. Others cultivate its influences until their faith becomes sufficiently strong to *enter* into the kingdom of God in the way that Jesus referred to when he said to Nicodemus in the 5th verse of the same chapter, "Verily, verily, I say unto thee, Except a man be born of *water* and of the Spirit, he cannot *enter* into the kingdom of God."

In the first place, we will notice what is meant by being *born* of water, or baptised, and then the evident necessity or importance of the ordinance. To be born of the water is impossible, unless the person is first immersed or *buried* in it. Hence the great importance attached to this fact, and the important reason for it, given by the Apostle Paul, Romans vi. 3, 4, 5, "Know ye not, that so many of us as were baptized into Jesus Christ *were*

baptized into his death? Therefore we are *buried* with him by *baptism into death:* that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together in the likeness of his death*, we shall be also in the *likeness of his resurrection.*" This passage of Scripture, taken in connexion with what Jesus said to Nicodemus, renders it evident that baptism in the Scriptures means to be buried in the water, and then be born from it, even as Christ was born from the tomb in his resurrection, and also that such a baptism is indispensably necessary in order to realize the fulness of the blessings of salvation.

The importance of this ordinance is still further made manifest in the extent to which it has been practised. It was the first and leading ordinance in the ministrations of John the Baptist, as the great preparatory work for opening up the Gospel Dispensation, and preparing the people for the baptism of the Holy Ghost. Said he, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." It was even necessary for this ordinance to be administered upon the Saviour, and we do not learn that the Holy Ghost was ever manifested in power upon him until he had received it. "And Jesus, when he was baptized, *went up straightway* out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God like a dove, and lighting upon him."

Many have supposed that baptism was never necessary until John the Baptist commenced his ministry. These same persons no doubt will admit that God is unchangeable, the same yesterday, to-day, and for ever. As there is evidently no necessity for two plans of salvation, one for those who lived before Christ, and one for those who live since, we are led to conclude that it is necessary for all mankind to be baptized in order to be saved. Peter says, Acts iv. 12, when speaking of Christ, "For there is none other name under heaven given among men, whereby we must be saved." Certainly the name itself could be of no utility without a due observance of the ordinances and works instituted in that name.

But little is said in the old Scriptures on the subject of baptism. But the Lord has seen fit, through His Prophet, to give some light to His people on the subject in these days. In the *Pearl of Great Price*, page 1, the Lord says, in a revelation given to Adam, "If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatever ye shall ask, it shall be given." Here we have the important fact revealed to the world, that the same first principles of the Gospel revealed in the New Testament, preached by Jesus and his first Apostles, and revealed to this generation by Joseph Smith, were preached to Father Adam. It is written, on page 2 of the work referred to, "And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the Water, *and was laid under the Water*, and was brought forth out of the Water: And thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man: And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost." Thus we have it fully made manifest to us that the two most illustrious and exalted personages who have lived on this planet—Adam the Patriarch of mankind, and Jesus Christ the Great Captain of our salvation, both considered that baptism was an ordinance essential to salvation, and that both received it in the same way, by going down into the water and coming up out of it, as typical of the burial and resurrection of the Lord Jesus, and the heavens made their approval of the act, visibly manifest to both. How visibly the folly of many is made manifest in these days, in holding baptism to be non-essential to salvation, and then making a mere mockery of the sacred ordinance by pouring and sprinkling. Surely "They have transgressed the laws, changed the ordinance, broken the everlasting covenant."

We read, in Romans iv. 15, "For where

no law is, there is no transgression." Therefore in order to bring men under condemnation, they must have the law of the Gospel preached to them, and then reject it. This has been the case with but a very limited portion of mankind while living in the flesh. When the Lord took into consideration the subject of building and peopling this earth, He also laid a plan deep and broad enough for the redemption of all who should come upon it, if they would accept of the conditions. Whoever supposes otherwise, must have a very narrow conception of the power and wisdom of the Almighty. Now in order for men to accept of the conditions, they must have the opportunity of hearing them, if not in the flesh, then in some other state of existence. We find some light thrown on this subject in 1 Peter iii. 19, 20. Peter, in speaking of Christ being quickened by the Spirit, says, "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." Here we learn that Christ opened up the Gospel Dispensation, and turned the keys of salvation to the spirits in prison, who were disobedient to it in the days of Noah. Several important truths are evident from this—that men do not necessarily go to a place of eternal happiness or misery immediately after death, as the various sects of the day believe; that even after rejecting the Gospel in the flesh they may again have it offered to them in the spirit world. It is evident that obedience to the same Gospel is required of the spirits in prison as of men in the flesh, from the fact that the Scriptures declare that there is no other salvation for man, and it says, in 1 Peter iv. 6, "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh," that is, abide the same laws, ordinances, and general conditions of salvation that men do in the flesh, and receive a similar reward for their works, whether they be good or evil. Baptism is, then, the only door by which they can enter into the kingdom, and that can only be received by proxy, through men in the flesh, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The subject of baptism for the dead is here spoken of as being quite familiar to the minds of the Saints, and was evidently practised in the days of the Apostles. The living have been baptized for the dead among Latter-day Saints, and going through this and other ordinances for the dead will constitute one of the labours, in the last days, of those who become Saviours upon Mount Zion; and many temples, and thousands to administer in them, will be necessary in order to carry on this great work.

The earth itself must needs pass through this ordinance in the days of Noah, in order to cleanse and purify it from the corruptions of men, and also in token of that final resurrection to its former celestial state, after it shall have received the Holy Ghost through the sanctification of the people in the last days, and a final purification by fire of all the elements.

We have now shown that the Gospel must be preached to all, either in the flesh or in the world of spirits, and that all of the vast myriads who have an existence upon this earth, from Adam down to the last of the latest generation, can be saved only through the administration of this sacred ordinance.

We will next take into consideration the ordinance of laying on of hands for the gift of the Holy Ghost. It is evident that the Lord pours out His Spirit upon men, even before they are baptized, to enlighten their minds, that they may see and understand the truth, and that that good influence which is always striving in man against evil is a portion of this Spirit. Hence He says, "My Spirit shall not always strive with man." We are not told to what extent the Spirit may rest upon men without the imposition of hands, but there is abundant evidence in the Scriptures that through this ordinance the Holy Ghost was administered and confirmed upon persons after baptism, and if it was necessary to bestow in this manner in that day, it can be none the less so now. It is evident that in the days of the Apostles the administration of this ordinance was visibly sanctioned by the presence of the Holy Ghost, and the signs made manifest by its power. It says, in Acts xix. 6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied:" and viii. 17, 18, "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on

of the Apostles' hands the Holy Ghost was given, he offered them money."

There is no doubt this ordinance, and all others which the Lord has instituted, are the natural effects of a cause, or that they operate on natural principles. These laws not being understood is no proof that they do not exist, and no doubt when the Saints come to a full understanding of them, the absolute necessity of them all, on the principle of cause and effect, will be made manifest.

The hands appear to be the natural channel through which those who are filled with the Holy Ghost and the spirit and power of blessing and of life can communicate it to others. Hence the custom of laying hands on the head, in order to bless, and also upon the sick, in order to impart the spirit of health and life.

Having shown the manner of bestowing the Holy Ghost upon men, which the Lord has approved of and sanctioned, we will proceed to show the nature of this important element. From such expressions as "The Spirit of God moved upon the waters," "My Spirit shall not always strive with man," "And it shall come to pass that I will pour out my Spirit upon all flesh," it certainly must be inferred that it is very diffuse in its nature and extended in its operations, altogether too much so to be a personage of tabernacle, like God the Father and His son Jesus Christ, for to suppose that a personage could be in so many different places at once would be equally as absurd as the idea of a heaven beyond the bounds of time and space, or a God without body, parts, or passions.

When men come into the world they are accompanied by a portion of the Spirit of truth, and if they will nourish and cultivate it it will increase upon them. This is a portion of that true light "which lighteth every man who cometh into the world," and what Job referred too when he said, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." It is nothing less than the Spirit of revelation in its various degrees, which is given to man according to their fitness to receive and diligence in obeying it, and it is that Spirit which the Lord said "shall not always strive with man." The Holy Ghost is the Spirit of revelation.

Revelation is a natural gift, or operates through natural channels, and, like every other, increases through cultivation. It is that power which suggests new plans, thoughts, and ideas to the mind. In fact it is the only principle by which man can make any progress in intelligence. The man who obtains the most revelation, or the greatest accumulation of knowledge, is, according to his capacity and circumstances, the man who labours most for it. If his faith and works are directed to some particular subject, that is the one on which he will obtain the most revelation. As man inherits both good and evil, so he may also have revelation pertaining to both, but while revelations of good emanate from God, those of evil originate from the promptings of fallen spirits. Some men bend their energies perhaps for a whole life to acquire a knowledge of some particular subject. With some it is mathematics, with others, perhaps, it is mechanism, steam, electricity, astronomy, &c., and in proportion as they labour so they receive.

As with men of the world, so it is with the Saints in attaining to the gifts and blessings of the Priesthood, some seek after knowledge and wisdom, others for the gift of tongues, healing, interpretations, discerning of spirits, &c., and each one makes the greatest progress in that which he seeks for. The question might here be asked, if revelation is obtained by both Saint and sinner, what constitutes the difference between the two? As before remarked, this Spirit rests upon men in proportion to their fitness to receive it, and their obedience to its dictates. Now the Lord has decreed that faith, repentance, and baptism for the remission of sins, shall fit men to receive this Spirit to a much greater extent than they possibly could do without these qualifications, and then that it should be received by the laying on of the hands of those authorized to do so. In this we discover that a greater degree of the Holy Spirit is obtained through obedience to the higher laws of the Gospel. After manifesting due obedience in this position, a knowledge will be obtained of still higher laws in the Priesthood, by fulfilling which they will receive still greater power, and thus they may proceed from one degree to another until the visions of eternity are opened to them, and they can commune with angels, learn the laws of the universe, and dwell in the presence of the Gods. This constitutes the great difference between

the Saint and the sinner—the point at which the progression of the former receives a new impetus and power, that of the other has never attained to.

When a man calls into action the element within him which connects him with the higher spheres, their sympathies are awakened in his behalf, and in proportion as the power of life is strengthened that of death and disorganization is overcome, and the pure spirit of intelligence sharpens his comprehension, enlarges his understanding, and enables him to see more distinctly the darkness which surrounds him, and to judge how far he is relieved from its control. The channel of communication is now open with the heavens, he continually receives additional wisdom and strength to contend with the powers of darkness, he is drawn nearer and nearer to those personages who have partaken of immortality, and he realizes that their power shields and protects him, one evil after another is overcome until all his desires and aspirations, in fact his whole nature, becomes changed, his soul is filled with light, knowledge, and truth, the power of endless increase is sealed upon him, death loses its sting, and finally he finds himself enjoying the glories of the resurrection morn, when the beauties and powers of a celestial existence are spread out before him in the wide expanse of eternity, and he becomes another great radiating centre of life and intelligence to a succession of creations, the work of his hands. In fact, he becomes one among the infinite succession of Gods, who are bound together by the eternal and all-controlling laws of intelligence and truth.

Thus we find the first principles of the Gospel are the only foundation of the great superstructure of salvation and eternal lives, and that the most constant obedience to them is a necessary requisite in order for men to make progress in those higher ordinances which will eventually bring them into the presence of their Father in heaven.

Correspondence between the Rev. G. W. Spooner and President F. D. Richards.

Dunstall, Burton-upon-Trent,
June 12, 1855.

Mr. F. D. Richards.

Sir—As I am a Clergyman of the Church of England and no friend to Mormonism, perhaps you will not reply to the following questions. But should you feel disposed to do so, I should be glad to be informed. First—(for the sake of a poor widow, who has for many years been an attached member of your sect) whether, out of the large sums collected in the various districts, you appropriate any part *to assist those who have otherwise no means, to emigrate?* and secondly—how it is, that men calling themselves "Elders" are allowed to teach the lawfulness of polygamy, when the DENIAL that they do teach it (or at least are authorized to teach it) is thus plainly and unmistakeably asserted in the Book of Doctrines and Covenants—"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy; we declare that we believe that one man should have ONE *wife* and *one woman* BUT *one husband*, except in case of death, when either is at liberty to marry again." Enough, as it seems to me, may be said against Mormonism, without attributing to it errors and practices which are repudiated in your published documents, and therefore I shall really be glad to find that in this case the Elders contradict your established law.

One line more. In a General Epistle addressed "to the Saints through the earth," from Council Bluffs, a few years ago, the following statement occurs—"The kingdom of God consists in correct principles; and it *matters not what a man's religious faith is, whether he be a Presbyterian, or a Methodist,*" &c., &c., "*or even Pagan, or anything else,* if he will bow the knee, and with his tongue confess that

Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him, as [while] he stands by us in these things."

If there be sincerity in all this, why not be content with endeavouring to persuade men to emigrate, upon the ground of *thereby hoping to improve their physical and social condition*, instead of sending agents through the country to allure people from their homes, on a totally different ground?

Yours &c.
G. W. Spooner.

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36 Islington, Liverpool,
July 25, 1855.

Rev. G. W. Spooner.

Sir—Your letter of inquiry, of the 12th ultimo, came safe to hand, but I have been unable, through ill health, to answer it till now.

First—you ask whether, of the means collected among the Latter-day Saints, any part is appropriated to assist destitute members to emigrate.

Yes, some such persons are so assisted every year, about 700 the present year.

At a General Conference held at Great Salt Lake City, N. A., Oct. 6, 1849, but two years after the arrival of the first Latter-day Saints in those primitive regions, the subject of helping the poor to gather or emigrate to that place was introduced, a unanimous vote was taken to raise a fund for that purpose, and a committee was appointed to raise monies. Five thousand dollars was quickly contributed. The same season an agent was sent to Council Bluffs, Pottawatomie County, Iowa, U. S. A., with means to bring, during the following summer, the poor Saints from that place, as many then resided there who were driven from Nauvoo when the Saints were thence expelled by mob force. Hence arose the Perpetual Emigrating Fund. In March 1850 this Fund was introduced to the Saints in Britain, and donations were immediately commenced. This Fund is appropriately termed "Perpetual" for the following reasons—it was originated and is supported by voluntary donations, and every person assisted by it binds himself to refund the amount expended for him, at the earliest opportunity after his arrival in Great Salt Lake Valley, or wherever may be the head quarters of the Church. The object of the Fund, in a comprehensive view, is to assist all those Saints who need assistance to gather to the bosom of the Church, as long as there is one Saint left among the nations who is desirous of being gathered. The interests of the Fund are watched over by the "Perpetual Emigrating Company," of which Brigham Young is President. The appropriation of the means of the Fund is wholly under the control of the President of the Company.

The amount donated to the Fund in the British Isles, including upwards of £500 from other parts of this hemisphere, up to the present time, is something over £9000. In January and February, 1852, 251 persons emigrated from this port under the auspices of the Fund, arriving at Great Salt Lake City, *via* New Orleans and St. Louis, early in September following. The number of persons emigrated from this port through the Fund in 1853, 1854, and the present year respectively is 400, 1073, and 1127, making, since the commencement of the operations of the Fund in this hemisphere, 2851 persons. For more detailed historical and statistical information respecting the emigration of the Latter-day Saints from the old world, allow me to refer you to a work now publishing, in monthly shilling Parts, by myself, entitled—*Route from Liverpool to Great Salt Lake Valley Illustrated.*

I will further say that as Deseret or Utah is a new country, that is, but recently settled, it will be evident to you that a great amount of wisdom is required in the choice of persons to be assisted by the Fund. Common sense would perceive that the widow, the lame, the excessively indigent, and the helpless should not be taken there, ere there is a reasonable prospect for their subsistence. Consequently regard was had originally, more than now, to the selection of a majority of able persons of agricultural or mechanical pursuits, who, instead of being a burden to the infant community, would be competent to help themselves when they arrived at their destination, refund the means expended for their emigration, that others might be assisted, and make desirable preparation for the sustenance of those less able to provide themselves with the necessaries and comforts of life. But already the benefits of the Fund have been extended to the tender infant and

the venerable matron over whose honoured head have fallen the snows of fourscore and thirteen winters.

Second—You ask how it is that "men calling themselves Elders" are allowed to teach the lawfulness of polygamy, when it is denied and repudiated in our published documents, with special reference to a passage in the Book of Doctrine and Covenants.

Both the Elders of the Church and our publications advocate the consistency of polygamy with the law, mind, and will of God.

"Calling yourself," as you do, "a Clergyman of the Church of England," I must suppose that you are tolerably well acquainted with the Bible, and consequently with the law and will of God therein contained. If so, you surely do not mean to enter the lists against the Latter-day Saints, in relation to polygamy, and hold that it is unlawful and opposed to the mind of God! Consider well, sir, ere you engage in so hopeless, so futile a task. Are you ready to repudiate all relation to Abraham, the "friend of God," the "father of the faithful," in whose seed all the nations of the earth are to be blessed? Would you scorn a retirement from the troubles of this life to his bosom, where the righteous are said to go, unless he divorces all his wives but Sarah, and abjures the principles of polygamy? Rather than repose in his polygamic bosom would you cross the great gulf to the fiery world and fraternize with Dives? Do you intend to hint that God patronized immorality when He selected Jacob, the man of four wives, as the father of His chosen people Israel? Would you retreat in dismay from the holy city New Jerusalem, when you discovered, indelibly engraved on its pearly gates, the names of the twelve sons of his four wives? Would you reject salvation by the Son of God because he owned a polygamous ancestry and nation, and because he, there is no reason to doubt, was a polygamist himself? Are you prepared to uphold the absurd idea that Jehovah acted against His own law and His own conscience when He gave to David the wives of his master Saul? Weigh these matters well, before you give a final decision.

Moses informs us that the first commandment given to man by his Maker was —"Be fruitful, and multiply." And as woman was given for an help-meet to man in fulfilling this great command, which, think you, is most pleasing to God, for a man to have two or more wives, or for him to have only one, and the extra women to be neglected, or dishonoured, left to the seducing influences of the ungodly, and, as thousands in the streets of our cities declare, consigned to a life of infamy, until corruption and death terminate their distressing predicament. By the bye, I may ask, as the Church of England is the State Church, does not the responsibility of such gigantic disobedience to the first great commandment rest with that Church, and with you as far as you are connected with it, in disallowing these females their only chance of obedience and honour — polygamy? And will not this disobedience increase in magnitude, and this responsibility become more fearful in weight, as the war continues, and the consequent mortality among males extends in time and influence?

Polygamy, sir, is not contrary to the law of God, nor are those who have more wives than one obnoxious to Him on that account simply. If He has ever forbidden men to have more wives than one, or has taken them from a man, as in the case of Saul, and afterwards that of David, it has been for previous disobedience, or through the pressure of uncongenial circumstances. I might challenge you to produce a single passage from the revealed will of God, which shews that polygamy, abstractly considered, is contrary to His law.

Many persons seem to have very crude notions of the dealings of God with man. It is well understood that a child cannot at once be taught all the knowledge of its parents. Neither can man, filled with prejudice and darkness, receive all at once the principles of salvation and exaltation in the Church and kingdom of God. He must have "precept upon precept, line upon line;" "here a little, and there a little;" and thus grow in the knowledge and practice of the principles of truth until he attains to the stature of a man in Christ Jesus. This law will apply in relation to the revelation of the principle of polygamy in Christendom in these days. When God first revealed His will to Joseph Smith, some thirty years ago, many people, as now, believed in celibacy, and all Christendom believed in monogamy, and most vital were their prejudices against polygamy. But polygamy was a part of the

law of God, and therefore essential to the salvation and exaltation of mankind in the Church and Kingdom of God, and consequently must be revealed, taught, and practised, sooner or later. Now I ask, was it likely that God would reveal that principle to the people first, when their prejudices were more bitter against it than perhaps any other doctrine? How could it be expected that the simpler but equally essential principles of faith, repentance, baptism, the laying on of hands, gathering, baptism and ordination for the dead, &c., would be received, if the strongest prejudices of the people were first offended? It could not be. As well might a school-master set a child to solve the most difficult mathematical problems before it had learned the rudimentary principles of arithmetic, or a parent give to an infant strong meat instead of the milk of its mother's breast. Herein was manifest the wisdom of God, in not revealing the greater things of His law till prejudice had measurably given way, and the faith of the Saints had increased through the gifts and power of the Holy Ghost.

Should not God act upon this simple natural principle in the establishment of His Church and Kingdom on the earth in these last days? Is it anything surprising that He should reveal many things before He revealed the principle of polygamy? The Church of the Saints were charged with polygamy, adultery, &c., long before the principle in question was revealed to them. What then could they do, under the circumstances, other than issue to the public such a paragraph as the one to which you refer? When the principle was revealed it was done gradually. The revelation from God to Joseph Smith, explaining the law of God in regard to polygamy, bears date Nauvoo, July 12, 1843. From that time to the expulsion of the Saints from that city in 1846, this law was taught to the faithful. After the arrival of the Church in Great Salt Lake Valley in 1847, polygamy was taught and practised more generally. On the 29th August, 1852, the law of God on this subject was made known to the world. See *Millennial Star*, Vol. xv., page 5. Also *Supplement* to same Vol.

But looking a little more closely at the quotation you refer to, we discover that it so far enforces the command to increase and multiply, that it declares a man *should have one wife*, and a woman *but one* husband, &c. But the passage does not say that a man should not have more than one wife.

Third—You ask why the Saints teach people to emigrate for other than physical and social advantages, when a General Epistle says that if a man will bow the knee, and confess that Jesus is the Christ, and will support wholesome laws, the Saints will hail him as a brother, and stand by him while he stands by them in these things, though in matters of faith he differs from them.

God, by revelation to Joseph Smith, has commanded His people to gather together on the continent of America, that His Church and Kingdom may be there established, and therefore we teach and assist the people to emigrate. Their physical and social condition is improved by their gathering, as indeed their general welfare ever is, ultimately, when they obey Jehovah's will, as the Saviour said—"Seek ye first the kingdom of God, and his righteousness; and all other things shall be added unto you." Herein is exhibited the goodness of our God, herein the patience and faithfulness of the Saints meet due reward, and herein is it manifest that it is better to serve the Lord than the devil.

The Prophet Daniel foretold that in the last days God would set up a Kingdom, which should never be thrown down, nor left to other people, but should subdue all other kingdoms, and stand for ever, and the greatness of the kingdom under the whole heaven should be given to the people of the Saints of the Most High. And surely you believe in those Scriptures which say that a time will come when there shall be one King and one Lord over all the earth, and when to this King of kings and Lord of lords every knee shall bow and every tongue confess. I am able to testify that the Lord has commenced to build up this kingdom, Joseph Smith being the honoured instrument in the same, through whom a vast amount of intelligence upon this subject has been revealed to the world. Under his successor, Brigham Young, the Lord is continuing His work, which must progress until His words and those of His Prophets are fulfilled, for not one jot nor tittle shall fail.

Now there are three distinct classes of

persons in the kingdom of God—the Holy Priesthood, the members of the Church, and those who "bow the knee" and "confess with the tongue," or, in other words, submit to the government of the Lord Jesus Christ, but are not members of His Church. St. Paul speaks of three different glories—the celestial, terrestial, and telestial, typified by the sun, moon, and stars. The positions held in the kingdom of Great Britain by the nobility and gentry, the middle classes, and the working classes, may represent to you, though imperfectly, the three grades in question in the Kingdom of God.

The Holy Priesthood holds and exercises executive, legislative, judicial, and administrative power for, and in the name of, Jesus Christ. The members of the Church, who hold not this authority, are admitted to privileges and blessings denied to those who are without. As the Kingdom of God grows, and increases in power and influence, and His judgments thicken among the nations of the wicked, multitudes of people of every religious and irreligious persuasion or belief are and will be anxious to find a place of rest and safety, where they can dwell in peace, honouring the laws of the country, but still retaining respectively their peculiar faith. The Kingdom of God, or Zion, is and will be the only such place of security, for the Lord has said by His ancient Prophets that in Zion shall be deliverance in the last days, and by His modern Prophets that the people of Zion, or the Latter-day Saints, shall be the only people not at war with one another. Seeing this, would it be God-like, would it be humane even, for the Latter-day Saints to repel from them, merely for difference of faith, all who flee to them for a place of safety, though such may be honourable, upright, industrious, and peaceable men? No, such is not the disposition of the Saints, nor the genius of the Kingdom of God. That kingdom is set up to save men, physically and morally, temporally and spiritually, and to afford all the pure in heart an asylum from the judgments drawn by a corrupt world from an offended God, and a refuge from the uncontrolled passions of the wicked, who neither fear God nor regard man. Therefore can the Saints say, with perfect propriety—"It mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or Mormon, or a Campbellite, or a Catholic, or Episcopalian, or Mahometan, or even Pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things."

You will observe, therefore, that the Saints have no such object as to persuade people to emigrate for physical and social advantages alone. They preach the Gospel of Jesus Christ to the people, and that Gospel bestows sufficiently Godlike blessings upon the obedient to amply provide for every physical and social necessity of man, as well as those which are termed spiritual. And if some men have not sufficient faith and faithfulness to secure a fulness of those blessings, yet such persons, if they will live peaceable, moral, and industrious lives, may realize in the Kingdom of God a corresponding amount of reward.

Although you are "no friend to Mormonism," I have answered your queries according to the intelligence and wisdom vouchsafed to me by the Almighty for the salvation of myself and my fellow-man, and I trust my answers will be satisfactory to you.

I am, &c.,
F. D. RICHARDS.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 4, 1855.

ANNUAL EMIGRATION REPORT.—The peculiar favour and blessing of the Lord towards His people have been abundantly made manifest through another season of emigration in the deliverance of a large number of Saints from these lands. Through

the complex and extended nature of the business of the Office the publication of our report has been somewhat delayed.

The following is a concise statement of the emigration of Latter-day Saints from the port of Liverpool from the 27th of November, 1854, to the 26th of April, 1855—

Ship.	Captain.	President of Company.	Sailed.	P.E.F Com.	Ordinary.	New Orl'ns	Philadelphia	New York.	Total.
Clara Wheeler	Nelson	H. E. Phelps	Nov. 27	0	422	422	0	0	422
James Nesmith	Mills	P. O. Hanson	Jan. 7	13	427	440	0	0	440
Charles Buck	Smalley	R. Ballantyne	Jan. 17	205	198	403	0	0	403
Rockaway	Goodwin	S. Glasgow	Jan. 6	0	24	24	0	0	24
Neva	Brown	T. Jackson	Jan. 9	0	13	13	0	0	13
Isaac Jeans	Chipman	G. C. Riser	Feb. 3	0	16	0	16	0	16
Siddons	Taylor	J. S. Fullmer	Feb. 27	97	333	0	430	0	430
Juventa	Watts	Wm. Glover	Mar. 31	232	341	0	573	0	573
Chimborazo	Vesper	E. Stevenson	April 17	195	236	0	431	0	431
S. Curling	Curling	J. Barlow	April 22	385	196	0	0	581	581
Wm. Stetson	Jordan	A. Smethurst	April 26	0	293	0	0	293	293
				1127	2499	1302	1450	874	3626

Of this number, as the table shows, 1127 are P. E. Fund passengers, 610 of whom were ordered out by their friends in Utah, and 27 are Elders returning home from missions. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 373, making the total of those who started from here with the intention of going through to the Valley this season about 1,500, which will leave 2126 who have located for the present in various parts of the United States in order to obtain means to complete their journey whenever circumstances will permit.

The number of natives of the various countries of Europe may be classified as follows—From the United Kingdom of Great Britain and Ireland, English, 2231; Scotch, 401; Welsh, 287; Irish, 28. From the French Mission, including France and the Channel Islands, 75. The total number from the Scandinavian Mission is 533, of which there are Danes, 409; Swedes, 71; Norwegians, 53. The total number from the Swiss and Italian Missions is 30—from the Swiss Cantons, 15; and from Piedmont in Italy, 15. There are also 13 Germans and 1 Prussian.

The most important feature in the emigration this season has been the change of the route from here to St. Louis *via* New Orleans, to the northern ports of Philadelphia and New York, thence to Pittsburgh by railway, thence to St. Louis by river steamers, *via* Louisville and Cincinnati.

From the experience of the past season it is evident that the new route is far preferable to the old one, on account of the climate being better adapted to the constitutions of people from northern latitudes. The emigration generally has been greatly blessed in health, and that *via* Philadelphia and New York peculiarly so. The number of deaths, so far as ascertained, is far less among the emigration this season by the northern than by the southern route. The conduct of the officers of the various ships which have taken out the Saints has, with scarcely an exception, been characterized by the most gentlemanly bearing, and kind and humane treatment. The health, cleanliness, good order, and superior management which have been evident among the Saints on ship-board, have elicited the most favourable notice from the emigration officers of the ports of Philadelphia and New York, and also from some of the newspapers published in those places. The superior character and deportment of the Saints who have this season passed through, and also

located in, some of the principal towns of the United States is a strong testimony against those gentlemen of the press and others who have taken pains to circulate falsehoods, and slanderous reports concerning them.

Reports have reached us from Atchison that a few have died from cholera at that point, and also that several had died out of Captain S. M. Blair's company after they had started on the Plains. The cholera has raged to a considerable extent on the steamers, and in the various towns on the Missouri river, but the Saints have suffered lightly when compared with previous years, and the power of the Priesthood, and the blessings of the Lord have been abundantly made manifest in their deliverance and restoration.

The number of Saints who have been preparing to cross the Plains this season has been estimated by others to be 5000. How far this approximates to correctness we have not the means of determining.

Much exertion has been made on our part to accomplish the emigration of the greatest possible number of Saints this season. The matter of forwarding so great a number of persons over a long journey through the United States and across the Plains, under such a variety of circumstances by land and water, has evinced the wisdom and energy of Elders E. Snow and John Taylor, assisted by the wise and efficient co-operation of Elders Daniel Spencer and John S. Fullmer, and other Elders who are returning home from missions. This has been a subject of no little solicitude with us, but recent communications from President E. Snow and Elder D. Spencer, assure us that not only all the P. E. Fund passengers of this year, but all of the passengers of the ship *Germanicus*, who were left behind last year, will be forwarded this season. By last advices from President Snow it was anticipated that the last company would start a little late, but it was intended to load the teams lighter than those of the earlier ones, and from the early assistance of fresh teams and supplies, which no doubt will be sent to meet it from the Valley, it will probably be in quite as soon as the earlier companies.

With regard to the emigration the coming season, we can give no definite information to the Saints until the receipt of instructions from the First Presidency. With hearts filled with gratitude to the Lord for the past manifestations of His goodness, we feel the assurance that they will greatly increase in future in proportion to the faithfulness of His people.

Among the returning missionaries referred to above, were Elder C. A. Harper, President of the Norwich Conference, and Elder W. G. McMullin, President of the Warwickshire Conference, who were released from their labours in this land at a very late date, on account of their declining health, and for this reason have been inadvertently overlooked in our notices of the departure of Elders. They sailed on the *Juventa* on the 31st March.

We felt constrained, previous to the departure of the several ships, to call aside the Priesthood who were about to embark on them, and give them solemn charge of the souls committed to their trust on ship-board. We blessed and instructed the Presidents of the respective companies, and charged all to continue the diligent and active exercise of their faith, and render strict obedience to their Presidents, maintain the fellowship of the Holy Spirit, and, by a course of faithful and upright conduct in the discharge of all daily duties, insure the favour and blessing of God upon them, that the power of the Priesthood might be exerted in their behalf, that all might be delivered from disease, the dangers of the deep, and every evil way.

It gives us the most heartfelt satisfaction to know that these whisperings of the Spirit were so faithfully observed, that contagions which appeared on ship-board were

successfully rebuked, so that the Destroyer had not power to take the life of a single soul. Such manifestations of heaven's favour will strengthen the Priesthood to exercise its functions more efficiently for the salvation of the Saints under every circumstance, and more abundantly magnify the heavenly power with which they are intrusted, while the Saints will increase their faith in God, and in His servants, whom he has intrusted with salvation and eternal life for His people.

As we turn our minds to contemplate the emigration of the coming season, we are at once reminded that the extent of our operations must be affected in a great measure by the faith and liberality of the Saints in contributing to them.

UTAH MAIL.—The mail from Utah for May and June arrived July 23, bringing letters, and our files of *Deseret News* from Nos. 4 to 12.

Foreign Correspondence.

SCANDINAVIA.

Persecution—Fines—Imprisonment—Organization of a Branch at Stockholm—Prospects.

20 Gothersgade, Copenhagen,
July 13, 1855.

President F. D. Richards.

Dear Brother—Enclosed I send you the Scandinavian Statistical Report for the half-year ending June 30. It does not agree with the last exactly, but I believe it is nearer right, though I cannot assure you that it is entirely perfect. You will discover that there have been only 450 baptized, and six new Branches organized during the half-year. How far the hard winter and the general consequences thereof have contributed to hinder the spread of the work, you can judge as well as I can; but if there was not anything more than that, it would be but little. In many places the brethren are hunted as though they were wild beasts, and those who would be glad and willing to take our brethren in, that are out upon missions, and contribute to their necessities, dare not do it in many instances, owing to the stringent laws which exist, and a determination on the part of some to enforce them. The laws of the land shield the priests, and as they have no other source of refuge, unless it is to lies, they resort to them, and are the principal movers in their enforcement. Laws that have lain dormant for ages are brought into use, as the present would not apply, to carry out the hellish designs of those hireling shepherds, who are afraid of losing their flock, or rather their annual stipend.

Many of the brethren have been arrested, and banished from one place to another, some fined and imprisoned. In Skaane Conference, Sweden, there have been several arrested. During the month of March a brother, by the name of A. Isgren, was arrested, cast into prison, then afterwards brought before the court, and doomed to pay a heavy fine, all for no other crime than having a meeting in his house, and preaching the Gospel. There were also three other brethren arrested—Lars Larsen, P. Jönson, and O. Matsen. They were brought to an inn, and while in custody were very much abused a whole night. Some of the company tried to force them to drink brandy-wine, and were in favour of pounding them. Others took their part, and would not let them do it. Two of the brethren were finally discharged. Brother Larsen was brought to Malmö, confined several days in prison, then let loose. A few days after, they caught the President of the Conference, Niels Nielsen, in the same place. He was greatly threatened, and while he was being led by two men to the same inn where they had previously had the others, he being of the right grit, and withal a little springy, slipt out of their hands, and was rather too light on the foot for them. But to give vent to their spite they took another brother, who dwelt in that region, and pounded him dreadfully. Brother C. A. Stenstrom was arrested near Hamsted in June, imprisoned a short time,

and then transported to his home. There have been many of late brought before the court, because they have had meetings in their houses, and others because they have attended those meetings. The court handles them as though they were great transgressors, has imposed fines upon some of them, varying from 30 to 120 rix Swedish dollars. On the 26th of June brother A. Isgren was again arrested, and condemned to prison 25 days, on bread and water. Many more of the brethren have the same fare in expectation, and I have just learned that Elder A. Nyborg was arrested on the 2nd inst., and sentenced to 25 days, on bread and water.

In Malmö where they have hitherto had large meetings every Sunday, and were greatly increasing, with a manifest interest on the part of those who attended, the police, through the instigation of the priests, have broken them up, and forbid them meeting together in any larger number than the law will allow, viz., 10. The police have warned the brethren not to open their houses for meetings; if they do, they will subject themselves to a fine of 300 Swedish dollars, the result is more meetings in order to keep within the limits of the law, but less public.

In Malmö, and other places, not many days pass without some of the brethren being knocked down in the street, others stoned, and their clothes torn to pieces by the ungodly who exclaim, "The Mormons have no right;" and it is verily true where a hireling Priesthood reigns. But notwithstanding all of these occurrences, there are many upright people who desire to serve the Lord, and they will be gathered into the fold.

In the Stockholm Conference, there is less persecution. During the winter and spring I appointed four brethren to go and labour there. In Stockholm there is a Branch of the Church organized, consisting of eight members. Quite a number are investigating the work. There are many baptized there who are very zealous for their religion, and have offered up much to sustain it. Our brethren have had interviews with several of them. Two of our brethren were invited by one of their priests to come and converse on the subject of our religion. When they arrived they found two other Baptist priests present. They occupied six hours in debating upon the subject of our religion. The priests were unable to withstand so much Bible truth, and were finally led to the conclusion that there was rather too much *materiality* about the doctrine of the "Mormons." The brethren in Sweden labour with a determined zeal, and I have good faith that the work of the Lord will extend in that land.

The report from Norway is that the work there never was in a more prosperous condition. In Christiana they hold public meetings, (although it is unlawful,) which are well attended. The police are forbearing, and say, "Let the Mormons alone, they are peaceable and well disposed, they do not make us any trouble." I presume the police there will be thus favourable until the priests make a move.

Although the law is not enforced in Christiana, it is in other places. At Frederickstadt Elder J. Johnson was arrested in January, and fined 40 specie dollars, which he paid in prison on bread and water. Teacher Fleisher likewise was fined 10 species, paid in the same way. Also Priest B. Petersen was arrested, and imprisoned from January 20th to March 15th, five days of which he had to live on bread and water. In March Elder C. C. A. Christensen was arrested at another place, and was imprisoned five days on bread and water. In February, Elder J. F. F. Dorris was arrested and imprisoned two and a half days, then brought before the court, and fined 25 species, which he has to pay in cash, or in prison on bread and water. All of these fines, &c., were for preaching the Gospel and baptizing.

In Denmark there is more liberty, yet in many places there is considerable persecution. Meetings have been broken up in several places, and many of the brethren that have been out on missions know what it is to be arrested and imprisoned, with the privilege of living on bread and water. There have been over 20 arrested here in the Copenhagen Conference, during the time that I have been here. Some have been imprisoned for weeks, others transported to their native town, or permanent dwelling place. Some of the same have been sent back to their appointed fields of labour, and measures have been taken so that they cannot be moved lawfully without they are changed by proper authority.

These arrests have taken place under the plea of vagrancy, as they could not find any other law that would reach their

case. Notwithstanding the powers of darkness are great, and the adversary is continually at work through his emissaries, the hireling priests, in order to stop the work of the Lord, still it prospers. New places are being opened with a good prospect, additions to the Church are continually being made, many are investigating the work. The brethren of the Priesthood, as a general thing, are very faithful and true to their posts. I have full confidence in them, and can bear testimony that they labour to build up the kingdom of God. They take hold unitedly, when called upon, and the co-operation of the Saints, with the good feeling which exists, and the love of God in their hearts, feeling an interest for the prosperity of His work, causes them to do all that their ability will allow. Our publications are read with interest by the Saints, as well as by many of the strangers, and they are doing good. We have done all possible in order to circulate the printed word. And it is not a little that has been spread around during the last six months. There has been much labour performed, and testimony borne. What the fruit may be, the Lord only knows. There have not been as many added to the Church as I could have expected. But were I to judge, I would say that the mission was in a healthy and prosperous condition, with a good prospect ahead. In Copenhagen we have full meetings every Sunday, and have good order too. Many strangers attend with an apparent interest.

I will now close, fearing that I have already tried your patience, but I have endeavoured to be as brief as possible, and have left many things untouched that might be of interest.

As many of the Saints have wished to be remembered to you, I will take the liberty to give you the love and best respects of all the Scandinavian Saints. You have their prayers and united confidence.

Please accept of my love and respects, with a desire that the Lord may bless you forever.

I remain your fellow labourer in the cause of truth,

JOHN VAN COTT.

Home Correspondence.

NEWCASTLE-UPON-TYNE, HULL, AND CARLISLE CONFERENCES.

Condition of the Conferences—Meeting of the Pastors, Presidents, and Travelling Elders.

24, Scale Lane, Hull, July 6, 1855.

Dear President Richards—It is with great pleasure that I again address a few lines to you, to inform you of the condition of affairs in this Pastorate.

Since I last wrote, I have attended the Conferences, and I can say that I have enjoyed myself very much, and have endeavoured to gain all the information possible regarding the situation of the Saints, the condition of finances, and the future prospects.

The Saints generally speaking are in a healthy state, and feel determined to do right, and are desirous of spreading the truth in every possible manner. Every exertion is being made to accomplish that desirable object.

With regard to the state of finances, they are not so good as I should wish them. It may be accounted for in part, as there are local arrears in the Conferences, which have occasionally to be noticed. Some of them are of two or three years' standing, but we have entered into arrangements that, if carried out this quarter (of which I have no doubt), will produce satisfactory results.

The Book Agencies have had our unremitting attention, and such measures have been adopted as we conceived best for the liquidation of debts.

With regard to the statistics which have been forwarded by the Presidents, I cannot say that they are correct, but we have done all we could to have them as nearly so as possible. This is owing to the negligence of Branch clerks, &c., in not forwarding particulars to the Conference Clerk, in fact members are counted and there is not so much as their name known, let alone being on record, "but they were baptized some years ago in a neighbouring

village," says one, "and they have always been numbered in this Branch."

We have entered into arrangements this quarter to make a new Record, as it is impossible to get particulars to meet the neglect of the past, and we expect by the close of the year to have matters rightly arranged.

We held a Council with the Presidents and Travelling Elders of the Pastorate, in Sunderland, on the 25th, 26th, 27th, and 28th ultimo, and I can truly say that I never felt as much of the Spirit of the Lord upon me at any time, ONLY IN HOLY PLACES, as I felt on that occasion. Surely the Lord was with us, for it appeared as though the room was doubly illuminated, and throughout the whole you might have heard a pin fall.

I presume that there was not an item of any description that would be of benefit to the work in this Pastorate, but what was by the light of the Spirit, brought to bear at the proper time and in its proper place, and upon the whole it did really manifest to me that God was made known in the flesh. All had the privilege of speaking successively, and by the light of the Spirit came to an understanding of principles that before to them had been mysterious, indeed I felt that I could scarcely be satisfied with occupying two or three hours at a time. It reminded me of the exhortation, "Pray without ceasing." We felt as though we could under that influence speak without ceasing. It has been the means of creating a oneness of spirit, and, as that produces unity of action, we already begin to feel its beneficial result. . . . .

Ever praying for the improvement of your health, and the prosperity of the great work committed to your care,

I remain as ever,

Your humble servant,

EDWARD MARTIN.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

107, Finch Street, Liverpool,
July 13, 1855.

President F. D. Richards.

Dear Brother—Knowing the interest you take in the progress of the work of God, I send you a few lines in relation to my field of labour. The Quarterly Conference meetings being just over, I am the better able to represent to you the condition of the work in this Pastorate.

The Liverpool Conference was held on the 17th June. We had a good time, as you are aware, and the Saints were much blessed by the valuable instructions given by yourself, Elder Little, and others. The Saints in that Conference are getting more alive to the practice of the principles of "Mormonism." They raised during last quarter, upwards of £40 more than ever before in one quarter. The number of baptisms was 37. The heavy debt due by the Liverpool Branch for the rent of the Queen's Hall, has kept them a little behind in other money matters. But they are making diligent and persevering efforts to clear it off, and the other Branches have, with brotherly kindness, lent them a helping hand to do so.

The Manchester Conference came off on the 24th. The meeting was well attended—there being about 1500 Saints present. Elders Little and Crandall were there, and blessed the Saints by their counsels. Elder Little delivered a stirring discourse on the *rough side* of "Mormonism," which made the Saints feel like "Yankee doodle-doo-ing it." During the last quarter the Manchester Branch was divided into three Branches, a movement which has already proved advantageous. One of these Branches has since contributed as much as all three used to do. There were 80 baptisms reported, and the prospects are very cheering.

Elders Blackburn and Scott were sent without purse or scrip, into several villages, where the Gospel had not been preached before. They have laboured faithfully, and a few have been baptized since Conference. In one of the villages the minister sent the bellman round to warn the people that there was a "Mormon" Elder in the camp, and tell them *not to go to hear him*. Brother Scott was thankful for the minister's notice, when in the evening he had a congregation of upwards of 1000 people, and baptized two of them.

The Preston Conference, on the 8th inst. was also very cheering. Elders W. G. Young and Robert Holt were present. The Saints felt well, and determined to do a good work the coming quarter, and to be behind in no good thing.

The subjects of Temple Offering, Perpetual Emigrating Fund, and Book Debts have been duly presented before the Saints,

and they have covenanted cheerfully to comply with the demands made upon them.

The Presidents of those Conferences are good men and faithful labourers. They are united with me in all things. The Travelling Elders also deserve commendation for their labours.

The blessings of Israel's God have been upon me in my administrations, and I enjoy my labours in this country much.

Brother Franklin, assuring you that I remember you with all the faithful servants of God, in my prayers, I am,

Your fellow servant in the Gospel,

G. D. GRANT.

Varieties.

SILENT, patient, continuous labour does more than noisy talk or vain boasting. Silent labour accomplishes and makes visible something that is enduring, while idle talk, like the bubbling of a shallow brook, evinces more noise than strength.

AN Irish boy, who was trying to get a place, denied that he was a native of Ireland. "I don't know what you mean by not being an Irishman," said the gentleman, who was about hiring him, "but this I know, you were born in Ireland." "Och, your honour, if that's all," said the boy, "small blame to that. Suppose I had been born in a stable, would I have been a horse?"

Faint Not!

AIR,—"*Love Not.*"

Faint not! faint not! ye Saints of latter days,
Though tribulations may upon you fall;
Trust in the Lord, your prayers unto Him raise,
He will support those who upon Him call.
Faint not! faint not.

Faint not! faint not! should death himself draw nigh,
Our God unto the uttermost can save;
Let us, then, on His promises rely,
Whose power extends beyond death and the grave.
Faint not! faint not.

Faint not! faint not! nor think that God will change;
His promises will stand for ever sure;
And though, at times, appearances be strange,
Blessed are they who to the end endure.
Faint not! faint not.

Faint not! faint not! but prove that you are Saints,
Faithful unto the covenants you've made;
Fulfilling, without murmurs or complaints,
All duties which upon you may be laid.
Faint not! faint not.

Great Salt Lake City.

HENRY MAIBEN.

ERRATA.—In *Star* No. 29, page 463, "List of Debts," Bedfordshire Conference should have been debited £47 3s. 8½d., and South Conference £116 18s. 0½d. The totals are affected accordingly.

ADDRESS.—Elias L. T. Harrison, 3, Peppercroft Street, Gravesend, Kent.

Money List, July 13—20, 1855.

	£	s.	d.
Richard Harper	5	0	0
William Ballan	0	10	0
Malta Mission (per Alexander Downes)	0	17	6
Griffith Roberts	1	7	0
James Woods	5	0	0
Carried forward	12	14	6
Brought forward	12	14	6
William Maiben	7	0	0
Edward Middleton	5	0	0
William Lewis (per D. Jones)	3	0	0
John Godsall	3	14	2
	31	8	8

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 32, Vol. XVII. Saturday, August 11, 1855. Price One Penny.

Twelfth General Epistle

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH, GREETING:

(*From the "Deseret News," April 25.*)

BELOVED BRETHREN:—

Under the blessings of an overruling Providence for our preservation, we have renewed obligations of thankfulness and praise to our Father in heaven, whose protecting care has turned aside the shafts of death, and sheltered us, as with a mantle, from the scourges and devastations which have been poured out upon the earth.

We have truly realized that His power has been over us for good, and that these distant vales have thus far proved a safe retreat, wherein the Saints have found quiet, health, prosperity, and peace, while the indignation of the Lord has partially visited the nations. Our hearts are full of joy when we reflect how kindly the Lord has overruled seeming evil for good, and turned the wrath of man to His praise, by delivering so many of His Saints from wicked Babylon, and from the power of their enemies, before these scenes of woe, confusion, and distress spread desolation and affliction over the earth. At the same time we feel anxious for those faithful Saints who are still obliged to wait for deliverance in the midst of such fearful calamities.

The indications of the times and seasons, as they rapidly roll, are truly fulfilling the words of the ancient Prophet, that "the Lord has decreed a consumption upon the whole earth." In the dispensation of the last days, we are truly gratified with the faithfulness of the Elders in going forth to proclaim the fulness of the Everlasting Gospel to the children of men.

Although a great work yet remains to be accomplished, still it has been carried to the most distant portions of the earth; and been preached to many of the principal nations in their native tongue. In North America and Great Britain it has been extensively preached and published. It has been preached and published in the French, German, Italian, Danish, and Welsh languages. It is also translated, and ready for publication in the Hawaiian language, and will probably be published the ensuing season. In addition to the foregoing, it has been preached to the Spaniards, Norwegians, Swedes, Icelanders, and the inhabitants on the Danube,

the Nile, the Indus, and the Ganges. It has been freely offered, by the Elders of Israel travelling without purse or scrip, to all these nations, and to the people of Malta, Southern Africa, Ceylon, Siam, Australia, the largest and most populous of the Pacific isles, and to many other nations and people in their native language. Among all to whom the Gospel has been proclaimed it has found more or less of Israel; but it is worthy of remark that in those countries which were favoured with the Gospel in the early ages of Christianity, that had the testimony of Jesus and his Apostles, we find the grossest darkness and idolatry, and the least susceptibility to the principles of our holy religion, while among the more enlightened portions, such as Western Europe, the English settlements in Australia, and America, and in the United States, it is more readily received by the honest and sincere enquirer after truth.

The missions during the past year have been usually successful. We have received intelligence from Australia which shows a considerable increase of numbers, and a constantly increasing inquiry after a knowledge of the truth. From brother Jesse Haven, who is still presiding and preaching in Cape colony, we learn that quite a Branch has been raised since his arrival, mostly among the English settlers.

At Ceylon the missionaries were badly treated, and were soon obliged to leave the Island. In Siam they have been permitted to remain, but have made very little impression, except among the English, a few of whom have embraced the Gospel. This mission has been in the immediate charge of brothers Ludington and Savage, under the Presidency of Bishop Nath. V. Jones, whose location is at Calcutta. In this place also, as well as Bombay, Burmah, and the Northern provinces of India, small interest has been awakened, and that mostly among the English; but the majority of them being soldiers in the British army, the Officers frequently prohibit their attending the meetings, or in any wise associating with the Saints. They also use a very powerful interest against our brethren in all their labours, even with the natives. In Hamburg, and in several of the European States, our Elders have frequently been imprisoned, and finally banished from their dominions. But in all of those places the word has been sown, and the native brethren, who, have a right to remain, are preaching and teaching, as opportunity occurs, thereby laying a foundation which will eventually result favourably to the cause of Zion, by opening the way for the spread of the Gospel, and breaking asunder the bonds of bigotry, superstition, and darkness, which have so long enthralled the earth.

In England, Scotland, the Orkney Isles, Ireland, Switzerland, Denmark, Sweden, Norway, the Channel Islands, some portions of the United States, the British Provinces, and the Pacific Isles, the work has been and is prosperous, continually adding to the Church, and opening new and more extended fields of labour.

In our own Territory we have been blessed with health, peace, and prosperity unequalled. Crops matured, and were more plentiful than ever before in these Valleys, although much damage was done by grasshoppers in the month of July, and there was hard frost and ice on the 30th of May, and the 15th Oct. It is the first time since we settled in these Valleys, that we could say there was a surplus of grain raised for the inhabitants, and although an unexpected, unusual, and large amount has been drawn for the U. S. troops who quartered among us during the winter, from the 2nd of Sept. to the present time, we still believe there will be an abundance to last until replenished by another harvest.

Our public works have steadily progressed. The adobie wall around the Temple Block has been completed, and a large amount of the stone coping prepared, and some put on. The endowment house on the Temple Block is finished, and a large share of the Temple foundation is laid. The Sugar Factory, on Big Kanyon Creek has been put into operation, and the South Wing of the State House, at Fillmore City, is in progress of completion.

The Seventies have built a commodious hall which has been very constantly occupied during the winter, although it was not begun to be built until the 13th of August.

Country and city improvements have been extensive, astonishing every beholder with the eminent success and prosperity which have attended all our exertions. How truly may we attribute all these blessings to that kind Father who has shield-

ed us from our enemies, and showered down His blessings upon us. He has caused the earth to bring forth, in its strength, the grain and rich fruits thereof for the sustenance of man. The elements have also been propitious, and the moistening nurture of the "early and latter rains" has not been withheld; neither have the mountain streams failed to furnish their usual supply. There has also, a much greater supply of goods been brought into the Territory, than heretofore, for which, however, the demand seems constantly increasing, although large amounts of clothing are manufactured by the people. Home manufactures and productions have been a part and portion of our domestic economy, and should be practised by every Saint. It is the only path in which we can walk with any assurance of securing our freedom, and of perpetuating that liberty which we inherit, as a rich legacy, from our ancestors and our God.

Our holy religion brings us in contact with long established error, and the traditions of centuries, which are prevalent throughout the world; hence are we necessarily a peculiar and separate people, whose best interests and preservation depend upon union and self-dependence, upon practising virtue, industry, and sobriety, and manifesting our faith by our works in magnifying our Priesthood, and in serving our God by keeping ourselves pure and unspotted in this wicked and adulterous generation.

For this cause we gather out from the world, and for this cause we should rely upon our own skill and ability to produce, from the native elements, every article of food and raiment necessary for our use or comfort.

Brethren, be wise, and eschew foreign productions as articles not suitable or designed for Israel, and draw your supplies from nature's great storehouse, the rich and abundant, though undeveloped, resources with which we are surrounded, and which are clearly within our grasp.

As wickedness, discord, and confusion continue to prevail and increase upon the earth, the Saints will discern that the time is not far distant, when they will probably be obliged to pursue this course for their own salvation. How much easier then for them to be preparing when surrounded with peace and prosperity. How much better to do what is proper, and necessary to be done, under the most favourable circumstances, than to wait until stern necessity compels. We say then, to the brethren and sisters in all these Valleys of the Mountains, learn now to make your own clothing, and encourage the home manufacturer and producer; and let those who intend to come here to reside bring all manner of labour-saving machinery, and such articles for its construction as cannot be readily procured here. Also bring cotton and teasel seed, and seeds for raising all kinds of vegetable dyestuff, and all kinds of fruit and flower seeds, also grafts, and grape cuttings; procure and drive the best kinds of stock. And let those who have the things now named preserve them with care, that the best of all kinds of fruit and stock may be cultivated, and the poorer qualities improved, that in our midst may be found an abundance of every thing that will contribute to use and comfort, or that will delight the eye or beautify the earth. For the encouragement of fruit growers, we merely mention the fact that, for the last four years, peaches have ripened upon trees growing from seed planted by us, since our location in these Valleys, and apple trees have, though in less quantities, been bearing two years, and bid fair to produce much fruit the present season.

On the 27th of June, the Conference appointed at the adjournment of the April Conference, commenced, and was held two days, during which many missionaries were sent to the United States, among whom was Elder John Taylor, of the Quorum of the Twelve Apostles, who was to proceed to New York city, with the view of there publishing a newspaper. John Smith, son of Hyrum, was chosen Presiding Patriarch over the whole Church, and was ordained to that office, with all the keys and authority thereof, on the 18th of February. This was to fill the vacancy which occurred by the death of our beloved and lamented Patriarch, Father John Smith, who died on the 22nd of May, 1854, aged seventy-three.

Father John Smith was the brother of Joseph Smith, senior, who was the father of the Prophet and was the first Patriarch in the Church. He was succeeded in that office by his son Hyrum, upon whom he conferred it before his death, and after his decease, father John Smith was chosen. Hyrum having no son old enough to fill the office at that time. The respected

and beloved Patriarch went to his rest full of days and honour, having run his race with patience, and endured unto the end, and was lamented by thousands upon whom he had laid his venerable hands to confer a patriarchal blessing, by virtue of his holy office and Priesthood. He will long be remembered by the Saints as a father whose blessings were counted of great value, and which will remain a comfort and consolation through all the various changes of life's pilgrimage in the flesh. Having suffered persecution in common with us and our brethren who have gone before, he was broken in body; and although permitted to live a few short years in quiet and peace in the Valleys of the Mountains, still the infirmities were upon him which were caused by the many exposures and troubles through which it has been the lot of the Saints to travel; but the vigour of his mind and intellect remained unimpaired to the last.

Thus has another of the noble men of the earth gone to his rest, prepared to come forth with glory, immortality, and eternal life, when the keys of the resurrection shall be given unto the Priesthood of the Almighty to again administer its power upon the earth.

During the past year we have enjoyed tranquillity with native tribes, having concluded a treaty of peace with the Indian Chief, Walker, whom we met for that purpose at Chicken Creek, in Juab County, on the 11th day of May last. We have great cause to acknowledge the hand of the Lord in restraining these savages from literally drenching our settlements with the blood of the Saints, and in preserving our brethren from utter destruction, for nothing but His Almighty power has prevented such a catastrophe.

Some of the settlements seeing, and feeling by sad experience, the imminent peril they were in, have undertaken to partially secure themselves by fortifications, &c.; but we are grieved at being obliged to say that these defences generally remain in an unfinished condition, and many of them are of but little value. How long the Lord will continue to extend His protecting care, and indulge His people in such inexcusable carelessness, and indifference to His counsel and gentle admonition, remains to be seen. It appears that the very moment when peace again smiles upon us, danger is forgotten, and we at once relapse into the same careless indifference which has always characterized our actions in these Valleys, so far as regards our being well prepared to meet our steadfast enemies. We say unto you, brethren, do not longer indulge in such criminal neglect, do not longer trifle with the counsel and urgent entreaties of your brethren, but improve the present moment of peace and prosperity for making yourselves secure, and in preparing against a day of trouble.

Towards the Indians continue to exercise patience, charity, and forbearance; give them your faith for their reclamation from their low estate; pray for them, and teach them also, that the principle of improvement and enlightenment may possess their minds never again to be rooted out, that they may learn the ways of the Lord and rejoice in the true knowledge of the God of their fathers.

We realize that the Lord has been gracious, and is answering the prayers and supplications of the Saints in their behalf. We realize that His Spirit has been poured out upon them, and to this cause we attribute the power which has restrained them from more extended and active hostilities. We exhort you to feed and clothe them as heretofore, but never lose an opportunity of learning them to work, in order to gradually teach them the way to industriously provide for their own wants, a course mutually more beneficial than to sustain them in idleness. Providentially, indeed, have we been thrown into their midst, bringing with us our holy religion, and our civilization. As we have been abundantly blessed with the good things of the earth since we came, let us impart freely unto these degenerate sons of Israel, of such as we have received, and not, as is too often the case in the conduct of the whites towards them, condescend to their level, thereby debasing ourselves and abusing their confidence, but seek to raise and exalt them to us, that they may in very deed become "a white and delightsome people," in whom the Lord can take delight, even as in days of old.

Indian chief, Walker, died after a few days' illness, near Fillmore city, on the 29th of January; and the Utahs have chosen his brother Sen-a-rock, commonly known among the whites by the name of Arrow-peen, to be their chief.

Owing to the ignorance of the Indians, and to their having so little understanding of the nature and obligations known to

civilization, the laws have seldom been enforced against them. However, in the case of the unprovoked murder of two of the boys of Bishop Weeks, of Cedar valley, while engaged in getting wood and poles from the kanyon, two Indians, the principal actors in that scene, were hung on the 15th of last September; having been tried and convicted before the U. S. District Court, the Hon. Judge Shaver presiding. Again, in the case of the massacre of Capt. Gunnison and party by the Pavan-te Indians, in the fall of 1853, a number of them were tried at Nephi, before the Hon. Judge Kinney, of the U. S. District Court of that district, which resulted in three of them being convicted of murder in the second degree, and they were sentenced to the extent of the law of the United States in such cases made and provided. In this case, we understand that there were many extenuating circumstances which appeared to mitigate, on the part of the Indians, the perpetration of this horrid massacre. It was a time of war between the whites and the Indians, and this particular band had just previously suffered the loss of one of their chief men by a party of white emigrants, who killed him while passing through their country, without even a cause of provocation. This so enraged the Indians, that although they had not previously participated in the war, they straightway commenced gathering up their forces to come against the settlements, and to join the other Indians already engaged in hostilities. It was at this moment that Capt. Gunnison and party arrived in their country, while prosecuting his duties in exploring a location for a railway across the continent, thus furnishing them that opportunity for retaliation which they were so earnestly seeking, and which was so fearfully visited upon the innocent. This should prove a lesson to all travellers who wantonly shoot the Indians; for though they may pass in safety, peradventure the very next travellers may fall victims, as a consequence of their inconsiderate and worse than savage barbarity. All persons having knowledge of law and at the same time treating the Indians so inhumanly, should be held responsible for the results of their acts; which, as in the case of the lamented Gunnison, are almost certain to be visited, on the first opportunity, upon some who were entirely unconnected with the aggression.

It cannot be expected of the Indians, in their present low and ignorant condition, with all their traditions and ferocious natures upon them, to understand and act in accordance with the provisions of law which they never had the least knowledge of, nor any opportunity for obtaining such information. Therefore it becomes those who profess civilization to set them an example, and not, while pretending to execute law upon them, be more brutal and murderous than they are with each other. Let all such persons consider these facts and act wisely, lest the blood of their victims be found upon their own skirts; and brethren, be careful lest you also trample upon the "oil and the wine," make shipwreck of your faith, and lose your salvation in the kingdom of our God.

At the October Conference several of the brethren, who had been absent on foreign missions, were present, having returned with many Saints; and although the last company did not arrive until the 28th of October, it was a time of rejoicing with us all, but especially with those who, having safely passed through death and suffering, were permitted to associate in peace with those having a common faith with themselves, and to listen to the instructions of the servants of God in Zion. Every countenance beamed with joy, and nothing occurred, during the three days which the Conference lasted, to mar, or in the least disturb, the peace and unity which universally prevailed. Elder Horace S. Eldredge was chosen to take the place of Jedediah M. Grant as one of the seven Presidents of the Seventies.

Since the October Conference, but little has occurred differing from the usual routine of our business.

The winter has been unusually mild, and work has progressed in many respects, almost as well as in the summer.

The Legislature held their usual session of forty days, and adjourned to meet on the second Monday in December next, in the new State House in Fillmore city.

Various associations for religious, literary, and scientific purposes have been formed, and much useful instruction has been imparted, as also in many evening and day schools, which have generally been kept in operation during the winter, in all the wards. Amusements have also had their time and place, and, with the exception of a little disturbance caused by a few disorderly U. S. troops, a general

time of quiet, good order, and peace, has prevailed in all the settlements.

In accordance with their respective appointments, Elder John Taylor repaired to New York, Franklin D. Richards to Liverpool, Erastus Snow to St. Louis, Orson Spencer to Cincinnati, and Parley P. Pratt to California.

Owing to the irregularity of the Eastern mail, we have but little information concerning their success; but have learned that a stake has been established at St. Louis, and that a newspaper called the "Luminary," is published weekly. We have not yet learned whether other stakes have been established, or whether other papers have been published; though a press has been obtained in California, which will be put in operation the ensuing summer, under the charge of Elder George Q. Cannon.

Elder Amasa Lyman still labours at San Bernardino, California, and the remainder of the Twelve Apostles are at present with us, labouring as opportunity occurs in the various settlements of Utah.

Elder George A. Smith is still engaged on the History of Joseph Smith, and will in a few months probably have it finished and ready for the press.

At this April Conference just adjourned, the reports and exhibits of the financial affairs of the Perpetual Emigrating Fund Company, and of the Church, were fully presented, from which it appears that the capital stock of the P. Emigrating Fund Company, amounts to $71,005,14¾, although scarcely a dollar of it is at present in available means that can be used for the purpose of emigrating the poor Saints. This arises from those who are in debt to the Fund neglecting to pay for their emigration. There is now owing to the Fund, from this source alone, about fifty-seven thousand dollars, which, if it could be realized in available means, would very much increase the operations of the Company, and assist many thousands to come, who are looking and praying for deliverance through this source. By every light in which it can be viewed, the brethren who have been assisted by this Fund, for their own, for their brethren's, and for the kingdom's sake, should cancel their obligations thereto. The subject of emigrating the poor Saints, taking them from the overpopulated districts of the older countries, where, with their utmost labour, they can scarce procure subsistence, and where lack of employment frequently renders life itself precarious, and bringing them to a land where by industry they can soon acquire a competence, and rise in the scale of intellectual existence; commends itself to all the Saints, and is worthy of their faith and most active benevolence.

The reports of the financial affairs of the Church show that the resources have been generally invested in buildings, and making public improvements, such as the Council and Endowment House, Tabernacle, wall around the Temple Block, store houses, Temple, &c. In order to successfully prosecute our business, we find it necessary to have a considerable amount of active capital to enable us to furnish materials, and supply clothing and articles necessary for those who are constantly engaged in the public service.

The tithing furnishes our resources for all of our public improvements, and this is generally paid in grain, vegetables, stock, waggons, labour, and other property, and but very little in money, and with the exception of what is needed for the use of the men employed, has to be turned into cash to procure such other articles as are necessary for properly prosecuting business. The constant investment of the funds of the Church in permanent improvements, trouble of changing, and delay in converting into cash, sometimes unavoidably involve us in debt; but if the brethren will be faithful and punctual in paying their tithing in kind, it will relieve us of all embarrassment, and furnish sufficient for all the needful purposes for which it is used.

Brethren, as you wish to hasten the building of a Temple, and the rolling forth of the work of Zion's King, put your shoulders to the wheel, render effective aid to her cause, and make her interest your own. Remember that all you do to favour Zion is only favouring your own interest, that it is for yourselves that you are labouring and toiling in the kingdom of God; rejoice therefore in your labours, and consider the reward which is laid up at the end of the race. It should be deemed a blessing as well as duty, to have this privilege. No greater favour could be bestowed upon this people than they enjoy in having a part and lot in this matter, in being the humble instruments in the hands of the Great Jehovah, in bringing to pass His purposes upon the earth

in these the last days, in being the recipients of the eternal truth, light, and knowledge emanating from Heaven's King, in whom is all excellence, power, and glory.

Incomparable delight and happiness fill the soul of the faithful Saint, who has the testimony of Jesus and the Spirit of the living God to enlighten his understanding. Happiness supreme and love divine fill his bosom, as he seeks to impart the gladsome intelligence to his fellow species, that they also may be partakers with him in the glorious cause, and share in its blessings. Thus our holy religion absorbs every feeling, desire, ambition, motive, and action of our natures, and renders every association in life tributary thereto; it forms the vitality of our very existence; it enters not only into our spiritual but also into our temporal organization, and controls us in all our affairs. This is true of every person who has tasted the good word of life, has received the Holy Ghost, and continues to walk in the light, and be led by its gentle influence. This is salvation in the kingdom of God, it is glory celestial, and exaltation. This is the work that makes angry the adversary, who fears the overthrow of his kingdom and power upon the earth, that causes Satan to rage and seek to destroy the Saints of the Most High, as he did in the days of Jesus and of his Apostles and followers.

Hence the persecution and martyrdom which wasted the faithful from the earth, and caused the apostacy of the ancient Church. The world overcame and destroyed them, and seek to overcome and destroy us, for they are actuated by the enemy of all righteousness, the arch deceiver, who desires the overthrow of the work of God. Therefore, brethren, be on your guard, be faithful in prayer and watchfulness, in faith and good works, lest you enter into temptation and darkness comes upon you; lest you get bewildered and led astray, and unwarily imbibe an apostate spirit which will lead you to deny the faith.

The consecrations of the Saints have been delayed for a time, in order to obtain the form of a deed which should be legal, in accordance with the laws of the Territory. This has now been accomplished, and many are deeding their property to the Church. We wish it distinctly understood that no person deeds his property unless he feels it to be a privilege, and prefers to do so of his own free will and choice. Neither do we wish any person to deed any property which is encumbered by debt, or liabilities. Pay what you owe, and then if you would be independent, keep out of debt, improve upon your inheritances, and the stewardship which is committed to your trust, that being found faithful over a few, you may be made ruler over many things.

Let the Saints abroad in the world devote all they have for the spread of the Gospel, the gathering of Israel, and helping the poor, who are faithful and true, to come to Zion; and it is believed there are means sufficient among the Saints in England, and other places, if properly distributed, to emigrate all the faithful. If those having means would be liberal enough to freely impart to the needy, simply retaining sufficient to accomplish their own emigration, and trusting in the Lord for future means of subsistence, they would be blessed by the Lord and their brethren, and rejoice in having wrought salvation and deliverance to many of the meek who shall inherit the earth.

Let those brethren who are willing to devote their means in this way, do so in wisdom, by giving it into the hands of our authorized agents, whom we have appointed to that business, and not pay it, as is too frequently the case, to irresponsible persons who scatter it to the winds without doing any good. Let all things be done in order, and through the proper channel.

It is a very common occurrence for those having means when they come into the Church, to lose every dollar, by their business transactions with the world, before they gather with the Saints, or have contributed much to aid the cause of Truth. When stripped of every thing, they are ready to come, regretting that they had not devoted their means for the building up of the Lord's, instead of the devil's kingdom.

The best way is for the Saints, when they first come into the Church, to close up their business, as soon as they conveniently can without too great a sacrifice, and then "gather up for Zion," without unnecessary delay; for the devourer and tempter are abroad in the earth, and the Lord has commenced His pleadings with the people by "fire and by sword, by pestilence, famine, and tempest;" escape

therefore, while the way is open before you.

To all the honest in heart throughout the world, both of high and low degree, we say "repent, and be baptized for the remission of your sins," obey the ordinances of the Gospel through the administrations of the servants of the living God, for the judgments of the Almighty are upon you, flee therefore from the sinks of iniquity and corruption, lest the fiery indignation of the Lord also consume you with the wicked, of whom He has decreed that He will empty the earth.

Saints in the Valleys of the Mountains, unto you we say, raise grain, sow, plant, water, and harvest in the proper seasons thereof; cultivate no more land than you can cultivate well, save and preserve your grain, that nothing be lost; take care of your animals that they be not stolen by the Indians, or driven off by the white thieves who annually make their predatory excursions through our settlements; fence pastures for your stock, that you may preserve the grass in your immediate vicinity for their use; and let the transient herds pass beyond the settlements, to where range is plenty and not occupied, and there will be less danger of their mingling with those belonging in the Territory.

Prepare good granaries for your grain, where it can be kept safe, and clean from dust, and lay up your surplus in store, against a time of need.

Finally, brethren, be one in faith and in effort, and walk humbly before the Lord. Keep sacred His commandments, and your covenants. Seek continually unto Him for wisdom and knowledge, that you may enjoy the light of His Spirit, and be thoroughly furnished to fulfil every duty incumbent upon you, by virtue of the Holy and Eternal Priesthood of Almighty God with which you are clothed, in a manner that shall best subserve the advancement and rolling forth of His Kingdom upon the earth.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 11, 1855.

FOREIGN INTELLIGENCE—*Deseret.*—By the mail from Utah on the 23rd ult., we have received intelligence through both the *Deseret News* and private letters, which is truly edifying, interesting, and instructive, a portion of which will be found in this number of the *Star*. As it takes some time to partake of and digest so rich a feast, we have reserved a goodly portion of it for future use, and it will appear in due time. A pressure of business the present week prevents our noticing some of the most interesting items in the General Epistle and the letter from President Young, as we would wish to, but at a future time we shall endeavour to call the attention of our readers to such items as are of peculiar interest. In the meantime we would recommend the Saints to give them a careful and diligent perusal, and endeavour to drink in of that pure spirit of intelligence in which they are written.

Notwithstanding the ragings of the devil, the audible groaning of hireling priests, and the boiling over of some of the political and military skimmings from the seething pools of corruption in the United States, every year witnesses the rapid march of Utah onward and upward in the scale of political, moral, social, and intellectual improvement.

As the lone star of the mountains increases in brilliancy and splendour, the searching nature of its rays becomes painful to the perverted visions of those who love the

darkness because it is a cover to their evil deeds, and who will dance to any tune that the father of lies may chance to whistle.

A day of retributive justice is at hand, a day of rewards, when every man will reap abundantly, according to the nature of the seed which he has sown.

The General Epistle of the First Presidency, and the letters of President Brigham Young and Elder G. A. Smith, give a very interesting and faithful description of the condition, prospects, and spirit of Utah up to the departure of the last eastern mail from that Territory. A few additional items we gather from the *Deseret News*. The April General Conference was well attended, the weather was propitious, and unanimity of feeling pervaded the assemblies of the Saints. During the Conference 154 persons were voted to go on missions, 15 of whom left the Valley, May 7, on missions to the British Isles and the United States. Elder C. C. Rich, one of the Twelve, started May 10, on his return to San Bernardino. He was accompanied by Elders George Q. Cannon, Joseph Bull, and Matthew F. Wilkie, who went from the *Deseret News* office, and were bound for San Francisco, to assist Elders Parley P. Pratt and Orson Hyde in establishing a printing office in that city for the purpose of publishing the Book of Mormon in the Hawaiian language, a newspaper, and such other publications as the cause of truth might require.

The *News* of April 18 requests us to insert the following—"Died on the 20th Feb., 1855, at Cedar City, Iron County, Utah Territory, aged 27 years, Elder John T. Morris. Elder Morris was a native of Llanfair-Talhaiarn, Denbighshire, North Wales, Great Britain, was baptized into the Church of Latter-day Saints, on the 7th October, 1850, at Manchester, England; and at the time of his death was a member of the 37th Quorum of Seventies, in G. S. L. City."

San Bernardino—The *News* gives the report of a Conference held in the Bowery at San Bernardino, Sep. 29, 31, and Oct. 1 and 8. The Branch at that place was represented to number of the Twelve 2, High Priests 37, Seventies 49, Elders 41, Priests 9, Teachers 3, Deacons 2, total number of members 960. The following persons were appointed on missions—to Valparaiso, South America, William Hyde, Lewis Jacobs, Isaac Brown, and John Brown; to Mississippi and Alabama, Benjamin Matthews, and H. H. Blackwell; to Oregon and Washington Territory, John Hughes, Clark Faben, Alfred Bybee, and Silas Harris; to San Diego, W. J. Cox, and William Matthews; to the Monte and Los Angeles, Q. S. Sparkes, B. F. Grouard; to Santa Barbara, William D. Kartchner, Thomas Matthews, and John Matthews. During the Conference 73 children were blessed, 60 or 70 persons baptized or rebaptized, and about 30 young men ordained Elders.

DEPARTURE.—The ship *Cynosure*, Captain Pray, sailed on Sunday the 29th ult. for New York, with 159 souls of the Saints on board, under the Presidency of Elder George Seager, with Elder William Rogers and William J. Silver as Counsellors.

It is impossible for us to determine at present when our next vessel will sail, but it will be as soon as a ship's complement of passengers can be made up. In the mean time we would say to those who have determined to emigrate the first opportunity, do not delay sending in your deposits.

SEMI-ANNUAL STATISTICAL REPORT.—Not having received complete returns from some of the missions under our Presidential charge, we shall not publish our usual Semi-Annual Report. We hope that the Pastors and Presidents of missions will be prompt in forwarding us their Annual Reports by the proper time.

Foreign Correspondence.

DESERET.

Iron Manufacture—Crops—U. S. Officers—The Emigration.

President's Office, Great Salt Lake City, May 31st, 1855.

Elder F. D. Richards.

Dear Brother—Your letters of January 26th and March 2nd, also copy of instructions from you to John S. Fullmer, "Managing Conductor" of the P. E. F. emigration this season, have been received. . . . . .

I have just returned from my southern trip to Iron County. I find that they have succeeded at last in making an excellent quality of malleable iron, and would now be doing an excellent business, if they only had sufficient means to go on with. Just as they got well a going, and were making about a ton of good iron a day, they had to blow out for the want of help to haul ore and coal. I purpose sending out some more help from here, but they need a little more means to pay help with; but I consider that they are doing well. They have got the good iron at last, and have learned the process of making fluxing, &c., which you know was so difficult until they became acquainted with it. It takes time, patience, and perseverance to accomplish such a work in a new country, and to get them into successful operation; but I feel now as if the worst was over, and will soon be able to pay well, and become of great benefit to the Territory, as well as a source of income to the Company.

I found the brethren generally well, and in good spirits; had a very pleasant visit in the settlements, and returned in good health to the city, after an absence of 19 days.

Prosperity still attends all our efforts, and peace and quietness universally prevail. We are progressing rapidly with the Temple and our other works this season. The grasshoppers continue quite bad, but I think are diminishing. Many of the farmers are re-sowing their wheat, planting corn, &c.

Brother Hyde has taken his departure to Carson Valley, and brother Rich to San Bernardino; Col. Steptoe and command are gone to California, and Judge Kinney and District Attorney Holman leave with this mail for the States, with the intention of returning the ensuing fall. Some think that Judge Kinney is going to procure for himself the office of Governor, and Holman that of Secretary.

Judge Kinney leaves his family, and it is said Holman is going to bring his back with him; if he does, I think his return this season rather uncertain; and it is quite possible that they both tarry until another year before they get back. If they should, and we should not have another recruit of soldiers, and our *sometime friend* Babbitt should go out this fall, as he somewhat contemplates, we should certainly feel much relieved, and have nothing to mar our peace. But it is 'most too much to look for all at once, however desirable; but there is one consolation which we have with us all the time, no matter how much they may annoy us, they can do nothing against the truth, nor go one particle farther than the Lord has a mind to let them. We feel this assurance continually, that the Lord of Hosts will overrule all for the best good of His people.

I am happy to learn of you forwarding so many Saints to America, a goodly number of which I doubt not will find their way to Utah. There are very many of the really poor, and faithful, which I wish to have helped out as soon as possible. I believe it helps the cause, not only by coming to assist in the works of Zion, but has a beneficial influence in the world, and aids those who go to proclaim the Gospel, in obtaining hearers and believers. Where the Saints remain year after year in the world, it becomes so much of an old story, that it attracts less attention, and people grow more indifferent about the testimony of the truth, than they do by not always having the Saints of God in their midst. It works favourable therefore in every light in which it can be presented. I have but little doubt, that if 20 out of the 30,000 Saints should immigrate within the next year or two,

your reports of numbers would be rather increased than lessened. . . . .

I am glad to learn there is but one class of Fund passengers this year. I cordially approve of this measure, as it will save much perplexity to our agents, and prove equally beneficial, and will create less complaint and dissatisfaction among the brethren. . . . .

If brother Fullmer carries out your instructions, I think we shall be able to get at the accounts of the passengers with less difficulty than heretofore. We have always succeeded in making out their indebtedness, and placing them upon the books of the Company, but it has always been attended with more or less difficulty. I consider brother Fullmer very careful to act as agent, and trust he will do well.

Brother Snow is the proper person to act in concert with you in Saint Louis, in the emigration.

I shall attend at my earliest convenience to the request of brother Tyler, and the Switzerland Mission, as also your request of inserting in the *News* of your removal to 36 Islington. . . . .

I am rejoiced to learn of your good health, and the general prosperity which seemingly attends all your efforts, and am truly thankful for the favourable reports which I receive from my son, and the BOYS, as well as the Elders generally, and pray the Lord continually in their behalf, that they may be preserved pure and holy, and accomplish a good work. I have scarcely time to animadvert upon the signs of the times, the downfall of tyranny, the plagues, pestilence, earthquakes, distress, and perplexity of nations, whether in war or peace, but can easily discern that they all have their hands full, and truly say, that I rejoice as I see the day approaching when the redeemed, the pure, the honest, and faithful shall triumph, and earth's commotions cease.

Please notify the brethren, that their families are all well, so far as I know, and they must receive this for all, as we have no time to write to others by this mail.

May the Lord bless you, brother Franklin, brother Spencer, and brother Little in the arduous duties which you have to perform, and strengthen you for the warfare which yet lies before you, is the prayer of your brother in the Gospel of Salvation,

BRIGHAM YOUNG.

Manufacture of Iron—Buildings and General Improvements—Tour to Iron County—The Grasshoppers — Missionaries to the Lamanites.

Historian's Office, Great Salt Lake City,
April 27, 1855.

Brother Franklin—As I am making preparations to leave the city on business to Iron County, I take the pleasure of saying to you, in my monthly correspondence, that business in our office has been moving on finely. Since the close of the Legislature, we have been making rapid progress on the History.

Health, happiness, and peace dwell in the midst of the Valleys. The weather is dry—rain much needed, and irrigation will have to take place, or the crops will receive damage.

Brother Isaac Haight has got the big furnace in operation at last, and is doing good business. By letter received yesterday from President J. C. L. Smith, I learn that 1700lbs. of good iron are produced every 24 hours. This is decidedly encouraging.

I expect to start for Iron County with the California Mail.

Presidents Young and Kimball will visit the southern settlements in the month of May. They have now gone north to visit the Saints.

The endowment house is finished and is a beautiful building.

The President's large house is progressing rapidly. Many gardens in the city are being fenced with a wall made of cobble stones and cement.

It is decided that our Temple will be built of granite, from the quarries between the Cottonwoods. A canal has been surveyed from the big Cottonwood to this city, by J. N. Fox and Ira Eldredge, for the purpose of boating the granite to this city. The granite is very beautifully variegated.

Grasshoppers have presented themselves in great numbers, and are already doing great damage in many neighbourhoods. Flocks of gulls have also shown themselves to-day, probably to look after the grasshoppers, and they forcibly remind us of the cricket war.

About 20 ox teams are engaged in bringing rock for the foundation of the Temple; they each bring two loads a day. The teamsters camp at the quarry over night, where their oxen feed on the

range, and make an early journey to the city in the cool of the morning.

The California mail arrived yesterday, bringing the first Number of *The Mormon*, the appearance of which is worthy the title it bears.

The gates are hung on the Temple wall, so as to entirely close up the square during the night.

The brethren are about building a fort at Paragona, in Iron County. A commencement was made there some two years since, but in consequence of the Indian war had to be abandoned.

A company is organized, and will start in a few days to form a settlement at the Los Vegas, on the south route to California.

Lieutenant Moury takes a detachment of the U. S. troops by the south route to California; report says they are to be stationed at Fort Yuma on the Colorado. Another detachment will go to California by the north route.

Elder Hyde, accompanied by A. J. Stewart, surveyor, and about a dozen others, will start for Carson Valley in about 10 days.

Elder Lorenzo Snow is building a mill, and making a farm at Box Elder. About 25 families are going with him.

A beautiful row of trees has been planted round the Temple Block.

President Brigham has deeded his property, amounting to $199,625.00, to the Trustee in Trust, and numbers are following his example.

The Deseret Theological Institution held its first public meeting on Wednesday evening last, in the Social Hall. President Young delivered the opening address.

May 31.

I left this city on the 29th April last, and rode to Lake City, where I preached at 3 p.m., ordained two brethren to the office of a Seventy, and set them apart for their mission to the Elk Mountain. I arrived at Provo in the evening. Colonel Steptoe's bridge is completed across the Provo river, and is a very good one, doing credit to the enterprise and good judgment of the colonel.

Monday 30th. I met with the missionaries, and ordained five into the Seventies, and set eleven brethren apart for their different missions. At their request I went with them to the water and re-baptized and confirmed them.

On Tuesday, May 1st, there was a May party got up by the ladies of Provo on behalf of the missionaries, which I attended, and it was a very pleasant affair.

On Wednesday, May 2nd, I went to Springville; the erection of the Springville wall had progressed rapidly since I was last there.

Thursday, May 3rd. Started with brother Miller for Iron County, and slept on the ground, soldier-like, at the Pungent Spring, although it was frosty enough to cover the water with ice. On Tuesday the 8th inst. I arrived at Parowan. It seemed quite comfortable to sleep on the ground in Father's big bed-room. I found the people of Parowan all well. The brethren were putting in crops at Paragona; in every settlement I had passed through there were myriads of grasshoppers; at Parowan there were none when I arrived there, but in a few days the little fellows began to appear in innumerable hosts. I spent my time for one week in settling with the brethren who had run the mills, and for the building of the grist mill, which is a stately building and doing good business.

On Friday, May 18, Presidents B. Young, H. C. Kimball, J. M. Grant, Elders W. Woodruff, C. C. Rich, and a large company arrived at Parowan. The Presidency preached in the evening in the Tabernacle. On Saturday the President and company went to Cedar City, and visited the iron works; the brethren were casting machinery to carry on the works. The President expressed himself well satisfied with what had been done. On the Sabbath the Presidency preached at the meeting house in Cedar City. The President advised the survey of a new city site, one mile above the present one. Ordained Isaac C. Haight President of the stake of Cedar City, and organized a High Council, returning to Parowan on Monday, where they preached in the afternoon.

On Tuesday morning started back for this city, where we arrived on Sunday 27th inst. at 9 a.m., having travelled fifty miles per day on the return trip.

The grasshoppers are making almost an entire destruction of all the early crops in the southern counties.

The Indians are very friendly, and many of them disposed to work. The President enjoyed his trip exceedingly well.

Colonel Steptoe and command have left

the Territory in different directions: one company to Oregon, one to the Colorado, and the balance west.

Elder Hyde and company have started for Carson Valley. The eastern Mail arrived here on the 12th inst. with twenty-seven bags of mail matter. This is a decided improvement in our mail facilities, they being somewhere about 4 months ahead of the usual *Ore Telegraph*: we think there is yet room for improvement.

Twenty loads of rock are already on the ground towards building the Historian's office.

The coping on the wall on North side of Temple block is nearly completed, as also the Temple foundation.

Yours faithfully,
GEORGE A. SMITH.

Home Correspondence.

LONDON, READING, KENT, AND ESSEX CONFERENCES.

35 Jewin Street City, London,
July 19, 1855.

Ed. *Star*.

Dear Brother—Having held our quarterly and half-yearly Conferences, I with pleasure proceed to give you a report of their spiritual and temporal condition.

Saturday, June 23rd, Elder Joseph France, with the Travelling Elders and Priesthood of the Reading Conference, met in their meeting room in the town of Reading, and gave a very favourable report regarding their labours during the previous three months. Notwithstanding the Conference had, by emigration, deaths, and excommunications, become reduced 93 members, their donations to the various funds amounted to about £30 more than at any previous time.

The Gospel has been introduced into a number of new places. Few have as yet been baptized, but the prospects are favourable and cheering.

On Sunday 24th, we had three meetings, and enjoyed a spirited and good time. The Priesthood and Saints were unanimous in sustaining the authorities of the Church, and evinced a union and determination of action only to be found among "Mormons."

I cannot help making mention here of the death of Elder John Newman, who travelled for about three years in the Reading Conference. In consequence of the hardships usually connected with the introduction of the Gospel into new places, his constitution gave way, consumption followed, and ended in his death on the 11th of February, 1855. He was a faithful, good man, and delighted in nothing so much as to obey the counsel of those under whom he laboured. He was called to the ministry by Elder Thomas Squires, previous to which he was following the occupation of shepherd in the town of Wroughton, County of Wilts. With his last breath he bore testimony to the truth, and thanked God for the privilege of spending his life for the salvation of man.

Saturday evening, June 30th, I met with Elder T. B. Broderick, the Travelling Elders, and Priesthood of the Kent Conference, in a new meeting room, built expressly for the Saints, in Faversham.

With the exception of Elder Harrison, who was afflicted with cold, they enjoyed good health and spirits.

Their report, in regard to the prosperity of the work, was very favourable and encouraging. They had not baptized as many as could be wished, but had introduced the Gospel into about 50 new places, causing the devil to rage, and producing considerable of an excitement and persecution, if being knocked down and jumped upon, with an accompaniment of not very agreeable music, such as tin kettles, &c., can be styled as such. It is quite common for Scripture readers to call at the houses where the Elders leave their tracts, and, taking them away, leave word if they want them again they must go to the minister for them. They have done so, and have had the privilege of bearing their testimony to them regarding the "restoration of the Gospel." These manifestations, however, instead of discouraging the brethren, only tend to renew their diligence, feeling that where the enemy shows such symptoms of fear, there must be

some good, honest hearts waiting for the truth.

I mentioned to you some time ago that I had sent two Elders to labour in the neighbourhood of Tunbridge Wells, where there are about 120 villages in which the Gospel had not been preached. They have succeeded in getting a home, and have baptized two to begin with, and good prospects for a good harvest being reaped in that field.

I am happy to state also, that in temporal matters, book agents, &c., there is a decided improvement. During the last quarter they raised £15 2s. 4d. towards the Temple and Emigrating Funds, and in all other funds a proportionate improvement. In all general funds they raised £5 more that in any previous quarter. Sixty-two were added by baptism during the last six months.

On Sunday, the 1st of July, we had three good meetings. It was really heart cheering to behold the union pervading the assembly in voting to uphold all the authorities of the Church. Truly the Lord is with His people.

Saturday, July 7th, met with Elder James Marsden and the Presidents of Districts and Branches belonging to the London Conference, in Whitechapel meeting room. Their reports of the union and good works of the Saints, and the prospects of spreading the Gospel, were certainly encouraging. In this Conference we have 35 meeting rooms, and 128 Elders, who every Sunday and during the week, indoors and out, preach the Gospel, and bear testimony that God has set up His kingdom for the last time. Judging from the fact that Elder Marsden and the Priesthood of this Conference are united heart and hand in their determination to build up the kingdom of God, we feel to prophecy good regarding this modern Babylon and its vicinity. Two-hundred and ten persons have been added by baptism during the six months, and the Saints increase in faith, which is manifested by their works. £123 6s. 3d. has been donated to the Temple Fund, £39 3s. 2d. to the P. E. Fund, during the half year, and all other funds good in proportion.

I am happy to be able to state, that in the condition of the book agency there is a great improvement. The sub-agents have given the profits arising from the sale of their books and *Stars*, to assist in liquidating bad debts. I must say that much credit is due to Elder William Maiben, for the attentive and faithful manner in which he conducts the business of the London Book Depôt, nor must I forget his kindness and attention, and that of his amiable partner, in superintending the domestic arrangements of the house, 35 Jewin Street. I am also much indebted to Elders Blake and Grimsdile, for their unwearied zeal in auditing the general agent's books every month, and taking account of stock every three months.

Sunday, the 8th, Conference convened in the Leicester Square Exhibition Rooms. We were favoured with the company of our esteemed President F. D. Richards, also C. H. Wheelock, Joseph A. Young, W. C. Dunbar, D. B. Dille, Joseph France, R. W. Wolcott, and Moses Clough, with whose testimonies and remarks the Saints were much refreshed and strengthened. During the whole day the Spirit of God seemed to beam on every countenance, and in voting to sustain the authorities in Zion and throughout the world there was not a dissenting voice. It put me in mind of our Conference in the "Valleys of the Mountains."

In the evening President Richards and Elder Wheelock occupied the time in speaking upon the necessity of building a Temple, and the blessings to be received therein. They spoke by the power of the Holy Ghost. The Saints felt that it was good to be there, and regretted that the Conference could not be continued for three days instead of one.

Saturday, 14th of July, Elder H. Squires, with the Presidents of Branches and Districts belonging to the Essex Conference, assembled in their meeting room in Maldon, Essex, and gave in their reports. It was indeed cheering to witness the zeal and energy manifested by Elder Squires and the Elders travelling in this Conference, in spreading the Gospel in new places, and infusing among the Saints a spirit of liberality in upholding the various funds necessary for sustaining the temporal interests of the Kingdom of God. This little Conference has raised during the last three months for various funds £93 16s. 1d., £35 of which is their Temple Offering for the whole year ending 1855, £8 4s. 4d. P. E. Fund for the quarter. They have baptized 48 during the last three months, and, with the aid

of two Elders we sent out in addition to those already in the field, we expect a greater increase next quarter.

Sunday. Continued the Conference, and had a first-rate time. Many of the Saints from the surrounding villages attended. In voting to sustain the authorities, and all other matters brought before them, they were united. I feel to say God bless them.

In conclusion permit me to add, that I take great pleasure in my field of labour. The Presidents of Conferences—Elders J. Marsden, Joseph France, T. B. Broderick, and H. Squires, are united with me in all my movements, and the Priesthood working in unison with them makes matters go along very pleasantly, and, with the blessing of the Almighty, and the valuable counsel and instruction we receive through the *Star*, we anticipate doing a good work. May the Holy Spirit continually inspire our hearts with wisdom, and may our heavenly Father bless you with health, and prolong your life to do much good upon the earth, is the prayer of your servant and brother in the Kingdom of God,

W. H. KIMBALL.

SOUTHAMPTON AND DORSETSHIRE CONFERENCES.

Mr. Henley's, East Road, Bridport,
July 13, 1855.

Elder F. D. Richards.

Dear Brother—It is with much pleasure I write to inform you that the work of the Lord moves along satisfactorily to my feelings in this district; indeed a better feeling and more manifest desire on the part of the Saints to keep the commandments of God, I have never witnessed since I have had the honour to preside over them. Prospects brighten for a considerable accession to the Church of the honest-hearted among men.

The Priesthood are united, and the Temple Offering moves along as well as I could wish, all things considered; for the Saints manifest a determination to carry out every counsel given from time to time.

I feel much pleased with the manner the Saints have responded to the call to build the Temple and liquidate their Book indebtedness; their works demonstrate they are in possession of a living faith, for no doubt exists upon my mind that the district apportionment for the Temple will be paid by the end of the September quarter, as well as a considerable reduction to our general *Star*, &c., indebtedness at Liverpool.

I received a letter yesterday from Elder Job Wellings. He feels well, and has commenced a course of lectures in Southampton. He states that intelligent gentlemen are investigating our principles.

I am sorry to have to inform you that the President of one of the Branches feels determined not to magnify his position in the Priesthood, for he never attends any of our meetings, and evidently desires to leave the communion of the Saints. I have laboured with him and done all I could to encourage him, but to no avail. The principal difficulty is, he has lost the Spirit of God, and his mind has become barren and unfruitful.

I look upon it, a man must keep pace with the rapid strides which the kingdom of God is now making, or it will leave him far in the rear, for not only his faith but his *money* must be dedicated to the Lord, to build His kingdom upon the earth. This is the great difficulty.

I have counselled Elder Job Wellings to preside over said Branch for the present, in connection with his other duties, and I assure you things move right.

I should not have troubled you with so minute a detail, had I not, when in Liverpool, brought the subject before your notice. . . . .

I am now with brother Woodward, and intend spending a few weeks with him. We had a good time last Sunday, it being Conference. An excellent spirit prevailed, for brother Woodward enjoys the love and confidence of the Saints.

Brother Richards, I hope you are enjoying good health; and praying your blessing upon my feeble labours, believe me to be, yours in the New Covenant,

JAMES G. WILLIE.

Varieties.

A CONVINCING PROOF.—A person who resided for some time on the coast of Africa, was asked if he thought it possible to civilize the natives. "As a proof of the possibility

of it," said he, "I have known some negroes that thought as little of a *lie* or an *oath* as a European."

IGNORANCE.—Never be ashamed of confessing your ignorance; for the wisest man upon earth is ignorant of many things, inasmuch as that which he knows is a mere nothing in comparison with what he does not know. There cannot be a greater folly in the world, than to suppose we know everything. Even an Editor doesn't know every thing.

A MILKMAN'S CONFESSION.—A German had made a fortune in Philadelphia by selling milk. He started home with two bags of sovereigns. On shipboard he counted one bag of treasure. A mischievous monkey was watching his operations. As soon as it was replaced and tied up, and the other bag emptied, Jacko snatched up the full one, and was soon at the mast-head. He opened the German's bag, and after eyeing the pretty gold, he proceeded to drop one piece upon the deck, and another in the water, until he had emptied the bag. When he had finished, the Dutchman threw up his hands, exclaiming, "He must be the dyvel, for what came from the vater he does give to the vater, and what came from the milk he gives to me."

Deseret.

Ye Saints in all nations, turn hither your eyes,
To the place in the west where tall mountains arise,
Where the valleys are cloth'd in the loveliest green,
Where the air is so pure and the skies are serene;
For liberty smiles in these valleys for you,
And health, peace, and plenty are smiling here too.

Lo! our flag on the mountains is being unfurl'd,
And while empires and kingdoms throughout the whole world
Are breaking to pieces and passing away,
Still here shall the ensign of liberty stay,
And proclaim to all people that happy and free
Are the sons of the mountains, and ever shall be;

That, unus'd to a life of inactive repose,
They range the wild mountains though cover'd with snows;
That of temperance, health, and industry possess'd,
The first haughty tyrant who dares to molest
Shall find, to his sorrow, that brave hearts and true
On these mountains erected this ensign for you.

G. S. L. Valley.

Then come from all nations wherever you be,
Ye good, wise, and noble who wish to be free;
For here in the mountains doth liberty dwell,
And her voice sweetly echoes from mountain and dell;
That voice which once cheer'd her bold votaries on,
Who fought by the side of a brave Washington;

And the spirit which ever the brave doth incite
For their home and their country and freedom to fight.
But peace shall be ours, and liberty too,
While we in the mountains our labours pursue;
And the path of industry shall lead us to wealth,
While enjoying three blessings—peace, union, and health.

And when from all nations these blessings have fled,
When those who 've oppress'd us are laid with the dead,
Still our glorious banner above us shall wave,
And this be the home of the free and the brave;
Still in virtue and knowledge shall Zion increase,
And be known in all nations—"The Kingdom of Peace."

MRS. H. E. POTTER.

ADDRESS.—Robert W. Wolcott, care of Mr. James E. Pembroke, 6 Horsford Buildings, Well Street, Bedford.

Money List, July 20—27, 1855.

William Norris	£0	6	11½
Edward Oliver	10	0	0
Josiah Holmes	2	0	0
Carried forward	£21	6	11½

Brought forward	£21	6	11½
George W. Davies	3	0	0
John Threlkeld	2	0	0
	£26	6	11½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 33, Vol. XVII. Saturday, August 18, 1855. Price One Penny.

Minutes of the General Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, CONVENED IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING FRIDAY, APRIL 6, 1855, AT 10 A. M.

(*From the "Deseret News," April* 11.)

President Brigham Young presiding.

In the stand, Presidents B. Young, H. C. Kimball, J. M Grant.

Of the Twelve Apostles—O. Hyde, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, C. C. Rich, L. Snow.

Seventies—Joseph Young, Z. Pulsipher, A. P. Rockwood, H. Herriman, L. Hancock, H. S. Eldredge.

High Priests' Quorum—David Pettegrew.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—David Fullmer, Thomas Rhoads, P. H. Young.

Clerk of Conference—Thomas Bullock.

Reporters—George D. Watt, John V. Long.

Conference called to order by Elder HYDE. Tabernacle crowded.

Choir sung a hymn. Prayer by EZRA T. BENSON. Choir chanted, "Hosanna in the highest."

President BRIGHAM YOUNG said that twenty-five years ago to-day, the Prophet Joseph Smith organized this Church with six members; reviewed the rise, building up, and marvellous increase of the Church; and gave much useful instruction, all of which will be found in the full report.

Choir chanted a psalm. Benediction by President J. M. GRANT.

2 p. m.

Singing. Prayer by C. C. RICH. Singing.

President KIMBALL took up the business of the Conference, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator, who was unanimously sustained, as were also Heber C. Kimball as his first, and Jedediah M. Grant as his second Counsellor. The following persons were also unanimously sustained—

Orson Hyde as President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of said Quorum.

John Smith (eldest son of Hyrum) as Presiding Patriarch.

David Pettegrew as President of the High Priests' Quorum, also Reynolds Cahoon and George B. Wallace his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, as Presiding Presidents over all the Seventies.

John Nebeker as President of the Elders' Quorum, also James H. Smith and Aaron Sceva his Counsellors.

Edward Hunter as Presiding Bishop of the Church.

Lewis Wight as President of the Priests' Quorum, also George Dockstader and William Whiting his Counsellors.

McGee Harris as President of the Teachers' Quorum, also Adam Spiers and David Bowman his Counsellors.

Oswald Barlow as President of the Deacons' Quorum, also Alexander Herring and John Carpenter his Counsellors.

Brigham Young as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells as Superintendent of Public Works.

Truman O. Angell as Architect for the Church.

Brigham Young as President of the Perpetual Emigrating Fund, to gather the poor: also H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, as his assistants and agents for said fund.

David Fullmer as President of this Stake of Zion, also Thomas Rhoads and P. H. Young his Counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn, and Ira Ames, as members of the High Council.

And George A. Smith, as the Historian and General Church Recorder.

Not one negative vote was given, thus demonstrating a union which the world cannot realize.

The Conference then voted that John Lowry be dropped from his office, as Bishop of Manti, in San Pete County; and that Warren Snow be ordained Bishop of Manti.

Also voted that Noah W. Bartholomew be dropped from the office of Bishop of Fillmore, in Millard County.

President B. Young then spoke on placing young men in responsible stations; those who are not filled with traditions, superstitions, or cast iron creeds.

Conference voted that Isaac Higbee be dropped as President of the Stake of Provo, in Utah County; and that James C. Snow fill that office.

Conference voted that Asahel Perry (who has been ordained a Patriarch), be relieved from the duties of President of the Branch at Springville, and that Aaron Johnson be the President of said Branch at Springville.

Fifty-three persons were voted to take missions.

President Grant said that active and energetic men, those who will do their duty, and magnify their Priesthood, are the men who are generally wanted to fill offices, go on missions, &c.

Elder Hyde related a portion of his experience down the river Danube, when he went as a harbinger to Jerusalem.

Fifteen more young men were voted to go on missions.

Singing by the Choir. Benediction by Elder Hyde.

April 7, 10 a. m.

The Tabernacle not being large enough to accommodate the thousands of Saints present, the Conference convened in the skeleton for a new Bowery, at the north end of the Tabernacle, which will seat about 12,000 persons.

Choir sung a hymn. Prayer by Elder Lorenzo Snow. Choir chanted, "We praise thee, O God."

President B. Young gave notice that a report of the affairs of the Trustee in Trust would be the next business of the day; and it was read by Elder Thomas Bullock; and, on motion, Conference voted that the report be accepted.

President Kimball made a few remarks on the report, and rejoiced in our present situation.

Conference voted to drop William Davis from the Bishoprick of Box Elder, and that Elder Eli Harvey Pierce be ordained Bishop in his place.

President B. Young spoke on the

Tithing report; the action and duties of Bishops; the building of the Temple; and on Consecration; and said, if the Bishops will not do their duty, we will drop every one of them, and put others in their places.

Elder BULLOCK read the report of the Treasurer of the Perpetual Emigrating Fund, also a Circular to the Presidents and Bishops of the several wards, signed by President B. Young, which were accepted. He also read the following

PREAMBLE AND CONSTITUTION OF THE DESERET THEOLOGICAL INSTITUTE.

Having in view the promotion of knowledge, and the extension of those principles of light and truth which we have received through the instrumentality of the holy Priesthood; and believing that the science of Theology embraces a knowledge of all intelligence, whether in heaven or on the earth, moral, scientific, literary, or religious; and being desirous of receiving and imparting such light, wisdom, and principles as have or may come to our understanding, for the benefit of society, and the building up of the kingdom of our Lord upon the earth: Therefore, resolved, that we form a society by the name of "The Deseret Theological Institute," which shall have one President, three Vice-presidents, twelve Directors, two Corresponding and one Home Secretaries, and one Treasurer, whose term of office shall be one year, and until their successors are elected. In the first instance, they shall be elected by the congregation of the Saints in general Conference assembled, and thereafter by the members of said society.

Resolved, that the Presidency and Directors have authority to direct, manage, and control all matters pertaining to said institute, as they shall be led by the Holy Ghost.

The following persons were unanimously voted to fill the several offices in the Institute—

President.

Brigham Young.

Vice-presidents.

Heber C. Kimball, Jedediah M. Grant, George A. Smith.

Directors.

Orson Hyde,	Joseph Young,
Orson Pratt,	Horace S. Eldredge,
Wilford Woodruff,	James W. Cummings,
Ezra T. Benson,	Samuel W. Richards,
Charles C. Rich,	William Hyde,
Lorenzo Snow,	Jesse C. Little.

Two Corresponding Secretaries.

Daniel H. Wells, Robert Lang Campbell.

Home Secretary.

Thomas Bullock.

Treasurer.

Hiram B. Clawson.

President B. YOUNG said that a few years ago, the Seventies started a Hall of Science, but they had not yet seen the time to build it; but we have now the privilege of forming a society to occupy it when it is built; it will be nothing more than a school-house, an academy, a seminary to teach the brethren all that is good, and then try to get more.

Choir chanted a psalm. Benediction by Elder GEORGE A. SMITH.

April 7, 2 p. m.

Singing. Prayer by Elder P. H. YOUNG. Singing.

A report of the lumber that has been brought for the building of the Bowery was then read by the Clerk, and Elder HYDE spoke on the subject.

Elder O. PRATT referred to the progress of the work during twenty-five years, and to its present prosperous position; spoke on the subject of consecrating property to the Church, and of proclaiming the Gospel.

Sixty-nine persons were voted to go on missions.

The missionaries were notified to meet the Presidency at the Seventies' Council Hall to-morrow at early candle light.

Choir sung, "Come all ye sons of Zion, who have received the Priesthood."

Benediction by Elder LORENZO D. YOUNG.

7 p. m.

The Presidency of the Seventies met in their Council Hall.

Singing. Prayer by Elder ZERA PULSIPHER.

President JOSEPH YOUNG explained the objects of the meeting.

On motion, the vote of the Seventies of the 15th Ward, which cut off Robert Plunket of the 7th Quorum, for apostacy, was sanctioned.

Samuel Stratton Thornton was dropped from the Presidency of the 20th Quorum, he having apostatized.

President J. YOUNG showed that when the body of Seventies cut a man from the Quorums, that man must have previously cut himself off by transgression; they only sever the nominal tie, after he himself has severed the spiritual tie; and exhorted the Seventies to be pliable in the hands of their superiors.

Dismissed with benediction.

Sunday, April 8, 10 a. m.

Singing. Prayer by Elder GEORGE A. SMITH. Chanting.

Conference voted that Lewis Bronson, son of Seymour Bronson, be ordained Bishop of Fillmore.

Elder GEORGE A. SMITH alluded to our meeting house being too small, (although it holds 12,000), but it fulfils the words of the Prophet Joseph Smith. Has defended the Book of Mormon since he was thirteen years old; spoke on the prejudices and traditions of the people; in favour of the Word of Wisdom, and on union and prayer; and bore testimony of this being the work of God.

Elder EZRA. T. BENSON bore testimony to the truth of the remarks made during this Conference, and preached on the Word of Wisdom.

Choir sung "Redeemer of Israel." Benediction by President GRANT.

2 p. m.

All who could find room convened in the Tabernacle, on account of the lowering appearance of the weather.

Called to order by President BRIGHAM YOUNG. Choir sung a

HYMN.

BY BERNARD SNOW.

AIR—"*God save the King.*"

Our God, we raise to thee
Thanks for thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by thy hand,
Would sing for joy.

Bless thou our Prophet dear;
May health and comfort cheer
His noble heart:
His words with fire impress
On souls that thou wilt bless,
Nor gold may they caress,
But free impart.

So shall thy kingdom spread,
As by thy Prophets said,
From sea to sea:
As one united whole
Truth burn in every soul,
While hast'ning to the goal
We long to see.

O may thy Saints be one,
Like Father and the Son,
Nor disagree;
United heart and hand,
So may they ever stand,
A firm and valiant band
Eternally.

Prayer by Elder P. H. YOUNG. Singing.

Elder P. H. YOUNG exhorted the Saints to constant prayer and diligence, and asked a blessing upon the bread.

Elder LORENZO SNOW compared the present day with 25 years ago, and alluded to the time when the Elders were travelling without food or shelter to proclaim the Gospel to nations afar off, and asked a blessing on the water.

Elder WOODRUFF said, that the more Conferences we have, the more they improve in interest; it was music to his ears to hear testimony of the truth; referred to the dedication of the Temple in Nauvoo, and to the wars and distress among the nations.

Elder C. C. RICH said, for the past 23 years I have known of a surety that this work was true, and that this Church is led by the hand of God; spoke on the union of the people, and living to receive the blessings; if we do the best we know, we shall do first-rate.

President B. YOUNG adjourned the Conference to the 6th of October next, remarking that if we were to continue a whole week, but a few of the Elders could have the privilege of bearing their testimony; he that imparts truth as fast as he receives it, will grow in grace and in the knowledge of the truth. The first mission to Joseph, who was a pure Ephraimite, was to gather Israel; instructed the Saints how to live and avoid disease, and strenuously advised them to observe the Words of Wisdom; and to cease using

tea, coffee, tobacco, spirits, and all such articles, and raise their children healthy; this people have got to do it. He then blessed the Saints.

Choir sung "Come let us anew." Benediction by President Kimball.

THOMAS BULLOCK,

Clerk of Conference.

List of names of those who have been unanimously voted to go on missions, by the Conference of April 6, 7, and 8, 1855—

Alger John
Alred James Sandford
Ames Ira jun.
Appleby Carlos
Barnard Ezra
Batchelder William
Bean George
Bean James
Belknap Gilbert
Billings Alfred
Boyd George
Bringhurst William
Brown James, 3rd
Brown James M.
Brown Robert
Browning J. Wesley
Brundage William L.
Bull Joseph
Bullock Isaac
Burch William
Burgess William
Burston William
Butterfield Thomas
Call Anson
Candland David
Cannon George Q.
Carter Sidney
Clark Israel
Clark John, of Provo
Clough Benjamin
Clowes Joseph
Cole Moroni
Collett Sylvanus
Cook Washington N.
Covert William S.
Crossland Benjamin
Cummings Franklin
Curtis David
Cuthbert Edward
Davis Daniel
Davis James
Dolten Charles W.
Dolten George
Draper Moses
Durphy Francillo
Dustin Seth
Empy Nelson
Evans David
Fairchild Alma
Follitt Wm. A.
Foss Ezra
Foster William
Freeman Wm.
Gallaher John
Gibson Robert
Grant George R.
Green Austin
Haight Hector C.
Hale Aroet
Hamlin William
Hampton Benjamin
Hancock George
Harvey John
Hill George W.
Holden Wm.
Hollingshead Joseph
Hultz Benjamin R.
Hunt James Wiseman
Huntington Allen
Huntington Lot
Huntington Oliver
Hutchings Shepherd
Ivie James
Ivie John
James Richard
James Thomas H.
Jones William P.
Kay John
Kempton Jerome
Knapp Albert
Lamb Brigham
Lamb Edwin
Lamb Horace
Leavitt Nathaniel
Lish Everett
Loveland Chester
Mangum James
Maxwell William
Mead Orlando F.
Metcalf Levi G.
Merkley Christopher
McEwan John
Mikesell John H.
Milam Joseph
Miles Ira
Miles Orson
Miles William
Miller Henry W.
Miriam Amasa
Mitchell Wm. jun.
Moore Stephen
Muir Wm. S.
Munjar Thomas
Nebeker George
Nebeker Peter
Neslin Robert F.
Nixon Wm.
Norton John W.
Pace Byron
Parry Joseph
Perkins Christopher C.
Perkins Jesse N.
Perkins Reuben W.
Perry Stephen
Pettit Ethan
Petty Robert C.
Phelps James
Pulsipher John
Randall Alfred
Rawlins Joseph S.
Richards John A.
Ricks Thomas E.
Ritchie William
Roberts Benjamin M.
Scott John
Shepherd Isaac
Smith John L.
Smith Thomas S.
Smoot Wm. C. A.
Snedaker John F.
Snyder George G.
Steele John
Stephens David
Sterritt Wm. W.
Streeper Wm. H.
Taylor Pleasant Green
Terry Joshua
Turner John W.
Vance William
Van Etan Elisha W.
Wakeley John N.
Warde Elijah B.
Watts Baldwin
Welchman Arthur P.
White Ephraim
Whitney Joshua
Wilkie Matthew F.
Williams Clinton
Wilson Thomas
Wood Charles
Wood Warren
Wood Lyman S.
Woods Lyman L.
Zundall Abraham.

STATISTICAL.

By compiling the late report from the several Bishops, I find there are now in this Territory,

First Presidency.	3
Apostles	7
Seventies	2086
High Priests	715
Elders	994
Priests	514
Teachers	471
Deacons	227

besides the usual ratio of persons not yet ordained to the ministry.

Missionaries now sent, (and already in the field,) from Utah Territory to different portions of the earth . . 331

During last six months there have been born in Utah Territory. . 965
" " died " " 268
" " baptized " " 478
" " excommunicated 86

THOMAS BULLOCK.

Clerk.

Foreign Correspondence.

DESERET.

Tour South and North—Iron Manufacture —The Grasshoppers — The Gentiles— Missionaries to Israel—The Lamanites Improvements—The Temple—&c.

Great Salt Lake City,
May 29, 1855.

My Dear Son William.

We received all of your letters for two mails back, those that were written by you, when confined to your room by the small pox. When the mail came in, I was on a journey to the southern settlements, in company with Presidents Young and Grant, and others, to the number of about twenty-eight carriages, which continued to fall in with us through the different settlements. We went to San Pete, Fillmore, Parowan, and Cedar cities: the brethren from Fort Harmony came up and spent the Sabbath with us. At Fort Harmony, the fort is up, between eight and ten feet high, 200 feet square; and the iron works were getting along very well; from their pocket furnace they had run some six or seven charges, and had made some castings from 200 to 250lbs. each, while we were there; they were casting machinery to start a forge hammer, to make their own machinery, and had cast some excellent specimens—one specimen of wrought iron was sent up to this city, as good as ever was made, and every prospect as good as could be possible. One difficulty was, they were deficient of men to carry on the business to good effect; our intention is, to raise sufficient help from Salt Lake City, to send down to them immediately, that the works may be forwarded. They have built and completed a very large furnace, which they will soon have in operation, and a grist mill that is in operation, and they are doing well, and prospering in that region of country.

When we went down, we examined a very beautiful coal bed in San Pete Valley, which will be opened immediately, and coal will be brought to this place, and delivered at $30 per ton, to supply our blacksmiths and machinery, which it is supposed will be far cheaper than wood, and is as good as any I ever saw in Old England, and I am glad to say there is an immense quantity of it. It is in the mountains, right west of where we cross the San Pete river to go to Manti.

We left Cedar city for home on Monday morning, and arrived here on Sunday morning at half-past nine, being five days and half an hour in travelling from Parowan city to Salt Lake City (270 miles). On our trip we preached at most of the settlements, exhorting them to improve, and remove their barn yards and other receptacles of filth outside the walls, adorn their cities, make the places glorious, and go into the cultivation of fruits of all kinds; this was our main preaching, that they might improve upon their talents, and build good houses and barns, to qualify themselves to be master builders here, that they may be able to qualify themselves to be master builders in the Holy Jerusalem.

A week or ten days previous to our going south, brother Brigham and myself went north as far as Box Elder, exhorting the Saints to observe the same, and awake from their lethargy, and serve the Lord, listen to counsel, obey His commandments, and prepare for those things that are speedily coming upon the world. I can say, we found the Saints in general, both in the north and south, on the improve, both in spiritual and temporal matters; and there are those things transpiring in the Valleys of the Mountains that awaken all to a sense of their duty, not only abroad, but at home.

From this place south, as far as we went, the grasshoppers have cut down the grain, and there is not fifty acres of any kind of grain now standing in Salt Lake Valley, and what is now standing they are cutting down as fast as possible. In Utah County the fields are pretty much desolate. In Juab Valley, not a green spear of grain to be seen; neither in San Pete, nor in Fillmore. In Little Salt Lake, they are still sowing; also at Cedar city: that country being so much later, the grain is not yet up; but the grasshoppers are there, ready to sweep it down, as soon as it comes up. In the north, as far as Box Elder, the scenery is the same: where they cut down the wheat, it seems to kill

it—there does not seem to be any chance for recovery. I suppose there is three times the amount of grain put in, that there has been at any previous time in the mountains; and there seems to be one entire desolation, and, to look at things at the present time, there is not the least prospect of raising one bushel of grain in the Valleys this present season—still the grasshoppers may pass away, so as to give us a chance to sow wheat late, and also some corn. I may say, there is more green stuff in the gardens in Great Salt Lake City than there is in all the rest of the gardens south, still there are a great many of the gardens in the city entirely ruined. Brother Staines told me this morning that he had 500,000 young apple trees come up, and they are all cut down to the ground; and many gardens where the peach trees were full of peaches, every leaf and peach is gone. You never saw a greater prospect for peaches than was manifested in Salt Lake Valley, mine with many others still stand good—loaded with peaches so that many of the limbs hang down, burthened with fruit. My plum trees are loaded this year, for the fourth time.

Now with all this desolation staring us in the face, we have not seen one face with a down cast look—all look lively, cheerful, and pleasant, with the exception of the faithless and apostates; we are in hopes that their sorrow will increase—that they will start for California, or some other place, and that speedily—not a great many left now, as a good many departed some time ago. My feelings are, and have been, that if the Lord should so order it that our crops are destroyed, I shall take it as a forewarning, that there would have been a greater evil come upon us than a famine for bread. I have no fears, neither have the righteous, that we will starve, inasmuch as we are faithful and will keep the commandments: the Lord has said, it is His business to provide for the Saints, and He will do unto us as He has hitherto in our times of want.

Colonel Steptoe left here with his command about the time brother Brigham and I went north. He sent a part of his command south, while he went with part north. . . . The Gentiles have pretty much left us, and we feel very happy, for we had rather dispense with them, and go without bread—for, if we have no bread, they will not be very apt to come to us. As I have said and now say, I would rather see my family dig roots, and live on meat all the days of their lives, and be Saints, serve their God, and lay a foundation to obtain eternal lives, than to see them have plenty and go to the devil, as many are going, who have not appreciated their blessings; and I can truly say, William, of all people who now live upon the earth, we, the Latter-day Saints who are living in the mountains, have the greatest reason to be thankful, for we are blessed, for we seem to increase in property and in the comforts of life—they seem to come upon us spontaneously—many do appreciate it and many do not: and of all the sins that man can be guilty of, the greatest is the sin of ingratitude to our God, who has so abundantly blessed us. Methinks my son William sees these things more plainly now, than he did before his eyes were opened to see the starvation and poverty in that old world where he now resides. . . . . .

My family, with yours, are comfortable, have good houses, plenty of good clothing, good flour, meal, potatoes, and other vegetables, plenty of milk and butter, and among a good people that worship and serve their God. We are all at peace among ourselves—that is what the world cannot say, nor any two sects or parties on the earth; our union is increasing daily, and we can acknowledge the hand of our God in all things, and see His handiwork among the nations.

Last fall, after Colonel Steptoe with his command came in here, with Judge Kinney, Mr. Holman, and many others, we treated them as gentlemen should be treated, and invited them to our parties and habitations, and feasted them, and tried to make something of them. While doing this, they began to take unhallowed liberties with the females. Some time in February last, brother Grant and myself were at meeting; brother Brigham, being unwell, was not present. I got up to speak, the Holy Ghost fell upon me, and I spake as I was moved upon, and exposed their wickedness and abominable corruptions in our midst, and they took offence. . . . Brother Jedediah backed me—it was quite an earthquake for them. Previous to this we were the finest men that lived, and they had expressed it publicly and privately; and afterwards they said, there was not a meaner set of men than we were,

from the Governor down, and they were ready to take our lives—this trouble was brought upon us in consequence of their breaking through the bulwarks, with women; and some poor miserable devils, who had the name of Saints, and unfortunately were in the shape of men—some who professed to be Saints, came out pretty stiff on Jedediah and me, thinking we were wrong, and said, if President Young had been present, we should have received a chastisement from him, and expected we should be chastised by him when he did come out. When he did come, he came out for sure, he backed our testimony, and went far ahead of us. You may be assured it brought much silence, and great contempt upon those who had censured us. . . . . *Judge Shaver is a gentleman, and has proved himself, thus far, a good man; and minds his own business.* He is the exception to the general rule.

Elders Hyde, Heywood, and some dozen or more of the missionaries to Israel started for Carson Valley, two weeks ago. When we were coming from Little Salt Lake we met William Bringhurst, with his company of missionaries to Israel at the Cove Springs, five miles this side of Pine Creek, with 14 waggons with ox teams, some 30 men, 15 cows, and several riding animals. They are going to the Los Vegas Springs, about 200 miles south-west of Cedar City. William being the captain. They will make their station at the Vegas Springs—they are sent to Israel. When we came through Fillmore to Lake Valley, David Evans, with his company of between 30 and 40 men to Israel, camped with us. They were on their way to make a station somewhere near the White Mountains, about 180 miles west of Fillmore. Thomas S. Smith, with 30 or 40 missionaries, has gone with a company to Israel, to be among the Flatheads.

The Indians, in all our travels, are perfectly peaceable and friendly, and are more intelligent—they have become good workers. Kanoshe, with his men, has got quite a farm on Corn Creek. He is living in a respectable house. We went to see him. Kanoshe, with eight or ten of his men, went with us to Cedar and back. He went in a waggon and took his squaw with him, so as to be like the big chiefs. He preached to the Indians at Cedar city and Parowan. At each place the Indians dropped their chiefs, because they were lazy and would not work. Arrapeen has been up here with his tribe; he is the Chief in place of Walker: they are all kind and good. Arrapeen went into the stand last Sunday, and exhorted the Saints to listen to Brigham, take his counsel, and do as he said.

The Temple foundation to the commencement of the basement story will be completed in about two weeks. The work is going on first-rate on the public works. Brother Brigham's second large house is nearly up, and many improvements are going on in the city. We have made a sale of 800 head of Church cattle to Perry and Mason — bought Perry's wheat, about 1300 bushels, at one dollar and fifty cents (6s. 3d.) a bushel, and about 60.000lbs. of flour at four cents (2d.) per lb.—at the same time flour is worth six dollars, (£1 5s.) and wheat two dollars (8s. 4d.) a bushel. Mason and Perry are both going away. We bought all of Mason's goods.

Now I'll speak of things in the family. Your mother is enjoying very good health, and is in very good spirits; so are all of my wives and children, and they have a good spirit, and their hearts and affections are becoming placed on heavenly and sacred things, and doing the best that they know how. . . . . Mary and Melissa with the children are well, with the exception of little William, he is quite poorly, but I think he will recover. . . . . As for our horses, cattle, and sheep, they are all doing extremely well; where there has only been 300lbs. of wool, this year I have had 425lbs.—almost as many lambs as there are sheep this year. . . . . I can say we are all doing well and have the comforts of life, and this is general among the Saints in the Valleys. . . . . I have sent you some two or three long epistles, and you have not mentioned in your letters the receipt of them. I would be very glad if I had time to write to all the brethren, but it is almost impossible for me to get time to write to any, as our business matters increase upon us.

Brother Brigham's health is very good, as also brother Grant's, Squire Well's, Carrington's, and all, and the families of all the brethren are enjoying first-rate health, and in good spirits.

We have organized the Deseret Theological Institute, in the Social Hall, where lectures are delivered one day in every

week. Brother Thomas Bullock wishes to be remembered to you and all the brethren; brother Geo. A. Smith also wishes to be remembered. . . . .

My health has been very good this spring. I took a pretty severe cold, when returning from the South, as we averaged 50 miles a day, and travelled some in the night; I was teamster and had to expose myself, and had but very little sleep. We are all grateful and thankful that you got through the small pox so well. . . . .

Tell brother Franklin that he has my best and warmest feelings for his welfare and prosperity; also Daniel Spencer. (I received his letter—very thankful for it—God bless him.) James A. Little, George D., Joseph A., William Young, Edmund Ellsworth, James Ferguson, William C. Dunbar, C. A. Harper, William Woodward, Edward Martin, and all the rest, as I do not remember all that are there: and you may be assured, William, you have my prayers, with all the rest of your brethren, and have the prayers and faith of all my family, and you are all remembered in our prayer circles every week, and in other circles in this place, and in almost every settlement. . . . . .

William, as to yourself, with all your brethren, we have no fears but that you will do right, and remember the parable of the sheep and good shepherd, and suffer not yourselves to be tempted to take any of the sheep until you come home, and get the consent of the good shepherd. We are aware that the English girls' cheeks look very red and rosy: where any of the Elders have stung them, it has been death to the stinger—that's all.

David, Brigham, Ellen, Charles, and Solomon, with all the family, wish to be remembered kindly to you. . . .

Send this letter to Franklin, let him peruse it, as it gives general information: and if I were to write him, it would only be copying the same again. Tell him to receive it as though it were written to him; he can write from it what he thinks it wisdom to publish. God bless you all with life, peace, prosperity, and eternal lives, in the name of Jesus Christ. Amen.

I remain your affectionate father,

HEBER C. KIMBALL.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 18, 1855.

THE GENERAL EPISTLE AND CORRESPONDENCE FROM DESERET. — The progress of the Latter-day Saints as a people, is particularly distinguished for the simple and natural methods which they adopt to accomplish great and important objects. While the American people are filled with a spirit of slaughter and extermination towards the ignorant and degraded aborigines of the country, totally unbecoming a professedly Christianized and enlightened nation, the people of Utah have given to the world the only modern example of what a course of virtue and integrity, enforced by kindness and good will, can accomplish in overcoming the bloodthirsty propensities of a barbarous people.

The intelligence and wisdom portrayed in the policy of Governor Young towards the Indians, as expressed in the General Epistle, published in the last Number of the *Star*, is certainly not indebted for its origin to the same source as that vindictive and revengeful spirit which pre-eminently characterizes the present age. What a striking contrast between that Godlike principle of judging men according to the light and knowledge they have been blessed with, and that bigoted one of trying and condemning an ignorant and untutored savage, by a law which he knows nothing of, and is incapable of comprehending. Surely the conduct of not only the United States, but of other Christian nations, needs not to be very closely scanned to discover that for injustice and cruelty, they are but little, if any, behind the barbarians over

whom they assume authority. The most apparent difference is that Christians, through their superior knowledge, and scientific attainments, are more systematic, refined, and, as they think, legal in their methods of accomplishing their purposes.

We recommend the kings, governors, and great men of the earth, to take a few lessons in equity and righteousness from the Governor of Utah. In case they are too deeply involved in difficulties to wait upon him in person, we have no doubt he would so rejoice in an opportunity of saving them and benefitting their subjects, as to send them some wise men, like unto Daniel, who have been trained in the school of revelation, and who, by calling upon their God, could give the interpretation of those dreams which trouble them upon their beds at night, and those scenes of anarchy and revolution which a fearful foreboding brings to their waking fancies by day. We have no doubt that the antidote is an unpalatable one to their diseased political systems, but it is the only one that will save them from general dissolution.

The manner in which the subject of Emigration is treated both in the General Epistle, and the letter of President Young, cannot fail to impress upon the hearts of all true Saints that their deliverance from these lands occupies a large share of the interest and attention of the authorities in Zion, and that in connexion with building a Temple, and other objects equally necessary for the progress of the kingdom, the gathering of the poor from the nations of the earth is a subject of deep and abiding interest in the hearts of the First Presidency. What is said and done by the Elders in these lands is but carrying out the plans which they devise, and executing their wishes and desires. Presidents Young and Kimball were the leading spirits who established the Gospel in this country. They preached it here in poverty, sickness, and want. They understand and appreciate the true condition of the Saints in these lands, for they first learned it in the school of experience, and the revelations of the Spirit have continually added to that knowledge ever since. The Saints may rest assured that they have a High Priest in Zion who is touched with the feelings of their infirmities, and has suffered in all things like themselves, only still more abundantly.

With regard to the principle of consecration, we do not design to say much here, as we shall probably call the attention of the Saints to it more particularly in future. We but wish now to call their attention especially to the following passages in the General Epistle—"Remember that all you do to favour Zion is only favouring your own interest, that it is for yourselves that you are labouring and toiling in the kingdom of God; rejoice therefore in your labours, and consider the reward which is laid up at the end of the race." "Let the Saints abroad in the world *devote all they have for the spread of the Gospel, the gathering of Israel, and helping the poor who are faithful and true to come to Zion.*" From this the Saints can plainly understand that the blessings pertaining to consecration are within the reach of all, wherever they may be scattered, and, like everything pertaining to salvation, consecration is a matter of voluntary choice. It is a privilege to make sacrifices in this kingdom, but we are aware that it is difficult for people to overcome that love of a little property in which they were educated, and which perhaps it has been the leading object of many years of toil to acquire. But if it is an idol, the sooner and more effectually it is removed the better, and it must be done before much progress can be made in the kingdom of God.

One of the principal items of importance pertaining to our temporal salvation as a people is the manufacture of iron. Much of our labour, faith, and prayers, in connexion with many of our brethren, was devoted to the accomplishment of this object while we were in Utah. In *Star*, No. 1, of this Volume, we published an article, giving a short account of the organization of the "Deseret Iron Company," and also the

toil and privations which the settlers of Iron County have undergone in order to develope this important element of a people's prosperity.

We have only to see what Britain is, and imagine what she would be without her iron works, to calculate to some extent the immense importance that the production of this mineral will be to Utah, when we reflect that all the iron that has thus far been used there has been transported a thousand miles by land with wagons, over mountains and through rivers and rugged kanyons.

The time is now at hand when her iron mountains will be transformed into ponderous machinery, railroads, implements of husbandry and of household convenience and utility. Who can now calculate the rapid ratio of her development and progress, or the limit to her growing power and importance?

Whenever the Lord has had a people on the earth there have never been wanting persons to prophesy evil concerning them. And these same prophets have never been wanting in the will to fulfil their own prophecies, if they only had the power. Now if the enemies of the Latter-day Saints were not so filled with the spirit of their father the devil as to really prefer falsehood to truth, a little cool reflection would lead them to see one very important feature in the history of the Latter-day Saints, and that is, that for twenty-five years their own prophecies concerning themselves have either been fulfilled, or are progressing to fulfilment, while the prophecies of their enemies, particularly concerning their destruction, have invariably come to naught. The Saints have continually prophesied that the kingdom of God, which they are labouring to establish, will continue to grow and increase in size and power until the whole earth is brought into subjection to it, in spite of all the efforts of its enemies to destroy it by mobs, burnings, drivings, imprisonments, rapes, assassinations, and cold-blooded butcheries, sanctioned by hireling priests and state governments, and enacted under the garb of Christianity and the dishonoured flag of a once noble republic.

It is probable that the great "Mormon" excitement of 1854-5 is past and gone, and may now be reckoned among the things that were. Events prove that the "Mormon rebellion, war," and "extermination" so much talked of, have only existed in the distorted visions of those who watch for an opportunity to gratify their blood-thirsty propensities, and in the brains of corrupt editors, who will stoop to anything to gratify the depraved tastes of such as are filled with the spirit of mobocracy, if they can thereby add a shilling or two to the weight of their purses. It appears that Colonel Steptoe and his command, who were expected by many to make a brilliant campaign in regulating the "Mormons of Utah," have passed on their way to the places of their destination, and the principal occurences of their sojourn in Utah appear to have been a street fight between a few drunken soldiers and some boys, a prosecution for hard riding, "officers *v.* boys," in which the plaintiffs were defeated because there was no law touching the case, for one of the best of reasons—that from the circumstance of the people being located in an Indian country, hard riding is often necessary, however annoying it may chance to be to amateur cavalry officers and their paramours. A few seductions and abductions have not been wanting to make up the list of remarkable events which have characterized this imaginary campaign, and then, no doubt, to add greater zest to their enjoyments, some of these "high-minded gentlemen," in connexion with a gracious limb of the law, dubbed "United States' District Attorney," have occupied a portion of their time in giving the copper-coloured ladies of the country a few practical lessons in refined civilization. We would not recur to these things did it not appear necessary in this summing up of events, besides we like to give all men proper credit for their *arduous* labours in those distant mountains, knowing full well that a day of reckon-

ing is at hand. Colonel Steptoe's detachment have spent a considerable sum of money for supplies, but this has been no real advantage to Utah, as it would be far better if the grain was now on hand to be used in the time of scarcity which appears to be drawing nigh. There must have been a bountiful supply of cash when a Captain could offer a thousand dollars to a heart-broken mother as the price of her daughter's virtue.

Some of the real advantages, if any, to the people of Utah, derived from the residence of the military and civil officials among them, who have now left, is, they have given their testimony, published to the world, of the worth of President Young, and of the intelligence, virtue, and good order which reign in Utah. It has also afforded another excellent opportunity of drawing a striking comparison between the "Mormon" code of morals, and that of the official representatives of the United States. The very fact that the moral pollutions engendered by these men excite the indignation of the people is evidence that such things are scarce in their midst. Our home has been in the mountains for several years, and we never yet heard of a "Mormon" introducing debauchery and prostitution among the Indians. If the United States' government will not let us have the men of our choice to rule over us, we insist they ought not to heap insult upon wrong, by sending such specimens of pollution among a virtuous people. If these are a fair sample of those who hold civil and military commissions under the General Government, it is high time that the people went to work in earnest to cleanse the national cesspools before they further undertake to dictate the morals of Utah.

We now feel like bidding adieu to this subject for the present, but would remind the enemies of the Saints of the old proverb, "Experience is a dear school, but fools will learn in no other." We will suggest to them the propriety of learning a little discretion by the past, and not, like the bat at noon-day, madly dash themselves against a wall, in order to prove its strength by their own weakness.

From President Kimball's letter it appears that the prospects for a supply of bread the coming year in Utah are poor. We fully endorse the sentiment expressed by him, "I would rather see my family dig roots, and live on meat all the days of their lives, and be Saints, serve their God, and lay a foundation to obtain eternal lives, than to see them have plenty and go to the devil, as many are going, who have not appreciated their blessings." This is the sentiment of every true-hearted Saint. If a famine for bread will cleanse the Saints from traitors, hypocrites, and corrupt Gentiles, thank God that through such smaller evils the greater ones may be avoided. This is the spirit universally manifested in the numerous letters which we have seen from the Valley. No desponding feelings seem to trouble the minds of the faithful, but that the Lord will open the way for them to obtain the means of subsistence.

The Saints thus far have found that in every straitened place the Lord has met them with blessings more than commensurate with their trials, and it will be so in this. Judgments often begin at the house of God, and this may be but the prelude of that famine which we know will come upon the nations of the earth.

Missionaries for Europe.—We learn from the *Mormon*, that Elders Hector C. Haight, John L. Smith, John Kay, John Scott, William S. Muir, Daniel Davis, Robert S. Neslin, and David Curtis, sailed from New York for this port July 17.

Elder Orson Spencer having recently removed from Cincinnati to St. Louis, his correspondents are informed that his address for the present will be Box 333, Post Office, St. Louis, Mo., U.S.A. Elder John Banks takes charge of the Church in Cincinnati during Elder Spencer's absence. Elder Banks' address is Box 488, Post Office, Cincinnati, Ohio, U.S.A.

Foreign Correspondence.

DESERET.

(*From the "Mormon," July* 14.)

Great Salt Lake City, Utah,
April 29, 1855.

To the Editor of the *Mormon:*

Dear Sir,—By this mail I saw a copy of your paper, and was much pleased with the spirit that seems to pervade its columns; and being a citizen of the State of New York, and desirous that my views of this place and the people might be read by my friends, on the eve of my departure for California I sit down to scratch a few items.

I arrived here last fall, and from causes that hindered I concluded to stay over winter. I set about procuring board, and found all I could desire in a respectable Mormon family of three wives; this rather suited me, as I had heard so much said about sensuality, quarrelling, &c., among Mormon wives; but, sir, to my great surprise, I never saw a family better conducted, prayer more religiously offered, than at my stopping place, and having some little religious ideas this suited me very well. I attended the theatre with my host and hostess, where I saw Mormon elders and their wives and daughters play some of the best plays, and certainly, for acting, I never saw an amateur company equal it. Some of the performers were stars in their line, particularly a Mr. and Mrs. H. B. Clawson, Mrs. Wheelock, and Mr. P. Margetts. The scenery was superb, the orchestre not to be excelled, the director, an Italian by birth, D. Ballou, worthy of great praise. I was struck to see some of these performers on the stand at the Tabernacle and preach their religious notions; at times the people laugh in the meetings religious, as well as meetings theatrical. Strange people and stranger notions certain. We know not Down East much about varieties.

But I must come back to my impressions on the City. It is well laid out, and considerable taste displayed of late, in building. The Governor's house and offices are fine specimens of workmanship, as also Mr. Grant's, the Mayor of the City. The Hall of the Legislature is a neat well fitted room. The wall around the Temple Block, and when the Temple is reared, it will reflect honour and credit to the people. It is certainly Mormonic in its design, which design for its originality adds to its grandeur. I was favoured by a view of the drawings in the office of Mr. T. O. Angell, the Architect of the Church. I saw also the State House, or the Capitol; though this is the grand centre; but the State House is a good specimen of workmanship, and from the natural resources, they can build readily. Yet the appropriations of Congress are too small, where labour is high, and many materials have to be transported here at great expense.

I attended several balls, and I certainly never saw better order, more taste, and better dancing anywhere, than here, and our down east ladies who see such shocking depravity as they think is here, would be astonished to see the reverse. These balls are opened and closed by prayer, which was another curiosity to me: but I got used to it, and finally became reconciled that man should do all things under God's approval.

During the latter part of the Fall, Colonel Steptoe arrived with his command, and great exertions were made to render them comfortable. Citizens of the highest respectability, moved out of their houses, (certainly for rent:) yet it showed a good desire to see the officers and men comfortably situated. The authorities of the Church gave invitations to them, and gave orders that the citizens should use their exertions to render their stay agreeable.

All liquor shops, private breweries, and every avenue or chance was stopped that should in any way lead men to do wrong: but one thing I must say, I saw no drunkenness, heard no profanity, no brothels, and every body seemed here to "mind his own business."

Prices remained during the winter much as before, except oats, which, from scarcity, raised to 1.75, wheat 1.50 to 1.75, potatoes 75. Beef delivered to the Quarter Master at 7c., hay $12 per ton, and, so far as I saw, nothing took an unprecedented raise, but all seemed to move harmoniously. The authorities respectfully wished

the gentlemen officers to be gentlemen and keep hands off the ladies, as they the Mormons were death on the seducers, and Mr. Kimball, one of the chief men, said "if any meddle with the women he would be down on them like a thousand of brick," but if they minded their own business all would be right. During the winter I saw and heard much to deprecate, as I saw it different before the soldiers came in. The officers and some of the judges were the first to introduce a raffle into this territory, so I was informed, and which is repugnant to the laws of this territory. Captain Rufus Ingalls gambled off his horses and carriage, at which I attended, as also Chief Justice Kinney, U. S. Attorney Holman, and others of us Gentiles. During the sitting of the Legislature, the Governor and that body resolved to give Colonel Steptoe and his command and all the United States officers a grand ball. I was privileged by the kindness of the gent, who got up the decoration, tables, &c., &c., to behold the rooms, and I never saw it surpassed in any city. I wish I had a bill of fare, but I have not.

I was also informed by the same person who had got up several of the finest balls here, that he was instructed to spare no expense to make it a superb affair, and from him I understand it exceeded all others by several hundred dollars. I cannot describe, my descriptive powers are too meagre. Suffice it to say, Gentiles and Mormons danced, feasted, and revelled together, and especial pains were taken to introduce the officers to the first ladies of Mormondom: but all this generosity was rewarded, I am sorry to say, not by a *return ball;* but by some of the officers seeking the seduction of some of the ladies of Utah, and upon this ball built their hopes and accomplished it. I heard the same Mr. Kimball and Grant come out like small thunder on somebody guilty of such attempts: and being a Gentile I knew where the shoe fitted. The officers succeeded in obtaining the Indians that had killed Gunnison; they were tried, convicted, and sentenced to imprisonment, but escaped from the unfinished jail; unfinished because of a lack of material aid.

During the progress of the trial, his Honour, Judge Kinney presiding, reports say, that some of the officers gave Ammon's squaw blankets and whisky for those privileges which were only the right of Ammon; and all the Indians, squaws and interpreters, testify to its truth, and the unpleasant consequences resulting to the principal actors, as many of the squaws, of late, are not free from disease, and there was some talk of prosecution for this and the gambling scrape; but all passed off, except the disease.

During the sitting of the Supreme Court here, Messrs. Capt. Rufus Ingalls, and Rankin were admitted to the bar of said Court, over which a legal dinner was given. On the eve of the departure of the command, the men were ordered to Rush Valley, under canvass; the officers retaining their quarters. A few days ago this same Ingalls took a notion to a fine minor child, aged twelve years, enticed her into his carriage and four, procured her presents, and his special guard, for the occasion, and in open violation of the Colonel's command, at least *so he said*, drove off to Rush Valley, for what cause you must judge; and almost every officer can count one or more victims to his arts. The Governor sent word to Colonel Steptoe that the child must be sent for. An express started, and the child was brought back, as he said, pure. The Colonel threatened arrest and court martial of Captain Ingalls. The *gallant* captain and Lieutenant Moury waited upon the outraged mother, and offered, so I am told, for the damage done to her, and her child's prostitution, one thousand dollars, which she refused, and her son-in-law, Mr. Davis, ordered them out of the house. The Grand Jury in and for this Territory indicted Captain Ingalls on the charge of abduction. The case proceeded not very far; for the prosecution found that the principal witness was induced by gold to leave the Territory, and the other witnesses being girls seduced by some of the officers and their own teamsters, the prosecution saw they could not depend upon the witnesses left, and found also, as the prosecution testified, that nearly all the witnesses were bribed; and reflecting upon the cost, the nature of the case, who and what for, and the case, if prosecuted, who it would benefit, withdrew the case. The laws of Utah, neither, are not so complete as they should be, but they were made, as I see by reference, to a people who wish to live without lawyers, a curse anywhere; but public opinion is just as much satisfied that he prostituted the child as though he had stood trial and was convicted. She left her home, not

well clothed, a modest girl; came back well dressed, a brazen prostitute, and I believe is going to California. Gold, *whose gold* I know not, has played the very devil here this winter. Many persons went away from here who were given to profanity, drunkenness and debauchery. I have known the City Marshal call the U. S. Attorney to order in the theatre for drunkenness and rioting, and the said Attorney beg pardon next morning; also the same Marshal order the same Attorney to dismount and go to his room, as he was too drunk to appear in the street; and, in fact, it was the prevailing fault. To enlighten you a little where the liquor came from, the U. S. army sutlers, Messrs. Perry, not Mormons. I was much amused to see a poor common soldier stand in the drill-yard, on a barrel, thirty days, with a board with "drunkard" on it, because he did it like a common soldier; the officers got drunk *officer like*. Marvellous difference—common soldier *drunk*; officer *inebriated*. Well, they have left the city and a stench behind.

Before closing, I will here remark, that the Governor is a fine, jovial, good-natured fellow, and his religion does not prohibit him from mixing with gentlemen, no matter whether they like Mormonism or not, so that they behave themselves. I have received many marks of favour and good advice from him, and as I am now leaving, I will say, and I trust I shall not be deemed Mormon struck, as I shall never return here, that if people coming here would attend to their own affairs, they need have no trouble.

I became acquained with many Gentiles here. Messrs. Livingston and Kinkead, who have done business here for years, Mr. W. Mac, Mr. Mason, Messrs. Branham and Norris, and others, who all assured me that it is a fine place to do business, being mostly cash, and that the prices of goods generally were lower this past season than heretofore. There is but one mercantile house of any size, the firm of T. S. Williams and Co., which is a rouser, and the said Williams is a rouser also.

Well, sir, I have seen Mormonism in all its phases; I see much to admire, and some I must condemn. If they like plurality, all right; the Mormon likes a number, the Shaker none. What a contrast! Which does the most evil or good for the community, I leave theologians to decide. I would say here is industry, fine farms, good cities, and all this the result of a few years. Here also is great patience, no lands given, no mails for months. Who, I ask, would submit to no mails? I have expected some, but none came. It is a shame; our eastern folk would kick up a row, and cry aloud and spare not, till reform came. It causes a stagnation to business generally.

At the time Colonel Steptoe's commission arrived, I heard Governor Young say, in the stand, that he would prefer him for Governor to any man he knew of among the outsiders, and pledge him fidelity from all parties.

His Honour, Judge Shaver, is highly esteemed here, and for his upright course, he is preferred by Saint and Gentiles.

The Indians are at present peaceable. I cannot say I admire Governor Young's policy in regard to the Indians. I should fight them; he wins by presents and sending farmers and mechanics among them, and already many raise their bread; it has been an expensive policy to him, as I learn, appropriations in this line are small. I attended their General Conference, and from their report they are growing rich, the Governor seems to be a good financier. Board here is $5 a week. I believe a good hotel would do well, after our eastern style. The springs, Salt Lake, the minerals, the mountains, and the people cannot fail to interest the sojourner here. And I am fully persuaded that any man can live here if he will do right, in peace. They deliver now to the Temple, forty loads of rock per day. The site for the same is fine, and all shows that a few more years Utah will do wonders. Her sugar factory; her iron works; her machine shops; her paper factory; nails ditto, leather, woollen, flour and saw mills, show she can sustain herself. Why does Uncle Sam not give Utah land like other Territories? Why not be liberal and open-hearted to her? She says she has been robbed and plundered before; let no further stain come on the escutcheon of our country. Give her this Territory, and cry quits, and see if she can live as she says she can without us. I beg your pardon for the length of my communication, but I could not stop, I saw so much to write about. Acknowledge the receipt of my subscription for one year, and direct to me at San Francisco, California.

Yours, &c., C. D.

Varieties.

'Tis only small dogs who bark; so with men; the smaller a man's calibre, the more noise he makes.

Turkish and American Society.—This party was no other than the ladies of a harem. . . . They were thirteen in number, just a bakers' dozen, and belonged to a pacha who was making his annual tour of the different posts under his government, and had sent them on before to have the household matters all arranged upon his arrival. And no doubt, also, they were to be in readiness to receive him with their smiles; and if they continued in the same humour in which I saw them, he must have been a happy man who could call them all his own. I had not fairly recovered from the cries of the poor camel, when I heard their merry voices. Verily, thought I, stopping to catch the last musical notes, there are exceedingly good points about the Turks: chibouks, coffee, and as many wives as they please. It made me whistle to think of it. Oh, thought I, that some of our ladies could see these things; that some haughty beauty, at whose feet dozens of worthy and amiable young gentlemen are sighing themselves into premature wrinkles and ugliness, might see these things! I am no rash innovator. I would not sweep away the established customs of our state of society. I would not lay my meddling fingers upon the admitted prerogatives of our ladies; but I cannot help asking myself if, in the rapid changes of this turning world, changes which completely alter rocks and the hardest substances of nature, it may not by possibility happen, that the tenour of a lady's humour will change. What a goodly spectacle to see those who are never content without a dozen admirers in their train, following by dozens in the train of one man! But I fear me much, that this will never be, at least in our days. Our system of education is radically wrong. The human mind, says some philosopher, and the gentleman is right, is like the sand upon the shore of the sea. You may write upon it what character you please. We begin by writing upon their innocent unformed minds, that, "born for their use, we live but to oblige them." The consequence is, I will not say what; for I hope to return among them, and kiss the rod in some fair hand; but this I do know, that here the "twig is so bent" that they become as gentle, as docile, and as tractable as any domestic animal. I say again, there are many exceeding good points about the Turks.—*Stephen's Incidents of Travel.*

Daily Duties.

(Selected.)

Our daily path! with thorns or flowers;
We can at will bestrew them:
What bliss would gild the passing hours,
If we but rightly knew them.
The way of life is right at best,
But briars yield the roses;
So that which leads to joy and rest,
The hardest path discloses.

The weeds that oft we cast away,
Their simple beauty scorning,
Would form a wreath of purest ray,
And prove the best adorning.
So in our daily path, 'twere well
To call each gift a treasure,
However slight, where love can dwell
With life renewing pleasure!

Addresses.—Israel Evans, Charles R. Savage, } 67 Traffic Street, Derby.
Joseph A. Young, 13 Dock Street, Leeds.

Money List, July 27—August 3, 1855.

James Lanforth	£2	0	0
Thomas Clarke	20	0	0
George W. Davies	5	0	0
John Mellor	3	0	0
John Godsall	6	0	0
Carried forward	£36	0	0
Brought forward	£36	0	0
J. B. Pears	5	0	0
Benjamin Elliot (per Wm. Woodward)	1	10	0
Thomas Stephens	1	15	0
	£44	5	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 34, Vol. XVII. Saturday, August 25, 1855. Price One Penny.

Who are the Saints?

BY ELDER MATTHEW ROWAN.

By the unenlightened portion of the world's inhabitants the name of *Saint*—Latter-day Saint—is utterly contemned. A few there are, however, who glory in the appellation, but whether all who are designated by this rare and truly honourable title are worthy of the same, is the humble business of this article to criticise.

Many were called *to be* Saints in what are termed Apostolic times; but were they all *Saints indeed* who were thus called? No, verily! *pusillanimity, treachery, vice,* and other specimens of rank *ungodliness,* were the obnoxious characteristics of some who had subscribed to the cause of Christ. So flagrant were their vices, that they were righteously reproached and detested by some of their heathenish neighbours.

In this day of God's mercy many are called *to be* Saints, or, in other words, to become *holy.* "*Ye shall be holy;* for I am holy," is the emphatic command of the God of Israel to His people now as it was to His people anciently. He who said to Abraham—"*Walk before me, and be thou perfect,*" has placed the same injunction upon all those who are called to be the children of that renowned Patriarch. But need we ask if all those who are *now* called with such a high and glorious calling are making honourable the same in the eyes of God, angels, and men? We may do so, but alas! with no reason to hope for an answer in the affirmative. Oh! that we could do so. How glorious and soul-cheering would be the contemplation, that all the thousands of men and women who *even now* are enlisted in the cause of God and truth were living up to the mark of their high calling, and that they were Latter-day Saints indeed! Were that the case, surely the devil would give up all hopes of ever gaining a victory over the cause of God, and the angels of heaven would exult and would swell forth their anthems of praise and shouts of victory throughout the celestial habitations of the Gods, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth;" while peace and good will, yea all the blessings both of heaven and earth would crown each happy day for the children of God upon this selfsame world of ours.

But, ah! the dismal and disagreeable reverse is the true case; truth and righteousness are loved and practised but by the few, scorned and rejected by the many.

By pseudo-saints we are as liable to be treacherously stung as was our Master, Jesus. By the pusillanimous of such we are as liable to suffer for want of support and co-operation in the time of need as was Paul the Apostle on a certain occasion.—2 Tim. iv. 16.

By the *drunkard*, the *libertine*, the *venomous-tongued tattler*, the *sneaking busy-body*, and other reprobate characters who infest the Church, disparagement and scandal must inevitably befall the same, and those who walk agreeable to her holy laws. For even the finest gold, when besmeared with dirt, to the passer-by looks worthless, but when such is rubbed up a little, or when the dirt is rubbed off, the gold appears in its own intrinsic worth and beauty; it is then admired by those who, perchance, formerly scorned it. The Church presents to the eye of those not sufficiently acquainted with her, a rather depreciating appearance in some instances; but when once the Almighty, by means of His JUDGES and COUNSELLORS, shall have turned His hand upon her, and shall have *purely purged away her dross, and taken away all her tin*, she will come out *fair as the sun, clear as the moon, and terrible as an army with banners*, and shall stand the pride, joy, and admiration of all the earth!

The endeavour to convince some in the Church, that in consequence of their slothfulness and other bad habits, they are not Latter-day Saints—that they have neither part nor lot in the matter, is attended with considerable labour, and in many cases it is labour in vain. Such rely much more upon the efficacy of their baptism and confirmation than on the virtue of faithfulness; forgetting, or heedless of the fact, that it is he alone that endureth *faithful unto the end*, who has the promise of salvation. As the Apostle John says, "*Let no man deceive you: he that doeth righteousness, is righteous, even as he* (God) *is righteous.*"

As the Jews vaunted, in the darkness of their minds, in the delusion of their being the children of faithful Abraham, and consequently heirs to all the glorious promises made to him by the Lord, so do many of the equally dark-minded, who have a nominal standing in the Church, boast of their being the sons and daughters of God *by the laws of adoption*, while at the same time their actions are as discordant to the laws of God, as were the views and actions of the anti-Christian Jews to those entertained and practised by father Abraham. Jesus said to the Jews, "*If ye were Abraham's children, ye would do the works of Abraham.*" And Paul informed the former-day Christians that "*as many as are led by the Spirit of God,* THEY ARE THE SONS OF GOD." And according to Peter, the Holy Ghost is given "*to them that obey.*"

To know that we are of God is to know that we are diligent in keeping His commandments as they are given unto us. For *many are called, but few chosen.* And the parable of the kingdom of heaven being likened unto a net that was cast into the sea and gathered of every kind, and the treatment those gathered are to undergo when drawn ashore by men, ought to be a sufficient hint to all of us.

One thing we should never lose sight of, and that is, we cannot well deceive, as to *what we are*, those whose business it is to draw us ashore, and to *put the* GOOD *in vessels, and to throw the* BAD *away.*

God gives judgment in the superlative degree to those whom He calls to be indeed "*fishers of men,*" by which they are enabled to discriminate between the *good* and the *bad;* and although the mantle of hypocrisy may be tightly and closely wrapped around the dissembler, he shall be detected by his judges, they judging not alone by the hearing of the ear, nor by the seeing of the eye, but more particularly by the spirit of judgment and truth that is in them; while the guileless Saint, who has served God in the probity and integrity of his soul, will meet with an ample and happy reward at their hands.

Naturally, there are great differences in the characters of individuals, as much almost as there are in the appearances and natures of the various plants that grow and flourish in the various soils and climates of the earth. The cultivation and transplantation of plants effect wonderful improvements in them.

For lack of cultivation, &c., of plants, they will degenerate, and differ both in appearance and nature. But one thing I would observe, namely, that a *weed* never can become, by either cultivation or transplantation, anything else than a *mere weed.* By cultivation, &c., a weed may grow, but it will only grow in *size*—by growing, it will grow a *greater* WEED—nothing else. So the human being whose soul is of a depraved cast, can

never act altogether so nobly and virtuously as the one whose soul partakes of the nature of that being who in his very soul "*loved righteousness and hated iniquity*," which caused him to have an anointing above that of his fellows.

Says the Lord, "*Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.*"

Some seem to have found an entrance into the kingdom of God for the sole purpose (unknown to themselves) of, as it were, *scouring* and *polishing* others, adapted to a better use, around them; and when they have done their mean yet indispensable work, they either sneak out or are cast out for their pains!

While speaking thus, the recollection of a circumstance forces itself into my mind. It was the circumstance of our Saviour calling twelve of his followers to the dignity of the Apostleship, and according to his own statement, one of them he *knew* to be a *devil;* and in reference to the devilish work he was to do, said Jesus in the nobleness of his soul, "*That thou doest, do quickly.*" We all know what he did, and what he got for it. But while admitting the utility of such characters, we cannot help regarding them as the meanest of the mean in the dynasty of their father the devil. The very thought of the end of such is awful!

But the unsaintly conduct of some in the Church can never serve for an excuse to others for their non-performance of righteousness, or for their non-obedience to the requirements of the Gospel of the Son of God. For it ought to be considered that all who act contrary to their avowed profession are wrong—are false—let the cause they have espoused be true or false. And such characters being thus proved false, ought not to be taken by others as ensamples. No; examples ought to be sought from those that are known to be the *living embodiments* of the principles they profess, instead of from the non-conformer and renegade.

Then, who are the Saints? How are they to be known? "*Ye shall know them by their* FRUITS. *Do men gather grapes of thorns, or figs of thistles? . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*" Jesus, the great *Master* Spirit, gave that rule by which false prophets might be detected, and it will serve admirably well to assist or enable us to discover who are the Saints and who the sinners in the Church of God. In summer, when the trees are laden with fruits, there is little or no difficulty in distinguishing one tree from another; their respective fruits serve as a sort of nomenclature by which we can call them by their proper names, and by which we can know of their virtues and uses. The tree that is tallest, and has the most numerous and farthest extending branches, may be far from being the best in the garden: it may not bear the most delicious and serviceable fruit. No, though it may be so large as to keep in the shade smaller *trees, shrubs, flowers, and plants,* and although it may bear much fruit, yet its fruit may not be good, and the husbandman's axe would be applied to its root to hew it down; for what it is alone good for—*the burning;* for "*every tree that bringeth not forth* GOOD *fruit is hewn down, and cast into the fire.*"

Not all those who speak swellingly concerning the Church and its principles; not those who display an ostentatious show of faith and liberality towards the Church; not those who cannot stand up to testify concerning the work of the Lord, without, at the same time, astounding us with the declaration that they are willing to lay down their lives *at any time* for the doctrines and faith they have espoused, yet have not the soul to lay down, out of their *abundance,* more than the *widows's mite* to help on the work of the Lord; not those who have attained to such a proficiency after having been in the Church a few years, say twelve, and having been under the tuition of Elder KNOW-ALL, that now refuse to be taught and governed by Elder LAST-COME KNOW-LITTLE; not those who can only speak of their righteousness in the past tense; are the Saints; but those who are baptized with a humble and contrite spirit, and who, after having the Gift of the Holy Ghost given unto them by the laying on of the hands of God's servants, with a child-like obedience will keep inviolate the laws of God as they come to them through their proper officers; whose hearts are ever burning with profound gratitude to the Giver of every good and perfect gift, for His daily mercies unto them, and for the great blessing of being inducted into His Church and kingdom; who will honour the humble servant of God with

that honour which belongs unto him, whether he may be an Apostle, High Priest, Elder, Priest, Teacher, or Deacon; who live in such a way in the world as to bring no just reproach upon the Church, and endeavour to maintain a character which is in perfect keeping with their profession. In censuring the impious conduct of some who are *wicked in heart*, I wish not to be understood as condemning with such those who may make a slip through some in-bred or inherent *weakness*. Oh no: a proper distinction must be observed. Those who transgress through weakness, in their evil hour, are very different characters to those who transgress from a willingness to do wickedly. Peter, through sheer *weakness*, transgressed against his Lord. Judas did the same through a deeply-rooted *wickedness*. The weak repented and was made strong in his calling, the other was hurled from his high position to the low level of a son of perdition! The language of the Psalmist is beautifully appropriate on this subject, where he says, "Lo, the *wicked* bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. . . . The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."

Joseph the Prophet informs us that ZION is the PURE IN HEART. Yes; and in the land where such shall dwell, the *sinner shall be afraid, and fearfulness shall surprise the hypocrite.* David of old, with his mind enlightened upon this subject, says, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Although the wicked at present may give great annoyance to the Church, and although they may do despitefully to the more righteous of their brethren and sisters, by such the righteous ought not to be overcome, nor should they grow weary in well-doing.

"*Fret not thyself,*" says David, "*because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . . I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is* PEACE."

Foreign Correspondence.

DESERET.

(From the "Mormon," July 14.)

G. S. L. CITY, May, 31, 1855.

To the Editor of the *Mormon:*

SIR: Several numbers of your highly interesting paper have arrived by the Eastern and California Mails. The Eastern mail arrived on the 12th inst. with 27 sacks, the principal part of four months' mail, and considerably in advance of the usual *Ox Telegraph*, which has generally made its appearance in October and November, with a year's mail.

The Presidency, with a large company, have just visited most of the Southern Counties, the people are all enjoying excellent health, the Indians quiet, and many of them learning to work. The Iron Works are progressing.

But one drawback causes the feelings of all to awaken: every settlement has been visited with an innumerable host of grass-

hoppers, devouring all the early crops, standing guard over every spear of vegetation that may venture to present itself, and the moment a single blade appears, they attack it as vigilantly as Sir Colin Campbell's Minie Rifle Corps shoot at the Russian troops when they show their heads. The attack of the allied armies on Sebastopol is mere sham work compared with the investment of our grain fields by these united hosts.

The prospect bids fair for the Saints to learn to live by faith; for what little wheat is now left, the men, women and children appear to be organized into squads of three or four each, well armed with willow bushes, and they are very busy sweeping the armies of grasshoppers into the small creeks where they place coffee sacks, and when they get them filled, they dig trenches, and bury their enemy: others of the brethren are equally as busy where the grain is entirely gone, plowing, sowing wheat, harrowing, planting corn and potatoes, and they appear to be just as diligent as they were eight or ten weeks ago; 'tis true it appears rather late, but the Saints feel it is better to plant late than never, and they have a very strong faith that a loafer or a lazy man cannot live here this season, at least; and you may sound as loud an editorial as you please, that emigrants for the gold mines, unless they bring their provisions with them, are likely to feel a little hunger in common with us, unless they can make up their mind to live on grasshopper or cricket soup; for 60,000 Saints must be fed, whether the grasshoppers or crickets continue or not. Where they must draw their sustenance from for the next year, it requires a pretty good stretch of faith to imagine. The Lord says, in a revelation of Joseph Smith, "It is MY BUSINESS to provide for the Saints," and there is a very strong prospect for him to have it to do this year, for they feel it difficult to take care of themselves.

A few loads of rock are drawn to the ground to commence building an office for the Historian, which will be built opposite the President's office.

Sent out my clerks, Thomas Bullock and Leo Hawkins, to take a peep at the public works, and they report that they have seen about 100 men very busy rolling down large rocks to form the foundation for the Temple, which is very nearly completed on the last or west side. They have commenced laying the flagging for the foundation of the cut stone, and very great progress has been made during the past month.

They saw several men at work, cutting the large stones for grinding seed for oil, which are 5 feet 8 inches in diameter, and 14 inches thick, and are expected to be finished next week.

Visited the foundry, the fire of which is blown by heavy machinery, and took a sweating while Morgan Phelps and his assistants cast two segments for a large iron wheel for a threshing machine, and which cannot very easily be beat in any of the Eastern States. Saw the blacksmith's shop, in which seven fires are kept constantly in blow, with the men broiling and sweating over their warm work, with the continual clink of the hammers, fashioning the useful and necessary articles for the public works.

Went into the stone-cutter's shop, where 17 men were busily plying their hammers and chisels, forming the coping for the north wall of the Temple Block, which is very near finished; also blocks, squares, and other shapes for different public buildings now in process towards completion; also saw a grave stone for Rodney Badger, who you will recollect was drowned in the Weber River, while endeavouring to save the lives of an emigrant woman, and her four orphan children, who were travelling to California last season; also one for the child of Elder O. Pratt, and one for Brother Patterson, who was killed while quarrying rock; all of which are the labour of Brother Wm. Ward, and will bear comparison with any work of a similar nature in the cities of America or Europe.

Next took a peep into the paint shop, where Brother James Beck was putting on the finishing touch to some bedsteads put together upon an entirely new and scientific principle; examined his various pieces of workmanship, with which the public paint shop abounds. I learn he has nine men under him in constant employ.

They then took a stroll through the lumber yard, and saw the numerous pile of lumber, which Brother E. Fordham told them contained over 150,000 feet. Went into the joiner's shop, which, under the superintendency of Brother Miles Romney, is a perfect bee hive for industry, every bench being in active occupation, and

every man intent upon the labours set before him. Saw the modeling shop, and finally visited the machine shop, where flanges, wheels, cranks, gudgeons, and machinery of various descriptions were being manufactured.

The whole being as complete a business establishment as you ever saw in any of the United States, England, Scotland, France, Germany, or any part of the world in which you have been a traveller; and although *you know* what Mormon enterprize is, I can scarcely write so that you can read and *realize* the great amount of improvements that have been made, and are daily making in our midst.

The people begin to realize that there is no place like the public works, for there they are sure of their food and the necessaries of life; while at the same time every other person is fearing and trembling, and endeavouring to work his temporal salvation in trying to raise a sufficiency of food; but the result of their labours they leave in the hands of Almighty God to do with them as seemeth good in His sight.

Yours faithfully,

GEO. A. SMITH.

IRON COUNTY.

(From the "Deseret News," May 30.)

Parowan, May 14, 1855.

To the Editor of the *Deseret News*.

Henry Rollins, Esq., of San Bernardino, arrived in this city last evening, and will shortly proceed to G. S. L. City with a handsome assortment of goods, principally groceries. He came through in twenty-three days, with heavily-loaded teams. No news of importance from California.

It is a general time of health in this County. The farmers are still sowing wheat, the spring being very backward. Grasshoppers of small dimensions are far more numerous than the contending armies in the Crimea.

One hundred and fifty men are wanted immediately in this County to carry on the Iron Works successfully; those most needed are wagoners, miners, colliers, lime-burners, lumbermen, quarrymen, brick and stone-masons, carpenters, joiners, machinists, charcoal burners, and furnace men. Fifty additional teams are necessary to keep the furnace supplied with fuel and ore. The people are in high spirits on the iron subject, the furnace having been kept successfully in operation two weeks satisfied the most sceptical that nothing was wanting but to continue the charge, as the furnace was blown out simply for want of fuel.

Mr. F. T. Whitney, of Parowan, is manufacturing a very good article of cut nails; the cutting machine was got up under the supervision of the Hon. C. C. Pendleton, and the header was constructed by Mr. Whitney, who is an ingenious mechanic. The work is principally done by Piede workmen, under his supervision.

Mr. Pendleton is erecting a machine shop; the walls are composed of gravel and lime mortar, which becomes very hard.

The lumbering business is at present at a stand still, and the saw-mills are idle, for the lumbermen are all engaged in farming. Eleven men are engaged in sowing grain and repairing the fences at Paragoonah.

The U. S. Rifle Company camped on Little Creek last night. Messrs. George Bean and Alfred, Indian interpreters to that company, came in this morning, and report all well. Mr. Bean informs me that the horses in charge of the company took a stampede at Meadow Creek, and ran thirty miles, but were nearly all recovered; some of them were injured by the picket pins attached to the lariets. More anon.

GEORGE A. SMITH.

SANDWICH ISLANDS.

The New Gathering Place—Good Prospects.

Honolulu, Oahu, S. I.,
May 12, 1855.

Elder F. D. Richards.

Dear Brother—Your letter and the package of *Stars*, &c., forwarded by the *Pons Aelii*, have come safely to hand, all in good order. . . . . .

The books have not sold as readily as I could have wished, yet we hope eventually to dispose of them all. There are but a few persons (who read English) who care much about "Mormonism;" they have mostly come here to aggrandise themselves, and have no time to listen to the truths of heaven. . . . . .

As changes will take place in the mis-

sion after our next Conference, several of us expecting to return home, agreeable to counsel, I do not wish you to forward any more books or *Stars* at present, or until ordered by our successors.

All the Elders would like to take the *Star* regularly, but this is a hard place to get means. The native Saints are very poor, and are not able to do more than barely support themselves, hence they have not much to give to the Elders. Still, in the midst of poverty and many other embarrassments, the work has progressed, and the Elders have been faithful and rejoice exceedingly in their labours. At no time since the commencement of the mission has it been in as prosperous a condition as at present. The Saints are increasing in knowledge, in faith, and in good works; they begin to realize the magnitude of the work in which they have embarked, and are shaping their actions accordingly. They are very desirous to gather, but such is their poverty, that at present it would be impossible for them to emigrate to America, even if the laws did not prevent them from doing so. Having a desire to place them in a situation to earn means to emigrate, providing the way should open, and to get them away from the corrupt influences with which they are continually surrounded, to a place where we could control their labours, and instruct them more fully, not only in the spiritual things of the kingdom, but in temporal things also, we have selected a temporary gathering place on the Island of Lanai, (one of this group), where we have procured the use of a piece of land free of cost for four years. On this we have opened a farm, planted crops of wheat, oats, corn, potatoes, onions, beans, &c., all of which bid fair to yield good crops this season—already some wheat is ready for the sickle. This labour is performed by native pioneers from different islands of the group, one or more American Elders oversee, and direct the labour. These islands being a place of resort for whale ships, there is a great demand for produce of all kinds, hence we shall have no difficulty in finding a market for our produce. An excellent spirit prevails among the pioneers, and they are exercising a salutary influence among the inhabitants of the island (Lanai), many of whom have already joined the Church.

Our Elders are pretty well distributed over the whole group, and the natives, as well as foreigners, in all parts, are being left without excuse.

Our hands were greatly strengthened by the arrival in our midst last fall of 19 young Elders from Utah, who have taken right hold of the work, and have been and are making good progress in the native language. The voices of several have already been heard, sounding the proclamation of salvation in the Hawaiian tongue, although they have not been much over six months in the land. This causes us to rejoice, and praise our Father in heaven, and our hearts are filled with glorious anticipations in the future. When all these young men get the language, priestcraft will be made to tremble in its strongholds.

Pray for us, brother Richards, and ask the British Saints to remember us in this far off land among the degenerated children of Jacob, that our labours may be blessed in raising them from their low and degraded state, and that the day may speedily come when "the isles shall wait upon the Lord."

Your brother Henry is on the Island of Hawaii, the largest of the group, and most distant from this place. He was well, and making good proficiency in the language the last we heard from him. I immediately, on the receipt thereof, forwarded your letter to him. His package is here awaiting his order.

We hold our next General Conference at our new settlement, Island of Lanai, commencing on the 24th of July, when we shall all meet for the first time upon a foreign land.

A general time of health prevails among the brethren of the mission, as also among the Saints generally. All, with one exception, of the Elders who first came here returned home last year, and others whose health and circumstances would not permit them to remain longer, returned this spring, and several more will leave after the General Conference, so that the burthen of the mission will roll on to the young Elders who came last fall.

I have thus brokenly given you a brief account of the progress of the work on these lands, hoping that I have done no more than will be acceptable to you.

With love to yourself and those associated with you in Britain, and prayers for your prosperity in the Redeemer's cause, I remain as ever your brother and labourer in the Gospel,

PHILIP B. LEWIS.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 25, 1855.

THE GATHERING OF ISRAEL.—The work of the Lord is gaining slowly but surely in the heart of Europe, notwithstanding the poverty and oppression which bind down the people. A fire is kindled which will continue to spread in the hearts of the honest, and light up in them the hopes of eternal life. There are many who are of Israel in Switzerland, Piedmont, Germany, and surrounding nations, to whom the Lord will bring deliverance in His own appointed time. He will yet plead with these nations, by His judgments, until the power of priestcraft is broken, and the shackles of oppression are loosened, sufficiently for the captive to walk in the ordinances of the Gospel, and gather out to the land where the mind can expand, and the spirit and body freely partake of the elements of life, which the God of heaven designed should be used for the benefit of all His creatures. While the enemies of truth may perchance rejoice over some apparent momentary check to its progress, they are only smothering the fire for a time, while it accumulates greater force. The testimony of the Priesthood and the power of revelation are gradually weakening the foundations of all human institutions, civil, political, and religious, and every attempt to steady the tottering fabrics only betrays their growing weakness. Whenever the Elders of Israel make their appearance, proclaiming the Gospel of salvation, clothed with the Holy Priesthood, wielding the sword of the Spirit, and working by the light of revelation, hireling priests are stimulated to industry to save their craft, and the political fears of petty tyrants, whose personal merit generally forms no element of their greatness, are excited, for among the rulers of the day, whether monarchial or republican, virtue and integrity are scarce commodities, and are oftener found in the cottage of the peasant than the palace of the prince. Those scarce gems—honest hearts, are the only materials with which the Lord will establish His kingdom, at least that portion of it which will be honoured with His presence, and beautified with elements of celestial origin. These are the materials which He is sending forth His hunters to find and collect together to a place where the master workman can polish them up, and fit them to become "lively stones" in the Temple of our God. When the Elders suffer imprisonments, and the buffetings and sneers of the bigoted and self-righteous, in the pursuit of so glorious an object, they have the consolation of knowing that the salvation of one soul is worth a life of toil, for that single germ, quickened by the power of eternal increase, will grow, through the endless circles of eternity, into myriads of intelligencies, to increase the glory and swell the retinue of their Heavenly Father.

The time has come when the past rapid progress of this kingdom is but a very imperfect criterion by which to calculate its gigantic strides in the future. Its affinity with the heavens is daily increasing, and it is becoming more perfect as the medium through which the powers behind the vail can extend salvation to their prodigal sons and daughters, who have long wandered in the darkness of ignorance, and suffered under the blighting influences of rejected revelation. The voice which at first spoke low out of the ground, and whispered the sacred history of the millions of father Lehi's children on the American continent, is now echoing through the Valleys of Ephraim, calling them back to the allegiance of their fathers, and making them the subjects of that kingdom, to the royal rights of which they are natural heirs by covenant and promise. The Lord is manifesting Himself to them by dreams, revelations, and the

ministering of angels, preparing their minds to receive His messengers, yield obedience to a living Priesthood, through which they can be restored to the blessings of eternal life, and repair the broken chains of their generations.

Those Lamanites in whose veins courses the pure blood of Israel, unmixed with that of the Gentiles, are easily operated upon by the Spirit of truth, and they obey it, and go down into the waters of baptism by whole tribes at a time, thus literally fulfilling the ancient prophecy, that a nation shall be born in a day. The time has come which the Saints have been desiring and earnestly praying for since the Book of Mormon was revealed, when these remnants of Jacob shall flock into the kingdom, and that purifying process commence, which will make them a white and delightsome people. Here is a mighty field opened for the planting of the Gospel in a soil congenial to its growth, where it will spread like a fire among brambles, and purify these degenerate sons of holy sires from the corrupt weeds which have luxuriated in their systems for centuries. But few have properly considered the real magnitude of this work. The wild tribes of the Rocky Mountains, commonly reckoned within the limits of the United States and her Territories, constitute but a very small portion of the numbers of the Lamanites. Numerous tribes of them are scattered through that immense portion of the Continent, called the British Possessions. On the South, it is probable that three-fourths of the inhabitants of Mexico and Central America are wholly, or in part, descended from the aborigines of the country. The same may be said of the civilized portions of South America, while a vast extent of that Continent still remains almost entirely unexplored, occupied by the original inhabitants, in their native state of comparative purity, because uncorrupted by the contaminating influences of modern civilization. Upon examination of this subject, it would probably be found that more than one half of the inhabitants of the Western world have Lamanitish blood coursing in their veins. Thus the field is not only large, but promises a great and glorious harvest of such as will be saved in the kingdom of God, and will prove a stronghold of defence, and a mighty bulwark for its protection.

Foreign Intelligence—*Deseret—San Francisco—San Bernardino.*—Quite unexpectedly on our part, but none the less welcome, the *Deseret News* for June 6 came to hand August 11. We suppose it left Great Salt Lake City by one of the mail waggons which the *News* announces was to return from thence June 7. Peace was prevailing in the Valleys. The Hon. J. M. Bernhisel arrived at G. S. L. City in good health and and spirits, with the eastern mail which was due in May, but which arrived June 5. All the mail matter put aboard at Independence was taken through, and some belonging to a former trip. Spanish corn and buckwheat were in demand for replanting and resowing for late crops. By latest advices from California, Elder Parley P. Pratt was in San Francisco, and enjoying excellent health. Brother W. McBride was to start from California, May 1, with a company of Saints bound for the Valley, and it was expected that Elder Reddick N. Allred, of the Sandwich Islands Missions, would return home in the same company. A Conference was held at San Bernardino, April 6, 7, and 8. During its continuance 13 persons were rebaptized, the weather was pleasant, and the attendance general.

St. Louis.—We learn from the *Luminary* that Elder Erastus Snow left St. Louis for Atchison and the Plains, July 17, on his way to Great Salt Lake City. He expects to return to St. Louis this season. During his absence the *Luminary* is under the able direction of Elder Orson Spencer, who at our last dates was about performing a short mission to the Cherokee Indians, west of the states of Arkansas and Missouri.

The Plains—Death of Elder J. F. Secrist.—A letter by a "Traveller," dated Atchison, July 8, in the *Mormon* of July 28, states that Elder Jacob F. Secrist, late President of the German mission, had died, between Atchison and Kearney, from fatigue in hunting cattle.

Switzerland.—Elder William Budge, in a letter to us, dated July 6th, says, "I received several letters from the Saints in Switzerland a few days ago, with good news, especially from Zurich and around. The Saints continue to rejoice in the Gospel, and the Elders are busy in spreading the truth as much as circumstances will allow. At the same time they feel very desirous of leaving their country, which denies them the privilege of enjoying their religion. Their hearts are set on Zion, and they pray continually for deliverance. One of the letters I received was written by one of the Travelling Elders. He writes in good spirits, and says that he was going next morning to baptize six or seven persons. When I wrote I encouraged them as much as possible, and told them of your interest concerning them, for which they feel very thankful, and send much love to beloved President Richards, and say the time will seem long until they have another letter."

Piedmont.—Elder Samuel Francis writes to Elder G. D. Keaton, from the valleys of Piedmont—"You are well acquainted with the Waldensian valleys, but you do not know our present position, and it would be out of my power to describe it to you. Since the departure of the emigrants, we have not found a house like that of brother Malan. Brothers Gardiol and Chaterlain have been our principal supporters. Elder Rochan has not had any employ for the last three or four months, and nearly all the other Saints in the valleys have been in the same condition. We have been under the necessity of cutting off seven, who in their poverty have been bought with bread and polent by the Protestant ministers. All the others are well, and I hope they will continue to be more and more faithful to the work of God. We baptized a young man last Sunday, and expect to baptize a few more soon."

THE "LUMINARY."—Persons wishing to subscribe for the Second Volume of the *Luminary* are requested to forward to us, at the earliest convenience, their subscription for six or twelve months, as the case may be, that we may transmit the same to St. Louis, before the commencement of the Volume, which takes place at the beginning of the coming year. Subscriptions, for not less than six months, are received at any stage of a Volume, but the back Numbers cannot be insured. Terms—13s. per annum, in advance; subscribers paying English postage—one penny per copy, on receipt of the papers.

Home Correspondence.

WALES.

"Udgorn Seion" Office, Swansea,
July, 1855.

President Richards.

Dear Brother—In submitting you, by request, a brief report of the condition and circumstances of the Church of God in Wales, it affords me great pleasure to represent that, although the calumnies of the press and pulpit, and the stubborn prejudices of a severely priest-ridden populace have prevented the augmentation of our numbers as I could wish, yet I have unmistakable evidences, in the unity, diligence, and humility of the Saints, of the increase of the spirit of the Gospel in them.

'Tis due to my worthy Counsellor Elder Daniels, and the presiding Elders (with very few dishonourable exceptions, which have resulted in expulsion), to sa

that, through the blessing of Him who owns the work, upon their energetic measures and vigilant watch-care, love and harmony, undisturbed peace and prosperity reign amongst the Priesthood and Saints, to the exclusion of every principle or practice incompatible with their profession, from all the fourteen Conferences over which I have the honourable watch-care; a disposition to honour their religion before the world, by *living its precepts*, and to disseminate it by tracting and testifying from house to house, never has appeared more prominent than at the present time, nor have I ever been more flattered with the prospects of the Church than I am with its present condition.

A laudable exertion is being made by the Conferences severally, especially during the summer season, to extend their confines, to overspread the country by out-door preaching, and by sending out a promising number of spirited young officers to testify to and warn the people in new and evacuated places, of which we have a few yet remaining. An increase of confidence in the Holy Priesthood, so characteristic of the pure in heart, and so essential to salvation, is manifested in the promptness of their response to every counsel, and in the renewed interest they evince in seeing it not only preached but *practised* also. In brief, the manifest improvement I perceive in the condition of the Church in general, is a continual source of indescribable joy to me, forming new themes of praise to Him who alone is able to accomplish it, and presenting additional incentives to ever prayerfully contribute my mite in behalf of all its interests.

In reference to the *circumstances* of this part of our Great Father's vineyard, although it is as devoid of "gold diggings" as any other barren corner thereof, yet the elaborate dissertations on this, of late, all-absorbing essential that have echoed and re-echoed in the ears of all, the out-pourings of heaven's and earth's blessings upon the liberal-minded, and covering the serf who loves his gold more than the kingdom of our God with a mildew and poverty, all has served to make the poor Saints feel rich and liberal, and to delight in paying all dues to their God. One instance at issue, which occurred yesterday in Conference, proves the point—in response to a call to liquidate the debts of this Conference, upwards of sixty pounds was either cashed down in meeting, or subscribed to be paid in a few weeks by volunteers. A similar feeling is being awakened more generally of late than hitherto, and the consequent rewards for liberality keep pace with their strides.

A more lively interest is evinced in behalf of the P. E. Fund, and this praiseworthy auxiliary to the gathering of the poor Saints homeward will entertain more of the confidence, and hence of the liberality, of the Welsh Saints than hitherto. . . . . I feel that a better day has dawned in this respect.

You will be pleased to learn that I have the pledges of the Presiding Elders generally, that the sums allotted them to pay towards building the Temple of the Lord in Zion will be forthcoming in due time—pledges their sense of honour will not allow to be dishonoured, I trust.

In the book department appertaining to both Offices, quite a reformation has been going on progressively for a few months past, but none too soon; causing *every Sub-agent*, or the Branch for him, to clear up all dues, except the stock on hand, every quarter; to collect every individual debt, and make collection for the amount, if any in default. I also require every General Agent to furnish me with a Balance Sheet in full, quarterly, a form for which I have published for each agent. This not only apprises me what their stock consists of, and whether auditors do their duty, but also the names of the Branches who become involved or otherwise, and will, I trust, induce all to adhere more closely to your "Instructions" given to this important department, and *prevent* defalcations. A general awakening is taking place on this subject—days' works, lectures, "soirees," &c., are on foot in order to liquidate old debts, rusty for years past, and almost forgotten.

In reference to the present prospects for the future success of the Gospel among the worldly part of the community, the alarm of priests and editors, as well as the hue-and-cry of the numerous emissaries of our great enemy; the increasing audiences the Elders obtain generally, and the lively interest which the public manifest in the all-absorbing topic of "Mormonism," more than intimate that it is neither dead nor dying; rumours of wars, plagues, famines, earthquakes, murders, rapes, starvings, and the haggish train of modern "Christianity," variegated by the

beautiful delineations of "Mormon monstrosities," "cruelties," "horribles," "Mormonism exploded," "Mormon polygamy," "Divorced wives' exposures," and a thousand-and-one other sweet-scented nosegays, may divert their attention a while, but, like "Jonah's gourd," they fade and perish, and, when the Spirit of truth, like a breeze from Paradise, blows away their stench, "Mormonism"—the same impregnable and ever-living theme, still haunts them closer than before; every contrast presented subserves to approximate the belligerents, so that hundreds, if not thousands, now stand aghast on the brink, with nothing apparently withholding but shame that they have been so long scared by the baseless bug-bears of their clerical hob-goblin-story-tellers. The fact that all these things are in literal fulfilment of ancient and modern prophecies is rapidly gaining publicity among the reflecting public, and the existing feeling flatters us to expect that a host is coming—at the door.

May the Great God who owns this marvellous work, and with whom alone rests the power to propel it onward, grant us the prosperity to save the souls of our fellow-beings into His kingdom, which our hearts desire, give us wisdom to govern, influence to save, and power to "overcome" Babylon and everything Babylonish, to build up Zion, if needs be, on the ruins of even a world, and to crown Him whose right it is to reign King of kings over all His dominion speedily, is the heart's desire of your humble servant and fellow-labourer in the Gospel,

D. JONES.

SCOTLAND.

Kilmarnock, 10th July, 1855.

President F. D. Richards.

Dear Brother—This morning I sit down to give you a plain and correct account of our labours throughout Scotland, and I do it with great cheerfulness, knowing that you ought to hear of the success of those that labour under your watch-care.

We held our quarterly Conference in Dundee, the 17th June, and I am happy to say, that there was a first-rate spirit with the Saints, and all who asembled with us. The Reports from the various Branches were good, with few exceptions. The most of the Priesthood are doing their utmost to extend the work, and gather in the honest in heart, and I can happily say, that their worthy President, Elder Daniel McArthur, is a whole-souled "Mormon," and that the most of his flock partake of his spirit, which makes them also whole-souled in the work of the Lord.

They are comparatively free of debt, and have but one travelling Elder—brother Mark Barnes, who has been in the field a long time. He is a faithful and trust-worthy man, and I feel pleasure in recommending him. . . . . .

The Conference numbers 241. They have paid this quarter, to Temple Fund, £6 15s. 2d; to P. E. Fund, £8 6s. 11½d.; to Foreign Missions, £1 13s. 11d.; besides other expenses of the Conference; the total for all purposes being £28 13s. 7d.

Edinburgh Conference came off on the 24th, when we were favoured with the society of Elder James Ferguson and J. D. T. McAllister, from Ireland, and Elder Walter Grainger, President of the Glasgow Conference, who contributed much to our happiness on that occasion, for our heavenly Father gave us much of His good Spirit, which is life, light, and salvation to those who enjoy it. The Reports from the Branches of this Conference were also very favourable. The Saints there feel well, and realize more the necessity of keeping the commandments of God, than ever they did in their lives. They also have a good man to preside over them, whose heart is devoted to the cause of truth, and the Saints love and respect him very much.

We have now in that Conference three Travelling Elders, two of them were called out at our last Conference meeting, the other has laboured some time in the ministry, and he is a faithful, worthy man, and would do great good in any sphere.

The total number of members is 672. They have paid to Temple Fund this quarter, £20 17s. 11d; to P. E. Fund, £25 9s. 9d.; to Foreign Missions, £3 10s.; to clothing for Elders, travelling expenses, and the support of families, £46 15s. 9½d.; total for the quarter, £96 13s. 5½d.

I will say, to the praise of some of our faithful brethren in that Conference, that they voluntarily live up to the law of tithing, and testify to the rest of the Saints

that they are better off now than they were before they paid their tithing. I know this rule to be a correct one, that those who love the Lord will love all of His laws, and keep them, and upon such He will pour out His blessings till their hearts are satisfied. I have proved the law of tithing to be a law of God, and a source of blessing to me from the day on which I entered into the waters of baptism. As for the present, I feel as though I am all tithing, and may it ever be so.

Now, as for the Glasgow Conference, I will begin with the President, Elder Grainger, first. I love to testify of the virtues of good men, and as it may be somewhat in his favour, I will say, he is a true-hearted Saint. This is the first Conference, as you well know, that he has had the honour to preside over, but for my part, I cannot see but that he is fully up to any of the old hands at the business.

The Conference was held on the 1st of July, and the Reports brought in by the Branch Presidents were cheering, and we can feel that there is quite an increase of faith and union with the Saints and the Priesthood. We had a grand day on the Sunday, and also a fine soiree on the Monday following, and I can say that the Conference is in a prosperous condition.

They have paid for the past quarter, to Temple Fund, £42 5s. 1d.; P. E. Fund, £41 5s. 2½d.; Foreign Missions, £4 2s. 1d.; and Conference expenses besides; which make up the total to £120 4s. 11d.

A number of our best paying members have emigrated this year.

The Conference numbers actually, that we can find, 1161; the remainder are scattered and lost, which make up our total in the Half-yearly Report to 1455.

We find, in searching the records of the Glasgow Branch, that there are 220 members whom we can learn nothing of, although there have often been Councils called, and their names read out, and enquiries made after them severally. However, we intend to continue our search for the lost sheep of our Father's flock, that none may be lost through our negligence. May the Lord help us to do our duty all the time.

I have removed Elder James McGhie from the Kilmarnock Conference to Glasgow. He is a faithful young man, and bids fair to be very useful. He has been in the ministry only one year.

Kilmarnock Conference was held on Sunday last. We are still favoured with the society of our brethren from Ireland.

The good spirit of our Heavenly Father has been abundantly poured out upon us in our assemblies in this Conference. The Saints feel well and are much united. The Reports from the Branches were good, though the Saints have been somewhat oppressed for want of work, which has been rather against the financial Report. But I am happy to say, that it is better now, and, judging from the good spirit manifested by the Saints, I think they will bring up all arrears this quarter.

The Saints here are few, but I must say, they have done nobly, taking into consideration that they have helped off to the Valley brothers Booth and Glasgow lately. They are a noble people, and determined to be behind none, and that is the spirit of their worthy President, Elder J. D. Ross, an old and steady hand at the Gospel plough, but his worth need not be extolled by me, as he is well known. He is in first-rate spirits, and we labour in union in all things.

I can say that this Conference is not behind the others in Scotland; if they have not done for one purpose, they have done for another.

They have the past quarter been employed in getting clothes for Travelling Elders, paying old Conference debts, &c. They are now comparatively free, save of that which they owe the Office, which is duly considered by us. And we do not intend to cease our endeavours, while we are permitted to remain here, till it is all paid.

As I have not before me the Financial Report, I shall omit it.

We have but one Travelling Elder in this Conference that we have lately called out.

You will see, by the above details of the various Conferences throughout this Pastorate, that we are in a prosperous condition. Though we have not baptized so many as other Conferences, our prospects are good, and I can truly say, I never saw men labour more faithfully to convince the people of the truth than my brethren do in this land. Well! the seed is sown, the Lord hasten the day when we shall see the increase.

I must say, that I never laboured in the

ministry with more satisfaction, than I have done since I came to Scotland, though I found a kind and noble hearted people in England wheresoever my lot was cast. But I suppose that my experience serves to make my labours more agreeable.

There is a perfect union existing between the Presidents of the Conferences and myself, and also, as a general thing, amongst all the Saints. And I could not ask anything more at the hands of the brethren, than what they wish to be done. Therefore I feel to pour out my soul continually to the Lord for them, and the continuation of our union, and may it increase for ever.

Having already much extended my representation, I shall close now by saying, we shall be happy to see brother Franklin as soon as his business will permit.

Your brother in the Gospel Covenant,
EDWARD BUNKER.

BRADFORD, SHEFFIELD, AND LINCOLNSHIRE CONFERENCES.

71 Washington Road, Sheffield,
July 17, 1855.

President F. D. Richards.

Dear Brother—I am happy at the present time in having an opportunity of presenting you a condensed statement of our doings and prospects in the Sheffield, Bradford, and Lincolnshire Conferences.

I am delighted to say the most perfect union characterises all the efforts and movements of the Priesthood. Every exertion is being made to bring our principles fairly before the people. Out-door preaching is being extensively practised, with good effect. Opposition is rife, yet, notwithstanding, those who have a becoming regard for the truth of the Gospel, listen with attention, and seem desirous to learn more of our principles. Baptisms are becoming quite frequent, and I am pleased to say, all things taken into account, the prospects are cheering.

Measures have been adopted for the efficient carrying out of your counsel in reference to the Temple Offering. All seem sanguine in the belief that the allotments for the Sheffield and Bradford Conferences will be made up by the end of the current quarter.

At a Council Meeting of the Sheffield Branch, convened on Wednesday evening 4th instant, the subject of the Temple Offering was brought forward, and the brethren composing the Council were called upon to express their sentiments in reference to the Temple Offering, when a unanimous feeling was expressed in favour of raising the entire allotment by the close of the present quarter, upon which a subscription was set on foot, and the respectable sum of £21 was raised by the Council on that occasion, the subscriptions ranging from 5s. to £1.

I was particularly pleased with this Council, because of the peculiar spirit which seemed to actuate the Priesthood—they appeared to consider it a privilege of the first order to have an opportunity to aid in building the house of the Lord in the tops of the mountains, as predicted by ancient servants of God; and when we consider the great delight those ancient worthies seem to have experienced in anticipation of this glorious event, it is no marvel to see those who are immediately connected with it, and have the privilege of participating in the great work, count it a pleasure to exert all their faculties to forward the work so much admired by the Prophets of God in all ages.

I am delighted in being able to say to you, our financial affairs, as a general thing, present a healthy appearance, and every department appears to be in good working order.

The Lincolnshire Conference are not so forward with their financial affairs, owing to their scattered and unwieldly condition. Elder Oakley is exerting himself to the utmost to bring every department into proper condition. The Conference, which convened in Grantham on the 8th instant, voted to appropriate the avails of one day's work for each member, for the benefit of the Temple Offering, for the present quarter, which will help out with the allotment so far, that I am persuaded we shall be able to forward the entire amount by the end of the year. The Bradford Conference was convened in the Odd Fellows' Hall, Bradford, on the 24th ultimo. The meetings were well attended. All matters of business passed off in good order, and the most perfect union characterised the assembled Saints, and much of that lovely cementing influence which Jesus declared must characterise his people, was exhibited. Brother Joseph A. Young was in

high spirits, and seemed to possess the power and spirit of his calling and Priesthood in a most visible manner. I feel great pleasure in saying that his course and indefatigable perseverance in the performance of his high and important duties are praiseworthy indeed.

The Sheffield Conference was held on the 1st instant. All matters of business passed off in the most satisfactory manner. The most harmonious feeling pervaded the assemblies of the Saints. The Conference was well attended, and great joy and satisfaction were realized by the Saints. Several persons presented themselves as candidates for baptism during the day. The Spirit of truth rested upon the Priesthood in a marked manner, and the word of truth was spoken with power and good effect.

Elder Edward Frost is full of zeal for the cause of truth, and is always ready to carry out the instructions of those who are called to counsel him, and direct the affairs of the Church. The result is union and good will throughout the entire Conference.

I have twelve Travelling Elders in my Pastorate—five in Bradford Conference, four in Sheffield, and three in Lincolnshire, all of whom are doing all in their power to forward the cause of truth.

The Gospel is being preached in many villages adjacent to Sheffield, Bradford, and Leeds, with good effect, and I am happy to say the prospects for additions in many parts are cheering.

I am resolved that no exertion shall be wanting for the forwarding of the work while I am permitted to labour in this district, and I am sanguine in the belief that we shall be able to accomplish a good work in this vicinity during the remainder of the present year. That this may be the case, I shall exert all my energies and faith, constantly relying on the Lord, who has called us to prune His vineyard, preparatory to His return to dwell with His people.

I will here state that the sale of books and *Stars*, and the interests of the publishing department, are not overlooked, but shall, as hitherto, receive due attention.

Earnestly praying that the blessings of wisdom, strength, and knowledge may abide with you in rich abundance, to make you equal to your onerous and important duties, I am yours, as ever, undeviating in the cause of truth,

C. G. Webb.

Varieties.

Integrity, however rough, is better than smooth dissimulation.

Many persons pass their lives in regretting the past, complaining of the present, and indulging false hopes of the future.

I consider no conquest I ever made worth one year's interest of the money it cost.—*Frederick the Great.*

Let not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke.*

Imaginary Wants.—If we create imaginary wants, why do we not create imaginary satisfactions? It is the happier frenzy of the two to be like the mad Athenian, who thought all the ships that came into the harbour to be his own, than be still tormenting ourselves with insatiable desires.—*Bulstrode.*

Cheerfulness.—"Laugh and grow fat," is an old adage. Sterne tells us that every time a man laughs he adds something to his life. Dr. Sydenham said the arrival of a merry-andrew in a town was more beneficial to the health of the inhabitants than twenty asses loaded with medicine. Mr. Pott used to say that he never saw the "Tailor riding to Brentford" without feeling better for a week afterwards.

A Highlander Puzzled.—A drover, fresh from the land of heather, whose knowledge of the sea, and of its ebb and flow, was confined to one grand idea of its magnitude, arrived the other day at the Craig Pier with a flock of sheep, intending to go over into Fife. It being low water, and the boat already well laden, the captain told him that he must wait the next hour, as he was afraid he would not have water enough to float from the pier. "Water enough!" quoth John Highlandman, with the utmost amazement, "Och, man! if ye dinna hae water enuff in the muckle sea, far wud ye get it, than?"

"I CAN'T find bread for my family," said a lazy fellow in company. "Nor I," replied an industrious miller, "I am obliged to work for it."

DON'T GRUMBLE.—He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about, and tell acquaintances that you have been unfortunate. People do not like to have unfortunate men for acquaintances. Add to a vigorous determination a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Poverty is like a panther—look it steadily in the face, and it will turn from you.

The Lamanite's Prayer.

"Great Spirit! listen to the red man's wail;
Thou hast the power to help him in his woe,
Thy mighty arm was never known to fail;
Great Chieftain! save him from the pale-fac'd foe.

"His broad, green hunting grounds where buff'loes roam,
His bubbling streams where finny thousands play,
The waving prairies, once his happy home,
Are fast departing to the Christian's sway.

"With curs'd fire-water's stupifying flame,
(Which lull'd the senses of our chiefs to rest,)
And soft mouth'd words, the cheating pale-face came,
And stole our lands and drove us to the west.

"Our grey-hair'd med'cine men, so wise and good,
Are baffl'd and confounded with the dread disease,
Which ne'er was known to flow in Indian blood,
Till white men brought it from beyond the seas.

"And shall our nation, once so great, decay?
Our children perish, and our chieftains die?
Great Spirit, help! Thy glorious power display,
Destroy our foes; oh, hear the Indian's cry."

The red man ceas'd, and trembl'd with delight,
For, brighter far than the meridian sun,
A dazzling vision burst upon his sight—
A glorious angel from the Holy One.

"Thy prayer is heard," he said, "and I am here
To tell thee what shall shortly come to pass—
A day of joy for all thy tribes is near,
Thy foes shall perish like the sun-scorch'd grass.

"The *holy book* your fathers *hid*, is found,
Your Mormon brothers will the truth reveal;
Though troubles press, and all seems black around,
Obey their words, your souls' deep wounds will heal.

"Not many moons shall pass away, before
The curse of darkness from your skins shall flee,
Your *ancient beauty* will the Lord restore,
And all your tribes shall dwell in unity.

"The arts of peace shall flourish, ne'er to die,
The war-whoop and the deadly strife shall cease,
Disease shall then depart, and every sigh,
And health and life shall flow in every breeze.

"Farewell! Remember! *I* was once on earth,
And serv'd the Lord of Hosts *on this fair land*,
Observ'd His sacred precepts from my birth,
And now I dwell in bliss at His right hand."

The angel left, and darkness came again,
But light and joy dwelt in the Indian's soul.
Oh! may the day soon dawn for *Ephraim's* reign,
When all the "*glorious land*" he shall control.

CHARLES W. PENROSE.

ADDRESSES.—Thomas D. Giles, Edward Middleton, } 4 East Lane, Tredegar, Monmouthshire.
Thomas Harding, Mr. James Tomb's, Walton Huts, Huntingdonshire.

Money List, August 3—10, 1855.

	£	s.	d.
George W. Davies	4	0	0
John Holsall	5	0	0
Josiah Holmes	2	0	0
John Mellor (per Thomas Ord)	2	0	0
William Peacock (per R. W. Wolcott)	5	0	0
Carried forward	£18	0	0
Brought forward	£18	0	0
William Norris	3	0	0
Charles Peat	2	0	0
James Linforth	2	0	0
	£25	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XVII. Saturday, September 1, 1855. Price One Penny.

One Thing Needful—An Inspired Dead.

A short time ago a leading article appeared in the *Family Herald*, with the following title—"A Great Man Wanted." This article was written with special reference to England. The writer says, "We have all the materials for doing everything well, but we want a sole directing mind at the head of affairs, to make our materials available." And as a consequence of not finding this "sole directing mind," he further says, "We have all sorts of perplexities, dilemmas, quibbles, questions, doubts, and disputed points, as if the whole system were invented by lawyers, for the purpose of keeping themselves and their families flourishing, like the green bay trees, for all generations."

The *Herald* hits the truth when it declares that one of the greatest wants of England is a "great man," who can "speak as one having authority, and not as the scribes," whose word is law, and whose will is carried out universally in a spirit of intuitive, spontaneous, perfect oneness. And we will predicate the same of all the world. Such a ruler no nation upon the face of the earth can now rejoice in, *except the Kingdom of God.* But instead thereof, we see, speaking in general terms, either a potentate of naturally strong mind and great energy, ruling principally by the force of his own iron will; or one of ordinary abilities, ruling through the traditions of his subjects. The dominions of the first of these characters are very often visited with political eruptions at his death, for then the burning lava of discontent, proud ambition, or perhaps innocent indignation, is no longer held in check by the incubus of his mighty presence, but bursts forth, increased in furious heat by being so long smothered, and rapidly creates a new aspect in the state of affairs. The sceptre of the second kind of potentate continually trembles in his hand—every new ray of light that penetrates the public mind may show them a "more excellent way" in governmental affairs, to his imminent peril; and more than this, party and faction may contrive to bring in an entirely different order of things, and rule of governmental procedure. The ruler of iron will has strength and efficacy in his government while it endures, but alas, its existence depends upon the brittle thread of his own life, or perhaps only until a "stronger than the strong man" shall dethrone him. The monarch of ordinary, weak, or vacillating character is in perpetual danger of losing his exalted position, and, his kingdom wanting confidence in its ruler, or being divided in opinion concerning him, is but weak and half-hearted at the best, and consequently the most promising measures are frequently so whittled down, evaded, or thwarted, by friends or foes, as to prove any thing but effectual in cases of exigency.

From the earliest ages to the present, man has tried his best and his worst at

government, and has signally failed all the time. Where now are the powerful nations of antiquity? Where the governments which once kept the world in awe, and dictated laws to the ends of the earth? Echo answers, where? They arose, flourished, and decayed. They were weighed in the balances and found wanting. The magnificence of their remains proves only the completeness of their failure. Many of these governments had "great men" at their head, but not great enough, or, to speak ironically, perhaps too great. At all events, something was wanting—something human wisdom has not yet found out. The "right man" at the head was wanting, nor has the world yetdiscovered that man.

As with nations, so with societies and institutions, religious or merely secular. They have been originated, have secured a certain amount of influence over men, and have either come to naught, or have failed in regenerating society. The "great man" has not appeared on their stage.

But will this "great man" never appear? Must the world go on as it has been going, ebbing and flowing like the tide, but advancing none? The world has a vague idea that there is a "coming man," who will be of the "right" stamp. Scripture declares that such is to be the case, and not a tittle of the sacred word shall fail.

But who shall this man be? Whence shall he derive his authority? In what manner shall he make his appearance? Shall he be some mighty emperor at the head of his splendid court? Or some victorious general at the head of his magnificent army? Or some profound philosopher at the head of the learned and subtle schoolmen? When come, will high and low, rich and poor, learned and unlearned receive him with acclamation, as the "desire of all nations?"

Without egotism we declare that we can answer the above questions. We can speak definitely of the man, his authority, his manner of appearance, and his reception, and thus bestow a word of wisdom and information which is beyond all price. Let the nations listen, and all the inhabitants of the earth give ear! The "great man wanted" to set in order and direct religion, and government, from that of the nation to that of the family and the individual, is an *Apostle, Prophet, Seer,* and *Revelator,* who is appointed to the Holy Priesthood by God, to reveal His will to men, and to establish His kingdom and government upon the earth, that truth and righteousness may cover it as the waters cover the mighty deep, and mankind no longer grope as blind men for the wall. The honoured person who first received this authority in these days was Joseph Smith, a poor and unlearned stripling. He was rejected by the mighty and wise of the day, and of the poor but a few believed his testimony. Notwithstanding this, he laid the foundation of the great work of reformation, regeneration, and restitution which all admit is necessary, but which so very few are willing to aid with their whole heart. That foundation no man can uproot. After the assassination of Joseph Smith, his mantle fell upon Brigham Young, who now in the Territory of Utah wields that authority. To his standard thousands of the pure in heart annually flock.

We have let the "cat" out of the bag, but we are aware of the consequences, and have counted the cost. We are perfectly conscious that, in acknowledging the hand of the Lord and the instrumentality of a Prophet in this matter, we are raising a nest of hornets, in the shape of unbelievers, about our ears. But no matter, with us truth will out—at the proper time. And if we thereby gain the favour of the Lord, which we undoubtedly shall, of what avail is the enmity of the world? "If God be for us, who can be against us?" A few of the poor amongst men—honest in heart, who have been long and anxiously "waiting for the consolation of Israel," will receive our testimony as the very bread and water of life to their hungry and thirsty souls. And the Holy Spirit of God shall bear testimony with their spirits that we speak the truth of heaven. The emperor and the king, who roll in luxuries, and fare sumptuously every day; the uninspired priest, who "preaches for hire and divines for money;" the statesman, whose little-great soul is not sufficiently capacious to receive aught but paltry, petty, party politics; the philosopher, who glories chiefly in his intellectual power and attainments; the general, who rejoices in his stalwart warriors, arrayed in all the magnificent "pomp and pride and circumstance of war;" the lawyer, the "open Sesame," to whose legal lips is the magic "six-and-eightpence" down; the tradesman, whose contracted mind scarce looks beyond his

counter; the debauchee, who diverts the stream of life into the very gulf of death; the murderer, the liar, the drunkard, the whoremonger, and the giddy, vacillating multitude who sail for ever with the stream—these are they to whom our words are words of fire, because they token forth the end of sin and vile hypocrisy.

But why should men, almost universally, rise up against the Lord and against His anointed? Why are the very imperfect governments of human invention so very sweet to the palate, and the perfect government of heaven so exceedingly distasteful? Do the breathings of inspiration go forth among the nations as the exhalations of the deadly Upas tree? Verily they are treated as though they did. But we fearlessly assert that the adoption of the government of heaven upon the earth is consistent not only with the Scriptures, but with the highest wisdom, the purest reason, and the soundest common sense. Mankind must be governed by truth or by error—if by truth, then by God, who is truth impersonated; if by error, then by the devil, who is error impersonated. Following the matter to its practical working, we arrive at the conclusion, that if men are governed by truth and God, it must be through His representative upon the earth—an Apostle, Prophet, Seer, and Revelator; if by error and the devil, they must remain subject to their present genius of government, they must submit to the devil's representatives on the earth—those who, like him, have assumed an authority to which they have no righteous claim. What could be clearer and more self-evident than this? Yet with heart and soul will men, and religious men too, reject all overtures from the Almighty, and close their ears to every suggestion of inspiration, preferring to grope along, as their forefathers have done, in the wilderness of error, and the thick darkness which invariably covers the earth when the lamp of revelation is extinguished, and the rays of inspiration are shut out.

Our testimony may be unpopular, we may be considered impostors, fanatics, or enthusiasts, but we declare, and history abundantly proves the fact, that no society or nation can progress towards perfection unless led by the Lord through his Holy Priesthood. Those societies or nations who are not so led, are continually subject to and distracted by divisions, envyings, strife, violence, murder, wars, tyranny, oppression, and every species of corruption, which will infallibly eventuate in dissolution and utter ruin. But those who are led by the Lord must progress in truth, virtue, peace, prosperity, power, influence, dominion, glory, and happiness, for He has attained to these things, and knows how to lead others in the same path, and there is no stand-point with those who follow Him. It is impossible for those who are governed by Satan to become perfect in truth and virtue, for he has never attained to those things himself, and therefore cannot direct others in the pursuit of them.

We have read of a certain Prophet named Joseph, who was inspired of the Lord, and thereby saved all his father's house, and the inhabitants of the country of the Nile, and indeed many other countries, from the fatal effects of seven years' famine. The king of the country made this Prophet "ruler over all the land," and so able and judicious was his administration that "there was corn in Egypt," and consequently salvation, when the dearth, like a gaunt spectre, was stalking through every other land, leaving a mercilessly withering blight in his wake. Here is a manifest demonstration of the truth that a Prophet of God is the proper person to direct the affairs of a nation. After this famine, in whom would Pharaoh have most confidence to administer the affairs of his kingdom—his wise and learned statesmen, or Joseph? Would he be likely to discard the man who, by an inspired master-stroke of policy, and at the same time at the urgent request of the people, made them, their cattle, their land, and all they possessed, the personal property of his royal master? Joseph and his kindred were held in honour and esteem, until "there arose up a new king over Egypt, which knew not Joseph." Having saved the nation from death, He was more entitled than any other man to rule.

But we need not go back to ancient times for examples. In our own day has it been demonstrated that an inspired man, though with little education, and little practical knowledge of the subtle ways of the world, can organize a system which confounds the wisdom of the wisest worldling, and brings to naught the understanding of the most prudent among the nations. Twenty-five years ago Joseph Smith laid the foundation of a work

which is considered the wonder of the age, commenced to establish a community which is accounted the greatest phenomenon of the nineteenth century, and he did this not by his own wisdom, but by inspiration from heaven. He organized the Church of Jesus Christ of Latter-day Saints, originally of six members, by revelation from the Almighty. And with what effect? Times without number have divines, statesmen, editors, rejoicing in the largest experience, the most extensive knowledge, and the widest influence, prophesied that the Prophet and the Saints would come to naught, and not only prophesied this, but have tried to bring it about, yet all with no effect, except to increase the stability and influence of that which they sought to overthrow and annihilate. Is it not a great argument in favour of inspired leadership, for a young, poor, illiterate man to give to the world, in the middle of the nineteenth century, a new religion, a new system of theology, a new organization, and new social laws and relations, and do it in the midst of the most pitiless storm of calumny and law-defying opposition from the learned, powerful, and reputedly pious of the age, yea, not only from them, but from all classes of men? And is not this argument clinched by the fact that the success of said religion, theology, organization, laws, and relations should be so remarkable as to be deemed altogether unique—without parallel in sacred or profane history?

Joseph Smith, by the sheer force of principles revealed from heaven through him, gathered together a people from the four quarters of the globe, built cities for them to dwell in, and temples in which they might be taught more perfectly of the Lord, yet his successor, Brigham Young, having been called to take hold of the work in the advanced state it had reached at the assassination of Joseph, has been enabled to offer a more extended, a world-wide example of the superiority of inspired leadership. When the Saints were compelled to quit Nauvoo, Brigham Young, like a second Moses, led the Latter-day Israel safely from the midst of their enemies' camp, through a wild, uncultured, Indian wilderness, to an abode of peace in the midst of the Rocky Mountains, and did all this without assistance, except from his brethren and his God. So far were the American people from helping to lighten the privations and hardships of this great exodus, that they bought some of the exiles' property as a greedy lawyer would buy it—for an old song, and drove them from the remainder without pay. But this was not all. The government, in the height of its magnanimity, made demand for, and obtained, a battalion of 500 of the best and ablest of the camp to fight against the Mexicans, while affectionate wives, aged and decrepit parents, and helpless infants were left in the midst of the Indians, on the outskirts of that civilization which had ruthlessly driven men, women, and children from their much-loved homes. But the exodus was accomplished, a new settlement was made, which prospered so as to become a territory in three years. And from that time nothing has prevailed against the onward progress of this great work. Those who have lifted their puny arm against the Lord and against His Prophet and people, have been speedily confounded, and have been so signally discomfited as to fly on swiftest wing to congenial climes. The success of the Saints, since their settlement in Great Salt Lake Valley, is universally admitted to be without a parallel. They have been constantly receiving accessions to their numbers, brought together by the power of their principles alone, and all coming from places 1000 to 10,000 miles remote from the common centre. This has all been done by a poor and universally despised and persecuted people, without assistance, except from the Lord, and with the flower of their manhood abstracted from their camp.

With infinite advantage to our argument, we might refer, by way of contrast, to the position of Britain for the last year. She boasts of the most pious and learned divines, the wisest and most experienced statesmen, the most able administrative tact, the first business talent, a navy as numerous as those of all the rest of the world put together, a mercantile marine that penetrates nearly all the waters of the globe, riches above other nations, and stores in profusion, yet has she proved herself utterly incompetent to save her expeditionary force of 30,000 or 40,000 men from starvation. She was not poverty stricken, like the Saints. She was not driven from her home. She was not a thousand miles from the luxuries, comforts, and even the necessities of civilized life. The flower of her manhood

was not dastardly drawn from her midst. No, she had none of these things to contend with. Yet did she prove as signally deficient for the emergency she was placed in last winter, as Brigham Young, destitute of all these resources, proved himself efficient for his emergency. Six Crimean miles were more disastrous to England than were a thousand miles of American prairie and kanyon to Brigham Young. If during the past year Britain had been subjected to the government of the Lord, through a Prophet—say Brigham Young, would she have been so disgraced in the eyes of the nations? Let the honest thinker answer.

In conclusion, we will observe that the Lord has set His hand to teach the nations, if they have not already learned, that the people who are not governed by Him and His laws cannot prosper, but must be brought to naught, in the very nature of things. And we invite all emperors, kings, princes, rulers, and people on the face of the whole earth to come without delay and make their peace with God, through His Prophet Brigham—surrender themselves, their wives, their children, their authority, their riches, and their possessions to Him as the rightful owner, for the "earth is the Lord's and the fulness thereof." Then they can receive such things from Him who alone has true power to give them, and receiving them from such an eternal source they become eternal riches, and, as long as faithfulness remains, no man or power in this world, or the next, will be suffered to rob the holders of these everlasting riches. If our invitation is taken, good; if not taken, mankind universally will learn by their own sad experience that their gods, their riches and property, their emperors, kings, and princes cannot save them from the fearful desolations which will come upon the earth, or, in other words, will not prove equal to the exigencies of the times. Yes, men will discover that under a divinely inspired leader only can they be preserved in the "perilous times" to come. The rulers and people of those nations that have not a Prophet for their governor will yet be very glad of the privilege of going to that nation which is led by inspiration, and saying, as the Egyptians did to Joseph—"Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants" unto the Lord God of Hosts.

History of Joseph Smith.

(*Continued from page* 454.)

[December, 1839.]

Sunday, 15th. President Young preached at brother Gifford's, in Waterville. The High Council at Nauvoo voted that Bishop Knight provide for the families of Joseph Smith, junior, Sidney Rigdon, and Orren Porter Rockwell, during their absence at Washington. Elder James Mulholland, my scribe, having died, it was voted that debts contracted for building his house be settled. Also approved of brothers Annis, Bozier, and Edmunds building a water mill adjoining the city.

Monday, 16th. President Young returned to Hamilton.

Wednesday, 18th. Elders Wilford Woodruff, John Taylor, and Theodore Turley sailed from New York for England.

Friday, 20th. President Young went to Eaton, to see his cousins Fitch, Salmon, and Phinehas Brigham.

For particulars of our proceedings while at Washington, see my letters and Judge Higbee's to friends at Commerce, or Nauvoo, as the place is now frequently called.

Saturday, 21st. I arrived in Philadelphia, direct from Washington city, by the railroad, where I spent several days preaching and visiting from house to house, among the brethren and others.

Sunday, 22nd.

Nauvoo, Hancock County, Illinois,
Dec. 22nd, 1839.

Dear Brother Parley—In consequence of the absence of my brother Joseph, your letter has come into my hands, to which I intend to reply, and give such instructions, and advise you respecting the matters and things of which you write, as I feel led by the Spirit of the Lord.

I was truly glad to hear of the prosperity of the Churches in and about the vicinity of

New York. Truly these things are pleasing to the Saints, and I presume to none more so than yourself, who was the instrument in the hands of God of planting the standard of truth in those regions, around which so many are now rallying.

You express a desire to have the Book of Mormon, &c., printed in New York, &c., &c., and have taken some steps towards accomplishing that object. As respects this matter I would say, that it is one of great importance, and should be properly considered. Not only is the City of New York destitute of this Book, but there is truly a famine throughout the Union, and another large edition is certainly required. But at the same time I cannot give any encouragement for the publication of the same, other than at this place, or where it can come out under the immediate inspection of Joseph and his Counsellors, so that no one may be chargeable with any mistakes that may occur. I want the books we print here should be a standard to all nations in which they may be printed, and to all tongues into which the same may be translated.

Again, as this place is appointed a Stake and a place of gathering for the Saints, I think that every facility should be rendered it, in order that the Saints may be able to accomplish the great works which have to be performed in this generation. I should therefore strongly advise, yea, urge you and all the Elders of Israel, when they meet with those who have means, and a disposition to forward this work, to send them to this place, where they may receive counsel from time to time.

If when brothers Joseph and Rigdon return, we should deem it prudent to avail ourselves of the facilities offered in New York for re-printing the Book of Mormon, it is probable that a delegation will be sent to accomplish that object. In the meantime you will be at liberty to go to Europe, for thereunto are you sent.

The above observations will apply to the Book of Doctrine and Covenants, Hymn Book, &c., which publications I long to see flowing through the land like a stream, imparting knowledge, intelligence, and joy to all who shall drink at the stream. As to publishing the Book of Mormon in Europe and other nations, I should entirely acquiesce to your proposition. I do not know of any more suitable persons for attending to that business than the Twelve. If it should be deemed wisdom to have the same published in England or elsewhere soon, you will be further advised on the subject, and full powers given you immediately on the return of Joseph, who is at present in the City of Washington, in company with Elder Rigdon and Judge Higbee, endeavouring to get the subject of our late persecutions brought before the councils of the nation.

The families of the Twelve are generally well, but not altogether so comfortably situated as I could wish, owing to the poverty of the Church. I think it would be well for those who have means to spare, to forward the same to their families.

My love to all the brethren. I am your affectionate brother in the bonds of the covenant,

HYRUM SMITH.

Addressed to Elder P. P. Pratt, New York City.

Monday, 23rd. President Young went to Waterville with brother Gifford. About this time brothers Rockwell and Higbee arrived at Philadelphia with my carriage from Washington, where they had been some time, leaving Elder Rigdon there sick, and Foster to take care of him.

Wednesday, 25th. Elders Wright and Mulliner left Preston for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

President Young went six miles north of Rome to see brother Blakesly; returned on the 27th to Waterville, and on the 28th went to Hamilton.

Saturday, 28th. Heber John, son of Willard and Jennetta Richards, died at Preston, England, aged five months and nine days. He had been sick nine days with the small-pox, and was buried in Elswick Chapel yard.

Sunday, 29th. The High Council of Nauvoo voted to print ten thousand copies of the Hymn Books, and an edition of the Book of Mormon, under the inspection of the First Presidency at Nauvoo, so soon as means can be obtained.

Monday, 30th. About this time I left Philadelphia, with brother Orson Pratt, and visited a Branch of the Church in Monmouth County, New Jersey, where I spent several days, and returned to Philadelphia.

The High Council of Nauvoo voted that a committee be appointed to transact the business relating to the request of the brethren at Washington as follows—Alanson Ripley, in Iowa; Seymour Brunson and Charles C. Rich, at Quincy; Zenas H. Gurley, at Macomb; and that President Hyrum Smith, and Bishops Partridge and Knight give the committee their instructions.

Wednesday, January 1st, 1840. Elders Young and George A. Smith (who was

partially recovered,) left Hamilton. The brethren helped them on their way, and assisted them to considerable clothing.

Thursday, 2nd. Brother James Gifford brought them to Utica.

As more positive and official testimony was wanted by the Authorities at Washington, many of the brethren made affidavits concerning their sufferings in, and expulsion from, Missouri, a few of which I will insert in my history—

I, Simeon Carter, certify that I have been a resident of the State of Missouri for six years and upwards, and that I have suffered many things by a lawless mob; both me and my family having been driven from place to place, and suffered the loss of much property, and finally expelled from the State. I further certify, that I belong to the Church of the Latter-day Saints, commonly called "Mormons." And I certify that in the year eighteen hundred and thirty-eight, both me and my people suffered much, by the people of the State of Missouri. And I further certify, that in this same year, in the month of November, between the first and sixth, were surrounded by a soldiery of the State of Missouri, in the city of Far West, in Caldwell County, both me and many of my "Mormon" brethren, and were compelled by their soldiery, which were armed with all the implements of war to shed blood, by a public declaration of our entire extermination, to sign away our all, our property, personal and real estate, and to leave the State of Missouri immediately.

I certify I had at that time one hundred and sixty-two acres of land, the same which I held the certificates for. I further certify that I was obliged to give up my duplicates to help me to a small sum to carry me out of the State. I further certify not.

SIMEON CARTER.

Territory of Iowa, Lee County.

Sworn to and subscribed before me a Justice of the Peace for said County, this 2nd day January 1840.

D. W. KILBOURN, J. P.

Nauvoo, Hancock County, Illinois, January 3rd, 1840.

To President Joseph Smith, junior, and Judge Higbee.

Dear Brethren—It is with feelings of no ordinary kind, that I write you at this time, in answer to the letters with which we were favoured. Your letters were truly interesting, and were read with great interest by the brethren here, as well as myself.

We were truly glad to hear of your safe arrival in the city of Washington, your interview with His Excellency the President, and the steps you have since taken for the furtherance of the object you have undertaken to accomplish, and for which you have left the endearments of home, and the society of your friends. The mission on which you are engaged is certainly an important one, and which every Saint of God, as well as every one whose breast beats high with those patriotic feelings which purchased our National freedom, must take a deep interest in. And although there may be many who do not value your labours—their sectarian prejudices being greater than their love for *truth* and the Constitution of our country; yet there are many who will undoubtedly appreciate your services, and will feel it a pleasure to assist you all that they possibly can. Conscious of the righteousness of your cause—having the prayer of the Saints, (amongst whom are many who have shared with you the trials, persecutions, and imprisonments which have been heaped upon the Saints in Missouri,) and having the approval of heaven, I would say, go on, dear brethren, in the name of the Lord; and while you are pleading the cause of the widow and the fatherless, may He who has promised to be a father to the fatherless and a husband to the widow, bless you in your undertakings, and arm you with sufficient strength for the herculean task in which you are engaged. Your exertions will be seconded by the brethren in this region, who are disposed to do all they possibly can.

I had just got ready to start for Springfield when I received your letter. I no sooner read it than I abandoned the idea of going there. I then made exertions to obtain funds for you in this place; but not being able to get any, and hearing that there were brethren in Quincy lately from New York, I started off the following day and succeeded in obtaining from brother Herringshaw three hundred dollars, which I deposited with Messrs. Holmes and Co., merchants in Quincy, subject to the order of Judge Young. The reason why I deposited it with them was in consequence of the banks not doing any business and refusing to take deposits, &c. I hope that we shall be able to raise you some more soon. Brother William Law has promised to let us have one hundred dollars as soon as he gets a remittance from the east, which he expects daily.

We have not been able to get much on the city lots since you left; not more than enough to pay some wages for surveying, and a few debts. Brother Lyman Wight returned the subscription paper a few days ago, stating that he had not collected anything since you left. In consequence of my

health, which has been poor, and the coldness of the weather, I have not been able to attend to it myself. I hardly think we shall be able to raise the one thousand dollars for Mr. William White by the time he will expect it. Elder Granger is yet in Commerce, not being able to move in consequence of the low stage of water in the Ohio river.

I received a letter lately from Parley P. Pratt, stating that he was in the City of New York, had published another edition of his book, and wanted permission to print an edition of the Book of Mormon and Doctrine and Covenants, &c., with a periodical similar to the Times and Seasons, stating that there were men who had means, that would assist in these things. He likewise wanted to get privilege for the Twelve to print the Book of Mormon, &c., in Europe. I wrote in reply, that if there were any of the brethren disposed to aid, and had means to spare for such purposes, to send them to this place, so that not only this place might be benefited, but that the books might come out under your immediate inspection. I am afraid some have been induced to tarry and assist Parley in these undertakings; and had made arrangements with Elder Granger to assist in liquidating the New York debts.

I want a letter from you, brother Joseph, as soon as possible, giving me all the instruction you think necessary. I feel the burden in your absence is great. Father expresses a great desire to go to Kirtland, along with brother Granger, who has promised to pay his and mother's expenses; would you think it advisable for them to go or not?

The High Council met a few days ago, and took your second letter into consideration, and passed some resolutions on the subject; appointed committees to get certificates for land, and to get all other information they could. Some have gone to Quincy, and others to different places. We shall forward from time to time the information you desire.

You will receive enclosed in this a number of duplicates for land from Bishop Partridge and others. The Mississippi is frozen up. The weather is very cold, and a great quantity of snow is on the ground, and has been for some time. Your family is in tolerable good health, excepting one or two having the chills occasionally.

Bishop Knight desires me to inform you, that brothers Granger and Haws have drove into Commerce a large quantity of hogs. They are now engaged in slaughtering them. I think there will be a good deal of trade carried on in this line another year.

You may expect to hear from us soon again. I sent you a copy of the deposit I made to Holmes and Co., which I hope you will receive safe.

I am very affectionately,

HYRUM SMITH.

P.S.—We have concluded not to send any duplicates in this letter. The packages of duplicates will be directed to Judge Higbee, thinking they will come more safe to his address.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 1, 1855.

FAMINE IN UTAH.—This is an age fitly represented by steam power and the electric telegraph. Past events sink into obscurity, the present receive but a passing notice, while men jump at conclusions, and rush on to the future with a wild recklessness which decides by the impulse of their own minds, instead of facts, reason, or revelation. In nothing is this the case more than in matters of religion. Men look at present events, and judge of their effects, in the ever varying shades of truth and error, according as their hearts are influenced by vice or virtue, their visions enlightened by the Spirit of truth, or darkened by that ambiguous piety which pleases the devil. Pecuniary or political interests narrow the conceptions of some until they can see no other God to worship than the immediate object of their desires. Mankind have this important fact yet to learn, that truth is eternal; that however much they may reject

and scorn it, it is the truth still; and that those who abide by it will increase and rise on the ruins of its declaimers. These principles have been fully demonstrated in the rise and progress of the Latter-day Saints. The Lord has manifested His power in their deliverance as obviously as He did in saving ancient Israel.

The prolific brains of prophetic editors have again conjured up wonderful things which are about to transpire in the land of the "Mormons." The first woe is past and nobody killed, and in their chagrin they have invented another which will doubtless produce similar results. They chuckle with the same satisfaction in the anticipation that grasshoppers and crickets will annihilate Utah, as Pharaoh did that he would destroy ancient Israel when he had them hemmed in between his mighty hosts and the Red Sea. Now we say to the Saints, as Moses said to Israel, "Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you." But we will assure those who seek the overthrow of God's people, that "Mormonism, born in poverty, cradled in storms, and reared in hurricanes," will faint neither in earthquakes nor famine.

Three times in the last twenty-five years have the Saints been driven, and their position in Utah for the coming year, without raising a bushel of grain, would be far preferable to the afflictions which have been forced upon them by fiends who for some wise purpose have been permitted to assume the form of men. The past history of the Saints should have convinced the world long since that it can form no correct judgment of the results of events which transpire with them. They forget that many of the pioneers to Great Salt Lake Valley laboured and toiled for months on the few roots and herbs which they could gather in the mountains; and the whole history of the Saints is a continual proof that they have received strength and power to overcome trial and adversity, from a source which the world will not acknowledge, and therefore cannot comprehend. We might here enumerate some of the resources of the people of Utah for sustaining themselves during a scarcity of bread, but we do not deem it necessary, for every Latter-day Saint who keeps the testimony of the Spirit of revelation within him knows that the Lord will deliver His people; and as to the rest of the world, we are quite willing that they should enjoy the delusions of their own hearts until they acknowledge that there is a God in Israel. If the Saints will follow the directions of President Young, and continue to sow and plant as long as there is a prospect that anything will come to maturity, and diligently keep the commandments of the Lord, we apprehend no danger of any particular suffering for want of food, for He never failed yet to provide for His people.

Every faithful Saint can testify that whenever he has suffered trials or afflictions it has proved the pathway to more exalted joys and blessings, and in straitened places the Lord has made Himself manifest more abundantly than in any other. As with individuals, so it is with us as a people. When our enemies hope and believe that we are on the brink of ruin, they are astonished to see us rise above it with ten-fold more strength and power than we previously possesed. But they harden their hearts against light, and are therefore left to believe a lie, that they may be damned. Their own wilful perversions of the truth, and determination to follow the dictates of their own evil hearts, against the evidence of facts, and the testimony of thousands, is leading them down to death, and they will yet find the very calamities which they have so long desired and prophesied would come upon the Saints, come four-fold upon themselves, and no arm to save or God to deliver them, until they have reaped the full reward of evil, and judgment is satisfied. The Saints cannot expect to entirely escape the afflictions which are coming upon the nations, for the Lord has expressly declared that judgment will begin at His house. Any one who will examine the

subject can see for himself that since the houses and effects of the Saints were burnt in Missouri and Illinois, and particularly since the destruction of the Temple in Nauvoo, there has been a continual increase of destructive fires in the United States. Joseph Smith prophesied, when the Saints were mobbed and driven, that the same afflictions should be heaped upon that nation without measure. Who can deny that matters are hastening on for its fulfilment, and that the elements of strife and discord are rapidly increasing throughout the world? In 1853 Utah was involved in war with the Indians, and but a few months elapsed before five nations of the eastern hemisphere were involved in one of the greatest wars of modern times. And wars and rumours of wars are rapidly on the increase. There may be a want of bread in Utah the coming year, and if so it may be referred to in future as a beginning of similar sorrows among many nations.

If there are any Saints who are so weak as to believe that the faithful in Utah will die, or be scattered for want of food, or in anywise suffer the evils which their enemies predict will come upon them, even should they think of emigrating, we would advise them to remain this side of the Valleys, until they learn the difference between true and false prophets, and have faith enough to believe that the Lord will save His people. To those who live in the Spirit, and would willingly suffer a little inconvenience and want in order to enjoy the light and knowledge which flow in Zion, we say, you cannot get there too soon to enjoy those blessings, or to shun the evils which are coming upon these lands. It is the believing, and those who have faith, that are wanted in Zion, and we doubt not that there will always be sufficient trouble on hand, or in anticipation, to prevent the hypocrite and half-hearted from going there.

As we before remarked, mankind are rushing recklessly and blindly to a future, to them full of uncertainty, and without any object in view which they can define; and if perchance they attain to the gratification of their desires, they find only disappointment. The Saints on the contrary should continually bear in mind that the past, the present, and the future are inseparably connected with their happiness, and each should receive its proper share of attention.

Letters to St. Louis.—We request the attention of the Saints and the readers of the *Star*, to the following extracts from a letter by James S. Cantwell, dated St. Louis, June 23—"Brother Snow has given instructions at the post-office, to stop all letters coming to Box 333, with the exception of those addressed to E. Snow, J. H. Hart, M. Andrus, and C. H. Bassett. . . . . One of the principal reasons is, so many sending unpaid letters to him under cover, and when opened they are for some one else. And indeed this game of sending so many unpaid letters from England to this place has made a heavy tax on all who had charge of the letters, that it was time to stop it, as every person who had to do with that business has burned his fingers; among the rest are Eldredge, Andrus, Snow, Brooks, and myself, as scores of unpaid letters are for many who are dead, apostatized, or removed, and are just so much waste paper."

Arrival.—On the 15th inst., we had the pleasure of welcoming to these lands Elders Hector C. Haight, J. L. Smith, Daniel Davis, D. D. Curtis, William S. Muir, R. F. Neslin, John Scott, and John Kay, who were appointed at the last April Conference in the Valley to labour in Europe. They arrived per packet ship *Isaac Wright*, which left New York July 18, all in good health and spirits.

Home Correspondence.

SOUTH, WILTSHIRE, AND LANDS END CONFERENCES.

Devonport, July 18, 1855.

President F. D. Richards.

Dear Brother—I take this opportunity of sending you a few lines, to let you know how we are getting along in this part of the earth.

Well, I will say, we are doing our best to carry out your wishes to the very letter, in preaching the Gospel, paying Book *Debts*, Temple money, or anything else.

Our Conference at Bristol came off on the 17th of June. I laid before the Saints the Temple Offering, and they one and all manifested a willingness to do their best for the next three months to come. The Travelling Elders feel well, and I think more determined to magnify their calling. The brethren at home go out every Sunday, and preach in the streets, brother Lunt setting the example. The Priesthood in the Bristol Branch are united to a man to do just as they are told.

The Wiltshire Conference came off on the 24th of June. The Saints in this Conference feel well. . . Through the blessings of the Most High, I have cause to rejoice, for things are brightening up in money matters. The brethren begin to feel like preaching the Gospel. Brother Martin feels well and is doing his best. At the Conference I called out three young men to travel and preach the Gospel. . . . . .

As far as I know, all the Saints manifest the best of feelings towards you. They feel to uphold all the authorities of the Church, both here and in Zion, and I must say that I have never been better satisfied in the prospects of the work since I have been in England, than at present, though as yet we have not baptized so very many. The work seems to become more established in the Saints, for greater love and union I have not seen of late. They feel determined to swell the Emigrating Fund, and all others, according to their means. Some are very small, these hard times. As a general thing the Priesthood are united. The Travelling Elders are opening new places. We have Sunday schools established in each Conference, and an interest seems to be taken by the brethren, and I think they are well attended. Many Tracts are being distributed by the brethren and sisters.

My health is not first-rate, and has not been of late.

I pray that you may have good health. All the brethren join with me in love to you and all in the Office.

Yours truly,

MILLEN ATWOOD.

WILTSHIRE CONFERENCE.

4, Barton Place, Wells Road, Bath, August 8, 1855.

Dear Brother Franklin—I sit down to address you with my pen for a short time, as I cannot speak to you face to face. I am well and am not dead. I have not written as often to you as some, but my heart is in this work, and "Mormonism" is still burning in my bosom. I have been raised in it from my childhood, my father obeyed the Gospel when I was a child, but now I am the only one in the family that holds on to "Mormonism." Although my mother does not give it up, yet she cannot do as she would like to. But enough about that.

We are preaching much out of doors in this Conference, we are holding camp meetings every Sunday, and hundreds of people come to hear us preach, and we have had good attendance and good order, with only one exception. On last Sunday, near Westbury, we held a camp meeting, and we had between 1000 and 2000 people, and they gave us very good attention until the church parson began to disturb us while the Elder was speaking. He said that Joseph Smith was a true Prophet, and the old prince of the lower regions shouted with all his might—"No, no." Then I got up and began to talk, showing them what the Gospel was in the days of Jesus, and who it was that opposed it then. The parson soon sent for the police, and stopped us from preaching. The parson was the magistrate of the parish. They broke our forms that we had, and ran off with the wagon. It was a fine spree for the boys, headed by a man

who professes to be a preacher of the Gospel, and a keeper of the peace. I told the people, that all that wanted to hear us preach, should go up to the "White Horse," about one mile from Westbury; we would preach at six o'clock. We went there, a large congregation followed us, and we had a good time. It made me think of the days of Jesus, when they would not let him preach in the cities, he would go to the mountain and teach those that would follow him.

I believe we shall baptize many. It is the prayer of your humble servant—for this I fast and pray.

Our financial affairs are getting along very well. I think we shall get the Temple money in, or the most of it, this quarter. The Priesthood are generally united. Some will not go to preach because they never saw any good result from out-door preaching, but they feel miserable. I have never enjoyed better health in my life than I do this summer, but I was very sick last winter. But the Lord heard my prayers, and restored me to health again, for I want to do much good in this land, and I can say truly that I never enjoyed more of the Spirit of God in my life than I have this summer, and it is a joy to me to preach to the people, and to lift up my voice to my fellow-men, and tell them of the glad tidings of great joy. The spirit of prophecy rests down upon me at times to a great extent, and I can tell them the words of eternal life with boldness. O the joy the Gospel brings to faithful Saints on earth! It opens the mind, expands the thoughts, and brings treasures of heavenly worth.

God bless you, brother Franklin, and pray for me, for I feel the weakest of all the servants of the Lord, that have been sent out to preach to the people. I have no father to pray for me, but I have faithful Saints. I am one with you in all things, for I want to see the work prosper, and Zion flourish, that its power may be felt more and more, until all nations shall be constrained to bow to the power of the Holy Priesthood.

Give my kind love to brother John L. Smith when he comes, and tell him to write to me, and Daniel Davis, and all the brethren, for I know them all. God bless you and the brethren with you with health and great wisdom, and power to carry on the great work in this land, is the prayer of your friend and brother,

JESSE B. MARTIN.

Foreign Correspondence.

HINDOSTAN.

Erection of a Meeting Room at Kurrachee—Corruption of the People.

Kurrachee, Sinde, Asia, May 8, 1855.

President F. D. Richards.

Beloved and Esteemed Brother—It affords me great pleasure in acknowledging the receipt of your esteemed favour of the 15th March, to the address of Elder Hugh Findlay, (covering invoice of books, &c., forwarded to this mission, the contents of all which I have noted with pleasure,) who, before leaving Bombay for Zion, instructed the postal authorities to re-mail to me at this place whatever matter might arrive to his address.

Brother Findlay and company, consisting of three brethren (including brother F.), two sisters, and three children, left Bombay for Zion, *via* China, on 15th March last, in the *Mary Spencer*. The editors of Bombay, as a matter of course, had to unload a foul stomach, and cater for their readers a batch of scurrility concerning the brethren, after their departure, when they could not defend themselves.

The condition of the favoured few in India, as far as I know, is pretty fair, but our prospects for the future are of a discouraging nature. The people, who pretend to revere the name of God, and respect His Gospel, are perfectly indifferent, and, from their actions and words, one would conclude they would rather have the transitory blessings this life affords, than sacrifice them in lieu of eternal patrimonies in the kingdom of God. If, by

family." She says he must support her, or else he shall be transported for bigamy. A local "Christian Editor" speaks of the native Christians in the following strain—"The conversion of Brahmins into Christianity in the Poona Mufussil has not been attended with the success so meritorious a transformation deserved. The Rev. H. C. Cassidy severely comments on the conduct of these neotiric conformers to the Gospel. Drunkenness and rioting on Sabbath evenings have been the strange phases of their unprofitable regeneration, and the ex-Brahmin, in verbally abandoning the gods of his fathers, has still retained the worship of the Pagan deity Bacchus. His second baptism, though washing away the errors of Hindoo idolatry, has *introduced him to vices unknown to his forsaken caste*, baffled the labour of the honest meaning missionary, and made him the hypocritical convertite, an unworthy believer of the Book that has superseded the ridiculous impiety of his rejected Shasta."

From the above, which is verily true, it will be seen that the ministers of Christendom follow in the footsteps of their ancient illustrious predecessors, the Pharisees, who the Lord said would compass land and sea to make one proselyte, and after his conversion he would be *two-fold more the child of hell* than his blind advisers. Indeed it is a retrogade movement in any native to break his sacred caste and embrace modern "Christianity." The introduction of "Christianity" in India has had a sad effect. There is not a town in which Europeans have situated themselves, but what can muster a swarm of prostitutes. Before, it was not so, and even now these creatures are all found on the streets where Europeans pass to and fro, and not in the dense portions of the native towns. There is scarcely an evening a person passes through the streets of Kurrachee camp, but what he will see a nocturnal mistress following the servant of some "gentleman" ("Christian") who is showing her the way to his master's *quarters*. This is practical "Christianity" in India. Oh, how unlike the religion which man, fearfully fallen, but still capable of rising to full fellowship with God, needs to redeem and purify and bless him!

We may, I fear, expect but few to join the standard of truth in India. I verily believe this people would not serve God, though Satan should bid them. Because we have come to do them good, they piously conclude we are disseminators of incorrect principles, and condemn us without a hearing.

A learned native in Calcutta, by the name of Baboo Posono Coomar Fagore, has submitted to the Legislative Council the draft of an Act for abolishing the practice of polygamy amongst the natives. Were an Act passed and enforced abolishing the practice of polygamy, or of keeping mistresses, not only in India, but throughout "enlightened Christendom," millions would be curtailed in their enjoyments, and in fact *middle aged unspotted* persons to execute such a law would be *hard* to *find*. I fancy this native has taken this step to gain the hypocritical encomiums of the Europeans. The motto of myriads is—"'Tis sweet to gain, *no matter how*, one's laurels." . . . .

Of the American Elders, brother Skelton at Calcutta, brother Savage at Rangoon, and brother Leonard and myself in Sinde, constitute the remaining few. Elder Skelton, I understand, will leave as soon as the way opens, and no doubt brother Leonard and myself, with as many as can join us, will strike for Zion in the course of next spring. Our health's are becoming much impaired. . . . .

Although I have made considerable proficiency in the study of the Hindostanee language, I despair of doing anything with the natives at present. There is but little royal blood to be found here. All the Elders agree in this particular. President Jones wrote me previous to his departure as follows—"The natives are a God-forsaken race. I have not seen one in India worthy of the blessings of the Gospel. *Without any exception* they are a nation of *thieves and liars*. It is a waste of time to have anything to do with them, for I do not believe that one full blooded native will ever see the Valley. Such is my faith, and I think I am guided by the Spirit of the Lord."

We have not received any *Stars* for some months. Neither has the parcel advised in your favour under acknowlegement made its appearance, but I trust it will turn up next mail. Those welcome harbingers of good tidings and principles—the *Stars* and *Journals of Discourses* act as a powerful stimulus on the minds of the Saints in this, and no doubt every other land. We feel as though a Volume

complying with the requisition of Heaven, it cost no effort and involved no personal sacrifice on their part, many would join our ranks. This dormant, inactive feeling is not confined to any particular province of India, but extends throughout her borders. The authorities, both civil and military, are heaping up riches, and expect to retire in a few years, while the poor civil and military spend their little all, as fast as they get it, at the canteen, grog shop, house of ill-fame, and in gambling, to which places their ambition is just sufficient to carry them, and at last, after spending a few months in the hospital, death overtakes them, they are consigned to the silent tomb, at which place they are met by a priest clothed in a sacerdotal garb, who for a few pieces of silver recommends them to the mercy of heaven. The soldiers are obliged to attend chapel every Sabbath, but it is with great reluctance—cursing their ministers and all concerned.

After General Wilson took command of this division of the army, I paid him a visit, and asked of him to extend to me the same latitude in the cantonment here that he granted Elder Findlay in Belgaum. He declined, however, fearing it might offend the senior chaplain, and requested me to see him, saying, if I obtained his consent he would give me his also. Not having time to visit his grace, I wrote him a polite note on the subject, but in return he sent me a very insignificant one. I extract as follows—"As a general rule I approve of no public teaching, except by men, in the first place, who have been consecrated to the task by some Anglican Bishop, and who, in the second place, possess the licence of the bishop of the diocese where they teach. This rule I would certainly not allow to be infringed in your case." . . . .

Were the most abandoned wretch permitted to have a panoramic glimpse of the gross abominations diurnally practised in Kurrachee, to say nothing of the multiplied depôts of wickedness throughout Christendom, no doubt the spectacle would be revolting enough to enlist a feeling of horror.

After this failure I wrote a note to a Parsee fireworshipper (who evinced a good degree of friendship previous to our ejection from camp), for a large tent and benches to hold meetings in, but he declined obtaining them for me, for fear, I suppose, he would never receive an equivalent. The pocket nerve is the most acute and sensitive of any in the human organization. Touch that nerve and it at once deranges the entire system.

As it is extremely difficult to do anything in this country, to make any headway, without money or friends, I was obliged, as a next resort, to obtain some writing to do, after which I resolved to build a small chapel as near "civilization," or the camp, as I could get, and accordingly obtained a piece of ground, and contracted with a man to build me a house thirty feet long, twenty-one feet wide, and eleven feet high, to be entirely completed in a stipulated length of time, for the sum of one hundred and thirty-eight rupees. The contractor (a native) has not yet entirely finished it, but, as the magistrate has now taken him in hands, I expect to be in it in a few days, and then, with the assistance of Elder Leonard, whom I expect here in a short time, shall do what I can.

I never in my life saw a people so addicted to lying as the natives of India are. This branch of modern education so generally practised throughout the world, these natives have reduced to a science. You tell a native who commands a smattering of English, that all liars, &c., will be cast into jehumum (hell), and that lying is a great evil, and spoken much against in the Scriptures, and he will reply, in childlike simplicity, "Master speaks true words, very worse thing, my Koran and Shasta tell same like;" and in the next moment, if there is a *pice* at stake, he will tell as many falsehoods as may be requisite to accomplish his ends. Their whole ambition is engrossed in speculation. Every face one sees is calculating gain or loss. There is no turning them from their mythology to the truth.

There have been several ministers labouring in Kurrachee for many years, endeavouring to convert or Gospelize them, but so far the result of all their efforts has been in the conversion of two young Hindoos, and in almost every instance the native thus converted is seven-fold worse than he was before his caste was broken. In Bombay, a Parsee was metamorphosed into a Christian, and while on a visit to England, after his conversion, he took a second wife, and is now in India with both. The first is a native woman, and the latter a European girl of a "respectable

is lost when one or two Numbers are missing, as they are the only source of information from the Saints—a favoured and blessed people in the "land of the free."

As my letter has become very lengthy, I must conclude by praying the Lord, our great Sovereign, to bless, sanctify, and prosper every department and member of His kingdom, and finally save all the Israel of God, in the name of His dear Son. Amen.

Your brother and fellow-labourer amongst a callous and benighted people,

AMOS MILTON MUSSER.

The Primitive Man.

I hold it to be morally impossible for God to have created in the beginning, such men and women as we now find the human race, in their physical condition, to be. Examine the book of Genesis, which contains the earliest annals of the human family. As is commonly supposed, it comprises the first 2,369 years of human history. With a child-like simplicity, this book describes the infancy of mankind. Unlike modern histories, it details the minutest circumstances of individual and social life. Indeed it is rather a series of biographies than a history. The false delicacy of modern times did not forbid the mention of whatever was done or suffered. And yet, over all that expanse of time—for more than one-third part the duration of the human race—not a single instance is recorded of a child born blind, or deaf, or dumb, or idiotic, or malformed in any way! During the whole period, not a single case of natural death in infancy, or childhood, or early manhood, or even middle manhood is to be found. Not one man or woman died of disease. The simple record is, "and he died," or he died "in a good old age, and full of years, or, he was "old and full of days." No epidemic or even endemic disease prevailed, showing that they died the natural death of healthy men, and not the unnatural death of distempered ones. Through all this time (except in the single case of Job, in his age, and then only for a day or two before his death) it does not appear that any man was ill, or that any old lady or young lady ever fainted. Bodily pain from disease is no where mentioned. No cholera, infantum, scarlatina, measles, small-pox—not even a toothache! So extraordinary a thing was it for a son to die before his father, that an instance of it is counted worthy of special notice; and this case of the reversal of nature's law was 2000 years after the creation of Adam. See how this first reversal of nature's law has for us become the law; for how rare it is now for all the children of a family to survive the parents. Rachel died at the birth of Benjamin; but this is the only case of puerperal death mentioned in the first 2,400 years of sacred history: and even this happened during the fatigues of a patriarchal journey, when passengers were not wafted along in the saloons of a rail-car, or steam-boat. Had Adam, think you, tuberculous lungs? Was Eve flat-chested, or did she cultivate the serpentine line of grace in a curved spine? Did Nimrod get up in the morning with a furred tongue, or was he tormented with the dyspepsia? Had Esau the gout or hepatitis? Imagine how the tough old patriarchs would have looked at being asked to subscribe for a lying-in-hospital, or an asylum for lunatics, or an eye and ear infirmary, or a school for idiots or deaf mutes. What would their eagle vision and swift-footedness have said to the project of a blind asylum or an orthopedic establishment! Did they suffer any of these revenges of human nature against civilization? No! Man came from the hand of God so perfect in his bodily organs, so defiant of cold and heat, of drought and humidity, so surcharged with vital force, that it took more than two thousand years of the combined combinations of appetite and ignorance; it took successive ages of outrageous excesses and debauchery to drain off his electric energies and make him even accessible to disease; and then it took ages more to breed all those vile distempers which now nestle like vermin in every organ and fibre of our bodies!—*Horace Mann.*

Varieties.

It is death in Lapland to marry a maid without her parents' consent.—*Fuller's Worthies.*

"Jack," said a man to a lad just entering his teens, "your father's drowned." "Darn it," replied the young hopeful, "and he's got my knife in his pocket!"

The camel is the only animal that cannot swim. It is an extraordinary fact, that the moment it loses its footing in a stream it turns over, and can make no effort to prevent itself from being drowned.

Crime in California.—It appears from a tabular statement, published in one of the San Francisco papers, that, during the five months from January to May inclusive, of the present year, 199 persons were killed in the State, 2 were hung by the sheriff according to law, 22 were hung by the mob under the "Lynch" judiciary, and 9 were convicted of murder. The victims of Lynch law are set down as a total of 24, but, on adding the "items" of cases, they only amount to 22.—*Times*, August 16.

"What are the Mormons doing?"

"What are the Mormons doing?" we often hear folks cry,
And, in our zeal to do them good, we calmly thus reply—
They are building up a Kingdom to be worthy of their Lord,
Plann'd out by Revelation according to His word;
Their cities on the mountains do rear their towers on high,
Their temples and fair palaces are rising to the sky;
They're spreading Gospel truths abroad, to nations far and near,
Which make the humble poor rejoice, the haughty quake with fear;
They're gathering up the faithful ones to Joseph's promis'd land,
To meet their Saviour Jesus Christ, and in His presence stand.
The ancient Gospel laws they own, the patriarchal plan,
That blessed hope of righteous seed, vouchsaf'd to faithful man;
His source of power, his glory bright, his future joy and aim,
That shall confound the faithless ones, and bring the vile to shame.
They've rais'd the Gospel Standard high, its banner now unfurl'd
Declares a happier day for man, a Marriage to the world!
All! all! are welcome to the Feast who now obey the call;
Who hear, and then neglect the same, will hasten on their fall.
Thus are the "Mormons doing" their Lord and Master's will,
Their aim was onward at the first, their aim is onward still!

Hull, March 16th, 1855. Henry Greensides.

Erratum.—In *Star* No. 34, page 538, first paragraph, Elder J. F. Secrist is represented as "late President of the German Mission." This is incorrect. He did labour for a short time in Germany, but more recently his field was in the Swiss Mission.

Money List, August 10—17, 1855.

	£	s.	d.
Thomas Morgan	2	0	0
George W. Davies	4	0	0
H. E. Bowring	1	0	0
Simon Irwin	5	0	0
Carried forward	12	0	0
Brought forward	12	0	0
John Godsall	20	0	0
Thomas Green	1	0	0
Edward Oliver	15	0	0
	48	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 36, Vol. XVII. Saturday, September 8, 1855. Price One Penny.

Meeting of Elders from the Valley,

AT 36 ISLINGTON, LIVERPOOL.

We cannot express the heartfelt joy and satisfaction we experienced in greeting the brethren whose arrival was announced in the last Number of the *Star*. Some of them are old campaigners in "Mormonism," and have for many years been accustomed to look its enemies in the face, while others of them have been cradled in "Mormonism," have grown up to manhood under its benign influences, and are going forth, for the first time, into the world, as defenders of the cause of Zion. They are all filled with fire of celestial origin, which burns brightest in Utah, and will materially assist in piling on the fuel and stirring up the flames of Gospel light in these lands.

On Wednesday evening, the 15th ult., by invitation, they met together at 36 Islington, Liverpool, and increased interest was added to the re-union by the presence of Elders G. D. Grant, James Ferguson, S. W. Crandall, J. P. Park, and J. A. Little.

Elder Little has furnished the following report of the meeting, which we deem of sufficient interest to lay before our readers—

The meeting was opened by singing "Come, come ye Saints," &c. Prayer by Elder John L. Smith. "How firm a foundation," &c., was then sung, after which President F. D. Richards arose, and the spirit and power of his calling rested abundantly upon him in giving the following counsel and instruction to those present—

My Beloved Brethren and Fellow-labourers—I greet you with a hearty welcome to these lands, to which you have been sent to preach the Gospel and gather Israel, and I thank the Lord and brother Brigham for sending you to assist us in our labours. There is no field of labour on the earth, in the midst of the Gentiles, where you can enjoy so much of the Spirit of the Lord, as you can in these missions. The Spirit is active, and powerfully at work among the Churches in these lands. You will find that the Saints have great faith, and that they are constantly increasing in knowledge and intelligence, and in the spirit of Zion. When you get among them, you will feel that they are a portion of our Father's house, and that they are your kindred in spirit and faith. You will not find it difficult to labour among them, to teach them the principles of salvation, for, through their faith and desire to hear, the Holy Spirit will rest down upon you richly while ministering to them.

When you go forth among the Gentiles, you will find all manner of abomination and

corruption, and you will feel like buckling on your armour, reproving wickedness in all places, and declaring the judgments of the Almighty with great boldness.

I shall not send you forth two and two, as was done in the early periods of the Church, for every one of you is a host within himself. When alone in your various fields of labour, *seek* after the Spirit of revelation, through the prayer of faith, to guide you. The power of the holy anointing is upon you, and you should feel as though you had no need of any man to teach you, for the holy unction which is within you shall teach you all things necessary for you to know under the varied circumstances of your ministry.

Do not allow yourselves to get into a stereotyped system of doing things, because others have done so before you, but go at it in the "Mormon" way, act according to the circumstances of the case, and let the spirit and power of life be in all you do. In going among those who have different habits and customs from your own, you will have to conform a little to their prejudices and peculiar views in order to gain access to them, but you need not stoop to their level, nor conform to their notions of right and wrong, so as to compromise the truth, or the Holy Spirit.

The Saints in these lands are very affectionate. They appreciate the labours of the Elders who are sent out from Zion, and highly esteem their instruction and counsel. You could go to no part of the world where you would be received more cordially. In the midst of all these blessings you will find the devil ever at work to surround you with temptations; and if you get out of these lands without finding efforts made to ensnare you, you will escape better than many of your brethren have done before you.

The Lord could once look with some degree of allowance upon many foolish and frivolous things that were done, in the days of the ignorance of His people. Both the Elders and the Saints could do things then, and keep the Spirit of the Lord, which now would lead them down to darkness and to death, on account of the greater light and knowledge which He has revealed. The time has come when the Elders must walk circumspectly, and keep themselves pure and unspotted from evil and transgression, or the Spirit of Revelation will not abide with them.

Do not give occasion for any one to accuse you of partiality in your associations, or of showing any feeling of nationality, but love those who love the Kingdom of God, and labour diligently to build it up, whether it be man or woman. I will give you a little instruction concerning the organization of the Church in these lands. (This was not reported.) I wish you to acquaint yourselves thoroughly with the organization of the Conferences and Branches, so that you may know how to take hold of things in an effectual manner.

In going out to your fields of labour, let me remind you, brethren, that unless you practise your faith, and live daily in the lively exercise of it, you will not have power. Honour the Word of Wisdom, if you would preserve your health and strength, and have influence with the people, and power to accomplish the work assigned you. If you neglect it, your power will ooze out, your influence will pass away, and you will be shorn of your strength.

In this field of labour, that measure of the Spirit may be enjoyed which will enable a man to lay aside many imperfections, if he has them. Do not, as you value your salvation and that of your families, as you regard the holy hopes which dwell in the bosoms of your wives and children, and as you prize the blessings of brother Brigham, and the First Presidency—do not lay your Priesthood down, or condescend to anything that will bring dishonour upon it. Exercise your gifts in faithfulness, and the power of your Priesthood will increase upon you more and more, and you will increase in the blessings and power of it in all your ministrations among the people—they will rejoice in your labours among them, and will load you with blessings, and you will be enabled to return home with joy and gladness in your hearts, and with the blessings of your families, and the authorities of the Church, upon your heads.

I doubt whether you will find anywhere else, except in G. S. L. City, that warmth of fellow feeling, that cementing together in the bonds of union and brotherhood, that there is among the Elders in these lands, for here, from the force of surrounding circumstances, they learn more fully to appreciate the worth of each other.

When you are out in your fields of labour, write often, and keep up communication, and think not, if your letters are not all answered, that they are received with indifference, or are troublesome. On the contrary, I am always gratified to receive letters from my brethren, to learn what progress they are making, and the prospects which surround them, and I take pleasure in answering, when circumstances and the pressure of business will permit. In this way the ties of the Holy Priesthood will be strengthened, and a communion kept up, which will increase your faith and influence.

From the time that you leave this place, to go to your several fields of labour, you will feel the spirit and power of your missions resting down upon you more than you have yet done.

When you are before the people, remember that you have been in the House of the Lord, and realize the weight of the Covenants you made there, and the Keys of knowledge and power which you there received. Then you will have strength to stretch out your faith, and to contend successfully with the powers of darkness, and overcome every difficulty which may arise before you.

We are apt to be too slack of *faith*, that is, if you are like me. I frequently have occasion to reproach myself before the Lord for my lack of faith, for He often bestows upon me far greater blessings than I have faith in my heart to expect, and I know it is the same with others as it is with me, more or less. Therefore I say unto you, brethren, *stretch out your faith*, bring out the energies of your souls, and dash into the battle with the Gospel armour on, and God will give you powerto do all the great good which you desire to do to your fellow creatures.

I say unto you, brethren, strengthen yourselves in the name of your God, for, when you are out among unbelievers, you will find it requires great strength to successfully combat the powers of evil, for the curtain of darkness is shutting down thick and strong around these eastern nations, and they are becoming drunk with the spirit of war and bloodshed. The reason why the clouds of darkness are thus crowding around the Gentile nations is because God has turned His favour to Israel.

I wish to remind you, brethren, that in going out to save others, you must first learn to save yourselves. Remember you are not in a clear mountain climate, 4000 or 5000 feet above the level of the sea. You will find the air here very different from that in Utah. You are here almost on a level with the sea, and much of the time the atmosphere is damp with rain, and thick with coal smoke, sulphur, and other poisonous gases. Therefore be careful in your public speaking, to control your voices, and not suffer them to rise to too high a pitch while you are in a warm and excited state, but try to speak in your common tone of voice where the situation of your congregations will allow, and thereby avoid bleeding or other diseases of the lungs, which some of our brethren have suffered from. It is however necessary sometimes to have a little extra lightning, and that accompanied with a special clap of thunder.

There are a great many things to say which would be useful and instructive, but we have not time to say them tonight.

I am not going to talk much, for I wish you all to talk and feel happy together.

May the Lord bless you. Amen.

After President Richards had closed his remarks, each of the brethren present arose in turn and expressed his feelings and desires. The Spirit rested down upon them, the fire of the Lord burned in their bosoms, and it was truly a time of refreshing from His presence. The Elders who have been labouring in these lands, testified of the abundant blessings which the Lord had poured out upon them, and expressed their thankfulness for the benefits to themselves which they had realized in their labours, while those who had newly arrived were filled with faith, hope, and a humble desire to fulfil their missions faithfully. Several of the songs of Zion were sung during the evening, and to conclude this cheering interview and soul-stirring interchange of sentiment and feeling, appropriate refreshments having been duly prepared, the body was properly nourished and strengthened, that it might be able to keep pace with the mind. In separating, some of the brethren who had just arrived, expressed their agreeable surprise at finding so much of the Spirit of Zion in these distant lands.

Letter from Elder Jesse Haven, to Rev. Canon White.

Mowbray, Cape of Good Hope,
March 20th, 1855.

To Rev. Canon White.*

Dear Sir—Your letter of the 16th I have carefully perused. The quotations you have made from our works, I am familiar with; and I do not see that they go to prove the ideas you convey in your tract.

When you were at my room, I stated, where you said that "these men teach that He whom they call the Father..... is not eternal," "it is a misrepresentation," and where it reads "liable to change," "it is an absolute falsehood."

The manner in which you put the above statement in your tract, carries these ideas to the public—that the Latter-day Saints believe in a God that "is not eternal," but "liable to change," which is entirely and absolutely false.

The God the Latter-day Saints worship, adore, and believe in, is eternal and unchangeable, and you, if you will reason honestly, using no sophistry, not trying to "make a man an offender for a word," cannot prove to the contrary from any of their authenticated works.

I can take your course of reasoning, and prove, from the "Common Prayer Book," that the Church of England believe in a God that "is not eternal," but "liable to change."

Further, I can pursue your course of reasoning, and prove, from your own acknowledgments, that you believe in a God that "is not eternal," but "liable to change."

You acknowledge to me that you believe Christ is God, that you worship him as such, and that he has a body of flesh and bones. There was a time when he was not in possession of this body; therefore, you believe in a God that "is not eternal."

We read of Christ in Acts, that "in his humiliation his judgment was taken away." It certainly was restored when he said to his disciples, "All power is given unto me in heaven and in earth." There then was a time when Christ had judgment, but he changed from a being of judgment, to one who had no judgment; and back again from a being of no judgment, to one of all judgment, power, &c.

This is the God you believe in; therefore, you believe in a God that is "liable to change."

Again: Paul, in speaking of Christ, declares that he was made "perfect through sufferings." If he was made "perfect through sufferings," there was a time when he was not perfect, and of course when he became perfect he changed from imperfection to perfection.

As you believe him to be God, worship and adore him as such, you, therefore, believe in a God that is "liable to change;" and not only in one who is "liable to change," but in one who was once imperfect.

The above has been your course of reasoning in your tract, in your letter, and in your conversation with me from first to last.

I leave it for you to judge, whether such a course of reasoning is a righteous and a correct one.

You not being able to reconcile or understand some of my remarks, with some of the quotations you have made from our books, is no mystery to me. 1 Corin. ii, 13, 14.

I did not propose to meet you in a public dispute because I have a desire for it; far from it. I have no desire to dispute with any one publicly or privately, neither by written communication; and never shall do it, only when I am drawn into it by our opponents making an attack on our doctrines. I do not intend to turn my back on the enemy. The doctrines I have embraced are dearer to me than all earthly treasures. For them, I have already sacrificed everything but life, and hope to be willing to sacrifice that, if it is required.

Truth is the weapon of the Latter-day Saints, and with it, by the help of the Lord, they are bound to triumph.

You refusing to meet me on the Bible, is the ground our opponents have always taken—"refusing to come to the light,

* Rev. Canon White is the title given him here, but he signs his name, H. M. White, Presbyter.

lest their deeds should be reproved."

The Roman Catholics took the same ground in the days of the Reformers. Are you in sentiments a Roman Catholic? You have frequently spoken of deciding the meaning of all Scripture by the writings of the so called "Holy Fathers."

As to the hymn commencing—

"The god that others worship is not the God for me,"

it would have been a very good hymn for Lot to have sung; for he believed in a God that would send him angels to warn him of approaching danger; while the Sodomites believed in no such being.

Abraham, if some of the present generation had been with him, could with much propriety have sung the same hymn; for he believed in a God before whom he could set food, and stand by and see Him eat it; while the present generation believe in a God that has no mouth whereby He can eat.

Moses, in his day, could have claimed a share in the same hymn, if some of the clergy of the present day had only been there, for he believed in a God whose back parts he saw; while the clergy of the present day believe in one who has no parts of any kind. In short, all the Prophets and Apostles, from old father Adam, down to John who was on the isle of Patmos, if they were living in this generation, would join to swell the chorus in singing this hymn; for they believed in a God of revelation, and in one who would always reveal Himself to His people, whenever He had a people and a Priesthood on the earth, to whom, and through which, He could reveal His will, while the present generation believe in a God who gives no revelations now, but has given up the business of saving the fallen sons and daughters of Adam, into the hands of hireling priests.

O the foolishness of this generation! No wonder the Lord is about to cut them off.

To cap the climax of your opposition to the doctrines of the Latter-day Saints, you say, "The Bible is our book, not yours. Your Bible begins differently from ours." You then make the following quotation, "'The Head God brought forth the Gods with the heavens and the earth.' (Joseph Smith, *Millennial Star*, XIV., 455.)'" Please quote it as it is. "The Head brought forth the Gods with the heavens and with the earth."

The piece in the *Star* from which the above quotation is made, was taken from an American paper. The piece itself, and the Editor of the *Star*, do not inform us who wrote it. Joseph Smith may have written it, and he may have not. But suppose he did; it was his translation from the Hebrew. You yourself will acknowledge, if you will acknowledge what is true, that the translators of the writings of Moses do not at all agree. And even our present English Bible states that it was "with the former translations diligently compared and revised." If it has been once "compared and revised" by fallible men, there was room left for it to be "compared and revised" again; and Joseph Smith had as good a right to do it as any other man.

Again the Hebrew word *Aleheem*, by many translators, has been rendered in the plural form in the English. "Some have translated it, *The Testifiers, The Covenanters, The Sworn Ones*; some, *The Divine Ones*." "Dr. Burgess, the late Bishop of Salisbury, rendered it '*Adorable Persons*,' or '*The Adorable Ones*.'" Joseph Smith, in his translation of the Hebrew noun *Aleheem*, has rendered it in the plural form, calling it "Gods," which is synonymous with "*Adorable Persons*," or "*Adorable Ones*." Now if, in the organization of the heavens and the earth, there were "Gods," or in other words, "*Adorable Persons*," or "*Adorable Ones*," there is nothing inconsistent or unreasonable in the idea of there being a "Head." We all agree there is "order in heaven."

Your applying particular passages of Scripture to me and the Latter-day Saints, I leave for you and the Lord to settle. Isaiah, v., 20.

One thing in your tract I will notice. After warning your "Christian Brother" not to go and hear the Latter-day Saints, you say—"If you have listened to them, and doubts have risen in your mind, go at once to your clergyman, and tell him plainly of your difficulties." The Apostle James must have been greatly mistaken when he said—"If any of you lack wisdom, let him ask of God." But it is not to be wondered at that he made that blunder, for he had none of the clergymen there of the present day to teach him better. I hope he got forgiveness for his ignorance.

By the closing remark in your letter,* I get the idea that you have done with me. I may never have another opportunity of discharging my duty to you; therefore, I will do it here, that my garments may be clean from the blood of your soul.

As an ambassador of Jesus Christ, sent forth to the inhabitants of the earth, to warn them of the judgments that await this generation, and to open the way of Life and Salvation to the honest in heart, I call upon you, in the name of Jesus, and by the authority of the anointing of the HOLY PRIESTHOOD, to repent of all your sins, and go down into the waters of baptism, and be baptized by immersion for the remission of them, by one holding the authority of the HOLY PRIESTHOOD, for if you do not hearken to and receive the message sent to this generation through Joseph Smith the Prophet of the Most High, you and all others that reject this message will come under condemnation.

"If at any time you should sincerely desire instruction in the Christian faith, once delivered to the Saints, and received in the Church of Christ" in the last days, "I would do my best to teach you. I have set the truth before you, and now " leave you in the hands of God. Prov. xxix, 1.

I am yours, &c.,

J. HAVEN.

Elder in the Church of Jesus Christ of Latter-day Saints.

* His closing remark was as follows—"If at any time you should sincerely desire instruction in the Christian faith, once delivered to the Saints, and received in the Church of Christ, I would do my best to teach you. I have set the truth before you, and now obey the Apostle's precept. Titus iii., 10, 11."

History of Joseph Smith.

(*Continued from page 552.*)

[January, 1840.]

Friday, 3rd. Presidents Young and Smith went from Utica to Albany, on the railway, and put up at the Railroad House.

I hereby certify that in the year 1838 I was residing in Davies County, Missouri, and while from home I was taken prisoner in Far West, by the militia, and kept under guard for six or eight days, in which time I was forced to sign a deed of trust, after which I was permitted to return home to my family in Davies County, and found them surrounded by an armed force, with the rest of my neighbours, who were much frightened. The order from the militia was to leave the County within ten days, in which time my house was broken open, and many goods taken out by the militia. We were not permitted to go from place to place without a pass from the General, and on leaving the County, I received a pass as follows—

"I permit William F. Cahoon to pass from Davies to Caldwell County, and there remain during the winter, and thence to pass out of the State of Missouri.

Signed November 10th, 1838.

"REEVES, a Brigadier-General."

In which time both me and my family suffered much on account of cold and hunger because we were not permitted to go outside of the guard to obtain wood and provision; and according to orders of the militia, in the spring following I took my family and left the State with the loss of much property, and trouble.

WILLIAM F. CAHOON.

Territory of Iowa, Lee County, &c., subscribed and sworn before

D. W. KILBOURN, J.P.

Saturday, 4th.

Springfield, 4th January, 1840.

Respected Sir—I had the gratification of the receipt of yours of the 16th December, which gave me pleasure to learn that your prospects were, at that early period, in a measure flattering. I also saw yours of the 19th December to Mr. Weber. We are now consulting and feeling the pulsations relative to your case being brought before the Legislature, now in session, by a series of resolutions, instructing our Senators, and requesting our Representatives to urge relief in your case.

What will be done, remains yet uncertain; still it is my strongest impression, it will be found prudent to get the matter before our

Legislature, for their action thereon. I am happy to learn that all our delegation are friendly to your intended application for relief in some shape; and it strikes me that the views of the President at this period may be the best, and perhaps the only way that relief could at this time be obtained; and in that event, be no injury to a future application to be restored to all your rights, when prejudice shall in a measure have subsided and the true state of the matter be more readily received, even by those whose prejudices may have closed the avenues to reason and justice in a matter identified with the odium so commonly attached to the sound of "Mormonism." This odium will naturally wear off when they have time to learn that "Mormons" are neither anthropophagi or cannibals.

Your friends are generally well.

I am, &c,

C. ADAMS.

To J. Smith, junior.

The High Council at Montrose voted to utterly discard the practice of sueing brethren at the law, and that such as do it, shall be disfellowshipped by this Branch of the Church; that Abraham O. Smoot ordain Daniel Avery President of the Elders' Quorum; and that the sixth instant be devoted to taking affidavits concerning Missouri.

Elder Young found the brethren in Albany; went to Troy, and Lansingburg, where he heard Elder Phinheas Richards preach.

Sunday, 5th. Elder Young preached at Lansingburg, and returned to Troy and held a meeting with the brethren.

Monday, 6th. Elder Young returned to Albany.

Extracts from Elder Orson Pratt's letter to his wife—

January 6th.

I am well and hearty. After mailing the last letter to you in Pennsylvania, I went to Philadelphia on Saturday, the 21st of December; there I found President J. Smith, junior; he had just arrived from Washington City, where he had been about three weeks. Four or five days after, Judge Higbee, with Porter Rockwell, came to Philadelphia; they are well. I wrote to P. P. Pratt to come and see President Smith; he did so, and probably will go to Washington with him in a few days. I staid with brother Smith, in Philadelphia, about eight days; we then took the railroad and went some 35 or 40 miles, to a large Branch of the Church in Monmouth County, N. J., which numbers ninety members; there I left him on New-Year's day, and came to N. Y., where I am at present.

Elder Winchester had, when I left Philadelphia, baptized forty-five in that city, and several more had given in their names for baptism, and scores believing. I preached in Chester County, Pennsylvania, about two weeks, and I think I may safely say there are hundreds believing. The work is prospering throughout all this region.

Elders Taylor, Woodruff, and Turley sailed for Liverpool, December 18th, while I was in Pennsylvania. None of the rest of the Twelve have yet arrived. P. P. Pratt has another book printed, larger than the "Voice of Warning," entitled "The Millennium and other Poems," and a piece on the "Eternal Duration of Matter."

Springfield, Jan. 6, 1840.

Gentlemen—Your letter of the 19th ult. came to hand ten days after date, immediately after which I called upon many of the prominent members of the Democratic party, with a view to unite them and their influence in your behalf; all of whom expressed a willingness to aid in bringing about justice. But I regret to inform you that but few have exhibited that energy in the matter which might reasonably be expected from all lovers of liberty and advocates of equal rights.

Your energetic friends were first of the opinion that an effort ought to be made by our Legislature to memorialize our representatives in Congress, to use all honourable means to accomplish your desires; but after holding a consultation it was believed that such a course would create a party strife here, and consequently operate against you in Congress. Therefore it was agreed that as many as had friends in Congress should write to them immediately, desiring their aid in your behalf.

If convenient you will please write again. Any information respecting your mission will be thankfully received, and made known to your people here.

Very respectfully yours,

JOHN B. WEBER.

To the Rev. Joseph Smith and his Associate.

(*To be continued.*)

MEN, contrary to iron, are worst to be wrought upon when they are hot; and are far more tractable in cold blood.—*Fuller.*

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 8, 1855.

SELFISHNESS.—There is nothing which the Saints are called upon to do by those over them in the Lord, but what it is a privilege for them to perform, however contrary it may be to their pre-conceived notions and prejudices. In reality there are no sacrifices in this kingdom. The Saints do and suffer many things which appear to be so at the time. We presume that the testimony of every Saint who has suffered without murmuring will be, that in the midst of his afflictions he has received blessings more than commensurate with what he has endured.

The Lord proves His people, and judges of their sincerity in serving Him, on the same principles by which men test the sincerity and affection of their families and friends, and that is, by the hardships and inconvenience they are willing to suffer for their sake. It is just as necessary for the Lord to prove His people by their works as it is for the earthly father to prove the obedience of his children. Selfishness is a very common ingredient in that strange compound called human nature, and the Saints of course have their share of it in common with others. Originally it was a holy and exalted sentiment, and is still so when not perverted and degraded. Let us picture an example of perverted selfishness, in order to illustrate the principle. Take for instance a Latter-day Saint who looks forward with the expectation of being crowned in the celestial kingdom, and of inheriting thrones, principalities, and powers. Suppose the Lord, in order to prove his obedience, and willingness to undergo the necessary preparation for those exalted stations, should proceed to test his faith in the following promise, which He has made—If a man leave father and mother, wives and children, houses and land, for my sake and the Gospel, he shall receive an hundred fold in this present time, and in the world to come life everlasting. Suppose the Lord should say, "Come, my son, leave your wife, your children, and friends, and go and preach my Gospel without purse or scrip. Sell your farm, your houses, your cattle, and horses, or whatever you may have, and gather home to Zion yourself, and then place what you do not need in the hands of my servants, that it may be used in gathering the poor of my people." Now those who refuse to do this when called upon, virtually say, by their actions, "Oh no, Lord, we never expected to make any such sacrifices. It is true we have said that we were willing to do it, and we thought that would be all that you would require. We never for a moment expected you would really require us to leave our *dear homes* to wander over the earth to preach the Gospel. No, indeed, we cannot think of having this property, which we have struggled so hard to accumulate and take care of, go out of our hands, to be used for assisting the poor, building a Temple, or any other purpose. We cannot trust it in the hands of your servants. Nevertheless, we expect you will be merciful to us, and continue to bestow upon us all the blessings of the Gospel. When we or our families are sick, we expect to be healed through the prayers and ministrations of thy servants. We want the powers of the Priesthood conferred upon us. We wish to receive light, knowledge, and intelligence through the Holy Ghost; and after a Temple is built, we want you to work it some way so that we can enjoy the benefits of it. We hope you will not forget us in the morning

of the resurrection, and leave us to sleep in our graves, because we have been a little dilatory in this life; and we hope you will be merciful, and let us have our wife and children, and not give them to another, because he has been more faithful than ourselves. Oh no, Lord, we know you are merciful, and therefore we expect that you will let us peaceably enjoy all that we can hoard up to ourselves in this world, regardless of the interests of your kingdom, and then we expect that you will let us inherit all the blessings of eternal life in the worlds which are to come." Would not such a Saint be a fair sample of perverted, degraded selfishness, lost to all that is noble, exalted, and God-like? He would be about as fit for the kingdom of heaven as Lucifer was when he wanted every thing his own way, and then to have the glory which belonged to others. If there are any such who call themselves Saints, they will find that that is not the Lord's way of doing things. Such Saints might, we think, very properly be classed with those persons whom the Lord accused of binding heavy burdens, and laying them upon other men's shoulders, but they would not so much as touch them with one of their fingers. No matter what such persons may think or suppose, or how indifferent they may be, the Lord will never permit them to share His blessings with those who have been willing to toil, sacrifice, and suffer in order to build up His kingdom.

Although considerable is said in this country on the subject of consecration, and the spirit of preaching it, rests to some extent upon the Elders in order that the minds of the people may be preparing for it, still no such requirement is made of the Saints in these lands. For even in Zion men are not called upon to consecrate unless they esteem it "to be a privilege, and prefer to do so of their own free will and choice." We feel to urge upon the Saints the necessity of acting as wise stewards over what the Lord has blessed them with. It is with this view that we wish plainly and explicitly to lay before our brethren in these lands, who have money or property at their command, the following proposal for their serious consideration. In the first place, settle up your affairs, and appropriate so much of your means as may be necessary to moving yourselves and those that pertain to you to Utah, and lend the remainder, whether it be £1 or £20,000, to the P. E. Fund Company and receive our draft on the President of the company for the amount, to assist the poor to gather home with you. Then when you receive your cash again in Utah, it will be in the proper place for you to invest it in any way you may feel disposed to, and it will already have been the means of doing great good. This is what the Lord requires at your hands. The time is near when those who have means, and do not gather themselves, and appropriate their extra funds, if they have any to roll on the purposes of the Lord, will find that His Spirit is forsaking them, and that they are going into darkness, and losing the blessings and privileges of the Gospel. The urgency and importance of gathering the poor is daily increasing; and the Spirit urges the subject home upon our attention more earnestly each passing day, and the Lord requires us to leave nothing undone or delayed which can possibly be accomplished in the matter.

To the Elders.—The only apology we shall offer for addressing ourselves again so directly to the Elders, is, that on those who are engaged in the ministry, rests the burden of the work of the Lord in these lands, and that to them He will look for a faithful account of their stewardships, and they must acquit themselves manfully, or else the blood of souls will be found in their skirts. We do not say this because we by any means think they are dilatory, but through the spirit of diligence which is upon them, we would, if possible, stir them up to still greater faithfulness in every good word and work.

Now is peculiarly a time when every energy and faculty of the soul needs to be called into the most lively exercise, when they need so to live that the Holy Ghost may rest upon them like live coals from the burning altars of the celestial kingdom. The enemy of all righteousness is again stirring up his legions to greater zeal, and influencing those who love a lie, and know how to invent one that will suit the tastes of the multitude, to publish a mass of rubbish and scurrility against the Saints, which is but the natural product of their own corrupt hearts and evil imaginations. Our enemies in this, as is usual with them, are exposing their own folly and weakness, and doing the very things that will stir up the honest in heart to a desire to hear both sides of the question. At the same time it will fatten the souls of the dishonest and adulterous, on the food that is congenial to them, and will tend to harden their hearts, and seal them up to condemnation. The slanderous publications now being circulated are opening the ears of thousands to hear, and the hearts of many to receive the truth from the Elders. Now, while the enemies of truth are endeavouring to cover it up with the slime and rubbish of their own corruptions, we wish the Elders and Saints universally to be active and diligent in unmasking "Mormonism," and showing it to the people in its true colours, and in all its beauties, while they are willing to look at it.

The Elders have everything to encourage them in their labours. Every day brings additional testimony that the work is increasing in strength and power. At no time does its progress appear so rapid as when its enemies are making unusual efforts to pull it down. The eyes of the whole world are rapidly turning towards us as a people, and, while they look and wonder, the respect and love of the honest will increase, while the wicked will dread and fear our growing influence. We wish the Elders to feel the weight and responsibility of their callings, and realize more and more each day, that they are the representatives of heaven to the people. We consider that the time is nearly past in these lands, when it is necessary to make a laborious refutation of the scurrilous reports which are put in circulation concerning us, for our real character and principles are known to so many, whether they are willing to acknowledge it or not, that calumny carries its own refutation upon the face of it, and the energies of the Elders, as a general rule, can be most profitably spent in laying the plain, simple truth before the people, leaving them to draw their own comparisons, and freely choose truth or error, according to the desires of their hearts.

The enemies of truth being stirred up to an unusual degree, shows that there is trouble in their camps, and that the firebrands of the Almighty are spreading dismay amongst them, and weakening their strong-holds. This is a sure indication that the Spirit of the Lord is at work upon the minds of the people. The result is, that they manifest an unusual anxiety to hear the Gospel preached, and in many places where a few months ago the Elders could not get a hearing, now they can get good congregations, and the people manifest a more general interest to hear the truth than they have done at any previous time. Therefore we say to the Elders, wake up all the energies of your souls, gird on the whole armour of the Gospel, seek diligently after the Spirit and power of revelation, to show you the ways and means that can be the most profitably employed for performing the great and important work before you. The Lord has declared that He will cut His work short in righteousness, and the indications are daily growing stronger, that He will hasten still faster the sheaves to His thrashing-floor, and prepare the tares for the burning. Therefore we say to the Elders, reap diligently while the heavens are propitious, but in your diligence seek to labour where and when the Lord will work with you, and the reward of the faithful will be yours in the kingdoms of the Father.

ARRIVAL.—Elder D. Spencer arrived from the United States on the 25th of August on the steamer *Asia*, in excellent health and buoyant spirit.

APPOINTMENT.—Elder Cyrus H. Wheelock is appointed second counsellor to the Presidency of the Church in the British Isles, and adjacent countries.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in the British Islands and adjacent Countries.

APPOINTMENTS.—Elder Hector C. Haight is appointed to succeed Elder J. Van Cott, in the Presidency of the Scandinavian Mission.

Elder John L. Smith is appointed to succeed Elder D. Tyler in the Presidency of the Swiss and Italian Missions. These brethren will spend a short time among the Saints in the British Isles, previous to their departure for the Continent.

Elder John Scott is appointed to labour in Ireland, under the pastoral charge of Elder James Ferguson.

Elder John Kay is appointed to labour in the Liverpool Conference, under the Presidency of Elder S. W. Crandall.

Elder Daniel Davies will labour under the direction of Pastor William H. Kimball.

Elder David A. Curtis labours under the direction of Elder William G. Young, President of the Staffordshire Conference.

Elder William S. Muir is appointed to labour in the Glasgow Conference, under the Presidency of Elder Walter Grainger.

Elder Robert F. Neslen labours under the pastoral charge of Elder C. R. Dana.

FRANKLIN D. RICHARDS, One of the Twelve Apostles, &c.

DANIEL SPENCER, C. H. WHEELOCK, } Counsellors.

Home Correspondence.

NOTTINGHAMSHIRE, LEICESTERSHIRE, AND DERBYSHIRE CONFERENCES.

Nottingham, July 27, 1855.

President F. D. Richards.

Dear Brother—Knowing you feel interested in the welfare and prosperity of all the Churches over whom the Lord and His servants have directed your fatherly care and attention, I write a few lines to let you know something of our present prospects and condition.

I could not do justice to my brethren and sisters, nor to my Father in heaven, were I to remain silent and not acknowledge the blessings received. As regards this Pastorate, I can say that the prospects are truly cheering. The best and most important feature is, the three Presidents of these Conferences are what I call good boys. We are united in every act, and all are determined to obey the counsel which they receive from the servants of the Lord who are placed over them to instruct them. I feel it an honour conferred upon me, to be associated with such men of God, and the spirit which burns in their breasts is diffused among all the Saints under their care. Universal peace prevails in all the camp. The Priesthood are united in every department of the districts, in preaching and in supporting the funds of the Church. We have camp meetings in all parts of the various districts where an opportunity can be had. We have had much opposition, chiefly from ministers of the English church established by law, but in all cases when opposing, they act very lawless, with little regard paid to decency or good order. While they denounce the conduct of the mother church of Rome, for her persecution of Protestantism, they step forward and fully prove that they allow of the deeds of their fathers, by persecuting the servants of the Lord who are sent unto them. When they find that Scripture, reason, revelation, or any other principle of truth in existence cannot be brought in contact with the bulwarks of the Gospel, they resort to other arguments, such as hiring, or using influence to get, a band of ruffians with a bellman in front, ringing his bell close to the Elders, to prevent them from speaking, with cries of, "Beware of false prophets;"

others beating tea-trays until their knuckles bleed with the effects of hard knocks, while the good, pious parson is in the midst of the rabble, exulting, with fiendish joy, at the glorious scene. What a striking picture of modern divinity!

But it is all in vain, such arguments wake up the honest, and all the efforts made by the enemies of truth only tend to strengthen its force upon the minds of the people. We are daily gaining greater influence with the honest. I feel glad to see the prospects that lie before us. The people cry from different parts, "Come and preach to us." Many places where the Elders could not formerly obtain a hearing, they now get good congregations—some for the truth, and some against it.

The Saints in these Conferences have been very much blessed and benefited by the fatherly care of Pastor Smith, and the many good counsels imparted by him; and their universal desire and prayers are, that he may be blessed on his journey, and arrive safe in the Valleys of the mountains, to the bosom of the Church and his family.

I would remark, in the visits paid by brothers Wheelock and Little, whom you sent to us, to instruct and cheer the Nottingham Saints, their teachings and counsel have cheered our hearts, and refreshed our spirits. May the Lord bless them wherever they go.

You will see by the half-yearly report that we have baptized 94 in Nottingham Conference, in the last six months. We are still baptizing some every week.

May my Father in heaven bless you in all your labours, and all brethren in the Office and out, is the prayer of your brother and servant in the covenant,

JAMES CARRIGAN.

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Translation and Publication of a Pamphlet—Correspondence with a Presbyter.

Latter-day Saints' Office, Mowbray,
April 16, 1855.

To President F. D. Richards.

Dear Brother—Circumstances preventing me from leaving this colony as soon as I expected, I take my pen to address you a few lines. The *Stars*, &c., you forwarded by the *Mariah Sarah*, I received Feb. 14th. The letter written Nov. 15th, answering my enquiries about the emigration from this colony, and the P. E. Fund, I received March 22nd. I shall ever feel grateful to you and brother Samuel, in your diligence in forwarding to the Cape everything that is beneficial to the mission here, and interesting to me and my brethren, and the Saints in general in this land. . . . .

Elders Walker and Smith write, that the work is still progressing where they are. Fifteen or twenty have been baptized since I last wrote. They have called for a large quantity of books. I start in a few days to visit them, and shall take along upwards of one half of the books I have on hand.

The Saints here are strong in the faith, and are trying to serve the Lord to the best of their knowledge. One has been baptized since I last wrote; and most of the brethren have been into the water and renewed their covenants, and prospects are looking brighter than they have done for some time past.

I have got translated and printed in the Dutch language, 1000 copies from the "Voice of Joseph," to the paragraph on the 6th page, where it speaks of the organization of the Church. The paragraph ends as follows—"And although they were the feeble things of the earth, they became mighty by the Holy Spirit." It cost twelve shillings to get it translated, and £3 8s. to get 1000 copies printed; so you see the expense of printing here.

I expect to be gone from here about three months. When I return, I intend to leave for England as soon as I can; therefore, if any letters, &c., come into your Office for me, you can let them remain there for the present.

I will say in this as in my last, that you can direct all packages of *Stars*, &c., to

Richard Provis, care of Mr. Thomas, sail-maker, 107 Bree Street, Cape Town. But letters direct to Richard Provis, Mowbray, Cape of Good Hope.

Elder Smith got disappointed in getting a ship as he expected, to take what few Saints were ready to go. He now will not go till next August or September, and perhaps not as soon. Elder Walker writes that he does not expect to start till next January. £20 a head is the least for which any ship will take a person from here to America; so you see the difficulty of getting poor Saints from this land. We are labouring under many disadvantages in this colony, but we will try to do the best we can under the circumstances we are placed in, leaving the remainder in the hands of the Lord.

I have seen it stated in the *Star*, that any communication written for the *Star*, from any of the Elders, would be thankfully received. I never thought myself capable of writing for any public periodical, and much less for such a *bright luminary* as the MILLENNIAL STAR; but I have concluded to send you a copy of a letter I wrote to the Rev. Canon White, and you can do with it as you please.

Mr. White is a minister of the Church of England, and president of one of the seminaries in this colony, and is looked upon as a gentleman of superior education. I sent him O. Pratt's *Great First Cause* and *Absurdities of Immaterialism*, which caused him to call on me a number of times. He found much fault with O. Pratt's writings, and at last got a small tract printed, in which he stated that the "Mormons" believe in a God that "is not eternal," and in one that is "liable to change," and then stated that he could produce his authority for all he had said against the doctrines of the Latter-day Saints. I wrote him a short letter, calling for his authority. He sent me a lengthy letter, making many quotations from our works. I then wrote him another letter, the copy of which I send with this.

I understand Mr. White leaves in a few days for England, probably will be there as soon as this.

Please give my respects to all inquiring friends, receiving a large share yourself.

I remain your brother in the kingdom of patience,

JESSE HAVEN.

BURMAH.

Indifference of the people—Anticipated Emigration of the Saints.

Rangoon, Burmah, 30th May, 1855.

To President Richards.

Dear Brother—With many thanks to my Heavenly Father, for His many and continued blessings, I improve the present opportunity, in good health, to write you a few lines. You perhaps will think it rather strange, that, at this late period, I have thought proper to communicate with you. My reasons for not writing before, are, I had nothing to write but the same that the Elders were frequently writing to you from all parts of India, namely, the ill success of the Gospel in these parts, and believing you to be continually thronged with much business, I did not wish to trouble you unnecessarily. But as the time has come, that nearly all of the Elders have left this country, and the rest will leave, with all the Saints they can gather, as soon as possible, I have deemed it necessary that I should drop you a few lines.

In October, 1852, I was appointed to accompany Elders West, Ludington, and Dewey, to Siam, and sailed with them, Elder N. V Jones, and others, to India. Soon after our arrival in Calcutta, it was decided by the Elders, that brother Ludington and myself should endeavour to go to Siam by the way of Burmah. Accordingly we sailed for Rangoon, at which place, we arrived after encountering a frightful storm for several days, which was near sinking us in the deep, throwing the most of our cargo overboard, putting back to Calcutta again, and shipping the second time, on the 10th August, 1853. Here the way for me to go to Siam became perfectly obstructed, and I have been obliged to remain in this country.

There were but few Europeans (soldiers excepted) here, or but few that could speak the English language, comparatively speaking, consequently but little for the Elders to do, unless they should obtain the language of the country. I did not feel disposed to remain idle, consequently I set myself to obtain the Burmese language, with great faith that the Burmese would obey the Gospel when they understood it. I have spent the most of my time with and among them, have applied my time mostly

in acquiring the language, and endeavouring to introduce the Gospel among them. I have obtained the language sufficiently to enable me to tell them, and explain to some little extent, concerning the coming of the angel of the Lord, by which means the kingdom of God has been set up, and that Prophets now live upon the earth, to whom the Lord reveals His will concerning the children of men in these days. Also, I can explain, to a little extent, the resurrection and its glories, and point out to them their erroneous traditions, and absurd superstitious ideas of the deity, &c., but I am sorry to say all to no purpose, for I have not found one that has manifested the least interest in the things that I have told them after a short acquaintance: but quite to the contrary, for those whom I supposed were the most likely to obey the Gospel, are those that have said, in plain terms, that they did not believe any thing that I had said concerning the Prophets of the Lord, and the setting up of His kingdom, but believed our leaders to be corrupt men.

I have endeavoured, for over one year now, to obtain a translation of the first Visions and Revelations of the Prophet Joseph, as written in the *Pearl of Great Price*, but have failed in my every attempt. Some have taken the piece to translate, but, after keeping it long enough to translate it half a dozen times, have returned it, saying it was a difficult piece to translate, while others would say they had no time.

I have now been in Burmah near two years, labouring under the most adverse and trying circumstances, with no other view but the advance of our Redeemer's cause, but with very little success. My faith has failed me, and I have become discouraged, and intend to leave for Zion as soon as possible, which is agreeable with the minds of brother N. V. Jones, and others. The Lord willing, I shall join brother Skelton in Calcutta, where we will unite our exertions to effect the emigration of the few Saints in these parts as soon as possible.

Elders N. V. Jones and Fotheringham left last February. . . . .

The Presidency of the Rangoon Branch was placed upon me by Elder N. V. Jones, and others. The Branch now numbers three Elders, myself included, two Teachers, and eight Members, five of whom are private soldiers, consequently cannot emigrate. The others all will likely emigrate this coming fall or winter, except brother M'Cune and family, who seem inclined to remain another year. . . . .

A Burmese lad, about sixteen years of age, with whom I have some acquaintance, came last evening, and, much unexpected to me, requested I would let him and another lad of about the same age, accompany me to America, and they would pay their own passage. I said to him that I would take them, but it would cost them from 300 to 500 rupees each. He said it did not matter, if they could go. Those two lads are all the natives that are likely to emigrate with us.

The Burmese, as a people, are very kind, hospitable, and generally possessed of tolerably good principles, yet, some very bad ones among them, but the Evil One has held them bound so long in the chains of superstition and ignorance, that it is impossible to make much, if any, impression on their minds. Besides, for any one to depart from their old traditions and national customs is so degrading in the eyes of their own community, that if they become convinced of a truth that comes in contact with their old traditions, they cannot muster courage sufficient to embrace it and withstand the scoffs and frowns that would be heaped upon them.

I have now given a short account of matters as they have been, or as they are at present, concerning the work of the Lord in the land where I have travelled, hoping it will be satisfactory, and that I shall be excused for my neglect in writing.

And may the especial blessings of the Lord attend you and yours, is my prayer in the name of our Redeemer.

Truly from your brother in Christ.

LEVI SAVAGE.

HINDOSTAN.

Departure of a Company of Saints for San Francisco—State of the Work.

Calcutta, Hindostan, May 29th, 1855.

Dear Brother Richards— . . . .

Since I last wrote you, the Lord has opened up the way for a few of the Saints to emigrate from this dark region to the City of the Saints. I anticipated more would have gone, but there are four of those who have never been Saints only in name, who literally backed out, when it came to the test of separation from fathers,

mothers, brothers, sisters, houses, lands, &c., and have denied the faith, stating that they have lost all confidence in the authorities of the Church, &c. But I must acknowledge that from the time of my first acquaintance with them, they have never had any faith; and I am glad they have not started for Zion, for they are of no use. A nation of such, would be only a curse to the people of God. It is a hard thing to wean some of the people from their native land, but I am happy to say those whom I have started rejoice in the Lord, having sold off their trinkets and jewelery, in order to pay their passages to San Francisco, where they sail direct, on board the ship *Frank Johnson*, an American craft, with excellent accommodation, and first-rate cabin fare, for 150 rupees, which is a very reduced passage. They started on the 25th instant, rejoicing in the Lord, with buoyant desires to reach the promised land. I feel truly thankful to our heavenly Father for His never failing hand, which has been over us for good, and I trust, through His blessings and kind providences. I shall be able to start most of the faithful by January next, for there is nothing else to be done in this land only to gather out the honest who have obeyed the Gospel message.

I am about to take a trip to Cuttack, 200 miles distant from this place, where there are a few of the Saints who are very anxious to emigrate. My object in going is to try and organize the means, and start them as soon as possible. In this country it is entirely different from what it is in Europe; there you can charter vessels, and fill them with Saints, and start them without trouble. Here there are not enough of means or Saints to charter the lower deck of a ship. . . .

Elder Savage, at the Rangoon Branch, reports 11 Members in good standing, exclusive of a few who act in the Priesthood, though I expect he will report the condition of the Branch himself. I therefore forbear at the present to do so.

The Church at Madras is somewhat at a stand-still, none have been added for the last six months. The number of that Branch, as near as I can tell, is about seven members.

Elders Musser and Leonard are still labouring in the Bombay presidency. The latest intelligence from the former, stated that the latter would be at Kurrachee in a few days. They intend starting for Zion as soon as the way opens up. As to how many they have converted, I am not informed.

The Church at this place numbers about seven, and about eleven at Cuttack. Other members are scattered over the continent, some of whom I have never seen or heard from. So you see our numbers are very small in India—an aggregate of 31 souls.

The weather for the past week has been very oppressive—I am told the thermometer stood at 107 degs. in the shade. I have never realized the effects of it so much before in India; for a day or two it was all I could do to bear up under it—my blood became perfectly heated, so that I was badly affected for a short time, but I now feel all right, thank the Lord, for it is nothing but His power that will save us from the effects of it.

I shall now conclude by praying the Lord to abundantly bless you and counsel, and all the faithful, and remain as ever,

Your brother in Christ,

R. Skelton.

Varieties.

Muggins observed on the door of a house the name of two physicians, and remarked that it put him in mind of a double barreled gun, for if one missed, the other was sure to kill.

"If we are to live after death, why don't we have some certain knowledge of it?" said a sceptic to a clergyman. "Why hadn't you some knowledge of this world before you came into it?" was the reply.

We should not preach so much to people; we should give them an interest in life, something to love, something to live for; we should, if possible, make them happy, or put them on the way to happiness.—*Frederika Bremer.*

Honest Industry.—If there is a man who can eat his bread at peace with God and man, it is that man who has brought that bread out of the earth by his own honest industry. It is cankered by no fraud—it is wet by no tear—it is stained by no blood.

SANCTIMONIOUSNESS AND CHEERFULNESS.—I have often indeed been tempted to imagine that there is something unfortunate, if not blameable in that harshness and austerity which virtue too often assumes; and have seen with regret some excellent men, the authority of whose understanding, and the attraction of whose wit might have retained many a deserter under the banners of goodness, lose all that power of service by the unbending distance from the little pleasantries and sweetness of life. This conduct may be safe, but there is something ungenerous and cowardly in it, to keep their forces, like an over-cautious commander, in fastnesses and fortified towns, while they suffer the enemy to waste and ravage the champaign. Praise is indeed due to him who can any way preserve his integrity; but surely the heart that can retain it, even while it opens to all the warmth of social feeling, will be an offering more acceptable in the eye of heaven!—*Mackenzie.*

Little Deeds.

A MORAL.

Selected.

I had a little spot of ground
Where blade nor blossom grew,
Though the bright sunshine all around
Life-giving radiance threw.
I mourn'd to see a spot so bare
Of leaves of healthful green,
And thought of flowers and blossoms fair,
I frequently had seen.

Some seeds of various kinds lay by—
I knew not what they were—
But, rudely turning o'er the soil,
I strewed them thickly there:
And day by day I watch'd them spring
From out the fertile earth,
And hoped for many a lovely thing
Of beauty and of worth.

But as I mark'd their leaves unfold
As weeds before my view,
And saw how stubbornly and bold
The thorns and nettles grew—
I sigh'd to think that I had done
Unwittingly, a thing,
That, where a beauteous bower should thrive
But worthless weeds did spring.

And thus I mused: the things we do
With little heed or ken,
May prove of worthless growth, and strew
With thorns the paths of men;—
For little deeds, like little seeds,
May flowers prove, or noxious weeds.

ERRATUM.—The Elders recently arrived from the Valley, landed at Liverpool, August 14, instead of August 15, as stated in *Star*, No. 35, page 554.

ADDRESSES.—William Budge, 3 Chesterton Lane, Cambridge.
Mark Lindsay, care of Mr. William Sells, Chapel Street, Hemel Hempstead, Herts.

Money List, August 17—24, 1855.

George Peacock	£5	0	0
John Mellor	1	10	0
James Reece	5	0	0
John M'Comie	7	14	0
Samuel Ridout	5	0	0
Charles Peat	2	0	0
Isaac Jones	1	0	0
Carried forward	£27	4	0

Brought forward	£27	4	0
William Parr	5	0	0
Josiah Holmes	4	0	0
William Lewis, (per D. Jones)	3	14	2
George W. Davies	4	0	0
Griffith Roberts	1	10	9
	£45	8	11

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XVII. Saturday, September 15, 1855. Price One Penny.

Elder D. Spencer's Report of his Mission to the United States.

Liverpool, August 27, 1855.

Dear President F. D. Richards—Having returned from the mission which you gave me in May last, I take the liberty of addressing you a few lines relative to my proceedings, &c., during my absence.

On the 12th of May, as you will recollect, I left the landing stage, Liverpool, about 12 o'clock at noon, on board a tender for the steam-ship *America*, hence for Boston. The ship left her anchorage about 5 p.m. Nothing unusual occurred during our passage. On the 20th, we saw many large bodies of floating ice, which excited some fear on the part of our officers, as the weather was quite foggy; but no accident happened. My health being unusually good for a seafaring life, with good living and social company, I enjoyed myself quite well all the way. On the 24th we arrived at Halifax, at 8 o'clock, a.m. Here I addressed a telegraphic despatch to Elder E. Snow at St. Louis, requesting him to answer me on my arrival at New York. At 10 o'clock, I left Halifax for Boston, where I arrived on the 25th at 9 o'clock, p.m. After spending some four hours in getting my luggage passed by the custom house officers, I made my way to the United States' Hotel, where I arrived at 1 o'clock.

Saturday, 26th. I took an express train for New York, where I arrived at 5 p.m.; called at the Office of *The Mormon*, Nassau-street, where I was cordially received by Elder J. Taylor, with whom I spent the afternoon and following day quite agreeably. By him I learned the feelings of the citizens of New York and Philadelphia in regard to the arrival of our emigrants among them. Citizens and editors visited our passengers on board the ships, spoke in the highest terms of praise of the cleanliness of their apartments and persons, and also of the peaceful, quiet manner in which they entered and passed through the cities towards their mountain home in the West. This I was much gratified to hear, as you know we had entertained some anxiety on this subject, previous to the departure of the first ship.

Not receiving any tidings from Elder Snow, by the counsel of Elder Taylor, after making my business known to him, and giving direction for the shipment of P. P. Pratt's parcel to California, I proceeded on my way to St. Louis, leaving New York at 5 o'clock, p.m., the 27th. Passed through Dunkirk, Cleveland, Toledo, Chicago, Jolliet, Springfield, and Alton to St. Louis; where I arrived at 1 o'clock a.m. 30th.—Here I took lodgings at the Missouri Hotel; arose at 5 o'clock and made my way to the Office of the *Luminary*, where I had the pleasure of meeting Elder J. H. Hart, S. M. Blair, B. Brown, and many more of the American and other brethren from

foreign lands, with whom I enjoyed myself much the little time I had to stay, particularly in the society of Elder Blair. Although his health was rather poor his spirit was quite buoyant and free. It was quite interesting to me, to hear him relate the success he had in making the people acquainted with, and believe the doctrines of, the Gospel, and render obedience to the same. From the few weeks which he had spent in Texas, he had then in his charge a large company of Saints which he had collected by his own labours, who left Texas early in the spring, and whom I subsequently visited, and found to be of the first class of citizens, and such as would do honour to any country; possessing large herds and flocks, and much money, which they then had with them, and what was equally as good or better, they had a disposition to use their means for the benefit of the poor, and to roll on the work of the Lord. Elder Snow had left St. Louis for the camp of the Saints at Mormon Grove, near Atchison, Kansas Territory, the Wednesday previous to my arrival, and could not of course have answered my despatch from Halifax: but in his absence Elder Hart did; however, through negligence of the bearer thereof at New York, I did not get it.

Previous to Elder Snow's departure from St. Louis, he informed the Saints who had then arrived, that the prospects for many of them to cross the Plains this season was quite small, as the means in his hands at that time was quite inadequate to carry them all through, and they whose lot it was to stay must be contented and make the best provision for themselves they could. This caused much sorrow and many tears, as the Saints had fondly hoped to meet, within a few weeks, their husbands, wives, children, and friends. The change was so sudden, and the disappointment so great, it was quite hard for them to be reconciled to stay. It gave them much relief when I told them you had anticipated their situation, and had sent me over to assist Elder Snow in getting them all to the Valley this season, and that my faith was quite strong that it would be accomplished. This enlivened their spirits and changed their countenances immediately.

The Wednesday previous to my departure from New York, several hundreds of our Valley passengers had started from New York and Philadelphia for Mormon Grove, the place of outfit for the Plains the present season, who had not yet arrived at St. Louis, and whom Elder Hart had instructions to notify of the probable failure to cross the Plains this year, also to stop them at St. Louis until further orders from Elder Snow. Learning that Elder Snow designed staying in Kansas Territory some two weeks, I left the same day of my arrival at St. Louis for Kansas, at 3 o'clock, on board the steamer *Alma*, in company with S. M. Blair, C. A. Harper, S. H. Earl, and many of the English Saints.

Our passage was quite pleasant and agreeable; we were treated with marked attention and respect by the officers of the boat and the passengers, who gave us an invitation to lecture upon our doctrines, which we cordially accepted.

We continued on safe up the Missouri river, calling at all the principal towns upon the banks, until we came within about 25 miles of the town of St. Joseph, when we landed at a place called Atchison, a distance of about 575 miles from St. Louis. The place is young and small; at present it has six stores, one public house for entertainment, one wood saw mill, and several workshops. The citizens of the place have presented two of their best city lots to our people, for the purpose of erecting stores upon them for our accommodation. From this place we made our way westward, passing over a beautiful prairie, until we came to the camp of the Saints, at what is called Mormon Grove, a distance from Atchison of about 4½ miles.

While gradually ascending the long and smooth hill upon which stands a beautiful grove, I beheld the land in all directions spotted with white tents and wagon-covers, the active motion of the Saints, some ploughing, some planting, some driving cattle, repairing wagons, tents, &c., etc., my mind was called back to the scenes which occurred on our exit from Nauvoo, and the results thereof. I felt to thank and bless God for our deliverance, and the prospect there was of so many more of our brethren being permitted to participate in that peace and quietness which we had enjoyed since we were separated from our Gentile *friends* or *neighbours*.

Soon after my arrival, I found Elder Snow, who I think was truly glad to see me. He had but a few days previously

arrived at the Grove, and was then organizing the camp, which consisted of about 800 or 1000 persons, mostly from the early emigration by way of New Orleans. He was also purchasing and receving cattle, wagons, flour, &c., etc., which required much more help than he then had.

In passing through the camp, I found some had died, others were sick, and some fearful they should have to stay another year. The deaths were from cholera and diarrhœa, which was somewhat prevalent at that time in many places upon the river. I had many come to me, urging their claims to cross the Plains this season, and expressing great anxiety upon the subject, but their feelings were soon allayed when they saw the efforts which were making for them to go. I submitted your views to Elder Snow in relation to the course to pursue in order to effect an entire emigration of all who left England with the assurance of going through this season, which was highly approved by him and speedily adopted. After spending a few days in regulating matters in camp, Elders Snow, C. A. Harper, and myself left in different directions to obtain supplies for the emigration. On our application for what we wanted of the people, we all found that we were not alone in the matter. Something had preceded us, and prepared their minds to supply us with what we wanted, and that too upon pretty much such terms as we desired. Such was the case in almost every instance where we made application for anything to forward the emigration.

I often thought of the strong arm that brought out of bondage the children of Israel who were in Egypt, and verily thought the same was used in bringing out of bondage those who were in Babylon, and I trust I shall, as well as many more, long remember the kindness of the Lord in answering our prayers and giving us success on this occasion.

From our signal success in making purchases for the outfits, we soon had all completed; but, as many wagons were to be finished off after they were purchased, and before they could be shipped, the emigration of the last company was delayed until quite late. The first company left camp on or about the 9th June. The 2nd, under the command of brother Ballantyne, about the 28th. The 3rd company, under Elder Secrist, about the 14th July. The 4th company, under the command of Elder S. M. Blair, left about the 16th. Elder C. A. Harper, left with the 5th company on the 27th. Elder Allred about the 2nd of August, and Elders Fullmer and Andrus on the 5th. The last company left in excellent health and spirits. The sickness principally subsided about the 20th of June.

Much credit is due to the Saints for their patience, industry, and perseverance while at the Grove. They have fenced, ploughed, and planted, quite a large farm, built a house on the same, made roads and bridges for the citizens of Atchison to the amount of about $600, which they applied to their support, and most of them were quite faithful in responding to calls to herd and guard cattle, and make themselves acquainted with driving teams.

The labours of Elder Snow, from the time of my arrival up to his departure for the Valley, were more than most men could have endured; his exertions to instruct the captains of companies, teach them their duties in crossing the Plains, the Saints theirs, and the clerks of the camps how to keep their accounts in a correct manner, and the purchase of so large an amount of property, deprived him of sufficient time to sleep, and scarcely allowed him time to eat. These things wore rather heavily upon him; but the report which he can make of his proceedings in this matter to the President of the P. E. Fund Company will be so satisfactory, as to afford him much compensation for his arduous labours.

In purchasing cattle for the use of the emigration, we found we had to pay higher than what you advertised in the *Star* last fall, and it was also the case with many other articles which we purchased. What prices may be the coming season I do not know, but the prospects are at present that cattle will be a little lower than the past season.

I will say, for the satisfaction of the friends of the P. E. Fund passengers who left England this year, and of those which were left from the ship *Germanicus* in St. Louis last year, that public notice was given, two Sabbaths in succession, previous to the departure of the last Saints from St. Louis for Atchison, that if all of the above-named passengers, who wished to go to the Valley this season, would go on board the boat *Sara-*

nao, on Thursday the 28th July, their passage would be paid through to the Valley; accordingly all that wished availed themselves of this offer.

On Friday the 3rd of August, Elders Snow and Basset left the Mormon Grove, in company with the U. S. mail, for Utah, in fine spirits. They had four good mules attached to their carriage, and expected to keep up with the mail.

Brother Orson Spencer, whose company we had enjoyed about a week at the Grove, and who had been appointed to preside, in the place of brother Snow, during his absence, was to leave, in company with Elder J. McGaw, on the 8th, for the Cherokee Indian nation. The Mormon Grove farm, and the Church of the Saints which are there situated, which are some fifteen families, composed of Americans, Welsh, and Danish, are under Elder J. McGaw, from whom we may expect the best management for the general interests of the Church.

On Monday the 6th instant, I left Atchison at 5 p.m., on board the steamer *Polar Star*, for St. Louis, were I arrived at 4 o'clock on the 9th; and where I found T. S. Williams, who n I left on the 11th quite ill. I spent Friday the 10th in attending to some business committed to my charge by Elder Snow. I left on Saturday the 11th, at 7 o'clock a m., for Boston, where I arrived on Tuesday the 14th. On Wednesday the 15th, took the steamer *Asia*, for Liverpool, where I arrived on Saturday the 25th, at 9 p.m.

You are well aware that I have spent more time in this mission than was anticipated on my departure from here, but believing that it has been well employed, I trust my stay will meet your approval and my God's; if so, and also my services during this mission, it will be ample compensation for my labours, although they have been somewhat arduous.

With kind regard to yourself and all at the Office,

I remain your humble servant,

D. SPENCER.

History of Joseph Smith.

(*Continued from page 567.*)

[January, 1840.]

I hereby certify that General John Clark and his Aid, at their arrival at Far West, in Caldwell County, Missouri, came to my tavern stand, and without my leave, pitched their marquees in my yard, and did take my wood and hay to furnish the same, and did bring their horses in also, and without my leave, take hay for them, and did take possession of my house, and use it for a council house, and did place a strong guard around it, so as to hinder any person from going in or out, and I myself was not permitted to go in and out; for all this I have received no remuneration, and was not even permitted to pass out of town to water travellers' horses without a permit. The above took place in the first part of November, 1838.

I also certify that Caleb Baldwin, Lyman Wight, Hyrum Smith, Joseph Smith, junior, and Mr. McRae, in Clay County, Missouri, did apply for a writ of *habeas corpus* and did not get it.

JOHN M. BURK.

Sworn before D. W. Kilbourn, J.P.

I certify that I saw General John Clark and his Aid, on their arrival at Far West, Caldwell County, Missouri, in the yard of John M. Burk, and gave orders to their waiters to pitch their marquees in his yard, and to take of his wood for fire.

I also saw Captain Samuel Bogart, with his men, come near my dwelling, and did pitch their camp, and took my house-logs without my leave, and did burn them. I also saw him with the horse of Joseph Smith, junior, in his possession.

JOHN LOWRY.

Sworn before D. W. Kilbourn, J.P.

To whom it may concern—This is to certify, that on the day following on which the troops arrived at Far West, that two men of said troops came to my house, broke open my trunk, and took therefrom both money and clothing, and also a number of papers, among which were deeds and notes, and also a number of cooking utensils, and in consequence of the cruel and inhuman treatment which I and others have received from those troops, we are reduced to a state of almost

absolute starvation; and Daniel Avery and myself are appointed as a committee to go out and beg corn and meal, or anything we may obtain, that can render them assistance or relieve them in their suffering condition.

JEDEDIAH OWEN.

Sworn before D. W. Kilbourn, J.P.

I removed my family from the State of Michigan to Clay County, Missouri, in the year 1835, where I lived in peace with the people, on my own land, eighteen months or more, when the people began to be excited in consequence of the emigration of our people to that County. The excitement became so great that I was obliged to sell my place at half price, and removed to the County of Caldwell, where I purchased me a farm, settled my family, and made a good improvement, and was in a good situation to support my family, and there lived in peace with the people until the summer and fall of 1838, when the mob began to arise, and we were obliged to fly to arms in self defence; but notwithstanding our exertion, they murdered and massacred many of our people. We applied to the Governor for assistance, and his reply to us was, "If you have got into a scrape with the mob, you must fight it out yourselves, for I cannot help you." The mob still increased, until I was obliged to remove my family to Far West, and there remained, surrounded with mobs of murderers, until General Clark arrived with his army, with the Governor's exterminating order. Then we were all taken prisoners; our arms taken away; they then treated us with all the cruelty they were masters of, and took possession of whatever they pleased, burnt timber, and laid waste town and country.

I heard General Clark say, that he would execute the Governor's order; "but notwithstanding, I will vary so much as to give some lenity, for the removal of this people, and you must leave the State immediately; for you need not expect to raise another crop here." What were not taken to prison, were permitted to return to their homes to make preparations to leave the State. Finding I had no safety for myself and family in Missouri, I fled to Illinois for safety.

T. ALVORD.

Sworn to before D. W. Kilbourn, J.P.

Tuesday, 7th. Elder Young took stage for Richmond, Massachusetts.

Montrose, Lee County, Iowa,
January 7, 1840.

I hereby certify, that some time in the month of October, 1838, an armed force collected in the County of Carroll, near De Witt, and in open day-light, drove a man by the name of Humphrey out of his house, and set fire to it, and burnt it to ashes, and then sent an express ordering all the "Mormons" to leave the place as soon as the next day. The next day they sent another express, ordering them to leave in six hours, or they would be massacred upon the ground. They also fired their guns at different persons travelling the road near the town. The "Mormons" were at length compelled to leave their possessions, and all removed to Caldwell, consisting of seventy and perhaps one hundred families, many of whom were in want of the sustenance of life, sick, and some died upon the way.

About two weeks after this, another armed force invaded Far West, took my gun, and compelled me to sign away my property, both real and personal, and leave the State forthwith.

WILLIAM HAWK.

Sworn to before D. W. Kilbourn, J.P.

Montrose, Lee County, Iowa Territory,
January 7th, 1840.

This is to certify that I was at work on my farm on the last of October, 1838, when an armed company, under General Lucas, came and took myself and my three sons prisoners, and threw down my fences, and opened my gates, and left them open, and left my crops to be destroyed, and while I was a prisoner, they declared that they had made clean work in destroying the crops as they passed through the country; and they took from me two yoke of oxen, and three horses, and two wagons, and compelled me and my sons to drive them, loaded with produce of my own farm, to supply their army.

I had in possession at the time, four hundred and eighty acres of land, and rising of an hundred acres improved, with a small orchard and nursery, the necessary buildings of a farm, &c.; and in consequence of my imprisonment, my fences remained down, and most of my crops were destroyed; and further this deponent saith not.

TIMOTHY B. CLARK.

Sworn to before D. W. Kilbourn, J.P.

Montrose, Lee County, Iowa Territory,
January 7th, 1840.

This is to certify, that about the middle of October, I was driven, by the threats of the Davies County armed force, to leave my possessions, consisting of a pre-emption right to a quarter section of land with thirty acres under improvement, and a good house. I went to Di-Ahman and remained until about 1st November, when I was driven from there by an armed force under General Wilson. I

then went to Far West. While at Ondi-Ahman the armed force took from me one cow and calf, and a yoke of oxen, one horse, and five sheep; they also took from me fifteen hogs. While at Far West, they took two cows belonging to me, and I saw the soldiery killing the live stock of the inhabitants without leave or remuneration, and burning building timber, fences, &c.

URBAN V. STEWART.

Sworn to before D. W. Kilbourn, J.P.

Lee County, Iowa Territory.

This day personally appeared before me D. W. Kilbourn, an acting Justice of the Peace in and for said County, John Smith, and after having been duly sworn, deposeth and saith, "That in the months of October and November, 1838, I resided in the town of Adam-ondi-Ahman, Davies County, Missouri, and whilst being peaceably engaged in the ordinary vocations of life, that in the early part of November my house was entered by a body of armed men painted after the manner or customs of the Indians of North America, and proceeded to search my house for fire arms, stating that they understood the Mormons knew how to hide their guns, and in their search of a bed on which lay an aged sick female, who they threw to and fro in a very rough manner, without regard to humanity or decency. Finding no arms, they went off without further violence.

"Shortly after this above described outrage, there was a number of armed men, say about twenty, rode into my yard and inquired for horses which they said they had lost, and stated, under confirmation of an oath, that they would have the heads of twenty 'Mormons,' if they did not find their horses. These last were painted in like manner as the first. These transactions took place when the village citizens and its vicinity were engaged in a peaceable manner in the ordinary pursuits of life."

This deponent further saith, "That the mob took possession of a store of dry goods belonging to the Church of Latter-day Saints, over which they placed a guard. I went into the store to get some articles to distribute to the suffering *poor*, and the officer who had the charge of the store ordered me out peremptorily, stating it was too cold to wait on me, that I must come the next morning; and returning the next morning, I found the store almost entirely stripped of its contents. Thereupon we as a Church were ordered to depart the County and State, under the pains and penalty of death or a total extermination of our Society. Having no alternative, (having my wagon stolen,) I was compelled to abandon my property, except a few moveables which I got off with in the best way that I could, and on receiving a permit or pass which is hereto appended. I then proceeded to depart the State. 'I permit John Smith to remove from Davies to Caldwell County, there remain during the winter, or remove out of the State unmolested. 'Davies County, November 9th, 1838. R. Wilson, Brigadier-General. By F. G Cochnu.' I accordingly left the State in the month of February following in a destitute condition.

"JOHN SMITH."

Sworn to before D. W. Kilbourn, J.P.

Montrose, Lee County, Iowa,
January 7th, 1840.

I do hereby certify, that I Samuel Smith made an improvement and obtained a preemption right upon one hundred and sixty acres of land in Davies County, Missouri, in 1837. On the first of November, 1838, I was compelled to leave the County by order of General Wilson, in ten days. They took without my consent, two horses, which have never been returned, nor remunerated for; also destroyed my crop of corn, drove off four head of cattle.

SAMUEL SMITH.

Sworn to before D. W. Kilbourn, J.P.

Wednesday, 8th. The High Council at Nauvoo voted to loan all the moneys possible for the relief of the poor Saints.

This evening President Young preached at a school house in the south west part of Richmond, when the people present commenced making noise and disturbing the meeting, and when President Young was reproving them for their disgraceful conduct, some of those present fired lucifer matches. President Young rebuked them severely, and taught them better manners, and proposed to send them some Indians from the West to civilize them.

Thursday, 9th. About this time I returned to Philadelphia, where I continued to preach and visit for a little season.

George A. Smith preached at Richmond this evening. His health very poor yet, and almost blind. President Young also was very feeble. While they were opening the meeting, some one threw a quantity of brimstone in the fire, which nearly suffocated them. As soon as the fumes of brimstone would pemit, brother Smith told them he thought he should be in no danger of catching the itch in Massachusetts, for the smell of brimstone indicated that it was thoroughly cured.

Sunday, 12th. Elders Young and Smith held a meeting at William Pierson's, Richmond. After preaching, Elder Smith had a severe shake of the ague, which lasted some hours. The weather was extremely cold, but by the kind attention of Mr. Pierson's family, and William Richards, he was in some measure relieved of his ague before he left Richmond. President Young wore a cradle bed quilt from Far West to Richmond, where Rhoda Richards lined Doctor Richards' old worn out plaid cloak with President Young's quilt, with flannel between, which made him very comfortable.

Monday, 13th. Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived at Preston, England.

Tuesday, 14th. About this time Elder Rigdon and Doctor Foster arrived at Philadelphia.

Friday, 17th. A special Council was held at the house of Elder Richards, in Preston, Joseph Fielding, President, Theodore Turley, Scribe. Present, Wilford Woodruff, John Taylor, Hiram Clark, and Willard Richards. Council decided that Elders Woodruff and Turley should go to the Staffordshire potteries; Elders Taylor and Fielding, to Liverpool; Clark, to Manchester, with Elder Clayton; and Richards go where the Spirit directs: that the Elders of the Council communicate with the Presidency at Preston once a month; and Elder Richards write to brothers Wright and Mulliner in Scotland, and hold no General Conference until more of the Twelve arrive.

Elders Young and Smith went to Canaan, Connecticut, with Edwin D. Pierson, Elder Smith shaking very severely with the ague in the evening.

Saturday, 18th. Elders Woodruff and Turley started for the Potteries.

Sunday, 19th. The High Council at Nauvoo voted to donate a city lot to brother James Hendrix, who was shot in Missouri; also voted to build him a house; also donated a house and lot to Father Joseph Knight.

Elder Young preached at Sheffield mills, where he staid till the twenty-sixth.

Wednesday, 22nd. Elders Fielding and Taylor went to Liverpool and commenced their mission.

Saturday, 25th. About this time I visited the Saints at Brandywine, where I spent some days, and returned to Philadelphia.

Monday, 27th. Brothers Smith and French conveyed Elders Young and Smith to New Haven, where they tarried to the 31st.

About the last of this month, I left Philadelphia for Washington, in company with brothers Rockwell, Higbee, and Doctor Foster, travelling by railroad, having sold my carriage, and having left Elder Rigdon sick in Philadelphia.

Friday, 31st. Elders Young and Smith took steamboat from New Haven for New York City. When within eighteen miles of the city, they took the stage, and arrived at their destination about ten o'clock at night. When they alighted from the carriage they had not funds to pay their fare, and Elder Young asked Captain Stone to pay their bill, fifty cents, which he very readily did: and they found Elder Parley P. Pratt's house in about five minutes, where they staid Saturday, February 1st.

Sunday, February 2nd. Elders Young and George A. Smith preached in the Columbia Hall. Elder Young preached every evening during the week, till Saturday; three times in the Columbia Hall; by which he injured himself so much, that he was not able to dress himself for four or five days.

On Monday G. A. Smith went to Philadelphia.

Thursday, 6th. I had previously preached in Washington, and one of my sermons I find reported in synopsis, by a member of Congress; which I will insert entire.

Washington, 6th February, 1840.

My dear Mary—I went last evening to hear "Joe Smith," the celebrated Mormon, expend his doctrine. I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man; but he is a plain, sensible, strong minded man. Everything he says, is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good looking man. In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read.

He commenced by saying, that he knew the prejudices which were abroad in the world against him, but requested us to pay no respect to the rumours which were in circulation respecting him or his doctrines.

He was accompanied by three or four of his followers. He said, "I will state to you our belief, so far as time will permit." I believe, said he, that there is a God, possessing all the attributes ascribed to Him by all Christians of all denominations; that He reigns over all things in heaven and on earth, and that all are subject to His power. He then spoke rationally of the attributes of Divinity, such as foreknowledge, mercy, &c., &c. He then took up the Bible. I believe, said he, in this sacred volume. In it the "Mormon" faith is to be found. We teach nothing but what the Bible teaches. We believe nothing but what is to be found in this book. I believe in the fall of man, as recorded in the Bible; I believe that God foreknew everything, but did not foreordain everything; I deny that foreordain and foreknow is the same thing. He foreordained the fall of man; but all merciful as He is, He foreordained at the same time, a plan of redemption for all mankind. I believe in the Divinity of Jesus Christ, and that he died for the sins of all men, who in Adam had fallen. He then entered into some details, the result of which tended to show his total unbelief of what is termed *original sin*. He believes that it is washed away by the blood of Christ, and that it no longer exists. As a necessary consequence, he believes that we are all born pure and undefiled. That *all* children dying at an early age (say *eight* years), not knowing good from evil, were incapable of sinning; and that all such assuredly go to heaven. I believe, said he, that a man is a moral, responsible, free agent; that although it was foreordained he should fall, and be redeemed, yet after the redemption it was not foreordained that he should again sin. In the Bible a rule of conduct is laid down for him; in the Old and New Testaments the law by which he is to be governed, may be found. If he violates that law, he is to be punished for the deeds done in the body.

I believe that God is Eternal. That He had no beginning, and can have no end. Eternity means that which is without beginning or end. I believe that the *soul* is eternal; it had no beginning; it can have no end. Here he entered into some explanations, which were so brief that I could not perfectly comprehend him. But the idea seemed to be that the soul of man, the spirit, had existed from eternity in the bosom of Divinity; and so far as he was intelligible to me, must ultimately return from whence it came. He said very little of rewards and punishments; but one conclusion, from what he did say, was irresistible — he contended throughout, that everything which had a *beginning* must have an *ending*; and consequently if the punishment of man *commenced* in the next world, it must, according to his logic and belief have an *end*.

During the whole of his address, and it occupied more than two hours, there was no opinion or belief that he expressed, that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man towards man, and that would tend to make him a more rational being then he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be the religion of meekness, lowliness, and mild persuasion.

Towards the close of his address, he remarked, that he had been represented as pretending to be a Saviour, a worker of miracles, &c. All this was false. He made no such pretensions. He was but a man, he said; a plain, untutored man; seeking what he should do to be saved. He performed no miracles. He did not pretend to possess any such power. He closed by referring to the Mormon Bible, which, he said, contained nothing inconsistent or conflicting with the Christian Bible, and he again repeated that all who would follow the precepts of the Bible, whether Mormon or not, would assuredly be saved.

Throughout his whole address, he displayed strongly a spirit of charity and forbearance. The Mormon Bible he said, was communicated to him *direct from Heaven*. If there was such a thing on earth, as the author of it, then he (Smith) was the author; but the idea that he wished to impress was, that he had penned it as dictated by God.

I have taken some pains to explain this man's belief, as he himself explained it. I have done so because it might satisfy your curiosity, and might be interesting to you, and some of your friends. *I have changed my opinion of the Mormons.* They are an injured and much-abused people. Of matters of *faith*, you know I express no opinion. I have only room to add—let William, if you cannot do it, acknowledge the receipt of this, with the enclosure.

Remember me to Sarah and the boys. Kiss the dear baby for me.

Affectionately your husband,

M. L. Davis.

P.S.—I omitted to say, he does not believe in infant baptism, *sprinkling*, but in *immersion*, after *eight* years of age.

To Mrs. Matthew L. Davis,
107 Henry Street, New York.

During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it

was with great reluctance he listened to our message, which when he had heard, he said, "*Gentlemen*, YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU;" and, "*If I take up for you, I shall lose the vote of Missouri.*" His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our noble Republic. I also had an interview with Mr. John C. Calhoun, whose conduct towards me very ill became his station. I became satisfied there was little use for me to tarry, to press the just claims of the Saints on the protection of the President or Congress, and staid but a few days, taking passage in company with Rockwell and Foster on the railroad and stages back to Dayton, Ohio.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 15, 1855.

OBITUARY.—Among the passing events of the present dispensation, there are none which we record with more temporary regret than such as now call for our notice. We say temporary, as we realize that all our regrets are but the offspring of our limited views of those happy purposes in the future which are hidden by the sorrowful gloom of the present.

The past season has been one of unusual demand upon every department and resource of the kingdom of God; and among the rest, by the mission behind the vail, upon our brethren in the ministry here. While the most important tribute that we could at present pay to our departed fellow-labourers, was yet being rendered to our beloved brother Major—that of carrying his bones to a quiet and sacred resting place among his friends at home, one after another of our faithful brethren have been called away, until already we have five added with certainty to our list, and there is a doleful rumour that two others have joined them.

The following is the list of deaths as we have received them through the *Luminary*—

Elder ——— Gregory, at Atchison, Kansas Territory, U. S. A., on the 13th May last.

Elder George Simpson, at Mormon Grove, about the first of June.

Elder James F. Bell, at Mormon Grove, on the 8th of June, six days after the death of his wife Mary Jane.

Elder Andrew L. Lamoreaux, at St. Louis, Mo., on the 13th June.

Elder John Perry, at Mormon Grove, on the 19th July. Rumors by letters, have reached England that Elders Benjamin Brown and J. F. Secrist are also dead, but so uncertain that we are disposed to doubt them.

Of the above named five, Elders Gregory, Lamoreaux, and Parry were returning to their families in the Valley, Elders Bell and Simpson were proceeding there with their families.

The aggregate number of Saints who have died from this season's emigration, compared with those of the last and previous years, is but small.

It has long been the custom in the world to eulogize or execrate the memory of the dead, not according to their acts while living, but in proportion to the benefits derived by their survivors from their death, or to the number of those who were soothed by their hypocrisy, or shamed in their iniquity by their honest bluntness. The Christian world say, "There is but a step between us and death."

We believe it, and hence prefer to draw no wide distinction between men's acts and the record of them; but simply refer, as by an index, our readers to their own memories, and have them read there the history of those they knew.

Elder Gregory was returning from a business mission to the Eastern States, principally pertaining to his own matters. He was a man much loved and respected by those who knew him, and so intimately had he interwoven his own interests with those of the Kingdom of God, that we could not pass by his name without numbering it with those who had fallen in their master's service.

Elder Bell was about eight years a member of the Church; during the most of which time he was engaged in the ministry. In the Birmingham and Staffordshire Conferences he spent the first years of his labours. His last two years services were in the Malta Mission, where his faith and perseverance were put sincerely to the test. The record of his deeds is engraven on the stout hearts of the troops and seamen who were made glad by his testimony, and his praise is chanted around the camp fires and in the gloomy trenches of the Crimea. We are consoled much, through the mercy of our Heavenly Father, that in his son Samuel, brother Bell has left, to commemorate his name, an heir to his experience and good works. We are happy that, while yet young in his orphanage, he has found kind friends to minister to him. May he ever, like little Samuel of old, be ready to answer the call of God through His prophets, and say, "Speak, for thy servant heareth."

Who, that knew Elder Lamoreaux, cannot testify of his unflinching integrity to the Truth and his brethren, during the many years he served in various capacities? As an advocate of the Gospel, he was fearless and devoted. Nor was his the bravery of words alone. His breast was ever bare to receive the blow aimed at his friend, and his strong arm ever ready to avenge it. Amid the stormy cataracts of persecution that threatened the feeble relics of the Saints after the exodus from Nauvoo, he stood like an unyielding rock to break the shock from feebler heads. It was then, when the last gun of the Saints was dismounted, that he took its breech in his arms and from his very heart sent the message of death and defiance among the ranks of the mob.

Elder Simpson will long be remembered by the Saints of the Newcastle Conference, among whom his last labours in these lands were performed; and more especially by those whom his soul penetrating testimony, ever ready, and faithfully borne, first awoke to a knowledge of the things of God.

Father Perry was among that choice class of men, who wait patiently for the kingdom of God, and when it comes, bear their portion of the burthen meekly and silently, and who, like the wily chief, announces his coming by the trumpeting of his acts after they are performed.

Of these brethren it may be said with justice, "They fell martyrs to the Truth." For who is a martyr, if he is not who falls in the path of duty, worn out by his sufferings and labours? We will not attempt to, we cannot enter upon a detail of their ministry and faithfulness. They are of "the dead that die in the Lord," "they rest from their labours, and their works do follow them." Here is a source of comfort to the Saints, prepared in the wisdom of our Father, the world little dream of. When the labours of our present ministry have worn down our feeble bodies, a provision is made that our works may follow and continue; so that when we take that little "step between us and death," our time may still be occupied in an extended field of usefulness, preparatory to the time when our spirits and bodies will resume their united labours.

In the grief of the affectionate wife and child, at parting with the husband and

father in this life, how often do they forget the necessity of such a parting and its happy results to others. In the contemplation of his pilgrimage, for years perhaps, in a strange land, their tears shut out the vision of the thousands whose bands are loosed by his ministry, and their return with him to kill the fatted calf, and celebrate the birth-day of their liberation. So it is with those that die as these our brethren have died. Our traditioned or untutored minds, at the moment of their fall, can contemplate nothing but the dark gloom and stillness of the grave, or perchance only a faint ray of light and joy away, far away in an uncertain, undiscovered future. As the fond wife, clinging to the bosom of her husband at parting, repeats again and again, "Why must you go?" with a similar propriety may we, and do we, ask, "Why do our brethren die?" So strongly has the idea been stamped upon our minds from infancy that everything pertaining to religion is theoretical, that when the practical truths of the Gospel are brought to bear upon us actively, they come with a shock, more or less severe, in proportion to the tenacity with which we cling to our traditions.

In our just and lawful anxiety to build up the Kingdom of God upon the earth, if we do not forget that the destiny of our probation here is closely interwoven with that state of existence, between which and us there is but that "one step," we are apt to fall back into our old reveries, and consider that what we cannot see is but a theory, and can have no practical connexion with us or our movements. Years have passed away since the Lord, through His Prophet Joseph, revealed the principle of "baptism for the dead," and their salvation as immediately connected and interwoven with that of the living. To this end temples were commanded to be built, and one was at last dedicated and accepted, in which this ordinance was first performed in this dispensation. Yet ere this was consummated do we not remember how one faithful servant of God was called away after another, and finally the Prophet of God himself, to whom had been committed the Keys of the Dispensation of the fulness of times. In all these trying circumstances the wrath of man is made to praise God, by more immediately connecting our interests here with those behind the vail. The preaching of the Gospel to the spirits in prison is as much a ceremony, real, substantial, and regular in its order, as the preaching of the Gospel to men in the flesh; and as the Gospel must first be established on the earth, among the children of men, ere it is preached to those behind the vail, so is it necessary that those to whom this mission is intrusted should receive the Gospel and the Priesthood here, before they can administer its consolations, in any degree, in the prison house. It was not until after he had established the plan of salvation upon the earth, that Jesus was permitted to visit the captive spirits, and prepare them for the reception of lives eternal through their friends on earth. So is it now. Joseph, still holding the power "to preach deliverance to the captives, and the opening of the prison doors to them that are bound," presides behind the vail, and acts contemporaneously and in concert with Brigham here. As the kingdom increases in magnitude and importance here, that branch of it that extends into the hidden prisons of the dead keeps pace, and demands labourers to preside over and direct its various interests. So may we expect that as preparations are being hurried on for the completion of another Temple, details will be made from the ranks of the faithful servants of God, to assist in the consummation of the great work of welding together the broken chains of many generations.

Saints! your brethren have gone to prosecute their missions in a more expansive field. Elders of Israel! your fellow-labourers have gone to prepare a work for you to consummate. Wives! your husbands have gone to bind up the broken-hearted

who have bewailed their captivity in hopelessness for centuries. Children! your fathers have gone to search out your ancestors and trace back the long chain of your genealogy, which you are required to perpetuate upon the earth.

Weep for the hopeless, whose last consolations
Are past when their pulse first refuses to beat,
Exult for the dead who have honoured their stations:
Their bitter cup's empty, their tasks now are sweet.

Foreign Correspondence.

HINDOSTAN.

Exertions of Elder Leonard at Hydrabad—Procrastination and Indifference of the People.

Hydrabad, Central Scinde,
May 24, 1855.

Beloved President F. D. Richards—Through a sense of duty, more than otherwise, I take my pen in hand to address to you a few lines, which for some time past I have refrained from doing, in hopes of getting in possession of something more interesting to communicate; but alas, we are in India, and still with prospects not very flattering, I can assure you.

About the first of September I arrived at Kotree (a naval station upon the opposite side of the Indus, distant from Hydrabad four miles), per steamer *Chenaub*, from Kurrachee, by water, 230 miles, in a sickly and almost destitute situation, but readily found a warm friend in the person of Mr. W. S. Smith, an extensive merchant, &c., whose mansion proved my home for the space of four months, during which time, through the blessing of the Lord, and kindness of my host, I regained my health, and also visited, distributed tracts among, and bore testimony to, as many as were willing to listen, but as they were mostly of the aristocratic class, few manifested a desire for the truth, and whether that few will exercise faith to be baptized is now doubted, notwithstanding promises have been made to that effect.

On the last of December, as the 2nd Bombay regiment were arriving, for which I had been anxiously waiting, and anticipating that my services would be better appreciated than at Kotree, I repaired to this place; and on the second of January called upon Brigadier Smee, and Brigade-Major Harvey, exhibited to them my official papers, and asked for permission to reside and preach within the cantonments. They manifested but little disposition to talk, and concluded by saying, "Come tomorrow, and we will give you an answer." As they were returning, I told them I wished they would consider my petition favourably, as I had the truth for the people, and wanted the privilege of laying it before them.

Agreeable to the Brigadier's request, the next day I repaired again to his bungalow, sent in my note, accompanied by a letter from Elder Findlay, stating privileges granted him at Belgaum by General Wilson, hoping it would prove beneficial to the case then in question. In a few moments the renowned officer made his appearance, evidently in a great rage, at which juncture the Brigade Major drove up, to whom, over my back, the Brigadier said, "This man has come again, and I don't *want anything to do with him.*" He then turned to me and coolly said, "You had better apply to the ministers here for permission, as I have no orders to give." As I saw him much discomfited, I kindly asked him if he had read the letter I had sent in, when he gave me to understand he had not, but, at the suggestion of Mr. Harvey, they retired to their room, and soon I overheard them reading the letter, and after counselling together a moment, he came out, saying, "You had better apply to Bombay for permission, for I will give no orders about it;" and turned upon his heel to leave, when I asked for the liberty of stopping in the camp, as I had a few friends residing in it. To this he emphatically replied, "So long as you conform to the law, I will say nothing about

it; but your place is in the civil lines; we have clergymen appointed for the station, and we want *no others;*" and abruptly retired, leaving me in the outer court, which closed the scene. I wanted to bear testimony of the truth to them, poor things; but this appeared to be what they were afraid of. They seem to dread us more than a regiment of an enemy.

As I could do no better, of course I retired to the civil lines, obtained by rent a house in which to hold meetings, and posted up a great number of notices containing the faith of the Latter-day Saints, particularly among the soldiers and officers, as I was determined to act upon the advantage which the brigadier had, though not designedly, given me, until either more definitely prohibited, or so long as I thought it wisdom, or profitable; consequently I went among the military, at the same time closely watched, leaving from one to three hand bills in each barrack room, and also bore testimony wherever an opportunity presented.

I found the soldiers to be, by a great majority, Catholic, and much prejudiced against the truth. Some mocked, some railed, others were neutral, and others still argued against it for a while, and then said I might find a few men who would be fools enough to believe my doctrine; but as to them, if I should preach till the day of judgment, it would not change their views in the least; this appeared to be the mind of many. I however commenced and continued my lectures, though but thinly attended. At my first, no more than six persons were present, but the number gradually increased for some time. On several occasions there was present a number of officers, and after meetings were over a great many pointed and rather impertinent questions were asked, particularly by Captain Sanderson, among which were, if I had baptized any of the soldiers as yet, or, if I should hereafter do so, was it our intention to purchase their discharge and send them to America, which they understood was the case. These and many others I answered apparently to their satisfaction, thereby allaying their anxious fears, so much so, that less notice was taken of my conversing with the soldiers, which however seemed to do but little good, as they continued to fall off from our meetings, till I began to think they would be discontinued.

About this time I received intelligence that it was our privilege to return home. However I was determined to make one more trial; and again put out my handbills extensively, particularly among the officers and soldiers, begging of them to come, perhaps for the last time, and investigate those principles, the neglect of which would cause regret in a coming day. This seemed to have its desired effect, as at our next the house was filled, and after preaching for nearly two hours upon the subject of old Nebuchadnezzar's dream, and the kingdom spoken of by Daniel to be set up in the last days, I took an expression of the congregation, and found it was their wish that I should remain and preach to them a while longer, which I continued to do to large congregations, for this country, until I was taken sick with fever, of which I suffered for about four weeks. Since then I have held public and private meetings, but the interest now is gone, still there are quite a number who say they believe the Gospel, yet they are not ready to obey it. This is because of the fear of persecution and losing of government situations, as the greater portion of those I speak of are among that number. So with all my time and trouble, I am not sure of baptizing the first one, though a goodly number have said, were they out of debt (which to the contrary is the case with nine-tenths of the European population), they would immediately proceed with me to the Valley. In this I believe they are sincere, because of their kindness manifested in feeding, clothing, and giving of their money to assist me, as far as I could expect.

I have done the best I knew, to get them into the kingdom, but it would seem that nothing but the judgments of God would effect it. They manifest sorrow at my leaving, with promises, if ever another Elder should come among them, they will make it their first business to obey the Gospel and gather out; in the mean time endeavour to get out of debt, in order to meet their expectation. . . . .

I have also visited Mahomet-Khan's-Tander, a village or town, distant about twenty-five miles, and to the east of Hydrabad; and preached to such as were willing to listen, which, with reading of tracts and books, that I had previously sent among them, begat some faith, as manifested by their kindness, presents, &c., but not sufficient to obey the Gospel.

From Elder Musser, I learn that he expects a change for the better at Kurrachee, as there have arrived several brethren and sisters from Bombay and Aden, who will be enabled to operate among the military, and thereby assist in accomplishing more than has as yet been brought about. Much of brother Musser's time has been spent in acquiring the native language, and trying to use it for the benefit of that class whose traditions and superstitious notions, as yet, bid defiance to the most ardent exertions.

My latest from Belgaum shows that the Saints there are getting along as well as can be expected under the circumstances; one having been baptized since Elder Hugh Findlay left with those who were at Bombay for the Valley.

The Branch at Poonah, through the Saints scattering, and gathering, is so reduced, that only three or four remain in that place.

Not long since I received a letter from Elder A. Findlay, who was at Secundrabad, and had succeeded in obtaining permission to preach within that cantonment. He was delivering a course of lectures, but with poor prospects, as only a few attended, notwithstanding his great zeal and earnestness in their behalf. I have since written, instructing him to proceed to Belgaum; and as the spirit of gathering is manifesting itself among the Saints there, to stir it up, and if possible get all who are at liberty, at least, himself at their head, started for Zion as soon as circumstances will admit.

We have learned, of late, through a kind letter from yourself, that a quantity of books, as ordered by Elder Findlay, are on their way to Kurrachee, which, when they arrive, with the old stock and debt on hand, we shall endeavour to dispose of to the best advantage as soon as we can, and satisfy the demand of the Office, which we always feel anxious to sustain.

The Saints in this Presidency, although under embarrassing circumstances, generally feel well, especially those at Kurrachee, who, as ever, with your humble servant, desire the prayers of all the faithful for our prosperity and speedy deliverance from this accursed and degraded people. And in return permit us to add, may peace, prosperity, happiness, and salvation rest upon the whole Church, the authorities in particular.

With kind remembrance to all my friends in the British Isles, I close by claiming the honour, with high respect, to be faithfully your sincere friend and fellow-labourer,

TRUMAN LEONARD.

NEW SOUTH WALES

General Prospects of the Work—Emigration of the Saints—Returning home of the Elders, &c.

No. 103, Parramatta Street, Sidney, May 31, 1855.

President F. D. Richards.

Beloved Brother Richards—. . . . In this place we are so far off from the Saints in the other parts of the world, that it takes a long time to get news. We do betimes hear from Liverpool and G. S. L. City, which always does our hearts good; especially so, when it conveys to us the interesting intelligence that the work of the Lord is rolling forth, and that in nearly every land where the Elders are travelling.

As regards these lands, the Lord is blessing the labours of His servants, and establishing His word through their ministrations.

Although this island is but a fragment broken off from the main land, yet it is nearly as large as North America; but it is much more difficult to travel here than upon that continent. Notwithstanding this, the Elders have successfully entered many parts of these colonies, and have been prospered in their labours. Considering the number of labourers, and the peculiar nature of the opposition that we have had to contend with, the work has spread here as rapidly as in any other land.

Wherever the Elders have gone they have succeeded, with the exception of Moreton Bay. . . . . This place will be tried again, when I hope that our efforts may be more successful; for I do not like to be thwarted in the purpose for which the Lord has sent me here.

Mostly in entering new places, there is great opposition manifested, and should the Elders give way under such influence, their efforts would be fruitless: but this must not be permitted. Truth must be rolled forth by the power and influence of the Spirit of the Lord, until all the honest in heart have been warned, so that if they will they may escape before the judgments

decreed overtake this land. The work is moving on in every direction throughout these colonies.

In New South Wales, the work is more prosperous than in the other colonies. The Saints are more numerous, and the calls for help more frequent and urgent.

In Adelaide, the brethren have been much blessed in their labours, several Branches having been organized. Elder A. P. Dowdle has had the Presidency of that Conference. In consequence of ill health he had permission to return home. He gathered up twenty-seven souls out of that Conference, whom he brought up to Victoria, where they united with the Saints of that Conference, and went on board the brig *Tarquenia*, bound for San Pedro. She sailed on the 27th of April. Elder Dowdle, seeing the condition of the work, desired to stay a few months longer to assist in rolling it forth, to which I consented, so that he still remains with us. Elder B. Frost had the charge of the company above alluded to. They numbered seventy-two souls. They were all in good health and spirits. Elder P. Smith of this mission, and also Elder Robert Owen of the Indian mission, accompanied them.

There are many Saints left in Adelaide, some of whom intend to leave in April next. Elder John W. Norton is in charge of that Conference, which includes the whole of South Australia. He has several Elders under him as Presidents of the respective Branches, but their circumstances will not permit them to travel.

Since the departure of Elders Frost and Smith, Victoria is left without an American Elder. There are many Saints in that colony also, who are doing their utmost to gather as soon as circumstances will permit. The Elders in charge are young and inexperienced—this will cause me to have to travel much in their midst. The prospects in that Conference are good—they are crying for more help.

We want Elders who have had an experience in the work, and of good physical strength; for it is hard to travel in this land. To preach and travel here, soon wears a man out. The cause of so much travelling being necessary is, that the settlements are scattered.

My mission being extensive, it requires much time to be spent in travelling, and it takes considerable means to support it, for travelling expenses are much higher here than in any other place where I have been. It costs on an average about £3 per day to visit the different Conferences. This presses heavily on the brethren who have to bear the whole.

From the foregoing, it is manifest that we want a number of Elders who can be stationed in the localities where the organized Branches are, so that these heavy travelling expenses would not be necessary.

The present mission numbered ten, when we arrived here. One, Elder John Hyde, formerly of Stockport, England, died; Elder William Hyde returned with a company of Saints in March, 1853; and two more have returned in the last company. This reduces the number to six.

Another company of Saints will be sent out in August next. This will go from New South Wales. Two or three more Elders will leave then; for when an Elder begins to desire to go home, I cannot feel to say stay, except it should appear that the spirit of the mission has not left them, as in the case of Elder Dowdle, as but little good will be done by one who is thus anxious to return home.

Another company will leave here in April, 1856; at which time, the Lord, willing, I intend to return. Elders Frost and Owens visited Van Dieman's Land, but their stay was short. Both having returned, that place is left without an Elder; but I shall endeavour to send one as soon as possible.

New Zealand is becoming a place of some interest. The mission at that place is being prospered. During my visit there to open up the Gospel, I travelled over a great portion of that colony, visited the principal cities and towns; preached in every place, and several applied for baptism. I left Elder William Cooke in charge of the work there, and returned to Sidney. Elder Cooke had one Priest with him. The latest intelligence from him informs us that he had organized a Branch of ten members at Wellington, and had established several places for preaching on the South Island. He wrote from Nelson, at which place he met with considerable opposition, chiefly from the priests; but they cannot stop the work; many are investigating the principles. He calls earnestly for help, having more than one thousand miles to travel, to reach the principal cities. The settlements are generally on the sea-board. There are no roads from one to the other

in the interior. The communication is by water, and the passages are generally very rough. The climate is mild, very good for vegetation and grazing. It is also very healthy. My feelings are that there will be a good work done on those islands.

I have now given you an outline of the work here at the antipodes, whether it is such as is required I cannot tell, for the 46th No. of the *Star* has not come to hand.

Give my kind love to all the Elders from the Valley, and accept the same for yourself, and may the Lord abundantly bless you, is the sincere desire of your fellow labourer in the Gospel of Christ,

AUGUSTUS FARNHAM.

Truth.

BY W. W. PHELPS.

TUNE—"*Stars and Stripes.*"

'Tis the truth that on land or the sea,
Fills the heart of the "Mormons" with love;
For its light never falls, and is free,
As its fountain is fill'd from above:
'Tis the word that our Father has sent,
To gain us eternal reward;
And he calls on the world to repent,
And walk in the light of the Lord.

CHORUS.

Then Hosanna to God and the Lamb,
For Joseph the Priesthood 's restor'd,
With the keys of—I AM THAT I AM.

'Tis the truth that gives freedom its light,
Leaves the Gentiles of ages to pine
In their own narrow mansions of night,
While eternities' majesties shine:
'Tis the word that our fathers rever'd,
When Israel with knowledge was stor'd,
Which the host of vain Pharoah but jeer'd,
And sunk in the light of the Lord:
Then Hosanna to God and the Lamb, &c.

'Twas the truth that our Joseph reveal'd,
When the clergy and christians of Baal
Cried—"The Bible and heavens are seal'd.
"'Tis blasphemy! put such men in jail."
'Twas the voice of the Saviour again,
To Ephraim as scatter'd abroad,
Through the angel Moroni—(Amen,)
To walk in the light of the Lord.
Then Hosanna to God and the Lamb, &c.

'Twas the truth that on land or the sea,
Fill'd the hearts of the people with fear,
When the host of the realm of the free
Basely martryr'd our "Prophet and Seer."
'Tis the "pearl of great price" in the hands
Of Brigham for all Saints' reward,
While the "rest of mankind" runs or stands,
And melts in the light of the Lord.
Then Hosanna to God and the Lamb, &c.

Money List, August 24—31, 1855.

	£	s.	d.
Thomas Parkes	1	16	0
John B. Pears	5	0	0
John Threlkeld	1	0	0
Robert Kirkwood	8	0	0
John Aird	2	10	0
James Linforth	2	0	0
Carried forward	20	6	0

	£	s.	d.
Brought forward	20	6	0
Josiah Rhead	5	0	0
James Duff	1	10	0
Joseph Akers	1	15	0
John Price	5	0	0
William Brownlow	5	0	0
	38	11	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XVII. Saturday, September 22, 1855. Price One Penny.

Another Thing Needful—Obedience.

Three weeks ago we showed that one thing absolutely needful in the world was an inspired head—an Apostle, Prophet, Seer, and Revelator, to govern and direct the people. But that is not the only needful thing, if the world is to advance in the perfect ways of truth and wisdom. Just as needful as a heaven-inspired leader, is *obedience* to the word and will of that leader, or the world may as well be without him.

How is the world situated at the present time, in regard to the principle of obedience to authority? Not a jot better than in regard to having a "great man" who is the "right man" for a ruler. Let us look at England, which rejoices in being reckoned the most liberal nation in the old world. Do the people of these lands evince that obedience necessary to a proper progress towards perfection? for let it be understood that mankind were not sent to this world to waste their time in trifles, but to perfect themselves in the use of the knowledge and materials bestowed upon them. So far from the people of England exhibiting a perfect obedience, a unanimity of obedience, it is well known that in no other country in this hemisphere has the spirit of disobedience obtained more influence in the hearts of the people. The very genius of the constitution of the country, of its religious bodies, and of the social relations of its people, is disobedience. This may be accounted a strong assertion. But truth is always strong. In what do the English glory more than in their darling principle of "check and counter-check." The Queen or King, the Lords, and the Commons are each a check and a dead weight upon the others. Nay, Englishmen could not tolerate a Parliament minus of an "Opposition." Just as sensible would a wagoner be were he to put one half of his team at the fore part of his wagon, and the other at the hind part, expecting by that means to get over the hills quicker with his heavy load. And as the most natural consequence in the world, Parliament meets, not so much for despatch of business, as to revel in its Elysian eternity of talk. Days and nights of precious, irredeemable time are wasted upon trashy "statements, "explanations," and "debates." Does a choice and necessitous measure come up to be considered, it is so shaved and altered and amended, by the whittlings and patchings of ministry and opposition, that by the time it has run this uncompromising gauntlet, if it does get through, it is often so metamorphosed as to be scarcely recognized by its parents, and certainly appears anything but the sort of child they wished it to be.

Again, if an officer, civil, naval, or military, is appointed, up start a thousand pertinacious questioners, with their cries of,

"Who is he? What is his merit? Why was not Such a One appointed instead? Favouritism!" &c. Just as though the man having authority to make such appointment, was under stringent obligation to answer everybody's questions on the matter, and satisfy everybody's scruples. He is amenable to his superiors, and is not that sufficient?

In the religious portion of the community the spirit of disobedience is equally influential and untiring. The Church of England considered herself authorized to renounce allegiance to the Church of Rome. The Dissenters account themselves at liberty to reject the authority of the Church of England. Some of the Dissenters believe that every congregation is a totality of itself—a religious community that is part and parcel of no other religious community, and subject to no other authority in religious matters. And some again consider themselves sufficient to appoint their own minister or leader, and then to follow his teachings or not, as it suits their fancy. Nay, these go further still, and after having appointed a head for their particular body, the connexion of that head with that body depends entirely upon the will of the body. Here is certainly an anomaly, exhibiting the working of the spirit of disobedience in a remarkable degree. First, the creation of a head by the body—say the hands and feet, is certainly an unnatural method, and what cannot be substantiated by the Scriptures. Second, decapitation by the body—say the hands and feet again, is quite as unnatural as is the order of creation spoken of; in fact, such decapitation is nothing less than spiritual suicide, which again we humbly affirm is not authorized by Scripture. If this is not disobedience with a vengeance, we leave it to our readers to say what is. We are satisfied.

If we carry the investigation into the family circle, a similar want of obedience is manifest. Does the wife obey the husband with that implicit obedience which his position at the head of the family requires? No. Some take the greatest pleasure in deceiving the husband, cheating him, and setting his authority at open defiance. Others are not so flagrant, yet do they consider their will entitled to equal reverence with that of the husband, and consequently if they defer to him occasionally, he is in duty and honour bound to return the compliment. But the matter can be carried much closer than this. There are thousands of wives who would consider themselves outrageously insulted if they were told that they harboured the spirit of disobedience. Yet does it manifest itself in their conduct every day. The husband makes a proposition. The wife insists on an amendment. He wishes such a thing to be done. She urges another instead. He offers advice on a matter which she thinks she knows more about than he, and consequently his advice is demurred to or neglected. And thus does he find that his wife's obedience consists in the appearance rather than the reality. In fact the spirit of disobedience has obtained such powerful hold on mankind that it really seems to descend from parent to child, and to be in the very blood and bones of the people, insomuch that it manifests itself oftentimes in some who really do try to obey, but disobey almost unwittingly. And it is a serious question whether several generations must not expire before this formidable evil is thoroughly eradicated from the systems of many even otherwise good men and women.

As a natural consequence, the rising generation do not exhibit the most hopeful signs of filial affection. It is really grievous to go into a family, of which kind thousands can be found, where young men and maidens, and even young children make no scruple of disobeying, nay, contradicting, their parents. Is there not many a home where the son is master, or the daughter mistress? If he chooses to go off a drinking, or what not, "what is that to the old man?" except to find the money. If she is pleased to go to a ball, or away for any other affair, "what is that to the old woman?" except to get young Miss's dress, &c., ready. But further than this. It is the law of the land that at a certain age young master or young miss shall be independent of the control of the parents, shall owe them no further allegiance. How can this be expected to act, otherwise than as an incentive to disobedience? Does not the youth often long for the time to come when he shall be "of age," when he shall be released, by law, from the authoritative surveillance of the father who begot him, and the mother who bare him? Does not the maid equally often wish the time were come when she can encourage the visits of what lover

she pleases, and snap her fingers at the "old folks?" And do these things speak well for that state of society where they are tolerated? Such a society has to learn something which even savages know, before it makes desirable advance towards a perfect state.

What can be said of England as to disobedience, may be intensified to apply to America. In no country, as in the latter, is the spirit of disobedience so rampant. In no country are superiors less reverenced, when interest or passion is in question. In no country is the law more disregarded, or broken with more impunity. In no country does Lynch or mob law assume greater majesty. In no country do women assert their equality with men more strenuously, nor is there more contention about "women's rights." And finally, in no country are children more forward to proclaim their independence of their parents.

It may be said that in despotic countries the principle of obedience is tried, and proves a failure. A little reflection, however, will show that such is not the case. The principle upon which a despot's people submit to him is slavery, not obedience. He rules over them through his or his system's compulsion, not from their choice. The germ of the influence by which he rules is planted in him, or in the system he represents, not in his people. They are his subjects from the force of circumstances, not from their own spontaneous free will and desire. Consequently they are more like mere machines, acting as they are wrought upon, than intelligent beings, animated by a spark of Deity. A despot's people are bound together by extraneous bonds, even those of their ruler, while the people of God are bound together by the innate desire of each to cleave to the others at any and every cost. And consequently again, the subjects of a despot never can be so intelligent, united, powerful, and happy as those of the kingdom of God, who are made subjects and remain so by their own intense desire. The old adage is true—"One volunteer is worth ten pressed men."

Without progression there can be no happiness. Without order there can be no progression. Without government there can be no order. And there are only two principles upon which men can be governed—love and fear, or obedience and compulsion. We have just shown that the government of compulsion or fear never can make a people perfect. It will therefore be readily seen that the only perfect principle of government is love or obedience.

Of the superiority of the principle of obedience to the other principle in government, let us take an every-day example. Here is a family of husband, wife, and several children. The husband desires the wife to pursue a certain line of conduct in conjunction with certain of his labours. She thinks another will be better, and follows her own will. Both the parents desire each of the children to accomplish a specific object. The children murmur over the matter, and go and perform something different, something their parents wish not to be done, while the things that should have been done suffer through neglect. Here is positive loss to the family—perhaps the labours of all are to a certain extent thrown away for want of co-operation in their accomplishment. And all the family are miserable — the husband vexed, the wife cross and aggravating, and the children fretting and fuming and whining all the day long, a perfect torment to themselves and everybody else they come in contact with—the whole family a perfect hell upon earth. Nor is the matter mended when the husband endeavours to compel the wife to follow his wishes, or when the parents compel the children to do as they are told, for the things will be slighted at every opportunity, or perhaps purposely spoiled in the accomplishment, and still the uncomfortable and unhappy state of the family continues.

Contrast such a scene with that of a family, where the wife cheerfully and implicitly obeys the husband, and the children as cheerfully and implicitly obey their parents, doing readily everything they say, even anticipating their very wishes. How powerful are such a family for accomplishing any object that may appear beneficial to the whole. How united they all are. How perfectly happy. Here is a picture of heaven upon earth.

If this illustration be extended to a national point of view, or to embrace the whole world, the result to our argument would be a demonstration of its truth on a more imposing scale. This is obvious—everybody can see it, everybody can understand it. And is it to be supposed that the Lord cannot? Truly He can-

He has known the power of obedience long. There is no good principle that men can think of, but what the Lord knows and has practised. He desires His people to be the most powerful and happy people on the face of the earth, and He knows that the principle of obedience is the certain key to such a desirable position.

We have before shown that in the world this principle is nowhere carried out, and, indeed, the rulers of the world not having received their authority from God, it is not likely that their subjects should be governed upon the perfect principle of obedience. Where, then, shall we look for such government? Does it exist upon the earth? It must exist some time on the earth, or men will never become perfect, and the Scriptures will not be fulfilled. It does actually exist in the kingdom of God, in the Territory of Utah. There a Prophet of the Lord governs the people upon this principle of obedience, and consequently the intelligence, unity, power, and happiness of that people are unsurpassed among any other people on the face of the earth. When he speaks, all the people say Amen. When he purposes a thing, all the people are ready to accomplish his will. When a mission is to be performed, or a great work done, every man is ready to act, and, when appointed, he cheerfully enters upon his assigned duties. Action is not, as in the world, subject to ruinous delays by such petty contingencies as bargaining for pay, for obedience brings its own reward naturally, and without seeking. This principle will make the kingdom of God very soon the most powerful government upon the face of the earth, for it is written, "Obedience shall make Zion terrible." The unity which is the natural result of this obedience caused Brigham Young to exclaim, "Gentlemen, that's the terror among the nations—the unity of this people."

Perhaps many may acknowledge the truth of our argument, as far as theory is concerned, but they cannot realize the thing practically. If they were perfectly satisfied as to the authority of the ruler, they would be willing enough to render complete obedience to him, seeing that through obedience alone can the greatest amount of happiness be secured.

The grand source of authority is God. As the Creator of the earth, as the Father of mankind, and as their sustainer upon the earth, He is naturally entitled to stand at their head, to direct their energies, and control their movements. They are, in fact, so many portions of Himself, the natural increase of His own person. Who therefore can have more right to their allegiance than He? It is an unnatural crime to repudiate allegiance to Him. By His own free will he begot men for the increase of His dominions, power, and glory, and, if they renounce His authority, have they in reality any right to exist longer on His earth? Every thinking man will conclude they have not. They are not their own, they cannot be independent creatures in the sense some use the word. But the Lord knows that an intelligent and spontaneous submission to His authority is the only solid and permanent one, and the only basis of real power and mutual happiness. All the dispensations of Providence among mankind are to teach this one great lesson—their relationship to Him, that they may realize it, and, realizing it, may live accordingly, acknowledging His hand in all things, and His supremacy over all things.

As God possesses supreme authority over the human race, He has power to exercise His authority either personally or by the instrumentality of another person or other persons. And so He does. An Apostle or Prophet is His representative on the earth. To resist the counsels of such a ruler is to resist the counsels of God Himself, and his words are as much the words of life and salvation as are the words of God, because he acts for God. In his sphere the same may be said of every man who holds the Holy Priesthood, or, in other words, is delegated by God to act in His name.

It may be urged that it is extremely difficult, if not impossible, to know whether any man is so authorized of God, and, if any, who? This matter is not so difficult as many imagine. "By their fruits shall ye know them," said Jesus. And again, he said that if any man would do God's will he should know who were His servants. To the pure and humble heart truth carries conviction with it. The cup of poison may be sweetened, but death is there as infallibly as before. The cup of life may be bitter, but the invigorating influences of health and strength are there notwithstanding. The ministers of Satan, and the principles of error may appear, the first clad in broad cloth

and "respectability," and the last in eloquent words and the fashion of the world, but death is there inevitably. The servants of God may come in rude and humble habit, and the principles of truth may be presented from unpolished and stammering lips, but the refreshing influences of life and salvation are as surely there, and their power is as certainly felt. Whenever a servant of God delivers his message to a people, the Spirit of God invariably bears witness to the truth of the same, and every honest heart may realize for his own satisfaction that life and salvation and truth and God are there. And every step which a man takes in obeying his heavenly Father, or those whom He delegates to act for Him, brings its own testimony to the wisdom and righteousness of that course. Dreams, visions, revelations, tongues, and the interpretation thereof, the ministration of angels, knowledge, wisdom, deliverance in exigencies, salvation all the day long, an increase of life, vigour, and power—these are the constant evidences which every man may receive for himself when he is living in the path of obedience. With all these clouds of witnesses before a man, you may as well attempt to persuade him that the sun never shines, or that he has no existence, as that the path he is pursuing—obedience to God, is not the wisest and the best path he could pursue, and, in short, the only way to eternal life, salvation, and happiness.

Will the time ever come when all the earth will be governed on the principle of obedience? Yes, so says the Scripture. How will this be brought about? It is the Lord's work, and He has already commenced it. First of all, He appointed a man on the principle of obedience, for that man proffered his obedience before he was called and appointed of the Lord. That man, Joseph Smith, received authority and instruction from the Lord to go, or appoint others to go, into all the world and preach to the people the principles of obedience to the Lord who created the earth, and is the veritable Father of the human race; and then to gather those together who were desirous, that they might become the Lord's people. Some, the first time it is told them, realize that the message of these servants of God is true, and that their principles are the wisest that can be advanced. Such men gather at once together, that they may the more perfectly develope those principles, and enjoy the blessings they bring. Others do not realize the truth of those principles, but imagine there is no difference between obedience and compulsion. Such will learn, by the working of events, that their own systems of government cannot preserve them on the earth, much less produce them as much happiness as the perfect system from the Lord—that of obedience to Him. God has set His hand to bring all the inhabitants of the earth to a speedy knowledge that obedience to Him is their best policy. And those who are slow to realize this fact, He will stir up to a serious consideration, and even to a conviction, of it, by the eventful nature of His providences—by famine, plague, pestilence, wars, earthquakes, violence, &c. So perfectly conclusive and unanswerable will these arguments be, that kings with their crowns, and merchants with their riches, will come bending before the servants of God in Zion. Indeed so general will the conviction be that the only path of safety is the one we prescribe, that nations will freely ask permission to have the government of the Lord extended over them, and many will say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." These nations will become so convinced of the inferiority of their own systems that they will yet, to save themselves, be very glad to throw them away, and come forward and desire to become subjects of the kingdom of God.

When there is "one King and one Lord upon the earth," to whom every knee bows from a conviction that his government is the best that could be devised, what a mighty power for life and salvation will be wielded by the combined myriads of Adam's children. Who can realize the extent of that power? What wondrous works will they be able to accomplish! The pyramids of Egypt, those stupendous monuments of past exertion, will be forgotten before the creations of the reign of obedience. The mightiest worldly potentates will be oblivious of their own pigmy labours, when they see manifested before their eyes the marvellous developments of the truth—"Obedience is better than sacrifice, and to hearken than the fat of rams."

History of Joseph Smith.

(*Continued from page 585.*)

[February, 1840.]

Friday, 7th. High Council at Montrose voted to disfellowship all brethren who should persist in keeping tippling shops in that Branch of the Church.

Sunday, 16th. Elder Young tarried at Elder Pratt's, 58 Mott Street, N. Y., and Elder Kimball arrived there this morning.

Thursday, 20th. Judge Higbee, I left at Washington, and he wrote me as follows—

Washington City, Feb. 20th, 1840.

Dear Brother—I have just returned from the Committee Room, wherein I spoke about one hour and a half. There were but three of the committee present, for which I am very sorry. I think they will be obliged to acknowledge the justice of our cause. They paid good attention; and I think my remarks were well received. It was a special meeting appointed to hear me by my request. The Missouri Senators and Representatives were invited to attend. Dr. Linn, and Mr. Jamieson attended, and God gave me courage, so that I was not intimidated by them. Dr. Linn, I thought, felt a little uneasy at times; but manifested a much better spirit afterwards than Mr. Jamieson.

I told them firstly, that I represented a suffering people, who had been deprived, together with myself, of their rights in Missouri; who numbered something like fifteen thousand souls; and not only they, but many others were deprived of the rights guaranteed to them by the Constitution of the United States. At least the amount of one hundred and fifty thousand free-born citizens are deprived the enjoyment of citizenship in each or every State; that we had no ingress in the State of Missouri; nor could any of us have, only at the expense of our lives; and this by the order of the Executive.

I then took their own declaration of the cause of our expulsion; referred them to P. P. Pratt's pamphlet, which I held in my hand; then showed that the first accusation therein contained, was on account of our religious tenets; furthermore, that the others were utterly groundless. I went on to prove that the whole persecution, from beginning to end, was grounded on our religious faith. For evidence of this, I referred them to Porter Rockwell's testimony, and P. Powell's. I stated that there was abundant testimony to prove this to be a fact, among the documents.

I then gave a brief history of the persecutions, from the first settlement in the State to our final expulsion. I also stated that the society were industrious, inoffensive, and innocent of crime; had the "Times and Seasons," from which I read Governor Lucas' letter to Alanson Ripley. I also referred to Judge Young's letter from Pike County, the clerk's, and others, respecting our character in their section of country. I gave them some hints of the Haun's mill massacre, and the murder of the two little boys, but referred them more particularly to the documents for information concerning those things; and furthermore that I had not come here to instruct them in what they were to do in the case, but to present them with the facts—having all confidence in this honourable body (the Congress), believing them to be honourable men.

I demanded from them a restitution of all our rights and privileges as citizens of the United States, and damages for all the losses we had sustained in consequence of our persecutions and expulsion from the State; and told them we could have recourse no where else on earth that I knew of; that we could not sue an army of soldiers, neither could we go into the State to sue any one else. I told them that I knew not how far Congress had jurisdiction in this case, or how far they had not; but as far as they had, we claimed the exercise of it for our relief; for we were an injured people.

These and some others were the principal subjects of my speech; after which Mr. Jamieson said he was once in the "Mormons'" favour; but afterwards learned that it was impossible to live among them, for they stole their neighbours' hogs; and there being so much testimony, he believed it, &c., &c. I replied something like this: making statements was one thing, and proving them was another. Mr. Linn then said he wished me to answer one thing, viz.: If the Legislature of Missouri did not refuse to investigate the subject of our difficulties solely on account of the trials then pending. In reply I assured him that I knew they had refused us an investigation; but as to that being the

cause, I did not know, but told him they might have done it when those trials were discharged. He seemed to think it injustice for Congress to take it up before the Legislature had acted on it.

I occupied all but a few minutes of the time when the Senate were to go into session, so they adjourned until the morrow at ten o'clock, when the Missourians are to reply. Mr. Linn observed, that there was a gentleman whom he would have before the committee on the morrow, who lived in the upper part of Missouri, that knew everything relative to the affair. I presume *he* is to put in his gab. I suppose I must attend the committee, as I am solicited by the chairman; but I would rather take a flogging; because I must sit still, and hear a volubility of lies concerning myself and brethren. *Lies* I say, for they have nothing but *lies* to tell, that will in the least degree justify their conduct in Missouri. Mr. Linn said he had written to Missouri, to get all the evidence taken before Judge King; so that if the thing must come up, he would be prepared to have a full investigation of the matter, and that the Committee should have power to send for persons, papers, &c., &c.

In my remarks I stated that an Article of the Constitution was violated in not granting compulsory process for witnesses in behalf of the prisoners; and that the main evidence adduced, upon which they were committed, (as I understood,) was from Dr. Avard, who once belonged to our society, and was compelled to swear as suited them best, in order to save his life; that I knew him to be a man whose character was the worst I ever knew in all my associations or intercourse with mankind; and that I had evidence by affidavits before them, of five or six respectable men, to prove that all he swore to was false.

Brethren and sisters, I want your especial prayers, that God may give me wisdom to manage this case according to His will, and that He will protect me from our foes, both publicly and privately.

Yours in the bonds of love,

ELIAS HIGBEE.

Friday.

Washington City, Feb. 21st, 1840.

Dear Brethren—I have just returned again from the Committee Room. Mr. Linn and Mr. Jamieson made some remarks, to which I replied. Mr. Linn is much more mild and reasonable (mostly perhaps from policy) than Mr. Jamieson, who related a long lingo of stuff, which he said was proven before the Legislature, which amounted to about this: that Joseph Smith gave the "Mormons" liberty to trespass on their neighbours' property; also told them, that it all belonged to them; as they were Israelites. Upon the strength of this they became the agressors. I replied that the Jackson County people in their declaration of causes that induced them to unite in order to drive the "Mormons," the crime of stealing, or trespassing, was not mentioned; and there was no docket, either clerk's or justice's, that could show it, in Jackson, Clay, Caldwell, or in Davies Counties; and that no man ever heard such teaching or doctrine from Joseph Smith, or any other "Mormon;" that we held to no such doctrine, neither believed in any such thing.

I mentioned some things contained in our Book of Doctrine and Covenants; Government and Laws in general. I told them we had published long ago our belief on that subject. Some things I recollected, which were that all persons should obey the laws of the government under which they lived, and that ecclesiastical power should not be exercised to control our civil rights in any way; particularly that ecclesiastical power should only be used in the Church; and then no further than fellowship was concerned. I think they injured their cause to-day. There is another appointment for them on the morrow, at 10 o'clock. Their friend they said was sick, consequently could not attend to-day. Mr. Linn said he thought it would be time enough to take it up in Congress when they could not get justice from the State; and that he was confident there was a disposition in the State of Missouri to do us justice, should we apply; that the reason of their refusing to investigate before, was, the trials of the prisoners were pending; and further said, (when speaking of the trials before Judge King,) that he understood from gentlemen that the prisoners commended the Judge for his clemency and fair dealing towards them; and acknowledged they were guilty in part of the charge preferred against them. Mr. Linn said he presumed I was not present, when said men were tried. I replied in the negative, that I was not there, neither anybody else that could be a witness in their favour. The lawyers advised them to keep away if they desired the salvation of their lives. I observed that I had read the proceedings of the Legislature, but did not now recollect them; but since yesterday I have been reflecting on the subject, and recollect a conversation I had with Mr. Harvey Redfield, who was the bearer of the petition to Jefferson City, and he informed me that the reasons why they refused an investigation, was on account of the Upper Missouri members being so violently opposed to it, that they used their utmost exertions, and finally suc-

ceeded in getting a majority against it; and the reason of their taking this course was, in consequence of one of their members being in the massacre at Haun's mill, viz., Mr. Ashley; and Cornelius Gilliam was a leader of the first mob in Davies County, which the militia were called out to suppress.

Mr. Linn said if it must come out in Congress, it should be fully investigated, and they, the Committee, should have power to send for persons and papers; for if we have a right to claim damages of the United States, so had they, if all were true concerning the acts alleged against the "Mormons;" that they had a right to ask the Government to pay the war against the "Mormons;" but finally seemed to disapprove of the exterminating order, which was admitted to have existed by Mr. Jamieson, or was issued by their Legislature, but that no one ever thought of carrying it into effect. He said that General Clark merely advised the "Mormons" to leave the State. To which I replied, General Clark's speech was before them; that I had stated some of its contents yesterday; and if it were necessary, I could prove it by four or five hundred affidavits.

Then Mr. Jamieson stated something about the prisoners making their escape, and that he had no doubt but that they could have a fair trial in Missouri, for the Legislature, to his certain knowledge, passed a law whereby they had a right to choose any County in the State to be tried in. To which I replied, that I understood such a law was passed; but notwithstanding, they could not get their trials in the County wherein they desired; for they were forced to go to Boone, whereas they desired to have their trials in Palmyra, where they could get their witnesses, as that was only sixteen miles from the river, and the other was a great distance. He said that Judge King certainly would not go contrary to law. I told him there were some affidavits in those documents that would tell him some things very strange concerning Judge King. Mr. Linn then wished to know if the affidavits were from anybody else save "Mormons." I replied that there were some others; but how many I knew not. He then wanted to know how they were certified; whether any clerk's name was attached in the business. I told him they were well authenticated by the Courts of Record, with the Clerk's name attached thereto.

After these things and some others were said, the committee refused to consult on the subject. Only the same three attended that were in yesterday. The Chairman observed that they had not expressed any opinion relative to the subject: but observed his mind was made up in relation to the matter. I think, from all I have discovered, Mr. Smith of Indiana will be on the side of justice; but how the thing will terminate I cannot tell. Mr. Crittenden and Mr. Strange are the two absent members of the Committee.

Yours in the bond of love,
ELIAS HIGBEE.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 22, 1855.

EMIGRATION.—As the usual season for emigration of the Saints is again approaching, we shall lay before them from time to time such items of counsel and instruction on the subject as may be suggested to us. On the 2nd of May last, immediately after the sailing of our last vessel, the *William Stetson*, a new Emigrant Act of the United States came into force in European ports, and on the 1st October a new Act of the British Parliament on the same subject also comes into operation. How far these Acts will affect the cost of emigration to the United States, we have not yet been able to determine. We think, however, they will not materially increase it. When we learn particulars we shall make them known to the Saints.

What ways and means shall be adopted in order to accomplish the removal of the greatest number of Saints from these lands is now a subject for the deepest consideration, and it demands the most thorough and efficient action of all who are willing to exert themselves for their own salvation and the building up of God's kingdom.

In the first place we ask all the Saints who are desirous of gathering, have you, during the past season, made it your study and business to accomplish something towards your emigration? Or have you carelessly passed it by, leaving it to some mere chance in the future? Have you acted as though you expected the Lord to do that for you which you have not considered worthy of your own exertions? Or have you laboured faithfully to accomplish your own salvation on the principle that "the Lord helps those who help themselves?" These are questions which the Saints should ask themselves in the most searching spirit of inquiry—they should ascertain their real position in the matter, and act accordingly. On their answer to these questions, and their action on those answers, their salvation depends.

As strong as the desire of the Saints is almost universally to gather, there are comparatively few who have gone to work systematically to accomplish it. Owing to the organization and general routine of society in this country, there is one quite general characteristic of the people, and particularly of the labouring class, who depend for subsistence on a weekly income, and that is, to spend that income, whether it be much or little. We are aware that with many of the Saints the means of living are very limited, but with these fortune sometimes changes for the better for a time; then, if they would study and practise a rigid economy, they might be able to lay by something towards their emigration; and when another opportunity offered, they might make additions to it. There are thousands, who, if they had pursued this course for the past few years, would now have sufficient means to take them to the United States. There are many others whose labour generally brings them a more liberal reward. These, from long habit, and apparently without considering that they might do otherwise, live fully as liberal as their income, whereas if they would carefully take their expenditures into consideration, they might save from one to ten shillings a-week, without curtailing themselves in the needful comforts of life. Eighteen pence a-week, saved for one year, would generally pay the passage of one person to the United States. There are many Saints who with care and consideration could save from that to five times as much. In this way, through the blessings of the Lord, they could have already accomplished their deliverance, while they have been waiting and praying for somebody else to do it for them. One of the first lessons for a Saint to learn is how to accomplish the greatest possible amount of good with the resources at his command. This is a Godlike principle, and one which the Saints have to learn practically. The best possible use of blessings already bestowed, is the best guarantee the Lord can have that more would be made a good use of.

We might go much further into this subject of practical economy, but it is said that "a hint to the wise is sufficient." We trust that this will induce some to thoroughly take the subject into consideration, and study to see where they can stop up the small leaks in their financial affairs, and to begin to stretch out their faith and works in earnest to help themselves, and perchance the Lord will take cognizance of their diligence, and open their way before them more abundantly.

The Lord never yet gave a commandment to His people, but what, if they would go to with full purpose of heart and try to obey it, they could do so. The commandment to gather out to the land of America is just as binding on the Saints, so far as it is possible for them to accomplish it, as it was in the first place to be baptized for the remission of sins. If the Saints would lay hold of the subject with the faith that it is their privilege to exercise, the very elements would be moved upon to accomplish their deliverance. The time has been when the Lord suffered Satan to stir up the enemies of His people to drive them out from their midst, and to purify them in the furnace of affliction, until they were humbled before Him, and would

seek with all their hearts to keep His commandments. Should the Lord in His wisdom permit this to be the case in this land, hundreds of the Saints, who do not think it possible to emigrate by their own exertions, would then find means to do so.

We say to the Pastors, and the Presidents of Conferences and Branches, that great responsibilities devolve on you in assisting the Saints to accomplish their deliverance. We wish you all, under the direction of those who are over you, to consider that you have a special mission from this time to look after the condition of the Saints under your care. Seek diligently yourselves of the Lord, to give you wisdom and discernment, that you may be able to counsel the Saints how to dispose of their effects to the best advantage, economise their means, and get away if it is possible for them to do so. Make it your business to see how many of those who are desirous to emigrate can do so during this fall and the coming winter. Those who can go through to the Valley should do so by all means, and it is equally obligatory for those who can, to go to the States, and there endeavour to accumulate means to complete their journey.

There are, no doubt, many Saints who this fall can raise sufficient means to land them in New York or Philadelphia, yet who, if they wait a few months longer to accumulate a little more money in order to land there with some in their pockets, will find it decrease instead of increase, and thus, by delaying their emigration too long, lose the opportunity of accomplishing it at all the coming season. We wish the Pastors and Presidents to look particularly after such cases, and remind such Saints that, if they have sufficient to land them in the United States, they have sufficient to enable them to keep the commandment to gather to America, and, if they trifle with the subject, even the opportunity that they have may depart, not soon to return. It is the business of a Saint to keep the commandments of the Lord, and leave the consequences with Him. The harvest in the United States has been a most abundant one, and it is quite evident that provisions must be plentiful and cheap, and no doubt it will be much easier than it was last year to obtain the means of subsistence, and from the accounts we have received, those who went out then have been greatly blessed and prospered.

By the first of May next we desire that there be in Britain no Latter-day Saints who can possibly raise the means to land them on the other side of the Atlantic. We wish the Pastors and Presidents of Conferences to consider this the *ultimatum*—the great object to be accomplished, and let no exertion, no pains be spared in order to attain it. We wish all the Saints who have no prospect of going through to the Valley the coming year, and can go to the States, to get away at as early a date as possible, that they may not be overtaken with the difficulties and privations of another winter, and be compelled to expend here the little they may have accumulated. Provisions have always been cheaper, and the demand for labour greater, as a general thing, in the United States, both in winter and summer, than in this country, and the chances are greatly in favour of as early a removal there as possible.

As soon as any have concluded to emigrate, let them forward their deposits to this Office, with the name, age, and place of nativity of each person for whom application is made. A vessel will be chartered as soon as a sufficient number of passengers can be obtained to fill one.

No doubt similar questions to the following often arise in the minds of the Saints, "Why this urgency for us to gather out of this country? What is the use of going to New York or Philadelphia, when we can go no further? Why can we not wait until we can go through to the Valley?" We do not profess to understand this subject in all its important bearings and future effects. Time only can develope these,

and these developments, like everything else pertaining to this kingdom, will be as endless as eternity. But there are plenty of manifest reasons, potent enough to stimulate every Saint to action, who lives in the spirit of his religion.

America is the land of promise to the children of Ephraim. Its very soil is hallowed by the sacred associations of the past. It is enriched with the blood and decayed generations of an immense multitude of the chosen seed of Father Abraham. To them the Lord has promised it as an everlasting inheritance, and after Japheth has dwelt in the tents of Shem long enough, he will have to give back the possession to the rightful owners. The Lord is again turning His favour to those remnants of Jacob who have been trodden down and oppressed by the Gentiles, and the time is not far off when they will take possession of the inheritance of their fathers. What is more natural than that the Lord should gather together their brethren of the same blood, and consequently heirs to the same promises, on the same land, that His kingdom may be established in strength, glory, and power; that the law may go forth from Zion, and the word of the Lord from Jerusalem, to rule the whole earth in righteousness? America is the natural home of the Saints. That is the place where the Lord's house is to be built, where the richest of heaven's present blessings may be enjoyed, and where the glorious anticipations of the future will be realized by the faithful. It is the land of freedom, where, although the present corrupt people who occupy it may suffer from anarchy and revolution, because they abuse the blessings of heaven, it has been decreed that no earthly king shall ever reign. It matters not where Latter-day Saints are born, whether in the ice bound regions of Norway or Lapland, in Alpine valleys, on the sunny plains of Italy, among the Boors of South Africa, or amid the jungles of India, their nationality becomes merged in the kingdom of God, their hearts yearn to tread the soil made sacred with the blood of their brethren and sisters, of their Prophet and Patriarch, and, as they think of Zion yet to be redeemed and made glorious, they long to share in the toils and blessings of their brethren. Their voices ascend to heaven, crying, "How long, O Lord, shall the wicked tread down the heritage of thy people, and the blood of innocence go unavenged?" Every impulse of the heart of the Saint, every hope of the future, says, "Gather up to the land of America."

Above all, the Lord has commanded it, and He will not be trifled with. The Spirit whispers, "Obey, for *obedience* is better than *sacrifice*," and the day has come when judgment follows close on the heels of the transgressor. Those of the Saints who are careless and indifferent with regard to the counsels of the servants of the Lord, will soon find that His spirit is forsaking them, and that they are left to wander in darkness and suffer with the wicked without hope of deliverance.

Besides the fond hopes and glorious anticipations of the future, which induce the Saints to look to the western world as their final home, and the place where the Lord will make Himself the most abundantly manifest, there are other weighty considerations in the matter, which demand serious attention. While endeavouring to save themselves, it is of the greatest importance to build up the kingdom of God by using the most efficient means for bringing others into it. One of the most effectual methods for accomplishing this is, for the Saints to gather from these lands as fast as possible. f they could rise up *en masse* and quit this country during the coming year, and leave none but the Elders behind to preach, without purse and scrip, among the Gentiles, it would do more towards bringing people to obey the Gospel than all the preaching the Saints can do by remaining. But say some, "That is a curious idea, that we should be in the way of other people's salvation." Strange though it be, it is none the less true, and there are several reasons for it, which are plainly manifest. The

people in Britain have had precept upon precept, until the Word has become a dead letter to thousands, and the most pungent testimony that can now be given them is that of the gathering. When people see their neighbours and friends sell off their effects, leave country, relations, and friends, endure perils by sea, and a long and tedious journey by land, in obedience to revelation, for the purpose of finding a place where they can keep more perfectly the precepts which they believe and teach, it arouses their minds to serious reflection. They will begin to think, "Surely that man's religion cannot be a mere phantom of the imagination, a castle in the air." Thus the minds of men will be led to search after the truth, and to learn more of a religion which has such a powerful effect upon its votaries.

Again, there are many Saints in Britain who have been so long in the Church under a similarity of circumstances, that their progress is extremely slow, and others have stopped progressing altogether, and are going backwards instead of forwards. While these Saints are nearly stationary, or retrograding, the spirit of the work has a tendency to advance as rapidly as ever. Those who do not keep up in their proper places, and pull with those who are set to lead, are to that extent a dead weight for others to drag along, and a hindrance to the general progress. Let many of these emigrate, and as soon as they begin to move they will be thrown into new positions and circumstances, and a new channel of experience will open up. This will again call their faith into lively exercise, increase their confidence in the Lord and their brethren, and the Holy Spirit will be renewed upon them, and they will no longer be a stumbling-block to the world around them.

Much more might be said on this subject, but space will not permit. As usual, when the Lord commands His people to do anything, everything combines to urge them to diligence and perseverance in rendering obedience. The judgments of the Lord are increasing upon the nations. The elements of wickedness and corruption within them are gradually undermining the strength of, and creating weakness and debility in, all the organizations of men, physical, moral, and intellectual. Think not that because destruction does not come like the whirlwind, the Lord delayeth His coming, and all things remain as they were. The wise man foreseeth the evil, and hideth himself.

While we are urgent upon the subject of emigration, there is another item of great importance connected with it, which immediately calls for a large share of attention, and that is, the debts which are upon the Conferences and Branches. Great efforts should be made at once by the Pastors and Presidents to get old debts paid off, that the Saints who are able to emigrate may not leave a burthen upon those who remain, which in part belongs to themselves to carry. The instructions given last year upon this subject will apply with equal force to the present time and circumstances.

We also call the special attention of the Pastors, Presidents, and General Book Agents of the Conferences to instructions concerning the financial condition of Conferences, as connected with this Office, found on page 153 of Vol. xiii. of the *Star*, and recommend the same to a careful reading and practical application at the present time.

Emigration on the Plains.—The following Report of the general emigration of the Saints from Mormon Grove, Atchison, K. T., to Utah, the present season, we copy from the *Luminary*, Aug. 18—

	Class.	Captain.	No. of Souls.	Wagons.	Oxen.	Cows.	Horses.	Mules.
Company, No. 1	Independent	John Hindley ...	206	46	226	54	14	4
„ „ 2	Do.	J. F. Secrist	368	51	317	100	5	
„ „ 3	Do.	Seth M. Blair ...	89	38	480	21	49	
„ „ 4	First division of P. E. F. Co.		402	45	220	24	3	1
„ „ 5	Independent	M. F. Thurston.	134	29	234	28	12	
„ „ 6	Second division of P. E. F. Co.	C. A. Harper ...	238	25	304	15		
„ „ „	Independent	„	67	14	136	15	1	1
„ „ 7	Church Train	Isaac Allred	61	34	224		1	1
„ „ „	Independent	„	4	3	10			
„ „ 8	Third Division of P. E. F. Co.	J. S. Fullmer ...	452	48	262	60	1	1
„ „ „	Independent	„	9	4	20	2		
		Total.....	2030	337	2433	319	86	8

LETTERS TO NEW YORK.—We have been requested by Elder John Taylor, Editor of *The Mormon*, to insert the following—"We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accomodate men, but we cannot pay their postage, as one out of ten, perhaps, is not called for. This is to inform all such persons, that no such letters will be taken out of the office by us, in future."

DEPARTURES.—On the 7th inst., President F. D. Richards left Liverpool for London, *en route* for Switzerland, on a visit to the Swiss and Italian Missions.

Elder Daniel Spencer left Liverpool on the 30th ult., for Copenhagen, on a visit to the Scandinavian Mission. He is accompanied there by Elders Hector C. Haight, on his mission, and Joseph A. Young, also on a visit.

Diet.

BY HIGGINS DAVIS.

At the present time it is universally acknowledged, both by Saints and Sectarians, that the necessaries of life are full forty per cent dearer than they were a few years ago, without a corresponding advance of wages. How necessary, then, it is, among other things, that we examine our system of managing temporal affairs, to see whether such is in accordance with the words of wisdom and exhortation, upon habits of frugality, given us by the inspired servants of the Lord. We are well aware of the alertness of our neighbours in closely watching us, on account of our being in their estimation a very peculiar people, consequently we have frequent opportunities of manifesting, by our example, more so than by precepts, our regard for the laws and will of our Heavenly Father, as contained in the ancient sacred writings, whether Asiatic or American, and, by modelling

our actions thereto, a little light may shine before men.

Allow me to say a few words on the articles of drink. I may premise, that by this time there will be small difficulty in persuading the Saints that all kinds of intoxicating drinks have an injurious effect upon the stomach and brain, consequently the whole body suffers. It was formerly considered that the use of intoxicants was for the double good purpose of making the body *strong* and of quenching thirst. Unbiassed people, who have given the matter a fair trial, are now loud in declaring that thirst is positively increased, and the body weakened by their use. For the training of the rising generation, parents should impress this knowledge upon their tender memories. Listen to an illustration—"In the midst of a debauch, a young man is attacked with *delirium tremens*, the medical name for brain fever, or drunkards' fever, and retires up stairs to his room. His companions follow him, and, unconscious of the fearful influence under which he labours, laugh at him, and endeavour to persuade him to rejoin them. The influence grows stronger upon him, he is conscious of its presence, but powerless to resist it. He bids them hold him, and bids in vain. "Hold me! hold me!" he shrieks, as, frantically rushing to the window, he casts himself headlong into the street! They go out, and pick off the pavement the broken body of his poor spirit. They lay him upon his bed, wipe the blood from his face, part the hair from his brow. His eyes glare ferociously upon them, and with hoarse, dying voice he says, "Why didn't you hold me? Why didn't you hold me?"

Why didn't they hold him? Why the demon of strong drink had him, and they could not hold him then. But when he was a boy by his mother's side, and looked lovingly up into her face, why didn't she hold him? And when his father danced him upon his knee, and laid his fine face to *his* face, and his cheek to *his* cheek, why didn't he hold him from the love of those intoxicants which never did a child any good? Says one of the former-day Saints, "All that drink water shall be comforted."—Ezekiel xxxi. 16.

Then as regards the articles of food, some neglect has been manifested. If we refer to Genesis i. 29, it is there plainly intimated, by God Himself, that herbs, fruits, and vegetables were for MEAT, and consequently best calculated for the nutrition of the first Saints. It has been proved, over and over again, by the most celebrated chemists of Europe, that every hundred pounds of *butcher's* meat contains seventy-five pounds of water; whilst one hundred pounds of wheat or peas contains but fifteen pounds of water. These facts were hidden from the wisdom of our ancestors, and have turned out very different to what was expected, for it has long been erroneously supposed that a flesh diet contained more nutrition than one of fruits, herbs, or vegetables. For the purchase of one hundred pounds of *butcher's* meat at seven pence per pound, we part with more than sixty shillings, and subtracting seventy-five per cent of water from it, the twenty-five pounds of solid matter cost upwards of seventeen pence per pound for the supposed nutrition. Persons who entomb the flesh of slaughtered beasts within their stomachs, are very apt to forget that consumption, measles, and liver disease abound among the animals eaten, and have a great tendency to produce disease among the consumers.

If from these few stray remarks some of my brethren may be led to economise their money, so as to assist in the mighty purposes of emigration, rearing a Temple, and rolling on the work of the Lord generally, I shall rejoice. Looking at the present aspect of affairs amongst the Gentiles, trade falling off, wars falling on, and diseases on the increase, it is, indeed, high time that we take heed to the admonitions contained from time to time in the periodicals of our Church by those who speak as they are moved by the Holy Ghost, and not as the sectarians do, for they speak as they are moved by the traditions of their fathers.

To assume her semblance is a tribute which vice must often pay to virtue.—*Machenzie.*

Boasting seldom or never accompanies a sense of real power. When men feel that they can express themselves by deeds, they do not often care to do so by words.

PUT THIS UP IN YOUR MIND. Let you be ever so pure, you cannot associate with bad company without falling into bad odour. Evil company is like tobacco smoke—you cannot be long in its presence without carrying away a taint of it.

Foreign Correspondence.

CHINA.

Arrival of Elder Findlay and emigrating Saints at Hong Kong—Baptisms.

Hong Kong, China, June 26, 1855.

To President F. D. Richards.

Beloved Brother—I feel to drop you a few items from this place, for the benefit specially of those who may follow in the same track Zion-ward—information which we would have highly prized ere we left Bombay.

Our little company of eight souls left the latter place on the 16th of March, on board the *Mary Spencer*, of Whitehaven, England, arriving in Hong Kong, after a very pleasant though lengthy voyage, on the 8th of the month. We paid about £16 each adult for a comfortable second cabin accommodation. This is, however, in the absence of any stipulated rate, as one can make agreement, governed considerably by the number of ships for the port, and state of freightage at the time, neither of which favoured us much; at the same time I must be permitted to make honourable mention of Capt. Fisher, of the *Mary Spencer*, who granted every indulgence, and showed us every kindness while on board, and, to swell the gratitude already awakened in our bosoms, returned thirty pounds sterling on arriving at this place. This boon was rendered more manifestly the gift of our Father in Heaven by the fact that, by misrepresentation at Bombay, we should have been short of means to leave this place. We had been led to believe that, at most, twenty-five dollars each would have sufficed from hence to California, but, on arriving, we found that forty-five dollars, and ration ourselves, was the lowest mark. At some seasons a passage may be had as low as thirty dollars, but it would not be safe for any party to trust to this. From the beginning of March to the end of May are the best months for California ships. There seems to be no traffic direct from this to San Diego.

Hong Kong is, moreover, no place for an empty pocket. Its inhabitants principally live upon the stranger, and all eyes are on the alert to rob him. We could not possess a room for less than a promise of ten dollars for any period not exceeding one month; though since, the proprietor has granted ours gratis.

We have arranged with Captain Grove, of the *Live Yankee*, for a passage to San Francisco, at forty-five dollars each adult, children free—but to provision ourselves, and expect to sail in a day or two. Salt beef rates at twenty-four dollars per barrel (200 lbs.); biscuit of first China flour, six cents per lb.; the same flour about three cents per lb.

I may not neglect to mention that we have consecrated the waters of Hong Kong, in the baptism of a young female of our party, which I presume is the first baptism here for many centuries, if ever there was one before. It would have been much more gratifying however had it been a resident, native or foreigner, as a sort of omen or first fruits of the place; but there seems to exist a considerable amount of prejudice against "Mormonism;" and the general spirit of the people is pretty much akin to that in the other parts of Asia we have visited. The Lord, and His service, under any form, have very little place in their hearts, and are not at all in harmony with their actions.

We were informed, on our arrival, of a person on the island who could not get a passage to California on any terms, on account of his being a "Mormon," and whom we naturally concluded to be one of the Elders of some of the Eastern Missions; but, as we have been unable to trace him out, we conclude that he *must* have left.

I rejoice to say that we are all well, and rejoicing in the good spirit of the Gospel of Peace, also glad in the anticipation of soon mingling with our brethren in Zion.

I enclose the first of a bill of exchange, drawn at this place, in my name, for six pounds, four shillings, and eight pence, being the value of sixty-two rupees, five annas, and eight pie, due by me to the Calcutta Book Agency, and which you will please put down to their credit. I have chosen this method to save after exchanges, which are expensive; and have apprized Elder Skelton, of Calcutta, of it.

I will send the second from San Francisco.

Yours in the Gospel,

HUGH FINDLAY.

Varieties.

A WAG recently defined mustaches to be the upper lip in mourning for the brains.

NEW ORLEANS is at present infested with bugs in such multitudes as almost to amount to a plague.

Punch thinks the importation of thrashing machines into England needless, considering the great number of strong thrashing machines they have already of home make, in the shape of brute husbands.

Where shall we seek Salvation?

Where shall we seek salvation? Oh! whither shall we go,
The principles of righteousness and saving truth to know?
For full and free salvation, oh whither shall we fly,
If we leave the ancient Gospel, and its power and truth deny?

Where shall we seek salvation? oft the question will arise,
When censur'd by the pious world, professing to be wise;
When wrathful eyes are eloquent with scorn tongues cannot speak,
And they caution us with earnest zeal a purer faith to seek.

Then, rejoicing with full confidence in what as truth we know,
We solicit for a surer and a better way to go,
But none, oh none can tell us of so good and firm a track
As the one reveal'd to Joseph—e'en the Gospel given back;

Which saveth us in every way, and cleanseth from all sin
The honest and the pure in heart that are adopted in
By water and by covenant, the spirit and the blood;
And through our faithfulness we'll reign as Kings and Priests to God.

High heaven's eternal Priesthood, in rich majesty and might,
Do hold on earth the keys of power, of knowledge, truth, and light,
And by their counsels we are led, and through them we have power
To overcome and to rejoice in every trying hour.

This, this is sure salvation, that, experienc'd every day,
Perfects the Saints in righteousness, and leads us in the way
Of wisdom and felicity, and tends to purify
And fit us for salvation, e'en celestial, pure, and high.

EMILY HILL.

ADDRESSES.—Edward Harding, 3 Chesterton lane, Cambridge.
Mark H. Forscutt, Care of Mr. C. Peel, White Lion Street, Brandon, Suffolk.

Money List, August 31—Sep. 7, 1855.

	£	s.	d.
George W. Davies	5	0	0
Jonathan Ellis	1	0	0
John Mellor	2	0	0
Hugh Roberts	1	0	0
George Peacock	5	0	0
James Woods	5	0	0
Thomas D. Evans	0	15	0
Samuel Ridout	10	0	0
Carried forward	£29	15	0

	£	s.	d.
Brought forward	£29	15	0
A. N. McFarlane	1	15	0
R. Skelton, Calcutta, (per Hugh Findlay)	6	4	8
Benjamin Elliot	1	9	0
Edward Middleton	2	11	8
George W. Davies, (per Edward Middleton	2	8	4
James Linforth	3	0	0
	£47	3	8

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XVII. Saturday, September 29, 1855. Price One Penny.

Unseen Influences.

Mankind are surrounded by a great variety of influences, the most important of which are unseen and but little studied or understood. "There are spiritual agents, invisible to the natural eyes, not only in us, but in the elements, in the heavens above, and in the earth beneath, who are continually producing effects, the cause of which we cannot comprehend." Facts warrant the idea that the mind and body may govern or be governed through the medium of a third element which pertains to, or emanates from, God; yet who understands the great design of the Almighty in giving this influence to man, or its real utility to his existence? Surely it was not designed to degrade man, and to cause him to make amusement for the vulgar crowd by becoming the idotic slave of another. It is evident, from revelation and observation, that there are an innumerable multitude of spirits on the earth who are continually instigating to evil, and exercising a universal influence on the organizations of nature; yet men have but a very limited knowledge of the times, manner, extent, or consequences of their operations.

There are millions of mankind who more or less believe in witchcraft, necromancy, and planetary influences. The votaries of these arts have advanced few or no reasons to the world for their belief, yet little or no evidence has been adduced against the possibility of their existing as sciences founded on correct principles, although perchance perverted to evil purposes. Be this as it may, they exercise a powerful influence over the minds of a large portion of mankind.

We might go on enumerating the effects of powerful agencies which are seriously affecting the present condition and future destiny of men, and which are really the most important matters with which they have to do, but are lightly esteemed, and little understood. We will, however, bestow a passing notice upon one elementary principle, because it is the most important of all, and that is the Holy Ghost, which is the sure guide to man in the way of salvation, and which is the influence that governs the creations of the Deity. Notwithstanding its importance, how little is definitely known of its nature and origin, its gentle whisperings, more powerful impulses, or the nature and extent of its operations.

It is true that in many respects this is an age of science, when the vision of the astronomer traverses the regions of space, and calculates the motions and magnitudes of the heavenly bodies to an extent, and with an accuracy, before unknown. The multitudinous effects of steam, electricity, mesmerism, and astrological calculations are awakening men's minds from the reveries of the past, and calling them to more extended fields of action.

While in the scientific world there are many new and startling discoveries and inventions, in the religious world an abundance of new doctrines and strange spiritual manifestations are not wanting to shake men loose from their old moorings, to set them adrift on the sea of scepticism, and to bewilder them in the mists of uncertainty. In the midst of all their newly acquired knowledge, and boasted intelligence, have mankind obtained one new correct idea of the nature, power, and attributes of the Almighty, of a previous state of existence, the object of the present, or the nature of the next? Have they added aught to their knowledge of heaven or hell, of the elements of a celestial existence, or of the criterion of rewards and punishments meted out by a Being of infinite justice and mercy? Verily no. With all their professional piety and theological wisdom, mankind, since they denied the power of revelation from God, have floundered deeper and deeper in the mire of mysticism and doubt.

Although by new combinations of the elements, men have made great additions to their power of locomotion, and of communicating with each other, they do not seem to have even a glimpse of the principles on which celestial beings wend their way from one province to another in the vast empire of the universe, of how God is everywhere present and watching over His creations, how intelligence is conveyed from one portion of them to another, or of the manner in which He communicates with His creatures. Mankind have conceived no definite idea of how the Most High should be approached for special favour and blessing. They may know how to approach earthly monarchs with courtly dignity and grace, or, in the crouching attitude of fawning sycophants, seek the favour of earthly kings, but if they attempt to approach the God of heaven at all, they seem to consider it a matter of the greatest indifference as to how, when, or where.

The vail of ignorance is over the past. Men know but little of the true conditions of their present state, and the future is a matter of dread because of uncertainty. In fact they are profoundly ignorant of the two most important subjects to them—themselves, and the God who created them. These subjects are the only foundation of true intelligence, without which all other acquirements are but bubbles on the ocean of knowledge, beneath the waters of which the real gems are hidden. As soon as men commence to learn the attributes of God, and their own natures, they will begin to comprehend those powerful unseen influences with which the Lord operates to accomplish good, and Satan to do evil. Having or not having a correct understanding of these things, is what constitutes true knowledge or ignorance in man.

A correct standard by which to judge of these opposing influences, and the assistance of a power superior to them all to aid in forming that judgment, are necessary requisites in order to comprehend them. Without these the condition of man is like that of a ship on the ocean, without compass or rudder, and he is continually liable to be broken on the rocks of error, or drawn into the whirlpool of confusion.

This standard or criterion of judgment is Truth. But unfortunately men's ideas as to what it is are quite as various as their features, and as changeable as their circumstances. The reason of this is, that while they are continually operated upon by good and evil influences, they trust to their weak understandings, instead of a superior power, to guide them. Truth is an embodiment or system of eternal and unchangeable principles. These exist independent of themselves, and govern the Gods of Eternity, and every organization which has already arrived at, or is advancing to, perfection. In its sphere no organization, no matter how high or low, is free from the law of obedience to these principles. In proportion as it obeys or goes contrary to them is it perfect or imperfect. The difference between obedience to, and rebellion against, these primary laws of the universe, can only be seen and duly appreciated by man, in his fallen condition, through the enlightening influence of the pure element of intelligence, which emanates from God, the fountain of light, and which is variously distinguished as the "Spirit of Truth," the "Spirit of Life," the "Holy Spirit," or the "Holy Ghost." This element emanates from God. It is the instrument of His power, and the Spirit of His presence. It is thus described in beautiful simplicity by the Prophet Brigham—"The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by

His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are." It is the Spirit of inspiration and revelation, and is given to all men in proportion as they will make a proper use of it, for says Job, "*There is* a spirit in man: and the inspiration of the Almighty giveth them understanding." There is but one way to obtain it in sufficient power to constitute it an abiding testimony and unerring guide, and that is, as laid down in the Scriptures, through faith, repentance, baptism in the name of Jesus Christ for the remission of sins, and the laying on of the hands of a person already possessing it, and who is duly authorized to administer it to others.

The next thing to be taken into consideration with regard to the Holy Ghost is its effects. Jesus, in speaking to his disciples, said, "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall *teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth." "He will shew you things to come," &c. If it will guide mankind into all truth, it will enable them to circumscribe and understand all organizations and influences which are opposed to it; therefore it is an infallible guide, and those who follow its dictates will be able to judge all things by the standard of eternal truth, and need never go astray.

We will close this subject by quoting another beautiful passage from one of the discourses of President B. Young—"When the Almighty sheds forth His Spirit upon an individual, or upon a people, the vision of their mind is opened, so as to discern between the things pertaining to this organization, and those pertaining to organizations which are brought forth in other spheres; all things are made new to them, for all things in the heavens and on the earth are in the power of the Almighty, and can only be revealed unto mortals, in their proper light, by the *power of the Holy Ghost*."

History of Joseph Smith.

(*Continued from page* 600.)

[February, 1840.]

Saturday, 22nd. Judge Higbee wrote me from—

Washington, Feb. 22nd, 1840.

Dear Brother—I have just returned from the Committee Room. The Committee being present to-day, a Mr. Corwin of St. Louis, formerly a democratic editor, emptied his budget; which was as great a bundle of nonsense and stuff as could be thought of; I suppose not what he knew, but what gentlemen had told him; for instance, the religious General Clark and others. I confess I had hard work to restrain my feelings some of the time, but I did succeed in keeping silence tolerable well. Himself, Mr. Jamieson, and Mr. Linn summoned all the energies of their minds to impress upon the assembly that Joe Smith, as he called him, led the people altogether by Revelation, in their temporal, civil, and political matters, and by this means caused all the "Mormons" to vote the whole hog ticket on one side, except two persons. But when I got an opportunity of speaking, I observed that Joseph Smith never led any of the Church in these matters; as we considered him to have no authority, neither did he presume to exercise any of that nature; that Revelations were only concerning spiritual things in the Church; and the Bible being our standard, we received no Revelations contrary to it. I also observed that we were not such ignoramuses, perhaps, as he fain would have people believe us to be; and some other things on this subject. I then told him that every man exercised the right of suffrage according to his better judgment, or without any ecclesiastical restraint being put upon him; that it was all false about a Revelation on voting; and the reason of our voting that ticket was in consequence of democratic principles having been taught us from our infancy that they ever believed and extended equal rights to all; and that we had been much persecuted previous to that time—many threatenings being made from the Counties round about, as well as among us, who took the lead in political affairs. It was true we advised our brethren to vote this ticket, telling them we thought that

party would protect our rights, and not suffer us to be driven from our lands, as we had hitherto been; believing it to be by far the most liberal party; but in that we were mistaken, because when it came to the test, there were as many democrats turned against us as whigs; and indeed less liberality and political freedom was manifested by them; for one whig paper came out decidedly in our favour.

I made these remarks partly from motives which I may at another time explain to you. He laid great stress on the trials at Richmond, and a constitution, that he said Avard and others (who were in good standing in the "Mormon" Church at this time) swore to; then went on to relate what it contained, and that it was written by Sidney Rigdon.

I flatly denied it, and I could bring all the "Mormons," both men, women, and children, besides myself, that would swear before all the world, that no such thing ever existed, nor was thought of among the "Mormons."

He then related some things which he said John Carroll had told him at the Legislature, in Missouri; which were to the effect that the "Mormons" had burnt a number of houses in Davies County, and that for himself, if he could not get to heaven by being an honest man, he would never go there. Then, I, speaking of some of the Dissenters, told him Carroll was anxious to get into the Church again, and that it was the fact in regard to damages having been done, after we had been driven from Jackson and Clay—relating the De Witt scrape, and calling of the militia, and the mob's marching to Davies, and saying they would drive the "Mormons" from there to Caldwell, and then to hell; there burning our houses; that small parties on both sides were on the alert, and probably done some damages; though I was not personally knowing to, as I was not there. I told him Joseph Smith held no office in the country, neither was he a military man, and did not take gun in hand in the affair to my knowledge. I then stated that John Carroll's affidavit, which contained some important facts, was before them,—which facts I forgot to mention yesterday,—importing that he (J. Carroll) was convinced we would get no redress in Missouri (he being a member of the Legislature, ought to know). I saw the Chairman of the Committee not long since, who informed me that the Committee had not come to a final conclusion on this matter as yet.

I saw Mr. Jamieson on the walk, who said the first thing the committee would do was to decide whether they would take it up and consider it or not; and if they do take it up according to request, the Senate will grant the committee power to send for persons and papers. The Committee made some inquiries respecting our religion, and I answered them, as a matter of course, as well as I was able.

They inquired very particularly concerning how much land we had entered there, and how much of it yet remained unsold; when Mr. Corwin observed that we had never entered much land there, but were squatters. I then described the size of Caldwell and Davies Counties, giving an explanation on these matters.

I suppose perhaps on Monday or Tuesday, we shall know something relative to this matter. Whether power be given them to send for persons and papers, you may see where they depend to rally their forces, viz., by endeavouring to make us treasonable characters, by the constitution, said to govern us, and that everything both civil and political among us is done by Revelation. These points I desire to blow to the four winds, and that you will select a number of firm brethren, possessing good understanding, who will tell the truth, and willingly send me their names when they know they are wanted. Send plenty of them. They will get two dollars per day, and ten cents a mile to and from, expense money. Do not send them until their subpœnas get there, for they will not draw expense money only for going home.

I will suggest a few names—Alanson Ripley, King Follett, Amasa Lyman, Francis M. Higbee, as they know concerning the De Witt scrape; also send Charles C. Rich, Seymour Brunson, and others. You will know whom to send better than myself.

If the Missourians should send for you, I would say consult God about going.

E. Higbee.

P.S.—Mr. Jamieson stated to me this evening, if the "Mormons" could make it appear that they had been wronged, they would use their influence in having them redressed, so the shame should not fall on the whole State, but on those which had been guilty. I then observed that there was a minority in the Legislature, much in our favour, which seemed to please him, as they attended several times to it. The cause of my being so particular, is to show you the whole ground I have taken in this matter; that there may be no inconsistency. If I have erred in this matter, it is my head and not my heart.

E. Higbee.

Sunday, 23rd. Elder B. Young had so far recovered as to be able to attend preaching by Parley P. Pratt, at Columbia Hall.

The High Council of Nauvoo voted, that the notes given into the hands of Bishop Partridge, by certain individuals, as consecration for building the Lord's House in Far West, be returned to the same by him.

Tuesday, 25th. Elders B. Young and Hedlock went to Hampstead, on Long Island, and preached at Rockaway and the neighbourhood till the fourth of March, and baptized nine.

Wednesday, 26th. Judge Higbee wrote as follows—

Washington, Feb. 26th, 1840.

Dear Brother—I am just informed, by General Wall (the Chairman of the Committee), before whom, or to whom, our business is referred, that the decision is against us, or in other words unfavourable, that they believe redress can only be had in Missouri, the Courts and Legislature. He says, they will report this week. I desire to get a copy of it, and also the papers. I feel a conscience void of offence towards God and man in this matter; that I have discharged my duty here; and as I wish not to be on expense, as soon as I can write to President Rigdon, get my papers, and draw some money to bear my expenses, I shall bid adieu to this city, to return to my family and friends.

I feel now that we have made our last appeal to all earthly tribunals; that we should now put our whole trust in the God of Abraham, Isaac, and Jacob. We have a right now which we could not heretofore so fully claim—that is, of asking God for redress and redemption, as they have been refused us by man.

ELIAS HIGBEE.

To Joseph Smith, junior.

When I had returned as far as Dayton, I found the horses which we left on our journey out, and from thence I pursued my journey through Indiana on horseback, in company with Dr. Foster, leaving brother Rockwell at Dayton; the travelling being exceedingly bad, my progress was slow and wearisome.

My clerk, James Mulholland, died on Nov. 3rd, 1839, while I was absent, aged thirty-five years. He was a man of fine education, and a faithful scribe and Elder in the Church.

Wednesday, March 4th, 1840. I arrived safely at Nauvoo, after a wearisome journey, through alternate snows and mud, having witnessed many vexatious movements in Government Officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamour and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

I have also enjoyed many precious moments with the Saints during my journey.

On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren, towards myself and an injured people, which will have its effect upon the public mind; and may he never be elected again to any office of Trust or Power, by which he may abuse the innocent and let the guilty go free.

I depended on Dr. Foster to keep my daily journal during this journey, but he has failed me.

Elders B. Young and Hedlock returned to New York, and held a Conference, when many Elders were ordained.

Twenty-sixth Congress—First Session.—In Senate of the United States, March 4th, 1840. Submitted, laid on the table, and ordered to be printed, the following Report, made by Mr. Wall—

The Committee on the Judiciary to whom was referred the Memorial of a Delegation of the Latter-day Saints, report—

The Petition of the Memorialists set forth, in substance, that a portion of their sect commenced a settlement in the County of Jackson, in the State of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that County in 1833 by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of 120,000 dollars; that the society thus expelled amounted to about 1,200 souls; that no compensation was ever made for the destruction of their property in Jackson; that after their expulsion from Jackson County, they settled in Clay County, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office; where they resided peaceably for three years, engaged in cultivation, and other useful and active employments, when the mob again

threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay County, that they should purchase their lands, and the Saints should remove; which was complied with on their part, and the Saints removed to the County of Caldwell, where they took up their abode and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay County never paid them for their lands, except for a small part; they remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers, and pre-emptioners, almost all the lands in the County of Caldwell, and a portion of the lands in Davies and Carroll Counties—the former County being almost entirely settled by the Saints, and they were rapidly filling up the two latter Counties.

Those Counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Land had risen in value to ten or even twenty-five dollars per acre, and these Counties were rapidly advancing in cultivation and wealth.

That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement, and the perpetration of many scenes of lawless outrage, which are set forth in the Petition. That they were finally compelled to fly from those counties, and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain. They allege, that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and finally a force was organized under the authority of the Governor of the State of Missouri, with orders to drive the Saints from the State, or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the State.

Several of the Saints were arrested and imprisoned on a charge of treason against the State, and the rest, amounting to about 15,000 souls, fled into other States, principally in Illinois, where they now reside.

The Petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravates that of those whom they call their persecutors, and concludes by saying they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn, last appeal, as American citizens, as Christians, and as men; to which decision they say they will submit.

The Committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and after full examination and consideration, unanimously concur in the opinion—

That the case presented for their investigation is not such a one as will justify or authorize any interposition by this Government.

The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its government in any manner whatever. The allegations in the Petition relate to the acts of its citizens, and inhabitants and authorities of the State of Missouri, of which State the petitioners were at the time citizens, or inhabitants.

The grievances complained of in the Petition are alleged to have been done within the territory of the State of Missouri. The Committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the Petition. If they are true, the petitioners must seek relief in the courts of Judicature of the State of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or the petitioners may, if they see proper, apply to the justice and magnanimity of the State of Missouri—an appeal which the Committee feel justified in believing will never be made in vain by the injured or oppressed.

It can never be presumed that a State either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of her officers or any other persons. The Committee therefore report that they recommend the passage of the following Resolution—

Resolved, That the Committee on the Judiciary be discharged from the further consideration of the Memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their Memorial.

Thursday, 5th.

Lea County, Iowa Territory,
March 5th, 1840.

I, Daniel Avery, do hereby certify, that the following scenes transpired in the State of Missouri to my personal knowledge—

First, in the year 1838, some time in the fall, I was called on, by the martial law of the State of Missouri, to aid and assist to rescue women and children from the hands of a mob, from the waters of Grand river, whose husbands and fathers had been driven off. We found the house invested by the mob, some of whom were in the house threatening the lives of the women and children, if they did not leave their property and effects immediately and follow their husbands and fathers. One family lost a child while in this situation, for the want of care; the women being compelled, by these monsters, to provide and cook them food. This company of the mob was commanded by James Weldin.

I also saw about seventy families driven from De Witt by a mob commanded by Sarshiel Wood. I helped to bury one woman the first night, who had been confined in childbed a night or two before, and could not endure the sufferings.

The next scene I saw, I was peaceably travelling the road; a man by the name of Patison O'Banion was shot dead at my feet. We advanced a little further, when two men were killed and several wounded. I afterwards learned that this gang of mobbers was commanded by Samuel Bogart.

In consequence of being pursued out of the State, by this lawless mob, I was not an eye witness to the many thousand wicked acts committed by the Governor's exterminating militia.

DANIEL AVERY.

Sworn to before D. W. Kilbourn, J.P.

Friday, 6th. Attended the meeting of the High Council of Iowa, at Brother Elijah Fordham's, Montrose.

Extracts from the Minutes of the Council—

President Joseph Smith, junior, addressed the Council on various subjects, and in particular the consecration law; stating that the affair now before Congress, was the only thing that ought to interest the Saints at present; and till it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the Church for any offence whatever; and was determined that no man should be brought before the Council in Nauvoo till that time, &c., &c. That the law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it; and if persisted in, it would produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself.

He requested every exertion to be made to forward affidavits to Washington, and also letters to Members of Congress. The following votes were then passed—

1st. That this Council will coincide with President Joseph Smith, junior's, decision concerning the consecration law, on the principle of its being the will of the Lord, and of President Smith's taking the responsibility on himself.

2nd. That a committee of three be appointed, consisting of Wheeler Baldwin, Lyman Wight, and Abraham O. Smoot, to obtain affidavits and other documents to be forwarded to the City of Washington.

3rd. That the Clerk of this Council be directed to inform Judge Higbee, that it is the wish of this Council that he should not, upon any consideration, consent to accept of anything of Congress short of our just rights and demands for our losses and damages in Missouri.

Sunday, 8th. I attended the High Council of Nauvoo, at brother Granger's.

President B. Young preached in Columbia Hall, New York.

Monday, 9th. Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, sailed from New York on the *Patrick Henry* for Liverpool.

Washington, March 9th, 1840.

Dear Brother—I expected, by this time, that we would be through with our business, but the Chairman of the Committee gave notice last week, he should call it up to-day in the Senate; though Mr. Young's having gone to Philadelphia, it will not be called up until his return, which will be on next Thursday, according to the information that I have obtained relative to this matter. If the resolution is passed, as annexed to the Report, I shall get my papers and leave the City.

I have written some letters to brother Rigdon, which it seems he did not get. Brother Samuel Bennett writes, that brother Rigdon left Philadelphia for the Jerseys on the 5th instant. He stated, that he expects me to come there, to go with him home, and that he would write me soon on the subject. I shall write for him to make the necessary arrangements. He says, Dr. Ells' family left about a week ago for Commerce. Also that the Church there numbers about one hundred; and P. P. Pratt, Orson Pratt, brother Kimball, brother Young, G. A. Smith, and brother Hedlock were to sail from New York to England on the 7th instant.

As I have lately written several letters to

you, I shall bid adieu, not to write again until after the Senate acts upon our business. Mr. Robinson says he has sent you a report; notwithstanding, I shall enclose another for you.

I have changed my place of boarding in consequence of Mrs. Richey's breaking up house-keeping, and gone to Baltimore. I am busy here at chimney corner preaching.

Yours as ever in the bonds of everlasting love.

E. Higbee.

To President J. Smith, junior,
Commerce, Illinois.

P. S. Lest my previous letters should not come to hand, I merely say that I have been before the Committee three days, and done all in my power to effect the object of our mission; have spoken my mind freely on the subject; and feel to have a conscience void of offence towards God in this matter. The subscription of which the Report makes mention, was on condition they could not lawfully do anything for us; after examination we were to submit and wait until the Great Dispóser of human events shall adjust these things, in that place where the wicked cease from troubling and the weary are at rest (this I think is nearly the sentiment though perhaps not the very words); and I for one hope and pray the time will soon come when they will not trouble us in the West, as they have hitherto done.

There is a man here, who owns two printing presses and much type, reading our books, (on whom I occasionally call,) I will with the assistance of God, get to come to the West as soon as possible with his press, that you may set him to printing the truth. He told me, if we had any printing to do, he would do it cheap, and even go to the West if necessary.

Give my respects to P. Rockwell, Dr. Foster, and also all the household of faith.

E. H.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 29, 1855.

The World's Degeneracy.—Egotism is a common failing of humanity. It scarcely admits of a doubt that every generation of men, and every distinct people composing that generation, have believed themselves to be wiser and better than any that have preceded them. Every natiôn of the present day, no matter how barbarous or civilized, how demoralized or virtuous, believe themselves to be a grade higher in the scale of intelligence than their neighbours. Modern civilization has become a strange conglomeration of scientific knowledge, mechanical skill, Pharisaical religion, mixed up with every species of refined vice, social demoralization, and cŏrruption in the administration of governments. Civilized nations, with wonderful facility, set themselves up as the judges of the rest of the world in all matters of politics, religion, and morality, and, equally with the barbarian, believe themselves the *sine qua non* of all that is good, great, and glorious. Do results warrant this conclusion? Is there a solitary example where modern civilization has made a barbarous people more pure, virtuous, and exalted in their principles and conduct? It may have substituted one race for another, but the introduction of commerce, the Bible, and the missionary has been invariably accompanied by a new variety of diseases, increased licentiousness and indulgence in every debasing vice. Britons will speak with wonderful self complacency of the civilization they are introducing among the degraded inhabitants of India. It is true they have introduced their armies to kill and conquer. The missionary has followed with the Bible in one hand and the ritual of the Church of England in the other. They have introduced the appliances of trade and commerce, and what are the grand results? "Why," say they, "we have grown rich, and filled our treasuries." But what good has accrued to the natives? They have exchanged their Pagan tyrants

for Christian oppressors, native for British tax-gathers, and thousands have been taught lessons of licentiousness and debauchery by their Christian conquerors, which they had never dreamed of in their philosopy. The corruptions of the Chinese have been heralded to the world, but, as bad as they may be, they no doubt have been able to learn some new lessons from their Christian preceptors, for it is difficult to imagine more polluted places than the seaports open to British and American trade on the coast of China. The principles and effects involved in the conduct of Britain will be found equally applicable to the course of every civilized nation.

But the most extensive example illustrative of the ruinous effect of modern civilization upon a primitive people, may be seen in the conquest and occupation of the western continent by the Spaniards and the Ango-Saxon race. Diseases, crimes, and sexual pollutions have ever followed in the wake of European civilization. The cruelty and barbarity of the rude, uncultivated Indian passes current among the American people from the statesman to the school urchin, while the robberies, swindlings, drivings, and cold-blooded butcheries of the white man, from the government and its agents down to those of California emigrants who have shot helpless squaws for the ponies they ride, are passed over by pious Christians and enlightened statesmen as though cruelty was palliated by being refined, and crime modified by being committed under the garb of Christianity. The "Mormons" of Utah, who hold that death should be the portion of the seducer and adulterer, and whose domestic relations are guarded by the most stringent code of laws known to man, are insulted and abused with prostitution, profanity, and libidinous excesses committed among them by the officials of a Christian government. The polygamic "Mormon" who believes in acknowledging, sustaining, and honouring, as his lawful wives, the women he takes to his bosom, and in being a father in every respect to his children, is slandered and proscribed by nations whose cities swarm with prostitution, and reek with licentiousness, kept up by the seduction of virtuous females, who are sustained by the habitual contributions of a large proportion of the male population, and where thousands of children are born into the world without a father to welcome them to their new state of existence, or to provide for their wants.

This is but a faint sketch of the numerous evils and enormous excrescences which luxuriate in the elements of modern civilization. Their name is Legion, and their corroding influences are destroying every foundation for man's happiness, and are inevitably tending to sweep his generations from the earth. These are living, stubborn facts, apparent to every intelligent man who reasons with an honest heart. Christians, what is the matter? With your countries filled with churches, bibles, colleges, schools, and educated ministers, with apparently every thing which should tend to peace, virtue, social and domestic happiness, what is the origin of that miasmatic influence which casts the sickly taint of death over all that is exalting in human kind, which curses with its withering blight every effort of the philanthropist and the honest Christian to save and regenerate his species? The trouble is, the human race—Pagans, Mahomedans, and Christians, have all gone astray. They have become so egotistical, self sufficient, and all-wise in their own estimation that they in general think they are perfectly capable of managing their own affairs without any of the Lord's assistance. They consider their own wisdom quite sufficient, without receiving any more revelation from Him. The consequences are, they are led captive by the powers of darkness; like the blind man, they are continually liable to run against a wall, or fall into the ditch. They are ever coming into collision with the laws of nature, and contending with the friendly powers who would save them. They do things in a hap-hazard way, without any certain knowledge of the consequences. As they want no revelations from the Lord, they are either without any at all, or the devil is at their elbow

to give them some of his. The consequence is, that for many generations they have imbibed errors and loved delusions, and have left them as a heritage to their children. Physical and mental diseases have been handed down from parents to children, in a rapidly increasing ratio, from the earlier ages of the world, and they are all concentrated in the present generation, who are a diseased, debilitated, and pigmy race, when compared with those giants in body and intellect, who could count centuries instead of years as the measure of their earthly career. The fact is, the world is in its dotage. In his infancy, man, with the attending orders of creation, was clothed in all the beauty of simplicity, purity, and truth. Creation had scarcely emerged from childhood, before man took the lead in the work of degeneration and death. The long lapse of time it has taken to reduce him to his present low condition, is a strong proof of the strength, power, and perfection with which the Lord first endowed him. The degeneracy of man is most forcibly shown in the gradual but constant decrease in the length of his life. The tablet of time has marked with unerring certainty the ebbing of the vital principle in his organization. From nearly a thousand years it soon decreased to one hundred and twenty. And what figure now marks the full tide of human life? Barely three score and ten years, while there is a fearful increase of mortality in childhood and youth. Still mankind are recklessly rushing on to premature death and general dissolution. The fountains of life have become the murky pools of corruption, and death, true to his mission, stands by to relieve man from the manifold sufferings which he has inflicted on himself. Yet the present generation, the degenerated sons of nobler sires, in their self conceited wisdom, imagine themselves to be the wisest that ever have existed. They neither believe in present nor past revelations from God, for there is scarcely an ennobling virtue or a saving principle but what they pervert or transform in some way to suit their own convenience, their corrupt tastes, or depraved desires, or else deny altogether. Their various expoundings and spiritualizations of the Scriptures are a continual insult to their author, for they virtually accuse Him of being ignorant of language, and of not being capable of expressing Himself so as to be understood. Tell them that the Lord is the same now that He was in the early periods of the world, and that He is as ready to reveal Himself now as then, and they will reply that men are so wise that no further instructions from Him are necessary. Tell them that He has again made known, through His Prophet Joseph, the law of eternal marriage, with the principles of regeneration connected therewith. Tell them that the institution of a plurality of wives is a celestial one, the best adapted of any to fulfil the first great command of the Almighty—to "multiply and replenish the earth" in purity, instead of making it a secondary consideration—merely a consequence of the indulgence of lust and depraved desire. Refer them to the Bible, show them how the Lord approved of the institution in the days of Abraham, Isaac, Jacob, Patriarchs, and holy Prophets, and they will tell you that those were days of darkness, times when God, on account of the ignorance of the people, winked at such things. What blind imbecility and infatuation! Ignorant as Christians of the present day may consider men in those days, they knew something of the science of life—how to preserve in themselves and perpetuate in their posterity health, vigour, and the vital principle. Although they may have had no knowledge of the electric telegraph, of the power of steam or gun-powder, they possessed knowledge infinitely superior to it —they understood the science of communication with the heavens, of ascertaining the will of God concerning themselves. They could obtain His positive instructions in cases of great emergency, so that they need not go astray. In fact, they then knew something of the principles of present and future salvation, which

modern Christendom treat with the most supercilious contempt, but which relatively bears as great importance to their limited knowledge as an eternity of time does to the brief hour of their mortal existence. If Enoch and his people knew nothing of the science of aerology, they knew how to live in such perfection that the Lord took them from the wickedness and afflictions of this mundane sphere, a knowledge which we know of no other people having attained to. If Gideon knew but little of the destructive appliances of modern warfare, he knew how to obey the Lord, and save his brethren, and send panic and terror through the ranks his enemies by breaking the pitchers.

With the physical and intellectual degeneracy of man, as a natural result the higher branches of science have been perverted, cast aside, and forgotten. From those simple, pure, and exalting principles, which open up to man the visions of eternity, enable him to hold converse with angels and the Gods, unfold to him his origin, his relative position with the orders of creation which surround him, and mark out for him the road to future happiness and exaltation, he has descended, and is exhausting his energies in efforts to accumulate the wealth that vanishes, and the glory that fades like a summer flower.

From the simple natural form of government, originating with the higher spheres—that of God through His delegate, to whom He makes known His will, men have substituted every conceivable form, and have taxed their ingenuities to invent new varieties, until every civil and political organization now in existence is worn out, having been proved incapable of insuring stability and happiness. Dissensions, revolutions, and wars are rife in every quarter of the globe. Among the vast multitude of nations and people, none can be found, except in the peaceful valleys of Utah, who, with united will and concentrated effort, labour for the greatest good. Like a traveller bewildered in the mazes of a wilderness, men wander to and fro in uncertainty. Many seem to be indifferent to their destiny; others, who study and reflect, see a general tendency to disorganization and anarchy, and with fearful forebodings are wondering what the end will be.

That time is approaching which John the revelator saw in a vision, when the Lord said—"*Behold, I make all things new.*" The preparatory work has commenced. The principles and science of salvation have again been revealed from the heavens—Prophets and Apostles are again endowed with power to lead men in the way of eternal life. They are teaching the honest in heart how to renovate and strengthen their physical and intellectual energies. How to bequeath health, vigour, and the power of temporal and eternal life to their posterity, instead of disease, debility, and death. They can teach statesmen how to govern without oppression, and kings how to rule without being tyrants. They are establishing a kingdom which will never be shaken, or overthrown, but while others sink under the accumulated weight of their wickedness and abominations, will rise triumphant over all, to renovate, save, and bless mankind.

The germ of that kingdom is in the bosom of the Rocky Mountains. It is now a little stone, but its weight is already being felt and its growth feared by the nations. Its increase is rapid, and ere long it will roll down from its mountain fastnesses, a terror to the wicked, and a nucleus around which everything will gather that is worth saving from the universal wreck of nations.

UTAH MAIL.—The Utah Mail for July 1 arrived on the 16th inst., bringing the *Deseret News*, Nos. 13 to 16, with letters. The grasshoppers still continued their ravages among the grain, grass, and fruit trees. A bug, heretofore unnoticed by the

farmers, was doing considerable damage to the potatoes in Utah County. Drouth was also severe. But the spirit of the people was good, and their faith confident that a sufficiency of food would be secured till next season. Several companies had started to the "Pangwitch" Lake on fishing excursions. A small party had also started to the Santa Clara Mission to sow corn.

His Excellency Governor Brigham Young, the Hon. H. C. Kimball, and Major-General J. M. Grant, accompanied by Professor Orson Pratt, A.M., Colonel Albert Carrington, T. E., Jesse W. Fox, Esq., Hon. Leonard E. Harrington, Ezra T. Benson, S. L. Sprague, M.D., and a goodly number of citizens, left G. S. L. City, June 18, for the purpose of visiting the northern counties of the Territory. They returned on the 25th. At the point where the Fort Hall road crosses the boundary of Utah and Oregon, trenches were dug on the line on each side of the road, and a stone slab with O chiselled upon one side and U on the other was set in the ground close by the road, on the east side of it; and near the base of one of the foot hills Professor Pratt piled up a few stones on an out-cropping rock, a few feet south of the line.

Captain Ballo's band had commenced the building of a Music Hall, in the 14th ward, 60 feet by 35, designed to accommodate the band for practising music, teaching classes, or for concerts. The foundation was completed ready for the adobie work.

The Hon. L. Shaver, Associate Justice of the Supreme Court and Judge of the First Judicial District Court of the United States, in and for the Territory of Utah, was found dead in bed at his residence in G. S. L. City, June 29, of disease in the ear and head. He was buried on the 30th, followed by his friends, the Governor and suite, Hon. J. M. Bernhisel, Judges of the Supreme and Probate Courts, Secretary of the Territory, Indian Agent, Members of the bar, Officers of the courts, citizens, escorted by the battalion of Life Guards on horseback, and the Nauvoo brass band. Addresses were delivered on the occasion by Chief Justice Kinney and Professor Orson Pratt.

DEPARTURES.—President F. D. Richards, accompanied by Elders J. L. Smith and W. H. Kimball, left London on the 8th inst., took steamer at Folkestone, arrived at Boulogne the same evening, passed the night there, and reached Paris the next evening. On the 10th they left Paris for Geneva, where they arrived on the 12th, all in good health.

Home Correspondence.

STAFFORDSHIRE CONFERENCE.

10, Bleak street, Cobridge,
Sep. 7, 1855.

President F. D. Richards.

Dear Brother—It is with a thankful heart to my heavenly Father for His blessings, that I sit down to write a few lines to you. I know that you have a great desire for the welfare of this Conference, and that you would like to know how we are getting along. I greatly desire, and still live in hopes, that you will pay us a visit. I think it would do you good to come and see the few Saints in these parts. I can truly say that, with few exceptions, they are doing all in their power to roll on the work of the Lord.

I thank the Lord that some of the Saints feel quite rich to what they did a while ago. They are getting rich in faith, and that makes them rich in works. It does my soul good to go into some of the meetings. I have felt grieved many

times that we had not more means to carry on the work in this Conference. Still I feel that the work is the Lord's, and, if we do all we can, it is all that is required of us. As the faith of the Saints increases, their works increase also, so that we can do more than heretofore. As we could not get money to rent Halls with, we have tried lecturing out of doors.

Yesterday, brothers Curtis, James Taylor, and myself went to Nantwich, a small town 6 miles from Crewe. We went to the spot where we were to speak, and it was filled with things to sell, as it was the wakes. We felt quite disappointed to think that we had come so far and then could not have the privilege of speaking to the people. But the Lord was with us. A friend came and told us that there was another place. We went to it, and he went and got a chair for us to stand on, and we commenced our meeting. The people came by hundreds to hear us. Brother Taylor spoke first, and then brother Curtis spoke until his lungs gave out. The people paid good attention until they had got through, and then they wanted a time. There were two or three men who were disposed to make a disturbance, but we had the most friends there. There was one man who talked for some time, and abused us, and the Saints, and Joseph. He told the people that the "Mormons" were all going to starve. We waited until he got through, and then I asked the people if they would stand and hear me. They said that they would, and the Holy Ghost was with me, for I never felt better in my life. I told them how we had been persecuted, and I gave them a sign, and that was, that the Saints would not perish for want of food in the Valley. I talked until I got so hoarse that I was obliged to quit. They all appeared pleased, and I told them that we had come without purse or scrip, and would like to have some one take us in and feed us. One man gave me a shilling, and that paid for our bed. We went without supper, and walked six miles the next morning before breakfast, and I went on to Burslem for mine. We are going to the same place next week, and I believe we shall do good there. The brethren are all alive, and they go out every Sunday, and preach to the people wherever they can get a hearing.

The Saints attend their meetings now, better than they have done for years before, so they say. I have had more joy in my labours the last month than in all the rest of the time I have been here.

Please give my kind love to Elder Little and all the brethren in the Office. God bless you in all things is my prayer all the time.

WILLIAM G. YOUNG.

BEDFORDSHIRE CONFERENCE.

Luton, Sept. 10, 1855.

President F. D. Richards.

Dear Brother— . . . . I wish to inform you of my field of labour. Our Temple money is nearly all up, and I think all will be by the 1st of October, or at Conference, which is on the 7th of October, for which we have engaged the large Castle-hall in Bedford; and could you, or brother Spencer, or brother Wheelock, one or all, favour us with a visit on that occasion, be assured, brother Franklin, the visit would be appreciated, and most thankfully received. We are going in for the *best* Conference ever held in this Conference, and we intend to have it, because we *feel* that it is our *privilege*. Other funds are cheerfully responded to, according to the abilities of the Saints. We shall do what we can by the request of Pastor Dana for Elder Budge's mission. We lament to have to part with Elder Budge so soon, as he has just come to our aid; but still we *know* that *all* is *right*.

I have had a desire to make a special effort to thoroughly mission at least some of the largest market towns in my Conference, especially Luton and Northampton. The former has about 15,000 inhabitants, and the latter about 30,000. We have bills up in each of these towns, announcing a course of twelve lectures, to be delivered by Elder Budge and myself. Elder B. has delivered two in Northampton, and I have delivered three here in Luton; good attendance in each place. Much interest is manifested on the part of the people. When I commenced in Luton, the proprietors of the halls were so prejudiced, thinking we were a very bad people, &c., that they would not allow us the use of any hall at any price; so I had the town-crier to announce to the public that I would deliver a lecture on the public square, a place called Seven Acres, which I did, and felt well in speak-

ing to this people. Yes, I have felt, and do feel, that the set time is come to favour Israel in Luton. At the close of my first lecture, a gentleman asked the privilege to ask a few questions, which he did, and I answered them. During his remarks, he said he would use his influence for me to have the Town-hall, and he would give £1 towards the rent, and make me welcome at his house, &c. So we are now occupying the Town-hall; and hundreds of the best and most thinking of all sects come to hear me talk. Well, I feel well in talking to this people; and the same with brother Budge at Northampton.

But all this is not without opposition. The priests say my books ought to be burnt (for I have sold a good number of our books), and I ought to be mobbed out of town: but the people say, *no*.

Elders Harding and Lindsay are busy in their respective districts in preaching in new places, &c. A few baptised. . . . .

Now, brother Budge will only be here one more Sabbath. Will brother Richards favour us with an Elder to take his place, if it is but for a short time? . . . .

I hope you will excuse this long, imperfect communication, which I will now conclude by saying—God bless all. Amen.

R. W. Wolcott.

DUBLIN CONFERENCE.

24 Duke Street, Dublin,
Sept. 11, 1855.

President Richards.

Dear Brother—I feel desirous to lay before you the condition and future prospects of the work of the Lord in this Conference.

We held our Quarterly Conference on Sunday the 9th instant, and truly we had a time of rejoicing. Our much loved Pastor, Elder Ferguson, in company with Elders Scott and McAllister, were with us, and although we have been driven by the enemies of truth to meet in a small "upper room," the Spirit of our God was poured out in our midst in rich abundance, the words of life and salvation flowed from the lips of the servants of the Lord with mighty power, the countenances of the Saints were lit up with joy and gladness. It did my heart good to see the spirit with which they held up their hands, to the extent their bodies would allow them, to sustain the authorities of the Church. . . . .

The Saints are full of the spirit of gathering, and several are making their preparations for the coming season. They are also fast getting rid of the rubbish of sectarianism, and laying hold of the principles of the Gospel, as they come through the proper channel—the Priesthood, and instead of, as heretofore, depending too much on ancient records, they receive the truth as it emanates from the lips of the living oracles of God's word. This was the case at our Conference. Elder Ferguson laid some of the simple truths of "Mormonism" before them, and they were received with joy and gladness.

During the past quarter we have added four by baptism, and one last evening. A few are investigating our principles, which we trust will lead to their obedience. Nearly all the Saints in the Dublin Branch were re-baptized during the past quarter, which has had a good effect.

Praying for the continued success of your labours in the kingdom of God,

I remain,
Your obedient servant and brother,
H. E. Bowring.

Christian Folly.

The *National* (U. S.) *Magazine*, in an article entitled "Editorial Jottings in the West," gives the following detail of a touching trial of Christian principle in an Indian, which fell under his knowledge—

"The missionaries, as we sat under the tree, related an affecting example. A chief and his two wives were converted, and wished to join the mission church. He was a truer man, and had a warmer heart than was usual among his race. It was necessary that one of his wives should be put away; they themselves, as Christian converts, saw and conceded the necessity, but the process of effecting the separation was heart-rending. The details of the process could not be determined in the wretched family, and the missionary was sent for. He found them in the deepest grief. One of the wives

was young and beautiful in both person and character; the other was aged and infirm, but equally esteemed for her virtues. It was settled that the latter should be retained; the other bowed her head and consented. It was right; it was the most merciful arrangement. But a fearful struggle remained; the young wife was a mother—she had an only child, an infant. The chief loved it; it was, perhaps, to be the inheritor of his authority and honours; he could not part with it. 'Never,' said the missionary, 'did I witness a more affecting scene than now followed. No possible terms could be agreed upon between the contending affection of the two parents. The mother sat on the ground heart broken, her tears dropping upon the child that lay in her arms; the chief stood off, agonized and weeping, and the elder wife shrunk away from the scene.' The missionary proposed at last, I think, that it should be decided by lot, and the child fell to the chief, but the mother clung to it. The missionary urged her to carry it to the arms of the chief, but she could not; her sobs were her only reply. He then directed the chief to take it; but the latter, overcome at the grief of its heart-broken mother, could not step forward to do so. What was to be done? The agreement was binding. In Indian life the father was the only sure protector of the child; the mother's own future marriage and protection would be affected too, by the result. It was a painful, heart-rending case, but had no alternative. The missionary had to advance to the prostrate woman, and take the child himself. She reverenced his office; she believed the act necessary; and, with irrepressible tears and sobs, yielded the child; but, no sooner had he taken it from her bosom, and placed it in the arms of the father, than the woman leaped towards it, and with out-stretched hands, struggled to regain it, crying frantically, 'Give me my child! O, give me my child! Do what you will with me, but give me my child!' I saw the retained wife of the chief at the camp; she bears the highest Christian character, and her husband has, I understand, maintained his Christian integrity. The young heart-broken mother has found a refuge in the grave."

By what authority did this *Christian Missionary* separate this husband and wife? Can he produce a single instance of Jesus Christ or his Apostles, though belonging to a polygamous nation, doing such a thing?

Varieties.

Money Orders.—In order to relieve the public from much inconvenience in drawing and obtaining the payment of Post Office Money Orders, it has been decided by the Postmaster General that a remitter who presents a written requisition for a money order shall in future only be required to give the surname and initial of one Christian name of the payee, and that the payee's signature need only be the surname and initial above mentioned. The payee will not be required to furnish the address of the remitter, although the latter must still furnish his address to the postmaster who issues the order.

Materials for Sugar Making.—I have just had a conversation with Mr. Wray, an intelligent English planter from Natal, (South Africa,) who has been a sugar-grower in both the East and the West Indies, and who is confident that a plant known among the Caffres as the *Imfy* might be advantageously naturalized and grown in all temperate climates for the production of sugar. He says it will grow wherever Indian corn will ripen, though it likes a hot bright summer; that two crops a year may be harvested in our Cotton States and one in any part of our country south of 45°; that it does not require replanting oftener than the Hop, (say four times in a century;) and that it will yield three to four thousand pounds of choice sugar to the acre at each harvest. A plant similar in species but inferior in kind has recently been brought hither from Northern China, and is doing well. The expressed and boiled juice of this plant has hitherto been supposed incapable of granulation, but Mr. W. has discovered a process which obviates this difficulty. I heartily trust this subject will receive due attention in America, and I think Mr. Brown, in the Agricultural department of our Patent Office, can give further information with regard to it. Mr. Wray is also confident that the *Date-Palm* may and ought to be naturalized and extensively grown in our Southern States. He says it begins to produce five years after planting, (the ground being devoted to corn, cotton, or other crops meantime,) and that, with very little attention thereafter, it will yield *five tuns* per acre of fair Sugar. Will not the South look into this?—*Horace Greely.*

ANCIENT AND MODERN PHILOSOPHERS.—If there is any representation of the ancient philosopher at all in the world, he is most probably some German heretic; but even he is too exclusively intellectual, or loosely moral, or indifferently pious, and moreover, also too political, philological, historical, and pragmatical to represent that solemn, staid, and sober personage of old, who, having no history to read, no science to learn, no political economy to study, was abstractedly bent on acquiring a knowledge of the *greatest good*, the *summum bonum*, the shortest and the simplest way to happiness here and the hope of it hereafter. Such a man had few encumbrances; his modern representative has many, so many as to complicate his character and destroy its patriarchal simplicity, a simplicity belonging only to ancient times, and, if ever recovered, recovered only by those great moral and religious aims and objects which distinguish the patriarchal character and invest it with dignity. Such dignity can never be acquired by any man who is great in crabs, crickets, or grasshoppers; for without intending any disparagement to such studies or men, they are fractional studies only, and departmental men, not sufficiently general to embrace the whole idea of government, either of a nation or a family, not implying even paternal fitness for morally educating children at home, either by precept or example. The scientific man may know crabs well, and treat his wife and children very ill; but the patriarchial philosopher may know little about crabs, yet understand the mode of government well, both in theory and practice. This is the man, or class of men, that is still wanted, but there are no schools in England adapted for training them. The Universities cannot produce such men; they are too loose and immoral. The Church cannot produce such men; it is too limited in thought, and fettered with dogma and ritual. The schools are too exclusively intellectual. There is no nursery for them; but they would grow if there were; and society would be influenced by them, and purified by them in proportion to their purity.—*Family Herald.* [Is not Utah a school or nursery for some such a class of much needed men?—ED. *Star.*]

Speak the Truth.

(*Selected.*)

BY CHARLES SWAIN.

Oh! ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!
The way to fortune all inquire,
But truth's a nobler prize;
For truth—immortal as its sire—
Still lives—when fortune dies!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey.

'Tis truth that bids the bosom glow
With independent worth;
It is a joy that angels know,
And maketh heaven on earth.
Who first one step from honour took,
Took one step to disgrace;
Who keeps the truth—though poor—may look
The whole world in the face!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!

ADDRESS.—George W. Davies, 39 Sophia Street, Bute Town, Cardiff.

Money List, Sep. 7—14, 1855.

Griffith Roberts	£0	15	0
William Parr	£5	0	0
	£5	15	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XVII. Saturday, October 6, 1855. Price One Penny.

Baptism and Plurality of Wives.

(*From the "Mormon."*

Paradise Township, Lancaster County, Pa., June 22, 1855.

To the Editor of the *Mormon*.

Dear Sir—I have several inquiries to make of you, or any of the Mormons, through the medium of the press, or otherwise; not for the sake of controversy, but by way of getting some knowledge concerning the inquiries which I may make. You can either answer them or not, just as you feel inclined, either through the columns of *The Mormon*, or by letter.

1st. How you can make it appear (in accordance with the word of God) that baptism was instituted by the Saviour and practised by the Apostles for the "*remission of sins?*"

2nd. How you can prove immersion to be the proper mode of baptism?

3rd. How you can prove a *plurality* of wives to be in accordance with the will of God, as taught in the Bible.

ABRAHAM SMITH.

REPLY.

By Alexander Robbins, Jun.

"How can you make it appear (in accordance with the word of God) that baptism was instituted by the Saviour, and practised by the Apostles, *for the remission of sins?*" is a question asked by one Mr. Abraham Smith, as will be seen by his communication. It being a question frequently asked by others as well, I make the few following remarks for the information of any whom they may concern.

To that portion of the question that seems to admit the Saviour as the institutor of baptism, (which I should not admit,) I have nothing to say; the present question being the *object* of baptism. St. Mark, with reference to this point, says in his first chapter and fourth verse as follows—"John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins.*" Here, then, we find that John's baptism, which was acknowledged as authentic by Jesus himself, was *for the remission of sins.* The prepositional phrase, "of repentance" does not make the noun baptism, to which it holds an adjective relation, anything more nor less than *baptism*; repentance is connected in the sentence, as it always was by John in officiating; one never took place without the other. Repentance was preached to the people, and when they repented of their sins, baptism followed, through which they were promised the remission of those sins. There cannot possibly be an objection to the baptism in this sentence being for the re-

mission of sins, because it states plainly that this is what it *is* for; but whatever objection is made, must be to the kind of baptism, as it says "baptism of repentance." To such as would make this an objection, they have only to read the verse that follows the one quoted, to be satisfied on that point. It is as follows—"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." We understand by this that *water baptism* is meant, unless the same objection urged before, *i.e.*, that "of Jordan" makes "river" something else; which is just as consistent in this case as the other; for the phrases are exactly alike in construction; or, (more directly,) if River of Jordan means River, then baptism of repentance means baptism; and *if baptism*, the passage previously quoted shows, in so many words, that it is *for the remission of sins.*

I next call attention to Luke iii. 3, which reads as follows—"And he (John) came into all the country about Jordan, preaching the baptism of repentance *for the remission of sins.*" As this testimony of Luke runs parallel to that of Mark already quoted, the preceding comment will answer for this also.

We have now produced the testimony of two directly on the point at issue; but lest some might say that John baptized for the remission of sins, and the Apostles did not, we will turn to the testimony of the Apostles themselves, on the same subject. In Acts, chap. xxii, verse 16, it reads thus—"And now why tarriest thou? arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord." Paul was told this by Ananias, a devout man, who acted in accordance with instructions received from an angel of God. So the authority cannot be questioned.

But, says the objector, *washing away* sins and *remitting* sins are two things. I would ask such how much difference there would be, in effect, between two persons who had repented of their sins, and been baptized, and one had got his sins *remitted* through the process, and the other had got his *washed away?* But, says one, you would not contend that water would wash away sins, would you? I am not contending, but quoting Paul's own words. Whether the virtue was in the water or in the administrator, or neither, to remit sins, Paul does not say; but the water seemed to be the only medium through which they were promised such remission; and the people were so simple in those days, as not to expect remission on any other terms; consequently, we find them striking out for the water so soon as they had believed and repented.

If any man or set of men have found out that baptism is not essential, and that a person can get forgiveness of sins without it, he has found out something that the ancients did not understand. This is very evident, from the fact that they submitted themselves to that ordeal. If faith without works would have saved them then, as some say it will now, they might have foregone the inconvenience of being immersed in the liquid grave, which would no doubt have been full as agreeable to them, especially when the water was *cold*, as it is to some of our pious friends at the present time, who are too delicate to encounter such a *gross operation.*

What a pity that Cornelius could not have understood the modern scientific way of getting forgiveness of sins, and not been under the necessity of sending away down to Joppa, for Peter to come and tell him words whereby he and his household might be saved. He might have got rid of this trouble, and, also, that which was a little more trouble still, going immediately with his friends and household, in obedience to those words of Peter, and being baptised *for the remission of sins.*

But, says the objector, how do you know that Peter held that baptism was for *remission?* the Scriptures don't say that he told Cornelius this. True! but his doing it so readily is good circumstantial evidence to that effect. But to settle the matter beyond controversy, we will turn to a passage where Peter does explain himself on this subject, in words that cannot be misconstrued. It will be found in Acts, chap. ii. and 38th verse, as follows—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, *for the remission of sins.*" Peter, who presided on this occasion through that authority (the keys of the kingdom) conferred upon him by Jesus, stood up in the midst of the assembled multitude, and spoke to the people in the power and demonstration of the spirit with which he was at that time endowed. He had recently walked and

talked with Jesus—had been instructed with regard to his mission, and received a strict injunction to teach all things whatsoever he (Jesus) had commanded. Under these circumstances, we cannot reasonably conclude that any man then living on the earth had a better right to set forth the principles and initiatory ordinances into the Kingdom of God, than Peter, who had the honour to hold the keys of that kingdom.

There was a numerous multitude present on that occasion, who heard with much anxiety the teachings of Peter; they saw their own position, and in their conviction said unto Peter and to the rest of the brethren, "What shall we do?" The question was plainly put to Peter, and as plainly answered by him, as already shown in the quotation. And we are further shown in the context that they who received the word *were* baptized, and it is very evident that there was but little time used in cavilling on the point to ascertain whether they could not get remission of sins in some easier way, from the fact that the same day there were added unto them about three thousand souls.

To say, then, in view of this, that baptism is not for the remission of sins, is to charge Peter with not understanding his own business, or as being one of the greatest deceivers and impostors that has appeared on the earth in any dispensation; for he so operated on the people's credulity as to cause three thousand to be baptized in one day for the *remission of sins*.

I have in conclusion, then, only to say, that inasmuch as Mark, Luke, Paul, and Peter agree as touching this thing, and inasmuch as Paul has said, that "He that preacheth any other Gospel than that which we have preached, let him be accursed," I am satisfied to leave it as they have left it, and not even inquire whether there be another way by which I can climb up, as do the thieves and robbers of this generation.

SECOND QUESTION. "How can you prove immersion to be the proper mode of baptism?"

St. Matthew informs us in his third chapter, that Jerusalem, Judea, and all the region round about, were baptized by John *in* Jordan.

Mark adds the same testimony, and further, that they were baptized in the *river* of Jordan, showing that the Jordan spoken of by Matthew was no spiritual Jordan, (as some might argue in these spiritualizing times,) but a river in which the inhabitants of those countries were baptized. There are two points presented here to show that immersion was the mode pursued. The first, is that he baptized *in* the river, which could not be *out* of it, and consequently immersion is inferred; the other is the fact of the candidates coming as they did from a distance, to the Jordan, when, if sprinkling or pouring had been the mode, they could just as well have taken the little water necessary from their wells and such other sources as they were in the habit of obtaining it from for culinary purposes. These are certainly considerations that would be hard to reconcile with any other mode than immersion.

Again, in pursuing the same chapter of Matthew, we find that Jesus came forward as a candidate to be baptized by John, that he might thereby set a righteous example to all those who should be willing to follow him through the regeneration, (and thereby become heirs with him to a celestial inheritance)—"And Jesus, when he was baptized, went *up* straightway *out* of the *water*." We are here shown that Jesus came up out of the water, after he was baptized, from which we conclude that he must have gone *down into* it. If, then, he went down into the water, and was baptized in the river of Jordan, as shown in the preceding part of the chapter, and then came up out of the water, how could we possibly construe such a combination of circumstances into any other mode than immersion? In fact, I am at a loss to know how any person could ever have conceived of an idea of any other.

Again, in Acts the eighth chapter, we find Philip preaching to the eunuch as they rode along together, until they came to water, when the eunuch (having been taught the necessity, no doubt, by Philip) desired at once to be baptized, "And they went *down both into* the *water*, both Philip and the eunuch; and he baptized him;" after which they *came up out* of the *water*, as the thirty-eighth and ninth verses declare. This is parallel testimony, and corroborative with that already quoted in the case of Jesus's baptism.

If these circumstances suggest any other mode than immersion, I do not discover it; but to show the utter impossibility of its being any other, turn to the sixth

chapter of Paul's epistle to the Romans, fourth verse, and read as follows—"Therefore we are *buried* with him *by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This can but set the candid, reflecting mind at rest for ever on this point. How, I ask, can baptism be or represent a burial short of immersion or burial? would sprinkling a little water with a thumb and fingers on the forehead of a person represent a burial? would pouring do it?

If any person can see any chance to admit of such a thing consistently in this connexion, let him read the next verse to the one in consideration, and again apply his rule and see if it fits. If so, I can but conclude, that his rule is similar to the "man's" gun, with which it is said, he could shoot "all round the haystack;" the verse is as follows, "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."

Who ever saw seed planted satisfactorily to a farmer, that was not buried, or immersed in its appropriate element—the earth? in fact, seed deposited in any other condition than being overwhelmed, buried, or immersed, would never be considered planted, in any acceptation of the term that I have ever heard of its being used.

I cannot say what might be done with the great modern spiritualizing machine now in vogue; if it can place the commission given to the Apostles, to "go into all the world and preach the Gospel," &c., into the pockets of every school boy that will accept it, and pronounce it authentic, or if it can demonstrate a God without body, parts, or passions, when the Scriptures give him all—there is no telling what it may not do. It may *plant* in the open atmosphere—it may *bury* or *baptize* a man in ether—or it may make out that it is non-essential for him to be baptized at all.

I can not, without committing myself as a Prophet, tell what great things will yet be manufactured with this wonderful machine, if it continues to be conducted by skilful engineers. I prefer, however, for my own safety, to touch not—to taste not—and to handle not, this great *invention* of man.

But to return.

Paul to the Colossians, second chapter and twelfth verse, says as follows—"*Buried* with him in *baptism*, wherein also ye are *risen* with him through the faith of the operation of God, who hath raised him from the dead."

Here we have not only a *burial*, but a *resurrection*, typified by baptism. How, I ask, is it possible that water can be so applied to a man, or a man to water, as to effect a baptism typical of the burial and also the resurrection of our Lord and Saviour, short of his being immersed or overwhelmed in the element, and raised up from it, as Jesus was overwhelmed in the tomb, and arose again from it? what semblance would there be of a resurrection in the application of water to a man standing erect? in what sense could he be said to arise from that position? can he, "by taking thought, add a cubit to his stature?"

But I presume I have said enough to be understood on this point. I will now call attention to John iii. 5, where we find the same thing represented by an entirely different figure, but no less pertinent to the point at issue. It reads as follows—"Jesus answered, Verily, verily, I say unto thee, Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God." Water baptism here is called a birth; can a man be born of an element, and not be overwhelmed in it? have we any such precedent in nature? what is associated in our minds with the idea of being born? is it not a change from an element or position in which the subject of birth is overwhelmed, (or immersed, if you please,) into the natural element in which we live? Nicodemus seemed to have understood the Saviour, in his remarks leading to this text, as meaning a natural birth, and interrogated him accordingly, which gave rise to the words quoted, showing plainly that a birth of water is meant; but the resemblance of the two was such as to admit of the same term. Hence we say immersion is involved, without which the figure is lost, and the Saviour brought into disrepute for his inconsistencies.

Having already prolonged my remarks further than I at first intended, I will simply say in conclusion, that the few passages quoted to prove immersion to be the proper mode of baptism, are incontrovertible, from the fact that they will admit of no other application. And further,

that those who construe them to mean something different from their plain and obvious import, can only be considered as "wresting the Scripture to their own destruction;" and coming under the curse of Paul for preaching another Gospel than that preached by himself and brethren.

(To be continued.)

History of Joseph Smith.

(Continued from page 616.)

[March, 1840.]

Wednesday, 11th.

Illinois, Adams County,
March 11th, 1840.

I, James Powell, do certify, that I was a citizen of the State of Missouri in 1838. I solemnly declare that while I was peaceably travelling to one of my nearest neighbours, I was assaulted by a company of men, to the number of five—Autherston Wrathey, John Gardner, Phillomen Ellis, Jesse Clark, and Ariel Sanders. First they threw a stone and hit me between the shoulders, which very much disabled me; they then shot at me, but did not hit me. One of them then struck me with his gun, and broke my skull about six inches—a part of my brain run out. I have had fourteen pieces of bone taken out of my skull. My system is so reduced that I have not done a day's work since.

I know no reason why they should have done so, as I did not belong to the Mormon Church, neither had I ever heard one preach. In this situation I was forced to leave the State forthwith. I was carried three days without having my head dressed. When I arrived at Huntsville, Doctor Head offered me assistance. I refer to him for further testimony.

JAMES POWELL.

Attest, John Smith.

We certify that the foregoing affidavit of James Powell's is true and correct, as we stood by, and saw it with our eyes. We also heard them say they would kill the Mormons, if they did not clear out. We carried the wounded man in our wagon, till he was out of reach of the mob.

PETER WIMMER,
SUSAN WIMMER,
ELLEN WIMMER.

Sworn to before William Oglesby, J.P.,

Illinois, Columbus, Adams County,
March 11th, 1840.

I, John Smith, certify that I was a resident in the State of Missouri in 1838, when I was driven from my house, and a preemption right, and forbid to stay in the State, threatening me if I did not go forthwith. I took my family and pursued my journey one hundred miles. In consequence of cold, snow, water, and ice, at the inclement season in which I was driven, I fell sick, and for four weeks I was unable to travel; during which time I was threatened daily; yet I was so sick it was considered by many that I could not live, and was compelled to start when I was not able to sit up through the day. I landed in Illinois; the long and fatiguing journey, lying out in the cold open air, proved too much for my companion; it threw her into a violent fever, with which she died. Many others in company took sick and died with the same hard fare.

JOHN SMITH.

Sworn to before William Oglesby, J.P.

Friday, 13th. Jacob K. Potts, and Levi Stilley made affidavit before William Oglesby, J.P., that they witnessed the massacre at Haun's mill on the 30th of October, 1838, confirming the statements already written in this History. Potts had two balls shot in his right leg.

Sunday, 15th. The High Council of the Church at Nauvoo voted that the First Presidency superintend the affairs of the Ferry between Nauvoo and Montrose.

Monday, 16th. Elder John Taylor wrote from Liverpool—

I told you about our coming to Liverpool. The first time I preached ten came forward. We have been baptizing since; last week we baptized nine, we are to baptize to-morrow, but how many I know not. The little stone is rolling forth. One of the brethren dreamed he saw two men come to Liverpool; they cast a net into the sea and pulled it out full of fishes; he was surprised to see them pick the small fish out first and then the large. Well, if we get all the fish I shall be satisfied.

Brother Woodruff has lately left the Pot-

teries and has gone to another neighbourhood, and is making Methodist preachers scarce. He baptized 32 persons in one week—13 of them were Methodist preachers. Elder Clark is preaching and baptizing in and about Manchester. The latest account from Elder Turley, he was well, preaching and baptizing in the Potteries. Elder Richards was very busy at this period, in visiting and setting in order the Branches of the Church in Preston, Clitheroe, and all the regions round about, and holding correspondence with the Elders abroad.

The High Council met at my house in Nauvoo, and resolved, that Robert B. Thompson write a letter to Judge Higbee at Washington, approving his course, and giving him certain names (for which see Thompson's letter), that he may order subpœnas for them as witnesses in the suit now before Congress, namely, the Latter-day Saints *versus* the State of Missouri, for redress of grievances.

Illinois, Adams County,
March 16th, 1840.

I, Smith Humphrey, certify that I was a citizen of Missouri in eighteen hundred and thirty-eight; and some time in the month of October of the same year, I was fallen upon by a mob commanded by Hyrum Standley. He took my goods out of my house; and said Standley set fire to my house and burnt it before my eyes, and ordered me to leave the place forthwith. I removed from De Witt to Caldwell County, where I was again assailed by Governor Bogg's exterminating militia. They took me prisoner, and robbed my wagon of four hundred dollars in cash, and one thousand dollars' worth of goods, and drove me out of the State.

SMITH HUMPHREY.

Sworn to before C. M. Woods, Clerk of Circuit Court.

Quincy, Illinois, 16th March, 1840.

This is to certify that I, Henry Root, am and was a citizen of De Witt, Carroll County, Missouri, at the time the persecutions (known by the name of the "Mormon War") commenced and terminated between the citizens of said State of Missouri and the Mormons; that in the fall of 1838, in the month of September, a mob (under no regular authority), headed by William W. Austin, senior, consisting of from one hundred to one hundred and fifty men, came into De Witt and ordered the Mormons to leave that place within ten days from that time; that if they did not leave, they would be driven from there by force.

The Mormons did not leave; the appointed time came, and the mob came, armed and equipped for war. The Mormon citizens petitioned to the Governor of the State, but no relief came. They sent to the General of that Brigade, who ordered the militia to repair to De Witt to disperse the mob. On the arrival of the militia, Brigadier-General Parks told me the Mormons had better leave their property and go off, as his men were prejudiced against them, and he could do them no good, nor relieve them. With that the Mormons left.

HENRY ROOT.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams County, Illinois.

Quincy, Illinois, March 16th, 1840.

I, Joseph Clark, certify that I was a citizen of the State of Missouri in 1838; and when peaceably travelling the highway, I was shot at twice by Governor Boggs' exterminating militia, commanded by Major-General John Clark.

JOSEPH CLARK.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams County, Illinois.

Quincy, Illinois, March 16th, 1840.

This is to certify that I, Thomas D. Casper, was a resident of the State of Missouri in the year 1838. I was not a member of the Church of Mormons or Latter-day Saints; but witnessed the following acts of distress—As I was on business, I inquired for Perry Moppin, and learned that he, with Samuel Snowden, Esq., had gone after Mr. Wilson, a Mormon, and had threatened and sworn to take his life if he did not tell his name; and they swore they had the tools to take his life, if he had not told them his name.

Further they agreed that the Mormons should leave the country of Missouri except they would deny the faith, or their religion. And I heard Anthony McCussian say, that he would head a mob in any case, to prevent the lawyers from attending to any case of their (the Mormons') grievances; and he was a postmaster. And I saw two men that said they had been at Hann's mill at the murder; and one by the name of White, and the other Moppin, stated that he had slain three Mormons. And I, Thomas D. Casper, witnessed other things too tedious to mention; and solemnly swear, before God and men, that what is here written is a true statement of facts relative to the suffering of the Mormons in the State of Missouri.

THOMAS D. CASPER.

Quincy, Illinois, March 16th, 1840.

I, Jesse W. Johnston, certify that the following circumstances took place in the State of Missouri, while I was a resident of that State, viz: I was taken prisoner by Governor Boggs' exterminating militia. I

saw one man killed belonging to the Mormon Church, and was forced by them to take corn out of the fields of the Mormon Church without leave. This was in the fall of 1838.

JESSE W. JOHNSTON.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams County, Illinois.

Tuesday, 17th.

Nauvoo, Hancock County, Illinois, March 17th, 1840.

Elias Higbee, Esq.

Dear and honoured Sir—It is with the greatest pleasure I sit down to write to you at this time; to inform you of the situation and state of the Church as regards the object of your mission.

Since President Joseph Smith returned, we have been favoured with several communications from you, giving a statement of the proceedings before the Committee, &c. On Monday evening last, your letters were read to a large concourse of our brethren, and other persons who were assembled to hear the same; and I must say that the greatest satisfaction was manifested, by the assembled multitude, with the noble stand and straightforward and honourable course which you had pursued; and before the assembly separated, a vote of thanks to you was unanimously agreed upon. I can assure you that, from the feelings there, as well as upon other occasions, there is not only a disposition, but a fixed determination, to uphold you in your righteous cause and sustain you in your efforts to obtain redress for the injuries which the Saints have borne from their unfeeling oppressors, and in bringing their case before the authorities of the nation.

In the evening the High Council assembled at the house of President Joseph Smith, junior, and took your letters into consideration, when it was unanimously resolved that a letter should be written to you approving the measures which you were taking. The High Council likewise send you a list of the names of such persons as they think will testify to such facts as you want to substantiate. The names are as follows—

Alanson Ripley,	William Chapplin,
Francis Higbee,	Ira Mills,
Lyman Wight,	Oliver Olney,
Tarlton Lewis,	Hyrum Smith,
Merrick Edward Partridge,	Seymour Brunson,
	Samuel Bent,
Parley P. Pratt,	Porter Rockwell,
Thorit Parsons,	George A. Smith,
King Follett,	Stephen Markham,
Isaac Laney,	Thomas Glover,
Harvey Redfield,	Amanda Smith,
Ellis Eames,	Lyman Leonard,
Chapman Duncan,	Alma Smith,
Smith Humphrey,	Zebediah Robinson,
Erastus Snow,	Orson Hyde,
John M. Burk,	Charles C. Rich,
Rebecca Judd,	Henry G. Sherwood,
Heber C. Kimball,	Elias Smith,
William Seyley,	Sidney Rigdon.
Dr. Isaac Galland,	

There probably may be others, who may occur to your mind, whom you can send for if you think necessary. We should feel glad if you had assistance of Presidents Smith and Rigdon at this critical time, while you have to contend with Jamieson, Linn, &c., &c. However I hope you will go forth in the strength of the Lord, and that truth will prevail. And I would say, "twice is he armed who hath his quarrel just." The principles, sir, for which you contend are true; they are the principles of justice, of humanity, of the Constitution, and the eternal principles of righteousness.

Although mankind may depart from those principles and be swayed by popular prejudices, and undue influences; yet at the same time, that man who contends for the same, although he cannot always carry his point, or convince at all times partial and interested Judges, the gem or light of truth may be darkened, and its brilliancy for a while hid; yet when the Son of Righteousness shall arise, and disperse the darkness and mist of superstition and bigotry; when the true light shines, then shall it shine with all its glorious splendour and shed forth its lustre with a brilliancy upon its advocates as shall altogether surpass the equipage and glories of those who are now in power, &c., &c.

R. B. THOMPSON.

Fair Haven, March 17th, 1840.

Reverends Sidney Rigdon and Joseph Smith, junior.

Gentlemen—I some time since addressed a letter to Mr. Smith at Philadelphia, to which I have received no reply; and was in that city two or thee weeks ago, but not being able to hear anything of Mr. Smith, I suppose he must of course have left; and with the hope of still reaching you, I now send to Washington. I should have written you long before, and indeed very often this winter, but my health has been miserable; and since my return from Philadelpha, I have been confined to my house.

I beg you to inform me how you are progressing with your Petition before Congress, and its probable result; whether you have any friends in the House or in the Senate, who will bring forward your case, and advocate it in sincerity, and persevere in your behalf with skill and ability until something is accomplished. Milk and water friends in Congress are good for nothing. They must

be true, have talents, be zealous, or else they will be detrimental rather than advantageous to you.

Should you, gentlemen, and Judge Higbee, come as far east as this, it will afford much gratification to have you take up your quarters at my house. I did intend to see you at Washington, but my health will not now permit.

With much respect, yours,

HORACE R. HOTCHKISS.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 6, 1855.

UTAH NEWS. — The news from Utah by the July mail possesses considerable interest. Some extracts from letters published in the *Mormon*, which we have inserted in this Number of the *Star*, together with private letters which have been received here from Utah, show that the prospects for food the coming year are rather more favourable than was previously anticipated. On the 28th of June they commenced harvesting the fall wheat, which it appears the grasshoppers had in part spared. This will furnish a limited amount of breadstuff. Besides this, in some parts of the Territory, the wheat sown in the spring had been partially preserved. Some kinds of garden vegetables were plentiful, and potatoes in many places gave promise of a fair crop. In that country there is time after the 1st of July for sowing and planting, with a fair chance of crops maturing, particularly buckwheat, turnips, and a variety of garden vegetables. On the whole we do not apprehend much suffering for want of food, particularly if the Saints follow the counsels of the First Presidency, and continue sowing and planting as long as there is a prospect of crops maturing, and carefully save all that grows.

The prospect of famine in Utah appears to trouble other people much more than it does the Saints themselves. While their enemies hope that they will perish with famine, they evidently have great fears that they will not. Their fears, not their hopes, will be realized. Many of the Saints have been so inured to hardships, and living on roots, raw hides, and faith, that the prospect of a scarcity of bread gives them but little trouble. They are rich in cattle, and can afford to use a large amount of beef the coming year, if necessary. They have also a large store of faith laid up in the right place, which often serves to sustain them under trials which would crush other people. Their God never yet failed to deliver them in the hour of trial, if they would keep the counsels of His servants the Prophets. There have been several periods in the history of the Church when the future looked much darker than it does at present.

The following is an extract from a letter of President J. M. Grant's to Elder George D. Grant, dated G. S. L. City, June 30—"The Lord has given us favour with and power over the Indians. We are not annoyed with them as heretofore. The reports from the missionaries are very favourable. They think that they are highly honoured in being sent to the house of Israel. Several of the chiefs have been baptized, and go to preaching to their tribes with great and good effect.

"This season the work on the Temple and other public buildings has moved on much faster than heretofore. The foundation of the Temple has taken one-third more rock than it took for the entire Temple at Nauvoo.

"A general spirit of improvement is increasing throughout the Territory. Thousands of good buildings are going up, and preparations are everywhere to be seen in

all the cities and towns. Crops are destroyed, and the people have all gone to building, as happy as you can imagine.

"President Young and all, as far as I have knowledge, feel well pleased with the spirit of letters written home by the Elders from the Valley. We feel all the time to say, God bless the brethren, and give them the Holy Ghost to enable them to make the ears of men tingle and the Saints to rejoice."

UTAH AUGUST MAIL.—The August mail arrived on the 23rd ult., bringing *Deseret News* Nos. 17 to 21, with letters. The Fourth of July was celebrated at G. S. L. City, and many other places in the territory, with much spirit. The *News* says, in relation to the proceedings in G. S. L. City—"The assemblage was very large, the manœuvring of the troops indicated a marked improvement in drill, and throughout the day we neither saw nor heard of a single fight, quarrel, or even dispute; and, what must amaze that portion of the enlightened and Christian population of the States who so ridiculously assert that we are composed of knaves, fools, and corrupt men, no instance of that drunkenness and disorder so common among our maligners occurred to mar the loyal and joyous celebration. Upon what principle will our hypocritical traducers account for a course of praiseworthy conduct far above aught they have ever witnessed, on like occasions, in the midst of all their boasted progress and enlightenment?"

Emigration from the States to California was passing, though very scanty. A large number were passing on their way from California to the States. Presidents B. Young, H. C. Kimball, and J. M. Grant, Elders O. Pratt, G. A. Smith, W. Woodruff, E. T. Benson, Joseph Young, and A. P. Rockwood made a trip to Provo, leaving G. S. L. City July 11; preached at Provo on the 12th, 13th, 14th, and 15th, and in the evening of the 15th at Lake City, arriving at G. S. L. City on their return on the 16th. Associate Justice W. N. Drummond and lady had arrived with the mail. David H. Burr, Surveyor General for Utah, arrived on the 27th.

The following "City Items" we quote from the *News*, July 18—"The coping stone is laid upon three-eighths of the wall around the Temple Block, and the workmen have commenced plastering the northern face of the adobie portion of the north line. The stone foundation of the new Historian's Office, opposite the Tithing Office, is receiving its stone water table, and will soon be ready for the adobie layers. President B. Young's large dwelling-house is progressing rapidly; the walls, chimneys, and roof-timbers are all up, and the very tasteful granite and polished sandstone portico at the south end is ready for the handsomely carved stone lion which is to surmount it. This building is just west of the Governor's new mansion, both of which, together with the President's and Tithing Office, and the Governor's Office, are built upon the S. E. corner of the Block east of the Temple Block. City creek affords far too little water for irrigating the numerous gardens and fruit and shade trees but the Canal from Big Cottonwood will in due time entirely supply all deficiency."

The massive foundation of the Temple was finished July 23, and the workmen were progressing rapidly with the stone wall of the basement story.

The following brethren had arrived from their missions to Hindostan, Sandwich Islands, or California—Elders Chauncey W. West and Reddick N. Allred, July 15, and Elders William McBride, Henry W. Bigler, Nathan Tanner, and William Farrar on the 21st, all well.

The St. Louis *Luminary* gives the following from President B. Young—"The grasshoppers have principally *left now*, and it is expected that crops will be raised from late planting and sowing; but if crops should be good from this time out, there

will be a scarcity in the valley the coming winter, and if troops are intending to winter there, they will be expected to take provisions with them, or do without. . . . It will sift the Saints, all of which will, in the end, prove for the salvation of Israel. Faithful Saints will stand the test, while the half-hearted and fearful will flutter off like chaff before the wind."

The same paper gives the following interesting extract from Elder Isaac C. Haight, dated Cedar City, June 18—"As for the times and seasons, all things are going on about as usual. Brother W. W. Willes has just returned from the Los Vegas; and reports that while on the 'Muddy' the Indians came to him and requested baptism; and after they covenanted with them, they went into the water and baptized two hundred and one, and confirmed them on the water's edge. They all felt well, and promised to do better; and not kill and steal the travellers' horses and cattle."

The Polysophical Society had a party at the Social Hall on the evenings of July 24 and 25. Essays, poems, lectures, recitations, songs, anecdotes, and music contributed to the pleasure of those assembled. The Deseret Dramatic Association gave a Soiree, July 26, at which his Excellency Governor Young, Presidents Kimball and Grant, and a few other invited guests were present. Music and the dance, a cold collation, songs, and recitations afforded a variety of enjoyment to the party.

Latest news from San Bernardino states that general health was enjoyed, though Elder Amasa Lyman's was very poor. The rust had almost entirely destroyed the wheat, but barley and corn looked well.

On July 18th, the crops at Fort Supply looked fine, grasshoppers had done no damage in the fields. The brethren were all well and in good spirits.

Elder O. Hyde, Marshal L. Heywood, and Judge Stiles were at Sacramento July 4th, all well. Elder P. P. Pratt had started for home, by the north route.

Most of the company for Los Vegas arrived there June 14. Weather excessively hot. On July 10th, the health of the camp was generally good. Elder William Bringham says—"Our crops look remarkably well; we think that we can see the corn grow, at any rate it does grow 1½ inches in 24 hours."

The following is from the *News*—"Elk Mountains.—By letter from Elder O. B. Huntington, clerk of the company, to the Church Historian, dated July 17, we learn that the persons appointed to make a settlement in that region left Manti, May 21, and arrived at the point they have chosen for a location, on the left bank of Grand River, June 15. There are 41 men in this company, under the presidency of Elder Alfred N. Billings. They have located in a valley some ten miles long by 2½ wide, with the Elk mountains 30 miles distant in an east-south-east direction. Elk mountain and Pack-saddle creeks unite near the centre of the valley, and empty into Grand River, where it enters a kanyon in the mountains south of the settlement; the river runs through the north-west end of the valley, and is ruggedly kanyoned at its entrance and exit. They have built a strong corral 130 feet by 64, and a stone fort 64 feet square. The corn raised by the Indians was in tassle, and their vines were in blossom. Arrapene and Ammon, with their bands, arrived there on the 13th of July, on their way to trade with the Navajos. Some of the corn planted by the brethren was knee high, and their vines were growing finely. All were in the enjoyment of good health and excellent feelings."

We are requested to insert the following paragraphs from the *News*—

"Accidentally drowned, on the 14th of July, while bathing in the pond near Elder James Bennett's house in Bishop Wm. Kay's Ward, brother Frederick Robbins, aged 25 years, 3 months, and 9 days. He was the son of Edmund and Elizabeth Robbins, and late from Cheltenham, England.

"Died, in this city, June 23rd, Mary Walters, wife of Stephen Luce, aged 34 years, formerly of Worcestershire, England.

"Married, July 22nd, by Elder J. T. Mowery, Mr. N. V. Sheffer and Miss Alice Zipporah Webb, both of this city."

FOREIGN AND HOME INTELLIGENCE.—By a letter from brother Robert Shill, dated Rio Janeiro, Aug. 9, we learn that he had distributed some *Stars* and tracts, and had commenced to hold meetings there. Two persons had given in their names for baptism.

Elder J. D. T. McAllister writes us from Belfast, under date of September 17, as follows—"Our Conference came off yesterday, and we truly had a season of rejoicing. We had with us our much-esteemed and worthy Pastor Elder James Ferguson, also Elders John Scott and James Craig, from the Valley, who gave us some good substantial 'Mormonism,' that seemed to lay hold of the hearts of the people with much power. Our business went off in the best kind of style; all was union and peace. Even the stranger voted to sustain the authority that God has established upon the earth. The reports from our travelling Elders are very cheering. The prospects throughout the Conference are good, and their faith is that great good will be done. We have baptized since last Conference 23 into the kingdom of God, and nearly all the Saints have been rebaptized. We organized another Branch, and have called several brethren to the Priesthood. So you see the Lord continues to bless our labours."

THE "CYNOSURE."—The *New York Herald* announces the arrival of the *Cynosure* at that port, Sep. 5.

Foreign Correspondence.

DESERET.

(From the "Mormon," Aug. 11.)

Great Salt Lake City, June 20, 1855.

To the Editor of the Mormon.

Sir—The grasshoppers are still continuing their ravages throughout the territory; young broods of them continually hatching out on every bench. Large crickets are also making their appearance, and the sound of the locusts is continually in the ears of the husbandmen.

The weather has been oppressively hot, and until the 28th inst., there has been no rain of any amount; so that the drouth was uncommonly great, and the streams very low. There is not as much snow on the mountains now as there was last August; and the common house flies are as thick as they were in August and September. On the 28th, the weather turned a little cooler, and there was a refreshing shower in Davis County, and a little rain in this.

The grain is all destroyed at Parowan and Paragoona. They are fencing the public square at Parowan, and planting it with potatoes; men, women, children, geese, ducks, and chickens, all conspiring to try and raise something. Some of the brethren, because of the water failing at Parowan, have gone to the Rio Virgin to plant corn; and a number of hands have gone lumbering for the Iron-works. They have also organized a company to go and fish at Pan-gwitch Lake, at the head of the Sevier River, where there is beautiful trout in great abundance.

At Cedar city the brethren are quite busy casting machinery for the Iron-works.

At Fillmore the wheat is entirely destroyed, Chalk Creek being very low. The finishing of the State House is progressing rapidly.

The fields in Juab County present the appearance of a desert.

About two-thirds of the grain in Utah County is destroyed, and a large black bug is devouring the potatoes.

All the farms south of this city are nearly a desert; the northern counties

and Tooele have fared considerably better, but within the last few days the latter have had a visit from the enemy, and the result is, that wheat stalks have lost their heads; and moreover, as the farms have been located on small streams, a large quantity of wheat has been burnt up for the want of water. This is rather a dark picture, but I regret to say *it is not overdrawn.* Myriads of grasshoppers, like snow flakes in a storm, occasionally fill the air over this city, as far as the eye can reach, and they are liable to alight wherever they can distinguish good feed. A great portion of them, however, alight in the Great Salt Lake, which appears green at a distance, and the shore is lined with their dead, from one inch to two feet thick, and which smell exactly like fish.

Wherever there is a chance for water the brethren are still planting corn.

Elder Ezra T. Benson has got the frame up for a large flouring mill at Richville in Tooele.

We have heard from Elder Hyde at Hawes' Ranche, *en route* for Carson Valley, and he is getting on well.

The Indians are very quiet, and are disposed to learn to raise grain. Wa-shekik has sent a request to Governor Young to select him a farm on Green River, as he is unacquainted with farming. He is anxious to farm, as *game* is scarce.

I learn from Mr. Alpheus Hawes that there are two thousand Indians living in the neighbourhood of his father's ranche who speak the Cheyenne (pronounced Shian) language. The overland emigration to California has scared away the game, so that they have to live on fish and reptiles. They are also anxious to learn to raise grain, &c.

The Court House in Davies county is enclosed, and the finishing progressing.

The G. S. L. County Court House has been contracted for by Judge Smith and the Selectmen. It is building on a very beautiful site in the Fourteenth ward, and is to cost about twenty thousand dollars. The Music Hall which is building by Capt. Ballo and his band, is under way, the foundation being ready for the adobe work.

The foundation of the Temple is now up to the height of eight feet, ready for the basement, and is assuming quite an imposing appearance. Above one-third of the coping is also on the wall around the block.

The basement of the Historian's Office is built, and ready for the adobe work.

Loren Babbit is building a new store on 1st South-street, west of East Temple-street, and Gilbert Clements has built a brush manufactory on East Temple-street.

Elijah Thomas and Edmund Pugh have entered into partnership, bought out Judge Kinney, and opened a store in the house formerly occupied by Holliday and Warner.

Governor Young and a select party have just returned from an excursion northward, and have succeded in locating the boundary line between Utah and Oregon; and his Excellency intends shortly to take a similar trip north-eastward.

Preparations are being made on a grand scale for the celebration of the 4th July in this city and other parts of the territory.

I am sorry to say there will be no beets this year and very few onions, the grasshoppers having eaten them as fast as they appeared above ground. The prospect, however, for fruit is very good.

I regret to inform you of the sudden and unexpected death of Judge Shaver, who retired to his rest late on the night of the 28th inst., but as well as usual. He locked his door, as had been his usual custom, and apparently went to sleep, in which position he was found lifeless on the 29th, at 1 p.m., he having lain so long as to create anxiety on the part of the lady with whom he boarded, though he usually did not rise, or at all events come out of his room, till from 10 to 11 o'clock. His funeral was attended to-day by the Governor, the members of the bar, and a multitude of the principal citizens. A eulogy was delivered by Judge Kinney, and a funeral address by Professor Orson Pratt. Major Burton's battalion of Life Guards escorted the procession to the grave on horseback, accompanied by the Nauvoo Brass Band, who played solemn music. He was universally respected, not only for his straightforward course, but for his eminent legal attainments.

GEORGE A. SMITH.

(From the "Mormon," Aug. 11.)

Salt Lake City, June 27, 1855.

Dear Father—. . . . . We have not been so much troubled by them (the grasshoppers), but down in all the lower part of the city, and on all the lower

grounds, they have consumed almost everything green.

The coal found in San Pete Kanyon is said to be very good; they have already brought several loads to the city. The Bishop sent to get three loads for the office, and as they started to return with the coal, the chief, San Pete (of the San Pete band), with his Indians, stopped them, and ordered the men to take it back, and said it was theirs, and we should not have any more without we paid for it; and said if the Governor would give them twenty fat oxen, twenty horses, and some other things, they might have it. He with his band have camped there, and will allow no one to get the coal. The Bishop sent up to the city to know what to do about it, but I have not heard what answer has been returned yet. There was a lump of coal found, by some boys after wood, in Emigration Kanyon, just above the Lime Kiln, and a company of men went up and are now digging; the prospect is good, but they have not yet come to coal.

I have a piece of *native brass*, presented me by a gentleman from Box Elder; it was found in Bear River Kanyon. I intend sending it on to you by the first opportunity.

The weather for some time has been extremely hot, and what little air we have seems as though it had passed through a furnace. . . . . .

JOSEPH HENRY FELT.

(From the "Mormon," Aug. 11.)

Great Salt Lake City, June 28, 1855.

Dear Brother—. . . . . We have had rather strange times here this season; scarcely any snow last winter, and not rain enough this spring to moisten the ground; some of the wheat that was sown before Conference has not come up yet, and it is just as well; so far, all the spring wheat that did come up has been devoured by the grasshoppers; as far south as the Territory extends, the crops with few exceptions have been destroyed.

The fall wheat has escaped generally; that and the corn we have just planted will have to supply our wants the ensuing season.

I think the soldiers would not fare so well this season as they did last, were they to pay us another visit. They, perhaps, will not come; as the subjects of Uncle Sam generally like to live pretty well. We consider that a little hunger is preferable to being polluted by such licentious visitors. By re-planting, we are yet in hopes of raising sufficient to keep us from eating hides or digging thistle roots, as our potatoes look pretty well.

They are beginning to harvest the fall wheat, and we shall soon have some new potatoes. Peas and beans are plentiful, but flour is very scarce, still it is not so dear as it has been; eight dollars per hundred is the most that has been asked for it, and it has generally been sold at six, but it is hard to find at that price. Our farmers found that the wheat was scarce as soon as the Gentile merchants did, and did not let them have it to speculate on, as they have done before, which was a blessing to the poor; the merchants used to sell flour at twenty-five dollars per hundred when not as scarce as it is now.

Potatoes are worth one dollar a bushel, but very scarce; wheat two dollars per bushel, when it can be got; corn ditto; store goods, notwithstanding the great amount that was brought in last season, are almost sold out; a great many articles cannot be got at all. . . . . .

If the grass is as scarce on the plains as it is here this season, it will be very hard for the emigration to get in; but there is not any going to California, which will give them a better chance. . . . . .

WILLIAM TAYLOR.

THE CHEROKEE NATION.

(From the "Luminary," Aug. 25.)

Baptisms—Organization of the Cherokee Branch—Kind reception by the Chief—Laws—Language and disposition of the Nation, &c.

Cherokee Nation, Aug. 2, 1855.

Brother Erastus Snow:

I sit down to write you a few lines to let you know where I am, and how I get along. My health is good, for which I am thankful, and I pray that this may find you in health. I arrived here on the fourth of July, and am staying at Jacob Croft's, who emigrated from Texas; he started for the Valley. He had not joined the Church, but his family had. They got disaffected and had rather go any where else than to the Valley; also a

brother Slade, from the same place in Texas, and family, had stopped here; also, brother Duggins. Brothers Slade and Duggins had gone over to Strang; but since we got here we have baptized Mr. Croft and family, Mr Slade and wife, Mr. Duggins and wife. We have baptized twenty-two here, and organized a Branch, which I named the Cherokee Branch. There are ten or fifteen more that I think will be baptized in a few days, that belong to the Nation. We have baptized one full blooded Cherokee. Brother K. L. Petty is here with me at brother Croft's. He is sick, he was taken ill a few days after we got here, and is very feeble, but I think rather on the mend, he has not been able to preach but once since he arrived here.

Brother Richey is forty or fifty miles south of this, at or near Tahlequah, which is the seat of Government for the Nation. He has formerly lived with the Nation. I was there last week—had an interview with Mr. Ross the Chief—gave him a letter which President Young wrote to him. I also had an interview with Mr. Butler, the agent. They both received me kindly, and told me that we were at liberty to travel through the nation, and preach as much as we pleased. I left brothers Cook and Richards in the Deleware nation as I came down. I have not heard from them. I told them, if they could not preach to the Delawares, to visit the Potawatomies, and if they could not open a door for preaching to come here. This nation has received us well, and are very anxious to hear. I was invited by one of their Baptist preachers to attend one of their large meetings. I attended, and preached on Sunday (through an interpreter) to about four hundred people. They invited me to attend their monthly meetings, and told me to use their house when I chose. There are more calls for preaching than I can attend to at present; but I hope that brother Petty will soon be able to take the field, and help bear off the gospel to this and the surrounding nations.

This nation has a written language, and the Bible is printed in it; they nearly all read and write it. The prospects are that a good work will be done here in a short time. I think if we can get a few native Elders to work, it will forward the cause with rapidity; but other missionaries will fight for the field and the spoil. They have quite a hold here.

This nation has adopted a constitution and framed a code of laws. Their delegates meet on the first Monday in October, yearly. One clause of their constitution says that all preachers of the gospel shall have free access to the nation. This nation numbers about twenty thousand souls. They have a very good country, well timbered and well watered, though the country is broken and rocky on the east side adjoining the States.

They elect their chief every four years. Their election comes off next Monday, for chief and representatives. Their laws are plain and simple, and they enforce them with rigour. I want to go, or send some one or two Elders, to the Crick nation, to plant the gospel there. They are south of this nation; the Arkansas river divides their land, the Cherokees on the north and the Cricks on the south, the Chickasaws and Chocktaws by south of the Cricks and south of Texas. There are a good many in all these nations that speak the English language, and read and write it. My instruction from the President was to feel after all these nations, from Fort Leavenworth to Texas; and, from all appearances, the time has come for them to receive it, and the records of their forefathers. There were but five of us sent on this mission.

I wish you would send me your paper—there is a mail every week to this nation—and write to me as often as you can, and give me all the instruction you have for me, and may the Lord bless you and give you wisdom to discharge the arduous duties that devolve upon you. Pray for me that I may be able to do the work assigned me here and then return to the bosom of the church pure and undefiled.

This from your brother and fellow labourer in the new and everlasting gospel.

A. W. Miller.

P.S. I have baptized four of Lyman Wight's company. His company is scattered; he has but a few families with him. There are several families that have left Lyman in this nation. Direct to me at Grand Salem, Cherokee Nation.

A. W. M.

The Papal See has no Nuncio at present in Spain, Sardinia, Switzerland, Brazil, and New Grenada.

Varieties.

An Expedient.—At the Virginia Hotel, recently, a pious old lady, as she was preparing to go to church, was seen to take a considerable quantity of gold from her trunk, wrap it up carefully in her handkerchief, and put it in her pocket. She remarked that it was her habit, that it kept her mind steady at her devotions, for where the treasure is there will the heart be also.

A Serious insurrection has broken out among the Santals, hill tribes of Bengal, reported to be in consequence of the oppression of Bengal money-lenders and the government native officers. Several hundreds of square miles, once studded with Indigo factories and flourishing vilages have been at the mercy of the enemy. Factories and villages have been sacked and burnt, and the inhabitants, European and native, compelled to avoid death by precipitate flight.

True.—Quakers forbid music and dancing, and many other elegancies of life; and their reign of peace is one that not only converts the sword into the ploughshare, but burns the piano and the fiddle in the fire. It is not very probable that such a reign of peace will ever come, any more than a Pope's reign of peace, with confession-boxes in all our churches and chapels, and an inquisition in the vaults beneath for squeezing the thumbs, and racking the joints, of stubborn and unreasonable heretics and bible-readers. It is not very probable that any one sect's notions of a reign of peace will ever be realized, but rather that all will be alike confounded by a result as different as day from night from what they expected.—*Family Herald.*

Stock Raising in Utah.—Finally they began to be personal, and question the possibility of stock-raising in Utah. As the saying is, it riz the Indian in M. Says he, By gauly, gentlemen, there isn't a finer country in the world; old Suckerdom nor the Puke country arn't a primin' to it; why, hogs fatten in them 'ere kanyons in no time, and all a chap has to do, is to tottle 'em down into the Hot Springs, and that scalds 'em; then we drive 'em through the sage brush; that cleans the brussels off as clean as the 'squire's face, there; and all we have to do is to jist drive 'em over the sharp stones by the shore—that takes their in'ards out, and they tumble into Salt Lake, and there's our pork, ready salted down for the season.—*The Mormon.*

The chief feature in the social state of Rome is decidedly an abhorrence of Papal government, and possibly, it might be added, an increasing indifference to religion. Of the latter point, however, I cannot speak with certainty; only I do know that the day before yesterday (the Feast of the Annunciation), when the Pope performed mass in the church of Sta. Maria del Popolo, there were not above 200 persons in the building beside officials, and very few in the streets to see the display of military and State carriages, and receive His Holiness's blessing as he passed. I am told, indeed, that it is not unusual for the people of Rome to run up side streets or into houses as they see the Pope's carriage coming along, in order that they may not be obliged to do him reverence.—*Times*, Sept. 19.

Five Hundred Husbands Wanted.—Last week, at the Halifax Borough Court, John Thomas, a sawyer, was charged by Mr. Jennings, relieving officer, with having left his wife and family chargeable to the union. The relief given had been after the rate of 7s. 6d. per week. The officer pressed for a conviction on the ground that there were no fewer than five hundred deserted wives within the Bradford union, with 1,017 children, involving an annual expenditure in relief of nearly £20,000. Mr. Cheeseborough (one of the magistrates) expressed his regret to hear this, and said it showed a very low state of morals. The defendant was allowed a week to repay the amount of relief which had been given to his family.—*Times*, Sep. 19. [Does not this prove that England's social laws are seriously at fault? Might she not take a useful lesson from Utah?—Ed. *Star.*]

The Cholera in Asia Minor.—Letters from Constantinople, of the 6th of September, announce an outbreak of cholera in Asia Minor, extending over the fertile districts of Samsoon, Bafra, Djanik, and all the villages in the back country, including Marzavan and Yusgat, as far as Tocat, in one direction, and Erzeroum in the other. Murrain among cattle is also raging at Samsoon, Sinope, Alatcham, Aladjan, Kopnj, Cavak, and Trebizond. The contractors for the allied forces are suffering heavy losses from the disease, and particularly in the oxen destined for the French, which are not so strong as those purchased for British account. At Samsoon and its immediate environs as many as 1,500 carcasses of oxen, sheep, and horses are rotting where they happen to have fallen, emitting the most disagreeable stench; and so poisonous is the air, that bubonic diseases, resembling plague, are manifesting themselves, the only scavengers being the jackalls, dogs, vultures, and crows. Khan Yazy is the very centre of putrefaction.—*Times*, Sept. 19.

BARBADOES and other northern West India Islands have been visited by a severe hurricane, and a shock of earthquake was felt at Trinidad. At Barbadoes the brig *New City of Cork* went ashore, and was dashed to pieces; the bark *William Large*, and the schooner *Koh-i-noor* went ashore at the same time, the first was wrecked. At St. Vincent's two vessels were lost, at Martinique two, and at Dominica two.

THE HINDOOS.—On the whole, deducting here and there hill tribes and wandering races, strolling bodies of horsemen, Thugs, dacoits, and other streaks of a stronger element running through the mass like veins of ironstone through hills of sand, these Indians are a weak population, singularly unresisting and passive, painfully wanting in self-respect, accustomed to be conquered, and only at ease in bondage. Smooth, docile, and affectionate, they have also the vices of slaves. They are penurious, fraudulent, and artful, beyond the belief of Europeans; so, at least, they are in the matter of money, and those petty means of personal advancement that lie in their power.—*Times*, Sep. 3.

No God.

(*Selected.*)

"The fool hath said in his heart, there is no God."

"No God! no God!" the simplest flower
That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound:
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist-lore.

The solemn forest lifts its head,
The Almighty to proclaim,
The brooklet on its crystal urn
Doth leap to grave his name.
How swells the deep and vengeful sea,
Along his billowy track,
The red Vesuvius opes his mouth
To hurl the falsehood back.

The palm-tree, with its princely crest,
The cocoa's leafy shade,
The bread-fruit bending to its lord,
In yon far-island glade;
The winged seeds, that, borne by winds,
The roving sparrows feed,
The melon on the desert sands,
Confute the scorner's creed.

"No God!" With indignation high
The fervent sun is stirr'd,
And the pale moon turns paler still,
At such an impious word:
And from their burning thrones the stars
Look down with angry eye,
That thus a worm of dust should mock
Eternal Majesty.

L. H. SIGOURNEY.

ADDRESSES.—H. E. Bowring, 24 Duke Street, Dublin.
John Scott, 199 Collingwood Street, Belfast.
Thomas Smith, care of Robert Stoddart, 6 Millbourn Street, Carlisle.

Money List, Sep. 14—21, 1855.

George W. Davies	£3	0	0
Charles Peat	2	0	0
Edward Oliver	5	0	0
John Mellor	1	10	0
John Mellor (per Thomas Ord)	2	0	0
Simon Irwin	5	0	0
William Peacock	5	0	0
Carried forward	£23	10	0
Brought forward	£23	10	0
A. N. M'Farlane	5	10	0
John Miller	5	0	0
J. D. T. McAllister	2	0	0
William Brownlow	5	0	0
John Holsall	5	0	0
William Malben	40	0	0
	£86	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 41, Vol. XVII. Saturday, October 13, 1855. Price One Penny.

Baptism and Plurality of Wives.

(*Concluded from page* 629.)

THIRD QUESTION. "How can you prove a plurality of wives to be in accordance with the will of God as taught in the Bible?"

In reading the Scriptures, we find the first great commandment of the Almighty, to his children on the earth that we inhabit, was to multiply and replenish the earth. This was emphatic, and no person need be dubious with regard to this matter. As we have no account of the commandment ever having been repealed, no person was, or is, exempt from this law so essential in accomplishing the designs of God in peopling, and appropriating the earth to the use for which it was created. The uniformity of construction in each sex shows that all were and are created with capacity to carry out this great law.

If the Almighty had made an order of the human species unqualified to obey this commandment, He would probably have made exceptions to the law, or made another adapted to their capacities. But, as we have no such anomalies, (with the few exceptions common to all general rules,) this law is binding upon every son and daughter of Adam. This being conceded, no man or set of men or women have a right to pass any law conflicting with or defeating in whole or in part the above law.

They may legislate with regard to the manner in which it shall be carried out, in such points as are not specified by the same Great Law given; but never to curtail or prohibit its application.

Wherever, then, we find a Sect, State, or Nation that have instituted laws that a man shall not have a wife, or shall have but one wife, we find a people that have transcended their prerogative, and are under condemnation to the same extent that their laws counteract the law of God.

We are to bear in mind as we proceed, that the first great law named, was never repealed—was not a law of Moses, and done away with, like some portions of those laws. If we examine the institutions of the different nations at the present day, we find about one-fifth of the inhabitants of the earth living under prohibitory laws, restricting men to one wife; the other four-fifths living without this restriction. Holding that marriage is the only legal process through which this first great commandment can be carried out, (which is conceded by all,) which of these two orders among men is in accordance with the will of God or the Bible?

The fact that the latter, or plurality of

wives, can be carried out, and accomplish the design of God in peopling the earth, without transgressing any other of his laws, is sufficient vindication of the justice of the institution. Its legality is self evident, and would be were there no precedents or examples in those men who demonstrated its legality, by practising it under the sanction of the Almighty himself. With these precedents or examples added, the evidence is overwhelming. While on the other hand, the one wife restriction, or monogamic law, prohibits in a great measure the carrying out the great procreation law first named; for it is a well known fact, and one which I believe will not be disputed, that hundreds and even thousands of females in this country, and others where the same law obtains, are prohibited, through this very restriction, from carrying out one of the greatest and most important laws of their being, for the very best of reasons on their part, that there are not males enough for each to have a husband. Statistics of any nation, in any age, have rarely failed to show a majority of females, and in innumerably instances that majority has been enormous. There are a variety of causes for this disparity, which we shall not stop here to enumerate, but will simply give a short extract in evidence of the fact, from the *New York Sunday Mercury*—

MATRIMONY—DISPARITY OF SEX.

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females outnumber the males in the ratio of ten per cent.; so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would still be doomed to the torturing "hope deferred" of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarriageable ladies in the city of Gotham! —at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In this free Republic, each man may exercise a sultanic despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequences is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent. of female citizens. We leave it to statisticians, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

But the remedy! who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but, still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the immigration of the unmarried female "element" to Utah, or the establishment of the "peculiar institution" of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.

This fact alone shows the utter impossibility to carry out the great first law, without breaking the monogamic law of the land; and it is a well known fact, that among the ancients no greater curse was known among females, than to be unable to bear offspring, whether from barrenness, or any other cause, if there were any other. If they have not lost that peculiarity at any subsequent period, it follows that the law of the land must be broken, or those thousands of surplus females never contribute to the demands of the higher law named, or that instituted by the same great lawgiver, the law of their being and organization. Hence both laws are defeated, and corruption and gross licentiousness stalk abroad at noon-day, bidding defiance to the laws of both God and man. This is a natural consequence —when one law has been broken, it is a good beginning to break all others. We do not wish to be understood as placing departure from the good order of society on the females alone, but rather the re-

verse, as far as responsibility is concerned; we are merely showing the results of this disparity; men take the advantage of the circumstance in which the law places the weaker vessel, and use it to gratify their sensual propensities. And I do not hesitate to say that men are vastly more culpable in those illegitimate connexions so common in our day, than their female victims. There are more reasons for this than one.

In the first place monogamic law allows every man a wife, but prohibits (as we have already shown) the thousands of surplus females from ever having a husband. Add to this their natural inclination to confide in man, and all is in his favour. Hence unprincipled men, knowing the chances in their favour, make *seduction* their business instead of taking upon themselves the responsibility of a family. Here, then, we have in this monogamic law, a bounty on the heads of illegitimate children, rather than an inducement to a wholesome family organization. In a word, it is a law opposed to the law of God—opposed to the good of society, by throwing thousands of females on its surface (without a protector), inducing men by their temptations, to throw away the family they *have*, instead of increasing it, with all its endearing associations.

But take off the restriction, and give the primitive law its legitimate course, and the result is entirely different. Instead of a portion of the human family being debarred from fulfilling the law of God, all can do it; and the laws of both *God* and *man* can be honourably sustained. The floating capital that is now used by speculators in seduction, would find a more honourable investment, and men, instead of being old bachelors, and perverters of law, would take to themselves one wife, at least, while their chance was good, and thereby become husbands and fathers in accordance with the design of God. But what were the precedents among the ancients before tradition assumed the shape in which we now find it? Did they introduce a prohibitory clause into their matrimonial laws restricting man to one wife? I mean the old Patriarchs and prophets of God, who received the word and *will of God* from time to time—talked with angels, and even God himself. I find in the history of Abraham, (one of those worthies,) that after he had been married to Sarah a number of years and had no children, Sarah gave Abraham another wife, that he might perpetuate his honourable name on the earth; and that too without perpetrating some evil deed, that thereby they might get divorced, as many do at present. I next find the Almighty, instead of treating Abraham's second wife as vile, honouring her by a communication from the heavens, and instead of a reprimand for transgressions, counselling her with regard to her domestic affairs, and giving her promises concerning her offspring, that gave her much consolation. Here, then, is the father of the faithful with two living wives at the same time, and the *will of God* to the contrary nowhere expressed in the Scriptures.

In perusing the Scriptures still further, we find Jacob, a man blessed of the Almighty with visions, and the ministering of angels, having a plurality of wives. And in endeavouring to ascertain the *will of God* concerning it, we find it nowhere expressed against it, but, on the other hand, learn from what one of the wives says on the subject, that it was according to His will, and that she was blessed of Him for giving her husband another wife. See Genesis, chap. xxx., verse 18, as follows—"And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar."

The context shows that Leah had already ceased to bear children, after having had four sons. She then gave her maiden Zilpah to Jacob, (who bore him children also,) after which she (Leah) gave birth to the fifth son, and declares, in the passage quoted, that the cause of so great a blessing from the Lord was, that she had given her husband another wife. Whether it was for the increase of Jacob's posterity, or for Zilpah's benefit, that she might be blessed with offspring, we are not informed; but judging from what David says on this principle in his 127th Psalm, 3rd, 4th, and 5th verses, I conclude it was both. It reads thus, "Lo children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

The Almighty has never expressed dissatisfaction at the increase of the offspring of righteous men and women, but on the contrary, has encouraged such increase. Hence, he gave to David, a man after "his own heart," a plurality of wives; but after David transgressed, in cohabiting with another man's wife, and added sin to sin, in that he became guilty of the innocent blood of Uriah, the Lord was displeased, and declared he would take his wives from him and give them to his neighbour. See 2 Samuel, chap. xl., xii. The institution of marriage is recognized in Scripture as a sacred ordinance; and although it does not restrict men in the number of wives they shall marry, it is severe on the adulterer or adulteress, whom it punishes with death. David, after he had committed adultery with Uriah's wife, was worthy of death according to the then law, but according to the mercy of the Lord through the prophet Nathan, the penalty in this case was revoked. See 2 Samuel, chap. xii., verse 13, as follows—"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." Why the penalty of the law was not executed in the case of David's transgression is best known to the Almighty, whose prerogative to cancel as above I presume none will dispute.

This instance of the Lord's anger being kindled towards David, some have undertaken to show, was because of his taking another wife; but a careful perusal of the whole affair will not furnish a single idea of the kind, but on the contrary, show that it was according to the will of the Lord for him to have a plurality of wives, from the fact that He gave him the wives of Saul when he already had a number. If it had been contrary to his will, instead of giving him more, he would have taken from him those he had, or as monogamists would have it, reduced them to one.

We have now presented the examples of three acknowledged men of God, holding a plurality of wives in accordance with the "will of God as taught in the Bible!" Were these not sufficient, we could swell the list by adding that of Moses, Gideon, Solomon, Joash, and a host of others who practised the same things, under the same divine sanction.

But we deem the above sufficient, and more than is called for in answering the question before us. Some people, owing to their tradition under monogamic law, entertain the idea that the Scriptures sustain monogamy, and condemn polygamy; but I am satisfied that a more careful examination, with prejudice laid aside, will show polygamy to be a divine institution, and the one wife restriction or monogamic law nowhere recognized. The monogamist will have to go to the history of the heathen nations for the origin of his institution; and if he considers it a blessing, he may thank the Roman Power for its introduction into the Christian Church, as one among many of the innovations introduced by that power, which have finally become characteristics of the modern Christian religion. Paul had a foreboding of these things in his day, and told Timothy of them, and one of them he said would be "*forbidding to marry.*" The monogamy and celibacy of the present day show Paul to be a prophet, by fulfilling his words.

But have any of the prophets ever seen a time yet future, when men shall again have a plurality of wives? Yes! Isaiah in his fourth chap., 1st verse, has plainly predicted that such shall be again. It reads as follows—"And in that day *seven women* shall take hold of *one man*, saying, We will eat our own bread, and wear our own apparel: only let us be *called by thy name*, to take away our reproach." To show that the fulfilment of this prediction is yet future, read the two next verses, as follow—"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Well, says the monogamist, if the women are going to do the courting, and then support themselves, I don't know but I will submit, rather than to be thought ungallant. But you need not give yourself any uneasiness about that; women are not going to throw themselves away by uniting with a man whose principles are governed by dollars and cents. In fact, I doubt whether a man with a soul so "little" as to be circumscribed by gold, will be able in those times to obtain a wife on any condition. The precedents

we have named in the practice of plurality of wives, show that those who obtained a number of wives, were men of talent and ability; and were favourites with the Almighty as well as with the women. If the same order obtains again, which we have shown by Isaiah will be the case, talented women will neither be the first nor seventh wife of a man inferior in those qualities to herself, as hundreds are obliged to at the present day, for the want of a better chance. In fact, there are many men that now occupy the position, or rather bear the name, of husband, that are controlled by their wives, not from a particular desire on the part of the wife to rule, but a lack of ability in the husband. Such a position is unnatural to her, it being contrary to the order of heaven, and she is never satisfied with it. Monogamic law, compelling "Hobson's choice"—that or none, is the cause of this, as already shown, while polygamy gives the woman the man of her choice, and that choice is in behalf of one who is capable of governing her and her offspring, though he may have other wives beside.

These are facts that I have already had the privilege of seeing demonstrated in a community of polygamists. In fact, the greatest recommendation that a man can have in that community, in order to obtain more wives, is to have at least one, and a number of children, under a well regulated policy. There is but little opportunity to know what kind of a husband or father a man will make, until he occupies that position; hence, those who first engage to a young man, untried, run the greatest risk of getting deceived in the qualifications of their husband; and is is with no little reluctance that they make such a choice. And it oftener happens that dissatisfaction occurs after marriage under such circumstances than any other.

But again, "to the law and the testimony." Paul says, in Galatians iii. 29—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Christian world profess to be Christ's, which makes them the seed or children of Abraham, according to Paul. Jesus says, according to the testimony of John viii. 39—"If ye were Abraham's children, ye would do the works of Abraham." Christians, then, that are such, will do the works of Abraham, if Paul and Jesus have not made a miscalculation.

Do the so-called Christian world do the works of Abraham? No. They neither do it themselves, nor suffer others to do it; they condemn, in the flattest terms, the works of Abraham. They say of those who do the works of Abraham, that they are adulterers and wicked—not fit for Christian society. Oh! ye foolish Gentiles, "who hath bewitched you?" You have turned things upside down—you have called bitter sweet and sweet bitter. "You have *changed the ordinances* and broken the everlasting covenant." You proscribe a man in his rights under the law of God, and drive him to desperation and all manner of iniquity, by your perversions. You condemn the order of heaven, and connive at iniquity, debauchery, and obscenity, occasioned by your proscriptive course. Verily "you strain at a gnat and swallow a camel."

Yes, but says the monogamic Christian, we do those works of Abraham that are good, and the balance we condemn. Who, I ask, made you the judges of Abraham's works, to say which is good and which is bad? Do you, in the person of the Pope, "sit in the Temple of God showing that you are God," and by this prerogative judge the works of father Abraham? It is true you have protested against your venerable old mother, but you are her offspring, and you have inherited your monogamic institutions from her; and it is true you have allowed her to go a little farther than yourselves, and forbid to marry even one wife, but you are of the same stock; and you venerate many of her absurd perversions of the order of heaven. But I forbear—the truth is not to be told at all times, and especially these times, "'tis so unpopular." However, "what is written is written," and Mr. Smith and his friends can chew it over at their leisure. But, in conclusion, there is one thing I insist on, and I am quite sanguine in the claim—that is, how Mr. Smith, or any other monogamist, can prove monogamy, or the restriction to one wife, to be "according to the will of God as taught in the Bible?"

WHAT is religion? The business of life—learning to live for ever—practising everything which tends to life, and renouncing everything which tends to death.

History of Joseph Smith.

(*Continued from page 632.*)

[March, 1840.]

Quincy, Illinois, March 17th, 1840.

This is to certify, that I, Owen Cole, was a resident of Caldwell County, State of Missouri, and while residing at my dwelling house, the militia under Governor Boggs, and by his orders, plundered my house, and shot me through my thigh. My damage sustained by the militia by being driven from the State, besides my wound, was five hundred dollars. The militia men were quartered on the lands of the people called Mormons, contrary to the laws and Constitution of the State. I hereby certify this to be a true statement.

OWEN COLE.

Sworn to before C. M. Woods, Clerk Circuit Court.

Quincy, Illinois, March 17th, 1840.

I, Ezekiel Maginn, certify that I was a citizen of the State of Missouri in the year 1838, and was an eye witness to the following facts—First I saw the militia, called for by Governor Bogg's exterminating order, enter the house of Lyman Wight, and took from it a bed and bedding, pillows, and dishes, personally known to me to be his property.

EZEKIEL MAGINN.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County.

Quincy, March 17th, 1840.

I, Addison Green, do certify that in the month of October, one thousand eight hundred and thirty-eight, when I was peaceably walking the high road in Ray County, State of Missouri, I was molested and taken prisoner by ten armed men, who took from me one double barrel fowling-piece and equipage, threatening to blow out my brains, and swore that if I was a Mormon they would hang me without further ceremony. They had previously been to my lodging and taken my horse, saddle, and bridle. All was then taken into the woods about one mile to Bogart's camp.

I was kept a prisoner until the next morning, when I was let go; but have not obtained any part of my property, which was worth about one hundred and fifty dollars.

A. GREEN.

Sworn before John H. Holton, notary public.

I, John P. Green, was in company with several of my neighbours walking the road in peace, when one of our company, a young man, by the name of O'Banion, was shot down at my side! being shot by a company of mobbers; and soon after this we were fired upon again, and two more were killed and several others wounded. This was about the 25th day of October, one thousand eight hundred and thirty-eight, in the State of Missouri. And I do hereby certify the above to be true according to the best of my knowledge.

JOHN P. GREEN.

Sworn to before John H. Holton, notary public.

This is to certify that I, Asahel A. Lathrop, was a citizen of the State of Missouri at the time the difficulty originated between the people called Mormons and the inhabitants of the aforesaid State, and herein give a statement of the transactions that came under my observation, according to the best of my recollection.

I settled in Missouri in the summer of 1838, in Caldwell county, where I purchased land and erected buildings. The said land I now have a deed of; and in the fall I purchased a claim on what is called the East Fork of Grand River, together with a large stock of cattle and horses, sheep and hogs; it being some sixty miles from the aforesaid County where I first located; and moved on to the latter place, supposing that I was at peace with all men; but I found by sad experience that I was surrounded by enemies; for in the fall of 1838, whilst at home with my family, I was notified by a man by the name of James Welden, that the people of Livingston Co. had met at the house of one Doctor William P. Thompson, then living in the attached part of said County, for the purpose of entering into measures respecting the people called Mormons; and the same Welden was a member of the same, and also the aforesaid W. P. Thompson was a Justice of the Peace; and they all jointly agreed to drive every Mormon from the State; and notified me that I must leave immediately, or I would be in danger of losing my life.

At this time my family, some of them, were sick; but after listening to the entreaties of my wife to flee for safety, I committed them into the hands of God and left them, it be-

ing on Monday morning; and in a short time after I left, there came some ten or fifteen men to my house, and took possession of the same, and compelled my wife to cook for the same, and also made free to take such things as they saw fit; and whilst in this situation, my child died, which I have no reason to doubt was for the want of care; which owing to the abuse she received and being deprived of rendering that care that she would, had she been otherwise situated. My boy was buried by the mob, my wife not being able to pay the last respects to her child.

I went from my home into Davies County, and applied to Austin A. King and General Atchison for advice, as they were acting officers in the State of Missouri, and there were men called out to go and liberate my family, which I had been absent from some ten or fifteen days; and on my return I found the remainder of my family confined to their beds, not being able the one to assist the other, and my house guarded by an armed force.

I was compelled to remove my family in this situation, on a bed to a place of safety. This, together with all the trouble, and for the want of care, was the cause of the death of the residue of my family, as I have no doubt; which consisted of a wife and two more children; as they died in a few days after their arrival at my friends. Such was my situation, that I was obliged to assist in making their coffins.

I will give the names of some of the men that have drove me from my house and abused my family; those that I found at my house on my return—Samuel Law, Calvin Hatfield, Stanley Hatfield, Andy Hatfield; and those that were leading men were James Welden, Doctor William P. Thompson, a justice of the peace, and William Cochran, and many others, the names I do not recollect.

And I have also seen men abused in various ways; and that whilst they were considered prisoners; such as the mob cocking their guns and swearing that they would shoot with their guns to their face, and the officers of the militia so called, standing by, without uttering a word; and in these councils they have said if a Missourian should kill a Mormon, he should draw a pension, same as a soldier of the Revolution.

I was also compelled to give up my gun; and the terms was, I was to leave the aforesaid State of Missouri, or be exterminated. My property is yet remaining in said State, whilst I am deprived of the control of the same.

Written this 17th day of March, 1840.

ASAHEL A. LATHROP.

Sworn to before D. W. Kilburn, J.P., Lee County, Iowa Territory.

I, Burr Riggs, of the town of Quincy, and State of Illinois, do hereby certify, that in the year 1836, when moving to the State of Missouri with my family and others, we were met in Ray County, in said State, by a mob of one hundred and fourteen armed men, who commanded us not to proceed any further, but to return, or they would take our lives; and the leader stepped forward at the same time, and cocked his piece. We turned round with our team, and the mob followed us about six miles and left us.

Some time after this I moved to Caldwell County in said State, and purchased about two hundred acres of land, and a village lot, on which I erected a dwelling house, staked, and commenced improving my land, and had at the time I was drove away, about forty acres of corn, vegetables, &c.; and in the year 1838, in the month of November, was compelled to leave my house and possessions in consequence of Governor Boggs' exterminating order, without means sufficient to bear my expense out of the State.

Given under my hand at Quincy, Illinois, 17th March, 1840.

BURR RIGGS.

Sworn to before C. M. Woods, Clerk of the Circuit Court, Adams County, Illinois.

I, Simons P. Curtis, a resident of Quincy, Adams County, Illinois, certify that in the year 1838, I was a citizen of Caldwell County, Missouri, residing in the city of Far West. Also that I went in search of a lost steer; and in passing by Captain Bogart's camp, while he was guarding the city, I saw the hide and feet of said steer, which I know to be mine; the flesh of which I suppose they applied to their own use.

I also certify that Wiley E. Williams, one of the Governor's Aides, who was gunkeeper, caused me to pay 37½ cents to him. I also paid 25 cents to a justice of the peace to qualify me to testify that the gun was mine. The said Wiley E. Williams is said to be the one that carried the story to Governor Boggs, which story was the cause of the exterminating order being issued, as stated by the Governor in said order.

SIMONS P. CURTIS.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County, Illinois.

I, Elisha H. Groves, of the town of Quincy and State of Illinois, upon oath saith, that I was a resident of Davies County, in the State of Missouri, and that on the 16th day of November, in the year of our Lord 1838, Judge Vinson Smith and others came to my house and ordered myself and family, Levi Taylor, David Osborn and others, to leave our possession which we had bought of Government, and paid our money for the same,

saying we must within three days leave the county, or they would take our lives, for there was no law to save us after that time. In consequence of these proceedings, together with Governor Boggs' exterminating order, we were compelled to leave the State of Missouri. Furthermore this deponent saith not.

Given under my hand at Quincy, the 17th day of March, A.D. 1840.

ELISHA H. GROVES.

Sworn to before C. M. Woods, Clerk Circuit Court.

Quincy, Illinois, March 17th, A.D. 1840.

This is to certify that I was a citizen, resident of Caldwell County, Missouri, at the time Governor Boggs' exterminating order was issued; and that I was quartered on by the mob militia, without my leave or consent, at different times, and at one time by William Mann, Hiram Cumstock, and brother, who professed to be the captain; also Robert White; and that I was at the murder at Haun's mill, and was wounded; and that I was driven from the State, to my inconvenience, and deprived of my freedom, as well as to my loss of at least four hundred dollars.

JACOB FOUTS.

Sworn to before C. M. Woods, Clerk Circuit.

I do certify that I was a resident of Caldwell County, in the State of Missouri, in the year of our Lord 1838, and owned land to a considerable amount, building lots, &c., in the village of Far West; and in consequence of mobocracy, together with Governor Boggs' exterminating order, was compelled to leave the State under great sacrifice of real and personal property, which has reduced and left myself and family in a state of poverty, with a delicate state of health, in an advanced stage of life. Furthermore this deponent saith not.

Given under my hand at Quincy, Illinois, March 17th, 1840.

F. G. WILLIAMS.

Sworn to before C. M. Woods, Clerk, Adams County, Illinois.

James Sloan made affidavit at Quincy, that the officers of the militia under the exterminating order of Governor Boggs in Missouri in 1838, took possession, carried off and destroyed a store of goods, of several hundred dollars value, belonging to the people called "Mormons," in Davies County; that his life was threatened, his property taken, and he was obliged to flee the State with his family, greatly to his disadvantage.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 13, 1855.

SOCIAL RELATIONS.—On another page will be found an extract from the *Times*, which we publish because it so truthfully portrays the condition, to some extent, of females in Britain. In this country, notwithstanding all its boasted philanthropy and Christian charity, neither legal enactments nor the customs of the people afford much protection to females. That morality and the social virtues are at a low ebb among the masses needs no long arguments to prove, for the facts are self-evident to every intelligent reflecting man. Many see these evils, and no doubt honestly deplore their existence, but look around them in vain for a remedy. All their wisdom is confounded, and the reason is, they are not willing to give women their natural position and the privilege of exercising their simple rights, one of which is, that they should have the privilege of choosing a husband, untrammeled by the present usages of monogamic society. There is now a large excess of females in the country, and this disparity between the sexes is rapidly increasing. How shall the natural desires of the females to become mothers, and fulfil the first great commandment to increase and multiply, be honourably gratified? Now in order to do it a woman isoften compelled to listen to the overtures of some brute who only wishes to defile

and ruin her, or if he is willing to lawfully marry her, is wholly unfit to afford her that affection, protection, and support which a wife has a right to expect and demand by the laws of nature and of God, and should have by the laws of the land. With but comparatively few exceptions, everything in these lands is sold and bought for money. It opens the door to places of trust and responsibility in the civil and military departments of the government. It buys the pious services of the clergyman, and the "cure of souls" is a matter of favouritism and speculation.

Has a respectable father a marriageable daughter to dispose of? The man with the broadest acres or the heaviest purse, nine times out of ten, with but little regard to other qualifications, and often contrary to the feelings of the woman, has the preference. They are bound together by the law, while they are wholly incapable of fulfilling the conditions of a natural marriage in cementing their union by mutual respect, sympathy, and affection. What but evil results can be expected to follow? The precincts of the domestic circle are entered by some black-hearted villain, and some fair jewel is enticed away and ruined, and then forsaken, and compelled to lead a life of misery, and find shelter in an early grave, while at most a few pounds in money on the part of the man pays for the damning deed he has performed.

Why are the thousands of unfortunate females of the cities of Christendom abused, insulted, and trodden under foot, with scarcely an avenue open for their redemption, while the men who through them seek the gratification of their depraved lusts, do so with impunity? O Christian charity and consistency! The name only exists, the reality has departed. How true it is that man makes the laws, and instead of making them to shield the innocent and confiding female, he makes them to protect him in his own damnable deeds, and bring the crushing consequences of them upon the heads of defenceless women. Surely this is an age when "might makes right" has become the ruling creed of Christendom.

While women are thus crushed by the wealthy, pious, and respectable, is it any wonder that some of the more degraded should imitate those who are above them in the gradations of society? The great difference seems to be that the poor man is not perhaps quite as refined in his cruelties as his more "respectable" neighbour, but both alike afflict, crush, and destroy the fair daughters of the Almighty. A day of fearful retributive justice is at hand, when the now helpless and hopeless will find mercy and consolation, while those men who mar and destroy heaven's great gift to man will themselves wither under the blighting curse of their own deeds.

The measures to be adopted in order to do away with these evils is plain. It is the way that nature, reason, and ancient and modern revelations from God point out. Do away with the present contracted, selfish, and corrupt monogamic system. Make it honourable for men to have a plurality of wives, then women can have the privilege of choosing for their husbands honourable, upright, and virtuous men, whom they can respect and love. This would give women a legitimate opportunity of attaining the great object of their lives—children to love and cherish. It would also in a great measure prevent brutal and corrupt men from obtaining a wife at all, unless it was some one whose spirit was congenial to their own. As a further security against domestic infelicity, let the law of divorce be based on the principle of righteousness, and its privileges be placed within the reach of all, on reasonable conditions, instead of only the rich, as at present. When these things are done, and the road to conjugal happiness and domestic felicity is thus open to all who are worthy of such blessings, let ignominy, disgrace, and the most summary punishment overtake the seducer and adulterer, whether high or low, male or female. If this system were carried out under the direction of wise and judicious men, who would be guided by the

revelations of heaven, we would warrant it to be a panacea for the abominations which are spreading the blight of death and desolation through the land.

But no, the hue and cry through the land is, "Away with such principles, they are abominable and corrupt, and those who practise them are unfit for Christian society." Well, so let it be; the Saints are quite willing to be considered outcasts, if necessary, from such society as makes up a large portion of Christendom at the present day. Virtue and vice, truth and error, will ever be at war. The whole system of government, jurisprudence, and domestic relations in this country and every other, except Utah, is founded in error, and engenders within it the principles of decay and dissolution. They may be patched and propped up to delay the final moment a little, but their destruction is certain, and the time draws near.

ARRIVAL OF THE CYNOSURE.—We have much pleasure in quoting the following from the *Mormon*, Sept. 8.—"We feel great pleasure in announcing the arrival of the Cynosure in New York, on Wednesday morning, the 5th inst., after a tolerable good passage of 38 days. This vessel left Liverpool on the 28th of July, with a company of Saints to the number of 162, under the Presidency of Elder George Seager. During the passage there were three deaths under two years, one birth, and two marriages. On her arrival opposite the Battery the lighter was towed alongside the vessel, and the whole of the passengers, all in good health, with their luggage, were landed in about an hour and a half. The following letter to the president of the company, by the surgeon, may serve as another evidence of the superior order maintained by our emigrants. The company express the best of feelings toward that gentleman:—

"SHIP CYNOSURE, New York Sept. 5, 1855.

"MY DEAR SIR: In parting with you I cannot but express my thanks for the very able co-operation you have afforded me on the late passage from Liverpool, in maintaining order and cleanliness among the passengers under your presidency, and only regret that some few others did not follow the example set by the Mormons.

"I shall at any time be glad to hear of their well-doing, and beg you to tender my best thanks to the Presidents and Elders of the several wards for the assistance they have given me, under your direction, and to each and all of your party my most cordial wishes for their health, happiness, and prosperity, and with them my *kindest farewell.*

"Believe me, very truly yours,

"JOHN G. GOULSTONE, Surgeon.

"To President GEO. SEAGER."

Foreign Correspondence.

DESERET.

Historian's Office,
G. S. L. City, July 31st, 1855.

To the Editor of the *Star*.

Sir—The Fourth of July in this city presented the grandest celebration of Uncle Sam's birth day that it ever was my fortune to witness. The Legion made an excellent appearance, and the order and discipline manifested showed conclusively that a decided improvement was rapidly going on in military tactics. Colonel D. J. Ross's regiment appeared remarkably well, and excited a spirit of emulation throughout the Legion. The speeches in the afternoon, as well as other proceedings, were of an interesting character.

The First Presidency, and four of the Twelve Apostles, and several other Elders from this city, attended a Conference with the people of Provo, on the 13th, 14th, and 15th of July; about 3000 people were in attendance, besides a large number of Lamanites.

The addresses, which were of deep in-

terest, and other proceedings, will be published in the *News*.

The weather has been very hot, thermometer at noon ranging from 85 to 105 F. in the shade.

The grasshoppers have disappeared from most of the southern settlements, but the late sown crops are suffering severely for want of water; in the few places where there is abundant water, there will be a good crop of corn if the frost holds off until *Christmas*. The harvest in the northern counties has been progressing for several weeks—the crops rather light, but in three of the southern counties there is none to harvest, while the middle counties are cut down two thirds. . . .

Associate Justice Drummond and lady arrived in this city on the 8th of July; he succeeds Judge Shaver, but will be located in the southern district. . . .

Mr. Conger arrived here with the California mail on the 23rd.

The Polysophical Society held a very brilliant celebration of the 24th and 25th of July in the Social Hall. Two bands of music were in attendance, a choir, a glee party, a serenade band, and a comic singer. There were also two pianos, which were played upon alternately by ladies; and appropriate addresses, essays, and poems were delivered by the various members, male and female. Altogether it was a rich intellectual feast.

The Dramatic Association gave a party in the Social Hall on the 26th to the First Presidency and a few select friends. It was one of the pleasantest and most agreeable parties I ever attended, and I enjoyed the supper the best of any I ever partook of in that Hall.

In consequence of drouth there is a great scarcity of hay, and the grass has become so scarce that many cattle have been driven into the mountains to get feed.

Fires have been burning in the kanyons, which have done immense damage to the timber.

GEORGE A. SMITH.

HINDOSTAN.

Preparations for leaving the Country.

Kurrachee, Sinde, 4th August, 1855.

President F. D. Richards.

Beloved Brother—I have again the pleasure of spending a few moments in talking to you through this laconic medium, and in doing so, beg to post you up regarding our movements, designs, and expectations.

. . . . .

We all esteem the *Star* as a most welcome visitor. The *Journals* also, are best esteemed by us who have been to Zion, the contents of which, with the *Star*, act upon our depressed minds in a most stimulating and sanative manner. All news from our lovely mountain home is particularly interesting and prompting, especially to humble juniors like myself. Oh! Zion! abode of comfort, and cleanliness, and decorum! Oh, blessed asylum of all that is worth having upon earth! Oh, sanctuary of *unsullied* religion, and of liberty for the *whole* world! It is only in viewing the "degenerate and sunken" state of *other* countries, that *thy* advantage can be duly estimated! May thy children who are fighting the good fight but know and guard what they possess in *thee*! Oh, land of happy firesides, clean hearths, and domestic peace; of filial piety, and parental love, and connubial joy; the cradle of heroes, and school of sages, the *temple* of "eternal" laws, the "altar of faith, the asylum of innocence, virtue, and holiness, the bulwark of private" and public "security and honour," the palladium of everything praiseworthy and honourable!

"Where'er I roam, whatever realms to see,
My heart, untravel'd, fondly turns to thee."

For some time past, till very recently, we have been *trying* to hold meetings in our new room, and as a preliminary, distributed circulars and tracts profusely, until prevented, among the citizens of this place, but with all our efforts and good intentions, we have been signally defeated. The press opened her battery in the usual spirited, corrupt, and malevolent manner against us; and the Priests did the *little, nasty, underhand work*. The issue is, that those who had a desire to listen to the truth are either afraid or hindered from doing so. Even our few brethren and sisters dare not meet together (except *incog.*) to worship the Lord, for fear of being punished, as they have been threatened.

Our object now is, to leave this part of diseased *terra firma*, and wend our way to a more congenial clime, agreeable to the warm invitation of our beloved President Brigham Young, which we hail with extended arms, and light hearts. We have no compunction of feeling in leaving this

parsimonious, cajoling, dissembling, and lecherous people. Our skirts are clear of their blood. But how we shall get home is yet a mystery. We have opened a communication with Dr. Ely, the American Consul at Bombay, and have offered to work our way home. He has agreed to do all in his power for us, and thinks it will require about five months to make the voyage *via* Calcutta; about the only available route.

Brother Hugh Findlay and company wrote from Hong Kong, 9th June last, that they had got so far on their way very well, and that chances to get from there to San Francisco were expensive and far between. Dr. Ely tells us never to go *via* China, as *he knows it* to be an expensive and uncertain route. In quitting this land, we are filled with feelings of pleasure, co-mingled with sorrow. Our greatest regret is in leaving behind us the few faithful, who have not tasted of the blessings in Zion, and consequently, being but inexperienced twigs of the main branch, are more apt to falter, surrounded as they are by so many rude and corrupt negatives. We trust, however, the time will speedily come when they, with the brethren in the Crimea, and all other outposts, will be delivered from their oppression, and have the exalted and inestimable privilege of associating with the celestially inclined throng that are assembling in the valleys of Ephraim, there to receive the Royal Orders of the Eternal Priesthood.

The Hindoos of Bombay, some time since, gave a most signal proof of the truth of President Young's remarks (in No. 9, Vol. 2, *Journal*) concerning oriental veneration for the Gospel. At the "Grant Road Theatre," in Bombay, they entertained an audience with a theatric caricature of the solemn incidents of missionary life in this country, preaching, catechising, singing hymns, administering baptism, and offering prayers to the Deity. Sterling proofs indeed (!) are these of Hindoo respect for Christianity, given, as they were, in the old and enlightened city of Bombay. A bright prospect in favour of the "heathen becoming the inheritance of Christ!" But who can blame the natives? They are *obliged* to behold scenes of the most revolting and damning nature diurnally and nocturnally acted on the stages of *Broad Road* Theatre, erected in every hamlet throughout India, by the Europeans—"Christians!" In mocking the missionaries and their ordinances in this mild and pacific manner, the Hindoos merely follow the examples of their "Christian" brethren, who caricature *true* Christianity with a most impious and damnable assurance, to the truth of which God and angels can bear witness. Brother Findlay in his letter to you of the 5th of March last, gave a true and striking description of native credulity. They are so tenaciously wedded to their mythological ordinances and uncouth ceremonies, that no doubt they will desire to practise them in *Limbo*.

. . . . .

Brother Leonard joins in love to you all, and we crave an interest in your prayers.

Your brother in the Gospel of salvation,

A. M. MUSSER.

Condition of English Women.

Some little time back a bill was passed through parliament for the protection of women, from which great things were expected; but—it is with shame and grief we write it—that measure must be considered a signal failure. The system of brutality which prevailed when the act was passed prevails still to a yet greater extent. It is rarely indeed that we take up a police report in which we do not find a record of some signal act of dastardly ferocity perpetrated by a man either upon the woman with whom he was cohabiting or upon his wife. From bad to worse, and from worse to worse still,—thus it is that matters have proceeded until within the last few weeks, and now these atrocities appear to have reached a climax beyond which it would be difficult indeed to proceed. The question is, what is to be done? There can be but one feeling, one wish, one opinion upon the subject.

If there be any instance in which it would be right to allow vindictiveness to influence us in assigning the due measure of punishment it would be in the case of these miserable miscreants, who abuse their strength to the injury of the helpless creatures whom they should guard and protect from injury. There can be no pity, no commiseration for offenders of this class; but the worst is that any punishment which is inflicted upon them recoils upon their victims with redoubled force. Even at the outset the case presents this difficulty, without taking account of the ulterior brutalities to which revenge may give rise—that if the brutes are locked up in gaol for a certain number of weeks or months, their wives and families are left during that time without support. The magistrate who, in the exercise of his duty, sentences a man who has illused his wife to imprisonment for two, three, or six months, at the same time sentences the wife to starvation or the workhouse for a corresponding period. It is very true the poor woman and her children may enter the workhouse for the time; but what a result is this that we have produced! All the humble decencies of her life are overthrown, all the honest feelings of independence and respectability destroyed, just at the moment the man to whom she had intrusted her fate is carried away to ignominy and imprisonment for having made an attempt upon her life. The sacrifice of feeling is not a slight one among the humbler classes in England—and long may it be so!—when they are driven into the union. None but the depraved and worthless look with indifference upon the abandonment of their own little room, the sale of their scanty furniture, and the recourse to public charity. This is a point which the magistrates are daily called upon to consider with reference to offenders of this class; and thus it happens they so frequently escape the full measure of punishment which they have so richly deserved. On the other hand, if the period of incarceration be too short, the punishment may fail in bringing the offender to his senses. The chance at best is but a small one, but still it cannot entirely be thrown away. Again, it may be absolutely necessary for the woman's immediate security—without reference to any prospect of permanent reformation—to keep the monster who has beaten her into one bruise away from her for a time. Still the question must practically take this form,—what is best to be done in the wife's interest? not, how much punishment does this ruffian deserve?

Various remedies have been proposed. It has been suggested that the man who was found guilty of violence towards a woman should be well flogged, once or oftener, as the peculiarities of his case might require. It is not from tenderness to the recipients that this suggestion has not been acted on, for 999 out of every 1,000 men in the three kingdoms would be perfectly willing to give these scoundrels the benefit of their services, and be ready to officiate in person as long as they could hold a stick. The proposition was warmly discussed in Parliament, but it was considered at the time that the six months' imprisonment should be fairly tried before we had recourse to a step which, under ordinary circumstances, is so degrading to human nature. But is it possible to conceive human beings more degraded than these wretches already are? Lord Palmerston, at the time the bill was passed, although he resisted the introduction of the flogging clause for the moment, told the House that he was perfectly ready to proceed further, should the necessity arise. The great objection, however, was that the recipients of this wholesome chastisement might be tempted, when the term of their imprisonment was over, to illtreat their wives still more, in revenge for their own smarting backs. In other words, it was supposed that things might become worse than they actually are; but this is a supposition which is contradicted by the police reports five days out of six. We will give a few instances. In the columns of a weekly contemporary this subject has been treated with becoming and manly indignation, and the writer selects from the police chronicles of one week the following cases—On Monday George Rose was brought up at the Thames Police-office for having beaten his wife, who was endeavouring to protect their children from his drunken rage. He pitched the children about the room, dragged his wife about by the hair, kicked her, and flung her out of the window. George Rose is to be locked up for six months. On Tuesday George Pemble, at Southwark, killed a woman named Mary Ann Latimer, with whom he was cohabiting. This

case is remanded. The same day one Lorden murdered his wife in Artillery-lane; he stabbed her in the neck. A coroner's jury have brought in a verdict of "Murder" against him; he will probably be hanged, if the Home Secretary does not let him off, or present him with a testimonial.

On Wednesday a man named Barry, who had previously broken both his wife's legs, violently assaulted her again. This time he broke her arm and bruised her very much. She was found lying in a pool of blood, which had flown from her nose and ears. This case was remanded. On the evening of the same day Thomas Dodd, a coal-porter, living at Westminster, kicked his wife till her life was in imminent peril. Case remanded. On Thursday night George Mulley, a porter in Newgate market, cut the throat of a young woman with whom he was cohabiting. Case remanded. On the morning of Thursday Henry Watts was indicted at the Old Bailey for the wilful murder of his wife under circumstances of peculiar atrocity. Here is the account of this gentleman's performances, extracted from the *Examiner*—

Henry Watts, "a diminutive, evil-looking man," was indicted for the wilful murder of his wife. He had been about to flog his son, when his wife begged of him not to chastise the child, and said it would be more to his credit if he sent it to school. Upon this he took her, instead of the boy, by the shoulders, beat her, and roared out, in answer to her remonstrances, "I'll be —— if I don't murder you." She went up stairs, he followed, got first upon the landing, and by a blow struck her down into the passage. She was carried, much injured, into the room of some lodgers, and placed on a bed. There he endeavoured again to get at her and resume his torture, but was prevented. Unfortunately, no hindrance was offered to the subsequent desire of the woman to be taken up to her own room, where she was placed on her bed, and so given up again as a victim to her torturer. He pulled her from the bed upon the floor, and, when her eyes were fixed with approaching death, dragged her about, bent and twisted her body, kicked it, and bumped it with his knee. Still, in this condition, with death momently appearing more and more near, he held her head back over the grate, and shook it; he struck her about the face and breast; and with a remark that "he knew how to touch her and make her feel," proceeded to atrocities which even the Old Bailey flinched from hearing told in detail. All this was seen, and the witness who saw it deposed that the wretch was perfectly sober. The case was proved to demonstration; "but," said the jury, "this is not murder. The man is only guilty of manslaughter."

This is pretty well as a record of connubial endearments for four days only!

The six months' imprisonment is clearly not sufficient to put a stop to this horrid barbarity. It is a blot upon our age—it is an awful comment upon our maudlin morality—it is a disgrace to the name of Englishmen. Something clearly must be done. There has been talk of facilitating divorces among the humbler classes, but it must be observed that unmarried women are just as frequently the subjects of attack as those who are absolutely bound to their brutal husbands by the marriage tie. One thing is perfectly clear,—that this class of offence, above all others, should at all times receive the greatest amount of punishment which a jury can bestow. As the case is above stated, Watts was not only guilty of murder, but of one of the worst murders recorded in the black annals of crime. Every juryman who strained the facts to acquit him of the capital charge was in a certain degree, and as far as in him lay, accessory to the offence and a promoter of the system. A few capital punishments would in all probability operate to deter these ruffians from carrying their brutality beyond a safe point. The six months' imprisonment—which is practically curtailed to half or a third of the period—has clearly broken down as a remedial measure.—*Times*, Sept. 25.

Varieties.

The Englishman or American inquires—"How do you *do?*" as if the only question with him were, not whether any thing was to be done, (for that he assumes,) but in what way it was done. So the Frenchman, who makes behaviour and polish the study of his life, asks—"How do you *carry* yourself?" So, also, the inventive German demands—"What are you *making?*" And the grave Spaniard demands—"How do you *stand?*"

A LITTLE mirth mixes well and profitably with both business and philanthropy. How stupid life, both in labour and leisure, would be, without that gayety within us which responds to the cheerfulness and beauty around us! Nay, its main currents run all the deeper, as well as fresher and purer, for the light rills that laughter and flashing flow into them. The rivers would stagnate into pools, if the rivulets ceased their play. Philosophers and men of business save their souls alive, and keep their intellects fresh and healthy, by mingling the mirthfulness of youth with the soberness of age; and even fun and philanthrophy are often found in the same character.

"Famine in Utah."

Although the figtree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength.—Habakkuk.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.—David.

From the mountains and vales of the West,
The true key, yes, of Joseph's choice land,
Where are gather'd and gathering from every clime,
The thousands on thousands of honest in heart—
Among men all the purest and best,
From sin and corruption to live far apart,
To purge from their own souls the old Gentile leaven,
To grow in the knowledge and wisdom of heaven,
To prepare for the Lord, who will come in his time,
And unsheath'd in his glory to stand,
Come tidings so drear,
That men start and fear,
Who calm in the promise of God ne'er abide,
But trust in their wealth, or in princes confide.

The tidings are these—
The husbandman ploughs, and he sows, and he plants,
That he may have wherewith the bodily wants
Of his nature t'appease.
But scarce has the green blade appear'd through the soil,
When, his prospects to blast and his efforts to foil,
The crickets, bugs, locusts, and grasshoppers too,
In legions on legions,
From the high mountain regions,
Descend in the vales,
(All stopping them fails,)
And to eat up the young crops try all they can do.
The farmer, undaunted, again sows his seed,
And again, and again;
But in vain, all in vain—
The insects resolve they will see him in need,
For their armies increase—like the sands of the seas
Are their numberless hosts, and industrious as bees.
And, to second their labours, a withering drought
Sears its way through the land, helping scarcity out.

Though professedly sadly
Some hear that the Saints are in trouble again,
This news is a treat,
A morsel most sweet,
To our foes, who rejoice,
With unanimous voice,
O'er apparent misfortunes which us overtake.
Mob-drivings and exile the Saints of the Lord
Have fairly outgrown, through faith in His word,
And prosper'd much more
Than ever before,
Though their enemies hop'd that their spirits would break.
And just now, O how gladly
Grasshoppers' advances,
Betokening chances
Of famine and death, are receiv'd by such men.
And they think and they whisper—"If we've always fail'd
"To kill off the Mormons when we've them assail'd,
"We have yet the good will,
"And these insects may still,
"Harkee! then, we'll coolly wait
"While they clean exterminate
"All the vile, the corrupt, the polygamic crew—
"'Twill be hail'd through the land as the Mormons' just due."
And the taunt flies abroad—
"Where now is your God?
"Let us see, let us see, if His boasted great power
"Can save you, ye Mormons, in this evil hour!"

"Prepare for the worst, while you hope for the best,"
Is a maxim so wise,
It we should not despise,
But act as it says, and with God leave the rest.
And this the Saints will do.
They ever keep in view,
Man 's appointed once to die,
By I AM, who rules on high.
And, though it be treason,
They think, with good reason,
If the time thus appointed for them is e'en come—
If their bodies must crumble, their spirits go home,
'Tis better to fall in the hands of the Lord,
Than victims to those who regard not His word.
Saints would rather be slain by the armies of God,
Than defil'd by hell's soldiers, who heaven's path ne'er trod.

But the Saints do not receive
What their enemies believe—
That by a dearth of food
Utah's thousands, great and good,
Will be laid low in the grave,
With no arm out-stretch'd to save.
O no! In six troubles God stood by their side,
And led them safe out,
And now in the seventh He'll surely provide—
There 's no room for doubt.
There 's a Scripture truly saith—
"E'en according to your faith
"Be it done unto you."
With this promise in view,
'Twill be seen before long
Whose faith is most strong.

But there is a word of such wonderful kind,
Its equal the searching of man cannot find.
It outrivals the alchymists' art, which of old
Affected to change baser metals to gold.
The Magi's, Diviners', or Fairies' fam'd wand
Before this bright word is unworthy to stand.
In all places, all seasons, in every hour,
It makes manifest its most wondrous power.
No moment so gloomy, no prospect so drear,
But it can illumine, and brilliantly cheer.
No fearful misfortune which man can attend,
But it can transform to a good in the end.
A word of such value! O what can it be?
'Tis a word from Jehovah—"All you that love me,
"It matters not whether
"They *seem* in the mood,

"But all things together
"Shall work for your good."
Then truly in Utah this scarceness of food
Will prove to the Saints but an obvious good.
Some happy design it will sure bring about—
The faithless in Zion 'twill help riddle out;
Faint hearts and foul spirits who've never been there,
It will keep far away, and for this who will care?
The Saints it will teach not to let Gentiles drain
From Utah the bountiful blessings of heaven,
But the Seer's words to treasure—"Take care of your grain,
"And economy learn in the things God has given."
For a purpose most glorious the Lord has in view,
In a way of His own He'll accomplish it too.
It long has been known as a prophetic word,
That judgment begins at the house of the Lord.
And why begin there?
That's a very plain matter—
In washing a platter,
The inside, I ween,
Should have the first care,
Then the outside you clean.
This at least is the way of the Lord. He doth deign
First His people to sanctify, then what remain
Of His judgments so dire—
Famine, war, plague, and fire,
Through the length and the breadth of the nations will go,
Till the wicked are chasten'd, till all people know
There's a God lives in Israel, till Christ comes again
As King and as Lord o'er the whole earth to reign,
Till every knee bows at the sound of His name,
Every tongue doth confess, every soul speaks His fame.
But the Saints will rejoice, though the world evince fear,
As the chastenings of God fall on men far and near.
For if Saints are afflicted with violence and dearth,
Who can tell what the sinners will suffer on earth?
If the green tree is scath'd by the fire from on high,
What tongue can describe its effect on the dry.
Let all the earth hearken!
It is for their good—
Though prospects now darken,
The Saints will have food.
It will surely be given,
Though manna from heaven.
And this dispensation
Will prove their salvation
From evils more dire,
Though sav'd as by fire,
And will testify loudly,
To nations who proudly
Rejoice in their strength, and the Lord God forget,
When woe and disaster
Roll fiercer and faster
Than heard of before in the memory of man,
And the great and the wise
All amaz'd lift their eyes,
As no possible way of escape they can plan,
That the Saints are the men
To be sought after then,
Who've prov'd equal to every emergency yet.
When famine and dearth
Sweep over the earth—
When the fruitful fields cease
To yield their increase,
And the herds pine and die,
And the rain from on high
Falls to water the ground,
'Twill be told all around—
"There's corn still in Zion," and nations will cherish
The tidings, and say—"Let us go, or we perish;
"Let us go and buy food with our silver and gold.
"And, if need be, we will bargain, both young men and old,
"That we'll serve those who'll save us by giving us bread.
"And though to us grievous,
"If they will receive us,
"We'll bow to the Saints, and to Brigham their head."

West Derby. JOHN JAQUES.

Money List, Sep. 21—29, 1855.

	£	s.	d.
George W. Davies	2	0	0
John Godsall	65	7	9
James Linforth	10	0	0
Thomas Parkes	9	3	0
John B. Pears	9	0	0
Samuel Ridout	14	0	0
Joseph Akers	4	0	0
George Peacock	30	0	0
John Miller	1	0	0
James Reece	5	0	0
John Price	2	0	0
Carried forward	£151	10	9

	£	s.	d.
Brought forward	£151	10	9
Richard Harper	7	15	0
Benjamin Elliot	3	0	0
John M'Comie	14	5	0
Thomas Green	0	13	0
Josiah Holmes	4	10	0
Edward Middleton	5	0	0
Robert Evans	7	0	0
William Parr	5	0	0
John Holsall	6	0	0
	£204	13	9

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XVII. Saturday, October 20, 1855. Price One Penny.

Celebration of the Anniversary of American Independence,

AT GREAT SALT LAKE CITY, UTAH TERRITORY, JULY 4, 1855.

(*From the "Deseret News," July* 18.)

Committee of Arrangements—H. S. Eldredge, H. B. Clawson, S. W. Richards, L. W. Hardy, and J. C. Little.

HALF PAST FOUR A.M.—Ere the morning star had been able to announce the presence of the king of day to the inhabitants of this peaceful vale, the serenity and quietude of the morning at this early hour gave way to the simultaneous music of the bands, ringing of bells, firing of cannon, and hoisting of colours. Captain D. Ballo's band was stationed on the observatory of the Governor's mansion, where was unfurled the territorial flag of Utah; the Nauvoo Brass Band on the balcony of Major-General Grant's house, with their unique banner; and the Martial Band on the observatory of the Council House. Cannon stationed on the Temple Block, where a mammoth U. S. flag was hoisted.

From T. S. Williams and Co's. new flagstaff was unfurled the stars and stripes, and from each window of the two upper stories hung out beautiful and appropriate mottos. First, UNITY, represented by a bundle of sticks—"We are one," edged with blue. Second, UTAH COURAGE; "A Lion on the alert—the spirit of '76"—bordered with red. Third, "Peace reigns here"—Lion and Lamb—edged with pink. Fourth, "The Mormons defend the rock"—a rock in the ocean, and the Constitution lying on it: "Who can prevail against it?"—edged with green. Fifth, a hand reaching from the clouds, giving a scroll bearing the words, "Constitution of the U. S.—Woe to its violators"—edged in purple. Sixth, "The Clerk's Own—four quarters to the friends of the Union; no quarter to its enemies"—edged in blue velvet. On the windows were displayed three transparencies: "Utah policy to white and red," "the policy of love," "A nut to crack," "Ladies or no homestead"—"The ladies"—the truce, with "Liberty of conscience, of the press, and our present Governor." This firm had also a cannon stationed in front of their house, near their flag, which belched forth volumes of fire and smoke in honour of this national day.

Livingston, Kinkead & Co., at their flagstaff, displayed the stars and stripes, and hung around, and unfurled on the top of their store, beautiful mottoes. Large red flag in front, with white letters, "July 4, 1776." "Hail!—the birthday of American freedom." Blue flag, on the top of the house, one large white star in the centre

"STATE OF DESERET." White flag on each front window, with motto, "The Constitution, 1789, esto perpetua;" "The Declaration of Independence, 1776." Small red flags with mottoes, "Liberty or death;" "Industry the means, and plenty the result."

The stores of Messrs. Howard, Goddard, Townsend, Nixon, Stewart, Jarvis, and Hockaday hoisted our national colours; which also floated from the observatory of Col. J. C. Little's residence. At the front of Mr. Goddard's were hung several elegant banners; also at Thomas and Pughs'; and at Mr. Hockaday's, "1776" was executed in massive silver, encircled with stars.

The morning was beautiful, and when the king of day emerged from behind our snow-capped mountains, undimmed by a single cloud, the scene was lovely to behold. The eye and the ear were charmed, and the heart was made sensibly to feel that our Heavenly Father had poured out upon the inhabitants of Utah a large portion of His Spirit, with which He endowed our fathers, by the influence of which they had declared their independence, and scorned to submit to injustice and oppression. Thirteen rounds of cannon fired, bells rang one hour, and bands continued playing until six a.m.

EIGHT A.M.—The Nauvoo Legion began to form, concentrating near the Council House. The escort of the Governor and suite formed east of the Council House.

HALF PAST NINE.—The Legion, under the respective commandants of regiments, marched to the parade ground, and were stationed, under the command of Brigadier General Horace S. Eldredge, in order for review.

ORDER OF ESCORT.

1.—Battalion of Life Guards, under command of Major R. T. Burton.

2.—Captain D. Ballo's band, in a carriage drawn by six bay horses, mounted by six boys in uniform of white pants, fancy tunics, and turbans, in charge of Mr. Chas. Decker.

3.—Committee of arrangements.

4.—The escorted party, viz:—Governor Brigham Young, Hon. Secretary Almon W. Babbitt, Hon. Chief Justice John F. Kinney, Hon. John M. Bernhisel, Major Garland Hurt, Indian agent, Hon. Heber C. Kimball, Major-General Jedediah M. Grant, Hon. Orson Pratt, Hon. Wilford Woodruff, Hon. Edward Hunter, Colonel Albert Carrington.

A car was fitted up expressly for the occasion, 16 feet by 7½ inside; 6 feet high to ceiling. Above the ceiling was a beautiful blue silky canopy, glittering with stars, studded all round. From the centre of the canopy on the top, a flag staff was put up about 10 feet high, from which the stars and stripes floated in the breeze. The sides of the car were open from a few inches above the back of the seats to the ceiling; below, the sides were ornamentally fitted up with green, blue, and red damask; the floor richly carpeted. Inside, a bar was erected, and Mr. William C. Staines waited on the party to ice cream and ice water.

In the escort, Lieutenant-General Daniel H. Wells and staff were in uniform, mounted on horse.

The car was drawn by eight matched grey horses, in splendid trappings, led by eight grooms in beautiful eastern livery, in charge of Mr. Andrew Moffatt.

5.—Captain L. W. Hardy's Rifle Company.

6.—Captain Hess' Company of Mounted Rangers.

The whole under command of Colonel J. C. Little, marshal of the day.

After the reception of the escorted party, the procession proceeded to the parade ground. The Life Guards, Hess and Hardy's companies, taking their appropriate positions in the line; the bands also being stationed at the head of the regiments. Here the Governor and suite passed the Legion in standing review, and inspected the Legion's passing review, which, after having passed, formed on the rear of the escort, and marched through the city by South Temple, Second West, Third South, and East Temple Street, to the Governor's residence.

This division of the Nauvoo Legion made an excellent turn out on the occasion; and in consequence of the ambition displayed by several of the Regiments, in forming in such handsome style, the review presented a grand and imposing display.

7.—A national salute.

HALF PAST TWELVE P.M.—Escort, Legion, and procession dismissed.

AFTERNOON EXERCISES.

HALF PAST TWO P.M.—The inhabitants of the city gathered in the new Bowery, erected immediately north of the Tabernacle, which is estimated to seat 12,000. The board roof not being finished, willows were substituted to shade the congregation.

Meeting called to order by the Marshal of the day.

Music by Captain Ballo's Band: "The star spangled banner."

The following prayer was then offered by the Chaplain of the Legion:—

PRAYER BY COL. EZRA T. BENSON.

O thou Great and Eternal God, in the name of Jesus Christ we present ourselves before thee this afternoon. May this meeting prove edifying and strengthening to us all. We feel grateful before thee for the many privileges and blessings we enjoy in the valleys of the mountains, and for the privilege we have enjoyed this day in celebrating the Anniversary of American Independence.

We realize this blessing to flow from thy great and bountiful hand, that we can make our demonstrations of joy for the blessings of liberty thou hast bequeathed to us through our fathers, and for the favour of worshipping thee the God of our salvation where none dare molest or make us afraid.

Let thy Holy Spirit dwell in our hearts, and enlighten our understandings, that we may appreciate our blessings and rejoice this day in the liberty thou hast guaranteed unto us in these peaceful vales. We thank thee for food, for raiment, and for the enjoyment of the society of each other from day to day, and we pray that the blessings of thy Holy Spirit may be extensively poured upon each one of us, that thy people may be blessed and rejoice continually, and continue in the things of thy Spirit, and the blessings of thy Holy Gospel delivered to us in these last days.

We ask thee to bless thy servant Brigham, whom thou hast appointed to be the President of thy Church, and the Governor of this Territory: may thy peace rest upon him, and his heart be filled with thy Good Spirit, to enlighten his mind, and heal all the infirmities of his body, that his days may be lengthened out, and that he may continue to be a blessing to his brethren, and to thy Church and Kingdom on the earth. Endow his Counsellors with the pure spirit of counsel, to counsel with him upon the things which pertain to thy Holy Kingdom, that it may prosper exceedingly under their administration, that all things may be consummated which have been spoken by the mouths of thy servants the Prophets since the world began.

We pray thee to bless their families, their wives, and their children, and all that has been committed to their charge.

Bless thy servants—the Twelve Apostles, with every other Quorum of thy Kingdom; may they be knit together, and move as one man to fulfil thy will, and bring to pass thy purposes.

Remember the institutions of Zion upon all the earth—upon the islands of the sea, and upon the continents; bless all who shall put forth their hands to favour Zion, and bestow upon them favour according to their works, and the amount of good they may do in rolling forth thy Kingdom in every land.

We pray thee to bless the military department in this Territory. We feel grateful for what our eyes have beheld this day, and for the joy and gladness which our hearts have felt; that we can meet in peace under the banner of liberty which thou hast permitted to be unfurled in our day.

We ask thee to bless all the authorities of this Territory, both military, ecclesiastical, and judicial; bless the judges the General Government has sent to us, that they may act like men of God, awarding even-handed justice to all men, that they may do us good, and have no power to do us harm.

We ask thee to hear our prayers, O Lord, and do us all the good we need.

Confound the enemies of thy people among all nations, that they may have no power to bring anything against them to injure them, and retard the progress of thy work, and the gathering of thy poor Saints from the nations afar off.

Remember the sick, the poor, and the destitute among thy people, and incline our hearts to administer to their wants, that we may be prospered in the land thou hast given unto us. Bless us, O Lord, as a people; bless our habitations, our wives, and our children, our flocks and our herds, and everything over which thou hast made us stewards.

We dedicate and devote ourselves unto thee, and all we possess, praying that thy

Spirit may be with us to keep us as thy servants and handmaidens from this time henceforth and for ever, that we may live unspotted before thee and before each other, that we may reap, as our reward, glory, honour, exaltation in thy Kingdom, which blessings we ask in the name of Jesus Christ our Redeemer. Amen.

"Hail Columbia," by Nauvoo Brass Band.

General Daniel H. Wells read the following resolutions adopting the spirit of the Declaration of Independence and Constitution of the United States:—

RESOLUTIONS.

RESOLVED:—That in the declaration of American Independence, and the Constitution of the United States, we recognize those great principles of freedom and liberty which, being firmly maintained and efficiently carried out with the light of revelation, will disenthrall the inhabitants of the earth from oppression and tyranny, priestcraft and bigotry, superstition and ignorance. They form the bulwarks of our liberty, and the protection of the poor, the down-trodden, and the meek of the earth. We commend the spirit thereof to the patriotism of the great and the good of the nation, and spurn with contempt all who withold its benefits, or seek by disunion or otherwise to destroy that sacred legacy of our fathers.

RESOLVED:—That we celebrate this day in commemoration of the fourth day of July 1776; as the anniversary of that day upon which our honoured and patriotic fathers threw off the shackles of tyranny and oppression, and sought the welfare of themselves and posterity by an Independent Appeal to the world, and with a firm reliance upon the Lord of Hosts to sustain them in the cause of right and justice, and the rectitude of their intentions.

RESOLVED:—That while we extol their fame and commend their patriotism, we will seek to emulate their virtues, profit by and follow their example, and faithfully maintain and transmit to our latest posterity those principles of Liberty and Independence which cost them so great a struggle, fraught with so much consequence to us; and we deplore the prevalence of that spirit of insubordination and disunion which threatens to destroy our free institutions, and plunge the nation into the most inextricable scenes of anarchy and confusion.

RESOLVED:—That the same spirit which actuated our forefathers in the day which "tried men's souls," actuates us, and that we are as sensitive to oppression and tyranny as they were, and that while we live we will claim the extension unto us of free institutions, liberal policy, and freemen's rights; regardless alike of the cool indifference of pretended friends, the malignant hatred and bitterness of enemies, or corruption and influence of time-serving politicians. Those Institutions were ours, are ours; we received them as a sacred legacy and rich inheritance from our fathers, and we intend to secure the blessings thereof to ourselves and our children, regardless of the consequences or aspersions of any sect or party:

Which, on motion of General Grant, were adopted unanimously by the congregation, and greeted by the roaring of artillery.

Overture, "Il Tancredi," by the Orchestral Band.

(*To be continued.*)

History of Joseph Smith.

(*Continued from page* 648.)

[March, 1840.]

Wednesday, 18th.

Quincy, Illinois, Adams County, March 18th, 1840.

I, Jacob Shumaker, do certify that I went back to the State of Missouri about the first of October last, with the calculation to live with my family, but finding it impossible, as the mob surrounded my house and threatened me with my life—say to the amount of twenty or thirty of them—and whilst they were quarreling about me, what they should do, and in what way they should dispose of

me, I crept out of the back window and made my escape; and leaving my family to their most scandalous abuses; my wife and oldest daughter barely escaping from their unholy designs.

I was thus a second time obliged to leave the State, or remain at the risk of my life. The former alternative I chose. My loss sustained by the above-mentioned abuses, was not less than three hundred dollars. A lot of land containing forty acres, for which I paid four dollars per acre, situated in Caldwell County, was unjustly and unlawfully taken from me, and is still retained by some person or persons to me unknown. I hereby certify that the above is a true statement.

JACOB SHUMAKER.

Sworn to before C. M. Woods.

Thursday, 19th.

I, Levi Richards, a resident of Quincy, Adams County, Illinois, practitioner of medicine, certify that in the year one thousand eight hundred and thirty-eight, I was a citizen of Far West, Caldwell County, Missouri, and that in the fall of said year, I saw the city invaded by a numerous armed soldiery, who compelled its inhabitants to surrender, give up their fire-arms, and submit to their dictation. They then set a strong guard round the city, thereby preventing egress or ingress, without special permission. Then they collected the citizens together upon the Public Square, formed round them a strong guard of soldiers, and then at the mouths of their rifles, compelled them to sign what was termed a Deed of Trust, thereby depriving them of all their property and civil rights.

This occupied several days of most inclement weather, when they were brought to the same order by General Clark, and I judge some forty or fifty were made special prisoners by him. At this time he delivered his speech to the "Mormons," which has been published, and which is substantially correct. I was compelled by a company of men armed with rifles, to leave my house, and go to Captain Bogart's camp, (he commanded, as I understood, a part of the guard which surrounded the city,) upon an indirect charge or insinuation; was detained a prisoner two days, examined, and then liberated. I then asked the clerk of the company, who had been my keeper, the following questions, which he readily answered—

Were those men who massacred the "Mormons" at Haun's mill, out under the Governor's order, or were they mobbers?

A. Mobbers.

Are Captain Cornelius Guillum and his company out by legal authority, or are they mobbers?

A. Mobbers.

Where are those mobbers now?

A. They have joined the army.

This company at the surrender of Far West were painted like Indians. The army wore a badge of red (Blood!!!). I saw a large amount of lumber and timber destroyed, and used for fuel by the soldiers. The destruction of cattle, hogs, &c., seemed to be their sport, as their camp and the fields testified when they withdrew. An excellent gun was taken from me, which I have never seen or heard of since. A gun that was left in my care was taken at the same time, which I afterwards found with Wiley E. Williams of Richmond, (reputed one of the Governor's Aides,) to obtain which I had to prove property, affirm before a magistrate, and pay said Williams fifty cents!!!

I was called to extract lead, dress the wounds, &c., for several persons (Saints) who were shot in the above siege, two of whom died. Immediately previous to the above transactions, and for a long time before, the citizens of Caldwell, and particularly Far West, were called upon to watch for mobs by day, and guard against them by night, till it became a burden almost intolerable.

LEVI RICHARDS.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County, Illinois.

Friday, 20th.

I, Gibson Gates, do hereby certify that I was residing in Jackson County, Missouri, in the fall of the year 1833, and had been for the space of about one year. I was at a meeting one day for worship, when a man by the name of Masters came to us, stating that he was sent by the mob to inform us that if we would forsake our religion, they were willing to be our brethren and fight for us; "but if not," said he, "our young men are ready, and we can scarce constrain them from falling upon you, and cutting you to pieces."

Soon after this, there came a large company of men, armed, to my place, and with much threatening, and profane words, ordered me to be gone by the next day, or they would kill me and my family; in consequence of which threatening, we quit our house in the month of November, leaving most of our effects; suffering very much with cold, fatigue, and hunger, we took on the prairie, and went southward twenty miles or more, where we stayed a few weeks. But still being threatened by the mob, we removed to Clay County, where we lived in peace until the fall of 1838, when a mob arose against the people of the Church of Latter-day Saints, when we were again

obliged to leave our home, seek safety in another place for a few weeks. When we returned, our house had been broken open, and the lock of a trunk broken open, and the most valuable contents thereof taken away; the most of our bedding and furniture was either stolen or destroyed; and we were then ordered to leave the State.

GIBSON GATES.

Sworn to before David W. Kilbourn, J.P.

This is to certify, that I, David Pettigrew, was a citizen of Jackson County, Missouri, and owned a good farm, lying on the Blue River, six miles west of Independence, and lived in peace with the inhabitants until the summer and fall of 1833, when the inhabitants began to threaten us with destruction. I was at work in my field, and a man by the name of Allen, and others with him, came along and cried out, "Mr. Pettegrew, you are at work as though you was determined to stay here, but we are determined that you shall leave the County immediately." I replied that I was a free born citizen of the United States, and had done harm to no man. "I therefore claim protection by the law of the land," and that the law and Constitution of the land would not suffer them to commit so horrid a crime. They then replied, that "the old law and Constitution is worn out, and we are about to make a new one."

I was at a meeting where we had met for prayer, and a man by the name of Masters came and desired an interview with us; he then stated that he was sent by the mob to inform us, that if we would forsake our "Mormon" and Prophet religion, and become of their religion, they, the mob, would be our brothers, and would fight for us; "but if you will not, we are ready and will drive you from the County."

A few days after this, a large mob came to my house, commanded by General Moses Wilson, Hugh Brazie, and Lewis Franklin, and broke down my door, and burst into my house, armed with guns, clubs, and knives; some of them were painted red and black. This was in the night, and my family was much frightened. They threatened me with immediate death if I did not leave the place. After much abuse they left us for the night, but in a few days after, they returned and drove me and my family into the street, not suffering us to take anything with us. I saw that we must go or die; we went south to Van Buren County, in company with eighty or ninety others. In a short time after, I returned to my farm and found my house plundered, my grain and crop, stock, and all my farm and farming tools laid waste and destroyed; and shortly after my house was burned to ashes.

I called to Esquire Western, of Independence, and inquired of him if he could inform me what all this mobbing and riot meant, informing him of the destruction and plundering of my house; to which he gave me no satisfaction, but insulted me and treated me roughly. Governor Boggs lived in the County, and I have seen him passing through among us in our great distress, and gave no attention to our distresses. He was then Lieutenant-Governor of the State. On my return to my family in Van Buren County, I was much abused by a man by the name of Brady; he said he would kill me if ever I attempted to go to my farm, or if he saw me passing that way again. I returned to my family, and in a few days after, a company of men came where we lived, and said they would spill my blood if I did not leave the place immediately. The leaders of this company were John Cornet, Thomas Langley, and Hezekiah Warden; they lived in Jackson County.

This was in the cold winter, and our sufferings were great. I fled across the Missouri river to Clay County, where I lived three years: in which time I often heard Judge Cameron and others say, that "your Mormons cannot get your rights in any of the courts of the upper country;" and I had not the privilege of voting as a free citizen.

I moved to Caldwell County, bought land and opened a good farm, and lived in peace until the summer and fall of 1838, when mobs arose in the counties round about, and I with the rest was obliged to take up arms in self defence; for the cry was, that mob law should prevail, if we stood against them, until the army came and took us all prisoners of war. I with the rest was obliged to sign a deed of trust at the point of the sword. I with sixty others was selected out and marched to Richmond and Ray County, by the command of General Clark, where they kept us a number of weeks, pretending to try us as treasoners and murderers. At length I obtained my liberty, and returned to my family in Caldwell County; and I found that there was no safety there, for there was no law, but all a scene of robbing, and plundering, and stealing. They were about to take me again, and I was obliged to leave my family and flee to Illinois. In about two months my family arrived, having suffered much abuse and loss of health and property. Soon after the arrival of my family, my son, a young man, died; and I attribute his death to the cruel barbarity of the mob of Missouri, he being a prisoner among them, and having suffered much because of them.

My father was a soldier, and served in the Revolutionary War, under the great Washington, but I have not had protection on my

own lands; and I have not been permitted to see my farm in Jackson County, Missouri, in seven years. Soldiers were stationed or quartered in different parts of Far West; and they treated us roughly, threatening to shoot us, and making use of anything they pleased, such as burning house, timber, and rails, and garden fences, and stealing and plundering what they pleased.

When I was at Richmond, a prisoner before Judge King, we sent for many witnesses; and when they came, they were taken and cast into prison with us, and we were not permitted to have any witnesses. The day I came out of prison, they compelled me to sign a writing which was not true, or remain in prison.

DAVID PETTIGREW.

Sworn to before D. W. Kilbourn, J. P.

Thus I have given a few of the multitude of affidavits which might be given to substantiate the facts of our persecution and death in Missouri.

When the brethren left Missouri, they were poor, having been plundered of everything valued by mobs. Much of it was done under the eye of the Government Officers, according to the foregoing affidavits; and all by the sanction of the State of Missouri, as the acts of her Legislature testify; and being so numerous they were obliged to scatter over the State of Illinois and different States to get bread and clothing—so that but few accounts against Missouri could be collected without unreasonable exertions. About 491 individuals gave in their claims against Missouri, which I presented to Congress—amounting to about $1,381,044 51½ cents; leaving a multitude more of similar bills hereafter to be presented, which, if not settled immediately, will ere long amount to a handsome sum, increasing by compound interest.

Tuesday, 24th.

Washington City, March 24th, 1840.

Dear Brother—Our business is at last ended here. Yesterday a resolution passed the Senate, that the committee should be discharged; and that we might withdraw the accompanying papers, which I have done. I have also taken a copy of the Memorial, and want to be off for the West immediately. I have not gotten a letter from President Rigdon, although I have frequently written to him. I have received a letter from brother Bennett, stating that he was in the Jerseys, and that he was calculating to have me come that way and go home with him; and also that he had business which he wanted me to attend to at the office here. When he last wrote, he stated that as yet he had no money to get home with, and I hardly know what course to take in regard to the matter. If I do not receive a letter in two or three days, I design leaving for Philadelphia or the West.

There is one honest Quaker-looking sort of a man here, by the name of William Green, (instead of John Green, as I stated in a letter to brother Robinson,) who has two iron printing-presses, with other things necessary, that would come to Commerce, provided you could find work for him, and inform him of the same. How much work there is to do I know not; therefore merely write that if such a man and establishment are wanted, you could easily obtain them, or would know where they could be obtained. He believes as much in our religion as any other, but not much in any.

Yours in the Lord,

E. HIGBEE.

P.S.—I would just observe, that information has reached this place, through some of the newspapers, that you have come out for Harrison. It is said that the information came by some gentlemen who obtained it from you, whilst in your company in passing through the State of Indiana. Another paper states that 1000 houses are to be built in Commerce this season, which I hope is the truth.

I would just observe (on the subject of our business) I am sorry Judge Young had not insisted on the motion to print our papers, as it would have been opposed; then a speech from Clay and Mr. Preston would have been brought forth, as I have since learned; but I think it was a trick of the Missouri Senators to slide it along without making a noise, by its going to the Committee as it did. Judge Young says he was anxious to have it brought before the Committee, but seemed disposed to let it slide along easily, rather than run the risk of its being refused.

If he had let those speeches been made, almost every one would have read them; which would have shamed Missouri, (if there is any shame in her,) and waked up the whole country, so that by another year Congress would do something for us. But there is no need of crying for spilt milk. I have done all I could in this matter, depending on the good judgment of Judge Young to legislate for us to the best advantage. I am inclined, however, to think if it was an error, it was one of the head, and not of the heart.

Mr. Hotchkiss, of Fair Haven, Connecticut, has addressed a letter to yourself, bro-

ther Rigdon and myself, which seems to be written with much good feeling. He desires to know concerning our business here, inviting us to make his house our home, should we travel in that region. He writes that his health is very bad. I have been talking with Mr. Steward concerning a memorial, requesting him to bring it before the House; who has promised to do so if he can. He says he will talk with some of the members respecting it. I have answered Mr. Hotchkiss' letter this day, and sent him the report of the Committee.

E. H.

At this time the work of the Lord is spreading rapidly in the United States and England—Elders are travelling in almost every direction, and multitudes are being baptized.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 20, 1855.

The "STAR" AND THE "JOURNAL OF DISCOURSES."—We wish to call the attention of the Elders generally to the circulation of these periodicals among the Saints. The time is close at hand when it will be necessary to ascertain the number which the various Conferences will take the coming year. While on the one hand the taking of so large a number as to accumulate a debt on the Conferences is to be avoided, we desire that the Pastors, Presidents, and Travelling Elders should faithfully lay before the Saints the great importance of carefully reading, studying, and preserving these periodicals, for they will always be a source of profitable counsel and instruction, and an increased healthful circulation of them will greatly tend to strengthen the faith of the Saints, and keep them alive in the spirit of the work.

We have generally, heretofore, left the *Journal of Discourses* to recommend itself, but as a more extensive perusal of it would greatly strengthen the work, and instruct and edify the Saints, we will now particularly call the attention of our readers to its merits and importance.

What should be the first great object of every Latter-day Saint? What should be the aim of his care and exertion? Whether gathered home to Zion, or scattered in the midst of the nations, it should be to live in as close communion and fellowship of spirit as possible with the First Presidency, and other leading authorities of the Church. Then the question arises, how is this to be done the most effectually? We answer, by receiving from them the keys of knowledge, and hearing from their lips the words of wisdom and counsel; but inasmuch as this privilege is beyond the reach of the scattered Saints, the best course for them to pursue is to carefully read and study those printed instructions and revelations which emanate from Zion, and seek to know their import and application, through the revelations of the Spirit, and those living oracles which have been sent to instruct and guide them in the way of eternal life.

The *Journal of Discourses* is published expressly for the purpose of bringing within reach of the Saints, without any reconstruction from others, those practical counsels, richly imbued with the spirit of heaven, which are given to the Saints in Zion. For this reason it is invaluable, and should be diligently read and pondered over in the mind. When a Volume is completed it should be carefully bound for future use, and then its contents treasured up as household words. They will serve as a guide and text book through life, and when repeatedly read and studied

with a sincere desire to obtain intelligence, new ideas and principles will be continually developed to the understanding, and the *Journal* ever be found a never-failing source of light, knowledge, and truth. When the Saints are travelling, or through unavoidable circumstances are in a position where they cannot meet with their brethren, or receive instruction from the Elders, the *Journal* will ever be a source from which they can receive strength, comfort, and consolation.

Every Latter-day Saint should bear in mind that the spirit and power of the work of general restitution is rapidly increasing. Every mail which arrives from Utah brings to us the more full development of some important feature or principle, and in nothing is this fact so vividly portrayed as in the published discourses delivered in the Tabernacle in G. S. L. City, and particularly those from the First Presidency. The past year has been one peculiarly fraught with important events to the Saints, which will have a mighty influence in shaping their future destiny. The policy of the United States towards us in the past and the present, the law of consecration, the political and civil policy of the kingdom of God, with many other subjects of importance, have been discoursed upon with great force and power by the authorities in Zion, and their sayings published in the *Journal*, and yet how few comparatively of the Saints have read or known anything about them. The discourse of President Young, published in Number 2, Volume II., of the *Journal*, on the neglect and oppressions of the U. S. Government, the sufferings and hardships of the Mormon Battalion, &c., and the one published in Number 20, same Volume, on the insults, abuses, and depraved conduct of United States Officers, are some of the thunderbolts from the mountains, which strike terror into the hearts of our oppressors, and make them feel that there is a power there which they can neither comprehend nor handle, and they begin to feel the blighting curse of their deeds recoiling on their own heads. On the other hand, President Young's discourse on the Kingdom of God, in the same Number, is the most beautiful, complete, and practical illustration, of its object and policy that has ever been given to the world. Thus we might go on reviewing the important subjects discussed in these published discourses, but we say to the Saints, if you would drink at the fountain of intelligence, if you would keep the fire of revelation burning brightly within you, if you would keep pace with the rapid progress of the kingdom, read and study for yourselves. The work of the Lord waits for no one. Strong things are being revealed in these days, and, like firebrands thrown among the ripened corn, they are setting the world on fire. Many apostatize because they get so far behind the spirit of the work that they lose sight of it altogether. The minds of others become darkened—they conceive that something must be wrong because "Mormonism" is getting so far a-head of them, therefore they cling to what they imagine is old "Mormonism," and become the dead branches which encumber the tree. When the way opens for such to gather with the Saints, on their arrival in Utah they are disappointed and dissatisfied, and generally want to go on a little further, for the light is too strong for them.

PRESIDENT F. D. RICHARDS arrived in Liverpool from the Continent, *via* London, on the 2nd instant, and left again on the 6th for the Continent, *via* Hull, from which place he will be accompanied by Elder W. H. Kimball.

WHAT branch of science is that man distinguished in? Oh, he is great in vermin; he knows their names, describes their mandibles and oral cavities, their palpi and antennæ, their teeth and their saws, their forceps, and their stings and lances, and all the other formidable weapons with which they work such incessant mischief and create such everlasting suffering. Is that all? That's all.—*Family Herald.*

Foreign Correspondence.

DESERET.

President's Office, Great Salt Lake City, July 30, 1855.

Elder Franklin D. Richards.

Dear Brother—Your letter dated April 28th, came to hand on the 9th instant, promising a report of names of P. E. Fund passengers, &c., which we expect in our next mail. Your movements, doings, &c., so far as we have any knowledge, are most cordially approved by me, and I will add that, in almost all the correspondence which we receive from the American Elders, your course is highly spoken of; they all feel that you have acted the part of a father to them, and your arduous labours and entire exertions are most effectually devoted to the spreading of the Gospel and the rolling forth of the kingdom of our God upon the earth. This I believe, and have always expected at your hands, and am gratified in knowing that you are thus redeeming the promise of early years in doing good service in the great work of the last days. Of course this is no news to me, still we often feel gratified in learning that our course and labours are approved and appreciated by our brethren, with whom we stand so intimately connected in the covenant and work of the last days. Still far above all should we covet and strive for the approving smile of our Lord and Master, who rules King of Saints. I know of no movement that you have made, that you or any one else could have bettered, acting in your place, and feel to sustain you all the day long in my faith and prayers before the Lord of Hosts. I do not know how much we can do another year towards helping out the poor brethren, it depends a great deal upon the Saints, and their course in donations and paying up their indebtedness to the Fund. We feel strongly to sympathize with those faithful poor who have long looked in vain for deliverance, and do most earnestly hope and pray that the way may be opened soon, whereby they may be enabled to accomplish the desires of their hearts in gathering home with songs of joy and rejoicing upon their heads.

We exhort them to be of good cheer and of good faith, and the Lord will order all for the best. We feel that we have done all that is required of us so far, and intend to continue as the Lord and our brethren shall lend a helping hand. But we do not consider that we should involve ourselves, or too much neglect other matters pertaining to the interests of the great cause of truth. Furthermore, it is time that the brethren having means should freely impart thereof for this cause. The prosperity which has attended this people in all their labours in the rich valleys of Ephraim cannot be passed over without corresponding exertions on their part to advance the interests of Zion, gather Israel, and build up the kingdom of our God. They must devote themselves and their all more exclusively to the work. We wish to accumulate sufficient during the present year of the Tithing funds to bring out the Woollen Factory in St. Louis next emigration; it is needed here, as well as many other things incidental thereto. We must begin more effectually to manufacture our own clothing, and you are aware that we have to pay considerable indebtedness caused by the operations of the P. E. Fund Company, both here upon your drafts, and in the Liverpool Office. We must be a little careful, and not permit that fund to swallow up all our available resources, so much so at least as to cripple every other branch of public service. All that we receive here is the property of transportation and labour, which has to be turned into cash to meet constantly accruing liabilities of this nature, and is sometimes most difficult to accomplish—indeed, I may safely say, it is never accomplished. All we receive this way is turned into our public works, and other means has to be taken oftentimes, which belongs neither to the P. E. Fund nor Tithing, to meet them. As I said before, we are desirous of doing all that we consistently can to aid the emigration, but I feel that we shall be obliged to confine ourselves more exclusively to the proper funds of the company to promote that object. The brethren must *shoulder up* and assist in this business. Still shove them across the water as fast as you can, and if they prove faithful they will soon make their

way over the plains. The Lord is truly hedging up the way by distress of nations and various other ways, still His hand is over His work, and He will overrule all for the good of His people. Israel will be gathered, and Zion redeemed.

We have cheering news from our missions generally, especially those sent to Israel in the mountains. The Indians are generally friendly, and we are happy in believing that the Lord has commenced His work with them; there certainly is exhibited a more largely increased influence of the Good Spirit than ever before. They are beginning to have dreams and visions, and look to us more as their friends; so may it continue until the forlorn children of Abraham are brought again to participate in the blessings and privileges of their Father's House, and rejoice in the reception of those blessings and covenants and promises made unto their fathers.

Elder Hyde has arrived at Carson Valley, and writes that all is right in that quarter, although there was a little feeling with some few in regard to coming into an organization under Utah. The Indians on the route were generally friendly.

This summer is very warm and dry, and owing to the mildness of the last winter not depositing a sufficient supply of snow in the mountains, the streams are comparatively low, rendering quite a scarcity of water.

The grasshoppers have done their work and left, they have caused very much destruction in many places, entirely destroying not only the first, but second and third sowing, some corn, and even buck wheat. There will inevitably be a scarcity of provision, do the best we can; our main prospects are in corn and potatoes, but the potatoes are not getting sufficient water, and will consequently be light. Grass is dried up on the benches, so that cattle have to be driven high upon the mountains, or to new and distant locations, for grass. We have made a location for the Church stock, and some few others, in Cache Valley, to which place they are now being driven. Notwithstanding, we feel well, and think there will be enough for the Saints if they use proper economy. We esteem it a great blessing under all of the existing and peculiar circumstances which at present surround us.

Our public works have progressed unusually well thus far the present season. We have now, however, to hold up a little in consequence of the failure of feed for our teams engaged in hauling stone. We intend, however, to put the men to work on the Cottonwood Canal, upon which we expect to bring the granite for the Temple, so I do not think it will be any loss of time in the end to partially suspend operations in the stone business. We hope to be able to bring stone on the canal another year. It would be a great blessing if it was finished now. I have no question that if the waters of Big Cottonwood could have been used for the irrigation, as it is contemplated they will be when this is completed, it would have saved grain and vegetables sufficient this year to have paid the expense of its construction.

We shall do what we can with it now in the embankments and deep cuts, dams, &c., leaving the principal digging until the fall and winter rains, which soften the earth.

Times remain about the same in California, money very scarce. Brother P. P. Pratt is on his way home. It is said that brother J. M. Horner is completely broken up, that it is impossible for him to pay his debts even if he could sell his property.

Presuming that you have all home matters faithfully chronicled to you by your family and brother Samuel, I close, praying the Lord to assist you by His grace in all your labours, and give you wisdom, strength, and ability, commensurate with the duties devolved upon you from day to day.

I suppose that brother Spencer is aware that he is at liberty to return home if he wishes, although he will doubtless be missed very much in that country. He has truly made himself very useful, and felt the spirit of his mission rule him in all his acts. The blessings of the Saints already come up in his behalf; he will receive his reward.

Remember me and the brethren of the Office and Council to brother Spencer and the rest of our acquaintances and friends, and the American Elders generally. We are happy in believing that they are all doing first-rate, and feel to bless them all in the name of Israel's God.

With sentiments of high regard, I remain as ever, your friend and brother in the Gospel of Christ.

BRIGHAM YOUNG.

G. S. L. City, Utah T.
July 31st, 1855.

Dear Brother Franklin— . . . . During the past month I have been very much engaged in business, which has hardly afforded me an opportunity of gathering up the news, only what has come to me in the *News*, and which as freely goes to you.

I was nearly six days absent with the President and his Counsellors, and others, holding a three days' meeting at Provo, as noticed in the papers. I went by invitation of the President, and assisted in the ministerial department.

While at Provo I had one nice time of fishing with the brethren, and we were quite successful. Brother Woodruff and myself cured about half a barrel, and brought them to our families.

On Sunday, the last day of our meeting, the Indians were gathered in and attended service, while President Young spoke at length of the policy that should be pursued by the people towards the Lamanites. He wanted the people in Provo to divide off the land between the City and the Lake next to the river, and aid the Indians in settling there, where they could have easy access to their fishing grounds, and other advantages which rightfully belonged to them. The Saints should aid them in building houses, establishing schools, teach their children, provide clothing, &c. Where the brethren have cut down their wood, so that the squaws have to go to the mountains for it, it should be hauled to them; otherwise, if they burn up the brethren's fences, they should not complain. Very much good instruction was given by the President, and, if received and honoured by the people, will greatly aid in preserving peace, and in bringing the Lamanites to a knowledge of their fathers, and of the work in which they must yet be prominent actors. The Interpreter communicated the spirit of the address to the Indians, and the chief, High-forehead, addressed the meeting with words of wisdom.

I have been putting a small house, 16 by 18 feet, in the edge of the ravine, just back of the one I live in; one and a half story, above a good cellar room. It is set back, so that I can put up a good building in front of it when I wish. I wanted a cellar very much, and not feeling able to put up a front this season to get one, I have placed it where it will accomodate my present wants, and have two other good rooms under the same roof. I have the walls up, but it is not covered in yet. I have also been up to Farmington, to select a site for a carding machine and factory, which myself, Joseph Cain, and brother Elias Smith are concerned in.

On the evenings of the 24th and 25th instant, the Polysophical Society gave an entertainment at the Social Hall, to as many friends as could be conveniently accommodated, which has been pronounced the best affair of the kind that was ever presented to the people of this city. It was quite a literary affair, in which was embodied a great variety of music, as well as essays, addresses, discourses, anecdotes, recitations, songs, &c. The hall was fitted up in drawing-room style, the bands occupying the platform. The superintendence of getting up the entertainment was upon brother C. V. Spencer, W. Eddington, and myself. Brother Lorenzo Snow, President of the Society, being absent up to the morning of the 24th. All these, with other matters, have kept me very busy.

The weather continues very warm and excessively dry, so much so indeed that it is considered quite injurious to health. There is considerable sickness among children, but few, however, die. Cholera morbus is most commonly the complaint, while weak eyes are also somewhat prevalent. It is so dry that the heat seems reflected from the earth almost as powerfully as from the sun. The water from City Creek and most other streams does not near supply the demands for irrigating. Many who replanted and sowed will lose a great portion of their late crops for the want of water. Where the early crops of wheat were allowed to mature, they are generally harvested. Some fields have turned out well. I believe it is generally thought that the crops through the Territory will be sufficient for the inhabitants, if frugality and care are used. Among the children who have died are Darwin Richardson's second son, John Hyde, jun.'s child, and a child of brother N. H. Felt.

No early trains of goods have arrived from the east, as is usual, but a small train has arrived from California, *via* the South route, with groceries and such other articles as the market calls for.

Wheat is being sold for $2, perhaps

some higher, and flour from $6 to $8 per hundred pounds. Potatoes are rather backward, from the dryness of the season. New potatoes have been sold at $2 per bushel. Much corn is planted, more than can be matured from want of water. The peach crop is generally pretty good. There is a pretty universal failure in garden vegetables, melons, &c. The 24th passed off without any special public denonstration, some private parties and balls transpired in the evening. The 4th passed off "brilliantly," and gave universal satisfaction.

I understand quite a company will go north, about the middle of next month, to make a settlement beyond the present northern settlements. . . . .

I close this sheet as ever, wishing you a most successful mission, and that your labours may not be too arduous for you.

My very kind regards to brother Spencer, and all in the Office with you.

I am, yours devotedly,

S. W. RICHARDS.

How to Get to Zion.

BY ELDER R. W. WOLCOTT.

The Saints in general have the spirit of gathering home to Zion, which I am glad to see, for it is a command of the Lord to come out from the world, and separate themselves from among them. For what communion hath light with darkness, truth with error? I answer, none. For truth cleaveth unto truth, and light unto light. Consequently when a man obeys the Gospel—believes in Jesus Christ, repents, is baptized for the remission of his sins, and receives the Gift of the Holy Ghost, he finds himself in possession of eternal light and truth; and inasmuch as he appreciates this light, he has no fellowship for those who love darkness, even if they be his nearest relatives. For our Saviour says, he that cannot forsake father and mother, brother and sister, houses and lands, gold and silver, &c., for his sake and the Gospel's, is not worthy of him.

But to return to the great question, how are we to gather with the people of God?

There is one thing in particular I wish to call the attention of the Saints to, that which the Lord has revealed to us several years since, and which has been published, and most of us have it in our possession, though we have perhaps failed as yet to perform—the Word of Wisdom. It is given to us with the greatest parental affection, not by commandment, but with promise. Our heavenly Father sees and knows what is for our good and safety in all things and under all circumstances, and condescends to reveal them to us. And O! how it pains my heart to see how many Saints are living, as it were, regardless of the Lord's Word of Wisdom, as though they had no need of the promised blessing, while at the same time they are living in the very circumstances which most require it, in a land in which the destroying angel is already at work, the effect of which is many are falling victims to disease and death. With how much more confidence could we administer in the holy ordinances of the Gospel, did we keep the Word of Wisdom.

We are not gathered, and before we are, we have the mighty deep to cross, on which the destroyer rides, and to travel thousands of miles through elements contaminated with the principles of disease and death. And before we can do this with safety, we shall find it advisable to avail ourselves of the promises connected with keeping the Word of Wisdom.

We are commanded to cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the sight of God. And how are we to do this? By turning down our tabernacles from one to three pints, per day, of porter and ale, and in many cases many other strong liquors, and with from three to six cups of tea and coffee, also using much tobacco and snuff, all of

which the Lord has said is not good for man? Yet how many indulge in the use of these things, by which means they sow the seeds of disease and death, daily, in those tabernacles which they are commanded to cleanse and keep pure. What profit, then, is there in those things to us who have the Word of Wisdom? Let the wise men of Israel speak, and what do we hear, but the voice of thousands as one, exclaiming, in the language of God, given to us in the Word of Wisdom—"These things are not good for man."

Let us for a moment take into consideration what it costs us in *pounds, shillings,* and *pence,* to serve our unnatural appetites. Allowing five-pence per week, for one person, to spend for tea and coffee, (many use much more,) it would in one year cost him 260 pence. Now, then, there are upwards of 30,000 Saints in these lands, and in all probability 25,000 of which use tea and coffee, which would cost them £27,083 6s. 8d. This is what it costs the above number of Saints to use tea and coffee, one year. Now in all probability, it costs them more to use tobacco, snuff, ale, and porter, and other liquors together, with many other useless expenses, such as contributing to support Gentile institutions, &c., and hiring their children to do things, when they ought to be so brought up as to consider it a privilege to do whatever their parents desire of them without even waiting to be commanded, much less to be hired. O! how long before the Saints will realize the weight of responsibility resting upon them in this respect, and act accordingly, thus bringing up their children in the nurture and admonition of the Lord.

But to return, the cost of the tea, tobacco, liquors, &c., would amount to £54,166 13s. 4d. This, then, is what it probably costs to serve their appetites one year, which, if put into the P. E. Fund, would emigrate to G. S. L. City in one year 3611 Saints, allowing it to cost £15 each. Let this principle be carried out, and in less than seven years the 25,000 Saints could emigrate themselves.

Now all who act on this principle are sure of emigrating, for they will not only save money enough, but will be able to present their bodies a living sacrifice, holy and acceptable in the sight of God, which is their reasonable service, and thus be of that happy number in whom the Lord will have confidence, because they do witness unto Him, by their works, that they are determined to keep His commandments.

Again, except we keep the Word of Wisdom, we cannot have that degree of faith and confidence which is requisite to claim the promise with which it is given, which is, that "the destroying angel should pass by them, as he did the children of Israel, and not slay them." Who can but feel the need of availing themselves of all the knowledge and powers the Lord has placed within their reach, when we consider how many of the Saints have fallen victims to the destroyer who is extant, both by sea and land, and thus failed to reach their journey's end, and rejoice with the people of God in the tops of the mountains? Inasmuch, then, as the Saints are favoured above all other people with a correct theoretical knowledge of the principles of the Gospel of Jesus Christ, let them not be found wanting in the practical knowledge, ever pressing forward towards the mark of their high calling, that they may obtain the prize. But to whom have the Saints a right to look for an example, except *to the Elders of Israel,* who stand in high and holy places, and on whom are placed great responsibilities? Is it not a matter of the highest moment, that they be men of perfect examples in the keeping of the Word of Wisdom, as well as in all other things pertaining to their high and holy calling? But while some do these things, many do not, and what is the effect? It is that many Saints have come to the conclusion that it is not particular, whether it is kept or not, consequently they lull themselves with the idea, and continue to feed their traditional appetites at a great sacrifice, a sacrifice not only of pounds, shillings, and pence, but of that power of God which can only be obtained and enjoyed by yielding themselves in sweet submission to His mind and will in all things. Let the Saints keep the Word of Wisdom, and the love of God will be more abundantly shed abroad in their hearts, by the Holy Ghost, which has been given unto them, and the gifts and blessings thereof will be multiplied and enjoyed to the satisfaction of their souls; their bodies will be filled with the principles of life and health, and their pockets with money

to emigrate; and they will have power to control the elements in their behalf, and thus soon find themselves participating in those rich and heaven-born blessings which alone are enjoyed by the Saints of God in the tops of the mountains.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending September 30, 1855.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Maiben	£750	16	3¼
Birmingham	John Godsall	245	4	4
East Glamorganshire	Geo. W. Davies	181	6	7½
Manchester	Edward Oliver	167	8	1½
West Glamorganshire	William Lewis	163	11	8
Warwickshire	William Parr	145	11	6
South	Simon Irwin	120	6	0¾
Herefordshire	James Reece	102	9	11
Newcastle-on-Tyne	George Peacock	97	0	2¾
Bradford	John B. Pears	91	9	8
Staffordshire	Josiah Rhead	88	9	1
Monmouthshire	Edw. Middleton	86	17	10½
Reading	James Frewin	85	2	9½
Wiltshire	William Norris	82	8	11
Glasgow	Robert Kirkwood	75	4	10
Sheffield	Wm. Brownlow	72	8	1½
Lands End	John Kessell	70	3	5½
Lincolnshire	Richard Harper	65	7	4
Derbyshire	Thomas Parkes	64	6	4½
Cheltenham	Thomas Clarke	61	7	11
Hull	John Miller	60	4	3
Norwich	James Woods	58	7	4½
Bedfordshire	William Peacock	54	12	1½
Cambridgeshire	R. J. Townsend	51	2	7½
Nottinghamshire	Josiah Holmes	49	12	6
Liverpool	James Linforth	47	2	7½
Edinburgh	John McComie	47	0	2½
Dublin	H. E. Bowring	42	15	1½
Kilmarnock	John Aird	42	6	1½
Leicestershire	John Mellor	41	3	7
Southampton	Samuel Ridout	39	17	1½
Preston	John Holsall	36	10	4½
Carlisle	John Threlkeld	30	4	4½
Worcestershire	Charles Peat	30	0	9
Brecknockshire	Thomas Morgan	29	16	8
Belfast	J. D. T. McAllister	27	16	3
Late Herefordshire	John Preece	24	17	9
Carried forward		£3530	10	11

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3530	10	11
Dorsetshire	Benjamin Elliot	24	7	11½
Shropshire	Joseph Akers	22	12	5
Llanelly	Thomas Stephens	18	9	8
Channel Islands	Elias Cave	15	3	8½
Pembrokeshire South	John Price	13	1	8
Carmarthenshire	Isaac Jones	10	8	10½
Dundee	A. N. McFarlane	9	13	1½
Flintshire	Thomas Green	8	16	9
Denbighshire	Griffith Roberts	5	3	5
Dyffryn Conwy	Hugh Roberts	4	13	3½
Anglesea	John Roberts	4	3	0
Isle of Man	James Duff	4	2	3
Pembrokeshire North	Thomas D. Evans	1	11	0
BRANCH.				
Derry	Hugh Sheppard	6	15	7
Tedbury	Joseph Walker	5	0	10
MISSION.				
Australia	Aug. Farnham	183	8	3½
Swiss and Italian	Daniel Tyler	158	0	5
Sandwich Islands	P. B. Lewis	120	1	3½
French	W. C. Dunbar	109	19	4
Cape of Good Hope	Jesse Haven	106	0	9
St. Louis	Milo Andrus	69	17	11
East India	Robert Skelton	30	4	5
Bombay	A. M. Musser	23	0	7½
Scandinavia	John Van Cott	11	3	11
Malta		5	7	2
William Ballan		1	15	2
Robert Shill, Rio Janeiro		1	4	4
J. W. McLellan		0	17	9
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
(Errors excepted.)		£4506	6	3

Varieties.

THE YANKEE JUGGERNAUT.—It is estimated that one hundred thousand lives have been lost by steamboat disasters on the Western rivers during the last forty years!

IT appears from official returns that up to Saturday Sep. 8, there were shipped from Marseilles and Toulon, for the East, since the commencement of the war, 226,000 men, besides 45,000 from Algeria, Corsica, and Italy.

DR. F. MAYNARD, in his work *From Paris to Sebastopol*, states that the Crimea is the richest gold country in the world, and that within ten years it will become the El Dorado of the Old World.

FAILURE OF THE POTATO CROP IN CANADA.—The Canadian papers state that in the Eastern part of Lower Canada, especially in the district of Quebec, the potato crop is almost a dead loss. The blight is so severe and so universal in the low lands, that whole fields are being ploughed up—the yield not being worth gathering. And it is a singular fact, that, previous to the late thunderstorm there, the potatoes were perfectly sound, and three weeks ago farmers were selling them at 4s. a bushel, out of the same fields which are now completely destroyed. The weather, too, has been so cold that the corn and grain are not ripening, and oats are very much laid. A correspondent of the Toronto Colonist adds, "There is no harvest."—*Missouri Republican*, Sept. 14.

SINCE the commencement of the present year there has been a great increase of house-breakings of an aggravated character, generally throughout Scotland, but particularly in Midlothian, Stirlingshire, Lanarkshire, and neighbouring counties. The depredations are planned and executed with much skill.

EMPLOYMENT FOR WOMEN.—We want two or three women judges, female juries, and lady-like barristers to try and adjudicate certain evil-doers, whose sins are not duly appreciated by mere men. Further, we want a prison with a female governor, and female turnkeys. Among the most efficient troops of the King of Dahomey is his regiment of Amazons; a very terror to his enemies. Considering this, *Mr. Punch* proposes that all brutes guilty of beating their wives should be committed by lady magistrates, tried before a lady chief-justice, convicted by gentlewomen of the jury; and when sentenced, be given into the custody of strong-minded women. Punishment upon marital brutes will never be duly carried out, unless by functionaries chosen from the sex so cryingly outraged. To the hands of the avenging beauties would we render up all the offending beasts.—*Family Herald.*

Know Yourselves.

To see and know yourselves, O men!
Your origin and end to scan,
To learn your being, power, and station,
Your true position in creation—
This is the knowledge you must gain,
If you would reap an endless fame.
When from pure element the earth was born,
In all the beauty of primeval morn,
And shouts of joy from Sons of God roll'd round,
And beauteous orbs re-echoed back the sound,
To know that you were there,
As spirits pure and fair,
Awaiting your release, to roam,
And find on the new earth a home,
Like to a pure celestial ray,
Lights your dark path to future day.
A bright and joyous thought 'twas then,
To think of being mortal men,
To tread the vale of darkness through,
'Till fairer worlds burst on the view.
Through this dark vale to you 'tis given
To gain a bright celestial heaven.
Among the Gods you still may claim
A kindred, and enduring name.
Then what dark cloud impresses now
The mark of sorrow on your brow?
'Tis this—yourselves you have forgot,
And nature's laws remember'd not.
Through leaving good and choosing ill,
You're blindly led by Satan's will.

Liverpool. J. A. LITTLE.

THE *Catechism for Children*, by Elder John Jaques, is now reprinted, and can be obtained at our Office. Stiff covers, 6d.; cloth, gilt edges, 10d.

ADDRESSES.—James Carrigan, James Stones, } Thornywood Place, Sneaton, Nottingham.
Israel Evans, Charles R. Savage, } 15 Park Street, Derby.

Money List, Sep. 29—Oct. 5, 1855.

	£	s.	d.
William Peacock	5	0	0
Josiah Holmes	2	0	0
Edward Oliver	36	10	0
Elias Cave	1	5	0
James Frewin	4	10	0
James Threlkeld	2	0	0
Carried forward	51	5	0
Brought forward	51	5	0
Robert Kirkwood	25	12	1
John Kessell	12	0	0
William Brownlow	7	0	0
James Linforth	3	17	3½
	99	14	4½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XVII. Saturday, October 27, 1855. Price One Penny.

Free Government.

"When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship."—*Brigham Young.*

A leading feature of "Mormonism" is the blending of the spiritual and temporal, the heavenly and earthly, the past, present, and future together. The kingdom of God, like every other, will consist of men possessing a territory and political principles, and having a code of laws, and a system of jurisprudence. In Utah, this kingdom is beginning to be developed to the world in a tangible form, and the principles of political and national salvation are being taught to mankind by precept and example. Equal rights and fraternity, with freedom for every person to enjoy all the blessings of life and every good thing, if he will not intrude on the rights and privileges of others, is the "Mormon's" political creed. This is the freedom which God designs for His creatures. He has made the elements amply sufficient for all to enjoy a comfortable share of them, if all men were willing to eat their bread by the sweat of their brow, instead of striving to live in idleness on the fruits of others' toils.

Every man should reap according to his works. This principle emanates from heaven, but men trample upon and pervert it. It is the parent of freedom; and it matters not whether a government is called republican, monarchial, or despotic, it is free and righteous in proportion as it acts on this principle. God made the world for man, that he might come upon it and use the elements of which it is composed, in their various organizations, and learn still further to modify and combine them to supply his wants; and in doing this, to learn the simple principles of creation. Is there any nation at the present time where the people enjoy the rights which God designed for them? No, it cannot be found.

A great portion of the poverty and miseries of mankind are caused by their fellow men. Those who are blessed with superior abilities, or whom Providence has placed in more favourable circumstances than others, should use those blessings to organize from the elements such things as will add to their own advancement and happiness, and render them capable of administering to others less favoured. Instead of this, man has become so perverted as to debar his fellows as much as possible from these blessings, and constrain them by physical force or

circumstances to contribute of the proceeds of their labour to sustain the favoured few.

The way to knowledge and intelligence should be as equally open to all as the material elements are for the sustenance of the body. Every son and daughter of Adam has a right to exercise the free agency which God has given them to shape their destiny in a future state of existence as well as in this; and men who attempt to force others out of the path they have chosen to walk in, are assuming those high prerogatives which at least do not belong to them, and which we are not informed that God has ever yet exercised. The Lord has said that He will judge men according to the deeds done in the body, but He has nowhere said that He would compel men to do right or wrong, but has ever left them free to do either.

The nations of the earth are probably governed quite as well as the majority of the masses which compose them are capable of appreciating. If the Russians were prepared to enjoy the blessings of free government without abusing them, the despotic power of the Czar would soon vanish away. The French are incapable of exercising the functions of a free republican government. The proof is, that they have twice merged a republic into a monarchy, which is better suited to their customs and capacities. If the masses of Britain were suddenly freed from those stringent restraints which curb the baser passions of the multitude, society would become a universal wreck, and anarchy would reign triumphant, or give way to a despotism. It is this desire for something better—this struggle for freedom, without knowing how to use it, that forms the basis of that revolutionary spirit which pervades the nations of the present day, and which occasionally bursts forth like a volcanic eruption, but again subsides because not sustained by correct and virtuous principles. This does not prove that present systems of government are right. There are abundant evidences that kings do not rule in righteousness, that the people are incapable of governing themselves, and that there exists no heaven-inspired Priesthood, acknowledged by the nations, who have wisdom to guide either.

The first account we have on record of a man who established a kingdom on the principle of physical force and conquest is of Nimrod, the grandson of Ham, and it says in the tenth chapter of Genesis, "he began to be a mighty one in the earth," "and the beginning of his kingdom was Babel," supposed by historians to be the commencement of the kingdom of Babylon. The confusion which took place at the tower of Babel has been on the increase down to the present, by a continuous sub-division of mankind into a variety of languages, races, and religions. When the scenes of wickedness and confusion in the last days were opened up to the vision of John the Revelator, he naturally enough used the first great city founded on these principles as typical of the results which mankind would experience from following her example.

From that early age, physical force, conquest, and oppression have been the characteristic of every period of the world's history. The masses of the old world, in their ignorance and despair, look forward to revolution as the only chance to better their condition. The new world is the land of republics, but in many of them true freedom has had a name, but never an existence, for they have been ruled by the worst of all tyrants—anarchy. The United States of America have made the most substantial and successful effort of modern times for the establishment of a free government. It was framed by noble spirits, who there found room for the expansion of their energies. With a constitution which bears the impress of inspiration, and with apparently every element of success and prosperity, had the integrity and virtue of the people kept pace with their increase in wealth and power, none could have calculated the extent of their influence, or the results of their example in freeing mankind from oppression. But alas! no, the blight of corruption, mobocracy, and revolution has seized the vitals of the nation. The cry of an oppressed and expatriated people is the requiem of her departing glory. Her soil has drunk the blood of innocence—of Saints of the Most High, and the Lord's anointed; and the souls of those who have been slain for the word of God and the testimony of Jesus cry with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood."

Nations, like individuals, may expect to reap the fruits of what they sow. If a people break down those barriers of con-

stitutional law which they themselves have established as the criterion of right and wrong, misrule and anarchy will invariably be the result. It is a remarkable fact, that the flames of civil war are kindling in that portion of the United States from which the Saints were first driven by a reckless mob. That same spirit which then unrestrainedly gloated on the sufferings and death of an innocent people, by the tacit consent of the nation, has diffused itself through the land, and sealed the doom of that mighty republic which has been at once an object of jealousy to tyrants, and of hope to the oppressed.

With suffering and want weighing down the masses, with a portion of the nations engaged in foreign war, others in internal strife and dissension, with the spirit of revolution only restrained by outward pressure in those who maintain the semblance of peace, where can mankind look for succour, for help, for political salvation, for deliverance from the whirlpool of anarchy, for liberty, for free institutions founded on the eternal principles of truth, equity, and justice? We answer no where, but to the God of heaven. Every system of civil polity invented by men, like their religious creeds, has been proved by experiment wholly inadequate to check the downward tendency of the human race.

The principles that will save men in the next world will save them in this. The Gospel will bring national as well as individual salvation. Some may query, how is this to be brought about? As God has not changed, we can see no reason why He should take any other course than that of former times—reveal His counsels to His servants the Prophets, whenever there is a people who are willing to be guided by them. We read of no other system of government until the mighty Nimrod established one on perverted principles, which the world have been imitating ever since, and going on from bad to worse. It was through direct revelation from heaven that the people of Enoch arrived at such temporal and spiritual, individual and national perfection that the Lord took them from the earth. It was through this same channel of revelation that Daniel became the wisest man in, and prime minister of, the Babylonish empire. It was through this that Joseph was enabled to save Egypt and his father's house. By this the children of Israel were led forth out of Egypt to the land of their inheritance, and established there, and were guided in the days of their prosperity. No government can ever be established which will insure stability and the best good of all, except by revelations from heaven, made to a righteous people who will obey them.

But says the sectarian religionist, the self-conceited sceptic, or the political demagogue, who deems the present systems quite good enough, because they pander to selfish interests and depraved desires—"Where will you find a people in this enlightened age, who are foolish enough to believe in your theocratic government?" Happily for mankind the Lord in His wisdom applied a remedy before they in their blindness and ignorance, had all gone on to destruction so far as to be past redemption. He knew perfectly well that there was no monarch or ruler on the earth but what considered himself too wise and exalted to receive instruction from Him, and no nation that would follow His counsels, if given. So instead of applying to some self-constituted dignitary, He commenced with an obscure youth, who was simple and honest hearted enough to receive instruction, and He taught this youth how to commence and carry on the work of gathering together the few scattered among the nations who are fitted to become the subjects of His kingdom. This young man gloried in no surreptitious titles of nobility, he had no ecclesiastical handle, of man's invention, to his name, neither was his pride pampered by an immense yearly stipend wrung from labouring thousands to sustain his assumed importance, but he rejoiced in the simple cognomen of Joseph Smith, quite as plain and just as honourable as that of Moses and Elijah, Matthew and Luke, and he was withal the best material that the Lord could find for His purpose. The Lord gave him the keys of knowledge and power, and instructed him how to establish a kingdom wherein righteousness would rule, and heaven-born freedom be enjoyed by all who would seek its protection. What is the simple principle and method on which this kingdom is being established? It is this, to gather out the few who are scattered among the nations who are honest-hearted and virtuous enough to believe and practise the principles taught by Jesus and his first Apostles, and who are not too self-conceited to receive further instructions through revelation

from heaven. These few when scattered over the earth are weak, because divided, but when gathered together into one nation they will be powerful, on the principle that "union is power."

Thus the Lord, through the simple principle of union, the power of which the world acknowledge, but are unable to practise in a national capacity, is establishing His kingdom among the nations never to be overthrown. The Lord is founding this kingdom on the most pure republican principles, by teaching men truth, equity, and righteousness, and then giving them the unlimited privilege of conducting themselves in accordance with those principles. The people will voluntarily be guided by an active practical faith in a living and eternal Priesthood. The men who lead them may be taken from the earth, and succeeded by others, but the same principles will be the rule of action, and the same power will guide both rulers and people from this time on in eternal succession, thus insuring permanence and stability, a continual increase of power, and extension of dominion. This kingdom is founded on the rock of eternal truth, unadulterated freedom, and equal justice. It is sustained by the Gods, and by holy angels and righteous men. It is opposed by the powers of darkness, and the multitude of nations who follow their counsels. From only one man as a nucleus it has increased to a multitude. It is now assuming a form and tangibility which are attracting the atttention of the world. Its whole history is an enduring testimony that it has within itself the elements of life, power, and progress. In the bosom of the Rocky Mountains, where it could be sheltered and nursed in its childhood, it is rapidly arriving at a maturity that can bid defiance to the storms of opposition which rage around it. While other nations wane and disappear in the general wreck, the power of its principles will be more manifest, and its light more brilliant, until it takes the lead in the constellation of nations. Under its shelter the honest poor and oppressed will find protection. In it kings and princes will seek safety when infuriated masses light up scenes of carnage with the flames of burning thrones and palaces. Under its dominion all will find peace and protection, who will let others enjoy their rights, and acknowledge the God of heaven. So says the Lord through His prophet Brigham.

Celebration of the Anniversary of American Independence,

AT GREAT SALT LAKE CITY, UTAH TERRITORY, JULY 4, 1855.

(*Concluded from page 660.*)

Colonel George A. Smith delivered the following

SPEECH.

My Friends—I arise on the present occasion to address you with my heart filled with emotions that are not easily described, apart from feelings which pervade my mind resulting from the present celebration of the anniversary of our country's independence. It is with a high degree of pleasure that I witness such an immense assembly, and compare it with celebrations of this ever-memorable day which I have attended in my native state, in my early life. The anniversary of the day on which our fathers declared the independence of the American States, I have ever felt a disposition to celebrate, whenever circumstances and situation would possibly admit of it, as the day on which our fathers declared the independence and freedom of millions of people yet unborn. It was a great step for a few colonies to take, to attempt to wring from the hands of the king of the most powerful nation upon the face of the earth their liberties, the right of self government, of choosing their own rulers, those inalienable rights which belong to man, and are the boon of his Creator, and which kings had held in their grasp for ages. Our revolutionary fathers were unwilling longer to be ground down by

iron rules and cast-iron notions of one stupid and corrupt ruler that oppressed them, and struggled for their freedom. Under the guidance and fostering care of the God of heaven, these colonies were made free, free to act in obedience to all those principles He has given the sons of men their agency to act upon.

This is a great illustration of the importance and power of the principle of union. When the signers of the Declaration of Independence put their names to that heaven-born instrument, they were perfectly aware that the success of their cause depended upon their being united, it was absolutely necessary that they should all hang together, for if they did not, they were perfectly sensible they would all *hang* separately. The united colonies at that time were ready to sustain the leader of the revolution almost in mass; there were a few districts where divisions took place, and those divisions caused more cruelty, bloodshed, and sorrow than any other circumstance pertaining to the whole revolutionary struggle.

By this grand step our fathers secured to us the right of self government; however much wicked men may have opposed and abused the institutions the revolutionary fathers have established and put in motion, whatever corrupt office-holders may have done in violation of them, the great point is gained which enables the American people to choose their own rulers, and produce such a form of government and such protection as are necessary for their growth, their freedom, and their continual well being.

It was through the most flagrant violation of these sacred rights and principles of the constitution of our country by perjured officers, who were sworn to do their duty and suppress mobs and violence, that the rights of free men, which were bequeathed to us a priceless legacy, sealed with the blood of our fathers, that the Latter-day Saints were driven, *en masse*, from their peaceful homes in the United States, and were obliged to flee, destitute, into a desolate wilderness, where we are laying a foundation for a state in the great Federal Union, where we can enjoy our own religious institutions, and form a government, and where we are organizing our own community, agreeable to the general constitution of our country, that we may be made partakers of the blessings which are actually guaranteed unto us by that sacred instrument; under these circumstances we rest, until the day shall come that shall so revolutionize our American government, as to put every treacherous scoundrel where he ought to be, to reap the reward of perjury and corruption, that he may have the privilege of being banished by his Maker, that he may enjoy the society of the father of lies until he is satisfied with that kind of fare. [At this point of the speaker's remarks, a small round table that had been brought for the Honourable Judge Kinney to lay his papers upon, fell from the stand, upon which the speakers were sitting, and was broken by the fall.] *So*, the end cometh suddenly, the day of coruption is short, and its downfall is sure [great laughter]; the old fabric of corruption is getting so rotten, it will fall of itself and crumble to dust without any effort to overthrow it, and the pure principles of good government, justice, righteousness, and purity will become so clearly unfolded, that we shall wonder that it was ever possible such a mass of corruption ever shrouded our country, or that so great a number of the rulers of the American States should ever give countenance to the rule of mobs, or the destruction of the people's rights by any common convention of scoundrels.

The circumstances and pleasures of the day which have so far passed, would have been without alloy or a pang of grief, but I behold on this platform the vacant seat of one who was associated with us on the last celebration, one who addressed us on that occasion, with such a flow of natural eloquence and pathos of feeling; and to whose talents and instruction we were indebted for a great portion of the interest of that occasion; the Honourable Leonidas Shaver, Associate Justice of the Supreme Court, and Judge of this judicial district, has been suddenly called from the busy scenes of this life into eternity; a worthy man, and profound jurist, who, by his straightforward and upright course, has honoured his profession. His studious attention to his duty, his fine intellect, polished education, and gentlemanly bearing have won for him the universal admiration and respect of this community. It was only necessary to be acquainted with him to love him. Our worthy instructor and expositor of the law has been called from our midst suddenly. He not only administered the law, but honoured

it himself. Hear it, O ye judicators of of the law, and pattern after him. And we this day look round upon those that surround us, with this solemn reflection, that but a short season can pass, until it will be our turn to follow him.

This circumstance should caution us against sin of every description, and prompt us to live uprightly, walking in accordance with all the laws and principles of human right and divine revelation, that we may be prepared for so great and solemn an event when it shall come—when it shall be our turn to participate in the realities of death.

It is well understood that the principles of truth are bound to prevail, it makes no difference what the opposition may be, nor what length of time that opposition may continue; or how much sin is perpetrated to prevent it, or rivers of blood and millions of treasure wasted to oppose it. Yet, truth will utimately prevail; and the day will come when a "Mormon" *can* be respected in other portions of the world as much as any other man; yes, exactly as much as though he professed any other religion. Why? Because "Mormonism" is truth, and truth will prevail; those principles which are laid down in the very formation and genius of the general government of the United States, knew no religious sect—all were alike; and when these principles can prevail as our fathers handed them down to us, freedom will not be a name; and the day is approaching, and it is not far distant, when all the corruption and wickedness which serve to bring distress and misery upon a considerable portion of the community will be done away; that order of things will vanish, and this people will have the opportunity of enjoying all their privileges and rights in every portion of their loved country, that they can in these mountains.

If ever William Tell was happy when he found himself free from the grasp of his enemies, so this people felt to rejoice when they were encircled within these vast deserts, and almost impenetrable mountain walls. It was not the beauty of the country, the barren deserts, the rocky mountains, this isolated position, that invited us here; we came here simply because it was the only place of refuge which offered to us security from the hands of our persecutors, where we could actually enjoy our constitutional rights. We are here, thank God, enjoying all the privileges of American freemen, and all the blessings, and ordinances, and powers which lead to an eternal exaltation in the celestial kingdom of our God.

And I will tell you, my friends, what I hope; I hope that the first mob that rises in these valleys will experience the same sensation (and worse if possible) that a certain gentleman, a leader of a mob in Jackson County, Missouri, did, whose name was James Campbell, who had been long famed among his comrades as one of the bravest men in that county. It was on the occasion of the battle of the Blue; he gathered up his men, and fired fifty-three rifles into a small party of the "Mormons" that were hastily gathered together for mutual protection. There were only fifteen or sixteen guns among the "Mormons," they returned the fire, at which many of Campbell's comrades left in a hurry, but he concluded to stay and tussle it out with the "Mormons." There was an old revolutionary soldier, named Brace, in the "Mormon" company, who had fought in many battles under Washington, in the war of independence; he fired his musket at Campbell without effect, and he fired at the old soldier, also without effect, but Campbell being able to load quicker than he could, there was no alternative for Brace but to run at him with the butt end of his gun before he could re-load, so he commenced yelling like ten thousand Indians, and charged Campbell with the butt end of his musket; Campbell, to save himself, suddenly wheeled his horse, and plied the whip, this gave the old veteran a chance to re-load, he then fired his piece and killed Campbell's horse as he was jumping over a fence, which left him hanging there, but Campbell in his terror did not know whether he was running on his feet or riding on his horse, so he ran across the country with all the power he possessed, whipping behind him, as he supposed his horse, crying, "Get up, or the Mormons will kill us; get up, or the Mormons will kill us." So I want the first mob that rises in this country to feel, and all those who hold power and influence in the nation who by that means seek to distress and afflict the innocent, I want all such men to feel like the illustrious Campbell. I want the same terror to fall upon them that fell upon him, and the same powers of locomotion to clear out, crying, "Get up or the Mormons will kill us," as he

did, although his horse lay on the fence dead, near a mile behind him.

With these sentiments, these few ideas which are offered without having had time for studied reflection and preparation, I say, may we long live on the face of the earth, and enjoy the blessings and privileges of American Independence. Amen.

"A Gallopade," by Capt. Ballo's Band.

Hon. J. F. Kinney, Chief Justice, read a speech.

Greeted by the roaring of cannon.

Major Edward P. Duzette displayed his unique performance on the bass drum, with violin accompaniments, much to the gratification and delight of the assembly.

Dr. Garland Hurt, Indian agent, delivered an extemporaneous address.

Concluded amid the applause of the assembly, and the firing of cannon.

The following regular toasts were then read by the committee—

The Declaration of American Independence—an event ever to be celebrated by the Latter-day Saints—the fruits of inspiration. S. W. R.

The Constitution of the United States—For political wisdom and policy, among national institutions, its equal cannot be found. S. W. R.

President Franklin Pierce—may he live till his popularity is equal to his virtues; and may no future President of the United States do any more harm or less good. D. H. W.

Edinburgh Quadrilles, by Orchestral Band, very animatedly.

Music by Captain Ballo's Band.

Hon. A. W. Babbitt addressed the assembly.

Greeted by loud peals of cannon.

The Committee read the following toasts—

The lamented Leonidas Shaver—the brightest star and pride of Utah's Judiciary, and favourite of her citizens. H. S. E.

The Governor of Utah—He is as he was; and as he is, so may he ever be. S. W. R.

Utah Territory—May she continue to spread and prosper until her influence is felt among all nations, kindreds, tongues, and people. E. T. B.

The United States Supreme Court—Uncle Sam expects every man to do his duty, and so do the "Mormons." W. W. P.

The Territory of Utah—The hub of the great wheel of creation; "spin away, gals," and clothe the heralds of holiness in home-spun! Does that allude to polygamy? W. W. P.

The American Eagle—May its wings cover the universe, and its down fall upon America. J. M. B.

Hon. J. M. Bernhisel, our delegate to Congress—Twas not the whirlwind, nor the earthquake, but the still small voice, that showed the Lord was there. Well done, good and faithful servant. W. W. P.

It was then moved and seconded that the Hon. J. M. Bernhisel be sent again to Washington as the representative of this people. Carried by acclamation, and greeted by firing of cannon.

Deseret for ever!—Her own Governor, her own religion, her own Legion, and her own "peculiar institutions," instead of office-hoppers, clod-hoppers, gal-hoppers, or grass-hoppers. What a day this is for a unit! W. W. P.

Liberty of conscience—the bulwark of every government. Woe to the nation that muzzles it. J. C. L.

Como Quadrilles, by the Orchestral Band.

Mr. Bernard Snow read an Ode to Freedom, composed by himself.

Greeted by the firing of cannon.

Yankee Doodle, by the Martial Band.

The following was then pronounced—

BENEDICTION BY ELDER W. WOODRUFF.

O God, our eternal Father, we offer the gratitude of our hearts in thanksgivings and praise unto thy holy name, for the blessings we have enjoyed this day, and for the blessings we have enjoyed during all the days of our lives; and we ask thee, our Father in heaven, that we may ever be filled with gratitude and thanksgiving, and with obedience to thy laws and commandments. We thank thee for the Constitution of the United States, and receive it as a great legacy and as a precious boon bestowed upon us from thee, through our fathers.

We pray that thy blessing may rest upon all the children of men who dwell upon this continent, in that manner and in that measure to maintain inviolate the principles set forth in the Constitution of the United States; that we, and our posterity to the latest generation, may enjoy continually that freedom and liberty guaranteed unto us; and may its influence

and power spread upon all the earth, until the kingdoms of this world shall become the kingdoms of our Lord and His Christ; until every man, woman, and child upon the whole earth shall bow the knee, and acknowledge Jesus the Christ, the Son of the living God.

We acknowledge thy hand in the blessings we enjoy, and in leading us to these distant valleys; we know that thy Spirit—the Spirit of Wisdom—governed thy servants in leading us here, and that the same Spirit has been manifested in the government, control, direction, and counselling of this people up to this time.

May these blessings continue with us, and may we ever be thankful and humble, and never be ashamed to bow the knee to thee, and acknowledge thy hand in all things, in every blessing we enjoy, and in every duty we are called to fulfil throughout our lives.

Let thy peace go with us to our habitations, and may thy Spirit dwell in our hearts, and in the hearts of those who dwell with us, that we may revere thy name, keep thy commandments, overcome the world, and be saved in the kingdom of our God; which favours we ask in the name of Jesus Christ. Amen.

A Governor's salute was fired while the assembly were dispersing.

At sunset, firing of cannon; flags lowered.

The impromptu speeches and prayers were reported by Messrs. Watt and Long.

Thus passed off the 79th anniversary of American Independence in Great Salt Lake City—a day long to be remembered by her patriotic and loyal citizens. No jar nor accident occurred to mar the harmony of the day.

ROBERT L. CAMPBELL,
Reporter of the Day.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 27, 1855.

FOURTH OF JULY IN UTAH.—A somewhat lengthy account of the celebration, in G. S. L. City, of the Anniversary of the Independence of the United States is concluded in the present Number of the *Star*. We doubt whether, in any of the cities of that vast republic, the day was honoured with a more magnificent display, or with more genuine enthusiasm, and we are certain that in no place was it attended with less profanity, disorder, and drunkenness. Male and female, old and young could rejoice in paying respect to the fathers of their country, without forgetting decorum and sobriety. The inhabitants of Utah could do honour to the "spirit of '76" most cordially, without violating the laws of morality, a characteristic peculiar to Utah in national rejoicings.

It may arise partly from the fact of their tempering public rejoicing with decency and wisdom, that the people of Utah are so often charged with disloyalty and a strong undercurrent of treason towards the Constitution and laws of their common country. Peradventure if Utah's citizens were to permit their joy to exhibit itself in the orthodox manner—that is, in Bacchanalian revels, enlivened by pugilistic, *revolver-istic*, and *bowieknife-istic* frolics, and spiced with debauchery, the whole demonstration resolving itself into a grand saturnalia, all would be honey, Utah would be loyalest of the loyal, shame and contempt would be the portion of those who might dare to lift up their little finger to impeach her patriotism. Be this as it may, one thing is certain to us, and ought to be patent to every one who is enlightened by the Spirit of Truth, and that is, that no people upon the American soil are more loyal nor more attached to the constitutional principles of their country, than the people of Utah. No people upon the face of the whole earth rejoice more, or have greater cause to rejoice,

that the spirit of freedom inspired the fathers of the American Republic to frame, sign, hold forth to the world, and stand manfully by the Declaration of Independence and the Constitution of the United States.

That man must be wofully ignorant of the purposes of God and the principles, faith, and objects of the people of Utah who honestly imagines for one moment that that people cherish feelings of hostility towards the Constitution and Government of their country. The very reverse is actually the case. In speech after speech, and document after document, do they declare that the Constitution of the United States is the most perfect in the world, that it is all they could expect in a human government, and that it was the Spirit of the living God that inspired the representatives of the American people to frame that glorious instrument of freedom. Any one whose knowledge of the views of the Latter-day Saints exceeds the veriest superficiality knows well enough that they affirm that the Almighty has a great and noble purpose in His mind respecting the American continent, and that purpose is nothing less than the reservation of that portion of the globe for the establishment and organization of His Church and Kingdom, never more to be overthrown. To prevent that favoured hemisphere from being overpopulated, like the old world, with a race of priest-ridden and comparatively phlegmatic people, He hid it from the knowledge of the nations till the set time was come for the free and most energetic spirits of their day to go forth from the oppressions of their native lands, and lay the foundation of a government with a constitution so liberal that under its protecting ægis His Church and kingdom could be planted, could germinate, exist, and grow until it became a great and mighty tree, beneath whose branches all the fowls of the air could find shelter and safety. The discovery of America by Columbus, the settlement thereof by the Pilgrim Fathers and others, and the Declaration of Independence by "the patriots of '76" are so many links in the grand chain of preparation for the establishment and prevalence of that kingdom which will ultimately spread over all the earth, and draw to its standard the best and purest spirits to be found among men. Until these great preparatory works were accomplished the Lord could not set up His Church and Kingdom on the earth, and therefore the humble, the honest, the oppressed, and the afflicted of all nations must live on comparatively without God and without hope in the world; salvation could not be published with effect to the nations, because no place could be pointed out where they might flee to escape the temporal and spiritual bondage to which they were subjected; Israel could not be gathered from the nations, because there was no government so liberal as to allow them to assemble together to obey the laws of God, to build temples to His Holy name, wherein the ordinances of eternal lives and exaltations could be administered for the living and the dead. We would ask any reflecting man who knows anything of the Latter-day Saints, whether he considers it would have been possible for them to practise, in any country in the old world, or under any constitution but that of the United States, the principles they hold to be the mind of God? For ourselves we unreservedly answer in the negative, and that man is far in advance of us who can answer in the affirmative, and is competent to support his answer with solid argument.

Such then being the faith and hopes of the people of Utah, and every one acquainted with them knows it to be a fact, how ridiculous, how absurd a position a man takes when he charges that people with disloyalty to the General Government, or with insensibility to the free and glorious principles of the Constitution. Considering the great and eternal interests pendant on the birth of that constitution and the formation of that government, is it not so plain that the wayfaring man, though a fool, may see that the Latter-day Saints, not only of Utah, but of the whole world, look

upon those events with thrilling interest, and upon the brave and honoured actors therein with feelings of the most profound respect and sympathy, in fact, as fellow-labourers in the great work of human redemption? And if such are the feelings of the Latter-day Saints, how can it be supposed that they harbour the most distant unpatriotic thought?

But there is a class of men who, to obtain place and power, care not if they ride rough shod over every barrier of law and constitution, and trample down the dearest moral, civil, political, and religious rights of other men. By such characters neither age, sex, nor condition is respected in the gratification of their treasonable and destructive desires. Against such men and their actions the people of Utah cherish the most uncompromising and undying opposition. And if such opposition is unpatriotic in the eyes of Americans, why let it be so, it proves their degeneracy, that they have dwindled down to the most "unworthy sons of noble sires." And more than this, it proves that there is a necessity for some people to arise in all the dignity and independence of free men, to stretch forth their hands to rescue from utter degradation the glorious charter of liberty bequeathed to their country by the noble heroes who staked their all upon the die to lay a foundation for the republic of the United States. Such a people are the inhabitants of Utah, and when anarchy and lust for power and personal aggrandisement break up the Union and threaten the very existence of the Constitution, that people will step forth to save the land, that it may be preserved sacred to liberty, and that one spot, at least, upon the face of the earth may be indeed free, and a spot to which the oppressed of every land may flee, with the unwavering assurance of protection in the enjoyment of every right, and with the privilege of living according to the dictates of their own conscience, to the very verge of consistency with the public good.

History of Joseph Smith.

(*Continued from page* 664.)

Wednesday, April 1, 1840.

Fair Haven, 1st April, 1840.

Reverend Joseph Smith, junior.

My Dear Sir—After writing you at, and then going to, Philadelphia, and not finding you, I addressed a letter to Washington City, and received a reply from Judge Higbee, by which I first learned of your return to Illinois; and at the same time I got the Committee's report upon your application to Congress for redress of the outrages perpetrated upon your people by the Missourians. I am not, I must confess, much disappointed in the result; as I know the vacillating, fawning character of many in both Houses of Congress; and these are not their worst traits either, for they not only lack the moral courage to do right, but will do what they know to be positively wrong, if they can make political capital by it; and will abandon you, me, or any one else, with perfect indifference, and heartless treachery, if by doing it they can obtain governmental favour, or political preferment. If we should not put our faith in princes, it appears most emphatically true, that we should repose no confidence in politicians. The idea conveyed in the report, that exact justice will be meted to you by the judicial tribunals of Missouri, is too preposterous to require comment. It is indeed a new doctrine, that we should apply to robbers, or their supporters, to condemn themselves to restore the valuables they have stolen, and to betray each other for the murders they have committed.

I do not believe (though I am sorry to say it) that you will ever receive a just or honourable remuneration for your losses of property, or any reparation for the personal indignities, privations, and sufferings which your people have sustained in Missouri. The greatest reliance you have for regaining

your wealth is in the honourable conduct of your people—their pure morals—their correct habits—their indefatigable industry—their untiring perseverance—and their well-directed enterprize. These constitute a capital which can never be shaken by man, and form the basis of all that is great in commercial influence, or in the attainment of pecuniary power.

Judge Higbee informs me that Mr. Rigdon is probably in New Jersey. It would have afforded me much pleasure to have seen you all at my house, and it was my intention to spend some time at Washington while you were there; but my health has been so very infirm, that it has prevented me from executing nearly all the arrangements I had proposed for myself for the last eight months.

Knowing the additions constantly joining your society, it has occurred to me that some of them may be unprovided with farming lands, and I mention at this time, that I am interested in a tract of about 12,000 acres of very choice lands, consisting of timber and prairie, fifteen or twenty miles from Springfield, upon which Mr. Gillett and several other families are settled and cultivating most excellent farms. It is one of the best neighbourhoods in the State.

I do not know what my co-partners in this tract would say about disposing of what remains unsold of the tract, (say eight to nine thousand acres,) but I should be disposed to sell upon reasonable terms, provided from twenty to forty families, valuable for their prudence, industry, and good habits, from your society, can be found to form a small colony of practical farmers. I am also interested with the same gentlemen in lands near Rock River, in Henry and Mercer counties, and believe this would, on many accounts, be another extremely desirable place or location for a colony of your people. I have said nothing to those owning with me relative to this subject, but suppose they would be governed materially by two considerations; namely, the characters of the purchasers, and the fact of their being actual settlers or not.

If you think two small colonies of the right sort can be formed from your society, you will oblige by informing me at your earliest opportunity. The price of the balance in the tract near Springfield, including an average proportion of timber, and an average proportion of prairie, I should think $4 50c. per acre. None of the prairie alone has been sold for less than three dollars, and some at three and a half; and I am confident that four and a half dollars for timber and prairie is very low, and especially as a credit, except for a small amount, would be extended to the purchasers. The other tract is nearly all prairie, but the finest selection of that region. It is probably worth three and a half dollars per acre.

As my paper is out, I have only room to request my respects presented to all friends at Commerce. I beg you to tell the editor of the "Times and Seasons," that as soon as my health allows me to go to the Bank, I shall send them $10.

Your obedient servant,
HORACE R. HOTCHKISS.

Friday, April 3rd, 1830.

At James Ivans', New Jersey.

Brother J. Smith, junior.

Dear Sir—I thought I would occupy a portion of this morning in writing to you. By a letter received from brother Higbee yesterday, I have learned that the Senate has decided that they have no constitutional right to interfere in the case between us and the people of Missouri; and refer us to the courts for redress; either those of Missouri or the United States. Now I am confident, that there is but one person in Missouri that we can sue with safety, and that is Boggs, and he is known to be a bankrupt, and unable to pay his debts; that if we should sue him, we will have the cost to pay, as he has nothing to pay it with. We are therefore left to bear the loss without redress, at present.

Judge Higbee is on the way home, and has been for ten days. He obtained money from Judge Young, to what amount I cannot say, but he will be able to tell you when he gets home. The Judge continues his friendship, and is ready to accommodate with money, whenever called for. Surely he is a friend indeed, and ought never to be forgotten.

I am up to this time without means to get home, but I have no uneasiness about it. I shall doubtless get means as soon as my health will admit of my going. My health is slowly improving, and I think if I have no relapse, I will be able to leave for home some time in the month of May, &c.

SIDNEY RIGDON.

Monday, 6th. Elders Young, Kimball, Pratt, Smith, and Hedlock landed in Liverpool, on the first day of the eleventh year of the Church, after a tedious passage of twenty-eight days, during sixteen of which they encountered head winds, and one severe storm of three or four days; and a great portion of the time the decks were covered with water—all of which tended to increase sea-sickness and suffering.

At the time of sailing Presidents Young and Kimball's health was very poor. George A. Smith had the ague for six days in succession. When the ship left her moorings the shore resounded with the songs of the Saints, who had come down to bid them farewell; they unitedly sung "The gallant ship is under way," until out of hearing. The brethren occupied three berths in the forecastle, taking what was called a steerage passage. With the exception of Elder Kimball, not one of them had ever been to sea, and the sailors called them "land lubbers." The ship being loaded with flour and cotton, they were packed in a small compartment with about 100 or 120 passengers, being a motley mixture of English, Welsh, Irish, and Scotch, who were returning home from America to visit their friends, or had got sick of Yankeedom and were leaving for "sweet home."

They had scarcely been at sea twelve hours before the whole of them were prostrated by sea-sickness. George A. vomited up his ague, and has never had it since. Brother Brigham Young, although confined to his berth by sea-sickness during the entire journey, was unable to vomit.

On coming into the Mersey the ship cast anchor in order to wait for the tide, when a small boat put off from the shore. Brothers Young, Kimball, and P. P. Pratt went in it to the landing. On reaching the quay, brother Young shouted hosannah three times, which he had promised to do whenever he should land on the shores of Old England. The brethren then went to No. 8 Union Street, Liverpool, where they procured bread and wine in order to partake of the Sacrament.

Elders O. Pratt, G. A. Smith, and Reuben Hedlock staid on board to look after the baggage. About three p.m., brother Young sent a small boat for them, and the boatmen piloted them to the same place, where they all met together, partook of the Sacrament, and returned thanks for their safe deliverance.

When they landed they were almost penniless. Two or three of them had sufficient to buy hats for those who needed them the worst.

Minutes of a General Conference held in Nauvoo—

At a General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Hancock County, Illinois, on the sixth day of April, A. D. 1840, agreeable to previous appointment, Joseph Smith, jun., was called upon to preside over the meeting, and R. B. Thompson was chosen clerk.

The Conference was then opened by prayer by Elder John E. Page.

The President rose, made some observations on the business of the Conference, exhorted the brethren who had charges to make against individuals, and made some very appropriate remarks respecting the pulling the beam out of their own eye, that they may see more clearly the mote which was in their brother's eye.

On motion, resolved that the Conference adjourn until two o'clock.

Conference met pursuant to adjournment. Prayer by Elder Joseph Young.

Elder Thomas Grover presented charges against brother D. W. Rogers for compiling a Hymn Book, and selling it as the one compiled and published by sister Emma Smith; secondly, for writing a private letter to New York City, casting reflections on the character of Elder John P. Greene; and thirdly, for administering medicine unskilfully, which had a bad effect.

On motion, resolved, that, as brother Rogers is not present, his case be laid over until to-morrow.

Elder John Lawson then came forward and stated, that in consequence of some difficulty existing in the Branch of the Church where he resided, respecting the Word of Wisdom, fellowship had been withdrawn from him, and also from brother Thomas S. Edwards. After hearing the particulars, on motion, resolved, that John Lawson and Thomas S. Edwards be restored to fellowship.

Elder Orson Hyde addressed the Conference at some length, and stated that it had been prophesied, some years ago, that he had a great work to perform among the Jews; and that he had recently been moved upon by the Spirit of the Lord to visit that people, and gather up all the information he could respecting their movements, expectations, &c., and communicate the same to this Church, and to the nation at large; stating that he intended to visit the Jews in New York, London, and Amsterdam, and then visit Constantinople and the Holy Land.

On motion, resolved, that Elder Orson Hyde proceed on his mission to the Jews, and that letters of recommendation be given him, signed by the President and Clerk of the Conference.

Elder John E. Page then arose, and spoke with much force on the subject of Elder Hyde's mission, the gathering of the Jews, and restoration of the house of Israel; proving, in a short but convincing manner, from the Bible, Book of Mormon, and the Book of

Doctine and Covenants, that these things must take place, and that the time had nearly arrived for their accomplishment.

Adjourned until to-morrow morning, nine o'clock.

(*To be continued.*)

Home Correspondence.

READING CONFERENCE.

October 1st, 1855.

President F. D. Richards.

Dear Brother—It is with pleasure I pen you a few lines, to inform you how we are moving in this part, also to say that I shall forward to-morrow over £30 Temple Offering.

I am happy to inform you that the Conference I have the honour to preside over is now in an excellent condition. The Saints generally are in first-rate faith and spirits, full of good works, and feel like taking a straightforward course through thick and thin. Unity, love, and joy in the Holy Ghost truly are enjoyed by this people. The favour and blessing of the Almighty are realized, also the gift of prophecy, dreams, visions, the spirit of revelation, testimony, praise, and prayer, which causes our hearts to swell with gratitude to our Heavenly Father for His loving kindness and tender mercy toward us, for the Lord does accept of our labours, and gives us, as His servants, influence and power with the people.

We certainly have had to prune up the Branches. Many have been cut off, but I can assure you the branches feel all the lighter, and enjoy the true spirit of "Mormonism." Now we have cleared them of individuals that are full of iniquity, "pleased to be led by the adversary to do evil," the honest in heart come forth, and we bury them beneath the liquid wave, and they realize the Spirit's power to save. Pastor W. H. Kimball gave us counsel to rebaptize the Priesthood and members in some instances, and it had its desired effect.

Truly, dear brother Franklin, I do rejoice with my brethren in the Holy Priesthood. I can testify they are good men, although young in travelling, except Elder Thomas Phillips, he has been travelling about six years, and is a first-rate go-a-head man, has his district in good order, up to the line in all things, is on hand to carry out counsel, and do good in any way. The Priesthood generally are faithful, good men, and all feel like reaping a good harvest; if it is in the winter, we don't mind. Although there are not many over 400 members, we have raised the past quarter over £90, and the Saints are better in every way than when they did not raise above £20 or £30.

That the Lord may bless you in your high and holy calling, with those associated with you in the Office, in body and in mind, is the desire of your fellow-labourer in the Eternal Covenant,

JOSEPH FRANCE.

NORWICH CONFERENCE.

L. D. S. Chapel,
St. Paul's Opening, Norwich,
October 4th, 1855.

President F. D. Richards.

Beloved Brother—I now embrace the opportunity of giving you a more minute account of our faith and works in regard to "Mormonism" in the Norwich Conference, than I have heretofore done, as the season for out-door preaching has nearly drawn to a close. For the last three months we have been propagating the principles of the Latter-day Saints in every town and village in this district of country, so far as circumstances would permit us, and have met with considerable success, considering the barriers that were placed in our way. . . . .

We have endeavoured to avoid contention and strife with all *hypocrites* and men who are dishonest in heart, and who are paid wages for discussing and throwing out their slang against the Latter-day Saints, when at the same time they *know* they are fighting against the truth. To talk with such men would be like "throwing pearls before swine." We think much of our religion, and endeavour to keep it in *high* and *clean* places, and not gratify every *foul* and dirty man or wo-

man who may endeavour to get amongst us for the sake of screening themselves and defiling us. Our *plan of salvation* is the only true and good one on the face of the earth, and as such we honour it, and esteem it priceless; and to those who oppose us, we say—

"Love, or hold it in derision,
'Twill be truth eternally."

On the 23rd ult., we held a district meeting in Norwich, composed of five Branches. There were present Pastor Dana, Elder Neslen, late from the Valley, and all our own Travelling Elders. We had a glorious time together; three meetings during the day, all well attended. We parted in the evening refreshed and strengthened, and enjoying a great portion of the Spirit of God, which makes us determined to go forth and perform every duty devolving upon us, with tenfold energy.

The Saints are all well, lively, and warm-hearted towards the work of the Lord, and wish to roll it on by their faith, prayers, and means all the time. Many have to go without work, and some without victuals sometimes, but the Spirit of God that is within them makes up for the loss of the pleasures and comforts of this life. They are cheerful under all circumstances. "Mormonism" has wrought a mighty work amongst this people. There are large families of children where their parents have not had any work for some length of time. You may go into their houses, and see a family of from eight to ten children, from one year old up to fourteen, singing about the land of Zion and Salt Lake City, cheerful and laughing, and at the same time have had little to eat for several days; but the Spirit of God is beaming through their countenances, and truly they "do not live by bread alone, but by *every word* that proceedeth from the mouth of God," through His servants. We wish all *grumblers* would take an example from these, and be contented under all circumstances, and thank the Lord that they enjoy the light and knowledge of the Gospel, which has brought peace to their souls, and contentment of mind.

We have surmounted all opposition this summer, and have had many added to the Church; but I assure you it has been through prayer and perseverance, and almost having faith for the people. The work of the Lord is prospering in this Conference, spiritually and temporally, and the different funds shall be on hand, as far as lies in our power. The Saints are reviving in spirit, and feel cheerful because their deliverance from this country is drawing nigh. Emigration is the most prominent sentiment of their heart. The Editorial of *Star* No. 38 has waked them up. We make it our text for preaching, and the Saints go to work taking an account of their beds, tables, chairs, frying-pans, and cradles, and we expect to have a regular clearing out next emigration. We have given those Gentiles who so abominably hate the society of the Saints a chance to get rid of us, by calling on them to assist, and take up a subscription for us, if they choose. . . . .

We are doing all we can for the dissemination of the printed works of the Church. The book agency is all right, and everything is moving straightforward and in order. The "little stone cut out of the mountains without hands" is rolling forth with great rapidity, and doing its work almost unperceived; and will soon fill the whole earth. . . . .

I remain, your most obedient in the Kingdom of God.

MATTHIAS COWLEY.

Foreign Correspondence.

DESERET.

G. S. L. City, June 28, 1855.

Brother Franklin— . . . . . I feel at home here, all is right. I have got where I have longed to be, and it has exceeded all my anticipations. I and my eldest boy are working at the stone quarry, getting out rock for the Temple of the Lord, and He is the best master that I ever worked for. There is a spirit and influence surrounds us here very different

from that you feel in any other place. Brigham is a father to this people, and the most of them feel it and know it too. And then meeting together at the Tabernacle, at the Ward meetings, at the Quorum meetings, at the prayer meetings, it would be strange indeed if this people did not feel the Spirit of the Lord amongst them. And if there is any more testimony needed, mine is, that Brigham Young and his associates in this kingdom are men of God, and I know it; that the Spirit and power of Israel's God are with them, and no power that opposes them shall triumph in the end. Men and devils may combine and rage and plot, but there is not power enough in earth or hell to overthrow the work, or confound His servants. . . . . .

WM. GIBSON.

Cedar City, Utah Territory,
July 7, 1855.

Dear Brother F. D. Richards— . . . The news from Utah is gloomy—the grasshoppers have eaten nearly all the crops. Cedar City alone has nearly escaped. We have a splendid crop of wheat. The grasshoppers have done us very little harm. We have more wheat growing than any settlement south of G. S. L. City. You may form some idea, from the fact that we have had waggons from Toocle and Salt Creek Cities loaded with salt, to trade for flour at Parowan. The crops at Johnston's Springs are entirely gone. Harmony has not suffered much. Two weeks since in Cedar City we had 13,000 lbs. of flour, and 1,000 bushels of wheat. We calculate this year's crop at this city will be 15,000 bushels, besides corn, potatoes, and other vegetables. The hot blast pipes for the furnace are all cast, and fitted up, and nearly ready for a start with the hot blast.

A small hammer has been fitted up, and they are working up the scraps of iron for the smiths. . . . .

ROBERT WILEY.

Varieties.

EXTRAORDINARY DISEASE IN NEW YORK.—The New York papers are chronicling the appearance of a mysterious disease in that city, of which many cases have proved fatal. The medical fraternity are unable to classify it, and no remedy for it is known, except the immediate application of the knife. It is described as exhibiting itself in the form of a slight spot on the face, generally, and so rapid is the progress or spreading of this single speck, that in the course of two or three days, and sometimes a few hours, it proves fatal.

INTER-OCEANIC SHIP CANAL.—The Washington *Star* learns from a reliable source, that some enterprising citizens of the United States and New Granada have discovered and *explored* the long sought for route for connecting the Atlantic and Pacific Oceans by means of a ship canal. This great desideratum to the commercial world is certainly the most grand and important enterprise of this age, and worthy the attention and consideration of every civilized people and government. The plan, as the *Star* understands, is to go up the Atrato River some fifty miles from its mouth, with a depth of from six to ten fathoms, and from thence to the Pacific—a distance of some sixty miles more—without a single lock or obstruction in the contemplated canal. A liberal grant has been made by the government of New Granada to the persons engaged in this grand undertaking; and the whole route, from one ocean to the other, has been actually surveyed, and the facts developed are beyond doubt or question, so far as the feasibility of the work is concerned. —*Democratic* (U. S.) *Press*.

THE PLAGUE OF FLIES.—From various sources we learn that an extraordinary plague of flies has prevailed in different parts of the country for the last few days. It was first detected on Saturday, when the air was observed to be filled with the black winged aphis—a class of insect very destructive to the undershoots of roses in the spring, but which is seldom found in force late in the year. On Sunday the plague increased, to the great annoyance of persons who were out of doors, and who had their eyes and nostrils filled with them. The rain appeared to cause but little abatement to the annoyance, though after a shower they were seen literally covering the ground. On Monday the nuisance reached its height in the neighbourhood of Leeds. Persons who had occasion to travel between Headingley and Leeds found it almost impossible to avoid having their eyes, nostrils, and mouths filled with these insects. They adhered to the apparel so thickly as completely to cover some parts of the person; and the rain only served to cause them to stick the closer, until the coat and hat of the pedestrian sometimes looked as if he had converted himself into a temporary sticking plaister, in order to "catch 'em alive, oh!"—*Leeds Mercury*.

Eating and Drinking.

'Tis curious and instructive to observe
The eccentricities of human kind,
The odd, fantastic customs which prevail,
And wield their influence for life or death.
Of customs such, which our attention claim,
Eating and drinking stand in bold relief.
Sin came by eating, but by drink remains.
At least, strong drink is sin's peculiar forte
'Mong *civiliz'd*, *refin'd*, and *Christian* men.
They eat to live, but choose by drink to die.
Satan has chang'd his tactics since the Fall,
To meet this change in men. Their weak point now
He sees to be their monstrous appetite
For drink, strong drink, intoxicating drink.
This noxious agent panders faithfully
To crime, disease, and ghastly-featur'd death.
This everlasting soaking in strong drink
Debases man far, far below the brutes—
Now prostrates him, a helpless, senseless mass;
Now him inspires spontaneously to play
Antics most strange and indescribable,
Though often tragic to the last degree.
Five or six English judges testified
Quite recently, that but for this foul drink
Their offices would be mere sinecures,
Or little more. In every walk of life
This swilling appetite maintains its sway.
If two friends meet, why they must have a glass
To muddle friendship in, and that one glass
Soon magically multiplies to two,
Three, four, five, six, and often many more.
If a man takes a walk but for a mile,
Or half a mile, he'll have his "drop o' drink"
At the "Black Horse," in summer to wash down
The choking dust, in winter him to warm.
And who, upon a public holiday,
Or day of great rejoicing, can forbear
To join associates at the "Weavers' Arms,"
Or perhaps at home, or on some pleasure trip,
Where glass and bottle freely pass around,
And in a glorious fuddle vent his joy,
Relax his system, and refresh his soul?
No gladness comes, but drink must swell the tide;
No sorrow, but strong drink must drown the thought.
In short, with men and women, high and low,
Drink is the chosen minister of good,
The favourite aid in every enterprize.
If eatables be brought, by way of form,
Where drink reigns paramount, 'tis sparingly,
As though dol'd out by some lean miser's hand.
The glass, though small, must cover them. No one,
Though boasting vigorous manhood, can partake,
Without disgrace, of more than the "small piece"
The daintiest love-sick maiden will be seen
To eat at parties, though much press'd to more.
Such folly is the fashion now-o'-days.
But notwithstanding this, for one, I say,
Commend me to the man who has the sense
And courage to invite his friend to take
Some tarts, pie, pudding, something eatable
That's choice and good, to give support, and strength,
And healthful vigour. If, to dilute such,
Pure water from the crystal spring is thought
Unpalatable, it is surely wise
To seek some other beverage, that will not first
Right morbidly excite, then enervate
Down to effeminacy's lowest point;
That to a fever heat will not inflame
The passions, glorious pleasure-ministers,
Nor 'numb the senses to stupidity,
Nor in perdition drown the souls of men—
The Sons of God, the Heirs of Deity.

West Derby. JOHN JAQUES.

ERRATA.—In some copies of *Star* No. 42, page 662, line 37, for "Mormon Prophet and religion," read "Mormon and Prophet religion." On page 665 of same *Star*, line 19, for "No. 2, Vol. II," read "No. 11, Vol. II." In Money List of same *Star* for "James Threlkeld," read "John Threlkeld."

ADDRESSES.—William G. Young, 6 Upper Church Street, Dale Hall, near Lonyport, Staffordshire.
Robert F. Neslen, care of Mr. David Adams, 20 Green Street, Northampton.

Money List, Oct. 5—12, 1855.

James Woods	£10	0	0
John Holsall	3	0	0
James Frewin	1	10	0
Josiah Rhead	13	16	6½
Carried forward	£28	6	6½
Brought forward	£28	6	6½
John Aird	7	0	0
Simon Irwin	6	10	0
	£41	16	6½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XVII. Saturday, November 3, 1855. Price One Penny.

The Value of Christianity.

Who can doubt that Christianity, to be properly appreciated, must be properly understood; and who can doubt that if it is of any value at all, the knowledge of it is of the most vital importance to the human race, inasmuch as it relates to their future destiny, and assumes to point out the way of life and salvation; or in other words, teaches a person how to obtain *the power* to live forever.

Now if this assumption be false, then the whole fabric is false, and not worthy of the attention of any one; if it is, on the other hand, true that Christianity points the way to life and immortality, then, indeed, what subject can possibly be of more importance to man?

That Christianity is true, is admitted by a large share of what is termed Christendom, or, as generally understood, the most enlightened portion of the world. This admission is indorsed by the immense expenditure annually devoted to its propagation, with the endowment and paraphernalia of innumerable splendid edifices, said to be for the worship of God, all of which seems to prove their belief in its value and truth; or it proves too much, that is, that those who frequent these places of worship are hypocrites; one of these conclusions we are forced to adopt, but we prefer the former, and believe a large share to be sincere believers in the Christian religion. It is, then, really a matter of extreme surprise, in consideration of the importance of true religion, and aside from a certain *outward show*, that we observe comparatively so few who, after embracing, ever give religion that same close attention usually bestowed upon their secular affairs. Indeed any one venturing beyond the limits of faith set by—not the scriptures, nor even their own convictions,—but by *polite society*, would be branded with *fanaticism*. There are many, very many pious professors, aye, and preachers too, who bow their necks to its despotic sway, and in violence to their own convictions of right, follow in the popular current, and allow the world to qualify the scriptures, adulterate the word of God by their precepts, and dictate to the Almighty the terms of salvation, thus living the life of a *polite* christian, with no better hope or knowledge of immortality, or the resurrection of the dead, than shrewd commentators or the wisdom of this world can give them. Whatever importance however there may be attached to Christianity, it is unquestionably drawn from the Bible, the only work extant that legitimately treats upon it as a whole, and takes up all its connections with the past, present, and future, the Creator of the Universe, and the created, their duty to Him, and points to the way by which to obtain eternal life; all of which is included in the term Christianity. We should

therefore refer to the Scriptures of Divine Truth, as we would to the written works upon science, art, or any other subject of interest to mankind, with the presumption that they were given to be understood, and written to be believed in. How strange then it is, that a work of so great importance is so little known and understood by the mass of those professing to believe in it. If it contained the art of becoming suddenly rich—pointed out the way to affluence and wealth, how well dusted every cover, how well thumbed and worn every leaf, how assiduously every page and line would be perused; with what accuracy, perseverance, and faith would we follow every precept and direction given; what sufferings and martyrdom would be endured, and impossibilities overcome to carry out its principles, and obtain the fleeting insubstantial power of wealth. Oh, consistency! The Bible only relates to eternal life. Yet even with but a nominal importance attached to it, it is to be wondered at that its "Teacher should say of its precepts and ordinances, "they are *non-essential*"—and who among them dare believe the words of the Saviour: "He that *believeth* on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Indeed, to whom do they dare teach some of its plainest assertions: "These signs shall follow them that *believe;* In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Aye, it would be thought by some folly to preach, and fanaticism to believe, still the Bible is the basis of the Christianity of the present day, and many there are who yet value it as the word of God; and if it was a work upon the usual science, arts, or philosophy of the day, it would be classified literally, and made tangible to almost every school boy; and if the Bible, the very foundation of their belief is of such importance, why not that? Notwithstanding the present age is one marked by rapid advancement in science and art, yet Christianity, the principles or science of life, is not thought to be susceptible of being classified, or of sufficient tangibility to be understood literally, nor definitely or positively applied, so as to produce results commensurate with a subject of so great importance, and worthy of its great designer—God. It may be said that Christianity has done much for the enlightenment of the world, and in tempering and modifying the harsher features of man's character.

This is no doubt true, and one reason why it may do more in advancing him to a still higher sphere—why not follow it up until results are obtained, such as it professes to give? It says that Life and Immortality is brought to light by the Gospel, and those pretending to have obtained its benefits, say it assures them of its truth. Is the assurance they receive more than that given by Socrates, Plato, and many other so-called heathen philosophers? If so, why do they not demonstrate it? But no, they have but the assurance of those who studied well the principles, and practically demonstrated the fact for themselves, but not for another. As before remarked, it is admitted that all that relates to Christianity has been gathered from the Bible as the revealed will of God to man. Yet the doctrines there laid down are not strictly adhered to, indeed some of its plainest principles, evidently intended as initiatory, are openly repudiated by many who pretend to teach, and considered by them as *non*-essentials, in addition to which there is also a large share of the Scriptures *revealed*, said to be *mysteries* not to be understood by man. Now such kind of reasoning would be counted inconsistent upon any other than religious and theological subjects, for every other interest is thoroughly canvassed, particulars noted, and every part experimented upon until the fruits are produced and the true results obtained. But not so the Bible—if you are anxious to obtain a knowledge of Eternal Life, not only the fact of the existence of life and immortality, but distinctly the course you should pursue to obtain and secure to yourself such an inestimable blessing, you are told, by those you think ought to know, that it is among the *mysteries*, and not for mortals to understand. Now it might be presumed, that if it was ever known by man, upon the earth, it might be known again. But if that knowledge is obtained by any one, in the present age, it must be gained through the same process by which they obtained it in former ages. Hence the strictest attention should be paid to the rules laid down in the Scriptures. The Saviour, in sending

forth his disciples to preach, says to them, (Matthew, xxviii, 20,) "Teaching them to observe *all* things whatsoever I have commanded you." It is not then unreasonable to suppose, that short of the closest adherence to those rules, we should fail in reaching so high an attainment as a living practical knowledge of Eternal life. For far less attainments in science are only gained by a thorough knowledge of and strict adherence to its first principles. Thus, it may fairly be presumed, that Christians have been led into error, discord, and contentions, by a departure from these *first principles* of the Gospel, and lost sight of the importance of a living priesthood, endowed by *direct revelation* from heaven to administer in its ordinances, which by referring to the Scriptures any one can perceive was a very essential part of the order of God upon the earth. Christianity is therefore left, in their contentions, far behind every other science of the present day, in its order, system, consistency, and advancement in the great object for which the Gospel was given. Most of the above considerations have been overlooked, more particularly in the present age, and we are informed by talented men, that all that is necessary for the enquirer to be saved, is to believe in the Lord Jesus Christ, not making it necessary to know *what we should believe about him*, not remembering that even "devils *believe* and tremble," and yet they are not saved. In fact, the Christian religion is made to consist of merely a certain set or kind of feelings, rather than any attempt at learning and doing something worthy of so great a cause, or pursuing a course of attainments by which we may come to a true knowledge of God. In addition to laws, ordinances, apostles, prophets, &c., so important, and distinctly referred to in the Bible, there is a large portion of the Scriptures containing prophecies relating to a great work to be accomplished in the last days, not consisting in *mere feelings*, but bold, positive, active operations, in which are included laws, ordinances, apostles, prophets, governments, temples, cities, nations, tribes, and kingdoms; yes, even a place actually located, a house actually to be reared, in which instructions may be given upon the great plan of the world's redemption. For it says, (Isaiah ii,)—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Showing that there were principles to be understood of sufficient importance to lead all nations to go to specific localities to learn. For this purpose are temples to be built—not precisely after the present order of theological schools, but after an order revealed from heaven, and properly adapted to teaching the extended, comprehensive, and soul-absorbing science of Eternal Life. Now, who cannot see, if this prophecy of both Isaiah and Malachi be true, the necessity of some people being actively engaged preparatory to the fulfilment of the prediction, and how can any one know who are the favoured ones to carry them out and prepare for the assemblage of so great a concourse as the gathering of the nations, if they do not have and believe in modern revelation? Thus, then, we are forced to conclude, that when God has a people upon the earth to carry out his purposes, that people must not only believe literally in the revelations of former days, but believe in and actually receive revelations for themselves. Therefore either sect or party who neither believe in the literal fulfilment of the written word, nor the necessity of present revelation, *are not God's people*, nor have they the "Holy Ghost," for the attribute of that Spirit is to "take of the things of the Father, and show them unto you, and teach you things to come."

There is another conclusion into which we are irresistibly drawn in reading the Bible, that is, that true Christianity, according to the interpretation put upon it by its founders, must be the same yesterday, to-day, and for ever; that which was needed to perfect the Saints then, is needed now; that order needed to bring them to a knowledge of Christ then, is needed now. If Christ gave to some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the *faith* and of the knowledge of the Son of God, unto a perfect man, &c., the same gifts and organization are neces-

sary now, if ever they were, upon the face of the earth, to gather together the honest in heart under one banner, one Lord, one faith, and one baptism, and unite the now divided, contending factions of misnamed Christendom. "For a kingdom divided against itself cannot stand." By these words of the founder of Christianity, we are assured the seeds of dissolution have long been germinating among those who assume to be the followers of Christ; and nothing short of a new covenant, a new dispensation can save the earth from the curse. "For the great day of His wrath is come; and who shall be able to stand?"—Rev. vi, 17.—*The Mormon*, Sep. 1.

History of Joseph Smith.

(*Continued from page 685.*)

[April, 1840.]

Tuesday morning, 7th.

Conference met pursuant to adjournment. A hymn was sung by the choir, and the throne of grace was addressed by Elder Caleb Baldwin.

Brother D. W. Rogers' case was then called up, and after many observations and explanations, it was on motion resolved, that D. W. Rogers be forgiven, and the hand of fellowship be continued towards him.

Conference adjourned for one hour, and met pursuant to adjournment. A hymn was sung by the choir, followed by prayer by Elder R. Cahoon.

The President called upon the Clerk to read the report of the First Presidency and High Council, with regard to their proceedings in purchasing lands, and securing a place of gathering for the Saints. The report having been read, the President made some observations respecting the pecuniary affairs of the Church, and requested the brethren to step forward, and assist in liquidating the debts on the Town Plot, so that the poor might have an inheritance.

The President then gave an account of their mission to Washington City, the treatment they received, and the action of the Senate on the Memorial which was presented before them. The meeting then called for the reading the Memorial, and the report of the Committe on Judiciary, to whom the same was referred, which were read.

On motion, resolved that a committee of five be appointed to draft resolutions expressive of the sentiments of this Conference in reference to the report. On motion it was resolved, that Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood, and Robert B. Thompson compose said committee, and report to this Conference.

Resolved, that this meeting adjourn until to-morrow morning.

The brethren found Elder John Taylor, who in company with Joseph Fielding had recently built up a Branch of 28 members in Liverpool.

Wednesday morning, 8th.

Conference met pursuant to adjournment. A number were confirmed who had been baptized the previous evening. Prayer by Elder Marks.

The Committee appointed to draft resolutions on the report of the Committee of the Judiciary were then called upon to make their report. R. B. Thompson of the Committee then read the Resolutions as follows—

Whereas, we learn, with deep sorrow, regret, and disappointment, that the Committee on the Judiciary to whom was referred the Memorial of the members of the Church of Jesus Christ of Latter-day Saints (commonly called "Mormons"), complaining of the grievances suffered by them in the State of Missouri, have reported unfavourably to our cause, to justice, and humanity;

Therefore Resolved, 1stly: That we consider the report of the Committee on Judiciary, unconstitutional, and subversive to the rights of a free people, and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2ndly: That the Committee state, in their report, that our Memorial *aggravates* the case of our oppressors, and at the same time say, that they have not examined into the truth or falsehood of the facts mentioned in said Memorial.

Resolved, 3rdly: That the Memorial does not aggravate the conduct of our oppressors, as every statement set forth in said Memorial was substantiated by indubitable testimony; therefore we consider the statements of the Committee, in regard to that part, as false and ungenerous.

Resolved, 4thly: That that part of the report referring us to the justice and magnanimity of the State of Missouri for redress, we deem it a great insult to our good sense, better judgment, and intelligence, when numerous affidavits, which were laid before the Committee, prove that we could only go into the State of Missouri contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

Resolved, 5thly: That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain, we fondly hoped that in the Congress of the United States, ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6thly: That the exterminating order of Governor Boggs is a direct infraction of the Constitution of the United States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of the Executive and others of the State of Missouri, and turning a deaf ear to the cries of widows, orphans, and innocent blood, we deem no less than seconding the proceedings of that murderous clan, whose deeds are recorded in heaven, and justly call down upon their heads the righteous judgments of an offended God.

Resolved, 7thly: That the thanks of this meeting be tendered to the citizens of the State of Illinois, for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast Republic, to aid us in all lawful endeavours to obtain redress for the injuries we have sustained.

Resolved, 8thly: That the thanks of this meeting be tendered to the delegation of Illinois, for the bold, manly, noble, and independent course they have taken in presenting our case before the nation, amid misrepresentation, contumely, and abuse, which was heaped upon us in our suffering condition.

Resolved, 9thly: That the thanks of this meeting be tendered to Governor Carlin of Illinois, Governor Lucas of Iowa Territory, for their sympathy, aid, and protection; and to all other honourable gentlemen who have assisted us in our endeavours to obtain redress.

Resolved, 10thly: That Joseph Smith, junior, Sidney Rigdon, and Elias Higbee, the Delegates appointed by this Church to visit the City of Washington, to present our sufferings before the authorities of the nation, be tendered the thanks of this meeting for the prompt and efficient manner in which they have discharged their duty; and that they be requested, in behalf of the Church of Jesus Christ of Latter-day Saints throughout the world, to continue to use their endeavours to obtain redress for a suffering people. And if all hopes of obtaining satisfaction for the injuries done us be entirely blasted, that they then appeal our case to the Court of Heaven, believing that the Great Jehovah, who rules over the destiny of nations, and who notices the falling sparrows, will undoubtedly redress our wrongs, and ere long avenge us of our adversaries.

On motion, Resolved, That the report of the committee on the Judiciary, as well as the foregoing Preamble and Resolutions, be published in the Quincy papers.

On motion, Resolved, That a committee of three be appointed to investigate the recommendations of those persons who wish to obtain an ordination to the ministry, and ordain such as are thought worthy; and that Elders Bent, Wood, and Hyde compose said committee.

Resolved, That this meeting feel satisfied with the proceeding of the Presidency with regard to the sales of town property, &c., and that they are requested to continue in their agency.

Resolved, That this meeting adjourn for one hour.

Conference met pursuant to adjournment.

After singing, the President arose and read the 3rd chapter of John's Gospel, after which, prayer was offered by Elder Erastus Snow.

The President commenced making observations on the different subjects embraced in the chapter, particularly the 3rd, 4th, and 5th verses, illustrating it with a very beautiful and striking figure, and throwing a flood of light on the subjects brought up to review. He then spoke to the Elders respecting their mission, and advised those who went into the world to preach the Gospel, to leave their families provided with the necessaries of life; and to teach the gathering as set forth in the Holy Scriptures. That it had been wisdom for the most of the Church to keep on this side of the river, that a foundation might be established in this place; but that now it was the privilege of the Saints to occupy the lands in Iowa, or wherever the Spirit might lead them. That he did not wish to have any political influence, but wished the Saints to use their political franchise to the best of their knowledge.

He then stated that since Elder Hyde had been appointed to visit the Jews, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission. It was resolved that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

It was then resolved, that as a great part of the time of the Conference had been taken up with charges against individuals, which might have been settled by the different authorities of the Church, that in future no such cases be brought before the Conferences.

The Committee on ordinations reported that they had ordained thirty-one persons to be Elders in the Church, who were ordained under the hands of Alpheus Gifford and Stephen Perry, which report was accepted.

F. G. Williams presented himself on the Stand, and humbly asked forgiveness for his conduct, and expressed his determination to do the will of God in future. His case was presented to the Conference by President Hyrum Smith, when it was unanimously resolved, that F. G. Williams be forgiven, and be received into the fellowship of the Church.

It was reported that seventy-five persons had been baptized during the Conference, and that upwards of fifty had been received into the Quorum of Seventies.

President Hyrum Smith dismissed the assembly. After he had made a few observations, the Conference was closed, under the blessings of the Presidency, until the first Friday in October next.

JOSEPH SMITH, junior,
President.

President Young and company went to Elder Richards', at Preston, by railway; when they arrived there, they had not a single sixpence left.

Thursday.

Washington City, April 9th, 1840.

Judge Elias Higbee.

Dear Sir—Having a private opportunity, by Judge Snow, of Quincy, I have sent you two receipts, one for 50$, and the other for 90$, making together 140$, to Mr. E. I. Phillips, Cashier of the Branch of the State Bank of Illinois, at Quincy. When it is convenient for you to make payment, will you have the goodness to send the money to Mr. Phillips, who is instructed to receive it, and apply it towards the payment of a note of mine in that bank.

I received a letter from Mr. Rigdon a few days ago. It was mailed in Philadelphia, but was dated on the inside in New Jersey. His health is gradually, but slowly increasing, and he thinks he will set out for home some time in May. He wished a small sum of money, 40$, deposited in one of the Banks here, for a gentleman in Buffalo, New York, which I have attended to according to his direction and request. I also informed him, if he stood in need of more, to call on me and it would give me pleasure to accommodate him; so you need not be uneasy on that score.

Nothing new has transpired since you left us, with the exception of the death of one of the Connecticut Senators, Mr. Thaddeus Betts, who died yesterday. His funeral took place to-day, hence no business was transacted in the Senate. We have also lost the Cumberland Road Bill by a final vote in the Senate, 20 voting for and 22 against it; one single vote from the majority would have saved it, by making a tie. The Vice President was exceedingly anxious for the opportunity of getting the casting vote in its favour. Mr. Clay, of Kentucky made a speech against, and voted throughout against it. Grundy of Tennessee, Wright of New York, and Buchanan of Pennsylvania, three of the leading Democrats in the Senate, voted for it. There were but seven whigs who voted for it, and thirteen democrats. I think we will adjourn about the first or second Monday in June.

I received from Mr. Rigdon the Petition and papers in relation to a change of Postmaster at Commerce, with an affidavit from Doctor Galland, all of which have been laid before the proper department. As soon as I get an answer, it shall be communicated to you. Don't forget to have the Times and Seasons sent to me. Give my respects to Rev. Joseph Smith, and accept for yourself my best wishes for your happiness.

Yours, &c.
RICHARD M. YOUNG.

(*To be continued.*)

Distress among the Mormons.

The tone of the newspaper press in this country on the subject of Mormonism, excites the melancholy reflection that the spirit of religious persecution, which is supposed to belong to dark ages in the world's history, has not entirely disappeared from among us. We learn by the arrivals from the Great Salt Lake that the grasshoppers are destroying the crops of the Mormons to an extent which threatens to reduce that isolated people to starvation. Such a calamity as the

destruction of all the crops in any district of country, would not fall with such painful severity upon any other portion of our population.

The Mormons are cut off from the civilized world on every side by extensive plains or high mountains. To reach either our most western settlements in the valley of the Mississippi, or the settlements in California or Oregon, they will have to travel many hundreds of miles over a country which affords them no means of subsistence, and an uncertain supply of pasturage for their horses and oxen. They are probably now without the necessary teams and wagons to transport so large a population at once to a place of plenty, or to carry a sufficient amount of provisions from the nearest settlements to the Salt Lake Valley, if they had the money to pay for them. If the accounts of the ravages committed by the grasshoppers are not overstated, (and they have not been contradicted, but confirmed,) our fellow-citizens in Utah are in a most perilous condition. We need not be surprised if we learn, next spring, that thousands have perished miserably of starvation. In view of this alarming condition of many thousands of our countrymen and countrywomen, we might reasonably expect to witness some manifestations of sympathy in a portion, at least, of the numerous newspapers which publish the accounts of the damage the crops are sustaining. But not one word is spoken anywhere of regret or sympathy; on the contrary, there are frequent manifestations of satisfaction that the problem of Mormonism and its destiny is likely to be settled by the grasshoppers. What little comment we have noticed here and there has a tone of delighted chuckle that chills the blood. There is a spirit of murder in it, a suppressed shout of triumph of the persecutor over his victim, that is suppressed only because the triumph is not yet sure. Why is this so? What have the Mormons done that should engender the spirit of persecution in our breasts? Is it that they openly avow and practise the doctrine of polygamy? No. They were driven by persecution and annoyance from Ohio, and by the sword and musket from Illinois, before it was known that polygamy was one of their doctrines. They were persecuted in Missouri by the same "border ruffians" who now disturb the whole country with their lawless outrages in Kansas, and for no other reason than that they were the converts in a new religious faith. It was religious persecution then, and it is religious persecution now. Their persecutors could find plenty of reasons for their conduct then in the alleged immorality of the Mormons, and can give equally good reasons for their outrages in Kansas now. Those who persecuted them then, and who would delight now to see them perish by famine, are not all so pure in their own lives as to be shocked by the immoralities of the Mormons. Nor is it the intensity of their conviction of the errors of the Mormon faith that arouses the passions in their breasts. Very few of those who "despitefully use them" know anything of the Mormon faith except their polygamy, and, as we have shown, their persecutions began long before their polygamy was heard of. The heinous offence of the Mormons consists in their daring to have new opinions, which, if they be true doctrines, cast a reproach upon all other sects, whose doctrines must be false to just the extent of their difference from the doctrines of the Mormons.

This is the true secret of all religious persecutions. It has its origin in our self-love and pride of opinion. For this reason, and this alone, in the first place, all persecutions of new and weaker sects are begun by the older and stronger. As the work of diabolism progresses, the quarrel begets new issues; and, as in all other quarrels, both parties get in the wrong before it ends. Many who would have remained totally indifferent are attracted by the excitement created, and when fairly involved in the vortex of contention their sympathies lead them to take sides with the weaker party. In this manner the new sect is strengthened in numbers, and in a few years it acquires that respectability in the eyes of the world which nothing but age, numbers, wealth, and influence can give.

No matter what the *doctrines* are, whether they damn unborn babies or claim salvation for all alike, age and influence will give them respectability, and nothing else under heaven will.

We have no partiality for Mormonism. We do not know in what it consists. We do not suppose that it is any better than any other of the hundred-and-one *isms* that have passed through the same ordeal of public opinion through which Mormon-

ism is now passing. Polygamy receives our utter condemnation, because we believe it is a violation of the moral and social laws of the Universe. So do the doctrines of the Shakers on the marriage relation, and of the Oneida Perfectionists, and the Free-Loveites, and many others, and all for the same reason: we believe they are violations of Natural law.

But it is not to condemn Mormons, nor to defend them, that we speak; it is to claim for them that *charity* which is a necessary element in our emotional nature; to demand that in this age of enlightenment and in this country of religious toleration by law, the press, the people, and the preachers shall not indulge in petty, spiteful, and malignant persecution of the weaker religious sects; shall not exult covertly over the misfortunes of those whose only offence is an honest difference of opinion on certain points of religious doctrine which are obscure enough to puzzle the whole theological world. The bloodiest wars, the deepest hatreds, the strongest dominion of passion over reason, have grown out of religious intolerations. The time has passed for those evils. They should not be countenanced for a moment.

If any one doubts that the hatred for Mormons grows out of the baser passions of our nature, let them answer this question—Why do we hate Mormons whose doctrines are nearly enough like our own to excite jealousy, more than we hate Pagans whose doctrines are so entirely different from ours as not to produce the slightest jar by a comparison? Why are we so anxious to convert the Heathens and to starve the Mormons?—*Woman's (U. S.) Advocate.*

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 3, 1855.

"THEY HAVE SOWN THE WIND, AND THEY SHALL REAP THE WHIRLWIND."—A man requires but a small portion of the Spirit of God to perceive the applicability of the above prophetic words to the people of the United States. The course of events in that mighty republic denotes that the people are already beginning to reap that fearful fruit, the seed of which they have so liberally sown. The predictions of the Prophet Joseph, that the Lord would come out of His hiding-place and vex the nations in His sore displeasure, are fulfilling before our very eyes. And such will continue to be the case, in the very nature of things, until the lesson is perfectly learned by all people, that whatsoever men or nations sow, they shall not fail to reap, whether good or evil, life or death.

Who has not heard of the persecutions, the mobbings, the drivings, the butcherings of men and women, and the burning and destruction of property, enacted towards the Latter-day Saints by the people, and winked at by the government, of the widely boasted republic of the United States? Are not the sufferings of the Latter-day Saints from the above causes as familiar to the ears of the public as household words? Have not these things been reiterated over and over again before the world, until ignorance of them is inexcusable? And now what do we see? The spirit of mobocracy grows bolder and bolder. It has already attained to the stature of a man. It will soon assume the gigantic proportions of a Goliath, and stalk up and down before the embling "powers that be," rejoicing in its strength, and daring them to mortal combat. Who, in all the quaking ranks of the executive, will then have the courage to answer the proud challenge? What bold champion will have the hardihood to hurl defiance in the teeth of the formidable boaster? Echo anwers, "Who?" But is there no hope? Will no little David be found to take up the gauntlet thrown

down by this self-sufficient Philistine? Peradventure some stripling shepherd from the mountains, envied and despised by his brethren who totter in martial array in the plain, will go forth in the name of the Lord of Hosts, and with a "little stone cut out of the mountains" smite the vaunting giant in the forehead, and give the carcass of this "man of war from his youth" to the fowls of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel.

This consummation is near, but not yet. Before the mobocratic Philistine is destroyed, he will be God's instrument of chastening and retribution among those who permitted him to waste the Saints. The late Nebraska-Kansas outrages are but the manifestations of that same spirit which despoiled the Saints in Missouri. A Methodist preacher named Bogart headed a mob against the Saints, but in some of their late enterprises the mob were headed against a Methodist preacher named Moore. Then again, the spirit of daring, cold-blooded cruelty that was exercised towards the Saints in Illinois is not dead, but is now manifesting itself in all its diabolical ferocity, as is evident from the extract we publish on another page, concerning mob doings at Green Plains, just the old spot where they were so conspicuous in the great "Mormon war."

The Nebraska-Kansas troubles appear to have had their origin in the vexed slavery question, and are but the low murmurings of the coming hurricane which will soon burst with fearful violence upon the political ocean, and, driving upon the breakers of civil war the rights of citizenship and the fairest institutions the country can boast, will eventually make shipwreck of the Union.

Not only by mobocracy are the judgments of the Almighty being poured out upon the American people, but the deadly pestilence is also doing its work. According to newspaper accounts, the yellow fever has been laying low its thousands in the southern States, especially Virginia. The entire population of the cities or towns of Norfolk, Portsmouth, and Gosport, at the breaking out of this scourge of God, is computed at 30,000, of whom it is said that about 3,000 souls remain, death destroying upwards of 1,000 in two months. And this is but a foretaste.

The treatment the Americans extend towards the Indians will in a future day be measured against the American people, with compound interest added. And it appears that in the Indian war commenced the past summer the Americans are "sowing the wind," which will infallibly eventuate in their "reaping the whirlwind." According to the statement of the *Mormon*, given in another part of this Number, the conduct of Lieut. Grattan in the outset of the difficulties was rash and thoughtless in the extreme. It is in nowise to be justified, but should have been severely censured, and enlarged upon as a caution to other officers. The Indians should have been assured of the reprobation in which his precipitate conduct was held, and all reasonable exertions should have been made to pacify them, and bring them to a good understanding with the U. S. authorities. The Indians should ever be looked upon as men, and not as dogs, and should be treated with respect. A conciliatory but resolute and unwavering policy should ever be pursued towards them. Long-suffering, tempered with firmness, should always be extended to them. In view of their ignorance and their degraded habits, greater forbearance should be exercised with them than with white men. Those who deal with the Indians should condescend to their low estate, sympathize with them, and humour their prejudices until they are outgrown. The Indian considers himself the original lord of the soil, by the gift of the Great Spirit, and therefore entitled to some acknowledgment, willingly or unwillingly, from the interloping white man. And in the Indian's simple mind the buffalo are his flocks and herds. With these prejudices in view, it is not difficult to

see that the Indian is particularly sensitive when the white man ruthlessly tramples on his rights. The claims of this great roving fee-simple cattle and landed interest, though considered by white men imaginary, should not be ridiculed or despised, as they too often are. The red man is honest in the matter, he knows no better, if the white man does. And above all things duplicity and treachery, and even their very appearance, should be most scrupulously guarded against, for these are things which an Indian neither forgives nor forgets.

Instead of acting upon the above principles, after Lieut. Grattan's unwise and unfortunate "sortie" at Fort Laramie, the U. S. Government sends General Harney with 4000 troops to chastise the Indians, and subdue them to quietude. A most erroneous step. Of course General Harney acts up to the spirit of his instructions, and the news of his first "glorious" encounter with the red men comes to us in the form we publish elsewhere this week. Presuming the description there given of the affair to be correct, we certainly tender our hearty condemnation of the whole proceeding. An unsuspecting Indian camp, with women, children, and stores in abundance, is attacked by a superior force of white men, infantry and cavalry, the principal line of retreat cut off by an ambuscade, and then a parley with the chief is "gallantly" and "honourably" "cut short" by "the ball being opened to the music of the Minié rifle." This is the sowing of the seed. The harvest will be reaped when the lion comes up from the thicket, and the Destroyer of the Gentiles is on his way. There is a character then who will go forth as a lion in the midst of the flock, he will tear in pieces and there will be none to deliver. Whether the red man will be the lion, and those who have despoiled him the flock, perhaps the American people can divine. We commend the matter to their serious consideration. We have a notion that if they continue to sow the wind in Indian soil they will eventually reap the whirlwind from it.

The article from the *Woman's Advocate*, on "Distress among the Mormons," exhibits in a strong light that cold, chilly, deadly feeling harboured by the public towards the Latter-day Saints. To answer the truly pertinent question of the writer will perhaps puzzle many to whom it is addressed—"Why are we so anxious to convert the Heathens and to starve the Mormons?" That a feeling of satisfaction pervaded the public when the news of the prospect of famine in Utah was trumpeted abroad is evident to every one. Were Utah actually driven to extremities for the want of bread, the prospect is that no helping hand would be extended by the American people. If there would, it would show they had made commendable progress since the Nauvoo exodus. But there is a power in Utah to save, temporally as well as spiritually. Therefore the covert hopes of many will not be realized.

But it may not be amiss to suggest the idea of the scales being turned on the American people in the very matter of food. Whether it is probable or not, it is possible, that the people of the United States, those who secretly rejoice at the prospect of the Saints dying with famine—it is possible for that very people to be afflicted with the same visitation. Drouth and dearth may trace their withering footsteps through the land. Then the measure of cold and silent satisfaction meted out towards the "Mormons" in their exigency, may be measured out, "pressed down and running over," to the American people. Who will then stretch forth a hand to save? Will Central or South America? It does not appear that either can. Will the nations of Western Europe? Alas! they are already dependent on others. Will Russia? She is a prisoner in her own dominions, and her property, where reached by her enemies, is confiscated. Where then can help come from? The Americans cannot expect it from the Almighty, for they disregarded the cries of others in their evil day, yea mocked their supplications, and triumphed in their sufferings. Is there no quarter

where salvation will be proffered? There may be one, but O! the bitter pill, that quarter is Utah. But such caustic corrections are needed, or the pride of man would eat up every virtue as with a canker. Yes, Utah may stretch forth her hand to save even those who oppressed her. But the distance! The Pacific railway would make it but that of a day or two.

It may not be amiss here to remark, that as with the American people so with the British and every other—as they sow, they shall reap; as they measure to others, so shall it be measured back to them, good measure; and more particularly in their conduct towards the covenant people of the Lord. God will not be mocked; this is the day of decision, and verily if the nations "sow the wind, they thall reap the whirlwind."

ARRIVALS.—Elders Daniel Spencer and Joseph A. Young landed at Hull Oct. 16, on their return from visiting Scandinavia. Elder Spencer arrived at Liverpool the same day.

The *Luminary* informs us that Elder Orson Spencer arrived at St. Louis Sep. 17, on his return from his short mission to the Cherokee Nation. Elder Spencer had been for two or three weeks, and still remained, ill of chills and fever, though at last advices he was improving.

Foreign Correspondence.

FRENCH MISSION.

London, Oct. 5, 1855.

Beloved President Richards — While visiting England, several brethren have remarked that they have heard nothing about the French Mission for some time. Perhaps you have had cause by my silence to think me lacking in interest, or I would have written before now. Such, I assure you, is not the case. . . .

I still feel proud of my mission, and feel great interest in its success, and in the salvation of the thousands of human beings who in my field of labour are dwelling in darkness, yea, gross darkness, such as can only be dispelled by the Gospel of Jesus Christ. Permit me now to write a few words upon the subject, for your individual information, if not sufficiently interesting to any body else. . .

Assisted by some of the Priesthood, I have been trying to impress upon the minds of the Saints the fact that "Mormonism," when its principles are practised and lived up to, is not the enjoyment of the past, but of the *present*; that if, when first they entered the Church, they enjoyed the Holy Spirit, and rejoiced, with the limited amount of truth they were then acquainted with, how much more should they do so now, if they have kept pace with the kingdom of God, receiving and putting in practice line upon line, here a little and there a little. For my own part, putting aside all enthusiasm, I have more enjoyment to day in the truth, than I ever had in my life, even with the limited knowledge I have received, and the little advancement I have made; and I believe it is my privilege to live so as to increase in knowledge and also in happiness, until, like one of old, I can look upon the past as the times of childhood and ignorance.

Well, to the point. I believe my labours, limited though they have been because of sickness, have been blessed and are now yielding fruits of righteousness.

On the 10th of September, we had a tea party in St. Heliers, which is the most important Branch in the mission. . . . . The general feeling and testimony were that it was the richest and best party they ever had.

I addressed them upon the subject of building a temple, told them if they would interest themselves and bring in their tithes and their offerings for that purpose, the spirit of Zion and the Holy Ghost would rest down upon them more abundantly than ever it had done. In fact, I gave them a leaf of "Valley Mormonism." . . . . While doing so, the Spirit of God filled the room and the hearts of the Saints in such a manner as

I have seldom experienced, except in Zion. It was not manifested by noise and excitement, but the still small voice filling every heart to overflowing, with joy inexpressible, making them feel to confess their sins and forgive everybody. For several evenings after, old and young were renewing their covenants, not to please me, but because they felt determined to live their religion more than they had ever done before.

The same good spirit is moving among the other little Branches of the Conference, the clouds are parting asunder, and the Almighty is going to feel after His people on these Islands. There will be opposition, however, and strength and energy will be required, more than I have at present. . . . . I prophesied that more would be done in October and November for the Temple Fund than during the nine months before, and they said they would fullfil it. . . .

I believe the minds of the people are more favourable to investigating our principles, and that it is time to commence the winter's siege. The devil and his friends are waiting and ready. Shall I go to it so long as I have the strength? Well, I just feel like it, but I suppose it is just as necessary for me to be saved as any body else. But it is hard work to keep quiet; truly the spirit is willing, but the flesh is weak.

I visited the Saints in France lately, composing the Paris Conference, over which Elder Liez presides, consisting of three small Branches. Paris Branch is but small, only three or four families connected with it, but they are full of faith in "Mormonism." I was really surprised to find those few persons, left as it were without a shepherd, and surrounded with wolves, enjoying so much of the Holy Spirit. They went about borrowing money to pay something to the Temple Fund and assist Elder Liez and myself. We felt to bless them, and interceded for them, that they might be remembered in your prayers.

In Havre, the Branch is composed of females, but for faithfulness to their religion, and willingness to assist with their last sou to uphold the work, I will back them up against any men you can find. Elder Liez resides there, and consequently they have a better chance of being fed and nourished than in Paris, the expense being too great for him to visit often. In Havre also they donated liberally to the Temple and Emigrating Funds. When I say liberally, I mean considering their circumstances. Among eight or nine women an Elder is supported, besides paying other expenses. They certainly deserve your blessing and prayer.

The third Branch, called the Boulanger Branch, I know nothing about. It is further inland than the others. Nothing has been heard of it for two years, only that the few Saints who formerly composed it were scattered about in different places. Letters have been sent time and time again, and no answer has been given to them. I endeavoured to make myself acquainted with the law of the land, in regard to religious liberty, and found that really there is none, at least for "Mormonism." Application had been made for permission to circulate or sell tracts and hold meetings, but was denied us. . .

I have seen no country or people among whom I would labour with more pleasure, and I feel satisfied that when there is liberty of press and speech, France will not be behind in receiving the Gospel. Until that time I will consider my mission unfinished.

Permit me to thank you for your kind indulgence to me while suffering from sickness, and also many of the Elders and Saints for their kind assistance while I have been visiting England. May God bless you and them, and hasten the time when France will be free to hear the message of salvation.

W. C. DUNBAR.

Indian War.

For the benefit of our readers that may not be cognizant of the particulars leading to the present war, we will give a short account as we received it from mountaineers and traders near the place of the Laramie massacre. We were there a

few days after the sad affair, and saw the fresh graves of the killed, one of which contained twenty-six of the thirty-one in all killed. We were informed that some twelve hundred Sioux warriors, with their women and children, had assembled in the vicinity of the American Fur Company, four or five miles from Fort Laramie, awaiting the payment of their annuities by the United States agent at that place. They were detained longer than they expected to be, and their provisions were nearly out; companies of emigrants were constantly passing, and one had a cow give out, so that they were obliged to leave her behind. The Indians, thinking no harm, killed and eat her. After the company that left the cow had camped for the night, the individual owning her returned, thinking to be able to drive her into camp, when he was told by the Indians that they had killed her, not knowing that he intended to return for her; he was satisfied and took no further thought about it. The next day, when the company passed Fort Laramie, the story of the cow was told, more from its amusing character than anything else. It so happened that the senior officer of the Fort was away at the time, and the charge devolved upon Lieutenant Grattan, quite a young officer, and full of blood and ambition, anxious to spread himself, and make his mark for *greatness*. Hastily he gathered a company numbering thirty-one, including himself and interpreter, and repaired to the Indian lodges. Instead of taking position at a respectful distance, he went with his men directly into the camp and there, surrounded by Indians on every hand, demanded of Big Bear, the chief, the man or men that had taken the cow. The Indians hesitated to give up the men, but offered to pay the worth of the cow from their coming annuities. Such offers were to no purpose with young Grattan, and nothing short of the trespassers would satisfy him. Big Bear hesitated to grant their request, and by order of Lieutenant Grattan to his men to fire, this chief received four bullets into his body, which eventually proved fatal. No sooner was this done than the incensed Indians, in less time than a person can tell it, rushed upon and slew the entire party save one, who crawled away into some brush mortally wounded, was taken to one of the trading ports near by, and died in about twenty-four hours.

The Indians, in their excitement, marched into the store of the American Fur Company, and helped themselves to their annuities in shape of whatever suited them best in quality or quantity, and precipitately returned to their homes in the north. These are the facts as we learned them from those who had the best opportunity of knowing. And we never saw the first man (and we talked with a number) that attached one particle of blame to the Indians; yet it was the opinion of some, that if they were not punished for this, they would be more saucy in future. In regard to this, however, there was a diversity of opinion.

From this rash act on the part of the Government over so trifling a matter, many thousands of dollars have already been expended, and a number of lives lost, and the war has just commenced. When and where it will end, who can tell?—*The Mormon*, Sep. 29.

Camp on the Blue Water,
Sep. 5, 1855.

Agreeably to my promise to keep you advised of whatever may be worthy of special note, in the progress of the Sioux expedition, I have now to inform you that General Harney's command, which left Fort Leavenworth about a month since, arrived at Ash Hollow on the evening of the 2nd inst., at which point the General ascertained that a band of forty or fifty Brule lodges were encamped on Blue Water Creek, (a fine tributary of the North Platte,) about six miles from Ash Hollow.

The General at once determined to attack the camp early on the morning of the 3rd, and in order to be more sure of his game, he despatched the principal portion of his mounted force, at 3 o'clock a.m., to gain a position in the rear of the Indians—a movement which had to be made in the dark, of course, and over an exceedingly rugged country. It was however, eminently successful, being effected without rousing the suspicions even of the Brules.

General Harney left his camp between four and five o'clock, a.m., with the infantry portion of his command, merely leaving a sufficient force to guard the train, which remained at Ash Hollow during the operations. He moved directly upon the first Indian village, (for it after-

wards turned out that there were two,) but before he could reach it the lodges were all struck, and their occupants in rapid retreat up the valley of the Blue Water. This, however, was just what was expected and desired, for if the cavalry gained the position assigned it, the Indians would be brought to a stand, and be compelled to fight. They finally halted and took up a position on the bluffs, which skirted the bank of the stream, within a few hundred yards of our cavalry, which had concealed themselves so adroitly, that the General himself doubted very much whether they had succeeded in gaining the place assigned them. It was for this reason that in a parley which here ensued, between General Harney and the Brule Chief, "Little Thunder," the General's principal object was to amuse the Indian until he became satisfied of the presence of the cavalry. At last it became pretty obvious from the commotion among the Indians that something had been observed by them, that made them uneasy; so the General at once cut short the parley, and opened the ball to the music of the Minie rifle from the skirmishers of the Sixth infantry.

The bluffs were scaled by these in an incredibly short time, and cleared of the Indians, who had scarcely left their stronghold before they found themselves intercepted by the cavalry, and placed between two fires.

The affair had by this time become exceedingly lively. The Indians plunged down the bluffs with their light sure footed ponies, and darted off through the only avenue not closed against them, being pursued in most gallant style by the mounted troops, who followed four or five miles, sabring and shooting a large number of them on the way.

It is quite impossible, owing to the extent and the nature of the country covered by the two parties, to ascertain precisely the loss of the Indians in killed and wounded; but from observations subsequently made on the ground of principal combat, the number killed cannot fall far short of sixty or seventy. About fifty women and children were captured, and some sixty ponies and mules taken. As for lodges, buffalo meat, robes, and camp furniture of various descriptions, the end has not been seen yet, although a number of wagons have been employed in bringing this booty into the camp. . . . .

The entire loss sustained by the command, was four men killed, three dangerously wounded, one slightly, and one missing (supposed to have been killed or captured).

It is probable that a temporary post will be established by the General at Ash Hollow, after which he will advance into the Sioux country.—*St. Louis Democrat.*

Fiendish Outrage at Green Plains, Illinois.

On Tuesday night week, some of the farmers of Green Plains, some eight or ten miles from this place, were visited by some of the most base and cowardly set of scoundrels that ever infested a community. They commenced their depredations near T. Massey's, where they cut and killed several head of cattle; they then passed near the Green Plains Post Office, where they again killed cattle belonging to a Mr. Knox, they then went on the premises of a Mr. A. McMahon, where they cut and killed a number of cattle, and set fire to several hay stacks, destroying about fourteen tons of hay. They then visited Mr. Huddleston's, and killed a valuable mare belonging to him. They then took an easterly direction, and set fire to some oat stacks belonging to J. People, and in a common near by, they killed a large number of cattle. They also destroyed cattle belonging to Messrs. Crawford, of Green Plains.

Diligent search was made the next day for the villains, but without success. Two men were tracked to a piece of timber near Stokes' farm, but no further traces of them could be discovered. Up to the present time the whole thing remains a mystery. Who the perpetrators were, or what their object was, is very strange. Great excitement still exists in the neighbourhood, and every effort is being made to bring the villains to light; and should

those efforts prove successful, we hope to see the most summary punishment dealt out to them.

One singular feature in this most fiendish transaction, was the fact that the cattle were cut between the last rib and the joint of the hind quarter, by a large sharp instrument, thus letting out their entrails, in most cases causing death.

Since writing the above, we learn that a horse belonging to a farmer some six miles east of Nauvoo, was killed one night last week, by being cut in the breast.

There is no doubt but there is a band of desperadoes in our midst, and we would warn our readers, both in town and country, to keep their fire-arms in order, and be ready to shoot down all marauders who may be prowling around their premises at night.—*Warsaw (Illinois) Express.*

The Mormons at San Bernardino.

From San Bernardino we glean no news of importance. Their crops being gathered in, our Mormon friends are now devoting themselves to the task of raising means to pay for their lands. They propose to sell lots and farms at fair prices to those who desire them, and for this purpose have sent out their members through every portion of the State to preach the faith and represent their present difficulties. As far as soil, climate, and natural features are concerned, no point in the State furnishes more attractive inducements; and however much people may differ on the subject of Mormonism, no umbrage can be taken against the settlers of San Bernardino as citizens and neighbours. They pursue the even tenor of their way, minding their own business, pursuing quietly their avocations; and in many things furnishing an example worthy of imitation. They have few or no law-suits; no drunkenness; no rioting; no murders; no thefts. They work together and assist one another, and are building up for themselves a city which will be an ornament to the country and a source of pride to themselves.—*Southern Californian.*

Varieties.

Cure for Low Spirits.—The best cure for trouble is labour; the harder you work the less you think. Who ever heard of a wood-sawyer committing suicide?

A Curious Mixture.—They sung a *Te Deum* at the Cathedral of Notre Dame, Paris, in honour of the recent achievement of the Allied armies in the East. The flags of the Allies were intertwined, and in this Roman Catholic Cathedral the standards of Mahomedan Turkey and Protestant England were displayed side by side with the eagles of France—a nation which remains faithful to the Romish Church, for the present. Think of a social party made up of the Pope, Martin Luther, and Mahomet, and you can have some idea of the changes which a few years make in war, religion, politics, creeds, and diplomacy.

Sir John Bowring at Siam.—We have been favoured, says the *Manchester Examiner and Times*, with the following extracts of private letters recently received from his Excellency Sir John Bowring—"Hong Kong, May 23, 1855. I have made a noble treaty with Siam. I am amazed at my own success; but all the good genii were with me. I found there in the Prime Minister a marvelous man; and, together, we shook the Gaza gates of monopoly. Siam is likely to become what it was once—one of the most commercial and progressive nations of the Eastern world."—Extract from an earlier letter. "Bangkok is a city of more than 300,000 inhabitants. The Jesuits say 400,000. It extends for many miles on the two sides of the Meinam. I imagine no city in the East has such a number of gorgeous temples. The prostration of the people before the king and the nobles, and of the nobles before the king, is, I suppose, unparalleled even in Oriental nations. Everybody becomes a quadruped in the neighbourhood of the Lord of the White Elephant, with their faces in the dust. But I have been so much in the graces of the two

kings—for there are two—as to be introduced into their private apartments, to have seen their wives—the first has six hundred, who have 2,400 female attendants—and to have many colloquies, lasting many hours at a time, seated *vis-a-vis* at their tables, or close to their thrones. All the *kotou*-ings and acts of vassalage have been dispensed with. I came up in a ship of war to the capital, and she anchored off the ancient factory, fired there a royal salute, which met with the appropriate response. In a word, everything has gone on delightfully; though I once or twice had to apprehend a total failure. But the King promised that all the honours ever done to a foreign ambassador should be done to me; and as I found the ambassador sent by Louis XIV. in 1688 was not subjected to the humiliations which have been since exacted, I have managed to escape every indignity, and to be allowed to *sit* at the royal audience, where all the princes of the blood were on all-fours. We wore our swords, too, a privilege for which the French ambassador stipulated; and though it was ceded '*comme faveur tout a-fait personelle et particuliere*,' I persuaded the King, after long discussion and much resistance, to allow it to me. But his Majesty had the goodness *privately* to lead me to the hall of audience, acknowledging that the claim of Queen Victoria now was as good as that of the French King in 1688; so we settled before the day of reception all the ceremonials, and they were no sooner over than his Majesty sent for me to tell me I had conducted myself most satisfactorily, and desired I would hear *him* read the speech I had delivered, and which he did me the honour of saying was the very sort of speech he wished me to make. He dandled on his knees a pretty child the while, which he told me was the twelfth which had been born to him since he came to the throne, four years ago. His favourite wife he could not introduce, 'as she was in a state of happy expectancy,' he said."

To Father John Smith, late Patriarch.

(From the Songs of Joel.)

Yes, gone from us, Father, to mansions of light,
While Zion is weeping for thee;
To bless Zion's children was once thy delight,
That they might be happy and free.

Their love for their Patriarch no one can tell,
Yea, thousands who by thee were blest,
In sorrow are crying, "Dear Father, farewell,
Until we shall come to thy rest."

Thy spirit in triumph hath fled from the earth,
Relens'd from its sorrow and care,
Retracing its way to the home of its birth,
To join with its kindred ones there.

Then rest from thy sorrow, thy good works pursue,
'Till Michael shall bid thee come forth,
That thou in thy glory and strength may renew
And forward thy work on the earth.

O! then may we meet thee on that peaceful shore,
Encircled in love's golden chain,
Enrobed, with our loved ones, in garments all pure,
O'er kingdoms of glory to reign.

Money List, Oct. 12—19, 1855.

	£	s.	d.
Simon Irwin	12	5	6
Hugh Roberts	1	0	0
Thomas Parkes	7	0	0
Charles Peat	2	0	0
William Maiben	20	0	0
Thomas Morgan	1	10	0
Thomas Stephens	2	10	0
Carried forward	£46	5	6

	£	s.	d.
Brought forward	£46	5	6
William Peacock	5	0	0
J. B. Pears	5	0	0
John Mellor	2	0	0
Josiah Holmes	2	0	0
R. J. Townsend	5	0	0
	£65	5	6

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 45, Vol. XVII. Saturday, November 10, 1855. Price One Penny.

A Visit to Scandinavia.

BY ELDER DANIEL SPENCER.

107, Finch Street, Liverpool,
Oct. 17, 1855.

President F. D. Richards.

Dear Brother—Having returned from my visit to the Scandinavian Mission, I improve the present opportunity to give you a brief account of the same.

On the 30th of August, at 7 o'clock, a.m., I left Liverpool, in company with Elder H. C. Haight, for Hull, where we arrived at 4 p.m., and found Elder J. A. Young in waiting to accompany us to Copenhagen. After making some search for the residence of Elder Lyon, the President of the Hull Conference, without success, as he had recently changed his abode, we took lodgings for the night at the hotel.

Learning that the steamer *Eagle* was to sail on the following day, we in the morning made application to the office for tickets, when we were informed that she would not sail until September 6. On making further inquiry, we were informed that there would be no steam conveyance to Copenhagen until that time. Being satisfied that such was the fact, we resolved to make ourselves happy and useful in the Hull Conference until the time for our departure. Accordingly we soon found the locality of Elder Lyon, and many other Saints, who received us with great kindness, and with whom we had many pleasant and profitable meetings during our stay. With much pleasure we witnessed the good order that prevailed in their public meetings, heard the wise counsels given to the Saints by Elder Lyon, and discovered a manifest disposition on their part to hear and practise those counsels, which I think will secure a healthy state of feeling in this Conference.

On the 4th, Elder Haight and myself visited a small Branch of the Church at Beverley. Elder Young, not being well, did not accompany us. This Branch we found in very good condition, enjoying much of the Spirit of the Lord. We attended a meeting the same evening with the Saints, and had much liberty in speaking to them. We returned to Hull the following day.

At 3 p.m. on the 6th, we went on board the *Eagle* for Copenhagen. She is a boat of about 900 tons burthen, cabin quite commodious, which on our voyage was devoted to our use, excepting Captain Beaumont and lady, and one other lady passenger, all of whom were quite so-

cial and friendly, making our passage very pleasant, indeed disturbed only by a few hours of rough sea, which caused all of us but the Captain and his lady to attend a little closer to our own persons. However we sustained no injury.

On the 9th we came in sight of the Swedish and Danish shores. We made a short stay at Elsinore, a small town in Denmark, about twenty miles from Copenhagen, and then proceeded on to the latter place, where we arrived about 7 p.m. The Captain, after firing two cannon, came to anchor a few rods from shore. He then left the steamer, and went in a small boat to report our arrival and names to the police office. On his return he sent us on shore. As we left our little boat we were met by Elder Van Cott, with the strongest expressions of friendship. He had been waiting and walking the beach all day, in expectation of our arrival. After a slight examination of our carpet-bags by the custom-house officers, we proceeded to the office of Elder Van Cott, where we were introduced to our very worthy brother, Elder Widerborg, and several other brethren, who were waiting our arrival, all of whom appeared quite joyful to see us, although they could not address us in a language which we understood. Elders Van Cott and Widerborg being our interpreters, we learned through them the minds of the brethren. After a short stay at the office, we were accompanied by Elders Van Cott and Widerborg to the residence of the latter, where we were received with great kindness by sisters Widerborg and Nielson, who soon prepared us an excellent supper, of which we thankfully partook, and soon after went to our lodgings.

Early next morning we were visited by many of the sisters, bringing apples and pears, and pressing invitations for us to call and dine with them. Here I would be glad to mention names, but the subsequent kindness and hospitality which we received from the Scandinavian Saints were so universal wherever we went that I cannot do justice in mentioning one without the whole. Suffice it to say, that no trouble or pains were spared by them whilst we were among them to make us comfortable and happy.

The first three days we spent in viewing Copenhagen, and in visiting the Saints residing there.

On the 13th we were invited by Elder Van Cott and Elder Lilginquist, the President of the Copenhagen Conference, to visit some of the Branches on the South and West sides of the island of Zealand, a distance of about 14 Danish or 60 English miles. Accordingly at 8 a.m., we took the train for Roiskild, a little town about 18 English miles from Copenhagen. Here we stopped and took coffee at an hotel, after which we visited the cathedral, where we saw some of the most splendid monuments I ever beheld, many of which, we were told, cost half a million American dollars each. They were made of the finest quality of Italian marble, with almost an innumerable number of images carved upon them in the most expensive style. The building was further ornamented with a great variety of sculpture of the best workmanship. We also visited in this town the Prince's Palace, which contains a rich and beautiful assortment of paintings.

At about 11 a.m., we took the King's post coach for a little town about 24 English miles distant. There we found a small Branch of the Church, with the members of which we attended meeting that evening, and were very kindly received by them. All of us took part in the meeting, Elder Van Cott being our interpreter. At its close, Elders Van Cott and Young were invited to lodgings by a wealthy farmer, with whom they went. The following day this gentleman and his wife accompanied us to another meeting of the Saints, about 18 miles distant, where we had a large assemblage of Saints and others. The Spirit of the Lord being richly bestowed upon the speakers, the meeting was quite interesting and profitable to all. Since that time the gentleman and his wife have been baptized.

On the 15th we travelled about 30 English miles, to a town by the name of Holbeck, and took our lodgings with brother Niels Garff, who kindly administered to our wants.

On the 16th, being the Sabbath, we had a large assemblage of Saints, who seemed overjoyed to see us. The meeting was a happy one, and the Saints appeared very reluctant to leave us.

On the 17th we left for Copenhagen, taking a more westerly course along the Belt to Roiskild. Along these shores are to be seen, every few miles, large mounds, which we were informed contained the

bodies of those who had been slain in battle. These mounds we not only saw on this part of the island, but on many others. At about 1 p.m. we arrived at Roiskild, a distance of 40 English miles. Here we changed our mode of travelling, leaving the spring wagon for the railway car, and proceeded on to Copenhagen, where we arrived at 4 p.m., having travelled over one hundred miles in the agricultural part of the island during our journey. The land is in a high state of cultivation, the surface very beautiful, in some places resembling the American Western prairies, in others exhibiting smooth hills and occasionally a forest which had been planted by the inhabitants. The land is mostly unfenced, and the people tie up their horses, cows, and sheep to graze. The mode of farming and the implements of husbandry now used among this people I think must have had their origin several hundred years ago, with but little or no improvement since. The same may be said of this people, in all their different avocations in life, so far as I had an opportunity of judging.

The 19th being Conference day for the Copenhagen Conference, we occupied our time until then in visiting the Saints, and in examining the pleasure grounds belonging to the city, which we found very beautiful.

At 10 a.m. on the 19th we met the Saints in a very commodious building, which was filled to overflowing, the President of the Conference, Elder Lilginquist, presiding. In this meeting, all the Elders from the Valley took part, bearing testimony of what we had witnessed and what we knew; that we were intimate acquaintances of brothers Joseph Smith and Brigham Young, and knew them to be Prophets of God, and commissioned of Jesus Christ to administer in the ordinances of God's house; that the Holy Priesthood was upon them, and we had witnessed the sick healed, the deaf made to hear, the blind to see, and the lame to walk by the power of that Priesthood through the laying on of hands and the anointing of oil; and that all the honest, meek, and humble of the earth where this Gospel had been preached were rejoicing and praising God. These testimonies; together with the presence of the Prophet Brigham's son, Elder J. A Young, whose intelligent countenance and wise deportment were strong collateral evidence of the truth of our testimony; also the powerful addresses from Elders Van Cott, Widerborg, Lilginquist, and many more native Elders; accompanied by the irresistible power of the Spirit of the Lord; lit up a fire in the souls of all present, which shone through their countenances like the noon-day sun.

Although we could not understand the language of the native Elders, and were dependent upon the kindness of Elders Van Cott and Widerborg to interpret it, the Conference was of unusual interest to us, and will long be remembered among our happy days. At the close of the meeting it appeared that none of the Saints in the house could leave without presenting us with a smiling countenance and a hearty shake of the hand. The Conference continued about three days, fully attended each day.

During our stay in Copenhagen, we attended several Priesthood meetings, and meetings of the Saints. Our constant desire was to ascertain the condition and future prospects of the Scandinavian mission, and I am happy to say that the good order in the meetings, the due respect paid to each individual officer in his place, the manner of keeping records and books, and the peace and union which pervade the hearts of the Saints are not surpassed in the oldest Conference in England. The Saints are very punctual and prompt to respond to all calls from the authorities, liberal in their donations, and strong in faith. They have, as a general thing, been respectable farmers and mechanics, with their families, who have embraced this work in that country; and such were constantly inquiring and being baptized wherever we went. Although the Elders have met with much opposition, from priests, mobs, and prohibitory laws, in speaking of the Gospel in public assemblies, there have been many added to the Church the past year, and I believe the time not far distant when this will be the most important mission in Europe.

On the 21st, accompanied by Elders Van Cott, Haight, Young, Widerborg, Lilginquist, and our honourable landlord, I took a ride of about five miles into the country, to witness a sham fight between the King and Prince Ferdinand, with some 15,000 soldiers. The fight continued about four or five hours, with a constant discharge of

cannon and small arms. After one party had retreated or was driven about five miles, both parties then partook of bread and wine and dispersed, not leaving any dead on the ground. In our travels that day, a holiday, among so great a number of people, and in all our travels in Copenhagen and on the island of Zealand, we saw no man drunk, nor heard an angry word spoken, every man apparently attending to his own business.

While the officers were partaking of the bread and wine, we drew near to the King, not to fight, don't you imagine, for we were full of peace and good will to mankind, but to judge of the thoughts of his heart. His appearance was that of a plain, social, honest man, unassuming and unaspiring, willing that all men should enjoy their rights.

The day passed off quite pleasantly. Having a carriage at our disposal, we could either walk or ride, as we chose, with our worthy landlord to instruct us. And I will here say that the treatment we received from him and his lady was very kind and genteel indeed, and for which they have our respect and esteem.

From that day until the 24th we spent our time in visiting museums and other public places, and also among the Saints. Early in the morning of the 24th, the day we were to leave for Stockholm, we sent for our passports, which we deposited, the day after we arrived in Copenhagen, in the hands of the Captain of the Police. The messenger returned, saying the officer wished our presence, that is, that of Elder Young and myself. We accordingly appeared before his honour, who opened my passport, asking to which of us it belonged. I replied, "It is mine, sir." He said to me, "This is dated in 1852, it will not do—you should have come directly here." I told him that I was not aware of that. He then asked me where I had spent my time since the date of my passport. I replied, "Mostly in England." I then asked him if my passport was in the usual legal form. He replied it was. I then asked him if there was any limitation of time as to its validity. He said there was. I then asked him if he would have the goodness to inform me at what time the validity of my passport had expired. To this he made no reply, but asked me my occupation and place of destination. After detaining us about half an hour to send to our landlord for his receipt or certificate of the payment of our board bill, and putting a few questions to Elder Young, the officer permitted us to take our finished papers and withdraw.

At 5½ p.m., in company with Elders Van Cott and J. A. Young, (Elder Haight preferring to remain at Copenhagen,) I took a steamer for Gottenburg, on our way to Stockholm. The sea was smooth and our passage pleasant. We arrived at Gottenburg, about 10 a.m. of the 25th, a distance of about thirty Danish miles. We stopped at the Gothakill hotel, where we dined only, having to go on board our steamer early that evening, as she was to sail at 4 a.m. next day, to take us to Stockholm.

Gottenburg contains 30,000 inhabitants, and appeared quite dull and inactive. The stench from the sewers was quite offensive as we passed the streets. There were several cases of cholera when we were there, and we thought there was a good foundation for many more, unless the people speedily cleansed the city. As there were no Saints in the place, Elder Van Cott has since made arrangements to locate one or more Elders there.

At 5½ a.m. on the 26th, we left Gottenburg, on board a beautiful iron steamer, to traverse rivers, lakes, and canals through Sweden, a distance of 400 English miles, and rising or falling by locks a height of 400 feet. We passed through some twenty different lakes. These, together with the picturesque scenery on the banks of the rivers, lakes, and canals, the social company, and the pleasant sailing, with the exception of a few hours rough sea to add a little variety, made our voyage truly interesting and delightful. The country through which we travelled appeared to be thinly inhabited, and the principal occupation of the people exporting pine timber, in which the country abounds.

At the summit of the waters is the town of Charlottenburg, containing several mills. One wood saw-mill we visited, where we found six carriages with two logs upon each, and with sufficient saws applied to finish the sawing at one running through, except squaring the edges of the boards or planks.

At the outlet of the large lake at this place are what are called the Eastern Niagara Falls, said not to be inferior to any, except the Niagara Falls in the State of New York.

At 3¾ p.m. on the 28th we landed in Stockholm, and made our way to the Paris Hotel, situated in a beautiful square, with the King's palace in front, and his theatre on the left. After securing our lodgings at the above hotel, Elder Van Cott visited the Elders who were labouring in that city. He made an appointment with them for a general meeting of the Saints the following evening, which we accordingly attended, and were received by them with great gladness.

It is but a few months since there was but one Saint in this place. Elder Van Cott, learning the situation of the place, sent Elder Jenson from Copenhagen to labour among the people. His labours being successful, Elder Van Cott soon after sent another Elder. Both of these are now labouring in Stockholm. The Branch numbered 18 members. Two were added to that number while we were there, and I think several more, who were believing the doctrine at the time we left, have been baptized since, one of whom was a Baptist priest of much influence among the people.

Our meetings while there were held at the houses of respectable citizens who did not belong to the Church, it being their special request to have the Saints meet there. Although the law of the kingdom forbids the assembling of more than ten at one time and place for lectures, our company far exceeded that number, but the occupants of the house were quite willing to take the responsibility.

The general desire of the people, so far as I could ascertain, is to have religious liberty. An officer of the government will not punish an offender against this law unless constrained by fear. All the people are in favour of abolishing this law, except the Lutherans, who are the governing power at present in that land. Could this restraint be removed, we might look for a greater increase to the kingdom of God from this country than any other I have any knowledge of. The people generally have the appearance of being quite honest, and are almost universally strong believers in the Old and New Testaments. They are humble, peaceful, and industrious. When Elder Van Cott was addressing the congregation, as he was filled with the Holy Spirit, we could see the influence of the love of truth, and gratitude to God, shining in each countenance, both those in and those out of the Church. The Branch being small, the Elders have been under the necessity of labouring for their support. But now they design devoting most of their time to the ministry. Their custom is to visit from house to house and converse with all that may come in their way, distribute tracts and other publications, changing their places of public meeting every Sabbath, giving to those who are friendly and favourable to the work special invitations to attend. The organization of this Branch, and the arrangement of its records are complete, as you may judge from their being established by Elder Van Cott. He is soon to petition the King of Sweden, in behalf of those Scandinavian Saints who belong to Sweden, for the privilege of worshipping their Creator according to the desires of their hearts, not encroaching upon the rights of others; setting forth their former loyalty to his Majesty, and their determination to be equally loyal as long as they continue to be members of his kingdom, but earnestly soliciting the favour mentioned above. All the sects of religionists in the kingdom will, I have no doubt, join in this, except the Lutherans, whose interests might not be so much advanced by it. But my desire and prayer to God are that the petition may prevail, for this people have surely enlisted my strongest sympathies in their behalf.

After visiting the Saints, we returned to our lodgings, where we all knelt before the Lord, thanking Him for our deliverance from danger on our journey, and for the blessing of health which we had enjoyed from the commencement up to that present moment, and for the joy and rejoicing which we had caused in the hearts of the few in that city who had come to a knowledge of the Gospel of Jesus Christ, as revealed in the day in which we live; imploring blessings upon the king and the people; asking the Lord to overturn and overrule governmental affairs, so that the people might worship him according to the dictates of His Holy Spirit, and that He would prepare the way before His servants who were then labouring there, and those which might be raised up to labour in that part of his vineyard, that the meek and humble of the land might rejoice in the fulness of the Gospel of His Son Jesus, consecrating the government, land, and people, for the building up of Zion, and establishing peace and

liberty upon the face of the whole earth. We all felt happy in our exercise before the Lord on this occasion, and we have faith that the work there will receive a fresh impetus.

After visiting the King's palace, and all the most interesting places in the city, we took our farewell of the Saints, leaving our parting blessing with them, having received from them the strongest tokens of kindness and friendship during our visit.

In the morning of October 4th, at 9 o'clock, we left Stockholm on board the steam ship *Borea*, and entered the Baltic Sea for Eastäad, a distance of 450 English miles, where we arrived on the 6th. Eastäad is a small town in Sweden, where we understood there were a few Saints. But as we arrived at 8 a.m., and had to leave at 9¾ a.m., we had no time to look them up. But we retired to the hills, a short distance from the city, and knelt before the Lord in prayer for His blessing upon the people of that place, asking Him to cause labourers to go forth in that part of His vineyard to administer words of life and salvation to the people. We returned to the hotel and took breakfast. From thence we went to the steamer, which conveyed us to Copenhagen, where we arrived at 5 o'clock the same evening, all in good health and spirits, and receiving a hearty welcome from Elders Haight and Widerborg and all the Saints. We had spent about 12 days in our absence from Copenhagen, very agreeably to ourselves, and we trust somewhat profitably to others. To the liberality and kindness of Elders Van Cott and Lilginquist do we owe much of the pleasure of this journey.

I am happy to say that the proficiency which Elder Van Cott has made in obtaining the Danish language is sufficient to enable him to speak fluently in public, and for the transaction of all business that pertains to his office. The ambition and zeal which he has had for the success and prosperity of the Scandinavian Mission have been deemed by him of more importance than his own health and constitution. Hence they are much impaired, and he feels quite justified in embracing your kind offer to release him from the responsibility of the mission. He will leave with the entire confidence and blessing of that whole people upon him.

Elder Haight has made very good progress, for the little time he has been here, in learning the language, and I have no doubt that he will soon be able to converse and do business in it. We recommended him to the Saints as he should arrive at the Presidency, assuring them that he was a man of God, full of blessings for them, and would be a father to them if they would observe his teachings and counsels. He was quite well received by the Saints, and we left him feeling cheerful and happy.

In the course of my remarks before the Priesthood and the Saints in Copenhagen, I took the liberty of tendering them your thanks for the prompt response to the calls which you had made upon them through their President, Elder Van Cott, and assured them that your blessings were upon them, and your prayers constantly before the Lord for their success and prosperity. At my leaving, many wished a special remembrance to you.

On the morning of the 11th we sent for our passports, to the aforesaid captain of police, who sent them without delay, and at 10½ a.m. I and Elder Young left Copenhagen for Hull, *via* Kiel, Altona, and Hamburg. We arrived at Kiel on the 12th at 6 a.m., at Altona at 10¾ a.m., and at Hamburg at 11 a.m. There we spent until the 14th, when at 3 a.m. we set sail for Hull, where we arrived at 8½ a.m. on the 16th. From thence I took train to Liverpool, where I arrived at 4 p.m., having left my fellow-traveller and agreeable companion, Elder J. A. Young, at Hull, to take the 11 a.m. train for Bradford, he having accompanied me in all my travels on this visit, receiving the kindness and friendship of the Saints wherever we went, as being truly one of the Lord's anointed.

Fearing that you will consider my assertions of brevity, made in my introductory remarks to this report, as invalidating testimony against my subsequent statements, I will close, trusting all to your superior judgment and kindness to correct errors, that the future may be better.

With sentiments of high regard, and constant prayers to our God for your success and prosperity in the discharge of your arduous duties, I subscribe myself, as ever, your friend and brother in the Gospel of Christ,

DANIEL SPENCER.

History of Joseph Smith.

(*Continued from page 694.*)

[April, 1840.]

In the Times and Seasons of this month is a prospectus for publishing, at Nauvoo, a weekly paper, to be called *The News*.

To all people unto whom these presents shall come, Greeting—

Be it known that we, the constituted authorities of the Church of Jesus Christ of Latter-day Saints, assembled in Conference at Nauvoo, Hancock County, and State of Illinois, on the sixth day of April, in the year of our Lord one thousand eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world—from the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion. The Jewish nation have been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy Land has already arrived. As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah, and also of the overthrow of the present kingdoms and governments of the earth, by the potency of His Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword with nation against nation to bathe it in each other's blood; it is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people, for their consideration, their profit, and their learning.

And feeling it to be our duty to employ the most efficient means in our power to save the children of men from the "abomination that maketh desolate," we have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our Agent and Representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople, and Jerusalem; and also other places that he may deem expedient; and converse with the priests, rulers, and elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant and the servant of the public in distant and foreign countries, for Christ's sake, we do confidently recommend him to all religious and Christian people, and to gentlemen and ladies making no profession, as a worthy member of society, possessing much zeal to promote the happiness of mankind, firmly believing that they will be forward to render him all the pecuniary aid he needs to accomplish this laborious and hazardous mission for the general good of the human family.

Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands, and aid him by their influence, with an assurance that such as do this, shall have the prayers and blessings of a poor and an afflicted people, whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedom's soil with *Martyrs' Blood*.

Mr. Hyde is instructed by this Conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned.

JOSEPH SMITH, junior, Chairman.
ROBERT B. THOMPSON, Clerk.

So emaciated was President Brigham Young at this time, from his long sickness, and journey, that when Elder Richards returned home this day from a mission to Clitheroe, and found him in his room, he did not know him.

Sunday, 12th. Several of the Twelve bore their public testimony to the Gospel, in the Cock Pit, Preston.

The High Council of Nauvoo met at my house, when I proposed that brother Hyrum Smith go east with Oliver Granger to settle some business transactions of the Church, which the Council sanctioned, and voted, "that President Joseph Smith, junior, make the necessary credentials for Oliver Granger and Hyrum Smith."

Monday, 13th. From the second of October, 1839, to this date, there have been 145 shocks of earthquake in Scotland, reported by Mr. Milne to the Royal Society of Edinburgh. Some of these shocks were sufficient to alter the natural levels of the ground more than two degrees, and some witnesses thought four degrees, and caused houses to rock like boats on the sea.

Tuesday, 14th. A Council of the Twelve, namely, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, George A. Smith, and John Taylor, was held at the house of Elder Richards, in Preston, England, when Willard Richards was ordained to the Apostleship, agreeable to the Revelation, by President Young, under the hands of the Quorum present. Other business was transacted, as also on the following days, all which may be seen by reference to President Young's letter of the 17th instant.

Wednesday, 15th. Elder Orson Hyde left Commerce for Jerusalem.

Thursday, 16th. Elder Orson Hyde met with John E. Page at Lima.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 10, 1855.

News from Utah and the United States.—On the 22nd ult. we received Numbers 22 to 25 of the *Deseret News*, and on the 28th we received the letter mail from the Valley. Some interesting communications will appear in our next. In addition to what will be found in another part of the *Star*, we gather the following items from the *News*.

Elder Jacob F. Secrist, late of the German Mission, and Captain of the 2nd company of this year's emigration, died on the 2nd of July, on Ketchum's Creek, between Kearney and Leavensworth. His body was placed in a tin coffin, and buried on the Blue.

The following persons had been selected to go on missions—Asa L. Calkins, James Lavender, and Joseph S. Scofield, for England; Homer Duncan, Christian Christiansen, Jacob Hofhines, John F. Snedaker, Morris J. Snedaker, John Ostler, William Allen, Alexander Ott, Thurston Simpson, Andrew Cunningham, Andrew Bigler, and Mark Bigler.

The eastern mail which left Independence July 1st arrived in G. S. L. City, on the 2nd of August, accompanied by Elder Seth M. Blair. The U. S. Post Office department had acted on the suggestions of Judge Elias Smith, Post Master at G. S. L. City, and of P. McClanahan, Esq., Post Master at Independence, and provided locks for all through sacks of mail matter to Utah, which will no doubt insure safer transmission of papers and periodicals on the route.

On the afternoon of August 5th, G. S. L. City was visited by a refreshing shower of rain, which put out the mountain fires, purified the air, swelled City Creek, and slightly moistened the parched earth.

Elder A. Carrington, editor of the *Deseret News*, had been confined to a dark room, for several days with a severe attack of inflammation of the eyes, but was getting better.

Professor O. Pratt had generously proffered his services gratuitously to the citizens of G. S. L. City and vicinity to instruct a school in the higher branches of science; students to furnish room, books, &c.

Two hundred and ten pounds of manna sugar had been forwarded to G. S. L.

City from Provo, as tithing on 2,100 lbs., made from the saccharine deposit on the leaves of trees.

Hon. Garland Hurt, U. S. Indian agent, returned on the 22nd of August from a very pleasant and successful visit to the Indians on Mary's River, on the north route to California.

Much progress is being made in home manufactures, particularly in leather and paper.

Dr. J. M. Bernhisel had been unanimously re-elected as the Delegate to Congress from Utah.

There appears to be no prospect of any of the Saints going hungry the coming year. Everything in the valleys bears the impress of peace, happiness, and progress. Surely the Lord is abundantly blessing His people.

From the *St. Louis Luminary* of September 29th, we learn that Elder Orson Spencer was then too ill to resume his labours in the editorial department, but the chills and fever had left him, and there was a prospect of his being able in a short time to resume his labours.

Several orders for books had been received from the Cherokee nation, which evinces a disposition on the part of the people of that nation to read and search for the truth.

Elder Benjamin L. Clapp, in a letter from Texas, gives an account of the persecution of the Saints in several places in that State. In Leon county, the Saints were all ordered to leave. Elder Clapp states that he had travelled over a large extent of territory, preaching the Gospel, and had baptized about 20 persons.

President F. D. Richards arrived at this Office at 11 o'clock on the evening of the 27th ult., leaving Elder W. H. Kimball in London, where they both arrived on the morning of the same day, after an absence of three weeks, having, through the blessings of the Lord, fully accomplished the object of their visit to the Continent.

The release from the confinement of the Office, the change of air and scene, and the exercise of travelling, have contributed very materially to improve and invigorate both the body and mind of President Richards, which will enable him to resume with an increased efficiency and satisfaction his arduous duties in the busy and laborious season now at hand.

News from Utah.

From the north we hear (Aug. 15) good reports as to the yield of wheat, considering the damage done by the grasshoppers, who, in their depredations, seem to have been not altogether impartial — some fields having been entirely stripped, while others, immediately adjoining, have not been touched.

In Utah county, especially at Provo and vicinity, we understand that through an abundance of water for irrigation, and the blessing of the Lord, the crops generally will be heavy.

Corn looks well, and the prospects are good for a fair yield throughout the Territory, and in some sections it will be the principal grain. In many fields in the neighbourhood of this city we have noticed indications of serious injury to the crops from a destructive worm, and it will be well for farmers to examine their corn, and, if possible, prevent further loss, for assuredly we shall need all that can be raised.

Potatoes are doing finely; and, with

plenty of corn and potatoes, there will be no danger of starvation.

Oats, from all we can learn, will not be an average yield. Many fields were cut for fodder while yet green, to save the grasshoppers the task of devouring them.

Of the late re-sowing, that which has been well irrigated looks promising, but where water is not in abundance, which is the case in various portions of this county, the yield will be small; but in most instances good fodder will be raised, which is, the present season, no small item.

Melons are plenty in market, though very late, on account of the early and repeated failures, and subsequent re-sowings at a late period. While the weather continues warm, we may enjoy them; but late melons, in cold weather, by those who have regard for health, should not be eaten.

The sugar beet crop will be almost an entire failure in many parts, having been seriously injured by the grasshoppers.

Fruit, in the upper portions of the city, will be somewhat abundant; in the lower portions there will be but little, having been cut off by the late frosts.

Shade trees, we are glad to notice, are becoming very numerous throughout our city, and flourish exceedingly.

The weather for the past few days has been cool and pleasant during the day; the nights often quite chilly—high winds prevailing considerably.

The fires in the mountains still continue, notwithstanding the rain, and in consequence our view is much diminished in extent, by the masses of smoke which cover the mountains, and sometimes fill the valley.

The temporary covering of the Bowery with willows is being completed.

A perspective drawing of the Temple may be seen in a frame at the Governor's Office. The work of cutting the stone for the walls is going forward vigorously.

The plastering and finishing of the Temple Block wall is progressing finely—the north line being completed, and nearly one-half of the eastern.

Fine houses are being reared in various portions of the city; and while the erection of fine houses, and the spirit of improvement generally manifest, is a pleasing token of the perseverance and enterprise of the Saints, let them not, in the multiplicity of their own concerns, forget the House of the Lord. We say to the Saints, let the completion of this House be always before you, and fail not to render such aid in the work as God has placed within your reach.

The health of the city is generally good, though among children there is considerable sickness, and some mortality. Inflammation in the eyes has been, and still continues to be, quite prevalent. Doubtless the health of children would be greatly increased by a more judicious treatment from mothers. But while tea, coffee, meat, bread, &c., &c., however small the quantities, are introduced to infants, who are wholly incapable of digesting such food—or any other but that supplied for them by nature—our children will sicken and die.

Punches, matrices, and moulds are being prepared by brother Sabins, for casting type of the New Alphabet; and we are in hopes of seeing, ere long, a font of handsome letter cast, and primary books in the new style printed for the use of our schools.

Zion is flourishing, and her sons and daughters rejoice in her prosperity. Peace prevails in Utah, and great is the peace of those who keep the law of the Lord.

Elder P. P. Pratt arrived in this city, by the northern route, on Saturday, 18th inst., after an absence of fifteen months; he has preached and published the fulness of the Gospel throughout California with considerable success.

He was accompanied by Elder James Hawkins, who has been absent from this city, on a mission to the Sandwich Islands, about six years, Elders Thomas Morris, R. Mowery, and Joseph Peck, who returned from his mission to the Islands on account of ill-health, and others.

The party met Col. Steptoe's command on the western slope of the Sierra Nevada. Judge Hyde was examining the country to ascertain its facilities preparatory to the location of the shire town of Carson County. The Indians on the road were friendly. Feed and water plentiful, with the exception of the forty-five miles' drive.

Messrs. Livingston, Kinkead, and Bell, the pioneer merchants of this city, have just received their first train of goods, which arrived here on the 15th inst., composed of 46 heavy loaded waggons.

EXCURSION TO FILLMORE.—Our delegate, the Hon. John M. Bernhisel, and General Wells left this city, Tuesday, 21st instant (August), and drove to Springville. On the 22nd they reached Nephi, and on the 23rd arrived at Fillmore, 152 miles south of this city.

They visited the South wing of the State House, whose walls are of red sandstone, where they found the workmen busily engaged in placing the flagging in the basement story, laying the floors in the first and second stories, and arching the ceiling of the large hall in the upper story, preparatory to lathing and plastering.

The sash were all in, and outside doors all hung, and a temporary entrance stairway finished.

The work on the building will soon be ready for the plasterers and painters, who it is expected will be immediately sent from this city; and all efforts are being made to complete the rooms so far as to comfortably accomodate the Library, and the next Legislative Assembly, which adjourned to meet on the second Monday of December at that place.

Corn and potatoes at Fillmore, and at other places between here and there, look promising for a fair crop; but grain and hay are an entire failure, except at Springville and Provo, where they will probably have wheat sufficient for their own consumption; there is considerable hay cut at Pleasant Grove and American creek.

Kanoshe and all the Indians met with on the route were very friendly.

Big Cottonwood Canal is progressing, several sections being about finished. All the heavy jobs north of Big Kanyon Creek have been let by brother John Sharp to hands engaged on the Public Works, who are temporally thrown out of their usual avocations in consequence of the failure of grass for the cattle employed in hauling rock from the quarry.

Brother Thomas Tanner, foreman in the Public Works blacksmith's shop, accidentally fell over an obstruction on the side walk, Wednesday evening, July 31st, by which he was seriously injured internally. He lingered in much pain, and died on Friday morning the 2nd inst. Brother Tanner was full of integrity to the cause and to his brethren, and has simply left his body to rest, awaiting a resurrection with the Saints.

From a letter from Elder L. N. Scovil, to brother Joseph Cain, dated, Provo City, July 31, 1855—

"Last week a sweet substance was discovered on the leaves of the trees. A few began to gather it by stripping off the leaves and soaking them in water; in this way brother A. Daniels made 11lbs of sugar in one day. It looks and tastes like maple sugar. Many scores of men, women, and children are now engaged in gathering it.

"Brother Aaron Daniels has just brought in three specimens, which he sends to your care, and which you will please to deliver as follows, viz.: one cake to President B. Young, one to brother George A. Smith, and the other to brother A. Carrington. Brother Daniels says he made 20lbs yesterday, and he thinks it is getting better every day.

"When it was first discovered some said that it was honey dew, others said it proceeded from the cotton-wood leaves, but it is found on all kinds of leaves and on the rocks. My children have gathered and brought in a quantity of it, which they had taken from the leaf, as it is deposited; many of the leaves have scales of this sweet substance as thick as window glass, and some a great deal thicker.

"Brother Daniels tells me that his process is to cut the twigs from the trees and after soaking in water, strain and boil, similar to making maple sugar. I have tasted some excellent metheglin made from the same substance."

Married, in this city, on Saturday, August 25th, by Elder Gilbert Clements, Mr. William Robinson and Miss Annie F. Boyer.—*Deseret News.*

"I DID as the rest did." This tame, yielding spirit—this doing "as the rest did," has ruined thousands.

TO THE GIRLS.—Mrs. Swisshelm says:—"The secret you dare not tell your mother, is a dangerous secret—one that will be likely to bring you sorrow."

IT *once seemed* as impossible for mortals to make steam engines, steamboats, and telegraphs, as it *now* seems to "make a flower, resurrect a body, or create a world." When we shall become acquainted and as familiar with eternal things as we are with earthly things, it will be all clear, simple, and easy.

Foreign Correspondence.

THE PLAINS.

After crossing the North Platte, near 400 miles from G. S. L. City, Aug. 12, 1855.

President F. D. Richards.

Dear Brother—Having a few moments to spare, and an opportunity to drop you a line by way of some packers accompanying the Salt Lake mail, I take pleasure to inform you that the 3rd company of our emigration is thus far advanced in good health and fine spirits, excepting a few cases of measles, which progress quite favourably.

Our cattle are in good condition, although the feed has not been good on account of drouth. The streams, especially the Platte, are quite low, unusually so; many of the smaller streams having dried up, which puts me to extra watchfulness to search out the best feed and water for our stock. In all my crossing the Plains, I never saw such favourable roads, neither greater prosperity in any company since, through the appointment of Elders Milo Andrus and Richard Ballantyne, I took charge of the company, which had advanced sixty miles from Mormon Grove. Previous to then, through disorder and disobedience, the destroyer came into camp, in the form of dreadful cholera, and swept off 25, 3 being often buried in one grave; also when I came to camp 25 were on the sick list. My soul was pained and moved upon when I saw our well-beloved Elders, S. H. Earl, John Mayer, H. E. Phelps, and George C. Riser, all from missions, worn down in burying the dead, and administering to and taking care of the sick, by night and day. They proved faithful, and overcame the powers of death by virtue of their anointing and faith in the Gospel.

The promise sent by me to camp was, if the Saints would repent, and receive me and my counsels, the powers of death should leave the camp, which was the case, and I can testify that not one new case causing death came into camp. But the destroyer was rebuked until perfect health was restored, for which we truly thank and praise God, our Father in heaven. Not being a welcome visitor to Mr. Lucifer, the great opponent of our Gospel and faith, he made war with me, for I only had time the first evening to form camp, being much fatigued from the toils of the day and administering to the sick, when I was attacked with the cholera. I felt to plead with the Lord thus—"Oh Lord, who knowest the secrets of the heart of man, thou knowest I have come according to appointment in the midst of death to bless this camp, and lead them to Zion; therefore remember thy servant in mercy, and spare his life." I called upon the Elders, who anointed me with oil, praying over me, and I do know the power of life was given me, although the Elder administering partook of the disease so as to vomit, and have the cramp, but he recovered the next day. I was able to move on the camp, for which I feel to thank God.

Truly the time is coming that was spoken of by the Prophet Joseph, when none but the pure in heart will be able to go up to Zion. Then the angels of the Lord will go before and watch over His faithful servants by land and sea.

This trip is a pleasure to the faithful, who have Zion in view. How beautiful to see tents and wagons on the green plains bedecked with fragrant flowers as a natural garden.

The 1st and 2nd companies are three days in advance, in fine health and spirits. This is the 3rd company. Elder Secrist was captain of 2nd company. Doubtless you have heard of his death.

I must close in haste, desiring to be remembered to all the faithful Elders and my friends in Europe. May heaven's choicest blessings rest upon you and them until we meet in the Redeemer's kingdom.

As ever, yours in the love of the Gospel,
EDWARD STEVENSON.

THE PLAINS.

(From the "Luminary" Oct. 6.)

Fort Bridger, August 30th, 1855.

Dear Brother Hart—

President Snow and myself arrived here this morning about 7 o'clock, having travelled sixty-eight miles since yesterday morning. We have been prospered on

on our journey, and expect to breakfast in the Valley the day after to-morrow morning.

We are glad to be able to say that the emigrating companies of Saints are getting along finely. Their cattle look generally well, although from the protracted drouth, grass is exceedingly scarce. We hope that before the later companies get along here the fall rains will have caused the grass to spring up, otherwise I fear they will suffer much.

We travelled from Fort Kearney to this place without an escort. The commanding officer at Fort Kearney could not spare a dozen men to escort the mail party; but all the force on hand was ready to march against the Indians to punish them for murdering the mail party last year, and on the same ground that we were obliged to pass over, exposed to the same danger. Charming consistency! At Fort Laramie the same excuse was offered; several hundred men, but all on duty. The mail must lie by, or go on through the most dangerous part of the Indian country unprotected. Brother Snow and myself left the mail party on the evening of the 17th inst., and started on alone, after commending ourselves to the protection of Heaven.

The second day out from Laramie we overtook the first company of P. E. Fund emigrants, in charge of Captain R. Ballantyne, assisted by Elders Slorer, Pitt, Gardner, and Wager. They were about twelve miles beyond Laramie and were progressing finely. The Saints in this company seemed to enjoy the journey very much, though most of them walked almost the entire distance. It was not a little wonderful to me, to see ladies with whom I was acquainted in the east, and knew as being sickly and delicate, unable to walk three and four squares, to market or shopping, without experiencing much fatigue, walk fifteen or twenty miles a day, and come into camp at night with light hearts, singing the songs of Zion, and praising their God that they were able to endure so much for the Gospel's sake. Captain Ballantyne is indefatigable in his exertions to promote the well-being of the Saints under his charge, and enjoys the unbounded confidence and esteem of his entire company. We journeyed with this company until the morning of the 24th, when we left them two miles above Deer Creek, and drove on briskly and overtook Captain Moses Thurston, with his company, about fifteen miles in advance of Brother Ballantyne. His company is all well. They have not lost by death a single person, cattle, or horse, since their departure from Mormon Grove. We left on the same evening at 9 o'clock at the upper crossing of the Platte, and drove in company with a couple of young men who volunteered to go two days' travel with us. They turned back at the Warm Springs on the morning of the 27th, and we have travelled the remainder of the journey to this place alone. The mountaineers and traders on the route are much frightened, and assured us we were running serious risks to travel unguarded. But we trusted in the Lord, and we have been thus far preserved. We turned our mules loose and lay down in our carriage, trusting in kind Providence to preserve us and our animals. Yesterday morning the 29th we came up to brother Blair's company in charge of Captain Stevenson. They were all well, and getting along quite well. While I am writing this, brother Guyman is just starting out with the second company, all well.

Captain Hindley with the first company was encamped on Bear river yesterday. We shall start in a few minutes, and on the morning of the 1st proximo we hope to greet our wives and children and friends in the valley of the Saints.

Sister Hampton and Mary will be glad to learn that I saw Anna in Captain Thurston's company, quite well, and much pleased to hear from home, and meet brothers Snow and Charlie. And sister Amanda will be gratified to know that I saw *our* brother Billy in brother Blair's company, quite well, and we had a warm shake of the hands and an hour or two of friendly chat together. President Snow sends love to all the Saints. A kind remembrance to sister Hart, and believe me your fond brother in the Lord.

CHARLIE.

P.S. This Fort has been recently purchased by the Church, and is now occupied by the Saints. We met here some ten or twelve waggons loaded with flour going out to meet the companies, for fear they may run short; also several yoke of oxen are going out to replace those that may have died from the effects of alkali water or other causes. C.

SANDWICH ISLANDS MISSION.

(From the "Deseret News," Aug. 22.)

G. S. L. City, August 5, 1855.

Editor of the News.

Sir—At the request of the Historian, I submit the following short sketch of my mission to the Sandwich Islands; and if you think proper, you may insert it in your columns.

I left this place in company with brother Keeler and others on the 11th of October, 1849, for California. On arriving at Utah Fort, (now Provo) we fell in company with a number who were on their way to the land of gold; here we organized ourselves, making brother J. M. Flake our captain until we could overtake Elder Charles C. Rich, who was a short distance in our advance.

I arrived in the mining district about the first of March, and laboured faithfully for the yellow pieces until the 15th of October, 1850; and on the 19th, bid farewell to "old Slap-jack bar" in company with nine others, bound for the Sandwich Islands to preach the Gospel, being set apart for that purpose by Elder C. C. Rich.

On the 12th of December, 1850, we landed in Honolulu, the seat of government of the Hawaiian nation, not a single soul of us understanding the first word of the language. The day after we landed, we washed our bodies in pure water, went on to a high mountain overlooking the town and shipping, gathered each a stone, erected a small altar, sung a hymn, and all bowed down, being agreed before-hand what we should ask for.

The Spirit of the Lord was mightily poured out upon us, and Elder John Dixon spoke in tongues, and Elder James Hawkins prophesied that the Lord would bless us even more than what we asked for; and in fulfilment of this, in one year from that day, between four and five hundred natives had been baptized.

Some of the elders got the language, and in three or four months were preaching and baptizing. As for myself, it took me nearly two years to acquire the language so as to preach in public. However, I felt that the Lord was with me, and at no time did I feel to falter in my endeavours.

I was on the Islands three years and seven months, and was instrumental in the hands of God in bringing many of the islanders to a knowledge of the truth; for which I feel thankful, and rejoice that I was sent on that mission. In fact I never felt sorry even while there, although sometimes I felt lonesome and almost discouraged.

The natives are a kind-hearted people, and will do all they can to make you comfortable; will give the last mouthful of food, and the best and only bed; and if your legs are weary through walking, they will lomi (rub) them and take the soreness out.

We made our homes wholly with the natives, living on their diet, which was principally poi and fish, sometimes dog. The poi is made from the kalo root, baked under ground and mashed on a large wooden platter with a stone pestle, and is mixed in water until a thick paste is formed, and is sometimes eaten in a sweet state, but generally put aside until it ferments, in which condition it is preferred and is eaten with the fingers.

They have many traditions, and some of them seem to have some foundation. They say they had a flood, and a native was swallowed by a large fish as Jonah was. They had their cities of refuge for the shedder of blood to flee to; offered sacrifices to their gods; the shark, the volcano on Hawaii, a dog, and hog were all worshipped; almost every family had its own god, even if it was made of wood or stone. They had their prophets, and their priesthood descended from father to son.

I have talked with several who affirm that they have conversed with the voices of their dead friends, and they tell them that their spirits and all the spirits of their dead are here in this world, that there are myriads of them living in the air.

One native told me that there was once a man living among them, who had been dead, and he reported that all the dead were still on the earth, living on fruits that grow on trees, and generally seemed to enjoy themselves well. The country was level, except two little hills, but there was no sea in that country, and yet he affirmed that it was identically these islands. He said the reason why he came back was, the people would not let him stay, but drove him back into the body.

They affirm that there is no such horrible place as a pit of fire and brimstone for the wicked, as they are taught by the Gentile missionaries,

It is a common thing among the natives, both men and women, when about to be overtaken in a shower of rain, to divest themselves of nearly every garment and tie up their clothing to keep them from getting wet.

Their skin is dark, like the Indians of these mountains, but better featured, and many are smart and highly educated; clean in their person and dress. Many are rich, and live in fine houses built either of wood or coral, well painted, and furnished with the best of household furniture.

In July, 1854, at a general conference held in Honolulu, Elders Cannon, Farrer, Hawkins and myself were released from our missions, and about the 13th of August, arrived at San Francisco, California, where, from want of means to come home, I was compelled to labour with my hands until 23rd of April last, when I left in a company of Saints, organized by Elder Parley P. Pratt, for this place, under the presidency of Elder W. McBride, who acted as a friend and brother.

We arrived on the 21st of July, all in good health and spirits; and I feel to praise the Lord God of Israel for His mercies and goodness unto me, in bringing me safely back to my friends and brethren in these peaceful valleys of the mountains—"my lovely mountain home."

H. W. Bigler.

Varieties.

Out of 320,000 men sent by Russia to the Crimea, it is officially stated that about one third are left.

Accounts from Egypt state that the exportation of corn will be prohibited, in consequence of the insufficiency of the overflowing of the Nile giving reason to fear a famine.

Go preach to blocks and stones, ye who believe that love is the clay! Go preach to the dead, ye who deny the immortality of the affections. Go reason with trees, or hills, or images of wood, or with your own motionless, lifeless, icy souls, ye who believe that, because that there is no marrying yonder, there shall be no embracing, or because we may not use the gentle words "my wife," we may not clasp these sanctified forms in our own holy arms! I tell you, man, that immortality would be a glorious cheat, if with our clay died all our first affections. I tell you that annihilation would be heaven, if I believe that when my head at length rests on its coffin pillow, and my lips sink to the silent repose of death, those loving eyes will never look into mine again, this pure clasp never be around my neck, this holy caress never bless me more.—*The Old House by the River.*

An Unexpected Finish.—Speaking of the tendency of temperance orators to set forward themselves as previous examples of the blighting effects of drink, the London correspondent of the *Inverness Advertiser* says:—"This predilection was smartly satirized the other evening at a temperance meeting. A person in the hall got up and said, 'My friends, three months ago I signed the pledge. (Clapping of hands and approving cheers.) In a month afterwards, my friends, I had a sovereign in my pocket—a thing I never had before. (Clapping and loud cheers.) In another month, my friends, I had a good coat on my back—a thing I never had before. (Cheers and clapping much louder.) A fortnight after that, my friends, I bought a coffin.' The audience was going to cheer here, but stopped and looked serious. 'You wonder,' continued the lecturer, 'why I bought a coffin. Well, my friends, I bought the coffin because I felt pretty certain that if I kept the pledge another fortnight I should want one.'"

Sound Doctrine.—In a sermon delivered by Rev. Dr. Bellows of New York, before the Western Unitarian Conference, is the following paragraph:—"For my part, I say it in all solemnity, I have lived to become sincerely suspicious of the piety of those who do not love pleasure in any form. I cannot trust the man that never laughs; that is always sedate; that has no apparent outlets for those natural springs of sportiveness and gaiety that are perennial in the human soul. I know that nature takes her revenge on such violence. I expect to find secret vices, malignant sins, or horrid crimes springing up in this hot-bed of confined air and imprisoned space; and, therefore, it gives me a sincere moral gratification anywhere, and in any community, to see innocent pleasures and popular amusements resisting the religious bigotry that frowns so unwisely upon them. Anything is better than dark, dead, unhappy social life, prey to ennui and morbid excitement, which results from unmitigated puritanism, whose second crop is usually unbridled license and infamous folly."—*Ohio Columbian.*

Our Ain Mountain Hame.

Come all ye feeling faithful Saints who've crossed
the prairie drear,
And I'll tell you what you'll do for those who're
coming out this year,
Lay up in store for them, worthy of your Godlike
name,
And you'll have our ruler's blessings when the Saints
come hame.

Chorus—When the Saints come hame, when the
Saints come hame,
And you'll have our ruler's blessings when
the Saints come hame.

The lambkins in their innocence upon the mountain
brow,
Are less subject to devouring wolves than all good
Saints are now;
Then stretch your welcome hand to your brethren
who would claim
Our aid to help them onward to our ain mountain
hame.

Chorus—To our ain mountain hame, to our ain
mountain hame,
Our aid to help them onward to our ain
mountain hame!

The widows and the fatherless, the old and young
together,
Who've toiled 'midst hunger, heat, and cold, and
sickness sore to gather,
With songs of praise will come, with the sick, the
blind, and lame,
To find a place of succour in our ain mountain
hame—

Chorus—In our ain mountain hame, in our ain
mountain hame,
To find a place of safety in our ain moun-
tain hame.

For o'er the waving prairie, like an endless sheet of
light,
The caravans are rolling with some thousands on
their flight
From the rage of war and famine, and a guilty world's
shame,
To find a place of safety in our ain mountain hame.

Chorus—In our ain mountain hame, in our ain moun-
tain hame,
To find a place of safety in our ain moun-
tain hame.

Soon Zion in her beauty will shine forth upon the
world,
In glorious light and majesty, when Utah's flag's
unfurled;
And kings and queens from far, who, hearing of her
fame,
Will come to see her glory in her ain mountain
hame.

Chorus—In our ain mountain hame, in our ain
mountain hame,
Will come to see her glory in our ain
mountain hame.

Then you, my friends, who built her up in glory and
renown,
Will each receive for your reward a never-fading
crown;
And brighter wreaths of glory than "the tongue of
man can name,"
When this earth is made celestial—our ain moun-
tain hame.

Chorus—Our ain mountain hame, our ain mountain
hame,
When this earth is made celestial, our
ain mountain hame.

G. S. L. City, August, 1855. LYON.

ADDRESSES.—Joseph France, Mr. Phillips', 1 Kennet Road, Reading, Berks.
John Oakley, Seaman's Yard, Old Spittlegate, Grantham.
W. B. Hodgetts, Rose Cottage, St. Clement Place, St. Johns, Worcester.

Money List, Oct. 19—26, 1855.

John Price	£5	0	0
Thomas Clarke	20	0	0
Edward Middleton	10	0	0
Carried forward	£35	0	0
Brought forward	£35	0	0
William Brownlow	2	0	0
	£37	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 46, Vol. XVII. Saturday, November 17, 1855. Price One Penny.

Family Relations.

The laws of marriage, as revealed to the Prophet Joseph Smith, are destined to thoroughly revolutionize the world with regard to the intercourse of the sexes. The whole social fabric must eventually be established on the principle that the Almighty has the right to dictate all matters pertaining to the generations of His children. The right of a father to control in some respects the destiny of his children is recognized more or less among all people. This is the little that is left of that pure patriarchal government which God at first instituted, and which must eventually be again adopted. God being the great common Father or Patriarch of both the spirits and bodies of mankind, He has the absolute right to control and dictate all matters pertaining to their organizations.

Who, then, but Him should direct how those organizations shall be perpetuated, and which of them are adapted to each other in fulfilling the first great commandment, "Increase and multiply, and replenish the earth?" If God does not see fit to attend directly to this matter Himself, He certainly possesses the right that lesser intelligences claim—that of appointing an agent to attend to it for Him. The Lord says, in the revelation on celestial marriage, that He gives this authority to but one man on the earth at a time. Whenever the Melchisedec Priesthood was on the earth, and a people existed who would keep the law of God in their marriage relations, there always was a man to act in God's stead, and give righteous men wives for time and all eternity. In the time of king David it is evident that Nathan the Prophet held this power. David appears to have been criminal in two things—in the murder of Uriah, and in taking to himself Uriah's wife without the consent of the Lord and His Prophet, for said the Lord to him through Nathan—"And I *gave* thee thy master's house, and thy master's *wives into thy bosom*. . . . . Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast *taken his wife to be thy wife*."

When the fulness of the Priesthood was again restored to the earth through Joseph Smith, this sealing power came with it, and, with other keys and powers, descended to his successor, Brigham Young. From this it is evident that it is contemning God, and assuming His prerogative for a man to take to himself one of the daughters of Eve without His sanction. Next to God and His Prophet in authority in these matters are the immediate parents of the woman, and if they are in

the Church their consent is also necessary for a full consummation of the act of marriage, and finally the free choice of the woman is an indispensable requisite.

Why, then, it may be asked, has God permitted the world to jog along in their own hap-hazard way in these things, making their own laws, or, without any law at all, following the bent of their own evil passions, and ensnaring, defiling, and degrading the fair daughters of the Almighty? The reason is obvious. Mankind for long periods of time have been too rebellious and corrupt to have regard for the laws or authority of God in this doctrine. This is sufficiently evident from the fact, that in these days when His will is again made known it is only sneered at and reviled. The Lord will suffer men to go on in their own way, acting on their free agency, marrying and giving in marriage, committing whoredoms and abominations, until the cup of their iniquity is full, when they will reap the natural fruit of their own doings.

Some may suppose from this that marriage covenants made under the laws of the land are not valid or binding. Such will find that they have miscalculated their position, and that if they act on this principle, sorrow and affliction will be the result. Since mankind rejected the higher law and became unworthy of it, God has suffered them to live under lesser laws of their own adoption. These laws, so far as they go, are just as binding on them as the higher one would have been had they retained the knowledge of it.

Great condemnation will rest upon this generation for two things—breaking the lesser laws which their fathers instituted, and thereby becoming regardless of any law at all; and rejecting the higher law which God has again revealed through His Prophet Joseph Smith. If a man and woman have covenanted under the laws of the land to love and honour one another, and to keep themselves for each other as long as they both shall live, that covenant is sacredly binding, and, when either of the party break it, he or she is guilty of adultery, and has that sin to answer for. Nothing but a divorce by the law which makes the contract binding, or a covenant made under the higher celestial law, will release them from its obligations. The celestial law supersedes all laws and covenants of man's institution. Unmarried persons having sexual intercourse are guilty of disregarding both the laws of God and man, and trampling them underfoot. Although a man may leave his wife in one country and go to another, it does not release him from his covenant, for there is no law of man's institution which can supersede another in these matters.

A Latter-day Saint who will break his covenant in this respect, virtually shows to God and his brethren, that he is totally unfit to make covenants under the celestial law and reap the blessings of them, from the fact that he has proven himself either incapable of keeping the lesser law, or unwilling to do it. The disregard of men for all law in these matters, and the breaking of covenants when made, have done more to degenerate the human race than all other evils combined.

God ordained man to stand at the head of His earthly creations, and to take the lead in everything great and ennobling. If men would magnify their position by keeping the laws of God, women would not be far out of the way. As the Lord designed that the woman should be obedient to the man, He made her the weakest of the two, and implanted in her nature a disposition to cleave to man, and a desire to please him, and be obedient to his wishes. It was designed that man should use this power, not as a task-master to oppress and destroy, but in love and affection, and according to the law of righteousness. The abuse of this power is what will give double weight to the condemnation of men, when considered apart from women. We by no means wish to be understood, that women do not sin in subjecting themselves unlawfully to men. On the contrary, if they do it with knowledge, and without constraint, they are equally guilty. But where men have used deception, artifice, or constraint to overcome the virtuous and confiding, they have a double sin to answer for. This principle applies with peculiar force to men in this Church, who pervert the power and influence of the Priesthood to such base purposes. Men have reduced themselves to the following extremes—they have turned to worshipping women who are beyond their power, while at the same time they oppress, degrade, and banish from the pale of society, those that they can overcome with their seductive influences. If man would step for-

ward in that noble, independent integrity becoming the lord of creation, and fulfil the high responsibilities which have been placed upon him, seduction, corruption, and prostitution would cease, the fountains of life would be purified, and mankind would no longer degenerate.

We will now take notice of the application of these principles, and of their bearing on men and women in the great plan of salvation. The man should stand at the head of, and be the controling power in, his family, and they should yield the most implicit obedience to his counsels. When the family relations are established under the covenants of the celestial law, and the members of such a family obey their head, he is responsible for their salvation; and if he leads them astray, he will have to answer for it in their stead. This principle applies with the same force to a man and his family that it does to the gradations of the Priesthood. The wife and children are under as much obligation to keep the counsels of the husband and father, as he is to obey those who are in authority over him in the Church, and their salvation depends just as much on doing so. Neither men nor women can ever be saved in the celestial kingdom and attain to principalities, powers, and dominions, unless they abide the celestial law, and that is most emphatically a law of obedience. No woman will ever enjoy this blessing without she learns to humbly submit herself to a man in the Lord. No man will ever receive that exaltation until he has learned to walk perfectly in the way marked out by those who are appointed to lead him. While it is the duty of the wife to love, respect, and seek after the counsels of her husband, it is none the less his duty so to live as to enjoy the spirit of revelation, that he may counsel in wisdom, and control in affection and kindness. Force will never save any person in the kingdom of God, and Elders will never save their families by being task-masters over them.

The Lord designed not only that the man should be the guiding influence in his family, but also a great centralizing power which will draw congenial spirits under its control. The idea that an Elder in Israel, in order to obtain a wife, must seek after a woman, strive to win her affections, and beg of her to accept proposals of marriage, is one of the remnants of those Gentile perversions of correct order and principle which it would be well for the Elders to dispense with as soon as possible. They are often in too great a hurry in these matters, too anxious to build up the superstructure of a kingdom before a foundation is properly established. If the Elders will live in the spirit and power of their calling, so that it can be seen and realized that they are capable of dispensing life and salvation around them, good and virtuous women will cleave to them naturally as the tender vine cleaves to the towering oak for strength and support. Women obtained in this way will adhere to a man through all the trials and changes of the future. No Elder need fear that he will not obtain as many wives as he is worthy of, for if wicked men can find so many females for the purposes of prostitution, the Lord will not be at a loss to find plenty for the accomplishment of His own purposes.

We know of no palliation for the crime of adultery on the part of a man in this kingdom, who has had an opportunity of understanding his responsibilities. Whatever may be the character, conduct, or wishes of woman, the Lord expects man to do right, independent of her influence. In this way only can a man fill the high position for which he was created. In this way only can he become a saviour upon Mount Zion, and an agent of the Almighty in redeeming His creations.

No doubt the question often occurs to the minds of the Saints—why has the Lord reserved entirely to Himself the right to dictate and control matters pertaining to the generations of men? The reason is, the fountains of life are the source of His glory, dominion, and power. They are the germ of an infinitude of good if used only for pure and righteous purposes, and of unlimited evil if perverted and corrupted. Either way the consequences resulting are incalculable, and can only be measured by the mind that can grasp eternities of existence.

In order to see our subject more clearly, let us look at the world as it is, and then as it should be. It is impossible for pen to describe the height and depth of the abomination, misery, and woe which have clothed all nature in mourning; or the order, beauty, and happiness that would reign if the fountains of life were purified and controlled by the laws which God has instituted for that purpose. But per-

haps we shall be able to raise the vail sufficiently to have a limited view of what society is and what it should be. In the first place passion, instead of principle, is the great moving power in obtaining a wife or husband. There are many happy exceptions in part, or in whole, but this is the mainspring of action in a large proportion of the human race. A young man and a young woman, perhaps from the custom of society, from some accidental circumstance, or possibly with the idea of getting married, seek each other's company. Under the present institutions of society, what have they to guide them, but the warm impulsive passions of youth? Possibly they may be checked by some indefinite idea of right and wrong. The honour, the reputation of the woman may be at stake. The man probably has learned, from the organization of society, and its current opinions, that woman is doomed to suffer not only the consequences of her own indiscretion, but of his sins as well, while he can enjoy comparative immunity. The woman has the impulses of her own nature as well as his seductive influences to contend with. Is it any wonder that even virtue sometimes should be overcome by the accumulated burden? The man; no, not the man; but the abortion of a more perfect creation—for he should not be dignified with the title of man—after the confiding girl has been sacrificed to his base passion, loathes his victim, and leaves her to endure as best she can the accumulated tortures of reputation blasted, hopes ruined, and all the ennobling affections of a confiding heart broken and crushed. While the female is thus ruined, what should be done with him who has thus broken all law, destroyed one of the daughters of the Almighty, and stolen a jewel from the domestic circle of a confiding father and mother? Go to the so-called courts of justice in Christianized, enlightened England, and you will hear a dignified judge, in the name of a law enacted by men to cover their damnable deeds, award a few paltry pounds of money to the victim, to whom death would have been a blessing in comparison to the injury that has been inflicted upon her. Look at another scene in that court of justice. You see the woman there with the blush of shame crimsoning her cheek, and the token of her blighted affections in her arms, compelled to make application, before a gaping, jeering crowd, for a weekly stipend to sustain her child which its father will not own. There she is sneered at, and every feeling of her nature is insulted by some heartless lawyer, who appears in behalf of the depredator, to shield him from the public gaze. Similar cases, and many others in their various modifications, some of a lighter, others of a still deeper dye, are of such common occurrence in Christian countries that they attract but little attention. In fact crimes and enormities, the results of which will affect the destiny of future generations, and extend into the worlds which are to come, are so interwoven with the institutions of enlightened Christendom, that they form a component part of the very elements of society.

Let us follow the seducer a little further—perhaps in the next place you will see him among a group of "respectable gentlemen," boasting of his successful gallantry, and they congratulating him on its issue. Look in upon a social party in yonder splendid mansion, where he has been invited to mingle with the fashionable, the respectable, and the pious. You may there see some doting mother endeavouring to attract his attentions to a marriageable daughter. Has she heard of his deeds? Yes, they have come to her ears, for he is generally known to be a clever, gallant fellow, and such things are quite matter of course affairs with gentlemen of his standing and "respectability." Why he is a titled man perhaps, or the heir to some noble estate, and that, in the minds of thousands, more than counterbalances all his want of rectitude and virtue. You may see the same character at church with fair dames and their virtuous daughters, piously conning over the prayer book, and following the minister through the ritual with a hypocritical sanctity which ought to shame the devil.

O justice! O religion! Nothing but the name remains in your temples, for they have become like the whited sepulchres of the Pharisees. The great cry throughout Christendom is, "Female prostitution! What shall be done with the poor degraded women who swarm in the streets of our cities?" But we ask, in the name of high heaven, of reason, justice, and humanity, what should be done with the male prostituters—with men who, by every art and device in their power, force weak and helpless women into this stream of

corruption. Why not brand *them* with disgrace and infamy, and exclude them from the pale of society? Did the Lord ever exonerate them from criminality in taking to themselves His daughters without leave or license, without any regard to covenants, laws, or order? Verily no, but they themselves have used the superior power, which the Creator bestowed upon them for high and holy purposes, to curse their own kind; and the accumulated evils arising from their unrighteous deeds will revert upon their own heads, and prove a withering curse upon their generations after them. It is a perfect insult to the Almighty, a sheer hypocritical cant for the divines, newspapers, and periodicals of the day to extol the virtues of modern Christendom. The first English monarch who received the title of "Defender of the Faith," and who is the acknowledged founder of the present Church of England hierarchy, and to whom it looks as its great example, was guilty of the most heinous sins of whoredom and adultery, and then added murder, perhaps with forms of legality, in order to get his victims out of his way. With such an illustrious example at its head, what might the institution itself, and the sects which have sprung from it, be expected to be? What fellowship hath light with darkness, virtue with with vice? Both Scripture and reason answer, none. Every school boy knows that the whole history of Britain is spotted with the profligacy and *perverted* polygamy of her monarchs and nobility. Comparatively few of her sovereigns have set before the people such an example of chastity and domestic virtue as the present one. Would that more of her people followed her example.

In order to show the condition of English society we will here bring forward one prominent example, not of "Mormon" manufacture, for there are plenty furnished by themselves. We copy the following from the Birmingham *Daily Mercury* of October 20th ult.—"LEAMINGTON MORALITY.—The *Cheltenham Guardian* says the Leamington magistrates resolve to *discountenance* the prosecution of persons keeping houses of ill-fame, *of which there are forty-seven in Leamington (population* 16,000), *on the ground that it will drive all the gentlemen away, and the town will be ruined.*"

Here we have an example of one of the most fashionable and aristocratic towns of Old England, the very existence and prosperity of which, according to the acknowledgment of its own magistrates, is made to depend on the keeping up of forty-seven houses of ill-fame—a complete and organized system for entailing ruin, wretchedness, and misery upon hundreds of females. What for? To gratify the wants of what is considered the dregs of the population? No, but to pander to the lust and licentiousness of "gentlemen," "respectable gentlemen," those who represent the aristocracy of wealth and blood. What a dismal panorama comes up before the mind—the infernal machinery of procuresses, the intrigue and deception that it must require to feed the delicate but gormandizing appetites of the gentry of the town of Leamington alone, to say nothing about the other cities of Britain. How far can some of them be behind Sodom and Gomorrah in whoredom and its abominations? Is it not wonderful with what a smile of self-complacency, with what a hypocritical sanctimonious grace sectarian Christians can condemn the morals of Utah, where the women that a man takes to his bosom must be honourable wives, and no children are born into the world without a father to welcome and protect them? But is Britain the only country filled with these pollutions? By no means, and probably it is not the worst. We might step over to the Continent, and see some of the governments of Europe collecting a revenue from the traffic in that which is smiting their sons and daughters with a blighting curse. Even in republican America, just emerging from the primitive wilderness of the new world, vice is running faster than virtue, and sexual demoralization is becoming an ingredient in every element of society. Wherever modern Christianity and civilization, with their monogamic institutions, have left the impress of their power, personal chastity and domestic and social virtue have withered away.

We will now take a glance at a portion of the law of God in these matters, and see what effect it would have if put in force. In the days of ancient Israel, if the marriage rights were broken, the irrevocable penalty of death was awarded to the transgressors—"If a man be found lying with a woman married to an husband, then they shall both of them die,

both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. . . . If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days." Deut. xxii. 22, 28, 29. Here we find that the question is not raised whether the man who should lie with her, already had one or more wives, the penalty of the act without condition was that he should take her to be his wife, and could never put her away.

Whoever suppose that God looks upon the sin of adultery with any more complacency now than He did in the days of ancient Israel, certainly accuse Him of having become demoralized like themselves. But let us see what He says in these modern times on the same subject. In the Revelation on Celestial Marriage we read, "I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." In this new law and covenant it says, "If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she (the wife) hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery."

If this law of forfeiture was now enforced against the present generation of men, how many of the kings, princes, nobility, and gentry of the day would be left wifeless, as a just penalty for the void and desolation they have brought upon the helpless and unprotected? Then let this law of heaven descend through the various gradations of society, revealing the black catalogue of crime, and awarding to men the just reward of their deeds, and we think they would then begin to feel the preludes of the miseries of the damned, and the full weight of that curse which hangs over them by the power of irrevocable destiny. The Lord never has made a law but what in the end must be fulfilled. Then what will be done with the millions of women thus released from men who prove themselves wholly unfit to sustain the sacred relations of a husband? They will most assuredly be given to the comparatively few men who keep themselves pure, and fulfil the laws made known to them from heaven.

Suppose that fifty years ago this law of ancient Israel had been put in force by a power whose authority was irresistible. What a different aspect society would now present to the beholder. No sneaking miscreants, in the polished garb of gentlemen, could then with impunity insult a wife or steal away her affections from her husband, and bring discord and jealousy into happy and peaceful homes. If he did, his name would be consigned to infamy, and he put beyond the power of repeating the deed.

Suppose the law of ancient Israel was in force, and every man who lay with a virgin was compelled by law, custom, and public opinion to make a wife of her, and to acknowledge, protect, and bring up her children to be honourable members of society. Would the cities of Christendom be one continuous cesspool of licentiousness, prostitution, and infanticide? Would their streets be filled with unfortunate females expunged from the pale of society and human kindness, a horrid sacrifice to the demon of men's depravity? Would at least one quarter of the children born in Christian cities that are filled with churches, Bibles, and ministers, come into the world without a father to welcome and protect them? Would immense establishments for foundlings be necessary as a standing testimony of the criminal depravity of the people? Would bodies filled with disease, pain, and death be entailed upon future generations, if the laws of heaven were obeyed, and the fountains of life cleansed, purified, and kept sacred for the noble purpose for which they were designed? No, if the simple laws of God, which were enforced in the days of ancient Israel, and which are more fully developed in the revelations of the present day, were fully enforced and carried out, the present murky moral atmosphere of Christen-

dom would be cleansed, the detestable excrescences which now form an integral portion of their institutions would be rooted up, and peace, harmony, and purity would reign where now desolation, misery, and death predominate.

The Late Massacre of Indians.

We presume that our readers have perused the several accounts we have lately published of a reported battle with the Indians of our Western frontier—a battle which was no battle, but simply a treacherous massacre on our part, which would have disgraced any band of savages on the continent. It may be remembered by our readers that about a year ago *a lame cow* strayed from a band of emigrant Mormons near Fort Leavenworth, which was stolen and driven into an Indian camp near by, where the Indians were awaiting their annual subsidy from our Government. For this offence a hotheaded subordinate commander at the Fort demanded instant reparation in the surrender to him of the person of the offender. He could not be found, or the Indians declined to give him up, and in consequence our Hotspur of a commander precipitated a company of troops upon the Indian encampment, pouring in a volley which killed and wounded a large number of their body. Thus assaulted, the Indians turned upon their assailants and cut them to pieces.

The inexcusable character of the assault may be seen from the fact that the theft of the cow was committed by a body of Indians with whom we have a treaty, stipulating, that in all such or similar cases, the body shall be responsible for the acts of any one of its number, and that restitution shall be made out of the subsidy payable annually to the Indians.

All that was necessary, therefore, in the case of the offence in question, was to mulct the offending parties by witholding from their subsidy, then on the way to Fort Leavenworth, a sufficient sum to cover the loss, and to deter such practices in the future. But such a just and peaceable mode of redress did not suit the temper of the person in command of our forces on the frontier. Apparently animated by some brutal impulse, he chose to attempt the infliction of a punishment wholly out of proportion to the offence—an attempt followed by the swift retribution which no body of men in the word, civilized or savage, would have withheld.

When the news reached Washington, a great outcry was raised against the bloody attack of the Indians, and in due time our truculent Secretary of War, Jefferson Davis, came down to Congress with a demand of several regiments of men, and several millions of money, for the amiable purpose of destroying, by fire and sword, the tribes to whom belonged the thievish individual who had stolen a lame cow, and a detachment of whom had defended themselves against an infamous attack of our troops.

It is not often that General Cass exhibits either qualities or conduct as a public man that we approve, but on this occasion both he and General Houston deprecated the demand of the Secretary of War, and declared their belief that we were wholly in the wrong, and that it would be both unjust and cruel to initiate an Indian War, and fall upon bodies of peaceable and defenceless Indians by way of atonement for the alleged attack upon our troops. Both these gentlemen condemned the contemplated proceedings, and declared their belief that no necessity whatever existed for harsh measures, and recommended a humane and appropriate line of conduct. Unhappily their counsels did not prevail. Congress took but little notice of the subject, and it dragged along toward the close of the session, when, by dint of official influence, backed by the numerous parties who expected military promotion for themselves or their friends in the new regiments which the war would require, or who expected a chance in the handling of the money appropriated, a bill was put through, authorizing the Secretary to raise two or more regiments, and appropriating $2,

500,000 for the service to which they were destined.

From that time to this preparations have been quietly making for a stealthy descent upon the Indians. The first was made on the morning of the third of September, the account of which was laid before our readers several days ago in an article which we copied from the correspondence of *The Missouri Democrat*, and which was evidently written by a member of the attacking party. We have read nothing in a long while with more loathing than we read that account. It excited our indignation against the authors of such a nefarious enterprise, and made us blush for the Government which is responsible for it. The whole account is written in a style suited to a buffalo hunt. The Indians are styled "game," and represented as vainly attempting to hide from the pursuit of their hunters, tremblingly sheltering their wives and little ones under a cover which they thought secure from bloody penetration. And this is not all. It is related that a treacherous parley was held with the Indian Chief at the head of the little settlement attacked, to "amuse" the party, while a detachment of horse was sent to the rear to cut off their last chance to flee. When the deceit and treachery practised had fully succeeded, our valiant forces fell upon the whole encampment, and perpetrated a general massacre. Our narrator jauntily describes it as "opening the ball to the music of the minié rifle." Those who tried to escape on mules and ponies are represented as having been "pursued in most gallant style by the mounted troops, who followed four or five miles, shooting and sabring a large number of them on the way." Of the women and children who were in the encampment, our informant states that "about fifty" were taken prisoners. How many of them our troops "amused" themselves in butchering, the narrative does not say.

As the account stands, it records a transaction as shameful, detestable, and cruel as anywhere sullies our annals. It is a most proper subject of legislative scrutiny and national condemnation. We trust that the new Congress will not fail to give it early attention, and if they can do no more, at least arrest the red hand of a cowardly war upon a miserable remnant of flying savages.—*New York Tribune*, Oct. 13.

We are pleased to see that some of our cotemporaries entertain the same enlightened and humane view of this "massacre" that we do.—Ed. Star.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 17, 1855.

Marriage.—We publish in this Number of the *Star* an article on the principles which should regulate the intercourse of the sexes, and which sets forth in a limited degree the present moral condition of the world. We would recommend to the Saints, and all others, a careful and candid perusal of not only the article, but of all writings of the Church on the subject of plurality of wives, and particularly of the revelation given to the Prophet Joseph on Celestial Marriage. This revelation is one of the firebrands which the Lord is throwing out in these last days to set the world on fire, in order to burn up the moral filth and impurities, the odour of which has become a stench in His nostrils.

The doctrines of polygamy are creating considerable excitement at the present time in some places, and we anticipate that the interest in them will continue to rapidly increase. It is high time for the Saints in Britain to endeavour to obtain a pure and correct knowledge of the family relations, and to act upon saving principles in these important matters. It requires all the knowledge, and as much of the Spirit of the Lord, as the Saints can get in this land, and will for some time after

they arrive in Zion, to properly discharge their present limited responsibilities of husband and wife, parents and children. No man who has one wife has any right to make proposals of marriage to, or covenants with, a second woman in these lands. The results of these things, unless speedily repented of, will be darkness, transgression, and finally excommunication from the Church.

If the perfect law of God was in force, no man, married or unmarried, would have a right to take a wife without the consent of the Lord through His Prophet. But this is not the case, and therefore we do not give it as commandment, or counsel, that Saints who are unmarried should remain so until they are gathered to the place where that ordinance can be administered in its fulness; but a somewhat extensive knowledge of the results of the Saints marrying in this country has given us the assurance that three out of four would have done better to have waited until they had gathered home to the Mountains. Although the law of God is not in full force in this respect, still all will reap the natural consequences of their acts. Those who get married on Gentile principles, and by Gentile law, when they have a knowledge of a more pure and perfect law, cannot expect to reap those higher blessings that they would, did they act up to their knowledge. If either the man or the woman or both bring sorrow and affliction upon themselves by taking such a course, they will certainly have an opportunity for the keenest repentance, inasmuch as they know better, and err with knowledge. Such cannot expect to be able to exercise much faith to call upon the Lord in the day of trouble.

The laws, customs, and views of the people here, pertaining to the marriage relations, are filled with frivolity, hypocrisy, and intrigue, and if the Saints will dabble in the muddy pool, and trifle with matters of so much importance, they may expect to reap the same evils of unhappy marriages and consequent domestic misery that the world do around them.

All Latter-day Saints who have had the testimony of Jesus, which is the spirit of prophecy, know that there is no sure guide in the affairs of life but the spirit of revelation. We do not wish to limit the Saints to keep the higher law of God, which is not fully binding upon them until they have entered into the covenants pertaining to it; but they may be assured that they will be blessed in proportion as they live up to the knowledge which they have.

With regard to all their family relations, the Saints can obtain the counsels of good men who are placed over them, who understand the more perfect law as taught in Zion. The Elders, particularly, when applied to for counsel in these important matters, should seek diligently for the revelations of the Spirit, that they may mete out to each person, according to circumstances, that measure of counsel and salvation which he can understand and grasp in his faith. All persons will be judged according to what they have, and not by that which they have not attained to.

It is of the utmost importance to commence aright, and lay a sure foundation. If this is not done in the beginning, it has to be done sometime, for men or women can never become perfected in the principle of eternal lives, while they live in discord and disunion. Many Saints have sown bitterness and sorrow to themselves in being in too much of a hurry to assume the responsibilities of the married state. Therefore we say, do not be in a hurry, but make every effort to gather up to the place which the Lord has appointed. *As you sow, so you will reap.*

DEATH OF ELDER ORSON SPENCER.—By letter from Elder John Taylor, we have received the painful intelligence of the death of Elder Orson Spencer, at St. Louis, October 15, after an illness of several weeks, but no further particulars.

Foreign Correspondence.

DESERET.

G. S. L. City, August 31, 1855.

Dear Brother Franklin—I will now write unto you, and what I say unto you, will be for the interest and benefit of all those who are with you, as it is very difficult for me to get time to write more than one letter, and as they are generally very lengthy and speak of many things.

As for brother Brigham's health, it is rather poor at this present time, as he is troubled much with a stitch in his back; his Counsel are enjoying very good health, and we are one with him in spirit, and the twelve that are here are one with us. Brother Parley returned from California last week, by way of Carson Valley. Brother Hyde is there in Carson; he will return this fall. Brothers Amasa Lyman and Charles C. Rich are at San Bernardino. Matters are rather scaly there—wheat was all cut off by the rust, and I think from reports the rust has struck the people.

There has been, and is now, considerable sickness of various kinds; for instance, bowel complaint or cholera morbus, inflammation of the eyes, rheumatism, swellings under the arms, and several deaths, viz.,—Mother Richardson, Thomas Tanner, James Russell, ——Martin, (a shoemaker,) and a great many others who do not come to my mind at present. Our families are enjoying very good health; also the families of the Twelve.

About 40,000 lbs. of flour started out last week to meet our present emigration who are now on the road. None of the companies have reached here yet. It still remains very warm and extremely dry, and almost all of our kanyons, north and south, have been burned, some by the Indians, and some by the carelessness of the whites. The kanyon above my mill is generally swept out, both on the north and south forks. The North Mill Creek on which my mill is, is almost dried up; with all the water that runs in the stream I have not been able to grind over 7 or 10 bushels in the 24 hours. At brother Brigham's big mill in the city, they are only able to raise three ponds in a week. Hundreds of gardens in the city have perished for the want of water. There is no probability of any of the Saints starving in the mountains; although the grasshoppers have cut off the first crops, the second crops are coming on pretty well, such as corn, potatoes, and many vegetables. There is no wheat at San Pete, Fillmore, Salt Creek, and many other places south of us. Tooele and Cedar valleys have suffered with the rest. Southward a great many fields of wheat, corn, &c., have perished for the want of water; still there is a great deal of wheat raised, although the crops are light, much of it small and shrunk, and much of it smutted. Still the wheat is being sold in our city at $2,00 a bushel. Flour is being sold at 6, 7, and 8 cents per lb; it varies.

The Presidency have made a new station at Cache Valley for our stock. We have cut and stacked a good deal of hay there. We have I suppose between 700 and 800 cattle and horses there already. We have taken most of the cattle from Dry Creek, Utah, there. About a week since we drove over about 400 head from the Island; they forded, as the lake is falling. We shall probably the next week take off the greater portion of the remainder, as the feed is pretty much gone. Hard times for feed about our city. Still there is a great deal of hay cut. It is selling from $15 to $16 per ton. Times are very lively. Building and all kinds of improvements are moving on. Public works are moving on lively. The Temple foundation is complete, and they have commenced laying hewn rock for the basement. The works have rather stopped, as we have no means of getting rock; as the feed failed, the teams were all driven to Cache Valley. Brother Sharp has left the quarry with his hands, and they have gone to forward the making of the canal, to bring granite, which we hope we shall have in operation next season. We have got two good saw mills now in operation in the Big Cottonwood Kanyon. I suppose there is now 50,000 feet of lumber sawed out and waiting to be hauled to the Temple. Brother Brigham's first big house is now finished

and complete, and also the Church office. They are now putting on the shingles on his second big house, and they will have it inclosed this week. The basement of the Historian's office is done, and they will commence laying the adobies on Monday. Brother Ezra T. Benson has sold the west half of his lot with the big house to the Church. He feels much relieved. He will build him a small house for his family on the east part of the lot, and he is building himself a grist mill in Tooele. . . . .

The sisters of our city are commencing to bring about a reformation in regard to dress, to carry their dresses on their shoulders, instead of their hips, and they reduce the quantity from 10 and 15 yards to 6 and 7, and dispense with girting; it makes a wonderful stir with the ladies, and is a great relief in expense to the brethren. I am now writing this letter in the upper room of the endowment house. . . . .

We have worked some seven or eight days, and shall probably continue labouring two days a week until we go to Fillmore, to sit in the Legislature. Brothers Grant and O. Pratt, and brother Samuel are engaged here with me; a most excellent spirit reigns here.

Two trains of goods have arrived in this city, viz., Livingston and Kinkead's, and Gilbert and Co's. Goods and groceries are higher than they have been. The Church have purchased Wilkins' big house and half of his lot, also Brower's big house in the 14th Ward. Lorin Babbit has built a large house on Longstroth's lot. Almon W. Babbitt has put up a very nice large house, and a great many others are in operation. There are hundreds of the brethren taking up land and settling on Bear River and the Malad, and so on into Oregon.

Cache Valley is one of the most beautiful valleys in the mountains, well watered, and the streams well stocked with fish. We have also received messengers from Thomas Smith, north. He is located among the Flatheads, about 400 miles north of this, on a stream called Grand River; they seem to be about three days' ride from the Yellowstone. Prospects are very good. The Indians are all very favourable and kind. The streams are alive with salmon trout, they catch them weighing from 4lbs. to 40lbs. We have very favourable report of the Indians from Cache Valley and the regions round about. We have also news from the Alfred Billings company, that went to the Elk Mountain. They report very favourable; they had baptized fifteen, and the Indians were flocking to them in almost every direction. They had built a stone fort, and had also erected stone houses, and had all things comfortable for winter. Things are very prosperous at Green River. There will be rising 3,000 bushels of wheat harvested and thrashed at Fort Supply. David Evans, that headed the mission to the White Mountain, south, has returned, rather giving up their mission. We called upon them last Sabbath to make preparations and return again in two weeks, and build a fort, &c., &c., as there are many Lamanites in that region. The Los Vegas mission is prospering very favourably, and also the mission at Harmony. I can say that the whole world of Lamanites are peaceable with the "Mormons," very peaceable. Brother George A. Smith's health is pretty good; he is urging on the History.

Brother Thomas Bullock's health has been very much impaired, with pains in his head and chest, for five weeks, but he is now nigh recovered, and, as you see, is writing for me in the endowment room. Brother Carrington has been afflicted with his eyes being inflamed, and has been confined to his house nearly three weeks. . . . This afternoon there is a party at brother Brigham's, to give the parting hand to Dr. Bernhisel, who takes his departure to-morrow with the mail, as our Delegate to Washington.

On the 6th of September, the missionaries for Texas and the States, and those who are coming to England, will meet to receive their blessings, and prepare to leave on the 10th. Several Germans, Danes, and Norwegians will preach to those nations in the United States.

As to your family, brother Franklin, Samuel is writing, and will give you all the information pertaining to them.

As to the Gentiles, we have not a great many, they have generally left us, and I think they will not return. . . . .

Dr. Hurt, the Indian agent, seems to be friendly, and is quite busy in his office; he has been to the Humboldt, and made a treaty with the Indians.

The Church have bought out Bridger's ranche, and one hundred head of horned cattle, some seven or eight horses, some

flour and goods, that he had, and pay $8000 for it, and Bridger is gone.

As for the families of all the brethren on missions over there, they are enjoying a good degree of health. Say to William, that his father is enjoying tolerable good health, and has plenty of business to attend to, so that he is very glad to lie down upon his pillow to rest his weary body. His mother's health is somewhat poor at this time, as she has been troubled with one of those large carbuncled boils, but still in good spirits. My family are all alive and enjoying very good health, with the exception of some few sore eyes. Heber is engaged with the Church cattle on the Island, Cache Valley, &c. David and John, with another man I have, are drawing wood. William says to me, "Father, do have the boys to go to school;" this I have tried faithfully; when I send them to school, they go off to play, and do not see the necessity of an education. But as William sees the necessity of an education, when he returns home I shall put him to school. It's a hard case for most of the people to appreciate blessings until they see and feel the opposite. Mary and Melissa are enjoying good health and spirits, with all the children, as I see them every day around my house. Brother Brigham told me the other day, that there would be some one sent next season to relieve brother Franklin, or he would not come home until some one was sent to relieve him. . . . . Horace and Ellen are well, with their mother and friends. As to my own feelings, there is nothing else in my heart, but God bless brother Franklin, and those who went with him, and those who went after. I would be truly gratified if I had the time to write to Joseph A. Young, Edward Martin, James Ferguson, and George D. Grant, who have requested a line from me, but tell them to please to accept this as though it was written to themselves, and William, and all the rest of them, for if I should write to them individually I should probably sing the same song, or the same tune, for this song goes in "the general metre."

My constant prayer is that the Lord will bless and prosper you always.

Your brother in the Kingdom of Patience,

HEBER C. KIMBALL.

Historian's Office,
Great Salt Lake City,
Aug. 31, 1855.

Brother Franklin D. Richards—With the exception of some slight showers on Sunday the 19th inst., the great drought still continues, and there is a corresponding scarcity of water, not only for irrigation, but many of the wells for family use are giving out, causing much inconvenience. . . . .

The corn, wherever it can be watered sufficiently, is growing rapidly, and if the frost holds off, there will be considerable of a crop. The people of Provo have been very busy making sugar from a kind of manna, found on the leaves of cottonwood and other trees; but their operations have been brought to a close by the slight rains mentioned above having washed the mysterious substance away.

Elder Parley P. Pratt arrived in the city from California on Saturday evening, the 18th inst., and preached next day. He is quite well. . . . .

The ladies are introducing a new fashion of dress, what they denominate "the Deseret Costume." Miss Eliza R. Snow being at the head of the movement.

Professor Orson Pratt has been lecturing before the Universal Scientific Society on the law of planetary rotation, publishing a rule discovered by himself for calculating the same independent of observation.

Elder W. Woodruff has just erected a comfortable one story building for a dwelling house, about thirty feet square, together with a snug granary, just west of his large house.

An extensive fire has been raging in East Oregon for some time, which has caused the atmosphere in this territory to appear very murky.

Many stock farms are being established on Bear River, and in the Malad and Cache Valleys; the Church is locating a herd in the latter valley for this winter.

I feel much obliged by your letter of the 25th May last, which you will find published in the *Deseret News*. I am sorry that through sickness, combined with pressing business, I have not been able to visit your family lately.

I received a letter from Elder J. L. Heywood, by the California mail, which arrived here on the 27th inst. He is in San Francisco, improving in health. Elder Amasa Lyman is also in that city

preaching. I also received a letter from Elder John Steele at the Los Vegas, informing me their prospects for crops are good, but they will have to go some fifty miles for timber for building purposes. They are endeavouring to raise subscriptions for the purpose of digging a well in the centre of the great desert.

In consequence of the drought causing scarcity of hay, the people of Parowan are cutting it on the Beaver.

Brother Robert L. Campbell called on your family the day before yesterday, and sister Jane says she feels thankful to the Lord every day that your family without exception are blessed with health and strength. She will try and write you by this mail.

Yours truly,

GEORGE A. SMITH.

Home Correspondence.

HULL, NEWCASTLE-ON-TYNE, AND CARLISLE CONFERENCES.

Sunderland, October 20th, 1855.

Dear President Richards—It is with much pleasure that I sit down once more to pen a few lines to you, to give you an outline of the past, and also the condition of affairs at the present, in this pastorate.

We held our Conferences according to appointment, and were favoured in Hull with the presence of Elders James A. Little and Thomas Williams, from whom we received much good instruction, which was highly appreciated by every one present. While going through with the business part of the Conference, we felt to enjoy that decorum that the Saints alone can boast of, viz., a unanimous vote to every motion.

At the Newcastle Conference we were also favoured with the presence of Elder James A. Little, and if it could be possible for us to be more edified than on the previous occasion we surely were; it was with astonishment that we sat and listened to his remarks, and we could not but think that the mantle of brother Franklin had fallen on him on the occasion.

We likewise felt well to see him enjoy himself with us, as it bespoke a oneness of spirit which is always to be found amongst all faithful Saints.

During the whole proceedings we felt that spirit to be in our midst which gives peace of mind and whispers words of wisdom through the channel of the Holy Priesthood.

The Carlisle Conference we equally enjoyed with the other two, and it was not a whit behind in unity of feeling or in a determination to roll on the work of the Almighty. This Conference is beginning to come out of their shell. During the last quarter they have donated their proportion of Temple Offering, besides keeping pace with other local funds.

With regard to the financial affairs of the pastorate, I can say that the Saints during the last quarter have done well, taking into consideration the vast area of ground they are scattered over, only being a family or two together in most places; it speaks loud of the diligence of the Presidents and Travelling Elders, who have laboured incessantly to build up the Saints, and also to spread the Gospel in their various fields.

We have our arrangements made for the payment of the remainder of our quota of Temple Offering, and likewise to liquidate our book debts by the new year. All hands are determined to magnify their position. . . . .

President Hargrave has laboured and toiled hard in this field, and done all that he could do under the circumstances, and is much beloved by the Saints. . . .

With kind love to yourself, your Counsellors, and all in the Office, I remain as ever, your humble Servant,

EDWARD MARTIN.

A SLIGHT MISTAKE.—*House Surgeon*: "Ah, by the way, there's Higgins's case; there has been a slight mistake, it was the sound leg cut off!" *Visiting Surgeon*: "It's of no consequence, we can cure t'other—so it comes to the same thing."

What Family Government is.

It is not to watch children with a suspicious eye, to frown at their merry outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into little models of octogenarian gravity.

And when they have been in fault, it is not to punish them simply on account of the personal injury that you may have chanced to suffer in consequence of their fault; while disobedience, unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with a flood of angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of ten-fold enormity; or to declare with passionate vehemence that he is the worst child in the world, and destined to the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to suppress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and to the laws of the great Ruler and Father in Heaven.

It is to punish a fault because it is a fault, because it is sinful and contrary to the commands of God, without reference to whether it may or may not have been productive of immediate injury to the parent or to others.

It is to reprove with calmness and composure, and not with angry irritation; in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly to do what you say.

It is to govern your family as in the sight of Him who gave you your authority, who will reward your strict fidelity with such blessings as He bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.—*Religious Herald.*

The Wizards and Jugglers Confounded.

Just when Anderson is blazoning for money his own providential mission to remove humbug by falsehood, and sneering at mesmerism, clairvoyance, &c., another and a far greater juggler and a gentleman, Robert Houdin, called by the French the Prince of Jugglers, has openly declared, in a published letter, and a report presented to the Academy of Moral and Political Science, to which he has given his signature, that the clairvoyant Alexis of Paris has utterly astonished him with feats that are far beyond the art or skill of his profession. "I returned from the 'séance' filled with wonder and astonishment, and persuaded that it was utterly impossible that chance or skill could ever produce effects so marvellous—Robert Houdin." M. de Merville had determined to settle the question by bringing a master of the juggler's art face to face with a good clairvoyant. He chose Alexis, though there are many others in Paris. He invited Houdin to go with him, and do his utmost. Houdin accepted the invitation, and on his way he bought a pack of cards; he bandaged the clairvoyant's eyes himself, and stuffed up every opening with wadding; he then unsealed his cards; he deals, laying the cards with the faces downwards; Alexis, without ever touching them, names every card. The game is lost in a minute—try again—a similar result. Houdin exclams "It is magnificent!" What is more wonderful, Alexis tells him before dealing what he (Houdin) will deal to him, besides telling Madame Houdin all about her babies, dead and living. M. de Merville says, "It is constantly repeated that

your game at cards resembles these as much as one egg resembles another."—"Ah, sir," says Houdin, "for him who knows nothing of it, but for the practician! Reflect, sir, that all my cards are previously prepared, studied, of unequal sizes, or, in short, artistically arranged; then consider my signals, my telegraphs; but here, sir, we had perfectly new cards—cards from which I had but a moment before torn the envelope, and which the clairvoyant could by no means have studied."—Here is the testimony of a gentleman. Anderson knows well enough that he cannot match the thing that he attacks, but he has not the honesty of Houdin. He faces it as one might expect from the man who has pasted up his portrait all over the country, and hung up at the door of his theatre a framed patent of nobility that he got from a Democrat in the United States, as "one of Nature's noblemen."—*Family Herald*, Nov. 3.

Varieties.

There is no greater obstacle in the way of success in life, than trusting to something to turn up, instead of going to work and turning up something.

A report that good gold diggings have been found at Colville, in Oregon, is now confirmed; they are likely to be very productive.—*Liverpool Times*, Oct. 25.

Two farmers of Yelverton ordered two of their labourers to clear a corn-field of gleaners. For this purpose, ropes were fastened to two horses, and they were ridden furiously across the field, so that the ropes swept everything before them. A woman, knocked down and hurt, summoned the farmers and their labourers; and the magistrates of Yelverton fined the farmers £3 and costs, and the labourers 9s. 6d. and costs.

The following is supposed by the American *Publisher's Circular* to be the number of newspapers in the world:—10 in Austria, 14 in Africa, 24 in Spain, 26 in Portugal, 30 in Asia, 65 in Belgium, 85 in Denmark, 50 in Russia and Poland, 350 in other Germanic States, 500 in Great Britain and Ireland, and 2000 in the United States, or nearly twice as many as in all other nations.

The *Journal des Débuts* gives the following extract from the West Indian paper, *Les Antilles*, which, if true, promises another Australia or California, and that near the supposed site of Sir Walter Raleigh's El Dorado: there has just been discovered in Cayenne, on the banks of the river Appronague, a gold mine of almost fabulous richness, which does not yield in anything to those of California. According to the specimens now lying before us,—*que nous avons sous les yeux*,—we cannot doubt this important discovery, which promises to revolutionize our poor Cayenne."—*Liverpool Times*, Oct. 25.

The Wrong Shop.—Last Sunday morning a local preacher belonging to the Conference party, a stranger to the neighbourhood, was appointed to minister to the faithful at Topsham. He enquired for the Wesleyan Chapel, and was shown the Reform instead of the Conference building. He went into the pulpit and prepared for the service. Meanwhile the Reform preacher from Exeter came in, and seeing the pulpit occupied, thought that some "gifted brother" from a distance had come to relieve him of his duty. He accordingly took a seat, and heard the Conference preacher's discourse throughout, which was doubtless one of great unction and power. The Conference flock was thus disappointed of their shepherd, who did not however find out his mistake until he had finished the service, and had been asked to dine at the house of the chief of the Reformers, instead of the chief of the Conference party at Topsham.—*Western Luminary*.

Curious Typographical Error.—Professor Trench, in his latest work of the English language, points out a curious typographical error in the 20th verse of the 23rd chapter of St. Matthew. The words, "which strain *at* a gnat and swallow a camel," the professor thinks contain a misprint, which, having been passed over in the edition of 1611, has held its ground ever since. The translators intended to say, "which strain *out* a gnat and swallow a camel," that being the correct rendering of the original, as appears in Tyndale's and Cranmer's translations, both of which have "strained out." It was the custom of the stricter Jews to strain their wine, vinegar, and other potables, through linen or gauze, lest unawares they should drink down some little, unclean insect, as a gnat, and thus transgress the Levitical law. It was to this custom the Saviour alluded, intending to say that the Scribes and Pharisees, while they strain out a gnat from their drink, would yet swallow a camel at a gulp.—*Family Herald*.

ENLIGHTENED WITH DIFFICULTY.—It is a curious fact, we are told, that the Pope, in 1820, quietly revoked the excommunication which in 1560 had been fulminated against the system of Galileo, and the Church of Rome condescended to permit the world in 1820 to believe that the earth did revolve round the sun.

LEAMINGTON MORALITY.—The *Cheltenham Guardian* says the Leamington magistrates resolve to discountenance the prosecution of persons keeping houses of ill-fame, of which there are forty-seven in Leamington, on the ground that it will drive all the gentlemen and some ladies away, and the town will be ruined.—*Wolverhampton Chronicle*, Oct 24.

Inscribed to a Friend on the Death of a much beloved Mother.

BY MERCY BATH.

Mourn not, dear friend, although
  Beneath the clod there lies
One who was bound on earth to you
  By the most sacred ties.
Her body lies within the tomb;
Her virtues yield a rich perfume.

Weep not—weep thou no more,
  Thy tears of sorrow dry,
And see that you your soul prepare
  To meet beyond the sky.
There nature's ties respected are,
And children meet their parents dear.

True, it was hard to part—
  You fain would her retain,
But your severest loss
  Is her eternal gain.
Her earthly trials now are o'er,
She 's landed on the heavenly shore.

Dead! dead! call it not death
  To lay the body down;
The spirit soars to realms above,
  To wear a righteous crown.
When mortals here resign their breath,
They sleep, and this the world calls death.

But Jesus soon will come
  On earth, to reign as King;
And a vast cloud of witnesses
  He in his train will bring.
Then will he penetrate the gloom
And burst the barriers of the tomb.

Then will the righteous rise
  To meet their Lord with joy,
And reign with him a thousand years
  In peace without alloy.
Then will the sting of death be lost.
The grave no more a victory boast.

INFORMATION WANTED.—Elder John M. Browne desires us to insert the following—"10, Chapel Place, Dover, Kent, Oct. 22, 1855. Dear President Richards—I had a cousin named Nicholas Boscow, who joined the Church in Douglas, Isle of Man, in January 1841, and emigrated (or started) to Nauvoo in the fall of that year, about whom I feel very anxious to learn something. He had a large family, some grown up, who accompanied him. Would you do me the kindness to put a notice in the *Star*, that any information respecting him would be thankfully received by me at the above address?"

ADDRESS.—Jesse Tye, care of Mr. James Cooper, Napton, near Northwabsham, Norfolk.

Money List, Oct. 26—Nov. 2, 1855.

	£	s.	d.
John Mellor	3	0	0
William Maiben	20	0	0
Josiah Holmes	2	0	0
Charles Peat	4	10	0
A. N. McFarlane	2	0	0
Carried forward	£31	10	0

	£	s.	d.
Brought forward	£31	10	0
John Godsall	6	9	2
James Rodgers	6	6	0
George W. Davies	10	0	0
James Linforth	3	0	0
	£57	5	2

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 47, Vol. XVII. Saturday, November 24, 1855. Price One Penny.

"He that Endureth to the End shall be Saved."

It is not an uncommon thing to see a person embrace the Gospel, rejoice in its light and power and blessings, for a time run well in the race for eternal life and exaltation, and bid fair to become a pillar in the Church, or at least a faithful member of the same. But by and bye we look again for this person, and we behold him growing lukewarm or cold in the work, or perhaps he has already turned again to the beggarly elements of the world, like as a sow that is washed returns to her wallowing in the mire. Something has met him and has turned his heart from the truth. Peradventure the day of trial has been too long, or too severe, or some brother or sister has offended him, or the cares of the world have overgrown the good seed, or the deceitfulness of riches have choked the word, or some doctrine that he cannot understand has been enunciated in Zion. At all events, something has transpired that he cannot overcome, that he cannot endure, and consequently he has succumbed to the obstacle, and made shipwreck of faith and a good conscience.

In the first place no one should enter the Church with other than a fixed determination, by God's help, to endure to the end—to follow the truth through evil report and through good report, regardless alike of the deceitfulness of false friends, the persecution of open enemies, the labours and difficulties of the journey, and the erroneous traditions which a Gentile education has instilled into the mind from the earliest infancy. If the life and immortality brought to light by the Gospel are worth anything they are worth everything. No sacrifice is too great, no exertions are too arduous to be made for the exaltation in view. With the transcendent blessings held out for the faithful, we cannot be surprised that the Almighty should permit the candidates therefor to be tried to the utmost, that it may be manifest to all the world that His rewards are bestowed according to faithfulness. Integrity is so seldom made the test of fitness and worth in the world, that it is really comforting to realize that the Lord's ways are not as man's ways in this particular. Then we should rejoice and not repine at the dispensations of Providence to us-ward, knowing that every trial we overcome will but prove more incontestably our worth, and that every particle of dross will be separated from us by the intense heat of the refiner's fire. Moreover, we need be under no fear that we shall be overwhelmed in the day of trouble or privation, for, if we hold our heads above and our arms under the water—if we exert our faith and energies, instead of lifting

up our hands in despair, in every emergency God will provide a way of escape. The trial of our faith and virtue is exceedingly precious in His sight—He watches with no slight interest to see how His children conduct themselves when put to the test and tried to the quick. Though not seen by them, yet He is near at hand to help, and does not forget them. If there is joy in heaven over a repentant sinner, surely when a soul triumphantly abides the day of fiery trial or withering privation there is also great rejoicing in celestial worlds.

No Saint should be surprised or offended because new doctrines are occasionally promulgated by the authorities of the Church. It is characteristic of the sectarian to have one stereotyped set of doctrines from age to age, to add to which is considered blasphemy. Non-progression is a leading feature of the state of knowledge in the sectarian world. It is the boast of professing Christians that their Scriptures are concluded and their creeds are complete, and consequently that all additions to either are the suggestions of Satan. The course of such characters in reference to new truths is plain enough—all must be rejected uniformly, without examination or hearing. But such is not the practice of the Saints. They believe that they have not yet attained to all truth, that there is an infinitude of truth before them, that it is their privilege to receive line upon line and precept upon precept, by the revelations of the Almighty and the inspirations of the Holy Ghost. And if there is so much unrevealed, to learn which the Saints are eligible in due time and place, they may expect to have presented before them ever and anon, through the proper channel, many things before unknown to them, and very probably many that will come in direct contact with the notions instilled by a Gentile education. But how unwise, for those who profess to be Saints, to turn out of the way at a new doctrine, because they cannot see at once all the whys and wherefores of the same, nor its special relation to other doctrines which have been previously revealed and received! Truth cleaves to truth, and if the Saints will be careful to cherish the whisperings of the Spirit of truth in their daily walk, every new truth which the Lord reveals to His people will in its order and place and time appear simple, natural, and self-evident. Those who cannot receive the truths of revelation as fast as they are manifest may rest assured that the failing is all on their own side—they are infants in the work, and have need of milk instead of strong meat. But let not such turn aside in despair because they cannot immediately understand every doctrine presented to them. Let them rather live in accordance with what they can understand, putting the hard things on the shelf awhile, and by and bye they will be able to comprehend them perfectly. If a child cannot eat the strong meat presented to it, it should not for that refuse all food. The schoolboy wisely leaves the more advanced arithmetical questions until he has conquered the simpler ones. So should the Saints act. Step by step they should ascend the great ladder of celestial knowledge till they arrive at the top, if there is a top. At all events by pursuing this simple practice they will never stumble, but by their endurance will save themselves all the time.

With regard to persecutions, whether from professing friends or undisguised enemies, they are inseparably connected with the Saints, and will be until wickedness is swept away from the earth, and righteousness covers the land. Persecutions are things to be expected, and no Saint is justified in giving way before them, for the Lord has promised that "as your day your strength shall be." No persecution has ever befallen the Saints that has not proved a blessing to them, and that has not magnified them in the eyes of their enemies. The faltering are almost ever filled with trouble, so it is not to be wondered at that they faint in the day of persecution. But those who are determined to endure to the end will certainly be saved. And it is a little matter to them to endure the scoffs of the wicked, or even to suffer hardships and pain from their hands, for at such times the Holy Spirit of God is poured out more abundantly upon His people, causing them to fear not, but to rejoice in tribulation, assuring them that these light afflictions, which are but for a moment, will work out for them a far more exceeding and eternal weight of glory, while at the same time they seal the condemnation of those who are the guilty cause of them.

There are probably many Saints in these lands who have been members of the Church a considerable number of

years, have borne the burden and heat of the day amid poverty and affliction, have patiently, laboriously, and diligently exerted their humble talents and energies to advance the great work of God in this part of His vineyard, yet whose day of deliverance has not yet arrived. Some such may consequently feel almost like giving up the race in despair. But no, let not that be the case. It is a long night which is not broken by the cheering beams of the morning sun. And we say to the patient and diligent and faithful poor Saints, in regard to their deliverance from Babylon, as well as to their salvation and exaltation in the kingdom of God, "he that endureth to the end shall be saved." There is not a poor Saint in Europe, who remains faithful to his God, but what will, unless taken by death, be eventually redeemed temporally —gathered from the wicked nations, for the faith of Zion is pledged for his deliverance. The Poet truly says—

Rejoice, rejoice, O Israel!
And let your joys abound,
The voice of God shall reach you
Wherever you are found,
And call you back from bondage,
That you may sing His praise,
In Zion and Jerusalem,
In these the latter days.

Who knows the purpose of the Lord, for He undoubtedly has a purpose, in not delivering His poor people sooner? The harvest is ripe, the labourers are few, the land of Zion is ready for the occupation of the Saints, for it spreads out its broad acres invitingly before them, the Lord is ready with an abundance of blessings to pour out upon His people, the Lamanites are waiting to be taught the arts and sciences and the principles of salvation, and to participate in the blessings of the new and everlasting covenant, yet there are hundreds and thousands of Saints in Europe, most of them kept here solely by reason of their poverty. Why are not means put into their possession so that they can gather to Zion? Has the Lord failed to remember them? Does He give no heed to their cries for deliverance? Or has He forgotten to be gracious? Why are they left in Babylon from year to year? Is there not a cause? Undoubtedly there is. We can divine several tolerably strong reasons why many poor Saints have not been delivered sooner.

"Save yourselves from this untoward generation," said the Apostle Peter. And this same injunction is laid upon the Saints in the present day. Save yourselves from Babylon. Make every exertion, use every lawful means, strain every nerve to deliver yourselves from the present untoward, crooked, and perverse generation. Set your own shoulder to the wheel, then peradventure the Lord will listen to your prayers with more immediate attention, and answer them with greater promptitude. "The Lord helps those who help themselves."

Then, again, have the rich exerted themselves and used the means God has blessed them with to help gather the poor? Or are they hiding their talents and means in the earth, or in some Gentile business that has not the remotest connexion with, or influence for, the gathering of Israel? How can we expect the Lord to stretch forth His hand to save His people, when they have the means to save themselves, but do not take that advantage of them? "Man's *extremity* is God's opportunity." "His strength is made perfect in our weakness." While there are those among the Saints who are powerful in means, but do not exert that power, how can we expect the Lord to exert His strength to deliver His people? He is perfectly willing that the rich Saints should have the privilege of delivering the poor, if they will embrace it. May not the backwardness of the rich be one reason why more of the poor have not been gathered to Zion? We leave those who are blessed with the unrighteous mammon to answer.

Furthermore, are the poor Saints quite sure that they have suffered privation sufficiently to enable them to duly appreciate and respect the blessings that would be placed within their reach were they immediately taken home to Zion? Or would they when there "wax fat and kick," and turn round in ingratitude to their saviours? Perhaps the unwise and painful conduct of some of the poor in this particular has cooled the ardour of their richer brethren in stretching their arms out to save scattered Israel. May not this be another reason why many poor have been left ungathered to the present moment? Though far be it from us to say that all the poor who are not gathered would prove ungrateful if they were. No, brethren and sisters, we hope better things of you. Yet it must needs be that the innocent

suffer with the guilty, to the end that the innocent may have special claim for after favour, that the punishment of the guilty may be intensified by the remorseful thought that they have been the cause of much suffering to those who have not deserved it, and, furthermore, that the faithful may gain a greater moral ascendency over the unfaithful, for those who have been wronged have a moral claim to the services of those who have wronged them, until full restitution be made, if it ever can be made.

But whatever cause or causes may have hindered the gathering of the poor Saints hitherto, we would earnestly exhort them to live diligently in the faith and spirit of their calling, and their deliverance shall assuredly come. "He that endureth to the end shall be saved" from the nations and brought to Zion with songs of gladness and rejoicing, and with a mighty hand, and for all that he has endured shall he receive more abundantly, and sweet indeed will the blessings of Zion be to him after his dreary and lengthened sojourn in the midst of wickedness. For eye hath not seen, ear hath not heard, neither hath it entered the heart of man to conceive the things which the Lord hath laid up for the righteous who patiently and faithfully endure to the end.

One word more. From this time forth let all Saints who may be helped to Zion be very careful not to forget the rock from whence they were hewn, nor the hole of the pit from whence they were digged, for their forgetfulness may affect not only their own salvation and that of their posterity, but the deliverance of thousands of the poor Saints who may be left in the nations. Thus the ingratitude of the poor who are assisted to gather is a weighty matter, and will have eternal influences on a vast number of scattered Israel. Let the Saints be sure, in the day of their deliverance, that they forget not the Lord, nor His great mercies to them, nor their poor brethren who are left to struggle for a time longer in Babylonish bondage.

History of Joseph Smith.

(*Continued from page* 712.)

[April, 1840.]

Friday, 17th.

Preston, England, April 17th, 1840.

To the Saints in the United States of America: For the comfort of the Church in general, in that country, I attempt to address a few lines to you, to let you know where we are, and what we are doing in this country.

The work of the Lord is progressing here, and has been ever since Elders Orson Hyde and H. C. Kimball left this country. According to the account that the Elders give of their labours, there have been about eight or nine hundred persons baptized since they left. The Gospel is spreading, the devils are roaring. As nigh as I can learn, the priests are howling, the tares are binding up, the wheat is gathering, nations are trembling, and kingdoms tottering; "mens' hearts failing them for fear, and for looking for those things that are coming on the earth." The poor among men are rejoicing in the Lord, and the meek do increase their joy. The hearts of the wicked do wax worse and worse, deceiving and being deceived.

But I rejoice that I am counted worthy to be one of the number to carry salvation to the poor and meek of the earth. Brethren, I want to say many things, but I shall not have room on this paper, as I design giving the minutes of our Conferences below.

After a long and tedious journey of 28 days on the water, we landed in Liverpool. Elders H. C. Kimball, P. P. Pratt, O. Pratt, G. A. Smith, R. Hedlock, and myself were in company. We rejoiced in the Lord, and when we cast our minds upon the Saints in that country, we could, by faith, participate in their joys, realizing they were met in Conference, it being the 6th day of April. We soon found a room that we could have to ourselves, which made our solemn assembly glorious. We blest each other and prepared for our labour. The next day we found Elder Taylor in the city. There had been about thirty baptized. On Wednesday went to Preston; met with the Church on Sunday, and bore testimony of the things the

Lord is doing in these last days. President Joseph Fielding gave out an appointment for a Conference for the Church on Wednesday, the 15th.

At a Council of the Twelve, held in Preston, England, on the 14th of April, 1840, it being the 9th day of the 1st month of the 11th year of the rise of the Church of Jesus Christ, Elders Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, and George A. Smith being present, Elder Brigham Young was called to preside, and Elder John Taylor chosen Secretary.

The Council was opened by prayer by Elder B. Young. Elder Willard Richards was ordained to the office of an Apostle, and received into the Quorum of the Twelve by unanimous voice, according to previous revelation. Elder Brigham Young was unanimously chosen as the standing President of the Twelve.

Resolved, That he who acts as the Secretary of the Quorum, shall prepare the minutes of the Conferences of the Quorum, and deposit them in the hands of the President for keeping.

Moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the President of the Twelve to send for more if he think proper. Conference adjourned. Benediction by Elder Kimball.

At a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th April, 1840, President Joseph Fielding called upon Elder Kimball to preside, and Elder William Clayton was chosen clerk, it being the 10th day of the 1st month of the 11th year of the rise of the Church.

The meeting was opened by singing, and prayer by Elder Kimball. Elder Kimball then called upon the Elders to represent the different Branches of the Church. Elder Joseph Fielding represented the Church in Preston, consisting of about three hundred members, 7 Elders, 8 Priests, 6 Teachers, and 2 Deacons. Elder Snelling represented the Church in Penworthan, consisting of 73 members, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon. Elder William Garner represented the Church at Longton, consisting of 51 members, 2 Elders, 4 Priests, 2 Teachers. Joseph Jackson represented the Church at Southport, consisting of 50 members, 1 Priest, and 1 Teacher. Elder John Moon represented the Church at Dunbury Lane, and neighbourhood—members generally in good standing, consisting of 54 members, 1 Elder, 2 Priests, 3 Teachers. Richard Benson represented the Church at Hunter's Hill and neighbourhood, consisting of 17 members, 1 Elder, 1 Priest, 1 Teacher.

Elder Amos Fielding represented the Church at Bolton, consisting of 60 members, 1 Elder, 2 Priests, 2 Teachers. Elder Amos Fielding represented the Church at Heskin, consisting of 3 members, 1 Elder. Elder Amos Fielding represented the Church at Radcliff, consisting of 10 members. Elder Whitnal represented the Church at Whittle, consisting of 18 members, 1 Elder, 4 Priests. Elder Francis Clark represented the Church at Ribchester, consisting of 25 members, 2 Elders, 1 Priest. Elder Thomas Richardson represented the Church at Burnley, consisting of 24 members, generally in good standing, 1 Priest, 1 Teacher. Elder Francis Moon represented the Church at Blackburn, consisting of 15 members, 1 Priest. Elder James Smithies represented the Church at Chardgley and Thornley, consisting of 29 members, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Priest John Ellison represented the Church at Waddington, consisting of 50 members, 2 Priests, 2 Teachers, 1 Deacon. Elder Thomas Smith represented the Church at Clitheroe, consisting of 27 members, 1 Elder, 3 Priests. Elder Thomas Smith represented the Church at Chatburn, consisting of 84 members, 1 Elder, 2 Priests, 2 Teachers, 1 Deacon. Elder Thomas Smith represented the Church at Downham, consisting of 20 members, 1 Teacher, 1 Deacon.

Elder Thomas Smith represented the Church at Grindleton, consisting of 5 members. Elder William Clayton represented the Church at Manchester, consisting of 240 members, 3 Elders, 5 Priests, 4 Teachers, 1 Deacon. Elder William Clayton represented the Church at Stockport, consisting of 40 members, 1 Priest, 2 Teachers, 1 Deacon. Elder William Clayton represented the Church at Peover and Macclesfield, consisting of 30 members, 3 Priests. Elder William Clayton represented the Church at Duckinfield, consisting of 30 members, 1 Priest. Elder William Clayton represented the Church at Altrincham, consisting of 8 members, 1 Priest, 1 Teacher. Elder William Clayton represented the Church at Middlewich, consisting of 6 members.

Elder David Wilding represented the Church at Bury and Elton, consisting of 12 members. Elder Wilford Woodruff represented the Church in the Potteries, consisting of 101 members, 1 Elder, 2 Priests, 4 Teachers, 1 Deacon. Elder Wilford Woodruff represented the Church at Herefordshire, consisting of 160 members, 1 Elder, 2 Priests; about forty of them were Methodist preachers of the United Brethren.

Elder John Taylor represented the Church

at Liverpool, consisting of 28 members. Elder Joseph Fielding represented the Church at Alston, Cumberland, consisting of 40 members, two Elders, 2 Priests, 2 Teachers. Elder Willard Richards represented the Church at Brampton, consisting of 30 members, 1 Elder, 1 Priest. Elder Willard Richards represented the Church at Bedford, consisting of 40 members, 1 Elder, 1 Priest. Elder Willard Richards represented the Church at Scotland, consisting of 21 members, 3 Elders.

The meeting was then adjourned for one hour. The Conference again assembled at half-past one o'clock. Meeting opened by prayer, and business commenced.

Elder John Moon represented the Church at Layland Moss, consisting of 6 members, 1 Priest.

Elder Willard Richards having been previously ordained into the Quorum of the Twelve, according to previous revelation it was moved by Elder Young, and seconded by Elder Taylor, that Elder Hyrum Clark be appointed as a Counsellor to Elder Fielding, in the place of Elder Richards; carried unanimously.

Moved by Elder Fielding, seconded by Elder Young, that a Hymn Book should be published; carried. Moved and seconded, that the publishing of the Hymn Book shall be done by the direction of the Twelve; carried.

Moved and seconded that a monthly periodical shall be published, under the direction and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

Moved and seconded that brother John Blazard, of Samsbury, be ordained to the office of a Priest; carried.

Moved and seconded that brother James Corbridge, of Thornley, be ordained to the office of Priest; carried.

Elder Kimball then laid before the Conference the importance and propriety of ordaining a Patriarch to bestow Patriarchal blessings on the fatherless, &c.; referred to the Twelve, whose business it is to select one, and ordain him according to the directions of the Spirit.

After various remarks and addresses given by the Elders, President Fielding and his Counsellors proceeded to ordain brothers Blazard and Corbridge to their offices, as stated above.

Elder Kimball then called upon the Clerk to read over the minutes of the Conference, which being done, they were received by the unanimous voice of the Conference.

Moved by Elder Young, and seconded by Elder P. P. Pratt, that this Conference be ajourned until the 6th of July next, to be held in Preston, at 10 o'clock, a.m.; carried. Meeting then adjourned.

H. C. Kimball, President.
Wm. Clayton, Clerk.

The Council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th.

Moved by Elder Young, seconded by Elder Taylor, that Elder P. P. Pratt be chosen as the editor of the monthly periodical for the Church.

Moved by Elder Kimball, seconded by P. P. Pratt, that a committee of three be appointed to make a selection of hymns.

Moved by Elder Orson Pratt, and seconded by Elder Wilford Woodruff, that Elders Brigham Young, Parley P. Pratt, and John Taylor form the committee for that purpose.

Moved by Elder Willard Richards, seconded by Elder George A. Smith, that the name of the paper or periodical be the "Latter-day Saints' Millennial Star."

Moved by Elder Brigham Young, seconded by Elder Orson Pratt, that the size of the paper, its plan, and price be left at the disposal of the editor.

Moved by Elder Brigham Young, seconded by Elder H. C. Kimball, that the Saints receive a recommend to the Church in America to move in small or large bodies, inasmuch as they desire to emigrate to that new country.

Moved by Elder Brigham Young, seconded by P. P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by Elder John Taylor, seconded by Elder Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants and the Book of Mormon be secured as quick as possible.

Moved by Elder Woodruff, seconded by Elder Richards, that Elders B. Young, H. C. Kimball, and P. P. Pratt be the committee to secure the copyright.

Moved by Elder H. C. Kimball, and seconded by Elder W. Richards, that Elder Peter Melling be ordained an evangelical minister in Preston.

Moved by Elder H. C. Kimball, that the Twelve meet here on the 6th of July next; seconded by Elder W. Woodruff; and carried.

Moved by Elder W. Richards, and seconded by Elder W. Woodruff, that the editor of the periodical keep an account of all the receipts and expenditures connected with the printing, general expenses, &c., and the books at all times be open for the inspection of the Council. The above resolutions were unanimously adopted. The Conference closed by prayer.

John Taylor, Clerk.

To President Joseph Smith and Counsellors.

Dear Brethren—You no doubt will have the perusal of this letter, and minutes of our Conferences; this will give you an idea of what we are doing in this country. If you see anything in or about the whole affair, that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and His will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I was in my life; but I can tell you, I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the Hymn Book—when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion, and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

I request one favour of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and in eternity. As ever.

BRIGHAM YOUNG.

April 17th. This day the Twelve blessed and drank a bottle of wine at Penwortham, made by mother Moon forty years before. Held a Council at her house in the evening, and ordained Peter Melling, Patriarch.

The following is the aggregate number of Churches, official and private members represented at the above Conferences, held in Preston, England. Elders, 36; Priests, 54; Teachers, 36; Deacons, 11; members, 1,686; all contained in 34 Branches.

Saturday, 18th. Elders Young, Woodruff, and George A. Smith went to Burslem, and Elders Kimball and Richards to Chaidgley.

Sunday, 19th. The High Council voted to meet at my office every Saturday at two in the afternoon.

Monday, 20th. Elders Young and Woodruff went to Wolverhampton. About this time Elder Orson Pratt went to Edinburgh, Scotland. Elder Taylor returned to Liverpool.

Tuesday, 21st.

Post Office Department, Appointment Office, 21st April, 1840.

Sir—I have the honour to inform you, that the Post Master General has this day changed the name of the Post Office at Commerce, Hancock County, Illinois, to "Nauvoo," and appointed George W. Robinson Postmaster thereof.

Very respectfully,
Your obedient servant,
ROBERT JOHNSTONE,
2nd Assistant Postmaster General.

To the Hon. R. M. Young, U. S. Senate.

Elders Young and Woodruff visited the old Cathedral at Worcester on their way to Ledbury, where they arrived this night.

Wednesday, 22nd.

Washington City, April 22, 1840.

Dear Sir—After your departure from this city, I received, under cover from the Reverend Sidney Rigdon, the petition mentioned by you, for the appointment of George W. Robinson as Postmaster at Commerce. This petition I laid before the Honourable Robert Johnstone, Second Assistant Postmaster General, who has appointed Mr Robinson as requested.

We found, on an examination of the papers, and a letter from Dr. Galland, that there was a request that the name of the Post Office should be changed to that of Nauvoo, a Hebrew term, signifying a beautiful place. Mr. Johnstone, at my instance, has changed the name accordingly, in the supposition that it would be agreeable to the citizens concerned. Will you please advise with the Rev. Joseph Smith and others most immediately interested, and if the change of the name to Nauvoo should not be acceptable, it can on application be restored to that of Commerce.

I received a letter from Malcolm McGregor, Esq., Postmaster at Carthage, a few days ago, in which he urges the necessity of having the mail carried twice a-week between Carthage and Nauvoo, and expresses the opinion that the additional expenses would not exceed one hundred and fifty dollars, as the mail is carried on horseback. I have brought the subject before the proper department as requested by Mr. McGregor, and hope to be able to succeed; although the Post Office Department, owing to pecuniary embarrassments, is not in a situation to extend facilities at the present time.

Please present my respects to Mr. Smith, and accept for yourself my kindest regards.

Very respectfully, &c.,
RICHARD M. YOUNG.

To Judge E. Higbee.

Elders Young and Woodruff organized

a Branch of the Church at Frooms Hill, Herefordshire.

Thursday, 23rd. Elders Kimball and Richards returned to Preston. Elder Young visited at Moor Ends Cross, and 24th preached at Malvern Hill. Elder Kimball went to Eccleston and continued some days visiting the Churches around Preston.

Saturday, 25th. Elder Richards went to Manchester, found the Prospectus ready for the *Millennial Star*. Elder Young returned to Frooms Hill, and staid at brother John Benbow's till the 30th, preaching, and writing letters to his friends in America.

Wednesday, 29th. Elders Hyde and Page were at Quincy, Illinois.

Elder Woodruff wrote as follows—

Ledbury, Herefordshire, England,
April 29, 1840.

Elders E. Robinson and D. C. Smith.

Brethren—As Elder Young is writing, I am privileged with a space of a few lines: knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the mercy of God and my labours.

Since I last wrote you, (I wrote you a lengthy letter, dated Feb. 27, in which I gave you an account of my travels, voyage, and labours, from the time I left Montrose unto the date of my letter, which I trust you have received,) I continued labouring in Staffordshire until the first of March, when I felt it to be the will of the Lord that I should go more to the south part of England. I left the care of the Staffordshire Church in the hands of Elder Turley, and travelled eighty miles south, in a region where the word had not been preached. I commenced preaching near Ledbury, Herefordshire; this is about 40 miles off Bristol, 40 off Birmingham, 14 off Worcester, 120 off London. As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptized the Superintendent of the Church of the United Brethren, a branch of the Methodist church, and with him 45 preachers, mostly of the same order; and about 114 members, making 160 in all. This put into my hands, or under my care, more than forty established places of preaching, licensed according to law, including one or two chapels. This opened a large field for the spread of the work in this country.

Among the number baptized are some of most all churches and classes as well as preachers. There is one constable, and one clerk of the church of England, with numbers of their members. But in the midst of my labours I received a letter stating that the Twelve had just arrived and wished me to come to Preston, and meet with them in Conference. Consequently I travelled 160 miles to Preston, and was once more permitted to strike hands with my brethren from America, and sit in Conference with them, the minutes of which you have.

After Conference I returned to Herefordshire in company with Elder Young. We have again commenced our labours here, and there will be many baptized in this region. I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism; and the work is progressing in all parts of this country where it is faithfully proclaimed. I understand that Elders Wright and Mulliner are opening some permanent doors in Scotland: and we have many calls through many parts of this country; even more than we are able to fill.

I desire the prayers of the Saints, that I may have wisdom and grace according to my day, and do the work of God in meekness and humility.

WILFORD WOODRUFF.

Thursday, 30th. Elders Young, Woodruff, and Richards met at Elder Kington's, at Dymock.

Friday.

Columbus, May 1, 1840.

President Smith.

Sir—The mission upon which we are sent swells greater and greater. As there is a great work to be done in Germany, as manifested to us by the Spirit, the following plan has been suggested to us; viz., to write a set of lectures upon the faith and doctrine of our Church, giving a brief history of the coming forth of the Book of Mormon, and an account of its contents in as clear and plain a style as possible; together with the outlines and organization and government of the Church of Latter-day Saints, drawn from the "Doctrine and Covenants" with all the wisdom and care possible; and get the same translated into German, and publish it when we arrive in Germany, and scatter it through the German Empire. IS THIS CORRECT? Should we consider it necessary to translate the entire Book of Mormon into German, and Doctrine and Covenants too, are we or are we not at liberty to do so? Should we deem it necessary to publish an edition of Hymn Books in any country, are we at liberty to do it? The fact is, we need such works, and we cannot get them from the Church here; and if we could, we could not well carry them with us, at least any quantity.

We feel that we are acting under the

direction of the Presidency of the Church; and the reason that we make these inquiries, is, that we do not wish to step beyond our limits, or bring ourselves into a snare and dishonour by taking liberties that are not ours. We feel that all our exertions and interests shall become subservient to build up the Kingdom of God. We wish to be co-workers with you and with the Spirit of the Lord. We did not converse so much upon these literary works as we should have done before we left. The fact was, we did not begin to see the greatness of our mission before we left home; our minds were in a nutshell.

It seems to us that we should spread this work among all people, languages, and tongues, so far as possible; and gather up all jewels among the Jews besides. Who is sufficient for these things?

As agents for the Church abroad, and as co-workers with yourself, in spreading this kingdom to the remotest corners of the earth, are we at liberty to translate and publish any works that we may think necessary, or that the circumstances in which we are placed seem to require, whether original, or works published by the Church? If we are not at liberty to take this wide range, please tell us how far we may go.

We are setting this great work before the people as an inducement to them to help us. If we are setting our standard too high, a word from you will bring it down. We have held a two days' meeting in this place; but in consequence of continual rains, which swelled the creeks so high, the people could not get to us. The meeting was four miles from Columbus; one only baptized.

We have now an opportunity to ride as far east as Indiana, beyond the metropolis, and have the privilege to stop and preach by the way. Will you write to us at Cincinnati, and much oblige

Your brethren in the Kingdom of God,

ORSON HYDE,
JOHN E. PAGE.

P.S.—Will you please send word to Marinda, that I want her to write to me at Cincinnati, Ohio. Please bear it in mind and oblige thy friend

O. H.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 24, 1855.

EMIGRATION.—We have great pleasure in submitting to our readers the following letter—

Office Perpetual Emigrating Fund Company,
Great Salt Lake City, Aug. 31, 1855.

Dear Brother Franklin—We send a few names, in another letter, whose passage through has been settled here in advance; which is the course we shall pursue in future if any are sent for from this office; this limits the number considerably, as payments are not quite so plenty as promises, and will give you a much greater chance to help on those in Britain who have been in the Church from the introduction of the Gospel on those lands; old members, many of whom have remained poor and unable to get away, or through infirmity are remaining, comparatively unnoticed in the Branches, and will soon lay down their bones in Babylon if not brought away. Brother Franklin, God requires us to help these out, and bring them to Zion, where they can be taken care of, and not suffered to want for the necessaries of life; hunt them out, they are not the most clamorous, and you will need to make a thorough investigation all through the Branches, that none of these old members be suffered to remain, who are longing for deliverance.

You may publish this letter, that they may read it, and know their privileges, and our feelings towards those who have in a measure proved their love to the Gospel.

Some of the brethren here have donated property to a large amount to the P. E. F. Co., and I alone have donated to the amount of upwards of $60,000, a description of which is forwarded to you, and we recommend the rich brethren to buy, that they may be located in pleasant places when they arrive, and we require of all the brethren who obey the

Gospel in Europe, who are rich, to tithe their substance on becoming members of the Church, and it will be made available to gather Israel.

Yours in the Covenant,
BRIGHAM YOUNG,
President of the P. E. F. Co.

The above communication will cheer the hearts of those Saints who have long been waiting—how anxiously, they alone have realized—for their liberation from the confines of Babylon. Many, we doubt not, have hoped on so long, that fond anticipation had given way a little to the shades of despair. The favour of the Lord and His servants seems now especially turning towards such, and we say, hope on still, and let not your faith falter.

The first great object to accomplish, after the Church was driven into the wilderness, was to prepare, as fast as possible, a place to which the poor could be gathered in safety, and find the means of subsistence.

The P. E. Fund Company was organized for the especial object of gathering the poor. In order to accomplish this in the most efficient manner, it has been wisdom heretofore to use the limited means at its disposal, in a way best calculated to strengthen as fast as possible the infant settlements of the Church. This has been done to a considerable extent by assisting many who were able to furnish in part the funds necessary for their emigration. The Lord has sanctioned the efforts of His people by abundantly pouring out His blessing upon them. The borders of Zion have become enlarged, and her Stakes strong. Numerous sources of productive labour are now open, through which those who are dependent on their hands alone may readily obtain the necessaries of life, and in a few years be able to extend assistance to others. Cities are rapidly rising on every side, in which the houseless poor on their arrival can find shelter from the inclemencies of the first winter, instead of living in wagons or in rooms made in the earth, as thousands have done heretofore, because there had not been time to build a supply of houses. Farms have multiplied, and consequently the means for producing an abundant supply of food have greatly increased, so that the poor need not want, nor any person who will labour go hungry. Finally the Lord has so abundantly blessed the faithful in Zion, that they are able and, what is quite as essential, willing to practically manifest the anxiety they have ever felt for the gathering of Israel, by offering their fine houses, mills, and farms for that purpose. It now devolves on the brethren in this country, who have the means, to manifest a corresponding spirit in this glorious work, by coming forward and purchasing these pleasant places which have been prepared for them through the suffering and toils of their pioneer brethren.

The word of the Lord is to gather out the aged, the infirm, and the destitute, those who for years have struggled on true to their God and their brethren, and who have continually, with a free and liberal spirit, administered to the Elders, and used the little that the Lord has given them to build up His kingdom. He has thus opened the way for the wealthy to use their means for the benefit of the poor without detriment to themselves, and the responsibility of their not doing so now rests upon them.

The Saints who have property are also required to tithe their substance, that it may be used for gathering the poor. The question will naturally arise in the minds of such—"What will be the result if we should not do this?" We answer, that the Spirit of the Lord will forsake them and they will not enjoy the blessings of the Priesthood. They will go into darkness and be cut short in their salvation. This is all the compulsion that there is here or in Utah on the subject. It simply amounts

to this—it determines which a man loves best, his wealth and its enjoyments, or the kingdom of God and its blessings; the good things of this life, or of that which is to come. The principle is not simply laid before the Saints, but the requirement is made, and those who profess to seek first the kingdom of God and its righteousness are expected to live up to this law.

A list of the property donated to the P. E. Fund Company by President Young and others in Utah, has been forwarded to us. The object is to sell this property to such of the brethren in this country as have the money to pay for it, and then use the money to emigrate the poor the coming year, agreeable to the spirit and instructions of President Young's letter. Much of this property we personally know can be classed with the best in Utah. A large flouring mill on Big Kanyon Creek, about six miles from the Temple Block in G. S. L. City, we are informed paid for itself in three years. A fine house and lot in a good location, fronting Union Square, and offered at $12,000, is now renting at $2,000 in cash per annum, or at 16⅔ per cent. on estimated value. President Young's white house, with barn carriage house, and other buildings appertaining to it, is considered by many as occupying the finest location in G. S. L. Valley, and overlooks nearly the whole of G. S. L. City. It is a desirable place for any person who might wish to have a comfortable and convenient home ready on his arrival in the Mountains. The conditions on which this property is offered, it would seem, might meet the views of the most fastidious. Should any portion of the property be sold there, before President Young is advised of a sale of it here, the money paid here will be refunded on presentation of our draft in Utah, or property of equal value given in lieu of it. If the property purchased does not suit the purchaser, they can have the use of it for the use of the money until it is refunded. In some one of these ways it is presumed that the views of purchasers can be met. In addition to the property here mentioned, there is offered quite a variety of houses, city lots, and farming land, concerning which we will give all the information in our possession to persons who are desirous to purchase. The great object is to obtain the means to assist the poor Saints to enjoy the blessings of the gathering. We hope that this feeling will find a warm response in the hearts of all Latter-day Saints throughout the length and breadth of this country who have surplus means at their disposal. We trust that the Lord will give them no rest in spirit until they have come up to the help of the poor in Israel, and, in blessing them, also bless themselves. It is required of the rich to use their thousands of pounds to do good with, just as much as it is of the poor to use their pennies, and they cannot reap equal blessings without doing so.

We now call upon the Pastors and Presidents in the various fields of labour to go to, and diligently search out all those brethren and sisters who joined the Church in an early day, say from ten to eighteen years ago, and who have been faithful in the cause of truth. We wish a report of such forwarded to this Office, embracing the following items—the number of years they have been in the Church, their age, country of nativity, and probable amount of means that they can furnish towards their emigration, that so soon as we are enabled to turn the property placed at our disposal into cash, we may have the proper information before us to act upon, and be able to take such measures as will most efficiently carry out the designs of the First Presidency. The number emigrated by the P. E. F. Company the coming season will of course depend upon the amount of means which can thus be obtained. *The P. E. Fund monies can not be used to assist any except those who go directly through to Utah, and in charge of the Company's agents.*

The world around us have much to say about favouritism in their operations.

They generally bestow their patronage from personal regard and attachment, without paying much attention to correct principles in the matter, or to the real worthiness of the object of their favour. This is not the favouritism which is now called for, but we wish the Elders to be diligent in searching out more particularly those who have patiently and perhaps silently endured all things for the Gospel's sake. It is the Lord's poor that we are so emphatically called upon to help, and length of service, faithfulness, age, and destitution should be the special, prominent reasons for bestowing favour and the blessings of the gathering.

AMERICAN NEWS.—We learn, by the *Mormon* of October 20, that Dr. J. M. Bernhisel, the Utah Delegate to Congress, had just arrived in New York, in good health and spirits. The wise and efficient manner in which he has heretofore represented the interests of Utah in the U. S. Congress has deservedly won for him a high reputation among his constituents, which they have manifested by a unanimous vote to sustain him again in the same position.

We gather the following items from a letter to Elder J. Kay, dated G. S. L. City, August 31st. Elder J. W. Coward arrived in that place on the 27th of August. On the 14th, David H. Burr, Esq., U. S. Surveyor General, and his assistants, commenced their operations at the south-west corner of the Temple Block; they expect to use up the $50,000 appropriation in determining the base line.

WHEN CORRESPONDENTS specially require an answer by return of post, they are particularly desired to favour us with their address, and all our Correspondents are requested to write their addresses legibly, in default of which we frequently have letters returned to us from the Dead Letter Office, instead of them reaching the persons they are intended for.

Foreign Correspondence.

DESERET.

President's Office,
Great Salt Lake City, Utah Territory,
August 31st, 1855.

Elder Franklin D. Richards.

Dear Brother—Your letter, dated June 1st, also three several duplicates, copies of invoices from you to B. Young, and report of names sent for by the P. E. F. Company, who are not coming out, and the reasons why, were received on the 2nd inst., of course too late to be acknowledged per last mail; also, a letter from brother Ludington. He, N. V. Jones, and Fotheringham, have arrived in San Francisco, and will probably make their way home this fall. . . . .

Your letters have been regularly acknowledged by me, under date of regular correspondence. I am pleased with the course of brother Daniel Spencer; his presence will doubtless prove of great advantage, in counselling, and assisting the through passengers to get a fair start across the plains, as well as to encourage those who remain; as also, to assist our brethren who have charge at St. Louis, and on the frontier.

I am aware that his familiar countenance, so unexpectedly found again in their midst, after having braved "*Old Ocean*" and periled the upward voyage of the mighty rivers, must truly have rejoiced the hearts of the brethren.

We have no definite news from the plains since the companies all started, but learn that many have fallen by that scourge of the world, the cholera, principally before starting. It was not quite

as bad, however, as last year. We have sent out quite a number of teams loaded with flour to meet them. We shall probably be informed in relation to their circumstances by the mail due the last of this month, but which, through the admirable management of the operators, generally arrives from two to ten days after the other leaves, which being influenced by a spirit of *special accommodation*, is prompt and punctilious in leaving early on the morning of the first, for fear, I suppose, that the other might, by some mistake, get here before it should get away. They have no need to hurry off, for there is not a particle of danger, for their mistakes always happen the other way.

Mail matter, you will perceive, so received, has to lie over nearly a month before we can answer it all, and we have to write without having the letters just at hand perhaps to guide us; *this* must account for our sometimes apparent remissness in answering letters.

Brother Parley P. Pratt is now here, having arrived with a small company from California on the 18th instant. Brother Cannon has got out the first two forms of the Book of Mormon, in the Hawaiian language, and contemplates publishing a paper in San Francisco.

We are progressing much as usual in our public works, and peace, prosperity, and general good health prevade our people. The late crops look tolerably well, but are principally corn, potatoes, &c. We think that by using the proper economy, there will be sufficient food for all.

We send you a list of property, which you are requested to dispose of if you have opportunity, and can get the money at the prices. The property is as represented. If the same should be sold to any other person, before the arrival of any of the parties purchasing, their money will be refunded, or other property of equal value given in lieu thereof. We are willing that the funds so raised should be appropriated for bringing out the *Poor Saints*, through the P. E. F. Company, and if those having money do not wish to purchase property, they can still have another offer, and that is, *give us the use of the money for the use of the property.* We considered that such an arrangement might be made, that would be equally beneficial to the parties concerned, and also raise money to replenish the funds of the P. E. F. Company. . . .

We also forward by this mail, a few names sent for by the P. E. F. Company for the next emigration.

Dr. J. M. Bernhisel goes out with this mail, having been returned again as our Delegate to Congress. Brother Asa Calkins has been selected from the Office to answer the call you made for a clerk, that brothers Linforth and Jaques might come to the Valley the ensuing season. He will start in about ten days, accompanied by brothers Joseph S. Scofield, James Lavender, and several others, appointed on missions to the United States.

We expect you and brother Daniel Spencer home next season, and I particularly wish that my son Joseph A. may accompany you. . . . . .

Desiring to be remembered to all the Elders, who have my warmest regards, and praying that the peace of God may rest upon you, with all the blessings needful for you,

I remain as ever,

Your Brother in the Covenant,

BRIGHAM YOUNG.

G. S. L. City, August 31, 1855.

Brother Franklin D. Richards—All the good wishes and good spirit that I can send to you, in thought or word, I send in the name of the Lord, and say, receive ye the spirit that makes us happy, the Spirit of God that dwells in Zion, the spirit of Brigham and Heber and all good men; may the same rest upon you and fill you to overflowing, that your words may be the words of eternal life; sweet, yea sweeter than the honeycomb. Heaven protect and bless you in your extended field of labour. We met when boys, and loved as only those can love who know the Lord. As we approach to manhood may our love increase, being fed from the great fountain.

That which interests you is equally dear to me in the building up of our Father's kingdom. We are one, our Father and our God has in His Providence called us, and placed upon us the same eternal Priesthood, and given us light enough to feel and see our nothingness, and the folly of this adulterous generation. Nevertheless we have joy in

our labours to aid brother Brigham to carry out the work that Joseph began for the redemption of Israel and the overthrow of the wicked. The crust of the nations is breaking. Angels are waiting to thrust in their sharp sickles and reap the vine of the earth, and cast it into the winepress of the wrath of God. Blood! my God, blood to the horses' bridles, the nations drunk with blood as with sweet wine! Well might the Lord say, "Come out of her, O my people." Soon he that will not take up his sword against his neighbour must needs flee to Zion for safety.

President Young, as you will see by this mail, is doing all in his power to increase the Perpetual Emigrating Fund, to give a new impetus to the gathering of the Saints. This subject and home missions are two cardinal points which are at this time the all-absorbing topics of conversation and effort.

The emigration for this season is coming in. When all arrive, the number, as near as we can calculate, will be some six or seven thousand souls. With strict economy our crops, though short, will feed the multitude, and leave some fragments for *cousin Lemuel.*

The labour on the public works has been this season very much blessed. More than twice the number of perch of rock are now laid in the foundation of the Temple than it took for all the Nauvoo Temple. The Saints can soon say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob."

The reports of the Elders show that the set time to favour Israel has come.

Your friends, as far as I am acquainted, are well. We all want to see you. Untill we do, we will keep saying, God bless brother Franklin, and all that went with him from this favoured land, and all he presides over.

Excuse haste, and believe me your brother,

J. M. GRANT.

Don't Depend on "Father."

Stand up here, young man, and let us talk to you—you have trusted alone to the contents of "father's purse" or to his fair fame for your influence or success in business. Think you that "father" has attained to eminence in his profession, but by unwearied industry; or that he has amassed a fortune honestly, without energy and activity?

You should know that the faculty requisite for the acquiring of fame or fortune, is essential to, nay, inseparable from, the retaining of either of these. Suppose father has the "rocks" in abundance; if you never earned anything for him, you have no more business with those "rocks" than a gosling has with a tortoise; and if he allows you to meddle with them till you have learned their value by your own industry, he perpetrates untold mischief.

And if the "old gentleman" is lavish of his cash towards you, while he allows you to idle away your time, you'd better leave him; yes, run away, sooner than be made an imbecile or something worse through so corrupting an influence. Sooner or later you must learn to rely on your own resources, or you will not be anybody.

If you have never helped yourself at all, if you have become idle, if you have eaten father's bread and butter, and smoked father's cigars, cut a swell in father's buggy, and tried to put on father's influence and reputation, you might far better have been a poor canal boy, the son of a chimney sweep, or a boot-black, and indeed we would not swap with you the situation of a poor, half-starved, motherless calf!

Miserable objects you are, that depend entirely on your parents, playing gentlemen (alias dandy loafer). What, in the name of common sense, are you thinking about? Wake up there. Go to work with either your hands or brains, or both, and be something. Don't merely have it to boast of that you have grown in father's house—that you have vegetated as other greenhorns, but let folks know that you count one.

Come, off with your coat, clinch the saw, the plow-handles, the scythe, the

axe, the pick-axe, the spade—anything that will enable you to stir your blood. Fly round, and tear your jacket, rather than be the passive recipient of the old gentleman's bounty. Sooner than play the dandy at dad's expense, hire yourself out to some potato patch, let yourself to stop hog holes, or watch the bars; and when you think yourself entitled to a resting spell, do it on your own hook.

If you have no other means of having fun of your own, buy with your earnings an empty barrel, and put your head into it, and holler, or get into it and roll down hill; don't, for pity's sake, don't make the old gentleman furnish everything, and you live at your ease.

Look about you, you well-dressed, smooth-faced, do nothing drones. Who are those that have depended alone on the old gentleman's purse? Are they those that have climbed their way to their position by their own industry and energy?

True, the old gentleman's funds or personal influence may secure you the forms of respect, but let him lose his property, or die, and what are you? A miserable fledgling—a bunch of flesh and bones that needs to be taken care of.

Again, we say, wake—get up in the morning—turn round twice at least before breakfast—help the old man—give him now and then a generous lift in business—learn how to take the lead, and not depend forever on being led; and you have no idea how the discipline will benefit you.

Do this, and our word for it, you will seem to breathe a new atmosphere, possess a new frame, tread a new earth, wake to a new destiny, and you may then begin to aspire to manhood.

Take off, then, that ring from your lily finger, break your cane, shave your upper lip, wipe your nose, hold up your head, and by all means never again eat the bread of idleness, nor depend on a father. —*American Paper.*

Varieties.

An idler, meeting with a strolling player, asked him "What part in the grand drama of life do you perform?" "I mind my own business," was the reply.

Sectarianism.—Two religions! How can there be two religions? It is horrible to think of it; and nothing does more mischief in any land than this one fact. It is the curse of this world, and the only justification the infidel or the atheist has, and no party could exist without some justification. Ireland is particularly unhappy in its religious elements, rival churches, rival bishops, rival cathedrals. In the city of Armagh you see a fine mediæval popish cathedral rising upon a hill over against the Protestant cathedral, which it is intended to surpass; it has been fourteen years in building, and the shell is not yet finished. It rises up as the money flows in. Two cathedrals for one small town! two rival entrances to heaven! two archbishops in one village! a poor, unhappy idea! When shall we get rid of such nonsense? It is enough to make one sick to think of the rival claims of self-righteous priesthoods. And to what a pass they are leading with their divisions, when an Evangelical morning paper, (see *Morning Advertiser* for 8th of October,) abandoning the clergy as the proper Apostolical commissioners, invests a juggler with a moral and religious mission to correct the errors and superstitions of the age! The juggler accepts the compliment; and whilst he professes his faith in Jewish miracles he talks of his providential mission to prove all others humbug by means of trickery and deception. The *Advertiser* rejoices in this accession of strength to the cause. It is funny; but farce follows tragedy; and now that roasting and imprisonment are done with, we naturally expect a bit of fun. Division invariably leads to ridicule. It makes men weak and paltry; and first men, and afterwards women and children, laugh, and reverence is extinguished. The age is coming to this, and no party can escape it. The Roman priest, with his long surtout, his laced-up coat and waistcoat, and impractical look, is weak everywhere; but his ecclesiastical counterparts are weak also. They weaken one another, and help the common foe by means of a common destruction. How powerful they would be if they were united! It is well they are not at present, for there is not a sect that would not persecute if it were supreme; whilst the people of no sect, jugglers included, the mere public, are as despotic, rude, and inaccessible to reason as articled believers. We have as yet no common principle to unite upon, and must go down into ridicule, for want of wings to soar up into dignity.—*Family Herald.*

CREEVY told me once, when dining with Sheridan, after the ladies had departed he drew the chair to the fire and confided to Creevy that they had just had a fortune left them. "Mrs. Sheridan and I," said he, "have made a solemn vow to each other to mention it to no one, and nothing induces me now to confide it to you, but the absolute conviction that Mrs. Sheridan is at this moment confiding it to Mrs. Creevy up-stairs."—*Sidney Smith.*

WHAT SHALL I TAKE?—A young lady called in a physician to "do something for a rush of blood to the head." "I have been doctoring myself," said the languid fair one, with a smile, to the bluff, though kind M.D., while he was feeling her pulse. "Ah! now!" "Why, I have taken Morrison's Pills, Parr's Pills, Cockle's Pills, Allen and Bell's Pills, Bell's Balsam of Liquorice, and Powell's Cough Electuary. I have used Henry's Calcined Magnesia, Fawcett's Anodyne Pills, and—" "Madam!" interrupted the astonished doctor, "did all these do your complaint no good?" "No; then what shall I take?" pettishly enquired the patient; "Take!" exclaimed the doctor, eyeing her from head to foot, "Take!" echoed he, after a moment's reflection—"Take! why, *take off your stays!*"

Rejoice! Ye Scattered Saints.

Rejoice! Rejoice! ye scattered Saints,
Be glad! Dry every tear;
The Lord has heard your cries for aid,
Deliverance is near.

Rejoice! all ye who've laboured long
To make the Gospel known,
Who've toiled and struggled many years
To roll the "little stone."

Rejoice! ye who have fed, lodged, clothed
The Elders in their need,
Them money given, though scant your means;
You shall be blessed indeed.

Rejoice! all ye who've been oppressed
Full many a gloomy day,
Who've prayed the dark and lowering clouds
Would break and pass away.

Rejoice! ye who have had to leave,
For truth and for the Lord,
Friends, wealth, fair prospects; you shall have
Your hundred-fold reward.

Rejoice! Rejoice! ye weary ones,
Who patiently have borne
The heat and burden of the day,
Though weak and faint and worn.

A word of cheer you've waited for,
And now that word has come—
"Search through the land the faithful poor
To Zion bring them home."

Rejoice! that now your open door
To Zion's courts appears;
Rejoice! and to old Babylon
Bequeath your griefs and fears.

Rejoice! let Israel all rejoice,
And praise the Lord once more,
That Brigham sends the word, the power
To save the humble poor.

West Derby. JOHN JAQUES.

ERRATUM.—In *Star* No. 38, 2nd line of "Money List," for "Jonathan Ellis" read "Thomas Green."

ADDRESSES.—G. W. Thurston, E. W. Tullidge's, High Street, Fortune's Wells, Portland, Dorset.
Thomas W. Russell, Mr. John Braidley's, Abersychan, Pont-y-pool, Monmouthshire.

Money List, Nov. 2—9, 1855.

	£	s.	d.
Robert Kirkwood	15	0	0
R. J. Townsend	3	0	0
Dana Roberts	0	5	0
John B. Pears	5	0	0
William Maiben	25	0	0
Carried forward	48	5	0
Brought forward	48	5	0
John Mellor	2	0	0
Thomas Green	1	0	0
William Norris	13	13	6
James Reece	5	0	0
	69	18	6

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 48, Vol. XVII. Saturday, December 1, 1855. Price One Penny.

The Mormon Battalion.

A Lecture by Elder James Ferguson, Delivered before an asssembly of Elders, including the Presidency of the Church in Europe, at 36, Islington, Liverpool, Nov. 7, 1855.

Although on the subject of the Mormon Battalion much has been said and written, I cheerfully comply with the request of our much-loved President, brother Franklin, to speak upon it now. It may seem strange to you that such a subject should be called up in these lands; but when you call to mind that there is no portion of the Kingdom of God with which the interests of that battalion are not now interwoven, it cannot seem strange to you that it should be talked of wherever that kingdom has an interest.

I will not, I trust, be accused of digression, if before I take up the immediate narrative of the battalion, I call your attention for a few moments to the position and circumstances of the Church previous to and at the time of our enlistment. You are familiar, oh! how sadly familiar, with the early history of the Church. The heart that seeks not to treasure up the remembrance of every storm and siege through which she has passed, is treacherous to its own interests. The howlings of the wolves that snapped at the heels of retreating children; the yells of the fiends that ravished your defenceless sisters; the cracking of the rifles that sent destruction into the ranks of your brethren, and filled the deep narrow grave at Haun's Mill; the lying oaths of traitors; the creaking of the prison doors of your captive Prophet; the whistling of the fanning wind through the flaming village—all seem to perpetuate their dismal echoes, and assure us that there is a future and a vengeance on its wings.

It is now more than nine years and a half since I first saw the banks of the Mississippi. In answer to the calls of conscience and of God, I was in search of a country where I would be free to think and act my thoughts. Under such circumstances, there was much around me to call up mingled reflections. Three centuries had passed since on those waters the comrade of Pizarro had sought to extend the tyranny of a gold-hunting adventurer. Now his bones and fame were mingled with the forgotten scum of the past. The Red Man was then king of the forest and ruler of the prairie. By the laws of nature and nations he was owner of the soil and its waters. The river on which he raised his shout of conquest had become the grave of the first invading tyrant. And where is the Red Man now? As I asked the question, I looked around, and there, abject and uncared for, stood a

young man of pale cassia complexion. He seemed scarcely to notice what was passing around him. His spirit broken, his heart withered, like the last of a slaughtered herd, he appeared as the plaything of his captors, coveting the knife that had cut the hearts of his fellows. When I learned that such was the representative of the heroic race who had once been the terror of an armed fleet, I was disappointed and sad.

Turning from the melancholy picture, to the hum and bustle around me, as I continued my journey up the river, at each bend and profusely scattered on its banks were now cities and villages, farms and plantations, and I felt my spirit revive within me as the song and echo of liberty assured me that every man here was the emperor of his own conscience, and that, whatever sad stories of cruelty and wrong the history of the past might call up, oppression was for ever done away, and, though a pilgrim of another clime, I was at home now.

Thus buoyant and glad, I pursued my course till the muddy Missouri had lost its influence on the clear waters of the Big River. An involuntary shout of exultation burst from me, when towering and beautiful I saw the Temple I had heard of in other lands. The goal of all my hopeful anticipations seemed to me then in sight. The journey of my sorrows was about to be ended. The waters on which I paddled were free. The land on every side had long become sacred to the pilgrim worshipper. That Temple sheltered the altar of my choice. The power and wisdom of the God I served were manifest above, below, and all around me. And why should I wander further?

As I drew near the city, the clouds gathered thick and black. In the midst of a gloom and falling darkness I entered Nauvoo. I thought how ill-timed were the circumstances. But I had soon to learn how appropriate the storm and blackness. The memories of the past had been flitting before me but as the shadows of an ugly dream driven back or smothered by the glad hopes that my untutored judgment had permitted to rise within me. I passed along the streets. They were desolate and forsaken. I looked around upon the orchards. Their fences were torn down and burned. I paused at the walls of the Nauvoo House. They were bare and unfinished. Their purposed hospitality to the way-farer, of whatever sect or country, had been untasted. I called at the Mansion, but where was its lord? The hearth was cold and desolate. The table at which he entertained his shamed captors was unspread. What dark spots are those on the floor which defy extraction! It is the blood of the Mansion's lord. He was murdered for his faith.

I visited the Temple. Here at least I thought I could find comfort. I stood by the Font, through whose sanctified waters the broken links of the past and present were welded, and the living and dead were united. But it was empty. It seemed but as an urn that held the cold dead ashes of what had been. I hurried from room to room in search of something, I knew not what, to cheer me. But everywhere I met with disappointment. The altars where many a sacred vow had been pledged, were torn down or had vanished. The anointing oil had been removed. The vail of emblems had been folded away. The voice of praise was hushed. I withdrew, my spirit crushed and desponding.

I turned to look upon, and could not but admire, the edifice. There was something about it still to love. Like the chieftain of a great tribe, who had struggled from infancy and defied the assaults of enemies and devices of traitors, and to win the last great battle and establish his empire had willingly yielded his life. So it seemed to stand. Though the spirit that had given life to it had fled, the crowning victory had been accomplished. And lovely and still tremendous in its death, it only awaited the stealthy coming of the coward worms that shrunk from it in life, and now could only slowly dissolve the empty shell.

And where were the Priests who had ministered at her altars? where the presiding Apostle whose prophetic voice had echoed around her walls, and whispered hope through the bellowing tempest? where the congregation and the builders? They were gone. Only a few were left of the thousands who had worshipped here.

And why was this? I was pointed to the inscription on the Temple—"Holiness to the Lord." This had been denounced as impious assumption. Their forms of worship did not suit their neighbours.

The religion of their conscience was not the choice of all. Their fealty to God was pronounced treason to their country. The prosperity of their city had roused the jealousy of their idle observers. But where was the charter under which they held their privileges? It was trampled under foot by the power that gave it.

Where was the constitution under which they claimed the rights of conscience? Where the cohorts that were armed to defend it? Where the flag that sheltered and protected all castes and religions? The cohorts were not wanting. The mounted squadron and bristling infantry were all on hand. But they tore the constitution from its security, and gave it in fragments to the winds! They snatched the glittering banner from its eminence, and dipped it in the blood of its defenders! And this was the land of liberty!

I sickened at the reflection, and almost sighed for the oppressive rule of the monarchy I had left. There the law placed limits to conscience, but those limits were protected from aggression. Here there were no trammeling boundaries, but the brigand was in ambush if you wandered forth in search of new truths.

I was not sorry that my stay was short among such scenes. Nor was it difficult to find the track of the pilgrims whose wanderings I had resolved to share. The scattered bones of famished horses, the fragments of broken wagons, the barking wolves who had fleeced them and snuffed for their blood, and innumerable traces of untiring labours and unequalled sufferings pointed out full plainly the route they had taken. I reached the scathed flock and its faithful shepherd, and was thankful.

The history of the dealings of the General Government of the United States with our people has been but one continued chain of alternate insult and abuse. And for disgraceful arrogance, their conduct at this the most critical and trying period of our history is entirely without a parallel in any annals. The point selected for the temporary repose of our wearied camps was on the borders of the Indian Territory, near the western boundary line of Iowa. With a cruel and relentless enemy on our rear, lashing up the feeble stragglers who had lagged behind, there was then no alternative but to cross the Missouri and seek refuge among the less ruthless Indians before us. By one of those "generous" and "everlasting" treaties which an unprincipled administration can find so many pretences to break, the sole and exclusive right to the soil and waters on our West had been confirmed or granted to the yielding Indians. By the existing laws and policy of the United States, it would become the privilege of Government troops to defend this *generous* bequeathment to the Indians, by driving out or annihilating all white settlers found among them, no matter under what pretence or necessity they might have settled there. It was at this time, and under these circumstances, with the bloody knife of the assassin at the gate of the paradise we had left, and which was now despoiled, and the glittering sword of the dragoon at the narrow pathway to the wilderness—at such a time, I say, and under such circumstances, did an officer of the Government present a demand for five hundred men to assist in the subjugation of an engaged enemy.

And what was the nature of the war in which they were to engage? The more immediate question at issue was one of Territory. But what was the origin of the altercation? Texas had been a year previously annexed to the United States. Her territory had been partially claimed by purchase from France in 1803. In 1819 it was ceded back to Spain, and continued without dispute till 1833, a portion of Mexico. It was then the important and bloody disputes began which led to the present war. The first American settlers in Texas had consented to the condition of adopting the religion and language of Mexico. Tired of conditions so despotic and unnatural, the young colony petitioned for a separate State Government under Mexico. They had scorned the hypocritical profession of a faith that lived not in their hearts, and were refused. Heroically and undiscouraged, they continued their contest, until they induced a more powerful arm to take up the quarrel for them. The original cause of dispute, then, was religion. There were but two parts to the only condition of settlement. It could not be the language, for that they had in part adopted, and it was but a question of the tongue, but their religion was a question of the heart.

And now, this people who had been thrice disfranchised and driven from the

homes their blood and strength had been expended in rearing, were called upon to defend and fight for the territorial claims and religious emancipation of distant strangers; and called upon, too, by the Government that had scoffed at their misfortunes, and trampled down in mockery their dearest rights.

Did the people complain? Did their leaders hesitate? Let the facts answer. Though unjust, insulting, and cruel, it was a call from our native or adopted country. The common rights of man, bequeathed him by God and nature, were assailed. Though its benefits had been denied us, the Constitution was still sacred and dear to us, and a death-blow was aimed at its principles. With hell raging in mad fury behind, and the threatening statutes based on perfidious treaties before us, our camps exposed and defenceless, the past, with all its loud wrongs, was buried deep in our tortured memories. The flag—that flag which in whatever country, or on whatever ocean, I see it now, no matter how crushed and desolate my circumstances, gleams, like the sunbeam through the black storm, full of hope and promise of a future tranquility—that flag, bespattered and still dripping with the blood of our murdered Prophets, was unfurled once more. The call was answered, and five hundred bleeding hearts were offered for immolation to defend its honour. And he, our President, against whom the most envenomed darts of our enemies had been hurled—the Brigham Young who had been denounced as a rebel and a traitor—the Governor of Utah, accused now as the enemy of his country, and the instigator of a revolt—he was the first to lead the answer to the call. "Your demand," he said, "shall be complied with, though it be a Battalion of our Elders."

Exposed to enemies who lurked in every grove, he visited the various camps, nor ceased his exertions till the last muster roll was filled. But how few knew the sacrifice it cost. There was one scene that was particularly touching. An aged mother, to whom the call of the Government and the wishes of the President were made known, came forward. She had five sons. One was murdered, and now lay buried deep and unavenged in the tragic well in Missouri. Two were in a foreign land, propagating the faith for which their brother's blood was shed. One was still too young to administer, but needed, care and comfort. The other was a young man, the sentinel and protector of her tottering steps. Even in her aged heart, withered and broken as it was, the love of country burned deep and strong. She yielded up her son, and never saw him more! I knew him well. We marched side by side. He had been worn down by the bitterness and exposures of many persecutions. But Joseph was noble, generous, and brave, and never complained.

We were mustered into service on the 16th of July, 1846. A few hurried preparations, and the grey haired old men and striplings marched off merrily as our commander ordered the music to play a hasty farewell to "the friends we left behind us."

Deprived of the rights granted to other volunteers, of choosing our own officers, Captain Allen, of the Regular Dragoons, was commissioned by the President of the United States to command us. But he was a gallant and brave officer. The rigid discipline and rough service of the army had failed to smother the better impulses of his generous heart. He was ever ready to befriend us, and but for his stern and willing interference, we would have been compelled to submit to, or avenge, various and repeated insults as we passed down the frontiers of Missouri to our place of outfit, Fort Leavenworth. In defiance of the sneers and taunts of the commissioned puppets of that garrison, he demanded and obtained for us a comfortable camp within the fort, and a good outfit for our campaign.

But our bright hopes in him had an end here. Scarcely had we resumed our march, when the sad news of his death overtook us. A gloom overspread our whole camp, for there was not a heart but loved him. But he is not forgotten. When the call to release the captives is sounded, the name of Colonel Allen will not be the last on the list.

At Council Grove we were halted to deliberate how to proceed. The command of the battalion was here given to Lieutenant Smith, of the First Dragoons. Letters were despatched to President Polk, praying for the privilege due to us, of electing our commander. And now commenced a series of the most trying cruelties. Our commander was not of himself cruel and wicked, but he was

weak, and became, to a great extent, the creature of Doctor Sanderson, a rotten hearted quack, that was imposed upon us as our surgeon. The hospital wagons, designed for our use by Colonel Allen, were left behind. The sick were compelled to swallow the poisoning minerals from the medicine chest, seasoned with curses and abuse from the surgeon, and walk the forced marches that were daily breaking down the strong and healthy. These abuses continued and increased until, when we mustered at Santa Fe, and on the Rio Grande, one hundred and fifty of the battalion were pronounced unable to continue the march to California. These were ordered back to winter quarters at the Pueblo near Taos, where, in the midst of much suffering and exposure, they served out their term of enlistment. Some four or five of them died there; and among the number, young Richards, to whom I have before referred; and Blanchard, an only son of aged depending parents.

On our arrival at Santa Fe, instead of the favourable answer we had a right to expect from the Government, we found Captain Cook appointed to take command—an officer, also of the First Dragoons, famous, in his own corps, for the tyrannical strictness of his discipline. Not a murmur was heard at this fresh indignity.

With a sorry outfit of jaded mules, famished beeves, and scabby sheep, we resumed our march. While yet in the settlements of New Mexico, our rations were reduced a quarter; and for our comfort, we learned that for a march of a hundred days, over an undiscovered country, we had fifty days' scanty rations.

Leaving the Rio Grande, about the southern boundary of New Mexico, without a guide who knew the country before us, we turned in a westerly course. We threaded our way through the Sierra del Madre, cutting a road through the "Pass of the Guadaloupe," alternately pulling our ponderous wagons up the sandy hills, and lifting them down the rocky descents. The various incidents of our travels, each day presenting something new, are materials for a long history. I can only now glance hastily at some scenes as I pass along.

Descending the Sierra del Madre, as we came in sight of the valley of the San Pedro, the vast prospect before us made us for a moment forget our fatigues and sufferings. Fresh hope seemed to enliven every heart. It seemed like a new world ready for population. Parched, and fainting with thirst, the waters of the river were before us, and the shade trees on its banks.

While marching down this river, a scene occurred, which, while it afforded amusement to some and suffering to others, manifested the kind watch-care of our Heavenly Father. Our beeves had dwindled down to a few sickly skeletons. Our camp was threatened with scurvy, and many attacked with diarrhœa; and there seemed no hope for us. Surprised, and some of them wounded by our hunters, a herd of wild cattle made their appearance on the hill directly above us. Some five or six, more furious than the rest, made a dash at our camp. One pitched a poor fellow into the air, severely wounding him. Another tossed a large heavily packed mule on its horns, and tore his entrails, while another lifted a wagon out of its track. A large black bull was making a charge at the colonel and his mounted staff, when corporal Frost interposed, and levelling his musket, heedless of the colonel's orders to run, brought the huge bulk to the earth, scattering in its fall the dust around its vanquisher. Thus driven providentially, and slaughtered on our very track, were we supplied with the healthy beef we so much needed.

One feast, however, was all we were permitted to indulge in; but for that one feast we felt thankful. The troops of four "Presidios," having learned of our approach, had assembled at Tueson to interrupt our march. Heedless of the threats of the Mexican Commandante, we advanced, and as the troops retreated with their artillery, we marched through their walled town with empty muskets.

A desert of seventy miles brought us to the Gila. We were welcomed by the rude hospitality of the Pimas. An old chief, at the head of his warriors, squaws, and little ones, met us in the path, and presenting his cakes of sweet corn-meal, invoked upon us the protection of the Great Spirit as we passed on. There was much about these wild children of the desert to win our esteem. Untouched by the poisoning wand of their conquerors, from whom they had here sought to secure themselves, their hearts were open and honest. Waist in arm, the young warrior and maiden

walked their loving rounds in naked simplicity. The whoredoms of the white man were unknown to them. Like the songs of the unfledged bird in their own native woods, their language was wild and appropriate. They learned their eloquence from the stars and the foaming cataract. They knew but few wants, and they were supplied; and they studied war but for defence.

On the 10th of January, 1847, we crossed the Colorado. An unsuccessful attempt to raft our provisions down the Gila had deprived us of a great part of them, although we were already reduced to quarter rations. Without a chance for rest, we entered upon the "Tiera Cabinto," the Big Desert of the Colorado. Ninety miles without water, save in the deep wells we dug, but had no time to drink from, brought us to the end of our deserts. Those alone who endured them can conceive the sufferings experienced on this desert. It was well named the Hot Land. In vain was our rear guard ordered to prevent the men from lagging behind; the stoutest staggered, and one after another fell fainting. They would revive, advance, and fall again; and many, when at last water and grass were found, fell down exhausted, unable to reach the camp. The clear stream appeared to laugh at them in mockery, and there they lay gasping till some feeling messmate returned with the replenished canteen.

A few days brought us to the rancho of the American Warner. Unlike the hospitable Pimas, he hid his bread and drove his cattle into the mountains. Here we learned of the retreat of the Californians from "Los Angeles." Without a pause for rest, we changed our course to meet them, but they concealed themselves till we had passed.

Thus despite of every attempt to bring us to an engagement, we reached our destination at San Diego, on the 31st January, fulfilling the prediction of our President, that we should not fight a battle. God fought our battles for us, and our victories were not bought with blood. Garrison duty, drills, and entrenching the camp at Los Angeles, made up the balance of our service.

Many attempts were made by Fremont to excite the people of the country against us. He had attempted to retain the Governorship of California, against General Kearney, when our arrival put a stop to his insubordination. Our entry into the Pueblo, starved, ragged, and weary, seemed to testify to the inhabitants to the truth of his accusations against us of cannibalism, barbarity, plunder, and rapine.

When he came into our midst at a subsequent period, how different his reception. He was starved, dismounted, and weary. His party sick and dying daily. We gave him shelter, fed him, furnished him with horses, and healed his sick. A dog will show gratitude to the hand that feeds him. But *he* is silent, or snaps like a wolf.

His attempts were all in vain. The people soon learned that we were their friends and protectors. They petitioned for our re-enlistment, and wept at our discharge. We had made many friends. Lieutenants Smith and Stoneman parted from us with regret. They had with others been taught to despise us. But they soon found, that though "Mormons," and many of us from other lands, we had the hearts of men and Americans. And our brave Colonel—he was rigid in his discipline, and often cross and exacting. But beneath it all, he had a kind, manly heart, and while sometimes he would curse us to our face, he would defend us as his own honour in our absence. Major Cloud, our Pay Master, also of the Regular army, was our true and devoted friend to the last. He too is gone, among the few friends who shone out for a little while, like bright stars on a stormy night, then set in the midst of thick clouds. Many who had once been our enemies became our friends. But none of our friends have ever become enemies. The most warlike of the many tribes of the Red Men that we passed, met us in kindness and parted from us in peace, because we did not abuse their hospitality.

Thus ended a campaign unparalleled in any history. The drill succeeded the weary march in cheerfulness. The song and dance made a glad echo on the bleakest desert, and the prayer of gratitude was never smothered by murmuring complaint. While one company remained an additional year in service, and husbands and fathers endured another long march to join their suffering families, a few sought employment on the Sacramento, and there, to crown the campaign, discovered and opened those inexhaustible mines which have drawn so many adventurers to the rich shores of the Pacific.

And where is the battalion now? In the Legislatures of Utah and California are their voices heard in defence of the Constitution, of whose rights they have been so often deprived, and for which they have suffered so much. In every land where the truth can be heard, have they become messengers of Peace and Salvation. The call of our country had been answered. We bore her flag in triumph over the extended territory of Sonora, and planted it on the shores of the Pacific. Nor was it tarnished by one act of cruelty or vice. We honoured her arms, and smote the rock whence issued the stream that filled her treasures.

And what are our rewards from Government? While we were struggling on the deserts, her patronized mobs attacked the feeble remnants who sought shelter under the crumbling walls of our Temple, and completed the desolation of our City. Uncared for and unprotected, our camps on the Missouri were left to struggle with the storms of winter, and at the mercy of the vengeful Indian, whom her licentious agents and dishonest traders had maddened. Driven by their oppressions and neglect, we found our present refuge. Like the Pilgrim founders of our country, we framed a Constitution for our mutual preservation. But they scoffed at our pretensions. We asked them for a State Government. They mocked us with an Organic act for a Territory, ceding to us on one hand the right to frame our own laws; on the other, they assumed over us jurisdiction as settlers in Indian country. We asked from them bread, from the Storehouse of Freedom, and they gave us a stone, quarried from the crumbling pile of an old despotism, to grind us to the dust. We asked for judges on whose fidelity we could rely, and they sent us political intriguers to insult and vilify us. They gave us the Governor of our choice, but they placed a pettifogging Secretary at his desk, with a thong to bind him, yet, like the cords of the Philistines on the unshorn Sampson, it had no binding virtue! When by our blood and sufferings we had convinced the Indians of the superiority of American arms, and, by our forgiving generosity, of the humanity of American hearts, they sent agents among them to tamper with and debauch them. While we sought to instil into their hearts the motto of every true American, that "all men are born free and equal," they armed their squadrons to exterminate a *race* for a crime for which they would scarce imprison a white man. Thus not only do they trample with bloody feet upon the seed from which spring all their liberties, but raise up a vindictive and savage foe, to harass our camps and demand from us blood for blood.

Yet in the midst of it all we have prospered. As by their cruelties we have been driven to our present seclusion, so by their neglect we have found resources in our own energies, bravery in our own hearts, strength in our own arms. By the perfidy of their officers, we have learned the virtue of our own rulers, and that on ourselves alone we have dependence. As by the despotic licentiousness of the troops they quartered upon us, we learned that they would defend but to ruin and enslave us, so we have learned to arm and discipline ourselves for our own defence. As, by the laughing mockery with which they anticipated that a devouring famine would come upon us, we learned their growing inhumanity, so we learned also to glean well our harvest fields, and fill our granaries in future, rather than feed their hungry horses as in past times.

But shall we secede from our loyalty? Shall the child rebel because of the cruelty of the parent? No. A thousand times more dear to us by the wrongs we have suffered, are the holy institutions of our country. Though our parent may have driven us naked from his door, and taunted us while we shivered in the cold winter of a distant soil, we will honour our lineage in all climes and circumstances. And when the grey hairs of many winters of disunion and anarchy shall have driven him to lean totteringly upon his banished child, we will claim his blessing as he dies, and in honour to our heritage will build a more enduring mansion from the ruins of the parental house.

Comrades of the Battalion! There is another call! It is our chief, our well-loved chief and Prophet that utters it? I am but the poor echo on a foreign soil. Our country is again in danger! But it is no foreign enemy now that makes the assault. There are no threatening fleets upon her seas, nor serried columns of an invading foe upon her borders. The traitor draws the hidden dagger as he passes the portals of her capital. The

secessionist waves his gleaming sword around the walls of her senate chambers. The spring that gave life to the wide-spreading oak which the faithful of other days had planted, and the summer that gave it leaves and beauty, have both passed away. The living streams that flowed from many fountains, and met in harmony around it, contributing strength and virtue, are dried up at their sources. A dreary autumn has set in. The winds of striving parties have stripped its branches bare. And while an angry sun parches the soil where it grows, the black storm that has long been gathering in the South, and the terrible white squall from the North, are already prepared to meet, and forming a whirl-wind in its branches, tear it up by the roots.

From this tree, while yet the rays of summer lingered around its branches, a pilgrim that was being driven from its shade, snatched an acorn as he departed. Through many storms and battles, while all else was wrenched rudely from him, he kept secure this little treasure, till he found a resting place and congenial soil. There, watered by the tears that gushed from his heart as he drew it forth, he planted it. Around the little mound in the desert, where this acorn is planted you are called upon to rally. Rally, comrades, with the bronzed warriors ye have gathered from the Hindoos, the Kanakas, and the wild Indians of the forest. Rally with the lofty-souled Texians in whose cause ye first enrolled yourselves. Rally with every true American heart. Rally with the long-persecuted and oppressed Swiss and Italian, with the gallant hearts of France, and with the generous and brave of old England. Rally with the brave from the pleasant dingles and dark deathly mines of Wales, and the faithful and determined sons of Scotland. Rally with your recruits from all climes, and I will join you with a few meek but daring spirits from the land of my fathers. Rally united and strong. For already in the dim visions of a close future, ere yet the winter of desolations has had a full end, I can see an evergreen shoot forth from that little acorn, budding in the spring of an endless summer, the birds of all climates hover around and build secure nests in its branches. Touched by the magic wand of a Prophet, the desert yields a stream of living water, that strengthens and expands it. While the Constitution revived once more clings to it, inseparable as its own eternal bark. And the sentinel eagle that fled disconsolate in the storm that wrecked his land, flaps his weary wings, and perching on its strong limbs, claims it as his own. "May God defend the right!"

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 1, 1855.

THE particular attention of the Pastors, Presidents, and Travelling Elders is requested to the following notices—

FOREIGN MISSIONS.—Last year we called upon the Conferences to make a general contribution for the purpose of assisting Foreign Missions. In a few instances their contributions were liberal; but in many others they fell considerably short of what might have been expected for so important an object. This arose in a great measure from the subject not being properly understood. Where and how this fund is applied it is not altogether wisdom to publish, at least for the present, therefore donations to it call in the most direct manner upon the Saints for the exercise of their faith and confidence in the Presidency here. It is a duty incumbent upon the Saints in Britain, who have the privilege of enjoying their religion in peace, and under protection, to appropriate liberally for the support of it in less favoured countries. It is not designed for the Conferences to make this a regular fund,

but after completing their yearly Temple Offering, we wish them, at a time when hearts are light and spirits free, to make one general whole-souled effort to assist in spreading the Gospel in difficult places, and they will reap the reward of well doing.

THE "STAR" AND THE "JOURNAL" FOR 1856.—It is now time that each Conference was ascertaining what number of *Stars* and *Journals* they will require the coming year, that we may make our arrangements accordingly. We have omitted to mention this subject until it is somewhat late, and we trust the Conferences will make an effort to let their wants be known at as early a period as possible. Whatever number of these periodicals may be first ordered, we expect the Conferences will take during the year. In determining this number great discretion should be exercised. All should be taken that can be disposed of, but care should be exercised not to order so large a number as to accumulate dead stock, to be burdensome on the Conferences. To keep up a healthful circulation of these periodicals requires considerable effort on the part of the Priesthood during the entire year, and we take the present opportunity to call the attention of the Pastors, Presidents, and Travelling Elders to this subject. All the Saints who possibly can, should take them; and all who will keep the spirit of the work with them, must thoroughly peruse them.

HYMN BOOK.—The present edition of the Hymn Book is out of print, except a few copies in the best binding, and it will be a few weeks before another edition will be ready. We recommend to the Saints who are supplied with this work, to be accommodating to those who are not. In the mean time those who are emigrating can obtain a supply at the office of the *Mormon* in New York, and of the *Luminary* in St. Louis.

ANNUAL STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the year ending the 31st inst., will be required at our Office within seven days after, without fail.

The particulars required are—name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* present Vol., page 24, for notices which claim their particular attention at the close of each quarter. Newly appointed officers will be much aided by making themselves acquainted with those *Instructions*.

Presidents of Foreign Missions in Europe are also hereby requested to furnish us with a statistical representation, up to the year's end, of the Church under their care, as complete and as promptly as they consistently can.

AMERICAN NEWS.—By the *Mormon* of Nov. 3, we learn that Elder M. H. Peck and his son Edwin purposed starting across the plains for the Valley, Oct. 20, in company with T. S. Williams.

A GOVERNESS in her advertisement stated that she was "complete mistress of her own tongue." "If that's the case," said a caustic old bachelor, "she can't ask too much for her services."

Death of Elder Orson Spencer.

It has been our sad duty, within the present year, to record the deaths of several of our brethren who have fallen manfully combating the powers of darkness, far away from those scenes where home and the associations of kindred—the tender care of wives and children, tend so materially to lighten up the shadowy pathway through which mortals must pass into the realities of future existence.

Another of the mighty men of Israel has fallen. Elder Orson Spencer departed this life at 3 o'clock a.m. on Monday, October 15, 1855, in the city of St. Louis, after an illness of forty days.

He was born in the town of West Stockbridge, Berkshire County, State of Massachusetts, in 1802. His parents belonged to that virtuous, industrious class of New Englanders of the Puritan stock, which has produced so many eminent men to figure on the stage of action in all the various departments of life.

At the age of twelve years he was taken ill, and little or no hopes were entertained of saving his life for some two weeks. This sickness occasioned a fever sore in one of his legs, which was the cause of its imperfect development. In 1817 he entered the Academy at the town of Lenox, in his native county, where he received the highest honours of his class. Here, at a public examination, the high sheriff of the county—Henry C. Brown, noticed his unusual proficiency, and ascertaining that his father was in very moderate circumstances, voluntarily offered to loan the necessary means for his education, and wait until he could pay it after its completion. He entered Union College, at Schenectady, State of New York, in 1819, and graduated with great honour and credit to himself in 1824.

In 1825, he obtained a situation as teacher in an academy, in the town of Washington, Wilkes County, State of Georgia. Here, in addition to the duties of his calling, he turned his attention to the study of Law. About this time he had some singular manifestations on the subject of religion, and soon after, either at Washington, or on his return home in 1827, joined the Baptist Church. He now changed his mind with regard to a future profession, and left the study of the Law for that of Theology. He accordingly, the same year, entered the Theological College at Hamilton, State of New York, where he graduated in 1829. After this, he laboured in the ministry about twelve years in his native county, and in Connecticut. He received the Gospel in 1841, from his brother Daniel, who baptized him in the spring of that year. Soon after his baptism he bid adieu to a numerous circle of acquaintances and friends, and cast in his lot with the persecuted people of God at Nauvoo. Here he was soon called to act his part in those scenes of scathing trial and affliction which are recorded in the archives of eternity, with the blood of innocence as a testimony against this generation.

He for some time ably filled the office of Alderman in the city of Nauvoo, and when the Saints were driven from that beautiful monument of their peaceful industry and virtues, he, with his wife and little ones, shared their fate and participated in the sufferings of that memorable winter in which the Saints were driven over the bleak prairies of Iowa, to find a home among prowling savages, who were less ferocious than the Christian mobs of Illinois. How many a pang of sorrow now throbs in the bosoms of the living, when vivid recollection calls up before the mind the husbands and fathers, the wives and children that were sacrificed in that memorable exodus, to appease the fury of blood-thirsty mobs. Mrs. Spencer, an accomplished and refined lady, sunk under the accumulated sufferings of the journey, and left Elder Spencer to

pursue his way with a solitary heart and a family of six small children, all under 13 years of age.

In the midst of this trying scene, having been appointed on a mission to England, he left his children in the care of friends, and started on his journey to this country, landing in Liverpool January 23, 1847. He presided over the British Missions, and ably edited the *Millennial Star*, about two years. During his ministry here, he wrote the most of a series of letters to the Rev. Mr. Crowel, which were embodied and published as *Spencer's Letters*. He left Liverpool for the United States, in 1849, and gathered home to the valleys of Deseret the same year. When the University of Deseret was founded in 1850, he was appointed its Chancellor, which position he occupied at the time of his death. He was a judicious, discriminating man, a wise counsellor, and occupied an honourable position in the Legislative Council of Utah Territory on its first organization.

In 1852 he was again appointed on a mission to Europe. In his travels he visited the kingdom of Prussia, with a view of introducing the Gospel there, but was rejected and expelled from the kingdom. He returned again to Utah in 1853.

In 1854 he was called upon to perform a mission to the United States. He spent most of his time in Cincinnati, until July 1855, when he was requested by President E. Snow to occupy the editorial chair of the *St. Louis Luminary*. He arrived in St. Louis, Missouri, on the 7th of July. Here he remained but a short time, as he was called upon to go on a mission to the Cherokee Nation. He left St. Louis on the 21st of July for the camp near Atchison, where he remained until the last company of the outfitting Saints had started for Utah. On the 5th of August, accompanied by Elder James McGaw, he proceeded on his mission to the Cherokee Nation, where he remained until the 5th of September. Here he was attacked with that prevailing disease of the western country—chills and fever. His mission being accomplished, he immediately returned to St. Louis, arriving there on the 17th of September, sick, and in a debiltated condition.

For the following facts concerning his death and funeral, we are indebted to the *St. Louis Luminary* of Oct. 20. For about ten days after his return he was subject to the chills and fever with more or less intensity, and when finally broken up, the disease assumed a mild stage of typhoid fever. The general symptoms discoverable through his illness were torpidity, lassitude, and debility, from which he found it impossible to rally. He therefore gradually declined and finally expired, fully satisfied with life, and rejoicing in the hope of glory beyond the tomb.

Between three and four o'clock on Monday afternoon, the brethren and sisters commenced to gather at the house of brother Swales—where the remains of our respected brother lay awaiting interment—anxious to obtain a last look at him they so much loved. Elder Clinton stood over the lifeless form, and, after addressing the assemblage in praise of the noble and generous character of the deceased, fixed his eyes upon the corpse, and exclaimed pathetically—"Brother Orson, farewell; we shall soon meet with you again." Every heart responded to the sentiment, Amen. The scene was solemn and imposing. Brother Clinton's heart was too full for further utterance, and he was relieved by Elder John Banks, who offered up a most beautiful and appropriate prayer.

Soon after four o'clock the funeral procession was seen moving towards the Cemetery, where after a short address from Elder James H. Hart, the earthly Tabernacle of our brother was interred (for a season) with a sure and certain hope of a resurrection to eternal life. Although but little notice had been given, and consequently but little opportunity offered the Saints to prepare—yet there were no fewer than twenty or twenty-two carriages, filled with

brethren and sisters who followed the remains of brother Spencer to their temporary resting-place, as a last token of esteem and affection.

His honesty of heart, sterling integrity, and determination of purpose were forcibly manifest in his embracing the truth for the love of it, forsaking an enviable position in society, and an extensive circle of influential acquaintances and friends, and cleaving to a persecuted and down-trodden people for the Gospel's sake. These characteristics have marked his entire career in this Church. Always willing and ever ready, he never failed to be at the post of duty, and fulfil the requirements made on him. He bore trial and affliction with the most unflinching fortitude—knowing that he was right, with him consequences were no consideration. He needs no praise—no eulogy, to embalm his name to preserve it from oblivion. It is written in the Lamb's Book of Life—indelibly inscribed in the hearts of his brethren, and his generations will become as innumerable as the stars of heaven, for the Lord will have them in remembrance before Him. The crowning act of his life was administering the Gospel to one of the nations of Israel. He could not leave this stage of action without doing a deed that would witness that he loved these remnants of Jacob, and longed for their redemption. Death has sealed up his testimony to them and this generation. His body sleeps for a little season only, while his spirit labours with Joseph and Hyrum, Willard, and others of the faithful who have gone before him to prepare a counterpart in the spirit world to the great work that is being done in this, that both may be blended in one in the day when all things are perfected.

Let those who remain so live that when the bowl is broken at the fountain, and the silver cords of life are loosened, their names may be had in sweet remembrance, and they prepared to come forth with our deceased brother and the multitude of others who have laid down their bodies for the testimony of Jesus, to bloom in immortality, and reap the blessings of eternal lives.

On account of his extensive circle of acquaintances and friends in these lands, we have thought proper to occupy so much space in our little *Star* with an account of the life, sufferings, and death of our learned and lamented brother Orson.

Home Correspondence.

LONDON, READING, KENT, AND ESSEX CONFERENCES.

35, Jewin Street, City, London,
Nov. 8, 1855.

President F. D. Richards.

Dear Brother—With great pleasure I send you a report of the condition of my field of labour.

In the beginning of the year we devised plans throughout the Pastorate for the liquidation of all debts that had been contracted in the Conferences, whether in relation to Book Agencies, Conference Funds, or any other funds that had got into arrears through the pressure of various circumstances.

These being successfully put into operation, we next turned our attention to the Temple Offering, which has been well attended to, and I am happy to say that the full amount of that which is yet due from the Pastorate will be forwarded to your Office in three weeks from this time.

We have also paid due regard to the P. E. Fund, and I feel that it will be seen by the end of the year that we have paid our portion.

Through being absent with you on the Continent, I was prevented from attending

the last Quarterly Conferences, but I have received reports from the Presidents of Conferences, who state that they have had some of the best times that they ever enjoyed. An excellent spirit prevailed among the Saints, and several persons had been added by baptism.

Since my return, I have attended Priesthood meetings in the London, Kent, and Essex Conferences. An excellent spirit existed among the brethren, who brought in good reports, and never felt more determined to discharge their duties faithfully before God and His servants.

About two months since, I gave general counsel to Elders Marsden, Broderick, France, and Squires, to turn their attention to the emigration of the Saints. This they have attended to with praiseworthy energy, and they never felt better than while attending to this important matter. The fire of emigration blazes throughout the Pastorate to such an extent that the folks are willing to part with all their effects, and toddle off with a few things in a pocket-handkerchief.

They are even willing to part with the much venerated gifts of departed grand-dads and grand-dames, the old family "hutches" and chests of drawers, the "Charleys' Kissing the Milk-maid," "Sweet Seventeens," "John the Baptists'," "Virgin Marys'," "Infant Jesus," "Winged Angels," "Michael on the Devil's Neck," &c., &c., whilom the admiration of gaping country lads and lasses, and the pride and ornament of cottage walls. Verily there is power in "Mormonism." People who once felt they would rather die than leave "happy England," who used to sing "Happy land," and "Britons never shall be slaves," who looked upon other countries with supreme contempt, and boasted of the superior light and liberty of their "tight little island," have awoke from their sleep, and now perceive that they have been in bondage, in darkness, and in Babylon, and sing with joyful hearts—

> "There is a land beyond the sea,
> Where I should like to be;
> And dearer far than *all the rest*,
> Is that bright land to me."

They are determined to

> "Burst off all their fetters,
> And break the Gentile yoke."

Not many of them can raise means to go through to the Valley this season, but more have given in their names to go to the States and the Valley in *the first ships* than went *all the last season*.

I have suggested to the brethren the propriety of visiting the Saints, and taking an inventory of their goods, and already some of the old clocks, &c., that have been handed down from generation to generation, have been disposed of, and have fetched more than they cost many years ago. This will enable some to go who thought they should never obtain means sufficient. This proves that "where there's a will there's a way," and that "God helps those who help themselves."

We are meanwhile attending to all the various funds, and taking care that those who emigrate shall not leave the burden of the work, in the shape of debts, upon those who have to stay behind.

There are in the Pastorate about 300 who can raise from £2 to £3 per head, and are longing to go home. They are those who have been on hand all the day long to assist in the good work, and are worthy to go to Zion. I want to know, brother Franklin, if you can't get up a water party for them, an excursion across the "pond," *without* a "*return* ticket." *We* feel determined to leave no stick unturned, no string undrawn, for the liberation of these worthy brethren and sisters.

Through this emigrating fire a *light* has been shed abroad, and the people are beginning to *see* that "Mormonism" is something practical, and are beginning to realize that the religion of the "Mormons" is not only in words but in works. They are beginning to arouse themselves to investigate our principles, and the result will be that hundreds and thousands will "come in at the door," and fill up the places of those who "escape to Zion."

I feel that the Pastorate is in first-rate standing, the Priesthood are united with me in all things, the travelling brethren are sounding the trumpet of the Gospel in every place where they can gain access, and the Saints are rejoicing in the great work of the last days.

Should you be able to do anything in the before-mentioned "excursion," please let us know, and we will put up the "valuables for sale," that those who admire such things may have something to gratify the "lust of the eye," and the money may roll in to help the gathering.

Praying for the choicest blessings to rest upon you, upon your worthy Coun-

sellors—Elders Daniel Spencer and Cyrus H. Wheelock, and upon all associated with you in the Office,

I remain,

Yours, very truly,

WILLIAM H. KIMBALL.

[Pastor Kimball's suggestion about an "excursion across the pond, without a return ticket" will have our most careful consideration.—ED. *Star*.]

Foreign Correspondence.

SANDWICH ISLANDS.

Lahaina, Mauinei, Sandwich Isles, Aug. 2, 1855.

Beloved Brother Franklin—I am happy for the privilege which I have at this time of writing a few lines to you, although my time for writing is somewhat limited, as I expect to sail for the Island of Hawaii in a day or two, and I have a good many things to attend to before leaving this place.

Some of our brethren are expecting to sail for the coast [San Francisco] in a few days, on their way to the Valley, and inasmuch as they could take a letter and mail it at San Francisco without costing me anything, I could not bear to let the chance pass without improving it. This is the second time I have written to you since my arrival upon these lands. My reason for not writing oftener is, it has been impossible for me to get money to pay the postage with. It would be a pleasure to me to receive and answer communications from you as often as once a month, but such cannot be the case on my part, as money is entirely out of the question with me, but I will write as often as possible, and I wish you to do the same.

My health is good, and has been, with but very few exceptions, ever since I left home; and in regard to my feelings, I never felt better in the discharge of my duties than I have while I have been upon this mission, although my situation the most of the time has been a lonesome one, being alone among the natives, and not being able to talk with them. But by the assistance of our Heavenly Father, I have been enabled to obtain a portion of the native language, so much so that I have been able to speak more or less in public for several months back.

Before going any further, I will here acknowledge the receipt of your kind letter of August 18, 1854, which came to hand on the 28th of last May, also the package of books which you sent me I received but a few days ago. Your likeness I discovered to-day for the first time. It is useless for me to comment upon the satisfaction it afforded me upon receiving your present, it was quite unexpected, and I prize it very highly; also your letter, although it was but short, was truly a source of comfort and consolation to me, if it was some nine months on the way.

Our General Conference commenced here on the 24th of July, which continued some four days and a-half, during which time considerable business was done pertaining to the work of the Lord upon these lands, and we enjoyed ourselves well after being so long separated from each other. It is unnecessary for me to give you the particulars, as you will no doubt receive the minutes in full. With regard to myself I was appointed to return to the Island Hawaii, and take charge of the Hilo Conference, with the assistance of brother John Young, and some of the native Elders. This Conference takes in about one half of the Island of Hawaii. President Lewis resigned his office as President of the mission, and brother Silas Smith takes his place. Brother J. T. Caine and S. S. Smith are his Counsellors. All of the old missionaries who have been labouring here for years have been released, and will return to the Valley as soon as they can obtain the necessary outfit, consequently the responsibility of bearing off the work upon these islands rests upon us *boys*, and I assure you I feel my weakness and incompetency to perform that portion of the work which has been laid upon me, labouring among a people of another tongue, with so imperfect a knowledge of the

language. Pray for me, that I may be enabled to act well my part, do honour to myself, and to the cause which I have come here to promulgate. Be assured you have my prayers continually.

The work of the Lord is still rolling on upon these islands, although a great number of the Saints are not in as lively a state as I would like to see them. A great many of them are as a native would say, *paluka loa*, they do not seem to have much spirit or energy in regard to the work. There are also some as good Saints here as there are in the world, and who live according to the best light and knowledge that they are in possession of. When the Gospel was first introduced upon these lands, the people were baptized by scores and hundreds, the Elders could hardly walk out into the street but what they would find somebody who wished to be baptized. Such is not the case at the present time. The principal labours of the Elders now seem to be to feel after those who have already been baptized, to strengthen them, and to instruct them in their temporal as well as spiritual salvation.

The work of the gathering is increasing upon the Island of Lanai, good crops were raised there last season, considering all the inconveniences the brethren were placed under, and there will undoubtedly be better raised this season. The place which has been set apart for the gathering of the Saints is a beautiful valley upon the Island of Lanai, some ten or twelve miles in circumference. The only deficiency that I know of is, there is but very little water near by. If the valley had been well supplied with water, probably the Saints would never have had the privilege of gathering there. You know the Saints, as a general thing, have to take up with places that nobody else will occupy.

I am anxious to see this work go ahead, for it is an evident fact, if the native Saints are not gathered together where they will in a measure be separated from the contaminating influences which surround them, there cannot be much made of them, and it requires a great deal of wisdom and patience to be exercised by the Elders of Israel while labouring among them, more so if possible than in labouring among more enlightened nations.

I have often thought, brother Franklin, as you remarked in your letter, if it had been all right, it would have seemed good if our lots could have been cast together, or where we could have seen each other occasionally, but inasmuch as such was not the case, I have not felt to complain about it, it is all right, although I have felt sometimes that it would, perhaps, have been more of a benefit to me hereafter if I had been sent to some country where I could have used my own language, for in that I do not consider that I am gaining much. But it matters not to me where I am, or what I am doing, so long as I am in the line of my duty, and doing what I am told to do by those who have the right to dictate. I do not regret my situation for one moment, and if I was to return home now, I think I have already learned some lessons that will probably be a benefit to me in time to come, at least I think I would know a little better how to appreciate the blessings which I enjoy while at home, among the Saints in the Valleys of the Mountains—blessings which young men, who like myself have been raised with the Church, know but little how to appreciate.

Since my arrival upon these lands, I have visited some curiosities, one of which is the Luaipele or Crater upon the Island of Hawaii. You probably saw brother George Cannon's description of it in the *Deseret News*, therefore I will say but little about it. It was, however, in a much more lively state when I saw it, than it was at the time brother Cannon visited it. It was truly a sight awfully grand to behold.

I shall have to draw to a close for the present. Please excuse the scrawl, for I have written it in haste. Please afford me a kind remembrance to brothers Grant, Kimball, Ellsworth, cousins William and Joseph Young, brothers Ferguson, Wheelock, and in fact all inquiring friends, and may God our Heavenly Father bless and prosper you in all the various and arduous duties which you may have to perform, and permit us to meet together again in the Valleys of the Mountains, when our work shall be accomplished abroad, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

P.S.—Cousin John Young is with me at present, and wishes a kind remembrance to you. Also brother O. K. Whitney de-

sires a kind remembrance to you and all the boys from the Valley.

Direct your letters to Honolulu, Oahu, Sandwich Isles, care of John T. Caine, and they will be forwarded to me. Please drop me a line as often as convenient.

H. P. R.

Varieties.

An Athenian, who was lame in one foot, joining the army, was laughed at by the soldiery on account of his lameness, "I am here to fight," said he, "not to run."

The Wife.—A wife should be a crown to her husband—her children its jewels. Her virtue should be his pride and pleasure, not his pain and punishment; for virtue in a wife is not the only thing necessary to make a husband happy; there are other qualities—temper, cheerfulness, patience, forbearance—all essential. Her nature should soften the sternness of his, where it is stern—not stubbornly resist where it is gentle. Her hand should gently detain him when he would take the wrong path, not rudely pull him back when he has made choice of the right. Her children should be as the apples of his eyes, the wine and honey of his heart, the grace and ornament of his house. They should be to him as the second spring of his own youth, the pride of his summer, the fruitfulness of his autumn, and the light and warmth of the winter of his manhood. Such should be the virtue of a wife.

On the Death of Elder Orson Spencer.

Departed Saint! the tender tear
Affection's gentle cheek bedews—
Of those who thy lov'd name revere,
And memory's thrill each throb renews.

But time, the softener of each grief,
Will calm the waves of filial love,
And to the mourners bring relief,
In kindest mercy from above.

Methinks thy purer spirit will
Oft hover round thy lov'd ones here,
And genial influence distil,
Though absent from this lower sphere;

Till a reunion sweet restore
To thee each sacred kindred tie
Where separations pain no more,
Nor Saints (immortal) ever die.

Since faithful thôn hast been to death,
A crown awaits, in sacred trust;
While labours here of faith and love
Are well remembered by the just,

Whose souls aspire to reach the road,
To trace the path thy feet have trod,
That they may find a blest abode,
And with thee ever dwell with God.

M. A. Walker.

Address.—T. B. Broderick, 8 Sydney Street, Brighton.

Money List, Nov. 9—16, 1855.

	£	s.	d.
George W. Davies	5	0	0
Thomas Morgan	2	0	0
J. D. T. McAllister	1	0	0
William Parr	5	0	0
A. N. McFarlane	1	5	0
Carried forward	14	5	0
Brought forward	14	5	0
Josiah Rhead	2	0	0
Edward Middleton	5	0	0
Robert Kirkwood	10	0	0
	31	5	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 49, Vol. XVII. Saturday, December 8, 1855. Price One Penny.

Joseph Smith, the Prophet.

A correct appreciation of the character of this truly great and good man can not be arrived at, unless a glance be taken at the condition of the world at the time of his appearance on its stage. He is generally accounted an impostor—one of the most original, daring, unscrupulous, and successful that have ever disgraced this planet. That such an estimate of him is unjust, we are continually testifying. We say that such a conclusion concerning him is not justified by the premises, if all are taken into consideration that ought to be. A moderate knowledge of the Scriptures, combined with a calm and unprejudiced consideration of the condition of society, and a proper understanding of the claims of Joseph Smith, will show that he made no pretensions in the least opposed to the will of God, to reason, or to common sense. The Bible emphatically teaches that a work, similar to the one commenced by Joseph Smith, shall take place in the last days, and reason concurs with revelation, that such a work is needed upon the earth. No man enlightened by the Spirit of the living God can conclude otherwise than that Joseph Smith was one of the noblest of philanthropists, one of the greatest benefactors of his race. Pure in heart, fervent in spirit, clear, comprehensive, and powerful in mind, prompt and energetic in action, he was ever a faithful friend to virtue and a fearless foe to vice. None can read his history with an honest heart, with a desire to know the truth about him, without being convinced that he was the friend of God and man. And by practising the principles Joseph Smith enunciated, any man can come to a perfectly satisfactory knowledge whether he was in deed and in truth a Prophet of the living God, or an impostor assuming that high position.

Perhaps there never was a generation of men that did not consider themselves superior, in nearly every respect, to those which preceded them. Perhaps there is not a nation in existence which does not consider itself entitled to stand at the head of all other nations. However this may be, people now-o'-days are pleased to consider themselves far in advance of all their ancestors, whether in regard to religious, political, or social economy. Our conviction is, that in these matters the present generation have little reason to boast. At any rate, let us look at the condition, religiously, politically, and socially, of society in the nineteenth century.

What is the position of the world in regard to religion at the present time? Are modern religionists really as far in advance of the primitive Christians as we often hear pompously declared? Did Jesus, the Apostles, and the ancient Saints

truly live in the dim dawning of the day of Gospel light, and do our Christian cotemporaries live in the meridian splendour of the sun of righteousness? No, most emphatically such is not the case. Modern Christians are singularly inconsistent in these matters. They blow hot and cold with the same mouth, and nearly at the same moment. With one breath they loudly extol the primitive Apostles and Saints as though they were a sort of demigods, empowered and privileged far above their humbler brethren of our day, while with the next breath these same Christians will gravely tell us that the ancient people of God lived in the "dark ages" of religion, and that their spiritual vision never gazed upon the flood of religious light which characterizes the present age. Now we believe that the Jewish Apostles and the Saints of their day were men and women of like passions with ourselves—all of us sons and daughters of Adam together, all needing salvation, all equally acceptable in the sight of God, if equally faithful, and so far all equally eligible to the blessings bestowed on God's people in olden times. And, to be consistent, we frankly acknowledge that those people were far in advance of the Christians of our day, for the ancient Saints enjoyed a host of blessings to which modern Christians lay no claim. We would be obliged if some of the "lights" of Christendom would enlighten us in this matter—would state explicitly some of the most important and most prominent particulars in which they are so far ahead of the ancients. We are so dull of comprehension that we cannot perceive the vantage ground which modern religionists boast of. And we could name a few things which the people of God in olden times gloried in the possession of, but of which the popular sects of Christendom now are perfectly destitute, and which her most famous preachers utterly despise. Have the sects of the day inspired Apostles? No. Have they Prophets to say, "Thus saith the Lord?" No. Have they the holy Priesthoods of Melchisedek and of Aaron? No. Do they receive the visits of angels? No. Do they have dreams, visions, healings, &c.? No. Do they speak in divers tongues and give the interpretation thereof by the power of the Holy Ghost? No. Do they enjoy any of those great and cheering manifestations of the Spirit of God which their idolized ancient Apostle told the Saints to "covet?" None. Do they receive revelations from God? No. Then they have not the chief means possessed by the ancient Saints for the attainment of celestial knowledge! And consequently how, in the name of common sense, can the moderns be in advance of the ancients?

We are aware that certain spiritualists, mesmerists, and others, claim the gift of healing, and say they have visions, &c. But do these parties receive these gifts and manifestations from God, and are they controlled by the Holy Priesthood of Melchisedek, and subservient to its purposes in the salvation and exaltation of mankind? No. The very irregularity and promiscuousness of such manifestations is sufficient evidence of the illegitimacy of their sources and channels.

But the tide runs stronger and stronger against modern religionists. We would like them to point out one principle of the Gospel that they did not receive from the ancients. It cannot be done. Notwithstanding the high vaunting of the divines of the 19th century, they are perfectly dependent upon the knowledge of the ancient Apostles, and, furthermore, not upon all their knowledge, but only that small portion which they happened to leave on record, and which has happened to be handed down to the present day, and that small portion, like a landscape viewed from a distance, appears comparatively indistinct, and only exhibits a few general outlines of the great subject. So we have arrived at the inevitable conclusion that the religions of the day consist only of a few dim, indistinct, incongruous outlines of the religion of the primitive Saints, and that if they had had no religion, the present religious professors would have been all heathens! And we should really like to know how far, in real religious knowledge, those professors are in advance of those whom they term heathens. If the truth was frankly told, there would not be an infinite distance between the parties. The religions of both, for both have religious ideas and ceremonies, consist solely in certain ambiguous traditions handed down from their ancestors, and if the "heathen" have such "rude" "material" ideas as to worship a wooden or stony god, their brother heathens—modern religionists, entertain the tenfold more absurd, though "refined," "spiritual," and

"immaterial," notion of a God "without body, parts, or passions." The *savage* has most indubitably the best of the argument here—he has *something* for a god, whereas the *Christian* has absolutely *nothing*.

But it needs no elaborate argumentation to prove that the popular religions of the present day are a mere mass of confusion and darkness. One can get nothing definite, nothing palpable, out of the most celebrated religious leaders, saying nothing of their gross contradictions upon the simplest fundamental principles of the Gospel—the a, b, c, of salvation. We never yet met the preacher who could give a short, sound, scriptural, intelligible, common-sense answer to the question—"What must we do to be saved?" Perhaps we might safely defy all the divines of Christendom to give as pithy and satisfactory an answer to that question, as did the apostle Peter on the day of Pentecost. And if they are such blind guides in the simplest principles of religion, what fatal blunderings must they be continually perpetrating in respect to the "deep things of God!" Well might the "leading paper"—the *Times*, exclaim—"Pass on to theology—the best of its literature is heterodox; the best of its orthodoxy is vain puzzle about the scarlet lady, the ten-horned beast, the three frogs, and the battle of Armageddon." Well may "an Evangelical morning paper, (see *Morning Advertiser* for 8th of October,) abandoning the clergy as the proper apostolical commissioners, invest a juggler with a moral and religious mission to correct the errors and superstitions of the age!"

One of the distinguishing characteristics of true religion is unity—the power to remove bones of contention, or to introduce principles, in the development of which, the vain and hurtful disputes and strifes of sect and party are forgotten. Said Paul—"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." There must have been an all-absorbing power attending the Apostolic religion to break down the barriers of prejudice which existed between the Jew and the Gentile, the bond and the free. No mere human influence could act with such immediate and overwhelming power, as to destroy the badge of nationality and caste, and unite all in one grand and glorious purpose. Does such a power attend the popular religions of the day? We boldly answer, no. The church of Rome makes great pretensions to this power, this principle of unity, of perfect oneness. But does the development of the Roman Catholic system substantiate these pretensions? No, far from it. Jesus Christ said—"By this shall all men know that ye are my disciples, if ye have love one to another." Are Roman Catholics, as a general thing, united in love to one another? No, they are not. Eminent instances of self devotion in Roman Catholic missionaries and priests may be cited, but are the priests and members of the Roman Catholic church as a body, filled with love towards, and union with, one another? No, they are not. Has the Roman Catholic religion the power to destroy the feeling of nationality and of caste in its members, and unite them in love, as the heart of one man. No, far from it. Which would a Frenchman soonest forget—that he was a Frenchman, or that he was a Catholic? Aha! the love of country would prevail over the love of creed. He does not lose one inch of his height as a Frenchman, because he is a Catholic. The pope cannot indeed say of the members of his church, that there is among them neither Jew nor Gentile, bond nor free, neither French nor Italians, nor English, nor Irish, nor Germans, nor Russians, nor Spanish, &c. He cannot say his flock are all one in Christ Jesus, have all been baptized into one body, and have drunk into one spirit. No. On the contrary, French Catholics will fight with Austrian Catholics, English Catholics with Irish Catholics, and so on through the whole chapter. Nay, what would the good Italian Catholics have done with his Holiness himself these many years, if it had not been for the bayonets of good French Catholics? This is not much evidence of union in the Holy City itself, to say nothing of other and more remote portions of the great Catholic vineyard.

If the Roman Catholics are so wanting when weighed in the balances of unity and love, there is no necessity of being at much trouble to weigh the Protestant sects. Their essential characteristic is protesting, differing, discussing, debating and the like contentious work. Division is their name, and 'tis their nature too. They glory not in their perfect union one with another, but in their perfect inde-

pendence of each other. Many boast of complete isolation. They certainly try sometimes to make a show of unity by means of "Evangelical Alliances," &c. But such things are the veriest and most wretched burlesques upon the perfect unity required to fit people for the presence of God and Jesus Christ. The ancient Apostles would have considered themselves disgraced by such "alliances." If one of the sects is right, all the others are wrong. And says Paul—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

But these "Evangelical Alliances" are all moonshine. As well attempt to cage a troop of lions in a spider's web, as to bind turbulent, antagonistic Protestant sects in love and unity by "Alliances," or "Unions," or any scheme of human invention. The inherent hatred of the sects towards each other is too intense, and too deeply rooted to be easily overcome. Their differences are too many and too great to be so readily adjusted. The gulf between the sects is too wide and too deep to be so quickly bridged over. In many parts of Christendom, every village and every hamlet is a common battle ground for the valliant of the various sects, where the din of polemic war is incessantly heard, to say nothing of the more extensive fields of combat presented by the larger towns and cities. How, then, can anything be urged in favour of Protestant union and love? Nothing effectual can.

If it is evident "darkness has covered the earth" so effectually in Christendom, where a portion of the will of God is known, there is no necessity for making any minute examination of the state of the Mahometan and Hindoo countries. We can at once conclude that the religious world has not the knowledge, the unity, the power to save men in the kingdom of God. Pope is weak, and Protestant is weak. The popular religions of the day are utterly worthless for salvation. They are just fitted for the day, and are thoroughly unable to enlighten man and prepare him for a celestial day. All is dark, all is cheerless. Something is wanting—some principle, some power to increase the knowledge of men, and to bring about a unity of sentiment and exertion. What can this great desideratum be? The Lord has supplied it. We will say by and bye what it is.

(*To be continued.*)

History of Joseph Smith.

(*Continued from page 745.*)

[May, 1840.]

The town of Baji, in the county of Baes, on the river Danube, was almost totally destroyed by fire; about two thousand houses were burnt, with the Palace, several churches, and all the great corn magazines; leaving about sixteen thousand inhabitants destitute. The plague is raging in the East—at Silistria, Broussa, Alexandria, Aleppo, &c.; and wars and rumours of wars in Spain, Mexican and South American Governments; French and Arabs in Africa, Russia and Circassia, Egypt, England and the East Indies, and the Canada Revolution; all betoken the the fulfillment of prophecy.

Thursday, 7th. The city of Natchez was this day to a great extent destroyed, almost in a moment, by a whirlwind, storm and tempest. It is reported sixty boats sunk, houses and churches blown to atoms, more than three hundred persons killed, and $5,000,000 of property destroyed; nearly the whole country on the Mississippi for 1,100 miles from its mouth is under water.

Lugwardine, Herefordshire, England,
May 7, 1840.

Brother Joseph Smith — Through the mercy of our heavenly Father, I am alive and in pretty good health; better than I should have been, had I remained in America. I trust that you and family are well, and I ask my heavenly Father that we may live forever; but not to be chased about by mobs, but live to enjoy each other's society in peace. I long to see the faces of my friends again in that country once more. It is better for me to be here, because the Lord has called me to this great work, but it is hard for me to be parted from my old friends who I have proved to be willing to lay down their lives for each other. I feel as though the Lord would grant me the privilege of sometime seeing my old friends in America. Give my best wishes to your wife. I remember her in my prayers, and also father and mother Smith. I remember the time when I first saw mother Smith, and the trials she had when the work of the Lord first commenced in her family. I beg to be remembered to brother Rigdon and family, also to brother Hyrum and family, and to all the faithful in Christ.

The brethren that have come from America are all well and doing well. I want to ask some questions. Shall we print the Book of Mormon in this country immediately? They are calling for them from every quarter. The duties are so high on books, we need not think of bringing them from America. Another question, is the Book of Doctrine and Covenants to be printed just as it is now, to go to the nations of the earth; and shall we give it to them as quick as we can? Or what shall we do? Will the Twelve have to be together to do business as a Quorum? Or shall they do business in the name of the Church? Why I ask this, is for my own satisfaction; if the Lord has a word for us, for one I am willing to receive it.

I wish you to write as soon as you receive this, and let me know about the Book of Mormon, whether we shall proceed to publish it immediately or not, or whether we shall do according to our feelings. If I should act according to my feelings, I should hand the Book of Mormon to this people as quick as I could. The people are very different in this country to what the Americans are. They say it cannot be possible that men should leave their homes and come so far, unless they were truly the servants of the Lord; they do not seem to understand argument; simple testimony is enough for them; they beg and plead for the Book of Mormon, and were it not for the priests, the people would follow after the servants of the Lord and inquire what they should do to be saved. The priests feel just as they did in the days of the Saviour. If they let "this sect alone, all men will believe on them, and the Romans will come and take away our place and nation."

I wish you would tell me how cousin Lemuel gets along with his business, and all the boys on the half breed tract, and the whole breed. I think a great deal about our friends, families, and possessions. I look for the time when the Lord will speak so that the hearts of the rebellious will be pierced. You will remember the words of the Saviour to his disciples; he says, to you is given to know the mysteries of the kingdom of heaven, but to them that are without, all things are in parables.

The brethren here are very anxious to emigrate to that country; some want to come this fall; where shall they go? Their customs are different to ours, and it would be more pleasant for them to settle by themselves. Almost without exception it is the poor that receive the Gospel. I think there will be some over this fall. My counsel to such as intend to come is, that they go to the Western States, where they can live among the farmers and wait for orders from the authorities of the Church, and all will be well.

You must excuse my bad writing. I have only catched at ideas. I want to know about the brethren's coming over this fall. I think some of us will come. We shall send our papers to you, and to a number of the rest of the brethren. I wish you would have the goodness to give me a pretty general knowledge of the Church, for I feel for them, and pray for them continually. We need help very much in this country. One American can do more here than a number of Elders who are raised up here by the preaching of the Gospel. We have sent for some to come. I wish you would encourage them to come as quick as they can.

If we could go four ways at a time, we could not fill all the calls we have for preaching. I shall expect such counsel from you about the Elders coming as you shall think necessary for us and them to have. I wish to know what the prospect is about the government's doing anything for us. When we left new York I thought there was but a poor chance for us.

Concerning being called to the Seventies and sent to other countries, I should like to know whether it would be proper to ordain them to that office or not while here. Had any of us better come back this fall? I suppose that some that came over with us will return; brothers Clark and Hedlock, and brother Turley if he gets at liberty. I suppose you have heard that he is in prison. He has been there ever since my arrival in

England, and how long he will remain there the Lord only knows. He was put there through the influence of a priest, as nigh as I can learn, for some old pretended claim, but no one can find out what that claim is.

I have just met with brother Woodruff; he tells me that the Church in this region of country numbers between three and four hundred; it is only about three months since brother Woodruff commenced to labour here. I have just received a letter from brother Turley, which states he expected to leave his place the next day. Brother Woodruff sends his respects. I am as ever,

BRIGHAM YOUNG.

Saturday, 9th. Elder Turley was released from Stafford jail, where he had been confined since his arrest on the 16th March last, at the instigation of John Jones, a Methodist preacher, on the pretence of a claim arising under a partnership with another man 15 years ago, before he left England; but the real object was to stop his preaching. He was without provisions for several days, but the poor Saints in the Potteries, on learning his condition, supplied his wants, some of the sisters actually walking upwards of 20 miles to relieve him. He preached several times to the debtors, was visited by Elders Woodruff, Richards, G. A. Smith, A. Cordon, and others, and was dismissed from prison on his persecutors ascertaining their conduct was about to be exposed. This rather encouraged than disheartened the Elders, as I had told them on their leaving Nauvoo, to be of good courage, for some of them would have to look through grates before their return.

Thursday, 14th. The papers of this date report that the island of Ternate was nearly ruined by earthquakes on the 14th and 15th February, 1840.

Thursday.

Nauvoo, Hancock County, Illinois,
May 14th, 1840.

To Orson Hyde and John E. Page.

Dear Brethren—I am happy in being informed by your letter that your mission swells "larger and larger." It is a great and important mission, and one that is worthy those intelligences who surround the throne of Jehovah to be engaged in. Although it appears great at present, yet you have but just begun to realize the greatness, the extent and glory of the same. If there is anything calculated to interest the mind of the Saints, to awaken in them the finest sensibilities, and arouse them to enterprise and exertion, surely it is the great and precious promises made by our heavenly Father to the children of Abraham; and those engaged in seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of Heaven rest upon them in copious effusions.

Brethren, you are in the pathway to eternal fame! and immortal glory; and inasmuch as you feel interested for the covenant people of the Lord, the God of their fathers shall bless you. Do not be discouraged on account of the greatness of the work; only be humble and faithful, and then you can say, "What art thou, O great mountain! before Zerubbabel shalt thou be brought down." He who scattered Israel has promised to gather them; therefore inasmuch as you are to be instrumental in this great work, He will endow you with power, wisdom, might, and intelligence, and every qualification necessary: while your minds will expand wider and wider, until you can circumscribe the earth and the heavens, reach forth into eternity, and contemplate the mighty acts of Jehovah in all their variety and glory.

In answer to your inquiries respecting the translation and publication of the Book of Mormon, Hymn Book, History of the Church, &c., &c., I would say that I entirely approve of the same, and give my consent, with the exception of the Hymn Book, as a new edition, containing a greater variety of hymns, will be shortly published or printed in this place, which I think will be a standard work. As soon as it is printed, you shall have some sent to you, which you may get translated, and printed into any language you please.

Should we not be able to send some to you, and there should be a great call for Hymn Books where you may be, then I should have no objection to your publishing the present one. Were you to publish the Book of Mormon, Doctrine and Covenants, or Hymn Book, I desire the copyrights of the same to be secured in my name.

With respect to publishing any other work, either original, or those which have been published before, you will be governed by circumstances; if you think necessary to do so, I shall have no objection whatever. It will be well to study plainness and simplicity in whatever you publish, "for my soul delighteth in plainness."

I feel much pleased with the spirit of your letter—and be assured, dear brethren, of my hearty co-operation, and my prayers for your welfare and success. In answer to your inquiry in a former letter, relative to the duty of the Seventies in regulating

Churches, &c., I say that the duties of the Seventies are more particularly to preach the Gospel, and build up Churches, rather than regulate them, that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead, or suffer the Church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that Church, and if agreeable to a majority of the members of said Church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act.

JOSEPH SMITH, junior.

Friday.

To the Editor of the *Millennial Star*.

Ledbury, Herefordshire,
May 15th, 1840.

Beloved Brother—Two weeks ago this day, I parted with brothers Young and Woodruff in this place, taking different locations in this part of the vineyard, originally opened by brother Woodruff, and after visiting various places in Herefordshire, Worcestershire, and Gloucestershire, preaching daily, talking night and day, and administering the ordinances of the Gospel as directed by the Spirit, we have again this day found ourselves together, and Elder Kington in our midst (he is devoted wholly to the ministry;) and by comparing minutes we find there have been in these two weeks about 112 baptized; 200 confirmed; 2 Elders, about 20 Priests, and 1 Teacher ordained; and the Church in these regions now numbers about 320. The Branches are small, the brethren much scattered; consequently the field is so large that the reapers cannot call to each other from side to side, neither can they often see each other without a telescope.

There are many doors open which we cannot fill; calls for preaching on almost every hand, which we cannot answer. Oh! that the Saints would pray to the Lord of the harvest to send forth labourers.

I have this day received a letter from my sister in Massachusetts, (North America,) giving me the intelligence of the death of my aged father; and also that the work of the Lord is rolling forth in that part of the land, such intelligence from our native land makes our hearts rejoice, even in affliction.

Your brother in the everlasting covenant,

WILLARD RICHARDS.

Elders Young, Woodruff, and Richards held Conference with the Saints at Gadfield, Elm Chapel, on Sunday, 17th; and Monday, 18th, met the brethren at Elder Kington's, where they had a tea party, praying, singing, confirming, ordaining, and about twenty were baptized; thus they continued their labours from place to place, until Wednesday, 20th, when they found themselves with one accord on the top of "the Herefordshire Beacon," and within the old fortification, when after prayer they expressed their feelings concerning the business of the Church, which were (as they had obtained money from brother John Benbow, and other brethren for printing the Hymn Book, and in part sufficient for the Book of Mormon) that Elder Young repair immediately to Manchester, and join his brethren previously appointed with him on a committee for the printing of the Hymn Book, and cause 3000 copies to be issued without delay. Also, that the same committee cause 3000 copies of the Book of Mormon to be printed and completed with as little delay as possible, with an index affixed to the same, and the form of the book to be at the disposal of the committee. Their views were written and signed by Elders Willard Richards and Wilford Woodruff, when President Young left direct for Manchester, saw George A. Smith at the Potteries, who approved the "Beacon Conference."

Sunday, 24th. Met with the Church, and on Monday, 25th, visited the printers to inqure their prices, &c.

Preston, May 25th, 1840.

To the Presidency, High Council, and Bishop of the Church of Jesus Christ of Latter-day Saints at Commerce. We commend to your notice the brethren and sisters that have commendatory letters from us of this date, that you will do all that you consistently can for them; for I verily believe they have the utmost confidence in you, and will receive with gratitude your advice and instruction, and cheerfully submit to the rules and regulations of the Church. They have our blessings, and we trust their subsequent conduct will entitle them to your blessings also, and the Church generally. We rejoice that we can say the work of God here is in a prosperous way. Yea, we rejoice greatly at the aspect of the times, expecting the time to be not far distant when the standard of truth will be conspicuously raised throughout this land. We have witnessed the flowing of the Saints towards

Zion; the stream has begun, and we expect to see it continue running, till it shall have drained the salt, or the light, from Babylon, when we hope to shout hosanna home.

Dear brethren, accept our love, and present it to the Church, of your brethren in the new and everlasting covenant,

HEBER C. KIMBALL,
JOSEPH FIELDING,
WILLIAM CLAYTON.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 8, 1855.

RELEASE OF ELDERS.—CHANGES AND APPOINTMENTS FOR 1856.—Having taken into consideration the wishes of many of our brethren in the ministry, in these European countries, to emigrate to Zion, in connexion with the general welfare of the Churches committed to our Presidency, we have, by the counsel and dictation of the Holy Spirit, ordained and determined the following changes and appointments.—

That Elders John Van Cott, Daniel Tyler, Canute Peterson, George D. Grant, William H. Kimball, Chauncey G. Webb, Edward Bunker, Edward Martin, James G. Willie, Millen Atwood, James Ferguson, Joseph A. Young, James Marsden, Robert Holt, J. D. T. McAllister, Walter Granger, John Oakley, John Godsall, P. C. Merrill, Thomas Lyon, Moses Clough, Thomas Ord, Nathan T. Porter, Henry A. Squires, Joseph France, Henry E. Bowring, Spicer W. Crandall, Job Welling, John A. Hunt, Edward Frost, Daniel D. McArthur, James Stones, William Woodward, William Heaton, Thomas B. Broderick, Robert Parker, Samuel Hargreaves, John Kelly, Andrew Galloway, John McDonald, David Grant, and Charles A. Foster, be released from their fields of labor, with permission to emigrate.

That the Staffordshire and Shropshire Conferences be attached to the Birmingham Pastoral district, and that the Herefordshire Conference be attached to the Cheltenham Pastoral district.

That the Hull Conference be attached to the Sheffield Pastoral district.

That the Sunderland, Durham, Hartlepool, North-allerton, Coxhoe, Tottingham, Whitton-le-Wear, Stockton, Easington Lane, and Castle Eden Branches of the Newcastle-upon-Tyne Conference, be organized and hereafter known as the Durham Conference.

[Elders Israel Evans and Benjamin Ashby are reserved for another field of labour, and their appointments will be noticed at a proper time.]

Elder William C. Dunbar is appointed to succeed Elder Kimball in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Charles R. Dana is appointed to succeed Elder Grant in the Pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder James P. Park is appointed to succeed Elder Bunker in the Pastoral charge of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder William G. Young is appointed to succeed Elder Webb in the Pastoral charge of the Sheffield, Bradford, Lincolnshire [and Hull] Conferences.

Elder Robert W. Wolcott is appointed to succeed Elder Dana in the Pastoral charge of the Norwich, Bedfordshire, and Cambridgeshire Conferences.

Elder John C. Hall is appointed to succeed Elder Willie in the Pastoral charge of the Southampton, and Dorsetshire Conferences.

Elder Jesse B. Martin is appointed to succeed Elder Atwood in the Pastoral charge of the South, Wiltshire, and Lands-end Conferences.

Elder Henry Lunt is appointed to succeed Elder Martin in the Pastoral charge of the Durham, Newcastle-on-Tyne, and Carlisle Conferences.

Elder John Scott is appointed to succeed Elder Ferguson in the Pastoral charge of the Dublin and Belfast Conferences, Ireland.

Elder G. D. Keaton is appointed to succeed Elder Dunbar in the Pastoral charge of the Channel Islands, and Havre Conferences, and the scattered Branches and members of the Church in the north of France.

Elder James D. Ross is appointed to succeed Elder Marsden in the Presidency of the London Conference.

Elder John M. Browne is appointed to succeed Elder Broderick in the Presidency of the Kent Conference.

Elder John Hyde, sen., is appointed to succeed Elder France in the Presidency of the Reading Conference.

Elder Daniel Davis is appointed to succeed Elder Squires in the Presidency of the Essex Conference.

Elder William S. Muir is appointed to succeed Elder Holt in the Presidency of the Manchester Conference.

Elder John Kay is appointed to succeed Elder Crandall in the Presidency of the Liverpool Conference.

Elder James Craig is appointed to succeed Elder Parker in the Presidency of the Preston Conference.

Elder John Pymm is appointed to succeed Elder Granger in the Presidency of the Glasgow Conference.

Elder John McComie is appointed to succeed Elder Heaton in the Presidency of the Edinburgh Conference.

Elder Joseph Chalmers is appointed to succeed Elder McArthur in the Presidency of the Dundee Conference.

Elder Edward Reed is appointed to succeed Elder Ross in the Presidency of the Kilmarnock Conference.

Elder Francis Kirby is appointed to succeed Elder Frost in the Presidency of the Sheffield Conference.

Elder David A. Curtis is appointed to succeed Elder Joseph A. Young in the Presidency of the Bradford Conference.

Elder Joseph Burrows is appointed to succeed Elder Oakley in the Presidency of the Lincolnshire Conference.

Elder Lorenzo D. Rudd is appointed to succeed Elder Lyon in the Presidency of the Hull Conference.

Elder Charles Jones is appointed to succeed Elder Godsall in the Presidency of the Birmingham Conference.

Elder John Toone is appointed to succeed Elder Hunt in the Presidency of the Warwickshire Conference.

Elder George Thurston is appointed to succeed Elder William G. Young in the Presidency of the Staffordshire Conference.

Elder Albert P. Tyler is appointed to succeed Elder Park in the Presidency of the Shropshire Conference.

Elder John Cook is appointed to succeed Elder Stones in the Presidency of the Nottinghamshire Conference.

Elder James Bond is appointed to succeed Elder Ord in the Presidency of the Leicestershire Conference.

Elder Jesse Griffin is appointed to succeed Elder Israel Evans in the Presidency of the Derbyshire Conference.

Elder Robert F. Neslin is appointed to succeed Elder Kelly in the Presidency of the Cheltenham Conference.

Elder J. H. Latey is appointed to succeed Elder Porter in the Presidency of the Worcestershire Conference.

Elder Thomas W. Russell is appointed to succeed Elder Galloway in the Presidency of Herefordshire Conference.

Elder Thomas Phillips is appointed to succeed Elder Lunt in the Presidency of the South Conference.

Elder Edward Hanham is appointed to succeed Elder Jesse B. Martin in the Presidency of the Wiltshire Conference.

Elder Joseph Taylor is appointed to succeed Elder Toone in the presidency of the Lands-end Conference.

Elder William Bayliss is appointed to succeed Elder Wolcott in the Presidency of the Bedfordshire Conference.

Elder W. G. Gregg is appointed to succeed Elder Clough in the Presidency of the Cambridgeshire Conference.

Elder John Coggle is appointed to succeed Elder Welling in the Presidency of the Southampton Conference.

Elder Edward Harding is appointed to succeed Elder Woodward in the Presidency of the Dorsetshire Conference.

Elder John Croston is appointed to succeed Elder Hargreaves in the Presidency of the Newcastle-upon-Tyne Conference.

Elder Oliver G. Workman is appointed to the Presidency of the Durham Conference.

Elder James McGhie is appointed to succeed Elder McAllister in the Presidency of the Belfast Conference.

Elder Thomas H. Rutledge is appointed to succeed Elder Bowring in the Presidency of the Dublin Conference.

The above-named changes and appointments will take effect on the first day of February 1856; except with the Bradford and Reading Conferences. As Elder Young is not expecting to leave so early as some of his brethren; Elder Curtis will succeed him on his departure.

As Elder Francis is expected to sail in the *Emerald Isle*, Elder Hyde will take the Presidency of the Reading Conference immediately.

We should have been pleased to designate the names of our brethren, the Travelling Elders, who are permitted to emigrate, but as we are not sufficiently conversant with their varied circumstances to enable us to do so in wisdom, we submit this part of the subject to the Pastors for their counsel and decision.

We will say, however, that *all who can go through to Utah this season, should go*, and those who are unencumbered with families, and can get as far as St. Louis, will find the way open there for many such persons to help themselves across the plains. The great object is to get the greatest possible number of the faithful through to Utah. Those of the Elders who are not by any means prepared to get through the present season, will be blessed of God in obeying the counsels of their Pastors, whether to remain in their present fields of labour, or cross the Atlantic only.

We are not yet able to make arrangements for the seasons emigration, but shall do so as early as we can safely.

The Elders are specially requested to be in their new fields of labour as early as the new year, and to render themselves thoroughly and practically familiar with all the affairs of their Conferences and Pastorates. Should there be any matter that they do not properly understand, they may perhaps find help by applying to us. Sometimes to consult our books has reflected very unexpected light upon the condition of Conferences.

It should be the joy and pride of every retiring Elder, to leave his district or Conference in such a condition that his successor can assume the responsibilities thereof with the utmost satisfaction, that all measures which may have been adopted for the

good of the Church may be successfully carried out. A number of the new appointments are brethren who are young in years, and less experienced than their predecessors, but the Lord is as ready to reveal the power of salvation through them as their older brethren, if they labour with all their hearts, and with an eye single to the glory of God. Let then, the older and more experienced give special attention to aid their younger brethren in taking up the responsibilities now about to devolve upon them, so that all may have joy in their labours and be approved before God.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in the British Islands and adjacent Countries.

DANIEL SPENCER, C. H. WHEELOCK, } Counsellors.

36, Islington, Liverpool,
November 26, 1855.

ELDER FERGUSON'S LECTURE.—The narrative of the Camp of Israel which went up from Kirtland to Missouri, of the Mormon Battalion which was made a sacrifice to appease the bloodthirsty propensities of our enemies, after the memorable exodus from Nauvoo, and of the Pioneers to the Great Basin of North America, are three most interesting episodes in the history of the Church. They were turning points in the great changes of its wonderful progress. Those who shared in them, and came out unscathed from the fiery trial, will ever be remembered in Israel, and their generations will never be forgotten before the Lord.

Not only these events, but every scene of suffering endured to build up this kingdom, are reminiscences of the past which should continually remind the Saints of what it has cost to administer salvation to them, and of what they must expect to endure, in order to be saviors to those who may come after them.

We recommend to our readers a careful perusal of Elder Ferguson's lecture, in the last number of the *Star*. He was an eye-witness of, and a sufferer in, the scenes which he describes, and we shall not attempt to add to his vivid soul-stirring description.

The remembrance of these events, and the conduct of the United States Government in the transaction, will be ever fresh in the memories of the Saints, and be handed down to their generations after them.

The evil acts of individuals or nations are varied in their shades of criminality, by the knowledge they possess, and the principles they adopt as their standard of right and wrong. Should a despotic government, with an established national religion, kill a portion of a band of seceders from the national faith—plunder the remainder, and drive them from its midst into a wilderness, without food or shelter, to suffer the inclemencies of a northern winter, the turpitude of the act would be materially lessened by the fact that the sufferers had been judged and dealt with according to the laws of the land. Even such an act, in this age of the world, would meet with universal reprobation, if committed against any other people than Latter-day Saints. In what light then must the persecutions of the Saints in Missouri and Illinois be viewed, seeing they were the offspring of mob violence, committed in direct violation of the Constitution and Laws of the country, and by the tacit consent of the nation.

Where in the annals of modern despotism, are there blacker deeds chronicled than now tarnish the glory of the United States? The scene that presents itself to the mind, when we contemplate the time that the despotic dictum of the corrupt officials

of a republican government came into the camp of the Saints to raise a battalion of 500 men, stirs up our souls within us. The Saints were wanderers in a wilderness, sick, shelterless, famishing, and their numbers decimated by disease. Under these circumstances, when whole regiments were offering their services voluntarily, without being accepted, who but a tyrant, influenced by the most vindictive cruelty, would have made any requisition upon them at all? As it was, had they been called upon to share the burden equally with the rest of the nation, their quota would have been but four men. To use the words of President Young, "Instead of this, five hundred must go, *thirteen thousand per cent.* above an equal ratio, even if all other things had been equal, but, under the peculiar circumstances in which it was made, *comparison fails to demonstrate, and reason itself totters beneath its enormity.*" This black deed, with many others of a similar nature, has been consummated, but the results of them remain to be developed by the future. They must be atoned for, and the guilty are already withering under the curse of them. The day of just retribution will come upon the guilty, and that of full restitution to the innocent sufferers.

ARRIVAL OF THE MAIL FROM UTAH.—On the 26th ult. we received Numbers 26, 27, 28, and 29, of the *Deseret News* and a goodly number of letters. The general news, &c., will appear in the next number of the *Star*.

Foreign Correspondence.

CAPE COLONY.

Port Elizabeth, August 21st, 1855.

To President Richards.

Dear Brother—I here forward you the minutes of our General Conference in this land. They will inform you of the work in South Africa, so it will be unnecessary for me to write about it. A company of about twenty Saints would emigrate if they could get a ship direct for America. We are expecting one from Boston daily. We have offered the agents of her £15 for adults, to take the Saints to that port. They have given us no answer yet. We fear they will be unwilling to take the Saints even at that price. How soon I shall go to England I now cannot say. I am waiting for a vessel to take me to Cape Town. I shall stay at Cape Town no longer than until I can get a passage for England . . . .

Respects to all the brethren with whom I am acquainted. In haste I remain, your brother in the kingdom of Christ,

J. HAVEN.

Sunday, 12th.

Present of the Priesthood—Three Seventies, three Elders, three Priests, two Teachers, one Deacon.

Meeting called to order at 10 o'clock a.m. by President Haven. Opened by singing. Prayer by President Haven.

President Haven then arose, and, after a few introductory remarks, said—We shall do no business to-day, but the time will be spent in instructing the Saints, also in giving all an opportunity of expressing their feelings. He then said it was necessary to have some Clerks for the Conference, and nominated Elder Kershaw as Clerk, and Priest Robert Huey as assistant. Elected.

Elder Walker then addressed the Saints upon the person of God, showing from Scripture that He in person cannot be in two places at the self-same time, but that by His Spirit, which proceedeth from Him, He is everywhere present.

Elder Wesley then arose and addressed the Saints.

President Haven then followed, showing why God is an object of worship.

Meeting adjourned till 1 o'clock. Dismissed by Elder Wesley.

One o'clock.

Opened by singing. Prayer by Elder Smith.

Elder Smith then addressed the Saints

upon the importance of being obedient to the counsel of President Brigham Young, as our Prophet and Leader; and to Elder Jesse Haven, as the President of the mission in the Cape of Good Hope; and to the Priesthood placed over us throughout the world.

The brethren were then called upon to bear their testimony to the work of the Lord in the last days, nearly all of whom did in a spirited manner.

President Haven then addressed the Saints upon the absolute necessity of unity in the Church before partaking of the Sacrament.

The Sacrament was then administered.

After which Elder Smith spoke upon the necessity of obeying the laws of the Church and Kingdom of God.

Meeting adjourned till 6 o'clock. Dismissed by Elder Walker.

Six o'clock, p.m.

Opened by singing. Prayer by Elder Wesley.

Elder Smith spoke upon the subject of Faith, followed by Elder Wesley, then by President Haven, who also made some remarks upon the principle of gathering. Elder Kershaw then spoke upon general principles.

President Haven then appointed a meeting on the morrow at 10 o'clock, a.m., at the house of brother Rooper, for the emigrating Saints to receive counsel and instruction upon the subject of emigration.

Meeting adjourned till 2 o'clock, p.m., Monday, 13th.

Benediction by President Haven.

Monday, 13th.

Convened according to adjournment at 2 o'clock, p.m.

Meeting opened by singing. Prayer by Elder Walker.

President Haven then said—We will now bring before you the authorities of the Church, and see if you will sustain them by your faith, prayers, &c., wishing every one to use perfect freedom in voting; and when the contrary vote is called, if any one has any objections, if he will hold up his hand, he shall have the privilege of making them, for there is perfect freedom in the Church of Christ.

The following votes were then taken and unanimously carried.

Proposed by President Haven, and seconded by Elder Walker, that we sustain President Brigham Young, as the First Apostle, President, Prophet, Seer, and Revelator; Heber C. Kimball, as his First Counsellor; and Jedediah M. Grant, as Second—these three forming the First Presidency of the Church throughout the world.

[The other general authorities of the Church in Zion were also unanimously sustained.—Ed.]

Proposed by Elder Walker, seconded by Elder Smith, that Elder Jesse Haven be sustained as the President of the Mission in the Cape of Good Hope.

Proposed by President Haven, that we sustain Elder William Walker and Elder L. J. Smith as his Counsellors—these three forming the Presidency of said mission. At the same time he observed—If any brother or sister know anything derogatory to our characters since we have been in their midst or in the colony, they have now the the privilege of laying it before the Conference.

President Haven then called for the representations of the different Conferences.

Elder Walker arose to represent the Fort Beaufort Conference. All the Saints have left the town of Fort Beaufort; some of whom are in Port Elizabeth, awaiting an opportunity to embark for the land of Zion. Elder Parker, who left for the same purpose, is detained in Graham's Town, under a false arrest. Elder Humphreys is in the same town, whither he has gone to endeavour to forward the work of the Lord in that place. The brethren living in the country districts are for the most part in good standing. The work is prospering, quite a number seem ready to be baptized. The financial affairs of this Conference are in a good state. A book has been opened for the Perpetual Emigrating Fund, one brother has donated a £10 bill, not yet due. One Elder is duly qualified to preach in the Dutch language. This Conference comprises 2 Branches, 4 Elders, 1 Priest, 1 Deacon, 24 members, total 30.

Elder Smith arose to represent the Port Elizabeth Conference, which is in a prosperous condition, several are about ready for baptism. The Saints for the most part are in good standing, and are Zionward, many expecting to emigrate next season, if possible some with the present company. Many rich men, seemed to receive the word with joy, but,

on account of the love of riches, hold back, screening themselves behind newspaper reports, and other poor excuses. Elder Smith spoke of brother Thomas Jenkins, Priest, as a most useful man in distributing books and tracts, both in Dutch and English, and teaching wherever he gains an opening, while travelling through the country as a trader, thereby opening up the way for him in many places. About four pounds are in the Treasury for the Emigrating Fund. This Conference comprises 2 Branches, 2 Elders, 6 Priests, 3 Teachers, 1 Deacon, 47 members, 7 of whom are waiting full inquiry for misdemeanor, they living in the country. Total 59. There have been 35 baptized since last Conference, 6 disfellowshipped, and 1 left for Zion, *via* India.

President Haven then presented the following report of the Cape Conference—The Cape Conference, when I left there, which was last May, was in a very prosperous situation. There was greater union, and more of the spirit to do right, and to hearken to the counsel of the Priesthood, among the members, than there had been before since the Conference was organized. The spirit of inquiry was increasing, some believing, but have not as yet obeyed the ordinance of baptism. Since I left, I have frequently received letters from Elder Paul, the President of the Conference, informing me that the union of the Saints continues, and that the world begin to think that "Mormonism" is not to be frightened out of the colony. To-day I had news from Elder Paul, that Elder Weatherhead and Priest Fregidga were about starting on a mission, according to my counsel, to a large Dutch town, forty miles from where they reside. Elder Weatherhead is qualified to preach either in Dutch or English. The financial affairs of the Conference are good. It has been some in debt, but now all arrears are paid, and I expect some money in the treasury. A book for the Perpetual Emigrating Fund has been opened, and the Saints occasionally contribute their mites for its benefit. Since the Conference of October last, there have been two disfellowshiped, five baptized, besides two sailors who were baptized in England, but had wandered away from the Church; they wished to come and renew their covenants, and unite with this Conference. Five members live so far from the meetings, that it is not convenient for them to attend; it is feared that the faith of two or three of them is rather weak. The Conference now consists of two Branches, 3 Elders, 2 Priests, 2 Teachers, 1 Deacon, 26 members, total 34.

The Church now in the Cape of Good Hope consists of 3 Conferences, 6 Branches, 3 Seventies, 9 Elders, 9 Priests, 5 Teachers, 3 Deacons, 97 members, total 126.

Elder Smith then presented brother William Shirley, of the Uitenhage Branch, for ordination as Priest; he living a few miles from the meeting-house, and several in his neighbourhood investigating. Ordained accordingly.

One member was excommunicated for drunkenness, and one disfellowshiped for unchristian conduct in Fort Beaufort Conference.

President Haven then requested the Clerk to read the letter lately received from President Brigham Young, giving the Elders sent to this colony the privilege of returning home. Read accordingly.

Elder Walker rose and made some remarks upon discipline, after whom President Haven spoke upon the Emigrating Fund.

Adjourned till 7 o'clock, p.m. Dismissed by Elder Walker.

Seven o'clock, p.m.

Meeting opened by singing. Prayer by Elder Kershaw.

The following propositions were made and carried.

By President Haven, that Elder Wesley be appointed to preside over the Saints in and about Bedford, Winterberg, and Mancazana districts.

By Elder Walker, that Elder Ralph be appointed to preside over the Saints at Alice and vicinity; and that Priest John Green, preside over the Kat River settlement.

By Elder Smith, that brother Robert Michie be ordained a Priest the first opportunity, and preside over the Saints in Eilands River settlement.

President Haven then said, that as President Young has given us permission to go home, we are anxious to return to our families, and the society of the Saints; but taking into consideration the situation of the Saints and the mission in this land, we do not think it wisdom for us all to leave at once; therefore, we have decided in our Council, that Elder Smith be appointed to go with what few Saints

are ready to emigrate to the land of Zion; that I, as soon as it is wisdom, repair to Cape Town, and from thence to England, to represent to the Presidency at Liverpool the situation of this mission, and thereby do what I can for the benefit of the same; that Elder Walker tarry in the colony till another season, to preside over the mission after my departure.

The above decision, upon being put to the vote, was unanimously sustained.

Elder Walker rose to express his feelings of incapacity of filling so important a station, asking the Saints to sustain him by their faith and prayers, feeling it is one thing to be appointed to, and another to fulfil, an office. Also he enjoined upon the Saints to see to an ample supply of means to President Haven and Elder Smith, to enable them to accomplish their appointments.

President Haven rose to counsel the emigrating Saints to obedience to the counsels and directions of Elder Smith, as President of the company. He also spoke upon the practical part of the Priesthood.

Elder Walker then proposed that we at this Conference draw up a testimonial to present to President Haven, in order to express our full satisfaction and approval of the counsels and instructions that he has given us while presiding over this mission, thereby showing that we appreciate his labours in this colony, especially in the many pamphlets which he has published, both in Dutch and English. When we consider the circumstances of his landing in this colony a *stranger, without salary, money, or friends*, that in less than two months, some of these valuable productions were in circulation, we are led to exclaim, "Surely the God of heaven has sustained and upheld him by his Almighty power." Seconded and recommended by Elder Smith. Carried unanimously.

President Haven then said that he wished the names of his brethren, Elders Walker and Smith, to be connected with his in the testimonial, for their wise counsel and the judicious manner in which they had assisted him in the management of the mission.

Elders Kershaw and Slaughter were then appointed a committee to draw up a testimonial.

President Haven then moved that the clerk be required to make out two copies of the minutes, one to be forwarded to the first Presidency in Zion, and one to the Presidency in Europe. Seconded and carried.

Elder Kershaw rose bearing testimony to the way the Lord had led him to embrace the Gospel, and his experience and blessings in the same.

Elder Slaughter then bore his testimony and experience.

Elder Smith then proposed that a vote of thanks be given to Elder Slaughter, the President, and to the brethren and sisters of the Port Elizabeth Branch, for their kind reception of the Presidency of this mission, with the brethren and sisters from the country districts; which was accordingly given.

Conference then closed. Benediction by President Jesse Haven.

JESSE HAVEN, President.
GEORGE F. W. KERSHAW, Clerk.

Varieties.

NEW RIFLE CARBINE.—Prelaz, a Swiss gunsmith, living at Vevay, has invented a new rifle carbine. On the 7th of October, in the presence of Baron De Krudener, the Russian Minister, he made an experiment on the plain of Villeneuve, and struck a target, ten feet in height, eleven out of twelve times, at a distance of 1350 yards.

"WHO made you?" inquired a lady teacher of a lubberly boy, who had joined her class. "I don't know," said he. "Don't know! You ought to be ashamed of yourself. A boy fourteen years old! Why, there's Dickey Filton—he's only three—he can tell, I dare say. Come here Dickey. Who made you?"—"God!" lisped the infant prodigy.—"There," said the teacher, triumphantly, "I knew he would remember."—"Well, he oughter," said the stupid boy; "'taint but a little while ago since he was made."

THE FARMER'S BANK.—The following is a good description of this model institution:—*Vault:* Mother earth.—*Exchanges:* the transplanting of the nursery and garden.—*Deposits:* happiness, sobriety, and manly independence.—*Assets:* smiling fields, waving with a golden harvest.—*Liabilities:* indebted to God alone, who sends his sunshine and rain.—*Dividends:* health, wealth, and pure hearts.

THE Hon. Nyrum Reynolds, of Wyoming county, one of the American barristers of a former generation, was one day accused in court of bad penmanship and worse spelling. "Gent'l'men of the jury," said he "the learned counsel on the other side finds fault with my writin' and spellin', as though the merits of the case depended upon such matters! I'm agin luggin' in any sich outside affairs, but I *will* say that *a man must be a great fool who can't spell a word more than one way.*" The jury sympathised with Reynolds, and rendered a decision in favour of his client.

A MAN, rather fond of the cider, was bitten by a rattlesnake in Virginia, lately. Dr. Thomas, of Monticello, administered a quart of brandy and a gallon and a half of whiskey without causing intoxication. The patient wanted more but was refused, and in 24 hours he was well. The next day Mr. H., his next neighbour, was passing along, and saw him with his pants rolled to his knees, barefooted, and wading round in some weeds and grass with his feet. H. asked if he had lost anything. "No, sir."—"What are you doing, then?"—"I am hunting a snake. There ain't any liquor only what Dr. Thomas has, and he won't let me have any unless I am snake bit, so I am hunting one."

I would be a "Mormon."

I would be a "Mormon," happy and free,
Grafted by faith in the true olive tree,
Bearing such fruits as the Lord will approve,
Water'd by showers of grace from above.

List to my song, O ye down-trodden nations;
List! O ye Jews, who have long been oppress'd;
Shout! all ye honest throughout God's creation,
Soon will your wrongs be by Jesus redress'd.

Truth to the "Mormons" the Lord has reveal'd,
Truth which has been in the earth long conceal'd:
Angels of glory from regions of light
Have brought to the "Mormons" the Truth pure and bright.

Truth will prevail while the systems of error,
Form'd by the power of Priestcraft, must fall;
Then will oppressors and tyrants, in terror,
Loudly, for mountains to fall on them, call.

I would with the "Mormons" reside in that land
Bless'd by Jehovah, where Jesus shall stand
When he descends, with his glorious train,
Long on the earth with his people to reign.

Then, O ye honest, your sorrow will vanish,
With the Redeemer in peace will ye rest;
Sickness and pain from the earth will be banished,
Then will the "Mormons" for ever be blest.

ERRATUM.—In *Star* No. 48, page 758, line 17, for "Tiera Cabinto" read Tierra Caliente.

Money List, Nov. 16—23, 1855.

	£	s.	d.
James Reece	5	0	0
Thomas D. Evans	1	0	0
John Godsall	3	0	0
Josiah Holmes	2	0	0
George Peacock	5	0	0
Carried forward	£16	0	0
Brought forward	£16	0	0
Joseph Akers	2	0	0
John McComie	5	0	0
A. M. Musser (Bombay)	7	0	0
James Linforth	5	0	0
	£35	0	0

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 50, Vol. XVII. Saturday, December 15, 1855. Price One Penny.

Good and Evil.

The unchangeableness of God is often asserted in the Scriptures, and in Malachi He most emphatically says, "For I am the LORD, *I change not.*" We are also assured in Doctrine and Covenants, sec. 30, that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in *crooked paths*, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, *therefore his paths are straight, and his course is one eternal round.*" The Almighty is a God of Truth, or a being who acts on eternal, unchangeable principles or laws. Therefore the method of creating, peopling, redeeming, and sanctifying this earth must be in the similitude of the plan which has been pursued with other worlds in the eternities which have past. It is evident that truth, and its opposite, or the principles of good and evil, must be co-existent with each other, and that the presence of one has ever been necessary to develope the nature and powers of the other. From this it would appear that all organizations and intelligencies must experience the effects of evil, in order to understand its opposite, be redeemed by a sacrifice similar to the one made for this earth, and receive purification, sanctification, and final redemption through faith, good works, and obedience to similar laws and ordinances. Co-existent with the Gods of Eternity, there must have always been personal representatives of evil, or devils for them to subdue, in order that there might be an opposite in all things. Without opposition there can be no progression; without hate, no love; without darkness, no light; without sorrow, no joy; without a hell, no heaven; without devils, no Gods. All things must necessarily work out the designs of the Almighty, and increase His glory, exaltation, and power.

We will not attempt here to dwell on the infinitude of the past, or to fathom the mysteries of a continuation of great centres of influence succeeding each other in the rounds of eternal progress, but content ourselves with what appears evident from revelation, reason, and experience. These are sufficient to guide man in the way of eternal life.

Not only do the Old and New Testament, and other ancient and modern revelations through the Holy Priesthood assert the fact, but mankind of every grade, condition, and religion, whether Christian, Jew, Mahomedan, or Pagan, all believe in leading personages or influences which are the sources of good and evil. One of these is God the Father, Michael or Adam, from whose loins the earth is peopled, and who is now labouring for the redemption of his

children. The great captain of evil is Satan, formerly Lucifer, but now a fallen "Son of the Morning," who with his followers are diligently labouring to destroy the works of God by reducing them to a like condition with themselves.

We will now notice some of the leading characteristics of these two personages, and the fundamental principles which govern their operations. The number of the human family who do not believe in a God, or Supreme controlling intelligence of some sort, is small. Of the two great divisions of men, Christian and Pagan, the latter have the most rational idea of the form and appearance of the Deity, and the one which most nearly conforms to what is said of Him in the Bible. While the various Christian sects of the day believe Him to be the most perfect nonentity, without body, parts, or passions, or without any of the characteristics of other intelligent organizations, the Pagans believe that He has form, limbs, and features, and hence they worship images, or natural objects, instead of some imaginary nonentity. The Bible most positively asserts that God made man in His own image and likeness; consequently they must resemble each other in form, limbs, features, the general configuration and appearance of an organized body. We learn further from the same book that the Lord loved Jacob and hated Esau, that His anger was kindled against Israel, that He talked with Adam, Noah, and Moses, and eat meat with Abraham.

God is not only the fountain of life, light, and knowledge, and the embodiment of every quality which makes up greatness, goodness, power, and majesty, but He has the most thorough and complete practical knowledge of everything pertaining to this earth, from the foundation through all its grand superstructure, including every individual organization which exists upon it, and the laws which govern them all in their numerous spheres He understands the relative positions, bearings, and influences which exist between the earth and the planetary worlds, and systems which surround them. He understands the number, and nature, the beginning, object, and end of all things; for He belonged to the council in which the plans of creation were devised, and has practically assisted to carry them out in their details. He knew the spirits of men before they came here, and the great object to be accomplished in their union with mortal bodies. He comprehends the origin and effects of all the imperfections, trials, and afflictions, and the full extent and power of all the evil, with which man has to combat in his low estate. He has learned all these things by thorough practical experience, by handling, suffering, and realizing them, even as His creatures now do, therefore He has had hands to labour, a body to suffer, a spirit to be chastened, and a soul to appreciate. He has had evil in every form to contend with, temptations to resist, desires, passions, and propensities to subdue and overcome. He has had death to suffer and to conquer, a resurrection to rejoice in, and has been added upon with celestial power and glory. This is the God with whom we have to do, and who stands at our head to do battle with the powers of darkness, and assist us, His children, to overcome, that we may receive a like glory with Himself, and live in His presence.

As God is the fountain of life, light, increase, and intelligence, Satan is directly the opposite, and therefore the origin of death, darkness, ignorance, and disorganization. God organizes or creates, and Satan labours to destroy His works. God is a being of tabernacle, while Satan and his followers have forfeited their right to any. While the Lord has seen fit to reveal much concerning Himself that is glorious and exalting, He has made known to man but comparatively little of the real position, power, and designs of Satan, the extent of his authority, or the definite results of his operations in the great economy of creation. Without Satan, the creations of God would be incomplete. It is evident from the little which has been revealed, and the course which they pursue, that mankind in general have but a very limited conception of his position or power. In the first place he must have had great influence in heaven in order to draw a third part of them into rebellion. We may form some conception of this immense army of spirits who formed one-third part of the hosts of heaven, and who do. Satan's bidding, when we take into consideration the myriads which make up the other two-thirds who have already taken tabernacles on the earth, and who are in all probability destined to do so in future.

Surely Satan is not wanting in an abundance of agents to work evil, to mar

the beautiful creations of God, to surround men with temptations, and watch them by night and by day. When we take into consideration that there are so many devoted to his service that they need but little attention, innumerable indeed must be the hosts that can be brought to bear upon the few who are determined to oppose his power and serve the God of heaven.

These fallen spirits, having forfeited their right to have tabernacles of their own, have power to enter into and operate through other tabernacles, not only of men, but of beasts, birds, and creeping things.

There are some passages of Scripture which will give us some idea of the high position and influence held and exercised by Lucifer. We read in Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, *durst not bring* against him a railing accusation, but said, *The Lord rebuke thee.*"

Before leaving this part of our subject, we will add, that in reviewing it, it is evident that the mission of Satan on the earth is a necessary one, that he has been especially raised up to fill the place which he now occupies, that the great plan for the redemption and exaltation of man could not have existed according to the order of creation without him, and that he is one of those dignitaries against whom men should not bring a railing accusation, lest they partake of his spirit.

The whole life of man is a continual struggle against the powers of death. It is this warfare, this effort of the spirit and body to cling together in opposition to the principles of dissolution, which causes the pain and affliction which men are heirs to. The organization of man is the battle ground where the powers of life and death contend for the mastery. Death will be overcome in proportion as man obtains a knowledge of, and practises, the principles of life. In these days of ignorance, no considerable knowledge of these principles can be obtained, except by revelation through the Priesthood.

As soon as the matured spirit is ushered into its new sphere of action in its infant tabernacle, the spirits of darkness are on hand to commence their operations, in order to prevent if possible its attaining the object of its creation. They go to work under the evil impulses within them to introduce into the system artificial and injurious desires and habits, and through life they are continually drawing men into evil, by leading their minds into false conceptions of right and wrong, by prompting them to indulge in delusive hopes, until they are caught in a snare, or by surrounding them with a chain of circumstances which will induce them if possible to break the laws of life.

Satan tempted Eve to partake of the forbidden fruit, by assuring her that she should not surely die, and that she should receive an increase of knowledge. This proved in part to be true, for on eating she discovered that she had done that which would give her a practical knowledge of the elements of death, which from that time operated in her against those of life. Adam, in order to fulfil the first great commandment to "*increase and multiply,*" which he could not do if separated from Eve, partook also of the fruit, and went with her from the garden. This enables men to exercise their free agency in choosing which they will serve, for they must obey the influences of one or the other. Man cannot remain neutral. If that were possible he would become a mere cypher, cease to progress, and never attain the object of his creation. He must choose between good and evil, and his free agency consists in the privilege of choosing either, or, in the language of the Prophet Brigham, "Life and death are set before us, and we are at liberty to choose which we will."

Much has been said upon this subject of free agency, and volumes have been written by learned commentators and pious divines; but it simply resolves itself into this, that good and evil are placed before men, and they are left free to choose between them. Every intelligent organization in the universe must have its opposite, by which its adaptation to the object of its creation may be compared, and by which its progress towards that object, or departure therefrom, may be noted, on the same principle that anything in motion is only known to be so from a change in its relative position with other objects. Without this principle of free agency, the powers and capacities of men would remain inactive, and there would be nothing to stimulate to progress and improvement. It was the blessings arising from these three principles—good, evil, and free agency, which

caused Adam and Eve to rejoice, as stated in the revelation given to Moses, Pearl of Great Price, page 15—"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: *Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.* And Eve, his wife, heard all these things and was glad, saying, *Were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.*"

The sectarian world, in their ignorance and pious enthusiasm, are continually mourning and complaining about the course pursued by our First Parents, and condemning them for an act without which men could not have existed, and received the joys of salvation and redemption through the death and resurrection of Christ. On the contrary, they should rejoice with Father Adam and Mother Eve, that they partook of the tree of knowledge of good and evil, and thus opened the way for their children to obtain exaltation and eternal lives. Mankind, in keeping the commandment "*Honour thy father and mother,*" should begin with their first progenitors, to whom *more abundant honour* is due for taking the first great step through which their children may realize the glories of a celestial kingdom, and receive an inheritance among the Gods of eternity.

In order to understand better the real position in which man is placed in this world, we will take into consideration his position before he came here, and why it was necessary for him to come here. Sufficient has been revealed to show conclusively that men were free agents in their first estate, as well as in this, or that they had the privilege then, the same as now, of following either Lucifer or Michael. There is no principle on which the rebellion or obedience of the hosts of heaven can be accounted for, except on that of voluntary action. Without the privilege of choosing or refusing, there can be no sin. The consequences of this rebellion in heaven were, that those engaged in it were condemned to remain in their spiritual estate without the power of increase, while the obedient were progressing through their second estate. Their forlorn condition is forcibly described in the sixth verse of the Epistle of Jude—"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The fact that those reserved in everlasting chains under darkness kept not their first estate, shows that the privilege of coming here was founded on certain conditions, that they broke them, and that those who have the privilege of taking tabernacles fulfilled them. Therefore the very fact of spirits entering the second estate at all, is conclusive evidence that they leave the first free from sin or transgression.

It cannot be inferred from this that spirits come here prepared to occupy equal positions in this world. See Pearl of Great Price, page 25—"Now the Lord had shewn unto me, Abraham, the intelligencies that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good."

The Lord, in a revelation to the Prophet Joseph Smith and others, has plainly stated the reason why it was necessary for spirits to come here and take tabernacles. This reason may be found in Doctrine and Covenants, page 246—"The elements are eternal, *and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated man cannot receive a fulness of joy.*" Mankind cannot be stationary, they must move forward, or retrograde, and either implies continual change, as says the Prophet Brigham—"You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CANNOT BE FOUND."

After the intelligences in the bosom of the Father had fulfilled the law of their spiritual existence, they could progress no further without some change in their organization and sphere of action, and their Creator, in obedience to the eternal law of increase by which He increases His own

glory by adding to that of His children, had a habitation prepared for them of grosser material than spiritual element, and gave each a portion of it, fitted up to be a dwelling place for the spirit. This union of organizations, or of spiritual with mortal bodies, is placed under certain laws founded in truth and righteousness, which if it will faithfully keep, it will be for ever united under a still higher law, and in a more exalted sphere, after going through the changes of a dissolution of the mortal organization, and being quickened again, and filled with the element of eternal life. Birth, death, and the resurrection are very important eras in the progress of intelligences. The changes which may take place after the resurrection are not revealed, but reasoning from analogy there never can be an end of them in the eternal rounds of progress.

The body to man is the foundation or beginning of his kingdom, the first change from a primitive state, the beginning of an organization in the image of, and like unto, the Gods, in which is the germ of eternal lives. How important then that it be strengthened and perfected in right principles, that the superstructure may be complete in all its parts. Just in proportion as man improves upon and perfects his body through the will of his spirit, which must be controlled by the dictates of revelation from God, will he prove himself worthy of having added unto him pure and virtuous women as wives, and through them other bodies in the image, and the offspring, of his own. In fact, spirit and body united is the only medium through which "a fulness of joy" can be received, or exaltation and eternal lives be realized. The measure of these blessings to every man will be the degree of perfection which he attains to in keeping the laws which were ordained to govern him in this temporal estate.

History of Joseph Smith.

(*Continued from page 770.*)

[May 1840.]

Tuesday, 26th, Elder J. Taylor, and 27th Elder Kimball arrived at Manchester. The committee on the Hymn Book commenced, and continued selecting hymns until the 30th, when Elders Young, Kimball, and Taylor went to Liverpool, and preached on Sunday the 31st.

Wednesday, 27th. Bishop Edward Partridge died at Nauvoo, aged 46 years. He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands. His daughter Harriet Pamela died on the 16th of May, aged 19 years.

The first Number of "The Latter-day Saints' Millennial Star" was issued at Manchester, in pamphlet form of twenty-four pages. Edited by P. P. Pratt. Sixpence. Office, 149, Oldham Road.

Monday, June 1, 1840. The Saints have already erected about two hundred and fifty houses at Nauvoo, mostly block houses, a few framed, and many more in lively operation.

The Gospel is spreading through the States, Canada, England, Scotland, and other places, with great rapidity.

Elders Young and Kimball were engaged in blessing the brethren who were about to sail for America.

Wednesday, 3rd. Elders Young and Taylor visited the printers in Liverpool, and Elder Young preached on Sunday.

Saturday, 6th. Elder John Moon and a company of forty Saints, to wit, Hugh Moon, their mother, and seven others of her family, Henry Moon (uncle of John Moon), Henry Moon, Francis Moon, William Sutton, William Sitgraves, Richard Eaves, Thomas Moss, Henry Moore, Nancy Ashworth, Richard Ainscough, and families, sailed in the ship Britannia from Liverpool for New York, being the first Saints that have sailed from England for Zion.

Monday, 8th. Elders Young and Taylor visited Cheshire, and on Tuesday, Manchester, and continued to select hymns.

Elder Young dreamed of his family in health and want, also of the Church and

people, and of a contention between two small companies in the west, one north, the other south—the north prevailing from time to time.

Sunday, 14th.

Minutes of the Conference held at the Gadfield Elm Chapel, in Worcestershire, England, June 14th, 1840.

The Preachers and members of the Bran Green and Gadfield Elm Branch of the Froomes Hill Circuit, of the United Brethren, met at the Gadfield Elm Chapel, Worcestershire, June 14th, 1840, pursuant to previous notice, when the meeting was called to order by Elder Thomas Kington. Elder Willard Richards was chosen President, and Elder Daniel Browett, Clerk for the meeting. The meeting opened by prayer by Elder W. Woodruff. Remarks were then made by the President respecting the business of the day, and the necessary changes which must take place.

It was then moved by Elder T. Kington, seconded by Elder Daniel Browett, that this meeting be hereafter known by the name of the "Bran Green and Gadfield Elm Conference of the Church of Jesus Christ of Latter-day Saints," organized and established by the will and commandment of God, in the United States of America, on the 6th day of April, A.D. 1830, this being the eighth day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

[This motion was permitted to accommodate the feelings of the Conference, who had all recently been baptized, but there is no such principle in existence, as to transform a Church or Conference of the world, into a Church or Conference of Christ's fold by vote.]

Moved by Elder W. Woodruff, seconded by Elder T. Kington, that William Jenkins be ordained an Elder; and William Coleman, Joseph Firkins, William Pitt, and Robert Harris be ordained to office of Priest; and that George Burton, James Palmer, and William Loveridge, be ordained Teachers; carried unanimously. Ordained under the hands of Elders Richards and Woodruff.

Moved by Elder Kington, seconded by Elder Woodruff, that

Robert Clift, Priest, have the care of the Church at Dymock.

James Palmer, Priest,	do.	Kilcott.
John Hill, Priest,	do.	Twigworth.
William Coleman, Priest,	do.	Bran Green.
Thomas Brooks, Priest,	do.	Ryton.
John Smith, Priest,	do.	Lime Street.
Charles Hayes, Priest,	do.	Deerhurst.
Thomas Smith, Priest, Asst.	do.	Deerhurst.
John Vernon, Priest,	do.	Apperley.
Wm. Baylies, Priest, Asst.	do.	Apperley.
John Arlick, Priest,	do.	Norton.
John Spires, Priest,	do.	Leigh.
John Davis, Priest, Asst.	do.	Leigh.
Thomas Oakley, Priest,	do.	Gadfield Elm.

And that Elder Daniel Browett take charge of the Churches on the south, and Elder William Jenkins on the north side, of the river Severn. Carried unanimously.

Moved by Elder Woodruff, and seconded by Elder Richards, that Elder Thomas Kington be the Presiding Elder over this Conference; carried. Meeting adjourned to two o'clock.

Met at two o'clock according to adjournment, and administered the Sacrament to a large congregation of Saints, accompanied by many observations on various subjects by the President. Ten members were confirmed under the hands of Elders Woodruff and Kington. Remarks were made by the President respecting the "blessing of children." Seven children were then blessed under the hands of Elders Woodruff and Kington.

Moved by Elder Kington, seconded by Elder Woodruff, that Elder Daniel Browett represent this Conference to the General Conference, at Manchester, on the 6th day of July next; carried. Moved and carried, that the Clerk present to the Presiding Elder, T. Kington, for safe keeping, a copy of the minutes of this Conference, and also to the General Conference.

The above minutes were then read and adopted, article by article, when it was moved by the President, and seconded by Elder Woodruff, that this Conference be adjourned to the 13th day of September next at this place; carried unanimously.

Conference closed by prayer. After which the Elders and officers present met in Council, and voted unanimously to establish a weekly Council of the officers of said Conference, to be held alternately on the south and north sides of the river Severn, to commence at Leigh on the 26th inst.; and organized the same by appointing Elder Daniel Browett, President, and John Hill, Priest, Clerk, on the south side of the river; and also on the north side, by appointing Elder William Jenkins, President, and John Smith, Priest, Clerk; to assemble on the 3rd of July next, at Turkey Hall.

After passing many other votes of minor importance, accompanied by much instruction from Elders Richards and Woodruff, touching the duties of the several officers in their relations to each other, and the Church, the Council adjourned. And it is worthy of remark, that no dissenting vote or voice was seen or heard during the day, either in Conference or Council.

WILLARD RICHARDS, President.

DANIEL BROWETT, Clerk.

Thursday, 18th.

Copy of a Memorial from Joseph Smith, junior, to the High Council of the Church of Jesus Christ of Latter-day Saints.

June 18, 1840.

The Memorial of Joseph Smith, junior, respectfully represents — That after the Church of Jesus Christ had been inhumanly as well as unconstitutionally expelled from their homes which they had secured to themselves in the State of Missouri, they found a resting-place in the State of Illinois, although very much scattered and at considerable distance from each other. That after the escape of your memorialist from his enemies, he (under the direction of the authorities of the Church) took such steps as has secured to the Church the present locations, viz., the town plot of Nauvoo and lands in the Iowa Territory. That in order to secure said locations, your memorialist had to become responsible for the payment of the same, and had to use considerable exertion in order to commence a settlement, and a place of gathering for the Saints; knowing from the genius of the constitution of the Church, and for the well-being of the Saints, it was necessary so that the constituted authorities of the Church might assemble together to act or to legislate for the good of the whole Society, and that the Saints might enjoy those privileges which they could not, by being scattered so wide apart, induced your memorialist to exert himself to the utmost in order to bring about an object so necessary and so desirable to the Saints at large.

That under the then existing circumstances, your memorialist had necessarily to engage in the temporalities of the Church, which he has had to attend to the present time. That your memorialist feels it a duty which he owes to God as well as to the Church, to give his attention more particularly to those things connected with the spiritual welfare of the Saints, (which have now become a great people,) so that they may be built up in their most holy faith, and go on to perfection.

That the Church having erected an office where he can attend to the affairs of the Church without distraction, he thinks and verily believes that the time has now come, when he should devote himself exclusively to those things which relate to the spiritualities of the Church, and commence the work of translating the Egyptian Records, the Bible, and wait upon the Lord for such Revelations as may be suited to the condition and circumstances of the Church.

And in order that he may be enabled to attend to those things, prays your Honourable Body will relieve him from the anxiety and trouble necessarily attendant on business transactions, by appointing some one to take charge of the City Plot, and attend to the business transactions which have heretofore rested upon your memorialist. That should your Honours deem it proper to do so, your memorialist would respectfully suggest that he would have no means of support whatever, and therefore would request that some one might be appointed to see that all his necessary wants may be provided for, as well as sufficient means or appropriations for a Clerk or Clerks, which he may require to aid him in his important work.

Your memorialist would further represent, that as Elder H. G. Sherwood is conversant with the affairs of the City Plot, thinks that he would be a suitable person to act as Clerk in that business, and attend to the disposing of the remaining lots, &c.

Your memorialist would take this opportunity of congratulating your Honourable Body on the peace and harmony which exists in the Church, and for the good feelings which seem to be manifest by all the Saints, and hopes that inasmuch as we devote ourselves for the good of the Church, and the spread of the kingdom, that the choicest blessings of heaven will be poured upon us, and that the glory of the Lord will overshadow the inheritances of the Saints.

JOSEPH SMITH, junior.

Saturday, 20th. Proceedings of the High Council on the foregoing memorial.

The Council relieved President Joseph Smith, junior, according to his request in the memorial, and appointed H. G. Sherwood to take charge of the City Plot and act as Clerk in that business, and also to attend to the disposing of the remaining lots, and the business transactions which have rested upon him. Alanson Ripley was appointed steward to see that all the necessary wants of the First Presidency be supplied, as well as to provide sufficient means or appropriations for a Clerk or Clerks to aid President Joseph Smith, junior, in his important work.

HOSEA STOUT, Clerk.

(*To be continued.*)

AN inveterate bachelor being asked by a sentimental young miss why he did not secure some fond one's company in his voyage on the ocean of life, replied, "I would if I were sure such an ocean would be pacific."

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 15, 1855.

PROFESSOR PRATT'S DISCOVERY.—We publish in this Number of the *Star* an account of Elder O. Pratt's discovery of the law of planetary rotation. To the generality of our readers, so abstruse a subject may not be of much interest, any farther than as they take an interest in the progress of science and general education in Utah. Professor Pratt is a self-educated man, and, like many of his brethren, he has had to struggle on through poverty, sustain his family, preach the Gospel, and attend to the varied duties of his calling in the Priesthood. But amidst all this, he has been a most devoted student of the sciences of mathematics and astronomy. One of the results of his labours is the discovery of this law, which will rank him with such men as Kepler, Laplace, and others by whom have been discovered, from time to time, some of the general laws which govern the planetary worlds. This should indicate to the world, that the Saints do not intend to be behind them in anything. Their rapid progress in the arts and sciences—their system of theology, based on the revelations of heaven—their improved moral and social relations, and thorough system of general education, will soon place them in the van of all other people. The day is not far distant when they will out-strip the world in everything that is great, good, and exalted.

UTAH NEWS.—The interesting letter from Elder G. A. Smith, inserted elsewhere, gives a copious summary of the news from Utah. A few other items we have gleaned from the *Deseret News*.

Elders Charles Smith, John Mayer, John W. Coward, Benjamin Brown, and W. G. McMullin arrived in the Valley, in advance of their companies, about Sept. 1st. Elders N. V. Jones and W. Fotheringham arrived in San Francisco on the 9th of July, *en route* for Utah. They were 4 months and 5 days in going from Calcutta, stopping 10 days in Singapore, 5 in Macao, and 10 in Hong Kong, from which they reached San Francisco in 56 days. They expected to go through to the Valley on the northern route, in company with Bishop J. L. Heywood.

On Monday Sept. 3rd, brother David Charles Williams, while employed in carrying away lumber from the circular saw of Woolley, Snow and Co., Little Cottonwood kanyon, accidently let the board, of which he had hold, touch the top of the saw while in rapid motion, tending to project the board forward with great force, but he holding too firmly to his grasp, was thrown directly upon the saw, which carried him over its top and threw him a distance of some eighteen feet, cutting and mangling him in the most shocking manner. He survived about twenty minutes. He has left a wife to lament his early death, and many friends in his native country, Wales.

Married, by Bishop Silas Richards, in Union, U.T., Sept. 16, Mr. Samuel Whitaker and Miss Sarah Ann Betson, both from England.

DEPARTURE.—The ship *Emerald Isle*, Captain G. P. Cornish, cleared on the 28th ult., and sailed on the 30th for New York, with 349 souls of the Saints on board, under the Presidency of Elder P. C. Merrill, assisted by Elders Joseph France and T. B. H. Stenhouse.

ARRIVAL.—Elder George P. Waugh arrived at Liverpool Nov. 30 from Canada, *via* New York. He left New York Oct. 30, per ship *Yorkshire*.

THE continuation of the article entitled "Joseph Smith, the Prophet" is postponed, from untoward circumstances, until next week.

Law of Planetary Rotation.

DISCOVERED BY PROFESSOR ORSON PRATT.

To the Editor of the *Millennial Star*.

Dear Sir,—Permit me to announce to the world, through your valuable paper, an astronomical discovery, made by me on the eleventh day of November, 1854. I allude to a law governing planetary rotation. Telescopic observation reveals to us the fact that many of the bodies of the solar system, not only have a progressive velocity in their orbits, but a rotative motion upon their axis. Heretofore, the only means known to astronomers, by which to determine the exact period of a planet's rotation, has been a careful observation of the movements of spots upon its surface. For instance, spots are discerned on the eastern limb of a planet's disc, which, instead of remaining stationary, gradually move across the disc in a westerly direction, disappear for a few hours at the western limb, and again re-appear in their former position on the eastern limb. These spots are believed to be portions of the surface of a planet darker than the adjacent parts, and carried around by a rotation of the planet on its own axis from west to east.

By such observation, the period of the rotation of the planet Mars has been determined to be 24h. 37m. 23s. mean solar time; Jupiter's period, 9h. 54m. 12s.; and Saturn's period, 10h. 29m. 17s. Mercury and Venus are situated so near the sun that it is extremely difficult to distinctly discern spots upon their surfaces. It is believed, however, by some astronomers that their observations are sufficiently exact to assign to Mercury a rotative period of about 24h. 5m., and to Venus a period of 23h. 21m. 21s. It is still maintained by some eminent observers that there is a small degree of uncertainty remaining as to the rotative periods of Mercury and Venus. Uranus is supposed by some observers to rotate on its axis in 9h. 30m.; but this planet is so far distant from us that it is generally believed that the present powers of the telescope are incapable of revealing any spots upon its surface sufficiently distinct to determine whether it has a rotation or not. Whether the asteroids and the planet Neptune rotate, the astronomical instruments of the present day are utterly inadequate to determine.

Do all the planets of the solar system rotate? Observation has, as yet, been entirely unable to answer this question. It is supposed from analogy that rotation is as extended in its operations as the progressive motions of planets in their orbits—that every planet turns upon its axis, producing the agreeable alternations of light and darkness, day and night. But how to demonstrate this analogical supposition—how to ascertain the periods of rotation of such planets as are beyond the reach of observation, has been a problem unsolved by the astronomical world.

Many eminent and distinguished astronomers have eagerly sought after some law, connecting the rotative periods of the planets with some known data of the solar system, such as their distances from the sun—their orbitual velocities—their masses, &c.; but all their laborious researches to develope such law have not been crowned with success—the law of planetary rotation has eluded their grasp.

Firmly believing, from my early youth, that the diurnal periods of the planets were the results of some hidden law, I have endeavoured, at different times, to discover the same, so as to determine the periods of rotation by calculation instead of observation. After many fruitless researches in regard to the original causes of planetary motion, I was led by the indications of certain hypotheses to seek for the law of rotation connected with the masses and diameters of the planets, or, in other words, with their densities. These investigations resulted in the development of the following beautiful law:—

THE CUBE ROOTS OF THE DENSITIES OF THE PLANETS ARE AS THE SQUARE ROOTS OF THEIR PERIODS OF ROTATION.

Or, which amounts to the same thing—THE SQUARES OF THE CUBE ROOTS OF THE DENSITIES OF THE PLANETS ARE AS THEIR PERIODS OF ROTATION.

But as the densities of globes are proportional to their masses or quantities of matter, divided by their volumes or by the cubes of their diameters, it follows that the rotation of the planets, considered as spheres, is proportional to their masses and diameters. The law, therefore, may be expressed in terms of the masses and diameters, as follows:—

THE SQUARES OF THE CUBE ROOTS OF THE MASSES OF THE PLANETS DIVIDED BY THE SQUARES OF THEIR DIAMETERS ARE AS THEIR PERIODS OF ROTATION.

To illustrate the correctness of this law, I will give the following examples:—

Example 1. Given the mass of the earth equal to 1; its equatorial diameter, 7925.5 miles; its period of rotation, 23h. 56m. 4.090475s. mean solar time, which is equal to one absolute sidereal day: also the mass of the planet Mercury equal to 0.0627694 and its diameter 3140 miles; it is required to find the period of Mercury's rotation.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(0.0627694)^{\frac{2}{3}}}{(3140)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. } : 24\text{h. } 5\text{m.}$$

Example 2. Given the mass of Venus equal to 0.9043346; its diameter 7800 miles; and the mass, diameter, and rotative period of the earth, as in the first example. Required the period of the rotation of Venus.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(0.9043346)^{\frac{2}{3}}}{(7800)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. } : 23\text{h. } 21\text{m. } 21\text{s.}$$

Example 3. Given the mass of Mars equal to 0.145337; its diameter, 4108.26 miles; and the mass, diameter, and rotation of the earth, as in the first example. Required the period of the rotation of Mars.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(0.145337)^{\frac{2}{3}}}{(4108.26)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. } : 24\text{h. } 37\text{m. } 23\text{s.}$$

Example 4. Given the mass of Jupiter equal to 371.7547; its diameter 88592.7 miles; those of the earth as in the former examples. Required the period of the rotation of Jupiter.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(371.7547)^{\frac{2}{3}}}{(88592.7)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. } : 9\text{h. } 54\text{m. } 12\text{s.}$$

Example 5. Given the mass of Saturn and its rings equal to 289.0281; its diameter, 79160 miles; those of the earth as in the former examples. Required the period of the rotation of Saturn.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(289.0281)^{\frac{2}{3}}}{(79160)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. } : 10\text{h. } 29\text{m. } 17\text{s.}$$

Example 6. Given the mass of Uranus equal to 20.625488; its diameter 34500 miles; those of the earth as in the former examples. Required the period of the rotation of Uranus.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(20.625488)^{\frac{2}{3}}}{(345000)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. } : 9\text{h. } 30\text{m.}$$

Example 7. Given the mass of Neptune equal to 26.87671; its diameter, 41500 miles; those of the earth as in the former examples. Required the period of the rotation of Neptune.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(26.87671)^{\frac{2}{3}}}{(415000)^2} :: 23\text{h. } 56\text{m. } 4.090475. : 7\text{h. } 49\text{m. } 57\text{s.}$$

Example 8. Given the mass of Neptune equal to 26.87671; its diameter, 37500 miles; those of the earth remaining as in the former examples. Required the period of the rotation of Neptune.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(26.87671)^{\frac{2}{3}}}{(375000)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s.} : 9\text{h. } 35\text{m. } 32\text{s.}$$

If in any of these examples the mass be divided by the cube of the diameter, the quotient will be the density of the planet. And if the density of the earth be taken as unity or 1, the densities of the other planets, deduced from the data given in the foregoing examples, will be as in the second column of the following table:—

Name of Planet.	Densities (the earth's being 1.)	Masses (the earth's being 1.)	Diameters in miles.	Diameters (the earth's being 1.)	Periods of rotation in absolute sidereal days (the earth's being 1.)
Mercury	1.00934	0.9637694	3140	0 3961895	1.00622
Venus...	0.96395629	0.9043346	7800	0.984165	0.975824
Earth	1.000000	1.0000000	7925.5	1.000000	1.000000
Mars	1.04346	0.145337	4108.26	0.51836	1.02877
Jupiter	0.26616	371.7547	88592.7	11.17818	0.41377
Saturn and rings	0.29007	289.0281	79160	9.988013	0.43820
Uranus	0.25005	20.625488	34500	4.353038	0.39692
Neptune	0.1872026	26.87671	41500	5.2362627	0.327246
Neptune	0.253715	26.87671	37500	4.7315627	0.400771

If in the examples given above, the densities in the second column of the table be substituted for the masses and diameters, and the absolute sidereal period of the earth's rotation be considered as unity or 1, the calculations will be greatly shortened, for then the squares of the cube roots of the densities would be equal to the periods of rotation, expressed in absolute sidereal days, as in the last column of the above table.

Example. If the density of Mars be 1.04346, what will be its period of rotation?

$$(1.04346)^{\frac{2}{3}} = 1.02877 \text{ sidereal days, which is the answer.}$$

The ratio of one mean solar day to one absolute sidereal day is as 1.00273791 to 1. Therefore, by dividing the sidereal days in the last column of the table by this ratio, the quotient will be solar days, which may be easily reduced to hours, minutes, and seconds, mean solar time.

To express the law of planetary rotation in general algebraical formula, applicable to the periods of the rotation of all the primary planets, let M, D, P, represent respectively the mass, diameter, and rotative period of the earth; and let m, d, p, represent the mass, diameter, and rotative period of any planet, then we will have—

$$\frac{P \,.\, D^2 \,.\, m^{\frac{2}{3}}}{d^2 \,.\, M^{\frac{2}{3}}} = p \text{; or in terms of the densities and periods, thus—}$$

$$\frac{(\text{Planet's den.})^{\frac{2}{3}} \,.\, P}{(\text{Earth's den.})^{\frac{2}{3}}} = p \text{; or, if the earth's rotative period and density be}$$

each taken as unity or 1, then,

$$(\text{Planet's density})^{\frac{2}{3}} = \text{rotative period.}$$

As the rotative periods depend upon the masses and diameters of the planets, any errors entering into these elements by the imperfections of observation will necessa-

rily affect the calculated periods of rotation in a proportionate degree. This will be more manifest by referring to the 7th and 8th examples in regard to the mass and diameter of Neptune. The mass which I have adopted in these two examples is that calculated by Professor Struve, from his own observations of the satellite attending the primary. The diameter, 41500 miles, is that given by Sir John Herschel in his "Outlines of Astronomy." The assumed diameter, 37500 miles, in conjunction with the same mass, gives a difference of 1h. 45m. 35s. in the calculated periods of rotation. Many astronomers have adopted 35000 miles for the diameter.

The diameter of Neptune is probably not yet known within several thousand miles, for an error of observation of three-tenths of a second of an arc, would at that great distance produce an error of over 4000 miles in the calculated diameter of the planet. The same statement is equally applicable to the determination of the mass. An error of observation on the dimensions of the orbit of Neptune's satellite, though it might be only a small fraction of a second of an arc, yet it would produce a great difference in the calculated mass. We can, therefore, in our calculations, only approximate the true periods of rotation in proportion as observation approximates the true ratio of the masses and diameters of the planets.

There is a great difference in the observations of astronomers from which the mass and diameter of Saturn are computed. Some have adopted 67,000 miles as the diameter; others, 73,000; and others again 79160. Some have adopted the mass much less than we have assigned in the foregoing table. If we take the diameter at 67,000 miles, and the mass at 175.245657, the ratio and the period of rotation will remain the same as in the table.

The renowned French mathematician—Le Verrier, to whose calculations the world are indebted for the discovery of Neptune, has revised the tables containing the elements of the planet Mercury, and has computed its mass much less than formerly received: hence, I have adopted Mercury's mass less than stated in the old tables.

It will be seen by the formula which I have given, that if the rotation is known by observation, the ratio of the mass and diameter can be calculated; and that if any two of the elements are known, the third can be calculated.

The periods of the rotations of the ultra-zodiacal planets or asteroids cannot be calculated until observation shall determine their masses and diameters.

Whether the law of planetary rotation can be extended to the rotative periods of the satellites, attending the four exterior planets of the solar system, is not known. It is supposed by some, from observation, that the periods of the rotation of the satellites are equal to their periods of revolution around their primaries: but this needs confirmation by further observation of greater perfection and accuracy than what the present powers of the telescope seem capable of affording.

From the masses and diameters of the four satellites of Jupiter, as given in Herschel's "Outlines of Astronomy," I find by the application of the law of rotation, the following relative or proportional periods. (Assuming the period of the rotation of the 1st satellite, nearest to the planet, to be equal to unity or 1.)

Jupiter's satellites.	Proportional periods of rotation, as calculated.
1st.	1.000000000
2nd.	1.788478493
3rd.	1.635488852
4th	1.375555069

If it be true, that the rotative periods of these satellites are equal to the periods of their revolutions around their primaries, then the law does not apparently hold good for these secondary systems, unless the diameters and masses are affected with considerable errors; for instance, if the apparent angular diameter of the 2nd satellite be reduced the one-twentieth of a second of an arc, it would reduce the real diameter 116 miles, which would give a calculated period of rotation, such as should exist in order to correspond precisely with the ratio of the periods of revolution in their orbits. In the cases of the 3rd and 4th satellites, there would have to be a greater correction in order to make the rotative and orbitual periods of the same length. A

mistake of a small fraction of a second of an arc, might easily be made in the apparent angular diameters. Likewise, as the masses are deduced from observations of the minute perturbations which the satellites exercise upon each other, it is evident that a minute error in such observations, would give a much greater error in the calculated masses. Therefore, masses and diameters might be assumed, within the limits of unavoidable errors, which would give calculated periods of rotation for the four satellites of the same length as their orbitual periods.

This remarkable law, connecting the periods of rotation with the masses and diameters of the planets, appears to point to some more original law of a higher order of generalization. Such was the case in regard to Kepler's law, connecting the orbittual periods of the heavenly bodies with their distances from their respective centres of motion. Newton demonstrated Kepler's law to be a necessary result of the more general law of universal gravitation.

Providence may raise up a Newton in our day who shall disclose to us the reason why the cube roots of the densites of the planets are as the square roots of their periods of rotation.

I intend in some future communication, to present an hypothesis which will, if I am not mistaken, account for this curious law obtaining in the solar system.

With the most sincere desire for the developement and diffusion of useful knowknowledge, I subscribe myself your most humble servant,

ORSON PRATT, Senior.

G. S. L. City, Utah Territory, August 4, 1855.

Foreign Correspondence.

DESERET.

Historian's Office,
Great Salt Lake City,
Sep. 30th, 1855.

Elder Franklin D. Richards.

Dear Brother—Elder Erastus Snow arrived here from St. Louis about half-past one, a.m., of the 1st inst., after travelling very hard, and almost without sleeping for many days. He came with the mail part of the way, but found it was too slow business for him.

On the 3rd inst., the first company of our emigration, under Captain Henley, arrived in good condition. There were 46 wagons and 200 souls. On the same day, I was sorry to record the death of the posthumous daughter of the late Dr. Willard Richards, born the 18th of last October. Jenetta was a fine healthy girl until the 20th of last July, when she was taken sick with the diarrhea, which ended in consumption. She was buried on the 4th beside her father, with whom she is no doubt associated in the world of spirits, though she knew him not in the flesh.

On the 2nd inst., the Utah and Shoshone Indians met in front of the Deseret store, and after various imposing ceremonies, they entered into a treaty of peace.

Elder Isaac Bullock, Judge of Probate for Green River County, came in on the 4th, and reported 50 acres of good wheat at Fort Supply, which would be ready for harvesting on the 10th, and there were prospects for a good potatoe crop.

The Eastern mail arrived on the evening of the 5th inst., but we had learnt all the most important news by Elder E. Snow. The second company of our emigration arrived on the 7th inst., consisting principally of Danes, under Captain Noah T. Guyman.

On the 10th inst. there was fresh snow visible on the Twin Peaks, the weather for the previous fortnight having been very hot and sultry, the thermometer frequently reaching 96 degrees in the shade. It is now cool and pleasant, averaging about 75 degrees, with slight frosts occasionally a little before sunrise. We consider the frost has held off remarkably, most of the corn having matured; but the crops are thin, owing to late planting and grasshoppers. There is still a little late wheat yet green, which we hope will ripen before any severe frost comes,

On the 11th inst., the company from Texas, conducted by Elder S. M. Blair, arrived in good condition, although they had suffered considerably and their number had been somewhat lessened by the cholera while on the Missouri. On that day also the remainder of the newly appointed missionaries to the Eastern States and Europe started from here, most of them having left the day before, and would wait for the balance between the mountains. Same day Elders Orson Pratt and Jesse W. Fox started for Green River in order to survey and determine the northern boundary line of this territory, at the point where it crosses that river.

On the 25th inst., the first division of the P. E. Fund company, consisting of 46 wagons, arrived here, led by Elders Ballantyne, Pitt, and Glover. The Nauvoo brass band went out the day before for the purpose of cheering and escorting in their old captain, William Pitt, the first member of that band, and by whom, under the Prophet's direction, it was organized. The company had just got camped between the mountains on the 24th, when they saw the band on horseback, preceded by their large flag, coming down the side of the first mountain towards them. They immediately mustered all the guns in camp, and gave the band a salute in true military style, which was answered by the band in musical cheers on their brass instruments, which resounded through the everlasting hills with notes of joy and gladness. I will leave you to conjecture what was the scene, and what were the feelings of the "b'hoys" on meeting their old conductor. I can't describe them. Next day the band headed the company into the city, playing lively music, and when near the camp they played "Home, Sweet Home." President B. Young met the company on Union Square, and gave directions respecting the cattle, &c., belonging to the fund.

On the 28th inst., the fifth company arrived under Captain Moses Thurston, with 33 wagons.

"The Deseret State Horticultural Society" has been organized during this month to encourage the raising of fruits, trees, grain, &c., &c.; it held its first public meeting on the 20th inst., at which there was a most superb exhibition of large, fine, and deliciously flavoured peaches, which were distributed among the Assembly. The Nauvoo brass band, in their grand orchestral capacity, enlivened the meeting with suitable music. It is truly astonishing to see what fine peaches, apples, plums, &c., have been produced from mere seedlings; and now that the brethren have begun to graft, and otherwise improve the young trees, the future prospects are really gratifying. There is a general movement in the community on the subject, and a large quantity of fruit seeds of all kinds in the course of planting this fall. On the evening of the 24th inst., Elder W. C. Staines brought a basket to the office, containing about five dozen of the most delicious peaches of large size, with which he feasted me and my clerks, along with Elders Carrington (whose health is better) and Elias Smith. These peaches would have graced any eastern market, on account of both size and flavour.

Brother Staines is beautifying his garden, and is erecting a splendid dwelling house on it in the cottage style; the mason work being nearly completed. Judge Elias Smith is also building a splendid dwelling house, the adobie work having risen to the height of 20 feet from the cellar ground, and has to go up 12 feet higher. Secretary A. W. Babbitt is just finishing a fine large house with 18 rooms. The G. S. L. County Court House is progressing fast, the mason work being about half done, and the remainder going up spiritedly, so as to enclose the building this fall. Elder Henry J. Jarvis is also finishing a very fine house. The adobie work on the new Historian's Office was completed ready for the roof, but on the evening of the 27th inst., a strong wind arose from the north, and blew in a few yards of the north gable end, breaking several of the joists inside; the damage however will soon be repaired. President H. C. Kimball has built about 160 rods of lime and gravel stone wall around his gardens, making a beautiful and durable fence. Several contracts have been let on the Big Cottonwood Canal, now constructing for boating granite to the Temple, and quite a considerable number of hands are employed thereon; it is expected that an immense amount of labour-tithing will be applied thereon as soon as the expected fall rains have somewhat softened the ground. At the public works they are now manufacturing splendid cutlery, con-

sisting of Congress knives, swords, spears, &c.; they are also making some very fine locks.

The Endowment House has been opened twice a-week for the last month, for the purposes for which it was built; it is now closed until after Conference.

There is to be a special term of the United States' District Court held here, commencing on the 15th of October next.

I have not been very well for the most of this month, so that I have only been about half the time in the office; but I have been to Provo, and what with preaching, counselling, trimming my apple and peach trees, visiting the sick, selecting candidates whom I could recommend for endowments, inspecting improvements, marrying, confirming, and cutting off, (the latter process having been taken with some who had gone to California, contrary to counsel,) I have been kept quite busy all the time.

I saw your family a day or two since; sister Richards was in good spirits, and your family all well, with the exception of a little complaining with the youngest child. I saw 300lbs. of flour, which had just been landed in the hall, indicating the absence of starvation. I saw a very respectable wood pile in the rear of the house, which sister R. calculates will last till April; shewing that the means of cooking are at hand. I also saw the foundation of a kitchen 22 feet by 16, with the mason work 3 feet high, indicating that a new cooking room was in progress. Also was told of 40 yards of good cloth already woven, and saw the yarn for 25 yards more ready for weaving,* all which sufficiently testify that while Franklin is preaching and publishing the Gospel among the nations, his family are using every appliance, with industry and economy, to provide themselves with the necessaries and comforts of life.

Elder Seth M. Blair has opened a splendid merchandize establishment in Reese's old store, and is selling goods as cheap as any house in the city.

Elder John C. L. Smith, the President of Parowan, Bishop P. K. Smith of Cedar City, the Hon. Jesse N. Smith, Representatives for Iron County, and some 25 others from that quarter, have come up to attend Conference. One fourth of the city wall of Parowan is completed 12 feet high, and the residue is in rapid progress.

A new valley has been discovered about 25 miles from Harmony, containing a large quantity of excellent timber; a good mill power, and some excellent land for cultivation. A company has been formed to erect a saw-mill.

Some very fine specimens of cotton have been raised in the Santa Clara, and have been pronounced by Dr. Hurt, an old cotton grower, to be superior to any he ever saw in his life. I enclose you a small specimen.

The bell which was cast by brother Morgan Phelps last spring, from the first iron from the Deseret Iron Works, which was very hard, is now mounted on the Salt Lake House in the city, kept by Mr. Townsend; the sound is nearly equal to that of the best at the public works.

Yours as ever,

GEORGE A. SMITH.

* If Elder Smith had inquired, Mrs. Richards would have informed him that there were 300 yards made by the family during the last year. ED.

Varieties.

JESUITICAL ACUTENESS.—The best commentary on Newton's *Principia* is written by Jacquier and Le Suer, two members of the Society of Jesus. This commentary is so simple and complete that it enables a person who has but an imperfect knowledge of mathematics to comprehend and to master the sublime discoveries of Newton. There was, however, a trifling objection to the publication of this commentary. The Pope had, by his decrees, forbidden any one to maintain the doctrines of the motion of the earth. The learned Jesuits disposed of this difficulty very easily. They prefixed a notice to this part of the work, declaring that they bowed with implicit submission to the decision of the Pope that the sun moved round the earth, but that they had been incited by curiosity to show what would have been the case, had it been a truth, instead of a fiction, that the earth moved round the sun. The world laughed and learnt; the Holy See was satisfied and silent.—*Lord John Russell.*

"WIFE," said a man, looking at the telegraph wires, "I don't see, for my part, how they send letters on them ere wires, without tearin' 'em all to bits."—"Oh, you stupid!" exclaimed his intellectual spouse, "why, they don't send the paper; they just send the writin' in a fluid state."

THE ARABS OF ENGLAND.—Mr. Frederick Goodyer, chief constable of Leicestershire, states that somewhere about 70,000 lodgings are annually supplied to vagrants in that county alone, and that these 70,000 lodgings will represent upwards of 45,000 separate individuals—the majority of whom obtain subsistence by very questionable means. Mr. Dare, a domestic missionary, arrives at the conclusion that one-half the number pass through the borough of Leicester. Some of them live by making finger rings for sale from brass buttons; others mend china and glass; not a few vend spurious lace and jewellery; and ballad-singing (as those of us who have an "ear for music" know too well) is a favourite resource. The "paste lurkers" pound a Bath brick, and mix whitening, turpentine, and "red rud" with the powder; whereon they are provided with a composition for cleaning brass, tin and pewter articles, and sell for seven or eight shillings what costs them less than as many pence. Thus we have amongst us (says Mr. Dare) an organized system of vice and beggary, supported by the unthinking and pseudo-benevolent, which will never be eradicated till people cease relieving without inquiry, and public lodging-houses are substituted for the present private ones.—*Family Herald.*

Song of the Saint.

(Selected.)

Farewell, my native land, farewell,
Thou hast no charms for me—
I go with Zion's sons to dwell—
'Mongst noble men and free.

Chorus—Across the mighty deep we roll,
With spirits bold and free:
Blow gentle gale, fill every sail,
And speed us o'er the sea.

Adieu to priestcraft, pomp, and pride,
Oppression and dirt
I go the laws of God t' abide,
With those the Lord will bless.

No earthly tie or sympathy
Shall cause my heart to grieve;
I leave them all most joyfully,
With Saints of God to live.

What is the joy the world affords,
What are its happiest hours,
Compared with those consoling words,
"Eternal lives are yours?"

I'll go to Zion's peaceful vale,
And learn celestial love,
And there prepare with Gods to dwell
In realms of bliss above.

Oh God! preserve us on the way,
Our lives and health defend;
Let angels guard us night and day,
Unto our journey's end.

Chorus.—Across the mighty deep we roll, &c.

C. W.

ERRATUM.—In *Star* No. 49, page 777, line 26, for "Joseph Chalmers" read "James L. Chalmers."

Money List, Nov. 23—30, 1855.

William Maiben	£27	0	0	Brought forward	£59	4	4½
John Mellor	2	0	0	John B. Pears	2	0	0
R. J. Townsend	3	0	0	William Brownlow	4	0	0
William Lewis	2	11	6	James Rodgers	7	10	0
,, (8th November)	8	3	0	William Norris	5	0	0
,, (19th October)	9	9	10½	Augustus Farnham (Australia)	25	0	0
,, (30th August)	2	0	0	Milo Andrus (St. Louis, per J. H. Hart)	12	6	8
William Parr	5	0	0	John Godsall	35	0	0
Carried forward	£59	4	4½		£150	1	0½

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. A Voice from Heaven.

No. 51, Vol. XVII. Saturday, December 22, 1855. Price One Penny.

Joseph Smith, the Prophet.

(*Continued from page* 772.)

But now let us take a glance at the political state of the world. Is the world in the best possible condition in this respect? Is perfection in the science and art of government attained to by the nations of the earth? Are they on the high-road to such perfection? Are mankind organized nationally in the manner most conducive to the general good? Which is the best form of government—republican, monarchical, or despotic? If one is better than the other, is it wisest for all mankind to be united into that one, whichever it may be? Or should they be divided into an unlimited number of independent nations, organized under this best form of government? Shall Church and State be united harmoniously, as the spirit and the body, or shall they be separated and be continually striving for the mastery? Shall the Church rule the State despotically? Or shall the State be all in all, and ignore the Church? The present generation of men consider themselves in advance of their progenitors in politics as well as in religion. And what is the boasted political position of the world at the present? One exactly analogous to its religious position. Mankind are split up into hundreds of antagonistic political parties and creeds, as they are into hundreds of antagonistic religious sects and creeds. In religion there are Catholics, Protestants, Greeks, Mahometans, Episcopalians, Lutherans, Calvinists, Moravians, Methodists, Baptists, Congregationalists, Unitarians, Swedenborgians, Presbyterians, Quakers, and numberless others. In politics there are Whigs, Tories, Radicals, Chartists, Bonapartists, Legitimists, Fusionists, War Parties, Peace Parties (a pity there are no terse names for these two Parties), Conservatives, Liberals, Protectionists, Free-Traders, Peelites, Democrats, Free-soilers, Hard Shells, Soft Shells—in fact, there is no end to the catalogue of folly. The highest fundamental principle in politics known among the most advanced nations of the day is division, or opposition. Englishmen could scarcely conceive of a nation which was not divided into at least two great parties—the one all sail, the other all ballast, with no cargo, or scarcely any, on the government vessel. The sails strive to make headway, but the good ship is ofttimes so heavily ballasted that, with all manner of tacking, she makes scarcely any real progress. In fact she is often ballasted so heavily that when the winds blow a little fresh, she flounders about for a short time and then sinks beneath the waves. Americans have similar notions. Can there be greater folly?

If we take the collective wisdom of the present generation, as evidenced by that unmistakable criterion, their acts, we dis-

cover that their conceptions of the best possible method of governing the world is by dividing it into a thousand motley, incongruous portions, one organized as a republic, another as an empire, a third as a kingdom, &c.; all these different governments independent of, and disconnected with, each other, and each one a check upon the progress of the others. There have arisen men from time to time who have imbibed the idea of one great universal kingdom upon the earth. So far this is good. It is a principle eternal and divine. But how do such men carry it out? By might instead of right, by conquest, craft, and cunning deceit. And, as a natural consequence, when such a universal government has been realized, it has soon come to naught. And a majority of mankind, seeing the abuses of such a wide-spread and powerful government have concluded that the principle is altogether wrong, and have invariably gone back to sectarian and party chaos.

All political principles are resolvable into two grand heads, the exact opposites of each other—unity and division. The majority of mankind, if we may judge of their faith by their works, believe that mankind cannot be governed properly but by the principle of division, and for this reason we see them split up into antagonistic nations, and nations into antagonistic political parties. Yet it must be evident, on a little reflection, that this principle is decidedly inferior to the other. Where a people are divided into two parties the energies and influence of one, and a great portion of the energies and influence of the other, are thrown away—lost to the general good. This certainly cannot be a desirable principle to act upon, although it is generally prevalent. Some who have seen the superiority of the principle of unity, have endeavoured to establish it, but, not understanding it properly, their exertions have in the end come to naught.

It is evident that human wisdom has failed in the search after perfection in politics as well as in religion. System after system has been tried, but the fallibility of each has been witnessed time after time. The human race, as a whole, seem, humanly speaking, no nearer being brought under one perfect government than they have been for ages. Indeed the most civilized nations in the world laugh at the very idea of political unanimity—all voting on one side—no "opposition!" Why politics would be dead then to most people. As it is, many of the best kind of citizens stand aloof altogether from politics, considering it but another name for gambling.

As men have tried for nearly 6000 years, but have been unable to bring in and develop a perfect system of political economy on the earth, we are justified in considering them unable to do it, and the more so when they appear at the present moment further off the mark than ever. Something is lacking, and what that is, man without inspiration cannot divine.

As mankind are so far behind in religious and political economy, it is not surprising that they have made little advance in social economy. We hear much talk of the high state of civilization in the 19th century. But there are connected with it social evils and anomalies which defy the power and wisdom of man to destroy them. The most enlightened and civilized nations of the earth have the greatest amount of individual poverty and of drunkenness, whoredom, and adultery. Nations who boast of their social superiority have thousands of public prostitutes, a spectacle which barbarism revolts at. And these degraded females are outcasts from society, while the men who have brought them to that wretched condition are held in honour in the highest places of the nation. And further than this, thousands of females are absolutely prohibited by law from becoming helpmeets to any man, denied the privilege of fulfilling the very end for which they were created. The wisest statesmen and divines are at a loss to devise means to stay the tide of social demoralization that swells through the nations. Gaols filled with criminals, Bastiles with paupers, and streets with beggars and prostitutes are a striking evidence of the inefficiency of merely human schemes and means to build up a pure and healthy social superstructure. Why, English statesmen are put to their wits' end now to stop the wife-mangling and wife-murdering we hear so much of in the papers. In the middle of the 19th century we find a nation in the highest state of civilization unable to protect the wife from the most brutal outrage from her husband.

We cannot here forbear to introduce an extract or two, though rather lengthy, from *Tait's Edinburgh Magazine* for Oct., 1854

—"We believe it is the custom of Englishmen to pride themselves upon the high morality which distinguishes their country. When, with a patriotic pride which is pardonable, they endeavour to account for our superiority as a people over surrounding countries, our religious institutions, and the purity of our social habits are specified with a frank complacency and an unsuspecting confidence that are quite edifying. We have a deep experimental faith in the principle that "righteousness exalteth a nation." We point with a rich contempt to the cruelties of slavery in America, and to what we call the abounding licentiousness of France, as though we would thank God that we are not as other kingdoms. When an Austrian butcher comes amongst us, even our very "draymen" turn out to thrash him. We would not so much as shake hands with the "man-stealer." When the story of Continental infidelity to the domestic vow is told us, we piously shake our heads, and point with pride to the "family altar" which, in this favoured land, we so profoundly and consistently revere. The sanctity of the confessional is violated in Rome, and oh! how we bless God that we are all Protestants! England is the peculiar home of virtue. Here the rights of woman are conceded; and, with all gallantry, we pay our homage to her refined sensibilities and her subduing grace! Whatsoever is seemly and hallowed and of good report flourishes amongst us, and glorifies us in the moral admiration of the world!

"Now, we would not, for a single moment, contend that these comparisons, to which we are so prone, are unfair; nor would we insinuate that this self-righteousness is a delusion. True, we send the gospel to the heathen, at a sacrifice of nobody knows how many thousands of pounds per annum. When the romantic exposer of the abominations of slavery visits our shores, we welcome her with an enthusiastic and universal joy; pay to her all the honours due to an immortal and saintly heroine; and render her journeys over the length and breadth of our soil a splendid ovation. But is it not worth while asking whether, on some points, we may not deceive ourselves? Is not this self-approbation in danger of degenerating into a species of self-flattery? May not the reproached, and, possibly, the envious foreigner say to us, "Physician, heal thyself?" Have we no public scandals of which we may be ashamed? Do not moral diseases show themselves on the face of our national character, whilst they are eating into the very vitals of our national constitution? Are there no vices, as well as virtues, by which we are known to the world? Have we not some social abominations—rank, pestiferous, and yet, comparatively, unresisted—which cause the finger of scorn to be pointed at us? Let us see." . . . .

"You may travel over the world, and in no land will feminine beauty and gentleness be found to surpass the specimens in which our own country is so rich; but it is in this land, of all the world, where the sanctity of woman's weakness fails to secure the awe of her natural protector; and where, because she is defenceless, she is brutally assailed with fist or stick. *Woman-beating is the peculiar and notorious habit of Englishmen!* We blush to write a sentence so pregnant with dishonour and reproach, but it is true, without exaggeration, and without spleen. Granting that atrocities of this disgusting nature are confined chiefly to the lower classes of the community, it yet remains a fact that, in this enlightened country, where civilization has won its proudest triumphs, and where the institutions of religion have been established in almost superfluous abundance for centuries, husbands will beat their wives to the very verge of death—roughly and savagely beat them—bruise their heads, batter their bosoms, blacken their faces—make their bodies a wound, and their existence an agony—will do this without provocation, and without resistance—will walk the streets after the dastardly act, without molestation, and face out an examination before a magistrate without shame! Nor can it be pleaded that this is a mere occasional violation of all the instincts of humanity. Every week, almost every day, instances of the grossest and most repulsive kind are brought to light. It is impossible to take up any diurnal report of the proceedings at our Police-courts, without finding one, two, three, sometimes as many as six or eight cases of this abominable crime. A poor, delicate, trembling creature from whom heaven has withheld the power and the intuition of self-defence, appears before the magistrate, with every mark of injury and outrage about her—tears of mystic

love mingling with the blood that has been drawn by the brutality of her spouse, and the father of her children—supplicating protection from murder, and yet reluctant to expose the man who has not either the mercy or the courage of an assassin—giving evidence which the fidelity of her affection and her maternal solicitude would prompt her to withhold; and there, before her, and in the presence of the public, who say nothing, stands the man who has first won her heart thus basely to abuse her person, grinning at her even now with the ferocity of a fiend, and attempting to shield himself from a retribution far too mild, by a perseverance in the disgusting temper that has brought him to the bar of justice—such is a picture of domestic life in happy England!

"But the English, we repeat, are a virtuous race! The tale of cruelty makes their blood to boil! They have societies for the protection of brutes from brutal usage! No man shall flog his horse or his ass with unbecoming severity on the soil where human kindliness has its root, and where so rich a harvest of tenderness and justice and liberal hospitality has sprung up! Here we have every organization of philanthropy. Our Duchesses visit ragged schools, and noble Lords make eloquent speeches to admiring throngs of generous auditors in behalf of oppressed needle-women! Yea, and even the common people are trained in every sentiment of mercy and beneficence which heaven can teach, or society require! Oh, glorious facts adorn our history! We heard with bubbling indignation how the savage Haynau caused *women* to be flogged for loving men whose political principles were objectionable, and for bravely adhering to a cause in which their husbands bravely suffered; and when he tainted our shores with his presence, the roughest, uncouthest men in all the country, turned upon him in holy anger, and with whips and staves, and righteous execrations, they flogged him out of our kingdom! We have had slaves happily redeemed from bondage on our platforms, and when they have shown us the scars on their own flesh, and told us how their mothers, and sisters, and wives were beaten with many stripes, oh! how we have yelled with scorn, and with what loud acclaim we have avowed our sympathy with the oppressed in a far-off land! But, strange to say, we allow our fellow-countrymen to beat—not their slaves whom they bought for money, and whom, if they please, they can for money sell—not resolute ladies who interfere with the affairs of state, and strengthen a grand popular insurrection by the fascination of their smiles, and the grace of their womanly zeal—but their own wives—beautiful women whom they have taken to the altar of love—faithful, patient, tender-hearted, submissive, yet hopeless and helpless creatures, who have soothed them in sorrow; nursed them in affliction; toiled for their prosperity; sacrificed, without complaint, their own share of the comforts of life, that their beastly appetites might be pampered; borne them precious babes; in short, been to them all that only woman can be to man; and the wretch finds no fellow frown upon him; not a hand is raised to punish, in the only suitable way, his monstrous cruelty; nay, crowds will stand round his open door, while his victim is screaming murder, and not a soul will stir to save either her from martyrdom or him from the gallows! . . . .

"How comes it to pass that there are in our community so many of the softer sex who have thus utterly lost the original simplicity and attractiveness of their nature? Is it not a fact demanding prompt and anxious consideration that vast masses of those who should be amiable, chaste, and full of grace, are rough in manner, vulgar in habit, and repulsive in disposition? Must there not be something radically wrong in a state of society which admits of throngs of women grovelling in dirt, hardened to disgusting cruelty, destitute of all natural affection, given to open intemperance, familiar with every foul indecency, and ostentatious in the display of all the grosser vices? May not philanthropists weep, and priests blush, and statesmen tremble when the noisy tavern is crammed with women who tipple without restraint, and blaspheme without fear? Is it not shocking to persons of the most ordinary sensibility to be unable to walk the streets without being stumbled against by fiends in female form, unable to guide themselves, and resenting an irresponsible interruption by obscene protests and monstrous oaths? And yet this is what we have in our midst! We speak not now of those poor outcasts who are abandoned to misery, and who make iniquity their profession; but we

speak of the wives and mothers of England—the companions of our labouring men, and the exemplars of our ignorant youth. It may be said that in every age the loathsome and the vile have lived; but now, the loathsome and the vile are not a few who gain a wide individual notoriety by their degeneracy; they are a multitude in which all personal distinction is lost. The gin-palace, and the beer-house, and the low concert-room are full of them every night. They parade the thoroughfares of the city. The disturbances that result from their terrible madness are a nuisance to the peaceful inhabitants of every neighbourhood. The drunken brawl, and brutal fight are heard in various quarters day by day. It has been officially reported within the last month that, in one house alone, more than twenty young girls were found in a state of beastly intoxication! Now, we put it to our readers whether this view of the condition of a great portion of the female population of our great towns, and especially of the metropolis, is not harrowing and pressingly momentous? Dismal and inglorious are the prospects of a people among whom women can have sunk so low."

Lord John Russell, in his Lecture on "The Obstacles which have retarded Moral and Political Progress," delivered in Exeter Hall, Nov. 13, said, after summing up some obstacles yet in the way—"Upon what can we rely to counteract them? Upon the force of civilization? Twice have its powers been tried, and been found wanting. In the days of Augustus Cæsar, when order had been established and prosperity revived, when Virgil and Horace flourished at Rome, and the vast provinces were blessed with peace and tranquillity, everything seemed to promise a long duration of happiness. But the Christian Apostle and the Pagan satirist alike prove all was hollow and delusive. Vice increased, knowledge decayed, power vanished, and soon everything portended the decline and fall of the Roman empire. Again, in the 18th century of our era, civilization had reached a very high point; that century, enlightened above all its predecessors, which enjoyed the literature of the age of Louis XIV. in France, and of Queen Ann in England, when Racine, Moliere, Boileau, La Fontaine, Dryden, Pope, Addison, and Swift were read and admired, when Newton's philosophy was established, when Lavoisier, and Black and Cavendish had advanced chymistry to a science, and Watt had, by his improvement of the steam-engine, rivalled the invention of the printing press, seemed in its course tending to the happiness of nations. But before that century ended, revolutions tearing up the foundations of society, wars desolating all the nations of Europe, bore sad testimony to the mistake that had been made. What was that mistake? The nature of man is so prone to evil that strong restraint is required to keep down his bad passions and subdue his vicious inclinations. He requires likewise some special incentive to good. The legislators of antiquity sought that restraint upon evil and that incentive to good in powerful institutions, guarded by sanctity of manners. It was thus that Sparta and Rome were led to virtue. But these institutions perished when manners no longer supported them. The institution of monasteries had its origin in a similar feeling of the necessity of restraint. Historians, especially the historians of Spain, who have related the pious intentions of the founders of these institutions, have related how one order after another grew corrupt, and a severer rule was instituted by some more austere reformer, to give way in its turn to the evil inclinations, jealousies, and weaknesses of human nature."

The *Times* of the next day, in commenting upon the Lecture, discoursed as follows—"We are conscious of something uncouth, raw, dark, wretched, that is perpetually dwarfing, twisting, and destroying the noble growth of virtue, peace, and truth. It is not confined to barbarism, for we are not barbarous ourselves, and we seem to find as many obstacles in our way as the great kings and lawgivers who rose up in the twilight of civilization, and first moulded the minds of men to goodness and order. No mere civilization, as Lord J. Russell pointed out last night, is itself capable of removing these obstacles. The Augustan eras of Rome, of France, and even of England, were stained by great vices; the first led to the decay of liberty and the decline of an empire; the second produced scandals such as could only be wiped out by a bloody revolution; the third was disgraced by general depravity and scepticism. If we are to take another supposition, and regard our present civili-

zation as at the highest, and the present era as Augustan, then this is the period which is exciting the deep anxiety of all good men. This is the very time when it seems more difficult than ever to find the way and lay the foundation for any real improvement. This is the time which we call the age of great cities; when we know not what to do with our youthful offenders, or our incorrigible convicts. This is the very crisis when we find ourselves suddenly plunged over head in a war that threatens to absorb the whole earth, and last out our time. Never was philanthropy so despairing as now. It is the clash of arms, with the sudden stupor of the human mind, and the consternation of good men, that drives Lord John Russell to the platform of Exeter Hall."

The *Family Herald* of Oct. 20, justly rates the civilization of the day as inferior in some respects to barbarism—"There must be something better than this thing they call civilization, something that restores the purity of nature. Even the poor uncivilized rustics of the Irish mosses are cleaner and purer-looking than the poor of the cities. There is no degradation so low as the lowest city degradation. You cannot well go deeper than the poverty of London, Bristol, and Glasgow, and similar places. The poverty of the moss-cabin, where the child of uncivilized nature lives in a miserable hut, surrounded by pure fresh air, is of a much higher order than the poverty of Dublin liberties. The rich may rejoice in a large town, but the poor do not. Does not this tell a tale, that civilization does more for the rich than for the poor, and that the latter are even better in a state of nature, than in a state of heartless civilized art? We shall always have a grudge against civilization, so long as we see such places as the liberties of Dublin, where streets of old clothes' shops and stalls, and even brick walls without stalls, where the miserable rags are nailed to the walls, reveal the fearful and appalling stores from which thousands of the poorest are supplied with the tattered garments that cover them. If you want to think a sermon, and feel its eloquence, take a walk for hours amid these "regions of sorrow—doleful shades." After that sing the praise of civilization if you can."

The roaming savage himself can perceive the short-comings of civilization. A band of Iowa Indians at Glasgow some years ago, were visited by certain religious persons who wished to convert them. The following is a brief account of the interview—"They were introduced to the Indians and their object explained by Jeffery. The war-chief then said to them, as he was sitting on the floor in a corner of the room, that he did not see any necessity of their talking at all; for all they would have to say they had heard from much more intelligent-looking men than they were, in London and in other places, and they had given their answers at full length, which *Chippchola* (Mr. Catlin) had written all down.

"'Now, my friends,' said he, 'I will tell you, that when we first came over to this country, we thought that you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about we find this was all a mistake. When we first came over we thought that white man's religion would make all people good, and we then would have been glad to talk with you; but now we cannot say that we like to do it any more.' . . . .

"My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow; and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending black-coats among the Indians: now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more.' (To this all responded, 'How, how, how.')"

The testimony of the Ojibbeways is no less striking—"We have tried to understand white man's religion, but we cannot

—it is medicine to us, and we think we have no need of it. Our religion is simple, and the Great Spirit who gave it to us has taught us all how to understand it. We believe that the Great Spirit made our religion for us, and white man's religion for white men. Their sins, we believe, are much greater than ours, and perhaps the Great Spirit has thought it best, therefore, to give them a different religion."

Testimonies might be multiplied without number, but need any more be brought, to show that the civilization of the day is a failure, and that in social economy, as well as in religious and political economy, there is a something wanting — a void which men of their own wisdom can not supply? Here are confessions from some of the best informed and most influential quarters of civilization, and some of the most sagacious and acute of barbarism, both conjointly supporting our view of the utter inadequacy of human wisdom in the regulation of social matters.

(To be continued.)

History of Joseph Smith.

(Continued from page 791.)

[June, 1840.]

Sunday, 21st.

Minutes of the Conference held at Stanley Hill, Castle Froome, Herefordshire, June 21st, 1840.

The Preachers and members of the Froome's Hill Circuit of the United Brethren met at the house of Elder John Cheese, on Stanley Hill, Herefordshire, England, June 21, A.D. 1840, at ten a.m., according to previous notice; the meeting was called to order by Elder Thomas Kington; Elder Wilford Woodruff was chosen President, and Elder John Benbow, Clerk of the meeting.

After prayer by Elder Richards, and remarks by the President concerning the business of the day, it was moved by Elder T. Kington, and seconded by Elder John Benbow, That this meeting be hereafter know by the name of the "Froome's Hill Conference of the Church of Jesus Christ of Latter-day Saints," organized and established by the will and commandment of God, in the United States of America, on the 6th day of April, 1830, this being the 15th day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder Richards, seconded by Elder Kington, that Thomas Clark, Charles Price, James Hill, and Samuel Jones be ordained Elders; also that John James, Joseph Skinn, Henry Jones, James Baldwin, John Morgan, Samuel Badham, and John Dyer be ordained Priests; also that Robert Hill, George Brooks, James Skinn, and James Watkins be ordained Teachers; carried unanimously; and ordained under the hands of Elders Woodruff and Richards.

Moved by Elder Kington, and seconded by Elders Woodruff and Richards, that

John James,	Priest,	preside at Froome's Hill.
John Parry,	do.	Stanley Hill.
James Burns,	do.	Ridgway Cross.
William Possons,	do.	Moor-end Cross.
Jonathan Lucy,	do.	Colwell.
Thomas Jones,	do.	Pale House.
John Preece,	do.	Ledbury.
Samuel Warren.	do.	Keysend Street.
James Baldwin,	do.	Wind Point.
George Allen,	do.	Woferwood Common.

Rough Leasow, Birchwood, Tunbridge, and Dunsclose will all be united in one Branch, called Dunsclose.

Samuel Badham, Priest, to preside at Dunsclose.

Edward Phillips,	do.	Ashfield and Crowent.
John Meeks,	do.	Starridge.
John Galley,	do.	Hope Rough.
Benj. Williams,	do.	Shucknell Hill.
John Powell,	do.	Lugwardine.
John Dyer,	do.	Marden.
William Evans,	do.	Stokes Lane.
John Fidoe,	do.	Bishop Froome.

Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, that Elder Thomas Clark have charge of the Churches at Dunsclose, Old Starridge, Ashfield, and Crowent; that Elder Samuel Jones have charge of the Churches at Keys-end Street, Wind Point, Colwell, Pale House, and Malvern Hill; that Elder Philip Green have charge of the Churches at Shucknall Hill, Lugwardine, and Marden; that Elder John Cheese have charge of the Churches at Stokes Lane, Woferwood Common, and Bishop Froome; that Elder Charles Price

have charge of the Churches at Ledbury, Moor-end Cross, and Ridgway Cross; that Elder James Hill have charge of the Churches at Hope Rough and Stanley Hill; that Elder John Benbow have charge of the Church at Froome's Hill. Carried unanimously.

Moved by the President, seconded by Elder Richards, that Elder Thomas Kington be the Presiding Elder over this Conference. Carried unanimously.

After remarks by the President, the meeting adjourned till two o'clock, p.m. During the recess ten persons were baptized.

Assembled at two o'clock according to adjournment, and administered the Sacrament to several hundred Saints; after which twenty were confirmed, and twenty children blessed under the hands of Elders Woodruff and Richards, accompanied with instructions by the President, explanatory of the ordinance.

Moved by Elder Richards, seconded by the President, that Elder Thomas Kington represent this Conference to the General Conference at Manchester on the 6th July; carried. Moved and carried that the Clerk of the Conference present to the Presiding Elder, T. Kington, a copy of the minutes of this Conference for safe keeping; also a copy to present to the General Conference at Manchester. The minutes were then read and accepted. The President, followed by Elder Richards, then proceeded to give such instruction to the Saints concerning the order of the Church, and the several duties of the members, as the Spirit directed; and bore testimony to the multitude of the truth of the work; followed by Elder Kington; when it was moved by Elder Richards, seconded by the President, that this Conference adjourn to the 21st September next, 10 o'clock, a.m., at this place; carried.

After prayer and singing, the assembly dispersed, the Elders and officers went into Council, when it was moved by Elder Richards, and seconded by Elder Kington, that we proceed to establish and organize monthly Councils of the officers of the Froome's Hill Conference, to commence on Friday the 3rd of July next, at half-past seven o'clock in the several divisions, respectively assigned to the different Elders, viz.—

Elder Thomas Clark, President, and James Meeks, Clerk, Dunsclose. Elder Charles Price, President, Thomas Jenkins, Clerk, Moor-end Cross. Samuel Jones, President, William Williams, Clerk, Windpoint. James Hill, President, Joseph Pullen, Clerk, Stanley Hill. Phillip Green, President, Francis Burnett, Clerk, Lugwardine. John Benbow, President, John Morgan Clerk, Froome's Hill. John Cheese, President, George Allen, Clerk, Stoke's Lane. Carried.

Moved by Elder Richards, and seconded by Elder Kington, that a monthly General Council of the officers of this Conference be held at Stanley Hill, to commence on Friday, the 17th of July next, at half-past seven o'clock, p.m. Elder Thomas Kington, President, and Elder John Benbow, Clerk. Carried unanimously.

The President then proceeded to explain the nature of the Priesthood, and the duties and privileges of the several officers, and gave such instruction as their situation required, followed by Elder Richards, who explained many important principles connected with the building up of the Kingdom.

The minutes of the Council were then read and accepted, when the Council adjourned; and after singing "The Spirit of God," &c., the brethren separated, with feelings of gratitude and thanksgiving, that God had been with His people, and that the spirit of union and love had prevailed in all the deliberations of the day.

WILFORD WOODRUFF, President.
JOHN BENBOW, Clerk.

REMARKS. — The different Branches in this region are so scattered, that it has not been possible to ascertain the number of members connected with each individual Church; but connected with the Bran Green and Gadfield Elm, and the Froome's Hill Conferences, together with a small Branch of Little Garway of 12 members, 1 Priest, and 1 Teacher, are 33 Churches, 534 members, 75 officers, viz., 10 Elders, 52 Priests, and 13 Teachers. And for the comforting of the Saints, and with heart-felt gratitude to our Heavenly Father, we would say that it is less than four months since the fulness of the Gospel was first preached in this region; which is a proof that God is beginning to make a short work in these last days.

W. WOODRUFF.

June 21st. The Saints hired the Carpenters' Hall in Manchester, which is large enough to accommodate ten or fifteen hundred hearers, for five hundred dollars a-year, payable by contribution, and Elders Young and Pratt preached therein this day for the first time.

Monday, 22nd. Elder Young went to Liverpool to see about printing the Book of Mormon, and returned to Manchester on the 26th; and on Sunday 28th, preached in the Hall.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 22, 1855.

EMIGRATION.—Although the principles of the Gospel as taught by the Latter-day Saints are ancient, having existed before the foundations of the earth were laid, and having been given to Adam as the only guide to Salvation, yet, strange to say, they are new to mankind at the present day. If the principles are strange, the events which must transpire to bring them into practice must be equally novel and wonderful, and calculated to arrest the attention not only of those who feel directly interested, but of those who gape like the fool without knowing why, and wonder while they perish.

When the Perpetual Emigrating Fund Company was first organized its success elicited the deepest interest of those who sought the welfare of Zion. Its first operations in 1852, were looked upon by many as events which would decide its success or failure. The trials it has passed through have proved its utility, and the wisdom displayed in its organization, and laid the foundation for more extensive operations. The plan about to be adopted by the P. E. Fund Company, of substituting handcarts for ox-teams in crossing the plains, has been under consideration for several years. The plan proposed is novel, and, when we allow our imaginations to wander into the future and paint the scenes that will transpire on the prairies next summer, they partake largely of the romantic. The plan is the device of inspiration, and the Lord will own and bless it. Those who are ready to adopt it in faith and confidence will find that many supposed obstacles will disappear, and real ones be readily overcome.

In years that have passed, many predictions have been uttered by the servants of God, that the time would come when thousands would flee to Zion, and rejoice to get there with nothing but their lives, and not only Saints, but honourable men of the earth, would seek refuge there from the desolations which would sweep over the nations.

And why has this been prophesied? Because it was revealed that it must come to pass in the natural course of events, in the great work of restoration in the last days. Shall those prophecies be fulfilled, and thereby add another lasting testimony that these men were Prophets of the Most High? Yes, we believe is the echo from the thousands of Israel scattered in the midst of the nations, who are longing for redemption from the perils that are gathering around them.

We do not doubt but that a multitude of the faithful are ready to do anything, or gather to the Mountains in any way that may be opened before them, and that will best subserve the interests of the work. The sacrifices and exertions they are willing to make are the constant measure of their faith and appreciation of the blessings of salvation. Those who are willing to do anything required of them to get to Zion are the very ones most likely to obey counsel after they arrive there. And every difficulty which the increase of the work and the perils of the times throws in the path of the emigrating Saints, is another guarantee that fewer hypocrites and apostate spirits will be mixed up with the Saints in Utah, to work iniquity and prove enemies in the day of trouble.

Important, and, to the Saints, long expected events are coming to pass with a rapidity that keeps one's mind on the stretch to comprehend. It will not do for them to be behind the times. More speedy measures must be devised for strengthening

Zion, and preparing for the important events of an immediate future. The system of ox-trains is too slow and expensive, and must give way to the telegraph line of hand-carts and wheel-barrows. In a short time emigrants will look back and wonder how they could have clung so long to their heretofore slow and laborious system of crossing the plains. It would be much more economical both in time, labour, and expense, if, instead of spending several weeks to obtain, and accustom to the yoke, a lot of wild, ungovernable cattle, impairing the health of many of the brethren by excessive labour and fatigue, and bringing disease and death into the camps by long delays on the miasmatic banks of the Missouri river, on the arrival of a company of Saints on the frontier they could have the necessary hand-carts ready, and load them, and be 200 or 300 miles on their journey, with the same time and labour that would otherwise be expended in getting started. It is only to those who have travelled the plains with ox teams, that the advantages of doing without them will appear in all their force. They alone can realize what it is to get up on a sultry morning —spend an hour or two in driving up and yoking unruly cattle, and while impatiently waiting to start on the dusty, wearisome road, in order to accomplish the labours of the day in due time, hear the word passed around that some brother has an ox missing, then another hour, or perhaps half of the day, is wasted, and finally, when ready to start, the pleasantest time for travelling has passed, during which a company with hand-carts would have performed the greater part of an ordinary day's journey. There being but few animals in a hand-cart company, there will be less to tempt the cupidity of the Indians—a large share of that most laborious and harassing duty—guarding—can be dispensed with, and the time occupied with sleep and refreshment—with songs of rejoicing and prayer. The anxieties of mind about losing cattle by stampedes, poisonous water, and exhaustion will be avoided. It may be safely considered that the extra time and labour of a company that will be required to get started with an ox train, and take care of the cattle, aside from that spent in actual travelling, will enable the same company with a hand-cart to every five persons, loaded with five or six hundred pounds, on starting, to accomplish two-thirds of the journey, and besides, it will reduce the cost of emigration from Britain to two-thirds of what it is at present at most, and after the first year probably to one half. This greatly decreased amount of indebtedness on the part of the emigrating Saints will be much to their pecuniary advantage after their arrival in Utah.

In adopting the plan proposed, instead of using ox-teams for crossing the plains, two or three months of valuable time may be saved to the emigrant. Taking 15 miles as the average rate per day at which a company with hand-carts would travel, the journey would be performed in 70 days. This is about two weeks less than the time usually occupied by ox-trains. Companies starting from England in February or March, generally arrive on the Frontier about the first of May. Instead of waiting there for the grass to grow, and to purchase cattle, and being delayed until the middle of June, or late in July, they might start immediately and arrive in the Valley by the middle or last of that month, and thus save two or three months of the most valuable season of the year. They would then be in time to assist in gathering in the crops, and provide themselves with bread and necessaries for the winter. Where a man has no family, this will save sufficient time to pay for his emigration. If the companies average twenty miles per day on the last half of the journey, it will reduce the time to sixty days, or two-thirds of that occupied by heavily loaded ox trains. We believe that experience will prove sixty days to be about the medium time that it will require to cross the plains.

When it is taken into consideration that three persons can in future be emigrated in the place of two under the previous system, the advantages of the plan now proposed cannot be calculated, and will only be made manifest in the developments of the future. They will then only be realized by those who enjoy the spirit of revelation, and watch closely the great chain of cause and effect in the progress of the Kingdom of God.

The question will perhaps be asked, "Why has not this plan been adopted before?" Some of the reasons are obvious. The route to Utah is becoming more generally known, and there are many men who are familiar with its advantages and disadvantages, and capable of judging what can be done, and able to assist in carrying out new plans in a safe and judicious manner. For some distance on the first part of the road the country is being settled by the whites, which will soon save the emigration the trouble of hauling all their provisions from the Missouri river. The Saints in Utah are becoming every year more abundantly able to assist the emigration with teams and provisions on the latter part of the journey—of this, President Young gives the most cheering assurance—and last, but greatest of all, the faith of the Saints and the spirit of gathering has increased, and thousands now see the necessity of emigrating, and are willing to make any sacrifices for its accomplishment, who have heretofore felt quite indifferent, and as though, if they could not go pretty comfortably, they would rather not go at all.

One object of the P. E. Fund Company from the commencement of its operations has been to bring the expenses of the emigration down to the means of the greatest possible number. Another has been, to a considerable extent, to select mechanics and persons best calculated to build up and strengthen new settlements, and also those who could mostly help themselves, until the Saints were firmly established in their new home, and able to effectually carry out the ultimate design of the Company. Now the time has arrived when the funds of the Company can be applied to their legitimate object, and the faithful, long suffering poor are the special objects of regard. Plans are being devised to effect the deliverance of the greatest possible number of these with the means at the disposal of the Company. This is the great object to be attained, and for which hand-carts are to take the place of ox-teams.

Every year the way opens up in proportion as the spirit of gathering increases, and the faith of the Saints enables them to overcome the increased difficulties and trials of the journey. The difficulties of gathering, and the amount of toil and hardship which the Saints will be willing to endure to get to Zion, have only begun to be developed. As there are no doubt many who years ago might have gone comfortably on their own means, but now would rejoice in the opportunity of getting there with hand-carts, so there will be thousands in years to come who will be glad to flee there on foot, ragged and destitute, with a bundle under their arms, and nothing but a crust of bread to eat. Many who read this will live to see that time, and be overtaken in those scenes, unless they use all possible diligence.

Many men have travelled the long and weary journey of 2000 miles from the Missouri river to California on foot, and destitute, in order to obtain a little of the shining dust—to worship at the shrine of Mammon. Who that appreciates the blessings of the Gospel would not be willing to endure as much and more, if necessary, in order to dwell with the righteous and reap the riches of eternal life? The Mahomedan will perform a long and weary pilgrimage of months and even years, and make every sacrifice that human nature can endure, to kiss the tomb of his prophet, and bring away a relict from the holy city of Mecca. The Roman Catholic

will endure severe penance with the hope of saving his soul from purgatory. The Hindoo devotee will suffer self-inflicted tortures of the most excruciating nature, to obtain the favour of his imaginary deity. And modern Christians, who trust to the frail bubble of a hope for salvation, will often endure much to prove their honesty of purpose. Then shall not Saints, who have the revelations of heaven—the testimony of Jesus—the preludes of eternal joys—and can partake of the powers of the world to come—be ready to prove by their works that their faith is worth more than the life of the body—the riches of the world—the phantoms of paganism—the creed of the false prophet, or the imaginary fantasies of modern sectarianism.

Although we are unable at this time to present our readers with the plan of our operations the ensuing season, we will endeavour to give a few facts which will enable them to answer some of the daily questions arising in their minds on that important subject.

All orders for persons to emigrate, by the P. E. Fund, to insure our attention, must come from the President of the Company. The funds of the Company can only be applied to aid those who go directly through to Utah, under the direction of its agents, and cannot be applied to aid any going only to the United States.

The Company cannot, as it did last year, lend indiscriminately those who have ten, eleven, or twelve pounds sufficient to go through with teams, as the funds of the Company must be appropriated to aid *those who have proven themselves worthy by long-continued faithfulness in the Church, whether they can raise any means of their own or not. These must be brought, so long as we can act within the means of the Company, no matter if they have not a sixpence in the world.*

Last year, in order to accommodate the feelings of the Saints, and enable them to cross the sea with their friends and acquaintances, we sent Fund passengers with others on the same ship, but experience proved that the trouble and inconveniences arising therefrom more than counterbalanced the advantages. Therefore this season the P. E. Fund passengers will go in companies by themselves from here to the frontier.

Persons ordered out through the President of the P. E. Fund Company, and who decline going, are reported back to him annually, with their reasons why. As on the arrival of such reasons the funds are liable to be otherwise appropriated, we do not feel authorized to forward the parties afterwards unless the order for them has been renewed.

THE POOR.—The season of the year has now arrived when hunger and want press heavily upon the poor. Many of the Saints we are aware are in very destitute circumstances, and have to suffer in common with the multitudes that surround them. The Pastors and Presidents are specially required to see that arrangements are made in all the Conferences and Branches to prevent the diligent Saints from suffering in this inclement season from hunger and cold. "But whoso has this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?" Let the Saints who have impart to those who have not, and remember that he that giveth to the poor lendeth to the Lord, who in due time will repay him with increase.

DEPARTURE.—The ship *John J. Boyd* cleared on the 10th inst. for New York with 508 souls of the Saints on board, of whom 437 were from Denmark, Sweden, and Norway, 30 from Piedmont, and 41 from Great Britain.

The prices of passages on the *Emerald Isle* and the *John J. Boyd* were £4 5s. for adults, £3 5s. for children, and 10s. for infants. The age of distinction between

phet of the last days, now mingling with the spirits of the just and preparing with them for the coming of our Lord, saw the glory of the Redeemer's kingdom and laid the foundation for its permanent establishment on the earth.

Why, then, look for a heaven beyond the clouds? Revelation, both ancient and modern, points out the earth as the future abode of the righteous, and shows the way to make it so.

The Saints of the last days have often been told that if ever they enjoy a heaven, they will have to make it. The propriety of this remark will be seen when we consider the present degraded state of the earth and its inhabitants. It bears now the marks of hell rather than the impress of heaven, and its inhabitants rather the traits of devils than the characteristics of angels. Aye, and before the great change shall come, the evil passions and corrupt desires of men will be more than ever developed. Satan will have a greater hold upon their hearts, and he will wield a mightier influence for evil than ever he has manifested during his long reign of darkness. Nation will rise against nation and family against family. Fraud, strife, anarchy, adultery, robbery, murder, oppression, and all kinds of cruelty and sin will abound; and the elements around, as if affected by the wickedness of the people, will become fearfully agitated and will use their mighty force to make things more horrible and wretched. It will be a dark hour before the splendour of day—an awful storm before the calm of peace. The evil day is approaching with fearful rapidity; but, thanks be to God, the heavenly kingdom is already "set up." Its citizens are gathering together and uniting their strength and influence. By subordination to inspired leaders, their energies are being directed to accomplish the greatest good; and ere long the gigantic power of this glorious organization shall be felt throughout the whole world.

The spirits of holy men are mustering for the struggle to come, and the resurrected Saints are marshalling to unite their resistless influence with the other powers of righteousness, that Satan and iniquity and all who hate the ways of God may be banished from the earth, no more to bear universal sway, for ever.

Rejoice, O Mother Earth! and let the anguish on thy countenance depart; for thou shalt be cleansed from the pollutions which have defiled thee; thy hidden light shall shine forth and illuminate the firmament; thou shalt be clothed with the garments of praise, and an immortal bloom shall glow upon thee; among the heavens of eternity shalt thou roll in splendour and in majesty; and, like thy King and thy Redeemer, thou shalt endure for ever and ever!

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
November 30, 1858.

President Calkin.

Dear Brother,—Continuing my visits among the Conferences, I visited Bedford on the 30th October; and on the following day, Sunday, attended Conference there with Pastor Bayliss. We had very good meetings, considering the scattered condition of the Saints in that Conference.

There was a goodly portion of the Spirit of God enjoyed; and, judging from the representations of the Elders, the Conference is in a very good condition. Pastor Bayliss, President Jefferies, and the Travelling Ministry are in excellent spirits and cheerfully attending to their duties.

On Sunday, the 7th November, I attended Conference at Abersychan, in the company of Pastor Penrose. The meetings were well attended by the Saints, and a good influence prevailed. There has been comparatively little done in this Conference towards the liquidation of the book debt. The Priesthood have not comprehended the nature of the effort lately made throughout the Mission for the above purpose, or it has been entirely overlooked: I believe the former, because the Saints manifested their willingness to

keep pace with the times and to give their offerings in aid of the Church; and I feel assured that things will work much better under the direction of Elders Penrose and Burrows than they did previous to the late appointment.

I arrived in Jersey, Channel Islands, *via* Weymouth, on Friday, the 30th Nov., and found Elder Barnes and the Saints in good spirits and thankful for a visit. Spent Saturday in business and conversation with brother Barnes, and on Sunday met with the Saints,—first in Council meeting, then in two public meetings. On Monday I visited the Saints at Goree, and returned to England on Tuesday.

The Saints in these islands are a remnant of a large number who have been baptised into the Church. A large proportion are fishermen and female servants, whose incomes are generally small and uncertain.

Some are so situated that they cannot be visited very often; yet those that have the privilege of attending meetings and otherwise show an interest in the work are feeling very well. A decided improvement has taken place of late in their feelings, and I anticipate a continued improvement.

Elder Barnes has been devoting himself to the work with great earnestness, and the Lord has blessed him in his labours. You were pleased to send them a little assistance for the reduction of their book debt, which is heavy, taking their circumstances into consideration; for which they felt very thankful; and doubtless this act will inspire them in their labours to make themselves entirely free.

I am your fellow-labourer in the truth,

W. Budge.

A JEWISH EDITOR AND HIS ANTI-MORMON CORRESPONDENT.

The following is an answer of the Editor of the *Jewish Chronicle* to a "Christian" bigot, who felt so scandalized at the Editor's announcing "the receipt of six numbers of the *Latter-day Saints' Millennial Star*," that he must forsooth "bore" a Jew with a formal protest against the Saints.

(*From the "Jewish Chronicle."*)

"We, of course, can have no objection to recording the protest of I. C. S. against the belief that Mormonism is a Christian sect. But let us tell our correspondent that something more than a simple denial will be necessary to convince those who, unbiassed like ourselves, examine the credentials produced by the various contending parties. The external evidence for the Prophetship of Joseph Smith appears to us at least as strong as that on which the Divine origin of Christianity itself is based. We cannot see how the proofs which should be deemed sufficient to demolish the veracity of the former should lose their efficacy when applied as a test to the latter. The parallelism, not in the life, but in the death of the founders of Christianity and Mormonism respectively is evident, with the difference that, whilst the former had a trial and was by the law of his country—rightly or wrongly interpreted, this is not the question here—found guilty and put to death by Roman idolators, the latter was murdered without trial by Christians, avowedly for his innovations in religious matters. The progress made by Christianity within the thirty years after its foundation cannot be compared with that of Mormonism within the same period; and the hardships endured by the primitive Christians find likewise their parallel in the persecutions of the Mormons from the Christians. The Mormon preachers, too, are persecuted, incarcerated, banished, and fined, and yet perseveringly go on preaching their views and making converts. Do we wish to apologise for the flagrant errors of Mormonism? God forbid. The system of Mormonism, as it is at present, would as much throw mankind back as Christianity has advanced it. But we feel induced to make these remarks in order to show how much more occasion there is for conversionists to defend their own than constantly to thrust their views upon Jews, upon whom conversionist argument can produce no impression whatever.—Ed. J. C."

of assisting any of those who come into the Church now, during these troublesome times for Britain, whose chief aim and intention may be to get to America. I know you will rejoice very much if you get my letters, to carry out my instructions. . . . .

Praying for God's blessing to ever rest upon you, I remain your fellow labourer.

BRIGHAM YOUNG,

President P. E. F. Co.

Indian Policy.

Washington, Oct. 19, 1855.

I learn that the President has determined on a new Indian policy for the Government. Heretofore, the policy has been *removal*. So soon as any question would arise between the white man and his red brother, involving any serious difficulty, instead of meeting boldly the questions and settling them, the previous policy of the Government has been to remove the Indians further into the wilderness and stave off the responsibility of the issues. The very necessity of the case now forces the Government to change its policy—for there is no longer any West to which to remove the poor Indian. The white population of California, Oregon, and Washington, will soon demand that this incumbrance be started on the opposite track, and that the red man's path shall be *Eastward*. In this crisis, President PIERCE has determined to adopt the opposite of the old policy, and continue the Indians on their reservations—curtailing their boundaries instead of enlarging them. This will force them to turn their attention to agricultural and mechanical pursuits, and tend to their rapid civilization. They will be surrounded on all sides by the music of the ploughman's merry whistle and the busy click of the mechanic's hammer; and these influences must affect in greater or less degree their wild and savage nature. On Lake Superior, several tribes who had been thus surrounded, have become excellent citizens. One of the Seganaw tribe is now largely engaged in *ship building*, and has a large capital invested in the business. Others of the same tribe are engaged in the various mechanical trades, and are doing well under the force of precisely the same policy which the Government has determined to adopt towards all.

Letters have been received in this city from Fort Laramie as late as the 19th of September, they contain some news of interest, and altogether present the condition of things in that quarter as of a belligerent character.—Correspondent of *Missouri Republican*.

Gen. HARNEY arrived at Fort Laramie on the 17th. The Sioux Indians, it is said, have commenced war in earnest. They attacked a small party of three men, from Laramie, a few days after the battle of Blue Water.

The Indians attacked some express men from Fort Pierre; they saved themselves and their mail bags, being on fleet horses, but they lost all the led horses.

Again says the letter, the Sioux Indians last night stole eight mules from some people en route to the States, encamped near this fort. The ball is now opened, and we may have, and doubtless will have, work ahead. The Indians say, "Come on." They are on White Earth in large numbers, and have sent messages to Gen. Harney to "come on with his young men—that they were ready, and wanted his horses—that he had better not come further into their country, or he would cry."

This war will not end in a day, and I predict that more troops must be sent out. Gen. HARNEY has enough troops to whip the Indians whenever he meets them, but not sufficient to guard the road and garrison forts.—*Missouri Republican*, Oct. 24.

THE consumption of human life during the reign of the late Emperor Nicholas was enormous. He carried on war with the Circassians uninterruptedly for twenty-eight years, at an annual cost of 20,000 lives on the Russian side alone, making a grand total of nearly 600,000 Russians who perished in attempting to subdue the independence of Circassia.

Varieties.

Be attentive to your neighbour at the dinner table; pass her everything she requires, and if she should unwittingly make an ill-natured remark, pass that also.

A Suspicious Character.—*Medical Student seeking Board (being of a pious turn of mind)*: I should wish a nice quiet room where I should be uninterrupted in my devotions. *Landlady*: Oh, in that case I always require the money in advance.

Political Parties in America.—The following list of the more prominent political parties now in vogue in the United States is from the *New York Tribune*:—Republicans, Whigs, Democratic Whigs, Woolly Heads, Silver Grays, Prohibitionists, Temperance Party, Stringent Licencers, Moral Suasionists, Constitutional Rights Party, Liquor Dealers, Teetotallers, Democratic Republicans, National Democrats, Hunkers, Barn Burners, Hard Shells, Soft Shells, Half Shells, Reformers, American Democracy, United Americans, American Protestants, Know Nothings, Know Somethings, American Party, Choctaws, Hindoos, Sons of the Republic, Templars, Land Reformers, Anti-Renters, Liberal Party, Practical Democrats, German Democracy, Working Men.

To Elders F. D. Richards, J. A. Young, W. H. Kimball, J. Ferguson, J. A. Little, G. D. Grant, and E. Ellsworth, Missionaries to Great Britain.

BY ELIZA R. SNOW.

Brothers Edmund, George, James, William, Joseph, and Franklin,
When the times of your missions are ended abroad,
Come, come to your beautiful home in the mountains—
To the chambers of Israel—the Zion of God.

Chorus—All the faithful in Zion most heartily bless you,
And to share in home-blessings we wish you to come;
Here are fathers and mothers, fond sisters and brothers,
Dear wives and dear children to welcome you home.

May God speed you with safety across the broad ocean,
Preserve you from tempests and pestilence too,
Give you prosperous passages up the two rivers,
And then over the plains, bless your journey all through.

Chorus—All the faithful, &c.

You've been blest through the power of the holy Anointing,
Through the faith and the prayers of the servants of God;
And because you've been humble the Lord has sustain'd you,
You have honour'd your callings and Priesthood abroad.

Chorus—All the faithful, &c.

Great Salt Lake City, Sept. 10th, 1855.

Money List, Nov. 30—Dec. 7, 1855.

James Woods	£5	0	0	Brought forward	£17	0	0
John Mellor	2	0	0	Thomas Morgan	2	0	0
Edward Middleton	5	0	0	Griffith Roberts	1	10	0
John Price	5	0	0				
Carried forward	£17	0	0		£20	10	0

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XVII. Saturday, December 29, 1855. Price One Penny.

Joseph Smith, the Prophet.

(*Concluded from page* 808.)

Though men have been trying their best for 50 or 60 centuries to introduce perfect systems of religion, politics, and social organization, yet we have shown that they have miserably failed in each department, and at the present moment, when the majority of men imagine they have taken their highest flights in these matters, their wings suddenly droop, their course is arrested in mid heaven, and the discovery is made that their vitals are the prey of divers fatal diseases. And not only have we shown that the wisdom of man alone is insufficient to remedy the existing state of things and regenerate society, but that many experienced, talented, and celebrated men are compelled to the conclusion that there must be something better than what men pride themselves upon at the present time, that there must be some system greater, purer, more comprehensive, and more effectual than any they have yet discovered, that there must yet be at work some power more potent than that of man, or virtue and truth must fail to receive their deserts, and the world must go on continually disputing, and quarrelling, and snarling, and fighting, as it has been doing from time immemorial.

As it is useless, then, to look to man to introduce a better order of things, to whom shall we look? We must look to a higher source than man. Whom should we more naturally look to than to the Creator of the earth, the Father of the human race? He is the Source of light and intelligence. He is the author of the only perfect system of salvation from the evils which are in the world, religious, political, or social. Men have heretofore made one grand mistake in all their endeavours to ameliorate their race—they have tried to do it by their own wisdom and abilities, forgetting that there is but one plan, and one authority, and one name whereby they can be saved, and that this one plan, authority, and name are from heaven, and not of earth. If men have named the name of God or Jesus Christ in their reform speculations, it has only been by way of form, they have not dreamed that God should have the absolute and direct management and control of the movements. And this has been the grand reason that men have so often and so completely failed in their plans.

To God, then, we must look, in the first instance, as the great originator and director of any successful attempt to reconstitute society on a righteous and eternal basis. Has he given any intimation that He will ever take such a work in hand? Yes, He has promised it most distinctly and emphatically, through His servants the Prophets, and this one grand idea of

the Lord one day taking matters in hand in relation to this earth and its inhabitants has been the great source of consolation and comfort to the righteous, who have understood it, in all ages. Kings and Prophets and Saints and righteous men have desired to see this cheering time, but have died without the sight. To behold this glorious day, the people of God in all generations have been content to pass their lives in sorrow and amid persecution, they have gladly wandered, when compelled, in sheepskins and goatskins, and lived in dens and caves of the earth. They have looked forward with fond anticipation when their character will be appreciated and their merit acknowledged and rewarded. Even the very people who slew the Son of God, have cherished, as the one great hope of their existence, the promise given to their fathers that God will make manifest again His wisdom, power, and glory in redeeming them from their low and scattered state, and will reign over them for ever as their God and King.

John, the Revelator, prophesied that an angel would be sent from heaven with the everlasting Gospel to proclaim to all nations, kindreds, and tongues. Daniel the Prophet foretold distinctly that in the last days the God of heaven would set up a kingdom, which should never be thrown down, small in its commencement, like a mustard seed, or like a stone cut out of the mountains, but gradually increasing until it broke in pieces and absorbed every other kingdom, and filled the whole earth. And, said Daniel, the kingdom and the dominion under the whole heaven should be given to the Saints of the Most High, and they should possess it for ever. That is, God would be King and Lord over the whole earth, and His Saints would be promoted to the seats of power and authority, that His laws might be observed among all people. Time and space would fail to refer to Isaiah, Zechariah, Ezekiel, and the other inspired writers who have written so copiously and so interestingly of Jehovah's great work of the last days, justly denominated a marvellous work and a wonder, a work the majority of mankind will in no wise believe, though a man declare it unto them. We must leave our readers to refer at their leisure to these Prophets.

Now, how might we naturally expect the Lord to commence the work which He has spoken so much of by the mouth of His holy Prophets, and which everybody sees there is so much need of? How has He ever accomplished any work upon the earth up to the present? By human instrumentality. He has chosen some man to be His mouth-piece, His representative among men, to act in His stead, and has clothed such man with the Holy Priesthood, and enlightened him by continual revelations from heaven, and bestowed upon him the Gift of the Holy Ghost that he might have the mind of God. Such a man was Jesus, and also Noah, and Moses, and Peter the Apostle. Such a man is a Prophet of God, a Seer, and a Revelator. A Prophet, then, speaking the word of the Lord, holding communion with Him, inspired by His Holy Spirit, and receiving visits of angels, is the man whom we might reasonably expect to appear upon the earth as the Lord's instrument in the accomplishment of His great work.

Now, having discovered that a certain man is wanted by the Lord, the next grand question is, who shall this man be? What kind of a man can we expect him to be—a rich man or a poor man, a soldier or a civilian, a clergyman or a layman? It would be a Herculean task to please men in this matter. If asked, Catholics would say the Pope should be the man. Episcopalians would suggest the Archbishop of Canterbury, or the Monarch of England, a Queen, as it happens now to be. Protestants in general would suggest some learned divine. The Greek Church would offer the Emperor of Russia. In short, each religious sect would put forward its religious chief, each nation its national chief, and each political party it political chief. Confusion worse confounded again. Yet such would be the thoughts of men in the matter.

But the Lord says that His thoughts are not as men's thoughts, nor His ways as their ways. And again, in these self-sufficient days, when each nation, sect, or party considers itself superior to any other, it really needs some strong corrective, for if the Lord were to choose His representative from any party, that party would instantly swell itself out still more in all the grandeur of littleness, and lord it over the others most pompously. Men generally choose some great and celebrated man to perform any great work, but the Lord does not work in that manner.

He does not choose great men, lest they glory in their greatness; nor learned men, lest they glory in their learning; nor men well versed in the knowledge and ways of the world, lest they glory in their wisdom. He chooses the foolish things of the world to confound the wise, the weak things to confound the mighty, and things that are not to bring to naught things that are. Why? That no flesh should glory in His presence. Nay, the very reason why the great work in question is to be "a marvellous work and a wonder," is because by it "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

We have discovered, then, that when the Lord shall actually commence this great work, His ways will not be as men's ways would be over it. When He calls and authorizes a man to be His representative, His Prophet on the earth, He will not call a king, an emperor, a mighty general, a noble duke, a famous statesman, a hoary philosopher, or a learned divine, for men would naturally call one or all of these, and it then would not be so evident to all the world that the work was the Lord's, for the wisdom and learning of men would be honoured, and not confounded, and men would glory in the presence of the Lord. We have learned that the Lord will call a man unversed in the wisdom of the world, therefore a young man, accounted foolish by the wise and great, unlearned, poor, the idol of no sect or party, without influence among men, in short, the very man, above all others, that would not be chosen if men had the choosing. We have learned that the Lord would appoint that very person, the fact of whose appointment, when manifest to the world, would fall like a thunderbolt upon the wise and the learned, and whose general course, by their own testimony, was the most antagonistic of all to their own.

We have shown very plainly that, whether in a religious, political, or social point of view, the world is in a wretched, pitiful, helpless state, though boasting of its wisdom, power, and intelligence. We have shown that the power does not exist among men to bring society back to a healthy state of progressiveness, and that the only source of help is the Lord. We have shown that the Lord has declared that He will help the people, though in His own way, and that way, remember, as different as light from dark from what the wise among men would suggest. We have shown that the Lord would raise up a man to be His instrument in this work, and this man would be just the very person whom men in general would consider most unfit for such a purpose, and thereby the Lord would confound the wisdom of the wise, that no flesh might glory in His presence. And now we have to say that the Lord has verily commenced His great work, so much needed, so much prophesied of, and so much desired and prayed for by the meek in all generations. He called a certain man to be His instrument in the work. That man was Joseph Smith. Start not, reader, for we testify that Joseph Smith perfectly answers the description, deduced from Scripture and reason, of the man the Lord would choose. Joseph Smith was poor, unlearned, a mere youth of 15 years, therefore of necessity comparatively ignorant of the ways of the world. He belonged to no religious sect or political party. He was not called a great preacher, nor a learned philosopher, nor a sagacious statesman. He was an obscure stripling when the Lord called him. He was the last individual in all the world that men would have thought of naming for the important post assigned him by the Lord, and his whole course was directly opposite to that of learned men in the accomplishment of his mission. The work the Lord commenced through him, was very small in the beginning, but has already gradually, yet surely, grown to respectable proportions, and it is growing greater and greater every day, insomuch that it has become a matter of dreadful apprehension to many who hear of its progress but know not that the work is the Lord's. Joseph Smith has been denounced by every religious sect that has heard of him. Not upon any account would they acknowledge his divine mission. Kings and statesmen and divines and learned men esteem him as the last man upon the earth to introduce a perfect system of religious, social, or political organization.

Joseph Smith really was the man chosen by the Lord for the accomplishment of His purpose in the last days, and certainly if the Lord did intend to confound the wisdom of the wise and bring to naught the understanding of the prudent, He could not possibly have chosen a fitter instrument for the purpose than Joseph

Smith. When the fact of his divine appointment shall burst upon the nations, they will be struck dumb with wonder and astonishment at the Lord's choice —the last individual in the whole world whom they would have chosen. When it becomes patent to all men that Joseph Smith and Brigham Young and the Latter-day Saints are the very people who prove, under God, the saviours of the world from the corruptions of these last days, the pride of man will receive such a terrible blow that no flesh will presume to glory in the presence of God for a Millennium at least.

As Joseph Smith was all that we could Scripturally and reasonably expect him to be in the character he professed, mankind are condemned before the Lord if they do not receive his teachings and develop the system which he introduced, through revelation from God, for the regeneration of the world. No man need be in doubt as to the question whether Joseph Smith was in reality sent of God, for though his course was exactly opposite to that of learned and wise and prudent reformers in the religious, political, or social world, yet it is demonstrated, by facts, that he solved the great religious, political, and social problems which have long engaged the serious attention of men. Everybody knows, or ought to know, that the religious organization of the Latter-day Saints is the most elaborate and perfect in the world. Everybody knows that Joseph Smith introduced principles that secure among those who believe in him unanimity of thought and action, whether in relation to religious, political, or social matters. This is abundantly manifest in the history of the Latter-day Saints, and, in fact, it is this peculiarity in them that causes so many to evince such fearfulness of their future power and influence, for the old proverb is true—"Union is power." Everybody knows that Joseph Smith revealed principles that put an end to poverty, whoredom, and every social corruption. But the best of all is, every man who will practise the principles revealed through Joseph Smith may know for himself whether he was indeed sent of God, or whether he spoke from his own wisdom merely, like the wise and learned and great men of the world.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 29, 1855.

THE OLD YEAR.—Another year, with its joys and sorrows, its multiplied blessings and calamities, will soon be numbered with the past. Time, as the world call it, is fast merging into that eternity where mortals will no longer look forward to a resurrection and final judgment. To the Saint, who by the spirit of revelation can pierce the vail and understand the dim shadowings of the future, time and eternity are the same.

The years, as they go by, are but fragments that join an endless future with an infinite past. Those only who use them for evil, will have any occasion to regret that they are gone; while the wise and provident who can continually claim the blessings of the future, by making a good use of the present, can afford to indulge in the fond anticipation of joys that are to come. Hope is the anchor to the soul, which continually points to a bright to-morrow. With the world it only lays hold on shadows, but the faithful Saint is certain of substantial realities.

Our little *Star* shines brightly still among the lights which shed a few encouraging beams through the mists of infidelity and doubt. Feeble though its glimmerings may appear amid the prevailing darkness, and heeded but little by the world, still the assurance that it has served as a beacon to guide the faithful in the path of safety, a thousand times repays us for past labours, and stimulates us to future exertion.

Hoping that Christmas pleasures have been sanctified to our friends by that spirit which brings joy and peace, we wish them a happy New Year, and as that shall glide into the past, may each day bring renewed joys and blessings, and an increasing assurance of realising all the glorious hopes which animate the bosoms of the faithful.

THE ENGLISH LANGUAGE.—It is natural for men to love the country they are born and educated in, to cling to the manners and customs of their fathers, and to think that the language in which they first learned to lisp their childish wants is the most perfect of any. It is well that this is so, for it tends to make men more contented with their lot, and we would not desire to have it otherwise merely for the sake of change.

Latter-day Saints are the Lord's peculiar people, raised up to accomplish His purposes in the earth, and the most perfect union is necessary to fulfil them. In order for a people to become perfect in union they must be one in everything which can influence their actions, whether of a religious, civil, social, or domestic nature. This can never be done effectually, without a general medium or language, by which one person can convey ideas or principles to another, in the same light in which they are received.

The Saints will some day be in possession of a pure language, of Celestial origin, such as Adam spake in the garden of Eden when the Lord talked with Him in the cool of the day, and which will be again the medium of communication when men become sufficiently perfect to converse with the Gods.

If there is any one language on the earth, that assimilates nearer to this pure one than another, it has not yet been revealed to the world. Therefore there can be no utility in discussing the subject. It becomes the Saints scattered through the earth, to lay aside their national feelings, their prejudices in favour of their native languages and customs, merge all into the kingdom of God, and love that most which He favours, and which will tend to restore them to His presence. From among the multiplicity of languages, the Lord has seen fit to select the English as the medium through which to reveal the fulness of the Gospel in this Dispensation. The fact exists, the propriety of His doing so man has no right to question. Into this language the Book of Mormon was translated by Urim and Thummim, and the revelations in the book of Doctrines and Covenants were first written as they were dictated by the Spirit of inspiration. It is the general language of the Saints in Zion, and the one through which the servants of the Lord continue to make known His will to the nations of the earth. No work can be translated from the language in which it was originally written into another, without losing much of its force and power. Therefore if the Saints would read the revelations of the Lord in these days, in their original beauty and excellence, they can only do so in the English language in which they are written.

To illustrate the subject more fully, let us consider the real position of the Scandinavian, Swiss, Italian, and Welsh missions. Those who have the presidential charge of them, have to bear the burden of being nearly the only channel through which the Saints can receive instructions from the authorities, and the only ones who can feel the weight of these instructions in all their original force. They in turn convey to the presiding Elders under them the knowledge they receive, and thus it has often to be reflected through several mediums, in order to be diffused among the people. No matter how diligent and faithful these mediums are, every secondary reflection must mar the beauty and brilliancy of the light which emanates from the fountain. If the people read the *Stiernc*, *Darsteller*, or *Udgorn Scion*, the instructions they contain have all the necessary imperfections of a translation. If

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles, of exaltation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Scion*, *Scandinaviens Stierne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

Emigration Notice.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to *forward the cash to us immediately on their deciding to want them*, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

Arrival.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

Appointments for the Welsh Conferences for 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembrokeshire Conferences will be united, and called the Pembrokeshire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

Elder David Davies is appointed to succeed Elder Benjamin Jones in the Presidency of the Llanelly Conference.

Elder William Jones is appointed to succeed Elder Jenkins in the Presidency of the Caermarthenshire Conference.

Elder Edward D. Miles is appointed to take the Presidency of the Pembrokeshire Conference.

Elder Thomas Jones is appointed to succeed Elder Richards in the Presidency of the Cardiganshire Conference.

Elder John Treharne is appointed to succeed Elder Davies in the Presidency of the Merionethshire Conference.

Elder Evan S. Morgan is appointed to succeed Elder Lewis in the Presidency of the Dyffryn Conway and Anglesea Conference.

Elder Griffith Roberts is appointed to succeed Elder Parry in the Presidency of the Denbighshire Conference.

Elder Thomas Reese is appointed to succeed Elder Davies in the Presidency of the Flintshire Conference.

APPOINTMENTS.—Elder George P. Waugh is appointed to labour in the Liverpool Conference.

Elder Joseph S. Scofield is appointed to labour under the Pastoral charge of Elder Millen Atwood.

Elder James Lavender is appointed to labour in the Bedfordshire Conference.

Elder William J. Smith is appointed to labour in the Lincolnshire Conference.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in the British Islands and adjacent Countries.

DANIEL SPENCER, C. H. WHEELOCK, } Counsellors.

36, Islington, Liverpool,
December 18, 1855.

ADDRESS OF THE "SKANDINAVIENS STIERNE" OFFICE.—Store Strand, Strade, Number 78, Stuen tilhöire, Copenhagen.

ERRATA.—The number of emigrants on board the *Emerald Isle*, (*Star*, No. 50, page 792,) and *John J. Boyd*, (*Star*, No. 51, page 812,) is given erroneously. The following is the correct number—*Emerald Isle*, 350 souls of the Saints; *John J. Boyd*, 439 from Denmark, Sweden, and Norway, 30 from Piedmont, 43 from Great Britain, total 512.

NOTICE.—We have an important communication for Samuel Plumb, and will thank him to communicate with us, as we have not his address.

Money List, Dec. 7—14, 1855.

	£	s.	d.		£	s.	d.
George W. Davies	20	0	0	Brought Forward	56	5	6
Josiah Rhead (per W. G. Young)	1	2	0	James Frewin (per John Hyde)	5	0	0
Josiah Holmes	4	10	0	Simon Irwin	5	0	0
William Peacock	5	0	0	John B. Pears	4	0	0
John Mellor	2	0	0	John Holsall	10	0	0
Richard Harper	2	0	0	James Linforth	3	0	0
Edward Middleton	20	0	0	Henry E. Bowring	2	0	0
A. N. McFarlane	1	13	6				
Carried Forward	56	5	6		85	5	6

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XVIII.

AND IT SHALL COME TO PASS IN THAT DAY, THAT THE LORD SHALL SET HIS HAND AGAIN THE SECOND TIME TO RECOVER THE REMNANT OF HIS PEOPLE.—*Isaiah* xi. 11.

Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY.

1856.

ENTERED AT STATIONERS' HALL.

PREFACE.

THROUGH the blessings of the Lord, we have been enabled to complete the XVIII Volume of the *Star*. By the majority of its readers it may now be laid aside, and in part or wholly neglected, yet the ideas that the perusal of its pages have germinated in the mind, will never be entirely erased from the tablet of memory. Like the old *Stars*, many of them may lay apparently useless for a time, but circumstances will cause them to bring forth fruit in the future, when their origin is forgotten.

As we float down the tide of time, we often make ourselves so busy in catching at the bubbles on its waves, that we forget it is a portion of eternity, and that as the years flit by, constantly adding to the sum of those which are past, we should unceasingly labour to add to our store of intelligence, in order to keep pace with them. We are also apt to forget that the frail records which man makes of passing events may be some of "the books" from which we will be judged, and hence the importance of so living, that there may be a balance of good works in our favour in the great day of final settlement.

The *Millennial Star*, as its name indicates, is only one of the small luminaries which radiate a little of that light which will increase in brilliancy as the time draws nigh for the Sun of Righteousness to appear in his glory. Though its light is limited, it is sufficient to show the reader the darkness which broods over Babylon, and to assist the faithful to walk in the way of life.

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Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XVIII. Saturday, January 5, 1856. Price One Penny.

"Beware of False Prophets."

BY ELDER E. W. TULLIDGE.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . . Wherefore by their fruits ye shall know them.—*Matthew* vii.

"Beware of false prophets," says Christ, and so says every Latter-day Saint. Is it possible that the Saints dare brave the cry which is so generally raised against them, and which sectarians imagine to be a warning expressly prophetic of the danger of "Mormonism?" Yes, they dare! Moreover they are ever willing to stand before the tribunal of justice and truth, for they are proudly conscious that the Church to which they belong is the only Church over which every shaft will pass harmless, and that the religion which they have espoused will of all others alone remain unscathed beneath the fire of a searching investigation. These assertions will appear strange to those who are unacquainted with the doctrines and foundation of the faith of the Saints, and who have never seriously reflected on the position of the sectarian world. But indeed, so little do the various sects realize of their true position, and understand what is applicable to themselves, and what is due unto others, that their ministers have but to sound the alarm, "Beware of false prophets," when lo! the thoughts of nearly all their hearers will be fixed with suspicion upon the "Mormons." Our opponents, with more unfairness than logic, seem to imagine that the faith and testimony of the Saints are completely overthrown by the caution of Christ to "beware of false prophets," yet why the black cap of execution should be placed on the head of any person until he is proved guilty, no just and reasonable man will be able to see.

Before we can with any degree of consistency make the first step to shun as "false prophets" any class of men, we must, by the rule which Christ gives in connexion with the warning, previously determine that they are deserving to be thus stigmatized. Let us therefore apply the rule as contained in the heading of this article, and we shall then better judge who have most need to fear investigation—the Saints, or those who raise the cry against them. As we expect things and systems to produce their legitimate kind—a good tree to bring forth good fruit, and a corrupt tree to bring forth evil fruit, so let us judge the religion of the Saints and the creeds of the sectarian world. This method is both just and logical.

1st. The testimony of Joseph Smith and his brethren, to the effect that God has again established His kingdom upon the earth, organized according to its ancient pattern, and that He has again revealed the everlasting Gospel in the fulness of its ancient glory, is not the least invalidated by the warning of Christ to "beware of false prophets." It no more tends to weaken their testimony than it does that of Peter, Paul, Jeremiah, or any other servant of God. Jesus did not say beware of true prophets, or prophets altogether, but beware of false ones. It must therefore be shown that Joseph Smith and his brethren belong unto that class, before their testimony will be made void, and then it will not be by the warning, but by the proof. "By their fruits ye shall know them."

2nd. Neither does the caution of Christ invalidate the testimonies of the ministers of the numerous sectarian bodies, although the test which is given will also show whether they are true or "false prophets." But perhaps they will object to being classified with prophets of any kind, yet one cannot consistently see why those who claim to be ministers of Christ, and are continually making promises in an official capacity, should not be numbered with one or the other of these classes. Indeed, according to the testimony of the Bible, all ministers of God were Prophets, and those have sometimes prophesied whose claims were not so great, nor standing so high, as ministers and ambassadors of Christ. Moreover inspiration informs us that no man knoweth the things of God, except by the Spirit of God; that no man can say that Jesus is the Christ, except by the Holy Ghost; that no man knoweth the Father, but the Son, and him to whom the Son *revealeth* Him; and that the testimony of Jesus is the *spirit of prophecy*. Therefore, as all the sects profess to be in possession of the "testimony of Jesus," and as their ministers will tell us that they feel moved upon by the Holy Ghost to preach the Gospel—*to declare the "testimony of Jesus,"* and to teach the things of God, these sectarian heads most certainly must rank with prophets of some kind; and if their claims and declarations are but a mass of contradictions from the beginning unto the end, it will still not prove that this classification is incorrect, but it will enable us to classify them with their own order. "Wherefore by their fruits ye shall know them."

3rd. The history of the Church or kingdom of God, is the history of men being divinely called and delegated with the Holy Priesthood, the heavens opening, and a line of communication made with the earth, angels administering, the Spirit of the Almighty inspiring the hearts of His servants, the visions of eternity ravishing the souls of the entranced, the power of Omnipotence displayed for the deliverance of the righteous, and, in fine, the Church on the earth being drawn into closer fellowship with that which dwells in the bosom of the Father. These things are the Alpha and Omega of the history of the people of God, as written by the pen of inspiration, the thread on which all its details are strung, which thread, if drawn out, would leave to the world not so much even as the history of the true Church. But not around such a glorious machinery as this is the history of sectarianism written. It has had no inspired Priesthood, no revelations of the Almighty, no angels administering, nor tangible fellowship with the Church above, and every pulse it beats but widens the gulf which separates it from the general assembly of the redeemed. To grant the sects their absurd claims of being the continuation of that Church which was established by Christ, though inconsistent, would not make this less true, for still there has been no communication by those sects and their ministers with the Apostles, Saints, or with God for nearly 18 centuries, and every year but adds to the vast number which has already intervened. But the history of the Latter-day Saints is written with the capital letters of an inspired Priesthood, the revelation of God, the administrations of angels, &c. For twenty-five years have their Elders been testifying to the restoration of the "Everlasting Gospel" in all its ancient glory. Which therefore most deserves to bear the name of Christ—that Church which is a living witness of the experience of former Saints, or those churches whose history, were they the legitimate representatives of the true Church, would give the lie to the testimony of Prophets, angels, Jesus, and God? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them."

4th. Says the Apostle John, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Jesus tells us that by their fruits we should know "false prophets," and John here informs us of the nature of the fruits which would distinguish not only false, but also true ones. He lays it down as a fundamental rule, that those who abide not in the doctrine of Christ have not God, while those who do abide in the doctrine of Christ have both the Father and the Son. And He also cautions us to beware of the former. The Epistle of Paul to the Galatians likewise bears forcibly upon this point—"I marvel," he writes, "that ye are so soon removed from him who called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would *pervert* the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." These passages, in connexion with that contained in the heading of this article, are so forcible and pointed, that, though pen should never again be dipped in ink to prove the divine claims of Joseph Smith and the truth of "Mormonism," they alone would show that he was a true Prophet, while those who denounce and persecute the Saints are that class of whom Jesus has warned us to beware. That this view is not based on prejudice can easily be demonstrated, for let a school-boy of ordinary intelligence and observation read the Bible but for one week, and, limited as is generally the knowledge and experience of youth, his common sense and a simple comparison would prove to him that sectarianism and sectarian systems are no more like the things of which he had been reading than darkness is to light. While one sermon or one *Millennial Star* would suffice to convince any honest mind that the Latter-day Saints are contending for the same order of things as that which existed among Patriarchs, Prophets, and Apostles. Moreover those who will give "Mormonism" a thorough investigation, will find that it comprehends *every* principle of the "Everlasting Gospel" revealed from Adam down to John the Revelator, and that every day brings it more and more into operation among the Saints. And this will continue until the kingdom of God is developed in fulness, and His will done upon the earth, even as it is in the heavens. Wherefore by their fruits we may know who are the people of God and who are "false prophets."

5th. As touching the organization, Priesthood, power, and peculiarities of the Church, all who are acquainted with the thousand-and-one denominations *called* Christian, must admit that they bear scarcely any resemblance to that order of things which existed among the ancient Saints, and obtained with God's servants the Prophets. If questioned concerning these deficiencies, the ministers of the numerous sects will sweep away investigation by the most unauthorized assertion that "those things are done away because no longer needed," whereas it is a peculiar feature of the Latter-day Gospel that it embraces as its ultimatum every office, gift, endowment, and doctrine known in the true Church, from its earliest ages down to the time when by apostacy the earth was rendered no longer a fit abiding place for the kingdom of God. Indeed, of all Gospel dispensations this last one is the most universal in its aim and scope. Its mission is particularly to accomplish the great work of restitution spoken of by all God's holy Prophets since the world began. In contemplating this we cannot but be struck with the pertinence of the interrogation of Jesus—"Do men gather grapes of thorns or figs of thistles?" Nor can we refrain from asking if false prophets would labour, exhaust their youthful vigour, and shed their heart's best blood to realize the glorious fulfilment of that which formed the subject of the dreams, visions, and inspirations of ALL God's holy Prophets. Observe! "A *corrupt tree cannot* bring forth *good fruit*, neither *can* a *good tree* bring forth *evil fruit*." "Wherefore by their fruits ye shall know them."

6th. In writing to the Hebrews concerning the Priesthood, the Apostle declares that "no man taketh this honour unto himself, but he that is called of God as was Aaron." Now none will pretend that sectarian ministers receive such a call. Men are made parsons as they are made mechanics—they are apprenticed to

it. It would defy the powers of the most subtle thinker to show wherein he is more divinely called who is educated for the pulpit, than he who is educated for the bar. The only call which thousands receive who "take this honour unto themselves," emanates from fox-hunting, horse-racing fathers. Indeed the highest call which these ministers claim is a desire to do good—a love for the perishing souls of men. But it is a great absurdity to think that simply a desire to do good will qualify and authorize a man to officiate in what he likes, where he likes, and how he likes. Such flimsy pretences of authority would not be countenanced by society, even in the most familiar and common intercourse of life. How much less then shall they qualify a man to take unto himself the offices of the holy Priesthood? Why there are thousands of men of science—aye more!—there are thousands of infidels, who devote their lives with more zeal, energy, and whole-heartedness to the doing of good, and the elevation of society, according to their convictions and conscientiousness, than these self-styled ministers of Christ. A good man will never depreciate the desire to do good, but it is an awful thing for a person to stand in the name of the Lord and officiate as an ambassador of the Most High, unless he is duly authorized to administer in that calling, and "no man taketh this honour unto himself, but he that is called of God as was Aaron," namely, by immediate revelation.

There are many who will tell us that they have received their authority and appointments through a legitimate succession of the Priesthood from the Apostles. But a legitimate succession of the Holy Priesthood, with its authority and appointments, held from the Apostles, without continued communication from the greater to the lesser, is an absurdity. An unbroken line of succession—a perfect chain, can only be worked out by a LIVING Priesthood. Our very notion of death is disorganization. Whatever chain its iron hand but grasps, it breaks—it severs every link. Therefore the Priesthood of God never dies, but takes hold of eternal life. It passes from the mortal into the immortal, hence the seat of its vitality is centred in the Great Eternal, and the stream which flows through mortality springs from immortality. But if the channels are severed from their source, the Church can no longer drink from the fountain of life. To Saints, Saints never die! They are but gathered into the bosom of the Church, and those who remain act under the direction of those who are gone. That which professes to be a continuation of the Priesthood, but which receives no intelligence from, nor acts under the direction of, those who hold the keys thereof, is only priestcraft. To those churches who have received no divine revelations for 1800 years, God is not a *living* God, and to them, in the most extended sense, Jesus, his Apostles, and the Church above are dead? The Holy Priesthood, therefore, being not of man, the moment the legitimate line of communication is cut, earth loses divine authority, and henceforth humanity is left to wander in the wilderness of apostacy until God shall be pleased to restore the everlasting Priesthood again.

As all the sects then disclaim the principle of direct and immediate communication, their history and faith demonstrate that they are without the authority of God. And not only is this the case, but they denounce the Latter-day Saints because they testify that the Gospel is restored, and that no man dare take the honour of the ministry unto himself, "but he that is called of God as was Aaron." Therefore by the words of their own mouth we may judge them—by their fruits we may know them.

7th. Gold! Gold!! Gold!!! is the god of this world. High and low, rich and poor, rulers and subjects, priests and people worship at its shrine. Men measure all things by the golden rule, but the Lord has a higher standard to measure the pure in heart by. To prove the integrity of His servants and to judge the world, Jesus sent his Apostles and Elders forth to preach without purse or scrip. In relation to the Latter-day Saints and this order, it will suffice to say, that all who are acquainted with their history must know that preaching without purse or scrip is a fundamental principle of their Church. They go east, west, north, and south; they preach the Gospel to every nation, kindred, tongue, and people, amid trials, hunger, cold, and persecution, without purse or scrip. Ha! this is a test for "false prophets," more searching than the fire of Nebuchadnezzar's furnace. Few will doubt that were the hosts of sectarian ministers compelled to observe

this law, nine out of ten of those who profess such an intense love for the souls of men would desert the standard of the ministry, leaving to their flocks not even so much as the delusion of "wolves in sheep's clothing." Pity but it were universally applied, and then how soon should we behold the "cloven foot."

But these false teachers will tell their deluded followers that this law was only applicable to the Church in its infancy—when its funds were low, and its numbers limited, but that, having grown rich and powerful, its ministers are not now required to observe it. This same species of sophistry, if carried out, would make even the shedding of the Saviour's blood, so essential to the redemption of the world, to be the result of his not having followers strong enough to deliver him from the hands of his enemies. But do they not believe that Jesus could have commanded "more than twelve legions of angels" to his rescue? Do they not believe that the earth is the Lord's and the fulness thereof. Had not God so willed it, was it necessary that His beloved Son and his Apostles should preach without purse or scrip, wander upon the mountains, have no place where to lay their heads, and finally be delivered into the hands of the executioners? Those who imagine that the visions of eternity were opened to the Church because it was in its dark ages, and its ministers inspired by the Holy Ghost because there were no colleges wherein to educate them, and who make the preaching without purse or scrip to depend on the lowness of funds, have but a very faint conception of the majesty of the Deity, and the wisdom of the arrangements of God. It must be obvious to an enlightened mind that the Lord ordained this law to test His servants and to judge the world. When the "books" shall be opened, and all men called to give an account of the deeds done in the body, it will be impossible for Jesus to say to the wicked, "My servants the popes, archbishops, bishops, clergy, and ministers generally were hungry, and ye fed them not; naked, and ye clothed them not;" &c. Neither will He be able to say to the righteous, "When these my servants suffered thus for the Gospel sake, ye administered unto them." As a class there are none who have suffered less for the Gospel than these self-styled ministers of Christ. They have been the petted of society, their influence in the *world* has been immense, their wealth without limit, they have revelled in the luxuries of the earth and have fattened in idleness. In consideration of this we are astounded at their bare-faced mockery in using a prayer given by Christ as applicable to His Apostles in their ministry without purse or scrip. Says a lordly bishop, "Give us this day our daily bread:" but should any simple soul, imagining the bishop meant what he said, take him a loaf (unless taken as a capital joke), it would horrify his reverence, and if witnessed by their fashionable friends, throw his wife and daughters into hysterics. I think that it would be harder to convince the people that their ministers will ever consent to observe this divine law, than it would to make them believe that Joseph Smith was a true Prophet. Jesus also knew that one of the characteristics of false prophets was that they "preached for hire and divined for money." He therefore gave, as an infallible rule, that "*a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*" "*Wherefore by their fruits ye shall know them.*"

8th. We shall find, by a severe criticism, that even the little seeming resemblance which sectarianism bears to the Gospel is like a will-o'-the-wisp, it eludes us as we approach. For if we consider faith—the faith of the ancient Saints was based on immediate revelation, and this principle sectarianism denies, and were the Apostle Peter to stand before the assembled thousands of this day, He would command them in the name of the Lord to "REPENT" of their rejection of this foundation of divine faith—to repent of teaching that Apostles, Prophets, Inspiration, &c., are no longer needed; to repent of preaching "*another* Gospel" than that which "we" preached; repent of running when you are not sent, and of preaching for hire and divining for money. "Repent," the Apostle would command, "both priest and people, and be baptized in the name of Jesus for the remission of your sins." But the authority of Peter, though filled with the Holy Ghost, would have very little weight with sectarians and sectarian ministers. They would tell him that they *had* the Gospel; that Apostles, &c., were *not* needed; and that baptism for the remission of sins was altogether an error. And if He in the course of his sermon

quoted the promise of Christ, that "these signs *shall* follow them that believe," they would give the lie to the Saviour, by declaring that *they were* believers, and would climax their impiety by ridiculing those signs, and challenging the Apostle to work a miracle. What Latter-day Saint Elder has not had more than this said and done to him? Where then is the difference in boldly declaring that the teachings of Jesus and his Apostles are nonsense, or in saying it when those teachings are reiterated by the Saints in the very language as it stands in the inspired record. Where lies the difference between ridiculing Peter for teaching baptism for the remission of sins, and Jesus for saying that these signs shall follow the believer, and doing it to a "Mormon" Elder? I ask again, which therefore most deserves the name of Christ—that Church whose faith and history are a living witness of the experience of former Saints, or those churches whose history and faith would give the lie to the testimony of Prophets, angels, Jesus, and God? Wherefore we may know that they are "false prophets" who raise the cry against us, while Joseph Smith and his brethren are the servants of the Most High!

History of Joseph Smith.

(*Continued from page* 808, *Vol. XVII.*)

[June 1840.]

June 27th. High Council met at my office.

Alanson Ripley stated to the Council that he was authorized to inform them, that President Joseph Smith, junior, had vetoed the proceedings of the Council of the 20th June, in relation to his Memorial. Laid over for rehearing till Friday next.

HOSEA STOUT, Clerk.

Dayton, Ohio, June 29, 1840.

Brother Joseph—I am alive, and with the help of God I mean to live still. I am as the prodigal son, though I never doubt or disbelieve the fulness of the Gospel. I have been greatly abased and humbled, and I blessed the God of Israel when I lately read your prophetic blessing on my head, as follows—

"The Lord will chasten him because he taketh honour to himself, and when his soul is greatly humbled he will forsake the evil. Then shall the light of the Lord break upon him as at noonday, and in him shall be no darkness." &c.

I have seen the folly of my way, and I tremble at the gulf I have passed. So it is, and why I know not. I prayed and God answered, but what could I do? Says I, "I will repent and live, and ask my old brethren to forgive me, and though they chasten me to death, yet *I will die* with them, for their God is my God. The *least place with them* is enough for me, yea it is bigger and better than all Babylon." Then I dreamed that I was in a large house with many mansions, with you and Hyrum and Sidney, and when it was said, "Supper must be made ready," by one of the cooks, I saw no meat, but you said there was plenty, and showed me much, and as good as I ever saw; and while cutting to cook, your heart and mine beat within us, and we took each other's hand and cried for joy, and I awoke and took courage.

I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. Like the captain that was cast away on a desert island; when he got off, he went to sea again, and made his fortune the next time, so let my lot be. I have done wrong, and am sorry. The beam is in my own eye. I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship; if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet, and whenever the Lord brings us together again, *I will make all the satisfaction on every point that Saints or God can require.* Amen.

W. W. PHELPS.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

Dear Brother—We have been in this place a few days, and have preached faithfully. A very great prospect of some able and influential men embracing the faith in this place. We have moved along slowly, but have left a sealing testimony. Baptized a

considerable number. We shall write again soon as we learn the result of our labours here more particularly. We are well and in good spirits through the favour of the Lord.

Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Brother Phelps says he wants to live; but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says his poverty will not allow him to visit you in person at this time, and we think he tells the truth. We therefore advise him to write, which he has done.

He tells us verbally, that he is willing to make any sacrifice to procure your fellowship, life not excepted, yet reposing that confidence in your magnanimity that you will take no advantage of this open and frank confession. If he can obtain your fellowship, he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the Church, he must do the best he can in banishment and exile.

Brethren, with you are the keys of the Kingdom; to you is power given to "exert your clemency, or display your vengeance." By the former you will save a soul from death, and hide a multitude of sins; by the latter you will forever discourage a returning prodigal, cause sorrow without benefit, pain without pleasure, ending in wretchedness and dispair. But former experience teaches that you are workmen in the art of saving souls; therefore with the greater confidence do we recommend to your clemency and favourable consideration, the author and subject of this communication. "Whosoever will, let him take of the water of life freely." Brother Phelps says he will, and so far as we are concerned, we say he may.

In the bonds of the covenant,

ORSON HYDE,
JOHN E. PAGE.

The Committee of the Twelve in England finished the collection of Hymns and prepared the Index for the press; and on the 30th Elders Kimball and Richards arrived at Manchester.

Wednesday, July 1, 1840. Elders Wilford Woodruff and George A. Smith arrived at Manchester from the Potteries.

July 2nd.

At a meeting of the Saints of Crooked Creek Branch, on the 2nd of July, 1840, to take into consideration the propriety of having a Stake of Zion appointed or located somewhere in the bounds of this Branch, Brother John Hicks was called to the chair. Meeting was opened by prayer, after which several remarks were made, and the following resolutions were passed—

Resolved: That it be our wishes that a Stake of Zion be appointed or located within the bounds of this Branch, provided it should meet the minds of the First Presidency of this Church.

Resolved: That a committee of three be appointed to ascertain the minds of the First Presidency, and report to the Branch.

Resolved: That Joseph Holbrook, Nathaniel Frampton, and John Hicks compose said committee.

It was ascertained that there were about 2525 acres of land owned by the brethren, and wherever the Stake should be appointed the lands should be donated or purchased for a very small compensation, and that there are one hundred and twelve members belonging to this Branch.

Resolved: That we meet on Thursday next, at one o'clock, p.m., to receive the report of the committee.

Resolved: That the proceedings of this meeting be signed by the President and Clerk.

JOHN A. HICKS, President.
WILLIAM WHITEMAN, Clerk.

Friday, 3rd. High Council met at my office.

The subject of the memorial of President Joseph Smith, Junior, was again brought up for a rehearing, according to the decision of the last Council (June 27), when the following resolutions were entered into—

1st. Resolved: That we feel perfectly satisfied with the course taken by Joseph Smith, junior, and feel a disposition, as far as it is in our power, to assist him, so as to relieve him from the temporalities of the Church, in order that he may devote his time more particularly to the spiritualities of the same, believing by so doing we shall promote the good of the whole Church. But as he (Joseph Smith, junior) is held responsible for the payment of the City Plot, and knowing no way to relieve him from that responsibility at present, we would request of him to act as Treasurer for the City Plot, and to whom those persons whom we may appoint to make sales of lots and attend to the business affairs of the Church may at all times be responsible and make true and correct returns of all their proceedings, as well as to account for all monies, properties, &c., which may come into their hands. Therefore

Resolved: That Elder Henry G. Sherwood act as Clerk for the same. That Bishop Alanson Ripley be appointed to provide for the wants of the Presidency, and make such appropriations to them, and to

their Clerk or Clerks, which they may require.

Resolved: That the funds of the City Plot shall not be taken to provide for the Presidency or Clerks, but that the Bishops be instructed to raise funds from other sources to meet the calls made on them; and monies received for lots shall be deposited in the hands of the Treasurer to liquidate the debts of the City Plot.

Saturday 4th.

The resolutions of the Crooked Creek Branch of the 2nd inst., were taken into consideration by President Joseph Smith, junior, and it was thought proper to establish a Stake on Crooked Creek, agreeably to the request of said Branch, and a letter was written to the brethren to that effect.

R. B. Thompson, Scribe.

(*To be continued.*)

Since Congress has decided against us, the Lord has begun to vex this nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery, and plunder, as a nation, because they have refused to protect their citizens, and to execute justice according to their own Constitution. A hailstorm has visited Carolina; some of the stones are said to have measured nine inches in circumference, which swept the crops, killing some cattle. Insects are devouring crops on the high lands where the floods of the country have not reached, and great commercial distress prevails everywhere.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 5, 1856.

Review of the Past Year.—Who can conceive of the infinite variety of emotions, the hopes and desires, the fond anticipations of happiness and the dread of future evils, which fill the bosoms of human beings at the close of one year and the beginning of another. The occasion itself, notwithstanding the pleasure-seeking which characterizes Christmas and New Year, is calculated to call forth many reflections in the minds of those who try to think as they whirl along in the confused mazes of society.

Many of the monarchs of Christendom console themselves that another year has passed, and the crowns which sit insecurely on heads filled with dark forebodings of the future, still remain there. The political events of 1855 are no longer in anticipation, but have become substantial realities, and statesmen have had an opportunity of testing their folly or wisdom by experience—but generally their folly. The philanthropist, the honest Christian, and the hireling priests—many of whom care more for filthy lucre than the souls of men—have had another year to test their principles with the truth, and to prove that, in spite of all their schemes to make mankind better, they are rapidly going on from bad to worse, that kings, statesmen, priests, and people are alike wandering further into the dark mazes of scepticism and infidelity, and floundering deeper in the general cesspool of corruption, with less ability to extricate themselves.

During the past year the demon of war has acted well his part in the drama of human life. On the grand stage of the world's theatre, the deepest tragedies acted in stern reality have been the only scenes that would satisfy the vitiated tastes of the multitude. One year ago the political horizon of the nations looked exceedingly

gloomy, and time has only increased its threatening appearance. The storms of war gather thicker and faster over the nations, and threaten to involve them in general revolutions and struggles for independent existence.

Events are rapidly hurrying on the predictions of the Prophet Joseph concerning the world. The boasted land of freedom and equal rights, with a Constitution dictated by the inspiration of heaven, but whose soil has drunk the innocent blood of martyrs to the cause of Liberty and Truth, is on the eve of a revolution and civil war, which will yet cause her daughters to mourn in solitude, the blood of her sons to flow in torrents, will lay waste her cities, and make her fields desolate, until she will rejoice to hail as her deliverers the people she has despised and cast out, and welcome them back to inhabit the pleasant places from whence they were driven.

The aborigines of the North American continent manifest a general spirit to rise up and avenge the wrongs which have been heaped upon them through the avarice, treachery, and aggressive spirit of the American people. Every bloodthirsty deed, every faithless act of the American Indians, has found more than a counterpart in the conduct of the government and people of the United States. If the present indicates the future, the time is close at hand when the red man will drench the frontiers of the States in the blood of their citizens, while white men endeavour to decide by the sword whether negro slavery is right or wrong. Either or both of these events will be but the natural result of merging a truly republican government into a general despotism, in which the people act the part of the tyrant.

On every hand the nations are perplexed with fear and apprehension. Scarcity of bread, war, earthquakes, financial disasters, pestilential sickness, and rapidly increasing want of confidence of man in his fellow, have, to an extent unknown before, characterized the year 1855.

The Latter-day Saints have attracted a liberal share of attention from the world. Predictions of evil concerning them have followed each other in rapid succession. Time has proved their futility, and they have served to develope the malignant hate of the enemies of the Saints, show the corrupt principles that rankle in the bosoms of men, and prove the stability of a people whom threats cannot intimidate, slander injure, nor the powers of darkness, through false-hearted statesmen, corrupt editors, or mobs, overthrow.

While many of the nations of Christendom have a war on hand or in prospect, peace reigns among and around the Saints in the Valleys of the Mountains. They are rapidly increasing in numbers, power, and importance, despite the envy of the mean, the hate of the vile, the animadversions of the world generally, and the efforts of the devil in particular. *The Prophet Brigham is still Governor of Utah.* That he will ever rule the Saints there, whether governor or not, does not admit of a doubt. His power, as the agent of the Almighty, becomes more potent each passing day. The conduct of his enemies reminds one of those cowardly curs who make a tremendous uproar at a distance, but dare not approach to bite, for fear the morsel might prove unpalatable.

Present appearances unmistakably indicate that the peaceful valleys of Deseret will soon be the only safe asylum from the fearful storms which gather blackness, as the day for the consummation of the Lord's purposes approaches. There will be peace there when the fierce passions of men are roused to deluge the earth in blood; plenty there when hunger consumes the nations; and virtue, intelligence, and life there, when abominations, ignorance, and death reign predominant over the earth.

"What will the year 1856 bring forth?" is now a question which tasks the reflective faculties of every thinking person. None but those who are able to grasp

infinitude are able to answer this question in its fullest sense, but some of the more important events can be foretold by every intelligent Latter-day Saint who possesses the Spirit of revelation. The nations of Europe will be plunged deeper in difficulties, and less able to extricate themselves than they are now. The elements of discord, confusion, and war will be more fully developed, and more difficult to control. There will be an increase of disasters by sea and land, of fires, storms, earthquakes, and pestilential sickness, of robberies, murders, seductions, rapes, financial disasters, bankruptcies, and general loss of confidence by man in his fellow. With regard to the United States, in whose fate the Saints are more directly interested, Indian difficulties and wars will increase in her territories, and spread dismay along her borders. Disorder and confusion, wrangling and quarreling, mobs, rioting, and bloodshed will increase in her midst, because she has shed the blood of the Lord's Prophets, and cast out His people, and she has got the damning deed to atone for.

As to the Saints in Utah they will neither starve nor be driven out. Thousands will be added to their numbers, and they will increase in all the elements of happiness and prosperity, be in a more independent position, and command more respect from the world than they do now. They will grow more obedient to the commandments of God, and to the counsels of Apostles and Prophets, and still astonish the world by the growing strength of their union and the stability of their organizations. The Saints will continue to gather out from the nations, and in order to get to Zion, will be willing to make many sacrifices which they but little dreamed of two years ago. The difficulties and perils of the journey, will increase, in token of the near approach of that time when none but the pure in heart can go up to Zion.

Thus we might go on enumerating circumstances that must come to pass in order to fulfil the predictions of ancient and modern Prophets, and which we know, by the testimony of the Spirit within us, are either now transpiring or close at hand; but we know that every faithful Saint can see and comprehend in proportion as he enjoys the same Spirit. These things show to the Saints the necessity of watchfulness, prayer, faithfulness, and increasing diligence in every good word and work. We exhort them so to live, that as each day of the present year comes along, they may have a renewal of the Holy Spirit upon them, receive an increase of faith, and additional light and knowledge to guide them in the way of eternal life.

Drafts on President Young.—It may be thought by some who have not the means of knowing otherwise, that the remarks of President Brigham Young, in his discourse of September 16th, 1855, which is published in *Deseret News*, No. 29, and also by us in No. 1, Vol. iii, *Journal of Discourses*, wherein he speaks of agents drawing upon him without authority, may have reference to us. We deem it proper to state, for the satisfaction of all concerned, that we are authorized by President Young to receive here, and give our draft on him for payment of in Utah, any and all moneys which the Saints in these countries may wish to render payable there, either to themselves or their friends. Many thousands of pounds have been so transferred from this Office to Utah since 1850, and we are in the habit of remitting in this way nearly every month, and in no instance have we heard of one of our drafts being dishonoured; on the contrary, we have advices from the President approving our course. We therefore renew our counsel to all Saints in the eastern hemisphere, having funds

not required for the journey, to pay in their cash to us, and receive our draft on the trustee in trust for the same, no matter whether the sum is a small or large one. This is their wisest and most prudent course. We would like the privilege to issue for one hundred thousand pounds during the present emigration season, or before the first of May next. Who and how many will give us the chance? For the benefit of those who consider our paper good, and who would like to help us keep it so, we would here remark that they will do well not to present their drafts for payment until they have had time to wash and shave themselves, for if they do, the Prophet will be sure to know that they care more for their cash, than they do for their souls, or the welfare of the Kingdom of God.

Arrival of Elder Tyler.—We are favoured to acknowledge the arrival of Elder Daniel Tyler in Liverpool, on his way from Switzerland to Utah. Elder Tyler left the gathering place of the Saints in 1853, and laboured in England, having pastoral charge of the London, Kent, Essex, and Reading Conferences until July, 1854, when he was appointed to the Presidency of the Swiss and Italian Missions. This occurred just at a time when the authorities on the continent seemed to have conspired to administer imprisonment and banishment to the American Elders among them, and proscription in general—so far as they had power to do it—to all who sought to promulgate the revealed will of God.

At this particular time of trial to the Saints on the Continent, but especially those speaking the German language, Elder Tyler succeeded in commencing to publish the *Darsteller*, through which he administered such comfort, strength, and counsel to its readers as seemed to renew their faith and zeal in the work of God, by which they are able to testify to their countrymen effectually in the power of the Gospel. The work of the Lord in those countries is at present in a far more prosperous and promising condition than we have ever before known it.

The care and labour of doing business and giving instruction through another language than his own, have essentially impaired brother Tyler's health, insomuch that it was deemed expedient for him to retire from his labours somewhat sooner than was intended. We are happy to state that he is now comfortable, and is replenishing his health and spirits by joyful association with his brethren in the British Conferences. Though the labours of the faithful Elders are sometimes necessarily obscured for the present, they will break forth and yield their glorious reward.

It will be recollected that Elder John L. Smith was appointed to succeed Elder Tyler in the presidency of those missions. While the Saints in Britain are further advanced in the kingdom of God, and are engaged in obtaining their deliverance, let them not forget to exercise their faith in prayer and in donations for the prosperity of the younger and tenderer missions who are struggling under oppression to attain to the same liberty and blessings which they enjoy.

Appointment.—Elder E. W. Tullidge, now labouring in the Dorsetshire Conference, is called to assist in the Editorial department of the *Millennial Star* Office. It is expected that he will assume the duties of the appointment at the commencement of the New Year. Those who have perused Elder Tullidge's contributions to the *Star* from time to time will cheerfully bestow upon him their confidence and prayers for success in his new calling.

F. D. Richards.

Home Correspondence.

SOUTHAMPTON AND DORSETSHIRE.

Mr. Henley's, East Road, Bridport.
Oct. 11th, 1855.

Elder F. D. Richards.

Dear Brother—It is with pleasure I write a few lines to inform you in relation to the present and future prospects of the district which has been committed to my watch-care.

The Southampton and Dorsetshire Quarterly Conferences have just been held, and I have had the pleasure of attending them. A good spirit prevailed amongst the Priesthood and Saints generally, and I feel there is an increased desire on their part to keep the commandments of our Heavenly Father, as revealed through His servants who hold the Holy Priesthood upon the earth.

There have been but few baptized during the past quarter, but every exertion has been made by the Priesthood and Saints to awaken the attention of the people, by published lectures, out-door preaching, the dissemination of the printed word, and in bearing testimony to the great work the Almighty has commenced upon the earth in this day; but few appear to receive our testimony, and I feel like the Prophet Isaiah, that darkness covereth the earth, and gross darkness the minds of the people. However we shall continue to thrust in our sickle, and use every means in our power to awaken the people from the supineness and self-security they are in, in relation to the important events which will transpire in this generation.

In relation to financial affairs, I can say we are in quite a healthy and prosperous state. The Southampton Conference Book and *Star* debt has been considerably lessened during the past quarter, as all the *Stars*, *Journals*, and *Seers* in stock at the 1st January last have been *paid* for, and are being gratuitously distributed among the people.

The debt of the Dorset Conference also has been gradually lessened, and its indebtedness to the Office is now less than it has been for some years past, which good result attribute to the zeal and indefatigable exertions of Elder Woodward, who, in connexion with Elder Wellings, of the Southampton Conference, has made arrangements for a still further reduction of their respective indebtedness during the present quarter.

The call you made upon this district for the building of the Temple was cheerfully responded to by the Saints, and I feel it a pleasure to record the fact, that they have not only paid the sum apportioned by you to them, but have exceeded it by some pounds.

Elders Woodward and Wellings are one with me in all things for the advancement of the great work we are engaged in; so are the Priesthood, almost without an exception; and as a natural consequence the Saints follow their example.

The Lord has blessed us, and there has never been a time while I have laboured in this Pastorate, when so great a union existed amongst the Saints as at present. My feelings are, they are a good people, and are willing to carry out the counsels of those who are appointed to preside over them in the Lord.

The principal subject that appears to be impressed upon my mind is the Emigrating Fund, and measures were adopted at the late Conferences, to carry it into effect. The Priesthood and Saints feel the spirit of it upon them powerfully, and their faith and works will be concentrated to augment this fund during the present quarter, and from the spirit and feeling manifested, a large sum will be raised.

There is not one family in the Southampton Conference that has means to emigrate with to America, and in the Dorset Conference there is but one family and two single brothers that will emigrate this coming winter. That is all that can go by their own resources in this district, as far as I know at present. But the Saints are not any way discouraged. We have no rich, as far as pertains to this world's goods, but the Saints manifest their desires and faith to be emigrated, by contributing a portion of their weekly income.

I have counselled the Saints to sell off all their *pictures*, and all other superfluous property, and convert them into cash so as to assist. I have got peculiar feelings towards this people over whom I

have presided nearly three years, but I am certain the only source the Saints here can look to for deliverance and escape from Babylon is the P. E. Fund.

I have, in connexion with Elders Wellings and Woodward, endeavoured to impress upon the Saints the necessity of sustaining the P. E. Fund, not as in times past, by contributing a few pence per week, when they could have done more; but to feel that their emigration depends in full upon sustaining it; and hence the necessity of arousing themselves, and letting the P. E. Fund be the *Great Savings Bank* wherein should be deposited all they can save from their weekly income.

Well, they are taking hold of it in good earnest, for not only will pence and shillings be paid, but pounds, by individuals this quarter to increase the Fund.

To show you how the "leaven of the Spirit" works amongst the Saints in emigration matters, I have concluded to mention a few cases out of many. At our Conference recently held, a brother agreed to donate £2 as a free-offering, and another agreed to give 5s. per week to the first of January next, also as a donation to the P. E. Fund. Many others will do likewise, according to their circumstances.

I can truly say the emigration spirit is universal here, and most of the Saints appear to be impressed with the belief that "God helps them that helps themselves."

I feel well in body and mind, and I can say my labours in the ministry are sweet to me this year, for I feel I have the entire confidence of the Saints; and my prayer continually is, may my Heavenly Father bless this people, and in His own time gather them to Zion's happy land, and finally save them in His kingdom with a Celestial salvation. Even so. Amen.

In conclusion I would say, I shall feel it a pleasure to carry out any counsel you may deem it necessary to give, and believe me to be with love,

Your Brother in the Gospel Covenant,
JAMES G. WILLIE.

Foreign Correspondence.

DESERET.

The Death of Elder A. L. Lamoreaux.

(From the "Deseret News.")

Great Salt Lake City, Sept. 3, 1855.

To Elder G. A. Smith, Church Historian.

I have just learned from the family of the late Elder A. L. Lamoreaux that Joseph Smith, during his tour to Washington in 1839, stopped with them in Dayton, Ohio, and before leaving, laid his hands on Elder Lamoreaux and blessed him, and prophesied upon his head that he would go on a mission to France and learn another tongue, and do much good; but would not live to return to his family; he would fall by the way as a martyr.

The Prophet wept as he blessed him, and told him these things, adding that it was pressed upon him, and he could not refrain from giving utterance to it.

Elder Lamoreaux talked with his family about it when he left them in 1852, and endeavoured to persuade them that this was not the time and mission on which he should fall, but to believe that he might this time be permitted to return again.

When the "Luminary" brought the tidings of his death, they exclaimed, "Surely brother Joseph was a Prophet, for all his words have come to pass."

Thinking this an incident that should not be lost, I have penned it from the mouth of his eldest daughter, and submit it to you; and would add that his excessive labour and toil in providing for the company under his charge during the hot weather in June, in the unhealthy climate of St. Louis, predisposed him to that terrible scourge that laid him low, and thus he fell a sacrifice for his brethren.

Respectfully, &c.,
ERASTUS SNOW.

(From the "Mormon.")

Cedar City, Sept. 8, 1855.

Dear Brother Taylor—We have received some numbers of your invaluable paper,

and we rejoice in its appearance—its contents, and everything else connected with it, being, as it is to us, the fullest and most complete paper that we can get, and our chief reliance for news and information from the old world; in short were it not for it, and some small smatterings from other sources, we should be apt to conclude the world was at peace: so small evidence have we here at home of the destruction and turmoil that pervades the earth. But if you could send us our papers by the southern instead of the eastern route, it would be a great accommodation to us, both as regards getting our papers, and settling the postage.

Perhaps a few items of information concerning our doings and prospects will not be uninteresting to you. In the first place we have raised a good crop here, and it is the only good crop south of Salt Lake City this season, the grasshoppers having eaten the balance, or the most of it. Our city is making rapid progress in buildings and all the ordinary improvements, and our iron works are progressing first-rate; we have got a hot blast, which operates complete, and iron of our manufacture; also, a trip hammer; and in addition to these we have made several tons of castings of various descriptions, and have every prospect of going a-head first-rate; our new furnace does good work and plenty of it, and soon we expect to have a steam engine completed to connect with it.

The Indians here are peaceable and are making rapid strides in improvement; sickness is a stranger in our midst, and all are rejoicing in the goodness of God to us in preserving our crops and our lives. Hoping that all things are going well with you, and also that we shall get our papers, I remain your brother and fellow-labourer in the Kingdom of God.

P. K. Smith.

SAN BERNARDINO.

(From the "Mormon.")

San Bernardino, Oct. 24, 1855.

Brother Taylor.

Dear Sir—I have looked with considerable interest on the position you and others have taken in the world, or rather in the States; as heralds of our principles and faith you are almost alone, in the midst of enemies, and those, too, who boast of being equal, if not superior, in intelligence, learning, and talent, to any in the world. Our enemies are something like the Chinese pirates, who, when too closely pursued to be able to defend themselves in the ordinary way, threw "stinkpots" on their English and American pursuers; so with our enemies; when they fail to contest the truth by fair and honourable means, use the "stinkpots" of slander and misrepresentation.

A special conference was held here last June, for the purpose of taking into consideration measures to raise means to pay the balance due on our ranch, and also to proclaim the Gospel throughout the State; accordingly, about eighty Elders were sent, and brother Lyman went to the upper part of the State, and C. C. Rich remained at San Bernardino until about the tenth September, when brother Rich went to San Francisco; they returned about the twelfth of October, together with the Elders who were sent to preach.

The Elders came across a great many old Mormons, scattered through all parts of the State, and they stirred many of them up to a remembrance of their former covenants, and many families have already arrived in this place, and many more are expected here before spring; and although our Elders did not baptize many, they received benefits themselves and benefitted brethren who had become cold and entangled with the world.

There are several of our brethren here who have been on foreign missions, brothers Hugh Findlay, William Fothering-ham, and Robert Owens, from the East India mission, brother Burr Frost from the Australia mission, and brothers Reddin A. Allred, Ephraim Green, and James Keeler, from the Sandwich Islands. Eleven of those who were baptized in India have landed at this place, which are the first from Asia; also a company of Saints came with brother Frost to this place from Australia; they were shipwrecked at the Sandwich Islands, and part of the company are at the islands yet.

We are also looking every week for another ship to land at San Pedro, with Saints from Australia; the work is progressing on the Islands, and Saints rejoicing, and Babylon howling because they cannot hinder it.

We have our evils to contend with here as well as Saints have elsewhere;

there are a considerable number of the disaffected here who are making efforts to sow corrupt seed and destroy the good, and they have increased for two or three years gradually until it is beginning to show its head in our midst, but I hope that those who are gathering from abroad by our Elders will prove themselves Saints, and keep a preponderance in the favour of the truth. Brother A. Lyman and the Elders before mentioned will probably leave for the Salt Lake to-morrow, accompanied by several others for the same destination. Brothers Lyman and Rich are in good health, brother Rich will remain here this winter.

A conference was held here last Saturday and Sunday; a much larger assembly was together than ever met here before, and a good spirit and feeling was manifested during the meeting.

The Salt Lake Mail arrived last night; the only news of importance was brought by the mail carriers, who state that they met an express from the Elk Mountain settlements, who told them, that the Indians had attacked the brethren of that place when only sixteen of them were at home, and killed three of them and wounded one; they lost all their cattle but six cows, all of their provision, and the company was on the road to Sake Lake.

Yours in the everlasting Covenant,

D. M. Thomas.

Varieties.

The Egyptian government has recently put into execution the decision of the Divan relative to the abolition of slavery. Not only is it forbidden to buy or sell slaves in Egypt, but all those in the possession of private individuals have been informed that they are free.

The financial position of the city of San Francisco continues as desperate as ever. Some idea may be formed of it from the statement of its condition published in the San Francisco *Herald*. Resuming it in a few brief words, that paper says that the wheels of government are completely stopped—that the assessors cannot proceed with their duties, in consequence of the inability of the city to provide them with pens, ink, and paper, and that licenses cannot be issued to the cartmen because the city cannot scrape together a few dollars, necessary for the purchase of tin plates! A pretty state of things, truly, for the first city of the Golden State!—*New York Herald.*

Education of Women.—In the course of a lecture on "the education of Females of the Industrial Class," lately delivered by the Rev. Dr. Both, F.R.S., to the members of the Wandsworth Literary and Scientific Institution, the lecturer was very severe upon the deficiencies of our schools. "Why should not the girl," he said, "be taught to light a fire, to sweep a room, to wash crockery and glass without breaking the half of them?—to make clothes, to bake bread, to dress a dinner, to choose meat or fish or vegetables, and to know how to keep them when bought? also what clothes are most economical—cheap, showy, tawdry rags, or those which are perhaps more expensive, but more useful?

The Wells of London.—These wells are found to be saturated with impurities of every description, abounding at certain seasons of the year in animalcules, confervæ, and decomposing materials. They are all shallow, with very few exceptions, and the filth of the surface, percolating into their bed, is dissolved or suspended in their waters, so that they become mere cold infusions of animal and vegetable remains. Many of the wells are situated in or near churchyards, the soil of which being composed entirely of the *debris* of dead bodies, the nature of the dissolved materials may be readily imagined.—*Family Herald.*

Watch as well as Pray.—A good story is told of the Rev. Dr. John Hamilton and one of his parishioners. Having both something important to talk over in the forenoon, they retired, as customary, to a public house, and called for a gill of spirits and a piece of oatcake. Both were brought in and laid on the table; but before attempting to partake of either, Dr. Hamilton asked a blessing, which, closing his eyes, he lengthened out with such a copious infusion of Presbyterian doctrine, that long before its conclusion his friend became tired, and, sip by sip, drank off the spirits placed before him. On arriving at "Amen," the minister stretched out his hand to take hold of the gill-stoup; but lo, on raising the lid, he found the vessel empty! "Ring the bell," cried he, evidently annoyed either at the supposed neglect or indignity offered to them; adding, "this is really too bad,"

—"Hooly, hooly," said the parishioner, "it is all right enough. I am to blame for that. If you had been less lengthy in your prayer it would not have happened. But let me give you a hint for the future, that the Scriptures tell us to watch as well as to pray."

Mr. Ralph Waldo Emerson, lecturing in New York, set his audience agape by declaring that "we eat gas, drink gas, tread on gas, and are gas!"—"Then it's a great shame," cried a calculating Yankee, "that gas is so dear."

Soon after Mr. Lucas, late M P. for Meath, had abjured Quakerism, he was encountered by John Bright, M P. for Manchester, who exclaimed, "Well, Friend Lucas, how dost thee like thy new superstition!"—"Why, Friend Bright," retorted Mr. Lucas, "I like it better than I did our old hypocrisy!"

Selfishness.

Ere this creation was begun,
Or light revealed the glorious sun;
Ere mountains towered to the sky,
Or twinkling stars had shone on high;

In bright celestial realms above,
The Gods sought how a work of love
Might life and peace on man bestow,
In this dark, dreary world below.

Lucifer, 'mong the noble there,
In this grave council had a share,
But selfish ends his soul inspired,
To compass which no labour tired.

He cared but little then to know
What was for others' weal or woe.
Big with conceit, to win a name
Was his great object, end, and aim.

Lucifer's plan men follow still,
With sharpened wit, and ready will;
Self is the great, absorbing theme,
The germ of every human scheme.

For selfish pleasure, wealth, or power,
Men are jostling, pushing every hour.
The powerful the weak subdue,
The many are the slaves of few.

The time is near when truth and right
Will rule instead of power and might,
When the Son-Ahman from above
Will come to reign in peace and love.

Then, like Lucifer, men will find,
That false ambition leaves behind
The blasted fruits of empty fame,
False hopes, and a detested name.

J. A. Little.

"Route from Liverpool to G. S. L. Valley, &c."—To Subscribers for this work, who have emigrated to America since they commenced to take it, and have paid in advance for the unpublished Parts, we wish to say, that on completion of the work we shall send to them at the places named to us, where we have Agents, the Parts due to them, unless such subscribers notify us in due time to send them elsewhere.

Addresses.—G. D. Keaton, 4 Union Terrace, St. Heliers, Jersey.
Charles R. Dana, 107 Finch Street, Liverpool.

Money List, Dec. 14—21, 1855.

	£	s.	d.		£	s.	d.
James Reece	5	0	0	Brought Forward	36	3	0
Josiah Holmes	2	0	0	John Kessell	2	0	0
G. W. Davies	5	0	0	John Mellor	2	0	0
G. W. Davies (24th Nov.)	7	0	0	John Aird	3	5	0
John Godsall	11	0	0	John B. Pears	2	0	0
Lewis Davies	0	15	0	George Peacock	5	0	0
Charles Peat	3	8	0	James Frewin (per John Hyde)	5	0	0
James Akers	2	0	0	Thomas Morgan	5	0	0
Carried Forward	36	3	0		60	8	0

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 2, Vol. XVIII. Saturday, January 12, 1856. Price One Penny.

Progression.

There is a class of persons in the world who seem to consider themselves quite independent of the Lord in matters of salvation. They say within themselves, "We believe on the Lord Jesus Christ, and inasmuch as he became a propitiation for our sins, at least all those who acknowledge him will be saved." They consider that they can serve him in one country or occupation as well as in another, and the most of them conclude that they serve him quite well enough by doing the best they can to serve themselves. With the exception of a few honest hearts, scattered here and there among the multitude, who have sought to do all the good they could, mankind have jogged along in the "good old way" of their fathers—guessing out the road to salvation, until they have become so accustomed to uncertainty that it is impossible for nine-tenths of them to believe that there is any better way. Tell some of the inhabitants of the polar regions, of the blessings and beauties of a sunnier clime, and they will stare at you with incredulity, and assure you that their country was given to them as a special favour from the Almighty. So millions may be found of the different religious creeds and sects of the day, who will assure you that their tenets are the *ultimatum* of all that is good, great, and glorious, and condemn all others without examining them. Tell the great majority of the Christian world that God, instead of making man a mere machine—a creature of circumstances—with no definite way of salvation open before him, created him with the germ of Deity within him, with every necessary qualification to enable him to overcome the evils of this lower sphere, and make them subservient to his own progress and development, and the ennobling idea, which nature, reason, and revelation have stamped with the seal of truth, is too expansive in its nature for their feeble conceptions to grasp. Reveal to them the principle that man is as independent in his sphere as God is in His—that every man shapes his own destiny by his acts, both in this world and the next; that the Lord shows men the way how to become great, glorious, and exalted, like Himself; and it is like telling the savage about the benefits and blessings of civilization—he cannot comprehend them, and he therefore concludes that his way is the best, because his fathers followed it before him. This narrow self-conceit, this bigoted egotism is found alike in Christian, Jew, and Mahomedan, among all—savage, barbarous, and civilized. When this barrier is broken down—when the mind of a man can grasp the idea that the fountain of knowledge is inexhaustible—as limitless as eternity, and that nothing can prevent his progression but

the obstacles which he throws in his own path, then the weight of personal responsibility and the necessity of exertion begin to be manifest, and the initiatory step is taken in a course which, if followed, will lead him from one truth to another until he can comprehend eternity, measure infinitude, and sit in the councils of the Gods.

Let us apply this principle to the Saints scattered among the nations of the earth. They have been born and educated in the peculiar prejudices and customs of their fathers. It required at first a great effort in them to take the first step in the right direction—to obey the first principles of the Gospel—to believe that Joseph Smith was a Prophet, and that God had again condescended to reveal His will to man, but when the step was taken it was like opening a new world to their vision, and inasmuch as they did it with a pure heart, God, man, the world, and all its multiplied varieties of creations appeared to change, because they themselves had changed, and the optical illusions of the natural man vanished in the clearer medium of revelation. Great as the change was, it was only the commencement, and both that and the practical benefits derived are measured and extremely limited by the laws, customs, and narrow conceptions of those that surround them. They can practise faith, repentance, baptism, and laying on of hands for the gift of the Holy Ghost; they can partake of the Sacrament, sing, pray, and practise righteousness in the sphere in which they move.

The question is often asked, even by some called Saints, "Why cannot we serve God and be saved just as well where we are, as we can to gather together to an appointed place?" If such have received all the salvation they want, if they have made all the progress they desire, we would recommend them to remain with the society and under the influences which seem so congenial to their grovelling propensities, for they are capable of receiving no more salvation than they are willing to strive for; and if any more was given them, it would be like throwing pearls before swine. The scattered Saints who realize that progression is the law of salvation, and feel that what they have received is only the prelude of what may be attained, are in a sphere to which they no longer belong, they are proscribed and bound by the iron rule of the despotism of darkness, and they often find the spark of celestial fire within them smothered by opposing elements which they cannot control.

In order for a man to become the inhabitant of a celestial kingdom, he must first reach the extreme point of progression in those that are lower. In order to endure the presence of the Father, his character must become formed, and his whole being gradually perfected, by enjoying the society of all the intermediate gradations of beings more exalted than himself.

The angels that administer to the Saints in their low condition are seldom seen, and if perchance their persons are sometimes revealed, few can endure a vision of the full brightness of their glory. Then if not that of angels, how much less that of the Son, or of God the Father? How is the necessary change, in order for the Saints to attain to these blessings, to be accomplished? They may be assured that it will not be by some sudden transition from a region of darkness to one of light, from direct contact with all manner of abomination, with every vile spirit, into the presence of just men made perfect, angels, and the Gods. The first step in this great transformation—after persons have received the first principles of salvation—is to go where they can associate with a higher grade of society, with men more advanced in knowledge and righteousness, who know more of God and His attributes, are able to keep His laws more perfectly, and who in their own progress can lead others in the same path in which they are travelling. A community composed of Saints is the next higher sphere in the scale of gradation above the most perfect Gentile society on the earth. But even the gathering place of the Saints contains persons in every stage of progression, with every shade of character, so that all who go there can associate with such as are most congenial to them; and in order that nothing might be wanting to cleanse and purify the kingdom, there is a slight mixture of those who profess to be Saints, but naturally belong to the devil. A few of these are needful to lead off to other places those who are disappointed by not finding the higher sphere which they have entered so congenial to their tastes as they expected, and are therefore glad of an opportunity to descend to the lower one which they had left.

Faith, repentance, baptism, the laying on of hands, &c., were the first degrees in the scale of progression. If these were necessary in order to make a commencement, there must needs be others to mark progress in increase and exaltation. These can only be obtained in an appointed place. They cannot be found in the lower sphere, or by Saints mixed up with the corruptions of the world. Here, then, so far as all the higher ordinances, keys, powers, and blessings of the Holy Priesthood are concerned, progression ceases, and in order to go on the position of the Saint must be changed. He must ascend to a sphere where the higher ordinances of the Gospel can be administered, without being desecrated by the corrupt and profane, where the elements are sanctified by the presence of celestial influences—in fact, where the powers of life have gained the preponderance over those of death. There the faithful will learn the way and manner in which they can approach nearer to the presence of the Father, the fountain of light and knowledge will be opened up with renewed brilliancy, and the laws of the celestial kingdom will be taught in greater fulness. These laws will not then be a mere theory, a something in anticipation, as they are with the Saints while scattered in the midst of the nations; they will become something tangible, by which they will be expected to be influenced and controlled in the every day transactions of life.

Saints anticipate attaining to the perfection of knowledge. Would not so extensive an education as this imply a practical knowledge of how to form and organize all the varied elements which pertain to the earth, or to all the vast creations of the universe, into the infinite varieties of earth, air, water, men, beasts, birds, fishes, and of the vegetable kingdom, from the towering pine or oak to the parasitical plant, which is so small that it requires the aid of a microscope to develop its form? Yes, and the education would not be complete without knowing how to construct buildings, from the magnificent temple to the humblest cottage—machinery, from a steam-engine to a wheelbarrow, together with all kinds of tools necessary in mechanical operations. Therefore a man must be an architect, a mechanic, chemist, mathematician, astronomer, and a most profound philosopher; for it is no small matter to construct a world on scientific principles, to make definite calculations how to set it in motion, so that it will move harmoniously with the rest of the universe, and then to combine the elements properly, so as to form an atmosphere, and to make fire, water, and earth in proper quantities, and adapt everything to the end designed. "O this is all very fine," perhaps some will say, "but what has it to do with the Saints gathering together?" We answer that it is the only way in which the Saints can learn these great and varied principles pertaining to creation. To the great mass of mankind, and particularly in these old, thickly populated countries, the elements are closed up to the multitude by the laws and customs of the land, and by the monopolies of the rich and more fortunate. Is there any opportunity for at least one half of the population to produce what they need from mother earth, by their own independent exertion and knowledge, to organize the proper material into a house and inhabit it, to learn the use of machinery and how to construct it, or the principles involved in the multiplied creations which they see continually rising up around them? No, this is the privilege of but few. They may learn a little as the menials of another. They may plod along a whole life time in painting china ware, making brick, digging coal, &c., and then go down to their grave having learned but little, except what it is to suffer and toil for some of the needful to keep soul and body together, until the powers of life are wasted away. Everything is limited and restricted. The elements of earth, air, and water, of which God designed all His children should have sufficient for their wants, are doled out in mere pittances to miserable millions. Is this the way to learn "Mormonism"—how to organize and create—how to attain exaltation and eternal lives, principalities and powers—how to rise step by step in the eternal gradations of intelligence, until the mind can comprehend things past, present, and to come? Every Saint who has the light of revelation beaming in his soul, would answer, "No, we have had theory upon theory long enough, now let us have the realities, the practical experience; give us the opportunity to take practical lessons in this infinitude of knowledge." If we have got to learn the great book of nature in this slow, practical manner, it

is high time that we were making more rapid advancement.

To break the bonds which have so long held him and his fathers, and start on his journey for the place of gathering is the next great step that the Saint in these lands can take in the way of progress. Every day of his journey, he acquires ideas and principles that are new, interesting, and useful. He learns to know others and himself better, and particularly himself. In ninety-nine cases in a hundred, he will find out that he is not near so good a man as he expected. The development of character in those around him, the sea, the ship, change of country and climate, the different people, their manners and customs, the steamers, rail-roads, lakes, and rivers, will all teach him something of the forms, varieties, and beauties of creation. This increases his knowledge, enlarges his comprehension, and stimulates him to action. In crossing the plains, he can most effectually learn the use of ox-teams and hand-carts; be able to judge of their comparative utility, and perhaps the conveniences of either, when compared with travelling on foot and carrying his provisions on his back. He will attain to a practical knowledge of "life on the desert plain," of the comforts of being occasionally drenched to the skin, wading creeks and rivers, toiling along a sandy road under a burning sun, learn to appreciate a drink of water and a cooling breeze, and how to sympathize with poor Bunyan in the sloughs of Despond. If he is faithful, he will learn to appreciate the privilege of treading in the footsteps of others who have gone before him over the prairies, the steep mountains, and through the rugged kanyons, to prepare a place of peace, safety, and shelter from the gathering storms without. These things compel him to learn how to adapt himself to circumstances which he cannot control, how to organize, to the best advantage, the materials that are around him, in order to relieve his necessities, and add to his comfort. He learns to depend on his own energies, and to exercise faith in his God. It is the road to a higher sphere, and rough though it be, it is an excellent preparatory school to fit him for his duties there, or lead him quickly to decide that practical "Mormonism" is not suited to his nature, and that he would rather look at it from a distance than live in its realities.

On the arrival of a Saint in Utah, everything tends still further to develop his energies and cultivate his creative faculties. There the elements are free and unadulterated, and not monopolized by a favoured few to the detriment of the many. The virgin soil lies spread out before him, inviting the labour of his hands. He can say, in the name of the Lord, "I will go to now, and temper the clay and form the adobies, go to the kanyon and get timber, and organize me a house; I will fence a field, plow, sow, and live on the fruits of my toil, and administer to the wants of the needy." While he is doing this, he can be acquiring a knowledge of higher principles, and preparing to take other progressive steps in the way of exaltation.

The kingdom of God is rapidly advancing, and whatever the situation of the Saints may be, if they move along with it, they are more subject to sudden changes of position and circumstances than the rest of mankind. A person's advancement in knowledge will always be found proportionate to this diversity of circumstances and consequent experience. All knowledge, to be of any real utility, must be practical. Every principle must be proven by its practical operation, and by experiencing its opposite, hence the wise admixture of good and evil, pleasure and pain, joy and sorrow. The lessons must be learned, and the Saint who learns them the fastest, makes the most rapid progress in the kingdom of God. A thorough, genuine, practical experience in the Latter-day work is the only way to ever enter the gates of the celestial kingdom. What is not learned before will have to be learned after the resurrection, and the glory received in the worlds to come will be in proportion to this knowledge.

The little that is known by the Saints in the world of the higher principles of salvation, is but little more than theory, and that never saved a man yet; but to those who practise what they know, so far as they are able, the way of progression will never be closed. This is a source of consolation to every faithful Saint. If there ever was anything calculated to wake up all the energies of the souls of the Saints, rouse every slumbering power into action, and kindle the fires of

a holy ambition in their bosoms, it is the privilege of reaping the blessings of progression connected with the gathering. The toils and hardships, the sufferings and privations of the journey are only so many degrees of advancement. Each variety of experience teaches its useful lesson, for which every Saint will thank God in time to come.

Can a man obtain a wife in the Lord, or a woman a husband, without gathering to the appointed place? Can they have the blessings of Abraham, Isaac, and Jacob sealed upon them by the Holy Spirit of Promise? Can they have children born to them, who will be natural heirs to all the blessings of the new and everlasting covenant? Can they receive a knowledge of those keys and powers by which alone they can enter the celestial kingdom?

But perhaps some will say, "O, these things will be done for us, and it will be so much easier than suffering so much to do it ourselves." The faithful—those who toil and strive for the privilege of doing their own work, if they are not able to accomplish it, will have it done for them, but let the indifferent beware how they trifle with the proffered blessings of heaven, lest when the Bridegroom comes they find themselves like the foolish virgins—without oil. The Lord knows how to value His blessings, if they do not. The things that have cost the lives of Prophets and Apostles, for which Christ died, and holy men have suffered, God does not lightly esteem. He will not cast pearls before swine, nor admit a man into a better heaven than he is willing to labour for, and make for himself; and nothing is more certain than that His servants, who work out their own salvation through trial and affliction, will not be willing to work for the idler, or toil for the sluggard.

Would not an earthly parent be considered foolish, who would bestow a rich and rare gift upon a child who was not willing to do anything to obtain it? Yes, and although some earthly parents are thus foolish, the Lord is wiser than they, and though merciful, wisdom and justice are equally ingredients of His character. Many will perhaps query in their minds, "Are these higher ordinances, and the practice of these higher principles of which we have learned a little and heard so much, necessary in order to go on unto perfection?" Yes. "Can we never attain to a full salvation without them?" Verily no, and those who are not willing to labour for them with all their might, will never come up in the morning of the resurrection with an inheritance in Zion, with wives and children, and the power of eternal lives, or go into the presence of the eternal Father.

History of Joseph Smith.

(*Continued from page* 8.)

[July 1840.]

Monday, 6th.

A General Conference of the Church of Jesus Christ of Latter-day Saints was held in the Carpenters' Hall, Manchester, on the 6th day of July, 1840, it being the 1st day of the 4th month of the 11th year of the Church, when the following officers of the travelling High Council were present, viz.—Elders B. Young, P. P. Pratt, W. Woodruff, J. Taylor, W. Richards, H. C. Kimball, and G. A. Smith; other officers, viz.: High Priests 5, Elders 19, Priests 15, Teachers 11, and Deacons 3.

The meeting being called to order, a little after ten o'clock, by Elder W. Clayton, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Pratt be chosen President of the Conference; which was carried unanimously. Elder W. Clayton was chosen Clerk. The meeting was opened by singing, and prayer by the President.

Elder B. Young then proceeded to prefer charges against Elder T. Green, viz., first, for giving way to a false spirit; second, for abusing a young female, by accusing her, in a public meeting, of things which he could not prove; and third, for abuse to the house and congregation at Duckinfield, June 28th, 1840. The President then proceeded to ask Elder Green whether he was guilty of these

charges, or not. He immediately pleaded guilty and acknowledged. After Elder Young had made considerable remarks to the meeting present, touching the conduct of Elder Green, he proposed that Elder Green go to those characters whom he had abused and insulted, and make confession to them as far as the offence extended, and then to be suspended from office for a season. The President then made remarks to the same effect, and put it to the vote of the meeting, viz., that he shall make confession, as stated above, and be suspended from office for a season. Carried.

The President then asked Elder Green if he was willing to make confession, who immediately agreed to do it the first opportunity. The meeting adjourned a little after twelve o'clock.

At two o'clock business commenced by singing and prayer, when the President called upon the officers to represent the different Branches of the Church, which was done in the following order, viz.—

Branches Represented, &c.	Members.	Elders.	Priests.	Teachers.	Deacons.
The Branch at Manchester represented by Elder William Clayton	280	3	5	5	1
do. Preston do. „ Joseph Fielding	354	6	8	4	2
Elders Kington and Browett presented the minutes of the Conference held in Herefordshire, which were read by Elder Wilford Woodruff, representing 33 Branches of the Church	534	10	52	13	
Elder Alfred Cordon read the minutes of the Conference held at Hanley, Staffordshire, representing 7 Branches of the Church . . .	168	4	13	6	2
The Branch at Liverpool, represented by Elder John Taylor	78	1	3	2	
Elder Joseph Fielding read the minutes of the Thornley Conference					
The Branches at Chaighley and Thornley represented by Elder W. Kay	30	3	2	1	1
The Branch at Ribchester represented by Elder Francis Clark	22	2		1	
do. Waddington do. John Ellison	58		2	2	1
do. Clitheroe do. Brother Lofthouse	35	1	3	1	
do. Chatburn do. Elder John Bond	91	2	2	2	
do. Downham do. John Spencer	25		1		
do. Grindleton do. Elder Joseph Fielding	5		1		
do. Whitmore do. J. Spencer	3				
do. Burnley do. Elder H. C. Kimball	27	1	1	1	
do. Blackburn do. do.	17		1		
Elder Reuben Hedlock read the minutes of the Conference held at Paisley, Scotland, representing 5 Branches of the Church . . .	106	6	5	3	2
The Branch at Alston, represented by Elder John Sanders	36	2	2	2	
do. Brampton do. do.	36	1	1		
do. Longton do. Elder Bradshaw	54	2	4	2	
do. Penwortham do. Elder P. Melling	77	4	1	1	1
do. Whittle do. Elder Richard Withnall	16	1	4		
do. Southport do. R. McBride	19	1		2	
do. Daubers Lane & Eccleston, do. Elder Richard Withnall	42		1	3	
do. Hunter's Hill do. Richard Benson	26	1	1	1	
do. Bolton do. Elder D. Wilding	61	1	2	2	
do. Bury and Elton do. do.	12				
do. Ratcliff do. Elder Amos Fielding	11				
do. Bedford, &c. do. Elder Willard Richards	40	1	1		
do. Stockport do. Elder M. Littlewood	85	2	1	2	1
do. Duckinfield do. Elder Henry Royle	41	1	1		
do. Macclesfield do. Samuel Heath	14		2		
do. Middlewich do. do.	20		1	1	1
do. Plover do. do.	24		1	1	1
do. Northwich do. William Berry	14		1		
do. Altrincham do. do.	4			1	
do. Whitfield do. Walker Johnson	14		1		
do. Pendlebury do. Elder William Clayton	13		1	1	
do. Eccles do. do.	5				
do. West Bromwich do. Elder Theodore Turley	16		1	1	

After the officers had got through the representations, the President introduced the New Hymn Book; and after suitable remarks had been made by him and Elders Young and Thomas Kington, the President asked the Conference if they were satisfied with the labours of those who had made the selection, and if they received the Book. The unanimous approbation of the meeting was immediately manifested.

By unanimous vote, Thomas Kington, Alfred Cordon, and Thomas Smith were ordained High Priests; John Albison, John Blezzard, William Berry, John Sanders, John Parkinson, James Worsley, and John Allen were ordained Elders; and Joseph Slinger, George Walker, John Smith, Robert Williams, William Black, John Melling, and John Swindlehurst were ordained Priests.

Elder B. Young then called upon those officers, whose circumstances would permit them to devote themselves entirely to the work of the ministry, and would volunteer so to do, to stand up—when the following names were taken, viz.: of the travelling High Council, B. Young, H. C. Kimball, John Taylor, Wilford Woodruff, Willard Richards, and George A. Smith; other officers, namely, William Clayton, Reuben Hedlock, Hiram Clark, Theodore Turley, Joseph Fielding, Thomas Richardson, Amos Fielding, John Parkinson, John Wych, John Needham, Henry Royle, John Blezzard, D. Wilding, Charles Price, Joseph Knowles, Wm. Kay, Samuel Heath, Wm. Parr, R. McBride, and James Morgan.

Moved by Elder Richards, seconded by Elder Kimball, that Elder P. Melling be appointed to preside over the following Branches of the Church, namely—Preston, Longton, Penwortham, North Meols, and Southport: carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Richard Whitnall be appointed to preside over the Branches of the Church at Whittle, Daubers Lane, Chorley, Hunter's Hill, and Euxtonburgh: carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Thomas Smith be appointed to preside over the Branches of the Church at Clitheroe, Chatburn, Downham, Chaighley, Grindleton, Whitmore, Burnley, Blackburn, Ribchester, and Thornley: carried.

Moved and seconded, that President Fielding and his Counsellors be set at liberty from the charge which they have sustained as a Presidency, that they may have the privilege of more fully entering into the field of labour; and that their labours be accepted: carried.

Elders Young and Richards then proceeded to ordain those who had been nominated to their respective offices, after which the minutes were read and accepted.

The Conference adjourned to the sixth of October next, to be held in the Carpenter's Hall, Manchester, at 10 o'clock, a.m.

Tuesday, 7th.

Pursuant to previous notice, a General Council of the Church officers was held in the Council Room at the *Star* Office, Manchester, on the 7th day of July, 1840. The meeting being opened by prayer by Elder Kimball, Elder Young began to speak concerning those officers who had volunteered to devote themselves wholly to the ministry; when it was moved and seconded that brothers William Kay and Thomas Richardson go to Herefordshire, to labour in that region with Elder Kington: carried.

Moved by Elder Kimball, seconded by Elder Young, that brothers Hiram Clark and Joseph Knowles go with Hedlock to Scotland: carried.

Moved by Elder Kimball, seconded by Elder Young, that brother Joseph Fielding go to Bedford: carried.

Moved by Elder Richards, seconded by Elder Kimball, that brothers Amos Fielding and John Wych go to Newcastle-upon-Tyne: carried.

Moved by Elder Kimball, seconded by Elder Woodruff, that brother David Wilding go to Garway, Herefordshire: carried.

Moved by Elder Young, seconded by Elder Woodruff, that brother William Clayton and John Needham go to Birmingham: carried.

Moved by Elder Richards, seconded by Elder Young, that brother Henry Royle go to Sheffield: carried.

Moved by Elder Clayton, seconded by Elder Young, that brother John Albiston take charge of the following Branches of the Church, namely—Duckinfield, Hyde, Woolley Hill, Ashton, and Staley Bridge: carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that brother William Parr go to Sandbach and Congleton: carried.

Moved by Elder Richards, seconded by Elder Pratt, that brother Heath continue his labours in Macclesfield: carried.

Moved by Elder Richards, seconded by Elder Woodruff, that brother John Blezzard go to Cornshaw: carried.

Moved by Elder Kimball, seconded by Elder Richards, that brother Robert McBride go to Lancaster: carried.

Moved by Elder Richards, seconded by Elder Woodruff, that brother James Morgan abide in his own neighbourhood to labour with Elder D. Wilding: carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that brother Price give up his

business, and labour under the advice of Elder Kington as the way opens: carried.

Moved by Elder Richards, seconded by Elder Kimball, that brother William Black go to Lisburn, Ireland, as the way opens: carried.

Moved by Elder Richards, seconded by Elder Smith, that brother John Parkinson have a roving commission, so long as he keeps busy, and doing good: carried.

After Elder Young had addressed the meeting upon several important items, the meeting dismissed by blessing from Elder Young.

P. P. Pratt, President.
W. Clayton, Clerk.

At this time Elders Orson Hyde and John E. Page were labouring in Ohio.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 12, 1856.

General Instructions.

In view of the approaching departure for America of many of the official members of the Church in the British Isles and Foreign Missions, and the general change that will shortly take place in appointments, we publish the following General Instructions for the benefit of the officers of the Church, and also the members, but especially newly-appointed officers, that they may enter upon the duties of their respective callings with an understanding of the way in which business is conducted by this Office with the Conferences and Missions.

EMIGRATION DEPARTMENT.

Application for Passage.—All applications for passage to America must be accompanied by the name, age, occupation, and name of native country, of every individual; and a deposit of £1 for each over ONE YEAR OLD, without which no berths can be secured. The time the applicants wish to embark should also be stated, and they will be accommodated as near that date as possible.

When a vessel is engaged, we notify such applicants as wish to sail about the time she will be going, by printed circular, giving the date of embarkation, price of passage, and all particulars, to which we require an immediate answer, stating whether the parties notified will embark or not, that in case they are not ready we may have an opportunity to notify others. If we receive a reply that passengers will embark in a certain ship, we immediately secure berths for them; and if they do not embark in that ship their deposits are forfeited, unless they are prevented by sickness or death, when we require to be informed of the fact at the earliest moment, that substitutes may be procured to occupy the berths thus rendered vacant.

No persons who have recently been exposed to small-pox or other contagious disorders should come forward for embarkation, nor children having them be brought, as the lives of such would thereby be jeopardized, and death probably be sown among all the ship's company. Furthermore, in all cases where it is apparent to the Government Medical Inspector that passengers are in such a situation, they are rejected by him, and cannot proceed on their voyage until free from contagious sickness.

These regulations respecting passage are necessary to secure the Office from the loss that would accrue from a ship going to sea with a number of empty berths.

Provisions and Price of Passage.—The recent British and American Passenger Acts have very largely increased the scale of provisions formerly allowed, and have made all persons 8 *years of age and upwards statute adults.* Two children over 1 year and under 8 years old count as one statute adult. This, of course, has correspondingly increased the price of passage, but as it necessarily varies more or less on each ship, we cannot here quote a fixed rate. The prices on the first ship sent out by us under the new Acts were £4 5s. for adults, £3 5s. for children, and 10s. for infants. We hope there will be no particular advance on these prices, but we can scarcely expect they will be much lower.

THE SCALE OF PROVISIONS AS NOW FIXED BY LAW IS AS FOLLOWS—To each adult, or every two children, weekly—

3½ lbs Bread,	2 lbs Potatoes,	2 oz. Salt,
1 lb Flour,	1¼ lbs Beef,	½ oz. Mustard,
1½ lbs Oat Meal,	1 lb Pork,	¼ oz. Pepper,
1½ lbs Rice,	1 lb Sugar,	1 gill Vinegar,
1½ lbs Peas,	2 oz Tea,	

3 quarts of water daily, and 10 gallons daily to every 100 for cooking.

Ships clearing out between the 16th of January and 14th of October are provided for 70 days, and those clearing out between the 15th of October and the 17th of January for 80 days.

The new Acts also require each ship to be provided with *Medical Comforts.* The following scale has been fixed upon by the Government Emigration Commissioners for vessels sailing from this Port to North America.

"FOR TWO HUNDRED ADULTS AND UNDER—

14 lbs Arrowroot,	30 lbs Sugar,	½ gallon Brandy,
25 lbs Sago,	12 lbs Marine Soap,	2 doz. milk. in pints,
20 lbs Pearl Barley,	2 gallons Lime Juice,	1 doz. Beef Soup, in lbs,

3 doz. Preserved Mutton, in ½ lbs.

One half of the above Scale to be added for every additional Hundred."

Passengers furnish their own beds and bedding. A straw mattrass will answer very well for sleeping upon when they do not bring feather or other beds with them. Each single passenger also requires a box or barrel to hold provisions; and the following articles for cooking, &c.—a boiler, saucepan, fryingpan, tin porringer, tin plate, tin dish, knife, fork, spoon, and a tin vessel to hold 3 quarts of water.

Where families emigrate together, one boiler, one saucepan, one fryingpan, and one provision box, of suitable size, will be sufficient for all. The water bottles also may be made to convenience in size and number, but they must hold the number of quarts due the whole family per day.

Luggage.—As much as possible of passengers' luggage should be marked "*To go below,*" that it may be put into the hold of the ship. Only that which is *absolutely* necessary during the voyage should be retained on deck.

Emigrants for the United States only.—As we design to have the business of the present season's emigration concluded a month earlier in the year, if possible, than was last season's, we request that intending emigrants for the United States only will apply immediately, as we wish to ship them about the 1st of February, or as soon

after as practicable. We cannot, as we did last season, ship this class of emigrants with those going through to Utah.

Through Emigrants.—To such as purpose to go through to Utah on their own means, we have to say that teams can be ordered through us as heretofore, and will be supplied at the point of out-fit for the Plains by our agent. We think £55 will cover the cost of one wagon, with bows, yokes, and chains, four oxen, and one cow—perhaps two. All who wish us to order for them must inform us immediately, and send the needful, that we may transmit the same to our agent. The 1st of March will be as late as we can receive orders for this season, but it will be much to the advantage of purchasers and ourselves if we can know by the 15th of February what will be required.

Tenting and wagon-cover material we also purpose to supply as heretofore. For a tent 44 yards are required, for a wagon-cover 26 yards. The material is a good British Twilled Nankeen, 27 inches wide, and will be 6½d per yard.

P. E. Fund Emigrants.—Persons ordered out by the P. E. Fund Company are notified to that effect on our receiving the instructions from the President. The order holds good for *one season only*. Those persons unable to go are requested to state the reasons why, for transmission to the President, after which a new order from him will be required before such parties can be forwarded out.

P. E. Fund Emigrants, whether ordered out or selected here, are forwarded entirely subject to the regulations of the Company which exist when their embarkation takes place. That portion of the journey between Great Britain and the United States is performed in accordance with the requirements of the Passenger Acts, as set forth at the commencement of this article.

After landing in America they are forwarded in charge of Agents of the Church from place to place until they arrive in Utah. The mode in which the American part of the journey is conducted varies some little each year. For that which will be pursued the present year, we refer to the *Millennial Star*, No. 51, Vol. XVII, and to further instructions which will shortly be given through the same medium.

All P. E. Fund passengers are required before embarkation to sign a Bond, of which the following is a copy—

"Perpetual Emigrating Fund Company.

"*Organized at Great Salt Lake City, Deseret, U.S.A., October 6th,* 1849.

"We, the Undersigned, do hereby agree, and bind ourselves to the PERPETUAL EMIGRATING FUND COMPANY, in the following conditions, viz.—

"That, in consideration of the aforesaid Company emigrating or transporting us, and our necessary luggage, from [Name of Country] to Utah, according to the Rules of the Company, and the general instructions of their authorized Agents;

"We do severally and jointly promise, and bind ourselves, to continue with, and obey the instructions of, the Agent appointed to superintend our passage thither, that we will receipt for our passages previous to arriving at the port of disembarkation in the United States, at the point of outfit on the Missouri river, prior to arriving in G. S. L. Valley, and at any intermediate stopping place the Agent in charge may think proper to require it;

"And that, on our arrival in Utah, we will hold ourselves, our time, and our labour, subject to the appropriation of the Perpetual Emigrating Fund Company, until the full cost of our emigration is paid, with interest if required."

Some P. E. Fund passengers are able to pay a portion of the expense of their journey. Such deposit the amount with us prior to embarkation from Liverpool, and we place the same to their credit to apply on settlement in Utah with the P. E. Fund Company.

Exchange.—There is no necessity for exchanging English gold into American money, as the former is almost always at a premium in the United States. English silver cannot be taken without a loss.

Drafts on Utah.—To those persons emigrating, who have more money than they require to consume on the journey, we would say, deposit with us your surplus monies, and take our drafts upon the Trustee in trust for the Church. This is the only safe method of transferring the amount to your new homes, and will also assist in the carrying on of the work of the Lord in these lands. We feel ourselves called upon the more to urge this mode of transferring monies to Utah, from the fact that some who have undertaken to carry their funds with them have been robbed on the way of all they possessed. We are also prepared to issue drafts upon New York or St. Louis.

Persons wishing to transmit monies to friends in Utah, New York, or St. Louis, can obtain drafts of us on either of these places.

Tithing.—All Latter-day Saints who have more than enough means to carry them to the place of destination, whether in the States or at Utah, are expected to pay their Tithing previously to leaving this country. This is a sacred duty enjoined upon the Saints by the Lord, and is a privilege which cannot be lightly esteemed by those who correctly appreciate the blessings of the Lord's House—the powers of the world to come. *No* SAINT *will neglect this admonition.*

To Saints not prepared to emigrate, but who have a portion of the means by them.—With this class of the Saints we have a word. Deposit your means, as fast as accumulated, with this Office, where they will not run to waste, but be ready for you when you are prepared to embark, or in the mean time, if you wish them returned. To such depositors we issue acknowledgments, or certificates of deposit, which must be produced when the money is withdrawn, or used for emigration. No transfer of such monies can be made without an order to that effect from the depositor, and the production of the certificate of deposit.

PUBLISHING DEPARTMENT.

Appointment of Book-Agents.—The attention of the Presidents of all Missions, and the Pastors and Presidents of all Conferences, doing business with this Office, is specially requested to the fact, that we hold the Missions, Conferences, and Branches responsible for the settlement of their accounts, and not the individuals whom they may appoint to act as their agents.

It is, therefore, of the first importance, that such men be intrusted with their business as have both the desire and the ability to transact it properly.

Pastors are required to forward us certificates of the appointments of their agents, and votes of Conferences to sustain them and make good any deficiencies which may occur through them. These certificates should bear the date of the Conference at which the vote was taken, and should be signed by both President of Conference and Pastor. It is necessary that this order be carefully maintained, that the interests of the Church in this Office, which is now doing business with the ends of the earth, may be properly secured.

Book Accounts.—All Agents in the British Isles, whose accounts with us exceed £15 per quarter, are expected to remit twice a month; those under £15 and over

£5, monthly; and those under £5, twice a quarter; taking care to make their last remittance in time to be placed to their credit before the list of debts is published for that quarter. Agents in Foreign Missions should remit as often as practicable.

List of Debts.—On the last day of March, June, September, and December, respectively, we balance our accounts with the Conferences for Books, *Stars*, &c. The "Quarterly List of Debts" appears in the first or second *Star* that goes to press after those dates.

Conference or General Agents.—Each General Book Agent should balance his accounts with the Sub-Agents on those days, and straightway forward to each of them a statement of the debt due by his Branch to the General Agent.

Each Conference should appoint two Auditors to audit the General Book Agent's Account with us.

These Auditors should audit the General Book Agent's Account with us on the same days that we balance our accounts with the Conferences.

In auditing the General Agent's Account, the Auditors should make out a statement of the stock and cash he has then on hand, and the Sub-Agents' debts due to him. The stock should be valued at the price charged from this Office. A copy of this statement should be handed at once to the President of the Conference.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts," due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their respective Conference. If the amount of their statement equal the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If the amount of the Auditors' statement do not equal the amount published in the *Star* as due by that Conference, the President and the Auditors together should examine the General Agent's Ledger Account with us. The first entry should be an item equal to the amount due this Office the previous quarter. All the invoices sent from this Office to the General Agent during the quarter they are auditing for, should be compared with the credits, and the "Money List" in the *Star* should be examined to compare with the debits. The last remittance to us in the quarter is acknowledged in the "Money List" bearing the date of the termination of the quarter.

If all the amounts agree, a balance should be struck. If this balance disagree with ours published in the *Star*, the President should write to us to ascertain if we have made any error in our books. But if their balance agree with ours, and the General Agent has not sufficient in stock, Branch debts, and cash to meet it, then he is a defaulter to the amount deficient.

If the General Agent represents cash in hand, the amount should be forthwith remitted to us. The Auditors can ascertain whether this is done by referring to the first "Money List" for the succeeding quarter.

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agent's Account with the General Agent.

These Auditors should audit the Sub-Agent's Account on the same day that the General Agent's Account is audited.

In auditing the Sub-Agent's Account the Auditors should make out a statement of his stock in hand, and cash if any. The stock should be valued at the price charged by the General Agent. A copy of this statement should be handed at once to the President of the Branch, and another to the President of the Conference. If there

be any cash in hand the Auditors should see that it is forthwith sent to the General Agent.

The Auditors should preserve their statement until they see the balance sent by the General Agent as due by the Branch. Their statement should then be compared with that balance. If they agree, all is right. The result any way should be reported to the President of the Branch, and to the President of the Conference.

If their statement disagree with the balance sent by the General Agent, the President of the Branch and the Auditors together should examine the Sub-Agent's Account with the General Agent. The first entry should be an item equal to the amount due the General Agent the previous quarter. All the invoices sent by the General Agent during the quarter they are auditing for, should be compared with the credits, and all the receipts from the General Agent during the quarter should be compared with the debits. If the Sub-Agent has not obtained receipts from the General Agent for remmittances to him, the President should write to the General Agent for them. If all these amounts agree, a balance should be struck. If this balance disagree with the balance sent by the General Agent, the President should write to the General Agent to ascertain if he has made any error in his books. But if this balance agree with the balance sent by the General Agent, and the Sub-Agent has not sufficient in stock and cash in hand to meet it; then he is a defaulter to the amount deficient.

Selling Books.—No Book Agent whatever is authorized to sell Books, *Stars*, &c., to individuals on credit. If any Agent does so, he is responsible for the Amount. No such private debt should be taken into consideration in auditing his books.

Orders for Books from General Agents to our Office.—Orders for Books, *Stars*, Pamphlets, &c., from our General Book Agents should reach us by Thursday morning in each week, in order to be executed with the Parcels which leave our Office on the following Saturday

DONATIONS.

Perpetual Emigrating Fund.—Branch Perpetual Emigrating Fund Treasurers should make up their books on the last day of March, June, September, and December, respectively, and forward the donations to the Conference Treasurer, who should send them immediately to us, accompanied by a list of the Branches donating, with their respective amounts attached, and his own Christian name, surname, and address in full. Without these particulars, the donations cannot be receipted for, nor the amounts passed into our books.

Conference Treasurers should lay before the succeeding meeting of the Conference, the receipts they receive from us each quarter, and read to the Conference the amount each Branch has contributed, that the delegates may know that the total amount forwarded to us, agrees with the amounts they have contributed.

Temple Offerings.—The instructions relating to the Perpetual Emigrating Fund Donations will apply to these also, except that a list of the Branches donating is not required.

TITHING.

The full names of persons paying Tithing, with the names of the Branch and Conference in which they reside, must accompany the amount paid.

STATISTICAL REPORT.

Two Statistical Reports are required Each Year from the Conferences in the

British Isles, and the Foreign Missions under our watch-care—the first Report to be made up from the 1st of January to the 30th of June, and the second from the 1st of January to the 31st of December, the latter to embrace a report of the proceedings of the whole year, without regard to the Half-year's Report.

The Reports from the British Isles should reach this Office in 10 days after the dates named, and from the Foreign Missions as soon after as practicable. The particulars required are—

Name of Mission, Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; and the number of persons Excommunicated, Dead, Emigrated, and Baptized, since the date of the last Report; the total number of Members, including Officers and scattered Members; and the names of the Pastor, President, and Secretary.

Appointments.—With a particular view to the prosperity and comfort of our brethren going out to Utah by the newly adopted mode of hand-carts the ensuing season, we deem it advisable to release Elder Edmund Ellsworth from his present field of labour, that he may benefit the approaching emigration by the considerable experience which he has had in journeying across the Plains.

Elder W. S. Muir is appointed to succeed Elder Ellsworth in the pastoral charge of the Birmingham district.

Elder William Noble, of Bradford, is appointed to succeed Elder Holt in the Presidency of the Manchester Conference, instead of Elder Muir.

36 Islington, Liverpool,
January 3, 1856.

Franklin D. Richards,
Daniel Spencer,
C. H. Wheelock.

We are not a Nation of Shopkeepers.

AN IMAGINARY CONVERSATION.

Foreigner. Is it true, as Napoleon said, that you English are a "Nation of Shopkeepers?"

Englishman. There never was a greater calumny. I assure you there is nothing of the Shop about us. Britannia's trident is not exactly a yard measure.

Foreigner. But still there are certain of your institutions and customs that are worthy of a label in a shop window, and the price, I think, could easily be put upon them.

Englishman. You must be jesting—but, perhaps, you would not mind mentioning just one or two.

Foreigner. Certainly, and you must tell me frankly if what I advance is true or not. First of all, I am informed that all promotion in your army is to be bought for so much money—that a Lieutenant—a Captain—a General—n'importe quoi—is bought with no more difficulty, with less embarras, than we should buy a melon, or a brioche, or a jar of cornichons. I ask you if your Minister of War is anything better than a big military toy-shop, where grades of all rank, both high and low, are to be purchased at all prices, precisely in the same way as we should purchase in the Passage-des Panoramas drums, and swords, and cocked hats for our little children to play with. Napoleon did say that the baton de marechal was in every French soldier's knapsack—but excuse me, with you English, it would seem to be in your father's breeches pocket—the pocket, to be sure, where the gold is kept!

Englishman.—I admit the sarcasm—there is, unfortunately, some little truth in what you say. But the same traffic—

Foreigner. Does not exist elsewhere, you will say. Pardon me, once more. How about your Church?

Englishman. Our Church, Monsieur, is perfectly pure—free from any reproach.

Foreigner. Oh! excessively pure. There are no traders inside your Temple. How

then, pray, comes it that every day "Livings," as you call them, are put up for sale? Tell me, how is it that a Clergyman can go to market as easily as a farmer, and can buy his 200 or 2,000 "souls" with as much facility as the latter can buy as many pigs, and the chances are, that of the two he would get the souls much cheaper?

Englishman. I will grant that such things, to our great scandal, do occur occasionally.

Foreigner. No—not occasionally—but frequently. Your poor parishioners are sold by auction—sold, like your cattle, at so much a hundred. In the East there are slave markets for the body—but in England alone is there a slave market for the soul. It is most shameful.

Englishman. You are severe, Monsieur. However, there is no other instance.

Foreigner. No other! Why, it was but yesterday, that your seats in Parliament were almost openly sold in public. You went to an agent, as you would go to the box-office of a theatre, and the man could tell you at once, to a fraction, what was the price of every seat in the House. The only difference was, you paid more for the Comedie in the one instance than the other.

Englishman. But the same practice no longer exists.

Foreigner. You know that it does—only the commerce is carried on much more secretly. Besides, have you not "Election Committees" almost always sitting to inquire into votes having been sold? Is there not every session some inquiry going on into an election that has been notoriously won by the force of hard money? You must be aware that there are as few "free seats" in your Parliament as there are in your churches. Talking of churches, look at your system of pews—Money! money! money! You can have nothing, unless you pay, as in a shop, so much for it! Your national figure should be drawn like one of our Dames du Comptoir, a grand lady that sits at the counter, and makes out the accounts, and sees that everything is properly paid for.

Englishman. However our Law is free from any suspicion of corruption.

Foreigner. With pride you may say it, but you know it requires a fortune almost to go to law. Justice is about the dearest thing in England—it is not given, but sold, and sold very dearly. A poor man cannot afford to go to law—he would be ruined before he was heard; more than this, England is about the only country where a husband receives what is called "damages" for his wounded honour—plastering it over, so to say, with bank notes—deriving a profit out of his wife's very shame. Then, tell me, about your Law of Divorce.

Englishman. I regret to say it is very bad.

Foreigner. Nothing can well be worse! Why, your rich man for his £2,000 can get his Divorce—but for the poor man there is no hope—his wife may be a confirmed drunkard, a most depraved creature, a lunatic, or a criminal even, but still he cannot get rid of her, unless he is in a position to pay the above sum for the liberation. Divorce in your England is a luxury within the reach of only the rich. Mon pauvre ami, over the door of most of your Institutions might really be inscribed, as at a place of amusement, "PAY HERE." You pay your money—and you are admitted, and no questions asked. And, yet, you will tell me you are not a "Nation of Shopkeepers?"

Englishman. Excuse me, Monsieur, I would rather not answer any more questions.

Foreigner. But the facts I have given you prove but too plainly that you are in many respects une nation de Boutiquiers, and what is worse, *Shopkeepers for the benefit of the Rich.* You sell your commissions in the army, your livings in the church, your votes at elections, your seats in Parliament, and your pews, and your divorces, and various other commodities, none of which do the poor ever buy, but which are trafficked in, merchanded, solely by and for the rich. My dear friend, take a foreigner's advice: "Femrez la boutique." As you would say, "Put up the shutters as quick as possible," or else you will find, one of these beautiful days, when everything else is sold, that the glory of the nation will be "the next article."—*Punch.*

Happier Days to Come!

'Tis said that the world is progressing
In wisdom and science and light;
That we now the day are possessing,
While our ancestors lived in the night.
We're told of the great rising glory
Of this grand, new, and golden age;
But who shall record the bright story
In the future on history's page?

The march of our *civilization*
Leaves the traces of tears and of blood;
Its fruit, throughout every nation,
Is evil opposing the good.
The poor are now feeling the anguish
Of woe that's abounding at home;
And millions are sighing, and languish
For the happier days yet to come.

The wise are their wisdom abusing,
In selfishness grounding each plan;
And men all their science are using
In crushing their weak fellow man.
And hope cometh not with the morrow,
To banish the dark clouds of gloom;
But death sings the chorus of sorrow—
Are there happier days yet to come?

But lo! from the mountains is sounding
Glad Freedom's enlivening call;
And anarchy, in its confounding,
With all its proud workers, shall fall!
The world for the struggle is ready,
The time of the conflict is nigh;
Truth comes, and its progress is steady,
And darkness before it shall fly.

The honest in heart, now awaking,
Shall seek unto Zion for light;
The wicked, in fearfulness quaking,
Will see that in *right* there is might.
For evil shall not rule for ever,
Its triumph will soon all be past;
There is a strong arm to deliver;
It comes, and will save us at last.

Yes! God from the heavens has spoken,
The day of salvation 's at hand;
When tyranny's yoke shall be broken,
And liberty bless every land.
Thus science with peace will soon flourish,
Wrong to right shall be made to succumb;
All men shall have rights they will cherish,
Then the happier days will have come!

JAMES BOND.

"STAR" NOTICE.—In order to accommodate those of the Saints who purpose to emigrate this season with the "*Star*" until their departure, we shall print a few extra copies of the early Numbers of the present Volume for that purpose, and agents can order accordingly.

ADDRESSES.—James Ferguson,
John Scott,
J. D. T. McAllister, } 29 Great George's Street, Belfast.
James McGhie,
R. F. Neslen, 15 Townsend Street, Cheltenham.

Money List, Dec. 21—28, 1855.

	£	s.	d.
George Peacock	15	0	0
G. W. Davies	30	0	0
Thomas Parkes	1	17	0
James Linforth	10	0	0
Thomas Stephens	2	0	0
William Brownlow	12	0	0
John M'Comie	25	14	0
Josiah Holmes	13	0	0
J. Threlkeld	2	0	0
John Holsall	25	0	0
Carried Forward	£136	11	0

	£	s.	d.
Brought Forward	£136	11	0
William Maiben	25	0	0
Edward Middleton	30	0	0
Josiah Rhead	1	14	4
James Reece	4	0	0
John Miller	6	0	0
William Parr	8	0	0
Benjamin Elliott (per W. Woodward)	3	6	0
James Rogers (per Job Wellings)	10	0	0
	£224	11	4

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XVIII. Saturday, January 19, 1856. Price One Penny.

The Gift of the Holy Ghost.

BY ELDER GEORGE TURNBULL.

The servants and people of God, in all ages, have been distinguished by the gift of the Holy Ghost. So far as the principles of salvation have been understood and their power realized, this gift has been bestowed. The possession of it has constituted the great difference between God's people and the rest of the world. Indeed, without it there would be no difference at all. The powers of evil are arrayed against it and its growing influence on the earth. By every means within their reach they oppose its development, and, where opposition is fruitless, counterfeit its manifestations. As long as the prince of the power of the air has dominion over this world it will continue to be opposed, and those who possess it will be the objects of the bitter malice, hatred, and persecution of those who do not. And the more its power is made manifest, the more will opposition increase, until it will become impossible for any to remain neutral. All will have to become subject to, or else oppose it. Now is the time for men to choose their ground, and the influences they will be governed by. Let them now begin to "try the spirits" which they entertain, before the power of those spirits over them becomes too great to be thrown off.

Every one who has heard the name of Christ, and adopted the cognomen of Christian, has heard something about the Holy Ghost. But should the pointed inquiry of Paul to those who called themselves disciples at Ephesus—"Have ye received the Holy Ghost since ye believed?" be put to those who call themselves Christians in the nineteenth century, their reply would be no more affirmative than was that of the Ephesians, though there is reason to fear it would be less straightforward and direct. The Ephesians had not heard of the Holy Ghost, and could give a direct reply. The Christians have heard of it, but are ignorant of its nature and effects, and uncertain whether they have received it or not. Their reply, at most, is doubtful, and does not extend farther than, "We hope we have," reverentially expressed. The direct manner of Paul's question would authorize the inference that he considered that, if they had received it, they would have no doubt of the fact.

This gift is the great leading promise and blessing of the Gospel. He who is regarded by some as the first Gospel preacher—John the Baptist, promised that it should follow after his baptism of water. Jesus taught that "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," and the Apostles, when they went forth with the Gospel to preach to all the world, held out the promise of the Holy

Ghost as the great and immediate blessing to be conferred—"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That all may be able to answer Paul's question to their own satisfaction, a clear understanding of the nature of this gift is necessary. Such an understanding can only be acquired through the revelations that have been given on the subject.

From the following passages we learn something of the nature and office of the Holy Ghost—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—xvi. 13. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—xiv. 26.

Is this gift enjoyed by those who profess to follow Christ in the present age? Have the sectarian churches got it? Manifestly not. Its office is to guide those who possess it into all truth, consequently to unite them in sentiment. The Christians of the present day are led into error and division by books and commentaries. If a doubtful point arises, they endeavour to decide it by their learning and research. Should they disagree, as they do in almost every instance, there is no higher authority to appeal to within their knowledge, and the point remains unsettled, or each one decides it for himself. Had they the Holy Spirit to guide them into all truth, it would decide the point at once.

Of all the truth that can be learned by man, that which pertains to salvation is of the *greatest* importance to him. Though other truths remain unknown, or in uncertainty, concerning this kind there ought to be neither ignorance nor doubt. Yet, strange to say, there exists concerning this kind *the most doubt*, showing that however much intelligence pertaining to earthly things man has been able to acquire by the spirit of man which is in him, there is a great lack of the Spirit of God to make known the things of God. Who would not wish to obtain this key to Eternal Truth, without which no certainty as to their future state of being, and what they should do to prepare for it, can be arrived at? But to have this Spirit is to receive revelation, which the orthodox churches deny in our day. They most emphatically affirm that it ceased, and ceased for ever, with the death of the ancient Apostles. In denying this principle of revelation, they virtually give themselves up to everlasting schism, disunion, and uncertainty, and cut off the only means whereby their difficulties can be cleared up, their doubts and fears removed, their differences and dissensions made to disappear and be forgotten. Those, then, who desire to know the Truth, and be made free by it, must clear themselves of their traditions, cut loose from their old moorings, look to a new channel for light and intelligence, and be prepared to receive that Spirit which "takes of the things of God and shows them unto us."

Again, we read that "the things of God knoweth no man, but the Spirit of God." As this is the medium by which the things of God are made known to man, it is essential for the inquirer after salvation to receive it at the very outset. He cannot expect to travel the road without this guide. Until he has taken the proper steps to secure, and made himself certain of having obtained it, he can have no peace of mind as to his present position, or future prospect of salvation. The next step may prove a wrong one. He has no proper guide, and as long as he is without *the guide*, he may go on from one wrong step to another until he falls into the ditch from which he cannot extricate himself.

Reader, do you ask "How is this precious gift to be obtained?" It cannot be purchased with money, nor secured by worldly influence. It is the free gift of God to those who seek it in the right way and are willing to use it for His glory and their own salvation. Being the pure emanation of the divine mind—the most valuable gift God can bestow, its recipient incurs the highest responsibility. It is not like the sweeping whirlwind that carries all before it, but it is the "still small voice" that leads and gently admonishes. It is bestowed in a manner and through a channel that will unite the hearts of all who receive it to each other and to

Him from whom it proceeds. Were it to be indiscriminately diffused this result could not be so perfectly effected. In the beginning of the Christian dispensation it descended upon Jesus in the form of a dove and abode with him. He promised it to all his disciples in such language as this—"He that believeth on me, out of his belly shall flow rivers of living water," and "the water that I shall give him shall be in him a well of water springing up into everlasting life." He breathed it upon his disciples and gave them power to minister it—not to the multitude indiscriminately—but to those who would believe the Gospel and obey its requirements. Those requirements were Faith, Repentance, Baptism, and the laying on of hands.

If we look at Christianity, as it is called, in its present aspect, we do not find these principles taught which were advocated and practised by the Apostles. Yet we are informed that we live in the same Gospel dispensation. If it is the same, why are the laws, ordinances, and blessings all done away with, and nothing left but an empty form, or a dead faith? Reader, if you desire to obtain the gift of the Holy Ghost, you must look for it to a system different from any that modern Christianity presents, for not only is this gift denied among them, but the means by which it was bestowed are contemned, and the channel by which it was communicated is cut off. To what can we attribute this great change? Can we believe that God would deprive us of these great blessings, which He vouchsafed to others, for any other reason than apostacy and wickedness? We cannot.

Having seen the nature and office of the gift of the Holy Ghost, and the manner in which it was bestowed, let us inquire further regarding its power and manifestations. In various places it is recorded of those to whom this gift was imparted, that as soon as they received it they spake with new tongues and prophesied. In enumerating the blessings diffused by its operations, Paul says, "To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

Thus we find that, although *one* in its nature, the gift of the Holy Ghost is varied in its effects, and places within the reach of those who receive it many valuable means of acquiring knowledge, both of heavenly and earthly things, and of securing privileges and blessings that can be had from no other source. At the very commencement of man's career in the way of eternal life, it is above all value in giving him the *assurance* of a *right* start, and thus placing him on an eminence far above the uncertain systems of sectarianism, which keep him hoping and guessing, singing and praying his way, until he has passed the rubicon of death. In his future progress, he will never desire to do without it—it will bring him forward from one degree of glory to another, until he is prepared to enter into the presence of the Father.

When these blessings are held out to men, on the same conditions as formerly, it is their first duty, as well as their highest privilege, to take the earliest steps to secure them. By failing to do so, they not only lose the blessings, but bring upon themselves the condemnation of the Almighty. Nothing can serve to excuse them for rejecting such great salvation. Those who lived in the days of the Saviour, and rejected these blessings, came under this condemnation. The whole Jewish nation, except the few that were followers of Christ, subjected themselves to it. Like the Christians of the nineteenth century, they were noted for learned doctors, hypocritically pious Pharisees, and self-righteous Sadducees; they were divided into sects and parties, were given to disputations and reasonings, and vexed with uncertainty as to the meaning of the word of God given in previous ages. He brought them inspiration instead of doctors, sincerity instead of hypocrisy, humility instead of self-righteousness, unity instead of division, concord instead of disputation, the light of truth instead of uncertainty, the gift of the Holy Ghost instead of the various spirits that were abroad leading them into error and enticing them to evil. And this was their condemnation, that light had come into the world, and they loved darkness rather than light, because their deeds were evil.

In the same relation that Jesus and the

Former-day Saints stood towards the generation they lived in as witnesses for the truth, do Joseph Smith and the Latter-day Saints stand towards this generation; and all the servants of God sent forth to preach and administer the Gospel stand in similar relationship to those to whom they are sent. They occupy a platform eminently higher than that of the self-chosen or man-chosen teachers of the people. While the latter are disputing the rendering of this passage, the mode of performing that ordinance, or the weight of the other opinion, the former are testifying of the light that has burst forth for the salvation or condemnation of the world. While the latter are consulting this reverend divine, that profound doctor, or the other learned commentator, the former are proclaiming to the world, "Thus saith the Lord." While the latter are dealing out to the poor prodigals the husks that are only fit for the swine, the former are feeding the obedient children with the bread of life from the Father's table.

It is useless now for the enemies of truth to slander and vilify Joseph Smith and the first Elders of this Church, in order to invalidate their testimony, for that testimony has found a resting place with, and is reiterated by, tens of thousands who have proven it to be true. It is not, as they would lead the world to suppose, upon the testimony of those first Elders only, that we believe God has revealed His will, and restored His Gospel in this age. The fact is now attested by tens of thousands who know it to be true. It was not Jesus and his Apostles alone that were privileged to know whether he was the Son of God, and preached true doctrine, or not—"If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In like manner, it was not Joseph Smith and his associates alone that could know whether he was a Prophet and preached the true Gospel, or not; but all who believe and obey obtain a knowledge for themselves. How? They receive the gift of the Holy Ghost—"The manifestation of the Spirit is given to every man to profit withal." To one is given one manifestation, to another is given another, the Spirit bestowing severally as he will. All receive some manifestation. This manifestation of the Spirit produces certainty of the truth, which begets faith to obtain greater blessings, and a sure hope of eternal salvation, through endurance to the end. Thus the truth is sealed upon the minds of believers, and the testimonies in its favour become so numerous that they leave the world without excuse.

Were not these blessings freely offered and freely disseminated, there might be some excuse for unbelievers. But those who reject the testimony of God's people, reject the blessings that would secure to themselves the knowledge of the truth, the enlightening and purifying influences of the Spirit, and eternal salvation, through faithfulness. They reject the only means of proving for themselves whether that testimony is true or not. Nothing but obstinate unbelief, ignorance, or hardness of heart, could cause men to reject terms so acceptable, and blessings so great. Such unbelief and hardness of heart cannot fail to bring their just condemnation. If the antediluvians were condemned for rejecting Noah's testimony, if the Sodomites were condemned for rejecting Lot's testimony, if the Jews were condemned for rejecting the testimony of Jesus and His Apostles, how much more will this generation be condemned for rejecting the testimony of so many servants and Saints of God, who have borne witness by word and deed that the Gospel they have embraced is true.

Reader, have you received the gift of the Holy Ghost? If you are not certain, be assured you have not. You could not receive it, and be ignorant of the fact. Do you wish to obtain it? Are you willing to receive it in the Lord's way? Repent and be baptized for the remission of your sins, and receive the laying on of the hands of the Elders of the Church of Jesus Christ of Latter-day Saints, and you shall receive the gift of the Holy Ghost. When obtained, let it be as the apple of your eye. Grieve it not. Give heed to it. Cherish its admonitions, and it will lead and guide you into all truth, and prepare you to enjoy the presence of the Father.

It has been affirmed that of twenty deaths of young men, between the ages of eighteen and twenty-five, ten originate in the waste of the constitution by smoking.—*Family Herald.*

Hints to the Rising Generation of Utah.

(From the "Deseret News.")

Cast your eyes over the inhabited portions of the earth, consult those books, papers, and printed documents which furnish correct information upon the condition and conduct of the dwellers thereon, and then enquire of responsible persons who are familiar with the facts in the case, and you will become thoroughly convinced that the youthful population of Utah have more and greater advantages for real improvement and true usefulness than the similiar population of any other part of the world.

Knowing this to be the case, and anxious that they improve to the uttermost the vantage ground they actually possess, we are induced to present the matter as clearly as possible to their understanding, hoping they will fully realize their position, and act wisely in accordance therewith.

Throughout all our settlements there is not a house of prostitution or assignation, nor a gambling house or hell, nor a drunkery, nor a race-course, nor a loafer's hall, nor a single locality where immorality or any abomination is taught and practised for a livelihood. Where else is this the case with anything like our amount of population, or even where only a thousand are settled together? The Saints have never desecrated this soil by murder, duels, mobs, assassination, homicide, rape, or any of those high handed and outrageous crimes which are so rife outside our borders. Our youth therefore have very few of the evil examples and various inducements to wickedness which beset the path of the most secluded and favoured of other climes.

Has any portion of your agency been curtailed in order to give you your present desirable condition? No; ardent spirits of various kinds, both imported and manufactured here, are on sale in our markets, at as reasonable rates as most other articles of consumption, affording the customary facilities for drunkenness and its attendant evils and crimes; you are surrounded by persons now acting on life's stage who are organized with the weakness of humanity, and familiar with the abominations of the present generation, through reading, conversation, observation, or experience; and the devil is not bound; and the air is filled with evil spirits who are watching an opportunity to enter human tabernacles—that being their only chance for enjoying bodies on this earth.

No—the spiritual and temporal prosperity, union, and all other blessings we enjoy, have not been secured by a curtailment of opportunities, but are the result of faith, privations, losses, sacrifices, and self denials, through obedience to the commandments of the Lord, attended by His blessings, which course ever induces the hue and cry and opposition of the wicked, but calls down the blessings of Heaven, as we can all bear living testimony.

The youth then need be under no apprehension that they will not be subjected to every necessary temptation, that because their parents have borne the heat and burden of the day to the present time, and have been well nigh ground to the earth by the fierce ordeal, they will have no labour to perform, no trials to endure. As righteousness rolls forth over the earth from Utah as the centre and present ruling source, the adversary of all truth will bring his intelligence to bear, and marshal his hosts of air, earth, and hell, with more and more power as he perceives the term of his first period drawing to a close, and you will require far more power, to be obtained only through faith, strict obedience, and purity of life, to carry on the work unto consummation, than was required to lay its foundation.

It is true, that in fleeing from mobs to a far off and unsettled region, you have been deprived, for much of your time, of the benefit of suitably arranged buildings, a varied selection of books, and a supply of teachers, all adapted to training your youthful minds in the channel of what the world calls a liberal education; and even now the customary and what the majority deem necessary facilities for acquiring the so called learning of the day are limited; still, in the midst of all the

scenes you have passed through, you have been receiving a thorough physical training, and an experience from a rough and tumble with the elements we have to deal with, which is of far more real value than all the Greek, Latin, and vain philosophy that could have been crammed into your brains by the most thorough drill in the best schools of the Gentiles.

With active and intelligent minds in sound bodies, and untrammeled by the nonsensical traditions of the day, you have every opportunity to become mighty men and women in the kingdom of our God. But with all your vantage ground, it depends upon your individual exertions and faithfulness as to what positions you occupy in the great events of this the last dispensation.

If you desire a position whose attainment and possession require faithfulness, obedience, and strict holiness, you never need expect to reach it, as it were, by a single bound, or by the fortuitous performance of a single great and noble deed, and then cease your exertions, thinking to retain your renown. No; a mighty renown, and an unquestioned influence upon the side of truth in the Church of Jesus Christ, can only be obtained and preserved by unceasing watchfulness and vigilance in the pathway of all righteousness.

You doubtless wish to know how you can progress in the high and holy course now open, and inviting your best and utmost efforts, since the school houses, books, teachers, and other usual facilities for acquiring worldly knowledge are not only few, but are also, from various circumstances, beyond the present reach of very many of you.

In the first place, then, rest assured that of all descriptions of what is styled education, self education is the most satisfactory and useful, and your very organisation enables you to learn in that school every moment of our lives; and for this, as we have before observed, you have better opportunities than the youth of any other clime. As how? By the freedom you enjoy in being untrammeled by the foolish traditions of the world, and in having constantly with you those who are able and willing to direct your attention in the path of true knowledge, and save you all that time, health, expense, and disappointment which are lost in the old routine systems.

Read then those portions of the history of Joseph Smith which are to be found in each number of the *Deseret News*, that you may become thoroughly conversant with the past conduct of those faithful men who, in the midst of their weaknesses and traditions, and opposed by a constant howling storm of the bitterest persecution, persevered, and have thus far overcome, and fulfilled the requirements laid upon them. There is nothing but your own dispositions to hinder you from acquiring and practising upon this information, which will enable you to follow the best examples, and be so prepared as not to be overcome in similar and even trying emergencies. Then, even though you may have heard them delivered, read and carefully study the printed sermons, that your minds may become conversant with the best of counsel and sound doctrine; and in this manner become familiar, each week, with the contents of our own newspaper, to which you all have or may have access.

Study the Bible, Book of Mormon, Book of Doctrine and Covenants, which are all at your service. Search wisdom in the best books, and from the best conversation and example, by reading, by study, and by careful observation and reflection upon every thing which comes beneath your notice, that through faith, obedience, and diligence you may be able to arrange and classify all you acquire, and be ready and practical in its use. Listen to the teachings and counsels of your parents in the Lord, and to those of His approved servants. All these facilities for acquiring the most valuable of all education are furnished you as freely and as bountifully as the air you breathe, and and no one but yourselves can curtail you in reaping the full benefit thereof.

And how can you stand in your own light, and clip the sphere of your usefulness? By loafing in offices, stores, and other places of resort and business, and upon street corners, which habit neither exercises and benefits mind nor body, and is disagreeable to every good citizen; by using vulgar, profane, or any improper language, for words are vehicles of thought, and "as a man thinketh, so is he;" by putting strong drinks to the use for which they were not designed, for the "Word of Wisdom" teaches that strong drinks are *not for the belly*;" by uselessly racing horses through crowded streets,

thus foolishly wasting their strength, and endangering life; in short by indulging in any unwise thought, word, or action.

You ask, are we to have no relaxation, amusement, or recreation? Most certainly the body requires rest, as well as exercise, and the mind craves variety, hence there is time and opportunity allotted for every proper enjoyment of mind and body; a time to dance, a time to sing, and a time for the performance of every good and rightly desirable action for which our minds and bodies are capacitated.

When you have mastered this lesson, another will be ready, and then another, and so on, that you may have every possible facility and encouragement for the most rapid advancement to exaltation in the celestial kingdom.

History of Joseph Smith.

(*Continued from page* 24.)

[July, 1840.]

Thursday, 9th. Extract from Elder Woodruff's letter to the editor of the *Millennial Star*—

I arrived at Froome's Hill, Castle Froome, Herefordshire, on the 4th March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for meeting; and on the evening following, the 5th March, for the first time, I preached the fulness of the Gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a large number at Mr. Benbow's, and preached unto them the principles of the Gospel, namely, faith in Christ, repentance, and baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands; after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday the 8th and baptized seven, confirmed thirteen, and broke bread unto them. Several of those who were baptized were preachers of an order called the United Brethren.

The United Brethren formerly belonged to the Primitive Methodists, but had separated themselves from the body, and chosen the name of the United Brethren. They had from forty to fifty preachers and about the same number of established places of meeting, including two chapels.

Mr. Thomas Kington was the Superintendent of the church of the United Brethren, whose members numbered about four hundred in all, divided into small branches, and scattered over an extent of country from fifteen to twenty miles. This people almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the Everlasting Gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.

I continued preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the Superintendent of the United Brethren, before whom I gave an account of the rise and progress of the Church of the Latter-day Saints, and bore testimony of the truth of the great work which God had set His hand to accomplish in these last days.

Mr. Kington received my testimony and sayings with candour; and carried the case before the Lord, made it a subject of prayer, and asked the Father in the name of Jesus Christ, if these things were true; and the Lord manifested the truth of it unto him, and he went forth and was baptized, he and all his household. I ordained him an Elder, and he went forth and began to preach the fulness of the Gospel.

I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about one hundred and twenty members of the United Brethren, which opened about forty doors or preaching places, where the fulness of the Gospel would meet a welcome reception, and all this during the term of one month and five days.

On the 10th of April I took my departure

from the Saints in Herefordshire and adjoining country, numbering about one hundred and sixty; whom I left rejoicing in the fulness of the Gospel, and hundreds of others who were ready to be baptized as soon as a proper time and opportunity arrived. I arrived in Preston on the 13th, by way of Worcester, Wolverhampton, Burslem, and Manchester, a distance of about one hundred and seventy miles, visiting the Churches by the way.

On my arrival in Preston, I was blessed with the happy privilege of once more greeting my brethren of the Travelling High Council and other Elders, and of sitting with them on the 14th, 15th, and 16th of April in the first Council and General Conference which they had ever held, as a Quorum, in a foreign nation. After spending several days together, (during which time much business of importance was transacted for the Church,) it became necessary for us again to separate, in order to labour in different parts of the vineyard which were now open before us. I left Preston on the 17th, accompanied by Elder Brigham Young, and visited the Churches by the way, until we arrived among the Saints in Herefordshire, who were anxiously looking for my return. In a few days we were joined in our labours by Elder Willard Richards. We took locations in different parts of this new field of labour, which extended through various places in Herefordshire, Worcestershire, and Gloucestershire.

We continued preaching, and baptizing, and administering in the ordinances of the Gospel daily, unto such as would receive our testimony, and obey the Gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered, and multiplied on every hand, until several hundreds, including more than fifty preachers of various sects, were rejoicing in the fulness of the Everlasting Gospel, and felt to praise God that they had lived to behold the day when the Lord had set His hand to prune His vineyard once more with a mighty pruning, and to establish the Gospel in its ancient purity again upon the face of the earth; and in many instances signs followed the believer, according to the promise of the Saviour. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households, on hearing the word, have received it into good and honest hearts, and gone forth and received the ordinances of the Gospel; and frequently we have baptized from eight to twelve the first time of meeting with the people in new places, and preaching the word of God to them.

Elder Young laboured with us about one month, during which time many were baptized, confirmed, and numbers ordained to preach the Gospel—and while the Saints were much edified, and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction, and sharing in his counsel.

As it became necessary for Elder Young to return to Manchester, to assist in preparing a collection of hymns, and other matters, he took the parting hand with us on the 20th of May; and Elder Richards and myself continued our labours in the vineyard, in connexion with Elder Kington, who had given himself wholly to the work of the ministry.

The Lord still continued to bless our labours, and added daily unto the Church. New doors were opening on every hand; a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of labourers. Notwithstanding there were about fifty ordained Elders and Priests in this part of the vineyard, yet there were equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labours in this region until the time drew near for the General Conference in Manchester on the 6th of July.

But before leaving the Saints, we considered it wisdom to set in order the Church, and organize them into Branches and Conferences, that they might be properly represented before the General Conference. Therefore we held two Conferences with the Saints before we took our departure from them. The first was held at the Gadfield Elm Chapel, Worcestershire, on the 14th of June, at which time we organized twelve Branches, and transacted such business as the occasion required. The second Conference was held at Stanley Hill, Herefordshire, on the 21st of June, and organized twenty Branches of the Church. The minutes of the above-named Conferences I present you for publication, if you think proper.

On the day following, Elder Richards and myself took our leave of the Saints at Froome's Hill, Herefordshire; but before leaving we repaired to a pool three times, to baptize and confirm numbers that came to us and requested these ordinances at our hands.

Elder Richards laboured in this part of the vineyard about two months, during which time he travelled extensively, preached night and day, gave much instruction to the Saints generally, and had many souls as seals to his ministry. I received much benefit from the counsel which he gave to the organization of the Churches, and it was manifest that he had passed through a profitable school of experience during the three years of his travels in England; and the in-

teresting seasons we have enjoyed together during these two months, will not be easily erased from my memory.

It was with no ordinary feelings that we took our departure from the Saints in Herefordshire on this occasion; for, less than four months since, I proclaimed the fulness of the Gospel in this region for the first time; but now, we were leaving between five and six hundred Saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were wishing to hear and obey. I parted with Elder Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small Branch of the Church which had been raised up in that place by Elder Turley, who baptized several while I was there. I also attended a Conference on the 29th June, at Hanley, in the Staffordshire Potteries, in company with Elder George A. Smith and others, after which I arrived in Manchester.

W. WOODRUFF.

Manchester, July 9, 1840.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 19, 1856.

SANCTIFICATION.—We could not be expected to say much concerning sanctification in a page or two of the *Star*, for the subject is limitless. We only design to throw out a few ideas that may assist the Saints in their struggles against the evils within and around them. It is natural for the mind of man to be continually grasping at something in the future, and in doing so, things of the present are often neglected. The Saints now have more knowledge than they are wise enough to make a profitable use of. They indulge the hope of inheriting a kingdom, principalities, and powers, and while doing so, often neglect the germ of them which they already possess, and which the Lord has given them to increase upon, and from which they, by their own works, under the direction of the Priesthood, must realize their hopes of the future. The beginning of a man's kingdom is his own body, and just in proportion as he becomes cleansed from all evil and sanctified by the purifying influences of the Holy Spirit, will he be worthy of additions to himself. Much is said about sanctification of the spirit, purity of heart, &c., and the great difference between Saints and sectarians is in the means used to accomplish this desirable end. The world believe that the spirit may become sanctified by itself. Say they, "A change of heart is all that is necessary." But the Lord requires that there should also be a corresponding change in the body. There is little or no chance for the Spirit of the Lord to influence and guide a person whose mind is filled with impure thoughts and unholy desires, and the thoughts and desires cannot be pure when the body is contaminated with filth, and made the recipient of unclean things. Angels and ministering spirits to those who shall be heirs of salvation have a natural abhorrence of performing their kindly offices in habitations that are filled with impurities.

The Lord created water a purifying element, adapted to man in this mortal state. The first purifying process required in order to enter His kingdom is immersion in this element in the way that he has pointed out, and for the purification of the spirit the Holy Ghost is administered by the laying on of hands. This is the commencement of the work of regeneration, and it will never be perfected until both spirit and body are united in the resurrection, and able to endure that element in which the Father

dwells, and which is as a consuming fire to everything corrupt and unholy. Men often fail of overcoming evils in themselves for want of perseverance. Old prejudices, impure desires, tastes, and habits, which were indulged in for years before the light of truth revealed their evil effects, are not always to be overcome at once; if they could be, there would be no need of a continual warfare against evil. The enemy of all righteousness will struggle hard to keep the ground he has so long been in possession of, and it is only to be won from him by long and continued efforts in well doing. By the time that a Saint subdues one evil, the increase of the spirit of intelligence, which is a natural result, enables him to discover another, and the power of discovering evils is only obtained by overcoming those already in view.

"What shall I do to obtain favour of the Lord," is a question often asked by every faithful Saint. We answer, keep every commandment He has given, and then, as fast as possible, purge from the heart every thought and desire contrary thereto. Some perhaps will say, "We cannot control our thoughts." This is an error. Men can obtain the habit of directing their thoughts, affections, and desires, just as well as they can the muscles, limbs, and general motions of the body. Murder, adultery, lying, theft, and every dishonest act originate in the mind. Were it not for this, the body would never move to perpetrate iniquity. This every person possessed of ordinary reason and intelligence understands. If the conceptions of the heart are not executed by the body, it is only because restrained by outward circumstances. The mind can be restrained from devising evil as well as the body from doing it. Controlling the mind, so that its conceptions will be pure and continually prompting the person to do good, is what constitutes a righteous man. It is this conception of iniquity in the mind which always precedes an evil deed, that Jesus referred to when he said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." It is not to be expected that those whose fathers and mothers have wandered in darkness for generations, can change their natures at once. If this was the case there would be no need, after they receive the Gospel, of their continuing to suffer here on the earth.

Sanctification, at best, is a slow process, which requires a long period of persevering exertion. Restoration is not a work to be accomplished in one generation. The great object of the Saints of the present day should be to purify themselves as much as possible from the evils which they have received from their progenitors, and leave a purer heritage to their children. Every Saint who is the head of a family should understand that the spirit which he manifests will more or less influence his household, and that the principles which he teaches—his every-day conversation and conduct, will forever influence the destiny of his generations after him. Then who can conceive of the importance of having their conduct dictated by pure motives? Every act of a man has its influence on those who surround him, and its effects will continue to be developed in this world and the next. They may be unperceived by his limited comprehension, but they are none the less sure.

There is certainly enough for men to think about and do, which will tend to righteousness and exaltation. The greatest study of man is himself. The Saints possess an abundance of written revelation, and a living Priesthood, which are inexhaustible sources of pure intelligence. Besides, the heavens and the earth are filled with knowledge, and each one of the infinite varieties of creation will furnish a lesson which it will require a life-time of study to comprehend.

We presume that the "Hints to the rising generation of Utah," which we publish in this number of the *Star*, will be found quite as applicable to the young Saints in Europe as to those in Utah. The practise of these suggestions by the old, as well as

the young, will be found very beneficial, and will tend as much as anything they can do to store their minds with useful knowledge, pure thoughts, and holy desires, and enable them, in connexion with the discharge of every duty, to keep with them continually the sanctifying influences of the Holy Ghost.

Foreign Correspondence.

SANDWICH ISLANDS.

Puneu, Hilo, Hawaii,
Sandwich Isles, Sep. 17, 1855.

Beloved Brother Franklin—As a favourable opportunity presents itself for me to drop you a few lines, I cheerfully improve it, knowing that it will be acceptable to you; at least, I judge you by myself, and that, according to the old saying, is righteous judgment. . . . .

Since I last wrote to you (which was about the first of last month), I have returned again to the Island of Hawaii, to commence my labours here in the Hilo Conference, over which I was appointed to preside. Cousin John Young is with me; he is the only help I have at present. . . . . There were some native Elders appointed to labour with me here in this Conference, but they have not as yet made their appearance.

Upon my arrival at this place, I found things in rather a crooked situation. Quite a number of the Saints had got to be more or less cold and indifferent, being left some time without any foreign Elders with them, but by the blessings of the Lord, they are beginning to enliven up, and feel to rejoice in the work of the last days.

This people, take them as a people, are very different from the more enlightened and civilized nations of the earth; their minds are like so many little children's, they are easily turned, and a great deal more so to do evil than to do good, consequently it requires the Elders to be with them continually, to lead them along, to instruct them, and to keep them in the right track, when you once get them there. Take the work as a general thing, it is, I believe, in a prosperous condition, notwithstanding all the efforts of the devil and his imps to put it down. Lanai, the gathering place, is progressing finely. The brethren have commenced to put in another crop, and the native Saints, those who have gathered there, are buoyant in spirits. The Presidency have made a permanent contract with Haalelea, the chief, for the land. We are to have it two years free of charge, after which we have to pay $175 per year. Our vessel, which has just been built, is afloat, and she will no doubt be a great benefit to the mission, in taking produce to market, assisting the Elders in travelling from one island to another, &c.

Brothers Lewis, Allred, Keeler, Woodbury, and Green have sailed for the Coast, on their way to the Valley. Brothers Hammond and Snider will sail as soon as they can obtain the necessary outfit; they are the only two who are yet remaining of the old hands, those who were labouring here before the arrival of the last company.

Along in the fore part of July last, a ship load of Saints (some 70 or 75 in number) from Australia, bound for San Pedro, arrived at Honolulu. The vessel put in there for repairs, as she had been leaking for several days very bad. After remaining there a few days, and getting repaired, they again put to sea, but were soon obliged to return, it being no better. The vessel was afterwards condemned, and the Saints put on shore without any remuneration whatever. Since then, by combining their means, some 30 or 35 of them have managed to get off; the remainder of them are still here, and probably will be for some time. The company was in charge of Elder B. Frost. Elders Smith and Owen (from the Valley) were also on board, on their return.

The brethren of this mission are all well, so far as my knowledge extends, and rejoicing in their labours, and the most of them are getting to speak the native language very well, at least the natives say they speak it *pololei no, kokoko like me he*

kanka maoli (straight, very much like the natives themselves).

We have lately received news from brother Cannon, California, informing us that the Book of Mormon is nearly completed, and will soon be here, ready for sale in the Hawaiian language. This, you may be assured, I was glad to hear, for I think it will give the work a new impetus, enliven the Saints, set the devil to raging, and be the means of doing a great deal of good.

The labours of the brethren generally upon these lands are very laborious, almost all of the travelling among the Branches has to be done on foot. Such is the case in my field, and the country is very rough and uneven, having very steep *par'is* to ascend and descend, a great many of them hundreds of feet in height, and as soon nearly as you are over one you come to another. I would not mind exchanging some of my days' travels, for a trip in the kanyon after a load of wood, so far as the labour is concerned. But notwithstanding this, I feel to rejoice all the day long; the Lord has been with me, and has given me strength according to my day. Pray for me, brother Franklin, that I may have wisdom given unto me, so that I may be enabled to bear off the responsibilities which have been placed upon me, in that way and manner that will reflect credit to myself and to the cause which I am striving to promulgate. I never realized my weakness and nothingness in my life to the extent that I do now, but I know that the Lord is all-powerful, and inasmuch as His servants put their trust in Him, He will assist them in every time of need.

I look forward with anticipations of delight to when we shall be permitted to meet together again, with our families and friends, in the Valleys of the Mountains, as we have in days that are past and gone. I did not know how to appreciate those blessings then half as well as I think I shall if we are once more permitted to enjoy them, but I do not wish to return until I have fulfilled my mission honourably, and performed a good work.

My main stopping place is at Puneu, near what is called by the foreigners, Byron's Bay. It is about 30 miles from the renowned Crater of Kilauea, which I had the pleasure of visiting some months since. It is truly a magnificent sight, and strikes a feeling of awe and reverence in its beholders. It has lately broken out in two different places, one of which is only about 25 or 30 miles distant. I am told that the melted lava is running down towards Hilo at the rate of a mile and a half or two miles per day. Its brilliant light can be seen in the heavens almost every night, which makes a grand and majestic appearance. Volcanic eruptions, earthquakes, &c., are no uncommon thing, especially upon this island. Yesterday morning while I was sitting at the table, writing, there was a shock of an earthquake, which so shook the house and table that I had to stop writing until it was over.

Elia Kekahi—I have an item of news which may perhaps be *interesting* to you, if it was not so much so to me. About two weeks ago, as we arose one morning to dress ourselves as usual, behold and lo! to our great surprise, all of our clothes were missing. After looking around some little, we found them out of doors, scattered along the path, and wet through by the rain. Upon examination, I found that my watch had been taken out of my vest pocket, also brother John's money purse was taken, but no money in it. I was somewhat sorry to lose the watch, as it had proved to be an excellent timepiece. It was a lever, full jewelled, and cost me some $40. I do not know of any one who has anything against us, more than what is common for people to have against our principles, with the exception of one man, who was President of a Branch, but, because of his wickedness and transgression, I had been obliged to cut him off from the Church. But then this is nothing when you get used to it.

Well, brother Franklin, I shall have to close for the present. Please excuse these few unconnected sentences, for I have written them in a hurry. Please remember me kindly, with love and best wishes, to all of the brethren whom I am acquainted with from the Valley, not forgetting to take a liberal share to yourself.

May God our heavenly Father bless you in all your labours and administrations, and in His own due time permit us to meet again, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

HINDOSTAN.

Bombay, November 15th, 1855.

President F. D. Richards.

Beloved Brother—Before taking my leave of India, I feel under obligation to trouble you with a few scattering ideas relative to the dealings of the Lord with us, the indifference of the people among whom it has fallen to our lot to sojourn, as also regarding the state of the work in the Bombay Presidency, over which I have had the charge for a few months past.

In the first place, I desire to return sincere thanks to my Father in heaven, who has spared our lives and comforted our hearts, notwithstanding the many difficulties we have had to compete with, the privations we have suffered, the ill success that has attended our labours, amounting to little more than warning the people, clearing our skirts of their blood, thereby leaving them without excuse, but in the hands of a just God, who doubtless will show greater mercy than would His servants, (had they the power,) who have undergone more in body and mind, during their stay among this God forsaken, heterogeneous mass of human forms, and to us treacherous climate, than in all their lives previous.

Gladly would we report differently, did the subject admit, but we wish, the limited distance we go, to tell things as they are, thus corroborating the testimony of Elders Jones, Findlay, and others, and, with them, coming to the humble conclusion that India's sons at present are no longer worthy the society of the servants of the Lord. Appearances indicate that the judgments of an offended God will be exerted to force obedience upon the few believing, and chastise the many who so richly deserve it. In fact I am satisfied these things have already commenced, for the signs of trouble, perplexity, and suffering now appear among the inhabitants; I need only refer to a few of the many indications, to convince the critical observer of the fact in question.

The Santal insurrection of the northwest, was incited by an unlawful interference with the females of that powerful band, and extortion of labour at less than half-price, by the white faces and their agents, upon the railroad and other works between Calcutta and the Upper Provinces. These things have been fearfully resented in the destruction of life and property to an alarming extent.

Among the last intelligence that we received from that quarter, the Santals had murdered a considerable number, robbed government stations and repositories of large amounts of money and other valuables, and the surrounding country to that extent, that the victors were driving fifty thousand head of cattle before them, besides great numbers of elephants, camels, asses, horses, and charriots, with nearly all the grain of several large districts, in defiance of all military power exercised against them. The plunderers were making their way to the Rajmaghl hills, and other seclusions, with their booty, from portions of the country, be it remembered, travelled by our faithful brothers Willes, Richards, Woolley, and Fotheringham, who laboured so zealously to introduce the Gospel in that region, and warn the people of judgments and calamities close upon their heels if they rejected it.

There are other portions of India, where fearful apprehensions are entertained, not only of insurrection, but also of famine and drouth. With the latter, Bombay is threatened, insomuch that the city authorities have ordered that a great number of cattle and other devourers should leave the island; hoping that these stringent measures will secure, to the excited inhabitants, a sufficient quantity of that precious beverage to last until heaven is pleased to send from above (as that is the only direction in this place from which to expect it), to fill their artificial tanks and reservoirs, the failure of which would produce misery and distress indescribable.

Relative to the work, as I said in my last, so far as myself was concerned, I was not certain of baptizing any, not even in Hydrabad. So it subsequently proved; for although numbers were believing, and scarcely less than a dozen upon horse and camel escorted me several miles, because they regarded me and the truth, which I had faithfully dispensed among them, still they refrained from obeying the Gospel; they heeded it not sufficiently, they regarded too lightly the day of their visitation, they remain out of the kingdom, and know not its sweets.

Soon after the struggle of parting with those at Hydrabad, I found myself again welcomed at Kotree, by my old and esteemed friend, W. S. Smith, Esquire, who as usual spared no pains in his power to render me comfortable and happy; and

as the steamer which was to convey me to Kurrachee, made not its appearance for several days, I was privileged with an opportunity of visiting and bearing a last testimony to several families, the heads of which I wish to record; they are the honorable Mr. Nash, an acting-master in the Indus Flotilla, Mr. Williams, an agent do., and Mr. Crockwell, of the comissariat, with others, but these in particular; their assistance to me, and their regard for the truth, I shall remember long and with gratitude.

On the 31st of May, as the steamer made its appearance, to touch at our bank only for a short time, I hastened on board, and in a few minutes we were making our way at a rapid rate down the swift and gurgling Indus, which with propriety might be called the Missouri of the East.

After a reasonable time had elapsed, I proposed to deliver a lecture on board, (it being Sunday,) but as an excuse by Capt. Morrison prevented, I was forced to be content with private preaching and distribution of tracts, &c., which I am happy to say were not without their effect, as some were constrained to feel and say they would not long hence gather with the Saints, but would not join the Church on account of persecution in India.

In five and a half days from Kotree, I was in company with Elder Musser and others at Kurrachee, and soon, in connection with them, commenced an increased exertion to notify the people, and endeavour if possible to induce them to hear our principles; this in return produced a vigorous stir among the military, clerical and editorial functionaries, the first threatening imprisonment, the second, to the number of a half a dozen, spared no pains in poisoning the minds of the people against the truth, while the latter were engaged in issuing a filthy stream, compared with propriety to nothing but the putrid ejections from the carrion stomach of a ravenous bird of prey in its own defence. These influences combined, however, were, alas! too effectual in their vicious errand against the truth, influencing many outsiders, as well as preventing some of our faith at times from attending our meetings.

One or two of the brethren were arraigned before their officers to answer to the charge of being "Mormons," and not attending the Church of England.

On another occasion, brother Whiteley had his box broken open by military power, and books taken to the amount of thirty or forty rupees' worth, which were detained several weeks, being freely passed among the officials and priests, who desired their destruction, but on learning that the greater part had been entered at Stationers' Hall (a guarantee for free circulation the world over), they desisted; and finally the books were returned with another severe lesson to their owner.

The monsoons were now closing in upon us, which with other matters, effectually hedged our way for three months, during which time I again suffered severely with fever, making the fourth attack since coming to this country, twice of which I was brought nigh unto death, but through the goodness of the Lord, was relieved, for which I felt truly thankful. Our meetings, however, were available to the people, though but few profited by them, until the 22nd of September, when we gladly took our leave of an unworthy people, going on board the steam-vessel *Sindian*, Banks, Commander, who especially favoured us, being bound for Bombay, at which place we landed on the evening of the 25th. the same day brother Findlay arrived from Belgaum.

Our next object was of course to procure passages for ourselves and three others; this has employed nearly two months of unceasing diligence to obtain, but thanks to the Lord, and Mr. H. Moore, the Acting American Consul, we expect to be off in a few days, working our passages to New York and Liverpool, our only chances; so if you should see a part of us in England, which I doubt not, you can guess of our situation then, which to us would be delicate to mention. As I said, it has proved a hard matter for us to get away from this land, paid passages ranging from £10 to £22 each, to Liverpool, the almost only available route, and will be doubtless to others, who still pant for liberty, to the number of 21, all told, in this Presidency, including 2 Elders, 1 Priest, and one Teacher, in tolerable standing.

I close by adding, may the especial blessing of heaven rest upon you, and all worthy ones, for Christ's sake, Amen.

Elders Musser and Findlay also desire a kind remembrance to you and all the faithful.

I am as ever, with high respect, faithfully your friend and fellow labourer in the Gospel, TRUMAN LEONARD.

Home Correspondence.

BELFAST.

199, Collingwood Street, Belfast,
Dec. 31, 1855.

President Franklin D. Richards—Although you have been informed, by my worthy Pastor, of the success that has attended the labours of the Elders in this Conference, still I feel to drop you a few lines.

My health is good and body strong. The harness fits as usual. The work is in a good, thriving condition. The Priesthood and members feel alive in "Mormonism," and, from the oldest to the youngest, all feel Zionward, and are, at the present time, rejoicing in the anticipation of *pulling* or *pushing* a hand-cart to their home in the west. Tobacco smokers have resolved to quit, and put their savings thereby in the P. E. Fund, and those who have quit tea-drinking will also put their savings in the same. The Book Agency is growing better all the time.

Thus you see we are growing in faith and good works, and the half-yearly Report will show you we are growing in numbers also. The spirit of the work is truly with the Irish Saints. God grant it may ever continue.

Brothers Scott and Croston are now with me, full of joy in the Holy Ghost. . . . . I pray they may have wisdom adequate to the task imposed upon them. . . .

We shall move to our new residence in a day or two. Please send all letters and parcels for us, to 29 Great George's Street.

Brothers Scott and Croston join in kind love to yourself, Council, and all the brethren in the office. God bless you all!

Believe me as ever,
Your obedient and very
Affectionate brother,
JOHN D. T. McALLISTER.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending December 31, 1855.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Maiben	£674	6	10½
Birmingham	John Godsall	262	10	7
Manchester	Edward Oliver	178	16	1½
West Glamorganshire	William Lewis	143	13	4½
Warwickshire	William Parr	138	1	2½
Newcastle-on-Tyne	George Peacock	99	3	7¾
South	Simon Irwin	98	2	8¾
Herefordshire	Uriah Rickards	95	7	1½
East Glamorganshire	Geo. W. Davies	90	7	0½
Bradford	John B. Pears	90	2	8½
Reading	James Frewin	82	3	5½
Staffordshire	Josiah Rhead	75	7	0
Wiltshire	William Norris	70	14	5
Sheffield	Wm. Brownlow	70	4	11½
Lincolnshire	Richard Harper	68	19	9½
Derbyshire	Thomas Parkes	63	19	5
Lands End	John Kessell	62	8	7½
Cheltenham	Thomas Clarke	61	19	10½
Hull	John Miller	61	14	2½
Norwich	James Woods	60	13	5½
Bedfordshire	William Peacock	57	16	8½
Glasgow	Robert Kirkwood	55	2	5
Cambridgeshire	R. J. Townsend	49	8	5½
Liverpool	James Linforth	44	16	8½
Nottinghamshire	Josiah Holmes	43	7	9
Dublin	H. E. Bowring	42	8	11½
Kilmarnock	John Aird	39	4	2
Leicestershire	John Mellor	36	15	7
Edinburgh	John McComie	35	17	7
Monmouthshire	Edw. Middleton	33	6	7
Southampton	James Rogers	32	4	2
Carlisle	John Threlkeld	30	17	1
Belfast	J. D. T. McAllister	29	14	8½
Worcestershire	Charles Peat	25	2	6½
Late Herefordshire	John Preece	24	17	9
Dorsetshire	Benjamin Elliot	24	12	10½
Carried forward		£3154	10	7¾

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3154	10	7¾
Shropshire	Joseph Akers	24	3	7
Brecknockshire	Thomas Morgan	22	13	3½
Llanelly	Thomas Stephens	16	17	9½
Channel Islands	Elias Cave	16	10	2½
Carmarthenshire	Isaac Jones	11	11	1
Flintshire	Thomas Green	8	17	7½
Pembrokeshire South	John Price	6	0	2
Denbighshire	Griffith Roberts	4	14	2
Dyffryn Conwy	Hugh Roberts	4	11	6
Anglesea	John Roberts	4	3	0
Isle of Man	James Duff	3	15	1½
Pembrokeshire North	Thomas D. Evans	1	4	5½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
Tedbury	Joseph Walker	5	0	10
MISSION.				
Swiss and Italian	John L. Smith	256	17	5
Australia	Ang. Farnham	158	17	7½
Sandwich Islands	P. B. Lewis	120	1	3½
French	W. C. Dunbar	109	19	4
Cape of Good Hope	Jesse Haven	106	0	9
East India	N. V. Jones	33	13	5
Bombay	Hugh Findlay	24	5	9
Scandinavia	John Van Cott	13	11	0
Malta		5	7	2
J. W. McLellan		0	17	9
John Druce, Haverstraw, U.S.A.		0	10	8
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
F. Merryweather, Cincinnati, U.S.A.		0	10	2
David Roberts		0	8	7
George H. Taylor, Haverstraw, U.S.A.		0	5	7
(Errors excepted.)		£4123	6	0¾

Varieties.

THE discontented man finds no easy chair.

EPISCOPAL REFORMATION.—We set the Bishops to reform the Church, and the result has been that they made a comfortable provision for themselves, and left the poorer clergy to starve, as before.—*Times.*

PRISONERS IN THE PAPAL DOMINIONS.—The *Piemonte* gives the following account of the state of the prisons in the Papal dominions. In 1850, there were imprisoned 10,436; in 1851, 11,279; in 1852, 11,767; in 1853, 12,035; in 1854, 13,006. Showing an augmentation of 2,570—nearly one-fourth—in five years. On the 31st of last August the same authority states that there were 683 persons imprisoned in Fort Urbano. Such is the picture which these figures present of the demoralization of a country containing less than 3,000,000 of inhabitants, and governed by the united wisdom of the Catholic church. —*Family Herald.*

A Prayer.

Father, to thee our voices rise
In earnest prayer and praise;
Give us each day some fresh supplies
Of thy abundant grace.

We ask thee, mighty God, to grant
The boon which we require—
O let thy children know not want
In this, their heart's desire—

That we from Babylon may go
To Zion's peaceful shore,
And join with all thy faithful ones
In praising evermore.

Thou know'st our trials and sufferings here,
How hard they are to bear;
Lord, hasten soon the blessed time
For us to gather there.

That when thou comest to thy own,
We may among them stand,
And hear thee say, "Thou hast well done;
Sit down at my right hand."

London. M. C.

UTAH MAIL.—The Utah November Mail arrived on the 8th instant, bringing our files of *Deseret News*, Nos. 30 to 33, and a copy of No. 34, with letters.

MARRIED, on the 2nd January, at Glasgow, by President Franklin D. Richards, Miss Margaret Alison Tait, of that place, to Elder George Turnbull, of Liverpool. *Deseret News*, please copy.

ADDRESSES.—Robert W. Wolcott, Chapel House, St. Paul's Opening, Norwich.
Lorenzo D. Rudd, care of Mr James Commander, Newton's Entry, Salthouse Lane, Hull.
W. C. Dunbar, 35 Jewin Street, City, London.
Jesse Griffin, 15 Park Street, Derby.

Money List, Dec. 28—31, 1855.

	£	s.	d.
William Lewis (per D. Jones)	10	0	0
Simon Irwin (per Henry Lunt)	11	0	0
Joseph Akers	1	4	7
James Duff	2	5	0
A. N. McFarlane (per D. D. McArthur)	15	5	0
John B. Pears	5	0	0
George Peacock	5	0	0
George W. Davies	37	0	0
Carried Forward	86	14	7
Brought Forward	86	14	7
James Rogers (per Job Wellings)	2	12	0
John Mellor	1	10	0
Richard Harper	5	0	0
Charles Peat	2	0	0
Griffith Roberts	1	0	0
John Holsall	14	17	4
John Price	2	0	0
	115	13	11

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XVIII. Saturday, January 26, 1856. Price One Penny.

Thirteenth General Epistle

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH—GREETING.

(*From the "Deseret News."*)

Beloved Brethren—Under the blessings of an overruling Providence, whose tender mercies are over all His works, we are again permitted to write unto you concerning matters and things pertaining to the kingdom of our God.

We have abundant reason for gratitude and thanksgiving unto our Father in heaven, who hath shielded us from the power of the adversary, the stratagems and wicked devices of ungodly men. For a time the Saints have been left to pursue the even tenor of their way without molestation or hinderance from abroad, while peace and tranquillity have reigned supreme in all the valleys of the mountains.

In May last we visited, in company with a few of our brethren, the southern settlements, counselling and instructing the people, among whom we are happy in believing that a general spirit of contentment and desire to do right extensively prevail, and although we found them with their crops almost entirely destroyed by the ravages of grasshoppers, rendering their hard exertions and the labours of their hands fruitless, still we heard not a murmur, no repining nor complaining, but rather a firm and determined reliance upon the Lord of Hosts and their continued exertions for sustenance.

Although the crops were so generally cut off as late as from the 1st to the 10th and 15th of June, and though the small remainder afterwards suffered much from the drought, still the late crops of corn and vegetables and some late sown wheat have matured in sufficient quantity, it is believed, to supply the wants of the community until another harvest; there will, however, probably, be a scarcity of wheat. All kinds of fruit trees have borne abundantly, although they also suffered through the ravages of grasshoppers and the effects of the drought.

Brethren, the Lord has touched us lightly; be advised by this gentle chastening, give heed unto the whisperings of the Spirit, and tempt not the Lord to bring upon us a heavier rod of discipline, that we may more fully escape those judgments of high heaven's King, which are now abroad upon the earth and being poured out upon the children of men.

When plenty shall again crown your

efforts, let heaven's bountiful blessings be sufficiently appreciated to cause you to exercise the proper economy for their care and preservation.

The Indians in our settlements have been generally friendly; and though indications of hostilities will occasionally arise, still we have the satisfaction of believing that a good impression has been made upon them, and that the time is not far distant when we may more surely rely upon their peaceful disposition towards the whites.

The more we witness the workings of the peaceful policy which we have practised, and endeavoured to have our brethren practise, towards them, the more we are convinced of its being the proper one, and best calculated to promote their interest and salvation, as well as ours. Besides being the cheapest, it is far easier, and exercises a better influence, to feed and clothe than to fight them.

Be merciful, therefore, and be patient to the poor, degraded, and ignorant children of the mountains and the plains. They are the seed of Abraham, unto whom pertain the promises; seek to enlighten and bring them back unto a knowledge of the Lord God of their fathers; remember that He is their God to-day, as well as anciently, and that He witnesses, with equal interest, the movements of the children of Israel, as when He gave them instructions from Sinai's consecrated mount, the Temple of Solomon, or Calvary's blood-stained soil.

The time of restitution approaches: be up and doing, therefore, while the day lasts, while there is an opportunity of rendering them assistance and doing them service, that you may hear the approving words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

While great exertions have been made, and are making, towards converting the heathen in distant nations and upon the islands of the sea, we have in our very midst a people just as worthy and intelligent, just as capable, and every way as much entitled to receive the Gospel, then let the words of life and salvation be extended unto them. Let the messengers of peace go and instruct them in the arts of civilized life, teach them to plant and sow, reap and mow, raise stock, build houses, make farms, and forsake their evil and pernicious practices, their wanderings and ill paid predatory or hunting excursions.

Influence them to obtain a living without depending upon hunting, for that furnishes them a very precarious and scanty subsistence; give them your faith and prayers, as well as works; instil into their minds the spirit of peace and eternal truth, that the visions thereof may be opened to a knowledge of the Lord their God, and of Jesus Christ whom He hath sent.

At the same time, brethren, preserve yourselves from their treachery and savage fury, from their loathsome and degrading vices, and seek to elevate them in the scale of being to your own level, but never condescend to theirs, as is too often practised by the whites. Show them that you are their superiors by your more noble and virtuous acts and bearing, and that you are not with them for selfish or unholy purposes. It is a pleasing sight to see so many of the children of the Lamanites in the families of the Saints, where they have the same opportunities and privileges as the white children, and we trust that great good will result unto the rising generation through this source.

On the second day of September the Utahs and Shoshones met in this city and made a treaty of peace, which it is hoped will be permanent and prove of lasting benefit to all parties concerned, including the whites.

Near the Elk mountains, and on the left bank of Grand river, the Indians killed three men and some twenty head of cattle, and drove the settlers away; they came to Manti, and will probably not return this fall, notwithstanding they left nearly every thing belonging to them in the possession of the Indians. With this exception there has been no actual outbreak during the season, although there have been a few hostile demonstrations and threatenings, whose cause is at present unknown. We trust that all matters will soon be satisfactorily explained and amicable relations restored, that the settlers may be able to return to their location the ensuing spring.

The endowment house in this city was dedicated on the 5th of May last, and received the name of the "House of the Lord." Since then endowments have been regularly given and are still continued, principally under the direction of President Heber C. Kimball.

The Church Historian house and office

has been erected, and is now being finished.

A large amount of stone has been laid in the Temple foundation, which has been finished ready for the basement story, but owing to want of stone, the work, since the 1st of August, has been and still is suspended. The teams engaged in hauling stone had to be turned away to range, in consequence of the feed's failing in the vicinity of the quarry and city.

We hope to obviate the occurrence of a similar suspension in future, by availing ourselves of the Big Cottonwood Canal, which, it is expected, will be ready for operations by the 1st of May next, and upon which we design bringing the granite stone for the further erection of the Temple.

A foundry has been put in operation and has furnished very superior articles, mostly for machinery and mechanical purposes. Its operations have been much facilitated by the use of stone coal, large and valuable beds of which, of excellent quality, were discovered in the early part of the season, in San Pete Valley, near Fort Ephraim, and a considerable quantity has been brought to this city; but it is located at too great a distance to become available at this point for general consumption.

Through the facilities afforded at the Public Machine Shop, cutlery of a good quality has been manufactured, also locks and many other articles for general use. Much more cloth than heretofore is being made in the various settlements, also leather, hats, cordage, brushes, soap, paper, combs, crockery, iron and various other useful and self-sustaining articles are being organized from the native elements in flattering abundance.

Many good buildings have been erected during the season, among which we may mention the Court House, Warden House at the Penitentiary, and finishing the south wing of the State House at Fillmore, besides other extensive and permanent improvements both in city and country. Many mills and various other kinds of machinery have been put into successful operation.

The hum of industry has awakened the silence of these vast solitudes, and, while hill and dale resound with the woodman's song, with the tinkling bell of the herdman's charge, and the rumbling caused by the husbandman's and artizan's toil, the clattering mills mingle their sounds with the roar of the mountain streams, while the Indian hies away to his secret spring by the mountain bush, or seeks his shelter among the sage of the barren plain. Thus, where but a few short years ago were heard naught but the howling wolf, the savage war whoop, or the raven's cry, we now hear many a nook and corner echoing with the sounds of civilized exertion, and behold them surrounded with all those appliances of wealth adapted to the white man's home.

In many lands, and among strangers, we have travelled many a weary mile, without purse, scrip, or murmur, to preach the Gospel of salvation to the people, and could scarcely find hospitable shelter for the night, but here we can travel throughout the length and breadth of the land, and seldom meet with any but Saints, those who have come out of the world to serve the Lord, keep His commandments, and do His bidding.

We recognize in the union, peace, and prosperity which have attended our settlements in these far off regions, the hand of a kind Providence whose blessings have been multiplied upon a people in whom He has delight, and who seek to do His will.

The aid of the P. E. Fund Company has this year been extended to some thirteen hundred persons, nearly a fourth of this season's immigration. This operation, through the hard times in the English Conferences, and the great scarcity of money at home, has had a tendency to involve us somewhat in debt.

Many of the brethren here have sent for their friends, through the aid of the P. E. Fund Company, and they have arrived and are on their way hither; over six hundred of this year's immigration are of this class. Now let the brethren who have sent, help us meet the liabilities which we have incurred on their account, and pay up their obligations to the Fund.

Let those who feel an interest in the work of the gathering be liberal in their donations, and prompt in paying what they owe, that the Fund may be sustained, and our next year's operation be not crippled for the want of means.

The cry from our poor brethren in foreign countries for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for

assistance. Many of them are long in the Church, and have been faithful in all things, acting in the discharge of every duty. Shall we turn a deaf ear to their appeals and leave them to linger in the midst of wicked Babylon, where, year by year, the perplexity and distress of nations, their wickedness, abominations, and corruptions, wars, pestilence, and persecutions are multiplied by waxing greater and greater, thus constantly tending more completely to hedge up the way and render their longer continuance in those lands more burdensome and oppressive than ever?

Let this question be answered by your acts, for to this resource are we driven, and unless we receive aid, either by donations or the payment of debts owing to the Company, we shall be obliged to measurably suspend operations the ensuing year. We have already extended relief to the utmost limit, and have almost entirely absorbed every available resource of the Church to aid in this matter; we trust, therefore, that you will make it a subject of careful consideration and prompt and proper action, for it is worthy of your most active benevolence. It has long engaged our attention and that of our Elders on foreign missions, has been the theme of our prayers and communications in time past, and commends itself to the attention of all Saints, as opening the only, at present known, effectual door of temporal salvation to the really destitute.

Thousands upon thousands of the immigrants who annually flock to the shores of America, though not of the wealthy classes, have means wherewith to come and subsist until they find channels of profitable occupation. But the P. E. Fund is designed to deliver the honest poor, the pauper, if you please, from the thraldom of ages, from localities where poverty is a crime and beggary an offence against the law, where every avenue to rise in the scale of being to any degree of respectable joyous existence is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life are open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence, "while eternity comes and eternity goes."

This is true charity, and should engage the efforts of every philanthropist, not only to feed the hungry and clothe the naked, but to place them in a situation where they can produce, by their own labour, their subsistence.

The world, at present, furnishes no place so well adapted as this for the exercise of such benevolence, no spot so suitable for the homes of the poor, no country more in need of their labour to bring into use its undeveloped and, we might almost say, unexplored resources, no government where institutions beckon the competition of the low as well as the high, of the poor as well as the rich, nor where honesty, capability, and merit, instead of high birth, place, and worth, so often and so surely pave the way to honour and influence.

This season's immigration has mostly arrived, and we hear that the remainder are near at hand. They have been very much favoured by the experience of several returning Elders, under whose charge they have principally travelled.

We have to regret the loss of many of the faithful, who have fallen victims to the power of the destroyer and pestilence, among whom we make mention of brothers W. W. Major and John Parry, of the English, Andrew L. Lamoreaux, of the French, James F. Bell and lady, of the Italian, and Jacob F. Secrist, of the Swiss Mission.

While we mourn their loss, and deeply sympathize with bereaved families and friends, we rejoice that when they fell they were in the service of their Redeemer, and engaged in the promotion of his cause upon the earth. We trust, therefore, that they were taken for a wise purpose, and that they will meet the approval of the Judge of the whole earth, in the day of reckoning and recompense.

Elders Lyman and Rich are still in California, labouring in San Bernardino and other places in that State. Elder Orson Hyde is in Carson County, Utah Territory, where he has organized a Branch of the Church. Elder John Taylor is in New York, presiding, and editing the *Mormon*. Elder F. D. Richards is in Liverpool, presiding over the European Mission, and editing and publishing the *Star*. Elder George A. Smith is still engaged as Historian and General Church Recorder, and, together with the remainder of the Quorum of the Twelve Apos-

tles, and the Presidents of Seventies and others, is labouring in the various Settlements of Utah, directed from time to time as duty seems to require. Elder Orson Spencer is editing and publishing the St. Louis *Luminary*, in St Louis, Mo.; and George Q. Cannon is engaged in the publication of the Book of Mormon, in the Hawaiian language, in San Francisco, California, where he also intends publishing a paper. Elder Dan Jones is publishing the *Trump of Zion*, in Swansea, South Wales; John Van Cott, the *Scandinavian Star*, in Copenhagen; and Augustus Farnham, the *Zion's Watchman*, in Australia.

The East India Missionaries have returned, or are on their way hither, having faithfully preached the Gospel, from two to five years, in that benighted country, with but little apparent success.

The work is still prospering in Australia, the Sandwich Islands, California, the British Isles, Denmark, Sweden, the North of Italy, Switzerland, France, the British Provinces, and in many parts of the United States. At Cape Town, South Africa, there is also quite a Branch of the Church.

A company of Saints left Sydney for the purpose of gathering to San Bernardino and this place, but only a few have as yet arrived on our western coast, the vessel having put into Honolulu in distress and been condemned, thus retarding their anticipated speedy arrival to our peaceful abodes.

This is the first attempt at gathering the Saints from Australia, and we hope it will prove successful, for there are many more in that region who strongly desire to gather with the Saints in these Valleys, but cannot as yet obtain means of conveyance, trade and commerce from our western coast with that country being very limited.

The Saints are gathering home from every nation, kindred, tongue, and people; and while we are thus concentrating a heterogeneous mass of all kinds of people, from almost all nations, though animated by one general spirit, intention, and desire, it becomes one and all to be kind, courteous, and gentle towards each other, and seek to instruct the people, that they may be more strongly cemented in feeling, interest, peace, and union, as well as in faith, truth, and the bonds of the new and everlasting covenant.

It was to this end, and to effect more fully this object, that the last Conference appointed Elders to take missions to all the settlements throughout Utah, that the people may become improved and cultivated in their taste and understanding, and in every grace and accomplishment; that they may be amalgamated in their views and feelings, be strengthened in their faith, and, by not omitting the small, and generally esteemed trifling, matters of practical life, that this generation of Saints may be found pure and holy, mild and equitable in their intercourse with each other, even polished shafts, after the similitude of a palace.

Remember that it is the trifling things of this life which make up our existence, and that but a small number of great and important events transpire without them. They are, however small, the important little duties of life, upon the daily practice of which much depends to fit a people for the coming of the Lord Jesus, or to prepare them for an exaltation in the kingdom of our God.

Therefore, give heed unto the teachings of those we have sent among you, and let all strife, animosity, and contention cease in your midst; live your religion, and let peace, faith, charity, and good works abound.

To the Elders appointed upon these missions, we say, "go forth in the spirit of humility and meekness, and teach the people in the things pertaining to their temporal as well as their eternal salvation; imbue the people with the spirit of holiness, cleanliness, and economy, with the Holy Ghost which leadeth into all truth."

To the Elders abroad, we say, "be diligent in all your labours, be faithful in your testimony to the people, and when they receive the truth, learn them to live and practise their holy religion." It is easy to bear persecution, to contend for the faith, and even to die for it; the hardest of all is to live it, to be always actuated by its holy influences and practise it in all the walks of life. It is not a plaything or mere toy to believe, amuse ourselves with at our convenience, and then lay aside, but a tangible, every day experience and solid fact, entering into every avenue of business, of pastime and repose, as well as into the spiritually religious excercises of the mind.

In fact we have no requirement or duty upon this earth only to serve God, keep His commandments, gather the Saints,

and build up His kingdom thereon; for this we live, for this we expect to die. But the main difficulty with the Saints is to live their holy religion, and pursue that course which will ensure unto them its blessings and privileges, and that increase of faith, intelligence, and improvement which they may enjoy.

It is a small matter to devote and dedicate ourselves and all we have to the cause of truth, and the building up of the kingdom of God upon the earth, but it is of importance to rightly apply ourselves and our means where we may do the most good. It is important that we be obedient and passive in the hands of the servants of God, and when we have embraced the truth, and placed ourselves with all we have upon the altar, to so remain, regardless alike of friend or foe, sunshine or shade, peace or plenty, of war, famine, and pestilence. It is our duty not only to profess and be believers, but to work out our salvation, continuing faithful in all things, even unto the end.

When you enlist under the Gospel banner give the adversary a ticket of leave, and never again permit him an abiding place in your bosoms, never again place yourselves under his influence, neither anything which you possess; live to build up the kingdom of our God, and let your actions correspond with your professions.

We say to the Elders abroad, as well as at home, "let these principles be instilled into your minds and the minds of all the Saints, and let them be amenable to the authorities which are placed over them, live humble before the Lord, deal justly and righteously, that the Spirit of the Lord may richly abide in you."

When the Elders who are upon foreign missions wish to return home, and have no instructions to that effect, it is their privilege to meet together, make the question a subject of prayer and supplication before the Lord, and then act as shall be decided in council in accordance with the dictates of the Holy Ghost. It is your privilege to know the mind and will of the Lord concerning these matters, and by pursuing the proper course you will obtain it.

Let all things be done in order, and let all the Saints, who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether they receive aid or not from the Fund; let them come on foot, with hand-carts or wheel-barrows; let them gird up their loins and walk through, and nothing shall hinder or stay them.

In regard to the foreign immigration another year, let them pursue the nothern route from Boston, New York, or Philadelphia, and land at Iowa city or the then terrainus of the railroad; there let them be provided with hand-carts, on which to draw their provision and clothing, then walk and draw them, thereby saving the immense expense every year for teams and outfit for crossing the plains.

We are sanguine that such a train will out-travel any ox-train that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss, and perplexity of teams will be obviated, and the Saints will more effectually escape the scenes of distress, anguish, and death which have often laid so many of our brethren and sisters in the dust.

We purpose sending men of faith and experience, with some suitable instructions, to some proper out-fitting point, to carry into effect the above suggestions; let the Saints, therefore, who intend to immigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund in no other way.

If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so for a more trifling cause after they get here; and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure, with the Saints in Zion, the celestial law which leads to exaltation and eternal lives.

If this project is once fairly tested, and proves as successful as we have no doubt it will, the main expense of the immigration will be avoided, consequently thousands more than heretofore can receive assistance. Therefore, Saints and all returning Elders who undertake to come through with companies, consider this subject and prepare yourselves accordingly.

During the General Conference, just closed, the youngerly people were counselled to obtain their endowments and marry; hence we wish it understood that we are prepared to give the Saints their

endowments in the House of the Lord, which has been built and dedicated expressly for that purpose; therefore, let parents, guardians, and Bishops take this matter properly in hand, and counsel freely with the young people, and prepare them to receive their endowments and sealings. Young men, take unto yourselves wives of the daughters of Zion, and come up and receive your endowments and sealings, that you may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood who shall be born legal heirs thereunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord. Cease your folly and become men of God; act wisely and righteously before Him, and His choice blessings will attend you.

We exhort all the Saints to live righteously, to remember and keep their covenants with their God and with each other, to pay their tithing and make their consecrations in the spirit of liberality and in all good conscience, nothing doubting.

Keep the commandments of the Lord; observe the instructions and counsel you receive from those placed over you to preside; be faithful and industrious, economical and prudent; seek continually unto the Lord for wisdom, and train up your children in His nurture and admonition, that when we shall have finished our pilgrimage upon the earth, we may go hence in peace, having wrought righteousness and established justice thereon, and, through having fought the good fight and kept the faith, be prepared to come forth with a glorious resurrection to inherit eternal lives and exaltation, which may God grant, for His dear Son's sake. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

G. S. L. City, Oct. 29, 1855.

History of Joseph Smith.

(*Continued from page* 41.)

[July, 1840.]

Saturday, 11th. The High Council met at my office, when I taught them principles relating to their duty as a Council, and that they might be guided by the same in future, I ordered it to be recorded as follows—"That the Council should try no case without both parties being present, or having had an opportunity to be present, neither should they hear one party's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the Councillors be not prejudiced for or against any one whose case they may possibly have to act upon."

William Barrett, aged 17, was ordained an Elder in Hanley, Staffordshire, England, by Elders George A. Smith and Alfred Cordon, and took leave for South Australia, being the first Elder who went on a mission to that country.

Sunday, 12th. Elias Smith was appointed Bishop by the High Council of Iowa, in place of Alanson Ripley, removed to Nauvoo.

Monday, 13th.

State of Illinois, Hancock County.

This day personally appeared before the undersigned, an acting Justice of the Peace, in the aforesaid County, Alanson Brown, who, first being duly sworn according to law, deposes and says, that on the 7th day of July, A.D. 1840, and in the County of Hancock, in said State, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tait, and Halsay White, in company with several other persons, to this affiant unknown, forcibly arrested this affiant, and one Benjamin Boyce, whilst affiant and said Boyce were quietly pursuing their own lawful business; and that immediately after said arrest, the said Allensworth, Woodyard, Martin, Owsley, Bain, Tait, and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords, from the said County of Hancock, in said State, on

the day and year above set forth, in the County of Lewis, in the State of Missouri, without having established a claim for such a procedure, according to the laws of the United States.

Affiant states that in a short time after he was taken into the State of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night; when they were taken out of the room where they had been confined, into the woods, near at hand, by said Tait, a man by the name of Huner, and another by the name of Monday, and some others, whose names affiant did not learn; they previously placed a rope about the neck of the affiant; Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this, affiant heard repeated blows, which others belonging to the same gang of Huner were inflicting upon Boyce, and he could hear also the cries of Boyce, under the pain arising from the blows; after which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.

Affiant further states that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing the Tuesday on which Boyce and himself were kidnapped, when he escaped out of their hands and returned into the State of Illinois. Affiant has learned that the name of the place, in said County of Lewis, State of Missouri, to which he was taken from the State of Illinois, is called Tully, to which the said Allensworth, Woodyard, Martin, Owsley, Bain, Tait, and White, have fled as fugitives from justice, and at which they are now to be found.

I hereby certify that the foregoing affidavit was this day subscribed and duly sworn to before me, by said Alanson Brown.

DANIEL H. WELLS.

Justice of the Peace, July 13, 1840.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 26, 1856.

THE GENERAL EPISTLE.—We publish in this Number of the *Star* a rich intellectual feast for those who love to hear the news from the Saints in Utah, and the counsels of the First Presidency in Zion The General Epistle is peculiarly full of consolation, instruction, and counsel to the Saints.

The instructions concerning emigration confirm those heretofore given in the letters of President Young, already published in the *Star*, and, in addition, a most direct appeal is made to the faith of the Saints, with regard to the gathering. The question resolves itself into this—are the Saints willing to sacrifice the little they may have, except the most necessary articles of clothing to wear on their journey, and haul their own provisions across the plains, and go into Utah trusting in the Lord and their brethren for the means of subsistence in the midst of the Saints? This is the first great blessing within their reach, and the only road to it is through sacrifice, trial, and privation. Is it worth what it will cost? Thousands of the honest, who have made up their minds to sacrifice everything for salvation, will answer, "Yes;" while some of the faint hearted will feel that the mill of "Mormonism" grinds rather hard. We would inform the latter, that there is no particular use for them in Utah. Probably if they went there they would soon find that the climate did not agree with them, and they would want to try the more congenial air of California, or some other portion of the devil's dominions. If such think that they would like to look at "Mormonism" a little closer, without having the full

benefit of it, we would recommend them, if possible, to get as far as the United States, and draw closer to the light in Zion by degrees, as they may be able to bear it.

The humble, faithful Saints, who realize the important work in which they have enlisted, can discover that the time has already come when nothing but the most lively faith, by which they can earnestly lay hold of the promises of Israel's God, backed up by corresponding works, will enable them to attain to the blessings of the gathering.

The following extract from the General Epistle is full of meaning, and we request the Saints to weigh it well—"Let the Saints, therefore, who intend to emigrate the ensuing year, understand that they are expected to walk, and draw their luggage across the plains, and that they will be assisted by the Fund in no other way. If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so for a more trifling cause after they get here; *and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure, with the Saints in Zion, the celestial law which leads to exaltation and eternal lives.*" To the last few words, which we have put in Italics, we call particular attention, because they fully develop a principle which perhaps heretofore has attracted the attention of but few—that it requires full as much faith to live in Zion as it does to get there. By this the Saints may measure their faith, and put on the harness accordingly.

We feel thankful to our heavenly Father, that He has enabled us by His Spirit to hand out such instruction and counsel to the Saints as corresponds with that received from the First Presidency. The single brethren and sisters in these lands, who have received, in full faith and confidence, the principles that have been taught them with regard to the marriage relations, and are determined to patiently defer entering upon them, until they can do so understandingly, can find much to strengthen them in their course in the latter part of the General Epistle. There the young in Utah are counselled to assume the important responsibilities of matrimony under the covenants and blessings of the Holy Priesthood, that they "may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood, *who shall be born legal heirs thereunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord.*" With regard to the young marrying in these lands, we have nothing further to say at present, than what we have before said—act according to the faith you may have in the principles which have been taught you; and according to what you sow, so you will reap. This we do know, that many who act from present impulses and feelings, instead of principle, gather sorrow and affliction to themselves, and often bar up their own way to salvation. Marriage, no matter when, how, or where done, is an act the effects of which will forever influence the character and destiny of those entering into it. Therefore it is better that it should be deferred for years, if persons can exercise the faith to do so, than entered into without the known sanction and blessings of the Lord through those whom He has appointed to counsel the Saints.

A house has been built and consecrated to the Lord, wherein the faithful may receive a portion of the ordinances, keys, and powers of the Holy Priesthood. The invitation is, "Come up here, all you that are worthy, that we may seal upon you the blessings of the powers of the world to come. Come, you young men, and take to yourselves the daughters of Zion, and lay the foundation for eternal lives." The invitation is wafted to the Saints scattered in the midst of the nations, and the gentle whisperings of the Spirit of peace are "Come all ye faithful, who have stood firm in storms and in calms. By the power of faith break the bonds that fetter

you; we are ready to welcome you home, and bestow upon you those blessings for which you have long hungered."

While the Lord is blessing the Saints in Zion, the faithful poor in foreign lands have the consolation of knowing that they are not forgotten. While as much as possible a helping hand is stretched out to release them, the Saints at home are strugling to prepare places for their reception, and also a place where they may mend the broken links in their generations, and extend the great chain throughout the never ending future. If the scattered Saints are thus remembered now, will they ever be forgotten? No, though they may lay down their bones in their native lands, still striving to do the will of the Lord, their names will be had in remembrance before Him, and will not be forgotten when the keys of revelation shall unlock the doors, and the spirits in prison receive the power of eternal lives.

If we had the voice of an archangel, we would cry long and loud to the honest in heart, "Up, get ye out of these lands, for the avenging sword is drawn for blood, and blood it will have! The demons of war are let loose, and their devouring appetites will only increase with the slaughter."

The destroying angel is abroad. Pestilence and gaunt famine will soon increase the terrors of the scene to an extent as yet without a parallel in the records of human woe. Lay hold of the Lord in mighty prayer and faith, nothing doubting, and the very elements will be moved for your deliverance. If the anticipated toils of the journey shake your faith in the promises of the Lord, it is high time that you were digging about the foundation of it, and seeing if it is founded on the rock of the Holy Priesthood, and the superstructure built up by the revelations of the Holy Ghost. It is far better for you to die trying, and thereby show to God, angels, and your brethren that you are determined to walk the track faithfully, even unto death, than fall out by the way.

To those who can possibly get across the Atlantic, we again say, this is no place for you. If you should not be able to reach the place of gathering, it is a blessing to attain to the privilege of laying your bones upon the land of Joseph, and to mingle your dust with that of the children of Ephraim in a consecrated soil, where the glories of the resurrection morn will first break forth, and the kingdom of God rise triumphant in the earth.

News from Utah.

(*From the "Deseret News."*)

MASSACRE NEAR ELK MOUNTAINS.—On Sunday, Sept. 23rd, a Utah asked James Wiseman Hunt to go with him from the Fort to the herd, a short distance, to see a horse that Hunt had bought of him. They started, the Indian on horseback and Hunt afoot, and when about a mile from the Fort, the Indian directed Hunt's attention to the cattle, a little way off from the horses, and while he was turned, shot him in the back, the ball ranging down diagonally and lodging in the thigh.

One of the herdsmen close by started to give the alarm, and the other one drove the herd on to the Fort. In a short time several of the brethren went to bring in Hunt, and when about half way back the Indians fired upon them, wounding President A. N. Billings in the fore finger of the right hand. Three or four of the party then fell a few paces in the rear, and by occasionally firing upon the pursuers they all succeeded in reaching the Fort without further loss or injury. Brother Hunt lingered about 13 hours and died.

Within an hour and a half after their return, some Indians on the bluffs near by told the men in the Fort that they would kill the two who had previously gone out and were then returning, and immediately fired seven rounds, killing, as they afterwards stated, brothers William Behonie and Edward Edwards, the two who were out.

During the same day the Indians burnt the hay, and turned off the water that supplied the Fort.

At daylight on the next morning the Indians began to gather around in great numbers, and there being no prospect of a speedy reconciliation, the remaining 13 brethren, by the advice of some few Indians who were still friendly, took their horses and started for Manti, leaving their enemies quarrelling over the cattle and the spoils in the Fort.

Soon after crossing Grande river, and a short distance from the Fort, they met an old chief and two of his sons, who told them they should have their cattle. After they were some 15 miles on their way, the old chief overtook them with eight cows (the other cattle having been killed or badly wounded) and some beef for their journey, and said he would see to burying the three who were killed.

The company were not molested on their way to Manti, where they arrived Sept. 30.

The above particulars were learned from letters to Governor Young, dictated by brother A. N. Billings and written by brother John Eager.

Arra-pene, successor to Walker, and chief of the Utahs west of the Wahsatch Mountains, said that he had told the whites that the Elk Mountain Utahs were bad and had no hearts, but would fight the whites and the Navijoes.

Bishop David Evans' company were at Manti on the 2nd instant [Oct.], awaiting instructions.

Arrivals.—Hon. G. P. Stiles, U. S. Associate Justice in the Third Judicial District, Joseph L. Heywood, U. S. Marshal, and their guard, together with Captain Judson Stoddart and company, arrived from Carson Valley on the 3rd inst. [Oct.]. Hon. Enoch Reese, Representative from Carson, Bishop N. V. Jones, late President of the Mission in Hindostan and the Birman Empire, O. P. Rockwell, Jefferson Edmunds, and two other persons, arrived from the West on the 4th instant. They left Carson on the 22nd ult., and came through in 13 days.

The crops in Carson yielded about two-thirds of the usual amount.

The approximate determination of our western and south-western boundaries leaves nearly all the improvements of that region in Carson County, U. T.

Major R. T. Burton with a detachment of Life Guards returned, on the 26th [Oct.], from their expedition to Fort Supply and the country adjacent, undertaken in compliance with orders to enquire into and suppress the hostility lately manifested by a few Snakes in that quarter. Major Burton reports all quiet, and the existence of friendly feelings on the part of the Indians whom he saw. The detachment met with no difficulty nor accident, and all returned in good health.

Arrived, on the morning of Sept. 28, the fifth company of immigrating Saints, Moses Thurston captain.

On the evening of the same day Professor O. Pratt and Surveyor General J. W. Fox returned from a professional trip to the point where latitude 42 deg. crosses the emigrant road east of Green River. After ascertaining and marking that point they came back to the east or left bank of Green River, and there determined and marked the intersection of latitude 42 deg. north, the boundary line between Utah and Oregon.

It was found to be some five miles NORTH of the Kinney Ferry, and some 60 rods NORTH of posts that Dyan (since dead) put up with a view of establishing a ferry in Oregon, as he erroneously thought.

Los Vegas.—Elder George W. Bean writes to Elder Thomas Bullock, Sept. 11, 1855.—We are all in the enjoyment of health, reasonable strength, and the Good Spirit, which comforts us in all of our privations and laborious duties; everything that we lay our hand to seems to prosper.

Our crops in general look well, and bid fair to come to maturity before frost. We have some fine melon patches: the melons are just beginning to get ripe.

Our fort, 150 feet square, is now progressing rapidly; the walls are of adobies and are to be 14 feet high, 2 feet thick at the bottom, and 1 at top. Houses are going up, and we will soon begin to live quite comfortably.

Our explorations have assured of plenty of desert and Indians.

The monotony of our life is occasionally enlivened by a straggling party of Gentiles and apostate "Mormons," passing by in search of golden salvation!! Jerome M. Benson, of Jordan Bridge notoriety, and a man named Tidero, from Provo, are here at present, on their way to the land of pleasant dreams.

HOME NEWS.—At Manti, Sept. 17, the people were generally healthy and in good spirits, and matters were moving on about right; so reports Bishop Warren Snow. Corn and potatoes were doing tolerably well, and there were prospects of a few bushels of wheat.

President J. C. L. Smith and Hon. J. N. Smith of Parowan, Bishop Klingensmith of Cedar, Elder T. D. Brown of Harmony, and about 20 other persons, have lately arrived on business, to see their friends, and to attend the Conference on the 6th instant. They report that only 20 bushels of wheat have been raised at Parowan, and frost has cut off the expectations of late crops. One-fourth of the four feet elevation to the wall is already done, and the labourers are busily at work in completing the balance, which will make the wall 12 feet high.

The crops at Cedar and Harmony have turned out middling well. The Fort at Paragoona will be built eight feet high this season, and when completed is to be 22 feet in height.

MORE CUTLERY.—We have lately seen a very strong, compact, and well-finished knife, called the "Deseret Hunting Knife," with screw driver, nipple wrench, picker, &c., attached; also a large and beautifully polished lance, designed for the Legion Company of Lancers, and a sword blade correctly forged and admirably tempered.

These articles are manufactured at the Public Works by brother George Cook, and give further evidence, if such were needed, of his great skill in his branch of business. We understand that brother Cook is very moderate in his prices, and trust that he will be well sustained in his efforts to drive imported cutlery from our market.

A CHANCE FOR BELLS. — Brother Phelps, at the Public Works, has cast a bell from some very hard metal brought from the iron works at Cedar, which brother Townsend has bought and hung up on his tavern. It has a very mellow tone, and can be heard as far as ordinary bells of that size, if not farther, and would answer every bell purpose in the small forts and settlements.

CITY ITEMS.—The Church Historian and Recorder's Office and connected dwelling are nearly inclosed.

A stone lion, of the size of life, most beautifully and correctly sculptured by brother William Ward, has been elevated to its position on the battlemented porch at the south end of President B. Young's large family dwelling, which is immediately west of, and connected with, the President's mansion, and the Governor's, President's, and Tithing offices.

Many energetic hands are busily engaged on the Big Cottonwood Canal.

Our market is being well supplied with large stocks of goods, and more are coming.

Buildings and improvements of various kinds are constantly and rapidly being made; hence our citizens are so busy, peaceful, and united, that they furnish no SPICY items with which to swell this list, and we sincerely trust they may always so continue.

MARRIED.—In this (G. S. L.) city, by Elder Thomas Hall, on the 10th Oct., 1855, Mr. John Hibbert to Miss Elizabeth Davis, both from Stockport, England.

DIED.—In this (G. S. L.) city, Oct. 7, 1855, Anna Maria, daughter of Johann Peter and Catharine Scheib, of Consumption, aged 17 years and 10 months.

In this (G. S. L.) city, U.T., Oct. 13, 1855, Francis George Edward, son of Francis and Elizabeth Maria Reader, aged 18 months.

Of consumption, in G. S. L. City, Oct. 10th, 1855, Alfred Frederick, son of James and Esther Weight, aged 4 years, 11 months, and 8 days.

INHUMAN.—We saw, says an exchange, on a cold day recently, in one of our cars, a lady dressed very warmly in shawl and furs, with a babe of perhaps two years old, dressed in only slip and apron, and a small handkerchief tied around its neck, with arms entirely bare, and looking as red as a boiled lobster. It was observed by a passenger that she was placing the child on the express line for Heaven.—*American Paper.*

Foreign Correspondence.

DESERET.

President's Office,
Great Salt Lake City, Oct. 31, 1855.

Elder Franklin D. Richards.

Dear Brother—We have no advices from you since the arrival of the August mail, on the 5th of September.

The eastern mail has not made its appearance since that time, owing, it is supposed, to the hostilities upon the route, particulars of which you will probably learn more fully than we as yet have any advices of.

We wish you to duplicate all your letters *via* California, as we shall to you, although the eastern mail has regularly left this city, and we presume goes through. We think it might just as well come through as go, but they have no accommodation for us, you know. . . .

Times continue close with us in regard to money matters. So much unexpected indebtedness, all so suddenly falling due, and scarcely any money to be found, crowds us pretty hard; but, by the help of the Lord and our brethren, we expect to be able to get through with it, but must hereafter keep our P. E. Fund operations within the resources of the Company's funds. We do not expect to purchase a wagon, or yoke of oxen, for them another year, but adhere strictly to our former suggestion of walking them through across the plains, with hand-carts, &c., as previously stated.

In all instances, unless you should be advised to the contrary, all persons sent for, or who may hereafter be sent for, should come in precisely the same way as the balance who may not have been sent for from here.

We intend to have all the Saints come the northern route, and avoid the Ohio, Mississippi, and Missouri rivers, and perhaps the sickness so prevalent.

We have nothing from brothers O. Spencer, Dr. Bernhisel, or John Taylor, since the time previously mentioned, consequently are quite destitute of eastern news.

Our immigration have all arrived. There are a few merchant trains still back, but the weather is fine, and if it continues a few days longer, no doubt they will also reach here in safety.

William Willes will commence giving lectures on "India, its people and customs, religion, history, &c.," on Wednesday evening (to-night), at the Social Hall, which we doubt not will be very interesting and useful.

The Deseret Dramatic Association opens prior to our going to Fillmore (next Wednesday), to continue a few weeks. We expect to leave the first of December, to attend the Session of the Legislature, which convenes at that place on the second Monday of that month.

We learn, by advices from California, that Elders Hugh Findlay, Tate and child, Davis and family, arrived there on the 26th of August, and will make their way to this place as soon as they can procure an outfit. Brother Burr Frost, and part of the company from Australia, also had arrived at San Francisco. Their vessel was wrecked, or nearly so, on one of the Sandwich Islands, and had to put into Honolulu, where she was condemned, and part of the company still remains at that place.

Brother George Q. Cannon has printed 128 pages of the Book of Mormon in the Hawaiian language.

Brother Orson Hyde will remain at Carson Valley the ensuing winter.

The Elk Mountain Mission was broken up, and three of our brethren killed. Their names were William Behonie, Edward Edwards, and Wiseman Hunt.

We are progressing at about the usual rate here, have good health and spirits, and feel continually to rejoice in the great work which is to redeem Zion, gather Israel, and prepare for the coming of the Son of God.

Give my love to all the boys. . . .

Praying the Lord of Hosts to bless and preserve you, and all the Saints,

I remain, as ever,

Your brother in the Gospel,

BRIGHAM YOUNG.

Historian's Office,
Great Salt Lake City,
Oct. 31, 1855.

Dear Brother Franklin—The weather for the past month has been remarkably fine without exceptions, the middle of the days warm, the nights chilly; notwithstanding the fine weather, a great many people have been afflicted with colds, of which I have participated largely, and which at present confine me to my room.

The difficulties between our brethren and the Elk Mountain Utes, have caused a very unexpected change in the policy of settling that region, this fall. Bishop Evans, who was on the way with twenty-five men to strengthen that settlement, was directed to return; we cannot ascertain that the rupture with the Indians was the result of any oversight on the part of the brethren; three were killed and thirteen came home. Elder John McEwan got lost from the company, and wandered four days without anything to eat; Clark Allen Huntington, William W. Sterret, and another, were sent with an express to notify David Evans of the disaster, got lost, and wandered about in the mountains for about three weeks; they fell in with a band of Yampa Utes, who gave them all the bread they had, and put them on the right trail; but they soon lost it again, and continued to wander until they eat their only dog, and one horse; they also ate up the leather of their saddles, and the soles of their moccasins. When they struck the Provo river they started up stream, and followed it up half a day; they had a prayer meeting at night, and all of them were directed in their dreams to turn about and go down stream. In the course of the next day, they saw from the top of a ridge the Utah Lake, when Huntington exclaimed "Well, here's Utah Lake," which was their first idea of what river they were on. When they entered Provo City the first person they encountered was an old lady, who offered them some bread and butter, and some of the brethren in Provo rigged up a team, and sent them off to this city.

I spent a week in a visit to Provo during this month, applying my time to attending Councils, giving advice, planting fruit seeds, attending military musters, &c. I also preached for three hours and a quarter, which, in addition to a severe cold on my lungs, has compelled me since my return to keep as quiet as possible. The frost has destroyed a considerable portion of the late corn and wheat, this was the case with most of the crops at Fort Supply, Green River County. Wheat bread is giving place to that made of corn, in many families; and if many should find even the corn missing before another harvest, it will not be surprising. It is good there is something to try the Saints, or the sieve would not have its cleaning effect as it now does.

On Wednesday the 24th instant, Captain Milo Andrus' company of P. E. Fund passengers arrived with banners flying as they went through the streets of the city by moonlight, and encamped on Union Square, where they had scarce formed their coral, when Madam Luna hid her face in a total eclipse, which, the sky being very clear, was a beautiful sight. The camp was in good health, but they had lost many cattle on account of hard labour, saleratus springs, and scanty feed; and the remainder were in very poor condition.

The Eastern mail has been stopped for the past two months, as we understand by General Harney, although emigrants in apparently a helpless and unprotected condition have continued to arrive here all the time. It is impossible that Uncle Sam is too weak to carry his mail through the country of a few strolling savages; he does not want to take the trouble; he has by his laws meanly prohibited any private individual from carrying a letter without paying him the required postage; thus muzzling private enterprise, under the obligation that he will receive the people's money, and carry the mail himself; he secures the money, pockets it, totally neglects the contract, and if any should complain, the cry is, "there are a few Indians on the route;" although it is well known to all the world, that small parties, and many of them almost unarmed, have passed freely from the Missouri river to the mountains, back and forth, without any man being harmed for nearly a year past; so that really there has been no danger to any man not wearing a soldier's uniform. The Indians have regarded the soldiers as a species of hostile loafer, and have felt hostile to them in a few instances; though we have no account that any have been hurt, except on the destruction of the Bruillas by General Harney, where the Indians scratched a few soldiers while making a feeble defence

when surrounded and surprised by a vastly superior force of the U. S. Dragoons.

Judge Drummond has removed to Fillmore; a regular term of court comes off at that place on the 11th November next. The Pahvante Indians are supposed to be apprehensive of a further investigation into the Gunnison affair, and most of them have recently left Fillmore, and have gone west of the Desert; the three Indians previously given up and sentenced by Judge Kinney to three years' imprisonment, are patiently serving out their time in the penitentiary. The Pahvante Indians must have had some inkling of the policy of our Puritan fathers in one of the towns of Massachusetts, as described in a note of Governor Winthrop's history of that colony. A white man in one of the towns had killed an Indian in an unprovoked manner; the Indians demanded restitution, that he should either be put to death, or given up to them. A Church meeting was held, the prisoner proved guilty, and was condemned to be hanged, when they fortunately discovered he was the only cobbler in the town, and could not be spared. Another general meeting was called, and ended in hanging a poor, innocent, honest old weaver, who was out of business, in his stead; which satisfied the Indians. The idea of Major Reynolds receiving a company of Piede prisoners, including a squaw, as the murderers of Gunnison's party, is laughably ridiculous, all the real murderers being suffered to go at large.

The improvements in the city continue on an even scale.

From the number of loafers daily visible around the Council House, we are led to believe that the District Court is in session, but the state of my health has been such, that I have not been able to take my seat among the *distinguished bar* of the District. Perhaps, however, I might have done so, if some outraged fathers had administered a few acts of justice required by mountain law, to a few scape-graces who were permitted to go away from this territory last spring unwhipped of justice. I do not intend, however, to take much part in the court proceedings of the territory, except in cases where honest men are brought before it for ridding the world of infernal knaves who use the power which God has given them, to despoil virtuous innocence, all such cases I hold myself in readiness to attend to, to the best of my ability, without any fee.

Presidents Young, Kimball, and Grant made a visit to Cache Valley and Bear River during this month; on their return I inquired of brother Young what the prospects were, when he replied, "There is a good deal of hay cut, plenty of excellent grass, and a splendid chance for the Indians to lie in the willows and steal cattle."

Elders Parley P. and Orson Pratt, accompanied by a number of other Elders, held a Quarterly Conference on Friday, Saturday, and Sunday in Provo City; the week previous they attended one at Farmington, in Davis County, and they are now holding meetings at Ogden. They are accompanied by a goodly number of home missionaries, and their meetings are represented as being very interesting. All the principal settlements in the territory are to be visited in rotation.

The militia in Utah County have been organized into a Brigade, of which Colonel Peter W. Conover has been unanimously elected Brigadier-General.

Captain Charles A. Harper's division of P. E. Fund passengers arrived on the evening of 29th instant.

GEORGE A. SMITH.

Varieties.

A LADY who had refused to give, after hearing a charity sermon, had her pocket picked as she left the church. On making the discovery, she said, "If God could not find the way into my pocket, Satan could."

AN APPROPRIATE PRAYER.—A miserly church member at Stockton, becoming excited by a sudden burst of eloquence from the minister, clapped his hands, and shouted out—"Thank God for a free Gospel! Twenty-five years have I been a church member, and it has not cost me as many coppers!" "And may the Lord forgive your stingy soul!" exclaimed the preacher.—*American Paper.*

EXAMPLES for young men are those who rule themselves, rather than those who rule others.

NEBUCHADNEZZAR'S HUNTING DIARY.—A correspondent of the *Northern Ensign* says a book is shortly to be published by Colonel Rawlinson, upon further discoveries he has made. "He found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having been ill; and whilst he was delirious he thought he had been turned out to graze like the beasts of the field. Is not this a wonderful corroboration of scripture? Rawlinson also found a pot of preserves in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreamt, when making them, that twenty-five centuries after, the Queen of England would eat some of the identical preserves that figured at her master's table!"—*Family Herald.*

Turn not thy Sympathies Away.

(*Selected.*)

Turn not thy sympathies away
From any human sorrow;
The heart thy kindness cheers to-day,
May comfort thee to-morrow.

The good, the kind, the gentle heart,
Is often crushed in sadness;
To such thou may'st sweet hope impart,
And fill thy soul with gladness.

Turn from the giddy scenes of mirth,
And seek th' abodes of sorrow;
Lift up the spirit crushed to earth,
And give hopes for to-morrow.

Go sometimes from the busy mart,
And seek the poor and lowly,
Speak comfort to the broken heart,
That mission will be holy!

Behold that thin and fragile form,
Oppressed with care and sorrow;
Who, scarce protected from the storm,
Is dreading the to-morrow.

Go, seek out such, with kindly heart,
Relieve from want and sadness;
That mission will sweet joy impart,
And fill with hope and gladness.

Turn not thy sympathies away
From any human sorrow;
The hearts thou comfortest to day,
May cheer thine own to-morrow.

New York, Dec. 1855. H. S. BATTE.

ADDRESSES.—Daniel Davis, care of John Dent, Maldon, Essex.
James P. Park, John Pym, } 41 Charlotte Street, Glasgow.

Money List, Dec. 31, 1855—Jan. 11, 1856.

	£	s.	d.
William Peacock	10	0	0
Elias Cave	2	10	0
George Peacock	4	9	6½
J. D. T. McAllister	1	0	0
Edward Middleton	10	0	0
Edward Oliver	141	3	0½
Robert Kirkwood	24	15	1
John B. Pears	4	0	0
William Norris	5	0	0
Thomas Morgan	5	0	0
Carried Forward	£207	17	8

	£	s.	d.
Brought Forward	£207	17	8
John Kessell	5	6	0
John Threlkeld	3	14	0
Thomas Parkes	5	0	0
William Maiben (per D. Spencer)	5	0	0
John Godsall (per E. Ellsworth)	26	0	0
George W. Davies	5	0	0
Thomas Clarke	20	0	0
James Woods	5	0	0
	£282	17	8

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XVIII. Saturday, February 2, 1856. Price One Penny.

Minutes of the General Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, CONVENED IN THE BOWERY, ADJOINING THE NORTH END OF THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING SATURDAY, OCT. 16, 1855, AT 10 A.M.

(*From the "Deseret News."*)

President B. Young presiding.

On the stand, Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—P. P. Pratt, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, L. Snow, E. Snow.

Seventies—Joseph Young, H. Herriman, Z. Pulsipher, A. P. Rockwood.

High Priests' Quorum—David Pettegrew.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—David Fullmer, T. Rhoads, P. H. Young.

Clerk of the Conference—Thomas Bullock.

Reporter—G. D. Watt.

Called to order by President B. Young.

Choir sung, "The morning breaks, the shadows flee."

Prayer by President B. Young, as follows—

Thou God who dwells in eternity, even our God, the God and Father of our Lord Jesus Christ, and the Father of our spirits, it is thee whom we desire to worship and to whom we look, for we feel ourselves under obligations to thee, and owe to thee our being upon this thine earth.

We look to thee this morning in the name of thy Son Jesus Christ, whom thou hast given to be a ransom for our sins and for the sin of the whole world, and through whose name and atonement we expect life everlasting.

As thou hast redeemed the earth and all things thereupon, we, thy creatures, who are endowed with intelligence, desire to worship thee in spirit and in truth, praying thee, our Father, in the name of Jesus Christ, for the light of thy Spirit to know how to worship thee, to know how to build up thy kingdom, to know how to approach thee acceptably, and in a manner that shall be acceptable to all holy beings. It is our God whom we worship, and we are assembled this morning in thy name to transact business pertaining to the building up of thy kingdom on the earth.

We feel thankful unto thee, our Father, that thou hast revealed thy will in this our day, that thou hast spoken from the heavens, and bestowed the holy Priesthood upon men, and again opened up the way of life and salvation, and that we are the happy partakers thereof.

Help us to appreciate the blessings that

we enjoy. We have the privilege of assembling here to worship thee, with none to molest or make us afraid; thou hast removed us far from our pursuers, from those that have sought to oppress us, and from those who have killed our Prophet and destroyed many of thy Saints. We thank thee that thou hast removed us to these mountains. Help us to realize that our blessings are far above those of many of our fellows; while millions are sitting in darkness, in the regions and shadow of death, suffering for food, suffering through the oppression of kings and rulers, bowed down in their iron fetters, having not the liberty of speaking or acting, or scarcely of thinking, for themselves, help us to realize the blessings of having our birth and education in more genial climes and among more hospitable people, where the laws and government under which we were born have tolerated us in freedom of thought and speech; and on this happy soil, even America, where thou hast brought forth the fulness of the Gospel and the eternal Priesthood of thy Son, where thou hast guaranteed to all the right to worship thee according to the dictates of their consciences.

We thank thee that we now enjoy that privilege. Help us to realize and appreciate these things.

While we look unto thee, our Father, and contemplate our circumstances, and contrast them with the circumstances of the inhabitants of other climes, we can say that we approach thee with shamefacedness when we look at thy Saints and those who profess to know thee, and at the same time behold that the little, frivolous, trifling affairs pertaining to this probation cause thy people to sin.

O Lord, we feel to beg and plead with thee to have mercy upon our weaknesses —be compassionate unto us.

And as we have assembled this morning for the purpose of transacting business in the capacity of a General Conference, we do pray thee, in the name of the Lord Jesus, that thy Spirit may influence each heart, that we may be enabled to worship thee in spirit and in truth, to forsake all our sins and vanities, and to leave off those things that mar our peace and grieve the Holy Spirit of the Lord Jesus, for we desire to be thy faithful children.

We pray thee that each heart may be suitably affected by the light of eternal truth, that we may understand thy will concerning us, that we may have a disposition to do thy will, to love the Lord our God with all our hearts, to love our neighbours, especially thy Saints, as ourselves, to cleave unto righteousness and hate iniquity, and to do good even to our enemies. We pray that the influences of thy Spirit may attend us through our Conference, that the heavens may be propitious over our heads, and that the veil of darkness, even thick darkness, that covers the nations of the earth may be taken from us, that we may see and know things as they are, and understand the mind and will of the Lord concerning us, that we may understand thy ways and thy goings forth among the inhabitants of the earth, that we may read the destiny of man, and the future destiny pertaining to us thy people, and to thy kingdom, and know and understand things past, present, and to come.

O Lord, we ask thee to let thy Spirit so rest upon us that each one who has assembled here to worship thee may have their spiritual strength renewed, that each one who shall speak before this people may be filled with the power of God, that the Holy Ghost may inspire each heart to speak, to hear, to sing, to pray, to write, and to do those things pertaining to the business transactions of thy kingdom acceptably unto thee, that thy kingdom may advance upon the earth, Zion be redeemed, and thine Israel be gathered, that we may be prepared for the coming of the Son of man, be the happy partakers of thy grace from day to day, and be counted worthy to be numbered with the sanctified, who shall enjoy the presence of the Lord Jesus with delight, and be caught up to meet him in the air.

Father in heaven, we ask for thy blessings upon those of thy Saints not now assembled here, who inhabit these mountains. Wilt thou comfort their hearts, inspire them, encircle them in the arms of thy love and mercy, and hedge them about by thy power; and be thou a munition of rocks round about us, towering between us and our enemies, that they may have no power over us.

Inasmuch as the wicked mingle with thy people here, we pray that thy Spirit may teach them the right way and convince them of the truth of the everlasting Gospel, though it is despised by men in high places, and set at naught by the nations; and though thy people and thy

doctrine are held in derision, let those who are honest in heart have the light of thy Spirit, that they may be influenced to acknowledge that thou art God, and be inclined to seek after thy righteousness, that they may know and understand for themselves the influences that are of God and the influences not of God.

We pray thee, our Father in heaven, to bless all thy missionaries in the midst of these mountains, on this continent, on the islands of the sea, and upon other continents. May thy angels be with them, may they go before them and be around about them, that they may be preserved from the power of the enemy and be inspired from on high by the power of the Holy Ghost, that they may have power to do good and bring souls to the knowledge of the truth, and build up thy kingdom, and aid in preparing the way for the coming of the Son of man. We ask for thy blessing upon all those who believe in their testimony.

We realize, our Father, that the earth is thine and the fulness thereof, that the gold and the silver are thine, that the wheat and the fine flour are thine, that the cattle upon a thousand hills are thine, and that it is for thee to give, and for thy people to receive. We ask thee that thou wouldest so give that thy people may be gathered together from the islands of the sea and from distant lands.

Let thy Spirit rest upon thy Saints, that the rich may feel that liberality and that charity towards the poor which they should, and that the poor may feel a heartfelt gratitude to the rich who bestow means upon them, insomuch that they will render to each and every man that which is due, and not be covetous, neither be filled with idolatry; and may both poor and rich concentrate their efforts and means to the building up of thy kingdom, to the gathering of thine Israel in the latter days, to the redemption of Zion, the re-establishment of Jerusalem, and the bringing forth salvation to the inhabitants of the whole earth.

We ask thee, our Father, to inspire us all to be of one heart and one mind, that our affections, faith, and efforts may all be united and engaged in building up thy kingdom, and in the establishment thereof on the face of the earth. Wilt thou bless and heal up the sick among thy people, and comfort their hearts. We would remember before thee those who are now upon the plains, journeying to this place, and ask thee to bring them safely to us; may the elements be favourable and propitious to them, and permit them to come to us without suffering, and let their hearts be inspired. Inasmuch as they suffer, toil, and labour to assemble with thy Saints, may they have thy Holy Spirit with them, and may thine angels be round about them. Bless and preserve their teams and all they have with them.

We pray thee, O Lord, to regard the interests of thy kingdom among the nations of the earth: hasten the gathering of Israel and the redemption of Zion; and may the remnants of the Lamanites feel the power of thy Spirit, that they may cease their wickedness and be divested of their blood-thirsty disposition, and receive hearts of flesh, that they may see and understand the ways of the Lord.

We dedicate ourselves unto thee, our wives and our children, our houses and our lands, our flocks and our herds, with all that thou hast committed to our charge. We dedicate this Conference to thee, and pray for wisdom to transact the business that should be done, and that all things that are not right, and that are contrary to thy counsel and will, may be taken from our minds. May all hearts be concentrated in that which will please thee and advance thy kingdom, and cause and make the hearts of thy Saints to rejoice exceedingly that they live to be Saints in the latter-days.

Hear us, O Lord, and answer these our supplications. Be with us through our meeting and through our future life, guide us to thy praise, and prepare us for thy kingdom and glory, and with the sanctified, bring us to thyself in thy kingdom. These, with all needful favours and blessings, we ask in the name of Jesus Christ. Amen.

Choir sung a hymn.

President B. Young addressed the congregation on the subject of faith, the Holy Spirit, the dealings of the Lord with this people, &c., and was followed by President Kimball, who spoke upon the principle of the Saints' living their religion, or the ordinances would be of no benefit to them.

The choir chanted, "Behold, a king shall reign in righteousness."—Isaiah.

Benediction by President Joseph Young.

2 p.m.

Called to order by President KIMBALL.

Singing by the choir. Prayer by President GRANT. Singing.

Elder Nathaniel V. JONES, returned missionary, late from the Presidency of the Hindostan and Burman empire mission, related his travels in those lands, and stated that the Elders of the Church of Jesus Christ had travelled from the Himalaya mountains to near the southern limits of the Peninsula, and said that a Mr. Wilson, Episcopalian bishop of Calcutta, wrote to the clergy in all the military cantonments to forbid the "Mormon" Elders preaching there, and the clergy faithfully obeyed the bishop.

Elder JOHN YOUNG bore testimony to the truth of the Gospel, and spoke upon good works, agency, and revelation.

President J. M. GRANT briefly discussed the text: "Every man shall be rewarded according to his works."

Choir sung the anthem, "Hosannah in the highest."

Benediction by Elder E. T. BENSON.

In the evening the Seventies met in their Council Hall, and the High Priests in the Social Hall.

Oct. 7, 1855, 10, a.m.

Called to order by President B. YOUNG.

Singing by the choir. Prayer by President KIMBALL.

Choir sung, "O my Father, thou that dwellest."

Elder PARLEY P. PRATT addressed the assembly on a part of the 21st chapter of Luke, and stated that what prophecies had been fulfilled, were literally fulfilled, and the remaining predictions will be in like manner fulfilled.

Choir sung, "Worthy is the Lamb that was slain."

Benediction by Elder GEORGE A. SMITH.

2 p.m.

Called to order by President KIMBALL.

Choir sung, "Come, come ye Saints, no toil or labour fear."

Prayer by Elder LORENZO SNOW. Singing.

Elder ORSON PRATT addressed the immense congregation on the divine authenticity of this latter-day work, the inspiration of Joseph Smith, and the divine authenticity of the Book of Mormon. During Elder Pratt's discourse, a blessing was asked on the bread by Bishop Edward Hunter, and on the water by Bishop L. D. Young.

Choir sung "Judge me, O Lord."

Benediction by President GRANT.

Oct. 8, 1855, 9 a.m.

Called to order by President B. YOUNG.

Choir sung a hymn. Prayer by Elder WOODRUFF.

Choir chanted a Psalm.

Elder ELAM LUDDINGTON, late from the Siamese mission, narrated the prominent incidents in his journeyings.

President B. YOUNG remarked that he had been highly pleased with brother Luddington's narration, and that all the brethren who have returned have manifested the spirit of the Gospel, a fact comforting to the Saints, and more joyful to them than all the gold of India. He then took up the business of the Conference, when the authorities were severally called and unanimously sustained as follows—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator; Heber C. Kimball, first Counsellor, Prophet, Seer, and Revelator; Jedediah M. Grant, second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum.

John Smith (eldest son of Hyrum), Presiding Patriarch.

David Pettegrew, President of the High Priests' Quorum, Reynolds Cahoon and George B. Wallace his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, Presiding Presidents over all the Seventies.

John Nebeker, President of the Elders' Quorum, James H. Smith and Aaron Sceva his Counsellors.

Edward Hunter, Presiding Bishop of the whole Church.

Lewis Wight, President of the Priests' Quorum, George Dockstader and William Whiting his Counsellors.

McGee Harris, President of the Teach-

ers' Quorum, Adam Spiers and David Bowman his Counsellors.

Alexander Herron, President of the Deacons' Quorum, John S. Carpenter and Frederick A. Mitchell his Counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor: H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, his Assistants, and Agents for said Fund.

David Fullmer, President of this Stake of Zion, Thomas Rhoads and P. H. Young his Counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Parr, William Snow, Daniel Carn, and Ira Ames, members of the High Council.

George A. Smith, the Historian and General Church Recorder.

Not one negative vote was given.

The President then spoke at some length upon the chastenings of the Lord, the principles that should govern those who have grain to sell, &c., and said—As we have now been together 3½ hours, we will adjourn for one hour.

Choir sung the anthem, "Saints and Angels."

Benediction by President B. YOUNG.

2 p.m.

Called to order by Elder E. SNOW.

Singing by the Choir.

Prayer by Elder ERASTUS SNOW. Singing.

President GRANT spoke a short time on the practical duties of Bishops and Teachers, the Big Cottonwood Canal, and expressed an anxiety for the time to arrive when he could preach the funeral sermon of all the drones.

Parley P. Pratt, Orson Pratt, Wilford Woodruff, Erastus Snow, Joseph Young, Zera Pulsipher, Henry Herriman, Joseph Hovey, Joseph L. Heywood, Jacob F. Hutchison, Horace S. Eldredge, George B. Wallace, Joseph W. Johnson, Thomas D. Brown, John Lyon, Jacob Gates, and William Snow (who answered to their names), and Richard Cook, Gilbert Clements, Levi Richards, Aaron F. Farr, William Gibson, Thomas Grover, Joseph Bates Noble, George Woodward, Dominicus Carter, and Daniel D. Hunt, were unitedly and unanimously voted to go on missions to the Saints in Utah Territory.

Lorenzo Snow, Ezra T. Benson, and Phineas H. Young, were unanimously voted to go on a mission to Europe next spring.

James Townsend was unanimously voted to go on a mission to Carson Valley.

President KIMBALL made a few remarks on the subject of the canal, marriage, &c.

President B. YOUNG followed, on the same subjects, and then called a vote of all who were in favour of completing the Big Cottonwood Canal, ready for the boats, between this and the first of May, and by the number of uplifted hands, all seemed willing to prosecute that work vigorously.

The President then continued on the subject of the P. E. Fund business, home trade, &c., and said—We will now adjourn this Conference to the 6th day of April next at 10 a.m., at this place.

President KIMBALL gave notice that in the morning he would commence giving endowments to persons from Iron, Fillmore, San Pete, and Weber counties.

Benediction by President B. YOUNG.

In the evening the Bishops, Priests, Teachers, Deacons, and their Counsellors met in the Tabernacle, and were instructed in matters pertaining to their duties by Presidents B. Young and Grant, and by Bishop Edward Hunter.

THOMAS BULLOCK,
Clerk of Conference.

YANKEE PHILOSOPHY.—If you wish to be happy, keep busy. Idleness is harder work than ploughing a good deal. There is more fun in sweating an hour, than in yawning a century. Few people, however, will believe this, yet it is as true as Genesis. Indolence is not ease—neither is wealth happiness. "Life's cares are comforts, and he that has none must be wretched."

History of Joseph Smith.

(*Continued from page 56.*)

[July, 1840.]

State of Illinois, Hancock County.

This day personally appeared before the undersigned, an acting Justice of the Peace, in and for said County, James Allred, a credible witness, who first being duly sworn according to law, deposes and says, that William Allensworth, John H. Owsley, and William Martin, on the 7th day of July, 1840, within the limits of said County of Hancock, aided by several other persons, to this affiant unknown, forcibly arrested this affiant and one Noah Rogers, whilst this affiant and said Rogers were peaceably pursuing their own lawful business, and that the said Allensworth, Owsley, and Martin, after said arrest, aided by sundry persons, to this affiant unknown, did forcibly take, kidnap, and carry this affiant and said Rogers from the said County of Hancock, in the State of Illinois, on the day and year above-mentioned, into the State of Missouri, without having established a claim for such procedure according to the laws of the United States.

Affiant further states, that in a short time after he had been so taken into the State of Missouri, he was put into a room with said Rogers, and there kept until some time during the following night, when they were taken out of the room where they had been confined, into the woods near by, and this affiant was bound, by the persons conducting him, to a tree, he having been first forcibly stripped by them of every particle of clothing. Those having him in charge, then told affiant that they would whip him; one of them, by the name of Monday, saying to this affiant, "God damn you, I'll cut you to the hollow." They, however, at last unbound the affiant without whipping him.

Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope round his neck, and he heard a great number of blows, which he then supposed, and has since learned, were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant, together with Rogers, was taken back and placed in the room from which they were taken, together with one Boyce and Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company, who had imprisoned him, a passport, of which the following is a copy—

"Tully, Missouri, July 12, 1840. The people of Tully, having taken up Mr. Allred, with some others, and having examined into the offences committed, find nothing to justify his detention any longer, and have released him. By order of the committee.

"H. M. Woodyard."

And then this affiant was permitted to return home into the State of Illinois. This place in Missouri, to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the County of Lewis, and at which place the said Allensworth, Owsley, and Martin are now living.

I hereby certify that the foregoing affidavit was this day subscribed, and duly sworn to before me, by the said James Allred.

Daniel H. Wells.
Justice of the Peace.

At a meeting of the citizens of Nauvoo, Hancock County, Illinois, 13th July, 1840, Elias Higbee was called to the chair, and Robert B. Thompson was appointed Secretary.

On motion, a committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons, to wit—Isaac Galland, Robert B. Thompson, Sidney Rigdon, and Daniel H. Wells, who retired, and after a short absence, reported the following preamble and resolutions, which were unanimously adopted—

Preamble—The committee appointed to express the sense of this meeting, in relation to the recent acts of abduction, and other deeds of cruelty and inhumanity committed upon our citizens by the citizens of the State of Missouri, beg leave respectfully to report—

That having under consideration the principal matters involved in the discharge of their duty, they have been forced to arrive at the following conclusions—

1st. That the people of Missouri, not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the scenes of brutality which marked their whole course of conduct towards us during our unhappy residence among them.

2nd. That notwithstanding they have already robbed us of our homes, murdered our families, stolen and carried away our property; and to complete the measure of their

infamy as a State, their Executive caused unoffending thousands to be banished from the State, without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and thieving brigands, to wreak further vengeance, and satisfy their insatiable cupidity in the State of Illinois, and that too before we have even had time to erect shelters for our families.

3rd. That for the purpose of giving a semblance of justification to their most unhallowed conduct, the people of Missouri have again commenced concealing goods within the limits of our settlements, as they had done before in the State of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped, and carried away, several honest and worthy citizens of this County.

4th. Under these circumstances the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois, for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage, unoffending citizens.

Therefore, Resolved, firstly: That we view, with no ordinary feelings, the approaching danger as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri, in setting at defiance the laws of this, as well as all other States in this Union, by forcing from their homes, and from the State, civil citizens of Illinois, and taking them into the State of Missouri, without any legal process whatever, and there inflicting upon them base cruelties in order to extort false confessions from them, to give a colouring to their (the Missourians') iniquities, and screen themselves from the just indignation of an incensed public.

Resolved secondly: That while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this State, as set forth in the above Preamble, and strongest indignation at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved thirdly: That inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the laws; we claim of the citizens and authorities of this State, protection from such unjust and, before, unheard of oppressions.

Resolved fourthly: That the forcible abduction of our citizens by the citizens of Missouri, is a violation of the laws regulating the federal compact, subversive to the rights of freemen, and contrary to our free institutions, and republican principles.

Resolved fifthly: That the cruelties practised upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient or modern times; and can only find its parallel in the "Auto da Fé"—the inquisitions in Spain.

Resolved sixthly: That such unconstitutional and unhallowed proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence to put a stop to such procedure, and use all constitutional means to bring the offenders to justice.

Resolved seventhly: That we memorialize the Executive of this State, of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman,
R. B. THOMPSON, Secretary.

To his Excellency Governor Carlin—The undersigned being a committee to draft a Memorial to your Excellency relative to the recent outrages, would respectfully represent: that after being driven from our homes, and pleasant places of abode, in the State of Missouri, by the authorities of said State, Illinois seemed to be the first shelter or asylum which presented itself to our view; that having left the State of Missouri, your memorialists found an asylum in the State of Illinois; and notwithstanding the false reports which were circulated to our prejudice, we were received with kindness by the noble hearted citizens of Illinois; who relieved our necessities, and bade us welcome; for which kindness we feel thankful.

That under your Excellency's administration, we have had every encouragement given us, and have every reason, from the kindness and sympathy which you have ever manifested towards us in our sufferings, to feel confident that your aid will ever be offered to us in common with the rest of the citizens of the State. That feeling ourselves so happy and secure, and beginning again to enjoy the comforts of life, we are sorry to say that our quiet has been disturbed, our fears alarmed, and our families annoyed by the citizens of Missouri; who, with malice and hatred, which is characteristic of them, have unconstitutionally sent an armed force and abducted some of

our friends, namely, James Allred, Noah Rogers, Alanson Brown, and one Boyce, and carried them into the State of Missouri, and treated them with the greatest barbarity and cruelty; even now their wives and children, as well as their friends, are alarmed for the safety of their lives.

Therefore we have felt it our duty to place the circumstances of this unheard-of outrage before you, and appeal to your Excellency for protection from such marauders, and take such measures as you may deem proper, that our friends may be again restored to the bosom of their families, and the offenders punished for their crimes.

We have the greatest confidence in your Excellency, that every constitutional means will be resorted to, to restore our friends to the society of their families, &c., that we, in common with other citizens of the State of Illinois, may enjoy all the rights and privileges of freemen.

Your memorialists have under all circumstances paid the greatest respect to the laws of the country, and if any should break the same, they have never felt a disposition to screen such from justice, but when under false pretences, to gratify and satiate a revengeful disposition; for the citizens of another State, regardless of both the laws of God and man, to come and kidnap our friends, to carry off our citizens, to cruelly treat our brethren; such offenders, we think, should be brought to an account, to be dealt with according to their merit or demerit; that we may enjoy the privileges guaranteed to us by the Constitution of the United States.

We therefore humbly pray that your Excellency will satisfy yourself of the gross outrage which has been committed on the citizens of the State, and with that energy which is so characteristic of your Excellency's administration, take such steps as you may deem best calculated to repair the injuries which your memorialists have sustained; that you will vindicate the injured laws of the State.

In conclusion, we beg leave to assure your Excellency, that in the discharge of this, as well as every other constitutional movement, you may rely upon the hearty co-operation of your memorialists, who respectfully submit to your Excellency the accompanying Resolutions, which were passed at a large meeting held in this place on this day, and also the affidavit of one of those persons who was kidnapped, but fortunately has made his escape.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 2, 1856.

THE GATHERING OF THE POOR.—We find our Saviour when upon the earth constantly ministering to the poor, the sick, and afflicted. When teaching the multitude on the Mount he said, "Blessed be ye poor, for yours is the kingdom of heaven." His early disciples, those choice spirits who were the first to believe in his divine mission, were poor fishermen on the shores of Galilee. Among the poor of this world have ever been found the majority of the pure in heart—ready to receive and practise the truth. They are generally able to exercise more faith in the Lord, than others, because they feel the need of it. Consequently they generally grow faster than the rich in the things of the kingdom. The Lord has ever manifested a peculiar regard for this class of His creatures, hence say the Scriptures, "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again." It was not Dives who went into Abraham's bosom, but Lazarus, who begged for the crumbs which fell from the rich man's table. The reason was, that the rich man received his good things in this life and did not appreciate them, and Lazarus received evil things, but worked righteousness in the midst of his afflictions.

It should be a source of great consolation to the poor Saints, that while the

world despise and persecute them, the Lord has them in remembrance, and has chosen them out of the world as vessels of honour unto Himself, and is permitting them to pass through the fiery furnace of affliction, that they may come out like the gold seven times purified.

While the Lord has such regard for the poor, it follows that His servants, in every age of the world, should exercise similar regard towards them. Hence in the early periods of the Church the Lord instructed the Prophet Joseph to make provision for the poor. When the Saints were driven by mobs from Missouri, the Prophet Brigham was one of those who ceased not their exertions until the poor were gathered out from that land. When the Church was about to leave Nauvoo, at a General Conference, held in the House of the Lord, President B. Young moved, "That we take all the Saints with us, to the extent of our ability, that is, our influence and property;" which was seconded by Elder Kimball, and carried unanimously. The same spirit to assist the poor has continued to actuate these men, and many others, since that time, and it is the special business of the Bishops in Zion to look after them.

The great object has been continually to *gather the poor* and provide for them. For this brother Brigham and the faithful in Zion labour and contribute liberally of their substance, for they realize that of such is the kingdom of heaven. It matters not how wealthy a man is when he obeys the Gospel, or how much of this world's goods he may take to the gathering place with him, in common with his brethren he must learn, by experience if necessary, to feel for the wants of the poor, before he can receive a fulness of the blessings which the Lord has in store for the faithful. Then those who are poor have this assurance, that they will the sooner be prepared for the reception of that abundance which the Lord is ready to bestow upon His people, as soon as they learn how to use it in wisdom.

In every plan devised for gathering the poor, the question has always been, "In what way can the greatest good be accomplished? How can the greatest possible number be benefitted?" In doing this, ease and convenience cannot always be studied. If it would answer just as good a purpose, there is not an Elder in Israel, who has endured the toils and hardships of journeying to and fro on the earth, who would not wish to see the Saints in these lands taken to Utah with every comfort and convenience that wealth could supply; but, strange though it may seem to some, it would not do the Saints themselves as much good as the anticipated difficult method of accomplishing the journey, neither would it subserve the purposes of the Lord as well. The road would be too easy, and too many would travel it for other motives than building up the kingdom of God.

While the Lord and His servants in every age of the world have manifested so much regard for the poor of His people, we take this occasion to remind the Elders in these lands, who are expecting to go home during the coming season of emigration, that their mission is not done when they are released from their present fields of labour, nor yet when they leave the shores of Britain. You have been here preaching the Gospel—the principles of the gathering, and using every exertion to call into action the energies of the Saints to accomplish their deliverance; and it will devolve on you to aid those who emigrate the coming season, to accomplish the task which lies before them. The poor have particular demands upon you. On your journey home you should constantly seek how you can aid them by your experience, direct and comfort them by your counsels, cheer them by your presence, strengthen their faith, and keep the spirit of union and peace in their midst, that the destroyer may have no power over them. On your arrival in the United States, instead of feeling as though you had nothing to do but to get home yourselves, be in readiness to ren-

der any assistance or assume any responsibilities which those having charge of the emigration may see fit to place upon you. Make the interests of the gathering poor your interests, and be as anxious to see them safely home as yourselves.

Travelling across the plains with teams has always been trying to the patience and perseverance of the inexperienced, and travelling with hand-carts cannot be expected to be any the less so. You cannot crown your mission with a labour more befitting your calling, or more consonant with the spirit of the Gospel you have been preaching, than to consider it your duty and privilege to assist the poor in gathering home. To toil along with hand-carts through a journey of 1000 miles over the "desert plain," and rugged mountains, through streams and kanyons, will be no easy task, even for those who are accustomed to the fatigues and hardships of mountain life, and the Saints who are willing to do it, with their aged and little ones, for the Gospel's sake, the Lord will make the objects of His special care and blessing. None of the emigrating Saints have ever crossed the plains who have had greater demands on the shepherds of the flock, than those who will travel in the hand-cart companies the coming season.

We do not make these remarks to the Elders because we anticipate any remissness on their part when called upon for the performance of any duty, but we deem it well to stir up their pure minds, by way of remembrance, to their privileges, as well as duties, and we trust that they will feel the spirit of them all the way home to Utah. They are intended not only for those who have come from Zion, but for all who have been engaged in the work of the ministry in these lands, and who design to emigrate this season.

If those who are clothed with the garments of the Priesthood, and have the Holy Anointing upon them, flinch in the day of trial, who may be expected to stand? They are the ones who should ever be ready to shield the Saints from the onset of the powers of darkness. Are there enemies around the camps of Israel? Or, are the demons of pestilence stalking in their midst? The anointed of the Lord should be in the front of the battle, and by their faith and power with the Almighty, be able to rebuke the ravages of death. The Elders from Zion have received the keys and powers of salvation, and the Lord expects them to be used for the deliverance of His people who are in the midst of the nations, that they also may go up to the Lord's House, and learn His ways more perfectly.

Let the Elders lay hold of the Lord in faith, and live up to their privileges by exercising the powers which He has bestowed upon them. When they go on board of a ship with the Saints, they should have power with the heavens to control the elements, and make everything on board contribute to their health, comfort, and peace. It should be the same on the rail-roads, the rivers, and in the camps on the plains. The Saints look to you, and have a right to, as the angels of their deliverance. They expect you to be in the Lord's stead to them, like unto Moses when he led the children of Israel in the wilderness. By keeping your counsels, they should receive consolation in trouble, succour in the hour of danger, and be able to surmount every difficulty which opposes their progress. Therefore discharge the responsibility like men of God, for it is upon you. Feed the Saints with the bread of eternal life, that their faith in the Lord may increase through you, and they realize more and more that He has clothed you with the powers of salvation.

We anticipate going home next summer, but the season will probably be considerably advanced, and business matters pertaining to the emigration will urge us on our journey. We still anticipate, however, much pleasure and satisfaction in associating with the companies of the Saints on the plains, and spending an occasional happy

evening with them around the camp-fire under our Father's beautiful canopy—the starry heavens, which mobs have compelled the Saints to learn how to duly appreciate. We expect this privilege to afford us more joy and pleasure than any other events that will transpire on our journey.

It is our constant desire not to mislead the Saints concerning the difficulties of the journey to Utah. We wish them calmly to make up their minds that it is not an easy task, and to start with faith, trusting in Israel's God for success, and seek of Him continually, by prayer and supplication, that measure of the spirit of faith and rejoicing which will enable them patiently to endure all things, and accomplish the desire of their hearts.

The Lord has promised that He will pour His spirit upon the faithful of His people, in such measure as they may need, to cause them to endure with joy all the trials and difficulties which they may have to pass through. None have a stronger claim upon the Lord in this thing than the emigrating poor, if they will only fulfil the conditions of faithfulness. Thousands of the Saints will testify that the times of persecution, long and toilsome journeyings, and of other afflictions have been seasons of the greatest refreshings from the presence of the Lord, when the spirit of truth has most abundantly poured into their minds the intelligence of eternity, and that knowledge which leads to salvation.

While those Saints who neglect to call upon the Lord, and despise the counsels and reproofs of His servants, will journey to Zion with the spirit of contention in their hearts, grumbling and finding fault with everything and everybody about them, the souls of the humble and diligent will be continually feasted with comfort and consolation. When they rise up in the morning their hearts will be filled with joy and thanksgiving, and when they gather around their camp-fires at night, the sweet communion and fellowship of the Holy Spirit will rest upon them, and angels will watch over them, and administer to them in dreams and visions of the night. In after years the memory of the scenes they have passed through will be sweet, for they will realize that the Lord was with them, and that they have learned many useful lessons to guide them in after life.

By the Minutes of the General Conference in G. S. L. City, on the 6th of October last, published in this Number of the *Star*, the Saints will learn the pleasing intelligence that Elders Ezra T. Benson and Lorenzo Snow have been appointed to succeed us in our labours in these lands. We feel to congratulate the Saints in the prospect of having two of the Twelve to labour among them. They are men of great faith, knowledge, and experience, and it affords us much satisfaction to learn that the responsible duties of our calling will soon roll from our shoulders on to those so much more capable of bearing the burden.

These our brethren will be fresh from the fountain head. An increase of the spirit of Zion will burn in their bosoms, they will stir up anew the Gospel fire in these lands, and give a new impetus to the great work of the gathering. Let none of the Saints settle down to tarry here a little longer, thinking that all is peace and safety because two of the Twelve are coming in their midst, for they will come here with the spirit of the gathering burning like fire shut up in their bones. The great objects of their mission will be to gather Israel, and especially the poor. They will come with a full knowledge of the new plan of operations, devised and matured by the First Presidency in the councils of Zion, and go about the work with a faith and strength heretofore unknown in these lands.

The power of the Priesthood is rapidly increasing in the earth, and that increase is first felt in Zion, and like streams from an inexhaustible fountain, it is diffused

through the earth by those who are sent abroad from that place. Some will, perhaps, query in their minds, "What is this power?" Why simply that which Christ referred to, when he bade his disciples tarry in Jerusalem until they should be endowed with power from on high. This is one reason why a continual change is taking place among the Elders, some returning home that the fire may be kindled anew in them, while others are sent to labour in their places. For this and other reasons, the Saints may expect that a great increase of faith and Priesthood will be brought to bear on the work of the Lord in these lands, under the administration of these our brethren. The Saints, instead of settling down at ease in Babylon, may expect to be stirred up to an increase of energy, faith, and good works. Where we in our weakness have failed to accomplish their deliverance, we trust that brothers Benson and Snow, by their greater experience and wisdom, will be enabled to devise more efficient plans for the gathering of the poor than we have been able to bring to bear on the subject. Inasmuch as those who are sent to the Saints have an increase of efficiency and power, they should endeavour to arouse their slumbering energies to increased exertions for themselves.

UTAH COTTON.—In Number 50, Vol. XVII, of the *Star*, we published a letter from Elder George A. Smith, in which he states that he encloses us a specimen of Utah cotton, raised on the Santa Clara. We duly received the sample, and have submitted it, for inspection to Messrs. Bulley and Raffles, cotton brokers, Liverpool, with a request that they would favour us with their opinion as to its quality, &c. They have kindly furnished us with the following—

"As far as we are able to judge from the extremely small piece of cotton sent as a sample, we should call it fair stapled, and of the quality of middling Orleans, and is of a very saleable description, worth 5¾d. per lb. Of course, if they can improve the staple by cultivation, it will prove more valuable. We should think it quite worth their while to turn their attention to its growth, as a probable source of future profit."

We trust this will encourage our brethren in Utah to persevere in the good work which they have begun, until they will be no longer dependent on others for cotton fabrics for home consumption.

Foreign Correspondence.

NEW YORK.

New York, December 29th, 1855.

Dear President Richards — Knowing your unceasing interest in everything that pertains to the people of God, and the earnest yearnings of your heart to accomplish every task that your high calling enjoins upon you, we are particularly happy in being able to report the safe arrival of the "*Emerald Isle*" in this port.

Our hearts are deeply penetrated with gratitude to our heavenly Father for our favourable passage, and for the good conduct of the Saints with whom we have traversed the great ocean.

The *Emerald Isle* weighed anchor at a quarter to eleven a.m., Nov. 30th, having on board 3 Seventies, 1 High Priest, 40 Elders, 29 Priests, 14 Teachers, 11 Deacons, and 248 other individuals of our company, only a few of whom were not members of the Church.

After the steam-tug had left us, we went gaily through the Irish Channel, and continued our voyage with exceedingly favourable winds for the first three days. A considerable number soon passed the usual cleansing ordeal — sea-sickness. From the 3rd until the 8th December, we had an almost dead calm, and made but little progress. During this time we relieved two vessels in distress for provisions—the *Auxiliare* from the East, and the *Imogene* from the West Indies. The subsequent part of the voyage was marked by fine and boisterous weather alternately. Considering the distance traversed, and the season of the year, we think we have been exceedingly prospered, though boxes and tins have danced more frequently than many desired.

Captain G. P. Cornish has behaved well towards us. Observing the orderly conduct of the Saints, he left us entirely free to carry out the regulations we thought it best to adopt for their preservation.

Every man chosen to fill any office ring this voyage has done well, and rendered himself worthy of the trust confided to him. We cannot speak too favourably of the services of Elder Bunce. Besides discharging the duties of steward, he has been a comforting visitor to the sick, while almost every other person was confined to his berth. The Saints here marked their approval of his conduct by contributing voluntarily a few pounds to enable him to replenish his wardrobe. G. A. Foster aided Elder Bunce greatly, besides discharging the duty of captain of the guard.

We have had little sickness, save ordinary sea-sickness. From this several of the brethren and sisters, with some children, have been very weak, and have been confined to their berths a considerable time. On the 26th we had high winds and a heavy sea, which broke in a part of the bulwark, rent a sail or two, and caused considerable confusion. The same evening, Esther Whiting, six months old, daughter of Elder Richard Whiting, from the Kent Conference, and Charles Adcock, eight months old, son of Elder Charles Adcock, from the Lincolnshire Conference, died.

Elder Richard Morris, from the Reading Conference, and sister Emma Packer, from the Reading Branch, were united in marriage on board Dec. 1st; Elder G. F. A. Spiller, and Sister Caroline Britt, both from the Kent Conference, on Nov. 30th, by Elder France; and brother Christopher Woolman and sister Lydia Tarlington, from the Leicestershire Conference, by Elder France, on the 5th December.

Brother Gilbert, from Birmingham, fell from the forecastle, a depth of about 20 feet, which caused a severe contusion in the head. He has gradually recovered, through the administration of the Priesthood, to whose power, in the holy name of Jesus, he certainly owes the preservation of his life. Brother Charles Williams, having a face severely swollen, from cold, was left at the Quarantine Hospital, by the directions of the medical inspector of the vessel.

Meetings have been held morning and evening as regularly as the weather has permitted. The Saints have expressed great satisfaction with their journey Zionward, and have testified of the influence of the Spirit being with them in a greater degree than they had formerly experienced. We think that few could have anticipated a better time at sea. We have had no crime to deal with, no differences to settle, nothing in our record against any one, for which we are truly thankful.

For ourselves, we have suffered as much, particularly Elders France and Stenhouse, as any on board: nevertheless we have had strength to overcome.

We extract the following from the secretary's report—"On Sunday, Dec. 30, meetings were held in the central ward of the ship, at which the Saints heartily expressed their entire approbation of the manner in which President Merrill, his Counsellors, and the other officers of the company, had acted in their several capacities during the voyage. These feelings they evinced by unanimously sustaining Elder Merrill as their President, with Elders France and Stenhouse as Counsellors, the Presidents of Wards, brothers Bunce as steward, Foster as captain of the guard, Novice and Botrell as cooks, and brother Wood as secretary. They also expressed their sense of the general civility they had received from the captain and crew of the ship, and of the peaceable manner in which the lower deck passengers, who were not members of the Church, had behaved.

Elder Stenhouse read a testimonial,

which at his suggestion the Saints had concurred in presenting to President Merrill, in appreciation of his conduct during the voyage. . . . . .

Since we arrived in this place we have experienced much kindness and courtesy from every official with whom we have had any relation. The authorities of this state have, within the last year, established an excellent institution for the protection of emigrants on their arrival here. "Castle Garden," a spacious circular building, capable of accomodating two thousand persons, is a home for all who can content themselves with a bed on the planks. The majority of our company have remained there since their arrival, until their departure for St. Louis and other localities in the Union.

Elder Taylor is at this moment absent from New York, but we have had an excellent counsellor and friend in Elder Felt. Elder Mills, President of this Branch, together with Elder Smedhurst, and many of the Saints here, have been very kind, and have interested themselves much for the benefit of those Saints who purpose to remain here. Some have already found employment, and we trust that the way will soon open up for them all. In the mean time those without means have been accommodated with the use of the Saints' Meeting-hall for lodging until they can better their condition.

That we may not lose the opportunity of sending this by the first mail, we must now conclude, begging your indulgence for all errors. We remain your brethren and fellow labourers in the cause of truth,

P. C. MERRILL,
JOSEPH FRANCE,
T. B. H. STENHOUSE.

Home Missionary Operations.

(*From the "Deseret News."*)

In order to carry out the missions for Utah Territory, as appointed by the General Conference, Elders P. P. Pratt, W. Woodruff, G. A. Smith, Erastus Snow, Joseph Young, Lorenzo D. Young, H. S. Eldredge, and Jacob Gates met at the house of Elder P. P. Pratt, on Monday, night, 15th instant, at 7 o'clock.

Meeting opened by prayer by Joseph Young.

After which the following resolutions were unanimously adopted—

Resolved: That Utah County be the First Missionary District, and that P. P. Pratt, O. Pratt, Henry Herriman, J. G. Hovey, J. L. Heywood, William Snow, and Aaron F. Farr be appointed the missionaries for that district, and that the first Quarterly Conference commence on Friday at 10 o'clock, a.m., the 26th October, at Provo city.

Resolved: That Juab, San Pete, and Millard Counties compose the Second District, and that Erastus Snow, J. L. Heywood, J. F. Hutchison, Jacob Gates, Dominicus Carter, and D. D. Hunt be appointed the missionaries for that district, and that the first Quarterly Conference commence on Saturday at 10 o'clock, a.m., the 3rd day of November, at Manti city.

Resolved: That Iron and Washington Counties compose the Third District, and that Erastus Snow, T. D. Brown, Jacob Gates, J. B. Nobles, J. L. Heywood, and G. B. Wallace be appointed the missionaries for that district, and that the first Quarterly Conference commence on Friday at 1 o'clock, p.m., the 9th November, at Parowan city.

Resolved: that the County of Davis compose the Fourth Missionary District, and that P. P. Pratt, O. Pratt, W. Woodruff, Joseph Young, Z. Pulsipher, Henry Herriman, H. S. Eldredge, Lorenzo D. Young, and Gilbert Clements be appointed the missionaries for that district, and that the first Quarterly Conference commence on Saturday at 10 o'clock, a.m., the 20th day of October, at Farmington.

Resolved: That Weber County compose the Fifth District, and that P. P. Pratt, O. Pratt, W. Woodruff, Joseph Young, H. S. Eldredge, Joseph W. Johnson, Richard Cook, and Wm. Gibson be

appointed the missionaries for that district, and that the first Quarterly Conferference commence on Friday, at 10 o'Clock, the 2nd of November, at Ogden city.

Resolved: That Salt Lake and Tooele Counties compose the Sixth Missionary District, and that P. P. Pratt, O. Pratt, W. Woodruff, Joseph Young, Z. Pulsipher, Henry Herriman, H. S. Eldredge, Lorenzo D. Young, John Lyon, Levi Richards, Thomas Grover, and George Woodard be appointed the missionaries for that district, and that the first Quarterly Conference commence on Saturday at 10 o'clock, a.m., the 10th of November, at Tooele city.

Resolved: That all these missionaries who are appointed to their respective districts are expected to attend the Conferences at the times and places as herein specified, and they are hereby instructed to appoint other Quarterly Conferences in the principal places, and preaching meetings throughout the fields of labour assigned them, as shall be deemed necessary.

Resolved: That Elder W. Woodruff be appointed to draft the minutes of this meeting, and present them to the editor of the *Deseret News* for publication.

Varieties.

Marriage with a Deceased Wife's Sister.—In the course of argument by counsel, in the case before the Court of Session last week, respecting the legality of a marriage with a deceased wife's sister, one of the counsel said it was a doubtful point whether such a marriage was prohibited in the Levitical law; on which Lord Ardmillan remarked, that he was surprised none of the counsel had referred to Jacob marrying two sisters, and to the fact that our Saviour was descended from one of them.—*Glasgow Daily Mail.*

New Orleans as she is.—In former years New Orleans was notorious for brutality and bloodshed—as was indeed the whole South-west—but latterly that ill fame disappeared, and we have been wont to believe life and limb as safe from violence there as in most places. But this favourable impression would seem to be erroneous. Indeed, we have never met with a more revolting exposure than has just been brought to our notice respecting that city of eighty-five thousand inhabitants. To say the truth, the condition of things there, as it is described, almost defies the imagination. Rome rotting under the later emperors, Constantinople crumbling into the Turkish rule, Paris in 1793, were severally secure in comparison with New-Orleans in 1855. Society there appears to be resolving itself into its pristine elements, and the community bounding onward to political chaos.—*New York Tribune.*

Miracles.—Rome lays claim to the power of working miracles; it has its dictionary of miracles. Its small miracles are numerous; and occasionally a great worker, like Prince Hohenlohe, the Abbé de Paris, and others, appears to create a sensation. Laugh her out of this you cannot—you must surpass her; and this is one reason why we are glad to see the secret springs of nature's healing virtue searched and found by those who are not of Rome's fold. They are mustering an army that will do more service than Protestant preaching or philosophical lecturing. Mr. Jones, of Peckham, does with pebbles what Roman priests do with pieces of what is called the true cross, and he does it better. Mr. Sherman, Mr. Main, and others, in the United States, bring out and remove intense pain by the mere touch of their hands, as effectually as Prince Hohenlohe, who had remarkable healing powers for several years, but lost them apparently through priestly pride.—*Family Herald.*

In the month of September, when Col. Vaughan tendered to the Blackfeet, Sioux, and Une-pa pas the presents which their Great Father at Washington had sent them, they treated him with great indignity. A chief approached and took off the Colonel's spectacles, and said he should not look at them through double eyes. This same chief and others then shot their guns towards and by him—not with the intention of injuring him, but to show their contempt for the United States. They said they wanted no more presents, that they could get along without the assistance of the United States, and that their Great Father, as he was called, wanted to cheat them out of their lands. Col. Vaughan assured them that these goods were a gratuity, a gift of friendship, for which their Great Father expected nothing in return. The old chief replied—"You may so talk—you have always

so talked, but who ever knew the United States to *give anything* without expecting something *more substantial and valuable in return?*" They then loaded their guns with powder, and shot fire into the goods and burned them up. This occurred before the news of Gen. Harney's victory at Ash Hollow reached them. Since then their conduct has been very different. They appear intimidated and disposed to friendship. General Harney is now at Fort Pierre, and undetermined in his next movement, until the conclusion of the Grand Council which he is shortly to hold with all the Indians in that region. I suppose he will consider all to be enemies who do not come in.—*Correspondence of the Missouri Republican*, Dec. 31.

Our Father's at the Helm.

The tempest was raging, the surging foam
Dashed over the vessel's prow,
And the storm king rode on the ocean's breast,
With ruffled and furious brow.
Languish of soul, as the fierce waves roll'd,
Were the crew of that mighty ship,
Yet one trod the deck with a step erect,
And a smile upon his lip.
"Dost feel no alarm in this terrible storm?
"Can nothing thy peace o'erwhelm?"
But the boy replied, with a tranquil pride,
"My Father's at the helm."

Now rife are the tempests on solid land,
Are many and furious too;
The prince of the air hath a mission there,
And a mighty work he'll do;
Destruction is spread on his withering tread,
And anarchy, plague, and woe
Will bolder reign in his dark domain,
And lay the nations low.
And his subjects feel the direful ills
Which on their paths are hurl'd,
And with troubles vex'd how sore perplex'd
Are once the boasting world.

Yet how are the Saints of latter days
Exempt from the general strife!
Secure they rest in the beauteous west,
Enjoying peace and life;
And they feel composed, though many woes,
And war on earth do reign,
For God's Prophets know how far they 'll go,
And the limits of their chain.
And though storms may lie in our onward way,
We can see through the misty film,
And feel secure for a pilot sure—
Our Father's at the helm.

Northampton. EMILY HILL.

ERRATUM.—In *Star* No. 3, Quarterly List of Debts, Bradford Conference, for "£90 2s. 8½d.," read "£90 1s. 8½d." The Totals are affected accordingly.

ADDRESSES.—Edward Harding, Mr. Henley's, East Road, Bridport, Dorset.
William Butler, Samuel Morgan's, Little Dean Hill, near Newnham, Gloucestershire.
Henry Lant, 50 Dundas Street, Monkwearmouth, Sunderland.
Francis Kerby, 71 Washington Road, Sheffield.
James Bond, Thomas Ord, } 201 Belgrave Gate, Leicester.

Money List, Jan. 11—18, 1856.

	£	s.	d.
Lewis Rickards	2	16	4
William Lewis (per Dan Jones, 18th Dec., 1855)	5	5	0
Simon Irwin	5	0	0
James Holmes	2	0	0
William Parr	0	10	5½
Carried Forward	15	11	9½
Brought Forward	15	11	9½
William Brownlow	2	0	0
Robert Skelton (per J. P. Meik, Calcutta)	23	18	6
J. P. Meik	10	0	0
John B. Pears	2	0	0
	53	10	3½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XVIII. Saturday, February 9, 1856. Price One Penny.

The Philosophy of a Miraculous Government.

The popular notions concerning the nature of miracles are so absurd that we cannot receive the doctrine of a miraculous agency in government as compatible with them, without doing violence to reason and truth. According to these notions, such a doctrine would require a great stretch of credulity to be received as a part of our faith, nor could the thinking mind pronounce it other than unworthy the acceptance of any rational being. Let a person testify to a manifestation of the power of God, and the impression produced on the minds of the majority, especially men of science, would be something analogous to that which they would experience were they informed that in a certain part of the earth the sun emitted darkness, or that Nature had given birth to a monster, in direct violation of her laws. So true it is that this repugnance to miracles is felt almost universally, that thousands hold that they are contrary to truth, and that men's faith in them has ever originated in imposture and ignorance, while all the sects place them as far back into the *past* as possible, and assert that, they being no longer needed, God will not go out of His way to work miracles among us. There is no radical difference between these two classes on this point, for what more can the sceptic say in stating his infidelity, than the sectarian does in saying that God will not *go out of his way* to work a miracle? It is true that the latter says he believes in the miracles recorded in the Bible, but his faith is not based upon principle and consistency, for he will consider a man who testifies of a present miraculous agency weak-minded and superstitious. Let the theology and philosophy of Christ and his Apostles be embodied into a system, and offered to the world, and he will rival the infidel in ridiculing it. From whence, then, comes this repugnance? Is it founded in the very conditions of a miracle? Is there any disagreement existing between the works and operations of God? Is the immortal soul so imperfect that a manifestation of the Deity fills it with discord? Or rather, is not that discord the effect of false teaching, and that repugnance the result of ignorance of the true "Philosophy of a Miraculous Government."

Theologians and metaphysicians, in laying down first principles, and defining the nature and meaning of things, have heaped absurdity upon absurdity, so that our infidelity is invited, and we do not at all times perceive that the error lies in foolish speculations, and not in that which they were intended to explain. Thus, because of these fundamental errors, the world gets into confusion, and a labyrinth of conflicting theories.

Men name things wrong, lay false pre-

mises, build upon them, and then beat into pieces the monsters of their own imaginations. They philosophise and spiritualise, and generally at the very onset put their subjects into convulsions by attempting to clothe them in forms unreal, unnatural, and absurd. Hence they must have a heaven beyond the bounds of time and space, universal creation must be brought forth by the Creator from the womb of nothing, and the Creator Himself must have neither body, parts, nor passions; he must be a trinity in unity, and a unity in trinity—three in one, and one in three; undivided in substance, and that substance lacking every condition necessary to existence. Their philosophy, therefore, requires that a miracle be analogous to these notions, if analogy, or any other term, can be applied to such unrealities. No wonder, then, that they feel a repugnance to everything like these monster-conceptions of a disordered brain.

An absurdity never strikes us so forcibly when viewed at a distance, as it does when brought direct home; therefore sectarians will receive a miracle, even according to their notions of one, when hid in the obscurity of a few thousand years, but no sooner is it offered for their immediate faith, than they feel their own absurdities pressing upon them, yet without realizing that they are altogether their own, and thus their very ignorance is the cause of their rejecting a miraculous government.

No such a miracle as a creation from nothing was ever wrought by Jesus, or any of the servants of God; no such a miracle is believed in by the Latter-day Saints, nor is it possible that such a one could be performed. Every act of God is perfectly consistent with order and truth, and indeed a Divine miraculous government is of all governments the most *natural*. The true definition of a *legitimate* miracle is simply that which is produced by the direct operations of the Priesthood and power of the Almighty. Its conditions do not demand that it be contrary to reason, to the "order of nature," and of "Nature's God." In fact, which it requires is that it be verily God's own order—His legitimate administration, whether through the Holy Priesthood, or by His Spirit. Wherever we see a manifestation of the power of God, there we have every condition of a miracle. This is all that the "Philosophy of Miracles" requires. The notion of God going *out of His way* is perfectly ridiculous. No being who acts consistently with truth, wisdom, and experience, can be said to go out of his way. Whenever the Creator manifests His power, it will of necessity be in strict keeping with His own way.

The government of things by a miraculous agency, according to the above definition of a miracle, is verily almost a universal *fact*. Indeed it is only in the space which is left by the Creator to be filled up by *individual agency*, that this is not the case, but when that day shall come—and come it must—that the will of the Creator becomes the will of His creatures, then will God be all in all—omnipotent in dominion, in the most unqualified sense.

That which is termed the operation of nature is nothing more nor less than the *direct administration* of the power of the Almighty. Without the continual manifestation of His power, the wonders and beauties of nature could not exist. Indeed, strong as might be the convictions of men that the world can get on without the intervention of a "miraculous agency," the fact is, that were it withdrawn, the reign of chaos would then commence.

There are two classes whose theories are openly opposed to the "Philosophy of a Miraculous Government;" namely, the Deist, and the Atheist. The Deist considers Nature a present revelation of God through His works, but he believes those works to be miracles of the *past*, and not of the *present*. The most advanced form of deistical philosophy will perhaps find a happy illustration in those stars whose *light* we now see, but which light really left them thousands of years ago—the *light to us* is of the *present*, but the *effort* is of the *past*. But it must be remembered that nature is not merely mechanical—the Universe is not simply a machine, but it *lives, moves, and has a being*. The action of forces and of life is not the effect of mechanical arrangements. When we treat of life in the abstract, we must consider it apart from all order or system. It is anterior to all mechanical arrangements, reason, and experience. Therefore, life, acting intelligently and harmoniously, necessarily comprehends knowledge, experience, and wisdom, and these qualities are the basis of legislation. Consequently, their philosophy, if carried to its legitimate bearing, requires us to accept as an explanation of those complex and

wonderful operations of nature, so called, either that universal existence possesses almost an infinite amount of wisdom and knowledge, or that inexperienced, uneducated life, (if we may so express it,) can act consistently with the most perfect order and system, in fact in a manner every way worthy of the direct administration of a God. The first explanation no one will believe, and the second is absolutely absurd. Yet nevertheless, *direct legislation* is a fact which will force itself upon us, for either things govern themselves, or some other power must control them. Now, no process of reasoning can show that this can be, but by a *present act*, and a present act must require a *present effort*. This is true even mechanically, and if that effort be of a nature to demand wisdom and power such as none possess but God, then that *effort* must be *His!* In fact, the Deists seem to realize that something like direct legislation is necessary, and to meet this difficulty, *laws* and *principles* are set to preside over nature, to see that things go on aright. This is the logical sense of the language which they use, for they speak of the "principles of nature," and the "laws which govern it," as though they were *personages*, prompting and controlling it. Now, laws really have no tangible existence, they are merely terms to express the relations of things, and their methods of action. So that when the true signification is given to the term law, the subject stands as before, namely, the self-government of nature, independent of all superadded principles, or Divine government in the present tense. It will be observed, that the philosophy of the modern sectarian world, with but few exceptions, is much of the same nature as that of the Deist.

The Atheistic theories are somewhat of a different character to those of the Deist and the sectarian. One of the best interpreters of atheism is Mr. G. Lewis. He says, "Life is God, and the Universe is its activity." To account for the distinct, intelligent, and harmonious working of forces, he lays down, as a fundamental law, that life acting in a given direction, will produce a definite result. But, when the *directions* of life are brought in, we come to a complex point. We have no longer existence in its most simple and primitive state, but existence acting consistently with order, experience, and wisdom. Life, producing, by its activity in this direction, a man; in that, a woman; and in others, myriads of organized wonders which call forth the admiration of thinking, rational beings; must bring in legislative wisdom. But when we treat of life in its simple sense, we must consider it abstract from all order, arrangement, and intelligent design. We will admit that if life *does* travel in a given direction, it *will* produce a corresponding result. But the directions of life are infinite, and all directions are equally consistent, therefore there is nothing arbitary about its activity. It is true that as far as it *did* travel in a given path, the action would be one and complete, but then, it could make a thousand *deviations in other directions*, and all the chaos of a chance world would at once be realized! How clear and simple is the philosophy of Professor O. Pratt, compared with these infidel and sectarian notions. Speaking of the Spirit of God, he says, "It is this glorious and all-powerful substance" (not law) "that governs and controls all other substances by its actual presence, producing all the phenomena ascribed to the laws of nature; in it we exist, we live, we move, and by it we receive wisdom and knowledge, and are guided into truth in proportion as we permit it to dwell within us, and receive its heavenly teachings."

In a revelation given to Joseph Smith, the Lord, speaking of the Holy Spirit, says, "As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things: which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—*Doc. and Cov.*, vii, 2.

Having shown that all the operations of nature are of necessity dependent on

the direct administration of the Almighty, it follows that a "Miraculous Government," according to its true signification, instead of being contrary to the "established order," is in very deed the "order of nature" and of "nature's God." The heavens are ever telling of the glory and presence of the Creator, earth and ocean are teaming with evidences of the continual activity of His Spirit, and the existence of man—the miracle of miracles—is of itself sufficient proof that the power of God is of the *present*, as well as of the past!

Seeing, then, that a miraculous or Divine government is almost universal, reason alone would lead us to conclude, that man, to fulfil the highest object of his creation, must become morally, intellectually, socially, and in fact altogether, under the control of the Almighty. Such a state of things is analogically right, and it is also consistent with the wants of the human family, indeed the wants of man imperatively demand it. The aim and scope of the "Everlasting Gospel" is to make the Creator thus supreme in all things, yet without subverting the free agency of man; hence at various times God has established His government among His children, that He might work with them, in them, and through them. Upon those who render obedience to the divine mandates, He confers the Holy Priesthood, and endows them with His Spirit, that they may be qualified to act as His ambassadors. The Priesthood in heaven and on earth, in connexion with the Holy Spirit, hold the administrative power and authority of the Almighty. Man is thus brought into communion, fellowship, and co-operation with his Maker.

A miraculous agency in government, as understood by the Former-day and the Latter-day Saints, is the very genius of the Gospel; those who receive it, receive God and salvation; while those who reject it, reject God and true religion.

The scepticism of the scientific cannot blind the minds of those enlightened by revelation, to the fact, that the universe *is* governed by the direct administration of the Almighty, nor can the concealed infidelity of the sectarian destroy the truth of a miraculous religion!

History of Joseph Smith.

(*Continued from page 72.*)

[July, 1840.]

Extract of a letter from Elder William Barratt, dated "Deptford, July 15, 1840," on his way to South Australia.

Dear Brother in Christ—I write to inform you of my arrival in the metropolis this morning, after a tedious journey in the midst of much profaneness and swearing, such as I never heard in my life before. I feel, as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore I desire your prayers in my behalf. I have witnessed much of the Spirit of Revelation since Sunday; in fact, I only thought it a mere thought, when the Elders testified that they were called by Revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that *none* ought, without they are *called by Revelation*.

Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there, whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me, as those that have no hope, for we have a hope of living and eating together in the kingdom of our God.

Friday, 17th. By my suggestion, High Council voted that Samuel Bent and George W. Harris go on a mission to procure money for printing certain books.

Saturday, 18th. Elias Smith was ordained Bishop.

Sunday, 19th. An answer to Brigham Young's letter of the 7th May was sent by Lorenzo Snow, which gave the Twelve

permission to publish the Book of Mormon, Doctrine and Covenants, and Hymn Book, but not to ordain any into the Quorum of the Seventies; and likewise some general instructions.

Monday, 20th. Elder John Moon and company arrived in New York, being the first arrival of Saints in America.

Wednesday, 22nd.

Nauvoo, Hancock County, Illinois,
July 22, 1840.

Dear Brother Phelps—I must say that it is with no ordinary feelings I endeavour to write a few lines to you in answer to yours of the 29th ultimo; at the same time I am rejoiced at the privilege granted me.

You may in some measure realize what my feelings, as well as Elder Rigdon's and brother Hyrum's were, when we read your letter—truly our hearts were melted into tenderness and compassion when we ascertained your resolves, &c. I can assure you I feel a disposition to act on your case in a manner that will meet the approbation of Jehovah, (whose servant I am,) and agreeably to the principles of truth and righteousness which have been revealed; and inasmuch as long-suffering, patience, and mercy have ever characterized the dealings of our heavenly Father towards the humble and penitent, I feel disposed to copy the example, cherish the same principles, and by so doing be a saviour of my fellow men.

It is true, that we have suffered much in consequence of your behaviour—*the cup of gall, already full enough* for mortals to drink, was indeed *filled to overflowing* when *you* turned against us. One with whom we had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—"had it been an enemy, we could have borne it." "In the day that thou stoodest on the other side, in the day when strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Far West, even thou wast as one of them; but thou shouldest not have looked on the day of thy brother, in the day that he became a stranger, neither shouldest thou have spoken proudly in the day of distress."

However, the cup has been drunk, the will of our Father has been done, and we are yet alive, for which we thank the Lord. And having been delivered from the hands of wicked men by the mercy of our God, we say it is your privilege to be delivered from the powers of the adversary, be brought into the liberty of God's dear children, and again take your stand among the Saints of the Most High, and by diligence, humility, and love unfeigned, commend yourself to our God, and your God, and to the Church of Jesus Christ.

Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal.

Your letter was read to the Saints last Sunday, and an expression of their feeling was taken, when it was unanimously

Resolved, That W. W. Phelps should be received into fellowship.

"Come on, dear brother, since the war is past,
For friends at first, are friends again at last."

Yours as ever,

JOSEPH SMITH, junior.

To all whom it may concern—This is to certify that Elders Samuel Bent and George W. Harris are authorized agents of the Church of Jesus Christ of Latter-day Saints, being appointed by the First Presidency and High Council of said Church to visit the Branches of the Church in the East, or wherever they may be led in the providence of God, to obtain donations and subscriptions for the purpose of printing the Book of Mormon, Doctrine and Covenants, Hymn Books, the New Translation of the Scriptures, &c. They are likewise instructed and authorized to make loans in behalf of the Church, for carrying into operation the above and other important works necessary to the well being of said Church.

From our long acquaintance with these our beloved brethren, their long tried friendship under circumstances the most trying and painful, their zeal for the cause of truth, and their strict moral honesty, we most cheerfully recommend them to the Saints of the Most High. Any statements they may make relative to their mission may be implicity relied upon, and any loans which they may effect, will be considered binding on the Church. And we do hope the Saints will do all in their power to effect the object proposed, and lift up the hands of our beloved brethren who have cheerfully come forward to engage in a work so great and important.

JOSEPH SMITH, junior, President.
HYRUM SMITH,
WILLIAM MARKS,
NEWEL KNIGHT,
ELIAS HIGBEE,
ALPHEUS CUTLER,
DAVID DORT,
HENRY G. SHERWOOD,
CHARLES C. RICH,
DAVID FULMER,
SEYMOUR BRUNSON,
THOMAS GROVER,
WILLIAM HUNTINGTON,
LEWIS D. WILSON.

Brother Granger.

Dear Sir—It was with great pleasure I received your and brother Richard's letter letter, dated New York, June 23, 1840, and was very happy to be informed of your safe arrival in that place, and your probability of success; and I do hope that your anticipations will be realized, and that you will be enabled to free the Lord's House from all incumbrances, and be prospered in all your undertakings for the benefit of the Church; and pray that while you are exerting your influence to bring about an object so desirable, that the choicest blessings of Heaven may rest down upon you, while you are endeavouring to do so, and attending to the duties laid upon you by the authorities of the Church in this place.

I am sorry to be informed, not only in your letter, but from other respectable sources, of the strange conduct pursued in Kirtland by Elder Almon W. Babbitt. I am indeed surprised that a man having the experience which brother Babbitt has had, should take any steps whatever, calculated to destroy the confidence of the brethren in the Presidency or any of the Authorities of the Church.

In order to conduct the affairs of the Kingdom in righteousness, it is all important that the most perfect harmony, kind feeling, good understanding, and confidence should exist in the hearts of all the brethren; and that true charity, love one towards another, should characterize all their proceedings. If there are any uncharitable feelings, any lack of confidence, then pride, arrogancy, and envy will soon be manifested; confusion must inevitably prevail, and the Authorities of the Church set at naught; and under such circumstances, Kirtland cannot rise and free herself from the captivity in which she is held, and become a place of safety for the Saints, nor can the blessings of Jehovah rest upon her.

If the Saints in Kirtland deem me unworthy of their prayers when they assemble together, and neglect to bear me up at the throne of heavenly grace, it is a strong and convincing proof to me that they have not the Spirit of God. If the Revelations we have received are true, who is to lead the people? If the keys of the Kingdom have been committed to my hands, who shall open out the mysteries thereof?

As long as my brethren stand by me and encourage me, I can combat the prejudices of the world, and can bear the contumely and abuse with joy; but when my brethren stand aloof, when they begin to faint, and endeavour to retard my progress and enterprise, then I feel to mourn, but am no less determined to prosecute my task, being confident that although my earthly friends may fail, and even turn against me, yet my heavenly Father will bear me off triumphant.

However, I hope that even in Kirtland there are some who do not make a man an offender for a word, but are disposed to stand forth in defence of righteousness and truth, and attend to every duty enjoined upon them; and who will have wisdom to direct them against any movement or influence calculated to bring confusion and discord into the camp of Israel, and to discern between the Spirit of Truth and the spirit of error.

It would be gratifying to my mind to see the Saints in Kirtland flourish, but think the time has not yet come; and I assure you it never will until a different order of things be established and a different spirit manifested. When confidence is restored, when pride shall fall, and every aspiring mind be clothed with humility as with a garment, and selfishness give place to benevolence and charity, and a united determination to live by every word which proceedeth out of the mouth of the Lord is observable, then, and not till then, can peace, order, and love prevail.

It is in consequence of aspiring men that Kirtland has been forsaken. How frequently has your humble servant been envied in his office by such characters, who endeavoured to raise themselves to power at my expense, and seeing it impossible to do so, resorted to foul slander and abuse, and other means, to effect my overthrow. Such characters have ever been the first to cry out against the Presidency, and publish their faults and foibles to the four winds of heaven.

I cannot forget the treatment I received in the house of my friends. These things continually roll across my mind, and cause me much sorrow of heart; and when I think that others who have lately come into the Church should be led to Kirtland instead of to this place, by Elder Babbitt; and having their confidence in the Authorities lessened by such observations as he (Elder Babbitt) has thought proper to make, as well as hearing all the false reports and exaggerated accounts of our enemies; I must say that I feel grieved in spirit, and cannot tolerate such proceedings—neither will I; but will endeavour to disabuse the minds of the Saints, and break down all such unhallowed proceedings.

It was something new to me when I heard there had been secret meetings held in the Lord's House, and that some of my friends—faithful brethren—men enjoying the confidence of the Church, should be looked out. Such proceedings are not calculated to promote union, or peace, but to engender strife; and will be a curse instead

of a blessing. To those who are young in the work, I know they are calculated to be, and must be, injurious to them. Those who have experience, and who should know better than to reflect on their brethren, there is no excuse for them.

If brother Babbitt and the other brethren wish to reform the Church, and come out and make a stand against sin and speculation, &c., they must use other weapons than lies, or their object can never be effected; and their labours will be given to the house of the stranger, rather than to the House of the Lord.

The proceedings of brother Babbitt were taken into consideration at a meeting of the Church at this place, when it was unanimously resolved, that fellowship should be withdrawn from him until he make satisfaction for the conduct he has pursued: of which circumstance I wish you to apprise him without delay, and demand his license.

Dear Sir, I wish you to stand in your lot, and keep the station which was given you by Revelation and the Authorities of the Church. Attend to the affairs of the Church with diligence, and then rest assured of the blessings of heaven. It is binding on you to act as President of the Church in Kirtland, until you are removed by the same authority which put you in; and I do hope there will be no cause for opposition, but that good feeling will be manifested in future by all the brethren.

Brother Burdick's letter to brother Hyrum was duly received, for which he has our best thanks; it was indeed an admirable letter, and worthy of its author. The sentiments expressed were in accordance with the Spirit of the Gospel, and the principles are correct.

I am glad that brother Richards has continued with you, and hope he has been of some service to you. Give my love to him.

Our prospects in this place continue good. Considerable numbers have come in this spring. There were some bickerings respecting your conduct soon after your departure, but they have all blown over, and I hope there will never be any occasion for any more; but that you will commend yourself to God and to the Saints by a virtuous walk and holy conversation.

I had a letter from W. W. Phelps a few days ago, informing me of his desire to come back to the Church, if we would accept of him. He appears very humble, and is willing to make every satisfaction that Saints or God may require.

We expect to have an edition of the Book of Mormon printed by the first of September; it is now being stereotyped in Cincinnati. I am, &c., &c.,

JOSEPH SMITH, junior.

An interesting memorial concerning the Jews, "To the Protestant Powers of Europe and America," signed and sealed in London, the 8th of January, 1839, may be found in the *Millennial Star*, pages 162, 163, 164, 165.

Sunday, 24th. Elder William Donaldson, member of the British Army bound for the East Indies, writes from Chatham, 24th of July. "We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Saturday, 25th.

Fairfield, Illinois, July 25, 1840.

Reverend and Dear Friends—The last time I wrote you was during the pendency of your difficulties with the Missourians. You are aware that at that time I held the office of "Brigadier-General of the Invincible Dragoons" of this State, and proffered you my entire energies for your deliverance from a ruthless and savage, though cowardly foe; but the Lord came to your rescue, and saved you with a powerful arm. I am happy to find that you are now in a *civilized* land, and in the enjoyment of peace and happiness.

Some months ago, I resigned my office with an intention of removing to your town, and joining your people; but hitherto I have been prevented. I hope however to remove to Commerce, and unite with your Church next spring. I believe I should be much happier with you. I have many things to communicate which I would prefer doing orally; and I propose to meet you in Springfield on the first Monday in December next, as I shall be there at the time on State and United States' business.

If I remove to Commerce, I expect to follow my profession, and to that end I enclose you a slip from the *Louisville Journal*, to give you an idea of my professional standing.

On the first of this month, I was appointed to the office of "Quarter-Master-General of the State of Illinois," which office I expect to hold some years.

I hope you are all quite well. In haste. Write me immediately.

Yours respectfully,
J. C. BENNETT.

To Messrs. Smith and Rigdon.

Monday, 27th.

Quarter-Master-General's Office,
Fairfield, Illinois, July 27, 1840.

To the Reverends Sidney Rigdon, and Joseph Smith, junior.

Respected Friends—I wrote you a few days ago from this place, but my great de-

sire to be with you and your people prompts me to write again at this time; and I hope it will not be considered obtrusive by friends whom I have always so highly esteemed as yourselves.

At the last District and Circuit Court of the United States, holden at Springfield, in June last, I had the honour of being on the grand inquest of the United States for the District of Illinois, and hoped to have seen you there; but was quite disappointed. I attended the meeting of your people opposite Mr. Lowry's Hotel, but did not make myself known, as I had no personal acquaintance in the congregation.

It would be my deliberate advice to you to concentrate all of your Church at one point. If Hancock County, with Commerce for its commercial emporium, is to be that point, well; fix upon it, and let us co-operate with a general concerted action. You can rely upon me in any event. I am with you in spirit, and will be in person as soon as circumstances permit, and *immediately* if it is your desire. Wealth is no material object with me. I desire to be happy, and am fully satisfied that I can enjoy myself better with your people, with my present views and feelings, than with any other. I hope that time will soon come when your people will become my people, and your God my God.

At the time of your peril and bitter persecution in Missouri, you are aware I proffered you my utmost energies, and had not the conflict terminated so speedily, I should have been with you then. God be thanked for your rescue from the hand of a savage, but cowardly foe!

I do not expect to resign my office of "Quarter-Master-General of the State of Illinois" in the event of my removal to Commerce, unless you advise otherwise. I shall likewise expect to practise my profession; but at the same time your people shall have all the benefit of my speaking powers, and my untiring energies in behalf of the good and holy faith. *In necessariis unitas, in non necessariis libertas, in omnibus charitas*, shall be my motto with the *suaviter in modo, fortiter in re.*

Be so good as to inform me circumstantially of the population of Commerce, and Hancock County, the face of the country, climate, soil, health, &c., &c. How many of your people are concentrated there? Please to write me *in full* immediately. Louisville paper will accompany this; please inquire for it.

With sentiments of profound respect and esteem, suffer me to subscribe myself

Yours respectfully,

JOHN C. BENNETT.

Elder John Taylor sailed for Ireland from Liverpool.

Tuesday.

Nauvoo, July 28, 1840.

Horace R. Hotchkiss, Esq.

Dear Sir—I acknowledge the receipt of yours of last month, giving me the numbers of the land on Rock River, which you felt disposed to sell. In reply to which I have to say, that we have not yet examined the land, and consequently have not arrived at any conclusions respecting it; but it is probable that some of my friends will visit it this fall, and if we should think it wisdom to locate there, or on the other tract, you will be informed of the same, and arrangements entered into.

I am sorry that your health has been so poor, but hope, ere this, you are perfectly recovered. It would afford me great pleasure indeed, could I hold out any prospect of the two notes due next month being met at maturity, or even this fall. Having had considerable difficulty (necessarily consequent on a new settlement) to contend with, as well as poverty and considerable sickness, our first payment will be probably somewhat delayed until we again get a good start in the world; and I am happy to say, the prospect is indeed favourable. Under these circumstances we shall have to claim your indulgence, which I have no doubt will be extended. However, every exertion on our part shall be made to meet the demands against us, so that if we cannot accomplish all we wish to, it will be "our misfortune, and not our fault." Notwithstanding the impoverished condition of our people, and the adverse circumstances under which we have had to labour, I hope we shall eventually rise above them, and again enjoy the blessings of health, peace, and plenty.

You were informed in a former letter that we had paid Mr. William White the one thousand dollars specified in your bond; a few days ago he called at this place and agreed to give us a deed for the ninety acres, (less one half acre,) providing I would give him an indemnifying bond, and pay the interest due from you to him on the one thousand dollars, which I agreed to do. I have therefore got the deed for the land, and paid him the interest. My reasons for so doing were these: there are some who wish to purchase lots, provided they can get a good title deed for the same, and who would be induced to make purchases and make an effort to raise money, for the sake of getting a deed; which effort they would not be so likely to make if we could only give them a bond. This I think will work both to your advantage and ours, and hope that we shall be able by and bye to make some cash sales.

I hope this arrangement with Mr. White will meet your approbation, although it is a departure from the common rules of business; but was induced to do so from the advantages which will result from it, which I hope will be mutual. The amount of interest paid to Mr. White, after deducting $61 50c., which was coming from him to you for rents, was eighty-four dollars and forty cents. Mr. White told us that you agreed to pay him as much interest for the money as he could get elsewhere. We accordingly (in good faith) allowed him at the rate of ten per cent. Hoping the course pursued will meet your approbation,

I am, respectfully, your obedient servant,

JOSEPH SMITH, junior.

P.S.—You will recollect the verbal agreement entered into by us, that the notes for the interest would not be exacted for at least five years. Notwithstanding which, we use our endeavours to meet them as fast as possible, and think that when I have the pleasure of seeing you again, you will be fully satisfied with the course we have taken, and our endeavours to meet all our engagements.

J. S. jun.

Thursday, 30th.

Fairfield, Wayne County, Illinois,
July, 30, 1840.

To Reverends Sidney Rigdon, and Joseph Smith, junior.

Respected Friends—It is with difficulty that I can forego the felicity of an immediate immersion into the true faith of your beloved people. I have written you several letters, and forwarded you several newspapers to Commerce, which I hope will be duly received, as they contain some matters of importance.

Is Nauvoo, or Commerce, to be the general point of concentration for the Mormon people? For at that point I desire to locate, and ever remain. My anxiety to be with you is daily increasing, and I shall wind up my professional business immediately, and proceed to your blissful abode, if you think it best.

Look at all my letters and papers and write me forthwith. You are aware that at the time of your most bitter persecution, I was with you in feeling, and proffered you my military knowledge and prowess. My faith is still strong. I believe the God of the whole earth will avenge your wrong *in time* as well as in eternity.

O my friends, go on and prosper; and may the God of all grace save you with an everlasting salvation.

Yours respectfully,

J. C. BENNETT.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 9, 1856.

LETTERS OF APPOINTMENT.—Before this Number of the *Star* is in circulation, the Elders engaged in the ministry will, no doubt, have received their "Letters of Appointment" for the present year. These letters are given to show that the persons who hold them are duly authorized, by us, to act in the important positions assigned them, and also to point out the leading duties of their several callings. The Elders should not lay these letters by, as though they were a mere formality, but carefully peruse them from time to time, and endeavour to comprehend the nature and extent of the duties required of them. Those who do this prayerfully will derive strength therefrom, and be found approved in their ministry.

With these "Letters of Appointment," we have also furnished copies of "General Instructions" to the presiding and travelling Elders, and to the Book Agents and Treasurers. These contain the most important items of information concerning Emigration, and the management of the business affairs of the Conferences, as connected with this Office. We have not sent these instructions to be laid by and for-

gotten, but to be faithfully studied as a rule of conduct. The Elders should carry them with them when travelling, and the Book Agents and Treasurers keep them where they will always be accessible for the information of the Saints, who may inquire of them from time to time.

We receive scores and hundreds of letters requesting information, which require a large amount of time, labour, and expense to answer. The most of this information can be readily supplied to the Saints by the Pastors, Presidents, Travelling Elders, and Agents, if they will give proper attention to the subject. This we expect them to do, and we desire the Saints to make application to those officers, instead of us, for general information. Due consideration to the foregoing suggestions we consider of the utmost importance, on account of the numerous changes that have taken place through the recent appointments, and the anticipated important ones that will soon take place here in the General Office in Liverpool, that all business matters may be conducted correctly and with satisfaction.

THE HYMN BOOK.—We are progressing favourably with the publication of a new edition of the HYMN BOOK, and we shall soon be ready to fill orders for it. When this is the case, we will give early notice in the *Star*. On the receipt of such notice, General Book Agents will please send in their orders for what they require. If they have previously ordered any, we desire them to include all former orders in this last one. This will save considerable trouble, and perhaps the commission of some errors. The varieties of binding will be essentially the same as of the last edition.

Home Correspondence.

LONDON, KENT, READING, AND ESSEX CONFERENCES.

35, Jewin Street, City, London,
January 18, 1856.

President Franklin D. Richards.

Dear Brother—Having held the London, Kent, Reading, and Essex Conferences, invoiced the goods, and transferred the Agency at 35 Jewin Street, I now take the opportunity of giving you a brief report.

In the first place I will say, there was an excellent spirit manifested at all the Conferences, both with Priesthood and Saints. The representations showed that the Saints generally were increasing in faith. Liberal donations bore witness that they were likewise increasing in good works, and the prospects were good and encouraging for the future.

The Presidents released to go to Zion have had the confidence and good will of the Saints, while labouring in their respective Conferences, and now leave with their blessing and prayers for their present and future happiness and prosperity; and a determination to assist them to the extent of their ability.

Their future Presidents were warmly received, and I am sanguine in the expectation that they will, with the blessing of God, be enabled to do a good work in the coming season. In regard to money matters, I feel they have done a good work.

In the Pastorate there has been donated in the past year, for the Temple Fund, £351 1s. 4½d.; Emigrating Fund, £145 13s. 10d.; for emigration of Presidents, Foreign Mission Fund, paying up arrears, support of Travelling Elders, publications, and various other funds, making a total of all funds, £2674 7s. 10d.

On Monday, the 31st of December, we held a Pastoral Conference, at which the Presidents of Conferences, Presidents of districts, of Branches, and Priesthood in general, attended.

Truly, "The Spirit of God like a fire

was burning;" all seemed to rejoice in their past labours, and were full of energy and good faith regarding the future. Various resolutions were passed, such as for the emigrating of Presidents, a subscription to be taken up for Foreign Missions, also for President Spencer's outfit and my own.

My outfit, however, is a matter of small moment to me. I came here by the command of God's servants, and feel that with your blessing, and the blessing of God, I will be enabled to return. My feelings are that any means donated for my emigration are at your disposal, to use just as you please. Money with me is no object, so long as I do the will of God, and bless my brethren. During the meeting we were cheered and instructed by the wise counsel and fatherly advice of President Spencer, and felt to say, God bless him, brothers Franklin, Wheelock, and all the authorities in Zion.

Elder Dunbar has accompanied me through the Pastorate, and I think I have given him a general understanding in regard to all matters, and in conclusion feel to say, God bless him, with his associates—Elders Ross, Hyde, Davis, and Brown, in which sentiments all associated with me cordially join.

Desiring that the blessings of the Almighty may rest upon you, your Counsellors, and all engaged with you at 36 Islington, believe me your brother in the kingdom of God,

WILLIAM H. KIMBALL.

WORCESTERSHIRE CONFERENCE.

Rose Cottage, St. Clement Place,
St. John's, Worcester, Dec. 28, 1855.

President Richards.

Dear Brother—I drop you these few lines to represent my feelings, and the work assigned me for the last twelve months, which is now about to devolve upon another, who, I trust, will be able to bear it off with greater facility than I in my weakness have done, which I believe will be the case, for, of all, I *feel* I am the weakest. Nevertheless it has seemed meet in the sight of the Lord and His servants, to place me in so responsible a position, which I realize to be of no small moment.

Our Conference for the quarter ending December 31st, came off on the 23rd inst., in a spirited manner. Although we were not favoured with as many visiting brethren as on other occasions, the cheerful countenances of the Saints, with their hearty response in the business transactions, gave evidence that the candle of the Lord was shining brighter and brighter in their understandings.

Our finances came up as well as could be expected, considering the circumstances of the greater portion of the Saints, at this season of the year. I was in hopes we should have been able to have contributed more liberally to the P. E. Fund this quarter, having our Temple Offering all squared up. But ere we had time to spit on our hands for another lift, old dreary winter presents his motley face, which but few, if any, are able to meet without a chill sufficient to paralyze their movements in the work, to some extent. I have been as urgent as the portion of the Holy Spirit imparted to me has made manifest, in striving to pull up to the mark, as pointed out by my brethren who are over me in the work. I find, in comparing the finances of the present year with those of last, we are in advance £85 12s., notwithstanding the emigration, and increasing poverty on the part of those who remain still behind. The expenses of the Conference have necessarily increased on those of the previous year, in supporting an addition of from two to three Travelling Elders during the season. But in this the Saints have not been weakened or oppressed in body or spirits, neither diminished aught in their purse. And I will here say, on the part of the Travelling Elders, they are first-rate good brethren, having been ever ready to carry out any measure adopted by myself and Pastor Dille, who has been a father and present help in times of need. May heaven's blessings ever attend his righteous endeavours here and hereafter, is my prayer. I have felt to reserve no blessing to myself, apart from those under my administration, which could be imparted for the general good of all, and my prayer is that my weak endeavours may be sanctified unto the good of my brethren.

We have not yet cast up our arrears with the Office for Books, &c., this quarter, but hope to be able to meet it a

little more favourably than hitherto. I feel to use every endeavour to square up, as far as possible, ere the Conference falls into the hands of my successor.

As the season of emigration draws near, the appeals of the Saints become more incessant for deliverance, and many are begotten unto a lively hope, by the introduction of hand-carts, as a cheaper mode of conveyance, while they are waiting with ready hands to try the experiment. Should they be *favoured* with the privilege, I look upon the Saints in my field of labour as those of my Father's house, and would rejoice could I be favoured in beholding them on their way to a better land, and trust I shall a goodly few, if not many.

Brother W. B. Hodgetts is present, and desires a kind remembrance to you and the brethren in the Office.

I will close lest I intrude on your time and patience.

Ever praying the God of our fathers to bless you and Counsellors, with the brethren in the Office, I am as ever your brother and fellow servant,

N. T. PORTER.

MANCHESTER CONFERENCE.

27, Boundary Street, Hulme,
Manchester, November 19, 1855.

President Richards.

Dear Brother—I feel to improve the present favourable opportunity, by dropping you a line or two, touching the condition of the Manchester Conference. It is with pleasure that I do so, on account of the peace and union that prevail in our midst. I am not aware that there is the least jarring string in any part of the Conference. The brethren throughout nearly every Branch are continually seeking to know what more is required of them. They only need to be told, and they go cheerfully to carry out the same. I attribute this, in a great measure, to the union of feeling that exists between myself and Pastor Grant, for I can truly say, that there has never been the least unkind feeling towards each other. The Saints have seen and felt this. It has been my pride all the time to carry out every measure that he has devised for the benefit of the work of God, and I know that his whole time has been entirely devoted to the instruction of the Saints in the line of their duty, and they know it. As it regards myself, I am fully satisfied I could not have a better man to labour under. . . . .

Many of the Saints felt so determined to pay up their Temple Offering, that they sold some of their furniture to do so. They now testify that the Lord has blessed them accordingly. Others, that were expecting to be turned out of employment, when the call was made upon them for the Temple Offering, as soon as they made up their minds to respond to the call, immediately gained favour with their employers, and were retained at work.

We have been under the necessity of cutting a great many off from the Church, that had become entirely dead to the work, but we feel now like Gideon's army when reduced, qualified for the work, God being with us. We are calculating this quarter to clear off of the Conference every debt of every description. . . . It would have done you good to have seen them, at the Priesthood meeting, raise their hands to assist each other in paying off their debts, thus manifesting their love to each other by their works.

With love and esteem to yourself and all in the Office, I am your humble servant in the Kingdom of God.

ROBERT HOLT.

Foreign Correspondence.

CALIFORNIA.

San Francisco, Nov. 4, 1855.

Mr George Turnbull.

Dear Brother—I sit down to pen a few lines, after a great many resolves and put-offs; but as the old saying is, long looked for come at last.

I will begin at my leaving Liverpool, and recapitulate a few items in my history

for the last two years. It may be interesting to you to know the ways and doings of an old friend.

When we rounded Holyhead a storm came on, and we were obliged to put back to within twelve miles of Liverpool, when it abated. We then put about ship and proceeded on. On the Monday evening we were again attacked by this terror of the waters; this time the wind was a little favourable, and we beat down channel. During the storm the water rolled in streams along the beam, into my berth, so that I got completely soaked, and caught cold; in consequence was somewhat under weather for the first week, but soon recovered, and enjoyed first-rate health during the remainder of the voyage. I had to act as clerk for the Branch I was in, called the "Starboard Bow Light." We had many good meetings, and were a first-rate lot of b'hoys.

I luxuriated in the beauty of the scenery while sailing up the Mississippi, and had good health until we arrived at St. Louis and left for the Missouri, when a slight touch of the prevailing epidemic visited me, which unnerved me, and incapacitated one from appreciating anything, but a deliverance from the malady. I was not one quarter so bad as some, but heaven deliver me from ever experiencing the same again. There the people commenced so die two or three at a time; it melted my heart to see them, knowing that they had left their homes with light hearts and fair dreams of a happy future in this the land of their adoption; but 'tis all right. In a great many instances it was their own fault, and could be attributed to their manner of living—they would cook a mess of fried pork, fried eggs, and melted cheese, eat all together with bread, butter, and hot coffee, and top up with a little whisky.

My experience in America is, that people must keep the Word of Wisdom more strictly than in any other place where I have been. If they do not, their health will suffer. This is my testimony to all.

We arrived at Kansas all pretty much worn down, and camped in the woods, by the river side, about a week. Here I was the first to discover a spring about a mile in the wood, issuing from the side of a hill. I led brother Hughes to it, which so delighted him, (after drinking bad river water so long,) that he called it Wilkie's well, and carved my name on the rock, which stands as a memorial to future generations, that such a being was at one time there.

We removed inland some four miles, and camped again in the woods, in a lovely spot. We staid here about six weeks, the most of which time I spent in rambling over the country, picking wild strawberries, gooseberries, blackberries, and cherries: thus living in the choicest style, and was getting quite fat and swarthy. Without exception, this was the loveliest place I had ever beheld. I penetrated alone far into the woods, and came upon some of the most beautiful and enchanting spots possible to imagine. I had the assurance that I trod on consecrated ground.

I was organized into Dr. Richardson's Perpetual Emigrating Fund Company, and was appointed clerk, which office, with other camp duties, kept me in plenty of work all the time. We rolled out on the prairie about the middle of June, and camped two weeks, during which time we were properly organized, with our cattle and everything in good order. We finally started on the first of July, and travelled pleasantly the three first weeks, after which we travelled hard—twenty and twenty-five miles a-day. We saw few Indians on the road till we came to Laramie, some miles east of the Fort 5000 Sioux were encamped; they turned out *en masse* as we passed, from the smallest papoose to their chief, Big Bear, a brave looking fellow, over six feet high. Saw them perform several dances. They are a good looking people, noble in their bearing, athletic, and well formed. Some of their squaws were as pretty women as I ever saw.

We travelled over the mountains pleasantly, there being no snow or frost. The scenery for the last 100 miles is grand and sublime; mountains towering thousands of feet above you, with almost perpendicular sides: chasms in the rock, hundreds of feet high, with overhanging cliffs, which seemed to frown upon us as we wended our way slowly along their base. We arrived in G. S. L. City on the 30th of September in good health and spirits.

As you emerge from the mouth of the kanyon, the fine panorama which passes before you, is magnificent in the extreme—a broad valley, stretching either way, en-

circled by ridges of bold, lofty mountains, reflecting the rays of the sun upon the valley beneath, giving genial warmth to the atmosphere, and causing vegetation to grow rapidly.

We entered the Valley on a bright sunny morning. The sun shining in all his glory, reflecting his rays through a refulgent blue sky, cast a smile o'er the scene; and the rippling brooks, as they travelled on, sent forth their harmonious music, and all nature seemed to rejoice at the arrival of the weary-worn pilgrims—thus we beheld for the first time the home of the Saints.

The city is, without exception, the most beautiful I ever beheld; laid out in square blocks, the streets wide, with side walks to correspond. Shade trees are planted at regular distances, which add much to the beauty of the scene. There are many fine buildings. But above all, in the eyes of a Saint, is Temple Block, laid out on the most beautiful situation in the city. The wall is about completed. In the south-west corner is the Tabernacle; in the northwest, the Temporary Endowment House—a fine building; on the north side are the public works; and in the centre of the east side is the foundation of the massive structure which in a few years will be the crowning glory of Utah.

Twenty-six died during the journey; most of the deaths occurred from the time we left the upper Platte till we came to the middle of the mountains. The causes were chronic diarrhœa, scurvy, and mountain fever. I have helped to bury two, three, and four in a morning The mortality I could only attribute, in many instances, to a gross violation of the laws of life and health.

On arriving in the Valley, I had the job of collecting all the Fund property, and handing it over to the Tithing Office. I received payment in cash from M'Intosh, Treasurer of the Fund. In doing this I made several acquaintances, so that in a week's time I had friends who were ready to do anything they could for me. I moved round and obtained work at one place, and then at another; first, in making a road on the west side of Jordan. In making the road, we dug through a large Indian mound, composed of alternate layers of earth and lime, in which were embedded skeletons of men and burnt bones of animals. One skull we dug up was of goodly dimensions, well formed, with points of character standing out clear. I then went to digging potatoes, then to the kanyon for wood. Helped brother Phinehas Richards (father to brother Franklin) to build his house—that is, made mortar, and tended mason; and thus obtained experience which will profit me in times to come.

When I arrived in the Valley, I was indebted to the Church thirty-five dollars, which I paid before starting on my mission. . . . .

Through the instrumentality of brother Joseph Cain, I obtained a situation in the Printing Office, in which I continued until appointed to accompany brothers Cannon and Bull on a mission to California, to print the Book of Mormon in Hawaiian. While in the Printing Office I averaged $18 to $20 per week.

On the 10th of May we started in company with General C. C. Rich, taking the south route, for the purpose of viewing the settlements, and arrived in San Bernardino on the 4th of June—a beautiful place, with a warm, salubrious climate, and fine, rich soil, growing apples, pears, peaches, grapes, figs, or anything you have a mind to plant. Staid there a week. Thence proceeded to San Pedro, on the Pacific coast. Staid there four or five days. Thence per steamer to San Francisco, where we arrived on the 28th of June, and discovered that brother Pratt had left, so we had to buckle to it, and do the best we could. Had the press taken out of store, fixed it up, and set to work. Have now printed 368 pages of the Book of Mormon. Calculate starting a paper in February.

While crossing the desert, I was stung by a green scorpion, one of the largest class. Suffered considerable for want of water. Can realize that the hand of the Almighty has been extended for my preservation in many places and in many ways.

The country on this (west south-west) side of the settlements, for a distance of 500 miles, is one continued desert, until you cross the Sierra Nevada mountains. It seems as if the country had at one time been one living fire, and feels so now. The rocks are nearly as black as coal; the country dried up; the distances to watering places raging from 35 to 55 miles, and then just enough to water a few animals. No vegetation, save a few stunted

bushes. In short, a regular sectarian hell.

While at home I was appointed a teacher in the 14th Ward, by Bishop Hoagland, in which capacity I officiated till leaving. Some four months after arriving in the Valley I was ordained into the 30th Quorum of Seventies. I received a commission of 2nd Lieutenant, under Captain Orson Pratt, junior, in a new regiment, formed by Colonel David Ross. We—the officers—practised sword exercise two nights, and military tactics two nights a-week, and were making considerable progress. . . .

I have been setting Kanaka for this last five months, which makes it somewhat difficult for me to write and spell English all at once. . . .

One word on California. They are the fastest lot of people here that you can scare up anywhere; lacking charity, in its more extended meaning, and the finer feelings of humanity. A fine country, and nice, bracing atmosphere. The temperature of San Francisco ranges in summer from 75 to 85 degrees; winter, from 65 to 75 degrees. In Sacramento it is warmer. One day I was there the thermometer stood 106 degrees in the shade. The chief amusements are smoking, drinking, gambling, swindling, stabbing, shooting, &c., &c. The people are fast ripening for the judgments of the Almighty. . . . .

Give my kind love to brother Kent, if in Liverpool, also to brothers Jaques and Linforth. I scan the *Star* minutely, on the arrival of each mail, for items of interest. Was happy to see an article by Elder George Turnbull; and say, persevere, and God speed your labours. Give my love to all who were acquainted with me, or who may ask concerning me; tell them to come and do likewise. Brothers Crandall and D. Grant are not forgotten. . .

. . . . . .

I shall now close, hoping to hear from you soon, and will ever pray that the blessing of the Lord may attend you, that the Star of Ephraim may guide you, and buoy you up, and that you may be inspired to deeds of virtue, honour, glory, and immortality; and will ever remain your friend and brother in the Gospel Covenant.

MATTHEW F. WILKIE.

Varieties.

THE greatest truths are the simplest, so are the greatest men.

THOSE who have few affairs to attend to, are great speakers. The less men think, the more they talk.

THE practical infidelity of professing Christians is the chief cause of scepticism. What a contradiction it is to profess to lay up treasures in heaven, and yet devote every faculty of the mind to things that are of the earth earthy.

ROMAN CATHOLICISM.—Their own historian, Baronius, admits that, during a succession of fifty Popes, not one pious or virtuous man sat in the chair. Some were heretical, others guilty of murder and incest, others were mere infidels, such as Leo, who remarked, *Quam lucrosa nobis est ista fabuli Christi.*—*Wesleyan Watchman.*

ONE Sunday, when the minister of Udney entered the kirk, he was no less surprised than indignant to find that daft Jamie Leming had taken possession of the pulpit. "Come down, Jamie," said his reverence. "Come ye up, sir," answered Jamie; "they're a stiff-neckit and rebellious generation, sir, an' it 'll tak us baith to manage them."

A VENERABLE doctor, who is as witty as he is benevolent, in carrying out his philanthropic schemes, has contributed largely to a new wing of a hospital for decayed gentlewomen. A few days ago the committee of management sent to him, asking him if he would send his crest and coat of arms to be inscribed on the building. He inclosed a pill-box.

OBEDIENCE.—If it were asked what was the first requisite for salvation, it might very appropriately be answered, obedience; the second, obedience; the third, obedience; in fact, obedience appears to be the grand secret of success in the race for endless lives and exaltation in the celestial kingdom of our God. Yes, yes; to obey is better than sacrifice, and to hearken than the fat of rams; while disobedience is as the sin of witchcraft, and was punishable with death.

Lines addressed to Elders James Ferguson and John D. T. McAllister, of the Irish Mission, on their departure for Zion.

Go, ye chieftains of Israel, to Zion's free mountains,
Return to the valleys you love and revere,
Where Truth gushes pure from celestial fountains,
Through the lips of our ruler, our Prophet and Seer.
Go, your families await you with welcomes of gladness,
Taste the sweets of love's goblet unmingl'd with sadness,
Far away from a rotten world's strifes, cares, and madness,
In our own darling Utah, the queen of the earth.

With your labours and toilings the Lord is well pleased,
And His fond eye was still o'er your perilous track;
Now His voice sounds—"Beloved, from your labours you're eased,
To the mountains and valleys of Ephraim come back."
Yet you carry our heart's warmest wishes and blessings,
And our love pure and fervent—no lips cold professing,
With the prayers of the humble of Erin possessing,
To waft you to Utah, the queen of the earth.

You have toil'd here and lov'd us with fervour untiring,
And 'tis fair we return the rich measure you gave,
Our down-trodden warm hearts, with liberty firing,
You 'mid poverty taught us to soar and to save.
And for us, say to Brigham, and Heber, and Jeddy,
We are few, we are humble, but willing and ready
To follow your footsteps unshaken and steady,
To storm Hell's dark fortress, or die by the way.

Say we long for the day when iniquitous leaven
From this earth shall be purged, and to darkness be hurl'd;
When the Saints shall triumph as the armies of heaven,
And Brigham's behest be a law to the world.
Say that *shoeless* or *shirtless* we'll follow, untiring,
Our James and his Mac, nor once think of retiring
Till Truth, o'er the gorgon of Error expiring,
Shall wave its bright standard and victory be won.

Go, beloved ones, the smile of the Lord hovers o'er you,
And the power of the Priesthood your steps shall sustain,
The reward of your labours of love is before you,
When the crowned sons of Michael begin their glad reign.
Let the dim future rise like a ne'er-ending river,
Track its course by the aid you've still found would deliver,
For the past has been onward, then onward for ever,
Till with Gods you commingle through worlds without end.

May our united faith and our prayers safely bear you
Where the tempest and waters sport strangely with life,
Up the rivers of Joseph and o'er the wide prairie,
Unscathed by the deeply-wronged Lamanite's knife.
And when safe in the mount-girded valleys of Zion,
Ne'er forget those behind who your aid still rely on,
And we'll make Erin ring while Hope's pinions we fly on,
With Utah *mavourneen*, the queen of the earth.

Mayherafelt, Ireland. EDWARD L. SLOAN.

ERRATUM.—In *Star*, No. 3, "Quarterly List of Debts," Brecknockshire Conference, for "£22 13s. 3½d." read "£22 8s. 3½d."

ADDRESSES.—G. W. Thurston, care of S. Turner, 6 Upper Church Street, Dale Hall, near Longport, Staffordshire.
Thomas Crawley, L. D. Saints' Chapel, St. Paul's Opening, Norwich.
Joseph Silver, 10 Boss's Gardens, Edward Street, Briton, Sussex.
Frederick S. Turner, A. Clifford's, Forest Green, near Nailsworth, Gloucestershire.
Joseph Taylor, 2 Back of St. Michael's Place, Plymouth.
Oliver G. Workman, 50 Dundas Street, Monkwearmouth, Sunderland.
W. H. Kelsey, 15 Thomas Street, Woolwich.
John L. Smith, Mons. Graunaver, Rue du Cendrier 108, Geneva.

Money List, Jan. 18—25, 1856.

	£	s.	d.
George W. Davies	2	0	0
Charles Peat	4	15	0
James Frewin	5	0	0
Carried Forward	£11	15	0
Brought Forward	£11	15	0
John Price	5	0	0
John Mellor	3	0	0
	£19	15	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XVIII. Saturday, February 16, 1856. Price One Penny.

Emigration.

BY ELDER JAMES FERGUSON.

The growing importance of the Emigrating Fund, together with the much that has been and is yet to be accomplished by it, has led me often to reflect upon the origin of that institution. Under how many different names, soever, it may have performed its work, such an institution has had an existence in some form in every age when the people of God were called to migrate either to a new country selected for their residence, or in returning from their dispersion among strangers. Its object first was to bring the elect of God from a country of oppression, and put them in possession of a lawful and enduring title to a homestead. Its object now is to fulfil the words of the Son of God, and bring the meek to inherit the earth. To me, however, it is but a matter of historical curiosity, what means were used to gather out the people anciently. I love to read and think about such things. I love to follow Moses and his people through all their wanderings; and am consoled in reflecting upon the power and mercy of God in all His dealings with His people. I am more deeply, more personally interested in the history of our own times. To the origin of the institution in our day is my attention more immediately directed.

A dark gloom had seemed to hang upon the destinies of the Church, and had just begun to dissolve. A fearful struggle to wrest the Priesthood and its powers from the earth, had been carried on for years by the enemy of truth, and had at length been decided in favour of the Saints, who by their suffering and industry had earned the decision. The day had but begun to dawn upon them after a dreary night of storms and sorrows. The Pilgrim Fathers of Deseret had called their convention and prepared for a season of rest. The colony consisted chiefly of — the Pioneers and their Prophet-leader, who had performed their third journey of toils and explorations over the plains; the little squad and their gallant general, who had fought hard and bravely to secure a flying retreat for the remnants from Nauvoo; and the returned Battalion, whose tattered clothes bore testimony to the thanklessness of the Government they had served. A severe winter, succeeded by a spring and summer of great scarcity, had just been passed. The harvest had been hastily gathered. Many of them still dwelling in their tents and wagons, they had been careful by uniting their energies to erect a bowery for the worship of God. Circumstanced as they were, worn down by toil, exposure, travels, and persecution

it would be fairly supposed that their first care would be to provide for themselves comfortable habitations, and recruit themselves with the necessaries, if not the luxuries, which might be procured. Opportunities were not wanting for the gratification of selfish propensities. With the harvest from the earth had been brought in the varieties of foreign produce from the Gentiles. The opportunity to choose between good and evil is never absent from mankind. Though far away from the temptations of the Egyptians, when idolatry found its way into the hearts of the Israelites, the gold was not wanting to make a calf for them to worship. So with the Saints in the mountains. Their canisters were empty, but the tea chests of the stranger merchants were full, and their shelves were laden to supply the place of the tattered garment and the faded dress and ribbons. The shuddering recollection of the scenes they had lately passed, inclined them to concentrate all their thoughts and purposes upon the place where they had at length found safety and freedom, and to think only of the world behind them as something to be hated or forgotten.

The business of the Conference which called them together in the October of 1849, turned their thoughts and feelings in another channel. The Christian adopts that portion of the creed of the infidel which holds that the first law of nature is, "Preserve thyself." The Saints adopt the creed of the Redeemer, to honour God and preserve each other. Scattered still among the nation who had afflicted them, were many who sighed for deliverance, and from whom, like them, their all had been plundered, who, worshipping Jesus, had been robbed by Christians. In other nations still more distant the hand of oppression was cold and heavy upon thousands of their fellow-worshippers, whose unceasing toils but strengthened and made heavier the arm that crushed them. However destitute and smitten the people of God might be in their gathering place, to them all eyes were turned, and the cry from the great continent and the islands was—"Oh that the salvation of Israel were come out of Zion!" The call to assist was made by the presiding Prophet. It had only to be made to be answered. All selfish considerations were thrown away. The perils of the past were laid aside or forgotten, and, trusting in God for their own sustenance, they made their investments and organized the "Perpetual Emigrating Fund." Among them were no wealthy capitalists. The poor husbandman, giving his only cow, that had furnished his little ones their only luxury; the widow, presenting the rifle or pet farm-horse, a relic she had cherished in memory of him who had fallen in defence of his comrades, or had sunk exhausted and lay buried in the dry waves of the desert; the wife of the absent missionary, bringing in the jewels she had preserved as tokens of her early love—these were the capitalists, these the first stock holders, in that holy institution which already has redeemed thousands from pauperism and despair, and given them a home and an independence on a free soil.

While thus reflecting, I am often astonished to find, among those who call the loudest and most frequent, some who, though professedly willing to endure every thing for Christ's sake, are not willing to dispense with the smallest luxury they have been accustomed to, to aid in their own liberation. The mechanic of large wages will present himself side by side with the labourer of ten-pence a day, and claim priority of membership as his better title to assistance. The caprice of an employer will compel him to live on half his earnings, and dispense with all his luxuries. A few months' sickness will be owned a dispensation of Providence, and will empty his wardrobe upon his back. But ask him in the pride of health and full employment to curtail his expenditure—it is impossible; to turn his spare clothing into funds to emigrate him—not an article can be dispensed with. The fumes of the pipe will mingle in his devotions, as he puffs away the means that would aid in his liberation, and spurns or treats lightly the guarantee against the power of the destroyer. All are not so. Yet are there not those, even among the sincere and good, who thus think thoughtlessly of that institution, the foundation of which was laid in the sufferings and sacrifices of houseless, thin-clad exiles, just emerged from the horrid realities of a waking dream, in which the old man and the infant had mingled their sobs in cold, hunger, and death? For the world the plan of salvation is too simple to submit to. To many of the Saints their sources of help are too simple for consideration. In anticipation of the

calamities that must overtake them if they linger on in Babylon, the Saints should act as though they were already upon them. From each sixpence they should if possible save a penny and dedicate that for their release. For their sakes, their brethren and sisters at home left the tea and fruits, and the costly apparel, unbought on the merchants' shelves. The fatted beef was sold for their deliverance, and the blessing of God gave flavour to the fleshless pottage. What has been done for them they will not surely refuse to attempt for themselves.

With the recollection of such examples before them, the more wealthy among the Saints in these lands should not be found reluctant to render the simple aid of a loan—to make an investment which they may draw out at pleasure at their journey's end, and thereby not only do much good by rescuing their brothers from their bondage, but place their funds for their own future use in the only existing place of real security. Had the Conference of 1849, acting upon the narrow principle that governs the world, and is not yet eradicated from many of the Saints, dispensed with or delayed the organization of the Emigrating Fund, thousands who have, through its assistance, participated in the blessings of the House of the Lord, and are now living free and happy in the light of Zion, would still have been lingering hopelessly in the darkness of Babylon. The poor widow *gave all* that she had to bring the people of a strange country from their bondage. Who that have plenty will hesitate to *lend a portion* to open the prison doors of their countrymen?

The future history of many, who will doubtless be actuated by the opposite impulses that govern monied men, may be briefly rehearsed. Two of them of ample and equal means are about to emigrate. They have both been asked to aid the gathering by a loan of their money. One, remembering the certainty of having to account for his stewardship at some time, invests all his means, reserving a bare sufficiency to emigrate himself and family. The other hesitates, and finally makes his investment in the purchase of merchandize. They both arrive at their destination safely. With them arrives the record of their acts. In answer to the question about the disposal of their means, the first points to the record, and the camp of the rescued poor: the second points to his train of merchandize. From the yielding earth, that refuses not to return to the liberal sower, the first learns a happy lesson, and while the harvest is coming on, that is to bring him the returns of his investment, he finds time to seek, and fails not to obtain, the holy consolations of the house of God, while all Israel unite to bless the liberal heart! "The cares of this world and the deceitfulness of riches" have filled the merchant's soul. The blessing of God is not with his substance, and it is wasted. For him there is no harvest, for he closed his hand in the seed time. His mammon of unrighteousness has failed him. He has no friends in the everlasting habitations wherein he might find solace in his distresses, and the doors are closed against him! Look on the two pictures, and choose!

History of Joseph Smith.

(*Continued from page 80.*)

[August, 1840.]

Saturday, August 1st. In the *Times and Seasons* of this month, I find the following—

A VOICE FROM THE HOLY CITY—REBUILDING OF THE TEMPLE OF SOLOMON—RECALL OF THE PEOPLE OF GOD TO THE LAND OF JUDAH.

We have received by the last packet from England, a copy of a very extraordinary "Circular" issued by the Jews, now residing at Jerusalem, and addressed to all the descendants of Abraham to the utter-

most ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we annex as matter of the deepest curiosity to the people of this country. Next week, if we possibly can, we shall publish the original Hebrew in a double sheet, but at present we must content ourselves with the translation. —*Morning Herald.*

"To our brethren the Israelites of Europe and America—The liberal and benevolent contributors towards every holy and pious purpose—ready to stand in the breach and evince their love for the Land of Promise: to the well-wishers of Jerusalem, and friends of Zion (dearer to us than life) who extend their bounteous aid to this Holy City, and devote their best means, in love and affection, 'to take pity on her stones, and show mercy to her dust.' To the illustrious and excellent Rabbies—to their worthy and distinguished Assessors—to the noble Chiefs and faithful Leaders of Israel; to all congregations devoted to the Lord, and to every member thereof—health, life, and prosperity. May the Lord vouchsafe His protection unto them; may they rejoice and be exceeding glad; and with their own eyes may they behold when the Lord restoreth Zion. Such be his gracious will. Amen.

"It is a fact well known throughout Judah and Israel, that 'the glory altogether departed from the daughter of Zion,' since upwards of one hundred years ago, the congregation of German Jews in this Holy City were forcibly deprived of their homes and inheritance. Dreadful and grievous was the yoke under which the despots of this land oppressed them. Tyranny and cruel usage ground them to the dust, and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus the large court they inherited from their ancestors remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifices it contained, namely, the Synagogue and Medrash, were by them demolished, the whole of the property utterly ruined, and possessions, lawfully ours, devastated before our eyes. Then did our souls refuse all consolation! For how could we bear to witness the evil which befel our people!

"As the light gleams forth from a spark, so did our congregation take heart and return again to form their establishments, and to take root on the Holy Mount. But we could find no rest for our wearied feet—no place consecrated and appointed for prayer and instruction. Our aching eyes beheld how every nation and tongue, even from the most distant isles of the ocean, is here possessed of structures defended by walls, gates, and portcullis, whilst the people of the Lord, forcibly expelled from their inheritance by rapacious barbarians, were covered with obloquy, scorn, and disgrace.

"The cries of the people ascended unto the Lord who dwelleth in Zion. He looked down, and in pity beheld their sufferings and oppression. And ever since the ruler of Egypt first assumed the government of the Holy Land—a Ruler who maintains justice throughout his dominions—an edict was issued permitting Jews to do whatsoever they deemed right and expedient, with respect to the rebuilding of their demolished synagogues and colleges. Us, likewise, the Lord in his mercy vouchsafed to remember, and caused us to be reinstated into the heritage of our fathers, even to the aforementioned Court, which is called the Ruin of R. Jehudah the Pious (of blessed memory).

"Blessed be the Lord our God, the God of our fathers, who inspired the heart of the Ruler of Egypt to restore unto us the possessions of our ancestors. Nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem.

"'We fenced it, and gathered up the stones thereof,' and the sacred undertaking prospered in our hands, so that we have completed the Medrash, and 'great is the glory of the house;' and also houses for the teachers of the law, and for the hospitable reception and entertainment of strangers, which were indispensably necessary to accommodate the many pious Israelites who visit the Holy City during the festivals. And on *Rosh Hodesh Shebath* last we joyfully placed a Sepher Jorah in the Medrash, which we consecrated by the name of 'MENAHEM ZION'; for the Lord has vouchsafed to comfort his people.

"But although we have thus, under the blessings of Providence, retrieved a part of the possessions bequeathed unto us by our pious ancestors, yet our hearts are afflicted and our eyes are dimmed when we behold the sanctuary of our Lord, the Synagogue, which still lies in ruins; nor is it in the power of all of us (the German Congregation) to rebuild it; for alas! great is the number of our poor who stand in need of bread, and the debts we contracted in building the Medrash are large, and weigh heavily upon us.

"The cause of our grief is thus ever present to our eyes—the ruins of the Synagogue are heaped in the middle of the Court, and rank weeds spread over the consecrated pile. We therefore deem it our bounden duty to despatch a messenger

unto our brethren the children of Israel, who are dispersed and in exile, in order to acquaint them with 'the salvation of the Lord in the land,' so that they may arise and take pity on Zion, for it is time to show mercy unto her.

"To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that profound and renowned Rabbi, the zealous and honourable AARON SELIG ASHKENAZI. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel 'according to the sight which he has seen in the Holy Mount,' and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.

"Now, therefore, let the righteous behold and rejoice. Let the pious exult and triumph in gladness. The day ye have so long hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting 'the Temple of the Most Holy King on the mountain of the Lord'—that ye may have a portion and a righteous record in Jerusalem.

"Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household freely, as the rich dispenses the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season.

"Let each man encourage his neighbour and say, 'We will be zealous and persevering for our people and the City of our God. And for the love of Zion, and the sake of Jerusalem, we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys, even as we have vowed:—If I forget thee, Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joy.

"Such are the words of your brethren who address you for the glory of God, and for the honour of his land, his people, and his inheritance—continually praying for our exiled brethren, and offering up our orisons on holy ground and particularly near the WESTERN WALL, that it may be well with you everlastingly as you yourself desire, and we most sincerely wish.

"Signed at Jerusalem, the 18th day of year 5597 A.M., by the Wardens of the Medrash and members of the Building Committee, on behalf of the Congregation of German Jews in this Holy City.

"[Signed] HIRSH JOSEPH,
"DAVID REUBEN,
"NATHAN SADDIS,
"ABRAHAM S. SALMONS,
"MORDECAI AVIGDOR,
"URIAH S. HYAM.

"The undersigned Assessors of the Bethdin, by the direction of the Rev. Chief Rabbi, hereby certify that Rev. Aaron Selig Askenazi is actually departed for the purpose mentioned in the above Circular.

"London, the 7th Tebath,
"24 Dec. 5599.

"ISRAEL LEVY,
"AARON LEVY,
"A. L. BARNETT."

Monday, August 3rd, 1840. Elders Woodruff and G. A. Smith are at Ledbury, Herefordshire.

Tuesday, 4th. Elder Kimball left Manchester for Herefordshire, and Joseph Fielding is at Bedford.

Wednesday, 5th. Extract of a letter to Editor of the *Millennial Star*—

Beloved Brother—Since Elder George A. Smith and myself left Manchester, for the purpose of going to the South of England, we have visited the Churches which lay in our route, and found them universally prospering, and receiving additions.

We preached in Leek on Sunday, July 10th, and Elder Smith baptized six persons after meeting: and numbers were also baptized in the Churches at the Staffordshire Potteries while we were there. We passed through West Bromwich and Birmingham, and found numbers who were anxiously wishing for some of the Elders to visit that region and labour among them. We arrived in Ledbury, Herefordshire, July 22, and have spent about two weeks in visiting the Churches through this region, and I am happy to inform you, that we have found the Saints universally rejoicing in the truth, and the work progressing upon every hand.

Elder Thomas Richardson has baptized about forty since he came, and Elder William Kay about twenty: they are both much blessed in their labours. Elder Kington is labouring constantly in this wide field—which is under his care; and he with the Elders and Priests generally throughout this region are blessed with many souls as seals of their ministry. We baptized forty on Sunday last in this region, making 250 since the Conference. The Churches now number about 800, and appear in a very prosperous state. We are expecting Elder Kim-

ball every hour, and soon after his arrival we shall leave the Saints in this region, for the purpose of visiting the city of London and warning the inhabitants thereof.

W. WOODRUFF.

Saturday, 8th.

Nauvoo, Hancock County, Illinois,
Aug. 8, 1840.

Dear Sir—Yours of the 25th ultimo, addressed to Elder Rigdon and myself, is received, for which you have our thanks, and to which I shall feel great pleasure in replying.

Although I have not the pleasure of your acquaintance, yet from the kindness manifested towards our people when in bondage and oppression, and from the frank and noble mindedness breathed in your letter, I am brought to the conclusion that you are a friend to suffering humanity and *truth*.

To those who have suffered so much abuse, and borne the cruelties and insults of wicked men so long, on account of those principles which we have been instructed to teach to the world, a feeling of sympathy and kindness is something like the refreshing breeze and cooling stream at the present season of the year, and are, I assure you, duly appreciated by us.

It would afford me much pleasure to see you at this place, and from the desire you express in your letter to move to this place, I hope I shall soon have that satisfaction.

I have no doubt you would be of great service to this community in practising your profession, as well as those other abilities of which you are in possession. Since to devote your time and abilities in the cause of truth and a suffering people may not be the means of exalting you in the eyes of this generation, or securing you the riches of the world, yet by so doing you may rely on the approval of Jehovah, "that blessing which maketh rich and addeth no sorrow." Through the tender mercies of our God we have escaped the hands of those who sought our overthrow, and have secure locations in this State, and the Territory of Iowa. Our principal location is at this place, Nauvoo, (formerly Commerce) which is beautifully situated on the banks of the Mississippi, immediately above the lower rapids, and is probably the best and most beautiful site for a city on the river. It has a gradual ascent from the river nearly a mile, then a fine, level, and fertile prairie—a situation in every respect adapted to commercial and agricultural pursuits, but like all other places on the river, is sickly in summer.

The number of inhabitants is nearly three thousand, and is fast increasing. *If we are suffered to remain*, there is every prospect of its becoming one of the largest cities on the river, if not in the Western World. Numbers have moved in from the seaboard, and a few from the islands of the sea (Great Britain).

It is our intention to commence the erection of some public buildings next spring. We have purchased twenty thousand acres of land in the Iowa Territory opposite this place, which is fast filling up with our people. I desire all the Saints, as well as all lovers of truth and correct principles, to come to this place as fast as possible, or their circumstances will permit, and endeavour, by energy of action and concentration of talent, &c., &c., to effect those objects that are so dear to us. Therefore my general invitation is, "Let all that will, come," and partake of the poverty of Nauvoo freely.

I should be disposed to give you a special invitation to come as early as possible, believing you will be of great service to us; however you must make arrangements according to your circumstances, &c. Were it possible for you to come here this season to suffer affliction with the people of God, no one will be more pleased to give you a cordial welcome than myself.

A charter has been obtained from the Legislature for a railroad from Warsaw, being immediately below the rapids of the Mississippi, to this place—a distance of about twenty miles, which if carried into operation will be of incalculable advantage to this place, as steamboats can only ascend the rapids at a high stage of water. The soil is good, and I think not inferior to any in the State. Crops are abundant in this section of country—and I think provisions will be reasonable.

I should be very happy could I make arrangements to meet you in Springfield at the time you mention—but cannot promise myself that pleasure. If I should not, probably you can make it convenient to come and pay us a visit here, prior to your removal.

Elder Rigdon is very sick, and has been for nearly twelve months with the fever and ague, which disease is very prevalent here at this time. At present he is not able to leave his room.

Yours, &c.,
JOSEPH SMITH, junior.

To J. C. Bennett, M.D.

P.S.—Yours of the 30th is just received, in which I am glad to learn that your increasing desire to unite yourself with a people "that are everywhere spoken against," and the anxiety you feel for our welfare—for which you have my best feelings; and I pray that my heavenly Father will pour out

His choicest blessings in this world, and enable you by His grace to overcome the evils which are in the world, that you may secure a blissful immortality in the world that is to come.

J. S. jun.

Soon after the July Conference at Manchester, Elder P. P. Pratt started for America to fetch his family, leaving the Star in charge of President Young, assisted by Elder W. Richards.

Saturday.

Wayne County, Illinois,
Aug. 15, 1840.

Reverends Joseph Smith, junior, and Sidney Rigdon.

Respected Friends—I have written you several communications to Commerce and Nauvoo, supposing they were different places, but a brother to a lady in your community, now in this place, informs me that they are one and the same.

I have received no reply to my letters, and attribute the delay to a press of business or professional absence. I have come to the conclusion to join your people immediately, and take up my abode with you. Let us adopt as our motto—*Licut partribus sit Deus nobis*—(as God was with our fathers, so may he be with us), and adapt the means to the end, and the victory is ours. The winged warrior of the air will not cease to be our proud emblem of liberty, and the dogs of war will be forever chained.

I shall be with you in about two weeks, and shall devote my time and energies to the advancement of the cause of truth and virtue, and the advocacy of the Holy religion which you have so nobly defended, and so honourably sustained.

My love to all the brethren.

With sentiments of paternal regard,
Yours respectfully,
J. C. Bennett.

Monday, 17th. Met with the High Council of Nauvoo at my office, also the High Council of Iowa. John Batten preferred many charges against Elijah Fordham. After the testimony, and the Councillors had spoken, I addressed the Council at some length, showing the situation of contending parties, that there was in reality no cause of difference; that they had better be reconciled without an action, or vote of the Council, and henceforth live as brethren, and never more mention their former difficulties; and they settled accordingly.

Tuesday, 18th. Elders Kimball, Woodruff, and G. A. Smith left Cheltenham for London, one hundred and ten miles, where they arrived in seven and a-half hours, at William Allgood's, No. 19, King Street, Borough, and were kindly received by Mrs. Allgood, who took them to the King's Arms Inn.

Great distress is prevailing in Ireland; no work, and provisions very scarce.

The truth is spreading rapidly in England and Scotland.

Friday, 21st. Testimony of Benjamin Boyce—

I left my home in Nauvoo to go to Adams County, where I had lived the summer before, for the purpose of meeting some debts. I fell in company with a Mr. Brown, who stated to me that he was in search of some horses that had strayed from him. We had not proceeded far together, before we were hailed by twelve armed men, who demanded of us where we were going. I stated to them where I was going, and likewise Mr. Brown stated his business. They then asked if we were "Mormons;" we said we were; they then said that we could go no further; they said they were sworn to kill all the damned "Mormons" that they could find, and took us prisoners, tied us with ropes, and took us to a boat, and four of the company (one by the name of Martin, the others not known) took us to Missouri, to a little town called Tully, where we were put under guard, and kept till 11 o'clock in the evening, when three men came to us with a long rope, and tied it round each of our necks. I asked them what they were going to do with us; one said they were going to take us to the river, kill us, and make catfish bait of us; his name was Uno. They then led us to the woods, I should think about three quarters of a mile distant; they then parted us, took and stripped me naked, and tied me fast to a tree; one of the company cocked a pistol and placed it close to my ear, and swore, if I attempted to get away, that he would blow out my brains. They then commenced to whip me with large gads which they had for the purpose, and literally mangled me from my shoulders to my knees.

There were in company, as near as I could recollect, twelve or fourteen; they were stripped of their hats and coats, with their sleeves rolled up, and collars open, which made them look like murderers and robbers. The names, as far as I can recollect, were Monday, Uno, and Martin; the others I do not recollect. After keeping me tied in this condition I should think an hour and a half, they then brought Mr. Brown to me, and after some consultation, loosed me from the tree where I was tied, and led us back to the town, put us in a room where I saw

Noah Rogers and James Allred. They then tied them about the neck, and led them out, and in the course of the night, they brought them back to the room where we were.

Brother Rogers said they stripped him, and whipped him very bad. This was on the seventh of July. The next day Rogers and myself were taken before a magistrate; nothing proven against us, only that we were "Mormons;" and we were ordered to prison. Brown and Allred, by some means, were liberated, but we (Rogers and myself) were put into jail and put in irons until the twenty-first of August, when through the kindness of God we made our escape and returned to Nauvoo.

BENJAMIN BOYCE.

Sunday, 23rd. Ten were confirmed at the Carpenter's Hall, Manchester.

Saturday, 29th. Elder Kimball writes —"The brethren are beginning to excite attention in some of the public grounds in London." Out-door preaching is common in England.

Sunday, 30th. Twenty were confirmed at the Hall in Manchester.

The electric telegraph is beginning to be used on the Great Western railroad in England, between Drayton and Paddington, by which intelligence is communicated at the rate of two hundred thousand miles per second.

Elders Kimball, Woodruff, and George A. Smith, after having spent ten days visiting the clergymen and preachers and others of the several denominations, asking the privilege of preaching in their chapels, and being continually refused by them in a contemptuous manner, they determined to preach in the open air, Jonah like; and accordingly went to Smithfield Market (to the spot where John Rodgers was burnt at the stake) for the purpose of preaching at 10 a.m., where they were notified by the police, that the Lord Mayor had issued orders prohibiting street preaching in the city. A Mr. Conner stepped up and said, "I will show you a place outside of his jurisdiction," and guided them to Tabernacle Square, where they found an assembly of about 400 people listening to a preacher who was standing on a chair. When he got through, another preacher rose to speak. Elder Kimball stated to the first clergyman, "There is a man present from America who would like to preach;" which was granted; when Elder George A. Smith delivered a discourse of about twenty minutes, on the first principles of the Gospel, taking for his text, Mark xvi. 16; after which Elder Kimball asked the preacher to give out another appointment at the same place for the American Elders to preach; when he jumped up and said, "I have just learned that the gentleman who has addressed you is a Latter-day Saint; I know them—they are a very bad people; they have split up many churches, and have done a great deal of hurt." He spoke all manner of evil, and gave the Latter-day Saints a very bad character, and commanded the people not to hear the Elders, "as WE have got the Gospel, and can save the people, without Infidelity, Socialism, or Latter-day Saints."

Elder Kimball asked the privilege of standing on the chair to give out an appointment himself. The preacher said, "*You shall not do it;* YOU HAVE NO RIGHT *to preach* HERE;" jerked the chair away from him, and ran away with it. Several of the crowd said, "*You have as much right to preach here as he has,* and give out your appointment;" whereupon Elder Kimball gave out an appointment for 3 o'clock, p.m.; at which time a large congregation was gathered.

After opening the meeting by singing and prayer, Elder Woodruff spoke about thirty minutes, from Gal. i. 8, 9, upon the first principles of the Gospel. Elder Kimball followed upon the same subjects. The people gave good attention, and seemed much interested in what they heard. The inhabitants who lived around the Square opened their windows to four stories high; the most of them were crowded with anxious listeners, which is an uncommon occurrence. The meeting was dismissed in the midst of good feeling.

Mr. Conner invited the Elders to his house. Soon after they arrived there, Elder Kimball felt impressed to return to the place of preaching. When he got there, he found a large company talking about the things which they had heard in the afternoon, and they wished him to speak to them again. He did so, when several persons invited him home with them. While Elder Kimball was preaching, several persons came to brothers Woodruff and Smith to converse on doctrine, when Mr. Conner offered himself for baptism.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 16, 1856.

POEMS BY ELIZA R. SNOW.—We take great pleasure in calling the attention of our readers to this work. We have for many years been acquainted with Miss Snow. Full of pure intelligence, rich in faith, and possessing a heart that sympathizes deeply with the sufferings of her fellow creatures, she has had in addition a long experience in the persecutions and afflictions of the Saints. Her historic poems evince a depth of thought and sentiment which indicates that she feels what she writes, and enters into the spirit of her narrative. Her descriptions are so vivid and truthful that, with a little effort on the part of the reader, the scenes she portrays seem to pass in life-like reality before him. Often with one dash of poetic effort she spreads out the whole character of the persons she describes. Take for instance her description of the mob who surrounded the Saints in Adam-ondi-Ahman—

> "When round about a desp'rate mob arose,
> Like tigers waking from a night's repose—
> They come like hordes from nether shades let loose—
> *Men without hearts—just made for Satan's use!*
> With wild, demoniac rage they sally forth,
> Resolv'd to drive the Saints of God from earth."

When the authoress wrote her poem on the assassination of the Prophets Joseph and Hyrum Smith, who could imagine otherwise than that she realized the magnitude of the damning deed, and that her heart was also clothed in mourning—

> "The worlds on high—the Universe, shall know
> What awful scenes are acted here below!
> *Had nature's self a heart, her heart would bleed*
> *At the recital of so foul a deed;*
> For never, since the Son of God was slain,
> Has blood so noble flow'd from human vein,
> As that which now on God for vengeance calls
> From 'freedom's' ground—from Carthage prison walls!"

Her religious poems are full of pure and ennobling sentiments, and of heavenly principles, which are calculated to exalt man to that high position among eternal intelligences, for which he was created. We have seldom read a short poem that partakes so much of the heavenly—that seems so deeply imbued with the spirit of the higher spheres, as the "Invocation, or the Eternal Father and Mother." The hallowed spirit in which it is written is manifest, and Saints cannot read it, with the Spirit upon them, without feeling, like the writer, that they are wanderers from the paternal mansion, and that they have a longing desire to return. To make extracts from such a piece would appear invidious, for it seems like one harmonious whole, too beautiful to break.

The work is full of gems, and we imagine that few can read it without feeling both wiser and better for having done so. We consider this work a valuable addition to our literature, and we trust that the Saints will properly appreciate it. This and the "Harp of Zion"—a collection of poems by Elder John Lyon, are the two leading works of the kind that are now extant in the Church. They may be considered

the pioneer poetical works in the peculiar literature of the Latter-day Saints. We say peculiar, because their writings must be as different from those of the world, as their principles and faith. In the great mass now comprising the poetic literature of the day, if the reader searches for truth, and happens to find an unadulterated principle developed, it is like discovering a diamond in a heap of rubbish Truth is too often sacrificed for fiction, and high and ennobling sentiments for the fantasies of heated imaginations, and appeals to passions and feelings belonging rather to the animal than the intellectual part of man. A collection of poetry has never come under our notice more free from these faults, than sister Snow's. Truth and exalting principles are not made merely an appendage to poetry, but she uses poetry to beautify and adorn them.

It is the duty and privilege of the Saints who can do so, to procure and study the poetical works of the Church, that their authors may be encouraged and the spirit of poetry cultivated in the bosoms of the readers by "the thoughts that speak and words that burn" on each page. When man can be taught principle in the beautiful language of poesy, the affections of the heart are purified, the soul aspires to ennobling deeds, and the judgment is better directed in performing them.

Annual Statistical Report.—In *Star* Number 32, Vol. xvii, we gave notice that we should not publish the Semi-Annual Report for the half year ending on the 30th of June last, as the Reports from some of the missions were unusually delayed.

We do not consider it necessary, nor profitable at present, to occupy room in the *Star* with these lengthy reports. Instead of this, we design in future to publish, from time to time, a review of these reports, and insert such items as may be deemed interesting and useful. Because these reports are not published in full, we wish no one to infer that it is of any the less importance that all possible diligence should be used in making them out correctly, and forwarding them at the time required. It appears to us that we have already published ample instructions on this subject, and that all that is now necessary is for the Pastors and Presidents of Conferences and Missions to pay proper attention to the subject.

For general information we publish the following items from an Annual Report of the British, Scandinavian, French, Swiss, and Italian missions, of the 31st of December, 1855.

These Missions comprise 68 Conferences, and 773 Branches, in which the ministry numbers 45 Seventies, 13 High Priests, 2937 Elders, 1658 Priests, 1174 Teachers, and 741 Deacons. There have been 4302 baptized, and 2425 have emigrated.

There are about 28 scattered Saints in Germany, not included in the above report.

By the report of a General Conference of the Cape of Good Hope Mission, held at Port Elizabeth on the 12th and 13th of August, 1855, we learn that at that date the Mission comprised 3 Conferences, 6 Branches, 3 Seventies, 9 Elders, 9 Priests, 5 Teachers, 3 Deacons, and 97 Members.

The Australian Mission is in a prosperous condition, but owing to its distant location no annual report for the year 1855 has yet reached us, consequently we are unable to give any definite statements concerning it.

We presume, from the information received in late letters from the East India Missions, that most or all of the Elders from Utah, with all of the Saints who could possibly emigrate, are by this time on their way to Zion.

Arrivals.—Elders William Walker and Leonard I. Smith, accompanied by 15 Saints—11 adults and 5 children, sailed from Algoa Bay, Cape Colony, November

28th, 1855, and arrived in London, January 29th, 1856, after a very prosperous voyage of only 62 days, in good health.

Elder William Walker arrived in Liverpool on the 31st of January, and Elder L. I. Smith on the first of February.

We were truly rejoiced to meet these brethren, who have been nearly three years engaged in searching out the honest in heart in the distant regions of Africa. We rejoice with them that they are now privileged to return home to Zion, taking a portion of their sheaves with them. We are promised a full report of the Mission up to the date of their leaving.

Home Correspondence.

LEICESTERSHIRE, NOTTINGHAMSHIRE, AND DERBYSHIRE CONFERENCES.

Thornywood Place, Snenton,
Nottingham, January 17, 1856.

President F. D. Richards.

Dear Brother—Thinking you might wish to know how we have finished the old year, and commenced the new one, I drop you a few lines to give you an idea of our present condition and prospects.

Our last Conference for 1855 in Leicester was held on December 16. We had a better attendance of officers than on former occasions, and a much better spirit amongst the Saints who were present. We did not come up with the funds of the Church, to what we had anticipated, yet made some improvement over the previous half year. Our Temple Offering is not all realized, even at the end of the year, but we hope to improve the present year. I calculate to double team with brother James Bond. The Lord assisting us, we will labour diligently for the benefit of this people. There are many good Saints in the Leicestershire Conference, who are willing to do as they are told; there are some others who appear quite dead. We hope to resuscitate some of them soon, or preach their funeral sermon.

The Saints are thankful to you for sending our much beloved brother D. Spencer to be at the Conference. His presence was truly a blessing, he imparted many useful instructions and good counsels to the Saints, which will be an everlasting blessing to them, who look upon him as a father. May they evidence their attachment to him by their works, and help him home to the peaceful valleys of the mountains.

Nottinghamshire Conference assembled, December 23, 1855. According to your counsel I named to the brethren the propriety of all, who had been fresh appointed to preside over Conferences, going forth and renewing their covenants by baptism, which was responded to with joy by all. I went forth myself and set the pattern, and then baptized my brethren. We then attended to the Conference business, which went off very spiritedly. Elder Wheelock being present, added much to the interest of the occasion. He laid hands on and blessed those freely who had been baptized. The Spirit of the Lord rested down upon the whole congregation. We truly enjoyed the good Spirit of our God. The brethren bore testimony that it was the best Conference they ever had since they first obeyed the Gospel. The Conference expressed their feelings by giving a vote of thanks to President Richards for sending brother Wheelock, as he could not come himself, for we were all cheered and comforted by the instructions imparted.

I found, on my arrival in Nottingham, more names on the books than we could count Saints at meeting, which led us to search out some dead branches and cut them off. Since they were lopped off, the trunk is more healthy, growing taller, bark smoother, and leaves greener, attracting more than ordinary attention, and some healthy buds are making their appearance. We hope to see the good old tree blossom well this year and bear much fruit.

We have a good attendance of strangers

at our meetings. One hundred and forty-five were baptized during the year. We are still baptizing a few, and many are inquiring after the principles of truth. Since we began to re-baptize, it seems to run like fire. On the 6th I re-baptized 15 of the Presidents of Branches, and confirmed them at the afternoon meeting. All the Branch Presidents have been baptized since, and on last Sunday, the 13th inst., we had 15 confirmations in the Nottingham Branch, and 30 re-baptized in the Radford Branch. Although we do not preach re-baptism to the Saints, yet there seems to be great desire in their hearts to renew their covenants.

Last Sunday we had a collection taken up throughout the Nottinghamshire Conference, to aid the Foreign Missions.

As depression of trade and other circumstances tended to retard our progress the first part of the year, we were seven months in paying off debts contracted for emigration, and other liabilities, which left the work of a year to be done in about five months. Yet we have done the best we could under existing circumstances, and we will be able to do better this year. We paid £73 10s. of Temple Offering nearly in one quarter, and have since then raised a considerable amount for old debts and clothing, travelling, and visiting Elders' expenses, and several other internal expenses of the Conference. I can truly say the Nottinghamshire Conference has done well. May the Lord pour of His Spirit upon the Saints yet more abundantly. Amen.

Derbyshire Conference was held on the 30th of December. We had a good time; the spirit of the Conference was much improved, reports encouraging, prospects good, Temple Offering of £31 realized. Some debt for Elder Savage's emigration still remains. There was considerable raised to clothe Elders Evans and Savage. Six fresh members were baptized and confirmed on Conference day. Elders Rudd, Bond, and Evans were present. We had a good time. All felt well. Elder Griffin was baptized, and many have since followed the example. There is a greater determination in the Saints generally to build up the kingdom of the Lord.

Your servant in the covenant,

JAMES CARRIGAN.

SHROPSHIRE CONFERENCE.

15 York Place, Castle Fields,
Shrewsbury, January 18, 1856.

President Richards.

Dear Brother—With feelings of pleasure and thankfulness to God for all privileges and blessings I enjoy, I now sit down to address a short letter to you, to inform you of the situation of this Conference, the feelings of the Saints, what we have done the last three quarters in the way of clearing off old debts, and also to let you know how the book agency stands.

The stock on hand was audited previous to our Conference, and we find enough to balance the account due to the Office at Liverpool, with one pound and some odd shillings in favour of brother Joseph Akers, Agent. . . . . .

We had a very good time at our Conference, which was held on the 23rd of last month. We were favoured with the company of brother Daniel Tyler; as also brother William Budge. They gave us some good instructions, which caused the Saints to rejoice in doing the will of God, and in carrying out the counsels and propositions laid before them.

Our statistical report of the last half-year shows that we have done something in the way of trimming off dry branches, and I think it has done much good, for there has been an increase of diligence in the performance of duties with the faithful, and much more of the Holy Spirit is enjoyed, with the gifts and blessings. A better feeling among the Saints I never saw than now prevails; they feel willing and ready to do all things required of them to spread the Gospel, and to build up the Kingdom of God. They are taught the practical part of "Mormonism," every day duties, present salvation, and as far as I have knowledge I can truly say that I believe there are not better Saints in Old England. With the Priesthood, in particular at Shrewsbury, all the time I have been here, and that has been two years, I never have heard a murmur or a dissenting voice in their councils. When the President has spoken, all have said amen, and they not only say, but they do—that is the grand point. We only number in this Conference now about 175, but I feel we shall be able to do as well as any Conference, according to our numbers, and we shall try to surpass, if possible.

We have the old debt about off, and as soon as we get straightened, we shall turn our attention to other matters—the Temple and Emigration, and I shall give the book debt a lift. The Saints have been sacrificing to the old Conference debt, and have got their hand in now, and I think we shall be able to do much more for the funds than has been done, and get the book debt down, instead of having it increase as heretofore.

And we not only feel the necessity of these things, but of preaching the Gospel to the people. There seems to be a great spirit of inquiry, and more strangers attend our meetings now than have for a year past, and we feel that there is a good work to be done in old Shropshire yet. We fear not mobs nor strife, nor all the plans and powers that his satanic majesty may set in array against the cause of God. It will prosper, and the honest in heart here will be gathered out, in spite of hell's opposition. The brethren here feel to be instruments in the hands of God of doing all in their power to accomplish the work. . . . .

You see from the above that we have not been sleeping upon our oars altogether, and we still feel to do better, if possible, in the coming three quarters. Our motto is to increase in all things that will tend to the furtherance of the work of God, and to our own salvation and final exaltation to celestial glory.

With these few lines I close by praying the Holy Spirit of God to ever rest down upon you, that you may have health and strength of body to perform all duties as an Apostle of the Prophet Joseph, for Christ's sake.

Truly yours in the Covenant,

A. P. TYLER.

Foreign Correspondence.

SANDWICH ISLANDS.

Puneo, Hilo, Hawaii,
Sandwich Islands, Sept. 16, 1855.

Dear Brother William—It is with joy that I sit down to acknowledge the receipt of your kind and lengthy letters, bearing date March 30th and May 12th. I cannot tell you, for want of language, the joy and satisfaction it gave me to receive a word of counsel and advice from you. Your letter was indeed a brother's letter in every word, and just such a one as I love to receive, and I would be glad if I could write to you as good a one, but I do not expect to be able to give you much news, still I will do the best I can. I have the pleasure of informing you that my health is good, and although things look dark and stormy around me, still I feel well.

I am now labouring under the presidency of cousin H. P. Richards, and I am all the help that he has, as our native Elders, which were appointed at Conference, have not made their appearance as yet. We have the Hilo Conference for our field, and I believe that is the largest Conference on the Islands, that is, it covers the most land, but numbers, perhaps, the fewest Saints. I have considerable walking to do, and am so busy that I have no time whatever to be lonesome nor home-sick, at least not as yet, which I consider to be quite a blessing.

How strange it seems for me to be writing to you in England, when but yesterday, as it were, we were together in the valleys of the mountains, surrounded with those who were near and dear to us, enjoying all the comforts of life, which a happy home can only give. But now we find ourselves separated far apart by the billows of the mighty Pacific and Atlantic seas. How changed are our situations, and what different scenes we have passed through from what we ever expected. You have visited the great cities of Europe, and cried repentance in the halls of Britain, while I have travelled to the far-famed isles of the west, and declared the glad tidings of the Gospel in the grass huts of the poor *Kanaka*. I have mingled with a people whose customs and language are different from mine, though I can now talk with them, for which I have had to pass through many trying scenes, yet I have been continually blest by my heavenly

Father. Grace has been given me according to my day, and I feel to rejoice in the things that I have passed through, knowing that they are for my benefit and exaltation.

I should have been glad to have accompanied you to England, had it been the will of the Lord, for I know that you could have taught and counselled me many things that would have been to my interest, but it was not for me to say where I should go. The Lord knew best, and His will be done at all times. I have had good brethren to associate with while on this mission, and the Elders are all kind to me, seeking to set good examples before me continually, and I hope to be able to profit by the same, that I may return home a man, having laid boyishness aside. Brother William, pray for me, that I may be able to overcome my follies and imperfections, and fill my mission with honour. . . . . .

It makes my heart bleed to think of the adulteries and whoredoms that are unblushingly practised in open day-light among this people, and that too by whites, Christians, so called.

Well, well; enough of this. I will give you a short sketch of our affairs, or rather of the work of the Lord in this part of the world. To begin with, all the old Elders have returned home, except brothers Hammond and Snider, who will go as soon they can obtain means. Our General Conference has been held, and you will see the minutes in the *Deseret News*, so I shall omit giving you the particulars. Lanai, the gathering place, is in a flourishing condition. The brethren are sowing their fall crops, the rains are commencing in good season, and prospects are fine for doing a good work this year. We have leased a large tract of land for $175 per year, for any length of time that we may wish to hold; thus you see the door has opened and we have a firm foot-hold. Our vessel is afloat, and will be of great worth for carrying our produce to market. Brother Cannon has the Book of Mormon nearly printed in the native language. We are stirring up the Saints, so as to have them prepared to purchase when the book makes its appearance, and I think that it will find a ready market among the brethren; and I pray that it may, so that means may be raised to carry on the printing, and, furthermore, that this people may come to a knowledge of the history of their forefathers, and learn the ways of the Lord more perfectly.

While writing this morning the shock of an earthquake was felt so plainly that I had to wait for my table to quit shaking. This, however, is not an uncommon thing, for the eruptions of the *Luai Pele* volcano often shakes the whole island. I have not yet visited the crater, which is only 30 miles from here, but I intend to do so before leaving the island. The crater has been in fine action for the last month, and is continually belching forth oceans of melted lava, which has run down the mountain some 30 miles, but as yet has done no damage. . . . .

Well, we are all rapidly approaching that great and notable day of the Lord when all men shall be rewarded according to their deeds done in the flesh. This puts me in mind that I must narrowly guard this earthly tabernacle, which has been given me by my Father, and that I must watch and pray continually, lest I be led into temptation. But while I pray for myself, I will also pray for you, and the rest of the servants of God, that we may all enjoy the Spirit of the Holy Ghost, and have Zion continually in our bosoms, which may God grant for Christ's sake. Amen.

Sept. 18.

I continue my letter, as the mail is not ready to leave, but I must confess that I hardly know what to say, as I have told you all the news. Being separated far apart as we are, and not knowing when I can write again, it seems hard to lay aside my pen when there is time to spare. There is one theme, however, on which the Saints can ever dwell without wearing it out; it mattereth not how long it hath been chanted, it will ever be music to the meek in heart—let us tell ever so oft of the love that the Father hath for His children, and the blessings that we are daily receiving from the "Giver of all good gifts," and we never get tired of hearing it.

When I read the letters of the Elders in the *Deseret News*, and see how they are blest while travelling in foreign lands, and think how merciful the Lord hath been to me, providing for my wants, blessing me with health and strength, and giving unto me a portion of the language of this people—when I see these things, I

feel to pour forth my soul in prayer and thanksgiving to the Creator of heaven and earth.

I can say truly, brother William, that I feel to rejoice that I came forth upon this mission, though I am weak, and fear and tremble lest I should be confounded by the enemies of righteousness. Still I feel to put my trust in the "God of Brigham and Heber," and I know that if I do this, "doubting not," all will be well in the end.

The field in which I am labouring embraces the pastorage of uncle Asa Thurston. He has been here the last 30 years, and is a wealthy, influential missionary. I have not seen him yet, but cousin Henry says, when he gets his native help, that I may take a native Elder with me, and pay him a visit, "and see if it be possible to turn some of his elect" from their crooked ways, and bring them to a knowledge of the true Gospel.

How he will like to have me preach the "unhallowed principles of Mormonism" among his flock is more than I at present can tell, though I expect that he will growl a little when "the soft, heavenly whisper of yellow boys ceases to jingle freely in his breeches' pockets," by his church members refusing to pay the new moons. . . . .

The Elders from home are all enjoying good health, I believe, and are getting so that they can tell the natives what "Mormonism" is. . . .

Adieu, brother William, for a while, and may the Lord bless you and crown your labours with success.

I am, as ever, your affectionate brother and lover of Christ,

JOHN R. YOUNG.

To William G. Young.

CAPE OF GOOD HOPE.

Latter-day Saints' Office,
Mowbray, Cape of Good Hope,
December 4, 1855.

President Richards.

Dear Brother—I write to inform you where I and my brethren are, and what we are about.

There have been 8 or 10 baptized since we held our Conference in August last. I returned from Port Elizabeth about six weeks ago. I will not spend time in giving you an account of the mission, hoping that I and my brethren will see you soon after, if not before, this arrives. But as the mail starts for England tomorrow, and as there are always dangers on the sea, and as life is uncertain, I thought I would pen you a few lines, and if they should reach there before we do, or if we never reach England, you would know what we are doing at present.

Two brethren, one in Fort Beaufort Conference, and one in Port Elizabeth Conference, have bought the *Unity*, a brig of 169 tons. The names of the brethren are Charles Roper and John Stock. . . . She was laden for London before they bought her, so she has got to make this trip to that port. Elders Walker and Smith, with several families of Saints, sail on her. . . .

As soon as I learnt that a ship was bought, I sent word to have them come by the Cape and take me on, and what Saints wished to go from here, but they could not without losing the insurance if any accident should happen.

I engaged a passage yesterday for London, on the *Cleopatra*, a small schooner of 90 tons. I should go on the vessel that carries this, if I had the means to pay the fare. The price is about half in the *Cleopatra*, and it is all I can do to get means to go on her to London. The accommodations are rather poor, but I must put up with them. . . . . .

Brother Roper, one of the owners of the *Unity*, sails with her, on his way to Zion.

Some of the brethren had been waiting three months at Port Elizabeth, to get a chance to go to America, but no way opening, they thought it best to have a ship of their own, and, after this trip, use it in taking the Saints direct from here to America.

Brother Stock owns considerable property in Port Elizabeth, and he does not intend the poor Saints will be left behind for the want of means to take them away. The *Unity* is small, but Elder Walker writes that it can be fitted up to take about a hundred Saints at a time, which probably will be more than will ever be ready at one time to go from this colony.

With this I send a short epistle I have written to the Saints in this colony. When I get to England I shall be subject to your counsel, and on hand for any

work you may have for me to do. I certainly would like to return home in '56, yet not my will, but the Lord's, and those who preside over me.

May the Lord bless you, is the prayer of your brother in the kingdom of Peace.

J. HAVEN.

Varieties.

ON high mountainous elevations the thunder is almost silent, and the lightning harmless. Let man raise himself heavenward if he would escape the evils that surround him.

AN UNANSWERABLE ARGUMENT.—At an association dinner a debate arose as to the benefit of whipping in bringing up children. Old Mr. Morse took the affirmative. His opponent, a young minister, whose reputation for veracity was not very high, affirmed that parents often did harm to their children by punishment, from not knowing the facts of the case. "Why," said he, "the only time my father whipped me was for telling the truth." "Well," retorted the doctor, "it cured you, didn't it?" The doctor beat.

Utah, "My Home."

(Selected.)

I love thy lofty mountain peaks,
Clad with perpetual snow,
That melting yields those limpid creeks
And silvery lakes below.

To me their wildness is sublime,
While I contrasting trace
To grains and fruits of every clime,
Luxuriant at their base.

I love thy ample prairie lawn,
With foliage's richest sheen—
The flocks and herds that feed thereon
And caper o'er the green.

I love thy gentle zephyr breath,
So fragrant with perfume
Of wild flowers that adorn the heath
In Flora's month of June.

I love thy people, they are mine,
My heart's delight is there,
And little ones that Cupid gave,
Affection's boon to share.

I love these all, yet more than these,
To do the will of God;
Hence here I drudge, come pain or ease,
Content to kiss the rod.

New York, Nov. 1, 1855.

ALEXANDER ROBBINS, JUN.

POEMS BY ELIZA R. SNOW.—The First Volume of this work, containing 280 pages, crown octavo, beautifully printed on superfine paper, is now ready for sale, at the following prices—cloth embossed, 2s. 6d.; cloth gilt, and gilt edges, 3s. 6d.; calf, gilt edges, 5s. 0d.; morocco extra, 6s. 6d. Lovers of truth and literature will highly appreciate this work. See a review of it in the present Number of the *Star*.

ADDRESSES.—William S. Muir, Charles F. Jones, } 58 Albion Street, Birmingham.

Money List, Jan. 25—Feb 1, 1856.

James Linforth	£8	0	0
William Lewis	4	0	0
John B. Pears	2	0	0
Carried Forward	£9	0	0
Brought Forward	£9	0	0
B. W. Brindle	21	17	11
	£30	17	11

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON;

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 89, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XVIII. Saturday, February 23, 1856. Price One Penny.

Theocracy—God's Solution of the Social Problem.

Chapter I.

True Religion—State of Society.

Apostacy, in its degenerating course, has dropped principle after principle, truth after truth, and gift after gift; and sectarians have continually whittled away the heavenly science of religion until their theology has become of all studies the most contemptible, and of all professions the most debasing. It is true that we often find in man a native dignity—a spark of Deity still burning in his soul, which even false religions and corrupt social institutions cannot altogether extinguish; yet nevertheless prevailing systems are immeasurably below the standard of our being, and the creeds of men are absurd and degrading. So little do sectarians realize of the nature of true religion, and so contracted are their notions concerning it, that church-going, psalm-singing, praying, sighing, groaning, canting, and a few absurd articles of faith are about all that are comprehended in their sum of religion, and he who is most zealous over these matters possesses the widest reputation for piety.

Divine religion is nothing short of Divine government. It comprehends every truth, science, art, privilege, and duty; it is something more than a dream—it is the practical *philosophy of life*, the Alpha and Omega of existence. Theocracy is a social organization, in the most extended sense; indeed it is God's solution of the social problem. In defining its aim and scope we may state it thus—to determine the rights of man individually and collectively, to reveal the whole of his duty, to develop the infinite capabilities of the soul, to regenerate the world, crown mankind with immortality and eternal happiness, and bring all things under the legitimate universal government of their Creator.

A social system less comprehensive than this is not adapted to the wants and aspirations of the human family. It is because of the lack of a just system for unfolding and training the capacities and dispositions of men, that we are ever having before our eyes the vices and imperfections of humanity, while its virtues and better qualities are but seldom brought under our cognizance. By the majority, however, it is considered that a perfect society—a world enjoying the highest state of happiness, and basking in the sunshine of immortality, can have no existence, except in the heated imaginations of poets and prophets of the dark ages of superstition. But the social problem is just as capable of solution as a mathematical one. If the necessary conditions be observed, which are, that God be the Moral Governor, and man the obedient subject, then to open to the human

family such a glorious state of happiness and exaltation, instead of being impracticable, is inevitable.

But the world has travelled in another direction, human government has had more votaries than Divine Government, and society at present falls miserably short of a perfect standard. It is true that the social arrangements of some nation may be considered good in comparison with others, but when measured by the rule of what ought to be, their best systems are very deficient. Let us take one of the most civilized and religious nations of the earth—Britain, and see what a tale of crime and misery we can read on the faces of her sons and daughters. However much we may wish to hide the startling truth, it is nevertheless certain, that we feed on the vitals of each other, and the few fatten on the heart's blood of the millions. There is a terrible system of war, aggression, and plunder at work in society, one class prey on the other, and the strong ride rough-shod over the weak. The masses exist only! They arise, eat, work, and sleep, and this principally fills up their sum of what ought to be responsible, progressive, and eternal being. It deserves the name of LIFE as little as the daily workings of a machine, and in fact the one gets about the same treatment as the other—food, repair, and oil, to keep them going, are the only honey that both suck from labour. Great as man's horror is of death, or as is his tenacity of life, there are but few of the working class who would really like to *exist* over again one day of their past lives, while they shrink from the present, and dread the the future. The misery, crime, and rottenness of society are only made endurable by the cloak that men with one consent throw over it to hide it from their eyes. Were it laid naked before us in all its hideousness and magnitude, at one view, it would fire the brain with madness, and fill the heart with loathing.

Yet it is unjust to put the blame on any class of men, for if you exalt the oppressed, they in turn will become oppressors—make the working men the masters, and they are converted into the tyrants. There is no honest, earnest relationship in society; mere worldly interest is the cement of friendship, and men's present usefulness to each other the seal of all engagements. Bad systems create bad influences, and give motives for bad actions, and these make bad men. It is true, that some, by the force of superior minds, and by measuring their lives by the rule of what ought to be, can to an extent live above the laws of corrupt social institutions, while on the other hand, a Judas may be found betraying his Lord with a kiss; nevertheless, the masses are the exact moral height of the popular standard.

But greater than the curse of poverty and physical suffering is the *aching void* in society—that *craving* of our spiritual natures after something that sectarian institutions cannot supply—that *consciousness of the lack* of a *living* system to unfold the Deity in man, and realize the great object of his creation. This is felt more or less by the thinking portions of all sects, and the higher the natures the more intense is the feeling. How melancholy it is, after reading that God made man in "His own image," to reflect that the millions cannot claim a much higher rank, morally, intellectually, and socially, than the brute creation, and that in many respects they even fall below that standard. The masses come into the world, live like beasts of burden, and die without having advanced one step in the great scale of being; aye more, men often pursue the downward course of degeneracy with such rapidity, that they turn from each other with abhorrence and disgust, and death finds them immeasurably sunk below the standard of their birth. This has been the history of the world for thousands of years. What an amount of Nature's best gifts, the greatest minds, the noblest energies, and the soul's best affections have been buried in the great social grave! Thousands of inglorious Miltons, Newtons, and Shaksperes have drudged through their threescore years and ten, without ever feeling the divine kindlings of genius, or knowing that it was latent in their souls; while the few occasional flashes have generally been brought forth by accident, or private misfortune, and conceived in the greatest anguish of mind. At other times, lacking a legitimate direction, and because of its intensity, it has burst with volcanic violence, consuming its own purity, and spreading destruction around. Thus many, who might have been stars in the firment of God's kingdom, have spent their force in dashing themselves one against the other, and confounding the visions of those who have looked to them for light and guidance.

These and all evils, discords, and abominations, will be traced by the pious Calvinist to the "innate depravity of human nature." But we have no sympathy with such blasphemous doctrines. Such notions are a libel on the Creator, for He is the fountain of "human nature," and man is the offspring of Deity. Rather do they proceed from the insuffiency of *human institutions*, and the "innate depravity" of *false religions*, whose author is the devil, and whose supporters are a corrupt and hireling Priesthood.

The idea of the innate depravity of human nature is founded on the supposition that all mankind are under the condemnation of original sin. But the Scriptures distinctly testify that the grace of God is as comprehensive as the transgression of Adam—that the redemption is as broad in its scope, and as universal in its effects, as was the "fall." God declared to Joseph Smith, "that little children are redeemed from the foundation of the world, through mine only begotten;" and Jesus said to his disciples, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Man is not "by nature depraved," but he is capable of being made good or bad, according to the social system that he is living under, and the nature of the principles which he receives and embodies in his life. There is an immense difference between "human nature depraved," and "human nature" liable to err—man "by nature corrupt and hell-deserving," and man possessing the power of abusing the agency which the Creator has given him, and straying from the paths of virtue and of God. Humanity, as it flowed from the Fountain of life, intelligence, and purity, was itself pure and holy, and susceptible of the highest exaltation; but it never has been elevated by man-made systems, nor its virtues and God-given qualities developed by false religions.

Chapter II.

Man uninspired by God is incapable of solving the social problem.

There are two methods of education for society, namely, education by necessity, study, suffering, and experience, and education by a master. The last comprehends the whole of the educational series, it is both sides of the system, and is therefore perfect and complete. The first does not comprehend the whole—it is but one side of the system, and is therefore imperfect and incomplete. Education by a master, properly implies a system of instruction of an inferior by a superior being, who possesses all the knowledge and experience that the student requires, and the power to develop, to their utmost extent, those capacities which he takes under his charge. For when the pupil has completed that branch of education which he first undertook, it is as necessary that he commence a more advanced series of studies as that he study at all. He is now entered into a higher sphere of existence, and as a progressive being a more extensive field will ever be opening before him. His wants are as manifold as ever, indeed they are increased, for besides being conscious of his former deficiencies, his intellectual appetite is keener and his spiritual energy greater, therefore supply and development are more essential to his happiness and well-being than before. The more man learns, the more he perceives the extensiveness of that which he has yet to learn, and the more intense are his desires, and if those desires cannot find their necessary food, then are his wants painfully visible. Hence, should the instructor not be qualified to bestow all the knowledge and exaltation that the student can possibly reach, or should he, while developing the progressive principle in another, remain unprogressive, then must the pupil seek some other instructor to perfect that which the first began. But our modern statesmen, theologians, and philosophers have reversed the natural order of development, and come to the most astounding conclusion, that while society in its primitive and simple state eminently needs a divine teacher and guide, theocracy is incompatible with civilization. This philosophy is highly absurd, and is contrary to the fundamental laws of the social evolutions. Civilization in its very nature is complex. As society advances, in the same proportion does it become complicated. It is obvious that the difficulty of legislating for a simple state of society is not near so great as that of legislating for one that is highly civilized. The more advanced the civilization the greater is the knowledge, experience, and legislative power necessary to cope with it. Therefore, if the gods of modern sectarians have given to their pupils all which they themselves possess,

and the social knot has become too tight for those *old masters* to unpick, then had the sects better seek out other gods who can solve the difficulty. For surely those who tell us that Divine institutions are peculiarly adapted to barbarous ages, but are not compatible with the enlightenment of the nineteenth century, must have been worshipping strange gods, and not Him who made the universe; for certainly *His* government *is* adapted to the most exalted civilization.

The Creator of the universe is the superior of man, and comprehends in His perfection all the exaltation that humanity is capable of reaching, and therefore He alone is qualified to solve the social problem. Let us trace society from its starting point, to the highest state of civilization that it has reached or *can* reach, and we shall see how incapable man is of originating systems that will meet the wants of every member of the social body.

Man is created male and female. The germ that is to bring forth a future world of many generations is planted; he is susceptible of the highest exaltation or the lowest degradation; in his creation he is perfect, all things around are beautiful and glorious, and the streams of life running through all the creations of God are pure. But although man, as he proceeded from the hands of the Creator, was perfect in his organization and natural endowments, yet it is contrary to the eternal order of being, and absolutely impossible, that he could be created perfect in experience, knowledge, and wisdom. As touching his *creation* he is perfect, but, as touching these qualities, he is imperfect; he has therefore to learn the great mystery of "good and evil" for himself, and the grand order of development and progression is that under the instruction of his Maker, man should work out his own exaltation. This is the first phase that society presents us, but soon a new epoch in human history opens and we behold—man fallen!

We will not imitate the popular cant style which sectarians use when speaking of the fall of man, nor do we dare endorse the language of ignorant fanatics and the blind guides of the people, when they cry out, "Accursed Adam." That the "fall" is in accordance with the great purposes of Jehovah, no really enlightened Christian ever doubted, and that a "knowledge of good and evil" necessarily lies in the path of eternal progress is a problem of the greatest simplicity. But we have now to deal with the *fact*, and it is borne on the wings of time, and stamped on the history of an hundred generations, that man *is* "fallen."

An inlet to evil having once been made by transgression, it would gradually enlarge, and as all the sons and daughters of Adam must learn the lesson of "good and evil" by their own experience, in the same proportion as the "race" multiplied would the social difficulty extend. Life is active, and that activity must have some direction, either *right or wrong*. Now, although in *theory* these principles are but a simple plural, yet in *practice* the *degrees* are infinite, and consequently, between the best and worst directions there is an infinite variety. There is ONE *right* way, while there can be millions that are wrong; therefore, man in his inexperience, and unassisted by Divine instruction, is ever in great danger of missing the narrow *one* way that leads unto exaltation and eternal lives, and taking some of the many broad roads that tend unto degeneracy and extinction. Moreover, if we accept the authority of Jesus Christ, when he declares that "I am the way, the truth, and the life," then are we certain that the only path that leads unto exaltation is through the government of God.

Had the Creator ordered the moral government of the world independent of human will, then would our actions have proceeded from stern necessity, and we had been but living machines. But He has marked out for man a nobler destiny; in His all-wise providence it is decreed that the culminating point of human perfection is a oneness with the glorious intelligences of eternity, and a fellowship with the Godhead. The Creator has therefore given to us an agency, that we may cooperate with Him, but, too great and good to be despotic, He has made homage to Himself a voluntary act. Yet, when in its probation society shall have fully proven the insufficiency of uninspired men to solve the social problem, and by suffering and experience has demonstrated that happiness can only be obtained by rendering implicit *obedience* to the instructions of the Great Master, then *must* every knee bow to, and tongue confess the authority of, the King of kings, and His will be done on the earth as it is in the heavens.

We learn from the inspired records that many in the early ages of the world enlisted under the standard of God's government, of whom some, because of their strict adherence unto the laws of heaven, became so perfect as to be translated. But as all had to learn the lesson of "good and evil" for themselves, and as every individual had the power of using his agency according to his own will, many went still farther from God, and, like the moderns, imagined that by their own strength and wisdom they could solve the social problem. Thus, society began to establish kingdoms, empires, republics, and institutions of great variety, until in the process of time human government prevailed over all the earth, and the kingdom of God was not known amongst men.

But that all the attempts and schemes of the world to regenerate itself and introduce a reign of righteousness have signally failed is most obvious. One civilization has given place to another, kingdom has succeeded kingdom, empires have been converted into republics, and republics into empires, but none have been adapted to the aspirations of society. Where, now, are ancient Egypt, Babylon, Greece, and Rome? They are vanished, leaving to posterity little more than a name, as a warning legacy of the vain attempts of uninspired men to solve the social problem. Yet these failures cannot be attributed to a want of great minds, or hearts and energies to labour for the public good. Those nations have given birth to men of the most exalted genius. They have had their great statesmen, great poets, great orators, great philosophers, and great theologians, greater than whom no uninspired nations could ever boast. But all the genius, zeal, and energy of these men have failed in forming a perfect state of society, and instituting systems comprehensive enough to meet all the wants of those they ruled and represented. In spite of the learning, wisdom, science, arts, and the choicest ornaments of a refined civilization, in which these nations gloried, they have been torn piece-meal by their wars, jealousies, aggressions, competitions, cruelties, and a thousand other social evils, until at length they have become the prey of uncultivated and barbarous peoples. But, says the blind boaster of modern civilization, "Look at us—our institutions, our Bible and Missionary Societies, the blaze of science, our liberties, and the gigantic march of intellect; *we* are not to be compared with them, our civilization is immortal!" And these are the vain dreams of men over a more corrupt and worthless social system than ever before existed—the self-security of a society under whose feet a burning lava rages, which ever and anon bursts forth with volcanic violence, fearful prognostications of the universal conflagration that will soon consume the rotten systems of men, and lay the pride and glory of the nations low in dust. Instead of adorning itself with robes of imaginary greatness, and sitting down in self-complacency, dreaming of the excellence of a rotten civilization that is crumbling into ruins, society had better wake up to a sense of its dangers, or the thunders of a dark future will burst on its security like the unforetold belchings of a volcano.

Arouse! oh ye dreamers from your death-like slumbers, and ask yourselves if misery, robbery, murders, whoredoms, seductions, and crime in its thousand forms have been driven from the world; if righteousness reigns, man respects the "rights of man," and mother earth rejoices in the liberty and happiness of her children. Visit the haunts of poverty and starvation—see the burning anxiety that is consuming the millions for the means of obtaining the commonest necessaries of life, then go to the large manufacturing districts, and take cognizance of the fact that the average age of mortality amongst the operatives is from 17 to 19 years; reflect on this subtle but wholesale murder of human existence, and ask why man should not die in a good old age, and his last drains of the mortal cup be sweetened by the hand of affection, with the luscious hoard of his industrious life. From thence turn your eyes to the sadder spectacle of female prostitution! If England, America, and France were blessed with a more genial moral atmosphere, there are millions in those nations that would be the fairest flowers of God's creation, who now by a vicious social system are driven to a life of sin and shame. And besides the more public course, there is another that this withering pestilence has taken, which is yet deadlier, because concealed, and let it be remembered how universal and fierce

is this same contagion, consuming "man," of whom it is said, "He was created in the image of God." Of all the black catalogue of charges written in the Great Book of accounts against modern "civilization," and treasured up until that awful day of reckoning and retribution, none are engraved by the recording Angel with such fearful distinctness as this sin, which like a vampire is sucking the moral, intellectual, and physical strength of the three greatest powers of the world. It is true, that these nations have grown rich in gold, silver, machinery, cities, rail-roads, &c.; their scientific knowledge, wealth, and power of producing the luxuries of life are immense, and they could very much lighten the curse that "man shall live by the sweat of his brow." But it is not the increase of wealth and commercial influence alone that makes nations or individuals truly great, happy, and virtuous, for like polished steel these things can be used as weapons of destruction. It is a righteous appropriation of these blessings that will tend to happiness and exaltation, but by misappropriation blessings change into curses, and that is transformed into evil which was by nature good. With all the gold, science, and commerce of the nations, still crime, misery, starvation, whoredoms, seductions, &c., abound. The last quarter of a century has been bigger with events, fraught with more thrilling and universal interest, and withal more ominous to the "powers that be," and destructive to the union and repose of society, than any fifty years since the world began. In this short space of time, apart from what God has been doing in a direct manner, and through the instrumentality of His servants, we have seen a fierce European revolution, the throne of France cast down, a Pope abdicating the "Apostolic chair of Rome," rulers trembling, Spain and the "Celestial Empire" kindling with the general flame, mammoth strikes of the working-classes of England, the bony hand of famine claiming its victims, pestilence mowing down its thousands, Europe in the blaze of war, and the whole world in commotion. Another sign of the times, too ominous to pass without notice, is the splitting up of "religious" bodies, the delusions of table-moving, spirit-rappings, and other supernatural manifestations, which vividly bring to our minds the words of Paul, that "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." We have seen the leaders of the people establishing "Co-operative systems," "Trades Unions," "Chartist movements," "Peace Societies," "Evangelical Alliances," &c. As these changes, systems, and revolutions, political and spiritual, receive birth, they are hailed with shouts of joy and welcome; the people begin to talk of the "good time coming"—a "reign of peace and happiness," "when swords shall be beaten into plowshares, and spears into pruning-hooks," when "reason and the pen" shall settle all differences, and "right not might be the order of the day." In a little time, however, their enthusiasm subsides, the illusion passes away, and, waking up from the dream, they behold competition instead of "co-operation," division in the place of "union," war and not "peace," poverty and not prosperity, misery and not "happiness."

The very means intended to unite and strengthen have tended to disunite and weaken, and sectarianism is the "order of the day." There are in the world more than three thousand languages, more than one thousand religions, philosophies, and "political economies" of every variety, and in "civilized" nations more especially, almost every man has his private opinion and separate interest. What dependence then can we put in human systems, what hope or security do they give us for the future? None, absolutely none! for their theories will grow into more new systems, the spirit of self-agrandizement will extend, and crime, misery, war, starvation, and pestilence will depopulate the earth. Europe is performing her last act in the often-repeated drama of the "rise and fall of empires." Her civilization is expiring in the flames which it has kindled, and soon will she and her institutions be numbered with the things of the past. See! the angel of destiny has written on the ensigns of all nations, "Thou art weighed in the balances, and art found wanting!"

But can nothing be found to prevent the impending fall of the powers and systems that be? Is there no master-mind among all the sons of men to consolidate and re-organize this chaos of elements? No, there is none! Man and all his works are but *mortal*, they flourish for a

time, and then decay. No civilization is exempt from this law—all are mortal, and *must* pay the penalty of Death! And, supposing that out of the ruins of the old a new state of society should be formed, and every individual of that generation equal in intelligence, energy, and virtue to the best being who has ever trod on earth's carpet, if it were minus of *divine government*—of the Great Master to guide and control it, even this fictitious state must decay and crumble into ruins. Society in its formation would still be imperfect, the infinite capabilities of the soul would not all be unfolded, the evolutions of being must still go on, and endless progression would ever lie before. The future is as novel to the most refined society, as to the most barbarous. In the same proportion as human civilization advances is its dangers and difficulties, and a million wants which the savage is unconscious of are painfully felt by a highly educated man. Like as an immense, towering, and costly piece of architecture, minus of its proper foundation, is in more imminent and immediate danger than a simple one, and its fall more terrible, and the consequence of the catastrophe more overwhelming, so also is it with social fabrics.

The radical error of all human government is the same—*God is not there*, and as He is the "first and the last" of existence, so is it also absolutely necessary to a legitimate formation of society, that He should be the beginning and end of all things and all government!

(*To be continued.*)

History of Joseph Smith.

(*Continued from page* 104.)

[August, 1840.]

Monday, 31st. Elder Kimball baptized Henry Conner, watchmaker, 52, Ironmonger's Row, London, in Peerless Pool, being the first baptized in that place, and confirmed him the same evening.

To the Saints scattered abroad.

Beloved Brethren—We address a few lines to the Church of Jesus Christ, who have obeyed from the heart that form of doctrine which has been delivered to them by the servants of the Lord, and who are desirous to go forward in the ways of truth and righteousness, and by obedience to the heavenly command, escape the things which are coming on the earth, and secure to themselves an inheritance among the sanctified in the world to come.

Having been placed in a very responsible situation in the Church, we at all times feel interested in the welfare of the Saints, and make mention of them continually in our prayers to our heavenly Father, that they may be kept from the evils which are in the world, and ever be found walking in the path of truth.

The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals. Its glories are past description, and its grandeur unsurpassable. It is the theme which has animated the bosom of Prophets and righteous men from the creation of this world down through every succeeding generation to the present time; and it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in him, and when all things shall be restored, as spoken of by all the holy Prophets since the world began; for in it will take place the glorious fulfilment of the promises made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime.

The purposes of our God are great, His love unfathomable, His wisdom infinite, and His power unlimited; therefore the Saints have cause to rejoice and be glad, knowing that "this God is our God forever and ever, and He will be our Guide until death." Having confidence in the power, wisdom, and love of God, the Saints have been enabled to go forward through the most adverse circumstances, and frequently, when to all human appearances, nothing but death presented itself, and destruction inevitable, has the power of God been manifest, His glory revealed, and deliverance effected; and the Saints, like the children of Israel, who came out of the land of Egypt, and

through the Red Sea, have sung an anthem of praise to His holy name. This has not only been the case in former days, but in our days, and within a few months, have we seen this fully verified.

Having through the kindness of our God been delivered from destruction, and secured a location upon which we have again commenced operations for the good of His people, we feel disposed to go forward and suit our energies for the upbuilding of the Kingdom, and establishing the Priesthood in their fulness and glory. The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the Prophets; and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

The work of the gathering spoken of in the Scriptures will be necessary to bring about the glories of the last dispensation. It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and every one zealous for the promotion of truth and righteousness, is equally so for the gathering of the Saints.

Dear brethren, feeling desirous to carry out the purposes of God to which we have been called; and to be co-workers with Him in this last dispensation; we feel the necessity of having the hearty co-operation of the Saints throughout this land, and upon the islands of the sea, and it will be necessary for them to hearken to counsel and turn their attention to the Church, the establishment of the Kingdom, and lay aside every selfish principle, everything low and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design; and like those who held up the hands of Moses, hold up the hands of those who are appointed to direct the affairs of the Kingdom, so that they may be strengthened, and be enabled to prosecute their great designs, and be instrumental in effecting the great work of the last days.

Believing the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeably to His divine will, in this region of country—to accomplish which, considerable exertion must be made, means will be required—and as the work must be hastened in righteousness, it behoves the Saints to weigh the importance of these things, in their minds, in all their bearings, and then take such steps as are necessary to carry them into operation; and arm themselves with courage, resolve to do all they can, and feel themselves as much interested as though the whole labour depended on themselves alone. By so doing they will emulate the glorious deeds of the Fathers, and secure the blessings of Heaven upon themselves and their posterity to the latest generation.

To those who feel thus interested, and can assist in this great work, we say, let them come to this place; by so doing they will not only assist in the rolling of the Kingdom, but be in a situation where they can have the advantages of instruction from the Presidency and other authorities of the Church, and rise higher and higher in the scale of intelligence until they can "comprehend with all Saints the length and breadth and depth and height, and know the love of God which passeth knowledge."

Connected with the building up of the Kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn Book, and the New Translation of the Scriptures. It is unnecessary to say anything respecting these works; those who have read them, and who have drunk of the stream of knowledge which they convey, know how to appreciate them; and although fools may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah which have already been accomplished, and mark out the future in all its dreadful and glorious realities. Those who have tasted the benefit derived from a study of those works, will undoubtedly vie with each other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges, and rejoice in the same truths.

Here, then, beloved brethren, is a work to engage in worthy of Archangels—a work which will cast into the shade the things which have been heretofore accomplished; a work which kings and Prophets and righteous men in former ages have sought, expected, and earnestly desired to see, but died without the sight; and well will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.

By order of the First Presidency,
R. B. Thompson, Scribe.

Saturday, 5th. High Council met at my office.

Joseph Smith, junior, preferred charges against Elder Almon W. Babbitt, predicated on the authority of two letters, one from Thomas Burdick, the other from Oli-

ver Granger and Levi Richards, acousing Babbitt as follows—

First. For stating that Joseph Smith, junior, had extravagantly purchased three suits of clothes while he was at Washington City, and that Sidney Rigdon had purchased four suits at the same place, besides dresses and clothes for their families in profusion.

Second. For having stated that Joseph Smith, junior, Sidney Rigdon, and Elias Higbee had said that they were worth one hundred thousand dollars each, while they were at Washington, and that Joseph Smith, junior, had repeated the same statement while in Philadelphia, and for saying that Oliver Granger had stated that he also was worth as much as they (that is, one hundred thousand dollars).

Third. For holding secret counsel in the Lord's House, in Kirtland, and for locking the doors of the house, for the purpose of prohibiting certain brethren, in good standing in the Church, from being in the Council, thereby depriving them the use of the house.

Two were appointed to speak on the case, namely, (7) Thomas Grover, (8) A. Cowles.

Council adjourned till the 6th Sept., at 2 o'clock, when Council met according to adjournment, the evidences all heard on the case pending, and the Council closed on both sides. The parties spoke at length, after which, Joseph Smith, junior, withdrew the charge, and both parties were reconciled together, things being adjusted to their satisfaction.

Saturday, 5th. Elders Young and Richards went from Manchester to Liverpool, and in the evening organized a company of Saints bound for New York, by choosing Elder Theodore Turley to preside, with six Counsellors.

Sunday, 6th. Elder Young preached. On Monday night Elders Young and Richards staid on board the *North America* with the Saints, and on Tuesday morning, about nine o'clock, the vessel went out with a steamer. The Elders accompanied them fifteen or twenty miles, and left them in good spirits. Elder Richards returned to Manchester the same evening, and Elder Young on the 10th.

Monday, 7th. This evening, Elders Kimball, Woodruff, and G. A. Smith preached in the South Temperance Hall, London.

Elder John Benbow, who had previously furnished two hundred and fifty pounds towards printing the Hymn Book, Book of Mormon, &c., relinquished all claim to said money, except such assistance as his friends who might wish to emigrate to America the next season might need, leaving the remainder to the disposal of Brigham Young, Willard Richards, and Wilford Woodruff, who borrowed said moneys for the benefit of the Church of Jesus Christ of Latter-day Saints, for ever, also the avails of the Gadfield Elm Chapel, when sold.

Wednesday, 9th. There was a terrific storm on the north of Scotland.

Friday, 11th. There was a terrible earthquake at Mount Ararat, which destroyed the town of Makitchevan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmate in Armenia. A considerable mass was loosened from Mount Ararat and destroyed everything in its way for nearly five miles. The village of Akhouli was buried, with one thousand inhabitants.

Sunday, 13th. Elder Kimball baptized four in London.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 23, 1856.

Circular.

EMIGRATION TO UTAH FOR 1856.—In consequence of Elder E. Snow's absence from St. Louis, the death of Elder O. Spencer, and the adoption this year of a northern and more healthy route through the States to a point of outfit for the Plains, we

have been unable to lay before the Saints, at an earlier period, a plan of operations for the present season's Emigration hence to Utah. The following regulations have now been made—

1st. Iowa City, the capital of the State of Iowa, has been selected as the Point of Outfit for the Plains. This is about the same distance as Mormon Grove from G. S. L. City. It is intended that both P. E. Fund Emigrants and those going through with their own ox-teams shall fit out there.

2nd. Emigrants will be forwarded from the port of debarkation to Iowa City on the Northern Route, and via Chicago and Rock Island.

3rd. The P. E. F. Emigrants will use hand-carts in crossing the Plains, in which they will convey their provisions, tent, and necessary luggage, according to instructions contained in the "Thirteenth General Epistle of the First Presidency," in *Star* No. 4, present Volume, also in a Letter from President Young, and Editorial in *Star* No. 51, Vol. XVII. There will of course be means provided for the conveyance of the aged, infirm, and those unable from any cause to walk, but as the Presidency have informed us in their General Epistle, before referred to, that they "shall send men of faith and experience to the outfitting point, to carry into effect" the suggestions contained in the Epistle, we deem it uncalled for, on our part, to detail the minutiæ of that part of the journey. The Saints may all rest satisfied that their interests and comfort will be consulted in the best possible manner by those men who will be charged with instructions directly from our beloved Prophet, brother Brigham.

4th. It is determined to book through to Utah by the P. E. Fund Company and under the arrangements named and referred to in Section 3, all persons who desire it, at the following rates, payable in advance—

Over 1 *year old*	£9	0	0	*each,*
Under 1 *year old*	4	10	0	*each,*

leaving it to the President of the P. E. F. Company to fix the final price to the emigrants, after the expedition is closed and the cost of the same is known.

5th. All P. E. Fund emigrants are required to sign the Bond and receipts referred to in "General Instructions" in *Star* No. 2, present Volume.

6th. Luggage. Emigrants travelling in companies, under contract, on the American lines of railway last season, were permitted to carry free of extra charge the following weight—

One person over 12 *years*	75 *lbs.*
One person under 12 *and over* 3 *years* . .	37½ *lbs.*
Under 3 *years*	*None.*

Presuming the same quantities will be allowed this season, P. E. Fund emigrants will be able to include in their luggage such of their books as they may wish to take with them. Those who are ordered out by their friends in Utah, *whose passage has not been prepaid,* and those who may be selected here to go, cannot be allowed to take forward from the port of debarkation in the United States, more than the above-named quantities of luggage. Those who *prepay* their passage, or those whose passage has been *prepaid* in Utah, who may have more luggage than will be allowed as above stated, will be able, if they have the means, to take the excess across the States at about ten shillings per 100 lbs., and can doubtless arrange at the point of outfit for the conveyance across the Plains by ox-teams of that which they are unable to haul in their hand-carts. The rate per lb. over the Plains from Iowa City we cannot determine. It has generally been from 6d. to 7½d. per lb., and will probably not vary much this year.

Should it occur that any parties cannot arrange for their excess luggage being carried over the Plains this season, they will be able to store it at Iowa City or Kanesville, and order it to be forwarded to them another year. We recommend the emigrating Saints to dispense with and dispose of all their heavy wooden boxes, and to get a good and proper oil-cloth or mackintosh—something waterproof—not too expensive, but sufficiently durable, and least liable to crack or break, and make the same into bags, of proper size and sufficiently strong to convey the articles designed to be put into them. We presume that the proper article can be found in all the large towns throughout the Conferences, and we refer the Saints to their Pastors and Presidents, who will be able to give them the needed advice in the selection of a proper article, and in making it up. Where boxes are indispensable they should be made of tin, and be no larger than is really necessary.

7th. As it is already so late in the season, and as we wish to hasten the Emigration as much as practicable, it is particularly requested that all through emigrants will now make their applications for passage at the earliest moment, and accompanied by deposits and particulars as named in "General Instructions." Those requiring us to provide their teams should forward their orders and the cash immediately. P. E. Fund emigrants prepaying their passage should remit their passage money as early as possible.

8th. Through emigrants will not require to embark until the middle or latter part of March.

9th. The present "Passenger Act" makes it penal for any person to be engaged, either directly or indirectly, in the sale or letting of passages out of the United Kingdom, unless duly authorized under the provisions of the Act. We, therefore, give Notice that all applications from the Latter-day Saints for passage to America must be made direct to F. D. Richards, with deposits, &c., as detailed in "General Instructions," except by those in the London Pastorate, who may apply through his authorized Agent, Mr. W. C. Dunbar, of 35 Jewin Street, City, London, and by those in the Welsh Principality, who may apply through Mr. Dan Jones, "Udgorn Seion" Office, near White's Gardens, Swansea, who also is his authorized Agent.

10th. Pastors and Presidents are requested to cause this Circular to be read and understood in all the Branches composing their Conferences at their earliest possible convenience.

F. D. Richards,
Daniel Spencer,
C. H. Wheelock,
Presidency of the Church of Jesus Christ of L. D. Saints in the British Isles and adjacent countries.

36 Islington, Liverpool, February 8, 1856.

We thank our Heavenly Father that the time has arrived when we can lay before our readers in a definite manner, the general plan for emigration to Utah the present season. This will relieve the anxiety of many, by enabling them to decide whether they will be able to go this season, or not. For reasons mentioned in the above Circular, the labours of Elder John Taylor in the United States have been so extended, that he has not been able to furnish us, at an earlier date, with the approximate cost of transportation of passengers from the Atlantic ports to the frontiers, and the prices of hand-carts, cattle, provisions, &c., as a basis for the commencement of operation here.

If the Saints do not now appreciate the wisdom of taking the smallest practicable amount of luggage, they will before they have hauled it far on the plains. It is

designed to lighten this burden as much as possible, in the item of provisions, by driving along milch cows and beef cattle to be used on the way.

Experience will teach the Saints the propriety of our arrangements more effectually than anything we can say, but some of the most obvious reasons for it are, that needless luggage burdens the Company with a worse than useless expenditure for transportation through the United States, takes up room in the often crowded condition of the passengers themselves, and burdens them with useless labour in taking care of and handling it, and finally has to be abandoned at the place of outfit.

The Saints who go in the hand-cart companies need not expect to take any chests, trunks—excepting the tin trunks mentioned in the Circular—or boxes across the Plains with them, because if strong enough for the trip, they would be too cumbersome and heavy, and if made sufficiently light, they would soon be broken to pieces. Therefore it is not necessary to take any from this country, only such as they need in crossing the sea, and those they should expect to dispose of, or finally abandon.

We are thus explicit on the item of luggage, in order that the subject may be fairly before the emigrating Saints, and that they may govern themselves accordingly. It is far better for them to dispose of their extra articles, and use the means to add to their comfort on their way, than to finally have to abandon them as useless. In order to carry out the views of the First Presidency—to bring the amount required for emigration within the means of the greatest possible number, we have reduced that amount to the lowest standard which, in our judgment, will render the transaction a safe one this year; and in order to make it so, it is necessary for us to exercise the most strict economy in every thing pertaining to emigration. We trust that the Saints unitedly will assist us and themselves, by cheerfully carrying out our instructions.

The first 200 miles of the journey will be through a settled, grain-growing country, where it is expected that supplies of provisions can be obtained without the labour of hauling them any considerable distance. By travelling this distance with the carts lightly loaded, the Saints will have an excellent opportunity of becoming accustomed to camp life, and walking, and thereby be better prepared for starting out on the Plains.

We have been informed, by Elder John Taylor, that a suitable camp ground has been already selected, about two miles and a half from Iowa city. Making this the place of outfit will keep the Saints on the northern route through the United States, in a climate better adapted to their constitutions than that farther south. It will also enable them to avoid the Ohio and Missouri rivers, and also much sickness and death. The Saints have a right to expect that but few if any will be disabled from travelling through sickness after starting, for the Lord has promised, through His Prophet Brigham, that "*there will be none sick in a little time after they get started, but will continue to get stronger and stronger.*"

The mode now proposed to the Saints for travelling up to Zion, so nearly resembles that of ancient Israel in the wilderness, that it must elicit the peculiar favour and blessing of the Lord upon it. While, on account of the unworthiness of ancient Israel to receive the Melchisedec Priesthood, He only sent His angel before them, in these last days He has promised to go before His people Himself. The gathering poor, if they are faithful, have a right to feel that the favour of God, angels, and holy men is enlisted in their behalf. The present plan is peculiarly the Lord's, and it will have our special prayers and most untiring efforts for its success.

The Lord, through His Prophet, says of the poor, "Let them come on foot, with hand-carts or wheel-barrows; *let them gird up their loins and walk through, and nothing shall hinder them.*"

DEPARTURE.—Elders George D. Grant and William H. Kimball sailed on the steamer *Atlantic*, for New York, on the 6th inst. Should the services of these brethren be required, they will be on hand to render any assistance in their power in matters pertaining to the emigration this season.

ARRIVALS.—Elder John Van Cott, late President of the Scandinavian mission, left Copenhagen on the 29th of January, and arrived in Liverpool on the 4th inst. He has been released from his labours in these lands, and now, after a long and arduous mission, is on his way home to Utah.

Elders John Sanderson and Thomas Whiteley, from Utah, appointed on missions to England, arrived at Liverpool on the 5th February. They left New York on the 11th January, per ship *Columbia*.

Home Correspondence.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

107 Finch Street, Liverpool,
January 25th, 1856.

President F. D. Richards.

Dear Brother—As the time is at hand when I expect to leave the field of my labours for the past year, I take pleasure in forwarding you the following account of my stewardship.

The last Liverpool Quarterly Conference was held on the 23rd of December. A good spirit prevailed in the midst of the Saints, and the Priesthood were united. We were cheered and blessed with the society of President D. Spencer, and several other visiting Elders. In the evening the Saints were much cheered by an address from yourself, on the subject of faith, as applicable to their condition in these lands, and on the subject of emigration. The Conference in general is in excellent condition. The Priesthood have manifested great energy and willingness during the past year to do what was required of them. The Saints generally exercise a lively faith in the work of God, and show that faith by their works. This is mainly attributable to the diligent labours of Elder S. W. Crandall, who has been efficient in his labours, and constant in his efforts to do good.

At the commencement of the year, the Liverpool Branches owed £212 for Hall rent. This debt the other Branches of the Conference generously volunteered to assist in paying. This, with other Branch and Conference debts, has been a heavy tax on the faith and resources of the Saints. There are 740 Saints in the Conference, and they have paid £130 of the Hall debt, and £367 to other purposes, making a total of monies raised in the past year of £497.

The Manchester Conference was held on the 30th December. On the evening of the 29th we had a meeting of the Priesthood, and it was indeed a time of rejoicing. The Spirit of the Lord rested mightily upon the Elders, and all hearts were filled to overflowing. During the Conference the same rich effusion of the Spirit was manifested. The Presidents of Branches made their reports, and testified of the blessings of the Lord and of His power manifested among the Saints. We were blessed with the society of Elders Little and Calkin, from the Office, and several visiting brethren from the other Conferences. It was a general time of rejoicing among the Saints, and they were full of faith and determination to press onward in every good work.

President Holt has been one with me in all things. He has long been a faithful

man in this kingdom, and I rejoice with him that the time has come for him to go up to Zion.

There have been baptized in this Conference during the past year 239. The number of Saints in it is 2400, of which about 400 are scattered members. They have raised during the past year for all purposes £1500.

Notwithstanding they have paid this rather unusual amount of means, the Saints testify that the Lord has blessed them in a proportionate degree, both temporally and spiritually, and those who have been the most liberal realize that the good hand of the Lord has continually opened their way before them.

The Preston Conference was held on the 6th of January, 1856. We had an excellent Conference. The Saints feel rich, and are rich in faith and good works, as the following statement of their financial affairs will abundantly testify. They have paid up all their apportionment of the Temple Offering, and a little over. They have liquidated all their indebtedness to the Office in Liverpool for *Stars*, Books, &c. They paid for their Stars one week ahead, and had a credit in the Office of £1 12s. The Conference embraces 491 Saints. During the past year there have been 39 baptized in the Conference. They have paid for all purposes £344.

The best commendation of President Parker is the prosperous condition in which he leaves the Conference. He has the faith and warmest feelings of the Saints over whom he has presided. My labours with him have been most satisfactory, and he greatly rejoices in the prospect of journeying to the place of gathering the coming season.

The total amount of funds paid for the support of the work in the Pastorate during the year is £2341.

As it regards myself, I have greatly rejoiced in my labours in these lands, both in this Pastorate and also in Scotland. The Saints have been kind to me in administering to my wants, and they have a warm place in my heart. And notwithstanding the anticipated pleasure of soon mingling again with my friends and brethren in Zion, it is with feelings of regret that I leave the Saints here for the present. I say for the present, for ere long I hope to meet those who remain faithful in a land more congenial to their spirits, and where they can enjoy more fully the blessings of the New and Everlasting Covenant. For their deliverance I shall never cease to pray and labour until it is accomplished.

To you, brother Franklin, I owe much, and I thank the Lord for the privilege I have enjoyed of labouring under your counsel and dictation, and for the privilege of often enjoying your society and instruction. The lessons I have learned here I shall endeavour to profit by in future life, and I pray that I may ever prove worthy of your confidence and blessing.

Praying that the blessings of the Lord may increase abundantly upon you and all the faithful Saints, I remain your affectionate brother and co-worker in the kingdom of God.

GEORGE D. GRANT.

STAFFORDSHIRE CONFERENCE.

6 Upper Church Street, Dale Hall,
January 21, 1856.

President F. D. Richards.

Dear Brother—At the close of my labours in the Staffordshire Conference, I feel it my duty to give a brief report of its past and present condition, and future prospects. I can truly say the Lord has blessed me in my labours among this people, and my heart is full of blessing for all those that have been one with me in carrying out your counsels. . . . . .

In consequence of the adverse circumstances of the Saints, we could not raise such an amount as was desirable for the various purposes. . . . . Yet, I feel that the Saints have done well, considering the bad times, high price of provisions, &c. In looking over the reports for the year, I find that there has been subscribed for different purposes the sum of near £160.

A review of our labours during the past year does me good, for although we have not succeeded in adding many to the Church, we have done to the best of our means and abilities in sowing the word of the Gospel. The local Elders have cooperated with the travelling Elders in preaching, both in and out of doors, and harmony has generally prevailed in the councils of the brethren. During the summer we had a course of lectures delivered in the Town Hall, Stoke-upon-Trent, which I believe was the means of doing much good among the Saints in

that district, and of letting the world know that the "Mormons" were not dead.

We have also been blessed with the presence and counsels of quite a number of the servants of God; this has been a source of comfort and gratification to the Saints, the majority of whom delight in nothing more than hearing the servants of God, and ministering to their wants, as far as their limited means will allow. At our last Conference, President Spencer cheered us with his company and teachings, and truly it was a time of rejoicing to me and the Saints.

In my endeavours to carry out the work of God in this Conference, I have been well supported by the travelling Elders, who have been labouring here, namely, D. A. Curtis, Joseph and James Taylor, three men who have the welfare of this cause at heart. I am sorry to say that Elder Curtis's health has been very indifferent since he has been among us, but I hope that in a short time he may be able to lay himself to his work as he desires to.

During the year some of the Saints, who at its commencement were so poor as to be unable to procure the necessaries of life, have proved that there is a God in Israel, inasmuch as they have been able to provide things decently, to subscribe liberally to the various funds, and also to lay up the means to emigrate this season. This prosperity they ascribe to hearkening to the counsel of the servants of God. On the other hand, there are some who were at that time in prosperous circumstances, whose course has been that of continually and systematically disregarding counsel; these are now in the bonds of poverty and affliction, of various kinds, and unwillingly acknowledge that these things are the consequences of disobedience.

In order the more speedily to release this Conference from debt, the Saints have voted to tithe themselves, and all of them with whom I have spoken, feel first-rate regarding it; as they feel it will make a good schoolmaster to prepare them for abiding a more perfect law when they have the privilege of going to Zion.

A goodly number of those who have assisted in accomplishing what has been done this past year have been in the Church from 10 to 16 years, and such are worthy of the blessings which await the faithful.

I remain your cousin and fellow-labourer in the Gospel of Christ,

WILLIAM G. YOUNG.

HAND-CARTS.

27 Boundary Street, Hulme, Manchester,
Feb. 7, 1856.

President F. D. Richards.

Dear Brother—I submit the following ideas for your consideration, and if you can glean anything from them, that will prove beneficial in the manufacturing of "hand-carts," I shall feel greatly blessed.

In the first place, then, I would suppose that several hundred carts would be needed for the emigration of the Saints in the year 1857, and in order to secure good, safe, and cheap vehicles, I would suggest the propriety of commencing the operation in the fall, or early in the winter.

Supposing that a suitable person should be sent to the Iowa for that purpose, he should in the first place seek out some good timber adjacent to a saw mill, and near the outfitting point. He should select hickory for axle-trees, red or slippery elm for hubbs, white oak for spokes and rims to the wheels, white ash for fills or shafts, and for making cribbs or beds. I am of the opinion that the axle-trees should be sawed two and a half by three and a half inches.

The oak for the rims should be sawed into boards about three quarters of an inch thick, and ripped into strips three inches wide, or two and a half might possible do. The timber for them should grow on low ground, as that kind is much easier to bend, and very tough. The axle-trees, hubbs, and spokes should be first prepared, so that they could have time to season.

When the hubbs are prepared, the spokes driven and tenoned, the rims should then be mortised, or bored, to receive the spokes. The inside corners of the rims should also be rounded off to prevent the sand from gathering and remaining on them. The ends should be lapped about six or eight inches, and in order to make them secure, it would be well to saw one quarter of an inch deep, and six or eight inches from the end, and chamfer from there, leaving it a quarter of an inch thick at the end. Both ends being thus prepared, they would come together with a smooth surface.

When this was done they should be bent

round a drum for that purpose, and when they had remained long enough in that position it would be quite easy and safe to unite them with the spokes, carefully wedging each one as it came to its place. The ends should be fastened together with flat-headed rivets, passing them through from the outside, and riveting down on to burrs three quarters of an inch square; and if any danger of splitting, a band of hoop iron could be put on at any time.

In this way I am confident that carts could be built that would be *substantial, light*, and *easy to draw*; and I will venture to say that they need not cost more than four or five dollars each; for there would be no necessity for any planing, or any polishing, only the arms or spindles at the axle-trees, and a very little about the shafts.

I am as ever your fellow-labourer, always praying the Lord to bless you and all His faithful servants, and all the interests of His kingdom, not forgetting the "hand-cart" project.

Yours truly,
C. R. DANA.

The Acres and Hands.

(*Selected.*)

"The earth is the Lord's, and the fulness thereof,"
Said God's most holy word;
The water hath fish, and the land hath flesh,
And the air hath many a bird;
And the soil is teeming o'er all the earth,
And the earth has numberless lands;
Yet millions of hands want acres,
While millions of acres want hands!

Sunlight, and breezes, and gladsome flowers
Are over the earth spread wide,
And the good God gave these gifts to men—
To men who on earth abide:
Yet thousands are toiling in poisonous gloom,
And shackled with iron bands,
While millions of hard hands want acres,
And millions of acres want hands!

Never a foot hath the poor man here,
To plant with a grain of corn,
And never a plat where his child may cull
Fresh flowers in the dewy morn.
The soil lies fallow—the woods grow rank,
Yet idle the poor man stands!
O millions of hands want acres,
And millions of acres want hands!

'Tis writ, that "ye shall not muzzle the ox
That trendeth out the corn!"
Yet, behold, ye shackle the poor man's hands,
That have all earth's burdens borne!
The LAND is the gift of a bounteous God,
And to LABOUR His word commands;
Yet millions of hands want acres,
And millions of acres want hands!

Who hath ordained that the few should hoard
Their millions of useless gold,
And rob the earth of its fruits and flowers,
While profitless soil they hold?
Who hath ordained that a parchment scroll
Should fence round miles of lands,
When millions of hands want acres,
And millions of acres want hands?

'Tis a glaring LIE on the face of day,
This robbery of men's rights;
'Tis a tie that the word of the Lord disowns,
'Tis a curse that burns and blights;
And 'twill burn and blight till the people rise,
And swear, while they break their bands,
That the hands shall henceforth have acres,
And the acres henceforth have hands!

ADDRESSES.—John C. Hall, Willet Harder, } 20 Upper Wingfield Street, Landport, Portsmouth.
William G. Young, 71 Washington Road, Sheffield.
Thomas Phillips, 11 Park Row, Easton Road, Bristol.
Thomas H. Latey, Rose Cottage, St. Clement's Place, St. John's, Worcester.
Lorenzo D. Rudd, 9 Walker's Square, Sykes Street, Hull.
William G. Noble, 27 Boundary Street, Renshaw Street, Hulme, Manchester.

Money List, Feb 1—8, 1856.

	£	s.	d.
Thomas D. Evans	1	4	6
Isaac Jones	1	14	0
R. J. Townsend	3	0	0
Carried Forward	£5	18	6
Brought Forward	£5	18	6
Josiah Holmes	4	0	0
	£9	18	6

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XVIII. Saturday, March 1, 1856. Price One Penny.

Theocracy—God's Solution of the Social Problem.

(*Concluded from page* 119.)

Chapter III.

A New formation of Society, as seen in Vision by the ancient Prophets.

We have shown, in the foregoing, that from the very nature of progression and development it is absolutely impossible that man, unassisted by the Divine Master, can solve the social problem, and guide the evolutions of progressive being unto exaltation and happiness. This fundamental law has been abundantly substantiated by the sad experience of the world, for six thousand years, in its formation of society independent of divine government. As well might men again build towers to scale the heights of heaven, try to grasp the infinitude of space, or work the stupendous mechanism of the universe, as to think of forming a legitimate society without God at its head, or to direct aright, without the inspiration of the Almighty, the course of that being which is to itself a mystery.

While advocating the excellent principle of self-reliance, and contending for the right of man to a voice in government, we should be careful not to mistake presumption for self-reliance, and oppose our will against the prerogative of heaven. The "voice of the people" ought to be, "Thy will be done, O Lord God, thou Creator of the universe!"

A glorious subject for the contemplation of Prophets and holy men of old was that day when *divine government* would be permanently restored, when the earth would rest from her travails of pain, and the dominion be given to the "Saints of the Most High."

To dissuade the world from its vain attempts to solve the social problem, and to warn men to forsake their idols, systems, and uninspired creeds, and turn unto the living and true God, these righteous men have laboured, and suffered, and have sealed their testimonies with their blood. But the nations have rejected their "testimony," and denounced the servants of God as "impostors," "fanatics," and "dreamers." Thus at various times swift destruction has fallen on portions of the inhabitants of the earth, and now the cup of iniquity of *all nations* is well nigh full, they are drinking the deadly poison, madly filling up the pages of an awful destiny, and blotting their names from the book of existence.

It is not to be supposed that God will permit the earth forever to be defiled by its inhabitants, tyrants to ravage it, and virtue to be trampled under foot. Although men have had the power to reject the government of God, destroy His servants, and usurp His authority, yet a day of reckoning must come, and for all these

things He will bring them into judgment. There is surely something due to the Creator and to His servants. He is the rightful king, and all legitimate authority must proceed from Him. Yea, and God will reign over all the earth, the meek "shall yet inherit it, and the poor among men rejoice in the Holy One of Israel." The Prophet Daniel, when interpreting the vision which God gave to Nebuchadnezzar, making known unto him what should come to pass in the latter days, said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "Behold," says Isaiah, "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the earth are burned, and few men left." It is in these days when the earth shall have waxed old like a garment, and they that dwell therein are dying in like manner, that the God of heaven will lift up His government as a standard for the honourable of the nations to flock unto. In these days the Jews will also gather to rebuild Jerusalem, God will establish Zion, and a temple will be erected unto His name on the "tops of the mountains," "and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of His ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." At this time, He will gather together in one all things in Christ, both which are in heaven, and which are on earth. John heard the Saints in heaven singing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall *reign on the earth.*" Enoch also prophesied, saying, "Behold, the Lord cometh with ten thousands of his Saints;" and Isaiah says, "The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And the "seventh angel will sound his trumpet," and great voices in heaven will say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever." Thus the Creator shall become the universal king in its most literal sense, a new state of society will be formed, and all nations must serve and obey Him. Repent! then, O ye inhabitants of the earth, for these things are being fulfilled, and the arm of the Lord is striving with you. Repent! lest ye be swept from the face of the earth, and your names blotted from the book of existence!

Chapter IV.

Theocracy Restored—Joseph Smith commissioned to establish the Kingdom of God upon the earth.

Live there a people whom the God of heaven has commissioned to accomplish the great work of restitution—who dare to live, though all the world should rise to crush them—who, if hurled down a thousand times to lick the dust, a thousand times will rise and shake themselves, ever condescending to give but one answer—ONWARD? Live there such a people? Then they will hold the balance of the world!

Suppose a being, who has been from his birth mentally and physically blind, suddenly receives the perfect use of all his faculties, and observes the

glorious luminary of heaven dispelling the darkness around; how far would it be from entering into his imagination that in a few hours this same sun would be almost omnipresent, shedding his life-giving influence on all around, while earth, with her millions of inhabitants, would smile with intelligence and beauty under his genial blessing? Yet we are so familiar with this great fact, that it is witnessed by us as a very little matter.

The grandest revolutions that have ever burst upon the world, controlling the destiny of unborn millions, have been, to the uninformed and ignorant, as unintelligible as the rising sun to the being above-named, while they are no better appreciated by the intelligent and learned, to whom it would seem that the history of the *past* ought to be a key to the unfolding *future*. The commencement of a new dispensation, or stage in human development and destiny, has always been followed by the unchaining of a tremendous amount of ignorance, intolerance, and persecution, as if ten thousand fiends were let loose at this particular moment to stir up the deadliest fires of the soul, that the force of the decrees of the Almighty might be destroyed, with every agent of His unalterable will. But vain is the attempt to frustrate the purposes of God. The ultimate consequence is that the wicked consume themselves by the fire of their own kindling. Let a Noah, a Moses, or a Jesus be commissioned by the Creator to his earthly dominions, and the careless and ignorant will treat him with brutal indifference, haughty bigots will mock and spit at him the venom of their spite, while your Lilliputian giants would defy Omnipotence Himself. All history bears testimony to the determined opposition which human progress has ever met. Scientific and religious development have alike been obnoxious to the world. Prophets, philosophers, and reformers have together passed through the furnace of fire; in fact the best men that have ever sought the elevation of humanity have been sacrificed to popular resentment and prejudice. Jesus said to the Jews, "Which of the Prophets have not your fathers killed?" Witness the great Galileo combating the superstition and ignorance of his day. See the man whose comprehensive mind had demonstrated that the earth did not stand still, bowing his venerable head under the stern hand of the Inquisition, and signing a manifesto, declaring that his great discovery was a lie. Columbus spent years in convincing the "ignorant learned" of the existence of the new world, yet to us it is but a pleasure trip to reach its shores. "But then that was in the dark ages!" Of course it was! "But we are so enlightened." Granted! "They were wicked and ignorant Jews and Monks." No one doubts it! "Oh there is such an immense difference between us and them!" Aye, yes! But we will tell these perfect beings a secret which perhaps has never entered into their brains before; it is this—the nineteenth century holds the same relation to *its* FUTURE as the "dark ages" did to *theirs*. *We, even we, shall be men of a "dark age" to a brighter future, fools to a wiser, and wicked to a better one!* Let society not boast too much in its wisdom, nor make too great a show of its robes of self-righteousness, lest secret-revealing futurity should disclose its weakness, and exhibit its robes of holiness as filthy rags. Let men of this age be careful, lest after garnishing the sepulchres of the ancient Prophets, and erecting monuments to the memory of the *great dead*, they do the works of those said Jews and monks, by opposing truth, and fighting against the majesty of heaven.

In the great drama of the last twenty-five years, in which some of the most remarkable scenes have been enacted that the world has ever witnessed, the genius of God's kingdom justly claims to be the presiding power. The nineteenth century is big with grand events. The signs of the times very pointedly mark it as the birth of a new era—a new civilization. "Mormonism," as it is called, claims to be this male child of destiny—the heir of the future. It received a twin birth with revolutions, and out of crumbling systems, and a disorganizing world, it is gathering material to found a mighty and universal empire. Its advent finds not a happy illustration in the blazing meteor, but is better typified by the rising sun. Its opening glory on the nations is almost imperceptible, yet every day increases its brilliancy, and its power to control the general strife for the building up of the kingdom of God; just as though the mighty ones of eternity were engaged in the great struggle, and, unseen and invisible, were co-workers with the Saints

of the Most High, and their brethren, the Priesthood which are upon the earth; and indeed this is verily the fact.

The time had come for the setting up of the kingdom of God, the reign of Satan was about to expire, and the great work of Restitution to commence. Joseph Smith, inspired by the Almighty, and empowered by the Holy Priesthood, sounds the trumpet of warning to the nations, and declares his mission from the King of kings. "Repent," the voice of the great Prophet heralds forth to all people, "fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made the heaven, and earth, and sea, and fountains of waters. Let Israel gather, and Zion be built up, for the time to favour her is come, and the nation and kingdom that will not serve her shall perish; yea, those who will not bow to the authority of God, shall be utterly wasted."

But the claims of Joseph Smith, and those of his early disciples, besides bringing upon them a terrible amount of hatred and persecution, were at first treated with contempt and ridicule. The world considered the proclamation but as the dream of a few mad fanatics, who in a short time must, from stern necessity, sink into oblivion with the Church which they had founded. But time, the tester of systems, and revealer of all secrets, has disclosed that the kingdom which they had established by the commandment of the Almighty possesses elements and a vitality which passes the comprehension of the learned and wise men of modern Babylon. Twenty-five years have converted what was at first considered but mad dreams, into stern realities. Yes, twenty-five years have sufficed for the servants of the Most High to accomplish a work which, for its rapid growth, its magnitude and power, is unparalelled in the whole history of man.

On the 6th day of April, 1830, the kingdom was organized with six individuals, which the Prophet Daniel predicted that the God of heaven would set up in the last days to break into pieces, all other kingdoms, and to stand for ever. Though it possessed neither money, learning, nor human influence, flying directly in the face of every system upon the earth, clashing against popular and time-honoured opinions, and laying the axe at the roots of the "powers that be," yet it grew, and shot out its branches on every hand, for the Spirit of the Almighty was tabernacled in this infant organization. The Saints gathered by thousands, and built flourishing towns, and temples to the name of the Most High; and in fulfilment of the prediction of Christ, that the Gospel of the kingdom should be preached to all the world for a witness, the Elders flew to the nations with the proclamation.

But not without a desperate struggle was Satan prepared to withdraw his unholy authority from the earth, and to yield the dominion and power which he had so long usurped. The Saints must be driven, old men and tender youth cruelly murdered, the sisters brutally ravished, and the servants of God immured in loathsome dungeons, and fed with the flesh of their martyred brethren. Yet every attempt to stop the progress of God's kingdom but added to its strength, and the power of the Saints with the Almighty increased, and the tenderness of heaven towards her children flowed more abundantly into their wounded hearts.

And now must come the bloody tragedy which was to rob the brothers of life —to lay the Prophet and Patriarch in their graves. Satan must make a desperate attempt to again cut off the Priesthood from the earth, and the ungodly must fill up their cup of iniquity with the blood of martyrs. From Abel down to John the Revelator, almost all who had acknowledged the Creator as their King, and who had sought to establish His authority upon the earth, were put to death by wicked men. Yet even in this the Lord of Hosts was not conquered, Satan was not really the victor, for those servants of God were but gathered into the bosom of the Church of the First-Born, where, increasing in the fulness of the Priesthood, they were preparing for the great struggle of the last days. But this time, not even as far as the immediate dominion of the earth was concerned, were the powers of hell to triumph over the Priesthood of the Almighty. The mantle of Elijah had fallen upon Elisha—Joseph was gone, but Brigham still remained; and the Almighty and all His holy Prophets of old had sworn, and Joseph, and Hyrum, and Brigham, and the Twelve and the Saints had sworn that the work of Restitution should be accomplished, the strongholds of Lucifer destroyed, and

the kingdom of God built upon their ruins.

Yet still another act in the great drama was necessary—Zion must get up into the mountains, and from thence the "little stone" must roll and smite the "image," break into pieces every other kingdom, fill the whole earth, and stand forever. Again was Satan made to work out the purposes of Jehovah, again did he stir up the hearts of the wicked, the Saints were driven into the wilderness—Zion was forced up into the "mountains."

And now, what can satisfy the world that this is the Kingdom of God—the hope of all the holy Prophets. What greater evidence can be given than that which has already been given, that the King of kings is fighting the battles of the Saints. Let the most vigorous imaginations try to conceive a greater miracle than are the history of "Mormonism," and the position of the "Mormons" at this day. Look at the very genius of "Mormonism; it is as dissimilar to those of popular systems as one can well imagine. It is remodelling all things. Old institutions and ideas are passing away, and all things are becoming new. The Patriarchal Order, comprehending the divine institution of Polygamy, which exists among the Saints, is a striking illustration of this. Saints and Saintism are so novel and startling to the world, that although it hates this kingdom, yet it can neither comprehend its laws and people, nor hinder its success. How dare Brigham Young and the "Mormons" step forth in the face of all the world, nor stop to ask whether their policy meets the prejudices and feelings of society, or whether it will not bring the nations upon them, to crush them by one great effort? As long as their movements are consistent with ancient theocracy, and with the revelations of God unto themselves, they stop not to inquire concerning these matters. From whence then comes this confidence? How is it that the Saints dare live in defiance of mobs, persecution, murder, injustice, famine, crickets, locusts, and the powers from below? It is because God is their King, and He has established His kingdom upon the earth with a promise that IT SHALL NO MORE BE THROWN DOWN, NOR GIVEN TO ANOTHER PEOPLE!

History of Joseph Smith.

(*Continued from page* 121.)

[September, 1840.]

Monday, 14th. My father, Joseph Smith, senior, Patriarch of the whole Church of Jesus Christ of Latter-day Saints, died at Nauvoo.

He was born on the 12th day of July, 1771, in Topsfield, Essex County, Massachusetts; he was the second of the seven sons of Asahel and Mary Smith. Asahel was born in Topsfield, March 7th, 1744; he was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26th, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 26th, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England.

My father removed with his father to Tunbridge, Orange County, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. He married Lucy, daughter of Solomon and Lydia Mack, on the 24th of January, 1796, by whom he had

Alvin Smith, born Feb. 11th, 1798, died Nov. 19th, 1824.

Hyrum,	born	Feb. 9th, 1800.
Sophronia,	„	May 16th, 1803.
Joseph,	„	Dec. 23rd, 1805.
Samuel Harrison	„	March 13th, 1808.
Ephraim,	„	March 13th, 1810, died March 24th, 1810.
William,	„	March 13th, 1811.
Catherine,	„	July 28th, 1812.
Don Carlos,	„	March 25th, 1816.
Lucy,	„	July 18th, 1824.

At his marriage he owned a handsome farm in Tunbridge. In 1802 he rented it and engaged in mercantile business, and soon after embarked in a venture of ginseng to send to China, and was swin-

dled out of the entire proceeds by the ship-master and agent; he was consequently obliged to sell his farm and all of his effects to pay his debts.

About the year 1818 he removed to Palmyra, Wayne County, New York, bought a farm and cleared 200 acres, which he lost in consequence of not being able to pay the last instalment of the purchase money at the time it was due. This was the case with a great number of farmers in New York who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario County, New York, procured a comfortable home with 16 acres of land, where he lived until he removed to Kirtland, Ohio.

He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received. He was baptized April 6th, 1830.

In August 1830, in company with my brother Don Carlos, he took a mission to St. Lawrence County, New York, touching on his route at several of the Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers, and sister, residing in St. Lawrence County, bore testimony to the truth, which resulted eventually in all the family coming into the Church, excepting his brother Jesse and sister Susan.

He removed with his family to Kirtland in 1831: was ordained Patriarch and President of the High Priesthood, under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams and myself, on the 18th of December, 1833; was a member of the First High Council, organized on the 17th of February, 1834 (when he conferred on me and my brother Samuel H., a father's blessing).

In 1836 he travelled in company with his brother John 2400 miles in Ohio, New York, Pennsylvania, Vermont, and New Hampshire, visiting the Branches of the Church in those States, and bestowing patriarchal blessings on several hundred persons, preaching the Gospel to all who would hear, and baptizing many. They arrived at Kirtland on the 2nd of October, 1836.

During the persecutions in Kirtland in 1837, he was made a prisoner, but fortunately obtained his liberty, and after a very tedious journey in the spring and summer of 1838, he arrived at Far West, Missouri. After I and my brother Hyrum were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Governor Lilburn W. Boggs, and made his escape in midwinter to Quincy, Illinois, from whence he removed to Commerce in the spring of 1839.

The exposures he suffered brought on consumption, of which he died on this 14th day of September, 1840, aged 69 years, two months, and two days. He was 6 feet 2 inches high, was very straight, and remarkably well proportioned. His ordinary weight was about 200 lbs, and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Illinois, he fed hundreds of the poor Saints who were flying from the Missouri persecutions, although he had arrived there penniless himself.

His funeral was attended on

Tuesday, 15th, when the following address was delivered by Elder Robert B. Thompson—

The occasion which has brought us together this day, is one of no ordinary importance; for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies we this day celebrate; but a whole society; yes, thousands will this day have to say, *a Father in Israel is gone.*

The man whom we have been accustomed to look up to as a *Patriarch*, a Father, and a Counsellor is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit, now free and unencumbered, roams and expatiates in that world where the spirits of just men made perfect dwell, and where pain and sickness, tribulation and death cannot come.

The friends we have lost prior to our late venerable and lamented Father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties. Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart-broken parent, and by a large circle of acquaintances and friends. These, like the stars in yonder firmament, shone in their several spheres, and filled that station

in which they had been called by the providence of God, with honour to themselves and to the Church; and we feel to mingle our tears with their surviving relatives.

But on this occasion, we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of the community, it was our beloved, but now deceased Patriarch. If ever there was an event calculated to raise the feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present; for truly we can say with the king of Israel, "A prince and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the Church in every situation, and under all circumstances through which he was called to pass.

Whether in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of the domestic circle; or, when called upon, like the Patriarchs of old, to leave the land of his nativity, to journey in strange lands, and become subject to all the trials and persecutions which have been heaped upon the Saints with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring, and the aged sire whose silvery locks and furrowed cheeks ought to have been a sufficient shield from their cruelty. But like the Apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment) "None of these things move me; neither count I my life dear, so that I may finish my course with joy."

The principles of the Gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swollen waves of distress and tribulation. No; thank God, his house was built upon a *rock*—consequently it stood amid the contending elements, firm and unshaken.

The life of our departed Father has indeen been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient Prophets, who once dwelt on this Continent, as the Father of him whom the Lord had promised to raise up in the last days, to lead His people Israel; and by a uniform, consistent, and virtuous course, for a long series of years, he has proved himself worthy of such a son, and such a family, by whom he had the happiness of being surrounded in his dying moments; most of whom had the satisfaction of receiving his dying benediction.

He was already in the wane of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the Witnesses to the Book of Mormon. From that time his only aim was the promotion of truth—his soul was taken up with the things of the Kingdom; his bowels yearned over the children of men; and it was more than his meat and his drink to do the will of his Father who is in heaven.

By unceasing industry of himself and family, he had secured a home in the State of New York, where he no doubt expected, with every honest and industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced, and the Gospel of Jesus Christ was promulgated by himself and family, friends forsook, enemies raged, and persecution was resorted to by wicked and ungodly men, insomuch that he was obliged to flee from that place, and seek a home in a more hospitable land.

In Ohio he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature as not to be easily obliterated.

While the House of the Lord was building, he took great interest in its erection, and daily watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of pious worshippers. As the King of Israel longed for and desired to see the completion of the House of the Lord, so did he; and with him he could exclaim, "O Lord, I love the habitation of thine house, and the place where thine honour dwelleth." To dwell in the House of the Lord, and to inquire in his Temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father. He has trod its sacred alleys, solitary and alone from mankind, long before the king of Day has gilded the eastern horizon; and he has uttered his aspirations within its walls, when nature has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there under his teachings have the meek and humble been instructed, while the widow and the orphan have received his patriarchal blessings.

There he saw the work spreading far and wide; saw the Elders of Israel go forth, under his blessing—bore them up by the

prayer of faith, and hailed them welcome when they again returned bringing their sheaves with them. There, with his aged partner, he spent many happy days in the bosom of his family, whom he loved with all the tenderness of parental affection.

Here I might enlarge, and expatiate on the "scenes of joy and scenes of gladness" which were enjoyed by our beloved Patriarch, but shall pass on to an event which was truly painful and trying.

The delightful scene soon vanished; the calm was soon succeeded by a storm, and the frail bark was driven by the tempest and foaming ocean, for many who had once been proud to acknowledge him a father and a friend, and who sought counsel at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form immured in a dungeon; but, thank God, this they were not suffered to do; he providentially made his escape, and after evading his enemies for some time, he undertook and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the Church, and was cordially welcomed by the Saints, who had found an asylum in the rich and fertile County of Caldwell.

There he, in common with the rest of the Saints, hoped to enjoy the privileges and blessings of peace. There, from the fertile soil and flowery meads, which well repaid the labour of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely and wide-spread prairies, he hoped to enjoy, uninterrupted, the comforts of domestic life.

But he had not long indulged these pleasing anticipations before the delightful prospect again vanished; the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing was given him instead; and surely he drank it to the very dregs; for not only did he see the Saints in bondage, treated with cruelty, and some of them murdered; but the kind and affectionate parent saw—and ah! how painful was the sight—two of his sons to whom he looked up for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to imbue their hands in their blood. This circumstance was too much for his agitated and now sinking frame to bear up under; and although his confidence in his God was great, and his conduct was that of a Christian and a Saint, yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time, of no ordinary kind; feelings of painful anxiety, and emotion too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner (who shared in all his sorrows and afflictions) from such a scene, as many of the Saints are knowing to the privations and sufferings, which they in common with the Church, endured while moving from that land of oppression; suffice it to say, he arrived in safety in Illinois, broken down in constitution and in health, and since then he has laboured under severe afflictions and pain, while disease has been slowly, but surely undermining his system.

Whenever he had a short respite from pain, he felt a pleasure in attending to his patriarchal duties, and with cheerfulness he performed them; and frequently his labours have been more than his strength would admit of; but having great zeal for the cause of truth, he felt willing to be spent in the service of his God.

For some time past he has been confined to his bed, and the time of his departure was near at hand. On Saturday evening last, an eruption of a blood vessel took place, when he vomited a large quantity of blood. His family were summoned to his bedside, it being now evident that he could not long survive.

On Sunday he called his children and grand-children around him, and like the ancient Patriarchs, gave them his final benediction. Although his strength was far gone, and he was obliged to rest at intervals, yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.

All the circumstances connected with his death, were calculated to lead the mind back to the time when an Abraham, an Isaac, and a Jacob bid adieu to mortality and entered into rest.

His death, like theirs, was sweet, and it certainly was a privilege indeed to witness such a scene; and I was forcibly reminded of the sentiment of the poet—

> The chamber where the good man meets his fate,
> Is privileged beyond the common walk of virtuous life.

There were no reflections of a misspent life—no fearful forebodings of a gloomy nature in relation to the future; the realities of eternity were dawning, the shades of time

were lowering; but there was nothing to terrify, to alarm, or disturb his mind; no, the principles of the Gospel, which "bring life and immortality to light," nobly triumphed in nature's final hour. Those principles so long taught and cherished by our lamented friend, were honourably maintained to the last; which is not only a consolation to the immediate relatives, but to the Church at large.

The instructions imparted by him will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a Sire; and that the whole Church will copy his examples, walk in his footsteps, and emulate his faith and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently "shot at him, yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," and his courage and resolution never forsook him.

His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep interest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truths, and heard the glorious tidings, that other lands were becoming heirs to its richest blessings.

Under these circumstances, he could exclaim, like pious Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Although his spirit has taken its flight, and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who had the pleasure of his acquaintance, and will be fresh and blooming when those of his enemies shall be blotted out from under heaven.

May we, beloved friends, who survive our venerable Patriarch, study to prosecute those things which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us, that we may be the humble instruments in aiding the consummation of the great work which he saw so happily began; that when we have to stand before the bar of Christ, we may with our departed friend hear the welcome plaudit, "Come up hither, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 1, 1856.

THE GATHERING.—We have, from time to time, laid before our readers the feasibility of the present plan of emigration, and thrown out a few ideas connected with it, as they have been suggested to us; but the subject is of such vast importance to the Saints, individually and collectively, that we wish again to refer to it, and examine some of the principles involved therein.

Every general plan proposed for the Saints to act upon is, of itself, not only feasible, but if faithfully carried out, would result in an increase of salvation and blessings to them. As with other plans devised by revelation, so it is with those for the gathering of Israel.

Years ago, when the Spirit opened up to the mind of the Prophet Brigham the visions of the future, he plainly foresaw that the time must come, when the Saints would rejoice in the privilege of going up to Zion on foot, not only with hand-carts, but without them; that they would be glad to escape from among the nations with their lives. The present plan would have been put into operation before, if the Saints had been sufficiently advanced in faith and knowledge, to receive and act upon it. Still more extensive plans for gathering Israel will be developed in the future, which it would be just as easy for the Lord to introduce now, if His people were

prepared to carry them out. They often suppose that they are waiting on the Lord, while He is in reality waiting on them to be prepared to profit by the exercise of His power in their behalf.

The Saints in this day have immediately before them for encouragement, as much as, and far more than ancient Israel had, and perhaps it would be well to compare, in some things, the dealings of the Lord with each. Suppose that when the Lord, through Moses, commanded them to arise and go up out of Egypt, unto the land of promise, they had felt and said, "Why no, Moses, we cannot do it, we are too poor. We cannot get provisions to sustain us over the desert plains between here and the land of Canaan; neither have we the means of taking water with us over the burning sands; besides our wives and little ones cannot go on foot, they will tire and faint by the way. We must have more clothes, or we shall be barefoot and naked before we get there." Suppose that these and a thousand other excuses had been raised, as foolish as many of the Saints bring up for not gathering in these days, could the Lord have accomplished their deliverance, and brought about His purposes concerning them? Verily no. We presume that many of ancient Israel would have looked only at the dark side of the picture, and made quite as many frivolous excuses as any of the Saints do now, had not the Lord, by a long series of the severest trials and afflictions, chastened and humbled them, and took away every hope of deliverance excepting through His direct interposition in their behalf.

Those who will look about them, having the spirit of discernment, can see that the Lord is working on the same principle to gather and save His people now, as He did then. He has commanded them, through His servants, to gather up out of Babylon, just as emphatically as He did His ancient people, through Moses, to go up out of Egypt; and many in times past, and even now, instead of rising up in the name of their God, and showing their faith in Him, by bending all the energies of their souls to the work, have suffered a thousand and one mere trifling excuses to shut up the way of their salvation. The Lord is dealing in the same wisdom and mercy with His people now, that he did anciently. Instead of allowing them to go on in carelessness and negligence, until they altogether leave the way of life, He is feeling after them by poverty, excessive toil, sorrow, and affliction, until they are humbled, and willing to do anything that His servants bid them, in order to break the bonds that bind them. Just as fast as they learn to trust implicitly on His power, and confide in Him as the only hope of their deliverance, will He open their way before them. Should He do it before, they would not appreciate the blessing, and therefore would be under greater condemnation.

When ancient Israel fled from bondage into the wilderness, they had not even the privilege of taking provisions for their journey, but had to trust to the good hand of the Lord for their daily bread. If the Saints in these lands have not seen such times, the future will reveal them.

The Lord can rain manna on the plains of America just as easily as He did on the deserts of Arabia, or as He sent quails into the camp of the Saints on the Mississippi river in 1846. Ancient Israel travelled to the promised land on foot, with their wives and little ones. The Lord calls upon modern Israel to do the same. They have, if possible, still more before them to strengthen their faith, and the Lord has equally promised them His protection and blessing. Why should they not do it? Ancient Israel were going up to a land filled with enemies, whom they had to subdue and drive out. Modern Israel are called upon to go to a land of peace, where their friends and brethren are ready with open arms to receive them.

The Saints in these days, with the fulness of the Melchisedec Priesthood in their midst, and the full assurance that the kingdom of God is being established on the earth, have barely begun to live by faith, or draw forth such manifestations of the power of God for their deliverance, as did ancient Israel. They have yet to obtain a great increase of faith before the Lord can show forth His power to such an extent in this thing, "that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them."

Before the Lord can do these mighty works, the Saints have to exercise a faith in Him which will lead them to undertake greater things than crossing the plains on foot, with hand-carts, and plenty of provisions. It is full reliance in God and His servants, that the Saints must attain to, before they can be proper instruments for the accomplishment of His mighty purposes. The Lord has declared that He will have a tried people. How is this to be accomplished, if not by testing their energies, and purifying them in the furnace of affliction, until every frail reed on which they lean for support is broken—every earthly hope swept away, and they realize in the fulness of their souls, that none but the Lord can deliver them.

The Lord and His servants regard men as prepared for great blessings, and worthy of holding responsible positions in the kingdom, in proportion as they prove themselves possessed of this principle; and how are they to prove themselves, except by their works? The Saints who are not willing, if necessary, to travel to Zion on foot, and suffer a little toil and hunger, cold and heat, virtually say, "Lord, we do not think that the blessings of eternal life which you offer us, are worth the labour." Such persons had better stay in Babylon, and die there, for they might then possibly attain to a very limited salvation, but if they should happen to find some easy road to get to Zion, they would soon want to leave again, and go where they would pervert the blessings there received, and the last end of that man would be worse than the first.

The Saints will be comforted and sustained, under every labour, trial, and affliction they may be called to pass through, by continually remembering that the good hand of the Lord is in these things, and that they are necessary for their sanctification. The Saints in these lands realize but lightly the sacrifice and suffering it has cost to build up the kingdom of God thus far. They have men now in their midst who have endured ten-fold more to prepare a place of refuge for them than many of them are willing to suffer to enter into an inheritance of it. Elders are now preaching in Britain who joined the Mormon Battalion to save the Church in the times of fiery trial, and left their families without shelter, sick and famishing on the prairies, and carried 60 or 70 pounds on their backs, over the deserts and mountains to California, and that, too, ragged, barefoot, and often on the point of perishing for want of both food and water. Many of them, before they reached their families again, had to subsist on the carcasses of worn-out mules, that were killed and devoured, without leaving even a morsel for the wolves to quarrel over. What did they endure this for? Simply to turn away from the Saints the wrath of their enemies, that, in their weak and defenceless condition, they might find a place where they could, for a season, be shielded from persecution. This place, through their sufferings and that of the Pioneers and many others, is now prepared, and all the honest in heart, from the ends of the earth, are invited to come and enjoy its blessings; not for others, but for their own salvation and redemption, and that of their fathers and their generations who are yet to come. If the Saints in

America have suffered so much to prepare a place where their scattered brethren can receive these blessings, is it not worth, on their part, fully as much privation and toil to go where they can enjoy them? These things are a test by which the Saints may measure their own faith, and prove their worthiness to the Lord and to His servants. If they have not faith to grapple with the difficulties of the journey, they may rest assured that they have not sufficient to endure the trials which await them in Zion.

Some who are faint-hearted may be afraid of falling by the way, as others of the faithful have done. If there be any such we would ask them, if it is possible for the Saints to give a more effectual testimony of their faith in the Gospel, to God, angels, and men, than to lay down their lives in the effort to keep the commandments of the Lord? What could give them a stronger claim for the administration of the ordinances in the Lord's House, in their behalf, and to all the blessings of the Holy Priesthood? We answer, nothing. In the day of blessing such will be remembered, and have a part in the resurrection of the just. No matter what the results may appear to be to the natural man, it is the first great business of the Saints to keep the commandments of the Lord, and leave the consequences with Him. They may rest assured that He has amply provided for them. When the vail which shuts our view from the other world is removed, it will be discovered that grand and glorious results are the effects of things which in this life appear dark and gloomy.

If it is not done this year, we expect to see the Saints, ere long, when they arrive on the frontiers, "gird up their loins and walk through" in the name of the Lord, carrying what they take with them on their backs. The time is at hand when Israel must be gathered. Any way which the Lord opens up is the best way, and is that which He will own and bless. If there are any who feel as though going up to Zion on foot, with hand-carts, or without them, is not quite suited to their notions of respectability, we recommend them to wait until their vision is clearer, and they comprehend the work of the Lord better. We wish to see all Israel going up to the place of the Lord's House together—men, women, and children, with the Priesthood among them, led on by the Elders, Seventies, and High Priests.

We are highly gratified to find that several Presidents of Conferences, who have been blessed with means to purchase teams, have concluded to cast in their lot with the Lord's poor, and share with their brethren in the hand-cart companies. We wish all the Elders from Zion to feel that the work is the Lord's, and that it is their special duty and privilege to assist and comfort the Saints in their journeyings. They now have an opportunity of gaining that faith and experience which will assist to make them fit instruments to carry out the mighty purposes of the Lord in the last days.

Arrivals.—Elder Jesse Haven, President of the Cape of Good Hope Mission, arrived in London on the 14th of February, per schooner *Cleopatra*, in good health. He had a fine passage of 60 days.

Sister Elizabeth Tait and child arrived in Liverpool from the East Indies, *en route* for Utah, February 11th, in the ship *James White*.

The Ship "Caravan."—On the 14th February we cleared 457 passengers (Saints) on this ship bound for New York, under the Presidency of Elders Daniel Tyler, Edward Bunker, Leonard I. Smith, and William Walker. Among the passengers were two families of Scandinavian Saints, who were detained, by sickness, from going on the *J. J. Boyd*.

Home Correspondence.

HULL, NEWCASTLE-UPON-TYNE, AND CARLISLE CONFERENCES.

Sunderland, Feb. 6, 1856.

Dear President Richards—It is with the greatest pleasure that I sit down to write a few lines, to give you a little information relative to what we have been doing since we saw you last.

We held a Quarterly Conference in Hull, on the 23rd of December. We commenced with the business part first, and afterwards were instructed by Elder Thomas Williams and others.

On Sunday, the 30th, we held the Newcastle Quarterly Conference, and had a good attendance from the country Branches, and felt to realize that the power of the Priesthood was with us. On Monday, the 31st December, and Tuesday, January 1st, we held a Pastoral meeting, and had all the Presidents of Conferences and Travelling Elders in the Pastorate present. The Conferences were represented by the Presidents, and the different districts by the Travelling Elders. Each one had the privilege of making any suggestions he thought would be productive of good in the future, as we wished to glean all the information possible, that we might be the better able to give that correct information so essential to brethren coming into a new field of labour. After exchanging views and feelings, we parted, having laboured together for the space of a year, without so much as having the shadow of dissension amongst us.

On Sunday, the 7th ult., we held the Carlisle Quarterly Conference, and were favoured with the presence of Elder J. A. Little, from whom we received much good counsel, and the Spirit of the Lord was poured upon us in a copious manner.

Our Quarterly Conferences now being over, we deemed it wise to appoint three special Conferences, as our successors did not arrive in time to attend the Quarterly meetings, and as we had a desire to give them all the necessary information relative to the statistical and financial affairs in the Pastorate, we appointed a special Conference in Newcastle on the 13th ult., one in Sunderland for the Durham Conference on the 20th, and one in Hull on the 27th.

Previous to the 13th we divided the stock, Books, *Stars*, &c., belonging to the Newcastle Conference, and turned over a proportion to the Durham Conference. We also appointed a general book agent to each Conference, and made all necessary arrangements, that each might keep its own accounts from the commencement of the present quarter.

On the 13th, Elder Lunt arrived in Newcastle, just in time to attend the Conference, and we felt much pleased in being succeeded by so humble and honest a man as Elder Lunt. Although we have not had a personal acquaintance with him before, it only took a very few moments to form that acquaintance, which will never be forgotten by us. We were also favoured with the presence of Elders Workman and Croston. The Spirit of the Lord was poured upon us, and all felt well. I have every reason to believe that the work in the district now known as the Newcastle Conference will, under the wise Presidency of our successors, prosper more than it was ever known to do before. The business of the Conference went off satisfactorily to ourselves, and we believe to the satisfaction of our successors also.

The Durham Conference was held on the 20th, and peace, harmony, and good feeling prevailed, much good instruction was given, all necessary business attended to, and all felt united to roll on the purposes of the Almighty. As this was the first meeting held by the Durham Conference, all felt a desire that the same amount of unity and peace might remain with them forever.

The Hull Conference was held on the 27th. We were favoured with the presence of our successor, W. G. Young, and also that of Elders Rudd and Lunt. We felt really to appreciate the blessings bestowed upon us in holy places, for the wisdom which surpasseth all human understanding, although in simplicity, was given on the occasion. In this way ended our series of Conferences.

The financial affairs of the Pastorate during the last year, I am led to believe, have not been surpassed, taking all things into consideration, in the British Isles, by

the same number of members; but as it does not belong to us to boast, we leave the books to show. The Presidents of Conferences, Travelling Elders, and Presidents of Branches, have all been united, and ever willing to obey counsel, and these, combined with all the Saints, with a very few exceptions, formed a bond in unity which we are led to believe has been pleasing in the sight of our God. I can say that the brethren have all done well. They have taught by example as well as by precept, and I have no doubt but there is seed sown that will grow and be reaped in the due time of the Lord. I am much pleased with my successor, and likewise the new Presidents. I believe they will not take one stone up that we have laid down. Their sincerity in the cause of truth, bespeaks that the Lord is with them. I have now consigned over to my successor, and I believe in a satisfactory manner. I now beg the privilege of tendering to you my thanks for your wise counsel and long forbearance from time to time, and ever hold myself in readiness, by remaining as ever,

Your humble servant,

EDWARD MARTIN.

Foreign Correspondence.

HINDOSTAN.

Cuttack, Orissa, Hindostan,
Nov. 3rd, 1855.

President F. D. Richards.

My Dear Sir. . . . . I left Calcutta for this place on the 1st of June by cart drawn by two bullocks, and arrived here on the 17th of the same month, after suffering considerably from the excessive heat, which ranged from 100° to 112° in the shade of the banyan tree, which was my chief shelter by the way; in the sun the thermometer stood 135°.

. . . . . .

After labouring at Cuttack for three months, I took a mission to Berhampore, and several intermediate military stations, preaching the Gospel to all with whom I met, distributing our works among the people as much as I could. .

. . . . . .

On my way back to this place I took a boat, and returned part of the way by the Lake Chilka, the northern extremity of which runs within ten miles of the celebrated (by the Hindoos) Poonee, more commonly known by the name of Juggernaut, a place peculiarly holy to all the pilgrims who flock thither as thick as grasshoppers, to worship at the shrine of Juggernaut.

The city is a shocking filthy place, and an alarming amount of sickness haunts it during the great influx at the grand festival, which takes place in June and July. The more infamous characters among them are sent out to bring in large numbers of recruits; which is a lucrative speculation, seeing they exact fees from all who enter the temples. . . . .

It is a fearful sight to see the piles of bones lying bleaching upon the plains in this vicinity, for there can be no correct estimate taken of the thousands who die uncared for, and are left to be devoured by the vultures and jackals.

I have been greatly blessed and preserved from sickness, although much exposed while passing through the jungles, infested with all manner of wild beasts; and I am made to see the providence of God over me daily. I have put up with our worthy brother and sister Meik, who are rejoicing in the truth, for the root of the matter is in them, although through heavy losses and casualties unlooked for in business, he will have to stay another year in this God-forsaken and polluted land.

Elder J. Mills, of Madras, has adopted two more into the Church at that place. He is now on his way to plant the Gospel on the Isle of France, and intends leaving a brother to preach to the inhabitants of that place. He is indefatigable in labouring, and full of faith and good works.

Elder McCune at Rangoon has baptized one since my last report.

Six weeks ago I had a letter from brother Musser, stating that brother Leonard was very ill, and that as soon as he recovered, they intended to start in company

with Elder A. Findlay to America. He reports no accessions to the Church.

Elder Savage has returned from Burmah, having faithfully fulfilled his mission, and after remaining at Calcutta for three months, sailed to Boston, about two weeks ago.

I will send you a bill of exchange, to be applied as Elder J. P. Meik shall specify, who is going to Calcutta on business, and will make the exchange. . . . . .

One item more. Priest James Keys, who has lately gone to Burmah with his regiment, desires to be remembered through the medium of the *Star* to his parents, who live in one of the London Conferences. He is well, and strong in the faith.

Nov. 10th.

. . . You will discover a great failing in this mission respecting Tithing and P. E. Fund offerings, &c. This lack may in part be attributed to the unsettled condition of the few who have received the Gospel, the greater part of whom are very poor, and what little means could be raised has been appropriated for the expenses of the Elders in travelling, &c.

In justice to our worthy brother Meik, I must say that he has borne the burthen of the whole, with very few exceptions, the exact account of which I am not able to find out, no record having been kept of these things, for which I am very sorry. But, to my personal knowledge, during my stay at Calcutta he has paid £200, and how much more during my mission to Madras, I cannot tell, besides supporting all the Elders, and keeping up a meeting-house at the rate of £10 per month for the last year, and ever since the first Elders arrived; were I to form an estimate of the whole, I should say £400 at the very least. Why I mention these things is that you may know the reason why he has not paid tithing, or at least why it is not credited to him.

Since I was left in charge of affairs here, I have called upon Elder McCune, in charge of the Rangoon Branch, to help to defray the expenses of the Elders, also to liquidate the book debt, owing to the failure in the sale of the same, and am happy to say he has contributed £30, the most of which I applied on the book debt. And I am very thankful for it indeed. The Madras Mission has been the greatest failure in this respect. . . . . .

This morning the mail from England arrived, and brought the 37th No. of the *Star*, announcing the death of a number of the Elders, which at first was sorrowful intelligence to me, but when left to reflect upon your valuable observations contained in the Editorial, I was perfectly reconciled that all is well. I rejoice to read of the success which attends Elder Farnham, and could almost wish myself with him, where I could do some good for the kingdom. Truly the Lord is blessing your labours, the benefits of which will be indelibly impressed upon the hearts of the grateful in time and eternity.

The priests and editors are busy at work in Calcutta, raking up all the worn-out allegations exploded years ago. Elder Meik and myself are offering them the truth through the medium of the press, but whether he has succeeded in getting our correspondence inserted or no, I have not yet learned from him. As soon as he returns, I intend, the Lord willing, to start without delay for that place, in order to gather up all I can to start for Zion. Although the prospects are very dull at present, I shall trust in the Lord, who has never forsaken me in this dark and benighted land. . . . .

Excuse this hasty scrawl. Accept my warmest gratitude for your great desires for our welfare.

I will now close by praying for the choicest blessings of heaven to attend you.

I remain as ever your brother in the Gospel of peace,

R. Skelton.

Varieties.

He who gives himself airs of importance, exhibits the credentials of impotence.

What is to be Done?—One day this week, there were 78 prisoners committed to the borough gaol, of whom 41 were females, and the aggregate commitments of these 41 was 467. Let the people of Liverpool meditate on this state of things.—*Liverpool Mail*, Jan. 27.

THERE is nothing more universally commended than a fine day; the reason is, that people can commend it without envy.

IS IT SO?—Somebody—we don't know who, and it makes no difference—thus warns young men to look out for the women:—"Young man, keep your eye peeled when you are after the women. Is the pretty dress or form so attractive? Or a pretty face even? Flounces, boy, are of no sort of consequence. A pretty face will grow old. Paint will wash off. The sweet smile of the flirt will give way to the scowl of the termagant. The neat form will be pitched into calico. Another and far different being will take the place of the lovely goddess who smiles sweet smiles and eats sour sugar candy. Keep your eye peeled, boy, when you are after women. If the little dear is cross and scolds at her mother in the back room, you may be sure that you will get particular fits all around the house. If she apologises for wiping dishes, you will need a girl to fan her. If she blushes when found at the wash-tub with sleevesrolled up, be sure, sir, that she is of the cod-fish aristocracy; little breeding and little sense. If you marry a gal who knows nothing but to commit woman-slaughter upon the piano, you have got the poorest piece of music ever got up. Find one whose MIND is right, and then pitch in. Don't be hanging around like a sheep thief, as though ashamed to be seen in the day-time, but walk up like a chicken to the dough, and ask for the article like a man."

Consecration.

"The silver, gold, and precious stones,"
Thus saith the Lord, "are mine;
The cattle on a thousand hills
I own by right divine.

"The forests, rich-stored mountains, plains,
The fertile valleys too,
The earth, and all that is therein
Are but my righteous due.

"And men themselves belong to me—
They hold from me a lease
Of health and strength and even life,
Which at my word may cease."

Then why should men so much desire
To sieze on all they see,
Cheat, covet, and appropriate
To self so greedily?

The Saints have learned a purer faith—
They own the Lord's just claim;
They're stewards o'er what they possess,
And hold it in His name.

Their flocks and herds and lands and wealth,
Their wives and children dear,
Their all, themselves, they bring to Him—
Thus they His rights revere.

Liverpool. JOHN JAQUES.

ADDRESSES.—Edward Reid, care of George Martin, West Shaw Street, Kilmarnock.
James Craig, } 44 North Road, Preston.
Edwin Scott, }
Thomas Hodgkinson, 3 Castle View, Eves Hill, Dudley.
Jesse B. Martin, 11 Park Row, Easton Road, Bristol.

Money List, Feb 8—15, 1856.

	£	s.	d.
Thomas Stephens	£3	10	0
William Lewis (per D. Jones)	1	10	0
William C. Dunbar	25	2	0
Benjamin W. Brindle	10	0	0
James Woods	5	0	0
James Rogers	3	0	0
Carried Forward	£48	2	0
Brought Forward	£48	2	0
Uriah Rickards	2	0	0
Richard Harper	5	0	0
William Brownlow	2	0	0
John Threlkeld	2	10	0
J. D. Wilson	4	0	0
	£63	12	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 36, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XVIII. Saturday, March 8, 1856. Price One Penny.

The Priesthood.

It is a subject of the greatest importance, for man to understand how he may, with certainty, walk in the way of life and be continually led by celestial influences, until he is exalted among the pure intelligences of heaven. In order to understand the source from whence we receive our blessings, let us see what constitutes a God, so far as we in our low condition can comprehend. Such a being is a personage of tabernacle, who, while in a state of trial, obeyed the laws of life and exaltation, for which reason the eternal Priesthood was bestowed upon him. By obeying its influence and practising the principles of increase, he obtained power over matter under its variety of organizations. Among them are tabernacles in His own image, and He has become a subordinate centre of influence, from which radiate light, intelligence, and the powers of life. From this He has added knowledge to knowledge, until He has ascended in the scale of intelligences so far as to understand the principles which govern the higher spheres and eternal organizations. Through this knowledge He can fully comprehend evil, and overcome it with the principles of righteousness and truth. In fact, through the fulness of that Priesthood He has learned, by practical experience, how to overcome all things that oppose his upward progress in knowledge and dominion. Nothing can be plainer to the understandings of men, than that truth is unchangeable, and consequently that the principles of the Priesthood are unalterable, or that their "course is one eternal round." Therefore, there has been but one way for intelligences to rise in the scale of being. The Priesthood has been the saving power, in the worlds which have been created, to purify and exalt their inhabitants, when they would yield willing obedience to its dictates. This has been the way of salvation to the bright celestial spheres which now govern in the vast circles of infinitude.

The Lord God, who created this earth, fitted it up for the purpose of sending His children forth upon it, that they might exercise their free agency in choosing good or evil, and work out their own salvation or condemnation, either of which will be the natural consequences of the course they pursue. Certainly no one, who has any correct idea of God, can be so narrow in his conceptions, as to suppose that the great fountain of all wisdom was so limited or deficient in His plans, as to send forth His children here, to again combat with the powers of darkness, without making known to them some certain guide, by which they might continually know whether they were walking in the way of life, or of death. This knowledge mankind have always

been able to attain to, whenever they have been in a condition to make a proper use of it. This knowledge, and all the conditions pertaining to it, are embraced in the Melchisedek Priesthood. This Priesthood embraces all the knowledge and power necessary for the exaltation of man. It is a matter of the first importance to mankind, to know how to obtain this Priesthood, and then how to progress in it from step to step, from one exaltation to another. The works preparatory to obtaining a portion of it are repentance, and baptism for the remission of sins, which prepare men for the reception of the Holy Ghost, which is administered through the laying on of the hands of those who are authorized to impart it. The Holy Ghost is one of the elements of the Godhead. It is the power of life unto salvation, and will lead men into all truth, if they will follow its dictates. How to do this is the next important consideration. The powers and principles of the Priesthood, although they exist as eternal truths, can only be made manifest to men through beings of tabernacle like unto themselves, and these personages must be able to make manifest its powers to those whom they direct, by being practical examples of obedience to others who are still superior to them.

We have now come to one of the great leading principles of the universe—obedience. This must be rendered by all things in their proper spheres, by the vegetable creations, by the tiny insect that floats in air, or gambols unseen by the naked vision in the purest drop of water, by the fowls of heaven, the monsters of the great deep, the beasts of the field and of the forests, by man in all his variety of capacities and conditions, by the worlds and the systems of worlds that revolve in the infinitude of space, and finally by the Gods of eternity who created and govern them. All must bow to a higher power, to which they are indebted for their organizations. Man, with all his free agency and boasted wisdom, may yield blind obedience to the dictates of evil, because it is congenial to his depraved nature, but the time will come when he must comprehend the reward of his doings, and yield, from choice, to that higher power which created him.

Adam was the first man on this earth who held the Priesthood, and in order to save his children he bestowed it upon them. This Priesthood includes all the great truths and principles of the Godhead. It is without "beginning of years or end of days." It circumscribes all the powers of the universe. Every principle which tends to exaltation, increase, and dominion, belongs to it. It involves the principles on which all matter is organized throughout the vast dominions of the Almighty, and on which creations will continue to exist and increase forever.

When this Priesthood is bestowed upon man, and he renders obedience to its requirements, he begins to learn those things practically which have exalted others to be Gods. The more of its power he receives, the nearer he approaches to being one. The great crowning blessings pertaining to this Priesthood are the power of perpetuating eternal lives, and an infinite increase in all the vast variety of organizations which are spread out in the universe of worlds. Those who have received this power of progression have continued to succeed each other in an eternal round of increase, exaltation, and dominion.

The most perfect obedience to higher powers is rendered by all who receive these blessings. When a new world is ushered into existence, teeming with its myriads of organizations, all the Gods rejoice in the addition to their glory, for their interests are so perfectly blended together, that selfishness is unknown, and perfect harmony reigns in the vast accumulations of worlds.

Among His numerous spiritual children, God saw that there was a great variety of capacities, that some were more noble than others; the more noble ones He set apart to be rulers in His kingdom at their appointed times. These have had power to bestow the Priesthood, and administer salvation to those of their brethren who would be obedient to their authority. They have appeared on the earth at the times before appointed them in the councils of heaven, and in their sphere their power is absolute and independent. Those to whom they have been sent will be saved or damned, according as they have obeyed or disregarded their counsels. This Priesthood has been handed down in succession, from one to another, to the Apostles and Prophets of the present day, and men are free agents in accepting their teachings, or in blindly following evil influences to darkness and death. The Lord Jesus Christ stands

first among these noble sons of the Father who are rulers in His kingdom. He is the heir by birthright of his Father's kingdom. He proved himself worthy of this exalted station, by becoming the sacrifice that was necessary for the redemption of his Father's family. Therefore the Father will bestow upon him the ruling power over this earth, when it is redeemed and brought fully under His dominion.

In course of regular succession from Adam, came Noah, from whom the Priesthood descended to Abraham, Isaac, Jacob, and the Prophets of the Mosaic Dispensation. We are not informed of any time from Adam to Jesus and his Apostles, when there was not a portion of the Priesthood on the earth to minister salvation to those who were worthy. The Scriptures give us but a very meagre account of these holy personages, who have acted such an important part in the great work of redemption. But there are some things of the first importance to be considered with regard to them. They are men whom God the Father has deputed to convey His instructions to the children of men, and to act in His stead for their salvation. They are as independent in the sphere assigned them, as God is in His. They have all laboured for the same great object. They have all acted under the same Priesthood, and therefore must acknowledge the authority and position of the others. Their works are blended together, therefore none can be made perfect without the others. They have been the ministers of salvation to men, for whom there is no salvation except in obedience to their instructions. Not that blind, servile obedience which the slave renders to his master, through fear of punishment, but a free and enlightened obedience, dictated by the Spirit of revelation, with the assurance that it is the way of life. Many instances might be adduced to show the necessity of obedience to such men. Noah was a preacher of righteousness to a wicked and an adulterous generation. The Lord told him to declare unto them that, if they did not repent of their sins, they would be swept off by a flood. They ridiculed the idea, and chose blindly to follow their own way without seeing the end thereof. The event proved that Noah was in God's stead to that people. This was also the relative position of Moses and the children of Israel The Lord had regard to Moses as His agent, and would condescend to talk with none of all that mighty host but him. When Israel would not listen to his counsels, the Lord scourged them into obedience, and there was no other way through which salvation could come to them, but through Moses.

Numerous instances might be adduced from the Scriptures, to show that salvation has been administered to mankind by the Lord bestowing the Priesthood upon men, and making them agents to their brethren. Continual obedience to such men has always been a necessary condition of salvation. All Prophets, Apostles, and holy men will be rewarded with the fruits of their labours, and have glory added upon them for ever and ever, and be exalted to be *Gods*, and crowned in the kingdom of their Father.

The Lord, for the encouragement of the faithful of His people in these days, has raised the veil a little, which obscures their vision, by revealing to them the present position of some of those ancient worthies. When the Lord revealed the law of Celestial Marriage to the Prophet Joseph, speaking of Abraham, Isaac, and Jacob, He said, "And because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are GODS." All who live on the earth, and faithfully work righteousness, as did these fathers, will receive a like reward of power and dominion. All men, being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and honour it by obedience, will, like Adam, Noah, Abraham, Moses, and the Prophets, and Jesus and his Apostles, bear rule and dominion over their own works, and have power to redeem, purify, and exalt their posterity.

The time came when those days of heavenly light and pure intelligence—when the earth was blessed with the Holy Priesthood, and with Prophets and Apostles to minister in the ordinances thereof, must be followed by ages of apostacy, error, and darkness. The Son of Man who aforetime, in the councils of heaven, had offered to become a sacrifice for the redemption of His father's family, came in the meridian of time to do his

appointed work. His own brethren in the lineage of the Priesthood, rejected and slew him. Both they and the Gentiles afterwards persecuted and slew his Apostles, and shed the blood of his Saints, until the inhabitants of the earth had become wholly unworthy of having the Priesthood in their midst. They denied the Spirit of revelation, and it left them to wander in darkness, and blindly follow the evil impulses of their corrupt hearts, until they and their posterity, in a measure, had suffered the reward of their transgressions, and a more righteous seed could be raised up on the earth, from the loins of those who were not guilty of innocent blood, who would be fit instruments for establishing the kingdom of God, when the generations of the wicked are cut off. Joseph Smith is a literal descendant of that righteous seed. In his veins flowed the pure blood of the Priesthood. For this reason, and because of the integrity of his heart, he was chosen to stand at the head of the Dispensation of the fulness of times. This Dispensation will complete the work of, and circumscribe all others, that the generations of the righteous may be perfected, and the chain of salvation be completed. In this view of the subject, the Prophet Joseph occupies a position, the importance of which is scarcely conceived of, much less comprehended. After a preparatory work, the keys of the Melchisedek Priesthood were conferred upon him by Peter, James, and John, who were the last organized presidency of that Priesthood on the earth. The particular incidents of this important event have not yet been published to the world, but in a revelation given to Joseph Smith in September, 1830, the Lord says, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times."

Many have received the keys of this Priesthood through the ministry of the Prophet Joseph, that they might assist in carrying out the plan of salvation, as revealed through him. Thus has the continuous succession of the Priesthood been maintained, and the former Gospel dispensation connected with the present, and there will never again be a time, in which there will not be living Apostles and Prophets to lead the obedient in the way of eternal life. There is no other way of salvation to this generation than through Joseph Smith. In the language of the Prophet Brigham, "No man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an exaltation, if they would *walk in the path he has pointed out.*"

History of Joseph Smith.

(*Continued from page* 137.)

[September, 1840.]

Tuesday, 15th. "The Governor of Missouri, after a silence of about two years, has at last made a demand on Governor Carlin of Illinois, for Joseph Smith, junior, Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin, and Alanson Brown, as fugitives from justice.

"The demand it seems has been complied with by Governor Carlin, and an order issued for their apprehension; accordingly our place has recently received a visit from the Sheriff for these men; but through the tender mercies of a kind Providence, who by His power has sustained, and once delivered them from the hands of the blood-thirsty and savage race of beings in the shape of men that tread Missouri's delightful soil; they were not to be found—as the Lord would have it, they were gone from home, and the Sheriff returned, of course without them.

"These men do not feel disposed to *again* try the solemn realities of MOB LAW in that State; and a free and enlightened republic should respond against it, for

Missouri has no claim on them, but they have claim on Missouri.

"What right have they to demand of Governor Carlin, as fugitives from justice, men against whom no process had ever been found in that State—no, not so much as the form of a process? They were taken by a MOB MILITIA, and dragged from everything that was dear and sacred, and tried (without their knowledge) by a court martial, condemned to be shot, but failing in this, they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without even having a legal process served, and then deprived of the privilege of defence. They were taken by a mob, tried, condemned and imprisoned by the same, and this Missouri cannot deny.

"What a beautiful picture Governor Boggs has presented to the world, after driving twelve or fifteen thousand inhabitants from their homes, forcing them to leave the State under the pain of extermination, and confiscating their property, and murdering innocent men, women, and children; then, because that a few made their escape from his murdering hand, and have found protection in a land of equal rights, so that his plans and designs have all been unfruitful, to that extent that he has caused 'Mormonism' to spread with double vigour; he now has the presumption to demand them back, in order that his thirst for innocent blood may yet be satiated.

"He has no business with them; they have not escaped from justice, but from the hands of a cursed, infuriated, inhuman set, or race of beings who are enemies to their country, to their God, to themselves, and to every principle of righteousness and humanity. They loathe Christianity, and despise the people of God; they war against truth, and inherit lies; virtue they tread under their feet; while vice (with her ten thousand offspring) is their welcome associate; therefore, men on whom Missouri has no claim, she cannot, no, she *never shall have.*"

Sunday, 20th. Elder W. Richards went to Preston, held a Conference, ordained five Elders, eleven Priests, eight Teachers, one Deacon, and returned to Manchester same day.

Wednesday.

Cincinnati, Sept. 23, 1840.

To the First Presidency and High Council of the Church of Jesus Christ of Latter-day Saints: We gladly embrace this opportunity of conveying a few lines to you by E. Robinson, who we expect will leave this place for Nauvoo in a few days.

Brother George W. Harris and myself have visited the several Branches of the Church in Adams County, Pike County, Jacksonville, and Springfield. On our way we stopped at Terra Haute, and Pleasant Garden, Indiana. We found the brethren generally, very willing and anxious to do all in their power to assist the Church in the great and glorious cause that we have engaged in respecting the printing of the several books in contemplation, but I am sorry to say I found them destitute of the means to relieve our present necessity.

However, we have succeeded in obtaining several notes of hand from different brethren in the State of Illinois, to the amount of about eighty-three dollars, which will come due on the first day of October next, and we have handed them over to Ebenezer Robinson, to be delivered to Joseph Smith, junior, for collection. We expect brother Robinson will arrive with them at the time they become due.

We have obtained some money, which we have paid over to brother E. Robinson. We have also given our obligations as agents for the Church, to Shepherd and Stearns to the amount of three hundred dollars, two hundred of which becomes due on the twenty-sixth day of November next, and the other one hundred on the twenty-sixth day of December next, being the amount due Shepherd and Stearns for the stereotype plates.

We have taken up the bond that brother Brown gave for the wagon or carriage which he let Joseph Smith, junior, have, and we have succeeded in procuring a horse and harness to put alongside of the other horse to make it easier for him. We got said horse and harness by contribution from the brethren at Dayton, and West Milton, Ohio.

Brother E. Robinson (we think) has been very economical, diligent, and persevering, and successful in the business whereunto he was sent. He has gained the confidence of the gentlemen with whom he has been transacting business in the city, and has done honour to the cause of Christ, and his Church of Latter-day Saints. We can further say to you brethren, we think the course he has taken, and our united exertions with him, has established the credit of the Church of Jesus Christ of Latter-day Saints in this place (I mean as to business transactions), to that extent that we can obtain any amount of paper, type, and other

materials requisite to carry on the printing business to a large extent, and upon terms that will warrant our success.

We therefore shall go on with renewed courage and zeal, trusting in the Lord to prepare the way before us, and we feel to ask your prayers that God may peradventure expand the minds of the Saints abroad, that they may be able to comprehend the magnitude of the work we so much desire to accomplish, which in all probability will induce them to donate with alacrity.

Brother John E. Page is preaching with the manifestations of the Spirit and power in this place, and with considerable success. We think when brother Page leaves the city of Cincinnati, the inhabitants thereof will be left without excuse for not receiving the Gospel of Jesus Christ, and his garments clear from their blood in the day of judgment.

Accept our love and best wishes.

Yours in the bonds
of the New and Everlasting Covenant,

SAMUEL BENT,
GEORGE W. HARRIS.

Cincinnati, Sept. 23, 1840.

To the President and Council of the Church of Jesus Christ of Latter-day Saints, and also to all the Saints assembled in General Conference—

Your humble servant embraces with pleasure this opportunity to pen for your edification a few lines. I congratulate you with the steady march and the advancement of the cause of Christ, as has fallen under my observation. Elder Hyde and myself have been treated with respect, and had the greatest attention paid us by the brethren and sisters; and by gentlemen and ladies of the first class in society, we have been made welcome very heartily to their dwellings and comforts of life. When we separate from them, they grip our hands with tears standing full in their eyes, bidding us farewell, and often leave something noble with us to help us on our mission; and a firm promise that they will duly reflect on the great things which we have told them. They ardently request us to send them some competent Elder to preach to them.

Yes, dear brethren, the cause of truth is marching onward with unparalled rapidity, and victory! victory! will soon be the shout of all the faithful in Christ; and thank the Lord, thank the Lord, is the language of unworthy me, that I have lived to see 1840, with all its attendant evidences of the truth of the Book of Mormon, and the Book of Doctrine and Covenants.

I must save a place in this communication to make some remarks concerning brother E. Robinson. I can say, in truth and soberness, that he merits the esteem and confidence of the Saints and all good men for his diligence and economy while getting the Book of Mormon stereotyped, &c., here. The honest and frank course he has pursued towards the gentlemen with whom he has been concerned in business (viz., Messrs. Shepherd, Stearns, and others), has conciliated their everlasting respect and esteem, from their own manifestations to me.

Dear brethren and sisters, your humble servants, Orson Hyde and myself, sincerely solicit your special prayers, sealed with a hearty Amen.

Elder Hyde is truly a humble servant of the Lord, and very agreeable companion in the ministry. Our hearts are one, our faith is one, and the strongholds of Satan quake before us. We desire to have grace to perform our mission, that we may return to our families and brethren with triumph and joy.

I anticipate that Elder Hyde is in New York City. I am waiting to obtain a few copies of the third edition of the Book of Mormon. To raise means is hard, yet we trust in the Lord. I shall go to Philadelphia as soon as possible.

I have baptized thirteen in this city; many are believing, and some halting between two opinions; and have baptized in all since I started, eighty-four.

I have had a vision from the Lord, which manifested the present state of the world respecting the Jews, Jerusalem, the remnant of Israel, and also the Gentile world. As hasty summer fruit, so is this nation; as a vineyard of grapes fully ripe, ready to be gathered for the press, so are all the nations of the earth.

I want the Conference to send some faithful and competent Elder to this place, to nurse the seed or word that has been sown here, and shall leave this matter with E. Robinson to lay before the Conference.

Elders Bent and Harris are here, and are using all their energies, of both mind and body, to fill their calling. I deem them amply qualified to discharge the function of their office, provided they keep humble.

Dear brethren, remember me to my family, and pray for them; remember me to sister Hyde, and also all of the wives of the Elders in particular, whose husbands are in the field. Tell them to pray for us. I hope the authorities of the Church will see that they are provided with food and raiment, that they may enjoy life with you.

Yours in the bonds of the Covenant,

JOHN E. PAGE, Elder.

Monday, 28th. Extracts from Orson Hyde's letter from—

Burlington County, New Jersey.

I left Elder Page at Cincinnati the latter part of August, and came on up the Ohio river as far as Wellsburgh, Virginia. I stopped with Father James. Here I preached twice, and baptized three persons; came on by stage and steam boats to Pittsburgh; from thence took the canal to Leechburgh, where I stopped and preached to a small number of Saints, raised up by the instrumentality of Father Nickerson—all in good spirits.

As I left this place about nine o'clock in the morning, the most remarkable phenomenon occurred in the heavens that I ever witnessed. There appeared two bright and luminous bodies, one on the north and the other on the south side of the sun; in length about ten yards, inclining to a circle resembling a rainbow, about fifty yards distant from the sun; apparently east about twenty-five yards, was a body of light as brilliant almost as the sun itself; and on the west, a great distance from the sun, appeared a white semi-circle passing half way round the horizon, and another crossing it at right angles, exhibiting a scenery of the sublimest kind. It was a great wonder to the passengers on board the boat.

Put this with the fact that the Jews are gathering home, and also that all Europe is in commotion and on the eve of breaking out in open hostilities; and also, the tree of liberty, which has long flourished in the republican soil of America, has been girdled, and her green foliage, which has shielded and protected the sons of oppression from the scorching rays of despotic power, already begins to wither like the accursed fig tree.

What language do these speak to the Saints? "Lift up your heads, for your redemption draweth near."

I came on, and met with the Saints in Chester County, Pennsylvania, laboured there about one week with brother Barns, where we added six to their number. I preached about one week in Philadelphia, and baptized twelve; came on to this place with brothers Snow and Barns, and held a two-days' meeting, at which sixteen were baptized. I shall return to Philadelphia in a few days, where I expect to meet brother Page, and then, if the Lord will, after holding a few meetings in this country, we shall proceed on to New York, there take ship and sail over the seas.

ORSON HYDE.

On the night of the 28th, Elder Heber C. Kimball had the following dream, as related by himself—

Having great anxiety for the welfare of the small Branch which we had raised in London, I retired to rest and had the following dream—I thought that we dug a well on high ground in order to obtain water, and after digging some considerable time, we came to an excellent spring; we then commenced to back it up, but before it was finished, we had occasion to leave for a short time, and when we returned to complete it, we found it carefully filled up with sand, and all attempts to remove it proving unavailing, we thought it better to choose another spot on lower ground, where we were successful. When we returned to London, we experienced a perfect fulfilment of my dream—having to open a new preaching place at Barrett's Academy, King Square, Goswell Road, our former place being closed against us.

Tuesday, 29th. Elders Heber C. Kimball and George A. Smith left London for the Manchester Conference.

Saturday, October 3rd.

Minutes of the General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Hancock County, Illinois, October 3, 1840.

The Conference was opened by prayer by President William Marks. President Joseph Smith was then unanimously called to the chair, and Robert B. Thompson appointed clerk.

A letter from Elders Bent and Harris, and one from Elder John E. Page were then read by the clerk, which gave very satisfactory accounts of their mission.

On motion, Resolved: That a committee be appointed to ordain such as have recommends to this Conference for ordination, and that Jonathan H. Hale, Elisha H. Groves, Charles C. Rich, John Murdock, and Simeon Carter, compose said committee, and report their proceedings before the Conference closes.

The President arose and stated that there had been several depredations committed on the citizens of Nauvoo, and thought it expedient that a committee be appointed to search out the offenders, and bring them to justice.

Wherenpon it was Resolved: That Joseph Smith, Elias Higbee, William Marks, Vinson Knight, William Law, Charles C. Rich, and Dimick B. Huntington compose said committee.

On motion, Resolved: That Robert B. Thompson be appointed the General Church Clerk, in the room of George W. Robinson, who intends to remove to Iowa.

It having been requested by Elder Page, that the Conference would appoint an Elder to take Charge of the Church which he and Elder Hyde had raised up in Cincinnati

on motion, Resolved: That Elder Samuel Bennett be appointed to preside there.

The President then arose and stated that it was necessary that something should be done with regard to Kirtland, so that it might be built up; and gave it as his opinion, that the brethren from the east might gather there, and also that it was necessary that some one should be appointed from this Conference to preside over that Stake. On motion, Resolved: That Elder Almon W. Babbitt be appointed to preside over the Church in Kirtland, and that he choose his own Counsellors.

Conference adjourned for one hour.

One o'clock, p.m. Conference met pursuant to adjournment. An opportunity was given to the brethren who had any remarks to make on suitable locations for Stakes. Elder H. W. Miller stated that it was the desire of a number of the brethren residing in Adams County, to have a Stake appointed at Mount Ephraim in that County, and stated the advantages of the place for agricultural purposes.

On motion, Resolved: That a Stake be appointed at Mount Ephraim, in Adams County.

There being several applications for the appointment of Stakes, it was Resolved: That a Committee be appointed to organize Stakes between this place and Kirtland, and that Hyrum Smith, Lyman Wight, and Almon W. Babbitt, compose said committee.

The President then spoke of the necessity of building a "House of the Lord" in this place. Whereupon it was Resolved: That the Saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee, and Alpheus Cutler be appointed a committee to build the same.

On motion, Resolved: That a commencement be made ten days from this date, and that every tenth day be appropriated for the building of the house.

President Hyrum Smith rose and stated that there were several individuals who, on moving to this place, had not settled with their creditors, and had no recommend from the Branches of the Churches where they had resided. On motion, Resolved: That those persons moving to this place, who do not bring a recommend, be disfellowshipped.

John C. Bennett, M.D., then spoke at some length, on the oppression to which the Church had been subject, and remarked that it was necessary for the brethren to stand by each other, and resist every unlawful attempt at persecution.

Elder Lyman Wight then addressed the meeting. Adjourned till to-morrow morning.

Sunday morning, October 4th.

Conference met pursuant to adjournment, and was opened by prayer by Elder Babbitt.

The clerk was then called upon to read the report of the Presidency in relation to the City Plot, after which the President made some observations on the situation of the debts on the City Plot, which will appear at the close of these Conference Minutes, and advised that a Committee be appointed to raise funds to liquidate the same. On motion, Resolved: That William Marks, and Hyrum Smith, compose said committee.

On motion, Resolved: That a committee be appointed to draft a bill for the incorporating of the town of Nauvoo, and other purposes.

Resolved: That Joseph Smith, John C. Bennett, and Robert B. Thompson be said committee.

Resolved: That John C. Bennett be appointed delegate, to urge the passage of said bill through the Legislature.

President Hyrum Smith then rose and gave some general instructions to the Church. Conference adjourned for one hour.

One o'clock, p.m. Conference met pursuant to adjournment, and was opened by prayer by Elder John P. Green.

President Joseph Smith then rose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest, by the vast multitude assembled.

Dr. Bennett from the Committee to draft a charter for the city, and for other purposes, reported the outlines of the same. On motion, Resolved: That the same be adopted.

Elder E. Robinson then rose and gave an account of the printing of another edition of the Book of Mormon, and stated that it was now nearly completed, and that arrangements had been made for the printing of the Hymn Book, Book of Doctrine and Covenants, &c.

Conference adjourned to Monday morning.

Monday morning, Oct. 5th.

Conference met pursuant to adjournment, and was opened by prayer by Elder Lyman Wight.

Elder Robert B. Thompson, after a few preliminary remarks, read an article on the Priesthood, composed by President Joseph Smith, which will appear at the close of the Conference minutes; after which Elder Babbitt delivered an excellent discourse on the same subject, at considerable length.

Conference adjourned for one hour. During the intermission a large number were baptized.

Two o'clock, p.m. Conference met pursuant to adjournment. Elder Lyman Wight

addressed the congregation on the subject of baptism for the dead, and other subjects of interest to the Church.

The President then made some observations and pronounced his benediction on the assembly.

Dr. John C. Bennett said that many persons had been accused of crime, and been looked upon as guilty, when on investigation it has been ascertained that nothing could be adduced against them. Whereupon, on motion, it was Resolved: That no person be considered guilty of crime, unless proved so by the testimony of two or three witnesses.

He next brought before the Conference the treatment the Saints had experienced in Missouri, and wished to know whether the Conference would take any further steps in relation to obtaining redress. On motion, Resolved: That Elias Higbee and Robert B. Thompson be appointed a committee to obtain redress for the wrongs sustained in Missouri.

The committee on ordinations reported, that they had ordained thirty-nine to the ministry.

On motion, Resolved: That this Conference be dismissed, and that the next Conference be held on the 6th day of April next.

JOSEPH SMITH, President.
R. B. THOMPSON, Clerk.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 8, 1856.

THE DUTIES OF THE PRIESTHOOD.—Much has been said and written on the subject of Priesthood; and yet those holding portions of it, and the Saints generally, have but a limited conception of what is implied in it. When a man receives an ordination in this Church, there is an increase of responsibility upon him. If he does not live in the spirit of that office, he is under condemnation. Additional power, to do good or evil, has been placed upon him, and he cannot remain stationary. If he is not using the power given him to do good, he may rest assured of the fact, that the devil is working through him to do evil. If a man who holds the Priesthood is cold and indifferent to his duties, his spirit is felt in the midst of the Saints, and he is a dead weight on others who wish to do better, and that in proportion to the magnitude of the office which he holds. This is a fact which comes under the observation of every faithful Elder who labours in the ministry. Is there a Branch or Conference where the majority of the Priesthood are weak in the faith, and indifferent to their duties, it will be found that most of the Saints are in the same condition. When the Spirit of the President of a Branch or Conference is known, it is a pretty good criterion by which to judge of the condition of those under his charge.

Let a man who is filled with the Holy Ghost, and the Spirit and power of his calling, be placed over a body of the Saints who have become dispirited, and their faith weak, and the fire that is burning in his bosom will soon begin to kindle up in theirs, and they will feel as though resurrected to newness of life. These are plain, simple facts, and that is the reason we mention them. They come right home to the understanding, and it becomes those who hold the Priesthood, to look well to their ways, in order that their skirts may be clear of the sins of others. The more power a man holds in this kingdom, the more effectually will his damnation be sealed, if he suffers evil to grow out of it.

Our leading article this week contains a few remarks on the subject of Priest-

hood, showing the importance of obedience to those invested with it, in their various spheres. The subject is as extensive as the plan of salvation, and it will require an eternity of dilligent study and practice to comprehend it.

NOTICE TO BOOK AGENTS.—We are in want of a few copies of Nos. 1, 2, and 3, of the Seventeenth Volume of the *Star*. Agents who have any on hand will oblige us by communicating with us.

APPOINTMENT.—Elder W. J. Smith is appointed to the Presidency of the Warwickshire Conference, in place of Elder John Toone, who is released to emigrate, owing to ill-health.

F. D. RICHARDS,
DANIEL SPENCER,
C. H. WHEELOCK,
Presidency of the Church of Jesus Christ of L. D. Saints in the British Isles and adjacent countries.

36, Islington, Liverpool,
February 20, 1856.

Foreign Correspondence.

THE SWISS AND ITALIAN MISSIONS.

Worcester, February 2, 1856.

Dear President Richards—It is with pleasure that I present you with the following sketch of my labours in the Swiss and Italian Missions, which I trust will not be altogether uninteresting to the readers of your very valuable periodical—the *Star*.

My appointment reached me on the 14th of July, 1854. I arrived at Geneva on the 20th of August, and entered upon my labours on the 1st of October. Previous to my arrival in Geneva, I was totally ignorant of the languages, laws, manners, and customs of the people. Elder Stenhouse, whom I was called to succeed, remained with his family until the 1st of November. From him I gleaned some items which were of much service to me.

The work in the German Cantons of Switzerland seemed, at that time, to require more labourers, which were accordingly sent. Elders William Budge and Samuel Francis arrived in Geneva, in time to attend the General Council of the Swiss and Italian Missions, which was held on the 1st, 2nd, and 3rd of October. Previous to the Council, I visited the Saints in the Cantons of Vaud, Neufchatel, and Zurich. In the two former Cantons there were but few Saints, and those few, with one or two exceptions, were very poor; the wealthier portion having emigrated in the early part of the season. In the Canton of Zurich I found Elder George Mayer and about one hundred Saints, the fruits of his labours. A general spirit of inquiry seemed to prevail, and baptisms were frequent among this people. I found that the spirit of emigration exceeded any thing I ever had witnessed, some having found their way into the Church with no other view than to get to America. Of this class, however, there were not very many in the Church. Many of the peasantry, thinking that our only desire was to swell our numbers, came and offered themselves for baptism; stating that, as they had no property to detain them, they could be ready to emigrate at a week's or day's notice; but when they were told that they could not be received on such terms, and that we wanted none except those who wished to serve God, and build up His kingdom, and were "willing to toil" for its advancement, as well as their own, they went away sorrowful.

I was accompanied on my way to Zurich, as far as Neufchatel, by Elders T. B. H. Stenhouse and Charles R. Savage, those brethren being on their way to visit Elder Jacob F. Secrist, who was labouring in the Canton of Berne. After I had been in Zurich a few days,

I received a letter from Elder Stenhouse, giving an account of his journey, and informing me that some parties in Lausanne had received letters from the Swiss Saints on the Plains, and that some six or eight of their number had fallen victims to the cholera. The letter containing the news was published in a French journal, and the substance of it was also published in the German papers. The infancy of the work in the Cantons, the small degree of religious liberty, with a knowledge of the excitable disposition of the continental nations, will give you some idea of the sensation likely to follow such unpleasant news. Suffice it to say, that the Elders found the excitement hard to brook, and their personal safety depended upon the quietness of their movements; in fact, Elder Stenhouse's friends advised him not to be seen in the streets of Lausanne—the town where he had once resided, and done the most of his publishing in the French language.

Elders Stenhouse and Savage having been seen with Elder Secrist, led to the belief that brother Secrist was not the only "Mormon" in the country. He was accordingly brought before the ecclesiastical court of the district, to give an account of the doctrine he had taught, of the business of his visitors, and to answer the charges of "holding unlawful meetings, and teaching a *strange doctrine.*" Elder Secrist defended the truth *manfully*, reasoning out of the Scriptures, so far as he was allowed to do so, and bore a faithful testimony. His judges were not agreed, some being against him, and some more favourably inclined; but a Protestant minister being in the chair, and having, as he said, lost some of the *best* of his flock, he found Elder Secrist guilty of teaching a strange doctrine, and told him he would be required to answer the charge before a higher court, the decision of which would be final. A few days after this investigation, a Priest, named Bravand, was arrested through mistake for Elder Secrist. The error being discovered, brother Bravand was liberated after one night's detention. As the time of the General Council of the Missions was drawing nigh, Elder Secrist went to Geneva. After the Council he returned, with a strong hope that he would be permitted to remain, and instruct the Saints more fully in the principles of their most holy religion. He did remain unmolested for several weeks; but feeling that all was not right, he consulted a man of influence in the government, and was advised to go before the principal police authority of the Canton, and, in case of detention, to have his friends get up a petition for his release, accompanied with a testimony that he was a good man, and had neither violated any law of the country, nor taught any thing contrary to the Scriptures. He did as advised, but instead of obtaining a hearing as he anticipated, the petition was unheeded; and after nine days' imprisonment, (a portion of the time in a very filthy place,) he was marched out of the Swiss Confederation into France on foot, and a portion of the way chained to a thief.

Elder Secrist, finding it impracticable to return and resume his labours, made his way to Liverpool, and finally emigrated to America, *en route* for the Valley, but was numbered with the faithful martyrs for Christ and the Gospel before he reached the bosom of the Church and his family, for whose sake he had so faithfully laboured.

Permit me, in conclusion of this part of my narrative, to remark, that Elder Secrist was ever faithful and obedient to counsel, and never made any important move without first consulting those who were placed over him in the Lord, and so far as I know, died without an enemy, except for the truth's sake. I have been more lengthy on the case of brother Secrist than on other topics, because no account of his labours and imprisonment have hitherto been published. I should have said that Elder Secrist left a Branch of about thirty Saints, who deeply deplored his loss, some of them looking upon him as more than human—an angel sent to reveal to them the only way of life.

Persecution continued, especially in the German Cantons, after Elder Secrist was banished. The next move was to dispose of Elders Mayer and Budge. As is usual in such cases, professed ministers of the Gospel were the first to excite the populace, by raising the cry of "false prophets," "impostors," &c. As an account of the persecution and imprisonment of Elders Mayer, Budge, and Savage will be found in Elder Budge's account already published, I will not trouble you with a repetition, only to remark, that they all maintained their integrity to the last, not

even omitting to preach to the spirits in prison when opportunity offered.

The foreign Elders having all left the Swiss Mission, except Elder John Chislett and myself, led many to believe that "Mormonism," so called, would soon die a natural death; but in this they were mistaken, for no sooner had the foreign Elders departed than their mantle fell upon the native ones, and they went forth preaching in every place where they could get a hearing, the Lord confirming and witnessing His approval of their labours with signs following. The Holy Ghost was mightily poured out upon the Elders to their own astonishment, and it fell upon whole households, even before they were baptized. One of the Elders, in giving an account of his labours, and of how the Spirit fell upon him and a few families who had assembled to hear him, when speaking of the Gospel, said, "The Holy Ghost fell on us, even as on the day of Pentecost, and those who knew me from childhood were astonished at the knowledge which the Lord had given me." After this meeting some five or six were added to the Church by baptism. Several cases of healing occurred, both in and out of the Church. Of the latter, one was of a woman who had been confined for some years to her bed. So sudden was she healed that, on the following day, after Elder Hug administered to her, she walked four miles and a half to receive the ordinances of the Gospel.

As a natural consequence, the native Elders and Saints, having shared in the blessings of their departed brethren, have had to share also in their sufferings, being called before magistrates, and having fines to pay for entertaining the servants of God. But in all these things they rejoice, hoping thereby, through faithfulness to the end, to enjoy the society of those whom they so dearly love. While upon this subject, I will observe, that the authorities generally are more liberal in their feelings than many of the people whom they represent.

The foregoing applies to the German Cantons of Switzerland, except what is named as having occurred in the French Cantons. In the latter, although there has been much opposition, and the Elders have had to flee from place to place, to evade mobs, &c., yet the authorities have never interfered further than to forbid them entering certain towns, and threatening fines on those who entertained them. Elders Keaton and Savage left the Mission, because the position of the work would not justify a continuance of their faithful labours, and that they might be applied where they were more needed.

The last persecution of any magnitude, that has come under my notice, is that of Elder John Chislett, which took place in the Canton of Neufchatel, on the 18th of October last. He was ordered by a police officer to leave the village of Souls, which he had but just entered, in fifteen minutes. Brother Chislett obeyed the mandate, and was pursued by a mob out of the place. He was knocked down several times, jumped upon, rolled in the mud, thrown into a ditch, dragged through a hedge, and otherwise roughly handled, losing his hat, umbrella, and walking-stick, and had his clothes nearly ruined with rents and mud. In the midst of it, he thought upon the persecution of brother Joseph, and it gave him strength, and reconciled him to his fate. Elder Chislett, being in a land of strangers, went before the chief of police in Neufchatel, who sympathized deeply with him in his "unfortunate" condition, and directed him to the hospital for the night, and proffered to investigate his case if he would present it in writing. Elder Chislett was very kindly treated by the "Sisters of Charity," who gave him a cap, and loaned him a coat to wear to Geneva. Before leaving the hospital next morning, Elder Chislett addressed a note of thanks to the authorities who had treated him so kindly, but chose to "leave his persecutors in the hands of God."

You will perceive by the Statistical Report, that but few have been baptized in the Italian mission, but I am happy to inform you that recent news from Piedmont is more flattering. The emigration of the poor from that place has awakened a spirit of inquiry, and the Spirit of the Lord is moving upon the minds of the people in *some places*, and Elder Francis expresses himself as having a strong hope of doing a good work the coming season.

I may also add that Switzerland and Italy are not alone in the search of truth, but others having read of the persecution of the Saints, have sent for the works of the Church, that they might know *from us* what our sentiments and faith are; the result of which will appear in due time, no doubt to the glory of God.

The *Darsteller*, the first issue of which was on the 16th of last May, served not only to strengthen and encourage the Saints, but was read with interest by many not in the Church, and served to disabuse the public mind. I had only to regret that it had not a more able person to conduct it, but feeble as our efforts were, the Lord sanctified them to the good of His cause, beyond what we had any natural reason to expect.

Elder John Chislett, who aided me in this as well as in many other duties, will please accept my thanks, as also my successor, Elder John L. Smith, for his aid and kindness to me during my illness, and at other times after his arrival. I trust, through the blessing of God, that the work under his watch-care will increase in interest, to the glory of God, and to his heart's content.

Owing to my continued ill health, it was deemed essential that I should retire from my labours, which I did on the 27th of November last, being accompanied to London by Elder William Budge. I arrived in London on the 30th, since which time, by your kind permission, I have visited the Elders and Saints in several Conferences, all of whom have treated me with a kindness known only among Saints, for which they will please accept my warmest thanks.

In the foregoing, I have necessarily omitted many things of interest, which will doubtless appear in due time.

In conclusion, please accept my warmest thanks, and extend the same to brothers Spencer and Wheelock, for the kind, wise, and fatherly counsel which all of you have extended to me in every time of need, since I have been called to labour under your Presidency. May the choicest of heaven's blessings ever abide with you, is the constant prayer of your brother and fellow labourer in the Kingdom of God.

The foregoing is much more lengthy than I had anticipated. My apology must be the varied circumstances connected with my labours.

With very kind love to yourself, brothers Spencer and Wheelock, and brethren in the Office, to whom the Saints in the Swiss and Italian Missions constantly request to be remembered, I remain

Yours faithfully,

DANIEL TYLER.

The Germans.

The Germans of our day are the descendants of a mighty company of immigrants who penetrated Europe from Asia, somewhere between the Caspian and Aral Seas, about 2000 years before Christ. They settled themselves first on the borders of the East Sea. Their leader, Odin, or Wodin, was considered by his followers to be a Prophet, as well as a great, warlike prince, and he gave laws which were generally most strictly observed, but, when broken, were atoned for by the severest penalties.

In process of time these wanderers, who desired a more fruitful and congenial soil, moved into Central Europe, with the exception of a party who went into and peopled Sweden; and again another party left the main body, and peopled Norway and Denmark.

The company who settled in Central Europe speedily broke up into many branches, or small nations, and inhabited different parts of the country. Each nation, or branch, was divided into "gaues," or smaller communities, acting independent of each other, except in time of war, when they entered into a compact, and elected a chief, who acted as their leader until the return of peace. This chief was called a "herzog."

In times of peace the families composing a "gaue," when they had business to transact, assembled themselves together as their fathers did, and chose from among them one of their oldest men, who acted as president of the assemblies while they continued, but no longer; he was called a "graue," from which word we have now "graf," or "count." The "graue," with his companions, always sat on such occasions under an oak, or lime tree, where they heard complaints and gave judgment, settling all matters pertaining to their community.

According to the laws of the ancient

Germans, all charges against each other were made before this tribunal, the accused being always present—if not willingly he was brought by force, and from the judgment of the fathers of the people there was no appeal.

With this people, in private family life, the father was truly a patriarch, having unlimited power over all the members of his family, and all else he or they possessed. He was answerable to none except the higher authorities of the people, and only for breaking any of the most important laws, such as those against adultery, cowardice, lying, or refusing hospitality to the stranger, all of which were punished with death. None could bring him to an account for his actions, but the representative of another family. He had the power of life and death over all that belonged to him, yet not one of his own could bring a charge against him.

The physical form of the ancient Germans, notwithstanding the great population, was in all the same. They had mild blue eyes, reddish hair, and strong muscular bodies. Labour and exertion were to the German scarcely endurable. He preferred war and wounds to the culture of the earth, and held it unworthy of himself to gain, by the sweat of his brow, that which he could acquire by blood. The care of the house and husbandry he left to the women, to the aged and infirm.

Polygamy was not common among the ancient Germans, and occurred only exceptionally. As a wedding gift, the husband brought to his bride, neither female trinkets, nor bridal ornaments, but some cattle, a saddled horse, a shield, with a spear and sword. These gifts reminded the bride that she should thenceforward share the fate of her husband, and in peace and in battle, as in the household, be and remain his inseparable companion.

The men generally spent their time of peace in drinking strong drinks, practising, or teaching their sons, the art of war, preparing their instruments of death, and in hunting. Great honours were gained by killing wild animals, such as the bear, the wolf, and the ox; and about this time, and through such distinguished deeds, according to the degree of determination or bravery displayed, arose many of the celebrated Orders which have attained such notoriety in our day among the kings and nobles of the earth.

Their priests were called Druids, and their travelling war-song singers were called Bards. They all believed that the brave only went to heaven. The most amiable virtue of the ancient Germans was their hospitality, which they exercised in a degree and with a cordiality unlike any other people. To close the door upon any being, whoever it might be, was held a crime. Every one treated and regaled as well as he was able. If his own supplies failed, then the host went as guide and companion with the stranger, to the nearest house, where they, without any ceremony or invitation, were received with like good will. Whether known or unknown, that made no difference in respect to hospitality.

Such was the character of the ancient Germans, with little alteration, from the death of Odin until the time of Charles the Great, who reigned as emperor from 775 until 814, only they had extended themselves from the North Sea to the Alps, and from the Elbe, Saeele, and Bohemian Forest on the east, to the Rhine on the west. Many of the small nations, or communities, into which the great stem of the German family was divided after its settlement in Central Europe, continued to preserve their independence, with addition or loss of territory, until the reign of Charles, and, indeed, to the present day, while others have been swallowed up or divided, which accounts for the many divisions of Germany in our own time. When Charles was elected Emperor of Germany, the independence of the different divisions of that country were to be preserved, but he and his successors had power to confer honours and dignities, which accounts for the vast numbers of rulers of all grades, who, by their jealousies, perplex that down-trodden people.

W. B.

Many books require no thought from those who read them, and for a very simple reason—they made no such demand upon those who wrote them.

The spirits of the young are ever on the wing for adventure and new countries. It is the prompting of that Great Power which has constructed all this marvellous universe, and bade mankind multiply and replenish the earth.

Human Machines.

The capitalists and mighty men of the earth should notify the Lord that he made a mistake when forming the balance of the human family, and petition they be made with bones of iron, sinews, nerves, ligaments, and muscles of steel, and flesh of brass. Then they could labour for them without food, rest, or shelter, and would not have to answer for not "multiplying and replenishing the earth;" neither would the magnates then have to account for the terrible oppression they are meting out to their fellows, often depriving them of the enjoyment even of the pure air and light of heaven, and of the pure water of earth, of the privilege of properly raising families, of the necessary society of friends, of all or nearly all chance for mental improvement, crushing them down to constant physical work and toil, with little or no remuneration. For this cause we suggest to the corrupt wealthy of the world, that they consider, and practise upon the idea, that their fellow beings are flesh and blood like themselves, that they have a right to a fair share of the bounties bestowed by a kind Creator, and cease using human beings as though they were made of iron, steel, and brass.

But lest this suggestion should not be followed, it would certainly seem far better than dragging out a miserable existence in bloated cities and districts where labour is abundant and element monopolized, for the poor to constantly plan and scheme to free themselves from the trammels which bind them, and go forth to the wide west, where labour meets its reward, and element is free and abundant. And when a portion are free, let them not be unmindful of the pit from which they have escaped, and instead of siding with the oppressor, so soon as they are prospered, lend all the aid in their power to enable the downtrodden to obtain the same vantage ground they have achieved. — *Deseret News.*

Varieties.

Contentment is a key to happiness.

Show a good man his error, and he turns it into a virtue; a bad man doubles his faults.

Misfortunes are troublesome at first, but when there is no remedy but patience, custom makes them easy to us, and necessity gives us courage.

A robbery was recently committed in a house in Clifton while the family were absent at afternoon service. The thieves left written on the kitchen table the words—"You should *watch* as well as pray."

A man subscribes himself "yours obediently" when he is prepared to knock you down, and "yours truly," when in adverse circumstances you appeal to him, and he casts you to the winds.

To Young Men.—Every young man should remember that the world will always honour industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn upon the labourer engaged at his toil; but his scorn is praise, his contempt honour.

Congress is Organized. *Laus Deo!* After two months struggle, Nathaniel P. Banks, jun., of Massachusetts, has been elected Speaker of the House of Representatives for the thirty-fourth Congress. One hundred and thirty three ballots were taken to achieve this result—a result that could have been obtained on the first ballot on the first day of the session as easily as on the sixtieth day.—*New York Herald*, February 6.

Lawrence, K. T., Jan. 20.—There is civil war in Kansas. An engagement was fought at Eastin, a village twelve miles north-east of Leavenworth, by moonlight, about two o'clock Friday morning. It lasted about twenty minutes. Several of the border men were wounded, and two of them were expected to die every moment. One free State man—a son of Mr. Sparks — was slightly wounded in the forehead and arm, but not disabled.—*Ibid.*

An Indignant Editor.—A Western Editor, in answer to a complaint of a patron that he did not give news enough, told him when news was scarce to read the Bible, which he had no doubt would be news to him.

There was once a clergyman in New Hampshire, noted for his long sermons and indolent habits. "How is it," said a man to a neighbour, "that Parson ———, the laziest man living, writes those interminable sermons?" "Why," said the other, "he probably gets to writing, and is too lazy to stop."

Watching his turn.—A clergyman had come to preach a charity sermon, and the clerk was assisting him to robe before the service commenced, when he said to him, "Please, sir, I am deaf." "Indeed, my good man," said the clergyman, "then how do you manage to follow me through the service?" "Why sir," said the clerk, "I looks up, and when you shuts your mouth I open mine."

Inscribed to a Sister on her Departure.

Why did the tear unbidden start,
Why bled thy lacerated heart,
Because thou wast compell'd to part
From me?

Why did I heave the bursting sigh,
And wish the time to swiftly fly,
That I might once again be nigh
To thee?

To bind us nature makes no claim,
We are not called by one name,
Our parents they are not the same,
And yet we love.

But a more sacred, holier tie
Binds us in closest unity,
Sent, by the great divinity,
Down from above.

To our first love we know no date,
But sure it was our happy fate,
Before we enter'd on this state,
To love each other.

Our spirits now in flesh are vailed,
But yet our love has never failed—
Each has with joy the other hailed
Upon this earth.

And whence this God-like love? Because
We are enlisted in one cause,
We have obey'd celestial laws
Of heavenly birth.

And now unchanging friends we'll be,
Not fickle as the summer bee,
Friends through a long eternity,
Nor will we range.

Come deep afflictions trying hour,
Misfortune with insidious power,
Adversity's dark clouds may lower.
We will not change.

Mercy Bath.

Addresses.—William Bayliss, Kerr Street, Northampton.
Mr. Edward Hanham, 4 Mount Pleasant, Beechen Cliff, Bath.
John Cook, Thorny-wood Place, Snenton, Nottingham.

Money List, Feb 15—22, 1856.

	£	s.	d.
John Holsall	2	0	0
John B. Pears	2	0	0
Thomas Stephens	3	16	0
John Mellor	2	0	0
Simeon Pickering	2	0	0
John Kessell	1	4	0
Carried Forward	£13	0	0

	£	s.	d.
Brought Forward	£13	0	0
Simon Irwin	2	0	0
William C. Dunbar	10	0	9
Ditto	4	5	0
James Linforth	3	0	0
	£32	5	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 11, Vol. XVIII. Saturday, March 15, 1856. Price One Penny.

Reliance on God.

A most delightful and happy state of mind is that which enables a person to trust in God. He indeed is blessed and gifted above measure who can exercise implicit confidence in the Almighty. Not only does such confidence fill the soul with present joy and gladness, and conjure up a scene of enchantment in every wilderness of life, but it also ennobles a man, and tends more to his exaltation and greatness than any other qualification. Let no one be so impious and degraded in his feelings, as to consider a man who can exercise a boundless trust in God, either superstitious, credulous, or weak-minded. And this is not strange, mysterious, or aerial, but simple and tangible, and consistent with the experience of thousands, and is abundantly illustrated in the history of their lives. To what a pinnacle of honour and distinction has *self-reliance* raised many a man born in obscurity, and to whom fortune had long seemed cruel and sparing of her gifts? This is the lowest form of reliance. Men who have relied on their destiny, and, although not claiming to be servants of God, yet have imagined that they were raised up for a certain work, have surmounted stupendous heights, moulded the millions to their will, grasped the reins of government from the hands of kings, and mounted the imperial throne of nations. To how high a pinnacle of greatness, then, will reliance on God exalt a man, and into what an infinitude of time will the enjoyment of his happiness extend! Reliance on God is the most certain in its fruits, and as a state of being it is the safest; for it is a tree that is never barren, and a ground that is never dangerous. While on the other hand men often rely on powers which they only imagine themselves to possess, and attempt things for which they are not adapted, and to which they are not called. Their course consequently ends in confusion and sometimes in their ignominious death, while their memories are execrated by the victims of their failures. Neither let it be supposed that reliance on God is subversive of the agency and *self-reliance* of man. A superior law always comprehends an inferior one. He who possesses confidence in the Almighty will also act manfully the part which Providence has assigned to him, and while his faith causes him to feel that all things are working together for his good, he will also be a co-worker for his own exaltation. Although such a person may err for a time, or be led away by false religions, yet he is among the first to receive the Gospel, and to listen to the inspiration of the Spirit of God, and the Lord finds no difficulty in moulding him to His will; therefore in no case is that man barren of fruit, or is his position dangerous.

One of the most remarkable instances on record of reliance on God is to be found in the history of Abraham. The illustrious character of this worthy is not only a striking proof of the compatibility of reliance on God with greatness, but his history is a remarkable example of the blessings and exaltation resulting therefrom. For him it obtained the honourable appellation of "Father of the Faithful," and the glorious promise that in him and in his seed should all the nations of the earth be blessed. Therefore, let the Saints who claim to be his children trust in the God of Israel, and thus honour their father by following his example.

Men believe that there is a God; more, they are conscious that there is a God, be their notions and interpretations concerning Him what they may; they believe in His Almighty power and infinite resources, but yet how few trust in Him. In the egotism and pride of their hearts they imagine that they can get on without God, and with the cloak of their ingratitude they hide the goodness of His providence, and take the honour unto themselves. Poor humanity! How few of the blessings which it has enjoyed can justly go down to its own account—how dependent has it been on Him whose claims to its love and confidence it so seldom acknowledges. The most which the world owes to itself are its own failures.

As much as men feel stigmatized by the title of infidel, the generality of them would tremble to commit themselves to the providences of God, and would sleep in suspicion were their affairs intrusted to the care of the Almighty. Sectarians, who work themselves up to a point from which, as they would express it, they might spring into the fountain of redeeming love, are but like men working up to a pitch of insanity to throw themselves from a horrible precipice, and not as children coming unto a Father whose love for them is greater than that of an earthly parent. The fact is, the sectarian's professions of reliance on God are mixed results of hypocrisy and fear. There is not one in a hundred that even professes to serve God and to rely on Him, and were it not for the fear of HELL, not one in a thousand would make the profession. But for our part we could not love and worship a being, though he possessed fifty hells, and the power to cast us into them, were they the only claims which he had on our love and homage. If we bowed to him it would only be for the reason that the weaker always bow to the stronger—for the lack of power to contend with him; and for the same reason also that many pretend to serve God—through fear. Now we would distinctly bear our testimony that God is not a being to be dreaded by those who desire to do right; and if through weakness we sometimes err, yet are striving to do His righteous will, His tenderness towards us is greater than that of an earthly father, and the Saints at all times may rely on Him with greater security than a babe reposing on the bosom of its mother. This testimony we give upon authority to us greater than all other—the authority of our own experience. Upon like authority will God establish His claims to the homage of the world. Let the Saints of Latter-days boldly test them, as did our Father Abraham, even though it be to offer up *their Isaacs*, and then, like him, will they demonstrate that they can trust in God.

The Lord designs to convince every son and daughter of Adam of two facts, by their own *experience*—on one hand, that they cannot trust with security in human institutions, neither in their own strength nor wisdom, and that to solve the social problem, or to take mankind through all the stages of progressive being and endless exaltation is a task which none but God through His Priesthood can perform; on the other hand, that, if men will but rely on Him, and do His will, their exaltation is most certain, and not under the control of fickle fortune. They are then superior to all circumstances, and all things work together for their good.

God is too great to make machines of men, or to desire the constrained homage of His creatures. His love for them is also too enlarged, and the exaltation which He has in store for them too glorious, for Him to infringe upon their agency. He therefore designs that all mankind should realize their insufficiency without Him, and prove His goodness and Almighty power to save, that thus their confidence in their lawful king, may approximate to the infinitude of His love, and they bow, of their own *free will*, to Divine authority. The world will yet learn that it is as politic as it is just and natural that man, with all that he possesses, should be un-

der the absolute control of his Heavenly Father. The history of the world is written alike with the failures of men and the providences and goodness of God, and when all shall have read the sum as it is written in the great book of accounts, every man will be satisfied, on the authority of *his own experience*, that on God, and on Him alone, is reliance safe.

The world has also yet to learn that Divine punishment is either the necessary and direct effect of our own misdeeds, or God's correction for past sins, which is at all times discipline for future benefit. The reason why the Lord allows the mixture of evil with good is because it is absolutely necessary; and if we have afflictions and privations to encounter He invariably directs them to our advantage and exaltation. It should also at all times be remembered that the greater our faith and reliance in God, and the more perfect our obedience to His will, the less are our sufferings and trials, the greater is our happiness, and the more rapid is our advancement in the scale of being. Our own faithlessness and disobedience are the worst evils that we have to afflict us. Let society serve the Lord God and implicitly rely on Him, and evils of every kind will go into the back ground, for they are only like the hangman—necessary consequences of transgression.

Let us Latter-day Saints especially trust in God; not with words merely; not serve Him with such a "nice sermon," "beautiful prayer," "wonderful testimony," but with ourselves, our energies, wives, children, money, property, and all that we are and have. Trust in Him for his *Fatherly* qualities; worship Him from the overflowing gratitude of the heart, and serve Him without hypocrisy. If you cannot do this, never bow the knee, but turn infidel, or go again into the sectarian world, for this Church is not the place for you. If you are fearful and unbelieving, you will there find plenty of devils to afflict you, and plenty of chances of obtaining an inheritance in the great prison house, for the fearful and unbelieving are expressly promised that they shall be turned into hell, with all the nations that forget God; and there you will have to stop until you have learned that neither the strength of man, nor gold, silver, devils, nor hells are to be relied on, and that safety and exaltation are only to be obtained by *reliance on God* and obedience to His laws.

When a Latter-day Saint begins to doubt, to lose his confidence in God and in His Priesthood, to fear lest the Church will make a wrong move, and to feel that he cannot trust himself, body and soul, and, what is so much dearer to many, his possessions, in the hands of the Almighty, we would advise him to repent of his sins and be baptized for the remission of them, and then, by earnestly seeking, obtain the gift of faith.

When a Saint receives a blessing from the hand of the Almighty—a fresh proof that his reliance on Him has not been in vain—let a memorandum be made of it; not on a scrap of paper, for that might be destroyed; not in a book, for that might be laid on the shelf; *but let him engrave it on the tablets of his heart*, that its impression may become a part of his being, to last while memory holds her seat or immortality endures. Thus his faith in God shall increase, and the feeling of security in relying on Him grow until it is boundless.

Is there a man bearing the name of Latter-day Saint who dares say that he has received no blessings to record, and that his experience is not a testimony that he can trust in God? If there is, he is in an unnatural place, and bears a name which does not belong to him. Moreover, we would not like to call that man our friend, and, if we trusted him, we should expect to be betrayed, for his heart is blackened by the sin of ingratitude, and petrified by its own evil qualities.

The great secret of the Saints' past success is their faith in, and reliance on, God. Had they been destitute of these, they would have been like Samson shorn of his locks; with these, they are as a legion of Samsons in the fulness of vigour. The Saints have accomplished things which have alike been a marvel to themselves and to their enemies. The reason is they have drawn the inspiration of their acts from a source above that which is human; the consequence is that their efforts and the success of the work in which they are engaged have been more than human also.

All things in the eternal rounds of existence must find their level! Therefore if the Saints make *God their standard*, they will continue to ascend in the scale of being until they become *Gods*. This

may seem sweeping and exaggerated logic, yet in reality it is as simple as that two and two make four. We are often staggered at principles and conclusions merely because we lack the courage to look them in the face. All things and states are subject to mathematics of their own order. To name the necessary ingredients of a successful enterprise; to weigh, measure, and determine the qualities of the material, and the principles which it takes to make a nation happy, great, and glorious; is as consistent and as easy to the Almighty as the task of a builder in the construction of a piece of architecture. Men are continually solving problems more difficult than these need be to them. The basis of greatness, happiness, and endless exaltation is very simple. It is faith in God, reliance on Him, and obedience to His laws. All other conditions will grow out of these, and will develop themselves in their own order as natural consequences. Therefore, when God's Prophet commands Israel to move, let them do it as with the heart of one man, whether it be to cross the plains with hand-carts, or to accomplish any other of the Almighty's purposes. Let none talk of failure, for such a word ought not to be in the vocabulary of a "Mormon." If we trust in God with unwavering faith, and do His will with full purpose of heart, the success of our every righteous enterprise is most certain, and our exaltation in His kingdom is inevitable!

History of Joseph Smith.

(*Continued from page* 153.)

[October, 1840.]

The following is the article referred to above—

In order to investigate the subject of the Priesthood, so important to this, as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.

There are two Priesthoods spoken of in the Scriptures, viz., the Melchisedec and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchisedec Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.

Its institution was prior to "the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy," and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers, and blessings belonging to the same, and are held, controlled, and directed by it. It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great grand progenitor of whom it is said in another place he is Michael, because he was the first and Father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness of times; i.e., the dispensation of all the times, have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed: Ephesians, 1st chap. 9th and 10th verses, "Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth in him."

Now the purpose in Himself in the winding up scene of the last Dispensation is that

all things pertaining to that Dispensation should be conducted precisely in accordance with the preceding dispensations.

And again. God purposed in Himself that there should not be eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them: Hebrews i, 14. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation."

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to His connexion with man, and that glorious and perfect order which He established in Himself, whereby he sent forth power, revelations, and glory.

God will not acknowledge that which He has not called, ordained, and chosen. In the beginning God called Adam by His own voice. See Genesis 3rd Chapter, 9, 10 v., "And the Lord called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and hid myself." Adam received commandments and instruction from God; this was the order from the beginning.

That he received revelations, commandments and ordinances at the beginning is beyond the power of controversy; else how did they begin to offer sacrifices to God in an acceptable manner? And if they offered sacrifices they must be authorized by ordination. We read in Gen. 4th chap., 4th v., that Abel brought of the firstlings of the flock and the fat thereof, and the Lord had respect to Abel and to his offering. And, again, Hebrews xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

The power, glory, and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing.

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life, and never failed of a blessing. Gen. 5th chap., 22 ver., "And Enoch walked with God after he begat Methuselah 300 years, and begat sons and daughters, and all the days of Enoch were 365 years; and Enoch walked with God, and he was not, for God took him." Now this Enoch God reserved unto Himself that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there have been but little revealed. He is reserved also unto the Presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul: therefore Jude spoke of him, 14, 15 verses, "And Enoch, the seventh from Adam, revealed these sayings: Behold, the Lord cometh with ten thousand of his Saints."

Paul was also acquainted with this character, and received instructions from him; Heb. xi. 5, "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God; but without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a revealer to those who diligently seek him."

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent, to be revealed in the last times.

Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters, be held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. See Heb. 11th chap., part of the 35th verse, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection."

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labours and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand those who were tortured, not accepting deliverance, received an *immediate* rest from their labours. See Revelations 14th chap., 13th verse, "And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labours and their works do follow them."

They rest from their labours for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies. But we shall leave this subject and the subject of terrestrial bodies for another time, in order to treat upon them more fully.

The next Great Grand Patriarch who held the keys of the Priesthood was Lamech. See Gen. 5th chap., 28th and 29th verses, "And Lamech lived one hundred and eighty-two years and begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed." The Priesthood continued from Lamech to Noah: Gen. vi., 13, "And God said unto Noah, The end of all flesh is before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth."

Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah, that He talked with him in a familiar and friendly manner, that He continued to him the keys, the covenants, the power, and the glory, with which He blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty, in any of the dispensations, shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall the sons of Levi offer an acceptable sacrifice to the Lord. See Malachi iii, 3, "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord."

It will be necessary here to make a few observations on the doctrine set forth in the above quotation, as it is generally supposed that sacrifice was entirely done away when the Great Sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges, and authority of the Priesthood, or with the Prophets.

The offering of sacrifice has ever been connected, and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power, and blessings.

Elijah was the last Prophet that held the keys of this Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Saviour had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the Prophet before the great and terrible day of the Lord," &c. &c. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, 2nd chap., 2nd, and 3rd ver., you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintainance of the Priests; so that the offerings and sacrifices are not all consumed upon the altar—but the blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and will exist when the powers of the Melchisedec Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by all the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations. See Book of Doctrine and Covenants.

REPORT OF THE PRESIDENCY.

The First Presidency of the Church of Jesus Christ of Latter-day Saints would respectfully report—

That they feel rejoiced to meet the Saints at another General Conference, and under circumstances as favourable as the present. Since our settlement in Illinois we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy has generally been manifested by all classes of the community, who, with us, deprecate the conduct of those men whose *dark and blackening deeds* are stamped with everlasting infamy and disgrace. The contrast between our past and present situation is great. Two years ago mobs were threatening, plundering, driving, and murdering the Saints. Our burning houses enlightened the canopy of heaven. Our women and children, houseless and destitute, had to wander from place to place to seek a shelter from the rage of persecuting foes. Now we enjoy peace, and can worship the God of heaven and earth without molestation, and expect to be able to go forward and accomplish the great and glorious work to which we have been called.

Under these circumstances we feel to congratulate the Saints of the Most High, on the happy and pleasing change in our circumstances, condition, and prospects, and which those who shared in the perils and distresses, undoubtedly appreciate; while prayers and thanksgivings daily ascend to that God who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good.

From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion; in this, however, we are agreeably disappointed, which gives us strong assurance that the Saints are as zealous, untiring, and energetic as ever, in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way. Let the brethren ever manifest such a spirit, and hold up our hands, and *we must, we will* go forward; the work of the Lord shall roll forth, the Temple of the Lord be reared, the Elders of Israel be encouraged, Zion be built up, and become the praise, the joy, and the glory of the whole earth, and the song of praise, glory, honour, and majesty to Him that sitteth upon the throne, and to the Lamb for ever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island, and from continent to continent, and the kingdoms of this world become the kingdoms of our God and His Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the Churches, at home and abroad, on this continent, as well as on the islands of the sea; for by this principle, and by a concentration of action, shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts. Wherever the faithful labourer has gone forth weeping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him; and the information we receive from all quarters is that the labourers are few and that the harvest is great. Many wealthy and influential characters have embraced the Gospel, so that not only will the poor rejoice in that they are exalted, but the rich in that they are made low. The calls to the Southern States are indeed great; many places which a short time ago would think it a disgrace to give shelter to a "Mormon," on account of the many misrepresentations which were abroad, now desire to hear an Elder of the Church of the Latter-day Saints.

On the islands of the sea, namely, Great Britain, there continues to be a steady flow of souls into the Church. Branches have been organized in many large and populous cities, and the whole land appears to be thirsting for the pure streams of knowledge and salvation.

The Twelve have already printed a new edition of the Hymn Book, and issue a monthly periodical in that land. Several families have already arrived here from England, and a number more are on their

way to this place, and are expected this fall.

If the work rolls forth with the same rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation; the polished European, the degraded Hottentot, and the shivering Laplander; persons of all languages, and of every tongue, and of every colour; who shall with us worship the Lord of Hosts in His holy Temple, and offer up their orisons in His sanctuary.

It was in consideration of these things, and that a home might be provided for the Saints, that induced us to purchase the present city for a place of gathering for the Saints, and the extensive tract of land on the opposite side of the Mississippi. Although the purchase at that time, and under the peculiar circumstances of the Church, appeared to many to be large and uncalled for; yet from what we now see, it is apparent to all that we shall soon have to say, "The place is too strait for us, give us room that we may dwell." We therefore hope that the brethren who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power, will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the Church, and which eventually will be of great value.

The good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honour of the Church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the Church that another edition of the Book of Mormon has been printed, and which is expected on from Cincinnati in a short time; and that arrangements are making for printing the Book of Doctrine and Covenants, Hymn Book, &c.; so that the demand which may exist for these works will soon be supplied.

In conclusion we would say, brethren and sisters, be faithful, be diligent, contend earnestly for the faith once delivered to the Saints; let every man, woman, and child realize the importance of the work, and act as if its success depended on their individual exertion alone; let them feel an interest in it, and then consider they live in a day, the contemplation of which animated the bosoms of Kings, Prophets, and righteous men, thousands of years ago—the prospect of which inspired their sweetest notes, and most exalted lays, and caused them to break out in such rapturous strains as are recorded in the Scriptures; and bye and bye we shall have to exclaim, in the language of inspiration—

"The Lord has brought again Zion,
The Lord hath redeemed his people Israel."

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 15, 1856.

THE INSTRUCTIONS OF THE PROPHET JOSEPH SMITH.—We wish to call the particular attention of our readers to the instructions of the Prophet, Joseph Smith, on the Priesthood, in this Number of the *Star*. No other published document on this subject has yet come under our notice that embraces such an amount of instruction as this article. It is one of those productions which will richly repay careful and frequent perusal. Among the many grand principles it illustrates, we will here mention but one, and leave those who seek after knowledge to examine this rich mine of intelligence for themselves.

The principle that all afflictions will be sanctified to those who keep the commandments of God, we believe is acknowledged by all who profess to believe the Bible. Latter-day Saints can realize the hand of God in their afflictions in this life, and they will often refer to past afflicting events, and relate how they have proved blessings; but the Prophet Joseph has shed light on the subject beyond the vale of death, and shown the glorious results of sanctified affliction in the resurrection. Those who suffer in this life, waiting in patience and hope for the day of their deliverance, will

come up in the resurrection with a purer body and brighter glory than those who suffer less in the fiery furnace of trial here in the flesh. Thus to trace the benefits of affliction, not only in this present life, but to the glorious results in the next, is a great source of comfort and consolation to the faithful, and they can see the force of the exhortation of the Apostle—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

THE INDIAN POLICY OF THE UNITED STATES GOVERNMENT.—Anything pertaining to the American Indians is of deep interest to the Latter-day Saints, although to some of them in Europe the subject may seem a distant one. For these reasons we occasionally publish some items concerning them in the *Star*. The article from the *New York Tribune*, which we publish in this Number, contains many useful and correct ideas; but as the Saints believe the revelations of the Lord, they view the Indians in a more favourable light than others do.

The descendants of Abraham, in the lineage of the Priesthood, have always been hated by the Gentile portion of the world, and persecuted by them whenever they have had the power to do so. This was the case with ancient Israel, and has been with the Jews in modern times. As with them, so with the aborigines of America and the Latter-day Saints, who are branches from the same great stock. Why are they thus persecuted? Simply because they are the natural heirs of the Priesthood, and of the earth, which they will eventually possess and rule in righteousness, when the devil, and all who do his will, have no more power. For this reason Satan has influenced the hearts of men to waste and destroy them. This is the reason why the Jews, Lamanites, and Latter-day Saints have been wasted and destroyed by the Gentiles, so far as they have had power to do so, and while it has been a chastisement to the Lord's chosen people, and will be sanctified to them in preparing them to inherit the blessings promised to their fathers, the Gentiles have the guilt of shedding innocent blood upon them, and have got to atone for their evil deeds.

Double dealing, treachery, and the spirit of indiscriminate slaughter have been the general characteristics of the American people in their intercourse with the Indians. The General Government, instead of interposing any effectual barrier for their protection from the rapacity and vices of unprincipled white men, have allowed them to be abused, insulted, and swindled, until, in many instances, forbearance on the part of the Indians, could no longer be considered a virtue by any one who would look at the subject in the light of reason and justice, while the Government, instead of interposing its strong arm for the defence of the weak, has followed up the hue and cry against these barbarians with the bayonet. Many, if not the majority, of the treaties made with the Indians for the purchase of their lands, and removal therefrom, have been obtained by threats and chicanery, while the blackness of the deeds has been partially covered over with a little glittering gold. The published history of the past, to say nothing of thousands of living witnesses, testifies to this fact. The most of the present Indian difficulties in the territory of the United States had their origin in the aggressions of white men, and yet, instead of making efforts to bring them to justice, the universal cry is death and extermination to the Indians. If the majority of the American people possessed the enlightened views of Mr. Greeley on this subject, it would present a more favourable aspect than it now does; but the time is near when these Lamanites will plead their own cause in a most effectual manner, for the promise is upon them that their bow shall yet abide in strength, and they shall become a terror and a scourge to the Gentiles who oppress them.

Both the people and the Government of the United States, by their past and present Indian policy, are themselves most effectually preparing the scourge for their own chastisement. The God of heaven, by revelation, led the fathers of the Lamanites to the American continent, and promised them that their children should inherit it with such of the Gentiles as would repent of their sins and become grafted into Israel, through the covenants of the Priesthood. The Gentiles, entirely regardless of the designs of the Almighty, have sought, by force, treachery, and the introduction of every destructive vice and abomination pertaining to sectarian Christianity and modern civilization, to establish a title for themselves. Query—which title is the best and will in the end supersede the other?

Those who believe that the Lord is now establishing His kingdom on the earth, and that the Latter-day work is in progress, have no difficulty in answering the question, and we leave the future to solve the problem for those who do not.

THE "JOHN J. BOYD," which sailed from Liverpool on the 12th December, arrived at New York on the 15th of February.

THE "WESTERN STANDARD."—We publish in this Number of the *Star* the Prospectus of the *Western Standard*, and as it is designed to be used as a means of spreading the truth, we hail the appearance of the Prospectus with pleasure. We trust that Elder Cannon will meet with that success in his undertaking which is commensurate with its importance.

APPOINTMENTS.—Elder Daniel Daniels is appointed to succeed Elder Dan Jones in the Presidency of the Church in the Welsh Principality.

Elders Israel Evans and Benjamin Ashby have been appointed Counsellors to Elder Daniels.

Elder Thomas Whiteley is appointed to labour under the Pastoral charge of Elder Henry Lunt.

Elder John Sanderson is appointed to labour in the Bedfordshire Conference, under the Presidency of Elder Bayliss.

Foreign Correspondence.

CALIFORNIA.

San Francisco, California,
January 4, 1856.

Dear Brother Franklin — I take the liberty of forwarding you the enclosed Prospectus of the contemplated publication to be issued in this place. I feel almost ashamed of not corresponding with you oftener, but we have been so very busy since our arrival in getting the Hawaiian translation of the Book of Mormon through press, that I have had but very little time to attend to corresponding; I trust, however, that I shall be more attentive in future.

The body of the book is finished; the title page, index, &c., we expect to be able to set up about the 20th instant, when we expect a fount of suitable type by the steamer from New York. I shall take pleasure in forwarding you a copy, as soon as I can have it bound, by the first opportunity.

As you will see, by the Prospectus of the paper, the price is stated at $5. In thinking the matter over, however, I have thought it best to reduce it to $2.50 in England and elsewhere, as at the former price there are but very few, outside of California, who could subscribe for it.

Accept of my love to yourself, and remember me to brother Daniel Spencer and brethren in the Office.

Praying the Lord to bless and prosper you continually, I remain

Your brother in the Lord,
GEO. Q. CANNON.

PROSPECTUS

OF THE

WESTERN STANDARD.

It is the intention of the Subscriber to commence the publication of a Weekly Newspaper bearing the above title, the first number to be issued about the middle of February next, to be devoted to the interests of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—to be an exponent of its doctrines, and a medium through which the public can derive correct information in relation to its objects and progress. Its columns will also contain items of general intelligence and the current news of the day, both foreign and domestic, which, from our position, situated in the Queen City of the Pacific, we will be able to obtain at the earliest dates and in ample detail.

It will be our aim to make "THE WESTERN STANDARD" an interesting and instructive sheet; and, as its columns will be enriched by the correspondence of the Elders of the Church, who are labouring in different portions of the earth, and by choice selections from the leading papers of the United States and Great Britain, we trust it will be satisfactory to our subscribers.

To the Saints, the announcement that another publication is being issued, under the sanction of the First Presidency of the Church, that will be found on the side of truth, defending it and heralding it forth, will be received with pleasure, and will, no doubt, meet with their hearty co-operation and support.

As a medium of advertising, the columns of "THE WESTERN STANDARD" present unusual facilities to business men and general dealers, as it will be extensively circulated among the emigrating portion of our community.

GEO. Q. CANNON.

SAN FRANCISCO, CAL., JANUARY 4TH, 1856.

Terms of Subscription—$5 per annum, in advance.

☞ ADVERTISEMENTS INSERTED AT REASONABLE RATES.

"THE W. S." will be issued every Saturday. OFFICE—No. 118½ MONTGOMERY ST.

SEEK first the kingdom of God and its righteousness, and thus lay the foundation for increase that shall be perpetual and eternal.

WE speak of time and eternity as if the one were the antithesis of the other, yet in point of fact what are they? The one is a shoreless ocean, rolling with unebbing tide; and the other is man's puny arithmetic, trying to number a few of its surging waves. Man is said to be *destined* for eternity; rather say he is *born* into eternity.

IT is all blarney about men and women never loving but once—as if there be only one kind of love. The origin of the absurdity lies in the very natural fact that a second love is different from a first, as a third is different from a second. Is there only one note in a gamut, or one octave in music? Is there only one kind of rose, or one kind of colour? Love is infinite and eternal.—*Family Herald.*

Reply

Of Elder William Walker, of the Cape of Good Hope Mission, to an Anonymous Writer in the "Port Elizabeth Mercury."

In the Port Elizabeth *Mercury* of Oct. 20th, a reply appears to Mr. W. Smith "versus the 'Common Prayer Book,' and versus the 'Bible Equally,'" without signature, in which I observed the following—

"The United Church of England and Ireland, to which you evidently prove that you no more belong than did Swedenborg, or Priestley, or Belsham, or Joanna Southcote, the pretended mother of a newly to be born Messiah, or Joe Smith, in the Temple of Nauvoo, or his successor in the State of Utah in North America, the pretended author of a new revelation (in addition to the Bible) called the Book of Mormon, which was really only a fanciful novel about the supposed first peopling of America, written many years before Smith's birth by some person for amusement, and then thrown aside, but which Joe Smith afterwards found, and either ignorantly took it for real history, or pretended to consider it as a new revelation, authorizing any man to have a plurality of wives, &c., as Brigham Young, the present head of the Mormons in their infamous State called Utah, in North America, has for his own share *seventy*, whom he, as governor at Utah, and holy priest of Joe Smith, makes drive about the streets there altogether, in two rows, on two benches, in an immense double-sided char a banc, as if they were the seventy disciples mentioned in Luke xi, 17."

Now whether this author has made the above *false statements* ignorantly or wilfully remains to be shown. However, it is quite evident that he, like thousands of others, has not the least desire to state the truth with regard to the Latter-day Saints, their doctrines, their leaders, or the Book of Mormon. But Bishops, Clergymen, Ministers, Teachers, and many professed Christians choose rather to circulate falsehoods and make denunciations, such as "Joe Smith," "False Prophet," "Deceiver," "Blasphemer," "Book of Mormon a fanciful novel," "a romance," &c., &c., "Brigham Young has *seventy wives!* Shocking! O, awful!! Mormon polygamy!!! O, horrible!!!!"

Let learned Divines produce some evidence to substantiate their denunciations. Let them produce one scriptural evidence to prove that the doctrines of the Latter-day Saints are false, if they can. When they do this, the reflecting mind of the more thinking public will have some grounds for believing their denunciations, which, up to the present, are without proof.

But to the point. This author before alluded to, states above that "the pretended new revelation, called the Book of Mormon, authorizes any man to have a plurality of wives." Now every one that has read the Book of Mormon knows that to be false—that it authorizes no such thing. Therefore, if this writer has never read the Book of Mormon, he is wilfully ignorant; because every person in the Colony has access to that book on application. If he has read it, he is *wilfully wicked*, and has made such statements to *deceive* the public. Therefore, if under such circumstances this writer does not know what the Book of Mormon contains, we ask, what does he know about its origin? We answer, *nothing*. If he does know, and then states that it contains that which it does not, we again ask, what confidence can the people have, or how can they be justified in believing what he says about the origin of the Book of Mormon, or about "Joe Smith," as he calls him, or Brigham Young having seventy wives, or about the doctrines of the Latter-day Saints? We answer, that they can neither be justified before God in believing in the denunciations of this writer, or any others that take such a course, whether Pope, Cardinal, Bishop, Clergy, Minister, or Teacher, laity not excepted.

But what is still more strange, this learned writer has contradicted his own statement. In the first place he says that "Joe Smith's successor is the pretended author of a new revelation (in addition to

the Bible) called the Book of Mormon," and then immediately makes out "Joe Smith" to be the author, &c.

Now one would have thought that this learned writer would never have made such a *glaring contradiction* as the above, and then publish it, unless he thought his adherents to be "*weak dupes*," more so than the Latter-day Saints ever were.

Should this learned writer ever undertake to define the author of the Book of Mormon, or should he say who he supposed the author to be, the public would be bound to believe it according to the rule generally adopted by which to judge, viz.—

Rule 1st.—Because a reverend gentleman says it is so.

"O," says one, "Joe Smith is a false prophet, he is an imposter, a deceiver, (Rule 2nd,) for the Rev. Mr. —— says so. I am sure it must be true, for the Rev. —— is a learned man, and he must know all about it."

"Our minister," says another, "told me that the Book of Mormon is a made up thing, 'a fanciful novel,' 'a romance;' I am certain it must be the case, (Rule 3rd,) for the Rev. Mr. —— is a very high learned man."

"O these Mormon priests or missionaries are an ignorant set of fellows!" says another, (Rule 4th,) "for the Rev. Mr. —— says they are, and he is a College learned man."*

"The Rev. Mr. —— tells me that they have got a new Bible, that they do not believe in ours, and that they discard our Bible altogether; now this must be true, (Rule 5th,) for the Rev. Mr. —— is such a pious, good man, he would not tell a lie for the world."

"The Mormons are a very wicked people, for the Rev. Mr. —— said he saw somebody that said he knew somebody that said they were; and the Rev. Mr. —— says if any one joins the Mormons, they are obliged to have seven wives, in fact they may have as many as they like; now these things must be true, (Rule 6th,) for the Rev. Mr. —— says they are."

* There are always those to be found who think they know everything, and that others know nothing; but when sounded, are found shallow.

Rule 7th.—"The Rev. Mr. —— says you must not go to hear the Mormons preach, or rather, I may say, babble; you must not read any of their books or tracts, nor suffer them to be in your houses, they are blasphemous! they will deceive you; they will draw you in; and if you have anything to do with them, there is an influence that you cannot resist. You must allow us, who have been educated and qualified, to judge for you; you must not think of judging for yourselves; you must not think of such a dangerous thing; you must not think of being so presumptuous."

Now we leave every one to answer whether the foregoing is not the language generally used—if these are not the rules generally adopted by which they judge.

Why do not Reverend gentlemen come out and tell the public (just what they think) that they have not sense enough —that they are not qualified to judge for themselves; and that they are "weak dupes." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." —Paul to the Col., ii, 8.

In conclusion, we would caution the people individually and collectively to beware how they believe or love lies, lest they be classed with those mentioned by St. John. Whosoever loveth and maketh a lie, "shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi, 8. By this, we not only learn the fate of those who make lies, but those who love them after they are made. Therefore, in the name of the Lord God of Heaven, we call upon all such "to repent and be baptized for the remission of their sins," before it is too late.

Finally, we bear our testimony that we know Joseph Smith was a Prophet of God—that the Book of Mormon is true, and that it is the Word of God—that Brigham Young is a Prophet of the Most High God—and that the doctrines of the Latter-day Saints are scriptural, and we defy the world to prove to the contrary by the Bible.

THE pebbles in our path weary us, and make us foot sore, more than the rocks, which only require a bold effort to surmount.

Civilization of the Indians.

The annual report of the Commissioner on Indian Affairs has given occasion in numerous journals, to articles rather threadbare, but very characteristic. From under the disguise of philanthropic lamentations over the failure of all attempts at the civilization of the Indians, a Mephistophelian spirit of mockery at all such efforts too evidently peeps out. It is a horrible thing, say these journals, rolling up the whites of their eyes—it is a horrible thing this brutalization of the Indians with rum in the first place, then their expatriation, and finally their extermination; but it is their destiny and ours. Providence has destined us to brutify, butcher, and exterminate, and the Indians to be brutified, butchered, and exterminated. Why then, the implication is, continue to struggle against the will of God and the decrees of nature? Why even lament over that which is inevitable and which is a necessary step toward changing the howling wilderness into populous and happy commonwealths?

Doubtless the efforts hitherto made for the civilization of the North American Indians have met with but very partial and temporary success. The whole blame of this failure the journals to which we refer—and they are but the mouth-pieces of a large party among us—are inclined to saddle upon the intractable nature of the Indians, joined to God's design to have them exterminated. This is a short and comprehensive method—but before falling in with it, let us stop a moment to inquire whether this failure ought not to be ascribed, in part, at least, to our own ignorance and stupid self-conceit.

Our whole method of dealing with the Indians from first to last, whether in peace or in war, whether intended to exterminate or intended to civilize them, from Endicott's expedition against the Pequods to Harney's expedition against the Sioux, from the attempts of Massachusetts to civilize and christianize the Indians of New-England, down to those now going on under the patronage of the United States—have all been deeply marked by, and have received their controlling spirit from that sentiment of caste, that carefully cultivated English prejudice, which, after shaping for two centuries our policy with relation to Indians and negroes, now aspires to control it also as to the Irish and other emigrants from abroad.

It was a popular doctrine with the Puritan settlers of New England, as well as with the Presbyterian settlers of Western Pennsylvania—nor was the same idea without its supporters in colonial Virginia and the Carolinas—that the Indians as well as the negroes were of "the cursed race of Ham," and as such only fit to be enslaved or exterminated. The men of that day, if not such great anatomists and physiologists as Dr. Morton, Mr. Squier and Mr. Gliddon, were much better read in the Bible. Instead of the modern fashionable jargon about "anthropological laws," they sustained themselves not less intelligibly and adroitly by misunderstood and misapplied texts of Scripture. Especially were they fond of likening themselves to the Jews; hugging to their hearts the flattering notion that they were a peculiar race, God's chosen people, whom he had brought out of Egypt, not only destined to possess the new western Canaan—a land flowing with milk and honey—but also to drive out and exterminate the primitive inhabitants, the idea of any associations with whom was scorned, except in the character of superiors and masters.

It was the stubborn antipathy of caste, then as now most deeply fixed in the minds of the most ignorant, brutish and blackguard part of the community—though not without its advocates, too, among the ministers and the magistrates—that proved the sorest obstacle and most grievous stumbling-block to the truly benevolent Eliot in his efforts to Christianize and civilize the Indians in the neighbourhood of Boston. It was with the greatest difficulty, and only by the most unwearied efforts, that he obtained for any of them the privileges of Church membership, which, indeed, as well as the privileges of civil citizenship, were never conferred upon them except in a very modified form, by which they were reminded at every turn that they belonged to an inferior and subject race. And hardly had the untiring industry and persevering zeal of

Eliot established the "praying Indians" in towns by themselves, introduced among them schools, agriculture, and the first arts of civilized life, when advantage was taken, on the part of the bigoted and infuriated multitude, of the breaking out of Philip's war to seize them as prisoners and to treat them as enemies—which with the higher spirited among them naturally operated to make them so. This procedure, indeed, may be considered as having given the death-blow to the experiment which Eliot had set on foot. The missions, indeed, were kept up, but in all his more benevolent and enlightened views Eliot had no successors. The Indians were pushed off to remote points, out of the reach of civilized influences—Cape Cod, Martha's Vineyard, the Housatonic; and when that fertile valley invited settlers, the families which had been collected there from Eastern Massachusetts were removed thence to Western New York—thence to Wisconsin, thence beyond the Mississippi, thence to be removed—nobody knows where.

Cotton Mather sagaciously remarked, as one of the most striking traits of Indian savage life, that they knew little or nothing of the comforts of a settled habitation; that they seemed always uneasy, always on the point of going somewhere else. And this great evil of savage life, so inconsistent with the very commencement of civilization, the Government of the United States—notwithstanding its almost uniform good wishes for the Indians, and, in many respects, great generosity towards them—has, by adopting the Massachusetts policy of removal toward the frontiers, greatly contributed not only to perpetuate but to aggravate. Many tribes have already been removed twice, some the third or fourth time. At this very moment a fresh removal is pending over the tribes now in Kansas and Nebraska, many of whom or their fathers came from the Eastern States. This constant removal to the frontiers is attended with a double evil. Not only does it keep the Indians still in the wilderness, but it brings them into contact with precisely that class of the white population in whom the spirit of caste is strongest, in whom antipathy and hatred, sucked in with their mother's milk, are too apt to extinguish every sentiment of humanity, and who, being half savages or more themselves, are but little qualified to be teachers of civilization, even if they were inclined to take the Indians as pupils.

This has been the first great mistake, and out of this a second has grown. Instead of confining the Indians to a limited quantity of land, such as would induce and compel them to apply to agriculture for a livelihood, one of the inducements held out to them to remove has been an enlargement of their borders, such as might still tempt them to try to live by hunting—at the best but a precarious mode of life, and with the diminution of game, consequent on the extension of the white settlements, constantly becoming more so.

A third blunder has realized the fable of the tender mother, who refused to let her son venture into the water, lest in trying to learn to swim he might be drowned. It being assumed that the Indians were an inferior race, not to be trusted with the Anglo-Saxon privilege of individually taking care of themselves, the new lands have been granted to the whole tribe in a body, being in fact but a mere right of temporary occupancy instead of being partitioned out to individuals. Now, next to settled habitations, the first condition of civilization is a distribution of land to individuals, and this impulse to civilization and improvement the Indians have never had.

The third distinguishing trait of our National Indian policy is one which originated with the Federal Government; and which, though conceived in the most generous spirit, has been attended with the most fatal results. In the compensation granted to the Indians for their ceded lands, our Colonial ancestors were exceedingly penurious. A hatchet, a pair of breeches, a few charges of powder and shot, were thought ample compensation for a township. The sums granted by the National Government for like cessions, especially in all its recent transactions with the Indians, have been most profuse; and being in money, they have placed the Indians in the predicament of ignorant and inexperienced persons made suddenly rich, and exposed thereby to all the pernicious arts and assiduity of a set of sharpers, who seek to fleece them of their money, by seducing them into all sorts of vices and extravagances. How many Anglo-Saxons, subjected to this sort of discipline, would turn out shining patterns of sobriety, industry and thrift?

It seems to us—and the Commissioner for Indian Affairs, as well as the Secretary of the Interior, appear to be of the same opinion—that the failure of the experiment of the civilization of the Indians, as hitherto conducted, may be amply accounted for on the most familiar and general principles of human nature, without any necessity of resorting for an explanation of it to the old-fashioned refuge of pious ignorance—the inscrutable decrees of a mysterious Providence—or to the new-fashioned device of infidel self-conceit—"anthropological laws" invented for the occasion.—*New York Tribune*, Jan. 26.

Varieties.

Moderation is the silken string running through the pearl chain of all the virtues—and that which most richly adorns them.

One reason why we see so few agreeable in conversation is, that almost every body is more intent on what he himself has a mind to say, than upon making pertinent replies to what the rest of the company say to him.

Correct Estimate.—A certain exquisite, during a tour in the country, wishing to sport his wit at the expense of a farmer, accosted him with:—"I say, farmer, if one pound of cheese costs two pounds of butter, what will a cart load of paving-stones come to?" "Two wagon loads of dandies!" was the farmer's immediate reply.

Look at Home.

(*Selected.*)

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.

Let not friendly vows be broken,
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a valued treasure—
Sacred as your own good name.

Do not form opinions blindly—
Hastiness to trouble tends;
Those of whom we've thought unkindly
Oft become our warmest friends.

Addresses.—Jesse Griffin, 13 Erasmus Street, Derby.
George W. Padley, at Mr. Charles Holt's, Old Spittlegate, Grantham, Lincolnshire.
John B. Coggle, 27 Lyon Street, New Town, Southampton.
W. C. Gregg, 3 Chesterton Lane, Cambridge.
Edward D. Miles, at John Gibb's, Dew Street, Haverfordwest, Pembrokeshire.
Israel Evans, "Udgorn Seion" Office, near White's Gardens, Swansea.

Money List, Feb 22—29, 1856.

William Brownlow	£2	0	0
Jesse Haven	36	1	6
Josiah Rhead	2	0	0
Carried Forward	£40	1	6
Brought Forward	£40	1	6
William Parr	5	0	0
	£45	1	6

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 12, Vol. XVIII. Saturday, March 22, 1856. Price One Penny.

The Marriage Ritual of the Church of England.

The Christian world, at the present day, manifest surprising dexterity in making God appear responsible for their doings. They remind us of the Scribes and Pharisees in the days of Jesus, who substituted the traditions of the fathers for the revelations of heaven, and, in their conceited wisdom, believed that no improvement could be made on their inventions. As it was with them, so it is now with the Christian sects of the day —if the outside of the platter appears clean, they seem to care but little about its contents.

The superstructure of modern Christianity consists of spiritual interpretations of the Scriptures, mystical definitions, and ambiguous assertions, originating in a desire to patch up something with which to hide men's moral deformity, instead of exposing the disease and applying a proper remedy. Men's vain imaginings have carried them so far astray from reason and revelation, that it seems quite impossible for them to return to the simple principles of truth, or to see that they assume to dictate to the Almighty what He ought to have said or done, instead of obeying the instructions which He has given. In nothing is this more apparent than in their principles and practices with regard to the important relations of husband and wife, parents and children.

If we take the time-honoured Ritual of the Church of England, and examine the marriage ceremony therein contained, and which is recognized by the civil and ecclesiastical law, we shall there find abundant proof of the above assertions. We do not select this ceremony for examination, through a desire to make any invidious distinction, but because the forms of marriage, among many other Christian sects of the day, have originated from it, and the principles embodied in it are pretty generally received throughout Christendom.

We will first examine the reasons there given why the Lord instituted the holy order of matrimony. "First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name." The doctrines involved in this, Latter-day Saints most emphatically believe and adopt. They are fundamental principles in their present domestic institutions, and the necessity of these principles being carried out, in order to save a remnant of this generation, is one of the reasons why the Lord has again revealed the celestial law of marriage. A leading reason why this law is practised in Utah, is because the world have so generally neglected to bring up their children "in the fear and nurture of the Lord," and He has decreed, that those who do not repent shall be cut off, like other wicked generations who

have gone before them. In order that the earth may not be left desolate, He has instructed His people to organize the marriage relations on primitive principles, that thereby a seed may be raised up who will serve Him and work righteousness.

It is evident that the commandment, to "increase and multiply," was considered by the Lord to be of the first importance, from the fact, that it was among the first which He gave to Adam and Eve, while we have no account of the ten commandments being given until the time of Moses. When we consider the manifest importance which the Lord attached to this commandment, and which to legitimately carry out He not only created man male and female, but instituted the sacred ordinance of matrimony, guarded by the most stringent laws, it is most surprising with what neglect, indifference, and mock delicacy it is treated by the Christian world.

The ten commandments are inserted in the catechisms, taught in the schools, and emblazoned in the churches. This we cordially approve of, but while it is done, why is it that one to which the Lord has given precedence is left altogether in the shade, together with those righteous laws which He gave to ancient Israel to guard the marriage rites, and which He has again renewed through His prophet Joseph in the present day? The reason is obvious, men have remodeled the laws and institutions of the Almighty, in order to suit them to the tainted moral atmosphere which they choose to live in, and the low condition to which they have descended.

The next reason given in the Ritual for the institution of matrimony, reads as follows, "Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body."

Query—was it here intended to exclude those who might not belong to the Church, and therefore could not be regarded as being "members of Christ's body," from the pale of matrimony? Or was it considered that their unhallowed desires would not require so sacred a cloak to hide them? Any school boy will discover by reading the first and second chapters of Genesis, that the Lord gave Eve unto Adam, and also gave them the first commandment before referred to, previous to the fall, and, consequently, before the sins of fornication and incontinency existed. Therefore, God is here accused of prostituting the sacred institution of marriage, to the base purpose of pandering to men's lusts.

This second reason stands out in bold relief, in the Ritual of the Church of England, as an unimpeachable witness of the corrupt and licentious views which the sanctimonious reverends who formed, and the goverment and people who have adopted and followed it for generations, have of the sacred ordinance of matrimony. We most solemnly protest against the Almighty being thus accused of dabbling in the filthy pool of man's depravity, and of providing a refuge for those evil inclinations, for which they alone are responsible, because they are the fruits of their own transgressions of the laws of God for generations.

We are as ready as others possibly can be to admit, that in every point of view marriage is incomparably better than indulgence without the sanction of law and order. A great cause of condemnation to this generation is, that they do not live up to the rules of right and wrong which they themselves have adopted. But why this maudlin morality, this hypocritical delicacy? Why should not Christians, who try to make such a show of truth and honesty, endeavour to use a little of i in matters of such vital importance? Why not acknowledge that men are so filled with corrupt and ungovernable lusts, and that their condition is so deplorable, that it is necessary to resort to some expedient as a partial remedy, and recommend this as a consideration why men should marry, thus recognizing it as an invention of their own, instead of having the sin to answer for of accusing the Almighty of being the author of the expedient. We will pass on to the third reason.

"Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity." The rather ambiguous phrase, "ought to have," indicates a doubt in the minds of the framers of the Ritual whether this great object of the marriage state would be generally attained. At the time it was adopted, no doubt the marriage relations were already in such a corrupt condition that it was thought best to touch the subject lightly, in order to save men's consciences. The authors

of the Ritual evidently felt the same sickly charity—so consonant with depraved natures—for the sins of discord and hatred, that they manifested for fornication and incontinency. God gave Eve unto Adam to be a help-meet unto him, and we doubt not but what He intended that assistance, respect, and affection should be mutual between man and wife. The great fault we have to find is, that these things are not enforced as a necessary requisite, in order to attain the object of marriage. Neither are the Lord's purposes in establishing the institution carried out unless children are brought up in righteousness, or as previously expressed, "in the fear and nurture of the Lord."

It is an old proverb that "like begets its like." It is of the same import, and just as true, as that saying of our Saviour's, "A corrupt tree cannot bring forth good fruit." When hate and bitterness exist in the parents, these evils, prolific with all the ills of life, will be engendered in the little olive plants which spring up around their table, and will only be fully developed in the maturity of their organizations. It is the perversion and abuse of the rights and blessings which should exist in the sacred precincts of the domestic circle, that have engendered bitter animosity in the heart of man to his fellow. For generations it has been the nursery of jealousy, revenge, and all the dark passions of human nature; the ripening fruits of which the world are continuing to reap, more and more abundantly, in individual sorrow, domestic infelicity, social bitterness, and national calamity and ruin.

Much more might be said on this subject, but this is sufficient to show that Latter-day Saints fully coincide in the principle, that the institution of matrimony was ordained for the "mutual society, help, and comfort" of man and woman, and, what is more than the rest of the world are doing, they are endeavouring to make it practically a necessary condition of the marriage state. But they cannot subscribe to that delicate depravity which would lessen the force of righteous principles, because men have become too vitiated to obey them.

The covenants made by the man and woman will in part do very well, under a law which allows a man but one wife. The man is asked with regard to the woman, "Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and *forsaking all others, keep thee only unto her*, so long as ye both shall live?" The obligations imposed on the woman are the same, except that she promises to obey and serve the man. Here we have two persons making a solemn covenant or contract with each other, sanctioned by both ecclesiastical and civil law. This covenant is supposed to be, in law, perfectly voluntary on the part of the contracting parties. Setting aside the technicalities and precedents of mere human law, it is the natural, or God's law, concerning covenants, that when one of the parties break the terms of it, if the injured party choose, they are at liberty to consider the contract void.

Now when this sacred compact is broken by the husband, or the wife, and the other wishes to withdraw from it, is not the marriage contract virtually dissolved, and should not a formal and legal divorce be within the reach of all persons so situated? And if by law, or force of circumstances beyond their control, they are still compelled to live together as man and wife, is not every child born after that time illegitimate? Justice, the laws of God, and reason, say yes. But English law virtually says, the man, or woman, must remain in this miserable, unnatural, and therefore criminal position, unless they happen to be one of the favoured few who are rich enough to buy justice, and the privilege of doing right. Why is the privilege of avoiding the worst of all evils—domestic misery—and of seeking happiness in a legitimate channel, to be bought only by an amount of £ s. d., totally beyond the means of nine-tenths of the population of Britain?

Who but the powers of darkness should be credited as the authors of a law which thus shuts up the avenues of relief of nine-tenths of the people; and compels many to pollute the domestic altar with bitterness and hate, and often forces upon a husband or wife the strongest temptations to illicit intercourse? Surely the reality corresponds very well with a ceremony which begins with "Dearly beloved," and ends with "amazement."

Do not the systems of civil and ecclesiastical jurisprudence in these matters, throughout Christendom, bear the impress of the powers of darkness, instead of the saving influence of heaven? In the marriage ordinance of the Church of England there is sufficient correct and

wholesome principle to save society from many of the enormous evils which now exist, if they were only properly enforced and carried out. There is also enough in the present money making, speculating system of legal dabbling in the sacred institution of marriage, and in letting a few paltry pounds pay for the ruin of virtuous women, to damn the nation temporally and spiritually, socially and politically, and it is doing it most effectually.

Can a man or woman living under the curse of broken vows, with the attendant evils of jealousy, loss of confidence, and with loathing and implacable hate rankling in their bosoms, fulfil any of the higher conditions of the sacred covenants which they have made? Can they cherish and sustain each other? Can the woman love and obey the man that she detests for his faithlessness? Can the man respect and confide in the woman that deals treacherously with him? Can they mutually bring up their children in the "nurture and fear of the Lord?" No, they can do none of these things, although the laws of God and the conditions of their marriage covenants require it. They must live in this unnatural, miserable condition, simply because they have not the money to buy their redemption.

The present English law of divorce is a solemn mockery of justice; a libel on the good sense of the nation, and a tacit sanction of conjugal criminalty and its legion of evils.

At the time of marriage, the man and woman covenant to forsake all others, and keep themselves for each other as long as they both shall live. We leave it for our readers to judge how many or how few break these sacred obligations. Sometimes we are compelled to raise a little the vail of hypocritical piety and dissimulating modesty, which partially hides the slimy cesspools of modern civilization, but this time we will leave the curtain down and the imagination of our readers to paint the scenery.

To cap the climax of this wedding ceremony, this strange conglomeration of heavenly principles with the inventions of men, mixed to suit their depraved condition and maudlin notions of morality, we quote the promises of the man in bestowing the wedding ring upon the bride, "With this ring I thee wed, *with my body I thee worship, and with all my worldly goods I thee endow.*" What the framers of this Ritual intended by imposing this covenant upon the man it is difficult to conceive, unless they really meant what the words express in plain English. Perhaps they intended they should be spiritualized, if so it is certainly a singular method of connecting the most substantial acts with spiritual interpretations. We read in the good Book that after the first marriage, which God Himself solemnized, He expressly told the bride that her desire should be unto her husband, and he should rule over her. It seems that the reverend authors—we say authors, for we can scarcely credit one man with the ability to get up such a mixture—could not altogether leave the truth in the shade, for they had just previously called upon the woman to covenant to serve and obey the man. Probably they concluded that the Lord did not understand the matter quite as well as they did, and that it would suit both sides better to have it both ways, first, require the woman to serve and obey the man, and then, have the man covenant to worship the woman, instead of his God—for he could not well worship both—and there leave the matter between them to do either, or neither, as might best suit their caprice. It would have palliated the matter a little if they had honestly left the onus of it upon themselves. But no, God must be called upon to sanction the whole proceeding, by the following solemn invocation immediately appended to the last quotation, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

That the institution of marriage is a heavenly one; that it is the only legitimate channel through which men can be brought forth upon the earth; and that the covenants pertaining to it should be considered holy and sacred, Latter-day Saints most assuredly believe. They also believe, that the breaking of these covenants should meet with a punishment proportionate to the enormity of the offence, and, that the one who breaks them should suffer a forfeiture of the blessings pertaining to them. They also believe, that God never gave an ordinance or institution to men, without giving them a knowledge of the forms and ceremonies necessary to carry it out in accordance with His mind and will. In order that this might be done effectually, He has never left a people, who would keep His commandments, without men in their

midst who were duly authorized to carry out His instructions, that they might not blindly adopt institutions, as emanating from Him, which are mixed up with the precepts and corrupt interpolations of men. What are the laws pertaining to marriage in sectarian Christendom, but an admixture of purity with corruption, of a few correct principles, sufficiently neutralized by emanations from man's depravity, to allow him to run wanton in the gratification of every evil desire, and by covering it up under the garb of sanctity, make it one of the most prolific sources of domestic, social, and national evil?

There are two prominent objections to the present organization of the marriage institution—the almost total want of any adequate penalties against breaking its sacred covenants, and the accusing God of being the author of it, when it bears the most evident proofs in itself of being a mere invention of man, and that too, in a very low and degraded condition. Who would need a more convincing proof of this, than to compare the following in the first paragraph of the marriage Ritual—"And therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, *to satisfy men's carnal lusts and appetites*"—with the third paragraph which we have before quoted, that marriage was instituted "to avoid fornication; that such as have not the gift of continency might marry," &c. The first embodies a pure principle, the second a corrupt one, in direct contradiction of the first.

Notwithstanding the corrupt principles introduced in the instructions and ceremonies pertaining to marriages, if mankind would keep the covenants therein made, their condition would be incomparably better than it is, and they would have far less sins to answer for, than they have now.

If the covenants made by the man and woman when married—to love, respect, and cherish each other, and to keep themselves only for each other, as long as they both shall live, were broken by one of the parties, and the way was properly opened for the release of the other, adultery, jealousy, bickerings, and hatred, would in a great measure be banished from the domestic circle, and the public prints would not be so often filled with accounts of women being inhumanly beaten, and murdered by their husbands.

The very fact that laws and customs regarding marriage exist among the people, and particularly those concerning children born out of the pale of that institution, is an unimpeachable witness against the nations of Christendom, that they acknowledge that the intercourse of the sexes without the sanction of the marriage covenant is criminal. Do they live up to the law which they have made for themselves? Let the fact that about one quarter of the children, born in Christian Europe, are illegitimate, and that every city swarms with thousands of prostituted females, living on the wages of their shame, paid them by ten thousands of men, both married and single, answer.

Some will probably say, "These laws have descended to us from our fathers, and we have known no better." We admit the fact, and further, assert that those who have not come to a knowledge of a higher law will be judged by the laws of their own adoption, or by that standard of right and wrong which they themselves have set up. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." In Christ's parable of the nobleman, we read that the nobleman said to his wicked servant, "*Out of thine own mouth will I judge thee.*" Both reason and revelation point out these as the principles by which men are judged. When God makes known to them His higher law, they will then as now be judged according to the knowledge of it which is imparted to them. This generation neither live up to the law which they themselves have adopted with regard to the marriage covenants, nor yet receive the higher law of heaven which has been revealed through the Lord's Prophet Joseph Smith. The consequence is, they are running headlong into whoredoms, adultery, and every abomination which tends to degrade themselves, and cut their generations off from the earth. All sexual intercourse, not sanctioned by marriage covenants, is criminal, and the reward of evil will follow it. To the Saints we say, keep faithfully all marriage covenants you have made under the laws of

the land, for by them will the Lord judge you, until you make covenants under a higher law. For those who are married to faithfully keep the covenants they have made, and for those who are unmarried to keep themselves pure and undefiled, is the only way that they can prove, to God, angels, and their brethren, that they are worthy of entering into the higher covenants of the celestial law.

History of Joseph Smith.

(*Continued from page* 168.)

[October, 1840.]

Tuesday, October 6th.

Minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held at Carpenter's Hall, Manchester, Tuesday, the 6th day of October, 1840, it being the first day of the seventh month of the eleventh year of the Church; when the following officers of the Travelling High Council were present, viz.: Elders Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, and George A. Smith; other officers, viz.: High Priests 5, Elders 19, Priests 28, Teachers 4, and Deacons 2.

The meeting being called to order at 10 o'clock, by Elder Brigham Young, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Orson Pratt be President of the Conference, which was carried unanimously. Elder George Walker was chosen Clerk.

After singing, and prayer by the President, the Conference at Preston, including the Churches in the care of Elders Melling and Withnall—

Conferences and Branches.			Members.	Elders.	Priests.	Teachers.	Deacons.
Was represented by Elder Melling,			665	18	23	11	2
Potteries were represented by Elder		A. Cordon,	248	9	32	9	9
Birmingham Branch	"	"	4				
West Bromwich	"	"	21		3	1	
Clitheroe Conference	"	T. Smith,	295	10	11	9	3
Herefordshire, &c.	"	W. Woodruff,	1007	19	78	15	1
Glasgow, and regions round about		S. Mulliner,	193	8	7	5	3
Hilsbono' Branch, Ireland, by		E. Curtis,	5				
Isle of Man Branch	"	H. Clark,	6				
Liverpool Conference	"	Priest W. Mitchell,	100	3	4	2	1
London Branch	"	Elder H. C. Kimball,	11		2		
Macclesfield	"	Priest J. Brown,	71		6	2	2
Altrincham Conference, including Middlewich, Northwich, and Peover, was represented by		Elder W. Berry,	82	1	3	3	3
Bedford Branch	"	Elder B. Young,	36	1	1		
Stockport,	"	Elder Littlewood,	140	2	5	2	1
Bolton,	"	Priest Barrows,	61		2	1	
Duckinfield,	"	Elder Albiston,	76	1	3	1	
Edinburgh Conference,	"	Orson Pratt,	43		2		
Pendlebury Branch,	"	H. Royle,	36		2		
Eccles,	"	Brother E. Leather,	13		3		
Whitefield,	"	Elder Walker Johnson,	39	1	2	3	
Ratcliffe,	"	John Allen,	16	1	2		
Brampton,	"	T. Tweddle,	40	1	1	1	
Alston,	"	J. Sanders,	39	2	1	2	
Newcastle-upon-Tyne,	"	Amos Fielding,	6		2	1	
Manchester	"	B. Young,	364	4	27	6	1
Ancrum,	"	Orson Pratt,	9				

The President brought before the Conference the subject of ordinations, and after various observations thereon, it was proposed by Elder Geo. A. Smith, that for the future, ordinations be not attended to, except by the Travelling High Council, or under such restrictions as they may adopt in reference thereto. Elder Young spoke on the subject of Conferences, and also with respect to restricting ordinations; and suggested, that for the future, General Conferences should in a great measure be done away with, or restricted to the Travelling High Council to hold Conferences at such places and times as they may think proper; after taking into consideration the great expense attendant upon holding General Conferences, and the inconvenience experienced by members attending them.

The meeting adjourned at 12 o'clock.

At 2 o'clock the meeting opened with prayer; after which Elder Kimball spoke on the subject of Elders taking upon themselves the responsibility of ordaining officers in this Church; after pointing out the evils that might result therefrom, he proceeded to treat upon the duty of members towards those who preside over them in the Lord, and respecting the members administering to the temporal necessities of those whose calling it is to labour amongst them in spiritual things.

Moved by Elder W. Richards, seconded by Elder T. Smith, and carried unanimously, That all ordinations be confined to or under the regulations of the Travelling High Council.

Elder Young called the attention of the Conference to the case of Emma Bolton, a female from the Potteries, who had conducted herself disorderly. Elder Johnson and others spoke of several cases of improper conduct on her part; after which it was moved by Elder Young, seconded by Elder Kimball, and carried unanimously, that Emma Bolton be cut off from the Church.

The President then called the attention of the Conferences to a letter from Isaac Brown, and other officers of the Church at Macclesfield, concerning Elder Heath, and also to some half a dozen charges preferred by the said Isaac Brown, James Galley, Edward Horrocks, and John Horrocks, against the said Samuel Heath, for several items of misconduct, and neglecting the duties of his office; to all of which charges Elder Heath pleaded not guilty. The complainants then entered into proof of the several items, to which Elder Heath replied by stating that the charges against him were in consequence of a misunderstanding, &c. The proceedings opened a wide field for instruction from Elder Young, followed by the President, who recommended the parties to become reconciled to each other, stating that he did not consider the charges preferred against Elder Heath sufficiently substantiated to withdraw fellowship from him; when it was moved and seconded, That no further proceedings be taken on this subject, and carried unanimously.

The Conference then adjourned till 7 o'clock.

At seven o'clock the meeting was opened by prayer.

The President having made such preliminary remarks as the importance of the subject called forth, proceeded to call upon those who were willing to volunteer their services to labour in the vineyard of the Lord, when the officers gave their names as follows—

High Priests—Hiram Clark, Thomas Smith, Alfred Cordon, Thomas Kington, Orson Pratt, Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, George A. Smith.

Elders—George D. Watt, John Parkinson, David Moss, Martin Littlewood, William Parr, Samuel Heath, John Sanders, Theodore Curtis, Henry Royle, Thomas Twaddle, John Leigh, Amos Fielding, Thomas Richardson.

Priests—William Snailam, William Speakman, John Needham, James Mahon, Frederick Cook, Robert Crooks, William Mitchell, William Black, Robert Williams, William Jones, Thomas Pollitt, Richard Steele, John Burns, Joseph Knowles, Richard Benson, John Wyche, William Roylance, Jos. Street, Jos. White.

Moved, seconded, and carried, that Elder Geo. D. Watt go to Edinburgh; Elder Alfred Cordon to Birmingham, and also take charge of the Staffordshire Potteries Conference, and that John Burns, Priest, go with him.

Elder Thomas Kington to take charge of the Herefordshire Conferences as heretofore, also Garway, &c.; and William Snailam and Joseph Knowles, Priests, to accompany him.

Robert Crooks, Priest, to go to Bolton; Thomas Richardson, Elder, and John Needham, Priest, to go to Herefordshire; Elder Hiram Clark to go to the Isle of Man; Elder Thomas Twaddle to Glasgow; Elder John Sanders to labour at Alston, and go to Carlisle as soon as practicable.

Elder Amos Fielding to go to Newcastle-upon-Tyne; Elder John Parkinson to Greenock; Elder Henry Royle and Frederick Cook, Priest, to Cly in Flintshire; William Mitchell, Priest, to Leeds; Elder Thomas Smith to remain at Clitheroe; Elder John Leigh, and James Mahon, Priest, to go to Arden, Cheshire, and Joseph White and Richard Steele, Priests, to labour under the direction of Elder Cordon.

Elder John Smith to be ordained High Priest, to take charge of the Church in Manchester and the regions round about; Elder Peter Melling to take charge of the Church as heretofore, in connection with Elder H. Withnall; and John Wyche, Priest, to go into Staffordshire, and labour under the direction of Alfred Cordon.

Moved and seconded, That the remainder of the officers who have volunteered, be left to the Travelling High Council to dispose of, and appoint to such places as they may judge expedient; carried.

Moved and seconded, That in consequence of there not being time to transact all the business of this Conference, the ordination of officers be left to the Travelling High Council to ordain from time to time such members as they may consider requisite; carried.

Elder Young then addressed the meeting on the propriety of establishing a fund for the support and clothing of such members as may from time to time be called out to labour in the vineyard, and whose circumstances may require that their necessities may be administered unto. The President then addressed the meeting on the same subject, and pointed out the difference between preaching for money and the Elders having their necessities ministered unto, while they are called to labour "without taking thought for the morrow." Elder Richards followed upon the same subject; also Elder Kimball; after which Elder Young moved, That wherever a Branch of the Church is established, two members be appointed to receive the weekly voluntary contributions of the members, for promoting the spread of the Gospel, and the same to be disposed of by the vote of the Church in Council with the Twelve Apostles; seconded by Elder George A. Smith, and carried.

The minutes were then read and accepted, and the Conference adjourned sine die.

ORSON PRATT, President.
GEORGE WALKER, Secretary.

Thursday, 8th.

Minutes of a Council of the Twelve, viz., Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, George A. Smith, and Willard Richards; also Hiram Clark, and Reuben Hedlock, High Priests, at the house of Willard Richards, No. 1, Chapman Street, Manchester; Brigham Young presiding.

Moved by Elder Kimball, That Elder Richards take charge of the *Millennial Star*, seconded and carried. Voted that our publishing office be removed to London as soon as circumstances will permit; and that Elders Hedlock and Curtis go where they please to labour.

W. RICHARDS, Clerk.

Saturday, 10th. David Fulmer preferred a charge against Oliver Walker "For reporting certain slanderous stories of a fallacious and calumniating nature, calculated to stigmatize, and raise a persecution against the Church and individuals in it, in this place, and for a variety of unchristianlike conduct," &c. before the High Council at Nauvoo. The defendant pleaded that "he was not prepared to meet the charge, it being too indefinite," &c. Council adjourned till next day.

Elder George A. Smith returned to London, and was soon followed by Elder Woodruff.

Sunday, 11th. High Council met according to adjournment. The charge against Oliver Walker was taken up, and the following substituted—

To the High Council of the Church of Jesus Christ at Nauvoo—For and in behalf of said Church, I prefer a charge against Elder Oliver Walker, for several different offences hereinafter set forth, as said to be by him done, performed, said, and committed, as well as various duties omitted, &c., all of which was done at different times, periods, places, and seasons, subsequent to Sept. 1st, A.D. 1838, to wit—

For a general course of procedure, of acts, doings, and words, and suggestions by him, the said Elder Oliver Walker, done, performed, said, spoken, hinted at, and suggested, both directly and indirectly, and as calculated to be derogatory to the character of the heads and leaders of the Church, and extremely injurious and hurtful to the upbuilding, welfare, being, and advancement of the same, namely, for fleeing from, quitting, and deserting the society, ranks, and needs of his brethren, in times of difficulty with, and danger from their enemies, "the mob;" restraining from the use of his brethren, his influence, efforts, and needful assistance, at such times of need; as also for joining with, and strengthening the hands, will, evil pursuits, and designs of the mob, and Gentile enemies of the Church, by expressions, hints, and suggestions of a wavering and dubious nature, respecting the faith and order of the Church, and of the professed calling, qualifications, proceedings, &c., of Joseph Smith, junior, as a Seer, Prophet, and one called to bring to light the fulness of the Gospel, &c., in these last days.

Likewise for advancing ideas, notions, or opinions, that the different orders or sects, namely, Methodists and others, could by a pursuit in their faith, order, and pursuits, as readily obtain every celestial attainment and Gospel advantage, as they could by em-

bracing and pursuing the system brought forth by Joseph Smith, junior, in these last days.

And moreover for suggesting within the last six months, at Alton, Nauvoo, intermediate and adjacent places, that in the Church of Nauvoo there did exist a set of pilferers, who were actually thieving, robbing, plundering, taking and unlawfully carrying away from Missouri, certain goods and chattles, wares and property; and that the act and acts of such supposed theiving, &c., was fostered and conducted by the knowledge and approbation of the heads and leaders of the Church, viz., by the Presidency and High Council; all of which items set forth as aforesaid, together with any and all corroborating acts, doings, hints, expressions, and suggestions in any way belong to, or connected with, any or all of the aforesaid accusations, he, the said Oliver Walker, is hereby notified to prepare to defend in said trial.

Dated Oct. 11, 1840, Nauvoo.

DAVID FULMER.

Walker pleaded that he was not prepared to defend himself, and the trial was deferred at his request till April Conference.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 22, 1856.

A WORD OF COUNSEL.—The portions of the Temple Offering allotted to the various Missions and Pastorates under our charge will remain the present year the same as they were for 1855. The Pastors and Presidents of Conferences should be able to obtain from their predecessors all necessary information on this subject. Early and efficient efforts should be made by the Elders labouring in the ministry, and by the Saints generally, to raise the portions of this fund allotted to them. It is of the utmost importance to every Latter-day Saint throughout the world that a Temple be built to the Most High, and making contributions to it is like casting bread upon the waters, which in due time will return a thousand fold in blessings upon the heads of the faithful.

Pastors are particularly requested to apply to us for a new letter of appointment for any Travelling Elder whom they may wish to remove from one Conference to another in their Pastorate; and also inform us when any Elder is recalled from travelling, stating the cause of release and the date of the same.

In the European Missions no one is at liberty to publish any pamphlet or book in defence or exposition of the Gospel, without first having submitted the same to the President of the Mission in which he may reside, and obtained his approval of such publication. Presidents of those Missions will in like manner obtain the approval of the General Presidency at Liverpool, in the publication of such works as they may think fitting to issue for the dissemination of truth in their respective Missions.

In addition to the foregoing, no person in the British Isles should get out placards announcing courses of lectures, or discussions, or replies to articles published in newspapers against the Church or its doctrines, or issue any manner of publication affecting the Saints, or their holy faith, without having first obtained the approval of their Pastor thereon. The propriety and importance of this must be apparent to every Saint. The Church is one great whole in its object, faith, and doctrines, and every public act, particularly of those engaged in the ministry, has its influence, for good or evil, both in the Church and the world. It becomes the Elders to be very careful how they do things from which may result an evil that they cannot undo.

It is no trifling matter for an Elder in Israel to say or do anything that will bring disrepute upon the work of God, or be a stumbling block in the way of the salvation of others, but on account of imperfection, all are more or less liable to do so, hence the necessity of using all possible care. Words that are only spoken may be soon forgotten, or may leave but a vague impression upon the mind, and men generally, and very justly too, leave a greater margin for errors in speech, than in that which is deliberately written and printed; besides, what is printed is easily referred to, and can be called in question at any time. If the Elders will bear this in mind and act upon it, it may sometimes save them difficulty, and it will throw the responsibility of what is published to the world, where it belongs—on the Presidency who have the direction of their labours.

It is contrary to every principle of order and responsibility in this kingdom, for one Elder to go into another's field of labour and preach, lecture, or get up a public discussion, without the knowledge and positive sanction of the Elder who presides there, unless it is done in obedience to one who presides over both. We are pleased to be able to say that cases of this kind seldom occur, and it is desirable that they *never* should.

The Lord and His servants value men in proportion to the confidence that can be reposed in them. A man is fitted to be intrusted with great and responsible duties, in proportion as he proves by his conduct that he can be relied on under any circumstances, or in any position, whether agreeable to him or otherwise, to do efficiently what is required at his hands. The Lord has but little use in His kingdom for those He cannot depend on, and the best that can be done with such is to let them carefully alone, or put them in some place that may just as well be vacant, in order to get them out of the way of others. Each Saint is continually proving whether he can be relied on or not, not only by what he does, but by that which he omits or fails to do. When a man is diligent in labour, should he go beyond the mark a little, he certainly shows his good will, and that he only needs experience to make him efficient and reliable.

These general principles are applicable to the Elders in all their labours, and they will do well to continually bear them in mind and carry them out in practice, if they would reap the reward of the faithful and diligent, and bring forth fruits of praise and rejoicing.

We know the burning desires which animate the bosoms of the faithful servants of God to be found approved in all their works. This also is the gift of God, and blessed is he who through diligence and faithfulness obtains it. It is indeed a great and wonderful fact that the ministry of the Church of Christ, called from different nations, from every varied occupation, and without any defined course of mental training, work in all nations, under diversified laws, and every shade of superstitious tradition which the human family are heirs to, with a union and harmony which man-made priestcraft cannot attain to, with all the discipline and education which inexhaustible stores of wealth have placed at their command. The union and power of the Priesthood are already alarming to the world, and the promise is that the watchmen shall see eye to eye when the Lord shall bring again Zion.

But there are many important and some difficult lessons to be learned, before the traditions of the fathers can be all exchanged for the unity of the Holy Spirit. To aid in the accomplishment of this, God has set the necessary authorities and gifts in the Church. The Elders are the great living examples of Godliness. If they are true and faithful in their movements, the people over whom they preside will partake of their spirit, and become so, as well as their families. The great final injunction which the Lord gave unto Moses after giving him the Law was, "See that thou make all things according to the pattern shewed to thee in the mount." So we must labour. In order to efficiently accomplish the work committed to our hands, we must

be ready momentarily for any instruction, therefore a Pastor, President of Conference, Travelling Elder, or President of Branch should not leave his field of labour without having first obtained leave of absence from his President or Pastor, as the case may be. A departure from this rule of conduct opens the way to untold mischief, which time and space prevent our noticing at present, but which the wise will understand and prudently avoid.

We have many letters addressed to us, containing questions which have before been answered repeatedly in the *Star*, and which our multiplied duties will scarcely allow us time to answer, particularly by note. We therefore refer our readers to an article under the head of General Instructions, published in *Star*, No. 2, present Volume, copies of which were also forwarded to the various presiding authorities and and Agents in all the Conferences, and request its careful and frequent perusal.

Cherokee Mission.

Through the politeness of Elder J. H. Hart we have been favoured with the perusal of several letters addressed to him by Elders labouring among the Cherokees. As the Saints are interested in the spread of the Gospel among the tawny sons of the forest, as well as among the more privileged of the world, we publish the following for their information:

Elder Case writes from Creek Nation, Jan. 2nd: "Since I wrote you by brother Kenny, I have spent my time in the Cherokee nation very agreeably while waiting the arrival of brother Miller, whose privilege it is to open the door for the introduction of the Gospel to the Creek nation. I have baptized six persons, and eight or ten others have signified their intention of being baptized as soon as the weather becomes more favourable, at present it is extremely cold. Influential men are preaching Mormonism all through the nation, and many are believing. Among those we have baptized there are some persons of influence, and the leaven is working well."

After relating some manifestations of the power of God among them he continues: "Many are receiving dreams and visions showing them that this is the work of the Lord, and through this the people receive us kindly, and afford us opportunities of preaching. One man who had never invited any peacher to his house, received brother Miller, and with him there is now a home for any Mormon Elder. The spirit of inquiry is increasing and the work progresses. Missionaries 'who preach for hire and divine for money' are raging for fear they will lose their craft and their flocks. Some of their flock we have already got, and they rejoice in the truth. They say they have learned more in one evening chatting with me than all they ever learned from their sectarian teachers. 'Yes,' say they, 'we can learn anything now, we have men who can teach us "things both new and old," we can learn about God, ourselves, and our forefathers;' and thus they rejoice and long for the Book of Mormon, wherein they may find more intelligence.

"Brother Eyring and I arrived in this Nation last Monday. He is going to learn the Creek language, as the greater portion of the people have no knowledge of the English. The people are anxious to hear what we have to say, as the missionaries have spread all manner of reports about us being thieves, and that we ought to be hung and ——. We fear nothing—there is more for us than those who are against us. I feel that the responsibility resting upon us is great in this new field of labour, and beg the prayers of the Saints in our behalf. A good work has to be done here; I have some good boys to help me, and with the blessing of the Lord we will endeavour to accomplish it."

By another letter, dated Saline District, January 10th, we have a confirmation of the above. We wish our brethren prosperity in the Redeemer's cause, and pray that while they have much satisfaction in their labours, the Cherokees may turn unto the Lord God of their fathers, with full purpose of heart, to do His will, and fulfil His purposes in the great work of the last days.—*The Mormon*, Feb. 16.

Death of Elder Robert W. Wolcott.

It is our painful duty to announce the death of another Elder in Israel, while absent from his home, on a mission in a foreign land.

Elder R. W. Wolcott was taken ill with the small pox on the 13th of February last, and died at eight o'clock a.m., on the 27th of the same month. His funeral took place on the 28th, under the direction of President Daniel Spencer. From our limited acquaintance with him, we are not able to relate as many of the events of his life, as we should have been gratified to do. The following items are correct, so far as we can ascertain with our limited means of information.

Elder Wolcott was born in Green County, State of New York, on the 16th of August, 1829. He was the son of Aaron and Anna Wolcott. He was called and set apart for his mission to England, at the Conference held in G. S. L. City, April 6th, 1854. He left G. S. L. City on the 1st of May succeeding his appointment, and arrived in St. Louis, in company with several other Elders, also on Missions, on the 31st of the same month. He sailed from Boston on the steamer *Pacific*, on the 5th of July, and landed in Liverpool on the 16th. He was appointed to labour, for a time, in the Cambridgeshire Conference, and succeeded Elder James Pace in the Presidency of the Bedfordshire Conference, on the 1st of January, 1855. He continued to labour in this capacity, until February 1st, 1856; when he succeeded Elder Dana in the Pastoral charge of the Bedfordshire, Cambridgeshire, and Norwich Conferences, in which capacity death arrested him in the midst of his labours.

Elder Wolcott was formerly a Methodist minister, and when passing through Utah on his way to California, in 1852, he embraced the Gospel as revealed through the Prophet Joseph Smith. After he was baptized, he married a lady in Utah, of whose society death soon deprived him, but he married again a short time before he was appointed on his mission. As the fruits of this marriage he had one child, born after his arrival in England. Brother Wolcott was kind and affectionate in his disposition, faithful in the discharge of the duties of his calling, and he won the love and respect of the Saints among whom he laboured, who deeply mourn his loss. Like a true soldier, he died in the discharge of his duty, and without spot or blemish on his character as a Saint, and an Elder in Israel.

During his illness he was attended by both brethren and sisters, who earnestly sought, by every possible means, to add to his comfort, and preserve his life; and although his afflictions were not soothed by the sympathy and attentions of his affectionate partner in life, yet she may rest assured that tender hands administered to him in his afflictions, and smoothed his dying pillow. While his family and friends mourn his loss, they have this consolation, that he only rests from his labours on earth, for a little season, in order to work in another sphere, for the advancement of the same great cause for which he died.

Foreign Correspondence.

CAPE OF GOOD HOPE MISSION.

107 Finch Street, Liverpool,
February 25, 1856.

President F. D. Richards.

Dear Brother—I have written a lengthy report of my proceedings since I left G. S. L. City, and also an account of the situation of the Mission at the Cape of Good Hope, and have sent it to the First Presidency in Zion. Instead of sending you a copy of this report, many items of which have already been forwarded to you, I have concluded to extract from it such items as have not appeared in my former communications to the Liverpool Office.

Elders William Walker, Leonard I. Smith, and myself arrived in Liverpool January 4, 1853, on our way from Utah to the Cape of Good Hope. Here we found President S. W. Richards ready to lend us all the assistance he possibly could. I must say that his conduct towards the Elders, when they landed in Liverpool, was more like that of a father, than of a young man just emerging into the active scenes of life. His kindness will long be remembered by me, and, considering the multiplicity of business on his hands, I was surprised at the attention which he gave to every call. I remained in Liverpool and its vicinity until January 22nd. Having then obtained means for the further prosecution of my journey, I left Liverpool for London, and wrote to brothers Walker and Smith, who had gone to other parts of England, to meet me there. I remained in London, visiting and preaching among the Saints, who received me with great kindness, until February 11, when, between two and three o'clock, p.m., Elders Walker, Smith, and myself embarked on the barque *Domitia*, bound for the Cape of Good Hope.

As an account of our voyage, arrival at the Cape, and success in preaching, and the organization of Branches and Conferences has been forwarded to the Office in Liverpool before, I will pass over it to matters which more particularly pertain to the mission at the present time.

Many tracts have been circulated, and some preaching has been done among the Dutch in Cape Colony, but only a few have yet received the Gospel. They, as well as other classes of the natives, are much attached to the country, and the idea of leaving it frightens them. Their religion is the Dutch Reformed. Only to suggest the idea that their church is not the true one, causes them to look astonished, and they seem to say—"Is it possible!"

Owing to the prejudices of the Dutch against the English in this colony, if Elders should be sent to labour among them, I would suggest that they be not natives of England. Americans or Scotch would do very well, and a native of Holland still better, for they think much of their mother country, and everything that comes from it.

Through fear of another Kaffir war, the Colonial Parliament have passed a law, that all males in the Colony, between twenty and fifty years of age, shall do military duty, except ministers of religion, and some others. The brethren, who had been ordained to the office of either Elder or Priest, claimed exemption from military duty, as "ministers of religion." They appeared before the committee, appointed by the government to decide such cases, but they refused to decide on their case, and referred it to the Attorney-General. In a few days the brethren were informed that he had decided, that they could not be exempted from doing military duty. I immediately, in company with the brethren, paid this dignitary a visit, and requested the privilege of laying before him the organization of our Church, that he might see that my brethren were exempt from doing military duty, according to law; but he refused to hear me, and said, "I have given you my decision, and if you don't like it, you may take it before the Supreme Court." After this I wrote a letter to the Committee before mentioned, requesting a hearing before them, and had my brethren sign it. As I left soon after this letter was written, I am not prepared to state the result; but I told the brethren to claim their rights, and if possible get a hearing before some one in authority, for this is the way that the Lord will prove the rulers of the

earth, and see if they will do justice to the Saints.

When I left, 176 had been baptized in Cape Colony. Of these about 30 are natives, the remainder English emigrants; 38 had been cut off, one had died, one emigrated to India, and three to Australia, with the intention of going from these places to the land of Zion; twelve have emigrated to America, *via* England, two of whom went before those who lately arrived in London on the *Unity*; leaving now 121 Saints in Cape Colony, in good standing. When I left, the work was still spreading. A number, I believe, would soon be baptized, if there were Elders there to labour among the people. We have ordained some of the brethren to be Elders, and appointed them to preside over the Saints whom we have left behind. I believe that they will prove faithful, and act up to the light which they have.

The Saints are anxious to have more Elders sent to them, and the universal question they asked was—"When do you think that we shall have more Elders from Zion." Of course I could not tell them, but I promised that I would lay their case before the authorities over me.

While in Cape Colony, I paid out about £33 for printing. There has been from £140 to £150 worth of books sent from Liverpool, for the benefit of the mission. I have remitted £40 to the Office in Liverpool by mail; and Elder Walker and myself, since our arrival in England, have paid £45 19s. 9d. There has been collected in the Colony, and remitted to the Liverpool Office, £16 6s. 7d. for the P. E. Fund.

When Elder Walker left, agreeable to my instructions, he appointed Elder Edward Slaughter, of Port Elizabeth, book agent for the Eastern Province, and Elders Walker and Smith left in his hands all the books which they had in their possession, belonging to the mission. When I left, I appointed Elder Richard Provis, who lives at Mowbray, general book agent for the whole Colony, until such times as other arrangements are made. The expense of freight, duties, &c., on books sent to the Colony, has been considerable, so that I have been obliged to sell them much higher than they are sold in England. I have given away many pounds worth of books and pamphlets to spread the work, paying for them partly out of my own pocket, and partly by occasional contributions from the Saints of the Cape Conference.

I have kept a strict account, in writing, of everything pertaining to the financial affairs of the mission, and left it in the hands of brother Provis, so that whoever comes after me can see the course I have pursued. I have not been in the habit of trusting out books, except to Elders Walker and Smith, who have acted as agents. After brother Slaughter was appointed agent of the Eastern Province, I sent him a letter of instructions, in which I made the following remark—"I do not make it a practice to trust out any books, &c., except to agents; if I am ever so foolish as to do it, and the persons neglect to pay, I pay it out of my own pocket, and not let the mission suffer for it." My object has been to manage so that the cash and books on hand would at any time pay what the mission owed.

Just before I left, I took an inventory of all the cash, books, pamphlets, &c., which were on hand, also what were in the hands of Elders Walker and Smith, as agents, prizing them at the Liverpool wholesale price; and I found that the amount was about £12 more than the mission was owing to the Office in Liverpool. There were also £9 8s. 11d. worth of pamphlets on hand, which I have had printed in the Colony, and the expense of publishing paid. These I have left for the benefit of the mission, which makes upwards of £20 worth of books in the Cape of Good Hope Mission over and above what the mission is owing. For want of proper mail facilities, I have laboured under many inconveniences in forwarding the *Star* and *Journal of Discourses* to my brethren. For the same reason it has been difficult to circulate pamphlets, &c., through the country.

In my instructions to the Saints, I have endeavoured to teach them the first principles of the Gospel, and the gathering, and that it was of more importance to learn how to live their religion, day by day, than to be troubling themselves about doctrines and principles that did not immediately concern them. I have tried to lay before the Saints the object of the P. E. Fund, and urged them to do what they can for it. I have also taught them the principle of Tithing. When speaking on this subject, I have always been impressed upon to say to them, that when they gather to Zion they should not only

be willing to pay one-tenth of their property to build it up, but ten tenths, adding themselves, wives, and children, in order to secure the bargain of eternal salvation. This is the way that I understand the revelations of Jesus Christ, which I have made my study since I have been from the body of the Saints.

It is not so easy as one who has not had the experience might suppose, to establish the Gospel in a country where it has not before been preached; where the climate weakens the constitution of persons brought up in a northern clime; where the people speak three or four different languages, and are of all kinds, grades, conditions, and complexions; and where there are only two or three hundred thousand scattered over a country twice as large as England.

I have often felt, while I have been on this mission, as though the privilege of having the society and counsel of those who preside over me, if only for a few moments, would be invaluable. My situation has often driven me to the throne of grace, and my prayer unceasingly has been, "Lord, give me wisdom, that I may know how to manage the things committed to my care."

As President of the mission, I have not accomplished as much as I could wish, yet, if those who sent me and my brethren are satisfied, I am. If they are not satisfied, and think that I need correction, all I ask is, that I may receive the chastisement with meekness, and kiss the hand that inflicts it.

Having made my report to you, and to the First Presidency of the Church, whose characters I trust I shall ever hold sacred, sustain, and defend, I feel the responsibilities that were placed upon me in August, 1852, rolling off; and when I shall have arrived in Utah, with the Saints now on their way from Africa, I shall consider that the mission appointed to me, nearly three years and a half ago, is fully and completely closed; yet, I trust that I shall ever hold myself ready, at a moment's warning, to take other missions, or do whatever those who preside over me shall be pleased to direct.

If it was not for fear of exhausting your patience, I would continue writing, and express the feelings of my heart; for it is full of gratitude to my Heavenly Father, for the light of the Gospel and the plan of salvation revealed through Joseph the Prophet. I have never enjoyed myself better than when I could stand before Saints and sinners, and declare unto them the Divine mission of our martyred Prophet, saying to them, that he, under Christ, would be the leading judge of this generation, for he was sent to this generation, and if they would not believe it, the time would come when they should know it, to their sorrow and condemnation.

Will not I defend the character of the Prophet Joseph? Yes, I will before all men, for he was the instrument in the hands of God of giving me and my brethren the Holy Priesthood, through which we obtain light, knowledge, and salvation. Will I not defend and uphold those men whom he has ordained and left to carry out the work which he commenced? Yes, for on them I am dependent for further light, knowledge, and keys of exaltation, while they also, in connection with him, will be the judges of this generation. May his words, who sealed his testimony with his blood, delivered to the Quorum of the Twelve before his death, ever be fresh in my mind — "There is not one key or power to be bestowed on this Church, to lead the people into the celestial gate, but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you." My prayer is that I may be one of this train.

I will here say, in regard to Elder Richard Provis, whom I appointed general book agent at the Cape of Good Hope, that I have given him instructions in the business, and I am perfectly satisfied that all books, pamphlets, &c., sent to him will be seen to and taken care of, and a strict account kept of all moneys received for them, or for the P. E. Fund, and that it will be forthcoming when called for.

I certainly feel interested for the mission and the Saints at the Cape of Good Hope, and wish to do all I can for their benefit. My business is merely to present the situation of the mission to those who preside over me, then leave it for them to act as they think proper.

I remain your brother in the covenant of peace,

J. HAVEN.

Varieties.

Indian Bureau—Indian Reservation in Kansas.—Two hundred thousand acres of land were ceded to the Shawnee Indians by the treaty concluded between them and the United States, on the 10th of May, 1854, and the amendments thereto, to be selected, as provided by the treaty, between the Missouri State line and a line parallel thereto, and West of the same, thirty miles distant; which parallel line is to be drawn from the Kansas river to the Southern boundary line of the country ceded by said treaty to the United States: *Provided, however,* That the few families of Shawnees who were residing at the date of the treaty on their own improvements, in the ceded country West of the parallel line aforesaid should, if they desire to remain, select the same quantity of land for each individual of such family, which is provided by the treaty for the Shawnees East of said parallel line, the selections, in every case, to include the improvements of the said Shawnees West of said line. Provision was also made to set apart portions of land for missionary and school purposes.—*Washington Union.*

A Word to the Saints who are Gathering.

(*From Miss E. R. Snow's "Poems."*)

Think not, when you gather to Zion,
Your troubles and trials are through—
That nothing but comfort and pleasure
Are waiting in Zion for you.
No, no; 'tis design'd as a furnace,
All substance, all textures to try—
To consume all the "wood, hay, and stubble,"
And the gold from the dross purify.

Think not, when you gather to Zion,
That all will be holy and pure—
That deception and falsehood are banish'd,
And confidence wholly secure.
No, no; for the Lord our Redeemer
Has said that the tares with the wheat
Must grow, till the great day of burning
Shall render the harvest complete.

Think not, when you gather to Zion,
The Saints here have nothing to do
But attend to your personal welfare,
And always be comforting you.
No; the Saints who are faithful are doing
What their hands find to do, with their might;
To accomplish the gath'ring of Israel,
They are toiling by day and by night.

Think not, when you gather to Zion,
The prize and the victory won—
Think not that the warfare is ended,
Or the work of salvation is done.
No, no; for the great Prince of Darkness
A tenfold exertion will make,
When he sees you approaching the fountain
Where of Truth you may freely partake.

Addresses.—Mark H. Forscutt, Mr. J. Clemence's, Broker, Shepdham, Norfolk.
James Bunting, Mr. James Cooper's, Knapton, North Walsham, Norfolk.
Thomas Crawley, Mr. C. Peel's, White Lion Street, Brandon, Suffolk.
George Cooper, Mr. W. Warnes's, Windsor Place, Windsor Road, King's Lynn, Norfolk.
John McComie, 26 Dean Street, Stockbridge, Edinburgh.
Joseph L. Scofield, 4 Mount Pleasant, Beechen Cliff, Bath.

Money List, Feb 29—March 7, 1856.

	£	s.	d.		£	s.	d.
John Van Cott	11	1	0	Brought Forward	25	1	0
James Frewin, (per John Hyde)	5	0	0	John B. Pears	4	0	0
William Norris	4	0	0	Jeremiah D. Wilson	2	0	0
Josiah Holmes	5	0	0	Robert Kirkwood	5	0	0
Carried Forward	25	1	0		36	1	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 13, Vol. XVIII. Saturday, March 29, 1856. Price One Penny.

To The Saints.

(*From the "Deseret News."*)

"If ye are one, then are ye mine," said the Saviour to the Saints in former days, and were he personally present, would say the same in this day. And what better test could he give of discipleship? At the time he spoke these words, the world was divided in a multitude of nations, kingdoms, states, and provinces; having different forms of government, interspersed with Pharisees, Sadducees, and a great multitude of sees, constituting all the varieties of religions, so called, then known; and scarce any two agreeing among themselves concerning politics or religion, philosophy or law, only so far as self interest brought them together to oppose the truth.

And how much have the inhabitants of the earth improved in *oneness* since the days of Jesus? Take the natives of this continent for an example. After Jesus had declared to his followers at Jerusalem, "Other sheep I have which are not of this fold, they must hear my voice," he visited those sheep referred to, on this continent, the descendants of Nephi, and set in order his Church, with Apostles, and Prophets, &c., (for he never had a Church on the earth without those offices therein and men to fill them, and by this any church may know they are not the Church of Christ if they have not these officers,) and also told them concerning their brethren at Jerusalem.

At that period we have no account that there were but few parties and divisions among the people. The inhabitants of the land generally spoke one language—were the descendants of Nephi, and belonged to the Church of Christ, or did not belong to it; they were believers of the truth, or unbelievers; but as the Church increased, and gifts and blessings were multiplied unto it, the enmity and hatred of the unbelievers were made manifest, more and more, as it always is, in such like cases; and the unbelievers were divided among themselves more and more, inventing new systems of divinity, new modes of worship, some new religion that should please the fancy, tickle the ears, make converts, and divide the people, in faith and practice, thereby proving that they were not the Church of Christ.

While the Church continued one, the Lord blessed them exceedingly, in every thing that was good, excellent, and desirable, and they were lifted up in the pride of their hearts on account of their exceeding great riches, and many apostatized, and sought out new schemes of aggrandizement, new sentiments, doctrines, principles, and habits; which, added to

those who had continued unbelievers, made a multitude of parties, and in no one thing could they universally agree, only to persecute the Saints; and the Lord made use of them for this purpose, even to chastise His people, who had become proud and rebellious, until the Church became extinct from the face of the land.

In these persecutions, and wars, and mobs against the Church, all the inhabitants of the land were agreed, and gathered themselves together at one place, even Cumorah, and there fought until they conquered, and when the Church was extinct, and the Priesthood removed, they had nothing left to bind them together, as opposition to the truth had done, and they separated by tribes, and clans, and families, and scattered abroad over the whole face of the continent; their language was broken up and lost, and the different clans and tribes each began to speak a different dialect or language, though only a river or mountain divided them, until hundreds of different dialects were spoken by a people who once spoke but one language; and their faith, and practices, and modes of worship became almost as diversified as their language; and their quarrels with each other were frequent and bloody; and for their apostacy and wickedness God cursed them with darkness of skin, and they became a dark, loathsome, and filthy people, as we see them at this day.

Had they continued in the religion of their fathers, in the Gospel of Christ, they would have been one, they would have remained a white and delightsome people, have continued to talk one language, they would have been Christ's, and no man would now have need to say to them, know ye the Lord, for they would all know Him.

If all these divisions, changes, scatterings, and multiplying of languages took place on this continent, all springing from one nation, one language, in less than 1800 years, what might we not expect on the other continent, and on the islands of the sea, where were then hundreds of languages, religions, rites, ceremonies, and forms of worship already existing as the foundation of greater disunion, and disagreement: but even then, in the days of the Apostles and their followers at Jerusalem, all nations and languages were agreed in this one thing only, the same as on this continent—to persecute and martyr the Saints.

There is this difference between the martyrs of Jesus and those who martyred them. The martyrs were one in all things, consequently were the Lord's; while those who martyred them were one, only so far as the destruction of the Saints were concerned; in other things they were as various as they were numberless; and when the last Saint was killed, when the Church was extinct, when the man-child was taken up into heaven, there remained no one thing on the earth to bind the people together, consequently every man went his own road, followed his own inclinations, gratified his own lusts and appetites, sought out his own aggrandizement, and tried to make a heaven for himself the best way he could.

False prophets, and false teachers sought to build up kingdoms unto themselves, and many succeeded largely, and many were deceived by them, but whether that deception will eventually prove a loss or gain, is yet to be told; for where the true light was not, men could not follow; and the next best thing would be the best, whether it came from one's own imagination or resource, or from a false prophet or teacher; for even false prophets, so called in general, may have many good ideas, and views, and principles, and so far as men follow these good things, having nothing better, it may do them good.

If being *one* was a mark by which the SAINTS might be *known* in the days of the Saviour, how much more emphatic the signification at the *present day*, seeing that the nations, governments, tongues, sects, and parties, that then existed, have since become divided, subdivided, and multiplied to that extent, that an age would be too short to read their history, and all disagreeing, the one with the other, in all things, in church and in state, from one side of the earth to the other, on the continent and on the islands, on the land and water, it mattereth not; not even two individuals, upon the face of the whole earth, have we ever found, who were agreed in their political or religious belief, out of the Church of Christ; and the only one great prominent agreement, in the various parties and sects, exists as in days of old, be one to persecute the Saints and banish truth from the earth.

"If ye are one, then are ye mine," is just as true now as when first spoken, and the

world knows it, and understands it, and feels it; the ungodly feel and fear the union they have seen in the Church of Christ, and it is this thing which causes dread and terror in all nations where they are known.

To see a people gathered from a multitude of nations, indiscriminately gathered, only in accordance with the pleasure of the people gathering, the proclamation of salvation being unto all alike, and all acceptance or rejection a free-will offering, and those who gather being one in faith, fellowship, feeling, and acts, is an anomaly on the earth.

What is the reverse? By contra comparison, suppose proclamation be made to all, gold in California, and Australia, free to the inhabitants of the earth, for going after and digging; millions run, millions dig; are they one? one only in discord, strife, and confusion; one in quarrelling, contention, and murder; one to get what they can, and keep what they get, if they can. But are they one to love their neighbour as themselves?

Is there anything in their acts to show that they are followers of Jesus? that they belong to his fold? that they are labouring to build up his kingdom? Is there that oneness and union among them in California and Australia, that it attracts the attention and excites the fears of the world? If there is not, there is not enough for Jesus to say to them, ye are mine.

But let us take this subject nearer home, and look at it among ourselves, independent of what the world may think of us. We have traced the subject abroad far enough to discover the wide difference there is between any body of people being one, and being divided; so that we can discover a good reason for Jesus establishing a rule by which his followers might be known from the world; Saints are one; the world many and without number.

How is it then with the Saints who have gathered from the various nations, speaking different languages, possessed of different habits, filled with their native prejudices imbibed in childhood and riper years, not wholly divested of native pride, if they had any, (and he's a pretty good man who never knew pride,) with all the other various variety of commodities, of customs, habits, ignorance, superstitions, credulity, &c., which we will not stop to mention, how is it with all these when they arrive in the valleys of Ephraim?

Are they all banished so that the Saviour can look upon the Saints, as the world looks upon them, and say, ye are mine because ye are one in all things? Jesus looks more clearly upon the actions of men than the world can. He scrutinizes more closely, and what might appear to the world one may appear to the searcher of hearts many.

A company of men come together in Utah, gathered, perhaps, from the extremes of northern and southern Europe, the islands of the sea, and the length and breadth of north and south America, and those of like professions assemble in the same shop, in the iron foundry, the cabinet or joiner's shop, the woollen or cotton factory, &c., &c.; all professed masters of their business. Does it ever occur to you that you are a Swede, or a German, or a Dane, or an Englishman, or a Scotchman, or an Irishman, a Canadian, or Yankee; that your nation understands their business *most* perfectly; and that you don't like a man of another nation to be foreman over you?

Did such thoughts ever enter into your heads? or still further, did you ever permit such thoughts to move your feelings or change your actions? If you have, so far you have fallen short of the Saviour's rule; you are not one with your brethren; so far you have not proved yourself Christ's; for of one blood are all the nations that dwell upon the earth; and he is the best man who behaves himself the best. And if you follow the instructions of your foreman or employer, and prove yourself one with your brethren, then are you clear and approved, even although the greatest good possible may not have been brought to pass by your labours.

If you have talents and intelligence which opportunity does not present, or you are not called to exercise, cherish those talents, and keep them bright, for the time will come when they will be called for, but strive not unwisely to force yourself into business, thereby expecting to raise your name and fame; and let not the blacksmith undertake to build a water wheel, when a good wheelwright is standing idly by, waiting for a job; if you do you may expect to spoil the wheel, and lose more credit than you hoped to gain. Every man to his trade.

How would it sound to Saints to hear a man boasting, I am Norwegian, and I can talk that language better than you; I am a Dane, and I can talk Danish better than you; or I am an Irishman, and I can talk Irish better than you? What sense would there be to such nonsense? About as much, in our ear, as there would be for one to rise up in a company of mechanics, and say, I am a Welshman, and I understand the foundry better than you; I am an Englishman, and I understand spinning cotton better than you; or I am a Yankee, and I can invent something you can't. Of such vain boasting, enough!

What have any of you got that you did not receive? Have you any thing more valuable than the Gospel? Anything that cost more than the blood of the cross, and the labours of the Priesthood to carry you salvation? If you have not, be free to communicate to your brethren all you know that will be of any use to them, and help them to do good, and thereby show that you love your neighbour as you do yourself, and this is the greatest kind of true boasting a Saint can indulge in; to boast of his God, and his religion, which lead him to do as he would be done unto.

We have referred to these things to put the Saints on their guard, and prevent any root of bitterness from springing up among them; gathered from the four winds, not only in the shops but in neighbourhoods, where those of different languages are located, it would be strange indeed if among the hundred different tongues spoke in Utah, little misunderstandings and difficulties should not arise, if all are not on their guard, but by watchfulness and care, all these difficulties may be avoided; and in process of time, not yet, the Lord will restore a pure language, and then who will have reason to boast that he can talk an impure language better than his neighbour?

To more fully illustrate this oneness of the Saints by which to prove themselves such, we give one more example. It has been reported that a mechanic on the public works, left and set up shop for himself, because he thought the man who was placed over him as foreman did not understand the business so well as he (himself) did; and that ever since, the brother who left has been losing instead of gaining.

If this report be true, the brother by leaving, showed his pride rather than his oneness with his brethren. The Saviour did not say, as this act would go to prove, if it proves anything, *if thou art one thou art mine;* but if *ye*, who profess to be Saints, are *one*, then are ye mine.

Such pride is not becoming in any Saint, and he who harbours it will not prosper, but he who would become great, great in any business, let him become like a little child, ready to be taught, ready to learn all things, and willing to descend below all things that he may rise above all things. This is the way to become a foreman, or master in any business, and if any brother has erred as reported, let him return at once to his duty, and he will rise as fast as he has fallen; and let all Saints be like little children, and learn to do their master's will, and the blessings of heaven and earth will multiply unto them till they have no room to receive.

History of Joseph Smith.

(*Continued from page* 185.)

[October, 1840.]

Monday, 12th.

Manchester, England, Oct. 12, 1840.

Messrs. E. Robinson, and Don C. Smith.

Dear Brethren—We left Manchester immediately after the July Conference, for the purpose of visiting the city of London. We visited the Churches which lay on our route through Staffordshire, Herefordshire, Worcestershire, and Gloucestershire; and we had many interesting meetings, baptizing and confirming daily, as we passed along. We baptized forty in one day; many new doors were opening, and all things indicated a short work in England.

The last meeting we held among the Saints while on this journey, was in a field in Leigh, Gloucestershire, on the 16th August. We had an interesting time; we baptized 15, and ordained 1 Elder and 2 Priests. Two Methodist priests came 12 miles to

hear; we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the Gospel. We parted with the Saints there on the 17th, went to Cheltenham, (5 miles,) and spent the night. There were several Saints in that place.

On the 18th we took coach and rode forty miles, through a level farming country, something like Illinois prairies; we passed through Oxfordshire, leaving the Oxford University a little upon our left. This University consists of twenty colleges endowed, and five halls not endowed; and is considered the largest and most noted University in the world. We then took the railroad and travelled seventy miles, had a splendid view of Windsor Castle as we passed along. We landed at the London terminus of the Great Western Railway at 4 o'clock in the evening. From thence we took coach and rode a few miles into the city; we walked over London Bridge, and called upon Mr. Allgood, 19, King Street, Borough. Mrs. Allgood is sister to Elder T. Turley's wife; she treated us kindly, gave us such refreshments as we needed, and directed us to lodgings in the neighbourhood, where we spent the night.

After which we immediately commenced our researches through this great Metropolis, for the honest in heart and the meek of the earth. We first commenced by visiting the ministers and preachers of the various orders, and requested the privilege of delivering our message unto the people in their churches and chapels; but of course you will not be astonished when we inform you that they denied us this privilege, and rejected our testimony.

We next went to and fro through the city of London, from day to day, endeavouring to get some door open whereby we could warn the people and search out the honest in heart; when on diligent search we found the whole city given to covetousness, (which is idolatry,) priestcraft, tradition, superstition, and all manner of abominations, wickedness, and uncleanness; and all doors closed against us.

We did not hesitate to stand in the midst of the streets, and, Jonah like, cry repentance unto the inhabitants of that mighty city—the Metropolis of England—the pride and glory of Britain—the boast of the Gentiles, and the largest commercial city in the world—containing over one million five hundred thousand souls, who are ripening in iniquity, and preparing for the wrath of God; and like the ox going to the slaughter, know not the day of their visitation.

We shall long remember standing together in the midst of that people, and bearing a message which will prove a savor of life unto life, or of death unto death, not only unto them, but unto all they unto whom the sound of the everlasting Gospel shall come; even unto the whole world; and the judgment of the great day shall manifest the truth of it unto all nations. And it will ever sweeten the memory of that eventful period of our lives, to know that our labours, on that occasion, were not in vain; but we were enabled through the great mercy of God, toil, labour, diligent search, and perseverance, to find some of the blood of Ephraim—a few honest souls who were willing to receive and obey the Gospel; and that we were enabled to lay the foundation of a work in the city of London, which will not be removed until the city is warned, so that they will be left without excuse; and the Saints gathered out to stand in holy places, while judgment works. Until that time, the seed which we have sown there, will bring forth fruit, and the fruit will redound to the honour and glory of God.

We have baptized 11 only, in the city of London, but through faith and the mercy of God, we ere long, expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe, we have never before found a people, from whose minds we have had to remove a greater multiplicity of objections, or combination of obstacles, in order to excite an interest in the subject, and prepare the heart for the reception of the word of God, than in the city of London.

While conversing with the common people concerning the Gospel, we found their highest attainments to be, "Why, I go to church or chapel and get my children christened, what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers to expect any change in the last days. While conversing with the ministers of the various orders of the day, upon the principles of the Gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or anything as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light, and knowledge.

When we arose to preach unto the people repentance, and baptism for the remission of *sins*, the cry of "Baptist, Baptist," would be rung in our ears. If we spoke of the Church and body of Christ being composed of Prophets and Apostles, as well as other members, "Irvingites, Irvingites," would immediately dash into the mind. If in the midst of our remarks, we even for

once suffered the saying to drop from our lips, "The testimony of Jesus is the Spirit of Prophecy," "O, you belong to *Johanna Southcote*," would be heard from several places at once. If we spoke of the second coming of Christ, the cry would be, "Aitkenites." If we made mention of the Priesthood, they would call us "Catholics." If we testified of the ministering of angels, the people would reply, "The Irvingites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night."

These salutations, in connexion with a multitude of others, of a similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century, that it contained six hundred three score and six different Gods, Gospels, Redeemers, plans of salvation, religions, churches, commandments, (essential and non-essential,) orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people, that it almost required a *trump* to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one Gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation, and that, such as Christ and the Apostles preached.

But notwithstanding this, we do not feel discouraged concerning a work being perfected in London, but firmly believe that many souls will embrace the fulness of the Gospel there, though it will be through faith, diligence, perseverance, and prayer.

Having spent 23 days together in this first mission in the metrópolis, and the time drawing near for our October Conference, Elder Woodruff left the city on the 10th of September for the purpose of attending several Conferences. He attended the Bran Green and Gadfield Elm Conference, held in Worcester on the 14th of September, and also the Froomes Hill Conference, held in Herefordshire on the 21st of September. At these two Conferences, he heard represented, 40 Branches of the Church, containing 1007 members, and 113 officers, viz., 19 Elders, 78 Priests, 15 Teachers, and one Deacon; the whole of whom had received the fulness of the Everlasting Gospel, and been baptized in less than seven months in that part of the vineyard which he first opened in the month of March; and the work is still progressing very rapidly throughout that region; and among the number baptized there have not been much less than one hundred preachers of various sects.

He also attended the Conference in the Staffordshire Potteries, which met at Hanley on the 28th of September, and heard represented 231 members, 9 Elders, 32 Priests, 9 Teachers, and 9 Deacons; most of whom received the work since our arrival there last winter and spring. While he was attending these Conferences, Elders Kimball and George A. Smith continued their labours in London until the first of October, at which time we met together again in Staffordshire, and enjoyed each other's company while journeying together to Manchester, where the Quorum of the Travelling High Council, with many Elders and Saints had the privilege of once more sitting in a General Conference together, on the 6th of October in the Carpenter's Hall, where we heard represented 3626 Saints, and 383 official members.

At the July Conference there were 2513 Saints, and 256 official members; making an increase in three months of 1113 Saints and 127 official members, besides over 200 Saints, including many Elders, Priests, Teachers, and Deacons, who have emigrated to America; which would make over 1300 additions to the Churches in Europe during the last three months, and over two thousand since our Conference held in Preston on the 15th of April; which representation at that time was 1671 Saints, and 132 official members.

Thus you see the Lord hath given us an increase, and blessed the labours of the servants of God universally in this land, for which we feel thankful; and our constant prayer to God is that His kingdom may roll forth, that the messengers bearing the everlasting Gospel may be diligent, meek, and humble, not weary in well doing, but waiting with patience for their reward, which lies at the end of the race, that their joy may be full.

HEBER C. KIMBALL,
WILFORD WOODRUFF,
GEORGE A. SMITH.

Saturday, 17th. A Conference was held at Philadelphia, Elder Orson Hyde presiding; 896 members were represented, including 24 Elders, 11 Priests, 6 Teachers, 5 Deacons, in Pennsylvania, New York City, New Jersey, and vicinity.

Monday, 19th.

Nauvoo, Hancock County, Illinois,
Oct. 19th, 1840.

To the Saints in Kirtland, Ohio.

Dearly beloved brethren in the kingdom and patience of Jesus Christ—We take this opportunity of informing you that we yet remember the Saints scattered abroad in the regions of Kirtland, and feel interested in their welfare as well as in that of the Saints

at large. We have beheld with feelings peculiar to ourselves the situation of things in Kirtland, and the numerous difficulties to which the Saints have been subjected, by false friends as well as open enemies.

All these circumstances have more or less engaged our attention from time to time. We likewise must complain of the brethren who are in office and authority in the Stake of Kirtland, for not writing to us, and making known their difficulties and their affairs from time to time, so that they might be advised in matters of importance to the well being of said Stake; but above all, for not sending one word of consolation to us while we were in the hands of our enemies, and thrust into dungeons. Some of our friends from various sections sent us letters which breathed a kind and sympathetic spirit, and which made our afflictions and sufferings endurable. All was silent as the grave; no feelings of sorrow, sympathy, or affection to cheer the heart under the gloomy shades of affliction and trouble through which we had to pass.

Dear brethren, could you realize that your brethren were thus circumstanced, and were to bear up under the weight of affliction and woe which was heaped upon them by their enemies, and you stand unmoved and unconcerned!!! Where were the bowels of compassion? Where was the love which ought to characterize the Saints of the Most High? Did those high born and noble feelings lie dormant, or were you insensible of the treatment we received? However, we are disposed to leave these things to God, and to futurity, and feel disposed to forget this coldness on the part of the Saints in Kirtland, and to look to the future with more pleasure than while we contemplated the past; and shall by the assistance of our heavenly Father, take such steps as we think best calculated to promote the interests of the Saints, and for the promotion of truth and righteousness, and the building up of the kingdom in these last days.

The situation of Kirtland was brought before the General Conference, held at this place on the 3rd instant, when it was resolved that Elder Almon Babbitt should be appointed to preside over the Stake of Kirtland, and that he be privileged to choose his own Counsellors. We therefore hope that the Saints will hold up the hands of our beloved brother, and unite with him in endeavouring to promote the interests of the kingdom.

It has been deemed prudent to advise the eastern brethren who desire to locate in Kirtland, to do so; consequently you may expect an increase of members in your Stake, who probably will be but young in the faith, and who will require kind treatment. We therefore hope that the brethren will feel interested in the welfare of the Saints, and will use all their endeavours to promote the welfare of the brethren who may think proper to take up their residence in that place.

If you should put away from your midst all evil speaking, backbiting, and ungenerous thoughts and feelings: humble yourselves, and cultivate every principle of virtue and love, then will the blessings of Jehovah rest upon you, and you will yet see good and glorious days; peace will be within your gates, and prosperity in your borders; which may our heavenly Father grant in the name of Jesus Christ, is the prayer of yours in the bonds of the covenant,

JOSEPH SMITH,
HYRUM SMITH.

(*To be continued.*)

Free Love in the Church.

As we have distinctly expressed our opinion of Free Love, as taught in Broadway, and practised in Utah, impartiality seems to require that we should call attention to another development of the same principles and practices in a quarter, and under auspices quite unexpected.

There has lately appeared a work on India, written by David E. Allen, D.D., Missionary of the American Board for twenty-five years in India. A notice of this work in *Zion's Herald*, a Methodist newspaper published in Boston, calls attention to the following passage in it on the subject of polygamy, as indulged in by the converted members of the Indian missionary churches.

"Now what shall be done in respect to such persons (polygamists) when they give credible evidence of personal piety and seek admission into the Christian Church? No case of this kind occurred in my own missionary experience; but some cases have occurred in India, and

this difficulty will occur in numerous instances in the progress of the Gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judiciary, in India and England. My opinion is that the general practice in missions in respect to such cases will be as follows: When any man who has more than one wife to whom he has been legally married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. *He will be permitted to retain his marital connexion with all his wives* and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. *Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their views of duty.* At the same time the nature of the married relation, according to the Christian dispensation and the usages of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted while a polygamist can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted."

Nor is this merely the speculation of Dr. Allen as to what would be proper to be done. It appears from a document in the appendix to his book that the subject has come under the consideration of the Calcutta Missionary Conference, composed of the missionaries sustained in that vicinity by the various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, and after frequent consultations and much consideration, they came unanimously to the following conclusion—

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the Church."

We are not aware to what precise extent this decision of the Calcutta Missionaries has received the sanction and approbation of our American Board of Commissioners for Foreign Missions; but so far as it has been sanctioned by them, and those who contribute to their funds, they do not seem to be in a very favourable position for opposing, on the ground of polygamous practices, the admission of Utah into the Union, or the recognition of Mormonism as one of the religious sects of the country, with all the rights, privileges and immunities generally claimed by these sects, and conceded as appertaining unto them.

If polygamy, and the continual practice of it, affords no ground for refusing to those who give other "credible evidence of personal piety" admission into our missionary churches, how can it be made an objection to admitting Utah and the Mormons into our political and religious fellowship and brotherhood? If this converted Mohammedan and that converted Hindoo may still keep, with safety to their souls and without scandal to their brethren, their ten or twenty wives a-piece, on what principle is the same privilege to be denied to Brigham Young or Parley Pratt? As to the restriction "that such a person is not eligible to any office in the church," that might not go down in Utah; but we apprehend that here in New York, the "Free Lovers," if they can only obtain the indorsement of the Churches, and admission into them, will readily, by way of affording some unction to the troubled consciences of their indulgent and accommodating brethren, forego for the present all claims and pretensions to the offices of ministers and Deacons.

It will, however, doubtless be alleged by those who adopt and defend the decision of the Calcutta Missionaries, that a clear distinction exists between temporarily tolerating an admitted evil with the design and intention speedily to get rid of it, and the re-introduction of that evil where it has once been abolished. And these same persons will also be likely to insist that for the sake of making converts and extending the area of the Church, some things must be put up with for a while in India, that cannot for a moment be allowed in America. There is a certain plausibility in this reasoning. Yet how loud have been the outcries raised against the Catholic Missionaries for having fallen in with and honoured the heathen ideas and habits of their converts, with a view of using those ideas and habits as a stepping stone to Christianity? At the same time, is it not the fact,

that however far in this matter the Catholic Missionaries may have gone, yet never have they gone so far as to sanction polygamy in their converts?

Nor is the Church here in America, in a case quite parallel, at all favourable to the view entertained by the missionaries that polygamy, once recognized and sustained as compatible with church membership, is, by virtue of the simultaneous testimony of the church against it, going to "close" with the lives of the first converts. What, we beg leave respectfully to ask, has been the experience of the American churches under a precisely similar operation—that of uttering the testimony of the church against slavery, and at the same time admitting slaveholders, "when they gave credible evidence of personal piety," to seek and to obtain "admission into the Christian Church."

Take the case of the Methodists for example, Wesley began by denouncing slavery as the "sum of all villainies," and by the early discipline of the Methodist church slaveholders could not be admitted into that communion. Before many years, however, influenced doubtless by much the same sort of reasoning relied upon, and the same sort of hopes entertained by the Calcutta Missionaries, slaveholders did get admission into the Methodist church —though some rule or usage still existed, by way of testimony against slavery, that no slaveholder should be a preacher or a bishop; and what has been the result of this temporising policy? Did slaveholding in the Methodist church die out under it? Everybody knows, on the contrary, that slaveholding has split the church into halves—that the slaveholders, indignant at the church's testimony against slavery, have seceded and set up a church of their own, by which no such testimony is uttered, and in which to be a slaveholder is no disqualification for the highest ecclesiastical preferments. The experience of the Presbyterian church is precisely similar. The recent attempt in the Cherokee nation, defeated only by the veto of John Ross, to silence the testimony of the missionary churches there against slavery, is precisely in point. Is it not reasonable to expect that similar results will happen to India, and that polygamy, from being tolerated in the churches as an admitted evil, will become in the end as slavery now has, to be recognized as a positive good, expressly sanctioned by the word of God?—*New York Tribune.*

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 22, 1856.

POLYGAMY, &c.—We publish, in this Number of the *Star*, an article from the *New York Tribune*, for the purpose of showing the dilemma which the Christian world are finding themselves in with regard to the doctrines of polygamy. The way of salvation, as taught to barbarous nations by sectarian missionaries, appears to be anything else but tidings of great joy to them, for the history of the progress of civilization and missionary operations in modern times will show that where it has abolished one evil it has introduced many more in the place of it. Many barbarous nations who believe and practise polygamy surpass Christian nations in domestic virtue and conjugal fidelity. Wherever monogamy exists, prostitution and licentiousness abound in a superabundant degree. We are perfectly safe in making the assertion, that there cannot be found in polygamic nations uncorrupted by Christian civilization, so much sexual criminality and abomination as in Christian England, and in Europe generally.

The principle of "Free love," as advocated in the United States, finds no disciples among Latter-day Saints, and we presume it would make but little progress among any people who believe in and practise plurality of wives. "Free love" will flourish best in the putrid soil of monogamic nations.

The principles of polygamy are fast undermining everything opposed to them. They are natural, reasonable, consistent; being revealed from heaven, no people, as a people, will ever be virtuous who do not believe and practise them. As with other blessings, the wicked and corrupt will turn them to evil, by making them a covert for the indulgence of their lusts. But the polygamic system will only damn such more effectually, and prove a blessing to the pure in heart.

The inconsistency of admitting converted Hindoos and Mahomedans, who have more than one wife, into fellowship in Christian churches, while those same pious Christians rail against Latter-day Saints in the vilest terms of bitterness and hate, and assert that they should not be tolerated, must be apparent to all, except to those in whose minds bigotry has usurped the place of reason.

The leading article in this Number of the *Star* is plain, practical, and comprehensive in its reasonings on the principle of oneness, and we desire the Saints to give it a careful perusal, and endeavour to practise what it teaches. No matter where persons were born, when they are initiated into the kingdom of God they belong to His people, and all feelings of separate nationality should be expelled from their bosoms.

UTAH MAILS.—Excepting a duplicate of President Young's letter of Oct. 31, received January 31, *via* California, and also a letter from Elder S. W. Richards, received on the 14th inst., and published in this Number of the *Star*, we have received (March 17) no mail from Utah since January 8, the one arriving then brought *Deseret News* and letters dating to October 31. We learn, by the *Missouri Republican* of February 20, that the Utah mail of December 1 had arrived at St. Louis; we may, therefore, expect it here by the next steamer.

Home Correspondence.

REPORT OF ELDER MILLEN ATWOOD.

Bristol, March 5, 1856.

Dear Brother Franklin—I do not feel to leave this country without giving you a synopsis of my labours while I have been here.

It is well known to you that I left the Valley in the fall of 1852, in company with many other brethren who had been appointed on missions to this and other lands, and after a safe and prosperous journey, by sea and land, I landed in Liverpool, January 5, 1853, in good health and spirits.

I remained there three days, and had much pleasure in the society of brother Samuel W. Richards, and others of the brethren. Receiving an appointment to labour in Scotland, under the direction of Pastor Robert Campbell, I repaired there forthwith, and after visiting many of the Branches in the Glasgow Conference, I received instructions from brother Campbell to labour in the Edinburgh Conference, under President Brewerton, and though my stay was short among the Saints there, I formed an extensive acquaintance with them. Though a stranger, in a strange land, the kindness I received from them will never be obliterated from memory. I pray the Almighty to bless them, and to open the way for their deliverance from this land.

I afterwards received an appointment from President S. W. Richards to preside over the Carlisle Conference. Upon my arrival there, I found the Saints very much divided in their feelings. There was a default in the Book Agency, and that with other causes, had produced in them a lack of confidence in the Priesthood. Pastor Webb met me at Carlisle, and, under the circumstances, deemed

it wisdom for me to take the responsibility of being Book Agent, President of Branch, &c., &c., for the time being. For some time I stood, as it were, alone, but by the blessing of the Almighty we were enabled to dig deep, and lay a foundation upon which we built, and, with joy and satisfaction to our souls, we soon perceived a desire manifested by the Saints to co-operate with us, in building up the Kingdom according to the heavenly pattern. This good result I attribute to the blessings of the Almighty in connexion with the wise counsels of Pastor Webb. After a stay of one year, I left the Conference in a flourishing condition. The Saints, by their kindness and obedience to counsel, have won a place in my affections, that time or eternity cannot erase. I would say to the Carlisle Saints, maintain your present position, and may peace and the blessings of God be with you. That you may soon be delivered from this land, is my prayer continually in your behalf. Amen.

January 1, 1854, I received an appointment to preside over the Bradford Conference. On my arrival there, I consulted with Pastor Bunker, and ascertained from him that the Conference was considerably in debt, through a defalcation in the book account. We laboured diligently to free it from all indebtedness, but our labours appeared to be fruitless for a time. We met with but little success until after our return from the London Council in July, 1854, when new life was given to the Conference, and most of the Branches soon became quite exempt from debt. To the blessings of my heavenly Father, the co-operation and wise counsels of Pastor Bunker, and the union that existed among the Priesthood, I attribute the success and blessing that attended my labours, while I had the honour to preside over that Conference.

I have recently paid them a visit, and I find that they are still in a flourishing condition. I would say that my feelings are still good towards that people for their obedience to the Holy Priesthood, and my prayer is, may they continue in the ways of well doing. I say to the Bradford Saints, be humble and live faithful to your covenants, observing the commandments of God, and hearken diligently to the counsels of those who are over you, from time to time, in the Lord, and the day of your deliverance is nigh. I hope ere long to meet the faithful of them in Zion.

January 1, 1855, I was appointed to succeed Elder Webb in the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

As soon as my engagements would admit, I repaired to my future field of labour. On my arrival at Bristol, in the South Conference, I found that Pastor Webb had left, but was informed by President Caffall that the Conference was low in spirits, and deeply involved in debt; but I am happy to inform you that by the united and cordial assistance afforded me by President Henry Lunt, and the Travelling Elders, and Priesthood generally, we have succeeded in liquidating all previous indebtedness, and also in paying the most of our apportionment of the Temple Offering. We found many evils existing, that are now removed, and at the recent Conference held here, the Priesthood and Saints unitedly agreed to pay one tenth of their income; the proceeds to be applied in paying their indebtedness for *Stars, Journals, &c.*, to the office. From present appearances I consider the prospects good for a great reduction in the book debt of this Conference.

On visiting the Wiltshire Conference, I found it in a very good condition, with the exception of the Bath Branch, which for a long time had been very much in debt. President Martin was one with me, we were like David and Jonathan, and notwithstanding the opposition we encountered, we succeeded in making arrangements for paying debts against the Branch, by establishing the payment of one tenth of the income of the members until the debts should be paid. By the blessing of the Almighty upon our labours, we succeeded, and the Branch is now *free* from debt, for which we feel thankful. As the evil is now removed, I look forward to a revival of the work of the Lord in that city, during the present year.

On visiting the Lands End Conference I found it generally in a flourishing condition, with the exception of the book and some local debts. Through the united energies of President Toone, and the Priesthood, we have placed the book agency on a good foundation, and measures have been adopted, which, if carried out, we trust will insure the speedy re-

lease of the Conference from all indebtedness.

I have now given you a short account of my labours during the past three years, and as you, by the guidance of the Holy Spirit, have seen proper to release me from my labours in this land, with permission to return to my family and friends in the snow-capped mountains of Ephraim, I hope you will pardon my rather lengthy intrusion upon your columns. In conclusion I will say, that the Travelling Elders in this Pastorate have been one with me in all things. They are willing and obedient brethren, and, if they continue faithful, with a little more experience, they will be qualified for higher positions in this kingdom. They have assisted to liquidate the debts of their respective fields of labour, with an energy becoming men clothed with the Holy Priesthood, and that, in connexion with preaching the Word of life in the open air, and introducing the Gospel into new places, have, in my opinion, well and busily occupied their time, and that quite satisfactorily to my feelings.

The Saints in this country have all been kind to me, and I feel to say, the Lord bless all that have in any way ministered unto the necessities of myself and brethren, while labouring among them. I would, in short, counsel the Saints strictly to obey those that are called to preside over them, and may the Lord bless them and enable them to do so, for it is the only safe path to walk in.

Brother Richards, I have laboured during the past year with great satisfaction to my feelings, for I have done the best I knew how. The Saints in this part of the country have to work hard for a little money, and they have done their best to roll on the work. As a general thing, those who have the most money do the least; their gold and silver are their god, and they have him well secured in iron-bound chests. Myself and brethren have talked plain to them, but apparently to little purpose, they thinking more of their money than the salvation of their souls.

This Pastorate is in a healthy condition. The records are correct, and I have handed them over to my successor, just as I would like to receive them.

From my own experience I am satisfied that it would have a beneficial effect, if it was possible, for every Elder in the mountains to take a mission to this country. It is an excellent school in which to learn one's weakness, and it also affords ample scope for the enlargement of the mind, by being placed in a variety of positions, while engaged in the labours and duties of the ministry.

The greatest confidence exists with the Saints towards you, and the only unpleasant feelings that creep over my thoughts are, that I am going to leave so many good and worthy Saints behind in this land, but I can say, all is right, the purposes of the Almighty will be accomplished; Israel gathered, and the redeemed brought to Zion, with songs of everlasting joy.

I desire an interest in the prayers of the Saints, especially those I have laboured with in this country, that I may live to reach home, and see brother Brigham once more in the flesh. I will here say that I have never as yet been sorry that I came to this country, and stayed as long as I have. Lest I intrude too much, I will come to a close, praying God to bless you in your high and holy calling. My love to all in the Office.

MILLEN ATWOOD.

Foreign Correspondence.

DESERET.

Fillmore City, Dec. 7, 1855.

Dear Brother Franklin—Having this day arrived at this place, and finding that the G. S. L. City mail has not yet left here for the south, I avail myself of the opportunity of forwarding a few lines, though I feel so dull from the effects of my journey here, that I don't know that I shall be able to make a letter worth the shilling you will have to pay for it.

I wrote you by the mail which left G.S.L. City on the 1st instant for the States, though I sent but little news, on account of my sickness and other circumstances.

I left G. S. L. City on Monday last, together with the Presidency, and most of the northern Members of the Legislature for this winter, and after a very pleasant ride, for this season of the year, we arrived here this afternoon. Those who started invalids have mostly recovered. My health is considerably improved. . . . . .

The press and its operators have arrived, stocks of goods have been brought down from the city on speculation, missionaries to the southern settlements have come in, and altogether, Fillmore is quite a place with somebody in it.

As yet I have had only a distant view of the State House, or rather wing of it, as it has been storming since our arrival. It certainly presents a very fine appearance from its commanding position, which renders it discernible for many miles around.

I am not able to give you full particulars, but I am informed that brothers T. Bullock, J. Grimshaw, T. Ellerbeck, and Leo Hawkins are to be clerks. . . . . Further than this I have had no particular intimations relative to the organization of the two branches of the Legislature, which is to take place on Monday next. H. C. Kimball, President of Council, and J. M. Grant speaker, of course. . . . .

It is proposed that a weekly mail shall be sent from here to *Nephi*, or Salt Creek, during the session, and then connect with the regular weekly mail to G. S. L. City.

Board in Fillmore can be had at from four to five dollars per week. Brother Claudius V. Spencer and myself have most excellent accommodation—a nice room, and good attention, for five dollars per week.

You have no doubt heard by the mail that went east the first of the month, which William Bell, of the firm of Livingston and Co., has been appointed post-master at Great Salt Lake City. This proves to be the best move that government have made for us in a long time. They have been wishing to get it into the hands of a *Gentile*, (as they do every other office at the disposal of government here,) and have put it into Mr. Bell's hands. He accepts, (by the Governor's advice,) and appoints Elias Smith deputy, which leaves the office affairs just where they have been, and just where they ought to be. The post-master being a Gentile, and their designs accomplished, so far as this fact is concerned they can have no pretext for making another appointment. Hence they have only given permanence to what they supposed they were breaking up. . . . It is written, "The wrath of men shall praise God."

President Pierce has been so perfectly *humbugged* about appointing a new Governor for Utah, that he declares he will make no more appointments for that office while he holds his, consequently Governor Young must still be Governor of Utah. . . . . He has made one appointment, which secures him from the wrath of those who would say he has not courage to appoint a successor to Brigham Young. All right. The "old fellow" seems to get beat at his own game every time.

You have, no doubt, heard of the appointment and arrival of Judge Drummond in this Territory. He has lately been holding Court in this place, which has given him an opportunity to show himself. . . . . He has *brass* to declare, in open Court, that the Utah laws are founded in ignorance, and has attempted to set some of the most important ones aside. This being the highest compliment he has to pay to Utah legislators, we shall all endeavour to appreciate it, and he, no doubt from his great ability to judge the merits of law, will be able to appreciate the merits of a return compliment some day. His course and policy so far seem to be to raise a row if possible, and make himself notorious.

The Supreme Court will sit, the 2nd of January, at this place. When Judge Kinney, and all the poor miserable lawyers get gathered in here, what a blessed Jubilee we'll have, won't we? Possibly the editors abroad may have a chance some time to change their tune and say, "News of importance from Utah," instead of, "*No* news of importance from Utah."

. . . . . .

Dec. 8, 1855.

Elders Amasa Lyman, Findlay, and Fotheringham, from Hindostan, and Burr Frost, from the Australian Mission, arrived in G. S. L. City on the first instant. Not having had an opportunity of speaking with either of them before I left, I can give you no particular information concerning them.

. . . . . .

In speaking of Judge Drummond, I might have named the fact that he com-

pliments a "Mormon" jury by taking his wife on to the judgment-seat with him, which she occupies almost constantly. There was one case, however, of such a character that she did not appear.

The mail leaves early this morning, and I must close. Brother Claudius joins with me most heartily in kind love to you and his father, to whom he would say, that all were well at home when we left. I shall endeavour to keep you posted up in news of special importance.

My love to all the brethren who are with you, and that God may bless you and them is my daily prayer.

Your brother
SAMUEL.

NEW YORK.

(From the "Mormon.")

Arrival of the "J. J. Boyd."

New York, Feb. 18, 1856.

Dear President Taylor—Agreeably with your request, I present a brief outline of our voyage across the Atlantic, in the *J. J. Boyd.*

We left Liverpool on Wednesday, December 12th, at 7 a.m., and had a fine run down the channel, sighted Cape Clear on the Friday morning following, and had mild weather, with a fair wind for three days after. During this time we had leisure to devise plans for the maintenance of order, and cleanliness during the voyage. Notwithstanding that our company consisted of Danes, Norwegians, Swedes, Icelanders, Italians, English, Irish, and Scotch, the rules adopted proved efficacious in maintaining a strict *entente cordiale* among us all. The Saints were at the sound of the trumpet called to prayer morning and evening. Meetings were also frequently held in the Danish, English, and Italian languages during the voyage. On the whole, we enjoyed ourselves first-rate, notwithstanding the many gales and hurricanes we experienced, from the breaking up of the fine weather, in about long. 15 deg., to our anchoring off Sandy Hook. About midway on our passage, we fell in with the clipper ship *Louis Napoleon*, from Baltimore to Liverpool, laden with flour, with all her masts and spars carried away, and leeward bulwarks stove in; upon nearing the ship we found her in a sinking condition. The captain and crew desired to be taken off, which was done. This acquisition was of great advantage to us, as the bad weather, sickness, and exhaustion from overwork, had made quite a gap in our complement of sailors.

We had much sickness on board, from the breaking out of the measles, which caused many deaths among the Danish, chiefly among the children. In the English and Italian companies we lost three children. The weather got worse after crossing the Banks, so much so, that we were driven into the Gulf Stream three times, and many of our sailors were frost-bitten. Our Captain got superstitious on account of the long passage, and ordered that there should be no singing on board; the mate said, that all ships that had preachers on board were *always* sure of a bad passage; however, the Lord heard our prayers, and in His own due time we arrived at our destination. On the evening of the 15th of February we were safely at anchor—having been sixty-six days out from Liverpool. Our supply of water was almost exhausted; we had on our arrival only about one day's water on board. The provisions were very good, and proved abundant to the last. On our taking the pilot, he informed us that there had been many disasters during the months of January and February; many ships had been wrecked. We had made the passage without the loss of a single spar. Truly we can say that we have been blest, and that our long voyage has been an advantage to us in many ways.

Praying that we may be as blest during our sojourn on the land of the Saints as we have until the present time, I remain, yours respectfully in the Gospel,

C. R. SAVAGE.

IT is nowhere said believe a book, but believe a living man. "He that heareth you heareth me," not "He that readeth you readeth me." A book is a record of the past, but is not an apostle for the present. A book must always belong to the past, a living apostle always more or less belongs to the present. It is the dead book that scatters, it is the living book that gathers. Solomon says, "A living dog is better than a dead lion." Do you understand that?—*Family Herald.*

News from Utah.

We have dates from Great Salt Lake City to the 28th of November.

On the 2nd and 3rd of November, a violent east wind had caused much damage at North Willow creek, Weber county, causing great destruction of property. It blew down some houses, and unroofed others; blew off carriage tops, and wagon beds; scattered haystacks, chaff, and straw piles, and hurled gravel stones like bullets. Granaries were unroofed, and the wheat hurriedly sown broadcast, striking window glass a hundred yards distant, with the force and clatter of small hailstones. The walls of the large new school house were almost entirely levelled to the ground. The same gale blew fiercely over the whole distance from Cache Valley to Session's settlement. In Farmington and Centreville, house roofs were blown off, and portions of walls blown down.

The *Deseret News* says: The grasshoppers, drought, and hurricane may serve as a gentle hint that neither we nor our posterity are secure, even in these chambers of the mountains, except through faith and the good works which flow from strict obedience to the commandments of the Most High and the counsels of His servants.

On the 2nd November two trains of sixty-three wagons, laden with goods, arrived at Great Salt Lake City.

The walls of the Court House in Great Salt Lake County were finished, and the workmen were busily engaged in putting up the roof and dome timbers. Hundreds of people were at work at the Big Cottonwood canal. Other improvements were rapidly progressing, and peace, plenty, and prosperity, says the *News*, continues to attend the onward and righteous course of Utah. His Excellency Governor Young, and the Great Salt Lake county members of the Legislative Assembly, were to start for Fillmore on the 3rd of December, to be in time for the opening of the session on the 10th. Beautiful stick and flour of sulphur had been refined from the sulphur bed near Cove Creek, in Millard county. Owing to the high price of candles and tallow, a Brother Laba had proposed to furnish alchohol from potatoes, at a rate which would greatly reduce the expenditure for light, and have a direct tendency to lessen the price of soap. —*Missouri Republican*, Feb. 20.

Varieties.

Feathers are blown about by the lightest gale; and frivolous minds are diverted by every breath.

Presence of mind and that confidence which is based on self knowledge, are essential elements in a good teacher's character.

The Suicide of John Sadleir.—The fact of his violent and horrible death, and the history of his crimes are already so notorious that nothing we can say could add to his dishonour. If we remark upon the tragical end of his career at all, it is as a protest against that fearful spirit of speculation which is the vice of our times; it is that others may see in his fate something akin to that which awaits themselves when they are driven to the end of their shifts and contrivances—when they have exhausted the suggestions of cunning and the resources of crime. The bankrupt's despair, the felon's cell, the cold bed of the suicide on the damp moor, must be reached at last, the fitting termination to a life only supported by the plunder and misery of others. John Sadleir does not stand alone in his guilt and in his shame. The criminal records of the last year can show the names of men who stood as high or higher in the world's eye, but of whom we now forbear to speak, from very pity for their fallen estate. Hundreds, we fear, of persons in this metropolis, and in the larger mercantile towns in the kingdom, are now engaged in the same perilous traffic. It needs but a reverse and an opportunity, and why should they hesitate to follow in the footsteps of the most keen-witted and unscrupulous of their predecessors?—*Times*, Feb. 26.

A LADY being asked why she always came so early to church, replied, "Because it is a part of my religion never to disturb the religion of others." Ladies in general please copy.

The Saint's Resolve.

Farewell, my former friends, farewell, since you have proved unkind,
Although you persecute me, you cannot change my mind;
I've set my heart to serve the Lord, whatever may oppose—
Though all the world deride me, or all my friends turn foes.

In Babylon's delusions I spent my early years,
And practised her religion in constant doubts and fears;
But now I've found the Gospel, joy through my heart does flow;
God's method of salvation with certainty I know.

To hear the holy Priesthood deep mysteries unfold,
The past explain, the future tell, as Prophets did of old,
And feel the Spirit witness that what they say is true,
Gives me the power to bid my friends and Babylon adieu.

Throughout the Bible 'tis declared that Christ will come again,
With Saints on earth in righteousness a thousand years to reign;
Great Babylon, the counterfeit, to punish and perplex,
To destroy her hireling priesthood, and break up all her sects.

And whilst the wicked murmur and still more wicked grow,
The gory hands of faction shall monarchies o'erthrow,
The ocean shall the mighty fleets of Babylon devour,
And wealth for ages heap'd on wealth shall perish in an hour.

As direful scourges waste the earth, the Lord shall separate
The wicked and His people, whose blessings shall be great;
We'll build a temple for Him, to which He will come down,
And with celestial bodies the Saints' salvation crown.

And all the Saints are gathering with this great end in view,
But hypocrites will linger, and hope it is not true;
The Spirit bids me leave this land, so joyfully I'll sing—
The Saints shall be my kindred, and Christ shall be my King.

Wirksworth, Feb. 28. EDWARD S. SHAW.

NOTICE.—Sister M. Fleming, of the London Conference, desires to inquire through the *Star*, whether Elder Edmund Harris, or Sister Eliza Harris, formerly belonging to the Sidney Branch, New South Wales, is still there, or gone to Utah. She has received no intelligence of them for sixteen months, and is most anxious to hear from them. Her address is 40 Saville Street, Foley Street, Marylebone, London.

ADDRESS.—Jesse Griffin, 33 Erasmus Street, Derby.

Money List, March 7—14, 1856.

R. J. Townsend	£2	10	0
Thomas Parkes	2	0	0
William Lewis	5	0	0
Josiah Rhead	4	0	0
Carried Forward	£13	10	0

Brought Forward	£13	10	0
William Brownlow	2	0	0
Charles Peat	2	0	0
John Mellor	2	2	6
	£19	12	6

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XVIII. Saturday, April 5, 1856. Price One Penny.

Rebellion against Legitimate Authority.

"And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and low, he is fallen! is fallen! even a son of the morning."—*Doc. and Cov.*, xcii. 3.

Through a vision given to Joseph Smith and Sidney Rigdon, from which is extracted the above heading, we learn that a being named Lucifer was the great arch-rebel against the authority of the Father and His only begotten Son. This personage was subordinate to the Father in the eternal order of patriarchal government. Had he been a being of a separate and distinct existence from God—unconnected with Him in the eternal chain of this relationship—had he been simply the embodiment of evil in antagonism with the embodiment of good, though Lucifer would have been an enemy and a rival of God, and perhaps a usurper of some of His rights, yet he might not have been a rebel against Him. But the Father was also his patriarchal sovereign, to whom he, as a subordinate relation, owed allegiance and homage, therefore, by opposition to His divine will, Lucifer became a rebel against legitimate authority, as well as the antagonist of good and the enemy of man.

We have no doubt that in the progress of the great rebellion in heaven this now fallen spirit represented God as being unjust and despotic, and His laws as oppressive, and below the standard of spiritual natures; and on the other hand, that his own magnanimity and enlightened policy were not appreciated as they deserved. We can imagine the arch-rebel breathing into the ears of his kindred spirits and companions in crime, the history of their imaginary wrongs, and of their noble deeds unrewarded, expatiating with fiendish eloquence on the glory of the cause which they had espoused, and painting in fiery characters the countless millions who would pour forth a flood of gratitude and homage to them for their great resistance of wrong, and, as the pretended champion of right and virtue, gathering around his standard his victims and coadjutors in sin. We are forcibly impressed with the conviction, that the orations and declamatory speeches of the rebels were bountifully mixed with appeals to resist great tyranny, and to establish the sovereignty of the people; with cries for liberty of conscience and freedom of thought, and with a stream of eloquence to prove the superlative authority of the popular will. We have no doubt, either, that those spirits

who were true to their God were represented by him as mean, grovelling sycophants, who dared not to assert their rights, and the dignity of their birth. Byron, in Cain, puts language into the mouth of Lucifer, which, if not actually uttered, might have been used, by him, from its consistency with his character—

LUCIFER. They say—what they must sing and say, on pain
Of being that which I am—and thou art—
Of spirits and of men.
CAIN. And what is that?
LUCIFER. Souls who dare use their immortality—
Souls who dare look the Omnipotent tyrant in
His everlasting face, and tell him that
His evil is not good!

But Lucifer in his long usurpation of dominion on this earth has given ample proof of the dire effect of his reign. It is recorded, in the suffering, crime, and degeneracy of our race, that *he* is the merciless tyrant, the enemy of man, and the rock upon which thousands have been wrecked, as well as a rebel against the authority of the Father. He is the way of sin, misery, death, and extinction. The world have now the opportunity of judging him and his policy by their own long, painful experience, and they should no longer trust in his sophistry and pretensions. All may be assured that as long as they lend an ear to his pernicious and treasonable suggestions against their Creator, as long as they doubt Him, His Holy Priesthood, and the savoury effect of His laws, so long will Satan lead them captive, fill the earth with woes, and the withering influence that leads to discord, death, and hell.

As well as leading many of the sons and daughters of Adam into rebellion and crimes of almost as deep a dye as those of his own, Lucifer has also cajoled, deceived, and duped mankind through a period of such immense length, that it is madness for them to trust him for another moment. The earth has been his stage; mankind his audience. He has played every part and appeared in every character. He has stridden it as a hero, a tyrant, an angel of light, a villain, a philosopher, a statesman, in sacerdotal robes, and as the arch-tempter; sometimes exciting the admiration of his audience, at others their terror, now their hopes, and then their fears. He has personified most of these characters admirably, and in some he has succeeded in a superlative degree, for they have been so consistent with his own nature. So various are his attainments, that society have been at a loss for a standard to judge him by. They have hardly known whether he was really God or devil, friend or foe, an angel of light or an angel of darkness; while he, having passed behind the scenes, has chuckled in the wickedness of his nature at the uncertainty, confusion, and loss of confidence which he has produced.

Many of the human race have disgraced the name of man, and have imitated his hypocrisy and villainy so successfully, and followed his footsteps in the course of crime and rebellion so closely, that they are indeed most deserving to be called his children. In no other class of society have so many of these characters been found, as in that one which makes the greatest pretensions to sanctity and religion. There are, no doubt, many honourable exceptions, and God knows them, and all things will work together for their good, and for their entrance into His kingdom, either in this or in a future state. But as it is the true Church only, who can spew out apostates—devils incarnate—so also are the vilest wretches to be found among professors of Christianity. The good and honourable among them are the exceptions, and since the restoration of the Gospel—the coming of greater light into the world—even those exceptions are growing fewer and fewer every day. As a class none other will compare with them for villainy, corruption, hypocrisy, and for the spirit of rebellion against their God. Experience teaches us that the greatest tyrants have prated most of liberty, and that villains are loudest in their protestations of virtue. So also has the preaching of the Gospel of Jesus Christ drawn the cloak of hypocrisy from thousands who, with the Bible pressed to their hearts, have sought most eagerly to stifle its precepts, and to hide its light under a bushel. It has exhibited them as a combination of sanctimonious infidels, hypocrites, rebels against the authority of the Almighty, perverters of the Gospel, enemies of the Holy Priesthood, lovers and upholders of corrupt institutions.

As the nations of apostate Christendom have exceeded all others in their corruptions and wickedness, so also is it a fact that there have always crept into

the true Church of Christ beings who are incarnations of devilishness; indeed, it is only such who can sin against the Holy Ghost, and become sons of perdition. In the vision before referred to, we read the following—"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made." President Brigham Young in one of his discourses observes—"How much does it take to prepare a man or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives." These quotations are so important in their nature, and so pregnant with deep meaning to every member of this Church, that we would most emphatically impress the lessons which they teach upon the heart and understanding of every one who bears the name of Saint. It teaches us that we may expect to find in this Church the vilest wretches of creation, the most consummate hypocrites, the greatest rebels, and the most detestable traitors. It teaches us to be careful lest we listen to their devilish suggestions, yield to their hellish influence, and, worse than all, lest we ourselves be found at last numbered among these monsters of creation. An enemy who challenges one to the open field, and bids him defend himself, is known, and might be met with confidence, but he who, like the assassin of midnight, prowls around our domestic hearths to plunge the deadly steel into our hearts, while we sleep in unsuspecting security, is an object both of fear and abhorrence. Let us therefore ever be found incased in the impenetrable armour of our most holy faith, with the sword of the Spirit girded about our loins, that we may be prepared for the deadly encounter when it shall come. That it will come is certain, for all that can try the temper of our souls will be employed. "All things that can be shaken will be shaken."

Yet mankind as a whole are not inherently depraved and loathsome. They were created for a nobler purpose than to be cast into horrible flames, to be a prey for devils throughout the countless ages of eternity, as the majority of theologians imagine. To conceive such blasphemous notions they must be eminently endowed with the qualities of Lucifer; and from the evil of their own hearts do they judge the noblest works of God. With all its faults and errors, there is something beautiful, noble, and God-like in humanity, to the contemplative mind of a servant of God. Touched by the Spirit of truth, the vision of his understanding is opened to partially comprehend the dignity of the Creator's works; he begins to realize the origin of man, the object of his creation, and the glorious exaltation which God has in store for His creatures. The fine-toned soul of the poet and the lover of nature revels in the luxuries and beauties of creation, and bowing his head in wonder, adoration, and exquisite delight, he pours forth the overflowing gratitude of his heart to that beneficent power who produced them; but the servant of God, while he supremely realizes the bountiful benevolence, majesty, and power of the Creator in these His works, pays Him higher tribute, more exalted praise, when, from the fulness of his heart, he worships Him as the Parent of mankind. When they shall be cleansed from all filthiness, by the cleansing ordinances and influence of the Gospel, when the gold of the heart shall be purified from all its dross, then, also will countless millions

of Adam's race bow the knee with reverence, and, as the heart of universal man shall heave with unutterable emotions, breathe forth an echo to our words, thank God for the gift, and redemption of our humanity. The Gospel of Jesus Christ was expressly given to save mankind from their errors, failings, and transgressions; to lead them from the dangerous path of rebellion against legitimate authority, into one of perfect obedience to their God. Lucifer will not triumph over the Almighty, and His Anointed; he will not father nine-tenths of nature's fruitful womb; his portion is only the abortions and monsters of creation—adulterated curses who have drawn so much of their beings from the fountain of evil—who, having made him the sire of their adoption both in this and a previous state of existence, are indeed worthy of being his children.

"And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed him." We have made this extract from the vision of Joseph Smith and Sidney Rigdon to show the comprehensiveness of the Gospel, and the sublime work marked out as the scope for the saving powers of the Priesthood. Although Lucifer rebelled against this exalted government and this Holy Priesthood, and by his sophistry has led so many astray, yet how different from these have been the spirit and effects of his administration! How different also are the effects of the systems of men, and the spirit of usurpers of holy orders! They are rather barriers in the way of exaltation; and those ungodly priests, instead of magnifying God through His works, would send nine-tenths of that race, who were created in His own image, to dwell eternally in horrid torments, as companions of devils, thus making Him the most consummate embodiment of wickedness in existence. We particularly desire that all Saints should have correct, and therefore exalted, views of their religion and of the operations of the Holy Priesthood. We also desire to see all mankind contemplating God and His economy in a different light than that which the devil and false religions have supplied them; for when they realize the comprehensive and saving influence of "legitimate authority," then will they bow in reverence to it.

The Holy Priesthood, at the head of which stands the Eternal Father, is the embodiment of "legitimate authority." The object and end of all the operations of this divine legislative body are to save all who are worthy of salvation, to exalt every portion of universal being to the highest point that it is capable of reaching, and to develop all the powers and capacities of the soul of man.

As a necessary consequence the conditions of exaltation are positive and exclusive, which is also the case with any given truth. What is not right is wrong, nor will charity make wrong right. Two and two are four, and no liberty of conscience or freedom of thought can make them different. All existence is subject to conditions, and that policy which attempts to destroy those conditions is both vicious and lawless. The path of progress is necessarily one of discipline. It is a straight and narrow way, and therefore it has a tendency to restrain and curb every thing or disposition that takes a wrong direction.

The course of exaltation being necessarily a positive one, and every deviation from the right path being as a consequence wrong, it follows therefore that the authority of the Holy Priesthood is *absolute*, and demands implicit obedience from all those who seek exaltation through its ministration. In a revelation given by the Lord to Joseph Smith we find, "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still." Legitimate authority is therefore ever found severe discipline to all who have a tendency to go wrong. Thus the rebellious have ever felt as though they were hurt, unjustly treated, or not duly appreciated. This was the case with the first rebel against "legitimate authority," and it has also been the

case with all who have rebelled against the Holy Priesthood. However, although the path of exaltation is straight and narrow, and all candidates for such *must* go into that one path, which is obedience to this authority, yet in leading mankind into it, Jesus Christ will not destroy their free agency, neither will he infringe upon it.

(*To be continued.*)

History of Joseph Smith.

(*Continued from page* 199.)

[October, 1840.]

To the Travelling High Council and Elders of the Church of Jesus Christ of Latter-day Saints in Great Britain.

Beloved Brethren—May grace, mercy, and peace rest upon you from God the Father and the Lord Jesus Christ. Having several communications lying before me from my brethren the Twelve, some of which ere this have merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time.

Be assured, beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged; consequently I feel some anxiety on your account, that you may by your virtue, faith, diligence, and charity, commend yourselves to one another, to the Church of Christ, and to your Father who is in heaven; by whose grace you have been called to so holy a calling; and be enabled to perform the great and responsible duties which rest upon you. And I can assure you, that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the Gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind, in the bosom of those who have borne the heat and burden of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark that has braved the storm unhurt, spreads her canvas to the breeze, and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot, and crew.

It is likewise very satisfactory to my mind, that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to counsel, and vied with each other in this labour of love, and in the promotion of truth and righteousness. This is as it should be in the Church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate this principle, and the most glorious blessings must result, not only to them individually, but to the whole Church—the order of the kingdom will be maintained, its officers respected, and its requirements readily and cheerfully obeyed.

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race. This has been your feeling, and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth; and for so doing, I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labours in the spring. Having carried the testimony to that land, and numbers having received it, the leaven can now spread without your being obliged to stay.

Another thing—there have been whisperings of the Spirit that there will be some agitations, excitements, and trouble in the

land in which you are now labouring. I would therefore say, in the meantime be diligent: organize the Churches, and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that it should be attended to in the order that the Lord intends it should. To this end I would say, that as there are great numbers of the Saints in England who are extremely poor, and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore to prevent confusion and disappointment when they arrive here, let those men who are accustomed to make machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery, and make such other preparations as may be necessary, so that when the poor come on, they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which but very few can boast of; and the establishing of cotton factories, foundries, potteries, &c., would be the means of bringing in wealth, and raising it to a very important elevation.

I need not occupy more space on this subject, as its reasonableness must be obvious to every mind.

In my former epistle I told you my mind respecting the printing of the Book of Mormon, Hymn Book, &c. I have been favoured by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth. You can use your own pleasure respecting printing the Doctrine and Covenants. If there is a great demand for them, I have no objections, but would rather encourage it.

I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the Spirit of the Lord has directed you; and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not for your own aggrandizement, and selfish interests. As long as the Saints manifest such a disposition, their counsels will be approved of, and their exertions crowned with success.

There are many things of much importance, on which you ask counsel, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom; therefore you will excuse me for not entering into detail. If I should see anything that is wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder Parley P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain who is conversant with the rules and regulations of the Church, and continue the paper which is published. Consequently, taking all these things into consideration, I would not press it upon brother Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly; and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place. There are at present about 3000 inhabitants in Nauvoo, and numbers are flocking in daily. Several Stakes have been set off in different parts of the country, which are in prosperous circumstances.

Provisions are much lower than when you left. Flour is about 4$ per barrel. Corn and potatoes about 25 cents per bushel; and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe, by the Times and Seasons, that we are about building a Temple for the worship of our God in this place. Preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it in this region of country. It is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature for the incorporation of the city of Nauvoo, and for the establishing of a seminary of learning, and other purposes—which I expect will pass in a short time.

You will also receive intelligence of the death of my father; which event, although painful to the family and to the Church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the Church, according to his last directions and benedictions.

Several persons of eminence and distinction in society have joined the Church and become obedient to the faith; and I am happy to inform you that the work is spreading very fast upon this continent. Some of the brethren are now in New Orleans, and we expect a large gathering from the south. I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley; the remainder I am informed stopped in Kirtland, not having means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to counsel.

Brothers Robinson and Smith lately had a letter from Elders Kimball, Smith, and Woodruff, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should, prior to your leaving England, send the Gospel into as many parts as you possibly can.

Beloved brethren, you must be aware in some measure of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands, and thousands are embracing it. I realize in some measure my responsibility, and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of Heaven; so that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory. Can I rely on your prayers to our heavenly Father on my behalf, and on all the prayers of all my brethren and sisters in England, (whom having not seen, yet I love,) that I may be enabled to escape every stratagem of Satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days; and in consideration of the extent, the blessings and glories of the same, let every selfish feeling be not only buried, but annihilated; and let love to God and man predominate, and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past, and future, and come behind in no gift, waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind. The enemies we have to contend against are subtle and well skilled in manœuvering; it behoves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst; and then, by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest; our evil passions will be subdued, our prejudices depart; we shall find no room in our bosoms for hatred; vice will hide its deformed head, and we shall stand approved in the sight of Heaven, and be acknowledged "the Sons of God."

Let us realize that we are not to live to ourselves, but to God; by so doing, the greatest blessings will rest upon us both in time and in eternity.

I presume the doctrine of "baptism for the dead" has ere this reached your ears, and may have raised some inquiries in your minds respecting the same. I cannot in this letter give you all the information you may desire on the subject; but aside from knowledge independent of the Bible, I would say that it was certainly practised by the ancient churches; and St. Paul endeavours to prove the doctrine of the resurrection from the same, and says, "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

I first mentioned the doctrine in public, when preaching the funeral sermon of brother Seymour Brunson; and have since then given general instructions to the Church on this subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.

Without enlarging on the subject, you will undoubtedly see its consistency and reasonableness; and it presents the Gospel of Christ in probably a more enlarged scale than some have imagined it. But as the performance of this rite is more particuarly confined to this place, it will not be necessary to enter into particulars; at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it.

We had a letter from Elder Hyde a few

days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him, that converted Jews must come here.

Give my kind love to all the brethren and sisters, and tell them I should have been pleased to come over to England to see them, but I am afraid that I shall be under the necessity of remaining here for some time; therefore I give them a pressing invitation to come and see me.

I remain, dear brethren,
Yours affectionately,
JOSEPH SMITH.

Monday, 19th. Parley P. Pratt and family arrived in Manchester, and resumed the editorial of the *Star*.

Brother Orson Pratt has recently published a pamphlet, entitled "An interesting account of several Remarkable Visions, and of the late Discovery of Ancient American Records;" comprising 31 pages, giving a brief sketch of the rise of the Church.

Wednesday, 21st. Elder Lorenzo Snow arrived in Manchester, England, from Nauvoo.

Thursday, 22nd. The committee appointed by the General Conference of the Church at Nauvoo on the 3rd inst., (my brother Hyrum presiding,) organized a Stake at Lima this evening, by appointing Isaac Morley, President, John Murdook and Walter Cox, his Counsellors; also a Bishop's Court, composed of Gardner Snow, Clark Hulet, and Henry Dean, with James C. Snow, Clerk.

Friday, 23rd. Gardner Snow was ordained Bishop, under the hands of Hyrum Smith.

Sunday, 25th. The committee organized a Stake at Quincy. The Presidency were Daniel Stanton, Stephen Jones, and Ezra T. Benson (who was ordained a High Priest); also Bishop and Council, George W. Crouse, Azariah Dustin, and Sylvester B. Stoddard.

Tuesday, 27th. The committee organized a Stake called Mount Hope, at the steam mills, Columbus, Adams County. President and Council were, Abel Lamb, Sherman Gilbert, and John Smith. Bishop and Council, Daniel A. Miller, Isaac Clark, and John Allen; Simeon J. Comfort, Clerk.

At Freedom Branch, near Payson, Adams County, Henry W. Miller, Duncan McArthur, and William Tenney, were appointed to preside. Bishop and Council, Simeon Leach, Horra Kimball, and Jacob Foutz.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 5, 1856.

DEPARTURES.—As the season for emigration advances, we are made deeply sensible of the departure of many noble spirits from our field of labour this side the Atlantic. On Saturday, March 15, Elders Daniel Spencer and John Van Cott embarked on the steamer *Canada* for Boston.

Few have laboured in these missions with that interest and effect for the salvation of souls which Elder Spencer has done; his absence, therefore, will be so much more keenly felt. Ever humble, and devoted to the interests of the Church, he obtained help of God mightily to prosecute his labours, and was known by all who received his ministrations, as a minister of the Most High, maintaining the spirit and power of his calling. When combatting iniquity and evil doers, he was terrible to the ungodly; in comforting the meek and the tempted, he was a tower of strength to them that abode in his counsels; and for child-like obedience and humility, he was an illustrious example for all who were blessed with his acquaintance.

Nearly all the Conferences in the British Isles have been blessed by his personal ministrations, nor have his valuable labours been limited to Britain. The work of the Lord in the northern states of Europe has received fresh impulses of life and power through the counsels of faith which he has imparted there. When the vast burthens of emigration accumulated last season on the U. S. frontier, and some, who started to go through, feared, for a moment, they would have to stop in the States, his unexpected appearance spread joy and gladness among the camps of Israel, and all passed on over the plains directly. Even President Erastus Snow stated he could not have experienced more joy by the ministration of an angel, than he did in the arrival of Elder Spencer, and none have had greater occasion to rejoice in his labours than ourself. We feel that a strong man has gone from us, and that in the strength of Israel's God he will be a source of great joy to the emigrating Saints.

We have appointed Elder Spencer our Agent in the United States, to forward the European-Through-Emigration of Saints on to Utah this season.

As will be seen on another page, Elder Van Cott has done a glorious work in Scandinavia, and the cause is still onward in those countries, as well as in other European States, of which it is not wisdom for us now to say much, but we believe the day is not far distant when the German Confederacy will yield her tens of thousands to the upbuilding of Zion, and in magnitude, perhaps, quite outstrip the work in the British Isles.

Elders Spencer and Van Cott are of the number who left Utah in 1852, and who on their return will have been absent from their homes four years. We wish them a safe and speedy passage over the sea, and heaven's choicest blessing upon all the devices of their minds and works of their hands.

The Ship *Enoch Train*, Captain Henry P. Rich, cleared on Saturday the 22nd ult., hence for Boston, with 534 souls of the Saints on board, of whom 19 were from the Swiss, 4 from the Cape of Good Hope, and 2 from the East India Missions, all under the presidency of Elder James Ferguson, Edmund Ellsworth, and Daniel D. McArthur. Among the distinguished personages on board we may name Elder Truman Leonard, from Bombay—East India mission, who arrived in Liverpool on the 9th of March. He has had a long and arduous mission in a country where the climate has much impaired his health, and where the benighted condition of the people have prevented him from reaping much fruit from his labours. Also Elder Nathan T. Porter, who was appointed with Elder Stevenson, on a mission to Gibraltar, but who, being prevented from remaining there, returned to England in 1853, since which he has laboured with great faithfulness in the Reading and Worcestershire Conferences, and he has presided over the latter during the past year. The company also included the following Elders from the British mission, Presidents of Conferences, &c.—Elders Spicer W. Crandall, John D. T. McAllister, John A. Hunt, Edward Frost, Robert Parker, Andrew Galloway, William Heaton, Walter Grainger, and Samuel Hargraves. This is the first shipload of Emigrants for Utah by the P. E. Fund this season. The day was delightfully pleasant, and all things connected with the clearing of this Company seemed peculiarly auspicious. Her Majesty's Officers had a word of admiration to express at the excellence of the arrangements which marked the embarkation of this first company who expect to cross the plains with hand-carts. The Elders on board seemed to feel the responsibility that rests upon them, and the whole was rendered particularly pleasing and cheerful by the performances of the Band that goes out from Birmingham, which will be a means of much comfort to the journeying Saints. The Lord bless

all who bless them, and set His hand against those who afflict or hinder them in their great work of gathering.

EMIGRATION.—As the Emigration will be somewhat late this season in getting off from Liverpool, Pastors and Presidents are especially requested to counsel the Saints and aid them in the disposition of their effects, that they may not be left destitute, or be thrown out of their homes longer before their embarkation than is necessary. Let your careful attention be given to this subject, that the poor may make the wisest use of their limited means. We hope to give each shipload about three weeks' notice of their embarkation.

The scarcity of ships for the more northern of the American ports has caused a considerable rise in the prices of passage, which is an additional reason why the Elders should help the Saints to make the best disposition of their effects, and wisely observe that they do not act too hastily and thereby, as some have, dispose of their goods and leave themselves destitute, when they may just as well have the use of them until they are ready to leave. We cannot expect to know the scarcity or plenitude of ships any great length of time before securing one, as this depends upon the fluctuations of commerce, and also upon winds, which at winter and spring seasons sometimes blow adversely for weeks together; but as the gold and silver are the Lord's, and the cattle upon a thousand hills are His, we also presume He has an interest in the ships that traverse the five oceans. We have therefore this confidence, that, if the Saints will do their utmost to keep His commandments, He will open their way before them, and cause all things to work together for their good.

The Saints who are ordered out, and those who may be selected to go from the Conferences, will bear in mind that they are required to use whatever means they can command, to pay as much as possible towards their emigration before they start, and in no case can the P. E. Fund Company undertake to pay off debts to liberate people to emigrate.

For the further comfort of those who have been ten years and upwards in the Church, and who cannot go this year, we intend to take a list of their names to Utah, that the Saints there may better know who are worthy to be ordered out by them.

Foreign Correspondence.

SCANDINAVIAN MISSION.

107 Finch Street, Liverpool,
Feb. 6, 1856.

President F. D. Richards.

Dear Brother—On my arrival here on the 4th inst., I was happy to meet with a welcome reception, and to have the privilege of communicating face to face with you a short time; but owing to your arduous labours, and the multiplicity of business that demanded your attention, I concluded that it would be improper for me to increase the burden already resting upon you, by giving you a verbal report of the field of labour over which I have had the honour of presiding; consequently I will communicate to you through the medium of the pen, that you may have a general idea of the situation and prospects of the Scandinavian mission.

In consequence of the sudden death, of our beloved brother, Elder W. Snow, who presided over that Mission, it became necessary that some one should be appointed to preside in his stead. President S. W. Richards, and his Counsellor, Elder D. Spencer, lost no time in taking

the matter into consideration, the result of which led to my appointment as President for the time being, or until otherwise directed by the Twelve, or the First Presidency in Zion. I immediately repaired to the field of my labours, and landed in Copenhagen, September 4, 1853. Unexpectedly, and for reasons as yet unknown to me, I was continued in that field of labour until the 1st of January, 1856, making about two years and three months' residence there, instead of a short time as was first contemplated.

The time, although apparently long, has appeared very short to me, owing, I presume, to a multiplicity of business and care. Notwithstanding my lot was cast in a foreign land, among a people whose language I was at first unacquainted with, still I have laboured with a great degree of satisfaction. I have witnessed the gradual progress of the work of the Lord. The Holy Spirit has accompanied the word, and bore witness of the truth. It has strengthened and sustained the servants of the Lord on trying occasions, and enabled them to combat opposing powers, and come off triumphant.

I do not design, in this communication, to rehearse that which you are already acquainted with through previous communications, but to refer more particularly to the last half year, which has been full of interest and experience.

Many of the Elders engaged in the ministry have had to endure much. The enemy of all righteousness has been on the alert, and has resorted to almost every possible means to hinder the spread of the work of the Lord.

In Denmark there has been a universal, and almost simultaneous, effort made to prevent our Elders from preaching, and travelling to circulate the printed word. The object was to arrest them as vagrants, or for any other supposed offence, such as a defect in their pass, &c.. The authorities did arrest in several instances, yet the individuals had not transgressed any criminal law. They had gone forth as ministers of the Everlasting Gospel, and servants of the Living God, agreeable to His commandments. They relied upon the Constitution of the land to protect them and their religious rights, which grants them the privilege to worship God according to the dictates of their consciences, and of course to minister in the Gospel of the kingdom without purse or scrip. . . . . .

Last fall the authorities arrested Elder Jens Madsen, and sent him to Jylland. He was afterwards appointed to labour in the Pensyssel Conference. Elder Lindelove was arrested, very ill-treated, and then sent to Sweden. At our General Conference, which was held soon after, he was appointed to labour in Gottenburg, Stockholm Conference. I had previously contemplated sending him there, and afterwards learned that he had desired, for a long time, to go there and labour, consequently that which the authorities designed as evil has resulted in good. Elder Gudmandsen was arrested and imprisoned for several weeks, and no one was allowed to speak to him except the officer that had him in charge; finally he was sentenced to serve as a soldier for four years, and commenced to serve his time in the latter part of December at the garrison in Copenhagen.

In the Lolland Conference there has been considerable persecution. Some of the people are so very bad that they do not appear to have respect for either God or the authorities of the land; consequently the servants of the Lord have often been abused. A travelling Elder, J. Jensen, was attacked by a mob and beaten until they supposed he was dead. While lying in a helpless condition, yet conscious of what was transpiring, the mob were consulting upon the best way to dispose of him, but his friends came to his rescue. The parties who had treated him thus were arrested, and a doctor called to brother Jensen, who, after examining his wounds, pronounced him mortally wounded, and certified to the magistrate to that effect. The doctor prescribed for him, but he declined taking any thing. He resorted to the ordinances of the Gospel, from which he derived immediate relief, and finally was restored to health and soundness, but not left without scars.

The magistrates, upon investigating the matter, became quite indignant at those who had perpetrated such a crime, and assured them that they should suffer the full penalty of the law, which, no doubt, from last accounts, will be the case.

Several other Elders there met with very narrow escapes from those who sought their injury. Doors and windows were broken open, and the brethren

hunted as though they were wild beasts. A travelling Elder by the name of Guhl, had his life threatened repeatedly. The mob sought by night to waylay him as he travelled from one branch to another; one night, supposing that they had him for certain, they nearly killed a man not in the Church. I mention this circumstance as one out of many wherein the servants of the Lord have been shielded from the power of their enemies, and in which the evil designed fell upon the heads of those who, perhaps, deserved it. Since these things have transpired there, the Elders have gone forth with renewed vigour and strength, relying more fully upon the arm of the Almighty who has thus delivered them. They stand forth boldly, and bear testimony of the truth, and the Spirit accompanies the word to the conviction of many of the honest hearted.

In the month of August last, Elder Niels Nielsen, the President of the Skaana Conference, Sweden, was arrested when out in the Conference a day's journey from Malmö. He was chained hand and foot, placed on a two-wheeled cart beside a thief, and brought to Malmö. At every stopping place on the way, it was made known that he was a "Mormon" Elder, consequently he was made an object of ridicule and abuse. The police had his hair cut short, and cast him into prison at Malmö, from which he obtained his release in a few days.

The authorities being more rigid during the summer, the Saints there were not allowed to hold public meetings, as they had previously done; but notwithstanding all this, they could not stop the spirit of inquiry. The Spirit of the Lord was at work upon the honest, they were seeking for the truth, and the Elders doing all that was possible, in their limited sphere, to enlighten the minds of the people. Finally, the Lord softened the hearts of the authorities so that the Saints commenced holding public meetings again without molestation. Many strangers attended, and the work of the Lord extended with renewed vigour. During the last half year, there were 78 baptized in that Conference, and the prospect for the future spread of the work was extremely good.

The work at Stockholm exhibited a favourable aspect, many were investigating the subject of "Mormonism," and more were favourably disposed. Two Elders had been appointed to Gottenburg, and from last accounts the prospect was good for establishing the work there.

In behalf of the Saints of Norway and Sweden, I addressed a petition to their King, Oscar the First. The object of the petition was the attainment of *Religious Liberty*, praying that his Majesty would grant to his subjects, belonging to the Church of Jesus Christ of Latter-day Saints, the right to administer the ordinances of the Gospel according to the New Testament. Could the Saints but have that right, the work in those lands would break forth on the right and left, for there are thousands of the honest in heart there.

In Norway the work has prospered and gradually increased under the wise counsels of Elder C. Petersen, who has laboured faithfully in that land almost three years. He was released to return to his family in Zion, and to take charge of the Saints that emigrated in November last. He had the faith, confidence, and blessings of the Saints. Elder C. C. A. Christensen was appointed to succeed him in the Presidency of the work in Norway.

Having given previous notice, we assembled in Copenhagen on the 27th, 28th, 29th, and 30th of December, in the capacity of a General Conference, that we might obtain a full report from the Presidents of Conferences, and that my successor, Elder Hector C. Haight, might have a better opportunity to become acquainted with the Presidents of Conferences, and the Travelling Elders; also, to learn more fully the situation of the mission. Many of the Travelling Elders were present, and all the Presidents of Conferences, except from Norway and Sweden; owing to the state of the weather, and other circumstances, it was impossible for them to come. We, however, obtained written reports from them.

The reports of the Presidents and Travelling Elders were, altogether, of a favourable nature. The spirit of peace and union prevailed among the Saints; there was a universal willingness on their part to give heed to the teachings of those who were appointed to preside over them. They increase in faith and understanding, and improve upon every means within their reach to gain information in the things pertaining to their salvation, and were, as a general thing, willing to do all in their pow-

er to help extend the work of the Lord, and roll forth His kingdom on the earth.

The Priesthood were united, and felt in a great degree the responsibility that rested upon them; consequently they laboured with much zeal and perseverance. The willing and obedient spirit which they manifested, clearly showed that the spirit of Zion was with them. Through the blessings of the Lord, and the faithful labours of the Priesthood, the Scandinavian mission has prospered. I feel to express the gratitude of my heart to them, and to all the Saints, for their confidence, and united co-operation to extend the kingdom of God in that land.

While in Conference we presented the authorities of Zion, also those of Europe. They were sustained unanimously.

The Saints gladly received Elder Haight as their President, and agreed to sustain and uphold him as such. He expressed much satisfaction in finding the mission, with its financial affairs, in a prosperous condition; and felt to enter upon his labours with joy and satisfaction. He was making considerable progress in the language, and, no doubt, he will soon be enabled to comfort the Saints in their own tongue.

While I have been in Scandinavia, there have been two Conferences and 31 Branches of the Church organized. On the 6th of October, 1853, the Church there numbered 2003; it numbered on the 31st of December, 1855, 2692, and 1650 souls have emigrated during that time.

The prospect for the spread of the work of the Lord in that land is good, notwithstanding the many barriers. Our publications have had quite an extensive circulation, and have been sought after and read with much interest, and, no doubt, will be the means of bringing many to the knowledge of the truth.

Elder C. Widerborg has laboured faithfully in the Office at Copenhagen, since September, 1854. He has given perfect satisfaction, and the Lord has blessed him in the discharge of his duties, and will continue to do so from this time forth.

Elder Ahmansen has laboured in the mission generally, under my direction. He has been faithful and obedient, has magnified his calling, and been the means of doing much good. He expects to emigrate this season.

I have endeavoured to be brief in this communication, yet it has lengthened out. I hope you will excuse me and bear with me still further, as I do not feel like closing without expressing my gratitude to you for your wise counsels, for the patience which you have exercised on my account, and for the kind and seasonable release which you have granted me, with the privilege of returning home. Please accept of my sincere thanks for all the kindness which you have manifested towards me. My desire is that the Lord may bless you, and those associated with you, continually.

I remain yours faithfully in the Gospel,

JOHN VAN COTT.

"Route from Liverpool to G. S. L. Valley."

Liverpool, March 18, 1856.

President F. D. Richards.

Dear Brother—I beg to submit the accompanying thoughts, written in a hurry on my perusal of the *Route from Liverpool to G. S. L. Valley*, just completed. It cannot be called a Review, but a mere passing glance. The opportunity that most persons, who take the Work, will have of becoming their own critics, precludes the necessity of a more extensive consideration of it in this way. The fatiguing travels and exposures of the artist to cull his share of the materials, and the equally fatiguing studies and research of Elder Linforth to produce a Work that no criticism can impair, performed apart from his ordinary labours, all demand our highest encomiums.

Respectfully and obediently,

Yours in Christ,

JAMES FERGUSON.

To praise or condemn a work can neither add to nor diminish from its merits. Books have a superior chance of speaking for themselves. There are few books that are com-

pelled, of necessity, to pass the ordeal of close criticism to which this Work must submit, as there are few into whose hands it is likely to come, who will not, or have not already become familiar with most of the events and scenes described. In my present hurried notice of the work, I shall strive to confine myself strictly to that portion of it, of which, from my own experience, I may be capable of forming something near a correct opinion. If I give credit, I shall feel, first, that it is due; and if I point out defects, it will not be to offend, but simply to give an honest opinion.

The *Route from Liverpool to G. S. L. Valley* opens with a sketch of New Orleans, engraved on steel. A very fair idea of the situation of this port is given, but of the city itself there is little learned. St. Louis and Memphis are excellently drawn; while Nauvoo is scarcely less deficiently given than New Orleans. It is to be remembered, however, that at the time the sketch was taken, the glory or Nauvoo had departed, and her Temple lay in ruins.

Unlike most publications of this kind, the *Route* improves as we advance in it. What a volume of history is presented to every one in the sketches of the Jail and Well, the scenes of the martyrdom of our beloved Prophet and Patriarch, and the ruins of the Nauvoo Temple? There, at one glance, a child may obtain some of the most important keys to the present history of the Church. The views on the Plains are faithfully delineated, and will present themselves like the countenances of old familiar friends, to those who have traversed them. A very faithful view is given of Great Salt Lake City, as it was in 1853, and which makes a most interesting item of the pictorial part of the work, as the memory of the early appearance of that city must dissolve within itself, in its rapid advances. The best of the portraits are those of the Mother of the Prophet Joseph, the late Counsellor, President Willard Richards, and the late Patriarch and his successor. They are faithful likenesses. The testimony of all who have seen the sons of Joseph is, that their portraits as given in the *Route* are most excellent. The sketch of the Prophet Brigham is deficient. I have never seen a good portrait of him save in, or from, a daguerreotype. It seems that in him, as in the Presiding seers of all ages, there is a peculiarity of expression, which defies alike chisel and pencil, probably the reflection of continued inspiration, encircling features which, reading all, can be read of none. It is with this, as with many others from most excellent artists, I can easily see for whom the picture is taken, but there is a great void which can only be filled up by each in his own mind, when he sees the original. Taking the sketches in the aggregate, the work is superior to anything I have ever seen. It is, from first to last, a vivid history of some of the most important epochs and sojournings of the Church, and will survive, in truthfulness, any vicissitudes of time or chance. Apart from the reading matter connected with them, the engravings are worth more than the cost of the Work, and the more critically they are tested the more will their value be enhanced.

Of the editorial part of the Work, it would be impossible to speak in too high terms. It is, in fact, a valuable cyclopedia, instead of a mere sketch of travel, as the title of the Work would indicate. The reader is not only introduced familiarly to the country, and places he passes or visits, but through the researches of the editor he is made acquainted with their history and resources. Thus, the most important items connected with the discovery of America, and the frequent changes that eventually led to the present position of the United States, are comprehensively and most beautifully introduced, together with the nice questions of dispute between nations, on the balancing of which the destinies of our people seemed more or less to hang.

Though a simple passing glance at the history of our emigration is all that could be demanded in such a Work, not only are no pains spared to insert every item that would satisfy the most critical inquirer, but every object that, by the slightest connexion with time or place spoken of, could be of any interest, finds its appropriate place in the work. Nor is it the dry detail of notes to fill a volume and make a book. In the true spirit of information we find the questions that naturally arise in our minds, as we advance with the traveller, concisely and satisfactorily answered as they arise. The extracts are from works of unquestioned reputation, and the statistics are scrupulously correct. Making allowance for the necessary extracts which could not be dispensed with, the work must be pro-

nounced a masterly original. My only surprise is, to find so complete a production from one who was not personally intimate with the trans-Atlantic events and places. The editor's notes on Utah stand foremost in importance in the Work. In them everything that could be of interest is selected from the best sources. And for the first time the history of Utah has begun to assume a tangible form. Scarcely less important is the notice of Nauvoo, which embraces all the items of interest in its history from the first settlement to the final vacation, by the Saints, of that City of events. The memoirs mingled harmoniously with the history are particularly interesting, more especially as they are critically correct. Indeed from the commencement, the chain of the history is forged out, till the period of the volume, without a broken or imperfect link.

In the map of Utah he not only corrects several serious mistakes and omissions found in the best English Atlases, but fills up a void that has long been felt by the Saints themselves, and, I am sure it will not fail to be properly appreciated by the Legislative portion of them. It is the first complete and only correct map of Utah ever published. From first to last, all that could be has been done to make the work lastingly valuable, and the object is fully realized. Nothing but the most untiring perseverance and diligent research could have brought it about, and whatever losses or gains may be sustained or realized by artist, editor, and publisher, all will have the satisfaction of having introduced a Work, which must ever rank standard among the best publications of the Church. I should consider no Latter-day Saint's Library complete without it.

Varieties.

Men generally teach badly when they attempt to teach too much, or when they do not duly prepare their lessons.

Hurry and Cunning are the two apprentices of Despatch and Skill; but neither of them ever learns his master's trade.

A Specimen of "Human Nature."—Last week while a man employed at the sewerage works at Halifax, was being rapidly wound up out of a deep hole, after having lit the fuse of a blast, the rope, owing to the carelessness of parties at the top, was suffered to drop back again. The man fell close upon the impending danger and in the sudden view of almost certain death, fell on his knees, uttering accents of prayer. A thought struck him, however—he siezed the burning fuse and pulling it out of the hole saved his life. And then—alas, for his penitence! he commenced swearing at the men at the wheel for having let him slip.

Treaty between England and the Swiss Republic.—A "Treaty of Friendship, Commerce, and Reciprocal Establishment" was concluded between Her Majesty and the Swiss Confederation at Berne on the 6th of September, 1855. This was published yesterday. It confers on the subjects of each Power the privileges of residence in the country of an equal footing, and the enjoyment of every right and privilege accorded to the citizens of the country, or to those of the most favoured nation. No higher duty or tax is to be levied than is or may be imposed on the like property of a citizen of the country. The treaty is to remain in force for 10 years.—*Times*, March 19.

Physical Degeneration of the Americans.—The *New York Daily Times* says that the Anglo-American nation of the United States is physically degenerating. The average weight of General Washington and his staff of officers, who were not selected for their physical strength, was nearly 200lbs. each. They were heavier and stronger men than are usually seen in the United States at the present time. Missionaries returning to America, after a twenty-five or thirty years' absence, state that they perceive a lower tone of general health, a more nervous and leaner and sallower type of physical frame, a more feverish, exaggerated, and spasmodic activity, than marked the race they remember to have left in the States. American physicians observe, also, from lustrum to lustrum, a gradual increase and exacerbation of diseases which spring from unhealthy and disproportionate stress upon the brain and nervous system. Apoplexy, paralysis, and insanity are becoming more frequent, and in half the population there is a strumous or scrofulous taint in the blood.

CHRISTIANITY was not revealed as a system, but the germ of a system which is to be established at the second advent, after coming through a series of abuses arising from the imperfect attempts of humanity without divinity to realize it. Divinity has to come back again to restore the order which is lost by its absence. Then the whole Church will have the Divine Humanity, and it will exist as a perfect system; at present it is a broken body—then it will be united.—*Family Herald.*

Lines

To President Daniel Spencer.

Beloved brother, being much imprest,
By the good Spirit that does on us rest,
With an assurance that will testify
Of your integrity, so pure and high,
This power I crave—the comprehensive guage
That fathoms all and guides the pen and page,
To write, with confidence and pleasure too,
That which may prove acceptable to you,
As emanating from a holy spring
From whence e'er flows each good and perfect thing.
May this pure source, this bright celestial fire
Now animate the muse and tune the lyre;
And may their numbers echo, as they go,
Your faithfulness, which all the faithful know.

How great the power of those called to preside,
Who doff the robes of self and austere pride!
They in humility will surely do
A mighty work, and gain great honour too.
Wisdom and firmness, power and love, combined,
Will ever rule each pure and noble mind,
How much more when that power is duly given
By the appointment of the God of heaven!
How great and choice the blessings one can spread,
Who has th' Anointing on his chosen head!
How many will remember while they live
The saving power of counsels which you give!

How many, who because of them rejoice,
Will rise to bless you with united voice,
And by the Spirit their pure feelings blend
To hail you guardian, brother, father, friend!

'Tis good to stand in holy places, and
Diffuse salvation in a Gentile land;
To give sweet comfort to the faithful poor,
The diligent, the humble, and the pure;
To lend your counsel, fatherly and true,
To those placed in the kingdom over you;
Augmenting for yourself in every state
The countenance and blessing of the great,
Aye, of the great—it is but right they should
Be called great who are so truly good,
Your favour with these—your high callings prove
How great their confidence, in which you move.

God bless you, brother, though to me unknown,
I crave this boon at heaven's eternal throne—
May the good Spirit e'er on you descend,
And keep you faithful even to the end;
So shall your labours past, and those to come
Reap rich reward in Zion's holy home,
And lasting honours, joys celestial, free,
Throughout the ages of eternity.

Northampton, Feb. 16. EMILY HILL.

NOTICE.—"Route from Liverpool to G. S. L. Valley" may now be had complete, bound in half morocco, gilt edges, at £1 3s. 0d.; half calf, gilt edges, £1 2s. 0d.; half calf, sprinkled edges, £1 0s. 0d. per copy.

ADDRESSES.—Francis Kerby, 7, Moor Street, Sheffield.
Samuel W. Lucas, Mrs. H. Guppy's, Albert Street, Bridgewater, Somerset.

Money List, March 14—21, 1856.

	£	s.	d.
James McGhie	£1	5	0
Thomas Stephens	2	0	0
Edward Oliver	10	0	0
John Holsall	2	0	0
Simeon Pickering	3	0	0
William Brownlow	2	0	0
Carried Forward	£20	5	0
Brought Forward	£20	5	0
John B. Pears	4	0	0
Joseph Doxford	5	0	0
Uriah Rickards	3	10	0
Richard Harper	2	8	4
William Parr	0	15	0
	£35	18	4

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XVIII. Saturday, April 12, 1856. Price One Penny.

Rebellion against Legitimate Authority.

(*Concluded from page* 213.)

The basis of Lucifer's power is rebellion. The foundation of his kingdom was laid in his own rebellion against "legitimate authority," and by the departure of mankind from their God its superstructure has been built up and sustained. Only, that power is enduring and saving in its effects, which is based upon "legitimate authority." In the natural and inevitable course of things, that which has begun in wrong, and is by wrong upheld, must come to an end. Therefore, the reign of Lucifer, commencing in rebellion against legitimate authority, must terminate; and what is more, it will terminate in resistance to unlawful authority. This is true, look at it from what point of view we may. Whether it is brought about by the returning of mankind to their natural allegiance to their Creator, or simply by the disorganization of all illegitimate governments and kingdoms, from the combustible nature of the elements of which they are composed, this law will still hold good. The very nature of rebellion is antagonistic, and the act itself is a condition of antagonism, the ultimatum of which is universal antagonism—chaos. The great social law enunciated by Jesus will be most literally and completely realized—"A kingdom divided against itself cannot stand." The experience and revolutions of existence go to establish the fact that wrong must come to an end, though it be by simply being left to burn itself out, while on the other hand they teach us that right ultimately triumphs and endures forever. No matter how long the existence of wrong be, it is only temporary, but right is eternal, and therefore in the eternal rounds of existence it will ever come uppermost.

Next to the power of the Priesthood, rebellion, that weapon by which the usurper established his reign, will be the most effective to cut it off. Next to the positive force of correct principles and legitimate government to pull down the kingdom of Satan, the negative force of the false principles upon which it is built will tend most to hasten the catastrophe. Thus the sword forged by the great rebel against legitimate authority will turn into his own heart, and his own policy will become terrible to his own overthrow.

The power of Lucifer in craft and oppression, in war and conquest, and in tyranny has been that power which has bound mankind. Of course it has not been natural government, it has not been discipline for exaltation, but it has been chains to enslave society, destroying the

dignity of man, and cramping the noblest energies of our race; and although all have more or less helped to forge them, yet all have felt how galling they are. Now all chains must be broken, because there is a force in existence antecedent and superior to all policies and governments, and the eternal and irresistible dispositions of progress and activity will sweep down all barriers. Divine government consists in the direction of these forces of universal being into the best and most legitimate course, and consequently, it is a help-meet to develop and not to bind them, while at the same time they are guided by revelation and experience into that direction which leads to happiness and exaltation. All governments of an opposite nature to this one have not only given things a wrong direction, but they tend to enslave the dispositions, to curb the aspirations, and to quench the fire of universal being. Their genius is emphatically the spirit of tyranny. With all the sophistry of the great rebel about liberty of conscience, freedom of thought, &c., it is recorded in the history of the world that his rule has been one of the most crushing despotism. And this has of necessity been the case, for a reign begun in rebellion against right *must* be upheld by tyranny. It must also be tyranny concentrated, for as soon as it is diffused, Satan himself loses his power to *control*. His kingdom must dash itself to pieces in anarchy, and can no longer be held in check even by him. Minus of legitimate authority, the conservative power of society is tyranny; when it loses this, it loses its concentrative force, without gaining the spirit of union, which is the Spirit of God—the Spirit of that Priesthood which it rejects. Although Lucifer advocated one policy, his very rebellion forced him to act upon another directly opposite to it, although, like all demagogues, he made the cry of liberty his watch-word, yet he dares not let its sacred influence cheer the hearts of his subjects, for that would have destroyed himself, and led mankind back sooner to the government of God, where, only, true liberty can be found. Yet all this has but forwarded the purposes of the Most High, and tended to make His authority ultimately absolute, absolute because those who bow to it will *appreciate* and love it. It will enable Him to demonstrate unto all mankind that the Holy Priesthood is the only fountain of good government, liberty, and exaltation, and thus, by showing them, from their own experience, that the path of rebellion is one of misery, degeneracy, and death, lead them from it into one of perfect obedience, happiness and life.

The conservativeness of despotism is both illegitimate and hateful, for it sacrifices the individuality of society. All is absorbed in the despot; he is the nation, the people, and the law; all others but himself are as cyphers and machines. This the world has seen illustrated, and has felt it too most keenly. But this despotism of unlawful government must not be confounded with the absolutism of truth and legitimate authority, for the one has ever been found degenerating and subversive of the dignity of man, the other elevating and saving.

In proportion as the individual force of society becomes realized, the reign of despotism must pass away, and with it the iron fetters which have bound the world together, and unless by returning to legitimate authority it obtains the spirit of union, in the same ratio will it become sectarian. Thus a government begun in rebellion, ends in anarchy—no government at all. This problem modern society is more especially working out. It begins to feel its power of individualty, but is at the same time becoming a volcano, to throw out the universal relation. It is in vain to tell the people to obey their rulers with implicit confidence, for they will not, neither can they. Freedom of thought and liberty of conscience, all are beginning to claim as their just rights, and although a spurious coin, instead of the genuine, may pass among them, yet the very assertion of these rights leads to a general criticism, and to criticise error or imperfect government is to lose confidence in it. As fast as the members of the social body realize their individual power, and their confidence in existing systems passes away, the more will they feel to do as they individually please. It is impossible for society to return to the conservatism of tyranny. To be united, it must renew its allegiance with God, and by the chain of legitimate authority be bound together in a holy brotherhood. Unless it does this, anarchy and sectarianism must continue to increase until all its relations are dissolved, and it becomes chaos.

Mankind has left the substance to run after the shadow. God's government will more than realize all the privileges that Lucifer has offered as an enticement, whereas the reign of the usurper has produced results altogether different from that which he promised, and indeed it could not have been otherwise, for that which commences wrong must work badly and end badly. Liberty of conscience! Freedom of thought!! The sovereignty of the people!!! Why the fiend has lied so enchantingly that, with the offer of some of the most glorious gifts of God's kingdom, he has seduced mankind, and led them from the fountain of legitimate authority, where alone those gifts can be obtained. We would ask, has Lucifer given to his subjects these privileges? Have human governments realized liberty of conscience, freedom of thought, and popular sovereignty? It is true, some portions of society have obtained a spurious coin—a mixture of correct with incorrect principles of government, but where are the institutions that will give these blessings to the world in their genuine purity? Although a patriotic and noble mind must ever rejoice at the establishment of liberal systems; yet where is the man, who looks beneath the surface of things, that would feel satisfied to accept the interpretation of liberty of conscience, freedom of thought, &c., even as given by the most republican government which has ever existed—the American.

There are two halves to every whole, and one half of the conditions of exaltation all illegitimate governments leave out of the question, and the painful experience of the world declares, with ten thousand tongues, that, being minus of one part, they have not obtained the blessings of the other. If mankind are entitled to privileges, they are also to perform their duties. While the ministration of the Holy Priesthood, which Priesthood is legitimate authority, will eternally develop the individual it also preserves the universal relation, else its administration would not insure genuine progress. Indeed its very genius is to develop the one and preserve the other, for God is the centre of relations. His government insures liberty of conscience, freedom of thought, and the sovereignty of the people in the most perfect degree, but it steers as clear of chaos of thought, lawless conscience, and anarchy, as it does of tyranny. If His government tended to make men machines and cyphers, it would be as bad as Lucifer's, for the effects of both would be the same. If on the other hand its tendency was to destroy authority and the universal relation, it would lead to anarchy and chaos, and this is what illegitimate government must ultimately lose itself in. The end of all the efforts of the Holy Priesthood is to develop every member of universal being to its uttermost limits, and give to each that exaltation which it shall merit, while it will also intensify the common relationship, make the will of one the choice of the whole, and thus, at the word of the Almighty, the universe shall move. Yet when Jesus, with the co-operation of his brethren in the Priesthood, shall have accomplished this great work, when he delivers the kingdom up unto the Father, his proudest boast will be—"Father, all these have I exalted by thy power, but upon their agency I have not infringed; to Thee every knee bows, Thy will has become theirs, yet in effecting this I have not wrought against their free will—they have acted from their own unfettered choice."

There is one cardinal sin—"rebellion against legitimate authority." All other sins are merely the results and modification of this capital one. There is only one fountain of evil—"rebellion against legitimate authority." All other forms of evil are not primitive *sources*, but are simply *streams* derived from this parent source. The ten thousand directions into which crime branches are only channels through which rebellion manifests itself in its mission of misery, corruption, degeneracy, and extinction. Strike out of existence this parent sin, and it at once exhausts the *material* from which all others are manufactured, and destroys the *mould* in which they are manufactured. Dry up this fountain of evil, and a deadly, withering influence no longer feeds those channels, but the spirit of life, happiness, and exaltation will flow freely through the veins and arteries of universal being.

From the earliest ages, the tide of corruption, misery, degeneracy, and death has come rolling in upon mankind, fiercely overleaping the bulwarks of society, and, in its terrible course, burying beneath its surging waves, system after system, nation after nation, and generation after generation. On it has come, booming with

fearful rage, and, as the social horizon has every moment grown blacker and blacker, it has drawn into the whirlpool of extinction whole races of people, leaving of them no children to perpetuate the name of the fathers, nor scarcely a mark on the pages of history to tell that such races have ever been. This fierce current has at times even well nigh drowned the world altogether. In vain have human barriers said to it, "Thus far shall thou go and no farther." On its foaming bosom society have been borne, madly plunging, gasping, sinking, and unless a power be found to stay its fearful course—some authoritative voice to bid it, "Peace, be still"—mankind must ultimately become, naturally, altogether extinct.

What a hell have mankind made for themselves! How excruciating have been the tortures endured by them from the very instruments which they themselves have made? Thousands thinking that God was the author of their suffering have felt in the agony of their souls, to curse Him and die. Such we pity, because of their misunderstanding and ignorance. Their cursings are like the delirious ravings of persons writhing under a burning fever of the brain. But there is another class whose devilish faith, equally makes the Creator himself the fountain of all evil, and, indeed, oftentimes are the cursings of the former caused purely by the pious misrepresentations of Him by the latter. They are they who talk of man as a mean, vile, worthless worm, who rail against human nature as the essence of depravity, and who seem to feel a fiendish pleasure in contemplating mankind as vessels of wrath. The man who dares to think of such a villainous religion must feel that was the Creator, that which such a blasphemous faith would make Him, instead of being, as He is, the very opposite, He would be the quintescence of depravity—a very serpent full of poison, spewing into creation His own nature, for no other reason than to see His creatures suffer, and to gratify an eternal insatiable spleen. Such a being, indeed, is their God, which is the devil who has really been God of this world, and these pious blasphemers have drunk so much of the inspiration of hell, that their religions are a moral pestilence, destroying man's faith in his Creator. If human nature has become depraved, what has made it so? If man is but a vile worm, what has pulled him from the high standard of his birth? Has it not been because the usurper has reigned? Have not false religions sent out the stream of corruption, and has not Priestcraft served the enemy of man too faithfully? Is it not because society has not submitted to legitimate authority—because the Holy Priesthood has not controlled the world? Let mankind bow to legitimate authority—*allow* it to govern them—and they will bless and not curse their Creator.

To all who bear the name of Latter-day Saints, we say, let all that has been said in this article be taken home in your summing up of our remarks, and then intensify the arguments beyond the power of expression, by adding more than we have told, or language can express of that which is applicable to rebels in the Church of Christ. Upon the heart of every member of the Holy Priesthood we would have engraved, that rebellion in you against that authority with which you are clothed will, if continued, inevitably lead to sin against the Holy Ghost, and you will become sons of perdition. Yea cherish but as much of the spirit of rebellion as will stand on the smallest conceivable point, and it will fester and fester until you are, in the most literal sense, naturally and spiritually, masses of mortified corruption, at which stage decomposition takes place, and you will be altogether extinct.

"If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed." So says the Prophet Brigham Young.

THE OLDEST TREE IN THE WORLD.—Perhaps the oldest tree on record is the cypress of Somma, in Lombardy, Italy. It was known to be in existence in the time of Julius Cæsar, 42 years before Christ, and is therefore more than 1900 years old. It is 125 feet high, and 20 feet in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, a portion of the Alps, diverged from a straight line to avoid injuring this tree. The big tree from Calaveras County, California, is supposed from the number of concentric circles in the trunk, to be 2,265 years old.

History of Joseph Smith.

(*Continued from page* 216.)

[October 1840.]

Wednesday, 28th.

London, Oct. 23th, 1840.

Brothers Robinson and Smith—As we consider it perfectly consistent with our calling, with reason, and revelation, that we should form a knowledge of kingdoms and countries, whether it be at home or abroad, whether it be ancient or modern, whether it be of things past, present, or to come, whether it be in heaven, earth, or hell, air or seas; or whether we obtain this knowledge by being local or travelling, by study or by faith, by dreams or by visions, by revelation or by prophecy, it mattereth not unto us; if we can but obtain a correct principle and knowledge of things as they are, in their true light, past, present, and to come. It is under such a view of things that we are endeavouring to avail ourselves of every opportunity, in our travels among the nations of the earth, to record an account of things as they pass under our observation; extracts of which we may forward to you, from time to time, which may not be uninteresting to your readers.

We will, on this occasion, make a few extracts from Elder Woodruff's journal, concerning certain places which we have visited.

On the 21st of August, 1840, we visited the monument, erected in commemoration of the dreadful fire of London, in the year 1666, built under the inspection of that great architect, Sir Christopher Wren. We entered a door at its base, and ascended 345 black marble steps, which brought us 200 feet in the air, about 150 feet above the highest dwellings. We stepped on the outside of the pillar, (surrounded by an iron railing,) when at once was presented to our view an indescribable scenery upon every hand. Here we were, standing 200 feet in the air, upon one of the highest and finest modern columns in the world, and with the glance of the naked eye, we could overlook and survey the largest, most noted, populous, and splendid commercial city upon the face of the whole earth; containing a million and a half of human beings; and such a grand scenery, and sublime prospect, our eyes never before beheld.

We were situated so as to overlook nearly the whole city. East of us lay the tower of London, and the Mint. North, the mansion of the Lord Mayor, and the Bank of England. North-west, St. Paul's Cathedral; South-west, Westminster Abbey, House of Parliament, Buckingham Palace, &c. South lies the river Thames, running from west to east, with five large arched bridges across it, in full view, and another which is not seen from the Pillar, making six, viz., Southwark, (which is of iron,) London, Blackfriars, Waterloo, Westminster, and Vauxhall bridges are of stone. On the south of the river lies the Borough, &c.

In addition to these were hundreds of churches, chapels, spires, and monuments, standing in the midst of one universal dense mass of brick and stone buildings, covering about six miles square of ground.

While viewing this scenery in a clear day, and beholding the streets and bridges crowded with human being of every rank and station, and with beasts and vehicles of every kind, and the Thames covered with shipping, from the skiff to the man-of-war, a Prussian traveller (a citizen of Berlin) who was standing by our side, exclaimed—"I have travelled over Europe, Asia, and other parts of the world, but I have never before found a spot, upon the face of the earth, which presented to my view as grand a scenery as the one now lying before us."

This monument is twenty-four feet higher than Trajan's Pillar at Rome. It cost 75,500*l*. The following is inscribed upon one side of the monument in Latin—"In the year of Christ 1666, the second day of September, eastward from hence, at the distance of two hundred and two feet, the height of this column, about midnight, a most terrible fire broke out, which, driven on by a high wind, not only wasted the adjacent part, but also places very remote, with incredible noise and fury. It consumed 89 churches, the gates of the city, Guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling houses, 400 streets; and of 26 wards, it utterly destroyed 15, and left 8 others shattered and half burnt. The ruins of the city were 436 acres—from the Tower by the Thames side, to the Temple church; from the north-east gate along the city wall, to Holborn-bridge. To the estates and fortunes of the citizens it was merciless, but to their lives very favourable (only eight being lost). That it might in all things resemble the last conflagration of the world, the destruction was sudden, for in a small space

of time the same city was seen most flourishing, and reduced to nothing three days after. When the fatal fire had baffled all human councils, and endeavours, the opinion of all, as it were by the will of heaven, it stopped, and on every side was extinguished."

On the first day of September, we visited the Thames Tunnel, by descending about 80 feet into the earth on the south side of the river, and entered the archway on the left, which was finished 1120 feet, and was beautifully lighted up with gas; we walked through it under the Thames with the river and shipping over our heads. In the middle of the Tunnel there are only about 15 feet between the top of the arch and the bed of the river. There are two archways, each 22 feet high, the whole length of the Tunnel; which affords free accommodation from one shore to the other.

This is one of the most stupendous works of modern times, and truly shows that man hath sought out many inventions.

On the 24th of August, we visited St. Paul's Cathedral, which was first built by St. Augustine, in the year 610. It was destroyed by fire in 961, and rebuilt the following year. It was not till the reign of Athelstan that London became the metropolis of England, and it was to this Prince, more perhaps than to any of his predecessors, that the Cathedral of St. Paul's was indebted for its permanent establishment and pre-eminence.

In 1086 this Cathedral was again destroyed by fire, which also involved the greater part of the metropolis in ruins. It was rebuilt in 1099, and partly burned 1132, and in 1135-6 it sustained considerable injury. It was fired by lightning in 1444, and repaired in 1462. In June 1561, the spire was again set on fire, which destroyed spire and roof.

Repairs were commenced by Queen Elizabeth, and finished by Laud and King Charles the First, who expended £104,330, but immediately dissensions arose between the King and Parliament, the revenues of the church were confiscated, the money and materials seized by the Parliament, and the whole body of the building was converted into stables, and barracks for dragoons. It was again repaired in the reign of Charles the Second, but it was not finished before it became a prey to the flames in the great fire of London, 1666.

The now present Cathedral was built under the direction of Sir Christopher Wren. The first stone was laid on the 21st of June, 1674, and the highest stone of the pile was laid at the top of the lantern, by Mr. Christopher Wren, the son of the architect, in the year 1710, and the last finishing and adorning the church was issued in 1715, by George the First. The whole expense of erecting this magnificent structure, was about £736,000. The entire dimensions of the Cathedral are from east to west, 500 feet; the breadth, 285 feet; the height from the pavement in the street to the top of the cross over the doom 404 feet; two towers at the west end are each 222 feet in height; the general height of the wall is about 90 feet; it was forty years in building, and covers about two acres of ground.

It contains 47 monuments of fine marble, erected over the tombs of certain dukes, earls, lords, bishops, generals, and others who had distinguished themselves in the service of Great Britain and otherwise—Lord Nelson being the most noted.

We walked through this church from the base to the ball, being about 400 feet high. From the upper gallery we also had a view of the city. We passed through the whispering gallery, and though it was large, yet a whisper could be distinctly heard and understood from the most remote part of it; and when the door shut, the sound penetrates the ear like peals of thunder. This is one of the largest Cathedrals in the world.

On the 5th of September we visited Westminster Abbey, which is composed of 11 chapels, viz., that of St. Benedict, St. Edmund, St. Nicholas, Henry the Seventh, St. Paul, St. Edward the Confessor, St. Erasmus, Abbot Islip, St. John, St. Andrew, and St. Michael. These chapels contain the bodies, tombs, and monuments of 13 kings, viz., Edward the 1st, 3rd, 5th, 6th, Charles 2nd, Henry 3rd, 5th, 7th, James 1st, George 2nd, Richard 2nd, William 3rd, and Sebert, king of the East Saxons, who first built this church, and died near 616. Also 13 queens, viz., Athelgoda, queen of Sebert, who died 615, and Philippa, Matilda, Mary 1st, and 2nd, Mary Queen of Scots, Elizabeth, Catherine, Anne, Editha, Eleanor, and Caroline; and of 6 princes, 11 dukes, 7 duchesses, 1 marquis, 7 lords, 3 viscounts, 8 countesses, 3 barons, 16 earls, 11 admirals, 10 generals, 5 colonels, 3 majors, 10 captains, 4 lieutenants, 16 bishops, 6 divines, 15 doctors, 52 knights, 152 gentlemen, and 48 ladies, making 421 persons who have been deposited in vaults in this Abbey, and monuments erected to their memory.

We saw the full stature and perfect likeness of Queens Elizabeth, Mary, and Anne, Lord Nelson, Pitt, and others. We sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years. It is covered with gold tissue, and has a stone under the seat, upon which it is said all the Scottish Kings were crowned ever since they were a nation or people; they have a tradition among them it is Jacob's pillar.

In walking through this Abbey, we see frequent marks of violence from Oliver Cromwell in defacing some of the tombs, monuments, and brass work, with which some of the Abbey was adorned. Here we behold the art of man with all its combined force and power, spun to the finest thread, and expanded to the fullest extent in the building and finishing of this Abbey, as a general whole, but more especially that part called Henry the Seventh's chapel; and a visit to this chapel is not only worthy the attention of all travellers, but to occupy a place in the journal of any historian interested in British antiquities.

While speaking upon this subject, we would not pass over our visit to the House of Parliament, which is but a few rods from the Abbey. As we entered the House of Lords, (now occupied by the Commons,) we did not behold so much to interest the sight of the eye as the meditation of the mind; however we had the privilege of resting ourselves, by sitting in the chair in which the Speaker of the House of Lords had sat for many years. In this building all the speeches were made by Chatham while advocating the American cause, before the Revolution. In this Hall the general laws were made that now govern and control near 200,000,000 human beings.

The House of Commons having been burnt down several years since, they now occupy this room, and another one is erected for the House of Lords.

Some might suppose that a House of Parliament, fitted up to contain Kings, Lords, and Commons, would be extra grand and expensive; but we found it quite the reverse; it is plain and undecorated. On entering the room, one would think he was in an American school-house, rather than in a House of Lords and Commons.

While retiring from this scenery, we had a view of British soldiers, or foot guards, while on parade in St. James' Park, accompanied by a full band of music; also of the Queen's horse guards, well mounted upon black horses, the bodies of the men covered with steel, which was glistening in the sun.

We had a view of the Duke of York's monument, which is 135 feet in height; and of the residence of the Queen Dowager. St. James' Park is surrounded with dwellings, mansions, and palaces of the first class, as to size, splendour, and note, of any in London, of which Buckingham Palace is chief; this is for the royal family, and is occupied by Her Majesty, Queen Victoria, and Prince Albert, when they are in the metropolis. It was built by His, late, Majesty, William the Fourth. It covers a number of acres of ground, and is a very costly and splendid edifice. Every door, entrance, and gate leading to it, is strongly guarded with armed soldiers. While we were there, we saw Prince Albert riding across St. James' Park, mounted upon a grey horse, accompanied only by his groom.

We have visited the British Museum, which contains a vast number and quantity of Egyptian sepulchres, mummies, hieroglyphics, and papyrus, the history and account of which we feel much interested in, and may forward you an account of the same in a future communication.

We subscribe ourselves your brethren in the new and Everlasting Covenant.

H. C. Kimball,
W. Woodruff,
G. A. Smith.

Thursday, 29th. Elder Woodruff preached twice in London, and baptized three.

Friday, 30th. Elder Lorenzo Snow had a discussion with Mr. Barker, a Methodist minister, at Hill Top, near Birmingham, and baptized two.

Saturday, 31st. I copy the following from the *Manx Liberal* of this date.

To the Editor of the *Manx Liberal*.

Sir—I feel rather surprised, and chagrined that that modern delusion, viz., "Mormonism," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our town's people from becoming the dupes of designing knaves, "and being led away by every wind of doctrine." Above all, I imagined the two pamphlets issued by that holy, religious and devout man of God, Mr. Hays, Wesleyan minister, (to which connexion I have the happiness and honour to belong,) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread. But, sir, alas! alas! the case is quite the reverse; numbers continually flock to the Wellington room, and listen with eagerness to the principles there advocated. The members of our society, (Methodist,) seem to be most conspicous in sanctioning and promoting this *vile* and abominable doctrine.

Oh, sir, the result to our connexion will be dreadful! the havoc tremendous; just think of the majority of our *leading* and intelligent men, aiding and abetting a cause of this description! Oh, sir! lamentable and heart-rending to witness the beaming countenances, and smiles of approbation displayed

recently at Taylor's meeting! I could enumerate a host of our members who regularly attend those anti-Christian meetings; but I will just mention, with your permission, the names of a few who attended one of the last meetings. [Here followed a list of names.]

O! Mr. Editor! I quake for the consequences; such a wholesale conversion to Mormonism was never before witnessed in any town or country. What will become of our society? What will become of our class meetings? What will become of our brethren in the faith? And above all, what will become of *poor* Mr. Hays, that *nice* and *humble* man, who so nobly stood forward to expose the errors of the Mormon system; God bless him, and preserve him from want! But, Mr. Editor, what makes the case worse is, that a rumour is prevalent that all these pious men are to be BAPTIZED! That is, duly immersed in the salt water of Douglas Bay, by that abominable creature, Taylor!! Surely there must be something enchanting about the vile man. IMMERSION!! (my hand shakes while I write,) and in winter too!!! Oh, sir! the thought chills my very soul; surely this American dipper intends to drown them; he can have no other object in view, therefore, brethren of the Methodist society, beware!! Drowning is not to be envied, and that too in your sins. Besides, what would the venerable John Wesley, (if he were alive,) say to such conduct? What will the conference say? And what will the world say? I leave these questions to yourselves to answer. In conclusion, brethren, I recommend you to *read, mark, learn,* and *inwardly digest* the things which belong to your eternal peace, and listen no longer to the follies of men.

A STAUNCH WESLEYAN.

Duke Street, Douglas, 29th Oct.

Sunday, November 1st. The Committee organized a Stake called Geneva, Morgan County, Illinois; Presidents—William Bosley, Howard S. Smith, and Samuel Fowler. Bishop's Court—Gardner Clark, Moses Clare, and David Orton.

Elder Levi Richards arrived in Manchester.

Tuesday, 3rd. The English bombard St. Jean D'Acre, during which a powder magazine exploded, killing over 2000 men.

Thursday, 5th. The Committee organized a Branch of the Church at Springfield; Presidents—Edwin P. Merriam, Isaac H. Bishop, and Arnold Stephens. Bishop's Court—Abraham Palmer, Henry Stephens, and Jonathan Palmer.

Monday, 9th. Elder George A. Smith received counsel to leave London and go to Staffordshire for his health, as he had injured his lungs by preaching in the streets, so that he discharged considerable blood from them.

Tuesday, 10th. He took leave of Elder Woodruff and travelled to Birmingham, met Elder Alfred Cordon, preached and baptized five in the evening.

Thursday, 12th. The *Weekly Despatch*, England, having published a sarcastic article against the Saints in that country, and blaming the Bishop of Gloucester, and his tithe-fattened clergy for allowing the "Mormons" to delude and baptize 500 in his Diocese, Elder W. Woodruff replied to it this day, which the *Despatch* refused to publish.

Saturday, 21st. Elders Young, Kimball, and Richards, visited the Church at Bolton.

Thursday, 26th. Elders B. Young, H. C. Kimball, and George A. Smith preached to the Saints in Hanley this day, and on 27th at Stoke-upon-Trent.

Saturday, 28th. Elders Young and Kimball left for London.

Elders Elias Higbee, and Robert B. Thompson, the committee appointed at the October Conference, wrote a petition to Congress for the redress of the grievances of the Latter-day Saints in Missouri, setting forth their wrongs and sufferings, in substance the same as my petition of the 28th of November, 1839, in connexion with Elias Higbee, and Sidney Rigdon.

Thursday, December 3rd. Elders Young, Kimball, and Woodruff visited the Tower of London, the Horse Armory, Jewel Room, and the Thames Tunnel.

Friday, 4th. Elders Young and Woodruff visited Buckingham Palace, and Westminster Abbey.

There was a Conference in New York City—Elder Orson Hyde presiding. The revelations of Elder Sidney Roberts were objected to, which were, that a certain brother must give him a suit of clothes, and a gold watch, the best that could be had; also his saluting the sisters with what he calls a holy kiss, &c., &c. Elder Roberts justified himself in these things. Much good counsel was given him, but he said he knew the revelations he had received were from God, and would make no confession; consequently the Conference cut him off, and demanded his license, which he refused to give up.

Elder Taylor has been preaching and baptizing in the Isle of Man, where the work is now progressing.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 12, 1856.

DUTIES OF THE ELDERS.—Another winter, with its storms and chilling blasts has passed away, and spring again appears with its life-giving influences. To all the various departments of life it brings labours more or less appropriate to the season. As with the rest of the world, so it is with the Elders of Israel. A favourable season of the year for the husbandman to sow his fields, is also favourable for scattering the seeds of eternal life far and wide among the people. The most active measures should now be adopted by Presidents of Missions, Pastors, and Presidents of Conferences, for spreading a knowledge of the Latter-day work, by organized systems for out-door preaching, distributing tracts, and for visiting from house to house. If any of the Elders have an idea that there has been enough of this kind of work done in these lands, we advise them to dismiss it from their minds, until the Lord says that it is enough. Until that time they are called upon to labour with all diligence, and they should keep constantly before their minds that it is the faithful servant whom the Lord will bless. He does not do His work on the contracted principles which we in our ignorance often adopt for our rule of action. There are millions in Britain, where the Gospel has been preached for eighteen years, who have never heard its glad tidings, and there are thousands of others who, if they have heard of the Latter-day Saints, have only heard the name in connexion with the vile slanders of their enemies. In an early revelation given to the Prophet Joseph Smith, the Lord told him by an angel that his name should be known for good or evil among all nations. This prophecy is now literally fulfilling. Among the few who can bear a righteous testimony concerning him, his name is appreciated as being connected with all that is holy and exalting; while the great mass, who have only heard him stigmatized as an impostor and fanatic, hold his name in derision. The more the Gospel is preached, the more bitter will become the feelings of those who will not receive it, and they will grow more corrupt and filled with iniquity. To combat this flood of prejudice and corruption, those who labour in the ministry need a continual increase of knowledge, faith, and power with the Lord. Elders who hold responsible positions in the ministry, should seek diligently for the manifestations of the Holy Spirit, to direct them in the adoption of such measures for the spread of the Gospel among the people, as the Lord will own and bless.

Many of the Travelling Elders have been released from their labours in order to emigrate. In selecting others to fill their places, great care and discretion should be exercised, that men may be called to the ministry who will be humble and diligent, and go forth in faith, trusting in the Lord to open their way before them. The Lord said to the Prophet Joseph, "Whosoever desires to labour, let him thrust in his sickle and reap, for the same is called." There is nothing to hinder an Elder, so called, from labouring in any part of the Lord's vineyard where he may be sent, without any previous provision being made for his maintenance, for before such the Lord will open the way.

In connexion with preaching, efforts should be made to get the printed word into the hands of the people, by organized systems for the distribution of tracts, and for the sale of the publications of the Church. We recommend that a general effort be made

among the Conferences and Branches, this season, to spread the Gospel by this means. An incalculable amount of good may be done by the expenditure of a few pounds for books, pamphlets, &c. For a season the effects of such labours may not be particularly manifest, but, the seed being sown, it will yield fruit in the due time of the Lord.

Although the emigrating Elders and Saints are somewhat late in getting off this season, yet several of the Conferences already have this business off their hands for the year, and this will be the case with all in a few weeks, and the time has come when the Priesthood generally should turn their attention particularly to spreading the Gospel, and getting up the various funds for the year. Among the most important of these are the contributions to the P. E. Fund, and the Temple Offering, which should be kept constantly before the Saints.

The Pastors and Presidents have had both a pleasant and painful task, in making selections of persons to be emigrated by the funds appropriated to assist the poor by President Young and others—pleasant on account of the joy and satisfaction it brings to those who have been selected, and painful because necessary to select a few from among so many who have long been tried and found faithful. Under these circumstances we trust that none, whose hopes for deliverance are still unrealized, will feel to animadvert upon the course of those who are over them. The future is still before them with its increasing efforts on the part of the Saints in Zion for their release from bondage. The means for the accomplishment of this will continue to increase each coming year. No doubt many of the Saints in Utah will follow, next year, the noble example set them by our beloved Prophet, brother Brigham, this season, in contributing liberally of their means to assist the poor. This may more especially be expected if they should be blessed with bountiful crops the coming harvest, for which all Saints should pray.

On our return to Utah this season, we intend to take a list of the Saints with us who remain in this country, and who have been faithful in the Church for ten years and upwards. We shall endeavour to make their names public, in order that the Saints there may know who are the most worthy of being selected for assistance. We feel that, indeed, the time has come to assist the faithful poor, and every available means will be used for the accomplishment of this object.

Finally, let the Saints, one and all, be faithful in keeping their covenants, diligent in spreading the Gospel and building up the kingdom of God, and perform the labours and duties of each passing day with an eye single to His glory, and the hour of their redemption shall come, and nothing shall have power to cut them short in their salvation.

Arrival of the Utah Mail.—The Utah mail of December 1, arrived March 27; bringing our usual complement of letters, and Numbers 35 and 37 of the *Deseret News*. We feel rather disappointed, however, in not receiving our full file of the *News;* more especially as our appetites for intelligence from our brethren in the mountains are more than usually acute, from the length of time which has elapsed since a previous arrival. We learn that some subscribers for the *News* have received Number 38, but neither that or 36 have arrived for the Office.

Departure.—We regret to find that in noticing the departure of Elders Spencer and Van Cott, we failed to notice that Elder C. G. Webb left for Boston on the same ship with them. Brother Webb has been an Elder in the Church for many years, and a member almost from its first organization, and has passed through many of the persecutions of the Church. He is now returning home after nearly four years

of faithful labour in the British Isles. We hope Elder Webb and his friends will charitably excuse our oversight in not noticing his departure, in connexion with that of his *compagnons du voyage*, which was sudden and unexpected, even to himself.

The Mormons.

By the last packet from the United States we received several numbers of the *Deseret News*, a weekly paper of the Great Salt Lake City, which circulates 4000 copies, and which is very like many other second-class American journals. It contains tolerably full accounts of our war, in which the Mormons—who have some of their people fighting in our army—take a great interest adverse to Russia. A very detailed life of Joe Smith, the founder of the sect, is in the course of publication in each successive number. The sermons of the different "Elders" of the Church are reported: elections, arrivals and departures of missionaries and immigrants, and other business are described; the season and the crops are adverted to; the deaths of distinguished members of the society noticed; and a variety of other matters are mentioned interesting alike to the "Saints" at home and abroad, and to persons everywhere who do not belong to the community. Numerous extracts are inserted from foreign journals, and numerous moral stories, some after the homely and instructive manner of Franklin, others borrowed from the kindly and affectionate school books of the Germans, showing a strong desire in the people to encourage social virtues. The diatribes which continually appear in American and English journals against the disorders and vices of cities are laid hold of by the journalist to exalt the decencies and virtues of the people of Utah. Notes remind them when to so wheat and when to graft peach-trees, and give them practical hints on many branches of agriculture and horticulture. Taking a much higher flight, Elder Orson Pratt lectures on planetary motion, the exact law of which he there announces as a discovery of his own—"The cube roots of the density of the planets are as the square roots of their periods of rotation;" and gives numerous illustrations in algebraic terms and forms. He is also voluntarily to undertake the task of instructing the Saints, old and young, in all the mysteries of astronomy. Nor is this the only branch of high and abstract science cultivated in the Great City of the Salt Lake. A body of persons amongst ourselves known as the phonetics has undertaken to reform our orthography, and no student of the subject but is convinced that the system of English orthography, to use the mild language of the "Deseret Typographical Association," "is very imperfect and inadequate to the end it is designed to serve." Accordingly the Mormons, carrying their ideas vigorously and boldly into action, for which they are distinguished, have invented the "Deseret Alphabet, which supplies a simple character to most of the simple sounds of the human voice, substantially correcting the absurdities of the English spelling, rendering more definite the pronunciation of words, and more easy the acquisition of other languages, and lessening to a very great extent, for the rising generation, the labour of learning to read." They have cast a type for it, and are about to print and publish in it. All these proposed improvements are really wanted, are clear and precise, and apparently the Mormons are setting vigorously and reasonably to work to purify the English orthography, and promote the "use of a pure language." There are many allusions in the journal to the organization of this singular sect—to its schools, colleges, and industrial labour; but we have said enough of it to inform our readers of its characteristics, and to convince them that the Mormons cultivate some of the noblest sciences and some of the most abstract arts.

Two views at least may be taken of most subjects. There is nothing in earth or in heaven which the young and the jubilant may not turn into fun, and from which the aged and the reflecting may not draw serious lessons—lessons, perhaps, of sadness and sorrow, which are the offspring of their own minds. On this oc-

casion we are disposed to take the serious and earnest view of this Mormon colony, established in a country previously described as an "uninhabitable desert," which for centuries had been counted as a part of Mexico, but had been made no use of, "in which the rains of heaven cannot be relied on to any great extent for the cultivation of the soil." "The earth is destitute of trees, and in great part also of any vegetation whatever." The whole progress of the State of Utah, therefore, is due, as an American statistical writer observes, to the "intelligence and forces of the people." We can but recognise, therefore, in the Mormons, whatever may be their religious tenets, or their moral observances, the existence of those commonly called heroic virtues, which enable man to subdue the rude earth, overcome matter, and convert a desert into a blooming garden. It was in 1847 that Brigham Young, when the great Temple of Nauvoo, on which 1,000,000 dollars had been expended, was buried by the people of Illinois; and the Mormons, driven forth into the wilderness, started, with a company of 143 pioneers, to find a new and safe home for the persecuted Saints. On the 24th of July, after following a trapper's trail for 400 miles, and performing a journey in all of 650 miles by a new road, conducted as the journal says, by "the hand of the Almighty," for no person knew of the valley, Mr. Young and his companions reached the present site of the colony. In the autumn, 700 wagons with the families of the wanderers arrived and found the ground covered with a species of dry grass, and myriads of black crickets on which the Indians fed. Spring brought another thousand wagons, but the scanty crops prepared by the first-comers were destroyed by the crickets, which came down in great multitudes, from the mountains. Allies, however, appeared sent, say the Mormons, by the Almighty, in the shape of large flocks of gulls which devoured the mammoth crickets, and vomiting them up almost as fast as they swallowed them, went on devouring them and destroying them. Struggling against all these difficulties the people made themselves a home in the desert. They organised themselves as a Church—Brigham Young was the President, Heber C. Kimball and Willard Richards his counsellors; (the latter is since dead) there were twelve Apostles, and John Smith (since dead,) the son, we believe, of Joseph, was ordained Patriarch over the Church. Pass over two years to 1850, and, according to the Census, Utah contained in that year 11,380 persons, of whom 9355 were born in the States. They had 30,516 acres of land in occupation, of which 16,833 acres were improved; great quantities of farm implements, live animals, and a crop of wheat of 107,702 bushels. In 1855, according to the *Deseret News*, the settlements in the Territory—forming, since 1850, a regular portion of the Great Federal Union—extend from north to south, wherever water can be had, 350 miles. There are 50,000 inhabitants, about fifty saw-mills, and great abundance of good wheat, corn, and vegetables, the product of industry irrigating the naturally barren soil. The Tabernacle in Deseret is 126 by sixty-four feet, and is arched without a column; in the city are twenty-four good school-houses, and all through the Territory similar school-houses have been built. The Church has 95 missionaries in Europe, and an equal number in other countries; and has Branches in Denmark, Sweden, Switzerland, the islands of the Pacific, and Africa. From the commencement of the society till the present moment, every little act of the founder, his associates, and followers, supplies a proof how completely enthusiasm can effect its objects, how masterful his mind over matter, and how little man can know, *a priori*, from what small seeds great trees are to grow. Nothing ever appeared more wild than the Mormon prophet's scheme—more hopeless, more absurd, and less likely to attain any success; but, in spite of all predictions, though such a result was never anticipated by himself, it has led to peopling the centre of America, to connecting the eastern coast with the west, and probably to the discoveries of gold in California, which are likely to change the whole course of trade, and give a complete new phase to society. In spite of our dislike to the whole of the Mormonite creed, and to one part more especially—which is justly reprobated throughout the civilised would, but which by them is boldly avowed, boldly carried into action, and is not accompanied by the hypocrisy which too often characterises the different systems in the cities of Europe—we must admit that these fanatics have overcome many difficulties, and achieved extraordinary success.—*Illustrated London News*, Jan. 5.

Foreign Correspondence.

CHANNEL ISLANDS.

4, Unity-terrace, St. Heliers,
Jersey, March 18th, 1856.

President D. Spencer,

Dear Brother,—Thinking that a few lines from me, relative to the French mission, would be interesting to you, I take my pen to give you a general idea of the work here, and of our present movements.

By this time, as you may suppose, I am pretty well acquainted with the condition of the mission. I have visited three of the islands in the English Channel, viz.: Jersey, Guernsey, and Alderney. These are the largest, and, of course, the most important ones. I have not yet visited France since I have been appointed to watch over the interests of the mission; but I correspond with the Saints there, and I hope to be able to visit them shortly.

You are aware, no doubt, that the work in the Channel Islands has not been in a flourishing condition for some time. When I came here, Brother Dunbar informed me that it was the opinion of the Priesthood and Saints generally, that the work was done in these islands, that no more would obey the Gospel, and that he had laboured to convince them of the fallacy of such an idea; yet I found that it was not entirely removed; but I think it is now pretty well eradicated. As a general thing, the Saints here are not so far advanced as the majority of them are in England. It is true, the Saints in these islands, at least the greatest part of them, can read and speak English; yet their privileges are not so great as those of the Saints in England, because they are isolated, and are very seldom favoured with a visit from any of the American brethren. There is not that life and energy in them here which I would like to see; yet they are improving.

About two months ago, I counselled the officers to meet together every Sunday morning, to fast and hold a prayer meeting, and it has had a good effect. About the same time I also established a tract society.

We held a Conference Council at St. Heliers on the 9th instant, in order to adopt some measures to further the work. The brethren expressed their willingness to go out to preach in the open air, and to carry the Gospel into new places as they may be required. I am a strong advocate for a free circulation of the printed word. I told the brethren that I wanted some money to pay for several hundred tracts which we have just got from Liverpool, besides many more which we had on hand, all of which we intend to distribute. I also told them that I wanted to raise some money to lessen our book debt; and to these calls, I am happy to say, they cheerfully responded, by promising to give five and ten shillings each. These are not very large sums to give, it is true, towards so laudable a purpose; but when we consider that the Saints here are poor, and have low wages, it shows the thing in another light. At this council the brethren promised to pay the tenth of all their earnings to support and roll on the work of God. The Saints, also, have voted to follow the example of the Priesthood. We intend to thrust in our sickle this year, and by the blessing of God, we believe that we shall reap an abundant harvest. We are baptising a few in Jersey, but the best of it is, the Saints are increasing in faith and good works.

The work has taken a start in Guernsey. Five were baptised while I was lecturing there the other week. There is a better feeling in that Branch than there has been before for some time. I have sent Elder William Thurgood, a good young man, to labour in that island, and I believe a good work will be done there this summer.

The work is not very brisk in the island of Alderney; there are but very few Saints there, and no Travelling Elder; there are two local Elders, but you know that a Prophet has no honour in his own country.

There is still a small Branch at Gorey; over which Elder Trenchard is presiding.

There is but one Travelling Elder in the mission besides myself. "The harvest is great, but the labourers are few." I want a good, energetic, faithful young man to

labour here in Jersey, for I can be here scarcely half of my time; and Jersey, at present, is the most important place in the mission. . . . .

I feel to have the spirit and power of my Priesthood and appointment upon me. The Spirit of God is like fire in my bones. I study the interest of this work by night and by day; my whole soul is absorbed in it. I rejoice that my brethren who are over me in the Lord had sufficient confidence in me to place me in such a responsible position; and it shall ever be my study to acquit myself like a man of God, and to faithfully discharge every duty devolving upon me, so that I may continue to gain the confidence of my brethren.

I had hoped to have the privilege of going up to Zion this year; but now, notwithstanding my intense desire to assemble with the body of the Church, I would not go if I had my choice to go or stay; for I have a good and extensive field of labour in which I feel free; in fact, I never felt better in any field that I have laboured in during the seven years I have travelled to preach this Gospel. I feel to be just in my element; and I firmly believe that I shall be the means in the hands of God, of doing a good work the present year.

Should you have time to drop me a few lines, I should be most happy to hear from you, and to receive any counsel or instruction that you may think proper to give.

Elders Trenchard, Raddon, Hormon, Cave, Grig, and many others desire to be kindly remembered to you. Please remember me to Presidents Richards and Wheelock, and to Elders Linforth, Jaques, and all the brethren in the Office, when you see them. Should I not have the pleasure of seeing you again before your departure from the shores of Europe, I pray God to bless and prosper you in your journey home, and bring you in safety to the bosom of your family.

I remain, your affectionate Brother,

GEORGE D. KEATON.

DESERET.

Historian's Office,
Great Salt Lake City,
Nov. 30, 1855.

Brother Franklin—For the last month I have been one-half of the time confined to my sick room, and the residue tied close to the office. Snow, rain, and frost have renewed their dominion in succession, so as to make a warm room comfortable. I have applied myself to the completion of the last two months of Joseph Smith's history, and I find it quite a severe task. President Young has enjoyed excellent health, and has been very busy.

The Bishops of the various wards, accompanied by the brethren in great numbers, are at work on the Cottonwood Canal. President Kimball has been confined to his room for a month from a severe attack of the quinsy, and is yet very feeble. It is thought that sufficient crops have been gathered in the territory, together with the old grain, to supply the inhabitants until another harvest.

President Young, with the members of the Legislature from this city, leave for Fillmore on Monday next. The printing-office of the *Deseret News* has been removed into the upper room of the Council House, which has been heretofore used as the Legislative Council Chamber.

GEORGE A. SMITH.

To the Truth-loving in the World.

(*From the "Deseret News."*)

A goodly number of the honest and upright in heart, of various climes, habits, and languages, have gathered into these secluded valleys in the tops of the mountains, expressly and solely for the purpose of serving the Almighty with an eye single to His glory.

Thus far this gathering has been accomplished at the cheerful sacrifice of vast amounts of worldly possessions and of former home comforts, by the patient endurance of privations, hardships, and toils which but few, if any others, are willing to undergo for their religion, and with a union of spirit and effort that astonishes and confounds the ungodly.

The jeers, scoffs, derision, and oppression so bountifully heaped upon this movement

have failed to stop its progress, or to curb the separation of the salt of the earth. The predictions, at first so freely dealt out from pulpit down through all grades to tap rooms and brothels, that we would all starve, or be killed off by the Indians, have hitherto failed.

The hopes of grave statesmen, and other worldly wiseacres, that the Patriarchal order of marriage would prove a bomb-shell in the quiet camp of the Saints, are as yet shorn of fruition, and they doubtless begin to think that the fuse is gone out, or that the powder is damp. Though such is far from being the fact, as the "Order" is in a most flourishing condition, being cordially received, properly understood and appreciated, and righteously carried out, much to the disappointment and chagrin of the adversary of all good.

The worldly advice of Gamaliel to the Jews is becoming tedious to this fast generation, while they reflect upon the unprecedented prosperity of the Saints, and wait for President Brigham Young to step aside, that we may be scattered like the particles of a badly cemented sand rope, is taxing to the feelings of dwellers among railroads. Why so? Because, amid all these circumstances, the great latter-day work rolls on, the Saints are joyous and blessed of the Lord in striving to work righteousness and bring to pass salvation, and President Young and Council are magnifying the position unto which the God of our fathers has called them, and all the faithful are unitedly striving to sustain them in their calling and to walk by their teachings and example.

During all past and present scenes upon this subject, this is the grand reason for all the rage and opposition against the truth on the part of the devil and his servants. What plan they may next pursue is still undeveloped, or at least unproclaimed, but whatever it may be, remember that the light of the Lord is blazing from the lofty summits of Utah's rocky bulwarks, as a beacon of salvation to the inhabitants of the whole earth. Therefore be not deceived by the powers of darkness, neither suffer yourselves to be cheated out of eternal exaltation by the flimsies and baubles of those who prefer error to truth, and who make and love lies.

Varieties.

M. Lieber informs us that within the last half-century 300 constitutions have successively perished throughout the world.—*Times, Feb.* 27.

More Mormons.—The *New York Journal of Commerce,* in announcing the arrival of a shipload of Mormons at the port of New York, and the prospective arrival of ten thousand more, considers it "satisfactory to know that they are all able to pay their passages here; that they generally bring a little money into the country."

Speed.—The velocity of a ship is from 8 to 12 miles an hour; of a race horse, from 29 to 30 miles; of a bird, from 50 to 60 miles; of the clouds in a violent hurricane, 80 to 100 miles; of sound, 823 miles; of a cannon ball, as found by experiment, from 600 to 1000 miles; of the Earth round the sun, 68,000 miles, more than a hundred times quicker than a cannon ball; of Mercury, 104,000; of light, about 800,000,000 of miles, passing from the sun to the Earth, 95,000,000, in about eight minutes, or about a million times swifter than a cannon ball; and the exceeding velocity of the thoughts of the human mind is beyond all possible estimate.

Mormonism in England.—In the House of Lords, last week, the subject of Mormonism in England was brought forward by Lord Redesdale, who presented a petition from the city of Worcester, "complaining of the blasphemous, immoral, and obscene doctrines promulgated by a class of persons styling themselves 'Latter-day Saints,' and praying that a law should be passed to repress the promulgation of such doctrines." The question, however, excited but little interest among the Peers. Lord Campbell observed, that no new law was required, "as the existing law was sufficient to prevent the publication of doctrines injurious to the public morals." The petitions seem to have originated with a party in the city of Worcester, hostile to the Mayor, who refused to interfere for the suppression of the "Latter-day Saints," on the ground that they were Protestant dissenters.—*Sunday Times, Feb.* 24, 1856.

CIVILIZATION AND DEPOPULATION.—The Hawaiian nation, which, seventy years ago, was estimated variously at from 200,000 to 400,000, now only counts 72,000, a decrease within this period of at least two-thirds. Vast tracts of land do not harbour a human soul; fertile kalo lands, once under cultivation, are left to the rule of grass and weeds. The island of Kauai, remarkable for the productiveness of its soil, and capable of sustaining a population of at least 100,000, contains only 6000. It is not to cruel and devastating wars that we have to attribute this unparalleled falling off in so short a time. The wars of Kamehameha I., however energetically they were carried on, cannot in the remotest degree be compared, so far as waste of life is concerned, with those of modern civilized nations. And it is after those wars, moreover, after the blessings of civilization were transferred hither, that the blight falls most mercilessly on this doomed people. The cause of the evil is an internal one, not caused, but increased, by external influences. Its investigation resolves itself naturally into these two questions—the scarcity of births and the frequency of deaths.—*Polynesian.*

Celestial Marriage.

How have the nations grown corrupt!
How, from their nat'ral use,
Men their life-giving powers pervert,
By wanton, lewd abuse!

The holy ties of wedded life
Are cloaks for the profane,
While lust and mammon desecrate
Where faith and love should reign.

Adult'rers gain the world's applause,
As men of honour'd fame;
Women, though weak, defenceless, pure,
Are branded with the shame.

Is there no hope? There is! While men
Rush on from bad to worse,
Jehovah speaks, lest all the earth
Be smitten with a curse—

"He who one talent has abus'd,
Hear it! ye sons of men,
Shall lose it, and it shall be given
To him who improves ten.

"Through him who holds the sealing power,
Ye faithful ones, who heed
Celestial laws, take many wives,
And rear a righteous seed.

"Though fools revile, I'll honour you,
As Abraham, my friend;
You shall be Gods, and shall be bless'd
With lives that never end."

Liverpool. JOHN JAQUES.

ADDRESSES.—William G. Young, 18 Dock Street, Leeds.
Charles W. Penrose, High Street, Malden, Essex.

Money List, March 21—28, 1856.

	£	s.	d.
Josiah Rhead	4	0	0
John Mellor	3	10	0
Thomas Stephens	2	0	0
Benjamin Eliot	0	10	0
Joseph Flitton (per W. Bayliss)	7	0	0
Benjamin W. Brindle	5	0	0
Jeremiah D. Wilson	8	0	0
John Threlkeld	2	16	6
Carried Forward	£32	16	6
Brought Forward	£32	16	6
James Linforth	7	0	0
William C. Dunbar	20	0	0
James Frewin (per John Hyde)	6	2	1
John B. Pears	5	0	0
Josiah Holmes	8	0	0
William Norris (per Edward Hanham)	7	0	0
	£85	18	7

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 16, Vol. XVIII. Saturday, April 19, 1856. Price One Penny.

Report of the Church in Wales.

Udgorn Seion Office,
Swansea, March, 1856.

President Richards.

My Dear Brother—Privileged, through the grace of God and your good pleasure, to return once more to the blessed valleys of the mountains, I deem it due to you to state, and I trust it will not be uninteresting to you to learn, some of the leading characteristics and phases of the work of God in this dependency of your auspicious Presidency, wherein it has been my privilege to labour.

I beg to say, in the onset, that it affords me great pleasure in being able to represent that I know of no faction, jar, or schism in any portion of the Church of God in Wales; neither do I know of any practices unbecoming, or grievances detrimental to, the prosperity of the cause or the good of the Saints; on the contrary, the union and love which exist, the zeal and perseverance manifested, the many other tokens I see of the increasing faith of the Saints, and, above all, the signal proofs we have, in the measure of the Spirit they enjoy, of the Divine favour and approbation, are to me sources of indescribable pleasure, and incentives to diligence and humility, and to praise Him who is the great giver of all blessings. Much as I desire the good of the cause, it would be ungenerous in me not to be satisfied with the present condition of the Church in Wales, and the spirit which pervades it. God only could make it what it is.

In its financial department there has been quite an improvement during the last year. The Saints have generally manifested a determination to rid their Conferences and Branches entirely of all the contingent incumbrances of bye-gone days, and the Lord has blessed their efforts to accomplish the desired object, by pouring blessings of an earthly nature into their laps, and into their hearts the heavenly influences of His Spirit.

Not having access, just now, to the records, I am unable to give you the exact amounts paid by each of the fourteen Conferences. I will instance only two or three—the Eastern Glamorgan, for the quarter terminating the year, donated to the Temple Offering £48; paid of local debts and expenses, exclusive of rents, upwards of £100. Under the wise and energetic auspices of President Robert Evans, whose indefatigable perseverance will recommend him to all lovers of the cause, this Conference has flourished promisingly, both in numbers and in good works. The Western Glamorgan Conference, numbering about 400 members, has, through the blessing of the Lord on the praiseworthy exertions of President Thomas Harris, whose zeal to execute

order is becoming to his long experience in the cause, donated £38 to the Temple Offering in the previous quarter, and during the last half-year has paid £75 local debts of long standing. What is better still, it is generally increasing in zeal and union commensurate with the magnanimity of its works. The last Conference I will trespass on your time to particularize upon, though by no means the least in good works and godlike demeanour, is the Monmouthshire. I hardly know how to delineate the true character of that veteran in the cause—President Thomas Giles. Realising that he is well known to yourself and to your predecessors in the Presidency of the British mission, as presiding over this Conference ever since the year 1849, and known to myself as a faithful servant of God, without hardly a fault, for several years anterior to that date, I only fear that what I may say of him will bedim the lustre of his bright career in the estimation of those unacquainted with him. I will, however, say that the noble traits of his character are daguerreotyped upon his Conference, so that the cursory observer will read it there in characters of virtue, sobriety, humility, and love, as well as in the precision and order of his records. Numbering about 400, this Conference has donated to the Temple Offering during the last quarter, the sum of £24.

To me it is pleasing to be able to recommend my co-workers in the ministry, and much-loved brethren in the holy Priesthood, to your favourable notice and confidence. Few things would please me better than to particularise the commendable conduct of each of my other brethren presiding over the other Conferences, and their faithful co-workers; but although circumstances debar me the pleasure now, their *works* in louder notes will praise them. The confidence, faith, and prayers of those they have served so faithfully will draw upon them greater applauses and richer blessings than words can tell. He alone, who could make them what they have been and are now, can realize my feelings towards them all, or know the pleasure I have had in labouring with them to execute your counsels, and also in the success that has crowned our labours to merit your approbation. It is due to them to add, that so far from considering either or any of your requirements or counsels injudicious or onerous, they have ever been like the honey on Jonathan's rod, refreshing and invigorating to our souls, and sought for with avidity by them as well as by myself. The more we had of them, the happier have we felt in trying to carry them out, so that yourself as well as your much-esteemed Counsellors have a name and place on the tablets of our memories, which we pray may never be obliterated.

I have also much pleasure in saying that a spirited renovation is pervading the book department. The presiding Elders display greater vigilance than ever in scrutinising this important part of their trust, the salutary influence of which is proven in the fact that their liabilities to this office have been lessened £200 during the preceding quarter; and I have the great satisfaction of knowing that the remaining outstanding debts are invested in good-conditioned stock, with a laudable zeal existing generally to sell it.

The Saints in Wales have awoke anew, of late, to the importance of acquiring a knowledge of the English language, as may be seen in the liberal and welcome reception of the *Star*, *Journal of Discourses*, *Mormon*, and other English publications of the Church, and the benefits resulting therefrom stimulate to perseverance over a hitherto obstinate barrier between them and the chosen medium of God to communicate intelligence to His children. These benefits will repay a hundred-fold the cost of acquiring the language.

Respecting emigration, I beg to assure you that I would not wish to see a greater desire for that than is evidently pervading every class, in every locality. "Do help *me* to go to Zion;" "When shall I go home?" "Oh, do try to help me off this time," are so often reiterated in my hearing, and plead with such anxiety and earnestness, that they tingle in my ears, asleep as well as awake. Nor can I easily forget the emotions of those who hear the welcome "Yes, come along;" and I am sure that the love and gratitude displayed towards yourself, and the untold blessings showered upon you, and upon their generous and never-to-be-forgotten deliverer and father in Zion—President Young, and upon all who have so kindly extended a helping hand to pull them out of the pit, would have been music in your ears had you but heard as much of it as I have since your welcome budget, announcing the number allotted to be helped out, has been received, and

all say, they would prefer the emigration of the persons elected to going themselves. "Oh! no; they never can so far forget themselves as to be guilty of ingratitude for such goodness. They think it impossible any more not to love, respect, and obey such God-sent benefactors." So they say, and so they doubtless *feel;* so they *should* feel, and that they may always possess and cultivate that feeling is my prayer.

Some 130 emigrated per ship *Caravan* last month, a liberal portion of them contemplating to complete, in the States, their outfit for crossing the plains this summer; in addition to which, I have now on my books about 550 names of applicants for passage in the ship which sails next, with a fair prospect of timely making up the even 600. Of these, about 350 intend going through to Utah by the swift-sure Hand-cart Train, and about 100 by the old "slow and sure" ox trains; 21 have been sent for from Utah through the P. E. Fund Company, and quite a number of the remainder have prospects of seeing Zion this season somehow.

The presiding Elders of all the Conferences, except one, have been liberated in order to emigrate to Zion this season, and they will, with one or perhaps two exceptions, avail themselves of that privilege.

Respecting my highly esteemed Counsellor, and now successor in office, President Daniel Daniels, I cannot too highly commend him. His zeal and integrity of heart, his humility and steadfastness of purpose, and his many other rare qualifications, are worthy the emulation of all. The unanimity of sentiment that has cemented our souls together for some years while here on a former mission, so far from being weakened by the perplexities, and many incentives to draw out the secrets of a man's soul, which are incidental to a journey of about 8000 miles over an ocean and a continent, have subserved to tighten the Gordian knot of brotherly love; and the further developments of character during a residence of three years in Zion, the journey back to Wales, with its varied incidents, and especially the requirements of our mission during the three years and three months we have laboured here side by side, have subserved to weld each link to link in the chain of union which binds us too strong for memory to instance a disagreement in sentiment. In fact, the union has been such as to compel brother Daniel and brother Dan to be either both right or both wrong every time. That He, who alone can qualify us for His service, may be ever near unto brother Daniels, endow him with the wisdom and influence requisite to the discharge of the important duties devolving upon him, and enable him to do all the good his liberal heart desires, is my prayer.

Respecting Elder Daniels' Counsellors, Elders Evans and Ashby, permit me to state that the zeal and energy with which they lay hold of their duties, in their new field of labour, promises to the Saints incalculable good; and I am highly elated at the perseverance and assiduity which the Saints already evince in acquiring a knowledge of the English language; thus betokening a determination to avail themselves of the advantages afforded them of a more direct communication with the Spirit flowing from Zion through these brethren, as well as through those who may favour them with a visit hereafter, and through the English publications. I do not doubt but that the well-merited gratitude which they evince towards you for your judicious and provident care for them, in sending these brethren among them, will increase commensurate with the increase of the joy which they will obtain by understanding Prophets, Apostles, and holy men of God in Zion, through receiving from them the glorious truths of heaven in a language which you have stimulated them to acquire. And when they shall stand in holy places to receive the keys of eternal lives, and to learn how to obtain the glories and immortalities awaiting the worthy from among all nations, they will bless brother Franklin, and all means that shall have contributed to put them in possession of the *medium* communicating the same.

If I be indulged in expressing a few of my personal feelings and doings, present, and within the past three years and a half since I left home upon this mission, I would say, that I have enjoyed myself better the more I have been enabled to execute the counsels of my brethren; that the kingdom of God—*our* kingdom—is my all in all, and that my soul delights in nothing outside of its jurisdiction. It is truly my greatest pleasure to add my mite to the efforts of my brethren in saving souls, in winning obeisance to the laws of Christ, and in happifying and subserving the good of the much loved children of our great

Father. I appreciate still more and more the privilege of being enabled to do so, the more good I receive from God through my brethren. In short, I could sum up my feelings while on this mission, as regards all counsels, dispensations, feelings, and every minutiæ appertaining thereto—my own weaknesses and failings excepted—and say that all is well, as it should be, to my *heart's content*. All who have experience will agree with me that the feelings engendered by anticipating the prospects of again returning to the place from whence we came, and of again enjoying the society of those loved most dearly, cannot be told—better imagined. I shall not attempt it further than to say, so may it be with me.

I find that upwards of 2000 persons have been baptized into the Church in Wales since my return; 1400 will have emigrated, making a total of 2000, including 350 who went with me in 1849. Upwards of 3000 more will be left anxiously praying the happy day of deliverance to dawn for them to follow. I have had the pleasure of being present, since my return, at nearly one hundred Conferences, and it is due to the unerring Spirit of Truth to say, that at none of them nor on any other occasion has it allowed me, in my weakness, to advance any sentiment that required recantation; and it is due to the Saints also to say that all, without exception, have been received with gladness, and acted upon with a promptness deserving the great source from whence they emanated.

In the editing and publishing department, however incompetent to do justice to the duties thereof, I have, notwithstanding they were arduous, had much assistance from the good Spirit, and great pleasure in the good that has been accomplished. That the *Udgorn Seion*, has been welcomed by the Saints, as well as by the world, is evident from its increasing circulation, and the unanimity of sentiment and feeling it has contributed to create, enriched by the reflection of the "*Star*"-light, and by translations of the rich treats we get in the *Deseret News*, *Journal of Discourses*, *Mormon*, &c. It has become the bosom friend of its nearly 2000 subscribers; including it, I find that a quarter of a million of pamphlets have been published in this office, sold, and paid for in two years; the majority of the latter to people of the world, and withal we have quite a decrease in former book debts. These pamphlets, under the blessing of God, have been influential assailants of the partition wall raised by priestcraft between the people and the truth, and have wiped away the stigma with which press and pulpit have so studiously attempted to bespatter our holy religion and the unblemished characters of its bravest advocates. Nor does it require to overstrain the vision of the prospective to anticipate a rich harvest of souls, consequent upon the seed thus profusely sown; in fact, it seems already whitened. In fulfilment of President Young's prediction—that the increase of baptisms would be commensurate with the exertions of the Saints to emigrate, I would say that it is even so in Wales. With the preparations to leave comes the alarm among the ranks of lookers-on, and already the news comes from all quarters that the people are being baptized. I look forward with confidence to hear that the last sermon preached and *acted out* by the exit of about 600 persons—Noah-like, when he showed the antediluvians his back the last time—will be a telling one, one that will tally its hundreds, doubtless, from among the thousands who appear to be as anxiously waiting for their turn, as the invalids of old were on the banks of Siloam for the approach of the "angel to trouble the waters."

The Babylonish predictions of the "downfall, death, and burial of Mormonism in Wales," are so far from containing any colour of truth, that the augmentation of numbers, and the increasing interest seen *pro* and *con* about it, are unmistakable proofs that its funeral requiem has been prematurely chanted; and, to me, sleepless nights and a worn-out constitution, in its rapidly-increasing business and multitudinous requisitions, are ever present proofs that "Mormonism" exacts the long and rapid strides of the most stalwart walker to keep pace with its march. I find that from among the "*poor Mormons*" in Wales some £3600 have rotated through my hands to yours during the last year, towards emigration deposits with you, and for the various funds; and yet, as the ever-gushing stream from its pearly bed supplies the drainage on the fountain, so are they replenished the more, from the overflowing resour-

ces of their richer banker in heaven, the better use they make of it.

Much as I may have intruded on your time already, I ought not to conclude my, probably, last report of my stewardship in this sphere without a recognition, however inadequate, of the inexpressible good we have received through your counsels, admonitions, and administrations, and especially in the honour you preferred upon us by your presence among *your* Welsh brethren, at the General Conference convened at Merthyr, February 23rd, 24th, 25th, and 26th. Your appreciation of our labours, and approbation of the spirit which characterises *my* Welsh brethren, and your expressed satisfaction of the general phases of this portion of the great family of God is a *fountain* oozing forth its living streams of pleasures—ample equivalents for all its costs. Your counsels given there and then, with the principles so engraven upon the minds of the Saints, so far from falling to the ground, will be fully appreciated only when they have achieved their *ultimatum* in the general assembling of nations *divested* of *nationalities*, in the perfection of union, order, and purity at the marriage supper of the Great Bridegroom. Even then will Brother Franklin live in the memories of those he led there

To your highly esteemed Counsellor and our much loved father in Israel—President Spencer—the Saints in Wales owe much. His counsels, though many, and given under peculiarly intricate circumstances, have invariably proved to be the highway to happiness, and his superior judgment and discernment, coupled with his integrity and meekness, have merited him the unlimited confidence and goodwill of all lovers of godliness whithersoever he has been among us, and his visits have not been few in proportion to the radius of his circuit. May that God who has so greatly blessed his labours, and who alone can give him his due, repay him in the resurrection of the just.

Having studied unvarnished brevity and precision in this communication, and not having troubled you for a long time with lengthened reports, indulge me, in giving vent to my feelings, by classifying among the many God-sent visitors to Wales by whom much has been contributed to make the Church here what it is, the names of Elders Wheelock, Ross, J. A. Young, Ellsworth, Ferguson, Attwood—but I will desist, and chronicle the others, who have been no less welcome here, in archives where names are never forgotten.

Finally, I will conclude, praying that the richest, choicest, and all coveted blessings of earth and heaven be yours, and that when you enter into the full enjoyment of the same, you may see, among all, the Welsh Saints, and not *very far behind* your humble servant, and affectionate brother,

DAN JONES.

History of Joseph Smith.

(*Continued from page* 232.)

[December 1840.]

Saturday, 5th. Elder B. Young writes as follows—

No. 40, Ironmonger Row, St. Luke's,
December 5th, 1840.

"Beloved Brethren—I have just returned from a walk with brothers Kimball and Woodruff. We have only been as far as Saint Paul's, and returned by Smithfield Market, about three miles. Brother Kimball and myself had fine weather for our journey here; it was a beautiful day that we left Macclesfield for Burslem. We found the brethren in Macclesfield in good spirits, and in a good state to appearance. They appear to be well suited with brother James Galley; I think he will be a useful man in this Kingdom. We found brother George A. Smith in Burslem, not in the best of health. He is like the rest of us; the climate does not agree with him; he is affected with a bleeding at the lungs. We staid with him in the Potteries; I preached two evenings. The Church is in a good state; some of them have a pretty hard time of it. Brother Smith will stay there for the present.

Saturday, 28th, left for the next stopping place in Grets Green, where we spent the Sabbath. On Saturday evening we called to see sister Roden, Father Patrick's daughter; she was very glad to see us, and wanted we should stay all night. Her husband was very kind to us, and bid us welcome to his house at any time, or the Elders. We could not stay; took tea with them, and agreed to send Elder Lorenzo Snow there, if he could come; blessed them, and left them. I preached in the morning to the Saints in Grets Green, staid afternoon meeting, and then walked to Birmingham; was very tired; heard Elder Snow preach; he is a nice young man, I think. Brother Kimball also spoke to the people after brother Snow had got through. We found brother Robert Williams here; he opened the meeting; he seems to be full of the Spirit.

On Monday at 12 o'clock, brother Kimball and myself took the railway. Brother Williams started on foot for London. We arrived here on Monday evening about six o'clock; found brother Woodruff well and in good spirits. We have been pretty busy since we have been here.

BRIGHAM YOUNG.

A great part of the city of Messina, Sicily, was this day destroyed by an earthquake. Such was the force of the first shock, that the inhabitants of the town were buried in an instant beneath the ruins.

Sunday, 6th. Elders Young and Kimball preached in Barrett's Academy, London, and administered the Sacrament in the evening.

Monday, 7th. Elder John Taylor issued his third pamphlet in defence of the truth, against the attacks of the Rev. Robert Hays, Wesleyan Minister, Douglas, Isle of Man; the three contain thirty-five pages of closely printed matter, which are a complete exposé of the corruptions of the Wesleyan Priesthood, and a clear illustration of the truth of the latter-day work.

Elders B. Young, H. C. Kimball, and W. Woodruff visited the Anatomical Department of the College of Surgeons.

Wednesday, 9th. Elders Young and Kimball visited St. Paul's Cathedral, the Monument, London and Southwark Bridges, and also the British Museum.

Thursday, 10th. Elder Levi Richards left Manchester for Herefordshire.

Sunday, 13th. I attended the High Council at my office. Robert D. Foster was on trial for lying, slandering the authorities of the Church, profane swearing, &c. Witnesses were examined in part, and trial adjourned to the 20th.

Monday, 14th. Robinson and Smith dissolved co-partnership. The Times and Seasons are to be continued by Don Carlos Smith.

Wednesday, 16th. This day the Charters of the "City of Nauvoo," the "Nauvoo Legion," and the University of the City of Nauvoo," were signed by the Governor, having previously passed the House and Senate, as follows—

"AN ACT TO INCORPORATE THE CITY OF NAUVOO.

"Section 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, That all that district of country embraced within the following boundaries, to wit: beginning at the north east corner of section thirty-one in Township seven, north of range eight, west of the fourth principal meridian, in the County of Hancock, and running thence west to the north-west corner of said section, thence north to the Mississippi river, thence west to the middle of the main channel of the said river, thence down the middle of said channel to a point due west of the south-east corner of fractional section, number twelve in township six, north of range nine, west of the fourth principal meridian, thence east to the south-east corner of said section twelve, thence north on the range line between township six north, and range eight and nine west, to the south-west corner of section six in township six, north of range eight west, thence east to the south-east corner of said section, thence north to the place of beginning, including the town plats of Commerce and Nauvoo, shall hereafter be called and known by the name of the "City of Nauvoo," and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and may have and use a common seal, which they may change and alter at pleasure.

Sec. 2. Whenever any tract of land adjoining the "City of Nauvoo" shall have been laid out into town lots and duly recorded according to law, the same shall form a part of the "City of Nauvoo."

Sec. 3. The inhabitants of said city, by the name and style aforesaid, shall have power to sue and be sued, to plead and be impleaded, defend and be defended, in all courts of law and equity, and in all actions whatsoever; to purchase, receive, and hold property, real and personal, in said city, to purchase, receive, and hold real property beyond the city, for burying grounds, or for other public purposes, for the use of the inhabitants of said city; to sell, lease, convey, or dis-

pose of property, real and personal, for the benefit of the city, to improve and protect such property, and to do all other things in relation thereto as natural persons.

Sec. 4. There shall be a City Council, to consist of a Mayor, four Aldermen, and nine Councillors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold their offices for two years, and until their successors shall be elected and qualified. The City Council shall judge of the qualifications, elections, and returns of their own members, and a majority of them shall form a quorum to do business, but a smaller number may adjourn from day to day, and compel the attendance of absent members, under such penalties as may be prescribed by ordinance.

Sec. 5. The Mayor, Aldermen, and Councillors, before entering upon the duties of their offices, shall take and subscribe an oath or affirmation that they will support the Constitution of the United States, and of this State, and that they will well and truly perform the duties of their offices to the best of their skill and abilities.

Sec. 6. On the first Monday of February next, and every two years thereafter, an election shall be held for the election of one Mayor, four Aldermen, and nine Councillors; and at the first election under this Act, three Judges shall be chosen *viva voce* by the electors present. The said Judges shall choose two Clerks; and the Judges and Clerks, before entering upon their duties, shall take and subscribe an oath or affirmation such as is now required by law to be taken by Judges and Clerks of other elections; and at all subsequent elections, the necessary number of Judges and Clerks shall be appointed by the City Council. At the first election so held, the polls shall be opened at 9 o'clock a.m., and closed at 6 o'clock p.m.; at the close of the polls the votes shall be counted, and a statement thereof proclaimed at the front door of the house at which said election shall be held; and the Clerks shall leave with each person elected, or at his usual place of residence, within five days after the election, a written notice of his election; and each person so notified shall within ten days after the election take the oath or affirmation hereinbefore mentioned, a certificate of which oath shall be deposited with the Recorder, whose appointment is hereafter provided for, and be by him preserved; and all subsequent elections shall be held, conducted, and returns thereof made as may be provided for by Ordinance of the City Council.

Sec. 7. All free white male inhabitants, who are of the age of twenty-one years, who are entitled to vote for State Officers, and who shall have been actual residents of said city sixty days next preceding said election, shall be entitled to vote for City Officers.

Sec. 8. The City Council shall have authority to levy and collect taxes, for city purposes, upon all property, real and personal, within the limits of the city, not exceeding one half per cent. per annum, upon the assessed value thereof, and may enforce the payment of the same in any manner, to be provided by ordinance, not repugnant to the Constitution of the United States, or of this State.

Sec. 9. The City Council shall have power to appoint a Recorder, Treasurer, Assessor, Marshal, Supervisor of streets, and all such other officers as may be necessary, and to prescribe their duties, and remove them from office at pleasure.

Sec. 10. The City Council shall have power to require, of all officers appointed in pursuance of this Act, bonds, with penalty and security, for the faithful performance of their respective duties, such as may be deemed expedient; and also to require all officers appointed as aforesaid, to take an oath for the faithful performance of the duties of their respective offices.

Sec. 11. The City Council shall have power and authority to make, ordain, establish, and execute all such ordinances, not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness of said city; for the protection of property therein from destruction by fire, or otherwise, and for the health and happiness thereof; they shall have power to fill all vacancies that may happen by death, resignation, or removal, in any of the offices herein made elective; to fix and establish all the fees of the officers of said corporation not herein established; to impose such fines, not exceeding one hundred dollars, for each offence, as they may deem just, for refusing to accept any office in or under the corporation, or for misconduct therein; to divide the city into wards; to add to the number of Aldermen, and Councillors, and apportion them, among the several wards, as may be most just and conducive to the interest of the city.

Sec. 12. To license, tax, and regulate auctions, merchants, retailers, grocers, hawkers, pedlars, brokers, pawnbrokers, and money changers.

Sec. 13. The City Council shall have exclusive power within the city, by ordinance, to license, regulate, and restrain the keeping of ferries; to regulate the Police of the city; to impose fines, forfeitures, and penalties for the breach of any ordinance, and provide for the recovery of such fines and

forfeitures, and the enforcement of such penalties, and to pass such ordinances, as may be necessary and proper for carrying into execution the powers specified in this Act; provided such ordinances are not repugnant to the Constitution of the United States, or of this State, and in fine to exercise such other legislative powers as are conferred on the City Council of the City of Springfield, by an Act entitled an Act to Incorporate the City of Springfield, approved February 3rd, 1840.

Sec. 14. All ordinances passed by the City Council shall, within one month after they shall have been passed, be published in some newspaper printed in the city, or certified copies thereof be posted up in three of the most public places in the city.

Sec. 15. All ordinances of the city may be proven by the seal of the corporation, and when printed or published in book or pamphlet form, purporting to be printed or published by authority of the corporation, the same shall be received in evidence in all courts or places without further proof.

Sec. 16. The Mayor and Aldermen shall be conservators of the peace within the limits of said city, and shall have all the powers of Justices of the peace therein, both in civil and criminal cases, arising under the laws of the State; they shall, as Justices of the Peace, within the limits of said city, perform the same duties, be governed by the same laws, give the same bonds and security, as other Justices of the Peace, and be commissioned as Justices of the Peace in and for said city by the Governor.

Sec. 17. The Mayor shall have exclusive jurisdiction in all cases arising under the ordinances of the corporation, and shall issue such process as may be necessary to carry said ordinances into execution and effect; appeals may be had from any decision or judgment of said Mayor or Aldermen, arising under the city ordinances, to the Municipal Court, under such regulations as may be presented by ordinance; which court shall be composed of the Mayor as Chief Justice, and the Aldermen as Associate Justices, and from the final judgment of the Municipal Court, to the Circuit Court of Hancock County, in the same manner as appeals are taken from judgments of the Justices of the Peace; provided that the parties litigant shall have a right to a trial by a jury of twelve men, in all cases before the Municipal Court. The Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council.

Sec. 18. The Municipal Court shall sit on the first Monday of every month, and the City Council at such times and place as may be prescribed by city ordinance; special meetings of which may at any time be called by the Mayor or any two Aldermen.

Sec. 19. All process issued by the Mayor, Aldermen, or Municipal Court, shall be directed to the Marshal, and in the execution thereof, he shall be governed by the same laws as are or may be prescribed for the direction and compensation of constables in similar cases. The Marshal shall also perform such other duties as may be required of him under the ordinances of said city, and shall be the principal ministerial officer.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 19, 1856.

"THE MORMONS."—It is seldom that there is anything published in the newspapers of the day, concerning the Latter-day Saints, that approaches a candid and reasonable consideration of their position and principles. The article from the *Illustrated London News*, which we published in the previous Number of the *Star*, although it shows ignorance on some points, and on others a want of common courtesy to a numerous people, yet, on the whole, the statements the writer makes and the views he expresses are so far superior to those of many of his contemporaries that we deemed it worthy of notice. Reason and consistency are such scarce commodities in these days of pious jargon and hypocritical sanctity, that it is really quite refreshing to see even a moiety of them in a newspaper notice of the Latter-day Saints.

Instead of the Church being organized in G. S. L. Valley, as stated in the article, it was organized on the 6th of April, 1830, by Joseph Smith, and has never since been disorganized, and never will be; neither did Joseph Smith ever expect that it would.

The writer says, "Nothing ever appeared more wild than the Mormon prophet's scheme—more hopeless, more absurd, and less likely to attain any success; but in spite of all predictions, *though such a result was never anticipated by himself*, it has led to peopling the centre of America." Nothing but the most inexcusable ignorance in the editor of an influential periodical could lead him to make such an assertion, unless it was a spirit to wilfully misrepresent, which we do not presume was the case in this instance. The tenor of Joseph Smith's early writings, and the published revelations from the Lord which he received, go to show, so plainly that any one who will read may understand, that he believed and knew that the Church he organized by commandment from the Lord, in 1830, would grow and increase, in spite of all opposition, until it not only peopled "the centre of America," but the whole continent, and the world, with those who believe the principles and will obey the laws and commandments revealed from heaven through him. Thousands see these things plainly coming to pass, but they are too much tainted by that corruption and "hypocrisy which too often characterise the systems in the different cities of Europe" to see the truth, or to acknowledge that the Lord is performing His great work in the last days, which He declared by one of His ancient Prophets should be a "wonder." In regard to the Saints "peopling the centre of America," we quote, from the autobiography of Joseph Smith, the following prophecy, delivered August 6, 1842—"I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."—(See *Deseret News*, Vol, v., No. 35.) This is rather positive.

We acknowledge that it is difficult for us to understand how a people possessed "of those commonly called heroic virtues which enable man to subdue the rude earth, overcome matter, and convert a desert into a blooming garden," can be guided by fanaticism. It is difficult for us also to understand how an organization, which twenty-five years ago commenced with six members, has remained, as its founder expected it would, through adversity and prosperity, sent forth its hundreds of missionaries among the nations of the earth, "without purse or scrip," to proclaim its principles, and gather out its tens of thousands, and in the midst of hostile savages "convert a desert into a blooming garden," and become prepared to assume the position of an independent state, and yet be the offspring of a "scheme" than which "nothing ever appeared more wild," "*more hopeless, more absurd, and less likely to attain any success.*" We admit that it shows how "masterful" "mind" may become "over matter," "and how little men can know, *a priori*, from what small seeds great trees are to grow;" but it is difficult, very difficult, for us to understand that it supplies "a proof how completely enthusiasm can effect its objects." Perhaps we are behind the times; possibly the editor of the *Illustrated London News*, and other gentlemen of the press, have come to a knowledge of some modern discovery in metaphysical science which completely abrogates that ancient principle taught by our Saviour, and heretofore believed in by consistent men—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruits." "By their fruits shall ye know them." They seem to have become so thoroughly wedded to the idea that nothing can be better than modern sectarian Christianity—pregnant with all manner of abominations—that they have altogether lost sight of this eternal truth so plainly expressed by our Saviour.

As to that principle which the editor thinks "is justly reprobated throughout the

civilized world," we would ask him whether he is capable of making a just comparison between the Territory of Utah without a public prostitute, unless brought there by United States officials and other gentlemen from the Christian cities east of the Rocky Mountains, and his own magnificent city of London with its tens of thousands.

On the whole the article is a pretty fair one, and we commend the writer for the unusual candour therein displayed.

Arrival of the Utah Mail.—On the 1st instant, we received a mail from Utah, *via* California, which brought us Numbers 39, 40, 41, 42, and 43 of the *Deseret News*, and letters bearing date, G. S. L. City, December 31, and Fillmore, January 6.

The letters from Elders G. A. Smith and S. W. Richards, published in this Number of the *Star*, contain many items of interesting news, and in addition we have gathered the following from other letters and our file of papers.

In Number 37 of the *Deseret News*, Governor Young suggests, "to those who are engaged in freighting on the western waters," the plan of building suitable steamboats for navigating the Upper Missouri, that they may be used for transporting goods for the Utah market to some available point on that river, or some of its tributaries. Should this landing point be not over about 150 miles from the South Pass, he proposes to send a suitable number of resolute men, to build a substantial fort, and provide storage for goods, which can be hauled to the settlements in Utah by teams sent from thence for that purpose; thereby saving to the Territory much of the enormous expenses now incurred for transporting merchandize across the plains. Subsequent information, obtained from a gentleman somewhat acquainted with the Upper Missouri and its tributaries, encourages the idea that the plan is a feasible one.

By the improvement in the navigation of rivers of which now but comparatively little is known, and the addition of a few lines of railway, the Mountain state may, in a few years, become a great centre of internal commerce, and a great mart of exchange in the trade between what are now called the western states and those on the Pacific coast.

The following item of the proceedings of the Utah Legislature was received *per* last mail. "Mr Johnson moved—That the committees on education be instructed to form characters, to be called the Deseret Alphabet, and present the same to this body; also to present a Bill to legalize all documents written in the same, for the consideration of this joint Assembly. On motion of Mr. Brown, the subject was referred to the joint committees on education."

We also learn that it was in contemplation to send a suitable person to England this spring, to superintend the publication of elementary books in the new Alphabet, for the use of schools in Utah. No doubt before this time the Deseret Alphabet has been legalized by legislative enactment, and efficient measures have been adopted to bring it into general use. These are steps in the right direction, towards the attainment, by the Saints, of a pure language; for we believe that it is by gradual improvement on what we have, that this great object will be attained.

Brother Leo Hawkins, of the Historian's Office, G. S. L. City, writes to Elder John Kay, under date of November 30, 1855—"T. S. Williams arrived on the night of the 28th November, with the afflicting news of the death of Elder Orson Spencer. He also brought President Young's new commission as Governor." The above information is from quite a reliable source, and we presume is correct. At the same time it is singular that no intelligence of Governor Young's re-appointment should have been received here from other sources.

Elder Erastus Snow writes from Cedar City, Iron County, under date of Decem-

ber 11, 1855—"Elders Wallace, Gates, and Nobles are missionaries to this county, and my companions and co-labourers. We shall hold a Conference here the ensuing Saturday and Sunday, if the Lord will, and we hope to warm and cheer the hearts of the Saints in the various settlements of this county before we return.

"The forts at Harmony, Paragona, and another at Johnson's Spring are re-built in a much superior style for durability and security. The Parowan city wall is completed.

"I learn that the freezing of Coal Creek, a few days since, stopped the blast from the furnace after a few days' successful operation; and the directors have concluded to suspend further operations until spring, except to use up the metal now on hand in casting some mill gearing, &c. It is certain that Coal Creek cannot be relied upon for a motive power in our Iron Works, and that the sooner we have an engine the better. The cost of such a one as we need would not exceed $1500 in St. Louis.

"I hope you may be fortunate enough to collect the balance of the subscriptions from the brothers Jones in Wales, and any other funds that can be obtained for the Iron Company, with which to purchase an engine and goods for the Company next season. The goods which I bought for the Company last summer, though very acceptable, were only a tithe of what was needed.

"Cedar City was this season favoured with good crops, and the grasshoppers destroyed all at Parowan, leaving that settlement entirely dependent on Cedar for bread. Breadstuffs and seed will be scarce next spring throughout the Territory."

A party was given to the returned missionaries in the Social Hall, G. S. L. City, by the First Presidency. Presidents Young and Kimball were necessarily absent on account of indisposition. President J. M. Grant and several of the Twelve were present, and their hearts were filled with blessings for the many Elders who were present, who had been faithful on their missions among the nations of the earth. It was evidently a time when hearts were full of joy, and will no doubt be long remembered by all who were assembled.

Foreign Correspondence.

DESERET.

Fillmore House,
Fillmore, December 29, 1855.

Dear Brother Franklin — Although confined by sore eyes, which compel me to exclude the light from the room, I engage brother Bullock to continue my correspondence to you.

Fillmore, in the absence of all mails, may be said to be rather a dull town, as far as news is concerned. The winter has been cold; there has a great deal of snow fallen in the mountains. Our only means of communication is by a private express, which we have established between this place and Nephi, by the contribution of the Members. An appropriation of 2,500 dollars has been made to get out a fount of type for the Deseret Alphabet.

A joint session of the Legislature was held yesterday, on enlarging Carson County, it being only 300 miles long and 159 miles wide. It was considered by the Hon. Enoch Reese to be too small; and he wanted an addition of the Humboldt basin, or at least that a tract of 159 miles by 350 should be also included in Carson County. The Legislature, however, thought it would be inconvenient for the white inhabitants, who consist of Peter Haws and his family, and they refused to make the proposed enlargement.

There have been a great many applications for grants of herd grounds, a number of which have been rejected; and several extensive grounds have already been granted, and a considerable number of petitions are yet to be considered.

A Conference, under the direction of the Home Missionaries, commences its session to-day. Erastus Snow, Jacob Gates, George B. Wallace, and Joseph B.

Nobles arrived from Iron County last evening; they report that they have attended Conferences through that county. President John C. L. Smith, of Parowan, is reported very sick. The winter thus far has been severely cold.

The wing of the State House, which we are now occupying, is a permanent and convenient public building. The Representatives' Hall is elegantly finished, and when furnished will be very convenient. The Council room is rather small, but will probably answer the purpose until another wing of the building can be finished. It is built of red sandstone, and has a very respectable appearance. The members of the Legislature find very comfortable homes with the inhabitants. The town contains an abundance of provisions, and our dry cedar fires are the best on record.

The mills have been frozen up for some time past. There have been a number of mercantile establishments opened here. Among the most conspicuous is the "Ensign of the West," by Joseph A. Kelting. Abraham E. Levi, Judge Kinney, Samuel P. Hoyt, Esq., Gabriel Huntsman, and James Bunn are also selling merchandize. David Candland has a supply of oysters, sardines, shoes and boots, brandy, and pepper sauce. He calls his place the "Astor House."

Mr. Hoyt has in operation a large stone tannery and a cast-iron bark mill, which are doing a good business in producing "valley-made understandings."

A fort has been erected at Cedar Springs, principally for the protection of stock. Isaac C. Haight, and Jesse N. Smith, the representatives from Iron County, are my room-mates at the Fillmore House.

Saturday, January 5, 1856.

Since the above was written, my health and eyes have much improved. On the 2nd instant the two Houses met in joint session on the subject of counties. Eight new counties were formed, five of which were organized by the appointment of probate judges. John D. Lee was appointed probate judge of Washington County, The north line of which was established four miles north of Fort Harmony. The names of the new counties are, Beaver, formed from the north of Iron and Cedar, and lying west of Utah Lake; Box Elder, Malad, and Cache, organized from Weber; Greasewood, west of G. S. Lake, unorganized; Humboldt, and St. Mary's, from parts of Weber, Deseret, and Tooele. The emigration has set in north for the last season, to a great extent, and this made the dismemberment of Weber County necessary.

Brother Wilford, an emigrant from Australia, came in from Parowan last evening, with letters and the melancholy news of the death of Elder John C. L. Smith, President of that Stake; he was a good man, and has gone to rest, but his loss will be severely felt in that part of the country.

Presidents Young, Kimball, and Grant have enjoyed excellent health; the Members of the Legislature, with very few exceptions, have also been well.

The U. S. Marshal, the two Judges, Kinney and Stiles, with the Clerk of the Supreme Court, Secretary Babbitt, &c., &c., have just arrived from G. S. L. City. They report the weather excessively cold indeed, and the snow very deep in the mountains round Salt Lake Valley, and the kanyons completely blocked up with it.

On the 2nd instant, the finishing shop and leather store of Messrs. Hoyt & Co., of this place, were destroyed by fire. The damages were variously estimated at from $500 to $1000, and no insurance. The stock was principally saved, but the building, tools, and part of the books were burnt up.

Elder Isaac C. Haight and Jesse N. Smith, my room-mates at the Fillmore House, and representatives from Iron County, wish to be kindly remembered to you in memory of old times.

Yours faithfully,

GEO. A. SMITH.

Representatives' Hall,
Fillmore City, U. T.,
January 4, 1856.

Dear Brother Franklin—I embrace this opportunity of writing a few lines to send by the southern mail from G. S. L. City, which is expected to reach this place in a day or two, on its way to California.

Since arriving at this place, I have heard from my family twice, but of course little general news has come to me, from that quarter, of what is transpiring in G. S. L. City. I shall, therefore, proceed to give you a little of the spirit of the times in this region of country.

My letter to you of the 8th ult., announced our arrival at this place on the 7th. The Session, as anticipated, commenced on the 10th. Both Houses organized on that day, the particulars of which appear in

the *Deseret News*, together with the names of a Committee appointed to arrange the preliminary steps to our admission into the Union as a sovereign state. The Committee of nine, composed of three from the Council and six from the House, were actively engaged for some days; and then presented a Bill, providing for an election to be held throughout the Territory, on the 16th of February next, for Delegates to a Convention, to be held at the Council House in G. S. L. City, on the third Monday in March next, for the purpose of framing and adopting a state constitution, which will be submitted to the people, and if approved, will be forwarded with all other necessary documents to the President and Congress of the United States, in charge of such Delegates as may be sent with them to present and urge our claims. Another Bill, providing for the enumeration of the inhabitants of the Territory, passed at the same time; and subsequently Leonard T. Hardy, of G. S. L. City, was appointed Census Agent. . . . .

Business was not crowded at the early part of the Session, but latterly we have had some very animated speeches, and things generally have assumed a very interesting phase. A large portion of business, thus far, has consisted in granting herd grounds to applicants, for herding, and other purposes. Large tracts, lying away from settlements, have been applied for; and they have been granted, with a view of putting all our best valleys, not practicable for settlements as yet, into the hands of good men. . . . .

Among other matters of interest, eight new counties have been created in this Territory, and most of them organized. . . . . .

The election of Territorial and county officers, which are by law required to be elected by the Assembly, took place in joint Session day before yesterday.

One or two Bills have been presented for city charters; but there seems to be a general bias against granting city charters. An ineffectual attempt has been made to remove the County seat of Iron County, from Parowan to Cedar City. A petition is now before the House, from the citizens of Kay's Ward, Davis County, for the chartering of a Company, to take out two-thirds of the water of Weber river, and to bring it south along the bench to Kay's settlement, for irrigation, machinery, &c.; &c.

I am not aware that any very important or special measures are to be called up during the remaining part of the Session. I would notice, however, that an appropriation of 2,500 dollars has been made, to be expended by the Chancellor of the *University of the State of Deseret*, in procuring type for the Deseret Alphabet, and for printing school books in England, for the use of schools in this Territory.

That tract of land, lying on the bench east of G. S. L. City, surveyed by the University, and which I commenced walling five years ago, is now secured to the University by enactment.

I have now given you a general idea of State proceedings, and will not entirely omit *Church* matters, as they belong so near together. Church affairs are, as is generally the case, peaceful and tranquil. The Elders appointed at the Conference last fall to travel and preach in the settlements are evidently doing a good work, and very much improving the spirit and feelings of the Saints. Last Saturday and Sunday, a Conference was held in this place by the missionaries for the southern settlements; Elders Erastus Snow, Jacob Gates, G. B. Wallace, and Bates Nobles were present; the Conference being one of their appointment.

In this settlement, and, by conversing with the missionaries, I learn it is the same in other places, they have been led to dwell pointedly and forcibly on the plurality doctrine; and generally the spirit of the vote taken last Conference is urged upon the people throughout the Territory, which was for old and young to marry and fill these mountains with inhabitants. . . . .

On the 18th of September last, brother Henry wrote from Hilo, Hawaii, Sandwich Isles, that his health was good, though his labours were arduous. . . . It appears that the people of those islands are so ignorant, and so easily influenced to do wrong, that it requires the utmost attention and watch-care to keep them in the faith, after they are converted to it. This no doubt tries the patience of the young Elders there.

The gathering place upon Lanai is prosperous. The native Saints there were buoyant in spirit, and engaged in planting, building, &c. A permanent contract had been made with Haalelea, the chief, for the land. The Saints were to have it two years more free of charge, and then

pay 175 dollars per year while they wished to occupy it. At their General Conference, it was voted that some four or five of the native Elders should visit these valleys, and spend the winter, to see how the climate agreed with them, &c.; and then return to the islands, as they would not be permitted to leave without giving security to that effect, no emigration being allowed from the islands. The return of such men, bringing a good report with them, it was thought would be a great blessing to the work, and encouraging to the Saints.

The Book of Mormon, in the Kanaka, is nearly ready for exportation from California. It was considered that it would be a great acquisition and aid to the work. Cousin John R. Young was labouring with Henry in the Hilo Conference.

The holydays have passed without any great excitement here. There was a public party at the Representatives' Hall on Christmas evening, which was attended by many of the citizens as well as members. The Hall will accommodate either eight or ten cotillions. Dancing was the order of the occasion until midnight. New Year's evening a similar affair came off. . . . .

On Saturday evening last, the Governor, and about twenty-five or thirty others, took supper at the Astor House, kept by Mr. David Candland, at which the oysters, peaches, quinces, strawberries, and all the agreeable accompaniments suffered materially. . . . . .

A Legislative party will be held at the city soon after our return. The Governor intends we shall use up our *per diem*, mostly, before we get through; and when we become a State, he does not intend that any member or officer of the Assembly shall have pay for their services. If a man has not skill and ingenuity enough to provide for his family, and do such business gratis, he is not fit for a Legislator. Such are Governor Young's sentiments.

Saturday, January 5.

Some little excitement prevails in town to-day. An affair took place between Judge Drummond and a Jew trader here, which was rather amusing at the time, but may be something more than *fun* for the Judge before he gets through with it. A grand jury is meeting this evening, which will bring in an indictment against the Judge and his negro, Cato, for assault and battery with intent to murder; and he will be arrested and brought before the Probate Court on Monday morning next, at 9 o'clock, just at the time he should answer to his name in the Supreme Court, which sits at that hour. . . . .

He has virtually ruled our Probate Courts out of power in his decisions, but we will now know whether Probate Courts can act or not, especially in his case. . . .

Judges Kinney and Stiles, Babbitt, Blair, and nearly all the lawyers in the Territory, United States' Marshal, &c., &c., are expected in here to-morrow, as the Supreme Court opens on Monday. There is only one case that I am aware of to come up before that Court, and that of not much account. . . . . .

Evening.

The party alluded to just above have arrived. A. W. Babbitt comes in a prisoner. He has been arrested by order of Judge Drummond, on the supposition that he was concerned in the escape of Carlos Murray, who was brought here a prisoner some time since, but is not here now. There is quite an excitement in town about matters and things. I wish this letter was to go one week later, so as to give you the result of the present commotion, which will probably decide the jurisdiction of our Probate Courts.

Sunday, January 6th.

Dear Franklin—Some of the missionaries have arrived from Fort Limhi, Salmon River, Oregon, and they bring most cheering news of the work there. Some fifty or sixty Indians have been baptized, and among them the principal chiefs of the Shoshones. They manifest a desire and an ambition to learn to work, to be clean, and learn the arts of civilization, and to live as our folks do. They are getting quite an idea of the work, and manifest sincerity.

The brethren have not had a thing stolen since they went among them, and the utmost confidence seems to prevail. Such facts as these are important items in the history and progress of this work.

Israel must be favoured, for the set time has come.

I am your brother,

SAMUEL.

Married.

December 3rd, by Elder John Nebeker, Mr. Henry Clegg and Miss Ann Lewis, both of G. S. L. City.

In G. S. L. City, on Sunday, Oct. 28, by Elder Thomas Day, Mr. William Parkes and Miss Sarah Smith, both from Northampton, England.

Died.

On the evening of the 3rd inst. [Nov.], of convulsions, aged 8 months and 13 days, Henry W. S. O., son of J. V. and Eleanor Long.

In G. S. L. City, Nov. 18, Sarah Ann, wife of Thomas Latimer, aged 17 years, 10 months, and 18 days.

In Tooele City, Oct. 31, of bloody flux, Thomas Whale, (late of the parish of Winterbourn, Berkshire, England,) aged 70 years, 3 months, and 21 days. Brother Whale was a member of the High Priests' quorum. He lived a Saint, and died firm in the faith, in hopes of a glorious resurrection.—*Deseret News.*

At St. Louis, Feb. 21, 1856, after a long illness, Eleanor Clucas, late from the Isle of Man, aged 55 years.

Mahala Headon Darton departed this life the first of the present month, at Toms River, Ocean Co., New Jersey, aged 38 years and 6 months; also Samuel Heber Darton, her infant son, three days later. We deeply sympathize with brother Darton in his bereavement, and though it is a moment of grief and mourning with all men, we are happy to learn, from the pen of brother Darton, that his soul is comforted with the hopes of a glorious resurrection for his partner in life. Sister Darton was a good, faithful woman; in life, rich in good works, and at death, strong in faith. At the moment of leaving earthly friends, she bore a strong testimony in favour of the work of God.—*The Mormon*, March 15.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending March 31, 1856.

CONFERENCE.	AGENT.	AMOUNT.		
London	W. C. Dunbar	£637	10	2¾
Birmingham	B. W. Brindle	272	1	9½
Warwickshire	William Parr	149	15	10
West Glamorganshire	John Davies	141	16	11
South	Simon Irwin	101	3	5¾
East Glamorganshire	Thos. Stephens	98	5	5¼
Herefordshire	Uriah Rickards	96	17	5¼
Bradford	William Shiers	88	12	8
Sheffield	Wm. Brownlow	84	13	7
Reading	James Frewin	77	12	1¼
Staffordshire	Josiah Rhead	74	15	8½
Lincolnshire	Richard Harper	70	1	0
Norwich	James Woods	69	15	6½
Derbyshire	Thomas Parkes	67	9	9
Hull	S. Pickering	66	13	8
Durham	Joseph Doxford	65	3	8½
Cheltenham	Thomas Clarke	63	5	5
Wiltshire	William Norris	62	8	3
Liverpool	James Linforth	55	10	2¼
Lands End	John Kessell	55	5	4½
Edinburgh	John McComie	55	3	5½
Bedfordshire	Joseph Flitton	55	2	10½
Glasgow	Robert Kirkwood	52	1	7
Cambridgeshire	R. J. Townsend	50	7	11½
Nottinghamshire	Josiah Holmes	49	2	8
Monmouthshire	Edw. Middleton	47	9	0
Newcastle-on-Tyne	J. D. Wilson	45	15	5
Kilmarnock	John Aird	45	0	1½
Manchester	Edward Oliver	44	12	8½
Dublin	T. H. Rutledge	44	2	2½
Southampton	James Rogers	37	17	9
Leicestershire	John Mellor	37	9	4
Belfast	James McGhie	29	15	10
Dorsetshire	Benjamin Elliot	26	3	2
Carlisle	John Threlkeld	25	15	6
Shropshire	Edwin Taylor	24	19	8½
Carried forward		£3069	17	5¼

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3069	17	5¼
Late Herefordshire	John Preece	24	17	9
Worcestershire	George Sparkes	23	6	10½
Channel Islands	Elias Cave	22	2	0½
Brecknockshire	Thomas Morgan	20	12	5
Llanelly	Llewellyn Lewis	19	2	4½
Carmarthenshire	Isaac Jones	12	9	4½
Flintshire	Thomas Green	10	6	5
Denbighshire	Griffith Roberts	6	8	1½
Dundee	Henry Hamilton	5	0	3½
Dyffryn Conwy	Hugh Roberts	4	19	8
Isle of Man	James Duff	4	19	0½
Pembrokeshire	Edward D. Miles	4	6	11½
Anglesea	John Roberts	4	3	0
Preston	John Holsall	3	16	6½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
Tedbury	Joseph Walker	5	0	10
MISSION.				
Swiss and Italian	John L. Smith	286	3	9
Australia	Aug. Farnham	279	10	2
Sandwich Islands	P. B. Lewis	120	1	3½
French	G. D. Keaton	109	19	4
Cape of Good Hope	Jesse Haven	59	15	1½
Bombay	Hugh Findlay	19	0	3½
East India	N. V. Jones	9	14	11
Malta		5	7	2
J. W. McLellan		0	17	9
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
David Roberts		0	8	7
George H. Taylor		0	5	7
(Errors excepted.)		£4139	19	1

Varieties.

THE MORAL CHARACTER.—If we are told a man is religious, we still ask what are his morals? But if we hear first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question—whether he be religious and devout?

SCENE IN A PARISIAN TAILOR'S STORE.—Tailor: Your clothes, sir, will be sent home this evening. Gent.: But, my dear sir, you haven't my address or my measure. Tailor: That's of no consequence, for the perfection of my machine renders them useless. Be kind enough to give me your baptismal name, and the thing is accomplished.

IF we are to believe the newspapers, the magistrates at Oldham have decided that shaving on Sunday is illegal, and they have fined a barber five shillings for the alleged offence. We have all of us heard that cleanliness has been regarded as next to godliness, but it would seem that the magistrates of Oldham associate religion with dirt. We are somewhat surprised at this antipathy to a well-scraped chin on the part of the Sabbatarians, for hypocrisy is usually smooth-faced.—*Punch.*

The Saints' Retreat.

(*Air*—Banks and Braes.)

From envy, scorn, and ill that flows
On human kind through broken vows,
There is a peaceful, safe retreat,
Where faithful Saints together meet.
A Temple, where God's Priesthood sheds
Abundant glory on their heads;
A scene that's render'd dear and sweet,
To weary, way-worn pilgrims' feet.

There is a place where spirits blend,
And high, celestial joys extend.
By faith's almighty power they meet;
Where Jesus holds a banquet sweet.

Oh! where could suff'rers flee for aid,
When hell in all its power 's display'd,
Or how its fiendish mons defeat,
Had wand'ring Saints no safe retreat?

There Saints on wings of faith can soar
Where hellish powers control no more,
Where souls celestial haste to greet
Their former kindred, oh how sweet!
To haste that day each heart should fill,
No hand, no voice, no feet be still;
But bound on faith, resolv'd to meet
Where suff'rings end, and joy 's complete.

Hull, Feb. 20. HENRY GREENSIDES.

ADDRESSES.—Thomas Smith, 40 Millbourn Street, Carlisle.
Benjamin Evans, Michael Vaughan, } 4 East Lane, Tredegar, Mon.
Joseph Silver, 8 Sidney Street, Brighton, Sussex.
Thomas Liez, 10 Chapel Place, Dover, Kent,

Money List, March 28—31, 1856.

	£	s.	d.		£	s.	d.
Robert Kirkwood	4	0	0	Brought Forward	36	3	9
John Mellor	1	10	0	John Holsall	4	0	0
James Rogers	6	0	0	James Linforth	1	15	10½
John Kessell	6	0	0	Edward Oliver	25	0	0
Richard Harper	5	0	0	William Brownlow	5	0	0
Henry Hamilton	4	13	9	Benjamin W. Brindle	5	0	0
Simon Irwin	5	0	0	William C. Dunbar	15	1	2½
Edwin Taylor	4	0	0				
Carried Forward	36	3	9		92	0	9½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17, Vol. XVIII. Saturday, April 26, 1856. Price One Penny.

Message of His Excellency Gov. B. Young.

DELIVERED IN THE CAPITOL, FILLMORE CITY, MILLARD COUNTY, DEC. 11, 1855.

(*From the "Deseret News."*)

Gentlemen of the Council, and House of Representatives—

In accordance with the adjournment of the last Legislative Assembly, we have met for the first time in the capitol, in rooms erected for legislative purposes at the seat of government. This part of the contemplated State House, being the South wing only, though it may answer for the present, has not those conveniences and that spaciousness and beauty which will be connected with the building, when finished in accordance with the original design. How far this may be accomplished through the aid of the General Government I do not know, but presume that it will make still further appropriations for that object, as the present investment is upwards of $12,000 in excess of the amount apropriated. Until further aid is extended by Congress, this excess should be assumed and paid by the Territory, since it is manifestly unjust that the contractors, and others who have expended their means and labour for this purpose, should be obliged to wait the uncertain period of further appropriations, though the Territory would, probably, be reimbursed at some future time.

We are assembled for the purpose of considering the affairs of our young and thriving Territory, and of framing such laws, rules and regulations as may, in our united wisdom, be considered most salutary and beneficial to the interest of the public weal.

With a tribute of praise and thanksgiving unto that All wise Being who controls and governs the nations as He will, we invoke the spirit of wisdom to guide us in our deliberations. And while we render the full emotions of grateful hearts, for past mercies and blessings which have been extended unto us, we are thankful to Him who has preserved us from the bitter rancor and hatred of infuriated enemies, and given us a peaceful inheritance in these sequestered vales. Our hearts swell with gratitude for the privilege we enjoy of seeking and obtaining light and intelligence, that we may at all times, and in all places, be inspired by that spirit of wisdom and truth which emanates from Him who sits enthroned in sacred majesty, and dwells in the midst of His kingdoms. Though His chastening hand has been upon us, still it has been for our good, and we acknowledge it as the kind dealing of a tender parent who seeks the best interests of his children.

I have, in my former communications,

to this body, suggested that laws should be plain, easy to be understood, and few in number. I am as yet unacquainted with any reason for changing my views upon this subject; on the contrary, as life gives me experience, and as experience furnishes knowledge and understanding, I find myself more fully confirmed therein. Neither should laws be too frequently changed, if we would enjoy a permanent and peaceful government. I am fully aware that matters of local and personal interest require alterations, and that in a new country like this, where enterprise, development and progress so eminently characterize the people, legislation should keep even pace therewith, and not be bound down by contracted and selfish views, old and exploded policy, or traditional errors. Let a spirit of freedom and liberality pervade all our acts, and an enlightened and highly practical course of legislation will surely be the result of our deliberations.

We have a very good volume of laws, and I would recommend, so far as they remain applicable to our wants, and are sufficient for probable emergencies, that we do not disturb them. No law, passed by the Legislative Assembly of this Territory, has been annulled by Congress, although, by a most odious and anti-republican feature in the "Organic Act," it retains the power so to do; a power so utterly repugnant to and subversive of the principles of our free institutions that it should be rarely, if ever, exercised.

In order, however, to avoid this, as well as many other questions which might unfortunately arise only to perplex and entangle the relations so unreasonably, yet peaceably existing in the present form of a dependent State, and to place ourselves, beyond cavil, upon the platform of equal rights, constitutional sovereignty, and free government, based upon the principles sacred to every lover of American liberty, as emanating from the people, I recommend that you take the initiatory steps towards our obtaining admission into the Union. Preparatory thereto, it will be necessary to have the census of the Territory taken, and to hold a convention for the formation and adoption of a constitution. I would respectfully suggest that this matter be taken into prompt consideration, that, in case you deem it wisdom to make an effort for our admission as a State, the incipient laws may be passed at an early day.

We trust that the present Congress will have wisdom to so far recognise the principle of self-government, and the genius of our free institutions, as to abolish in her territories that odious, tyrannical, and absurd system of colonial government which emanated from the British throne, and place them upon that equality of constitutional rights enjoyed by the States in their internal regulations, election of officers, and representation.

In accordance with a law passed by the Assembly in 1854-5, the Hon. Orson Hyde repaired to Carson County, accompanied by the Hon. Judge Stiles and Marshal Heywood, and in connexion with authorrized persons from California, approximately established the boundary line between this Territory and that State, in the region of Carson valley, and fully organized the County. The reports in relation thereto have been received, and will be laid before you at an early date. The compensation asked for service in determining a portion of our western boundary I trust will not be withheld, although it more properly belongs to the General Government to defray such expenses, since it is more particularly its province to attend to the establishment of the boundary lines of the territories.

The northern line of Utah has also been established, during the present season, by Professors Orson Pratt and Albert Carrington, and the Territorial Surveyor-General, Jesse W. Fox, where it crosses the Malade, and by Professor Pratt and Surveyor-General Fox, where it crosses Green river and the emigrant road east of the last named stream. There was no accompanying party from Oregon in either of the above cases, as the information was mainly desirable for determining the jurisdiction of this Territory, at points where Oregon had no settlements within hundreds of miles.

The revenue, as appears from the auditor's report, which, with the Territorial Treasurer's report, I herewith take great pleasure in submitting, for the current fiscal year, amounts to $17,348,87, showing an increase, over last year, of $10,962,56.

This arises from an increase of property, and a higher per cent. assessed by the last Legislative Assembly. The total amount of increase, as assessed, is $915,295,

being over a third more than during years previous. There appears to have been auditors warrants in circulation amounting to $23,401,28, of which $11,223,57 has been redeemed at the treasury, leaving as balance still in circulation $12,177,71. Of the current year's assessment $6,279,10 has been received, leaving a delinquency of $11,069,77. Which shows, if it were all collected, an indebtedness of $1,107,94 depending on future assessments for payment.

By the foregoing statement, it appears that the Territory is running a trifle in debt, still I do not presume that it will be necessary to increase the assessment of last year. I deem this situation of the finances attributable to the light assessment of the previous year, it being, for the whole Territory, only $6,386,31, at one half the present rate.

The effects of this small assessment were not felt at the time, as the reports show $2,118,28 more collected during that year than in this. Of last year's assessment $3,004,81 have been paid during this, it is therefore obvious that almost the entire amount of the receipts at the treasury, for the year 1854, came from former assessments, hence it follows that if the assessments of that year had been kept good, there would now have been no falling off.

Payments for the suppression of Indian hostilities have been made at the Tithing Office, which accounts for the entries of issues to that office in the auditor's report.

It will also be seen that a large portion of these issues have been redeemed at the treasury; the unadjusted accounts and warrants on hand will liquidate the balance.

Since it is not to the payment of fees and salaries that the revenue of the Territory is devoted, but to public improvements and the development of the country, the people should feel willing to promptly pay their taxes, inasmuch as they directly, and almost immediately, receive the benefits thereof.

It has been proposed to open new channels of communication with this Territory from the east through the tributaries of the Missouri, and from the south by way of the Colorado. Doubtless boats, built expressly for the purpose, will be able to approach our settlements many hundred miles nearer than at present. Should it be in your power, by chartering companies or rendering other encouragement, to further any such enterprise, you will meet with my most hearty co-operation; I certainly deem it a subject worthy of your consideration.

Educational interests have flourished hitherto, with but little aid or encouragement from the Legislative Assembly. Should not this subject be taken under advisement by this Legislature, and some well organized system be adopted, which will confer the blessings of at least a common education upon every child, rich or poor, bond or free, in the Territory, and which will establish and keep in operation at least one school where the higher branches are taught?

I am aware that much has already been done and great good effected, by private enterprize, throughout the settlements generally. Though I am sanguine that no territory, so young as this, can boast of so many or so good school houses and schools, still there is a lack, much remains to be done. The Legislature has appropriated comparatively nothing for this object, and the appropriations of land by the General Government are at present, and a great share always will be, entirely unavailable.

None are so much interested in this matter as ourselves, it would therefore seem to be almost imperative upon this Assembly to extend their most reliable aid and influence for the promotion of learning. And now, while we have peace and quietness in all our borders, is an opportune time to lay a foundation for the instruction of our children, which shall grow with our growth, and strengthen with our strength, and extend its influence around the children of the poorest and humblest citizen, as well as the more opulent and wealthy.

Peace, quiet, gentle peace, and a due degree of prosperity have thus far crowned our efforts.

The Indians, notwithstanding an occasional outbreak, are generally peaceful and friendly disposed.

On the 23rd day of September last, three of our people were killed by the Yampah Utahs near Elk mountain, at the settlement on the left bank of Grand river. A party of the Shoshonees also exhibited signs of hostility at Forts Bridger and Supply, in Green River County.

Upon learning these facts, I issued a proclamation to the Nauvoo Legion, the

militia of the Territory, to hold themselves in readiness, and to send out such force as might be considered necessary to preserve peace, and to protect the settlements and immigration upon the roads. A party, under the command of Major R. T. Burton, proceeded to the forts above-named and remained in the vicinity, until the immigrating companies had all passed and the Indians had left for their usual hunt among the buffalo. We call on the military, more to preserve peace with the native tribes than to fight them, as it is well known that a substantial, alert force in their immediate neighbourhood rarely fails to check their depredations, prevent their abuse, and, generally, very suddenly dispose them to seek for peace.

In this connexion permit me to observe, that the signal success which has attended the peaceful policy uniformly pursued towards the Indians, since our settlement in these valleys, should be satisfactory evidence of its value over every other.

To retaliate for every outbreak by taking their lives, either through civil or military power, and severely chastising them for every depredation, is actually descending to their grade of conduct, and still more excites them to acts of savage barbarity.

We witness, in the surrounding territories, the effects of the war policy in an almost constant scene of mutual carnage and bloodshed, while our experience confirms the opinion of many eminent statesmen, that the conciliatory course is far the most humane and successful, as well as the most economical.

I therefore appeal to you, Gentlemen, to use your influence throughout the Territory to preserve the policy of feeding and clothing the natives, of giving them employment, teaching them to obtain a living by their labour, and exercising patience, perseverance and forbearance towards them, as well as care and watchfulness.

Let this policy be strictly adhered to in all our settlements, and the chances are that we shall hear of no Indian massacres and depredations, at least not to any great extent.

Fortifications have progressed quite satisfactorily in most of the settlements during the past year, the people being materially aided and benefitted in their endeavours by the Fortification Act, passed at the last Session. It has had a very salutary effect, and through its influence I trust that the defences will be energetically prosecuted to their completion.

I deem it needless to reiterate my views and feelings in relation to home manufactures, for a commendable zeal for their promotion, I am happy in believing, pervades the entire community. Although but few manufacturing establishments, of any considerable importance, are in successful operation yet a large amount of cloth, leather, hats, pottery, brushes, and other articles of import, of a very good quality, have been manufactured. The humble artizan, without capital, makes a beginning and grows into the business, as facilities and means increase around him.

Some very good iron has been made at the works in Iron County, and the present prospect is very fair, for the most eminent success. I recommend a continuance of the liberal policy heretofore extended to this branch of domestic manufacture. Other industrial pursuits should also meet with encouragement and aid so far as compatible with the public interest. Much may be done to promote and encourage the productions of domestic industry, by the adoption of annual exhibitions, and by giving suitable premiums for the best specified articles produced from the native elements.

While we are pursuing the even tenor of our way, in these far distant and peaceful vales, we are not insensible to the scenes and influences passing and operating outside our borders. We quietly observe, in our country, the chicanery, political jarrings, strife for place and power, disregard for law and order, jealousies, and sectional divisions, and disunions, which embitter life, leading on to distress, perplexity and often sanguinary war, in place of peace, confidence, union and devotion to the best interests of our common country. What remains? Naught, naught but to apply the torch, and witness the terrible conflagration. To attain this ignoble consummation, hundreds, yea, thousands are stretching forth, with frenzied, maddened zeal, to be foremost in bringing to pass the direful tragedy.

Abroad, the struggle for freedom is hushed by the loud roar of magnificent war. Nations are contending for a gory bed, suggesting, at least, to the quiet observer to keep aloof from the distracting questions and controversies of the day, which so agitate communities and subvert

the peace and quietude of neighbourhoods, let whatsoever political demagogue seek to embroil him therein.

Be it our aim so to direct our political affairs as to promote union, integrity and independence to the Territory, industry, knowledge and truth to the people, thus shall we secure to ourselves peace and freedom, and trasmit to our children those free institutions which we received as a rich legacy from our fathers.

BRIGHAM YOUNG.

Executive Department, U.T.
Fillmore City, Dec. 11, 1855.

History of Joseph Smith.

(*Continued from page* 248.)

[December, 1840,]

Sec. 20. It shall be the duty of the Recorder to make and keep accurate records of all ordinances made by the City Council, and of all their proceedings in their corporate capacity, which record shall at all times be open to the inspection of the electors of said city, and shall perform such other duties as may be required of him by the ordinances of the City Council, and shall serve as Clerk of the Municipal Court.

Sec. 21. When it shall be necessary to take private property for opening, widening or altering any public street, lane, avenue, or alley, the corporation shall make a just compensation therefor to the person whose property is so taken, and if the amount of such compensation cannot be agreed upon, the Mayor shall cause the same to be ascertained by a jury of six disinterested freeholders of the city.

Sec. 22. All jurors empannelled to inquire into the amount of benefits or damages that shall happen to the owners of property, so proposed to be taken, shall first be sworn to that effect, and shall return to the Mayor their inquest in writing, signed by each juror.

Sec. 23. In case the Mayor shall at any time be guilty of a palpable omission of duty, or shall wilfully, and corruptly be guilty of oppression, mal conduct, or partiality, in the discharge of the duties of his office, he shall be liable to be indicted in the Circuit Court of Hancock County, and on conviction he shall be fined not more than two hundred dollars, and the Court shall have power on the recommendation of the jury to add to the judgment of the Court that he be removed from office.

Sec. 24. The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the Arts, Sciences, and Learned Professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a Board of Trustees, consisting of a Chancellor, Registrar, and twenty-three Regents, which Board shall thereafter be a body corporate and politic, with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish, and execute, all such laws and ordinances as they may consider necessary for the welfare and prosperity of said University, its officers and students; provided that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and provided also, that the Trustees shall at all times be appointed by the City Council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the Trustees of any other College or University of this State.

Sec. 25. The City Council may organize the inhabitants of said city, subject to military duty, into a body of independent military men, to be called the "Nauvoo Legion," the Court Martial of which shall be composed of the commissioned officers of said Legion, and constitute the law-making department, with full powers and authority to make, ordain, establish, and execute all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said Legion; provided said Court Martial shall pass no law or act, repugnant to, or inconsistent with, the Constitution of the United States, or of this State; and provided also that the officers of the Legion shall be commissioned by the Governor of the State. The said Legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the Mayor in executing the laws and ordinances of the city corporation, and the laws of the State, and at the disposal of the Governor for the public de-

fence, and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and provided also, that said Legion shall be exempt from all other military duty.

Sec. 26. The inhabitants of the city of Nauvoo are hereby exempted from working on any road beyond the limits of the city, and for the purpose of keeping the streets, lanes, avenues, and alleys in repair, to require of the male inhabitants of said city, over the age of twenty-one, and under fifty years, to labour on said streets, lanes, avenues, and alleys, not exceeding three days in each year; any person failing to perform such labour, when duly notified by the Supervisor, shall forfeit and pay the sum of one dollar per day for each day so neglected or refused.

Sec. 27. The City Council shall have power to provide for the punishment of offenders by imprisonment in the County or city jail, in all cases where such offenders shall fail or refuse to pay the fines and forfeitures, which may be recovered against them.

Sec. 28. This Act is hereby declared to be a public Act, and shall take effect on the first Monday of February next.

WM. L. D. EWING,
Speaker of the House of Representatives.
S. H. ANDERSON,
Speaker of the Senate.

Approved Dec. 16, 1840.

THOS. CARLIN.

Sate of Illinois,
Office of Secretary of State.

I, Stephen A. Douglass, Secretary of State, do hereby certify that the foregoing is a true and perfect copy of the enrolled law now on file in my office.

L. S.

Witness my hand, and Seal of State, at Springfield, this 18th day of December, 1840.

S. A. DOUGLASS,
Secretary of State.

The following are the Legislative powers alluded to in the 13th section of the foregoing Act, as pertaining to the City Council of the City of Springfield, and which consequently became a part of the Charter of the City of Nauvoo, to wit—

OF THE LEGISLATIVE POWERS OF THE CITY COUNCIL.

Sec. 1. The City Council shall have powers and authority to levy and collect taxes upon all property, real and personal, within the city, not exceeding one half per cent. per annum, upon the assessed value thereof, and may enforce the payment of the same in any manner prescribed by ordinance, not repugnant to the Constitution of the United States and of this State.

Sec. 2. The City Council shall have power to require of all officers appointed in pursuance of the Charter, bonds with penalty and security for the faithful performance of their respective duties as may be deemed expedient, and also to require all officers appointed as aforesaid, to take an oath for the faithful performance of the duties of their respective offices upon entering upon the discharge of the same.

Sec. 3. To establish, support, and regulate common schools, to borrow money on the credit of the city: provided, that no sum or sums of money shall be borrowed at a greater interest than six per cent. per annum, nor shall the interest on the aggregate of all the sums borrowed and outstanding ever exceed one half of the city revenue, arising for taxes assessed on real property within the corporation.

Sec. 4. To make regulations to prevent the introduction of contagious diseases into the city, to make Quarantine Laws for that purpose, and enforce the same.

Sec. 5. To appropriate and provide for the payment of the debt and expenses of the city.

Sec. 6. To establish hospitals, and make regulations for the government of the same.

Sec. 7. To make regulations to secure the general health of the inhabitants, to declare what shall be a nuisance, and to prevent and remove the same.

Sec. 8. To provide the city with water, to dig wells and erect pumps in the streets for the extinguishment of fires, and convenience of the inhabitants.

Sec. 9. To open, alter, widen, extend, establish, grade, pave, or otherwise improve and keep in repair streets, avenues, lanes, and alleys.

Sec. 10. To establish, erect, and keep in repair bridges.

Sec. 11. To divide the city into wards, and specify the boundaries thereof, and create additional wards, as the occasion may require.

Sec. 12. To provide for lighting the streets and erecting lamp posts.

Sec. 13. To establish, support, and regulate night watches.

Sec. 14. To erect market houses, establish markets, and market places, and provide for the government and regulation thereof.

Sec. 15. To provide for erecting all needful buildings for the use of the city.

Sec. 16. To provide for enclosing, improving, and regulating all public grounds belonging to the city.

Sec. 17. To license, tax, and regulate auctioneers, merchants, and retailers, grocers, taverns, ordinaries, hawkers, pedlars,

brokers, pawnbrokers, and money changers.

Sec. 18. To license, tax, and regulate hackney carriages, wagons, carts and drays, and fix the rates to be charged for the carriage of persons, and for the wagonage, cartage and drayage of property.

Sec. 19. To license and regulate porters and fix the rates of porterage.

Sec. 20. To license and regulate theatrical and other exhibitions, shows and amusements.

Sec. 21. To tax, restrain, prohibit, and suppress, tippling houses, dram shops, gaming houses, bawdy and other disorderly houses.

Sec. 22. To provide for the prevention and extinguishment of fires, and to organize and establish fire companies.

Sec. 23. To regulate the fixing of chimneys, and the flues thereof, and stove pipes.

Sec. 24. To regulate the storage of gunpowder, tar, pitch, rosin, and other combustible materials.

Sec. 25. To regulate and order parapet walls, and partition fences.

Sec. 26. To establish standard weights and measures, and regulate the weights and measures to be used in the city in all other cases not provided for by law.

Sec. 27. To provide for the inspection and measuring of lumber and other building materials, and for the measurement of all kinds of mechanical work.

Sec. 28. To provide for the inspection and weighing of hay, lime, and stone coal, the measuring of charcoal, firewood, and other fuel, to be sold or used within the city.

Sec. 29. To provide for and regulate the inspection of tobacco, and of beef, pork, flour, meal, and whiskey in barrels.

Sec. 30. To regulate the weight, quality, and price of bread, sold, and used in the city.

Sec. 31. To provide for taking the enumeration of the inhabitants of the city.

Sec. 32. To regulate the election of city officers, and provide for removing from office any person holding an office created by ordinance.

Sec. 33. To fix the compensation of all city officers, and regulate the fees of jurors, witnesses, and others, for services rendered under this Act or any ordinance.

Sec. 34. To regulate the police of the city, to impose fines, and forfeitures, and penalties, for the breach of any ordinance, and provide for the recovery and appropriation of such fines and forfeitures, and the enforcement of such penalties.

Sec. 35. The City Council shall have exclusive power within the city by ordinance, to license, regulate, and suppress, and restrain, billiard tables, and from one to twenty pin alleys, and every other description of gaming or gambling.

Sec. 36. The City Council shall have power to make all ordinances which shall be necessary and proper for carrying into execution the powers specified in this Act, so that such ordinances be not repugnant to nor inconsistent with, the Constitution of the United States or of this State.

Sec. 37. The style of the ordinances of the city shall be—"Be it ordained by the City Council of the City of Springfield."

Sec. 38. All ordinances passed by the City Council shall, within one month after they shall have been passed, be published in some newspaper published in the city, and shall not be in force until they shall have been published as aforesaid.

Sec. 39. All ordinances of the city may be proven by the seal of the corporation, and when printed and published by authority of the corporation, the same shall be received in evidence in all courts and places without further proof.

John C. Bennett who had been delegated to Springfield, to carry our petition for a City Charter, announced the passage of the bill, as follows—

City of Springfield, Dec. 16, 1840.

Editors of the Times and Seasons—The Act incorporating the City of Nauvoo has just passed the council of revision, and is now a law of the land, to take effect and be in force from and after the first Monday in February next. The aforesaid Act contains two additional charters—one incorporating the "Nauvoo Legion," the other the "University of the City of Nauvoo."

All these Charters are very broad and liberal, confering the most plenary powers on the corporators. Illinois has acquitted herself with honour, and her State Legislators shall never be forgotten. Every power we asked has been granted, every request gratified, every desire fulfilled. In the Senate Mr. Little cancelled every obligation to our people, and faithfully, and honestly, and with untiring diligence, discharged every obligation devolving upon him as our immediate representative in the Upper House. Mark well that man, and do him honour. Snyder, and Ralston, and Moore, and Ross, and Stapp, and numerous others, likewise in that branch of our State Government, rendered us very essential services; and the Act passed that body without a dissenting voice.

In the House of Representatives, Charles, our immediate Representative in the Lower House, was at his post and discharged his duty as a faithful Representative; he is an acting, and not a talking man, and has fulfilled all his obligations to us. Many mem-

bers in this House, likewise, were warmly in our favour; and with only one or two dissenting voices, every Representative appeared inclined to extend to us all such powers as they considered us justly entitled to, and voted for the law; and here I should not forget to mention, that Lincoln, whose name we erased from the electoral ticket in November (not however on account of any dislike to him as a man, but simply because his was the last name on the ticket, and we desired to show our friendship to the Democratic party by substituting the name of Ralston for some one of the Whigs) had the magnanimity to vote for our Act, and came forward, after the final vote, to the bar of the House, and cordially congratulated me on its passage.

Our worthy Governor is certainly disposed to do us ample justice in every respect, and to extend to us every facility for our future happiness and prosperity.

Illinois has certainly done her duty, and her whole duty; and now it becomes us to show ourselves upright, honest, just, worthy of the favours bestowed by noble, generous, and magnanimous statesmen, I have said that we are a law-abiding people, and we must now show it. The State has washed her hands in granting all our petitions, and if we do not now show ourselves approved, the curse must fall upon our own heads. Justice, equal justice, should be our fixed object and purpose, and the Great God will prosper us; length of days will be in our right hand, and in our left, glory and honour.

Yours, &c.,

JOHN C. BENNETT.

The City Charter of Nauvoo is of my own plan and device. I concocted it for the salvation of the Church, and on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 26, 1856.

PROSTITUTION AND ITS REMEDY.—The letter from the *Times*, which we have inserted in this Number of the *Star*, portrays in true colours the great vice of the times. Besides it is a woman who speaks, and it is evident that she deeply realizes the degradation and misery to which a large portion of her sex are reduced in these Christian countries; and that too, by men—"gentlemen, respectable gentlemen." It certainly is a most tangible proof of the general demoralization of society, when those who revel in the miseries of broken-hearted females are permitted to rank in it either as men or "gentlemen," or even to have an existence, and taint the elements with their poisonous malaria.

That an extensive trade is carried on between Britain and the Continent, in young and unsuspecting females, for the purpose of prostitution, is now well known by the British public, and still it exists. To use the words of the writer, "It is, in fact, a trade under all the conditions of export and import—a trade which if not legalized, is tolerated." Why is it tolerated? Because there is a class of men who are able to pay—so far as money will do it—the price demanded for innocence and virtue, that their hellish lusts may be gratified by the sacrifice of it. Why are not prompt and efficient measures taken to remedy this fearful evil, which is gradually undermining every pure and ennobling principle, vitiating the blood that courses in the veins of human kind, and destroying the principles of life and vitality? We know of no answer to the question, unless it is that the ramifications of the evil have become so extensive in society, that there is influence sufficient to protect the infamous traffic and prevent any successful effort to put it down.

The appeal of the *Times* to Englishwomen evinces that shuffling of responsibility,

on shoulders where it does not belong, which is a leading characteristic in men who are desirous of finding some "scape-goat" to bear off their sins. The Lord placed men, not women, at the head of creation; and though they may endeavour to soothe their consciences for oppressing and destroying females, by crying out to the helpless, "Why don't you help yourselves?" and thus add insult to injury, and tantalize them in their defenceless condition, they will find that the effects of their sins, will in the end return upon themselves. Multitudes of women whom they have deceived, defiled, and trodden under foot, will find salvation while their seducers are damned and weltering in hell, the only place they are fit to inhabit, until they are purified sufficiently to receive some kind of salvation, if there happens to be anything left of them worth saving.

We have before recommended a remedy for these evils, and we will warrant a most effectual cure wherever it is properly applied—make men responsible, instead of women, for existing evils pertaining to the intercourse of the sexes. Stop the demand, and the supply will cease also. Let every man, whether high or low, rich or poor, who makes any attempt to deceive or seduce a woman be branded with infamy, become an outcast from society, and have the privilege of living only through the sufferance of those whom he has injured. Let dens of infamy, whether frequented by "gentlemen" or beggars, be searched out and destroyed. Let those who have glutted their appetites by the sacrifice of innocence and virtue, and those who have carried on the trade of procuring victims, expiate their sins, at least in part, by the sacrifice of life, which they have rendered miserable and worse than useless to others.

These are the principles of Utah "Mountain law." If the *Times*, or the people or government of Britain have any doubts as to its efficacy in purifying a vitiated moral atmosphere, we will assure them that a visit to Utah, by any of them who can appreciate purified social elements, will effectually remove all apprehensions on the subject.

Elder Jaques has favoured us with a copy of a letter to the Editor of the *Times*, in answer to the appeal of "A. J.," in which he has recommended similar principles to the above, to the consideration of Englishmen. Those principles must be considered by the Editor as of too high and heavenly an order for general adoption in England, for we believe he has not chosen to publish the letter, nor indeed any other answer to the lady's appeal. This is but a poor comment on the torrents of "virtuous indignation" which the press sometimes pours forth on the subject, and is certainly an evidence that the majority of the present generation of Englishmen, and the present state of English society are perfectly suited to each other.

UTAH.—There are but few official documents of modern times which are as plain and concise, and which embody so much wisdom and practical common sense as Governor Young's last Message. It is replete with sound policy, and breathes the spirit of peace and good will to all men. The rulers of the earth might learn many profitable lessons from the Governor of Utah. Probably other peoples will profit but little from the example set them by the Saints, until they learn by experience, that governments established and maintained by physical force, intrigue, and abuse of power, and in which division is supposed to be a necessary ingredient, must end by the same means which brought them into existence.

The news from Utah, by the last mails, is most cheering and satisfactory. Notwithstanding the expectations, and no doubt the wishes of many of the enemies of the Saints, that they would suffer and perish by famine, they have still enough of the fruits of the earth to supply their wants, and peace and prosperity crown their labours

The rapid and substantial progress of Utah has been marked by another important movement the past winter—the preparatory steps towards making an application for admission, as a state, into the Federal Union. The position of Utah is an anomaly in the rise and progress of nations. She is perfectly capable of governing and defending herself in her isolated position. Not being weakened by internal dissensions, her people are virtually the most independent of any on earth. It matters but little, so far as her final destiny is concerned, whether she is admitted into the Union or not. Her people and rulers are wise and in a position to quietly abide their time, and peaceably attain to the privilege of self-government. If their enemies attempt to prevent it by force, it will only hasten the event. In Utah the elements are abundant for producing everything necessary for the comfort and convenience of life; and should the necessity occur of her people depending entirely on themselves for what they need, it will only hasten her commercial as well as political independence.

America is the land of the Saints, the land where the Lord, through them, will establish a kingdom that will be ruled in righteousness; but this kingdom is to be established on the principles of peace and good will to all men—by pursuing the same policy which Governor Young recommends, and has heretofore adopted towards the Indians.

Thousands who now despise the Saints will yet be glad to find shelter and protection among them from the storms without. In Deseret the bonds of the oppressor will be effectually broken, and there will be freedom of both body and mind. Old laws, traditions, and customs which have trammelled the energies of man for ages are being done away, and every opportunity is given for the growth and expansion of his energies. Oppressive monopolies of wealth, place, and power will be effectually broken down where the Saints rule. Merit will be the only criterion of greatness. This will give free scope for the exercise of a righteous ambition, and every man will be permitted to enjoy, in peace, all the good which he is capable of attaining to. These are some of the principles which will characterize the kingdom of God, notwithstanding the assertions of its enemies to the contrary. It will be a great and noble example to the nations of the earth, of what a people may become by practising the principles of righteousness, and those who will not pattern after it will increase in dissensions within and wars without, until they waste away, for they have the elements of disorganization within themselves.

We will now leave the Saints in Utah to pursue their onward course in everything that is great and ennobling, for we verily know that the purposes of God cannot be thwarted. Zion will be free, and she will yet control the destinies of the world.

THE SHIP "CARAVAN."—Elder J. Taylor writes from New York, under date of April 2, as follows—"The *Caravan* arrived on the 27th ult., all well, no deaths but one child three years old. Those going forward have already started for their places of destination, the remainder, I think, will get employ."

Home Correspondence.

NEWCASTLE-ON-TYNE, CARLISLE, AND DURHAM CONFERENCES.

50, Dundas Street, Monkwearmouth, Sunderland, April 3, 1856.

President F. D. Richards.

Dear Brother—I send you these few lines to inform you how we are getting along in this Pastorate. We held the Carlisle Conference on the 16th ult., which was well attended by the Saints, and we enjoyed much of the spirit of our calling. President Smith and the Priesthood are one with me in rolling on the work in that Conference. Elder Henry Hartley is labouring diligently in preaching the

Gospel and distributing tracts, and suffers much persecution from the people. In calling at many of the houses for the tracts which he had previously left, and with a desire to answer questions and to teach them the principles of the Gospel, some burn them in his presence, others will drive him away with sticks in their hands, threatening to strike him if he is not off; and again, others will set their dogs at him. I need scarcely say, that most of this persecution is brought on through the instrumentality of hireling priests, who are perfectly aware that their priestcraft is in danger, and who go about, from house to house, telling all sorts of lies and newspaper stories about the Prophets Joseph Smith and Brigham Young. One old parson pronounced a curse on brother Hartley, and in a very few days afterwards the same reverend gentleman, having taken a drop too much, fell off his horse, and fractured his scull so badly that he is not expected to recover. It reminds me of a proverb quoted by President Brigham Young when speaking of people pronouncing curses on the Saints, "Their curses are like young chickens, they will come home to roost."

The Newcastle-on-Tyne Conference was held on the 23rd ult. There was a good attendance of the Saints from the country Branches. There are but very few members of the Church in this large town of some 100,000 inhabitants. We are under notice to leave our present place of worship. President Croston has been very diligent in trying to take another room, but has not yet succeeded. A course of lectures are being delivered in a village called Howden, which are well attended, and they are creating great excitement. We have called out another brother to labour in that Conference.

The Durham Conference came off on the 30th ult., and was well attended by the Saints; many of them walked from the most distant Branches. President Workman, the Travelling Elders, and all the Priesthood are one with me in all things. Our prospects are exceedingly good in this Conference for doing a good work. We had a most excellent Conference, and all things were done in good order. We have also called out another brother to labour in this Conference.

On Monday, the 31st ult., we held a Pastoral meeting, as the three Presidents of Conferences and most of the Travelling Elders were with me. We spent the day in a room by ourselves, in fasting and prayer, and speaking as we were moved upon by the Holy Ghost, and truly we enjoyed a portion of that spirit which Peter and the rest of the Apostles did on the day of Penticost. Before we separated, we partook of that holy ordinance, the Lord's supper. It was a day long to be remembered by us for good. The brethren, each of them, desired to be kindly remembered to you, and brothers Spencer and Wheelock; and we all crave an interest in your faith and prayers as we feel our weakness in this extensive field of labour, and it is our earnest desire, although but boys, to do a good work. May the blessings of light and truth, which you so richly enjoy, continue to be poured out upon you in the name of Jesus. Amen.

HENRY LUNT.

NORWICH CONFERENCE.

Norwich, April 7, 1856.

President F. D. Richards.

Beloved Brother—It has been some length of time since I wrote you, in regard to the spirit and feeling of the Saints who compose the Norwich Conference; but now, giving way to the dictates of the Spirit, I take great delight in informing you of the rise and progress of the kingdom of God, in the extreme east of England. This Conference was organized May 3, 1847, and since that time it has numbered considerably upwards of one thousand members, and will have emigrated, up to the present year, about three hundred to Deseret. The Conference has arisen to what it has been, and to what it is, by steming the current of persecution heaped upon the Saints by organized bands of "Mormon killers"—naming themselves so—composed of clergymen of different sects and parties. But this has been calculated to enhance the progress of our religion, and we will acknowledge the hand of the Lord in it, as the Church have done in days that are past.

During the past few months, the Saints have increased in faith, and good works, and they testify that they are stronger in "Mormonism" to-day, than they were yesterday; and so they mean, by the help of God, to continue on until they have filled their mission honourably upon the earth, that they may come up with clean

hands and pure hearts, and gain that exalted position in God's kingdom that is promised to all His faithful sons and daughters.

We sincerely feel to thank you, and Almighty God, for the two visits we have had from President Wheelock. He has done us good, and has strengthened us in our most holy faith, given unto us new life, new energy, and he has been a blessing to us spiritually and temporally, and for my own part, I have deemed them angels visits. I feel at home with such men, and we pray God most earnestly to bless him and you, with power commensurate with your arduous duties and calling, in directing and guiding this year's emigration. When you have done, we pray Almighty God to bless you with all the temporal and spiritual blessings you need, to return to your *Mountain Home*, and have brothers Brigham, Heber, and Jedediah say to you, well done good, faithful, wise and judicious servants, enter into the joy of your Lord, and your homes, in that happy and pleasant vale. We also pray the same for brother Spencer, and all good and faithful servants of God. In return we ask an interest in your faith and prayers, that we may think well, speak well, and do well, all the time. It has always been our desire *never* to think, say, or do anything that would be displeasing in the sight of God, or any of His people, from the highest down to the lowest in the Church; but continually seek to please, and to do good to all mankind *in righteousness*.

We have done considerable baptizing lately, and very little cutting off, and we do not feel like doing much of the latter if we can avoid it with propriety. The Saints all feel well throughout the Conference, and rejoice more and more in the work of the Lord. We feel happy in the reception of Elder Lavender, as Pastor of this and other Conferences. We love him, and pray for him continually. All our Travelling Elders and Presidents of Branches have expressed their satisfaction in him as a man of God. By his assistance this summer, we expect to do a very good work. Hereafter we expect to have quarterly Conferences, instead of half-yearly ones, and think to cause a greater satisfaction by so doing. We are busy distributing tracts, and hunting up places to preach when warm weather comes. There are a considerable number who are full of the spirit of investigation, and sincerely seeking after truth. It comes hard for them to make up their minds to become Latter-day Saints, but ere long I hope that the Spirit of God will be so strong, that it will cause all those who are desirous of salvation, to break asunder the iron band of priestcraft and superstition that binds them, and embrace the light and power of the Gospel of Christ, which will make them feel free and happy.

It makes me rejoice to see how happy and joyful the Saints feel who are about to cross the plains with hand-carts. They seem by their testimony to have faith enough to remove the mountains out of the way for a few hours, if they could not get their luggage, comprising their Books and *Stars* belonging to the Church, over any other way. . . . . They love their religion, and endeavour to live it, and to honour and obey all its requirements. They love all the Priesthood, they love the Church of Christ, and will do all that lies in their power for the advancement of the same, spiritually and temporally in this world, and the world to come, and I assure you, my love for the Saints of the Norwich Conference is strong, and I think it is reciprocated. My kind love to all in the Office, and I shall ever remain yours truly in the kingdom of God,

MATHIAS COWLEY.

The Traffic in Women.

(*The "Times," March* 28.)

To the Editor of the "Times."—

Sir—In a leading article of *The Times* (Thursday, March 20) you have commented with just horror and indignation.

on the infamous traffic in young girls, at this time carried on to a greater extent than can be conceived or believed by those who sit at home, intrenched round by all the sanctities of domestic life and all the safeguards of virtue. In the course of the judicial inquiry which gave rise to your remarks, it was stated publicly that this traffic has become a "system," and a source of profit; that the law cannot reach it; and that without the intervention of our Foreign Minister it is not likely to be put down.

That such an infamous traffic does exist has long been well known to me and to others. Not only is it true that English girls are inveigled out of this country in such numbers that, as I remember, an association was formed in Paris to protect them; but it is not less true that for the same horrible purpose girls are brought over to England from France, from Belgium, from Germany; it is, in fact, a trade under all the conditions of export and import—a trade which, if not legalized, is tolerated; and I have myself heard it, I will not say defended, but accounted for, excused, as the necessary, inevitable result of certain permitted social vices. When several trials relative to these foreign victims were reported two or three years ago, and sent a strong shudder of horror and disgust through our virtuous society, *The Times* was blamed by some persons for the publicity given to the circumstances and the severity of its comments; but others who recoiled from such details felt wisely grateful for the exposure of such unmanly vice, and for the manly scorn and detestation with which it was visited.

In this recent case, not women only, but all right-minded and generous men have reason to thank you for the part you have taken. You conclude your denunciation by an appeal to Englishwomen, and (printing the word in capitals to enforce your appeal) you require that Englishwomen should "lay to heart" such a state of things, and use their utmost power to stop the progress of this enormous wrong.

I am an Englishwoman, and, in common with many other Englishwomen, feel the shame and horror of such a state of things; but will you, who thus appeal to us, or will any of your correspondents, point out what it is our duty to do?—how we are expected to act, to speak, or even to think on such subjects? We have been told heretofore by men whom we respect, that it becomes women to be absolutely silent on such revolting topics—to ignore, or rather to effect to ignore, such a "state of things" as you allude to. We have been told that, in virtuous women, it is a breach of feminine delicacy even to suppose the existence of certain outcasts of our own sex, or of certain exemptions in regard to vicious indulgence assumed by yours; in short, that, as women of virtue, we have nothing to do with such questions, though we know, too well, how deeply they affect us, how terribly near they approach us personally, how the far-reaching contagion of such covert vice involves in some form or other the peace of our "virtuous" homes, the fidelity of our husbands, the health and morality of our sons, the innocence of our daughters. We have been allowed, indeed, to patronize penitentiaries, to read chapters of the Bible, and distribute lugubrious tracts to wretched, sullen, disordered victims; but, meantime, we are told—I have myself been told, half pityingly, half sneeringly—that for every one unhappy creature we rescue out of the streets, two will be at once supplied to fill up the vacancy; that this "state of things" is a necessary social evil; and that we virtuous women had better not meddle with it, lest worse befall us.

So it has been said in former times; but it seems, from the appeal you make to us, that in these days Englishwomen may feel, may think, may speak out on such subjects; may, without reproach, take such a part in their discussion as becomes the members of a Christian and civilized community. But what are we to do, where law is weak, where custom is strong, where opinion is cowardly or wavering, where our very knowledge involves an imputation on our feminine decorum—what are we to do? A popular journal, in reference to this trial, intimated that where the law cannot reach them it is permitted to take the chastisement of such vile panders and procuresses into our own hands. Does this mean that they should be pilloried or pummelled to death in our public streets? I believe this would be their fate if they were once recognized, but where would be the justice of it? Shall we stone those who minister to vice and spare those who practise it? That class of wretches whose sole

and profitable occupation it is to hunt down and ensnare victims becomes, we are told, more and more numerous, more and more audacious; but for whom are the victims hunted down and ensnared, imported and exported as so much merchandise? So long as the market exists the article will be supplied—tell us, therefore, what are we to do? The education of your sons does not rest with us. In the schools where boys are collected together, generally far out of the reach of pure, healthy female society and influence, the first thing they learn is to despise girls; and the second, to regard the impetticoated half of the human species as destined for their service or their pleasure; hence in the higher and better educated classes early impressions which lead to the most selfish and cruel mistakes in regard to the true position of women, and in the lower more ignorant classes to the most terrible tyranny and brutality. Against the latter, it is said, our Legislature is preparing stringent measures, but against the former what is to defend us? I speak in the name of Englishwomen to whom you have appealed, and ask counsel and help from generous and thoughtful men—what are we to do?

A. J.

Ealing, March 24.

Letter to the "Times."

39, Radcliffe Street, Everton,
Liverpool, March 31, 1856.

To the Editor of the "Times."

Sir—The recent case of the abduction of an English girl to Hamburgh appears to have stirred up public attention once more to the humiliating fact, that systematic measures are in operation in this country, and on the Continent, for the procuring of a supply of young girls for infamous purposes. Surely this melancholy feature of the civilization of the nineteenth century demands the serious consideration and outspoken sentiments of every honest, virtuous man, and not only these, but the most prompt and effective legislative remedial measures! I am most decidedly of this conviction, and therefore I could not, with satisfaction, read your commendation of this fearful subject to the attention of Englishwomen, that they might lay it to heart, and use their influence to stay the evil.

Your fair correspondent, "A. J.," does "lay it to heart," and she pertinently asks, "But what are we to do, where law is weak, where custom is strong, where opinion is cowardly or wavering, where our very knowledge involves an imputation on our feminine decorum—what are we to do?" "In the name of Englishwomen," she asks "counsel and help from generous and thoughtful men," and concludes with reiterating her earnest appeal, "What shall we do?"

As an Englishman, and a thoughtful one, whether generous or not, I will frankly state that I know not what English*women* should "do" in the matter, more than setting their faces and affections most religiously against every impure-minded man, no matter what his rank or station. But I know what English*men* ought to "do," and do speedily and effectually. Men make the laws, and in a great measure the customs. English*men* are responsible before the highest tribunal we are conscious of for the existence of the evil in question, as far as England is concerned. It is cowardly to attempt to evade this responsibility. It is unmanly to try to throw it upon the shoulders of the women. English*men* ought to use their utmost exertions to pluck up this damning sin from their midst, and cast it far from them, root and branch. How is this to be done? Only by the most stringent measures. *Let the seducer, the adulterer, and the procurer be outlawed,* and let him who slays such be *justified* and *held in honour,* even as was Phinehas of old, who followed a guilty couple to their tent, "and thrust both of them through, the man of Israel and the woman," with a javelin. "So the plague was stayed from the children of Israel," and the Lord made a "covenant of peace" with Phinehas, "because he was zealous for his God, and made an atonement for the children of Israel."

Such an "atonement" occasionally in

this land might lay low some high and mighty ones, might spill some "noble" blood, but would not the land be purified thereby, and its inhabitants be sanctified in the sight of heaven? Would not the "plague be stayed?" Would not the Lord then make with the people a "covenant of peace" of vastly greater consequence than the "Peace of Paris," which has cost the innocent blood of thousands?

JOHN JAQUES.

Varieties.

"GRANT me, kind heaven, a competence." Vain prayer! Who has ever admitted its fulfilment?

WHEN a miser was asked what he gave to the poor, he testily replied, "What *I* give is *nothing to nobody!*"

POVERTY and pride are inconvenient companions; but when idleness unites with them, the depth of wretchedness is attained.

"IT'S a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It's a greater blessing still not to desire what one does not possess."

IT is observed that the most censorious are generally the least judicious; who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another that has any of his own.

"REPLY, sir," said a judge to a blunt old Quaker who was on the stand. "Do you know what we sit here for?" "Yes, verily I do," said the Quaker, "three of you for four dollars each a day, and the fat one in the middle for four thousand a year."

WORTH REMEMBERING.—It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us fat. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering.

ERASMUS, who was of a sickly constitution, and had therefore obtained a dispensation for the eating of flesh in times of abstinence, being reproached by the Pope for not observing Lent, replied, "I assure your holiness that my heart is a Catholic one, but I confess I have a Lutheran stomach.

SOME persons being in conversation the other day on religious subjects, one of them remarked that a certain clergyman who had long been the shepherd of a flock, had become so haughty that he did not know some of the members of his own church, because they happened to be poor. Another observed that he must be a singular shepherd not to know the "sheep" of his own flock. A little girl about eight years old, who was busy at her play, replied, "Mamma, he ought to do as grandpa used to do with his sheep—paint their noses."

A WITTY CURATE.—A certain curate, who had lived in a village of Tuscany, was so fond of his dog that when he died he buried him in the churchyard. The bishop was determined to prosecute him for the profanation of holy ground. The curate, who knew the avaricious character of the prelate, said to him, "If your lordship did but know the sense of the little animal, I am sure you would think him a rational creature. Would you believe it my lord, he made a will just before he died, and left your lordship a purse of ducats—and here they are!" The bishop smiled at the curate's ingenuity, took the money, and forgave the sacrilege.

INTERESTING TO THINK ABOUT.—Scientific writers assert that the number of persons who have existed since the beginning of time amounts to 36,627,843,273,075,256. These figures, when divided by 3,095,000—the number of square leagues on the globe—leave 11,320,689,732 square miles of land, which, being divided as before, give 1,314,622,076 persons to each square mile. Let us now reduce miles to square rods, and the number will be 1,853,174,600,000, which, being divided as before will give 1,283 inhabitants to each square rod, which being reduced to feet, will give about five persons to each square foot of terra firma. Thus it will be perceived that our earth is a vast cemetery—1283 human beings lie buried on each square rod, scarcely sufficient for ten graves; each grave must contain 128 persons. Thus it is easily seen that the whole surface of our globe has been dug over 128 times to bury its dead. How truthful the declaration of the poet—

"There 's not a dust that floats on air
But once was living man."

A PERSON who was recently called in court for the purpose of proving the correctness of a doctor's bill, was asked by the lawyer, whether the doctor did not make several visits after the patient was *out of danger?* "No," replied the witness, "I considered him *in danger* as long as the doctor continued his visits!"

EARTHQUAKE IN JAPAN.—By a steamer just arrived, we have news from the Pacific, and Japan to the 20th February. The most important item of intelligence is an account of a severe earthquake that had occurred at the ancient city of Jeddo, engulphing in its destruction 100,000 houses, 54 temples, and some 30,000 inhabitants. Shocks had also been felt in San Francisco and other parts of California.—*The Mormon*, March 15.

RIO DE JANEIRO, Dec. 22, 1855.—The cholera has, up to this date, proved fatal to 3900 persons in this city, mostly slaves and poor people. Many of the whites who have been carried off, suffered more or less from constitutional complaints, before they were attacked. But the blacks—stout, athletic, and perfect specimens of health and fine figures—were attacked and brought to the grave in a few hours. But thanks to the Almighty, this epidemic has now nearly left us, and Rio may be said at the present to be very healthy. In the interior, at the mines and the province of Rio Grande, the most southern province of Brazil, the epidemic is raging with fatal violence. Trade is naturally, to some degree, affected by the prevalence of this scourge in the interior.

Stanzas.

'Tis sweet to think, O God, of thee,
When o'er the starless midnight deep
The tempest holds its deadly way
O'er yielding deck, with dreadful sweep.
When foaming billows seek their prey,
When quivering falls the lofty pine,
And hissing, red the lightnings flee,
And death howls on the foaming brine,
'Tis sweet to think, O God, of thee!

As journeying on through life's dark vale,
With weary footsteps to the tomb,
When heart and flesh do faint and fail,
Hope's star seems lost amid the gloom;
Before the storm, when friendship cold
Fades like the moonbeam on the sea,
And calumny her tale hath told,
'Tis sweet to think, O God, of thee!

For thou, enthroned above the sky,
Canst hear thy suppliant's feeble call;
Bid sorrows from his bosom fly,
Dispel the dangers that appal.
In days of old, when clouds did lower,
As thou hast been, thou still wilt be
Thy people's stay, impervious tower,
'Tis sweet to think, O God, of thee!

Glasgow, Feb. 2. EBENEZER MILLER.

ADDRESSES.—Joseph Stanford, West Street, Station Road, Watford, Herts.
George W. Thurston, 20 Pitt Street, Burslem, Staffordshire.
Thomas W. Russell, care of Mr. Thomas Roberts, back of Rodney Arms, Cross Street, Newport, Mon.
Daniel Camomile, Robert Day's, Old Sleaford, Lincolnshire.

Money List, March 31—April 11, 1856.

	£	s.	d.
Elias Cave	1	12	0
William Brownlow	5	0	0
John McComie	10	0	0
Joseph Doxford	12	0	0
William Parr	5	19	6
Thomas Clarke	18	0	0
Thomas Parkes	5	15	0
Carried Forward	£58	6	6

	£	s.	d.
Brought Forward	£58	6	6
John Holsall	2	0	0
Simeon Pickering	2	0	0
Henry Brown	3	17	6
Robert Kirkwood	21	1	9
Benjamin W. Brindle	5	0	0
	£92	5	9

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 18, Vol. XVIII. Saturday, May 3, 1856. Price One Penny.

Returned Missionaries' Party.

HELD IN THE SOCIAL HALL, GREAT SALT LAKE CITY, UTAH TERRITORY.

(*From the "Deseret News."*)

Tuesday, Nov. 29, 1855.

At 5 p.m. the meeting was called to order by Seth M. Blair, manager *pro. tem.*, and opened by prayer from Milo Andrus.

There was present of the First Presidency of the Church, Jedediah M. Grant, who arrived after the dancing commenced, and managed the proceedings of the party.

Presidents Brigham Young and Heber C. Kimball were not in attendance in consequence of indisposition, also Edward Hunter, Presiding Bishop.

Of the Twelve Apostles, Parley P. Pratt, Orson Pratt, Ezra T. Benson, Wilford Woodruff, and George A. Smith were present.

Besides, between fifty and sixty others, returned missionaries.

President Grant said, he expected the missionaries would all dance, and dispense with the necessity of calling upon them by number; and those missionaries that cannot dance, and do not try, we shall consider have not fulfilled their missions this evening. He then led off in the dance, which he executed in right good earnest. The whole company caught the electric spark, and "good earnest" characterized the exercises of the evening.

The hall was beautifully lighted by two large chandeliers hung from the ceiling. On the west wall was suspended two profile likenesses, life size, executed in oil, of Joseph and Hyrum Smith. They were painted in Nauvoo, by David Rogers of New York, in the year 1842, are the property of President B. Young, and are the truest delineations of the features of those distinguished individuals in existence. The north and south walls were decorated with various paintings in oil, and some copper and steel plate executions. The drapery of the curtains, and the disposition of articles of furniture in the room, gave it a comfortable and imposing appearance.

After their hardships and toil, hunger and thirst, narrow escapes and weariness, and suffering the abuses of this unhospitable world, the returned missionaries felt good to breathe in security the air of comfort around them, and to inhale the spirit of welcome that Brigham, our great leader and common father, gave to them on their return.

After the company had exercised in dancing for some time, Elder William Willes, returned missionary from India, was introduced by the manager to sing, "The Hive of Deseret," composed by himself. The composition and the manner in

which it was sung had an enchanting influence. We felt like bees in autumn, far from the hive, striving and longing to gain the warm, hospitable, and secure shelter of home. With the last words of the song, the hallucination passed off, and we found ourselves at home with our wives, and children, and friends, ready to engage in the dance.

At seven o'clock supper was announced, when the company repaired to the basement story, where they partook of a substantial repast. None went from the hospitable board dissatisfied; the tea and the coffee were excellent, there was plenty of sugar to sweeten with, and no draining of cream jugs, for there seemed to be a perfect flow of milk, and not honey, but good tea and coffee.

It is not my design to give you a full list of the substantials we partook of, I need only say they were well prepared and in abundance. The hand that provided them is a liberal one, and every soul blessed it.

As to the style in which the supper was served up, and the tables set out, I need only say that Mr. William. C. Staines superintended the arrangements.

After supper the dancing again commenced, which continued for some time, when songs were sung by W. Willes and sister P. P. Pratt.

When the evening was well advanced, and the party had exercised themselves much in the dance, President Grant addressed the returned missionaries as follows—

I had anticipated that President Young would have been with us to-night, and also President Kimball; that we would have had the privilege of listening to their instructions, and of receiving at least their welcome blessing upon the heads of these my brethren and sisters.

It is in consequence of indisposition they are not with us.

I will say to the missionaries returned, you are welcome. The prayers of your brethren you have had; you have had their united faith. When assembled in their prayer circles they have importuned the Almighty in your behalf.

You have had the faith of the Quorum of the Twelve, being one always with the First Presidency; you have had the faith of all the concentrated authorities in this capital of the Saints of God in the last days.

You have returned home where our blessing of welcome meets you; and when we bless you it extends also to your wives and children, and to all you inherit, and they inherit what you inherit, your increase is their increase; your extension is their extension; and your circle and circumference is theirs; your heaven is theirs, your enjoyment is theirs, and all your estate, and dominion, and all the Almighty has, or may bestow upon you in this or in the next state of being is theirs. Your families are immediately and jointly associated with you, and do and will forever partake of all your blessings, and of all you possess.

You have travelled much over this wide world; some of you have crossed the briny deep to different climes and zones of the earth. You have been tried; your lives have been jeopardized often. You have been in situations where nothing but the power of God could sustain and deliver you. You have felt to trust in God. And the feelings of your brethren that preside over you are that you have done well, you have done your duty; you have travelled and preached the Gospel, and kept yourselves pure, and have come home with God's Spirit upon you.

And all the Elders from abroad, who were never here before, that have laboured conjointly with you in different parts of the world, who have bid adieu to their native land to preach the Gospel to others, and to come to Zion, they are also welcome, they share our blessing with you who went from here. They have been blessed through the same fountain that has flowed to bless you.

You are here in these valleys bequeathed to us by the God of our fathers, for which we should be thankful. We can go forth in the dance, and our hearts are made glad. But these are pastimes, toys for children. The primary object we have in view is to build up the kingdom of God. This should engross our thoughts continually, at home and abroad. It should engage our talents and exertions here as elsewhere. You should not bury your talents when at home, but exert yourselves to sow the seeds of righteousness and immortality in the hearts of the Saints, the principles that have inspired you while you were abroad preaching the Gospel, which were revealed by holy Prophets, sent from heaven by angels, and preached by Prophets and Apostles. You

should exert yourselves to throw around them that favoured influence you enjoy, for their growth in righteousness and sanctification, and to prepare them for the great things that await us all.

For great things await us, not merely in theory, but in reality. Have not the Saints of God—the kingdom of God—to graple with, not only towns, cities, and nations, but with the world? Yea, more, it has to cope with the universe, and give life and light to it, as well as to this lower creation.

There can only be one Adam, and that is the ruling power. That man who holds the keys of the kingdom of God on earth —that man is the Adam of the earth, he is God's mouthpiece, His presiding officer, and the only man who has the legal right to preside, and to turn the key of power, the key of life and death, and hold forth the sceptre of righteousness to the nations.

We live in the city where the keys of the kingdom of God are, where the choicest blessings of the Almighty are. And from this place, from this Territory, from these mountains, and from those keys I have alluded to, salvation has gone through you to all nations, and must through you and others go to every land and clime.

The relationship you sustain to your brethren who preside over you, to the Church of God, to the world, to the heavens, to your God, and all the Gods that surround Him, to the Prophets, and to all the Saints that dwell in the eternal worlds, is the reason why we regard ourselves thus, and have so great a work to perform.

We are led to reflect, while we rejoice at your return home, that some of our missionaries who went from here at the same time you went, have been called to another field of action, they have emigrated to another world. Brother Orson Spencer is among that number. He has departed from this life. He died in St. Louis. After the fever had left him, he gradually declined until he fell asleep. With his surviving friends—with his family we deeply sympathize; also with others who are clad in mourning. But we do not mourn for them as for those who apostatize and die without hope.

May the God of heaven bless you; may His Spirit dwell with you, and with your families, and remain with you and with them; that you may go and return, meet and part, and continually be blessed. Whatever you do, keep the Spirit of God with you, that you may be blessed. And by all the authority and right given to me under the hands of the Prophet Joseph, and the ordinations I have received from under the hands of our present Prophet, and from those that were ordained by Peter, James, and John; and by the light of the Holy Ghost in me, I bless you all in the name of Jesus Christ; and may the laurel's you have entwined around your brows remain there untarnished forever. May your families be blessed from generation to generation; and may the increase of heaven be upon them; may they be like Ephraim and Manasseh—breaking forth on the right and on the left until they cannot be numbered for multitude. And if you have not brought your thousands with you from the nations to swell the concourse of Saints in Zion, may you increase until you are like the sands of the sea, and the stars in the firmament for number. May the blessings of Joseph, of Brigham and Heber, and all the Priesthood of God be and abide with you from this time henceforth and forever. Amen.

Parley P. Pratt then said—

I say amen to what has been said by President Grant, and acquiesce with the blessings he has pronounced upon you with all my heart.

I feel inclined to offer a few reflections.

I have had peculiar feelings in this assembly while meeting with many with whom I have associated during the past year on the western coast, where they were labouring in conjunction with myself; where they were concentrated with me from the distant islands of the sea, and far off continents of the earth. Not only this, but I have been privileged to mingle and renew my acquaintance with persons from almost every nation and clime upon the globe, that have been out ministering the Gospel, and have returned for the first time to this place.

I have beheld them, contemplated them, rejoiced in the light of their countenances this evening, and felt happy with them, and the beloved members of their families. And I have reflected on the difference of an assemblage of this kind enjoying themselves as we have in the feast, and in the dance, with songs, and with music, when compared with similar doings among the children of men abroad in their promiscuous assemblies. And I have thought that if there was a person, or an assem-

blage of persons on the earth, who have good reasons to come together and feast, and rejoice in the name of the Lord, and have a right so to do, it is these very persons, male and female, I have beheld together this night. It is the sisters who have cheerfully, and without a murmur, and even joyfully consented to part with their husbands, with those that are the dearest to them of all things on earth, to part with them for months, and even for long years. While mountains, deserts, and continents have intervened, and oceans have rolled between, they have passed dreary years in loneliness and as widows; while their husbands, for the Gospel's sake, wandered far away in strange lands, and among strangers of another tongue, depriving themselves of the darling scenes around their own firesides, and from everything on earth they held most dear; crossing deserts, climbing mountains, ranging the islands of the sea, and distant continents, among pestilence and famine, war and distress of nations. I say, who should rejoice in the dance? Who should go forth and associate together with joy and thanksgiving to the God of Israel, with music, and feasting, and joyfulness of heart, if it is not these, my brethren and sisters?

And while we feel to mourn and sympathize with those who have lost their husbands and fathers while on foreign missions; while we feel to mourn for ourselves that we are left without their society, yet we feel to say it is well with them. They have laid down their lives in a good cause, and a crown of glory awaits them. If we mourn, it is for their absence, and not that they have lost anything. If we mourn, it is because we have suffered the loss of their society. But we sorrow not as those without hope.

While I feel more than I can express towards these my brethren and sisters; while I feel a heart full of gratitude and love towards our First Presidency for opening the way for this enjoyment, we can only say it is not complete because they are not all with us.

I would express one wish in behalf of myself and my brother missionaries, which is, that we may all be found as ready to part with our wives or husbands, for the Gospel's sake, as we have to come here and associate with them in the feast, and in the dance.

If we do this, and do it faithfully, and with all our hearts, we shall be counted worthy from time to time to mingle together as occasion may require, and associate with angels and the spirits of just men made perfect.

I trust the day is not far distant when we shall be privileged to assemble in heavenly places, where there is no vail between us and those who have passed into the eternal worlds, and meet among the assemblies of the sanctified.

May God bless you, I cannot pronounce more than my brother has done; but I say, may God bless you with all the blessings he has expressed, in the name of Jesus Christ. Amen.

George A. Smith spoke—

I have been highly delighted with the enjoyment of your society this evening, and also in listening to the blessings which have been pronounced upon your heads.

I am very grateful for the privilege of beholding your faces. I have read in the Old Scriptures when a boy, that the Lord would have fishers and hunters in the last days, who should fish and hunt for the house of Israel throughout the earth, in every hole and corner thereof; but I never dreamed that I should see the day, that I should actually attend a splendid party of those fishers of men the old Prophet referred to, after their return home from their hunting and fishing excursions.

It is a new thing to me to enjoy a privilege like this, although I have been connected with the Church from boyhood.

I know the Lord has called you to fill a high and responsible calling; and you have travelled with the Gospel to those who are a wicked and an adulterous generation; yet in the great day of accounts you will find your reward in the fruits of your missions, as bread that has been cast upon the water, and gathered after many days.

In the great day when God shall make up His jewels, you will find to the fullest extent the blessings that have been pronounced upon your heads. And by the missions you have fulfilled, and the sacrifices you have made, you have not only secured to yourselves imperishable laurels that will be as crowns of glory on your heads; but you have planted the seed that will continue to swell, to grow, and increase until it shall overcome every institution that is not of God.

However small may be your missions in your own estimation, or in the estimation of others, they are nevertheless mighty in

the overthrow of the wicked instutions of men.

Ezra T. Benson spoke—

As I have the privilege I wish to express my feelings in connexion with my brethren.

While President Grant was speaking and invoking the blessing of God upon your heads, the reflection ran through my mind—are these my brethren and sisters? Are they the chosen of God? Yes. Are they worthy of the blessings that have been pronounced upon them? Yes. Their works have proved it to the Almighty, and to His servants.

Then how happy we ought to be, and how thankful, as Saints of the Most High, that we are here in the valleys of the mountains, far away from mobocracy, and from Gentile oppression, where we can worship God according to the dictates of our own conscience, none daring to molest or make us afraid.

Here we can do as we please, that is, if we do just right. Do we not feel this evening that heaven smiles upon us? Is there an individual present that does not feel the still whisperings of the Holy Spirit, that speaks peace to the souls of the children of men? No, not one that is acquainted with "Mormonism," and whose intentions are pure before God. Then how thankful we ought to be.

When I beheld my brethren feasting together to-night, I thought what a change this is to them, when compared with their varied circumstances in which they were placed among the benighted nations where they have recently travelled. There is not one of my brethren of the returned missionaries, I dare venture to say, but have felt, while out in the world preaching the Gospel in distant lands, that they would give all their earthly possessions could they be placed in like circumstances they enjoy this evening; could they have done it, and at the same time do justice to themselves, to the work in which they were engaged, to their brethren, and to their God. I have felt so when abroad preaching the Gospel, and I expect to feel so again.

The grand object is to appreciate the blessings we enjoy to night. Sisters, do you appreciate your blessings to night in the society of your companions? Think of the time you have been melted down in tears when they were absent from you, and you knew not, but that the cholera and devastation would take them before you would again see them in the flesh.

I say, let our hearts be raised to the Most High in gratitude. And as the heart of one man, when we return from this place, invoke the blessings of God on our Presidency, whose feelings are so kind as to grant us this privilege of enjoying ourselves together, and of partaking of their hospitality; and may we always be prepared to do their will, which is the will of God. Even so, in the name of Jesus Christ. Amen.

Orson Pratt spoke—

Brethren of the missionaries that are now before me, I arise in connexion with the rest of my brethren who have spoken, to congratulate you upon your return to the bosoms of your families in these peaceful valleys, after having fulfilled your missions upon which you were sent by the voice of the Conference, and by the First Presidency of the Church.

I see among my brethren who sit before me, those who three years ago crossed the plains with me on their missions to England, and to the various nations of the earth. They have gone forth, leaving their families, leaving the society of the Saints, their houses, lands, flocks and herds, for the Gospel's sake, to preach it, and to bear testimony of the great events about to take place upon the earth.

What will be your reward, brethren of the missionaries? Do you suppose that we have language to portray before you that amount of reward in store for you, if you still continue faithful? No, we have not. We can merely say to you so far as the Lord has promised pertaining to this life, but when you reach into the future, mortal tongue is unable to express that which will be bestowed upon you for these labours you have performed.

So far as this earth is concerned you have a right to claim the promise he has made to those who forsake fathers and mothers, wives and children, houses and lands, flocks and herds, and the good things of this earth, for the sake of proclaiming the Gospel of peace to the nations of the world. You can claim an hundred fold, for this is the promise of our Saviour to you in this life; a hundred fold of riches, of honours, &c.; I mean heavenly honours, I mean the riches that God intends to bestow upon His people, and upon you if you lay hold upon them. Brethren of the returned missionaries, be

faithful and you shall have them, in the name of the Lord I say you shall have them.

And everything you set your hands to perform in the name of the Lord, it shall prosper. You shall be prospered in building, in planting, and in sowing, you shall be prospered in every lawful undertaking; and the Lord will multiply a multiplicity of blessings upon you of an earthly nature. I will not attempt to express all the blessings that are sure to come upon you in eternity if you remain faithful.

I rejoice with you, my heart is glad, I have been a missionary with you, although permitted in the kind providence of God to return sooner than many of you have; yet I feel that I am a missionary still; that I am in the hands of the Lord to go whithersoever He will. These are the feelings of my heart, to go and come wherever and whenever the Lord shall see proper by His servants to appoint me from this time henceforth, so long as I remain here upon the earth.

I believe these also are the feelings of your hearts. I presume there is not one before me, if the word should come from the President of our Church this evening, for them to undertake a foreign mission to the ends of the earth, but would be on hand to go forthwith, with all their hearts, to accomplish, and fulfil the will of the Lord.

Will the heavens withhold blessings from those who are thus willing? No. Is the period at a great distance in which the vail shall be rent, and you shall have the privilege of enjoying greater and greater, and far more exquisite joys and blessings than we have heretofore received? No, the time is not far distant when we shall be made partakers to greater powers, glories and blessings; the Lord our God will strengthen us according as His great purposes are about to be accomplished on the earth, and His arm will be made bare, more and more, and in greater and greater power.

You have been faithful on this mission, and if you continue to be faithful you will find that God will multiply an hundred fold, not only of temporal blessings but of spiritual blessings.

I feel to sustain, and to say amen with all my heart to every blessing that has been pronounced upon you by President Grant, and the brethren that have spoken before me.

Brethren of the returned missionaries, may the Lord bless you, and your wives and children, that you may be as fruitful trees by the side of rivers of water, bringing forth abundance of rich and choice fruit. And may your names be perpetuated, and handed down to the latest generations; may your sons hold the everlasting Priesthood, both in time and in eternity, and be men of God, men of faith and righteousness, and be prepared to carry out the great and righteous purposes of God in the last days. May all these blessings come upon you and yours, which I ask in the name of Jesus Christ. Amen.

A comic song was next sung by William Willes.

Seth M. Blair next spoke—

Brethren and sisters; I hold in my hand a resolution to offer which I purpose doing. At the same time having the privilege, I also desire to express my feelings in part on the present interesting occasion. They are mingled always with the same spirit that actuates my brethren that have spoken before me this evening.

I am filled with joy and gladness, as brother Grant has said; I like a variety, and in the way of expressing my feelings, I will relate a little anecdote.

Down in the southern country where I lived, where the coon, and possum, and old Uncle Ned lives; Ned's Massa declared if he did not find the iron wedge he had lost he would whip him. Old Ned was in a peck of trouble; at last he found it however, and he ran to his master, saying, massa, massa, I have found the iron wedge, and I feel so good, I am glad I lost it.

That is the way I feel; I am so glad I have returned from my mission.

I could not in distant lands, appreciate the blessings we have this evening had the privilege of enjoying. I have dwelt in the midst of those who hold the Priesthood of God, in common with ourselves, or I had not learned to appreciate the blessings and favours of these men, the servants of the Most High Lord.

When in distant lands I had time and opportunity to compare "Mormonism" with the present religions of Christendom. This practice of sober thought caused me to lose in a great degree, my former jocular spirit, that many of my friends acquainted with me have been possibly too much troubled with. This evening is one

of joy to me, mingled with grief. My heart has rejoiced at what has been seen and said this evening, and it says amen to the blessings which have been pronounced upon the returned missionaries; with whom it is an exquisite pleasure for me to strike hands, in this city, in the midst of Zion, in peace, love, harmony, and good will. I have met them in distant lands. I have seen when the shafts of death were hurled in our ranks and many fell before them. I have seen many of these, my brethren, surrounded with everything that was calculated to try the hearts and reins of men.

But let me bear this testimony to you if indeed it is needful, they were the same in life, and in death.

It pained my heart to hear our highly esteemed friend, brother Spencer, was dead. I loved him; he was a man of God if I had the spirit to judge. I loved him and others too, upon whose graves I have seen the green sod turned.

That scene is passed, and we are here in safety; and the feelings of grief vanish away, when I see that we as missionaries returned, are greeted with welcome, "welcome home ye servants of the Lord," by those who hold the keys of the Priesthood in Zion.

It was for this we laboured faithfully in foreign lands, that we might return pure, and without spot, and be taken by the hand by our superiors, saying, well done good and faithful servants.

Actuated by these feelings, I offer the following resolution—

That we, as Elders of Israel, tender to President Brigham Young, Heber C. Kimball, and Jedediah M. Grant, the thanks and grateful acknowledgments of our hearts, for this token of their favour and kind feelings towards us; in the privilege of the enjoyment of the sumptuous repast, and delightful entertainment of this evening as returned missionaries—with the sincere desire and hope that when our services are again called for, we may most cheerfully respond to the call, and continue to do the will of our God, and keep the favour, and merit the blessings of His servants to our lives end.

This resolution was responded to unanimously.

Dancing again commenced, which continued until 11 o'clock, when President Grant requested the company to repair to the dining room to take refreshments.

Dancing commenced again in such good earnest, and in such good order, that it really seemed that dancing and feasting were the only end of man. There was no weariness in limb or joint; no dark forbodings of to-morrow; contented joy radiated round every countenance and I think I never saw the daughters of Zion look more lovely, because they were contented and happy. Could they always be so they would indeed be angels of our presence.

Erastus Snow sung, "Wife, children and friends."

It was now advancing towards "The wee bit hour ayont the twal," when President Grant said—

I hope and pray that we may enjoy many times like the present; and that peace and union, and blessings may attend us from this time henceforth and forever. Amen.

Orson Pratt was called upon to dismiss the meeting, which he did by returning thanks to the God of Abraham, Isaac and Jacob for His favours.

This is the first party of the sort that has ever been given since the Church of Jesus Christ of Latter-day Saints was organized. The influence it has exercised upon those present will never be forgotten; and the history of it no doubt will be deeply interesting to missionaries abroad, and be a powerful stimulant in them, to be true to their trust, unshaken in their integrity, and faithful to their brethren and to their God, that they may be greeted with the welcome, and the blessings of the returned missionaries of 1855.

G. D. WATT, Reporter.

CURIOUS CALCULATION.—What a noisy creature would a man be were his voice, in proportion to his weight, as loud as that of a locust! A locust can be heard at the distance of 1-16th of a mile. The golden wren is said to weigh but half-an-ounce, so that a middling sized man would weigh down not short of 4,000 of them; and it must be strange if a golden wren would not outweigh four of our locusts. Supposing, therefore, that a common man weighed as much as 16,000 of our locusts, and the note of a locust can be heard 1-16th of a mile, a man of common dimensions, pretty sound in wind and limb, ought to be able to make himself heard at a distance of 1,000 miles.

History of Joseph Smith.

(*Continued from page* 264.)

[December, 1840.]

Sunday, Dec. 20th. I was called upon by the High Council to decide the adjourned case of Robert D. Foster. Having heard the witnesses, I decided that he be acquitted of the charges against him, which decision the Council approved.

"Your preacher preaches false doctrine," exclaimed a sectarian in Manchester to one of the Saints. "Ah!" inquired the other, "wherein does he preach false doctrine?" "Why, in telling the people to go to America to be sure," said the sectarian; "and," continued he, "there is nothing in the Bible that commands people to go to America." "Ah!" replied the other, "and there is nothing in the Bible which commands people to stop in Manchester; so I wonder how you dare stay in so unscriptural a place another night; for certainly no one ought to live in England unless they can find scripture for it, any more than in America."

This is a fair specimen of the wisdom of the nineteenth century that opposes itself to the work of the Most High God.

Monday, 21st. The petition of Elias Higbee, and Robert B. Thompson, under date of 28th November, 1840, was presented to the House of Representatives of the United States, referred to the Committee on the Judiciary, and ordered to be printed.

Friday, 25th. Elders B. Young, and George A. Smith attended a Conference at Hanley, Staffordshire Potteries, which represented an increase of 6 Elders, 26 Priests, 10 Teachers, 9 Deacons, and 356 members, since last July Conference; and also ordained 6 Elders, 6 Priests, 4 Teachers, and 3 Deacons.

Sunday, 27th. Elders Kimball and Woodruff occupied a chapel belonging to the Independents in London. Elder Woodruff preached.

Monday, 28th. There are ninety-five Saints in Edinburgh, Scotland, raised up by Elder Orson Pratt. Elder George D. Watt is now labouring in that place.

Wednesday, 30th. Elder Young writes from Liverpool—

Beloved Brother—I write to inform you of a few particulars of my journey to London. I left Manchester Nov. 25th, in company with Elder Kimball; we visited the following places, viz., Macclesfield, Burslem, Hanley, Lane End, West Bromwich, and Birmingham. We travelled by coach and railway, and arrived in London on Monday the 30th: found Elder Woodruff in good health. He had baptized three or four persons the day before we arrived. I stayed in London till the 11th December, when I left for Herefordshire. Brothers Woodruff and Williams came with me to the railway station. Elder Kimball staid in London.

The prospect for the spread of the Gospel brightened up while we were there. Our feelings were very clear and decisive that Elder Kimball had better stay with Elder Woodruff. I was much interested while there with my brethren. I pray the Lord to roll on His work in that great city. I feel much for the people in that place! yea, my feelings are exquisite, for why, God knows; but I believe it is for the glory of God, and the good of souls. May His name be glorified.

I arrived in Cheltenham the same day I left London—only about 7½ hours going 101 miles, 38 of it by coach. I stayed over the Sabbath there; preached twice to a very attentive congregation. In the afternoon the house was full to overflowing. Elder Henry Glover is preaching in this place, and in the regions round with much success. I think he is a humble, good man, and will do much good.

I attended the Gadfield Elm Conference. The minutes of the Garway Conference were read, which had been held on the 8th. After this I visited the brethren till the Stanley Hill Conference, which was held on the 21st. The Church in Garway numbers 95 members, 1 Elder, 7 Priests, 3 Teachers, and 1 Deacon. At the Gadfield Elm Conference there were 17 Branches represented, 327 members, 13 Elders, 31 Priests, 9 Teachers. The Stanley Hill Conference contains 25 Branches, which represented 839 members, 17 Elders, 57 Priests, 16 Teachers, and 1 Deacon. Including officers, there are in these three Conferences 1261 members, 31 Elders, 95 Priests, 28 Teachers, and 2 Deacons; making 255 added since the October Conference.

I attended the Conference in the Stafford-

shire Potteries on the 25th; we had a good meeting; but I have not the minutes before me, so I cannot give a particular statement of the Church there, but I can say, they are prospering.

In my travels, and at the Conferences, there were some baptized, and many ordained. We can say, truly the Lord is doing a great work in the land. The Gospel is preached to the poor, and signs follow them that believe. I arrived in Liverpool last evening, and expect to tarry here till the Book of Mormon is completed.

I am, as ever, your brother in the Kingdom of Patience,

BRIGHAM YOUNG.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 3, 1856.

NEWS FROM THE UNITED STATES.—We have received several letters from our correspondents in the United States, containing a few interesting items, which we publish for the benefit of our readers.

Under date of April 2, Elder J. Taylor writes from New York, that on the day previous he had received a communication from brother Daniel Spencer, who informed him that he would be in New York on the 3rd. Elder Taylor expressed much satisfaction, that Elders Spencer and Van Cott had safely arrived in the United States, and he anticipated much pleasure in shaking hands with them once more on their way to the Valley. Knowing the integrity and business qualifications of these brethren, Elder Taylor anticipated that, with their assistance, and the aid already in the field, they should be able to move the Emigration, with satisfaction to us and to the First Presidency.

He states that he had made all preliminary arrangements, and the business was going on satisfactorily. He says, "I am very desirous, as I know you are, to see all things move right, and I think with the present auxillary force, and the blessings of the Lord, we shall 'Put her through by day light.'" The railroad companies take the Saints to the western country at very reasonable rates.

We have a very cheering letter from Elders G. D. Grant and W. H. Kimball, who were at Iowa City, March 20. They state that the weather had been very bad, and the lakes and rivers were still a block of ice. Cattle had been offered at seventy dollars per pair, and they had purchased flour at $3,20 per hundred, and the prospect was that, as spring opened, there would be a still further decrease in the price of provisions. They had contracted for 100 hand-carts of excellent quality, at about two guineas each. There were good prospects for work. . Common labourers could get from three to four shillings per day, and mechanics' wages were in proportion. The principal men of the place were favourably disposed towards having the emigrating Saints pass through it.

Our hearts are filled with gratitude to our heavenly Father, for the manner, in which He is opening the way for His Saints to journey to Zion this season, and blessing His servants, both in this country and the United States, in carrying out the designs of the First Presidency. Under the wise and judicious management of Elders Taylor and Spencer, we believe that nothing will be wanting to make the hand-cart operation a successful one. In fact we feel an increased assurance, if possible, that none who have faith in it will be disappointed in the results.

President James H. Hart writes from St. Louis, March 25, that matters pertaining to the Church were prosperous in that section of country. He says, "There have been no difficulties or grumblers in regard to the financial affairs of the Church. The promptness with which they have been met, in the shape of dollars and cents, has given the greatest confidence and satisfaction, so much so, that it is passing current among the merchants of this city that, in monetary matters, Governor Young's name is as good as that of Lucas and Simonds, our staunchest bankers;" and some have said that they would prefer the former. We mention this, not because there has been any fear, on the part of the Saints, that Governor Young would fail on account of his extensive business transactions, but for the reason that some, who are ever watching for evil to happen to the Saints, have surmised that, from the reported scarcity of money in Utah, a financial crisis was approaching in their affairs. For the satisfaction of such, we will say that, should any occasion require it, the influence and resources of the whole Territory of Utah would combine to sustain Governor Young, in any measures which he might deem it wisdom to adopt for the general good of the Saints.

On every hand the political importance, financial resources, and general influence of the kingdom of God are rapidly increasing on the American continent. A rapid increase in numbers also marks its progress, both in that and other parts of the world.

We learn from the *Mormon*, of March 22, that the Danish and Italian Saints, in charge of Elder Peterson, arrived in St. Louis on the 1st of March. Elder Thomas left St. Louis on the 4th, after a visit of sixteen days, with a small company of brethren and sisters to assist the Texas emigration in the capacity of teamsters, herdsmen, cooks, dairywomen, &c.

THE NEW EDITION OF THE HYMN BOOK.—With this Number of the *Star*, we are enabled to present to the Saints the eleventh edition of the *Hymn Book*, revised and enlarged. Since September 1851, the ninth edition of twenty-five thousand has been disposed of, and another edition of ten thousand has been published and forwarded to Utah. The present edition makes seventy-four thousand that have been published in England.

Unlike that of other religious bodies, the arena of the Saints' faith is continually increasing by the revelations of the more advanced doctrines of the Gospel. Therefore the adoption and practice of all the requirements of heaven, as they are handed out to the people of God, afford new themes, continually, for composition, song, and praise to the great Author and Finisher of their faith. In order in a measure to supply the growing demand of the Church, we have selected pieces from the varieties which are extant, and included the same in the present edition, believing that this will meet the expectation and wishes of the Saints, in the best way at present within our reach.

Although this edition of the *Hymn Book* is not altogether what we could wish it were, still we trust it will be found satisfactory for the present. We contemplate the time, with much pleasure, when the Church will be blessed with an entirely new collection, compiled, and sent forth from Zion, under the auspices of the First Presidency; that shall be in every way worthy of the high and holy profession of the Saints. The styles of binding for this edition will be essentially the same as those for that now in circulation, and the prices will remain the same.

DEPARTURES.—The ship *S. Curling* cleared on the 18th of April, and sailed for

Boston on the following day, with 707 souls of the Saints on board, under the Presidency of Elders Dan Jones, John Oakley, and David Grant.

In the Company were a goodly number of Elders, who have for some time been labouring in the ministry in this country. In addition to the Presidency of the Company, were the following ex-Presidents of Conferences—William Woodard, President of the Dorsetshire, Job Welling of the Southampton, Thomas D. Giles, of the Monmouthshire, John Parry, of the Denbighshire, John Price of the South Pembrokeshire, Thomas Morgan, of the Brecknockshire, William Lewis, of the Dyffryn Conway, and Anglesea, Thomas Jenkins, of the Caermarthenshire, and Thomas D. Evans, of the North Pembrokeshire Conferences. Elders John McDonald and William Butler, from the Valley, who have for a long time laboured faithfully in this country, also sailed with this Company. President Dan Jones has, during his mission in Wales, succeeded in emigrating about fourteen hundred of the Saints from the Principality, of whom about 550 accompany him on the *S. Curling*.

Elder Benjamin Hodgetts, who has been labouring in the Worcestershire Conference, has been released from his labours, in order to return home, sailed on the steamer *Arabia*, for Boston, on the 12th of April.

Our Address Changed.—On the 18th April, as we returned from clearing the *S. Curling*, we were not a little surprised at the cabman insisting upon setting us down at some strange place, pretending it was "36, Islington"—the address which we had given him. After endeavouring to excuse what appeared to us his stupidity, we were reminded again how easy it is for a well-meaning person to be mistaken; for sure enough, while we were absent, some one, it is said the Town Council, had caused the number on our door to be changed from 36 to 42; it is said that similar alterations are made about town, to insure greater safety in the delivery of letters. We therefore request *Deseret News*, Utah; *Mormon*, New York; *Western Standard*, California; *Zion's Watchman*, Australia; *Udgorn Seion*, Wales; *Scandinavian Stiorne*, Denmark; and *Der Darsteller*, Switzerland; to be so kind as to inform their readers that our address, and that of the "Millennial Star" is

42, Islington, Liverpool.

Arrival.—Elder Allan Findlay sailed from Bombay, East Indies, November 30, 1855, on the Ship *Henry Moore*, Captain Stewart, and arrived in Liverpool on the 17th of April, after a passage of four months and eighteen days.

Elder Findlay left England, on a mission to the East Indies, May 25, 1853; his labours have been arduous and difficult during that time, in connexion with those of his fellow labourers, in endeavouring to plant the Gospel in those countries. He is now on his way to Zion to reap the reward of the faithful.

Address to the Sisters.

Dear Sisters—It is now more than a year since I took up my pen to address you, and it is to respond to a call made by the Holy Spirit that this is elicited at the present time. I shall rely upon that good spirit which leads and guides into all truth, that the few remarks I may gather together with my pen may be for your edification and comfort, although written in much weakness.

I read with much pleasure the answers to my last address, and, although acknowledged by the writers to be written in much weakness, yet they are replete with instruction and wisdom, and were dictated by that Holy Spirit which is given to us, through obedience, to enable us to write and do all things to our edification.

This Spirit is a holy companion, sent to comfort us in these perilous times, to cheer the honest in heart and the oppressed, to assure them that the day is near when they will cease to toil for and be the builders up of the Gentiles, and to carry their burdens; when they will be able to enjoy the fruits of their own labour, and none dare to make them afraid.

This glorious companion enables us to gaze into the future, to see glories which the world with all its wisdom are ignorant of, and cannot comprehend. We are not of this world, although living in it, and though, as it were, enveloped in an atmosphere that would overpower and destroy us, yet, like the Hebrew children in the furnace, we may pass through the scorching fires unscathed. Let us always possess that calm and peaceful state of mind which, although tempests may rage around, and adverse circumstances try to overcome us, will yet enable us to stand firm and know that whatever is, is right, and that it will prove so in the end.

A Saint, skilled in tracing effects to their causes, will be able to prove that the patience and endurance which so nobly characterizes the people of God, is in a great measure developed in those who have been, and who will be, subjected to such trials. But in the midst of all, there is a promise—"Ye shall not be tempted above that ye are able to bear." Does not this language apply to us? Have we not obeyed the Gospel? Have we not forsaken all to follow Christ? Are not our names written in heaven? Are not angels our relations? Is there not a link that joins us in connexion with them? Do they not watch over us, bless us, and carry our prayers up to heaven's high councils? Jesus is our elder brother, and think you that he will allow his sisters to be tried more than they are able to bear? Oh no! God is the Father, not only of our spirits but also of our bodies. And what is more, He loves us, and therefore chastens us to try our love for Him, and to humble us that we may be prepared for communion with Him.

I find my dear sisters that if we want the light of God's countenance to shine upon us, if we want angels and the spirits of the just to assist us, to bear us up, to ward off all the powers of darkness, and give us peace and consolation, we must pray for it. Neither God the eternal Father, Jesus Christ, nor angels will act for us unless we request them. They know all that is going on, but they will be called upon before they act, and that too by prayer. When trouble and darkness of mind press upon us, when the heavens seem as brass over our heads, when we feel as though we were alone in the dreadful conflict, though our hearts may swell with intense emotion, and words seem too hard to speak, that is the devil's hold of us, for as long as he can keep us from prayer so long will he hold us at his will. It is then that we want determination, and if we can only say "Father help me," it is heard. Swift flies the angel, and soon we find the prayer was not in vain. Jesus did not assist Peter when sinking until he said "Save Lord, or I perish." Angels were not sent unto Jesus until he prayed, and so great was his agony that he sweat drops of blood. But the prayer was heard. And are we not some of heavens favoured ones? Then let us rest assured if we pray for help we shall have it. Are we alone in this mighty struggle? Oh no! We have only our part to bear, and since we know that it is the will of God, let us not repine, but commit ourselves to His keeping, and He will direct our path. Paul tells us that we have need of patience, that after we have done the will of God we may obtain the promises.

Look at the present facts then my sisters, look at the past history, the future destiny of the Saints of God, contemplate for a moment the time when all our griefs shall flee away. Let us close our eyes, as it were, to these troubles, that our minds may luxuriate in glorious anticipations of the future destiny of the redeemed. But before we enjoy that rest, and wear those crowns of honour, we must fight and conquer the foes of our king. Then shake off the weight of care, the perplexity of circumstances, and cast your care upon the Lord, and He will sustain you. "He works in a mysterious way, His wonders to perform." Think of the glorious Gos-

pel, the building up of Zion, the gathering of the people of God, the redemption of the dead, the binding of satan, the resurrection and glorious exaltation of the just. Think of the time when we shall have finished our state of probation, when we shall be crowned with glory and honour in our Father's kingdom, when our foes and despisers shall bow down to us. While the earth is rocked to and fro, and while the wicked are gnashing their teeth with pain, we shall be safe on Zion's hill.

There are many glorious principles revolving in my mind while writing these few lines, but, knowing that you rejoice in the same, I shall only cite one of them. I mean that of trial by poverty, but understand me, I do not mean that poverty is an ultimate good, but it is good for the discipline of God's people.

I feel that I could bear a part with those of you who are passing through this trial, and that I would consider it a privilege, for by suffering we are to be made perfect, then while we are imperfect we must suffer, so it is for our good.

Poverty itself is an excellent teacher to us. Its bleak winds, and the sorrows it brings, tend to tone down our minds, and to unlock the sympathy of our hearts, and it teaches us some of the greatest lessons in human history. Who are the noble of this world? The poor. Who were the noble in the days of Jesus? The poor. Did not our Saviour mingle with poverty in the extreme, so much so that he had not where to lay his head? Were not his followers partakers of the same? No one likes to meet poverty, it looks best at a distance, yet it has been the greatest, and most powerful machine in the world, the most important things have been achieved by it, and the reason is obvious—"necessity is the mother of invention."

I have not yet been acquainted with this most necessary refiner, but as I have to pass through all things, that will come in its due time. How do I feel about it? Truly I feel when it shall come, to welcome it, shake hands with it, and say, do your work properly, and then retire as soon as you like. Would we not rather be poor for a short time and be in the kingdom of God, than dwell in the halls and palaces of the great of the earth, who are dead to their future state. Although they have ransacked all the elements of the world to embellish and beautify those dwellings, which are temples to the idolatry of genius, yet purity and holiness retire from their magnificence and pomp, and looks upon everything however beautiful as a polluted image. Will the Saints, who have fully realized their position, fly from poverty to dwell in such places? If I were to refer to scripture we could find many passages where there are abundant blessings promised for the poor. Then we must be poor to obtain those blessings.

Thanks be to God, the rich oppressor will not have power to prevent us from receiving such, and from making for ourselves that Eden, yet on the earth, which the Prophets prophesied about, and which the ancient Saints could see in the distance; a time when the tried sons and daughters of God would find a home, there to repose in harmony after this age of confusion and disorder. Then, dear sisters, let us not shrink when in the furnace of poverty, but go through it firm, calm, and nobly, looking forward to the time for our reward. I know those trying circumstances curb our generous impulses and tend to repress the full development of noble actions. But that strong principle of nobility of soul never can be exterminated by poverty, want, or even punishment. There is the principle and what can annihilate it? The time will come when circumstances will tend to develop it more fully, and to prepare us for the society of the nobility of heaven, and to dwell in the celestial city of our God.

In conclusion let me add, would you have a name that will never perish? Would you have your name written in heaven? Would you have the white stone and the new name? Would you join the noblest of God's sons and daughters? Would you rise from the dead in the first resurrection, and reign with the Man of sorrows on the earth? Would you walk in the paradise of God, eat of the pot of manna, and of the tree of life? Would you share in the glories of redemption and salvation? Would you enjoy the approbation of heaven, the smiles of your heavenly Father? Would you be where there is no sickness, disease, or death; where tears are wiped from every eye; where the streets of the city are paved with gold, and God is the glory of it? Would you join the glorious company of all the good and great, of every land and clime, and with them dwell with Jesus Christ, the "King

of kings, and Lord of lords?" If we would become partakers of these inestimable blessings, and be for ever blest, then we must be firm and steadfast to our calling, cultivate a spirit of meekness, hold fast to that which is pure, good, and holy, and keep ourselves unspotted from the world; then we shall be joint heirs with Jesus Christ, and reign with him for ever and ever on the earth; for says the Prophet, "Thy people shall be all righteous and inherit the earth."

M. A. C.

Home Correspondence.

SHEFFIELD, BRADFORD, LINCOLNSHIRE, AND HULL CONFERENCES.

18, Dock street, Leeds,
April 12, 1856.

President F. D. Richards.

Dear Brother—With pleasure I sit down to make out a report of my labours in the Sheffield Pastorate. During the past quarter my labours have been directed to raising the means to emigrate the Elders who were going home, and in assisting, by my counsels, the Saints to dispose of their property to the best advantage, that their funds may be made to emigrate the greatest possible number. I feel that the Lord has blest me in so doing, for there are many going this year who, three months ago, thought that it would be impossible. My experience has ever taught me that faith and works united bring only blessings.

March 16. I attended a quarterly meeting of the Lincolnshire Conference, at Risegate. Elder Joseph Burrows presided. We met in a barn, the property of a farmer who has lately joined the Church. It was filled to overflowing. Some of the Saints present had walked twenty miles, so anxious were they to attend the Conference. The spirit of the work is increasing upon the people; and the blessings of the Almighty are upon the Elders to such a degree that, during the past quarter, they have added 61 persons to the Church by baptism.

In passing a dissenting chapel, close by the barn, I noticed a *bill* in the window, announcing that two charity sermons were to be delivered on the 16th by a couple of *ladies*, the proceeds of which were to be used in aiding the missionary society. I was anxious to hear one or both of these sermons, as lady preachers were quite a new thing to me, for I have never read in the *Bible* that the Lord called women to preach the Gospel. But as I *had been sent* to preach, and as the people chose to hear me instead of the ladies, I was obliged to be a preacher, and I concluded, from the number that came to hear me, that the ladies had a thin congregation, which I afterwards learned was the case.

The financial affairs of the Lincolnshire Conference are in good condition, and from the spirited manner in which brother Burrows treads in the footsteps of his predecessor, I hope by the end of the year to see this ranked among the first of the British Conferences.

On Sunday, March 23, I attended a quarterly meeting of the Bradford Conference, in Leeds. Brother Joseph A. Young presided. Elders James A. Little, L. D. Rudd, John Oakley, and D. A. Curtis, of the Valley brethren, were present. There was a good attendance of Saints. All present seemed filled with the spirit of "Mormonism," and rejoiced at having been enabled to accomplish so much during the past quarter, and they evinced a firm determination to do more in the future.

President J. A. Young gave the Saints much good counsel, which caused a glow of satisfaction on the countenances of all present. He was well sustained by the brethren who spoke during the day. In the evening, brother J. A. Little gave us one of his plain, straightforward "Mormon" sermons, which filled every lover of truth with joy; gave us a foretaste of that *heaven* which we hope hereafter to realize, and caused all opposing spirits to quail beneath the power of the Holy Ghost which was with us. The Conference has furnished means to emigrate two Elders, besides liberally assisting their former Pastor. They were ready for any items of business which we felt disposed to advance. Thirty-eight persons have been added to its numbers since last Confer-

ence, and the prospects for the ensuing quarter are cheering.

March 30, I attended the Sheffield quarterly Conference. Elder Kerby presided. Being called upon by him, I presented the authorities of the Church to the Conference. This I always feel a pride in doing. The spirit of Zion was with the Saints, and every hand came up with such hearty good will that I almost forgot that I was *down* here in the smoky town of Sheffield.

The financial report of the Conference, as given by Elder Kerby, showed the accomplishment of a great work during the past quarter, and the foundation of an equally great one for the ensuing quarter. Although but 17 have been baptized during the past quarter, yet we hope to add many to the covenant people of the Lord during the present season of out-door preaching.

On Monday evening a special council of Elders was called. We had a good time. The Priesthood were united, and a strong determination was manifested by them to spread the Gospel, and build up the kingdom by every means which lies in their power.

The Hull Quarterly Conference was held on April 6. A good and willing spirit was manifested. After the works of the past quarter had been duly represented, I was requested to present the authorities of the Church. While doing so, I could not refrain from contemplating the fact, that 26 years ago that day, a hardy little band of six persons met together for the purpose of organizing the Church of Jesus Christ of Latter-day Saints. They pressed onward, and those Saints then before me were a few among the many thousands who are now witnesses to the triumph of right over might. How changed! Where there were units then, thousands now rejoice in the everlasting covenant. How has God's mighty power been made visible! In another 26 years the child will be a man, and in the valleys of the mountains a mighty nation—begotten in righteousness—will hold in allegiance the honest in heart, *command* the respect of foreign nations, and set an example which must be followed by a guilty, corrupt, and plague-smitten world.

Brother J. A. Little preached in the evening, on the kingdom of God, showing in what manner the universal *triumph of eternal truth* would be accomplished. This Conference, though small, has done well in assisting their former Pastor and President to emigrate. Fourteen persons have covenanted with the Lord in the waters of baptism since last Conference, and I think there are good prospects for numerous additions to the Church during the next summer.

We are emigrating from this Pastorate, this season, one Pastor, four Presidents, and seven Travelling Elders, which leaves us quite destitute of Elders who are in circumstances to allow of their being sent out to preach. If you could send us two or three Elders of experience, you would confer a great favour, as there is one needed for each Conference—Bradford, and Sheffield.

Local missions are established throughout the Pastorate. We give an experienced local Elder the Presidency of a mission for the season, with such assistance as the Branch councils agree upon in their meetings. We have deemed it the best plan, as it places the responsibility on one man, and he is so placed that he gets the credit for all he does. The Pastorate is in good condition generally—the Saints are increasing in faith and good works. The spirit of the Lord seems to be stirring up the pure minds of the honest by way of remembrance.

Although it will be rather lonesome to part with my cousin, Elder J. A. Young, yet I feel as though I should enjoy myself during the time I may be required to remain in this country.

The profound veneration and love which the Saints entertain towards yourself, counsellors, and the brethren who have presided over them during the past year, convinces me that the work will roll forth during the next year in my field of labour with renewed force and power—which may God grant.

I am, most affectionately and sincerely, your cousin, and brother in the New Covenant,

WILLIAM G. YOUNG.

I HAVE no respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—*Mason.*

Varieties.

"HAVE you read my *last* speech?" said a prosy orator the other day to a friend. "I hope so," was the satisfactory reply.

A COUNTRYMAN entered a daguerreotype saloon a few days since, and wished a daguerreotype of his uncle. "I can do it, sir, but where is he?"—"Oh, he's dead!" was the simple reply; "but I've got a description of him in an old passport."

A POOR MAN'S COMFORT.—It is a blessed thing for a poor man to have a contented wife; one who will not wish to live in a style beyond her husband's income just because her next door neighbour does; one who can be happy in the love of her husband, her home, and its beautiful duties, without asking the world for its smiles or its favour.

I'm away, I'm away.

I'm away, I'm away, o'er the wide-spreading sea,
To the land of the brave, to the land of the free,
To the land of the light, to the land of the truth,
To the land of our *Joseph*, a Prophet in youth;
To the land where the Gospel first dawn'd on our day;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, for to see and to know
The things which our Prophets have told us below,
To build up the Temple that now is begun,
High up in the mountains, for father and son
Who died without hearing the truth of the day;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, where the husband and wife
Unite to be one for the regions of life,
Where the love and the joy of the life-giving pair
Can only be known by the just who are there,
Where the Lord in His mercy His wisdom displays;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, where the sire and the son
In the cause of their God have unitedly run;
Where the Priest and the Prophet, the matron and maid,
For the sake of religion the ransom have paid,
To where they departed from temples of clay;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, and I bid you adieu;
O Elders of Israel, be faithful and true!
And pluck not the *daisies* that grow o'er the green,
Full fresh in my country, and blossom unseen,
And for your deliverance for ever I'll pray,
SHIP, SPREAD OUT THY CANVASS AND BRING THEM AWAY.

CROOKED STICK FROM THE MOUNTAINS.

INFORMATION WANTED.—Sister Jonathan Jarvis, of the London Conference, desires to know whether her husband, brother Jonathan Jarvis, who was received as a Priest into the Sidney Branch, New South Wales in 1854, is still there, or gone to Utah. She has received no intelligence from him since Christmas, 1854, and is most anxious to hear from him. Any information that can be given respecting him will be thankfully received. Sister Jarvis' address is 53 Cole Harbour, Blackwall.

ADDRESSES.—Thomas W. Kirby, care of Mr. James Tanks, Providence Place, Much Park Street, Coventry.
Charles C. Shaw, care of Mr. Thomas Brayne, Fish Street, Banbury, Oxfordshire.
Edward Phillips, Mr. George Scorey's, Brokenhurs, near Lymington, Hants.

Money List, April 11—18, 1856.

William Norris	8	3	11	Brought Forward	£22	0	4½
Uriah Rickards	6	13	9½	Simon Irwin	15	0	0
John Davies	6	0	0	Thomas H. Rutledge	0	7	6
David Roberts	1	2	8	Thomas Green (per R. Griffiths)	1	0	0
Carried Forward	£22	0	4½		£38	7	10½

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XVIII. Saturday, May 10, 1856. Price One Penny.

The Spirit of Apostacy.

"I will give you one of the *Keys* of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity—That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy, and if he does not repent will apostatize as God lives."—*Joseph Smith.*

In a recent article we showed that rebellion against legitimate authority was the parent curse—the fountain of all evil. This is true in its abstract and metaphysical nature; true in its practical workings in society, and in the fruits which it has already produced. Our authority in denouncing it is not based merely on subtle speculations, neither does it stand alone on revelation, for the experience of the world speaks equally direct to the point, and though this is not the highest testimony against it, yet it is the loudest and most irresistible. We are therefore justified in denouncing rebellion against legitimate authority, upon the grounds of its own abstract nature, the revelations of God, and the universal experience of mankind. The effects in this, as in every other case, are in the exact likeness of the cause. Thus, those whose minds cannot grasp the abstract truth, or who have not faith to receive it upon the authority of revelation, are yet bound to admit it upon the authority of universal experience. He who would not receive the united testimony of these, must indeed be so constituted that one might consistently doubt the sanity of his mind, or at least consider his judgment as worthless.

The Saints will grant us our position, and we believe that, in a general view, they will be equally severe with us in denouncing rebellion against the Holy Priesthood. It is in their particularizing it, in entering into its details, that misunderstandings are liable to arise, aye, and misunderstandings, too, which may, and which often do make shipwreck of their faith, and cast them upon the rock of apostacy. To prevent their falling into these errors, and to give them the correct details, after having given them the general ideas, is the object of this article.

There are but few, if any of the Saints, and more especially the members of the Priesthood, who will come out in open defiance of legitimate authority. Such conduct would at once reveal the cloven foot, and startle the guilty into a consciousness of their crimes. Sin ever seeks to hide its deformity by pretensions to virtue, and by sophistry and seductive speech it beguiles the ears of its victims. Did it not cover its hideousness with the the veil of hypocrisy, and paint its sepulchres in colours to dazzle the eye and bewilder the senses, in taking it to their bosoms all would be fully conscious that they were hiding a serpent in their hearts to sting their life away. Did modern

society realize its imperfections and rottenness, earth would seem to it but a huge charnel-house; its members would feel as if they were inhabitants of churchyards; life to them would be a state of conscious death, and as they left their graves to haunt the walks of life, for their appointed time, each would seem to the other robed in shrouds, and the fantacies of imagination would make clammy worms to crawl over their living corses, and to feast on their vital parts. Thus it is with apostacy! It dare not present itself unless first decorated with the ornaments of deception. To hide its disgusting deformity it lavishes all its arts. Who would like to be branded with the name of *apostate?* What cheek is there that it would not crimson with the blush of shame or indignation? Even the wretch, whose soul is cankered with treachery, would sneak away from the presence of honesty was the epithet of traitor breathed into his ear. Yes, apostacy will come as outraged or neglected worth, villainy as virtue, treason as fidelity. "The Church is going wrong and needs reforming, and the Priesthood is gone astray," and apostates and traitors clothed in the authority of self-righteousness are the men to do the work, and put all things right again. The Prophet Joseph has indeed given us one of the *keys* of the mysteries of the kingdom. He did enunciate "an eternal principle," when he said, "That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, "is in the high road to apostacy."

The spirit of rebellion against legitimate authority is, invariably the basis of apostacy. When a man yields to the latter, it is an infallible sign that he has first cherished the former. The one is the cause, the other is the effect. A good man may err, and for a time depart out of the way, for human nature is liable to err, but he who cultivates a spirit of obedience to the Holy Priesthood, whatever may be his failings, will never apostatize and turn traitor to his brethren, his religion, and his God; while he who cherishes rebellion will, of a certainty, make a wreck of his soul, betray the brethren, and apostatize from the Church. When a man rises up against God's constituted authority, his very actions reveal the spirit he is of. To predict the course of such a man, unless he repents, requires no prophetic eye; it can be worked out by the simple law of cause and effect.

Search the history of every apostate since the world began; endeavour to discover the secret of their apostacy; and shall we find it in their integrity and virtue, in their love of truth, in their fidelity to their brethren, in their faithfulness to the cause of God, and in their abhorrence of sin, or rather shall we not find it in their own corrupt lives, in their imaginary wrongs, in their mean jealousies, and in their disappointed ambitions? Shall we find it in their superiority to the laws of God and the brethren, or rather shall we not find it in the fact that those laws are too pure for them, and that the obedience and faithfulness of the righteous present too great a contrast with their own actions and motives? Do they apostatize because they have demonstrated that truth, as we understand it, is error; that the religion of God is derogatory to manhood, and degenerating to those who serve Him? No, they have no fault to find with the Latter-day Gospel and Priesthood, in the abstract—this is the point—they have been victimized; their toes have been trod upon; they "have not been treated as they deserved"—petted like lap-dogs and worshipped. If their Presidents had been better men, if their own infallible wisdom had ruled the councils, and all things had been as they would have them, truth had then been as diamonds, and God's Priesthood infallible, through *their own* infallibility, and they would never have apostatized, no not they. "But then to yield blind obedience, to sacrifice our feelings, and to leave the direction of our interests to those above us; no, we cannot! We will not!" Which, take from it the froth of words, simply means that they will do as they like, blindly follow the direction of their own passions, and submit to no authority excepting their own great selves. Thus it was with Lucifer, the arch-rebel and apostate, thus it has ever been with rebels and apostates, and thus it will ever be. It is in these details, in receiving the practical workings of legitimate authority, that men err; all will admit and receive the general ideas.

Suppose the feelings of some do get hurt; suppose an Elder should abuse the authority which is placed upon him, will this justify the first act of rebellion against the Holy Priesthood? Most assuredly

not. In the world rebellion against unnatural and illegitimate authority, and infidelity to false and corrupt religions may, oftentimes, be a negative virtue; but rebellion against legitimate authority, in one who bears the name of Saint, is ever criminal. The ignorance, inexperience, and traditions of men, and the consideration of their badly disciplined minds, will place nearly all within the limits of excuse and mercy; but for a *radically rebellious nature* we have no excuse, no toleration, no mercy. Such should be shunned as men would shun a pestilence.

If offences come, it needs be that they come. If any abuse the authority of the Priesthood, what is that to the virtuous and magnanimous mind? Let the *offenders* themselves look to it; it is their *Priesthood* that they sin against, and that Priesthood will be found, by such, an inexorable judge; it will, sooner or later, make a fearful reckoning with them.

Let the Saints distinctly understand that it is only *their own* evil actions that can sink them in the scale of being, or withhold blessings from them. The deeds of the wicked only tend to purify the worthy, and to make them more deserving of the approbation of God and the confidence of the righteous. Whoever suffered, even in the most indirect manner; by a virtuous conduct, and by obedience to legitimate authority? That person cannot be found. It is a man's own evil actions that impoverish and damn him, and not those of another. The course of the righteous and obedient is ever one of safety, happiness, and *success*. The bark of him who follows in the track of the Holy Priesthood is never wrecked. The great convoy of legitimate authority leads *direct* into the promised haven. If its course was a dangerous one, we would cut our cables and run; but experience, observation, and reflection teach us that it is only when this connexion is cut that the path of life becomes dangerous, and the hopes and souls of men strike upon the rocks and quicksands that beset the way.

There is more truth in the assertion of the Poet, "Whatever is, is right," than is generally imagined; and to the faithful Saint of God it is unequivocally true—true in the most literal and unqualified sense. To the righteous all things work together for good, and that, too, without the least deviation or circumlocution. Not even for a moment are they losers by their virtues and obedience. Their works travel direct to their advancement—they are ever on the increase. Therefore, to fear to obey the Holy Priesthood and to follow close upon its track, is not to doubt man, but to doubt God. Though man be fallible, God's Priesthood is infallible; though Balaam should rise up to curse Israel, and Satan stand in expectancy that the obedience of the faithful will result in their loss, those curses shall change into blessings, and the enemy shall himself witness the triumph of the righteous, and the vindication of God's justice to His people. That this is something more than a fine-spun theory, let the experience of every one who has trusted in God, and followed the dictates of the Holy Priesthood, be our proof.

However aggravated the circumstances may be in which a Latter-day Saint is placed, though false brethren betray him, though some abuse the trust which God has given them, yet let him not rebel or rail against the Holy Priesthood; neither let this induce him to speak derogatory of the Church. Let him shun such conduct as he would shun hell, for unless he does, it will lead him to commit crimes of the deepest dye, and make him as loathsome to the good man as those are whose bad deeds he takes as a justification of his own. All that he complains of, and often how much more, will such a course lead the man to do who makes a virtue of rebellion, and who tries to prove iniquity in his brethren, which, perhaps, after all has not even the shadow of existence, except as reflected from his own evil heart. We give it as an infallible rule, that the rebel against those above him is invariably a tyrant to those over whom he has power. Of all men, preserve us from such a ruler. And he who is eternally whining over the injuries, neglects, and ill treatment which he supposes himself to have sustained—granting him the full benefit of our admission that some might possibly be real—who finds fault with the Church and boasts of his own righteousness will, if he has an opportunity, sell his religion, betray his brethren, and he would turn Judas to the Son of God himself. We would sooner take a serpent to our bosoms than such a man, in spite of all his imaginary perfections and self-righteousness. We love the good and obedient man, even though

human nature be weak and erring. God loves him also, and will purify him from all dross, and make him all that man could wish to be, or He would have him be. But we hate the Pharisaical hypocrite, who believes in his own perfections, whines over the iniquities of his neighbours, and thanks God he is not as other men. The very thought of such conjures up before us visions of whitened sepulchres, churchyards, vampires dancing around us to suck our blood, and nightmares watching an unguarded moment to steal our breath. We feel an unspeakable relief, when such unhallowed subjects leave our presence, and purer, more modest, and unpretending ones present themselves.

A Latter-day Saint, and more especially an Elder, who rises up to contend with the Holy Priesthood, and who speaks against the Church, is a fool and a traitor, as well as being a rebel against legitimate authority. He is a fool, because it is only through that Priesthood that he can obtain salvation and an eternal increase. Unconnected with this Divine chain—severed from God by rebellion against His authority—what is man? He is but a worm indeed—more insignificant in the infinitude of existence than a grain of sand is, compared to himself. In this sense, all that sectarians say of the nothingness of man will not equal the reality; nor can language describe his comparative littleness. But it is only when he is cut off from God by rebellion against legitimate authority—the Holy Priesthood—that man is as nothing. He who is true to that Priesthood and magnifies it will, by its power, be exalted, increased, and made a God. There is no pinnacle of greatness that it will not enable him to reach, nor extent of glory that it will not confer upon him. He is therefore a fool to his own interest, present and eternal, who rebels against it, who seeks to lessen its power, and to bring it into disrepute.

He is a traitor, inasmuch as by such conduct he betrays his brethren, and the cause of God. And this he does for the reason that his feelings have been hurt and he not "appreciated," and not because he has demonstrated that this work is an imposture. His own experience is opposed to this, and a man's experience cannot be reasoned away, nor erased from the tablets of his memory. By sin it may be blotted and dimmed, but not erased; for it has entered into his consciousness, and become a part of his being. No man who has rebelled against the Priesthood, and slandered the Church, ever felt that happiness which he experienced when pursuing a course of obedience and faithfulness, neither has he, by such conduct, even obtained the perfect approbation of his own conscience. He may, therefore, be assured that he is under the condemnation of God, inasmuch as his own experience and consciousness demonstrate it.

Though offences should come, though the path of exaltation be one of discipline, though it is through much tribulation that the Saints enter the kingdom, yet what of that? No true man will grumble and feel like being frightened to death over it. For our part, we would not have nature without its thunderstorms. They purify the atmosphere and fatten the earth. Neither would we like the Saints to be without their trials, disciplines, and purifying fires. Friction brings out the glory of things. Adversity makes the true heart truer. It knocks the rubbish from the diamond, and re-stamps the image of God on man. It is then that we all prove our relationship; it is then that base metal is detected and sterling coin passes for its full value; it is then that the *right men* step into the *right places*. We do not wish that there were no days of trial, adversity, and discipline, for they are the God-sent days of the generous, true, and brave. When the sordid soul creeps into its nut-shell casket, when the blood flies from the heart of the coward and freezes in his veins, when the traitor gives the Judas-kiss to his brethren, then is the time that the life-pulse of the true heart beats firmest, when its integrity is most manifest, and its love is warmest. When the half-hearted, the selfish, and unrighteous aspirants whine, grumble, and *appeal*, when they feel hurt because they are not made golden calves of for Israel to worship—Israel want *men* and not *calves*—when they fear that the Church is going wrong, and rebel and rail against God's Priesthood, then will the man of obedience and worth grow strong in faith, and obtain power and authority in the kingdom.

Let the Saints remember the *key* which the Prophet Joseph has given them, and in his words would we say, "In all your trials, troubles, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not

betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world, or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren."

The Word of Wisdom.

BY ELDER GEORGE TURNBULL.

Much has been said and written upon the Word of Wisdom. We have had addresses, lectures, and discourses upon it; we have had articles, poetry, hints, and "Something more than a hint" upon it; but as it is an exhaustless, as well as an interesting, subject, I may possibly be excused for adding a few remarks.

Perhaps none of the revelations that have been given through the Prophet Joseph manifest more visibly the "wisdom that cometh from above" than does this one. The plainness with which it is written, its thorough comprehension of the subject, and its careful adaptation to the various constitutions and circumstances of those to whom it is addressed, all manifest the knowledge and wisdom of God. This is even apparent to many who have not embraced the Gospel, and there are those in this Church who date their conversion from a perusal of this revelation, which took such firm hold on their minds that they could not rest until they had drunk more deeply from the fountain whence this intelligence flowed. A careful analysis of the principles it inculcates may form the best foundation for further remarks.

Firstly—It forewarns us of things that are in themselves not good, and that might be made the instruments or means of evil, in the hands of conspiring men—

"Strong drinks are not for the belly, but for the washing of your bodies."

"Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

"Hot drinks are not for the body or belly."

Secondly—It points out those things that *are* good for the support of the body, and does so in a manner to show their relative value as articles of food—

"All grain is ordained for the use of man and of beasts, *to be the staff of life*, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth. . . . . All grain is good for the food of man. . . . . Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."

"All wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. . . . . Also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground."

"Flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; *nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.* . . . . And these hath God made for the use of man *only in times of famine and excess of hunger.*"

The baneful effects of strong drinks, tobacco, and hot drinks have been clearly and ably pointed out by those who have already written upon the subject. The unnatural stimulus, and the beastly intoxication produced by strong drink; the foul breath, and filthy teeth caused by

tobacco chewing and smoking, together with the spoilation of one of the most pleasing senses by snuffing; the lassitude which succeeds the excitement of tea and coffee drinking; and many other evils, which attend the taking of these poisons into the human system, have been so vividly and truthfully treated upon, that I consider the Saints are fully warned against them. I will not, therefore, enter particularly into this part of the subject. Those who still persist in using them must be aware of the evil of doing so, and that they are standing in their own light.

Not only are these things evil in themselves, but they afford the wicked and conspiring, opportunities of administering certain poisons to the Saints, which could not be administered in any kind of food which the Word of Wisdom recommends, without being immediately detected. Some have already tested in this manner the virtue of the promise—"If they drink any deadly thing it shall not hurt them." As the Gospel is further developed and the rage of the adversary increases, probably many more will be disposed to try the experiment upon the Saints. Will those who despise or neglect the counsels of the Lord have faith to claim the blessing?

But to consider the second part of my analysis, which shews the things that are good for food, and the respective value of them. Here we have a perfect dietary scale, which is sufficient in itself to meet all the demands of the human system, and which ought to be the basis of the diet of every Saint, and every family of Saints. As such a basis it is unequalled—invaluable. From it we learn that *grain* is the staff of life, and of grain *wheat* is the most suitable for man, but other kinds of grain are suitable for him for food and mild drinks. *Wheat is the staff of life for man.* Herbs, each kind in its season; fruits, each kind in its season, are likewise ordained for his use. Flesh also of beasts and of fowls is ordained for the use of man, with thanksgiving; but there is a restriction made concerning this article. *It is to be used sparingly*, and it is wisdom that it should only be used in times of *cold* and *famine*.

In this and other *enlightened* countries the above standard does not obtain, but the mass, in their practice, and comparative estimation of the two, if not in theory, make flesh, instead of *wheat*, the staff of life. Those who are able to afford it use it the most, while the poor, from necessity, live nearer to the laws of nature. Flesh being of an exciting nature, after its strength is spent in the system, a morbid re-action takes place, which calls for more, so, in order to keep up the excitement, it is necessary to take tea, coffee, and even strong drinks, and other stimulants, which in their turn excite and morbidly re-act. Further, to support this excitement, inordinate quantities of food are partaken of. Gluttony is one of the great evils of the age. And as one excess leads to another, this creates others, and adds its share to the sin, misery, disease, and degradation of the world. One reason why many of the Saints find so much difficulty in keeping the Word of Wisdom, as they call it, when they simply mean leaving off tea and coffee, is, I believe, their using too much flesh, which creates the appetite, or rather the desire for other stimulants, especially tea. A strict adherence to the Word of Wisdom would enable them to leave off their tea much more easily.

The rich are more subject to these excesses in eating and drinking than the poor, because the latter have not the power to indulge to the same extent. The poor, consequently, enjoy better health and more physical strength, and they increase faster in numbers.

The *Family Herald*, in an editorial on "Poor Diet and Population," says, "The rich increase in number, not from their own ranks, but from the ranks of the poor, ... whilst those who have been already enriched rarely multiply so rapidly that their descendants fall back again into the ranks of abject poverty." The *Herald*, curiously enough, does not ascribe this to the vices and excesses of the rich, but considers it a wise law of nature to prevent the over-population of the world. As we are in no fear of the world getting too full of Saints, we are at liberty to take a rather different view of the matter. Some facts are also elicited in the *Herald*, that are worthy of the consideration of all who bestow any attention upon this subject. It says, "Poverty is very prolific. The worst fed people have in general the largest families. Pastoral countries, that abound in animal food, are always thinly peopled, whilst poor countries, that are cultivated and supply their inhabitants with a meagre allowance of grain, pota-

toes, and other roots, like China, India, and Ireland, appear to be the best stocked with children. . . . . If people want to preserve their name and memorial for ever, they and their posterity must live poorly. With high feeding they will go out as a candle does with burning. Royal families, with all their marriages, cannot perpetuate themselves; they are ever having recourse to cousins and other relatives to preserve the chain from being broken. Our late king George, with such a hopeful progeny of sons and daughters, has scarcely a representative, and his lineage has deflected from its natural male course into that of another family, and the last of the Brunswicks now sits on the British throne. Had they all lived on potatoes and fish, like the poor Irish, or even as meagrely as their own father and mother, it might have been otherwise. . . . In Russia, beef is so plentiful as to be almost valueless. In the capital of St. Petersburg excellent beef is always to be had at a penny a pound. It seldom rises to three-halfpence. It is the Russians' bread. The cattle are killed for their hides and tallow rather than for their flesh. In Poland, on the contrary, bread is more plentiful than beef, and the population is more dense and rapidly on the increase in the bread than in the beef countries. . . . The Chinese, though they are said to be omnivorous, use little animal food, for in China horned cattle are almost unknown, and in Japan totally so. The inhabitants of India live chiefly on rice; and these three nations are the most prolific in the world, from which it is evident that animal food has a tendency to slow and vegetable food to rapid increase of population."

These statements of the *Herald* are indisputable facts, and are well borne out by an analysis of the various kinds of food that are used. It might also be added that in those countries where grain is made the staple article of diet, men possess more physical strength, are capable of making greater efforts, and of much more endurance of hardship. The porters of Smyrna, who live on black bread, raisins, and figs, are said to carry from 400 to 800 lbs. at one load, and other facts might be quoted in support of this principle. It is likewise maintained that a diet of farinaceous substances and fruits contributes most to the free and untrammelled exercise of the mental faculties. Any one accustomed to habits of study is aware how difficult it is to strenuously apply the mind after a hearty meal of flesh. Those who do not use it testify that the opposite is the case after even a hearty meal without it. Men who have attained the highest reputation for extensive knowledge and great wisdom, have abstained altogether from flesh, and recommended others to do the same. Newton, Wesley, Howard, and Franklin —men worthy of the estimation of the world, found out and practised this truth. It is amusing as well as instructive to observe the progress of men in their search for truth, and compare it with the Revelations of God. While one class of men advocates abstinence from strong drinks, another declaims against tobacco, a third exhorts to leave off hot drinks, and a fourth insists upon entire abstinence from flesh, the Lord, in one Revelation to the Saints, points out the uses and the abuses of all, through an unlettered youth, with a correctness that none can dispute. A class who number many highly-gifted and philanthropic men among them, totally renounce the use of flesh for food, and they bring many strong arguments to bear in favour of their views. In this respect they come near to the principles of the Word of Wisdom. Many physicians have adopted these views, and instead of drugging their patients to death, advised them to leave off their unhealthy habits and "throw physic to the dogs." On the score of economy, also, they recommend it, and on this ground it is worthy of consideration. But this is not the economy, merely to lay out the least money, but to get the most good for what is laid out. This is an economy which it is incumbent on all the Saints to become conversant with and to practise.

The human body consists of solid matter and water. There are three elements that enter into its composition—flesh, heat, and ashes. The food that we partake of is composed of the same substance, and is adapted to minister to those elements. According to analyses of various articles of food by Baron Liebig and other chemists, the correctness of which is generally accepted, it appears that butchers' meat affords less nutriment and heat to the system than many products of the vegetable kingdom. In 100 lbs. of it there is said to be 36.6 lbs. of solid matter, and 63.4 lbs. of water; furnishing flesh-forming principle 21.5 lbs., and heat-forming principle 14.3 lbs.

There is in 100 lbs. of BREAD—Solid matter 76 lbs.; water 24 lbs.; flesh-forming principle 10.7 lbs.; and heat-forming principle 64.3 lbs.

PEAS.—Solid matter 84 lbs.; water 16 lbs.; flesh-forming principle 29 lbs.; heat-forming principle 51.5 lbs.

LENTILS.—Solid matter 84 lbs; water 16 lbs.; flesh-forming principle 33 lbs.; heat-forming principle 48 lbs.

BEANS.—Solid matter 86 lbs.; water 14 lbs.; flesh-forming principle 31 lbs.; heat-forming principle 51.5 lbs.

WHEAT MEAL.—Solid matter 85.5 lbs.; water 14.5 lbs.; flesh-forming principle 21 lbs.; heat-forming principle 62 lbs.

Other articles might be named, but the above is sufficient to show that the wants of the body can be more easily supplied from vegetable than animal food. It may be remarked, however, that the most nutritive diet is not the best, as bulk and ashes are required, as well as nutrition. But this requirement can be better supplied by the use of vegetables than by flesh; such as, for instance, turnips, beets, carrots, &c., herbs and fruits.

When the comparative expense is considered, the difference is greatly in favour of vegetable diet. Whereas, 100 lbs. of the flesh of the body may be derived from beans for £1 2s. 6d., from peas for £1 2s. 11¼d., and from lentils for £2 8s. 8d.; the same amount, if derived from butchers' meat, would cost, at 6d. per lb., £11 12s. 6¾d. These prices may vary a little from present market prices, but they are at a sufficiently near proportion to give a very correct estimate.

Now, when the warm season of the year—the time when flesh is recommended not to be used—is approaching, these hints may prove valuable to the Saints. Those who are disposed to live in the way the Lord has recommended, and which manifests itself to be the best, will make the use of them the writer intended. They will find, too, that each returning season is wisely ordained by our Father to bring forth the food, in herbs and fruits, best suited to the wants of the human system at the time.

Many fail to keep the Word of Wisdom through regarding it as a law instead of as advice, or making it a law to themselves. If they take a cup of tea or coffee once, they consider the law broken and their obligations violated until they make another resolution to keep it entire. It would be better for all to try to approximate gradually to this perfection, if they cannot abide by their resolution, and not give up to despair because of an occasional violation. The young and rising generation of Saints deserve our special attention, in connexion with this subject. Parents, if you love your children, bring them up in the way that will prevent them fighting with their bodies the battles that you do to overcome the errors of youth. Bring them up in the practice of the Word of Wisdom.

All should remember the rich promise made to those who keep this precious Word. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures: and shall run and not be weary, and shall walk and not faint: and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 10, 1856.

THE EXTRACT FROM THE "NORTH BRITON."—We presume the writer of the extract from the *North Briton*, was not aware that there were, at the time of which he speaks, two of the Elders of Israel—the anointed of the Lord—on board, of whom it is written, "Touch not mine anointed, neither do my prophets any harm," although the author of the letter seems to have felt that "some more deserving than himself

and others must have been on board," and that "the finger of Providence" pointed out the danger—the certain death that lay in their course, and thereby enabled the captain to change the course of the ship, and save the lives of all on board, as well as the ship.

We feel it a duty and a pleasure to acknowledge this signal manifestation of God's favour to Elders George D. Grant and William H. Kimball, in fulfilment of prophecies that have been delivered concerning them.

This is only one instance out of many similar, and more strikingly opportune ones, wherein the good hand of God has watched over and signally delivered His servants. So it is, and so it ever will be with His faithful ministers. Ships, railway trains, and all other conveyances in which they travel, in passing to and fro to increase knowledge in the earth, will be doubly insured by heaven's high policy, through their presence and interest. It will be known, for it cannot be hid, that God is with them, and blesses them, with all they may be associated with, as the Saviour in the ship preserved its passengers from perishing, and as Paul in the Euroclydon prevailed for the safety of the passengers, while the ship was lost.

These brethren have often been in the midst of danger and of death. When surrounded by deadly foes, and when bullets have flown around them like the driving hail, they have seen men fall by their sides, and even had their horses shot from under them, but the effectual prayers and blessings of a righteous father and brother, and the confidence and love of the people have prevailed with the God of heaven and sustained them to help build up Zion, and with their faithful and honoured kindred inherit her glory.

News from the United States.—We gather from the *Mormon* of April 5, the following particulars with regard to the movements of the emigrating Saints. March 29, twenty of the emigrants by the ships *Caravan* and *Emerald Isle* went to St. Louis, accompanied by Elders Smith and Bunker; also four to Alton, Illinois; and twenty-one to Iowa City, accompanied by Elder William Walker. Eighty-four were forwarded to Pittston, Pennsylvania, and twelve to Philadelphia.

On the 31st, nine Welsh emigrants were sent on to Minersville, Pennsylvania, and on the 1st of April, nine Danes and two Italians of the ship *Emerald Isle*, who were sick on the arrival of that vessel, were forwarded in charge of brother George Bell, with six Danes and four Scotch passengers of the *Caravan*, to St. Louis and Alton.

The *Mormon*, of April 12, contains a report of several Conferences—one in Texas; one in Philadelphia, April 6, which was attended by Elders John Taylor, Jeter Clinton, and several others from Utah; one in Franklin County, Pennsylvania, March 29; and one at Tom's River, on the 30th. Much good instruction was given, and the work was represented to be, generally, in a prosperous condition.

At the meeting of the Texas Conference, Elders William W. Allen, and Andrew Bigler were released from their labours with permission to return home, as they had faithfully discharged their duties. Seventeen persons had been baptized since the previous Conference. A goodly number were preparing to emigrate in the spring. The Elders were all well.

"The Western Standard."—We have received with particular pleasure the two first numbers of this interesting and valuable paper; edited and published by Elder George Q. Cannon, at San Francisco, California. Its appearance is pleasing and inviting—in the language of another editor, its "beauty of typographical finish is unsurpassed by any other weekly paper in that State." It is also edited with ability, and treats important subjects with soundness and strength. We are privileged

by an acquaintance with the editor, and we hail him with great pleasure as the director of another weapon, which we trust may prove mighty in his hands, in the defence of truth, and in warfare against all manner of unrighteousness. We sincerely hope that his efforts may meet that competent support which they so richly merit, and even beyond his most sanguine expectations.

Our great distance prevents our doing what we would like to do in the way of extending the subscription list of the *Standard*. We shall be pleased to exchange, and the editor will please send us one dozen copies regularly.

Pastors and Presidents of Conferences will do well to subscribe for the *Standard*, as well as the *Mormon*, and thereby keep themselves posted up on the interests of the Church in the different parts of the earth.

The subscription price for the *Western Standard* for European subscribers is only $2,50 per annum.

The Steamers "Atlantic" and "Pacific."

The following is an extract from a letter just received by a clergyman in this country from a friend of his in New York, who sailed from Liverpool in the Atlantic on the 6th of February, fourteen days after the Pacific had started from the same port. "New York, Feb. 26, 1856. Eighteen weary, disagreeable, stormy days brought us, on Sunday morning, to New York. The captain, who had crossed the Atlantic 243 times, declared that he never had such a bad trip as this. The ship had scarcely got out of the Mersey when the headwind began increasing to a gale, against which we had to fight until we reached this shore. When two days out, the fog became so thick that we could not see the length of the vessel. On the third day floating ice began to make its appearance, increasing to such an extent that we could only feel our way. For two days and nights we kept crawling along, the captain hoping to get out of it every moment. Fog, fog, fog! nothing but fog and ice! On the third day, at seven o'clock in the morning, we saw a spectacle which none on board will ever forget; it was, in fact, the finger of Providence, and some more deserving than I and others must have been on board. The whole veil of fog rose like a curtain, and we looked upon an ocean scene beautiful, fearful, and grand. The atmosphere, as far as the eye could reach, was clear; the sun shone brightly on a continous chain of icebergs, above 100 feet high, intermingled with fields of ice. Chain after chain burst upon the sight, and the sight was awfully impressive. In a less time than has taken to write this, the curtain descended, and all became obscurity again. The captain took the hint, and turned his ship towards England for the remainder of the day, and towards the south at night, not resuming his course to America until the following morning. After eighteen days' passage we arrived at New York, when we learnt that the Pacific, another steamer belonging to this, which sailed fourteen days before us, had not arrived, and I fear she is lost, with all on board. Our ship behaved nobly; nothing broken or strained. It is wonderful how man combines wood and iron to withstand the power of the waves."—*North Briton.*

History of Joseph Smith.

(*Continued from page* 281.)

[December, 1840.]

About this time, immense quantities of water fell, which produced a flood in the east and south of France, doing immense damage, carrying with it buildings, bridges, and everything in its way. Earthquakes have been felt in divers places the past year; and fearful sights, and bloody signs

have been witnessed in the heavens, fulfiling the words of the ancient Prophets concerning the last days.

I copy the following from a printed sheet—

A most wonderful phenomenon was observed last week by the inhabitants of Hull and the neighbourhood. A perfectly blood red flag was seen flying in the heavens, which illuminated the horizon for many miles around. At intervals it changed its form, assuming that of a cross, sword, and many other shapes. At one o'clock on Friday morning, the town was nearly as light as noon-day; the inhabitants were parading the streets; fear and dismay pictured in their countenances. This wonder continued until near three o'clock, when it gradually went to the westward, illuminating the Humber as it seemed to sink in her waters. Then for a few seconds all became total darkness, when from the north-west by north, arose the most beautiful light, which shot away towards the western hemisphere, leaving in its train the most beautiful and variegated colours, and which the eye might readily form into armies, drawn up in the order of battle, charging and retreating alternately, and then again all was wrapped in the sable curtain of night. It appears that many signs were seen on the same night in different parts of the kingdom.

The following is a list of Books, Pamphlets, and Letters published for and against the Latter-day Saints, during the past year, so far as have come under my observation—

Fourteen numbers of the "Times and Seasons" have been issued from the Office in Nauvoo, containing 224 pages, edited by E. Robinson and Don Carlos Smith, three numbers having been issued during 1839.

Eight numbers of the *Millennial Star* have been published at 149, Oldham Road, Manchester, England, containing 216 pages, edited by Elder P. P. Pratt.

A selection of Hymns was published about the first of July, in England, by Brigham Young, John Taylor, and Parley P. Pratt, for the use of the Saints in Europe.

The Rev. Robert Heys, Wesleyan minister, Douglas, Isle of Man, published three addresses in pamphlet form, against the Latter-day Saints, which were replied to in the following order—

An answer to some false statements and misrepresentations, published by the Rev. Robert Heys, Wesleyan minister, in an address to his society in Douglas, and its vicinity, on the subject of Mormonism. By John Taylor, Oct. 7th, 1840.

Calumny refuted, and the Truth defended, being a reply to the second address of the Rev. Robert Heys. By John Taylor, Douglas, Oct. 29th, 1840.

Truth defended and Methodism weighed in the balances and found wanting; being a reply to the third address of the Rev. Robert Heys against the Latter-day Saints. And also an exposure of the principles of Methodism. By John Taylor, Liverpool, Dec. 7th, 1840.

The Latter-day Saints and the Book of Mormon; being a few words of warning against the Latter-day Saints, from a minister to his flock. W. J. Morrish, Ledbury, Herefordshire, September.

A second warning by the same W. J. Morrish, Oct. 15th.

A few more facts relating to the self-styled "Latter-day Saints;" by John Simons, Church of England minister, Dymock, Herefordshire, Sept. 14th.

Several letters written by Mr. J. Curran, and published in the *Manx Liberal*, Isle of Man, in October, were replied to by Elder John Taylor.

Mormonism weighed in the balances of the sanctuary and found wanting; the substance of four lectures, by Samuel Haining. Published in Douglas, Isle of Man; a tract of 66 pages.

Interesting account of several remarkable visions, and of the late discovery of ancient, American Records, giving an account of the commencement of the work of the Lord in this generation. By Elder Orson Pratt, Edinburgh, September.

The Word of the Lord to the citizens of London, of every sect and denomination; and to every individual into whose hands it may fall; shewing forth the plan of salvation, as laid down in the New Testament; namely, faith in our Lord Jesus Christ—Repentance—Baptism for the remission of sins—and the Gift of the Holy Ghost by the laying on of hands. Presented by H. C. Kimball and W. Woodruff, Elders of the Church of Jesus Christ of Latter-day Saints.

An exposure of the errors and fallacies of the self-named "Latter-day Saints." By William Hewitt, of Lane End, Staffordshire, Potteries.

An answer to Mr. William Hewitt's tract against the Latter-day Saints. By Elder Parley P. Pratt.

Plain Facts; shewing the falsehood and

folly of the Rev. C. Bush (the Church of England minister, of the parish of Peover, Cheshire); being a reply to his tract against the Latter-day Saints. By Elder Parley P. Pratt.

A few remarks by way of reply to an annonymous scribbler, calling himself "a Philanthropist," disabusing the Church of Jesus Christ of Latter-day Saints, of the slanders and falsehoods, which he has attempted to fasten upon it. By Samuel Bennett, Philadelphia.

Mormonism unmasked, and Mr. Bennett's reply answered and refuted. By a Philanthropist of Chester County. Published in Philadelphia.

An Appeal to the American People; being an account of the persecutions of the Church of Jesus Christ of Latter-day Saints, and of the barbarities inflicted on them by the inhabitants of the State of Missouri.

A reply to Mr. Thomas Taylor's Pamphlet, entitled "Complete failure," &c., and also to Mr. Richard Livesey's tract, "Mormonism Exposed." By Parley P. Pratt.

The editor of the *London Despatch*, published an article on Nov. 8th, against the Latter-day Saints, containing some of the false statements of Captain D. L. St. Clair, in his tract against them, which was replied to by Elder Parley P. Pratt, in the November number of the *Millennial Star*.

"The Millennium, and other Poems:" to which is annexed, "A Treatise on the Regeneration and Eternal Duration of Matter." By. P. P. Pratt, New York.

(*To be continued.*)

Foreign Correspondence.

NEW YORK.

New York, April 3, 1856.

Dear President Richards—We take this opportunity to inform you that we arrived at this port on the 27th ult., after a voyage of 41 days in the *Caravan*. On arriving on board the vessel we proceeded immediately to organize the Saints and place over them their respective officers, and on February 15, we divided them into five sections or wards. With this arrangement all seemed satisfied, and sustained the various appointments unanimously. We did not get under weigh until the night of the 18th, at which time we were towed out by the steamer *Constitution*. In our detention in the river Mersey, from the 15th to the 18th, we have to acknowledge the good hand of the Lord. On the day appointed for sailing, many vessels were driven into ports. The captain of the ship *Salem*, which was driven into Queenstown, said "*It was the severest time I ever experienced in the channel.*" After the steam-tug had left us we sailed along with a fair but rather cold wind for the first week, from this time until the 1st of March the weather was variable. On that day we encountered the most severe storm that we experienced during the voyage. While the storm was at its height a sailor, David Kirby, fell headforemost from the fore yard, and expired almost instantly. Brother Thomas Bartlett had his ancle severely injured by a loose spar, and several others were slightly bruised; but none seriously. We have had three births—one male, and two females, and one death—a daughter of Charles and Phebe Gibson, aged three years. We have to record one marriage—brother William Harrison and sister Hannah Adams, from the London Conference, who were united in the bonds of wedlock, by Elder Daniel Tyler, on which occasion the American flag was unfurled to the breeze, bells rung, and all the jollification was made that could be on shipboard in fair weather. In relation to provisions, they have been abundant, and of the best quality, and many of the Saints expressed themselves, that they had lived better on board than at their homes.

President John Butler, from Wales, was ordained an Elder to preside over the Welsh Saints on board. I take pleasure in informing you that the speed of our vessel eclipsed that of many others that left Liverpool and adjacent ports about the same time. In this the good hand of our Father in Heaven is to be acknowledged, as well as in the general good health and other blessings which

have been bestowed upon us. The Saints, with very few exceptions, have been faithful in their duties, and obedient to counsel, and have proved by their works that they are worthy of the name they profess. With regard to the well ventilated and convenient ship *Caravan*, we take great pleasure in recommending her as being well adapted for passengers, or freight; her commander, Captain Sands, has acted like a gentleman, and has given general satisfaction. He was always ready to hear, and grant any reasonable petition, and has manifested an interest in the welfare of the sick and infirm. He has often ministered to their necessities with delicacies from his own table, and is deserving of our gratitude, which he has. We are also much indebted to Dr. Lindsay, who is a gentleman in every sense of the word, for the disposition he has shown to befriend the Saints during the voyage. With these few lines and prayers for your prosperity, and success in the promulgation of truth, we remain your brethren in the bonds of the covenant. President, DANIEL TYLER.

Counsellors, { EDWARD BUNKER, LEONARD I. SMITH, WILLIAM WALKER.

JESSE TYE, Clerk.

English Railroads.

Mr. Robert Stephenson, who has just been elected President of the College of Civil Engineers in London, delivered on the occasion of his installation, a speech on railroad matters, which embraces much interesting information as to the development and organization of railroads in Great Britain.

The net work of English railroads is 8954 miles in length—longer than the united length of the ten largest rivers in Europe, and the rails, if placed end to end, would form an iron girdle around the earth. The total cost of these lines is two hundred and sixty-six millions of pounds sterling, or about one-third of the national debt.

The embankments on which the rails rest, if united, would form a mass containing five hundred and fifty millions cubic metres of earth. (The metre is a little more than a yard in length.) In comparison, with this gigantic tumulus, St. Paul's would look like a pigmy, for the pyramid thus formed would be one mile and a half high, and its base would be rger than James' Park.

The cars travel every year an aggregate distance of eighty millions of miles; those cars are 150,000 in number, and are drawn by 5000 engines.

The engines, placed one before the other, would reach from London to Chatham. The cars, placed in the same manner, would reach from London to Aberdeen. The engines annually consume two million tons of water.

In 1854 the cars transported one hundred and eleven millions passengers, each passenger travelling an average distance of twelve miles. The old mail coaches used to carry ten passengers each, and to have carried 300,000 passengers a day, would have taken 10,000 coaches and 120,000 horses.

The receipts of the railroads for the year 1854 amounted to 20,215,000 pounds sterling, or about 101,000,000 of dollars.

The wear and tear of English railroads is great; it takes 20,000 tons of iron every year to keep the tracks in repair, and 26,000,000 sleepers, to furnish which requires 3,000,000 trees, covering a space of 5000 acres.

Without railroads, letter postage never could have been reduced to a penny. The weekly papers alone, published every Saturday in London, fill fifteen large coaches, and they certainly could not have been delivered, as now, at a half-penny a copy.

The electric telegraph furnishes constant employment to 3000 persons. It stretches a distance of 36,000 miles, and a million despatches are sent over it every year.

Accidents on English railroads are not so numerous as is generally supposed. During the first half of the year 1854, but one accident happened to every 7,195,341 passengers.

About 100,000 men are employed directly and 40,000 indirectly on English railroads; 130,000 men represent a population of half a million, so that it may be said that one-fiftieth part of the English nation depend upon railroads for their subsistence.

Were railroads suppressed, to carry on the same traffic that is now transacted by means of them, would cost an annual sum of 6,000,000 pounds sterling. Besides, time is money, especially for the masses, and for every journey of 12 miles, 111,000 passengers gain each an hour, in all 38,000 years of a man's working life, estimating that he works eight hours a day. If we count his day's labour at three shillings, the English railroads save the nation 2,000,000 sterling a year in the one item of time.

The Mormons.

Mormonism is extending its dominion faster, in proportion to the number of its adherents, than any other communion at the present time. Neither any protestant sect in England and the United States, nor protestantism itself as opposed to catholicism, nor christianity as opposed to heathenism, can boast such progress. Its converts are not made among minds in the lowest state of ignorance, as in some cases, nor amongst those which have been self-tortured into a morbid refinement, as in others. They are the intelligent workmen and placid housewives of the two great Anglo-Saxon communities, men and women, in very many cases, of average acuteness, of calm piety, and decent lives. It is easy to abuse their extraordinary doctrines, and we must confess that, if it were in our province to compare the claims of sectarian systems, we should be troubled at having to undertake the defence of this one; but the fact remains, that its progress is the best realization of the parable of the mustard seed that has been afforded under the eyes of modern men.

We have often adverted to the probable future importance of the Mormons as a political community, apart from their singular position as a widely-scattered sect. The expansion of the metropolis of the faith at Utah, is a marvel even in the history of American developments. A writer on the spot, whose letter we have recently perused in a New York journal, states that the white population of the territory is now rated at from fifty to eighty thousand, and appears to incline to the opinion that the higher estimate is below the mark. At the time of the last census, we believe, it was roughly calculated at less than ten thousand. Emigration has, within a very few years, flowed in, not only from the eastern states of the union and from Europe, but from California, Australia, and the islands of the Pacific. The Mormons are now consequently able to prefer their demand for admission as a sovereign state, and the principal feature in the last message of governor Brigham Young to the territorial legislature, was an urgent recommendation to enter upon the necessary preliminaries for this purpose. Of course this step will only be the beginning of the end. The American government will then have to decide whether they can go into federation with a state, not only so peculiar in its notions of religion and morality, but so evidently bent on constituting an *imperium in imperio* and being a law unto itself. We can form no other guess as to what the American government may do, except that they will certainly try to shirk the difficulty as long as possible; but, whether they determine to admit or to reject this strange connexion, we believe it is equally certain to be a source of serious trouble to them. The writer to whom we have already alluded says that, although the Mormons will apply in real earnest for admission to the union, "their real sentiments are that they do not care a fig whether they are admitted or not. They cannot but be sensible that their path is onward to self-government and eventual independence, by whatever means this finale will be approached." The American government will certainly be loath to tolerate their independence, but whether it can break and reduce the power which they have established in their distant fastnesses is a matter problematical already, and which will become more so in the lapse of a few years.

When we attempt to account for the influence of Mormonism, we are naturally accustomed to consider it as a new diversion of the religious passion always at large in our own community. It is something altogether novel to regard it as a means of awakening the heathen. Yet

the claim to this mission, which the Mormons are now setting up, may perhaps bring home to our minds, more powerfully than anything else, the fact that these strange "new things" are sincerely accepted by many of those who outwardly profess them, and that this is the true cause of their otherwise unaccountable success. We never deal with a movement of this kind justly or safely, unless we are duly impressed with its reality to its true apostles. Our authority on the condition of Utah, already quoted, counts the Indians in the territory at upwards of twenty thousand; and he somewhat ingenuously confesses that "a serious impression" has been produced on himself and others "who were never inclined to religion to any great extent," by what he has seen of its influence on the savages of these mountains. The missions to the Indians, he says, extend in every direction round Great Salt Lake City, for four or five hundred miles. With the exception of one, which has been broken up by violence, they are reported to be all successful. We are told that some whole tribes which a few months ago were as wild as wolves, are "clothed and fed, washed and combed, and pursuing the arts of peace, industry, and plenty." If this be true, it must be admitted that the relation of civilized man to the savage of Utah bears a most favourable comparison to that which on many other parts of American territory, in three or four of which, at least, wars of extirpation, marked by a deplorable spirit of severity, are being waged at the present time. It is a new phase, however, of Mormon activity, and may be considered in endeavouring to solve their character and account for their singular success, than which few more interesting studies can be set to the moralist or the politician. The writer to whose statements and opinions we have referred, after expressing his anticipation that they will, ere long, control several of the interior states and territories, says, "there are three principal levers which constitute Mormon power as a body politic, viz.:—First, unanimity of action; second, their peculiar institution of marriage and multiplication; thirdly, their immense and well-concerted missionary system, which already wields an influence over the whole globe." This analysis appears to us near enough to probable accuracy to deserve consideration. The problem to be weighed is, how far the causes indicated may be expected to promote the spread of the sect at present rates, and we conceive it to be one which ought not to go without careful consideration in America.—*Manchester Guardian.*

Varieties.

Some of the so-called "strong-minded women" of the United States have commenced auctioneering. What next!

Those who respect themselves will be honourable; but he who thinks lightly of himself will be held cheap by the world.

One man walks through the world with his eyes open, and another with them shut; and upon this difference depends all the superiority of knowledge the one acquires over the other.

"How rapidly they build houses now!" said Tom to an old acquaintance, as he pointed to a two-story house; they commenced that building only last week, and they are already putting in the lights."—"Yes," rejoined his friend, "and next week they will put in the liver."

A Flight of Fancy.—To look at the ladies' bonnets, you would imagine that the March winds had blown them all off, but it is no such thing; it is only an air the bonnets, in their conceit give themselves. They fly off of their own accord, and we believe so stiff-necked are they in their generation, that not all the blowing up in the world would be able to give them a different turn.—*Punch.*

Poverty is the nurse of manly energy and heaven-climbing thoughts, attended by love and faith and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men in every department of life who guide and control the times, and inquire what was their origin and what was their early fortunes. Were they, as a general rule, rocked and dandled in the lap of wealth?

IMPROVE IT.—To those who do not properly employ their time, we present the following:

"Time once past, never will return—
The moment that is lost, is lost forever."

"PAPA, I planted some potatoes in our garden," said one of the smart youths of this generation to his father, "and what do you think came up?"—"Why, potatoes, of course."—"No, sir! There came up a drove of hogs and eat them all."

THE IDEAL WOMAN.—The true woman, for whose ambition a husband's love and her children's adoration are sufficient, who applies her military instincts to the discipline of her household, and whose legislatives exercise themselves in making laws for her nurse; whose intellect has field enough for her in communion with her husband, and whose heart asks no other honours than his love and admiration; a woman who does not think it a weakness to attend to her toilet, and who does not disdain to be beautiful; who believes in the virtue of glossy hair and well-fitting gowns, and who eschews rents and ravelled edges, slipshod shoes, and audacious make-ups; a woman who speaks low, and does not speak much; who is patient and gentle, and intellectual and industrious; who loves more than she reasons, and yet does not love blindly; who never scolds and never argues, but adjusts with a smile; such a woman is the wife we have all dreamed of once in our lives, and is the mother we still worship in the backward distance of the past.—*Charles Dickens.*

A Wish.

Ye British Saints, may you be blessed
With peace and plenty in the West,
When Zion's standard is unfurled,
And floats in freedom o'er the world.

With flocks and herds may you abound,
And rich abundance flow around
Your heritage in Ephraim's vale,
Where none may hear the needy wail.

May peace and union, love and truth
Be sealed on sire, and tender youth,
And matron mothers filled with years,
And virgins bathed in joyful tears.

In Jacob's temples may you tread,
And see the King, the Saints' great head,
And from him learn celestial worth,
That's swelling forth to fill the earth.

Yes, British Saints, this is my prayer,
That we may dwell together there,
With all the Saints from every clime—
This is my wish, expressed in rhyme.

C. H. WHEELOCK.

ADDRESSES.—Mark Lindsey, 3 Chesterton Lane, Cambridge.
James Lavender, care of William Sells, Chapel Street, Hemel Hemstead, Herts.
John M. Browne, Down Lane, Tunbridge Wells.
William J. Smith, 8 Oxford Street, Leamington, Warwickshire.
William Norris, Mr. J. Rawlings, Upton Noble, near Evercreech, Somerset.
John H. Kelson, Mr. Francis, Back Lane, South Molton, Devon.

Money List, April 18—25, 1856.

	£	s.	d.
Joseph Flitton	2	0	0
John Aird	6	0	0
James Frewin (per John Hyde)	5	0	0
William Shiers (per J. A. Young)	5	0	0
Benjamin W. Brindle	10	0	0
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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XVIII. Saturday, May 17, 1856. Price One Penny.

History of Joseph Smith.

(*Continued from page* 300.)

[January, 1841.]

January 1, 1841. The *Millennial Star* [No. 9, Vol. I.] contains the following communication, which I have read several times. It is one of the sweetest pieces that has been written in these last days. I therefore insert entire—

Election and Reprobation.—Do you believe in election and reprobation? To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft-asked question in writing, so that the Saints may learn doctrine, and all who will may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness; and we ask this favour of all into whose hands our answer may come, that they will not condemn until they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isaiah (xlii 1.) saying, "Behold my servant whom I uphold—mine elect in whom my soul delighteth;" evidently referring to the Lord Jesus Christ, the Son of God, chosen, or elected by the Father. (1 Peter i. 20) "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God to serve him in the redemption of the world, to be a covenant of the people (Isaiah xlii 6) for a light to the Gentiles, and the glory of his people Israel, having ordained him to be the judge of the quick and dead (Acts x. 42) that through him forgiveness of sins might be preached (Acts xiii. 38) unto all who would be obedient unto his gospel." (Mark xvi. 16, 17.)

Every High Priest must be ordained (Heb. v. 1), and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the Twelve (Mark iii. 14) to take a part in the ministry which he had received of his Father; also, (John xv. 16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v. 4.) for no man taketh this honour unto himself, but he that is called of God as was Aaron (v. 5). So also Christ *glorified not himself* to be made an *high priest*, but he that said unto him, Thou art my Son, this day I have begotten thee." No being can give that which he does not possess; consequently, no man can confer the Priesthood on another, if he has not himself first received it; and the Priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c., without touching upon the Priesthood also; and although some may say that Christ, as God, needed no ordination, having possessed it eternally; yet Christ says, (Matt. xxviii. 18) "All *power* is *given* unto me in heaven and on earth;" which could not have been if he was in eternal possession; and in the previously quoted verse we discover that He that

said unto him [*i.e.* his Father] glorified him *to be made* an High Priest, or ordained him to the work of creating the world and all things upon it, (Col. i. 16) "For by him were all things created that are in heaven and that are in the earth," &c., and of redeeming the same from the fall, and to the judging of the quick and dead, for the right of judging rests in the Priesthood, and it is through this medium that the Father hath committed all judgment unto the Son (John v. 22), referring to his administration on earth. It was necessary that Christ should receive the Priesthood to qualify him to minister before his Father, unto the children of men, so as to redeem and save them. Does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same Priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination for the fulfilment of a revelation or call, in which he hath no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read, (Isaiah xlv. 4) "For Jacob my servant's sake, and Israel mine elect, I have called thee (Cyrus) by thy name, to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isaiah lxv. 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there, even on the mountains of Palestine, the land of Canaan which God had before promised to Abraham and his seed; (Gen. xvii. 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii. 19) "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him;" and this includes the general principle of election, *i.e.* that God chose, elected, or ordained Jesus Christ, His Son, to be the creator, governor, saviour, and judge of the world; and Abraham to be the father of the faithful, on account of His foreknowledge of their obedience to His will and commandments, which agrees with the saying in the 2 Tim. ii. 21, "If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

Thus it appears that God has chosen or elected certain individuals to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe, in the order of election, we proceed to quote the sacred writers, (Rom. viii. 29, 30) "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." And whom did He foreknow? Those that loved Him, as we find in the 28th verse of the same chapter—"For we know that all things shall work together for good to them that *love God*, to them who are the called according to his purpose." And "who are the called according to his purpose?" Those whom He foreknew, for He foreknew that those who loved Him would do His will and work righteousness; and it is vain for men to say they love God, if they do not keep His commandments. Cain found it so when he presented an unrighteous offering, for God said unto him, (Gen. iv. 7) "If thou doest well, shalt thou not be accepted?" And yet he was not accepted. "But whoso keepeth his word, in him verily is the love of God perfected; and hereby know we that we are in him" (1 John ii. v.), or, that we "are the called according to his purpose."

But did not God foreknow all things and all men? Surely; "Known unto God are all his works from the beginning of the world," (Acts xv. 18). But does that prove that all men would love Him and keep His commandments, so that He would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that unto which they could never attain. (Matt. vii. 13) "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

The principles of God's kingdom are perfect and harmonious, and the Scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that, "whom he did foreknow, he also did predestinate;" and that "known unto God are all his works;" so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all "to be conformed to the image of his Son;" we ought also to read, (Mark xvi. 16) "He that believeth not shall be damned;" and (John viii. 24), "If ye believe not that I am he, ye shall die in your sins;" also (Matt. xxv. 41), "Depart from me ye cursed, for I was an hungered and ye gave me no meat," &c.

Paul, referring to the Saints (Rom. i. 7). calls them beloved of God, *called* to be-

Saints; and says, (Rom. viii. 1) "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," and goes on to show in his epistle to the Romans, that the law (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect (see also Heb. x. 1), but was given for a schoolmaster to bring us unto Christ (Gal. iii. 24); so that when he had come and offered himself without spot unto God (Heb. ix. 14), the sacrifice of the law should be done away in him, that the honest in heart all might come unto the perfect law of liberty (James i. 25); or the Gospel of Christ, walking no longer after the flesh but after the spirit, and be of that number who love God and keep His commandments, that they might be called according to His purpose (Rom. viii. 28); and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchisedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God, when their lives were sought by their enemies, Gideon, Barak, Sampson, Jeptha, David, Samuel, and the Prophets; (Heb. xi.) "Who through faith, subdued kingdoms; wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." These all died in faith, having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained; (Heb. xi. 40) "God having provided some better thing for us, that they without us should not be made perfect."

The Prophet Alma bears a similar testimony to the other Prophets concerning election, in his 9th chap. [Book of Mormon] saying, "This is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works, in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling; yea, with that holy calling, which was prepared with, and according to a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren; or in fine, in the first place, they were on the same standing with their brethren. Thus, this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only-begotten Son, who was prepared, and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world, or, in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things." (Rom. ix. 11, 12) "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger." As we have before shown why God chose Abraham to be the father of the faithful, viz, because He knew he would command his children and his household after him; so now we see, by this, why the purposes of God, according to election, should stand, and that for His oath's sake. (Gen. xxii. 16, 17, 18) "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive, as they had died in Adam (1 Cor. xv. 22). In this, election is made manifest, for God elected or chose the children of Israel to be His peculiar people, and to them belong the covenants and promises, and the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi. 17) they were broken off, and the Gentiles were grafted in; but they stand by *faith* (Rom. xi. 20), and not by the *oath of election;* therefore it becometh them to fear lest they cease quickly to bear fruit and be broken off (verse 21) that the Jews may be grafted in again; for they shall be grafted in again (verse 23), if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises, through faith and obedience, as Peter says, writing to the

strangers scattered abroad (1 Pet. 1st chap.), who were the Gentiles, the "elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience;*" (1 Peter xi. 9) for "ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, (verse 10) which in *time past* were not a people, but now are the people of God, which had not obtained mercy, but now have obtained mercy."

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings which descended through the Priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree (Rom. xi. 17); and thus the house of Israel became the ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others; (John iv. 22) "For salvation is of the Jews;" (Rom. xi. 11) and "through their fall salvation is come unto the Gentiles."

Among the promised seed we find Jesus Christ neither last nor least, but the great High Priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins (Heb. ix. 22). (Deut. vii. 6, 7, 8, 9) Moses bears a similar testimony with Peter and Paul to the principles of election—"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharoah, king of Egypt. Know therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" which proves the long continuance of the blessings of this highly favoured people.

And the Lord said unto her, (Rebecca, Gen. xxv. 23) "The Elder shall serve the younger." And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother Jacob (Gen. xxv. 33); and God knowing beforehand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, "The elder shall serve the younger;" for as the elder son Esau, has sold his birthright, and by that means lost all claim to the blessings promised to Abraham; those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son, Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed in relation to the posterity of Israel, and the oath of Jehovah would have been broken, which could not be though heaven and earth were to pass away. (Rom. ix. 13) "As it is written, Jacob have I loved, but Esau have I hated." Where is it written? (Mal. i. 1, 2). When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, (according to the computation of time in Scripture, margin,) so Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, "Jacob have I loved, but Esau have I hated," as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau before they were born, or before they had done good or evil; but if God did love one and hate the other before they had done good or evil, He has not seen fit to tell us of it, neither in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said by Malachi—"Jacob have I loved, and Esau have I hated;" and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did He love the one and hate the other? For the same reason that He accepted the offering of Abel and rejected Cain's offering. Because Jacob's works had been righteous, and Esau's wicked, and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son more than one who was disobedient, and sought to injure him and overthrow the order of his house? (Objection.) But God seeth not as man seeth, and He is no respecter of persons. (Acts x. 34.) True, but what saith the next verse, "He that *feareth God* and *worketh righteousness* is *accepted* of him;" but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if He did not, why should He command obedience to His law? For if He had no respect to the actions of men, He would be just as well

pleased with a wicked man for breaking His law as a righteous man for keeping it; and if Cain had done well, he would have been accepted as well as Abel (Gen. iv. 7), and Esau as well as Jacob, which proves that God does not respect persons, only in *relation to their acts*, (See Matt. xxv. 34 to the end) "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat," &c.; and because that God blessed Abel and Jacob, this would not have hindered His blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing does not doom another to cursing or make them reprobate, according to the reprobation of God, as some suppose; "But by resisting the truth they became reprobate concerning the faith" (2 Tim. iii. 8); and are "abominable, and disobedient, and unto every *good work* reprobate" (Titus i. 16); consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (See Exod. xxxiii. 13 to the 19) "My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (Rom. ix. 16) "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" having His eye at the same time directed towards His covenant people in Egyptian bondage. For the Scripture saith unto Pharoah (Exod. ix. 16, 17), "And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go?"

God had promised to bring the house of Israel up out of the land of Egypt at His own appointed time; and with a mighty hand and an outstretched arm, and great terribleness (Deut. xxvi. 8). He chose to do this thing that His power might be known, and His name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence His holy name; and to accomplish this it was needful that He should meet with opposition to give Him an opportunity to manifest His power; therefore He raised up a man, even Pharaoh, who, He foreknew, would harden his heart against God, of his own free will and choice, and would withstand the Almighty in His attempt to deliver His chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most High, which gave the God of Abraham an opportunity to magnify His name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders, sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Exod. viii. 28, &c.) and yet he would continue to rebel and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart. He manifested Himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder; so that, at the last, in his madness, to stay the the people of God, he rushed into the Red Sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must have become extinct, for Pharaoh commanded the midwives to destroy the sons of the Israelitish women as soon as they were born (Exod. i. 15, 16), and called them to account for saving the men children alive, (verse 18) and charged all his people saying, "Every son that is born, ye shall cast into the river," (verse 22) and yet God would have mercy on whom He would have mercy (Rom. ix. 18); for He would have mercy on the goodly child, Moses, when he was hid and laid in the flags (Exod. xi. 3) by his mother to save him from Pharaoh's cruel order, and caused that he should be preserved as a Prophet and deliverer to lead his people up to their own country; and whom He would He hardened, for He hardened Pharaoh by passing before him in mighty power and withdrawing His spirit, and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites to afflict them with their burdens, and caused them to build treasure cities for Pharaoh, and made them to serve with rigour; and made their lives bitter with hard bondage, in mortar and brick, and all manner of service in the field (Exod. 1st chap.); beside destroying the men children; thus proving to the God of heaven and all men that he had hardened his own hard heart, until he became a vessel of wrath fitted for destruction (Rom. ix. 22); all this long before God said unto Moses, "I will harden his (Pharaoh's) heart" (Exod. iv. 21).

Are men, then, to be saved by works? Nay, verily, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. ii. 8); "Not of works, lest any man should boast" (v. 9); "Not by works of righteousness which we have done, but

according to His mercy He saved us" (Titus iii. 5); and yet faith without works is dead, being alone (James ii. 17). Was not Abraham our father justified by works? (v. 21), Shall we then be saved by faith? Nay, neither by faith nor works, but by works is faith made perfect (v. 22); but "by grace are ye saved" (Eph. ii. 8); "And if by grace, then it is no more of works, otherwise grace is no more grace; and if it be of works, then it is no more grace; otherwise works is no more works" (Rom. xi. 6); "Ye see then how that a man is justified by works, and not by faith only" (James ii. 24).

Rom. x. 3, 4. "For they (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." Thus the righteousness of God is made manifest in the plan of salvation by His crucified Son; "For there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ of Nazareth (Acts iv. 10, 12); but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of 1800 years, trying to establish their own righteousness, which is of the law of Moses, which law can never make the comers thereunto perfect (Heb. x. i.); yet notwithstanding their darkness and long dispersion, there is a remnant, according to the election of grace (Rom. xi. 5); whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to His servant Jacob, and they shall dwell safely therein, and shall build houses and plant vineyards; "Yea, they shall dwell with confidence when I have executed judgments upon all those that despise them round about; and they shall know that I am the Lord their God" (Ezek. xxviii. 25, 26; Is. xi. 11 to 16); and when this gathering shall be completed, "It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them, and I will bring them again unto this land which I gave unto their fathers" (Jer. xvi. 14 to the end).

Rom. xi. 7. "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it." And why have they not obtained it? Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling stone; as it is written, "Behold I lay in Zion a stumbling stone and rock of offence" (Rom. ix. 32, 33); "to both the houses of Israel, and for a gin and for a snare to the inhabitants of Jerusalem, and many of them shall stumble" (Isaiah viii. 14, 15); but "have they stumbled that they should fall? God forbid; but rather through their fall, salvation is come unto the Gentiles" (Rom. xi. 11). "And Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24); and when the house of Israel shall be restored to their possessions in Canaan, it may truly be said, the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz., such as we find in Prophets and Apostles, and the word of the Lord Himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints to examine the Scriptures, in connexion with these quoted; and whenever they find election, or any other principle or blessing, given or applied to the house of Israel, let those principles continue with the house of Israel, and not apply that to Esau which belongs to Jacob; or to the churches of modern times which belong to the ancient covenant people; and always *ascertain* how the *Lord*, the *Apostles* and *Prophets* have applied their *words*, and *ever continue the same application*, and knowledge and wisdom will be added unto you; and in the words of the beloved Peter and Paul, we would exhort you to "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii. 12, 13); "Giving all diligence to make your calling and election sure" (2 Pet. i. 10); for this is that sealing power spoken of in Ephesians i. 13, 14—"In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also, *after that ye believed ye were sealed with that Holy Spirit of promise*, which is the earnest of our inheritance, until the *redemption* of the *purchased possession*, until the praise of his glory;" (2 Pet. i. 11) "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Amen.

BRIGHAM YOUNG,
WILLARD RICHARDS.

(To be continued.)

Indian War on the Pacific.

Head Quarters, Department of the Pacific, Benica, Cal., February 12, 1856.

To His Excellency, Isaac J. Stephens, Governor of Washington Territory—

Sir—I received your communication of the 23rd December and 29th January, 1856, on the 6th inst., but too late to reply to it by the return steamer. For the information which it imparts, you have my thanks. When you know my instructions to Colonel George Wright, of the Ninth Infantry, at Vancouver, you will discover that many of your suggestions have been anticipated. In presenting, however, your plan of campaign, which is a very extended one, you should have recollected that I have neither the resources of a Territory, nor the treasury of the United States at my command. Still, you may be assured that the war against the Indians will be prosecuted with all the vigour, promptness, and efficiency I am master of, at the same time without wasting unnecessarily the means at my disposal, by untimely and unproductive expeditions. With the additional force which recently arrived at Vancouver, and at the Dalles, I think I shall be able to bring the war to a close in a few months, provided the extermination of the Indians, which I do not approve of, is not determined on, and private war prevented, and the volunteers withdrawn from the Walla-walla country.

Whilst I was in Oregon it was reported to me that many citizens, with a due proportion of volunteers and two newspapers, advocated the extermination of the Indians. This principle has been acted on in several instances, without discriminating between enemies and friends, which has been the cause in Southern Oregon, of sacrificing many innocent and worthy citizens—as in the case of Major Lupton and his party, (volunteers,) who killed twenty-five Indians, eighteen of whom were women and children. These were friendly Indians, on their way to the Indian reservation, where they expected protection from the whites. This barbarous act is the cause of the present contest in the Rogue river country, and as Capt. Judah, U. S. A., reports, is retaliatory of the conduct of Major Lupton.

By the same mail which brought me your communication I received one, now before me, from a person whom I think incapable of misrepresentation, which informs me that the friendly Cayuses are every day menaced with death by Gov. Curry's volunteers. The writer says they have despoiled these Indians—who have so nobly followed the advice of Mr. Palmer, to remain faithful friends to the Americans—of their provisions. To-day, he says, these same volunteers, without discipline and without orders, are not yet satisfied with rapine and injustice, but wish to take away the small remnant of animals and provisions left.

Every day they run off the horses and cattle of the friendly Indians. These had become indignant, and will not be much longer restrained from resisting conduct so unworthy of the whites, who have made them so many promises to respect and protect them if they remain faithful friends. The writer further says, if the volunteers are not arrested in their brigand actions, the Indians will save themselves by flying to the homes of their relatives, the Nez Perces, who have promised them help, and then all the Indians of Oregon and Washington would join in the common defence. This information is in a great measure confirmed by a person, who, I am assured, enjoys your confidence.

I need not say, although I had previously instructed Colonel Wright to take possession of the Walla-Walla country at the earliest moment practicable, that I directed him to give protection, as soon as he could, to the friendly Cayuses from the depredations of the volunteers. It is such conduct as is here complained of that irritates and greatly increases the ranks of the hostile tribes, and if the Nez Perces join in the war against us, which I hope to prevent, we shall require a much larger force than we now have in Washington and Oregon Territories to resist savage barbarity and to protect the whites.

In regard to the operations east of Cascade mountains, if Governor Curry's volunteers have not driven the friendly

Cayuses and the Nez Perces into the ranks of the hostile tribes, and they should be withdrawn from the Walla-Walla country—I have great hopes that I shall be able to bring the Indians in that region to terms, notwithstanding the volunteers killed the chief, Pin-pin-mox-mox, scalped him, cut off his ears and hands, as reported by volunteers, and sent them to their friends in Oregon—all this, too, after he met them under a flag of truce, declaring he was for peace, that he did not wish to fight, that his people did not wish to fight, "and that if any of his young men had done wrong, he would make restitution;" while at the same time he offered the volunteers cattle for food. Such conduct may have caused feelings difficult to overcome. I trust however I shall be able to do it. . . .

I am, very respectfully, your obedient servant,

JOHN E. WOOL, Major General,
United States Army.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 17, 1856.

ELECTION AND REPROBATION.—The article on Election and Reprobation, from the History of Joseph Smith, is one of the richest documents, in principle, in the works of the Church. This subject has ever been a fruitful theme for discussion by the sectarian world; and learned divines, with all their labour, have ended where they began —in ignorance. But in this article the subject is spread out, before the attentive reader, in plainness and simplicity.

The leading principle of this subject is that all intelligences, when first created, stand on an equal footing with regard to their final salvation. All are free to choose good or evil. Through the whole course of their being, the Lord opens up the road to exaltation before them, just as far as they are willing to walk in it, and it is the devil's mission to see that the road to death is equally free, and, so far as he can make it, inviting. In this particular, the Lord is no respecter of persons, but gives all His children an equal chance to run the race, for life or death. This being the starting point for all intelligences, they have the privilege of working out the results for themselves, according to the great law of cause and effect. As soon as they begin to act for themselves, the Lord deals with them according to their works, or in the words of the article, God respects persons "*only in relation to their acts.*" Hence the exhortation of the Apostle to the Saints, to "work out their salvation." Query? How does God know men before they are brought into the world? Is this foreknowledge of God simply an abstract intelligence, without any relation to men's conduct previous to their coming into this world? Such a supposition is equally as absurd as the sectarian notion—that He created the world out of nothing? Admit this opinion—generally received as true among the Christian sects of the day—and on the same principle why should He not fore-ordain men in this world to salvation and exaltation in the next, without any regard to their conduct here? Why is it necessary for them to go through trials and afflictions in this world, in order to prove themselves worthy of these blessings? Such a position is evidently untenable by analogical reasoning, and it is still more so when written revelation is brought to bear upon it. The Apostle Paul says, "For whom He did foreknow, He also did predestinate *to be* conformed to the image of His Son." All persons who believe the Bible, will admit that, in a general sense, God has ever known all the intelligences which He

has created; but the foreknowledge here spoken of is evidently of a special nature, and relates to particular individuals. What could have been the facts embraced in that knowledge, unless they were the works of these particular individuals, which caused the Almighty to pre-determine that they were fitted eventually to arrive at that state of perfection in the scale of being expressed in the words—"*to be* conformed to the image of His Son?" The Apostle further says, "Moreover, whom He did predestinate"—that is, decide upon in His mind—"them He also called," that is, He decreed in His councils the part they would be called upon to act in this world, and appointed them to it. The bearing of this Scripture is strong presumptive evidence, at least, that the spirits of men had the privilege of choosing good or evil before they came here, and were judged according to their works there, as well as here.

But there are other evidences which leave no room for doubt on this subject. The following from the ninth chapter of the writings of the Prophet Alma, which is quoted in the article referred to, makes the subject plain. Speaking of those Priests which were ordained after the order of the Son of God, he says, "And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding *faith and good works*; in the first place being left to choose good or evil, therefore they, having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for *such*." A plain, common-sense analysis of this instruction of the Prophet Alma, must prove quite satisfactory to any one who is seeking after correct principle on this subject. There is no reason why the language should not all be taken in the literal sense in which it is generally understood. The words "ordained," "called," and "prepared," as now used in connexion with the Priesthood, mean set apart, and fitted by an ordination or endowment of authority and power, to perform the work to which they were called.

"From the foundation"—or beginning—"of the world." No person could understand the time of the foundation of a structure, otherwise than being antecedent to that of its completion. Whether a day, as mentioned in the Mosaic account of the creation, was according to our reckoning of time, or according to the Lord's—a thousand years—we shall not attempt here to determine, for it is not necessary in order to establish the argument. For no one will deny that the time when the Lord first commenced to organize the earth after its present order, was a definite period previous to bringing man upon it; consequently Adam, Abel, and all holy men who held the Priesthood must have been ordained, and prepared for their position here, in a previous state of existence. But we evidently cannot confine our view of the subject of this fore-ordination of the spirits of men, to only a short time previous to their taking tabernacles on the earth, for the morning of the first day of creation, as we have an account of it, evidently was not the time when the foundation of the earth was laid; for the first intimation which we have is that, "the earth was without form and void, and darkness was upon the face of the deep." What are we to understand by "the earth was without form," unless it is that it already existed as a mass of matter without being properly organized for the reception of man? The time when this mass began to be collected together, must have been the time referred to in the phrase, "from the foundation of the world;" it might have been one day of our time, a thousand years, or an eternity; but whenever it was, we are assured that holy men who have since appeared on the earth, were at that time already called, appointed, and ordained, or set apart to perform a specified work here on the earth; and that at a particular period after its organization. As we reckon time, it was a long period

after the creation before these who were ordained "from the foundation of the world" came forward to fulfil their missions. The ancient Prophets made their appearance from time to time before Christ, he and the holy men of his dispensation performed their missions after 4000 years had elapsed from the creation. Joseph Smith and the present Apostles and Prophets have appeared after over 5800 years; and there are still many more yet to come. These facts bring the subject more definitely within the scope of our understanding.

On what was this fore-ordination predicated? We have before seen that it would be contrary to the principles of the eternal Priesthood, for the Almighty to do it by the exercise of arbitrary power—by the *ipse dixit* of His will—independent of the acts of those intelligences under him, in the exercise of their free agency. For that would be the plan on which Lucifer offered, in the council of the Gods, to come on the earth and redeem all mankind, but his plan was condemned, and he sent to earth on a very different mission.

The words of the Prophet Alma, before quoted, give us considerable light on this subject. "Being called and prepared according to the fore-knowledge of God," that is, God knew by the law of cause and effect, by what they had already done in their spiritual estate, previous to the time of their being called, that they would work righteousness in their temporal probation, in the same manner as He, through His servants, now judges of what men will do in certain positions, by what they have already done, and they are placed in these positions to further prove and try them, to see whether they will fulfil these expectations. This principle of judging their future course, by the past, is evident from what follows—"On account of their exceeding faith and good works." Faith in what? In the great plan of redemption which was decided upon in the councils of eternity, previous to or at the time that the spirits of men were first created. That men had the privilege of choosing good or evil, not at some indefinite period of their existence as spirits, but that they were the first things placed before them, on the choice of which they could exercise their free agency, is evident from the words which immediately follow those quoted above—"*In the first place* being left to choose good or evil, therefore they having chosen good." The words "*in the first place*" evidently mean in the beginning, before anything else.

We by no means suppose that men have ever had the power of eternal lives sealed upon them in their spiritual estate. This is evidently not so, from the following—"Called with a holy calling; yea, with that holy calling, which was prepared with, and according to a preparatory redemption for such;" "preparatory redemption" signifying that, if they were faithful in performing the work which they were ordained unto, in their temporal state, it only tended to prepare or fit them for a final or complete redemption. Hence we do not find Jesus saying, "All power is given unto me in heaven and on earth," until he had passed through his mortal career, and overcome death in the resurrection. In all the dealings of God with His servants, both in ancient and modern times, He increases power and blessings upon them, in proportion to their faithfulness in performing the work to which they have been appointed, or fore-ordained. We also find, in this dispensation, that the faithful receive from time to time blessings and ordinations which are "a preparatory redemption," until the Lord has sufficiently proved them to know that they are worthy to have sealed upon them the power of eternal lives, by the *Holy Spirit of promise.*

There is much in the article, and in the quotations from ancient and modern Scripture which it contains, which might be brought to bear in order to more clearly elucidate this general principle—that faith and good works, both in the

spiritual and in the temporal estates of man, are the only foundation for final redemption, exaltation, and eternal lives, after death and the resurrection; and that although a vail hides our doings in the spiritual world from us, still in this life we are continually reaping the fruits of what we did there, and after the resurrection we will reap the reward of our deeds in both our spiritual estate and mortal career. But space will not permit of our examining this instructive subject of election further at present.

The principle of men becoming reprobate to faith and good works, through choosing evil instead of good, is beautifully illustrated in the article from the Histroy of Joseph Smith; and therefore we shall not dwell upon it here. But it is evident that the principle of reprobation pertains to the spiritual estate of man, as well as that of election, from the fact—that one third of the spirits, led by Lucifer, rebelled in heaven, and from that time became reprobate to all good works, forfeited their right to come on the earth to take tabernacles, and were thrust out of heaven upon it, to tempt the children of men with evil, that they might in this life, also, have the privilege of acting upon their free agency, and of proving themselves by their works.

Reflection on these subjects gives us some glimpses of the extent and magnitude of the creation of man, and of the plan for his redemption. It shows us the infinite extent of the consequences of our works, whether good or evil, and the necessity of watching well every act of our lives, for their effects will be seen through the eternities to come. It also shows us the utility and beauty of the plan which the Father has devised for the exaltation of His children.

The article on Election and Reprobation was evidently intended to be only a brief compendium of the vast subject, and to contain the keys by which those, who will study it with humility, praying for the spirit of revelation to open the vision of their minds, may unlock the doors which will admit them to view its opening glories. To those who continually seek after rich treasures of knowledge, through the medium of revelation, we recommend a careful and prayerful study of the article in question. To the careless and indifferent it will, no doubt, appear dry and uninteresting. Surely if the Prophet Joseph, with the light and intelligence which he possessed, could read it several times with pleasure and satisfaction, and pronounce it "one of the sweetest pieces that has been written in these last days," it is richly worthy of the attention of the Saints now.

ADDRESS OF THE "SKANDINAVIENS STIERNE" OFFICE.—The address of this Office, and also of Elder H. C. Haight, is, Lorentzens Gade, 504, A. 5. Stuen til Venstre, Copenhagen.

Foreign Correspondence.

THE FRENCH MISSION.

Dover, April, 1856.

President Richards.

Dear Brother—Knowing the interest you take in the welfare of the honest in heart, I offer this sheet, which communicates some things respecting the French Mission, and gives a brief account of my labours in France. Since I have been in England, many Saints have asked me how many Branches and how many Saints there were in France, evidently thinking that the facilities for making known the principles of salvation are as great in France as they are in England. They are not; indeed, I wish they were. I know, in many places on the Continent,

there has been a steady flow of souls into the Church, and Branches have been organized in many large and populous cities. The amazing rapidity with which the doctrines of the Gospel have been promulgated and planted in foreign nations, by the Apostles and Elders of this dispensation, is a subject full of interest to the Saints, and fills their hearts with joy. There are difficulties attending the French Mission, peculiar to itself, which I will endeavour to show in the following remarks.

At a General Conference, which was held at St. Heliers, Jersey, July 23, 1853, I was appointed to labour in Havre and its vicinity. I arrived there on the 16th of the following month, and found the Saints in that place enjoying a good degree of the Holy Spirit. Havre is a large town, situated at the mouth of the river Seine, with a population of about seventy thousand.

I endeavoured to learn, day after day, from those with whom I associated, and from persons that were acquainted with the laws of the country, what were the privileges granted to dissenters by the government, in order that I might adopt some plan to disseminate the principles of the Gospel. After a short time I was sorry to learn that there were none. I was then convinced that religious liberty had been banished from the French nation. Instead of the government being the promoter of whatever tends to elevate the condition of the people, it had made laws to hinder the progress of truth, whereby the people could be enlightened and redeemed.

In France no person is allowed to sell, lend, or distribute any kind of pamphlet without having on it the *Estampille de la Prefecture*, that is, a certain stamp. Even a common circular cannot be circulated without being stamped. According to the law of the 27th July, 1849, article 6th—"All distributors or hawkers of books, pamphlets, &c., must be provided with an authorization, which will be delivered to them by the *Prefet* of Police. . . Any person acting contrary to the above, will be condemned by the tribunals, and imprisoned from one to six months, and fined from 25 to 500 francs. A copy of each work must be sent to *M. le Ministre de l'Interieur*, in order that a committee may examine them. An individual wishing to distribute pamphlets must be well known by the mayor of the town in which he resides, and he must have a certificate from the mayor before he can have an authorization from the *Prefet*."

Some little time back, in a town in Britany, a young man was fined 500 francs (£20) for distributing religious tracts, without having an authority to do so.

A brother that was sent on a mission, in the *Department de la Sarthe*, was obliged to walk between two gendarmes like a thief, and was imprisoned several weeks, because he gave the people some tracts containing the first principles of the Gospel of Jesus Christ. All this in a Christian country!

The authorities refused to stamp our books, because the priests denounced them as being heretical. Our principles came in contact with some of the abominations of the Mother of Harlots, therefore they were afraid to let the people read our works, lest, peradventure, they might get their eyes open to the truth. When I found that I could not circulate the printed word, I thought I might be able to get among the people and talk to them about the Gospel; but I could not do so to any extent; I soon met with a greater difficulty, which was the existence of secret societies, and a number of spies, by which I found myself surrounded. These spies are called *mouchards*; their business is to hear and see all they can. If they find a number of men talking together, they will endeavour to learn what those men are talking about. They regard every movement with jealousy, and keep a watchful eye upon all whom they have reason to suspect of being engaged in propagating new principles; if they are religious principles, the priests are informed of it, and they send out their spies, which are generally women, for there are female Jesuits, as well as male; they go from house to house to learn what they can, and then report what they have learnt; and if the priest thinks proper, he can get the promulgator of those principles arrested.

Men living under such despotism are afraid to investigate principles that come in contact with the laws of the land; in fact they look upon strangers with suspicion. I was one day in a certain house writing a few items in my journal; while I was doing so a gentleman came in and remained there a short time. Just before leaving the place he called the master of the house aside, and told him to mind

what he said, because I was writing down all that they were talking about. When I heard what he had said, I was rather amused; the man had never seen me before.

The people have been deceived so many times that they have become quite mistrustful. In France a man cannot trust his neighbour; indeed some classes of men there have a password and countersign among themselves, to prevent spies from knowing their designs, and getting among them. The French are a giddy people and most of them like to talk of nothing else but politics and atheism. Religion with them is all a farce; yet I know there are some good men and women in France, that the Lord will gather out in His own due time.

Under such circumstances I could not do much without coming in contact with the laws of the nation. Before I started on my mission, I remember that I was instructed to teach the Saints under my charge, to be subject in all things, to the powers that be, and to honour their laws by a ready obedience to all requirements of them as French citizens, and to show them an example by doing so myself, and that if those requirements were not just, God would hold those authorities responsible. Knowing that obedience was the principle whereby we obtained blessings in the kingdom of God, I resolved to remain and to do my best under the circumstances in which I was then placed; looking up to the Lord for strength and wisdom, to do the little that could be done; leaving all things with Him; conscious that He held the destinies of the nations in His hands, and that He would overrule all things for the good of those that loved Him.

I baptized six persons during the time I was in Havre. In November, 1854, the Paris Saints were placed under my charge, and I visited them soon after, in company with Elder Lamoreaux. I remained in Paris several months. I could move about there much better than I could in Havre, it being a larger place, although I had to encounter the same difficulties while I was there. I made many acquaintances, but few would believe the Gospel; the major part of them were men who acknowledged no God, who felt no moral obligations; and still they flattered themselves that they were the men who would yet redeem mankind. But, alas! in what age have such men secured solid and enlightened freedom for the people? Men who love not God cannot truly love the people, for a belief in God involves our duty towards Him, and our duty towards God includes our duty towards our fellow-men. Hence if they have overthrown one form of tyranny, it has only been to establish a greater in its room. Circumstances not allowing me to remain in Paris any longer, I returned to Havre.

In August, 1855, we had the pleasure of receiving a visit from Elder Dunbar, who was then President of the French Mission. During his stay in Paris and Havre, he cheered the hearts of the Saints in those places, and did them good; and he was enabled to understand the true state of things in France. These are a few of the many obstacles attending the preaching of the Gospel on the Continent.

The Saints in France are few, but faithful to the principles which they have embraced. By their obedience to the requirements of the Gospel, they know for themselves that Joseph Smith was a Prophet sent of God, and that the Book of Mormon is true. They have received the gifts and blessings promised by the Saviour to them that would obey the Gospel. Indeed, Peter spoke the truth when he said, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Notwithstanding the unfavourable circumstances in which the French Saints are placed, they are still desirous of showing their faith by their works in helping to roll on this great work with their means. Oh! how thankful the Saints in this country ought to be that they are privileged to live in the midst of such freedom and religious liberty; in a land where they can worship God according to the dictates of their conscience, where they can be built up in their most holy faith.

Since I came to Dover I have been engaged in distributing French tracts among the men of the British Swiss Legion. There are a great many of them that read and speak French; several of them are interested in our principles.

By request of Elders Dunbar and Browne, I have got out some Bills announcing a course of French Lectures, so that those persons who do not understand the English, may have the privilege of

hearing the Gospel in a language that they do understand. We intend doing our utmost to spread the principles of truth this summer; we feel like leaving no stone unturned. The harvest is ripe, but the labourers are few.

I must now conclude, lest I trespass upon your time, praying the Lord to bless the efforts of His people to promote the latter-day glory.

I remain your humble servant and brother in Zion's cause,

THOMAS LIEZ.

CAPE OF GOOD HOPE MISSION.

41 Charlotte Street, Glasgow,
April 26, 1856.

President Richards:

Dear Brother—According to a promise in a previous letter, I take my pen to note a few things in regard to the country, climate, and people of the Cape of Good Hope.

The colony is divided into the eastern and western provinces. Cape Town, the largest town in the colony, is in the western province, and situated on the south-west side of Table Bay. On the south side of the town commences the base of Table Mountain, which rises to the height of nearly 3,800 feet above the level of the sea; the upper half is nearly perpendicular. On the west side of the town is a point called the *Lion's Head*, which is nearly as high as Table Mountain, being the highest part of a mountain extending along on the north-west side of the town, which has the appearance, when at sea, of a lion lying on his belly.

Elders Walker and Smith, and myself went on this mountain, on the 23rd day of May, 1853, and organized a Branch of the Church of Jesus Christ of Latter-day Saints, in the Cape of Good Hope, consisting of us three as members. I there and then prophesied that the Church that day organized in the Cape of Good Hope, would roll forth in that land till many of the honest in heart would be made to rejoice in the everlasting Gospel. I rejoice that I tarried there long enough to see this prophecy literally fulfilled.

Cape Town has about 30,000 inhabitants. About one half are coloured people—being of all shades from a jet black to almost a European complexion. A large portion of the coloured population were formerly slaves; but by an Act of the English Parliament, they were emancipated in the year 1838. Those of them called Malays, are Mahometans, and according to their religion, they are permitted to have and do have a plurality of wives. Sometimes the English who have emigrated to that colony, intermarry with them, and then adopt their religion. They are generally very quiet people, attending to their own business, though they occasionally practise witchcraft on those with whom they get offended. There is less drunkenness and licentiousness among them than among the whites, or Christians. I called on one of their priests a few days before I left the Cape. He treated me kindly. He said the Mahometans believe there have been six great Prophets on the earth of equal authority, for these six have given the commandments; they are Adam, Noah, Abraham, Moses, Jesus Christ, and Mahomet; Mahomet was the last one; no more are to come. He said Christ is coming again, and when he comes, we shall all see and understand alike. As he believed in the Old Testament, I asked him if it did not look reasonable that there should be a seventh Prophet, as seven is a Bible number? He acknowledged it looked reasonable, though he had never thought of it before. I then told him of Joseph Smith and of the visions given to him. He was anxious to learn more about him. I gave him a small tract in Dutch, giving an account of the visions of Joseph, as he could not read English, nor converse much in that language. It is my opinion that many of them will yet receive the Gospel. I believe they are the descendants of Abraham by his wife Hagar, that is, those who are the pure blooded Malays. They have long, straight, black hair, skin darker than the American Indian, and none of the Negro features in them. They practise circumcision on their male children, when they are about thirteen years of age; or from thirteen to sixteen. The Malays are scattered more or less through the whole colony. They, and the other coloured inhabitants, form a large portion of the population, perhaps nearly one-half.

The whites are principally English and Dutch, and their descendants. The English language is spoken more or less throughout the whole colony; yet, in many towns and among the scattered

farmers in the western province, but very little English is spoken; the white inhabitants being principally of Dutch descent. An Elder, to labour successfully among them in spreading the Gospel, should be acquainted with the Dutch language.

The English language is spoken more in the eastern province than in the western. It was settled more by the English, as the whites did not settle there much, until the colony came into the possession of the English, which was in the year 1806.

It is my opinion that there are some honest in heart among the Dutch in that land, who will yet embrace the Gospel.

An Elder to travel among them should be provided with a good horse, saddle, and bridle, and dress respectably. If he goes in this way, he can travel without money, and both him and his horse will be fed and lodged, and he will be provided for much better than he would be were he to go on foot, as has been the practice of Elders in this country and in America; because, if he should go on foot, they would look upon him as some poor vagabond. Their ministers all ride on horse-back, and they expect to see every man that preaches the Gospel, when he travels, ride a good horse; and they have a great respect for preachers of the Gospel.

The winter there, which is at the time of our summer months here, is the rainy season, and the season in which the agriculturist must grow his vegetables and grain, unless he has low moist land, or land that can be irrigated; for the summer is very dry and hot, there being little or no rain.

The rains in the western province generally commence in April, and continue more or less until November; though there are many beautiful, pleasant, fair days in the winter season.

Occasionally there is a light frost on low land in the winter, and sometimes snow on the surrounding mountains. All kinds of tropical fruits grow in the colony, such as oranges, lemons, &c.

Wine and raisins are manufactured from grapes that grow in the country, which are plentiful in the western province, though many vineyards have gone to ruin since the abolition of slavery. The wine is generally cheap, and is much used by those who have emigrated there from Europe, causing much drunkenness, and a hindrance to the spread of the Gospel.

The natives of the country are not so much addicted to drinking as are the emigrants from Europe. The grape is the best fruit that grows at the Cape. It is a great country for flowers. Trees and shrubbery grow rapidly there. There is a tree there called the Gum-tree, brought there, I believe, from Australia or New Zealand. I have seen them, only 10 years old, 80 feet high, and 3 feet in circumference at the bottom. They make excellent timber which is sometimes used for masts for ships. If they would grow in the Valley as they do at the Cape, we could soon have plenty of timber there. I sent some of the seed on when the *Enoch Train* sailed.

The climate of the Cape of Good Hope is weakening to the constitution of all who are raised in a cold climate. I found it had that effect on me. I feel much stronger since I came to this country. The climate is called very healthy for a warm one. The air is pure, and the natives live to a good old age.

I find I am making this communication too lengthy; I will therefore close by promising another slice on the same subject at some future time.

That the Lord may bless you is the prayer of your brother in the kingdom of peace,

J. HAVEN.

Varieties.

AMBITION is but avarice on stilts, and masked. God sometimes sends a famine, sometimes a pestilence, and sometimes a hero, for the chastisement of mankind; none of them surely for our admiration.—*Landor.*

THE total number of paupers in England and Wales in receipt of relief (in-door and out-door) on the 1st of January, 1856, was 876,655, being a net increase of 26,202 since the 1st of January, 1855. The number of able-bodied paupers of both sexes (exclusive of vagrants) on the same day was 152,174, showing an increase of 7,674 during the year. The total amounts expended in the relief of pauperism during six months of the years 1854 and 1855 were £1,946,208, and £1,975,832, respectively.

A Deacon, not remarkable for good eye-sight, once in giving out a psalm for the congregation to sing, when he came to the following lines:—

"The eastern sages shall come in
With messages of grace."

put the audience in a roar of laughter by reading out, in a loud voice—

"The eastern stages shall come in
With sausages and cheese."

Indian War in California.—From F. H. Pratt, Esq., a resident at the mouth of Rogue river, who arrived last night in the schooner Gold Beach, we receive the startling news that the Indians in that district have united with a party of the hostile Indians above, and commenced a war of extermination against the white settlers. The station at Big Bend, some fifteen miles up the river, having been abandoned several weeks previous, the Indians made a sudden attack on Saturday morning, Feb. 23, upon the farms about four miles above the mouth, where some ten or twelve men of Captain Poland's company of volunteers were encamped; the remainder of the company being absent attending a ball on the 22d, at the mouth of Rogue river. The fight is stated to have lasted nearly the whole of Saturday, and but few of the whites escaped to tell the story. The farmers were all killed, It is supposed there are now 300 hostile Indians in the field, including those from Grave, and Galaise Creek, and the Big Meadows. They are led by a Canada Indian named Enos, who was formerly a favourite guide for Col. Fremont in his expeditions.—*New York Herald*, April 2.

Salvation 's come.

Salvation's come ye Saints of Latter-days,
Tune, tune your harps and sing in joyful lays;
Rejoice aloud, ye humble, faithful poor;
Salvation even now is at your door.

Salvation's come, ye hungering, thirsting Saints;
God in His love has heard your just complaints,
And in His mercy has devised a plan
For gathering Israel to the promised land.

Ye who have toiled in Babylon for years,
And eat the bread of poverty in tears,
Rejoice, rejoice, for your salvation's come,
And with the just you shall be gather'd home.

Your faith and prayers have a memorial been
Before the Lord, and He your works has seen:
Comfort your hearts, ye poor and ye oppress'd,
For you shall enter into Israel's rest.

Your time has come, no longer be afraid,
Your circumstances have demanded aid,
The brethren have responded to the call,
And say, "In Zion there is room for all."

Yes, you shall haste to Zion's happy land,
Where loving brethren greet you heart and hand,
And cheerfully a place for you prepare,
For your reception when you gather there.

There dwells eternal truth, that ne'er will die,
And springs of knowledge that will never dry,
There you may feast your hungry, thirsty soul—
Let these glad tidings sound from pole to pole.

See the result of the Perpetual Fund,
What an amount of real good it's done;
Ye poor subscribe your pence, ye rich your pounds,
Till not a Saint in Babylon is found.

Nebraska City. Mercy Bath.

Address.—Benjamin Ashby, Udgorn Selon Office, Swansea.

Money List, April 25—May 2, 1856.

Henry Hamilton	£1	9	3
John Mellor (per James Bond)	2	0	0
Joseph Flitton (per William Keetch)	2	0	0
Carried Forward	£5	9	3
Brought Forward	£5	9	3
John Kessell (per W. Jones)	2	0	0
	£7	9	3

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 21, Vol. XVIII. Saturday, May 24, 1856. Price One Penny.

Synopsis of a Discourse

DELIVERED BY PRESIDENT F. D. RICHARDS, AT A COUNCIL OF THE PRESIDING ELDERS OF THE WELSH CONFERENCES, HELD AT MERTHYR TYDVIL, WALES, AT 11 A. M., ON THE 26TH OF FEBRUARY, 1856.

I feel peculiar joy this morning in meeting you, my brethren, in the capacity in which we have assembled. I realize that I am among the ministers of God, that His Spirit is with us, and that He is cognizant of our doings, and of the thoughts of our hearts. I am thankful for the refreshing season we have had together in our past Conference.

My prayer is that the spirit of revelation, which is the testimony of Jesus, may be with us this morning while we transact a few items of business in his name, of such a nature as will make us useful to the Lord, and beneficial to our fellow-creatures.

I presume that you have not had such a season of enjoyment for some time before.

We (meaning himself and counsel, and several American Elders) have come here at the request of brother Dan Jones, President over the Church in Wales, to assist him in bestowing upon you his parting blessing, and probably to leave you our own, for we realize that we are going to leave you in Babylon, among various temptations, evils, and contaminating influences, which you, in common with your fellow-men, have to encounter; but you have the power, which they have not, to resist them. For them, you have to be as eyes to the blind. You have to enlighten them, and administer life unto them. They are your fellow creatures who sin in their darkness, and are sometimes ignorant of it, and you are the persons who should let them know it.

In our administrations to you this day, we will seek, on your behalf, that you may have irresistible strength, and be as impregnable fortresses, so long as you do your duty, to shield those over whom you have to watch; for we know that in so doing the devil's shafts will be pointed at you. You will have greater responsibility upon you, for which reason more opposition will be raised up against you, than against those of our brethren who in the morning go down into the pits, and other such places, to work and toil hard, more like machines than intelligent, living, and sensitive beings, and at night return home, so wearied down, and longing for their sweetest enjoyment—rest, that they cannot sufficiently exercise the powers of their mind, to learn the ways of the Lord. You have, therefore, to teach them, to stand forward in their defence, and in a great

measure to be responsible for them. The devil, well knowing this, aims at *you;* he is well aware of the increase of influence and power in Zion, and of their extension over the face of the earth, and he will increase his opposition proportionately. Truly, brother Dan has been a tower of refuge and of defence unto you. You have realized it, and have always looked unto him as such. You may again feel the same toward brother Daniels, and we should feel in like manner towards all those who are over us in the Lord; but brethren, we want *you* to feel that *you* are the same unto others, that you have charge of Conferences, and have to watch the interests and seek the welfare of your Saints, and to feed them with the bread of life. We want you to carry unto them the spirit, power, and influence which have been felt here, and make even the Gentiles to feel it throughout the whole Principality, unto its utmost extremities—from Swansea to Holyhead.

Have the brethren chosen any Counsellors? [Elder D. Jones.—Only a few who preside over the largest Conferences.] Neither are they necessary in small Conferences. They might be useful in a large Conference, where the presiding Elder's business is too much for him to accomplish, at all times, himself. It is not necessary or expedient to have them, only where labour is multiplied, and where *one* person cannot accomplish it. It has become a policy and a fashion in some Conferences for the President over a Conference, and even over a Branch, to have two Counsellors; whereas they are not required, except to accomplish some of his purposes, when it is impossible or inconvenient for the President to do it himself. It is for this reason that I have chosen Elders Spencer and Wheelock. They go to various places, in my stead, and do my will just as I would were I there myself. It is thus I wish brothers Evans and Ashby to act, for each of them to think, as though he were part of President Daniels himself, and do what he believes President Daniels would do under the circumstances. When they do this they will gain the favour and obedience of the people, and the confidence of brother Daniels, and God will smile upon them, and prosper them in their undertakings; but if they do their own will without seeking for that of brother Daniels, it will be otherwise.

When a President, who has Counsellors, who know not their own places, wants anything done, they will not stir to do it themselves, neither will they let him do it, until he, through much labour and difficulty, convinces them and gets them willing to co-operate with him. It is so in Branches and in Conferences. When such Counsellors litigate with their President, and think they should be shoulder to shoulder with him, and interfere with business that really does not belong to them, they are greater obstacles than helps — greater curses than blessings, wherever they are.

Now, brethren, I want you to feel desirous to know the mind and will of your President, brother Daniels, and to go directly and do it. It is no matter how you find out his will, whether it be by brother Ashby or Evans, in a dream, or in any other way. When it comes in contact with your former views, you should feel so much the more thankful for knowing it. If I can know, in any manner, of brother Brigham's disapproval of anything I do, before he makes it known unto me, I am glad to know and improve, timely. This is a far better course to pursue than to legislate or litigate. It does not belong to you to even question or doubt your President's desire, in the least, and you should not do anything that you think will meet his disapprobation.

I dreamed, some time ago, that I was over in the Valley, in a room with brother Brigham and brother Joseph A. Young's mother. He expressed his satisfaction in certain measures I had adopted and practised, and encouraged me to go onward. In the morning, when I awoke, I felt very happy and confident, and continued to feel so, until my feelings were confirmed by brother Brigham's letter, which you all might have read, in which he approves of the course I had taken, and recommended me to continue in it. Had it been otherwise, I would have gone directly and held a high council in my own heart, and could I have found them, I would have had twelve of its high counsellors to examine the case, and see what was the matter there, for *there* the fault would lie, and not anywhere else. You should feel and do the same, brethren, when brother Daniels commends or reproves you, and so live as to know his mind and will, until, by and by, you will be filled with revelations yourselves, so much so, that you will

hardly ever need being told it, ere you will have understood it through the Spirit, and commenced doing it.

Beware that you do not imbibe a spirit to legislate, and litigate with your President, for by so doing the same spirit will predominate in all the Branches of your Conferences, and you will have the arduous task of convincing the Saints before you can get them to obey you; they in turn will litigate with you, and you will have to cast out that rebellious spirit from among them, before you can do any good with them. Yet, you cannot expect, at all times, that they will seek your will and obey you, as you should your President; you have to deal with them as with children. Do not be too rash in reproving and disciplining those who have not been long in the Church, or have not had many advantages in learning its order, while to others who ought to know better, you may appropriately apply the rod. When you deal with the former, remember in what condition you were when you entered the Church—as it were, dyed in the wool, in tradition, superstition, and foolish notions. While you reflect upon this, and consider that God has placed you over them, wash their eyes with milk and water, and anoint them with strengthening eye-salve, that they may comprehend the light of eternal truth. When it is wisdom for you to reprove them, make them feel that you do it for their good, that you study their greatest interest, and they will love you the more for it.

I understand that some have been hastily cut off from the Church in Wales. When they came up in their aggravated moments, and spoke rashly, they were not spared; in their evil hour no bowels of compassion yearned over them; but they were cast down by those having the power. A time is coming when the manner in which we use this power will be closely investigated, and we have already assumed the responsibility and the consequences, in either way. Let us, then, be prudent, use discretion, act in wisdom, and deal with those under us according to their advantages, understanding, and intelligence.

By strictly attending to these matters, keeping yourselves closely connected with those who are over you, obeying their counsels, seeking to understand their suggestions and carrying them into effect, you will properly apply the power of the Priesthood which is invested in you. You will marshal yourselves in such order, that, when brother Brigham speaks, we will obey, and make all creation feel the effect. Get the wires of the telegraph united, as brother Martin said, and the electricity will run to the ends of the earth, so will the effect of the proper application of this power in the Gospel.

In order to effect this, you know that you have to receive from those above you, and transmit the same unto those under you. One person cannot teach another any lesson, given to himself, without being able to comprehend it. You know it is a fact, also, that the Lord has revealed, and continues to reveal, the principles of the Gospel in the English language. Now, suppose that none of you in Wales, except brother Dan, understood English, that the Church in Wales was small, and its means limited, and that he could not publish all he desired in the *Udgorn Seion*, the greatest part of the teachings you would receive, like the overplus water of a milldam, would overflow and run to waste, because the one small spout could not discharge it all upon the wheel. Open two or three more spouts, and the whole stream would come down in its full force, and give the wheel a new impetus. Suppose, next, that you get every President over a Conference, and over a Branch, to learn English and understand it as well as brother Dan, then, besides reading the *Udgorn Seion*, they would read the *Star*, the *Journal of Discourses*, &c.; then you would have many streams of the same pure intelligence from on high, and the work of the Lord in Wales would increase fourfold.

Brethren, let those of the Welsh nation, who have and will come into the Church, and understand not the English language, know that until they acquire it, there is a veil between them and the Saints in Zion, and by exertion they will soon become able to understand much for themselves, without causing you so much labour to teach them. Some time ago I found brother Dan worn down with multiplied labours and anxious cares, with all their perplexities. He had piles of emigration, publishing, corresponding, &c. loading upon him, until he fell sick, in which condition I found him, when I was constrained to ask whether you intended for him to lay down his bones in Babylon.

Had the English language been understood, his burden would have been considerably less. Have your Saints learn it, then, but do it without restriction or compulsion. Take this teaching home with you as a treasure, and not as an enjoinment upon them, neither say, "You *must* learn it, or eventually be cut off from the Church;" but teach them to appreciate it as a blessing unto them, by appreciating and practising it yourselves, and they will naturally love its inviting pleasures, and will follow your example, and, in about one year hence, you will find that the power of the Priesthood will be greatly increased in Wales.

Try to have those brethren labour with you who have an ambition for learning English. When the learner has acquired it, he will be as much better for having the two languages, as it is for a person to have two arms rather than one. You can preach to the world in Welsh, and teach your converts the English language.

The English language being the chosen medium of communication in Zion, and the Saints in every foreign nation having to learn it, will bring every nation, kindred, tongue, and people who will gather there, to understand and salute each other. Suppose you should go on board the same ship with a company of French Saints, and that they should address you in their language, you would ask them, in Welsh, what they meant, and it would be very disagreeable for all. But suppose, on the other hand, that each had learned English, they would ask you, "How are you, brother?" &c. You would answer, "Tolerably well, and how are you? God bless you," &c. Would this not be desirable, brethren? [*Yes!* was the unanimous and loud response.] Had the Lord chosen the Welsh language for that purpose, all would have to learn it, and I would do it with pleasure.

We are going to lay hands upon the brethren who are to preside over the Church in Wales, to bless them, and set them apart for their important labours—to confer a blessing upon them which will be felt throughout the Church in Wales.

President Richards concluded, by again exhorting the brethren to be lenient towards the Saints, and tender to the weak ones, in particular; to be as eyes unto them, or as parents unto children, in comprehending their wants beyond their limited view; to warn them of coming dangers, troubles, and difficulties, and make all worthy exertions towards emigrating them; to instruct them to live and economize so as to save their shillings and pounds, and apply them to their emigration; to guard and promote their interests in every possible manner.

President D. Spencer remarked, that he considered that the Presidents over the Conferences had had a great favour bestowed upon them in the instructions given them, that they would prove a great blessing unto them, and were calculated to make them great and mighty men, and would enable them to administer life and salvation to the people. He knew that they were essential to their prosperity, and that without them their labours would not be of any use. He supposed that upon commencing their labours they felt weak, as he did when he entered the ministry; nevertheless they were the people whom God wanted, because that He had more particularly called the poor, and required the most suitable men for administering unto them. Said he, "You have seen their afflictions, and have been down in the coal pits and shared them with them, when sectarian ministers and clergymen would get scared, act the coward, and run out. Although you may feel weak, *you* are the men the Lord wants, to save His people, and He don't see any other class of men like unto you. When you go to administer to the people, in obedience and according to these instructions, you shall feel like giants refreshed with new wine. You know their wants, and how to supply them. You can condescend to them, win their favour, and, by degrees, exalt them to the standard of truth and righteousness. They will not be afraid of, but familiar with you, and will unbosom the feelings of their hearts unto you.

"You will remember and feel the strength and power of brother Franklin's words, and will feel for the wants and necessities of the people, and go forth in the power of God to administer unto them. I tell you that you are of greater value than ten thousand clergymen, sectarian ministers, or divines with all their wealth, influence, and popularity combined. The Lord knows it, and that is the reason why He called you, and I want you to feel it.

"May the Lord be with you, is my desire, in the name of Jesus Christ. Amen."

History of Joseph Smith.

(*Continued from page* 310.)

[January, 1841.]

January 1st. Elders B. Young, P. P. Pratt, and John Taylor attended a Conference in Liverpool.

Elders H. C. Kimball and W. Woodruff are in London.

Elder O. Pratt in Edinburgh.

Elder George A. Smith in Burslem.

Elder Willard Richards in Preston.

Elders Orson Hyde and J. E. Page are *en route* for Jerusalem.

Elder William Smith at Plymouth, Hancock County, Illinois.

Friday, 8th. Elder Parley P. Pratt wrote President Sidney Rigdon, from Manchester, England—

In the first place, we have had one snow this winter of some three inches deep. The weather is now so cold that it is in danger of freezing potatoes in the chamber; it is the coldest that we have had. It is somewhat sickly, with scarlet and other fevers. One family of Saints buried three children at a time.

Peace is declared between the allied powers and Egypt. Palestine is in the hands of Turkey. The Jews have as much liberty there as the United States government guarantees to its citizens.

As to the progress of the work of God in this country, it is increasing at every step. It is now prospering in Ireland and in Wales, as well as in Scotland and England. It is spreading into various new places in England. We have several hundred faithful preachers, and the spirit of inquiry seems to be more generally awakened. The clergy of the Church of England, the Methodist priests, the Baptist ministers, Unitarians, &c., are all in arms, as it were, against the Saints.

The country is flooded with pamphlets, tracts, papers, &c., published against us. Some of them have bear and wolf stories in them; some of them have snake stories, and others, gander stories. I must say that "Jonathan" is far behind "John Bull" in ingenuity in regard to inventing lies. All the foolishness ever published in the United States against the truth would be considered sober earnest, compared to the follies which are being made manifest here. But I will forbear, with a promise to send you a few specimens when our next emigrants sail for your place. I must now inform you of the fact that we have reaped the first fruits of Campbellism in England, at a place called Nottingham.

Thursday, 15th.

A Proclamation to the Saints scattered abroad, greeting:

Beloved Brethren—The relationship which we sustain to the Church of Jesus Christ of Latter-day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the Church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days," for not only has it spread through the length and breadth of this vast continent, but on the continent of Europe, and on the islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time. This appears the more pleasing when we consider, that but a short time has elapsed since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their various and horrid forms. Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavoured to aggravate our sufferings. But the Lord of Hosts was with us, the God of Jacob was our refuge, and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the character of *freemen*.

It would be impossible to enumerate all those who, in our time of deep distress, nobly came forward to our relief, and, like the good Samaritan, poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse*, and the people of Illinois, generally, seemed to emulate each other in this labour of love. We would, however, make honourable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Colonel Henry, N. Bushnell, John Wood, J. N. Morris, S. M. Bartlett, Samuel Holmes, and J. T. Holmes, Esquires, who will long be remembered, by a grateful community, for their philanthropy to a suffering people, and whose kindness, on that occasion,

is indelibly engraven on the tablet of our hearts in golden letters of love.

We would likewise make mention of the Legislature of this State, who, without respect of parties, without reluctance, freely, openly, boldly, and nobly, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and extended to us all the blessings of civil, political, and religious liberty, by granting us, under date of December 16, 1840, one of the most liberal charters, with the most plenary powers ever conferred by a legislative assembly on free citizens, for "The City of Nauvoo," the "Nauvoo Legion," and the "University of the City of Nauvoo."

The first of these charters (that for the "City of Nauvoo") secures to us, in all time to come, irrevocably, all those great blessings of civil liberty which of right appertain to all the free citizens of a great civilized republic; 'tis all we ever claimed. What a contrast does the proceedings of the legislature of this State present when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent as to deny us our liberty and our sacred rights. Illinois has set a glorious example to the whole United States, and to the world at large, and has nobly carried out the principles of her Constitution, and the Constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law, the security of life, liberty, and the peaceable pursuit of happiness.

The name of our City (Nauvoo) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of *rest;* and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County, bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, that Hancock County, and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens) whilst the north western portion of the city has experienced much affliction from fever and ague, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparalleled rapidity, numbering more than 3000 inhabitants. Every facility is afforded, in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes to almost an unlimited extent.

Having been instrumental, in the hands of our Heavenly Father, in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the Gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering; let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county; establish and build up manufactories in the city, purchase and cultivate farms in the county. This will secure our permanent inheritance, and prepare the way for the gathering of the poor. *This is agreeable to the order of heaven, and the only principle on which the gathering can be effected.* Let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed on the minds of all, and the Elders are hereby instructed to proclaim this word in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of His house and the powers of the holy Priesthood, and will be so constructed as to enable all the functions of the Priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands. Let us then concentrate all our powers, under the provisions of our *magna charter* granted by the Illinois Legislature, at the "City of Nauvoo" and surrounding country, and strive to emulate the actions of the ancient covenant fathers and Patriarchs, in those things which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion" embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power and privilege of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the State and nation, as a people, whenever the public service requires our aid, thus proving ourselves obedient to

the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo" will enable us to teach our children wisdom, to instruct them in all knowledge and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it to diffuse that kind of knowledge which will be of practicable utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all matters appertaining to education, from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular gradation is consummated and the education finished.

This corporation contains all the powers and prerogatives of any other college or university in this State. The charters for the University and Legion are *addenda* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favour in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men in Illinois, who have listened to the doctrines we promulge, have become obedient to the faith, and are rejoicing in the same; among whom is John C. Bennett, M.D., Quartermaster General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering while in that State, on account of our religion; his sympathies for us were aroused, and his indignation kindled against our persecutors, for the cruelties practised upon us, and their flagrant violation of both the law and the Constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way and he would be forthcoming, with all the forces he could raise for that purpose. He has been one of the instruments in effecting our safety and deliverance, from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter. He is a man of enterprize, extensive acquirements, and of independent mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland also, who is one of our benefactors, having under his control a large quantity of land, in the immediate vicinity of our city, and a considerable portion of the city plot, opened both his heart and his hands, and "when we were strangers, took us in," and bade us welcome to share with him in his abundance, leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and partook himself to a small uncomfortable dwelling. He sold us his large estates on very reasonable terms, and on long credit, so that we might have an opportunity of paying for them without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title for the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honoured instrument the Lord used to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted all his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions were like those of the ancient Saints, and, after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto, and, to the great joy and satisfaction of the Church, he yielded himself to the waters of baptism, and became a partaker with us in our sufferings, "Choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season."

In connexion with these, we would mention the names of General James Adams, Judge of Probate, of Sangamon County; Dr. Green of Shelby County; R. D. Foster, Sidney Knowlton, of Hancock County; Dr. Knight, of Putnam County, Indiana; with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighbourhood. We make mention of this that the Saints may be encouraged, and also that they may see that the persecutions we suffered in Missouri were but the prelude to a far more glorious display of the power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity of the gathering of the Saints of of the Most High, we would say—let the

brethren who love the prosperity of Zion, who are anxious that her Stakes should be strengthened and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "We, his servants, will arise and build." It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel—as shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say—Let the Saints come *here;* THIS IS THE WORD OF THE LORD, *and in accordance with the great work of the last days.* It is true, the idea of a general gathering has heretofore been associated with the most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and, from the liberal policy of our State Government, we may expect a scene of peace and prosperity we have never before witnessed since the rise of our Church, and the happiness and prosperity which now await us, is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our interests, both temporal and spiritual, will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question.

The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertion or enterprize. The history of all past ages abundantly attests this fact. In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy Prophets clearly proves, for it is written—"They shall come from the east, and be gathered from the west; the north shall give up, and the south shall keep not back." "The sons of God shall be *gathered* from far, and his daughters from the ends of the earth."

It is also the concurrent testimony of all the Prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The fiftieth Psalm, from the first to the fifth verses inclusive, describes the glory and majesty of that event.

"The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people). Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

We might offer many other quotations from the Scriptures, but believing them to be familiar to the Saints, we forbear.

We would wish the Saints to understand that, when they come here, they must not expect to find perfection, or that all will be harmony, peace, and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different States, but from different nations, who, although they feel a great attachment to the cause of truth, have their prejudices of education, and, consequently, it requires some time before these things can be overcome. Again, there are many that creep in unawares, and endeavour to sow discord, strife, and animosity in our midst, and by so doing, bring evil upon the Saints. These things we have to bear with, and these things will prevail either to a greater or lesser extent until "the floor be thoroughly purged," and "the chaff be burnt up." Therefore, let those who come up to this place be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered—the intelligence of heaven will be communicated to them, and they will, eventually, see eye to eye, and rejoice in the full fruition of that glory which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted of by the Almighty, and in which His power and glory shall be manifested. Therefore let those who can freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it likewise to be distinctly understood, that we claim no privilege but what we feel cheerfully disposed to share

with our fellow citizens of every denomination, and every sentiment of religion; and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege, to reciprocate the kindness we have received from the benevolent and kind-hearted citizens of the State of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,
Presidents of the Church.

Nauvoo, January, 15th, 1841.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 24, 1856.

MAIL FROM UTAH.—On the 5th instant we received a mail from Utah, which brought Numbers 44, 45, 46, and 47 of the *Deseret News*, and letters bearing date to January 31.

In addition to the news contained in the letters which are published in this Number of the *Star*, we have selected the following items from our file of papers.

Elder B. F. Cummings wrote, December 4, from Fort Limhi, the Indian mission in Oregon, that health, peace, and prosperity prevailed in that region of country. There had been about six weeks of cold weather, and there were two or three inches of snow on the ground at that date, but generally the climate had proved agreeable.

On the 14th December, the inhabitants of Parowan, Iron County, beheld quite a remarkable phenomenon in the heavens. There was a large circle around the moon, about 40 degrees in diameter, with three bright spots or mock moons at the top and sides. There was at the same time a complete horizontal circle, at an elevation of 22 degrees above the horizon, also having several bright spots, and another bright circle around the zenith, thus presenting a sky full of circles and mock moons. Elder J. H. Martineau, the narrator, describes the night of the occurrence as still and perfectly clear, with the stars shining brightly, which rendered the celestial scenery peculiarly strange and brilliant.

T. S. Williams & Co. were compelled to leave about 200 head of cattle, belonging to their last train, on the Weber river, about 40 miles from G. S. L. City. They left a young man by the name of John King, and Frank Knowlton, a lad of 17 years old, to look after them. J. King foolishly attempted to reach the Valley by the usual route over the mountains, and twelve days after, his companion found his body about five miles from camp, he evidently having been frozen to death in the attempt to return. The lad, Knowlton, after using up several animals in getting through the snow, succeeded in reaching the city by another route.

On the 9th of January arrangements were made by the Seventies for a general jubilee, to commence on the 12th February, as the dedication services of their new council hall.

The winter in the mountains is represented as being quite severe. A large amount of snow had fallen, and in consequence of this and the severity of the weather, considerable numbers of poor cattle were dying. On the other hand, the great amount

of snow will insure an abundance of water for irrigating the crops the coming season.

DEPARTURE.—The ship *Thornton*, Captain Collins, cleared on May 3, and sailed on the 4th for New York, with 764 souls of the Saints on board, of whom 163 were from the Scandinavian Mission.

This company is under the Presidency of Elders James G. Willie, Millen Atwood, Jacob A. Ahmansen, and Moses Clough. Elders Willie, Atwood, and Clough arrived in England January 5, 1853; and consequently have been labouring in the ministry, in this country, nearly three years and four months. Elder Ahmansen was one among the first who received the Gospel in Scandinavia. He was baptized by Elder E. Snow, when the Gospel was first carried by him to Denmark. Since that time he has laboured faithfully in the ministry, and held responsible positions in the Scandinavian Mission. Elders John Kelly, late President of the Cheltenham Conference, A. M. Findlay, formerly of the East India mission, and John Chislett, who has been labouring in the Swiss mission, also sailed in the *Thornton*. These brethren have all been faithful and diligent in the ministry, and have left their fields of labour to go home to Zion with our blessing, and they have our prayers for their future success and welfare.

NOTICE OF TRANSFER.—In view of our approaching return to Utah, and the transfer of the business of our Presidency, we call attention to the following Notice—

It is requested that the Presidents of Missions, and the Pastors and Presidents in the British Mission, will forward to us, prior to the 30th of June, all Tithing collected, and the Donations to the P. E. Fund, and Temple Offerings, for the quarter ending June 30, from the Saints under their respective jurisdictions.

Also that the Pastors and Presidents in the British Mission will see that General Book Agents forward to us, prior to the 30th of June, all the funds possible to the credit of their respective Conferences.

All persons who have money on deposit at this Office are requested to communicate with us, stating the amount.

It is desirable that all individual obligations, whether for goods, cash, or postage, should be cancelled previous to the 30th of June, that we may not be under the unpleasant necessity of transferring such items to our successor for collection.

It is particularly requested, that all the remittances above contemplated, reach us before or not later than the 30th of June, as our accounts will be closed on that day.

F. D. RICHARDS.

Foreign Correspondence.

DESERET.

Fillmore City, Dec. 24, 1855.

Elder Franklin D. Richards.

Dear Brother—We at present hail from this place, being here during the session of the Legislature, which convened at this point on the 10th instant, and will hold forty days. We send you the Message, and the laws providing for holding a convention and taking the census, with a view of obtaining our admission into the

Union as a State. There has, as yet, but little else passed the Legislative Assembly of much importance. The *Deseret News*, which will go out with this mail, will give all the items. We are not in receipt of anything new from this California mail, except the return of Dr. Kane; therefore I have but little to write. We still wish to urge the Saints to cross the plains as before suggested—on foot, in charge, so far as may be practicable, of American Elders.

It is now probable that brother Lorenzo Snow will not go out the ensuing spring, but, most likely, Orson Pratt may, and others of the Twelve.

We still feel the burden of the past season's operations, and desire you to assist all you can to liquidate the St. Louis indebtedness. Be careful to avoid any additional indebtedness in the operations of the ensuing year.

I expect that when you leave, my son Joseph will accompany you, and that you will come directly through; others are older, and can manage as best suits them. I presume a goodly share will have companies in charge.

We contemplate having a set of school books printed at the Liverpool Office, in the new alphabet; we would like to have you inform us in relation to getting up a font of type, and whether we will have to send any person to Liverpool for that purpose, or to oversee the printing of the books, the manuscript of course being furnished from this Territory. It is our intention to introduce this system in the schools throughout the Territory. We consider the Deseret Alphabet a great improvement in letters, simplifying the attainment of our language to the youth as well as to foreigners. The Legislative Assembly will probably take this matter in hand and make an appropriation to further this object. As you are probably aware, brother Samuel W. Richards is here, and I presume will write to you. Your family are all well so far as I am acquainted.

Brothers Kimball and Grant are here, and, together with myself, are enjoying tolerable good health.

Remember me to Joseph, Edmund, brother Little, and all the boys. You, together with them, have our unceasing prayers and faith for preservation of health and strength, from the powers of darkness and of the adversary, and that all may return to us pure and uncontaminated from the wickedness and pollutions in this ungodly generation. We have continued favourable reports of their faithfulness, industry, and of the good influence which they are exercising, which gives us great joy. We trust that they will keep humble and continue to rely upon the Lord of Hosts who is able to save them, and will do so, inasmuch as they are faithful before Him. All is peace with us, and the various settlements are prosperous.

There will be sufficient provision for the inhabitants until another harvest, if it comes as usual.

Praying the Lord to bless you continually, in all your labours, and in His own due time bring you unto us in peace and safety, I remain, very truly, your brother in the Gospel of Christ.

BRIGHAM YOUNG.

Great Salt Lake City, January 7, 1856.

Dear Brother Franklin—It has been in my mind many times to write to you, but, always writing you from the office, it seemed as though if I should, there would be but little left for me to say. Geo. A. Smith is at Iron County, and probably may not write you this mail.

It is now about four years since I had the privilege of bidding you farewell at Liverpool. Since that time the vicissitudes of life have placed you there, and me here, and I anticipate, with pleasure, that they will soon bring you home again; where they will place me, futurity must tell, for I don't know, but if it should be on Europe's shores, I would feel to say, Amen.

You are probably aware that since my return, I have been engaged in the Historian's Office. In 1854—5, I clerked in the Legislature. This winter, during the sitting of the Assembly, I have copied 300 pages of manuscript for a "Latter-day Saints' Reader," and "Latter-day Saints' Elocution," which I am now engaged in compiling and arranging. I mentioned last spring to President Young, that I considered good "Readers," or school books, could be compiled here, principally from our own works, so that while our youth were learning to read, they might, at the same time, be learning the faith of their fathers—the truths of heaven—the revelations of God. He told

me to go a-head, and prosper at it, and he would see what I would produce, at the same time asking me how and where I thought such works could be published to advantage. Whether they will be published or not I do not know, but I think it is a good idea to encourage our own literature as soon as practicable, and to this end have I devoted my winter's labour.

The weather has been very severe; the thermometer has been at 12 degrees below zero—piercing cold. There has been snow on the ground since the beginning of December. At intervals it has nearly disappeared, but, before it had time to get entirely away, a fresh fall of it would come, so that there has been good sleighring nearly all the time. In consequence of hard frost the water courses have frozen over, causing the water to flow over the streets, and making them an entire sheet of ice, difficult to travel on, on foot, or with oxen unshod. This weather has been hard on the cattle, and many have died. We had some more snow last night and this morning. The snow will be a great blessing to us the ensuing season for irrigation.

The measles have been prevalent, though I have heard of but few dying. There has been more disease and death this season than usual.

The Missionaries who were appointed for this Territory have been alive to their duties, and have found in many localities a great necessity for such a mission, in consequence of the Saints getting lukewarm, and setting their hearts on horses, cattle, farms, and property, more than on building up the kingdom.

We have organized a Polysophical Society in our ward, which has created quite an interest this winter. Essays, poems, lectures, and speeches have been delivered, exhibiting that love for literature which is the pride of a free people. Ballo's excellent band has been in attendance, and the exercises being interspersed with songs and recitations, has produced a variety which has not failed to please and enliven, as well as enlighten, the most fastidious. During the absence of the Legislators, all other societies have been adjourned. The Seventies have framed a constitution for a Library; and I might add a Museum, in which may be deposited all collections of antiquities, relics, ancient coins, philosophical and astronomical instruments, as well as books, maps, charts, drawings, &c., &c.

Elder Amasa Lyman has been with us this winter, and, in the absence of the First Presidency and Twelve, has much edified, instructed, and built up the Saints. We have been thankful to the Lord for his opportune visit. He looks and feels well.

There was a "Mass Meeting" of the inhabitants held at the Tabernacle last Saturday afternoon, for the purpose of agitating the question of establishing a daily express and passenger conveyance from the Missouri river, *via* Great Salt Lake City, to San Francisco, California. After many speeches and addresses, the meeting adjourned for one week. There is no doubt but this great project will soon be carried into practical operation, and when it is successfully carried out, by some enterprizing company, it will be easy for them to have a telegraphic line along the road. As the conveyances of this company will go day and night, and have stations every 30 or 40 miles, they will probably go through from the Missouri river to California in about 12 days, perhaps less. Every one is sanguine that such a company will be eminently successful, and I believe it only needs President Young to say, "Brethren, let us go a-head." This probably will be the Company that will construct a railroad across the great Continent.

The health of the First Presidency and Twelve is, generally, first-rate. I have not seen President Young look so well since I came home. He enjoyed very good health at Fillmore.

It will be pretty hard times here this spring, in consequence of the scarcity of grain, through the failure of crops last season, and the severity of the winter. This will probably cause many who are ready, at every trial we are called to pass through, to find an excuse for leaving us to seek other climes, they not being one with us.

We have had good meetings lately, not only in the Tabernacle, but in the wards. The Saints, generally, feel alive to the work of God, and to preparing themselves for the events that are coming on the earth. I will say, brother Franklin, that I *do* enjoy my prayer-meetings in the Endowment House. They are to me a source of much comfort and gratification. I feel oft times, when I do not express it to my

brethren, as Paul said, that we "sit together in heavenly places, in Christ Jesus;" and are truly favoured, and I assure you, while we pray for all our brethren who are on missions, you are especially remembered.

The tithing of this people is now being collected by the Bishops in the various wards, and instead of settling the accounts at the General Tithing Office, all are settled with the Bishops. Minute schedules are issued from the General Tithing Office, which are filled up by the Bishops, and reported back to the Office, and when they are bound they show the tithing of all the Saints; and through that channel, an almost unlimited report of the statistics and finances of the Territory will be yearly obtained.

Space forbids me saying much more, but I will add, that I called lately on your family and found them all well, and anxiously looking forward to next August for your return. Sister Jane has built a considerable addition to your house this fall. I have admired her plan very much, and, for comfort and convenience, consider her addition unsurpassed.

Brother Bullock bids me inform you that he spent two hours with your family last Sabbath. My family are all well, and wish to be remembered to you and brother George Turnbull, Also with myself to all our brethren and sisters in Scotland. Praying God my heavenly Father to bestow on you every needful blessing and bring you safely home in due time, I remain yours devotedly in the Lord,

ROBERT L. CAMPBELL.

IOWA.

Council Bluff City, April 7, 1856.

Dear Brother Franklin—I arrived at this point on the morning of the 31st of March, after a tedious journey of 10 days, from Iowa City, where I last addressed you.

The route from Iowa City to this place is a good one, the distance is 277 miles, and the country is settled all the way. Provisions can be got on this route as reasonable as in any of these upper countries. Horses and cattle are dear all through the country where I have been, but I learned to-day that good work cattle can be got on Grand River, in Misssouri, for from sixty to seventy dollars per yoke. Horses from $80 to $100 per head, and good cows from $15 to $25.

Since I have been at this point, I have got some lands deeded to the Church at Florence, *alias* Winter Quarters, and am building a frame warehouse for the Church, 24 by 40 feet. I have also made arrangements for timber and fuel for Church purposes, for the term of ten years, free of charge. I have also contracted our ferriage across the Missouri, Elk Horn, and Loup Fork rivers, for ten years, at the following rates—across the Missouri, one wagon with one pair of horses or oxen, 50 cents; 5 cents for every additional head; hand carts, 10 cents; men, women, and children, free. Rates of ferriage across the other two rivers—one wagon and team as above, $1,25 cents; loose stock 6¼ cents; hand carts 12½ cents; men, women, and children, free.

There is a great chance for work in this region of country, at the present time. One hundred and fifty men could have employment in this, and other adjoining towns. Common labourers can get two dollars per day, and mechanics three dollars. Towns are springing up like mushrooms after a rain storm.

I shall leave this place in three or four days for St. Louis, to assist brother George in the purchase of cattle, horses, &c. The spring is opening up nice here, grass begins to start in low grounds, and I am anxious to see the emigration rolling along to the peaceful valleys of Ephraim. I have not heard from home since I left England, although A. W. Babbitt, and the mail are expected every day. There will not be much emigration this year except ours.

My kind love to brothers Spencer and Wheelock, and all the brethren of my acquaintance.

Praying heaven's blessing to smile upon you, and hoping soon to see you, I remain, your brother in Christ,

WM. H. KIMBALL.

THE *Boston Bee* contains the following polite hint—"Deacon ——— is requested not to commence snoring in church to-morrow morning until after the commencement of the sermon, as several of the congregation are anxious to hear the text."

News from Utah.

(*From the "Deseret News."*)

LEGISLATIVE PROCEEDINGS.—During the last week of the session of the Legislative Assembly, "An act to incorporate the Deseret Express and Road Company," "An act incorporating the Deseret Agricultural and Manufacturing Company," and, "An act apportioning the Representation of Utah Territory," were passed, as were also more grants to herd grounds, the customary appropriation bills, and several resolutions, and a number of memorials to Congress were adopted.

Upon nomination by His Excellency, the Governor, at the request of the Assembly, Edward Hunter, of G. S. L. City, was unanimously elected President of the Deseret Agricultural and Manufacturing Society, and Charles Oliphant, William C. Staines and Seth M. Blair, of G. S. L. City, James Brown, sen., of Ogden, and Calvin C. Pendleton, of Parowan, were elected directors.

As memorials to Congress are seldom or never heard from after their adoption by the Assembly, the spirit for memorializing was not very enthusiastic, still justice and courtesy seemed to require that a few be forwarded to Washington, as such a course would at least give our honourable senators and representatives a knowledge of some of our views and just demands, and an opportunity for action thereon.

The reported list includes a "Memorial for an appropriation of $50,000 to defray Territorial expenditures upon the State House, and to further prosecute the work thereon; for an appropriation of $200,000 for the purpose of making a road from Bridger's pass, in the Rocky Mountains, to California; for $11,318, to defray the expense incurred by Utah in determining certain points in her boundaries; for right of way for a telegraph from Missouri river to California; for grant of lands, and for the establishment of a daily mail from the Eastern States to California."

It is to be hoped that the General Government will be candidly and liberally disposed towards that portion of the family comprised in Utah's bounds, more especially when they reflect that we have settled upon, and rapidly and peaceably developed a portion of the public domain, so isolated and difficult of occupancy, and so undesirable by any other class of the Union's teeming millions. The taming of the numerous native tribes in our midst, and in the regions round about, with so little bloodshed as yet, the locality of our position, it being a resting and recruiting point, or half-way house, between the Missouri and California, and the small expense we have ever been to the parent, in accomplishing objects so generally beneficial, should weigh in favor of a young Territory, struggling, under so many disadvantages, but with a praiseworthy ambition, for an honourable position among her sisters.

Still further, the continued peaceful characteristics of our Legislative Assemblies, the invariably commendable nature of their enactments, example and doings, the high moral character of the people, and their freedom from a litigous spirit, as evidenced by the small amount of business in our courts, and numerous other cogent praiseworthy facts in our behalf, all call loudly for that encouragement, by way of appropriations, mail facilities, common urbanity and kindly usage, which Utah so richly deserves.

THE LEGISLATIVE ASSEMBLY adjourned on Friday last, the 18th January, at the expiration of the 40 days graciously allowed by the Organic Act for the continuance of the session, and within an hour after, as reported, the population of Fillmore city began to decrease. The Supreme and Second Judicial District Courts having previously adjourned, the members and officers of both branches of the Legislature, the judges and officers of the courts, and the mixed multitude that has been from various causes attracted to the capital during the winter, soon made preparations to change their temporary sojourn for their homes in the different parts of the Territory, and before nightfall most of them were on their way.

Governor Young, Presidents Kimball and Grant, General Wells, Professor Carrington, and most of the members of the Legislative Assembly arrived from Fill-

more city, on the 21st Jan., all in good health as far as we have seen and heard. Honourable Secretary Babbitt, Honourable Enoch Reese, member from Carson, and one or two others preceded them, arriving on the evening of the 20th. On the 22nd the Judiciary department, including the Judges of the Supreme Court, Clerk, United States Marshal and deputies, and other subordinate officers, members of the bar, &c., also arrived, having doubtless done all the legal business on hand or required of them by the laws of the United States and of the Territory, in their several capacities.

We have been informed that there was only one case on the docket of the Supreme Court, and that being shortly disposed of, the Court adjourned for want of business. Who would not like to be a judge in Utah, where there is so little litigation going on and so few crimes committed? The few lawyers that have not as yet taken warning and turned their attention to some other vocation, by which they may obtain a livelihood, had better do so without delay, to prevent their coming to poverty; for they cannot live by their profession in this Territory, as all very well know.

Los Vegas.—Elder William Bringhurst writes from the Vegas, under date Dec. 10, that the brethren in that region continue to enjoy peace, health, union, and plenty, and have nearly finished their fort walls to the height of eight feet. The letter enclosed a specimen of cotton of very good quality, planted on the first of July and gathered on the first of November, affording a fair indication that any required staple and quality can be raised in that locality.

The settlers are quite spirited in planting peach stones and other fruit seeds, and are making arrangements to procure grape cuttings, figtrees, &c., from lower California, and there is no doubt but their soil and climate will prove well adapted to raising almost every desirable variety of the products of warm climates.

Died.—In this city, Jan. 25, 1856, of dropsy, Joseph Ayres, aged 67 years and 7 months. He was a native of England, was baptized in Birmingham in 1841; came to Nauvoo in 1842, and emigrated to the Valley of mountains in 1853. He was a good man, and beloved by all who knew him, and died in the full hope of a glorious resurrection with the sanctified.

Of consumption, in Great Salt Lake City, Mrs. Mary Watt, wife of George D. Watt, aged 50 years.

Varieties.

Persons will refrain from evil speaking when persons refrain from evil hearing.

There is no happy household but that in which both husband and wife have a generous forbearance for each other's follies. If "do as you would be done by" were made the common law, much less parchment would be used.

Sir Moses Montefiore carries with him to Jerusalem the product of a subscription for his co-religionists, amounting to 3,000,000 or 4,000,000f. While at Constantinople, much attention was shown him by the ministers of the Porte. Amongst other favours, a firman was granted authorising the establishment of a Jewish hospital at Jerusalem.

The Chancellor's Difficulty.—A great Chancellor of France, D'Auguesseau, was once asked if he was not struck with the abuses that were going on in the courts subject to him, and whether he had not thought of reforming them. His reply was, "I have often thought of it; I have often considered it; but when I reflect upon the number of barristers and solicitors who would be ruined by it, I hesitate in taking such a step."

Indian War in Oregon.—Among the official documents received from Oregon, is a letter from Joel Palmer, Superintendent of Indian Affairs, who, confirming the statements of Governor Curray, says, "The present difficulty in Southern Oregon is wholly attributable to the acts of the whites," adding, "I cannot but feel it is our duty to adopt such measures as will tend to secure the lives of these Indians, and maintain the guarantees secured by treaty stipulations. The future will prove that this war has been forced upon these Indians against their will, and that too by a set of reckless vagabonds, for pecuniary and political objects, sanctioned by a numerous population who regard the Treasury of the United States as a legitimate object of plunder. The Indians in that district have been driven to desperation by acts of cruelty against their people. Treaties have been

violated, and acts of barbarity committed by those claiming to be citizens, that would disgrace the most barbarous nations of the earth. If none but those who perpetrated such acts were to be affected by this war, we might look upon it with indifference; but unhappily this is not the case.—*New York Herald, April* 22.

THE GRAND NAVAL REVIEW.—On the 23rd of April, the flower of the British Navy—the glory and boast of the British people—was gathered together on the coast of Hampshire, to pass in grand review under the eyes of Her Majesty the Queen, the nobles and representatives of England, the Admiralty, officers of the French Navy, the lords of the shipping interest, and tens of thousands of the British people. As might be expected from such a nation as England, in the exhibition of that part of her strength for which she is most celebrated, the scene was warlike, magnificent, and imposing. Nature also seemed to do her very best to add to the glory of the occasion, and to make it worthy of such a grand national holiday. There were 4 squadrons of gun boats, the "white," the "red," the "blue," and the "light," numbering in all 160. They carried 608 guns, and their aggregate horse power was 12,410. There were 55 ships of the line, frigates, &c., carrying 2,289 guns, and their aggregate horse power was 20,035. The total number of gunboats, ships of the line, &c., was 215, carrying in all 2,897 guns; the aggregate horse power of which was 32,445. Some idea of the grand assemblage of ships on this occasion, may be gathered from the fact, that those sent out from Southampton alone, carrying spectators of the review, were of considerably more tonnage than Lord Nelson's fleet at the battle of Trafalgar.

All is Well.

BY MISS ELIZA R. SNOW.

O awake! my slumb'ring minstrel—
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers—*all is well.*

Strike a chord unknown to sadness,
Strike, and let its numbers tell,
In celestial tones of gladness,
Zion prospers—*all is well.*

Zion's welfare is my portion,
And I feel my bosom swell
With a warm, divine emotion:
When she prospers—*all is well.*

Zion, lo! thy day is dawning,
Though the darksome shadows swell:
Faith and hope prelude the morning—
Thou art prospering—*all is well.*

Thy swift messengers are treading
The high courts where princes dwell;
And thy glorious light is spreading—
Zion prospers—*all is well.*

ADDRESS.—John Thomas, Mr. Thomas Johnson's, Black Rock, Llanelly, Breconshire.

Money List, May 2—9, 1856.

	£	s.	d.
Henry Hamilton	1	9	3
John Mellor (per James Bond)	2	0	0
Joseph Flitton (per William Keech)	2	0	0
John Kessell (per William Jones)	2	0	0
Joseph Flitton (per William Bayliss)	2	0	0
Simon Irwin (per Jesse B. Martin)	8	10	0
Edward Oliver per J. Jaques)	0	1	0
Griffith Roberts	0	11	0
Carried Forward	£18	11	3

	£	s.	d.
Brought Forward	£18	11	3
George Sparkes	2	0	0
Simon Irwin (per J. Waters)	4	0	0
Hugh Roberts (per Evan S. Morgan)	0	7	7
William Brownlow	2	0	0
James Woods	5	0	0
Henry Brown	5	0	0
B. W. Brindle (per C. F. Jones)	12	0	0
	£48	18	10

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XVIII. Saturday, May 31, 1856. Price One Penny.

Marriage and Morals in Utah.

AN ADDRESS WRITTEN BY ELDER PARLEY P. PRATT, AND READ IN JOINT SESSION OF THE UTAH LEGISLATURE, BY MR. THOMAS BULLOCK, CHIEF CLERK OF THE HOUSE, IN REPRESENTATIVES' HALL, FILLMORE, DEC. 31, 1855. THE ASSEMBLY TENDERED THE AUTHOR THEIR THANKS BY A UNANIMOUS VOTE, AND BY A LIKE VOTE ORDERED THE ADDRESS TO BE PUBLISHED IN THE "DESERET NEWS."

(*From the "Deseret News."*)

Mr. President and Gentlemen—At the opening of the present session of our annual Legislature I had the honour of being unanimously chosen Chaplain of the Council.

I was then and there laid under a solemn oath, to faithfully perform the duties of this high and holy calling to the best of my abilities, and was also solemnly charged by the honourable President, Mr. Kimball, not merely to be fervent in prayer during the session, but also to contribute my mite in moulding the moral and social institutions of our common country.

In accordance with these sacred responsibilities placed upon me, I have, with some pains, prepared this address, which I am extremely happy in having the privilege of laying before you; not merely, or principally for your sakes; but for the sake of the people of our Territory—our nation, and the world.

As our young and rising Territory is about preparing to enter upon her sovereignty as a free and independent republic, and to assume her place amid the family of American States, it becomes her citizens, and especially those engaged in founding her institutions, to purify themselves and to come together with pure hearts and clean hands; and, clothed with light as with a garment, lay a constitutional foundation, and make or adopt such laws as will tend to purify and exalt the people—establish righteousness and peace, and multiply and perpetuate a nation of freemen in the highest degree of moral, intellectual, and physical development.

No time-serving, or mere temporary policy should enter into our composition, or influence us for one moment. We act, not merely or principally for ourselves or the living age; but for untold millions of posterity, and for ages yet unborn; who, doubtless, will be influenced by our institutions, and mould their morals, manners, precepts, and even their consciences, more or less, after the pattern we set them.

A wholesome moral atmosphere, and a conscience purified and enlightened by

the spirit of truth, are indispensably necessary to a permanent national growth, and to the strength and perpetuity of institutions.

The All-wise Creator, the God of nature, has implanted in the human heart certain affections, which under proper culture and direction, give rise to family ties; hence the necessity and importance of the moral and social relations, and the institutions for their proper direction and government.

'Tis Nature's universal law, and the just and great commandment with blessing; that each and every species should multiply and fill the measure of its creation. Hence the growth of families—the germs of nations; and hence, as we before observed, the necessity of laws founded in wisdom, to guard, as it were, the fountain and issues of life.

In short—moral and social affections and institutions are the very foundation of all government, whether of family, Church or State. If these are perverted, or founded in error, the whole superstructure is radically wrong, and will contain within itself the seeds of its own decay and dissolution. These facts are not only self-evident, but are according to all experience: being exemplified in the decadence and dissolution of nations and empires of old; as well as in the general weakness and corruption so characteristic of men and things in more modern times.

The Prophet Isaiah, in looking through the vista of long distant years, at length beholds the vision of modern "Christendom," or of the corruptions growing out of Roman sway. He exclaims, Isa. xxiv. 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws; changed the ordinance, broken the everlasting covenant."

We here inquire: What laws were transgressed? What ordinance was changed, and what everlasting convenant was broken—the effect of which would defile the very earth under its inhabitants? This leads us back, in our researches, to the earliest institutions, laws, ordinances, covenants, and precedents on record touching marriage and the moral and social relations.

If we find laws, statutes, covenants and precedents emanating from God; sworn to by himself to be everlasting; as a blessing to all nations—if we find these have to do with exceeding multiplicity of the race, and with family and national organization and increase—if such institutions are older than Moses, and are found perpetuated and unimpared by Moses, and the Prophets, Jesus and the Apostles, then it will appear evident, that they were intended to be perpetual; and that no merely human legislation or authority, whether proceeding from emperor, king or people, has a right to change, alter, or pervert them.

It will then remain to be shown by whom these institutions were changed, or perverted; the direful effect of such change upon the nations; and the only course left for those who would survive the crash of nations and the wreck of worlds.

Our object, gentlemen, is to urge upon the statesmen and people of, at least, one state or government of our earth to avoid the rock and quicksands on which so many have made shipwreck—to restore the laws, the ordinance, and the everlasting covenant of our God; that her citizens may be purified and preserved by the same; and her institutions, being founded in truth, may be perpetuated for ever.

I beseech, therefore, honourable gentlemen to hear me patiently. Abraham, the friend of God, lived in Asia upwards of four hundred years before the law of Moses was written on tables of stone, or thundered from Mount Sinai.

To this man God gave laws, commandments, statutes, and judgments in an everlasting covenant. He said unto him, Genesis 12th, verse 2nd, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

And again, Genesis 17th chapter, verse 1st to 8th, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying: as for me, behold my covenant is with thee, and thou shall be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations

of thee, and kings shall come out of thee, and I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

In the foregoing promises it is evident that there is an everlasting covenant, touching multiplicity of our species, government-making, or the raising up of families and nations, and their exceeding prosperity and increase: a covenant everlasting and unchangeable in which all nations should be blessed, if they were ever blessed at all.

In connexion with this covenant we have reason to believe that God would reveal laws, statutes, and institutions which would be productive of the greatest possible increase of a wise, healthy, and virtuous posterity.

In the precedents recorded of Abraham and his posterity, two principles are conspicuous as being subservient to the carrying out of these ends, viz.—

First: A plurality of wives—

Secondly: An entire prohibition of all sexual intercourse, except upon the principle of marriage: a breach of which was considered a capital offence, punishable with death. God provided Abraham with Sarah, Hagar, Keturah, and several other wives not named. By this means he became the father of many nations, and his seed was multiplied exceedingly.

God also gave to Jacob, Abraham's grandson, four wives: viz., Leah, Rachel, Bilhah, and Zilpha; by which means he became the father of twelve tribes. The history of these things is so conspicuous in the book of Genesis that we need not quote chapter and verse.

Now after Abraham had obtained all these wives, and had raised up children by them, the Lord bears testimony in the 26th chapter of Genesis, verse 5th, saying, "Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Here then, we have demonstration that a man living four hundred years before the law of Moses was given, had statutes, commandments, and laws given him of God; and that he kept them.

These laws evidently included polygamy or plurality of wives, from the fact that he had them, as a means of carrying out the promise of exceeding multiplicity. Here, then, the matter is set forever at rest, that polygamy is included in the ordinance of marriage, and in the everlasting covenant and laws of God; and that, under proper regulations, it is an institution, holy, just, virtuous, pure, and, in the estimation of God, abundantly calculated to bless, preserve, and multiply a nation.

Hence the laws of some of our states, which recognize polygamy as a crime, are at once both unscriptural, and unconstitutional, as well as immoral. Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each state, guarantees the liberty of, at least, an enlightened conscience, founded on the moral law of God as found in that holy book. Hence, should an individual, or a community, in all good faith, regulate their marriages by the laws of God as given to Abraham, no state law can harm them, while the civil courts are bound to abide that holy and sacred guarantee of the Constitution: viz., "Liberty of conscience."

Having demonstrated the fact of an everlasting covenant made with Abraham and his seed, including plural marriage, and certain laws designed to multiply and bless many nations, and to be a blessing to all the families of the earth, we will now inquire after the penal laws touching morality, or the intercourse of the sexes.

The first intimation we will notice on this subject is found in Genesis 20th chapter, as follows—"And Abraham journeyed from thence towards the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my sister; and Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, behold thou art but a dead man for the woman which thou hast taken, for she is a man's wife. But Abimelech had not come near her: and he said, Lord wilt thou slay also a righteous nation? Said he not unto me, she is my sister? And she, even she herself, said, he is my brother; in the integrity of my heart, and the innocency of my hands have I done this.

"And God said unto him in a dream, yea I know that thou didst this in the in-

tegrity of thy heart, for I also withheld thee from sinning against me; therefore suffered I thee not to touch her. Now, therefore, restore the man his wife; for he is a Prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine." Here we have the law of God revealed by his own mouth, about four hundred years before the law of Moses was given; making death the penalty of adultery.

This penal law, then, was part and parcel of the laws, statutes, and covenants under which Abraham and his neighbours lived, and it seems to have been an ancient and general law handed down by the fathers, to which Abimelech was no stranger; he did not plead his ignorance of the law, but the innocency of his intentions, and his ignorance of the true circumstances.

Again, Genesis, chapter 34th, records a case of fornication, committed by Shechem, the son of Hamon, the Hivite, prince of the country, with Dinah, the daughter of Jacob, the grandson of Abraham; and how punished. Two of the sons of Jacob, viz., Simeon and Levi, took their swords and slew this fornicator and all the men about him, who had been accessory to the seduction of their sister, or who had consented thereto; and they took their goods for a spoil. They may in this case have superseded the bounds of the law; but still it goes to show with what abhorrence these sons of a chaste and plural marriage held the crime of fornication.

We will now inquire whether the law of Moses, or the Gospel ever changed the covenant of Abraham, or disannulled the law of marriage, or the penalty of death affixed to adultery and fornication.

For this purpose we shall trace the subject down through the different ages and dispensations, bringing a few instances, out of many, illustrative of the subject. But first of all, we will take the direct testimony of the Apostle Paul, found in Galatians, 3rd chapter, and 14th and 18th verses inclusive, which read thus—"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth it, or addeth thereto. Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ—the law (of Moses) which was four hundred and thirty years, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, (of Moses,) it is no more of promise but God gave it to Abraham by promise."

Again, verse 29th, Paul says to the Gentiles—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here we have the most direct and positive testimony, in the New Testament, that the covenant and promise made to Abraham were intended for all time, and for the believing Gentiles, and all true Christian people; and that they were entirely distinct from the law of Moses, and were never disannulled, or changed, either by Moses or Christ. Hence we affirm that the law of plural marriage, and death as a penalty of adultery and fornication, has been in force through all time, and through every dispensation, from Abraham till the present: and that of right it should be of force among all truly Christian nations: that the carrying out of these holy laws in righteousness would greatly multiply and bless a nation; and that the breach, or change of them, would corrupt the world, and defile the very earth with abominations.

But, let us now come to historical illustrations. In the 25th chapter of Numbers we have an account of Zimri, a prince in Israel, who committed fornication with Cosbi, the daughter of Zur, a prince of Midian; and how Phinehas the grandson of Aaron, the Priest, took a javelin and thrust them both through the body, and slew them; and how the Lord staid the plague on account of this act; and rewarded Phinehas with an everlasting covenant of Priesthood, for his zeal in thus punishing the crime of fornication.

We should remember, too, that Moses, who was himself a polygamist, both in practice and as a legislator, was the Prophet and legislator, under whose administration this crime was thus severely punished.

In the first book of Samuel, chapter 1st, we find an account of Elkanah, and his

two wives, Hannah and Peninnah; and of Samuel, the son of this pluralist, who was a promised child, devoted to the service of God and brought up in the holy temple. To this child came the word of the Lord against the house of Eli the Priest, saying, (1st Samuel, 3rd chapter, verses 11th to 14th) "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all the things which I have spoken concerning his house: where I begin I will also make an end. For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

Here seems to be certain sins which the ordinances of remission could never cleanse. God swore that neither sacrifice nor offering should ever atone for them. What were these sins committed by the sons of Eli? The answer is found in the 2nd chapter of 1st Samuel. They, as Priests, robbed the sacrifices, and committed whoredoms with the women who came to the tabernacle: this they did repeatedly and would not repent. In the 4th chapter of said book, we find the record of the fulfilment of the words of the young child, Samuel. Israel was worsted in a battle with the Philistines; the two Priests, the sons of Eli, Hophni and Phinehas, were slain; the sacred ark which they bore was taken by the enemy. Their father Eli, on hearing this news, fell backward and his neck brake; and Phinehas' wife died on hearing the same news. Here we have a most striking example and illustration of God's blessing on plural marriage, and of His curse, and death, attendant on adultery and fornication.

Samuel, the son of Elkanah, the polygamist, was blessed as a holy Prophet, to denounce death upon adulterers.

We next will notice a case of adultery committed by David, king of Israel, and how punished. 2nd Samuel, chapter 12, verses 7 to 14—"And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would, moreover, have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and has slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hitite to be thy wife.

"Thus saith the Lord, behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun. And David said unto Nathan: I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

Here, again, we find death the penalty of adultery; but in this instance God in His mercy spared his life because it was a first offence, and because he sincerely repented. But He punished him very severely, in the death of his child, in taking his wives from him, and in denouncing rebellion and war in his own house.

In this instance, as in all the former cases, the same God who punishes adulterers with such severity declares in favour of polygamy, and expressly reveals the fact that He Himself gave into David's bosom the wives of his master, Saul.

These few instances, drawn from the Old Testament, must suffice to show that Moses and the Prophets did not alter the law of marriage, or the penal laws against adultery, &c., as existing in the everlasting covenant made with Abraham.

We next inquire whether Jesus Christ or his Apostles ever altered or abolished these laws. John, chapter 8, verses 3 to 7, reads thus—"And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law, commanded us that such should be stoned; but what

sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity—a point in hand: but so far from this, he ordered the woman to be immediately stoned: provided there was one virtuous man among all her accusers who was himself so pure as to be worthy to execute the law; but as none were found in that age of degeneracy, she went unpunished; but was strictly admonished to sin no more.

Again, 1st Corinthians, chapter 5th, verse 5th. The Apostle Paul, in reference to a person in the Church who had committed fornication, exhorted the Saints "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And the spirit being saved in the day of the Lord Jesus, must have had an allusion to the great day of his second coming; thus showing that the fornicator, under the light of the Gospel, had forfeited his life in this world, and his salvation in the world to come, for at least eighteen hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse appears to be the same; growing out of a fixed and unchanged law of God —a wise provision—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life.

It is true Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt on practical plurality in their own age, for the best of all reasons, Judea was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way, and perverted the pure institutions of their more virtuous fathers. Hence John the Baptist and Jesus Christ reproved them sharply, calling them a generation of vipers—"an evil and adulterous generation, who had made void the law of God by their traditions." But, one thing is certain—Jesus Christ and his Apostles always approved of Abraham, Isaac, and Jacob, and the holy Prophets of old, bore testimony of their virtue and faithfulness, and represented them as honourable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said on one occasion to the Jews, "If ye were Abraham's seed ye would do the works of Abraham." On another occasion he said, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God;" but ye shall be thrust out. See Luke 13th chapter, verses 28, 29.

Paul and the Apostles exhorted the Saints to be like Abraham the father of the faithful, whose children they were through the Gospel; and if children, then heirs to the same covenants of promise.

Now we have already shown that the promises made to Abraham, to which the New Testament Saints were heirs, included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same. But, lest any might mistake this point of the covenant and promises, Jesus Christ himself has set it for ever at rest. He said, Luke 18th chapter, verses 29, 30, "Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come, life everlasting."

Men, brethren and fathers—In this review we have proved—

First: An everlasting covenant made with Abraham, in which all nations should be blessed.

Secondly: That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity, and growth of families, nations, and kingdoms.

Thirdly: That God, being the best judge of the means of multiplying, appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade, on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage.

Fourthly: That the covenant and laws

pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob were never altered or disannulled either by Moses or the Prophets, Jesus Christ or the Apostles; consequently that this covenant, and the laws, penalties, and promises thereunto pertaining, are, or by right ought to be, still of force.

Fifthly: That all nations were to be blessed in these covenants and institutions; and that the Gentiles were to become fellow heirs of the same by the Gospel; through which they became the seed of Abraham.

And, sixthly: That to transgress these holy laws, change this ordinance, or break this everlasting covenant, would, according to Isaiah the Prophet, "defile the very earth, under the inhabitants thereof." We next inquire: What power has been guilty of such innovations? "Who has transgressed the laws, changed the ordinance, broken the everlasting covenant?"

This we charge home upon Rome. She is the "fourth beast" of Daniel's vision: "She ruled the earth as with a rod of iron:" "She made war with the Saints and overcame them:" She changed the laws and institutions of both Jews and Christians: by her sorceries were all nations deceived: She, in short, is "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." She licensed whoredoms; but forbade to marry; allowing to none of her citizens but one wife, and to many of them, viz., the clergy, none at all.

Every, so called, Christian nation, including even Protestant England and the American States, has retained, at least, this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was, under all dispensations, by the law of God considered a capital offence—a crime unto death; and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, Prophets, or Apostles. Yea, fellow citizens, the laws of some of our states, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder what God hath joined together; and would doom those holy Patriarchs, themselves, to hard labour and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity; and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called "Virtue," and such institutions be dignified by the name of "Christianity." Such institutions have filled "Christendom" with whoredoms, her cities with abominations, and the world with disease and rottenness; till the words of Isaiah have been fulfilled: "The earth is defiled under the inhabitants thereof."

For instance, look at Paris, the capital of Christian France; one third of the children born there are said to be illegitimate, according to their own laws. Look at the capital of Austria, another so-called Christian power: one half of her children are said to be illegitimate.

Look at the census of Europe, and even of our older states of this Union: see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single, and to never form those ties which would enable them lawfully and honourably to answer the "end" of their creation as wives and mothers. Nor is this all; under the present institutions men are trained to feel little or no obligation to marry: many of them choose to live single. This increases the number of females doomed to single life. Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigour of life—candidates for the sacred offices of husband and father; by which means the same number of females are, by the monogamic law, added to the prohibited list. All the surplus female population arising from these and other causes are, by the one wife system, utterly prohibited marriage; and thus compelled to break the first and great command of God, viz., "Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities; with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn having no husbands; the virgins mourn, having no

bridegrooms; children mourn, having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters, and is ready to yield to the cries of justice for vengeance on the earth.

What, then, shall the righteous do? We reply: Restore the law of God—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age, bless them, and say—"Be fruitful and multiply." Make death the penalty for fornication and adultery; thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life. hatred, envy, jealousy, infanticide, illegitimacy, disease, and death, like the millstone cast into the depths of the sea—sink with Great Babylon to rise no more. Let every man and woman be virtuous, pure, holy, filling the measure of their creation. And let us go to, and fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous, and highly intellectual seed—whose hearts shall delight in the law of God.

Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the Gospel; let His law be indelibly engraven on the tablet of their hearts; let them be early indoctrinated in every principle of virtue and honour; that each may be a conservatory of chastity, and wield a savoury influence in every circle of his acquaintance. Let them learn to respect themselves as sons of God, and the other sex as sisters—daughters of the Highest—holy vessels, eternal beings, destined as companions and co-workers in the great science of life. Let them be taught to aspire, by every principle of honour and integrity, to the Patriarchal throne, as heads of families and saviours of men.

Let our daughters also obey the ordinances of God, and receive and cultivate the gift of the Holy Ghost, in every good and pure affection. Let them early understand the true relationship they are destined to sustain to the other sex. Let them be taught to respect them as brothers, worthy of their confidence and affection—worthy to become their saviour and head, as Christ is the head of the Church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother; to be the ornament and glory of man; and to share with him a never fading crown, and an eternally increasing dominion.

In short, let us educate our sons and daughters in all that is holy, and true, and virtuous, and pure, and lovely, and of good report; let us gradually and carefully develop in them the true affections and attributes of their nature, let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation; that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 31, 1856.

THE RESULTS OF THE LATE WAR.—Another great tragedy in the world's history has been acted, and the groans of slaughtered thousands are being forgotten amid the din of commercial strife and of maddening speculation.

This is peculiarly an age of excitement—of restless, unceasing exertion for the attainment of something which, if secured, seldom or never satisfies the mind. If the object of pursuit eludes the grasp of the pursuer, his exertions are not checked—his course is only changed. So it is with the war that has just ended, or rather, for the

present, suspended. Nominally, peace is made, but it is only a lull in the conflict, brought about by the force of circumstances operating upon the contending parties. The same ambitious projects, corrupt motives, and evil passions, still exist in the bosoms of those who have been contending. The elements of strife are not diminished, but rather increased, and they may burst forth in still greater fury, when those who have been winded in the contest shall have increased their means of aggression by reaping, for a time, the renovating fruits of peaceful industry. The object of nations is still selfish, sordid aggrandizement, at the expense of their neighbours. Success is the great criterion by which they judge of the righteousness of the course which they pursue in the attainment of their object.

The human family is like a vast machine, operated upon by a tremendous motive power, with nothing to regulate its movements, or to check its accelerating motion. If the parts come in collision, there is a crash, and the weaker part is destroyed, but the machine still rushes on, until it is so far impaired that it can answer no useful purpose. So it is with mankind, they live fast, die fast, and, when they come in collision with each other, the weaker are crushed by the stronger. This is the case in peace as well as in war; with individuals as well as with nations; and the machinery of the world, as organized by men, is becoming so worthless that the Lord will soon remove the rubbish out of the way, in order that something better may occupy its place.

Probably, no war of modern times has been so destructive to human life, in proportion to the numbers engaged in it, and the time it has lasted, as the one which has just ended. It is difficult even to approximate to a correct estimate of the number of human beings whose lives have been shortened by it, or how many years of life allotted to man have been blotted out from the annals of time. If the whole list of destructive ills which the war has brought about were taken into consideration, in all their ramifications, the deaths caused by it may safely be estimated at one million. Blood guiltiness rests somewhere, but where it is, it is not our province to determine. When all things that are hid shall be revealed, it will be made manifest.

It is not our design to detail the events of the war, or to pass our judgment, separately, upon the parties who were concerned in it. It is its results in which we are more particularly interested. The bearing it has on the future, relative to the gathering of Israel, and the establishment of God's kingdom on the earth, are the principal points of interest to the Saints.

The times of the Gentiles are being fulfilled, or the time when they will cease to rule on the earth is at hand. When their kingdoms are utterly overthrown, when peace and righteousness are established on the earth, and the city of Zion has become the great capital of the world, and Jerusalem an auxillary city, governing the eastern hemisphere, then the "balance of power" will be established so that it will never need re-adjusting, and the map, not only of Europe, but of the whole earth, will be permanently arranged. While the rest of the world speculate on the effects of the war, and of the treaty of peace which has terminated it, on trade and commerce, on the destiny of Turkey, and the politics of Europe; to Latter-day Saints it has an interest which supersedes them all. To them it is enough to know that the hand of the Lord is visibly manifest in it, in bringing to pass that which He has promised concerning Israel in the last days—that they should be gathered again to the land of their fathers, rebuild the holy places at Jerusalem, and there offer to Him a burnt offering in righteousness.

The way has been gradually opening, during the past century, for the gathering of the Jews to the land of their fathers. The curse that has rested upon them since their dispersion by the Romans, has been gradually removing. In this matter, in the

old world, Britain has taken the lead, and she has yet, no doubt, a still more important part to act in it, and well would it be for her if she would act her part in the name of the Lord, and for the accomplishment of His purposes, instead of for merely political objects and her own aggrandizement.

The ostensible object of Russia, in its late attack on Turkey, was to protect the Greek Christians who form a large portion of its population, and to gain possession of the holy places at Jerusalem. This accomplished, Turkish territory would soon have fallen under Russian rule. Although we believe that Russia enjoys as free a government as Russians are capable of appreciating, still, had she gained the preponderance in Turkey, a sturdy and vigourous despotism would have taken the place of a decayed one, already ripe for a change more consonant with the liberal spirit of the age. The enemies of Russia have done in part what she aimed at—liberated the Greek Christians of Turkey, but not them exclusively, for on the broad principles of freedom, they have laid the foundation for all religionists to enjoy liberty in Turkey alike. The Allies sought only to check the progress of Russian aggression, and they have succeeded, at least for the present, and to make this check more lasting, they are endeavouring to resuscitate a decayed empire, by forcing upon the Sultan the adoption of a more liberal government, in order to devolop the natural resourses of his dominions. Thus, while the Allies have in whole and Russia has in part accomplished the selfish objects for which they went to war, the Lord has most admirably made them both the instruments for accomplishing His will in opening the door, more effectually, for the deliverance of the Jews and their restoration to the promised land. The great obstacles to the gathering of the Jews—want of protection and the right to become owners of the soil—are now removed, and they have the privilege of becoming the legal owners of that land, the very dust of which they hold sacred. The oppressions which they have been subject to for centuries, have compelled them to lay hold of that great lever of power—gold—to an extent that will enable them to make rapid progress in the work of gathering when they once move in it as a people, and to make rapid advancement to power and nationality as soon as they begin to act upon the principle of union, and that time is, evidently, near at hand.

We have read much that has been said by the newspapers of the day, on the subject of the late war, and the treaty of peace which has concluded it. They have treated largely on their political consequences, and on their important bearings on commerce and civilization, to the entire exclusion of the most interesting event which they are likely to be the means of accomplishing. The restoration of the Jews to the land of promise, in the latter times, is plainly foretold in the Scriptures, and Christ said, that when it did transpire the times of the Gentiles would be fulfilled, and yet, this event, which will be a great turning point in the destiny, not only of Christendom, but of the world, scarcely elicits any attention or interest. It shows how completely sectarian Christians, with the Bible in their hands, are blinded to the Lord's purposes and their own destiny. Probably their eyes will be opened when their time is fulfilled —their glory departed, and the "law goes forth from Zion, and the word of the Lord from Jerusalem."

THE ENGLISH LANGUAGE.—We are highly gratified to learn, by the correspondence from Denmark, that laudable efforts are being made in that country to carry out our counsels—for the Saints who do not understand the English language to endeavour to acquire a knowledge of it. Elder Haight and the Saints are evidently moving strongly in the matter, and in the right direction.

The order for English books, referred to in Elder Haight's letter, together with

others previously received, amounts to an encouraging item, and we presume that quite a number of the native Elders who labour under him begin to find the vail removing from their minds which has in part hidden the light that comes from Zion. We trust that they will soon realize, from this cause, a considerable addition of knowledge and power to do good, and to advance the work of the Lord.

We also learn that in Wales many of the Saints are making progress in acquiring a knowledge of the English language, and we anticipate that but a short time will elapse before there will be a host of Elders, both in Wales and in the Missions on the Continent, who will be able to acquire the intelligence that flows from Zion, by the same medium through which it is first given to the world, and, hence, be the better able to diffuse it among the people where they labour.

We are rejoiced to see the energy with which the foreign Saints are taking hold of this subject, and we say that, if they will persevere, they will reap abundant blessings as the reward of their labours.

THE "ENOCH TRAIN."—This ship sailed from Liverpool on the 23rd of last March, and arrived at Boston on the 30th of April, after a voyage of 39 days. Although the passage was somewhat lengthy, it appears to have been pleasant and agreeable.

We have received an interesting report from Elder James Ferguson, President of the company of Saints who sailed in the *Enoch Train*, but it came to late for insertion in this Number of the *Star*. It will appear in the next.

APPOINTMENT.—Elder Joseph Schofield is appointed to preside over the Lands-End Conference, instead of Joseph Taylor, who is disfellowshipped because of transgression.

F. D. RICHARDS.

Foreign Correspondence.

DESERET.

Parowan, Iron County,
Feb. 5, 1856.

Brother Franklin—In the midst of a winter unusually severe, in this country, I find myself on my old stamping ground, and in anticipation of the passage of the monthly California mail, I take the pen to give you a few items that have occurred since I last wrote.

The Supreme Court held its session at Fillmore, and after sitting several days, it disposed of its only appeal case by confirming the decision of the court below, and settling it as a principle of the Utah Judiciary, that a thief should have justice done him, and serve out the imprisonment due for his crime, lawyers quibbles to the contrary notwithstanding.

An adjourned term of the District Court closed its sitting on the 16th of January; also, the Legislature adjourned on the 18th. A considerable number of men were at Fillmore from this and Washington counties, to attend the courts as jurors, witnesses, &c. Myself and the Representatives, accompanied them on their return home to this place, where we arrived on the 19th of January.

On Sunday the 20th, William H. Dame was appointed to preside over this stake of Zion, in place of the late John C. L. Smith, deceased. Calvin C. Pendleton and Jesse N. Smith have been chosen his Counsellors. Mr. I. C. Haight has been engaged in taking the census of Iron and Washington counties, which has been no small task in the winter. The population of the two counties, as far as reported, is about 7000.

I preached three times at Cedar City on

Sunday last, to a very large assembly. I attended a party of the Quorum of Elders on Saturday evening. Preparations were making for the prosecution of the Iron business in the spring. A new saw mill has been erected near the old iron furnace; also a saw-mill in Pine Valley, about 30 miles from Cedar.

They have a Dramatic Association, which gives entertainments twice a week, also an excellent brass band; and altogether, Cedar city is one of the most flourishing places in the mountains. Parowan is much smaller in population, but is still a thriving place. The destruction of the crops by the grasshoppers has given its progress quite a check the past season.

The death of President J. C. L. Smith was deeply deplored by the people here. Bishop Lewis has built a store-house of stone, two stories high with basement cellars. It is the best store-house in the Territory. A company of brethren leave here to-day for the Beaver, to commence the settlement there. One hundred families are expected to locate there this spring. The water is lower in the creeks than it has ever before been known to be by the oldest inhabitant. Pine creek is dried up, and most of the streams have been frozen so that the water does not get down to the valleys, except for a few hours during the day.

They have a Dramatic Association in Parowan, which plays every Saturday night. They are playing some choice pieces, and give good satisfaction to the people, as is evinced by the crowded houses they draw.

G. A. Smith.

HINDOSTAN.

Calcutta, Hindostan, March 8, 1856.

President F. D. Richards.

Dear Brother — Having just arrived from Orissa, I again improve the opportunity of communicating to you a few items respecting the work of the Lord in this part of the vineyard.

During my late mission south of this, I have visited the chief military stations, delivered public lectures, distributed tracts, visited the mansions of the great ones, the humble domicile of the poor, and I have borne testimony to their inmates of the truth and fulness of the Gospel, as it is now restored through the Prophe Joseph Smith.

These testimonies, of course, elicited great contempt from the proud aristocrats of India, none of whom, or with very few exceptions, received my testimony, but rejected it with the greatest scorn.

Those of humble circumstances, who believed the truth, were afraid of losing their bread if they openly embraced it. The spirit of fear enslaves them, and totally deprives them of their agency. They do not possess moral courage enough to induce them to take up the cross. Consequently they continue in the popular stream of corruption which is so characteristic of India, whose inhabitants live and roll in luxuries, not knowing how to appreciate God's blessings, they only pervert them to their own condemnation.

Heathenism and modern Christianity are on a par in relation to morality, and I can with certainty record that, professing as they do so much sanctity, the Christians are more culpable than the Heathens. In all my travels in India I have observed that immorality, with its train of miseries, follows closely after Europeans. Infamy is the great characteristic of the soldiers in general. There are most unmistakable evidences of vice stamped upon the countenances of what are called native Christians. The tender sex will follow us through the avenues of their cities and villages, offering themselves for money in broad daylight without a blush of shame. So much for Christian civilization! Yet, in the face of this, when I announce myself as a minister of the Gospel, as taught by us, these introducers of corruption are all ready to exclaim, "Polygamy! Licentiousness! Beastliness! Away with him!" Now these vices and inconsistencies are palpable facts, which look sectarian Christians right in the face, and they cannot get away from them.

I have baptized none down south, neither are there any investigating, to my knowledge; but this I do know, that my skirts are clear from their blood, and God has a reckoning with them.

I arrived here on the 3rd instant, just in time to see Elder A. Musser, who was going on board the ship *Viking*, on his way home *via* London. Captain Winzon, our much esteemed and true friend, who brought us out from America, gave him

a passage gratis. He feels highly honoured in taking a servant of God, for he has learned by experience the efficacy of the Holy Priesthood, for he testifies to the fulfilment of predictions pronounced upon him by the Elders of Israel.

I accompanied them down the river three days, and preached the Gospel to many. One Captain Kelly is very much interested, and wants to go to the Valley. Others are making inquiries, and while they remain I shall feed them. I had a joyful time with Elder Musser, whom I had not seen for nearly three years. He arrived from Bombay about two months ago, having left fifteen members in that Presidency, but they are in a very scattered condition, being unable to organize themselves into Branches. There is no one appointed to preside over that mission. Elder Musser has faithfully fulfilled his mission, and returns home with the confidence of all the Saints. I have tried much to get up a small company to go with him, but owing to the scattered condition of the Saints, and their poverty, I have been unable to accomplish it. I am resolved, in the strength of Israel's God, to stir up the few who remain scattered over this country. I have corresponded freely with all those who are taking any interest in getting away, but many or most of the Saints here are very poor, and will require time to accumulate means in order to emigrate.

My present circumstances are anything but satisfactory as regards preaching, &c., there having been no public meetings held since I left in June last. The people have rejected our testimony. However, it is my intention to cry aloud and spare not whenever an opportunity offers for preaching.

I will especially make endeavours to gather up to this place, between now and the month of June, and leave the country for good. I shall have much to do if I accomplish it, owing to the never-ending time it takes to do a little in this country. In this respect it is the worst country, I am quite sure, under the sun; it takes the people so long to move, and the Saints to a great degree are dependant upon their usages, customs, &c.

We number, in this Branch, about 14 members; there are 7 in the Madras Presidency; and 8 at Rangoon under the charge of Elder McCune, who is very diligent and punctual in meetings, &c. I have not had time to see them all since my return.

Elder McCune has made collections for the P. E. Fund, which will probably be used for migrating the poor from this place. I instructed him to receive donations, with the view that it should be applied in this country if absolutely necessary, and I really believe it will be. If I have done amiss in this one particular, I shall cheerfully comply with your instructions relative to the matter. The peculiar circumstances of the Saints in this land led me to do so, and as no helping hand can be extended to them from the P. E. Fund in England, I concluded that it was the best means I could devise, under the present circumstances.

I must here add that two have been added by baptism to this Branch since my last report—one a widow, the other chief officer of the ship *Lancaster*, in which Elder Musser came from Bombay; he baptized him last sabbath.

One death has occurred in this place, also one at Madras; and of late, in the general hospital at Calcutta, that of our esteemed brother, Elder Adams, who for a long time had been sickly. He had taken his discharge from the army, and proceeded from Rangoon to this place, with the view to accompany brother Musser home, but after a partial recovery he took a relapse, which ended in the embrace of death.

Brother Adams was among those who first received the Gospel in India, and has faithfully discharged his duties pertaining to his office, to the best of my knowledge. His name stands most prominent on the tithing list, and that of the P. E. Fund, which is conclusive evidence of his strong faith in the work. He was exceedingly anxious to return to Scotland and take his mother to Zion. He would, I am informed by brother Musser, often exclaim, in a flood of tears, "O that I may live to take her to the Valley!"

I have not had time to glean any information respecting his affairs, but shall request brother McCune to report the same to his bereft parent. To make it short, he has died the death of the righteous, and awaits his reward in common with all the faithful Saints who have left and who will leave this frail existence. Peace to his slumbering ashes!

I am happy to inform you that I have just received your kind favour of the 18th

of January, enclosed in which is a bill for books. I greatly appreciate your unremitting exertions on our behalf in this dark corner of the earth.

With sentiments of profound respect, I remain your brother in the Gospel of peace,

R. SKELTON.

DENMARK.

Copenhagen, May 8, 1856.

President F. D. Richards.

Dear Brother—As the anxiety to learn the English language, and to get acquainted with the doctrines of our Church, increases among the Danish Saints, the demand for English writings increases accordingly; therefore, I forward to you the inclosed "little order for books," which you will please to send me, and charge my account with the amount. I am pleased to see how desirous the Saints are to obey the counsel concerning this matter, as well as in others pertaining to the future benefit of the people of God. The Priesthood are faithful in carrying out every instruction, and in making all possible effort to roll on the work which is opposed in many ways in these lands, but yet it is advancing.

I have learned by a letter from Elder J. A. Ahmansen, that the Scandinavian Saints had arrived safely in Liverpool, which was a great satisfaction to me, and I expect that they, ere this, are crossing the Atlantic on their way home to Zion, the place which they have long desired to see. . . . .

It is a general time of health here, at present, and I hope you are enjoying this inestimable blessing.

With much respect and esteem, I remain your fellow labourer in the Gospel,

H. C. HAIGHT.

Copenhagen, April 26, 1856.
Lorentsens gade 504, E. 2.

President F. D. Richards.

Dear Brother—More than a year and a half has passed away since we had the honour of being favoured with a visit from you. Never do we forget the happy hours we spent in your company; and though we did not understand, without the help of an interpreter, very much of what you said, nevertheless the power of your words penetrated to the very inmost recesses of our hearts, and gave us joy and happiness without measure. How very often, in my youth, have I felt a singular desire to have lived in the days of the Apostles and Prophets, and I have been very sorry on account of it not having been my destiny, but your presence here convinced me of my happiness, and I felt to rejoice like Simeon in days of old.

You have been ever since that time in warm and dear rememberance with every one of us, and I have, many and many a time, endeavoured to look up to you through the *Millennial Star* and other communications which were able to give me light, but it has always been like looking through a veil, on account of my not understanding your language; but I am now very thankful to the Lord, that this veil begins to be considerably thinner, and my hope is that it will soon be perfectly drawn away.

But through all this, I have, nevertheless, perceived that you have been as a father to us, in providing for our emigration in a very satisfactory manner, which I have very often learned through letters from the emigrating Saints. Your care towards us is further evidenced by sending to us our beloved and esteemed brethren, Daniel Spencer, and Joseph A. Young, on a visit in order to encourage and strengthen us, and in the society of whom we spent happy days, and enjoyed an increased portion of the Lord's Spirit. Not less do we value the sending of Elder Hector C. Haight to us as our President, and we find in him everything that may be expected from a true servant of God.

Likewise we see your providing care for us in the Epistle, in the *Millennial Star*, concerning the English language. I know that none of us as yet are able fully to understand the use of being obedident to the excellent advice it contains, but certain it is, that many of us already see that this will be the very best means to bring us the soonest forward on the right way; and, therefore, you may believe that the English language is practised, in almost every place among the Saints.

Knowing that you will soon leave us, in order to return to the bosom of your family, to enjoy the company of the highest and most chosen Saints of the Lord, and to rest from your laborious and responsi-

ble mission; and my whole soul being filled with thankfulness to my heavenly Father and to you, for all that you have done for us, and having nothing to show my gratitude with, and no other way of bidding you farewell, I have taken up my pen to give you my most hearty thanks for everything you have done for us.

May the Lord bless you and preserve you, and multiply all your blessings, in the name of Jesus. Amen.

Pray, give my best love to the Saints in Zion, and do remember us in the future.

With the highest esteem, your obedient servant,

O. N. LILJENQUIST.

Varieties.

GEMS OF THOUGHT.—Never despise humble services; when large ships run aground, little boats may pull them off. To despair is to sulk with God. Most men have, like Achilles, a vulnerable spot; but it is in the head, not the heel. Ambition often plays the wrestler's trick of raising a man up merely to fling him down.

WE say it with grief and shame—the lukewarmness, the coldness, the thorough apathy, and the patent faithlessness of the majority of Churchmen in the House of Commons, have arrived at such a pitch as may well make Romanists and Dissenters rejoice, and all faithful Churchmen despair.—*Liverpool Mail*, May 17.

SPELLING.—Words are thought to be accidents, and yet how curious it is that the name of God should be spelt with exactly four letters in so many different languages! In Latin it is Deus; French, Dieu; Old Greek, Zenus; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Aden; Dutch, Herr; Syrian, Adad; Persian, Syra; Tartariad, Edga; Slavonian, Belg or Boog; Spanish, Dias; Hindoo, Eigi or Zeni; Turkish, Addi; Egyptian, Aumn or Zent; Japanese, Zain; Peruvian, Liau; Wallachian, Zene; Etrurian, Chur; Tyrrhenian, Eber; Irish, Dieh; Croatian, Doha; Margaaian, Oesc; Arabian, Alla; Duialtuam, Bogt.

SALE OF A WIFE.—A short while ago Mr. Robert Rhodes was united in the bonds of matrimony with a Miss Eastham, of Longridge; but the marriage was unfortunate. Both parties very soon forgot their vows "to love and cherish," for shortly after they relinquished the fascination of each other's charms, and separated. Since this event they have both lived in private lodgings. To bring the marriage knot to a solution, the husband, on Monday last, publicly led his wife through the streets of the village in a halter, offering her for sale, when, being viewed by one and examined by another, she was ultimately, after a little higgling, "knocked down" for twenty shillings. The purchaser was a Mr. George Banks, who quietly, but gallantly seized the halter, and led her away. What next?

A FAIR OFFER.—Doctor Franklin once made the following offer to a young man—"Make a full statement of all you owe and of all that is owing you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God; be regular and hearty in prayer, morning and night; attend church regularly every Sunday; and do unto all men as you would they should do unto you. If you are in too needy circumstances to give to the poor, do whatever else is in your power for him cheerfully; but if you can, always help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay your debts."

ADVICE TO OPEN-AIR PREACHERS.—Mr. Joshua Wilson seasonably calls attention, in the *British Banner*, to a remark of John Wesley, recorded by the Rev. Robert Miller. That minister, being with Mr. Wesley at Winchelsea, in 1790, on the last occasion on which he preached in the open air, suggested that he should stand with his back to a wall. This he declined, and afterwards, at dinner, he said—"Brother Miller wished me to stand while preaching with my back to a wall, forgetting, I suppose, that I preached out of doors before he was born, if not before his father was born. Many of my preachers have killed themselves for want of judgment, by preaching out of doors; they have stood so as to have nothing to collect the sound of their voice. Any person may preach out of doors with as much ease as in a chapel, if he will only stand in such a way as to have the people between him and some high building."

LIVE FOR SOMETHING.—Thousands of men breathe, move and live—pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them, none could point to them as the justment of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished, their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, Oh man immortal! Live for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands with whom you come in contact year by year, and you will never be forgotten. No, your name—your deeds—will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

Dear Zion.

Air—"Minie."

O, ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the clear streamlets flow,
How I long to your bosom to flee.
O Zion! dear Zion!
Far o'er the sea,
My own mountain home, soon to thee will I come,
For my fond hopes are centred in thee.

Though the great and the wise all thy beauties despise,
To the humble and pure thou art dear;
Though the haughty may smile, and the wicked revile,
Yet we love thy "glad tidings" to hear.
O Zion! dear Zion!
Far o'er the sea,
Though thou art forc'd to fly to thy "chambers" on high,
We will share joy or sorrow with thee.

In thy mountain retreat God shall strengthen thy feet,
On the necks of thy foes thou shalt tread,
And their silver and gold, as the Prophets have told,
Shall be brought to adorn thy fair head.
O Zion! dear Zion!
Far o'er the sea,
Soon thy towers shall shine with a splendour divine,
And eternal thy glory shall be!

CHARLES W. PENROSE.

ADDRESSES.—James Bond, 31 Southampton Street, Leicester.
James L. Chalmers, 6 Hawk Hill, Dundee.
Charles R. Dann, John Kay, } 20 Rupert Street, Everton, Liverpool.
John Sanderson, William Sells', Chapel Street, Hemel Hempstead, Herts.
John Croston, Richard R. Hodgson, } 17 Derby Street, Barrack Road, Newcastle-on-Tyne.

Money List, May 9—16, 1856.

William H. Perks	£4	0	0
John Holsall	2	0	0
Elias Cave	2	5	0
Josiah Holmes	5	0	0
Carried Forward	£13	5	0
Brought Forward	£13	5	0
John Threlkeld	3	15	0
William Shiers	2	0	0
George Sparkes	2	7	8
	£21	8	8

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 23, Vol. XVIII. Saturday, June 7, 1856. Price One Penny.

Report from the "Enoch Train."

Boston, Quarantine ground, U.S.A.,
April 30, 1856.

Dear President Richards—With thankful hearts to the God whom we serve, we transmit you the following report of our voyage from Liverpool.

While lying at anchor during the night of Friday March 21, sister Mary Ann, wife of Elder Thomas Lyon, was delivered of a daughter, which was named Christina Enoch.

After you left us on Saturday, the 22nd, the Presidency called together and organized the ship's company into five wards. Elder John A. Hunt was appointed President of the first ward—forward steerage, which contained the young men; Nathan T. Porter, President of the second; Andrew Galloway, of the third; Spicer W. Crandall, of the fourth; Truman Leonard, President of the fifth; John D. T. McAllister; Captain of the guard, and clerk of the company. The wards were then numbered, guard posted, and at half-past eight o'clock prayers were attended to by the Presidents of the several wards, and all retired to rest.

Sunday 23. At 6 o'clock, a.m., the horn was blown for the Saints to rise, the decks were then cleaned, and at half-past seven prayers were attended to. About eight o'clock we weighed anchor; wind N.N.E., and the weather fair. The ship was towed down the river by the steam tug *Independence*. At half-past nine o'clock, all the company were mustered, to see if there were any stow-a-ways—found none. While the Saints were waiting for inspection, Elder C. H. Wheelock addressed them. Your letter, appointing Elders Ferguson, Ellsworth, and McArthur, as the Presidency of the company, was read by the clerk. The Saints responded to it with a hearty Amen.

At mid-day, water was served to all the company. About five, p.m., brothers Wheelock and Dunbar left in the tug that had been towing us during the day. Towards evening a fresh breeze filled our sails, and we glided along nicely. A few were sea-sick.

Monday 24. At two o'clock, a.m., sister Agnes, wife of Samuel Hargraves, was delivered of a son—named Enoch Train. Towards noon many of the Saints were very sick, the wind was S.E., blowing middling fresh, and the ship making five knots an hour. The general routine of cleaning, serving water, &c., was attended to. At fifteen minutes past ten, p.m., sister Elizabeth, wife of William Johnstone, was delivered of a son—named Hamilton. At midnight the ship rolled heavily, and was going at the rate of eleven knots.

Tuesday, 25. As usual, the horn sounded—the rise. A great many were very sick. The Elders from Zion, and those whom they selected, were around

like ministering angels, comforting and blessing the Saints. Prayers were called but very few attended. Many of the Saints were greatly blessed through the administration of the ordinances. Towards evening we cleared the channel, and sailed on the broad Atlantic. The next day we spoke the barque *Emily Flyn* of Belfast. The boat was lowered and manned for the purpose of putting off our Channel pilot. When it came alongside the barque, it was found that she was bound for Hamburgh. The pilot, and the letter that was written for you, by President Ferguson, returned to us again.

Thursday, 27. Nearly all the sick were on deck, chatting, singing, and running about. We had a splendid run for a few days, and expected to be in Boston in four weeks, but it was ordered otherwise by a kind Providence. The captain steered south to escape the ice.

Monday, 31. At night, sister Esther Devereux, aged sixty-nine years, wife of John Devereux, died of consumption. She was a native of Dymock, Gloucestershire, England, late of the Herefordshire Conference. The next day it was so very rough that we could not attend to the burial. Wednesday, April 2, at six, a.m., sister Devereux was committed to the deep, in lat. 41° 32′ N, long. 24° 42′ W. We generally held meetings on Sundays, Tuesdays, and Fridays. We served provisions on Fridays, when the weather would permit.

Thursday, April 3. The Saints were all well, with the exception of one child, who was troubled with consumption of the bowels. The company were all on deck. Towards evening we had a little dancing, while the band played several lively airs. The Saints by this time began to enjoy their food.

Sunday, 6. The morning was nearly calm, and sea smooth. The horn was blown as usual. Prayers at a quarter-past eight o'clock. At two p.m., according to appointment, the company assembled in a Conference capacity. Elder James Ferguson presided. The hymn commencing, "O Lord, thy people bless" was sung. Prayer by Elder McAllister. "Now let us rejoice in the day of salvation" was then sung. The blessing of the children who were born on board, and several others, was then attended to. The usual Conference business then commenced, by motions being made to sustain the general authorities of the Church in Zion, and also to sustain President F. D. Richards and his Counsellors, and the authorities of the company as it was then organized. These motions were adopted by a unanimous vote. Elder McArthur was then called upon to address the Conference.

He spoke upon the first principles of the Gospel, and practical "Mormonism," and bore his testimony to the truth of the same. Elder Ferguson bore his testimony to what had been said, and spoke upon the principle of marriage; and advised the Saints, those that had come on board with the intention of getting married, to wait until they got home to Zion. He also made some remarks upon the death of sister Devereux, and her burial at sea, and gave instructions calculated to do good to the company. Elder Ellsworth gave some very good instructions, and bore his testimony to the truth of "Mormonism." A committee of cleanliness, and one to keep order around the galley, were then appointed.

The Conference closed by Elder McAllister singing the "Merry Mormons." Benediction by Elder Spicer W. Crandall. The Captain then presented Enoch Train Hargraves with a sovereign. The day was lovely, and the sperm whales played aboutus for some time. The weather was warm, and everybody rejoiced exceedingly.

Thursday, 17. Sister Mary, wife of James Sheen, junior, was delivered of a son. All the sisters in their confinement, were attended by sister Hardie of Edinburgh.

Our passage has been a pleasure trip. All have been happy and contented. Those that were not were soon made so. Our steward and cooks have done well. God bless them. In fact we can say God bless all, for they have done nobly.

Monday, 21. Spoke the *Typhoon*, (iron ship) bound for Liverpool. We wanted her captain to take our pilot, and some letters to England, but he would not. The pilot is now with us in Yankee land.

Thursday, 24. Between two and three o'clock, a.m., Jane, daughter of Hugh and Jane Clotworthy, aged two years, died of consumption of the bowels. She was buried at two o'clock, p.m. Last night, at half-past nine o'clock, we cast anchor. The Saints assembled for meeting between decks. Elder Ferguson and

Council addressed them. After the instruction, Hosannah was shouted three times. A heavenly time we had, and one never to be forgotten. The five Presidents were instructed to look after their wards while journeying to the frontiers, and to select two Counsellors each. The Saints were instructed to remain on the ship until all should leave it. If they needed anything from Boston they were counselled to inform their Presidents. All agreed to do so.

By a unanimous vote of the company a resolution was passed, instructing brother Ferguson to tender you their sincere thanks for the provisions and medical stores you so kindly provided for them. We have just passed the Doctor. The inspection—from the time he jumped on deck until he got on his own craft again—occupied about fifteen minutes.

Captain Rich is a man in every sense of the word, and has been very kind to us. At a previous meeting a vote of thanks was tendered to him through President Ferguson. The following is a copy—

Ship *Enoch Train*,
95 Miles East of Boston, U.S.A.,
April 28, 1856.

Sir—I have much pleasure in having been selected as the medium through whom to communicate the gratitude of the whole of our company, for the multiplied displays of your kind attention to them, and solicitude for their health and comfort, during their voyage from Liverpool. By a unanimous vote of the company, I am requested to tender you the thanks of their hearts, and their most sincere prayers that God may reward you by administering of the richness of His bounty, health, peace, and enduring happiness to you and yours,

Respectfully,
Your sincere friend,
JAMES FERGUSON,
President of the Company of Latter-day Saints, on board the *Enoch Train*.

Captain H. S. Rich,
Ship *Enoch Train*.

When the above was presented to the Captain, he presented the following letter to President Ferguson, written ten days previously, in order to be ready when he came in sight of Boston lights.

To Mr. James Ferguson, and the Elders on board the ship *Enoch Train*, from Liverpool to Boston.

Gentlemen—Boston lights are now in view, and soon we must part, but may we hope, not for ever. But previous, allow us to tender to you our thanks for the spirit of kindness manifested by you all during the present voyage, tending to the health, and comfort of our passengers under your charge. If such rules and regulations could be followed by all emigrant ships, we should have less, far less of sickness and distress at sea. Cleanliness is part of your religion, and nobly you have carried it out. May your trip across our states be one of pleasure, and when this is passed, and you are encamped upon our western prairies, may your thoughts wander back with pleasure to your ocean voyage.

Gentlemen, farewell, may health, peace, and prosperity go with you, and when your pilgrimage is accomplished on earth, may a bright immortality be yours, in the world which is to come.

Most respectfully,
HENRY S. RICH,
Master, *Enoch Train*,
CHAS. B. JONES,
Surgeon, ditto.

Ship *Enoch Train*,
Off Boston, 1856.

We have no grumblers, and no murmurers, everybody is contented and happy. Yesterday our pilot was received by three hearty cheers from the company, and "Yankee Doodle" by the band.

Many good things might be said, but I find the report is quite lengthy, therefore I will now close.

Please to accept our kind love, together with that of the company, for yourself and Council, and all under your charge. We remain, Your brethren in the Gospel,

J. FERGUSON,
E. ELLSWORTH,
D. D. MCARTHUR,
JOHN D. T. MCALLISTER,
Clerk.

P.S.—Thursday, May 1, eight o'clock, a.m., we arrived at Constitution wharf. We passed inspection without any difficulty. At four, p.m., the next day, we left the ship by omnibus. The American flag waved from the top of the leading 'buss.

We left Boston by train at five for New York, where we arrived to day, May 3. The company are well, with few exceptions, but a little fatigued. We expect to start to-morrow or next day for the frontiers. Good bye, God bless you, we all hope to meet you in health on the plains.

J. F.

History of Joseph Smith.

(*Continued from page* 329.)

[January, 1841.]

Friday, 15th. I published the following in the Times and Seasons—

Elders Orson Hyde and John E. Page are informed that the Lord is not well pleased with them, in consequence of delaying their mission, (John E. Page in particular) and they are requested, by the First Presidency, to hasten their journey towards their destination.

Sunday, 17th. Elder B. Young preached twice in the Music Hall, Liverpool.

Monday, 18th. Elders B. Young and W. Richards commenced reading the Book of Mormon, and writing an index to the English edition.

Tuesday, 19th. Elder Amos Fielding has baptized twenty-nine at Newcastle-upon-Tyne, England.

I received the following revelation.

1. Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made, for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them I say unto you, that you are now called, immediately to make a solemn proclamation of my Gospel, and of this Stake which I have planted to be a corner-stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof; to the honourable President elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth, scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same; for it shall be given you, by the Holy Ghost, to know my will concerning those kings and authorities, even what shall befal them in a time to come. For, behold I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favour her.

2. Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering; to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth; if they reject my servants and my testimony which I have revealed unto them. And again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who shall be left of them?

3. Awake, O kings of the earth! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion!

4. And again, verily I say unto you, let my servant Robert B. Thompson help you to write this proclamation; for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things, from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

5. And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord.

6. Again, let my servant John C. Bennett, help you in your labour in sending my word to the kings and people of the earth, and stand by you, even you my servant

Joseph Smith, in the hour of affliction, and his reward shall not fail, if he receive counsel; and for his love he shall be great; for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept, if he continue, and will crown him with blessings and great glory.

7. And again, I say unto you, that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honour to himself, and unto my name, that when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

8. And again, verily I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I the Lord loveth him; I therefore say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honour me.

9. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one as my servant Joseph shall show unto them; upon the place which he shall show unto them also. And it shall be for a house for boarding—a house that strangers may come from afar to lodge therein; therefore, let it be a good house, worthy of all acceptation, that the weary traveller may find health and safety, while he shall contemplate the word of the Lord, and the corner-stone have I appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor, which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

10. And again, verily I say unto you, let all my Saints from afar—and send ye swift messengers, yea, chosen messengers, and say unto them—Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that He may come and restore again that which was lost unto you, or, which He hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead: for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

11. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a Church, with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy Priesthood ordained, that you may receive honour and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

12. And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations, and foundation of Zion, and for the glory, honour, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

13. And verily I say unto you, let this

house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my Church things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph all things pertaining to this house, and the Priesthood thereof; and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labour with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them.

14. And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord.

15. Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

16. And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren, who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

17. And again, verily I say unto you, I command you again to build a house to my name, even in this place that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life.

18. And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation: for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore let my servant Joseph and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof; that he may receive, also, the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

19. Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their Quorum for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive under fifty dollars for a share of stock from any one man, in that house; and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay his

stock into their hands at the time he receives stock; and in proportion to the amount of stock he pays into their hands, he shall receive stock in that house; but if he pay nothing into their hands, he shall not receive any stock in that house. And if any pay stock into their hands, it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands, by their own free will and act; if you will do my will, saith the Lord your God.

20. And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in monies, or in properties, wherein they receive the real value of monies, they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not repay fourfold, for the stock which they appropriate anywhere else, only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God, for I the Lord am God, and cannot be mocked in any of these things.

21. Verily I say unto you, let my servant Joseph pay stock into their hands for the building of that house, as seemeth him good; but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars; neither can other man, saith the Lord.

22. And there are others also, who wish to know my will concerning them; for they have asked it at my hands. Therefore I say unto you, concerning my servant Vinson Knight, if he will do my will, let him put stock into that house for himself and for his generation after him, from generation to generation, and let him lift up his voice, long and loud, in the midst of the people, to plead the cause of the poor and the needy, and let him not fail, neither let his heart faint, and I will accept of his offerings; for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord. Let his family rejoice, and turn away their hearts from affliction, for I have chosen him, and anointed him, and he shall be honoured in the midst of his house, for I will forgive all his sins, saith the Lord. Amen.

23. Verily I say unto you, let my servant Hyrum put stock into that house, as seemeth him good, for himself and his generation after him, from generation to generation.

24. Let my servant Isaac Galland put stock into that house, for I the Lord loveth him for the work he hath done, and will forgive all his sins; therefore, let him be remembered for an interest in that house, from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum, to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

25. Let my servant William Marks pay stock into that house, as seemeth him good, for himself and his generation, from generation to generation.

26. Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good, for himself and his seed after him, from generation to generation.

27. Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation. If he will do my will, let him not take his family unto the eastern lands, even unto Kirtland; nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof. And with my servant Almon W. Babbitt there are many things with which I am not well pleased; behold, he aspireth to establish his council instead of the council which I have ordained, even the Presidency of my Church, and he setteth up a golden calf for the worship of my people. Let no man go from this place who has come here essaying to keep my commandments. If they live here, let them live unto me; and if they die, let them die unto me; for they shall rest from all their labours here, and shall continue their works. Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me, keep my commandments, and the sickness of the land shall redound to your glory.

28. Let my servant William go and proclaim my everlasting Gospel, with a loud voice, and with great joy, as he shall be moved upon by my Spirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my General Conference, saith the Lord. If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

29. And again, verily I say unto you, let

my servant William be appointed, ordained, and anointed, as a Counsellor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of Priesthood, and Patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a Prophet and a Seer and a Revelator unto my Church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honour, and Priesthood, and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honourable remembrance from generation to generation, forever and ever.

30. Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comfortor, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, and these signs shall follow him—he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison; and he shall be led in paths where the poisonous serpent cannot lay hold upon his heel, and he shall mount up in the imagination of his thoughts as upon eagle's wings; and what if I will that he should raise the dead, let him not withhold his voice. Therefore let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to Him that sitteth upon the throne forever and ever, saith the Lord your God.

31. Behold I say unto you, I have a mission in store for my servant William and my servant Hyrum, and for them alone; and let my servant Joseph tarry at home, for he is needed; the remainder I will show unto you hereafter: even so. Amen.

(*Continued on page* 362.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 7, 1856.

"MORMONISM" IN EUROPE.—About nineteen years ago a few "Mormon" Elders from America landed on the shores of Britain. Fatigued, poorly clad, pennyless, and destitute of earthly friends, they had nothing to recommend them but the important message which they bore, and their humility, and integrity of heart. They had no reward for those who might receive them, but the offer of the simple truths of the Gospel, and the gift of the Holy Ghost through its ordinances. They commenced their labours in Britain, for the reason that there the bands of the oppressor had been broken, and the barriers of priestcraft, and religious intolerance sufficiently weakened, by the growth of liberal principles, to admit the Gospel.

The Lord has declared that the "Gospel must be preached among all nations, and then shall the end come." This declaration, coupled with the fact that He has also decreed that He will turn and overturn until He whose right it is shall rule, sufficiently accounts for the rapid political changes which are startling mankind from the repose of ages. The time of His rule is near at hand, and the nations will be tossed to and fro in the storms of anarchy, and dashed on the rocks of confusion, until they are willing that the Lord shall appoint their rulers, and give them laws through revelation. The work of the Lord must roll on, and those who oppose it will find that this

is a day of special providences, when mighty men fail, and kings suddenly pass on into oblivion.

If the Gospel must be preached, the Elders of Israel are the ones to go forth among the nations to do it. When they are sent to a nation, and its rulers refuse them admittance, it will not be long before those rulers are set aside, and the barriers broken that the honest in heart may go free.

The Latter-day Saints, as a people, have nothing to do with political revolutions. To them they are of interest, mainly, as indications of the progress of the latter-day work, and as a means of opening the way for the spread of truth, and the gathering out of those who receive it. Their home is on the Western Continent; there all their hopes centre, and there they would live in peace with all men if their neighbours would let them alone. They verily know that the Gospel which they believe is that which the Lord has declared shall be preached to all people. The nations of Europe, that have closed their doors against it, need not console themselves with the idea that "Mormonism" will never trouble them again, for they shall have revolution after revolution, wars without, and discords within, perplexity, pestilence, and famine, until their power is broken, their political safe-guards trampled under foot, and their people have the opportunity of hearing the Gospel as revealed through Joseph Smith, and of accepting or refusing it, to their salvation or condemnation.

It is solemn mockery to talk of the sacred rights of kings and emperors, whose titles to their thrones are written in the blood of their subjects, who require disciplined legions to keep their people in subjection, and who, not satisfied with that, set themselves up as the keepers of the souls as well as the bodies of their subjects. They have set themselves above God, for He has never taken away the free agency of man, but they in their self-conceited wisdom, set themselves up as judges how men shall be saved. Lucifer, in the councils of heaven, once offered to save the whole world on the same principle—with their free will if he could, but forcibly if he must, but the proposition met with no favour there. From that time he has never ceased his efforts to trammel the free agency of man, and he has generally found the rulers of the earth pliant tools for him to work with, but the time has come when the human mind is to be set free from outward constraint, that men may choose or refuse for themselves, and as that takes place the Gospel will be offered to every nation, kindred, tongue, and people.

Thousands, no doubt, ask what the "Mormons" intend to do in Europe? We answer, just what they are now doing—preach the Gospel in every kingdom and city as soon as there is an opportunity; administer the ordinances of it to all who will receive their testimony, and then urge them to hasten to the place of gathering, where they can become more fully identified as subjects of God's kingdom, and learn His law more perfectly. They intend to gather the best people there are, out of every nation, and those are not the rich and noble of the earth, but the blood of Israel who will become heirs of salvation, who have generous souls and noble hearts, capable of sufficient expansion to receive the truth, drink at the fountain of eternal knowledge, and bask in the rays of light which are emanating from the celestial worlds.

They would like to perform the work their great Master has set them to do, in peace and quiet if the devil would let them, but do it they will. If their work has to be done amid the storms of persecution, and if the testimony which they bear has to be sealed with blood, the sooner will the end of the wicked come, and the reign of righteousness be ushered in. "Truth is mighty and must prevail," and the Lord Himself will work with the nations until they either receive it or are destroyed.

The kingdom of God will be made up of the best material that the world produces; therefore, when it is established it will have the best subjects, the best laws, and the best system of government, based on the principle of the fullest liberty for all men to do right. It will have a most thorough and efficient organization for self-defence, and to execute the mandates of the Almighty, who will direct its affairs by revealing His will to His servants the Prophets, until He shall come to rule in person. The nations of the earth one after another will see the glory, prosperity, and power of this kingdom, and they will seek the counsel of its wise men, and they will be willing to dwell in the shadow of its power, that they may be saved from destruction, through contentions within, and wars without. Then they will receive the law from Zion, and the word of the Lord from Jerusalem.

News from Utah.—May 25, we received Numbers 50 and 51 of the *Deseret News*. These papers are probably the forerunners of the monthly mail, of March 1, which has now been due over a month. We shall expect the letter mail and the missing Numbers of the *Deseret News* by the next steamer.

In the Tabernacle in Great Salt Lake City, on Sunday, February 24, 1856, the names of a large number of Elders appointed on missions were read. The greater portion of them were called to strengthen the missions among the Lamanites.

The following were appointed on foreign missions. To Europe; Elders Orson Pratt and Ezra T. Benson, of the Quorum of the Twelve; Phineas H. Young, Orson Pratt, junior, Miles Romney, James Beck, James Ure, Truman O. Angel, James Taylor, Lorenzo Hatch, Isaac Higbee, William Pace, William Miller, Jesse Hobson, Peter Robinson, Thomas R. King, John A. Ray, Edwin Holden.

To Australia; Andrew Jackson Stewart, Thaddeus Fleming, Joseph A. Kelting, Louis R. Chaffin, Zerubbabel Snow, James Phelps, George Clark.

To the East Indies; Thomas S. Johnson, William M. Wall, Alexander P. Chesley, George Parish, Martin Crandall, Joseph Kelly, William Bird, John Whitbeck.

History of Joseph Smith.

(*Continued from page* 360.)

32. And again, verily I say unto you, if my servant Sidney will serve me, and be Counsellor unto my servant Joseph, let him arise and come up, and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighbourhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trump, and warn the inhabitants of the earth to flee the wrath to come: let him assist my servant Joseph; and also let my servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he hearken to my voice, it shall be well with him: even so. Amen.

33. And again, verily I say unto you, let my servant Amos Davis pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House; this let him do if he will have an

interest, and let him hearken unto the counsel of my servant Joseph, and labour with his own hands that he may obtain the confidence of men; and when he shall prove himself faithful in all things that shall be entrusted unto his care; yea, even a few things, he shall be made ruler over many; let him therefore abase himself that he may be exalted: even so. Amen.

34. And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time; and let him repent of all his folly, and clothe himself with charity, and cease to do evil, and lay aside all his hard speeches, and pay stock also into the hands of the Quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation, and hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion, and it shall be well with him forever and ever: even so. Amen.

35. And again, verily I say unto you, let no man pay stock to the Quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God: for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God: even so. Amen.

36. And again, verily I say unto you, let the Quorum of the Nauvoo House have a just recompense of wages for all their labours which they do in building the Nauvoo House, and let their wages be as shall be agreed among themselves, as pertaining to the price thereof; and let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, saith the Lord; otherwise their labours shall be accounted unto them for stock in that house: even so. Amen.

37. Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchisedek, which is after the order of my Only Begotton Son.

38. First, I give unto you Hyrum Smith to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall; notwithstanding the hour of temptation that may come upon you.

39. I give unto you, my servant Joseph, to be a Presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and Prophet. I give unto him for Counsellors, my servant Sidney Rigdon, and my servant William Law, that these may constitute a Quorum, and First Presidency, to receive the oracles for the whole Church.

40. I give unto you, my servant Brigham Young, to be a President over the Twelve Travelling Council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature. They are, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith. David Patten I have taken unto myself; behold his Priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling.

41. And again I say unto you, I give unto you a High Council, for the corner stone of Zion, viz., Samuel Bent, H. G. Sherwood, G. W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson. Seymour Brunson I have taken unto myself, no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead, (and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead) David Fulmer, Alpheus Cutler, William Huntington.

42. And again I give unto you Don C. Smith, to be a President over a Quorum of High Priests: which ordinance is instituted for the purpose of qualifying those who shall be appointed standing Presidents or servants, over different Stakes scattered abroad, and they may travel also if they choose, but rather be ordained for standing Presidents, this is the office of their calling, saith the Lord your God. I give unto him Amasa Lyman, and Noah Packard, for Counsellors, that they may preside over the Quorum of High Priests of my Church, saith the Lord.

43. And again I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which Priesthood is to preside over the Quorum of Elders, which Quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my Church, saith the Lord.

44. And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the Quorum of Seventies, which Quorum is instituted for Travelling Elders to bear record of my name in all the world, wherever the Travelling High Council, my Apostles, shall send them to prepare a way before my face. The difference between this Quorum and

the Quorum of Elders is, that one is to travel continually, and the other is to preside over the Churches from time to time—the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

45. And again I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the Bishopric, a knowledge of said Bishopric is given unto you in the book of Doctrine and Covenants.

46. And again I give unto you Samuel Rolfe and his Counsellors for Priests, and the President of the Teachers and his Counsellors, and also the President of the Deacons and his Counsellors, and also the President of the Stake and his Counsellors; the above offices I have given unto you, and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my Saints, and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my General Conference, and that ye should prepare rooms for all these offices in my house, when you build it in my name, saith the Lord your God: even so. Amen.

(*To be continued.*)

Home Correspondence.

THE LONDON CONFERENCE.

24, King Edward Street, Islington,
London, May 7, 1856.

Dear President Richards—It is now some time since I communicated anything to you, directly, by letter from London. The reasons I have to assign for my negligence in this respect, are that through the depôt, all business matters with the Liverpool Office are attended to; so that I have no occasion to write on business. I fancy that mere friendly communications, during the bustle of the emigration which you have had of late upon your hands, would prove more troublesome than interesting, yet, let me assure you that in the midst of all the other duties I have to perform, the pleasing one of remembering you to God and my brethren is not forgotten, neither are you forgotten by the Saints and Priesthood of the London Conference. The counsel and instructions that emanate from you, through the medium of the *Star*, from week to week, are carefully studied, and strictly adhered to, as I believe you will shortly learn by our works, which speak louder far than words.

The Priesthood in the Conference are united, and what speaks well in their favour, they are obedient to every word of counsel which they receive from those who are over them in the Lord. They are also diligent in spreading the principles of the Gospel, among the benighted population of this great metropolis.

The recent visit of President Wheelock has, in every respect, proved a blessing to the Conference. Finding it impossible to detain him long enough to visit each Branch, separately, during his stay, and yet, feeling desirous that all should benefit by his visit, we called several Branches together, in the largest halls which the Conference controls, in different parts of London. On each occasion we had crowded meetings, and a good measure of the Holy Ghost rested upon our brother, so that teachings and counsel, exactly suited to the circumstances of the Saints, were given, and that too with force and power, and yet, with that humility and earnestness, that made every word tell, and find its way to the judgment and hearts of all present. We felt that the spirit of the Presidency in our mountain home, and the spirit and mind of Franklin were being made manifest among us; so we rejoiced and gave the glory unto the Lord our God.

At the Pastoral Conference, held in the Linwood Gallery, Leicester square, on Sunday, the 27th of April, President Wheelock was specially blessed, in pouring out words of wisdom and knowledge unto the crowded assembly in that large room.

Pastor Dunbar, although suffering from excessive weakness, and bodily illness, was greatly blessed, and strengthened for the day, and enabled to impart suitable instructions to the Presidents of Conferences, in his Pastorate. The Travelling

Elders, Presidents of Branches, the Priesthood, and Saints generally, felt the influence of his teaching. In fact, it caused even apostates, and disappointed deserters from the West, to feel the powerful effects of the truth, as it flowed from his lips in pure streams, just as we used to hear it at home in the valley.

The naked truth is becoming more and more valuable to the Saints in these lands.

Those who muster faith enough to leave, with the prospect before them of pushing or dragging a truck or handcart across the Plains, will be of more real value to the Church, than many of those have been, who were enabled to reach the Valley with comparative comfort. The Saints that now emigrate, are expecting to help to build up, and establish the kingdom of God, instead of finding the work already done, and nothing left for them to do, except to go home and enjoy the fruits flowing from the labours of those who have borne the burden and heat of the day.

The Saints from this Conference, now about to emigrate, manifest a fixed determination to obey counsel, and work out their own salvation. We baptize a few every week, several of the Branch meetings are well attended, even by strangers, and our prospects for doing good are improving.

That God may bless you, brother Franklin, and continue to increase you in every good, is the earnest prayer of your obedient brother in the bonds of the Covenant.

J. D. Ross.

Liverpool, May 23, 1856.

Dear President Richards—I cannot, conscienciously, leave my native country without writing a line or two to express my feelings, in part. They are of such a nature, as to bring to my memory almost everything which has transpired in the Church, under my observation, up to the present time.

It is now eighteen years seven months and nine days since I became a member of the Church of Jesus Christ of Latter-day Saints, and fifteen years three months and sixteen days, since I embarked from this port on the ship *Sheffield*. We arrived at Nauvoo on the 17th of April, 1841; making the entire passage in sixty nine days. On our arrival in Nauvoo, we were greeted by the Prophet Joseph Smith who made our hearts glad by giving us a hearty welcome. As I do not wish to write a lengthy letter, I will pass over a great many items that are presented before me. In Great Salt Lake City, on the 28th of August, 1852, I was appointed on a mission to England. On the 15th of September, we left that City, and I arrived in Liverpool on the 8th of February, 1853. On our arrival we were welcomed by President S. W. Richards, and treated by him in a most benevolent manner.

I was appointed to succeed Elder John Lyon, in the Presidency of the Glasgow Conference. I laboured with great pleasure in that field of labour, until I left it on the 1st of January, 1855. I will now take the opportunity of thanking my Scotch brethren and sisters for their kindness to me, and for their willingness to obey my counsel, while I laboured among them. On the 1st of January, 1855, I succeeded Elder William Glover, in the Pastoral charge of the Newcastle-on-Tyne, Hull, and Carlisle Conferences. I was succeeded in that field of labour, by Elder Henry Lunt, on the 1st of February, 1856.

During the whole of that year I laboured with great pleasure in that Pastorate, and the Spirit of the Lord was visibly manifest amongst us. During the whole of my labours I have had much satisfaction. Those who have presided over me have ever been kind and lenient; while those who have laboured under my direction have ever been willing to follow my counsels; and to all I cannot but return my thanks, hoping that they may be rewarded with an hundred fold in this world, and in the world to come with life eternal; especially yourself, whose society I have so much enjoyed; and from whom I have received much good counsel.

I cannot conclude, without bearing testimony to the truth of the work in which we are engaged. Joseph Smith, I can testify—being personally acquainted with him three years and seventy-five days, previous to his martyrdom—was a good, upright, and honourable man, and also a Prophet of the Most High God, for I can truly testify that the power of God was with him, and that he saw into futurity by the same mode and power that the Prophets always have. His brother Hyrum was equally good, and, I have no doubt, will rank with Joseph and all the holy martyrs.

Let me conclude, by a short notice of the living. I know Brigham Young, and his counsellors H. C. Kimball, and Jedediah M. Grant, to be good and upright men, also the Quorum of the twelve, and all the constituted authorities in the Church. Righteousness is their motto all the time, and whosoever say to the contrary are liars, and the truth is not in them.

I now leave the country of my nativity, once more, with a glad heart, to gather to the far distant west, to associate with those whom I love, with the expectation of drinking at the fountain head the water of eternal life. Let me say once for all, "Mormonism" is true, and I hope that I may ever be found walking in its paths.

With much respect, I remain, as ever, your humble servant,

EDWARD MARTIN.

Foreign Correspondence.

CAPE OF GOOD HOPE MISSION.

41, Charlotte Street, Glasgow,
May 13, 1856.

President Richards.

Dear Brother—In accordance with my promise in my last communication, I take my pen to give you some further items about the country, climate, and people of the Cape of Good Hope.

In my last letter, I spoke more particularly of the Western Province of Cape Colony, I will now speak of the Eastern Province, some parts of which I had the privilege of riding over, a few months before I left.

The Eastern Province, as well as the Western, is rocky and mountainous; timber and water are scarce, and there is much barren uncultivatable land. Near the sea shore, there are hills and almost mountains of white sand, which, at a distance, look like mountains covered with snow. The inhabitants are far apart. Sometimes I have rode for miles without seeing a house. To find the honest in heart in this part of the world, seems like fulfilling the prophecy of Jeremiah, where he speaks of the fishers and hunters being sent out in the last days—"And they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." I believe this prophecy, of the old Prophet, was literally fulfilled, in me and my brethren.

In my travels in that part of the country, I beheld much of the effects of the last Kaffir war. Houses and forts are in ruins, being the remains of fires lit by the torch of the savage. The inhabitants were rife with accounts of the cruelties inflicted by the Kaffirs, on those whom they took prisoners; such as flaying them alive; cutting them up inch by inch until they would die; fastening them down to the ground, and there leaving them for the ants to destroy—an insect prevalent in that part of the land—fastening them to a stake or tree, for the purpose of permiting the Kaffir boys to practise throwing the *asseyai* at them, a weapon much used by the Kaffirs in war, and in hunting. The inhabitants are continually in excitement through fear that the Kaffirs will come on them again.

The Kaffirs have a plurality of wives. They buy their wives with cattle, which they have in abundance, though of late, the cattle sickness has been among them, as well as among the whites, and carried off thousands and tens of thousands of their cattle. Among themselves, where they are away from the whites, they go almost entirely, and sometimes wholly, in a state of nudity; yet there is more virtue among the sexes, with them, than there is among the whites. Death is the penalty of adultery. They circumcise their male children, between the ages of twelve and sixteen years. Some suppose that they are descended from Ishmael; if so, they must have mixed up with some of the African tribes, for they have some of the negro features about them—colour, nearly black, and woolly heads. The men are large and athletic.

There is another class of blacks, called the Fingoes; they are like the Kaffirs in features. Formerly they were the Kaffirs' slaves, but they revolted from them and united with the whites in the last war.

They now live among the whites as servants. They have some large villages in the Eastern Province. They also practise circumcision, and have a plurality of wives.

Misionaries are labouring among them, as well as among the Kaffirs, and trying to convert them to modern Christianity, but their success is limited, for the Kaffirs do not like the idea of giving up all their wives except one, which they must do to conform to the "holy religion" of the 19th century.

The English bishop at Natal has a little consistency; he proposes that those who receive the Christian religion, and have already a plurality of wives, should be permitted to keep their wives. I think that this proposition of the bishop's is a choker to some of the "pious, good, sanctimonious" missionaries of that land.

There is a class of blacks in the Cape of Good Hope, called the Hottentots, who are said to be the original natives of that part now occupied by the whites. They are altogether a different race from the Kaffirs and Fingoes; not so dark, but more degraded.

They are scattered more or less over the Colony, and have mixed up much with the whites by intermarrying, &c.

In the last Kaffir war the body of them joined the Kaffirs.

Missionaries have been labouring among them, trying to convert them to Christianity. They have succeeded in introducing among them some of the licentious customs of our refined cities. Some of the missionaries, in their great zeal to exalt them, have married their women. I think that they, and the Kaffirs and Fingoes, have too much of the blood of Cain in them, for the Gospel to have much effect on their dark spirits.

Much wool is grown in the Eastern Province which is taken to Port Elizabeth on waggons, drawn by oxen—generally from 12 to 18 hitched to one waggon. Port Elizabeth is a seaport, lying on Algoa Bay. The wool is taken from there and shipped to England.

Severe hail storms occasionally occur in the Eastern Province. A farmer informed me that one passed over his farm in October 1854. The hail fell eighteen inches deep, in fifteen minutes, in front of his house, the cloud broke just above his house. His wheat was nearly ready to harvest; but not a vestige of it was left. It killed about thirty sheep for him. The hail stones were about two-thirds the size of hen's eggs. The trees in front of his house, were literally barked by them, which I plainly saw.

If time and circumstances would permit, other items of interest might possibly be related, but I will close for the present.

That heaven's choicest blessings may rest upon you, is the prayer of your brother in the Covenant of peace,

J. Haven.

Varieties.

The number of marriages in England fell off from 164,523 in 1853, to 159,349 in 1854, and to 149,736 in 1855. The births were about the same in 1855 as in 1854—the deaths 11,697 less.

The Austrian Concordat shows its cloven foot in many ways. Hitherto it has been the custom in Austria to inter the Roman Catholics and the Protestants in the same cemetery. But of late the Minister of Public Worship has received information that a number of Roman Catholic clergymen have refused to allow Protestants to occupy a grave in the common burial-place. This line of conduct, which they found on the decrees of the Council of Trent, and on the late Concordat, has caused much agitation in many districts.

The state of Italy has been formally brought before the Paris Conferences, by the Sardinian Plenipotentiaries. To a reported exclamation of the French Emperor, of "What can one do for Italy?" Count Cavour has answered by a memorial which states the principal grievances of Italy in general, as well as of the individual States. It is urged that the temporal supremacy of the priesthood is an evil which human nature can no longer bear; that even the government of the sword is better than the government of the surplice; that the ecclesiastical ruler of 3,000,000 of Italians is only kept on his throne by foreign troops, and would again be driven forth if his subjects were released for a week from foreign repression.

FASTING.—Distinct from religious ordinances and anchorite zeal, fasting has been frequently recommended and practised, as a means of removing incipient disease, and of restoring the body to its customary healthful sensations.—Howard, the celebrated philanthropist, used to fast one day in the week. Franklin for a period did the same. Napoleon, when he felt his system unstrung, suspended his wonted repast, and took exercise on horseback. The list of distinguished names, might, if necessary be increased—but why adduce authority in favor of a practice which the instinct of the brute creation leads them to adopt, whenever they are sick.—Happily for them they have no meddling prompters in the shape of well meaning friends, to force a stomach already enfeebled and loathing its customary food, to digest this or that delicacy—soup, jelly, custard, chocolate and the like. It would be a singular fashion, and yet, to the full, as rational as the one just mentioned, if on our eyes weakened by long exercise in a common light, we were to direct a stream of blue, or violet or red, or even green light through a prism, in place of keeping them carefully shaded and at rest.—*Journal of Health.*

Never Hold Malice.

BY ELIZA COOK.

Oh never hold malice, it poisons our life,
With the gall drop of hate, and the nightshade of strife;
Let us scorn where we must, and despise where we may,
But let anger like sunlight go down with the day.
Our spirits in clashing may bear the hot spark,
But no smouldering flame to break out in the dark;
'Tis the narrowest heart that creation can make,
Where passion folds up like the coils of a snake.

Oh never hold malice, it cannot be good;
For 'tis nobler to strike in the rush of hot blood,
Than to bitterly cherish the name of the foe—
Wait to sharpen a weapon, or measure the blow.

The wild dog in hunger—the wolf in its spring—
The shark of the waters—the asp with its sting—
Are less to be feared than the vengeance of man,
When it lyeth in secret to wound where it can.

Oh never hold malice, dislike if you will,
Yet, remember, humanity linketh us still;
We are all of us human, and all of us erring,
And mercy within us should always be stirring.
Shall we dare to look up to the Father above
With petitions for pardon, or pleading for love;
Shall we dare, while we pant for revenge on another,
To ask from a God, yet deny to a brother?

ADDRESSES.—Joseph Burrows, Mrs. Robert's, Seaman's Yard, Old Spittalgate, Grantham, Lincolnshire.
William Bayliss, 35 Kerr Street, Northampton.
Henry Lunt, } No. 8 Ravensworth Street, Bishopwearmouth, Sunderland.
Oliver G. Workman, }
John McComie, 11 Cheyne Street, Stockbridge, Edinburgh.

Money List, May 16—23, 1856.

	£	s.	d.
John Kessell	2	10	0
Augustus Farnham	50	0	0
Benjamin Elliot	4	0	0
Simeon Pickering	2	0	0
Edward Oliver	10	0	0
James Frewin, (per John Hyde)	5	0	0
Carried Forward	£73	10	0

	£	s.	d.
Brought Forward	£73	10	0
Thomas Stephens	5	0	0
Benjamin W. Brindle, (per C. F. Jones)	5	0	0
John Davies	4	0	0
Uriah Rickards, (per Thomas W. Russell)	6	0	0
Thomas Clark	2	0	0
	£95	10	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 24, Vol. XVIII. Saturday, June 14, 1856. Price One Penny.

Emigration by Hand-Carts.

Williamsburg, April 21, 1856.

Dear Brother Jaques—On the 18th April we received your letter, dated March 29. We had been anxiously expecting to hear from you, and I can say, that when we did hear, we felt somewhat surprised to find that we have to go by the hand-carts. Father and mother think this cannot be done, and I am sure I think the same, for mother cannot walk day after day, and I do not think that any of us will ever be able to continue walking every day. We think it will be better to remain here or at St. Louis for a time until we are able to help ourselves to a wagon. We are across the water, which is a great part of the way to Zion. Father and mother think you had better come here for a time. We will take lodgings for you if you will let us know. Do you and your wife think it right to go by the hand-carts? If we girls were strong boys then I think it might be done, but father is the only man in our family. I don't feel myself that I can go like this. If, by staying here for a little time, we can get means to go by a wagon, it will be far preferable. Mother, I am sure, can never go that way. She says herself that she cannot do it, and I don't think that any of us can. Why, we understood that the hand-carts were the last resource! Mother says that she must have a revelation before she can see this right. Why, we shall have to sell nearly all our clothes! And what shall we do for things to wear when we get to the Valley? Seventeen pounds weight each is but very little.

We shall be delighted to see you. I wish they in London would come with you. We are doing very comfortable now.

I remain your sister in the Gospel,
P———

Liverpool, May 19, 1856.

Dear Brother L———

On May 7, I received with great pleasure the letter written by P———, and dated April 21, because we had been so long expecting one. But my pleasure was changed to great pain and unfeigned sorrow when I read the contents. I have read the letter about half a dozen times. I could scarcely believe that you could have sent such a one. There is not one atom of the spirit of Zion in it, but the very spirit of apostacy. I felt to exclaim in my heart, "Who has bewitched you, and with whom have you been taking counsel, that you should so soon forget the goodness of the Lord in delivering you from this part of Babylon, and opening up your way to Zion?" Jesus Christ wept over Jerusalem, and said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And again, "If thou hadst known, even

thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." And truly I felt to weep over you as Jesus did over the Jews. Here I have been praying, and exerting my faith and my influence with the Lord, and with you, to get you gathered to Zion, and now that He has been graciously pleased to open up your way, you turn round in His face, and ungratefully tell Him you cannot walk in it, but He must bring you a wagon to ride in! It is truly grievous to me, and I am sure it is to God and to His good Spirit. If I were to turn aside, on my way to Zion, for such trifling reasons as those in your letter, now that the Lord has so kindly given me the privilege of going, it seems to me that I ought to be damned, and I have no doubt but that I should be.

You invite me and my family to stay awhile in New York, and you will get lodgings ready for us. We appreciate your kindness, and feel thankful for it. But you must allow us to decline accepting the offer. I tell you plainly, that if you would get us lodgings, pay for them, clothe and feed us with the best that Babylon can boast, and give us £10,000 into the bargain, we would not stay with you in New York; no, not if fifty brothers or sisters, or fathers or mothers were to ask us to stay. Brothers, sisters, fathers, or mothers, when they put a stumbling block in the way of my salvation, are nothing more to me than Gentiles. As for me and my house, we will serve the Lord, and when we start we will go right up to Zion, if we go ragged and barefoot. Why do not you rise up as a man of God, and say that you and your house will serve the Lord, and will go up to Zion at all hazards? It would be death to my good name and influence in the Church, if I were to stay with you in New York! It would throw me a hundred years behind.

Joseph Smith prophesied that those who would not gather to Zion when their way was open, should be afflicted by the devil. And how could you or I expect the Lord to bless us if we were to stay in New York, now He has opened up our way to Zion? We could not, but we could reasonably anticipate that in His own time, and perhaps when we least thought it, He would permit us to be afflicted more severely than ever before.

Nothing has grieved me more for a long time than the light and contemptuous manner in which you speak of the hand-cart operation. Know ye not that it is the holy ordinance of the Lord, revealed through His Prophet Brigham, for the redemption of the humble, faithful poor, and that it will be blessed and sanctified of Him to the salvation of thousands who are not too proud to be saved in His appointed way, while many of those who despise that way will be left to perish in Babylon. The Lord has promised, through His servant Brigham, that the hand-cart companies shall be blessed with health and strength, and be met part way with teams and provisions from the Valley. And I am not afraid to prophesy, that those who go by the hand-carts, and continue faithful and obedient, will be blessed more than they have ever dreamed of. When they get to Zion they will be glad they are there, they will be welcomed, and they will feel that they have got to just the right place. They will be better Saints every way than when they started.

You have looked upon the journey all in a lump. Recollect that you will only have to perform one day's travel at a time, and the first 200 or 300 miles, from Iowa City to Florence, the hand-carts will travel through a partly settled country, and be lightly loaded, for they will not take their full load for the Plains till they get to Florence. This first part of the journey will just get the Saints used to travelling, without a great deal of toil all at once. You have also thought of performing the journey in your own strength, forgetting that you should put your trust in the Lord, who strengthens even the weak according to their day. You know that when He calls His Saints to do any thing, if they will rely upon Him and do the best they can, He will fit the back to the burden, and make every thing bend to the accomplishment of His purposes. I know some of your family are weak, especially your wife, but if you all set out upon this journey in faith, and continue faithful, the Lord will help you, and make you feel well and rejoice all the time, and you will be stronger when you get to the Valley than when you started. There will be a wagon to about every 100 persons, so that if there should be any ill, or unable to walk, they will be assisted. You will have to work no harder than

you have many a day in England, while you will feel glad that you are working for the Lord and for yourself, instead of for the Gentiles.

It astonishes me that you wish to stay in New York. After you have left one part of Babylon, I wonder how you can think of sitting down in another, when you have the privilege of bidding it farewell altogether. Do you not know that some of your family are so fast in London that you cannot get them away? And now you want to sit down in New York, to give those you have half saved the opportunity of straying from you, and settling down as fast there as those are in London! I have heard you talk of saving all your family, and I know you desire to do so, but is this the way to do it? No, it is not, but it is the way to make shipwreck of your own salvation, and your children's too.

You wish me to use my influence to get your children away from London, but, instead of your helping me by your faith and influence, you want to stay in New York as bad as they want to stay in London. What is the use of me striving to save you and your family if you do not strive yourselves? Is it not as much to your interest for you to gather to Zion as it is to mine? How is it that I have to exhort you so much and so severely to save yourselves from this untoward generation? It is not pleasant to me to have to write such severe letters as this. Instead of writing this long one now, I ought to be preparing for our journey, as we have to start in a few days.

Why should you wish to place the burden of the salvation of your children upon my shoulders, and then you pull against me by wanting them to settle again in Babylon, after I have half saved them from it? I think you are acting very unwisely. The fact is, the devil is trying all he can to keep you from going up to Zion, and you are tamely giving way to him. You must resist the devil if you wish him to flee from you. You must say, "No, Mr. Devil, I will not stay in New York. I have set my face towards Zion, and I'll go right up, in the name of the Lord, if you and all your imps try to keep me back, and I have to sleep on the ground, with a stone for my pillow, as old Jacob had." Did not Jesus say, that he that set his hand to the Gospel plough, and looked back, was not fit for the kingdom of God? And was not Lot's wife changed into a pillar of salt because she looked back upon Sodom? Jesus said, "Remember Lot's wife." And yet, with such examples and precepts before you, you must turn back upon New York! Do you think, if you were to resolve to go to Zion in spite of all the devils in hell, or out of it, that Satan would be able to hold you in New York? No, never; he would have no power over you. I and my family did anticipate the pleasure of your company on the Plains. We sincerely hope you will be wise enough not to disappoint us.

P——— seems very much afraid that she will not have clothes enough when she gets to Zion Well, if she sets more store upon fine clothes than upon the counsel of the Lord and the blessings of living in Zion, I can say she is different to me. The fact is, she has too many clothes—they are a trouble to her, and she seems willing to hazard her salvation for them. There is such a thing as being ruined by one's riches. If she had scarcely a shirt to her back, or a bit of bread to eat, she would be glad to get to Zion. I would rather you had sent me word that you all were in want of bread, and anxious to get to Zion, than that you were doing comfortably, and forgetting the Lord and Zion, and falling in love with Babylon again. I wont stop in New York if my wife has to clothe me in sheep-skins, or goat-skins, or buck-skins, or buffalo-skins, when I get to Zion. I shall be happier in them there than if I and my family were clothed in purple and fine linen, and silks and satins, and the best broadcloth in Babylon.

You can make your beds and bolsters of your extra clothes. You can keep your feather pillows, instead of resting your heads upon Jacob's stone. If you have any spare money, you can send clothes or anything else through from Iowa, for somewhere about eight pence per lb. carriage. There are hundreds in England who have begged and prayed with tears for your privilege of going to Zion, but have been unable to get it. And now you slight it! It is most grievous? What do you and your family think of yourselves? I should hate myself if I were to slight the blessings of Zion as you are doing. You cannot have much faith in the Lord if you have only enough to take you half way to Zion.

You will say, you never had such a letter before in all your lives. I will say you never before deserved such a letter in all your lives, because you never before turned away from such privileges as you have now within your reach. What! are you going to dash away the cup of temporal salvation from your lips, now it almost touches them? What folly! What madness! It is no little thing to trifle with the Lord, or with His Holy Spirit, or with the counsels of His servants, for the Spirit of the Lord is quick and powerful, sharper than a two-edged sword, and it will not always strive with you.

You talk of staying a little while in New York or St. Louis, till you can buy a wagon? How know you that you will ever have enough to buy a wagon? How can you expect the Lord to give you means to buy a wagon, when He has provided you a cart? He thinks that is good enough. Why should you think otherwise? Perhaps when you can buy a wagon, if you ever have the means, you will want to wait a little longer, till the railroad is made. And all this time your children will be growing up in all the wickedness of Babylon, and perhaps getting married among the Gentiles. The only place in the wide world where you can save your family is in Zion, and the sooner you get there, the sooner you will have power to save them, and the sooner they will be saved.

You say that you understood that the hand-carts were the last resource. Pray what other resource have you? Those who despise the hand-carts may yet be glad to get to Zion with a pack upon their backs.

What more shall I say? I can but exhort you to repent of your faint-heartedness, repent of your trifling with the salvation of the Lord, and be ready to go with us, with a cheerful heart, trusting in God, and not in your own strength, when we come, and all will be well—you will rejoice in the Lord more than ever before, and thank His holy name that you did not stay in New York. Remember, this is the most critical period of your life. It is the turning point, to decide your destiny. Therefore I exhort you to choose understandingly whom and what you will serve—Zion or Babylon, God or the devil. Greater consequences to yourself, your children, and your ancestors hang on your decision than you can well imagine, for it will carry an influence for good or evil into eternity. Remember, *now* is the accepted time, now is the day of salvation, therefore may you and your family harden not your hearts, nor reject the salvation of the Lord, but close in with His offer, lest He swear in His wrath that you shall not enter into His rest. Pray unto Him without ceasing. Give your souls no rest till you get the spirit of the gathering burning in your bosoms, like a fire that cannot be quenched. We shall not cease to pray for you, that you may be constrained to go with us up to Zion.

Now I have written this letter, I shall rest myself, except to pray for you. I have done my duty. It remains for you to do yours.

When your wife has heard this, I think she will fancy she has got revelation enough about the hand-carts.

With love to all, in which my wife and family join, I remain your brother in the Gospel,

JOHN JAQUES.

History of Joseph Smith.

(*Continued from page* 364.)

[January 1841.]

Thursday, 21st. Elders B. Young and W. Richards completed the index to the Book of Mormon, and it was immediately put in type, which closed the printing of the first English edition.

Sunday, 24th. Elder B. Young preached twice at Liverpool, on election and reprobation. Hyrum Smith, received the office of Patriarch in the Church, in place of Joseph Smith, senior, deceased; has by revelation, been appointed a Prophet

and Revelator. William Law has, by revelation, been appointed one of the First Presidency, in place of Hyrum Smith, appointed Patriarch. George Miller has been appointed, by revelation, Bishop, in place of E. Partridge, deceased.

Saturday, 30th. At a Special Conference of the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, pursuant to public notice, I was unanimously elected sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Saturday, and Sunday, 31st, was a Conference at Walnut Grove, Knox County, Illinois; Elder William Smith presiding; 113 members, 14 Elders, and several Branches were represented, and several persons baptized.

February 1st. The first election for members of the City Council took place, and the following persons were elected by majorities varying from 330 to 337 votes; to wit, for Mayor, John C. Bennett; Aldermen William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney; Councillors, Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight.

City of Nauvoo, Hancock, County, Illinois, Feb. 1, A.D., 1841.

To the County Recorder of the County of Hancock:

Dear Sir—At a meeting of the Church of Jesus Christ of Latter-day Saints, at this place, on Saturday, the 30th day of January, A.D., 1841, I was elected sole Trustee for said Church, to hold my office during life (my successors to be the First Presidency of said Church), and vested with plenary powers, as sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, to receive, acquire, manage or convey property, real, personal, or mixed, for the sole use and benefit of said Church, agreeably to the provisions of an act entitled, "An Act concerning Religious Societies," approved February 6, 1835.

JOSEPH SMITH, (L S.)

State of Illinois, Hancock County, ss.

This day personally appeared before me, Daniel H. Wells, a justice of the peace, within and for the County of Hancock, County aforesaid, Isaac Galland, Robert B. Thompson, and John C. Bennett, who, being duly sworn, depose and say, that the foregoing certificate of Joseph Smith is true.

ISAAC GALLAND,
R. B. THOMPSON,
JOHN C. BENNETT.

Sworn to and subscribed this third day of February, in the year of our Lord one thousand eight hundred and forty-one; before me,
Daniel H. WELLS,
Justice of the Peace.

The above is recorded in the County Records at Carthage, in Book No. 1, of Bonds and Mortgages, page 95, No. 87.

Wednesday, 3rd. Elder Taylor reports 160 baptized in Liverpool, England; in Ireland about 25; in the Isle of Man, 70; Howarden, 30. Elder Lorenzo Snow is labouring in London.

The City Council of Nauvoo organized, and opened by prayer by myself, when the Mayor elect delivered his inaugural address, as published in the Times and Seasons, page 316; and the following persons were elected by the Council to their offices, to wit—Henry G. Sherwood, Marshal; James Sloan, Recorder; Robert B. Thompson, Treasurer; James Robinson, Assessor; Austin Cowles, Supervisor of streets. I presented to the City Council the following resolution, which was unanimously adopted—

Resolved by the City Council of the City of Nauvoo, that the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision, and Legislature of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred, and that the citizens of Quincy be held in everlasting remembrance, for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want.

I presented a bill for an ordinance concerning the University of Nauvoo, which passed as follows—

Sec. 1. Be it ordained by the City Council, of the City of Nauvoo, that the "University of the City of Nauvoo," be, and the same is hereby organized by the appointment of the following Board of Trustees; to wit—John C. Bennett, Chancellor; William Law, Registrar; and Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams,

Robert B. Thompson, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, and Lenos M. Knight, Regents of the "University of the City of Nauvoo;" as contemplated in the 24th section of "An Act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The board named in the first section of this ordinance, shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock, p.m.

Passed Feb. 3, 1841; John C. Bennett, Mayor; James Sloan, Recorder.

I also presented a bill for an ordinance organizing the Nauvoo Legion, which passed the same day, as follows —

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that the inhabitants of the City of Nauvoo, and such citizens of Hancock County as may unite by voluntary enrollment, be, and they are hereby organized into a body of independent military men, to be called the "Nauvoo Legion," as contemplated in the 25th section of "An Act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The Legion shall be, and is hereby divided into two Cohorts; the horse troops to constitute the first Cohort, and the foot troops to constitute the second Cohort.

Sec. 3. The general officers of the Legion shall consist of a Lieutenant-General, as the chief commanding and reviewing officer, and President of the Court Martial, and Legion; a Major-General, as the second in command in the Legion, the secretary of the Court Martial and Legion, and Adjutant and Inspector-General; a Brigadier-General, as the commander of the first Cohort; and a Brigadier-General, as commander of the second Cohort.

Sec. 4. The Staff of the Lieutenant-General shall consist of two principal Aids-de-camp, with the rank of Colonels of Cavalry; and a guard of twelve Aids-de-camp, with the rank of Captain of Infantry; and a drill officer, with the rank of Colonel of Dragoons, who shall likewise be the chief officer of the guard.

Sec. 5. The staff of the Major-General shall consist of an Adjutant, a Surgeon-in-chief, a Cornet, a Quarter-master, a Paymaster, a Commissary, and a Chaplain, with the rank of Colonels of Infantry; a Surgeon for each Cohort, a Quarter-Master Sergeant, Sergeant-Major, and Chief Musician, with the rank of Captains of Light Infantry; and two musicians, with the rank of Captains of Infantry.

Sec. 6. The staff of each Brigadier-General shall consist of one Aid-de-camp, with the rank of Lieutenant-Colonel of Infantry, provided that the said Brigadiers shall have access to the staff of the Major-General, when not otherwise in service.

Sec. 7. No officer shall hereafter be elected by the various companies of the Legion, except upon the nomination of the Court-Martial; and it is hereby made the duty of the Court Martial to nominate at least two candidates for each vacant office, whenever such vacancies occur.

Sec. 8. The Court-Martial shall fill and supply all offices ranking between Captains and Brigadiers-General, by granting brevet commissions to the most worthy company officers of the line, who shall thereafter take rank, and command according to the date of their brevets, provided that their original place in the line shall not thereby be vacated.

Sec. 9. The Court Martial, consisting of all the military officers, commissioned or entitled to commissions, within the limits of the City Corporation, shall meet at the office of Joseph Smith, on Thursday, the 4th day of February, 1841, at 10 o'clock, a.m.; and then and there proceed to elect the general officers of the Legion, as contemplated in the third section of this ordinance.

Sec. 10. The Court Martial shall adopt, for the Legion, as nearly as may be, and so far as applicable, the discipline, drill, uniform, rules, and regulations of the United States' Army.

Passed Feb. 3, 1841. John C. Bennett, Mayor; James Sloan, Recorder.

Joseph Smith, Hyrum Smith, Don C. Smith, and Charles C. Rich were duly sworn as members of the City Council.

The following addition has been made to the Charter of the Nauvoo Legion by the Legislature—

Any citizen of Hancock County may, by voluntary enrollment, attach himself to the Nauvoo Legion, with all the privileges, which appertain to that independent military body.

And I gave a general invitation to my friends to enroll themselves, so as to have a perfect organization by the fourth of July. I was appointed chairman of several Committees, viz., "On the Canal," "For Vacating the town of Commerce," Vending Spirituous Liquors," "Code of City Ordinances," "Board of Health, &c." Council adjourned to the 8th.

Thursday, 4th.

Legion Minutes. Pursuant to an ordinance of the City Council of the City of Nauvoo, entitled, "An ordinance organizing the Nauvoo Legion," passed Feb. 3, 1841, a Court Martial, composed of the commissioned officers of the militia of the State of Illinois, within the City of Nauvoo, assembled at the office of Joseph Smith, on Thursday,

at ten o'clock, a.m., the 4th day of February, 1841: present—John C. Bennett, Quartermaster-General of the State of Illinois; Lieutenant-Colonel Don Carlos Smith; Captains Charles C. Rich, Wilson Law, Albert P. Rockwood, William Law, Titus Billings, Stephen Markham; first Lieutenants, Francis M. Higbee, John T. Barnett, John D. Parker, Benjamin S. Willber, Amos Davis; second Lieutenants, Chancey L. Higbee, Nelson Higgins, David H. Redfield, Hosea Stout, Stephen Winchester, Thomas Rich; third Lieutenants, John C. Annis, and Alexander Badlam. The Court was called to order by General Bennett. On motion, Joseph Smith and Hugh McFall were requested to sit in the Court. The Court-Martial then proceeded to the election of the general officers of the Legion; whereupon Joseph Smith was duly elected Lieutenant-General of the Nauvoo Legion, and John C. Bennett, Major-General. Colonel Wilson Law was elected Brigadier-General of the first Cohort, and Lieutenant-Colonel Don Carlos Smith Brigadier-General of the second Cohort, by unanimous vote of the Court Martial. Lieutenant-General Joseph Smith, after being duly sworn into office, appointed the following named persons for his staff, to wit—Captain A. P. Rockwood to be Drill Officer; Captains William Law, and Robert B. Thompson, Aids-de-camp; and James Allred, Thomas Grover, C. M. Kreymeyer, John L. Butler, John Snider, Alpheus Cutler, Reynolds Cahoon, Elias Higbee, Henry G. Sherwood, Shadrack Roundy, Samuel H. Smith, and Vinson Knight, Guards, and assistant Aids-de-camp. The Legion, at its organization, was composed of six companies.

Friday, 5th. Elder Reuben Hedlock is labouring in Glasgow, Scotland. The Church in that place numbers 55, and the spirit of enquiry increases.

Saturday, 6th. Minutes of a Council at brother Richard Harrison's, 72 Burlington street, Liverpool, for organizing a company of Saints going to New Orleans, on ship *Sheffield*, Captain Porter: Elders B. Young, W. Richards, J. Taylor, and other officers, present. Elder Hyrum Clark was chosen President, and Thomas Walmsley, Miles Romney, Edward Martin, John Taylor, Francis Clark, and John Riley, Counsellors to President Clark. Edward Martin, Clerk and Historian. Peter Maughn and John Taylor were ordained Elders. President Clark and his Counsel were blessed and set apart for their mission.

Sunday, 7th. Ship *Sheffield* sailed from Liverpool with 235 Saints.

Monday, 8th. Levi Richards writes from Lugwardine—

To the Editor of the *Star*.—Since Stanley Hill Conference, I have attended about thirty Council meetings of Church officers, in eleven different places in Herefordshire, Gloucestershire, and Worcestershire, making a circuit of nearly one hundred miles. Union and harmony prevail among them, and a disposition to add to their faith, &c. New places are frequently opened for preaching, which are generally supplied. Many are baptized every week, although the ice has to yield its natural claims, and step aside. The gift of healing is manifested to quite an extent in this region. The gift of tongues is received in most of the Branches where I am acquainted. The spirit of persecution is not yet wholly cast out of the world; for recently preaching was held for the first time in Pendock parish, eight miles from Ledbury, when a congregation, respectable in numbers and appearance, were compelled to retire prematurely, in consequence of the quantity of gravel thrown upon the roof and against the windows, &c. The mob were numerous, and supplied the Saints on their way home with plenty of mud. The meeting was held at the shop of a tradesman, who had been clerk of the parish, but was so fortunate as to obey the Gospel, and be turned out of his stewardship; and his wife was dismissed from her school, for the same reason, by the parson of the parish. More or less of the Saints are turned out of employ, and out of their houses, for obeying the Gospel.

City Council met according to adjournment, and opened by prayer, which was made a standing rule of the Council. I reported a bill for a survey of a canal through the city, which was accepted; and I was appointed to contract for its survey. I also reported a bill for an ordinance on Temperance, which was read and laid over.

Wednesday, 10th. Elder James Burnham writes from Overton, Flintshire, North Wales—

I have organized two Branches, of about 150 members; and we are continually baptizing, whether it be cold or hot. There is great opposition.

Thursday, 11th. Elders Young, Richards, and Taylor, in Council at 72 Burlington street, Liverpool, set apart, by the laying on of hands, Elder Daniel Browett, to take charge of a company of Saints, about to sail for New Orleans on ship "*Echo*, Captain Wood; and John Cheese, David Wilding, James Lavender,

William Jenkins, Robert Harris, and John Ellison, to be his Counsellors. Robert Harris was ordained an Elder, and Elder Browett was appointed Clerk and Historion to the company.

Saturday, 13th. Elder Orson Hyde sailed from New York for Liverpool, on his way to Jerusalem, accompanied by Elder George J. Adams.

Sunday, 14th. A Conference of the Church of Jesus Christ of Latter-day Saints was held at Barrett's Academy, 57, King Square, Goswell Road, London, on Sunday, the 14th February, 1841, there being present—Elders H. C. Kimball, W. Woodruff, Lorenzo Snow, William Pitt, and four Priests. The meeting was called to order by Elder Kimball, at two o'clock, p.m. Moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff be President of this Conference; carried unanimously. Moved by Elder Kimball, seconded by Elder Woodruff, that Dr. W. Copeland be Clerk; carried unanimously. The meeting opened by Elder Kimball with prayer and singing. The President then called upon the official members, to represent their respective Branches. The Church at Ipswich, represented by Elder Pitt, consisting of twelve members, one Elder, one Priest, and one Teacher. The Church at Bedford, represented by Robert Williams, Priest, consisting of 42 members, one Priest, seven moved, two died. The Church at Woolwich, represented by John Griffith, Priest, consisting of six members, one Priest. The Church in London, represented by Elder Kimball, consisting of 46 members, one Elder, two Priests; excellent prospects of a continued increase. James Allen was ordained an Elder, and Thomas Barnes a Priest. Robert Williams was ordained an Elder, to preside over the Branch at Bedford; and William Smith, and John Sheffield, Priests. Richard Bates was ordained Priest, in the Branch at Woolwich, and A. Painter, Teacher; all under the hands of Elders Kimball, Woodruff, and Snow. It was then moved by Elder Kimball, seconded by Elder Woodruff, that Elder Snow be appointed President of this Conference, also to take the superintendency of the Church in London. Much valuable instruction was given by Elders Kimball and Woodruff, in relation to the duties of the official members. It was then moved by Elder Kimball, and seconded by Elder Snow, that this Conference be adjourned to Sunday, 16th May, 1841. The Conference was then closed at half-past five, by singing and prayer. Dr. W. Copeland, Clerk.

Monday, 15th. As chairman of the Committee, I reported a bill to the City Council, which, after a long discussion, passed into "An ordinance in relation to Temperance."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that all persons and establishments whatever, in this city, are prohibited from vending whiskey in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, excepting on the recommendation of a physician, duly accredited in writing, by the Chancellor and Regents of the University of the city of Nauvoo; and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Passed Feb. 15, 1841, John C. Bennett, Mayor; James Sloan, Recorder.

In the discussion of the foregoing bill, I spoke at great length on the use of liquors, and showed that it was unnecessary, and operates as a poison in the stomach, and that roots and herbs can be found to effect all necessary purposes.

(*To be continued.*)

A Low Voice in Woman.—Yes, we agree with that old poet who said that a low, soft voice was an excellent thing in woman. Indeed, we feel inclined to go much further than he has on the subject, and call it one of her crowning charms. How often the spell of beauty is rudely broken by course, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft, silvery tones render her positively attractive! In the social circle how pleasant it is to hear a woman talk in that low key which always characterizes the true lady! In the sanctuary of home how such a voice soothes the fretful child and cheers the weary husband!

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 14, 1856.

DEPARTURES.—The Ship *Horizon*, Captain Reed, sailed from Liverpool for Boston, May 25, 1856, with 856 souls of the Saints on board, under the Presidency of Elders Edward Martin, Jesse Haven, and George P. Waugh.

The following Elders who have held responsible positions in this country, also sailed on this ship—Elders T. B. Broderick and John Toone from Utah—the latter retires from his labours on account of ill health—John Jaques, Robert Holt, Thomas Ord, James Stones, Henry Squires, and Robert Evans were Presidents of Conferences.

Elder Martin has laboured in the ministry in Britain over three years, and, during most of the present season's emigration, has been engaged with us in the Emigration Department of the Office. His labours have been of that faithful and efficient character which commend themselves. Elder Haven has been labouring, in connexion with Elders Walker and Smith, in South Africa, where, under Elder Haven's presidency, they have established a mission of the Church, which will yield its fruits in all time to come. The above named Elders have laboured faithfully in their callings, and they go home to Zion with our blessing.

Elder Jaques, it is well known to the Saints, was called to assist us in the Editorial labours of this Office, and we realize that in parting with him we have lost the labours of a faithful and efficient man. By his labours with the pen, he has done much to instruct and bless the Saints, and preach the Gospel in these lands, and he has left us, rich in faith, and with the spirit of Zion burning in his bosom, and we pray that it may continue to increase abundantly upon him and his family, and that they may live to enjoy all the blessings of the Gospel, with the people of God. His letter of reproof to certain unbelieving friends, in another column, most truthfully indicates the integrity of his purpose, to abide in all the counsels of the Church. Thinking that others might profit by the excellent and pertinent rebuke there administered, we have inserted the same, believing it to be as faithful and commendable a Valedictory, as he would be likely to write.

On Saturday, the 31st, the *Wellfleet*, Captain Westcott, hence for Boston, cleared, with 146 souls of the Saints on board, under the presidency of Elder John Aubrey. This company intend going only to the States this season, and it is the last company of Emigrants which we expect to send out during our present mission.

On reviewing our operations for this season, we find that there have gone out, on the *Emerald Isle*, 350; *John J. Boyd*, 512; *Caravan*, 457; *Enoch Train*, 534; *S. Curling*, 707; *Thornton*, 764; *Horizon*, 856; *Wellfleet*, 146 of the Saints; making a total of 4326, of which number 2012 have gone out under the regulations of the Perpetual Emigration Fund Company.

The season's emigration, now closed, has included, English, Scotch, Welsh, Irish, French, Italians—Waldenses from Piedmont—Swiss, Germans, Swedes, Danes, Norwegians, Manx, Hindoos, Africans from Cape Colony—no blacks.

It has been found advantageous, this season, to send most of the passengers per P. E. Fund, *via* Boston, as those who pass directly through, without settling in the State of Massachusetts, are not charged the usual amount of eight shillings and four pence for head money, which is required to be paid for all persons who stop to reside in that state.

We have also found it to our advantage to open business with Messrs. Train and Co. who have long been in the passenger trade to that port. The Agents of that firm, who reside in this town, have been honourable and obliging in their transactions with us, while the proprietors in Boston, have extended to our Agent, Elder D. Spencer, every advantage to facilitate our forwarding business on that side, which could be reasonably expected.

The first company of Fund passengers, per *Enoch Train*, were forwarded from Boston to Iowa City, *via* New York, for eleven dollars and fifty cents per head, for adults, —those fourteen years old and upwards, and for five dollars and seventy-five cents for children, between the ages of four and fourteen years, those under four years, free. 100 lbs. luggage was allowed for each adult, and 50 lbs. for each child, for those under three years old, none. We are not informed what the charge was for extra luggage, but with the above liberal allowance, P. E. Passengers would have none.

We are informed that a gentleman in this town who has formerly been engaged with another railway company—the Boston and Worcester—on learning that the New York line had made the lowest bid for our traffic, immediately communicated with his friends upon that subject, and, directly, Elder Spencer received proposals to forward our passengers for ten dollars per adult, and five for children, as above, making a saving of about six shillings and three pence per adult, and three shillings and three half-pence for children. This line, besides being more direct and cheaper, avoids the difficult and costly contingency, of so much changing of luggage as there is by the other line.

We have before noticed that the hand-carts are contracted for at the point of outfit, for ten dollars a-piece, and Elder Spencer informs us that he hopes to get the Emigrants, per the Fund, through at a cost not exceeding £9 per head, but we shall not be surprised if it should exceed that amount, and perhaps reach £10 each; indeed, we have rather anticipated it from the beginning, but when the transaction is completed, it will be known whether people can be emigrated one fourth of the circumference of our globe, for the trifling sum of nine or ten pounds.

The fact that the route, or mode of our emigration is changing each year, renders the subject one of constant research, study, and care, liable to many new contingencies and even emergencies; but the Saints may congratulate themselves upon the fact that the interests of the P. E. Fund Company are committed to the charge of as good financial business talent as can be found in the Church, outside of Utah; and those who are appointed and authorized to act as Agents for the Company, are required to govern themselves by the Act incorporating the Company, of which we quote the following—

"Sec. 13.—The entire proceeds of the business of this Company, shall inure to the Perpetual Emigrating Fund for the poor; whether arising from Donations, Insurance, Deposits, Exchange, increased value of Property, or in any other way or manner whatsoever."

"Sec. 15.—No officer, agent, or member of the Company, shall be permitted to retain in his hands any portion of the funds of the Company, as compensation, but shall receive such remuneration as shall be awarded him, or them, upon settlement with the board of President and assistants."

We recommend a perusal of the whole Act, which may be found in "Route from Liverpool to G. S. L. Valley," chap. 3, page 7. We quote the foregoing that the Saints may be reminded that their pecuniary interests are cherished in the operations of the Company, and that business men, too, may understand that we endeavour to transact the business of the Company on the most saving terms.

Foreign Correspondence.

DESERET.

Historian's Office,
Great Salt Lake City,
March 1, 1856.

Brother Franklin—My last letter to you was dated at Parowan; since that time, by the kind assistance of Jesse N. Smith, I have been able to transfer myself to this Office; over deep snows, heavily crusted on the Beaver, Pine Creek, Brimstone, and Sevier Mountains; while we encountered mud on the low grounds. It was rather a severe journey of 13 days, usually made in six or eight. We were accompanied from Fillmore by Kanosh, the Pah-vante chief.

An unfortunate difficulty has occured between the whites and Indians in Cedar County. Several brethren, I believe six, mostly herdsmen, have been killed. The movement is headed by Tintic, chief of the Timpanogos. General P. W. Conover has received orders to suppress the outbreak, with troops from Utah county. Squash is in irons at Springville, waiting his trial.

The loss of cattle in the northern counties has been extremely great. The depth of snow is unprecedented since our settlement in the mountains. The southern counties have fared better, though the winter has been severe. Very little stock have perished south of Great Salt Lake County.

The most of the hands on the public works have been discharged, and the people, generally, are making preparations for farming, as soon as the frost comes out of the ground. The mechanics are getting up drilling machines to drill in their wheat, and thus save seed and labour. A great many will follow the plan adopted by Mr. John Halliday, who, in 1849, raised sixty bushels of wheat to the acre, from a peck of seed, sown in drills and carefully irrigated.

I am engaged in compiling and gathering up the history of Joseph's imprisonment in Carthage Jail, for many incidents of which, I am indebted to the letters of John Taylor, Captain Dan Jones, John S. Fullmer, Cyrus H. Wheelock, and the statements of Colonel Stephen Markham, and others who were in the prison with them, a considerable portion of the time.

As you no doubt will anticipate, provisions are *very* scarce. The authorities of the Church are using all the influence they can, to cause them to be divided among the people. By this means it is expected that any severe suffering will be averted.

March 2. The mail has arrived from California, bringing *Mormons* of December 15th.

The State Convention meet on the 17th, delegates have been unanimously elected from all the counties heard from. The taking of the census is progressing as rapidly as could be anticipated, considering the difficulties to be encountered on account of the severity of the winter, and the wide extent of the settlements. All the Indians we hear from are friendly but the Timpanogos. Arrowpeene has done his best, for some time, to keep them quiet, but said, not long ago, that Squash and Tintick would not hear.

GEO. A. SMITH.

News from Utah.

(*From the "Deseret News."*)

PARTIES.—That of the "Mormon Battalion" came off on the 6th inst., the Second Annual Festival of the Typographical Association on the 8th, and the Life Guards gave a party on the 11th.

On each occasion, the Social Hall was well filled by those who endeavour to wisely appreciate the various blessings profusely strown in their path, and to properly distinguish "times and seasons,"

giving to rest and recreation, as well as to labour and the sterner duties, that share of time and attention adapted to fully subserve the best use and developement of each individual.

DISTURBANCE WITH INDIANS.—Since writing the article under the above head, in No. 50, we have learned that the two herdsmen killed were Henry Moran and Washington Carson, and Lewis Hunsaker is the one missing.

From all yet known (3 p.m. of March 4) it is probable that Hunsaker was taken prisoner.

On the 26th of February, just before dark, and not far from Kimball's creek, west of Utah Lake, some Indians surprised a camp of men who were out gathering stock, killed John Catlin and — Cousins, mortally wounded John Winn, who has since died, and drove off 15 horses and mules belonging to the party.

Tintick, head chief of the disaffected band, and who was wounded in the skirmish near the south fort in Cedar County, is reported dead.

The noted Washear, or Squash, who was arrested on a writ from the U. S. District Court, while momentarily from under the eye of his keepers, so effectually cut his throat, with a case knife furnished him to eat with, that he soon died.

He had been frequently heard to say that he would not go to G. S. L. City to be hung up like a dog, alluding to the fate of the two who were hung during the administration of the Hon. Leonidas Shaver, late U. S. Associate Justice.

When informed of the event, the Indians in that neighbourhood remarked that he had killed himself to avoid being hung, a mode of death very repugnant to his feelings.

General Peter W. Conover was to start on the 1st inst., from the rendezvous on the west side of Utah Lake, with some 200 men. They go out to recover brother Hunsaker, if still alive, and the horses and cattle driven off by the Indians.

IMPROVEMENTS IN THE SOUTH.—In Washington county, John Hamblin and company are building a stone fort on the Santa Clara, and intend entering at once into raising cotton in the warm rich bottoms bordering on that stream, and probably, at an early day, sugar cane, olives, and other fruits of warm climes.

Jehu Blackburn & Co., have erected a splendid saw mill in Pine valley, about 25 miles S. W. from Cedar City, and near an extensive tract of pine timber of superior quality, equal to that at Parowan.

Peter Shirts is erecting a grist mill at Canarra. The above named substantial improvements speak well for the energy of the settlers in our most southern county.

In Iron County, Messrs. I. C. Haight and Simpkins are hurrying forward the work upon their carding machine and woolen factory, in Cedar City, and anticipate having it in readiness for this season's clip of wool.

Another saw mill, on an extensive scale, is in progress at Cedar, and the iron on hand is being cast into flat-irons and other useful articles.

The Iron Company have cast some beautiful machinery, intended to supersede the use of Coal Creek for motive power, and are accumulating a large amount of material, in readiness for future operations.

Coal Creek has been frozen up some three months, and the snow in its kanyon prevents getting at the coal. The winter has been unusually severe, though the cattle look remarkably well and but few have been lost, and it is said none need have been, if all the herdsmen had attended strictly to their duty. Bread stuff and seed grain are scarce.

In Beaver County, on the 8th of February, Mr. Simeon F. Howd finished a house of entertainment, at the point where the military road crosses Beaver Creek, which will be a great accommodation to the travelling public.

Messrs. Ross R. Rogers and Edward Thompson are engaged in erecting a saw mill, a few rods above where the military road crosses Big Beaver, and expect to have it in operation within a few weeks.

Elder Lorin W. Babbit, Probate Judge of Beaver County, expects to leave this city at date, March 4, and proceed to organize that county, and engage at once in forwarding the work on a grist mill, that it may be ready for the coming harvest.

Many hands are now busily occupied, in getting out fencing material for the various tracts of farming land surveyed, and being surveyed, by Col. W. H. Dame, on the Beaver.

Success to the energy and enterprise of the settlers in our three southern counties, and if no untoward event happens, it is easy to foresee that ere long our brethren in that region, though not occupying a

land "flowing with honey," will cause their chosen locations to blossom with the vine and the olive, and abound in a varied abundance of the rich products of the soil, for stones will bring iron, and dot the surface of heretofore naked wastes, with tasteful and commodious buildings for the habitation of men, and for the successful prosecution of the purposes for which we are placed upon the earth.

FROZEN TO DEATH.—On the evening of February 13, 1856, a young man, named John Edwin Sheldon, late from England, and supposed to be about 19 years old, was frozen to death while hunting horses in the Weber river bottoms, west of Ogden City.

MASS MEETING.—Pursuant to adjournment, on the 26th of January, a large assembly convened in the Tabernacle, on Saturday, the 2nd inst. Governor Young, President of the meeting, took the chair. Prayer by President J. M. Grant. Ballo's Band played "The Star Spangled Banner," and several other enlivening tunes. Hon. E. Reese delivered the opening speech, and was followed by President J. M. Grant, Chief Justice Kinney, Capt. L. W. Hardy, O. P. Rockwell, Esq., and His Excellency the Governor, who, at the close of his remarks, individually proffered to take stock and furnish 300 miles of the route. One thousand miles were subscribed for, and the large number present unanimously voted to sustain the chartered company, in carrying a daily express from the Missouri river to California, and in extending the line as fast and as far as circumstances may permit.

THE CHANCELLOR AND REGENTS of the University of the State of Deseret held a meeting on the 4th inst., at which His Excellency the Governor, Presidents Kimball and Grant, Bishop L. D. Young and Elders F. Kesler and R. L. Campbell were present. The time was mostly occupied in the discussion of preparing copy for the publication of elementary school-books in the Deseret Alphabet, and Elders W. Woodruff and S. W. Richards, Regents, and Elder Geo. D. Watt, Secretary of the Board, were appointed a committee to prepare and arrange the matter for said publications, and to report progress at each successive meeting, that they may have the advantage of the information, judgment, and experience of those who feel interested in the subject of education.

FESTIVITIES.—The party, given by the Governor and Legislative Assembly, came off in the Social Hall on Tuesday, the 29th ult. His Excellency, Governor Young, Hon. H. C. Kimball, President of the Council, Hon. J. M. Grant, Speaker of the House, Hon. A. W. Babbitt, Secretary, Judges J. F. Kinney and G. P. Stiles, Dr. G. Hurt, Indian Agent, Messrs. Bell, Livingston, Williams, Gerrish and Hooper, merchants, and a large number of other prominent citizens, and a bevy of Utah's fair wives and daughters, were present.

The Hall and dining-room were tastefully and beautifully ornamented for the occasion, the supper and arrangements were excellent, and all cordially participated in the frank and free enjoyment of the occasion.

On the 31st ult., the Dramatic Association gave a dance and supper, in the Social Hall, to as many of their friends as the rooms could accomodate. The decorations were the same as on the evening of the 29th, and, not being crowded, each guest had ample range and free scope for rendering themselves mutually agreeable, which all appeared to do with great zest, and with that pure and unalloyed hilarity known only to the Saints.

Differences.

(*From the "Deseret News."*)

The individuals of the human family differ very materially from each other in numberless ways, do they not? This question being readily and universally answered in the affirmative, it only remains to notice some of the characteristics which are useful and praiseworthy, and a few of the opposite description, that, by a little care and reflection, the young may know at once the consequences of the dif-

ferent habits and practices which come under their daily observation.

In the tops of the mountains there are none to prevent our doing good under all circumstances—the very purpose for which the large majority came here—but truly the Gospel net has gathered fish of every kind, and the tares are growing with the wheat, and such must be the case until the day of separation, or until the time of the world's harvest. But it does not follow that the wheat will ever be converted into tares, or that the clean fish will change to unclean, at any rate not without undergoing a legitimate process for such transformation, if any such process there be.

In the meantime all who have come here, and have clung to their integrity, and improved upon the blessings bestowed, are constantly occupied, to the utmost extent of their ability and means, in the furtherance of the purposes of the Almighty for bringing to pass righteousness and salvation, and strive with their might to build up and establish the Kingdom of God on the earth.

Leaving this class, we proceed through various grades of persons whose conduct is more or less energetic in the great cause of truth, until—and it must be said—we reach a portion of community whose main thoughts, desires, and efforts appear to be occupied in almost every way but that which is really beneficial. The cares involved in eating, clothing, drinking, and sleeping, are permitted to engross an undue attention, and when that is accomplished the remaining time is far too often spent in lounging about street corners, in stores, in offices, in court rooms, and other places where their presence is not productive of good to themselves, or any one else, but on the contrary a direct injury, aside from the pernicious examples so glaringly placed before the rising generation.

It cannot be urged, by way of excuse, that Gentile oppression and conduct compel and countenance the idle, the loafing, the profane, the thieving, and the litigous, for there are but few Gentiles here, and many, if not all of them, are industrious, peaceable, energetic, and honourable, in their intercourse with us.

We are not sanguine in the hope that the case hardened will soon reform, if ever, even though you should hallloo in their ears each morning. "Every one will be rewarded according to the deeds done in the body, and your doings this day will be placed in that account." But we do trust that the young, and all who love truth, will follow the counsel and example of President Brigham Young, also that of his Counsellors, Heber C. Kimball and Jedediah M. Grant, and in short that of all good men of every station, and learn to bring into true, Godlike action all their mental and physical endowments, and shun the course of those who waste their time, hinder the industrious, set at naught good precepts, and tear down, in lieu of building up.

Again, GOSSIPING seems to be almost a life element with some persons, and a practice more difficult to break from than is the habit of using tobacco. This class will gather in groups wherever they are not forcibly driven away, and let their minds and tongues drift along without rudder or compass, regardless of the condition of their wives and little ones, taking no active thought for their being better clad, more healthfully housed and fed, more understandingly and usefully cultured, and making no exertion for rendering home desirable and happy. No, but to see them, with hands in pockets, listlessly lounging, or lazily seated upon a cold curb stone, after haunting rooms until even they are ashamed, one might well take them for a class who expect the sky to fall and catch sparrows for their super, or to shower down porridge for their little ones, or that peradventure a fellow gossip or passer by would tell them how to lift themselves by the waistband of their breeches, and then they would be able to flourish without effort.

But such events are not particularly likely to happen, then would it not be far better to turn your thoughts, time and strength to some definitely practical purpose, and by following some laudible calling, cease to be in the way of and an eyesore to the industrious?

SHARP WIT.—An Indiana paper says that during a trial in Lawrence Court, a young lad who was called as witness, was asked if he knew what were the obligations of an oath, and where he would go if he told a lie. He said he supposed "he would go where all the lawyers went."

Lessons from Providence.

(*From the "Deseret News."*)

Shape our courses as we may, it is definite that we are strictly in a school, while in this probationary state, and it therefore behooves every one to be duly careful with regard to improving upon each lesson as it is marked, otherwise you will have to stop progressing in the grand scale of human movements, or skip a page, and in either case suffer loss.

The drouth and grasshopper lesson of the past season was given out, and, by some, carefully and patiently conned, and pretty thoroughly understood and profited by. But the pages of that lesson are not yet all turned over, and many have now come to that portion which treats upon doing without meat, vegetables, and, in short, without food of any description, only, as they are able to procure a little from day to day, while others, fortunately, are blessed with a comparative abundance. This affords a bitter lesson for learning much, to advantage, that there may not be another so good an opportunity for acquiring, at least, until after many plentiful harvests. On the one hand, the destitute have an excellent opportunity to reflect upon how far their own former conduct may have conduced to their present position, and learn to operate more wisely in the future, learn patience, forbearance, economy, the dealings of the Lord with His people, gratitude for chastenings as well as blessings, and many other useful principles. On the other hand, there is a rare opportunity for those who have to aid those who lack, and to use the utmost diligence in striving to widely dispense the rich blessings of Heaven, in the most godlike manner, that their use may redound to the honour of the Giver of all good, and to the spiritual and temporal welfare, both of him who dispenses, and of all who participate in the glow of joy arising from good deeds, and a wise use of means over which we are placed to act as stewards.

Varieties.

Effects of Cathedrals on the Mind.—The famous Baptist minister, Robert Hall, when asked what he thought of York Minster, replied, "York Minster, sir; why it's enough to soberize a Bacchanalian."

Jonathan's Accomplishments.—A German writer says that the people of the United States can burst more steam boilers, and chew more tobacco, than any other five nations on the globe.

According to returns published in the St. Petersburg newspapers, the beseiged in Sebastopol discharged from the 17th of October, 1854, to the 8th of September, 1855, projectiles to the number of 1,386,608, and weighing 1,405,249 poods (each equal to 40lb.) In addition to the above, 205,810 poods of powder and 25,000,000 cartridges were consumed.

An old clergyman one Sunday, at the close of the sermon, gave notice to the congregation that in the course of the week he expected to go on a mission to the heathens. One of the deacons, in great agitation, exclaimed, "Why, my dear sir, you have never told us one word of this before; what shall we do?"—"Oh, brother," said the parson, "I don't expect to go out of town."

An eccentric clergyman, lately alluding in his pulpit to the subject of family government, remarked that it is often said, "That now-a-days there is no such thing as family government. But it's false, all false! There is just as much family government now as there ever was—just as much as in the days of our fathers and grandfathers. The only difference is, that *then* the *old folks* did the governing, but now it is done *by the young ones!*"

Creation of the Earth.

The Gods on high, in solemn council met,
Ere darkness roll'd away its clouds of jet;
When chaos reigned with undisputed sway,
And thick confusion held its wonted way,
When sullen silence, spreading o'er the scene,
Drove back the fury, husbanded the spleen:
As, when men's passions, 'mid the rage of war,
In fierce contention make a fearful jar,
A stern command goes forth to bid it cease,
Yet not to raise aloft the flag of peace,
That breathing, they might still new vigour gain,
To roll fresh horrors o'er the bloody plain.
Thus did the scene appear when powers supreme
Assembled to debate some glorious theme,
And, in majestic strength and force sublime,
The Spirit waited for the will divine.
The subject was creation's wondrous plan—
The culminating point of which was man—
To make an earth, with every creeping thing,
And fish, and fowl, yea, all the tribes of wing;
To store within its bowels mines of gold,
Of other minerals—of wealth untold;
To mould the basin of the mighty sea,
To bid the light and heat of day be free,
The clouds to drop their rich refreshing rain,
And earth to vegetate with fruit and grain,
To be the sustenance of man and beast,
No slaughter'd life was to pollute their feast,
Should sin step in all harmony would cease,
But nature was at first to wake with peace.
Debate had ended, argument had ceas'd,
Bright hope ran high, and int'rest had increas'd,
When heav'n's great King, His majesty put on,
Whose strength e'en they, the strong, could lean upon;
To Him they sought, whose wisdom knows no bound—
Him who perfection's pinnacle had found.
On Him they could with confidence rely,
Their "Rock of Ages" and their sure supply,
For He to them the keys of Priesthood held,
How fallen they who e'er 'gainst *that* rebell'd,
Their Way of lives, dominion, glory—all;
Who make His will their staff ne'er know a fall.
As when the sun withdraws the veil of night,
Absorbs the glory of each lesser light,
However bright they shone e'er morning broke,
So thus it was when God the Father spoke.
All ears attention gave, and o'er them roll'd
The massive music of His voice, and bold,
And grand, and rich, the notes it gave,
As when old Ocean heaves his wave o'er wave
On some high shore, where banks of pebbles lie,
Which follow back, and as the cadence' die
Take up the chord, a glorious chorus swell,
And every pebble finds a tongue to tell
And sing, the subject of its master's strain,
And from each wave fresh inspiration gain.
The sire of Gods thus said—"Let us make man,
"And all things after the eternal plan,
"Lay the foundations of a solid earth,
"And fruitful nature multiply with birth;
"Let every species which in spirit live,
"Take their due forms which our high will doth give
"Let things on earth be shaped like things in heav'n,
"And to the Spirit thus our words be given—
"'Dispel the darkness, let there now be light,
"'Disjointed chaos link in chains so tight
"'That until we the elements dissolve
"'Each atom round its centre may revolve;
"'Drive out confusion, let a world be born,
"'To sing our glory and our crowns adorn.'"
He ending, sat, 'mid silence as profound
As if each hearer wished he ne'er had found
A period to a subject thus sublime,
To tell the scope of which would run out time;
But when at last their hearts found speech and tongue,
The "Morning Stars" a thrilling anthem sung—
"All Hail! the power, omnipotent and wise,
"That rolls its curtains out along the skies,
"That writes in space creation's grand record
"Of Life, and Truth, and glory of the Lord."
Then all the "Sons of God" took up the song,
And as from lip to lip it passed along,
Confusion, Darkness, Chaos fled away;
Thus broke the morning of creation's day.

E. W. Tullidge.

Money List, May 23—30, 1856.

William C. Dunbar	£21	10	0
Griffith Roberts	0	10	0
William Shires	2	0	0
Simon Irwin	5	0	0
Carried Forward	£29	0	0

Brought Forward	£29	0	0
William Norris	11	10	0
Joseph Doxford	4	0	0
	£44	10	0

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XVIII. Saturday, June 21, 1856. Price One Penny.

A Discourse by Elder Samuel W. Richards.

DELIVERED AT A CONFERENCE, HELD IN PROVO, UTAH TERRITORY, JULY 14, 1855.

(*From the "Deseret News."*)

It was with a great degree of pleasure that I received the invitation of President Young to attend this meeting, and I certainly feel that I ought to consider it a great privilege, notwithstanding any embarrassment that I feel in addressing this assembly. It is the first time that I have been so far south since I returned from my late mission to Europe, and it is not only pleasing to me to see and realize the progress that has been made, but it is a greater privilege to enjoy a place among this people who are the chosen of the Lord.

We have now set out to gain celestial glory, to live by the commandments and revelations of God, and to accomplish the object we have in view, we must be united in all our movements, be of one heart and one mind. When I look before and around me, I behold the faces of many who have been with me in foreign lands, those who have listened to my counsels and instructions, and from the time that they first beheld my face, they have passed through many circumstances, and those circumstances have had a tendency, if they have done right, to strengthen their faith; I hope, at least, it has not had an opposite effect upon their minds, as I regret to say it has had with many who once were warmed and cheered by the Spirit of truth.

This morning, as I am called upon to address you, my brethren and sisters, I desire that my communication may be such as will strengthen the Saints of God: such as will be calculated to do them good; and to this end I invoke the diction of the Holy Spirit from on high; and I desire that this may be your feeling and faith.

So far as I am concerned, I will speak the feelings of my heart in relation to the things of God, and this I will endeavour to do as freely as in my own family. It is not expected that I will speak upon many points that others will, yet, so far as I may speak upon doctrine and principle, I will endeavour to express my views so as to be understood.

In the first place, I look upon you as agents, being endowed with rational faculties and capable of continual improvement; as beings who have not despised, but have partaken of that great good which our heavenly Father bestows upon those who are faithful to His laws. It appears that you and I have to surrender a portion of our supposed rights and privileges, to the dictates of a being of greater power and wisdom, or ourselves altogether,

or we cannot attain to that exaltation which is now far beyond our reach; for we embraced the Gospel when it was presented, and we covenanted, in virtue of that Gospel, in acknowledgment of that Priesthood, that we would submit to it in all its requirements, in order that we might be exalted by it; and we may, probably, with propriety, ask the question, have we complied with that covenant?

I feel to ask a few questions, in order to stir in you a spirit of inquiry respecting your covenants, and the duties you are required to perform. I will say, for my own part, that I have endeavoured to observe that covenant, and to live by it. In the first place, did we receive the Gospel of Jesus Christ as a little child? without which no one can enter the kingdom of heaven—without which no one can be sanctified and fitted for celestial glory. Did we feel willing to lay aside everything which we had become acquainted with, before we heard the fulness of the Gospel? Did we lay aside all the traditions of our fathers which could possibly come in contact with the great principles of eternal life? When a little child comes into the world it does not profess to have received any knowledge before it came into the care of its parents, but it is perfectly passive and willing to be instructed in all things by its father and mother, who are its natural guardians. It does not attempt to dictate those parents, nor to bring up arguments to show what it has previously received in the spiritual world, but it is entirely under the control and power of those who have a right to rule it.

Now, I would ask the Latter-day Saints, have we acknowledged this Gospel and the holy Priesthood, in our lives and in all our actions, as the lawful parentage by which we were born into the kingdom of God? Have we acknowledged that Priesthood, which is after the order of an endless life, from the day that we received the principles of life, until the present time?

We received a feeling rebuke yesterday, in relation to the duties of Saints, and the backwardness that is manifested by many. That Priesthood which we have received we have not honoured as we might have done, and hence the reason why we receive such frequent admonitions, in reference to the high obligations we are under to our Father and our God. Let me ask if there are in this congregation, any individuals who, from the beginning, have felt in the least degree to disregard any counsel or instruction given, by those who are appointed to teach the Saints of God? If I were to judge from what I heard yesterday, I should conclude that there have been many deviations from the path of duty. These are my feelings upon the subject, from the teachings we have had so far, and inasmuch as we neglect our duties, we dishonour the parentage of our spiritual birth, not only in the eyes of men but of angels and the heavens.

I hold that when we have made a covenant to live by every word that proceedeth from the mouth of God, and deviate from it, and listen to the counsels of others not ordained of God, we are in a dangerous position. If we treat lightly any of the counsels of God, or of His servants, it does not alter the spirit of the thing at all; a person's rejecting the counsels of God does not make those counsels less valuable; they still remain in full force, and we shall be called to give an account of how we received them. When I see men, the Saints of God, deviating in the least degree from those duties which pertain to our every day life and conduct, it causes me to think that they have no very great share of faith in the things of God; for we must be obedient to the servants of God in all things. Yes, we must give up to them, be governed and led by them. And I will here say, and speak so as to be understood, that there is not a man or woman in this Church, who has a right to use agency in any case, when that agency is exercised contrary to the principles of this kingdom, or in opposition to the Presidency of this Church. Why so? Because such a course is directly opposed to the covenants they have made.

You may consider that this is strong doctrine, but you first voluntarily subscribed to this covenant and Priesthood, and it is the legitimate right of the head to govern and control every member of the body. If my foot should undertake to dictate to my head, what would we say? We should at once say, sever the unruly member from the body if it will not observe its law, for this is the teaching of the Scriptures. We are also told and commanded, that if "thine eye offend thee pluck it out, for it is better to enter into heaven with one eye, than to have two eyes and be cast into outer darkness."

In the kingdom of God all must be subject to the great governing power of the holy Priesthood. What should be done with those who are disobedient and rebel against the order of heaven? The application is just as good when made to the members of the Church of Christ, as when used in reference to the members of the human body. Let unruly members be severed from the body of Christ, if they repent not, and it will become more healthy; for the Lord has placed officers in the Church in order that those things may be attended to, and everything kept in order. It belongs to the duties of the Priests, Teachers, and Deacons, to visit the houses of the Saints and to see that there is no evil of this kind existing: also to see that there are no plans or schemes in operation calculated to lead this people astray. Is not this of the highest importance to the Saints of God? I will leave the people to answer this question for themselves.

Let me ask you, how far have the Presidents of this place, and the adjoining settlements, made it their duty to see that those officers are faithful in attending to their duties as officers of the Church of Christ, and stirred them up to a sense thereof? When I hear truths promulgated by the servants of God, pertaining to the duties of Saints, I at once resign my will to the authority of the holy Priesthood. Those are my feelings in reference to a position in the kingdom of God. If there is a person under the sound of my voice who has not a disposition to be submissive to counsel—to his President, he is not in the full enjoyment of the Spirit of God.

Here is a test by which you may know when a man honours his calling before the Almighty. Many of you now present have received the Priesthood, and that Priesthood must be honoured in all who hold it, for it is the authority of heaven, and not so particularly the personage who holds it, that calls for our respect. Many will say, "I can yield obedience to the head; whatever President Young says, I am willing to observe." But how far have you, in your lives and conversation, honoured and kept sacred that holy Priesthood which is conferred upon yourselves, and all the official members of this Church? If a man will not honour the authority of God when it is conferred upon himself, or some one besides brother Brigham, I never expect reverence to be paid to the higher authorities of this Church and kingdom.

When a man will perform an act that will dishonour the principles of eternal life, that man will not honour the holy Priesthood, in whatever hands it may be found. But a man who will honour the Priesthood wherever it exists, whether in the hands of high or low, is the one who will be filled with the Holy Spirit, and be clothed upon with the inspiration of the Almighty. Let me ask why you pay respect to him whom we call our President? Is it because of his person? No doubt all are aware that he is endowed with feelings, sensibilities, and abilities of intelligence, and that these qualities demand our respect, but the principle reason why we honour and respect him is because he is the head and holds the right to goven this people. It is perfectly natural and right that this people should honour, sustain, and uphold him in his high and holy station, but still I maintain that if this people honour him, it is, and should be, because he is a servant of God, appointed by the Almighty to preside over this people.

It is a great privilege to be permitted to live in this age, and to participate in blessings of the fulness of the everlasting Gospel; it is one by which we have received a degree of knowledge in relation to the things of God, and we are in duty bound to honour that Priesthood, for it is by such a course that we receive eternal life and salvation; and, if so, why shall we not live as Saints of the Most High, whether in Provo, or Great Salt Lake City, or wherever we are? The principle is the same in all places, and the authority of God must be respected by every person who holds a standing in the Church of Christ. Whatever your neighbour may do, you have got to live the principles of your profession; it matters not about this, that, or the other person's turning away from the truth, let us pursue the principles of eternal life while in this mortal state, and we will enjoy all the happiness and exaltation promised unto the faithful—those blessings which cannot be taken away from the faithful children of God.

We all know that obedience brings the blessings of peace and joy in the Holy Ghost; and we also know that division brings perplexity of spirit and distress of mind. The children of men upon the

earth can secure to themselves happiness and comfort here, and ensure exaltation hereafter, only by being submissive to all the counsels of God through His servants, and the Holy Spirit which guides into all truth.

When we obey the Gospel we submit our agency to the Priesthood of God, and covenant to do right—to keep the commandments of God; hence, we have no agency to do anything but that which is strictly in accordance with the laws and counsels of the holy Priesthood.

This is just as far as I admit of the free agency of those who are the servants of God; it is their privilege to do good, and to cause a good spirit to prevail as far as possible, but the very moment that they begin to cherish feelings in their hearts which make them give way to lying, and other kinds of evil, their confidence is destroyed in themselves and with everybody else, and especially with God. None but those who abide the principles of the kingdom of God, day by day, and live by them, can have the confidence of the Saints and servants of God, and the approbation of heaven.

It does not matter to me where I am located, nor the position I occupy, if I know that I am under those persons who hold the authority of God, and whose right it is to dictate—if I know that their authority is appointed by the authority of heaven, it is my bounden duty to pay due submission to them. I have no doubt but that those persons who have felt to complain could think of the time when they loved their President and all the authorities of the Church, but a change of circumstances has turned things another way, and they have, in consequence, pursued a different course, and have, peradventure, become a little stubborn in their feelings.

You have noticed the course of brethren, and observed how they have succeeded when pursuing a course opposite to the instructions of the holy Priesthood. Some take the liberty to act in a manner similar to what they did in the world, and soon their feelings are those which will bring death and destruction upon all who harbour them in their hearts. Nothing will answer but the most complete obedience to the counsels of the Almighty; salvation can only be obtained by rendering implicit obedience to the authority He has placed upon the earth. Obedience to the Priesthood, and not simply to the man who holds it, is what is required of all who become members of the kingdom of God.

These are my feelings in reference to the principles of eternal life, and I believe them to be correct. It was remarked, yesterday, that something might be said in relation to eternal life—the way and means by which to obtain it, and it is in reference to the temporality, or that which we sometimes term temporal matters, that I wish more particularly to call your attention.

I presume, when you attempt to draw a line between our temporal and spiritual duties that you will find it a very difficult task, for the temporal and spiritual are so blended together that there is no way of separating them, that I am acquainted with. However, we have to attend to our spiritual duties in the Church, as well as to our individual concerns, affairs, and business, and in all we should be subject to the counsels of the Priesthood. As we are a people chosen from the world, we should consider every duty of importance, for the blending of the temporal and the spiritual, obedience to the living Priesthood—to the oracles of God, and unity of words and actions are principles that should be adopted by the Saints; they will tend to cause this people to prosper and spread abroad. "Why," says one, "how?" There are thousands and tens of thousands among the nations of the earth who expect to be here in days to come, and we hope not only to have the necessaries of life to hand out to them for their good, but to have good counsel, to set before them an example worthy of their imitation, to show them by our works that we have been faithful to the counsels of our file leaders, and then we can invite them to pattern after our good examples. It is in reference to all these matters that those men are appointed to counsel and dictate us.

Is there a man in this congregation who feels willing, if called upon, to surrender all he possesses to support the lives and secure the temporal salvation of those men, in whose hands God has placed the keys of this kingdom. Supposing that any of you should be tried in this respect, how would you feel about it?

We read in history of a people who were very rebellious, and that in consequence of this the Lord chastened them

that they might acknowledge Him. We learn that there was a time when the Lord led Israel out from the land of Egypt for the express purpose of making them a great nation, a temporal and spiritual kingdom, and did the sounds, the thunderings and lightnings that came from Mount Sinai, and the great power that was exhibited, make that people any more willing to receive the counsels of Moses? I am of the opinion that if obedience be not in the heart, it is difficult to place it there.

Notwithstanding all that the Lord did, the people would rebel, and they were plagued in consequence; but they were a chosen people, hence Moses prophesied that so long as they would keep the commandments of the Lord, that nation which should attempt to break them up, or throw them down, should be scattered and destroyed, but if they rebelled against God's authority then they should be scattered and smitten; and he saw into the future, that when they should bring to mind the things written in the book of the Lord, then He will have mercy upon His children; and if any of them be driven from the face of men, the Lord has promised that even from there He will gather them. This, we are informed, should be at the time when they should look at the book of the law of the Lord, and when they should have suffered double for all their sins.

Now if this people seek to the Lord, with one heart and one mind, He will bless them, but if they will not, we may anticipate a worse and more severe scourge than the grasshoppers have been the present season.

We all know that there are some principles advanced which we are reluctant to receive, because we cannot so fully comprehend them as we could wish, and, peradventure, because they are not so agreeable as we desire to have them, still, if we are careless and trifle with the revelations of the Almighty, can we reasonably expect to receive the blessings? Certainly not. We have covenanted not to violate any principles of eternal life, not to dishonour them, but to respect and obey them, and it is the doer of these principles who will be honoured, respected, and exalted.

We have no justifiable reason for despising any of the counsels of God, for all are given for our good. The revelation respecting the marriage relations is as binding upon the Latter-day Saints as any other that has been given to this Church, and this revelation, in connexion with all others, is indispensable.

The spirit which operates upon those who are opposed to this would, if it were possible, lead and influence them to bring distress upon the people of God by bringing their enemies upon them. But the Lord will not suffer any trouble to come upon this people, unless it be for their salvation and eternal good, and it is my earnest desire that the instructions given at these meetings may have their full bearing upon the minds of all present, that each and every one may be edified and strengthened.

If you have never studied these principles, never seen the importance of being passive and pliable in the hands of the Priesthood, let the teachings at this Conference make a change in your efforts to do good, to spread and to establish truth upon the earth.

Concerning the plurality of wives, there is not a chapter, from the beginning of Genesis to the end of the Bible, that teaches any other order of marriage. When the Lord gave the law of marriage it involved and always did include this order, and there is no instance of its being forbidden, except in the Book of Mormon where the Lord forbids any man having more than one wife.

Some think this an argument against a man's having a pluralty of wives now, but the fact of its being forbidden, shows that it was a law once, and that the Lord chose to forbid it at a certain time and to a certain people. When you review the law, given in the first books of the Bible, you will find those principles advanced by Moses. I touch upon this principle of marriage, in order that I may speak more fully upon the principles by which the Lord governs His people, and especially in reference to the Priesthood which the Lord has once more conferred upon the Saints of God.

There is a scripture which gives us to understand that the union of the man and woman is as the union of Christ and his Church, that as Christ is the head of the Church so should a man be the head of the woman. This scripture tells the whole story, and if there is a man here who understands the principles of the Priesthood, he can understand the relation that

he stands in to his family, his wives and his children, and that man who has not learned to be in subjection to the Priesthood is not qualified to have a family under his control. Unless a man do observe that Priesthood so as to understand it, how can he train up his children to honour their Creator in their lives? The man of God is to bring salvation to the woman, therefore the woman is not without the man in the Lord, hence they should be one.

Man came into this world to extend the principles and power of salvation to this earth, and this principle may be extended into the future; in fact when we begin to have anything to do with the holy Priesthood, we begin to have to do with those things that pertain to the future, and every man and every woman should consider this, and if the requisite obedience is carried out in families, such men will be honoured of the Lord. Let the wives obey their husbands and husbands honour their wives, then there will be no difficulty in the families of the Saints.

If you cannot comprehend any principle, let it rest until you have time to investigate the subject, and to talk it over with those who have had more experience, and when the time comes for us to observe that principle the Lord will show it to us, and we shall see the propriety and necessity of it. Some believe in a blind submission to counsel and advice, but, though I speak as I do, I do not believe in a blind submission to counsel, neither do I believe in doing this, that, or the other which I know to be wrong, neither will wrong doing ever be required by the servants of the Most High.

If I do not altogether understand what I am taught to do to-day, I expect I shall have sufficient knowledge of it in the future. It is our duty, privilege, and right, to do whatever we have to do with an eye single to the glory of God, that we may see, understand, and duly appreciate its bearing. Let me turn which way I will, when I see the conduct of some of the Saints and the course they pursue, and know that it is contrary to the feelings of the servants of God, I regret that the least spirit of carelessness should exist, for I would like to see all the Saints in the capacity of children, in fact I believe that that is the spirit that we always ought to live in—a spirit of meekness and submission, which will enable us to easily bend to all circumstances in which we may be required to be placed.

I am fully sensible that the salvation of this people will be wrought out, and things work together for good, for the purposes designed by the Almighty are being carried out.

It is the privilege of the Saints to dream and see visions, such as will enable them to understand the will of God, and to rejoice and go on in the principles of life, for in the present we have to live for the future, and if we do not the Lord is not bound to assist and protect us. Then do not let a day pass without doing something that will be recorded for your good and that of other people, and strive to do good to all. If you do so, you will be led in the way of life, and eventually be crowned in the presence of our God.

I do not feel to speak longer, as there are many brethren present who will wish to address you; and, for my own part, I wish to sit here and listen. I desire that these meetings may be the means of doing much good among this people, and that you may all pursue that course which will lead to eternal life and exaltation.

May these blessings attend you, is my prayer, in the name of Jesus Christ. Amen.

History of Joseph Smith.

(*Continued from page* 376.)

[February, 1841.]

Tuesday, 16th.

Resolved by the Senate [of the State of Missouri], the House of Representatives concurring, that two thousand copies of the evidence taken before the examining Court in relation to "Mormon" difficulties, and such of the letters, orders, and correspondence on that subject, on file in the office of

the Secretary of State, as may be selected by a joint committee of the two houses, shall be published in pamphlet form, under the direction of the Secretary of State; that one copy, in lieu of the manuscript copies, heretofore ordered, be sent to our delegation in Congress, to be laid before the Houses to which they respectively belong, one to each Member of Congress, and the residue be distributed among the Members of the General Assembly. Approved Feb. 16, 1841.

Is this Missouri's last struggle to retrieve her lost character, to publish to the world a one-sided statement of her robberies, murders, and extermination which she had committed without provocation, at a time when not one Saint was left in Missouri to tell the truth about them?

The ship "*Echo* sailed from Liverpool for New Orleans, with 109 Saints, led by Daniel Browett.

Saturday, 20th. Elder B. Young went to Harnden, and preached twice on Sunday.

Elders William Kay and Thomas Richardson introduced the Gospel into the City of Hereford.

The Court Martial of the Nauvoo Legion, by a unanimous vote, adopted the following resolutions, to wit—

That no person whatever, residing within the limits of the City of Nauvoo, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of this Court; and the fines for neglecting or refusing to appear on the days of general parade were fixed at the following rates: for Generals, 25 dollars; Colonels, 20 dollars; Captains, 15 dollars; Lieutenants, 10 dollars; and musicians and privates, 5 dollars: and for Company parade at the following rates—for commissioned officers, 5 dollars; non-commissioned officers, 3 dollars; musicians and privates, 2 dollars. The 1st and 6th of April, and the 3rd of July, were fixed upon as days for general parade for this year.

Ordered that Edward P. Duzette enlist and organize a band of music, not exceeding twenty men. It was also reported that John Scott had been elected Captain in the place of William Law, and Lieutenant Hosea Stout in the place of Albert P. Rockwood, who had been promoted.

Monday, 22nd. I laid before the City Council the following—

Resolved by the City Council of the City of Nauvoo, that the freedom of the City be, and the same hereby is, conferred on the present Governor, Lieutenant-Governor, Council of Revision, and Members of both Houses of the General Assembly, of the State of Illinois, as an evidence of our gratitude for their great liberality and kindness to this community, during the present winter, which was adopted unanimously.

I also presented the following bill for "An Ordinance in relation to the University."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that all matters and powers whatever in relation to common schools, and all other institutions of learning, within the City of Nauvoo, be, and the same hereby are transferred from the City Council of the City of Nauvoo, to the Chancellor and Regents of the University of the City of Nauvoo. Passed Feb. 22, 1841.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

Tuesday, 23rd. Elder Kington writes from Bristol, England.

We have baptized eight in this place.

AN ACT TO INCORPORATE THE NAUVOO HOUSE ASSOCIATION.

Sec. 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, That George Miller, Lyman Wight, John Snider, and Peter Haws, and their associates, are hereby declared a body corporate, under the name and style of the "Nauvoo House Association;" and they are hereby authorized to erect and furnish a public house of entertainment, to be called the "Nauvoo House."

Sec. 2. The above-named George Miller, Lyman Wight, John Snider, and Peter Haws, are hereby declared to be the Trustees of said Association, with full power and authority to hold in joint tenancy, by themselves and their successors in office, a certain lot in the City of Nauvoo, in the County of Hancock, and State of Illinois, known and designated on the plot of said City, as the south half of lot numbered fifty-six, for the purpose of erecting thereon the house contemplated in the first section of this Act.

Sec. 3. The said Trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each.

Sec. 4. No individual shall be permitted to hold more than three hundred, nor less than one share of stock, and certificates of stock shall be delivered to subscribers, so soon as their subscriptions are paid in, and not before.

Sec 5. As soon as the contemplated house shall have been completed and furnished, the stock-holders shall appoint such agents as the Trustees may deem necessary in the management of the affairs of said Association.

Sec. 6. The Trustees shall have power to sue and be sued, plead and be impleaded in any Court of this State, in the name and style of the "Trustees of the Nauvoo House Association."

Sec. 7. They shall also take the general care and supervision in procuring materials for said house, and constructing and erecting the same, and further to superintend its general management, and to do and perform all matters and things which may be necessary to be done, in order to secure the interests and promote the objects of this Association.

Sec. 8. This Association shall continue twenty years from the passage of this Act, and the house herein provided for shall be kept for the accommodation of strangers, travellers, and all other persons who may resort thereto for rest and refreshment.

Sec. 9. It is moreover established as a perpetual rule of said house, to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquor shall never be vended as a beverage, or introduced into common use, in said house.

Sec. 10. And whereas Joseph Smith has furnished the said Association with the ground whereon to erect said house, it is further declared that the said Smith and his heirs shall hold, by perpetual succession, a suit of rooms in the said house, to be set apart and conveyed in due form of law to him and his heirs by the said Trustees, as soon as the same are completed.

Sec. 11. The Board of Trustees shall appoint one of their number as President thereof.

Approved February 23, 1841.

THOS. CARLIN.

W. L. D. EWING,
Speaker of the House of Representatives.

S. H. ANDERSON,
Speaker of the Senate.

State of Illinois, Office of Sec. State, s.s.

I, Stephen A. Douglas, Secretary of State, do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Witness my hand and seal of State.

L. S.

Springfield, Feb. 24, AD. 1841.
S. A. DOUGLAS,
Secretary of State.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 21, 1856.

LETTERS FROM THE FIRST PRESIDENCY.—Our latest advices from Utah include letters as late as March 3rd, and *Deseret News* to the 5th, completing the 5th volume of that journal.

By the letter from President Young, found on another page, it will be seen that the scarcity of provisions last season through the destruction of crops by grasshoppers, the loss of stock through the severity of the winter, together with the depredations by Indians, all combine to render his public duties arduous and difficult, over and above the responsibility of sending the Gospel to all nations, gathering Israel, and the usual ecclesiastical and gubernatorial duties necessary to establish the Saints as a people, a nation, a territory, and a state in the midst of the earth, upon their new social relations. These duties no mortal, unaided by the revelations of Almighty God, could perform in the teeth of the religious and political prejudices which everywhere exist.

We do not wonder that he should wish those who are entrusted with public business to feel more personal responsibility. We should often wonder how he endures the weight of care and toil which presses so heavily upon him at times, if we did not, in our humbler capacity, receive the marvelous aid of the

Holy Spirit which sustains all the faithful servants of God, and renders them equal to their duties.

We feel most happy, and trust we ever shall, in performing any service, or bearing any responsibility which our worthy President may see fit to commit unto us.

We ever trust in the promised help of God, that we may aid him to build according to the pattern and counsel which was shown unto us in vision, and thereby become an efficient co-worker with him, and a source of consolation to him, during all his greatly increasing labours, attendant upon the uprising of the kingdom of God. The Lord bless and strengthen His servant Brigham, and make him more than sufficient for the great struggle and Conquest of truth in the earth.

We have before noticed in *Star* Number 1, current Volume, our authority to receive and issue drafts upon the "Trustee in Trust," which we need not here repeat. The following are the notices referred to in the President's letter.

TO WHOM IT MAY CONCERN.

Know ye, that from this time henceforth, I utterly refuse for and in behalf of the Church of Jesus Christ of Latter-day Saints, and for and in my own behalf as Trustee in Trust for said Church, to fulfil any agreements or contracts, or to liquidate any debts entered into and made in the name of said Church, or in my name as its Trustee in Trust, except entered into and made by a legally authorized Agent of said Church, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said Church, in accordance with its chartered rights and Church regulations.

BRIGHAM YOUNG,
Trustee in Trust of the Church of Jesus Christ of Latter-day Saints.

Done in Great Salt Lake City,
Utah Territory, U. S., March 1, 1856.

TO WHOM IT MAY CONCERN.

Know ye, that from this time henceforth, I utterly refuse for and in behalf of the Perpetual Emigrating Fund Company, and for and in my own behalf as President of said Company, to fulfil any agreements or contracts, or to liquidate any debts entered into or made in the name of said Company, or in my name as its President, except entered into and made by a legally authorized Agent of said Company, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said Company, in accordance with its Charter.

BRIGHAM YOUNG,
President of the Perpetual Emigrating Fund Company.

Done in Great Salt Lake City,
Utah Territory, U. S., March 1, 1856.

Elder Kimball's letter, being superscribed to us, and addressed to his son William, and to all whom it may concern, we have inserted it for general perusal.

The day is fast approaching, when it will concern *all mankind* to know what the Saints have been required to suffer, in order to establish Zion in everlasting righteousness upon the earth. The Saints in Europe are most deeply interested in all the adversity and prosperity of their brethren and sisters in Utah, for upon the prosperity of the gathered Saints, depends the gathering of those still in Babylon, and their mutual exaltation to the honour and power of eternal lives.

If apology were wanted for so faithful a notice of domestic animals, we would refer all who wish it, to St. John's revelations where beast, fowl, and fish, unite with man to glorify God. We will only add, better is a faithful horse or ox that has helped to save the life or property of his righteous owner, than a wicked man who seeks to destroy the purposes of God on the earth. The one helps to glorify God, the ashes of the other shall be trodden under foot.

The sermon of Elder S. W. Richards is full of good principles, which if the Saints

learn here, it will save them learning it after they are gathered. As it will not appear in the *Journal of Discourses*, we insert it in the *Star*.

NEW PUBLICATIONS.—A Tract of eight pages, entitled "Marriage and Morals in Utah," by Elder Parley P. Pratt, one of the Twelve Apostles, &c., is now ready for sale at £2 5s. per thousand, 5s. per hundred, or 1d. each. All intelligent and virtuous people require to have their minds satisfied upon this most important item of our faith, before they will proceed to investigate "Mormonism." This is the best work of the kind now extant, and should have a universal circulation throughout the British Isles. Pastors and Presidents should instruct their General Book Agents how many to order immediately.

Previous to Elder Daniel Spencer's departure for America, he was frequently solicited by his friends to favour them with his portrait. Knowing the ardent feelings of the Saints, generally, towards this efficient and devoted servant of God, we recommended him to do so, and we are now happy in being able to offer to the Saints a faithful and well-executed likeness on India proof, 12 by 18 inches at 1s. 6d.; India proof, 4to, 1s. 3d; Plain proof, imperial 4to, 1s.; Plain print, 4to, 6d.; Octavo prints for binding 4d. each.

NOTICE.—The Isle of Man Conference will henceforth be attached to and known as a part of the Liverpool Conference. Elders Dana and Kay will extend their labours in the Gospel, so as to include the Saints who live in that Island, in their ministerial charge.

Foreign Correspondence.

DESERET.

President's Office,
Great Salt Lake City,
March 3, 1856.

Elder Franklin D. Richards.

Dear Brother—Although not in receipt of anything from you, still we feel like making another effort to communicate with you. We presume that you, like ourselves, have written regularly. We have received nothing of yours since the 26th of November, which we replied to on the 29th of the same month, and have written to you every mail except the last month's.

We have received nothing from east of the Wahsatch range since the 24th of November last, and then, only a couple of New York papers *via* California.

Having so little information concerning our business matters east, we can only say that we wish to have our indebtedness cancelled, and refrain from incurring more.

We have, hitherto, written upon the subject to you, and authorized brother Hart, in St. Louis, to draw upon you for funds to assist in liquidating our indebtedness at that place. We have been a good deal oppressed with the debts made payable at this Office, and have considerable amounts yet to meet.

The loss of our crops, the last season, renders our situation far more difficult than it would otherwise have been.

We are obliged to suspend operations on the Public Works, owing to the scarcity of provisions, and already a great number are quite destitute of food. We are, however, sanguine, that if we can induce a judicious application and distribution of what there is, there need be no great deal of suffering.

The Convention meets on the third Monday in the current month, when Delegates will be selected to present our memorial and application for admission into the Union as a State. We trust that it will be favourably received, and acted upon by granting unto us the act of

admission, at least we earnestly desire this consummation to our efforts. The Census Agent has not yet made his reports, but we understand the returns are coming in quite favourably. The Utah Indians are somewhat troublesome, but we do not consider that the hostile feeling prevails to any great extent, but sufficient depredations have been, and are being committed to render it necessary to interpose the restraining power of force to quell them. They have driven off a great amount of stock, and killed six or seven of our people within the last month.

The winter has been, and still remains, quite severe, especially in the northern Counties, in consequence of which large numbers of stock have died.

The health of the community is generally good.

There have been appointed on missions to Europe, some eight or ten men, the names of whom appear in the *Deseret News*.

We expect, that, in accordance with former instructions, all the Elders who were appointed on missions to Europe in the spring of 1854, and previous to that time, understand that they are at liberty to return the ensuing season, so far as it is their wish.

Brothers Orson Pratt, Ezra T. Benson, and others, intend to start as early in the spring as practicable.

Remember me to Joseph A., and all the boys who are now Elders in the vineyard, and, I trust, men of God in Israel. They have our prayers continually in their behalf, that they may be preserved pure and unspotted from the wickedness of this generation, and manifest their faith by their works, and be instrumental in performing a good work for the salvation of Israel.

They should continue to live humbly before the Lord, and consider that they have no other business on hand, but building up the kingdom of our God upon the earth.

We send you two notices, which we wish you to publish, as we wish those who are entrusted with public business, to feel a little more personal responsibility.

I think that brother James A. Little had better remain another year in the Office, to aid brother Orson Pratt.

Praying the Lord to bless, and preserve and sustain you by His Almighty power.

I remain, truly, your friend and brother in the Gospel,

BRIGHAM YOUNG.

Great Salt Lake City,
February 29, 1856.

To my dear son William, and to all whom it may concern.—My family, with yours, are all in good health and spirits. I have been under the necessity of rationing my family, and also yours, to two thirds of a pound of bread stuff per day each; as the last week is up to-day, we shall commence on half-a-pound each—at the same time they all begin to look better and fatter, and more ruddy, like the English. This I am under the necessity of doing. Brother Brigham told me to-day that he had put his family on half-a-pound each, for there is scarcely any grain in the country, and there are thousands that have none at all scarcely. We do this for the purpose of feeding hundreds that have none.

My family, at this time, consists of about one hundred souls, and I suppose that I feed about as many as one hundred besides. My mill has not brought me in, for the last seven months, over one bushel of toll per day, in consequence of the dry weather, and the water being frozen up—which would not pay my miller. When this drouth came on, I had about seven hundred bushels of wheat, and it is now reduced to about one hundred and twenty-five bushels, and I have only about twenty-five bushels of corn, which will not provide for my own family until harvest. Heber has been to the mill to-day, and has brought down some unbolted flour, and we shall be under the necessity of eating the bran along with the flour, and shall think ourselves doing well with half-a-pound a-day at that. Martin Wood stated to him that he ground thirty bushels yesterday, but last night was a very cold night, which will check the water again, as the weather has not modified a great deal. Although the sun shines pleasantly through the day, the nights are still quite cold. You must remember that I did not raise one spoonful of wheat last year, and I have not received any from any other source than the mill. Brother James planted some late corn from which we obtained about forty bushels, and rather poor at that. We have some meat, and, perhaps, about

seventy bushels of potatoes, also a very few beets and carrots; so you can judge whether or not we can get through until harvest without digging roots; still we are altogether better off than the most of the people in these valleys of the mountains. There are several wards in this City who have not over two weeks provisions on hand.

I went into the Tithing Office with brother Hill and examined it from top to bottom, and, taking all the wheat, corn, buckwheat, and oats, there were not to exceed five hundred bushels, which is all the Public Works have, or expect to have, and the works are pretty much abandoned, the men having been all turned off, except about fifteen who are at work on brother Brigham's house, and making seed drills for grain, as we shall be obliged to put in our grain by drilling, on account of the scarcity, which probably will not take over one third of the grain it would to sow broadcast.

We shall not probably do anything on the Public Works until another harvest. The mechanics of every class have all been counselled to abandon their pursuits and go to raising grain. This we are literally compelled to do, out of necessity. Moreover, there is not a settlement in the Territory, but is also in the same fix that we are. Some settlements can go two months, some three, some can, probably, at the rate of half-a-pound per day, till harvest. Hon. A. W. Babbitt, even, went to brother Hyde's provision store the other day, and begged to get twenty or twenty-five pounds of flour, but could not This I was told by William Price who is the salesman of the store. Money will not buy flour or meal, only at a few places, and but very little at that. I can assure you that I am harrassed constantly; I sell none for money, but let it go where people are truly destitute. Dollars and cents do not count now, in these times, for they are the tightest that I have ever seen in the Territory of Utah. You and your brethren can judge a little by this. As one of the old Prophets said, anciently, "As with the people so with the priest," we all take it together.

Some of the people drop many big tears, but your father lets the water take its natural course, for I can say truly, before the Lord, I am glad when the people are brought into a situation to learn to obey counsel, and to take care of their grain, and not sell it to the poor devils, for if they cannot learn wisdom by precept nor example, they must learn it by the things they suffer.

Now as to my own stock—cattle, horses, and sheep. My sheep are on Antelope Island, I put them there last fall, and Peter Hanson is with them, living in the Garr house, and Joseph Toronto is with brother Brigham's, five miles beyond, where brother Weaver lived. Brother Joseph Toronto came over last week. Peter Hanson wrote a line to me, stating that there had but two of the sheep died. Some portions of the Island are covered with snow nearly three feet deep. The sheep range on the tops of the mountains where the wind has blown off the snow, and they do first-rate. My cattle, sixty head of them, were put in Cache Valley with the Church cattle, and those of other individuals, numbering about two thousand five hundred head, with some forty or fifty horses, some six or eight of which were mine. When the snow fell in that valley about ten inches deep, the fatter portion of the cattle broke and came over into Box Elder and Weber valleys, and scattered hither and thither. It is supposed that one half of those two thousand five hundred head are dead. Whether mine are all dead I know not. My John horse fled out of that valley down on the Weber and died. Old Jim, Elk, and Kit and Kurley remained in Cache Valley, and they were with about forty head of other horses when last seen, but they have not been heard of for a considerable time, and whether living or dead we know not. The snow is about waist deep in that valley. Week before last, Heber and some other boys started to go there, but when they got to the divide between that valley and Box Elder, the snow was about twelve feet deep, and they were obliged to return. Heber found the Lize mare and your two mules on the Weber, and brought them home. They were so poor that they almost staggered.

The Garr boys have lost most all of their cattle, as they were in Cache Valley. Old Daddy Stump went there also, and most of his died. Brother Shurtleff had some ninety cows of brother Brigham's, and he says that they are all dead except ten or a dozen. Brothers Hooper and Williams told me that they had lost about seven hundred head. Mr. Kerr, a

Gentile, told me that he had six or seven hundred head, and they were all dead. Messrs. Gilbert and Gerrish had about as many, and they are all dead, as are also Livingston's and Bell's, and, from the accounts from all the brethren north of this place, we learn that they have lost half of all their stock, and this destruction seems to be more or less throughout the Territory, and many cattle and horses are dying in the City. There may be more or less of these cattle living, but they are scattered from the Malad to this place. There are some forty head of cattle on the Island, probably living.

Some of the Indians have killed some cattle in Utah Valley. Judge Drummond, being there, issued a writ for them. T—— J—— had the writ and summoned a posse without consulting brother Brigham, and, anxious to obtain a few dimes from Uncle Sam, went over to Cedar Valley, and came to the lodge where the Indians were. Battest drew his rifle upon George Parrish, who warded it off on firing, and one of the brethren drew a revolver, and shot Battest through the head, and he fell dead. In a very short time after this, three of our brethren were found dead; one of their names was Carson. They were herd boys. Brother Hunsaker's son has never been found yet—supposed to be dead. Last evening we received news that two more of the brethren were dead, and one mortally wounded, and that the horses were taken from the company who were going to get back some of the cattle from the Indians. It happened in the cedars, between Rush and Cedar valleys, the brethren not expecting any Indians were anywhere about.

The more reckless portion of the Indians have gathered together, and taken something over one hundred head of cattle and horses, and the last we heard, they were making their way towards the Sevier, taking the west side of the mountains, on the borders of the desert. General Wells has issued orders to General Conover to raise men and pursue them, and take away the cattle from them. We have received no news as yet from this company. This difficulty has arisen from our judges, Kinney and Drummond, and some of our foolish brethren who are ready to run at their nod.

William, for your consolation, your cattle are all alive in brother Davenport's care. I have some seven or eight cows in my yard, and some six or seven over Jordan, whether any more are alive I don't know, but one thing is certain, they cannot get out of the world. No doubt in the spring a great many of the brethren will squatulate or shoot out.

There has been Courts in session here for weeks and weeks, and I suppose that one hundred and fifty or two hundred of the brethren have been hanging round, with the Council House filled to the brim. This scenery continuing for a long time, one day brother Brigham sent Thomas Bullock to take their names, for the purpose of giving them missions, if they had not anything to do of any more importance. So brother Brigham counseled me to make a selection—for Los Vegas some thirty, who are ordered to sell their possessions and go with their families as soon as the weather will permit, for the purpose of going down on to the Rio Virgin to raise cotton; another company of forty-eight to go to Green River to strengthen up that settlement, make farms, build mills, &c.; and some thirty-five or forty to go north to Salmon River, where Thomas J. Smith is, to strengthen up that post; some thirty to go to Carson valley to strengthen that post; some thirty to go into the lead business near the Los Vegas; eight to go to the East Indies, viz—Thomas S. Johnson, William M. Wall, Alexander P. Chesley, George Parish, Martin Crandall, Joseph Kelley, William Bird, and John Whitbeck. John Forsgreen is going to Carson. These are all good men but they need to learn a lesson. Brother Truman O. Angel is going to England and different parts, also Miles Romney, and James Beck, as they will not be required on the Public Works for some year and a half. There are eighteen called to Europe, and seven to Australia.

We left Fillmore on the day of the adjournment of the Legislature, which took place at five in the morning. The weather was cold—snow some fourteen inches deep on the divide between Round Valley and Fillmore or the Cedar Springs. We came on to within two miles of Chicken Creek, and camped out among a few cedars on the side of the bluff—it was severely cold. We got home in about four days. The Legislative party came off on the day appointed, and it went off fine. The Deseret Dramatic Association soon after gave a free party to their members, and a few friends, which I at-

tended. They are now performing on the evenings of Wednesdays and Saturdays. "She stoops to Conquer" comes off the second time to-morrow night. A benefit to Bernard Snow is to be given on Monday night, when will be played "Virginius." More or less of our families attend each night, as we have a box.

Last Sunday, brother Brigham got up in the meeting and thundered out upon the lawyers, and those who hang around the Courts, and try to get on the jury, and he cursed them in the name of Almighty God—if they did not repent and forsake such pursuits—or those who persist in such pernicious ways, and their generations after them, that they might sicken and die; and their property and possessions, their cattle and everything they had, and he called on all the Saints who responded in one loud united Amen to the curse; after which I presented the Los Vegas, Green River, and Salmon River missions, which find in Number 51 of the *Deseret News*.

Brother Smoot has made a selection of one hundred men, principally young men, to go back with ox teams to fetch on the Church goods that lie in Missouri and St. Louis, if there are cattle enough left alive to do so. Your brother David, Brigham Young, and George Grant's son George, will go with them.

Heber and Phebe are living with Ruth and Christeen. Heber is a very steady, good boy, and takes a great burden from my shoulders, by waiting on the family and seeing to things . . . . . Prayer meetings are held every night in the week, in the Endowment House, besides the one of the First Presidency, Sunday evenings in the office. . . . . You can say to the brethren that I see their wives occasionally at the public places. They are all well so far as I know. I have all I can do, and no time to visit. Say to all the brethren that they are most kindly remembered by me. I would be glad to write to them all. . . . .

This letter is for the benefit of all, as it gives the general news. We shall expect to see you home next season, as brother Brigham has sent word, which you will get before you get this.

Brother Franklin, I want you to see William safely home with you. God bless brother Franklin, brother Spencer, yourself, with all the rest of the brethren. Your dear mother is sitting beside me and wishes to be remembered kindly to her son William.

Brother Brigham and all the brethren are well and would say, if they were present, Amen.

From your father in the Gospel of your Lord and Saviour Jesus Christ, to his son William H. Kimball.

HEBER C. KIMBALL.

P.S. Remember me kindly to brother Daniel Davis. This letter is for him as well as you, and tell him that Ann has a great big boy, and his name is Daniel Kimball, the miller.

H. C. K.

Home Correspondence.

SCOTLAND.

Glasgow, May 28th, 1856.
7 o'clock p.m.

Dear Cousin Franklin—I have just arrived in this place, and, thinking you might feel somewhat anxious about *ourself*, I improve the earliest opportunity to forestall public prints, and give you a correct account of my voyage to Glasgow.

Yesterday, at 4.30 p.m., we left the Clarence dock, in the fine steamer *Princess Royal*, it being her first trip after a thorough refitting, with new cabin furniture, boilers, &c.

About five o'clock the weather became very wet, and continued so until ten o'clock. The rain was followed by a dense fog. The vessel appeared to steer very wild, which was, by the Captain, attributed to the carelessness of the helmsman. However, by altering our course a little, we passed the Isle of Man without accident, and as all appeared to go on well, the passengers—myself among the rest—repaired to the cabin and spent the time very agreeably, until some time in

the "small hours." I had been asleep some time, when I was awakened by a violent shock, accompanied by an almost universal yell from the passengers. As I was about springing from my berth, I suddenly remembered that there was a God in Israel, and that all would be right if we would keep cool.

I looked at my watch, and found that it was half-past three o'clock a.m. I accordingly proceeded to change my linen, wash and dress, as I had previously calculated, and by the time this operation was completed, my *nerves* were steady enough to render any assistance which might be required.

I found the decks were quiet and orderly. The sailors were getting the boats out, and the water rushing into the vessel at the rate of one inch in three minutes, in spite of the pumps. We were not more than one quarter of a mile from the land, as I discovered, when the fog had cleared away. There was a little rushing for the boats, but order was strictly enforced. I found that Elder T. W. Russell was a passenger on board. I sent him on shore with one of the boats, and kept myself ready for a swim in case I should find it necessary.

The greatest danger was, that the tide might float the vessel off into deep water, and the boilers being drowned, we must have sunk. Although there was no wind, the tide beat a heavy swell, which sometimes nearly threw the vessel on her beam ends. The water rose in her so fast, that in a couple of hours we were fast wedged on the rock—eight feet of water in the hold. By six o'clock the principal part of the passengers were on shore, and the boats alongside to take the rest of us off, in case anything should occur.

I found that we were on the cold, barren, rocky, and peculiarly Scottish coast of Galloway, about nine or ten miles from St. Ayr, and had we run ten yards either side of where we were, we would have gone clear.

After every thing was got "ship shape," I began to feel rather tired and cold, and I somewhat astonished the passengers, by going into the cabin and making a hearty breakfast.

At eight o'clock a steamer hove in sight, and by a quarter past nine we were all on board the *Herald*, from Dublin to Glasgow. No life was lost, nor any accident happened, further than that to the steamer. I was in the last boat load of passengers, and the last but one to leave the ship.

As soon as I was safe on board the *Herald*, I improved the first opportunity to tell the Giver of all good of my gratitude to Him, for preserving *our* lives, in the little danger by which the accident was attended.

Well do I know that the Lord's anointed are preserved by His divine interference, as long as they remember the covenants which they have made before Him.

The remainder of the passage was accomplished in due time, and I found myself in Glasgow five hours behind time, having added a shipwreck to my adventures.

Brother Park and all the rest are well. We feel as though we were going to enjoy ourselves.

All desire a kind and affectionate remembrance to brother Franklin.

Yours truly

JOSEPH A. YOUNG.

Varieties.

THE DIFFICULTIES BETWEEN ENGLAND AND AMERICA.—If we be so fortunate as to get over the present danger, we cannot, therefore, hope for a long respite. Some new nation may be found weak, disunited, and tempting,—some new combination of parties which can only be secured by raising anew the war-cry against England, until at last, in some unhappy moment, the pretence so often repeated will turn into grave earnest, and both nations will be condemned to weep in tears of blood—the one that she has advanced so far; the other that without dishonour she could recede no further.—*Times, June* 3.

IT will not do to pooh-pooh! this question. The public should give consistence at once to its expression on the subject, for an accident or a folly might precipitate what it is the interest of all to avoid. We are assured that one of the most eminent merchants in the world, and a member of Parliament, is full of apprehension; and American merchants in Liverpool entertain similar fears. On Saturday, the steamer carried out instructions from

several capitalists to have their money, invested in American securities, transferred to English funds.—*Daily Post, June 3.*

WHERE is the nation that is rich enough to go to war at the present day, when science has added so enormously to the strategic science, and money has become not only the sinews, but the bones of war? We published the other day a memorandum in which the cost of the past two years' war, to the three principal Powers engaged, was roughly set down at eighteen hundred millions of dollars. The mind fails to grasp such a sum; but an idea of this expenditure may perhaps be formed from the mere statement that it is considerably more than twice as much as the whole value of the estate, real and personal, of the city of New York. This brings it home to us. Two years' war would cost us as much as the whole city of New York has cost to build, furnish, and store with property, goods, and moveables of every kind. It would be a vital question that would draw us into a war at such a cost.—*New York Herald.*

Farewell to England.

Oh England, proud England, thou place of my birth,
I bid thee farewell for the land of the free;
Yet my heart with peculiar emotion is swelling
As I turn from the scenes so familiar to me.

Oh once I esteemed thee and prized thee most dearly,
And thought thee the loveliest spot on the earth,
'Till truth op'ed my vision and then I saw clearly
How much was thy value, how much was thy worth.

Then England, thy beauties receded before me,
I found thou wast burden'd with malice and strife,
Thou hatest the truth and I ceas'd to adore thee,
As before I had done ere I found evil so rife.

I know thou art one of old Babylon's daughters,
And doom'd to destruction by heaven's high hand,
Though mighty thou seem'st, as the sound of great waters,
Yet the word of Jehovah it surely will stand.

Oh, stern is the vengeance and firm is His saying,
His breathing can scatter thy prospects, though bright,
Thy strength and thy glory e'en now are decaying,
And fast, yea with speed, thou art losing thy might.

And yet in thy midst are my kindred remaining,
Regardless of danger—rejecting the truth;
For its sake they have scorn'd me, all warning disdaining,
And oh it is hard thus to sever in youth.

Yet why should the thought of this last adieu grieve me,
Oh cannot I part from my own native shore,
Yea, the voice of the Spirit is bidding me leave thee,
Farewell then forever, I'll view thee no more.

Liverpool, May 2, 1856. EMILY HILL.

ERRATUM.—In the Editorial of *Star*, No. 24, for "children between the ages of four and fourteen years," read children between the ages of six and fourteen.

ADDRESSES.—W. H. Kelsey, Lady Well, Lewisham, Kent.
James Carrigan, Raglan Terrace, Robin Hood Street, Nottingham.
James Lavender, Mr. Thomas Lavender's, Beauchamp Row, Bedford.
Henry Hobbs, in care of John Workman, Fruiterer, Nailesworth, Gloucestershire.

Money List, May 30—June 6, 1856.

	£	s.	d.		£	s.	d.
J. D. Wilson	6	0	0	Brought Forward	18	0	0
P. Q. McComie	5	0	0	William Brownlow	5	0	0
James Woods	5	0	0	William Shires	2	0	0
Josiah Holmes	2	0	0	B. W. Brindle	5	0	0
Carried Forward	18	0	0		30	0	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XVIII. Saturday, June 28, 1856. Price One Penny.

Authority.

In stating the fundamental laws of social philosophy, nothing so naturally presents itself, for the basis of a just social organization as legitimate authority. Even to those who would not admit that government is a positive science, it must be self-evident that this is its natural foundation. But this very truth involves another, which we virtually admit in receiving it—that absolutism of legitimate authority is the highest degree of the social state. This is the ultimatum—the point to which it directly leads. Neither is this law, of such an abstract nature that the history and experience of mankind will not furnish us with tangible evidence and illustration, to justify us in receiving it as the Alpha and Omega of a perfect society. Indeed to the demonstration of the above statement all history and the experience of society tend.

Every nation, community, family, and individual are so many proofs that authority is a necessary element of society. Truth, nature, and experience are authoritative. The science of figures teaches us that two and two are four; experience teaches us that without a seed-time there is no harvest; and thus the very commonest occurrences of life and rudiments of learning involve authority.

Where the influence of authority is weak in society, there is impotence, disorder, and sectarianism. Where it is weak in learning there is ignorance.

A commander of an army who holds no authority over it has really no army at his command; neither have the men a leader in him; and if it is minus of authority altogether, it is no army or organization at all, but simply a chaotic mass. A nation or community in which authority is weak is going to decay—it has no positive force. Hence so many popular revolutions come to nothing, simply because the people have no common standard of authority.

For this reason the millions succumb to the few, and are controlled by them actually against their judgment and will. Mere masses of men without organization avail nothing. An organized body of a few thousands will hold in check and awe whole nations of people. And this is because the one has the authority, and the others have not—because the former is organized and the latter is chaotic. Millions of people often bow to governments and institutions which they despise and hate, and which they know to be illegitimate and opposed to human development. They do this, too, in spite of the most childish imbecility and mismanagement of their rulers. They are at the same time keenly sensible of these facts, for their existence often costs them millions of money and rivers of blood; and they realize also that these governments are not only barriers to civilization in ordinary times, but that, when efficiency

is most needed, they become paralyzed, and that not unfrequently the imbecility of statesmen throws civilization back a century. They are also aware, at the same time, that for every one of these inefficient rulers, they have an hundred men among themselves much more qualified for office. Yet, while the others are retained as the standard of authority, a whole nation, with all these hundreds of efficient men, are almost powerless in the hands of inefficient ones. Indeed, they are powerless to enforce their will to the same extent as they make these governments a superior authority to that will. Thus it is and thus it must remain, the grumblings and growlings of the people notwithstanding, until they remove the first as their standard, and put up others more in accordance with their judgment and faith. Even when, in moments of great aggravation, the popular indignation has burst forth, and, in the assertion of the people's power, the old standards have been cast down, yet, not having others to put in their place, society has been thrown into a state of anarchy—the sword has been turned into its own heart, and war has been made between friends. In the very crisis of revolutions the people have become conscious that they had no common choice—no authority, acknowledged by all as having sufficient claims to lead them. Their unanimous decision that things were wrong was the basis of their union in revolutions; but there the agreement ended, for they had come to no decision of what was right. In their indecision they have been weaker than those whom they drove from power, and the consequence has been that the old authorities have stepped quietly back into their former places, or else some commanding mind has taken the reins of government, and, by the despotism of his own will and policy, brought society to a check. To this the people submit, not because it is their choice, any more than were the other forms of government, but simply because it was some standard, and they will bow down and worship despotism, purely, for delivering them from anarchy.

These facts all history, and more especially that of modern times, abundantly illustrates. It has been of little account that the governments attacked have been characterized by imbecility, mismanagement, and injustice; that they were hateful to the people, and that resistance to them was just and praiseworthy. Nor has it been of much account that the principles and motives of the people in these revolutions were good in the abstract, for we know that few have succeeded, and this has been simply from the fact that there was no standard of authority. For revolutions to be successful, there must always be another national standard ready to go up, when the old one is taken down. If it is without one, but for a moment, it loses its strength, stamina, and force. If the people have not understandingly chosen their authority, before they have made the attack, and a revolution has succeeded, the reason has been because a Cromwell or a Washington has been on hand to step forward as the lawgiver and authority of his countrymen—a man who held common faith with the people, and was equal to the emergency, and who, perhaps, was the inspiration of the movement.

A standard, upheld by common consent, is essential to the very existence of society, and so true is this that no sooner is the Cromwell of the revolution dead, and the people have lost their lawgiver, than the old regime is restored.

A consideration of the foregoing facts brings into prominency a most important truth—that every policy, system of education, or influence which tends to make government weak leads society in a wrong direction, and is subversive of all organization and union.

For society to be strong, and its parts firmly cemented together, there must be a common authority; and every member must submit himself to its control and guidance. But the world, for several thousand years, have set up systems, institutions, and governments, which have been opposed to human development, and the people have so often felt the iron hand of despotism crushing them down, that they tremble at the thought of making authority strong, lest that strength should be used to enslave their manhood, and make machines of immortal beings. Hence the policy of modern times has been to encourage sectarianism, and to make every man's will, to a serious extent, a law unto himself, or in other words, to make him an irresponsible being. Thus, in weakening authority, society becomes disorganized. These fears are founded

on the long, painful experience of the world, through having submitted itself to authority which was not legitimate—authority which was not from God. This experience should powerfully suggest to society, to take a course to establish itself upon a firm and natural basis.

All history and experience go directly to prove that human authority is not legitimate. Indeed these very fears which the people have against making governments strong, and the efforts which every class make to lessen the power of the one above it, are faithful witnesses to this truth; and, moreover, they prove that the people feel that this is true, whether they admit it or not. They are direct evidences that human authority is not that which ought to control mankind. Now these fears and this repugnance are based upon the universal experience of nearly six thousand years, and they strike at the root of every institution, government, and authority of man's setting up; for it is concerning these that the experience of the world speak, inasmuch as it is human authority which has controlled it.

On the other hand, every argument and illustration which can be adduced to show that authority is necessary to social existence, and the very fear and repugnance of which we have been speaking, are so many arguments to prove that Divine authority is the legitimate basis of society.

The Latter-day Saints have had legitimate authority restored to them, which is God's Holy Priesthood. They know this, and therefore their duty is plain.

Having found it, the path is clear, and their obligations to it obvious, viz., to make that authority absolute, for that which is right in its positive degree is perfection in its superlative.

Authority is the basis of union. Without it there could be none, for every organized body must have some common point of agreement—some law or head to which that body bows. The basis of the union of the Saints is God's Holy Priesthood. Take away this and they have none. The holy Priesthood is the channel through which God communicates with the Saints, and it is only on those points where they are not subject to that Priesthood, and the revelations given through it, that they lack union and strength.

Legitimate authority is the basis of liberty. That man or community who observes its laws, and bows implicitly to them, enjoys absolute liberty. The path of such is clear. They meet with no barriers. They progress eternally; and their development meets with no resistance, because they themselves resist no lawful authority. Legitimate authority cannot oppose legitimate development. Men run against it, by breaking its laws, laws, and they are not only the laws of universal being, but are also those of our own individual beings, and consequently in bowing to them, we pursue the path of individual development; meeting with no obstacles we have no restraint nor opposition—it is liberty. But if we refuse to bow to this authority, we are resisted at every step, not only by general laws, but also by the laws of our own natures—we have no liberty.

Legitimate authority is the basis of perfection. God and truth are perfect. To ask for proof of this is tantamount to demanding proof that good is good, and that truth is truth.

Without argument we may be certain to what they lead, for perfection is of necessity the ultimatum of truth and right. That which is legitimate in its positive degree is perfection in its superlative. Indeed truth is always perfect. It is men who occupy relative states, and not truth. And when society is absolutely under the control of God, and His Priesthood, it will be in *its* perfect state. Pretenders to wisdom will perhaps tell us that this may be all right in theory—"But practice—that is where it will fail." What nonsense! That which is right in theory is right in practice, as a necessary consequence. If there is any bungle, it is our own in putting it into practice. There is absurdity in cavilling whether it will, in practice, work right. It will work right everywhere. The very cavil itself is one of men's bungles. If we begin right, and continue right, we shall end right, both in theory and practice. Legitimate authority will work well throughout. If we are not put right by it, how are we to get right? It is childish to talk of a break-down in the operations of legitimate authority, and of right in theory, and wrong in practice.

Men often confound Priesthood, and its absolute authority, with priestcraft and

despotism, but they are as opposite as God's government is to Satan's. Indeed, this is their relative position.

The Church of Latter-day Saints gives the best illustration of liberty and popular sovereignty, of any society now on the earth, or of any people of which we have a record. Although God sent Joseph Smith unto the world as His Prophet and representative, and conferred the Priesthood upon him by the administration of angels, and men can neither let nor hinder this, yet the Prophet Brigham declares that God never did appoint Joseph *President* of the Church. In this he was the choice of the PEOPLE who composed that Church. Most unquestionably this choice was according to the will of God, and that a people inspired by His Holy Spirit would of a certainty choose the man whom He had chosen, but still he was the leader of the Saints, because it was their will that he should be.

It must always be borne in mind, however, that God and His Priesthood hold the keys of salvation to the world, and that it is only through them that the human family can obtain salvation, immortality, and endless exaltation. No man can be saved without them, yet, in His economy, God has given unto all "to work out their own salvation," by their own agency and free will. Though mankind should reject God and His authority, still their obligations to Him would remain the same. He alone has the *right* to govern them, and whether they accept Him or not, the allegiance which they *owe* to Him can never be canceled, and if they will not receive the salvation which He offers, they, by their own steps, must find the end of that path which leads to death. Joseph Smith and the Latter-day Apostles hold the keys of the kingdom of God, and no man can enter into the presence of the Father and the Son but through them. Here lies the difference between the government of God and the despotic governments of men, viz., the obedience of the people to the first is their free will offering, the obedience to the latter is forced and constrained. There can be no more constraint in a man being a Saint, than in his being a Methodist. It is not like the despotism of a nation forcing upon him religions and institutions, whether repugnant to his feelings or not. No force has ever made or held a man a Saint; it has of necessity been purely upon the strength of his faith and choice.

Upon this same basis President Brigham Young, the Twelve, and the other authorities of the Church stand. They hold their Priesthood from God; but their relationship as leaders is founded upon the love, confidence, choice, and will of those over whom they preside. At least twice a year they are re-chosen and sustained by the unanimous voice of the Church, besides being upheld by the daily prayers of the Saints. Therefore the world gives no such illustrations of popular sovereignty, for there are no rulers so continuously and unanimously chosen and sustained.

The popular sovereignty of the Saints is most pertinently illustrated in one of the sayings of the great modern Prophet. When asked by a gentleman the secret of his remarkable power to govern, he answered, "I teach my people correct principles, and they govern themselves." This affords us a striking agreement with that glorious promise of God—that He designed to make Israel a nation of Kings and Priests.

What a glorious and comprehensive interpretation of popular sovereignty does God give in that Gospel, and that Priesthood whose keys He committed to Joseph, the Prophet of the nineteenth century.

Government is a science, and its laws are as positive and consistent as any other science. If the Saints continue true to their religion, closely follow God's Priesthood, and let legitimate authority absolutely control them, we may, upon these premises, set down and add up their destiny, and the future will prove the sum with as great certainty as effects follow their causes. These conditions made good, and "Mormonism" need not be problematical, for this its solution—success, universal empire, social perfection.

ACTIVE VIRTUE.—He that can apprehend and consider vice, with all her lusts and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.—*Milton.*

History of Joseph Smith.

(*Continued from page* 392.)

[February, 1841.]

AN ACT TO INCORPORATE THE NAUVOO AGRICULTURAL AND MANUFACTURING ASSOCIATION IN THE COUNTY OF HANCOCK.

Sec. 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, that Sidney Rigdon, George W. Robinson, Samuel James, Wilson Law, Daniel H. Wells, Hyrum Smith, Geo. Miller, William Marks, Peter Haws, Vinson Knight, John Scott, Don Carlos Smith, William Huntington, sen., Ebenezer Robinson, Robert B. Thompson, William Law, James Allred, John T. Barnett, Theodore Turley, John C. Bennett, Elias Higbee, Isaac Higbee, Joseph Smith, Alpheus Cutler, Israel Barlow, R. D. Foster, John F. Olney, John Snider, Leonard Soby, Orson Pratt, James Kelley, Sidney A. Knowlton, John P. Greene, John F. Weld, and their associates and successors, are hereby constituted a body corporate and politic, by the name of "the Nauvoo Agricultural and Manufacturing Association," and by that name shall be capable of suing and being sued, pleading and being impleaded, answering and being answered, in all courts and places, and may have a common seal, and may alter the same at pleasure.

Sec. 2. The sole object and purpose of said association shall be for the promotion of agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and such other useful articles as are necessary for the ordinary purposes of life.

Sec. 3. The capital stock of said association shall be one hundred thousand dollars, with the privilege of increasing it to the sum of three hundred thousand dollars, to be divided into shares of fifty dollars, which shall be considered personal property, and be assignable in such manner as the said corporation may, by its bye-laws, provide: which capital stock shall be exclusively devoted to the object and purposes set forth in the second section of this Act, and to no other object and purposes, and to the same end the said corporation shall have power to purchase, hold, and convey real estate, and other property, to the amount of its capital.

Sec. 4. Said corporation shall have power, by its Trustees, or a majority of them present at any regularly called meeting, to make bye-laws for its own government, for the purpose of carrying out the objects of this association, provided the same are not repugnant to the laws and constitution of this State, or of the United States.

Sec. 5. Joseph Smith, Sidney Rigdon, and William Law shall be Commissioners to receive subscriptions for, and distribute said capital stock for said corporation; said Commissioners, or a majority of them, shall, within six months after the passage of this Act, either by themselves or their duly appointed agents, open a subscription book for said stock at such times and places as they shall appoint, and at the time of subscription for such stock, at least ten per cent upon each share subscribed for, shall be paid to said Commissioners, or their duly appointed agents; and the remainder of said stock, so subscribed for, shall be paid in such sums, and at such times, as shall be provided for by the bye-laws of said corporation.

Sec. 6. In case the stock of said corporation shall not all be taken up within one year from the passage of this Act, the duties of said Commissioners shall cease, and the Trustees of said corporation, or a quorum thereof, may thereafter receive subscriptions to said stock, from time to time, until the whole shall be subscribed.

Sec. 7. The stock, property, and concerns of said corporation shall be managed by twenty Trustees, who shall be stock-holders of said corporation, any five of whom, to be designated by a majority of the Trustees, shall form a quorum for the transaction of all ordinary business of said corporation, the election of which Trustees shall be annual. The first mentioned twenty persons, whose names are recited in the first section of this Act, shall be the first Trustees of said corporation, and shall hold their offices until the first Monday in September, A.D. 1841, and until others shall be elected in their places.

Sec. 8. The Trustees of said Corporation for every subsequent year shall be elected on the first Monday of September, in each and every year, at such place as the Trustees for the time being shall appoint, and of which election they shall give at least fifteen days previous notice by advertisement in some newspaper, in or near the City of Nauvoo. At every election of Trustees, each stock-holder shall be entitled to one vote on each share of stock owned by him: provided that no stock-holder shall be entitled to more than twenty votes, and said stock-holders may vote either in person or by proxy.

The election for Trustees shall be conducted in such manner as shall be pointed out by the bye-laws of said corporation, and whenever a vacancy shall happen by death, resignation, or otherwise, among the Trustees, the remaining Trustees shall have power to fill such vacancy, until the next general election for Trustees.

Sec. 9. The Trustees of said corporation, as soon as may be, after their appointment or election under this Act, shall proceed to elect, out of their number, a President, Treasurer, and Secretary, who shall respectively hold their offices during one year, and until others shall be elected to fill their places, and whose duties shall be defined and prescribed by the bye-laws of the corporation; and said Trustees shall also appoint such agents and other persons as may be necessary to conduct the proper business, and accomplish the declared objects of said corporation, and shall likewise have power to fill any vacancy occasioned by the death, resignation, or removal of any officer of said corporation.

Sec. 10. This Act shall be construed as a public Act, and continue in force for the period of twenty years. And the Trustees appointed under the provisions of this Act, shall hold their first meeting at the City of Nauvoo, on the first Monday of April, A.D. 1841.

Approved February 27, 1841.

THOS. CARLIN.

W. L. D. EWING,

Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

State of Illinois, Office of Sec. of State.

I, Lyman Trumbull, Secretary of State, do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand and seal of State, Springfield, March 10, 1841.

LYMAN TRUMBULL,

Secretary of State.

Wednesday, 24th. Elder Young returned to Liverpool, and on the 25th attended a Patriarchal blessing meeting at brother Dumville's. Father Melling officiated; Elder James Whitehead, scribe.

Saturday, 27th. President Young went to Manchester, and preached in Lombard-street Room on Sunday, the 28th.

Saturday, March 1st. The City Council divided the City into four wards, at at my suggestion, to wit: all that district of country within the City limits, north of the centre of Knight street, and west of the centre of Wells street, shall constitute the first ward. North of the centre of Knight street and east of the centre of Wells street, the second ward. South of the centre of Knight street, and east of the centre of Wells street, the third ward. South of the centre of Knight street, and west of the centre of Wells street, the fourth ward.

I attended the City Council, and presented a Bill for "An Ordinance in relation to Religious Societies."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges, in this City; and should any person be guilty of ridiculing and abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this City, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

Sec. 2. It is hereby made the duty of all Municipal officers to notice and report to the Mayor, any breach or violation of this, or any other ordinance of this City, that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I also presented a Bill as follows—"An Ordinance in relation to Public Meetings."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that, in order to guarantee the constitutional right of free discussion upon all subjects, the citizens of this City may, from time to time, peaceably assemble themselves together for all peaceable or lawful purposes whatever; and should any person be guilty of disturbing or interrupting any such meeting or assemblage, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

Sec. 2. Should any person be guilty of exciting the people to riot or rebellion, or of participating in a mob, or any other unlawful rioters or tumultuous assemblage of,

the people, or of refusing to obey any civil officer, executing the ordinances of the City, or the general laws of the State or United States, or of neglecting or refusing to obey promptly, any military order for the due execution of said law or ordinances, he shall, on conviction thereof as aforesaid, be fined or imprisoned, or both, as aforesaid.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I also offered a Bill for "An Ordinance, creating certain additional City Officers."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that in addition to the City officers heretofore elected, there shall be elected by the City Council, one High Constable for each ward; one Surveyor and Engineer, one Market Master, one Weigher and Sealer, and one Collector for the City, whose duties shall hereafter be defined by ordinance.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I presented the following report—

Your Committee, to whom was referred that portion of the address of his honour, the Mayor, which recommended the propriety of vacating the Town Plats, Commerce, and the City of Commerce, and incorporating them with the City Plat of Nauvoo, would respectfully report—That they consider the recommendation contained in the address as one of great importance to the future welfare and prosperity of this City, and if carried into effect would make the streets regular and uniform, and materially tend to beautify this City. We would therefore respectfully recommend that the survey of the City of Nauvoo be carried through the Town Plats of Commerce and the City of Commerce, as soon as it may be practicable.

We would therefore recommend to the Council the passage of the following resolution—That the Town Plats of Commerce, and Commerce City be vacated, and that the same stand vacated from this time forth, and for ever; and that the same be incorporated with the City of Nauvoo, from this time henceforth and for ever.

All of which is respectfully submitted.

JOSEPH SMITH, Chairman.

The report was received and adopted, and an ordinance passed accordingly.

A vote of thanks, and freedom of the City was conferred on the Honourable Richard M. Young, United States Senator for Illinois.

Tuesday, 2nd. Elder Brigham Young visited Oldham, and returned on Wednesday, 3rd, to Manchester. Elders Orson Hyde and George J. Adams arrived in Liverpool.

Thursday, 4th. Elder Richards left Liverpool for Preston, and was followed by Elders Hyde, Adams, and Fielding on the 5th. General William Henry Harrison—inaugurated President of the United States.

Friday, 5th. Elder Parley P. Pratt removed the *Star* Office to 47, Oxford Road, Manchester.

Sunday, 7th. Elders Young and Kimbell preached at the Carpenters' Hall, Manchester.

Monday, 8th. I attended the City Council. The following appointments were made, viz., Alanson Ripley, City Surveyor; Theodore Turley, Weigher and Sealer; James Robinson, Assessor; Stephen Markham, Market Master; James Allred was sworn Supervisor of streets, and James Allred, Dimick B. Huntington, and George Morey, High Constables.

I gave my views on several local measures proposed by the Council.

Wednesday, 10th.

Liverpool, March 10, 1841.

To the Editor of the *Star*.

Dear Brother—I feel anxious to address a few lines to you, on the subject of family prayer (and shall feel obliged by your inserting the same in your next *Star*), for the purpose of imparting instruction to the brethren in general. Having travelled through many Branches of the Church in England, I have found it to be a general custom among the brethren I visited, that when any of the Travelling Elders are present, they wait for the Elder to go forward in family prayer, instead of attending to that duty themselves. That is not right; and I would say to them that it would be better for them to understand their duty on this subject. My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our Father Adam responsible for his conduct, but no more than He does us, in proportion to the station we hold. The kings of the earth will have to give an account to God, for their conduct in a kingly capacity. Kings are heads of nations, governors are heads of provinces; so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a seasonable hour, and not wait for every person to get through with all they may have to say or do. If it were my prerogative to adopt a

plan for family prayer, it would be the following—Call your family or household together every morning and evening, previous to coming to the table, and bow before the Lord to offer up your thanksgiving for His mercies and providential care of you. Let the head of the family dictate; I mean the man, not the woman. If an Elder should happen to be present, the head of the house can call upon him, if he choses so to do, and not wait for a stranger to take the lead at such times; by so doing we shall obtain the favour of our Heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go, which may God grant for Christ's sake. Amen.

BRIGHAM YOUNG.

Governor Carlin issued the following Commission—

Thomas Carlin, Governor of the State of Illinois, to all to whom these presents shall come: Greeting—

Know ye that Joseph Smith, having been duly elected to the office of Lieutenant-General, Nauvoo Legion, of the Militia of the State of Illinois, I, Thomas Carlin, Governor of said State, do commission him Lieutenant-General of the Nauvoo Legion, to take rank from the fifth day of February, 1841. He is, therefore, carefully and diligently to discharge the duties of said office, by doing and performing all manner of things thereunto belonging; and I do strictly require all officers and soldiers under his command to be obedient to his orders: and he is to obey such orders and directions as he shall receive, from time to time, from the Commander-in-Chief or his superior officer.

In testimony whereof, I have hereunto set my hand, and caused the Great Seal of State to be hereunto affixed. Done at Springfield, this tenth day of March, in the year of our Lord one thousand eight hundred and forty-one, and of the Independence of the United States the sixty-fifth.

LYMAN TRUMBALL,
Secretary of State.

{ L. S. } By the Governor,
THOS. CARLIN.

The commission was endorsed on the back as follows—

Head Quarters, Nauvoo Legion, City of Nauvoo, Illinois, March 15, 1841—Oath of office administered by me, the day and year above written.

JOHN C. BENNETT,
Major-General of the Nauvoo Legion.

Thursday, 11th. Elders Young, Kimball, Richards, and Taylor met in Liverpool.

Monday, 15th. I attended the City Council, and took part in the discussion concerning Mr. Annis' mill, in the south-west part of the City.

I copy the following from the "Times and Seasons" of this day.

Let us look for a moment at the "portentious omens" which are enumerated by political demagogues, to serve political purposes; for instance, during the present session of Congress, the chandeliers in the Senate, weighing about 1500 lbs., said to have cost $5000, came tumbling down, and broke into atoms. Again, it is said that "the scroll held in the talons of the eagle, placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union, '*E pluribus unum*,' is stated to have fallen to the earth; and on the same day, the hand of the figure representing the goddess of liberty, standing in front of the capitol of the United States, holding in it our glorious Constitution, broke off, and came tumbling down." Again, "the individual, elevated to the honoured place of Chief Magistrate of this Great Republic, starts from his home for the national capitol. An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses the mountains, and arrives at Baltimore, and an explosion of the banks in that City and Philadelphia—the 'great regulator of the currency' taking the lead, salutes him! Again, during the progress of the imposing celebration, got up by his friends and followers in a style of gorgeousness which royalty itself might envy, a cord, which is stretched by them across the broad avenue leading from the presidential mansion to the capitol, with the banners of the several States that voted for him strung upon it, breaks in the centre; and the State emblems, dividing to the north and to the south are thrown to the ground and draggled in the mire." These are some of the principal "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say, that these "omens" (if such they are) are designed for political data to subserve the interest of either party. We believe that God is no respector to (parties) persons; and if the accounts given are correct (and they are well authenticated), we are ready to acknowledge, that we are credulous enough to believe they portend coming events, and will take rank in the signs of the Son of Man. That the explosion of banks should have anything to do or part to act in this tragedy, no doubt would be thought strange; but what is better calculated to produce "a distress of nations with perplexity," than the monied power of the world? What is better calculated to make

"men's hearts fail them for fear," &c., than to leave them penniless? Look at the excitement which prevails throughout the United States' Bank, "the great regulator of the currency." It is feared the institution is so rotten at heart that no healing balm can remove the disease; and it has produced a general consternation. Then many of the daughters, following the example set by their mother bank, have increased the alarm to an amazing degree, and the consequences are exceedingly feared; consequently, there is no doubt but banks will perform their part in the great theatre of the world, to bring about the purposes of God, preparatory to the second advent of Christ.

Elder W. Woodruff attended a Conference at Gadfield Elm; 408 members represented in 18 Branches.

Tuesday, 16th. Elder Geo. A. Smith attended a Conference at Macclesfield, which Branch contains 91 members, 1 Elder, 6 Priests, 5 Teachers, and 3 Deacons. In consequence of incessant preaching, his lungs are much affected.

Wednesday, 17th. Ship *Alesto* sailed from Liverpool for New Orleans, with 54 Saints, led by Elders Thomas Smith and William Moss.

Elders Kimball, W. Richards, and Father Melling went to Preston; Elders Young and Hedlock to Harden, and Geo. A. Smith to Leek.

Thursday, 18th. Elder Geo. A. Smith attended a Council of the officers and and members of the Church at Leek, numbering 63 members, 1 Elder, 6 Priests, 2 Teachers, and 2 Deacons. Stephen Nixon was ordained an Elder; and John Hudson, Jacob Gibson, and Joseph Knight, Priests; and Frederick Rushton and Edwin Rushton, Teachers.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 28, 1856.

President Young's Letter.—There are often important instructions contained in the History of Joseph Smith which should elicit the particular attention of the readers of the *Star*. This Number contains a letter of President Young's, on the subject of family prayer, written while he was labouring in the ministry in this country. It is as good, and applicable to the Saints, now as it was then, and we trust that they will not fail to give it their attention.

South, Land's End, and Cheltenham Conferences.—We have received an interesting letter, dated June 10, from Elder Jesse B. Martin, Pastor of the South and Land's End Conferences.

Pastor Martin represents his field of labour to be in a prosperous condition, and that the Saints manifest a strong determination to pay off their indebtedness to the Office, that they may feel free to gather to Zion without leaving a burden on those who may remain. This spirit is commendable, and we recommend to all the Conferences, that are in similar circumstances, to go and do likewise.

We make the following extract from Elder Martin's letter, in order to show the spirit of the times with regard to the truth.

"I was in Bath on Sunday, June 8. While on my way home, after the evening meeting, I heard a man preaching in the street. Myself, with many of the brethren and sisters, went to hear what he had to say. He was one of the Plymouth brethren. After he got through, I told the people that if they would give me their attention, I would talk to them. I began to unfold the Scriptures to them in plainness, showing what was necessary for them to do to obtain the remission of their sins. They began to gather around and pay good attention, when a peace-maker, in the shape

of a policeman, came up and disturbed the peace of the meeting, by telling me that I should not have the privilege of preaching there. Many of the people wanted to hear me, but the policeman utterly refused to let me preach. I asked him why he let other ministers preach and stopped me? He said, that he did not tolerate such principles as we believe in, or anybody that would advocate them. However, I think the meeting will result in good, for many of the free thinking part of the community were there, and they saw the partiality that was shown to others. Several respectable persons came to me and asked where our chapel was. They said, they wanted to hear more of our principles."

"Thus we are deprived the privilege which the false teachers have of preaching in the streets. Prostitution may be carried on and false doctrine taught in the streets, but when a minister of God stands up to tell the people the words of eternal life, he is soon put down. Anything will suit this generation but the Gospel of Christ."

Elder R. F. Neslen, President of the Cheltenham Conference, writes, June 10, that, since January last, forty persons have been added to the Church by baptism in that Conference, and that the Saints are increasing in faith and in confidence in the holy Priesthood. A general spirit of inquiry after the truth seems to exist among the people, and the Elders are taking advantage of the favourable season of the year to spread the principles of the Gospel, by out-door preaching.

We have, of late, received a number of other letters from various Elders which indicate that, since the late treaty of peace was concluded and the emigration season closed, a general spirit of inquiry after the truth has increased among the people. We exhort the Elders who labour in the ministry, and the Saints generally, to be diligent, at this favourable season, in preaching, distributing tracts, and in the use of every available means for spreading the Gospel.

"A Compendium of the Faith and Doctrines of the Latter-day Saints" is the title of a work which we have now in press, but which we shall not be able to complete before our contemplated departure for Utah, on account of the extensive research necessary for its compilation, the vast amount of labour on our hands by reason of the season's emigration just closed, the conclusion of the business, and the transfer of it to our successor.

We intend to arrange for its completion, and will just say, that we have felt it our duty to undertake this work on account of the many applications that have been made for a Concordance, Synopsis, or something of the kind, that would be a help to the Elders in selecting Scripture to support and defend the holy faith of the Saints, before the world. None of the productions now in circulation appear to us competent for the desired object; nor will the Compendium be, altogether, what we could wish; still we hope that it will, in some good degree, answer the purpose contemplated. To the world, the Bible is the only Scriptural evidence, while to the Saints it is one among others of equal, or greater validity. We are adducing proofs of the various subjects named in the Compendium, from the Bible, Book of Mormon, Doctrine and Covenants, History of Joseph Smith, and *Journal of Discourses*, &c., so that there will be arranged, in the same connexion, the words of our Saviour, and of his Apostles and Prophets, at different periods of the world, in support of the same great and unchangeable plan of Salvation which they have revealed and taught since the creation.

Popular Amusements.—Whatsoever is not detrimental to society, and is of positive enjoyment, is of God, the giver of all good things, and ought to be received and enjoyed by his creatures with thankful delight.—*Robert Burns.*

Home Correspondence.

IRISH CHANNEL.

Ship "Horizon," Off Cork,
May 29, 1856.

Dear President Richards—It is with great pleasure that I write a few lines, to inform you of our favourable position at the present time; we have a fine morning and all is pleasant around us. The Captain, Mr. Reed, is a gentleman in every sense of the word, and I have no doubt but that we shall have one of the most agreeable passages that the Saints have ever had while crossing the Atlantic. He spares no pains to make us comfortable, and offers every facility that will, in the least, be of benefit to us. . . . The officers are all agreeable and obliging. Mr. Stahl does all he can to accommodate; in fact, we could not ask for better treatment if we had it of our own choosing.

The Saints are all feeling well, with a very few exceptions, the few that are sick are not dangerous; the sister that was sick when we left is gradually recovering. We have had one birth, the particulars of which you will have in Elder Jaques' letter.

The couple you spoke to me about were married last night. The Captain gave us the use of the cabin to perform the ceremony in, and I was very glad of the opportunity. It gave us a good chance of introducing some of our doctrines, and of correcting some impressions which had been made upon his mind by newspaper reports and the like.

After you left us on Sunday evening, we lashed all the luggage, and thus prepared for sea-sickness. The Saints thought us very particular at the time, but morning did not make its appearance before they began to realize the benefit, and expressed themselves that it was good to have a head. The majority were sick on Monday, but only for a short time.

This morning I have been through the ship, and I find all in fine spirits. Elders Haven and Waugh are one with me, in carrying out necessary measures for the the comfort and convenience of the passengers, and we have every thing our own way. . . . .

I make it my business to visit every part of the ship six or seven times a day, but more particularly when I rise up and before I lie down, and I expect to do so during the voyage. We have got our organization pretty well matured, and all are willing to play their part. We have nine wards, nine cooks, and ten men in each watch of the guard which is kept up night and day.

I feel to thank my heavenly Father for His goodness to us, and I fully realize the truth of the blessings pronounced upon my head, by you, before I left Liverpool. I cannot but think of the happy days, weeks, and months, that I have spent in the Office. I cannot express my feelings, in fact language would fail to do it, but please to accept my heartfelt thanks for every kindness which I have received from your benevolent hand.

Please give my kind love to President Wheelock, and to all the brethren of my acquaintance, and believe me to be your humble servant,

EDWARD MARTIN.

Ship "Horizon," off Cork,
11 a.m., May 29, 1856.

President F. D. Richards.

Dear Brother—After labouring in the Office at Liverpool for upwards of four years and a quarter, with pleasure to myself, and, I suppose, with satisfaction to those presiding over me, it seemed good to the Lord and His servants that I should have the privilege of gathering to the land of Zion. Accordingly I embarked on the *Horizon* on the 22nd inst. The next morning she moved out of dock and cast anchor in the river. Soon after this we had a little belligerent display between the mates and some of the crew. I did not see the commencement of the affair, but I learned that some of the crew demurred to obeying orders, and that a regular fisticuffing took place between three or four. Two or three bloody faces figured in the scene. I was up on deck in time to witness a little not very civil "jaw," between the first mate and one or two of the crew. The mate paced the deck, flourishing a Colt's revol-

ver, and swearing and threatening grandly. But he did not use his weapon. By the bye, I do not like to see much threatening with mortal weapons. My maxim is to keep them still till wanted, and, when necessary, use them, and over with it. That seems to me most consistent with "Mormonism." As for much threatening and bragging, that is the appropriate business of bullies. However, a number of the crew were sent ashore, and we had fresh men in their places. The mate complained of the refractory ones, that they were a set of "blacklegs," and said that they came on board to plunder the passengers and the rest of the crew. They charged him with being drunk, and "no man." Whatever may have been the merits of either party, I can now say that all goes on well. The Captain and mate seem to study to protect the passengers and render them as comfortable as possible under the circumstances. The first mate appears to be a seaman that knows his business, and is determined to maintain proper discipline among the crew. On Monday, I believe, he drew them up on deck, divided them into watches, and gave them their charge. He told them they could have plenty of the best food on board, and that if they acted like men they would be treated as such. If they had anything to complain of concerning their food, or the conduct of the passengers towards them, they must not retaliate, but inform him, and he would right matters. He expected obedience from them, and they must be at his service night and day. They must not go between decks among the passengers, without an officer, on pain of death. The crew pay us respect at all times when we are among them.

On Saturday, we cleared, and on Sunday about 9 a. m., the steam tug *Great Conquest*, having brought the Captain, yourself, and others on board, laid hold of our noble vessel, and took it out to sea with a will. Then came the lashing of boxes, barrels, and tin ware, in preparation for the freaks of winds and waves. I need not tell you of our trip with the tug, which was all pleasure. The addresses of yourself and Elder C. H. Wheelock are held in lively remembrance, while the brethren, in their meetings, talk of the blessings you left with them, and they seem determined to strive for a realization of them.

As early as possible the company was organized into nine wards, No. 7 being committed to my care.

After our three cheers on the tug leaving us, with yourself, and the Elders who had honoured us by accompanying us out to sea, the day continued fine and calm. The sun shone brightly upon the waters, giving them the appearance of a vast sheet of watered or embossed satin, while the reflection of his rays, in a line between the ship and him, seemed to lay upon the wide waste a band of burnished silver, which, as the faint breeze broke it into sparkling, ever and anon appeared like a galaxy of glittering gems. The brethren and sisters congregated upon the deck, and, forming into divers groups, made the air vocal with their songs of praise and joy to the Lord their God, for the deliverance vouchsafed to them from Babylon. As night approached, a stiff but contrary breeze sprung up. We went to bed. But what a change the next day! The breeze was rather strong, and still a-head of us. Sea-sickness changed our countenances to a pitiful, pallid hue. As a general thing songs were discarded, while the efforts of the few, who had the hardihood to strike up occasionally, seemed but a mockery of our woe. A soberer company of passengers than we were that day, you need scarcely wish to see. Such a worshipping of buckets and tins, and unmentionable pans, I shall not attempt to describe. For my part, I paid the most devoted attention to the slop-pail about every half hour. My little daughter, Flora, passed through it all with scarcely a serious look, having been all the time as lively as usual. She is continually wanting to go on "dat," as she calls the deck. My wife and her sister felt very bad over it, but are now nearly as right as ever.

We tacked about all that day, making little headway. The next day, Tuesday, the wind was still unfavourable, but decreasing. Many were very sick, but some were recovering.

But O! the awful siege of the cook's galley, the first day or two. Sebastopol! could that compare with it? The cooks had it hot inside and outside of their house. They had no comfortable sinecure I can assure you. On Monday and Tuesday they had easier times, especially Monday, the passengers that day renouncing, in great part, the pomps and vanities of cooking.

Wednesday morning we were all but becalmed, as bad as on Sunday afternoon and evening. The sick persons rapidly recovered. Songs and rejoicings began to prevail again, and in the evening a fiddle and a tambourine, in skilful hands, caused some "to trip the light fantastic toe." That day the cooks had another hard time of it. Appetites were returning with usual or rather increased power. There was a fearful amount of pies and cakes to be baked. Cooking for 800 hungry people at one galley is not a trifling affair, especially when each family or person has a private pot or dish. Too many pots or dishes at the fire seems as bad as too many irons in it. About midday a favourable but not very strong breeze sprung up, and we got up extra sails before the wind. That evening I was called into the Captain's cabin to attend the ceremony of marriage between brother Joseph Akers and sister Ann Pugh, President Edward Martin officiated. This is the third marriage on board since we embarked. The first two I have not the particulars of just now.

Thursday morning. The wind is not very strong, neither is it very favourable. "Ould Ireland" is in sight. In fact we have seen land almost if not quite every day. The pilot is looking out for a tug to take him ashore. I shall send this letter by him. He kindly takes our letters ashore for sixpence each. I think we have few sea-sick people on board to-day. The sun shines beautifully, and young and old are assembled on deck, with light hearts and cheerful faces. We hope to be skimming across the broad Atlantic shortly. I hear no murmuring or grumbling. All is peace and harmony in our floating town. Sister Mary Ann Mellor is doing as well as can be expected.

On Tuesday, at 2 a. m., sister Elizabeth Wilson, from Preston, was delivered of a daughter, which she calls Nancy. Both are doing very well.

We have had several heavy fogs. The crew occasionally, by way of variety, give us some of their characteristic songs, while at their work. The children make themselves happy, both above and below deck. Marbles, skipping ropes, and all the available paraphernalia of childhood's games are called into request. The older boys amuse themselves by tugging at the ropes with the sailors. So merrily we live together. We want but the stalls and gingerbread to give our deck the appearance of an English country fair, barring the drunkenness, quarrelling, profanity, and obscenity which generally characterize such assemblies. Though I will admit that we do not appear in holiday attire exactly.

Presidents Martin, Haven, and Waugh are busy as bees. They are well, in good spirits, and quite pleased with their company of Saints. They desire to be remembered in love to you and all in the Office, in which of course I join.

Yours in the Gospel Covenant,

JOHN JAQUES.

P.S. 1 p.m. A packet heaves in sight, which we have hailed for the pilot.

J. J.

Foreign Correspondence.

ILLINOIS.

Rock Island, Illinois, U.S.A.,
May 11, 1856.

Dear Brother Franklin—I have not had five minutes, since we dropped anchor at Quarantine, that I could call corresponding time, and my Utah communications, as yet, remain partly unread.

The history of our voyage you have at considerable length, I think sufficiently so, from Boston.

I cannot think of our voyage, but my heart overflows with gratitude to my heavenly Father for His multiplied mercies. Before, behind, and on every side, destruction revelled, and we passed in safety. The two deaths, already reported, were the results of long protracted sickness. Both were cases of consumption. That of sister Devereux, of many years standing; and brother Clotworthy's child had been dying from its mother's womb.

The voyage was unexpectedly agreeable to me. Though my position was one of those I had the most dreaded, every day increased my thankfulness, for the Unction of the Holy One was more than doubled, to the cares that accumulated upon me.

I was able during the whole voyage, to be around among the Saints, administering as the Lord administered to me. The unity, cleanliness, and devotion of the whole company, from Liverpool to Boston, would not present a single spot for criticism. Elders Ellsworth, McArthur, and McAllister, in their willing co-operation with me, in everything, seemed to shoulder every burden or care ere I felt its pressure. I was peculiarly blessed with a choice company of Saints, and the Elders, American, English, and Scotch, seemed, as they passed around between decks, like ministering angels sent to whisper peace and comfort to all hearts. There was not a jar, but all delighted to bless and do each other good.

The Captain was more than you pronounced him, in kindness and accommodation. He became very much attached to me, and delighted to extend kindnesses to all hands. Nor did his kindness forsake him when he got ashore. He brought the owners on board, introduced me to them, and took pains to speak good things of us to everybody. . . . . .

The house of Train and Co. were particularly obliging in every way, and by their attentions gave us a high position in the estimation of the people of Boston. I was particularly anxious to make a good first impression upon the people of Massachusetts, in view, not only of our emigration interests, but of our approaching struggle for admission into the Confederacy. I am thankful to say that I am more than satisfied. When the Quarantine Doctor, and Government Agent came on board, you might have licked the "between decks" without soiling your tongue. They both pronounced, it to the visiting strangers, as far a-head of anything they had ever seen. They were followed by a number of Members of the Massachusetts Legislature, who were all astonished at our cleanly, healthy appearance, and, though Know-Nothings, declared their delight at seeing such a class of people come to settle in their country. It was a rainy day on which we left Boston.

By private subscription, we hired nine omnibuses, which, in three trips, took us through the city to the station. On the drivers seat of the front 'bus, I hoisted a large American flag, which I procured from Captain Rich. Our visit to Boston seemed like a happy dream.

Your favours of March 28, and April 1, were brought on board to me by Mr. Armstrong, from the house of Train and Co., including Utah letters, therein referred to. . . . . I had no trouble about head money in Boston. Only one young man, Thomas Hicks, staid in Boston, and for him I paid nothing, though I offered to do so. Those that were only booked to Boston, I counselled to use their head money to go to New York, and, with two exceptions, they paid me in advance the difference of one dollar a head, for their passage thither.

I received the balance of our provisions from Captain Rich, without the least trouble or even asking for them, and free storage from Train and Co. The unexpected, and most providential appearance, in New York, of brother Spencer, relieved my mind of all anxiety in regard to the provisions, of which he has already disposed, and concerning which, when we meet in Iowa, we will further write you. Our call at New York, so unexpected to me, drew my attention entirely to the care of the company. Oh, how glad I was to see brother Spencer there the next morning after our arrival.

The Custom House officers of Boston acted with great courtesy and propriety in passing our luggage.

Besides those only booked to Boston, I left in New York brother Nathan T. Porter, who was delirious. I was first aware of his sickness on the steamer, between Boston and New York. He had had the mumps and, I was informed, in the most severe manner. I also left there brother Thomas Lyon and family, and brother George Spiers and family, of the P. E. Fund emigrants. Sisters Lyon and Spiers were both pronounced unable to proceed at present. It required the most unceasing attention to keep them alive during the voyage. I had the receipts for the voyage signed by the Fund passengers, previous to landing at Boston, and, to-day, I have completed my receipts for the passage to Iowa City, agreeably to brother Spencer's instructions. All the Fund passengers

are with me, yet, with the exceptions already named.

So far all goes on well. The officers of the various railway companies are generally very obliging. We are here since the night of the 9th. To-morrow we leave for Iowa.

The Editors of a leading paper here have just called, and I have requested brother Ellsworth to show them around. We are occupying a large store, furnished us by the superintendent of this station.

Brothers Ellsworth, McArthur, McAllister, and all the brethren join in love to yourself, brother Cyrus H. Wheelock, and all with you. All your instructions will be promptly attended to. God bless you.

Faithfully and obediently in Christ,

JAMES FERGUSON.

Varieties.

"MY dear Amelia," said a dandy, falling upon his knees before his adorable, I have long wished for this opportunity, but hardly dare speak now, for fear you will reject me; but I love you—say, will you be mine? You will be to me everything desirable—everything my heart could wish—your smiles would shed,"—here he came to a pause. "Your smiles *would shed*," and again he came to a stop, for he could not think of a word suitable to be supplied. "Never mind the *wood-shed!*" exclaimed Amelia's younger brother, who had slipped into the room unperceived, at this moment, "but go on with your courting."

THE FUTURE PROSPECTS OF EUROPE.—The war may be at an end; but have the nations of Europe arrived at peace? We think not. It is true that the Governments of Great Britain and France have severally rejoiced, and ordered their people to rejoice along with them; that the Londoners have heard the firing of the Park and Tower Guns in honour of the Treaty of Paris; that peace has been proclaimed at Charing-cross and the Mansion House; and that the officials of the Crown have taken it into their heads that the people are, or ought to be, particularly jolly and elated, as well as grateful, and have thereupon ordered fireworks, and a general illumination, whereby they have gladdened the hearts of the pick-pockets and window-smashers, and the general blackguardism of the metropolis; but it is equally true and obvious to all reflective persons, who can look an inch before them, that the situation of Europe is full of peril. Turn in what direction we will, we discover the portents of coming commotions and revolutions, consequent upon the non-fulfilment of the hopes excited by the late war; commotions and revolutions that in their rise and progress may contain the germs of other wars, even more desolating than that which has just been brought to a close; and which might perhaps have been prevented, had those intrusted with the destinies of the great Powers of Western and Central Europe, been as wise and clearsighted as the nations over whom they rule.—*The Illustrated London News*, *May* 17.

PARIS, THURSDAY NIGHT, JUNE 5.—The Emperor returned to Paris to-day. To-morrow morning he will set out for Orleans and the Valley of the Loire. At a council of ministers, held to-day, a new credit of ten millions, to be applied to the relief of the sufferers by inundations, was proposed an hour after the Emperor's arrival. General Sir William Williams, of Kars, has arrived with three aides-de-camp. The weather is again very bad. For 23 hours it has rained without ceasing. At Lyons 300 houses are levelled with the ground, and 20,000 men, women, and children are without shelter. The Loire, the Rhone, with all their numerous affluents, the torrent-like rivers which feed the Garonne or throw themselves into the Mediterranean, have overflowed their banks, and compromise one of the most promising harvests the husbandman could hope for. The fertile plains of La Beauce have been converted into a lake—railway communication is suspended on many points on the southern lines, and from every quarter tidings reach Paris of ruin and destruction, such as the present century has not witnessed. It is gratifying to observe the readiness with which rich and poor have come forward to relieve the frightful distress entailed upon hundreds by this new deluge; but private charity in France is lamentably inadequate to cope with a calamity of such magnitude. There is no exaggeration in the accounts already given of the ravages caused by the inundations. They are truly afflicting. It is stated by respectable eye-witnesses that the Emperor, "albeit not used to the melting mood," wept like a child when he witnessed the scene of devastation before him.

"I GUESS," said Jonathan Downing, writing from Canton to his uncle in America, "I guess that there can be but two sorts of good government in the nature of things—bamboo as in China, and bamboozle as in the old country; but we in the United States use 'em both, and ours is the grandest government in the universe; bamboo for the nigger, and bamboozle for ourselves."

STUDYING LATIN.—The *Era* relates a story of an old farmer, whose son had for a long time been ostensibly studying Latin in a popular academy. The farmer not being perfectly satisfied with the course and conduct of the young hopeful recalled him from school, and placing him by the side of a cart one day, thus addressed him: "Now, Joseph, here is a fork, and there is a heap of manure and cart; what do you call them in Latin?"—Forkibus, cartibus, et manuribus," said Joseph. "Well now," said the old man, "if you don't take that forkibus pretty quickibus, and pitch that manuribus into that cartibus, I'll break your lazy backibus." Joseph went to workibus forthwithibus.

The Standard of Zion.

TUNE—*Star Spangled Banner.*

O Saints, have you seen, o'er yon mountain's proud height,
The day-star of promise so brilliantly beaming?
Its rays shall illumine the world with its light:
And the ensign of Zion exultingly streaming
All nations invite to walk in its light,
And join to maintain the proud standard of right:
The Standard of Zion—O long may it wave
O'er the land of the free and the home of the brave.

Our motto is peace, and the triumph of right;
And we joyfully hail the Millennial dawning
When man can emerge from a long dreary night
And bask in the sunbeams of Zion's bright morning.
The white flag so rare—still floating in air,
Proclaims 'mid the mountains that peace is still there.
Let the Standard of Zion eternally wave
O'er the land of the free and the home of the brave.

Though earth and its treasures should melt in the fire—
The planets be riven with the trumpet's loud thunder;
The sun-light of heaven wax dim and expire,
And the veil of eternity parted asunder;
Yet firm and unshaken the truth shall remain,
And the heirs of the Priesthood for ever shall reign:
And the Standard of Zion eternally wave
O'er the land of the free and the home of the brave.

Fillmore, Council Chamber, Jan. 8, 1856. PARLEY P. PRATT.

ADDRESS.—James Bullock, 10 West Street, Hastings, Sussex.

Money List, June 6—13, 1856.

Henry Brown	£5	0	0	Brought Forward	£10	8	0
John Threikeld	3	8	0	Richard Harper	2	0	0
Simeon Pickering	2	0	0	Joseph Doxford	3	0	0
Carried Forward	£10	8	0		£15	8	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 27, Vol. XVIII. Saturday, July 5, 1856. Price One Penny.

Constitution of the State of Deseret.

(*From the "Deseret News."*)

PREAMBLE.

Whereas, all citizens of the United States have the right guaranteed by the Constitution to make those laws by which they are governed; and

Whereas, it appears from a census report, made pursuant to an act of the late Legislature, that the Territory of Utah possesses a population sufficiently numerous to justify them in asserting their claims to this inestimable privilege;

Therefore, we, the people, grateful to the Supreme Being for the enjoyment of life and mercy, and feeling our dependence on Him for a continuation of those blessings, do ordain and establish the following Constitution:—

ARTICLE I.

BOUNDARY AND NAME.

Sec. 1. All that part of the Territory of the United States now known as Utah Territory, and bounded as follows, viz:—On the west by the State of California, on the north by the Territory of Oregon, on the east by the summit of the Rocky Mountains, and on the south by the thirty-seventh (37th) parallel of north latitude, is hereby formed into a free and sovereign State, and named Deseret.

ARTICLE II.

DECLARATION OF RIGHTS.

Sec. 1. In republican governments all men should possess their natural rights, among which are those of enjoying and defending their life and liberty, acquiring, possessing, and protecting property, and of seeking and obtaining their safety and happiness.

Sec. 2. All political power is inherent in the people, and all free governments are founded in their authority, and instituted for their benefit; therefore they have an inalienable and indefeasible right to institute government, and to alter, reform, or totally change the same, when their safety, happiness, and the public good shall require it.

Sec. 3. All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peaceably, as good members of this State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall

ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution.

Sec. 4. Any person of this State who may hereafter be engaged, directly or indirectly, in a duel, either as principal or accessory before the fact, shall be disqualified from holding any office under the Constitution and laws of this State.

Sec. 5. Every person may speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to abridge the liberty of speech or of the press.

Sec. 6. The people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.

Sec. 7. The right of trial by jury shall remain inviolate; and all prisoners shall be heard by self, or counsel, at their own election; and no person shall be held to answer a capital or otherwise infamous crime, unless on presentment or indictment of a grand jury, nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb, nor be compelled in any criminal case to be a witness against himself.

Sec. 8. All penalties and punishments shall be in proportion to the offence; and all offences before conviction shall be bailable, except capital offences, where the proof is evident, or the presumption great. Excessive bail shall not be required.

Sec. 9. The writ of Habeas Corpus shall not be suspended, unless in case of rebellion or invasion, or the public safety shall require it.

Sec. 10. Treason against this State shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

Sec. 11. The General Assembly shall pass no bill of attainder, or ex-post-facto law, or law impairing the obligation of contracts.

Sec. 12. The law shall not be suspended but by legislative authority.

Sec. 13. The right of petition by the people shall be preserved inviolate.

Sec. 14. The right of citizens to keep and bear arms for common defence shall not be questioned.

Sec. 15. Private property shall not be taken for public use, without just compensation.

Sec. 16. No standing army shall be kept up in this State in time of peace, and the military shall at all times and in all places be in strict subordination to civil power.

Sec. 17. The enumeration of certain rights shall not be construed to impair or deny others retained by the people.

ARTICLE III.

The powers of government of the State of Deseret shall be divided into three distinct departments, viz:—Legislative, Executive, and Judicial.

ARTICLE IV.

OF THE LEGISLATIVE.

Sec. 1. The legislative authority shall be vested in a General Assembly consisting of a senate and house of representatives, the members of which shall be elected by the people.

Sec. 2. The sessions of the General Assembly shall be annual, until otherwise provided by legislative enactment; and the first session shall be as hereinafter provided.

Sec. 3. The members of the house of representatives shall be chosen biennially, by the qualified electors of their respective districts, whose term of office shall continue two years from the day of their election.

Sec. 4. Senators shall be chosen in the same manner as the representatives, whose term of office shall continue four years from the day of their election.

Sec. 5. No person shall be a member of the General Assembly except he be a free, white, male citizen of the United States, and an inhabitant of this State one year preceding the time of his election, and has at his election an actual residence in the district he may be chosen to represent.

Sec. 6. The General Assembly shall have power to prescribe the number and make the appointment of senators and representatives; provided, the number of senators shall not be less than one third nor more than one half of the representatives; and at its first session the General Assembly shall be divided by lot as equally as may be into two classes; the seats of the representatives of the first class shall be vacated at the expiration of one year, and of the senators of the first class, at the expiration of two years.

Sec. 7. Each house shall choose its own officers, and judge of the qualification, election, and return of its own members.

Sec. 8. A majority in each house shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and compel the attendance of absent members, in such manner and under such penalty as each house may provide.

Sec. 9. Each house shall have all powers necessary for a branch of the General Assembly of a free and independent government.

Sec. 10. Each member of the General Assembly shall be privileged from civil arrest during any session, and in going to and returning from the same.

Sec. 11. Neither house shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which they may be sitting.

Sec. 12. The members of the General Assembly shall take an oath or affirmation to support the Constitution of the United States and of this State, which may be administered by each other, or by any person qualified to administer oaths.

Sec. 13. The veto power of the Governor shall be allowed by the General Assembly, except on bills which when reconsidered shall be again passed by a majority of two-thirds; and any bill vetoed by the Governor shall be returned within ten days (Sundays excepted) with his objections, otherwise it shall become a law, unless the General Assembly, by adjournment, prevent its return.

Sec. 14. Every law passed by the General Assembly shall take effect from and after its publication, unless otherwise provided at the time of its enactment.

Sec. 15. At the first election after this Constitution takes effect the voters of this State shall elect the same number of senators and representatives as are now elected to the Legislative Assembly of the Territory of Utah, and according to the present apportionment.

Sec. 16. The Legislative power of the General Assembly of this State shall extend to all rightful subjects of legislation consistent with the Constitution of the United States and of this State.

ARTICLE V.

OF THE EXECUTIVE.

Sec. 1. The Executive power shall be vested in a Governor, whose term of office shall be four years. A Lieutenant Governor shall be elected at the same time, and for the same term, who shall be president of the senate.

Sec. 2. No person shall be eligible to the office of Governor or Lieutenant Governor, who has not been a citizen of the United States six years, and a resident of this State four years next preceding his election.

Sec. 3. The Governor shall be commander in chief of the militia, navy, and all the armies of this State.

Sec. 4. He shall transact all executive business with the officers of government, civil and military, and may require information in writing from the officers of the executive department upon any subject relating to the duties of their respective offices.

Sec. 5. He shall see that the laws are faithfully executed.

Sec. 6. When any office shall from any cause become vacant, and no mode is prescribed by the Constitution and laws for filling such vacancy, the Governor shall have power to fill such vacancy by appointment and commission, which shall expire when such vacancy shall be filled by due course of law.

Sec. 7. He shall also have power to convene the General Assembly by proclamation, when in his opinion the interests of the State require it.

Sec. 8. He shall communicate by message to the General Assembly at every session the condition of the State, and recommend such measures as he in his wisdom shall deem expedient.

Sec. 9. In case of disagreement in the General Assembly with regard to the time of adjournment, the Governor shall have power to dissolve the session by proclamation.

Sec. 10. No person shall, while holding any lucrative office under the United States or this State, execute the office of Governor, except as shall be prescribed by law.

Sec. 11. The Governor shall have power to grant reprieves and pardons, and commute punishments after conviction, except in cases of impeachment.

Sec. 12. There shall be a seal of this State which shall be kept by the Governor and used by him officially, and be called "Great Seal of the State of Deseret."

Sec. 13. All grants and commissions shall be in the name and by the authority

of the people of the State of Deseret, sealed with the Great Seal of State, signed by the Governor, and countersigned by the Secretary of State.

Sec. 14. A Secretary of State, Treasurer, Auditor of Public Accounts, and Attorney General, shall be elected by the General Assembly, who shall continue in office for the term of four years, and shall perform such duties as may be assigned them by law.

Sec. 15. In case of impeachment of the Governor, his removal from office, death, resignation, or absence from the State, the powers and duties of the office shall devolve upon the Lieutenant Governor, until such disability shall cease or the vacancy be filled.

ARTICLE VI.

OF THE JUDICIAL.

Sec. 1. The judicial power shall be vested in a supreme court, district courts, and such inferior courts as the General Assembly may from time to time establish.

Sec. 2. The supreme court shall consist of a chief justice and two associates, two of whom shall be a quorum to hold courts.

Sec. 3 The supreme judges shall be elected by the General Assembly for the term of six years after the first election under this Constitution. At said first election one shall be elected for two years, one for four years, and one for six years.

Sec. 4. The judges of the supreme court shall be conservators of the peace throughout the State, and shall exercise such other jurisdiction and appellate powers as shall be prescribed by law.

Sec. 5. Until otherwise provided by the General Assembly, the State is hereby divided into eleven judicial districts, as follows:—

Great Salt Lake and Summit counties shall compose the first judicial district.	
Utah and Cedar Counties	" second "
Juab and San Pete	" third "
Millard and Beaver	" fourth "
Iron and Washington	" fifth "
Carson "	" sixth "
Humboldt, St. Mary's	—— —
Greasewood and Malad	" seventh "
Cache and Box Elder	" eighth "
Weber and Davis	" ninth "
Green River County	" tenth "
Tooele, Shambip, and Desert Counties	" eleventh "

Sec. 6. The judges of the district courts shall be elected by the electors of their respective districts, whose term of office shall be two years, and shall have such jurisdiction as may be prescribed by the General Assembly.

Sec. 7. The style of all process shall be "STATE OF DESERET," and all criminal prosecution shall be in the name and by the authority of the people of the State.

ARTICLE VII.

OF ELECTIONS.

Sec. 1. All male persons over twenty-one years of age having a residence of six months in this State, being citizens of the United States, shall be entitled to vote.

Sec. 2. Electors shall in all cases, except treason, felony or breach of the peace, be privileged from arrest on the days of election, during their attendance at such election, going to and returning therefrom.

Sec. 3. No elector shall be obliged to perform military duty on the day of election, except in the time of war or public danger.

Sec. 4. No person in the military, naval, or marine service of the United States, by being stationed in any garrison, barrack, military or naval place or station within this State, shall be entitled to vote, unless otherwise provided for by law.

Sec. 5. No idiot or insane person, or person guilty of any infamous crime shall be entitled to the privilege of an elector.

Sec. 6. The first general election under this Constitution shall be held at such times as the acting Governor of this Territory, by proclamation, shall appoint for the election of a governor, lieutenant governor, representatives in the Congress of the United States, members of the general Assembly, and all other officers of this State, as provided for in this Constitution. Said election shall be conducted and returns made in accordance with the existing laws of the Territory of Utah, at the time when said election shall be called.

Sec. 7. The first meeting of the General Assembly shall be as directed by proclamation by the Governor elect, and subsequent sessions shall be held as provided by law.

ARTICLE VIII.

OF THE MILITIA.

Sec. 1. The militia of this State shall

be composed of all able bodied male citizens between the ages of eighteen and forty-five years, except such as are or may hereafter be exempt by the laws of the United States, and shall be armed, equipped and trained, as the general Assembly may provide by law.

Sec. 2. All commissioned officers of the millitia shall be elected as the General Assembly shall prescribe, and shall be commissioned by the Governor of the State.

ARTICLE IX.

AMENDMENTS OF THE CONSTITUTION.

Sec. 1. If at any time the General Assembly deem it necessary, and for the best interest of the State, that this Constitution be revised, altered, or amended, they shall cause such proposed revisions, alterations, or amendments, to be published in the same manner as provided for notices of elections, and submitted to the votes of the Commonwealth at their next general election; and if a majority of said electors shall vote in favour of such proposed revisions, alterations, or amendments, the same shall thereafter become parts of this Constitution, otherwise this Constitution shall remain unaltered.

ARTICLE X.

MISCELLANEOUS PROVISIONS.

Sec. 1. In order that no inconvenience may arise in passing from a Territoral, to a State government, it is hereby declared that the present organization, laws, and everything pertaining to the Territorial government of Utah shall remain in full force and virtue in law, until superseded by the action of the State government under the provisions of this Constitution.

Sec. 2. The compensation of the Governor, Lieutenant Governor, Judges, members of the General Assembly, and all other officers shall be as may be prescribed by law.

Sec. 3. All officers of this State may continue in office until superseded by their successors.

Sec. 4. The officers created by virtue of this Constitution shall take an oath or affirmation to support the Constitution of the United States and of this State, and to faithfully perform the duties of their office.

Sec. 5. The General Assembly shall encourage education.

RESOLUTION.—Resolved, that the Constitution and other documents of this Convention, together with the names of the Delegates to Congress, be laid before the people of this Territory by the Members of this Convention, on the 7th of April next, for their approval or disapproval, and returns thereof shall be made to the President of this Convention on or before the 20th day of April next; and if approved by the people, then the doings of this Convention shall be considered valid: if disapproved, then they shall be null and void.

The Convention.

(*From the "Deseret News."*)

The Delegates of the convention, from the various counties, except Green River, met in the Council House on the 17th inst, (March.) The event was announced by the firing of cannon and music from Captain Ballo's Band. Throughout the day flags floated from the cupolas of the Governor's mansion and Council House, also from the tall flag poles on the Temple Block and in front of the Deseret and Livingston, Kinkead and Co's stores, from flag staffs on the roof of Gilbert and Gerrish's store, and from those on the roofs of many other public buildings.

At an early hour a large concourse of citizens had assembled, anxiously awaiting the commencement of those deliberations and acts, which have for their object the addition of another star to the brilliant and thickly spangled constellation styled, *E Pluribus Unum.*

The convention organized by unanimously electing the Hon. J. M. Grant, President; Mr. T. Bullock, Secretary; Mr. J. Grimshaw, Assistant Secretary;

Mr. R. T. Burton, Sergeant-at-arms; Mr. W. C. Staines, Messenger; Mr. T. Hall, Doorkeeper; and Messrs. G. D. Watt and J. V. Long, Reporters. At 12 1-2, adjourned until 2 p.m. . . . .

In the afternoon the freedom of the convention was unanimously tendered to His Excellency the Governor, the United States officers of the Territory, President H. C. Kimball, the Members of the Legislative Assembly, Hons. E. Snow, A. Lyman and E. Hunter, Hon. Elias Smith, Probate Judge of G. S. L. County, and the Aldermen of G. S. L. City.

After a remarkably short, efficient, and harmonious session, the convention dissolved on Thursday, March 27.

Hon. Geo. A. Smith, and Hon. John Taylor, editor of the *Mormon*, were unanimously elected delegates to proceed to Washington, and lay before Congress Utah's request for admission into the Union.

The Constitution of the State of Deseret was signed by every member of the Convention, though they were from various climes and of diverse creeds, government officials, merchants, &c., &c., thus indicating, beyond controversy, the represented feelings of all classes of our Territorial population. If our memory correctly serves us, so general and fair a representation of the views and feelings of the various districts of Territory, and so frank and hearty a blending of party interests, have never been excelled, if even equalled, in the initiatory action required for the admission of a new state . . .

Is Utah loyal? Aye, MOST LOYAL, beyond successful challenge or contradiction, as is and always has been proved by all her sayings and doings. But does she love corruption and oppression? Verily no, for her sons and daughters, with few exceptions, have been reared in the cradle of liberty, in common with the citizens of the States, and the pure mountain breezes keep that love fanned to a bright and unquenchable flame. And, the few exceptions just named, those who were not born citizens of our Republic, are congenial descendants of that stock from which sprang our "Revolutionary Sires." They have left their fatherlands, as did our forefathers, to escape the oppressor's rod and find a loved asylum "in the home of the free." Then can Congress refuse to extend the broad folds of equal rights and constitutional liberty over that portion of the public domain, whose inhabitants will stand by the Union while a vestige thereof exists and blood flows in their veins? It is not to be presumed that any Congress could wish so to do, but if it might, by any possibility, be imagined that an opposite feeling could be indulged, who would like to face the mingled whirlwind of scorn and indignation that would then arise in the breast of every lover of truth and justice throughout the world?

Utah is isolated, is full of rugged mountains, desert plains, and barren valleys, and peculiarly uncomely in the eyes of lovers of rich, well timbered soil, broad rivers, extended seaboards, and commercial marts. Let her present population leave her borders, and the few oases, now gladdened with the busy hum of civilized life, would soon revert to the occupancy of the rude savage, and crumbling desolation would mark the site of stately edifices.

Utah, with but little aid from the parent, has grown rapidly amid all her disadvantages, and, amid the jealousy and hostility of numerous Indian tribes, to high position in wealth and numbers. And are not the intelligence and energy which have so rapidly produced such laudable results, where none others would thrust in their sickles, sufficient guarantee that Utah is most emphatically deserving of a state organization?

She has wealth, a numerous, intelligent, and highly patriotic population, is accustomed to make her own public buildings, roads, and bridges, has successfully conducted the Indian wars waged within her boundaries, has nearly expelled litigation through a wise system of legislation and policy, furnishes few abominable and illegal acts to swell the record of earth's corruptions, not even enough to make her news spicy and interesting to the corrupt taste of a perverse generation; then is there any good, fair, valid reason why Utah should not be speedily admitted into the Union as a free, sovereign, and independent state named Deseret? Not one. Hence it is but fair to infer that Senators and Representatives in Congress will grant the prayer of Utah for admission as unanimously as she presents it, independent of sectional prejudices, strife and debate of every name and description, for only two questions are to be asked, viz: is her constitution republican? Is she willing and

able to maintain a state goverment? Every one knows that those questions, and every legitimate question that can be asked, admit of only affirmative answers.

Minutes of the General Conference,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, WHICH WAS CONVENED IN THE BOWERY, AT 10 A.M., APRIL 6, 1856.

(*From the "Deseret News."*)

President Brigham Young, presiding.

On the stand, Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—P. P. Pratt, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, A. Lyman, L. Snow, E. Snow.

Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, H. S. Eldredge.

High Priests' Quorum—David Pettegrew.

Presiding Bishop—Edward Hunter.

Patriarch—Isaac Morley.

Presidency of the Stake—David Fullmer, Thomas Rhoades, P. H. Young.

Clerk of Conference—Thomas Bullock.

Reporters—Geo. D. Watt, John V. Long.

Choir sung a hymn.

Called to order by President KIMBALL who requested the congregation to close up, keep order, and be as quiet as possible, that all may hear. Our religion comprehends everything on the earth, therefore, let us be Saints, for to us this is the very gate to heaven.

A hymn was read by the Clerk; sung by the Choir.

Prayer by President J. M. GRANT.

Singing by the Choir.

President B. YOUNG exhorted the Saints to keep profound silence, and told the doorkeepers to stop driving away those children who come early, in order to get a seat in which to hear and worship comfortably.

Elder GEORGE A. SMITH addressed the congregation, saying, it is enough to try the lungs of a giant to speak to this immense congregation. Alluded to the Church on the 6th of April, 1830, when it was organized with six members, and now those few have increased to a great and mighty people. Referred to the first cause which produced the exterminating order of Governor Boggs in Missouri. Exhorted the people to make good fences, to save forage, and provide comfortable shelter for cattle in winter, and spoke about other matters of policy. Compared the blessings of health we enjoy with the sickness in Illinois and Missouri.

Names of 177 persons, called to go on missions, were read.

President KIMBALL notified those whose names were read to come to the Tabernacle at 5 o'clock this evening, that they may receive their blessings and make arrangements for starting.

Choir sung, "O my father, thou that dwellest."

Benediction by Elder W. WOODRUFF.

April 6, 2 p.m.

Called to order by President KIMBALL.

A hymn by Bernard Snow, was read; sung by the Choir.

Prayer by President JOSEPH YOUNG.

Choir sung a hymn.

Elder ORSON PRATT asked a blessing on the sacramental emblems, and preached to the assembled thousands.

Names of 70 persons, selected to go on missions, were read.

Choir sung an anthem.

Benediction by LORENZO SNOW.

5, p.m.

One hundred and fifteen missionaries received their blessings under the hands of Elders P. P. PRATT, O. PRATT, G. A. SMITH, W. WOODRUFF, L. SNOW and E. SNOW.

April 7, 9 a.m.

Showery. Meeting in the Tabernacle.

Called to order by President KIMBALL.

Singing by the Choir.

Prayer by Elder W. WOODRUFF.

Choir sung, "Come all ye Saints who dwell on earth."

Elder P. P. PRATT addressed the congregation; alluded to the spirit of prophecy manifested yesterday; referred to the time when he first saw the Book of Mormon and received the Priesthood, and contrasted that period with some of the results at this time, the eleventh hour of the last dispensation.

Elder LORENZO SNOW spoke upon the close times we are passing through, and exhorted the Saints to be faithful and exercise wisdom.

Elder Thomas Bullock read the "Act incorporating the Deseret Agricultural and Manufacturing Society;" also the bye-laws of said Society.

Elders John Hyde and John B. Brown were voted to take missions to the Sandwich Isles, and James F. Cleary to New Jersey.

Henry Moon was voted to be Bishop of the 1st ward in G. S. L. City.

Jacob Wellar was voted to be Bishop of the 3rd ward; Leonard W. Hardy, of the 12th; Frederick Kesler, of the 16th; Alonzo H. Raleigh, of the 19th.

Called for persons who are willing to turn in property to help the P. E. Fund.

Choir sung, "Oh Lord, thy people bless," &c.

Benediction by J. M. GRANT.

2 p.m.

The band played "Hail Columbia," and a march by Strauss.

Congregation called to order by President GRANT.

Choir sung, "Bring forth the royal diadem."

Prayer by Elder W. WOODRUFF.

Choir sung, "Praise the Lord, all ye nations."

Elder WOODRUFF treated upon the "Deseret Agricultural and Manufacturing Society."

In accordance with a resolution, passed by the Convention, the "Constitution of the State of Deseret" was read by Thomas Bullock, and presented by President GRANT, for approval or disapproval by the people, when it was unanimously adopted by the vast host of electors present.

The Memorial asking for the admission of Utah into the Union was read by Elder Bullock, and, on presentation by President GRANT, was unanimously adopted.

President GRANT presented Geo. A. Smith and John Taylor, Delegates elected by the Convention, and their election was unanimously confirmed by the people.

President GRANT then presented the authorities of the Church as follows—

BRIGHAM YOUNG, President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator; HEBER C. KIMBALL, first Counsellor, Prophet, Seer, and Revelator; JEDEDIAH M. GRANT, second Counsellor, Prophet, Seer, and Revelator.

[The other general authorities of the Church were presented to the Conference, and sustained in the usual manner.—ED. STAR.]

Not one negative vote was given.

Eight persons were voted to go on missions.

President GRANT then related what is doing in England towards removing 10,000 persons from that country this season, and called on the people to aid the P.E.F. Company by all the means in their power, so that the Company may increase their sphere of usefulness.

President KIMBALL spoke concerning the missionaries sent out at this Conference, and exhorted the people to store their grain, for the time would come when people from the nations and States will come here to buy grain from us. No man, said he, has language with which to portray the troubles that are coming upon the world, and I know it is so.

Singing by the Choir.

Elder W. Willes sung, "Deseret, the home of the free."

Choir sung, "O my Father thou that dwellest."

Benediction by Elder Willes.

5 p.m.

President KIMBALL said some of the missionaries may not have had their endowments, but opportunity will be given for their receiving them.

The Apostles met in the Tabernacle, and blessed and set apart 83 persons to their missions.

6 p.m.

The High Priests met in the Council House.

The Seventies held their Quarterly Conference in their Council Hall.

Tuesday 8, 9 a.m.

Called to order by President KIMBALL.

Singing by the Choir.

Prayer by Patriarch Isaac Morley.

Singing by the Choir.

Elder EZRA T. BENSON addressed the congregation.

Singing by the Choir.

Elder ORSON PRATT spoke a short time upon the divine authenticity of the Book of Mormon.

Elder Patrick Lynch gave an interesting account of some of his experience while preaching in Ireland.

Singing by the Choir.

Conference adjourned to meet in the Tabernacle on the 6th of October next, at 10 a.m.

Benediction by Patriarch JOHN SMITH.

THOMAS BULLOCK,
Clerk of Conference.

The Conference was numerously attended, and the customary harmony characterized its action. The list of the names of those appointed on missions was not presented in time for this number.—*Ed. Deseret News.*

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 5, 1856.

BY the French mail packet, *Fulton*, which arrived off Cowes, we are in receipt of the *Deseret News* from Number 1 to 5 of Vol. vi. The latter Number, dated April 9, contains minutes of the General Conference, excepting the list of appointments, which, with the "Constitution of the State of Deseret," notices of the Convention, and other general items of news from Utah, will be found elsewhere in the present sheet. We hoped to be able to announce, by this issue, the arrival of Elders Pratt, Benson, and others, but we are not yet informed of their arrival in the States. Nor are we in receipt of any letters from Utah, except one from Cedar City which is entirely of a business nature.

The depredations of the Indians seem to have subsided; and, with the opening of spring, a universal effort was about to be made by mechanics and tradesmen, as well as farmers, for raising grain and producing the fruits of the earth. Much attention was being given to the best and most productive modes of culture.

The general hard times occasioned by the scarcity of bread and severe winter are imparting to the faithful and wise, rich treasures of experience, by which they become inured to hardships, and familiar with all the exigences and liabilities connected with seasons of scarcity, and they will, by this course of training, become most efficiently provident for the evil day of famine, desolation, and consumption which are decreed to come upon the whole earth, and which will take the nations unawares.

While the faithful and pure treasure up stores of faith, and increase their favour with God, by owning and appreciating His hand in all things, those who are hypocritically among the Saints, for less worthy purposes than to do the will of God, will find their spirits fail them, and, doubtless, this winnowing of the wheat upon the thrashing floor will reveal much chaff yet to be blown away.

After the harvest comes the thrashing. The words of the servants of God fall with terrible severity upon those who endeavour to pervert the way of righteousness and of judgment among the people of God; as will be seen in the *Journal of Discourses.* We exhort all Saints under our Presidency to read carefully, and to ponder over and prayerfully reflect upon the instructions which are given by the Spirit of judgment and of burning which already reigns in Zion. Let them inquire of themselves if they are ready for such a test of their motives and purposes, and of their readiness to rely upon God and the counsels of His servants, in prosperity and in adversity. Perhaps the way of the gathering has been too broad, but the Spirit of God has been upon us for the gathering of Israel, and while the din of war was in our ears,

and the sons of the Saints were being sent to the great slaughter yard of three of the most powerful nations of Europe, the tears and entreaties of their parents have taken hold of us. We have felt impelled to work while we could, and with our might.

During the past two years the people have been less interested to obtain a knowledge of the work of the Lord in the earth, from being almost infatuated with a spirit of war. Their faith, prayers, and deep solicitude have been for the success of their arms in the Crimea, insomuch that it has often been only a vexation to understand the report thereof. While less has been accomplished in the increase of the Church by baptism, her ministers and people have vied together in their best efforts to gather up to Zion, insomuch that, in many places, choirs and Branches have been quite broken up, and a re-organization has been necessary. This has been as it should be, for if the Saints do not gather when they can, they will sadly wish to when they cannot. The Lord will raise up others to fill their places, if they should be filled, and will endow young and faithful Elders, when called and set apart by the Spirit of Revelation, with the Holy Spirit and the power of the Priesthood.

Recent reports from various Conferences indicate an increased spirit of inquiry among the people, and it is now the duty of Pastors and Presidents to send forth the Gospel into all the towns, cities, villages, and neighbourhoods, throughout the British Isles, to the utmost of their influence and ability, and on the Continent so far as they have liberty, by calling such to the ministry as the Spirit shall signify, and instructing them in their duties. Let the first principles of the Gospel be the burden of your testimony, urging the people to repentance and baptism, that they may obtain forgiveness of their sins, and receive the Holy Spirit which will bear witness of the truth, and of the work of God on the earth. Be forward to testify of the Book of Mormon, the missions of Joseph, Brigham, and the other Apostles and Prophets now on the earth, and of the special necessity of present revelation to guide mankind in the way of life; urge also the necessity of keeping the Commandments and living pure before God, as the only condition upon which the Holy Spirit will testify to the candidate of the things of God.

Doubtless many will halt and refuse to hear your testimony, until their minds are disabused or relieved from their fearful apprehensions concerning polygamy. In order to meet the wants of such, in the best possible manner, we have issued the *Marriage and Morals in Utah*, in pamphlet form. This is the most competent scriptural exposition of the views of the Church on that doctrine, now in circulation; and it should be made accessible to every person in the British Isles who has sufficient interest to read it. Several Conferences have taken measures to put a copy of this pamphlet into every habitation, and we expect every Conference will do it. While the world presume that the Saints entertain this doctrine with the same lustful sense as themselves, it will be with little avail that the Elders will urge repentance and baptism upon their hearers. The honest-hearted of the world must be satisfied of the purity and divine origin of this institution; then will the truth have its application upon their minds. It is to thus correct the views of the people that the Elders will find themselves called upon, occasionally, to speak upon this subject; and when they do it should be with a just sense of its momentous importance, and consequences to the human family, and that will never admit of levity in connexion with the subject. We could instance aparrently good and faithful Saints who have treated this celestial doctrine with lightness and frivolity, until the Holy Sprit has been grieved and has departed, leaving them to the blindness of their own evil imaginations, and they have sagely concluded, in their own minds, that the Church was as corrupt as themselves. Let

the Elders then address themselves to this subject, when they find it their duty to do so for the defence of the truth, on all other occasions they may find more useful or important topics to dwell upon while in these lands. It should not be forgotten that in all your labour of love to the people, it is for the salvation of their souls that you are sent unto them. With this profession on your part, they of right expect to find in you their true friends. The ministers of God are their best friends, and should meet them in the charity of the Gospel, and not with a spirit of antagonism, until resistence is made to the principles taught.

We regret that we are not able to give the names of Elders appointed to labour in Europe in this number.

We recommend the perusal of the "Constitution of Deseret" to all who are interested in the political views of the Latter-day Saints.

EMIGRATION.—Since the emigration for the season is past, it is desirable that the Saints should so arrange as to go together in the next company of Saints that will be sent out, which will probably be in September or October next. We cannot advise the Saints to go out in small companies or singly among the general emigration from this port, but we especially counsel them not to go except with companies of the Saints sent out from this Office. To depart from this counsel will bring mischief and destruction to your substance and your persons. *Hear it Saints and be wise!*

TITHING.—In answer to the various questions which are daily reaching us upon this subject, we reply, *The Saints throughout the British Isles may all pay their tithing.* More about this in our next.

Foreign Correspondence.

BOSTON.

Ship "S. Curling," May 21st, 1856.

President Richards.

My dear Brother—While the passengers are on tip-toe, stretching their necks over the bow of the ship, watching for Cape Cod to raise his hoary head above the blue lip of ocean, I, though no less anxious than they to see the long looked-for welcomer of all pilgrims to "the land of the free and the home of the brave," retire to my cabin to inform you of some of the incidents of our voyage.

In a few hours after I was loosed from your parting grip, and that of the other faithful and highly esteemed brethren at your Office door, on April 19, which parting has not yet been or will be for some time forgotten, I found myself mustering the passengers on board the *S. Curling*, in the open sea, being towed out by a steamer. All this over, to the astonishment of the inspecting officers, in less time and with less trouble, they said, than they ever had with any other ship; and after the tug had taken our worthy brother Daniels and other faithful escorters back home, I availed myself of the first opportunity to organize the passengers.

Having conversed with my counsellers, J. Oakley and D. Grant, and some dozen presiding Elders, brother Birmingham was chosen Secretary; the ship was divided into eleven wards, and suitable Presidents appointed to each, whose duties, although defined to them emphatically, would only be a repetition to you of what you have often heard.

For the first three days gentle breezes and tides wafted us to Cape Clear; four days more of strong north east wind hurried us at the rate of twelve or more knots per hour to the westward, which had so flattered us with a speedy passage, that it took two weeks of adverse winds to erase it from our minds. During this time the *S. Curling*, though called a mammoth of her species, with her 700 passengers and luggage, crew, and withal 2,000 tons of iron in her bowels, rocked like a crow's-nest on a lone sapling in the gale, nor paid deference to Saint more than to sinner, all in turn.

Amidst the wreck of berths, wholesale, the passengers grappled to be uppermost, which position was no sooner gained, than they were again reversed with beds uppermost. Of course pots, pans, kettles, and every thing that could make a noise, joined as usual in the music, and the medley dance. Upon the deck, also, where we enticed, helped, carried or hoisted all we could, true affection bound them in heaps or piles to each other; all had one leg too short or too long every step, but amid such a throng 'twas as difficult for one to fall alone as it would be for a ten pin to fall alone amidst its tottering throng; and here, before they learned to *walk alone*, all felt the power of the adage, "Once a man and twice a child." More than once, in the mean time, the power of the Priesthood curbed the fury of old Boreas, who, as soon as the bits were out of his mouth, like a prancing steed, again would snort in the gale, requiring all the faith on board to rein him in, until, at length a *certain few*, in an indescribable *circle*, fettered him, and ever since stubborn old Boreas has been more tractable to his riders, and promises to continue so until he lands them.

Notwithstanding the roughness of this wintry passage, we continued to be quite a devotional people. At 5 a. m. each day the bugle called the men out to clean their wards, and then to retire on deck while the ladies were dressing for morning prayers, at a quarter to six o'clock. At dusk the bugle called all hands to prayer again, by wards, and it pleased me much to see, by the almost universal willingness to go below, that the call was duly appreciated, nor was the scene less interesting to see seven hundred Saints on their way to Zion, pent up in so small a space, all bow the knee, and, with their hearty Amen, lift their hearts in aspirations of praise to Him who deserves our all. Instructions suitable to the circumstances were freely given, at such times, by the presiding Elders; and, to their praise be it said, were as freely received and promptly carried out.

Our evenings, after meetings until bedtime, were spent in singing the songs of Zion; after which the men retired on deck, while the females retired to a better place.

Sundays, at 10 a. m., I have enjoyed myself much in council with the presiding Elders, where undisturbed union has always reigned. At 2½ p. m., we held public meetings on deck, where we had Captain and crew among the audience. The sisters, especially through the various wards, being ever preaching their favourite topic—the celestial order of marriage—it was deemed ungenerous in the Elders not to help them in such a laudable undertaking. Consequently, according to previous announcement, myself and counsellors volunteered our services to help them, and did our best for a couple of hours, the two last Sundays; in return we received the thanks of the sisters for doing it so much better, they say, than they could do it themselves.

At 8 p. m. the bugle again called to sacrament meetings in the wards, when many could not refrain from testifying of the goodness of God and their love of "Mormonism." Tuesday and Thursday evenings, prayer meetings convened in the wards.

Thus, from day to day, blow high, blow low, in the bonds of love and union, whether English, Irish, or Britons—of the latter we had about 560—has this noble band of Zion's pilgrims served their God, on the wide ocean; nor do I believe that any people could do better, under the circumstances, than they have done.

In the cooking department, where I have seen in the experience of years, others, "whose God is their belly," have a "bone of contention" in every kettle, and fight with bones, kettles, and pans, these quiet and self-denying people have sanctified even the galley—the seat of war—with their harmony. Two wards at a time have half an hour for cooking breakfast, three quarters for dinner, and half an hour for supper, reversing alternately, and the intervals between meals for baking, &c. This dispenses with the throng around the galley, and each know his turn by seeing the number of his ward over the door.

The health of the passengers, although good in the main, considering the weather, has not been without grievous exceptions. I regret to say that, notwithstanding myself, counsellers, and others devoted all our time to nourish the sick, especially the old, and the mothers of infants, by preserves, soups, sago, arrowroot, and all the well assorted stock you furnished, owing to a lack of energy in some to contend with and overcome sea-sickness, by coming to the air,

themselves and babes suffered much, six of the latter have died, namely, Joseph J. Davies, son of George W. Davies, of Cardiff, aged one year and five months, of inflammation of the lungs, on 28th of April; Hyrum Bassett, son of John Bassett, of Wales, 29th of April, aged ten months, of inflammation of the lungs; Joseph Thomas, son of William Thomas, of Milford-haven, on the 8th of May, aged nine months and five days; Parley R. Lewis, son of John Lewis, of Tredegar, of cancer in the breast, aged seven months, on the 9th of May; John Davies, son of Evan D. Davies, of Glamorganshire, of consumption, on the 17th of May; and Joseph Price, son of John Price, of Pembrokshire, May 21st, of consumption, aged twelve months. Three of the former, however, were so weakly, that the doctor said while inspecting them at Liverpool, they would not live ten days. Mothers might prolong the lives of their babes, did they keep them half the time on deck in the fresh air, but they keep them smothered up in their arms in the blankets, inhaling each other's breath. Owing principally to this the chicken-pock broke out among the children, and in despite of all efforts to check its progress, in which the doctor of the ship and Captain Curling distinguished themselves, it spread throughout the whole of the ship, yet, by steady perseverence, and the blessing of God upon the ordinance of His Gospel, it has not proved fatal, but by this time all have either recovered or are recovering.

To change the topic from our decrease to our *increase*, I have the pleasure of saying, that our company has been augmented by the inauguration of two little cherubs from the spirit world, who are already the favourites of all, and all say, they must come to Zion with us. They would have one called Dan Curling Dee, son of Thomas Dee, Llanelly, Wales. The other is called Claudia Curling Reynolds, daughter of brother Reynolds, England; mothers and babes are doing well, and the former say they would come a long way again to be rocked in so easy a cradle with their infants, and especially so as to bequeath upon their infants the rights of cosmopolites or citizens of the world. We are kept on the alert, *by the signs*, waiting for Neptune in his carriage to bring us some more sea-born "Mormons."

But, hark! What means the tumultuous throng of hasty feet that press along? The word is passed—Land oh! Land oh! I cannot stay, I must up to see it too. Well, there it is sure enough, the grey old Cape Cod, some dozen miles to the windward; passengers, old and young, lame, maimed, halt, and blind, shouting out, "There it is! There it is! There are houses, and trees, and men walking!" Some wish for wings to fly to it, yet they have to wait for them to grow.

It affords me much pleasure to say, that my gratitude to you is still increased, commensurate with the able and efficient aid I have received, in all things, from the good men whom you gave me to be counsellors—ever ready, always willing, and one in all things, I cannot speak too highly of them; nor will the services they have rendered to this people be soon forgotten.

The conduct of Captain Curling has demanded our praise; generous, courteous, and philanthropic, he has shared his commiseration indiscriminately among the greatest sufferers, and all have received comforts from his liberal hand. He has vouchsafed to us the freedom of his commodious and splendid ship, fore and aft, both in our devotions as well as our amusements and recreations, for which, as well as for his gentlemanly, humane, and parental conduct, the Saints, in public meeting assembled, of all people first and foremost to appreciate and reciprocate favours, were pleased with the privileges given them, to express, with an upilfted hand, their gratitude to him; and many are the invocations for their Father to repay him with the blessings he merits. As for myself, we have spun yarns together for hours, as we paced the quarter deck eagerly scrutinizing the horizon, lest a treacherous squall should take us unawares, and disturb the repose of the sleepers below. At home among the stars, born in a storm, cradled on the ocean, few things escaped his eagle eye, with such a one, hours have I spent with a pleasure known only to weather beaten old tars. May he moor his barque, yes, his *fleet* in Zion's snug harbour, ere the equinoctial gales of life beset him.

I ought to further add, that the provisions you furnished were of a superior quality, and so abundant that few drew their rations. You would be reminded, by the meat, &c., which was hung up to

the deck below, of a huge butcher's shop, and, sometimes, when the overstrained cords gave way beneath the ponderous mass, some felt the strength and hardness of bones, which did not, luckily, however, prove fatal.

Boston, May 25th. On the 22nd, pilot boarded us; light winds off shore kept us off until daylight of the 23rd, when the tug, *Enoch Train*, came alongside and towed us to Quarantine Ground. In a few hours the Inspectors came aboard, welcomed by the spontaneous three cheers of 700 people, and, strange as it may seem, called the names of all, and passed them, in less than one hour and a half, without any further complaint than that "I was taking all the handsome ladies to Utah." The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the lower decks would be whiter than his cabin floor, and the Quarantine Doctor decided in my favour.

Noon, we moored alongside the wharf, and had the great pleasure of meeting my worthy friend N. H. Felt, whose judicious counsels I had learned to appreciate before, while taking a company through St. Louis, but now more welcome than ever.

24th. Concluded a contract with the Railway, to take about 400 to Iowa city direct, fare $11, under 14 half-fare, and under 6 years free, with 100 lbs of luggage free; $3 50 per cwt for freight; to leave Monday, 11 a.m. Got the privilege from our ever kind Captain Curling, to remain on board until that time. Sent all luggage except bedding up to the station in safety, and without aid of either mates, loafers, or any but ourselves. Our arrival created quite an excitement through the City, and the wharf is thronged with inquisitive and astonished spectators, including reverends, ladies, officials, and editors. A delegation from the tract society waited on me, petitioning the privilege of distributing Testaments, tracts, &c., to enlighten the benighted "Mormons," and they were as much astonished as pleased when informed that their charity was highly appreciated, and that they were at perfect liberty to say or introduce anything they pleased, to any and all of the passengers — that we could investigate, and, if they could decoy any away from "Mormonism" I would thank them for it, and be glad to get rid of them. They gazed wildly when informed that these people's actions were predicated upon actual *knowledge*, by the revelations of God to each for *himself*, and not upon mere belief. I informed them that if they would pronounce in their churches, and attend to-morrow on the wharf at 11 a.m., and at 5 p.m., I would endeavour to tell them what "Mormonism" *really* is, and invited all the Bostonians to come and hear our *own* representations of ourselves, which seemed to please them much, und by all prospects there will be a good turn out. May the spirit of "Mormonism" manifest its wonted power for their good.

I have been treated very respectfully, even courteously, by your Consignees, officials of the city, and government, and in fact, without exception, and even after critical examination on principle, have been highly complimented. Thank the Lord that "Mormonism" is looking and marching upwards through the snares of darkness with which hireling priests and editors have endeavoured to ensnare it.

The *Enoch Train* arrived 12 days before us, and the company is highly spoken of for cleanliness and order, the best ever here, *ourselves* excepted of course!

I was much disappointed in my expectation of meeting Presidents Taylor or Spencer here, they are both out west, I am informed.

I am endeavouring to dispose of the surplus provisions to the best advantage, but have not as yet had an offer to my mind.

Having said so much hurriedly, brother Franklin, and being called upon by an assembled throng to preach for them, I bid you, and the beloved brethren in the Office adieu, praying the Lord to bless you with health, influence unbounded, and all your heart's desires in time and eternity, and beg to remain as ever, truly your brother in the Gospel,

D. JONES.

A BATH paper immortalizes a Somersetshire constable who, in his return list of "meet and fit" men to serve the office of overseers, had changed it to *meat and fat*, to the no small amusement of the magistrates to whom the list was presented.

News from Utah.

(*From the "Deseret News."*)

News to Please the World.—Where is it to be found? Not in Utah, and we trust it never may be, until the tastes and habits of the world are improved, until they prefer truth to error, uprightness to degradation, and salvation to damnation.

Deseret Agricultural and Manufacturing Society.—We are pleased to learn that the directors of this society have elected their officers, framed bye-laws, and are preparing a list of premiums to be awarded, the coming season, on the best farming implements, stock, produce, and manufactures of all kinds. It is their intention to present the matter during Conference, if found convenient. A list of the premiums to be awarded will appear in the *News*, also the times of holding their fairs and exhibitions. The object of the society is to encourage the ingenious and enterprizing to develop the resources of the Territory, that we may make more rapid strides towards a laudable commercial independence.

The Theatre closed for the season, on the evening of the 31st March, with a complimentary benefit to the ladies of the Deseret Dramatic Association.

The Indian Disturbance, lately raised by a few renegades from different bands, appears to be dying out. The force under Brigadier General P. W. Conover did not come in contact with the hostile party, who scattered in different directions among sand hills and cedars, on finding themselves pursued, but General Conover coming close upon one squad recovered sixty-five head of cattle, which they had abandoned to effect their own escape. He soon after captured eleven horses, but could not discover any Indians in their neighbourhood, and has returned and disbanded his company.

From all that can be learned, the few who are hostile have made for the swamps of the Sevier, having quite a number of cattle and horses still in possession.

A friendly Indian lately brought in nine head of cattle, and reported finding the body of James Hunsaker, the missing herdsman. He had been killed by those who took him prisoner. A party had gone out to bring in his remains.

March 26, weather warm and pleasant; soil in fine condition for tillage; seeding going on rapidly; and animals thriving instead of freezing, starving and dying.

Varieties.

Ladies' Bonnets.—"Stella," in her "Suburban Letters" to the Worcester "Palladium," makes pertinent allusions to the present style of ladies bonnets. She says—"They are ruining the eyesight of all who wear them. The rays of the sun come directly upon the eye, and the victim squints, wrinkles up her forehead, sheds a few natural tears, and hurries on to the shade of the nearest building to give her eyes a moment's rest. No gentleman wears a hat without a brim, or a cap without a visor; but the ladies—though soft creatures that they are—can only seek shelter behind what may be supposed to be their motto: 'grin and bear it,' or as it has been poetically rendered, 'suffer and be strong.'"

The Late War.—Lord Palmerston, in the House of Commons on the 8th of March, in speaking of the late war says: "The whole amount of casualities of all kinds in the course of the war—that is to say, the whole number withdrawn from the army by death in the field, by death in hospital, or by discharges under various circumstances, amounts to 22,457 of which the number killed in action was comparatively small. . . . . What has been the loss of our enemy? I say, upon authority which I believe to be good, that on the heights surounding Sebastopol 90,000 Russians lie buried beneath the soil; and that the Russian army, from one cause or another, lost no less than 500,000 men." We presume Lord Palmerston speaks only of the English army—not of the allied armies.

THE INHABITANTS OF THE OCEAN.—Says Lieutenant Maury—"From studying the works of the physical agents of the universe, we are led to perceive that the inhabitants of the ocean are as much the creatures of clime as are those of the dry land; for the same Almighty hand that decked the lily and cares for the sparrow, fashioned also the pearl and feeds the great whale. Whether of the land or of the sea, they are all his creatures, subjects of his laws, and agents of his economy. The sea, therefore, we infer, has its offices and duties to perform; so may its inhabitants; consequently, he who undertakes to study its phenomena, must cease to regard it as a waste of waters. He must look upon it as a part of the exquisite machinery by which the harmonies of nature are preserved, and then he will begin to perceive the developments of order and the evidence of design, which make it a most beautiful and interesting subject for contemplation."

THE INDIANS OF THE UNITED STATES.—According to the report for 1855 of the Commissioner of Indian Affairs, the Indian population of the United States, exclusive of a few in several of the States who have lost their tribal character, or amalgamated with the whites or blacks, may be estimated at from 320,000 to 350,000 souls. The tribes are ninety nine in number. In 1854, the payments of money by the Government to the various tribes amounted to $546,357 38. During the last ten years, expenditures have been made by certain societies for the educational and religious advancement of the Indians, as follows: By the American Board of Commisioners of Foreign Missions, Boston, $402,974; by the Board of Foreign Missions of the Presbyterian Church, New York, $327,193 53; by the Missionary Society of the Methodist Episcopal Church, New York, $107,230; by the American Indian Mission Association, Louisville, $104,413 15; by the Catholic Mission, St. Louis, $87,319 05. During the same period the Methodist Episcopal Church South has expended for the same purposes about $288,000. The total outlay for the Christianization and civilization of the Indians, within the last ten years, amounts to more than $2,150,000.

The Hour of Prayer.

ON THE SHIP "HORIZON," MAY 23RD.

List to that sound soft floating through the air,
It is the hymn of praise, the voice of prayer,
From gathered hundreds upon yon proud ship,
Where bursts the chorus from each joyous lip,
In loud hosannas praising Him on high,
Who rules o'er earth and heaven eternally:
Now hush'd the strains, while silence still and deep
Reigns over all, e'en nature seems asleep—
A meek petition follows—raised above
To seek the aid divine, the ransom'd love,
Of Him the lofty one, to Israel dear,
Whom Saints delight to praise, and sinners fear,—
To ask for blessings on that chosen band
Taking a farewell of their native land,

To seek in mountain wilds repose and joy,
Where sin is not, and peace knows no alloy.
Blest of their God, confiding in His care,
They know no sense of danger, fear no snare;
They have obeyed His laws, fulfilled His will,
And life or death for them can bring no ill.
Proud of their calling, cheer'd with hopes of bliss
In other worlds—pain turns to joy in this—
From every lip repeated o'er again;
The prayer concluded, comes the deep "Amen."
E'en strangers seem to feel the spell's control,
And simple prayer to steal away the soul;
Its peaceful influence calms all minds to rest,
And Gentiles feel midst Saints supremely blest.

London. K. J. R.

Money List, June 13—20, 1856.

	£	s.	d.
John Hunter	4	0	0
Edward Oliver (per C. R. Dana)	5	0	0
B. W. Brindle	10	0	0
T. H. Ratledge	1	10	0
Carried Forward	20	10	0
Brought Forward	20	10	0
John Davies	4	0	0
Thomas Stephens	5	0	0
Elias Cave	2	10	0
	32	0	0

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Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 28, Vol. XVIII. Saturday, July 12, 1856. Price One Penny.

History of Joseph Smith.

(*Continued from page* 409.)

[March, 1841.]

Saturday, 20th.

City of Nauvoo, March 20, 1841.

Brother William Allred, Bishop of the Stake at Pleasant Vale, and also brother Henry W. Miller, President of the Stake at Freedom, desire President Joseph Smith to inquire of the Lord His will concerning them.

I inquired of the Lord concerning the foregoing question, and received the following answer—

City of Nauvoo, March 20, 1841.

Let my servants, William Allred and Henry W. Miller, have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws, George Miller, and John Snyder, in building said house; and let my servants William Allred and Henry W. Miller take stock in the house, that the poor of my people may have employment, and that accommodations may be made for the strangers who shall come to visit this place, and for this purpose let them devote all their properties, saith the Lord.

About this time I received a revelation, given in the City of Nauvoo, in answer to the following interrogatory—

"What is the will of the Lord, concerning the Saints in the Territory of Iowa?" Verily, thus saith the Lord, I say unto you, if those who call themselves by my name, and are essaying to be my Saints, if they will do my will and keep my commandments concerning them; let them gather themselves together, unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come. Let them build up a city unto my name upon the land opposite to the City of Nauvoo, and let the name of Zarahemla be named upon it. And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritances in the same, as well as in the City of Nashville, or in the City of Nauvoo, and in all the Stakes which I have appointed, saith the Lord."

Sunday, 21st. Elder Geo. A. Smith preached at Leek, and confirmed one.

The lesser Priesthood was organized in the City of Nauvoo, March 21, 1841, by Bishops Whitney, Miller, Higbee, and Knight. Samuel Rolf was chosen President of the Priests' Quorum, and Stephen Markham and Hezekiah Peck, his Counsellors. Elisha Everett was chosen President of Teachers, and James W. Huntsman and James Hendricks, Counsellors. Phinehas R. Bird was chosen President of Deacons, and David Wood and Wm. W. Lane, Counsellors.

Tuesday, 23rd. Elder Young returned to Liverpool, and Elder Richards wrote the following history of the "Mission to England, or the first foreign Mission of the Latter-day Saints"—

About the first of June, 1837, Elder Heber C. Kimball was called by the Spirit of Revelation, and set apart by the First Presidency of the Church of Jesus Christ of Latter-day Saints, then at Kirtland, Ohio, North America, to preside over a Mission to England, accompanied by Elder Orson Hyde, who was set apart for the same work at the same time. In a few days, brother Joseph Fielding, Priest, was set apart; and on the eve of the 12th, Elder Willard Richards (having been absent several months on a long journey, and having returned the day previous) was called and set apart for the same Mission.

The following morning, Tuesday, 13th, these brethren gave the parting hand, bid farewell to home, and without purse or scrip, started for England. They were accompanied twelve miles to Fairport on Lake Erie, by Elders Brigham Young, John P. Green, and brother Levi Richards, and sisters Kimball, Greene, and Fielding (brother R. B. Thompson and wife accompanied the Mission to Buffalo, and brother Fitch Brigham to Utica), and others, with whom they parted in the afternoon, and went on board a steamer, for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada, to assist them on their journey, but they were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th (Elder Hyde having gone forward to New York from Rochester). Brother Fielding proceeded to New York, and on the 20th Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, thirty miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time (his father and mother having since died, also a sister whom he had left in Kirtland), and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found brothers O. Hyde and Fielding; also Elders John Goodson, Isaac Russell, and John Snyder, Priest (who had come from Canada to join the Mission), anxiously waiting their arrival so that they might take passage on board the "United States," which was to sail next day, but they arrived too late.

In New York, Elder Richards received some further means, quite providentially, and on the 23rd the brethren engaged passage to Liverpool, on board the *Garrick*, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the Church residing in the City, and having no house of his own, he procured his father's storehouse for the use of the brethren, where they lodged on the floor, amid straw and blankets, one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in, and there was no one to receive them into their houses.

Sunday, the 25th, the brethren held a Council at their lodgings (Mr. Fordham's store), and organized ready for taking their departure.

On the 29th, the brethren sealed, superscribed, and forwarded 180 of Elder Orson Hyde's "Timely Warnings," to the ministers of the different denominations in the City, and went on board the *Garrick*, which hauled out into the river and cast anchor.

July 1st, the ship weighed anchor, and was towed to the Hook by a steamer, where she spread sail, and in four hours and a-half was out of sight of land. With the exception of a strong wind on the 12th, there was generally a gentle breeze from the northwest during the voyage.

On the 16th, Elder Hyde preached on the aft quarter-deck, and on the 18th, Cape Clear was visible (18 days out of sight of land); and on the morning of the 20th, the brethren landed in Liverpool, twenty days from New York. Here Elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union street, till after the inspection of the ship; and on Saturday, the 22nd, took coach for Preston. When they had alighted from the coach, and were standing by their trunks in front of the hotel in Preston, a large flag was unfurled over their heads, on which was printed in golden letters, "*Truth will prevail;*" at the sight of which their hearts rejoiced, and they cried aloud, "Amen, thanks be unto God, TRUTH WILL PREVAIL.

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall-road Chapel, and the remainder of the brethren took lodgings in St. Wilford street, Fox-street. The same evening the Elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his Church to pray that God would send them His servants, and exhorted

his people to receive their message when they should come.

Sunday, the 23rd. As they had no place in which to preach, the seven brethren went to Vauxhall Chapel, to hear the Rev. Mr. Fielding; and, at the close of the morning service, Mr. Fielding gave public notice, that an Elder of the Latter-day Saints would preach in the afternoon in his pulpit. This was voluntary with Mr. Fielding, as no one had requested the privilege; and in the afternoon, according to the notice, Elder Kimball gave a brief history of the rise of the Church, and the first principles of the Gospel, and Elder Hyde bore testimony; after which the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when Elder Goodson preached, and brother Joseph Fielding bore testimony.

At the close, Mr. Fielding again gave leave for preaching at the same place on Wednesday evening, when Elder Hyde preached, and Elder Richards bore testimony; and from that time the Rev. Mr. Fielding closed his doors against the Elders, and began to oppose the work, and stated that the Elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the Elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to: much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered themselves for baptism; and Mr. Fielding presented himself before the Elders, and forbid their baptizing them, but he received for answer, that "they were of age and could act for themselves;" and on Sunday, the 30th, they were baptized under the hands of Elder Kimball; brother George D. Watt being the first who offered himself for baptism in England, and is now an Elder labouring in Edinburgh, Scotland.

Elder Russell preached in the Market-place in the afternoon, and from that day the doors of private houses were opened on almost every hand for the Elders.

July 31st, a Council of the Elders decided that Elders Goodson and Richards should go on a Mission to Bedford, and Elder Russell and Priest Snyder on a Mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season; but finding that he was likely to lose all his "best members," he offered to baptize them himself; but they, being aware that he had no authority, declined his friendly offers; whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock; but this iniquitous scheme succeeded little better than the other—only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure, he has opposed.

Elders Kimball and Hyde, and Priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings (August 2) the meetings were attended by Miss Jennetta Richards who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by Elder Kimball, after which she was confirmed at the water side by Elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an Independent minister at Walker-fold, Chaidgely, whom she had found at Preston, and what she had done, and requested him to send for Elder Kimball to preach in his chapel. Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walker-fold Saturday eve, August 12, and the day following preached three times in Mr. Richards' pulpit, to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time Elder Kimball baptized several in the neighbourhood.

After a short visit to Preston, where Elder Hyde continued to preach and baptize, Elder Kimball returned to Walker-fold, and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighbourhood; and from thence the work went forth to Clitheroe, Waddington, Downham, Chatburn, Thornley, and Ribchester, through the labours of brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2nd of August, and having letters of introduction to the Rev. Timothy R. Matthews from brother Joseph Fielding (Mrs. Matthews' brother), they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the Elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lectures of the Elders at his chapel vestry that evening

Mr. Matthews had previously been apprized of the Saints in America through the medium of the Rev. James Fielding of Preston, and the letters from America, before referred to. In the evening, his church assembled in the vestry, and Elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who, at the close of the lectures, publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return wished to know why he did not set them the example.

After this Mr. Matthews engaged another house in the neighbourhood for the Elders to preach in, under the pretence that some of the proprietors of the chapel might not be pleased with the Elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the Elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the Elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor, and another from the Church of England, which he acknowledged to be descended from the Church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptized by Elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house, in company with Elders Goodson and Richards, and Mr. Matthews, and Mr. Savile mutually agreed to meet the Elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism. At the hour appointed Mr. Saville met the Elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptized, when the Elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews' family that he had gone out into the country to preach.

In a day or two it was currently rumored that Mr. Matthews had baptized himself, and this rumour was afterwards confirmed by Mrs. Matthews, who stated to Elder Kimball at Preston, that Mr. Matthews had baptized himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptize myself," &c. —and all this after Mr. Matthews had acknowledged to Elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the Apostles (Heb. v. 4), "No man taketh this honour unto himself but he that is called of God as was Aaron."

By the foregoing it is plainly to be seen, that Mr. Matthews has attempted to take that upon himself which was never conferred upon him by the spirit of revelation, either by God, His angels, or His servants; viz., the holy Priesthood; and from that period, Mr. Matthews began to preach baptism, and baptized those who felt it their duty to be baptized, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptize for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordingly; for he continued to preach faith, repentance, baptism for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter-day Saints; but it was some time before he arrived at that heaven-daring conscience-seared hardihood, to lay hands on those whom he had baptized for the reception of the Holy Ghost, and at the same time he acknowledged that he had not got the Holy Ghost himself, by praying that he might receive it—(Query. How can a man communicate that which he is not in possession of?) and he now calls his church "The Church of Latter-day Saints."

Thus has Mr. Matthews been running about from Bedford to Liverpool, from Liverpool to Northampton, from Northampton to Bedford, and other places, crying aloud in public and private, that the Latter-day Saints and their doctrines came from hell; at the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of hell would be sanctified and made holy and heavenly, when administered by the tongue and hands of an impostor.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him), the Rev. Robert Aitkin, commenced his attack on the principles of righteousness in Preston; and while furiously pounding his pulpit with the Book of Mormon, and warning his people to beware of the Latter-day Saints and their

doctrines, saying, that they and their record came from hell; called upon his people to use all their efforts to put down the work of God, or stop the progress of the Latter-day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present, his prayer has been answered on his own head.

After Mr. Aitkin had preached against the corruptions of the Church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c.; after he had been visited by the Elders of the Church of Latter-day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had authority to baptize; and at another time, that he was afraid of them, and rejected their testimony; and last of all would not receive the Elders into his house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep; yes, he has deserted his "Christian Society"—ceased to be an Aitkenite, and dissolved his co-partnership with Father Matthews, as may well be supposed, returned, and taken "holy order" in "Mother Church," against the corruptions of which he testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's Church, Hope street, Liverpool, for no other reason, that the writer knows of, only that he could find no one who had authority to baptize for the remission of sins, and not possessing the faith of his father, Matthews, to believe that the doctrines of the pit would become holy and Gospel doctrines when taught by the tongue of wickedness and imposture, he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against, for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snider returned to Preston, and soon after sailed for America.

Some years previous, the principles of the Temperance Society (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the Temperance people, it was often remarked by them that Temperance was the fore-runner of the Gospel, which prophecy proved true; for when the fulness of the Gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter-day Saints procured the use of the Temperance Hall in Preston (a commodious building, originally erected for cock fighting) for their chapel, and commenced meeting therein on the third of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control. Similar favours have been received from several other Temperance Societies in England, for which the Lord reward them.

Elder Richards continued to labour against much opposition in Bedford, and the region round about, until the seventh of March, 1838, when he returned to Preston, leaving about forty members in charge of Elder James Lavender. Elder Russell continued to labour at Alston, Brampton, &c., and returned to Preston near the same time, leaving about sixty members in the care of Elder Jacob Peart.

At Christmas, 1837, Priest Joseph Fielding was ordained Elder, and several were ordained Teachers, &c., at Preston; and in March, 1838, the Church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Whittle, Hunter's Hill, Chorley, and the intermediate region, through the labours of Elders Hyde, Kimball, and Fielding, and the members amounted to several hundreds in the regions of Preston and Clitheroe. During this month, Elders Kimball and Hyde were diligently engaged in organizing the different Branches; and on the first of April a General Conference was called at Preston, when the organization of the Churches was completed, and many were ordained, among whom were Elders Joseph Fielding, Willard Richards, and William Clayton, to the High Priesthood, and set apart by Elders Kimball and Hyde to preside over all the Churches in England.

On the 9th, Elders Kimball, Hyde, and Russell took leave of the Saints in Preston, and went to Liverpool, where they were visited by Elders Fielding, Richards, Clayton, and others, and on the 20th of April, sailed for New York, on board the *Garrick*, the same ship they came out on to England.

When Elders Fielding and Richards had returned to Longton, they found a pamphlet, purporting to be written by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condense his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter-

day Saints; it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England; but since which he has found servants in abundance, to assist in this nefarious merchandise of his heart's delight.

The Church at this time was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding Elders to a great extent; and as there were few labourers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgin died at Preston on the second of September, 1838, and it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Richards was arraigned before the Mayor's Court at Preston, on the third of October, charged with "killing and slaying" the said Alice with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

Oct. 19, 1838, Elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester, and from thence the work spread into Stockport, and other places in the neighbourhood, through the labours of Elders Clayton, Fielding, John Moon, and David Wilding. A small Church had previously sprung up in Bolton, through the labours of Elder D. Wilding, and was continued by Elder Amos Fielding.

In the summer of 1839, Elders Clayton, Richards, and J. Moon laboured in Burslem, with some success, and a small Church was planted in Burnley by Elder Thomas Richardson, besides many who were added in the older Branches, through the instrumentality of the local Elders and Priests, who were generally very faithful.

Dec. 8, 1839, Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America; and on the 25th, brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13, 1840, Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22nd, Elder Taylor left for Liverpool.

April 6, 1840, just ten years from the organization of the Church, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, landed in Liverpool from New York; and on the ninth Elder Kimball arrived in Preston, just two years from the day he left for America.

The arrival of the Elders caused the Saints to rejoice exceedingly, for it had been prophesied by many (not of the Church), that they would never come, and that Elders Kimball and Hyde would never return, but they are both now in England, Elder Orson Hyde having arrived in Liverpool on the third instant from New York.

HEBER C. KIMBALL,
ORSON HYDE,
WILLARD RICHARDS.

Preston, March 24, 1841.

(To be continued.)

State of Society in America.

The brutal assault of Brooks upon Senator Sumner has aroused a deeper feeling in the public heart of the North than any other event of the past ten years. The great body of the people, without distinction of party, feel that their rights have been assailed in a vital point—that the blow struck at Sumner takes effect upon freedom of speech in that spot, where, without freedom of speech, there can be no freedom of any kind—and that the liberties of the Republic may well be regarded as in peril when such an act can be perpetrated with impunity. Nor is the act itself half so startling as the manner in which it is received. Half-a-dozen senators stand by and see one of their number beaten to the earth without lifting a finger or raising a voice on his behalf. Senator Toombs, always open and frank in the avowal of his opinions, stands up boldly and shamelessly in the Senate Chamber and declares his approval of the deed. Senator Douglas, with a craven malignity which dare not vent itself in an open endorsement of the act,

offers to the Senate and the country the sneaking apology for his refusing to interfere between an unarmed, defenceless, pinioned senator and his ruffianly assailant, that he "feared his motives might be misconstrued." Sixty-eight members of the House of Representatives record their names against any inquiry into this murderous assault, committed by one of their number upon a member of the co-ordinate branch of the national Legislature. Officeholders under the President of the United States take pains to express tacit approval of the act: the Executive organ fails to answer it; a Senate committee disclaims all jurisdiction in the case; the Governor of South Carolina heads a subscription for a testimonial of marked approbation to the perpetrator of the assault; and the whole pro-slavery press of Virginia, South Carolina, and other Southern States bursts into a chorus of savage exultation, and calls loudly for a repetition of the assault upon other representatives of northern principle and Northern States. These things take this instance of brutality out of the ordinary category. They make it impossible to regard it as one of those outbreaks of passion for which no one is responsible but the individual, and which all unite to reprobate and deplore. They show that a large, powerful, and politically dominant portion of the American people approve and adopt it, and avow their determination to use force as a means of compelling assent to their political views and acquiescence in their political demands. Brute force is thus distinctly and openly adopted by the advocates and champions of slavery as a weapon of political warfare—as a means of Congressional influence—as a mode of silencing opposition and compelling assent, quite as legitimate as argument or eloquence, or any of the more commonplace resorts of Parliamentary debate. It is not at all surprising that such a demonstration should have startled the public sense of the North, and led to an outburst of eloquent and indignant protest. It is by far the most alarming of the many portents that have darkened our political sky within the past few years. It points directly to civil war as the only issue of pending political controversies.—*New York Times.*

[In connexion with the foregoing, we introduce a significant extract from a letter of Joseph Smith to James A. Bennet, Esq., dated September 8, 1842, written at a time when the Prophet Joseph was suffering the most malignant persecutions from his enemies.—*Ed.*]

"I now appeal to you, Sir, inasmuch as you have subscribed yourself our friend; and you lift your voice and your arm, with indignation, against such unhallowed oppression. I must say, Sir, that my bosom swells with unutterable anguish, when I contemplate the scenes of horror that we have passed through in the State of Missouri; and then look, and behold and see the storm and cloud gathering ten times blacker; ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow citizens, and their quiet and peaceable, and innocent and loyal subjects. But I must forbear for I cannot express my feelings.

The Legion would all willingly die in the defence of their rights; but what would this accomplish? I have kept down their indignation and kept a quiet submission on all hands; and am determined to do so at all hazards. Our enemies shall not have it to say, that we rebel against government or commit treason; however much they may lift their hands in oppression and tyranny, when it comes in the form of government we tamely submit, although it lead us to the slaughter and to beggary; but our blood be upon their garments; and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools, as to let once the precedent be established, and through their prejudices, give assent to such abominations; then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together; and until they may know that the Almighty takes cognizance of such things. And then shall church rise up against church; and party against party; mob against mob; oppressor against oppressor; army against army; kingdom against

kingdom; and people against people; and kindred against kindred.

And where, Sir, will be your safety, or the safety of your children; *if my children can be led to the slaughter with impunity by the hands of murderous rebels? Will they not lead your's to the slaughter with the same impunity?* Ought not then this oppression, Sir, to be checked in the bud; and to be looked down with just indignation by an enlightened world, before the flame become unextinguishable, and the fire devour the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views. On my part, I am ready to be offered up a sacrifice, in that way that can bring to pass the greatest benefit and good, to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow beings; and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men, being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts; and then make report to an enlightened world, whether we individually, or collectively, are deserving such high-handed treatment."

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 12, 1856.

TITHING.—In the beginning, when the great plan for the salvation of man was decreed, one of the various doctrines or principles which were then ordained to be observed by him was that of paying tithes of his substance. And it was from this great law of heaven, that men originally obtained the idea of charging each other interest, commission, rent, &c.

"The field is the world," and for the use of this field, it has ever been the duty of mankind to pay to its owner ten per cent. of all they have been permitted to gather from it. In later times, when Israel failed to bring their tithes into the store-house, the Lord charged them with having robbed Him; *Malachi* iii. 8.

The Bible gives us but little information on any of the great leading principles of Gospel faith, as held by mankind, or revealed to them previous to the days of Noah; and it says as little about tithing as of any other of the doctrines which were revealed for the salvation of man, from the fall.

Paul states that the Gospel was before preached unto Abraham, and that among the most important doctrines observed by him was that of paying the tithe of his substance to the High Priest Melchisedek; "And he gave him tithes of all; *Gen.* xiv. 20. This law continued to be strictly enforced by the Patriarchal fathers, and was continued in Israel after they became a nation. Its mode of application to the people in those times is detailed in the law given to them by Moses, which was most religiously adhered to by all who lived in favour with God. Even after the departure of Israel into transgression, this ordinance continued as a great national characteristic, insomuch that the Pharisee in his prayer named it as one of his righteous acts—"I give tithes of all that I possess."

Some suppose that when Christ came the law of tithing was done away, from the fact that he gave no positive commandment, of which we have knowledge, that it should be continued. The reason that it was not taught to the Jewish disciples evidently was because the Jews at that time kept this law strictly. If Jesus Christ

did not enforce it by a new commandment, he sanctioned it by his approval, for he said to the Pharisees, "Ye pay tithes of mint, annis, and cummin, but ye omit the weightier matters of the law, these ought ye to have done, *and not to have left the other undone.* *Jesus* taught the Jews those "weightier matters of the law," which they neglected; hence we hear but little of the law of tithing, which they were diligent in keeping. We find, by instances already refered to, that this law, like the one of sacrifice and burnt-offerings, and the celestial law of marriage, was given long before the Ten Commandments, held sacred by all professed Bible believers, were delivered to Moses amid the thunderings and lightnings of Sinai.

Therefore it is a law to all mankind, handed down from the beginning, and, if possible, made more especially binding upon the lineage of the Priesthood and the blood of Israel, than on the rest of the world, by special commandment and covenant. When the Holy Spirit of Promise lifted the veil from the visions of the mind of Jacob, and he beheld the glorious fulfilment of the promises which the Lord had given him—that his seed should become as numerous as the sands on the sea shore or the stars in heaven, and that the good things of the earth should be multiplied upon him and his posterity, in the fulness of his heart he covenanted with the Lord saying, of all that thou shalt give me I will surely give the tenth unto thee; *Gen.* xxviii, 22. Hence this law of tithing is obligatory upon all the blood of Israel, by the special covenant of their father, Jacob, as well as by subsequent commandment given to them through Moses, which, as we have seen, was expressly sanctioned by Jesus Christ while on the earth.

The Roman Catholic Church and the Church of England teach and enforce the law of tithing, and, like many other principles which are good of themselves, but which men have perverted to evil purposes, they have been derived from commandments which the Lord gave to His Priesthood in earlier periods of the world, for high and holy purposes. When those who held this Priesthood, and practised these laws in righteousness, became corrupt, they also perverted the laws and ordinances of heaven, and made use of them to carry out their own selfish purposes, without any regard to the object for which the Lord designed them. As the Kingdom of God becomes established, all these laws and ordinances, together with many important ones of which the world has not even a vestige remaining, will gradually be adopted by the Saints and carried out for the accomplishment of the purposes for which the Lord designed them in the beginning, and this is being done with the tithing among the Saints—it is appropriated to the purpose of establishing a nation of Kings and Priests to the Most High God, on the earth, by building temples &c.

When the Priesthood was again restored to the earth through Joseph Smith, this commandment was made obligatory upon Israel in the last days. No person will ever inherit the blessings of Abraham, Isaac, and Jacob, until they learn to abide this law, and appreciate the blessings of so doing. If they never fulfil it they will be aliens from the commonwealth of Israel, and forfeit all right to an inheritance in the kingdom of God. Furthermore the Lord said, in a revelation to Joseph, "He that is tithed shall not be burned; for after to-day cometh the burning."

The dealings of the Lord with His people in every period of time when the Priesthood has been on the earth, and more particularly in this last dispensation, go to show that the fulfilment of the law of tithing is necessary in order to attain to that measure of salvation which every Saint indulges the hope of realizing. If any are saved without keeping it, it will only be "so as by fire." Though themselves should remain, their works will be like hay and stubble in the day of burning.

There have always been some in the Church who have felt too poor to pay the

Lord His portion, and, while this has been the case with some who were really poor, it has been still more so with those who have had comparative abundance. Such Saints remind one of a greedy beggar who, instead of being grateful for favours bestowed, only clamours the louder for more. That is, their avariciousness increases in proportion as it is gratified. If such do not repent, when the day of reckoning comes they will find a heavy balance of accounts against them, which they will have to pay to the uttermost farthing.

The importance of the law of tithing is wonderfully manifest in the dealings of the Lord with His people in this dispensation. When sick and comparatively destitute, in the city of Nauvoo, from their recent persecutions in Missouri, the Lord required His tithes of them; and it was with these accumulated mites of the poor that a Temple was built which cost a million of dollars, in which the Lord bestowed the higher keys of the Priesthood upon the faithful, which has enabled His servants, in spite of mobs, infuriated by legions of devils from the regions of darkness, to bear off His kingdom on the earth, and administer salvation to scattered Israel.

During the life of the Prophet Joseph, and while the Saints were in Nauvoo, those who paid their tithing had privileges with regard to the ordinances of the Lord's house, which others had not; among which was the important one of baptism for their dead.

After the Saints had been driven from Nauvoo, and had, by the blessing of the Lord, began to establish themselves in the valleys of the mountains, in a great measure away from Gentile influences, He revealed to them more fully the law of tithing; and they consecrated themselves, and their new home, anew unto Him, by keeping this law more perfectly. The Saints in Zion are required to pay their tithing, and if there are any who do not they soon cease to have a name in Israel. The door of the House of the Lord is closed to such, and they find themselves cut off from the blessings of salvation—from the only channel through which they can become Saviours upon Mount Zion, to themselves, their posterity, and to their dead.

A law requiring sacrifice was always necessary in ancient Israel to keep them in mind of their God; and it is equally necessary in modern Israel, to continually remind them from whom they receive their blessings. Were it not that the Saints were thus constantly called upon to sacrifice a portion of their worldly goods, which they have been taught to call their own, but the whole of which virtually belongs to the Lord, they would get fat and kick, and soon forget that the kingdom of God is to be established on the earth, or that it is necessary for them to do something in order to have an inheritance in it.

In proportion as the Saints in these lands have increased in knowledge and faith, the desire has increased in their hearts to be assimilated more and more in their works, as well as in their faith and feelings, to their brethren and sisters in Zion; and thus a great portion of them have been prepared for the reception of the law of tithing. We permitted several of the brethren in the ministry to introduce it into their fields of labour, several months since, and so large a proportion of the Saints in the Conferences where it has been introduced, have grasped it in their faith and worked to it, and have testified so abundantly of the many blessings which they have received through its observance, that we have been constrained, by the Holy Spirit, to recommend to all the Conferences to adopt this law practically; and we say to all who will be faithful in doing so, they shall be strengthened in the faith, have a renewal of the Holy Spirit upon them, and receive a rich increase of the blessings of the Lord. When they gather home to Zion they will dis-

cover that they have been doing a preparatory work here, which will have fitted them to keep in greater perfection the law of the Lord there—to adopt more freely than they otherwise would do, the measures which are there carried out, through which the faithful receive sanctification and blessing.

Tithing has hitherto been required in this country of those who have had more means than was necessary to emigrate them—while it has not been required of those who have had barely sufficient to do this. All tithing of this nature should still be forwarded to this Office, the same as heretofore, that the persons paying it may receive credit for the same in the General Tithing Office in Great Salt Lake City; but all tithings, which are for less than £10, will be under the direction and control of the Conferences in which they are paid, subject to the counsels of those who may be over them in the Priesthood. Out of it the current expenses of the Branches and Conferences should be discharged, the various general funds sustained, and, after the apportionment of the Temple Offering to each Conference is paid, the balance can be appropriated to such objects as are required, for the spreading of the Gospel and the gathering of Israel. We trust that none will lose sight of the importance of the P. E. Fund, but let the payment of the Temple Offering, and the gathering of the poor be the two great leading considerations.

While labouring in this country, we have received letters from brethren who had more or less property, stating that they did not seem to enjoy the fruits of the Spirit, and to have that joy in the work of the Lord which many of their brethren appeared to receive. In most or all of these cases, it will be found that these men have not paid the Lord that portion of their possessions which is His due, and we would ask them what right they have to ask or to expect the Lord to bless them with the choice blessings of His Spirit, with revelation, knowledge, and wisdom, and the power to save themselves and families, in the day of affliction, if they are not willing to pay him the moiety of this world's goods which He claims at their hands. If such men do not speedily repent of having robbed God, and become honest with themselves, with the Saints, and with Him, they will soon lose the little light which they now have, and be given over to hardness of heart and blindness of mind, apostatize, and go down to death.

In conclusion, on this subject, we wish to remind the Saints that they should continually look forward, with the eye of faith, to the time when they shall have gathered home, where they will be expected to live up to the still higher law of consecration which is now being adopted by the Saints in Zion, and which all on that land will be required to keep who would attain to the glories and exaltations of the celestial kingdom.

THE "SHIP THORNTON."—We learn that this ship arrived in New York, June 14, but we have received no report from the President of the Company.

NO ONE'S ENEMY BUT HIS OWN.—"No one's enemy but his own," happens generally to be the enemy of everybody with whom he is in relation. The leading quality that goes to make this character is a reckless imprudence, and a selfish pursuit of selfish enjoyments independent of all consequences. "No one's enemy but his own," runs rapidly through his means; calls, in a friendly way, on his friends, for bonds, bail, and securities; involves his nearest kin; leaves his wife a beggar, and quarters his orphans upon the public; and after enjoying himself to his last guinea, entails a life of dependence upon his progeny, and dies in the odour of that ill-understood reputation of harmless folly which is more injurious to society than some positive crimes. The social chain is so nicely and delicately constructed that not a link snaps, rusts, or refuses its proper play, without the shock being felt like an electric vibration to its utmost limits.—*Jameson.*

Home Correspondence.

BELFAST CONFERENCE.

29, Great George's Street, Belfast,
June 24, 1856.

Beloved President Richards—Knowing that you are interested in all that concerns the welfare of the Kingdom of God, I feel pleasure in reporting to you a brief account of our Conference which we have just got through with. We felt much rejoiced when we found we were going to be blessed with the presence of Elder John Kay from Liverpool.

At half-past seven p.m., on Saturday evening, we met with the Priesthood, in council, and received the reports of the different Branches, from their Presidents, and an account of the prospects for spreading the work in the different localities.

We are happy to say that the reports were of a cheering character, from nearly all parts of the Conference, with regard to the spread of the Gospel among the Gentiles; and, what is of more importance, a still greater portion than before of the good Spirit was manifested by the brethren representing the Saints, and a willingness to obey counsel, that was truly enlivening. Within a few months back, a Branch has sprung up in a locality which, not long since, was bitterly opposed to "Mormonism," and still the corrupt and rotten-hearted among them feel stirred up by the enemy of God to oppose the truth, a real practical "Mormon" miracle having opened their eyes to the fact that "Mormonism" is onward, still onward.

Considerable preaching has been done in out stations, and a tract distributing society has been formed in Belfast, and, though many oppose, and feel to rage and expend their useless efforts to stop the progress of the kingdom, a number are beginning to rejoice in the beauties of the truth.

On Sunday 22, at half-past eleven a.m., the Conference was called to order, and the usual business proceeded with. The authorities were sustained in due order, and we need scarcely remark that the same feeling of unanimity prevailed, which characterizes every assembly of the Saints, *every vote was unanimous.*

The Saints were then blessed by the fatherly counsel of Pastor Scott, the *soul-stirring* language of Elder Kay, and the wise and judicious teachings of others, in a rich manner.

In fine, we enjoyed ourselves, and felt the celestial spark fanned into a flame, that shall burn and light the honest in heart to the truth of "Mormonism." We brought our Conference to a close about nine p.m., after a most delightful time, and one that will long be remembered here.

On Monday evening, at half-past seven p.m., the Saints and some friends assembled in our little hall, to enjoy themselves in a concert. We sung the songs of Zion, and had some pieces of recitation from the brethren and sisters, and had our hearts filled with the rich chantings of Israel, by Elder Kay.

The Saints and strangers felt well, and enjoyed together the good influence that pervaded the meeting.

Dear brother, prospects look brighter for Ireland than they have done in years past. The good foundation laid by Elders Ferguson and McAllister, with the help of Israel's God, and the labours and counsellings of Pastor Scott, we intend to build upon, until the living Priesthood shall say, "well done."

The blessing you forwarded us through Elder Kay, caused our hearts to leap with gladness, that we held such a position in your thoughts and esteem.

With prayers for your continual welfare, and all who are associated with you, we subscribe ourselves, yours in the Kingdom of God,

JAMES MCGHIE, President.
EDWARD L. SLOAN, Secretary.

SCOTLAND.

41, Charlotte Street, Glasgow,
June 20, 1856.

President Richards.

Dear Brother—I take the liberty of writing to you the following. I will not trespass upon your time too much, but beg to thank my Father in heaven, and you also, for the great privileges and blessings which I enjoy, and

for my present position in the Kingdom of God. I have felt my own weakness in holding such a position, but not forgetting your kind counsel and instruction to me, when on our way to Scotland, which was to be humble, and seek by fasting and prayer the good Spirit of the Lord, and to seek counsel from my Pastor upon all matters. This counsel I have followed out, and have found the blessings of the Lord to attend my feeble efforts, I have found the wise counsels of Pastor James P. Park to be inspired with the Holy Spirit, they have been life and salvation to me, and to all who would abide his teachings. I know he is a real good man, sent of God to administer the words of life and salvation to all who will hear and obey. I feel to live my religion day by day, and enjoy a portion of the Holy Spirit, and to seek to be inspired by its unerring dictates, to assist me to carry out all the counsels of the servant of God over me. I do not wish to infringe too much upon your time, but feel to thank you for the visit of brother Joseph A. Young, which has been a blessing to us. My prayer is that the Lord may more than ever bless you and our worthy friend, Elder Cyrus H. Wheelock. When I think of him, and of his past counsels and teachings, it warms my heart, and seems to inspire me with new life. May the Lord bless and prosper you, with Elder C. H. Wheelock, and Elder J. A. Young, till you are safe home in Zion, with the Prophets of the Lord, and your families, is the prayer of your humble servant in the cause of Truth,

JOHN PYMM.

WORCESTERSHIRE AND CHELTENHAM CONFERENCES.

15, Townsend Street, Cheltenham,
June 23, 1856.

Elder F. D. Richards.

Dear President—My health for some time past has been very indifferent, but, by the blessings of the Gospel and the power of God manifested through the Priesthood, I am nearly recovered. I also feel well in spirit, and enjoy exceedingly my labours among the people.

My brethren, whom I have the honour to labour with, are of the right stamp; they are kind, faithful, true, and determined, and are doing all they can to help roll on the work of the Lord. They love President Richards and his Counsellors, and highly esteem their heavenly instructions, and, to the best of their ability, will see that every item is carried into effect. I do not know of a jarring or discordant feeling throughout the Pastorate, with the exception of two or three individuals, and these I have faith to believe will soon be righted and pull with us.

We held our Quarterly Conference for Worcestershire, on the 15th instant. It was more generally attended by the Saints than any previous one that I have seen; some walked seventeen miles, others came thirty by train, which told plainly that the love of the Gospel is increasing in their hearts. The funds came up well, better than in any previous quarter. The good Spirit was with us, and much valuable instruction was given by its aid through Elders Dille, Latey, Neslen, Coleman, and Evans, which the Saints seemed to appreciate. The Cheltenham Conference was held here yesterday. We were favoured with the company of President Wheelock, Elders Latey and Russell, and a number of others who spoke briefly. Our Chapel, though large and commodious, was filled to overflowing, so much so, that many had to stand up. The Spirit of the Lord was with us, and each one, according to his capacity, felt its influence; in short it was the best meeting I have seen in Cheltenham. In the evening Elder Wheelock addressed us in his usual spirited manner; his words told well upon the strangers, and the hearts of the Saints were gladdened, and they rejoiced exceedingly. His visit has done us much good, and we all say God bless Brothers Wheelock and Franklin, and all who go with them to our mountain home. Through Elder Wheelock we have learned that it is your wish that the law of tithing be established. The Cheltenham Conference has voted to carry it into effect immediately, and I have taken measures to establish it throughout the Pastorate.

The Saints generally feel anxious to discharge their indebtedness to the Office. I hope to take a pleasure trip across the Atlantic next season, with a number from this Pastorate, sufficient to fill the largest packet ship that ever sailed out of old England. The feelings of the Saints are good towards you and your Council, and we unitedly pray that you may increase in the favour of the Lord, and that you may have His Spirit to be with you, and

His angels to watch over you from this time henceforth and for ever. Amen.

Elders Neslen, Latey, and Russell, are with me and wish a kind remembrance to you, your Counsellors, and all in the Office.

I am your brother and fellow labourer in the ministry of the Gospel of Christ.

DAVID B. DILLE.

The Indian War in Oregon.

If at any period since the discovery of America, a war upon the Indian races, its original and rightful possessors, could be justified by the necessities of civilization or colonization, such war has not been justifiable since the American people rose to the dignity and power of an independent nation. Down, from the landing of the Puritans and Cavaliers, through centuries of shame to us, the Indian has been bullied, defrauded, slaughtered, and pursued, from the Atlantic to the Rocky Mountains, simply because he dared to affirm his natural rights, and, in defence of them, spill his blood around the hearths and graves of his fathers. Beyond all question, in the light of truth and justice, the Indian has been everywhere the assailed and injured party. He has been provoked a thousand-fold more than he has provoked. Receding before the bloody march of Christian civilization, he now lingers on the western verge of the continent, or in the jungles by the gulf, unsubdued in his spirit of independence, striking back only under the most terrible provocations, and disdaining to yield to his persecutors and murderers, until the last of his race shall be slain or driven into the Pacific. Surely as there is a just God, He cannot look unpityingly upon the fate of the Indian. Slain by greedy lust for empire, even while we have millions of square miles of unoccupied soil, his blood cries aloud for vengeance. But of all the wars excited by the cupidity, or something more demoniacal in the spirit of the pale face, against the Indian, the one now being waged in Oregon is the most infamous on our country's record. There is the amplest proof that this war has been forced upon the Indians by the whites, and that the appeals of the red man for peace have been spurned or answered by the bayonet or bullet. It is a war of speculation, intended to plunder the public treasury of from $50,000,000 to $100,000,000, and that, too, while our north Pacific territories contain more soil for the peaceful use of the white man than he can absorb in a century. These facts are known at Washington—they are patent to whoever will inquire into the matter—and yet Congress has voted a first instalment of nearly $500,000 to sustain a slaughtering crusade against the Indians of Oregon. General Wool, the commander of our forces on the Pacific, having been ordered to Oregon to settle disturbances there, marched thither, and, upon investigation, found that there was no Indian war, but only a shameful war upon the Indians. With the spirit of a humane as well as heroic man, he refused to become a party to the wanton slaughter of the red men. His soul was filled with disgust and indignation towards the white wretches who had fomented a murderous quarrel, in order to plunder the national treasury. He has been assailed for his action, and has written a manly letter of defence. After picturing the infernal schemes and doings of the whites, and the massacres of Indians, he sums up the bloody and shameful results and says:—"Such have been the results of one of the most unwise, unnecessary, and extravagant expeditions ever fitted out in the United States, and for no other reason than to plunder the treasury of the United States and to make political capital for somebody. It could not have been projected for the defence of the inhabitants of Oregon, nor for the protection of Oregonians in Washington territory, for none resided there. What, then, could have been the object? Nothing but a crusade against the Indians, and a long war to enrich the country. If such was not the object, Governor Curry, instead of sending his troops against the Indians in Washington territory, and beyond his jurisdiction, would have sent all of them to Southern Oregon, where the war raged, and nowhere else

in his territory. The Oregonians say that the war "is a godsend to the country." Speaking of the conduct of the territorial authorities in this matter, General Wool says:—"I regret that I am compelled to say that such conduct is too much encouraged by persons holding high offices under the government of the United States; and because I have opposed this inhuman and barbarous practice, and the wholesale plundering of the treasury of the United States, which there are no circumstances to justify, I have been denounced by the governors of both territories and the legislature of Oregon." General Wool declares that this Oregon Indian war, according to the programme of its authors, will cost the United States from $50,000,000 to $100,000,000, and imprint on the national escutcheon an indelible blot of infamy. Three-fifths, if not all our Indian wars, have been infamous—tolerable nowhere in the sight of eternal justice. It is evident that there is to be no cessation in the bloody game until the last Indian is destroyed. Hounded from their homes by boastful civilization in the name of liberty, their bones whiten the surface of a continent; and still, even while they crouch for shelter in the gorges of the mountains, the cry of the white man is, "Slay—slay the Indian!"—*New York Mirror.*

Varieties.

Singular Discovery.—A correspondent in Virginia writes us, that while some hands employed by Mr. William Kearns were digging out a cellar in Botitourt County, Virginia, about four miles from Buchanan, they came upon a quantity of coin, consisting of some eight pieces, in an iron box about fourteen inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some sixteen inches lower they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and have come to the conclusion that the coins, together with the various other curiosities, must have been placed there at an extremely early date, and before the settlement of this country.—*New York Weekly Daybook.*

A Bit of Advice.—Have you enemies? Go straight on, and don't mind them. If they get in your way, walk round them, regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark—"They are sparks which, if you do not blow, will go out of themselves." Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a reaction, if you perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

A Singular Tradition.—Among the Seminole Indians there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom were fair complexioned; and that after making them, he led them to the margin of a small lake, and bade them leap in and wash. One obeyed, and came out of the water purer and fairer than before; the second hesitated a moment, during which time the water, agitated by the first, had become muddy, and when he bathed, he came up copper-coloured; the third did not leap till the water became black with mud, and he came out with its own colour. Then the Great Spirit laid before them three packages, and out of pity for his misfortune in colour, gave the black man the first choice. He took hold of each of the packages, and having felt the weight chose the heaviest; the copper-coloured man then chose the next heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes, and all the implements of labour; the second enwrapped hunting, fishing, and warlike apparatus; the third gave the white man pens, ink, and paper, the engine of the mind—the means of mutual, mental improvement, the social link of humanity, the foundation of the white man's superiority.—*Traits of Indian Life.*

Farewell to thee, England.

Farewell to thee England—bright home of my sires,
Thou pride of the freeman and boast of the brave,
I have lov'd thee—and never till being expires
Can I learn to forget thee, thou star of the wave.

Farewell to thee England, a long, long farewell,
To every dear scene of my infancy's hours,
Ne'er more shall I roam through each moss-covered dell,
Nor pluck the sweet gems of thy blossomy bow'rs.

Farewell to thee England, and farewell to all
Whose love hath yet hallow'd my pathway below,
Though sadly I leave thee, I would not recall
One hour of the past for the present to know.

Though sorrow may cast its deep shade o'er my soul,
When mem'ry recalls one dear form to my mind,
And anguish of spirit which passeth control,
May crush the lone heart where that form is enshrined,

I wish not to linger thy beauties among,
I dare not be false to the God I adore,
Henceforward my lyre to His praises is strung,
And to Him I relinquish those memories of yore.

Yes England, I leave thee, all dear though thou art,
A country more precious lies over the wave,
With hope for thee, Albion, I turn to depart,
God guard thee my country—protect thee and save.

The rose of thy beauty may fade from thy brow,
The day of thy glory in darkness decline
But a halo of splendour encircles thee now,
Which in regions immortal more brightly shall shine.

There are hearts on thy bosom shall hallow thee yet,
There are spirits too noble, and feelings too pure,
There are creatures too worthy for God to forget,
Whose love like His goodness will ever endure.

His blessing be on thee—thou land of my sires,
Thou pride of the freeman, and boast of the brave,
I have loved thee—and never though being expires
Can I learn to forget thee—thou star of the wave.

Composed on the deck of the Horizon, May 24, 1856. I. E. R.

ADDRESSES.—James Lavender, care of Thomas Lavender, Beauchamp Row, Bedford.
George P. Ward, 8 Walking, Shaw Street, Johnstone, Scotland.
James Bunting, Mr. William Smith's, 8 Moncreiffe Terrace, Bolton, Lancashire.

Money List, June 20—30, 1856.

	£	s.	d.
Joseph Flitton	£7	0	0
John Mellor	4	0	0
William Shires	7	0	0
Benjamin W. Brindle	15	0	0
Josiah Holmes	10	0	0
Simon Irwin	10	0	0
George Sparkes	4	17	5
Richard Harper	6	0	0
Thomas Clarke	13	0	0
William Brownlow	6	10	0
Thomas Stephens	3	0	0
Edward D. Miles	3	0	0
James McGhie	2	5	0
Peter Q. McComie	3	2	6
J. Rogers (per J. C. Hall)	6	7	9
John D. Jones	2	0	0
Hugh Roberts (per Evan S. Morgan)	0	10	3
Carried Forward	£103	12	11

	£	s.	d.
Brought Forward	£103	12	11
James L. Chalmers	3	0	0
William Norris (per Edward Hanham)	3	10	5½
Jeremiah D. Wilson	8	0	0
John Kessell	6	19	0
James Woods	4	0	0
William H. Perkes	15	1	11½
John Holsall	6	15	0
Simon Pickering	4	0	0
R. J. Townsend	6	0	0
Michael Vaughan	3	15	0
Uriah Rickards	15	0	0
John Hunter	9	0	0
Edwin Taylor	3	12	0
Thomas Parkes	4	10	0
Edward Oliver (per C. R. Dana)	23	0	0
	£219	16	4

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS,

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 29, Vol. XVIII. Saturday, July 19, 1856. Price One Penny.

Israel of the Last Days.

"And the Lord shall make thee head and not the tail; and thou shalt not be beneath: if that thou shalt hearken to the commandments of the Lord thy God."—*Deut.* xxviii. 13.

Trace Israel, on the eastern hemisphere, down to the time when the last spark of his national existence expired, or on the western, where he also flourished until broken, through transgression, and follow him to his restoration to the favour of heaven, and to the time when all must acknowledge him the "Seed of Promise"—the heir of universal empire—we shall find one great design in God's dealing with him—*To make him the head of all nations.*

The Lord God made this covenant with Abraham—"In thee and in thy seed shall all the nations of the earth be blessed." And worthy indeed was that grand old Patriarch of the glorious destiny which he obtained, by promise, for himself and children; for history does not record a human character more truly noble than his.

Throughout the chequered course of Israel, God has ever remembered the covenant which He made to their fathers; nor does He ever once intimate an intention to cast them off, or to fail in fulfilling all the promises which He has made concerning them; but often has He declared in similar language to this—"If those ordinances (of the sun and moon, and stars) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all they have done, saith the Lord."

Moses declared that God designed to make them a kingdom of Priests and an holy nation, and, in his writings, has several times reiterated it. Isaiah says, "Ye shall be called the Priests of the Lord, men shall call you the ministers of our God;" and Peter tells the Saints, "Ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people."

It must not, for a moment, be supposed that these blessings are distinct from the covenant which God made to Abraham, or indeed that any of the blessings of the Gospel are separate from it, for it stands recorded for ever, "In thee and in thy seed shall all the nations of the earth be blessed." The whole tenor of Scripture, both Old and New, is against such a view. Even in what is termed the Gospel dipensation, the Gentiles had to be adopted into the family of Abraham—the wild olive branch had to be grafted into the natural tree. At no time has God given the keys of the Priesthood to a Gentile, or promised blessings to any who were not the natural or adopted children of the great Patriarch. Neither did the mission of Christ supersede this covenant, but rather the reverse. Paul

declares, "The covenant unto Abraham was confirmed of God in Christ four hundred and thirty years before the law;" therefore to suppose that God will not fulfil His oath, strikes at the root of the Gospel itself.

It is true that because of transgression Israel for a time has been cut off and scattered, but He who scattered His people has also promised to gather them. So firm has He established this, that Jeremiah declares, "For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee." The most striking part of the prophecies touches that glorious day when Israel shall be the head of universal empire. The Apostles asked Jesus in his day, if he would at that time restore the kingdom to Israel. Every inspired man has realized that this is comprehended in the great work of God. Paul shows his consciousness of this truth, when he declares, "When the fulness of the Gentiles shall come in, all Israel shall be saved." Although the Apostles did not at first comprehend that there would be two advents of the Messiah, yet all the Prophets and holy men of old understood that in "Israel of of the last days," God would fulfil the promises and crown him head of all nations.

This same view and spirit of things stand also as the capitals in which the Book of Mormon was written. The Prophets of the western world were forcibly inspired with a view of the great restoration of Israel to nationality, and the high position which they should occupy. Indeed, upon this very point stands the regeneration of the world. All the inspired writings go to establish this. It is not possible to cut the fact from the pages of God's word, for it would take away the very subject of inspiration itself. Moreover, the history and hope of the world lead in the same direction, whether men realize it or not. All look forward to some great mission which is to regenerate and reorganize society. Although they cannot exactly define what this mission will be, how it will come, from whence it will come, or who will usher it in, yet that it will come seems to have been more or less instinctively felt by the people of all ages.

This mission, upon which inspiration is so fervent, and to which the instinct of the nations point, will fall from God upon "Israel of the last days."

Every intelligent man feels that things are either upside down or any other way than as they should be; but things can never be put right, nor can healing and salvation come unto the world, until God has restored Israel and made him the head. This is his proper position, and as long as he, to whom belongs the Priesthood and governing power by right of promise, is out of his place, so long must every member of society be more or less out of theirs; and so long will men have to mourn that things are where they should not be, and that the machinery of their government is clumsy and inefficient.

Society may reform and revolutionize, but if there is any truth in the experience of thousands of years, then it is evident that the power of social regeneration, and the keys of government do not pertain to the Gentiles. It is infidel to imagine for a moment, that salvation will come from other than Israel; for the Lord swore unto Abraham, that in him and in his seed should all the nations be blessed.

That this promise was to find, at least, its most universal fulfilment in the last days, is apparent from the whole tenor of Scripture. This is illustrated fully in the following language of Paul—"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and was persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Theologians have generally spiritualized away all the promises of God to Israel, and, consequently, made them meaningless; and, though they are continually read by professing Christians, it is only as one would read a romance or a book of fables. But not so with the ancient people of God and the holy Prophets; to them it was a glorious reality.

To prove how literal were the promises which the Lord had made unto the Fathers, He gave to Ezekiel the vision of dry bones, and commanded him to prophesy and say, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves,

O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it." The literal meaning of this restoration is further strengthened, by the Prophet presenting before us in the same view, God declaring that He will gather the house of Joseph, the ten tribes, and the Jews from among the heathen, whithersoever they had gone, and bring them into their own land, and make them one nation upon the mountains of Israel, and set His sanctuary in their midst for evermore. The Apostles held the same doctrine. Paul writes—"That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth." And John heard the Redeemed in heaven singing, that they should reign upon the earth as Kings and Priests unto God. Thus we see that both the Prophets and the Apostles understood the restoration of Israel most literally.

There are some among the sects who look for the literal restoration of Israel, but their views concerning this great event are very imperfect and limited. At most they only take in the gathering of the Jews, whereas this is but a minor feature in the return of the chosen seed. The Jews will neither hold the keys of restoration, nor will they lead in the grand movement. Instead of making up the whole of Israel's nationality in the last days, they will form only a part, and not from them will salvation come to their Father's house or to the Gentiles. The *whole* of the family of Israel will be gathered from the north and south, east and west, and this is a fact which Christendom has looked over. But more especially it is blind, as touching that branch of Israel from whence salvation will come unto his brethren, and unto the Gentiles—who is he that shall lead the vanguard, and usher a new civilization in upon the world.

The Lord, through Jeremiah, says, "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, and the woman with child, and her that travaileth with child, together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." It will be observed that God has named Ephraim His *first-born*—the ruler and leader of Israel in the last days. In no other sense can his position be understood, as given him here by God in the restoration of his Father's house; and this is further borne out by the blessing which the Patriarch Jacob pronounced upon the head of Joseph. "Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.") Again, "And he blessed them that day saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh; and he set Ephraim before Manasseh. Moses in blessing Israel, gives Joseph the same position and blessing above his fellows. Among many other things concerning him, he said, "His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the tens of thousands of Ephraim, and they are the thousands of Manasseh." Indeed, it was because that God revealed unto Joseph in dreams that he would reign and have dominion over his brethren, that they hated him and sold him into Egypt. In one of those dreams the position which God had given him is thus strikingly symbolized—"And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed a dream more, and behold the sun and the moon, and the eleven stars made obeisance to me. And he told it to his father and to his brethren, and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth." But such was the fact, he was to lead Israel, the sun, moon, and stars were to make obeisance to him, and his father and brethren were obliged to acknowledge him the chosen of the Lord, even in their day: and Jacob, with his

dying breath, confirmed the appointment of God upon his head. He declared that the blessing which he gave him was greater than the one he had received from his progenitors, it should extend to the utmost bounds of the everlasting hills, and he also made the remarkable prediction, that from Joseph would come the shepherd of Israel, — the stone or rock which should support the fabric of his Father's house. From Joseph came Ephraim, and we have seen that both Jacob and Moses, in blessing Israel, put Ephraim before Manasseh, and that God Himself declared through Jeremiah that He is a father unto Israel, and that Ephraim is His first-born. Ephraim, we thus see, is heir to the Priesthood and authority of God to minister salvation, both to his brethren and to the world. As Joseph was a saviour to his father and brethren in Egypt, so in the last days, in the person of his son Ephraim, he will still stand as a saviour to Israel, and not only to him, but also to the nations; for it is in Abraham and in his seed that all the nations of the earth shall be blessed.

The ten tribes God has hid from the knowledge of the world; the Jews He scattered, to be an hiss and a by-word; but Jacob predicted that the seed of Joseph should grow unto a multitude of nations in the midst of the earth. Hosea says, "Ephraim hath mixed himself among the people," and, as before quoted, the "horns of Joseph are like the horns of unicorns, with them he shall push the people together to the ends of the earth." Ephraim has thus bound himself around the very heart of the nations, and, being him whom God has chosen to lead Israel, and from whom salvation is to come to the world, his power to regenerate and reorganize society will be immense. We thus behold the wisdom of God, and the effectual working of His promise to Abraham—that in him and in his seed should all people be blessed, for by hiding up in Christ, among all nations, the heir to the Priesthood, He has made him the countryman of mankind, and a citizen of the world.

It has not been thus with the Jews; they have not *mixed* among the people; but because they rejected and put to death the Saviour and His Apostles, God has *scattered* them among the people, and made them a hiss and a by-word. But Ephraim has partaken of all nationalities, and has been a member of every institution. Often has God, mysteriously and unseen, inspired him to move in works preparatory to the glory of the latter-days. Him whom all people have called countryman is really the seed of promise, and heir to the Priesthood. They who have known him as a school-fellow, playmate, friend, and relation, ere long will acknowledge him the chosen of the Lord, and minister of the God of Abraham. As the Gentile woman was healed by taking hold of the garment of Jesus, so they, by taking hold of that of Ephraim, will feel the virtue of that Priesthood with which God has clothed him; and, in the name of the Lord Jesus Christ, he will administer salvation and government in all lands, whithersoever he has gone, and from whence the Lord is now gathering him.

Latter-day Saints, are mostly of the seed of Ephraim, who was to mix among the nations. They are heirs to the promises and to the Priesthood. God has given them the keys of salvation for all mankind, and has called them to lead the vanguard of a genuine civilization, and to be the shepherd who is to gather the sheep of Israel. They have not merely to be the head in name and in certain particulars, but in reality, and in every particular. The nations must be constrained to acknowledge them the excellent of the earth in all things. They have to be the lawgivers, not only in that which the world calls religion, but they are also to lead in art, science, mechanics, and, indeed, in everything which tends to the elevation of man and the glory of a social state. This is what their religion and destiny comprehend. And who are better qualified than the people of God to reach this exalted position, for who have so wise and great a teacher as they have in Him? He stretched out the curtains of heaven, and hung in space the innumerable host of worlds that deck the infinite abyss; who, therefore, is so qualified to reveal the mysteries concerning them? What human architect, great though he might be among his fellows, can stand side by side with Him who laid the foundations of the earth and built the heavens, or who so great a chymist as He who compounded their ingredients. What Handel or Haydn can create music so grand and massive as He who gives the voice of thunder to the elements, makes the cataract sing a furi-

ous but harmonious chorus, and ocean to chant His majesty with more than a million tongues; or who can compose such enchanting strains, as He that makes the winged inhabitants of the air warble forth their songs to gladden the heart of man, and celebrate the reign of summer; or who can paint like Him that painted nature, and mixed the colours of the rainbow.

That God supremely delights in the profound sciences and the beautiful arts, is placed beyond controversy, by the fact that He is the greatest master in them. The Saints, therefore, must prove to the world that they learn of God. If they seek His Spirit to excel in all things, He will pour it into their hearts to overflowing, and Gentile nations can have no specimens to equal their development. God has an eternity of truths to reveal to them, and a world of beauties with which to inspire their souls; but they must prepare themselves to receive what He has to bestow, and covet earnestly the best gifts, to qualify themselves for the greatest usefulness.

Brethren, by the Spirit and in the name of the Lord God of our Father Abraham, Israel must become the head and not the tail, and work out his promised destiny, and the Lord will fill his heart with the inspirations of truth and fulfil in him the covenant—"In thee and in thy seed shall all the nations of the earth be blessed." The thoughts and energies of our minds, the genius of our souls, and all our influence and earthly possessions must be concentrated to one point, and consecrated to one object—to make Israel the head and not the tail, and Ephraim a star in the diadem of God and the glory and excellence of the whole earth. He of the household of faith, who does not feel thus, is a bastard, and not a son.

History of Joseph Smith.

(*Continued from page* 438.)

[March, 1841.]

25th, 26th, and 27th. Elders Young and Richards were detained at the Liverpool Post Office, as witnesses in the case of "The Queen *vs.* Joseph Holloway," for detaining letters.

Saturday, 27th. Elders W. Woodruff and Geo. A. Smith attended a Council of the official members of the Staffordshire Conference at Hanley, and on—

Sunday, 28th, attended a General Meeting of the Staffordshire Conference at Hanley, when 13 Branches were represented, containing 1 High Priest, 17 Elders, 55 Priests, 25 Teachers, 14 Deacons, and 663 members. Thos. J. Filcher, J. Taylor, Osmond Shaw, W. Ridge, and H. Ridge were ordained Elders, also 8 Priests, 7 Teachers, and 2 Deacons, under the hands of W. Woodruff, Geo. A. Smith, and Alfred Cordon. There have been 141 baptized during the past three months.

Monday, 29th. I attended City Council, and moved, that the City Surveyor be ordered to survey Commerce, and plot the same, so as to correspond with the City plot of Nauvoo, and make out a map to be recorded, which was carried by the Council. Much was said in Council about fining the owners of dogs, and I contended that it was right to fine individuals who would keep unruly dogs, to worry cattle, sheep, or the citizens, and an ordinance was passed to that effect.

Elders Young and Richards were at Liverpool packing Books of Mormon, to pay off those who had loaned them money, to carry forward the printing and binding.

The following are extracts from Elder Woodruff's letter.

Burslem, March 29, 1841.

Brother D. C. Smith—The following is a brief sketch of my journey from London to this place. Elder Kimball left London on the 19th February. I left on the 26th, and arrived at Bristol on the same day, where I found Elder Kington, who was busily engaged in the work of the Lord in that City, and had established a small Branch of 14 members. I tarried there a short time, and preached three times in a theatre, had full congregations, good attention, and baptized 1, and there appears a good prospect of a

work in that City. Population of Bristol, 200,000. While there I visited the suspension bridge, now erecting across the river Avon, at St. Vincent's Rocks, Clifton; which bridge is 100 feet in height above the river, and 700 in length. I spent one evening in Monmouth, on the borders of Wales; preached to a full congregation; several applied for baptism after meeting. On the 8th March, I attended a Conference in Garway; Elder Levi Richards was chosen President, and James Morgan, Clerk; heard 4 Branches represented, containing 134 members; three were ordained to the ministry. I also preached at Lugwardine, Shucknall Hill, Ledbury, Dymock, and Turkey Hall, to full congregations, and find the work of the Lord still progressing throughout that region. The excitement upon the subject in the City of Hereford, has been so great, that it has assembled together, in the Market Place, 3000 persons at a time, to hear something upon the cause of the Latter-day Saints. On the 15th March, I attended the Gadfield Elm Conference, which met at the Gadfield Elm Chapel. Elder W. Woodruff was chosen President; John Hill, Clerk; 18 Branches represented, containing 408 members, 8 Elders, 32 Priests, 11 Teachers, and 1 deacon; when such business was transacted as was deemed necessary. I also met large congregations at Keysend street, Coldville, Browcut, Dunclose, Froom's Hill, and Stanley Hill, and left many Churches on the right and left, which time would not permit me to visit. I also met with the Froom's Hill Conference on the 22nd March, at Stanley Hill, Herefordshire, there being present one of the Travelling High Council, 2 High Priests, 20 Elders, 30 Priests, 9 Teachers, 2 Deacons. Elder Levi Richards was chosen President, and Elder Woodruff Clerk. On this occasion I heard represented 30 Branches, containing 997 members, 24 Elders, 66 Priests, 27 Teachers, 7 Deacons; and six were ordained to the ministry. The sum total represented at these Conferences is 1539 members, 36 Elders, 103 Priests, 41 Teachers, 7 Deacons; all of whom have embraced the work in that part of the vineyard in one year, besides many members and officers who have emigrated to America; and I am happy to say that the Saints, the officers, and members, have universally been ready to hearken to counsel, and give heed to our instructions; and it was with no ordinary feelings, that I took my farewell of those Churches who have been so ready to receive and embrace the truth. I called upon the Saints in Birmingham and Gret's Green, but had not time to hold any meetings among them. I arrived in Hanley on the 25th, where I had the privilege of again meeting with Elder Geo. A. Smith, and was rejoiced to find the Churches universally prospering in Staffordshire. I spent one evening with the Church at Longton, and baptized seven.

William Marks, President of the Stake at Nauvoo, made choice of Charles C. Rich and Austin Cowles as his Counsellors.

Tuesday, 30th. Elders Woodruff and Geo. A. Smith arrived in Manchester, after a ride of forty miles.

Wednesday, 31st. Elders Young and Richards attended Conference in Liverpool.

Thursday, April 1. Elders Young and Richards went to Manchester, where they found Elders Kimball, Hyde, Woodruff, and Smith, and had a happy meeting.

Friday, 2nd. Elders Orson Pratt and Taylor arrived at Manchester, and went into Council.

Manchester, England, April 2, 1841.

This day Elders Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff, John Taylor, and Geo. A. Smith, of the Quorum of the Twelve, met together at the house of brother James Bushaw, coachman, No. 4, Gray street, near Oxford road, in this City, in Council, after having been separated and dispersed in various countries. To meet once more in Council, after a long separation, and having passed through many sore and grievous trials, exposing our lives and our characters to the slanders and violence of wicked and murderous men, caused our hearts to swell with gratitude to God for His providential care over us. Elder Young opened the Council by prayer. Elders B. Young, H. C. Kimball, and P. P. Pratt, the Committee appointed about a year ago to secure a copyright of the Book of Mormon, in the name of Joseph Smith, junior, presented the following certificate—

"Feb. 8, 1841. Then entered for his copy—the property of Joseph Smith, junior, 'The Book of Mormon; an account written by the hand of Mormon, upon plates taken from the plates of Nephi;' translated by Joseph Smith, junior. First European, from the second American edition. Received five copies.

"GEORGE GREENHILL."

"The above is a true copy of an entry in the register book of the Company of Stationers, kept at the hall of the said Company. Witness my hand, this 17th day of February, 1841.

"GEORGE GREENHILL,
Warehouse-keeper of the Company of Stationers."

The Quorum voted, that they accepted the labours of said Committee.

Resolved: That, as the Quorum of the Twelve have had nothing to do with the printing of the Book of Mormon, they will not now interfere with it; but that the said Committee settle the financial or business matters thereof with Joseph Smith, junior, to whom the profits rightly belong.

Resolved: That Elder Amos Fielding be appointed to superintend fitting out the Saints from Liverpool to America, under the instruction of P. P. Pratt.

Resolved: That brother G. J. Adams go to Bedford and Northampton, and labour in that region.

Adjourned till to-morrow at 10 o'clock, a.m.; Elder Kimball closed by prayer.

ORSON HYDE, Clerk.

Saturday, 3rd.

Manchester, April 3. 1841.

This day the Quorum of the Twelve met pursuant to adjournment. The President called upon Elder Hyde to open by prayer. The Quorum then signed a letter of commendation to the Churches in England, for Elder Hyde.

The business of publishing the *Star* and Hymn Book was then taken into consideration. Brother John Taylor moved that those who have had the care and superintendence of publishing the *Star* and Hymn Book, should dispose of them according to their own wishes, and dispose of the proceeds in the same way; seconded by Elder Orson Pratt, and carried by a unanimous vote. Moved by Elder Young, and seconded by Elder Kimball, that Elder Parley P. Pratt conduct the publication of the *Millenial Star* as editor of the same, after the close of the present volume. Resolved, that Elder P. P. Pratt reprint the Hymn Book, if he deem it expedient. The Hymn Book is not to be altered, except the Typographical errors. The above resolve was moved by Elder Geo. A. Smith, and seconded by Elder W. Woodruff; carried unanimously. Conference adjourned.

ORSON HYDE, Clerk.

Sunday, 4th. The President of the United States, William Henry Harrison, died at Washington, of the pleurisy.

Nine of the Twelve at Manchester attended meeting at the Carpenter's Hall, and individually bore testimony of the fulness of the everlasting Gospel.

(To be continued.)

Despotism in Italy.

Forty years have elasped since the Italian States were handed over by the Viennese negotiators to the fostering care of their native Princes and to the paternal corrections of Austria, and what has been the result? From 1815 to 1856 one long accusing wail has ascended from Italy. Even now while we write, from one end of Italy to the other, with the single exception of the Sardinian dominions, we find nothing but military prisons, military arrests, military executions; the country gorged with police spies; fear and suspicion everywhere; universal lamentation for the past, sorrow for the present, and despair for the future.

In Lombardy, in Parma, in the Pontifical States, in Naples, society is thoroughly disorganized. The strong hand of Austrian power, indeed, makes itself everywhere felt, and naturally in Lombardy to a greater extent than elsewhere. But even in that province the agents of Austria have taken the alarm, and are multiplying their own precautions and the misery of the inhabitants. The conscription is now enforced with even more than Austrian rigour. Married men are carried away from their homes; only sons who were never called out, save when war was raging, are compelled to enter the Austrian barracks. M. Bürger and his agents see warning spectres around them everywhere, and every warm breeze from the Mediterranean whispers in their ears the accursed name of Piedmont. Nine-tenths, however, of the affliction which weighs upon the rich plains of Lombardy never can be known, save by a chance revelation such as that which reached us the other day when Felice Orsini escaped from that dreary stronghold of Mantua which has witnessed so much of human suffering. From Parma there is nothing new, and this is the worst possible intelligence. The same system of stern despotism under the auspices of an Austrian General prevails as heretofore. Military

law continues in full rigour. There is no trade, for there is no security for property or life. There is no amusement, for who can divert his thoughts from his own miseries and the miseries of all around? In Tuscany the Grand Duke, who has just returned to his beautiful capital, is employing the first moments of his return to make a Concordat with the See of Rome, on the model of the Concordat which has been passed between Rome and Austria. The effects of this unwise measure have already so clearly appeared in the latter country, that even Austrian statesmen have been compelled to make application to Rome for relief from the spiritual tyranny of their ecclesiastical guides. M. de la Tour du Pin, the French Representative at Florence, has been instructed to assure the Tuscan Government that it may reckon upon the support of France, if it can summon up strength at the eleventh hour to resist the attacks of the Pontifical *meneurs*; but we have little hope from the imbecility and bigotry of the petty potentate who at present reigns over Tuscany under the shadow of the Austrian flag. Let us cross the Tuscan frontier and enter the Papal dominions. Everywhere we meet with foreign soldiers, Austrians and reluctant Frenchmen, whose bayonets protect the successor of St. Peter and his ecclesiastical advisers from violence and armed attack even at the seat of their power. The land is going out of cultivation. No attempt is made to educe the many virtues of that fertile soil. A spell is laid over the moral as well as physical development of the country.

In the Sacred City men dare scarcely whisper their apprehensions into the ears of their closest friends. Turn where a Roman will, the trail of a police agent taints the air. Brigandage has arrived at such a pitch that it is dangerous throughout Romagna to go even two or three miles from a town at mid-day. In Ancona political arrests are the order of the day. This is the way in which the peace of Italy is preserved. This is a *buono stato* for the preservation of which it is worth while to contend. It is entirely maintained by the bayonets of Austria and of France. The Pontifical army consists, as it is said, on paper, of 18,000 men, but not half of this number is forthcoming. Of the two Swiss regiments one is a mere skeleton. Let the Austrian and French troops be withdrawn to-morrow, and, according to all human probability, the next day the Pope would again be an exile from his own dominions.—*Times, June* 9.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 19, 1856.

THE SPREAD OF LIBERAL PRINCIPLES.—No people are more interested in the progress of liberal principles than Latter-day Saints. They alike discard tyranical despotism, and that rank liberalism which would let loose the baser passions of human nature, and turn society into a state of desolating anarchy. It is heaven's eternal law that all men shall have the privilege of acting on their free agency, and of doing that which does not infringe on the rights of other intelligences. So far as religion is concerned, every son and daughter of Adam should have the privilege of working out their salvation or condemnation, for themselves, without having either opinions or modes of religious worship, which are repugnant to their feelings, forced upon them.

Political freedom and religious toleration must, in every nation, always open the way for the Gospel to be preached, and we rejoice to see avenues continually opening up for its introduction among the nations of the old world.

We deem the Firman of the Turkish Sultan, which equalizes political rights, and

gives free toleration to every religion in his dominions, of sufficient importance for publication in the *Star*. It not only opens the way for the Gospel to be preached, in an extensive empire, but also prepares it for the gathering of the Jews, the redemption of the promised land, and the rebuilding of Jerusalem, preparatory to the coming of Christ, when he shall descend upon the Mount of Olives, and reign in Jerusalem as well as in Zion.

The kingdom of Sardinia is taking the lead, in southern Europe, in the establishment of a liberal constitutional government, and, consequently, of religious toleration. The Gospel was introduced into that kingdom in 1850. No doubt the late visit of the king of Sardinia to England, and his alliance with it in the late war, has done much to cause him to appreciate more highly the blessings of a free government; and his example will do much towards abolishing that bigoted despotism, emanating from the corruptions of Popery, which enslaves the south of Europe.

We learn that several rulers of Continental Europe are initiating a more liberal policy towards dissenters from the religions established by law, and we trust that the time is at hand when the Gospel can be promulgated throughout the States of Germany. The Spirit whispers that thousands there are ready to receive it, as soon as they can have the privilege of hearing it.

General peace is once more restored to Europe, and it leaves her rulers more at liberty to introduce the arts of peace and progress among their peoples—to improve their governments, by visiting their neighbours and seeing how they do, and to form alliances by marriage. In these things England takes the lead, and the influence of her free constitutional government is extending among the courts of Continental rulers. Frederick William, Prince of Prussia, has just quitted her shores, after a visit to the British Court, as is generally understood, preparatory to forming an alliance with the royal family of England, by taking in marriage the Princess Royal. The king of Belgium is now in England, and several other Dukes and Princes have already come or are intending to. Among these general indications of progress and amity, we trust that both rulers and people will find more time, than heretofore, to watch the progress of the kingdom of God which is being established on the Western Continent, and which is rapidly increasing, by gathering out the honest in heart from the nations. We believe that, in these times of peace, the Lord will work powerfully upon the hearts of rulers and soften their feelings towards His people, that the way may be prepared for a still more rapid extension of the triumphs of truth in the earth.

The work of the Lord must roll on, though the people rage and monarchs oppose. The Gospel, which the Saints believe, is one of good will to all men, but it is the Lord's work, and those who oppose it will be overthrown, while those who speed it onward will receive the reward and blessing of so doing. We speak thus plainly, inasmuch as we desire the good of all men, and we forewarn them, that they may not ignorantly bring themselves under condemnation.

Movements of Distinguished Personages.—By letter from Elder J. H. Hart dated St. Louis, June 17, we learn that Elders O. Pratt, E. T. Benson, E. Snow, and D. Spencer left that place for Iowa City on the same day. By letter from J. L. Heywood, United States Marshal for the Territory of Utah, dated Baltimore, June 22, we are informed that the Hon. G. A. Smith was at that place. Of the date of the departure of Elders Pratt and Benson for Europe we have received no information.

DEPARTURE.—The ship, *Lucy Thompson*, Captain Pendleton, sailed on the 5th instant for New York, with 14 souls of the Saints on board, under the Presidency of Elder James Thompson.

RELEASE.—On account of protracted ill health, Elder W. C. Dunbar is released from his present field of labour with permission to return to Utah this season, with our blessing upon him and also upon his labours which have been performed with the utmost dilligence and faithfulness.

APPOINTMENT.—Elder Thomas Whitely is appointed to the Presidency of the Southampton Conference in place of John Coggle who is disfellowshipped on account of transgression.

WE tender our heartfelt thanks to Hon. J. M. Bernhisel, Utah Delegate to the United States Congress, for the many favours we have received from him.

Foreign Correspondence.

SANDWICH ISLANDS.

Upolu Kohala Hawaii, Sandwich Islands, March 18, 1856.

Dear Brother Franklin—Another opportunity having presented itself, I cheerfully embrace the same by writing a few lines to you, to let you know how I am getting along, of my whereabouts, situation, &c. . . . . .

My health, I am sorry to say, has been quite poor for nearly a month past, indeed, my whole system has been quite out of order, and constant travelling in this excessive hot climate, with the native diet, tends not to make it better, very fast; but I have been enabled, so far, by the assistance of the Almighty, to attend to my labours, and I do not doubt but I shall be able to continue so to do, as I am on the amend, and shall probably soon be quite well again.

Since I last wrote to you, which was several months ago, my time has been employed in the Hilo Conference, doing what little good I could, according to the best of my ability. Brother John R. Young has been labouring with me, and I think our labours have been crowned with some little success, not, however, so much by way of increasing our numbers, (and such is the case generally, I believe, throughout the different Conferences) but in strengthening the Saints, setting the Branches in order, and in giving the *hoomolokas* or outsiders, a chance to hear the truth, and embrace the same, if they felt so disposed.

We are now on our way to Lanai, to meet with the foreign Elders of this mission in Conference, which is to commence on the 6th of April next. We are waiting at this point, in company with brothers Partridge and Rogers, for a vessel, under rather unpleasant circumstances. There has been quite a famine in this vicinity for some time past, in consequence of having no rains. There is but very little food, in fact, nothing but sweet potatoes, and they are very scarce. Suffice it to say, we have not had a comfortable meal since our arrival here, but I am in hopes we shall soon be able to leave, and go where we can find a little better picking, and be a little better cared for.

The work of the Lord upon these Islands is still onward, and is, I believe, in a better condition than it was, say, eight or ten months ago, when the last company from Utah commenced their labours among this people. Not, however, because their abilities are superior to those who were here before them, but there have been more labourers in the field, consequently there has been a greater chance to give, both Saint and sinner, a thorough warning of the judgments which are about to be poured out upon the wicked unless they repent; for I suppose it is just as necessary to warn the ungodly—those who will not forsake their sins, that they

may be better qualified for damnation—as it is to teach those who are willing to receive our instructions, that they may eventually be saved in the kingdom of heaven.

I do not suppose that our numbers have increased any during the past year, and the reports may perhaps show a slight decrease, but this is nothing strange to me, and would not be to any one who understands the character and disposition of this people. Many, I believe, embraced the work at the commencement, because it was something strange and new—a thing which this people are very fond of; others, very many of them, out of pecuniary motives. Among the Catholic and Protestant churches, upon these Islands, there is a continual *auhanàna* or taxation upon their purses. Their members have much to pay before they are privileged to partake of the sacrament; a liberal amount has to be paid in for the support of their ministers; they are also called upon to fork over to assist in spreading the Gospel upon the other groups of Islands, and their calls for this thing and that thing, when all summed up, make considerable of a pile, especially for a people who have, as it were, got nothing. This they calculated was a Church without money and without price; that the Elders could live without eating and drinking, or wearing out clothes, and the work would roll on gloriously and triumphantly without any of their assistance whatever; but, when they came to find out that the Elders do actually have to eat, drink, and wear clothing, and that they cannot get along comfortably without being assisted occasionally, and that it is obligatory upon them to take hold and assist some little with their means, in rolling on the work, let it be ever so small to what they have been used to heretofore, it has caused some to "return to the pit from whence they were dug," or "like the sow that had been washed to her wallowing in the mire." Others, perhaps, with sensations little more acute, stand aloof from all denominations, and sigh for the days of *Kamehameha* I, when they were permitted to act out their heathenish rites, bow down to wood and stone—idols made by their own hands—frequently to sacrifice human beings, hogs, goats, chickens, *maias*, &c., in their heathen temples, and make whales, sharks, the volcano, &c., objects of their worship. Notwithstanding all this, there are some good-hearted native Saints upon these lands, who do about as well as they know how, and I long to see them gathered out from the midst of the wicked and contaminating influences which surround them, to that place where they can be blessed both with a temporal and spiritual salvation.

Take the Hawaiian nation as a people, and they are anything but of a thinking, reflecting character. If they can get a plenty of *Poi* and fish to eat they are perfectly happy. Many have been baptized into this Church, but if I was to speak my own opinion, I have no idea that a great majority of them ever thought so far as to consider that this is the true Church, and the only one capable of saving and exalting them in the kingdom of God, hence, the seed is liable to wither and die when the sun makes its appearance, because there is not much depth of earth.

I can truly say that I have felt to rejoice in my labours among this people, and the Lord has blessed and prospered me abundantly in the same, although circumstances frequently combine to make our situation unpleasant, and we are called upon almost daily to witness scenes which are revolting, and unpleasant to any one who has been used to living in anything like refined society. Still the spirit of my mission has continually been with me, and I feel to thank the Lord that I have been called to it, even to labour among this degraded people, that I may, peradventure, be instrumental in doing them some little good, by assisting to redeem them from the corruptions and abominations into which they have fallen, and placing them upon a foundation which will ensure them salvation, and where they can rejoice with us in the rich blessings of our Redeemer's kingdom.

I have been greatly blessed in obtaining a knowledge of the native language. I can converse with the natives pretty freely, and, so far as speaking is concerned, I feel more or less at home in attempting to address a native congregation, but as for speaking in public in my own language, I have had no experience, and therefore know but very little about it. I sometimes think I shall almost forget what little English I ever did know, for if I happen to meet with a foreigner and get

into conversation with him, (which is, however, a rare occurrence) I find that a native word is always on hand to fill up interstices. I have, however, had wisdom and strength given unto me, so far, according to my day, for which I feel truly thankful. I feel more and more, day by day, like going onward, and devoting myself and what little I have to the service of God, and to the building up of His kingdom upon the earth.

Lahaina, Island of Maui,
April 19, 1856.

Brother Franklin—I sit down, after so long a delay, to finish my letter to you, I hardly know whether it will have time to reach you before you leave England or not, as I understand you are expected to return home this season. Since I wrote the above, I have been on the Island of Lanai, where our general Conference was held, it commenced on the 6th instant, and continued four days. Never did I enjoy myself better at a Conference in my life, the spirit of union and love reigned predominant, and not a dissenting voice was heard. It will be useless for me to descend to particulars as to what transpired while we were together, as you will, no doubt, ere long, receive the minutes in full. As pertaining to myself, I was appointed to take charge of the Maui Conference, assisted by brothers J. A. West, and S. B. Thurston; this is the oldest and largest Conference in the mission, and I assure you, brother Franklin, I have a realizing sense of my own weakness and inability, in entering upon the duties of so responsible a station, as well as other responsibilities which have been placed upon me. Pray for me, I beseech of you, that I may be enabled to act honourably my part wherever my lot may be cast.

Brother Silas S. Smith, one of the first Presidency of the mission, in consequence of ill health, which has been declining for several months past, has been honourably released from further duties in the mission, with liberty to return home as soon as his way shall open before him. He has been a good, faithful man, and his absence will be much felt, as we are at the best very short of help, but it is considered the best and only course for him to pursue to again recover his lost health.

In regard to myself, my health has improved much during the past month. Sailing to this Island and meeting with the brethren, obtaining their blessing, faith, and prayers, with the anointing of oil, also a change of diet, have been the means of doing me much good, and I feel a good deal like a new man.

The Saints at the gathering place upon the Island of Lanai feel well, they enjoy far more of the Spirit of the Lord, and are much more ready and willing to listen to counsel, than those who are scattered abroad upon the different Islands, they have had many things to contend with the past season, their crops many of them have been cut off by worms and extreme drought; but this, with the many little inconveniencies they have had to put up with, characteristic to settling a new place, they have borne with a fortitude worthy of a more enlightened race.

We have lately received a letter from Elder George Q. Cannon, San Francisco, entitled *Olelo Hoolaha*, printed in the Hawaiian language, giving a brief account of the rise of the Church, the coming forth of the Book of Mormon, &c., &c. It is an able production, and will undoubtedly do much good, by way of preparing the minds of the people for the reception of the Book of Mormon, which I understand is out of press, and is expected here daily.

I have received mails quite regularly thus far from home, and from other parts, by which I have kept tolerably well posted up, concerning the situation of affairs at home and abroad, which is truly a great comfort to a person, while labouring upon these "the sunny Isles of the Pacific." I received a mail from home the day before yesterday, all good news, our folks were all well.

I shall have to close for the present, as my time is somewhat limited. Please write upon the receipt of this, and give me a good long letter. If you direct by way of Panama or New York, it will no doubt come safe.

I shall direct this to Elder Cannon, San Francisco, and get him to forward it to you.

Please tender my kind regards to Elder Calkin in the Office, also to all of the brethren from the Valley with whom I am acquainted.

With fervent solicitations to our heavenly Father for your prosperity and future welfare, I subscribe myself your brother, most affectionately now and for ever. H. P. RICHARDS.

The Turkish Firman—Concession to the Christians.

The firman is addressed to the Grand Vizier Mehmed Emin Aali Pasha, and, as usual in this kind of documents, begins by a long allocution to him. He says—

"By the efforts of my subjects and those of my allies, the external relations of my Government have acquired a new force, and I wish now likewise to augment its strength in the interior, and to make all my subjects happy, for, united as they are by their common sacrifices and their patriotism, they are all equal in my eyes; my will is, therefore, that the following points be rigorously enforced—

"I confirm all the assurances given by the Hatti Sherif of Gulhane as to the security of the lives, the property, and the honour of all classes of my subjects, without distinction of rank or religion, and I will that these assurances be minutely observed.

"All the privileges and immunities which have been given to the Christian and other communities which are under my sceptre are again confirmed. A revision will be effected without delay of the privileges and improvements made according to the spirit of the age and the actual state of society, and with my sovereign sanction. The councils which will be expressly established at the patriarch's, under the inspection of the Sublime Porte, will have to discuss these improvements and submit them to my Government. The power given to the patriarchs by Mohamed the Conqueror, and my other glorious ancestors, will be combined with this new position created for them by me; and when the mode of election of the patriarch will have been ameliorated, the patriarch will be named by diploma for life.

"According to a method devised by the Sublime Porte, the patriarch, and the chief of the Christian and other communities, the patriarchs, archbishops, vicaries, bishops, and rabis, will have to take an oath of allegiance.

"All contributions and casual profits levied by the clergy from the communities are forbidden. Fixed revenues will be assigned to the patriarchs, archbishops, vicaries, and bishops, and a sufficient salary apportioned to the lower clergy, according to their rank and functions. The movable and immovable goods of the clergy will not be touched.

"A council chosen by the clergy and laity of the Christian and other communities will be entrusted with the direction of the national affairs of the community.

"No objection will be made to repairing the churches, schools, hospital, and cemeteries in the different towns, villages, and hamlets according to the primitive design which may still exist. If it becomes necessary to erect new ones, and the patriarch or the chiefs of the communities approve it, the plan will be submitted to the Sublime Porte, in order that I may give my sovereign approbation for its erection, or else that the objections to which it is open may be made against it.

"If in some cases there is a community quite isolated—that is to say, without people belonging to another religion—such a community may celebrate publicly its religious ceremonies. But in the places inhabited by people belonging to different religions each may in its own quarter, adapting itself to the above-named principle, repair to the proper churches, schools, hospitals, and cemeteries.

"As to building a new edifice the patriarch and synod will demand the permission of the Sublime Porte, which will be accorded if there are no internal political considerations which prevent it. But whatever is done in these matters should be always done in a spirit of charity and tolerance.

"Energetic measures will be taken to ensure the freest possible exercise of every religion.

"All epithets and distinctions which could tend to show a difference between one class of my subjects as the lower, and another as the higher one, are for ever abolished from all the documents of my Imperial Chancellery. It is likewise strictly forbidden to officials and private individuals to use offensive and dishonouring terms, and the offenders will be punished.

"As all religions can be exercised freely, no one will be molested on account of his religion, and no one bound to change his religion.

"As the choice of those employed depends on my imperial will, all my subjects

will be received for offices according to the existing regulations and according to their capacities, and if they satisfy the conditions demanded by the regulations of the imperial schools—namely, if they are of the proper age, and pass the prescribed examinations—they will be admitted likewise into the military offices.

"Besides, each community is free to erect schools for arts and sciences. Only the studies followed there and the choice of teachers will be subject to the inspection of a mixed commission named by the Sublime Porte.

"All commercial and criminal causes between the members of two different religious communities will be subject to a mixed court, whose sittings will be public. The accuser and accused will be confronted there, and the witnesses will take the oath, according to their religion, to tell the truth.

"Civil causes in the provinces and sandjaks will be examined in the mixed courts in the presence of the Vali and the Cadi. The sittings will be likewise public.

"Causes between two of the same community, or those relating to successions, will, according to the wish of the parties, be brought before the Patriarch or the Medjlis.

"A commercial and criminal code, as well as regulations respecting the proceedings of the mixed courts, will be as soon as possible completed, and published after being translated into all the languages which are used in my empire.

"In order to combine humanity with justice, the state of the prisons and other places of detention will be ameliorated, and regulations made as to the detention of those condemned for smaller crimes. With the exception of the police regulations of the Sublime Porte in this respect, all ill-treatment and corporal punishment or torture are completely abolished, and whoever shall dare to inflict them will be severely punished.

"The police in Constantinople, as well as in the provinces, must be so established as to protect most efficiently life and property.

"As equality of taxation will be introduced, it will be justice that the Christian and other subjects should furnish, as well as the Mussulmans, their contingent of troops; they must therefore submit to the decision which has been lately taken in this respect. But in these questions the system will be followed to give an equivalent in money—that is, to give money, and be thereby exempt from active service.

Regulations will be made shortly for employing all the subjects in the ranks of the army, independently of the Mussulmans, and when made these regulations will be published.

"The Medjlis will be reformed in the provinces, in order to place the election of Mussulmans and non-Mussulmans on a good footing, and to insure the free and true manifestation of opinion; and energetic measures will be taken that the Sublime Porte may know the result of these opinions, and on which side the right is.

"As in commercial affairs, and as regards the possession of landed property, the laws are equal for all my subjects, when the Sublime Porte shall have made an arrangement with the foreign Powers, to the effect that foreigners should submit in this respect to the laws of the country, and pay imposts at the same rate as the natives, the right to possess landed property will be conceded to foreigners.

"As the taxes are levied equally on all subjects, one must think of the means to prevent the abuses in the collection of these taxes, especially of the tithes, and to establish, as far as it is possible, a direct system of collection, instead of the system of farming the revenue now pursued, In the mean time, any public functionary who should let such revenues at a public auction, or even take a share in it, will be severely punished.

"The local taxes must as much as possible be distributed so as not to do harm to the production and to the development of commerce.

"Imposts will be levied in the provinces for generally useful purposes, which will be applied for the benefit of those provinces which will have the advantage of the roads for their communication inland and their connexion with the sea.

"As the Sublime Porte has lately made a budget of its revenues and expenses, this budget must be followed up and developed.

"The pay of each public functionary ought to be fixed.

"An *employe* will be appointed for every Christian and other community, in order to take care of the affairs which concern the generality of my subjects, and to assist at the state council. These *employes*

are expressly taken from the ministry of the Grand Vizier; they are named for a year, and have to take an oath before they enter on their functions.

"The members of the state council will be free to manifest their opinions in the ordinary and extraordinary sittings, and will not be molested for that.

"The laws against corruption will be executed against all my subjects without distinction, and to whatever class or rank they may belong.

"The Sublime Porte will do her best to establish a good system of credit, and favour all things tending to raise it, as, for instance, a bank, for which the necessary capital will be procured.

"The Sublime Porte will construct roads and canals for the transport of produce, and will give facilities for the extension of agriculture, by removing all impediments."

After this follows the usual conclusion, ordering the Sadr Azam to see that the imperial will be executed.

Varieties.

Within the last ten years we have been obliged to submit to more insults, to pocket more affronts, to make more apologies, to admit more errors, than any other nation in a century. Within that period we have seen Sir Henry Bulwer ignominiously expelled from Spain and Mr. Crampton civilly dismissed from America; we have made every species of blunder, floundered into every species of scrape, and got out of them as ill as we got into them.—*Times, June* 18. [Open confession is good for the soul.—*Ed.*]

Civil War in Kansas.—Since the destruction of the Free State hotel at Lawrence, and the dispersing of the Marshal's posse, the free State party, the friends and sympathizers with the Topeka rebels and traitors, have organized numerous *Guerrilla bands*, who are now, and have been since the 21st of May last, scouring the whole country, desolating it with fire and sword, killing innocent men, and driving women and children, helpless, houseless, and penniless, from their homes—men are dragged from their beds and murdered in the presence of their shrieking wives and children, at the dead hour of midnight; unarmed men are met upon the highway, and their throats cut, or they are shot down without mercy and provocation, by these prowling bandits. Such is the conduct of that band of traitors who pledged themselves last September, in the Big Springs Convention, and at Topeka, to resist the execution of the Territorial laws, to a "*bloody issue.*" Their practice is in harmony with the programme there inaugurated. All peace and social order in society are at an end for the present in the Territory. All communication with the interior of the country is cut off, and civil war is raging. A correspondent informs us that the Abolitionists are led by two men, named McManus and Walker, and that within the last five weeks, some twenty-three or four men of the pro-slavery party have been killed. This is certainly a terrible state of affairs, involving the "integrity of the Union itself, unless some spirit shall arise who can pour oil upon the troubled waters, and say, to the raging sea of political strife, '"peace, be still.'"—*Missouri Republican, June* 9.

Disobedience to Parents.—Young man is that your father? How could you make use of language so disrespectful? '"You don't care! You will talk as you please, no matter who hears you!" If we were in want of a clerk, and there was not a young man within a hundred miles that we could engage, we would not consent to take you. We should be afraid to trust a boy who is disobedient to his parents, who shows so little respect for his father. A youth who was saucy to his parents, we never knew to turn out well. He respects nobody. If your father is in the wrong, and you are certain of it, that is no excuse for such language. No one will respect you. Everybody will condemn you for it. A parent should be treated with respect by his children, no matter how poor he may be, or how large his family may be grown. There is too little respect paid to parental authority at the present day. It is grievous to go into some families and hear the language daily used by the children. "I will," "I won't," "I don't care," "It's none of your business," "I am old enough to know what is right," and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to speak saucily to their mothers, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could see how they appear in the eyes of their acquaintances; and if they have any shame, it must flush their cheeks. One thing is certain: an undutiful son and a disobedient daughter can not long prosper. For a season they may appear well to the eye of a stranger; but their self-will and

stubbornness are soon discovered, and they are despised. A child who disobeys his parents will not hesitate to abuse anybody. Neither age nor talents receive respect from him.

ARRIVAL FROM GREAT SALT LAKE CITY.—A company of forty-five persons, under command of Captain Smoot, arrived at Atchison on the 9th. They left Great Salt Lake on the 22nd of April. In the company were missionaries for different parts of the world; Chief Justice Kinney and family, the United States Marshal for the Territory, and a number of merchants, together with G. A. Smith, appointed to present the memorial to Congress for the admission of the State of Deseret into the Union. For the first four hundred miles the country was almost destitute of grass. At the South Pass they encountered a snow storm, which continued fifty-six hours. It was with difficulty that the animals could be kept alive by covering them with bedding and feeding them with breadstuff. There was plenty of grass in the Black Snake hills, though the grasshoppers were very numerous. The first emigrants were met at the South Fork of the Platte, and the party were not out of sight of emigrant wagons for four hundred miles. The emigrants are of a valuable class, taking with them a large quantity of stock. The officers of the military posts treated them with great kindness, All the Indians seemed friendly except a band of Chayennes, who committed some depredations upon emigrants in the neighbourhood of Little Blue.—*Missouri Republican, June* 17, 1856.

The Noblest Kings of Earth.

(*Selected.*)

The bravest hearts, the noblest minds,
Are those that freely give
The moral precepts, that enlarge,
And teach us how to live;
The spirits of those better times,
Of which the poet dreams—
When truth and faith shall proudly wed,
Like two uniting streams.

The worlds best kings are those enthron'd,
Uncrowned with golden toys;
Who work to make this glorious earth
The home of perfect joys;
Who give their grand, immortal thoughts,
In language pure and plain;
Who sigh for hearts in ignorance lost,
Like lovers o'er the slain.

The greatest kings of earth are those
Who teach us how to bear
Our present woes, our greatest ills,
With more of love than fear.

Who tell us oft with spirits crowned,
That wrongs must have an end—
See in each haggard slave around,
A brother, daughter, friend.

The noblest kings of earth are men
Who teach us heart and brain;
Who give the world its fairest creeds,
As summer gives its rain;
Who lead our thoughts to freedom's hour,
Who never tire nor boast;
The noblest, strongest heirs of God,
Who love the weakest most.

The bravest kings the world can own
Are teachers of all time;
The heralds of the beautiful,
The mighty, the sublime.
Apostles in the cause of Faith,
That faith that lifts—refines;
The saviours of the people's rights—
Earth's ablest, best divines.

S. H. BRADBURY.

ADDRESSES.—W. C. Gregg, 10 South Street, Cambridge.
Thomas Wallace, Mr. David Richards', 5 Long Row, Wilton Park Iron Works, Durham.

Money List, July 1—4, 1856.

Peter Q. McComie	£5	19	6
Josiah Rhead (per George W. Thurston)	8	15	9
William C. Dunbar	44	8	8
Carried Forward	£59	3	11

Brought Forward	£59	3	11
Joseph Doxford (per Henry Lunt)	5	0	0
William H. Perkes (per James Duff)	2	10	0
	£66	13	11

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XVIII. Saturday, July 26, 1856. Price One Penny.

Letter from President Brigham Young.

President's Office,
Great Salt Lake City,
April 11, 1856.

Elder Franklin D. Richards.

Dear Brother—We were much gratified, on the 2nd instant, by the arrival of your letter of last November, 25th and 30th, containing the welcome intelligence that my hill and other property had been taken, for the benefit of the P. E. Fund Company's operations the ensuing season. We always rejoice in the reflection that we are in any manner instrumental in rolling forth the work of the last days, building up Zion, and gathering Israel from their long dispersion. We feel honoured and obliged that we have this privilege, and esteem it the greatest blessing that could be conferred upon us.

To be high Heaven's messengers unto those who sit in darkness, carrying light and intelligence, salvation and exaltation to the benighted minds of mankind, is a commission of which the noblest among the noble might be proud, and it has always been considered by me, that all we could perform was but our reasonable service and a privilege. My poor brethren are welcome to all that I can do towards mitigating their condition, and I wish I had the ability to do a hundred, a thousand, yes, a hundred thousand times more than I have done hitherto, it would be a pleasure to me, and as free as the air we breathe. I wish that I could devote the remainder of my property in the same way, and then I would go to work and accumulate more; I would sell all that I have and devote the means to building up and rolling forth the kingdom of our God, if I had the chance to do so.

I hope, before this, that the remainder of the list sent has been taken, and that you will receive, or rather at this late date have received the money from brother Tenant for my place, as well as the other proffered assistance. The place will be ready for him to occupy when he arrives. I am going to add some little improvements to the place, by way of fencing, &c., during the summer.

Your prospects at the date you wrote were truly flattering, and you seemed to have the right idea in regard to the standing rules. Still we must be more careful than heretofore in regard to incurring debts, and keep more within our resources. The last year's operations were pretty hard upon us; although we shall get through with them, by the help of the Almighty. I find they have absorbed almost our entire resources, and still we owe. If those indebted to the Fund could and would pay up in available means, it would relieve matters at once; but this seems impossible; if we get any pay whatever from those assisted, it is in labour on the Public Works, or in some kind of unavailable means which usually finds its way into that channel. You are aware that these men have to be supported, with their families, while so la-

bouring, and that alone consumes our available means—to provide tools and material to work with, clothing, &c., for themselves and their families. This labour balances the money advanced in Liverpool, and along the route; leaving us bare of ready means to operate with every year, except such as may be furnished in Europe, which drafts on us we have generally been able to meet, but these oftentimes are troublesome to pay, owing to the above causes. Hence, while we desire to do all there is to be done, we find it necessary to use a large discretion, not too closely to tie up our own hands, nor trammel and retard our entire operations by reason of an over anxiety to do too much, at once, in any one particular channel. I admit that the gathering is one of the most important items, and feel willing, and even anxious, to promote that interest in preference to many others; but while we emigrate, we must also build up and provide a Zion to live in, as well as gather people to it. A call was made during Conference, now just closed, for those brethren who feel disposed to aid the gathering, to advertise property that they felt willing to donate; the same as I did mine last fall, and some have come forward, lists of which will be forwarded to brother Pratt, and, after he leaves, be forwarded to the Liverpool Office. We trust that much may be accomplished by this new opening, in the deliverance of the Saints.

I am glad that you have resolved to avoid sending any more Saints *via* New Orleans; it sickens the heart to think of the distress and deaths which have attended the Saints upon that route. I trust that we may shortly be enabled to shun St. Louis, and the travel up the Missouri as well. We are in hopes that a line of railroad will soon connect the eastern cities with Kanesville, then the Saints can have a comparatively healthy country to travel in all the way, which, added to the improvements made in shipping by the new regulations, will very materially add to their health, comfort, and convenience. We very much desire to bring up a small quantity of supplies the present season, and, if possible, the woollen factory machinery, stored so long in St. Louis. We trust that you will be able to render whatever effective aid we may lack, in promoting these objects. . . . .

In your letter relative to the P. E. Fund business, of Nov. 25th and 30th, you remark, that persons reported back would not be sent out without a new order from this Office. This is right, and will be attended to in due time, of course they cannot come this season. We have some few other names which will also be forwarded, in the season thereof. We contemplate making settlements along the route from Kanesville to this place, and at such other places as may be suitable, from this place to Carson Valley, with a view of establishing a daily express through the entire route. This, when once carried into effect, and grain is once raised at these stations, will very materially aid our emigration; as they can easily travel from station to station, and find both food and friends.

We would like some of the stations located this season, and have instructed brother Erastus to carry into effect, so far as may be practicable, this operation the ensuing season. If, on your way home you should find it in your power to aid him any in this matter, by counselling in regard to establishing stations, &c., without hindering your progress, it would be esteemed a favour. American brethren should be selected to preside, and no settlement should be allowed, only upon the basis of a good substantial fort, and cattle corral, well picketed in, that stock may be secure from Indians. . . . .

Our affairs remain about the same as usual; we are pursuing the even tenor of our way, doing the best we can, and trying to extricate ourselves from the forms and trammels of a Territorial Government, and emerging into a free and independent State.

The Convention closed their labours on the 27th March, having formed and adopted a Constitution, and memorial to Congress, and elected Delegates to present them to the President and Congress, asking for our admission into the Union as a State. The proceedings of the Convention were laid before the people, in accordance with the law, for their approval or rejection, on the 7th instant, and were unanimously sustained. The Hons. George A. Smith, and John Taylor were chosen Delegates. We are in hopes to have a favourable action upon our application, during the present Session of Congress, if, indeed, they have got or will get an organization, of which we have not yet learned. Brothers A. O. Smoot and Ira Eldridge will go down to

bring up our supplies, the property left last season, and the woollen factory machinery if possible. To the accomplishment of these objects we also desire your effective aid, so far as you may be able to help.

I wish you to remember me to Joseph A., Edmund, James A., and all the boys as you shall meet them. Tell Joseph that I have not time to write to him at present, but often bear him in my mind and prayers before the Lord. I trust that he, as well as all the others, remain faithful and true to their covenants, and will return pure and spotless from the contagious and filthy abominations of the world.

We have been obliged to suspend operations upon the Public Works for want of food for the hands. Provisions are indeed quite scarce. The past year has been rather a disastrous one to us in many particulars, but if the Saints of the Most High will profit by the rich lessons it has kindly inculcated, it will prove an instructive one, and its results become a blessing instead of an evil. In addition to the loss of our stock, owing to the severity of the winter, the Indians have of late been quite troublesome, driving off considerable quantities of cattle and horses, and finally killing some seven or eight of our brethren, but all is quiet just now, and we hope will remain so. There are but few of the Indians engaged in this disturbance.

Praying the Lord to bless and preserve you,

I remain your brother in the
Gospel of Christ,
BRIGHAM YOUNG.

Fair-Weather Disciples.

(*From the "Deseret News."*)

Were it not for the concurrent testimony of all history and experience, it would seem strange that persons, whose judgments have been thoroughly informed and convinced of the strict truthfulness of a particular course of conduct, should, through the force of trifling obstacles and slight hardships, swerve from the path of rectitude. But such is the daily experience of this probation; such it has been from the beginning; and such it will be, at least until the good are separated from the bad.

To give this probation requisite force, the spirit of man is so intimately connected with the body, and the body partakes so much of its earthy nature, through which the enemy has power, that it behoves every one to keep constant watch, or the whisperings of the "still small voice" will be drowned by the war of passion and the allurements to evil. For this reason hundreds, who run well for a time, prove recreant to their faith, and, before one is fully aware of their real feelings, they are off on a tangent, overcome by the enemy of souls.

Little by little, as prosperity dawned upon them, as gentle peace surrounded them, and the smart of the scorpion lash of mobs ceased to be writhed under, they neglected first one duty and then another, until their vision passed from the twilight, caused by minor errors, into the deep darkness induced by gross transgression. Then they are prepared to put error for truth and truth for error. They cannot even see through a glass darkly—slight the counsels of their best friends, set at naught or get angry at the rebukes of the Priesthood, and discern not the hand-dealing and kind providences of the Almighty, in adversity as well as in prosperity.

The Lord has gathered His people into these peaceful vales, a place by nature and location undesired by the wicked, that He may teach them more thoroughly the plan of salvation, and prove more definitely their integrity, where there are none to molest. After deliverance from oppression, after years of prosperity and the enjoyment of the rich blessings of heaven and earth, the Lord in His wisdom sent the drought, the devourer, the cold, and the deep snow. Before their touch green fields were turned to dreary wastes, the expectations of the husbandman were cut off, the grain became exhausted from the store-house, and the animals perished through lack of food.

Was this a time in which to pale the cheek through fear, and prove recreant to the faith? Is it not rather a time of encouragement and thanksgiving, that the

Lord should deem us worthy of being proved by such sudden contrasts and transitions? For "whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth." Then no truly wise person will give way to despondency, waste time in useless regrets, or barter his salvation for a "mess of pottage," by fleeing to other climes. Verily no, but he will the more anxiously study and practise strict economy in the use of that portion of food which has fallen within his stewardship, dispense thereof to the worthy destitute, so far as within his power, and put forth every reasonable exertion for the accomplishment of the purposes designed, in our being so secluded, so far removed from the abominations not of our own working.

This, therefore, is a choice time for developing many traits, of those who have and those who have not sustenance in store; the full fed being allured to withhold through fear of want, and those illy provided for being tempted to covet, find fault, murmur, and deny the faith. It is easy to comprehend that such is the case, provided one has "eyes with which to see things as they are"—a great blessing which our President expressed an anxious desire that he could bestow upon us, but is unable, from the fact, that it is only attainable by an individual living in obedience to the commandments of God. It is having or not having just such eyesight, living obedient or disobedient, which constitutes the difference between true Saints and "fair-weather disciples;" between those who stand firm for right and the time-serving; between those who will obtain a full celestial reward, and those who will come more or less short of their fancied anticipations.

The present is rather a hard time for "fair-weather disciples," and we trust that the fan will measurably cleanse the thrashing floor, that our moral atmosphere may constantly grow clearer, and that faith and good works may continually increase. Through this hope we rejoice in the lightnings and thunders of truth, as it emanates from the First Presidency of the Church, and begin to be assured that the time is not far distant when "fearfulness will surprise the hypocrite in Zion," and when false colours cannot abide the test.

History of Joseph Smith.

(*Continued from page 455.*)

[April, 1841.]

Monday, 5th.

Manchester, April 5, 1841.

Met pursuant to adjournment. Elder Orson Pratt opened the Council by prayer. It was resolved that the 17th day of April be the day appointed for the Twelve, who are going to America, to set sail from Liverpool. Moved, by Elder Kimball, and seconded by Elder Woodruff, that the Twelve do business at the Conference as a Quorum, and call upon the Church or Conference to sanction it. Adjourned till the 6th instant, to meet in General Conference at Carpenter's Hall, at 10 o'clock, a.m.

O. Hyde, Clerk.

Tuesday, 6th.

April 6, 1841. It being the first day of the twelfth year of the Church of Jesus Christ of Latter-day Saints. At an early hour the several companies comprising the "Nauvoo Legion," with two volunteer companies from Iowa Territory, making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order, and movements of the Legion, were chaste, grand, and imposing, and reflected great credit upon the taste, skill, and tact of the men comprising said Legion. We doubt whether the like can be presented in any city in the western country. At half-past seven o'clock, a.m., the fire of artillery announced the arrival of Brigadier-Generals Law and Don Carlos Smith, at the front of their respective cohorts; and, at eight o'clock, Major-General Bennett was conducted to his post, under the discharge of cannon, and took command of the Legion.

At half-past nine o'clock, a.m., Lieutenant-General Smith, with his guard, staff, and field officers, arrived at the ground, and were presented with a beau-

tiful silk, national flag, by the ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the cornet, to the appropriate position in the line; after which, the Lieutenant-General with his suite passed the lines in review.

At twelve m., the procession arrived upon the Temple ground, enclosing the same in a hollow square, with Lieutenant-General Smith, Major-General Bennett, Brigadier-Generals Wilson Law and Don Carlos Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, &c., in the centre, and the ladies and gentlemen, citizens, surrounding in their interior. The superior officers, together with the banner, architects, principal speaker, &c., were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the New Hymn Book.

President Sidney Rigdon then addressed the assembly, and remarked, that the circumstances under which he addressed the people were of no ordinary character, but of peculiar and indiscribable interest, that it was the third occasion, of a similar nature, wherein he had been called upon to address the people, and to assist in laying the corner stones of houses to be erected in honour of the God of the Saints—various scenes had transpired since the first was laid—he, with some who were with him on that occasion, had waded through scenes, that no other people had ever been—not cursed, but blessed with—had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus; in all those scenes of tribulation, his confidence, his courage, and his joy had been increasing instead of diminishing. Now the scene had changed; persecution had in a measure subsided; peace and safety, friendship and joy crowned their assembling; and their endeavours to serve God were respected and reviewed with interest—that the Saints had assembled, not to violate law and trample upon equity and good social order; not to devastate and destroy; but to lift up the standard of liberty and law, to stand in defence of civil and religious rights, to protect the innocent, to save mankind, and to obey the will and mandate of the Lord of Glory; to call up to remembrance the once crucified, but now exalted and glorified Saviour; to say, that he is again revealed, but he speaks from the heavens, that he reigns; in honour of him to tell the *world* that he lives, and speaks, and reigns, and dictates—that not every people can build a house to him, but this only whom he himself directs—that the present military display is not to usurp, but to command as they are commanded and directed; to honour, not the world, but him that is alive and reigns, the all in all, the invisible, but beholding, and guiding, and directing—that the Saints boast of their King; of his wisdom, his understanding, his power, and his goodness—that they honour a God of unbounded power and glory—that He is the chief corner stone in Zion, also the top stone—that He cannot be conquered—that He is working in the world to guide, to conquer, and to subdue—that as formerly, so now He works by revelation—that this is the reason why we are here, and why we are thus—that the Saints have sacrificed all things for the testimony of Jesus Christ—that some from different parts of Europe, and from Canada, as well as the different parts of the United States, are present, and among all, a unanimity of purpose and feeling prevails—and why? Because the same God over all had spoken from the heavens, and again revealed Himself. He remarked, that he defied the devil to collect such an assembly; none but Jesus would or could accomplish such things as we behold; the devil will not build up, but tear down and destroy; the work of Jesus is like himself in all ages—that as light shines from the east, and spreads itself to the west, so is the progress of spiritual light and truth—that Jesus is a God of order, regularity, and uniformity—that he works now by revelation and by messengers as anciently—shows himself—lifts the veil, &c., that such things are marvellous, but nevertheless true—that the order of laying the corner stones was expressive of the order of the kingdom—that the minutiæ were subject matter of revelation, and all the scenery, acts of obedience, and understood by the Saints—that the ancient Prophets beheld and rejoiced at this scene, and are near to witness the fulfilment of their predictions—that we are highly favoured of God, and brought near to the spirits of just men made perfect. He then closed by exhortation, first to the multitude, and lastly to the Church. The speaker then

gave out a hymn, page 205, and closed by prayer.

The architects then, by the direction of the First Presidency, lowered the first (S.E. corner) stone to its place, and President Joseph Smith pronounced the benediction as follows—

This principal corner stone, in representation of the First Presidency, is now duly laid in honour of the Great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay his head.

President Sidney Rigdon then pronounced the following—

May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed, in the name of the Father, and of the Son, and of the Holy Ghost. Even so. Amen.

Adjourned for one hour.

Assembled according to adjournment, and proceeded to lay the remaining corner stones, according to previous order.

The second (S.W. corner) stone, by the direction of the President of the High Priesthood, with his Council and President Marks, was lowered to its place, when the President of the High Priesthood pronounced the following—

The second corner stone of the Temple now building by the Church of Jesus Christ of Latter-day Saints, in honour to the Great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God, within its walls, and the glory of God rest upon the same. Amen.

The third (N.W. corner) stone, superintended by the High Council, was then lowered to its place, with the benediction of Elias Higbee, as follows—

The third corner stone is now duly laid: may this stone be a firm support to the building, that the whole may be completed as before purposed.

The fourth (N.E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following—

The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same for ever. Amen.

The services were then declared closed, and the military retired to the parade ground, and were dismissed with the approbation and thanks of the commanding officers. The military band, under the command of Captain Duzette, made a conspicuous and dignified appearance, and performed their part honourably. Their soul-stiring strains met harmoniously the rising emotions that swelled each bosom, and stimulated us onward to the arduous, but pleasing and honourable duties of the day. The choir also, under the direction of B. S. Wilber, deserve commendation.

What added greatly to the happiness we experienced on this interesting occasion, is the fact that we heard no obscene or profane language; neither saw we any one intoxicated. Can the same be said of a similar assemblage in any other city in the Union? Thank God that the intoxicating beverage, that bane of humanity in these last days, is becoming a stranger in Nauvoo.

In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of Conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence, and virtue, and order; in short, that they were *Saints*; and that the God of love, purity, and light, was their God, their examplar, and director; and that they were blessed and happy.

If the strict order of the Priesthood were carried out, in the building of Temples, the first stone will be laid at the south-east corner, by the First Presidency of the Church. The south-west corner should be laid next. The third or north-west corner next; and the fourth or north-east corner the last.

The First Presidency should lay the south-east corner stone, and dictate who are the proper persons to lay the other corner stones.

If a Temple is built at a distance, and the First Presidency are not present, then the Quorum of the Twelve Apostles are the persons to dictate the order for that Temple; and in the absence of the Twelve Apostles, then the Presidency of the Stake

will lay the south-east corner stone; the Melchisedec Priesthood laying the corner stones on the east side of the Temple, and the Lesser Priesthood those on the west side.

A Conference was held at Philadelphia; President Hyrum Smith presiding: many Branches were represented, and the Branch at Philadelphia was organized by electing Benjamin Winchester, President, and Edson Whipple, and William Wharton, his Counsellors. Jacob Syphret was elected Bishop, and Jesse Prince, and James Nicholson his Counsellors.

The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a Quorum, in the presence of the Church in a foreign land; being the first day of the 12th year of the rise of the Church of Jesus Christ of Latter-day Saints. Nine of the Quorum were present; viz., Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, Willard Richards, John Taylor, and Geo. A. Smith. President Young, having called the meeting to order, and organized, the Conference then opened by prayer. Elder Thomas Ward was chosen Clerk. The President then made some introductory remarks, relative to the organization of the Church in the House of the Lord in America, in reference to the different Quorums, in their respective orders and authorities in the Church.

The representation of the Churches and Conferences throughout the kingdom was then called for.

LOCATIONS.	BY WHOM REPRESENTED.	MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.
Manchester	Parley P. Pratt	443	7	15	9	0
Clitheroe Conference	Heber C. Kimball	318	6	12	13	3
Preston "	Peter Melling	675	11	15	13	3
Liverpool	John Taylor	190	9	8	4	3
Isle of Man	"	90	2	4	2	0
London Conference	Lorenzo Snow	137	3	8	4	2
Birmingham "	Alfred Cordon	110	4	13	4	1
Staffordshire "	"	574	19	49	28	16
Garway "	Wilford Woodruff	134	5	6	4	1
Gadfield Elm "	"	408	8	33	11	1
Froom's Hill "	"	1008	27	67	27	8
Edinburgh	Orson Pratt	203	6	9	6	2
Glasgow, Paisley, Johnstone, Bridge of Weir, and Thorney Bank	Reuben Hedlock	368	12	15	13	11
Ireland	Theodore Curtis	35	2	0	1	0
Wales	James Burnham	170	2	5	3	3
Newcastle-upon-Tyne	Amos Fielding	23	1	3	1	0
Alston	John Sanders	26	1	0	1	0
Brampton	"	46	0	1	0	0
Carlisle	"	43	1	0	0	0
Bolton	Robert Crooks	189	1	11	8	1
Dukinfield	John Albertson	120	2	4	3	2
Northwich, Middlewich, &c.	Samuel Heath	112	2	6	6	6
Oldham	William Black	86	1	4	1	2
Stockport	Elder Magan	161	1	5	2	2
Eccles	"	24	1	3	1	0
Pendlebury	"	62	0	2	1	1
Whitefield	"	41	1	2	3	0
Radcliffe Bridge	"	18	1	3	0	0
	Total	* 5814	136	303	169	68

* Near eight hundred Saints have emigrated to America during the past season. These are not included in this representation.

Conference adjourned till 2 p.m.

Conference met pursuant to adjournment: opened by prayer.

Scattering members were then represented, consisting of near fifty, not included in any of the above Branches.

President Young then proceeded to make some remarks on the office of Patriarch, and concluded by moving that Elder John Albertson be ordained to that office. Seconded by Elder Kimball, and carried unanimously.

Resolved: That George D. Watt, G. J. Adams, Amos Fielding, William Kay, John Sanders, Thomas Richardson, James Whitehead, Thomas Domville, James Galley, and George Simpson, be ordained High Priests.

Resolved: That the following persons be ordained Elders—William Miller, William Leach, John Sands, William Moon, William Hardman, William Black, John Goodfellow, Joseph Brotherton, Richard Benson, Theophilus Brotherton, John McIlwrick, and William Green.

Resolved: That Manchester, Stockport, Dukinfield, Oldham, Bolton, and all the neighbouring Branches be organized into one Conference, to be called the Manchester Conference.

That the Church in Brampton, Alston, and Carlisle be included in one Conference.

That the Churches of Liverpool, Isle of Man, Wales, viz., Overton, Harding, and Ellesmere, be organized into one Conference, to be called the Liverpool Conference.

Resolved: That the Macclesfield Conference include Macclesfield, Northwich, Middlewich, and Lostock.

That Edinburgh Conference include Edinburgh and vicinity.

That the Glasgow Conference include Glasgow, Paisley, Bridge of Weir, Johnstone, and Thorney Bank.

That George D. Watt preside over the Edinburgh Conference.

That John Greenhow preside over the Liverpool Conference.

That Thomas Ward preside over the Clitheroe Conference.

That Lorenzo Snow preside over the London Conference.

That James Galley preside over the Macclesfield Conference.

That Alfred Cordon preside over the Staffordshire Conference.

That James Riley be ordained a High Priest, and preside over the Birmingham Conference.

That James McAuley preside over the Glasgow Conference.

That Thomas Richardson preside over the Gadfield Elm Conference.

That William Kay preside over the Froom's Hill Conference.

That Levi Richards have the superintendence of the Garway Conference.

That P. Melling preside over the Preston Conference.

That J. Sanders preside over the Brampton Conference.

Adjourned till seven o'clock.

Met pursuant to adjournment; commenced by singing, "When shall we all meet again," and prayer.

The Patriarch, P. Melling, was then called upon to pronounce a Patriarchal blessing upon the head of John Albertson, previous to his being ordained to the office of Patriarch. Laying his hands upon him, he blessed him in the following words—

"John, I lay my hands upon thy head, in the name of Jesus Christ; and, by the authority of the Holy Priesthood committed unto me, I pronounce upon thy head the blessings of Abraham, Isaac, and Jacob; and I say unto thee, that, inasmuch as it is in thy heart to do the will of the Lord, thou shalt be blessed, and the desires of thy heart shall be granted thee; and the Lord God will enlarge thy heart; and, inasmuch as thou wilt be humble and faithful before the Lord in thy calling, even that of a Patriarch, thou shalt be blessed, strengthened, and have great wisdom and understanding; thy bowels shall be filled with compassion for the widow and fatherless; and I pray that our Father in Heaven will take thee into His own care, and as He feels for thy welfare, thou shalt be made strong in faith, and the Lord shall bless thee and open thy understanding. Thou shalt know the doctrine of Jesus Christ, and the mysteries of heaven shall be opened to thy mind. Thou shalt also have the gift of prophecy and revelation, and thou shalt predict those things that shall take place to the latest generation. I pray that our Father in Heaven may confer these blessings upon thy head; yea, thou shalt be a mighty man, if thou wilt be a faithful man, and a humble man, so that thou mayest be an ornament to thy calling, and a blessing to thy posterity; yea, thy posterity shall be blessed, and they shall become mighty upon the earth, and become blessed, inasmuch as thou wilt be faithful in all things, and watch unto prayer. Thou shalt finally overcome, and be lifted up on high, and inherit the mansions prepared for thee in the kingdom of our God. Thou art of the blood of Ephraim; and I seal these blessings upon thy head in the name of Jesus Christ. Amen, and Amen."

The Apostles then laid hands on John Albertson, and ordained him to the office of Patriarch.

The ordinations of the High Priests then took place; but, from the pressure of business, it was directed that the High Priests who were present should retire to the vestry, with those who were to be ordained Elders, and there ordain them at the same time that the ordinations of the High Priests were proceeding.

Several appropriate discourses were delivered by different members of the Twelve

Apostles, in relation to the duties of the officers in their respective callings, and the duties and privileges of the members; also on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams' wife to the Twelve, was then exhibited to the meeting. This was blessed by them, and distributed to all the officers and members, and the whole congregation, consisting, perhaps, of seven hundred people; a large fragment was still preserved for some who were not present. During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight universally pervaded the meeting.

While this was proceeding, Elder Parley P. Pratt composed, and handed over to the Clerk, the following lines, which the Clerk then read to the meeting—

When in far distant regions,
As strangers we roam,
Far away from our country,
Our friends and our home:

When sinking in sorrow,
Fresh courage we'll take,
As we think on our friends,
And remember the *cake*.

Elder O. Hyde appealed powerfully to the meeting, and covenanted with the Saints present, in a bond of mutual prayer, during his mission to Jerusalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked, respecting the rich cake of which they had been partaking. He considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the Gospel.

The number of official members present at this Conference was then taken, viz., Quorum of the Twelve Apostles, 9; Patriarchs, 2; High Priests, 16; Quorum of the Seventies, 2; Elders, 31; Priests, 28; Teachers, 17; Deacons, 2.

Elders B. Young and Wm. Miller then sung the hymn "Adieu, my dear brethren," &c., and President Young blessed the congregation, and dismissed them.

BRIGHAM YOUNG, Chairman.
THOS. WARD, Clerk.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 26, 1856.

WHEN the spiritual organizations of men come from the bosom of the Father to take tabernacles upon this earth, their bodies are the first portions of this planet which are given them to improve upon and bring into subjection to the laws of their Creator. It was natural, just, and necessary, for the benefit of His children, that the Lord should establish an eternal law of tribute, by the payment of which His subjects might give a material acknowledgment of their allegiance to Him, or by the refusal of which they might deny that allegiance. This is a primitive principle on which the law of tithing is founded, and when men come to a knowledge of it, they have an opportunity of proving their loyalty to the God of heaven, or of showing that they refuse allegiance to Him. The Lord does not require the tenth of the substance of His people, for His personal benefit, for their spirits and bodies and the earth on which they dwell all belong to Him; but it is required of them for their own good that they may be constantly reminded of their Creator, Lawgiver, Protector, Provider, and Saviour. He has also condescended to have this portion used, under His wise supervision, for the direct benefit of those who pay it, in building temples and sustaining the administration of ordinances, necessary for their salvation; hence, those who refuse the Lord His portion not only sin against Him, but against themselves, and treat the manifestations of His goodness with contempt.

This law, from the beginning, has pertained to the eternal Priesthood; and therefore it is an eternal law, binding upon all the generations of men, and none will attain to the blessings of salvation until they abide it.

In a former Number of the *Star*, we showed that Abraham kept the law of tithing,

that Jacob covenanted with the Lord that he would pay Him the tenth of all that He should give him, and that this law was embodied in the Mosaic economy, and sacredly kept by ancient Israel. Inasmuch as the blessings which the Lord promised to Jacob were prospective, and were to be fulfilled upon his generations, as well as on himself, the covenant which he made with the Lord—to pay Him tithes of all, was, on his part, an everlasting covenant—binding upon his generations after him, and for the fulfilment of which they are responsible through the covenant of their father. The Patriarch, Jacob, will stand forever at the head of his generations, and, as we are informed in the revelation on celestial marriage, he, with his fathers Abraham and Isaac, has already entered into his glory, and is seated on his throne, we may rest assured that he will see that this covenant is strictly fulfilled, by all who have an inheritance in his kingdom. This is a point which should be deeply impressed upon the minds of all who bear the name of Latter-day Saint, for if they have not found it so already, they will find it a point on which their salvation is staked—one of the tests by which they will have to prove their claim of belonging to the house of Israel. Inasmuch as the Saints are taught this law, and are required by the Priesthood to obey it, and do not, to that extent they forfeit their claims to the blessings of the Gospel, and prove themselves recreant to the faith they profess.

As we have before stated, the law of tithing is only a preparatory work, to fit the Saints to live under the higher one of consecration. But the law of consecration will not do away with that of tithing. Obedience to both must be rendered by all who would attain to the blessings of eternal lives. While, under the law of consecration, everything which a Saint possesses will ever be ready, at the call of the Priesthood, to be used for building up the kingdom of God; they will, at the same time, be required to pay a tenth of all that the Lord shall make them stewards over.

We are not aware that anything is said in the Scriptures on the subject of consecration, until Christ came and opened up the Gospel Dispensation. It is recorded that a rich young man came to Jesus, saying, "Master what shall I do that I may inherit eternal life?" There are some peculiarities embodied in this simple question, which are generally overlooked. The young man did not ask what he should do, to obtain a portion of salvation—a glory of the moon or of the stars; he appeared to be ambitious to attain to the highest glory, to exaltations and dominions—to the blessings of Eternal Lives. He evidently had not counted the cost of the prize he was seeking, for, after Jesus had enumerated the commandments, he said, "All these things have I kept from my youth up; what lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." This was equivalent to telling him that it was necessary to sacrifice all that he yet held dear—his worldly possessions, his honourable position in society, and his good name, and devote the remainder of his life to spreading the Gospel and building up the kingdom; but the young man, like many others, went away sorrowful. In his estimation eternal life was not worth the sacrifice.

This rich young man, if he has not yet done so, has a sacrifice to make, equivalent to the one which Jesus demanded, before he inherit eternal life. Every son and daughter of Adam, who obtains the highest blessings of salvation, will find it necessary to make the greatest possible sacrifices.

As further evidence that the spirit of consecration pertains to the Gospel, we read in Acts iv. 34, 35, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet." We do not learn that this was

required of the early Saints, but we are left to infer that it was the spontaneous fruits of the Holy Spirit which rested upon them. The Spirit of sacrificing is the legitimate spirit of the Gospel; as proof of this, every faithful Saint has only to remember that when the Holy Ghost was poured out upon him, in rich effusion, he felt like giving liberally of his substance to further the work of the Lord, and there are hundreds in these lands, as well as in Zion, who have often regretted that they had not more to give. This is the measure of the spirit of the Gospel which every Saint should strive to live in.

The time has come when the Saints in this country are required to cultivate, more diligently than heretofore, the spirit of obedience and sacrifice. For this purpose the Lord has made it manifest that the law of tithing should be introduced, that it may serve to separate the chaff from the wheat, and that the Saints may have an opportunity of proving, to a greater extent than they have yet done, whether they are worthy of being gathered home to Zion.

We will mention a few things concerning those Saints who are not willing to abide the law of tithing. They need not expect that the Lord, through His servants or by His providences, will grant them special favours in opening up their way for gathering home, for it is not probable that such will be worth much when they get there. If there are any who have not sufficient faith to pay their tithing here, they will not be likely to pay it there, or endure the many other requirements that will be made on them, which if they do not fulfil, they will be cut short in blessings, find that they are in the wrong place, and, no doubt, will soon seek an atmosphere more in accordance with their worldy views. They need not expect to grow in faith and in the revelations of the Holy Spirit, and thereby increase in wisdom and the knowledge of the principles of eternal life, but they may expect that the spirit of the Gospel will leave them, the little light that is in them depart, the shades of darkness veil their understandings, and that they will lust after the things of this world, apostatize and be cut off from the household of faith, and have no hopes of salvation until they have paid the penalty of transgression, begin to do their first works over again, and come up by keeping those commandments which they now reject.

The Saints will do well to continually bear in mind, that when they have learned well to practise the law of tithing, there is still another glorious lesson before them—to learn the law of *consecration*.

EUROPEAN MISSIONS.—The semi-annual reports from the various Missions and Conferences in Europe which are daily reaching us are most interesting and encouraging, more or less of them will appear from time to time in the *Star*. Where the tithing is adopted the Saints universally bear witness of a renewal of the Holy Spirit upon them. We are happy to observe that the Church in the British Isles has unitedly embraced this doctrine, with the present half year, and, that in some of the most liberal countries on the Continent, the Saints are also adopting it. This is pleasing in the sight of God and will bring blessing and salvation, not only upon the Saints, but upon the world around them.

ARRIVALS.—President Orson Pratt, senior, and Ezra T. Benson, of the Quorum of the Twelve, also Elders Phinehas H. Young, Truman O. Angel, and Lorenzo H. Hatch arrived in Liverpool on the evening of the 13th instant, per steamer *America*, which left Boston on the 2nd instant; having had a pleasant passage. These brethren, with about forty others, left G. S. L. City on the 22nd of April. They had a toilsome journey over the plains, and, consequently, arrived here much later than was anticipated. They are in excellent health and spirits. We welcome them most cordially

to this very interesting and extensive field of their labours. We feel assured that the powers of the Priesthood will be mightily exerted through them for the spread of the Gospel in these lands, and for the gathering of Israel, beyond what has heretofore been known in these last days. Others of the brethren, who crossed the plains with them, sailed on the *New World*, from New York on or about the 2nd July, and may, therefore, be expected here soon.

APPOINTMENTS.—Elder James D. Ross is appointed to succeed Elder W. C. Dunbar in the Pastoral charge of London, Kent, Reading, and Essex Conferences.

Elder William Budge is appointed to succeed Elder Ross in the Presidency of the London Conference.

FRANKLIN D. RICHARDS.

Foreign Correspondence.

DESERET.

Great Salt Lake City, April 13, 1856.

My son William—We have not received a line from you or Daniel since August 19, and all the news that we have received was from a business letter that came from Franklin, by the last southern mail. . .

As to matters at home, things are going on in peace, with the exception of the disturbances with some of the Utes. They have killed eight of our brethren in Utah, and drove away considerable many cattle and horses; our winter has been extremely hard, and has caused a great loss among our cattle, I suppose one-half of the Church stock is dead. I put about sixty head of my cattle into Cache Valley. I suppose one half or two-thirds of them are dead. I know not pertaining to them as yet. . . .

The times are said to be more close this season than they have ever been in the valleys; and this is universal through all the settlements. There are not more than one half the people that have bread, and they have not more than one half or one quarter of a pound a day to a person. A great portion of the people are digging roots, and hundreds and thousands, their teams being dead, are under the necessity of spading their ground to put in their grain. There is not any settlement or people, in any part of the Territory, but what feel the scarcity of food, money, cattle, horses, &c.; and there is a pretty universal break with our merchants, as there is no one to buy their goods, and their stock are mostly dead. My family, with yours, have only one half a pound of bread stuff to a person, a day. We have vegetables and a little meat. We are doing first rate, and have no cause but to be very thankful; still I feed hundreds of others, a little, or they must suffer. I consider it one of our best days and best times that I have ever seen, since I have been in this valley, for if the people can neither learn by precept nor example, they must learn by the things which they suffer. Brother Brigham, myself, and others have been crying unto this people for more than three years, to lay up their grain for a time when they would have much need of it. My family, with yours, I can say, with propriety, look more healthy, and fair, and rugged, and athletic, than they did when they had plenty to eat. . . . .

I shall be very glad when you return home to take a little of my burthen off my shoulders, for it has been extremely hard for me and your mother, to calculate, devise, and administer to near one hundred that are dependent on us, besides hundreds of others that are teasing us constantly for something to eat; still your father has got a spirit in him, that is like an old lion, that endures by the help of the Almighty; but your mother is very sympathetic, and it gives her much sorrow, not because your children and mine cry for bread, but because of others. There was no need of my rationing my family, but I did it for the sake of keeping hundreds of others alive. I foresaw these times more than three years ago, and prepared myself, more or less, for it. . . . .

We shall be under the necessity, as a people, of drinking more or less of the cup of the afflictions that will eventually come upon the wicked and the nations; for God says, that judgment shall first begin at the house of God, and if it is not here, where is it? Nowhere else; and this people need not imagine to themselves, for one moment, that they are going to be excused from the rod which is to come upon the

nations, for take it they must, for every word that has proceeded forth from brother Brigham, and his counsel, and the Twelve Apostles, will have to be fulfilled to the very letter, and where this people have neglected to do what has been told them by brother Brigham or by his order, they must fulfil it or feel the rod; and when they feel the rod, and take the scourge, and weep, mourn, lament, and sorrow and sigh, they then will have to do what has been told them; and where they have neglected to do a thing they will have to return and do it, or that debt will stand against them in a day to come. As the Lord saith, "When I send forth my word, it shall not return unto me void, but shall accomplish that which I designed." This people have been told to build forts around their cities, and gather up together and be one, and to build store-houses and lay up grain to last seven years, and hundreds of other things. Have they done it? No. What is the consequence? Eight more of our brethren slain! No bread! No clothing except what we buy of the ungodly, when they are universally taught to make their clothing, so that we may be independent of any of the nations; for the connexion between us and the world will be closed, in a great measure. This you and your brethren in the old world can see through a glass clearly, not darkly. War, death, desolation of nations, famine, and desolating sickness, is becoming prevalent throughout the old world, and in the United States it will be more so, and that soon, and they (the United States) will have all they can do to attend to their own concerns at home, without troubling themselves about the "Mormons." Now is the time for us to be like unto Joseph of old—lay up stores for ourselves, and our children, and thousands, and hundreds of thousands from the old world, the United States, and North and South America will flee unto this place to get down by the side of Joseph's cribs, and granaries, and store-houses to get that which will sustain life from "these poor deluded creatures" that they drove from the United States, and were not willing that they should have shelter in the land of their birth, and the privilege of worshipping our God and our Father who organized and prepared this earth for His children, and those who would keep His commandments; and killed our Prophet, our Patriarch, and Apostles, and hundreds of others; and thousands of men, women, and children, the widows and fatherless, who died on the plains in consequence of their oppression. Will they receive the rod in consequence of this? Yes, I can say in truth, in the name of Israel's God, they shall receive four-fold pressed down. I can say in my heart, I wish to God this people would all listen to counsel, and do at the start as they are told, and move as one man, and be one. If this were the case, our enemies never would have any more power over us, our granaries never would be empty, nor would we see sorrow. There is not a good, wise, humble Saint that is filled with the elements of eternal lives, but what knows that this is true as well as myself. . . . . .

At our April conference there were about three hundred missionaries selected for different missions; some thirty or forty to go to Europe and the United States, and about one hundred to Carson Valley, to try to sustain that place, a large company to Green River, another to Los Vegas, and another north to Salmon River. All business is given up for the present on the Public Works. Not much of any building is going on in the City, as all mechanics are advised to go to tilling the earth. The majority of the people feel well, and are doing well; but the wicked and the ungodly mourn much because brother Brigham has the power to rule this people. Judge Kinney, with others, are making every exertion to leave, and you may be assured that there is no good Saint that will mourn. Give my kind regards to brother Franklin, and to all the brethren who left this place, for they have my prayers, and the prayers of all good Saints, and so have all those that believe on their words.

I should be very glad to write to others, but I have had to stay at home from meeting to-day, to get the chance to write you, and the news of this no doubt will interest all, and as far as I have knowledge, their families are all well and doing well. We are faithfully engaged in giving the Saints their endowments.

Your mother's health is rather poor, still she is about. I see Mary and Melissa and the children every day. Helen, your sister, has just come in with the little Vilate—well, Heber, David, and all the boys, with all the family are well, and say, "Give my kind love to brother William, and all the faithful Elders" I am still

continuing my own improvements, making good rock fence, and setting out many fruit trees. Our peach and plum trees are coming out in bloom. There is some prospect of fruit on the high lands, but the fruit on the low lands, I understand, is killed.

Brother Leo Hawkins, who is writing for me, wishes to be remembered to you.

Now I will come to a close by saying, God bless you and Franklin, Daniel, and all in that land, and all that believe on your words, even so, Amen.

HEBER C. KIMBALL

NEW YORK.

"Ship Thornton," June 6, 1856.

Dear Brother and Sister Turnbull—We are drawing near our first landing place. I have enjoyed myself first rate crossing the great water. It has been like a pleasure trip all the time. I have been blessed with the living Spirit of our God all the time, and have never found the moment but what I could thank my God with all my heart for the privilege of going across the Atlantic on such a beautiful ship, under the guidance of so good a captain.

There has been a great deal of sickness on board, there being many old and infirm. I believe there has never before been a company with so many old and young, halt, blind, and lame, from so many nations, crossed the sea. There have been seven deaths, three births, and two marriages on board. Died on the 7th May, Rachel Curtis, aged 75 years; May 8, Rasmine Rasmussen, aged 10, one of the Danes; May 21, a child was born and died a few minutes afterwards; May 28, a boy, aged 1 year, belonging to sister Bottenham, died; June 2, Thomas Peterson, aged 7½ years, died from a fall from the upper to the lower deck; June 5, brother Kay's daughter, aged 3½ years, died; June 7, Mary Lark, aged 10 years, died of consumption.

Sister McNiel had a child on the 1st of May. He has been blessed and named Charles Thornton McNiel. Sister Molten was delivered of a son on the 6th May. He was blessed and named Charles Alma. Both mothers and children are doing well.

On the 4th May, married, by Elder Atwood, sister Jessie Ireland, to brother Allan Findlay, It was done quietly in the cabin. On the 29th May, by Elder Willie, sister Sarah Hains, to brother Samuel Crook. All the Saints were called to the upper deck. The young pair were taken to the Captain's deck. We had a fine view of the ceremony. The American colours were hoisted. Elder Willie gave an address on the order of marriage, and read the order from the Book of Doctrine and Covenants. After it was over there were three cheers given for the Captain, three for the officers, three for the crew, and three for the young pair. The Captain came forward and said he did not know what he had done to merit such thanks from the Saints—when he had shown them a great deal more kindness than he had ever yet done, he would then accept nine cheers, and feel that he had earned them. He said, that we were under the American government, in an American ship—he was an American born, so were his father, grandfather, and grandmother before him.

The under decks were divided into seven wards. Brother Gourlay has charge of the sixth, which is the one that I am in. He is a kind, good man. We have had some good meetings.

June 11. The pilot came on board last night. It was a joyful sight to see an American pilot. It is a perfect calm, and a real warm day. The sun is so strong that the Captain has got sails spread over the passengers to keep it from hurting them. This has been such a day of rejoicing. Brother Quinn was called on to sing a song which he had composed about the voyage. The "Working Bee" was then sung by brother Burt. President Willie addressed the Saints on "What they were going to America for." There have been no restrictions on the brethren of the Priesthood. They have been allowed to speak freely, and they have done so. The Captain, Doctor, and officers always listened attentively and respectfully. The Captain often joined in the songs of Zion. He would not allow any of the sailors to disturb the Saints in any of their preaching or amusement meetings. I have often thought that President F. D. Richards must have breathed his spirit on him at Liverpool. Brother Willie read to the Saints two testimonials, one for the Captain and one for the Doctor, and took a vote upon them. They were adopted without a contrary

vote. He then presented to the Captain the one for him. He received it with tears of gratitude, and came forward and addressed the Saints. He said that he had done nothing but his duty, that he never crossed the sea with so good a company of passengers before—they had always been willing to do anything he wanted, when he told their President, Mr. Willie, what he required. He wished the Saints prosperity in all their future works, and said he would remember them with the warmest feelings as long as he lived. He asked God to bless them. Here his feelings overcame him, and he had to stop speaking. He then presented a testimonial to President Willie, signed by himself, his chief officer, and surgeon. President Willie presented the surgeon with his testimonial. He came forward to speak, but the tears choked him, and he could not proceed. He asked God to bless the Saints.

June 14. The tug has brought us to New York. We have all passed the Doctor, and are now going to land.

June 15. Castle Garden, New York. I am sitting in the largest house I was ever in. We all landed safe, and got in here at 7.40 p.m. yesterday. Our names were called over, and we had to state where we were going, what money we had, and other particulars, which were entered into a book, and we then passed into the house.

Since I left you I have had all that I stood in need of, spiritually and temporally. May the God of Israel grant that you may be brought in safety to this beautiful land. I will write again from Iowa City.

Give my love to all my friends that may come within the sound of your voice or the reach of your pen. I remain your affectionate sister,

ANNA F. TAIT.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending June 30, 1856.

CONFERENCE.	AGENT.	AMOUNT.		
London	W. C. Dunbar	£666	17	7¾
Birmingham	B. W. Brindle	279	18	3½
Warwickshire	Henry Brown	143	18	10½
West Glamorganshire	John Davies	138	15	8½
East Glamorganshire	Thos. Stephens	102	5	0
Bradford	William Shiers	93	14	0
Sheffield	Wm. Brownlow	86	10	0½
Staffordshire	Charles Hall	82	17	5½
Herefordshire	Uriah Rickards	81	9	8½
Lincolnshire	Richard Harper	79	19	8½
Reading	James Frewin	76	15	5¾
South	Simon Irwin	75	17	7½
Norwich	James Woods	75	15	1
Derbyshire	Thomas Parkes	68	10	8
Hull	S. Pickering	66	8	11½
Durham	Joseph Doxford	64	5	5½
Edinburgh	P. Q. McComie	60	9	0
Liverpool	W. H. Perkes	60	6	5
Bedfordshire	Joseph Flitton	58	13	8½
Glasgow	John Hunter	57	16	10½
Monmouthshire	Michael Vaughan	57	14	8
Nottinghamshire	Josiah Holmes	55	6	2½
Wiltshire	William Norris	53	10	2½
Cambridgeshire	R. J. Townsend	51	10	7
Cheltenham	Thomas Clarke	51	3	6½
Manchester	Edward Oliver	50	9	8
Newcastle-on-Tyne	J. D. Wilson	49	1	5½
Southampton	James Rogers	48	1	1½
Lands End	John Kessell	47	18	11½
Kilmarnock	John Aird	46	13	6½
Leicestershire	John Mellor	44	13	1
Dublin	T. H. Rutledge	42	7	0½
Belfast	James McGhie	34	0	1½
Dorsetshire	Benjamin Elliot	28	1	10½
Shropshire	Edwin Taylor	27	18	11½
Late Herefordshire	John Preece	24	17	9
Carlisle	John Threlkeld	23	4	3
Worcestershire	George Sparkes	21	17	6½
Carried forward		£3179	16	3

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3179	16	3
Brecknockshire	John D. Jones	21	4	4½
Llanelly	Charles Harman	20	15	3½
Channel Islands	Elias Cave	18	9	7½
Dundee	J. L. Chalmers	12	3	3½
Flintshire	Thomas Green	9	18	7
Preston	John Holsall	9	16	0½
Caermarthenshire	William Jones	7	13	5½
Denbighshire	Griffith Roberts	6	7	5½
Isle of Man	James Duff	5	15	5½
Pembrokeshire	Edward D. Miles	4	18	2½
Dyffryn Conwy	Hugh Roberts	4	12	2
Anglesea	Evan S. Morgan	4	3	0
BRANCH.				
Derry	Hugh Sheppard	6	15	7
Tedbury	Joseph Walker	5	0	10
MISSION.				
Australian	Aug. Farnham	231	12	6
Sandwich Islands	P. B. Lewis	120	1	3½
Swiss and Italian	John L. Smith	94	17	10
French	G. D. Keaton	91	1	7½
Cape of Good Hope	Richard Provis	69	19	11½
Bombay	Hugh Findlay	19	13	4½
East India	N. V. Jones	9	14	11
Scandinavia	Hector C. Haight	7	9	10½
Malta		5	7	2
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
F. Merryweather		0	14	0
Dr. S. M. Brice, Iowa, U.S.A.		0	10	5
George H. Taylor		0	10	1
Frederick Mackay		0	5	3
(Errors excepted.)		£3971	5	11½

The Woodman's Song.

Tune—"*Petit Tambour.*"

Let soldiers sing of battle fields,
And sailors of the seas,
The miner of his golden stores,
The wealthy—power and ease;
But I will sing of kanyon life,
Of rocks, and valleys deep,
Of mountain trails, and snaggy roads
Along the winding steep.

CHORUS.

Tho' kanyon life's with danger rife,
The mountains we'll explore—
The Woodman's toil is for his home,
Ere winter shuts the door.

Before the sun o'ertops the hills,
The teamster's on his road,
His oxen slow through dust do go,
And creeks, to drag their load.
His merry song from morn to night,
Is gee-hip and gee-who,
Yet still his heart beats high with love,
The further he does go.
Tho' kanyon life's with danger rife, &c.

When heights are pass'd, the forest gain'd,
And cattle out the yoke,
Then ev'ry energy is strain'd
To fell the towering oak.
And when the wood is snaked, and piled,
Clothes torn, and limbs all sore,
His wish is then for morning light,
And home and friends once more.
Tho' kanyon life's with danger rife, &c.

The sun shines o'er his lonely path,
The air he breaths is pure,
No cares perplex the woodman's mind
Which great men's bliss obscure.

The highest mountain's less do share
The calm of sunny days,
O'ercap'd with snow and misty fogs,
They seldom feel its rays.
Tho' kanyon life's with danger rife, &c.

And should death throw his deadly dart,
'Twould give him no surprise,
He's learned this lesson in the woods,
"To live the best is wise;"
And should he come, he cares not when,
No terrors can him sieze,
He knows his work's to kill off men,
As woodmen fell the trees.
Tho' kanyon life's with danger rife, &c.

So here we go, gee-up, gee-who,
And now, and then, who-haw,
The whip's a goad to ev'ry rouge
Who off the line would draw.
All wise men should know how to drive,
Nor cruelty e'er deem
The only way, o'er rugged roads,
To drive the stubborn team.
Tho' kanyon life's with danger rife, &c.

The gloomy dusk, and cloudy air
Oft housewives' minds bewray,
They'll out, and in, and anxious stare,
In wonder why we stay.
At length the woodman's voice is heard,
His children shout, "he's come,"
Thus joy does crown his festive board,
Each night when he comes home.

G. S. L. City Theatre, Jan. 1855. LYON.

ADDRESSES.—W. C. Gregg, 10 South Street, Cambridge.
Mark H. Forscutt, J. Cooper's, near North Walsham, Norfolk.

Money List, July 4—11, 1856.

	£	s.	d.
Thomas Parkes	4	0	0
Simeon Pickering	1	2	6
Henry Brown	3	18	0
William C. Dunbar	26	17	0
John Hunter	9	10	0
Carried Forward	45	7	6

	£	s.	d.
Brought Forward	45	7	6
Charles Harman	2	7	6
Benjamin W. Brindle	10	0	0
John Threlkeld	2	0	0
	59	15	0

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 31, Vol. XVIII. Saturday, August 2, 1856. Price One Penny.

Obedience.

(*From the "Deseret News."*)

It is said that "Order is Heaven's first law," but where can such law find room without obedience?

In order to secure the advantages of a probation to the inhabitants of this planet, good and evil were set before them at a very early period of their earthly operations, and from that date until now there has been a constant warfare for supremacy between those two principles or powers. The evil principle has such power through the weaknesses of the flesh, which is its legitimate channel of operation, that, at times in the earth's history, it would almost seem that evil must prevail entirely. But the great adversary, notwithstanding his power and cunning, has always failed to thoroughly imbue his servants with the strong spirit of union, which is founded only upon the basis of strict obedience. For this reason, even when the dark shadow of the mantle of evil was enshrouding the whole earth, confusion, an inseparable attendant of error, has invariably prevented a combination of the powers of darkness sufficiently strong to entirely shut out the light of truth.

But good, on the other hand, is self-sustaining, and kindly offers its temporal and eternal benefits upon the pure principle of obedience. It may be asked, obedience to what? In brief, to the commandments of God. But how are those commandments to be distinguished? By that Spirit of Truth which is given to light the understanding of every one who cometh into the world, and which is increasingly continued with all who love and cleave to it.

Is there an eternal law of order connected with obedience? Most assuredly there is, or that confusion and lack of cementation, which so invariably characterizes the kingdom of darkness, would find way into the kingdom of light. And the world at large, through tradition and the stern requirements, for even a short lived temporal preservation, recognize the virtue of this law, so far as their short-sightedness will permit. They inculcate obedience to parents, to masters, rulers, and the laws they have devised for their government. Of far greater consequence is it that the Saints should observe this principle, and strive to fulfil its requirements to the fullest extent.

How? Let children obey their parents, who must also observe well that their counsels, instructions, and examples, are founded in righteousness, as those who are ever mindful that they have to render an account of their stewardship over such great blessings. But it is written, that "a house divided against itself cannot stand;" then if the husband and wife are at variance, they cannot expect that im-

plicit reliance upon their faithful guidance, which is so essential to the unity of that household and their progress in truth. It then becomes necessary, in the upward tendency of order as revealed from the heavens, that wives should be obedient to their husbands. But does it follow that husbands have the least shadow of license to tyranize over, oppress, or in any way ill use or ill advise their wives? Far from it, as every such act, with its consequences, will have to be accounted for.

When children obey their parents, and wives their husbands, in righteousness, and when all is union and virtue in the household, is that the end of the law? No, for the husband and all men must obey those who are placed over them in the providences of the Almighty, who doeth all things wisely, and setteth up one here, and pulleth down another there, whether an individual or a nation, as seemeth to Him good.

This principle of obedience is the strong chain of union which surrounds and firmly binds all the families, settlements, and entire numbers of the righteous, no matter how widely separated, and brings in its train the Spirit, the revelations and rich blessings of eternity. And any deviation therefrom, no matter how slight, will work a detriment commensurate with its extent.

The enemy is fully aware of the power of this principle, striving to introduce it among his followers, but they are so self-sufficient, so wise in their own eyes, that they constantly baffle the better laid plans of their file leader the devil. No sooner has he helped his servants to rig up a religious creed differing, he cares howsoever little, from the true faith, than up starts an ambitious or tender-conscience seceeder, and he must take him in tow, and modify and daub with untempered mortar, until he has nursed another high-minded bantling into existence. The spirit of disobedience has urged on the devil, against even his better judgment, to such a degree that the earth is full of sects and societies organized for the avowed purpose of attaining happiness, but, strange to say, showing little respect to their founder in the matter of union.

In martialing the forces of the two antagonistic powers at war upon the earth, a principle of combination will run through the powers of darkness, stronger as the day for supremacy approaches, until their numerous hosts, notwithstanding their millions of differences, are all arrayed under the black flag of error. It is then of vital importance, that those enlisted to obey the mandates of truth should strictly observe the lock step of obedience, that the same spirit may pervade each, from our file leader on the earth, President Brigham Young, to the least who loves righteousness and strives to walk in accordance therewith.

Report of Elder Joseph A. Young's Mission.

20, Rupert Street, Everton, Liverpool,
July 17, 1856.

Dear Brother Franklin—On the fourth day of June, 1854, I landed in this place, in company with yourself, and Elders Kimball, Grant, Ellsworth, Little, and W. G. Young. The same evening I had the privilege of bearing my testimony to the truth of "Mormonism," for the first time in England. I cannot describe my feelings at that time, but I remember that my speech extended over a period of ninety consecutive seconds.

On the sixth of June, I received an appointment to labour under the direction of Pastor John S. Fullmer, by whose counsel I travelled in the Liverpool district until the twenty-fourth. I attended the General Council of Elders, held at London on the 26th, 27th and 28th, where I met the greater part of the Elders presiding over the organizations of the Church in Europe; among whom I was happy to see many of my old and tried friends. By this visit I gained a tolerable understanding of our Church organization in this country.

From London I went to Manchester, where I was appointed to travel under the Presidency of Elder D. B. Dille. I remained in that Conference five months, in visiting among the Saints, and in endeavouring to assist my President in carrying out those measures which the wis-

dom of the Holy Spirit suggested. Elders Fullmer and Dille were very kind, doing all they could to promote my welfare. In this part of England, my father, on his mission in 1839-40, passed a part of his time. I found a few who had received the Gospel from him; and many times I met with the Saints in the same halls where he had formerly proclaimed life and salvation.

The first of December, in accordance with your suggestion, I repaired to Leeds and gained all the information I could from President Atwood, concerning the Bradford Conference, that I might be prepared to succeed him on the first day of 1855. I passed a very pleasant month with brother Atwood, and the many wise suggestions made by him during that time, have since been a continual assistance to me.

In 1855, I passed many happy days with the Saints; for they were very diligent in adding to the comfort and happiness of myself and brethren, by adhering to our counsel, and administering to our wants. I remember with gratitude the many manifestations of kindly feeling and deep interest which I received from Pastor C. G. Webb; nor were his counsels and teachings to myself and the Saints wanting in that thorough soundness of principle, which will enable us to become a proven people.

This year has been equally, perhaps more joyous, the faith and good works of the Saints having continued to steadily increase. The society and counsel of cousin William G. Young have been to me a prolific source of happiness and instruction. Never have I had more cause for thankfulness to the Lord, than during the eighteen months I have laboured in the Bradford Conference.

The 14th of February, current year, I called a Council of Travelling Elders, in Leeds, and, as three of them were on the eve of departure for Utah, we formed a small dinner party. Sundry edibles were made manifest, and were complimented with astonishing celerity. When desert was introduced, Elder J. A. Derry unpacked a mysterious looking parcel, which had occupied a prominent position by his side, and presented me, on behalf of the Bradford Conference, with an elegant, massive, silver goblet. Saints, let me here tender to you my heartfelt gratitude, for the many valuable expressions of your sincere attachment which I have received, and may our heavenly Father reward you with His choicest blessings, for the assistance you have ever rendered to His servants in time of need.

On Sunday, 29th June, I held my last Conference in Bradford. I was much pleased to see so good an attendance of Saints in the morning, and when they were called upon to sustain the authorities of the Church, the manner in which their hands were shown, spoke volumes of love and reverence for the "Lord's anointed." Elder D. A. Curtis was present, and felt full of the Spirit of God; he spoke twice during the day, giving good counsel, and exhorted the Saints to faithfulness. I inquired of brother David if he was satisfied to accept the Conference in its present condition, he replied that he was fully so, and as I had previously transferred to him all the business I could, before the end of the quarter, I now imparted to him all I knew about the Saints, and formally resigned the Conference into his charge. In looking over the Conference accounts for the time I had passed there, I find that we have emigrated 110 persons, and added to the Church, by baptism, 214 souls. I am thankful to God for having thus prospered our labours.

In company with brother William, I was at Sheffield on the 22nd June, at Bradford on the 29th, and at Hull on the 13th instant, in all of which Conferences the law of tithing has been introduced. I feel to thank God for the extension of this principle, to the Saints in this country, fully realizing that it is one of the most important which has been revealed to them. Not only do I feel this donation of property necessary in strengthening the work here, and in assisting foreign missions which are weak, but also that every Saint who practises this law, may thereby, in accordance with the words of the Prophet Joseph, become entitled to an inheritance with the Saints in Zion. I sincerely desire that our people may perceive this law in all of its desirableness, adopt it in their practice, and thus inherit all the blessings, resulting from obedience. It was by brother William's request that I have been travelling with him through his Pastorate, and I have endeavoured to assist him all I could, in dispatching the many items of business claiming attention, also in seeking to strengthen the Saints in the cause of righteousness.

In course of the past two years, I have had the privilege, through the kindness of yourself and my Pastors, of visiting Denmark, Sweden, Wales, and Scotland, also many of the principal cities of England; in all of which places, I have found the Saints a kind, warm-hearted people, ready to serve God and keep His commandments. I feel thankful to them, and to the servants of the Lord who have been Presiding for the warm welcome and many favours received while travelling through these lands.

Wherever I have found Saints, during my late wanderings, the names of yourself and Elders Spencer and Wheelock are known only to be beloved and respected for the many exertions made by you and them, to implant the seeds of eternal happiness in the great vineyard of the Lord. I feel proud in the belief, that, since my arrival in this country, I have succeeded in obtaining the intimate friendship of many of my brethren, among whom I first remember, the above mentioned. Had I gained nothing more, I should still be abundantly repaid for a two-and-a-half years absence from home. In reflecting upon the limited experience I had, when placed to administer in a responsible situation, my heart overflows with gratitude to God and my brethren, for the great forbearance and many blessings I have received from Him and them, nor can a life of heartfelt, diligent service scarcely cancel the obligation.

Dear brother Franklin, previous to my departure, I have taken the liberty of writing you this sketch of my ministry; feeling that it would prove acceptable. That the Lord may ever bless you, and all His faithful people, is the sincere desire of

JOSEPH A. YOUNG.

History of Joseph Smith.

(*Continued from page* 473.)

[April, 1841.]

Wednesday, 7th.

Minutes of the General Conference of the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, Illinois, on the seventh day of April, one thousand eight hundred and forty-one, at ten o'clock, a.m., when the names of the Presidents of the several Quorums were called, who took their seats on the stand, and their Counsellors in front. The meeting was called to order. Choir sung a hymn; prayer by William Law.

The Clerk then read the report of the First Presidency, as follows—

REPORT OF THE FIRST PRESIDENCY.

The Presidency of the Church of Jesus Christ of Latter-day Saints, feel great pleasure in assembling with the Saints at another General Conference, under circumstances so auspicious and cheering; and with grateful hearts to Almighty God for His providential regard, they cordially unite with the Saints, on this occasion, in ascribing honour, glory, and blessing to His Holy name.

It is with unfeigned pleasure that they have to make known the steady and rapid increase of the Church in this State, the United States, and Europe. The anxiety to become acquainted with the principles of the Gospel, on every hand is intense, and the cry of "come over and help us," is reaching the Elders on the wings of every wind; while thousands who have heard the Gospel have become obedient thereto, and are rejoicing in its gifts and blessings. Prejudice, with its attendant train of evils, is giving way before the force of truth, whose benign rays are penetrating the nations afar off.

The reports from the Twelve Apostles in Europe are very satisfactory, and state that the work continues to progress with unparalleled rapidity, and that the harvest is truly great. In the Eastern States the faithful labourers are successful, and many are flocking to the standard of truth. Nor is the South keeping back. Churches have been raised up in the Southern and Western States, and a very pressing invitation has been received from New Orleans, for some of the Elders to visit that city; which has been complied with. In our own State and immediate neighbourhood, many are avowing their attachment to the principles of our holy religion, and have become obedient to the faith.

Peace and prosperity attend us; and we have favour in the sight of God and virtuous men. The time was, when we were looked upon as deceivers, and that "Mormonism" would soon pass away, come to nought, and be forgotten. But the time has gone by,

when it was looked upon as a transient matter, or a bubble on the wave, and it is now taking a deep hold in the hearts and affections of all those who are noble-minded enough to lay aside the prejudice of education, and investigate the subject with candour and honesty. The truth, like the sturdy oak, has stood unhurt amid the contending elements, which have beat upon it with tremendous force. The floods have rolled, wave after wave, in quick succession, and have not swallowed it up. "They have lifted up their voice, O Lord; the floods have lifted up their voice; but the Lord of Hosts is mightier than the mighty waves of the sea," nor have the flames of persecution, with all the influence of mobs, been able to destroy it; but like Moses' bush, it has stood unconsumed, and now at this moment presents an important spectacle both to men and angels. Where can we turn our eyes to behold such another. We contemplate a people who have embraced a system of religion, unpopular, and the adherence to which has brought upon them repeated persecutions. A people who, for their love to God, and attachment to His cause, have suffered hunger, nakedness, perils, and almost every privation. A people, who, for the sake of their religion, have had to mourn the premature deaths of parents, husbands, wives, and children. A people, who have preferred death to slavery and hypocrisy, and have honourably maintained their characters, and stood firm and immovable, in times that have tried men's souls. Stand fast, ye Saints of God, hold on a little while longer, and the storm of life will be past, and you will be rewarded by that God whose servants you are, and who will duly appreciate all your toils and afflictions for Christ's sake and the Gospel's. Your names will be handed down to posterity as Saints of God, and virtuous men.

But we hope that those scenes of blood and gore will never more occur, but that many, very many, such scenes as the present will be witnessed by the Saints, and that in the Temple, the foundation of which has been so happily laid, will the Saints of the Most High continue to congregate from year to year in peace and safety.

From the kind and generous feelings, manifested by the citizens of this State, since our sojourn among them, we may continue to expect the enjoyment of all the blessings of civil and religious liberty, guaranteed by the Constitution. The citizens of Illinois have done themselves honour, in throwing the mantle of the Constitution over a persecuted and afflicted people; and have given evident proof that they are not only in the enjoyment of the privileges of freemen themselves, but that they willingly and cheerfully extend that invaluable blessing to others, and that they freely award to faithfulness and virtue their due.

The proceedings of the Legislature, in regard to the citizens of this place, have been marked with philanthropy and benevolence; and they have laid us under great and lasting obligations, in granting us the several liberal charters we now enjoy, and by which we hope to prosper until our city becomes the most splendid, our University the most learned, and our Legion the most effective of any in the Union. In the language of one of our own poets, we would say—

In Illinois we've found a safe retreat,
A home, a shelter from oppressions dire;
Where we can worship God as we think right,
And mobbers come not to disturb our peace;
Where we can live and hope for better days,
Enjoy again our liberty, our rights:
That social intercourse which freedom grants,
And charity requires of man to man.
And long may charity pervade each breast,
And long may Illinois remain the scene
Of rich prosperity, by *peace secured.*

In consequence of the impoverished condition of the Saints, the buildings which are in course of erection do not progress as fast as could be desired; but from the interest which is generally manifested by the Saints at large, we hope to accomplish much by a combination of effort, and a concentration of action, and erect the Temple and other public buildings, which we so much need for our mutual instruction and the education of our children.

From the reports which have been received, we may expect a large emigration this season. The proclamation which was sent, some time ago, to the Churches abroad, has been responded to, and great numbers are making preparations to come and locate themselves in this City and vicinity.

From what we now witness, we are led to look forward with pleasing anticipation to the future, and soon expect to see the thousands of Israel flocking to this region in obedience to the heavenly command; numerous habitations of the Saints thickly studding the flowery and wide-spread prairies of Illinois; temples for the worship of our God erecting in various parts, and great peace resting upon Israel.

We would call the attention of the Saints more particularly to the building of the Temple, for on its speedy erection great blessings depend. The zeal which is manifested by the Saints in this City is, indeed, praiseworthy, and, we hope will be imitated by the Saints in the various Stakes and Branches of the Church, and that those who cannot contribute labour will bring their gold and their silver, their brass and their iron, with the pine tree, and box tree, to beautify the same.

We are glad to hear of the organization

of the different Quorums in this City, and hope that the organization will be attended to in every Stake and Branch of the Church, for the Almighty is a lover of order and good government.

From the faith and enterprise of the Saints generally, we feel greatly encouraged and cheerfully attend to the important duties devolving upon us, knowing that we not only have the approval of heaven, but that our efforts for the establishing of Zion and the spread of truth, are cheerfully seconded by the thousands of Israel.

In conclusion we would say, brethren, be faithful, let your love and moderation be known unto all men; be patient, be mindful to observe all the commandments of your Heavenly Father, and the God of all grace shall bless you. Even so. Amen.

JOSEPH SMITH, President.

R. B. THOMPSON, Clerk.

On motion, Resolved that the report be printed in the "Times and Seasons."

President Rigdon arose and stated, that, in consequence of weakness from his labours of yesterday, he would call upon General John C. Bennett to officiate in his place.

General Bennett then read the revelations from "The Book of the Law of the Lord," which had been received since the last General Conference, in relation to writing a proclamation to the kings of the earth, building a Temple in Nauvoo, the organization of the Church, &c.

President Joseph Smith rose, and made some observations in explanation of the same; and likewise of the necessity which existed of building the Temple, that the Saints might have a suitable place for worshipping the Almighty; and also the building of the Nauvoo Boarding House, that suitable accommodations may be afforded for the strangers who visit this City.

The Choir sung a hymn, and the meeting adjourned for one hour.

Conference met pursuant to adjournment, and was called to order by William Law.

Choir sung a hymn, and President William Marks addressed the throne of grace.

General Bennett read the charters granted by the Legislature of this State, for incorporating "the City of Nauvoo," "the Nauvoo Legion," "the University of the City of Nauvoo," "the Agricultural and Manufacturing Association," and "the Nauvoo House Association."

On motion, Resolved that the charters now read be received by the Church.

President Don Carlos Smith arose, and gave an exhortation to the assembly.

General John C. Bennett then spoke at some length on the present situation, prospects, and condition of the Church, and remarked that the hand of God must indeed be visible, in accomplishing the great blessings and prosperity of the Church, and called upon the Saints to be faithful and obedient in all things, and likewise forcibly and eloquently urged the necessity of being united in all their movements; and before he sat down, he wished to know how many of the Saints who were present felt disposed to continue to act in concert, and follow the instructions of the First Presidency; and called upon all those who did so, to arise on their feet—when immediately the Saints, almost without exception, arose.

The Choir sung a hymn, and the meeting after prayer, adjourned until to-morrow morning.

The Twelve Apostles were busy in council, visiting the Saints in Manchester, and in the evening supped at Mother Miller's.

Thursday, 8th.

Thursday morning, April 8. At an early hour this morning the different Quorums, who had previously been organized, came to the ground and took their seats as follows: The First Presidency, with the Presidents of the Quorums on the stand, the High Council on the front of the stand, the High Priesthood on the front to the right of the stand, the Seventies immediately behind the High Priesthood, the Elders in the front to the left, the Lesser Priesthood on the right.

On motion, Resolved, that this Conference continue until Sunday evening.

President Joseph Smith declared the rule of voting to be, a majority in each Quorum; exhorted them to deliberation, faith, and prayer; and that they should be strict and impartial in their examinations. He then told them that the Presidents of the different Quorums would be presented before them for their acceptance or rejection.

Bishop Whitney then presented the First Presidency to the Lesser Priesthood. President J. A. Hicks presented them to the Elders' Quorum. President Joseph Young presented them to the Quorums of the Seventies. President Don Carlos Smith presented them to the High Priests' Quorum. Counsellor Elias Higbee presented them to the High Council; and the Clerk then presented them to the Presidents of all the Quorums on the stand, and they were unanimously accepted. John C. Bennett was presented, with the First Presidency, as Assistant President until President Rigdon's health should be restored.

The Presidents and Counsellors belonging to the several Quorums were then presented to each Quorum separately, for approval or rejection, when the following persons were objected to, viz., John A. Hicks, President of the Elders' Quorum; Alanson Ripley,

Bishop; Elder John E. Page, one of the Twelve Apostles; and Noah Packard, High Priest. Bishop Newel K. Whitney moved their cases be laid over, to be tried before their several Quorums.

President Joseph Smith presented the building committee of the "House of the Lord," viz., Alpheus Cutler, Reynolds Cahoon, and Elias Higbee, to the several Quorums collectively, and were unanimously received.

President Smith observed, that it was necessary that some one should be appointed to fill the Quorum of the Twelve Apostles, in the room of the late Elder David W. Patten; whereupon President Rigdon nominated Elder Lyman Wight to that office; which was unanimously accepted. Elder Wight stated, that it was an office of great honour and responsibility, and he felt inadequate to the task; but, inasmuch as it was the wish of the authorities of the Church, that he should take that office, he would endeavour to magnify it.

Resolved: That James Allred be appointed to the office of High Councillor, in the place of Charles C. Rich, who had been chosen a Counsellor to the President of this Stake, and that Leonard Soby be appointed one of the High Council, in the room of David Dort, deceased.

The Choir sung a hymn, and after prayer by President Rigdon, the meeting adjourned for two hours.

Conference met pursuant to adjournment. A hymn was sung by the Choir.

President Rigdon delivered an interesting discourse on the subject of "Baptism for the dead."

President Joseph Smith followed on the same subject; and threw considerable light on the doctrine which had been investigated.

The Choir then sung a hymn; and after prayer by Elder William Smith, Conference adjourned until to-morrow morning at 10 o'clock.

Friday, 9th.

Friday morning, Conference met pursuant to adjournment.

The Quorums reported that they had investigated the conduct of the persons who had been objected to, and that they had rejected Alanson Ripley and James Foster. Leave was given to James Foster to make a few remarks respecting the charges preferred against him; after which it was resolved that Elder James Foster continue his standing in the Church. Resolved: That, as Alanson Ripley has not appeared to answer the charges preferred against him, that his Bishopric be taken from him.

President Joseph Smith made some observations respecting the duty of the several Quorums, in sending their members into the vineyard, and also stated that labour on the Temple would be as acceptable to the Lord, as preaching in the world, and that it was necessary that some agents should be appointed to collect funds for building the Temple.

Resolved: That John Murdoch, Lyman Wight, William Smith, Henry William Miller, Amasa Lyman, Leonard Soby, Gehiel Savage, and Zenos H. Gurley be appointed to travel and collect funds for the same.

A hymn was then sung by the Choir. Prayer by President Don Carlos Smith.

President Joseph Smith then stated that he should resign the meeting to the Presidency of the Stake, and the President of the High Priests' Quorum.

The building committee were called upon to address the assembly. Elder Cahoon spoke at length on the importance of building the Temple, and called upon the Saints to assist them in their great undertaking. Elder Alpheus Cutler made some very appropriate remarks.

Conference adjourned one hour.

Conference met pursuant to adjournment.

Elias Higbee spoke on the same subject. Elder Lyman Wight then came forward and addressed the meeting at considerable length.

The Clerk read a letter from Elder John Taylor in England, to President Joseph Smith, which gave an account of the prosperity of the work of the Lord in that land.

On motion, adjourned till to-morrow morning at 10 o'clock.

The Twelve Apostles visited the Zoological Gardens at Manchester, England.

Elder W. J. Barrett writes from Australia; "he had arrived safe at Adelaide, after a rough passage, but had not baptized any persons. The obstacles to the introduction of the work of the Lord are very great, the people giving themselves up to prostitution, drunkenness and extortion."

Saturday, 10th. The weather was unfavourable, consequently no business was transacted.

Sunday, 11th. The Conference again met.

Elder Zenos H. Gurley preached on the literal fulfilment of prophecy.

President Rigdon made some observations on baptism for the remission of sins.

Conference adjourned for one hour.

Conference met, and was addressed by the Bishops of the Stake, who stated the situation of the poor who had to be supported, and called upon the Saints to assist in relieving the necessities of the widows and fatherless.

Elder Lyman Wight made some observations on the subject.

President Joseph Smith then addressed the assembly, and stated, that in consequence

of the severity of the weather the Saints had not received as much instruction as he desired, and that some things would have to be laid over until the next Conference. As there were many who wished to be baptized, they would now go to the water, and give them opportunity.

The procession was then organized, and proceeded to the Mississippi.

After the baptisms were over, the Conference adjourned to the first of October next.

JOSEPH SMITH, President,

R. B. THOMPSON, Clerk.

Bolton, April 11, 1841.

Elder P. P. Pratt—I thought good to give your readers (through the medium of the *Star*) a short account of my labours in England. I landed in Liverpool on the 6th of April, 1840; and, after attending the Preston Conference, I went to the Staffordshire Potteries, where there were about 100 Saints; I remained there three months. The work continued to prosper, and 80 were added to the Church in that time. I then left the Church there to the care of Elder Alfred Cordon, and, in company with Elders Kimball and Woodruff, visited the Churches in Herefordshire and vicinity. Hundreds received our testimony, and were baptized. From thence we proceeded to London, where we met with much difficulty in introducing the fulness of the Gospel; the hearts of the people were barred against the truth, but the Lord blessed our labours, and we succeeded in establishing a Branch of the Church there. My health being poor, I was counselled by my brethren of the Twelve Apostles to return to the field of my former labours in Staffordshire; which I did, leaving in London but eleven members. Since that time, my labours have been chiefly confined to the limits of the Staffordshire Conference, which has, until lately, included Birmingham and Macclesfield, containing 18 Branches of the Church, 580 members having been added since the time I commenced labouring there. Many have been called to the ministry, who are faithful men, and willing to receive counsel. Although I have suffered much bodily affliction during the past year, the Lord has blessed my labours abundantly, and I can say I never enjoyed myself better in the discharge of my duty, than I have on this mission. Among the greatest blessings I have enjoyed, has been the privilege of attending four General Conferences, and meeting in Council with the Twelve Apostles. I can assure you that a meeting with those in whose company I have suffered so much tribulation for the Gospel's sake, both at home and abroad, by land and sea, is to me a privilege indeed. I am now preparing to return home with my brethren, according to the instructions of the First Presidency of the Church; and, as I take my leave of the Saints in this land, my prayer to God is that he will preserve His people from the hand of Satan, and prepare them for the coming Redeemer, who is near at hand.

I remain your servant for the Gospel's sake,

GEO. A. SMITH.

Tuesday, 13th. Elder H. C. Kimball left Manchester for Preston.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 2, 1856.

APPOINTMENT OF MISSIONARIES.—At a General Conference, held at Great Salt Lake City on the 6th of April last, the following Elders were appointed on missions to the Eastern Hemisphere—Presidents Orson Pratt and Ezra T. Benson, of the Council of the Twelve; Elders Phineas H. Young, Truman O. Angell, Thomas R. King, Elijah E. Holden, Peter Robison, John A. Ray, William Pace, Isaac Higbee, William Miller, Almerin Graw, Henry J. Doremus, James Beck, Lorenzo H. Hatch, Jacob Gibson, Jesse Hobson, Miles Romney, James Taylor, Thomas Bladen, and James Ure.

ARRIVAL.—Elder William Miller, who crossed the Plains with President O. Pratt and company, sailed from New York, July 5, on the steamer *Atlantic*, and arrived in Liverpool, July 16, in good health, prepared to enter joyfully upon the duties of his mission.

Foreign Correspondence.

IOWA.

L. D. S. Camp, near Iowa City,
Iowa, June 22, 1856.

President F. D. Richards.

Dear Brother—In reply to your favours of the 8th and 27th May, I am happy to inform you that everything moves along well with us, even better than I could have anticipated. . . . . .

The *Thornton's* passengers I am expecting in a day or two. I received, on the 20th, a message of their arrival, but without date, and the telegraphic element becomes very lazy when it points its course westward. From New York a messenger will arrive here some days a-head of his own message sent to announce his coming.

It will give you much joy to learn that the hand-cart experiment is now being fairly, and so far, most successfully tested. Captain Edmund Ellsworth left here on the 9th, with 274 souls, accompained by Elders Oakley and Butler as assistants. Captain D. D. McArthur left on the 11th, with 221 souls, accompanied by Elders Crandall and Leonard as assistants. These, numbering in all 497 souls, embraced 104 of the *S. Curling's* company, and their fit-out was, together, 100 hand-carts, 5 wagons, 24 oxen, 4 mules, 25 tents, and provisions to Florence. Brother Ferguson visited their camps 35 miles out, and accompanied them during a portion of a morning's march. He reports that, though their first two days' travel were good marches for strong men, considering the sandy roads, he never visited a camp of travelling Saints so cheerful and universally happy. All were full of faith in God, and the fulfilment of His promises through His servants, and what few doubts existed in the minds of half-weakly believers, had all vanished when they saw the reality before them. The weak and feeble had already begun to gather strength; the sick were fast recovering, and the power of God was made abundantly manifest in the pouring out of His Spirit upon the people. Much credit is due, not only to the brethren in charge of the companies, but to the native Presidents of Conferences, who emulated each other in setting an example of putting in practice the theories they had taught their flocks in their fields of labour in their own country. The remainder of the *S. Curling's* company of Fund passengers will leave to-morrow, numbering about 320 souls. They are organized with Elder Edward Bunker as their Captain, assisted by Elders David Grant, John Parry, and Geo. W. Davis. To fit out these companies, brothers Grant and Kimball succeeded in purchasing, in the vicinity of Weston, a few cattle and mules, which, including travelling expenses, average nearly $85 per yoke for oxen, and $120 per head for mules. Since then cattle have lowered, some in value, and brothers Van Cott and Grant have purchased about sufficient to fit out the independent hand-cart and ordinary dependent companies, at an average of from $38 to $65 per yoke, cows will cost from $15 to $18 each. These will be furnished at the Bluffs with the through fit-out. They have also contracted for young stock to supply the demands already made at the rate of $7 for yearling and $12 for two-years-old heifers; dry cows $15 each. Brother George has also purchased and brought in 16 head of mules at $110, which, with seven or eight which brother Van Cott has got, will make sufficient for a mule team to each 500 of the Fund companies, and for those who will cross the Plains with you. . . . . .

I am looking for brother Van Cott daily, with the general drove of cattle, from which I expect to supply the ordinary passengers who are here, as well as those coming, with whose names you have furnished me. The first company of wagons left Florence about the 6th instant, of which, by my appointment, Elder P. C. Merrill took charge. Elder Peterson's company were expected to accompany them. Elder Joseph France left in company with Captains Ellsworth and McArthur, with the appointment to take charge, on his arrival, of such of the Saints congregated there from St. Louis and other parts, as would form the second company of wagons.

Business having called me down to St. Louis a few days, I was much rejoiced, on the 14th, to meet brother Erastus, together with brothers G. A. Smith, E. T. Benson, Orson Pratt, and the other brethren bound eastward. Brother Erastus accompanied me here. He leaves to-morrow for St. Louis, and is in tolerable health. I expect he will meet the *Horizon's* company at Boston, and, having a copy of that portion of your letter pertaining to the business of that company, will give it the necessary attention. I will continue to draw upon you, as heretofore, until I shall have completed the money part of the season's operations. I shall expect to meet you at Florence, and will endeavour to have the mules harnessed and whip in hand on your arrival, and a crust of bread in pocket . . .

The health of the camp is unusually good this season. My own is also excellent. Truly the Lord has been with us, and has favoured the opening of the new route. Since we have taken the making of the hand-carts into our own hands, it is getting along beyond our best calculations. Brother Webb has been most faithful and successful in the charge of this department. The Church goods, sent by the *Thornton*, were already ordered to this place, and will have the proper attention.

Brothers Ferguson, McAllister, Grant, Webb, and the brethren generally, join me in much love to yourself, brothers Cyrus, Little, Dunbar, Linforth, Calkin, Williams, Turnbull, and all the Saints. May success be multiplied to you in all your exertions.

Faithfully in Christ,
DANIEL SPENCER.

PIEDMONT—ITALY.

Parustino, June 16, 1856.

President F. D. Richards.

Dear Brother—I embrace the present opportunity of communicating the progress of our labours, and the present position of the work in the Italian mission, before your departure for the land of Zion.

Since my last communication, dated June 13, 1855, our labours have been measurably blessed; twenty new members have been added to our numbers, and one who was cut off has been re-baptized. Our progress seems very little, as we look at it daily, nevertheless, the retrospect proves that we have not been standing still, and we praise God that He has enabled us to accomplish so much, and humbly ask Him to increase our faith, and aid us by His Holy Spirit to accomplish more in the future.

The Priesthood are united, and, with the Saints, are humble and obedient to the commandments of God. Through their ignorance, and the small supply of works in the French language, their progress in the principles is rather slow, yet they manifest more and more the spirit of "Mormonism." Since your visit, the Saints are very desirous to acquire a knowledge of the English language. Three of the sisters have made considerable progress, and are far ahead of any of the brethren, and if they possessed a knowledge of their own language, would soon be able to write and speak English. Elder Rubin finds it hard work, nevertheless, he sticks to it, and hopes he will be able to speak to you the next time he sees you. The Saints speak often *de l'aimable apotre frere Richards*, and they are not ashamed to testify that you are a true Prophet, for they realized the fulfilment of the prophecy you uttered at the Conference, touching the sufferings of the Saints last winter. They say they wish you could come and see them again before you return to Zion, for, though they could not understand the English language, they felt greatly blessed and strengthened by the good Spirit which you and the brethren brought with you. Indeed, we know that it gave new life to the Italian mission, and we look forward for the accomplishment of every word that was uttered, relative to the progress of the work in Italy.

The people are very quiet at present, and the ministers say but little about the "Mormons," but the spirit of the people changes very often, one week they will salute you kindly, and the next they will hardly look at you. A few who are downright wicked will throw stones sometimes, but they are very careful not to let you see them do it, for fear of the law. Last week, a very favourable letter arrived here from the Valley, from brother Cardon to his daughter, who is not a member of our Church, which seems to restrain the prejudices of the people, for a little time. Through my visit to England, and my stay at Geneva, for a little time,

I have not yet established myself in the City of Turin, but shall do so on the first of next month. A brother whom we have baptized lately, invited me to go to Turin with him last week, and while there, he took three rooms, two for himself and wife, and one for me. I am to live with them. I feel that the Lord has answered our prayers, brother Franklin, in this respect, and that He will make me the instrument of establishing a Turin Branch, of the Church of Jesus Christ of Latter-day Saints, before the close of 1856. I earnestly desire the continuation of your faith and prayers, and those of the Saints under your Presidency, for the accomplishment of this object.

I have made considerable progress *nella lingua Italiana*, but for want of practice I cannot speak it without difficulty. There are a few favourable to the work in the valleys among the Protestants, but our efforts have been ineffectual heretofore among the Catholics, yet we do not doubt, but that the Lord will awaken them soon, and that proud Italy, will yield up her sons and daughters to the kingdom of God.

The judgments of God continue to manifest themselves among the vines and fruit trees. Only a week ago, the vines were looking beautiful, and the hopes of the people seemed bright, but before Saturday the malady was visible, and had commenced its work of destruction. The fruit trees seem as though they had been traversed with a flame of fire, and the cherries, plumbs, and other early fruits drop, rotten from the trees. Some of the would be wise, say, that none of these things transpired until the "Mormons" arrived, and they firmly believe that we are the "Jonahs," and threaten us that if the plagues don't stop soon, they will "throw us overboard" for proof.

There has been great talk among the people of a war between this nation and Austria, for the recovery of Venice and Lombardy, which the Austrians took from the King of Sardinia, in the war of 1848. However, no one believes it will take place without the *appui* of France and England. Government is filling all its granaries with provisions for men and horses—so they are expecting something.

President J. L. Smith has been very kind in forwarding to me the *Deseret News*, and every information possible, and, with the *Stars* and *Journal of Discourses* that I receive from the Office, I have been pretty well informed concerning the news of the Church. They all bear testimony that God is with His people, and that while the nations of the earth are sinking, Zion is rising, and that if she is not already, she soon will be, the highest, and mightiest on the earth.

In concluding this letter, permit me brother Franklin, to thank you in the name of the Italian Saints, for the attention you have paid to this mission, and be assured that our prayers will continue to the God of Joseph, for your safe return to the bosom of your family, and that you may continue to progress with the Prophets and Apostles of God for ever.

The Saints, with Elder Rubän, send you their salutations. Remember me kindly to President Wheelock, to Elders Williams, Turnbull, and the rest of the brethren, and believe me, your affectionate brother,

SAMUEL FRANCIS.

FRENCH MISSION—CHANNEL ISLANDS.

4 Unity Terrace, St. Helier's, Jersey,
July 3, 1856.

President F. D. Richards.

Dear Brother—I take my pen to inform you of the condition of the work in this mission.

We held a Conference at St. Heliers on the 15th ult., and we had a time of rejoicing. We were favoured with the presence of Elder W. C. Dunbar, who gave us much good teaching; his visit was a blessing unto us all. We were also favoured with a visit from Elder F. Kerby.

The Saints in France are feeling well. Three persons were baptised in Paris last month. There are a few others who are favourable to the work.

We have only baptized 11 in the Channel Islands the past half year, but we have done a good work in cutting off a number of dead members that stood in the way. There are others that we are obliged to carry on our back; and, if they don't soon learn to walk alone, we shall be obliged to throw them off; they have been carried a long time.

A deadening influence seems to hang over these isles; and a careless and indifferent feeling, in relation to the Gospel,

seems to characterize the people — the Jersey people especially. Even many of the Saints, who have been in the Church a long time, cannot seem to shake off that drowsy feeling. The Jersey Saints require a constant stimulant. With a few worthy exceptions, they are like a blacksmith's fire that will only burn while it is blown. The work would flourish more if there was an experienced, energetic man in Jersey. I was glad to learn from the *Star* that there are so many Elders from Zion coming to these lands. I think I may reasonably hope now to get a little help soon.

I feel the responsibility of my position. I have had a great weight on my mind, especially of late, not seeing the work go on as I should like. I have been staying in Jersey a few weeks, and have been doing my best to stir up the Saints to renewed diligence, and to bring the work before the notice of the public, by causing our works to be circulated by gift and loan, by giving lectures at our meeting room, and by preaching in the open air. It has been my constant study and prayer to know what I could do to advance the cause. When I received Elder Kay's letter, it relieved my mind of a great burden, and caused my heart to rejoice. In that I consider my prayers are answered; for I believe that, by the means suggested in Elder Kay's letter, great good will be done; and I mean to set about it immediately. To commence with, please forward us 1000 of *Marriage and Morals in Utah*, at your earliest convenience. . . . . .

This Conference is poor, and only numbers 115, and the cause is supported by a few of them. There are as many as six and seven members of the Church in one family. . . . . .

To give you an idea of the condition of the Saints here, there was not one of them rich enough to lend 10s., the other week. Although the Saints are poor, I believe they could do more for the cause if they had more faith. I do not believe in the word *can't*, so I shall go to with all my might to raise means to enable me to follow the example of Elder Kay.

The Saints in France are feeling well in the work; and they are doing what little they can to further it.

With a kind remembrance to Elders Little, Linforth, and all the brethren in the Office, I remain your devoted brother,

G. D. KEATON.

P.S.—I should be glad if you would forward me the *Mormon* weekly. I would also like to have the *Western Standard* from the first Number.

G. D. KEATON.

Home Correspondence.

LIVERPOOL.

20, Rupert Street, Liverpool,
July 16, 1856.

President F. D. Richards.

Dear Brother—Having arrived at this place on Sunday evening, the 13th inst., per steamer *America*, from Boston, I feel impressed to give you a brief sketch of our travels, while journeying to Europe. I received my appointment to come to England, in conjunction with several others, at a General Conference held at G. S. L City in April last. In accordance therewith, I left our mountain home on the 22nd of the same month, in company with Presidents Orson Pratt, E. T. Benson, Erastus Snow, Hon. G. A. Smith, and about twenty-six missionaries, destined for the States, and Europe. We came out to Emigration kanyon on the morning of the 22nd, and were accompanied by President Young, Elders Woodruff and others, who organized our camp, and blessed us took their leave, and returned to the City.

We continued our journey without interruption, until the following Saturday evening, when we arrived at Fort Bridger. We found the brethren well at that place, and in a prosperous condition, We remained with them over the Sabbath, and on Monday resumed our journey. We arrived at Green River on the 30th; found no difficulty in fording the streams, and pursued our journey towards the South Pass, at which place we arrived May 3, and

passed onwards to Alkali Springs, on the new route south of the Sweet Water; here we camped for the night, the wind veered to the N.W., blowing a perfect gale. In the morning we found ourselves buried in snow, without wood or water suitable for man or beast; and what little feed there was, was covered with 1½ feet of snow. The gale continued throughout the day. We found it impossible to remain here any length of time. To preserve our lives and that of our animals, during the day, two of the brethren volunteered to go in search of some place on the Sweet Water, where we could find a better encampment, also fuel and water for the company. After about two hours diligent search they returned, informing us that they had found the stream and a good camping ground. Our teams were immediately harnessed, but we found it impossible to drive them against the storm. The company was then divided, one party going a-head to break the road through the snow, while the others led their teams by the bit. Thus, with great exertion, we made our way to the new camp ground, where we found wood and water in abundance, also some willows and brush for our horses to feed on, and which served as a shelter from the beating storm. With the aid of our blankets, and all other available articles, we preserved the lives of our animals from the cold; here we tarried two nights, during which time we fed them on crackers, and flour, to preserve them from starvation.

On the morning of the 6th, we found that two of our horses had died during the night. The storm having ceased, we again pursued our journey, some of the brethren keeping in advance to clear the roads for our teams. We were compelled to follow the ridges and high lands, to avoid the great depth of snow which had drifted into the valleys, until we again arrived at the Sweet Water, May 8; here our hearts were made glad by the appearance of the earth, and a little grass for our weary animals.

As we travelled down the Sweet Water feed grew better, until we arrived at the Platte, where, for the first time since our departure from the Valley, we found feed sufficient for our horses and mules. Notwithstanding our own supplies were nearly exhausted, we felt greatly encouraged.

May 13, we arrived at a military post on the Platte, where we replenished our stock of provisions and prosecuted our journey to Laramie, at which place we arrived on the 18th; here we again replenished our stock of provisions, and proceeded down the Platte until we arrived at Fort Kearney. At this place we learned that the Cheyene Indians were somewhat troublesome on our route. We passed on, feeling to trust in Him who had called us on our mission. We experienced no difficulty with the Indians, although we met a war party on the Little Blue, who had, the morning previous, surrounded a trading post on the Big Blue, and had taken large quantities of stores and provisions. At the latter place we camped for the night. While here, a runner came in from Little Blue, bringing intelligence that the war party we had met had shot two Californian emigrants, one being mortally wounded, and the other left in a precarious condition; they abused the women, and plundered the wagons. We passed on, taking care to keep a strong guard every night till we arrived at Atchison, on the Missouri river, on June 8.

Our company took passage on board the steamer *Polar Star* for St. Louis, where President E. Snow and Elder J. W. Coward remained, in accordance with their appointment. At St. Louis, most of the company separated. Hon. G. A. Smith, Utah delegate to Congress, was accompanied by President E. T. Benson to Washington. The Elders generally, on missions, met at New York to take passage to England. On meeting with brothers Pratt and Benson, it was deemed advisable that I should, in conjunction with them, and the following Elders—T. O. Angell and L. H. Hatch, take my passage on board the steamer *America*, which sailed from Boston for Liverpool on the 2nd instant, arriving at the latter place, as before stated, on the 13th instant. During our passage to this place, on ship-board, two or three lectures were delivered, by Professor Pratt and myself, on the principles of the Gospel, which were listened to with much interest and respect by the passengers on board.

Faithfully,

Your brother in Christ,

P. H. YOUNG.

NEWCASTLE-ON-TYNE, CARLISLE AND DURHAM CONFERENCES.

8, Ravensworth street, Bishopwearmouth, Sunderland, July 4, 1856.

President F. D. Richards.

Dear Brother—It is with much pleasure that I report to you by letter the condition of my field of labour at the close of the half year. The Carlisle Conference was held on the 15th ult. The Financial Report showed more money raised for the several funds during the last quarter than in any previous one for several years, and I consider there is plenty of room for a further increase. On looking over the books, I find there are but little over one-fourth of the members in this Conference who pay to the funds. We had a most excellent meeting; much good and seasonable instruction was imparted to the Saints who manifested a determination to put the same into practice, and clear the Conference from all indebtedness to the Office in Liverpool. President Smith, and Elder Hartley, the Travelling Elder in this Conference, are one with me in all things; and although there are but very few being baptized, it is not any fault of theirs, for I do not think it is possible for two servants of God to be more faithful and diligent in their labours than they are. The Saints are improving in the Carlisle Conference, and I consider that brother Smith is doing a good work.

The Newcastle-on-Tyne Conference was held on the 22nd ult. There was a good attendance of the Saints, and a spirit of love and union characterized the whole of the proceedings. We have rented a comfortable meeting-room in Newcastle-on-Tyne, called the Smith's Hall, which answers our purpose very well. President Croston and the Travelling Elders in this Conference are united with me, and are good and faithful men.

The Durham Conference was held last Sunday, in the Saints' meeting-room, Sunderland, when many items of business were attended to, and all went off in good order. The authorities of the Church were presented in the usual manner, and were sustained with a unanimous vote, as was also the case in the other two Conferences.

We have called out another Elder to travel and preach the Gospel in this Conference, whose name I will forward to you for a Letter of Appointment, if it meets your approval. The Saints at the Conference unanimously voted to free it of all indebtedness to the Office for books, *Stars*, &c. President Workman is one with me in carrying out your instructions; the Travelling Elders also are faithful and diligent in their labours.

The majority of the brethren in the Durham and Newcastle-on-Tyne Conferences are coal miners, many of whom have had but little employment of late, and what they have had has been at reduced wages, in consequence of which our funds are not what they otherwise would be. The Saints comprising this Pastorate have paid to the Church funds, and for other expenses during the half year, £241 12s. 0½d. There have also been in the Pastorate during that time, sixty-eight added to the Church by baptism, and eighty-seven have emigrated. Several courses of lectures have been delivered in various places during the last quarter. The distribution of tracts and out door preaching are faithfully attended to. Camp-meetings are frequently held on Sundays when the weather will permit, and are generally well attended by the people. I am having 500 circulars lithographed like the one I received from brother John Kay, to send to the clergy, editors, officials, and merchants, enclosing with the same the tract entitled *Marriage and Morals in Utah.*

On Monday morning, July 1, the Presidents of Conferences, Travelling Elders, and several Presidents of Branches assembled together in the capacity of a Pastoral Council, which lasted two days, for the purpose of expressing our feelings one to another, and becoming more cemented together in spirit, and to take into consideration the best means whereby the greatest amount of good can be accomplished in our fields of labour. All expressed their feelings freely, and much valuable instruction was given. The gifts of the Spirit were made manifest in prophecy, speaking and singing in tongues and in interpretations. As variety is the spice of life, several of the brethren gave some excellent toasts during our happy meeting, and sang several of the songs of Zion, among which was "The Standard of Zion," and one that was composed on the Saints crossing the Plains with hand-carts.

My communication is already more

lengthy than I had anticipated, but I cannot do justice to my own feelings, nor yet to those of my brethren, without tendering to you the grateful acknowledgments of our hearts, for the wise and judicious counsels that we have received from you during the time we have had the pleasure of labouring under your Presidency; we hope to ever honour the Priesthood that we hold, by carrying out its counsels to the end of our lives.

Praying that you and all that accompany you may have a safe and speedy voyage home. With kind love to brothers Wheelock, Little, Calkin, and all in the Office, I remain your humble servant,

HENRY LUNT.

Varieties.

SQUARING A THING.—A certain deacon in the north west corner of Massachusetts, having lost a cow by a stroke of lightning, resolved and actually worked on Sundays, until he had earned enough to recover his loss.

"AH!" said a mischievous wag to a lady acquaintance of a proud aristocratic house, "I perceive you have been learning a trade." "Learning a trade!" replied the haughty dame, looking needles and pins, "indeed you are very much mistaken." "Oh!" said the wicked wag, "I thought by the looks of your cheeks that you had turned painter.

QUARRELS AMONG RELATIVES.—A brother should not be too officious, and a younger should always pay deference to an elder. There is a deference to be paid even among relatives.—Petty differences by their accumulation, darken the fire side as often as great ones, and among brothers nothing more tends to bring about a temporary estrangement than too meddling an interference in each other's affairs. Individual responsibility should always be respected, and without confidence there can be no respect.

AN HOUR A DAY.—Andrew Johnson, the present re-elected Governor of Tennessee, at the age of thirty was a journeyman tailor, "and could neither read nor write." Sensible of his ignorance, he made his wife read to him while he was at work and she at leisure—and one hour each day she taught him his letters and the use of the pen. He constantly improved his one hour a day, although very poor and illy able to spare the time, and a little over two years ago, and at the age of forty, he was made Governor of Tennessee by a large majority.

A SAILOR was called upon the stand as a witness. "Well sir," said the lawyer, "do you know plaintiff and defendant?" I don't know the drift of them words," answered the sailor. "What, not know the meaning of plaintiff and defendant!" continued the lawyer, "a pretty fellow you, to come here as a witness. Can you tell me where on board the ship it was that this man struck the other one?" "Abaft the binnacle," said the sailor. "Abaft the binnacle!" said the lawyer, "what do you mean by that?" "A pretty fellow," responded the sailor, "to come here as a lawyer, and don't know what abaft the binnacle means."

A SERMON TO HIGHWAYMEN.—The English Methodist Magazine, for 1767, contains the following remarkable narrative:—Four gentlemen and an old minister were assailed on the highway by three robbers, who demanded and took possession of all their funds.—The old minister pleaded very hard to be allowed a little money, as he was on his way to pay a bill in London. The highwaymen, as our authority informs us, "being generous fellows, gave him all his money back again, on condition of his preaching them a sermon." Accordingly they retired a little distance from the highway, and the minister addressed them as follows:—"Gentlemen, you are most like the Apostles of any men in the world, for they were wanderers upon the earth, and so are you. They had neither lands nor tenements that they could call their own; neither, as I presume, have you. They were despised of all but those of their own profession, and so I believe are you; they were unalterably fixed in the principles they professed, and I dare swear so are you; they were often hurried into jails and prisons, all of which sufferings I presume have been undergone by you; their professions brought them to untimely deaths, and if you continue in your course, so will yours bring you. But in this point, beloved, you differ mightily, for the Apostles ascended from earth into heaven, where, I am afraid, you will never be found, but as their deaths will be compensated with eternal glory, yours will be rewarded with eternal shame and misery, unless you mend your manners.

If you do what you should not, you must hear what you would not.

The more solicitous a man is to be informed of a secret, the more desirous he is to reveal it.

The late Territorial census shows the population of Utah to be over 76,000. This is an increase of about 600 per cent. on the population in 1850.

A Bill, to prohibit polygamy in the territories of the United States, under penalty of fine and imprisonment, has been refered by the House of Representatives in Congress, to the Committee of the whole, on the state of the Union.

Civil War in Kansas.—In Kansas, United States Territory, civil war is still raging with its usual horrors. Lawless marauding parties are burning houses, destroying property, murdering men, and driving women and children from their homes. Colonel Sumner, with a detachment of United States troops, is endeavouring to restore order, but as yet with quite limited success. Mass meetings are held, both in the northern and southern States, at which the leaders of the various factions inflame still more the already excited feelings of the people, and men volunteer their services, and arms and cash are liberally contributed for the support of the beligerent parties in Kansas. This is but the beginning of the atonement which that nation has yet to make, for shedding the innocent blood of the Saints.

Building on the Sand.

'Tis well to woo, 'tis well to wed,
For so the world has done
Since myrtles grew and roses blew,
And morning brought the sun.

But have a care ye young and fair,
Be sure ye pledge with truth;
Be certain that your love will wear
Beyond the days of youth.

For if we give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part,
And "built upon the sand."

'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of shining stuff,
For charity is cold.

But place not all your hopes and trust
In what the deep mine brings;
We cannot live on yellow dust
Unmixed with purer things.

And he who piles up wealth alone
Will often have to stand
Beside his coffer chest, and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise
And soothe where'er we can;
Fair speech should bind the human mind,
And love links man to man.

But stay not at the gentle words,
Let deeds with language dwell;
The one who pities starving birds
Should scatter crumbs as well.

The mercy that is warm and true
Must lend a helping hand,
For those who talk yet fail to do,
But "build upon the sand."

Eliza Cook.

Notice.—We are requested by Elder Edward Hanham, President of the Wiltshire Conference, to publish in the *Star* that William Rose, John Phillips, Joseph Fluke, and Henry Harding, have been cut off from the Trowbridge Branch in that Conference.

Erratum.—In *Star* No 30, List of Debts, London Conference. for £666 17 7¾ read £712 7 7¾.

Money List, July 11—18, 1856.

Uriah Rickards	£1	18	10
James Woods	5	0	0
	£6	18	10

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Liverpool:
EDITED AND PUBLISHED BY F. D. RICHARDS, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 32, Vol. XVIII. Saturday, August 9, 1856. Price One Penny.

A Discourse by Elder D. H. Wells.

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, MARCH 9, 1856.

(*From the "Deseret News."*)

It appears to have fallen to my lot to occupy a few moments of this morning. Though unexpected to me, I rejoice in the opportunity of addressing you in a public manner, in meeting with the Saints of God and learning those principles which are calculated for our exaltation. I rejoice in being numbered with the Saints of the Most High, and that I have a part in the great work of the last days in connexion with my brethren, those with whom I am more closely associated, and those who are before me.

I feel assured that this work is all important, and that we consult our own interests, more than those of any one else, in being engaged in it. I rejoice in the present position, prospects, and condition of this people, and in the progress which they have made in gathering those who are zealous of good works, and whose aim and designs are to build up the kingdom of God on the earth. We are fast becoming a great nation; we have passed on from stage to stage until we are recognized as a nation composed of Saints—of "Mormons." We have made great strides in power and influence since this people were organized, and it is a matter of great rejoicing with me.

Of all government organizations on earth, I deem the organization of this Church, with its First Presidency, its Quorum of the Twelve Apostles, of High Priests, of Seventies, its Bishopric, &c., the most perfect. It is one great whole, and perfect in all its parts. That First Presidency have called around them men to aid and assist in carrying on the business requisite in rolling forth this work, to build up cities and temples, and to assist in counselling and leading the people.

Then does it not become our duty to rally round the standard raised by that Presidency, and to sustain and uphold them? I think it does, and it is more particularly to this point that I wish to direct the attention of the congregation.

Our cause affords sufficient occupation to absorb the attention, energies, and ability of every man and woman in the world, aside from the few who embrace the faith. We will say then, that whatever the First Presidency wish to accomplish should be sustained, and they should be supported by the entire mass of the people, in order that the people may be united and that all operations may be carried out as directed from day to day.

We expect to build up the Kingdom of God on the earth, that we may have access to the courts of heaven and participate in

those endowments and exaltations in this life, and in the life to come, which we anticipate. Do the people understand, or do they not, that it is their privilege and duty to devote all they have, as well as their energy and ability, for the furtherance of this Gospel? It sometimes appears to me that if they understood this matter in the light in which I do, the First Presidency would not be so burdened with debt as they now are. Many are probably not so well acquainted with the business operations of the Church as I am, for they are not appointed to specially operate in that department. Last season's operations, in the emigration of the poor, created over fifty-three thousand dollars indebtedness, which was rolled in upon the Presidency to meet here. In whose hands are these means? In the hands of those who have been brought here, and the brethren who have lent them come with their drafts to draw the pay. The past season has been financially disastrous, and when disasters visit the people they effect the heads of the Church, who feel them more sensibly than do any other part of the community. Large numbers of cattle perished on the plains, our crops were destroyed by drought and grasshoppers, and many cattle and horses died during the winter. These losses have materially curtailed the resources of the Church, and it had not funds with which to promptly meet all indebtedness. Worse than all, most of the creditors require every dollar to be paid in money, and that too forthwith; the amounts must be forthcoming in money.

Suppose we say that the Emigrating Fund Company are responsible for their debts and should be, but what are their resources? It is well known that they consist of the debts which are held against those who have been assisted, and the cattle and wagons with which they came. Unless these debts are collected, and the oxen and wagons turned into money, how can the Company meet their liabilities, so long as only cash will be taken in payment? There has been no sale for this kind of property by which money could be realized, and the poor, who have been assisted, have not been in a situation to refund the money which has been expended in their transportation. Wherefore it is easy to comprehend what becomes of the means of the Perpetual Emigrating Company? The whole weight of indebtedness falls upon the President, when at the same time he is not obliged by law or by any fair, reasonable, or honest requirement to pay one farthing of it. He has absorbed the resources of the Church to meet this indebtedness, for which nothing but money would answer, and that is the source from whence money has come, and not from the resources of the Perpetual Emigrating Fund Company.

Why cannot the brethren, who hold claims against the Company, exercise a little judgment and patience, and wait until the people who have been assisted are able to pay? Some of the creditors may say that they are poor, and what if they are? They say that they had means once, and they take it hard to be shortened. What of that? What if they should come on a level with the rest of their brethren? Is there no reward in this? Are they not professedly Saints, and do they not wish to gain an eternal exaltation with the Saints? Suppose you do let your means go in this way, what of it? And suppose you never get it again in cash, there are the resources of the Company, take them, and that in strictness is all you could do.

But no, many are ready to apostatize if they cannot get the money. Some were not in the City a week, and others not a day, before they came to see if they could not get their money, for fear they would come to want. I mention this conduct because it is not right. I would like brethren to come into this kingdom with an understanding that their salvation will cost them all they have got, and all they ever will have. Perhaps there are a few who measureably feel and realize what the Presidency have to encounter in these and other business operations, for there is hardly a poor person in the Church but expects to have the Presidency sustain them. They are the first ones they apply to, it seems to me, to sustain them. This they are willing to do, if they had the ability, and generally they have had the ability, and perhaps that is one reason why the poor throng them.

We have Bishops, Teachers, Deacons and Priests in this kingdom, according to its organization, and I would here ask one question—is it not manifest that these helps should stretch forth their hands and strive to assist? There is such a thing as overburdening the Presidency in these matters.

I do not presume, in this crisis, that the Bishops and their helps have food sufficient to support all the poor in their Wards; but what do I suppose? That they have heads on their shoulders, and that the Teachers have, and they can calculate, and devise, and manage, and arrange for their neighbours and those who are under their care; and I suppose that it is their duty to do so, and take that care from the Presidency of the Church. The conduct of many would indicate that they think that the Presidency can easily attend to each of their individual affairs, and those too of a trifling character. I almost daily turn away numbers who press to the President with trifling questions.

I will mention one instance, by way of illustration. The other day a man came to ask the President, if he could not inform him how he could collect a debt from one who owed him. What was that to President Young? I told him to attend to his own business, and to go to the proper authorities. Do you suppose that President Young is going to collect all the debts of this people? Just reflect for a moment, what an immense amount of business would roll upon that man, if he would let the numbers, who wish to, consult him upon every trifle.

I have referred to only one instance, but similar ones are as numerous as the stars in the heavens. He has the most patience of any man in the world, or he would not listen to nearly as many as he does. I have observed one thing—the poor, the weak, and afflicted I never knew him to turn away; he will always condescend to their smallest wishes. It is a great burden upon him, and I can tell the people that it is wearing heavily upon him. Let any person, if he wishes to comprehend the matter fully, tax his mind to the utmost in a thousand different ways in a day, seeking to advise and counsel for the best good of those who apply to him, and he will find that it will fast wear him down to the grave.

The power of faith and the blessings of the Almighty sustain our President; were it not for them, no man on earth could perform the labour he performs, and I believe that no other man ever did.

Circumstances render it impossible to go on with the Public Works; we have work enough to do, but we have not provisions to give the labourer. It is unpleasant to stop the Public Works, not only because it retards improvement, but because those who have been labouring on the works look to that quarter for their subsistence. Many who have laboured there are without breadstuff or anything to eat, and they think that if they can get to work as formerly, they will get food. The only wonder to me is that anything has been left until now, and there is not much. We have to get along from hand to mouth in order to conduct matters on the present limited scale, and are obliged to stop operations until after harvest. It is the counsel of the First Presidency for every one to be diligent in raising grain and other products of the soil, that we may replenish the granaries and store-house, and have food to sustain the labourers.

The every day duties of life are the ones which are particularly incumbent on the Saints, and it is for them to be humble and perform their duties faithfully, and the great work of the last days will go on. It is rolling forth with magnitude and power, and these small appearing matters are as important as anything else towards the accomplishment of that end.

We have a few business operations that we would be pleased to keep in motion, if we could get the provisions with which to do so. In this connexion I will make a few remarks touching the *Deseret News*. Is it not a good paper, and are not the people edified and profited by it? How do they pay for it? There is not enough received on subscription to sustain the hands who publish it, the compositors, and pressmen, and others necessarily engaged upon it. I know this fact from what little knowledge I have of that department, although that is not particularly the department I have much to do with. Subscriptions are paid in everything except provisions and money, and other valuable articles requisite in publishing a paper.

Aside from that, there are not one-fourth as many papers subscribed for as there should be, and then paid for in good, available means, at least so far as each one might be able. About 4000 papers are now issued, and certainly 12,000 should be. Then it might be afforded cheaper and be paid for promptly; and the people can easily pay for it, because EVERY THING THAT CAN BE THOUGHT OF is taken in payment. Why do not the people sustain their paper more liberally? They will do some good by doing that

both to themselves and the cause. A new volume is now commencing, and I recommend those who take it to continue to do so, and to use an exertion to have their neighbours take it. And let those who realize its value procure subscribers and send in their names, accompanied with the pay, so far as possible, and that will help to sustain the paper. What makes me think and speak of it? Simply this; there are men who work on it that are weak through want of suitable provision, insomuch that working off the 4000 per week is too hard for them. They are now rationed on half a pound of breadstuff per day, and they begin to look sickly and to sink under the labour, for want of more food. We have to give extra rations for extra work, on account of having to carve so closely. Then why not come on with six dollars in advance for the new volume, that the men who work on it may have something to administer to their health and comfort, from week to week?

Has there been means enough in the hands of those who attend to that department to sustain it? No, they have had to call upon the Church for aid. The subscribers have failed to furnish provision enough to feed the men actually at work on the paper, or money with which to purchase it. There are many who have available means, but do not take the paper; they could and should take it and pay for it; I am satisfied of this.

It is the wish of the President that the Big Cottonwood canal be completed this spring; when provisions are again plenty, we may set men to quarrying rock for the Temple, and the canal be prepared for its transportation. It is desirable to have this work done with labour tithing, particularly so far as the labourers can furnish themselves. Let the Bishops call out the brethren to complete that work, as speedily and as extensively as it can be done without interfering with tilling the soil, that it may be timely secured against high water. These are some of the labours which the First Presidency desire to carry out, and everybody should respond and manifest, by their performances, their faith concerning them.

I am not much of a hand to go into the mysteries, or to strive to peep into futurity, to see how this or that is going to be done in the world to come, and to strive to find out how high an exaltation I am going to attain to. Those are matters that do not concern me at all, I have no uneasiness on those subjects. I have always felt that, if I did my duty from day to day, and remained faithful to the end, I should get a reward that would be perfectly satisfactory to me, whatever it might be; therefore I never concern myself about what is going to be my reward in future life. It was sufficient for me, when I learned this faith, that I might be permitted to have a name among the Saints, be numbered with them, have the opportunity of showing by my works whether I was a Saint of the Most High God, and be permitted to assist my brethren, and do what little I could for the rolling forth of this kingdom, and building it up, regardless of the consequences in the future, and perform those duties set before me, from day to day, with the best ability and talent I could command, devoting myself exclusively to the building up of this kingdom.

That is the way in which I, at first, looked at "Mormonism," and it is the way I have looked at it ever since. I am so strong in the belief of the doctrine, that I recommend every one of the brethren and sisters to look at it in the same light in which I do. It is the all-absorbing topic with me, and it is no matter what I am called to do in this work, it is for the sake of truth, no matter how tired and fatigued I may be, it is for the sake of truth.

The more we can do, so much the better, for it is our duty, nothing more; it is our privilege, nothing less; and it is one of the greatest privileges that has ever been extended to the children of men. That privilege is a blessing which should be appreciated, and which I have often found was not sufficiently so, by some portions of the people. I have known people applying for inducements to dwell among this community, asking, "Can I get a living in case I obey the truth? Shall I be sustained in my profession as a lawyer, teacher, &c.?" as though that had anything to do with the question, as though "Mormonism" must support and sustain them. It will do it, it is true, but it is their business to do all that they can to sustain and promote that.

The heavens are ready to shower down blessings, if the people are ready to receive and sufficiently appreciate them. The reasons that we have not the blessings of the Almighty in greater abundance arise from the fact that we are not at

present capable of receiving more. When and where have this people ever seen the day, when they have not had just as much labour to perform as they could stand under? I have never seen that day, and I do not expect to.

Then let us firmly bear up our shoulders, and nobly bear off the kingdom. It is our work, if we will do it. The Lord wants us to do it—it is a privilege He has extended to us. We have this to perform, and He is letting the duty rest upon our shoulders as fast as we are able to bear it. Shall we complain that it does not come fast enough? Let us gird up our loins and go forth in the strength of the Almighty, and accomplish the work as rapidly as we can.

The Lord has set His hand to gather His people, then let us realize the good He has called us to perform, and be more diligent to do His will. Let us exert ourselves in this work to the utmost, and be more humble, faithful, and diligent, and the labour will increase, inasmuch as we are able to do more. Who does not wish to see a Temple reared? Whose hearts would not leap for joy to see that structure going up? Then let us go to with all our might and raise grain, and when we raise it let us be careful how we use those blessings, and not, as in times past, treat them lightly and tread them under our feet.

Let us improve in this particular, as in all other duties, and the blessings of the Almighty will be continued with us, in greater abundance, as we progress. Let us do all we can to sustain the Presidency in the operations they wish carried out; let us respond to their calls when made, and abide the counsel given from time to time. Let us live unitedly, and shape our lives according to the Gospel, both in the sight of our God and our brethren. Let us put away quarrelling and contention, and be willing to edify and counsel one another.

Let us do these things, and remain prayerful and humble before the Lord, and see if He will not pour out a blessing greater than we have ever yet enjoyed. But when the blessing comes—there is the danger. Let us remember that we are always dependant on the Great God, the giver of all good. Do the world realize this? He will make this people know it, and make them understand that they are, whether He does the world, or not.

If the past will not suffice, we shall be chastened until we do understand that we are dependent on Him, and that we have to walk by faith. Can we walk by faith? He is trying some of us, I think. Do you feel afraid that you will not have plenty to eat? I never do. I recollect a circumstance that took place with myself, in 1849. I was living in a family of twelve persons, and we were out of provisions. A neighbour, whose family was sick, informed me that he had not anything in the house to eat. I told him to call and I would give him some flour. I went out to get some breadstuff, and when I was out he called. My sister-in-law told him to call again. When I made him that promise I did not know where the flour was coming from, and there was not half as good a chance as there is now. When he called again, I had the flour for him. In that way we lived, and I felt no uneasiness about where the next meal was coming from. We had to ration ourselves, and had something every time we needed it. If the brethren would feel that way, I think they would save themselves much anxiety.

I think if the people will exercise their faith, as well as their works, and use every means in their power, that they will be able to manage pretty well, with the help of their Teachers and Bishops. I am not in the least concerned but what there are provisions among the community sufficient to carry us through, if a proper disposition is made of them, and economy is adhered to by all. I have no uneasiness on this matter, and recommend my brethren to have none.

I would recommend to every individual a proper diligence in providing, and if the brethren, who have, would open their hearts and distribute in wisdom, it would be a very good thing; and I know that they do, in a great measure. Some are apt, at times, to make complaints against those who have a little grain stored away, if the owners do not deal it out to suit their notions. Some will complain of the person who is doing his best to accomodate them. Though there may, sometimes, be cause for complaint, at other times, when the matter is fairly scanned, there is no cause.

I am rejoiced with being able to say, that there are not many in our midst who would refuse to divide to the last crumb they have, even if they did not know

where the next was coming from. Hence, the people may feel encouraged, those who are destitute, because they have assurance of faith that, so long as food is among the community, they will have a part of it. I speak of these things that the inexperienced may have their faith increased, and that they may feel to rejoice that they are as well situated as they are, amid Saints of the Most High, and that the Lord loves them while showing them that they are dependant upon Him.

He has work for us to do. Do we realize that we are the persons He has called to do it? That we are in His hands, and that He is teaching us from day to day by His prophets, and servants, and His hand dealings towards us? If we do not realize this, should we not? Remember that it is our Governor who governs, rules, controls, and directs all matters for the best interests of this people. Then let us be submissive and humble in His hands, like clay in the hands of the potter, and let Him mould us to His likeness. If we will do this the Lord will bless us; and if we appreciate His blessings He will continue them.

Do you not know that He delights to give good gifts to His children, more than any of us do to our children? Do you not know that the heavens are full of blessings designed for this people? Then why do we not uniformly walk in the paths of righteousness, that we may continue to be the people of the Lord's choice, to do His work in the last days, and give Him the honour and glory? Who can rise up and say, in their own minds, I have done this, this is my work? No, the Lord has done it. And if we are privileged to be His humble instruments, let us be satisfied with that honour. Let us put on the harness and work a work of faith, for the interest of the kingdom of God upon the earth; this is my exhortation.

I know that this Gospel is true, and I feel to bear my testimony that Joseph Smith was a Prophet of the Most High God, that the Book of Mormon is true, and that President Brigham Young is Joseph's lawful successor; that the organization of this kingdom is the organization owned of the Almighty, even the kingdom of God upon the earth.

That kingdom does exist, and it is our happy privilege to be numbered with the Saints, and to have a part in this matter. Then let us rejoice continually, and do what we can to promote the interests of the cause of Zion; build up cities and temples, do whatever else may be laid before us, and improve upon the blessings the Almighty bestows upon us continually. May we improve our minds and strengthen our understandings, that we may be fully qualified to perform those duties incumbent upon us, from day to day, with ability before our God. Amen.

History of Joseph Smith.

(*Continued from page* 488.)

[April, 1841.]

Thursday, 15th.

A Conference of the Church was held in New York City. Elder George W. Harris, of Nauvoo, chairman. Lucien R. Foster was elected President of the Branch, and Addison Everett and George Holmes, his Counsellors. John M. Bernhisel was elected Bishop, and Richard Burge and William Acker his Counsellors. These six, having been chosen, were ordained and set apart to the several offices under the direction of Elder Harris, he having been specially appointed and authorized by President Hyrum Smith, at the Philadelphia Conference, to organize more perfectly the Branch in New York.

L. R. Foster, Secretary.

An Epistle of the Twelve Apostles to the Church of Jesus Christ of Latter-day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, greeting—

Beloved Brethren—Inasmuch as we have been labouring for some time in this country, and most of us are about to depart for the land of our nativity; and, feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our

counsel in the closing number of the first volume of the *Star*, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and diligence with which the Saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of *union*, and, consequently, of *power*, has been generally cultivated among you. And now let the Saints remember that which we have ever taught them, both by precept and example, viz., to beware of an aspiring spirit, which would lift you up, one above another, to seek to be the *greatest* in the kingdom of God. This is that spirit which hurled down the angels. It is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world. It is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our *union*, and, consequently, our *power*, which flows from the Spirit, through the Priesthood; which Spirit, and power, and Priesthood, can only exist with the humble and meek of the earth. Therefore, beware, O ye Priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-labourers, and thus hurl you down to perdition, or do much injury to the cause of God.

Be careful to respect, not the eloquence, not the smooth speeches, not the multitude of words, not the talents of men, but the offices which God has placed in the Church. Let the members hearken to their officers, let the Priests, Teachers, and Deacons hearken to the Elders; and let the Elders hearken to the presiding officers of each Church or Conference, and let all the Churches and Conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the Church; and, by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-labourers, Levi Richards and Lorenzo Snow, to travel from Conference to Conference, and to assist brother Pratt in the general superintendence of the Church in this country. These are men of experience and soundness of principle, in whose counsel the Church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men, from the time our first parents were expelled from the garden until now. It was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the death-like silence and loneliness of an empty earth, and caused the desolate land to team with life, and the desert to smile with joy. It was emigration that first peopled England, once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wilds of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the over-peopled countries of Europe. With this view of the subject, the Saints, as well as thousands of others, seem to be actuated with the spirit of enterprize and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place, for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c., so that the poor who go from this country can find employment. Therefore, it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others to emigrate, and thus all arrive in a new country empty handed. In all settlements there must be capital and labour united, in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to "build cities and inhabit them." Building cities cannot be done without means and labour. On this subject we would call the particular attention of the Saints to the Epistle, and also to the proclamation signed by the First Presidency of the Church, published in the eleventh number of this work (the *Star*), and would earnestly exhort them to observe the order and instructions there given.

We would also exhort the Saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly, as becometh Saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not the means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick-pockets," and so many that will take every possible advantage of strangers in Liverpool, that we have appointed Elder Amos Fielding as the agent of the Church, to superintend the fitting out of the Saints from Liverpool to America.

Whatever information the Saints may want about the preparations for a voyage, they are advised to call on Elder Fielding at Liverpool, as their first movement when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and, rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually.

Firstly, a company can charter a vessel, so as to make the passage much cheaper than otherwise.

Secondly, provisions can be purchased at wholesale, for a company, much cheaper than otherwise.

Thirdly, this will avoid bad company on the passage.

Fourthly, when a company arrives in New Orleans they can charter a steamboat, so as to reduce the passage near one half. This measure will save some hundreds of pounds on each ship load.

Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or any other money, in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take *paper* money of that country, until they become well informed in regard to the different banks, for very few of them will pass current, very far from the place where they are issued, and banks are breaking almost daily.

It is much cheaper going by New Orleans than by New York; but it will never do for emigrants to go by New Orleans in the summer, on account of the heat and sickness of the climate. It is, therefore, advisable for the Saints to emigrate in autumn, winter, or spring.

Let the Saints be careful also to obtain a letter of recommendation, from the Elders where they are aquainted, to the brethren where they are going, certifying their membership; and let the Elders be careful not to recommend any who do not conduct themselves as Saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each Conference is now organized under the care of their respective Presidents, who, with the voice of the Church, may ordain, according to the gifts and callings of God, by the Holy Spirit, and under the general superintendence of Elders Pratt, Richards, and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance, which we would gladly mention, had we time and space sufficient; but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace to act each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may He bless and preserve you blameless until the day of His coming. Brethren and sisters, pray for us.

We remain, your brethren in the new and everlasting covenant,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH.

Manchester, April 15, 1841.

Elders B. Young, O. Pratt, W. Woodruff, Geo. A. Smith, and Levi Richards went from Manchester to Liverpool to attend a tea-party at the Music Hall.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 9, 1856.

DEPARTURES.—On the 26th of July, Presidents F. D. Richards and C. H. Wheelock sailed for New York, on the steamer *Asia*. They were accompanied by Elders Joseph A. Young, William C. Dunbar, James Linforth and family.

In noticing the departure of these our brethren from the field of their labours, it is difficult to express those warm feelings of approval and blessing towards them which fill our own bosom, and which, we are confident, will meet with a cordial response in the hearts of the thousands of faithful Saints to whom, through the rich blessings of the Lord, they have so abundantly administered the principles of present and eternal salvation.

For nearly ten years, Presidents Richards and Wheelock have spent most of their time in labouring in the ministry in Britain; and, from the beginning, a constant and abundant increase of strength and power in the Priesthood has been manifested, in the growth and efficiency of their labours.

During the past two years, in which Elder Richards has presided over the Churches in Europe, some 8000 Saints have left its shores for the land of Ephraim. When the circumstances under which this great work of gathering has been accomplished are taken into consideration, in addition to the many other complicated duties that have devolved upon him, it is evident that he has sought diligently after, and has had the revelations of heaven to guide him in the plans and devices of his heart; and that the Lord has had great regard for him in making him an instrument in accomplishing His mighty purposes in the earth.

Brother Franklin has not only had the revelations of the Spirit to guide him, but he has sought after the counsels of the Prophet Brigham, and when he has received them, he has also had the light of the same Spirit in which they were given, to direct him in carrying them out, hence, constant success has attended his labours, and they have been crowned with blessings to himself as an Apostle of Jesus, to the Saints under his immediate charge, and to the general interests of the kingdom of God on the earth.

A rapid extension of the work of the gathering has been a prominent feature in his administration, the last great act of which—the introduction of practising the law of tithing among the Saints in Europe—is a fitting close to his extensive and important labours.

We receive the work from the hands of President Richards with great satisfaction and pleasure, on account of the healthy and flourishing condition in which we find it. During much of his mission he has laboured under great bodily debility and weakness, and we trust that the thousands of Saints in Europe will unite their faith and prayers with ours, that he may experience a great renewal of the spirit and power of life, health, and strength, upon him during his journey home, and ever after; and that he may not lack in any good thing to cheer his heart, and enable him to fulfil the duties of his holy calling.

The labours of Elder Wheelock, as a Counsellor to President Richards, are approved of the Lord, as has been testified to abundantly by the sealing power of the Holy Ghost. He is not one whit behind any of his brethren, according to the sphere in which he has been called to act. These assertions will meet with a hearty response in the bosoms of the thousands of the faithful to whom he has administered life and salvation, and who will rise up and call him blessed in a future day, when the deeds of men and their effects are fully made manifest.

Elder Linforth, as is generally known, was called to labour in the Office several years ago. His labours have been of that silent and unobtrusive nature which, from not being generally known, do not meet with that cheering appearance of general appreciation which they really merit. He has most faithfully and diligently performed the arduous duties of his calling, and bent all his energies, night and day when circumstances have required it, to assist those under whose direction he has laboured, in

conducting the complicated affairs of the Office. He richly merits, not only the approval and blessing of those under whom he has laboured, and who from knowledge can duly appreciate his faithfulness, but also of all the faithful. We pray that the rich blessings of heaven may be upon him and his family in going up to Zion, and that they may live to enjoy the blessings which await the faithful there.

Elder Joseph A. Young accompanies President Richards home, by the special request of his father. He has administered comfort and blessing to thousands of the Saints in Britain, and on the Continent, and they can testify to the integrity of his heart, to the purity of his life and conduct, and that the spirit of his father has rested upon him.

Elder Dunbar has been released from his labours in this country because it was not deemed prudent that he should remain longer, on account of his feeble health. Notwithstanding his great bodily weakness, through the power of faith he has laboured diligently, and accomplished much good.

We feel a warm and abiding interest in the happiness and prosperity of these our faithful brethren. May the favour of heaven attend them on their journey home, and may they receive an abundance of joy, on their arrival in the midst of the Saints.

Arrival of the Utah Mail.—On the 21st of July, we received our quota of letters, together with Numbers 9, 10, 11 and 12 of the *Deseret News;* leaving our file deficient of Numbers 6, 7 and 8. Our latest date of the *News* is May 28. The sun of prosperity again shines upon the Saints in the mountains. There is every appearance of an abundant harvest. We feel thankful to our heavenly Father for this, and we even realize that all things, whether prosperous or adverse, will work together for good to those who love and serve Him. As usual, all is peace in Utah, and we hear of none of those enormities which are such a rich treat to the morbid appetites of the lower world.

Notice.—All communications sent to this Office on business should, in future, be addressed to Orson Pratt, instead of F. D. Richards.

The "Deseret News" can be obtained by persons residing in Canada, and in the States and Territories east of the Rocky Mountains, by forwarding the amount of subscription, $6,00 a-year, or $3,00 for six months, to the St. Louis *Luminary* Office, St. Louis, Missouri, or to the *Mormon* Office, New York City, N.Y.; by those residing in California, Oregon and Washington from D. M. Thomas, at San Bernardino, or from George Q. Cannon, at San Francisco; by those in the British Isles, Europe, Asia, Africa, and Australia, from the *Millennial Star* Office, 42, Islington, Liverpool, England. Or all subscribers in the United States and Canada, if they prefer it, can be furnished directly from the *Deseret News* Office, G. S. L. City, Utah, upon forwarding funds current in their neighbourhood.

Recipe for Making Tattlers.—Take a handful of the vine called Runabout, the same quantity of root called Nimble tongue, a sprig of the herb called Backbite, (at either before or after the dog-days) a tablespoonful of Don't-you-tell-it, six drachms of Malice, a few drops of Envy—which can be purchased in any quantity at the shops of Miss Tabitha Teatable, and Miss Nancy Night-walker. Stir them well together, and simmer them for half-an-hour over the fire of Discontentment, kindle it with a little Jealousy—then strain it through the rag of Misconstruction, and cork it up in the bottle of Malevolence, hang it upon a skein of street yarn, shake it occasionally for a few days and it will be ready for use. Let a few drops be taken just before walking out, and the subject will be enabled to speak all manner of evil, and that continually.

Foreign Correspondence.

DESERET.

Historian's Office,
Great Salt Lake City,
May 28, 1856.

Dear Brother O. Pratt—As I commence my first letter in the Historian's Office, I feel that you are the person that I should write to.

You may be aware that on Monday, the day before I parted with you at the mouth of the kanyon, that I had an ox die suddenly, and in my endeavours to save the hide, while skinning it, I casually scratched my left arm with a rib, and a few days afterwards the place inflamed; a swelling rose on the spot, the poison virus got inoculated into my system, which caused me three or four weeks' sickness, and which came very near costing me my life. About the first labour on my recovering, so as to be able to get out of doors, was to be called up about half-past one o'clock in the morning, on Friday the 16th instant, to administer to your wife, Sarah. I promised her in the name of the Lord that all should be well with her and her child, and that she should be blest in her labour. In fifteen minutes after, she was safely delivered of a very fine daughter, weighing 12 lbs. I have seen her several times since; both she and her daughter are doing well. I have now so far recovered from my sickness as to be able to attend to business.

Eighteen days ago the mail arrived from the east, being the first news, by way of the South Pass, since last November. The carrier only brought in about one half of the bags sent from Independence, during that time; the other half being left somewhere between there and here; perhaps left at Fort Laramie to amuse the U. S. soldiers with our news and correspondence during the winter evenings.

The California mail has arrived pretty regularly this winter. By that mail we received the *Western Standard*, and letters from brother C. C. Rich and others. I am very much pleased with the appearance of the *Standard*, it is ably conducted, and I think it will prove a benefit to the Saints, and help to keep at bay some of our vile calumniators, who will not be so barefaced in their attacks, when they see we have a paper that will defend our cause.

We learn, by the late mails, that there is much trouble in Oregon and Washington Territories; the Indians are having it pretty much all their own way. I am happy to say, by recent letters from our missionaries in East Oregon, that all is peace with them. President Young has talked of sending up about fourteen wagons to bring back loads of dried salmon, to help out the scanty supplies of food in this country. Brother Rich is also making calculations to furnish some grain for this Territory, in case we get too tightly pinched; but we feel thankful to our Heavenly Father for His gracious mercies, in sending us a bountiful shower every week, since President J. M. Grant spoke upon "the dry moon," and exhorted the brethren to exercise faith for rain—which you may remember—when it commenced raining while he was preaching. The past week has been very warm, and wheat is running fast; many brethren are in high glee, and are calculating to commence cutting wheat about the 20th of June. The cut worm is devouring a portion of the wheat and corn crops. The peas are beginning to bloom beautifully; the potatoes and other crops are growing fine. At the same time we have the music of the gulls as they fly over our heads seeking for grasshoppers, crickets, and other insects, but they find very few to feed upon. There is a greater abundance of grass in all the valleys and mountains than we have had for two years. The brethren continue busy planting corn and late crops, and all the old broke land is being cropped, which shows an untiring zeal in those who remain to secure for themselves, and the Saints who are coming from the old countries, a sufficiency of food for the next year.

Elder P. P. Pratt has again regained his health, so far as to preach in the Bowery last Sabbath; he has now gone on a mission to Utah County.

The Presidency, and those of the Twelve who are here, are enjoying good health. They, with the Council, remember you in their prayers.

There are a few sick here; among whom are sisters Mary Ann Young and Mary Richards, who are a little easier to day.

Elder McCarthy, who was shipwrecked on one of the Society Islands, has baptized the interpreter to the King, who speaks twelve languages. Also the interpreter to the Government Company, who speaks five languages. Brother Mc Carthy ordained them both Elders, and set them to preaching the Gospel, in the midst of the people; so some good is growing out of his shipwreck. . . .

Yours truly,

W. WOODRUFF.

Home Correspondence.

SHEFFIELD, BRADFORD, HULL, AND LINCOLNSHIRE CONFERENCES.

18, Dock-street, Leeds, July 11, 1856.

President F. D. Richards.

Dear Brother—Having a desire that you should know the condition of my Pastorate, previous to your departure for Utah, I improve the present opportunity to write a short letter.

During the past quarter, the brethren in the ministry have been faithful in outdoor preaching, distributing tracts, delivering lectures, and in seeking out the honest in heart. In many places the good Spirit of the Lord has been with them, so that much good has been done. With very few exceptions, the Priesthood have been one with their Presidents in carrying out the counsels which have been given. Those who have sought to manage things their own way have lost the good Spirit, and gone out of the Church, leaving the Conferences in a more healthy condition.

I have past most of the time in assisting the Presidents of Conferences to close the emigration business, in teaching the Saints, hunting out old members who have been lost to themselves from time immemorial, in preaching faith, repentance, baptism for the remission of sins, holding district meetings, and trying to get a thorough knowledge of the work intrusted to my care.

We have been favoured in Sheffield by a visit from Elder C. H. Wheelock, who blessed us with several of his wise, soul-reviving discourses, filling every heart with gladness. Five years ago he preached in the same place upon the gathering, and prophesied that the time would soon come when thousands of the Saints would go to Zion by hand-cart companies. This being his first visit since that time, the same subject came to his mind, and many who did not believe him then, are now convinced of the truth of his words. It is a remarkable fact, that at the time Elder Wheelock and others were prophesying of that thing in England, President Young was contemplating that scheme, which has this year been put into operation. This filled our hearts with joy, and was an additional testimony to all present, that the revelations of the Lord are with His servants in the last days. . . . .

On the 15th ult., I attended the Lincolnshire Conference, at Grantham. Meeting called to order by President Burrows, at half-past ten, a.m. There was a good attendance of Saints, many of whom had walked fifteen miles to be present. The business of the past quarter and the presentation of the Authorities were duly attended to. After which I began, in a short discourse, to prepare the minds of the Saints to receive the law of tithing, using as a text, "Obedience is better than sacrifice." In the afternoon, Conference met at half-past two o'clock, and administered the sacrament of the Lord's Supper. I moved, that the Saints in this Conference adopt and practise the law of tithing. Although this principle was new to many, yet, so much of the Spirit prevailed, that the Saints unanimously responded to my motion, and we continued our meeting five hours. Our Conference lasted two days. The Saints testified of having been abundantly blessed of the Lord, and they evidently have a great desire to build up God's kingdom.

June 19th, Elder Kirby and family arrived in Sheffield, from Jersey. The Saints had shown their good feelings by fitting up a house for their reception, for

which I feel to tender them my sincere thanks. On Saturday evening, Elders J. A. Little and Joseph A. Young arrived from Liverpool to attend our Conference.

Sunday, 22nd, Conference met at half-past ten, a.m., in the Hall of science. President Kirby opened the meeting by prayer, after which he presented the authorities of the Church, and laid the business of the past quarter before the Saints. After I had made a few remarks, Elder J. A. Young favoured us with one of his short, but wise discourses. In the afternoon we were blessed with a discourse by Elder Little, followed by one from myself, all speaking upon the law of tithing; and every heart seemed to feel the good spirit of Zion. When we called upon those who would pay their tithing to hold up their hands, every hand but one came up, and their hearts seemed to be in the movement. During the evening, the Saints gave a testimony of their faith, that no person could deny, for when I told them that we had to pay £93 to the Office within two weeks, all said, that the money should be ready. To make their words good, £33 were proffered before I left the room, and I raised £72 in *one* week.

Sunday 29th, I attended Conference held in the Odd-fellows' Hall, Bradford; Elder Joseph A. Young presided. The Saints came to the morning meeting by hundreds, and the Spirit of the Lord was with us mightily the whole day. In the evening brother J. A. Young preached his farewell sermon, and turned over the business of the Conference into the hands of Elder D. A. Curtis, who felt the spirit of his mission resting upon him, and gave some good counsel.

I pray God to bless brother David, with health, and with the Holy Spirit that he may be mighty in the ministry.

Although the Saints regretted to part with brother Joseph, yet, they blessed him in the name of the Lord, and wished him, with yourself, and Elder Wheelock, a safe and speedy journey to the valleys of *Brigham*.

It was moved at the meetings of the Sheffield and Bradford Conferences, that they sustain Elders G. A. Smith, John Taylor, and J. M. Bernhisel as Delegates to Washington, with a request that the Saints fast a day and pray for their prosperity, and for that of the Saints in Zion.

During the last quarter, President L. D. Rudd, has given a course of lectures in Hull, and the Spirit of the Lord attends him in his ministrations.

We shall hold the Hull Conference on Sunday next, 13th inst., Elder J. A. Young will be present, for which I feel thankful, as it will probably be the last Conference he will attend previous to his departure.

In addition to emigrating the Pastors, Presidents, and Travelling Elders, mentioned in my last report, we have, the past half-year, emigrated 179 Saints, and added 205 persons to the Church by baptism. The prospects for the ensuing quarter are better, for as the Saints adhere more strenuously to the law of tithing, their faith in the Lord and the spirit of Zion increases more abundantly upon them. The tithing is in full operation throughout this Pastorate.

Although I feel that it would have afforded me great satisfaction to cross the Plains with yourself and company, yet my will is to be where the Lord wants me, for in being there I realize that I can accomplish the most good. The best feelings of the Saints are with yourself, Elders Spencer and Wheelock, and their heart-felt prayers are continually offered before the Lord for your prosperity, in which I most heartily join.

I am,
Your brother, and cousin,
WILLIAM G. YOUNG.

SOUTHAMPTON AND DORSETSHIRE CONFERENCES.

20, Wingfield street, Landport,
Portsmouth, July 6, 1856.

President F. D. Richards.

Dear Brother—With much pleasure I sit down to give you a general report of the Southampton Pastorate, because I believe you will be satisfied with it, for I am happy to say that it is in good condition. The Priesthood and Saints, almost to a man, are united in rolling forth the work of the Lord. In the Southampton Conference four Travelling Elders spend their time and talents in preaching the Gospel to the world, and in instructing the Saints.

They are good men, and willing to carry out my counsel, which counsel, for the present, is to leave the management of the Branches, as much as possible, to their Presidents, and to strike out into

the towns and villages, that have never heard the principles of life and salvation, and endeavour to raise up new Branches. For this purpose they are plentifully supplied with tracts, to give them an introduction to the houses of the people in the towns, and villages, and by the road side. Thus they can spend their days in conversation, and preach in the evenings. . . . . The pamphlet, "*Marriage and Morals in Utah*," will be supplied to them to use as wisdom shall dictate.

The Book Agency is in good condition. I have perfect confidence in the Agent. The trifling debt which is owing, I shall soon take measures to reduce, by the same plan adopted by Pastor Willie, which has been so successful in years that are past.

To obviate mistakes in getting in reports from the Branches, there are printed forms which the Secretaries of the Branches are required to fill up and send to me quarterly. Through having all the reports in one style, I am able to tell, at a glance, the position the Conferences stand in, how much has been received, how much has been expended, what cash remains in hand, and the whole amount of their indebtedness. . . . .

The Southampton Conference numbers 426 members, 40 of whom are scattered, we know not where. The rest are not overburdened with this world's goods, none, that I am aware of, having money sufficient to pay their passage across the sea, yet they are rich in faith and good works. They also believe in progression, for proof of which I refer to a letter written by the President of this Conference last year, and which was published on page 412 of last year's volume of the *Star*, under the head of "Financial Effort, Cheering Prospects, &c." £96 was then raised in five months. Good as that was, and it *was good*, yet this year, in six months, we have raised £232 0s. 11d. exclusive of the Book Agency. . . . Out of this £232, there has been subscribed for the emigration of the late Pastor and President, nearly £60; for Temple Offering, £40; Conference purposes, £39 18s.; Branch Rents, &c., £46 18s., and the remainder has been applied for Pastor, President, Travelling Elders, &c. I think in financial matters this Conference has done first rate, yet, for the good of Zion's cause, I hope from my heart that every Conference in the British Isles has beaten it, in proportion to its advantages.

Many of the Saints are commencing, this week, to pay their tithing, that is, they pay a tenth of their earnings, and divide the proceeds among the funds. When I have time to go through the Conferences, I think nearly all the Saints will be induced to subscribe to the principle.

A word upon the P. E. Fund; that is small this half year, but during the next we will turn upon it the power that has been on the Temple Offering, and I am sure it will come up well, for the Saints wish to have some claims on the sympathy of the the Presidency of the Mission for their emigration. They know of no way but to do their uttermost in swelling that fund, which you may rest assured they will do. There are large tracts of country in this Conference where there has been no preaching; we have plenty of room for more Travelling Elders, when you can send them to us.

The Isle of Wight is again preached in, and one of the Elders is stationed there. He is sanguine that he shall be able to do considerable this summer. I hope and pray that he may. The local brethren are doing their best in the way of preaching on Sundays, and have commenced it on the week nights also. If we do not baptize a number this season, it will not be for the want of trying. The sisters and some of the brethren are delivering tracts, so all are at work trying to do good. We have amalgamated two Branches together, and organized three small ones. I might write much more, but you will not have time to read it.

The Dorsetshire Conference is in good condition; Elder Harding is one with me in all things. There has formerly been a great number cut off in it, and I fear without sufficient cause. We are feeling after them, and endeavouring to induce them to make the necessary acknowledgments, and do their first works over again. I am happy to say that success has attended our efforts, and those who have come back are feeling well and doing first rate. They know we wish to do them good. There is one Travelling Elder in that Conference who is doing his best to baptize, but it is easier to convince men than to induce them to obey.

As far as my information extends, the Dorsetshire Conference is the first that

has gone into the tithing, for a constant plan of raising money. I have read of others who have adopted it for the purpose of getting out of debt, and then ceasing, but the Dorsetshire Saints intend to continue till they are emigrated. They have gone into it with a spirit that merits my warmest commendation. I first broached the subject at the 10th of May Conference. Many commenced from that time; in a week or two it became general. Many of the brethren on that day said, they knew what I was going to speak about—they had been expecting it some time. One brother had actually commenced, two weeks previous, to lay by a tenth of his income for Church purposes.

With very few exceptions, I am given to understand that all the Conference are paying tithing. This is the more praiseworthy, as there is scarcely any who earn over 9s. per week, and the testimony they can bear is, that nine-tenths now will accomplish more than the whole did previously.

Believing that enough has been said to give you a general idea of the state of affairs in this Pastorate, I close this letter, thanking you for my appointment to this field of labour, where I feel that I have been, and shall be able to accomplish good. The Saints have done well, and I feel to say, God bless them, all the time.

With sentiments of the highest esteem and love, I subscribe myself your brother in the Gospel of Jesus Christ,

JOHN C. HALL.

Varieties.

HE who says all he likes, will often hear what he does not like.

THE young lady who cannot afford a riding habit would do well to have a walking habit.

WHAT men want is not talent, it is purpose: in other words, not the power to achieve, but will to labour.

To be cast down by undeserved censure, or elated by unmerited compliment is alike proof of weakness.

MORTALITY.—The *St. Louis Intelligencer* states that from thirty to forty dead men are taken out of the river opposite that city monthly.

DAILY LABOUR.—God never allowed any man to do nothing. How miserable is the condition of those men who spend their time as if it were given them, and not lent, as if hours were waste creatures, and such as never could be accounted for—as if God would take this for a good bill of reckoning:—Item spent upon my pleasures, forty years! These men shall once find that no blood can privilege idleness, and that nothing is more precious to God than that which they desire to cast away—time.—*Bishop Hall.*

TALKING AND DOING.—It is easy to talk—it is hard to do. We can all of us talk, but can we all do? There is a difference, very wide and significant, between the two. He or she who talks the most as the world goes, does the least. Either is exhausting—and as contrastive in nature as in position. The man who starts off slap-dash, and puts his hands and head square upon the shoulders and hips of things, is the doer. It is he who rules the world, whether its circle be the neighbourhood of his locality, the city, state, or nation. He who dallies—talks—and talks and dallies—never does else of consequence. His hands have no power of grasp; his brains no pluck and energy. He is the talker. We like the doer. He is the man or she the woman for us. Talk may have its place, but it never yet of itself made a pin, lifted a brick, wove a fabric, or germed a useful, solid thought. There is as much difference between the two as between a gingerbread horse at the baker's and a bold pacer at the race-course.

OCCUPATION.—What a glorious thing it is for the human heart. Those who work hard seldom yield themselves up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrows become our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent!—rather seek by occupation, to divert the dark waters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that may brighten the future—flowers that will become pure and holy, in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling; and most selfish is the man who yields himself to the indulgences of any passion which brings no joy to his fellow-man.

EVERY vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate, to be diseased, if luxurious to die prematurely.

MEN AND WOMEN.—Men are like bugles—the more brass they contain, the further you can hear them. Women are like tulips—the more modest they are, the better you love them.

DO YOU TAKE?—A good newspaper is like a sensible and sound hearted friend, whose appearance on one's threshhold gladdens the mind with the promise of a pleasant and profitable hour.

GO TO WORK.—Every man who acquires a fortune by industry is a treasure to himself and family, and a profit to his country, by adding to the common stock. It becomes a bond which unites him to society.

PROMPTNESS.—The story of Melanthon affords a striking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the hour but the minute to be fixed, that the day might not run out in the idleness of suspension.

TASTE.—There are men with eyes in their heads, shrewd and self-loving withal, who are yet blind to half the pleasure of existence. The many-tinted sky, the sparkling firmament, the varied earth, the boundless ocean, are not for them; they see them, indeed, and so does a horse.

Lines addressed to President F. D. Richards.

Heroes and kings, and those of rank and name,
All find a page within the "Book of Fame,"
And artists' pencils to their stamps are worn,
To trace the likeness which these men have borne,
And brains are racked to write a eulogy
On some great man—great perhaps by flattery;
"What noble bearing—majesty of mein!
"An eye commanding, penetration keen;
"Reflection deep, and comprehension broad,
"He's more than man—a very demi-god!"
Such is the stuff we read, mere senseless sound,
In penning like let not my hand be found,
And yet I'll beggar this and still be true;
Ye Saints and brethren I appeal to you
To say, if on your ears I make discord,
When I shall strike my one, my only chord.
It is that Franklin has a magic skill—
Power to mould his brethren to his will,
The gift to play upon the human soul,
To win our love, our hearts control,
Which though we lose, yet do we feel to gain;
The conquest gives us pleasure and not pain.

When in obedience to God's high command,
We march behind the leaders of our band,
To follow such we're proud and honour'd too,
Not doubting that they ever will be true.
In Israel's heart his name and mem'ry live,
No higher praise than this my pen can give.

Though bloody conquest gives to men renown,
And makes the millions tremble at their frown,
Though learning, skill, and comprehensive mind,
May claim the admiration of mankind,
Yet, greater far is he who acts the part
Which wins the homage of the human heart.
And who in this our Franklin can excel,
How few there are who conquer hearts so well,
By whom the key is better understood,
To make subordinates and friends "feel good."

Before I close, one truth I will reveal,
Though some should question, yet 'tis true I feel—
However much we may admire the mind—
Great hearts and not great heads will rule mankind.

E. W. TULLIDGE.

ERRATUM.—In *Star* No. 30, Quarterly List of Debts, Preston Conference, for £9 16s. 0½d., *read* £5 16s. 0½d.

ADDRESS.—Phineas H. Young, 42, Islington, Liverpool.

Money List, July 18—26, 1856.

Simon Irwin £10 0 0

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Liverpool:

EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 33, Vol. XVIII. Saturday, August 16, 1856. Price One Penny.

The World and the Saints.

(*From the "Deseret News."*)

It is written that the heathen are a law unto themselves, for this reason, these brief remarks will be confined to that portion of the world professedly called Christians. They allege that Joseph Smith was an impostor, we KNOW that he was and is a Prophet of the Most High God. This is a material difference, and one position is based upon mere assertion while the other is founded upon actual knowledge, which is still another item of marked dissimilarity. Now the world and the devil may assert, and may hammer, batter, persecute, and kill a Saint, but can they, by so doing, convince him that he does NOT know what he actually does know?

Again, we KNOW that President Brigham Young most lawfully and worthily succeeded President Joseph Smith, in the Presidency of the Church of Jesus Christ of Latter-day Saints on the earth, and how many assertions do the world imagine it would take to convince us, that our knowledge on this point is all a mistaken delusion?

We will answer for them, more, infinitely more, than they will ever be able to make in time and throughout all eternity. It would really seem then that this constantly crying, "impostor," "delusion," &c., was a poor method of making headway against true knowledge, and so it is; but, for some cause or other, it is very popular and prevalent with the enlightened of this boasting century; notwithstanding they can daily observe, and know if they would, that the truth has been progressing in a rapidly increasing ratio, for more than twenty-six years.

One may go through the earth with the teaching that 1 and 1 are equal to 2, and all of every denomination will most cordially assent to the instruction, and would laugh to scorn any one who might endeavour to convince them to the contrary. But is that fact any more true, any easier of clear, tangible, definite, satisfactory comprehension and knowledge, than is the fact that the Lord has again restored the Gospel to the earth? Not one whit. Why not then learn and admit the one as readily as the other? From the simple fact that the flesh, the present dwelling of our spirits, is weak and through it the adversary, who is strong, has power over such spirits as are not manful in self-denial, and obedient, so fast and so far as they may be privileged with light. Whereas, on the contrary, both Saints and sinners are ready to receive and profit by the mathematical truth that 1 and 1 are equal to 2, that operation of the mind requiring no great effort and no privation of darling schemes and indulgences, as does repenting and being baptized for the remission of sins.

After all that has been or may be said and written for, and against "Mormonism," it is the plan devised by the Almighty for teaching salvation to mortals and exalting them, with resurrected bodies, to a celestial glory and eternal lives, and, sooner or later, all the sons and daughters of Adam will know this fact for themselves. The Lord has revealed that this plan is adapted to the capacities of all the accountable portion of the human family; then most surely is it at least as easy of comprehension as the science of mathematics, with the exactness of which people are so pleased, and for a proficiency in which so many pride themselves and spend their lives.

That 1 and 1 are equal to 2 is one truth and is therefore a part of "Mormonism," but the Saint does not stop there, he diligently presses on in the pathway of righteousness, gathering valuable truths wherever they can be found, in faith and obedience, under the dictations of the Holy Spirit, and nothing can stay his course of advancement to an eternal reward but his own transgression. When the scoffs, jeers, and oppressions of the ungodly are hurled upon such a character, like the traveller with his cloak, he merely clings closer to his faith, and is the more careful that he lacks no part of the Gospel armour. This fact accounts for that cheerfulness of Saints, under all manner of adverse circumstances, which has been and still is so puzzling to the world.

We have not been careful to quote Scripture or sayings to back up the ideas now advanced, for we know of but one method by which any person, whether rich or poor, noble or ignoble, learned or unlearned, can arrive at a KNOWLEDGE, for themselves, of these and far greater facts in the plan of salvation. What is that method, it may be asked? No more difficult, no more costly, and no harder a requirement than to honestly repent of all sins, be baptized for their remission and continue faithful in obedience to the commandments of God and the counsels of His servants, doing no evil.

If the Christian world have a better plan we should like to know it, and as that is the faith of the Saints, and their uniform practise, except when occasionally overcome by the weakness to which humanity is subject, it might be supposed that professed Christians would occasionally be ashamed of their unwise conduct towards the "Mormons." But doubtless that is too much to expect from any except those who are ready to yield a cheerful obedience to the pure principles of the everlasting Gospel.

Admission of States.

(*From the "Deseret News."*)

In a republican form of government the power is admitted to emanate from the people; hence, every citizen of our Republic should have the privilege of choice in the election of the officers entrusted with the management of governmental affairs.

Is this the case? No, for most inconsistently the inhabitants of Territories are held in a state of tutelage, or rather vassalage, closely allied to the condition of monarchial colonies.

By what principle of right, or by what direct or legitimately implied power, derived from the Constitution, does a citizen of the United States become measurably disfranchised by merely moving from a State into a Territory? There is obviously no such principle or power, either direct or implied, but tradition and the force of circumstances have alone produced the congressional line of conduct towards Territories.

The portion due to tradition has sprung from the colonial usage of European governments, and should never have been indulged in for a moment, and ought at once to be discarded as entirely irrevelant to free institutions. That portion appearing to arise so naturally from the force of circumstances is all that is, at present, deemed worthy of consideration.

Even a single citizen settler upon the public domain should be entitled to build, plant, and go forth thereon, in all his privileges every inch a freeman, so long

as he comported himself in accordance with the Constitution of the United States, and the applicable laws thereof, a duty equally binding upon citizens in States. And when the one citizen is added to with a number sufficiently large to require a separate organization, it is the duty of Congress, upon application, to at once examine the new constitution, and the evidence of republicanism therein contained, and if thus far correct, it simply remains to define the boundaries, and grant the right of self-government, Territorial or State, at the option of the applicants, and to extend them such aid, from time to time, in lands, moneys, &c. as may be agreeable with usage, rights, and circumstances. Is there consistency in any other course? There is not, neither can there be.

It may be urged that new settlements have neither the power nor wisdom requisite for governmental operations. As to power, it is obligatory upon the parent to protect her offspring, whether they be strong or weak, young or old, States or Territories, from foreign invasion and the hostilities of her red children. As to wisdom, there is no room for questioning that, beyond the body of the proffered constitution, and the previously exhibited intelligence of the petitioners.

What is the brief governmental history of Utah? In 1847, a number of citizens from the United States formed a settlement where now stands G. S. L. City, subsequently elected their own officers, passed their own laws, punished criminals, fought Indians, married, increased, opened fields, erected mills and dwellings, and, in short, successfully performed all duties obligatory upon good citizens in a new country, and flourished in peace and loyalty upon the tops of the mountains.

How happened all this? Through the mere exercise of that intelligence and energy which characterize those American citizens who go forth to make the waste places fruitful, and to loyally extend the area of freedom. Entirely unaided by Congress in reclaiming the most uninviting of all the public domain, was there any lack in the department of self-government? No.

Years after, when the brunt of the experiment was most successfully overcome, when Deseretians, in the eyes of all the world, had most amply proven their capacity for conducting their own affairs, in 1850, Congress defined the boundaries of Utah, and gave her inhabitants a Territorial organization, and exercised the power, with the President, of appointing certain officers, such as are not so appointed for States, over a portion of citizens of the United States, who had demonstrated their possession of every requisite qualification for self-government. And all this without considering the feelings of the main party concerned, except in the kind of government, (as it was deemed useless at that date to petition fogyism for a State government) a portion of the boundary and the Governor.

Doubtless small favours should be thankfully received, and equally true should larger ones be smiled upon in proportion. But it is rights and not favours that are under consideration. Then why, in the name of all that is reasonable and consistent, not let those citizens who prefer remaining in a territory, as do those of Oregon, up to our latest date, elect their officers to the full extent accorded to citizens in the States? Or, if that is too progressive, why not at least appoint in accordance with the known wishes of the ruled? And further still, why not at once, under the conditions before mentioned, give American citizens a state government, even though their number be but 500, or less, upon their application therefor, after a reasonable exhibition of their loyalty, power, and capability?

In these remarks, for brevity's sake, we have waived quotations from the Constitution of the United States, presuming all to be familiar therewith, or able to refer to it. We have also omitted to quote from the partizan and other observations upon the same subject, by men noted for statesmanship, simply because the whole question is sufficiently plain to any person, capable of tracing the legitimate conclusions flowing from the Federal compact.

It is most sincerely to be desired that the time will hasten when the halls of Congress, the pulpits of priests, the stumps of demagogues, and the forms of printing presses may be relieved from the senseless jargon, strife, and twaddle concerning the right of interference in matters of popular sovereignty and domestic institutions, whether, by the parent government with those of a State or Territory, by a State with those of another State or Territory, or by a Territory with

those of another Territory. The whole machinery is based upon the principle of governments within a government, and so long as the wheels are kept unclogged by partizan strife and corruption—each left to run upon its own axle, well lubricated with the oil of truth and integrity, with its pinions free to rightly mash with their fellows—just so long will our republican system be the best form of human enacted government within our knowledge.

In view of all facts and considerations, pertinent to the case, what sound reason is there why Utah should not be admitted into the Union as a free and independent State, upon the presentation of her Constitution, memorial, and accompanying documents, and that too, without a word of debate? Not one.

History of Joseph Smith.

(*Continued from page* 504.)

[April, 1841.]

DIFFERENCE BETWEEN THE BAPTISTS AND LATTER-DAY SAINTS, FROM THE "NORTH STAFFORDSHIRE MERCURY."

Sir—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq., for disturbing a congregation of Latter-day Saints, or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined making an honest confession of those peculiarities which separate them as widely from the Baptist, as from every other denomination of the Christian Church. This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

1. The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that right, with the promise that great spiritual improvement will follow. They baptize for rémission of sins, without waiting for credible évidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

2. After Baptism the Saints kneel down, and their Priest, laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands weré seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummery with as much disgust as all Christians do.

3. Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with holy oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of impostors who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

4. Not satisfied with the Bible as a complete revelation from God, the "Latter-day Saints" have adopted a romance, written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh, as they arrive, for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

5. In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The Lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances. The power and authority of the higher, or Melchisedec Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privi-

lege of receiving the mysteries of the Kingdom of Heaven—to have the heavens opened to them—to commune with the general assembly and Church of the First-born; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the new covenant," (see page 13). So that, in this wonderful Priesthood, they have provided for an ample supply of new things, in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest forever after the order of Melchisedec."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorence and disgust.

A Baptist.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-day Saints. We will now attempt to show the difference between the Baptists and Former-day Saints.

1st. The Former-day Saints baptized *for remission of sins*, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd. The Former-day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite, with the promise that great spiritual improvement would follow, Acts ii. 38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd. After baptism, the Former-day Saints prayed for, and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xix. 6. The Baptists say, "They regard such mummery with as much disgust as all Christians do."

4th. Having, as they supposed, the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with holy oil; James v. 14, 15. Also to the power of prophecy; First Corinthians from 12th to 14th chapter. It need not be added that the Baptists stand far removed from "such conceits," and have no part in them; nor in anything pertaining to the gifts and power of God: or, to use the Apostle's own words, "they have a form of godliness, denying the power."

5th. Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament), to that book, which (according to Baptist logic) Moses forbid them to add to, or take from; Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. "The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness," separates them to an impassable distance from the Former-day Saints; and how, with all these differences, the Baptists should ever have been thought, by themselves, or anybody else, to be the Church of Christ, is difficult to imagine!

6th. In order to carry on their strange work, or order of things, the Former-day Saints had two Priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the higher, or Melchisedec Priesthood, was to hold the keys of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the keys of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. "To you it is given to know the mysteries of the kingdom"—to have the heavens opened unto them—to commune with the general assembly and Church of the First-born; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the new covenant; Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things, in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the Baptists would insinuate, "did aspire to a dignity," which *they* say, "Belongs alone to Him who is the only Priest forever after the order of Melchisedec."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew, that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints; and to amalgamate the two systems in any way is not only an act of injustice—but would in-

volve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "everywhere spoken against." See Acts.

Tuesday, 20th. Elders Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards and family, went on board of the ship *Rochester*, at Liverpool, Captain Woodhouse (who delayed his sailing two days, to accommodate the Elders), bound for New York, with a company of 130 Saints.

Elder Parley P. Pratt tarried in England to preside over the Church, and continue the publication of the *Millennial Star*, and Elder Hyde to pursue his mission to Jerusalem.

Mr. James Robinson, Assessor for the City of Nauvoo, died, aged 30. He had resided in this county many years, and, from his business habits, and kind disposition, he was highly respected.

Wednesday, 21st. The *Rochester* sailed.

Saturday, 24th. The High Council of Iowa selected David Pettigrew and Moses Nickerson Counsellors to President John Smith, in place of Reynolds Cahoon and Lyman Wight removed by appointment; James Emmett in place of David Pettigrew in the High Council, Joseph C. Kingsbury in place of George W. Pitkin, removed to Nauvoo, and William Clayton in place of Erastus Snow, absent.

Monday, 26th. I attended the City Council. Several members being absent, I moved, that the Marshal be ordered to enforce the attendance of Aldermen and Councillors, at one o'clock on Saturday next, and Council adjourned.

Wednesday, 28th. The ship *Rochester* encountered a tempest, shipped a heavy sea; W. Woodruff got thoroughly drenched; W. Richards escaped under the bulwarks.

Saturday, May 1st. Elder Robert B. Thompson became associated with the Times and Seasons as one of its editors.

The first Regiment, first Cohort of the Nauvoo Legion was organized, and Captain George Miller was elected Colonel; Captain Stephen Markham, Lieutenant-Colonel, and Captain William Wightman, Major of the same, consisting of four Companies.

The first Regiment, second Cohort, was also organized, and Captain Charles C. Rich was elected Colonel, Captain Titus Billings, Lieutenant-Colonel, and Captain John Scott, Major, consisting of four Companies.

Also the second Regiment, second Cohort, was organized, and Captain Francis M. Higbee was elected Colonel; Captain Nelson Higgins, Lieutenant-Colonel, and Aaron H. Golden, Major, consisting of four Companies.

I attended the City Council, and moved, that the sympathies of the Council be tendered to the relatives of James Robinson, deceased, late Assessor and Collector for the City, which was carried.

I also moved, that a new burying ground be procured, outside the City limits, and purchased at the expense of the Corporation; which was carried; and Alderman Daniel H. Wells, and Councillors Wilson Law and John T. Barnett were appointed a committee for the same, and ten acres were ordered to be purchased.

I spoke at length on the rights and privileges of the owners of the Ferry, showing that the City Council has no right to take away Ferry privileges, once granted, without damages being paid to the proprietor; and also moved, that an ordinance be passed to protect citizens, killing dogs running at large, which were set upon cattle or hogs, or molest individuals; and on other subjects, before the Council.

Sunday, 2nd. The Teachers' Quorum was organized in Nauvoo, Elisha Averett, President, James Hendricks, James W. Huntsman, Counsellors.

Tuesday, 4th.

Head Quarters, Nauvoo Legion, City of Nauvoo, Illinois, May 4, 1841.

General Orders. Pursuant to an act of the Court Martial, the troops attached or belonging to the Legion will parade at the place of general rendezvous, in the City of Nauvoo, for drill, review, and inspection, on Saturday, the 3rd day of July, at half-past nine o'clock, a.m., armed and equipped according to law. At ten o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery. The commandants of the 1st and 2nd Companies, 2nd Battalion, 1st Regiment, 2nd Cohort, are directed to enroll every man residing within the bounds of their respective commands, and not attached to any other Company of the Legion, between the ages of 18 and 45 years, and notify them of their attachment to the service, and their legal liabilities.

As will be seen by the following legal opinion of Judge Douglass, of the Supreme

Court of the State of Illinois, than whom no man stands more deservedly high in the public estimation, as an able and profound jurist, politician, and State man; the officers and privates, belonging to the Legion, are exempt from all military duty, not required by the legally constituted authorities thereof. They are, therefore, expressly inhibited from performing any military services, not ordered by the general officers, or directed by the Court Martial.

City of Nauvoo, Illinois,
May 3, 1841.

General Bennett.

Dear Sir—In reply to your request, I have examined so much of the Nauvoo City Charter, and Legislative Acts, as relate to the "Nauvoo Legion," and am clearly of opinion, that any citizen of Hancock County, who may attach himself to the Nauvoo Legion, has all the privileges which appertain to that independent military body, and is exempt from all other military duty, as provided in the 25th section of the City Charter; and cannot, therefore, be fined by any military or civil court, for neglecting or refusing to parade with any other military body, or under the command of any officers who are not attached to said Legion. The language of the laws upon this subject, is so plain and specific as to admit of no doubt as to its true meaning and intent. I do not consider it necessary, therefore, to enter into an argument to prove a position, which is evident from an inspection of the laws themselves.

I am very respectfully, your friend,
S. A. Douglass.

The Legion is not, as has been falsely represented by its enemies, exclusively a "Mormon" Military Association, but a body of citizen soldiers, organized (without regard to political preferences or religious sentiments) for the public defence, the general good, and the preservation of law and order—to save the innocent, unoffending citizens from the iron grasp of the oppressor, and perpetuate and sustain our free institutions against misrule, anarchy, and mob violence; no other views are entertained or tolerated. The general parades of the Legion will be in the City of Nauvoo, but all other musters will be within the bounds of the respective Companies, Battalions, Regiments, and Cohorts.

The 8th sec. of "An Act for the organization and government of the Militia of this State," in force July 2, 1833, provides that "when any person shall enroll himself in a volunteer Company, he shall forthwith give notice in writing to the commanding officer of the Company in which he was enrolled," &c., and that the commanding officer of a Regiment or Battalion, may, in a certain contingency, "dissolve such Company;" and some of the petty, ignorant, and impudent militia officers maintain that such is still the law; but those blind leaders of the blind are informed, that the 11th sec. of "An Act encouraging volunteer Companies," approved March 2, 1837, reads as follows, "So much of the 8th section of an Act entitled, "An Act for the organization and government of the Militia of this State," in force July 2, 1833, as requires a volunteer to give notice in writing to the commanding officer of the Company in which he was enrolled, and authorizes commandants of Regiments to disband independent Companies, be and the same is hereby repealed."

If officers act upon the obsolete laws of the "little book" which have been repealed, years since, it will be sweet to the taste, but "make the belly bitter;" and should any civil or military officer attempt to enforce the collection of any military fines upon the members of the Legion, excepting when such fines are assessed by the Court Martial of the Legion, such persons are directed to apply to the master in chancery, for Hancock County, for an injunction to stay the illegal proceedings.

The militia Companies of Hancock County, and citizens generally, are respectfully invited to unite with the Legion, and partake of its privileges.

All officers are required to enforce the most rigid discipline, on all days of public parade.

Persons holding enrolling orders are directed to act with energy; consummate their trust, and make prompt returns to the office of the Major-General.

The Lieutenant-General desires that *all his* FRIENDS *should attach themselves to some Company, either in the first or second Cohort.* This will enable them to receive correct military instruction, under the teachings of experienced officers, according to the drill and discipline of the United States' Army—and qualify them for efficient service in the cause of their beloved country and state, in the hour of peril.

The eleven Companies of minute men will, at all times, hold themselves in readiness to execute the laws, as originally instructed by the general officers.

The officers and troops of the Legion are directed to treat with proper respect and decorum, all other officers and troops in the service of this State, or of the United States.

Officers are ordered to treat their troops with marked respect; and, while they discharge their duties with promptitude and boldness as *officers*, they must not forget or neglect to observe the requisites of *gentlemen.*

The 2nd Company (light infantry), 1st

Battalion, 1st Regiment, 2nd Cohort; and the 1st Company (lancers), 1st Battalion, 3rd Regiment, 2nd Cohort of the Legion, will act as an escort for the reception of such visiting Companies from Illinois and Iowa, as may be present. Should the Governor be present, it will be announced by a fire of artillery, by the 1st and 2nd Companies, 1st Battalion, 1st Regiment, 1st Cohort, and the 1st Company, 1st Battalion, 1st Regiment, 2nd cohort, when he will be received by the entire Legion, with the honours due so conspicuous a personage as the Commander-in-Chief of the forces of the State.

Officers, receiving copies of these orders, will promulgate the same without delay, throughout the bounds of their respective commands.

JOSEPH SMITH, Lieutenant-General.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 16, 1856.

APPOINTMENTS.—Elder Ezra T. Benson, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, is appointed the First Counsellor to the President of said Church, in Great Britain and adjacent Countries, and also Elder James A. Little, Second Counsellor.

We take great pleasure in recommending these brethren, to the Saints and all good men in this extended part of the Lord's vineyard; and we counsel the Priesthood and Saints throughout these countries, to give the most earnest and diligent heed to their instructions and counsels, for, in so doing, they will comply with the will of God who has sent them.

ORSON PRATT, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in Great Britain and adjacent Countries.

Elder Phineas H. Young is appointed to travel among the Saints in Great Britain, to preach the Gospel and instruct the people of God, according to the written word of God, and as he shall be moved upon by the Holy Ghost, and to act under the counsel and direction of the respective Pastors and Presidents of the several Conferences which he may, in the providence of God, be permitted to visit; and we humbly invoke the blessings of our heavenly Father upon his ministry, that the same may be crowned with abundant success.

Elders Truman O. Angell and John Kay are appointed to travel in all places and countries, within the jurisdiction of our Presidency, which they may feel disposed to visit, and, in all places, to preach the Gospel and comfort the Saints, as they may be led by the Holy Spirit, and as circumstances shall admit; and, while tarrying in any Conference or mission, they are to be under the counsel and direction of the President of such Conference or Mission. We humbly trust that their testimony and wise counsels may prove a lasting blessing to thousands in their extended field of labour; and may their hearts be filled with the wisdom of God, to search out hidden knowledge for the benefit of the present and future generations of Zion.

Elder James Marsden is appointed President of the Liverpool Conference.

Elder William Miller is appointed to labour under the direction of Pastor William S. Muir, of the Birmingham Pastorate.

Elder Lorenzo H. Hatch is appointed to labour under the direction of Pastor William G. Young, of the Sheffield Pastorate.

Elder Amos M. Musser is appointed to labour under the direction of Pastor Henry Lunt, of the Newcastle-on-Tyne Pastorate.

ORSON PRATT, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in Great Britain and adjacent Countries.

EZRA T. BENSON, JAMES A. LITTLE, } Counsellors.

ARRIVAL.—July 19, Elder Amos M. Musser arrived in London from the East Indies, per ship *Viking*, Captain Windsor. Elder Musser has laboured long and diligently in the dark and benighted regions of India, and, with considerable difficulty, has succeeded in getting thus far on his way home to Zion; but being too late to complete his journey this season, we have appointed him a field of labour in England, where we trust, through the blessings of the Lord, he will be enabled to do much good, and become refreshed and strengthened in his own spirit.

THE "WELLFLEET."—We learn by the *Mormon* of July 19, that this ship arrived at Boston on the 13th of July. About 60 of the Saints, who went out on it, had arrived at New York, apparently in good health and spirits.

Foreign Correspondence.

WASHINGTON.

Washington, District of Columbia,
July 15, 1856.

Editor of the *Millennial Star*—Elder Taylor has just paid me a visit; he remained with us three days, and on the evening of the 13th returned to New York. We have not yet presented our Memorial. The fact is, Congress-men's heads are so filled with President making, slavery, and anti-slavery, Kansas rows, Brooks' assault, and gambling with each other, that they can hardly get time to do anything that is calculated to benefit the country. They appear to be afraid of each other and of their constituents, and it is understood among them that no Territory shall be admitted into the Union until after the Presidential election. We have been waiting a little to see the fate of Kansas.

By Mr. Gerrish we received news from Salt Lake, Mr. Gilbert having left there on the 6th of June, bearing letters of that date.

The prospect for a good harvest was brightening; provisions had become more plentiful in the market; early pieces of wheat would be ready to cut by the 20th of June; fine rains had supplied the want of irrigation to a considerable extent; and garden vegetables were becoming plentiful. The grasshopper crop was likely to fail, and the general health of the people was good.

Mr. Gilbert met the May mail at the Weber; a considerable portion of it was sunk.

Dr. Bernhisel and Marshal Heywood are well. Elder E. Snow, Secretary Babbitt, and Judge Appleby left this morning for New York. Brother Snow spent four days with us.

The weather has been very sultry, we have felt the effects of it both night and day severely—heat depriving us of rest. We miss the refreshing sleep which we enjoy in the mountains. The cool summer nights in our valleys are a luxury, not easily appreciated by those who have never enjoyed them.

The politics of our country, at present, are somewhat mixed. Buchanan and Fillmore are national men. Freemont is a sectional candidate for the Presidency. His election would endanger the integrity of the Union. Buchanan seems to be a-head. Fillmore's platform proscribes foreigners, and the result the future must tell. The Lord knows the end of wicked men; but party limits having now assumed geographical lines, it does seem that

the prediction of Joseph Smith, the Prophet, is soon to be fulfilled.

The Brooks and Sumner case was disposed of yesterday, in the House of Representatives. The proposition to expel Mr. Brooks from the House, for caning Senator Sumner, was rejected for want of a two-thirds majority—the number required to expel a member. The Kansas elections are yet to be investigated by the House, which will, no doubt, result in another Northern and Southern struggle.

GEO. A. SMITH.

HINDOSTAN.

Ship "Earl of Eglington,"
River Hoogley, Hindostan,
May 4, 1856.

President F. D. Richards.

Dear Brother—While passing down the river, I feel it a duty to inform you relative to matters in this part of the world.

I mentioned in my last communication, that I intended raising a little company and leaving for Zion. But, owing to circumstances which have transpired since that time, I have been obliged to leave the Saints, at least for a short season, longer in Babylon. Their scattered condition has proved an effectual barrier against me, so far as emigration is concerned, notwithstanding all my exertions to accomplish this so much desired object. As a general thing, the Saints are very poor, and most of them considerably in debt, and, before they can take leave of the Gentiles, they must, of course, pay off all to whom they are indebted.

Again, there are a few families who might have been ready to go with me, had they obeyed the instructions given them, from time to time; but, instead of doing this, they have taken their own course. Some have invested the little means which the Lord has given them for gathering, in speculative merchandize; thinking to be able to go exceedingly comfortable. All such feel a little fearful about seeing want, and, as they think, justify themselves in pursuing such a course; and they are ever ready, to point out the great advantages of so doing.

Notwithstanding the poverty of the Saints, I am precisely as sanguine about their deliverance, at this time, as I have been heretofore, could I only persuade all those who have got means to gather to this place (Calcutta), with a view to migrate the first opportunity, because a company of fifteen can ship for America, for about the same money as it would take for ten persons. In the first place, passages from this to the United States are very high, and it is almost impossible to negociate with seafaring men, unless we have a tolerable good pile of money; and numbers are not so great an obstacle, if they can only procure a few thousand rupees.

Having learned this by experience, and impressed it upon the minds of the few Saints to whom I have access, I fully calculated to collect at least half-a-dozen, but, as I before said, those who had means have, in some instances, invested it in other enterprises, expecting to help their brethren as well as themselves.

The difficulties attending written correspondence has been another great drawback, for, as the Apostle Paul says, "The letter killeth, but the Spirit giveth life." This is verily the case. When the Saints are isolated from the Church, and mixing up with the Gentiles, they partake of the spirit of the world, to a greater or less degree, unless continually posted up from head quarters, from whence emanates life and light to the soul of every faithful Saint. There are a number of faithful brethren in this land; most of whom have more than ordinary abilities, whose services will tend greatly to the building up of the kingdom of God. Among them may be mentioned Elders J. P. Meik, McCune, Smith, Mills, McCarthy, and Heffaun, who have taken a lively part in the ministry in their several spheres. The two former will, I am persuaded, be able to leave India by February next. Owing to the favourable condition of Elder Meik's business, he will, in all probability, get clear of debt by that time, and have enough to spare to get away.

I have left him in charge of the mission, and I am sanguine that a number of the brethren, in more indigent circumstances, will be able to accumulate a sufficiency to help themselves out of Babylon.

I should not feel justified in the sight of God were I to tarry another season in this land, because the people have utterly rejected our testimony, consequently our labours have proven useless, and for me to spend my time among them in idleness, would be a sin.

Elder Meik, being a man of great faith and perseverance, will attend to the duties of his calling, confirm the few Saints who remain, and do all that I could by staying another year. Seeing that Elder Benson has written me to return home, I feel it my duty to do so, leaving the Saints in the hands of God and His faithful servants; knowing that their exertions will be doubled in order to get away.

It is a cause of grief to me to leave them, for they are dear to all the Elders who have laboured in this land, having gained them over to the kingdom amidst the most bitter opposition, from an hireling priesthood.

The Church, in and around Calcutta, numbers about twelve members, and in the Bengal Presidency nine, who are scattered, three of whom I know but very little about, having no clue to their location.

Elder M. McCune who has charge of the Rangoon Branch reports eight members. He has laboured diligently in that place for nearly four years. He is making preparations to emigrate in company with Elder Meik.

The last news from Madras is somewhat encouraging. Elder J. Mills was about to baptize one Dr. Geils and family, who was my warm-hearted friend while I laboured in that Presidency, and who opened his house for public preaching, &c. With this accession, the Church there numbers twelve; including Elder McCarthy.

Two brethren, strong in the faith, are at Bangalone; both are in the army.

According to Elder Leonard's report from Bombay, that Presidency numbers twenty. This you will discover differs widely from my last report, in which I said that there were only seven; I was mistaken with regard to the number. The aggregate number of the whole Church in India is sixty-one members; emigrated eleven.

I must here mention that Elder Mills has translated the pamphlet, *Only way to be Saved*, into Tamul. He is indefatigable in his labours, and somewhat over sanguine relative to the natives of India. I am quite satisfied that they will not abide the celestial law, and I do not know of a better sphere which their acts entitle them to, than the one which they now occupy—a nation of servants. I do not believe that one out of a thousand would forsake their idolatry, were it not for the inducements held out to them in a pecuniary way. They are idolatrous in the full sense of the word, for they love money dearly. It is a proverb that the Jews cannot live here, that is, that portion of them who live by swindling; it is said of the Bengallee, that he has starved the former out. I most assuredly believe that a material change must take place before any will love and obey the truth. I have not one particle of faith in them. I would not infer, however, from this, that they are the most wicked of all nations; neither do I justify them in those disgusting practices which are among them. I attach a hundred times more blame to the Europeans than I do to them. In my estimation, the natives as a nation have not rejected the Gospel, not having heard it in purity by a legally authorized ministry. It is true, that a *very few* who have heard it in English, and who have, like the Europeans, rejected it, will be under condemnation for so doing. The English have in this, as in all other places, corrupted the morals of the people, and they will have to foot the bill.

I left Calcutta on the 2nd inst., bound for China, from whence I intend, the Lord willing, re-shipping to San Francisco. If I am fortunate in procuring a vessel in time, I shall reach there in September. I want, if possible, to get through to the Valley this season; but my funds being low will, in all probability, detain me a little by the way. I am glad to leave this God-forsaken land, I do assure you, having travelled and laboured in India precisely three years and seven days. I feel to leave the people in the hands of God, for Him to deal with them according to their deserts. I have laboured, in common with all the Elders, amidst much persecution, and under many adverse circumstances; yet I feel to praise and magnify the Lord for His signal blessings to me and my brethren, in all the vicisitudes through which we have passed.

Owing to the excessive heat and exposure by travelling, my physical strength has become quite impaired, having lost twenty-four pounds in weight since I left home. But this I expect to make up during my voyage, and be prepared to enter on my labours at home, with as much vigour as when I left them.

I shall, in all probability, address you

from China, should I have anything new to communicate.

I will now close by praying for the choicest of heaven's blessings to rest on and abide with you, whilst returning to the bosom of the Church in the chambers of Israel. Remember me kindly to your successor, and to Elder Benson. I enclose a letter for the latter; will you kindly forward it to him?

From your brother in the Gospel of peace, R. SKELTON.

Home Correspondence.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

20, Rupert street, Everton,
Liverpool, July 8, 1856.

President F. D. Richards.

Dear Brother—As I have just returned from the Isle of Man, and have accomplished what I intended before making my report for the half-year, ending June 30, I have seated myself for that purpose.

On the first day of February last, agreeably to your appointment, I took the Pastoral charge of the Manchester, Liverpool, and Preston Conferences.

At the time that I entered upon my labours, there were six Travelling Elders in the Pastorate. Since then, two have emigrated and two have been removed. We have now three, Elder James Bunting having been lately appointed to labour in the Manchester Conference.

Notwithstanding, Elder G. D. Grant, my predecessor, and those that were associated with him, had done a great work, and paid off much of the indebtedness in the Conferences, much remained to be done, for many of the Branches were still burthened with back rents, &c. &c. . . . . .

Having been permitted, however, to present the principle or law of tithing to the Saints in my field of labour, it being the oldest Pastorate in the British Isles, the good Spirit whispering you that the time had come to establish it in these lands, I first introduced it in a Priesthood meeting in Liverpool.

Several of the brethren from the Valley were present on that occasion, among whom I would make honourable mention of Elders G. D. Grant, W. H. Kimball, James A. Little, A. Calkin, S. W. Crandell, and John Kay, the President of the Liverpool Conference. These brethren were all one with their influence and testimony that it would be, by far, the best and easiest method of raising funds to meet the expenses which naturally accrue from time to time, as well as to facilitate the gathering of Israel from these lands.

There were also many Elders and brethren from the different Branches in this Conference, and all seemed to be much pleased with the proposed plan. . . . . The Presidents of Branches liked the project so well, that they went directly to their meetings, and the same evening began to teach it to the Saints, and in due time also to practise what they had taught.

On the following Sunday I introduced the same subject, in a similar meeting, at Manchester, *and with one united voice* the brethren voted to adopt it.

On the next Sunday, I met the Priesthood of the Preston Conference at Accrington, and we set forth the principle of tithing there, and the good Spirit was with us, and prevailed, so that all assented to the proposition, and the most of them have been making good their covenants since that time.

I have to record that some who felt it would be hard for them to pay one-tenth of their income, are now among the greatest advocates for doing so; for they have proved the Lord, and found that He is as good as His word, and they say, that since they began to pay their tithing, they have accomplished some of the greatest feats in their financials that they have ever performed.

To be brief upon this subject, I will say, that the Pastorate is now nearly out of debt, and will soon be quite clear.

The arrearage of Temple Offering for last year, in the Manchester Conference, amounting to £20 13s. 4d. has long since been paid, and £187 14s. of the amount due for this year has already been remitted to the Office, leaving a balance of £73 yet to pay, which will be cleared off in a few days.

The Preston Conference has paid more

than half of their apportionment for this year.

The Liverpool Conference would have had their Temple Offering paid some time ago, and would have had more than £30 in the Office for the P. E. Fund, for the benefit of the poor Saints, if there had been no "Queen's Hall" debt to settle.

Our half-yearly Conference, you are aware, was held in Liverpool on the 15th day of June.

We were favoured with your company in the afternoon, and blessed with a most excellent discourse from you, which animated, edified, and comforted the Saints.

One remark, among several others, I well remember, for I salted it down. It was this, you said that you never looked upon the Saints in Liverpool when they appeared as lovely as they did at that time.

Several of the brethren from the Office were there, both in the forenoon and in the afternoon, and they said that they never heard Presidents of Branches speak with greater power than at those meetings.

Elder Kay has no Travelling Elder to help him, consequently he has the duties of President of Conference, and also of Travelling Elder to perform, excepting when I occasionally make a flying visit to some of the Branches.

Our last Conference in Preston was held on the 22nd of June, just three years to a day from the time that I took the parting hand of my wife, and turned my back on the City of Great Salt Lake and the peaceful valleys of the mountains!

The same good spirit and feeling that characterized the Liverpool Conference, was manifested on that occasion. I am sure that I have not attended a Conference in the British Isles, where a more *unanimous and good feeling* prevailed throughout the whole day than was felt there. All were satisfied, and some said, that it was the best meeting of the kind that had been in Preston for three years. The Manchester Conference came off on the 29th of June. We were honoured and blessed with the company of Elder H. C. Haight, President of the Scandinavian Mission; Elder Widerborg, his assistant in the Office, and Elder Liljenquist, President of the Copenhagen Conference.

Those brethren came on Saturday evening and tarried over Sunday, and I think that I have not seen brethren enjoy themselves better for a long time. They quite fell in love with the tithing and the system that we have of doing business in this country, and said that, with your permission, they would establish the same in their field of labour. But to return to the subject. The Conference was well attended, and a first rate time we had. The Oldham Saints, with their band of music united with the Manchester choir, and filled the Mechanics' Institute with good music. The business was done up like a charm. Every countenance beamed with joy, and as far as I know, every heart was filled with gladness. The brethren from the Scandinavian Mission gave vent to their feelings, in a very animated manner. The two Danish brethren spoke for the first time in the English language before a public congregation, and the good influence that accompanied their words was sensibly felt, and will be long remembered. I have thus far given a faithful account of this part of my field of labour, leaving out, to be sure, many items that would be interesting, but which, a minute account of, would swell this communication to too great a length.

I feel to thank the Lord for His blessing upon my labours. I have great joy in endeavouring to keep His commandments, and in carrying out your wise counsels.

The Saints are generally alive to their duties, and the most of them respond cheerfully and heartily to the law of tithing, by which hundreds of pounds sterling will be gathered, over and above paying the Temple Offering, current expenses, old debts, &c., in aid of the P. E. Fund for the gathering of Israel.

Elder Kay is a host of himself, and well applies his labours as well as his mental abilities. Elder Craig is a full team, and draws even. My will is his will. All things I believe are moving on well in his Conference.

Elder Noble is also active in his duties, and is one with me. In a word, I do not know of *one solitary jar* at the present time throughout the whole Pastorate.

As I endeavour to carry out your counsel and instructions, so do my brethren carry out mine. This is a great blessing as well as an honour, for which I am truly thankful to my Father in heaven.

A few weeks since, myself and Elder Kay were informed, through the *Star*, that the Isle of Man was attached to the

Liverpool Conference, and that you wished us to extend our labours over it. Accordingly we left Liverpool on Thursday last, on the steamer *Mona's Queen*, at about 11 a. m., and landed at Douglas about 5 p. m. the same day, a distance of 75 miles. We had a fine time, it was indeed a pleasure trip.

We saw some of the brethren, and gave out notice for a Priesthood Meeting on Saturday evening.

The next morning we took a coach for Ramsey, 16 miles, in order to visit the Saints there, and to more fully carry out your instructions. . . . .

The next day we returned to Douglas, having to walk 10 miles of the distance.

Agreeably to appointment, we met some of the brethren, and spent more than two hours with them, but as they were not all present that we wished to see, we adjourned to meet at nine the next morning, when all met, and after about four hour's consultation, we succeeded in accomplishing what we desired.

We found Elder Titus Barlow, the President, a straight forward, good man. He will continue the Presidency.

We met again at 2.30 p. m., in the capacity of a Branch meeting, and laid the subject of tithing before the Saints, and all voted to adopt it, save one.

We also tried them, to see if they would sustain the authorities of the Church; in this they were unanimous.

At 6 we met again, and several strangers came in. Elder Kay wished me to address the congregation, which I did, and the Lord blessed me in so doing. Great attention was paid, and no doubt good impressions were made.

All the time that we were there, we felt the Spirit brooding, as it were, over us, and we verily believe that the Lord has a goodly people on that island, who will, sooner or later, be gathered into the garners which He has prepared for the gathering of His wheat in the last days.

On Monday, at 9 a. m., we embarked on board the same steamer, and returned to Liverpool. . . . .

Perhaps I have been too tedious in this report, if so, please pardon me, as I expect it will be the last communication that I shall have the pleasure of addressing to you for the present, as you are about to leave these lands for *Zion, your loved home*, as well as the home of all the Saints.

Dear brother Franklin, please accept my heartfelt thanks for all your kindness to me. Your counsels have been sweet, and you may be assured that they have been, and still are, duly appreciated.

In a word, you have been a father to me *all* the time that you have been in these lands. I shall never forget your kindness. May the God of Abraham, Isaac, and Jacob, Joseph, and Brigham, continue to bless you. May the angels of heaven protect you *by sea and by land*, and may you reach your home in safety, and live to enjoy *all* the blessings that your heart desires, is the prayer of your sincere friend and brother in the Gospel of Jesus Christ.

Yours truly,

C. R. DANA.

KENT CONFERENCE.

S Sydney Street, Brighton,
July 8, 1856.

Dear President Richards—By the request of brother Dunbar, and also with much pleasure, I attempt to send you a brief report of this Conference, for the past half-year. After rendering myself familiar with its state, I found that everything had been so well conceived and executed by Elders Kimball and Broderick, with such an admirable band of Travelling Elders, that it was a pleasure to continue the good work so ably conducted before. Being guided by the wisdom and long experience of our beloved Pastor, brother Dunbar, we have, by the blessing of God, accomplished a good work, and feel sanguine that much more will result from our united exertions the remainder of the year.

As the works of a people are the only just criterion, I will observe, that the Saints in the Kent Conference have raised, during the past six months, for various purposes, £144 17s. 5¼d., besides sustaining, until the departure of the *Horizon*, fourteen Travelling Elders, six of whom were married. We have also, in the meantime, reduced our book debt over £13, paid rents, &c., &c. Our book debt, is now about £50, which *we are determined to cut off before the end of the year*.

There are now, including myself, nine Travelling Elders in the Conference, and four are married.

You will doubtless observe the small donations to the P. E. Fund, but this quarter will be much better, as we have all agreed to give special attention to that fund, at our Conference meetings just held.

Letters of Appointment are desired for Elders Blake, Tester, and Gibbs. . . .

We held our June Conference meeting, in this town, (Brighton) on the 28th, 29th, and 30th ult., and had good times. We hoped to have been blessed by the company of President Wheelock, but he could not come.

All the votes were one way. Elders Dunbar, Ross, and others, spoke on the law of tithing, and as all hands went up *freely*, to adopt it when presented, the Holy Spirit descended, sensibly, on all the Saints present.

I will here say, that I have laboured with brother Dunbar with great satisfaction. His manner of presiding just suits me, no "hem's or ha's," but a straightforward manner, always telling me just what he thought and wanted, and it has been my delight to do his will, all the time. I therefore felt sincere regret at his anticipated departure for Utah this month, but, upon remembering that my loss would be his gain, I felt that all was right. I believe all the Elders and Saints, so far as they know him, feel with me. . . . .

As you will see by the Statistical Report, we have baptized 73 in this Conference, and have emigrated 49 from it, and I am happy to inform you that prospects appear quite flattering, for many are being added to the Church in these regions.

At a meeting of the Elders on Monday morning, we voted to do a greater work, in every respect, this half year; also to forgive each other every wrong thought, word, feeling, or action, and to be *one indeed*, for the accomplishment of the great work of our God, from henceforth and for ever. Amen.

As I may not see you again in Europe, please permit me in this letter to tender my heartfelt thanks for your continued kindness towards myself. I still remember, *and continue to realize*, the words you pronounced upon my head, in January, 1852, before I went into Staffordshire, I know that the Spirit of prophecy was in them. May God bless you, brother Richards.

With kind love to President Wheelock, brother Linforth, &c.

As ever, affectionately,

JOHN M. BROWNE.

Varieties.

MARRIED.—In G. S. L. City, October 19, by Bishop N. V. Jones, Mr. DANIEL KING, late of Kent, England, and Miss MARY GREEN.—By the same, Mr. ANDREW PETTERSON and Miss OLAVA CHRISTIANA OLSEN, late of Bravik, Norway.—On Sunday evening, 11th instant, by Elder William Paul, Elder JOHN DALLING and Miss ANN LOADER.—*Deseret News.*

DIED.—At Cedar Springs, near Fillmore City, April, 1856, CATHARINE MARY, wife of Elijah E. Holden, on mission to England, aged 25 years. She has left five small children without any relatives near them, and their father is in a foreign land.—*Ibid.*

YOUR word is your servant so long as you retain it; but it becomes your master when you suffer it to escape.

USE MINUTES.—It is asked, says Channing, how can the labouring man find time for self-culture? I answer, that an earnest purpose finds time or makes time. It seizes on spare moments, and turns fragments to golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command. It has often been observed that those who have the most time at their disposal, profit by it the least.

SOUND ADVICE.—Macklin's advice to his son: "I have often told you," he says, "that every man must be the maker or marrer of his own fortune. I repeat the doctrine. He who depends upon his incessant industry and integrity, depends upon patrons of the noblest and most exalted kind; these are the creators of fortune and of fame, the founders of families, and can never disappoint or desert you. They control all human dealings, and even vicissitudes or any unfortunate tendency to a contrary nature.—You have genius, you have learning, you have industry at times, but you want perseverance; without it, you can do nothing. I bid you bear this motto in mind, 'Persevere.'"

BE A WHOLE MAN.—The late John Joseph Gurney, whose memory is still fragrant among all good people, in writing a short letter of counsel to his sons at school, gave them this sententious injunction, "Be a whole man in everything. At Latin, be a whole man at Latin; at geometry or history, be a whole man at geometry or history; at play, be a whole man at play; at washing and dressing, be a whole man at washing and dressing; above all, at meeting (that is, church) be a whole man to worship."—Nearly all the differences among men, as to force and influence of character, are to be attributed to the observance or neglect of the spirit of this maxim. A man may have only a thimble full of brains, yet if he will pull them all at the object he has in hand, and only at that, it is wonderful what he will effect.—Momentum in physics, properly directed, will drive a tallow candle through an inch board; just so will concentration—being a whole man at whatever one undertakes—causes even a poor weakling to leave the mark upon his age.

O Lord, Thy Servant Bless.

A Song, addressed to President Cyrus H. Wheelock, on his departure for his home in the Mountains.

"O Lord, thy servant bless;"
When riding o'er the sea,
Ten thousand hearts will raise
This prayer to God for thee.
And Briton's sons shall tell
Thy many acts of love;
And gratitude shall bear
Thy honoured name above.
And those who once were bound
With superstition's chain,
And, 'till they heard thy voice,
Had sought the truth in vain;
Whom thy great zeal hath made,
The Gospel to confess,
With fervent love shall pray,
"O Lord, thy servant bless."

"O Lord, thy servant bless,"
When in his mountain home,
And let his eyes behold
The gathering nations come,
To raise thy standard high,
And roll thy kingdom on—
The "little stone," which, yet,
Shall break old Babylon.

When thy own voice shall give
The laws unto the world,
And from our native earth
The enemy is hurl'd;
When every knee shall bow,
And every tongue confess,
Then let thy Prophet pray,
"O Lord, thy servant bless."

"O Lord, thy servant bless."
In ages yet unborn,
When Christ, its sun, shall break
The resurrection morn,
Let still this prayer ascend
From Zion's mighty ones,
And warm affection blend,
Amen, from all her sons.
When messengers shall wait
To bear this prayer above—
Petitions of the heart,
Unto the God of love—
Let all his children bow
Who shall his name profess,
And reverently pray,
O Lord, our *father* bless!

E. W. TULLIDGE.

ADDRESSES.—David A. Curtis, 18, Dock-street, Leeds.
Jonathan Jackson, 28, Bedford-street, Wakefield-road, Bradford.
Thomas W. Kirby, 8, Oxford-street, Leamington, Warwickshire.

Money List, July 26—Aug. 1, 1856.

	£	s.	d.
Thomas Rees	0	14	0
Simeon Pickering, (per Thomas Williams).	1	3	6
Josiah Holmes	5	0	0
James Frewin	5	0	0
Carried forward	11	17	6
Brought forward	11	17	6
John Mellor	3	0	0
James Woods (9th April)	5	0	0
Thomas Roberts	5	0	0
	24	17	6

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 34, Vol. XVIII. Saturday, August 23, 1856. Price One Penny.

An Epistle of Orson Pratt,

TO THE SAINTS THROUGHOUT GREAT BRITAIN, IRELAND, AND ALL EUROPEAN COUNTRIES, GREETING—

Dear Brethren—With feelings of gratitude to God and love to you, I again resume my pen, to inform you of my appointment to the Presidency in these lands. At a General Conference of the Saints, convened in Great Salt Lake City, Utah Territory, on the 6th of April, 1856, I was, by a unanimous vote, appointed to the Presidency in these countries; and soon after received a "Letter of Instruction" from President Brigham Young, of which the following is an extract—

President's Office,
Great Salt Lake City,
Utah Territory,
April 10, 1856.

Beloved Brother Orson Pratt—You are hereby instructed and authorized to forthwith repair to Liverpool, England, and take charge of "The Latter-day Saints' European Publishing, and Emigration Office" in said City, and the Presidency of the Latter-day Work in the British Isles, and in those regions of country whose missions have heretofore been more immediately under the supervision of said Presidency.

To assist you in said duties, you are counselled to call to your aid, Elder Ezra T. Benson, one of the Twelve Apostles, and recommended to select him as one of your counsellors, and his labours will be under your counsel and control. You are also at liberty to command the services of Elder James A. Little, who is now in the Liverpool Office, and to call around you such other assistants as the business and your judgment may require.

Brother Asa Calkin will be your chief Clerk, until the period when he should be released or relieved by some one sent from this place; in the mean time, it would be well that the other clerks be promising, faithful young men, and placed under the tuition of brother Calkin, that, peradventure, we may be able to avoid the necessity of sending clerks from here. . . . . .

I pray God, the Eternal Father, to bless you in all duties with His Holy Spirit, to open your way to the accomplishment of every laudable undertaking, and to lead your mind in the way of all truth.

BRIGHAM YOUNG.
President of the Church of Jesus Christ of Latter-day Saints.

In compliance with these instructions, I left Great Salt Lake City, on the 22nd of April, in company with Elder Benson and many other missionaries, designed for this country. Five of us arrived in Liverpool on the 13th of July. And having notified the principal presiding authorities in the Pastorates, Conferences, and foreign Missions, we assembled in Special Council in Birmingham on the 21st, 22nd, and 23rd of July. From the reports there given, I became more fully informed of the condition

and general welfare of the Saints throughout England, and upon the continent.

In the years 1848, '49, and '50, I was blessed with the privilege of occupying the same official position in this country, that has seemed good to the Lord to again confer upon me.

I receive the great responsibility with which I am intrusted with a heart overflowing with gratitude to God and the Saints; but, at the same time, with fear and trembling in consequence of my own inabilities and weakness, which are, perhaps, known to myself more than to many others. One thing I have most effectually learned, that man, however great his natural abilities and acquirements, is, without the Holy Spirit, a poor, weak, frail being, and as nothing in the sight of God. But clothed with the wisdom of heaven, and armed with the power of God, he is like the mighty torrent from the mountain gorge which sweeps all before its resistless current. Without the Holy Spirit, he is like the autumn leaf which withers in the cold, and falls from the tree that gave it birth; but with the Holy Spirit, he is like the mighty oak that braves the storms of winter, and stands firm in the midst of the raging elements. He speaks, and his voice is heard, and the power thereof is felt by the Saints throughout the earth; while the wicked fear and tremble; for something whispers to their hearts that "God is there."

The morning that I bade farewell to our beloved President, B. Young, while inquiring at his mouth for some word of counsel and instruction, relative to my duties in this land; he replied, "Seek earnestly for the Holy Spirit, and it will show you what to do." What answer could have been more true and appropriate than this? What can be of more importance to the servant of God, than to enjoy communion with a Spirit pure and Holy, that will never deceive, but will show him plainly what he should do? Is communion with this Spirit a fiction? No. It is a heavenly joyful reality. The very thought of being instructed from such an unerring source, fills the soul with inexpressible happiness. It is my constant prayer, and my most fervent desire, that the counsels of the Presidency and the whisperings of the Holy Spirit, may be my sure Guide in all my ministrations among you, and that all my instructions to you, my counsels, my writings, and my conduct both in public and private, may be dictated and inspired by the Holy Ghost. If such be the case, I can benefit you in the name of the Lord; if otherwise, I shall be only as sounding brass, and all my efforts will be in vain. Saints, will you help me by your faith and prayers, to obtain a great measure of the Spirit, not only for my sake, but for your sakes, that God may make me a blessing to you, through the ministration of the Holy Apostleship, in imparting the words of life—the gifts of the Spirit, that you may be strengthened and comforted with the knowledge of spiritual things, with a knowledge of your duties, with a knowledge of the law of God, and be more fully prepared to endure the glory and presence of God, in that future world to which we are all fast hastening?

In accordance with the instructions of President Young, I have appointed Elder Ezra T. Benson, one of the Twelve Apostles, my first Counsellor. Elder Benson will travel much among you, and you will be greatly blessed through his ministry, as one of the faithful Apostles of the last days. He is, when filled with the Spirit, in the language of Scripture, "a son of thunder," and gives forth his testimony in the wisdom and power of God. May God Almighty bless him among the Saints in Great Britain, and make his voice to be heard like the sound of a mighty trumpet, awaking the Saints to life and energy; and among the wicked may it be like the voice of terrible thunder, arousing them from the death-slumber of ages.

I have also appointed Elder James A. Little my second Counsellor. His duties will be more confined to the Office, to assist in the editorial department of the *Star*. Elder Little, though young, is a man of the most sterling integrity, and his heart is full of wisdom and truth; for God is with him; his soul shall be enlarged as the ocean, and his light shall break forth as the noon day; his writings shall be inspired by the Spirit of Truth, and be highly esteemed and sought after by the Saints. Brother Little, be encouraged, for thou art beloved of the Lord, and in Him shall be thy strength, henceforth and forever.

The Saints in this country have been blessed above measure, by the wise counsels of that great and good man, Elder Franklin D. Richards, my predecessor,

who has, for a long time, presided with great wisdom and dignity in your midst. The holy Apostleship has been highly honoured by him. His heart has been a fountain of truth, and his bowels have yearned with sympathy and compassion for the poor Saints. By his wise counsels and suggestions, thousands have been delivered from oppression and starvation, and sent to a land of peace and plenty. His counsels have been like those of a father to his children; his teachings have been like the refreshing showers of spring, quickening, animating, and giving renewed life to the trees of the Lord's vineyard. Through him the Holy Spirit has been shed forth like the dews of heaven upon the land of Joseph, imparting a morning freshness to the landscape. May the God who appeared to Abraham and blessed his seed forever, also bless brother Franklin and his generations; may his sons be among the chief men of Israel—wise Counsellors in Zion, and Rulers in the kingdom of our God.

I shall endeavour, so far as circumstances and the Spirit of the Lord dictates, to carry out the wisely-devised plans of brother Franklin for the prosperity and welfare of the Saints, hoping that my feeble labours may also be blessed, and that God may also work by my instrumentality for your good.

I should take great satisfaction and pleasure in visiting all the Conferences and foreign Missions under my charge, were it compatible with the multiplied duties constantly devolving upon me, and which seem to require my attention at the Office in Liverpool.

The authorities and Saints should use every laudable exertion to spread the printed word, as this is one of the mighty engines of the last days to enlighten the world, and to build up the kingdom of God. The tract, entitled, *Marriage and Morals in Utah*, is worthy of being circulated by hundreds of thousands; also many other tracts, with which you are familiar, would be of more extensive usefulness, were they more widely diffused among the people. The influence of the press in England and America is very powerful, either for good or evil. And, so far as we can bring it to bear, it is powerful in the kingdom of God, to stay, and in some measure control, the mighty torrent of opposition which is arrayed against the Saints, and which occasionally breaks forth, and threatens to overwhelm us in its angry floods. Let the Saints, therefore, seize upon the masterly facilities offered by the art of printing, and spread light and truth in every dwelling throughout the land. In so doing, they will soon see the fruits of their labours, manifested by increased inquiries, by increased congregations, and by increased numbers of the honest who will be added to the Church. Let every member of the Church pray earnestly that he may bring, at least, one soul unto repentance every three months, and at the end of the year, we will find our numbers quadrupled, our strength and force greatly augmented, and our funds for doing good, vastly replenished.

In consequence of the many thousands that have been helped from this land, during the last two years, the funds of the Office have been greatly diminished, many heavy debts have been contracted, and we are surrounded with many perplexing embarrassments; yet, it is to be hoped, that the Saints will be prompt to help in every time of need; and that funds may roll into the Office by thousands, that the good work of gathering the poor may continue with increasing prosperity.

The Saints in Utah, feeling for the welfare of the poor in this country, have, many of them, with a liberal zeal, and with hearts full of benevolence, contributed farms, city lots, private dwellings, and public store-houses, to the amount of many thousand pounds sterling, to the Perpetual Emigrating Fund Company; and the avails of all these properties, if they can be sold to the wealthy among the Saints in these countries, will be used at this Office to emigrate the poor of our people. We exhort the wealthy Saints to purchase themselves inheritances in Utah, and thus they will throw into the P. E. Fund available means to help their poor, down-trodden brethren from this country to Zion. If our brethren in Zion can afford to give their property for the benefit of the poor, you certainly ought to be willing to purchase for the same benevolent object. I have a transcript of all those donated properties at the Office, and shall be most happy to dispose of the same to you, if possible, in time to send out several thousand Saints next spring, in season to get across the Plains early. The City lots, farms, and houses for sale, vary in value from one or two hundred

pounds to two or three thousand: Come on, my brethren, and suit yourselves; now is a most favourable time for you to secure a home in Zion and to do good. The cries of the poor are to you for deliverance. Will you become their deliverers, and secure to yourselves mansions and everlasting habitations among the righteous? Or do you prefer the fate of the rich man, far away from Abraham's bosom—in torment? The choice is your own, and you alone must abide the consequence. If you refuse this blessing, God will open some other way for the deliverance of His Saints; for He will hear their cries and provide for them; and your blessing, that you might have received, shall be upon the heads of those more worthy. This is not applicable to those who would be glad to do, but whose property is in circumstances unfavourable to a present purchase, but it is intended for the covetous—the greedy lovers of filthy lucre—who think more of their riches, than they do of their souls. It is such that may well fear and tremble! for their hour is coming! and the days of their misery are fast hastening!

Wickedness is greatly on the increase, and great Babylon is now festering in her own filth and corruption. It becomes all the Saints to take strict heed to their ways, lest they are overcome, and pollute themselves and partake of the sins of these wicked nations, and perish with them. Blessed is that man who, when surrounded with temptation and wickedness on every hand, still keeps himself pure and virtuous before God. Such shall flourish like the choice grape vine, which sendeth forth its green branches in all directions, and beareth great clusters of rich, delicious fruit. His seed shall be greatly multiplied, and his generations shall be blessed for ever. But cursed is that man who, after he has received his endowments, defileth himself with women, and regardeth not the sacred and everlasting covenant of life; for such shall wither away, like a branch pruned from the tree of a vineyard, which beareth no fruit, but is well nigh unto burning. "Woe unto all them who commit whoredoms, saith the Lord God Almighty, for they shall be thrust down to hell." Oh, my brethren and my sisters, let not virtue and purity of heart depart from you; for they are your strength and safeguard in Babylon, your glory and honour in Zion, your endless increase of eternal lives in the world to come.

To the Travelling Elders and Missionaries, I say, idle not away your time; labour with your mights, for the end of the harvest soon cometh; let your voices be heard in the morning, and at mid-day, and in the shades of evening, crying repentance unto all people; let the halls and chapels, and private dwellings, resound with your warning voice; let the streets, the lanes, and highways reverberate the glad tidings; let the high places, the hills, and the mountains re-echo the joyful sound; let the mansions of the great and noble, and the gorgeous palaces of queens and kings, hear your testimony, till, by the power of God, the nations shall be broken in pieces, thrones be cast down, and old Babylon itself be made to shake, and tremble, and totter, and fall to rise no more. Call on the Lord day and night, for the wisdom and might of His Spirit; for the power of the Holy Ghost which giveth utterance; for the spirit of prophecy to forewarn the nations; for spiritual gifts to impart to the Saints; for revelations of the knowledge of God; for angels to protect and guard you, and to minister to and for you; for the Lord to rend the heavens and come down, and save His people and redeem the earth. Oh, how great the work to be done! Oh, how diligent ought we to be in doing it!

May blessings, and righteousness, and strength, and salvation, and the gifts and powers of heaven, be increased and multiplied upon you, until you are exalted to sit on thrones of power, and reign forever and ever, is the fervent prayer of your humble servant,

ORSON PRATT,
President of the Saints in Great Britain and all European Countries.

EVIL REPORTS.—The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters. 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never drink the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness expressed towards others. 5. Always to believe that if the other side were heard, a very different account would be given of the matter.—*Life of Simeon, by Carus.*

History of Joseph Smith.

(*Continued from page 520.*)

[May, 1841.]

Thursday, 6th.

City of Nauvoo, May 6, 1841.

To the Editors of the "Times and Seasons."

Gentlemen—I wish, through the medium of your paper, to make known that, on Sunday last, I had the honour of receiving a visit from the Hon. Stephen A. Douglass, Justice of the Supreme Court, and Judge of the fifth Judicial Circuit of the State of Illinois, and Cyrus Walker, Esq., of Macomb, who expressed great pleasure in visiting our City, and were astonished at the improvements which were made. They were officially introduced to the congregation who had assembled on the meeting ground, by the Mayor; and they severally addressed the assembly.

Judge Douglass expressed his satisfaction of what he had seen and heard respecting our people, and took that opportunity of returning thanks to the citizens of Nauvoo, for conferring upon him the freedom of the City; stating that he was not aware of rendering us any service sufficiently important to deserve such marked honour; and likewise spoke in high terms of our location and the improvements we had made, and that our enterprize and industry were highly creditable to us, indeed.

Mr. Walker spoke much in favour of the place, the industry of the citizens, &c., and hoped they would continue to enjoy all the blessings and privileges of our free and glorious Constitution, and, as a patriot and a freeman, he was willing, at all times, to stand boldly in defence of liberty and law.

It must indeed, be satisfactory, to this community to know, that kind and generous feelings exist in the hearts of men of such high reputation, and moral and intellectual worth.

Judge Douglass has ever proved himself friendly to this people, and interested himself to obtain for us our several Charters, holding at that time the office of Secretary of State.

Mr. Walker also ranks high, and has long held a standing at the bar, which few attain, and is considered one of the most able and profound jurists in the State.

The sentiments they expressed on the occasion, were highly honourable to them as American citizens, and as gentlemen. How different their conduct, from that of the official characters in the State of Missouri, whose minds were prejudiced to such an extent, that, instead of mingling in our midst and ascertaining for themselves our character, kept entirely aloof, but were ready, at all times, to listen to those who had the "poison of adders under their tongues," and who sought our overthrow.

Let every person who may have imbibed sentiments prejudicial to us, imitate the honourable example of our distinguished visitors (Douglass and Walker), and I believe they will find much less to condemn than they anticipated, and probably a great deal to commend.

What makes the late visit more pleasing, is the fact that Messrs. Douglass and Walker have long been held in high estimation as politicans, being champions of the two great parties that exist in the State; but laying aside all party strife, like brothers, citizens, and friends, they mingle with us, mutually disposed to extend to us that courtesy, respect, and friendship, which I hope we shall ever be proud to reciprocate.

I am, very respectfully, yours, &c.,

JOSEPH SMITH.

Saturday, 8th. Brother William Smith is preaching in Pennsylvania.

Accounts of the progress of the Gospel from the Elders abroad are very encouraging.

A magazine of 300 barrels of gunpowder, at Fort Moultrie, South Carolina, exploded, blowing the Fort, seven other buildings, and forty persons to atoms.

Wednesday, 12th. The *Rochester*, with the Elders, came in sight of Cape Sable, Nova Scotia.

Saturday, 15th. Good news has recently reached us from Tennessee, New York, Upper Canada, and New Orleans. The Elders are baptizing in all directions.

Sunday, 16th. I addressed the Saints. The following is a sketch of my sermon by the Editor of the "Times and Seasons."

At 10 o'clock, a.m., a large concourse of the Saints assembled on the meeting ground, and were addressed by President Joseph Smith, who spoke at considerable length.

He commenced his observations by remarking, that the kindness of our Heavenly Father called for our heatfelt gratitude.

He then observed, that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to do evil; all was voluntary. Those who resist the Spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be made partakers of such great glory. God would not exert any compulsory means, and the devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths and difficulties which surround us. Where is the man that is free from vanity? None ever were perfect but Jesus; and why was he perfect? Because he was the Son of God, and had the fulness of the Spirit, and greater power than any man. But notwithstanding our vanity, we look forward with hope (because "we are subjected in hope") to the time of our deliverance.

He then made some observations on the first principles of the Gospel, observing, that many of the Saints who had come from different States and nations had only a very superficial knowledge of these principles, not having heard them fully investigated.

He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the righteous societies of the day, but the doctrine of laying on of hands for the gift of the Holy Ghost was discarded by them.

The speaker then referred to the 6th chap. of Hebrews, 1st and 2nd verses, "Not laying again the foundation of repentance from dead works," &c., "but of the doctrines of baptism, laying on of hands, the resurrection, and eternal judgment," &c. That the doctrine of eternal judgment was perfectly understood by the Apostles, is evident from several passages of Scripture. Peter preached repentance and baptism for the remission of sins, to the Jews who had been led to acts of violence and blood by their leaders; but to the rulers he said, "I would that through ignorance ye did it, as did also *those ye ruled.*" "Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing (redemption) shall come from the presence of the Lord, for He shall send Jesus Christ, who before was preached unto you," &c. The time of *redemption* here had reference to the time when Christ should come; then, and not till then, would their sins be blotted out. Why? Because they were murderers, and no murderer hath eternal life. Even David must wait for those times of refreshing, before he can come forth and his sins be blotted out. For Peter, speaking of him says, "David hath not yet ascended into heaven, for his sepulchre is with us to this day." His remains were then in the tomb. Now, we read that many bodies of the Saints arose at Christ's resurrection, probably all the Saints, but it seems that David did not. Why? Because he had been a murderer. If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country, by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer.

He then spoke on the subject of election, and read the 9th chap. of Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, "In thee, and in thy seed, all the families of the earth shall be blessed." To them belonged the adoption and the covenants, &c. Paul said, when he saw their unbelief, I wish myself accursed—according to the flesh—not according to the spirit. Why did God say to Pharoah, "For this cause have I raised thee up?" Because Pharoah was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature. The election of the promised seed still continues, and in the last days they shall have the Priesthood restored to them, and they shall be the "saviours on Mount Zion," the ministers of our God: if it were not for the remnant which was left, then might we be as Sodom and Gomorrah. The whole of the chapter had reference to the Priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the Apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but He passes over no man's sins, but visits them with correction; and if His children will not repent of their sins He will discard them.

This is an imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention, by the vast assembly present.

In the afternoon, the assembly were addressed by President Hyrum Smith.

Conference met in London pursuant to adjournment.

Elder O. Hyde (of the Twelve Apos-

tles) Lorenzo Snow, Geo. J. Adams (High Priests), two Elders, several Priests, Teachers, and Deacons, with a respectable company of members present.

Elder Snow represented the London Branch, consisting of 74 members, and good prospect for increase. The Branch at Bedford was represented by Geo. J. Adams, consisting of 68 members, 8 Priests, and 1 Teacher. John Griffith, Priest, represented the Branch at Woolwich, consisting of 6 members. Elder John Bourne, who was sent to labour at Ipswich, was obliged to leave, there being no prospect of success, and the brethren refusing to entertain him, so that he had to sleep on the ground. In consequence of this the Conference passed a resolution condemnatory of their conduct.

Wednesday, 19th. The *Rochester* arrived at quarantine ground, New York, after a toilsome passage. At one time they were beset with head winds and a tedious storm, when the Twelve Apostles united in prayer, the storm abated, the sea became calm, and they went on their way rejoicing.

The following is copied from the "Times and Seasons"—

Batavia, N.Y., May 19, 1841.

To the Saints scattered abroad, and to all whom it may concern, greeting—

Be it known that on or about the first of December last, we, J. Shamp and Margaret Shamp, of the town of Batavia, Gennesee County, N.Y., had a daughter that had been deaf and dumb four and a-half years, and was restored to her hearing, the time aforesaid, by the laying on of the hands of the Elders (Nathan R. Knight and Charles Thompson) of the Church of Jesus Christ of Latter-day Saints, commonly called Mormons, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practised by them in these last days.

J. Shamp,
M. Shamp.

Several other instances of healing are mentioned by brother Shamp; and such things are common in the Church at this day, according to the faith of the Saints.

Thursday, 20th. The Twelve Apostles arrived at the dock in New York about four o'clock, p.m., but were prevented from landing by the carters and rowdies, until late in the evening. Such is the confusion in New York on the arrival of a ship, steamboat, or coach, that strangers may well suppose the city is without mayor, marshal, police, or any other officers, to keep the peace.

Elder A. Cordon attempted to speak several times at Swan Village, near Birmingham, England, but was interrupted by a mob. Several of the Saints were struck with stones, but none of them seriously hurt.

Friday, 21st. I attended City Council, and moved that Parley Street be opened and improved to the State Road.

Saturday, 22. A Conference was held at Kirtland, Ohio, Elder Almon W. Babbitt presiding. Elder Babbitt was elected President of that Stake, and Lester Brooks and Zebedee Coltrin his Counsellors. Thomas Burdick was elected Bishop of Kirtland, and Hiram Winters and Reuben McBride his Counsellors. Hiram Kellog was elected President of the High Priests' Quorum, and Amos Babcock, President of the Elders' Quorum. By-laws were adopted for the preservation of the Lord's House.

Sunday, 23rd. The Twelve addressed the Saints at the Columbian Hall, Grand Street, New York.

Monday, 24th.

To the Saints abroad—

The First Presidency of the Church of Jesus Christ of Latter-day Saints, anxious to promote the prosperity of said Church, feel it their duty to call upon the Saints who reside out of this County to make preparations to come in without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this corner-stone of Zion. Here the Temple must be raised, the University built, and other edifices erected which are necessary for the great work of the last days, and which can only be done by a concentration of energy an enterprize. Let it, therefore, be understood, that all the Stakes, excepting those in this County, and in Lee County, Iowa, are discontinued, and the Saints instructed to settle in this County as soon as circumstances will permit.

Joseph Smith, President.

City of Nauvoo, Hancock County, Illinois, May 24, 1841.

Tuesday, 25th.

Head Quarters, Nauvoo Legion, City of Nauvoo, Illinois, May 25, 1841.

General Orders—The 1st Company (Riflemen) 1st Battalion, 2nd Regiment, 2nd Cohort, will be attached to the escort, contemplated in the general orders of the 4th inst., for the 3rd of July next.

In forming the Legion, the Adjutant will observe the rank of Companies in the order they are named, to wit—1st Cohort: Flying Artillery, Lancers, visiting Companies of Dragoons, Cavalry, Riflemen. 2nd Cohort: Artillery, Lancers, Riflemen, Light Infantry, Infantry. Visiting Companies in their appropriate places on the right of the troops of their own grade.

The ranking Company of the 1st Cohort will be formed on the right of said Cohort; and the ranking Company of the 2nd Cohort will be formed on the left of said Cohort; the next on the left of the right, the next on the right of the left, and so on to the centre.

The escort will be formed on the right of the forces.

JOSEPH SMITH, Lieutenant-General.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 23, 1856.

CIRCULATION OF TRACTS.—During our former Presidency in these countries, we were led to notice, in a particular manner, the powerful and beneficial influence, resulting from an extensive circulation of tracts and pamphlets upon the principles of our religion. Then, in the short period of about two years, the Church of the Saints, in these lands, considerably more than doubled their numbers. Meetings were generally crowded, and hundreds were anxiously inquiring to know the truth. Let the Branches of the Church pursue the same course again, and we cannot but believe that it will be attended with the same happy results; besides, it will have a tendency to make all the members of the Church, both brethren and sisters, diligent and useful in spreading the truth.

A series of tracts, on the first principles of the Gospel, are now in the course of preparation, which we hope in a few weeks will be issued from the press and ready for circulation, the first Number of which, on the subject of Faith, is now about ready. Orders should be immediately forwarded, that we may know how large an edition to publish. Price 2d, or 14s. per hundred.

ARRIVALS.—The following Missionaries, from Utah for Europe, sailed from New York, on the ship *New World*, on the 5th of July, and arrived in Liverpool on the 7th of August—Elders Thomas Bladen, Elijah E. Holden, Jesse Hobson, James Beck, Miles Romney, James Taylor, Henry J. Doremus, William Pace, Thomas R. King, Peter Robison, Isaac Higbee, and James Ure.

Elder Almerin Grow, also a Missionary from Utah, crossed the Atlantic on the same vessel, but landed in the south of Ireland, and arrived in Liverpool two days previous.

NEWS FROM THE CAMP.—We have received a letter from Iowa City, from Elder J. A. Ahmanson, with dates of the 3rd and 8th of July, which states, that the company of Saints who went out on the ship *Thornton* arrived there June 26, and the *Horizon's* company July 8; and that a hand-cart company would probably start on their journey on the 14th.

"DIVINE AUTHORITY."—A new edition of this pamphlet has just been issued, and is now ready for circulation.

APPOINTMENTS.—Elders James Beck, James Ure, and William Pace, are appointed to labour in Scotland, under the direction of Pastor James P. Park.

Elder Peter Robison is appointed to labour in the Sheffield Pastorate, under the direction of Elder William G. Young.

Elders Elijah E. Holden and Thomas R. King are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder Isaac Higbee is appointed to labour in the Nottinghamshire Pastorate, under the direction of Elder James Carrigan.

Elders Miles Romney and James Taylor are appointed to labour in the Manchester Pastorate, under the direction of Elder Charles R. Dana.

Elder Thomas Bladen is appointed to labour in the Birmingham Pastorate, under the direction of Elder W. S. Muir.

Elder Henry I. Doremus is appointed to labour in the Cheltenham Pastorate, under the direction of Elder David B. Dille.

Elder Jesse Hobson is appointed to labour in the Bedfordshire Pastorate, under the direction of Elder James Lavender.

Elder Almerin Grow is appointed to labour in Ireland, under the direction of Elder John Scott.

Foreign Correspondence.

REPORT OF THE SCANDINAVIAN MISSION.

Liverpool, July 10, 1856.

President Franklin D. Richards.

Dear Brother—Being favoured with the privilege of visiting you in England, before your return to the valleys of peace, I am happy, during my stay here, to present you a report of the present condition of the Scandinavian Mission, the which, by your appointment, is intrusted to my care, an honour I have appreciated and sought to merit by trying, in the best possible manner, to fulfil my duties, and carry out the valuable instructions received from you, from time to time. Although realizing my insufficiency, I have, with a thankful heart, experienced that the Lord never has forsaken me, but has answered my prayers in assisting me with His Spirit at all times.

The Scandinavian Mission was in a prosperous condition when I, on the 1st of January, 1856, succeeded Elder John Van Cott, whose faithful labour is duly felt and appreciated by the Saints, and my efforts have been to keep that good order which I found established, and, furthermore, to promote the cause wherein I am engaged. I can truly say that the Lord has blessed my feeble efforts, in all things; and I am also happy to say, that the Priesthood, with few exceptions, have faithfully carried out the instructions given, and the Saints, generally, have been obedient, and done with willingness what has been required at their hands, and facilitated my labour in so doing. The Travelling Priesthood, especially, have sometimes much to combat with, in consequence of the opposition, which, in many places, occasionally breaks out in persecution, imprisonment, mobbing, &c., on account of the illiberal laws, or rather an intolerant clergy, urging the civil authorities and people to rather inhuman conduct towards the Saints, especially in Sweden.

Scandinavia, consisting of three different kingdoms, though peopled by kindred tribes, which are living under different institutions of government, presents three different faces which the servants of the Lord have to study, and in each of those lands they have to go forth with all that cautiousness and wisdom which experience, faithfulness, and the guidance of the Holy Spirit will impart.

Denmark, having a liberal constitution, has hitherto maintained its pre-eminence in the Scandinavian Mission. It affords missionaries to the other parts, especially the Copenhagen Branch, which numbers 800 members, and is head quarters, wherein the Elders can take refuge in times of trouble and persecution. There the Saints enjoy more freedom than throughout the country, where, in many places, the authorities try to stop the Elders from spreading the truth, by applying a law

which prohibits anybody from travelling without a passport, or to stay in any place without being an official character, or driving some business or trade. The applying of this law sometimes causes the Elders to be imprisoned or sent back to their respective homes. They seek to avoid such emergencies by procuring a passport, when they can get it, which is not always the case, or else by hiring themselves out as servants, as in this manner they gain protection.

An effort of another kind, to prevent or stop the progress of the kingdom of God in Denmark, has been made in Lolland and Falster diocese, by a Chamberlain, Esquire Wickfeldt, who presented a petition to the king, invoking that measures may be taken to stop that awful delusion —"Mormonism." Said petition was signed by several hundreds of the peasantry, and when it was handed to his Majesty the King, by a deputation, he answered in a courteous manner, "that he would take the matter into consideration, as it had been a long time upon his mind." This undertaking has brought forth an interesting article in the leading paper of the democratic party, the editor of which took a stand against the issuer of the unconstitutional petition, showing him and the signers thereof their ignorance of certain paragraphs in the ground law, and ridiculing them for taking a step against their own interest and religious liberty, misguided by the influence of the said Wickfeldt; advising them to keep the constitution sacred and inviolate, and leave it to the learned and well-paid clergy, to carry on the war against the "Mormons," with spiritual weapons. "For," said he, "if the brethren priesthood cannot defend the State Church and the principles thereof, without the help of the police authorities, then let it fall to the ground.'"

In the Fredericia Conference, Jutland, some Reverends have caused the police to bring the Elders before the court, and accused them that they, as our writings show, teach polygamy to be a righteous and moral principle. Our Elders defended themselves very well, stating that they acknowledged the Patriarchal order of matrimony as an institution of God; that the Saints in Utah do practise this law, but that the Saints abroad neither do practise it, nor have a right to do so, but to comply with the marriage laws and customs of the land, wherein they live. The brethren insisted that the prosecutor should prove that the doctrine of plurality of wives was immoral, and inconsistent with the Old and New Testament. It will be interesting to see what the court will decide in this matter. I am sure that good will result therefrom. In spite of all kinds of opposition, there has been added to the Church in Denmark, in the past half year, 343 members.

Concerning the mission in Norway, I can also say, with great satisfaction, that the Elders who labour there are doing exceedingly well. Elder C. C. A. Christenson, who was appointed to succeed Elder C. Peterson, as President, has managed very wisely. The Gospel is pressing forward, and beginning to gain entrance into several new places, through the faithfulness and perseverance of the brethren, who willingly and gladly suffer imprisonment, now and then, rather than give up their preaching and baptizing. The authorities are somewhat tolerant, especially in Christiania; and, even in executing the laws, they treat the Elders with some degree of respect and humanity. There has been added to the Church, in Norway, in the past half year, 56 members.

With regard to Sweden, there the State Church and the clergy have so great an influence, supported by the old intolerant laws, and the strict and rigid executors of the same, that the people are living under fear and bondage, and have no religious liberty, which makes it very difficult to spread the Gospel. The Elders in that land have indeed a hard mission; nevertheless it seems as if the Lord, having mercy on scattered Israel in that country, has operated upon the minds of the people, so that a desire for religious liberty is awakened with full force, and different parties and sects have arisen, especially in Stockholm, and the members thereof petition the government for free religious worship. Among the parties which have made the greatest progress are the Baptists, they, as it were, break the way for other Dissenters, and I believe that the Legislature in the next Rigsdag will have to discuss the subject of religious liberty. Under these movements our Elders have also laboured in Stockholm, Scone, and other places, with more or less success, and the Branch in the capital is increasing. The police, being aware of

the progress of the work, brought the Elders before the court, and finding that the President of the Stockholm Conference, Elder C. A. Madsen, was a Dane, and had no other employment than preaching the Gospel, they banished him and sent him to Copenhagen, in May. I appointed, immediately, several Elders, who are mechanics, and natives of Sweden, to go to Stockholm and other places, and secure their stay, in the first place, by taking labour or hiring out to men, who drive some kind of business, and, thus protected, labour in the Gospel as the circumstances will allow. Working in this manner, and by spreading the written word, I hope that, by and bye, many places will be opened for the Gospel in that land, as the people in general are very desirous to hear and read. Notwithstanding the unfavourable circumstances, there were baptized in Sweden, in the past half year, 85 persons.

As a fair specimen of the present position in Sweden, I will mention, that I, in company with Elder C. Widerborg, made a trip over the Baltic to Malmö, in Scone, to attend a Conference meeting, on the 28th of March, not neglecting to procure our passport. The police in Malmö, being informed by some of our enemies, that there was a meeting of the Saints, came in and broke up the meeting, and the Saints were obliged to disperse. The police took our names and then left, but soon returned in search of us, which we avoided. In the afternoon brothers C. Widerborg got our passport signed for return the next day, and went in the evening, at 8 o'clock, with the President of the Scone Conference, Elder N. Nilson, to a place out of the town to finish up the business of the Conference. Feeling safe, as we had got our passport signed, I stayed in the Conference house, but, a few minutes after the brethren had left, the police came and carried me as a prisoner to the police office, and as brother C. Widerborg had the passport with him, I had to remain in custody until he came to my relief, which was about two hours. We were permitted to leave the town the next day, without further molestation.

By reviewing the labour of the past half year, throughout the Mission, and the progress of the work in the different parts, and the good prospects for the future, I cannot but express my thankfulness to our heavenly Father, for His mercy and goodness, and I am indebted to the servants of the Lord, placed over me, for the valuable instructions received from them. Our respected papers—*the Deseret News, the Mormon*, and *the Millennial Star* have been inestimable sources, from which I have selected matter for the *Skandinaviens Stierne*, which, together with all our other writings in Danish, is read with great interest by the Saints. I have issued a second edition of the "Voice of Warning" in Danish, also of the "Book of Doctrine and Covenants," and added to the same the lectures on faith, and the alphabetical index, so that now the Danish edition contains the same as the English. In these and other labours in the office, I have been faithfully assisted by Elder C. Widerborg, who has laboured to my satisfaction. As the labour has considerably increased, I found it necessary, in April, to call to our assistance, in the office, a young brother from Norway, Oluff Thomasson, who, if he continues as he has begun, bids fair to be a useful labourer. I can also say that Elder O. N. Liljenquist, and the Presidents of the several Conferences have been faithful, and one with me in our efforts to roll forth the kingdom of God. I consider it a great blessing and privilege to preside over so good a people, and my greatest desire is, by the aid of the Spirit of the Lord, to bless them and do them good.

The Scandinavian Saints are very anxious to emigrate and be gathered with the Saints in Zion, where they can be more fully instructed in the way of life and salvation. They rejoice in the newly adopted mode of emigration with the handcarts, seeing that so many more can yearly be delivered from the land of oppression, and they are not at all afraid of the trip over the Plains.

The most favourable season for our emigrants to leave Copenhagen, seems to be the spring, instead of the autumn, as far as I can judge, all things taken into consideration—the long and more dangerous journey over the sea, in the winter; the expense of their support in the western countries, provided they should not obtain labour, and the bad influences on their health in a foreign clime, if they should have to stay some months before they could continue their journey.

Dear President, I trust you will excuse this lengthy communication, as I could not make it much shorter, and do justice to the subjects on which I have written. I

will also mention, that the Saints are very eager to learn the English language. Several schools are established for this purpose, and I have tried to carry out your instructions in this matter, which will prove a great benefit to the Saints.

From the enclosed Statistical Report, you will see that 484 members have been baptized in the past half year. In the period from June 30th, 1854, till June 30th, 1856, there were baptized, in all, 2183.

Allow me, as a conclusion, to express my gratitude for the pleasant and profitable visit I have had with you, and others of the brethren and Saints in England. It has been truly a refreshing time to me, and also to my Scandinavian brethren, C. Widerborg and O. N. Liljenquist, who have accompanied me. They have asked me to express their gratitude, for the great joy and satisfaction they have had in visiting you and the Saints, and for the kind treatment they have received from all with whom they have had the happiness and honour to become acquainted.

The prayer of my heart is, that God may bless you on your journey, and also brothers Spencer, C. H. Wheelock, and all others who shall accompany you.

I am, as ever, your humble servant in the Gospel Covenant,

H. C. HAIGHT.

DESERET.

President's Office,
Great Salt Lake City,
May 24, 1856.

Elder James A. Little.

My Dear Nephew—Your long and welcome letter, dated January 25, 1856, came to hand on the 10th instant. I was truly glad, as I always am for such favours, to receive this also; the more especially as it exhibits your feelings, desires, faith, and works, and, as I conceive a goodly degree of improvement, as well.

. . . . . .

The late mail brought cheering news to us. We feel gratified in witnessing the progress of the work of the Lord among the nations, and rejoice that our Elders are proving themselves faithful ministers of salvation unto a wicked world; that the honest in heart are being gathered out from among a faithless and perverse generation, and coming to make glorious the sanctuary of our God. We rejoice in the testimony of Jesus which we have had the privilege of bearing forth and declaring unto the nations—and still are proclaiming the same unto all people—and of sending forth our brethren, our kindred, and sons, to carry forth the glad tidings, to hunt out Israel from among the nations whither the Lord has scattered them, and bring them to the mighty gathering of the last days; to combat error, break down oppression, and open up the doors of salvation and deliverance to the poor, needy, and honest in heart; even those who are seeking to know the Lord, and will rejoice in a knowledge of the dispensation of the fullness of times.

I rejoice to see the young Elders go forth, bearing precious seed unto the nations, and zealously engage in this great cause; wielding, with power and effect, the sword of truth, confounding our enemies, comforting the hearts of the poor, strengthening the weak, and faithfully, righteously, and effectually performing every duty incumbent upon them, or which can be required at their hands—keeping themselves pure and unspotted from this wicked and adulterous generation, free and uncontaminated by its abominations. I am aware that it requires an Elder to wrap himself, as in a mantle, and exercise perfect control of self, being filled with the Holy Ghost, and having a conscientious regard for the principles of virtue and holiness, in order to pass safely the fiery ordeal, and not be ensnared by the wiles of Satan, nor led astray by seducing spirits. I am happy in believing, however, that our Elders, now returning, have been able to overcome all evil, and that they come home with clean hands, and garments unspotted.

Every account which I have received concerning their course, has given a glorious testimony of their faith and good works, and that they were labouring mightily for Zion. This gives me good feelings, which, when we meet, will be a source of unmixed pleasure, unalloyed by unpleasant reflections of past misconduct. How happy will that soul be that can thus pass through this probation, and come back into the presence of his Father, and his God, pure and holy as when his spirit emanated from Him to take upon itself this earth-born tabernacle, and pass a probation in a world of sin, misery, and

death. Glorious anticipations in the future, when the resurrection morn shall disclose endless existence, in the presence of our Father, with crowns of glory, exaltation, and eternal lives. But our work is here below, and if we occasionally lift the curtain and take a peep at the glorious future, it is that we may feel a renewed zeal and fervour in our work beneath the sun, that our faith may be strengthened, and that we may press onward through every tribulation, besetment, obstruction, and hindrance of the devil, and the wicked designs and opposition of ungodly men, towards that crown of glory and immortality which we do know is laid up for the faithful Saint. It is by the grace of God, shed abroad in the heart, that we are able to discern the things pertaining to our good, and to guide us in our future lives. It is our experience in the work of God that gives us strength to go forward, nothing doubting; knowing, of a surety, that He will deliver us from all evil, as in times past. Thus, like you, we look back upon our past lives, and discern that the protecting care of the Almighty has been around us for our good; thus, are we encouraged to press forward and work righteousness, in the face of persecution, the wrath of men, and the malignity of the devil, and so shall we finally find our reward at the end of the race, having our treasures laid up in heaven, where the weary are at rest, and Satan has no power.

The kind providences of the Lord have always attended you for your good, and I rejoice that they are manifested to you in their proper light. It must be a source of great satisfaction to you, and will, doubtless, inspire you with renewed zeal and confidence in the future. But I am trespassing, if not upon your time, upon mine, I will therefore close, praying the Lord to direct, bless, and preserve you, and brothers William and George, and all others who desire a kind remembrance.

We are progressing slowly with our works this season, owing to the scarcity of provisions. Crops look very promising, everything bids fair for a fruitful season —no grasshoppers, no other insects to do much damage yet—and quite seasonable—no need for irrigation yet—and fair prospects for rain.

Give my love to Joseph A., Edmund, brother Franklin, and all the boys.

May heaven's choice blessings and mercies rest upon you, is the prayer of your affectionate Uncle,

BRIGHAM YOUNG.

Government.

(*From the "Deseret News."*)

Most truthfully is it written that "righteousness exalteth a nation," it therefore follows that it is idle, vain, and useless to expect lasting permanency for any government, whether individual, family, or national, unless it is founded and conducted upon the immutable principles of justice. All history, aside from reason and revelation, proves the invariable truthfulness of this position, and still the minds of the human family are so prone, under various allurements, to travel in every path but the one that leadeth unto life, and to build up and sustain systems which are not of the Lord, that, at times, one would be led to fancy that nearly all mankind are given over to that blindness which leadeth unto death.

This self-conceited generation, wrapped in the pride of their vain philosophies, are apt to imagine that they are exceedingly wise, and that the Prophets and Patriarchs of old were singular old fogies, entirely unenlightened by steam and telegraph. True, they had not the present facilities for rapid locomotion and transmission of information, yet Father Adam walked and talked with Jehovah, and the Priesthood continued in an unbroken chain to Noah, and all who held it were preachers of righteousness, even of that "righteousness which exalteth a nation." And was there no benefit and enlightenment in those teachings and preachings? All must admit there was, for Enoch, after labouring faithfully during 360 years, so sanctified himself and his associates that they had faith to step aside, for

awhile, and to take with them their city, property and all necessary appurtenances. Can this generation, with its steam-boats, locomotives, telegraph wires, pomp, splendor and vain imaginations, accomplish such a feat? They cannot even tell where Enoch and his city are.

But how about the hosts whom Enoch left? O, they were the philosophical, they were the learned, they were the fancicdly enlightened, and pursued the tenor of their way, seeking out many inventions, until Noah had also preached righteousness for the term of 120 years. And what were the world enlightened about, during that long period? Setting Noah's preaching at naught, and pointing the finger of scorn at his operations in boat-building.

But what was again the result? Noah, and only seven other persons, from all the myriads then on the earth, were privileged with a berth and temporal salvation, in that ark whose building had been so much ridiculed, while those enlightened myriads were whelmed in the overflowing waters.

Thus has it ever been, and thus will it ever be, with the different courses, and the results thereof, taken by the truly wise and the fancicdly enlightened, until he reigns whose right it is to reign. In the mean time, none need deem it strange that, in the pursuit and practise of truth, they must meet the ridicule and scorn of the worshippers of the god of this world, and that comparatively but few will learn, in this time, that "righteousness exalteth a nation," and also families and individuals.

Latter-day Saints' Emigration Report,

FROM NOVEMBER 30, 1855, TO JULY 6, 1856.

Ship.	Captain.	President of the Company.	Date of Sailing.	Port of Disembarkation.	P. E. Fund	Ordinary.	Totals.
Emerald Isle ...	G. P. Cornish	P. C. Merrill ...	Nov. 30, 1855	New York.	...	350	350
John J. Boyd...	Austin.....	Canute Peterson	Dec. 12, „	Do.	34	478	512
Caravan	W. A. Sands.	Daniel Tyler ...	Feb. 19, 1856	Do.	...	457	457
Enoch Train ...	H. P. Rich ...	Jas. Ferguson .	Mar. 23, „	Boston	431	103	534
S. Curling	S. Curling ...	Dan. Jones	April 19, „	Do.	428	279	707
Thornton	Collins	James G. Willie	May 4, „	New York.	484	280	764
Horizon	Reed	Edward Martin .	May 25, „	Boston	635	221	856
Wellfleet	Westcott ...	John Aubray ...	June 1, „	Do.	...	146	146
Miscellaneous Ships.	.....	.....	.....	.....	...	69	69
				Totals...	2012	2383	4395

Of this number, as the table shows, 2012 are P. E. Fund Passengers, of whom 333 were ordered out by their friends in Utah, also 788 Members, of many years standing in the Church, have been forwarded to Utah under the P. E. F. Co.'s arrangements, and 28 are Elders returning home from missions. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 385, making the total, of those who started from here with the intention of going through to the Valley this season, about 2397, which will leave 1998 who have located for the present in various parts of the United States, in order to obtain means to complete their journey whenever circumstances will permit.

The numbers of natives of the various countries may be classified as follows.—From the United Kingdom of Great Britain and Ireland; English, 2611; Scotch, 367; Welsh, 667; Irish, 54; Americans, 19; from the French Mission (Channel Islands), 9. The total number from the Scandinavian Mission is 615, of which there are, Danes, 502; Swedes, 67; Norwegians, 46. The total number from the Swiss and Italian Mission is 50, viz., from the Swiss Cantons, 19; from Piedmont, Italy, 31. There are also 2 from the East India Mission, and 1 from Germany—making a grand total, as per table, of 4395 souls.

Varieties.

Useless Load.—He who learns, and makes no use of his learning, is a beast of burden with a load of books hitched to him.

Solomon took an inventory of the world and all the best things in it; he cast up the account, and the sum total amounted to—"vanity."

Going to Law.—Dr. Johnson compared plaintiff and defendant, in an action of law, to two men ducking their heads in a bucket, and daring each other to remain longest under water.

Lawful Plunder.—The poet Tasso once being told that he had an opportunity of taking advantage of a bitter enemy—"I wish not to plunder him," said he; "but there are things which I wish to take from him—not his honour, his wealth, nor his life, *but his ill will.*

A Rich Imposture.—The *Greek Patriarch*, at Constantinople, has a revenue of about £500,000 a year, from the donations of pilgrims to the Holy Sepulchre. This revenue is called the treasure of the Holy Sepulchre, and makes the Greek Patriarch of Constantinople decidedly, whilst he holds the office, the richest man in the world. What would be thought if men paid for truth and salvation at that rate?

A Lake of Blood.—Dr. Dick estimates the number of those who have perished directly or indirectly by war, at 14,000,000,000. Elihu Burritt, the learned blacksmith, has taken the estimates of Dr. Dick, and estimating the average quantity of blood in a common sized person, states that the blood in the veins of those fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float.

Good Advice.—There is no country in the world where the people are so addicted to the medicine eating propensity as the United States. It has grown to a perfect mania—a disease of itself. The fact is, Nature never designed the human body to be such a receptacle of medicine. If men would but study the laws of nature, diet properly instead of excessively, be regular in their habits instead of regular in their doses, use common sense and water freely, and the docter as little as possible, they would live longer, suffer less, and pay little for the privilege.

Mourning Apparel.—In Europe, black is generally used because it represents darkness, unto which death is like as it is a privation of life. In China, white is used, because they hope the dead are in heaven, the place of purity. In Egypt, yellow is used, because it represents the decaying of flowers and trees, which become yellow as they decay. In Ethiopia, brown is used, because it denotes the colour of the earth from whence we came, and to which we return. In some parts of Turkey blue is used, because it represents the sky, where they hope the dead one is gone; but in others blue and violet, because being a mixture of black and blue, it represents, as it were, sorrow on the one side, and hope on the other.

Cost of War.—Some idea of the enormous waste which war occasions is to be obtained by the expenditures of Great Britain during sixty-five years of war, in which she has been engaged in modern times. She borrowed in seven wars, which occupied the sixty-five years, £834,000,000. In the same time she raised by taxes £1,189,000,000, thus forming a total expenditure of $8,982,120,000 in our currency. This enormous sum, extorted from the taut-strained sinews of labour, would have constructed a railroad around the globe, allowing $25,000 per mile! To raise another such sum would require tax of $10 on every human being on the globe! The interest of this sum for one month, at five per cent, exceeds the whole amount contributed by the whole Christian world for preaching the Gospel to the heathen for the last thousand years!

Authority.—Engage the people by their affections—convince their reason—and they will be loyal from the only principle that can make loyalty sincere, vigorous or rational—a conviction that it is their truest interest, and that their government is for their good. Constraint is the natural parent of resistance, and a pregnant proof that reason is not on the side of those who use it. You must all remember Lucian's pleasant story:—Jupiter and a countryman were walking together, conversing with great freedom and familiarity on the subject of heaven and earth. The countryman listened with attention and acquiescence while Jupiter strove only to convince him, but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder. "Ah! ah!" said the countryman, "Now, Jupiter, I know that you are wrong; you are always wrong when you appeal to your thunder.—*Erskine.*

NEVER SPEAK CROSS.—The parent can be assured that he never gains anything by a harsh word. What if your boy breaks a pitcher, or glass, do you mend either by applying harsh epithets to him? Does it make him more careful in future? Does he love you better? Hark! he is murmuring. What says the boy?—"I'm glad of it; I don't care how much I break." He talks thus to be even with his master. It is very wrong in him, we know, but it is human nature, and the example has been set before him by you. Say to the careless boy, "I am sorry; you must be more careful in future," and what will be his reply? "It was an accident, and I will be more careful." He will never break another pitcher or glass, if he can help it; and he will respect and love you a thousand times more than when you flew into a rage and swore vengeance on his head. Remember this, ye who get angry and rave at a trifle.

Push on! Push on!

(Selected.)

Awake and listen. Everywhere—
From upland, grove, and lawn,
Outbreathes the universal prayer,
The orison of morn.
Arise and don thy working garb,
All nature is astir;
Let honest motives be thy barb,
And usefulness thy spur!
Stop not to list the boisterous jeers,
(He would be what thou art;)
They should not e'en offend thy ears,
Still less disturb thy heart.
What, though you have no shining hoard,
(Inheritance of stealth;)
To purchase at the broker's board,
At the expense of health.
Push on! You're rusting while you stand—
Inaction will not do,
Take life's small bundle in your hand,
And trudge it briskly through.
Push on!

Don't blush because you have a patch,
In honest labor won!
There's many a small cot roofed with thatch
That's happier than a throne.
Push on! the world is large enough
For you, and me, and all!
You must expect your share of rough,
And now and then a fall!
But up again! Act well your part,
Bear willingly your load!
There's nothing like a cheering heart
To mend a stony road!
Push on!

Jump over all the *ifs* and *buts*,
There's always some kind hand
To lift life's wagon from the ruts,
Or poke away the sand!
Remember, when you sky of blue
Is shadowed by a cloud,
The sun will shine as soon for you
As for a monarch proud!
It is but written on the moon
That toil alone endures!
The king would dance a ringadoon
With that blithe soul of yours!
Push on! You're rusting while you stand—
Inaction will not do!
Take life's small bundle in your hand,
And trudge life's pathway through!
Push on!

NOTICE.—Elder Joseph Thomas of London desires to receive some intelligence of his son William Garland Thomas, who emigrated in the *Clara Wheeler*, for St. Louis. He was among those selected by Milo Andrus to go from that place up to Atchison, from whence he went as teamster. *Deseret News* please copy.

ADDRESS.—George W. Thurston, 4 Albert Street, Burslem, Staffordshire.

Money List, Aug. 1—8, 1856.

	£	s.	d.
Thomas Stephens	2	0	0
Benjamin W. Brindle	10	0	0
Simeon Pickering	2	0	0
William Shires	2	0	0
Carried forward	£16	0	0
Brought forward	£16	0	0
Josiah Holmes	5	0	0
William Budge	17	10	4
	£38	10	4

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XVIII. Saturday, August 30, 1856. Price One Penny.

Minutes of a Special Council of the Authorities of the European Missions.

A Special Council, consisting of Elders Orson Pratt, Ezra T. Benson, and Franklin D. Richards, of the Council of the Twelve Apostles; of Elder Cyrus H. Wheelock, Counsellor to President F. D. Richards; of the Presidents of the Scandinavian, Swiss and Italian, French, Irish, and Welsh Missions; and of the Pastors and Presidents of the Conferences in Britain, and of several Elders lately arrived from Utah, convened in Villa Street Chapel, Birmingham, at 10 o'clock, a.m., July 21, 1856. This Council was called for the purpose of learning, more fully, the condition of the work of the Lord in Europe, that such counsel might be given, and measures adopted, as the Holy Spirit should dictate to promote its progress.

The Council was opened by prayer by Elder Benson. President RICHARDS arose and said—"I wish you, brethren, to put everything away from your minds which is foreign to the object that we have in view in meeting together. One of the objects we have in view in thus assembling from time to time in Conference is, that the Pastors and Presidents may state their feelings and views relative to the work in their various fields of labour, as well as the minds and feelings of the Saints in general; and also that the fire of Zion may be rekindled, the ashes blown off, and renewed energy and vigour diffused throughout the whole Mission. I remember that such was the case after the last meeting of the kind. I can see those before me who have laboured under me during the past two years, and, I rejoice exceedingly in thus meeting with them; but when I look back upon the work which has been accomplished in that time, it is small, very small indeed, when compared with what is to be done, considering that there are thousands and tens of thousands of the human family who are going down to death and destruction, for the lack of that knowledge with which the people of God are blessed. Yet, I feel that I have done all that has been possible, and all that I have had strength to do, for the rolling on of the work in these lands. I am satisfied with the brethren who have been labouring under me, for I have had their hearty co-operation in carrying out all measures that I have thought it wisdom to adopt. It has been owing to this union of the Priesthood that we have been enabled to roll on the purposes of God, to the extent which we have done; and it is our privilege to increase in this and every other good thing, necessary for the further advancement of the same, so that the good and the pure may be more speedily gathered out, while the wicked go to their own place.

"Before proceeding any further, I will allude to one thing that has existed in

the policy of the Church, in the British Isles, which has not been carried out in other missions of the Church, in the latter days, that I am aware of. I will show satisfactory reasons why it has been pursued here; the matter will then be before Elders Pratt and Benson, and it will be for them to decide whether it is advisable for a change to be made now, or at any other time, or to continue as at present.

"It was through certain instructions, which most here will recollect, in a General Epistle from the First Presidency, that the Presidency of these lands selected some from among the most faithful native Elders, to hold the office of Conference President, and, at the same time, at a Council of this kind in London, brethren from Zion were appointed to hold the office which we have called that of Pastor, to take charge of three or four Conferences, to preside over the Presidents, and to teach and counsel them by the light of the spirit of Zion. Since then, there has been a Pastor, accessible in each field of labour, who has been enabled to answer questions on many matters, on which counsel has been wanted, that would otherwise have been sent to Liverpool, to the Presidency there, and have kept some one continually writing letters to answer them. Then, again, the Lord has revealed many things in Zion which He has not revealed abroad, and it was my desire to bless the Conferences as much as possible, and, by appointing Elders to preside over them, as Pastors, who had come from Zion, I believed that that end would be accomplished, in a great measure.

"I am happy to say, that all I anticipated in those appointments, taking the Conferences generally, has been realized. Such has been the case in every Conference, where the President has duly appreciated that office. I could cite some instances where Presidents of Conferences have considered the Pastor to be a spy upon them, but it is my opinion that whenever a President feels like this, he has great need of some one to look after him. Such a feeling is unworthy of men in such positions, and is calculated to bring affliction wherever it is found existing. If we are not all one in our object, and in our mode of attaining to that object—if a oneness does not exist, right down to the last and the lowest in the Priesthood, there the cause of God is impeded. It cannot prosper in the hands of those who do not feel one with those who are placed over them, for the spirit of life and salvation is not there.

"Wherever such persons are, there is a *particular* reason why a Pastor should be there to direct and teach him. I am happy to say, that such cases have been of rare occurrence; but, wherever such a spirit has been manifested, it has tended to shut out light and knowledge from the people of God. I hope no such persons are present on this occasion.

"I have now stated why the office of Pastor was instituted; and I leave it to the decision of Elders Pratt and Benson, whether it shall be dispensed with hereafter or not.

"The brethren who will be called upon to represent their fields of labour might say, they hardly know what to represent, but I will just observe, that you are requested to state the views and feelings of the people throughout your Conferences, and fields of labour, and whether it is necessary or advisable to alter any plan that has hitherto been carried out; and, if Elders Pratt and Benson deem it necessary so to do, I shall not feel my honour infringed upon in the least. I want them to do what is best for Israel in these lands, for that ought to be first in our hearts, all the time.

"I wish the brethren to be brief and comprehensive in their representations, so that the brethren who have come to preside may know and understand the state of the Missions, and may thus be enabled to carry things on, from where we leave off. I feel reluctant to take up more time, but I will just say, that I have had great pleasure in my labours during the last two years, and that whatever has been done, has not been done by our own strength, but by the power and wisdom of God. It is His work, and to Him let the glory be given.

"With these remarks, I will call upon Elder Haight to represent to us the condition of the Scandinavian Mission."

Elder H. C. HAIGHT arose and said—"The condition of the Mission is good. I am labouring among a good people, but they are surrounded with many unfavourable circumstances. The laws of the land prohibit the spread of the Gospel, to a very great extent. Notwithstanding this, many have been brought to a knowledge of the truth, through the faithfulness of

the Elders who have been called to labour with me.

"In Denmark we have religious liberty still, to a very limited extent; in Sweden less still, where we have to labour as it were privately and in secret, but our labours have been blessed, and many have been brought to a knowledge of the truth. During the last half year, there have been added to the Church, in that Mission, 484 persons. I may say, that the people are glad when they come to an understanding of the truth; and they are faithful Saints, and all who labour in the ministry are faithful, and willing to carry out the instructions that are given to us, through the Presidency here, and in Zion. They are pleased with the counsels which have been given relative to learning the English language, and are trying to carry them out, because they are satisfied that in so doing benefit will accrue to them. We have thirteen schools where the Saints can learn the English language, and this causes their hearts to rejoice.

"The P. E. Fund and the hand-cart scheme are also matters in which they rejoice much, for they see though these that the time is not far off when their deliverance will come.

"Perhaps my brethren would like to hear a little respecting the emigration from that land. Heretofore, it has been deemed advisable that it should take place in the fall of the year, but, so far as I am acquainted with it, and the interests of the people, I think it would be much better, in the spring. My reasons are these, in the fall of the year it is very cold and distressing to cross the sea; it is also a bad time to dispose of their property. When they arrive in America, it is often very difficult for them to obtain labour, they are not used to the climate; living is dearer in the States than in Scandinavia, and, in the midst of these unpropitious circumstances, sickness and death often step in. Therefore, taking all things into consideration, my opinion is, that it would be better for the Saints to emigrate in the spring than in the fall of the year.

"I received an account last evening of the progress of the work in Norway. It is going along rapidly. Karl Dorius, who has been trying to open new places in that country—which has been a very difficult matter—has delivered some public lectures, which the priests attended. A public discussion has taken place, and has created a favourable impression. He has received the assurance, from several policemen, that if he would continue his lectures, they would protect him. This gives him great joy, and no doubt it does the same to you, my brethren.

"I have nothing further upon my mind, that I wish to say at the present time. I pray that the Lord will bless us in our counselling together, and be with us through all coming life, and save us in His kingdom. Amen."

Elder JOHN L. SMITH was called upon to represent the Swiss and Italian Missions. He said—"Relative to my field of labour, I can say, that as far as we have liberty, the Missions are in a prosperous condition. We have to labour under many of the disadvantages of which brother Haight has spoken. The number of Saints is not so large in my Mission as in is Scandinavia. It is about 300. Two foreign Elders are all that we are allowed to have, all the rest are native ones.

"We have only two fields of labour—one of them is in the canton of Geneva, where Elder Francis is allowed to reside. If any other 'Mormon' Elder goes there, he is obliged to leave or be thrown into prison. Elder Secrist was marched out of the country between two thieves, besides standing amidst filth in a dungeon 24 hours. I believe that the work will prosper there yet, and that our numbers will increase. The Elders are on hand to do whatever they are called to do. The hand-cart scheme, the Saints glory in.

"Our financial position is such, that President Richards has not yet seen fit to apportion to us a payment for the Temple Offering. We have not been able to keep ourselves. If we are found speaking about funds, we soon receive an order to desist or leave the country.

"The Catholic priests have not so much influence throughout Switzerland as they had, but we have had to contend with them, as we do everywhere where the Gospel is preached. The brethren, and sisters, and Elders, wherever they meet with these men, immediately commence to talk about 'Mormonism,' in order that they may hear it. It is a rare occurrence for us to get into a carriage there, without finding a Catholic priest in it, but now we can never get them to converse with us; they have learned to let us alone, severely, except by libelling us. The French and German papers are full of

reports about the 'Mormons,' and everything they can do, to create a little excitement, they do.

"According to the laws of Switzerland, religious liberty is allowed; but that law is not carried out. The populace frequently take the law into their own hands, and we are sometimes treated to a coat of mud, a few kicks in the ribs, and other luxuries of the same kind, when we go into a canton where what we say is not palatable. These things only make the brethren feel better. They rejoice that they are privileged with the holy Priesthood, and are worthy of being clubbed and mobbed for the sake of the Gospel. They are on hand to do anything, to go to prison, or anything else. The Saints are willing to do all they can for the spread of the work. We have a room in Geneva, where we assemble. There are only about 50 Saints in that Conference, some thirty of whom are in the Geneva Branch.

"I would here say, that brother Richards has been a father to the Missions, and to me. He has assisted, both with counsel and means. It has pained me to receive the latter, but circumstances have compelled me to do so. When brother Chislett was called to go to the Valley, I felt alone, and almost lost, but brother Franklin told me in his blessing that I should have the Spirit of the Lord to direct me, and I have had it. Thus, the words of brother Franklin have been fulfilled; the words of the brethren in the Valley have been fulfilled, and the words of brother Brigham, to a great extent. have been, and what have not been, I know will be if I am faithful.

"Elder Francis is now in Turin, and there is some prospect that he will be able to accomplish the part assigned him. He is residing there with a gentleman and lady who are Catholics. They treat him with kindness. Lately he has sounded them a little upon the principles of the Gospel. They are not unpalatable, and they wish to know more about them.

"There is one gentleman, a member of the Church, in Geneva, who has been a Catholic priest One of the sisters fell in with him and his wife, who has been brought up in a convent. She gave them a book, and talked a little about 'Mormonism;' the next Sabbath they came to our meeting, and on the following he was baptized. Soon after that, they heard sounds, which they could not account for, all over their house. These rappings continued, but they could not discover the cause. The brother came to me and asked what he was to do. I told him that I would give him the Priesthood; I did so, and he went home and heard no more of the rappings. As soon as his family heard of what he had done, they dropped all communication with him. They used to send him money; but it was all stopped. He has written to them, and his letters are disregarded. He has gone to work on the railway with pick and shovel. He says, if he has nothing to eat he will live a 'Mormon,' and die one too.

"We have organized a new Branch, about fifty miles from Geneva, and we have had good times there. One of the Elders has been banished; two others were also banished, but they have been recalled.

"I have thought much upon the subject of emigration, and I think, with brother Haight, that it will be better for the Saints to emigrate in the spring than in the fall of the year.

"I do not think of anything more to say. May the God of Israel bless us in our counselling together, and fill us with wisdom is my prayer Amen."

President RICHARDS made some further remarks upon these Missions, among which were the following—"These Missions are surrounded with great difficulties. There is some trouble in getting passports, and they have to be examined time after time, very carefully, before you can even get to some of these places. Absolutism prevails, in some parts on the Continent, to such an extent, that the police can arrest you and examine all in your possession, without knowing the least thing wrong about you, but they can do this if they only happen to fancy anything wrong.

"The condition of many of the Saints in those countries is very distressing. When I was in those Missions, in Italy their situation was truly deplorable. They looked like the mere remnant of our race, worn down in body, and compelled to live upon roots and leaves, and they had not a sufficiency of these, owing to the failure of the crop upon which they chiefly depended, and even the meagre supply of leaves and roots they obtained from the Catholics and Protestants, and many of them through suffering were brought to the very gates of death. The scenes which I there wit-

nessed, awoke within me the liveliest sympathy, and I have sent off some to the Valley, because I saw there was no hope for them there.

"I feel tender towards these Missions, and am anxious that they should be sustained. I have said this much because I wish the brethren here, and also those of the Presidency, to understand their situation.

"American brethren are not allowed to labour in the Swiss Mission. Elder J. L. Smith is allowed to reside in Geneva, because it is more liberal than other cantons, and is a place where factions from America and England go to concoct their schemes. One volume of the *Darsteller* has been published, and the second is commenced, and it is this which carries light through the land."

After some further remarks by Elder Karl Mäser, and President Richards, with regard to the Missions on the Continent, Elder George D. KEATON gave a representation of the French Mission.

He said,—"In relation to the French Mission, I have to say, that it is only a small concern, therefore it will not require a great many words to represent it.

"The Paris Conference consists of three Branches. One of them is believed to be in very doubtful standing; nothing has been heard of it for three years; no one can visit it. Two Elders visited it in 1853, and one of them was imprisoned.

"The Paris and Havre Branches are only small. I visited them in May last. They feel well, and are disposed to do what they can for the spread of the Gospel. In Paris there are several in the Priesthood, and they are willing to do what they can there. Most of the Elders in France speak the German language. There are a great many Germans in Paris, and the *Darsteller* is circulated there. In Havre, there is only one Elder; indeed, he is the thirteen years of age. What few Saints are there are doing well, and they have the spirit of emigration among them. It really did my heart good, and raised emotions within me, which I cannot describe, to see and hear the good old motherly sisters there, they are so anxious to get to Zion. The Saints are poor, and the prospects for the spread of the Gospel are not very encouraging; there are no Travelling Elders there.

"In the Channel Islands, I am sorry to say, that the work is not in such a flourishing condition, as I should like to see it. In the first place, we are isolated and scattered; another thing is, we are only few in number. The Mission is very poor. In corroboration of this, I need only state, that I was hunting about to get means to come here, and then could only succeed in getting ten shillings; one gave me two shillings, another four, another borrowed four, and I borrowed four, and so managed to come along. Although not in a flourishing condition, yet I have hopes that the prospects are brightening. Since I have been there the Saints have improved in everything, but we are only few altogether.

"We have been doing our best to cause a spirit of inquiry among the people. Good may be the result. We are going to circulate a number of the tracts entitled, *Marriage and Morals in Utah*, which we hope will be productive of much good. I am hard set; if I had the assistance of good experienced brethren, it would be of great service to the Mission. Those from the Valley would be only male member, except one little boy the best. By their means we should begin to move along and good would be done."

Elders Dunbar and Kay sung, "In sweet meditation" &c., when the Council adjourned to two o'clock p.m. President C. H. Wheelock closed by prayer.

(*To be continued.*)

History of Joseph Smith.

(*Continued from page 536.*)

[May, 1841.]

Wednesday, 26th. Elder Lorenzo Snow writes from London, that the Church there numbers 74 members, having baptized 18 since his return from Manchester Conference, and that Elder O. Hyde was at the London Conference on the 16th instant.

Elder Joseph Fielding was at the Isle of Man.

Thursday, 27th. Elders Willard Richards, Wilford Woodruff, Geo. A. Smith, and John M. Bernhisel visited the shipping and principal buildings in New York.

Sir Hugh Gough being about to storm Canton with the British forces, the Chinese agreed to pay a ransom of $6,000,000.

Monday, 31st. Elder B. Young visited the Saints on Long Island.

Tuesday, June 1st. I accompanied my brother Hyrum, and William Law, as far as Quincy, on their mission to the East.

Elder Sidney Rigdon has been ordained a Prophet, Seer, and Revelator.

Elder B. Young returned from Long Island to New York. Elder Willard Richards went to Richmond, Massachusetts, with his family, and Elder W. Woodruff to Portland, Maine.

Friday, 4th. Elders Young, Kimball, and Taylor left New York for Nauvoo, by way of Philadelphia, Pittsburgh, and St. Louis. Geo. A. Smith and R. Hedlock started at the same time, and went to New Egypt, New Jersey.

I called on Governor Carlin, at his residence in Quincy. During my visit with the Governor, I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the Governor of Missouri for my arrest. In a very few hours after I had left the Governor's residence, he sent Thomas King, Sheriff of Adams County, Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri.

Saturday, 5th. While I was staying at Heberlin's Hotel, Bear Creek, about 28 miles south of Nauvoo, Sheriff King and posse arrested me. Some of the posse, on learning the spirit of the officer from Missouri, left the company in disgust, and returned to their own homes. I accordingly returned to Quincy, and obtained a writ of *habeas corpus* from Charles A. Warren, Esq., Master in Chancery; and Judge Stephen A. Douglass *happening* to come to Quincy that evening, he appointed to give a hearing on the writ on the Tuesday following, in Monmouth, Warren County, where the court would then commence a regular term.

William and Geo. A. Smith attended a meeting in the woods, near New Egypt, New Jersey, and preached to a large assembly; also preached on Sunday 6th, and three were baptized; and after preaching on the 7th, four more were baptized.

Sunday, 6th. News of my arrest having arrived in Nauvoo last night, and being circulated through the City, Hosea Stout, Tarleton Lewis, William A. Hickman, John S. Higbee, Elijah Able, Uriel C. Nickerson, and George W. Clyde, started from the Nauvoo landing in a skiff, in order to overtake me, and rescue me, if necessary. They had a heavy head wind, but arrived in Quincy at dusk; went up to Benjamin Jones's house, and found that I had gone to Nauvoo in charge of two officers.

I returned to Nauvoo in charge of the officers (Sheriff King had been suddenly seized with sickness; I nursed and waited upon him in my own house, so that he might be able to go to Monmouth), and notified several of my friends to get ready and accompany me the next morning.

Monday, 7th. I started very early for Monmouth, seventy-five miles distant (taking Mr. King along with me, and attending him during his sickness), accompanied by Charles C. Rich, Amasa Lyman, Shadrack Roundy, Reynolds Cahoon, Charles Hopkins, Alfred Randall, Elias Higbee, Morris Phelps, John P. Green, Henry G. Sherwood, Joseph Younger, Darwin Chase, Ira Miles, Joel S. Miles, Lucien Woodworth, Vinson Knight, Robert B. Thompson, George Miller, and others. We travelled very late, camping about midnight in the road.

Tuesday morning, 8th. Arrived at Monmouth, and procured breakfast at the tavern; found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain "*a sight of the Prophet,*" expecting to see me in chains. Mr. King (whose health was now partly restored) had considerable difficulty in protecting me from the mob that had gathered there. Mr. Sidney H. Little, for the defence, motioned, "That the case of Mr. Smith should be taken up," but was objected to by the States' Attorney, *pro. tem,* on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

In the evening, great excitement prevailed, and the citizens employed several attorneys to plead against me.

I was requested to preach to the citizens of Monmouth; but as I was a prisoner, I kept closeted in my room, for I could not even come down stairs to my meals, but the people would be crowding the windows to get a peep at me, and therefore appointed Elder A. Lyman to preach in the Court House on Wednesday evening.

Wednesday, 9th. At an early hour the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison, on behalf of the people, wished for time to send to Springfield for the indictment, it not being found with the rest of the papers. This course would have delayed the proceedings, and, as it was not important to the issue, the attornies for the defence admitted that there was an indictment, so that the investigation might proceed.

Mr. Warren, for the defence, then read the petition, which stated that I was unlawfully held in custody, and that the indictment, in Missouri, was obtained by fraud, bribery, and duress, all of which I was prepared to prove.

Mr. Little then called upon the following witnesses, viz.—Morris Phelps, Elias Higbee, Reynolds Cahoon, and George W. Robinson, who were sworn. The counsel on the opposite side objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the court through the entire day.

All the lawyers on the opposite side, excepting two, viz., Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of Messrs. Knowlton and Jennings was to excite the public mind still more on the subject, and inflame the passions of the people against me and my religion.

The counsel on behalf of the defence, Messrs. Charles A. Warren, Sidney H. Little, O. H. Browning, James H. Ralston, Cyrus Walker, and Archibald Williams, acting nobly and honourably, and stood up in the defence of the persecuted, in a manner worthy of high-minded and honourable gentlemen. Some had even been told that if they engaged on the side of the defence, they need never look to the citizens of that County for any political favours. But they were not to be overawed by the popular clamour, or be deterred from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defence spoke well, without exception; and strongly urged the legality of the court examining testimony to prove that the whole proceedings, on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption.

The court, after hearing the counsel, adjourned about half-past six o'clock, p.m.

When I was at dinner, a man rushed in and said, "Which is Jo Smith? I have got a five dollar Kirtland bill, and I'll be damned if he don't take it back I'll sue him, for his name is to it." I replied, "I am the man;" took the bill and paid him the specie, which he took very reluctantly, being anxious to kick up a fuss.

The crowd in the court was so intense, that Judge Douglass ordered the Sheriff of Warren County to keep the spectators back; but he neglected doing so, when the Judge fined him ten dollars. In a few minutes he again ordered the Sheriff to keep the men back from crowding the prisoner and witnesses. He replied, "I have told a constable to do it," when the Judge immediately said, "*Clerk, add ten dollars* MORE TO THAT FINE." The Sheriff, finding neglect rather expensive, then attended to his duty.

A young lawyer from Missouri volunteered to plead against me; he tried his utmost to convict me, but was so high with liquor, and chewed so much tobacco, that he often called for cold water. Before he had spoken many minutes he turned sick, requested to be excused by the court, and went out of the Court House, *puking all the way down stairs.* (As the Illinoians call the Missouri people *pukes*, this circumstance caused considerable amusement to the members of the bar.) During his plea, his language was so outrageous that the Judge was twice under the necessity of ordering him to be silent.

Mr. O. H. Browning then commenced his plea, and in a short time the puking lawyer returned, and requested the privilege of finishing his plea, which was allowed.

Afterwards Mr. Browning resumed his pleadings, which were powerful; and,

when he gave a recitation of what he himself had seen at Quincy, and on the banks of the Mississippi river, when the Saints were "exterminated from Missouri," where he tracked the persecuted women and children by their bloody footmarks in the snow, they were so affecting that the spectators were often dissolved in tears. Judge Douglass himself, and most of the officers wept, for they were under the necessity of keeping the spectators company.

Elder Amasa Lyman, during the evening, preached a brilliant discourse in the Court House, on the first principles of the Gospel, which changed the feelings of the people very materially.

The following letter is from the Editor of the "Times and Seasons"—

American Hotel, Monmouth, Warren County, Illinois, June 5, 1841, Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man, in favour of justice and liberty, by O. H. Browning, Esq., who has done himself immortal honour in the sight of all patriotic citizens who listened to the same. He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite counsel, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith. We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous, and exalted; he soared above the petty quibbles which the opposite counsel urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independently stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high-minded and honourable gentleman, such as we ever considered him to be, since we have had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathized with us in our afflictions, and we are indeed rejoiced to know that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee, but the pure and patriotic feelings of Christian benevolence, and a sense of justice and of right. While he was answering the monstrous and ridiculous arguments urged by the opposing counsel, that Joseph Smith might go to Missouri and have his trial; he stated the circumstances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen women and children, barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying, that to tell us to go to Missouri for a trial was adding insult to injury; and then said—"*Great God! have I not seen it? Yes, my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who had travelled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene of horror, sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, and none dare to enlist in the cause of Justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath, in defence of an oppressed American citizen.*"

Thursday morning, 10th. The court was opened about 8 o'clock, when Judge Douglass delivered his opinion on the case.

He said—"That the writ being once returned to the Executive by the Sheriff of Hancock County was dead, and stood in the same relationship as any other writ which might issue from the Circuit Court; and consequently, the defendant could not be held in custody on that writ. The other point, whether evidence in the case was admissable or not, he would not at that time decide, as it involved great and important considerations relative to the future conduct of the different States. There being no precedent, as far as they had access to authorities, to guide them; but he would endeavour to examine the subject, and avail himself of all the authorities which could be obtained on the subject, before he would decide that point. But on the other, the defendant must be liberated."

This decision was received with satisfaction by myself and the brethren, and all those whose minds were free from prejudice. It is now decided, that before another writ can issue, a new demand

must be made by the Governor of Missouri. Thus have I been once more delivered from the fangs of my cruel persecutors, for which I thank God, my Heavenly Father.

I was discharged about 11 a.m., when I ordered dinner for my company, now increased to about 60 men; and when I called for the tavern bill, the unconscientious fellow replied, "Only one hundred and sixty dollars."

About 2, p.m., the company commenced their return, travelled abont 20 miles, and camped by the way side.

Friday, 11th. Started very early, arrived at La Harpe for dinner, and returned safely to Nauvoo by 4 p.m., where I was met by the acclamations of the Saints.

Elder Geo. A. Smith met Elder John E. Page at Philadelphia, and advised him to take up contributions to enable him to sail within three days in the *Garrick* for England, and overtake Elder O. Hyde, and accompany him to Jerusalem, promising to use all the influence and exertion in his power to assist him. Elder Page rejected the proposition. Elder Smith subsequently learned that Elder Page had sufficient money, without collections to have taken him through to England.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 30, 1856.

TRACTS FOR CIRCULATION.—The first and second Numbers of a new series of tracts, on the first principles of the Gospel, are now ready for circulation. The title of the first Number is, THE TRUE FAITH; and the title of the second is, TRUE REPENTANCE. We are in hopes to issue one Number every two weeks, until the series is completed. Saints, if you wish to see your numbers quickly doubled or quadrupled in these countries, spread, with an untiring zeal, the printed word, and seek most diligently to save yourselves and your neighbours. When you labour with your might, God will labour with you. When you become idle or slack, God will slacken His hand in crowning your efforts with success. Each Number will contain sixteen pages. Price 2d., or 14s. per 100.

Foreign Correspondence.

ST. LOUIS.

St. Louis, Missouri, July 22, 1856.

President Orson Pratt.

Dear Brother—To receive a letter from me, dated as above, may, for the moment, cause you to wonder whether I have repudiated the hand-cart expedition, set my back towards the camp of Israel, and turned again to the beggarly elements of the world, though, to speak the truth, I was never particularly attached to the latter. I will therefore say at once that I have not given up the gathering. Indeed my sole business in this City is to help it on.

On the morning of the 18th instant, Elder D. Spencer informed me that he wished me to go to St. Louis, and be ready to leave camp by 12 m. This gave me a very short time to get ready, for you must know I was getting, somehow or other, to be rather an important man in camp. So rapid is promotion in this country, that, before I had been at Iowa a fortnight, I had received a double captaincy—captain of the second hundred of the fifth company of P. E. Fund, or hand-

cart emigrants, and captain of the camp guard. I therefore relieved my guards, delivered over my two captaincies into the hands of others, weighed my hand-cart baggage, packed up the rest I had, kissed my wife and child, shook hands with my friends, and reported myself ready about the appointed time. I then received my instructions, while a mule was being saddled and bridled to carry me to the railroad depôt. Some of the brethren from the mountains testify how awkward they feel when they are sent into the world to preach. I suppose I felt about as awkward at the thought of being fixed on the back of this mule, as such brethren do when they think of being fixed upon a public platform. However, as I do all my preaching in the name of the Lord, I resolved to do my riding in His name too. So I mounted my steed accordingly, and, though I had not sat on any animal's back for about fourteen years, my good mule brought me safe to the depôt, when I patted his neck, jumped off his back, tied him to some railings till some one came for him, and seated myself in a car for Muscatine. I said he brought me safe. Well, it must be a rather difficult thing for one to fall from an American saddle, if the girth is tight and the stirrups not to long. Mine were a little too long, but I did not stay to shorten them.

I took passage at Muscatine, on the *J. M'Kee* mail boat, for Keokuk, though in reality it stopped at Montrose, opposite Nauvoo, where I arrived about 11 a.m., on the 19th. I had long desired to see this once fair City of the Saints, but certainly I did not expect to see it previously to my reaching the mountains. However, though the privilege came unexpectedly, it was none the less appreciated. It struck me that the site of the City was one of the finest on the river, and I think so still. I came by the stage from Montrose to Keokuk. While ascending the hill at the back of Montrose, I had a splendid view of the Mississippi and the City of Nauvoo. The Temple of the Lord, noble even now in its desolation, must have been a beautiful and striking feature in the picture, ere the abomination which maketh desolate, had marred it with its profane and deathly touch. I must have had a heart of stone, if I had passed a place of such exceeding interest to all Saints without my mind reverting to days and scenes gone by. A thousand reflections flitted before my mental vision. The toilings to support nature and build up a City and Temple to the name of the Most High, the struggles with poverty, sickness, and mobs, the goings forth of the Elders with the everlasting Gospel to the nations, the gatherings of the Saints, the words of inspiration from the lips of the Prophet, the administation of the holy ordinances, the martyrdom of the two Prophets, the exodus of the Church and its flight into the wilderness, the wild and vain-glorious triumph of the powers of darkness—these and similar thoughts crowded upon my mind, and I exclaimed in my heart, "How long, O Lord, how long, before the days of vengeance and restitution? How long before the building up of the waste places of Zion?"

Whilst on the *M'Kee*, the question of the "Mormons" came up. Their admission into the Union, and polygamy were of course the main topics. From all I can learn, one of the party was Judge Kinney. He rather supported polygamy and the Constitution adopted for Deseret, as a State, and said, that a certain Alabama Congressman declared it was the best Constitution he ever saw, in fact it was a model Constitution.

I and my fellow travellers arrived at Keokuk about 3 p.m., dusty as millers; the stage-driver most considerately contriving to set us down within a hundred yards of the boat just as she moved off; thus leaving us the agreeable alternative of waiting till Monday dinner time for another mail packet, or engaging another passage on whatever boat might chance to appear. I got my dinner and walked to the river side, when about half-past 4 o'clock a small freight boat, the *Laclede*, made its appearance, having just come down the Rapids. I took my passage on this, and arrived at St. Louis at 6 p.m., of the 20th. I particularly enjoyed my voyage down the river. Its banks and the numerous islands, densely wooded, as they are, to the water's edge, have quite a cool and refreshing look this hot weather.

I found here Elders E. Snow, J. H. Hart, A. O. Smoot, J. W. Coward, and others. This day Mr. A. W. Babbitt came in. The evening that I arrived, being Sunday, I attended the Saints' meeting, and addressed the assembly for a short time. Elder Smoot followed. This Stake is thinned, by about 300, who have left for the mountains.

Thus I have told you all about my visit to this place. I will now refer back to my sea voyage, according to promise made at Boston. Besides the short note from Boston, I wrote to you by the pilot, which last letter I have seen in the *Star*, since coming here. By the bye, I have had quite a treat in perusing *Stars*, *Deseret News*, and *Mormons*, since my arrival here. I have read the *Stars* up to Number 27, excepting Number 24. It did me good to see these old acquaintances, for not a newspaper of any kind reaches the camp at Iowa City, The route to there must be fatal to them. But about the voyage. The letter from the Presidency of the company has, ere this, given you an account of the principal events that occurred on board. I shall, therefore, give you a few of my thoughts upon things pertaining to our voyage, and sea voyages in general.

You may probably wish to know how I like the sea. Well, I like the beginning and end of a sea voyage better than any other part of it. Some sing,

> "A life on the ocean wave,
> A home on the rolling deep."

If I had been brought up to the sea, perhaps I might have joined in chorus. But, as it is, ship life is to me dull and fusty life. It wants the charming variety and freedom, and the exquisite freshness and sweetness of life among the fields, and woods, and hills, in which I ever took so much delight. I like sailing on such a river as the great "Father of Waters," a vast deal more than on the ocean. River sailing, I say, for me, for I can then enjoy both land and water. But, after all, there is nothing like old, firm, solid, glorious terra firma. Sea-sailing is very pleasant at times. I could sit for hours on the forecastle, and watch our noble vessel dashing through the briny waves, and lashing them into an innumerable variety of fantastic forms of spray and foam. But then, who can possibly like to be continually rocked about, as though he were having a child's ride in an English swing boat? Who has any taste for a dizzy head at every breeze? Who wishes to be forced into a gait as unsteady, staggering, and uncertain as the drunkard's? Who admires treading on a platform that seems the plaything of an everlasting earthquake? I have no great taste for these things. I can make myself, with a little exertion, tolerably comfortable at sea, whenever it is advisable for me to go there, but when I have the privilege of choosing, I like to be where I can enjoy myself more naturally and more fully, and with less effort than I can on a long sea voyage.

While at sea, it often struck me that sailing vessels were certainly behind the times. The idea of waiting, day after day, on the idle wind is bad enough, but the reality is much worse. It makes one feel like getting out and pushing behind. Then the wind comes with a bit of a vengeance, as if to make up for lost time; just as people hurry when they have been loitering on the way. Then the willing ship dashes through the waters like a mad thing, at the rate of a dozen miles or more an hour. We tack to the right and tack to the left, and, after sailing so heartily for 200 or 300 miles, the captain takes an observation and finds that we are 20 miles worse for all our trouble, or perhaps we are in about the same place as when becalmed, or, if we have had a little better luck, we may have made a score miles. I often wondered how it was that the power of steam was not more used in navigating the ocean; and I certainly think that the time is not far distant when steam will be applied more commonly to freight and emigrant ships, if not as a principal motive power, at least as an auxiliary.

I have often heard of the waves running "mountains high," but I have not seen them do it. I have seen them assume the appearance of a vast, everchanging, miniature mountain system, with countless summits of spray and foam. There is another peculiarity pertaining to old ocean, and that is, it appears to be up-hill all around the ship, look which way you will. Thus every morning when I got up on deck, while at sea, the vessel seemed fixed in the same old hole, which, especially when combined with a calm, had a certain wearying effect on my patience, and I suppose others felt the same.

I think, altogether, that we, on the *Horizon*, had as agreeable a voyage as most emigrants are favoured with. We had an occasional rough breeze, that put us to the right about, and split a sail or two, but not a single storm did we experience from the time we left Liverpool till we sighted Boston. We had every variety of weather but storm—wet, dry, calm, light and strong breezes; foul winds often, fair very seldom; warm, a good deal

of cold; clear, and plenty of fog. Indeed, we all felt relieved when we escaped from the clammy, flabby regions of eternal fog, that is, from the banks of Newfoundland. The principal things we enjoyed in that raw clime were the sight of a few fishing boats, and a taste of fresh cod fish, which the captain obtained in exchange for a few nails. We would, for a time, sail hard with a strong breeze, till many of the people were sick, then we would have a slight breeze or a calm till the majority of them had recovered. And so we passed our voyage, the weaker of us alternately sick and well, according to the weather. There was one thing, however, which I did not anticipate, and that was, the protracted debility sequent on the sea-sickness. I would scarcely have credited, had I been told before my embarkation, that, after being sick two days, I should not recover my wonted strength, during the remainder of the voyage. Yet such was the case. And the experience of many others was similar. Indeed, not once before landing did the company, as a whole, fully regain the heartiness and vigour manifested previously to the sick attack. I felt my spirits good and willing, but my body weak. Sometimes, after walking from the lower 'tween decks up the ladder to the main deck, it seemed imperative on me to sit down and rest, while to carry a saucepan, or boiler, or my child upon deck, was indeed a severe tax on my strength. To use a common expression, I was as "weak as a cat," and I was a king to many. I was considerably better at times, and, on the whole I gradually mended as we neared Boston. But terra firma and fresh provisions were the best doctor for me, and for the others too.

As regards our Captain, I can speak nothing but good. He was ever easy of access, familiar, and communicative. Of our religion he was not particularly enamoured, but he would not suffer it to be traduced in his presence. He acted like a man and a gentleman. As our Captain, he felt that we had a right to civil and courteous treatment at his hands, more particularly so long as we paid proper respect to him and his officers and men. He repudiated, altogether, the system of treating emigrants like dogs, the more so, as he observed to me, because, for aught he knew, there might be among his passengers some who were far his superiors in intellect, understanding, and general information. More than once did I hear him remark on the superior morality, order, and cleanliness which our people exhibited, when compared with ordinary emigrants. I knew this before, but still it is pleasing to me to hear Captains, as well as others, frankly acknowledge the truth about us. He was rather surprised that he had 850 people on board, and did not hear an oath from them. It was warm and trying work at the cooking galley very often, but he favourably contrasted our conduct there with that of other emigrants, especially Irish, instancing their numerous bloody quarrels, and stating that his favourite and most effectual arbitrator and peacemaker was the hose, whose services he frequently found himself under the necessity of applying for. I believe he had the universal good will of the company, as indeed he deserved.

The first mate was a very different man. He was a wiry Yankee, irritable, snappish, and as surly and unapproachable as any Englishman need be. He was a man who would make few friends, for it was a hard matter to feel at all disposed to get at him. His countenance was generally dark and forbidding, as though he had some deep and awful purpose pent up in his soul. He would go about the deck at times roaring like a bull of Bashan. He unscrewed himself a little during the latter part of the voyage. He was a good seaman, determined to keep his men in order, but a rather poor fist at governing himself. If he e'er be Captain of a vessel again, I should be sorry to be one of a company of emigrant Saints on his ship. I believe he would protect his passengers from his men, or from others not belonging to his ship, but, not being able to govern himself, and being a thorough tyrant in his wrath, something unpleasant might be justly expected there. I heard him boast of once putting two refractory sailors in irons, and feeding them on bread and water the remainder of the voyage. He had, doubtless, discretionary power to confine them, but, I should think, not to diet them on bread and water.

The other officers and the sailors, like most of their class, could crack a joke and breathe an oath with apparently the same grace and satisfaction. Judging mates and men as seamen, and not as Saints, I am convinced that we were great-

ly favoured, and I thank the Lord for it.

While at the camp, I heard a little more about the captain and mate of the *John J. Boyd.* They were truly bad, bad, bad! They would make nothing of knocking a sailor down with their fists, a cable, a handspike, or whatever first came to hand. And where they hit was no matter, whether on the face, or head, or anywhere else. I was told, by those who were passengers on board, that the Captain actually ran the sailors about with a naked cutlass in his hand. The Saints fared, of course, a little better, but I believe they were not all wholly exempted from corporeal punishment, by those brutal fellows who had guidance of the ship.

Wednesday, July 23. Elders Smoot, Neilson, and others have started to day in the *Edinburgh* for Florence. I am going to leave this afternoon.

No more at present.

Love to all in the Office.

Yours in the Gospel,

J. JAQUES.

Obituary of Lucy, the Mother of the Prophet, Joseph Smith, Jun.

(*From the "Mormon."*)

Washington, D. C. July 5, 1856.

Editor of the *Mormon*—In the 19th number of your paper, I read a notice of the death of Mrs. Lucy Smith, mother of Joseph Smith, the Prophet; and who has been for the last twenty-six years familiarly known to all the Saints as "Mother Smith."

She was born in Gilsum, Cheshire County, New Hampshire, July 8, 1776. She was the daughter of Solomon Mack, who was born in Lyme, New London County, Connecticut, September 26, 1735. He served in the war against France, and took part in many severe contests, and retired from them, suffering great personal injuries, and was discharged in 1759; subsequently married Lydia Gates, daughter of Nathan Gates, of East Haddame, Connecticut.

He commenced a new settlement in the wilderness, forty miles from inhabitants. His wife adding to the duties of mother those of instructress, as there were no schools in the wilderness. On the commencement of the war of Independence, he enlisted into the service of his country; was for a considerable length of time in the Land forces, and, afterwards, accompanied by two of his sons, Jason and Stephen, entered the Naval service of the Colonies, and continued to encounter many of the stirring and thrilling incidents, to which our young marine was constantly exposed, until the close of the war. Mother Smith was therefore born in troublesome times. The first seven years of her life being spent in the care of her pious and intelligent mother, while her father and brothers were battling for the Independence of their country. They were exposed to every vicissitude which was incident to the distracted state of the Colonies, and the absence of the protectors of the family.

In youth, Lucy was somewhat remarkable for a pensive character. Her mind being awakened by the death of her sister Lovina, she determined to obtain that which she heard spoken of so much in the pulpit—"a change of heart." Of this circumstance, she says in the history of her life—"To accomplish this I spent much time in reading the Bible and praying, in my great anxiety to experience a change of heart." She went to live with her brother Stephen, in Tunbridge, Vermont; and on the 24th of January, 1776, was married to Joseph Smith, by whom she had ten children—Alvin, born Feb. 11, 1779—who died Nov. 19, 1822; Hyrum, born Feb. 9, 1800; Sophronia, born May 18, 1803, at Tunbridge, Vermont; Joseph, junior, born Dec. 23, 1805, at Sharon, Windsor County, Vermont; Samuel Harrison, born March 13, 1808, and died July 30, 1844; Ephraim, March 13, 1810, died March 24, 1810; William, born March 13, 1811, at Royalton, Vermont; Catharine, born July 8, 1812, at Lebanon, New York; Don Carlos, born March 24, 1816, at Palmyra, Wayne County, New York; Lucy, born July 18, 1821, at Palmyra, Wayne County, New York. The care of rearing such a family, the labour of opening new farms in a wilderness

country, (as western New York then was,) which must have necessarily surrounded a mother, where a family, enduring much sickness and distress from accident, were her lot. She became a member of the Presbyterian Church, and three of her children, Hyrum, Samuel Harrison, and Sophronia followed her example; and while Joseph was seeking the Lord with all his heart, to know what Church he should join, the visions of heaven were opened unto him, and he was entrusted with the Plates of the Book of Mormon, inspired by Revelation to translate them, received the authority of the Priesthood, and laid the foundation of the Church of Jesus Christ of Latter-day Saints, which is now so widely spread throughout the world.

During the infancy of the Church, and while the work preparatory to its organization was going on, Mother Smith and her family had severe struggles to encounter by the opposition of the world around—persecution, poverty, and sickness—her faith and works were sufficient to bear her up against every oppression which men heaped upon her devoted family. Immediately upon the organization of the Church, on April 6, 1830, she received baptism for the remission of sins, and the gift of the Holy Ghost which bouyed her up against all opposition, and prepared her to rejoice, amid the most dreadful persecution and sacrifices that mortal was ever called upon to endure. In 1831 her husband and family moved to Kirtland, Ohio, where they resided until '37; but the hand of persecution was not arrested by this movement. Her son, Joseph, was followed by a multiplied succession of vexatious law suits, which were invariably unsuccessful, but being attended with heavy expense, served to impoverish the family. On the 25th of March, 1832, Joseph, junior, was dragged from his bed at midnight, daubed with tar and feathers, and otherwise severely injured. Aquafortis was poured into his mouth, he was choked by the throat, and left for dead. His infant child, sick with the measles in bed with him, at the time of the outrage, was thereby exposed to night-air, and died immediately (she may be called the first martyr of this dispensation).

In 1837 the persecution in that County became so dreadful that her husband was made a prisoner, and the family were under the necessity of fleeing from Kirtland, and afterwards located in Far West, Missouri, but it appears only to encounter a more terrible storm. The fatigues of this journey of a thousand miles, land travel, and performed under indigent circumstances, were enough to wear out persons of their age, yet were endured much better than could have been expected; but this labour was hardly dispelled by rest, when a renewed persecution burst around the Saints with unabated fury.

The cruelty of this mob, exceeding all possibility of description, was legalized by the exterminating order of Lilburn W. Boggs, Governor of Missouri, and rigidly enforced by Major-General Clark, who marched thirteen thousand men to Far West, and executed the cruel decree. Joseph and Hyrum, her beloved sons, were betrayed into their hands under positive pledges of protection.

They were then permitted to bid adieu to their mother and families, and were told that "to-morrow they die at 9 o'clock," from which fate they were providentially saved, through the interference of the gallant General Doniphan, who declared to Major-General Lucas, "It is cold-blooded murder, and if you execute them I will hold you responsible before an earthly tribunal. So HELP ME GOD!" An imprisonment of six months followed, during which time they were asked how they liked "*Mormon beef*," having reference to human flesh, on which they had been fed. All the members of the Church of Latter-day Saints were expelled from the State during the winter and spring, or perished by the violence of their enemies. An aged father and mother arrived in Quincy, Illinois, penniless and friendless, surrounded by the wives and children of those imprisoned, and who had perished from murder, exposure, or otherwise. Soon after, the family settled at Nauvoo, Illinois. The toil and suffering of this persecution was too much to be borne by a man of his age, and Joseph Smith, senior, died at Nauvoo, Sept. 14, 1840. He had faithfully performed the duties of Patriarch over the whole Church, and blessed the fatherless for six years. He was the first to receive the testimony of Joseph, and had borne the heat and burden of sustaining the Word of the Lord, all the day long, and at last laid down to rest, full of faith, integrity, charity, and good works, aged sixty-nine years, one month, and two days.

Mother Smith was thus left a widow, worn out with toil and sorrow—her house having been filled with sick like a hospital, from the time of the expulsion from Missouri, many of whom owed the preservation of their lives to her motherly care, attention, and skill, in nursing them, which she did without any pecuniary consideration, and the extent of which cannot be appreciated, but by those only who are personally acquainted with the dreadful scenes of sickness and distress which followed, in consequence of the Missouri expulsion. From this time, until the day of his death, she lived with her son Joseph; she was visited, congratulated, and comforted by thousands who had partaken of their bounty, or listened to her testimony, and those who were desirous of making her acquaintance. Her spirit was like a fountain of light, that dispelled error and disseminated truth, wherever its influence was felt. From the time of the commencement of the work, until the death of her husband, their house was open to all, and tens of thousands of persons listened with delight to her teachings.

On the 7th day of August, 1841, she was called upon to part with her youngest son, Don Carlos, who was suddenly snatched away from this vale of tears, occupying at the time of his death the position of Brigadier-General of Illinois Militia, and editor of the "Times and Seasons," leaving a wife and two children. He was universally respected, and his loss deeply felt and deplored by the community. The assassination of Joseph and Hyrum, under the protection of the Governor of Illinois, so shocked and benumbed her sensibilities and her aged frame, that she never fully recovered. This awful scene, the bringing home of the mutilated bodies, the violation of all legal protection, the moaning cries of widows and fatherless children, brothers and sisters, besides tens of thousands of weeping friends, combined to form a scene that no mother upon the face of the earth was ever before called upon to encounter. As if the blow had not been sufficient to crush a mother's heart, Samuel Harrison Smith, in escaping from the murderers of his brothers, overheated himself, which brought on a fever, that terminated fatally, July 30, 1844.

But recovering somewhat from the effect of her afflictions, she composed a history of her life, which contains many thrilling incidents of herself as well as of her family, which are given in her own style, yet mingled somewhat with evidence of difficulty of her remembering dates. When the Saints resolved to leave Nauvoo for the *Rocky Mountains*, she addressed a General Conference, bearing testimony of the truth, and of her desire to lay her bones in Nauvoo beside her husband and sons. From that time, until the day of her death, she mostly resided in Nauvoo, with her youngest daughter, Lucy Miliken, excepting the last two years, when she resided with her daughter-in-law, widow of her son Joseph. She enjoyed the gifts and influence of the Holy Spirit much.

Blessed woman! her name and memory are engraven upon the tablets of the hearts of tens of thousands, and will be handed down to millions yet unborn, who will speak her praise and talk of her virtues and goodness, of her motherly kindness, her watchful care and administration to the sick and afflicted—the kind and affectionate mother, the beloved wife, the partner of her aged and venerable husband—of her deeds of love, her virtue, faith, hope, and confidence in her God, the trials and persecutions she bore for the Gospel of truth, her unvarying steadfastness to truth through all circumstances; and being filled with charity to all, her God blessed her, and nerved her up to bear the persecutions and trials she was called upon to undergo, and gave her strength and grace sufficient for her day, and, in copious profusion, poured out His Holy Spirit upon her.

Few indeed are the women that have ever lived or graced this lower world, that occupied the position she did. The chosen of the Lord, to bear and bring into the world one of the greatest Prophets the world ever produced, even one chosen and ordained of God to bring about His glorious purposes in the dispensation of the fulness of times, that all holy Prophets have spoken concerning, ever since the world began—together with his brother Hyrum—clothed with the holy Priesthood of God, holding the keys of salvation, immortality, and eternal life to a ruined and fallen world. He conversed with God, and his Redeemer, and with holy angels from the courts of the eternal world and gazed upon the order and glory of the same, and understood the law that appertains to eternal life. Not only so, but she was the wife, the partner of the earthly father of such sons

and Prophets. Her husband a Patriarch of the Most High over all the Church of God, pouring out his blessings in the name of his Redeemer upon the heads of thousands, by virtue of his Priesthood and office, and causing their hearts to beat with joy. Also many others of her sons were valiant in the cause of truth—clothed with power and eternal life—Priests of the most high God. But her labours are closed, and like a shock of corn fully ripe, she has gone down to her grave in peace, full of honour and goodness, there to await the morning of the first resurrection, after having lived to commit to the silent tomb, her husband, Joseph, Hyrum, Don Carlos, Samuel, &c.; but she has gone to meet them Kings and Priests of the Most High. Noble mother in Israel! blessed among women, and queen among the mighty ones; thy calling and election has been made sure, and in the morning of the resurrection, with thy husband, sons, and daughters thou wilt come forth and take thy place, and stand in thy lot with thy husband and offspring—no more to be separated, no more to endure persecution, trials, tears, pains, and sorrows, but to bask in the smiles, fruition, and blessings of a celestial world, under the smiles of thy God and Redeemer, while eternity goes and eternity comes. Peace to her ashes. Amen.

G. A. Smith.

Speak Gently.

"A soft answer turneth away wrath."—[Prov.

Speak gently to thy father,
For he is aged now,
The frosts of many winters
Have fallen on his brow.
Soon, soon above his sleeping dust
The willow tree will wave;
Then try by gentle words to smooth
His pathway to the grave.

Speak gently to thy mother,
'Twas she who gave thee birth;
She watched o'er thee in infancy,
And guarded thee in youth.
She, too, will soon be called away
To a better home above—
Speak gently to thy mother
The words of deepest love.

Speak gently to thy sister,
Thee she doth fondly love,
Then never let an unkind word
Her gentle spirit move.

Uphold her as she roams along
Through life's oft weary day,
And should she weep, with friendly hand
Wipe thou her tears away.

Speak gently to thy brother,
Whate'er his lot may be,
And do thou his shortcoming scan
With heartfelt charity.
When tears of grief bedim his eye,
Then be thou by his side,
If he joy, join in his mirth—
If rude, why gently chide.

Speak gently to thy fellow-man,
Of high or lowly birth;
Speak gently to him if he's poor
Or rich in things of earth.
Speak gently thou to every one,
Kind words will cost thee nothing,
And every one will prove a star
In the crown of thy rejoicing.

Crook's Hotel, N. Y., May 30.

J. W. Welch.

Addresses.—James Ure, 41 Charlotte Street, Glasgow.
William Pace, 11 Cheyne Street, Stock Bridge, Edinburgh.
James Beck, 6 Hawkhill, Dundee.

Money List, Aug. 8—15, 1856.

Thomas Stephens	£10	0	0	Brought forward	£16	0	0
William H. Perkes	6	0	0	James Rogers	7	0	0
Carried forward	£16	0	0		£23	0	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 36, Vol. XVIII. Saturday, September 6, 1856. Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSIONS.

(*Continued from page 549.*)

2 p.m. The Council met pursuant to adjournment, and was opened by singing, "Come all ye sons of God who have received the Priesthood," &c. Prayer by President Orson Pratt.

Elder JOHN SCOTT represented the Irish Mission. He said, "I will be brief, and according to my knowledge, give a representation of my Mission.

"When brothers James Ferguson and J. D. T. McAllister, and those who worked with them left Ireland, they left things in a flourishing condition, and I am thankful to be able to say, that things are moving nicely along. There has been added to the Church in the north of Ireland about 30 persons, since our last report. The spirit and feelings of the Saints are good, those of the clergy about as we expect to find them—pretty severe against us.

"I thank the Lord, and my brethren, that I have had the privilege of going to that land, and I can say that, since I received my appointment in the Valleys of the mountains, I have never seen the hour or the moment I have regretted it; neither do I believe that I ever shall.

"The Saints in Ireland, in the Belfast and Dublin Conferences, number about 150 or 160. Things are going along well in the north of Ireland. There are not so many Catholics there, and, consequently, we get along better there than about Dublin. We have only one Elder in the Mission, who may with propriety be called a Travelling Elder, and he is under Elder James McGhee, President of the Belfast Conference.

"I know there has been, and is, a spirit abroad respecting the Irish, something akin to that entertained by the Apostle before he had the vision of the net, when he thought that there was nothing good enough for him to eat; but I trust that myself and the brethren who are labouring with me will yet be able to show that there is some good stuff in Ireland. I can say that I never saw a spirit of willingness more strongly manifested, considering the circumstances and situations of the Saints, neither in the Valleys of the mountains, nor anywhere else, than I see in my Mission.

"Brothers Ferguson and McAllister did a good work in Ireland, and also the brethren who were with them, and all those who are there now are doing their best among a people who are poor, afflicted, and oppressed, where the clergy and the owners of the soil are doing their best to keep them under, but the shackles are bursting, and they are embracing the Gospel.

"We have not accomplished as much in money matters as I should like to have done; but I have not had to call upon brother Franklin for any assistance. We have done the very best that we could. Our sisters have pawned their shawls, the brethren their watches, and the chairs and furniture out of their houses to keep us along. We have a tract society, and brother McGhee is President. I feel that I should like some one from Zion to come and give us a lift, now and then. The visit of brother John Kay has been a source of pleasure.

"I desire the blessings of my brethren who are over me in the Priesthood, and I will say that we are ready to work, where you say work, and to come and go, as you say, and I pray that we may always keep that spirit. Amen."

Elder DANIEL DANIELS gave a representation of the Welsh Mission. He said —"I will do my best to describe the situation of the Church in Wales. I know of nothing wrong at present. Union and love prevail among us continually; and a full determination to keep the commandments of God. Some few have been behind, on account of emigration, but they are getting over that, and nearly all who expected to emigrate last season, and did not, are expecting to go next; they are determined to do what is right. Brothers Evans, Ashby, and myself are united. There has been no jarring between us yet. It is the same with respect to the Conferences. Some of those who are Presiding Elders have never been so before, but they are full of faith, and determination to teach the Saints how to keep the commandments of God.

"The Church generally is in good order; it was so when brother Jones left, and we are endeavouring to keep it so. I feel my weakness, and the responsibility resting upon me, and beg an interest in your prayers and faith continually."

Elder AMOS MUSSER, who had just arrived from India, represented the state of the work there.

He said, "I, very unexpectedly arrived here just in time to associate with many of the brethren whom I did not expect to see, but whom I am very glad to meet with in this part of the vineyard of the Lord. I arrived here on Saturday evening, direct from Calcutta. My voyage has been one of great length."

"I started from the Valley in 1852, for Hindostan, in connexion with quite a number of the brethren. We arrived there after a voyage of 86 days, and found that over 200 had been baptized into the Church; out of that number I regret to state that 130 or 140 have been cut off. Most of them were native brethren, and the majority have been bought from us by the Baptists and ministers of other denominations; they paid them better than we could.

"The European brethren were all strong in the faith, with but few exceptions.

"Immediately after our arrival, we held a Conference, and the Elders went north, south, and west. Elder Carter went up the country. Elder Jones and myself laboured in Calcutta for three or four months, pretty successfully. I was then sent to Scinde, where Elder Leonard and I laboured in preaching and distributing tracts. We tried to do more than we accomplished. We were rejected from the Cantonments. They are utterly inaccessible. There are no peasantry there. The Europeans are all rich, and hire everything done. The poorer class, who are natives, it is impossible to do anything with. Although another mission is going out there, I do not think they will be the least successful with the natives—they may be with the Europeans. If the military were accessible, I know many of them would obey the truth.

"There are a vast number of troops in India—about 470,000, native and foreign. It is found necessary to have so many in order to retain possession of that part of the British dominions. The natives are so wedded to their traditions, that it is utterly impossible to do anything with them.

"I have, to a certain extent, acquired a knowledge of the Hindostanee. I could speak it quite fluently. I have read the New Testament two or three times in it. The language is a good one, and is pretty easily acquired. The ministers who are there require two, three, and even four years to acquire it, but an Elder clothed with the Spirit of God, with a full determination to roll on this work, may do it in six or eight months. At that time my circumstances were of the most indigent kind. For months I had nothing to live upon but bread and water, and brother Leonard and all the brethren, except those who laboured in and

about Calcutta, were in the same condition, and they were not because of brother Meik, who is a man in comfortable circumstances, and he administered to their wants. These circumstances prevented us from learning the language as soon as we might otherwise have done.

"My aim while in India was to get into the interior, where Christianity was not known, and where civilization was not introduced, I wanted to find a people who had never seen any Christians. I assure you, brethren, that where Christianity is known in India, every abomination is practically observed, but where it is not known, there you will not find prostitution; in such places I have never found one desiring to attract your attention, but where it is introduced, you will find flocks of old and young ready to prostitute themselves; this I know to be a fact.

"There is scarcely an European there but what is in government employ. They generally get pretty well paid for what they do, and lead a life of pomposity. They scarcely do anything, and have natives to fan them night and day. It is almost impossible to make Saints of them, for we want men who are willing to work. If it was known that any of them talked with us they would lose their employment. In fact, those in the military, civil, and ecclesiastical departments are against us.

"The Hindoos believe in 330,000 inanimate deities. They worship the Brahmin bull and cow, and believe in the doctrine of transmigration of souls, that is, that men and women when they die will be converted into snakes, asses, apes, &c., &c. The highest state in the next world they believe is to be a cow. This principle is believed in both by the learned and unlearned. Money, however, is the chief god, and they pay more respect to this than to anything else. When the natives become Christians, they are cast off by their priests; but I know that those who profess to become Christians will go to their meeting-house in the morning, and then go and perform their ablutions in the Ganges, worship the sun, &c. This is the way the Christian natives will do, and I know it to be no fiction.

"There is a curious sect in India who profess to be followers of Zoroaster, who lived a long time before the coming of the Saviour. They worship fire, and have a great veneration for the five elements. They live in a simple manner, and their religion is one in which a great deal of ceremony is observed. They are now split up into factions, much after the fashion of Christians."

Elder JAMES P. PARK gave a representation of the work in Scotland. He said, "Brethren, I feel thankful to the Lord that I am here, and called to speak about my labours, in connexion with my brethren. I can safely say that the Saints in Scotland feel first-rate. I am perfectly satisfied that, with the portion of the good Spirit of the Lord which they have, they will be prepared for all that He wants them to do. That is about the feelings I have towards my native land.

"I have laboured in this country and in Scotland a considerable time, and have mingled with a great many Saints, but I can truly say, before my brethren, that I never enjoyed myself better, or felt that I had the same degree of power with God that I have there.

"The brethren all feel one with me; I can get them to do whatever I want done—they feel real good. I am really thankful to God that I enjoy the spirit and position that I do. It matters not to me what comes along, for we can do whatever we are sent to do, if we only feel right. I know that the good Spirit of Israel's God has been revealed in these the last days, and that it flows precisely to-day as it did in former days, and in the days of Joseph, and it will continue to do so from this time henceforth, and all who are one with the holy Priesthood will have power to accomplish His purposes in the nations of the earth.

"Well brethren, my prayer is that you may live, and that God may bless you from this time henceforth and forever. Amen."

Elders KAY and DUNBAR sung "Oh Zion, Dear Zion."

"Pastor HENRY LUNT gave a representation of the Newcastle-on-Tyne, Carlisle, and Durham Conferences.

He said, "The number of Saints in the Conferences under my charge is small; they cover a large extent of country, the Saints are consequently in a very scattered position. Many of the brethren in my Pastorate are colliers, and these men, from the nature of their business, have the spirit of roving considerably. Sometimes, in going my rounds I have appointed

brethren to certain positions, and perhaps when I have gone again a month after, they have been entirely left that part of the country.

"Another thing, the coal trade is bad. It has been worse for the last five or six months than it has been before for the last six or seven years. These circumstances have worked against us. The brethren who labour in connexion with me are united with me. I never laboured with any who were more diligent.

"As I have said, my field of labour is very large. There are villages by scores, where the Latter-day Saints have never been. I feel that I have a great deal of work to do, and but little to do it with, but I am not disposed to give it up, but to pray the Lord to send more labourers. We have called out three Elders to go and preach. It is our determination to do as much of it as we can. I have not been content with preaching upon the earth, but have been 600 yards beneath its surface.

"In the Carlisle Conference, there are 180 members, out of that number, only about 50 have been paying to the funds since I have been there. I have been carefully examining the books, and also the circumstances of members, and I find there are many who have been in the Church from ten to eighteen years, who are more of a hindrance to the work than anything else. I am inclined to have those who are Saints manifest as much by their works, or to have them dealt with accordingly.

"In Newcastle-on-Tyne Conference, there are 200 members. I believe there will be a good work done there. We have organized tract societies, and delivered about 3,000 pamphlets, consisting principally of Elder P. P. Pratt's discourse on *Marriage and Morals in Utah.* Elder Henry Hartley labours very hard there, he is a good young man—no better to be found.

"In Sunderland the work seems to have been almost at a stand still, but the Saints now are improving, they begin to feel that there is truth in the words of the servants of God, and salvation in 'Mormonism.' Nearly all who have been able to emigrate have done so.

"I feel that I am in the right place, and do not wish to move, until the word of the Lord comes through His servants to that effect."

President RICHARDS made some remarks. He said, "I feel that it would be better for those who have been long in the Church to go to Zion than to stay here, they will thus bear a testimony that will be felt. This has been so, and the result has been that choirs have been broken up, Travelling Elders, that could not well be spared, have gone also, besides a great many brethren who have really been considered necessary to the existence of the Church in these lands, and it is all right. I have felt all the time that when the brethren, Elders Pratt and Benson came, they would bring an influence with them that would be the means of reviving the work, and I feel that when you go to your fields of labour from this Council, you will carry this influence with you. The war has now ceased, the spirits of the people are more at rest, they will arouse themselves afresh, and the spirit of inquiry will be more abroad than ever. These are my feelings about it, and as to brother Henry's field of labour, it is one where twenty Elders are wanted, they would be none too many."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 553.)

[June, 1841,]

Tuesday, 15th.

'Letter From Elder O. Hyde, London, June 15, 1841.

President Smith.

Sir—With pleasure I take my pen to write you at this time, and through you to the "Times and Seasons," and through it to the Saints at large, and to all whom it may concern. May grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, rest upon you abundantly, and enable you to serve Him acceptably, secure to yourself that honour which cometh from above, guide the counsels of the Saints in wisdom,

that peace and good will may reign predominant in Zion, and joy and gladness swell every grateful heart. Most gladly would I embrace an opportunity of a personal interview with you, did one offer, but such a favour is beyond my reach at this time. I have just seen the 12th number of the "Times and Seasons," containing the minutes of your Conference, the report of the Presidency, the celebration of the aniversary of the Church, and the laying of the foundation of the Temple. This, to me, was a precious gem; it brought tidings from my own country, and from the place rendered doubly endearing from the fact that there is the home of my wife and children.

I was sorry that Elder Page had been so tardy in his movements that objections were made to him. Most gladly would I have hailed him as a companion to the oriental continent; but my hopes of that are fled. I shall go alone, or find some other person, in all probability, to go with me.

I have written a book to publish in the German language, setting forth our doctrine and principles in as clear and concise a manner as I possibly could. After giving a history of the rise of the Church, in something the manner that brother Orson Pratt did, I have written a snug little article upon every point of doctrine believed by the Saints; I began with the Priesthood, and showed that the Saints were not under the necessity of tracing back the dark and bloody stream of papal superstition to find their authority; neither were they compelled to seek for it among the floating and transient notions of Protestant Reformers; but God has sent His holy angel directly from heaven with this seal and authority, and conferred it upon men with His own hands; quoting the letter and testimony of O. Cowdery. Next was on the use and validity of the holy Scriptures in the Church. Next on faith, set forth from the Scriptures and the Book of Covenants. Then on repentance. Then baptism. Then laying on of hands. Then the different offices of the Church. Next the power and authority of each one; and in fine, the whole order, doctrine, and government of the Saints. I have not written it as a law binding on the *German Saints;* but have taken this course to illustrate and set forth the true principles of our doctrine to them, fully believing that it would meet with the cordial approbation of those whom I have the distinguished honour to represent, could they but see it. I have written a lengthy preface and introduction to it. I here copy an extract from the introduction. "When in the course of divine Providence it becomes our duty to record one of those remarkable events which gives birth to a new era, and lays the foundation for the renovation of the moral world; it fills the mind with wonder, astonishment, and admiration. How welcome are the rays of the morning light, after the shades of darkness have clothed the earth in gloom! So after a long and tedious night of moral darkness under which the earth has rolled, and her inhabitants groaned for the last fourteen hundred years; an angel! an angel!! commissioned from the Almighty, descended and rolled back the curtains of night from the minds of some, and caused the sun-beams of truth to enlighten, cheer, and warm the hearts of many. Welcome! welcome to our earth, thou messenger of the Most High! and thrice welcome the tidings which thou hast borne!! O! Gracious Father! I ask thee, in the name of thy holy child Jesus, to bless with thy royal favour, the weak exertions of thy humble servant, and make this production a blessing to all people who may be favoured with a perusal of its pages. Wherever it shall go, let it be a messenger of conviction to the wicked, and a harbinger of peace to the righteous. Let its contents be borne upon every breeze, and wafted to the remotest climes. Let the angel of the covenant go before it, and prepare its way. Let its heavenly influence be distilled upon the rich and fertile soil of humble and honest hearts. Go forth, therefore, little volume, to other nations and tongues, and may the Almighty speed your way, and like a sharp two-edged sword cut thy way through the prejudices of this generation; encamp with all thy virtues in the hearts of the people, and there let thy principles be enthroned."

One thing I was pleased with, which I noticed in the "Times and Seasons"—the remarks made on the use of intoxicating spirits. In my heart they found a corresponding echo. I should not be willing to indulge the thought for a moment that the Saints in Nauvoo would quietly stand still and see a brother gorge himself with that strong drink which makes a hell of his home, and rolls the fiery flood of ruin over the affections of his once happy family. No! they will dash from his lips the cup of wretchedness, and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears by the pint, quart, gallon, and jugfull. May the lightnings of heaven forever blast (I had almost said) those brewers of strong drink which send forth their corrupt and poisonous streams to sweep down in their filthy current men of sterling talents to an untimely grave. May the Saints of God stand as far from them as Lot stood from Sodom in its evil day. This dizzy flood has sometimes entered the house of worship, invaded the sacred desk, and hushed in death for ever the voice

that could plead like an angel, the cause of God and man.

I have just received a note from Dr. S. Hirschell, President Rabbi of the Hebrew community in this country, in reply to a very polite note which I sent to him, requesting the indulgence of a personal interview with him. But in consequence of a very severe accident which befell him, he is confined to his room, and unable at this time to grant the asked indulgence. (His leg is broken.)

I have addressed to him a communication upon the subject of my mission, a copy of which I transmit to you. It may not be altogether uninteresting to the Saints and friends in America.

"Rev. Sir—I cannot but express my sorrow and regret at the misfortune under which you labour, in consequence of the severe accident which befell you, and by which you are confined to your room. Please accept, sir, the sincere wishes of a stranger, that you may speedily recover from the injury you sustained in consequence of the accident, and resume the labours which your high and responsible station calls you to perform.

"Feeling that I may not enjoy the privilege and happiness of a personal interview with you, I hope you will indulge the liberty which I now presume to take in addressing a written communication to you, embracing some of those things which I had fondly hoped would have been the foundation of a mutual interchange of thought between us. But as Providence has laid an embargo upon that distinguished privilege, I must forego, at this time, the pleasure of a verbal relation of those things pertaining to your nation, with which my mind is deeply affected.

"Since I have arrived to years of more mature reflection, and become religiously inclined, the writings of the Jewish Prophets have won my affections; and the scattered and oppressed condition of that people has enlisted the finest sympathies of my heart. Believing, therefore, that the words of Hosea the Prophet ii. 23, connected with your magnanimity, will prohibit the indulgence of any prejudice in your feelings against the author of this production, in consequence of his not being able by any existing document or record, to identify himself with your nation.

"About nine years ago, a young man with whom I had had a short acquaintance, and one, too, in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hand upon my head, and pronounced these remarkable words—'In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hands, shall the Most High do a great work, which shall prepare the way and greatly facilitate the gathering together of that people.' Many other particulars were told me by him at that time, which I do not write in this letter. But sufficient is written to show that divine appointment is claimed as the main spring that has sent me forth from the embraces of an affectionate family and kind friends, as well as from the land that gave me birth.

"My labours since that period have been bestowed upon the Gentiles in various countries, and on both sides of the Atlantic, until, in the early part of March, 1840, I retired to my bed one night as usual; and, while meditating and contemplating the field of my future labours, the vision of the Lord, like clouds of light burst into my view (see Joel ii. 28). The Cities of London, Amsterdam, Constantinople, and Jerusalem, all appeared in succession before me; and the Spirit said unto me, 'Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers; and here also is the field of your labours. Take therefore proper credentials from my people, your brethren, and also from the Governor of your State, with the seal of authority thereon, and go ye forth to the cities which have been shown you, and declare these words unto Judah, and say, Blow ye the trumpet in the land; cry, gather together, and say, assemble yourselves, and let us go into the defenced Cities. Set up the standard towards Zion—retire, stay not, for I will bring evil from the north and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way—he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished—that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. Let your warning voice be heard among the Gentiles as you pass; and call ye upon them in my name for aid and for assistance. With you, it mattereth not whether it be little or much; but to me it belongeth to show favour unto them who show favour unto you.' The vision continued open about six hours, that I did not close my eyes in sleep. In this time many things were shown unto me which I have never written; neither shall I write them until they are fulfilled in Jerusalem.

It appears from the Prophets, that Jerusalem has none to guide—none to take her by the hand among all the sons whom she hath brought forth and reared: *But these two sons are come unto thee!* The sons of strangers shall build up thy walls.

"Permit me now, Rev. Sir, to trouble you with the reflections of a mind that feels completely untrammelled from every party interest, and from every sectarian influence.

"When I look at the condition of your fathers in the days of David and Solomon, and contrast that with the present condition of their descendants, I am led to exclaim, 'How are the mighty fallen.' Then they possessed a kingdom—a land flowing with milk and honey—then the strong arm of Jehovah taught the surrounding nations to pay tribute and homage to them—then their standard was raised high, their banner floated on every breeze; and under its shade the sons and daughters of Israel reposed in perfect safety; and the golden letters of light and knowledge were inscribed on its folds. But now, no kingdom—no country—no tribute of gain or honour—no standard—no security: Their sceptre has departed! And instead of that light and knowledge which once gave them a transcendent elevation above other nations, the height of their ambition is now (with some honourable exceptions), the accumulation of sordid gain, by buying and selling the stale refuse with which their fathers would never have defiled their hands.

"Why this wonderful change? Is the God of Abraham, Isaac, and Jacob a just God? Most certainly He is. If, then, He is a just God, of course He will mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed. Allowing, then, the law of Moses to be the standard by which actions are weighed: were not idolatry and the shedding of innocent blood the greatest sins which your fathers committed? And was not the penalty inflicted upon them for that transgression, captivity in Babylon seventy years? Have they ever been guilty of idolatry at all since their return from Babylon? No! Have they been guilty of shedding innocent blood, to that extent, since their return, that they were before they were taken captives by Nebuchadnezzar? The Jew says, No! Very well; there will none deny, with any claim upon our credulity, but that the disaster and overthrow that befell the Jewish nation in the days of Vespasian, very far exceeded in severity, in almost every particular, the disaster and overthrow that befell them in the days of Nebuchadnezzar.

"Now, then, if God be just, and mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed, it follows, of course, that your fathers committed some far greater crime subsequent to their return from Babylon, than ever they before committed. Be that crime whatever it may; know ye, that for it, or because of it, the Roman armies were permitted to crowd their conquests to the heart of your City—burn your Temple—kill your men, women, and children, and disperse your remnant to the four quarters of the earth. The fiery storm that burst upon your nation at that time, and the traces of blood which they have ever since left behind them in their flight and dispersion, together with the recent cursed cruelties inflicted upon them in Damascus and Rhodes, but too plainly declare that the strong imprecation which they uttered on a certain occasion, has been fulfilled upon them to the letter. 'Let his blood be on us and on our children.' If condemning and crucifying Jesus of Nazareth was not the cause of this great evil, what was the cause of it?

"Aware that I have written very plainly upon those points that have come within my notice, yet believe me, Sir, when I assure you, that my pen is pointed with friendship, and dipped in the fountain of love and good will towards your nation. The thoughts which it records have proceeded from a heart grateful to the Almighty, that the time has arrived when the day-star of your freedom already begins to dispel the dark and gloomy clouds which have separated you from the favour of your God. Ere long it will be said to you, 'Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee.'

The morning breaks, the shadows flee,
  Lo! Zion's standard is unfurled;
The dawning of a brighter day
  Majestic rises on the world.

The Gentile fulness now comes in,
  And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin,
  Shall in their promised Canaan stand.

"Now, therefore, O ye children of the covenant! repent of all your backslidings, and begin, as in days of old, to turn to the Lord your God. Arise! arise! and go out from the Gentiles; for destruction is coming from the north to lay their Cities waste. Jerusalem is thy home. There the God of Abraham will deliver thee. (Joel ii. 32.) There the bending heavens shall reveal thy long looked-for Messiah in fleecy clouds of light and glory, to execute vengeance upon thine enemies; and lead thee and thy brethren of the ten tribes to sure conquest and certain victory. Then shall thrones be cast down, and the kingdoms of this world become the kingdoms of our God. Then will they come from the east, west, north, south, and sit down in the kingdom of God with Abraham, Isaac, and Jacob. But the children of the kingdom (Gentiles) shall be cast out, and the kingdom restored to Israel.

"With sentiments of distinguished con-

sideration, I have the honour, Sir, to subscribe myself

"Your most obedient servant,

" ORSON HYDE.

"Rev. Dr. Solomon Hirschell, Prest. Rabbi of the Hebrew Society in England."

It is very hard times in England. Thousands have nothing to do, and are literally starving. Trade of all sorts is at the lowest ebb. Very cold and dry. No harvest unless rain come soon. You will discover that the greater part of the English brethren have always worked under masters; and they have not so much notion of planning and shifting for themselves, particularly in a strange country, as the Americans. They want some one to be a kind of father to them, to give them plenty of work, and plenty to eat; and they will be content. They are a very industrious people whenever they can get employment; and by a little fartherly care, they will soon get waywised to the country, and be enabled to shift for themselves. I trust that exertions are made to give employ to as many as possible. You know the reasons there better than I do; and you have received a specimen of the English Saints. Now, if you have any counsel to give concerning the gathering, in addition to that already given, I shall be happy to receive and execute it, as far as opportunity offers.

I shall not remain here long, it is true; but brother Pratt is here, and I shall return here some time if the Lord will.

I must now close by saying for one and all, God bless Zion for ever and ever.

Your brother in Christ,

ORSON HYDE.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 6, 1856.

UTAH MAIL.—On the 17th of August the mail arrived from Utah, bringing letters dated June 30, and Numbers 13, 14, 15, and 16 of the *Deseret News*. Some extracts from these papers will be found in this Number of the *Star*.

The following items are extracted from a letter which we have received from President B. Young, dated June 30—

"The Indians are quiet, and many of them are busily engaged in agricultural pursuits; those hostile in the spring, with the exception of Tintic, have come in, and he is expected shortly.

"The harvest will commence shortly, a little barley will be cut this week, and some wheat next, but not much before the 15th or 20th of July. Provisions, of course, continue quite scarce.

"Water is quite scarce for irrigation, which will cause the loss of some grain. We have brought the Big Cottonwood, so that it can be brought to the five-acre lots and the east part of the City, and are still working more or less on that Canal, which will, eventually, prove of great benefit to this City, not only in furnishing water for irrigation, but for the transmission of granite-rock for building purposes. We hope to get it into operation this fall.

"The health of the community is generally very good, and the crops generally look well. We shall forward teams and provisions to meet the emigration companies so soon as we can get sufficient harvest, from which we can obtain supplies of flour."

EMIGRATION.—All Saints who wish to Emigrate this Autumn, are instructed to send to us, *immediately*, their £1 deposits, names, ages, where born, occupations, and addresses. We shall probably send out a ship some time in October; and desire to know at least one month before it sails, how many passengers wish to be accommodated. The ages of all infants under twelve months are required.

HOME CORRESPONDENCE.

LONDON.

London, July 29, 1856.

President Orson Pratt.

Esteemed Brother—I have great pleasure in dropping you a few lines from this place, where I arrived on the 19th inst., and, in doing which, I beg to give you a brief detail of events that have occurred with me, since I last wrote to the *Star*.

Before brothers Leonard and Findlay left Bombay, last December, for England, I very fortunately obtained a *free* cabin passage on the American ship, *Lancaster*, to Calcutta, and after a tardy voyage, of 49 days, reached that place "right side up with care." At the Ice house I received several letters, one of which directed me to the house of sister E. McMahon, who received me and administered to my wants with all the readiness and warmth becoming a Latter-day Saint. I also found brother W. H. C. Smith, with a promising and lovely family in the "City of palaces," all anxiously looking forward for their emancipation from mystery Babylon. Brothers Skelton and Meik were at Cuttack, the former arrived, however, the day I left, and accompanied me down the Hoogly river. I regret to state that I found in the hospital brother William Adams, (then lately from Rangoon) reduced to a mere shadow, by a complication of diseases, the chief of which was the dysentery. After I had been made acquainted with his circumstances and desires, I made it my business to study his comfort and promote his wishes. In improving the first opportunity to engage for him a passage to England, and consonant with his wishes, agreeing to accompany him, on looking amongst the shipping, with agreeable surprise, I fell in with Captain Zenas Winsor, with whom the Hindostan mission sailed from San Francisco, in 1853. Captain Winsor very kindly offered to bring us both to this place for 600 rupees, but, before the ship was ready for sea, brother Adams grew worse, and somewhat unexpectedly to us, his spirit left its earthly tenement, and fled to the resting place designed for it; while his body, with those of his wife and babe, awaits the sound of the resurrection trumpet. Brother Adams was one of the *few* bright stars that shone with becoming brilliancy in the oriental constellation. His remains were accompanied to the grave by a detachment of infantry with reversed arms, muffled drums, &c., playing as we went an appropriate "dead march." The Priest dressed in a sacerdotal garb, met us at the gate, and led the way to the grave, where he hurriedly read his monotonous litany, and finished his stereotyped duties; after which the infantry formed and fired three rounds of musketry over the grave of our departed brother, and thus ended the formal obsequies of the English Church and State. Brother Adams has an aged mother and a niece, living in Farnlane, Surrey County, who depended on him as their sole support.

After the demise of brother Adams, I acquainted Captain Winsor of the fact, and without solicitation, he unhesitatingly offered me a *free* passage (*first class*) to this place, in the noble ship *Viking*, which I of course, gratefully accepted. As my benefactor, I cannot speak too eulogistically of Captain Winsor, and, notwithstanding the great length of the voyage from Calcutta, I must acknowledge, I have never before spent a more pleasant and agreeable time at sea. At this juncture permit me to make honourable mention of a few others who administered to myself and brethren. The first, a Hindoo, native of Madras, Iyasamy by name, who was our kind host several months in Sind; next, Prince Abdulla Boon Abbass, a Mohammedan, royal heir to the throne of the Island of Johanna; he bestowed upon us many favours. H. Moore, Esq., Consul pro. tem., and James Blacknight, Esq., manager of the Electric Telegraph, Bombay, Captain John F. Roundy, of the *Lancaster*, and Dr. Charles Huffnagle, Consul General of the United States for British India. The above gentlemen have all been my temporal benefactors, and if it ever falls to my lot to do either or all of them a favour, I will be most happy in reciprocating their kindness. To the Great I AM, I attribute the source of *every blessing*, temporal and spiritual; may His name be constantly praised, and His goodness commemmorated and celebrated.

It is a source of much pleasure to me to inform you that, a day or two before I left Calcutta, I baptized brother David G. McRitchie, (chief officer of the *Lancaster*) and son of John C. and Isabella McRitchie, of Perth, Scotland. Brother McRitchie, although a young man, in my opinion, bids fair to become a star of considerable magnitude in the kingdom. His father is a staunch Presbyterian minister, and no doubt will be considerably non-plused on learning his son's "incongruous" choice of religions.

I presume brother Skelton has kept you posted regarding the Hindostan mission, &c., consequently, I need but state that the few Saints that remain have a great desire to get off to Zion.

India will soon be left without a legal representative from the courts of heaven! The ambassadors of Christ, agreeable to the heavenly mandate, are withdrawing from that dark satanic colonial Empire! They are abdicating in favour of the common enemy of former and Latter-day Saints, and his intrepid pharisaic emmissaries! The sombre spirit of superstition, bigotry, and tradition, broods over that land in too dense a form! Priests and officials, whose "crafts were in danger" made it a part of their study to subvert the purposes of Jehovah. They assumed a belligerent attitude—armoured with coats of mail and weapons made up of resuscitated and magnified trans-atlantic lies, ridicule, and balderdash, and, then sustained by a little brief mundane authority, they very readily accomplished the desires of their anti-christian hearts, in ejecting the humble servants of God from important places, and endeavouring to poison the minds of the people, foreign and native, against the "still small voice" of truth. Well, they are left without excuse, and when the Accountant-General of heaven issues his gubernatorial fiat to the angelic hosts, for them to survey the mansions of sorrow and pain; to take the guage and dimensions of misery, depression, and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken, to collate the distresses of the indigent and humble of all nations, to pour out the contents of the vials of accumulated divine wrath, upon the arrogant, haughty, and proud oppressor, and in fine, to annihilate wickedness; *then* they will learn the magnitude and importance of the work in which Latter-day Saints are mutually engaged, and the enormity of the debt they have voluntarily contracted in rejecting the truth.

Whatever it may cost us, let us see His just destruction with our own eyes; so will we praise the Lord, and shout Hallelujah! Hallelujah! Babylon is fallen! is fallen! with concordant hearts, "For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" May He bless and prosper those who ardently endeavour to serve, honour, and obey Him, has been, is, and shall be my prayer. Amen.

With warm regards, I remain your brother and fellow-vassal in the Kingdom of God,

AMOS MILTON MUSSER.

OPINIONS OF THE PRESS ON ANTI-MORMON LITERATURE.

In a recent review of Mrs. Ferris' work, entitled "The Mormons at Home," *Reynolds's Miscellany*, has the following remarks:—"Now, shall we of the Old World ever receive a report of the doings at Salt Lake City in which it will be reasonable to put our trust? Deep as our interest is in any picture of the Mormons at home, and certain as the sale of any fair account of these strange people would be, we have received nothing beyond surface views or wretched caricatures. Yet we know scarcely any topic likely to engage the hearts of good and thoughtful persons more deeply than this question of Mormon life: its moral nature, its mode of action, and its share of success. The Mormons, who are nearly to a man and woman of Anglo-Saxon blood, have departed from the midst of us and set up a new system in the depths of the wilderness, —shaking off our laws, our customs, our letters, and our God. These extraordinary people have made for themselves a new scheme of life, based on new ideas, all of them contrary to our Old World wisdom, and some of them most repugnant to our domestic instincts. We want

to know how this system works. Do the wives live in oriental union? or do they quarrel like Kilkenny cats? Do the husbands live in peace in their western harems, in health and freedom? Are the homes clean and cosy, the children well trained and obedient? Such questions occur to the mind even before the other and higher questions about faith and salvation. But, unhappily, we have no answer—at least none that we can trust—to these deeply-exciting queries. Mrs. Ferris, whose book we opened with expectation, is evidently not a fair witness; and her letters are four years old. She had good opportunities. She accompanied her husband, who received an appointment as United States Secretary for Utah, to the Salt Lake City. She remained in the valley of the Salt Lake six months, living on familiar terms with the Mormons, both men and women. But, then, she carried her foregone conclusions with her. Before she and her husband reached the Mormon settlements she had condemned the Mormons in her heart. That Mrs. Ferris, who prides herself on having played the 'fine lady in the prairie,' is not a very philosophical observer—is not very nice in her manners—is not very delicate in her feelings—every page of this odd book bears witness."

In a review of two volumes, entitled "The Prophets or Mormonism Unveiled," and "Female Life among the Mormons, by the Wife of a Mormon Elder," the *Athenæum* says as follows:—"These books both design to be taken for true; but they are about as authentic as the record of Mrs. Veal's ghost, and not nearly so *vraisemblable*. They may take rank with the second and third-rate Exeter Hall fictions about Jesuits and the dark doings of Roman Catholic priests. They throw no light upon the interior life of Mormonism, but are simply rambling, ill-constructed romances. * * * * Their worst enemies agree that the Mormons are a prosperous community as regards worldly goods; but the state of Mormon society, as set forth in these books, could not hang together for a week: it would fall back into a state of mutual war and general savagery. The two conditions of hard-working industry and unrestrained wholesale debauchery could not exist together. Industry, even when not ennobled by religious principle, is incompatible with vices of this class. 'Idleness is the mother of mischief,' as everybody knows; but idleness is not a Mormon vice; and the rapid growth and steady increase of the sect, their compact organization, their great material prosperity, combined with their wild religious tenets, their social laws and customs,—so anomalous to everything existing in a sect having any relation to Christianity,—render it a social problem, of which we have not yet received the solution. Neither of the writers of the works before us knows anything of Mormonism, except from books and hearsay. They are not even well 'up' in their subject; and their gross discrepancies upon the main facts of Mormon history would alone be sufficient to discredit the highly-coloured details in which they indulge. The *soi-disant* wife of the Mormon Elder professes to have accompanied her husband and a band of converts from New York State to some Mormon settlement; but she keeps so clear of names and dates, and of all that can *preciser* the place, that on a first and even a second perusal we could not tell whether Zion or Nauvoo was intended. As *Nauvoo* is *not once named*, we took it for an account of Zion, the first Mormon settlement; but on a minute search discovered that she states the place to have been in Illinois—and this would indicate Nauvoo;—but then, again, she is so emphatic in her account of the 'dirt, rags, filth, and ugliness' of the children;—the general discomfort and squalor of the place, 'which contained fifty houses, and every house could number two or three families,'—'many of them had neither floors nor chimneys,—quite a proportion were without either doors or windows—*the most ordinary and indispensable toilet appendages were unknown*. *Thorns* were used instead of pins; there was but one needle in the village and that was rarely called into exercise, it was so seldom that thread could be obtained.' All this is in such contradiction to the glowing ball-room festivities described above, that we must leave our readers in the same doubt that we are ourselves—whether Zion, Nauvoo, or any place in particular is intended:—of the famous Temple she says not one word. In this place, wherever it may have been, she represents Joe Smith as being killed—under entirely fabulous circumstances:—of *that* occurrence, at least, we have other and authentic records;—and the 'Wife of the Mormon

'Elder' is entirely wrong in every one of her details,—also in her account of the incidents that followed the Prophet's death; and the circumstances under which they were driven out of the place, after a melo-dramatic ceremony, by which, holding up their hands, the Elders were made to repeat a horrible oath, binding their souls to death and everlasting torments if they were not out of the country in the space of a month. The death of Joe Smith, as authentically recorded, is that the people in the neighbourhood of Nauvoo rose up as they had done against Zion in Missouri. Joe Smith, his two brothers, and two of his followers, delivered themselves up to the Governor to stand their trial for the offences alleged against them. It was to save effusion of blood on both sides. The Governor pledged himself to protect them from personal violence, and they were lodged in the jail at Carthage. The mob, strong and infuriated, overpowered the executive government; broke into the jail, and shot Joe and Hyrum Smith,—the latter within the walls, and the former as he was attempting to escape through the window. There was no galloping about on horseback with an abducted female behind him, and a *melee a la* 'Timour the Tartar,' as represented by the 'Elder's Wife.' The entire book of the 'Elder's Wife' bears intrinsic evidence that she has never seen any of the people she describes nor any of the places through which she professes to have travelled. Her description of the grand march of this innumerable band of men, women, and children, driven away from their homes at a month's warning, through an unexplored tract of country, across the Rocky Mountains, through the terrible 'South Pass,'—a march to which the 'Retreat of the Ten Thousand' was like a holiday journey,—is given in a jaunty pic-nic style. The details have no sort of individual portraiture—nothing circumstantial; they are vague generalities, as meagre and feeble as a school-girl's letter. Those incidents, which are given in minute detail, all relate to sentimental difficulties and love passages amongst the various characters—some lawful and others illicit,—all bearing upon the law of polygamy:—the men seeking to profit by the new state of things, to increase their harems,—the old original wives rebelling against the new law,—the young maidens strenuous to marry the man of their choice,—a few audacious young women endeavouring to seduce men from their matrimonial allegiance for no better reason than devilish mischief, because they are said to be attached to them. These are the main incidents. There are a few adventures with Indians,—extremely ill done,—and evidently the 'Wife of the Elder' knows little or nothing of Indian customs and Indian warfare. A diligent study of Cooper's novels would alone have taught her better. This portion of the book is written in a confused, idle, careless manner. Nothing is touched upon that would naturally have struck the most careless or indifferent bystander. Nothing is said of all the dangers, difficulties, and uncertainties of this vast mass of human beings journeying with a strong fanatic faith and in obedience to a *religious idea*,—the motive which could alone have been strong enough to bind them together and carry them through to the promised land—a land which their leaders themselves only knew by report. No notice is taken of anything worthy of note. Arrived at Utah, there is no account of the place, nor any description of the city. After a few vague generalities about the "camp presenting a busy spectacle," she merely adds, "In less time than could have been anticipated, we had comfortable houses." This is all she says of that distant city. The whole book is washy, diffuse, and commonplace in the extreme:—there is nothing well drawn or strongly marked; even the characters whom she has made to talk so much are so feebly sketched that the reader easily loses sight of them, and it requires some searching among the surrounding rubbish to discover what becomes of them at last.

As the 'Wife of the Mormon Elder' entirely fails to describe the scenes in which she asserts herself to have taken part,—as she falls into gross mis-statements concerning facts that are matters of notoriety and that have been well authenticated,—we must be excused if we attach no sort of faith to the grave and wholesale charges she brings, towards the end of her book, against the upholders of Mormonism in the far distant Utah, where few of her readers can follow her to ascertain for themselves. She accuses the Mormons of being in the constant practice of murder, infanticide, robbery, adultery of course, and treachery of the blackest kind—on a wholesale scale. She as-

serts that no strangers are allowed to enter the city or to become acquainted with the state of things; if they do, they never reach the end of their journey alive, being invariably cut off by Mormon emissaries disguised as Indians, or misled by Mormon guides, and left to perish amongst the terrible mountain passes of cold and starvation. An organized system of Thuggism is represented as prevailing, and any persons daring to utter a word of comment upon 'things as they are,' or so luckless as to come to the knowledge of any Mormon state secrets are reported by spies, and 'disappear,' no one knowing whither or daring to inquire. All these we believe to be falsehoods, added for the sake of giving a few excited horrors, as she had failed to give any useful information. Whilst thus describing the fate of *all* who wish to quit the Mormon city, or who dare to give utterance to a free opinion, she represents herself as standing out in constant protest against Mormon doctrines and Mormon rule, denouncing it on every opportunity,—narrates how she became amenable to a fearful 'doom' by overhearing some Mormon secrets and betraying that she knew them,—how her husband left her to her fate,—and tells in the same breath how she escaped with the greatest ease:—'Waiting the hour of nightfall, I made a few slight preparations, such as habiting myself in a suit of male attire, and staining my face, so as to resemble an Indian; and then, the moment it became sufficiently dark to prevent observation, I cautiously let myself out at the back door of our house, scaled the garden fence, and descended into the Valley, through which lay an Indian trail.' Under the protection of a friendly Indian, she succeeded, in three months, in reaching the bosom of her friends. This is all the detail she gives of what, under any circumstances, would be an arduous journey for the best 'protected female.' At the beginning of the book she represents herself as having no friends, but 'enemies,' and those numerous;—and thus she jauntily drops the curtain upon her adventures and revelations.

The Author of 'Mormonism Unveiled' gives a much more authentic account of the rise and progress of Mormonism; but neither does he offer any adequate explanation of the astounding fact, that Brigham Young, defying the authority of the supreme government, frightened away the officers sent to enforce the laws, made Colonel Steptoe feel that he had better not meddle with him, and now reigns over thirty thousand subjects, whose number is continually increasing by converts from all quarters of the world, isolated by 1500 miles from other civilization. This is a social phenomenon without parallel in modern history. The two men who have built up Mormonism, whatever their sins may be, and no doubt they are many and various, are two of the most remarkable men the world has ever seen, and they take rank along with the great leaders who have been kings by the right divine of capability. Joe Smith, a man without any *prestige* of birth, position, riches, or even a character for common honesty, by the aid of a coarse clumsy fiction, like his Mormon-Bible, was able to induce men by thousands to leave their homes, their country, and come from all quarters of the world to gather round him, and to obey him, and to live under a law entirely opposed to their former habits. In the midst of an old time-worn civilization, he called forth an entirely new phase of social life. All other schemes of socialism for regenerating society have failed, and the community has dwindled away,—witness Fourierism, St. Simonism, Owenism, and scores of others, the very names of which have been forgotten. Joe Smith so inspired his followers, so united and wielded their energies and capabilities, that when driven ignominiously from one resting-place he carried them to another, founded a city and a temple, and the fame of its strange beauty and magnificence is spread throughout the world. When he was killed, and his people were broken and dispirited, and surrounded by their enemies, Brigham Young arose at the crisis and assumed the headship. He transformed their Prophet's death into a martyrdom, consolidated the disorganized multitude, finished the temple, held one solemn act of celebration within its walls, and the next day led forth the people, not as fugitives, but as an elect people going up to take possession of a promised land, and after a journey over wild wastes and trackless wildernesses, unknown even to the trappers and hunters, he brought them in safety to a country full of beauty and fertility, and there he has founded a State capable of making its own terms with the supreme government at Washington, as it has made its own religion and its own

laws. The number of its inhabitants steadily increases, and Brigham Young holds his patriarchal staff with a strong and steady hand. Such leaders, and such a people, require to be grappled with in a very different spirit to what is brought to bear upon them in all the books we have yet seen about them:—the compendious terms 'dupes and imposters' do not cover the facts.

NEWS FROM UTAH.

(*From the "Deseret News."*)

AGRICULTURAL.—We perceive that Hon. J. C. Little, the Treasurer of the Deseret Agricultural and Manufacturing Society, by advertisement in Number 12, announces that he is prepared to receive names and issue tickets of membership.

We recommend our friends and the community in general to become members of the Society, and to use every reasonable exertion to obtain premiums in the various branches of agriculture and manufactures.

Nearly all are engaged in pursuits for which they have a peculiar fancy and fitness, and by bringing their mental faculties and physical powers to bear on those pursuits, a degree of eminence can be attained in any branch of science or art highly advantageous to the common weal. We need not write at length to stir up the minds of the people on this subject, for their alacrity is proverbial in all laudable movements requiring enterprize, ingenuity, and intelligence.

We understand that the ploughing match is to come off on Governor Young's land in the five-acre lots' field, and doubtless a large number of competitors will be ready to exhibit their skill in that most useful department.

The prizes are liberal, considering the infancy and circumstances of the society, and what skillful ploughman will fail to compete at the first annual ploughing match in 1856?

From the number who are ready with their pen, we expect that the inducements in class H will elicit many excellent locally practical essays, which are certainly much needed; and we have ever taken pleasure in publishing communications upon subjects included in that division.

The Directors now offer 12 silver medals, 205 diplomas, and $880 in cash, thus extending a liberal hand in the right direction, and indicating their confidence in the patronage and support of the people.

Trusting that deserved success will attend their praiseworthy exertions, we again invite all to join the Society, and to make its interest and prosperity coincident with their own, for it is designed to benefit all.

GRASSHOPPERS have entirely destroyed the crops in Cache Valley.

CURRANT BUSHES, of the mountain varieties, are literally loaded with fruit, many of the branches being weighed to the ground with their burden, and nearly all of them so full that the leaves have hardly room to grow. The yellow, black, and red are the prevailing kinds, and are much larger than any currants we remember having seen in the States. They are now ripening, and the bright yellow variety makes an excellent dessert, even without sugar.

15TH WARD TANNERY.—We have lately seen some upper leather from this tannery, manufactured by Mr. A. L. Toussig in what is termed Russia style, which for thoroughness and pliability of tan and beauty of finish we have never seen surpassed; in fact we do not see how it could be made any better. This is very encouraging while leather is so high abroad and cash so scarce at home, and it is to be hoped that our tanners, and all others, will use every possible effort to supply at least home consumption.

FROST nipped vegetation, in the low portions of the City, on the 23rd June.

DIED in Weber County, on the 9th of April, Amelia, wife of Thomas Chapman, aged 39 years.

A FOOL in high station is like a man on the top of a monument—everybody appears small to him, and he appears small to everybody.

VARIETIES.

Knowledge Against Pleasure.—Pleasure is a shadow, wealth is vanity, and power a pageant, but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, encircles the globe, explores the sea and land, contemplates the distant, ascends to the sublime. No place too remote for its grasp, no heaven too exalted for its reach.

Worth Preserving.—Master your passions, or they will master you. Waste nothing—neither money, time nor talents. Let everything have its place—let every business have its order. Omit no duty, commit no unkindness. Keep the body perfectly pure, as indicative of the purity of the mind within. Resolve to perform what you ought; perform without fail what you resolve. Without application, the finest talents are worthless; and with it the humblest are valuable. Eat not to dullness; drink not to elevation. Be courteous, be charitable—in honour preferring one another. Speak truth or be silent.

Duty to get Married.—Old bachelors are sometimes to be pitied, but more often to be blamed. Marriage is God's institution, and the appointed way for man's happiness; and he who despises this arrangement of Providence will usually attest in his own experience the wisdom of his Maker and his own folly. Besides happiness it is also a source of health and longevity. It has been established by good statistics, that for every forty-one bachelors who attain the age of forty, there are seventy-eight married men who do the same. As age advances the difference becomes more striking. At sixty there are only twenty-two unmarried men alive, for ninety-eight who have been married. At seventy there are eleven bachelors to twenty-seven married men, and at eighty there are nine married men for three single ones. Nearly the same rule holds good in relation to females. Married women at the age of thirty, taken one with another, may expect to live thirty-six years longer; while for the unmarried, the expectation of life is only about thirty years. Of those who attain the age of forty-five, there are seventy-two married women for fifty-two single ladies.

THE LAMANITES.

BY CHARLES W. PENROSE.

Ye Indian tribes, who roam in savage bands
From north to south, in yonder western lands,
With fiery, flashing eye and stately tread,
With tawny skin and proudly lifted head;
Whose horrid yell affrights the shivering air,
And drives the timid settler to despair,
Why do ye restless wander thus abroad?
Why burns this warlike frenzy in your blood?
Why is your darkened skin of this *red* hue?
What is your origin, from whence are you?
Eternal Spirit! that unfolds the past,
And shows the future, yea from first to last,
Inspire my soul while I shall briefly trace
The past and future of this roving race!
Six hundred years before our Saviour's birth,
Dwelt Lehi in that favoured spot of earth—
Jerusalem. He was a man of truth
Who practised righteousness from early youth;
Of Israel's blood, of Joseph's royal line,
His virtuous soul, cast in a mould divine.
When in that City sin had reached its height,
By the command of God he took his flight
With wife and children, to the desert sands,
Where others joined him, from his native lands.
Directed by a heaven-invented guide,
They journeyed onward to the ocean tide;
A ship they built, and, guided still by God,
Embark'd and travell'd o'er the boist'rous flood,
Though tempests rag'd and storms their fury spent,
They reach'd, at length, the Western Continent.
Here the tall mountains pierc'd the sunny sky,
The grassy vales enchanted ev'ry eye,
The broad expansive lakes serenely lay,
And mighty rivers foaming, dash'd away.
The balmy air sang through the lovely trees,
Gay feathered nations sported in the breeze,
Rich tinted flowers spread their fragrance round,
And useful ores enrich'd the verdant ground.
Here settled Lehi with his little band,
Blest and supported by Jehovah's hand,
'Till cursed feuds made them no longer one,
For Laman, faithful Lehi's eldest son,
Hated his brother Nephi, whom the Lord
Had called to minister His sacred word.
Like Lucifer, he sow'd the seeds of strife,
Deep root they took, and budded into life;
Good Nephi did, with heavenly zeal, engage
To calm the fury of his brother's rage;
But all his God-like efforts were in vain,
The thriving colony was rent in twain.
The righteous follow'd Nephi as their head,
By Laman, the rebellious clan was led.
The Nephites kept the statutes of the Lord,
They taught their children to revere His word,
They wond'rously increased and multiplied,
Their wants were by their industry supplied;
Their offspring were endowed with virtues rare,
Their sons were brave, their daughters pure and fair;
Cities and towns they built on ev'ry hand,
And spread themselves abroad throughout the land.
Meanwhile the Lamanites wax'd fierce and strong,
They taught their children to avenge the wrong
They thought that Nephi, aided by his friends,
Had done the Lamanites, for selfish ends.
They liv'd by hunting, robbery, and strife,
They scorn'd the doctrines of eternal life;
God curs'd their children with a dark, red skin.
Dark was their fate, for darkness reign'd within.

Succeeding generations roll'd away,
And still the Lamanites in darkness lay,
And when the Nephites mingled with their seed,
God cursed *their* offspring as He had decreed.
But who can paint the scenes that were pourtray'd
In lines of blood, when sinning Nephites stray'd!
When the fierce archer bent the clanging bow,
And angry warriors laid their thousands low;
When grinning Death his horrid scythe whirl'd round,
And blood of kindred soak'd the thirsty ground;
When Mis'ry, brooding like a bird of prey,
Saw Joy and Pleasure swiftly flee away.
Prophets and holy men proclaim'd aloud
The awful judgments coming on the proud,
In plainness pointed out salvation's road,
Foretold the coming of the Son of God.
In persecution firm to truth they stood,
And "seal'd their testimony with their blood."
Their words of life were by the faithful kept,
And liv'd, while in the grave the speakers slept.
Their erring nation's history they told,
In ancient characters, on plates of gold.
These holy records, things of priceless worth,
By heav'n's command, were hidden in the earth:
Till JOSEPH SMITH, in these eventful days,
Enlighten'd by the Holy Spirit's rays,
And guided by an angel, rob'd in white,
Brought forth the slumb'ring treasures to the light.
By him translated, now a child may read
The ancient history of the mighty dead,
Their wars and tumults, travels, griefs, and fears,
Through the long period of a thousand years.
The words of Prophets, and the gifts of God
Bestow'd on those who virtue's pathway trod.
How the Redeemer, when He'd conquer'd Death
And the dark monarch of the world beneath,
Came to the Nephites, show'd his hands and feet
Where nails had pierced them, and in accents sweet
Taught them the Gospel—how he died and rose—
Healed their sick, and Twelve Apostles chose,
Left them rejoicing in his boundless grace,
An humble, penitent, obedient race.
How after generations proud became,
Forsook the truth for worldly wealth, and fame,
Rejected, wilfully, the Lord's commands,
Once more divided into hostile bands;
Nephites and Lamanites with fury fought,
Till the fair Nephites dwindled into naught,
And the dark Lamanites, accursed, base,
Are now a wild and savage Indian race.
Yet they're descended from the *chosen seed*,
And, to their fathers, God, in very deed,
Declar'd He'd gather them, in latter times,
Restore and purify them from their crimes.
Though now they wander restless and forlorn,
The Christian's pity and the Gentile's scorn,
The day is near when their dark minds shall see,
The Gospel light in all its brilliancy.
For Zion's cause like lions they shall fight,
The Saints defend, their proud oppressors smite;
A "white, delightsome people" they shall be,
A fruitful *branch* of Israel's *olive tree*.
The promises old father Jacob spake,
Shall be fulfill'd for holy Joseph's sake;
The "mighty God of Jacob," shall increase
Their strength and glory, numbers, wealth, and peace.
From heav'n above, and earth beneath, shall flow
The richest blessings they can have below;
The holy, royal Priesthood they shall wield,
Eternal pow'rs upon them shall be seal'd;
The Tribes of Israel shall be blest by them,
They'll help to build the New Jerusalem.
And when proud Gentile nations cease to be,
And earth's redeemed, and cloth'd in purity;
When harmless lions with the lambkins play,
And man shall cease his fellow man to slay;
When noxious weeds and deadly plants shall die,
And fragrant flowers shall captivate the eye;
When nature's voice in peaceful tones shall speak,
Nor earthquakes yawn, nor jarring thunders break;
When the dead Saints to glorious life shall rise,
And loud hosannas charm the list'ning skies,
Then shall the now degraded Indian race,
Dwell with the great Redeemer, face to face,
With the *redeemed* shall swell the grateful song,
And ever reign with the immortal throng!

INFORMATION WANTED.—Edward Brain of G. S. L. City, wishes to know of the whereabouts of one John Hackwell who formerly resided in Bristol, South Conference, England.

ADDRESSES.—Lorenzo H. Hatch, 18 Dock Street, Leeds.
Joseph S. Scofield, 2 Back of St. Michael's Place, Plymouth.
W. I. Smith, 10 Leam Terrace, East Leamington Warwickshire.

Money List, Aug. 15—22, 1856.

	£	s.	d.
Michael Vaughan	5	0	0
William Jones	0	10	0
William Norris	5	0	0
Josiah Holmes	2	0	0
William Brownlow	3	0	0
Carried forward	15	10	0
Brought forward	15	10	0
James Rogers	4	0	0
John Hunter	5	0	0
John Threlkeld	2	0	0
Benjemin Elliot	4	0	0
	30	10	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XVIII. Saturday, September 13, 1856. Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSIONS.

(*Continued from page 564.*)

Elder JESSE B. MARTIN gave a representation of the South, Land's End, and and Wiltshire Conferences.

He said, "With regard to my field of labour, I can say that it is in very good condition. The brethren and sisters are willing to listen to the counsel of those who are over them, and, not only to listen to but to pay a practical attention to it.

"The South Conference numbers about 503 members. The Bristol Branch constitutes about one half of them, the rest are scattered over a large extent of country. Last March we adopted tithing in Bristol; since then we have been doing pretty well, and have been paying off debts that have been upon us for years, and the determination of the Saints is, to free themselves from debt, and every incumbrance, and to do a good work. I feel glad that tithing has been instituted. We have been prospering and baptizing some nearly every week. This has caused jealousy among the ministers a little; and they have sent mobs against us, who have assembled around our chapel and annoyed us with rotten eggs, &c. We have been to the Mayor; he has promised us protection, but this protection seems to extend only as far as our chapel door, when we get from there, our protection is gone.

"The Wiltshire Conference I can boast of. It is in first-rate working order. In the Bath Branch we have established the tithing; we did it for the salvation of the Branch, which was in a very low condition before we commenced it, and just ready to be scattered to the four winds. We prayed for something to do the Saints good, and soon after established tithing, and it has proved salvation on account of its good results. At the last Conference meeting the Saints unanimously voted to adopt it throughout the Conference. Since then means have come in regularly, the book debt has been considerably lessened, and the determination that has been formed is, to free ourselves from debt as soon as possible.

"The brethren of the Priesthood are united generally. One will kick now and then, and turn out and oppose us. Elders Hanham, Phillips, and Scofield, are all the time seeking the interests of the Saints, and to build up the kingdom of God. The Lord is working mightily with them, and the devil is too, because he sees us so united. If you could spare me a couple of Elders, I could find them plenty of work. I have tried to find as many as I want in my field of labour, but, have only succeeded in getting one. We are doing the best we can with the little

means we have. The harvest truly is great, but the labourers are few. We are preaching out of doors as much as we can, and if we can get a man that the parsons would let alone, I think he would do good.

"I feel first-rate, and am happy in being in your midst. I pray that God will give me wisdom to do His will, in all respects, that we may all magnify our Priesthood, that we may gain the approbation of brother Orson here, and also of our brethren when we go home to Zion, in the name of Jesus Christ. Amen."

After a few remarks by President RICHARDS, "Come let us anew," &c., was sung, when the Council adjourned to meet on the following day at 9 o'clock a.m.

Benediction by Elder PHINEAS H. YOUNG.

Tuesday 22. The Council met pursuant to adjournment, and was opened by singing, "The Spirit of God like a fire is burning," &c. Prayer by Elder WILLIAM MILLER.

President RICHARDS made a few remarks pertaining to the business of the Council, and called upon Elder W. C. Dunbar, Pastor of the London, Kent, Reading, and Essex Conferences, to give a representation of his field of labour.

Elder DUNBAR said, "I received the care of the London Pastorate six months ago, and started upon my labours with pleasure. Elder Kimball was diffusing there the real mountain, 'Mormon' spirit which he possessed himself, and which he received from his father and the Prophets of Israel, and it seemed to agree with the Saints. He laid plans for their benefit in a temporal point of view. My course has been to walk in his footsteps, which I have done, and the Saints are continuing to improve up to this time. I believe that there is not a better set of Elders anywhere than there is in the London district. I feel to recommend them as good men—as men who seek the interests of the kingdom of God first. They have been one with me in everything, and it has indeed been a pleasure to labour with them.

"The Kent Conference is in a particuly flourishing condition—good prospects for baptisms. We have been ordaining good young men, and sending them out into new places. The spirit of opening new places is increasing. We have been prophesying to the Saints that there are going to be more good people baptized there than there ever has been.

"London is the metropolis, and stands high as a city, but in other respects it does not stand so high, yet there are good Saints there—no better anywhere, but circumstances have prevented the free flow of the Holy Ghost. I feel that there will be a good work done. Circumstances are favourable for bringing about such a result; a visit from brother Benson would help it along.

"We have got the walking Scriptures—the modern edition of which comprises also the principles and revelations of Joseph Smith, Brigham, Heber, &c. These are the Scriptures that have been preached from in that district; they are kindling a good spirit. I believe that three or four of the American brethren would do good in that Pastorate.

"The Book Agency has been in a deplorable condition. Brother Kimball improved it, but there is room for improvement still. We have laid the tithing before the Saints generally, and they received it joyfully. They seemed to think that they could not commence it before they were out of debt. I believe if it were to be put into operation to-morrow, they are ready for it. I feel full of prophecy about brother Ross, and the brethren connected with him—that there will be a good work done there through them."

Elder J. D. ROSS, who has been appointed to succeed Elder Dunbar, made a few remarks, more especially about the London Conference.

Elder JOHN C. HALL, Pastor of the Southampton and Dorsetshire Conferences, represented his field of labour.

He said, "The Southampton Pastorate embraces a wide extent of country, and not many Saints. There are hundreds of square miles in it where the Gospel has not been preached, or so very slightly that it is not worth mentioning. We could do with numbers of Travelling Elders. The tithing has been well received, especially in the Dorsetshire Conference. There is nowhere now where tithing is not being paid. I communicated with brother Franklin before introducing it, and obtained his sanction; and it has been carried out since the May Conferences. In the Southampton Conference they are not quite so forward, but those who do it, do it with spirit. The chief of them paid more than a tenth before, and I must say

that since tithing has been adopted, the funds have dropped off. When I get the opportunity to go around among the Saints, I mean to press the matter, and I believe it will become more general.

"The Pastorate contains about 530, they are good Saints generally. The Dorsetshire Conference paid the whole of their Temple Offering by the 30th June; the Southampton Conference has also paid theirs. The Book Agency is in good condition. The book debt is rather more now than when I went there, but I trust I shall be able to leave it better than I found it. The Dorsetshire Conference is a little the worst in this respect. It is very poor, and only numbers about 130 Saints, and many of them are without bread to eat.

"We have been baptizing, and the Gospel is spreading. Those who have been cut off are glad to renew their covenants, and do their first works; they feel better than ever. There is one Travelling Elder in the Southampton Conference. We want Elders very bad. The spirit of the people is pretty good, although the remembrance of past events of an unpleasant character works a little in the minds of some. We have a good deal to do, and expect to have; we have raised £236 in six months, and having done that, we feel that we can do more. We have organized some new Branches, but it has been chiefly out of old stock. We have removed some Presidents of Branches who were not so much alive as they should have been.

"The brethren who labour with me do well. They are one with me in all things, and I believe all things will work well."

Elder JAMES CARRIGAN, Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences, represented his field of labour.

He said, "I can say that the Saints in my field of labour are a good people. When I arrived there, not quite two years ago, there was some misunderstanding existing, and the Saints did not feel as well as I could have wished. Pastor Smith proved himself a good man while there, and I have found that wherever I have followed him, he has done his duty.

"The Saints are faithful and have done well, and are willing to carry out any counsel that may be given them, by the Presidency in the British Isles. We have not fully adopted the tithing yet. We were very busy endeavouring to get up the Temple Offering, when the *Star* came out in which the tithing was recommended. We had spoken of it frequently before; since then I have been asked by the officers when they were to adopt it; I have answered now. They have said, 'The Saints are ready for it, and we shall adopt it immediately.'

"The Leicestershire Conference is improving. The Saints are doing well, and are willing to carry out the instructions of the servants of the Lord.

"The finances are increasing considerably of late, and they are also in the Derbyshire Conference.

"We have had a good deal of preaching around that district of country, and that, with the distribution of a few thousands of the pamphlet entitled *Marriage and Morals in Utah*, has created a good influence, and stopped the mouths of gainsayers. There were three parsons who used to come out against us; one of them brother Franklin wrote a letter to through the *Star*. They are silenced now, and their influence has gone down. We have felt to come out and stand by the principles of 'Mormonism,' and do our very best to make them known. With regard to the Presidents of Conferences I will say, that when any misunderstanding has arisen, they have been willing to be put right. If there is anything which should be mentioned that I have forgotten, I hope that brother Wheelock will help me out."

Elder WHEELOCK arose and said, "I will simply say, that I have never seen a more decided improvement than I have seen in Nottingham. During the past brother Carrigan has done well, and the people feel to uphold him, and he shall be blessed while in these lands. I went there and counselled him, in the midst of unpleasant circumstances, and through the wisdom of the Holy Spirit, and by the help of God, things have been improved."

Elder D. B. DILLE, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences, gave a representation of his field of labour.

He said, "Brethren, I feel happy to be in your midst, to make a representation of my field of labour. I can say that, as a whole, it is in good condition. I feel tolerably well satisfied with it. For fear

I might forget, I will here beg a share of the good brethren who are coming from Zion. We should be glad to see brother Benson in that part of the country. We have got a very good chapel in Cheltenham. We have adopted the tithing throughout my Pastorate, and I think the Saints have taken to it very well. There are some who make objections to it, but those who have been good payers heretofore generally adopt it. I do not think that we shall get much more means than we did before.

"My Pastorate is a district of country where very low wages are paid. Many have to work for from seven to nine shillings a-week; ten shillings are considered very good wages. But the Saints do well there notwithstanding these things. The Worcester Saints during the past quarter have gone far beyond the mark of any previous one. The Saints in my Pastorate are very anxious to emigrate. Some went out to the Valley last season whom President Young confirmed. The Presidents of the Conferences under my charge are good brethren, although, like myself, they are young and inexperienced in the ministry.

"We are baptizing every week, and a good spirit prevails. We have distributed about 200 of the pamphlet, entitled *Marriage and Morals in Utah*. They have been sent to officers in the army, and to gentlemen of every grade. Since then, we have been known over all Cheltenham.

"I feel well in the work; I am now passing the third year in England, and if the brethren say so, I am willing to stay another third. I think I have told about the condition of my Pastorate."

Elder WILLIAM G. YOUNG, Pastor of the Sheffield, Bradford, Hull, and Lincolnshire Conferences, gave a representation of his field of labour.

He said, "Brethren, I need not say that I am happy to be here to-day, you can judge me by yourselves. I have a good field of labour, and the work of God is foremost in the minds of the Saints generally. As soon as I learned that it was the mind and will of brother Franklin that the law of tithing should be practised among the Saints, I went to work and introduced it. The only trouble I had was, that the Saints wanted to commence it before I was ready.

"We have not done as much as I have wished to see done since I have had charge of the Sheffield Pastorate. The Conferences have not done as well as they did last year, but I am determined that in the next half year, we will endeavour to do twice as much as we have done in the previous one. I have had the books under my own control and observation, along with the Presidents of Conferences, so that I might see and understand all about their financial affairs.

"The Spirit of God seems to be with the Saints. I here make a request of Presidents Richards and Pratt to let me have some good, faithful brethren from Zion to take hold with us, that we may make the Spirit of Zion felt in those Conferences, and keep that influence when we get it. There are no better people in England than these. There is a general spirit of inquiry among them, and a prospect of more being baptized than there ever has been. We have baptized 205 in that Pastorate during the last half year. We have emigrated seven Travelling Elders, and we released one more to go, but he has failed to do so, and we have lost sight of him. We have disposed of nine Travelling Elders from my Pastorate, and have got but two to supply their places; these are good men and will work, but we are short of help, and I do not feel like calling out men unless I believe they will do more good than harm. We have good men there, but they have large families, and I do not consider it wisdom to call them out. The most of our young men have gone to Zion."

President RICHARDS made a few remarks respecting brother Young's field of labour.

He said, "For anything that I know, brother Young's Pastorate is in as good condition as I ever knew it to be. The Saints have not seemed to produce as much for the various funds as they have done before, from the fact that they have had to help Travelling Elders away, but I have not the least doubt that in the next half year they will do more than in the past. Brother Young be of good cheer, you shall be blessed, and the people shall be blessed."

Elder CHARLES R. DANA, Pastor of the Manchester, Liverpool, and Preston Conferences, gave a representation of the work in those Conferences.

He said, "Beloved President and brethren of the Council, I have great joy in my field of labour. The Presidents of Con-

ferences are good men, and I am blessed in their society, and in the union that exists among us. I believe that we love one another, and have tried to do each other good. Since I have been in England I have never enjoyed myself better, nor as well as I do at the present time. I regret that Elder Kay is going to leave the Liverpool Conference. I say before this assembly, that I love brother Kay with all my heart. He has had no Travelling Elder in his Conference for some time; there were two in the beginning of the year, but they have emigrated, and Elder Kay has been Travelling Elder as well as President of the Conference. He has succeeded first-rate. While speaking on this subject, I will say, that I should like an Elder from Zion to travel in the Isle of Man. I believe that he would do good. There are a good people in that Island or I am deceived.

"The Manchester Conference is in a tolerably good condition. The President is one with me. I feel to bless brother Noble all the day long. We have three Travelling Elders in that Conference.

"The Saints are going along extremely well with the tithing. It is known to most of you, that Elder G. D. Grant was my predecessor, he did as good a work as could be expected considering the circumstances. Under his care the Conferences paid off a good many debts, but still there were many left to be paid in the Branches. The Liverpool Conference has paid the Queen's Hall debt of £84, and the Branches are out of debt, with the exception of one or two. The Book Agency is in good condition.

"The tithing system works so charmingly well, that I love it, and the Saints love it also; and I will tell the reasons why. Some of the brethren have said, in giving their representations, that some of the Saints have paid more than a tenth. This is true in my Pastorate, and the tithing has had the effect of making the payments more equal. Our apportionment of Temple Offering will be paid in a few days, with the exception of that for the Liverpool Conference, which would have been paid, had it not been for their Hall debt.

"We are circulating, as fast as we can, a goodly number of the pamphlet, entitled *Marriage and Morals in Utah*, and I believe that they will do much good. I do not know of any jarring in the Priesthood. Elder Craig is one with me, and labours faithfully for the building up of the kingdom of God.

"I can say, brethren, that with all my weaknesses, I have endeavoured to do my best in my field of labour, and I feel that I have the faith, prayers, and confidence of the Saints, and my constant prayer is, that God will bless them, in the name of Jesus. Amen."

Elder JAMES LAVENDER, Pastor of the Cambridgeshire, Bedfordshire, and Norwich Conferences, gave a representation of his Pastorate.

He said, "The Saints in the Conferences of which I have the care seem to be moving along pretty well, and trying to do the best they can. I found the Cambridge Conference in a rather poor situation, in consequence of the lack of men in the Priesthood. There were some Branches that could not get up a meeting. The Presidents were growing cold and dull, and did not care about going to the meetings themselves, and as a natural consequence, the Branches were in the same situation. Elder Gregg and myself have tried to move some of these Branches and unite them with others, and we have placed the best men we could find to preside over them, and there is now a better spirit among them than there was a few months ago. Brother Gregg is a good man, and willing to do anything that is required of him. He goes out into the villages around, trying to do the best he can to spread the Gospel and to do good. Brothers Gregg, Bayliss and Cowley are one with me in heart and mind, in doing our best to roll on the work of God. There is no great stir in these Conferences, but there are some being baptized once in a while. Our numbers are about the same as before the emigration. We have baptized about as many as have emigrated the past season, and the prospects for baptizing more are pretty good. We have not yet spoken about the tithing in that Pastorate. I have thought a good deal about it, but have waited to hear brother Franklin's mind before saying anything on the subject. It is a principle in which I rejoice, and I intend, when I return, to lay it before the Saints. I know that the brethren will work with me in this, and I believe that it will operate well."

Elder WILLIAM S. MUIR, Pastor of the Birmingham, Staffordshire, Shropshire,

and Warwickshire Conferences, gave a representation of his field of labour.

He said, "I feel well this morning, in having the privilege of representing the Birmingham Pastorate. It consists of a portion of twelve Counties—ten in England and two in Wales. The number of Saints in it is 2,380. There are twelve Traveling Elders in the Pastorate, six I found there when I took charge, and six have been appointed since by brother Franklin. So far as the Presidents, Elders, and myself are concerned, we are one, and have been from the beginning. Better brethren cannot be found, until you go to the mountains. I labour with them with great pleasure; I never was more blessed in my life. In the past six months we have raised funds to the amount of £1,800. We have been blessed in our labours with regard to the Conferences; three out of the four are paying tithing. I believe that it is by far the best mode of raising funds, if the Saints will universally pay it. I find that in all the places where I have been, this work is carried on by about one-half or two-thirds of the members; but it is thought that many are not so poor as they represent. That portion that do support the funds will pay tithing.

"We have baptized 400 in the Pastorate during the past half year; cut off 240, and 240 have emigrated. Those who have been cut off, I would say are generally persons who have been in the Church from five to eight years. Some of them have never been to meeting for four years of that time. We have cut them off, and the Lord has inspired us to do so. I have found Elders drunk, and we have cut them off, when I have been told that it would not do, but we have done it, and it has proved a blessing. We are baptizing more or less all the time, and the prospects are flattering. There are twenty or thirty ready for baptism to-day. God bless you all, brethren. Amen."

President Richards remarked, concerning cutting members off from the Church—"Suppose that some who have been cut off have been surrounded by adverse circumstances, and have not really sinned against God, but being surrounded by the world have gone into darkness; perhaps by and bye their circumstances will change, they move into some other Conference, and under more favourable circumstances go to meeting, and hear some Elder preach by the Spirit of God, their hearts should be touched by the melting influences of the Holy Spirit, whereupon they desire to join the Church again, and in all honesty make known their circumstances to the Presiding Elder. When he makes inquiry and finds that they are cut off, the question arises what for? and they answer, not for anything they have done particularly. But then they have got to make that appear, and the person who cut them off has gone to Zion. Now, such persons could not make it appear that they had not done anything worthy of being cut off. The Elder then says, 'why, brother Muir would not have cut you off unless you had been guilty.' Would it not be better for the names of such parties to be kept, and say that they have gone and their whereabouts not known? Then they would not have these obstacles in the way of renewing their covenant, and coming on in the way of salvation.

"We want to save the people, and to put nothing in the way of their salvation, but keep it open. The human family are thrown into every adverse circumstance. This Satan realizes, and he will throw all he can into the way of young men and women and everybody else that is calculated to lead them astray. Then let us treat them with all the wisdom the Lord gives us; let us deal with them with all the mercy we can exercise, so that their way may be open to do good and to be saved. By and bye we may meet them in Zion, rejoicing in all the blessings of the kingdom—rejoicing in the Lord with all good works. I want Pastors to direct the attention of Presidents to this matter. Many have been cut off unworthily. Try and let those who have been cut off, when they come back, enter in and be under a good shepherd. Try in all things to bless and to save."

Elder Muir in reply said, "What brother Franklin has said is first-rate. We are now baptizing the very persons we have been cutting off, we are doing it continually. I believe that out of the 240 whom we have cut off, there is not a case similar to those brother Franklin has mentioned. We are well acquainted with all of them; we cut them off because we were forced to do it, and many of them have come back as soon as they could make things right."

Elder Benson remarked, "This is the principle upon which we as Elders of Is-

rael ought to act—whenever we see one spark of the Spirit of the Lord in an individual, it is our duty to dig around him and try to reclaim him, so that he may become a benefit to this people and to the kingdom of God. We should deal with such a person as we would they should deal with us, were they in our place and we in theirs; and those who will do so I prophesy, in the name of the Lord Jesus Christ, that the Spirit of the Lord will rest down upon them, and they will have an influence among this people, and all the devils in hell cannot prevent it. Amen."

President RICHARDS arose and said, "I am pleased with the representations which the brethren have been able to make. I should be pleased if we could now take up a little time to give vent to our feelings and enjoy ourselves. Time, however, is too limited for us to attend to anything but what is necessary. I should like to set forth before you, and the brethren who have come to take charge of the Mission, some items of policy that I have acted upon, that we might all have it together, and all understand it alike, so that Elders Pratt and Benson might see that we were one in these things. But as general instructions have been sent forth to all Pastors and Presidents of Conferences, in Number 2 of the present volume of the *Star;* and as I have been laying and shall continue to lay before President Pratt, in our conversations together, my plan of operations, relative to the poor and the P. E. Fund, and also the way in which I have conducted things in the Office, it is not necessary for me to take up time here on these matters.

"There is one important item I will mention, in which you, Pastors and Presidents, have taken part for some months past, and have shown that your hearts are in the work—I allude to tithing. Through this, means have been forwarded to the Office, and I consider that this matter is important to the welfare of the Saints. I feel that brother Pratt will think it well to continue this plan; however, he will do as he thinks best.

"I wish to say a few words on the subject of Conference houses. When Conference houses were first established, they were found conducive to the comfort and relief of the brethren. When they came in tired and weary from their Conferences, they found a place where they could be at home and feel comfortable. These houses have been sustained at the expense of the Conferences.

"Now, in our history as a people, there is one remarkable trait in our character—our constant attempts to improve in everything; so it has been with these houses; and it has happened that they have improved so much that they have become a little too comfortable; and we have not realized of how many comforts we were depriving our brethren and sisters, at whose expense these houses were provided. Brethren, you all know how we once felt—how glad we were if we could have any of the servants of the Lord under our roof, what a tenderness we felt towards them. Why the very chairs they sat upon were almost reverenced. Well, brethren, many in these lands feel like this, and so much so, that they feel that the comforts which they ordinarily enjoy are not good enough for the brethren. If you were to go more among the Saints, and take a scanty morsel with them, and bless them, you would have more power with them—they would feel enriched and strengthened, and would go forth and do anything.

"When I and some others were in Scotland, we found many Saints who would say, 'We pay so much towards the support of the Conference house, and the brethren don't come to see us once in a while.' I have thought of this many times, and am satisfied that the Saints are deprived of much of the Spirit of the Lord, and of blessings which they might have if you went more among them.

"You all know, brethren, that these houses have become a great burden to the Conferences, and to sustain them means have been used that might have been put into the Emigrating Fund, to help send the poor Saints to Zion. I feel that the time has come for the abolition of Conference houses to a considerable extent, and where they cannot consistently be done away with entirely, they should be conducted with the strictest economy, that funds may not be diverted from more important interests.

"I do not feel to enlarge upon the subject of tithing. I have given a few of my ideas upon it in the *Star*, I feel, brethren, as if the time had come for that principle to be practically observed in this country. You all believe that it will only work ill with the rich. That exactly corroborates all experience in this Church.

You all know that it is difficult for brethren who are rich to pay tithing. With all our preaching through the *Star* and in the Valley, many in this country have refused to pay tithing, and observe this, one of the great commandments of the Lord. While the Saints refuse to pay tithing, though they profess to keep God's commandments, they are not doing so. Saints who wish to know whether it is advisable for them to go to Zion may know by this—if they are willing to practically regard this law, there will be room enough for the Spirit to dwell in their hearts, and they will know that Joseph and Brigham are Prophets, and all will be right with them there; but if they do not feel like this, it is better to save the expense and trouble of their emigration.

"If the principle of tithing be taken up generally by the poor, it will either shame the rich into paying or going out of the Church. Inasmuch as the Saints will pay it they will feel strengthened, and it will do wonders for you who are in the ministry. Go to work, then, and practically establish this principle, and it will work well in the Conferences all the day long. You will find money all the time; when you want it, it will be on hand waiting for you, and you will not have to preach about this fund and the other. You will have nothing to do but to preach the Gospel, and the souls of the Saints will be filled with the riches of eternity, and they will soon find that they are ready to observe the law of consecration as well as the one of tithing.

"The fact is, the Lord is not only going to call for the tithing, which is only the interest of that which was put into the possession of Adam and his children, but He will let the people know that He is the original landowner, and He will call upon them for all they possess. So do not go and tell the Saints that tithing is all that will be wanting, but keep their hearts open, bless them, preach everlasting truth to them, and you will find when you preach tithing in all the Conferences, it will bring anew the Spirit of the Lord upon the people and upon the Saints. I do not know that I need say more about tithing, only this—carry it out, and it will be a great blessing in these lands.

"I do not feel like talking any more just now, but should be pleased to hear from brother Pratt."

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 13, 1856.

THE "WESTERN STANDARD."—We have received several copies of each Number of this paper, as far as issued, and are now prepared to supply a limited number of subscribers with it from the commencement. The price, if sent through the Book Agents, will be 19s. 6d. per annum, in advance; single Number 5d. Half yearly subscriptions will be received. If sent to subscribers, *by post*, 1d per copy extra.

THE SHIP "LUCY THOMPSON."—This vessel which left Liverpool on the 5th of July, arrived in New York on the 8th of August.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 568.)

[June, 1841,]

The newspapers of the United States are teeming with all manner of lies, abusing the Saints of the Most High, and striving to call down the wrath of the people upon His servants.

Wednesday, 16th. Elder B. Young and company arrived at Wheeling at 4 p.m., and on

Sunday, 20th. Visited the brethren at Cincinnatti.

Monday, 21st. Hyrum Smith and William Law visited the Saints in Chester County, Pennsylvania, on their mission east; and there met Elder Geo. A. Smith on his return home.

Tuesday, 22nd. Elder Theodore Curtis, having previously been arraigned before a magistrate, and bound over in the sum of forty pounds, for "blasphemy," i.e., preaching the Gospel, appeared at the Court of Sessions, at Gloucester, England, and after remaining five days, was informed on inquiry, that no bill was found against him, and was suffered to go at large again after paying one pound and one shilling cost. Thus we see that the same opposition to truth prevails in other countries, as well as in this.

The following is extracted from a letter in the *Juliet Courier*—

Monmouth, June, 1841.

My Dear Sir—Before this reaches you, I have no doubt you will have heard of the trial of Joseph Smith, familiarly known as the Mormon Prophet. As some misrepresentations have already gone abroad, in relation to Judge Douglass' decision, and the merits of the question decided by the Judge; permit me to say, the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept. 1840, and a return on it that Mr. Smith could not be found. *The same* writ was issued in June, 1841. There can really be no great difficulty about this matter, under this state of facts.

The Judge acquitted himself handsomely, and silenced clamours that had been raised against the defendant.

Since the trial I have been at Nauvoo, on the Mississippi, in Hancock County, Illinois; and have seen the manner in which things are conducted among the Mormons. In the first place, I cannot help noticing the plain hospitality of the Prophet, Smith, to all strangers visiting the town, aided as he is, in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the State. There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any State. Mr. Smith preached in the morning, and one could have readily learned, then, the magic by which he has built up this society, because, as we say in Illinois, "they believe in him," and in his honesty. It has been a matter of astonishment to me, after seeing the Prophet, as he is called, Elder Rigdon, and many other gentlemenly men, any one may see at Nauvoo, who will visit there, why it is, that so many professing Christianity, and so many professing to reverence the sacred principles of our Constitution (which gives free religious toleration to all), have slandered, and persecuted this sect of Christians.

Saturday, 26th. Elder Young and company arrived on the steamer *Mermaid*, at the mouth of the Ohio river.

Thursday, July 1st. Elders Young, Kimball, and Taylor arrived at Nauvoo, after an interesting mission to England. The accounts of their missions are highly satisfactory.

During a heavy thunderstorm at Derby, England, hundreds of small fish and frogs descended, and were picked up alive by the people.

Saturday, 3rd. The following is an extract from the Legion Minutes—

The second Regiment, first Cohort, consisting of four Companies, was organized, and Captain George Coulson was elected Colonel, Josiah Ells Lieutenant-Colonel, and Hyrum Kimball Major. On the same day, the third Regiment, second Cohort, consisting of four Companies, was organized; Samuel Bent was elected Colonel, George Morey, Lieutenant-Colonel, and William Niswanger, Major; and the Legion was called out to celebrate our National Independence (the 4th being Sunday), and was reviewed by Lieutenant-General Joseph Smith, who made an eloquent and patriotic speech to the troops, and strongly testified of his regard for our national welfare, and his willingness to lay down his life in defence of his country, and closed with these remakable words, "I would ask no greater boon, than to lay down my life for my country."

An extensive dinner was got up in the grove, of which I partook, in company with the officers of the Legion, President Rigdon, and many others, with their ladies.

Elder Willard Richards left his family with his sisters at Richmond, Massachusetts, and started for Nauvoo.

Elder Orson Pratt has published in New York an edition of his history of the

coming forth of the Book of Mormon, first printed in Edinburgh.

Friday, 9th.

Revelation given to Joseph Smith, in the house of Brigham Young, in Nauvoo City, July 9, 1841—

Dear and well-beloved brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labour and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and forever. Amen.

Monday, 12th. Elder William Clayton, was appointed Clerk of the High Council of Iowa, and John Patten Recorder of baptisms for the dead in Iowa.

At the urgent solicitations of the brethren at Zarahemla, I had consented, at a previous date, that they might baptize for the dead on the Iowa side of the river.

I was in the City Council, and moved that any person in the City of Nauvoo be at liberty to sell vinous liquors in any quantity, subject to the City ordinances.

Tuesday, 13th. Elder Geo. A. Smith returned from his mission in England.

A treaty was signed between Turkey, Russia, England, France, Austria, and Prussia, whereby the Dardanelles are closed to all foreign ships of war, as long as the Ottoman Porte enjoys peace.

Wednesday, 14th. The following is translated from the Arabic, in the *Malta Times*—"Aleppo, 3rd May. A great famine has happened in Aleppo, Malitia, and Karbat, insomuch that many people died with hunger, and others sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed (manna), and fed them withal." "Of the veracity of these words," adds the *Malta Times*, "extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like 'hab' or 'dazz,' and which being kept a little while becomes white, like 'semola' (very fine wheaten flour)."

Immense quantities of locusts have appeared in Spain this year, devouring everything in their way; and a shower of flesh and blood is reported in the southern part of the United States.

Thursday, 15th. Many of the Newspapers are publishing lies about me by the wholesale; should I attempt to enumerate them, I could write nothing else; suffice it to say, every falsehood wicked men can invent, assisted by their father the devil, is trumpeted to the world as sound doctrine, which proves the words of Jesus, "They have persecuted me, they will persecute you also."

I spent considerable part of the day with several of the Twelve Apostles.

Saturday, 17th.

Ratisbon on the Danube,
July 17, 1841.

Dear Brother Joseph, and all whom it may concern—With pleasure I take my pen to write to you at this time, hoping this communication may find you as it leaves me, in good health and enjoying a comfortable measure of the Holy Spirit.

On the 20th of June last, I left London for Rotterdam in Holland, after writing a lengthy epistle to you, and also the copy of a letter addressed to the Rev. Dr. S. Hirschell, President Rabbi of the Hebrews in London; which I hope you have received ere this. The work of the Lord is steadily advancing in London, under the efficient and zealous labours of our worthy brother Elder Lorenzo Snow.

The fine steamer *Batavier* brought me safely over the billows of a tremendous rough sea in about 30 hours. Never did I suffer more from sea sickness than during this short voyage; but it was soon over, and we landed safely in Rotterdam. I took my lodgings at the London Hotel, at two florins per diem, about three shillings and five pence sterling, or seventy-five cents. Here I called on the Hebrew Rabbi, and proposed certain questions to him; but as he did not understand a word of English, it was hard for me to enter into particulars with him; I asked him, however, whether he expected his Messiah to come directly from heaven, or whether he expected him to be born of a woman on earth? He replied that he expected him to be born of a woman of the seed and lineage of David. At what period do you look for this event? Answer. "We have been looking a long time, and are now living in constant expectation of his coming." Do you believe in the restitution of your nation to the land of your fathers, called the land of *promise*? "We hope it will be so" was the reply. He then added, "We believe that many Jews will return to Jerusalem, and rebuild the City—rear a temple to the name of the Most High, and restore our ancient worship; Jerusalem shall be the capital of our nation—the centre of our union, and the standard and ensign of our national existence. But we do not be-

lieve that all the Jews will go there, for the place is not large enough to contain them. They are now gathering there," continued he, "almost continually." I told him that I had written an address to the Hebrews, and was about procuring its publication in his own language (Dutch), and when completed I would leave him a copy. He thanked me for this token of respect, and I bade him adieu. I soon obtained the publication of five hundred copies of the address, and left one at the house of the Rabbi—he being absent from home, I did not see him.

After remaining here about one week, I took the coach for Amsterdam, distance 7 hours, or about 30 English miles. Rotterdam is a fine town of about eighty thousand inhabitants. The cleanliness of its streets, the antique order of its architecture, the extreme height of its buildings, the numerous shade trees with which it is beautified, and the great number of canals through almost every part of the town, filled with ships of various sizes from different parts of the world; all these, with many other things not mentioned, contributed to give this place a peculiarity resembled no where else in the course of my travels, except in Amsterdam. Most of the business men here speak a little English—some speak it very well.

In ascending the waters of the Rhine from the sea to Rotterdam, the numerous windmills which I beheld in constant operation, led me to think, almost, that all Europe came here for their grinding. But I ascertained that they were grinding for distilleries, where the floods of gin are made, which not only deluge our beloved country with fatal consequences, but many others. Gin is one of the principal articles of exportation from this country.

In going to Amsterdam, I passed through a very beautiful town, called "The Hague," the residence of the King of Holland. I saw his palace, which was guarded by soldiers both horse and foot. For grandeur it bore but a faint resemblance to Buckingham Palace in London. But the beautiful parks and picturesque scenery in and about the Hague, I have never seen equalled in any country.

I remained in Amsterdam only one night and a part of two days. I called on the President Rabbi here, but he was gone from home. I left at his house a large number of the addresses for himself and his people, and took coach for Arnheim on the Rhine. Took boat the same evening for Mazenty. Travelling by coach and steam is rather cheaper in this country than in the United States. We were three days in going up the river to Mazenty.

Holland and the lower part of Prussia are very low, flat countries. The French and German languages are spoken all along the Rhine; but little or no English. The Rhine is about like the Ohio for size, near its mouth where it empties into the Mississippi. Its waters resemble the Missouri waters—dark, and muddy. The scenery and landscapes along this river have been endowed with art and nature's choicest gifts.

I have been made acquainted with Europe, in America, by books, to a certain extent; yet now my eyes behold! It is impossible for a written description of a stranger's beauty to leave the same impression upon the mind, as it made by an ocular view of the lovely object. This is the difference between reading of, and seeing the countries of Europe. From Mazenty I came to Frankfort on the Maine, by railroad—distance 7 hours. From Frankfort I came to this place—distance about 30 hours, where Napoleon gained a celebrated victory over the Prussians and Austrians. The very ground on which I now write this letter, was covered by about sixty thousand, slain in that battle. It is called the battle of Ackeynacal.

It was my intention to have gone directly down the Danube to Constantinople, but having neglected to get my passport vised by the Austrian Ambassador at Frankfort, I had to forward it to the Austrian Ambassador at Munich and procure his permission, signature, and seal before I could enter the Austrian dominions. This detained me five days, during which time I conceived the idea of sitting down and learning the German language scientifically. I became acquainted with a lady here, who speaks French and German to admiration, and she was very anxious to speak the English—she proposed giving me instruction in the German, if I would instruct her in English. I accepted her proposal. I have been engaged eight days in this task. I have read one book through and part of another, and translated and written considerable. I can speak and write the German considerable already, and the lady tells me that I make astonishing progress. From the past experience, I know that the keen edge of any work translated by a stranger, in whose heart the spirit of the matter does not dwell, is lost—the life and animation thereof die away into a cold monotony, and it becomes almost entirely another thing. This step is according to the best light I can get, and hope and trust that it is according to the mind of the Lord. The people will hardly believe but that I have spoken German before; but I tell them, *nein* (no). The German is spoken in Prussia, Bavaria, and in all the States of Germany, Austria, the south of Russia, and in fine more endless all over Europe. It appears to me, therefore, that some person of some little ex-

perience ought to know this language so as to translate himself, without being dependent on strangers. If I am wrong in my movement, pray that the Spirit of the Lord may direct me aright. If I am right, pray that Heaven may speedily give me this language.

It is very sickly in Constantinople, Syria, and Alexandria at present. I would rather, therefore, wait until cool weather before I go there. I might have written most of this letter in German, but as you would more readily understand it in English, I have written it in English.

With pleasure I leave the historical part of my letter, to touch a softer note, and give vent to the feelings of my heart. I hope and trust that the cause which you so fearlessly advocate, is rolling forth in America, with that firm and steady motion which characterizes the work of Jehovah. The enemies which we are forced to encounter are numerous, strong, shrewd, and cunning. Their leader transfuses into them his own spirit, and brings them into close alliance with the numerous hosts of precious immortals who have been earlier taken captives by the haughty tyrant, and sacrificed upon the altar of iniquity, transgression, and sin. May it please our Father in heaven to throw round thee His protecting arms, to place beneath thee Almighty strength, ever buoy thy head above the raging waves of tribulation, through which the chart of destiny has evidently marked thy course. Happy in the enjoyment of the distinguished consideration with which Heaven's favour, alone, has endowed me, of bearing with you, some humble part in laying the foundation of the glorious kingdom of Messiah, which is destined, in its onward course, to break in pieces and destroy all others, and stand for ever. The friendship and good will which are breathed towards me through all your letters, are received as the legacy which noble minds and generous hearts are ever anxious to bequeath. They soften the hard and rugged path in which heaven has directed my course. They are buoyancy in depression—joy in sorrow; and when the dark clouds of the desponding hope are gathering thick around the mental horizon, like a kind angel from the fountain of mercy, they dispel the gloom, dry the tear of sorrow, and pour humanity's healing balm into my grieved and sorrowful heart. Be assured, therefore, brother Joseph, that effusions from the altar of a grateful heart are smoking to heaven daily in thy behalf; and not only in thine, but in behalf of all Zion's suffering sons and daughters whose generous magnanimity will ever environ and adorn the brow of the object of their compassion. Though now far separated from you, and also from her, who, with me, has suffered the chilling blasts of adversity, yet hope lingers in this bosom, brightened almost into certainty by the implicit confidence reposed in the virtue of that *call* which was borne on the gentle breeze of the Spirit of God, through the dark shades of midnight gloom, 'till it found a mansion in my anxious and inquiring heart, that my feet shall once more press the American soil; and under the shade of her streaming banner, embrace again the friends I love.

I never knew that I was, in reality an American, until I walked out one fine morning in Rotterdam along the wharf, where many ships lay in the waters of the Rhine. Suddenly my eye caught a broad pendant floating in a gentle breeze over the stern of a fine ship at half mizzen mast; and when I saw the wide spread eagle perched on her banner, with the stripes and stars under which our fathers were led to conquest and victory, my heart leaped into my mouth, a flood of tears burst from my eyes, and before reflection could mature a sentence, my mouth involuntarily gave birth to these words, "I am an American." To see the flag of one's country in a strange land, and floating upon strange waters, produces feelings which none can know except those who experience them. I can now say that I am an American. While at home, the warmth and fire of the American spirit lay in silent slumber in my bosom; but the winds of foreign climes have fanned it into a flame.

I have seen some of the finest specimens of painting and sculpture of both ancient and modern times. The vast varieties of curiosities, also, from every country on the globe, together with every novelty that genius could invent or imagination conceive, which I have been compelled to witness in the course of my travels, would be too heavy a tax upon my time to describe, and upon your patience to read. I have witnessed the wealth and splendour of many of the towns in Europe—have gazed with admiration upon her widely-extended plains, her lofty mountains, her mouldering castles, and her extensive vineyards: for at this season nature is clad in her bridal robes, and smiles under the benign jurisprudence of her Author. I have also listened to the blandishments, gazed upon the pride and fashion of a world grown old in luxury and refinement, viewed the pageantry of kings, queens, lords, and nobles; and am now where military honour, and princely dignity, must bow at the shrine of clerical superiority. In fine, my mind has become cloyed with novelty, pomp, and show; and turns with disgust from the glare of fashion to commune with itself in retired meditation.

Were it consistent with the will of Deity,

and consonant with the convictions of my own bosom, most gladly would I retreat from the oppressing heat of public life, and seek repose in the cool and refreshing shades of domestic endearments, and bask in the affections of my own little family circle. But the will of God be done! Can the Messiah's kingdom but be advanced through my toil, privation, and excessive labours, and at last sanctify my work through the effusion of my blood! I yield, O Lord! I yield to thy righteous mandate! Imploring help from thee in the hour of trial, and strength in the day of weakness to faithfully endure until my immortal spirit shall be driven from its earthly mansion to find a refuge in the bosom of its God.

If the friends in America shall be edified in reading this letter from brother Hyde, I hope they will remember one thing; and that is this, that he hopes he has a wife and two children living there; but the distance is so great between him and them, that his arm is not long enough to administer to their wants. I have said enough. Lord, bless my wife and children, and the hand that ministers good to them, in the name of Jesus Christ. Amen. Adieu for the present.

Good rest on all the Saints throughout the world.

ORSON HYDE.

A violent and destructive hurricane swept over portions of France, Germany, and Switzerland.

(*To be continued.*)

FOREIGN CORRESPONDENCE.

NEW JERSEY.

Toms River, Ocean County, New Jersey, United States, August 11, 1856.

Brother O. Pratt.

I left Washington City on the evening of the 6th instant, for the purpose of meeting brother F. D. Richards and his companions, on their arrival at New York. The train I was in stopped at Wilmington for refreshments, and I was accidentally left, an occurrence which never happened before with me. The train proceeded on for about one hour, when it encountered two cows laying on the track—it being about eleven o'clock at night—which threw the engine tender, and several cars from off the track, smashing and breaking them all up, the car I had previously rode in being one of the number. Several passengers had their legs broken, and were otherwise bruised. My trunk in the baggage car was completely smashed, and when I viewed the wreck, I felt thankful that a kind Providence had protected me, and watched over and preserved me from the harm and danger, I should have been subjected to if I had not been left behind.

By the next train I arrived in New York, and on the evening of the 7th, found brothers Taylor, Felt, and Stenhouse all well. On the evening of the 8th the *Asia* arrived, with brothers Richards, Wheelock, Young, Dunbar, and Linforth and family, as passengers, all well. We had a long evening visit with them, at brother Taylor's room, in Brooklyn, in which brother Appleby, from Salt Lake participated, and we passed a most agreeable and pleasant evening; being happy, indeed, to meet with our brethren in the Gospel of peace. The following day all were busy, in order that our brethren might get ready to pursue their journey, and they left at 5 o'clock, p.m., in the cars for St. Louis, by way of the New York and Erie Railroad. At the same hour brothers John Taylor, T. B. H. Stenhouse, C. Savage, W. I. Appleby, George Taylor and myself went on board the fine schooner *Banner*, Captain Samuel Brown, on a Picnic Excursion, from this place. . . . . .

The news from home is cheering on every side, family well, good crops, and peace and plenty, among the Saints. Brother Appleby sends his kind regards to you and brother Benson, and to all the rest of enquiring brethren. May the God of Abraham bless you, and give you, together with brother Benson, and all the Israel of God, grace sufficient for your day. Brother Taylor also join with us in tendering his love and prayers for your welfare and prosperity.

GEORGE A. SMITH.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Near White's Gardens, Swansea,
August 16th, 1856.

President O. Pratt,

Dear Brother—Having been called upon to leave my field of labour, as President of the Liverpool Conference, to travel among the Churches under your jurisdiction, I feel impressed at this juncture to pen you a few items relative to my mission to my native land.

I left my mountain home, in conjunction with several other missionaries destined for Europe, on the 8th of May, 1855. At that time my health was much impaired, and had been for some time previous to my departure; but I felt determined to come to England on my mission, let the consequences be what they might. I feel grateful to be able to say that, through the blessing of the Lord, administered through brother Brigham and by yourself, in setting me apart for my mission, I gradually regained my usual health, and arrived in England on the 12th of August, after a journey of three months and four days. I was much pleased to greet President Franklin D. Richards on my arrival in Liverpool, who has been a father to me all the time.

I was appointed to labour in the Liverpool Conference, under the Presidency of Elders G. D. Grant and S. W. Crandall, which I did with much pleasure and satisfaction up to the end of January in the current year, when, according to my appointment, I took charge of the Conference as President.

Notwithstanding my predecessors had done a great work, there was still much left to be accomplished. The first step decided to be taken was to devise means for the liquidation of the Conference debts, amounting in all to about £130, and to free the Priesthood and Saints of these incumbrances, so that they might be freer to engage in declaring to the people the words of eternal life.

The Lord put it into the hearts of His servants to adopt the principle of tithing, thus giving the Saints the privilege of seeking first the kingdom of God and its righteousness, that all things might be added unto them. Accordingly this holy principle was introduced at our Priesthood meeting, held at Clare-street Sunday, February 3rd, 1856. There were some of the Presidents of branches and faithful Elders who, by the Holy Ghost, bore testimony that it was of God. They accordingly adopted this law of the Gospel. The Lord blessed all that did so—their faith increased, and within a few weeks, with a little exertion and explanation on the subject, nearly all in the Conference were paying their tenth. The consequence is, they enjoy more of the Holy Spirit, their faith is in livelier exercise, the Priesthood are not required to remain at home to preach money to the Saints, but they have the privilege of devoting their time to the spreading of the Gospel. The debts are now paid, and all things move on harmoniously. Thus the Lord has in the short space of seven months enabled us to carry on His work to our satisfaction, by conferring upon the people, through their obedience, the blessings which we promised them. Many have testified with soberness that they feel better, and enjoy a greater portion of the spirit of Zion, since they commenced paying their tithing than they ever did before.

A special Conference was held in Richmond Hall on Sunday, the 10th instant, in order that my successor, Elder James Marsden, might meet with the Saints and receive the Presidency of the Conference from my hands. We had certainly a rich time. Your presence, with that of Pastor Dana, several of the Elders from the Valley, and of my much-esteemed brethren your co-workers in the Office, tended to bless and make the Saints feel exceedingly happy.

The words of eternal life that flowed by the power of the Holy Ghost from your lips, will doubtless be the means of causing the Elders generally to go with all their might and cry aloud to this generation to be reconciled to God through obedience to His commandments.

I felt much pleasure in turning over the Conference to so good a man as brother Marsden, and that I was able to give him the same *free of debt with some cash in hand.* The work is onward with power. May God speed it.

The Saints of the said Conference have done first-rate. The Presidents of Branches are men in whom the Lord delights, because of their willingness to do the will of His servants. May the Lord bless them and the authorities over them continually.

With reference to my present mission, I feel thankful to you and my brethren for the privilege of labouring in so extensive a field. I sincerely trust, by the blessing of the Lord, that I shall be able to comfort, bless, and build up the Saints with whom I may associate in our most holy faith.

Since my departure from Liverpool, I have visited a portion of the Saints in the Herefordshire Conference, namely, Newport and Abersychan, and I can say that they are a good people, and, with their President, Elder Russell, they enjoy richly the spirit of the Gospel.

I shall spend a few days in Wales with President Daniels, and trust, with the assistance of the Holy Spirit, to be a blessing to the Saints whom I may visit in the Principality.

Brothers Daniels, Ashby, and Williams desire with me a kind and affectionate remembrance to yourself, Counsellors, and all associated with you in the Office.

Yours truly,

JOHN KAY.

VARIETIES.

THE UNRULY MEMBER.—There are but ten precepts of the law of God, says Leighton, and two of them, so far as concerns the outward organ and vent of the sins there forbidden are bestowed *on the tongue*, (one in the first table, and the other in the second table,) as though it were ready to fly out both against God and man, if not thus bridled.

THE CHRISTIAN MOTHER.—The Christian mother with her child is the loveliest vision that rises out of of the troubled waters of our nature. The great master of Christian painting delighted to represent the mother of Christ and her spotless child under every aspect of tender communion; making it the aim of his life to portray the ineffable graces, the meek self-oblivion, the rapture of devoted love which belong to the Christian mother.

NATIONALITY.

Address by ELIZA R. SNOW, Feb. 27, 1855, before an assembly of the "Polysophical Institution," in Great Salt Lake City.

Most courteously, this evening I'll present
Before this audience, a sentiment—
At least, a hint on Nationality,
A love, or rather partiality
For birth-place—country, and the people, where
Our lungs at first inhale the vital air.

One might as well my thoughts exterminate—
My place in pedigree annihilate;
Or the warm pulse of life eradicate,
As to efface or to remove from me
The sentiment of Nationality.
It of my nature constitutes a part—
Unites with all the life-blood of my heart,
And if no trait or portion of my spirit,
'Tis something I eternally inherit.
Not all the charms surrounding scenes impart
Can chase the high-toned feelings from my heart;
For oft—full oft, so tenderly they yearn,
A kindling impulse prompts a fond return
Unto the land of my nativity—
My native home—my native scenery.

But where—O where the land so choice—so dear,
Which is the nation I so much revere?
I do not languish for the lakes and rills,
The rugged heights of Europe's Alpine hills,
The verdant vales which beauteously repose
'Neath their bold summits of eternal snows.
Nor would I boast a proud nativity
On the luxuriant plains of Italy,
With glowing, sunny landscapes, rich, and fair,
Tall city spires and grand cathedrals there,
Where the salubrious climate's genial heat
Gives to the pulse, a soft and ardent beat;
Where nature with accelerated force,
With less of time, completes her wonted course.

Nor yet in Germany, where laws are made
To fit like tenons of the workman's trade—
Where every code of civil policy
Mocks the precision of geometry—
Where ease and luxury are smiling round,
And merry glee and cheerfulness abound—
Where fragrant meadows and the harvest field
To man and beast a joyous plenty yield.
Not Britain with her mountains, hills, and dales,
Including England, Ireland, Scotland, Wales,
With inland products and ship-crested coast—
Comprising much that wealth and honor boast:
With far-famed cities, towns and villas too,
Where genius flourish'd and where valor grew,
With all varieties of grade and sphere
Of home—sweet home, most lovely and most dear—
The honour'd home of noble thousands, where
Are executed with judicious care
Those legal pow'rs created to bestow
Protection's banner to the high and low;
And where religious toleration now,
Above all elsewhere, lifts its manly brow.

Not Sweden, Denmark, Norway—not in France
Where revolution's onward strides advance
And then recede, as tides that ebb and flow—
As moons that waxing, waning, onward go:

While soft refinement with its graceful air
Displays a master-stroke of polish there—
Where vinous foliage—native fruits and flow'rs
Vie with exotics in luxuriant bow'rs.

Neither America's much favour'd land,
Where Lehi, guided by Jehovah's hand,
Obtain'd a place for him and his to be
Through generations of posterity.
Where those choice records—where the truth was found
As said Isaiah "speaking from the ground."

Not coasts, or capes, nor islands of the sea;
For none I cherish a partiality.
I say, with brother Eddington, I'm not
Italian, Hindoo, English, German, Scot;
Neither American, Swiss, Welsh, or Dane,
Nor any Islander from ocean's main,
Nor Spanish, French, Norwegian, nor Swede—
I claim no country, nation, kingdom, creed,
Excepting Zion; this I proudly name—
This is the home I fondly love to claim;
Were I to boast of Nationality,
I'd go beyond this frail mortality.

The noblest spirits scatter'd o'er the earth,
By truth's eternal influence gather'd forth
From Babylon to earthly Zion, here,
Are on their way to heaven's celestial sphere:
Our inns—our stopping-places, which or where,
Don't matter when we've paid our bills of fare.
One God—one faith—one baptism: we are now
All in one kingdom—at one altar bow:
The union of the Father and the Son
Is heaven's high pattern—we must all be one—
All local feeling should be laid aside,
And former differences no more divide.
The time approaches—soon will Zion be
The pride of earthly Nationality—
It will the history of those adorn
Of whom 'tis said they were in Zion born.

The Holy Spirit, every Saint receives
Is one sense added to what nature gives;
It is a pow'rful telescope, whereby
We look beyond the stretch of mortal eye,
Its keen, perceptive vision takes a view
Of origin and destination too.
Instructed by this spirit-sense, we learn
More than corporeal senses can discern,
It sees we are not natives of this earth—
We've lived before—we had an earlier birth—
A clime and habitation highly pure
Beyond what these gross senses can endure.

That is the charm—the Nationality—
The spring of impulse actuating me;
That is the point to which I would attain—
The country—home I fondly would regain:
From whence, for noble purposes, we all
To gain experience through our parents fall:
To gain the Zenith of perfected worth,
Have come on pilgrimage, thro' mortal birth,
As foreign trav'lers, each a camping ground
On diff'rent portions of the earth have found;
The force of habit gives to each a grace—
Peculiar charms to each and ev'ry place:
And yet, with all the adoration felt
As at their shrines devotedly we knelt,
Not one—not all possess sufficient worth
To make us feel quite nat'ralized to earth.
Our hearts beat upward and our spirits move
In homeward currents, towards those we love,
Where uncorrupted nature's beauties glow—
Where life's pure streams from endless fountains flow;
And there the sixth, the spirit-sense will lead
If to its dictates we give constant heed;
And its refining process will prepare
Us for a full and free reception there,
And there we'll talk of Nationality
With the celestials of Eternity.

ADDRESSES.—Jesse Griffin, 40 Carrington Street, Derby.
James Taylor, 44, North Road, Preston, Lancashire.
Jesse Hobson, George Cooper, } Care of Mr. J. Clemence, Broker, Shipdham, Norfolk.
Albert P. Tyler, 5 Walker's Buildings, Castle Fields, Shrewsbury.
James Marsden, 20 Rupert Street, Everton, Liverpool.

Money List, Aug. 22—29, 1856.

J. L. Chalmers	£3	7	0	Brought forward	£33	7	0
Edward Oliver	20	0	0	John Hunter	5	0	0
B. W. Brindle	5	0	0	E. D. Miles	1	10	0
John Davies	5	0	0	Simeon Pickering	2	0	0
Carried forward	£33	7	0		£41	17	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XVIII. Saturday, September 20, 1856. Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSIONS.

(*Concluded from page* 584.)

Brother PRATT arose and said, "Brethren, I do not know that I have much more to represent to you; brother Franklin has laid before you some of the most important items necessary to be carried out in your several fields of labour; and it would be altogether unnecessary for me to repeat the instructions which he has so ably communicated. There are, however, one or two items that I wish to present. One is relative to the feelings of our brethren in the valleys of the mountains. They feel an uncommon anxiety for the brethren in these lands—to emigrate as many as possible of the poor Saints from this country, and they have done all they could for the accomplishment of this object. Brother Young has given many thousands of dollars, which have arisen from the sale of his own buildings or lands, for the accomplishment of this object. These things have assisted the Saints much in this country; and many brethren in the mountains, feeling encouraged by the example of brother Brigham, have felt willing to donate for the same purpose; and I have a list of 50 or 60 thousand dollars worth of property with me, intended for the P. E. Fund, provided purchasers can be found. Much of this property I visited before my departure from home, in order to make myself acquainted with it.

"We presume that if the brethren in this country feel the same anxiety to benefit the poor that is felt in Zion, we shall see a vast number of the Saints, who have long been under oppression, emigrate before many years shall have passed away, and their places supplied by others, who, seeing how freely the poor have been helped away before them, will be filled with confidence that they also will be relieved, and go home to Zion with the people of God.

"Another item is in regard to my Counsellor, brother Benson, he will go wherever it is necessary to go. He will, according to the appointment he has received, travel through England, and bless the Saints, and the Pastors and Presidents of Conferences, and assist in all business transactions. I want you to receive him, just the same as you would President Young, if he came in your midst. Uphold him, strengthen him, and he will strengthen you. In receiving him, you receive brother Young, and in receiving him you would receive Jesus, and in receiving Jesus, you receive his Father, and in receiving his Father, you receive his Father's kingdom, and all things that the Father hath are yours.

"We have necessarily to speak largely upon temporal means to build up the

kingdom of God, especially to new brethren who may be unacquainted with the nature of that kingdom. It may seem strange that we should dwell particularly upon tithing, and the various funds that have been raised to carry on the work of God from time to time; but let me say to my brethren, one and all, that the kingdom of God consists of intelligent beings, placed here upon the earth, to manage and control property, and all other things pertaining to it; and consequently we have to do with temporal things continually; and we have a work before us that comprises blessings, not only pertaining to the moral and intellectual faculties of mankind, but to their temporal circumstances as well. The people of God are to be gathered into one, and the gathering of course requires temporal means to do it. Hence we dwell upon these subjects as being just as necessary, and as much according to the mind and will of God, as any other subjects whatever. All things in the hand of the Lord are spiritual and temporal. All being made by Him are of benefit and importance in their places.

"We wish the brethren to assist brother Benson in his travels from Conference to Conference, wherever he may go. Help and bless him with your means, and hearken to his counsels."

Elders Phineas H. Young, T. O. Angell, and John Kay were appointed to travel wherever they may be led in the European Missions. The appointments were sustained by a unanimous vote of the Council.

Elders Kay and Dunbar sang "Oh Zion, Dear Zion," and the Council adjourned until 2 o'clock, p.m.

2 o'clock, p.m. The Council met pursuant to adjournment. Opened by singing, "Now let us rejoice in the day of salvation," &c. President RICHARDS led in prayer.

President RICHARDS remarked, "There is one item which I intended to mention concerning the subject of emigration, which it is necessary for you all to have under consideration.

"The emigration of the Saints in the Swiss and Italian and Scandinavian Missions either in the spring or fall, is a subject requiring no little consideration. The object is to gather Israel, and I suppose the faster the better, if it be done judiciously, and according to the plans which may be given from time to time. When the fall of the year comes on, and work falls off, there are many Saints that have means on hand, but not enough to take them through to the Valley, who will inquire, 'Shall we stay here and eat up what we have, and then be destitute here, or shall we gather to the States and be destitute, so much nearer our home.' When the latter course has been pursued, it has been a source of much inconvenience to brother Taylor in the States, for some of the Saints have been thrown upon his hands destitute. This suggestion I wish to impress upon your minds—when Saints can stay as well as go—when means will permit, it is about as well for them to do so. If the Saints who only emigrate to the States are sent off first, it leaves more time to attend to the emigration of those who go through, and their emigration requires two or three times the labour and attention that the States emigration does. Thus, while it makes it more awkward for brother Taylor to emigrate the Saints in the fall, it is more difficult for us to send them in the spring. I state these things in order that brothers Pratt and Benson may become somewhat acquainted with the subject, and give it that consideration which it requires.

"I have found subjects for almost endless consideration in the last year or two, while I have been arranging and maturing plans for the emigration of the Saints, for our work is growing every year—it is all the time enlarging. I rejoice at the growing aspect of the work of the Lord; I feel that I am going away with my heart exceedingly glad on this score; and I shall go satisfied and rejoicing in the name of the Lord. It has been my duty and my privilege to make everything pertaining to the business of the Office turn to the benefit of the Church, and of the great work of the last days. I have endeavoured to be in all things subject to the orders of brother Brigham."

President O. PRATT appointed Elder James A. Little his second Counsellor; Elder A. M. Musser was appointed to labour under the direction of Pastor Henry Lunt; Elder William Miller was appointed to labour under the direction of Pastor W. S. Muir; Elder L. H. Hatch under Pastor W. G. Young, and Elder James Marsden was appointed President of the Liverpool Conference. These appoint-

ments were approved by a unanimous vote of the Council.

The general business of the Council here closed. Presidents PRATT and RICHARDS stated that on account of pressing business, it would be necessary for them to leave for Liverpool the following morning, but all the brethren who could stay had the privilege of doing so, and of continuing the meeting another day, for the purpose of hearing counsel and instruction.

The Council adjourned about 6 o'clock, to meet on the following day at 10 o'clock, a.m. The meeting closed with prayer by President RICHARDS.

At 9 o'clock, a.m., of the 23rd, Presidents PRATT and RICHARDS left Birmingham for Liverpool.

According to appointment, the Council met at 10 o'clock.

The Council opened in the usual manner, when Elder J. A. LITTLE arose and said, "By request of brother Benson, I arise to say a few words this morning; I need scarcely say that I feel well, for I presume this is the case with every one in the room, and you can judge of my feelings by your own. We have had a good and blessed time together. I realize quite a renewal of the spirit of Zion upon me since the arrival of our brethren from the Valley; and feel that I shall go on with renewed strength in the work that is before me, and I doubt not but that you all feel the same way.

"I wish to say a word or two with regard to brother Franklin. You are aware that I have now laboured with him for some time in the Office, and associated with him more or less daily. My heart is warm towards him; he has been to me as he has been to you, like a father, brother, and intimate friend. I do not think there is a better man in the world, although there may be many as good. These are my feelings with regard to brother Franklin, and I presume that they are yours. With Elders Spencer and Wheelock, I would say, that I have enjoyed much of the sweet communion of the Holy Spirit in these lands. My heart is full of blessings for them.

"With regard to the position which I was called yesterday to occupy by brother Pratt, I will say, that the appointment was quite unexpected to me. As I said then I will say now, I feel like laying hold in the name of the Lord, of everything that is put upon me to do in His kingdom. Let my natural weaknesses and imperfections be what they may, this much I know—and there is with me no question with regard to it—that any man who will walk humbly before the Lord, and seek diligently after the light of His Spirit to guide him, can honour any position that he may be called to occupy in this kingdom. Brethren, I desire a warm interest in your faith and prayers, which I feel that you will willingly grant me, and I will endeavour to walk in the light of that Spirit which shines from brothers Pratt and Benson, and seek to walk in their counsels. If I do this, I shall walk straight through, if not, I shall go in crooked paths; so it will be with you. These in a few words are some of my feelings.

"As brother Joseph A. Young is here with us, and has come to bid you farewell before leaving to-day for Liverpool, I shall not take up more of your time. I pray that the Lord will bless you and me, and enable us to walk in the way of righteousness. Amen."

Elder YOUNG arose and said, "Brother James has already informed you why I am privileged to stand before you this morning. I have been in this country a little over two years, and as all of you heard me remark on Monday evening, in the Odd Fellows Hall, when I came here, my knowledge and experience did not extend beyond the affairs of mountain life. Since then I have done the best that I could. Though I could not preach very well, I have endeavoured to strengthen the faith of the Saints, in the fact that "Mormonism" is the power of God unto salvation. I have visited in quite a number of Conferences, and have been with the Saints a good deal since I arrived in England. I am personally acquainted with most of you who are before me, and I now thank you for the many favours—for the many blessings and kindnesses that I have received from you. I feel that you have borne with me when I was weak, and that you have asked the Lord to strengthen me, that I might fill my mission with honour and dignity.

"I realize that the Lord has blessed me with His Spirit in my labours. When I parted with the Saints in the Bradford Conference, where I have laboured, it was with joyous feelings, hoping soon to meet again in a better place. I wish to say,

brethren, that my feelings towards you are warm, nor can I look back when I leave England upon one man or woman against whom there is aught in my heart. I can only pray the Lord to bless the labours of all His faithful servants, and to look down in mercy and bless all His faithful Saints. When I get over to the land of Zion, I shall not forget Old England nor my brethren here, and I shall pray that we may prove as faithful to our God as many of the brethren who first introduced the Gospel into these lands have done thus far.

"Brothers Franklin, Spencer, Wheelock, Little, and all the brethren have been kind to me, counselled me in righteousness, and upheld me. I thank them for the course they have pursued.

"May God bless you all; and farewell for a little time."

Elder WHEELOCK made some remarks.

"He said, "I can hardly realize, my beloved brethren, that this is the last time that I shall meet with you in these lands. I cannot bring it home to my mind that it is so. I can hardly realize that we are going to be separated thousands of miles apart. I feel that it will not be, but that our spirits will be closely united. I should like to make a few remarks before I leave, and also to say good bye.

"There are many brethren present with whom I am personally acquainted. I have been in their fields of labour with them, and I am able to testify of their being men of God—men of virtue—men of purity and men who are devoted to the interests of the kingdom of God more than to their own. In all my experience of eleven or twelve years in these countries, I have never known the time when there was so much of the holy spirit of Zion in the hearts of the Elders. I have never known the Churches in these lands to be so pure in their feelings—so free from those evils which have brought misery, death, and destruction upon the Saints. I can testify that these men have walked right along in the light of the Holy Spirit, they have sought humbly and silently in prayer and supplication, that they might have it to be with them, they have walked in meekness before the people, and before the Lord. The brethren of the Presidency will find it so, they will be astonished to see how the people love and look up to them as ministers of the Lord, from whom they receive the counsels of the eternal worlds, and I feel to bless them.

"I dislike to hear people talk about the faults of their brethren. If the Lord forgives them, everybody else ought to. I wish you to cultivate this feeling, let us forgive each other's faults, and stretch out our hand and help each other to live as we wish the Lord to help us. Here is brother Benson, I have known him for some time, but I never saw the day in my life when I would not lay down my life for him; yet I never appreciated him so much as I do now, I have felt a renewed portion of the Spirit upon me through associating with him.

"I know that brother Benson will draw every man to him, and those who have come to preside now will have greater influence and power than has been known before. Brethren, you will feel and know it, you will be strong every man of you that will be one with them. Brother Franklin has done just as well as a man could do, and so has brother Spencer also, and so has brother Wheelock. [The Elders here with one accord said, God bless them forever.] I thank you, my brethren, I feel that your love and confidence, if there was nothing else, pays for all. I appreciate it more than I can express to you, and my great desire is to live so that I may be able to retain them. I have lived among you, I have dealt plainly with you, but you have blessed me wherever I have been.

"Brethren walk not into temptation; I tell you, if the devil can lay hold of you in any way to make you lose your Priesthood he will do it. If you do not have the Holy Ghost, lean upon it and be guided by it, and make every temptation stand out of your way by the power of that Spirit you will be overcome, like Sampson. Never be led out of the way of your duty, if you do the spirit of light will leave you—cling to the counsels of your brethren, be true to your Priesthood.

"There is nothing so likely to bring blessings to a servant of God as walking purely before Him; all the pure will bless that man, and he will have every blessing that his heart can desire.

"Brethren, cleave to brothers Pratt, Benson, and Little; be guided by their counsels and do them good. As I have said before, do not speak of one another's faults. I do not want any one to talk about my faults. If they are wanted to

be known, let parties come to me, for I can tell of ten where others can of one. It is a shame for Elders in Israel, when they see a man walking up to the line, to say, 'Ah, yes, he is a pretty good man, but I have seen him in transgression; if you had known him when I knew him, you would not think so much of him as you do.' These things are done, and where are they learned? Are they learned in the House of the Lord, where you agreed to uphold each other? I ask you in the name of the Lord, if you see one of your brethren sinking, if you see that a blight is coming over his spirit, to feel after him—save him, and you will 'save a soul from death,' and God will remember you in the day of adversity. If you help to sink a man down, you will be sunk down; help everybody, and God will help you."

Elder BENSON arose and said, "I feel that I should take as much pleasure and satisfaction in hearing those who have not spoken as those who have; I am perfectly willing to comply with the wishes of my brethren to do anything that is reasonable. If you think it is wisdom to continue our meeting to-morrow I am willing to stay, but I presume that one half of the brethren present feel that the time is come, when they ought to be in their fields of labour. If you all feel as I do—that we will draw our meeting to a close, when I have finished my remarks, manifest it by a show of the right hand." [There was a general show of hands.]

Elder BENSON continued, "I feel delighted in the remarks that have been made, especially with Elder Wheelock's; they are good and true, if ever a man spoke by the spirit of revelation, he did. If we give heed to his counsels we shall be blessed. I know that no man can walk perfectly in these lands, unless he gives heed to them. Nothing should stand between us and the Priesthood, we know that to be true.

"I want to bear my testimony in connexion with the remarks that have been already made.

"In the first place, I will say a few words relative to endowments. I do not want my brethren to feel that, because it has fallen to our lot to stand in the Temple of the Lord—to stand in holy places—to receive certain signs and key-words, gifts, graces, and blessings, that we are one particle above them. These things are for our particular benefit in certain places. Many things that have been laid upon us, as Elders of Israel, we cannot have the benefit of here, because this is not the place. I do not care what it is that is given to us, nor how much is guaranteed unto us, we have got to exercise our faith in order to realize it. Notwithstanding our endowments, we have got to exercise faith. If we have not faith in these endowments, and the key-words of the holy Priesthood, what good will they do us? We shall fall beneath those who have not received these things, but who are faithful to what they have received. I feel that those of my brethren who have not received their endowments want to obtain them, then give heed to your brethren who have them, be one with them in all things; make good use of all the Priesthood that you have received. You have enough to do good with in these lands. That we all know.

"I do not doubt but that you have had these things preached to you before, by brother Richards and others. Doubtless you have had them through the *Star*. If you have had all the principles that I preach preached to you before, what does it prove? Does it not prove that I am of the same vine, and that I have drank at the same fountain. If I preach a doctrine to you that you cannot understand—that comes in collision with what you have already received, you would begin to ponder the matter over, and to inquire of some brother in whom you have confidence, 'Do you think that is correct—do you think that is by the Spirit of God?' These would be your reflections; but if I speak the same things as others, or things that do not clash with what you have already received, you then know that I am of the same spirit.

"I do not wish to teach anything that I am not willing to practise myself. To understand the whisperings of the Spirit of God is one of the greatest blessings that we can enjoy. I would sooner have it than almost any other gift pertaining to eternal salvation. When a man has the gift of the Holy Ghost to guide him—no matter where he is, what greater gift can he have? Why it is salvation all the time to every man, and woman who has it.

"When brother Joseph commenced this work, he used to translate by means of the Urim and Thummim, as we read that the Prophets and Seers did anciently.

Did he do this in the latter part of his career? No he did not. He was all Seer then, from the crown of his head to the soles of his feet, and by the Holy Ghost he could see the very secrets of a man's heart. He could translate other languages, and did it by the gift and power of the Holy Ghost. I wish to bring this matter to your minds, I want you to understand what it is.

"Brethren, reflect upon these things. When we want to do anything, the first mpressions we receive relative to it are generally the best. Why is this? Because we are the temples of the Lord; His Holy Spirit dwells within us, and inasmuch as we are led by the Spirit, we are sons of God. He who is led by the Spirit of God is in God, and God is in him. Remember it, brethren, the Holy Ghost is God's minister, sent forth to reveal His mind and will to His servants, relative to His work in the last days. How are we to get it? By much prayer and fasting, by cleansing ourselves outwardly and inwardly, by ridding ourselves of everything that is filthy and unholy. Do this, brethren, be pure and holy before the Lord, and fast a good deal—call upon the Lord, that you may have power with Him to lay your hands upon the sick, make the lame to walk, and the blind to see; raise up those who may be bowed down, that miracles may be wrought according to the mind and will of God, that His work may roll forth in these lands. It will take much prayer and fasting to do these things.

"My brethren, I want you all to remember me and bear me up by your faith and prayers. I am but a man, I feel the great responsibility resting upon me, my knees often tremble; and I ask you to remember me in the name of the Lord Jesus Christ.

May God bless you for ever and ever. Amen."

The Council adjourned *sine die*.

APOSTOLIC SUCCESSION.

Rev. R. Davis, Bishop of the Protestant Episcopal Church in South Carolina, denies that the Bishops of the Protestant Episcopal Church are "successors of the Apostles." He says the Apostles "had no successors, and were not intended to have any. It was not the nature of their office to have successors." This rejection of the doctrine of apostolic succession by the Bishop of the Episcopal Church, is received with strong approbation by the Protestant Churchman of New York City, edited by Rev. Drs. Tyng and Anthon.—*Western Christian Advocate.*

A truly broad admission, and one that, if true, cuts off the Episcopal Church, and every other church who professes to derive its authority from the same source, from the power necessary to act in the things of God. The opinion "that they had no successors" we are willing to let the *Reverend* Davis enjoy to the utmost possible extent; but when he asserts that "it was not in the nature of their office to have successors," we feel inclined to interpose our dissent, as it is an incorrect idea—a *false* doctrine, entirely opposed to the testimony of Scripture. If the fact, that because these officers have not been in existence in the churches professing to be Christian for the last seventeen or eighteen centuries, be admitted as an argument that the Lord did not intend that there should be any more Apostles, then it is plain that Mr. Davis' idea is a correct one. But was it the Lord's will, independent of the actions of men, that this should be the case—that there should be but twelve Apostles, and they have no successors?

The Scriptures plainly teach that the Apostleship was as necessary an office of the Priesthood to be filled as that of the Evangelist, Pastor, or Teacher. Now, we have no idea that this gentleman in advancing the idea that it was not in the nature of the Apostles' office to have successors, would for a moment wish to be understood that it was not in the nature of the Pastors' or Teachers' office to have successors, yet if he denies the continuance of the Apostleship in the Church he must of necessity, to be consistent, deny the continuance of the offices of Pastor or Teacher. Paul, himself an Apostle though not one of the Twelve, says in his epistle to the Ephesians, that these officers—Apostles, Prophets, Pastors and Teachers, were to be placed in the Church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body

of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These were the objects for which they were placed in the Church, and so long as the Saints needed perfecting, so long as the work of the ministry had to be performed, so long as the body of Christ (the Church) needed edifying; so long were these officers needed; in fact, Paul continues, they are needed until we all come in the unity of the faith, and of the knowledge of the Son of God, till we all attain unto the measure of the stature of the fulness of Christ. The Pastors and Teachers were not the only officers necessary in the Church to accomplish these desirable results, but the Apostles and Prophets were also needed. Paul in another epistle, when writing to the Corinthians about the organizations of the Church, says that God had set in the Church, "first Apostles, secondarily Prophets," &c. These were the principal officers in the Church—the foundation, with Jesus Christ as the chief corner stone, and the Church of Christ could not exist without them.

If Paul, then, can be relied upon as a competent judge of the nature of the office of an Apostle, we may be assured that *it is* the nature of their office to have successors, and that, inasmuch as mankind are not in the situation which they are to be brought into by the aid of Apostles, Prophets, Pastors and Teachers, they ought to be in the Church at present, and will have to be continued in the Church, or this happy state of things will never be brought about. The decision has to be made between the reliability of the *Rev.* Mr. Davis and the Apostle Paul, and, of course, all those who believe the Scriptures will not be long in making up their minds as to which is the most correct.

What is there about the nature of the office of an Apostle that should prevent its perpetuation—that should make it so essential at one time in the Church, and non-essential at another? Mankind in their superstition have clothed it with something awful and unearthly; they appear to have forgotten that those who held it in ancient days were men of earthly mould, clothed with humanity, and subject to its failings; and therefore, it is almost blasphemous, in their opinion, for the idea to be broached that its bestowal upon man is possible in this age. But we find in ancient days, that, when a vacancy occurred in the quorum of the twelve Apostles selected by Jesus, the remainder of the Apostles chose one to fill his place, as a witness of Jesus, and he was numbered with them. If it was not the nature of the office to have succession, why was Matthias chosen to fill the place of an apostate? Why did not the eleven act without attempting to fill the place of him who had forfeited his office? If it were necessary that the eleven should ordain one to make the number complete of those whom the Lord had chosen as His special witnesses, and they had the power to do so, if there had been eleven vacancies instead of one, and but one man holding the Apostleship left, he also would have had the right, by parity of reasoning, to have ordained the eleven. The fact that one was ordained, however, is in itself a sufficient evidence that the nature of the office demanded succession, and that so long as Christ's Church remained upon the earth, while there was a soul to be saved, a heathen to be converted, or a testimony to be borne to the word that Christ was the Son of the Eternal Father, and had indeed risen, and they were his witnesses, so long the Apostleship would be necessary.

We are not surprised, however, to hear a minister of the present Christian sects affirming that "it was not the nature of the Apostles' office to have successors," or to hear of his brethren in the ministry receiving his declaration with strong approbation; it is what might be expected from men who care not a fig for what the Lord, or His servants have left on record, if it does not correspond with their ideas of propriety. If they were to recognize the office of an Apostle as a necessary one in their churches, it would be expected of those who filled it that they should be able to bear a similar testimony to that borne by their predecessors, and as they could not do this, they find it necessary to entirely deny the continuation of such power among men. Because it has not been in their midst for the last seventeen or eighteen centuries, they conclude that it ought not to be, and that it is the Lord's will that it should not be. Of course it is the Lord's will that it should not be, so long as men will reject the idea of such power being in possession of persons in their midst; but it is evident from the

Scriptures already quoted, that it is His will that they should be in His Church whenever it is organized upon the earth; and it is for want of them that we now witness the disunion and strife so prevalent on all hands, and most of all among the sects who profess to be His. It is for want of them that the inhabitants of the earth have not arrived at the unity of the faith, have not attained unto the knowledge of the Son of God, and are tossed to and fro, and carried about by every wind of doctrine, as they have been and are at the present time. Their restoration, or the restoration of the Apostleship again to the earth, has accomplished, among those who are willing to acknowledge the necessity of its existence and the propriety of its perpetuation, what Paul said it should—has brought and is bringing men to the unity of the faith, to the knowledge of the Son of God, is delivering them from being carried about by every wind of doctrine, and the sleight and cunning craftiness of men, and is placing them in a position where they may grow up unto him in all things, which is the head, even Christ. Mr. Davis speaks the truth when he denies that the Bishops of his church are the successors of the Apostles; it is as evident as need be that they never have been able to accomplish what the Apostles were to accomplish, and it is also evident that they never can be.—*Western Standard, July* 12.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 589.)

Sunday, 18th was recognized as a day of fasting and prayer by the Saints in Nauvoo, that they might mourn with them that mourn, "and weep with them that weep," on account of the death of Honourable Sidney H. Little of the Senate, who was killed by jumping from a wagon last Sunday, while his horse was unmanagable. Mr. Little was a patriot, statesman, and lawyer.

Meeting was held in the Grove, west of the Temple; Elders Sidney Rigdon, John Taylor, and Geo. A. Smith preached.

Monday, 19th. Council of the Twelve, viz.—B. Young, H. C. Kimball, J. Taylor, O. Pratt, and Geo. A. Smith met at Elder Young's house, conversing with Lyman E. Johnston, who formerly belonged to the Quorum. President Rigdon and myself were with them part of the time.

Sunday, 25th. Attended meeting in the Grove. Elders Orson Pratt and Geo. A. Smith preached in the forenoon. In the afternoon Elder Sidney Rigdon preached a general funeral sermon, designed to comfort and instruct the Saints, especially those who had been called to mourn the loss of relatives and friends. I followed him, illustrating the subject of the resurrection by some familiar figures.

Elder Geo. A. Smith married Bathsheba W. Bigler. Don Carlos Smith performed the ceremony, which was the last official act of his life, he being very feeble at the time.

Brother William Yokum had his leg amputated by Dr. John F. Weld, who operated free of charge; he was wounded in the massacre at Haun's Mill, Oct. 30th, 1838, and had lain on his back ever since; and now it was found the only chance to save his life was to have his leg cut off. He was also shot through the head at the same massacre.

Wednesday, 28th. The Jewish quarter of Smyrna burned, destroyed 3,000 houses and 8 synagogues.

Sunday, August 1st. All the Quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain with pleasure. They certainly have been the instruments in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding, and unpropitious circumstances. Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or

were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the Gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling. While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They, truly, "went forth weeping, bearing precious seed," but have "returned with rejoicing, bearing their sheaves with them." The minds of thousands are already prepared to hear of the sacking of cities—the march and countermarching of armies—the burning of towns and villages—the flight of citizens—the rising of the Indians—the commotion in Illinois—the distress in Iowa—the consternation and flight of the Missourians, the exploits of mighty chieftains, &c.—on account of the fooleries and lies which have been trumpeting forth from the different presses in the United States.

Thursday, 5th. Letters from London, state that there are more or less baptized every week; there was a general election of members of Parliament last month; and serious riots in different parts of the kingdom between the Whigs and Tories.

Chester County, Pennsylvania,
Aug. 5, 1841.

Brother Joseph—I expect to leave here for the Jersey Country next week. Doctor Galland left for Nauvoo last week. In the Hotchkiss business, Hyrum requested me to do all I could. Brother James Ivins has received orders on you from Doctor Galland to the amount of twenty-five hundred dollars. The property that he has given these orders for, is well worth the money. I expect Mr. Hotchkiss in New Jersey in a few days to receive this property, which is Cook's Mills Tavern stand, attached to six acres of ground with all the appurtenances. Some of the Jersey people think it worth three thousand dollars. Now the question is, shall I let Mr. Hotchkiss have this property for less than twenty-five hundred, since that is the price you will have to pay at Nauvoo. Why I ask this question is—I have understood that Hotchkiss has said that he would not allow over twenty-two hundred dollars. I got hold of another small piece of land, worth five hundred; and if Hotchkiss will take all at a fair price, I shall be enabled to settle the amount of three thousand dollars soon. Please write me an answer to the above question. The cause in these eastern lands is flourishing, and we want more labourers; fifty doors opened for preaching where there is but one labourer. I wish you would send us help.

Yours in the bonds of the covenant,

WILLIAM SMITH.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 20, 1856.

TITHING.—Should any Latter-day Saint be excused from paying tithing? As this question has arisen in the minds of some, for their satisfaction we design answering it in a plain and brief manner.

The law of tithing is an eternal one, obligatory not only upon the Saints, but upon every son and daughter of Adam, so far as they have a knowledge of it, without any

regard to their position or circumstances, whether they be high or low, rich or poor, Saint or sinner, Jew or Gentile. One tenth of everything which men obtain belongs to the Lord, and should be placed in the hands of His servants, to be used in the way He may direct, for the building up of His kingdom.

The tithing is a tribute which men owe to the Lord for the use of the earth which He has created for their benefit; and they should consider the payment of it as a continual acknowledgment that all they have belongs to Him, and is only loaned to them for their use. Taking this view of the case, whether they obtain much or little from the elements which surround them, they equally owe a tenth of it to the Lord; and that too, whether it amounts to only one farthing, or to tens of thousands of pounds.

The question has been asked us, whether those Saints should pay tithing whose income is so small, that if they do it they will either have to go without bread, or run into debt in order to live? We think the above has answered this question plainly, but will further add, that the Lord, in revelations on the subject, has excused no class of His people from the payment of this tribute, and if He has not, we certainly have no right to. It is a matter that lies directly between every man and his God. It is the duty of the servants of the Lord to instruct the Saints in the law of tithing, the same as in other commandments which they are required to teach them, then the responsibility of keeping it rests with them, and they will be rewarded according to their works.

The question now arises, what will be done with the poor whose income is so small, that if they pay their tithing they must suffer for bread? We answer, let those who have more abundantly, administer to their wants. The Bible tells us, "He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse;" and in a revelation to Joseph Smith, the Lord says, "Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the summer is ended, and my soul is not saved!" It is incumbent upon those who minister in the offices of the Priesthood to instruct those who have it in their power to assist the needy and destitute in their duty in this respect, and to give them an opportunity of showing their love to the Lord and His kingdom by administering to His poor. In places where the Saints are all in an impoverished condition, or where the means contributed by the more affluent proves insufficient for the wants of the needy, they should be assisted out of the proceeds of the tithing.

Great care, and a judicious discrimination will be found necessary in the use of funds for this object, in order to prevent the indolent and unworthy from reaping the benefit of what is only designed for the Lord's poor—the diligent and faithful Saint. None should receive assistance except those who pay their tithing, and are found approved by their works before the Lord and their brethren; and great care should be exercised that no impositions are practised by persons who may join the Church for the sake of obtaining bread.

It is the duty of all men who have it in their power to assist the worthy poor; and it is especially the duty of the Saints to assist those of the household of faith, who are weighed down with poverty and affliction.

We say to the poor, if you would enjoy in rich effusion the gifts and blessings of the Holy Spirit—if you would prove to the Lord that even in affliction you are determined to serve Him, and to prove Him, and see if He will not pour out His blessings upon you as He has promised, and if you would yourselves belong to the poor,

whom Jesus meant when he said, "Blessed are the poor, for theirs is the kingdom of heaven"—pay your tithing.

We say to the rich—If you would not have your wealth canker your souls—if you would not have it prove a curse instead of a blessing, and lead you down to death—if, when earthly treasures fail, you would have some laid up in heaven—pay your tithing, and administer to the wants of the needy. And we say to all—If you ever expect to enjoy the blessings of the faithful in Zion—to enter into the House of the Lord—to receive the keys and powers of eternal life—to be the means of welding together the broken links of your generations—to become Kings and Priests of the Most High God—to be saviours upon Mount Zion, and finally to receive an inheritance on the earth after it is sanctified, purified, and become the dwelling-place of the Father—pay your tithing, and prepare your hearts to turn everything that you have over to the Lord whenever He calls for His own, which He now permits you to be stewards over. Unless you do these things, your course in this kingdom will soon be run; your light will be shrouded in darkness; and the star of revelation, which would have led you on with increasing strength to the brightness of eternal glory, will be lost altogether to your vision.

ARRIVALS.—Elders Jacob Gibson and John A. Ray, Missionaries form Utah, sailed from New York on the 30th of July, on the *William Tapscott*, and arrived in Liverpool on the 2nd instant. These brethren crossed the Plains with Elder Pratt and company, but were delayed in the United States.

APPOINTMENTS.—Elder Jacob Gibson is appointed to labour under the direction of Elder Henry Lunt in the Newcastle-on-Tyne Pastorate.

Elder John A. Ray is appointed to labour under the direction of Elder William S. Muir of the Birmingham Pastorate.

HOME CORRESPONDENCE.

WALES.

39 Sophia Street, Cardiff,
August 26, 1856.

President Orson Pratt.

Dear Brother. . . . . .

The work of God is progressing in Wales. The law of tithing has been a blessing to the people, and is steadily gaining ground among the Saints, and the Holy Ghost is poured out upon those who live up to it, and those who do not, feel ashamed, and do not have that confidence they once enjoyed, and I believe that the Lord will manifest it to all the honest in heart, and that the tithing will be the touchstone to prove the Saints as to their confidence in the work of God, and their worthiness to gather to the land of Zion. Brother Evans is now in the north of Wales, and will probably visit Liverpool. Brother Daniels is well, and is in Swansea. My health is not so good as I could wish, though improving slowly, and I trust that I shall have power to perform all duties enjoined upon me. The labour has been excessive, in consequence of the introduction of the new principle, which is now getting underway, and which will by its impetus break down all opposition, and become a mighty engine for rolling on the work of the Lord. Already its effects are felt in an increase of the power and Spirit of God, as well as in an increase of means, and the Saints testify that the Lord blesses them more in their temporal affairs, according as He has promised. I feel truly to rejoice in the labour in which I am engaged, and more particularly as I reflect upon the increase of the work of God, and the extension of the laws of Zion through the nations of the earth. It proves that God is still with His people, and that He is hastening on the day of redemption, when.

the nations of the earth shall enjoy the blessings of the government of God, and of His servants, and appreciate it as a blessing, when the iron hand of despotism, and the gloomy clouds of superstition, which have so long held the souls of men in bondage, will have melted away, and the light of truth become their guide to eternal lives. My desire is that I may live to see Zion become the joy of all the earth, and to assist with all the power that God may bestow upon me to roll on His mighty purposes. Praying that the blessing of God may continue to be and abide with you and the brethren who are with you, I remain your servant and brother in the Covenant,

BENJAMIN ASHBY.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office, G. S. L. City,
May 30, 1856.

Elder George Q. Cannon.

Dear Brother—We perceive from your papers that you are still prospering, and feel gratified with the eminent success which appears to crown your efforts. One thing is certain, whether you obtain sufficient patronage to sustain you or not, your paper is every way worthy of it, and I rejoice to have a journal so ably conducted, devoted to the interests of Zion, in California. I should be pleased to know what are your prospects for being sustained.

The accounts of Indian hostilities in Washington and Oregon are truly painful, though we expect that the Indians have more cause for their feelings and acts than is generally known. When will the people learn to treat Indians as they themselves would like to be treated, to do unto them as they would like to be done unto, to make allowance for their ignorance, habits of life, traditions, and instead of treating them like dogs and wolves, learn to treat them kindly, and like human beings, to abstain from gratifying their own inordinate and hellish lusts with the squaws, and from destroying the reason and intellect of the Indian with their bitterest foe—the fire water, and from plundering him of his effects under the name of trade? When will the whites refrain from shooting them down for mere pastime? rather expensive sport they begin to find out, though the guilty are not the ones that most generally suffer in consequence of all these criminal practices. But who can blame the Indians for resenting such injuries, and upon what principle of enlightened and Christian humanity can they be made responsible to the white man's law, before they are made acquainted with its obligations?

Matters remain much as usual with us. As for news I suppose that we shall still be labelled "Nothing important from Utah." You know it takes war, murder, blood, thunder, and earthquakes to make anything interesting to satisfy the ever-craving, blood-thirsty, depraved taste, that insatiate public maw, which is only gratified with the most thrilling narratives, horrible and bloody tragedies and melancholy catastrophies. If the mails come laden with such direful news, then it is satisfied, and the news is interesting; but if peace, union, and a calm prosperity prevails, it is branded as above, "Nothing important from Utah." The only thing interesting, however, that comes from Utah, is awful disclosures about polygamy, and a general hostility to the Government. I do not know that the world will ever tire upon these *interesting* subjects, they seem so pleased with them that they continually serve them up, dish after dish, course after course, and like the Indian at the feast who had taken sucketash every time, when asked the fifth, and last time, what he would have, replied that he would take a little more sucketash. So with the world, they have great delight in false and calumnious statements made about "Mormons," and polygamy appears to form their chief attraction. Let them wag their tongues of slander and misrepresentation, we know the reason why they prefer falsehood to truth, it is a sweet morsel to them now; but the time will come when the refuge of lies will be swept away, as with the besom of destruction; when they will be glad to represent the truth as it is, and award unto the Saints their just rights, but it will not be their

privilege. Such characters will most probably perish in their own iniquity, and sink into oblivion, while truth will increase and spread abroad, and rise higher, and the Saints become purer and better, until the victory is won, all things overcome, and the kingdoms be broken in pieces and become the kingdom of our Lord and of His Christ. I am glad that you are wielding so effective a weapon in this great cause, and that you may be prospered therein is my most earnest prayer.

Our prospects are fine at present for an abundant harvest; all is peace throughout the Territory. Your brother left for California, via Carson Valley, about the 1st instant.

Times in money and provisions are quite close; but in the latter we shall be relieved in a few weeks.

We are having a very quiet time at present. The Indians are peaceable. The Judges are absent, and the lawyers and doctors have gone to farming, all except brother Hosea, and I believe he is carpentering. Mr. Babbitt you know, he has gone to the States. A general time of health prevails. Everybody is as busy as bees, putting in the crops, cultivating the ground, &c.

The merchants and shop-keepers observe the Sabbath day (to do no work thereon) every day in the week.

The weather is warm and pleasant, though rather dry. The streams are just beginning to rise a little; but I think will not be very high, as the snow has been going so long and gradually. I trust there will be plenty of water for irrigation.

My warm respects to brothers Bull and Wilkie, your worthy co-workers and companions, whom I wish to commend for their faithfulness and good works.

Praying the Lord to bless you and them with every desirable blessing, I remain truly, your brother in the Gospel of Christ,

BRIGHAM YOUNG.

DESERET.

Wash-ho Valley, June 30, 1856.

Elder George Q. Cannon.

Dear Brother—As per heading you will perceive how near we are to California, en route for the Sandwich Islands.

You will doubtless have learned by communication from Salt Lake, that there are twelve of us now on the road, besides your brother David. The brethren were poor, and among them all raised a team. Travelling across the Plains has made our cattle need rest, but there being no work obtainable by the brethren in Carson or this vicinity, it has been thought advisable that two should be left here for a week or two to take care of the team, bring it over, and dispose of it eventually, the remainder to go over the mountain, work their way down and report themselves to you. The selection of two to remain fell on brother Alma L. Smith and myself; in about three weeks, therefore, we shall have the privilege of meeting you in the Queen city of the Pacific.

The names of the Elders, if you may not already have learned them are Alma L. Smith, Thomas Clayton, John Brown, Frank W. Young, William France, William Naylor, William Wright, Thomas Dowell, Robert Rose, Frederick Mitchell, Stephen More and myself, for the Sandwich Islands, and your brother David to join you in San Francisco.

We have had a very rapid and fortunate trip across the Plains. Doubtless you will have heard that Carlos Murray, his wife, George Redding and a Ute Indian have been murdered by a band of the Shoshone tribe, and their property taken. Their bodies have not been found, but pistols, mules, horses and other property have been got back from the band; of what steps the United States will take in the matter there can be but little doubt. You are aware that Carlos Murray was accused of, and acknowledged killing an Indian last summer, for stealing his animals, and Homer says:

"Revenge is sweet even to the Gods."

There is a heavy emigration to this point; Elder Hyde has his hands full. He is building a saw-mill in this valley; the plain is dotted with wagons and covered with cattle; this, another north of this, and Truckee valleys are taken up by the brethren, a great slice of land on the east side of Carson river, to water which they will turn a part of the river, which is quite practicable. Several rancheros have been bought out, and the "Mormon" doctrine of go-a-head is the order of the day. As you may easily perceive a cloud overshadows the sun of some of the law-

less, godless proprietors, who, unwilling to acknowledge California, directly denying the authority of Utah, almost fancy themselves out of the jurisdiction of the United States, refuse to pay taxes to anybody, and wish to set up a Patriarchal or some other form of government under the Nevadas; however, I apprehend there will be no difficulty in enforcing the law. No question can be entertained as to which, Utah or California, will do most good for Carson Valley, there are butchers, tanners, carriers, shoemakers, for the production of boots and shoes, lots of sheep, and the carders, spinners, setters up and weavers of Utah are here; brick makers and layers, and other mechanics who will make of this place a permanent residence, and who are now not talking of coming at some future time for a year or two, raising some stock and leave the country for ever, but who are now here, whose axes are ringing among the timber, whose wives and families are here, and who will make of these valleys, productive fields, happy homes, thriving workshops and haunts of contented industry.

The course pursued by Elder Hyde during his twelve month's stay here, has been marked with great wisdom; and now his counsel is, to the brethren here, to labour hard, settle up, mind their own business, to be slow of speech, and to live their religion; to fear God and work righteousness: if they obey it there can be but one result.

The brethren wish me to send you their warmest love with which accept mine, and believe me very truly yours,

JOHN HYDE, jun.

[These letters we have copied from the *Western Standard*, of July 12.]

PROGRESS OF THE WORK IN THE PACIFIC.

By late advices from the Sandwich Islands, we learn that the prospects of the mission are brightening in that quarter, and the Church is daily adding to its numbers. The Elders who are at present labouring there have advanced sufficiently in the language of the people, to be able to expound the principles of the Gospel simply and clearly to their understandings; and they are branching out into new places, and directing their attention more to the conversion of those who have never heard the truths which they bear, than formerly. In consequence of these exertions, joined with the blessing of the Lord, the Elders are gratified in seeing numbers acknowledge the truth of the doctrines, and bow in submission thereto. We are rejoiced to learn that Satan has not ceased to stir up the minds of his agents there to oppose and persecute the work of the Lord and those engaged in its propagation. We regard the increasing opposition on the Islands, as a favourable omen of success, and we have no doubt the Elders and the Saints there will look upon it in a similar light. If "Mormonism" is not opposed it will gather out all who love the truth, and will triumph over wickedness; and opposing it will not hinder the accomplishment of these things, but will rather have a tendency to accelerate it. It is invariably the case, that when men attempt to do good, and fulfil the purposes of the Almighty, they are sure to be opposed by the adversary of righteousness and his satellites, and the more zealous they are, the stronger the opposition will be. Should the Latter-day Saints have no opposition or persecution to contend with, they would have grave cause for dubiety as to their position and the correctness of their course; for it was received as an axiom by the ancients, "that all that will live godly in Christ Jesus shall suffer persecution." Thus far, however, when living up to their religion, they have not been permitted to entertain this fear for any length of time, and we expect it will continue to be so, for a little while longer at any rate, and we really feel thankful for it. Persecution and opposition are rather disagreeable and trying to human nature; but, then, when men are assured that it is for their benefit, and that it is all right, they cease to find fault with it, and look upon it as something really necessary. The preaching of the truth by the servants of God proves the people among whom it is preached more effectually than anything else can do; those who love it not, and will not receive it, evince their dislike to it by opposition, and this opposition is the means of trying

and proving those who profess a willingness to receive it. Therefore, we cannot complain at persecution, neither do we feel to mourn over it on our own account; but we regret to see men so blind to their own interests as to be guilty of descending to it as a means to stop the progress of truth.

The Island Saints continue to gather to the appointed place, on the Island of Lanai, and a spirit of unity and faith prevails to a goodly extent among those already gathered there. The present season has been exceedingly dry throughout the whole group, and crops have almost entirely failed; Lanai has not escaped the general drought, yet the Saints at the gathering place have been more fortunate than the majority; they had a tolerable supply of food on hand after their neighbours' stores were exhausted. They have also suffered considerably from the attacks of a cut worm, which has destroyed their crops to a very great extent; notwithstanding these discouragements, they feel cheerful and determined to persevere. There are numerous obstacles to be contended with on those lands in teaching the people the arts of agriculture and husbandry; but the Elders feel sanguine in persevering in the labour of teaching the people these things, as they realize that they need improvement in this respect to enable them to live up more fully to the requirements of the Gospel. The nucleus for a great work has been formed, and as the people are instructed and progress in the knowledge of the principles, they will appreciate the efforts that are being made for their benefit, and will second them by every means in their power. The progress there has been made in faith and works, in spiritual and in temporal things, by those who have moved to Lanai, will have its influence on the remainder of the Saints scattered throughout the different Branches, and there will be less reluctance manifested hereafter to leave their relatives and places of residence than there has been.—*Western Standard, July* 6.

VARIETY.

Calamities of the Last Days.—We learn from the *New York Herald*, of August 20, that a fire broke out in the town of Placerville, California, July 5, destroying one hundred and eighty six buildings, which, together with other property destroyed, were valued at about six hundred thousand dollars. The town was nearly all burned and one man perished in the flames, while several others were injured. On the 8th, the village of Georgetown, Placer County, was consumed by fire. Seventy buildings were destroyed, and the loss is estimated at one hundred thousand dollars. On the 12th the town of Fair Play, El Dorado County was burned, involving a loss of about seventy thousand dollars. On the 16th a fire consumed at Marysville a large number of buildings valued at one hundred and sixty thousand dollars. On the 17th nearly the whole of the north side of the town of Balize, Honduras, was laid in ashes, consuming property worth over half a million of dollars.

We learn from the same source that a terrible storm occurred in the vicinity of New Orleans on the 10th, 11th, and 12th of August. Last Island, a great summer resort has been entirely inundated, and every building is said to be swept away. It also proved very destructive at New Orleans. From all sections of the country accounts continued to pour in of the fearful havoc that the storm had made. Full two hundred and fifty souls were lost, most of whom were men. At Last Island alone one hundred and ninety dead bodies have been found, the sight of which was terrible. The total amount of property lost is computed to be at least half a million of dollars. The loss at Caillon Island it is said cannot fall short of sixty thousand dollars. The corn, cotton, and sugar crops have been incalculably damaged. The telegraph lines have been severely injured, and many vessels blown ashore and wrecked. The Ship *Manilla* was lost, with most of a valuable cargo. Ten of the crew were missing, and the Captain had his leg broken; all on board perished excepting the Captain, second mate, and one man. The *Nautilus* went down it is thought with scarcely any warning, all her passengers and crew perishing, She had on board thirty passengers, thirty thousand dollars in specie, and a large number of cattle. A number of other vessels have been wrecked, and it is feared that every soul has perished.

A PSALM.

The Spirit of darkness brooded over the nations; a thick cloud hung about the children of men. Satan laid snares and traps and covered the earth with a net. He moved upon apostates and they dug pits; they forged adamantine chains and led the people captive; they polluted the sanctuary and made merchandize of holy things.

Babylon was clothed in scarlet and the great whore made the nations drunk with her fornications. All had gone astray both priest and people. The heart of man had become corrupt, and hatred took possession of his soul. He thirsted for the blood of his neighbour; the cunning of his brain was beggared to torture his fellow.

The smoke of murder rose to heaven, and angels wept over the misery of the world. The earth groaned because her children were offered as a sacrifice to the great harlot. She cried unto the Lord and said, How long ere thou wilt avenge my wrongs? The lewd one hath dealt treacherously with me, and by her enchantments she hath bewitched the nations.

She covereth my face with her abominations and polluteth all my dwelling places. I am pointed with shame because of her whoredoms; if I close my eyes her wantonness is still present with me; if I stop my ears her riotings depart not from me. All my sons have deserted me for the harlot and her daughters, and in my old age am I left childless. When wilt thou avenge me O Lord? When wilt thou make her rottenness apparent?

He said I am pained for the earth, her lamentations troubleth my soul. Now will I come forth from my hiding place; I will enter into the judgment chamber; the day of reckoning is before me.

The wickedness of the wanton shall be published; I will punish her secret abominations and with the fury of my wrath will I cleanse the earth.

I will have in remembrance the covenants which I made with the Fathers and my glory shall be uncovered in Israel.

When Jacob was young I loved him, and my soul delighted in Ephraim my first-born. Because of their transgressions I drove them into strange lands; for their iniquities I made them a bye-word to the Gentiles.

But now shall Israel return from his wanderings; I will receive him as a son that was lost. My soul yearneth towards him; my bowels of compassion run over; therefore will I gather Jacob and show my power unto the Heathen.

I will clothe myself in salvation and go down. I will mount the chariot of my power and ride forth on the wings of the whirlwind. At my right hand sitteth my Only Begotten whose sacrifice cometh up unto me as sweet odours.

The heart of my chosen one* shall be melted and I will cause him to draw near unto me for counsel. Then will I reveal myself, and the mysteries of eternity shall pass before him. The holy anointing will I pour upon his head, and he shall be a shepherd unto my people.

The earth shall sing for gladness because of my compassion. I will turn her mournings into praise. The Everlasting Hills shall skip for joy, and the valleys will laugh as a young virgin at the voice of her lover, and places that were desolate shall be made to blossom as the rose.

The ministers of my word shall sound a trumpet in the ears of all nations, and a people from every land will I assemble upon my holy mountain. There will I sanctify them, and write my law on the tablets of their hearts. Then shall Zion rejoice, for I will rend the heavens and come down, and dwell with the redeemed of Jacob.

E. W. Tullidge.

*The Prophet Joseph.

Addresses.—W. Driver, Mr. Willinshurst's, Duke Street, Littlehampton, Sussex.
Thomas R. King, Tomlins Terrace, Salmons Lane, Lime-House, London.
John H. Kelson, 1 Bider's Court, Barnstable Street, South Molton, Devonshire.

Money List, Aug. 29—Sep. 5, 1856.

	£	s.	d.
John Holsall	3	0	0
James Frewin (per John Hyde)	4	10	0
Thomas Parkes	2	0	0
William B. Child	5	0	0
Thomas Stephens	3	0	0
B. W. Brindle	10	0	0
Carried forward	27	10	0

	£	s.	d.
Brought forward	27	10	0
William Brownlow	5	0	0
William Shires	4	0	0
Benjamin Elliott	2	0	0
Richard Harper	2	0	0
	40	10	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XVIII. Saturday, September 27, 1856. Price One Penny.

CONSECRATION.

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.—*Psalm* xxiv. 1.

Sacred history opens with the declaration of the inspired penman:—"In the beginning God created the heaven and the earth." We are also informed that He made it to bring forth fruit and herbs of every kind. The beasts of the field and the inhabitants of the sea are the works of His hand; and last of all came forth man, in the similitude of his Maker—"In the image of God created He him; male and female created He them."

In receiving their life and being from the Creator, mankind became His debtors to that amount. But the sum of man's indebtedness to Him is not to be told by the figures of a primitive creation. Though the love, munificence, and majesty of God are even there written in characters whose big meaning the most gigantic human mind cannot grasp, and though the weight of man's obligations to Him in receiving the invaluable gifts of life, with all his fine and wonderful faculties of spiritual and bodily organization, and the dominion and lordship of the whole earth, is enough to bow the proudest of earth into dust, yet the primitive creation is only the first item of the great sum. At every step which we take from this point that sum assumes a form more compound; higher proportions are added to it, and every act of God, in blessing and sustaining those whom He has created, strengthens His claim upon them, and makes them, if possible, more fully His.

Not only is man dependant upon the Almighty for his birth, but the faintest breath of his nostrils, every pulse of his heart, and the sustenance of his body, whether derived from fruit, herb, grain, or flesh, all come from the same bountiful hand from whom he received being. By Him was the economy of nature originated, and by Him it is continued. The whole machinery of the world is moved by His Spirit, and by it the earth brings forth—producing all the necessaries and luxuries for the support of life and the delight of the senses. We live and move by the will and according to the wise arrangement of Him who feeds the raven and takes account of the sparrow. But men in their ingratitude forget their God, and in their pride overlook their complete dependence. They point to their cities, railroads, telegraphs, ships, store-houses, &c., with self complacency; they look on their rich fields of corn as the full ears wave in the summer breeze, appearing like nuggets of gold, and with thoughtless vanity boast, "These are the embodied ideals of our brains and the works of our hands, and this ripe harvest is the fruit of our labour. In their imaginary greatness and independence their Creator is hid from their eyes, and they fancy how much the universe is

indebted to them, and how tangible is their right to possess the earth, and use the riches which are hid in its bowels.

Man is continually unlocking the floodgates of corruption, and vitiating the pure stream which flows from the fountain of goodness. From false religious and political systems, and from scientific inventions, turned to evil purposes, come a world of sorrow and woe. God said, "let there be light," and the earth was filled with the reflection of His own glory; but man has drawn a veil of darkness over it, and when a ray of original brightness crosses his benighted path, to make life endurable, that ray comes from Him who opened the primeval morn. He who gave to us our being also gives strength and fatness to the land; and causes vegetation to blossom and the sun to ripen it. He illuminates our path as we prosecute our daily labours, and inspires us to unlock the treasure-mines of the earth. He it was that hid those treasures there and compounded the elements which form the basis of chemistry; He also wrote in space those characters which furnish food for the study of the astronomer, constructed the anatomy of man, and organized the physical body of the world. It is His beautiful construction of nature—His chemistry, architecture and mechanics, that are continually giving us hints enticing us with their secrets, and charming the heart and intellect with a revelation of their wonderous mysteries. Let God and his Spirit be withdrawn from creation, and with a tremendous crash it would rush again into chaos and break into pieces all organized being. How true therefore is the saying of the Psalmist—"The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

We do not for a moment suppose that any professor of religion will in plain language oppose our views on this matter, or deny the justness of the inspired words of David. We believe that all Christendom will *formally* subscribe to the claims of God upon that which He has created and still sustains. Indeed, if severely pressed home upon them, we doubt if many of any class of men would have the hardihood to altogether deny those claims and the solidness of our position. But that acknowledgment would amount only to words. It has ever meant but little when made by the ungodly, nor does anybody pay much attention to it when spoken by the Christian world of the present day. The fact is, the nations serve God with their tongues, and honour Him with their lips, but their hearts are far from Him. Their words are those of believers, but their lives are those of Atheists. Men live as though there was no God; they have altogether forgotten Him; and oftentimes, both in theory and practice, he who is called Atheist better deserves the name of Theist than those who profess to serve Him.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." But where is the Christian nation whose society and institutions give an honest and tangible embodiment to this truth? Out of the Church of Latter Day Saints, where are there a people whose whole lives are devoted to the glory of God, whose time, talents, energy, wealth, persons, and families, are all consecrated to the glory of His name, and for the ushering in of the great millennium—the universal reign of Christ upon the earth? Indeed, where is the nation whose past history, present existence, systems, and religions, stand as a monument—a living testimony that its acceptance of the doctrine which David taught is any other than half-hearted, spurious, and hypocritical? There is not one of them who dare say that it is practically consecrated to the glory of God, or who has even begun to travel in that direction.

We do not doubt that there are some few individuals among every sect who are whole-hearted in their profession of this truth; and who to the best of their knowledge and strength, do really live to the honour of their Creator and for the good of mankind. But these are few, few indeed. It is true there are plenty of forms of godliness and articles of faith; plenty of chapel-going, church-building, praying, preaching, and canting. But what does all this amount to? Who can conscientiously say that such nothingness is a fair acknowledgment and discharge of man's obligations to his Maker: that is so far as we can pay a debt of boundless love and blessing which is ever accumulating? Who will say that this is a fulfilment of the duty which the human family owes to their Heavenly Father, Preserver, and Saviour.

Instead of the churches of sectarian Christendom being consecrated with all their possessions, wealth, and influence, to

the glory of God, and for the salvation and good of mankind, the people have to consecrate millions of their money yearly to support them; and there are few who would undertake to prove that these have given an equivalent of good to mankind or service to God for the immense worldly endowments which they have received. Suppose every movement of these churches and the official acts of their ministers tended directly to good, yet, even by the common standard of business transactions, their craft has been insolvent a thousand times. The most sordid, mercenary men of the world would scarcely have the conscience to receive such immense wages for so few and worthless labours, as the servants of these churches have given to their duped employers—the people. Indeed, judging them as we would a banking firm, a great commercial house, an insurance society, or a company of railway speculators, these bastard Christian organizations would by common consent be denounced as huge impostures; and bishops, clergy, and dissenting ministers, would have to to take their places as felons along with those gigantic banking swindlers of recent and general notoriety. Going no farther back than the dawn of Protestantism in England, its so called religious societies have many times consumed the whole produce and riches of this princely land —this nation of merchants and almost boundless wealth. And for what purpose have all the millions gone which these vampires have sucked from the heart of this country? Has it not been to enrich an apostate Priesthood, to weave the web of their craft, and to adorn mystic Babylon with the robes of grandeur, and the bewitching garments of an harlot; not used to beautify the sanctuary for the presence of the Lord, but to seduce the nation and to make it drunk with the wine of the fornication of the great whore?

It is an incontrovertable fact that civilization, development, education, and every movement tending to the elevation of mankind, and therefore indirectly to the glory of God, instead of having come from any of the established churches of apostate Christendom, or from any of their sectional branches, have originated among the lay members of society. It is true that something of this is due to the protest of religious reformers, such as Luther, Wesley, and others, against the prevailing corruptions of established churches; but the good which has resulted from this source is of a negative and not of a positive nature—from the exposure of corruptions and the breaking of the chains of priestcraft, and not from the introduction of any genuine system of civilization or religion. Indeed, since the apostacy from ancient Christianity, as it came in purity by the teachings of its great master, and by the power of the Holy Ghost, human development has ever come in contact with all the established and dissenting churches which men have built up in the interim of that long night of spiritual darkness, and it has in turn been sternly opposed by them and their ministers. If any good has come from this source, it has been through men acting from their humanity, their love of truth and science, and in the character of reformers. But whenever those churches have stood in the quality of organizations and interpreters of a perfect theology, they have assumed a mission which did not belong to them, for at the best they are but the representatives of states of transition. So true is this that those very sections who have protested against the parent, because of its corruption and enmity to God and man, have in their turn been protested against by their offspring for the very same reason. Thus it appears, as before observed, that the good which has come from that source has been of a negative nature—the breaking of strong chains and the introduction of systems more compatible with the spiritual development of man than those protested against. Many sterling whole-hearted men have engaged in these works of transitory reformation, and so even have tyrants and bad men. The one class have tended to weaken priestcraft by their virtues, and the other by their tyrannies and evil passions have assisted in breaking down old barriers, and thus a way has been opened for further improvement and greater liberty. In no other sense than this can it be admitted that sectarian Christianity has tended either to the good of mankind or to the glory of God, neither have professors of religion been as organized bodies consecrated to these ends. Individuals have unquestionably served God to the best of their knowledge and privileges, and with full purpose of heart have devoted their lives to benefit their fellows; but the professions and claims of any of the sects to have thus done are

hypocritical, and indeed are a mockery both to God and man.

No genuine and direct movement for the elevation of mankind has ever come from apostate churches. The good from that source has been of a negative character, and has come in an indirect manner. The Reformations, which have from time to time taken place in the religious world, have been like those movements which society make for the correction of criminals rather than for the education of its uncommitted members. Those whom the world call Reformers have been merely pioneers of that civilization which tends directly to the glory of God and the salvation of man.

It is evident that society has received ut very little benefit from the intrinsic value and operations of any of those systems and churches which have been —though most unworthily—called Christian. Is it to them that the nations owe their science, commerce, knowledge, enlightenment, and greatness? No, every one of common information knows that in them the philosopher, the reformer, and the man of enterprise and discovery, have met deadly foes—similar to those which Christ and his apostles met in the Pharisees of old. This is perfectly consistent, for false religions and priestcraft will ever be opposed to truth and development, no matter whether they come embodied in the Gospel of salvation, in wholesome education, commerce, manufacture, enterprise, or science. It is neither the sects nor their ministers who take the lead in bestowing upon mankind the positive blessings. It is not they who bridge the mighty ocean with ships, extend the arena of the known world, and link nations together in something like a common family, thus indirectly working out and preparing the way for the removal of the confusion and scattering of Babel.

It is not they who girdle the earth with railroads, run veins of electric wires through seas and continents, build manufactories, and invent machinery, which perhaps God will use in removing the curse—"Man shall live by the sweat of his brow." It is not to them that the nations owe their glory, their education, improvements, or any liberal institutions which they possess. All this is due to secular government and private enterprise.

It is true that many professors of relion engage in these movements, but then it is in their lay character. They do it as merchants, votaries of science, artizans, and politicians; and, as before observed, when labouring in these directions they find their own religious systems and priests oftentimes their enemies. Moreover, society owes more of its science, enterprise, wealth, and greatness, to what is called the world, than to any of the members and priests of sectarian churches; and it is also a stubborn fact that science, reform, enterprise of every kind, and all philanthrophic movements, find most of their disciples and true friends among deists, atheists, secularists, and the many different shades of heterodox thinkers. This is generally realized more or less; but the most pious and silly endeavour to persuade themselves that religion is too spiritual to mix with and bring forth earthly good; and it would seem they imagine that evangelical alliances, Bible and tract societies, class, prayer, and preaching meetings, and certain feelings, views, and forms of expression to be the ultimatum of Christian life, and the sum and substance of the Gospel. These considerations remind us that the Prophet Joseph in a vision beheld that the glory of the moon was in the economy of salvation allotted for the honourable of the earth, while the lesser portion in the scale of exaltation is prepared for sectarian religionists.

The very existence of secular government and private enterprise is a proof that, although society pay their priests well, and profess much religion, the people do not in reality feel that their creeds and ministers tell much either to the glory of God or the elevation of mankind, for while they pay and support these they take the practical good of humanity into their own hands. These sectarian churches do not even come up to the world's standard of appreciation of the great truth—"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein;" for while the labours of the latter indirectly tend to the glory of God and the good of man, the former as churches and priests do not, neither would many like to see the earth and its inhabitants what they would be had these held undivided sway.

There is in man a spirit—the inspiration of the Almighty. He has planted in the soul a thirst for excellence—an irresistible impulse to progress. He moves upon the mind to interrogate nature for her

secrets and to adorn and beautify the earth. In their development the people call authoritatively to their rulers for reform and wrest their liberties, from the hands of tyrants, and God in His infinite wisdom and goodness gives all things a direction for His own glory, and for the exaltation of the children of men. Nevertheless how few there are who of their own free-will are consecrated to the honour of their Maker, Preserver, and Redeemer. How few do their works in the name of the Lord, and practically acknowledge the vast debt which they owe to Him.

The merchant stands simply in the character of a merchant, the artisan acts in the name of himself or of his craft, the man of science reveals his knowledgs as a scientific man, and not as a servant of God; the legislator administers by the voice of the people, or by the right of hereditary descent; kings wield sceptres placed in their hands by invasion and conquest, and sit on thrones established in blood and tears; nobles inherit wealth and lands from warrior fathers, who gained them by sword and rapine. None act in the name of the Lord, none are living wholly consecrated to His glory, among all the kingdoms of the earth, except in that one which He Himself has established in these last days, and even its subjects are only just beginning to travel in that direction. Where is the nation whose lands, cities, railroads, ships, wealth, and science are all laid on the altar of consecration? The great hold lands and possessions by the sanction and gift of human authority, and kings and nobles possess inheritances of blood, but where are they who hold title deeds from the King of the Universe.

Men live as though they were their own creators; or had purchased from the Almighty "the earth and the fulness thereof." Mankind do not consecrate themselves to their Maker and preserver; neither does any one profess that such is the case. The fact is, society is practically atheistic, rulers and subjects, priests and people. Men live to themselves and not to the glory of God.

Brethren—Latter-day Saints, we must consecrate ourselves—our lives, energies, wealth, talents, wives, families, and all that we are or have unto Him who has thrice purchased us—by creation, by preservation, and by the blood of His Only Begotten. Let no one deceive you, neither deceive yourselves in this matter; consecration is the order of a celestial kingdom. He who is not prepared to abide this law, whose soul is not thus enlarged by the Spirit of the Almighty, has need to seek earnestly for wisdom and power from the Holy Ghost, to enable him to be equal to the race set before him, and worthy of the inheritance and exaltation prepared for the sons and daughters of God. Unless he does this, without fear and trembling at the thought of laying himself with his all upon the altar, as an offering unto the Father of Saints, he had better step aside and become a candidate for a lower glory, lest, at beholding the height for which the righteous aim, he become dizzy and fall to a depth far beneath the point from whence he started. The exaltation to the dignity of Kings and Priests of the Most High is too high a pinacle for such to reach.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein," and He will have His Saints to practically acknowledge it. *By consecrating themselves wholly and undividedly to Him is the only way by which they can become heirs of God and joint heirs with Christ.*

HISTORY OF JOSEPH SMITH.

(*Continued from page* 601.)

[August, 1841.]

Saturday, 7th. My youngest brother, Don Carlos Smith, died at his residence in Nauvoo this morning, at twenty minutes past two o'clock, in the 25th year of his age. He was born 25th March, 1816, was one of the first to receive my testimony, and was ordained to the Priesthood when only 14 years of age. The evening after the plates of the Book of Mormon

were shown to the eight witnesses, a meeting was held, when all the witnesses, as also Don Carlos bore testimony to the truth of the latter-day dispensation. He accompanied father to visit grandfather and relatives in St. Lawrence County, New York, in August, 1830. During that mission he convinced Solomon Humphrey, a licentiate of the Baptist order, of the truth of the work. He was one of the 24 Elders who laid the Corner Stones of the Kirtland Temple. In the fall of 1833, he entered the office of Oliver Cowdery to learn the art of printing. On the 30th July, 1835, he married Agnes Coolbrith, in Kirtland, Ohio. On the 15th January, 1836, he was ordained President of the High Priests' Quorum. He took a mission with Wilber Denton in the spring and summer of 1836, in Pennsylvania and New York. On the commencement of the publication of the Elders' Journal in Kirtland, he took the control of the establishment until the office was destroyed by fire in December, 1837, when, in consequence of persecution he moved his family to New Portage. Early in the spring of 1838 he took a mission through the States of Virginia, Pennsylvania, and Ohio, and raised means to assist his father; and immediately after his return he started to Missouri with his family, in company with father and family, and purchased a farm in Daviess County. On the 26th September he started on a mission to the States of Tennessee and Kentucky, to collect means to buy out the claims and property of the mobbers in Daviess County, Missouri. During his absence, his wife and two little children were driven by the mob from his habitation, and she was compelled to carry her children three miles, through snow three inches deep, and wading through Grand River, which was waist deep, during the inclement weather. He returned about the 25th of December, after a very tedious mission, having travelled 1,500 miles, 650 of which were on foot.

I extract the following from his journal—

On the 30th day of September, 1838, I, in company with George A. Smith, Lorenzo Barnes, and Harrison Sagers went on board he *Kansas* (which had one wheel broke); the Missouri river was very low, and full of snags and sand bars. General Samuel Lucas and Moses Wilson, of Jackson County, Colonel Thompson, from Platte Purchase, and many others of the active mobbers were on board, as also General David R. Achison. On touching at De Witt, on 1st October, for wood, we found about seventy of the brethren, with their families, surrounded by an armed mob of upwards of two hundred. The women and children there were much frightened, expecting it was a boat loaded with mobbers. We would have stopped and assisted them, but being unarmed, we thought it best to fulfil our mission. From this onward the "Mormons" were the only subject of conversation, and nothing was heard but the most bitter imprecations againt them. General Wilson related many of his deeds of *noble daring* in the Jackson mob, one of which was the following—"I went, in company with forty others, to the house of Hiram Page, a Mormon, in Jackson County. We got logs and broke in every door and window at the same instant; and pointing our rifles at the family, we told them, we would be God d—d if we didn't shoot every one of them, if Page did not come out. At that, a tall woman made her appearance, with a child in her arms. I told the boys she was too d—d tall. In a moment the boys stripped her, and found it was Page. I told them to give him a d—d good one. We gave him sixty or seventy blows with hickory withes which we had prepared. Then after pulling the roof off the house, we went to the next d—d Mormon's house, and whipped him in like manner. We continued until we whipped ten or fifteen of the God d—d Mormons, and demolished their houses that night. If the Carroll boys would do that way they might conquer; but it is no use to think of driving them without four or five to one. I wish I could stay, I would help drive the d—d Mormons to hell, Old Joe, and all the rest." At this I looked the General sternly in the face, and told him, that he was neither a republican nor a gentleman, but a SAVAGE, without a single principle of honour, or humanity. "If," said I, "the 'Mormons' have broken the law, let it be strictly executed against them; but such anti-republican and unconstitutional acts as these, related by you, are beneath the brutes." We were upon the hurricane deck, and a large company present were listening to the conversation. While I was speaking, Wilson placed his hand upon his pistol, which was belted under the skirt of his coat; but cousin George stood by his side, watching every move of his hand, and would have knocked him into the river instantly, had he attempted to draw a deadly weapon. But General Atchison saved him the trouble, by saying, "I'll be God d—d to hell if Smith ain't right." At this, Wilson left the company crest-fallen. In the course of the conversation Wilson said, that the best plan was

to rush into the Mormon settlements, murder the men, make slaves of the children, take possession of the property, and use the women as they pleased.

A gentleman, present from Baltimore, Maryland, said he never was among such a pack of d—d savages before; he had passed through Far West, and saw nothing among the "Mormons" but good order. Then drawing his pistols, he discharged them, and re-loading said, "If God spares my life till I get out of Upper Missouri, I will never be found associating with such devils again."

Shortly after this we were invited to preach on board. Elder Barnes and I preached. The rest of the way we were treated more civilly; but being deck passengers, and having very little money, we suffered much for food.

We continued our journey together through every species of hardship and fatigue, until the 11th of October, when Elders Barnes and H. Sagers left us at Paducah, after our giving them all the money we had, they starting up the Ohio River, and we to visit the Churches in West Tennessee and Kentucky. Soon after this, Julian Moses gave us a five-franc piece, and bade us farewell.

We soon found that the mob spirit was in Kentucky, as well as in Missouri; we preached in a small Branch of the Church in Calloway County, and staid at the house of sister Selah Parker, which was surrounded in the night by about twenty armed men, led by John McCartney, a Campbellite priest, who had sworn to kill the first "Mormon" Elder who should dare to preach in that place. The family were very much terrified. After trying the doors, the mobbers finally went away. We visited a number of small Branches in Tennessee; the brethren generally arranged to be on hand with their money, or lands for exchange in the spring. Brother Samuel West gave us twenty-eight dollars to help defray our travelling expenses. We also received acts of kindness from others, which will never be forgotten.

About this time our minds were seized with an awful foreboding—horror seemed to have laid his grasp upon us—we lay awake night after night for we could not sleep. Our forebodings increased, and we felt sure that all was not right; yet we continued preaching until the Lord showed as that the Saints would be driven from Missouri. We then started home, and, on arriving at Wyatt's Mills, we were told, that if we preached there it would cost us our lives. We had given out an appointment at the house of Mrs. Foster, a wealthy widow. She also advised us to give it up; but, as she had no fears for herself, her property or family, we concluded to fulfil our appointment. The hour of meeting came, and many attended. George A. preached about an hour: during which time Captain Fitch came in at the head of twelve other mobbers, who had large hickory clubs, and they sat down with their hats on. When George A. took his seat, I arose and addressed them for an hour and a-half, during which time, I told them that I was a patriot—that I was free—that I loved my country—that I loved liberty—that I despised both mobs and mobbers—that no gentleman, or Christian at heart would ever be guilty of such things, or countenance them. Whereupon the mob pulled off their hats, laid down their clubs, and listened with almost breathless attention.

After meeting Mr. Fitch came to us and said that he was ashamed of his conduct, and would never do the like again; that he had been misinformed about us by some religious bigots, and begged of us to forgive him, which we did.

We continued our journey to Columbus, Hickman County, Kentucky, and put up with Captain Robinson, formerly an officer in the army, who treated us very kindly, assuring us that we were welcome to stay at his house until a boat should come, if it were three months. We staid nine days, during which a company of thirteen hundred Cherokee Indians ferried over the river.

We went on board the steamer *Louisville*, and had to pay all our money for a deck passage. About ninety miles from St. Louis our boat got aground, where it lay three days. We had nothing to eat but a little parched corn. We then went on board of a little boat, *The Return*, which landed us in St. Louis the next morning. Here we found Elder Orson Pratt, and learned that Joseph was a prisoner with many others, and that David Patten was killed, and of the sufferings of the Saints, which filled our hearts with sorrow.

The next morning we started on foot for home, at Huntsville, about 200 miles, we stopped at the house of George Lyman to rest. George A.'s feet had now become very sore with walking.

We had not been long in Huntsville before the mob made a rally to use us up, as they said, with the rest of the Smiths; and, at the earnest request of our friends, we thought best to push on, and started about ten at night. The wind was in our faces, the ground slippery, and the night very dark; nevertheless we proceeded on our journey. Travelling twenty-two miles, we came to the Chariton River, which we found frozen over, but the ice too weak to bear us, and the boat on the west side of the river. We went to the next ferry, but finding there was no boat, and knowing that in the next neighbourhood a man's brains were beat out, for being a "Mormon," we return-

ed to the first ferry, and tried by hallooing to raise the ferryman on the opposite side of the river, but were not able to awake him. We were almost benumbed with the cold, and to warm ourselves we commenced scuffling and jumping; we then beat our feet upon the logs and stumps, in order to start a circulation of blood; but at last George A. became so cold and sleepy, that he could not stand it any longer, and lay down. I told him he was freezing to death; I rolled him on the ground, pounding and thumping him; I then cut a stick and said I would thrash him. At this he got up, and undertook to thrash me; this stirred his blood a little, but he soon lay down again. By this time the ferryman came over, and set us across the river, where we warmed ourselves a little, and pursued our journey until about breakfast time, when we stopped at the house of a man, who, we afterwards learned was a leader of the mob at Haun's Mill massacre; and started the next morning without breakfast. Our route lay through a wild prairie, where there was but very little track, and only one house in forty miles. The north-west wind blew fiercely in our faces, and the ground was so slippery that we could scarcely keep our feet, and when the night came on, to add to our perplexity, we lost our way; soon after which, I became so cold that it was with great difficulty I could keep from freezing. We also became extremely thirsty; however, we found a remedy for this by cutting through ice three inches thick with a penknife. While we were drinking, we heard a cowbell; this caused our hearts to leap for joy, and we arose and steered our course towards the sound. We soon entered Tenney's Grove, which sheltered us from the wind, and we felt more comfortable. In a short time we came to the house of Whitford G. Wilson, where we were made welcome and kindly entertained. We laid down to rest about two o'clock in the morning, after having travelled one hundred and ten miles in two days and two nights. After breakfast I set out for Far West, leaving George A. sick, with our hospitable friends. When I arrived on the evening of December 25th, I was fortunate enough to find my family alive, and in tolerable health, which was more than I could have expected, considering the scenes of persecution through which they had passed.

Don Carlos visited us several times while we were in Liberty Jail, and brought our wives to see us, and some money and articles to relieve our necessities. He took charge of father's family in his flight from Missouri, and saw them removed to Quincy, Illinois, for safety.

In June, 1839, he commenced making preparations for printing the *Times and Seasons*. The press and type had been resurrected by Elias Smith, Hyrum Clark, and others, from its grave in Dawson's yard, Far West, where it was buried for safety the night that General Lucas surrounded the City with the mob militia. The form for the a number of the *Elders' Journal* was buried with the ink on it. They were considerably injured by the damp; it was therefore necessary to get them into use as soon as possible, and in order to do this, Don Carlos was under the necessity of cleaning out a cellar through which a spring was constantly flowing, as the only place where he could put up the press. Ebenezer Robinson and wife being sick, threw the entire burden on him.

As a great number of brethren lay sick in the town, on Tuesday, 23rd July, 1839. I told Carlos and George A. to go and visit all the sick, exercise mighty faith, and administer to them in the name of Jesus Christ, commanding the destroyer to depart, and the people to arise and walk; and not leave a single person on the bed between my house and Ebenezer Robinson's, two miles distant; they administered to over sixty persons, many of whom thought they would never sit up again; but they were healed, arose from their beds, and gave glory to God; some of them assisted in visiting and administering to others who were sick.

Working in the damp cellar, and administering to the sick impaired his health so that the first Number of the *Times and Seasons* was not issued until November. He edited thirty-one Numbers.

He was elected Major in the Hancock County Militia, and on the death of Seymour Brunson, Lieutenant-Colonel.

He was elected, on 1st February, 1841, a member of the City Council of Nauvoo, and took the necessary oath on 3rd February, and on the 4th he was elected Brigadier-General of the first Cohort of the Nauvoo Legion.

He was six feet four inches high, was very straight and well made, had light hair, and was very strong and active. His usual weight when in health was 200 lbs. He was universally beloved by the Saints.

He left three daughters, namely, Agnes C., Sophronia C., and Josephine D.

President John Smith was unanimously acknowledged as the President of the Stake in Iowa, David Pettigrew, M. C.

Nickerson, counsellors. Elias Smith was sustained as bishop, also Joseph B. Noble and Joseph Mecham his Counsellors.

A Conference of the Church was held at Zarahemla, and the Branches in Iowa, so far as represented, consisted of 750 members.

Shocks of an earthquake felt at several places in Spain.

Sunday, 8th. A water-spout destroyed twenty houses of Portpatrick, Scotland.

Monday, 9th. The steamboat *Erie* was burned on Lake Erie, 30 miles from Buffalo, and eight from the American shore, 200 persons on board, of whom 175 perished.

The funeral of brother Don Carlos was attended by a vast concourse of friends and relatives; he was buried with military honours.

The Zarahemla Conference appointed George W. Gee, Church Recorder, and was addressed by Elders Taylor and George A. Smith, on building the Temple, and on Temperance.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 27, 1856.

CIRCULATING TRACTS.—In endeavouring to do mankind good, it is the duty of the Saints to make the method of presenting the truth to them as agreeable as possible. We wish this policy applied in the circulation of tracts.

Many pamphlets, no doubt, have been rejected, or, if received, been carelessly laid by, because the outward appearance of them was coarse and uninviting, either from being dirty for want of a cover, or because, if covered, it has been with coarse dingy paper, making the pamphlet unsightly to persons of taste and refinement. To avoid this in future, as far as practicable, we recommend to those who have the charge of circulating the printed word, to cover their tracts with paper of a colour and quality that will not cause them to appear disagreeable to those to whom they are presented. We would also suggest that there be on the outside of the cover a printed invitation to the reader to attend the meetings of the Saints, giving proper information as to the times when and places where such meetings are held; and when not considered too expensive, it would be well to add a catalogue of the principal works of the Church, and information of the places where they can be obtained.

These suggestions, so far as expedient, and any others which may appear applicable to the circumstances and location of the people where the brethren in the ministry are labouring, and that will aid the spread of truth, we should like to see carried out.

The third pamphlet of the new series, entitled *Water Baptism*, is now ready for circulation.

DEPARTURES.—By a letter from Elder John Kay to Elder Thomas Williams, dated Hull, September 7, we learn that President E. T. Benson and himself were to sail the same day from that place, per steamer *Saxonia*, for Hamburg, on their way to Copenhagen, Denmark.

NEWS FROM THE UNITED STATES.—We learn through the *Mormon* that on the 24th of July the greatest part of the wagon companies moved about two miles from the old camping ground, with the expectation of soon continuing their journey. The company over which Elders Willie and Atwood presided had left previous to that date. Elder Martin's company, being the last hand-cart company for this season,

moved out on the 26th, and was expected to leave finally on the 29th. A wagon company was also expecting to start on the 30th.

Elder Arthur P. Welchman, on a mission to New York, arrived at that place August 7. He left Great Salt Lake City April 25. Elder Samuel John Cook, on his way to Europe on a mission, arrived at the same place on the evening of the 13th of August. He left Utah on the 8th of May.

Elder N. H. Felt left New York for Utah, in company with President Franklin D. Richards and his associates from England, on the 8th of August. He came out with Elder J. Taylor on a mission to the eastern states about two years since, and has most of the time been labburing in the *Mormon* Office.

President Richards and company were on the Missouri river, fifteen miles below St. Joseph, August 19. They were all in good health, and anticipated winding up all business and leaving Florence for Utah on the 1st of September.

Mr. A. T. Haun, of Missouri, has been appointed to succeed the Hon. J. L. Heywood as United States Marshal for the Territory of Utah.

Through some unusual combination of favourable circumstances, the *Deseret News* of July 2 found its way to our Office on the 11th instant, being one week later than previous dates. Some extracts from its editorial columns will be found on another page, under the head of "News from Utah." No papers for subscribers, or letters, were received with it.

By the same mail we also received the *Western Standard* of July 26 and August 2. From the latter we have copied a letter from Elder Woodruff to the Editor, dated Great Salt Lake City, July 3, it being three days later than letters per last mail.

THE REPORTER OF THE SPECIAL COUNCIL.—Brother David W. Evans acted as Reporter for the Special Council, the publication of the proceedings of which was concluded in the previous Number of the *Star*. He cannot be considered responsible for slight omissions or errors, as he did not profess to be fully competent for the task, but kindly proffered to do as well as he could, and we are satisfied with his labours.

FOREIGN CORRESPONDENCE.

DESERET.

G. S. L. City, July 3, 1856.

Editor of the *Western Standard*,

I continue my monthly correspondence for your paper.

The weather has been dry and warm since I last wrote to you. We have had two slight showers during the past month. Barley harvesting commenced last Monday, the 23rd, and some wheat in the big field was cut on Saturday last. Much of the crops, however, have suffered materially for the lack of water; by good management and much physical labour the waters of the Big Cottonwood have been brought northward as far as Kanyon Creek by way of the canal, and have been used on the ten and five acre lots, which will help some fields of grain that would have been almost an entire failure. Brother J. Wright reports the wheat crops for three miles around Fort Brigham completely eat up by grasshoppers. The tobacco worms in great numbers, are eating up the potatoe vines, but we manage to kill them, for they soon grow so large they are easily seen. Many fields of wheat look well, and the city gardens promise much, but city kanyon creek is very low.

The arrangements of the committee for the national celebration of the 4th of July, have been made on a large scale. We will have a grand Military review, and the Legion are making preparations accord-

ingly. A copy of the programme has been forwarded to you by the Post Office.

Presidents Young and Kimball have just returned from spending three days on the island examining their stock.

T. D. Brown has been appointed to superintend the working of a canal for bringing the waters of the Weber river to the hot springs, four miles north of this city; the operations to commence immediately.

We hear of a very large emigration for the mines, and it is reported that 25,000 head of stock are on the way by the northern route.

I am happy to be able to inform you that the choice fruits which you sent to your friends in this Territory, have been grafted, and most of them have lived and are growing finely; also some choice fruit mostly apples, were obtained from the East, which are alive and doing well. We consider this a great blessing to our thriving territory.

It is a general time of health, but great scarcity of bread, but we look forward to the coming harvest to relieve the wants of the people.

The Presidency and Twelve with their families are all well.

Yours truly,

W. WOODRUFF.

CHINA.

Hongkong, China,
June 30, 1856.

To Elder E. T. Benson.

Dear Brother — Through the signal blessings of our indulgent and heavenly Father, I arrived safely in Macao on the 18th instant. It is a Portuguese settlement, containing eight Catholic chapels and sixty thousand inhabitants, one thousand six hundred of whom are said to be Portuguese, and the remainder are Chinese.

Owing to the incessant rains which continued for ten days, only clearing up for a few hours to commence anew, I could not make an attempt to plant the Gospel among that people; besides, our vessel being very deep in the water, laid a long way out. A very snug harbour, adjacent to the City, offers a good shelter for shipping of very light draught. A small garrison, containing it is said 300 soldiers, overlooks the entrance.

The City, like all I have seen in Asia, is built at random, only the houses are made of durable granite, which is plentiful in this part of the country.

On the 27th instant I took passage for this place on a steam boat, which occupied seven hours, and in two hours after landing, I procured a passage on the ship *Cæsar*, bound for San Francisco. My fare is sixty dollars for cabin passage; but the common price is one hundred.

Hongkong, the same as Macao, is built upon the side of a mountain and of the same material, only the City is better laid off, yet the streets are very narrow.

This being the seat of government, it contains a goodly number of military men, besides a great many merchants, both English and American.

According to the testimony of men who are acquainted with the place, the morals of the people are very bad; two-thirds of the Chinese women are said to be prostitutes.

The Chinese mode of dress is exclusively adapted for comfort, consisting of pantaloons and a loose jacket, the former being uncommonly wide in the legs. This dress is worn by both sexes precisely the same.

The Tartars are a hardy race, inured to hardships of every kind, and during the rains are clad with a coat made of a grass peculiar to China, which is quite soft and flexible in its nature, and capable of shedding the rain wonderfully. When clad in this, the first and last robe, the peasant looks like a scarecrow for all the world; and although I am not much given to laughter, when I first saw the contrivance I laughed outright, not being able to contain myself at the moment.

The Chinese nobility appear in very costly apparel; crapes and silks are very common among the upper classes; shoes, the soles of which are of light wood, and the uppers of cloth, are generally worn by all.

From what I can discover of the character of the Chinese, I do not believe that much of the blood of Israel is among them. I may be wrong in this estimate.

One good and great characteristic in this people is their ingeniousness in many of the fine arts, such has the making of porcelain, embroidering, carving of wood and stone, and doing many other things too tedious to mention here.

The peasantry are certainly industrious

and indefatigable in the pursuit of a small pittance upon which to subsist. Their manners of address and decorum are much more agreeable than those of the Hindoos, who, as crouching scycophants, will do anything to obtain favour and *pice*.

One great evil, however, both nations are subject to, namely, deceit in trading. I have never found one single man among them faithful to his word—all will take advantage to the greatest extent possible.

The country is in a very unsettled state at present. A great slaughter is reported to have taken place near Nankin. The rebels are slaying and plundering without mercy.

China, like all other nations that fear not God, is destined to be chastised for her wickedness. She is ripe in gross corruptions, and impiety has long held its sway. The grasp of tyrants must be rent asunder, and they made to acknowledge that God has arisen in His might and majesty, to vex the nations that forget Him. My firm belief is that these oriental nations will not receive the Gospel nor succumb to the kingdom of God until they are obliged to do so, when deprived of bread and water by the judgments of God. When the power of the Almighty is manifested in smiting the waters, and bringing all manner of plagues upon them, as He did upon Egypt of old, only more abundantly, then these heathen nations may probably acknowledge the power and omnipotence of Jehovah. Idolatry in every form is practised, not only gods of wood and stone are worshipped, but all the delicacies and indulgencies of "Babylon the Great."

Many mighty revolutions have transpired among the nations since I left my home in the sacred valleys of Utah. Among the events that have taken place is one of no small magnitude—Hindostan has rejected the Gospel of the Son of God. His servants have laboured amidst privations and persecutions, to gather her sons into the fold of Christ, but they would not. I will however admit that it was not preached extensively in the native tongue.

Relative to my passage, thus far I have to say, it has been a very pleasant one indeed. I cannot but acknowledge the signal blessings of God over me, having escaped a Typhoon in which a number of vessels were dismasted, sailing up the China sea. The *Monsoon* on which the Indian and Siam Missionaries came out from San Francisco, has been ashore, the Captain left her, but she has since been saved from total wreck.

Having to contend with the cast iron prejudices of the Captain and crew, I could not plant the good seed so fast as I desired, having first to clear away the rubbish of sectarianism before the good word could take root. I however succeeded in removing many absurd notions entertained by them. I preached privately and publicly to all hands, and left a good supply of tracts with them, which in conjunction with my testimony will, I believe, have the desired effect of reclaiming a few from the thraldrom of darkness that now envelopes them.

Captain Hutton shewed me every respect, and was withal agreeable; but owing to recent experience in carrying hireling priests, who proved contentious and obnoxious, he had a great aversion to hearing anything about religion. I am, however, happy to say, that I removed the obstacle so far as to induce him to investigate our doctrine.

In travelling, I fall in with men of every stripe and colour, and as much as lies in my power, I proclaim the Gospel to all with whom I sojourn and associate, both by land and sea, knowing that it will not do to hide my light under a bushel, but rather to cry aloud of the Gospel of peace and the coming judgments, by which alone I can rid my garments of the blood of all men.

Being about to sail out of harbour, I must now close, praying for the blessings of Israel's God upon all your labours, and that you may accomplish a good work which you will do, and return home in the own due time of the Lord. Amen.

R. SKELTON.

GRASSHOPPERS.—These dreaded insects are again making their appearance (says the *California American*,) in various parts of the country. A gentleman who arrived in town last evening from Shasta, informs us that in Tehama county, a short distance above Bidwell's ranch, the country is literally alive with them, they are as innumerable as the sands of the sea; in color they are perfectly white.

HOME CORRESPONDENCE.

CHELTENHAM CONFERENCE.

15, Townsend Street, Cheltenham, September 4, 1856.

President O. Pratt.

Beloved Brother in the Gospel of Peace —I now embrace a few moments to write to you concerning my feelings, and the work of the Lord in the Cheltenham Conference.

As to myself, I never felt to rejoice so much in the principles of life and salvation as at the present time. I can say with truth and soberness, it is my meat and my drink by day and by night. The more I partake of the principles and blessings of the Gospel, the more I desire to do so; and I find that they emanate from an inexhaustible fountain and that they always bring an additional portion of light from the Great Giver. By the strength which I derive from this source, I am enabled to go forth through my extensive field of labour, and teach both Saints and sinners; and I hope and pray that good will be the result.

Since the first of February we have baptized 65 into the Church, and at this time the prospects are much brighter than they were. Our meetings in Cheltenham are well attended by many enquiring strangers, and we hope ere long to lead some down to the water, as Philip did the eunuch. We are now delivering a series of sermons, and they are well attended.

Prospects throughout the Conference are generally good, and the Saints are increasing in faith and good works. The tithing is improving weekly, although it is not at work enough to suit me; but my faith is good on this matter. We have not established this principle as long as some other Conferences, but we hope after a short time to come up according to our circumstances.

There are as good Saints in this Conference as any I have seen, according to their knowledge; they are willing to do any thing that they are counselled to do by the Priesthood that the Lord has placed over them.

Pastor D. B. Dille is much loved as a man of God. He has the faith and confidence of this people, and their prayers are that he may live to return home with joy and rejoicing, bearing many precious sheaves with him, such as will be pillars in the house of the Lord, to go no more out forever.

My brethren associated with me as Travelling Elders are of the right stamp. Elder H. I. Doremus is one of the fathers in Israel. His counsels are seasoned with the Holy Ghost, and his humility is like that of a child, and I feel that he will be a great blessing to this people. Elders H. Hobbs, F. S. Turner, and J. R. Morgan are young men, but are filled with the principles of "Mormonism." They are ever ready to preach the word, either in the chapels or on the highways, before the rich or the poor, and the Lord is attending their labours with success. During this summer we have been very active in circulating the printed word, such as "*Marriage and Morals in Utah*," and we believe it will be like bread cast upon the water, to be seen after many days. We have of late been blessed with the company, counsels and teachings of Elder E. T. Benson, and he has been to us like a live coal from off the altar, we pray that he may be as great a blessing to every Conference that he visits as he has been to us.

Lest I intrude upon your time and patience, I will close by craving an interest in your faith that the Lord will attend me in all my labours.

With love to yourself, Elders Benson and Little and all associated with you, I remain, your humble brother in the bonds of love.

R. F. Neslen.

MANCHESTER CONFERENCE.

56 Welcomb Street, Hulme, Manchester, September 9, 1856.

President O. Pratt.

Dear Brother—In looking over Number 37 *Star* of the current volume, page 581, I discovered *two errors* in one short paragraph, said to be my words used at the Special Council at Birmingham.

In speaking of the Manchester Conference, I did not use the words "tolerably good," &c., for I consider that the Conference stands number one. If not in the

best condition, it will rank *among the best* in the British Isles.

Our Temple Offering amounting to £260 13s. 4d., has been paid some time since, and £38 9s. 8d. is already in the Office for the P. E. Fund, and by the last of this month another £100 will be deposited there for the same purpose, and I may add *that we are out of debt.*

If the word "tolerably" had been left out, the Conference would have been represented as it really is—in *good condition.*

The other error alluded to is this, I am reported to have said that, "We have three Travelling Elders in that Conference."

It should read, "We have three Travelling Elders in the Pastorate;" which was all that we had at that time, and one of them laboured then and does still in the Preston Conference.

If you will please insert these few lines in the *Star*, or as much as will convey the meaning of them, you will confer a favour on,

Yours obediently,

C. R. DANA.

WALES.

Garden Street, Merthyr,
September 8, 1856.

Beloved President O. Pratt—I take the liberty of writing a few lines to you trusting that you will overlook my imperfections in so doing, because I am not as competent in the English language as I am in the Welsh. Nevertheless I will endeavour to give you a fair statement of the work in my Conference. Everything is moving along well. The Priesthood are united one with another.

The principle of tithing is being taken hold of, and ere long we shall be free from all debt. We hold camp meetings here and there in different districts, which are attended by hundreds. We have had a little opposition in Merthyr this summer from apostates. Their voices have been very high, but they are now very low. One man has composed some kind of a tract against us, but all these things have done more good than harm. Our opposers when they came out the first time, said, that they would upset "Mormonism," but of course they have signally failed.

I am using my influence throughout the Conference, to promote the distribution of tracts in both the English and Welsh languages. We have 2000 of the pamphlet entitled *Marriage and Morals in Utah*, in the English, and 3000 of them in the Welsh language, and it is probable that we shall want more of them in both languages. We shall order all of your tracts for the Conference, and shall dispose of them.

Finally I am determined to carry out the instructions I may receive from President Daniels and his counsellors, for they are good men, and I love them with all my heart. . . . .

May God bless you and all the faithful in the kingdom of God is my desire in the name of Jesus. Amen.

I am yours faithfully in the Gospel of peace.

ABEDNEGO S. WILLIAMS.

NEWS FROM UTAH.

(*From the "Deseret News."*)

PROSPECTS.—In addition to the drought and destruction by insects last season, to the severity of the past winter and consequent heavy loss of stock, and to the destitution we are still suffering, the long continued dry weather, the scant supply of water at command for irrigation, the entire destruction of crops by grasshopers in Cache County, and the like destruction in portions of Box Elder and Utah Counties, the general ravages of tobacco and other worms upon potatoes and corn, and the parching of whole fields of grain before the heads are filled are far from promising a surplus of food for the Saints now here and the thousands already on their way to the mountains.

Strong faith in the wisdom of the providences of the Almighty, great skill, strict obedience to the commandments of the

Lord and the counsels of His servants, the most rigid economy and untiring well-directed industry may enable us to escape starvation until a harvest in 1857. But those who have not the aboved-named essential qualifications, and who do not intend to strive for them, will be apt to have their feelings sorely chafed and their stomachs severely pinched, ere plenty again gladdens our quiet homes.

And until the lapse of at least another year, emigrants and others will fail in their dependence upon Utah for sustenance, and will run great risk of starving unless they bring their supplies with them, and that too not in gold, silver and merchandize with a view to exchange advantageously, but in such an amount of provisions as they may need until August 1857, and for how much longer we are not informed.

GENOA, CARSON COUNTY.--Elder Orson Hyde writes, under date of April 20 and 27, that their winter had been comparatively mild, but they had rather a cool March. Quite a breadth of land had been and was being sown and planted. No rain nor snow at the sink of Mary's river for nearly a year, hence little or no grass there.

Bread-stuff was scarce, and of course would remain so until harvest, except they procured flour from California.

Stock looked well, and grass was good and plenty.

The inhabitants were in the enjoyment of good health and spirits, and Elder Hyde was rapidly recovering from the effects of the severe freeze he got while endeavouring to cross the mountains last winter.

SAN BERNARDINO, CALIFORNIA.—President Charles C. Rich writes June 3, that the general health was good, weather excessively hot, and grass drying. Large herds of cattle were being driven to the mountains, to save them from starvation. The crops throughout the State would probably be light, and in many sections owners are turning their stock into the wheat and barley fields.

They were harvesting their barley, which is quite good, and their large crop of corn looks well, but the wheat does not promise a very abundant yield.

Elder James Graham and John S. Eldridge had lately arrived, *en route* from their Australian mission, and Brother Eldridge expected to soon leave for his home in Utah.

THE "LUCY THOMPSON."

Elder James Thompson, who had charge of the small company of Saints who came by the above ship lately to this port, has handed us an account of the voyage. He speaks of "the captain as a gentleman and sailor, attentive to his duties and kind to all; but he gives a terrible picture of Gentile life on board." Elder T. faced Anti-Mormonism like a man, and had the support and approbation of the right-thinking portion of the passengers on board, for his exposure of the wickedness and prostitution that abounded during the voyage. He says:—

"Before we were long on board we were found to be the most clean in our habits. We kept our berths clean, washing them frequently. The Gentiles were annoyed, as the officers only gave them half allowance of water till they went and did likewise. Towards the end of the voyage the officers seldom visited us, as they considered it unnecessary.

"I now come to what I consider the greatest of all evils on board; the system of berthing the passengers without respect to age or sex: so you form a good idea of the results in many cases. Picture the annoyance to any respectable young female to find herself berthed next to one, if not between two young men, with perhaps not the shadow of a screen or the means to make one. The Saints are seldom obliged to witness what fell to our share of observation, but to all, I would say appreciate the counsel of the authorities of the Church at Liverpool, and come by no ship without their direction, or your eyes may see what your tongues would refuse to utter."

Brother Thompson, with his family, left this city to-day for Pittsburg. His youngest child had been very sick, but was looking better before they left.

VARIETIES.

"I WILL, BY AND BY."—Ah! yes. When will you do it? "By and by" never comes. Why will you not fix upon a day when you will perform your duty? We like men that we can depend upon—who will decide upon a course, or when to do a favour or a duty, and when they have decided, will perform. The longer you put off, the longer you will.

THINGS LOST FOR EVER.—Lost wealth may be restored by industry, the wreck of health regained by temperance, forgotten knowledge restored by study, alienated friendship smoothed into forgetfulness, even forfeited reputation won by penitence and virtue. But who ever again looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from the record of eternity the fearful blot of wasted time?

LOOK UP!

(Selected.)

"Look up!" cried the seaman with nerves like steel,
As skyward his glance he cast,
And beheld his own son grow giddy, and reel
On the point of the tapering mast.
"Look up!" and the bold boy lifted his face,
And banished his brief alarms,
Slid down at once from his perilous place,
And leapt in his father's arms.

Look up! we cry to the sorely oppress'd,
Who seem from all comfort shut,
Ye had better look up to the mountain crest,
Than down to the precipice foot;
The one offers heights ye may hope to gain,
Pure ether, and freedom, and room;
The other bewilders the aching brain
With roughness, and danger, and gloom.

Look up, meek soul, by affliction bent,
Nor daily with dull despair;
Look up, and in faith, to the firmament,
For heaven and mercy are there.
The frail flower droops in the stormy shower
And the shadows of needful night,
But it looks to the sun in the after hour,
And takes full measure of light.

Look up, sad man, by adversity brought
From high unto low estate,
Play not with the bane of corrosive thought,
Nor murmur at chance and fate;
Renew thy hopes, look the world in the face,
For it helps not those who repine;
Press on, and its cheer will amend thy pace,
Succeed, and its homage is thine.

Look up, great crowd, who are foremost set
In the changeful battle of life,
Some days of calm may reward ye yet
For years of allotted strife;
Look up, and beyond, there's a guerdon there
For the humble and pure of heart,
Fruition of joys unalloyed by care,
Of peace that can never depart.

Look up, large spirit, by Heaven inspired,
Thou rare and expansive soul,
Look up with endeavour and zeal untired,
And strive for the loftiest goal;
Advance, and encourage the kindred throng,
Who toil up the slopes behind,
To follow, and hail with triumphant song
The holier regions of mind!

ADDRESSES.—Thomas Whiteley, 27 Lyon Street, Newton, Southampton.
Lorenzo D. Rudd, 18, Dock Street, Leeds.
Elijah E. Holden, Mr. John Hyde's, 8 Mount Street, Spring Gardens, Reading.

Money List, Sep. 5—12, 1856.

John Threlkield	£2	0	0
Jeremiah D. Wilson	5	0	0
Henry Brown (per W. J. Smith)	5	0	0
Peter Q. McComie	8	4	0
Carried forward	£20	4	0
Brought forward	£20	4	0
Josiah Holmes	5	0	0
W. C. Gregg	2	15	0
	£27	19	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XVIII. Saturday, October 4, 1856. Price One Penny.

FULFILMENT OF PROPHECY.

In every age of the world, when men have not been led by the light of revelation, and while their works have been a continual evidence of their folly, they have thought themselves very wise. They have thought themselves very sagacious and far-seeing when the events of the next hour were shrouded in mystery—very pious, good, and diligent in serving the Lord when they were filled with abominations, and led captive at the will of the devil. Probably of no generation is this more completely true than of the present one. The Lord for over a quarter of a century has been sending His Prophets among them who are declaring that communication has been again opened with the heavens, that the people need no longer wander in darkness and uncertainty, for the Lord has restored the light of revelation to men, and sent Prophets and Apostles to lead them, as he did Israel and His Saints in former days. These Prophets and Apostles are preaching the same plan of redemption that was instituted by Christ and his former-day Apostles, and crying to the people, "Repent of your sins and be baptized for their remission, and enter into covenant with the Lord, for the hour of His judgments and the day when calamities shall overwhelm the wicked are come."

The Prophets of this dispensation have not only proclaimed that calamities would come, but have as plainly declared what they will be, and how they will come, as did ancient Prophets of the many important events that happened to Israel, and as Christ did of the destruction of Jerusalem, the dispersion of the Jews, and their long oppression among Gentile nations. Further, many of these events have been in progress of fulfilment for years, and yet this generation will not see nor understand, for they prefer to walk in darkness, and follow the conceptions of their own vain imaginations.

As a forcible illustration of these remarks, we will here introduce some extracts from the editorial columns of the *New York Herald*, of August 26, on the present political affairs of the United States, and compare them with a prophecy of Joseph Smith's, delivered nearly twenty-four years ago.

The *Herald*, under the heading, "Civil war in Kansas," says—

"Civil war exists in Kansas. The fact can no longer be disputed. It is not a mere border feud among hostile squatters, land speculators, abolitionists and border ruffians, but it is civil war—a war not for the enforcement of the popular sovereignty doctrine of the Kansas-Nebraska bill against a horde of lawless marauders, but a war for the establishment of slavery in Kansas, or its expulsion from Kansas by force of arms. . . .

"The belligerents are arrayed against each other, fight each other, and treat for the exchange of prisoners, according to the usages of a regular war; as, for ex-

ample, between the Allies and the Russians.

"On the one side are the free State settlers, who, upon the strength of late colonial reinforcements, have thought it expedient to assume the offensive in attacking and dismantling certain block house fortifications of the pro-slavery party. The plea for this course of action is, that the border ruffians have been establishing a cordon of military posts and depôts round about and through the Territory, with Missouri as their base of operations; and that all these preparations have been made in view of a simultaneous assault for the extermination or expulsion of the free State settlers at a single well-directed blow. In this view, in a strictly military examination of the case, it must be admitted that the course adopted by the free State party was the only course consistent with safety. To hesitate was to court destruction, while to break the lines of the enemy, and to throw their plans into confusion, was a process by which at least time could be gained for more regular and systematic operations of defence.

"Thus, then, stands the case. The pro-slavery Kansas party have been anticipated and attacked and defeated at several of their military positions before they were ready to strike all together. They have fallen back, accordingly, upon their base of operations in Missouri, and are actively employed in collecting reinforcements and supplies for a more formidable invasion of the disputed battle-ground. When we next hear of their taking the field, it will most probably be with the intelligence of a movement of a well-appointed army of four or five thousand men. In the meantime it is not likely that the other side will be idle, but they, too, will be reinforced by perhaps several thousand men from the North and North-west, so that when these hostile forces again come together in the field, the chivalry, the feelings, and the State pride of half-a-dozen or more Northern States, and of as many Southern States, will be involved in the collision.

"A battle, or several battles, thus organized and thus fought, however decisive the immediate issue, will be but the signal for more extended operations on both sides. The contagion of the war will be carried like an epidemic, and more rapidly, into the neighbouring States, North and South; and if not arrested by some healing compromise, the flames of civil strife will spread from Kansas across the Mississippi and across the Alleghanies to the Atlantic coast, until the two sections stand in the armed and deadly array against each other of the cut-throat houses of York and Lancaster. And herein, visibly and palpably before us, lies the danger to the Union."

* * * * * * *

"Now, in reply to all this, while we concede that the destruction of this Union by suicide is not an impossible thing, we begin to think that our croakers and alarmist are looking in the wrong direction for the fatal blow. It has very often happened, in the history of nations, that there has been a public presentiment of a great impending national calamity; but the calamity itself has just as frequently taken the prophets by surprise, in its unexpected shape, and from the uncalculated circumstances through which it had fallen upon them. Thus, the people of France and all Europe apprehended a revolution with the death of Louis Philippe; but it came upon them at the very time it was supposed that Louis Philippe was most firmly seated upon his throne. Again, in 1851 it was expected that in 1852 there would be another French revolution and a red republican triumph; but the *coup d'etat* of Louis Napoleon anticipated the event, and provided a totally different entertainment for the champions of '*Liberte, Egalite, Fraternite.*' So in numerous examples, while politicians have had the sagacity to foresee an impending national catastrophe or revolution, have they failed to guess the shape in which it finally came, and the direct agencies which worked it out.

"So with the question of the dissolution of the American Union. There may be danger; the evil may be impending; but if it does come, it will not be through a Northern President or a Northern Congress at Washington; but it will result from a civil war like that which now exists in Kansas. There is 'leaven enough,' even in this Kansas war, to 'leaven the whole lump,' from the Mississippi to the Atlantic, with the leaven of intestine strife and disruption; and unless the peacemakers in Congress and the sovereign voice of an offended people shall interpose at once for peace, reconcilliation and concord, this Kansas war may be ag-

gravated into a general fratricidal war between the North and the South. This would at once break up the Union, and after such a collapse the restoration of the fragments again under one common government would be utterly impossible, save through the conquering arm of some military chieftain, and the cohesive appliances of a military despotism."

We presume that Mr. Bennett, of the *Herald*, considers that he has made a wonderful discovery—that he has discerned the probable solution of the present political difficulties of the United States, and that he is blessed with an unusual degree of political foresight. We feel no disposition to depreciate his sagacity and discrimination, when viewed in the light of mere wordly wisdom, but without considering that any credit is due to him for candour and justice in the matter; we would say, he has added his testimony to that of thousands of Latter-day Saints, that Joseph Smith had more political sagacity twenty-four years ago than all the politicians of the United States. If Mr. Bennett, and many other gentlemen of his profession, do not wish to accumulate a mass of unwilling testimony that Joseph Smith was a true Prophet, we would recommend them to stop their printing presses, and vacate their editorial chairs, in order to avoid publishing certain important events which will transpire in that country and throughout the world, which were foretold by Mr. Smith, in a prophecy given December 25, 1832, which reads as follows—

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

Here, Mr. Smith has not only foretold what is transpiring at present in the United States, but says, they are only the incipient stages of still greater and more general calamities. "The Southern States shall be divided against the Northern States." This is now virtually taking place, but will this be the only calamity? No; "the Southern States will call on the nation of Great Britain to assist them. "And they shall also call upon other nations, in order to defend themselves against other nations," and in this way the world is to become involved in a general war.

As small things often indicate great future events, we here introduce an extract from the *Richmond Whig*, published in the State of Virginia, "The time is not so remote, but that it lingers in the memory and traditions of our people, when England was familiarly and endearingly spoken of as *home*. If the worst come to the worst—and we cannot find peace, justice, or safety with our Yankee *brethren—that time may come again!*" Now, Mr. Bennett, with all your political sagacity, and you worldly-wise statesmen of the United States, with all your cant about the "manifest destiny" of the great American Republic have you ever imagined, unless you have borrowed the idea from the Prophet, that the final solution of this "manifest destiny" lay through such scenes of general calamity and ruin. But this general war is to be, as it were, only the beginning, for "after many days, slaves shall rise up against their masters," and those slaves are to be marshalled and

disciplined for war. Who will discipline them, the Lord has not seen fit to reveal; but if Mr. Bennett should live long enough, and follow his present profession, he will probably publish the "interesting news," and editors and statesmen will be giving to the world some further specimens of their "political acumen," and probably with great self-satisfation, consider that they are also among the prophets. But even then the cup of calamity will not be full, for the Prophet declares, "That the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation."

The Book of Mormon informs us that these "remnants" are the aborigines of the American Continent. When Jesus Christ appeared among their ancestors, after his resurrection, he delivered the following prophecy, recorded in the Book of Nephi Chapter ix.—"And I say unto you, that if the Gentiles do not repent, after the blessings which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. . . . I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people."

We leave it for those who are well informed with regard to the late rapid increase of difficulties and wars with the Indians in the territory of the United States, whether there are indications or not that these prophecies of our Saviour, and of his Prophet Joseph Smith are likely to be fulfilled. The stern reality will come sooner or later, and then the problem—whether the prophecy of Mr. Smith, with regard to it, is true or not—will be no more difficult of solution than the one is now concerning civil war existing in Kansas.

"And thus," that is, with the cloud of universal war spread over the nations, with the fleets of the world contending with each other for the mastery of the seas, and the land turned into an universal slaughter-yard, where armies will disappear only to be succeeded by others with the same destiny before them, with slaves warring against their masters, and the remnants vexing the Gentiles "with a sore vexation," "shall the earth be made desolate with famine, and plague, and earthquakes, and the thunder of Heaven and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and the chastening hand of an Almighty God until"—what? "*until the consumption decreed hath made a full end of all nations.*" This is the final solution of the question of what is the "manifest destiny" of not only the United States, but of Great Britain, France, and every other nation, who, like them, are filled with whoredoms and abominations, and who turn a deaf ear to the Gospel of salvation, persecute the Saints of the Most High, and assent to the shedding of innocent blood. The reason which the God of Heaven has given for thus pouring out His wrath upon the nations is, "*That the cry of the Saints and of the blood of the Saints shall cease to come up in the ears of the Lord of Sabbaoth from the earth to be avenged of their enemies.*"

The decree has gone forth from the Lord of Hosts, it is recorded in the archives of Heaven, and Gods, angels, and men are witnesses to it, and the time draws near, when those who hear it with a sneer, and treat it as a thing of nought, will, in desolation and mourning, witness its literal fulfilment. Ye editors, who with the pen of calumny pervert and turn into ridicule the principles of salvation, and treat the Lord's Prophets with contempt, and propagate all manner of lies concerning His people, we mean you. Ye magistrates, statesmen, and people who turn a deaf ear to the cries of the Saints for the redress of their wrongs, for the restitution of their rights, privileges, and property, and for the punishment of the fiends who have sent to untimely graves, their fathers, mothers, and children, we mean you; and it is against you that the cry of their blood ascends to heaven for vengeance, and the time is at hand when the Lord Himself will plead their cause, and you from the depths of misery and woe, will supplicate for a little of that mercy which you have refused His people.

This is an interesting subject, and might be pursued at some length, but we only designed to say sufficient to warn all men,

that the Lord is honouring, and will continue to honour the words of His Prophets, that men may be left without excuse when the judgments of the Almighty which we know are at hand shall overtake them.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 617.)

[August, 1841.]

Tuesday, 10th. I spent the day in Council with B. Young, H. C. Kimball, J. Taylor, O. Pratt, and Geo. A. Smith, and appointed a Special Conference for the 16th instant, and directed them to send missionaries to New Orleans; Charleston, South Carolina; Salem, Massachusetts; Baltimore, Maryland; and Washington, District of Columbia; and also requested the Twelve to take the burthen of the business of the Church in Nauvoo, and especially as pertaining to the selling of Church lands.

The department of English literature and mathematics, of the University of the City of Nauvoo, is in operation under the tuition of Professor Orson Pratt.

GENERAL ORDERS,

Head Quarters, Nauvoo Legion,
City of Nauvoo, Aug. 10, 1841.

It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier-General Don Carlos Smith—he fell, but not in battle—he perished, but not by the weapons of war—at his burial you paid him honour, but he is gathered to his fathers to receive greater honour.

In consequence of this afflictive dispensation of Divine Providence, the commissioned officers of the staff and line will wear crape on the left arm for thirty days. The commissioned officers of the 2nd Cohort will convene at General Smith's office, on Saturday, the 4th day of September, at 10 o'clock, a.m., for the purpose of electing a Brigadier-General, at which time and place the court of appeals will sit.

The Legion will assemble at the usual place of rendezvous, in the City of Nauvoo, on Saturday, the 11th day of September, at 10 o'clock a.m., for the purpose of general parade. The militia officers of the County of Hancock, Illinois; and the County of Lee, Iowa, are respectfully invited to attend. The Adjutants of Regiments will form their respective Regiments at 9 o'clock and at 10 o'clock; the Adjutant of the Legion will form the line by Regiments, and not by Companies as heretofore. A Special Court Martial will convene at the usual place, on Saturday, the 28th day of August, at 10 o'clock, a.m., for the transaction of business.

JOSEPH SMITH, Lieutenant-General.

A shower of meteoric stones fell at Iwan in Hungary.

Letters from various parts of England and Scotland show that numbers are daily added to the Church; while shipwrecks, floods, houses and workshops falling, great and destructive fires, sudden deaths, banks breaking, men's hearts failing them for fear, because no man buyeth their merchandize, shopkeepers and manufacturers failing, and many accidents on the railways, betoken the coming of the Son of Man.

Thursday, 12th. A considerable number of the Sac and Fox Indians have been for several days encamped in the neighbourhood of Montrose. The ferryman this morning brought over a great number on the ferry-boat and two flat-boats for the purpose of visiting me. The military band and a detachment of Invincibles were on shore ready to receive and escort them to the grove, but they refused to come on shore until I went down. I accordingly went down, and met "Keokuk," "Kis-ku-kosh," "Appenoose," and about 100 chiefs and braves of those tribes, with their families, at the landing, introduced my brother Hyrum to them; and after the usual salutations, conducted them to the meeting ground in the grove, and instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the Book of Mormon; and advised them to cease killing each other and warring with other tribes, and keep peace with the whites; which was interpreted to them.

"Keokuk" replied he had a Book of Mormon at his wick-a-up, which I had given him some years before. "I believe," said

he, "you are a great and good man; I look rough, but I also am a son of the Great Spirit. I've heard your advice—we intend to quit fighting, and follow the good talk you have given us."

After the conversation they were feasted on the green with good food, dainties, and melons by the brethren; and they entertained the spectators with a specimen of their dancing.

Saturday, 14th. Sir J. M. Brunel, the engineer, with fifty ladies and gentlemen, made the first passage under the river Thames, England.

Sunday, 15th. My infant son, Don Carlos, died, aged 14 months, 2 days.

Conference met in Zarahemla, and were addressed by Elders B. Young and George Miller, on building the Temple in Nauvoo.

Monday, 16th. Elder Willard Richards arrived at Nauvoo this morning.

Ebenezer Robinson succeeded brother Don Carlos as editor of the "Times and Seasons," with Elder Robert B. Thompson.

At a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in the City of Nauvoo, August 16, 1841, Elder Brigham Young was unanimously appointed to preside over the Conference, and Elias Smith and Lorenzo Barnes were appointed Clerks.

Singing by the Choir; Conference opened by prayer, by the President.

The object of the Conference was then presented by the President, who stated that President Joseph Smith (who was then absent on account of the death of his child) had called a Special Conference to transact certain items of business necessary to be done previous to the October Conference—such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practised upon them by unprincipled speculators, &c., and he hoped that no one could view him and his brethren as aspiring, because they had come forward to take part in the proceedings before them, for he could assure the brethren that nothing could be further from his wishes, and those of his Quorum, than to interfere with Church affairs at Zion and her Stakes; for he had been in the vineyard so long, he had become attached to foreign missions, and nothing could induce him to retire therefrom and attend the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God; to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded, Amen.

A list of names of the Elders and Cities were read by the President, and a few were selected by nomination, and designated as follows—Voted that Elders Henry G. Sherwood go to New Orleans; A. O. Smoot to Charlston, South Carolina; Erastus Snow and B. Winchester to Salem, Massachusetts; John Murdock to Baltimore, Maryland; and Samuel James to Washington, D. C.

On Motion of Vinson Knight, seconded by Samuel Bent, Resolved: That the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to Conference, with a view of expediting the business of the day.

The situation of the poor of Nauvoo City was then presented by Bishops Knight and Miller, and a collection taken for their benefit.

After singing, Conference adjourned until 2 o'clock p.m.

All of the Twelve present at the Conference went and visited President Joseph Smith to comfort him in his affliction.

Conference assembled at 2 p.m., and was addressed by Elders Lorenzo Barnes and Henry G. Sherwood, concerning the spread of the Gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving, proceeded to state to the Conference at considerable length, the object of their present meeting, and, in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victorious to the nations, and as they had been faithful, and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating.

Moved, seconded, and carried, That the Conference approve of the instructions of President Smith in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office.

Moved, seconded, and carried unanimously, That every individual who shall hereafter be found trying to influence any emigrants belonging to the Church, either to buy of them (except provisions) or sell to them (excepting the Church agents), shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the Church.

President Rigdon then made some appropriate remarks on speculation.

Moved, That the Conference accept the doings of the Twelve, in designating certain individuals to certain cities, &c.; when President Joseph Smith remarked that the Conference had already sanctioned the doings of the Twelve; and it belonged to their office to transact such business, with the approbation of the First Presidency; and he would then state what cities should now be built up—viz., Nauvoo, Zarahemla, Warren, Nashville, and Ramus.

Resolved, That this Conference adjourn to the General Conference in October next.

Closed with prayer by President Young.

BRIGHAM YOUNG, President.

ELIAS SMITH, LORENZO BARNES, } Clerks.

Thursday, 19th. Elders Young, Kimball, and Richards went to Warsaw, and examined the town plat of Warren, which is situated about a mile south of the village of Warsaw, and made some arrangements with the proprietors for building up the place.

The plat designed for the City of Warren is the school section, No. 16, and opposite the first permanent and good landing place on the Mississippi River below the falls; which is about two miles below the Warsaw landing, which is filling up with sand bars.

The brethren returned about eleven, p.m., quite exhausted.

Sunday, 22nd. I preached at the stand, on wars and desolations that await the nations.

Wednesday, 25th. I received the following letter—

Fair Haven, 24th July 1841.

Rev. Joseph Smith.

Dear Sir—I have this moment received a letter from Dr. Galland, dated yesterday, at New York, in which he states his intention of leaving for the west.

It certainly was my expectation that I should again see him before his departure, and be able to make some arrangement with him respecting the interest due to myself, Mr. Tuttle, and Mr. Gillet. In this I am disappointed, and considering that a proposition for effecting this object emanated from your brother Hyrum and the Doctor, to which no allusion has since been made by them or anybody else, I and Mr. Tuttle think that we have much reason to be dissatisfied at this silence and apparent neglect.

Now, all the transactions relating to Nauvoo have by me and my friends been entered into in the most perfect good faith, and will continue to be conducted upon the most honourable principles.

Permit me to ask whether this is a proper return for the confidence we have bestowed, and for the indulgence we have extended?

If you have not already requested your brother Hyrum to call on me when he arrives east, will you write him immediately, and say that it is my urgent wish?

Relative to the Ivins note the Dr. has written me, and referred to Mr. William Smith at New Egypt, on whom I shall call next week.

Your obedient servant,

HORACE R. HOTCHKISS.

And wrote the following answer.

Nauvoo, August 25, 1841.

To Horace R. Hotchkiss, Esq., New Haven, Connecticut—

Dear Sir—Yours of the 24th ultimo came to hand this day, the contents of which I duly appreciate. I presume you are well aware of the difficulties that occurred before, and at the execution of the writings in regard to the landed transaction between us, touching the annual payment of interest: if you have forgotten, I will here remind you, you verbally agreed on our refusal and hesitancy to execute the notes for the payment for the land, that you would not exact the payment of the interest that would accrue on them under five years, and that you would not coerce the payment even then; to all this you pledged your honour; and upon an after arrangement you verbally agreed to take land in some one of the Atlantic States, that would yield six per cent. interest (to you) both for the principal and interest, and in view of that matter I delegated my brother Hyrum and Doctor Isaac Galland to go East and negociate for lands with our friends, and pay you off for the whole purchase that we made of you; but upon an interview with you, they learned that you were unwilling to enter into an arrangement according to the powers that I had delegated to them; that you would not receive any of the principal at all, but the interest alone, which we never considered ourselves in *honour* or in *justice* bound to pay under the expiration of five years. *I presume you are no stranger* to the part of the city plat we bought of you being a *deathly sickly hole*, and that we have not been able in consequence, to realize any valuable consideration from it, although we have been keeping up appearances, and holding out inducements to encourage immigration, that we scarcely think justifiable in consequence of the mortality that almost invariably awaits those who come from far distant parts (and that with a view to enable us to meet our engagements), and now to be

goaded by you, for a breach of good faith, and neglect, and dishonourable conduct, seems to me to be almost beyond endurance.

You are aware, that we came from Missouri destitute of everything but physical force, had nothing but our energies and perseverance to rely upon to meet the payment of the extortionate sum, that you exacted for the land we had of you. Have you no feelings of commiseration? Or is it your design to crush us with a ponderous load before we are able to walk? Or can you better dispose of the property than we are doing for your interest? If so, to the alternative.

I therefore propose, in order to avoid the perplexity and annoyance that has hitherto attended the transaction, that you come and take the premises, and make the best you can of it, or stand off and give us an opportunity that we may manage the concern, and enable ourselves by the management thereof to meet our engagements, as was originally contemplated.

We have taken a city plat at Warsaw (at the head of navigation for vessels of heavy tonnage) on the most advantageous terms; the proprietors waiting upon us for the payment of the plat, until we can realize the money from the sales, leaving to ourselves a large and liberal net profit. We have been making every exertion, and used all the means at our command to lay a foundation that will now begin to enable us to meet our pecuniary engagements, and no doubt in our minds to the entire satisfaction of all those concerned, if they will but exercise a small degree of patience, and stay a resort to coercive measures which would kill us in the germ, even before we can (by reason of the season) begin to bud and blossom, in order to bring forth a plentiful yield of fruit.

I am, with considerations of high respect,

Your obedient servant,

JOSEPH SMITH.

The Hotchkiss purchase, to which the foregoing letters relate, includes all the land lying north of the White purchase to the river, and thence on the river south, including the best steam boat landing, but is the most sickly part of Nauvoo.

Elder Oliver Granger died at Kirtland, Lake County, Ohio, aged 49 years. He was the son of Pierce and Clarissa Granger, born in the town of Phelps, Ontario County, New York, 7th February, 1794; received a common school education, was two years a member of the Methodist Church, and was a licensed exhorter. On the 8th September, 1813, he married Lydia Dibble; in the year 1827, he in a great measure lost his sight by cold and exposure; he was Sheriff of Ontario County, and Colonel of the Militia. He received the Gospel on reading the Book of Mormon, which he providentially obtained, and was baptized at Sodus, Wayne County, and ordained an Elder by Brigham and Joseph Young, they being the first Elders he saw, and immediately devoted his time to preaching and warning the people.

In the year 1833 he moved to Kirtland, and then took a mission to the east with Elder Samuel Newcomb; returned and was ordained a High Priest; took another mission in the spring of 1836 to New York with John P. Green; and after his return built up a Branch at Huntsburg, Geauga County, Ohio; also a Branch at Perry Richland County, where he baptized Bradley Wilson, with his seven sons and their wives. When the Church left Kirtland, he was appointed to settle the Church business.

In June, 1838, he went to Far West, and returned in August of same year; in October he again started, taking his family; he went 70 miles into Missouri, and was driven back by the mob; in the spring of 1839 he went to Nauvoo. In 1840 removed to Kirtland with his family, where he remained until his death.

He was a man of good business qualifications, but had been for many years nearly blind. His funeral was attended by a vast concourse of people from the neighbouring towns, although there were but few Saints in the country.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 4, 1856.

THE WHISPERINGS OF THE SPIRIT.—There are times and seasons, action and reaction, seed time and harvest; seasons of prosperity, and seasons of adversity; times

of trial, labour, and tribulation; days of reward and blessing; fair winds and foul; calm and storm; tides both ebbing and flowing. This holds good in the economy of nature: in the lives of individuals; in the history of nations; in the general providences of God, and in His special dealings with His people.

Every man can find an illustration of this in his own experience. He has his favourable opportunities: if he courageously, hopefully, and zealously receives his day of visitation, and instead of throwing away his advantages, makes a good use of them, his success will then be certain and his reward sure. At other times he may labour and toil, and all to no purpose: if he throw away the glorious day of opportunity, his life will be sacrificed to disappointment, his hopes wrecked, his mind embittered, and he will die cursing both God and man.

If the mariner puts out to sea in storms, and foul winds; if he directs his bark among the shoals and quicksands, he is almost certain to find a watery grave for his crew, as well as himself; and his ship will be dashed to pieces by the war of elements, on that dangerous coast which he has so madly approached: so it is with him who will go in opposition to the whisperings of the Spirit, and the providences of the Almighty.

Men oftener watch for times and seasons to do evil, than to do good, the predominant feeling frequently is to build up to themselves even upon the ruin of others, and make the distress of mankind tell to their own sordid interest. The glorious opportunities are then thrown away, and instead of being a blessing are in reality a curse. Thus the labours of such tend to the destruction of their own souls, and of others also. But the spirit of the Gospel is salvation; and it becomes the calling of Saints to bide their time to do good, and to bless and benefit their fellow man. They should seek for the weak points in the enemies' strongholds, and bring their battering rams to bear most mightily upon such works. To do this, times and seasons must be watched; the workings of the Spirit must be felt for, and followed wherever it leads, and the attack will then be in the right direction, and at the right time. The great desire of the Saints, and more especially the Priesthood, ought ever to be, to know how and where God is working, and at what particular time.

With attention the most intense, they should seek to discern the movings of the Holy Ghost upon the minds of the Apostles and Presidency, so that all the members and officers of the Kingdom of God might be co-workers with Him at the same time and in the same direction. If they do this, when the word comes through the proper channel, all will be prepared for a simultaneous and energetic movement, and abundant success will crown their efforts.

The Spirit will not only move upon the Presidency to indicate the times and seasons and the direction, which it is the will of God should be taken, but it will also rest upon all the faithful who are waiting to labour where He shall direct, and their hearts will be inspired with the same things, and their footsteps led in the same paths.

Let the Saints listen to the whisperings of the Holy Ghost, and, manfully with one accord, thrust in their sickles and reap down the field in which God, by its suggestions to them, as well as by the voice of His Apostles and Prophets, shall call them to labour; and a rich harvest will thereby be gathered into the garners of the Lord.

There is not always the same work to be done. Sometimes one part of the kingdom can be built up more effectually, at others another part can progress with greater rapidity, and tell most to the success of the Gospel and to the salvation of the world. There are seasons of preaching, for the conversion of the honest, and there are others for the gathering together of the Saints; while there are times when the Spirit moves more directly for the building up of Zion at home in the Valleys of the Mountains. Those who will mark the signs of the times, and seek for the inspiration and will of

God, will always be working in the right place, and to the accomplishment of the greatest amount of good; while those who pay no attention to these, nor to the intimations of the still small voice of the Lord will find their efforts fruitless, and reap failure as their reward.

The Spirit whispers that now is the time for the preaching of the Gospel, for the distribution of tracts, and for the stirring up of the honest with loud proclamations of the great work of the last days. Let every Elder, Priest, Teacher, Deacon, and Saint be up and doing; let them reap with mighty arms; let the sound go throughout the length and breadth of the British Isles, to wake those who would do good, from their slumbers of darkness and error, and to warn the wicked of the impending judgments of an offended God and of the coming of the Son of Man.

If the Saints will put on the garments of salvation, and if every Elder, and Member of the Priesthood, will rise up in the dignity of their holy callings; if old and young, brethren and sisters, will sound the Gospel notes, bear their testimonies in the ears of all within their reach, flood the country with the printed word and call down power from on high by mighty faith and good works, we feel to predict such an increase of souls to the Church in Britain as was never yet known—a mighty work that shall cause the Saints to shout for joy, and the enemy of man and the wicked to quake at the success of the kingdom of our God.

THE UTAH MAIL.—The Utah Mail has just arrived, containing news up to the 1st of August, but too late for any further notice in this number.

CONSEQUENCES OF TRANSGRESSION.

(*From the "Western Standard."*)

Among the many truths brought to light by the revelation of the Gospel of Jesus Christ one has been clearly proven in these days, that the man who practises iniquity cannot long retain a standing in the Church of God. Men may obtain light and intelligence—may have the heavens opened to their view and enjoy the visions of eternity—may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God, yet after having witnessed and been the participants in all these blessings, if they pursue a course of wickedness, they will sooner or later fall into such darkness that truth and its accompanying blessings will no longer have any attractions for them, and they will be ready to forsake the Church of God which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propagating truth among mankind should afterwards become so embittered against it; and they are ready to believe because there are dissenters from the Mormons, a people who make great pretensions to knowledge relative to the truth of their system, that it must be a system of delusion and fraud, and that these dissenters are dupes who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep His commandments; and it is but reasonable to suppose that if he could fall by indulging in sin, man also by taking a similar course must be visited by similar consequences. The antagonism he manifests against the work

of God is the same feeling that those who follow in his steps will have in a less degree towards that work whenever it is established upon the earth. This spirit of antagonism and persecution is a peculiarity that will always attend the Church of God in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who themselves have been partakers of the blessings following obedience to the commandments of God, but who have taken a course to forfeit them through their transgressions. The light within them has become darkness, and how great is that darkness!

The loss of the Spirit of the Lord and a relapse into darkness, are the inevitable consequences of a departure from or violation of the laws of God; and so long as men are fallible and give way to temptation, so long will there be those who will be found fighting against the Lord and against His work and His servants. Because there are dissenters from the Mormons is no evidence, then, that they are dupes, or that their system is an imposition, for were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgress—that it was not of God, as He could not, and be consistent, look upon sin with any degree of allowance.

THE PLAN PROPOSED BY THE LORD.

(*From the Western Standard.*)

The Lord's ways are not as man's and His mode of doing business is very diverse from that generally adopted by man. The Lord would elevate, improve, and happify man, if he would listen to His teachings and follow His counsel; but this is something that man, in too many instances, does not wish to do. The Lord has made plain the plan by which man may attain unto boundless honour, exhaustless riches and never-failing happiness, yet man cannot see the wisdom of it, he cannot conceive that it can be relied upon; he arrogates to himself knowledge, and because he imagines that his knowledge is complete, he fails to discover any wisdom or certainty in the plan the Lord has advanced, and considers it unworthy of his adoption.

We do the Creator of this glorious universe, of which this world of ours forms a part, an injustice when we imagine that He has given laws to these ponderous systems by obedience to which they move through space in order and harmony, bespeaking in wondrous power the might and wisdom of their framer, and has left man, the image of Himself, the most noble of His creations, in a state of trial and temptation without the knowledge necessary to enable him to move in his appointed sphere in harmony—without placing within his reach the law or the plan by obedience to which he may obtain all the felicity and happiness he is capable of enjoying.

God has, at sundry times and in divers manners, made known these laws unto man, and has set forth in unmistakeable language the results that should follow obedience thereunto. He has declared that peace, happiness, honour, exaltation and everything desirable for the gratification of all man's lawful desires, should be bestowed upon those who kept these laws; and these blessings should not only be enjoyed while man was on the earth, clothed with mortality, but were to be the eternal consequences of obedience. He has declared these things by His own voice, by the voice of His Son, by the voice of His servants, and by the never silent voice of His Spirit, and has confirmed them by covenants and oaths, and yet mankind will not believe or place reliance in what He has said, or in the plan He has proposed. If we did not see it continually before our eyes, it would be incredible, that men would be so heedless, and place such little reliance upon a plan that promises so much.

Men eagerly pursue happiness, they profess a great desire for peace, they will endure all manner of afflictions to obtain riches, while it is continually evident to

them that, obtained according to their plan, these things are transitory, and cannot be enjoyed for any length of time. But though their experience is continually pointing out to them the fallacy of the plan they adopt, they manifest no desire to adopt a better one, or to seek to know wherein theirs differs from that prescribed by the Almighty.

Jesus at one time, in speaking to his disciples in relation to riches, and the blessings attendant upon its enjoyment, gave them the plan by which they might obtain them in abundance, and upon a correct principle; he says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." At the present time, however, mankind have reversed this, and the plan they now adopt is to seek the riches first, and it once obtained, the kingdom of God and His righteousness may be attended to afterwards. Jesus, doubtless, perfectly understood the principle by which riches and its concomitants might be legitimately obtained and enjoyed, and throughout the whole of his teachings, as they have been handed down to us, it is apparent that he enforced upon the people the necessity of their seeking the interests of the kingdom of God, of being obedient and submissive to Him, as matters of primary importance without which they could not enjoy these blessings to any extent, or for any length of time.

As it has been with mankind in pursuing riches, so it has been with other blessings; they have reversed the plan proposed by the Lord. The love of self has predominated; and they have allowed it to prevail in them to such an extent that it has blinded their eyes to their true interests. They have, in their anxiety to grasp a shadow, like the fable of the dog and the meat, let the opportunity to obtain and secure the reality slip by. Their shortsightedness is extraordinary. They have operated with the elements of wealth and happiness which have been placed within their reach as though they were the controlling power, and the only beings whose will ought to be consulted. They have scarcely realized that the earth and the fulness thereof, the heavens and all their glory, are the Lord's, and that they are His to bestow or withhold. Hence, they have not obtained these blessings upon correct principles, and they have failed to accomplish what they would accomplish were they obtained legitimately.

Do mankind desire peace, happiness, honour, exaltation, riches, and every blessing that heart can conceive of? If they do, let them consult the interests of the Lord, our Father in the heavens, the Creator of all things; let them make His will their will, His wishes their wishes; let them make it their delight to obey His laws, to reverence His precepts, to aid in bringing to pass His purposes; and if they will do this, identifying themselves and all that they have with His kingdom, they will most assuredly secure to themselves all these blessings in perpetuity, and instead of the earth being a pandemonium, the abode of unhappiness, wretchedness, and every evil thing, as at present, it will become a heaven, a place of rest, where peace and plenty will abound, and where God and His angels will delight to resort.

If mankind were to consult their true interests this would be the course they would take; in taking it they would find a field sufficiently ample for the full scope of the most towering ambition, and for the legitimate exercise of every faculty that can bestow happiness or gratification. This is the course which the Lord designed for man to take, and the man who does take it will obtain all these blessings, because the Lord has promised them, and He cannot lie. The Lord, of course, will not force mankind to adopt His plan, for He has given them their agency; but He has placed it before them, and told them in the most emphatic language, confirmed by the most solemn promises, what the effects of obedience to it would be—that riches, honour, immortality and endless lives, with every blessing necessary to fit them to enjoy the peaceful occupancy of the earth, would be theirs; and He has left it optional with them to embrace or reject it.

Until mankind are willing to acknowledge that God is supreme, and that He has a right to dictate and control all the affairs of His creations—until they are willing to abandon their short-sighted selfishness, and make every sacrifice necessary to forward His interests, with perfect faith and confidence that He has the ability and disposition to reward them for all they forego, they may seek in vain for the enjoyment of these blessings, for upon no other principle can they be legally obtained.

FOREIGN CORRESPONDENCE.

INTELLIGENCE FROM THE EMIGRATION.

(From the "Mormon," Aug. 30.)

Florence, Nebraska Territory,
August 14, 1856.

Elder J. Taylor.

Dear Brother—Knowing you, as well as the Saints generally, feel a lively interest in the gathering of Israel, prompts me to write a few lines to let you know a little of the emigration at this point. Brother T. Woolley intended writing to you, but I believe he has not done so, and as he has left here for Atchison to cross with Bishop A. O. Smoot's train, I will endeavour to give you the information he intended. The first, second, and third companies of independent emigrants, with their ox teams, left this camp with, in all about 175 waggons, 1050 head of cattle, and 800 souls; they rolled out in right good spirits, rejoicing in their emancipation from Gentile bondage, and with the flattering prospect of speedily testing the sweets of liberty in the bee-hive State of Deseret. Good health has universally prevailed in our midst, and I am happy to be able to state that *very few* deaths have to be recorded. We feel to acknowledge the hand of our God in preserving us from sickness and death. Among the 800, above referred to, were two deaths, both Danish brethren; they died from disease contracted in the old country. Elders Grant and Kimball, whom you appointed to purchase cattle for the emigration this season, have brought up several hundred head, and as far as I know or can learn have given general satisfaction in the discharge of their laborious duties.

The first and second companies of emigrants by hand carts, under the care of Captains Edmund Ellsworth and Daniel D. McArthur, assisted by Elders J. Oakley, William Butler, Truman Leonard, and S. W. Crandall, piloted by Elder Joseph France, who acted as agent and commissary, arrived in Camp on the 17th of July, in fine health and spirits, singing as they came along, Elder J. D. T. McAllister's noted hand cart song—"Some must push and some must pull," &c. One would not think that they had come from Iowa City, a long and rough journey of from 275 to 300 miles, except by their dust-stained garments and sunburned faces. My heart is gladdened as I write this, for methinks I see their merry countenances and buoyant step, and the strains of the hand cart song seem ringing in my ears like sweet music heard at eventide or in a dream. The first company had among its number the Birmingham Band, and though but young performers, they played really very well—far superior to anything to be found this far west. In giving you this description of the feelings of the first companies, I give you in effect the feelings of the whole. This is the bright side of the picture, and is of those who may really be called Latter-day Saints; who have in continual remembrance the covenants they have made; who obey counsel, and may really be called Saints of the Most High God. There are others—for I have seen both sides of the picture—who are apt to forget the God who has delivered them from their Gentile chains and task masters, and are allured by fine promises and high wages; others there are whose faith is not of that nature to stand the trials they are called upon to undergo, and back out from five to fifty in a company of 300; but the mirth of the one kind does not interfere with the gloom of the other; or, *vice versa*, each one does what suits him best. Those weak in the faith soon find those who will make them weaker; those who have backed out before them come up with their long faces, smooth words, and melancholy tone, prating away their words of comfort (?), and if they will only go away with them there is no end of the money and comfort they are going to have and a team, *only next spring*, to ride in and go to the Valley. I will say that these apostates, who give their time, and horses, and wagons, to pick up the wavering, are right zealous, and I thought if they were only as zealous in assisting the widow and the orphan, instead of those who are already cared for, they would be driving a good team; but it is all right, the sort that are led away from the line of their duty by such spurious promises and oily tongues—well never mind that—are not wanted in the Valley, and by staying here they save themselves two

journeys—one to Utah and one back. I am prolonging my letter longer than I had any idea of, and will shorten it as much as possible by just giving you dates of arrival and departure of companies; and as I have before said the companies are much alike; they do not need separate descriptions. The first hand cart company (Captain Ellsworth's) left the ground on Thursday, July 16, went out three and a half miles and camped; on the 20th I went out to settle up with Captain Ellsworth, and saw them start off in good earnest to the tune of "Some must push," &c., (can't move without that.) The second company (Captain D. D. McArthur's) started on July 24th, being the anniversary of the entry of the Pioneers into the Valley, and was rendered more memorable to that company from their exodus from winter quarters. The third company, under the care of Captain Edward Bunker, were nearly all Welshmen; they arrived on the 19th July, and set out on their journey across the Plains on the 30th. The fourth company, Captain J. G. Willie, President, assisted by Elders Atwood, Savage, Ahmansen, Woodward, and Chislett, moved on the ground on the 11th August; part of the company move out a mile or two to-day, and the remainder go on on Monday. The companies stay here longer than they otherwise would in consequence of their carts being unfit for their journey across the Plains; some requiring new axles, and the whole of them having to have a piece of iron screwed on to prevent the wheel from wearing away the wood. Another company—perhaps of hand carts—have yet to arrive from Iowa City, in addition to the wagon companies. I will, if I have time and opportunity, give you an account of these companies. I will now conclude, by wishing you every good thing; and that you may be preserved in health and strength is the prayer of

Yours truly,

J. H. LATEY.

SANDWICH ISLANDS.

Honolulu, Oahu, Hawaii Islands,
May 2, 1856.

Elder F. D. Richards.

Dear Brother—Enclosed, you will find a copy of the minutes of our General Conference, which was held upon the 6th of April and following days, which I hope will not be entirely uninteresting to you, as they will give some idea of the situation of Sandwich Islands' Mission.

I will say in addition, that since the Conference, the Elders have all distributed to their several fields of labour, their spirits buoyant with hope in the future for this people, and with renewed and invigorated determinations to roll on the great work until all shall have heard the sound thereof. Our bowels yearn over the situation of this poor down-trodden race, and we long to see them restored to the enjoyment of the blessings and privileges of their father Jacob, for that they are descendents of that chosen seed, there can exist little doubt.

As far as I have been able to ascertain, since the return of the Elders to the different Conferences, the Churches are generally in a healthy condition. The Saints on this island, and more particularly in this city, feel well; and are as faithful a people as could perhaps be found. anywhere under the same circumstances, but I am sorry to say that these latter are of the most baneful nature, calculated to test severely a firmer dispositioned people than the poor ignorant Hawaiians. In consideration of these evils, we shall, from this time, make more strenuous exertions to gather the Saints together to the place of temporary gathering on the Island of Lanai, where they can be separate from many of the corruptions which now surround them.

Much of the Spirit of the Lord was manifest in our deliberations during our Conference, and we enjoyed our few days association together very much, it was indeed a rich repast to our somewhat wearied spirits, and we feel much strengthened and animated to commence another six months' campaign against error and the kingdom of darkness. But as I perceive by a letter, which your brother Henry P. has forwarded to me to mail, that he has written to you, I presume he has given you all particulars, which no doubt will be more interesting than anything which I who am a stranger to you could write. I will therefore close by desiring a kind remembrance to the Utah Elders on your mission, as also an interest in all your prayers for our prosperity, assuring you that you are always remembered by the Elders of this mission.

May the Lord bless you, brother Richards, and the Elders and Saints under your watchcare, is the prayer of

Your brother in the Gospel,

JOHN T. CAINE.

P.S.—I heard from your brother Henry P. yesterday, he was in company with President Smith, making a tour around his Conference, and was in good health and spirits, as are all the Elders as far as I am acquainted, with the exception of Elder Silas S. Smith, whose health has not improved any since Conference.

J. T. C.

NEW YORK.

"Mormon" Office, New York,
August 29, 1856.

Dear President Pratt—

I did anticipate being able to scribble you something on passing events before this, but the breaking spell between one issue of the *Mormon*, and preparations for its successor, has been entirely occupied in visits to the country. My family have been at Haverstraw during the hot season, but being returned I hope to be more at home, and favoured with more leisure, when I may give some news interesting to the American brethren in Europe.

Since the excitement over the Brooks and Sumner caning affair died out, there has been little stir in the Union. Politicians are absorbed in wire pulling for the forthcoming election; but even there with all the interests at stake, rich promises, and bright hopes, on each side, things are really flat and dull.

Murders, suicides, great fires, railway and steamboat accidents, are constantly occurring, but they are too common to command more than the passing moment. Kansas has been dull for months, but this week promises extra.

The Abolitionists have taken the offensive in the struggle, and both sides are marshalling their hosts to the tune of "every man must be exterminated." The "Border Ruffians" seem to me to have the best prospects.

The Vigilants in San Francisco are busy again, hanging and banishment continue. The general Government having refused the Governor assistance, and partly blamed him for not suppressing the committee in its infancy, has sharpened the Governor's appetite for a hold, and the Vigilants know it and keep busy in hopes of avoiding the loop for themselves. The inhabitants of St. Paul Minnesota and Mobile, Alabama, have lately shown disposition to imitate the example, and have taken the law into their own hands.

Filibuster Walker that was, President Walker that is, seems to have more than an ordinary share of trouble to keep the "dogs of war" out of Nicaragua. Desertions are frequent from his little army. This morning's papers report that some one on the side of ex-President Rivas has shot the United States Consul at Leon, if so, there will be a mess with Uncle Sam.

Congress is at a stand over the Army Appropriation Bill. The Senate "insists" on passing it without the "nigger-worshipper" proviso in favour of Kansas, and the House persists in passing it *entire*. Thus they stand in the same ridiculous position, as on the election for the present Speaker of the House, doing nothing but drawing eight dollars per diem from Uncle's long stocking.

Of ourselves I must only say a few words or lose the mail. Elder Taylor is here, that is, he is at no great distance, for he is always on the move—one day here and the next off, and soon back again. Brother George A. Smith is at present his guest, and has been here since a few days before our excursion. The Colonel is in good health and looks well. I am sorry to say I think he purposes leaving us soon. His happy face, and kind and humourous soul, make him a welcome visitor everywhere. Judge Appleby is figuring and scribbling away at business. Bishop Heywood passed through here last week to Massachussetts. You will learn by this day's *Mormon* that a Missourian is appointed to succeed him. We are all well, but can't say no more, judge Dulin cries, mail time up. Good bye more another time; kindest regards to all the brethren in the Office.

Yours very affectionately,

T. B. H. STENHOUSE.

HURRY is the mark of a weak mind. Despatch is the evidence of a strong one.

VARIETIES.

Good Manners.—Good manners are the blossom of good sense, and, it may be added, of good feeling too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.

A Great Smoke.—In the year 1843, eight million one thousand four hundred and forty-nine pounds one shilling and four-pence was spent by the people of Great Britain in tobacco! a tolerably round sum to "end in smoke." If the weed had been worked into pigtail rather more than half an inch thick, it would have formed a line 99,470 miles long.—long enough to go more than four times round the world.

THE BEST ESTATE.

The heart, it hath its own estate,
The mind it hath its wealth untold;
It needs not fortune to be great,
Since there's a coin surpassing gold.

No matter which way fortune leans,
Wealth makes not happiness secure;
A little mind hath little means,
A narrow heart is always poor.

Stern fate the greatest still enthrals,
And misery hath its high compeers;
For sorrow enters palace halls,
And queens are not exempt from tears.

The princely robe and beggar's coat,
The scythe and sword, the plume and plow
Are in the grave of equal note,
Men live but in the eternal "Now!"

Still disappointment tracks the proud,
The bravest death defeat may fill;
The high, the rich, the courtly crowd,
Find there's calamity for all.

'Tis not the house that honour makes—
True honour is a thing divine;
It is the mind precedence takes—
It is the spirit makes the shrine!

So keep thou yet a generous heart,
A steadfast and contented mind,
And not till death consent to part,
With that which friend to friend doth bind.

What's uttered from the life within,
Is heard not by the life without;
There's always something to begin
'Twixt life in faith and life in doubt.

But grasp the truth—though bleak appears
The ruggeil paths her steps have trod:
She'll be thy friend in other spheres—
Companion in the world of God.

Thus dwelling with the wise and good,
The rich in thought, the great in soul,
Man's mission may be understood,
And part prove equal to the whole!

We know not half we may possess,
Nor what awaits, nor what attends;
We're richer far than we may guess,
Rich as eternity extends!

The heart it hath its own estate,
The mind it hath its wealth untold;
It needs not fortune to be great,
While there's a coin surpassing gold!

Charles Swain.

Erratum.—The items concerning the "Lucy Thompson," published in *Star* No. 39, Vol. 18, were extracted from the *Mormon* of August 23, and should have been credited to that paper.

Address.—Amos M. Musser, 8 Ravensworth Street, Bishopwearmouth, Sunderland.

Money List, Sep. 12—19, 1856.

William B. Child	£5	0	0	Brought forward	£17	2	10
Thomas Roberts (per Thomas W. Russell)	5	0	0	George Sparkes (per Thomas H Latey)	3	14	0
John Threlkeld	2	2	10	William Brownlow	2	0	0
William Shires	5	0	0	William Norris (per Edward Hanham)	10	10	0
Carried forward	£17	2	10		£33	6	10

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 41, Vol. XVIII. Saturday, October 11, 1856. Price One Penny.

CELEBRATION OF JULY FOURTH, AND GRAND MILITARY REVIEW, IN GREAT SALT LAKE CITY,

(*From the "Deseret News," July* 9.)

COMMITTEE OF ARRANGEMENTS,

J. C. LITTLE, S. W. RICHARDS, W. H. HOOPER, L. W. HARDY, H. S. ELDREDGE, WM. BELL, R. T. BURTON, W. EDDINGTON, AND A. H. RALEIGH.

ORDER AND PROCEEDINGS OF THE DAY.

At sunrise the stillness of the morning was broken by firing a National salute of 13 guns from the arsenal, which was the signal for ringing of bells and hoisting of flags.

The mammoth United States flag was hoisted upon the Temple Block, under the direction of A. N. Hill, Esq., and flags were displayed from the cupola of Governor Young's residence; at Livingston, Kinkead and Co's, Hooper and Williams', Gilbert and Gerrish's, and the Church Stores, Townsend's and Wilkins' Hotels, and Whitehouse's Shop, together with a great variety of banners and mottos at the different stores and private residences.

The cannon were in charge of Captain Cowan, and the ringing of the several bells was under the direction of Hon. Nathan Davis.

The bands under the direction of Major William Pitt, played at the residences of Governor Young, Hon. H. C. Kimball, and Lieutenant-General D. H. Wells; after which the Nauvoo Brass Band, mounted, and Ballo's and Martial Bands, in omnibuses, passed through the principal streets discoursing beautiful and harmonious strains of music, indicating to the citizens that the anniversary of American Independence was to be celebrated with joy and thanksgiving.

At 7 o'clock the legion paraded upon Union Square; tents were pitched and lines formed. The Infantry and Artillery's tents occupied the north side of the Square, the Battalion of Life Guards and a portion of the Cavalry tents, the west, and another portion of the Cavalry tents, the east; the marquees of the General, Field and Staff officers graced the ground west of the Grand Stand, and the tents of the Committee of Arrangements were located directly on the right and left of the Stand, which was on the south side of the square. The Stand was commodious and beautifully decorated with flags, banners, mottos, and evergreens, arranged with the well-known taste of Adjutant W. Eddington, with the figures 1776 over the entrance. The many banners floating in the breeze from the tops of the tents surrounding the square, lent their en-

chantment to the scene, and inspired with the spirit of liberty and national independence.

At eight o'clock the Staff of the Lieutenant-General, the Staff of the Major-General, accompanied by the Committee of Arrangements, mounted, formed in front of Lieutenant-General D. H. Wells' residence.

At half-past eight o'clock the Escort of the Lieutenant-General was formed, consisting of the Martial Band and one company of mounted Lancers, under the direction of Brevet Adjutant-General H. B. Clawson.

At a quarter before nine the Lieutenant-General was received, and with the Escort moved to the parade ground.

On their arrival, there was a simultaneous firing of cannon from the Artillery, which occupied the right and left wing of the line. The troops were in motion, performing military evolutions under the command of Brigadier-General H. S. Eldredge.

At 9 the line was re-formed, the Lieutenant-General taking command of the Legion.

The guard was mounted and posted, under the direction of Captain N. V. Jones of the Battalion of Life Guards.

The Escort was then formed under the direction and command of Colonel J. C. Little, Marshal of the day, assisted by Colonel L. W. Hardy and Major R. T. Burton, in the following order—

1. Band Colours.
2. Nauvoo Brass Band, mounted.
3. Company of Life Guards, commanded by Captain N. V. Jones.
4. Captain S. B. Hardy's Rifle company.
5. Two companies Light Infantry, commanded by Captains Lutz and Wilkin.
6. Captain Ballo's Band.
7. Committee of Arrangements.
8. Company of Life Guards, commanded by Captain Lot Smith.

Adjutant-General H. B. Clawson and General A. P. Rockwood of the Lieutenant-General's Staff, assisted in detailing the several companies for the Escort. Through the politeness of General Wells, his flag and a portion of his Staff were sent to accompany the Committee of Arrangements in the Escort, and be present at the reception of the Governor and suite. He also detailed ten mounted Lancers to clear the streets in advance of the Escort.

At half-past nine the Escort moved to the Council House, where the Civil Officers preceded by the Municipal banner, carried by six young men in uniform dress, took their place in the Escort, directly in front of the rear company of Life Guards.

The Escort then moved south on East Temple street one block, thence east one block, and north one block, to the Governor's residence, and formed in line, where the Governor, his suite, and other invited guests, among whom were Hon. H. C. Kimball, Hon. Amasa Lyman, Colonel Wilford Woodruff, Hon. P. P. Pratt, Hon. Edward Hunter, Hon. G. P. Stiles —Associate Justice of U.S.S. Court, and General D. H. Burr—U.S. Surveyor-General for Utah, were received by the Committee of Arrangements with firing of cannon and music by the bands, and took seats in carriages provided for the occasion. His Excellency rode in a barouche, drawn by a pair of milk-white horses, driven by Mr. F. Little. The Escort resumed their places and moved in column to the Parade Ground.

On the arrival of the head of the column, the Artillery continued firing and the bands playing until the Governor and suite took their seats upon the Grand Stand, accompanied by the Civil Officers and members of the High Council.

The Escort immediately took their respective positions in the line.

The Legion was then formed in column of divisions in front of the Stand, extending wings on the right and left; the Battalion of Life Guards and Cavalry in the rear of the Infantry; the General, Field and Staff Officers, and music, in front.

Messrs. G. D. Watt and J. V. Long—Reporters, occupied seats upon the Stand.

Ceremonies were opened with prayer by the Legion Chaplain — Colonel W. Woodruff.

The Constitution of the United States was presented by B. Snow, Esq., and read by T. Bullock, Military Secretary, followed by three cheers from the troops and assembled multitude, a roll of drums and music by Captain Ballo's band.

Governor Young presented his Oration, which was read by T. Bullock.

ORATION BY HIS EXCELLENCY GOVERNOR YOUNG.

Brethren and Friends—Eighty years ago, on the day we now celebrate, our forefathers, few in number but strong in

their united love of right, declared to the mother country and the world that they were, "and of right ought to be, free and independent." The oppression which hastened this declaration, the long struggle, the sacrifices and hardships which followed, and the glorious results, are so generally known, that I need not task your patience by rehearsing them on this occasion. You are also aware that integrity, patriotism, and an enlightened policy long marked the course of our government. Our rulers studiously sought the best interests of the people, and they in turn sustained their rulers by yielding a cheerful obedience to wholesome laws. But we are now in a position well deserving the serious consideration of every lover of freedom.

Again, to avoid the repetition of what you have so often heard, the Constitution of the United States has been read in lieu of the Declaration. This course will also better prepare your minds for contrasting many of the political movements of the day, with the guiding principles contained in that inspired governmental system so worthy of our admiration and support.

Glancing at the past, perhaps we as a people have more reason to respect, honour, love, and cherish the government of the United States, her Constitution and free institutions, than any other people upon the face of the earth; but it is lamentable that professed statesmen should so far deviate from wise and correct principles of republican government, as to fail of being entitled to that respect and confidence which ought to be deserved by those entrusted with its administration. In this connexion, permit the reflection as to what favourable action we are indebted for our existence as a people. To what casual circumstance can be attributed the assemblage of this vast concourse for the purpose of celebrating the anniversary of so memorable a day, upon this isolated spot, where, but nine years past, solitude reigned unbroken, save by the music of the elements, the cries of wild beasts and the untutored sounds of the still more savage red men? What cause has awakened to life and civilized improvement these desert plains—these barren wastes? We exist and are sustained by the protecting power of Almighty God, amid the constant and fierce opposition of those who seem unwilling to recognize His right to rule upon this planet of His own creation.

We live through the blessings of the Almighty, and by His providences we have nourished and sustained ourselves; we are willing to continue so to do. We came here to be free from oppression and mob-ocracy, and we do not wish such characters to follow us, or to tarry in our midst. But we say to all lovers of freedom, virtue, and good order, in every land, you are welcome, for you will respect our rights, our laws, and the legitimate obligations of our republican government.

We know how to repel aggravated insolence, how to tear off the mask of hypocrisy and expose the imbecility and corruption preying upon the vitals of the body politic, and how to thwart the deadly malice aimed to destroy our free institutions, whether emanating from secret enemies in our midst, or from foes without. Jesus said, "He that is not for me is against me; he that gathereth not with me scattereth abroad."

We are occupying a region well known as being peculiarly undesirable, and one hitherto unsettled by the whites, since the days of Christopher Columbus. We are almost a thousand miles from the nearest seaport. We are hemmed in by lofty mountains on nearly every side, while numerous isolated ranges and barren, arid plains so crowd our surface that but a small portion is at all suited to the purposes of settlement. In even those narrow localities, ditches and canals have to be made by much labour, in order to irrigate a soil whereon rain seldom falls from early in spring until late in autumn. And when all has been done, that as yet could be, towards supplying the thirsty crops, the husbandman is oft compelled to witness the products of his toil droop and die ere maturity, through the failure of the few small streams so laboriously brought under control. Grasshoppers and other insects swarm in myriads to devour what may have escaped the drought, and the severe storms of winter complete the destruction of animals struggling to subsist upon herbage which has been so effectually cut off. But amid all these disadvantages, unendurable by any other people, we are still striving to extend the area of freedom, and to gladden the most uninviting domain of a great nation with the blessings and privileges of her free institutions.

It is obvious that no person comes here because he prefers this country. None

but sinister or pecuniary motives can prompt those who are not of us to abide in our midst. All other localities have more tempting facilities for the pursuits of the agriculturist, the artizan, the trader, and, more especially, the lawyer and politician.

If this people should leave these sequestered vales, they would soon revert to their former waste condition; silence would again assert her supremacy. The country suits us merely because no other well-informed people can covet its possession. If they do, it is because they grudge us an existence upon any part of God's footstool. There is nothing here, except what is produced by the most arduous toil, and that often unrequited, to tempt the avarice or cupidity of any reasonable creature. It is useless, therefore, for official cliques, who never have identified their interests with the welfare of this Territory, and who never intend to, to seek to dictate, govern and control us.

In view of these facts, we fondly anticipate soon seeing the day when, in accordance with the spirit and intent of our republican government, we shall be blest with the full enjoyment of our rights and have the privilege of electing officers of our own choice, and be freed from the imposition of those known to be unsolicited and unsought upon our part, and who feel no interest in our prosperity, but would much rather see us languish and come to naught.

Statesmen should consider that a free people may be goaded to desperation, and that intelligent beings are easier led than driven. It is the act of tyrannical governments to establish a system of espionage appointments, and military rule, which were among the causes hastening the Declaration of the Independence of these United States. Let not the Federal Government presume upon the same suicidal policy, but rather, by taking an honourable, just and upright course, conciliate the people and extend to them the rich blessings of a free government. Men may succeed in attaining office and power and rule with a rod of iron, instead of being fathers to the people. This should not be, for rulers ought to be as fathers in regard to the welfare of the community, and be careful to grant and guard every right, if they expect or desire to have a dutiful, law-abiding society.

Let it ever be remembered that ours is a government long cherished as an asylum for the oppressed, to whose borders were invited the poor and down-trodden races from every nation, from under every clime. Here, they could bask in the sunshine of liberty and be protected in their natural rights. The broad prairies and uncultivated wilds beckoned them to come and inhabit and draw sustenance from her prolific bosom.

Painful, indeed, is the reflection that—while nature yet smiles and showers her bounties upon a domain so favoured and extensive, while yet it has the sun, the rain, the dew, to gladden, warm, nourish and invigorate, while yet vast solitudes yearn for the peaceful hand of civilized cultivation, while the nation's canvas whitens every sea, and High Heaven smiles upon her rapid progress still onward and upward to a destiny yet unfulfilled, to a greatness and power unknown, save to that Supreme Being who sits enthroned in yonder heavens—a nation in the enjoyment of all these, and a thousand other blessings, blest with liberty and a full fruition of the benefits arising therefrom, with a republican form of government which has come down to us—an invaluable legacy, sealed with the blood of our fathers, cemented by thousands of tender recollections, and endeared by the ties of kindred, and with the yet green graves of an honoured and patriotic ancestry around us, whose counsels and examples are still fresh in our memories—should so soon forget to be brethren of one grand confederacy, and seek to spill each other's blood.

How long, suppose ye, will the Great Ruler of our destiny hold the nation as in the hollow of His hand, while the crimson gore of unnatural and fratricidal butchery floods the land, and arises in a smoking incense, a most damning testimony against it? Where shall we look, in this our day, for those great and ennobling deeds of deathless fame, which in times past have adorned the pathway of our illustrious sires? Not in the west, where the Spaniard, the Chilian, the Chinaman and the Indian may be shot down like the prowling wolves, and where murder at high noon comes an unbidden though not an unwelcome guest. Not in Kansas, where should-be-brethren are hastening to cut each other's throats. Nor yet in Missouri, where cloven-footed and hydra-headed mobocracy held her fearful orgies. Let

the diminished greatness of her thirty-years leader, expounder, and exponent, be a lesson to her would-be great men not to follow in foot-steps that fall so low, not to exercise an influence to destroy the innocent, nor lend powerful aid to screen the guilty who break, abrogate, and set at defiance all law and order, with a view to carry out their own wicked, selfish and disloyal purposes. Not in Washington, where the bludgeon, the deadly missile and revolver disgrace the hands of so-called honourable members, not only of the more popular branch, but also of that high, grave and dignified body, the Senate of the United States. Not where sordid ambition, political knavery, swindling and governmental stock-jobbing have grown gray in service, and where the cesspool of political pollution sends forth its foul streams to stench and corrupt the fairest domain, the richest heritage ever vouchsafed to man.

Who shall cleanse the Augean stables? Who shall go in with the scourge of small cords, upset the tables of the money-changers, and clear the temple of those characters who are gambling away our freedom? Is there still left with the people virtue and power sufficient to dry up these sources of foul corruption, and will they do it? or will they contribute to still swell the streams until it shall overwhelm and subvert the liberties of our country?

Here let us pause, and consider the true principles of a republican government. It is and can be based only in a high tone and sense of honour, liberal, enlightened, intelligent and extended views of human existence and progress, and a faithful, unyielding, rigid and patriotic adherence to the Constitution and laws of the country. The least departure from these principles, the least disregard to law, manifested and exercised by the people in their sovereign capacity, and we have the worst of all despotisms, a hundred, a thousand tyrants instead of one. Public security fails, and there remains no safety, for life, liberty, or the pursuit of happiness; anarchy, confusion, infuriated and maddened excitement rule supreme.

I ask the people of this great republic, in all sincerity, these questions—Can you see that the country is fast verging unto this vortex of anarchy and confusion in consequence of a disregard of the obligations of society in the support of the laws and Constitution? Can you realize a departure from true devotion and strict adherence to the principles of our government and her free institutions, the landmarks of the fathers, and discern where it commenced, and where it will most likely end? Our government and institutions, her Constitution and laws, admit of no private interpretation, but must be taken, administered, observed, and sustained in their most obvious meaning and general sense, and this should be done by all. Neither partisan nor private feeling, nor sectional strife and contentions, should be permitted to thwart the enlightened and conservative policy of the government. At the same time that policy should be just and liberal, and commensurate with the laudable desires and requirements of a great and mighty people.

Let her plans be taken, not to subserve party purposes for private emolument, but for the public good. Commingling not in domestic feuds or foreign influences, let her steadily progress in the march of improvement and patriotism, and in the arts and sciences; and, corresponding with a great and pacific policy, open and extend channels of trade and commerce, and provide with a liberal hand for the development of her vast internal resources by affording to her most distant States and Territories railroad facilities, magnetic telegraphs, and such other useful and important helps as shall be conducive to the public interests.

Let her millions of broad acres, now lying waste and useless, be given to the needy for cultivation and use. Let the poor Indians be taught the arts of civilization, and be learned to draw their sustenance from the ample and sure resources of mother earth, and to follow the peaceful avocations of the tiller of the soil, raising grain and stock for a subsistence, instead of pursuing the uncertain chances of war and game for a livelihood. I have often said, and repeat it now, let them be surrounded by a peaceful and friendly influence, and a humane and benevolent policy. Thus will they be redeemed from their low estate, and advanced in the scale of civilized and intellectual existence, and this Government and her citizens be redeemed from the curse of having wasted and destroyed them from the face of the earth.

These are a few of the topics which, in my humble opinion, should engage the at-

tention of the Government, in order to ensure peace and confidence at home and respect abroad. Justice, immaculate justice, pure and clear as the noon-day sun, should characterize her every act, at home and abroad, and prompt and energetic redress of grievances should be fearlessly awarded. Virtue and integrity should characterize her officers and rulers, and when a good, wise, and pure-minded man is found in the chair of State, let him be returned so long as he is willing to serve his country, regardless of party clamour or past usage. Men of large and comprehensive minds, who have proved themselves capable, pure and patriotic, are what we need, and when we get such, no matter in what party they are found, we should keep them in office for the good of the country, and cease this senseless twaddle about rotation in office, and "to the victors belong the spoils," for these are the arguments of demagogues, who make merchandize of their country's liberties for self-aggrandizement.

A pure patriot is willing to serve his country without reward or compensation, save the affections of a grateful people. Salaries should be in a great measure abolished to prevent office seeking and preserve purity at the ballot box.

A republican government, such as ours purports to be, is capable of receiving and giving law to the inhabitants of half the world, with soil enough to sustain them, of drawing from every nation, kindred, tongue and people and binding them together in one common brotherhood, as were the hearts of David and Jonathan.

When you see discord and strife engendered in your midst, then know that the principles of justice and good government are perverted, for all of every degree, high and low, rich and poor, should be protected in the full and complete enjoyment of all the liberties, rights and privileges which they have received from the hand of their Creator, subject only, in the formation of society, to one restriction, not to infringe upon the rights of each other.

While, therefore, we cheer the Constitution, and celebrate the birth-day of our national freedom, let us remember that the perpetuity of our free institutions, yea, the Constitution and government itself, depends upon the intelligence, virtue, integrity and patriotism of the people, in the selection of such men for office as will sustain and uphold these principles, and not subvert them, and in extending to all, with due courtesy to each other, their native, their inalienable rights, among which are "life, liberty, and the pursuit of happiness."

Nine rounds of cannon echoed a response to the spirit and sentiments of the Oration.

Toasts being called for, several were presented, among which were the following—

Brigham Young—the Champion of Constitutional Liberty. *S. M. Blair.*

Deseret—May she soon have her place in the Union as a State, and though last as a star in the galaxy of American glory, may her progress be like that of Venus, to usher in the light of freedom, commerce and intelligence, to the western world; based on the rights of universal justice, righteousness, and loyalty to the Federal Government. *John Lyon.*

The Press of Deseret—May it and its adjuncts in the old and new world, illume both hemispheres, until all men be linked together in one common brotherhood, and the gloom of party faction be dissipated, and the virtue and will of our pilgrim fathers be made as permanent as the foundation of the everlasting hill. *John Lyon.*

Home Industry—May the happy time soon come, when agricultural science will be the aim and object of every farmer in Deseret, and when agricultural utensils and machinery, shall be made to supersede the toil of manual labour; and reservoirs and canals, be universally spread over this desolate region for irrigation. *John Lyon.*

The Anticipated Railway—May the steam horse with its gigantic power soon unite in one commercial bond, the reciprocal interests of the eastern and western portion of this continent, when the ore of California will have a speedy transit, in exchange for the luxuries, and necessary products of our old and well cultivated States. *John Lyon.*

The Heroes of '76—If the praise and adulation of a nation's gratitude were the only recompense of reward for valorous deeds, to the hero of a hundred battles well might the veterans of '76 be proud of their achievements by flood and field. But when we contemplate the lasting blessings brought to the unborn of a thousand generations after them, and the sweets of

liberty to millions of our beings, and to ourselves who never can pay back a mite of that gratitude to the glorious dead for that independence we enjoy, it is certainly due to their remembrance to say that their fame is that of the martyr, and their immortality is ranked with the benefactors of mankind; and while each revolving Fourth of July returns, their fame will be reverberated by the joyous acclamation of a thankful people, for the blessings conferred of peace and liberty, while the stripes and stars of our Union will continue to unite us together. *John Lyon.*

Constitution of the United States—We will defend it. *B. Snow.*

Governor's Life Guards—May they live long in the service, while life needs defending, and eventually inherit eternal lives. *B. Snow.*

General George Washington and Governor Brigham Young—Every man in his place, minding his own business—that's Mormonism. *S. W. R.*

At the close of the ceremonies from the stand, the lines were again formed by command of the Lieutenant-General, and retired to the north side of the square, where the companies were dismissed for 15 minutes, and retired to their respective tents, to partake of refreshments provided for the occasion.

The occupants of the Stand were served during the recess, with ice-cream and other palatable refreshments, furnished from the Committee's tents, under the superintendence of Mr. W. C. Staines.

At the sound of the bugle the troops resumed their position in line, and at command of the Lieutenant-General marched in column around the square, and were reviewed by His Excellency the Governor and his suite; the bands playing while the column was in motion.

The lines were again formed on the north side of the square preparatory to performing military evolutions, as follows—

1. The Legion advanced in direct echelons of companies, from the right, at distance.
2. Deployed into line upon the front company of each regiment.
3. Formed quarter distant column in rear of the right company of each regiment.
4. Columns retire, halt and front.
5. Formed into line upon the front company of each regiment.
6. Line advances, the front covered by the two flank companies as skirmishers, supported by two reserve companies, and halts.
7. The line retires under cover of Artillery, halts and fronts.
8. The Guards make a grand charge and clear the front.

The foregoing evolutions were performed in a manner highly satisfactory, and creditable to both officers and men. The grand charge made by the Guards, under command of Major R. T. Burton, would have done credit to more experienced troops.

At two o'clock, at the sound of the bugle, the Escort was re-formed under the direction of the Marshal of the day, and the Legion formed in procession after the following order—

1. Band colours.
2. Marshal Band.
3. Lieutenant-General and Staff.
4. Company of Cavalry; commanded by Lieutenant Z. Pulsipher.
5. Regimental colours.
6. First regiment of Infantry; commanded by Colonel H. Herriman.
7. Artillery.
8. Company of Lancers; commanded by Captain H. B. Clawson.
9. Regimental colours.
10. Second regiment of Infantry; commanded by Lieutenant-Colonel H. Burgess.
11. Escort with Governor and suite.
12. Regimental colours.
13. Third regiment of Infantry; commanded by Colonel D. J. Ross.
14. Artillery.
15. First regiment of Cavalry; commanded by Lieutenant-Colonel T. Collister.

The procession moved through Third West Temple-street, Emigration-street, and passed up East Temple-street in open order.

On arriving at the Council House, that portion of the procession in advance of the Escort halted, while the 3rd regiment of Infantry and 1st regiment of Cavalry, marching at double quick time upon the right and left covered the Escort, which passed through the lines to the Governor's Mansion, under fire of cannon, a volley of musketry, and music by the bands. The lines closed immediately upon the rear of the Escort, which, after the Governor and suite had retired, returned to the parade

ground, where the Escort was dismissed by the Marshal of the day, to resume their position in the lines.

The Legion occupying their position upon the ground, the Committee of Arrangements advanced and tendered their thanks to Lieutenant-General Wells for the aid and assistance so promptly rendered by the Legion, under his command, in carrying out the arrangements of the day.

The Committee received a very gratifying and satisfactory response from the Lieutenant-General, and retired.

The Legion were dismissed by the Lieutenant-General, into the hands of the several commandants, and were soon after regaling themselves upon the plentiful repast which had been furnished in their respective company tents.

The Committee of Arrangements, through the generous aid of the County and City, distributed to the Legion about 3,000 lbs. of excellent beef, to aid their dinner arrangements.

The Life Guards and other companies of the Legion were upon the ground during the night of the 3rd with their Tents and camp equipage, and were well supplied with many of the dainties of the mountains, which were truly inviting to more than themselves.

The firing of cannon and lowering of flags announced the setting sun.

EVENING.

A grand National Ball was given by the Committee of Arrangements, at the Social Hall. Among the invited guests, who honoured the company with their presence, were His Excellency Governor Young, and Hon. H. C. Kimball.

Several hundred persons participated in the festivities of the evening, and partook at the tables which were loaded with all the agreeables of the season, daintily served under the superior management of Mr. George Goddard. The ice-cream and cordials were of the choicest kinds.

Balls and social parties were held in the various wards of the City. The proceedings of the day and evening transpired with more than usual *eclat*, and did honour to the Committee of Arrangements, whose efforts seemed duly appreciated and seconded by the public.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 11, 1856.

HOW TO WARN THE WHOLE BRITISH NATION IN ONE YEAR.

To the Pastors and Presidents of Conferences, and Branches of the Church of the Saints throughout Great Britain.

Dear Brethren—feeling an anxious desire to see the great work of our God roll forth in these countries with greater power and rapidity, we, after mature reflection, submit to you, for your consideration and adoption, a *plan* which we are fully convinced will be one of the most potent and powerful auxiliaries that can be adopted by the Saints, in connexion with the ministry, to faithfully and speedily preach the Gospel to the whole of this nation.

The plan we propose is as follows—

First: Let, at least, FIVE MILLIONS of the inhabitants of Great Britain be notified by hand-bills, in the course of a year, of the places where, and the times when the Latter-day Saints' meetings are held. By this extensive method of notification your two thousand Chapels or places of public worship will, most undoubtedly, be continually filled to overflowing.

Second: Let, at least, FIVE MILLIONS of the people be supplied, during each year, with a printed catalogue of some of the most important Latter-day Saints'

publications, including their prices, and a notification that they can be procured at each of your public meetings, and at other places such as you may choose to name.

Third: Let each of, at least, FIVE MILLIONS of the inhabitants, during every twelve months, have the loan of one or more of the pamphlets, printed for circulation; let each retain the loan for the period of one week or more, or purchase the same if he chooses.

Brethren, after you have read these three propositions, you may be ready to hastily exclaim, "The plan is indeed a good one to spread the Gospel, but very difficult, if not impossible, to carry into execution." You may inquire, "How can it be possible for the Saints to print Five Millions each, of handbills, catalogues, and pamphlets?" We answer, that it is entirely unnecessary to print so large an amount. Suppose the Saints in Great Britain number twenty-five thousand; let each of these be supplied with *two* pamphlets for weekly circulation, or according to that average. With two pamphlets to each Saint, fifty thousand habitations would be weekly supplied. We may very safely estimate that as an average, two persons in each habitation would read, or hear read, the contents of such publication; and on the cover of which they could also read the notifications of the places and times of meetings, and a catalogue of some of our printed works. Thus one hundred thousand could be weekly informed; and in fifty weeks, fifty hundred thousand or Five Millions be favoured with our printed doctrines, together with the catalogue and handbills upon the covers. And all this immense circulation of true principles, and important notifications could be brought about in one year, simply by each Saint having TWO pamphlets, and circulating them weekly.

Now if each Saint had, not only *two* pamphlets, but two of each number of the series which is chosen for circulation, the inhabitants warned would be doubled for every additional number in the series; for instance, if there be five in the series, twenty-five millions, equal to the whole population of Great Britain, might be benefitted in one year.

Now we shall send to each Conference, among the British Saints, double the number of each of the pamphlets, selected for circulation, that there are members in said Conference. For instance, if there be one thousand members in a Conference, we shall send them two thousand of each pamphlet.

We will now prescribe the plan for each Conference to pay for these pamphlets. You are all well acquainted with the plan that brother F. D. Richards introduced among you to avoid multiplied contributions and to do them away, and to have the greatly varied contingencies and expenses of the Conferences, borne out of the one general fund, raised by the weekly tithings of the poor. This is the Lord's plan; and by it, you have found it much easier to pay your Chapel rents, help the poor, sustain your travelling ministry, pay you Temple donations, and scores of other things too numerous to mention. Among the many items of expense, drawn from this general fund, we will now include the item for pamphlets, which is one of the most important among all the others, when traced out in its vastly extended results.

To accomplish ends of such overwhelming importance, and hasten the warning message of the Gospel among the British nation, we hereby counsel all the Presidents of the respective Branches of the Church, each week to reserve from the weekly tithing fund, at the rate of ONE FARTHING for every member that belongs to said Branches, as a *Pamphlet Fund;* let this fund be monthly or quarterly forwarded by the President of each Branch or the President of the Conference, to the General Book Agent of the Conference, who should immediately forward the same

to our Office. Each Conference will be responsible for this fund, sent through the General Book Agent, the same as for other publications.

On these pamphlets, sent for circulation, neither the general nor sub-agents can receive any profits, as they do on the other publications. But the respective Presidents of Branches are to receive them at the Liverpool prices, as the properties of the Branches. The expenses of the General Agent, or Presidents of Branches for carriage, wrapping paper, &c., should be met out of the General Tithing Fund of the Conferences or of the Branches, the same as other contingent expenses.

Each President of a Conference should see that all the pamphlets, intended to be circulated in each Branch, are securely and nicely covered with coloured covers; on the front page of which should be printed the *Title*, and also the *two lines* of print running up and down the back of each pamphlet in the New Series. On the back page should be printed the Times and Places of holding the Meetings in the Branch, near the places where they are to be circulated; also a request for the Reader to keep the same clean, and a statement that it will be called for unless purchased. On the inside of the covers should be printed a catalogue of some of the most important of our publications, together with the prices, and the places where they may be procured. These covers should be about the quality of the covers on the "Pearl of Great Price." The expenses attendant on this, should also come out of the General Fund.

The Presiding authorities should see that all these pamphlets are kept in constant motion every week, and that every man, woman, and child in the Church who is able to walk to his neighbour's door, should do what he can to circulate the truth. Some can do much more than others; therefore let the pamphlets be judiciously distributed among the Saints, according to what they have time and circumstances to perform; and let each know his own district for circulation, so as not to interfere with that of his brother or sister; and let no one be faint hearted or fearful; for it is only the valiant who will enter the celestial kingdom.

We shall probably reprint several of the old series of pamphlets, with some alterations, which will be chaptered and paged, to agree with the New. And the whole will form, when completed, a series with an index, adapted for binding. The whole number in the series may be from twelve to twenty.

We propose furnishing these pamphlets, in quantities as above stated, as soon as they can be printed, and wait for our pay at the rate of a Farthing a week from each, as before stated, unless the Conferences can, without inconvenience, pay sooner.

The results of this universal exertion on the part of the Saints, will, without doubt, cause hundreds of thousands to investigate the Latter-day Work, that would otherwise remain in ignorance. Scores of thousands may thus be brought into the Church, and be gathered to Zion, and who will assist with their means to gather the poor and roll forth the Latter-day Kingdom. The Funds that would thus be replenished, would most probably be ten, twenty, or fifty fold more than the mere item of One Farthing a week expended. Then, again, if each Saint should sell only one pamphlet in two months, this alone would meet the expenditure of One Farthing a week. We say, then, to all the Presiding authorities, officers, and members, go ahead in this good work, and the Lord your God will see your exertions, and abundantly bless you; and through your diligence, He will cut His work short in righteousness, as predicted by the prophets. Our God has placed the power in us, to do much good, or little, or hide our talent in the earth and do nothing. When we work for Him, He will work with us. Urge on, then, the weekly tithings; the surplus funds will be the means of gathering thousands annually.

We say to the Welsh, translate the new series of tracts, and publish of each a number, equal to double the number of Welsh Saints who cannot understand English. We say to the Scandinavians, do likewise. Let all the Saints put their shoulders to the Big Wheel, and we will, in the *strength of Israel's God*, turn the nations of Christendom upside down, and shake out the righteous from their midst.

ORSON PRATT, *President.*

EMIGRATION.—All Saints who intend going to Utah in 1857, must make their calculations to sail from this port, at least, by the 25th of March, so as to land in the States by the 1st of May. (See Letter of President Brigham Young in the present Number.)

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City, July 19, 1856.

Elder Orson Pratt.

Dear Brother—We received, on the 12th inst., letters from the Liverpool Office of March 28th. . . . .

We expect to start out fifteen wagons loaded with flour to meet the hand-cart train on the 28th inst.

Our harvest is now commencing and that will be as soon as we can get flour ready.

We have no late news in relation to the emigration, but think we shall hear from them soon. We shall follow up sending out detachments of teams with flour every week so long as may be necessary.

The health of the community is good—never better. All is peace with the Indians, and a general time of quietness prevails. No courts—no litigation—no loafers. All as busy as bees.

The fourth was celebrated with energy and spirit. We expect to pass the twenty-fourth at the head waters of the Big Cottonwood Kanyon with a large company. There is a good road now made to the head of the Kanyon, up which I rode in my carriage on the 8th inst., and returned the next day. We have now three saw mills in operation in this Kanyon and expect to have two more at work this fall. From present prospects we think there will be plenty of grain for our own use, but none to spare to any except our own community.

The mail has just arrived (July 31st.) . . . . . .

The emigration are all late, owing, I suppose, to the difficulty in obtaining ships. It would be much better when it can be accomplished, to have the emigrants shipped earlier in the season. They should be landed early in May, and not much, if any, after the first of that month, in Boston or New York. You will please to attend to this matter in the season thereof. . . . .

May the Lord bless and prosper you in all things is the prayer of your brother in the Gospel Covenant,

BRIGHAM YOUNG.

Great Salt Lake City, July 31, 1856.

Elder Orson Pratt.

Dear Brother—We feel that now you are a few thousand miles from your pleasant home, you will naturally like to have a few lines from your friends to keep you posted in what is doing in these exalted valleys.

During the past month we have been favoured with three or four pleasant thunder showers which have been a great blessing to all crops, especially to some where the water could not be got on the land; the corn began to uncurl its leaves, and the wheat also filled more generally. The farmers felt to praise God for His manifest mercies in this blessing. The drouth still continues, the rivers are nearly dried up, and the greatest economy is required to make the scanty supply of water in the irrigating ditches to perform the greatest amount of benefit to the growing crops. Taking all things into consideration, it appears almost a miracle that we have any wheat at all; for even where the wheat could only grow a foot,

there the heads fill, but of course the taller the stalk the better the crop. Many farmers have commenced cutting their wheat and distributing it as soon as it is thrashed to those who are in need.

The crops in this Valley are about the lightest of any in the Territory. In Utah and the South Counties they will raise an average, while in some places they have raised double the crop of any previous year. In Davis County they will have a fair crop, in Weber a larger, but in Cache County none at all, and in Box Elder and Tooele about half a crop. In Tooele they have been troubled with caterpillars, army worms, and wire worms, which so discourages some that they have been packing up their effects and removing to other places.

Mr. Hard Times begins to relax his hold a little since the wheat has begun to ripen, and we do sincerely hope he will soon remove his location from the country.

Your family are enjoying good health; sister Pratt and her babe are doing very well, and you will no doubt hear fuller and more grateful particulars from them, than I can possibly give.

The Presidency spent the 24th on the head waters of Big Cottonwood Creek, the particulars of which you will see in the *Deseret News*. They, with those of the Twelve who are here, are well, and in connexion with the Council remember you in their prayers continually.

We learn that the missionaries to Genoa have arrived there, and that Elder Hyde has taken possession of the Washaw Valley for them, which is a valley a few miles north of Carson, and is well calculated for grass and hay for stock.

The mail arrived from the east at nine o'clock last night, bringing a report of your journey from this place to St. Louis; we were glad to learn of your safe arrival so far on your journey.

I presume you will get all the news of the day concerning the insurrection in California, and Kansas wars, &c., from the public Journals.

Yours truly,
W. WOODRUFF.

HOME CORRESPONDENCE.

LIVERPOOL.

20 Rupert Street, Everton, Liverpool,
September 19, 1856.

President O. Pratt.

Dear Brother—With your permission I feel desirous of laying the following communication before the Saints through the columns of the *Star*.

I left the Territory of Utah in company with yourself and a number of other brethren, as you are aware, on the 22nd of April last, and arrived in this place on the 13th of July.

I brought with me a perspective view of the Temple, now being built by the Saints in Great Salt Lake City. As I am getting up a steel engraving of the same for the use of the Saints and all others who may wish to purchase, I adopt this method of giving timely notice.

Being wishful to determine how many copies it would be wisdom to have struck off, allow me respectfully to request those who wish to possess themselves of a miniature of what the Temple will be, to send their orders through their Book Agents to the Office at Liverpool at as early a date as possible.

I do not expect to be in Europe more than a few months, therefore, it is particularly desirable that there should be no unnecessary delay.

Permit me to request you to republish, with some corrections, the details of the House of the Lord as set forth in my letter to the *Deseret News*, and copied into *Star* Number 48, Volume 16.

By means of the engraving, and the written explanation, the Saints will be enabled to form a tolerably correct idea of that House in which all the faithful Saints have so much interest.

I have no doubt that many of the Saints would derive great pleasure in having these miniatures hung up in their houses in the Valleys of the Mountains. Moreover they will indicate to many who are not in the Church that we are, as a people, not insensible to the value and beauties of the fine arts, nor hostile to noble enterprize and progressive intelligence.

The following is a brief detail of the

Temple taken from drawings in my office in Great Salt Lake City.

The Temple Block is 40 rods square, the lines running north and south, east and west, and contains ten acres. The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the Block. The length of said House, east and west, is 186½ feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south 118½ feet through the centre of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of 16 feet, and enlarge all around beyond the lines of wall 3 feet for a footing.

The north and south walls are 8 feet thick, clear of pedestal; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the height of 7½ feet. The footing of the towers rise to the same height as the side, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is 6 inches above the top of the footing. From the towers on the east to the towers on the west, the face of the earth slopes 6 feet; four inches above the earth on the east line, begins a promenade walk, from 11 to 22 feet wide, around the entire building, and approached by stone steps as the earth slopes and requires them.

There are four towers on the four corners of the building, each starting from their footing, of 26 feet square, these continue 16½ feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square; they then continue to the height of 38 feet, or the height of the second string course. At this point they are reduced to 23 feet square; they then continue 38 feet high, to the third string course. The string courses continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise 25 feet to a string course, or cornice. The two west towers rise 19 feet and come to their string course or cornice. The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 5 ornamental windows on two sides above the basement. The two centre towers occupy the centre of the east and west ends of the building, starting from their footings 31 feet square, and break off in sections in line with corner towers to the height of the third string course. The east centre tower then rises 40 feet to the top of battlements; the west centre tower rises 34 feet to the top of battlements. All these towers have spires. The east centre tower rises two hundred feet, while the west centre tower rises one hundred and ninety feet.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles, 5 feet diameter at base, 4 feet at first story, and 3 feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number, and stand upon pedestals. The space between the buttresses and turrets is 2 feet at first story. On the front of the two centre towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in *alto relievo*, or bold relief, the great dipper, or Ursa Major, with the pointers ranging nearly towards the north star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the House. I have before stated that the basement was divided into many rooms. The centre one is arranged for a baptismal font, and is 57 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide. On the east and west sides of these rooms are 4 passages 12 feet wide; these lead to and from by outside doors, two on the north and two on the south. Further east and west from these passages are 4 more rooms, two at each end, 28 feet wide by 38½ long. These and their walls occupy the basement. All

the walls start off their footings, and rise 16½ feet, and there stop with grain ceiling.

We are now up to the line of the base string course, 8 feet above the promenade, or steps rising to the Temple, which terminates at the cope of pedestal, and to the first floor of said House. This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors of these courts (they being on a line with first floor of main house) by four flights of stone steps 9½ feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

The size of the first large room is 120 feet long by 80 feet wide; the height reaches nearly to the second string course. The room is arched over in the centre with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have ¼ elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of centre arch, at the height of 24 feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

The outside walls of this story are 7 feet thick. The space from the termination of the foot of the centre arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of centre arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window, whose major axis is vertical.

The second large room is one foot wider than the room below; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tiers of windows, 5 in each tier.

The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semicircular head. The first story windows have 12 feet length of sash, to top of semicircular head. The oval windows have 6½ feet length of sash. The windows of the second story are the same as those below. All these frames have 4½ feet width of sash.

The pedestals under all the buttresses project at their base 2 feet; above their base, which is 15 inches by 4½ feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for those pedestals. Above this cope the buttresses are 3½ feet, and continue to the height of 100 feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon, represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.

The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending.

All of these symbols are to be chiselled in bass relief on solid stone. The side walls continue above the string course, or cornice, 8½ feet, making the walls 96 feet high, and are formed in battlements, interspersed with stars.

The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large caveto, while on the inside they are approached by stone steps.

Those windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the centre of major axis.

My chief object in the last paragraph is to show to the judgment of any who may be baffled, how those windows can be come at, &c. All the windows in the towers are moulded, and have stone

jambs; each being crowned with label mouldings.

The whole house covers an area of 21,850 feet.

For further particulars, wait till the house is done, then come and see it.

TRUMAN O. ANGELL, Architect.

NEWS FROM UTAH.

(*From the "Deseret News."*)

THE GENERAL ELECTION will take place on the 1st Monday of August next, and it is expected that the county clerks will give due notice of the offices to be filled, whether by expiration of the terms of present incumbents, or by vacancy from any other cause. There are three vacancies to be filled in the Council of the Legislative Assembly, caused by the absence of Elders Orson Pratt, of Great Salt Lake County, John A. Ray, of Millard County, and George A. Smith, of Iron County. As the councillors were elected in 1855 for the ensuing two years, the apportionment law passed by the last Assembly will not affect the election of councillors until the general election in 1857.

ARRIVALS.—Elder Benjamin Matthews, late Missionary to the Southern States from San Bernardino, arrived on the 19th instant, with six families from Mississippi. These are the first of this season's imigration, and have made remarkably good time.

Elder George R. Grant and a small company lately came in from the settlement on Salmon river. They started on the 29th of June, leaving all peaceful and well. Col. Thos. S. Smith and company were met 125 miles this side of the settlement, all well. Brother Grant reached home on the 12th instant, and reports that grasshoppers had almost entirely destroyed the crops at Salmon Fort.

A LOAD OF BARLEY, of this year's growth, was driven into our city on the 3rd of July, being the first of the season, so far as we have noticed. One dollar and a half a bushel was offered and refused, and it is reported that it was sold for two dollars a bushel.

FROST, on the mornings of the 15th and 16th July, cut down vines and nipped corn and potatoes severely, in streaks and patches on the low grounds.

LIGHT SHOWERS on the 20th and 21st, July, the first noticeable since the middle of May, cooled and purified the atmosphere, and changed the dusty tinge on vegetation to varied hues of glossy green.

A REAPER AND MOWER IN UTAH.—We have not been more gratified, for some time, than we were upon reading the communication from *Davis County Farmer*, printed in this *News* under the head 'McCormick's Reaper and Mower.' We also confess that we were somewhat surprised to learn that it performed the heavy labour of grain cutting, with so much economy and dispatch. We trust that this is a forerunner to the introduction of every applicable description of labour-saving machinery, and that too as speedily as circumstances may warrant.

VARIETIES.

STARTING IN THE WORLD.—Many an unwise parent labours hard and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under the arms of one who cannot swim, ten chances to one he will lose his bladders and go to the bottom! Teach him to swim and he will never need the bladder. Give to your child a sound education; let him sincerely embrace the Gospel of Christ, which will secure good morals; see to it that his mind is cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of.

SHUN A TATTLER.—If you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busy-bodies, and those that love to talk of other mens' faults; or, if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

HOME, SWEET HOME!—Home! it is the paradise of Infancy, the tower of defence to Youth, the retreat for Manhood, the city of refuge for Old Age! Recollections, associations cluster round it—O, how thickly! Enjoyments are tasted there whose relish never dies from the memory. Affections spring and grow there, through all the turns and overturns of life, and which last on, stronger than death. The thought of its early innocence has kindled anew the flame of virtue—almost smothered beneath a heavy mass of follies and crimes. The vision of Home has come upon the soul of him who was dying in a foreign land, and made him feel that he would die willingly could he breathe his last breath in the midst of the familiar looks and tender voices of Home. The thought of this one spot has put a courage into the heart, a power into the arm, that has driven back the invader from the land; or else led men, freely, to moisten with their blood the soil they could not save.

THE DEWDROP AND THE DIAMOND.

(Selected.)

A DEWDROP, bright with all the rays
That summer noon could lend her,
Lay smiling on a rose's breast
In evanescent splendour.
"Behold," said Folly passing by,
"This gem the rose adorning!
How like a pearl of priceless worth
It sparkles to the morning."

A diamond, lost from Beauty's brow,
Lay lonely in the by-way;
And heard the words that Folly spoke,
Repeated from the highway.

"Ah me" she said, "this transient thing
Extorts the praise of many;
While I am trodden in the dust,
Unseen, unknown of any."

Hush! Envy, hush! the true of heart
Should bear without repining;
Thy light is not the less thine own
That none can see it shining!
The dew exhaling in the sun
Shall fade from men's opinion,
While thou may'st live to grace a crown
In glory, and dominion!

CHARLES MACKAY.

NOTICE.—We are requested by Elder J. L. Smith, President of the Swiss and Italian missions, to notice that Ferdinand Meyer, late an Elder of the Church in Switzerland, who is now in England, and still retains his license, was cut off from the Church of Jesus Christ of Latter-day Saints in Geneva, April 29, 1855, for neglect of duty and loss of faith in the authorities of the Church.

Money List, Sep. 19—26, 1856.

	£	s.	d.
James L. Chalmers	5	0	0
Richard Harper	2	0	0
William Shires	12	0	0
Michael Vaughan	3	10	0
Josiah Holmes	15	0	0
Griffith Roberts	1	0	0
Jeremiah D. Wilson	5	0	0
John Hyde	3	3	0
Peter Q. McComie	6	11	0
Carried forward	53	4	0

	£	s.	d.
Brought forward	53	4	0
John Holsall	6	10	0
Benjamin W. Brindle	5	0	0
Simeon Pickering	2	0	0
David James	3	5	0
John Mellor	2	0	0
Benjamin Elliot	3	3	3
James Rogers (per J. C. Hall)	26	12	2
John Davies	2	0	0
	103	14	5

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XVIII. Saturday, October 18, 1856. Price One Penny.

THE GATHERING OF THE LATTER-DAY SAINTS.

(*From the "Western Standard."*)

The Latter-day Saints, since the establishment of their Church, have had to contend with a continual stream of ridicule, persecution, and jealousy in consequence of their belief in, and practise of the doctrine of the gathering. The most unfounded and ridiculous stories have been, from time to time, circulated in relation to the designs they have had in view in thus assembling their proselytes in one body. The popular idea has been, where men have condescended to speak or write upon the subject, with but an imaginary insight into the motives and intentions of the people in thus congregating together, that they are nourishing designs inimical to the Government, and are only waiting for a convenient opportunity to throw off the guise of friends and to come out open and avowed enemies to the republican institutions under which they have been born and sheltered. Years ago, when the society was in its infancy, and its numbers insignificant, this idea was indulged in to a very great extent, and it was thought unwise and unsafe to permit us to remain on the frontiers of Missouri, as it was feared that we intended to form a coalition with the Indians, and, if possible, overturn the Government. Although years have passed since we endured the consequences of this cruel jealousy, and our subsequent acts have conclusively disproved all these notions, yet that same feeling of suspicion and dread still haunts the minds of many, and they can see nothing in the progress of "Mormonism" and the gathering together and increase of its converts, but the growth of a dangerous and unnatural power, that is destined, if not checked, to overshadow our glorious land—to subvert its free institutions, and spread ruin and destruction upon all who unfortunately come under its influences.

Were we not confident of the innocency and integrity of our intentions, and did we not know that these unjust suspicions and feelings were what we might expect, we probably would feel differently in regard to them; but we know that we are not the only people who have had to contend with these evils, and it is at least consolatory to know that we suffer in noble company. Mankind do not realize in this instance, no more than previous generations did when placed in similar circumstances, that this gathering of the people together in this manner is a plan of the Lord's, and something that will have to take place sooner or later to fulfil the prophecies recorded in Holy Writ.

The religious world have perused the prophecies contained in the Scriptures with great satisfaction and pleasure; they have expounded them with fervor, and have pictured with glowing imagery the

peace and happiness there would be enjoyed when they were fulfilled; but they have mistaken the means through which this glorious consummation was to be brought about. In the plenitude of their zeal they have imagined, that the schemes devised by them are the ones through which the peace and knowledge that the Prophets have said were to prevail so universally, would be brought about. They have spared no pains or expense to bring it about. Societies of every description have been organized—every auxiliary that could be made to aid has been used, and sea and land have been literally traversed to fulfil these predictions—to bring about this reign of peace and knowledge. Yet we have only to look around us and observe the situation of that portion of the inhabitants of the earth most favoured by these efforts, to become satisfied of their utter futility. Peace to them is still far distant, and true and definite knowledge concerning the Lord or His purposes appear to be decreasing rather than otherwise.

It must be evident, then, that mankind are deceiving themselves when they imagine that through their present schemes these things are to be accomplished. What nearer, we would ask, are the inhabitants of the earth to-day to the enjoyment of these much-to-be desired blessings than they were centuries ago? War and rumours of war are increasing, and men's hearts are failing them for fear of the things that are coming upon the earth. But how are the words of the Prophets to be fulfilled? Must they fail in this instance, after speaking so truthfully and foretelling so accurately in relation to everything in past times that has taken place, or must we look for different measures to be adopted to bring to pass these events? Must the children of earth always remain in their present condition? Must war, rapine, murder, and violence always abound? Is there no deliverance from these evils? Has the Lord, the all-powerful God, utterly forsaken and forgotten His creatures, or may we still hope for succour, still hope for a refuge from the impending storm?

The Lord Jesus said when he was upon the earth that as it was in the days of Noah, and as it was in the days of Lot, so should it be in the days of the coming of the Son of Man. If, then, the Son of God, whose word cannot fail, said this, we may hope that a place of refuge will, as in the days of Noah and of Lot, be provided, by fleeing to which, the people will escape from the calamities and judgments, which the Prophets also inform us, will be poured out upon the earth. And when this way of escape is provided, to make the parallel a complete one, it will be necessary for knowledge to be bestowed by the Lord on some one, to enable Him to point out the way of deliverance to the people, as did Noah to the antediluvians and Lot to those who lived in the cities of the plain.

Isaiah and Micah have foretold in graphic language, that previous to the time when men would beat their swords into ploughshares and their spears into pruning hooks, and nation cease to lift up the sword against nation or to learn war any more, a cry should be heard in all lands and among many people, saying, "Come, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways and we will walk in his paths." These were to be the words of those who had become aware of the important fact that the Lord's House was established in the tops of the mountains; and this great gathering of people from many nations to this place, that they might be taught in the Lord's ways and walk in His paths, was to be intimately connected with the great and universal peace which should afterwards prevail. The consequences of this gathering were to be a knowledge of the ways of the Lord, and a spirit of peace and unity which should cause men to forsake the practice of war. The arts of peace would be their study, and harmony should abound in their midst. This place was to be known as Zion, and the Prophet Joel has prophesied that it should be a place of deliverance in the great and terrible day of the Lord.

Now, if mankind give credence to the words of Jesus Christ and the Prophets who preceded him, they must believe that a time will come, previous to the coming of the Son of Man, when a man will be raised up, as was Noah in ancient days, to make known a way of escape and deliverance from the troubles and difficulties by which they are to be surrounded; they must believe that this place of refuge and deliverance will be known by the name of Zion; and they must also believe that it will be in the tops of the mountains, and

that a house will be built there, which shall be styled the House of the Lord, and to which people from many nations shall go to be taught in the Lord's ways and to walk in His paths. If they believed or understood the Scriptures, they would expect all these events to take place, before they would look for peace, for they are all graphically set forth by the inspired writers.

It is necessary that there should be a place of deliverance of this kind, where those who desire to learn and keep the commandments of God should flee. The true Gospel of Jesus is denied and held in derision by Christendom generally, and they are fast ripening for destruction. The same spirit of unbelief and hardness of heart which characterized the antediluvians when Noah declared that God had spoken through him, and gave him the power to prepare a way of deliverance, and which also was entertained by the inhabitants of Sodom when Lot told them that the Lord had sent His angels to warn him of the destruction of their cities, characterizes this generation, and they close their eyes and their ears, and recklessly pursue the course they have adopted, regardless of consequences.

Let a man arise at the present time and bear testimony that he has obtained a revelation from the Lord, by His own voice, by the ministration of an angel, by a vision or by any other means, and he is immediately denounced by the mass as a fanatic entirely unworthy of notice. Because he lays claim to revelation, is sufficient to condemn, without the least investigation, every principle that he may advance. He may declare as great truths as were ever taught by man, yet they are passed by unheeded; whether true or false they are alike condemned.

What must be the fate of a generation who thus disregard the Lord and the principles He reveals? If we must judge them by their fruits, we must be constrained to admit that if the ancient Apostles and Prophets were now living in their midst, they would experience precisely similar treatment to that which they received at the hands of their persecutors when they were on the earth. The necessity of a place of gathering for those who desire to give heed to the words of the Lord must, therefore, be apparent, as it is the way the Lord has designed to deliver His people from the inevitable consequences of practices such as are now indulged in by the world. He has predicted it by the mouths of His Prophets, and it is set forth so definitely that "he that runs may read."

By a singular combination of circumstances the Latter-day Saints now occupy a position corresponding in every particular with that described by the Prophets. They live in the mountains; the land to which they gather is known among all by the name of Zion; a house, which they term the House of the Lord, is being reared; and the cry is heard in every land and among every nation, where this people reside, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths." These things have also been brought about through a man who was called as was Noah, and who taught the people that their gathering together in this manner was the will of the Lord, and the means provided by Him through which they might escape the difficulty that should overtake the world. Although this assemblage was to be composed of a heterogeneous mass of people, from different parts of the earth, brought up under different governments, with diverse creeds and traditions, yet the fruits of this movement were to be peace, union, and harmony, traits which the most bitter enemies of the Latter-day Saints must admit they enjoy to a very remarkable extent.

We nowhere find recorded a more striking and literal fulfilment of prophecy than we witness in this instance—a fulfilment sufficiently complete in every particular to convince the most incredulous, that the work commenced by Joseph Smith is the work here pointed out. If the Prophets themselves were living, and were eye-witnesses to the transactions now taking place, they could not have written a more truthful description than that already given by them through the spirit of prophecy. There is no more real cause, then, for jealousy in the gathering together of the Latter-day Saints, as they have been doing, than there was for the Egyptians in ancient days to be jealous of the movements of Moses and his brethren, or than there was for the antediluvians to feel so relative to Noah's operations. The word of the Lord had to be fulfilled, and they were the instruments to fulfil it, and if the people called

Latter-day Saints do not fulfil the predictions in relation to the latter days, another people will have to do it, for though the heavens and the earth pass away, yet the word of the Lord cannot pass away without being fulfilled in every particular.

It must be evident to all, who reflect on the subject, that the hand of Providence has been stretched out in behalf of the Latter-day Saints, and that every device of their enemies has been overruled for their good. They were not placed in their present situation by their own choice, but by the force of circumstances; it was their only alternative, and they had to remove there to escape from the violence and oppression under which they suffered. When our unscrupulous persecutors drove us from our lands and our homes into the wilderness, beyond the borders of civilization, they had not the remotest idea that, instead of crippling us and breaking us up, they were only placing us in a situation to more perfectly do the will of the Lord, and fulfil the prophecies spoken by His servants; but so it was, and they became, like the Jews of old who crucified the Saviour of the world, the instruments, though unknown to themselves, of fulfilling and bringing to pass His purposes.

The Latter-day Saints went to the mountains, far from the abode of civilized man, that they might worship their God according to the dictates of their own consciences in peace and quietude; they now go up there with the same objects in view, and all they ask is, that they may have the privilege of doing so. They have no desire to meddle with the politics of the day, neither will they be found pandering to the aspirations of political demagogues. In common with their fellow-citizens, they wish to enjoy the blessings of the government which their fathers helped to establish, and for which they themselves have given the strongest proofs of devotion and loyalty. Surely, these privileges they have an indisputable right to claim, and they can not in justice be withheld from them. We have suffered and still suffer from the unjust suspicion and jealousy entertained by many towards us and our movements; we know, however, that our intentions are pure—that we have no wrong design in view in gathering together, and that our only motive is to keep the commandments of God; therefore, we feel confident, that sooner or later mankind will also have the opportunity of knowing that our course in these matters has been a correct one. This knowledge, however, may come too late to be of much service to them; if they could realize it now, they would gladly move to the place which God has appointed, and would feel thankful that such a way of escape was provided.

HISTORY OF JOSEPH SMITH.

(*Continued from page 632.*)

[August, 1841.]

Thursday, 26th.

AN EPISTLE OF THE TWELVE APOSTLES TO THE SAINTS SCATTERED ABROAD AMONG THE NATIONS, GREETING—

Beloved Brethren—You will perceive by the minutes of a Conference, held in this City, on the 16th instant, that we have returned from the mission which was required of us by the Lord, and have now been called upon to assist in building up the Stakes of Zion, and of planting the Saints upon the lot of their inheritance; and feeling as we do a humble reliance upon divine aid at all times, in our unremitting desire to be useful to our fellow men, and especially to the household of faith, that they may be prepared for the great things which God is about to reveal, and which speedily await this generation, we feel anxious to improve the earliest opportunity to make known unto you the mind of the Spirit concerning those things which require your more immediate attention.

It will be discovered, in the minutes before referred to, that we have already began to select such individuals as have been with the Church, and have had the opportunity of becoming acquainted with the principles thereof to some extent; and to designate certain towns and cities where they will locate themselves and build up Churches, inasmuch as the people are willing to receive them. These generally will not take their departure from this for their several stations, until after the October Conference, previous to which they will have the opportunity of receiving particular instructions in relation to

their mission, and of becoming more perfectly acquainted with those principles which are necessary to be acted upon, in order that they may become highly useful in helping to roll forth the kingdom of God in these last days.

All those Elders and Priests who are now in the vineyard, will communicate with us immediately and inform us of their situations, designs, and all things relating to their ministry, and improve the earliest opportunity of repairing hither, where they will have the privilege of instruction from the First Presidency, and thereby understanding principle and doctrine, not to be learned elsewhere, and which is necessary for them to know, that they may become wise stewards in their master's house.

We are engaged in a great work, and but little comparatively can be known of the magnitude thereof, of the revelations of heaven, and the order of the kingdom, by the Saints while they are scattered to the four winds; and this being well understood by the ancient Prophets and Apostles, was the reason why they so often spoke of the gathering in the last days, and as this is the place where the Elders are to receive instruction concerning their ministry, so as to become successful ministers of the dispensation of the fulness of times, so also this is the place where the brethren may receive such instructions as are necessary to constitute them a righteous and holy people, prepared for the reception of the Lord Jesus; therefore, we say to all Saints who desire to do the will of heaven, Arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret, that they have so long neglected to assemble themselves together and stand in holy places, awaiting those tremendous events which are so rapidly approaching the nations of the earth.

It will be recollected that in a recent communication from the First Presidency, all places of gathering are discontinued, excepting Hancock County, Illinois, and Zarahemla, in Lee County, Iowa Territory, opposite Nauvoo, and we would suggest to those coming up the Mississippi particularly, and all others who are disposed, to look at Warsaw, a beautifully located village, about twenty miles below Nauvoo, consisting of about five hundred inhabitants, a steam flour and lumber mill; one mile below is a section already surveyed, on which the town of Warren is to be built, and every facility is now offered to the brethren, for the immediate erection of houses, the location being very desirable at the lowest point of the Desmoines' Rapids.

As we have been called upon to act as agents for the Church, it may be expected that some one or more of our Quorum may be found at Nauvoo, Zarahemla, and Warren, ready to render every assistance in our power towards the location of emigrants; and that we shall occasionally visit the other places of gathering, as necessity requires.

We recommend to the brethren in England, &c., to emigrate in the fall or winter; by so doing, they will be likely to spare themselves much affliction in becoming accustomed to this climate.

Further communications may be expected from the Twelve.

B. Young,
H. C. Kimball,
O. Pratt,
W. Richards,
John Taylor,
Geo. A. Smith.

Nauvoo, Aug. 26th, 1841.

Friday, 27th. Elder Robert Blashel Thompson died at his residence in Nauvoo, in the 30th year of his age, in the full hope of a glorious resurrection. He was associate editor of the *Times and Seasons*, Colonel in the Nauvoo Legion, and had done much writing for myself and the Church.

The following synopsis of his life is from the pen of his widow—

Robert Blashel Thompson was born Oct. 1st, 1811, in Great Driffield, Yorkshire. England, was educated at Dunnington, in the same County. He united with the Methodists at an early age, and preached what he believed to be the Gospel, in connexion with that sect for a number of years. Emigrated to Upper Canada in 1834. Embraced the Gospel there; being baptized and confirmed by Elder Parley P. Pratt in May, 1836. Was ordained an Elder by Elder John Taylor, at a Conference held in Upper Canada, July 22nd, 1836. Removed to Kirtland in May, 1837, where he married Mercy Rachel Fielding, June 4th, 1837, and being appointed to take a mission to Upper Canada, he returned in the same month, and commenced preaching in Churchville and the villages adjacent, baptized a considerable number, continued his labours there until he was called upon to remove to Missouri.

He arrived at Kirtland in March, and started from thence in company with Hyrum Smith and family, arrived in Far West June 3rd, where his daughter Mary Jane was born on the 14th of June. He remained there until November, when he, with many of the brethren had to flee into the wilderness to escape the fury of the mob, who swore they would kill every man who

had been engaged in the Crooked River Battle.

He stood near to brother David Patten when he fell. He with the rest of the brethren suffered much from exposure and lack of food. He arrived at Quincy, I believe, in December, where he engaged as Clerk in the Court House, and remained there until the liberation of Joseph and Hyrum from prison; when the Saints settled in Commerce, he removed there, and was engaged as scribe to brother Joseph; he was also Church Clerk.

When the Nauvoo Legion was formed, he received the office of Colonel, and also Aid-de-camp. In May, 1841, he became associated with Don C. Smith in the editing of the *Times and Seasons*. On the 16th of August he was seized with the same disease, of which Don C. had died on the 7th. The attachment between them was so strong, it seemed as though they could not long be separated. He died on the 27th, leaving one child; was interred in the burying ground on the 29th. By his special request no military procession was formed at his funeral.

Saturday, 28th. At a Conference held in Atica, New York, 6 Branches, 10 Elders, 7 Priests, 5 Teachers, 2 Deacons, and 146 members were represented.

Tuesday, 31st.

At a Council of the Quorum of the Twelve Apostles at the house of President B. Young, Nauvoo, Aug. 31, 1841, for the purpose of taking into consideration the situation of the Church, it was resolved unanimously, that as we have been called upon by the voice of the Conference to attend to the business of the Church, assist the Trustee in Trust in his arduous duties, attend to the settling of emigrants, &c.; we sensibly feel the great responsibility that is resting upon us, and will do all in our power to carry out the wishes of the Church, and prove ourselves worthy of the trust imposed in us by the brethren.

Resolved unanimously, That, so far as may be practicable, we will attend to the counselling and locating of emigrants in person, and at present we will appoint no agents for that purpose out of our own body.

Voted, That Elder Willard Richards be requested to locate himself for a season at Warsaw, or vicinity, for the purpose of selling lots on the town plat of Warren, counselling the brethren, and attending to such other business as may be necessary relating to the Church. (The foregoing vote was taken after hearing a favourable report from Elders Young, Kimball, and Richards, of the Quorum, for building the town called Warren, they having visited the location, accompanied by Mr. Mark Aldrich and other proprietors of the plot.)

Resolved, unanimously, That we deeply feel for our beloved President Joseph Smith, and his father's family, on account of the great losses they have sustained in their properties by the unparalleled persecutions in Missouri, as well as the other many persecutions they have sustained since the rise of the Church, which has brought them to their present destitute situation. Therefore, voted unanimously, that we for ourselves, and the Church we represent approve of the proceedings of President Smith, so far as he has gone, in making over certain properties to his wife, children, and friends for their support, and that he continue to deed and make over certain portions of Church property which now exist, or which may be obtained by exchange, as in his wisdom he shall judge expedient, till his own, and his Father's household, shall have an inheritance secured to them in our midst, agreeable to the vote of the General Conference of the Church held at Commerce in October, 1839.

Resolved, That on account of the peculiar situation of the Church hitherto, it has been expedient and necessary that the deeds, bonds, and properties of the Church should be, and have been taken and holden by Committees of the Church, and private individuals; but that we now have a Trustee in Trust, viz., President Joseph Smith, appointed according to the laws of the land. Therefore, voted unanimously, that we advise the Trustee in Trust to gather up all deeds, bonds, and properties belonging to the Church, and which are now held either by committees or individuals, and take the same in his own name as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, as soon as such arrangements can be made consistently with his various and multiplied cares and business; and that we individually and collectively will use all diligence to render him every assistance possible to accomplish this desirable object.

Voted, That Elder Lorenzo Barnes proceed on his mission to England without delay.

Voted, That Elder Harrison Sagers proceed immediately on his mission to Jamaica, West Indies; and Elder Joseph Ball to South America, according to their appointment on the 16th, and that they accompany each other to New Orleans.

It was proposed, That Elder Simeon Carter go on a mission to Germany; but the vote being taken, it was decided that his mission be suspended for the present.

After much deliberation on the situation of the Church at home and abroad, temporally and spiritually, and in view of the poverty and distress of many who had been robbed of all by unrelenting mobbers, and of others who had sacrificed all they posses-

sed to assist those who had thus been robbed, and others who had borne the burden in the heat of the day; it was voted unanimously, That President Smith, as Trustee in Trust, be requested and instructed by this Conference in behalf of the Church, to extend relief to such indigent suffering brethren, either by land or goods, as the properties of the Church will admit, and his wisdom shall judge expedient; so that no one shall be denied the privilege of remaining in our midst and enjoying the necessaries of life, who has been faithful in his duties to God and the Church.

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

Wednesday, Sept. 1. The *New York Sun* contains an account of some singular phenomena; viz., a shower of flesh and blood, a pillar of smoke, and a shower of manna.

Thursday, 2nd. The town of Cartago, on the Isthmus of Darien, containing 10,000 inhabitants destroyed by an earthquake.

Saturday, 4th. Colonel Charles C. Rich was elected Brigadier-General of the second Cohort, to fill the vacancy of General Don Carlos Smith, deceased, and Lieutenant-Colonel Titus Billings was elected Colonel in the place of Colonel Rich, promoted, and Major John Scott was elected Lieutenant-Colonel in his place, and Captain Hosea Stout was elected Major in his place.

The City Council elected Brigham Young Councillor in place of Don Carlos Smith, deceased; and John Taylor and Heber C. Kimball were elected Regents of the University, in place of Don Carlos Smith and Robert B. Thompson, deceased.

Orson Pratt was elected Professor of Mathematics in the University of the City of Nauvoo; and the degree of Master of Arts conferred on him by the Chancellor and Board of Regents.

A committee was instructed to purchase two blocks for a burying ground; and the City Recorder was instructed to procure a seal for the Corporation.

Elder Orson Spencer arrived in the City.

Sunday, 5th. I preached to a large congregation at the stand, on the science and practice of medicine, desiring to persuade the Saints to trust in God when sick, and not in an arm of flesh, and live by faith and not by medicine, or poison; and when they were sick, and had called for the Elders to pray for them, and they were not healed, to use herbs and mild food.

Tuesday, 7th. Another shower of flesh and blood is reported in the Boston papers to have fallen in Kensington. "There had been a drizzling rain during a great part of the day, until about 4 o'clock in the afternoon, when the rain stopped, and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past five, when almost instantly it became of burnished red, and in a few moments it rained moderately a thick liquid of the appearance of blood, clothing fields and roads for two miles in circumference in a blood-stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intensely cold that over coats were needed."

Elder Willard Richards went to Warsaw, and located himself, for the purpose of counselling the Saints, and settling the town of Warren, and the day following made sale of three city lots.

The war between England and China continues. The English have fitted out a new expedition to proceed against her with the utmost rigour; and his celestial Majesty on the other hand has issued orders for the raising of a "grand army," and the extermination of the English.

Wednesday, 8th. Wars and rumours of wars, earthquakes, tempests, pestilence, and great fires, connected with every kind of wickedness, distress and destruction of property are heard in almost every land and nation.

Saturday, 11th.

The Legion was out for general parade, in conformity with a special act of the Court Martial, and was reviewed by Lieutenant-General Joseph Smith, who delivered a military speech to the troops in his usual energetic style. The official returns of the Legion show the aggregate to be 1490 men.

HOSEA STOUT, Clerk.

Monday, 13th. Brother Edward Hunter, senior, of Chester County, Pennsylvania, visited Nauvoo, and purchased $4500 of town lots and farming land; paid me $2000 in cash, and made arrangements to pay the balance in two months.

Received an invitation from Brigadier-General Ezekiel M. Swazey, and Colonel Amos B. Fuller, of the Militia of Lee

County, Iowa, to attend the military parade to-morrow, at Montrose, as visitor. Generals Hyrum Smith and J. C. Bennett received a similar invitation.

Tuesday, 14th. Went over to Montrose, accompanied by brothers Edward Hunter and William A. Gheen. I was very courteously received by General Swazey, the officers and Militia.

Mr. D. W. Kilbourn attempted to get up an ill feeling by reading the following proclamation at noon, during the recess of exercise, to a considerable number of persons collected round his store; which I insert verbatim—

Citizens of Iowa—The laws of Iowa do not require you to muster under, or be *reviewed* by *Joe Smith* or *General Bennett*, and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself, will at once LEAVE THE RANKS.

This, however, had no effect whatever on the people.

Myself and brother were not in military uniform, but were treated with every respect that visiting officers of our rank could be, through the entire day. At the dismissal of the military, I went to Mr. Kilbourn's store, and desired to have some conversation with him, but was peremptorily ordered out of doors. This conduct greatly disgusted his few friends, who upbraided Kilbourn with his ungentlemanly conduct, and accompanied me to the ferry, where I left them, shewing me every manifestation of friendship.

Tuesday, 21st. The ship *Tyrean* sailed from Liverpool to New Orleans, with 204 Saints, bound for Nauvoo.

H.B.M. war steamer *Madagascar*, totally destroyed by fire in the Chinese seas, and fifty-seven lives lost.

Wednesday, 22nd. The High Council of Nauvoo adopted the following Preamble and resolutions—Whereas this High Council in times past, had of necessity, and by the advice and instruction of the First Presidency, to transact business of a temporal nature for the Church, and thereby involve itself with debts and other temporal burdens which, under other circumstances would not have devolved upon it; and as the proper authorities to which such temporalities belong are now organized and acting in their proper places; therefore, be it resolved, That this High Council are prepared to transfer all debts and temporal business; and that all business of a temporal nature, be, and the same is in readiness to be transferred to the proper authorities.

Alpheus Cutler stated that he was going to the Pineries the ensuing winter, and nominated Elias Higbee, Counsellor *pro. tem.*

A company of the brethren started for the Pinery, some 5 or 600 miles north, on the river, for the purpose of procuring lumber for the Temple and Nauvoo House.

The Jews in Smyrna are suffering great persecutions on account of their religion—"one was thrown into prison because a cat was missing"—say the journals.

Saturday, 25th. Hyrum Smith, son of Hyrum and Jerusha Smith, died, aged seven years, four months, and twenty-eight days.

A Conference was held at Vinal Haven, Fox Island; eight Elders, one Priest, two Teachers, one Deacon, and one hundred and forty members, were represented, and the work progressing.

I extract the following from Elder W. Woodruff's Journal—

We left the Manitou Island, Lake Michigan, at four o'clock, p.m., on the steamer *Chesapeake*, which contained 300 passengers, six of whom were members of the Church; a large quantity of freight and coal, eighty cords of wood, eight mules, pigs, chickens, geese, ducks, &c.

We continued our journey towards Chicago without any interruption, until half-past eleven, p.m., when we were overtaken by a tremendous storm of wind and rain; it blew a hurricane, and the lake became as rough as it could be by the force of wind, and such a scene as quickly followed I never before witnessed in my travels, either by land or sea. The captain, officers, hands, and most of the passengers expected to go to the bottom of the lake, to have judged from outward appearances I should think there were twenty chances of being lost to one of being saved, yet I did not once expect to be lost, for I believed the Lord would save me, my wife and child, who were with me, from a watery grave, by some means.

We were some forty miles from land when the gale struck us, and I was awoke from a sound sleep by the cry, "We are all lost." The first thought that entered my mind was, "No, we shall not be lost."

I immediately leaped out of my berth, and went on to the upper deck. I saw we were in imminent danger of being wrecked; the bow of the boat was heavily laden, and frequently engulphed by the heavy waves

that washed over her; there were judged to be fifty tons of water at a time upon her bow; at one time her bow ran under water, and some thought she would never rise; the water set the mules and all the live stock afloat; washed away the partition; and the mules, pigs, chickens, ducks, and geese, were all hurled in one mass down into the steerage cabin, mixed pell mell with sixty Irish passengers, men, women, and children; at that moment the roaring of the wind, the rush of the waters, the peals of thunder, the flashes of lightening, the braying of asses, the squealing of pigs, the quacking of ducks, geese and chickens, the praying, swearing, and screaming of men, women, and children, created a compound sound which rent the air, and sent a gloomy thrill through the heart.

We immediately went to work, and helped all the passengers out of the water, and from among the beasts, upon the deck, so their lives were preserved, while all the fowls, pigs, and part of the mules were drowned or killed; many tons of water rushed through the boat, until the water stood nearly to the boilers; it drove the firemen from their places.

About this time, when the boat was labouring against wind and tide, one of the wheel chains broke, and the boat rolled over on to one side. I again heard the cry "that all was lost," but about thirty of us caught hold of the two detached pieces of chain, and held them together until the engineer mended them with wire.

It took three strong men to manage the wheel; while the boat lay upon her side, it washed away a part of the state rooms; orders were given to clear the boat of everything that was moveable; all the wood was fastened with stanchions, on the side that was down, the stanchions were knocked out by the passengers, and forty cords of wood tumbled into the sea at one surge; this caused the boat to right up, and we expected every moment our state room would be washed away. I left it three times with my wife and child, and stepped upon the main deck, expecting to see it washed away; and to add to the horror of the scene, we were wrapped in darkness, as all the lanterns were dashed to pieces.

The men at the wheel laboured hard for five hours to turn the boat round, before they accomplished it, so that they could run before the storm. At length daylight appeared, and with it a cessation of the storm in a measure. We returned to Manitou Island at four o'clock, being twenty-four hours out, mostly in the storm.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 18, 1856.

CATALOGUES.—With this Number we issue a quantity of Wholesale and Retail Catalogues, for judicious circulation.

The large "double crown" ones are to be posted in all the chapels and meeting rooms, and other public places.

The small retail ones are for general circulation. As the principal works of the Church will be advertised on the covers of the pamphlets in circulation, these Catalogues need not be given to those with whom Tracts are left, unless they desire them. To other inquirers after the truth, they can be given away, as circumstances may require or suggest.

The *wholesale* ones are for the use of Pastors, Presidents of Conferences, Conference Book Agents, and Auditors of General Agents' Accounts.

FOREIGN CORRESPONDENCE.

DENMARK.

"Scandinaviens Stierne" Office,
Copenhagen, September 13, 1856.

President O. Pratt.

Dear Brother—On the morning of the 7th instant we went on board the screw Steamer *Saxonia*, and set sail for Hamburg. We had a very pleasant passage across the German Ocean. When we got into the river Elbe, we had a heavy fog, the channel

being narrow we had to cast anchor for about two hours; when the fog cleared away, the Engineer turned the throttle valve and up the river we went. The weather and scenery were beautiful, when we got opposite Gluckstadt, the Captain who was very kind indeed, hoisted a signal for a boat to come and take brother Benson and myself ashore, as we had been detained by the fog. By going ashore at this place we were enabled to go in the same train, that we had expected to, which left Altona at five and got to Kiel at eight o'clock, p.m. We went from the station to the steamer and at forty-five minutes past eight we set sail for Korsôer, had a good passage and arrived at four o'clock in the morning of the 10th. We had time to shake ourselves and get breakfast, as the train did not leave till a quarter past seven. When that time arrived we started, and in three hours and a quarter we were at the station, Copenhagen. Brother Haight and several of the brethren were waiting to receive us, we were taken in a cab to brother Haight's residence, where we were received joyfully and have felt at home ever since, as much so as we have in any place since we left our mountain home. The news of our arrival was sent through the City by the Elders, and at eight p.m. we were introduced to six or seven hundred Latter-day Saints. Brother Benson preached to them in his usual spirited manner, which caused their hearts and souls to rejoice, and it seemed that they understood every word that we said to them. Brother Haight enjoys the spirit of his mission, and is beloved by all the Saints. Brother Widerborg enjoys the good Spirit of the Lord, and is a good interpreter. Brother Benson thinks we can accomplish very nearly as much as though we could speak their own language.

On Tuesday or Wednesday next the 16th or 17th of September, if all is well, we shall start for Stockholm in company with brothers Haight and Widerborg. The brethren are anxious that we should visit all the Conferences that we possibly can, and we are also desirous of doing all the good we can. Brother Benson thinks that we shall not be in Liverpool before the 20th of October.

The brethren have hired a very large hall for to-morrow, when we are expecting to have a good time. . . . .

Brother Benson got a very bad cold in Hull, and it still hangs to him, his cough is very bad, but we expect he will soon get over it. We pray that our Father in heaven will bless you and brother Little all the time, and also our brethren, your co-workers in the Office. Peace be with you all.

Brothers Haight, Widerborg and Liljenquist desire a kind remembrance to you, and the brethren that labour with you.

Yours affectionately,

E. T. BENSON,
JOHN KAY.

SWITZERLAND.

Rue du Cendrier, 108, Geneva,
September 25, 1856.

President Pratt.

Beloved brother—I take the pen this morning to drop you a few lines, and to inform you of some of our doings in these Missions since my last letter of the 17th instant. On last Sunday evening, 21st, the Geneva Quarterly Conference, assembled at the Geneva Branch Meeting-room. The meeting was opened by prayer, when, on the motion of President O. Ursenbach, President J. L. Smith was called to preside, and O. Ursenbach was chosen Clerk *pro tem.* There were present of the Priesthood, 1 Seventy, 5 Elders, 1 Priest, 1 Teacher, 2 Deacons, and a goodly number of Saints, and some strangers.

Elder Frederick Ursenbach, Travelling Elder for the Swiss part of these Missions, reported that since last Conference he had visited many of the scattered Saints, and found them generally faithful and determined to do right. He had attended some of the meetings, and found that the Saints rejoiced in the truth. There was some of the spirit of enquiry among the people, but not so much as could be wished.

Elder Mathy, of the Cassonay Branch, reported that the prospects were good for baptizing several in his district, but the people and police were very bitter towards him, knowing him to be a "Mormon," and that they had succeeded in throwing him out of employment; he hoped to be able to do good, but at present it seemed impossible for him to remain at Cassonay, on account of persecution.

Elder P. H. Marett, of the Geneva Branch, stated that the Saints were generally faithful, and strong in supporting the authorities. Three or four had been cut off since last Conference, and prospects were encouraging for several to be baptized, as numbers were enquiring.

Elder J. J. Ruban, from Italy, reported that the Saints were united and ready to carry out the teachings of their President, Elder Frances; the work was in a prosperous condition.

The authorities of the Church were presented, and unanimously sustained, from Brigham Young, Prophet, Seer, and Revelator, to the least member of the Priesthood of the Church of Jesus Christ of Latter-day Saints. President O. Pratt, as President of the European Missions, Elders E. T. Benson, and J. A. Little as his Counsellors, and all the authorities in the Missions under his watchful care, were unanimously sustained. . . . . .

We were blessed with a rich portion of the Holy Spirit, and all felt well repaid for assembling together. After the business was concluded, the Secretary *pro tem*, read the translation into French of P. P. Pratt's address, entitled *Marriage and Morals in Utah*, which was listened to with breathless attention. The sacrament was then administered, and the Conference adjourned to meet when called upon by the President of the Mission. Benediction by Elder Ursenbach.

I have been brief in these details, as I did not consider it necessary to write each motion separately. We enjoyed much of the Spirit of the Lord, and felt to rejoice in the work in which we are engaged.

The Elders in various parts of the country inform me that the work is still on the increase, and numbers are being added to the cause of truth. I think there has been nearly fifty baptized since our last report. Since my arrival here, one year since, the circulation of the *Darsteller* has nearly doubled.

God truly blesses the labours of His faithful servants, and gives them strength according to their day. The efforts of those who labour and spend their time to put down "Mormonism," only increases the number of enquirers, and that is just what we want, and as long as they assist us in our labours, we feel to thank them for it; at the same time, it would please us much better if all would walk in the paths of righteousness. These are the feelings of the Elders who labour in these Missions, and I can truly say, that I have some good faithful brethren to work with me, and according to their knowledge, there are none better.

With many kind remembrances to yourself, and the brethren connected with you, I am, as ever, yours in the Gospel,

JOHN L. SMITH.

NEWS FROM THE EMIGRATION.

It may not be uninteresting to some of your readers to learn something of the movements of the emigration to Salt Lake Valley this season. A few days since, in company with Colonel Babbitt, Secretary of Utah, and several citizens of this place, we visited Florence, N. T., and there found encamped about 500 of the "faithful," all in good health and spirits, intending to start in a day or two on their long journey. (They left on Monday, 18th inst.) From Captain Willey, and assistant Captains McGaw and Savage, we learned that the train had been but three weeks in coming from Iowa City, and that all were healthy, cheerful, and contented.

Having seen several hand-cart trains pass through this city, and cross the ferries at Elk Horn and Loup Fork, we could not help but remark the enthusiasm which animated all classes and ages. This train seemed to be better provided with camp equipage, and outfit of provisions, &c., than those which preceeded it.

We saw the butcher dealing out a splendid beef to the crowd, and were informed that the allowance was one half pound each, one pound of flour per day, and the usual quantities of molasses, sugar, &c., &c. Many, however, have private supplies, which enable them to live very comfortably.

It may seem, to some, that these people endure great hardships in travelling hundreds of miles on foot, drawing carts behind them. This is a mistake, for many informed me that after the first

three days travel, it requires little effort for two or three men or women to drag the light hand-cart with its moderate load of cooking utensils and baggage.

It is, also, a fact, that they can travel farther in a day, and with less fatigue, than the ox teams.

These trains are composed of Swedes, Danes, Germans, Welsh, Scotch, and English, and the best evidence of their sincerity is in the fact that they are willing to endure the fatigues and privations of a journey so lengthy.

First, they have toiled wearily o'er the hundreds of miles which separated their native hills from the European sea-port from which they were to embark—then see them on crowded ships, braving the dangers of the broad Atlantic—afterwards, they travel patiently one thousand inland miles to Iowa City, thence to start on foot for a journey over hill, plain, desert, and mountain, fourteen hundred miles, to reach the "Happy Valley."

This is enthusiasm—this is heroism indeed. Though we cannot coincide with them in their belief, it is impossible to restrain our admiration of their self-sacrificing devotion to the principles of their faith.

But we have forgotten Florence, not destined, like its beautiful Tuscan prototype, to be universally worshipped as the most lovely of European capitals, rejoicing in her magnificent palaces, her glowing paintings and speaking statuary,—but to be known in this our practical work-a-day world, as one of the most important towns in the Territory of Nebraska.

Three months ago there were but five buildings, there are now about forty, and as fast as labour and material can be obtained, they will continue to build. Before winter, probably 150 houses will have been erected.

The steam saw mills are doing their best to supply lumber, but the water mill on Mill Creek moves lazily for lack of "copious showers." Another steam mill will be put up this fall. There are two brick yards near at hand, a lime kiln, and a quarry of superior building stone. To James C. Mitchell, Esq., who has laboured for nearly two years to make Florence a town, in fact as well as name, is most of the credit of its improvement and growth to be attributed. We cordially wish it success and prosperity.

P. S.—Since the above was written, we notice the following arrivals in this city, en route for Salt Lake:

On Monday, 18th instant, fifty-six hand-carts and five ox teams; on the 20th, thirty ox-teams; and on 21st, sixty hand-carts and several teams.

About 400 have already left Florence; the above trains contained about 800 persons, and a large number are still expected, via St. Louis.—*Correspondence of the Council Bluffs Bugle of August* 26.

HOME CORRESPONDENCE.

DURHAM CONFERENCE.

Trimdon Colliery, Durham,
September 15, 1856.

President O. Pratt.

Beloved Brother—The Spirit prompts me to hand you a few items relative to an Trimdon *Pentecost* we had yesterday in an upper room of Brother Humble's house. The Saints assembled at 10 o'clock p.m. to partake of the emblems of the body and blood of our Redeemer, and after the ordinance was attended to, the brethren and sisters having been directed to speak, sing, and pray as they might be led, the Holy Ghost fell upon them, and they spoke and sung four or five beautiful hymns *in unknown tongues which were interpreted by the same Spirit. Prophecies were delivered, angels visited us, and in fact the entire room was filled with Angelic Hosts and the Holy Ghost.* The Saints were much strengthened, edified, and built up, and so completely overcome with the great condescending goodness of our Heavenly Father, that they had to give vent to their feelings in a profusion of tears—scarce *a dry eye or cheek could be seen* during the meeting which lasted over *five hours.* Such blessings are the products of a unanimity of feeling and desire, which is one of the chief characteristics of this Branch. The Saints are one with their President, and love their Pastor with be-

coming warmth, and so fully bent are they, to get out of Babylon (*Deo volente*) *next spring*, they unitedly—men, women, and children—say emphatically they will go even if obliged *to walk* the entire way from here to Liverpool, and from New York to Great Salt Lake City.

May God in His infinite munificence and goodness, hasten the emancipation of all His people is my prayer in the name of Jesus. Amen.

Your brother and servant in the Lord,
AMOS M. MUSSER.

[A number of persons besides Elder Musser signed this communication as witnesses that the statements made therein are true, but we thought it unnecessary to publish them in the *Star*.—ED.]

A FEW FACTS ABOUT "MORMONISM" AND ITS FRUITS.

(*From the "Western Standard."*)

THE Deseret Agricultural and Manufacturing Society have published their list of Premiums, and appear desirous to extend the benefits of their organization to all. The prizes offered are quite liberal, when the circumstances of the people and the infancy of the society are taken into consideration. The benefits of such an organization will, we feel confident, soon be apparent in the development of the ample resources of the young and thriving Territory; and we indulge in the hope of seeing Utah, under the fostering care of this Society, excel her neighbours in the arts of domestic industry, and in the production of articles from the native elements, as much as she now excels them in the arts of peace and good government.

What is to hinder it? That same persevering industry and resistless energy which they have exhibited in every thing heretofore undertaken by them, joined with the blessing of the Lord, will enable them to accomplish such results as easily as those already witnessed in their midst through the exercise of these qualities. No people on earth could do more than they have done towards making the "desert blossom as the rose;" and in accomplishing it they have had to contend with and overcome disadvantages that would have disheartened any other people. Could their labours, sufferings, and trials in establishing settlements, opening farms, building towns and cities, and that, too, in the midst of bands of wild, and in some instances hostile Indians, where every precaution had to be taken to fortify against their attacks, be made known, they would seem incredible; it would be truth stranger than fiction. Neither are these the only things connected with the history and experience of the people of that Territory that would strike the contemplative mind with wonder and admiration. The fact that they have lived for years enjoying, in a pre-eminent degree the blessings of peace and entire freedom from litigation, bloodshed, and every evil of that character, not only since their organization as a Territory, but also for years previous, when they were without law or any restraint, only that imposed by their own consciences through their knowledge of the law of God, would also be incredible were it not substantiated by the best of evidence.

Judging by the past, then, we may predict with all certainty what their future will be, so long as they adhere to the principles which have actuated them for the last twenty-six years, the effects of which have been so strikingly apparent during their residence in Utah. We call these principles "Mormonism," and contend that it is the belief in and practise of them that has produced these results, and that in whatever direction they may turn their attention while guided by them, the same effects will follow. Would that mankind could realize the truth of this, and place themselves in a position to obtain the blessings which attend it! For the principles which would cause a hundred men to dwell together in unity, which would inspire them with an invincible energy, and enable them to successfully contend with and overcome every obstacle that may lie in the path of their onward progress, would enable a thousand to do the same; and if a hundred or a thousand can do these things through the influence of these principles, a nation, or the inhabitants of a world, can do the same.

Small and insignificant a position as the "Mormons" now occupy, it is, nevertheless, through the principles which they teach and practise, that the earth will be restored to its pristine beauty and holiness, and the arts of peace and good government, which have to so great extent at the present time been lost, be restored. Whether "Mormonism" be true, or not, it is an indisputable fact that its practice is gradually producing these results in Utah, and if extended throughout the world we have every reason to believe they would have a precisely similar effect. We contend, however, that the principles believed by the "Mormons" are true; if they were not, they could never produce these results.

Men ask us very frequently for a miracle to convince them of the truth of "Mormonism," when at the same time they have a living, wondrous miracle being performed before their eyes. Such persons have only to trace the history of "Mormonism" and its operations among the human family, and they will find that its "effects are contrary to the established constitution and course of things" among mankind at present, which Webster defines as a miracle. What greater miracle could there be shown to the people than that already shown them by the "Mormons" throughout their whole career for the past twenty-six years, but more particularly public and before the eyes of the world for the past ten? Is not their preservation as a distinct people, after wading through seas of persecution, miraculous? Was not their exodus from the bounds of civilization, in the depth of an inclement winter, through the midst of savage and hostile tribes, and their final removal to and settlement in a land of whose resources they knew nothing, and to which they were evidently directed by the overruling hand of Providence, miraculous? Has not their subsequent existence in a land where, previous to their arrival, men were so confident that corn could not be raised, that one thousand dollars had been offered for the first bushel produced, also been miraculous? Is not their union, their freedom from contention and its attendant evils, their extraordinary increase, and their exemption from the spirit of lawlessness which runs riot through the land, miraculous?

These are events and effects so contrary to the established constitution and course of things by which we are surrounded, that future generations will look upon them as miracles; and whether they are miracles resulting from the correct observance of good principles and the legitimate exercise of power bestowed through such observance, or not, is for us to judge, and approve or condemn. This is our prerogative—the proper use of the free agency granted unto us by the Almighty, and for the correct exercise of which we are responsible to Him. But if the manifestations of the power and favour of God in behalf of the "Mormons," which we have alluded to, are not sufficient to convince men of the truth of "Mormonism," we are satisfied that no miracle that could be performed in their presence would have that effect.

OBEDIENCE.

(*From the "Deseret News."*)

Obedience is better than sacrifice.—*Bible.*

There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we OBTAIN ANY BLESSING FROM GOD, it is by OBEDIENCE to that law upon which it is predicated.—*Joseph Smith.*

Obedience, that heaven's blessings may surely follow, is a principle that all have been taught from their youth, if taught at all. Still it would seem, from what we observe and hear, that even in Utah there are some, of the many who have forsaken houses and lands, fathers, and mothers, companions and children, for the Gospel's sake, who are indulging in sayings and doings diametrically opposed to the promotion of their best interests.

True, provisions have been scarce, and new flour as yet comes scantily to the supply of the late and present dearth of bread-stuff. But do these facts require,

or in the least sanction, the unwarrantable proceedings of some in our midst? Ignorance cannot be pleaded as license for entering wheat fields, without the consent or knowledge of the owners, and cutting, pulling, and carrying off grain not their own; nor for gleaning without the proper permission, nor for taking from the shocks and standing grain, where a permit to glean has been kindly granted.

The actual, high-handed evil of such a lawless course is too obvious for argument. That such conduct is practised at all proves that some are determined, at least for the present, not to profit by the lessons of past privations, not to observe the precepts of the Bible, nor the teachings and example of the Prophet Joseph, of President Brigham Young and his counsellors, of the Twelve, and of every Saint. Insects, drought, severe alternations of cold and heat, hard labour, and want were presumed to be sufficient to have driven away all who are not intending and striving to walk worthy of their high calling. But this does not appear to be the case, and perhaps it will not be fully accomplished until the tares are bound in bundles.

We frankly admit that we are somewhat faithless in the benefit of advancing correct ideas for the temporal and spiritual welfare of those who will persist in trespassing upon their neighbours' rights and property, who drive their animals to pasture in others' hay and grain fields, and instruct and encourage their children in following their pernicious examples, training them up to lying, indolence, and their attendant evils. At the same time we desire the few outrageously wicked and worthless, who have deemed it politic to take up an abode among us, to understand that they are known. And we could wish that they may at once realize that their present conduct tends to destruction, and, if they are determined to continue in ill-doing, that prudence suggests their departure to more genial climes, ere the chastening hand of the Almighty visits them still more sorely.

Among a people so industrious, intelligent and liberal as the inhabitants of Utah are known to be, there is no reason why each one should not strive to do good and eschew evil.

In a country so newly settled there are a few hardships to encounter, a few privations to be endured. But there are no mobs to strike terror and curtail rights, no numerous classes of corrupt men to vitiate the purity of our wives and daughters, and practise and disseminate hosts of abominations; in short, there is no outside hindrance to each one's doing good, and thereby insuring the blessings flowing from obedience to the commands of the Almighty, and the counsels of the Living Oracles who are constantly teaching us the way of life and salvation.

Whether the few who persist in wicked conduct will prefer to reform, or to take themselves to other localities, they have not reported. But for their benefit we commend to their careful perusal the discourse by President Brigham Young, published in this number, and call their particular attention to the study of the following quotation therefrom:—

"What shall we do? We will cut off every avenue of evil, as fast and as far as may lay in our power. You can stop those evil communications that corrupt good manners in yourselves first, and then keep your children as strictly from evil as possible, and not many generations will pass away ere the heavens will acknowledge that there is a reformation among the Latter-day Saints."

Who will fail to hearken to and practise such sound instruction? No one who desires an exaltation in the kingdom of our God, and wishes for that constant flow of blessings coming through obedience.

VARIETIES.

A TRUE GENTLEMAN.—No well bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner towards them—a care of word and action that shall lighten their burden as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress, we always think of the ass in the lion's skin.

BE LIBERAL.—Let it be remembered that the patriarch Abraham gave one tenth of all his possessions to religious uses, and so did Jacob, and many of the other Old Testament worthies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathens—the Arabians, according to Xenophon and Herodotus—gave no less than a tenth part of everything to sacred uses. And shall the *Christian* do less for God than did the *Jews* under the *old* dispensation, or the *heathen for their idols ?*

WHAT IS NOBLE.

What is noble? To inherit
Wealth, estate, and proud degree?
There must be some other merit
Higher yet than that for me!
Something greater far must enter
Into life's majestic span;
Fitted to create and centre
True nobility in man!

What is noble? 'Tis the finer
Portion of our mind and heart;
Link'd to something still diviner
Than mere language can impart:
Ever prompting—ever seeing
Some improvement yet to plan;
To uplift our fellow-being,
And, like man, to feel for Man!

What is noble? Is the sabre
Nobler than the humble spade?
There's a dignity in labour
Truer than e'er pomp arrayed!
He who seeks the Mind's improvement
Aids the world in aiding Mind;
Every great commanding movement
Serves not one—but all mankind..

O'er the forge's heat and ashes,
O'er the engine's iron head,
Where the rapid shuttle flashes
And the spindle whirls its thread;
There is labour lowly tending
Each requirement of the hour,
There is genius still extending
Science—and its world of power!

'Mid the dust, and speed, and clamour
Of the loom-shed and the mill;
'Midst the clink of wheel and hammer
Great results are growing still!
Though too oft by Fashion's creatures,
Work and workers may be blam'd,
Commerce need not hide its features!
Industry is not asham'd.

What is noble? That which places
Truth in its enfranchis'd will;
Leaving steps, like angel traces,
That mankind may follow still!
E'en though Scorn's malignant glances
Prove him *poorest* of his clan,
He's the *Noble*—who advances
Freedom, and the cause of Man!

CHARLES SWAIN.

ADDRESSES.—Thomas Smith, } 49 Milbourne Street, Carlisle.
William Smith, }
Isaac Higbee, 40 Lower Carrington Street, Derby.
James Beck, care of David Burnet, Fisheracre, Arbroath,

Money List, Sep. 26—30, 1856.

	£	s.	d.
Joseph Flitton	£5	0	0
Richard Harper	5	0	0
Thomas Clarke	17	0	0
Thomas Parkes	1	5	0
Thomas Smith	2	0	0
Joseph Flitton (per William Bayliss)	5	0	0
Simon Irwin	10	8	6
John Hunter	26	0	0
John Mellor	3	15	0
Carried forward	£75	8	6

	£	s.	d.
Brought forward	£75	8	6
James Penn (per George W. Thurston)	14	0	0
Edward Oliver	17	10	0
Benjamin W. Brindle	10	0	0
Richard Harper	5	0	0
John Kessell	8	17	6½
John D. Jones	2	6	4
William H. Perkes	12	16	0
	£145	18	4½

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Liverpool:

EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XVIII. Saturday, October 25, 1856. Price One Penny.

CELEBRATION OF THE TWENTY-FOURTH OF JULY, 1856, IN THE MOUNTAINS OF UTAH.

(*From the "Deseret News."*)

On the morning of the 23rd, Presidents Brigham Young, Heber C. Kimball, and Jedediah M. Grant, and many citizens from Great Salt Lake City, and surrounding country, with wives and children, entered the mouth of Big Cottonwood kanyon, on their way to the head-waters of that stream, to spend the ninth anniversary of the entrance of the Pioneers into the Valley of Great Salt Lake.

It would be folly in me to attempt a description of the wild grandeur of the scenery, whose precipitous crags and towering peaks now found the beholder in their vast and rugged spell, and at other points draped their huge proportions with the rich beauties of the vegetable kingdom, from the lowly plant to the giant pine, until word-painting is at fault and even the pencil of the most skilful artist would fail in giving a faithful delineation.

In the year 1852, the Legislature of the Territory of Utah granted to Joseph Young and others a charter to this kanyon, and the company built a mill a short distance above its mouth, which has since been taken down.

President Brigham Young and others bought the claimes and improvements of the chartered company, and in the fall of 1854 began to make roads and build mills. They now have three excellent saw mills in operation, which have already cut over eight hundred thousand feet of lumber.

I could but remark the appropriation of the motto on a flag, floating over the third mill, "Industry Rewarded." Opposite this mill is a large double log building, I should think forty feet long by twenty wide, and over it we observed a flag with the motto, "Our Mountain Home."

There is a blacksmith's shop at the second mill, and at all the mills there are comfortable and commodious log buildings, for the accommodation of the workmen and their families.

The company now occupying the kanyon is styled "The Big Cottonwood Lumber Company." To properly appreciate the vast amount of labour they have expended in building mills and houses, and in making roads to the head of the kanyon, a work previously pronounced impossible by many experienced men, one must pass over the road, located and worked with the best judgment and skill of any in the mountains, and see for himself.

The company design to build five more mills at different points, from which the timber in the main, and numerous side kanyons will be easily accessible.

All who passed up the kanyon were requested to show their tickets at the gate, close by the first mill.

[*Invitation Ticket.*]

"PIC-NIC PARTY AT THE HEAD-WATERS OF BIG COTTONWOOD.

"President Brigham Young respectfully invites ——— ——— and family to attend a Pic-Nic Party at the Lake in Big Cottonwood Kanyon, on

"THURSDAY, 24TH OF JULY.

"☞ You will be required to start from the City very early on Wednesday morning, as no one will be permitted, after two o'clock, p.m., of the 23rd, to pass the first mill, about four miles up the kanyon.

"All persons are forbidden to make or kindle fires at any place in the kanyon, except on the camp ground.

"G. S. L. City, July 18, 1856."

After travelling up the kanyon some ten miles in an easterly direction, the road turns to about S.E. by S., the kanyon opens, the bluffs are less rugged, having their slopes densely clothed with pine, and in about seven miles you reach an open and nearly level area, containing from three to four hundred acres, and surrounded with lofty mountains, many of them covered with timber almost to their summits.

This lovely spot is adorned with beautiful copses of pine, fringes and clumps of willows, clear grassy patches, two low rocky ridges, sprinkled with immense blocks of granite, and a small clear lake, covering about forty acres, on its west border, which is fed by one of the two small streams that heighten the enchantment by their meanderings.

The Lumber Company have been at considerable expense, expressly for the occasion, in making about five miles of road, above their upper cabin, passable for carriages, in building two rafts for excursions upon the lake and angling for the numerous trout in its waters, and building a bowery forty feet by twenty-four, comfortably provided with floor and seats.

The camp ground was located on a fairy-like spot, overlooking the surrounding meadows and lake. The bowery, President Young's marquee, and President Kimball's tent, occupied an open space amid the small copses of pine, while the numerous carriages were conveniently grouped around. A massive granite rock, fifty-four feet in circumference, by four-feet high, stood at the entrance to this lovely spot; from the centre of this rock, and apparently without earth to sustain them, grew three pine trees, which were fringed round at the top of the rock with a thick cluster of young pines, about two feet high. A large flag was suspended from these trees bearing the motto "Clear the Way," with the all-seeing eye in an oval in the upper margin, above two clasped hands, under which, inscribed upon a scroll, were the words, "Blessings follow Sacrifices;" a representation of the upper crossing of the North Fork of the Platte, with the Pioneer company upon both banks, and crossing upon rafts, occupies the centre. "The Pioneers of 1847 at the upper crossing of the Platte, in pursuit of the Valleys of the Mountains," fills the lower margin.

A little further to the right, and near the N.W. corner of the bowery, is a stately pine, from which floated several flags, among them, and near the top of the tree, was a small one bearing the representation of an old gentleman, seated between two bags of money; the one on his left very large, resting on a marble stand, and marked with bold letters, "Oregon," with the old gentleman's hand resting upon it; in his right hand, between his thumb and fore finger, he held a small bag marked, "Utah;" motto, "Uncle's Justice to Utah."

A little lower down, another flag had the representation of a bundle of sticks, bound together with strong cords, and the inscription "United we are one."

Beneath that was another, representing a hand holding a scroll unfolded, on which is the inscription, "The Constitution of the United States' Equal Rights, wo to its violaters." Then came "The Clerks' Own, 4-4 to the friends of the Union, no 1-4 to its enemies."

From the front of the bowery hung three flags, the first having the representation of a rock in the midst of the ocean, with a flag floating from its summit, and bearing the inscription, "The Constitution of the United States," and having inscribed over it, "The 'Mormons' defend the rock, who can prevail against it?"

The second flag had the picture of a

lion, with one paw upon a rock, above which is the inscription, "Utah Courage," and underneath, "The spirit of '76 is not dead."

The third had the representation of a lion standing, a lamb laying beside him, and the inscription, "Peace reigns here."

At the head of the bowery is a large pine, one hundred feet high, to the top of which brother John Bagley, assisted by Patriarch John Smith, son of Hyrum Smith, who was martyred for his religion in Carthage jail, fastened the flag of the United States.

Nature seems to have exerted herself to out-vie art, in forming this enchantingly beautiful place. The trees grew in pyramidal groups, with thick foliage, each group fringed with small pines some two feet high, back of which gradually rose other trees, gently leading the sight to the lofty tops of the centre. Every heart that could feel, every mind that could appreciate the skilful blending of the sublime and picturesque, and realize the deep silent peace that all nature seemed bathed in, could not entertain an angry thought, a jealous feeling, an unvirtuous desire, and hardly a willingness to ever again mingle with the ungodly world.

Every one wished to clothe his impressions with words, but the language of the trees, the rocks, the streams, and the hush of peace were so eloquent, that a sensation of the want of expressive language, left many a person to silently reflect in a fulness of joy and wonder.

Major R. T. BURTON with a detachment of Life Guards, was detailed to guard against accidents at the swings and on the lake, and to take charge of the animals, as they roamed freely over the richly grassed meadows.

Captain DIMICK B. HUNTINGTON, assisted by Elisha Averett, had charge of the cannon.

Captain BALLO's Band, the Nauvoo Brass Band, and the Martial Band, and many other musicians were present.

At sunset of the 23rd, the camp assembled for prayers.

The Choir sung, "Come, come, ye Saints."

Prayer by Elder AMASA LYMAN, Chaplain of the camp, after which President BRIGHAM YOUNG made the following remarks—

To-morrow morning, at seven o'clock, we wish the camp to again assemble here for prayers, with the exception of those who must necessarily stay at the wagons. We wish those who have children here to see that they are in the tents, and not have the cry go forth that this, that, and the other child is lost. I also wish to give a word of caution to all who may visit the small lake, just west of us. I would rather have staid at home than to have it said, that a child has been lost, or any person drowned through visiting this place.

Suppose that a child was lost in these woods and could not be found; suppose you should lose a sister, a daughter, or a companion, on this lake; you would always think on your visit to Big Cottonwood kanyon with bitter regret. A circumstance of this nature would mar the peace of every person.

I wish the sisters and children to keep away from those rafts, unless they have some person in their company capable of taking care of them; if they know enough to do as they should, they will listen to this counsel.

Here are swings and a bowery prepared for your enjoyment; here are most beautiful groves, meandering streams, and a lovely sheet of water, amid the towering peaks of the Wahsatch mountains. Here are the stupendous works of the God of Nature, though all do not appreciate His wisdom as manifested in His works, but are tempted to recklessness through the buoyant feelings of youth and health, and without caution are liable to run headlong into every danger.

Some, if they had the power, would be on the other side of these lofty peaks in ten minutes, instead of calmly meditating upon the wonderful works of God, and His kind providence that has watched over us and provided for us, more especially during the last ten or fifteen years of our history. I could sit here for a month and reflect on the mercies of our God, and humble myself in thankfulness because of all His favours to myself as an individual, and to all this great people.

What do you think Joseph and Hyrum would have given to have seen this day in the flesh, and to have been here instead of being taken to Carthage, like lambs to the slaughter, and butchered by their enemies? We are here hid up in the Lord's secret chambers, according to His promise, where none can molest us, or make us afraid.

Here is a good floor which we have prepared expressly for your enjoyment, and here are the musicians ready to accommodate you. You can enjoy yourselves in the dance, in your tents, meditating on the matchless power and goodness of our God, or in gazing upon a splendid grouping of the mighty, the lovely, and varied productions of nature.

Be prudent, and let every man, woman, and child take care of themselves, and see that others are taken care of.

The guard should be on the alert continually, to see that no person is running into danger, and that the animals are taken care of. And again, I say, I wish the sisters to take the precaution to keep away from the lake, that they may not go from here sick with colds caused by damp feet.

Enjoy yourselves, and if you observe, these few words of caution, I think we can spend to-morrow very happily. I do not wish to have to reflect on the loss of a life in my own family, or in yours.

We have made the last five miles of the road, expressly that the brethren and sisters might come here without accidents, and we will make you as comfortable as it lays in our power to do.

Mothers, take care of your children, for they are a blessing to you; and I bless you all, in the name of Jesus Christ. Hearken to counsel and you will be blessed, from this time, henceforth and forever. Amen.

Music and dancing enlivened the few hours preceeding the night's rest.

TWENTY-FOURTH.

Reveille at five minutes before five a.m.

At five, two rounds from the cannon woke the silent echoes of centuries, as the roar crashed through the dense pines, and reverberated from peaks, glens, and dells, announcing to a world that freemen were celebrating the blessings which make life valuable.

At half-past five, three rounds were fired for our Representatives and Delegates.

At six, nine rounds were fired, one for each year the Saints have dwelt in these valleys.

At half-past six, three rounds were fired for the First Presidency.

At seven, the camp assembled for prayers. The morning was cloudless and lovely, earth, air, and sky contributing to the deep-toned joy pervading every bosom.

The Choir sung—

On the mountain top appearing,
Lo the sacred herald stands.

Prayer by Elder LYMAN.

At eight, the United States' flag was unfurled from the tall pine at the bowery, and national enthusiasm glowed upon every countenance, as the flag of our country floated high and proudly in the free mountain breeze, about 8,000 feet above the level of the sea; probably the highest that ever a flag was hoisted on the Continent of America, when surrounded by a large concourse of people in the celebration of any day.

Music, dancing, and other varied sources of enjoyment lent their aid to heighten the keen zest of the joyous company.

At half-past eight, martial music, under Captain Averett, serenaded on the lake.

At half-past two, a Hymn, composed for the occasion by Miss E. R. Snow, was sung by Elder JAMES SMITHIES, assisted by some of the Choir.

SONG FOR THE 24TH OF JULY, 1856.

TUNE—*The Merry Mormons.*

We now a cheerful tribute pay
To that eventful, glorious day
Which sheds an everlasting ray
Of light, to gladden Zion.

CHORUS.

Shout, ye hills, and shout ye valleys—
Shout, ye lofty mountains;
Ye rugged rocks, prolong the shout,
And echo through the kanyons.
Hallelujah, hallelujah—
Praise the God of Joseph:
Long live the Prophet Brigham Young
To pioneer for Zion.

The deed we celebrate, will be
Renown'd throughout eternity,
And stand in high celebrity
When nations are forgotten.
Shout, ye hills, &c.

Long life, and health, and merry cheer
To every faithful Pioneer:
The dove-like Peace is perching here,
And brooding on the mountains.
Shout, ye hills, &c.

Here's sweeter music than the noise
Of "Uncle Sam's" contentious boys,
Who strive like children for their toys,
And make a game of Congress.
Shout, ye hills, &c.

We'll let them fuss, and fret, and stew—
Brow-beat and cane each other too;
We here have better work to do,
And better men to do it.
Shout, ye hills, &c.

We've kanyon work and kanyon joys,
We've mountain life and mountain boys;
Here heaven-born Freedom's mellow voice,
Earth's highest note is sounding.
Shout, ye hills, &c.

The hosts of Israel gather home—
To Deseret all nations come—
With wagons, horses, mules, and some
Are coming now with hand-carts.
Shout, ye hills, &c.

To every Saint a hearty cheer—
May those who're faithful gather here,
And when the Bridegroom shall appear
Be ready for the supper.
Shout, ye hills, &c.

Comic songs by brothers RANDALL and MARGETTS.

Toasts read by Elder GEO. D. WATT.

By Elder FREDERICK KESLER—

Brigham Young—The Lion of the Lord. He will never be less.

Heber C. Kimball—One of the Lord's anointed—pay attention to his sayings.

Jedediah M. Grant—One of the Lord's mighty chieftains. May he live long to be a comfort to his friends, and a terror to his enemies.

The Twenty-Fourth of July—Lift up your heads, ye Saints of the Lord, and rejoice.

By Elder W. W. PHELPS—

Let her rip and let her roll,
As the heathen nations do;
And the "Mormons" sit and laugh,
While the devil pops them through.

"Mormonism"—A plurality of worlds, a plurality of Gods, and a plurality of wives, with all truth in all eternity.

A Chamber in the Mountains—The way to it was constructed by the "Lion of the Lord." Blessed be they that walk blameless.

President Brigham Young—With the keys of heaven and earth to open and shut, and all Israel to sanction.

By Elder C. LAMBERT—

The Saints—May we ever cherish the principles of peace, virtue, and liberty.

The Authorities of this Church—They have proved themselves worthy; may we ever cherish and honour their counsels, that peace, union, and good-will may crown our labours.

By Elder G. D. WATT.

The Big Cottonwood Lumber Company—The rocks and pines of this rugged kanyon, hitherto deemed impracticable, have yielded to their skill, industry, and perseverance—unto which we are indebted for an access to this secluded vale.

Brigham Young—ever merciful.

Heber C. Kimball—ever true.

Jedediah M. Grant—ever just.

Brother Hugh FINDLAY sung the following—

SONG FOR THE 24TH OF JULY, 1856.

BY W. G. MILLS.

TUNE—*The days when we went Gipsying.*

The Scot may praise his tow'ring hills,
The Swiss his craggy peaks,
And sing with rapture that he feels
The Liberty he seeks;
Yet, though they scorn the tyrants chains,
And smile at death's alarms;
The tyrant ERROR o'er them reigns,
And grasps them in his arms.

CHORUS.

But here, with heav'ns pure light above,
And loftier hills displayed,
Are truth, and liberty, and love
By holy men conveyed.

Long have the Gentiles sought to break
The man-child's noble heart
With cruelty, till Brigham spake
And bade him thence depart;
He fled to seek a sure retreat
Across the mountains' brow,
Where never trod the Christians' feet,
And found it where we're now.
For here with heav'ns pure light, &c.

We thank our God that we possess,
The mountains' strong embrace,
Where tyranny henceforth shall cease
To trample on our race;
Up with the banner! let it fly,
A signal to the earth—
We've raised the flag of Liberty,
July, the Twenty-Fourth.
For here with heav'ns pure light, &c.

We'll quickly learn the law of right
In this great "Mormon" school,
And walk according to its light,
That we may learn to rule;
For Zion's learning all she can,
Since this auspicious day,
To execute God's righteous plan
On all who disobey.
For here with heav'ns pure light, &c.

Go stem those waters in their course
That madly issue forth—
Or stop these fountains in their source
And seal them in the earth—
So may the Christian, Jew, and Turk,
With all their hellish guile,
Attempt to stay God's glorious work
That's growing on this soil.
For here with heav'ns pure light, &c.

Our Brigham, and our Heber too,
With Jedediah Grant,
The triune power to bring us through,
Are all the guide we want;
God bless them! may they live to spend
Many such days on earth,
That they may see the work extend
Majestically forth.
For here with heav'ns pure light, &c.

Three rounds from the cannon for the songs and toasts.

A Poem was read by brother NAISBITT, followed by a round from the cannon.

Dancing resumed.

Eight rounds from the cannon signalled the set of sun.

The Martial Band beat the retreat, and the United States flag was furled.

Camp assembled for prayers.

The Choir sung a Hymn.

Prayer by President J. M. GRANT—

Our Father and our God, in the name of the Lord Jesus Christ, we bow before thee, and thank thee that we have the privilege of coming to the tops of these mountains to worship thee, our God, and to celebrate the liberty of thy people, and their entrance into these peaceful valleys and mountains.

We thank thee for these mountains, for the fountains of waters that flow from them, for the timber that grows upon them, and for all the blessings that thou hast vouchsafed to thy people in this land.

We thank thee that thou hast preserved this land from the eye of the wicked, that they have not desired it, that they have not coveted it, that thou hast kept it for thy people and hast brought them hither, through the instrumentality of thy servant Brigham, whom thou hast inspired by the Holy Ghost.

We thank thee that we here rest secure from our enemies, that we and our families enjoy peace and rest from the persecutions of those who hate thy chosen people.

We thank thee for this goodly inheritance which thou hast vouchsafed to thy people, and for the privilege of raising our banners and ensigns on these mountain tops. May our enemies never have power over us, and may we be blessed by doing right and keeping thy commandments, by living pure, and by being watchful and careful to do no evil, that we may multiply in our families, in our flocks, and in our herds, in our fields and habitations.

We pray thee, in the name of the Lord Jesus Christ, that thou wouldst bless this valley and all the adjacent valleys; and bless the streams of water that flow from the mountains. As we are at the head of Big Cottonwood kanyon, we pray thee that thou wilt bless it, and the water that flows to the mills, and to the land we cultivate. And may the timber, and grass, and vegetation of every description, growing in this little valley in the tops of these mountains, be blessed; and we consecrate and dedicate it to thee for the benefit of thy people, for their happiness, that they may rest here and be safe. Bless all the elements that are here; may the rocks and mountains be blessed, and everything that has life.

We pray thee, in the name of the Lord Jesus, that thou wouldst bless thy servant Brigham, and those associated with him, who have taken pains to prepare the way, and kindly invite us to these regions. May we feel that we are blest, and that the Lord, through the dispensation of His providence, has granted to us these favours. We ask thy choicest blessings on thy servants Brigham, Heber, and the Twelve, and upon all thy faithful people in every kingdom and nation. Bless our friends, and all who speak comforting words to thy people, and defend them, and may the enemies of truth and righteousness be confounded, and not have power to injure the people of God. Bless thy servant George A. Smith, and thy servant John Taylor, and thy servant John M. Bernhisel, and bless all thy servants in every land and clime. Bless those who write and defend thy people through the press, may our prayers come up before thee in their behalf, for thou knowest we have not sinned against thee in these groves—in this kanyon. We do not visit groves, as did Israel of old, to commit adultery, nor to depart from the Lord our God. But we desire to appear before thee with clean hands and hearts, to call upon thee for thy blessing and do thy will, that our inheritance may be blest and all we have, and that all the efforts,

we make to build up Zion and rear temples to thy name may be blest, that the people of God may flock to the mountains by tens of thousands; may the wicked be cut off, may they be taken in the snares they have spread for thy people, and fall into the pits they have dug for thy Saints, and may they not prosper on the earth.

We desire that thou wouldst fulfil the covenants made with Abraham, Isaac, and Jacob, with Lehi and Nephi, and with all the Prophets that have lived on this land, that Zion may come down from above and Zion come up from beneath; that every band may be broken and all Israel be saved. O Lord, we ask thee to bless us in our efforts on the earth; may righteousness and peace spread as the light of the morning, may we rejoice in the natural fortresses of this land, and may we be the pioneers of truth, men who will break the crust of nations, gather Israel and send the truth to every clime. May we accomplish the great work thou didst commence through thy servant Joseph, that truth may reign on the earth, and righteousness predominate among all people. May we have power over the wicked nations, that Zion may be the seat of government for the universe, the law of God be extended, and the sceptre of righteousness swayed over this wide world; and eventually with the redeemed, may we be brought to celebrate thy praise, in thy kingdom and presence. These favours, and all we need to prepare us to live here, to dwell with thee and the sanctified hereafter, we humbly crave, in the name of Jesus Christ. Amen.

President BRIGHAM YOUNG then remarked—

I wish to tell you that I am satisfied with every individual that has come up this kanyon, and I am perfectly satisfied with our day's exercises. We have been as happy, I presume, as we are capable of being; I have enjoyed myself extremely well. I will now ask my brethren and sisters whether they are all satisfied, if you are, follow my example. [He raised his right hand, and all raised theirs.] If there are any who are not satisfied, they can make it known after they leave this place.

I have enjoyed this day, because of the liberty each of us has enjoyed. We have celebrated the 4th and the 24th of July ever since we first came into the valleys in the mountains, but I have never had the privilege, before this day, of freely acting myself. Hitherto I have been placed, by the people, where I must sit, and been told to walk just so, eyes right, eyes left, eyes front, now forward, right, left, right, left, &c. To-day I have been at liberty, looking round and seeing the people enjoy themselves, without any stringent rules and regulations, and I may say that we have had perfect freedom. I told you to do anything or everything you wished to, if you would not do wrong, and enjoy yourselves in the way that would make you the most happy.

I would like to have had the whole Church here, but when I select a party, on any occasion, I never know where to stop, short of getting the last Saint on earth enrolled it. I have no distinction in my feelings, for I feel that we are all one family, and all brethren and sisters. The whole Church could not come here, we could only invite a few; and as we have observed strict decorum since we came out, I wish it to be observed until we leave the kanyon, and from that time henceforth, that when we leave we may have the pleasing reflection that no accident has occurred to mar our enjoyment.

We wish every man, woman, and child to observe the strictest law of equity in the rest of our enjoyments this evening. When morning comes we will fire a salute to wake you up, when we wish the brethren and sisters to arise, eat their breakfasts, and take up the line of march, and if you see any persons in the mud, pick them up and carry them with you. We wish the company, so soon as breakfast is over, to put out their fires and vacate this ground, for I intend to tarry with the lumber company, until the rest are gone, and see that the fires are all well put out, when we shall take up our line of march and follow you.

Many times I have a feeling to bring this people under a covenant, but a doubt as to the propriety of doing so operates as a check upon that feeling. While the toasts were being read, some of the brethren wished me to make some remarks, and it was strongly in my mind to ask, will you live your religion from this time, henceforth, and forever? and to bring the people under a covenant. But they are already under one, and my feelings are, I would rather they would not make covenants, than to make them and break them. Live your religion; live honestly,

before your God, deal justly with your own conscience and with one another, and do right from henceforth, and you shall be blessed.

I could say a great deal on this occasion—the anniversary of our emancipation from the yoke of bondage, but I should say that which I do not wish to say, were I to give free vent to my thoughts. I shall wait with patience, in anticipation of the day when the people of God will triumph over the wiles and powers of Satan, and assume their place among the nations of the earth. But let me tell you that this will never be, until this people are a holy people. They have got to be sanctified,; and when I can see the armies of Israel sanctified, no matter whether they are many or few, when that time comes they will go forth and maintain their rights, "Conquering and to conquer," until Satan is bound. But we will wait with patience, all we have to do is to live our religion and wait, for the time will come as quickly as we are prepared for it.

I will say to the brethren who have entertained us with music, you will please receive my thanks for your attendance here. I understand that you ask no pay for your services; that is right, and just as it should be.

I will now propose that we do not dissolve this meeting, if that is the feelings of those present, but adjourn until the 23rd day of July, 1857, to meet on this ground by 4 o'clock, p.m., preparatory to celebrating the 24th; that virtually gives the people present an invitation, aside from those I shall invite hereafter. The brethren and sisters who are now here, and those whom I shall invite, I shall be happy to see here another season; but I give no liberty to any person to invite others to come here without my permission. I have no question but that all have friends whom they would like to bring with them, but order and decorum must be maintained in this, as in all matters pertaining to the kingdom of God. [President Heber C. Kimball moved that the meeting be adjourned to the 23rd of July, 1857; seconded by President J. M. Grant, and passed unanimously.] I expected the vote would be unanimous.

Brethren and sisters, may Almighty God bless you; you have my prayers and my faith continually, and I bless you, in the name of Jesus Christ, and I bless your little ones and all that pertains to you, with the whole house of Jacob, inasmuch as it is my right to bless you.

Now you can dance as long as you please, but do not wear out the musicians.

Dancing continued until 2 a.m. of the 25th.

Thus ended one of the best and happiest days of our lives. It certainly was a foretaste of the day to come, when the Spirit of God shall be poured out upon all flesh, and when Zion shall be freed from struggling against the powers of Satan and a wicked world.

July 25th. At sunrise, six rounds from the cannon, and music from the bands awaked the camp, and soon all were busily engaged in preparing to start for their less elevated homes.

During the egress from the kanyon, one of President Kimball's wives descried a bear sitting upon a rock not far from the roadside, and apparently looking with amazement upon the strange spectacle of a long line of carriages in so wild a region. Not satisfied with a distant view, the bear approached the road and was shot by brother Charles Decker with a Sharp's rifle. Three shots were fired before bruin succumbed; the first passed through the lights, the second grazed the heart, and the third pierced the brain.

All returned without accident to man or beast, and no incident occurred to mar in the least the rich enjoyment of an anniversary in one of the Lord's secret chambers, the memory of which will ever be fondly cherished by those who shared in the privileges so liberally and courteously extended by the Big Cottonwood Lumber Company.

About 450 persons, with 71 carriages and 291 horses and mules, participated in this ever memorable trip to the headwaters of Big Cottonwood.

GEORGE D. WATT, Reporter.

WHEN fortune caresses a man too much, she is apt to make a fool of him.

USES OF TRIAL.—When a founder has cast his bell he does not presently fix it in the steeple, but tries it with his hammer, and beats it on every side to see if there be any flaw in it. So Christ doth not, presently after he has converted a man, convey him to heaven; but suffers him first to be beaten upon by many temptations, and then exalts him to his crown.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 25, 1856.

OBEDIENCE TO COUNSEL.—In this Number of the *Star*, we publish an account of a small party of five persons, on their way across the Plains to Utah, being attacked by the Indians, and a part of them killed. Some of the sufferers are supposed to have been "Mormons." We are not aware of the peculiar circumstances which caused them to travel in so unsafe a manner, but we take this occasion to remind the Saints, in order that it may prove of future benefit to them, that since the pioneers first went to the mountains, it has been counsel from the Presidency of the Church, for the emigrating Saints to travel in companies sufficiently large to protect themselves from the Indians, and the first instance has yet to occur of any serious depredations having been committed on them or of any lives having been lost through the Indians where this counsel has been followed.

It is our counsel to the Saints in Europe, that they avoid as much as possible going to America on ships not chartered at this Office and carrying companies of Saints, for in doing so they will be more subject to imposition and loss, and be compelled to mix up with, and perhaps lose the good Spirit, and be tempted to participate in the wickedness of the Gentiles. Besides in trouble and danger, the more there are of faithful Saints together, the more power there is with the heavens to open up a way of escape.

We trust that the Saints will consider this counsel well, and follow it, for in doing so some may save themselves much affliction.

NOTICE.—*Pastors, Presidents of Conferences, and Conference Treasurers for the Perpetual Emigrating Fund,* will please notice, that we do not require a list of the Branches, donating to the P. E. Fund, as heretofore.

FOREIGN CORRESPONDENCE.

NEBRASKA TERRITORY.

Florence, Nebraska Territory,
September 2, 1856.

Elder J. A. Little.

Dear Brother—I almost steal a few moments from our busy labour to partially redeem a promise I made to you when we shook hands at our last parting on the steamer—to write to you on our arrival in the States. Time compels me to be brief, and forbids my doing that which would be most pleasing to me—giving you a detailed account of all the interesting events of our voyage and journey from Liverpool to this place, and of how the Lord blessed and prospered us on our way on every hand, and filled our souls with increased joy as we passed through the ranks of the ungodly unharmed, realizing all the way that the blessings and prophecy of President Pratt were fulfilled upon us. . . .

We are preparing to leave to-morrow, and all hands are up to their eyes in business. Since I commenced to write these lines the inquiry has often been made—where is brother Cyrus? and the answer has been that I was perched upon a box trying to write a line to brother James. The dust like snow is flying in my face, which refuses to keep clean with a half

dozen washings a-day. They all say, "Give my love to brother James, brothers Pratt, Benson, William G. Young, and all the brethren in the Office," in which I most heartily join.

We arrived at this point on the 21st of August, having been, as you will observe, twenty-six days on our journey from Liverpool. At New York we spent twenty-four hours with Elders Taylor, George A. Smith, and others. At Chicago we were detained twelve hours waiting for a train. At St. Louis business kept us thirty-six hours. At the latter place we were joined by brother Spencer, who accompanied us to this place, where we had the privilege of shaking hands with our beloved brethren Elders W. H. Kimball, G. D. Grant, J. Ferguson, J. D. T. McAllister, and others who have been labouring incessantly in getting off the Saints. All our hearts were made glad in beholding each other again after a separation of a few months.

In less than an hour after our arrival on the camp ground, we laid by our fine cloth, and mentally and physically engaged in practical "Mormonism," in assisting to complete the organization of the hand-cart and wagon companies for their journey over the Plains. The presence of brothers Franklin, Spencer, and my humble self among them seemed like the magic of heaven. Their spirits and bodies seemed almost instantly refreshed, and when we passed up and down the lines we were met with those hearty greetings that none but Saints know how to give and appreciate. All were in good spirits, and generally in good health, and full of confidence that they should reach the mountains in season to escape the severe storms. We had several excellent meetings with them while fitting them out. I have never seen more union among the Saints anywhere than is manifested in the hand-cart companies. And hundreds bear record of the truth of the words of President Young, wherein he promised them increasing strength by the way.

The last hand-cart company, under the Presidency of Elder Edward Martin, left here on the 25th of August, and the last wagon company of Saints left this day, under the Presidency of Elder John A. Hunt; the rest of the companies are well out on the Plains. I have conversed with the Captain of a party returning from California: he met all the companies, and reports them in a flourishing condition, and the feed all the way the best that he had seen it for years.

Elder E. Snow, who is now with us, reports Elder A. O. Smoot's company as far advanced as the head of Grand Island, rather heavily loaded but having excellent teams. Elder Walker with ten wagons, loaded principally with the surplus luggage of the Saints, has not yet arrived here from Iowa City. When last heard from he was 70 miles from this place. Brother J. A. Young has been despatched to visit him, and inquire into his circumstances; his further course will be determined by brother Snow on his arrival at this point. It is feared he will be too late to proceed with safety.

I believe I have now given you all the items of news which will be of interest to you. I will now conclude with my kind love to you and the brethren above-named, and to all the Saints who think and speak of me.

Brother Richards and all the brethren in company wish a kind remembrance to you.

That the Lord may greatly bless you, brother James, in your holy calling, is the prayer of your brother in the Gospel,

CYRUS H. WHEELOCK.

September 3.

Dear Brother Little—At this late date we are enabled to state that the business of the P. E. Fund Company is about concluded for this season, so far as outfitting for this point is concerned, and we hope in a few hours to be on our way with the brethren who have before contemplated accompanying us to Utah.

The operations of the season are likely to turn out quite as favourably with regard to cost of outfit as we have at any time expected or hoped. But for the lateness of the rear companies, everything seems equally propitious for a safe and profitable wind-up at the far end. From the beginning we have done all in our power to hasten matters pertaining to emigration, therefore we confidently look for the blessing of God to crown our humble efforts with success, and for the safe arrival of our brethren the poor Saints in Utah, though they may experience some cold.

It certainly would warm your heart.

with melting kindness to pass along the line of a camp going by hand-carts, and receive the cordial shakes of the hand, with a fervent "God bless you," as I did when I visited Captain Edward Martin's train, several of whom expressed their thanks in a particular manner for being permitted to come out this year. . . .

My health continues good, and is improving. Brothers E. Snow and D. Spencer desire a kind remembrance to you, as all would who are going with me if they were not out at work.

Give my love to brothers Pratt, Benson, Calkin, and all in the Office.

With much love,

Yours, &c.,

F. D. RICHARDS.

Florence, Nebraska Territory,
United States,
September 1, 1856.

Elder Asa Calkin, and the brethren in the *Millenial Star* Office.

Dear Brethren—Before quitting the confines of civilization for the journey over the Plains, I write you just a few lines concerning my journey with my family to this place, as I feel assured you entertain a lively interest in our welfare, and it gives me much pleasure to communicate with you, even by letter, after so long a daily intercourse in our labours together in the Office.

You have, doubtless, learned ere this of the safe arrival of brother Richards and the company who sailed with him, in America, and I will say that the passage over the sea was quite rough for the season of the year. We had but little pleasant weather, and both myself and wife were very sick, nearly all the way over. The children were slightly sick, but soon recovered. On our arrival in New York on the 7th August, we put up at Lovejoy's Hotel, nearly opposite the Astor House and City Hall, a large establishment, and which being the first American hotel I had been in, was quite strange to me. I went in the evening to brother Taylor's lodgings, at Brooklyn, with brother Richards and others, where we met with Elders Taylor, George A. Smith, W. I. Appleby, George Taylor, and N. H. Felt, and had a very pleasant interview. Next day, brother Taylor called at Lovejoy's to see sister L. and the children, and afterwards took me to see the Editor and proprietor of *Leslie's Illustrated Paper*, to whom he introduced me as Editor of *Route*, &c., from which work some of the engravings were in process of reproduction in *Leslie's Paper*. After attending to various business, brother Taylor took brothers George A. Smith, F. D. Richards, Joseph A. Young, myself, and Frank, to a splendid restaurant, in Broadway, to dine. This is certainly the finest place of the kind I have ever seen, and I believe the finest in New York. Certainly English people who have not travelled can have no idea of the splendour of such establishments. At 5 p.m. we took the cars for St. Louis, which city we reached after midnight, on the 11th, having been three nights and two and a half days, except Sunday, during which we stopped in Chicago, coming to Alton, where we were detained until ten for a steamer. This brought us to St. Louis in the midst of heavy rain; and, oh! the levee, the omnibus, and the ruts in the streets! We put up at the Missouri Hotel, and next day I went into business with brothers Richards and Spencer, at the *Luminary* office, but brother Snow being absent from the city, we did not do all brother Richards intended, and at four o'clock went on board the *Polar Star* for St. Joseph, which started at noon the following day (13th). . . . . .

Concerning the steam-boat, I must say that my anticipations were more than realized in its construction, the airiness and cleanliness of its fittings, and the sumptuousness of its table. The passage up to St. Joseph was accomplished in four and a half days and six nights, and was interesting to me and my wife, indeed. We saw the difficulties of Missouri navigation, from the slight obstacles the *Polar Star* encountered, to perfection in the *Daniel Taylor*, snagged a few days before we passed, and lying athwart the river, and the *Edinburgh*, fast on a sand bar. We should have taken the latter up to Omaha City, had we arrived at St. Louis a day sooner.

As we passed Lexington, where the *Saluda* was blown up, and so many of our brethren and sisters perished, and the various counties on the Missouri river in which the Saints suffered persecution in early times, my mind was called up to serious reflection, and I could scarcely refrain from tears, my heart was so melted down at the atrocities committed upon our

brethren and sisters, and which are recorded in the Church History and *Pratt's Persecution.*

Perhaps these scenes assumed a more visible shape in my mind from the excitement prevailing at almost every place at which we touched, on the Kansas question. We saw armed parties preparing to go into that Territory to assist the pro-slavery men, who it was said had been massacred by the abolitionists, and their homes burned. I presume you have seen accounts in the English papers of these recent troubles, but I expect they convey but an inadequate idea of the disturbed state of things in the neighbourhood of the conflict, on the ever vexing slavery question. Civil war seems written on the foreheads of almost all persons you meet in ascending the Missouri. It might be supposed that at this distance of time Independence landing could be passed without particular notice by strangers, but it was not so on the *Polar Star.* Several gentlemen pointed out the district of country as that which "Joe Smith" selected for his New Jerusalem, and animadverted upon his shrewdness in the choice of so good a tract of country; but, said one, "I guess the Mormons have pretty well given up the idea now." Sad mistake, while the promises of God to His Saints are irrevocable. I heard many other curious observations by mixing up a great deal with the passengers, which have given me some little insight into American life and manners, which I have not time to write, but suffice it to say that I try to throw myself right into circumstances that will enable me the more readily to comprehend the true nature of men and things in this new country.

From St. Joseph to Council Bluffs City, we went by stage coach; and, oh! such a ride up hill and down vale, from side to side—in and out of the coach to prevent its pitching over. We were two days and two and a half nights making the distance, eating at boarding houses, and farm houses, and sleeping, if such it may be called, in the coach. It became very wearisome to all, especially my children, but the little dears stood it remarkably well. We put up at the Pacific House, and next day brothers Richards, Spencer, and Wheelock, left early for this place. During the day I wandered over the city, and was introduced to Secretary Babbitt. In the afternoon, brothers Ferguson, McAlister, and Cunningham came over with mule teams, and fetched the remainder of the party and luggage. When I arrived on the camp ground, there was one company of hand-cart emigrants, and one wagon company on the ground, among whom were brother Godsall and family, brother Thompson and family, brother Ballan and family, and many other persons familiar to you, and all well, except brother Godsall, who had an attack of the fever and ague.

On the 22nd of August, the last hand-cart company, under brother Edward Martin, came in. Among them were brother Jaques and friends, he drawing his sister-in-law Tamar, who was sick, in his cart; sister Wynn and daughter were also in this company. Most of the company were in good health, and few were very sick, but all seemed in good spirits and lively faith concerning their journey.

On the 25th, all the hand-cart emigrants in camp, and the last for the season, left under charge of Elder E. Martin, and when they got to the foot of the hill on which they had been encamped, they made the air ring with a good hurrah! three times repeated. On the first or second night out, sister Jaques was confined, and I believe has done well, and after a day or two's detention, gone right on.

On the 25th, the two teams with my family came in, William sick with fever and ague, which he had had for above a week—the rest all well. In the meantime, myself and family had lived in a tent, with the other emigrants encamped here.

On Sunday, the 31st, the last wagon company moved off to near Cutler's Park, and I had my first lesson, practically, at "geeing and hawing," in driving one of the two teams. The thing was done without mishap, and with considerable ease, which I attribute more to the tractibility of the animals than any skill in myself. Near Cutler's Park is a delightful spot, and peculiarly refreshing after the dust around the camp at Florence. I may tell you that I have drawn water, chopped wood, and done sundry other things incidental to camp life, and all with as good grace as I could: I hope soon to be sufficiently familiar with all these things to do away with my present awkwardness.

I am at present in Florence, having re-

turned yesterday from the camp to attend on brother Richards, and assist in the closing up of accounts. The rest of my family have gone on from their camp ground, near Cutler's Park, and I expect to overtake them with brother Richards in a few days.

While I have been in Florence, brother Richards has shown me most of the spots of land rendered interesting, if not sacred, by the residence of our brethren in exile, and by the graves of many of them in death, brought about by cruel persecution. It will not be many years, however, before the land will be covered with the homes and establishments of the Gentiles, and the holes in the ground on which stood the houses of the Saints and many other characteristics, which recall the scenes of 1846—7, will have disappeared, leaving the page of history to tell the tale unaided by these palpable evidences of the sorrows of the Saints, identified with the annals of Florence, once Winter Quarters.

September 3.—To-day I expect to leave for the Plains, with F. D. Richards, D. Spencer, James Ferguson, W. C. Dunbar, J. A. Young, C. G. Webb, W. H. Kimball, G. D. Grant, J. D. T. McAlister, N. H. Felt, J. Van Cott, and John Latey, and to overtake my teams tonight or in the morning. . . . .

Brothers Kimball, McGaw, Cunningham, and many other brethren, send love to you. My wife joins me in Gospel love to each and all of you. I should be glad to hear from you on reaching the Valley. Yours sincerely,

J. LINFORTH.

HOME CORRESPONDENCE.

NORWICH CONFERENCE.

Latter-day Saints' Chapel,
St. Paul's Opening,
Norwich, Oct. 2, 1856.

President O. Pratt.

Much esteemed Brother—Having a knowledge of the duty that is devolving upon me, in regard to the building up of the kingdom of God, I embrace the present opportunity of informing you of the present condition and future prospects of the Norwich Conference, as they appear to us at this time.

Sunday, the 28th ultimo, we held our Quarterly Conference. It was tolerably well attended, taking into consideration the uncomfortable weather and scattered condition of the Saints. Present—Pastor Lavender, Elder Jesse Hobson, late from Utah, and a first-rate array of energetic "Mormon" brethren connected with me in labour for the spread of the truth. Reports were given in from each District and each Branch, which were very cheering, with a few exceptions, and these exceptions cannot be avoided *while the wheat and tares grow together*.

We have distributed a large number of the pamphlets entitled, *Marriage and Morals in Utah*, which have caused much excitement to prevail among the Clergymen and Bible-readers; challenges have been thrown out to us, which we have thought wisdom not to accept, and have treated them with contempt, because we know that those who gave them are not truth seekers, neither are they honest-hearted; they represent your own writings as a gross imposition upon the people, and say, "That Mormonism is a system of disguised infidelity; that the peculiar doctrines of Mormonism are awfully blasphemous; that its pretended histories abound with childish absurdities and palpable contradictions; that the pretensions of its leaders are impudent, hypocritical, and mercenary; that its morals are licentious," &c., &c., and undertake to prove all this by the New Testament. We have always considered our religion too pure and holy to mix with such men and principles as the foregoing; if we are wrong in treating such persons with silence and contempt, we would wish to be corrected.

The grand principle of tithing has been practised in this Conference about a month, and notwithstanding the many votes against it, it is moving along steadily and surely, and is separating those who love God and His principles from those who do not—it works as an emetic with some, because it brings up from their sto-

machs everything foul and sour that had been there for years past. The pure in heart who have adopted it are prospering, and exclaim, "They wish it had come before." By the middle of the current quarter we trust that all unanimously will have adopted the tithing. . . .

We are baptizing here and there one, at the present time; but our faith is that many are preparing to enter into the Gospel covenant; the seed has been sown, and in a short time must come forth, and the future prospects of the Conference are flattering.

We have organized another Tract Society, and expect to follow the instructions given in *Star*, Number 39 current volume. There is union among all the Saints and Priesthood. Pastor Lavender and myself are one, and they are one with us. We crave your faith and prayers for an increase in power, and faith in the God of Israel, and we now conclude with our prayers for yourself, Elders Benson and Little, and all the brethren in the Office, and for all Saints throughout the world.

Your brother, and humble servant in the Gospel of Jesus,

MATTHIAS COWLEY.

TROUBLES WITH INDIANS ON THE PLAINS.

By the arrival, on Saturday last, of D. B. Cleghorn, Esq., from California, via Salt Lake, which latter place he left on the 2nd of August ult., we have news of a terrible tragedy in the murder and robbery of Col. A. W. Babbitt's train of government property, by the Cheyenne Indians.

Mr. Cleghorn met Mr. Babbitt, in camp, at Wood river, some fifteen miles from New Fort Kearney, of whom he learned the following painful particulars of the murder of his men, and breaking up of the train:—

On Monday night, the 25th of August, the little train, with Alexander Nichols, (one of our citizens,) as captain and conductor, and Mrs. Wilson and infant, (from St. Louis,) a young man named Orren Parrish, a man from Pennsylvania and another, name unknown, accompanying, were encamped upon Prairie Creek, ten miles east from Wood river, neither fearful nor dreaming of danger, when they were suddenly attacked by a band of Cheyennes, (which for some cause had been attacked and driven by the soldiers at Kearney). Orren Parrish only escaped uninjured to the fort, whilst the other young man received a dangerous wound from a bullet, in the leg. Some days after, a detachment was sent from the fort, (twenty miles,) who found the dead body of Mr. Nichols some twenty yards from the wagon, also the dead body of the gentleman from Pennsylvania close by, and the dead body of the child, with its brains dashed out, and horribly mutilated. The pillow where the child and mother slept, was bloody, and a portion of the torn wardrobe of Mrs. Wilson on the ground, but her body was nowhere to be found.

The oxen (ten yoke) and all the mules were gone, and the wagons rifled of much of their contents.

It seems, however, that a band of Omaha hunters happened near just after the murder, and in time to stop the pillage and recover the money, and some other valuables stolen, which were honestly turned over to the Colonel in command of the corps.

Mrs. Wilson has, doubtless, been wounded, and then carried away captive. The young man who escaped with a wound is in the hospital at the fort; and the wagons and what property remained were also taken to the fort. These are the particulars, as far as we can gather them. In a few days we shall however, no doubt, get a full detailed account of the matter, from the pen of Mr. Babbitt himself, which we will lay before our readers.

The Cheyennes are a warlike and cruel race, numbering several thousands, who inhabit some of the wild and almost unpenetrable valleys in the fastnesses of the Rocky Mountains, southwest from Fort Laramie, and seldom come out except to rob, plunder, or go to war with other tribes. Our emigration will be never safe until these merciless pirates are exterminated.—*Council Bluffs Bugle, September* 9.

FIGHT WITH THE CHEYENNES.—The Indians will have to be chastised. They

are becoming exceedingly annoying. Very recently they committed so gross an outrage, that Captain Stewart, with forty men, was ordered out from Fort Riley to chastise them. They were pursued and encountered at some distance on the Platte—the dragoons being piloted by two of the Indians who have so long been confined at Fort Kearney. Captain Stewart's party took up an advantageous position, and in the fight which followed, killed some ten of the enemy, and wounded some fifteen others. The same tribe of Indians, it is ascertained, killed a family of Mormons, consisting of two or three persons, and took the mother into captivity. This news was brought to Fort Riley by the Omahas, and a party of troops despatched to overtake them, but the murder had been committed too long previously, and they were not found—*St. Louis Republican, September* 16.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending September 30, 1856.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£659	17	10¾
Birmingham	B. W. Brindle	290	13	3
Warwickshire	Henry Brown	153	8	0
West Glamorganshire	John Davies	144	11	6½
East Glamorganshire	Thos. Stephens	136	10	10½
Manchester	Edward Oliver	117	0	1½
Bradford	William Shiers	94	16	8½
Sheffield	Wm. Brownlow	92	8	8½
Norwich	James Woods	83	13	2½
Herefordshire	Thomas Roberts	82	0	2¾
Lincolnshire	Richard Harper	76	7	10
Reading	John Hyde	75	2	0¼
Derbyshire	Thomas Parkes	70	18	6½
Durham	William B. Child	70	12	9¼
Staffordshire	James Payne	67	0	11½
Hull	S. Pickering	66	12	5
South	Simon Irwin	65	18	4¾
Liverpool	W. H. Perkes	64	14	6½
Bedfordshire	Joseph Flitton	62	18	7
Monmouthshire	Michael Vaughan	61	14	7
Edinburgh	P. Q. McComie	61	0	0½
Cambridgeshire	R. J. Townsend	56	3	1½
Newcastle-on-Tyne	J. D. Wilson	54	9	7½
Kilmarnock	John Aird	51	19	9
Cheltenham	Thomas Clarke	51	16	6½
Nottinghamshire	Josiah Holmes	49	6	8
Glasgow	John Hunter	48	6	11½
Leicestershire	John Mellor	45	13	1½
Wiltshire	William Norris	44	13	8
Dublin	T. H. Rutledge	42	16	1½
Lands End	John Kessell	41	18	4¾
Belfast	James McGhie	36	19	11½
Shropshire	David James	30	6	6½
Southampton	James Rogers	25	15	3
Late Herefordshire	John Preece	24	17	9
Channel Islands	Caleb World	24	15	5
Carried forward		£3228	0	1¼

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3228	0	1¼
Worcestershire	George Sparkes	24	13	3½
Brecknockshire	John D. Jones	23	5	11½
Dorsetshire	Benjamin Elliot	22	5	9
Llanelly	Charles Harman	21	3	6¾
Carlisle	Thomas Smith	17	7	4
Dundee	J. L. Chalmers	13	12	7
Flintshire	Thomas Green	9	19	3½
Caermarthenshire	William Jones	7	17	9
Preston	John Holsall	7	4	11
Pembrokeshire	Edward D. Miles	7	3	5½
Denbighshire	Griffith Roberts	6	8	11½
Dyffryn Conwy	Hugh Roberts	5	15	1½
Anglesea	Evan S. Morgan	4	3	0
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Aug. Farnham	231	12	6
Swiss and Italian	John L. Smith	137	9	5
Sandwich Islands	P. B. Lewis	78	12	5½
Cape of Good Hope	Richard Provis	73	18	3
French	G. D. Keaton	68	14	8½
Scandinavia	Hector C. Haight	26	2	3¾
Bombay	Hugh Findlay	19	13	4½
East India	N. V. Jones	8	19	8
Malta		5	7	2
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
F. Merryweather		0	14	0
George H. Taylor, Haverstraw		0	10	1
Frederick Mackay		0	5	3
(Errors excepted.)		£4059	13	11¼

VARIETIES.

Woman's Sphere.—The celebrated Fontenelle said, that women have a fibre more of the heart, and a cell less in the brain, than men. This aptly suggests the true sphere in woman's action and the true source of her power. As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who is more exposed to the glare and observation of public life. Thus the humble and retired often yield more valuable benefits to society than the noisy and bustling satellites of earth, whose very light and unconcealed enjoyment deteriorates and parches up the moral soil it flows over.

THE DOOM OF OUR WORLD.—What this change is to be, we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars, and the disappearance of others—are all fore-shadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet that is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling in the mausoleums, of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.—*From Timbs's "Things not generally Known."*

FAREWELL HYMN.

TUNE—*"Yes, my native land I love thee."*

Zion, yes, I truly love thee,
Prophet, Priesthood, great and true;
Friends I've chosen, home I've chosen,
Ties that daily dearer grew;
Though it grieve me,
I must leave thee;
Teach my heart to say adieu.

Who can blame me if I falter,
Or if anguish rends my heart,
As from all I love and cherish,
Heaven calls me to depart?
If distressing,
Greater blessing
To us God will then impart.

I am going now, they tell me,
To a lost and fallen race;
Greater reason we should wander,
Tell them of the Gospel grace;
More like Jesus,
Who, to free us,
Left his high and holy place.

Zion, home, and friends, I leave you,
Saddened feelings in me swell:
But the time is speeding swiftly,
Saints shall soon together dwell,
From each nation,
Find salvation;
Zion, then, I say farewell.

Should the shaft from death's pale quiver,
Strike me ere again we meet,
'Tis not, cannot be for ever,
We again on earth shall greet;
With the "Lion"
Come to Zion,
When her foes are at her feet.

JOHN HYDE, Jun.

ADDRESSES.—John L. Smith, Rue du Cendrier, 108, Geneve, Switzerland.
Daniel Camomile, care of Mrs. Walkers, 28 Bedford Street, Wakefield Road, Bradford, Yorkshire.

Money List, Oct. 1—10, 1856.

	£	s.	d.
William B. Child	15	0	0
Henry Brown	15	0	0
William Norris	2	14	9½
Benjamin W. Brindle	15	0	0
James Woods	10	0	0
Thomas Parkes	4	0	0
Carried forward	£61	14	9½

	£	s.	d.
Brought forward	£61	14	9½
Simeon Pickering	2	0	0
Thomas Roberts	5	0	0
William Budge	17	0	0
Thomas Smith	2	0	4
William Ajax	1	10	0
	£89	5	1½

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY B. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XVIII. Saturday, November 1, 1856. Price One Penny.

AN EPISTLE OF ELDER A. M. MUSSER TO THE SAINTS IN HINDOSTAN.

Sunderland, England, October 2, 1856.

To the Saints in Western Hindostan, Greeting.

Beloved Brethren—It is with feelings of profound regard, and brotherly affection, that I adopt this method of addressing to you a few lines—I trust of comfort and consolation—which you so much need, for experience has taught me some of the trials you have to undergo, and the temptations you are obliged to withstand, in that dark and sultry clime, in order to live your religion, and you will no doubt agree with me in saying that our duties, and the importance of obligations and covenants, cannot be too often recapitulated, nor too indelibly impressed upon our minds. You all *know* that our religion is not made up of traditional and allegorical dogmas, but, that it is a *sound*, and *practical* one, destined to *regenerate* and exalt all those who place themselves under its divine influence, and thus redeem them from the low and *degenerate* condition it finds them in.

Brethren, before every other consideration, the duties we owe to our God and to one another should be constantly uppermost in our minds. It should be our incessant determination, to so order our lives, that when we have finished our course here, we may receive the pleasing and gratifying plaudit—"Well done, thou good and faithful servant, enter ye into the joy of thy Lord."

It behoves us, to be constant recipients of the Holy Spirit, that His enlivening and prompting influence may, under all circumstances, guide our feet in the paths of virtue and holiness, that we may thus merit the protection of Heaven, and the guardian care of the angelic throng, whose duty and pleasure are to "administer to those who shall be heirs of salvation." The thoughts of the divine and angelic presence in our houses, and in and around our persons ought to prompt us to make them pure and sanctified places.

You know, brethren, that we live in the "dispensation of the fulness of times" in which God's decrees are being fast consummated. How thankful we should be that we have been privileged to come forth in this momentous age, and that, coupled with a practical, and an unsullied, living faith, we have been made to drink at the invigorating fountain of eternal truth and light, by partaking of the Gospel of our Redeemer, revealed and firmly established in all its primeval simplicity, power, magnificence and value, prompting the receiver to works of righteousness—to "love his neighbour as himself"—and to do good to all men, seeking their temporal and spiritual salvation and happiness. How different are the dissimulating and sickening dogmas and phantoms of Christendom! The way to heaven prescribed by the Scriptures and that prescribed by modern religionists are as opposite to each

other as the north and south poles. The former saith "*Strait* is the gate and *narrow* is the way which leadeth unto life, and *few* there be that find it." While the latter say, "*Wide* is the gate and *broad* is the way that leadeth unto death, and *many* there be that go in thereat." It requires but half an eye to see the deformity and impotency of the "thousand and one" man-made inventions, professing saving virtue.

The degeneracy, and wretchedness that exists everywhere—in all classes and shades of society, should make *us*, place a true value upon *our*, most holy religion. For a few pence, the libertine, murderer, and the most profligate and abandoned wretch can obtain the *hollow* benedictions of the priests, and receive their commendatory passports to heaven. Money! Money!! Money!!! is the god of this world. The debauchee and blasphemer, with their pockets full of the "mammon of unrighteousness" can go amongst and associate with almost every grade of society and be respected, while the humble and virtuous poor man, worthy of every blessing this life affords, is kicked, and knocked about from "pillar to post," as though he was destitute of all feeling. The rich man through life receives every attention, kindness, and obedience, and at death, reposes under a gilded canopy, while the benedictions, regrets, tears, and sighs of a numerous concourse of ecclesiastics, friends and servants, are heaped upon him. The poor man drags out a life of penury, want and indigence, without the necessaries, much less the comforts of life, and at death passes hence silent, unseen, unnoticed, and unlamented. "As with the priest, so with the people," his services are bought and sold, he places £. s. d. in one side of the scales, and the souls of men in the other If the former predominate, the latter receive a formal benediction, importuned at the hand of an *extended and unextended deified nonentity;* but if the *money* is found deficient, the latter are left to do their own preaching and praying. Isaiah very plainly speaks of such sepulchral guides, in the following laconic strain: "*His watchmen are all blind, ignorant, dumb, greedy, and sleepy dogs, which can never have enough, and which are shepherds that cannot understand: They all look to their own ways, every one for his gain from his quarter.*"—Chap. lvi.

——"Is there not some chosen curse,
Some hidden thunder in the stores of heaven,
Red with uncommon wrath to blast the man"

who gains his fortune in making "merchandise of the souls of men?" Mankind have become so corrupt, that all their works seem to express emphatically but this one sentence—"*Hurrah for hell!*" and they appear to *vie* with each other in getting there. "Who can without horror," writes a philosopher of the 16th century, "consider the whole earth as the empire of wretchedness and destruction. In man there is more wretchedness than in all other animals put together. He spends the the transient moments of his life in diffusing the misery that he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcases than men." What a true delineation of the present state of affairs! Yes, justice is sold, the poor are bartered, and every vice and corruption enumerated in the calender of infamy are being constantly and artfully practised and encouraged; and when we find a person liberally inclined to do good, the all-seeing Spirit in most such cases detects, that his apparent liberality is extended, with the view of receiving more in return.

Query? Is there not a place of refuge for those who are determined to do right? Is there not some secluded and undefiled portion of this fallen world, where justice is administered with divine exactness, and the wrongs of the innocent and oppressed amicably adjusted, and the offender—no matter what his circumstances, standing or calling, severely punished? Is there not an asylum for the indigent, dejected, forgotten, and "offscourings" of all nations?—a spot where *virtue, morality, piety, and true love and affection* form the *chief* characteristics of its inhabitants? Where the adulterer, blasphemer, liar, or every other offender is punished with *Mosaic severity?* YES!! Utah *alias* Deseret is the place—the centre of righteous gravity, the *nucleus* around which the noble and virtuous of every clime are concentrating their forces. Her sons and daughters are surrounded.

with peace, happiness and prosperity. Their only object is to fill up the measure of their creation in usefulness. They know and acknowledge no other mandate but those of divine origin, which they honour, and observe with becoming respect and tenacity. Their most sacred covenants and vows, their solemn protestations against sin in all its forms, show in a most convincing manner, the stress laid upon the importance of following in the path of true godliness. They have ever believed, and they verily know, that their temporal and eternal prosperity could never be hoped for, unless in the preservation of true sanctity, piety and morality.

Unlike all cities and hamlets of Christendom, the towns and cities of Utah do not number a house of *ill-fame, a grog-shop, a gambling saloon,* or other *gaudy sepulchre of departed virtue.* They have no such fashionable drones as swarm and infest other dense portions of the globe, like the lice and frogs of Egypt; neither can they boast of any modern men of honour, who as a general thing are *duellists, sabbath-breakers,* and the like. Utah has no *hireling priests,* no *bartering for the "highest seats" in her places of divine worship,* the poor and infirm are first served, while the wealthy and others joyfully come in "second best." With the Saints of Deseret—

"There is no melancholy void,
No period lingers unemployed,
Or unimproved below.
Their weariness of life is gone,
Who live to serve their God alone,
And only Him to know."

No period of my life has ever been spent so agreeably, so pleasantly, and so profitably, as the time I spent amongst the Saints of Deseret. Rather would I prefer being doomed, like the sons of Jacob of old in Egypt, to make bricks without straw, and live on *bread and water alone,* dwelling with the people of Utah, than to live and thrive with the ungodly. "Verily, verily," brethren, "I speak of that which I do *know,* and testify of that which I *have seen,*" and I feel that you will receive my testimony. The goodness and faithfulness of God to His church are to be seen in her unparalleled prosperity and blessings. What a happy contrast the decorum, morality, unity, love, and self disinterestedness of the people of God afford to the lewdness, debauchery, blasphemy, jargon, and the repulsive and parsimonious spirit and feeling that exists and pervades every department, and almost every individual of Christendom!

Brethren, I beg of you to be faithful to the cause you have espoused, and let no inducement whatever keep you from strictly obeying and practising every precept, principle and ordinance of your most holy religion; for you know we are labouring here for a celestial patrimony hereafter, for what is sown in this world will be reaped in the next. Be *sure* to improve the *very first* opportunity of honourably effecting your emancipation from Babylon; but while you are obliged to remain in a land where, in clouded majesty darkness reigns supreme, do all the good you can to your fellow creatures, that peradventure one or more souls may be made to rejoice in the Gospel, through your instrumentality. Heed not the mockings and vile reproaches of the *uncircumcised.* Don't be annoyed at their *brayings.* Let us live and die like true followers of a risen Saviour, having a hope beaming with immortal expectations and rewards. You know there are many who think they have wisdom, power, and vitality enough to *dissect themselves alive.* Let them try it, poor fools! In the end they will find that they have been lighting *both ends* of the candle —that they were nought but—"Men—heirs of death—slaves to sin—mere bubbles on the wave."

Preserve inviolate your covenants, dear brethren, be kind and forgiving to one another; you know that we are all liable to observe the imperfections in our brethren and apt to overlook our own. "Be to their faults a *little blind.* Be to their virtues *very kind.*" Hasten home to the place where all practical believers in Christ our Lord are gathering, and where they shall stand secure and joyful on Zion's firmly established mount amidst the convulsions of nations, the subversion of Satan's rule, "the wreck of matter—and the rush of worlds."

"Such in that day of terrors shall be seen
To face the thunders with a god-like mien:
The planets drop; their thoughts are fixed above;
The centre shakes; their hearts disdain to move."

Write frequently to the Elders that have been in your midst, for we shall always greet with satisfaction an account of your prosperity. When you get to America,

and ready to cross the plains, *don't forget* to write to us and forward us the names and particulars of your companies and circumstances, that we may send you succour, and bid you welcome to our mountain home. Brethren, you have the united prayers, faith and blessings of every true Latter-day Saint, and a place in the attic story of their warmest affections, and in conclusion, I can only commend you to the protection of Heaven, and to the love and esteem of our mutual brethren—on your arrival in their midst—in fellowship with whom let us hope to be found both now and hereafter.

With many kind regards, I bid you adieu for, I trust, but a short time, praying God our Heavenly Father to bestow upon you every desirable blessing, and preserve you immaculate to the end of your earthly career, and then receive you all to Himself. Amen.

Your brother and friend in the Gospel,
AMOS MILTON MUSSER.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 665.)

[September, 1841.]

Thursday, 30th. Copy of a statement of expenses consequent upon the arrest of Joseph Smith, upon demand from Governor Boggs, and sent to the Deputy Sheriff of Adams County, he having officiated June, 1841.

Nauvoo, Sept. 30, 1841.

The Deputy Sheriff of Adams County.

The following is a statement of my expenses, costs, and liabilities, consequent upon my arrest and trial while in your custody: to whit—

To amount of fees to Esquires Ralston, Warren, and Co. .	$250,00
„ Esquires Little, Williams, Walker, and Browning . .	100,00
„ Seven days for self, horse, and carriage, at $5,00	35,00
„ Money expended during that time, consequent upon the arrest	60,00
„ Twelve witness, to wit: E. Higbee, J. P. Greene, A. Lyman, D. Chase, F. Higbee, C. Higbee, R. Cahoon, G. W. Robinson, J. Younger, L. Woodworth, V. Knight, and R. B. Thompson, four days each; their time, carriages, horses, and expenses, at $5,00 each day	240,00
	$685,00

Dear Sir—You will please take such measures as to put me in possession of the above amount, which is justly due me as above stated; to say nothing of false imprisonment and other expenses. Would have been presented earlier, but for the sickness and death of R. B. Thompson, my Clerk. Receive my respects, &c.

JOSEPH SMITH.
Per John S. Fullmer.

Friday, October 1, 1841. Among the interesting relics of antiquity which have been brought to light in these days, is the following sentence from the *Courier des Etats Unis.*

SENTENCE RENDERED BY PONTIUS PILATE, ACTING GOVERNOR OF LOWER GALILEE, STATING THAT JESUS OF NAZARETH SHALL SUFFER DEATH ON THE CROSS.

In the year seventeen of the Emperor Tiberius Cæsar, and the 25th day of March, the City of the Holy Jerusalem, Anna and Caiaphas being Priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential Chair of the Prætory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—1. Jesus is a seducer. 2. He is seditious. 3. He is an enemy of the law. 4. He calls himself falsely the Son of God. 5. He calls himself falsely the King of Israel. 6. He entered into the Temple, followed by a multitude bearing palm branches in their hands. Order the first centurion, Quillus Cornelius; to lead him to the place of execution. Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz.—1. Daniel Robani. 2. Raphel Robani. 3. Capet, a citizen. Jesus shall go out of the City of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper plate; on one side are written these words—" A similar plate is sent to each

tribe." It was found in an antique vase of white marble w,hile excavating in the ancient City of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the Sacristy of the Chartrem. The vase in the Chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted as a reward for the sacrifice they had made for the army. M. Denon, one of the Savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard for 2,890 franks. Its intrinsic value and interest are much greater.

A few years ago, there was found at Catskill, in New York, a shekel of Israel, of the time of our Saviour. On one side was the representation of a palm leaf, on the other a picture of the Temple, with the words underneath, "Holy Jerusalem," in the Hebrew tongue.

Relics like these, properly authenticated, have about them an inexpressible sacredness.

George M. Hinkle, who robbed my house in Far West, while I was in prison, passing down the river with a flat boat, I commenced suit against him before the District Court, now sitting at Burlington, Iowa. I sent Elias Smith and George W. Gee to attend to the suit; but Hinkle gave security, and got it put off till spring.

Day stormy and cold, a few assembled, but Conference did not organize.

I received a letter from Benjamin Winchester, requesting to be excused from accompanying Elder Snow on his mission to Salem, Massachusetts, on account of ill health and pecuniary embarrassments; and expressing his conviction that Elder J. E. Page had means enough to accompany Elder O. Hyde to Jerusalem.

Saturday, 2nd.

Conference met in the Grove. The Presidency being absent laying the Corner Stone of the Nauvoo House, the meeting was called to order by President B. Young; the several Quorums were organized and seated in order.

President Brigham Young opened Conference by prayer.

The Conference then made choice of President Joseph Smith to preside, and Elias Smith and Gustavus Hills, Clerks. Meeting adjourned until 2. p.m.

Prayer by O. Pratt.

Two, p.m., President Joseph Smith opened the meeting. Choir sung 18th Hymn.

The President then read a letter from Elder Orson Hyde, dated Ratisbon. July 17, 1841, giving an account of his journey and success in his mission, which was listened to with intense interest; and the Conference, by vote, expressed their approbation of the style and spirit of said letter. The President then made remarks on the inclemency of the weather, and the uncomfortable situation of the Saints with regard to a place of worship, and a place of public entertainment.

The Conference was then called upon by the President to elect a general Church Clerk, in place of R. B. Thompson, deceased. James Sloan was nominated and elected.

Elder Lyman Wight nominated Bishop George Miller to preside over the High Priests' Quorum in place of Don Carlos Smith deceased, who was duly elected.

President B. Young then presented the business commenced at the late Special Conference of the 16th of August; with regard to the appointment of suitable and faithful men to the several important stations of labour in this and other countries.

Elder Lyman Wight addressed the Conference on the importance of order, uniformity of instruction, and unanimity of effort to spread the work of the kingdom.

President Joseph Smith made some corrections of doctrine, quoting 1 Cor. xii. 28., showing the principle of order and unity in the offices of the Priesthood.

The Patriarch Hyrum Smith made remarks disapproving of the course pursued by some Elders in counteracting the efforts of the Presidency to gather the Saints, and in enticing them to stop in places not appointed for the gathering; particularly referred to the conduct of Elder Almon W. Babbitt of Kirtland.

Elders Lyman Wight and Henry W. Miller testified that they had travelled in places where Elder A. W. Babbitt had, on his return from his visit to Nauvoo, taught doctrine contrary to the revelations of God, and detrimental to the interests of the Church.

Moved and carried, That Elder Almon W. Babbitt be disfellowshipped until he shall make satisfaction.

Choir sung hymn 124. Prayer by Elder George A. Smith.

Conference adjourned till to-morrow at nine o'clock.

Sunday, 3rd.

Conference assembled at Nauvoo according to adjournment; prayer by Elder H. C. Kimball.

President Joseph Smith, by request of some of the Twelve Apostles, gave instructions on the doctrine of Baptism for the Dead, which was listened to with intense interest by the large assembly. He presented baptism for the dead as the only way that men can appear as saviours on Mount Zion.

The proclamation of the first principles of the Gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God.

He explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits — the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre), to the spirits in prison; to fulfil an important part of his mission, without which he could not have perfected his work, or entered into his rest.

After his resurrection he appeared as an angel to his disciples, &c. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time.

The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should *save* the dead, than that he should *raise* the dead.

There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature.

One dies and is buried, having never heard the Gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, none! none!! none!!! Such an idea is worse than Atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.

Many objections are urged against the Latter-day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out. What! Sadducees in the new church? Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

He then contrasted the charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints, who believe that even such may be saved, in this world and in the world to come (murderers and apostates excepted.)

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elijah the Prophet, &c., and restore all things in Christ.

President Joseph Smith then announced, "There shall be no more baptisms for the dead, until the ordinance can be attended to n the font of the Lord's House; and the Church shall not hold another General Conference, until they can meet in said house. *For thus saith the Lord!*"

Prayer by President Hyrum Smith.

Adjourned for one hour.

Afternoon, Conference opened by the Choir singing Hymn 105, and prayer by Elder Lyman Wight.

President B. Young addressed the Elders at some length, on the importance of teaching abroad the first principles of the Gospel, leaving the mysteries of the kingdom to be taught among the Saints, also on the propriety of many of the Elders remaining at home, and working on the Lord's House; and that their labours will be as acceptable to the Lord as their going abroad, and more profitable for the Church. That those who go abroad must take a recommend from the proper authorities, without which they will not be fellowshipped; and that those who go, and those who remain make consecrations more abundantly than heretofore.

Elder Lyman Wight followed with remarks of a similar purport; resigning his mission of gathering means for the Temple and Nauvoo House.

The Conference appointed Elias Higbee, John Taylor, and Elias Smith, to petition Congress for redress of wrongs sustained in Missouri; and Elder John Taylor to present the petition.

Closed by the Choir singing Hymn 125, and prayer by President John Smith.

Monday, 4th.

This morning Conference assembled.

Prayer by Elder George A. Smith.

President Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the Church, the agency of which had been committed to him at a General Conference in Quincy—explaining the manner that he had discharged the duties involved in that agency, and the conditions of the lands and other property of the Church.

On motion, Resolved: That Elder Reuben McBride be vested with power of attorney to settle the business at Kirtland, left in an uncertain condition by Elder Oliver Granger, *deceased.*

Prayer by Elder Lyman Wight.

Adjourned for one hour.

Afternoon Conference opened. Prayer by President John Smith.

Elder Lyman Wight spoke at some length on the subject introduced in the former part of the day, and on the old debts and obligations that are frequently brought up from Kirtland and Missouri; one of which, in the form of a $50 note, he held in his hand, and proclaimed as his text.

On motion, voted unanimously, That the Trustee in Trust be instructed not to appropriate Church property to liquidate old claims that may be brought forward from Kirtland or Missouri.

President Hyrum Smith presented to the notice of Conference some embarrassment growing out of his signing as security, a certain obligation in Kirtland in favour of Mr. Eaton.

Voted, That Church property here shall not be appropriated to liquidate said claim.

President B. Young made some appropriate and weighty remarks on the importance of more liberal consecrations and more energetic efforts to forward the work of building the Temple and Nauvoo House; and after purchasing Elder Wight's text, by paying him fifty cents, tore it in pieces and gave it to the winds, saying, "Go ye and do likewise, with all old claims against the Church."

Choir sung Hymn 104, and President Hyrum Smith closed by prayer.

Tuesday, 5th.

Conference opened by the Choir singing Hymn 274, and prayer by Elder Orson Pratt.

Elder Orson Pratt, by request of President Joseph Smith, read a letter from Smith Tuttle, Esq., one of the proprietors of the Hotchkiss purchase, in reference to some misunderstanding in the adjustment of their claims, and conciliatory of any hard feelings growing out of such misunderstanding.

President Brigham Young spoke on the contents of the letter, and expressed his earnest desire that that business might be speedily adjusted, and a proper title obtained by the Church.

Elders Lyman Wight and Hyrum Smith followed with appropriate remarks.

On motion, Voted, That President Joseph Smith write to Mr. Hotchkiss on the subject.

On motion, by President Joseph Smith, Voted, That the Twelve write an Epistle to the Saints abroad, to use their influence and exertions to secure by exchange, purchase, donation, &c., a title to the Hotchkiss purchase.

President B. Young presented an appeal from the decision of the Elders' Quorum on a charge made against Elder John A. Hicks by D. B. Huntingdon for a breach of the ordinances of the City, for falsehood and schismatical conversation. After hearing the testimony in the case it was voted that Elder John A. Hicks be cut off from the Church.

Closed by the Choir singing Hymn 275; prayer by President Brigham Young.

Adjourned for one hour.

Afternoon, Conference opened by the Choir singing Hymn 104, and prayer by Elder Orson Pratt, who then read the minutes of a Special Conference, held in Nauvoo, Aug. 16, 1841.

President Joseph Smith made remarks explanatory of the importance of the resolutions and votes passed at that time.

On motion, Voted, That this Conference

sanction the doings of said Special Conference.

President Brigham Young proposed to the congregation, that those who would take labourers on the Lord's House, to board, while thus labouring, should manifest their willingness by rising and giving their names. About sixty persons arose.

Conference closed by the Choir singing Hymn 284, and prayer by President Brigham Young.

Conference adjourned *sine die*.

Although the Conference commenced under discouraging circumstances owing to the inclemency of the weather, yet a vast number of the brethren and visitors from abroad were present, and on Saturday and Sunday, the weather having become favourable, the congregation was immense. The greatest unanimity prevailed; business was conducted with the most perfect harmony and good feelings, and the assembly dispersed with new confidence in the great work of the last days.

JOSEPH SMITH, President.
ELIAS SMITH, } Clerks.
GUSTAVUS HILLS, }

An earthquake at Constantinople, occasioning extensive destruction of property.

Elder Joseph Beebee writes from New York, "he has been preaching in that City, and has baptized twenty-nine."

Wednesday, 6th. Elder Woodruff arrived in Nauvoo.

Elders Kimball, Richards, and Woodruff laid hands on President Young, who was very sick; when he recovered.

Thursday, 7th.

Elders Brigham Young, Heber C. Kimball, Orson Pratt, Lyman Wight, John Taylor, Wilford Woodruff and Willard Richards, of the Quorum of the Twelve Apostles, assembled in Council at the house of Elder John Taylor. Voted, That

Elder John D. Lee go on a mission to Jackson and Rutherford Counties, Tennessee.

Elder David Evans, to Augusta, Iowa Territory.

Elder Elisha H. Groves, to Iowa County, Wisconsin.

Elder Hiram Clark, to Pike, Brown, and Adams Counties, Illinois.

Elder Joseph Ball, to South America.

Elders Harrison Segers, to Jamaica.

Elder William Bosley, to Utica, New York.

Elder Amasa Lyman, to New York City.

Elder Arza Adams, Kingston, Canada.

Elder Lyman Stoddard, to go with E. H. Groves, Wisconsin.

Elder Phinehas H. Young, to Cincinnatti, Ohio.

Elder Abraham Palmer, to Chicago, Illinois.

Elder George W. Gee, to Pittsburg, Pennsylvania.

Elder James Blakesley, to Nauvoo, Illinois.

Elder J. D. Parker, to New Orleans, Louisiana.

Voted, That Phinehas H. Young be ordained to the High Priesthood and recommended accordingly.

That Daniel Carns be nominated for President of the Elders' Quorum.

That a Conference be held at Father Morley's, at Lima, on Saturday and Sunday, the 23rd and 24th instant.

That a Committee of three, namely, Brigham Young, Willard Richards, and John Taylor be a committee to draft an address to the Eastern Churches, as directed by the General Conference.

Adjourned to Bishop Miller's to-morrow eve, at 6 o'clock.

B. YOUNG, President.
W. RICHARDS, Clerk.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 1, 1856.

NEWS FROM CALIFORNIA.—We learn the following items from the *Western Standard*—Elders John Hyde, junior, and Alma L. Smith, missionaries from Utah to the Sandwich Islands, arrived at San Francisco, the former on the 13th of August and the latter on the 21st.

Elder Robert Skelton, from the East India Mission, arrived at the above place, August 20th, on his way to the mountains.

Elder John T. Caine, from the Sandwich Islands, also arrived at the same port, per

Frances Palmer, August 25th. He, with a number of others, was appointed by a General Conference, in 1854, on a mission to the Sandwich Islands, and, having satisfactorily fulfilled it, has been released to return to the valleys of Deseret.

Elder Farnham, late President of the Australian Mission, landed at San Pedro, August 15th, with a company of one hundred and twenty-five Saints, in good health and spirits. On the 26th, the most of them were on their way to San Bernardino, the balance being obliged to wait for teams. President Farnham was at San Francisco on the 30th, and gave favourable reports of the work in Australia.

The following Elders, for the Australian Mission, took passage, August 21st, on the *General Wool*, bound for Melbourne—A. P. Chesly. Joseph Kelly, Z. Snow, W. M. Wall, Thomas S. Johnson, G. W. Parrish, John C. Witbeck, Martin P. Crandel, Thadeus Fleming, and James Phelps.

CATALOGUES.—Since our instructions, urging the extensive circulation of pamphlets, we have been requested by the Presidents of some of the Conferences, to furnish them with the same number of Catalogues that we do of each chapter of the series, to be bound with them for circulation. We consider that this will be a better plan, than to print an abridged Catalogue on the inside of the covers. We shall, therefore, send just as many Catalogues as we do of the pamphlets to each of the Conferences of Great Britain. We desire the Presidents to see that these are bound with the pamphlets put in circulation. By these means, all the inhabitants of these countries can be extensively notified, in a very short time, of the great variety of Latter-day Saint publications, and of the places where they may be obtained. The Conferences may expect the first two or three chapters, together with the Catalogues, by the fore part or middle of November. Price of Catalogues, one shilling and sixpence per hundred.

ARRIVAL.—Elder John W. Coward, and his son William, arrived from St. Louis, on the 9th instant, per *Atlantic* from New York, which left there on the 27th ultimo. Elder Coward is here on business of the Church, and expects to return in a few weeks.

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE, DURHAM, AND CARLISLE CONFERENCES.

8, Ravensworth Street, Bishopwearmouth, Sunderland, October 4, 1856.

President Orson Pratt.

Beloved Brother—It affords me great pleasure to have the privilege of posting you up, with regard to the spiritual and temporal prosperity of the Saints, and our labours in this Pastorate for the last quarter.

On the 14th ult. we held a Conference at Carlisle. The Saints there feel well, and I observed an obvious improvement in their faith and works. They take hold of the tithing with becoming alacrity, and manifest a determination to do anything the Lord requires at their hands. I was much pleased to see the willingness of Elder William Smith from Birmingham, to take hold with avidity, and co-operate with his worthy President in the promotion of the principles of righteousness. It was his voluntary determination to go forth among the Gentiles and preach to them without purse or scrip, depending upon the Lord and not the Saints for support. In this respect his example would be worthy of emulation by many of the young native brethren who desire to be proved and tested. . . . .

On the 21st ult., I met with the Saints in Conference at Newcastle-on-Tyne, and it was a source of great pleasure to me to observe the additional faith and integrity they had manifested in that Conference also. They are proving their faith by their works. In financial affairs they are gaining the ascendency over preceding quarters, the various funds amounting to £23, over and above that of the quarter previous. We may attribute this increase to the introduction of the practice of tithing. Seventeen baptisms during the last quarter is an additional testimony in favour of the Travelling Elders. I am truly very thankful to you for the great favour you have bestowed upon me and the Saints in the person of Elder Jacob

Gibson from Zion. It was with unexpected though agreeable surprise that I had the pleasure of greeting him with welcome. . . . His services are much needed in the Newcastle-on-Tyne Conference, and I feel that he will be a great and mighty auxiliary in the hands of God, in co-operation with President Croston in building up and strengthening the Saints, and in preaching the Gospel to the world.

The Durham Conference was convened in this place on the 28th ult., and notwithstanding the great inclemency of the weather, the Saints came from all quarters, with their garments soaking wet, to hear the instructions and exhortations of those chosen to guide and direct them in the path of duty. As seals to the ministry of the faithful Elders, 40 additional souls have been made recipients of the principles of eternal truth. One entire Branch of eleven souls has been organized. Thirty five pounds in money in advance of any preceding quarter also shows in a most obvious manner the results of practical obedience to divine mandates.

The Saints verily know that by their faithfully paying their tithing, and in other respects practically following the sweet promptings of the Holy Spirit, great good will accrue from such a source —their emancipation will be hastened, and their eternal salvation permanently secured. We have called out a local Elder, whose name I will forward you hereafter, who volunteered his services to go and break up new ground, trusting in that God who clothes the lillies of the field, for support.

I cannot speak too highly of the valuable services of Elder A. M. Musser in this Conference, he is a man of God in every sense of the word, and a great support to President Workman. He oftimes expresses his gratitude for the privilege of labouring for a while in Old England, after spending three years in the dark regions of India, and travelling not less than forty thousand miles without purse or scrip, suffering many privations and hardships for the Gospel's sake, and according to his own testimony never soliciting the first farthing of any man, woman, or child.

I have much pleasure in acknowledging the kind visit of Elder W. G. Young, whose teachings were very opportune, refreshing, and consoling, acting in a sanative and stimulating manner upon the minds of the Saints. I also beg to acknowledge the passing visit of Elders James A. Little and A. Calkin, for which we feel very grateful. Through the assistance of my brethren from Zion, and the local Priesthood, who have been much strengthened and encouraged of late, we intend to make the inhabitants of this Pastorate much more familiar than what they now are, with the principles of "Mormonism."

I heartily concur in your plan for effecting this great enterprise. The distribution of tracts has been upon my mind for some time. The promotion of your views shall engross my whole attention. I do really feel that a fresh impetus will be given to the work on the introduction of this plan of propagating the principles of the Gospel, and that it will be productive of the greatest amount of good. . . . . .

On Monday last, which was observed as a fast day I had all the Priesthood together in the capacity of a Pastoral meeting. Much good instruction was imparted by Elders Young, Gibson, Musser, Workman, and myself. In the evening we held a social party, to which Saints and strangers were invited. After observing the usual introductory formalities, recitations, toasts, songs, and speeches, refreshments, &c., became the order of the evening, which were kept up till about eleven o'clock, all retired highly refreshed and gratified.

The Saints throughout my Pastorate are a good and faithful people, and I feel it a great honour to have the privilege of presiding over them. It also fills me with thankfulness to know that the Presidents of Conferences, and the Travelling Elders are one with me in all things.

Brother Pratt, in conclusion I beg to acknowledge my gratitude to my heavenly Father, for bestowing upon me the inestimable blessings of the Priesthood, and selecting me from amidst the cares of life out of a large family, and making me a happy instrument in His hands to cooperate with my brethren in promoting the general interests of heaven and my fellow-beings. When I look at my original nothingness, compared with my present humble position in this kingdom, I cannot command words to express my true feelings. I crave an interest in your prayers.

With kind love to yourself, and brothers Benson and Little, and all in the Office,

I remain your brother and servant in the Gospel of Christ,

HENRY LUNT.

IRELAND.

Encouraging Prospects for the spread of Truth in Ireland.

29, Great George Street, Belfast, October 8, 1856.

President Pratt.

Dear Brother—I feel pleasure in submitting to you a brief report of the Irish Mission.

On the 24th of August last, I met the Dublin Saints in Conference, a report of which I directed President Rutledge to forward to you, which I presume you have received; so I will only briefly remark, that I rejoice at its present prospects.

They have *never* been so bright there before. A spirit of inquiry is abroad among the people, and the Priesthood are taking advantage of it. Public lectures are being delivered, and everything seems to bear testimony, that the Spirit of Israel's God is striving with the people, and the scattered of Israel in that region of country are about to be gathered out; in a word, President T. H. Rutledge is doing his duty faithfully, as a man of God, in his high and holy calling, as President of that Conference. Leaving that matter, therefore, I will proceed to give a short report of the Belfast Conference, which came off on the 4th and 5th instant.

I met with the Priesthood in our neat little hall to receive the reports of the various Branches. I found a first-rate spirit manifested all through, and a willingness on the part of the brethren to walk up to the line of duty, that cheered my heart.

The reports from the various parts of the Conference are cheering; inquiry! inquiry! and the vigour of strong minds, are being applied to burst the chains of tradition and priestcraft, which have bound them so closely for ages gone by.

In the larger part of the Belfast Conference, a good spirit prevails, and the truth is spreading on the right hand and on the left. We have organized a new Branch at Lisburn, six miles from this town, since our last report.

On Sunday, 5th instant, we assembled in Conference, and truly I felt to rejoice before my Father in heaven, to see our hall filled with Saints ready *to move at a nod* and strangers anxiously inquiring. We enjoyed a first-rate time, and felt, and will continue to feel, the teachings, counsellings, and *prophesyings* of the Valley brethren who were with us.

I feel here to make honourable mention of President James McGhie, who has in everything carried out my counsels, and as a man of God faithfully acquitted himself of the trust reposed in him. Before the Conference, we introduced the subjects which had engrossed the attention of the Council—sustained the Prophet Brigham, with the various authorities in their order—put every item to the vote, and every vote was *unanimous*.

On Monday evening we closed our Conference, with a *soiree*, to which Saints and strangers were alike welcome. Our hall was tastefully decorated with appropriate mottoes, wrought with native flowers and evergreens which adorned its walls, while it was filled with cheerful participants in pleasure. And I must say, that though I have attended a number of Conferences and parties, got up in the best style in England and Wales, *I never, no never* saw, this side of Zion, such union, such oneness, and such congeniality of spirit, in all my travels. Elders Angell and Craig expressed in happy terms their unbounded satisfaction, and said they really felt at a loss to draw the line of distinction between it and some of the choice parties they had attended in the Valleys of the mountains.

Brother Orson—I am satisfied with my mission; nay more, I rejoice in it. I have a willing people to preside over, and God is blessing our labours. I have introduced the law of tithing through all the mission, and it would really do your heart good to see them bringing in their mites, and only wishing with tears that they had more to give.

Our Tract Society, with its various branches, keeps alive in its mission, and is spreading the written word to hundreds; much good is resulting from its operations, and we hope soon to be able to give you a liberal order for the new series.

President McGhie, Elders Angell, Craig, and myself, together with all the Irish Saints, join in warmest esteem for yourself, and all those associated with you.

Yours in the bond of the everlasting covenant, JOHN SCOTT.

FOREIGN CORRESPONDENCE.

TEXAS.

Bitter persecutions of the Elders by the mobs.

Anderson, Grimes County, Texas,
September 7, 1856.

Mr. Asa Calkin.

Dear brother—After a long delay I seat myself to write you a few lines. It is now about ten months since we parted at St. Louis, you on your way to England, I to the land of Texas; I have never heard anything from you or about you since, but I suppose all is well.

I have been in this land about nine months, where I have travelled hundreds of miles in search of the honest in heart, but have learned that they are few and far between. Sometimes I travel hundreds of miles without a door being opened in which to preach, and when we do find one, two or three discourses will bring a mob on us of the worst kind. I have had many very narrow escapes, our lives are in jeopardy day by day among the people of Texas.

Last March I was forced from the lecture-room into a dark lane, where a barrel of tar was in readiness for them to throw me into. While they were breaking the head of the barrel, the night being dark, I ran through the crowd, and made my escape from the place. A short time since, while preaching in a court-house, an armed mob, painted in the most frightful manner, dressed in uniform, rushed into the court-house, and dragged me from the stand without giving me time to put on my hat. They exhibited me around the town as they would a wild beast, amid shouts, ringing of bells, blowing of horns, whistles, cries of polygamy, Utah, &c. After leading me through the principal streets, a council was held over me, and sentence passed, which was as follows—after being taken to the tavern, I was to be set at liberty, to leave the next morning by sunrise, and if ever I returned again, I should get a coat of tar and feathers, and be rode on a rail; not that they had any objections to anything I had said or done, but because I did not preach something that they could make a handle of, in order to have an excuse to mob me, but mob they must anyhow. This will give you some idea of what we have to pass through in this land of freedom.

Brother Snedaker was taken from a house—being detained in a settlement by sickness. A painted mob took him from the house bare-footed, made him walk over prickly pears, then dragged him by his feet over the rough ground, kicked him, pulled his hair, and danced around him like Indians over a prisoner, showing him no quarters; they then forced him on horse-back, marched him through the settlement, and exhibited him to the people, until daylight appeared. Then he was ordered from his horse, when they threw him down, spit plenty of tobacco juice over him, kicked him, beat him with a club, and then liberated him. Great treatment for a sick man, but he improved in health from that hour.

An armed mob of thirty men pursued brother William Moody, and brother Duncan, who were labouring in another portion of Texas, but they were like the Irishman's flea, they were not there. We have warm times in the South. Mob law is the order of the day, and people are bold to say, we are in more danger than an abolitionist. Texas is fast rejecting the heavenly message, and thirsting after the blood of the servants of God, but through the mercies of our heavenly father we yet live, and feel to continue our labours, for we realize that there are yet a few who will gladly receive the Gospel. I have baptized nine since I came to this land. We have a small company fitting out for the mountains, the coming spring. So you see in spite of the exertions of the devil and his servants, some few will take hold of the bait, and be caught in the Gospel net. Oh America! once the land of the free, the home of the brave, now the land of tyranny and cowards, how is the fine gold become dim, how fast is peace leaving this nation!

Like the Nephites they are preparing for the slaughter, and once more has a great and mighty people to welter in their gore, for rejecting Apostles and Prophets their doom is sealed. O that this people were like the people of Nineveh, and would repent, that God may turn away His anger, but alas! this nation is too far sunk in wickedness, and too proud,

therefore they must fall, and great will be the fall thereof. Knowing the fate of this people in connexion with all nations, what shall hinder us from being diligent in warning the people, that the few honest may escape the dreadful calamity which hangs over this people. May the God of Joseph clothe us with mighty power, and help us His servants to labour while the day lasts, that we may prove saviours to the honest, and thereby save ourselves.

I suppose your lot is cast in a more peaceful sphere of action, but my prayer is that we may act well our parts, and meet again in our peaceful mountain home. If the Lord will, I shall return next spring. I shall be glad to hear from you before I leave Texas. Brother John Moody is here on a mission, he left the Valley last April. If you see brother William Smith, please remember me to him, give him my directions, for I should be glad to hear from him. I do not know where to write to him. We have had very warm weather in Texas, the thermometer ranging 106 degrees in the shade—but little rain through the summer—not half a crop generally. My health has not been very good since I have been here, I have been too sick to travel for the last seven or eight weeks. I am getting better, and hope to be able to try it again in a few days.

I desire an interest in your prayers, that I may be preserved from wicked men, and be able to do much good in building up the kingdom of God. That you may be blessed and qualified for the discharge of every duty devolving on you, and return in peace to Zion, is the prayer of your devoted brother and fellow labourer in the kingdom of God.

JOHN OSTLER.

MISSOURI RIVER.

(From the "Mormon.")

Steamer "Polar Star,"
September 15, 1856.

President John Taylor.

Dear Brother,—I am now returning to St. Louis, from Florence, N. T., whither I have been to take a farewell of President F. D. Richards, and the other returning missionaries, and to assist in closing the emigration business of this season.

The last company of emigrants with hand-carts left Florence on the 26th ultimo, under the charge of Elder Martin, and the last ox train of emigrants left the same place September 2nd, under Captain Hunt. Elder William Walker's freight train of extra baggage was yet at Council Bluff's when I left on the 11th. I fear the emigrants who enter Salt Lake Valley this fall will not see their extra baggage before another year, although brother Walker is intending to push forward as far as he can. I accompanied the brethren of the "Swiftsure Train" beyond the Elkhorn River, where I parted from them on the 5th instant. It consisted of four carriages and three light wagons, hauled by four mules each.

Notwithstanding the hurry and bustle of starting off the last companies and closing up the complicated business of the season, it was a joyful termination of the laborious summer work, and a happy meeting with those faithful men of God, who after long years of separation from home and kindred dear, and of faithful toil and labour in foreign lands, are now about to be released from their labours, and rest themselves while they journey across the Plains.

May the choice blessings of Israel's God whom they serve, abide upon them, and speed them on their way to the embrace of their anxious and loving families and friends. May they ever live in the affections of the Saints of God, and the memory of their noble deeds never perish.

So far as is yet known, the experiment with hand-carts is likely to succeed quite as well as the most ardent advocate of the measure could have anticipated.

At our latest advices, the advance companies were in the region of Fort Laramie, and all were in excellent health and spirits, moving on finely, and far outstripping the ox train. . . . .

Florence is a flourishing town, alive with business, and houses rising all around as if by magic. It is a beautiful place, and is withal an excellent outfitting point.

I left Elder Andrew Cunningham to preside over the Saints there and in western Iowa. I organized a branch at Florence, and near fifty had already renewed their covenants by baptism before I left them. He will start soon with a party of men to make claims on the western limits of the Omaha Purchase in the region of the Loup Fork.

It is to be hoped that a sufficient number of faithful energetic brethren will

report themselves to him early in April, or before, to form companies for settlements between there and the mountains.

Our Conference will come off on the 6th proximo in St. Louis. We should be happy to enjoy the benefit of your presence and wise counsel in our midst, if consistent with other duties.

I remain your brother in Christ,

ERASTUS SNOW.

NEW SOUTH WALES.

25, Bank Street, Chippendale,
Sydney, July 7, 1856.

Beloved President F. D. Richards—Through the blessings of God I am permitted to write to you, and give you a brief history of the work of the Lord in Australia, since the departure of our late President Augustus Farnham, who left here on the 27th of May last, leaving me in charge of the Australian Mission.

President Farnham took his departure with a company of Saints from this and the adjacent colonies, to the number of 130, including children. Since then we have been endeavouring to roll on the work, and I can truly say, that the blessings of the Lord have attended our administrations.

Our first Conference, since their departure, was held yesterday, in the Old Assembly Rooms, King-street, which was well attended, and I feel glad to inform you that the spirit of union prevailed in the Conference throughout the time it lasted, a time which will be remembered by the Saints in days to come. There were present Elders and Saints from the country Branches and Conferences. Their reports were good, and the Spirit of God seems to be working with the Saints to enable them to live their religion. The Victoria and South Australian Conferences were reported by letter from their respective Presidents. The report they give is very good; prosperity attending the cause, and the Saints making every preparation to get out with the next company. Elder John W. Norton who has formerly presided over the Adelaide Conference has returned home, leaving the Presidency upon Elder James Chanton.

I expect to leave Sydney the sixteenth of this month, for the purpose of visiting Melbourne, Adelaide, and surrounding countries, and to see how things are moving in the various Branches of the Saints.

To perform this journey it will take me about two months; on my return I will write to you again. . . . .

I close this, by asking an interest in your prayers.

Ever subscribing myself, your affectionate brother in the covenant of the Gospel.

ABSOLOM P. DOWDLE.

25, Bank-street, Chippendale,
Sydney, July 8, 1856.

Beloved Brother—I avail myself of this opportunity to drop you these few lines, knowing that it is pleasing to you to hear from the Elders who are in distant lands, helping to roll forth the work of the Lord.

Two years ago I arrived in Adelaide, from the Island of Jersey, with my wife and child. I connected myself with the Elders there, lending them all the assistance in my power, and rejoice to say that our labours were crowned with success, for the honest in heart came one after another, and were baptized—received the Holy Ghost, testified to the truth, and magnified God. This success was not earned without difficulties, for on the one side were arrayed all the false teachers of the day, crying delusion, imposture, and fanaticism; on the other hand were the mob, influenced by their teachers, manifesting the same spirit of persecution as their fathers and forefathers had done before them. They were not satisfied with cursing and reviling the Saints, but even threw stones and dirt at them. Nor was this all, but in the rear stood those enemies of truth who have ever made themselves conspicuous, namely, the apostates and forsakers of the faith; some who had received the Gospel in different parts of England, and stood for a time, but then made a shipwreck of their faith; others who had heard the truth, but turned a deaf ear to it. A great number of such have emigrated to these lands, and they exert all their powers and energies to oppose the Saints whenever they meet them. But with all this, the standard of eternal truth has been reared in these lands, and many are flocking around the same.

Many of those who have obeyed the

truth in these lands, are gone to Zion, and others are preparing to follow their footsteps. I laboured under the able Presidency of Elder Dowdle, in the colony of Adelaide. The Lord has been with us in all things. I was sent for before the company, under the guidance of President Farnham, left for Zion. Elder Dowdle has had the charge committed to him of presiding over the whole mission. I have been called to form one of the Presidency, and to preside over the New South Wales Conference, for which I feel to rejoice. When I see that I have been thought worthy to have that position, I feel first-rate, and am determined to do all that lies in my power for the work of the Lord.

I am in expectation of gathering next season, and I have no doubt it will very nearly make a sweep of these Colonies. The work is doing well in Sydney; the Saints are in love and union, and I feel proud to have such a flock under my charge. Our meetings are well attended by Saints and strangers, but, according to present prospects, though five or six shiploads of Saints have emigrated from here since this mission was established, I believe the work is only begun.

I would feel thankful to you, dear brother, if you would insert a line from me in your *Star*, so as to give my address to my Jersey brethren, as I have not yet had a line from any of them. I feel interested in the work of God in that land, as it is my native land, and the place where I discovered and obeyed the eternal principles of life and salvation.

In conclusion, I desire the prayers of all the faithful. May the Lord bless and prosper you; crown your labours with success, and make your arm mighty to pull down the strongholds of sin and Satan, and build up the kingdom of God. I trust the time is not distant when we shall strike hands on the land of the brave, the free, the meek, and the noble of the earth.

I remain, your brother and fellow-labourer in the kingdom of our God,

WILLIAM CHEVALLIEN.

P. S.—My address is, William Chevallien, Post Office, Sydney, New South Wales.

VARIETIES.

LOSING a cow for the sake of a cat. This is the Chinese interpretation of going to law.

SELF DENIAL.—There never did, and never will exist, anything permanently noble and excellent in a character which is a stranger to the exercise of a resolute self denial.

BE NOT OVER ANXIOUS.—Almost all men are over anxious. No sooner do they enter the world than they lose their taste for natural and simple pleasures, so remarkable in early life. Every hour do they ask themselves what progress they have made in the pursuit of wealth and honour. And on they go, as their fathers went before them, till, weary and sick they look back with a sigh of regret to the golden time of their childhood.

THE BLESSINGS OF A GOOD TEMPER.—Good temper is like a sunny day; it sheds a brightness over every thing. It is the sweetener of toil, and the soother of disquietude. Every day brings its burthen. The husband goes forth in the morning to his business; he cannot foresee what trial he may encounter, what failure of hopes, of friendships, or of prospects may meet him before he returns to his home; but if he can anticipate *there* the beaming and hopeful smile, and the soothing attention, he feels that his cross, whatever it might be, will be lightened, and that his domestic happiness is still secure.

THE PROGRESS OF INVENTION.—It is but about half a century since Robert Fulton first applied the wonderful agency of steam to the propelling of boats. Now it is stated that the entire European capital in steamboats is $140,000,000. Of the English 1300 boats, not fewer than 700 are steam-boats. It is less than thirty years since the first steamer navigated a German river. The steam-navigation of the Rhine did not begin till 1827, nor that of the Upper Elbe till 1837. How significantly does the progress of society in the cars, and the means of intercommunication foreshadow the coming of the day when "many shall run to and fro, and knowledge shall be increased!" Ours are times full of the seeds of future wonders. How thoughtfully should the influence which we may exert after we are dead, be put forth at such a time.

An Inch of Rain on the Atlantic.—Lieut. Maury, in his Physical Geography of the sea computes the effect of a single inch of rain falling upon the Atlantic Ocean. The Atlantic includes an area of twenty-five millions of square miles. Suppose an inch of rain to fall upon only one fifth of this vast expanse. "It would weigh," says our author, "three hundred and sixty thousand millions of tons; and the salt which as water, it held in solution in the sea, and which, when the water was taken up as vapour, was left behind to destroy the equilibrium, weighed sixteen millions of tons, or nearly twice as much as all the ships in the world could carry at a cargo each. It might fall in a day; but occupy what time it might in falling, the rain is calculated to exert so much force—which is inconceivably great—in disturbing the equilibrium of the ocean. If all the water discharged by the Mississippi River during the year were taken up in one mighty measure, and cast into the ocean at one effort, it would not make a greater disturbance in the equilibrium of the sea than would the fall of rain supposed. And yet, so gentle are the operations of nature, that movements so vast are unperceived."

A SONG.

Tune—"*Love not.*"

BY CHARLES W. PENROSE.

Come ye! Come ye! who pine for liberty,
Who in a land that is with plenty blest,
Linger in want and mourn in misery,
Come to a land of freedom in the west.
Come ye, Oh! come.

Come ye! Come ye! who grovel in despair,
Who by the despot's icy chains are bound,
Arise, burst off your shackles, and prepare
To dwell in peace, where justice reigns around.
Come ye, Oh! come.

Come ye! Come ye! whose hearts beat high with joy,
Or soon will all your joy and pleasure cease,
Jehovah soon, in anger will destroy
All those who dwell not in this land of peace.
Come then, Oh! come.

Come then, Oh! come, it is a glorious land,
A beauteous vale by mountains high encased,
Where Saints of God, a loving happy band,
Will dwell when haughty tyrants are abased.
Come then, Oh! come.

Come then, Oh! come, for there will Zion be;
Clothed in her glory, deck'd with jewels bright,
There will her children dwell in unity,
And Gods rejoice to gaze upon the sight.
Come then, Oh! come.

Addresses.—Henry I. Doremus, Mr. Samuel Morgan's, Little Dean's Hill, near Newnham, Gloucestershire.
F. S. Turner, Mr. R. Ruck's, Redmarley D'Abilott, Worcestershire
J. R. Morgan, Mr. Charles Kimber's, White's Yard, Dyer's Street, Birencister.
Edward Senior, Mr. John Sykes, Kilner Bank, Dalton, near Huddersfield.

Money List, Oct. 10—17, 1856.

William Shires	£2	0	0
Thomas Stephens	3	9	6
John Aird	5	0	0
Carried forward	£10	9	6
Brought forward	£10	9	6
Henry Brown, per W. J. Smith	5	0	0
	£15	9	6

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 45, Vol. XVIII. Saturday, November 8, 1856. Price One Penny.

HE THAT DOETH THE WILL OF GOD SHALL KNOW OF THE DOCTRINE.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.—*John* vii. 16, 17.

According to the above statement of Christ's, it is evident that he intended it to be understood, that every man who obeyed the Gospel would obtain an infallible witness of its divine origin. It is also evident that he was fully convinced that if any person entered into the kingdom of God, and espoused the religion of heaven, he would not be in doubt concerning it. Nowhere does he intimate that any one might be in the narrow way that leadeth to eternal life, and yet be in darkness and uncertainty touching his position. Moreover, it is opposed to the Saviour's teachings to imagine that the plan of salvation, and the things of God are like a prize placed upon the hazard of the dice, and as a speculation that has a thousand chances to one against the gambler, the issue of which will, probably, entail upon him and his family future ruin and misery. Neither is it to be gathered from the instructions which at any time fell from his lips, that the faithful were left to rely on human strength and wisdom, and to be given over to the illusive conceits of a disordered mind; nor were they by entering into his Church to be made subject to being "tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."

On the other hand, Jesus distinctly gives us to understand, that the children of the kingdom are not to be likened to the blind groping for the wall. In his ministry he ever sought to give the disciples as distinct and clear ideas of the kingdom, and things of God, as it was possible for language to convey; and to lay before them views of the great economy of salvation as broad and comprehensive as their minds were prepared to receive. To this end all his sayings, doings, and parables tended. With great earnestness he dwelt upon the necessity of his going away that the Comforter might come, which would lead them into *all truth*, show them things to come, and unfold to their understandings the mysteries of the Father; that thus in the Holy Ghost they might have a *sure and infallible* guide.

Instead of uncertainty being evidence that a person is in the possession of truth, and on the right path, it is positive proof either that he is ignorant as to that which he seeks—a blind man groping his way—or that he is altogether going wrong. In both cases there is darkness—either a thick fog envelopes his mind, or he is

in a land of fogs, and travelling in a path which leads to outer-darkness.

Neither of these conditions can be true of him who has obeyed the Gospel; for if he is a child of light, he is not under darkness of mind, nor concerning his way. If he is in possession of the spirit of light and truth, then every ray that beams upon his understanding increases that which he already has, and strengthens his spiritual vision to bear the opening glories that are before him. Instead of these opening glories and fresh revelations causing confusion in his mind, they enlarge the Deity within his soul, and more clearly define to him that which he has before seen as through a glass. Every object which he meets as he travels towards the throne of God, every fresh revelation of celestial order and perfection will be the reality of the miniature stamped on his mind by the Holy Ghost —the embodiment of the ideal which has been gradually forming itself to his spiritual eye, and preparing him to embrace the original when it should present itself to his adoring senses. Every advancing stride in his onward course brings additional evidence to command his faith; it makes his knowledge and experience more perfect, adds certainty to his mind that he is in the right way, gives stability and steadfastness to his feet, and brings the goal of his hopes and labours nearer to his view. By the keys committed to him, he unlocks more extensive fields of truth, and travels on, ever a child of light.

The analogies of natural and spiritual existence are perfect. Every progressive step is a repetition of the first one in a superior degree. The path of development and exaltation is like a flight of stairs—the top one is similar to the bottom. The higher is not radically different from the lower; they merely occupy their own relative positions in the scale; so it is throughout the endless gradations of truth, in the infinite kingdoms of God. In them, there is nothing strange and embarrassing to be found, but, from the beginning to the end, a perfect agreement prevails.

This spiritual growth and agreement; this increase of light, truth, knowledge, and certainty, in the minds of those who have found the narrow path of exaltation; and this drawing nearer to the object, the farther a person travels in the right direction, is not a new philosophy, but is consistent with the analogies of universal existence, and in strict keeping with the common experience of every day life.

The natural philosopher, as he approaches the solution of any of the problems of science, becomes more certain that he is on the right track; every link in the chain grows more defined and tangible; his knowledge increases, and at last he reaches the prize. He is then certain that he has found that for which he sought, and no doubts rest on his mind concerning this point. He forthwith publishes his discovery to the world, and fearlessly declares, that all who will take the same steps which he has taken shall know of the truth of his statements.

But those who build upon systems of error, and establish their faith on false doctrines, dare not invite this broad investigation; they rather seek to hide themselves and their theories behind the bulwarks of popular ignorance. They dare not calmly abide scrutiny. They feel not a consciousness that confidence will grow up in the minds of others by investigation, and that the ripe fruit of knowledge invitingly awaits the bold hand of the obedient to pluck it from the tree of God's eternal truth which grows in the soil of their systems. They have not, themselves, found such a precious prize, and, therefore, they do not expect that others will. Yet, the fact that they are not continually gathering revelations from *ten thousand trees*, groaning under the burden of rich spiritual fruit, and ever feasting at a rich banquet of discoveries in the science of heavenly things, are certain signs that they are not husbandmen in the paradise of God, and diggers in the luxuriant fields of truth; and the fact of doubt and a lack of knowledge existing in their minds are positive proofs that they are built upon a sandy foundation, and that their doctrines are erroneous. Indeed, doubt and a lack of knowledge is simply darkness and ignorance expressed in another form.

Sectarian priests dare not predicate knowledge upon obedience to their false systems, nor promise to their deluded followers that they shall arrive at a certainty concerning the truth of the dogmas which they teach. They have made no discoveries in the sublime science of true religion. They have gathered no ripe fruit from that tree of celestial growth; they possess no surety that they are sowing the seeds of eternal life, nor do they ob-

tain revelations from God direct to themselves. They do not live in the enjoyment of the spirit of inspiration and prophecy—the Holy Ghost that unfolds to the people of the Most High the heights and depths, the lengths and breadths of the everlasting Gospel. If they pretend to have received that Spirit, they at the same time declare that its operations are not the same now as in olden times, and thereby give a contradiction to their own statements. They contend not for the knowledge, blessings, and faith once delivered to the Saints, neither do they think them possible to be obtained by modern believers. In other words, they are inconsistent enough to imply that the cause might be obeyed, but that the effects will not follow. They have no promises to make of light and truth to be revealed to the mind of him who will observe certain conditions, and walk in a given path. They dare not predict that he who will observe their words shall know of the divine origin of their mission and doctrines; nor be such fair and fearless champions for their false religions as scientific men are for their sciences. All that these uninspired teachers can consistently hold out, upon the authority of their calling and experience, might also be offered by Hindoo priests to their disciples; for neither have received any direct communications from God, nor have either made any discoveries of Gospel light and truth. If the one class has a record of a superior system and morality to the other, it is because Prophets, Apostles, and Saints in ancient times drew nigh unto God; and if sectarian Christendom possesses the letter of some portion of their experience, that will not give life to its dead forms, nor make its errors truth. Its churches are not luminous bodies, and if they have obtained any glimmerings of spiritual light, it is only that which is derived from external sources—reflections of those luminaries which anciently performed their revolutions in God's earthly kingdom—and is not the glory of these human systems, nor the refulgent brightness of false religions.

The scientific man promises everything, challenges investigation, and confidently abides the result; but the sectarian priest gives no such assurance; while he shuffles at every point, and trembles at investigation. Being built upon systems of error, and blinded by traditions and ignorance, to give himself and his cause a temporary security, he declares that true religion is not demonstrable, and that religious certainty is impossible. He makes articles of faith, stating that God will give no more revelations of His will to man, that the visions of eternity are for ever closed to mortal view, and that the thunders of Prophets' voices are hushed in silence, so profound that the impending ruin of a world cannot break the spell. To him the soul and its destiny, the living and the dead, heaven and hell, immortality and God, are mysteries which death alone can unravel; and he considers it madness and impiety to seek to obtain a knowledge concerning them. Such a priest is most assuredly a blind leader of the blind.

Where is the man in these days of scientific enlightenment who would dare to stake the sanity of his mind on an antagonism to the application of the principle of positive philosophy in natural things. As far as their knowledge and experience extend, all realize its truthfulness, and every man is himself an illustration thereof. This is as true concerning the most ignorant country boy, whose powers of mind and thought rise no higher than to shout at the rooks and follow the plough tail, or the untutored savage, to whom books, railroads, telegraphs, and machinery would be mysteries, as it is to the astronomer, who through powerful telescopes sees countless systems appearing like twinkling eyes of tiny birds, which draw from him the impulsive ejaculations—"What is their history, origin, and destiny? Who can count the infinite characters written therein?"

The farmer knows that if he plants, every other condition being favourable, he will also reap. If we wish to go to a given place at ten miles distance, our past experience makes us certain that, providing we travel ten miles in the right direction, we shall reach the object of our desires. Indeed, we have proved this to be true so many times that we do it as a thing of course, without thinking of the matter. If a building is to be constructed, all that is required is the necessary skill, material, and time, and it is done. No one undertakes to reason to prove these obvious facts. Suppose a man undertakes to construct a machine, or to do anything within the bounds of consistency, and the limits of scientific laws, but, having failed, should declare that, though a mechanical

problem, yet, it could not be solved; that though such a machine had often been constructed, yet, upon trying himself, he had found that it could not be made. Who would pay any attention to his assertions? He would simply be considered a bungler in mechanics, and a fool in general science. Yet his case is exactly analogous to that of those who say that true religion cannot be demonstrated; that though by its power the ancient people of God held communion with Him, and the eternal worlds, such things are not now within its compass; that it is impossible in this age to realize by its means the blessings and knowledge which made up the experience of all the Prophets, Apostles, and Saints, who lived during the first four thousand years. There are millions who have believed and made similar assertions. Wherefore, then, should we not judge them according to the same stern logic and consistency as we would the person in question.

Positive philosophy is found to hold good in nature, without one exception, and it is so vivid and tangible in the experience of every scientific man, that was a person to propound anything different, and to advocate indefinite laws, and uncertain doctrines, as touching the sciences, his mind would be considered in a state of insanity, and a commission of lunacy would feel the greatest confidence in acting upon such evidence. This is as we find it in relation to natural things. There men look for clearness, order, and classification, and for effects to follow their causes in the most positive manner; but no sooner do the majority enter the field of religion, than they throw away positive principles, and lay down as a fundamental doctrine that the Gospel cannot be demonstrated, nor anything known of God and spiritual things. Here they rush into chaos and uncertainty. In ignorance they begin their religious career, and in ignorance they end it. Their experience is more fruitless than that of speculators in a lottery; for in that, though there should be ten thousand blanks to one prize, that one, somebody obtains. But sectarian religionists all draw blanks. They have no fresh truths, divine revelations, and gifts of the Holy Ghost, for their prize. They all draw the same tickets, and those are of doubt and ignorance; and they must be tickets of error, for truth brings certainty, knowledge, and light to him who wins it as his prize. This is not because positive philosophy will not hold as good in heavenly sciences, as in earthly ones, but on account of mankind, generally, being bunglers in theology, and fools in spiritual things.

Jesus showed himself a true religious philosopher, and one worthy of being the great law-giver of the Gospel, when he laid down as a fundamental law of the system which he taught—"If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Although his mission, and the principles which he revealed were of such a startling nature to his hearers, yet, he not only gave them to understand that the truth of his doctrines was demonstrable, but he also fearlessly promised a knowledge of its origin to all the obedient. The same confidence in his mission, and in the fact that certainty would be obtained concerning the source, both of that and his system, by all who would do the will of the Father, is continually manifest throughout the whole of his ministry. Besides the one we have quoted for our heading, we find such sayings as the following—"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is nothing dark and ambiguous about such sayings. As strongly and simply as language can convey ideas, does this master of theology endeavour to inculcate into the minds of his disciples, the fact that those who received the Gospel and the gift of the Holy Ghost would grow in the knowledge of truth and revelation.

The reason of the confidence of Jesus in his mission, and in the system which he taught, and of his boldness in making such promises, was because he knew that

the doctrines which he laid down constituted that plan by which God had decreed before the foundation of the world that all mankind should be saved. He knew that he offered to his hearers a system of truth, and that it could therefore be demonstrated He came from the Father, and the Gospel had the same origin, and he was ever confident that God would honour that which came from Himself, by making it known to the obedient by the power of the Holy Ghost. Indeed, he understood that it could not be otherwise; for spiritual effects must follow spiritual causes, as unerringly as natural effects follow natural causes, and for this reason he had no misgivings about the matter. Were it not so, then the doctrines of religion coming from the mouth of the Lord of Life and Glory, must be as worthless in their nature, as powerless in their effects, and as uncertain in their operations, as when flowing from the lips of any of the sectarian theologians of the present day.

"He that doeth his will shall know of the doctrine whether it be of God or whether I speak of myself." Not by signs and miracles, but by the power of the Holy Ghost. It is nowhere said in the Scriptures that spiritual things are discerned by miracles; nor is it recorded that Jesus ever intimated that signs, wonders, books, forms, and ceremonies, were to lead the faithful into all truth, give them eternal life, and sanctify and fit them to dwell in the presence of the Father. Truly, these are hand-maidens and co-workers with the Spirit, and they all belong to the body of Christ; but without the Holy Ghost the written word killeth, forms and ceremonies become cold and stiff, and signs and wonders tend to bewilderment and delusion. No man ever obtained a knowledge of God by such means; no one has clearly understood the things of the kingdom through these mediums; no one can know that Jesus is the Christ upon their authority; neither by the evidence of these alone has any Latter-day Saint ever learned that Joseph Smith was God's Prophet, and the Book of Mormon a divine record. Though angels were to lay golden plates before the eyes of all the world, and declare with the voice of ten thousand trumpets that Jesus is the Christ, and that Joseph holds the keys of the last dispensation, though all mankind had committed to heart every inspired word ever written, and each person had power to cause fire to fall from heaven, and to work other mighty miracles; even all this alone would not save one soul, prove the divine authenticity of any work, be an infallible guide to the footsteps of candidates for celestial glory, nor usher a single member of the human family into the presence of the Father. It was the Holy Ghost that the Saviour said he would send to his disciples, to lead them into all truth and show them the things of God. It was that Spirit which was to be the Comforter, and *sure guide* of the Saints. He was not even to speak upon his own authority, but to testify only of that which he should hear.

Unless man possesses this infallible witness of God and spiritual things, we can easily conceive how, by such agents as the former, a thicker veil of darkness might be drawn over his mind, and what monstrous births of sectarianism, contention, doubt, and chaos, they might bring forth. Indeed this is not a point upon which the world is poor in experience. Every page of history is stained by society's relying exclusively upon forms, ceremonies, and the written word; upon spirits, angels, miracles, and signs. They have made up the sum of every false religion from the days of Adam until now. These are all that the world and sectarian churches have ever obtained of spiritual things, and strange as it might appear infidelity is their offspring. Every church, system of religion, and priesthood which have not belonged to God, have all been established upon books, traditions, signs, wonders, angels, symbols, creeds, and ceremonies. Egypt, Babylon, and other heathen nations have had their soothsayers, astrologers, magicians, and oracles. They are said to have turned water into blood, and sticks into serpents; to have brought up plagues and wrought wonders. The Catholic church has had its winking images, bones of saints, traditions, miracles, and ceremonies. Protestants have founded their faith and systems upon Bibles, tracts, colleges, and traditions; and upon miracles performed anciently, angels that have administered in olden times and Prophets, Apostles, and Saints, who died many centuries ago. Latterly we have seen an extraordinary movement in which a large body of men of all classes, creeds, and morals have joined. Mesmerism and clairvoyance have exhibited to the public startling phenomena. Biolo-

gists, in the presence of thousands, have called for subjects from their audience, and having put their spell upon them, have, to the imaginations of those subjects, turned water into wine and many other kinds of fluid. They have struck their patients blind, paralyzed their limbs, filled their bodies with pains, and healed them again; chairs have by them been turned into tigers, sticks into serpents, and a variety of other signs and wonders performed, which, to those operated upon, have seemed as real as anything witnessed in every-day life. Mediums have held their circles, and muttered and peeped, and sought unto familiar spirits, skeleton hands have appeared, fac-similes of great men's writing have been found in drawers and other places, and purporting to have been done and deposited there by the spirits of the men themselves; papers are edited under the special direction of invisible agencies, tables are turned, furniture of great weight suspended in the air, and a variety of useless and confusing, but remarkable manifestations are witnessed. Miracle has been thrown at miracle, Bible against Bible, tract at tract, doctrine in opposition to doctrine, traditions have fought with traditions, church has rose up and contended with church, spirit rapped in rivalry with spirit, and that which one has given as truth, the other has declared to be a lie.

This has been the result of society's erecting superstructures upon such sandy foundations, and men trying to find out God, and to obtain a knowledge of heavenly things by these means. Thus doubt, uncertainty, darkness, and sectarianism reign until this day, and mankind have been in a state of perplexity for thousands of years; nor even now have the world determined whether all this is natural or supernatural; what is from God and what from the devil; which is delusion and which is truth. Indeed the decisions of men concerning these matters are as chaotic, uncertain, and meaningless, as those subjects themselves upon which they give judgment.

These considerations, and this experience of the world will, perhaps, at first sight, seem to some to strengthen the views that religion cannot be demonstrated, and an answer obtained concerning those spiritual mysteries which are pressing themselves on the consciousness of every man; while others might think that they go to prove that miracles, doctrines, angels, ceremonies, and religion are altogether a delusion, and that infidelity alone is worthy the acceptance of thinking men. We will not, however, in this article enter into a discussion to show the impossibility of a system of negatives being a system of truth, nor dwell upon the consideration that infidelity in admitting that it cannot find out God, nor answer concerning immortality, and a thousand other mysteries, felt most by the highest natures, and those who think most, but repeats the same things which has been said by every false theology. The admission that he cannot arrive at certainty and knowledge concerning spiritual things, when made by an infidel, amounts to neither more nor less than when made by believers in delusive religions. They both simply admit that they have discovered nothing, and that they are in the dark concerning God and heavenly things.

But because false systems of religion have existed for many thousand years, and obtained the majority of mankind as its votaries, does it therefore follow that there is no genuine system of religion? Because error exists is there consequently no truth? Do we take an extensive circulation of a spurious coin as evidence that a sterling currency is impossible? Does a wrong calculation demonstrate that a correct one cannot be made, and that there is no positive science of figures? Because sectarians and infidels are in the dark concerning God and spiritual things, does it therefore follow that there is no divine light—no certain Gospel illumination.

Jesus has declared—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is evident from the Scriptures that all the Apostles, Prophets, and Saints of God of old were perfectly satisfied of the call which they had received, and with the work which they had espoused. Indeed, they were the only ones that ever obtained a knowledge of their Creator and celestial things. They were children of the light, while the rest of mankind remained in darkness. One of those Apostles, verifying the words of Jesus, made the following emphatic assertion—"We know that we are of God, and the whole world lieth in wickedness." They demonstrated the Gospel, and found out God by the power of the Holy Ghost.

HISTORY OF JOSEPH SMITH.

(*Continued from page 696.*)

[October, 1841.

Saturday, 9th. Copy of a letter to Smith Tittle, Esq.

Dear Sir—Your kind letter of September was received during our Conference, which is just over, containing a full and particular explanation of everything which gave rise to some feelings of disappointment in relation to our business transactions; and I will assure you it has allayed on our part every prejudice. It breathes the spirit of kindness and truth. I will assure you that we exceedingly regret that there have been any grounds for hardness and disappointment. But as far as I am concerned, I must plead innocent, and you will consider me so, when you come to know all the facts, I have done all that I could on my part. I will still do all that I can. I will not leave one stone unturned.

Now the facts are these. I sent my brother Hyrum, and Doctor Galland with means in their hands—say not money—but with power to obtain every property or money which was necessary to enable them to fulfil the contract I made with Mr. Hotchkiss. My brother Hyrum was under the necessity of returning to this place on account of his ill health, leaving the business in the hands of Dr. Galland, with the fullest expectation that he would make over the property or money to Mr. Hotchkiss, and make everything square so far as the interest is concerned, if not the principal. He was instructed to pay the interest that had accrued, and should accrue up to the fall of 1842, so as to be in advance of our indebtedness.

I had also made arrangements with the Eastern Churches, and had it in my power to deed over lands for the whole debt, and had expected that an arrangement of that kind would have been entered into.

I am well assured that Dr. Galland did not lack for any means whatever, to pay the interest at any rate, if not the principal; and, why he has not done according to my instructions, God only knows. I do not feel to charge him with having done wrong, until I can investigate the matter, and ascertain to a certainty where the fault lies. It may be through sickness or disaster, this strange neglect has happened. I would to God the thing had not happened.

When I read Mr. Hotchkiss' letter, I learned that he was dissatisfied. I thought that he meant to oppress me, and felt accordingly mortified and sorrowful in the midst of affliction, to think that he should distrust me for a moment, that I would not do all that was within my power.

But upon having an explanation of the whole matter, my feelings are changed, and I think that you all have had cause of complaining. But you will, in the magnanimity of your good feelings, certainly not blame me when you find that I have discharged an honourable duty on my part.

I regret exceedingly that I did not know some time since what I now know, that I might have made another effort before it got so late. Cold weather is now rolling in upon us. I have been confined here this season by sickness, and various other things that were beyond my control; such as having been demanded by the Governor of Missouri, of the Governor of this State, and he, not having moral courage enough to resist the demand, although it was founded in injustice and cruelty. I accordingly was taken prisoner, and they put me to some ten or eleven hundred dollars' expense and trouble, such as lawyer's fees, witnesses, &c. &c., before I could be redeemed from under the difficulty.

But I am now clear of them once more, and now in contemplating the face of the whole subject, I find that I am under the necessity of asking a little further indulgence—say, till next spring, so that I may be enabled to recover myself, and then, if God spares my life, and gives me power to do so, I will come in person to your country, and will never cease my labours until the whole matter is completely adjusted to the full satisfaction of all of you. The subject of your debt was fairly presented before our General Conference (held on the first of this month, consisting of some ten thousand people) for their decision on the wisest and best course in relation to meeting your demands.

The "Twelve," as they are denominated in the *Times and Seasons* were ordered by the Conference to make arrangements in the eastern Branches of the Church, ordering them to go to you and turn over their property as you and they might agree, and take up our obligations and bring them here, and receive property here for them; and I have been ordered by the Conference to write this letter to you, informing you of the measures which are about to be taken to make all things right.

I would inform you that Dr. Galland has not returned to the western country as yet. He has a considerable amount of money in his hands, which was to have been paid to you, as we intended. He is on his way, for aught we know, and is retarded in his journey by some misfortune or other. He may return, however, as yet, and give a just and honourable account of himself. We hope this may be the case. I am sorrowful on account of disappointments. It is a great disappointment to me, as well as to yourselves.

As to the growth of our place, it is very rapid, and it would be more so, were it not for sickness and death. There have been many deaths, which leaves a melancholy reflection, but we cannot help it. When God speaks from the heavens to call us hence, we must submit to His mandates.

And as for your sincerity and friendship, gentlemen, we have not the most distant doubt. We will not have any. We know it is for your interest to do us good, and for our welfare and happiness to be punctual in the fulfilment of all our vows, and we think for the future you will have no cause for complaint. We intend to struggle with all our misfortunes of life, and shoulder them up handsomely, like men.

We ask nothing, therefore, but what ought to be required between man and man, and by those principles which bind man to man, by kindred blood, in bearing our own part in everything which duty calls us to do, as not inferior to any of the human race; and we will be treated as such, although we differ with some in matters of opinion in things (viz, religious matters), for which we only feel ourselves amenable to the Eternal God. And may God forbid that pride, ambition, a want of humanity, or any degree of importance, unjustly, should have any dominion in our bosoms.

We are the sons of Adam. We are the *free born sons of America*, and having been trampled upon, and our rights taken from us, even our *Constitutional* rights, by a good many who boast themselves of being valiant in freedom's cause, while their hearts possess not a spark of its benign and enlivening influence, it will afford a sufficient excuse, we hope, for any harsh remarks that may have been dropped by us, when we thought there was an assumption of superiority designed to gall our feelings.

We are very sensitive as a people—we confess it; but we want to be pardoned for our sins, if any we have committed. With regard to the time when the first payment of interest should be called for, it appears that we misunderstood each other, but suffice it to say, that it shall not prevent our making arrangements concerning the *whole matter*. It is still, however, my firm conviction that my understanding concerning the interest was correct.

I remain, gentlemen, with sentiments of respect,

Yours, &c.,

JOSEPH SMITH.

Monday, 10th. The Twelve met for the purpose of counsel, and spent most of the day in visiting the sick.

Elder Erastus Snow writes from Northbridge, Massachusetts. He had been labouring in Salem and vicinity four weeks, organized a Branch of thirty members, and the prospects are flattering.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 8, 1856.

EMIGRATION.—It is desirable that the Saints who design to emigrate from Europe to Utah the coming season, should leave this country sufficiently early to accomplish their journey before there is danger of being overtaken on the road with the cold and storms of Autumn. This has been one great object kept in view heretofore, but there have been circumstances to cause delay which have not been under the control of the Presidency here. For the accomplishment of this next season, circumstances now appear favourable; and we take an opportunity thus early to give some instructions to the Saints on the subject of emigration.

It is not yet fully determined what will be the price per person, charged by the

P. E. F. Company, for taking emigrants from here to Utah the coming season with hand-carts, but it will not, probably, vary much from the prices of last year. We will inform the Saints on this point as soon as it is decided. In the mean time, we wish all who are desirous to emigrate, and who can raise the amounts required last year—£9 for those over one year old, and £4 10s. for those under one—to send up their deposit of £1 to this Office as soon as they can do so; and it is desirable that none should delay doing this later than the 1st January next, in order that we may have timely notice of the number of emigrants, and not be delayed in chartering ships.

The deposit should be accompained with the name, address, age, occupation, and the name of country in which the person for whom it is sent was born.

We do not expect to ship any through emigrants from here later than the 25th of March, in order that they may reach the place of outfitting for the Plains early in May. In addition to the shipping deposits of those intending to emigrate, we wish them as fast as they get possession of the money with which they intend to pay for their emigration, to remit the same to this Office. At an early date we shall send an Agent to the United States to assist those having the charge of the emigration there in getting everything in readiness, that the companies may start across the Plains with but little delay on their arrival at the point of outfit; and it is absolutely necessary to have the funds on hand in order to accomplish this desirable object. A little reflection will show those who intend to emigrate the necessity of strict attention to this counsel, as long delays on the frontiers may result from want of a ready compliance on their part.

A prompt observance of these instructions, concerning deposits and remittance of funds, is as necessary on the part of those who intend to go through independent of the P. E. F. Company, but who wish our Agent to have their outfit in readiness for them on their arrival on the frontiers, as it is for the P. E. Fund passengers.

Owing to the difficulty of selling property in this country, which has been donated in Utah for the emigration of the poor, we do not expect that the P. E. F. Company will be able to assist many of them to emigrate this season, excepting those who donated £5 to assist others last season, on the condition that they be emigrated this.

Utah Mail.—On the 23rd of October the mail arrived from Utah, bringing letters bearing date August 31, and numbers 22, 23, 24, and 25 of the *Deseret News*. We publish in this Number of the *Star* a letter from Elder Woodruff, which contains the principal items of interest.

We gather from the *News* the following additional items. The Saints feel well, rejoice in the work that God has assigned them, and have a fair prospect of a sufficient amount of provisions to last them until another harvest.

Elder Philemon C. Merrill, from his mission to England, arrived in Great Salt Lake City on the 13th inst. He was a little in advance of his company, for the purpose of making preparations for camping, herding stock, &c. Elder Merrill reported the company in excellent health and spirits.

On the 15th, Elder Samuel A. Woolley, from his mission to Hindostan, and Dr. Jeter Clinton, from his mission to the States, arrived from the same company; on the 16th several more of the company rolled on to the public square in the 17th Ward, among whom were Elders Enoch B. Tripp, Elisha Edwards, and Edwin Whiting from their mission to the States.

The remainder of the company arrived on the 18th. The missionaries seemed much rejoiced with the privilege of again greeting their families and friends in the mountains, and of participating in the blessings which only Saints enjoy.

FOREIGN CORRESPONDENCE.

DESERET.

Historian's Office,
Great Salt Lake City,
August 30, 1856.

President Orson Pratt.

Dear Sir—The eastern mail arrived on the 28th instant, and brought many letters from our friends at Washington, and other parts of the globe, with the *Star*, *Mormon*, and many other papers, which gave us the general news of the day, and showed us that the political state of the atmosphere at Washington, and throughout the nations, was anything but calm and serene. We heard but little from our hand-cart emigration, or any of the back companies. Philemon C. Merrill and company arrived on the 16th instant; as far as we could learn all well. I had an interview with Dr. J. Clinton, who was well and in good spirits.

The weather has continued dry since we last wrote. Our wheat harvest is gathered, and proves to be a much better crop than we could have expected, considering the drought; the heads were well filled, even where the wheat was so short that it had to be pulled, which has been the case with many acres this season. Our corn crop looks quite well. The potatoe crop is nearly a failure, they mostly run to vines; beets and garden vegetables look well. This season is not our peach-bearing year, yet some orchards will bear a middling crop—some very fine apples in the orchards.

President Young's apple trees are, some of them, loaded, and he has a good crop of peaches; his grape vines are loaded, and I think he will have two or three thousand pounds of grapes this season.

It is a general time of health in this Territory, excepting a company that came in from the Mississippi, who brought the small-pox with them, but it has not spread much yet, and we hope it will not.

A company arrived from Carson Valley on the 28th instant, they report that Murray, who was tried for murder last winter, was killed by the Indians, also a man by the name of Reddin.

Your family are all well. Brothers Bates and Luke Johnson are about to start on a mission of about one month, with Seth M. Blair to Ruby Valley on an exploring expedition to open a new route to Carson Valley. They expect to meet brother Enoch Reese with a company from Carson, to co-operate with them.

Our Agricultural and Manufacturing Society are making quite an exertion to promote home manufactures in this Territory, as the time has come when we see that we are under the necessity of making, in a great measure, what we use. The various Wards of the City and Territory are forming auxiliary branches of the same; intending to manufacture all they can for home consumption.

During this month, Elder Parley P. Pratt, and a few others, have been appointed on missions to the States. Thomas Bullock, Bernard Snow, and some others are sent to Europe. . . .

The Agricultural and Manufacturing Society hold their annual fair on the 1st of October, at which there will be an exhibition of stock, agricultural products, farming and gardening implements, manufactures, ladies' work, machinery, and fruit. A ploughing match will take place on the Governor's land near the City, about Conference time. There will be premiums awarded for the best of each named class; also for the best essays on agriculture, horticulture, pomology, and home manufactures. We expect the fair will be as extensive as the occasion.

Brother Willes, the Territorial inspector of schools, has returned from a tour to the north, and reports the favourable results consequent upon the co-operation of the authorities in the various settlements; also the establishment of sabbath schools, and the organization of Literary Societies.

Among other improvements in the City, a new Baptismal font is now being built, near the Endowment House in the Temple Block.

Yours truly,
W. WOODRUFF.

President's Office,
Great Salt Lake City,
August 31, 1856.

Elder John Kay.

Dear Brother—Your very welcome letter of June 12 came to hand on the 28th instant. I was truly glad to hear

from you, and to learn that you were prospering so well upon your mission. It is a cause of constant joy and satisfaction to me to know that the Lord in whom I trust is steadily rolling forth His work in defiance of, and in opposition to all the combined powers of earth and hell. He is still above and over all, and can cause the wrath of man to praise His holy name. He it is who rules and overrules, who sets up and throws down whom He will, and none can hinder.

The Lord has been merciful to you and all the Elders, as well as to all of His people, and we should show by our acts, that we honour Him by keeping His commandments, and labouring faithfully for the cause of truth, and the bringing forth of Zion.

It is a great favour and blessing to be esteemed worthy to go forth into the vineyard and win souls to Christ, to have a part and lot in this work of the last days, even to enlighten the understanding of the honest in heart, and gather out the remnants of Israel from among the nations, whither the Lord has scattered them, and bring them to the mighty gathering of the last days. This work should, as I presume it does, fill your soul with joy and gladness, and cause you to be faithful and true to the interests of Zion, and to keep yourself pure and holy from this wicked and adulterous generation, to see to it, that you do nothing which shall bring reproach upon the cause which we have espoused, but, manifesting your faith by your good works, fulfil your mission, and return in due time with the blessings and confidence of all the Saints, to the bosom of the Church, and your family in these valleys of the mountains.

Praying the Lord to bless you for ever, I remain, truly your brother in the Gospel of salvation,

BRIGHAM YOUNG.

SCANDINAVIA.

Alborg, October 9, 1856.

President O. Pratt.

Dear Brother—Since I last wrote you I have been in Stockholm, and by the way of Malmö to Copenhagen.

I had a good time in travelling through Sweden. The work is just commencing in different places; the Conferences are small, and the brethren labour under adverse circumstances. It is a common lot for many of the Elders to suffer imprisonment and whipping, still they feel to persevere and magnify their calling. . . . I believe that the Lord will soon open the way more fully in that land, for in it there are many of the blood of Israel. I returned to Copenhagen the 29th ultimo, and on the 4th instant I left it in company with Elders Kay, Haight, and Widerborg, by rail to Korsoer, and took steamer for the town of Hoursens, but as we left the wharf, and not more than fifty rods from it, some part of the engine gave way, and the boat became disabled and could not proceed. There was another steamer in our rear for the City of Aarhuus, the Captain kindly hailed her, the boat slackened its speed, and then started a-head and went about two miles on account of the current, then turned round and came back for the unfortunate passengers on the disabled boat. We landed in the said place (Aarhuus) about 6 o'clock in the evening; took coach for Veile, where we arrived on Sunday the 5th, at half-past eleven, a. m., and found Conference convened. We met with the Saints in the afternoon. I preached to them; quite a number of Gentiles were there and tried to make a disturbance, but when brother Widerborg stood forth to interpret what I had said, the strangers began to be quiet, and the meeting went on without any further disturbance.

On Monday we held meeting all day, and did considerable business for the Conference; we had good teaching from several of the brethren, and ordained twelve Elders. The Saints rejoiced exceedingly. We arrived in this place last evening at eight o'clock, over land route by coach. To-day Conference commenced at ten o'clock. The Elders gave an account of their labours in the two Conferences that were assembled, and as good a report as could be expected under existing circumstances. They have cheerfully complied with the law of tithing. . . . . I have one more Conference to visit after I leave here, in Sealand, which I intend doing next Monday and Tuesday. I shall then leave for Hull, and spend the Sabbath, on the 19th, at Sheffield, in one of brother William G. Young's Conferences, if the Lord will, and then return to Liverpool to see brother Pratt, and sit down and have a good chat, and give you a more particular account of my travels through the Scandinavian Mis-

sion, and tell you all about the good Saints in it, for truly they are a good people, but are mostly poor, as Jesus said. They have had just enough to do to keep the work going on in the extensive range of labours that the Elders have in consequence of the Saints being so scattered. It is attended with more expense than it otherwise would be if they were not so far apart. . . . . .

This Mission consists of about 3000 poor Saints, scattered throughout three different kingdoms—Denmark, Norway, and Sweden, where the wages are so low, that a man can hardly earn enough to buy his bread, and black rye bread at that.

I remain as ever, truly,
Your brother, in haste,
E. T. BENSON.

INFLUENCE OF SLANDER.

(*From the "Western Standard."*)

The news which we have received from the East by the last steamer, is, as usual, of a cheering nature. The work of the Lord is progressing surely and effectively, although Satan and his emissaries have not relaxed the vigilance which has ever characterized their efforts to thwart and counteract the influence and labours of the servants of God. In the cities of New York and Boston, where the European emigrating Saints have landed this season, a beneficial moral effect has been produced by the cleanliness, good order, intelligence, and union witnessed among our emigration. Men may swear falsely, and endeavour by every means in their power to propagate lies and injurious reports about the people, as they have recently done at a trial in New York, yet these slanders are abundantly refuted by the fact, which hundreds of disinterested parties bear testimony to—that the "Mormon" emigration, taken as a whole, is superior to any ever before landed in the United States. Honest-hearted men cannot close their eyes to these facts; the difference between the reality and what they had been taught to expect, is so apparent that the impression is indelible, and they perceive at once that they have been deceived.

Our enemies cannot gain any real advantage over us by slandering us. "The truth is mighty, and must prevail." Men may be deceived by their stories for awhile; but the time is rapidly approaching when such deceptions will be swept away. People may be loth to acknowledge it, yet it is a truth, that mankind are becoming daily more and more acquainted with "Mormonism" and its effects; and as the knowledge of it extends, it will prove irresistible in convincing all who are upright that it is God's truth revealed to man to ameliorate his condition. Time will prove it to their satisfaction. We have no doubts, no fears, no hesitation as to the results; all we desire is for the people to know "Mormonism" as it is, and they *shall* know it sooner or later, for, since its first revelation to the children of earth up to the present time, a day has not passed which has not brought to the world some further light upon the operations of "Mormonism," neither will a day dawn from the present time until night shall cease to be, that will not add its quota to the world's stock of knowledge on this all-important subject.

The effect that the slanders of our enemies will have upon the people as their acquaintance with "Mormonism" and the "Mormons" increases, will be to convince them that they have been grossly deceived and duped, and that the reports in circulation about this people and their system, are totally unreliable. For instance: our enemies continually assert that our missionaries have gone forth to Europe and other places, and by false representations of every kind have contrived to deceive the lowest and most vile, of the poor, ignorant, and down-trodden masses of Europe into the belief of "Mormonism," and that it is of such people that our emigration is composed. This season's emigration in the East will convince every honest-hearted man, at least, who may come in contact with them that in this respect they have been foully belied. It will do more, it will gradually and almost

imperceptibly prepare his mind to distrust and discard, as unworthy of his attention, every bug-a-boo story he may hereafter hear in relation to them.

Again: our enemies have industriously circulated, since the rise of this Church up to the present time, that we were adulterers, thieves, murderers, and everything that was base, and that our settlement in Salt Lake Valley was little better than a den of robbers and outlaws. These stories have obtained such a circulation and influence that numbers have confessed to us that they entered Salt Lake City with trepidation, trembling lest they should lose their lives, or, at least, their property. But how agreeable the disappointment! instead of violence, rapine, and bloodshed, they found peace, good order, and harmony—property and lives sacredly guarded against every species of violence, and the love of virtue predominating in every breast; and those of them that were sick, and needed care and attention, found that the "Mormons" were a people whose hearts beat responsive to the calls of humanity, and to whom it was a pleasure to alleviate the wants of the suffering stranger thrown in their midst. These were incontestible proofs to the minds of hundreds, that so far as these stories were concerned, they were utterly false and without foundation.

In like manner our enemies have perversely misrepresented our doctrines and their effects upon those who believed them. "Mormonism" they have set forth as a system devoid of truth, having no support from reason, and obnoxious to the Scriptures. As the world become acquainted with it they are astonished to find that the "Mormons" predicate their doctrines upon the Scriptures, and are more astonished to find that they are supported by reason. Further investigation also convinces them, that if the "Mormons" believe and practise the doctrines they teach, they must of necessity be a good and pure people. As men arrive at a knowledge of these things the stories that they have heard relative to the absurd and delusive doctrines believed in by the "Mormons," have no weight with them; they possess the evidence of their falsity, and knowing them to be false, they are prepared to doubt every other story that they may hear prejudicial to the people. Hundreds of individuals have thus been led to inquire into and prove "Mormonism," who might, if it had not been a villified and abused system, have passed it by without any further notice.

"Mormonism" by this means gains converts, the world becomes acquainted with its operations, and those who love the truth and are truly and sincerely desirous of serving God, are attracted to it. Every Latter-day Saint who is in the path of his duty, whether abroad among the people preaching the principles of "Mormonism" orally, or at home in the Valleys of Utah building cities and temples, or leaving the land of his or her nativity emigrating to the mountains, or engaged in any of the fields of labour assigned to us to fill, is disseminating a knowledge of "Mormonism," and is bearing so loud and powerful a testimony to its truth that the world will be left without excuse for rejecting it.

The Lord has numberless ways of effecting His purposes, and the slanderers of His people He uses as instruments to warn mankind. Were there no slanderers of "Mormonism" there would be nothing to attract the attention of the people. If our enemies had not reported that we were murderers, adulterers, thieves, impostors, disloyal, &c., &c., there would be no contrast; but, having heard these lies, their falsity when they come in contact with "Mormonism" is demonstrated. Coming in contact with "Mormonism" has different effects upon different people; but with the honest-hearted lover of truth it has but one effect, and that is to convince him that it is the system of salvation designed by the Lord for his benefit. He may not arrive at this conclusion at once, but if he cherishes a love and regard for the principles of truth, he will be convinced of it sooner or later.

Self Denial.—There never did, and never will exist, anything permanently noble and excellent in a character which is a stranger to the exercise of a resolute self denial.

Look at Home.—As a general rule it will be found that our greatest sources of unhappiness are within ourselves, and if we fail to live harmoniously with others, we shall act more wisely to set about correcting our own faults than to pick flaws in their characters. Make the fountain pure, and the stream will flow clearly along, even though it must pass dark forests, lonely chasms, and rough shores.

OUR TIMES.

(*From the "Mormon."*)

The longer we live, and the more we associate with our fellow-beings, the more we are convinced that the plan of Jesus Christ, for the redemption of the human family, is precisely the means to accomplish that end, and that anything of human invention added thereto, is just so much vanity and vexation of spirit. There is no subject to which the attention of men has been so much and so often directed, as to that of religion, and no subject withal so little understood. There are some persons in the world who profess to be contented with their religious notions, and who, at times, rejoice in a kind of hope, associated with sighing, groaning, and moaning; but the greater portion of mankind are more often squeamish over the name of religion than otherwise. This feeling does not arise from anything of a repulsive character connected with the principles taught by Christ, but from the maze in which they have been enshrouded for generations, and the acerbity and bitterness with which religion has been discussed by those who have professed to be its ministers and living under its sacred influence. It is impossible for any intelligent person to read the page of ecclesiastical history without feeling that the sacred and holy name of religion has been abused, outraged, and rendered offensive by the many crimes which have been committed in its name, by those who have professed to be the most pure and most devoted at its shrine. No man who has intercourse with the masses but what knows that, at the present time, a feeling of aversion to religion is strong, deep-rooted, and every day becoming greater and greater. When interrogated, very few persons would avow their aversion to religion, but the fact is nevertheless visible that this generation is absolutely without God in their thoughts, and live and act as independently as if to Him they owed neither being nor continuity of existence. For that class of persons who rejoice in iniquity we never profess to write—we think it labour lost to wet our pen for such; but to those who walk in the ways of darkness, and err from lack of that knowledge which, did they possess, they would rejoice in, we have deep sympathy. The religions of men are shrouded in darkness. For generations men have claimed no light from heaven—they have sought none—they have contented themselves with human wisdom, human inspiration to interpret ancient sacred history, and the result has been confusion, division, and mysticism. Men who have had a more than ordinary share of that perception common to humanity, have managed to gain a hearing, spread themselves, and gather around them some less favored, who have almost worshipped them as deities; their words have been written and preserved as the fulness of wisdom and light, and served as the basis for a Christian society, an *ism*, that has been hedged round and round with superstition, to the exclusion of further light and knowledge. Thus men have been bound up by the name of a Luther, a Knox, or a Calvin, for generations. Daring spirits that have ventured, even at the risk of anathemas and the brand of apostacy, to question the limited creed, have in turn, for some supposed better interpretation of the Bible, gathered around them admirers and disciples who have in their turn likewise as sacredly watched and preserved their every word as their fathers had done before to others, and in this manner "old lights" and "new lights" have each their cast iron creeds that know no extension. Each from policy has circumscribed truth, it matters not how obvious, if not in harmony with their rituals and professions of faith; and thus the light of heaven and of experience has been repulsed from their minds, and men have lived enshrouded in the darkness of their own bigotry. Pride and vanity have given to the world, under the name of Jesus, the imaginations of men's minds, till He, the fulness of light and truth has been rejected, and the great and sublime plan of salvation passed by and considered as "a thing of nought," fitted for the darker ages of the world, but not for this enlightened age. With these facts, who can be astonished at the

wide-spread aversion to religion and the stalwart growth of incredulity?

We thank God for "Mormonism"—uncircumscribed by creeds, it rejects no truth; pledged to no man, it follows the direction of the author of salvation; it has saved thousands from incredulity, planted hope in the bosoms of tens of thousands who knew no hope, and caused many a heart, before cold and indifferent, to rejoice in the plan of salvation. Give it a hearing.

VARIETIES.

Be not affronted at a jest.—If one throws salt at thee, thou wilt receive no harm, unless thou hast sore places. If any one speaks evil of you, let your life be so virtuous that no one will believe him. Always speak and act as if in the presence of God.

Ancient Remains.—The Burlington (Iowa) Gazette says that while some workmen were engaged in excavating for the cellar of Governor Grime's new building, on the corner of Main and Valley streets, they came upon an arched vault, ten feet square, which, on being opened, was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about fourteen inches thick, well laid up with cement or indestructible mortar. The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and are the largest human remains ever found, being a little over eight feet long.

The Fruits of War.—The *Albany Journal* publishes a list of the battles fought during the year 1855, with the number of people killed at each, beginning with the bombardment of Shanghai by the French, at which 100 fell, and ending with the fall of Kars, at which 2600 fell; by which list it appears that 73 battles have occurred during the year, or more than one for each week, with an average loss of over a thousand men killed in each. This list does not include those who have fallen by disease, or in skirmishes, nor the wounded, disabled, those who died in the hospital or the ambulance, or were irreparably maimed, or missing, or prisoners. The number left dead upon the field usually comprises about one-fourth of the entire loss in a battle. By this rule the entire number swept out of useful existence by the wars of 1855 must have reached over 300,000 men. No year has presented so bloody a record since Waterloo.

The Naked Edge.—I am tormented with the desire of preaching better than I can. But I have no wish to make fine, pretty sermons;—prettiness is well enough when prettiness is in its place. I like to see a pretty child, or pretty flower, but in a sermon, prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady's winding a sword with ribbons and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use the naked edge to the enemy.—*Robert Hall.*

Crime in California.—The increase of crime throughout the interior of the State is absolutely appalling. From all quarters is heard the reports of murder, robbing, and arson, until an exchange that does not record several acts of killing, or other crime, is regarded as stale. Some are of the opinion that it is not so much an increase of crime, in the aggregate, as it is a change of locality; but we cannot see that the decrease in this *favoured spot* is so much, as to justify us in imagining that it is produced by the flight of the criminals from this city. There is said to be a regularly organized band of desperadoes in the interior, headed by a leader named Tom Bell, who is trying to emulate the deeds of the notorious Joaquin. Is it not strange that in California, where no pains or expense is spared to evangelize the people—where ministers and missionaries of every denomination and in innumerable quantities, aided by every auxiliary that they can procure or need, are doing all in their power after their fashion to turn men to God, that such evils exist to such an extent? Now, if this was the state of society in poor, benighted, polygamous, "Mormon" Utah, it might not be surprising; but that it should be in Christian California, while Utah is exempted from such evils ought, at least, to arouse attention and inquiry. Why is it?—*Western Standard.*

KIND WORDS.—They never blister the tongue or lips. And we have never heard of one mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They smooth, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

THE PROMISES OF THE LORD.

Rejoice, rejoice, ye Saints,
The time is near at hand,
When the Lord will gather you,
From every Gentile land;
And bring you home to Zion,
Where you may happy be,
Among the faithful Sons of God,
Through all eternity.

A Temple you are building,
Unto the name of God,
That you may have your blessings,
According to His word;
By washings and anointings,
That you may understand,
The order of the Priesthood
As He shall give command.

The knowledge and intelligence,
That you must there receive,
Before you can be Saviours
For the living and the dead;
For thus the key of knowledge,
To the earth has been restor'd,
That from the living to the dead
His name may be adored.

The Lord your King, Messiah,
Will suddenly appear,
And on the Holy mountain
His words you all may hear,
When He comes to take the Kingdom
Whose right it is to rule,
And sway the sceptre of the Lord,
Over every faithful soul.

You'll see the dead arising,
In glory and in might,
And crown'd in Ephraim's blessings
In everlasting light;
The earth be reeling to and fro
And millions will be slain,
Zion and Jerusalem,
Will then unite again.

ERRATA.—In Star No. 43, Quarterly List of Debts, Glasgow Conference, should be £53 6s. 11½d, instead of £48 6s. 11½. The Total is affected accordingly.

In Number 44, current Volume of the *Star*, the word "death" in the 6th line of the 1st column of page 690, should be "life."

ADDRESS—Edward Senior, Mr. John Sykes, Kilna Bank, Dalton, near Huddersfield.

Money List, Oct. 17—24, 1856.

	£	s.	d.
H. C. Haight	£7	12	5
William Brownlow	6	0	0
William Shires	2	0	0
Carried forward	£15	12	5
Brought forward	£15	12	5
Thomas Smith	2	0	0
	£17	12	5

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 46, Vol. XVIII. Saturday, November 15, 1856. Price One Penny.

PRIESTHOOD.

BY ELDER GEORGE TURNBULL.

Priesthood is the means which God has adopted to educate, perfect, and save mankind. In the most approved seminaries, scholars are selected from the advanced classes and made teachers to the lower. Mankind are universally taught by each other, from the babe to the philosopher. In nature, and in all creation, God has made one intelligence dependent upon another, the lesser upon the greater, the lower upon the higher. In His dealings with mankind He has pursued a similar economy. He has chosen from among themselves, those whom He has deemed most fit, to teach His laws, and administer His ordinances to their fellows. Those so chosen are called Priests; they constitute the Priesthood of God on the earth. There are no other priests or priesthoods. These titles have been assumed by other men, but they only belong to those who are called of God. No man can officiate, acceptably, in the name of the Lord, without this calling. Men who have assumed to do it have met with summary and capital punishment, even for acting in, apparently, the most trivial ordinances; while those who have acted in higher offices have been devoured by the opening earth, or consumed by the fire of the Lord. The duties of the Priesthood are many, comprising everything that pertains to the salvation of mankind, temporally and spiritually; it being placed between God and man, according to the declaration of Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets."

There are two orders of Priesthood, with separate and distinct offices and duties. The one is called the order of Melchisedec, the other the order of Aaron, or the Levitical Priesthood. (Heb. vii.) We read of no other order of Priesthood in the Scripture, but the qualifications and duties of those two orders seem ample for all the requirements of mankind. Those two orders are instituted in the Church of Jesus Christ of Latter-day Saints, as the following quotation will show—

"There are in the Church, two priesthoods, namely, the Melchisedek, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest. Before his day it was called *the holy priesthood, after the order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek priesthood.

"All other authorities or offices in the church are appendages to this priest-

hood; but there are two divisions or grand heads—one is the Melchisedek priesthood, and the other is the Aaronic, or Levitical priesthood." (Doc. and Cov. Sec. iii. 1, 2.)

The belief is widely prevalent that Priests and Priesthood have been done away from among men, by the Lord; and many objections to the doctrine of the Latter-day Saints on this subject have been raised in the public mind. It is the purpose of the writer, in this article, to remove some of those objections, and as they are principally embodied in a work published against the Latter-day Saints, I will treat upon them as they are there presented, in contra-distinction to the orthodox opinion. The work I refer to is entitled "The Mormon's own Book," by Mr. T. W. P. Taylder; but it might have been more honestly named The Anti-Mormon's own Book; it is, however, a poor text-book for either.

Our author starts out with the assertion, that "in the Scriptures we read of various orders in the priesthood." He cannot give the names of more than the two orders already mentioned. There is no other order named in the Scriptures. But he thinks he has found at least two more. "The patriarchs," he says, "were priests in their families." Noah and Abraham offered sacrifices. "True believers are *said to be* Priests." How does he know that the Priesthood which the Patriarchs held did not belong to either of the two orders named in Scripture? Is it because he is not sure whether "true believers" were Priests or not, that he uses the words "*said to be*"? If they were properly "said to be" Priests, how does he know that they are after some order not named in Scripture? The conclusion is here jumped at, that, because the Patriarchs and "true believers," were Priests, they belonged to other orders than those named; while it is not even intimated in Scripture that there are any other orders. Thus this conclusion is unwarranted.

Regarding the two orders that are named in the Scriptures, we are first told that the Aaronic Priesthood "was abolished on the coming of Christ."

As this is an idea universally entertained throughout Christendom, I beg the reader's careful consideration of the passages of Scripture which I shall bring forward to prove it a greatly mistaken one.

When this Priesthood was confirmed upon Aaron, it was promised to him and to his seed after him for an *everlasting* inheritance. "For their anointing shall surely be an everlasting priesthood throughout their generations." (Exod. xl. 15.) How could this be an *everlasting Priesthood* throughout the generations of the sons of Aaron, if it were abolished at the coming of Christ? If it were abolished the promise of God to Aaron must have fallen to the ground. Mr. Taylder should have proven that the Lord made a mistake in promising this Priesthood for so long a period; or else have shown that He had repented of His promise. He does not allude to the promise at all.

The Priests who persecuted Jesus, and put him to death, were certainly rejected because of their wickedness; and the Priesthood was taken from them. But this does not prove that it was abolished. The whole Jewish nation were likewise rejected and driven from the land which was promised to Abraham, and his seed, for an everlasting inheritance, but the Christian world would not consider that to be proof that the seed of Abraham were rejected, never more to possess that land. It is questionable whether Mr. Taylder would. Why? He would say, "because the promise of God is immutable," or "because the prophets foretold that they would be dispersed, and also that they would be gathered again and established in their own land." The same can be said of the Priesthood of Aaron. The promise of God to him is immutable. The Prophets foretold that the Priesthood should be taken from the house of Aaron, and out of the Jewish nation, as the reader will see by consulting Hosea iv. 1—9; Malachi ii. 7—9. And they also foretold that it would be restored to the house of Aaron, and placed among the Jewish nation in the last days, when they should return and be established on their own land, as the following passages will show—

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. *And I will also take of them for priests, and for Levites saith the Lord.*" (Isaiah lxvi. 20, 21.)

"For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; *neither shall the*

priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. . . . . If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; *and with the Levites the priests, my ministers.* As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, *and the Levites that minister unto me.*" (Jeremiah xxxiii. 17—22.)

"And he shall purify *the sons of Levi*, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Malachi iii. 3.)

From these passages we learn unmistakably that the Aaronic Priesthood will be restored to the Jewish nation, when they return to their own land—that the promise of an everlasting Priesthood is as certain as the constant return of day and night, or the "sure mercies of David"—that they shall offer burnt-offerings and kindle meat-offerings continually, and their numbers will be as great as the host of heaven or the sand on the sea shore—and that Christ at his second coming will purify them until they can offer an offering in righteousness. The belief that the Aaronic Priesthood was abolished at the coming of Christ, is in direct opposition to all these prophecies, as well as to the promises of God to Aaron.

Mr. Taylder adds, as a reason for the assertion that the Aaronic Priesthood was abolished, "for by his once offering of himself as a sacrifice for sin, there was no necessity of sacrifices, according to Levitical ceremonies, which were then abolished." But this statement is as directly opposed to the passages already quoted, as the other. Those passages show that the Levitical ceremonies are to continue, as well as the Priesthood; even burnt-offerings are to be offered, meat-offerings kindled, and sacrifices made continually; and Christ himself will purify the Priests for that purpose. But if this reason were true so far as it goes, would it be a sufficient one for the abolishment of the Priesthood? Had they no other duties to perform than to offer sacrifices? Mr. Taylder says, they had to teach the people. Do the people no longer require to be taught? They also learned the mind of the Lord by Urim and Thummim. Do the people no longer need to know the mind of the Lord? They had authority to administer the baptism of repentance for the remission of sins. Is baptism no longer necessary? They also administered to the poor, the sick, the unclean, and handled the vessels of the house of the Lord. Are none of these things necessary? If sacrifices were indeed abolished, it would have to be shown that this Priesthood could no longer officiate in any other respect, before this could properly be assigned as a sufficient reason for its being abolished also.

For proof of his assertion that Levitical ceremonies were abolished, Mr. Taylder refers to Hebrews ix. 8, 15. The passages read as follows—"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. . . . . And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance."

There is nothing said in the above passages about the abolishment of Levitical ceremonies. The "first tabernacle," and "first testament," here spoken of, certainly mean the *law;* and I admit that it includes Levitical ceremonies and sacrifices. But the *abolishment* of the law in the sense in which Mr. Taylder uses the term "abolished," is not here signified. Paul in this epistle, is writing to those who were under the Gospel, or *new testament.* His object was to show them the superiority of the Gospel to the law, which is called the "first tabernacle" and "first testament," because it was the first that Paul, and those to whom he wrote, were acquainted with. The Gospel is called the *new testament,* not because it was never known or revealed before, but because it was new to them, and is always new whenever and to whomsoever it is revealed.

The opinion that the Gospel was never preached till Christ came, is just as prevalent as the belief that the Levitical Priesthood and ceremonies were then abolished. But so far is this from being true, that, according to the Scriptures, the Gospel was preached to Abraham four hundred-

and thirty years before the law was established; and we are informed by the revelations of God to Joseph Smith, that it was preached to Adam after the expulsion from the garden of Eden. In the Epistle to the Galatians (iii. 8, 17), Paul says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham. . . . . The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul"; from which we learn that the Gospel was in reality the "first tabernacle" and "first testament" being four hundred and thirty years, at least, before the law. Nevertheless, Paul used those terms with the utmost propriety considering the people to whom, and the circumstances under which, he wrote.

We are also informed that the Gospel was preached to the children of Israel in the wilderness. In the third chapter of the Epistle to the Hebrews, Paul exhorts them to take heed of unbelief, and "harden not" their hearts, *as did their fathers in the wilderness*, lest they *also* should fail to "enter into his rest." And in the next chapter he continues, "For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." But although the Israelites in the wilderness had not faith as a people to receive the Gospel, there were some who did not harden their hearts against it. For Paul says, "Some when they had heard did provoke; howbeit *not all* that came out of Egypt by Moses. . . . . To whom sware he that they should not enter into his rest, but to them that believed not." We thus learn that the Gospel was not only revealed long before the law, but it was preached to that people among whom the law was first established. We are ready to ask, then why was the law established? Paul tells us in the passage quoted above, that they to whom the Gospel was preached had not faith, and it did not profit them, which is a good reason for its being taken away, and the law being established; but still more explicitly he tells us, (Gal. iii. 19.) "It was added because of transgressions," and again, he says, (Gal. iii. 24). "Wherefore the law was our schoolmaster to bring us unto Christ."

It is evident from the passages already quoted as well as from the whole tenor of the Scriptures, that the Gospel is superior to the law, and, consequently, that those who live under the Gospel, live above the law, and do not require to observe its rites and ceremonies. If then a people who have lived under the law embrace the Gospel, they are made free from the obligations as well as the terrors of the law, and are placed under a superior system to which they are then required to conform. To such the language of Paul, in regard to the "first testament," under which they had lived, and the "new testament" under which they were then living, would be perfectly applicable. To such it might even be said that the law was abolished, they no longer being subject to it. Paul has given expression to this idea in various forms, such as, "after that faith is come, we are no longer under a schoolmaster"—which have perhaps given rise to the belief, that the law was entirely and forever abolished: at all events they have tended to confirm it. When men undertake to interpret the Scriptures without having the Spirit of revelation, by which they were written, such is the lamentable result—they wrest them to their own destruction.

We can easily perceive from what has been said, that the existence of the law and Gospel at the same time, and even among the same people is quite compatible. We have seen that such was actually the case among the children of Israel when some believed, and some believed not the Gospel. And I would submit, that it is as compatible after the coming of Christ as it was before. Such, indeed, will be the case when the prophecies of Isaiah, Jeremiah, and Malachi, regarding the re-establishment and continuance of the Levitical Priesthood, are fulfilled. It is not likely that the Jews will need the services of the Levitical Priests to offer sacrifices for them, for they will probably then have received the Gospel, and become participators in the *new covenant*, according to prophecy, but they will be made ministers to the nations that surround them, and having been so long under the schoolmaster themselves, they will know how to teach others. The following prophecy proves this—"And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and *to keep the feast of tabernacles*. And it shall be, *that* whoso

will not come up of *all* the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." Zech. xiv. 16, 17.

But the Levitical Priesthood is not confined to the ministration of the law. It also pertains to the Gospel as an appendage to the higher or Melchisedec Priesthood. As Mr. Taylder's statement—that this "priesthood had to offer up sacrifices and to teach the people," is not ample enough, I will here present one from the revelations of God that will define its nature and duties more comprehensively. "And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins and the law of carnal commandments, which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John." (Doc. and Cov. Sec. iv., 4.)

John the Baptist, who was sent to preach the Gospel of repentance, and baptize for the remission of sins, held this Priesthood. He was the son of Zachariah, a Priest, and a descendant of Aaron. He had authority to administer the baptism of water, but not of the Holy Ghost. Phillip, one of seven who were ordained under the hands of the Apostles, in order to serve tables &c., and leave the Twelve to the ministry of the word, held the same authority. Therefore, when he had baptized many at Samaria, Peter and John were sent there from Jerusalem to confer on them the gift of the Holy Ghost. In the Church were placed Pastors, Teachers, and Deacons, who were of the lesser Priesthood, as an appendage to the higher, for the administration of the Gospel of repentance and baptism, and outward ordinances.

It has been thought that the Lord could not confer this Priesthood upon Joseph Smith, and through him upon the Latter-day Saints, because he and they were not of the family of Aaron. But although the Lord strictly forbade any stranger to that family assuming the Priesthood, He nowhere intimated that He would not confer it upon a stranger if He saw fit. The lesser Priesthood existed in Israel before the restriction was made. (Exod. xix. 22, 24.) And many of the Gentiles who joined the former-day Church must have held it. "No man *taketh this honour unto himself* but he that is called of God as was Aaron." But the Lord has a right to call whom He will. As the Priesthood was not on the earth, it was necessary that it should be conferred upon some one, and who was more fitted than he on whom the higher Priesthood was to be bestowed, for the purpose of organizing the Church of God for the last time? This Priesthood is thus established in the Church of Jesus Christ of Latter-day Saints for the same purpose as in the former-day Church. It was conferred upon Joseph Smith, who was ordained under the hands of John the Baptist, who was sent from the heavens for that purpose. It will, in due time, be restored to the proper family, and continue on the earth until the prophecies are fulfilled, and the sons of Levi offer unto the Lord an offering in righteousness.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 712.)

[October, 1841.]

Tuesday, 12th.

AN EPISTLE OF THE TWELVE APOSTLES, TO THE BRETHREN SCATTERED ABROAD ON THE CONTINENT OF AMERICA, GREETING—

Beloved Brethren—It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late General Conference so to do, that the work may not be hindered, but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein, they may attain unto those blessings which God has in store for His people in the last days.

We have abundant occasion, and we re-

joice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late Conference; and for the most perfect harmony and good feeling which prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested, by all who were present, to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the General Conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items, and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present, and future situation and prospects of the Church, and the Stakes, and those things which immediately concern their best interests.

A short time since, and the Saints were fleeing from their enemies. Whips, imprisonments, tortures, and death stared them in the face, and they were compelled to seek an asylum in a land of strangers. They sought, they found it within the peaceful bosom of Illinois—a State whose citizens are inspired with a love of liberty, whose souls are endowed with those noble principles of charity and benevolence which ever bid the stranger welcome, and minister to his wants: in this State, whose soil is vieing with its citizens in all that is good and lovely, the Saints have found a resting-place, where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient Prophets, "They shall build houses and inhabit them, plant vineyards and eat the fruit thereof, having none to molest or make afraid."

In this City, the Church has succeeded in securing several extensive plats of land, which have been laid out in city lots, a part of which have been sold, a part has been distributed to the widow and orphan, and a part remains for sale. These lots are for the inheritance of the Saints, a resting-place for the Church, a habitation for the God of Jacob; for here He has commanded a house to be built unto His name where He may manifest Himself unto His people as in former times, when He caused the ark, the tabernacle, and the Temple to be reared, and the cloud, and the fire to rest down thereon; and not that the Temple be *built only*, but that it be *completed quickly*, and that no more General Conferences be held, till it shall be held therein; and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord, and worship in His Temple.

Scores of brethren in this City have offered to board one and two labourers each, till the Temple is completed; many have volunteered to labour continually, and the brethren generally are giving one tenth part of their time, or one tenth part of their income, according to circumstances; while those sisters who can do nothing more, are knitting socks and mittens, and preparing, garments for the labourers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us, to send in their teams for drawing stone, lumber, and materials for the building; and at the same time load their wagons with all kinds of grain and meat, provision, and clothing, and hay, and provender in abundance, that the labourer faint not, and the teams be made strong; also that journeymen stone-cutters, &c., come, bringing their tools with them, and enlist in the glorious enterprize.

Most of the plats in this City before referred to, as well as several farms and large lots of land in this, and adjoining Counties are paid for, and secured to the Church by good and sufficient titles; while the town plat for the town of Warren, near Warsaw, is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms; but the large plat in Nauvoo, purchased of Messrs. Hotchkiss, Tuttle, and Co. of New Haven, Connecticut, remains unpaid for, and the time has now arrived, when it is very desirable on the part of the Church, as well as on the part of the gentlemen of whom it was purchased, that payment should be made, and a warrantee title secured; to accomplish which we have been called upon by the united voice of the General Conference to address the Churches in the Eastern States, to advise with the brethren in those regions, and devise ways and means whereby this debt may be liquidated, Hotchkiss and Co. satisfied, the plat secured to the Church, and the brethren in the east at the same time transfer their real estate from the place where it now is, to this City or region of country according to their desire.

The contract for the "Hotchkiss purchase" in Nauvoo, consisting of upwards of five hundred acres, was entered into, on or about the 9th of August, 1839, for the specified sum of fifty-three thousand five hundred dollars, and security was given to Messrs. Horace R. Hotchkiss, Smith Tuttle, and

John Gillet, for the amount of the same, in two notes of equal amount, one payable in ten years, and the other in twenty years from the date thereof; signed by Messrs. Hyrum Smith, Joseph Smith, and Sidney Rigdon. In August last, interest to the amount of six thousand dollars, or upwards, had accumulated on said notes which it has not been in the power of the Church to pay, up to the present time. The nature of this purchase, and the situation of the Church is such, that it is necessary that the notes should be taken up, the interest stopped, and a warrantee title secured immediately; a correspondence is now in progress with Messrs. Hotchkiss and Co., to effect this thing, and bring forward a final settlement.

But, say you, what can we do to accomplish this great and desirable object? Let the brethren in the Eastern States, who have lands which they wish to dispose of, so that they may remove hither and secure to themselves an inheritance among the Saints, either in the cities or farms in the vicinity, and are willing to have their lands in the East made over to Messrs. Hotchkiss and Co, towards the payment of the foregoing notes, *communicate with us immediately, at this place, stating to us the extent and value of their property.*

Then, as soon as we shall have received communications concerning property, sufficient to cancel the obligations, and the necessary preliminaries are understood with Messrs. Hotchkiss and Co., we will dispatch an agent to New Haven, to complete the negociation, transfer your property, take up the notes and secure a deed; and those whose property is thus transferred can have the value thereof here, in city lots or lands in the vicinity; and thus your property will prove to you as good as money, inasmuch as you desire to emigrate; and you will no longer be obliged to tarry afar off, because that money is so scarce you cannot sell and get your pay. If there are those among you to whom God has given in abundance, and they desire to appropriate some portion thereof for the benefit of His people, for the redemption of Zion, for a blessing to the widows of those who have been slain for the Word of God, and been burried in a well, for a sustenance to their fatherless children, and provide for them a habitation, they cannot do it more effectually than by devoting a portion of their substance towards liquidating this claim.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's House, we would say, gather yourselves together and bring of your substance, your silver, and gold, and apparel, and of your superabundance cast into the Treasury of the Lord, and see if He will not pour you out a blessing till there is not room enough to receive it.

Brethren, the blessings of the kingdom are for you, for the body of Christ, for all the members, and God will help those who will help themselves, and bless those who will bless each other, and do as they would be done unto. The gold and the silver is the Lord's, all the treasures of the earth, the flocks and the herds of the fields, and the cattle of the thousand hills are His; if He were hungry would He crave thy food, or thirsty would He ask thy drink? Nay! He would only ask that which was His own, He would feast on His own flocks, and quench His thirst at His own springs. This God is the God of the Saints, He is your God, and He has made you stewards of all that has been committed to you, and will require His own with usury; and will you not be faithful in a little, that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings, and gatherings, and buildings of the Saints are nothing new, and as they are expecting, looking, and praying for the completion of the dispensation of the fulness of times, they must also expect that their progress will be onward, or they will be of no avail, for what is not of faith is sin, and can you believe that God will hear your prayers and bring you on your journey, gather you, and build your houses, and you not put forth your hand or make one exertion to help yourselves? No. Therefore, inasmuch as the Saints believe that Father Abraham journeyed to a distant land at the command of the Highest, where himself and household (whose household we are, if we keep the commandments) might enjoy the fruits of their labours unmolested, and worship the God of heaven according to the dictates of their own conscience and His law; that his seed afterwards gathered to Canaan, the land of promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endowed with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations; and that the children must gather as did the fathers, must build a house where they may be endowed, and be found together worshipping and doing as their fathers did when Jehovah spake, and the angels of heaven ministered unto them; and if these things are not in this generation, then we have not arrived at the dispensation of the fulness of times as we anticipate, and our faith and prayers are vain.

Is it possible that we labour in vain, and

toil for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favour Zion has come, and her sons and daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting-place on earth, a habitation for His chosen, where His law shall be revealed, and His servants be endowed from on high, to bring together the honest in heart from the four winds; where the Saints may enter the *baptismal font* for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the Spirit, and come forth in the celestial kingdom; a place, over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein, they shall be made whole: a place where all the ordinances shall be made manifest, and the Saints shall unite in the songs of Zion, even praise, thanksgiving and hallelujahs to God and the Lamb, that He has wrought out their deliverance, and bound Satan fast in chains.

What then shall we do? Let us all arise, and with one united and mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may arise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the Prophet is enriching himself on the spoils of the brethren.

When brother Joseph stated to the General Conference the amount and situation of the property of the Church, of which he is Trustee in Trust by the united voice of the Church, he also stated the amount of his own possessions on earth; and what do you think it was? We will tell you; his old Charley (horse) given him in Kirtland, two pet deer, two old turkeys and four young ones, the old cow given him by a brother in Missouri, his old Major (dog), his wife, children, and a little household furniture; and this is the amount of the great possessions of that man, whom God has called to lead His people in these last days, this is the sum total of the great estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious lawsuits, and every kind of contumely and contempt ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labour near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things, let us be up and doing. Let those in the Eastern States use all diligence in communicating to us their ability to assist in the Hotchkiss payment, being assured that no exertion they can make will equal what has already been made for them and the Church generally; and let all the Saints come up to the places of gathering, and with their mites and their abundance as God has given them in trust, help to build up the old waste places which have been thrown down for many generations, knowing that when they are completed they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord.

Be not covetous, but deal in righteousness, for what the Saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or endowments, revelations or healings, all things will be yours, for you will be Christ's, and Christ is God's.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
LYMAN WIGHT,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEORGE A. SMITH,
WILLARD RICHARDS.

Nauvoo, October 12, 1841.

Wednesday, 20th.—Extract of a letter from Elder Hyde, dated Jaffa, October 20, 1841, on his way to Jerusalem.

On my passage from Beyrout to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel, as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw; and what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold of the hilt of the sword. The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Allah! Allah! Allah! [O Lord, O Lord, O Lord] was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me,

which says, "Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."

Yours in Christ,

ORSON HYDE.

Saturday, 23rd. I attended the City Council.

Lima Conference convened pursuant to previous appointment. Elders Brigham Young, John Taylor, and Willard Richards, of the Twelve Apostles, were in attendance. Elder Brigham Young was unanimously chosen President, and James C. Snow, Clerk of the Conference.

President Young then made some preliminary remarks, setting forth and explaining the object of the meeting; followed by President Isaac Morley. Elder J. C. Snow then represented the Branch of the Church at Lima, consisting of 424 members, including 9 High Priests, 32 Elders, 4 Priests, 5 Teachers, and 4 Deacons, mostly in good standing.

President Young, Elders Taylor and Richards, then made some very appropriate remarks, showing and proving the absolute necessity of finishing and completing the House of the Lord now building in Nauvoo, in preference to anything else that can be done, either by mental or physical exertion, in spreading light, knowledge, and intelligence among the nations of the earth.

Conference adjourned till to-morrow, ten o'clock.

In the evening President Morley met with his Counsel, together with President Young, Elders Taylor, and Richards, and brethren of the Lima Branch, for the purpose of entering into certain resolutions necessary, in order to become more active in forwarding the work of the House of the Lord.

After much deliberation, it was moved and seconded, That all those who are willing to consecrate one tenth of their time and property to the building of the Temple at Nauvoo, under the superintendence of President Morley and Counsellors, to signify it by the uplifted hands; when the motion was carried unanimously.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 15, 1856.

"STARS" AND "JOURNALS" FOR 1857.—We desire the Pastors and Presidents of Conferences to ascertain, as soon as possible, what number of *Millennial Stars* and *Journal of Discourses* each Conference will take through the year 1857, commencing with the first Number of the volume of these periodicals for that year, and forward the same to this Office by the 10th of December next. We hope that prompt attention will be paid to this matter, as it is necessary for us to know the required number in time, in order that we may not have too few printed to supply the demand, or so many as to accumulate dead stock in the Office.

We trust that all who are interested in the spread of truth, will use every reasonable exertion to increase the circulation of these periodicals, that through them light may be spread among the people, and the knowledge and faith of the Saints be increased. From the limited circulation of the *Star* during the past year, it has scarcely paid the expenses of publication; this is an additional and weighty reason why efforts should be made to increase the number of subscribers.

In 1850 it was proposed to reduce the price of the *Star* per Number, from 2½d. to one penny, on condition that the number of subscribers be raised to 20,000. An effort was made, and the number was increased from between 5,000 and 6,000, to 23,000; since which time it has decreased, until during the present year the number circulated has only been a little over 6,000. After making due allowance for the fact that the more wealthy of the Saints have, generally, emigrated in the past two years, still, when their present number in Britain is compared with that of 1850, there has been an unaccountable falling off in the circulation of the *Star* since that time,

and it is desirable that every effort should be made to increase its circulation to the full extent at which it can be prevented from accumulating as dead stock on the hands of the Book Agents. The times are much better than they have been during the late war, and labour, and consequently the means of subsistence, are more easily obtained; and we would suppose that many of the Saints who have heretofore been unable to pay for the *Star* might do so now, and reap the benefits derived from reading it.

Some persons may be backward in taking the *Stars* through fear that they cannot carry them with them when they emigrate. To such we would say, that if they are rightly appreciated, the benefits derived from a weekly reading of them cannot be compared invalue to the price they cost, admitting that it would be impossible for them to ever take them out of the country. But the expense of taking the volumes of *Stars* across the Plains is not so large but that all, or nearly all, could take them with them. The highest price charged for transporting freight from the Missouri river to Utah is about seven pence or seven pence half penny per pound, and it has generally been less. We should judge that one farthing per copy would pay the expense of this transportation. If the Saints cannot take the volumes of the *Star* with them, there will, probably, be opportunities of storing them with any other extra luggage which they may have, until they can send for them from Utah. But let this be as it may, it should not have any weight for a moment with a Saint who wishes to live in the Spirit of the latter-day work, to keep pace with which it is necessary that the periodicals of the Church should be regularly studied for the information which may be derived from them.

Movements of Elders in California.—Elder Joseph A. Kelting and lady, and Elders Chaffin and Amasa Potter, Missionaries from Utah to Australia, sailed on the 30th of August from San Francisco on the barque *White Cheer*. Elder Robert Skelton, late of the East India Mission, left the same place on the 1st of September, for San Bernardino, *en route* for Utah.

Elders Alma L. Smith, F. A. H. F. Mitchell, William France, W. B. Wright, J. Brown, R. Rose, and F. W. Young, Missionaries to the Sandwich Islands, sailed on the 4th of September on the barque *Francis Palmer*, for their field of labour.

Elder William Cook, late President of the New Zealand Mission, arrived in San Francisco, September 4, on his way to Utah. These movements of Elders from time to time on the western shores of the Pacific, indicate that much is being done in that part of the world to spread the glad tidings of salvation among the nations.

Communications for the "Star."—Anything forwarded to this Office which is intended for publication, should be plainly written, and more especially the names of persons, places, &c. We wish to call the attention of the Elders who send their Addresses for insertion in the *Star* particularly to this subject, as on account of want of care on their part, we are often compelled either not to insert Addresses at all, or to incur the risk of doing it incorrectly.

Form of the Earth.—The earth being round like a ball, it follows that at a certain distance, even though our vision can reach much farther, its form will prevent us from seeing objects even if its surface were perfectly smooth. It has been calculated that at 600 yards an object one inch high cannot be seen in a straight line; at 900 yards, two inches; at 1,400 yards, five inches; at one mile, eight inches; three miles, six feet; so at that distance a man would be invisible. In leveling it is usual to allow the tenth of an inch in every two hundred yards, or eight inches in a mile, for convexity.

FOREIGN CORRESPONDENCE.

SCANDINAVIA.

20, Rupert-street, Liverpool,
October 22, 1856.

President Orson Pratt.

Dear Brother,—Having just returned from our mission to Scandinavia, we take pleasure in handing you a report of our proceedings since our communication of September 13th.

On the 14th we attended meeting in Copenhagen, in a large and commodious hall, and preached to about one thousand people. The Spirit of the Lord was abundantly poured out. We also met with and addressed the Saints on the 15th. On the 17th we left Copenhagen for Gothenburg, in company with Elders Haight and Widerborg, and had a very rough passage. Nearly all the passengers were sea-sick, and the scenes on board, though of a *sea-rious* nature at the time, afforded matter for amusement afterwards. We arrived at Gothenburg half-past five o'clock a.m., on the 18th, and went to the house of Elder Frantz F. Gronberg, the President of the Branch, where we dined. He had all the Saints in the Branch, numbering seven souls, and about five strangers, who were friendly, invited to his house in the afternoon. While we were engaged in prayer together, we heard the noise of persons coming into the room, but paid no attention to it until we had done praying, when we found three large policemen in our company. The first, after talking to brother Gronberg, took a seat at the table, wrote down all our names, and demanded our passports. One brother, from a few miles distance, who had no passport, they took to the police station, and ordered the rest of us to disperse. After they had gone, we stayed a short time, comforting the Saints while we were bidding them farewell, and laying hands on a sick child, by the desire of its mother, who was not in the Church. The newspapers noticed the circumstance of our meeting, and said that the young man who was taken up was so full of "Mormonism," that he preached it before the police court. Before leaving Gothenburg, we laid hands on brother Gronberg, and blessed him. He had been before the police many times for preaching the Gospel, but he feels more determined than ever.

On the 19th we set sail up the Gotha, across the country for Stockholm. The scenery on the voyage between Gothenburg and Stockholm is extremely grand and beautiful. There are seventy-five locks and seven lakes to pass through. The altitude attained is three hundred and eight and a half feet. There are several interesting sights on the journey, such as cataracts, extensive lakes, splendid mansions, and the magnificent fort of Carlsborg, which is capable of accommodating thirty thousand soldiers. We arrived at Stockholm at midnight, on the 22nd.

Stockholm is a beautiful place. It is built on seven islands, and is rendered still more interesting by its splendid buildings, rich groves of timber, and fine bay, intersected with islands. We visited the palace, and saw some splendid suites of rooms, galleries of paintings, and statues. We attended meeting on the 24th, and addressed the Saints, who met together numbering thirty, brother Widerborg acting as interpreter. We left next day for Ystad, per steamer *Gauthiod*, and arrived there at half-past one a.m., on the 28th, after a very rough passage. Women porters were on the landing waiting the arrival of the steamer, and two of them carried our luggage on a "bearing barrow" to the hotel. We proceeded the same day, by carriage, through a farming country, to Malmö. We saw the President of that Conference, and gave him such instructions as we were led to do, and next day we left for Copenhagen. We would here observe, that the work is taking a good start in Sweden. Notwithstanding the stringent laws against religious liberty, and the vigilance of the police, the Gospel is spreading rapidly in that extensive territory. There are already twenty-one Branches, and about four hundred and forty members in the country.

On the evening of the 30th, we addressed a large meeting in Copenhagen. There were a great many strangers present. Considerable effort was made to create a disturbance outside, but with little effect. We preached there again on the 1st of October, and on the following

day we were highly entertained in visiting, in company with about twenty Saints, the palace of *Sorgenpi*, which means "free from sorrow," and grounds adjacent. On the 4th we started from Copenhagen at seven a. m., for Hoursens, going by railway to Karsôer, and from thence per steamer. The railway between Copenhagen and Karsôer is sixty miles long, and, we learned, took four years in making. After we had left Karsôer a short time, some part of the engine broke down, so that we had to go on board another steamer, which took us to Aarhus, where we arrived at six p. m. We took a carriage from thence to Hoursens the same night, and arrived early in the morning. We left there on the 5th for Viele, and arrived at eleven and a half a. m. Here we met with two Conferences of the Saints, and preached to them. There were about three hundred present. Two or three persons tried to break up our meetings, but did not succeed.

The 6th was brother Kay's birthday. He is 39 years of age, 5 feet 9½ inches high, 238 lbs. in weight, and feels first rate.

We left Viele on the 7th for Aalborg, where we arrived on the 8th, at eight o'clock p. m., having travelled one hundred miles per post chaise. On the 9th we met with about four hundred Saints. There were two Conferences gathered together here, namely, the Aalborg and Veneyzsel. We met again on the 10th, at ten o'clock a. m.; several strangers were present. Meeting was also held in the afternoon, and we spent the evening at the President's house, instructing the Saints. Next day we left per steamer for Copenhagen, where we arrived on the 12th, at eleven o'clock a. m. On the passage the Captain remarked to brother Benson that the "Mormons" were taking the best men and women out of the country. We went to meeting the same night, and addressed the Saints. At half-past twelve o'clock on the 13th, we left there in company with brothers Haight, Liljenquist, and Larson, and went to Soro; then we went by carriage to Hungerop, at four o'clock, distance from Copenhagen forty-three miles. We here had a meeting called, and addressed the Saints.

On the 14th, at ten o'clock a. m., the Saints and neighbours gathered together in a large house that formerly belonged to brother Neilson. He had sold it, and reserved the right to hold three "Mormon" meetings in it. We preached to the people, and they rejoiced much in what they heard. We here bade farewell to brothers Haight, Widerborg, and the Saints, and returned at three o'clock to Karsôer. At half-past ten o'clock, we left Karsôer to return to England, after taking an affectionate farewell of brother Liljenquist, who accompanied us there. We landed at Viele at half-past five a. m., left there at seven o'clock by railway, and arrived at Hamburg at half-past ten a. m. We visited the Exchange in Hamburg. There were some thousands of merchants and gentlemen in the building at once. Their voices sounded in the gallery, like the rushing noise of many waters. We sailed from Hamburg on the 16th, at three o'clock a. m. per *Brittannia* for Hull, and arrived on the 18th, at nine o'clock a. m., after an agreeable sail, though somewhat rough. The same day we proceeded to Sheffield to attend Conference there on the 19th. Elder W. G. Young received us kindly. Elder James A. Little and several other American brethren were present, and much of the Spirit was enjoyed. The congregations were large, and a good feeling prevailed. Next day, the 20th, we had a Priesthood meeting, and a social party in the evening, which was a time of rejoicing to all present. On the 21st we came to Liverpool, and were glad to meet you and the rest of our brethren, and to find all well in health and spirits.

We cannot close this communication without expressing our many obligations to President H. C. Haight, for his kindness to us during our visit to Scandinavia; and in connexion with him it would be invidious not to name Elders Widerborg, Liljenquist, and all the Presidents of Conferences and Saints with whom it was our happy privilege to associate, all of whom manifested the most intense desire for our welfare while we were among them. The Saints there are a good people, full of faith, and of the Spirit of God. The work is in a prosperous state, and in a very healthy condition. That it may roll on until every honest soul throughout all Scandinavia is gathered out of Babylon, is the prayer of your fellow-labourers in the Gospel,

EZRA T. BENSON,
JOHN KAY.

CALIFORNIA.

(From the "Western Standard.")

San Pedro, California,
August 23, 1856.

Mr. Editor—Feeling to communicate to you at this time, I will give you a short account of my labours, and the progress of the work, as it has been carried forward in Australasia during my mission in that far-off land, for the last three and a half years.

I will briefly state that the Gospel has penetrated, and been pushed forward through extensive portions of New South Wales, Victoria, South Australia, Van Dieman's Land, and the different Colonies of New Zealand, where many have obeyed the truth, and in all of which a good foundation has been laid for future progress, so that an abundant harvest cannot fail to be reaped from the labours of faithful and efficient Elders who may follow in those fields. Not only are large and spacious halls ready to be opened to receive them, as they go to spread the principles of eternal truth, (which all who have pioneered in the work have so far faithfully laboured to do) but in all sections there are families ready to receive them and to minister to their temporal necessities.

In all of these things I acknowledge the hand of Israel's God, and give to Him the glory, who is ever ready to be with and bless His faithful servants, according to His promise, by preceding them in their path, and by opening the hearts of the people to whom they are sent not only to receive them, but also the message of eternal truth which they bear. That this is the case is plain to be seen by the gathering of the people from those distant lands to Zion; and I feel that the work in those lands is but in its infancy. That the Lord may bless all His faithful servants who are sent forth to labour in the ministry, is my prayer.

Having been called from my field of labour to gather up a company for Zion, I give you a sketch of our passage across the Pacific.

We left port Jackson, N. S. W., on the 28th of May, and proceeded to sea in good health and spirits. The weather being quite pleasant and the sea calm, we had very little sea-sickness. The only disease on board was the whooping cough, which soon ceased, and all was as agreeable as could be expected by a body of passengers gathered from different parts of the Colonies, and crowded together in so small a space. Every exertion was made by Captain S. F. Sargent and officers to make us comfortable and happy. They spared no pains to render the situation of all as agreeable as possible.

We arrived at Tahiti on the 22nd of June, where we called for the purpose of relieving the Saints who survived the wreck of the *Julia Ann*. We found however, to our great joy, that they had been assisted by friends, who feel for the sufferings of their fellow-beings, independent of sectarian prejudices. The Masonic Fraternity helped them all in their power, and thus rendered their circumstances comparatively comfortable. It gave my heart joy to learn of this act of hospitality on the part of my brethren, the Masons. It being St. John's day, a very friendly invitation was sent on board to Mr. Wilber and myself to join in their celebration; but in consequence of a press of business, neither of us could attend. I was truly glad to meet Elder Addison Pratt here, an old, tried friend and brother, from whom I heard intelligence from home, which proved a source of consolation to me.

We left Tahiti on the 28th of June, and touched at Honolulu, Oahu, Sandwich Islands, on the 16th of July. We remained only a few hours, but had the satisfaction of meeting with President Silas Smith, Elder John T. Caine and others of that mission, besides several of the Saints left there from brother Frost's company; they were all in good health and spirits, and the latter very anxious to get to Zion.

From Honolulu we proceeded with a favourable breeze. The next day our company was thrown into considerable excitement, occasioned by the falling overboard of a young lad, while attempting to draw a bucket of water. The sea was rather rough, and the vessel running about ten knots an hour; life buoys were immediately thrown out, the headway of the vessel stopped, and a boat launched as quick as possible; he had, however, floated considerably astern before this could be accomplished, and some thirty minutes elapsed ere he was picked up. When we received him on board safe and sound, we felt to give thanks to our heavenly Father for his remarkable preservation.

The 24th of July—the anniversary of the arrival of the Pioneers in Great Salt Lake Valley—was celebrated with exercises suitable to the occasion, an account of which is forwarded for the benefit of your readers.

We arrived at San Pedro on the evening of the 15th instant, having been blessed with a pleasant passage, together with a liberal portion of the Holy Spirit, which caused peace and union to pervade in our midst.

I immediately proceeded to San Bernardino, where I made arrangements for teams to convey the Saints to that place, and returned on the 20th instant. I found the Saints comfortably encamped in tents, and all doing well. Sister L. Stephens gave birth to a fine healthy boy this morning. The moving of the Saints is now going on, and all will shortly be *en route* for San Benardino.

May the Lord God of Israel bless and prosper you in your efforts to stem the torrent of lies, to unmask error, and diffuse the light and influence of truth abroad.

Your brother in the Gospel,

A. FARNHAM.

HOME CORRESPONDENCE.

SHEFFIELD, BRADFORD, LINCOLNSHIRE, AND HULL CONFERENCES.

18 Dock Street, Leeds,
October 27, 1856.

President Orson Pratt.

Dear Brother—I regard it a duty, and therefore take pleasure in writing to you, that you thereby may know that we are still alive, and doing what little we can to assist you, and our brethren in extending the great work of God in these lands.

During the first quarter we were favoured with a visit from my uncle, P. H. Young, and notwithstanding his health was bad, he preached in several of our Branches, and caused our hearts to rejoice, for the spirit of Zion was with him.

Brother Benson blessed us with a visit in August. During his stay with us we held a council of all the Presidents and Travelling Elders in this Pastorate, to give him an opportunity of seeing them, learning their condition, and of giving them the necessary instructions relative to their duties in the kingdom of God. While he was with us we made some changes that have proven to be a blessing to the work. Brother Benson tarried with us eight days, and preached every night and almost every day. I feel greatly blessed by having had the privilege of travelling through this Pastorate in company with him, and am amply rewarded for all labours performed, by receiving of his spirit, which is the Spirit of God.

Brother Hatch and myself met like two drops of oil; and our labours have been blessed. We and the Saints generally throughout the Pastorate have observed fasts, and prayed for power to rest upon us that we might be enabled to preach the truth successfully, and also to raise means with which to purchase tracts for distribution. We received your instructions through the *Star* relative to the distribution of tracts, and are happy to find that they correspond with our own opinions conceived prior to the reception of the instructions, which go to show that we are taught by the same Spirit.

We have distributed about five thousand of the tract entitled *Marriage and Morals in Utah.* The result seems to be good. Many now attend our meetings who manifested no interest in them before; some gentlemen have written to us requesting further information, while others have invited us to their houses to converse with them upon the principles of the Gospel. In every instance, where we have visited them, a good spirit has been manifested. We are getting our tract societies organized, and are determined to do all that we can to carry out your views. I am of the same opinion that you and brother Benson are, and that is, that many of the people only need to know the principles that we believe and teach; in order to be induced to obey and receive them. I feel like labouring day and night to spread the Gospel that all may have an opportunity of being saved.

On Sunday and Monday, the 19th and 20th of this month, we held the Sheffield Conference. Brothers Benson, J. A. Little, J. Kay, H. Lunt, L. W. Hatch, and brother P. Robison, from Utah were present. During the Conference we had much

good instruction from the brethren, especially from Brother Benson, whose words caused every heart to leap for joy. While talking, he prophesied in the name of the Lord that the Sheffield Saints would be blessed, and that the work of the Lord would increase in that place; and so far his words have been fulfilled, for there is an increase of energy, love, and union among the Saints. Several have been added to the Church by baptism; but the best evidence that we have of our doing good is that we have made the devil, in the shape of pious priests, mad.

Brother Pratt, I feel thankful to you for the many kind favours that you have conferred upon me and my brethren; and I also feel thankful that I can say that everything is in good working condition in this Pastorate. It is my faith that we will do as much good during the next three months as we have in the nine of this year that have passed. Brother Rudd and myself visited a small Branch of the Church last night, composed of about a dozen Saints, and found a large congregation in attendance. Some, as they evinced, had come for the purpose of mobbing us, but the Lord was with us, and they did not carry out their designs. At the close of the meeting three young men requested us to baptize them.

The brethren are all one with me, and a good spirit prevails throughout the Pastorate. I hope that you will accept of this short statement and at the end of the quarter I will give you a full report of the condition of my Pastorate. I pray God to bless you, brothers Benson and Little, and all who are labouring in the Office.

I remain your humble servant in the kingdom of peace,

W. G. Young.

VARIETIES.

The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess.—*Bacon.*

It is just as possible to keep a calm house as a clean house, a cheerful house, and orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness, as well as each other's wants; each other's tempers as well as each other's health; each other's comfort, as well as each other's character.

Marriages, Births, and Deaths.—The Seventeenth Annual Report of the Registrar-General for England has just been issued. It treats of the marriages, births, and deaths in 1854. The total of *marriages* was 159,727. Of these 134,109 were "according to the rites of the Established Church," of which 3,811 were on the Superintendent Registrar's certificate. Marriages not according to the rites of the Established Church were 25,618—namely Roman Catholics, 7,813; other Christian denominations, 9,873; at Superintendent Registrar's office, 7,593; Quakers, 52; Jews, 287. One "man" married under sixteen years of age and twenty-eight "women;" the largest numbers married between twenty and twenty-five years; the four oldest women who married were above seventy-five years, but thirty nine men were above seventy-five, nine of them above eighty. Two "spinsters" were above seventy when they married, one "bachelor" was above seventy-five. *The Births* in 1854 were 634,405—324,069 males, 310,336 females. The largest number was in the quarter ending June; the March quarter came next, September third, December last. Of these births no fewer than 40,735 were illegitimate children. *The Deaths* were 437,916—222,422 males, 215,494 females. The September quarter was the most fatal; March next, then December; the June quarter was least fatal; June carried off some seven thousand fewer victims than December, March two thousand more than December, and September another two thousand in excess.

ANGELS' VISITS.

(*Selected.*)

Oh! tell me not that "Angels' visits
Are few and far between,"
Because those pure and holy beings,
To mortals are unseen.

Who have not felt their presence cheer us
Throughout life's chequered day?
Soft as the lightest wings of Zephyrs,
They move around our way.

Cloth'd with eternal light of heaven,
As messengers they fly,
To minister, protect, and counsel,
Unseen by mortal eye.

Our prayers, our anxious expectations
That from our hearts have flowed,
Our faithful works, and love, and duty,
By them are borne to God.

See the sweet babe, while vacant gazing
On mother's lap of care;
Its happy smile, its arms outspreading—
An Angel visits there.

When in the years of early childhood,
And all seem strange and new,
What lofty thoughts, and words are prompted
By their sweet influence too.

When deep and anxious cares oppress us,
Or trials rack the heart,
Then rays of light, and words of solace
They silently impart.

When lone, or by our friends deserted,
The world a dreary waste;
They ope the portals of the heavens,
And give our hearts a taste.

When dark presentiments of evil
Harass the human breast,
They drive the phantom from before us,
And set our souls at rest.

When pleasures tempt, and threat'ning danger,
Around our pathway lie;
We gain relief, oft unexpected,
By some kind Angel nigh.

Have we not felt their glow around us,
Like halo round the sun;
A happiness and peace possessing,
Like heaven on earth begun?

The coming evil oft with kindness
In warning dreams they've told;
Unseen to us our faltering footsteps
Led to the Gospel's fold.

And when reflecting on the future
Our minds are borne away,
We gain an inkling of its glories
By power that they convey.

When wrapt in thought on absent dear ones,
Would share their joy and fear,
How oft in slumbering hours the Angels
Conduct our spirits near.

When ranging o'er the field of nature
To gather truth, and learn
Its laws sublime, then they but whisper
And we the light discern.

When men develop wondrous science,
And arts display new pow'rs,
'Tis what on other worlds existed,
And Angels give to ours.

The Poet's eye descries the virtues
In scenes that round him roll;
Or sings what man and nature should be,
For Angels fire his soul.

What truth, intelligence, and wisdom,
And glowing hearts of love,
Have been bestow'd, by those sweet guardians
That round our presence move.

What raptures fill their holy bosoms,
And swell th' angelic lays,
When swift as light they hear the tidings
That man the truth obeys.

But ah! what deep and bitter anguish
Pervade the heav'nly host,
When man proved callous and rebellious
His priceless soul is lost.

And oh! when sickness lays us prostrate
Upon the bed of pain,
Around our hearts like Hope they hover,
And shed their influence then.

And when from Death's repuls'd embraces
The spirit takes its flight,
The Angel-messengers convey it
To realms of greater light.

Then tell me not that "Angels' visits
Are few and far between;"
Because those pure and holy beings
By mortals are unseen.

G. S. L. City, May 2, 1856. W. G. Mills.

Addresses.—F. S. Turner, Mr. R. Ruck's, Redmarley, D'Abitott, Worcestershire.
J. R. Morgan, Mr. Charles Kimber's, White's Yard, Dyer's Street, Cirencester.
Mark Lindsey, William Brazier's, Baker, North Street, Bishop Stortford, Herts.

Money List, Oct. 24—31, 1856.

Thomas Stephens	£9	10	6	Brought forward	£18	10	6
William H. Perkes	3	10	0	John Hyde, (per William Budge)	3	0	0
W. C. Gregg	3	10	0	Josiah Holmes	5	0	0
William Shires	2	0	0	E. D. Miles	2	0	0
Carried forward	£18	10	6		£28	10	6

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 47, Vol. XVIII. Saturday, November 22, 1856. Price One Penny.

PRIESTHOOD.

BY ELDER GEORGE TURNBULL.

(*Concluded from page* 725.)

Mr. Taylder says, "The Melchisedec priesthood differs from all these; it was peculiar to him whose name it bears, and to the Son of God." That is, it differs from the Priesthoods which the Patriarchs, Abraham, Noah, &c., held, and which "true believers" were said to hold, and from the Aaronic: it belongs solely to Melchisedec and Christ. If it be true that this Priesthood is peculiar to Melchisedec and Christ, then it is certain that it differs from the Priesthood which the Patriarchs and "true believers" held. But if it is not peculiar to Melchisedec and Christ, possibly the Patriarchs and "true believers" were partakers of *it*. This peculiarity, or rather, this exclusiveness is what Mr. Taylder ought to have proven. He proves most conclusively from Scripture, that Christ was superior to Moses and Aaron, that he was worshipped by angels, that he created all things, that he was unchangeable, that he had an unchangeable Priesthood, that his Priesthood was after the order of Melchisedec, and that thus he remaineth a Priest for ever—but all this does not prove that no one but he and Melchisedec ever possessed or ever were to possess that Priesthood. He then says, "The question therefore arises—is that office perpetual." How this question can arise after it has been proven that "he remaineth a priest for ever" I will leave Mr. Taylder to explain. However, he answers it himself, thus, "Certainly it is; but in the person of Christ alone." He has just given us to understand that this Priesthood was peculiar to two personages. He now informs us that it is perpetual in the person of Christ alone. But he proves neither. He then says, "Can that office be delegated to any one who does not possess the Divine titles and attributes of Christ? . . . 'We are sanctified through the offering of the body of Jesus Christ once for all'; and therefore 'there remaineth no more sacrifice for sins' (Heb. x. 10, 26.) Unless, therefore, it can be shown that some other sacrifice be necessary, either because the one only sacrifice is defective, in the manner of offering, the person offering, and offered, or the results following; or that Jesus Christ has resigned his priesthood, and ceased to intercede in the presence of the Father, no additional priest is required."

It will be observed that nothing whatever is said or implied, regarding the delegation of the Priesthood, either to one who does or does not possess the Divine titles and attributes of Christ, in the passage presented by Mr. Taylder in reply to his question. He assumes that the dele-

gation of the Priesthood to another would imply that it was taken from Christ, or that he had resigned it. But he does not, *cannot*, show a reason why this should follow. It is altogether an assumption of his own. If such were the case, and no additional Priest were required, why were "true believers" said to be Priests? "To belong to that priesthood," says Mr. Taylder "they must have sacrifices to offer which are efficacious in atoning for sin, not yet atoned, they must possess all the essentials for such a sacrifice, Divine attributes and Divine titles, and must enter Heaven to make the sacrifice complete." But all this is an assumption. There is no proof offered. Were this proven, then Mr. Taylder's point would be gained. It is not proven, however; neither can it be. The fact that another person, Melchisedec, held that Priesthood, brought forward prominently at first, is afterwards almost ignored. The statement is actually made that it is perpetual in the person of Christ *alone*. When did Melchisedec resign it? Was it necessary for him to resign it in order that Jesus might hold it? If he still retains it, does that interfere with the efficacy of the offering of Christ? Or if it be possible for two personages to possess this Priesthood, may it not be delegated to others? If Melchisedec alone held this Priesthood before it was conferred upon Christ, how could it be designated the *order* of Melchisedec? An order implies number and gradation. One person cannot constitute an order. It would therefore seem that others held it. The Father must have held it Himself, for how could He confer that which He did not possess? Who was Melchisedec, and how came the Priesthood to be called by his name? The Scriptures tell us that he lived in the days of Abraham, of whom he received tithes—that he was King of Salem, and a Priest of the Most High God. We would conclude from this that he was one of the Patriarchs, but from Christ being called a Priest after his order it has been inferred that he was equal if not superior to Christ. This, however, is explained in a revelation to Joseph Smith, which I quoted in the outset, showing that the Priesthood was originally called "*the holy priesthood, after the order of the Son of God*," but after Melchisedec's day, the name was changed reverentially, to avoid the too frequent repetition of the name of the Supreme Being. It is also thought, and Mr. Taylder has, of course, adopted the absurdity, that Melchisedec was without father, or mother, or descent—the words of Paul, in Hebrews vii. 3, being applied to him. It is evident that Paul had reference, not to the man, but to the Priesthood which he held. For if we admit that the passage alludes to Melchisedec personally, we then find that it contradicts itself. It says, "But made like unto the Son of God." Now the Son of God was not made without father, or mother, or descent. Again, Paul himself says of Melchisedec, in the 7th verse, that his "descent is not counted from them" (the sons of Levi.) If, then, Melchisedec had a father and mother, and was one of the Patriarchs, and held this Priesthood, why may not the Priesthood that Noah, Abraham, and the rest of the Patriarchs held, have been the same? But more of this hereafter.

Jesus conferred the same Priesthood upon his Apostles that the Father conferred upon him. He said to them, "As my father hath sent me, even so send I you. . . . Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Paul says to his brethren of the Apostleship, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. iii. 1.) If he was the Apostle of their profession, and they were Apostles, it is manifest that they held the same Priesthood.

Mr. Taylder should have shown the nature of this Priesthood, and wherein it differed from the Aaronic, and the various other orders which he says are spoken of in Scripture. As we have learned from the modern revelations of God the nature of the Aaronic Priesthood, I will now quote from the same source a most concise and comprehensive statement of the nature of the Melchisedec Priesthood. The difference between them will be seen at a glance, which will aid us in our further investigation of this subject.

"This greater priesthood administereth the Gospel, and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God: therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without

this no man can see the face of God, even the Father, and live." (Doc. and Cov., Sec iv. 3.

That Christ, by virtue of his Priesthood, administered the Gospel, held the key of the mysteries of the kingdom, even the key of the knowledge of God, and that in the ordinances which he instituted the power of Godliness was made manifest, no one will venture to deny. That the Aaronic Priesthood did not hold those keys and powers will also be granted. If we find that Christ conferred the same keys, and powers, and authority upon his Apostles, what Priesthood must we conclude they held? There can be but one answer, the same as he held himself. It was not necessary that they should have to offer a sacrifice of atonement in order to possess this Priesthood, inasmuch as he had atoned for the sin of the world —but there remained many other duties to perform to accomplish the salvation of the world in which they could co-operate with him, by the power and authority of this Priesthood, but not without it. We have already seen that he sent them as his Father sent him—that he conferred on them the Holy Ghost, and gave them authority to remit sins. We find that they had full power to administer the Gospel and to confer the Gift of the Holy Ghost on others. Peter and John were sent from Jerusalem to Samaria to confer the gift of the Holy Ghost on those whom Philip had baptized. (Acts viii. 14.) Paul laid his hands on those whom he baptized at Ephesus, and conferred on them the gift of the Holy Ghost. (Acts xix. 6.) Does not this prove that the Apostles held the same Priesthood as Jesus did? It was his prerogative to confer the Holy Ghost. He purchased this blessing for mankind by his own death and resurrection. He ascended to the Father that he might send it down upon his Apostles; and he made them his ministers to shed it abroad in the hearts of all who would obey the Gospel. Thus were they made the ministers of the greatest gift which he purchased for mankind—a ministry which he alone could call them unto, and which they could only be qualified for by being partakers of the same Priesthood. This is one of those ordinances in which the *power of Godliness* is made manifest. By the gift of the Holy Ghost is the knowledge of God—which is eternal life—imparted to them that are faithful. The Apostles knew the Father and the Son, and they had eternal life abiding in them. They had heavenly visions, and understood the things of God. They had the Spirit dwelling in them, which taketh of the things of God, even the hidden mysteries, and showeth them to those who are ordained to this Priesthood. The Church of Christ is built upon the foundation of Apostles and Prophets—Jesus Christ himself being the chief corner stone. They are set in the Church "for the *perfecting* of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the *knowledge* of the Son of God, unto a *perfect* man, unto *the measure of the stature of the fulness of Christ.*"

There is abundant evidence that the Patriarchs and ancient Prophets held this same Priesthood. Enoch walked with God. Noah received revelations from His own mouth, as did Abraham also. If the Gospel was preached to Abraham, as we are informed, this accounts for his holding the Priesthood, and conversing with God. May it not have been preached to Noah, and Enoch, and Adam, also? The light of revelation in our own day teaches us plainly that this was the case. The holy Scriptures, with the aid of reason, and the light of Truth, teach us the same thing. How could those men in the early ages of the world have been privileged to commune with the heavens, and see God and live, by any other means than were vouchsafed to men in later times—namely, obedience to the Gospel of salvation, and being made partakers of the Priesthood which is after the order of the Son of God. Moses must have held this Priesthood. It is manifest that he was greatly superior to Aaron in the Priesthood, and it is also clear that Aaron held the highest office of the lesser Priesthood. The Priesthood of Moses, therefore, must have been of a higher order. That it was of the highest order, even the order of the Son of God, is manifest from his preaching the Gospel to the Israelites, according to Paul's words, and baptizing them with water, "in the sea," and with the Spirit, "in the cloud." Also, from his conversing with God "face to face," speaking with Him, "as one man speaketh with another," and beholding His glory. For without this Priesthood, "no man can see God and live." After Moses, God raised up to Israel other Prophets, like

unto him, belonging to different tribes. These were placed over the Aaronic Priesthood, to teach, admonish, reprove, rebuke, and set them in order, as circumstances might require: and to lead Israel, and instruct her kings. Of them may be named Joshua, an Ephraimite, Gideon, of the tribe of Manasseh, Samuel, Elijah, David, and many others, who received revelations from God, and spake and wrote as they were moved upon by the Holy Ghost.

The Priesthood is conferred by ordination, by the laying on of hands of those who possess it, upon others. But it is sealed by an holy anointing and consecration, and by an oath—as Christ was consecrated. The following references will suffice as instances of ordination. Numbers xxvii. 18, 23. Mark iii. 14. Acts i. 22. 1 Tim iv. 14. Acts xiv. 23. Doc. and Cov. Sec. iii. iv.

Not only was this Priesthood held by the Patriarchs, and by the Apostles of Jesus Christ—but it is imparted unto all the members of the Church or body of Christ—each receiving it in his proper order—and this is why "true believers" *are said to be Priests.* There is not a new order made for their separate accommodation, but as they through the Gospel are made sons of God, and the brethren of the Lord Jesus, who is the eldest Son—as they are made *heirs* of God and *joint-heirs* with Jesus Christ, they are made partakers of the *same Priesthood* as the Father and Son, that they may be *one* with them.

Was Jesus by virtue of his consecration an Apostle and a Prophet? They are made partakers of the "spirit of prophecy." (Rev. xix. 10.) Was he a Priest and a king? They are "a royal priesthood." (1 Pet. ii. 9.) They are made "kings and priests unto God and his Father." (Rev. i. 6.) The Lord would have made Israel "a kingdom of priests," if they had received the Gospel. Those who received the Gospel in the former-day Church were made kings and Priests — made so on the earth, although they did not then commence to reign over their kingdoms. Jesus was a king while on the earth, although he did not reign. Was his Priesthood eternal and unchangeable? So is theirs. The spirits of the redeemed before the throne of God, sing—"Thou hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. v. 10.) And we are also informed when the words of their song will be fulfilled, and the object of their ordination to the Melchisedec Priesthood will be fully accomplished. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 6.) We thus learn that their Priesthood is everlasting; and if it be necessary that Priests should offer sacrifices, as "an holy priesthood," they are called upon "to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." Every attribute, therefore, of the holy Priesthood, ascribed to Christ is promised to those who are faithful members of his Church; and not only promised, but they are ordained, sealed, and consecrated upon the earth. They are nevertheless subordinate to him as the Great High Priest.

Let the existence of the Priesthood after the two orders ordained of God, in this Church, be as a beacon to light the honest inquirer after the Truth into that Gospel in which all truth, light, and knowledge is comprehended. Without the Melchisedec Priesthood there is no communication with the Church of the First-born in heaven. Without the lesser Priesthood, the outward ceremonies cannot be attended to. The Priesthood; had not been on the earth for many centuries —until God restored it to His servant Joseph Smith. This man was ordained an Apostle under the hands of Peter, James, and John. As such he has been enabled, through the revelations of God, to build up the Church of Christ, after the true pattern. And to those who enter into that Church by the door, the greatest blessings of the kingdom are promised through faithfulness.

GOOD INTEREST.—Success prompts to exertion, and habit facilitates success. Habit also gives promptness, and the soul of dispatch is decision. One may write a book or paint a picture, while another is deliberating about a plant or a title-page. The more we do, the more we can do. If we go forward with spirit and confidence, we shall succeed. The best are idle half the time, and he who does nothing, renders himself incapable of doing anything, while capacity is invigorated by occasions of necessity. Our expenditure of intellectual wealth makes us rich, and we acquire ideas by imparting them.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 729.)

[October, 1841.]

Sunday, 24th.

Sunday morning, ten o'clock. Conference met pursuant to adjournment.

Elder John Taylor delivered an address, upon the object of Christ's mission into this world, the resurrection and redemption of the Saints, and pointed out very clearly the course to be pursued in order to become the sons of God, through the ordinances of the Gospel, that the Saints may, at last, be exalted at the right hand of God, to dwell with Him eternally in the heavens.

After an intermission of one hour, the sacrament was administered by President Young and Elder Richards. The minutes of the Conference were then read and accepted.

President Young made some very just remarks on the Priesthood, authority, and calling.

Conference adjourned *sine die*.

Benediction by President Morley.

BRIGHAM YOUNG, President,
J. C. SNOW, Clerk.

Extract of a letter from Parley P. Pratt—

Manchester, England.

On the 20th of September, the ship *Tyrean* sailed from Liverpool for New Orleans, under a charter of the Latter-day Saints; she had upwards of two hundred Saints on board, with Elder Joseph Fielding at their head. By chartering, we saved the company at least 500 or 600 dollars. The splendid new ship *Chaos*, 1,200 tons burthen, will sail on the 5th of November, under our charter. She will have from one to two hundred Saints on board, with Patriarch Peter Melling at their head.

The Saints in this country are generally rejoicing, and filled with the testimony of Jesus. Great zeal is manifested by the officers in general, of whom there are probably more than a thousand. We are increasing in numbers, and in gifts and blessings. New Branches of the Church are rising in many places, and great additions made to the old ones. Manchester and vicinity has poured forth a stream of emigration for the last eighteen months, and still we numbered at our Conference, two weeks ago, near sixteen hundred members, and between one and two hundred officers; all these within one hour's journey of Manchester.

There has been a general time of pruning; we have cut off upwards of one hundred members from this Conference in a few months; this causes the young and tender Branches to grow with double vigour.

Thursday 28th. Copy of a letter of attorney from Joseph Smith, "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," to Reuben McBride, of Kirtland, Ohio.

Know all men by these presents, that I, Joseph Smith, of Nauvoo, Hancock County, and State of Illinois, "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," have made, constituted and appointed, and by these presents do make, constitute, and appoint, Reuben McBride, of Kirtland, Lake County, and State of Ohio, my true and lawful Attorney for me and in my name, and for my use as "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," to ask, demand, sue for, recover, and receive all such sum or sums of money, debts, goods, wares, and other demands which are or shall be due, owing, payable, or belonging to me, as Trustee in Trust as aforesaid, by any manner or means whatsoever; also, to dispose of in my name, to grant, bargain, sell, release, and confirm all or any part of my real estate as Trustee in Trust as aforesaid, in and about Kirtland, Lake County, and State of Ohio, and throughout any of the northern and eastern States, and to receive all such sum or sums of money accruing therefrom, for me and for my use as Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and to take up the power of Attorney which I gave to Oliver Granger, and all the papers and obligations of every description specified therein, or in his possession by virtue thereof, and to settle the same in my name, for me and for my use as above described; and I, as Trustee in Trust as aforesaid, hereby give and grant unto the said Reuben McBride, my Attorney, full power and authority in and about the premises, to have, use, and take all lawful ways and means in my name for the purposes aforesaid, and upon the receipt of any such debts, dues, or sums of money (as the case may be), acquittances, or other sufficient discharges, for me and in my name as aforesaid Trustee, to make and give, and generally to do all other acts and things in the law whatsoever needful and necessary to be done, in the

before mentioned places, for me and in my name as aforesaid Trustee, to do, execute, and perform, as fully and to all intents and purposes, as I might or could do, if personally present. Hereby ratifying all and whatsoever my said Attorney shall, in the places above specified, by virtue hereof.

In witness whereof I have hereunto set my hand and seal this 28th day of October, 1841.

JOSEPH SMITH, (L.S.)

Witness: John Taylor, John S. Fullmer.

Friday, 29th. Those of the Twelve Apostles who were in Nauvoo, met in Council.

Saturday, 30th. I attended the City Council, and spoke against the Council remitting a fine assessed against John Eagle by a jury of twelve men, considering that the jury might be as sensible men as any of the City Council, and I asked the Council not to remit the fine.

Lyman Wight, Willard Richards, and Wilford Woodruff were elected Councillors, and Hiram Kimball and George W. Harris, Aldermen.

In obedience to an order from the Mayor, I called out two Companies of the Nauvoo Legion, and removed a grog shop kept by Pulaski S. Cahoon, which had been declared a nuisance by the City Council.

The grand armory in the Tower of London destroyed by fire, and amongst the military trophies, 300,000 stand of arms.

Sunday, 31st. I was in Council with the brethren at brother Hyrum's Office.

Attended a Council with the Twelve Apostles. Benjamin Winchester being present, complained that he had been neglected and misrepresented by the Elders, and manifested a contentious spirit. I gave him a severe reproof, telling him of his folly and vanity, and showing him that the principles which he suffered to control him would lead him to destruction. I counselled him to change his course, govern his disposition, and quit his tale-bearing and slandering his brethren.

I instructed the Council on many principles pertaining to, the gathering of the nations, the wickedness and downfall of this generation, &c.

After having received the following minutes—"A Conference was held at Kirtland, Ohio, Oct. 2, 1841. Almon W. Babbitt, President, and William W. Phelps, Clerk. Resolved, That Thomas Burdick, Bishop of Kirtland, and his Counsellors, be constituted a company to establish a press in Kirtland, and publish a religious paper, entitled *The Olive Leaf*, and that the Saints adjacent be solicited to carry the above resolution into effect"—my brother Hyrum wrote to the brethren in Kirtland, of which the following is an extract—

All the Saints that dwell in that land are commanded to come away, for this is "Thus saith the Lord;" therefore pay out no monies, nor properties for houses, nor lands in that country, for if you do you will lose them, for the time shall come, that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away; and as to the organization of that Branch of the Church, it is not according to the spirit and will of God; and as to the designs of the leading members of that Branch relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the House of the Lord, the baptismal font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fulness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead depends: for "Thus saith the Lord," "there shall not be a general assembly for a general Conference assembled together until the House of the Lord shall be finished, and the baptismal font, and if we are not diligent the Church shall be rejected, and their dead also, saith the Lord." Therefore, dear brethren, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore, tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord. Come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore your doings and your organizations and designs in printing, or any of your Councils, are not of me, saith the Lord, even so. Amen.

HYRUM SMITH,

Patriarch for the whole Church.

Monday, November 1st. I attended the City Council, spoke and acted on many local matters, and contended at great length against paying the owner of a City nuisance, damages sustained by the removal of that nuisance.

Sidney Rigdon resigned his seat in the City Council, on account of ill health.

Tuesday, 2nd. I executed the following letters—

Know all men by these presents, that whereas I, Joseph Smith, of Hancock County, and State of Illinois, in and by my letter of Attorney, did make and constitute, and appoint Almon W. Babbitt, of same place, my Attorney, in my name and for my use, to recover and receive all debts and sums of money whatsoever, due to me in and about Kirtland and elsewhere; and to bargain, sell, confirm, lease, and release all my real estate in and about Kirtland, in the State of Ohio, as by the said letter may appear. Now, know ye that I, Joseph Smith, have revoked, countermanded, annulled and made void, and by these presents do revoke, countermand, annul and make void, the said letter of Attorney, and all power and authority thereby given, or intended to be given to the said Almon W. Babbitt. In witness my hand and seal this second day of November, in the year of our Lord one thousand eight hundred and forty-one.

JOSEPH SMITH (L.S.)

And further know ye that I, the said Joseph Smith do by these presents, make, constitute, and appoint Reuben McBride, of Kirtland, and State of Ohio, my true and lawful Attorney, in the place of Almon W. Babbitt, superseded, for me and in my name, and for my use, to ask, demand, sue for, recover, and receive all such sum or sums of money, debts, goods, wares, and other demands whatsoever, and to bargain, sell, convey, and confirm, lease, and release, any part or all of my real estate in and about Kirtland or elsewhere, within the State of Ohio, giving and granting unto my said Attorney by these presents, full power and authority in and about the premises, to have, use, and take all lawful means, in my name, for the purposes aforesaid, and upon the receipt of any such debts, dues, or sums of money (as the case may be), acquittances, or other sufficient discharges, for me, and in my name, to make and give. And generally to do all other acts and things in the law whatsoever, needful and necessary to be done in and about the premises for me and in my name, to do, execute, and perform, as fully, and to all intents and purposes, as I might or could do, if personally present. Hereby ratifying and confirming all and whatsoever my said Attorney shall lawfully do in and about the premises by virtue hereof.

In witness whereof, I have hereunto set my hand and seal this second day of November, in the year of our Lord, one thousand eight hundred and forty-one.

JOSEPH SMITH, (L.S.)

In presence of { JOHN S. FULLMER, WM. BACKINSTOS.

Saturday, 6th. Wilford Woodruff took the oath as a Councillor in the City Council.

Sunday, 7th. Elder William O. Clark preached about two hours, reproving the Saints for a lack of sanctity, and a want of holy living, enjoining sanctity, solemnity, and temperance in the extreme, in the rigid sectarian style.

I reproved him as Pharisaical and hypocritical, and not edifying the people; and shewed the Saints what temperance, faith, virtue, charity, and truth were. I charged the Saints not to follow the example of the adversary in accusing the brethren, and said, "If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins. What many people call sin is not sin; I do many things to break down superstition, and I will break it down;" I referred to the curse of Ham for laughing at Noah, while in his wine, but doing no harm. Noah was a righteous man, and yet he drank wine and became intoxicated; the Lord did not forsake him in consequence thereof, for he retained all the power of his Priesthood, and when he was accused by Cainaan, he cursed him by the Priesthood which he held, and the Lord had respect to his word, and the Priesthood which he held, notwithstanding he was drunk, and the curse remains upon the posterity of Cainaan until the present day.

In the p.m., I attended a Council of the Elders at my Council room, relative to some affairs in which my brother William was interested.

Monday, 8th. At five o'clock, p.m., I attended the dedication of the baptismal

font in the Lord's House. President Brigham Young was spokesman.

The baptismal font is situated in the centre of the basement room, under the main hall of the Temple; it is constructed of pine timber, and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep, the moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides leading up and down into the basin, guarded by side railing.

The font stands upon twelve oxen, four on each side, and two at each end, their head, shoulders, and fore legs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five-year-old steer that could be found in the country, and they are an excellent striking likeness of the original; the horns were geometrically formed after the most perfect horn that could be procured.

The oxen and ornamental mouldings of the font were carved by Elder Elijah Fordham, from the City of New York, which occupied eight months of time. The font was enclosed by a temporary frame building sided up with split oak clapboards, with a roof of the same material, and was so low that the timbers of the first story were laid above it. The water was supplied from a well thirty feet deep in the east end of the basement.

This font was built for the baptisms for the dead until the Temple shall be finished, when a more durable one will supply its place.

I received a letter from N. K. Whitney, stating that he had purchased $5000 worth of goods for me; and that he should visit Kirtland before his return home.

Up to this period a series of storms and earthquakes have desolated parts of the two Sicilies and Calabria.

A second English edition of the Saints' Hymn Book issued by Elder Parley P. Pratt.

A great part of Vicksburgh, Mississippi, consumed by fire.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 22, 1856.

THE PRESENT AND FUTURE.—It is natural for every intelligent Saint to watch with peculiar interest the signs of the times which take place in both the political and religious world. When their minds are enlightened by the Spirit of revelation, in every change of the relative position of a nation, in every desolating war, and amid the fires of revolution, as well as in the constant increase of the great mass of mankind in lying, deceit, whoredom, and abominations, they but see everything tending to the great final result—the overthrow and destruction of the wicked, to make way for the establishment of that kingdom which they are engaged in building up.

The wicked say to themselves, "Soul, take thine ease and enjoy the present, for all things remain as they were. It is true that the Latter-day Saints say they have Prophets, Apostles, Seers, and Revelators, as the Saints did in ancient times, and that the time is at hand when the authority of these inspired men, as they call them, is to be established, when Christ is to come and reign on the earth, and the nations that will not believe the Gospel which they preach will be destroyed, yet I do not believe a word of it. There have always been wars, famines, pestilence, earthquakes, division among religionists, prostitution, adultery, cheating, swearing, lying, stealing, and drunkenness; still the world rolls around as usual, the sun continues to rise and

set as heretofore, and the seasons succeed each other as in days of old; there is no use in being frightened, therefore, I will enjoy the present as well as I can, and let the future take care of itself." These are the feelings of the great mass of mankind, and they act them out in the every-day affairs of life. The faithful Saint is able to see through this veil, and discern the great plan of salvation as it stretches into the past and grasps the future. He comprehends that the few short years of his earthly probation, although they seem long to him, are but a drop in the ocean of eternity, and that to him they are of infinite importance, because they shape his destiny in the worlds to come. While naturally to the Saint it appears as though the Lord delayeth his coming, and the words of his Prophets were long in being fulfilled; yet he is able to know for himself that they are fulfilling, and that, although he may rest in the grave, the work of the Lord will still roll on until it is fully completed. Although the time seems protracted, yet if he shuns the pollutions of the world, and walks by the light which has been given him, he knows, like Job of old, that he shall yet see God in the flesh, and be able to realize the blessings which only those will enjoy who in this life, instead of living only for the present, labour for the future as well.

Another source of consolation to the Saint is, that if he lives with a view to the future, instead of curtailing present joys he multiplies them, sweetens the bitter cup of affliction, mingles roses with the thorns, and smoothes the rugged pathway of life. On the contrary, the world around him are continually seeking for happiness, but their joys are only in anticipation—bubbles floating in air, which when grasped are no longer tangible to the senses, and when one bursts they immediately commence the pursuit of another, only to be again disappointed. Thus they spend their days of frail mortality, and, in the end, find that they have spent them in "vanity and vexation of spirit."

God is eternal; He has also made man eternal; and he only can be really happy who has the consciousness that he so lives, as to make the events of each passing day a portion of the foundation on which to build the superstructure of constant happiness in an eternal future.

ENTHUSIASM.

(*From the "Western Standard."*)

A great number of persons, on making the acquaintance of the Latter-day Saints, and hearing them talk of modern revelation through modern Prophets, have charged them with being enthusiasts.

The bare idea of God, whom they believe has so often spoken for man's benefit, again giving revelations seems preposterous; to assert that He has is blasphemy; to teach it—imposture, and to believe it—delusion. The Latter-day Saints do believe and teach that He has spoken, they contend that "Where there is no vision the people perish," Prov. xxix. 18. They candidly and fearlessly invite all men to a complete investigation of the evidences they have to offer on this subject. They advise all to be quick to hear and slow to judge. They are willing, and not only willing but desirous, to bring to light every circumstance, to examine every opposing argument, to weigh every new thought. Confident of the truth, and consequently the impregnability of their principles, instead of requiring men to believe at the expense of reason, they solicit the scrutiny of the most acute. Knowing that the real triumph of humanity is the sway of mind, they do not wish so much to excite the feelings or inflame the passions; nor by horrible pictures of future woe to alarm people into religion, nor by the hope of present gain, nor by the acces-

sion of present influence, nor the prospect of present power, nor by the accumulation of present wealth, nor by the gratification of impure appetites for the purposes of the grossest sensuality, do the "Mormons" strive to incite men to become Saints. They have nothing to offer but truth, substantiated by a hundred proofs; no other inducement than man's love of truth. Their principles, while they can be rendered plain to the simplest, dread not the strictest analysis of the greatest abilities, but, like the great ocean of truth, a part of which they are, have depths where the most mighty minds may dive and exhaust their every faculty in its search.

They affirm that God has spoken. They are either right or wrong. If they be right, to reject their message is to *reject* God! To reject God now is to be rejected of God hereafter! It is therefore a question of vital importance to all men to know whether the "Mormons" are right. To hesitate or defer the investigation by which men are to determine this question is madness. To be satisfied with anything short of the most rigid examination, where so many paramount interests depend, is folly of the worst sort. Three men come forward and make a definite affidavit as to the commission of a crime, and their depositions are sufficient to set in motion all the wheels of government, to stir the minds of all men, and on their united and concurrent testimony the executive will inflict the penalty of death. Hundreds of men now come forward with principles of life implicating all, and which, if correct, will determine the position and destiny of all; and yet many hesitate to inquire.

If they be wrong, their assertions and doctrines are such that they cannot be deceived. No power of imposture, no influence of mind on mind, no principle of psychology can satisfactorily account for the position assumed by all "Mormons." They cannot all be deluded—what the energy of the American character might overlook, the wariness of the Scotch, the phlegmatic coolness of the German, the keenness of the Irish, the vivacity of the French, and the quiet profundity of the English character would detect; what the pre-occupation of the man might pass unnoticed, feminine curiosity would descry and bring to light. To say that "Mormonism" is true, it becomes a marvel; but to say that it is false is still a greater miracle; if it requires a stretch of credulity to believe it true, it requires still more credulity to believe it false; and in this case incredulity is the greatest credulity.

They cannot all be deceived. If there be delusion at all, some must be the impostors; which are they? One of the best arguments that Dr. Paley could urge in support of the divine authenticity of the missions of Christ's Apostles was, that "men would not sacrifice their all for the propagation of a lie;" and especially for something that they *knew* to be a lie. This argument is just as forcible when applied to the "Mormons." From Brigham Young to the last ordained Deacon, they are willing to sacrifice their whole, and have done it. If, therefore, it were unreasonable to suppose that the ancient Apostles would do this for a lie, and that consequently this is a strong argument for the authenticity of their missions, so, therefore, as modern Apostles have done the same even to the shedding of their blood, it must be an equally strong argument in favour of the authenticity of their mission.

But it is urged they are enthusiasts; in the heat of the moment, the excitement of public debate, the inspiration caught from a large and attentive audience, and the reverence of respectful and devoted followers they have made assertions, pretended to the possession of powers, and assumed authority that they had not; and by frequent repetitions they have convinced themselves, while they have converted others. Some (as *vide Frank Leslie's* illustrated newspaper, August 23) affirm that by "Mormonism," (the "most wonderful incident of the nineteenth century") "some great and heretofore unknown principle of the human heart has been touched." Its very opponents acknowledge, and that, too, with amazement, "In this age of enlightenment, of burning effulgent Christianity, we see unimpeded by opposition and unchecked by the intelligence of the times, this strange people increasing in numbers and daily adding to their population and material wealth." Eighteen hundred years ago Gamaliel told the Jewish council, "Let them alone; for if this counsel or work be of men it will come to nought, but if it be of God, ye cannot overthrow it." Christianity prospered without the

encomiums of the learned, or the sanction of the erudite; without the applause of the famous, or the patronage of the great, but opposed by them all. It was "the wonder of that century;" it touched with the finger of deity "some great and then before unknown principle of the heart," and in that "age of enlightenment," of Saducee doctors and Pharisee priests, of Essinee teachers and Herodian professors, it was "unimpeded by opposition and unchecked by the intelligence of the times." Christianity and "Mormonism," so similar in principle, so alike in ordinances, in blessings, in the calling and offices of the Priesthood, and so alike, too, in the suffering of their progress are alike in the results that attend them—unchecked prosperity and triumphant success.

The world cries, "Enthusiasm!" The only way to determine the nature of a cause is by the examination of the effects it produces, for it is an axiom of Causation "that cause and effect agree in nature." What is enthusiasm?" Webster defines it, *a vain* confidence or opinion of persons as to revelation—violent passion or excitement of the mind inspiring extravagant hopes and confidence of success." If the success of "Mormonism" be *imaginary*, if the prospects of its continued success be imaginary also, then is confidence in it *vain;* but its bitterest haters admit, with sorrow and astonishment, "It has succeeded;" from the "slough of ignorance," with all its lack of "material aid and of erudition," with all its "absurd conceptions and crude assertions," still it has succeeded "unchecked and unimpeded." The whole world threw itself upon it to crush out the flickering flame; but it has cast off the world and prospered in spite of it. Its success, however is not imaginary—Utah rising out of the wilderness is not imaginary—the city of Salt Lake, with its 20,000 industrious inhabitants, is not imaginary—her streets unstalked by prostitution, undefiled by bawdy houses, unpolluted by procuresses, unpeopled by drunkenness, unstartled by profanity, where a child can roam without terror, and the most timid maiden may walk without fear of insult and outrage—all this is not imaginary. The scores of manufactories, the busy workshops, the cultivated fields, the crowded barter houses and stores, the handsome edifices, the smiling gardens, pleasant faces, and happy hearts of Utah are not *imaginary*, and confidence in them, therefore, is not *vain*. If these—preservation of female virtue, prosperity, contentment and success, be the results of enthusiasm, then all hearts must pray, "May their enthusiasm never grow less; oh! that ours might grow more!"

The only way by which we can judge whether a cause is good or bad is to examine the effects that ensue from its operation. This is also a legitimate axiom of Causation. If the results arising from the operation of "Mormonism" be pernicious, then "Mormonism" must be pernicious also; if the results produced by "Mormonism" be beneficial, then "Mormonism" must be beneficial, for "cause and effect always agree in nature." Frank Leslie acknowledges that "Mormonism" touches some hitherto unknown feeling of the human heart, "Mormonism" in this exceeds all other systems, and is, therefore, superior to all other systems in developing what God has implanted in the human heart. If superior, can we reasonably say that this "Mormonism" is superior and yet *bad*, while its opponents are inferior and yet good? "Mormonism" has produced some results as stated above, that they are good none can deny; can we say, and be rational, that the results are good and yet the system producing these results is pernicious? The cause and effect must agree, and when men prate about the pollution of "Mormonism," in contradistinction, we suppose, to their own immaculate purity, we tell them to gaze at the corruption and abomination stalking shamelessly in their streets, blotched upon the faces, branded in the emaciated forms, the stunted intellects, the depraved appetites of their vile and degraded men and women, the results of the operation of their systems, and compare these things with the results of "Mormonism" in Utah and be silent.

PEOPLE are prone to condemn in others what they practise in themselves without scruple. Plutarch tells of a wolf, who, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, exclaimed, "What a clamour would they have raised if they had caught me at such a banquet!"

PROGRESS.

(*From the "Western Standard."*)

It appears to be one remarkable characteristic of "Mormonism" that it is so singularly misrepresented. From pulpit and platform, from secular and religious press, the most glaring falsehoods and transparent absurdities have been published concerning its principles, as though the "industry of the circulation were to compensate the folly of the report."

If its enemies speak of it, either blinded by ignorance or biased by prejudice, they endeavour to cast upon it all kinds of obloquy. To depreciate and destroy its influence, for some, no calumny is too odious, no fallacy too superficial, no term too opprobious, and no rumour too unsubstantiated. On the other hand, when by an almost strange fatuity it finds a friend outside the confines of its body, it would almost seem that no praise were too extravagant, as though it would compel the conclusion that it could make itself neither coldly loved nor feebly hated.

That "Mormonism" has succeeded, none can dispute. Born as of yesterday, it has already gone to half the earth; its principles have been proclaimed and its publications circulated in the four quarters of the globe. The Book of Mormon has been translated into the English, French, German, Italian, Danish, Welsh, and Hawaiian languages; thousands are embracing its tenets and rejoicing in the knowledge of their truth in these and other lands, and all since almost yesterday.

Twenty-six years ago six individuals met in a little log hut, and Joseph Smith, an uneducated youth, organized the Church of Jesus Christ of Latter-day Saints. His mind kindled with the spirit of divine revelation, he predicted for the nascent Church vast success; his prophecies almost outstripped the most sanguine expectations of the few believers; but even Joseph Smith could scarcely have conceived of how marvelously his prediction would be fulfilled. The success "Mormonism" has achieved has been a constant series of triumphs, fiercely contested and legitimately won; it has had to encounter the opposition of the greatest abilities—the influential have denounced it, orators have declaimed against it, critics have endeavoured to overwhelm it with contempt, lies the most flagrant and inflammatory have circulated respecting it; and when men saw that in spite of all moral means it increased in numbers and influence, they appealed to physical suasion—by the fire of the incendiary, the dagger of the assassin, by the rifle and the bayonet, they endeavoured to extirpate men when they found that they could not disprove principles, and with what success? From the ruins of Kirtland, Independence, and of Nauvoo, the "Mormons" have advanced, till the six of 1830 have become hundreds of thousands in 1856; and over seventy thousand persons congregated in the Valleys of Utah, now demand from the Federal Government to be admitted into the Union as the last child of the Republic.

How is it they have thus succeeded? Secular influence has grown upon them, they were a scattered few, they became a township, progressed to a corporate municipality; trodden down, their leading men murdered, their property confiscated and destroyed, naked and starving they left Nauvoo. From the vengeance of men they fled to the wilderness and became a Territory, and now, despite the malignity of lying scribblers, the slanders of enemies in high places, the rancour of many, and to the astonishment of all, they are still increasing.

What means have they employed? Men to-day are actuated by fear of loss and desire for gain. Was it gain that "Mormonism" had to offer mankind? Their homes were to be desolate, their names to be cast out as evil, they were to confront a world of enemies, and the few who before were their friends were to desert them, the little wealth they had earned, the little reputation they had gained, the little influence they had acquired, all was to be relinquished, and for what? One of our editorial friends tell us for "monstrous fables, for outrageous imposture, for gross sensuality, and foul abominations." To say that Joseph Smith or his followers should be able to induce hundreds of thousands of individuals of dif-

ferent temperaments, of different countries, speaking different languages, to forget all their old traditions, to sever the dear ties of kindred, to break up their comfortable homes, to banish natural prejudices, to stifle national animosities, and to traverse, amid dangers and difficulties, thousands of miles of sea and land, and in the end endure nothing but sorrow and suffering, and perhaps death, and all this for nothing but shallow fables and idle imposture, were to say he performed a greater miracle than ever antiquity furnished.

Admitting for a moment, that imposed upon in the truth of the principles they had received, and deceived by false representations, they came out to Utah in the hope of finding a heaven of purity and a paradise of rest, by what mysterious power is Brigham Young and his associates able to retain them there? Why is it that the many attempted exposures of "Mormonism" have all been so lame and so ineffectual to stem the progress of the mighty torrent? Has Brigham the power to utterly vitiate and corrupt all hearts who come within his sphere of influence? Either we must acknowledge this or that the principles he teaches are pure.

Some men, viewing the progress of Joseph, have contented themselves with a shrug and a sneer, and have said, "The progress of Mahomet is equally remarkable, Joseph is the Mahomet of America." Much though the tinsel of this new thought may attract the heedless and superficial, no reader of history can admit its force—because untrue. Joseph Smith differed essentially from Mahomet in, firstly, the inducements offered; secondly, in the means employed. In the inducements offered, because Mahomet saw secular advancement, renown, and power before him, and became a subverter of his country's institutions, an infractor of his country's laws, a revolutionary overthrower of the reigning dynasty. Joseph saw before him a blasted reputation, poverty, and toil; he was a warm lover of his nation's liberty, a firm supporter of his nation's government, a resolute advocate of republicanism, and in the midst of his severest persecutions his constant cry was —"The Union has not sinned against me." Mahomet offered to his followers pachaliks, vizierships, offices of high power and vast emolument, the government of dependent provinces, and the command of large armaments; while Joseph Smith, plain with the simplicity of the Gospel of Christ, offered sufferings and woe in this life, and only eternal felicity in the world to come.

They differ also in the means employed. With Mahomet it was the Koran or death! with Joseph it was the Gospel and very likely death. With one, death was the penalty of rejecting him; with the other, it might be the penalty of receiving him. With the one the scimeter and the lance were the means; with the other, the preaching of plain principles by plain men. We are forced to conclude, then, that so great is the difference between the two, that if the way to succeed were adopted by Mahomet, then, humanly speaking, Joseph must fail. But he has not failed, therefore his success must be attributed to more than human means. Anticipations for the future may always be legitimately founded on the history of the past. This is philosophically correct, and judging "Mormonism" by its past success, what must be its destiny? If the increase on six persons in twenty-six years be several hundreds of thousands, what will be the increase on these in the twenty-six years to come? Many editors are crying "stop their progress," "keep them within the limits of Utah." Gentlemen, they cried, "stop" twenty-six years ago, and with what result? In the infancy of this system moral means were used and failed to arrest its advancement; physical force was essayed, and though it destroyed our cities, it could not kill the living principles that quickened our people—what failed in its infancy will not succeed in its manhood. The only way to arrest the progress of "Mormonism," gentlemen, is to stay the arm of Jehovah, which has already conducted it to its present high position.

VICTIMS OF THE INDIAN WAR.—The *Oregon Times* states that since the breaking out of hostilities in that Territory, one hundred and twenty-eight persons are known to have been killed by the Indians in the southern part of that country. If we add those who have fallen victims in the silent depths of the forest, and those slaughtered at the Rogue River massacre, the number will not fall far short of two hundred.

FOREIGN CORRESPONDENCE.

NEW YORK.

"Mormon" Office,
New York, Oct. 16, 1856.

Dear President Pratt — Preparations for the election of the future President, alone command attention in the United States. State elections are going on, and when contested, create considerable excitement. . . . .

Kansas is quiet again—no murders within the last two weeks. California is likewise tending to peace. The Vigilance Committee have resigned their reign; the rooms in which their business was done were opened for public inspection, and satisfied for some days the curious, but even they are now closed, and the doors locked. Persons as well as times are changing there. . . . .

You have, before the arrival of this, undoubtedly learned of the appointment of President P. P. Pratt and others to the States, likewise of some missionaries to Europe; we expect them here shortly. Col. G. A. Smith left for St. Louis about a fortnight ago, and on the way had a narrow escape from being hurt by the collision of the train he was in with another from Chicago. The engines and some carriages were smashed, and a few persons injured. We publish his letter this week in the *Mormon*. There is a report that Col. A. W. Babbitt has been killed by the Cheyenne Indians between Fort Kearney and Fort Laramie. He left Elder Smoot's train, accompanied by a brother, Thomas Sutherland, and his driver, on the 3rd September, thirty miles beyond Kearney, in order to pass on to the north side of the Platte, and proceed to Laramie, which he expected to reach in six days. He had not reached there by the 14th, and was supposed to have been killed, as two other small companies from the west had been attacked, and with one exception all killed. I have just seen a piece in the Washington *Union*, that states on the authority of Magraw, the mail conductor, that an Indian had followed the track of Babbitt's mules, nearly to Ash Hollow, where he found evidences that his wagon had been destroyed; and found a man's shirt and other marks to satisfy him that the Colonel and his companions had been murdered. The Indian, fearful for his own safety, crossed the North Fork of Platte river, proceeded to Laramie, and gave this information, which is credited.

The two companies from the west were composed of Californians and others, among whom were Thomas Margetts, wife, and children.

I was about to close but I forgot that I might say a little more. Judge Appleby is appointed to travel through the Churches in the eastern States; at present he is on Long Island. The Sunday before last I accompanied President Taylor and the Judge to the Philadelphia Conference, and there saw many faces from the old country. The proceedings of the Conference are publised at length in the *Mormon*. My time being limited, I had little or no opportunity of visiting them at home, though overwhelmed with invitations, but all I spoke with seemed pleased with their present sojourn in the States, and are preparing to go west. The New York Saints are nearly all from old England, with a sprinkling from Scotland and Ireland, and, I should suppose, in general better off here than they were in those countries; that is, they make more money, which is the *sine qua non* for going west. In Church matters they are doing well.

With kindest regards to your Counsellers and the brethren in the Office, I am respectfully yours,

T. B. H. STENHOUSE.

DESERET.

(From the "Western Standard.")

Great Salt Lake City,
July 29, 1856.

Brother George—All is peace in Utah. The atmosphere we breathe is pure, not rendered poisonous by ten thousand sinks of corruption, or laden with disease and death, by exhalation through the myriads of human beings who are thrown in contact in the densely populated cities of the East. Our location is among the tops of the mountains, where the exhilarating breath of heaven comes to us untainted, and we feel its life giving influence imparting vigour and firmness to all the physical and mental faculties with which we are endowed.

From our elevation we look abroad on the world, and cannot but be moved with compassion because of the darkness, the miseries, and the degradation prevailing there. And turning more narrowly, to scrutinize our own continent, America, we behold on every hand the consequences of sin and disobedience. Spread over a great portion of South America, Mexico, and bordering on either side of the Rocky Mountains, through British America, and the Russian possessions are the descendents of Lehi; once favoured and blessed, but now loathsome and degraded, through many generations, even until they have become but little superior to the ferocious denizens of their native forests. All this in consequence of sin and disobedience—of rebelling against the authority of God upon the earth—the Holy Priesthood.

The majestic remains of their greatness are not, however, obscured from our eyes. They exist—to tell of the splendour and glory of a people whose God was Jehovah, the Lord of Hosts; and to mark the desolation that shall come upon that people or nation who forsake Him.

They exist—that the world may know that even the stupendous monuments and remains of Egypt, of Thebes, of Nineveh are eclipsed by those found on the American Continent—whose palaces, and walls, and towers, and mighty cities, and fortifications have struck with reverent awe the traveller who to gaze upon them, has pierced through the almost impenetrable forests, grown old and stately where once reveled the Nephite in luxury and magnificence.

They exist—to witness that America is a choice land, a promised land to Joseph's seed forever, and precious above all other lands, and that no people may long dwell upon it, who fear not the true and living God.

And they exist—that we may have full assurance in the promises and blessings revealed in this our day, through the Prophet Joseph, contained in the Book of Mormon, concerning the children of Lehi, Nephi, and Laman, whose descendants are the savage tribes around us, dwindled in unbelief, and grievously fallen from the elevated condition of their fathers; that our prayers may ascend in their behalf; that our sympathies may be awakened and our hands put forth to lift them up, that they may, before many generations, become a white and delightsome people.

In consequence of the promises obtained through faith and obedience, by the holy fathers of these Indian tribes, notwithstanding their disobedience, they shall be remembered in the due time of the Lord, and restored and exalted to the glory of their fathers.

But what shall we say of the enlightened nations of the earth, who, in the midst of light and truth, revealed from heaven, proclaimed unto them by faithful witnesses, increase their abominations, cast out the Prophets and people of God from their midst, thus cutting off themselves and their posterity from the promise of future remembrance and blessing, and lift up their puny arm and say, who is the Almighty, that we should submit to His commandments? We have rulers and teachers of our own choice; them will we give heed unto and to none others.

O ye people, and ye rulers, and ye mighty men of the United States? Behold, the day of your calamity hasteneth; and unless you repent, your house shall be left unto you desolate, and that mighty temple of liberty, whose foundations were laid in the blood and the sufferings of our fathers, shall be demolished, and liberty will seek her home among those who revere the Constitution, and who serve the God who led our fathers from oppression and established them in a land of freedom.

It seems that even now the evil genius has usurped the throne, and liberty's temple is desecrated. Where is union? Where is honour? Where is truth? Where is virtue, integrity or trust? Where is confidence? Alas! the only response is—Where? Can government be maintained independent of these elements?

Behold, the glory of the nation fadeth! Her pride and loftiness are shaken! And many shall stand afar off, and bewail themselves that so much greatness, and power, and wealth, and magnificence should in an hour vanish away.

But is there no hope—no balm to heal? None but repentance, as a nation, in sackcloth and ashes. Then peradventure the Lord would stay His hand, and say, it is enough. But who will heed? Who regards the Union, or Constitution? Who is there to stand up in the dignity of justice, and say, I will support the Constitution, I will defend the integrity of our hallowed institutions? Let me say, in all sincerity, that I know of no man, outside of this kingdom, the kingdom of God, the Church

of Jesus Christ of Latter-day Saints, who can, or who has the disposition to stay the progress of dissolution,

The "Mormons," with all the treasonable charges preferred against them, love the Constitution, and when it is assailed, will defend it with their life's blood, and bear it forth untarnished by the foul corruptions of wicked men.

Yours truly, as ever,

JAMES McKNIGHT.

VARIETIES.

A MAN, for being told the truth, thanks you the first time—votes you a bore the second—and quarrels with you the third.

LUNACY.—A return shows that there are 551 lunatics, in respect of whom Commissions of Lunacy are now in force, the amount of their income being £238,188, and the cost of their maintenance £160,163. There are 127 lunatics who have individually less than £100 a year; 129 who have less than £200; 100 who have between £200 and £400; 58 who have between £400 and £600; 40 who have between £600 and £1,000; 51 who have more than £1,000; and 46 whose incomes have not yet been ascertained. The amount of per-centage on the incomes of lunatics received by the Bank of England, under the provisions of the Act for the better care of lunatics, was in 1852, £3,828, and in 1853, £2,887. The number of criminal lunatics now in confinement is 591, of whom 22 are in gaols, and 569 in county asylums, hospitals, and licensed houses.

THE GOSPEL.

The Gospel light is holy,
Its streams so rich and free,
That all who pant for glory
May now exalted be;
The promise of our Father
He never will deny;
Then for Jesus and the Gospel,
We should consent to die.

"His yoke" he says "is easy,"
His burden too is light,
He 's rest to give the weary,
And guides their steps aright,
For in heart he's meek and lowly,
While love beams in his eye,
For him and his dear servants,
We should consent to die.

His Priesthood now restored,
Will chase traditions night,
And to the darkened nations
Bring righteousness to light.
Oh! let us then be faithful,
And bid the tempter fly;
That we if duty calls us,
May ready be to die.

A joyful resurrection
Awaits the coming day,
For those whose pure affection,
Ascends to Christ the way;
Then death no more dominion
Has o'er the sons of men,
Saints, scorn the world's opinion,
Press on! be true till then.

M. A. WALKER.

ADDRESSES.—Jeremiah D. Wilson, 19 Chatham Place, Gibson Street, Newcastle-on-Tyne.
Willet Harder, 27 Lyon Street, Newtown, Southampton.

Money List, Oct. 31—Nov. 7, 1856.

Benjamin W. Brindle	£5	0	0	Brought forward	£10	19	8
Thomas Smith	2	0	0	Caleb World	3	2	0
James Rogers, (per John C. Hall)	3	4	8	Thomas Stephens	2	0	0
Thomas Rees	0	15	0	John Holsall	4	0	0
Carried forward	£10	19	8		£20	1	8

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Liverpool:

EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET; CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 48, Vol. XVIII. Saturday, November 29, 1856. Price One Penny.

THE FIRST PRINCIPLES OF THE GOSPEL.

All men desire peace and happiness, and the reason why they do not enjoy these inestimable blessings is, that they do not seek to obtain them through the legitimate channel—a strict observance of the laws of God and nature.

Fire is an element created and given to man for a blessing—to warm him when he is cold, to prepare his food and make it more palatable to his taste, and better adapted to his organs of digestion. It is by its influence upon water that steam is created, by the power of which the car is driven with almost lightning speed from one end of the land to the other, the mighty ocean traversed, and nations, otherwise afar off, are brought nigh. All can see at one glance the utility of this element when properly employed. Notwithstanding that fire is a great blessing to the human family, when the laws of nature indicated by common sense are observed in its employment, it becomes a great curse when improperly used. If applied to animate beings, it produces great pain and distress. If it is applied to buildings they are consumed by its destructive ravages. So it is with water, air, electricity, and every other element with which we are acquainted.

When the laws of nature are observed, these elements sustain our natural organizations, and thereby promote our happiness. Seeing that the happiness and prosperity of the natural man depends upon a strict observance of the laws of nature in the use of the elements, upon what does the peace and happiness of the spiritual man depend? We answer, upon a strict observance of all the laws of God, that are given to him as a rule of action. As the untimely and improper use of the materials of nature produce evil and disastrous consequences, so it is with the various gifts of God that are placed within our reach, which, when lawfully used, are designed to promote our spiritual welfare.

Man, while in the garden of Eden, before he transgressed the law of God, was happy; he knew no fear, nor shame, and could converse with his Creator face to face. But how changed his feelings and condition after he ate the forbidden fruit. They who just before knew no shame, were now ready to hide themselves from the presence of their Creator. O how changed! They were no longer happy; remorse of conscience—that evil demon, or canker of man's soul—took the place of peace in their bosoms.

The whole human family, from the days of Adam until now, on arriving at the years of accountability, have transgressed the laws of God as given them for their government, and as a test of their love and loyalty to Him. The result is, that all are more or less restless, and miserable, none are capable of enduring the presence of God, all suffer to some extent a remorse of conscience—a sense of fear and dread of the arrival of the time when

they will be brought into the presence of Him who created them.

Peace is taken from man; strife, division, hatred, and enmity are found to exist from one end of the earth to the other. Man loves not his fellow man as he should, notwithstanding all are of one common parentage. Is there no remedy for these evils, has our Creator devised no plan whereby we may be brought back into His presence, and again be permitted to enjoy His smiles and approbation.

The revelations which God has given of His will concerning us, declare that His mercy and love have devised a plan for the redemption of all who will accept it upon the terms that He proposes. As it is written in the Scriptures, "God so loved the world, that He gave His Only Begotten Son, that whosoever believed on him should not perish but have everlasting life." Jesus Christ came from heaven to this earth, took upon him the nature of man, and as a man kept perfectly the law of God, in consequence of which justice could not demand of him to suffer pain or death. But he was of right entitled to life, freedom from pain and sorrow, and the love and approbation of Heaven.

Being thus pure and holy, he voluntarily offered his life as a sacrifice, to make atonement for the sins of men. The Scriptures abundantly show that God the Father has accepted of this offering made by His Son. Jesus of Nazareth "suffered death upon the cross to make an atonement for the sins of the whole world," meeting the demands of that law which says, "The soul that sinneth it shall die." "We are not our own," says St. Paul, "we are bought with a price even the precious blood of Christ." Learning, then, from the Scriptures, that we belong to Christ, and if saved at all, and brought back into the presence of God, it must be through him, it behoves us to search the Scriptures diligently, and ascertain on what conditions we can be made partakers of the salvation provided for us by him.

Referring to the Gospel as recorded by the four Evangelists, we learn that Jesus organized his Church, by ordaining Apostles and Seventies, unto whom he taught the principles which are necessary to be observed by the children of men, that they may be again prepared to endure the presence of God.

Jesus said to the Apostles, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." He also says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But they were instructed by him to tarry in Jerusalem until they were endued with power from on high, by having conferred upon them the gift of the Holy Ghost—the Spirit of truth; which would guide them into all truth, bring to their remembrance whatsoever things he had said unto them, and show them things to come. According to his instructions the Saints tarried in Jerusalem until the day of Pentecost, when the Holy Ghost was poured out upon them. Peter arose and taught the people, showing them from the Scriptures, that Christ was to come, be rejected, set at naught, and crucified by the people, as he had been by them. When they heard his words they believed, and were convicted in their consciences, and exclaimed, "Men and brethren, what shall we do?" To which Peter replied, "*Repent and be baptized every one of you for the remission of sins*, and you shall receive the gift of the Holy Ghost, for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. Peter told them plainly, in language that could not be misunderstood, to repent and be baptized for the remission of sins; promising all who obeyed, the gift of the Holy Ghost.

Jesus said to Peter, "Whosesoever sins ye remit they are remitted unto them; and whosesoever sins ye retain, they are retained;" and this Apostle said to those who heard his testimony and were pricked in their hearts, "Repent (cease to do evil) and be baptized for the remission of sins." If we comply, and Peter's words are true, we do receive the remission of sins; those who have complied with the terms have the answer of a good conscience. We have put on Christ by baptism, and he becomes our advocate with the Father. Being now reinstated in the favour of God, and adopted into His kingdom through faith, repentance, and baptism for remission of sins, we have peace.

The Lord then confers the gift of the Holy Ghost, through the laying on of the hands of those who are authorized to officiate in that ordinance, which is to guide us into all truth, show us things to come, and comfort us and lead us back into the presence of our Father in heaven, from whom we have been alienated by the corrupting influence of sin. St. Paul's teachings corroborate Peter's. When Ananias went to Saul of Tarsus, who had seen a vision, and was fasting and praying, he said, "Why tarriest thou, arise, and be baptized, and wash away thy sins." "Baptism," says Peter, "is not the putting away of the filth of the flesh, but the answer of a good conscience." Why do men have evil consciences? Because of their sins. Baptism washes away the sins of a penitent believer, and leaves his conscience clean. Paul says, "We are buried with him by baptism," and also that "by baptism we put on Christ." He has paid the penalty of transgression and become our surety. He has wrested the execution of the judgment against us, and now tells us on what terms he will release us from the thraldom of sin and save us in the kingdom of God, which conditions are faith, repentance, baptism, and the laying on of hands, continuing to observe all things whatsoever he commands.

Who among the children of men in this generation desires salvation, peace, and happiness? Those who do, let them obey the Gospel of Jesus Christ as brought forth through Joseph Smith—a Prophet whom the Lord has raised up to prepare the way for the coming of the Son of Man—which Gospel he has received through the ministration of angels, as predicted by John the Revelator, Rev. xiv. 6. This is the same Gospel that Jesus Christ delivered to his Apostles anciently, from which there has been a falling away as predicted by St. Paul, 2 Thess. ii. Here he tells the Saints not to be shaken in mind nor troubled; as that the day of the coming of Christ was at hand. "Let no man deceive you by any means, *for that day shall not come except there first come a falling away*, and that man of sin be revealed; the son of perdition, who opposeth and exalteth himself above all that is called God." "Remember ye not that when I was yet with you I told you of these things." "For the mystery of iniquity doth already work; only he who now letteth (preventeth) will let until he be taken out of the way." "Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth and, shall destroy with the brightness of his coming."

From the foregoing predictions of Paul, we learn that there was a wicked influence or power then beginning to work among the people, that would become stronger and stronger until it would produce a falling away from the true order of the Church of Christ, which man of sin, or mystery of iniquity, would oppose and exalt himself above all that is called God until the coming of Christ; at which time he would be destroyed. In Paul's 2nd letter to Timothy, chap. iii., we find the following remarkable prediction, "This know, also, that in the last days, perilous times shall come. For men shall be lovers of their ownselves more than lovers of God, covetous, boasters, proud, blasphemers, without natural affection, trucebreakers, false accusers, despisers of those that are good," "*having a form of godliness but denying the power thereof*, from such turn away." Chap. iv. 3: "For the time will come when they will not endure sound doctrine; but after their lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and be turned into fables." No one now living can give in the same number of words a more accurate description of modern Christendom than St. Paul has here given. Where will you find inspired Apostles and Prophets among the various sects of Christendom who speak the word of God as they are moved upon by the Holy Ghost? Who of them baptize penitent believers for the remission of their sins, promising them the gift of the Holy Ghost, with signs following, such as casting out devils, and healing the sick? The Son of God preached such a doctrine, St. Paul and other Apostles taught that the power of God should manifest itself through signs following believers; modern Christians say, that they were not intended for this generation, without being able to say, thus saith the Lord. St. Paul says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." A manifestation of the Spirit is given to every man, to one wisdom, to another to prophesy, healing of

the sick, speaking with and interpreting new tongues. Christendom denies these plain Gospel truths, as it is written, "They have turned away from the truth, and turned into fables."

In conclusion, we will say to all who desire to be happy, to all who desire that peace which comes from above, seek it through the legitimate channel; obey the Gospel of Jesus Christ, which is now preached in its purity and fulness by the Latter-day Saints. "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you." The way is so plain, that a way-faring man, though a fool, need not err therein.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 744.)

[November, 1841.]

Saturday, 13th. I attended the City Council, and moved that the Mayor and Recorder of the City receive each one hundred dollars per annum for their services, which became a law.

I also presented a bill for "an Ordinance concerning vagrants and disorderly persons," which passed into an ordinance as follows—

Be it ordained by the City Council of the City of Nauvoo, that all vagrants, idle, or disorderly persons; persons found drunk in or about the streets; all suspicious persons; persons who have no fixed place of residence, or visible means of support, or cannot give a good account of themselves; persons guilty of profane and indecent language or behaviour; persons guilty of using indecent, impertinent, or unbecoming language towards any City officer when in the discharge of his duty, or of menacing, threatening, or otherwise obstructing said officer, shall on conviction thereof before the Mayor or Municipal Court, be required to enter into security for good behaviour for a reasonable time, and indemnify the corporation against any charge, and in case of refusal or inability to give security, they shall be confined to labour for a time not exceeding ninety days, or be fined in any sum not exceeding five hundred dollars, or be imprisoned not exceeding six months or all, at the discretion of said Mayor or Court.

I also presented a bill for "an Ordinance in relation to appeals," which passed unanimously.

I also argued before the Council the right of taxation, but that the expenses of the City did not require it at present.

Sunday, 14th. I preached to a large congregation at the Temple.

Nine of the Twelve Apostles met in Council, to prepare an Epistle to the Saints in Europe.

Monday, 15th.

AN EPISTLE OF THE TWELVE APOSTLES TO THE SAINTS SCATTERED ABROAD IN ENGLAND, SCOTLAND, IRELAND, WALES, THE ISLE OF MAN, AND THE EASTERN CONTINENT, GREETING—

Beloved Brethren—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been, and are now amongst you, for the purpose of instructing you in those principles which are calculated to prepare the children of men for the renovation of the earth, and the restitution of all things spoken by the Prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the Islands of the Sea, and passed over the great deep to our homes, our kindred, the bosom of the Church, and the Stakes of Zion; but neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our Master, having no place to lay our heads, only as furnished by your liberality and benevolence; and it is a subject of no small consolation to us that we have this testimony of so many of you, that you are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing, that you have not only ministered unto us, but that you continue to minister to our brethren who are still labouring amongst you, for which an hundred fold shall be returned into your bosoms.

After parting with the Saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea sickness among the brethren and sisters who accompanied us, we arrived in the City of New York, where we were received by the brethren with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the Churches in different States, we have all safely arrived in this City.

In our travels in this land, we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving way to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us Elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines, and if we find them true we will embrace them.

The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the Spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the Stakes of Zion.

Since our arrival in this place there has been one Special and one General Conference of the Church, and the Twelve have been called to tarry at home for a season, and stand in their lot next to the First Presidency, and assist in counselling the brethren, and in the settling of emigrants, &c.; and the first great object before us, and the Saints generally, is to help forward the completion of the Temple and the Nauvoo House—buildings which are now in progress according to the revelations, and which must be completed to secure the salvation of the Church in the last days; for God requires of His Saints to build Him a house wherein His servants may be instructed, and endowed with power from on high, to prepare them to go forth among the nations, and proclaim the fulness of the Gospel for the last time, and bind up the law, and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favour the Stakes of Zion is at hand, and soon the kings and the queens, the princes and the nobles, the rich and the honourable of the earth will come up hither to visit the Temple of our God, and to inquire concerning His strange work; and as kings are to become nursing fathers, and queens nursing mothers in the habitations of the righteous, it is right to render honour to whom honour is due; and therefore expedient that such, as well as the Saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundations of this house, and also of the Temple, are laid; and the walls of the basement stories of each nearely completed; and the finishing of the whole is depending on the exertions of the Saints. Every Saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith, and by their prayers, with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labours, until the top stone is laid with shoutings, and the place is prepared to be filled with the glory of the Highest; and if there are those among you who have more than they need for the gathering, and for assisting the destitute who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of His Temple.

He that believeth shall not make haste, but let all the Saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the Saints are scattered to the four winds, they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, though their hearts may all desire the same thing. We would not *press* the subject of the *gathering* upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered, if you faint not.

We are not altogether ignorant of the increase of difficulty among the labouring classes in England since our departure through the stoppage of factories, and similar occurrences, and we would counsel those who have, to impart unto those who have not, and cannot obtain; remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return fourfold.

The idler shall not eat the bread of the labourer; neither must he starve who would, but cannot find employment. Inasmuch as ye desire the fulness of the earth, let not the cries of the widow, the fatherless, and the beggar ascend to heaven, or salute your ears in vain, but follow the example we have set before you, and give liberally of your abundance, even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long-suffering, forbearance, and charity among yourselves, and ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself; and as you dislike to be accused, be slow to accuse the brethren, for the measure you mete shall be measured to you again, and the Judge condemneth no man who is not accused.

Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom, and the wise, the virtuous, and meek shall inherit the earth and the fulness thereof. In all things follow the counsel which you shall receive from the President and Council who are among you; and inasmuch as you uphold Elders Pratt, Richards, and Snow, by the prayer of faith, you shall receive right counsel.

Remember that those whom John saw on Mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils, and trials, and temptations, and afflictions by sea and land, in your journeyings hither, and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient Prophet has said, they shall wear out the Saints of the Most High. This has already been fulfilled to some extent, for many, through the abundance of their persecutions have become exhausted, and laid their bodies down to rest, to rise no more, till the morn of the first resurrection; and although the people of these States are at peace with us, yet there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him, with their foul anathemas, beyond anything you ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the Saints are not prepared to rejoice and be glad when they hear the name of the Prophet, and their own name cast out as evil, as gluttonous, wine-bibber, friend of publicans and sinners, Beelzebub, thief, robber and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the Saints—the Stakes are the threshing floor. Here they will be threshed with all sorts of difficulties, trials, afflictions, and everything to mar their peace which they can imagine, and thousands which they cannot imagine, but he that endures the threshing till all the chaff, superstition, folly, and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved. If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a little moment, come up hither; *come direct to New Orleans, and up the Mississippi river*, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New York, or Philadelphia, that it is wisdom for the Saints to make *New Orleans* their *general established port*, and be *sure* to start at such times that they *may arrive here during the cold months*, for the change from the cold climate of England to this place, in the hot season, is too great for the health of emigrants, till there is more faith in the Church.

In this region of country there are thousands and millions of acres of beautiful prairie unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil.

When the brethren arrive they will do well to call on some of the Twelve, inasmuch as they desire counsel, for by so doing, they may escape the influence of designing men who have crept in unawares, and would willingly subvert the truth by conniving to their own advantage, if they have the opportunity.

The Church has commenced a new City twenty miles below this, and one mile below Warsaw, called Warren, where many City lots and farms in the vicinity can be had on

reasonable terms; and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food will be superior to those who wish to labour for it.

Warsaw is at the foot of the Des Moine Rapids, and one of the best locations for mercantile purposes there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanic tools, according to their professions, such as carpenters, joiners, cabinet-makers, hatters, coopers, masons, printers, binders, tanners, curriers, &c., and all sorts of manufactory and foundry implements, (*convenient for transportation*) so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters, and journeymen of every description; for all sorts of woollens, cottons, hardware, &c., will find a ready market in some new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the Church generally.

Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sowing, and manufacturing, so that Zion and her stores cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened, and cities and their appendages were rained down among us. But this we do not expect, until the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things, and clothe and adorn themselves with the labour of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren, pray for us, and the First Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the Elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren, farewell; may the blessings of heaven and earth be multiplied unto you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial City; in the name of Jesus hrist. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEORGE A. SMITH,
WILLARD RICHARDS.

Nauvoo, Hancock County, Illinois,
Nov. 15, 1841.

The greater part of the City of St. John's, New Brunswick, and a large quantity of shipping, destroyed by fire.

Wednesday, 17th. Elders Brigham Young and Willard Richards went to La Harpe.

Thursday, 18th.

Proceedings of a meeting of the Church of Jesus Christ of Latter-day Saints, held at Ramus, November 18, 1841, opened by singing and prayer by Elder Brigham Young. The object of the meeting was then stated by the President, which was for the purpose of taking into consideration the cases of Alanson Brown, James B. T. Page and William H. Edwards, who stand indicted for larceny, &c.

After the evidence was brought forward, it was unanimously resolved, That said persons be expelled from the Church. Appropriate remarks were then made by Elders Young, Richards, Savage, Gurley, and others, for the occasion.

A charge was then preferred against Thomas S. Edwards for assault and battery, with evidence that a warrant was issued for his apprehension, and against William W. Edwards for being accessory to the same. Unanimously resolved, That Thomas S. Edwards, and William W. Edwards also be expelled from the Church; and that the proceedings of this meeting be published in the *Times and Seasons*.

JOEL H. JOHNSON, President.
J. E. JOHNSON, Church Recorder.

Saturday, 20th. Seven of the Twelve Apostles met in Council at the house of President Young, on the subject of the *Times and Seasons;* they not being satisfied with the manner Gustavus Hills had conducted the editorial department since the death of Robert B. Thompson.

Sunday, 21st. My brother Hyrum and Elder John Taylor preached.

The Twelve met in Council at President Young's, and at four o'clock, repaired to the baptismal font, in the basement of the Temple. Elders Brigham Young, H. C. Kimball, and John Taylor baptized about forty persons for the dead. Elders W. Richards, W. Woodruff, and Geo. A. Smith confirming. These were the first baptisms for the dead in the font.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 29, 1856.

RELEASE OF ELDERS, AND APPOINTMENTS FOR 1857.—As the present year is drawing to a close, it becomes our pleasing duty to release from their labours, a number of the brethren who have long and faithfully laboured in the ministry in these lands with the privilege of going home to Zion, and to make such changes among those who are to remain, as the spirit within us may seem to dictate.

The following Elders are released, with the privilege of going home—

James A. Little, Charles R. Dana, James P. Park, William G. Young, Henry Lunt, John C. Hall, Jesse B. Martin, Lorenzo D. Rudd, George W. Thurston, Albert P. Tyler, William G. Walker, Israel Evans, Benjamin Ashby, Thomas Hodgkinson, Thomas H. Latey, Oliver G. Workman, David B. Dille, James Carrigan, Matthias Cowley, John M. Browne, John Pymm, Jesse Griffin, Thomas Harris, Francis Kirby.

Elder John A. Ray is appointed to succeed Elder James A. Little, on his departure for Utah, as second Counsellor to President O. Pratt, and also in the Editorial department of the Office.

Elder William Miller is appointed first Counsellor, and James Taylor second Counsellor to Elder Daniel Daniels, President of the Welsh Mission.

Elder James Ure is appointed to succeed Elder Park, as Pastor of the Conferences in Scotland.

William J. Smith is appointed to succeed Elder Lunt, as Pastor of the Newcastle-on-Tyne, Durham, and Carlisle Conferences.

Elder Lorenzo H. Hatch is appointed to succeed Elder Young, as Pastor of the Sheffield, Bradford, Hull, and Lincolnshire Conferences.

Elder Miles Romney is appointed to succeed Elder Dana, as Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder Thomas W. Russell is appointed to succeed Elder Dille, as Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Thomas R. King is appointed to succeed Elder Carrigan, as Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

Elder Elijah E. Holden is appointed to succeed Elder Hall, as Pastor of the Southampton, and Dorsetshire Conferences.

Elder Robert F. Neslon is appointed to succeed Elder Martin, as Pastor of the South Wiltshire, and Land's-end Conferences.

Elder Jacob Gibson is appointed to succeed Elder Pymm as President of the Glasgow Conference.

Elder Joseph Chalmers is appointed to succeed Elder Edward Reed, as President of the Kilmarnock Conference.

Elder Reid is appointed to succeed Elder Chalmers, as President of the Dundee Conference.

Elder James Bond is appointed to succeed Elder John Croston, as President of the Newcastle-on-Tyne Conference.

Elder Thomas Wallace is appointed to succeed Elder Workman, as President of the Durham Conference.

Elder William Smith is appointed to succeed Elder Thomas Smith, as President of the Carlisle Conference.

Elder Peter Robison is appointed to succeed Elder Francis Kirby, as President of the Sheffield Conference.

Elder Isaac Fox is appointed to succeed Elder Rudd, as President of the Bradford Conference.

Elder James Taylor, now labouring as Travelling Elder in the Sheffield Conference, is appointed to succeed Elder Joseph Burrows, as President of the Lincolnshire Conference.

Elder James Bunting is appointed to succeed Elder William G. Noble, as President of the Manchester Conference.

Elder James Beck is appointed to succeed Elder James Craig, as President of the Preston Conference.

Elder Isaac Higbee is appointed to succeed Elder Griffin, as President of the Derbyshire Conference.

Elder John Sanderson is appointed to succeed Elder James Bond, as President of the Leicestershire Conference.

Elder Burrows is appointed to succeed Elder Thurston, as President of the Staffordshire Conference.

Elder William Pace is appointed to succeed Elder Tyler, as President of the Shropshire Conference.

Elder Noble is appointed to succeed Elder Smith, as President of the Warwickshire Conference.

Elder Jesse Hobson is appointed to succeed Elder Latey, as President of the Worcestershire Conference.

Elder George Taylor is appointed to succeed Elder Neslen, as President of the Cheltenham Conference.

Elder Thomas Smith is appointed to succeed Elder Russell, as President of the Herefordshire Conference.

Elder Edwin Scott is appointed to succeed Elder Cowley, as President of the Norwich Conference.

Elders James Craig and John Croston are appointed to labour in Ireland, under the Presidency of Elder John Scott.

The above-named releases and appointments will take effect on the first day of January, 1857, with the exception made in the case of Elders Little and Ray.

Those brethren who have not now the charge of a Conference, will repair to the fields of their future labours as early as possible, in order to become acquainted with the various duties that will devolve upon them at the commencement of the ensuing year. Those who now have charge of Conferences, and are appointed to new fields of labour, will embrace every opportunity to become acquainted with them, which will not lead them to neglect their duties to the Conferences they now preside over.

We wish to enjoin it as a special duty, devolving upon the Pastors and Presidents of Conferences, in leaving their present fields of labour, to turn over the business pertaining to them to their successors, in such a manner that it can be plainly understood; and this should be the case, especially with financial matters.

NOTICE.—We solicit the attention of the Elders and Saints to the following, from the *Mormon*, of October 25—

"We should feel obliged if the Editor of *Millennial Star* would call the attention of the Travelling Elders to our protest against receiving unpaid letters at our office.

Letters and Newspapers sent to the New York Post Office, are advertised in the *Herald* every Friday, and can be as easily obtained there as from us—the employees there are for that purpose, ours have other business to attend to.

When there is any doubt of the persons addressed being in New York, and we are supposed to be in a position to know of their whereabouts, we have no objection to receive such *paid* letters, and forward them when we can—likewise, when emigrants are crossing the Atlantic, and their friends may wish to communicate with them immediately, we are willing to hand them *paid* letters on their arrival, but beyond this no reasonable person can expect us to act. To use our name and require us to advance money on piles of letters, many of which have never been called for, is more than we can tolerate. We believe the Elders can remedy this."

Annual Statistical Report.—We desire the particular attention of the Pastors and Presidents of Conferences in Great Britain and Ireland, and the Presidents of the Missions on the Continent of Europe, to be directed to forwarding, in due time, to this Office, a Statistical Report of their Conferences and Missions for the year ending 31st December next. For information as to the time of sending this Report, and what it is expected to contain, we refer the Elders to *Star* Number 48, Volume xvii.

FOREIGN CORRESPONDENCE.

SWITZERLAND.

Rue du Cendrier, 108, Geneva,
November 5, 1856.

Beloved President Pratt—I take the first moment after my return from Zurich to report progress. Yours of the 21st ult. I found on my table, and was much rejoiced that you approve of my labours thus far. I sincerely trust that I may ever have the Spirit to guide me, that I may be worthy of the trust reposed in me. I hope the time will come before I leave this land, when we may be permitted to speak the truth in all parts, without fear or molestation. . . .

On Friday, the 17th ult., in company with Elder Octave Ursenbach, I left Geneva *en route* for Zurich, where we arrived on the evening of the 18th. Sunday, 19th, we went to meeting. After sitting about half an hour, I made known who we were—the joy of the Saints knew no bounds. When the meeting was over, they cried, and laughed, and shook my hands, until I was fairly tired. Their joy and thankfulness brought forcibly to my mind the words of my father in my Patriarchal blessing "that the people would worship me if I did not tell them better." I spent the week until Thursday, the 23rd, in visiting the Saints in Zurich, and giving counsel, instruction, and comfort to the best of my ability. God truly blessed me, and gave me the German language to an extent beyond that which I could have hoped for, had I not known His great power.

I ordained Priest Daniel Bonelli an Elder, as he has been preaching, and had baptized about forty persons without the power to confirm them. On Thursday, Elder Daniel Bonelli and myself took the train for Wienselden, in Canton St. Gallen, at 1-30 p.m., and arrived at four o'clock, and met with the Saints in that place. In the evening I had an excellent time; ordained Priest John Keller an Elder, and appointed him to preside over the Branch, releasing Elder Henry Hug from the Presidency, as he is all the time travelling from one place to another, preaching the word. I desired a President to take charge of the little flock of about forty, and take the lead of the meetings. I addressed the Saints for the first time in German, for about twenty minutes. The Spirit of the Lord was with us, and all were blessed. After the meeting the Saints stayed until midnight, asking questions, and some wished to stay all night. I found that they had not been slow in learning the English language. They sung a number of hymns

in English, and could talk a little. This gave me great joy. Also in Zurich the Saints sung in English, and Elder Hug is their only teacher.

Saturday, 25th, I returned to Zurich, and met with the Priesthood in the evening, and talked to them about two hours, as well as I knew how. Sunday, 26th, I held a Conference. There were present of the Priesthood, President Bar, Elders Henry Hug, J. G. Bonelli, Daniel Bonelli, two Priests, and two Teachers. After stating to the Saints the necessity of acting with their whole hearts, either voting for or against all of those who might be presented I called upon them to sustain all the authorities, from the Prophet Brigham to the least member in the Priesthood throughout the whole world—the First Presidency, and the different quorums separately. All were unanimously sustained. There were present about one hundred and fifty Saints, and about twenty-five strangers; many of the strangers voted with the Saints. The authorities in Europe were unanimously upheld. I then addressed the assembly three quarters of an hour, and the Spirit of the Lord was poured out upon me and the Saints, so that I could speak and the Saints understand. We had a time long to be remembered, and my visit to Zurich, I think, was one of the happiest that I ever made, for God was with us. . . . .

On Tuesday, the 28th, we left Zurich for Berne, walked to Gunten, visiting the Saints by the way, and on Sunday, November 2, held a Conference at Gunten, re-organized the Berne Conference, and appointed Elder Ulrich Buhler President, and went through the same routine of presenting the authorities of the Church as at Zurich. I spoke about one hour, and had the satisfaction of knowing that the Saints could understand what I said. This Conference consists of about fifty Saints, in good standing, and the prospects are good for baptizing more in a few weeks. After meeting we baptized one man. We also baptized a sister while in Zurich.

It is impossible for me to tell you all that I wish to in the limits of one short letter, and knowing that you have much to occupy your attention, I am thus brief, and will not enter into details. Suffice it to say, that we had a good journey; the Lord was with us, and the Saints were greatly rejoiced and strengthened by our visit, for which God be thanked. I look forward with fond anticipation to the time when I shall be able to see them again. Elder Ursenbach addressed the Saints in Zurich and Berne, through an interpreter.

My best love to all the brethren in the Office, and especially to Presidents Benson and Little.

JOHN L. SMITH.

NEW YORK.

(From the "Mormon.")

Rockville Centre, L. I., N. Y.,
Oct. 17, 1856.

To the Editor of the Mormon.

Dear Sir—As politics appear to be the all-engrossing subject of editors and people, clergy included, at the present time, and having travelled some thousands of miles the past summer through the western, southern, and middle States, spent upwards of a month at the nation's capitol, listened to the angry debates of Congress, been somewhat a discerner of men and things, having taken considerable notice of passing events, the aspect of the political horizon, and not taking any active part, in relation to the election of either party's nominee—gives me an opportunity, and places me in a situation to proclaim my sentiments impartially in relation to the signs of the times, the disunion, discord, and malevolence reigning at present and the causes thereof.

If we take a retrospective view of the scenes that have transpired, and what treasures of blood, sacrifices, and trial it cost, to rear the beautiful fabric—the Independence of these once happy and united States, then look at the angry surges of fanaticism, intolerance, and bigotry that threatens to overwhelm and destroy that liberty and independence for which our venerated Fathers fought, bled, and died: surely it speaks in tones, trumpet-tongued, to every lover of liberty and right to wield his pen, and raise his voice, in support and defence of those principles, which our ancient sires established and bequeathed to their offspring as the greatest earthly boon they could enjoy. But alas! trace up the history, in brief, of the few past years, and see the political demagoguery, party cliquery and chicanery—the loss of confidence and integrity—the deterioration of virtue—the acceleration of vice, discord,

and disunion, and the innovations made upon the sacred rights of free American citizens, by those in power, with impunity, upheld by party cliques, and mobs, and where right and justice once flourished, naught but love for the perquisites of office, power, intolerance, truckling, proscription, and bigotry reigns. . . . .

If any one inquires the cause of all this, I answer: This land is the birthplace of Prophets, and dedicated to the God of Heaven. Prophets and Apostles has He raised up on this land, in this generation, who have proclaimed the principles of eternal truth, and told this nation, (and others also) of their crimes and abominations, and of the judgments of the Almighty that were hanging over them, and warned them of their impending danger, and bore testimony to the truth of the Almighty revealed to them from heaven. Mobs, with Governors and the clergy at their heads, have risen up, murdered those Prophets and Apostles—the anointed ones of the Lord. Their blood and the blood of Saints has flowed like water; and crimsoned freedom's soil, for the Word of God and the testimony of Jesus, and their blood is now crying for vengeance, and thousands of American citizens have been expatriated because of truth and their religion; and the nation by their silence have approbated the deed, and no redress has been had; only contumely and persecution. Was it not declared when those scenes were enacted in Missouri and Illinois, and when editors, priests, and people, were rejoicing in the murder of the Saints, that they should have their fill of the same scenes to their hearts' content. And have they not had them in "*Bleeding Kansas*," in the same Counties, and in the same State, and the same leaders, with few exceptions, that led the Missouri mobbers against the Saints. Hence the reason of the strife, division, disunion, and crime, and overthrow will surely come; come it must, for the Lord God of Israel has declared it.

What do the greater portion of the political parties care for murder, bloodshed, and rapine, or the welfare, prosperity, and perpetuity of the Union if they do not militate against their party?

"Bleeding Kansas" has already been made the theatre and base of operations for political cliquery and jugglery, murders, and bloodshed, have been the fruits they desired, as the most potent, to make political capital. Can any discerning or rational mind that has watched the steady acceleration of crime, mobocracy, licentiousness, political insanity—the trampling of law, justice, and right with impunity, and the spirit of revenge and madness that exists, pervades, and envelopes all ranks and parties, with few exceptions, from Congress down, and not perceive that the spirit of light, truth, peace, and justice, that characterized our Fathers, and councils of the nation and States, some years ago, has fled, and darkness, confusion, strife, and discord reigns? And what will the end be? The answer is plain. The sacrilegious hands that have already attacked the Constitution, to destroy and scatter the same to the winds, will never let go their grasp until their designs are accomplished and distraction exists in one general array, not only between the North and South, but throughout the States. We have already become a hiss and a byword of contempt and reproach among the nations of the earth, in relation to the present fruits of this Glorious Republic, founded by our sires,—once the pride and joy of freemen—the admiration of a wondering world—now derided and trampelled upon by aspiring demagogues, for selfish motives, and unholy interests.

O my beloved country! O America! thou that gave me birth—the land of my fathers, where they fought, bled, and died, and where their ashes repose in peace. I love thee as I love my life—once the home of the free and brave sons of Columbia. The asylum of the poor and oppressed of all nations, where once law, right, and justice could be found, and obtained by all, —rights then sacred—now trampled upon. Then once the brightest star in the galaxy of nations—thy name feared and revered by them—thy flag unfurled in every breeze, respected and honoured in every sea—in every country and clime? Why is it that thy glory is departed? The answer is, because of the deeds of thy degenerate sons.

If our fathers could arise from their sleeping dust, in tones of thunder they would say to their unworthy sons, "Stay your sacrilegious hands, repent of all your wickedness, make the laws honourable, stay the torrent of crime, abomination, pride, murder, and political insanity; prejudice, discord, disunion, and whoredom, that is almost overwhelming you, and leading you headlong into the vortex of ruin, and final over-

throw. Restore to the Saints of the Most High what you have suffered them to be robbed of and plundered, bring their murderers and mobbers to justice, and appoint wise men that fear God for rulers and judges. Then peace shall flourish and her heavenly mantle will be again thrown over Columbia's head, wisdom will be in the counsels of the nations, union restored, and happiness crown again your efforts." But will the nation do it? Verily, no. The fiat has gone forth, the decree has been made, and without the foregoing requisitions it must surely come.

But are there no people dwelling on Columbia's soil that will uphold, protect, and preserve the Constitution? Yes! Away in the chambers of the West on the tops of the mountains towards the setting sun, are a people, a portion of whom are American citizens, expatriated for their religion — sons of Revolutionary sires — a people despised, calumniated, and persecuted, who have shown their loyalty to the laws and Constitution, under every circumstance. The leaders of whom know how to govern in wisdom, righteousness, and justice—among whom freedom and union reigns. Where the Constitution—that sacred relic, is upheld, revered, and protected, as a "*Revelation of the Almighty to man.*" There, where peace and happiness dwell, where cities and towns spring up as by magic—where the Keys of Priesthood, salvation, and eternal life to a lost and ruined world are held, where equal rights are extended to all, where but a few years ago the foot of the white man, save the mountain trapper, had scarce ever trod, where the Indian with his tomahawk and scalping knife roamed undisturbed in all his native wildness, where the howl of the wolf, the angry growl of the bear, and the scream of the panther saluted his ear, and made music for him in midnight dreams in his romantic home. Where the black raven croaked in solemn accents the requiem of departing day, far, far from the abodes of *civilized* life.

And when political factions, and party strifes have done their work, and made a complete wreck and overthrow of this once beautiful and adored Republic, and the Constitution and laws completely trampled into the dust (cursed and despised, as they are by bigots and traitors already) and anarchy, and confusion reign triumphant through the land, then justice, mercy, and patriotism, will grasp the glorious legacy—the Constitution, and wend their way to the recesses of the Rocky Mountains, and convey it to the mountain home of the Saints of the Most High, in Deseret's peaceful vales, where they will rally around it, protect, uphold, and defend it with their life's blood from all sacrilegious hands, and after the judgments of Heaven have purified this nation, and all others, by the spirit of burning, and the refuge of lies and abominations are swept away, then will the bold Eagle with that sacred instrument, together with the ensign "*E Pluribus Unum*," in his beak again plume his pinions—arise from his rocky home, and convey the same to all nations that are left, who will rally under their banner.

W. I. APPLEBY.

(*From the "Mormon."*)

Norwalk Conn., Oct. 20, 1856.

Editor of the Mormon.

Dear Sir, I was much amused in reading an article in last Sunday's N. Y. *Herald*, purporting to be from a correspondent in Utah, giving the particulars of some terrible things said to have transpired in Great Salt Lake City, with the editor's remarks thereon. I thought while reading it, O! the gullibility of this generation! Editors in particular, how they will grasp at anything for excitement, let it be ever so false or exaggerated, they will publish the scribbling, deceive themselves, and then deceive others, and thus they defame and misrepresent the character of all they can attack with impunity.

Having resided for the last two years in Great Salt Lake City, which place I left a short time since, and not being a member or belonging to any religious sect, and being pretty well posted up, I think I should speak out and put things in their true light. . . . In relation to Governor Young and others, approbating the attack on Troskolawski (provided it be true) and reflecting upon his sympathizers, permit me to say that I have known drunkards and thieves to come there, curse, swear, and damn the Mormons, and say they ought to have their throats cut, that their women were prostitutes, &c. And when these same poor miserable devils were sick the Mormons would take them into their houses; nurse them, and if they died give them a decent

burial. Here let me say, before I would have borne what I have heard and seen, had I been a Mormon, I would have broken the heads of such infernal scoundrels. Yet I have often heard some professing to be Mormons, (for they have some few miserable devils among them, who are all the while living in fear), sympathize with such characters, when they have been taken up for stealing cattle, &c. These are the sympathizers that Gov. Young, Kimball, and Grant, have spoken concerning in my hearing. As for T. S. Williams getting a mission he had one, I heard given, last summer before I left G. S. L. City.

The main difficulty in Utah is this: There are such reports circulated concerning the Mormons, their licentiousness, &c. so that all the rascals, libertines, thieves, and adulterers, that have escaped from prison, or the laws in the States, and start for California and Oregon, come by way of Utah. When they arrive there, the first thing they do is to endeavour to carry on their old tricks—but they get disappointed, and soon find the place too hot for them, they get frightened, and having fled away, then appears a long letter about the abominations of the Mormons, or about some one that has been imposed upon, in the columns of some paper in California, from some one of these scoundrel sympathizers at Salt Lake, such as the correspondent of the *New York Herald.*

It is death, by the law of the Mormons, for a man to seduce another's wife or daughter, and several I have been informed have met their fate by committing such deeds. The Mormons believe in plurality of wives, but those who have them must take care of them, support them and their children, and not go after strange women.

I am somewhat acquainted with Gov. Young; he always treated me like a gentleman, although he might have called me a Gentile (which is a scriptural name, and applies to one not of the same faith) yet I do know from experience, that any person that goes to Utah, attends to his own business, and behaves himself, will find friends, home, and protection, and they will be honoured and respected if they deserve it. An example of this was manifested towards the late Judge Shaver; he resided there three or four years, discharged his duties as a United States Judge, fearlessly and without opposition, as his clerk informed me—but was beloved and respected by all, because he attended to his own business, and the most profound respect was manifested at his funeral that was ever paid to any person deceased in the Territory, and a monument in Great Salt Lake City Cemetery erected to his memory.

There are also scores of others that have lived there for years, always respected and treated as gentlemen, and I have often heard Gov. Young repeat that his remarks were intended for base scoundrels, and did not so apply to any one but them.

They will not suffer their women or daughters to be seduced, neither will they suffer any house of prostitution, so numerous in the cities of the States, to exist there. A libertine or prostitute is looked upon by the Mormons as a curse to society and not fit to live; and woe be unto the man or woman that undertakes to practise iniquity in Utah. They prefer their daughters marrying with those of their own faith; but I know there is but little opposition to their marrying a Gentile, if he be but an honourable man, as in the case of Mr. William Bell, of the firm of Livingston, Kinkead & Co., and also of Captain W. H. Hooper, formerly of the house of Holladay and Warner, at present one of the firm of Hooper, Williams, and Co., of Great Salt Lake City. Both married Mormon girls, and, as I understood, with no opposition, Gov. Young performing the ceremony himself in Mr. Hooper's case.

Lest I should weary your patience with things, you are no doubt a great deal better acquainted with than myself, I shall desist, hoping you will give the foregoing a place in your paper, for I like to see fair play and equal rights, and I do know from experience and positive knowledge, derived from living among the Mormons, that they are basely lied about in the States. I have seen articles published in the States about them in Utah that had not the least foundation in truth, especially in the New York *Herald.* A great many of its articles, signed "Utah Correspondence," are got up and written, no doubt, not far from the *Herald* office, and the chief of them a tissue of falsehoods and misrepresentations.

Will the editor of the *Herald* publish this in reply to his article? I think not; for it appears to me that when he publishes a palpable lie, reflecting upon any person or society, he must be paid to correct the lie and publish the truth.

LATE A CITIZEN OF UTAH.

NEBRASKA TERRITORY.

3rd Hand-cart Company, E. Bunker, Capt.,
Scott's Bluffs, 50 miles east of
Fort Laramie,
August 30, 1856.

Dear Brother William G. Noble—It is with pleasure that I spend a few moments in writing to you, after travelling, to-day, twenty miles, and helping to pull a hand-cart the most of the way. If you come to Utah next year, a few items of information from me may be useful to you. It is one month to-day since we left Florence, formerly called Winter Quarters, and we are almost five hundred miles from it. I have travelled the same road three times with horse and ox teams, but never made the trip in so short a time before. We have averaged twenty miles a-day for the past week, and are determined to average that or more every day until we reach Great Salt Lake City, where the Prophets and Apostles of our God live.

The Saints are getting more and more of the spirit of Zion upon them as they approach nearer to it. I will give it as my opinion, that the Saints will cross the Plains with hand-carts for years to come, because of the utility of the plan, considering the circumstances by which the Saints are surrounded. There are twenty persons and four hand-carts to each tent. Each adult person has seventeen and each child ten pounds of luggage, which consists of bedding and wearing apparel; extra of this they haul their cooking utensils.

The provisions are hauled in a wagon, and rationed out to the company every other day, as follows—to each adult or child per day, on pound of flour, with tea or coffee, sugar, and rice. We have, for the use of the company, eighteen cows that give milk, and have killed three fine buffaloes, and eaten as we had need. Besides that which I have enumerated, we have with us beef cattle enough to last through to Utah, using one of them a-week. This is so healthy a country, that our appetites are very good, and we send our allowances home without much trouble. There are some very old brethren and sisters that walk every day. One sister, that has walked all the way from Iowa City, is seventy-three years old. There are in the company those still more advanced in years, who ride in the wagons. . . .

If there were settlements every hundred and fifty or two hundred miles on the road, from which companies could get supplies, they could carry their provisions on their hand-carts, and dispense with the provision wagons, which greatly retard our progress. . . . .

We travel together in peace and harmony, and when we camp, are not molested by wolves in sheep's clothing. Elder Bunker has proved himself a father to this people, and I know that the Holy Spirit has been with and aided him in leading them all the time.

I am happy to say that we have been united in all things since we left Iowa City, and am glad in having such a man to lead us as our Captain. He sends his love to you and family, the Bradford Saints, and all inquiring friends. Please remember me to the Manchester and Bradford Saints; also give my love to your worthy Pastor, Elder Dana, brother Pratt, and all associated with him in the Office. I pray God to bless you in your high and holy calling.

Yours as ever,

D. GRANT.

OBITUARY.

Died, in this town, at 11 o'clock p.m. on the 12th instant, Sister Margaret A. Turnbull, wife of Elder George Turnbull, aged 22 years.

Her career on earth was short but the remembrance of it will never fade in the hearts of those whose privilege it was to know her. She was a bright example of amiability, truthfulness, and virtue to all. She left the scenes of this life with a triumphant faith in the great work of the last days, and with the sure hope of a resurrection unto eternal life.

Deseret News please copy.

BLANCO WHITE says, "Patience is the most necessary of all virtues to one who thinks.

VARIETIES.

It is with ideas as with pieces of money, those of least value generally circulate the most.

The damage occasioned by the floods in France is estimated at two hundred million francs (£8,000,000.)

THE JUDGMENTS OF GOD.

"Judgment shall begin at the house of the Lord, and if the righteous scarcely are saved, where shall the wicked and the sinner appear."

The earth with foul corruption groans,
The reign of blood is nearly o'er;
Soon, still shall be oppression's moans,
Heaven's vengeance shall all rights restore.

Famine and death go hand in hand,
Dire plagues o'er all creation sweep,
Till nations own our God's command,
And His just laws His Israel keep.

Yet not in Babel's haughty land,
Where sin maintains a sovereign sway,
Will God with unrelenting hand,
Commence His vengeance of to-day.

Behold His house—on yonder shore,
His people ruled by Prophet-voice
Plague dwells—The God whom Saints adore,
Chastens the city of His choice.

In mercy chastens, we are sure,
That Saints may rise from trial's blast
As gold made seven times more pure.
And meet for Zion's reign at last.

If then the Church His scourge shall know,
Where shall the sinners' troubles cease?
No refuge offers here below,
And death to him brings no release.

London. K. J. R.

SONG.

Air—"*Partant pour la Syrie.*"

The Gospel standard high is raised
On Zion's sacred shore,
Rejoice ye Saints our God be praised,
Satan's long reign is o'er:
The bright Millennium dawns at last,
The faithful shall be free,
Christ will reward their trials past
With immortality.

Earth to proud loveliness restored
Shall echo back the strains
From thousand heavenly choirs pour'd,
When Christ in triumph reigns:
Refulgent in the beams of love
Their Saviour's presence given,
The Saints on earth with Saints above,
Shall share the rest of heaven.

London. K. J. R.

Addresses.—D. B. Dille, R. F. Neslen, } 4 Prospect Place, Lackhampton Road, Cheltenham.

Money List, Nov. 7—14, 1856.

Edward Oliver, (per C. R. Dana)	£14	5	0
Simon Irwin, (per J. B. Martin)	8	0	0
Thomas Roberts, (per Thomas W. Russell)	4	0	0
Thomas Parkes	4	4	0
Carried forward	£30	9	0
Brought forward	£30	9	0
Thomas Clark	3	0	0
Josiah Holmes	5	0	0
William B. Child	5	0	0
	£43	9	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 49, Vol. XVIII. Saturday, December 6, 1856. Price One Penny.

ONENESS OF THE SAINTS—THE BROTHERHOOD OF CHRIST.

The operation of every principle of the great economy of salvation tends to oneness, and the completion of the organization of the kingdom of God comprehends brotherhood in the highest and most exalted sense. That system which does not intelligently and distinctly aim at these as objects of its mission, and which in its development is not ever bringing out the above-named features in bolder relief, and stamping them upon all its workings and effects, has no agreement nor sympathy with the Gospel of Christ. Every scheme and tendency of society that has an opposite direction to that leading to oneness and brotherhood, is at enmity with the plan of salvation, subversive of the best interest of the world, and will take mankind in the path which leads from the glory and perfection of heaven, and ends in utter degeneracy.

Although it is evident that in the organization of the kingdom of God, these features will not be so distinctly and strongly marked in its infancy, as when matured and fully developed, yet even in its most immature state, they will constitute its peculiarities, and stamp it with individuality. Now this individuality of the kingdom cannot be hid or lost, inasmuch as it is the great essential of its existence. If obscured or lost, then the system will be no longer the same; it becomes changed in likeness, and another character is given to it. The idea of an organization growing into a form, and ripening into a nature of which it did not partake in its earliest infancy, is opposed to every law of being and development. Nothing changes radically, either in kind, genius, or organization. We simply see it in the various stages of a consistent and harmonious growth. First it is the embryo, then comes infancy, and ultimately maturity. But no nature is changed; every system or being produces and generates its own kind, and unfolds itself according to its constitution and inherent disposition. Thus the features of oneness and brotherhood, which give individuality and caste to the kingdom of God, will grow until fully formed and brought out in majestic boldness. On the other hand, the rule which will measure the peculiarities of the divine organization, and the tendency of its operations and effects to the states in question, will, by being reversed, mark opposite peculiarities and tendencies in systems, differing from it in spirit and form.

A consideration of these primary laws of organization and development naturally suggests much, more or less connected with our subject. We have presented the absolute necessity for the basis of oneness and brotherhood being laid, and the germs forming before they can become a reality to society, or grow to maturity and perfection. We can also see the consistency of that basis being laid, while mankind remains in a state of social probation,

Indeed, the formation, growth, and ripening, constitute probationary stages, and belong especially to them, while maturity and perfection are the result and end. The latter states do not precede and produce the former, but follow, and are produced by them. The formation, growth, and ripening of beings, societies, systems, and all existing things, is the process of unfolding and bringing out their inherent dispositions, principles, and tendencies; and their perfection simply implies, that they have grown unto their fulness.

Abstract perfection amounts to nothing. That theological mysticism, which in a manner personifies perfection, and makes it an incomprehensible something, which the redeemed have given to them in another world to espouse, instead of considering it as a point to which they have attained, is at best only worthy of being considered a poetical conceit. That which makes it other than a condition of being, and contemplates it as a state distinct from things that God has prepared, and into which He designs to take a portion of His works, is of the same character as that philosophy, which teaches that He created the Universe from nothing, and inculcates the notion of heaven existing beyond the bounds of time and space. A social heaven, independent of social relations, and which does not itself *grow out of those relations*, is an absurdity, and the conjuring up of such is merely an attempt to "give to airy nothing a local habitation and a name."

Perfection is no more nor less than animate beings, systems, and organizations having become perfect. Abstract from these, and such a state is purely visionary and aerial. The Apostle Paul understood it thus, and exhorted the Saints—"Work out your own salvation with fear and trembling;" and in his writings to the Hebrews said, "Therefore leaving the (first) principles of the doctrine of Christ, let us go on to perfection." He did not understand heaven, oneness, brotherhood, salvation, and exaltation as abstract glories and states, which God had created and hid up to usher the Saints into after death. But he took the common sense view, and considered them as conditions and blessings that they had to work out, grow in, and go on unto, being led by the revelations of heaven, the authority of the Priesthood, and the power of the Holy Ghost.

John saw that Babylon, in the last days, would have written on her forehead the characters of mystery, and this is everywhere exhibited and illustrated in sectarian theology. Oneness, brotherhood, and every other constituent of heaven, are, to the religious world, altogether visionary. They make up no part of their tangible life. The basis of these states is not laid in their systems, neither do they form the germs, and foster their growth in a probationary society, at the same time, considering maturity and ripeness simply as the climax of the development, which climax, when reached, constitutes perfection. They do not view the next world as a continuation of this—the commencement of a new series of being, but one not radically distinct from that which things now have. Nor do they consider it attainable by a harmonious transition; and that if there be any jar or violence in the passage, the course of things gets cut, and they pass away before having fulfilled the object of their creation, that the cause lies in transgression against the present constituted economy—the laws of nature and God. Man is not viewed by them as entering into a state of perfection by a gentle, easy, last step from a probationary one—the result of his having obeyed all previous preparatory laws, and, at length, reaching, obeys the final one, and enters into the glory. No, the change must be more revolutionary and volcanic than anything within our conception.

The expectations that division and sectarian germs will grow into oneness and brotherhood, and ignorance ripen into knowledge, are monstrously absurd. Yet this is according to popular theology, and the state of religious professors in particular, and the whole world in general. A knowledge of God and eternal things in this life, they believe to be not only impossible, at least in modern times, but that those who lay any claims to its possession, and contend earnestly for it are, at the best, impostors and blasphemers. As regards sectarianism, and a spider-web brotherly relationship, it is almost the universal condition of all nations, peoples, and sects, and many Christians, according to name, will defend the existence of difference of opinion, division, and rivalry among the churches, as beneficial and necessary to the success of the conversion of the world. As touching the social polity, it is generally considered by

the greatest and most liberal nations as a law of political economy, that a government can only work efficiently with a good opposition; and that in proportion to the inefficiency of the one will also be that of the other. At times, however, some will heave a sigh of relief, as they exclaim—"Ha! what we know not now we shall know hereafter; if it is ignorance and night here, it will be a fulness of knowledge and light there; though our interests are divided, our relations weak, and our bodies many in this wicked world of sorrow, trials, woes, and disappointments—this waste howling wilderness—yet it will be all oneness, brotherhood, happiness, and perfection in heaven."

But society must recover from this corrupt and artificial state, before it can be formed and matured into the perfect one. This does not mean that it must wait until it has lost all its ignorance and sectarianism, before it begins to pass into knowledge, oneness, and brotherhood. That is precisely the idea which we are combating. It must be a gradual change from the one state to the other. Ignorance of any truth ends when knowledge comes in; division ceases upon any point where unity and agreement begin. In the scale of exaltation man cannot step from the bottom to the top of the ladder, but goes on by simple and easy gradations. On the other hand, he will never reach that top by going down from the position whence he started. Neither will division and a sectarian germ grow to oneness and brotherhood, nor ignorance ripen into knowledge.

To leave the working out of a heavenly state until heaven is obtained is nonsense; to put on the cap-stone of perfection, before the foundation thereof is laid, is reversing the order of development, and is an impossibility. For a person to jump from almost utter ignorance of God and celestial things, into a fulness of knowledge concerning Him; into a society, glory, and state of being, almost as opposite as light to darkness, heaven to hell, compared with that in which he existed but a few moments before, is contrary to all law and harmony. That men should dwell in a chaotic society here on earth, and be to each other in the relation of cut-throats, vampires, masters, and slaves, governed by a thousand interests and spirits, but on falling into the sleep of death, speedily awake and find themselves locked in each other's arms, and bound together by the strongest ties of union and brotherhood, is repugnant to common sense.

We dwell on these points, because men generally think and act as though the proper time to commence heaven, and and sow the seeds of a celestial, social relationship will not arrive until the next state of things, and that perfection will then be grasped in a moment, in the twinkling of an eye, by beings who, to say the best, are very imperfect here. We have briefly endeavoured to clear away these views, and show the necessity of the germ of a celestial society being formed, and its growth cultivated in a probationary existence, and the consistency of the revelations, kingdom, power, and glory of God commencing with man on the earth. Having done this, we will branch farther into our subject by making a quotation from the prayer of Jesus, offered up to the Father, just prior to his crucifiction.

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John xviii.

This language is remarkable; it is big with principle and meaning, and reveals the highest object of the mission of regeneration, and the effects which it would have on those who truly become the disciples of Christ. It distinctly marks a principal and universal feature of a regenerated society. We advisedly call it a universal feature, inasmuch as it is not merely one of the many details which go to make up the perfection of the kingdom of God; but is a feature stamped upon every detail of a perfect state. It points to the very spirit of the Gospel—the genius of the true Church—without which, though as a system it were strict in the letter and complete in organization, it would neither be really beautiful, nor capable of giving salvation to the world.

Of all beings born of woman, we may justly suppose none held more exalted views of the great plan of redemption

than Jesus, or better understood the workings of the Gospel in the lives of those in whose hearts it was planted. He is not at this time conversing in parables with babes in the kingdom of heaven, but pleading with the Father, who also understands the work of regeneration in its highest sense, and to whom the state of social perfection is as familiar as are the means by which it is to be wrought out. As might be expected in such a case, the very spirit of the glorious mission and work of Christ, is embodied in his petition to that Being who had sent him from the mansions on high, to be an offering for the sins of the world. "Neither pray I for these *alone*, but for them also which shall believe on me through their words; that they all may be *one;* as thou, Father, art in me, and I in thee, that they also may be one in us." To this end he declares the glory which had been given him, he had given to his disciples. "That they may be made perfect in one." Thus conveying the idea, that they could not become perfect only by being *one*. Indeed, this oneness with him even as he is one with the Father, is the climax of salvation—the glory and perfection of celestial society. Hence we have given it the most exalted position in the scale of regeneration, and contemplated it as a universal feature of a redeemed state.

Jesus Christ, in his revelations through the Prophet Joseph Smith to the Church of Latter-day Saints, commands them to be one, declaring, "*And if ye are not one, ye are not mine*" Thus we see the teachings and spirit developed in the work of God in this last dispensation agree with the divine mission of Christ, and with the sentiments of the prayer offered up by him unto the Father.

By this peculiarity of the true Church, even the world is to know that God sent his Son Jesus for the redemption of mankind. "That they may be one, that the world may believe that thou hast sent me." "That they may be made perfect in one, and that the world may *know* that thou hast sent me, and hast loved them as thou hast loved me." This is made a particular point, and strengthened by repetition. The people of God are also to be known by this feature, their acceptance with Him demonstrated, and His love for them even as the Son is loved made manifest. As much as this is nowhere said of any of the doings of Christ, the effects of the Gospel or peculiarities of the Church. And well might the mission of the Saviour and his true disciples be known by this characteristic of oneness, inasmuch as the history and existence of no nation and social state will afford a parallel condition, and exhibit the feature by which the Saints are to be distinguished.

The Church learn the things of God by the power and revelations of the Holy Ghost. But the world will not have the privilege of discerning the kingdom from the thousand-and-one false systems, nor of knowing concerning the workings of the Almighty through the light of that Spirit, for unto them it is not given. Neither will they be convinced of the truth, nor be able to discriminate between what is from heaven, and what is from beneath by signs, wonders, and marvellous manifestations. The latter will rather confound them, for lying spirits are to go forth, the devil will work with mighty power to deceive, even, if possible, the very elect. "And for this cause, God shall send them strong delusions that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." From the prayer in question, however, we gather the important item, that even the world shall come to a knowledge of the divine mission of Christ, and be ultimately enabled to distinguish the people of the Saints by the characteristic of oneness.

That this oneness also comprehends brotherhood is evident, inasmuch as perfect oneness could not exist without perfect brotherhood. Each are embraced in the other. This is borne out by the sayings of the Apostle John, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also." "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Indeed, after Jesus had eaten of the feast of the passover, in his last instructions to the disciples, but a few hours before offering the remarkable prayer, from which we have quoted, he uses language to them almost identical with that addressed to the Father. In this instance, however, brotherhood is the subject, proving our view to be correct, that oneness embraces that also. He said unto them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another.*"

Paul writes to the Romans thus—"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself bearing witness with our spirit that we are the children of God: And if children, then heirs; *heirs of God, and joint heirs with Christ;* if so be that we suffer with him, then we may also be glorified *together.*" "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *first-born among many brethren.*" And unto the Corinthians, he says, "For all things are yours; . . . and ye are Christ's, and Christ is God's." Jesus is elsewhere called the elder brother of the Saints. This brotherhood and joint-heirship among the people of God is breathed throughout the writings of the Apostles, and stamped on all the workings of the Gospel.

Though man might deceive man, sectarianism bewilder the judgment, and false systems, priestcraft, and superstitions, blind the eyes of the human family; hough Satan can work signs, wonders, and miracles, yet neither he nor his agencies can counterfeit oneness and brotherhood, nor human institutions give these great blessings to the earth. By these peculiarities and tendencies the kingdom of God may be known; by them even the world must utimately be convinced, and vanquished infidelity driven from the field.

There is no law of relationship connected with the states which form the subject of this article, that will in any way distort and do violence to the common natures of mankind, or which is repugnant to unperverted social instincts. The highest aspirations and cravings of the soul are directed to these conditions of being. Their excellency and the fitness of such states to the constitution of men, are like the great truths concerning the existence of God, and the reality of immortality. We have next to that of the Holy Ghost, their strongest evidence within ourselves, which no sophistry nor blindness can completely cover—a thousand voices testifying of them to our consciousness, which will not be altogether smothered.

All mankind sometimes feel the yearnings after oneness and brotherhood. To the most spiritual and exalted minds such feelings are ever present. These states are alone natural and legitimate; all others are unnatural and artificial. A character of the type of Nero, whose bloody appetite would rear a universal slaughter-house, and make the bowels of the earth to swallow, at one feast, the whole human family, even he will find moments stealing over him, in which all things will appear as worthless, compared to one person upon whose bosom he could fall, and feel that in him he had a friend and brother. This will find a thousand illustrations in the experience of the greatest tyrants and human butchers who ever disgraced the name of man.

As regards oneness, we all know how exquisite are the satisfaction and pleasure derived from finding others one, in feeling, affection, hope, interest, and destiny, with ourselves, and their intensity is just in proportion to that unity and agreement. Indeed there are those who are so violent and brutal in this matter, that did they possess the power, they would sweep out of existence, at one fell blow, all who were not one with *them.* Thus Neroes, and brutal passions, as well as good men, and the best instincts of the soul, are advocates in some manner or other for oneness and brotherhood. Even Lucifer must yearn after such states, and their loss constitutes his hell. We believe that it is an universal instinct—a law without an exception.

There could be no society—no organization without some kind of relationship and agreement; and in the absence of the genuine, the world are bound to counterfeit, and form ties to bind them-

selves together. The social instincts, and the tendencies of nature are directly pointing to the states in question. If the world have not attained to them, it is not because they are unfitted to man, nor because he is so constituted to be incapable of attaining to them. The reason is, that ignorance, habit, tradition, unnatural education, artificial arrangements, and false systems, have led mankind into a wrong direction. But because of the taste and practice of drunkenness, does it prove that a man who is drunk is in a natural state, and that a sober man is in an unnatural one? A person may take poison, but nature will protest against such an act. The world may depart from oneness, brotherhood, perfection—from God, but misery, degeneracy, death, and extinction are the result.

How far would society be from regeneration if it were united in all things, and all mankind were brothers in very deed? How far would it be from social perfection, and what the distance from heaven, if every person were one with Christ, even as he is one with the Father! We think there could not be much left out. This Jesus prayed might be the position of all true believers in him. To this end was the Gospel given. To this end are all the tendencies of the great plan of redemption, and the power of the Holy Ghost.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 760.)

[November, 1841.]

Monday, 22nd. The following letter from Elder Orson Hyde, is from the *Millennial Star*—

Alexandria, Nov. 22, 1841.

Dear Brother Pratt—A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank Him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Jaffa.

I have been at Cairo, on the Nile, because I could not get a passage direct. Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyrout, a battle was fought in the mountains of Lebanon, near that place, and about 800 killed. Robberies, thefts and murders are daily being committed. It is no uncommon thing to find persons in the streets without heads. An English officer, in going from St. Jean D'Acre to Beyrout, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interference of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days quarantine before we ascended the Nile. On our passage up, he was taken very ill with a fever, and became helpless. I waited and tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American Consuls, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typhus fever, and that it would be doubtful whether he recovered. Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left

him. He told me before we arrived at Cairo that he was twenty-seven years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death, which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever—

"O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy holy child Jesus, upon this land, where the Sun of Righteousness sat in Blood, and thine Anointed One expired.

"Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of Thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for Thy name's sake, until the end shall come, when all the Saints shall rest in peace.

"Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honour of Thy name. Everlasting thanks be ascribed unto Thee, O Father, Lord of heaven and earth, that Thou hast preserved Thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and Thy providential care by night and by day has been exercised over Thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue Thy kindness and mercy towards a needy worm of the dust.

"O Thou, who didst covenant with Abraham, Thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

"Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon the heart of Cyrus to show favour unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David, to be their king.

"Let that nation or that people who shall

take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel over-shadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—'Yea, those nations shall be utterly wasted.'

"Though Thy servant is now far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for Thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

"The hands that have fed, clothed, or shown favour unto the family of Thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in Thy kingdom let them have an inheritance when Thou shalt come to be glorified in this society.

"Do Thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when Thou shalt reward all people according to their works, let these also not be passed by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do Thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

"O my Father in heaven! I now ask Thee in the name of Jesus to remember Zion, with all her Stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said, 'Ah, where is thy God?' Her Priests and Prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do Thou arise in the majesty of Thy strength, and make bare Thine arm in behalf of Thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her Prophets, and clothe her Priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

"Let a peculiar blessing rest upon the Presidency of Thy Church, for at them are the arrows of the enemy directed. Be Thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be Thou near to deliver. Also the Quorum of the Twelve, do Thou be pleased to stand by, for Thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his Gospel, to finish with fidelity and honour the work which Thou hast given us to do, and then give us a place in Thy glorious kingdom. And let this blessing rest upon every faithful officer and member in Thy Church. And all the glory and honour will we ascribe unto God and the Lamb forever and ever. Amen."

On the top of Mount Olives I erected a pile of stones as a witness according to ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand. About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go to this place to die, and many are coming from Europe into this eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Trieste, and from thence I intend to proceed to Regensburgh and there publish our faith in the German language. There are those who are ready and willing to assist me.

I send you this letter by Captain Withers, an English gentleman, who goes direct to England, on board the *Oriental* steamer. He

has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on board of her to England, but this I cannot do.

On receipt of this, I wish you to write to me immediately, and direct to Regensburgh, on the Danube, Beyern, or Bavaria. If you know anything of my family tell me.

My best respects to yourself and family, to brothers Adams and Snow, and to all the Saints in England.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest, upon you all from this time, henceforth, and for ever. Amen.

Your brother in Christ,

ORSON HYDE.

Wednesday, 24th. Elder Joseph Fielding, who sailed from Liverpool, on the *Tyrean*, with 204 Saints, arrived at Warsaw with his company; and Elders W. Richards and J. Taylor went to meet them, and give such counsel as their situation required.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 6, 1856.

THE PRESIDENTIAL ELECTION IN THE UNITED STATES.—It is generally admitted by all parties that Mr. Buchanan, the democratic candidate for the Presidency of the United States, is elected to that very responsible station. If such be the case, we think that the union of the States will be perpetuated by it a few years longer. We regard the democratic party as being the only truly national one now in existence in the United States. It has ever been liberal and conservative in its political principles. It has not legislated for the North nor the South, but for the good of the whole nation. It does not meddle with sectional interests, but leaves to the people of each State the right to regulate their own domestic institutions to suit themselves; a right guaranteed to them by the Constitution.

The signs of the times have clearly indicated that if Mr. Fremont had been elected, the union of the States would have been at an end, and peace taken from the land which will, sooner or later, be the case, except they repent of the great national sins that they have committed by rejecting the message sent them from God through the Prophet Joseph Smith. He came in the name of the Lord and endowed with power from on high, by which he established the Divine authenticity of his mission, and called on all to repent of their priestcrafts, lyings, whoredoms, and abominations, and be baptized for the remission of their sins, and enter into the great work of preparing a people to meet him at his coming. Many heard his words, believed, and were baptized, and the Lord confirmed them unto the people with signs following. Thousands soon flocked to the standard of truth; the word of the Lord had free course and was glorified; the Saints gathered themselves together as the Lord commanded, and greatly rejoiced in the revelations which He gave them through His servants. Some began almost to imagine that they would never again see trouble; but, alas! the scenes of Jerusalem were again enacted. It is true that the wicked of this generation have not put to death the Only Begotten Son of God, but they have murdered one whom he sent, which makes them equally as guilty of innocent blood as were the Jews who crucified him, for he himself says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Jews rejected Jesus Christ and his mission, and were broken and scattered. The people of the United States have rejected the Lord's Prophet and His message, and the same doom awaits them, unless they repent. "The stone which the builders rejected is become the head of the corner,

and they that fall upon it shall be broken and scattered, but upon whomsoever it falls, it shall grind them into powder." All the Jews did not actually participate in the martyrdom of the Saints in their day, but sanctioned the acts of those who did, by not bringing them to justice, so the people of the States have done. When the Pharisees of the nineteenth century could not resist the truth by arguments drawn from the Scriptures, they resorted to physical force, destroyed the property of the Saints, slaughtered many men, women, and children, and drove them from their homes into the wilderness to starve. The Saints have repeatedly sought redress from the cruel hand of their merciless persecutors, by petitioning the Government to restore to them their rights as American citizens, but their prayers are unanswered, though not unheard. The officers of Government have virtually replied, "Your cause is just, but we can do you no good, you will have to appeal to your God." A short time before the Prophet was martyred, he was heard to say, "To heaven I appeal." He laid down his life a sacrifice to the cause of Christ, sealed his testimony with his blood, and the doom of the nations that reject his message.

The signs of the times clearly indicate, to every observing mind, that the great day of the second advent of the Messiah is at hand which will find the inhabitants of the earth as little prepared to dwell in the element of fire, as the antediluvians were to dwell in water in the days of Noah. At the coming of Christ the wicked will be swept from the earth, and then will be fulfilled that saying, "Upon whomsoever it falls it shall grind them into powder." We call upon all men who read this to repent and be converted, that their sins may be blotted out, and that they may be saved from the destruction and misery which are coming upon this wicked and adulterous generation, and be prepared to go forth and meet the bridegroom at his coming.

News from the United States.—We gather the following items from the *Mormon* of November 1 and 8:—

From the minutes of a Conference held by the Saints at St. Louis, on the 5th and 6th of October, we learn that President Erastus Snow contemplates starting early next spring to carry out the designs of the Presidency in Utah, with regard to organizing colonies on the emigration route. If the Saints will give President Snow their hearty co-operation in this matter, it will be but a few years until there will be many thriving settlements on that long and lonesome road, which will prove an incalculable blessing to emigrating Saints as well as to those who form the settlements. Many of the Saints from this land who have not means to go through, will find it for their interest to aid in building up settlements by the way, and thereby replenish their means.

The Post Office Department has awarded to Hiram Kimball, Esq., of Utah, the contract for transporting the Mail between Independence, Missouri, and Great Salt Lake City, from the 1st of December, 1856, until the 30th of November, 1860.

The President has appointed Peter W. Dodson of Utah, to be United States' Marshal of that Territory, *vice* A. T. Horn, who has declined.

Elders Charles Ford and Samuel J. Cook, lately from Utah, left New York on the 31st of October, for Liverpool, by the packet ship *Aurora*.

Plate of the Temple.—A beautiful engraving of the Temple, now being built in Great Salt Lake City, is completed, and for sale at this Office. Any order from Book Agents or others will receive prompt attention. Price 18s. per dozen, or 1s. 9d. retail.

Brother T O. Angel has been at considerable expense in getting up the above plate, hoping to please the Saints and others, by giving them a kind of foresight of

the Temple. We would be glad to see him amply rewarded for the time and labour expended.

DEPARTURE.—The *Columbia*, Captain Hutchinson, cleared for New York on the 17th of November, and sailed on the following day, having on board 223 souls of the Saints, under the Presidency of Elders John Williams, George Baker, and Benjamin Lloyd.

MR. BROWN, M.P., ON THE WORLD GROWING BETTER.

[We have extracted the following from the Liverpool *Daily Post*, purporting to be from the pen of a "Detective Officer."]

To the Editor of the *Daily Post*.

Sir—I am a man of some observation, and few words, and seldom trouble the reading public with my opinion, except upon rare occasions. I think I have such an occasion now; and I would like to submit a remark or two (by your permission) upon what Mr. Brown is reported to have said at a concert on Saturday evening last, because, I think, though Mr. Brown has proved himself to be a good and well-meaning man, that he is very much out of his reckoning, if the following was correctly reported—"Mr. Brown proceeded to say, HE BELIEVED THE WORLD WAS GROWING BETTER; society was progressing to a more civilized state, and old customs of barbarous hospitality were becoming more and more extinct. For instance, fifty or sixty years ago, no one was expected to leave a dinner party without going home gloriously drunk; but now what is the case? Men, by reason of the progress of civilization and education, seem to know "enough is as good as a feast," &c.—*Vide report in the Daily Post of last Monday.*

To the above, I would respectfully reply—

First—There is more crime, of every kind, including murder, robbery, swindling, drunkenness, debauchery (42,000 illigitimate children born in this country annually), prostitution of all sorts, carnal and literary, in the present reign of Queen Victoria—the most virtuous lady that ever governed this country—than there was in the time of Queen Boadicea. If this is true, it would appear that the world is growing worse.

Second—As to the progress of civilization, I would respectfully take the liberty to say—as the speech in question was delivered under Christian auspices—that Mr. Brown meant to include Christianity in his idea of civilization. Now, if Mr. Brown means human progress, i.e. the people of this country, taken in the aggregate, are more virtuous, more Christian, more pious, more simple-minded—less proud, less coxcombical, I will differ from him; and that I may give him some idea of how much men may differ in these matters, I beg to say that vice, vain-glory, impiety, murder and robbery (upon highly improved and scientific principles), infidelity, that is, *a disposition on the part of many highly educated persons to treat Christianity as they would a farce*, were never more triumphant than they are now; and, in Scotland, where Britons are reputed to be more "canny" than elsewhere, crime is increasing six times faster than the population;* that the preaching of Christianity has long since sunk down to the level of a mere matter of business—a mere trade—with this distinction, however, from all other commercial concerns, viz., the worst articles command the best price; and if Mr. Brown will condescend to take a walk with me some fine night, *incog.*, I will show an illustration of the proverb, "all is not gold that glitters;" that enough is not as good as a feast; and I will take him to "old school" clubs, and "young school" clubs, and various societies—mere gorging places—where the members, though the night of the nineteenth century is far advanced, "won't go home till morning;" and where "Willie brew'd" is sung with as much meaning and sincerity as it was in the days of Burns.

> "Wha first shall rise to gang away,
> A cuckold coward loon is he—
> Wha last beside his chair shall fa
> *He* shall be king amang us three!"

* Speech of Sheriff Alison at a meeting held some years ago in Edinburgh, under the presidency of the Earl of Bellhaven.

Mr. Brown will now be pleased to hear Mr. Wakley, the coroner for the Western Division of Middlesex, with regard to the drinking habits of improved English society. "I am surprised," says Mr. Wakley, "that the legislature, which is so justly particular about chemists and druggists vending poisons, is not equally so with the venders of gin, which appears to cause such a dreadful waste of human life. Gin may be thought the best friend I have, for it causes me to hold annually one thousand inquests more than I otherwise should hold. But, besides these, I have reason to believe that from ten to fifteen thousand persons die annually in this metropolis from gin drinking, upon whom no inquests are held!" And again; "Since I have been coroner I have seen so many murders by poison, by drowning, by cutting the throat, by hanging, in consequence of ardent spirits, that I am astonished the legislature does not interfere." So much, Mr. Brown, for the "progress of civilization." Of course Mr. Wakley is speaking of London, but surely he will grant that I have no need to enforce the belief here, that Liverpool can also "take her whack."

If Mr. Brown should mean our progress in mechanical contrivances—our railways, steam-shipping, telegraphs, tubular bridges, and St. George's Halls—I may assent, indeed, though by such assent I lay myself open to censure, and *nocturnal* annoyance from the scientific and architectural ghosts who superintended the building of the Chinese wall,* the bridges in Xensi and King-tung,† the palaces and halls of ancient Rome, Palmyra,‡ Babylon, and Athens. If, however, Mr. Brown means our progress in commercial cunning and gathering money together, I assent unconditionally. And, finally, Mr. Brown must not be in too great haste to attribute every little good he sees done in society to educational effects.

In Edinburgh, and from Sheriff Alison, we have the criminal return for one year giving 2,834 educated, and only 696 uneducated offenders. Here is a convincing proof that in "Auld Reekie," at least, the "education" there dispensed is *not the thing;* and England, it would appear, is no better in this respect than some other places, for the following is the *rate per cent.* of educated and uneducated crime annually evolving out of the entire population—

Could read and write imperfectly	59.28
Could read and write well	8.12
Education not ascertained.....	2.41
Superior attainments.....	.42
Could neither read nor write ...	29.77
	100.00

And, according to other criminal statistics, we find there are some offenders who, it is suspected (nay, it is known), can read and write well, but feign ignorance; and who, when the census is taken during the term of their imprisonment, will give garbled and fictitious accounts of themselves, in order to preserve the respectability of their friends, and the governor of a prison cannot force the truth from a prisoner; he must leave all such statements to the offender's "honour," inasmuch as the law of England does not compel a prisoner to criminate himself.

We find, moreover, by the authorized documents with respect to police matters, that the average commitments for "malicious offences against property," and "forgery and offences against the currency," were in the following proportion—

1841-5, malicious offences against property, such as robbery with violence, burglary, &c., 1,079; from 1846 to 1850, 1,115.

1841-5, forgery and offences against the currency, where education and art must be employed as absolutely necessary to success, and as evidenced in the cases of such persons as Robson, the Royal British Bankers, John Dean Paul, Strahan, and Co., Sadleir, and others, 2,725; from 1846 to 1850, 2,971.

Here Mr. Brown will perceive the

* 1,500 miles long. Six horsemen can ride abreast on the top of it—26 feet high, fortified with 3,000 towers, carried over mountains and valleys, and places that seem to us inaccessible. Begun and completed in five years!

† The one called Cientao in Xensi is a bridge of traffic—unites the summits of several mountains, defended by iron railings, and is four miles long.

‡ Among the rivers of Palmyra, which are dispersed not only over the plains, but even in the deserts, there is a single colonnade more than 2,600 yards long, the bases of the Corinthian columns of which exceed the height of a man; and yet this row is only a small part of the remains of that one edifice!

effects of educational advancement, the effects, in some instances, of *polite* education—the education which teaches us to get money honestly, if we can, but to get it.

Besides, I would point out to Mr. Brown the probability that there is much less of true religion—I mean the religion of love, and piety, and philanthropy—much less of this now than there was a hundred years ago—even with all the "bigotry and intolerance" which characterized those times. "How it comes, let doctors tell," but at the present moment, and in this country, there are more parsons, preachers, praters, professors, writers, lawyers, doctors (a *few* quacks!) teachers, linguists, lecturers, reporters, penny-a-liners, and other wiseacres in Great Britain than would be necessary to direct the inhabitants of three or four worlds like ours the way *to* heaven and the way *from* hell. Yet, they fail in a small place like England; but the failure cannot be attributed to lack of means. "Money is no object" with the good people of this country who employ them*—their salaries ranging from £6,000 to £60 the year—they have it all their own way. It is fairly estimated that, independent of any care for heathen or Jew, there is annually spent in this country, one way and another, for religion, secular, and moral training, of all kinds—spent in the work of progress, according to Mr. Brown's idea of progression, no less a sum than £143,000,000! that is, from the old woman who keeps her school to the professor in the university—from Mr. Holyoake, who preaches down the church, to the Archbishop of Canterbury, who preaches it up. I omit altogether the press, which gets no share of this plunder. Nor do I wish to allude to the good or evil done by that vast sweeping machine in the service of civilization, which had no existence, as Mr. Brown knows well, in the days of Julius Agricola or Queen Boadicea. O for an imagination like the Misses Fox, to view—even through a glass darkly—a company composed of the following "gentlemen" discussing the last copy of the *Times* over a mug of Allsopp's pale and a pipe:—Alexander, Socrates, Plato, Diogenes, Epictetus, and Nero!

* Many a round £1,000, I have little doubt, Mr. Brown has himself given in his time for such purposes.

One would think it absolutely impossible for any kind of ruffianism to exist in a land so replete with religious, educational, and moral machinery facilities. Was there ever a kingdom possessed of such learned societies as the following, and they are only a few of those found in the principal city of England!

The Royal Society, the Royal Antiquarian Society, the Royal Society of Arts, the Royal Humane Society, the Royal Institution, the Royal Agricultural Society, Royal Horticultural Society, Royal Medical and Chirurgical Society, the London Institution, the Royal Geological Society, the Russelian Institution, the Royal Society of Civil Engineers, the Meteorological, Pharmaceutical, Botanic and Botanical, Astronomical, Asiatic, Geographical, Chemical, Mathematical, Microscopical and Numismatical, Societies; the Royal Society of British Architects, the Royal Society of Literature, &c., &c. But these we know are in the metropolis, and effect the kingdom at large. Granted. But then every city, borough, town, and village in England has its athenæums, mechanics institutes, and little learned associations.

In conclusion, as I have reason to fear I have occupied too much space already, I will merely add I am serious in what I have written, and, without intending offence to Mr. Brown or any one, I beg leave to subscribe myself, Mr. Editor, yours respectfully,

A DETECTIVE.

Liverpool, 30th Oct., 1856.

[Often have we been positively astounded at the pratings of editors, ministers, lecturers, and statesmen, about the superior civilization of the nineteenth century; the age of Gospel blazings, the gigantic march of human progress, the high standard of mental and spiritual culture, and the moral and virtuous inclinations of the people. To those who see things as they are, it must be a problem whether these men are knaves or fools; the subjects of some psychological hallucination, through which things appear as they represent, or whether they are trying to impose on the credulity of the people. Strange to say such notions obtain general belief. Taking the most liberal view of the case, this is only to be accounted for by considering it the effects of that partiality and egotism which influence the judgments of men in

deciding upon matters in which they themselves are concerned, and of that spiritual blindness caused by the thick veil which is drawn over their eyes by the god of this world. The best and most favourable interpretation of the matter is discreditable enough to the popular judgment, without believing that nearly every one designingly misrepresents the state of things, and deliberately practises deception upon the credulity of his neighbour. If the speeches, books, newspapers, and conversations which we oftentimes hear and read upon these matters, and all that has been written and said against "Mormonism," and the divine institution of polygamy, were laid before the beings of some other world, who are in happy ignorance of the corruptions of this, they would surely be led to believe that Christian nations, at least, must soon reach social regeneration, and "Mormonism" be consumed by the virtue and perfection of a redeemed world.

But these are not the facts of the case; and the writer of the foregoing letter, who, as a "Detective Officer," has ample means of knowing, is fully conscious of it, so far as modern Christendom is concerned. If every policeman, mad-house keeper, jailor, coroner, medical man, procurist, whoremonger, adulterer, prostitute, thief, murderer, and people generally, were to faithfully unbosom themselves, and make a record of all they have witnessed and committed, what a fearful, horrible volume the collection would make—what a bitter satire the contents of such a book would be upon modern Christianity, and the civilization of the nineteenth century.

The writer is keenly satirical upon the progress of society, in the education of cunning, getting money, and aptness in villainy. This is more universally just than people would like to admit. There never was a time when society made less progress in moral, spiritual, and healthy social development than in this boasted age. Its members have indeed become very cunning and 'cute, the stores of scientific facts are more universal, and men have greater general information now than was the case in the days of their forefathers, and the term "men of the world" may be significantly applied to nearly all. But how much has society lost of that purity of nature, simplicity, freshness, honesty, and virtue, which flourished in the earlier generations of the human family? With all the meaningless talk about civilization, enlightenment, progress, and the march of intellect, society is every day losing some of its natural relations, and departing from the standard of manhood, while facts will make their testimony heard, touching the increase of crime and degeneracy. A fearful account is accumulating against modern civilization which every day cries with a louder voice to heaven for vengeance.

There is another point which we will notice, touched upon by the correspondent of the *Post*, which no doubt has struck our readers. It is, the amount of machinery at work, even in little England, for the professed object of social regeneration, and the enormous cost of keeping it going. Look at an expenditure of "*one hundred and forty three million pounds,*" leaving out the item which goes to the book making department. Were there any virtue and power in these self-made priests, and teachers, and in human institutions, there certainly is abundance of material and money employed to direct, at least, the British nation, "the way *to* heaven and the way *from* hell." But does not all this prove the absolute incapacity of man to get on without God? Does not the present state of things cry with ten thousand voices to heaven for the Lord to take the reins of government? Is not such a work as "Mormonism" professes to be consistent with the universal wants of the human family? If it is not divine in its origin, at least the mission which it claims is a necessary one; and society has great need to clothe itself in sackcloth and ashes, and fervently pray that God would raise up a Prophet, and send Apostles of salvation forth to proclaim a pure Gospel again.—Ed.]

The *Economist*, in one of its articles on social statistics, points out the fact that as a general rule, a decrease of marriages is accompanied by an increase of crime.

Spare moments are like the gold dust of time. Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

HOME CORRESPONDENCE.

THE TEMPLE.

35, Jewin Street, City,
November 18, 1856.

President O. Pratt.

Dear Brother,—You will favour me by inserting a few remarks on the design for the Temple, the first impression of the Engraving having just come to hand.

Having spent seven or eight years of my life in the midst of designs of every description, in an architect's office, I think it is but justice to Elder T. O. Angell, the Architect, to say, that the building as a whole is a most original conception; and the grouping of the various towers, buttresses, &c. one of the most harmonious pieces of architectural composition I have ever seen.

The windows, doors, &c., are of the Gothic style, and what is termed the perpendicular class, used very extensively in cathedral buildings a few centuries ago. As the "Mormons" believe in getting and combining all that appears to them to be good, the architect has broken through the dogmatic rules of the architectural world, and introduced in connexion with them, mouldings and other compositions, peculiar to the Roman or Classic period, so blended as not to offend. But the architect's skill shines most in the happy proportion and combination of the main features. The building will be massive without being ponderous or heavy, and sufficiently ornamental without being over crowded with decoration.

Taken as a whole building, it is not a copy of anything under the sun, so far as I am acquainted. I have looked at the design many times, and feel that it will bear looking at a great many times more. To one fond of viewing architectural efforts, it is, on account of its originality, a perfect feast, especially in this age so barren in respect to really new architectural designs, when the Gentile practice of revolving round old lights, instead of getting new inspiration for themselves, has infused itself into architecture as well as every thing else.

The Engraving is splendidly executed, and a faithful transcript of the photograph brought by Elder Angell from the Valley. Such a subject, treated in such a manner, will certainly secure a vast sale among the Saints, for what can be so interesting a subject to each of us, as that Temple in which the broken links of our ancestry are to be repaired? That Temple in which the many voiced cries of departed, but still living fathers, mothers, sisters, and brothers are to receive our fond response in those efforts for their salvation, that death has put out of their power to make for themselves.

I have no hesitation in recommending the Engraving to every Saint, not only because of the dear and glorious associations connected with the Temple of God, and as a real ornament to their dwelling, but because the Gentiles will, I think, have to admit, on inspection, that wealth, resolution, and talent, must exist pretty freely, and be well combined in the "Mormon" community, *to design and execute such a structure in such a region.*

Who will not have one to exhibit as a sample of "Mormon" capability; as a token to devils that in the mountains a people are rising to their overthrow, and to departed friends and kindred a sign that we are coming! coming! coming! to fulfil our covenants, and hasten their deliverance.

E. L. T. Harrison.

VARIETIES.

Mexico is again in a state of general revolution, and in addition, it has difficulties with England and Spain, which may involve it in foreign war.

A number of Irish Catholics have petitioned the government of Mexico for the privilege of settling on its territory, on account of the persecutions they suffer in the United States, for their religion.

On the 12th and 13th of October, General Walker, President of Nicaragua, defeated the Costa Ricans and their allies, with a loss on their part in killed and wounded of 1,100, and 41 of his own men.

"THERE are some members of a community," said the sagacious and witty Thomas Bradbury, "that are like a crumb in the throat; if they go the right way they afford little nourishment, but if they happen to go the wrong way they give a great deal of trouble."

TRAIT OF INDIAN CHARACTER.—There is one trait in Indian character which civilized society would derive much profit by imitating. Envy is a quality unknown to the savages. When a warrior has performed any deed of daring, his merit is freely accorded by all his associate braves; his deeds are extolled in every public and private reunion, and his name is an incentive to generous emulation. I never witnessed any envious attempt to derogate from the merit of a brave's achievement. No damning with faint praise; none "willing to wound and yet afraid to strike;" no faltering innendoes that the man has not accomplished so much, after all. The same way with the women. When a woman's husband has distinguished himself, her neighbors, one and all, take a pride in rejoicing with her over her happiness. If a woman displays more ingenuity than common in ornamenting her husband's war-dress, or in adding any fancy work to her own habiliments, she at once becomes the pattern of the neighbourhood. You see no flaws picked in her character because of her rising to note; no aspersions cast upon her birth or present standing. Such and such is her merit, and it is deserving of our praise; the fact perceived, it receives full acknowledgment.

MARRIAGE.

MARRIED, in Great Salt Lake City, Utah Territory, U.S.A., Mr. Orson Pratt, Junior, to Miss Susan Snow, daughter of Zerubabel Snow, formerly a United States' Judge for that Territory. Ceremony by President Brigham Young, at 2 o'clock P.M. of Wednesday, the 1st of October, 1856. The age of the bridegroom is about 19 years, that of the bride about 15. May the God of our ancestor Joseph, who was sold into Egypt, bless them, and their generations after them, for ever and ever.

HOLD UP THY HEAD.

(Selected.)

Hold up thy head! Thou must not tread
The path of life with downcast vision;
But meet the gale, and never quail;
Face it with stern decision.

Hold up thy head! Thou wert not made
To tremble at imagined trouble:
Whate'er may thwart—a valiant heart
Will make thine armour double.

Hold up thy head, if thou wilt shed
An influence round thee bright and cheerful;
The man who leads to glorious deeds
Can ne'er himself be fearful.

Hold up thy head, if thou wilt spread
Thy standard on the heights of glory—
If thou wilt climb the mount of Time,
And scale its summits hoary.

Hold up thy head! Ay, never dread
The task thy God to thee hath given
Hold up thy head! and firmly tread
The rugged road to Heaven!

Money List, Nov. 14—21, 1856.

	£	s.	d.
William Ajax	0	15	0
William Norris (per J. B. Martin)	2	10	0
William H. Perkes	2	10	0
B. W. Brindle	5	0	0
John Hyde	4	0	0
Henry Brown (per W. J. Smith)	4	0	0
Griffith Roberts	1	0	0
Carried forward	£19	15	0
Brought forward	£19	15	0
George Sparkes (per T. H. Latey)	4	10	0
Thomas Smith	5	0	0
James McGhie	2	0	0
William B. Child	5	0	0
Benjamin Elliot	4	8	0
	£40	13	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 50, Vol. XVIII. Saturday, December 13, 1856. Price One Penny.

ONENESS OF THE SAINTS—THE BROTHERHOOD OF CHRIST.

(*Continued from page* 774.)

We have seen that the mission and teachings of Christ and his Apostles aimed at social regeneration; that the Gospel was given for that purpose, and that all its tendencies were in that direction. Moreover in viewing the broad basis of the Church, presented in general terms by the Apostle Paul, confidence must increase concerning the fact, that in the kingdom of God will be found the sure and only hope of the world. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This is indeed, a firm foundation for the organization of a natural society.

We now come to consider the Church of Jesus Christ of Latter-day Saints. It claims to be the very kingdom which Daniel said God would set up in the last days. It offers itself as the hope of the world, and the Apostles and Elders of this Church declare that they are divinely authorized to accomplish the work of social regeneration. Therefore oneness and brotherhood ought to be the ultimatum of its mission, and, if verily of God, such must be the case.

We will examine and see if this Church exhibits the given features and tendencies, whether in infancy it bore the divine likeness, and if, in growing, it has ever been developing and bringing out into bolder relief those peculiarities which give individuality to the kingdom of God, and which the world has not succeeded in counterfeiting. If it does, then its divinity is established; for by this, says Jesus, "shall all men know that ye are my disciples." "That they may be one, that the world may know that thou hast sent me." Providing the Church of Latter-day Saints shows an approximation to oneness, it not only proves its origin to be from heaven, but also establishes the divinity of the mission of Christ, even as, on the other hand, apostate Christianity does not; for that which Jesus declared to be the legitimate evidence to the world of his calling, is not exhibited by sectarianism.

1st. "Mormon" theology teaches that the basis of social regeneration is theocratical government. This implies the formation of a state of society in which God superintends the affairs of man and moulds every relation. Neither is this to the Saints a matter of words—a visionary nothing, a phantom government, or like a dream of the night, which vanishes away when day calls us forth to busy and practical life. To them the kingship and control of God are as literal and real as that of an earthly king over his subjects. This

theocratical idea is mixed up and embodied in their daily affairs and duties, and even in their public and domestic amusements. Oftentimes have lookers-on been positively astounded at the practical illustration which they give of this peculiarity of their religion. Gentile notions are so thoroughly upturned and mystified at the "Mormon" manner of doing things, such as opening public amusements, social parties, and the dance, in the name of the Lord, and by the invocation of His blessing, that the brains of travellers, editors, priests, and people, are thereby set into a perfect whirl. And well might this be the case, for God is so completely left out of practical life in Gentile society, and His government and kingdom are so purely phantasms in the imaginations of modern Christians, that the embodiment of theocracy is to them almost as marvellous, as would be their own translation into another world. This peculiarity of the Saints in contrast with Gentilism is important and big with meaning. The world may cant and talk nonsense about its being all a religious burlesque, nevertheless these characteristics of that people manifest their consciousness of being divinely governed, to an extent which confounds the atheistic notions and manners of what is falsely called Christian society. In proving this tangible and extensive embodiment of theocracy in the workings of the system which men have been pleased to term "Mormonism," we prove much more than might at first appear, inasmuch as practical divine government must be the basis of social regeneration. All the ancient Saints believed this, the failures of six thousand years corroborate it; reason, and the order of development, and education, also join in backing up our view. It is a fundamental and universal law, that the superior should control the inferior, the pupil learn of a master, and the scientific man receive instructions from nature. So likewise must God lead the way to exaltation and perfection, and be at the bottom of social regeneration. There can be no natural society at the head of which He does not stand. Oneness and brotherhood cannot be attained if the Great Father of the human family is left out of social organization. Theocracy has been the form of government among the people of God in all ages, though sometimes proscribed, and its members held in bondage, or forced to hide themselves because of the wicked. The Latter-day Saints, therefore, in accepting it in common with all other Saints, not only progress to oneness and brotherhood, as touching those of this dispensation, but as also comprehending every faithful soul of the human family. How nearly this meets the prayer of Christ, how strict the agreement! "Neither pray I for these alone, but for them also which shall believe on me through their word; That they *all* may be one; as thou, Father, art in me, and I in thee." "Mormonism" in its fundamental theocracy gives the true basis of social regeneration—of oneness and brotherhood.

2nd. Sectarian Christendom exhibits many ways, faiths, hopes, interests, destinies, and spirits; many church organizations, societies, systems, institutions, congregations, and communities, as distinct from each other as are the mercantile firms of any nation; as numerous and competitative as the almost countless huckster establishments in shopkeeping England. Indeed, even these latter only go to make up the great separation of the people and division of interest so universal in modern society.

As before observed, this, in religion, is justified as healthy rivalry, necessary to the success of Christianity; and in temporal matters it is considered that society cannot run the race of civilization without this competition. Touching the religious part of the question, inasmuch as the Gospel of Christ comprehends oneness and brotherhood, we cannot conceive how this many-headed, many-bodied monster, sectarianism, can contribute to the success of Christianity. Though we are told that after all it is only one church—parts of the body of Christ, yet if this division be merely an illusion, it will be hard to tell wherein it differs from a reality. Though we are informed that the disagreement is only on minor points, nevertheless it would be difficult for logic to show that to be a minor matter which so universally affects society, and produces the present state of things; how an agreement on a few points can counterbalance a disagreement on ten thousand, how unity is triumphant when sectarianism is victorious in every field. In the very face of these prevailing notions and characteristics of modern society, the theology of the Saints teaches that they must become

one, both in spiritual and temporal things. It holds that no matter is minor which is in enmity with oneness and brotherhood, nor anything non-essential which contributes to make those states. It inculcates the idea that there must be a perfect agreement in body, spirit, faith, hope, doctrine, interest and destiny. In carrying out these capital views, it declares that there is but *one* plan of salvation for every son of Adam. There is no compromise contained in the system. Dissenters and churchmen, papist, and heathen, ancient and modern, before they can obtain celestial glory, must all come in at the same door, and travel up the same path. When those who are in darkness concerning the great economy of salvation throw at the Saints the existence of the law of carnal commandments in ancient Israel, and assert that the Gospel was not preached until the days of Christ, the brethren point to such sayings as "It (the law) was *added* because of trangression." "For unto us was the Gospel preached, *as well as unto them:* but the word preached did not profit them, not being mixed with faith in them that heard it." "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was *once delivered unto the Saints;*" and many other Scriptural indications that the faithful of all ages, who hardened not their hearts, understood the Gospel and were saved by it. Indeed, in these quotations, precedence is given both by Paul and Jude to the Saints prior to their day. But even were there no such indications in that sacred book—aye, though the Bible had never been written, and all traces of ancient history were lost, Latter-day Saints would be equally confidenton this point. The genius of their religion would force them to accept this view of the subject. Their instincts and tendencies to oneness and brotherhood, with all Saints, which are planted in their hearts by the Holy Ghost, would not let them contemplate the matter in any other light. Though no word had been written concerning it, this assurance in them would be just as strong. "*That they* ALL *may be one.*" By this key every detail can be unlocked. Indeed from the beginning to the end is here told in general terms—a perfect agreement on *all* points.

3rd. Not merely are the Latter-day Saints agreed with the Saints of former days in a general sense, but also in every theocratical particular. To them Apostles, Prophets, Evangelists, Pastors, Seventies, Elders, Teachers, excepting no inspired officer whatever, must be in the organization of the Church now as well as in the days of Peter, James, John, and Paul. They are also confident that this organization in the days of Christ agreed with that of the Church in every other age. When sectarian ministers tell them that such officers are unnecessary now, that this order of things was not intended to be continued, they heed not the sophistry. "Mormon" theology and the Holy Ghost point to oneness and brotherhood in organization, as also in all other matters. Concerning this nonsense, about non-essentials, however, it might pertinently be asked, if modern Christendom had the same organization and state of things, so tenaciously clung to by former and Latter-day Saints, whether it would be the many-headed, many-bodied monster it now is?

4th. While sectarianism teaches pouring, sprinkling, dipping baptism, or no baptism, "Mormon" theology emphatically declares—"Except a man is born of water and of the Spirit, he cannot enter into the kingdom of God." This is also considered non-essential by modern Christians, but not so by Latter-day Saints. If it had no higher meaning, it keeps up agreement between themselves and with the ancient people of God. "Baptized into *one body*," and the principle of oneness and brotherhood is still carried out. But, again, it might be pertinently asked, if the sects had received one baptism—been baptized into one body, whether they would be sects? How, then, can this matter be a non-essential. If a cavil is raised about the thief on the cross, and pious men who never were baptized; reference is still made to the words of Jesus—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." However, the religion of the Latter-day Saints, like that which Peter received, has a proviso broader than sectarianism offers—a proviso, which not only embraces pious people who have not had the privilege of baptism, but also those who have never heard the name of Jesus in this life. Though the economy of salvation is strict in its conditions, it does not incul-

cate that egotistical party spirit which is so very tender over the units composing some little community or nation, but comprehends the numerous millions of the whole human family. The consolation comes—"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh; but live according to God in the spirit." Thus "Mormon" theology continues the chain of oneness and brotherhood, upon such universal and liberal principles, as would laugh to scorn the cavil raised about the thief on the cross, or the pious people of some little sect.

5th. The gift of the Holy Ghost, by the laying on of hands, forms another point of agreement between the Latter and Former-day Saints collectively, and between each member of the Church individually. "Mormon" theology admits of no radical exceptions and differences in the economy and dealings of God with His people, nor in the experience and mannerism of all Saints. It admits, however, those of a circumstantial and conditional nature. Such, for instance, as the people of this day not being commanded or required to blow rams horns for the overthrow of Jericho. Though it declares that those who reject the Gospel will be damned, yet it does not assert that a person to whom it was never sent will be damned for not obeying it. But these are not radical exceptions and differences; neither will it admit any of that nature. Accordingly the Latter-day Saints hold the same doctrines as those of former times relative to the gift, character, and operations of the Holy Ghost. In the Apostolic Church of Peter's day, the laying on of the hands, by one having authority, was the method of communicating the Holy Ghost to baptized believers. So also it is in the true Apostolic Church, re-established through the instrumentality of the Prophet Joseph Smith. In the experience of the former-day people of God, that Spirit was one of power, prophecy, revelations and glorious manifestations—a Spirit whose office-work was to lead them into all truth, and bring about a state of oneness and brotherhood. Indeed, it is predicted by the ancient Prophets, that in the last days the Spirit of God should be poured out upon all flesh, and its effects be so universal, as touching our subject, that concord would exist among the beasts of the field, and the lion lie down with the lamb. The Latter-day Saints receive the character, operations, and mission of the Holy Ghost just according to the views and experience of their brethren in ancient times. They do not believe that the Spirit will disagree with itself in any age, either in character, operation, or in the ordinance through which it is communicated. If it is changed, then would it be unlike the unchangeable God. It would cease to be itself. For instance, if Christendom has been governed by the Holy Ghost, that Spirit has most assuredly changed its nature, effects, and in every particular. It has become many, instead of one, neither producing agreement among the members of modern society, nor between them and the ancient people of God. But if we contemplate its workings as illustrated in the lives and experience of Saints for four thousand years, it is a consistent and unchangeable Spirit. It is according to the gift, effects, and manifestations of the Holy Ghost, as illustrated in the history of the people of God throughout that four thousand years, that the Latter-day Saints receive the Comforter of promise. Thus the agreement is kept up between the members of the Church in all ages and the cords of oneness and brotherhood are lengthened.

6th. God ever revealed His mind and will to His people. Immediate and continuous revelation is the alpha and omega of theocratical government. Without it the great latter-day dispensation can have no existence, continuation, beginning, nor end. Whether it is a reality or not in that Church established through the instrumentality of the Prophet Joseph, the correct principle is there. However, tens of thousands will testify that it is a reality, and that the times of the restitution have commenced. Again, the agreement is continued, and oneness and brotherhood carried out.

7th. The people of God ever knew the truth of their religion. Their history is an emphatic and unbroken testimony, that the Almighty revealed, angels administered, signs followed believers, and the Holy Ghost manifested its glorious power. But sectarian Christians testify that they do not know of the truth of their religions; that such knowledge is not to be obtained in this life, that God does not reveal, angels administer, nor signs follow believers; and that the Spirit which decked immen-

sity does not display its wonder-working influence as of old. This is true, so far as they themselves are concerned. Latter-day Saints, however, are one with the ancients upon this matter. Tens of thousands of them will testify that the experience of their brethren, the Prophets, Apostles, and the faithful of early times is also in accordance with their own. At every fresh development of "Mormonism" the spirit of oneness and brotherhood burns with greater intensity, the chain becomes longer, and the organization more universal, even to the comprehending of the whole family of God.

8th. The Latter-day work from its earliest commencement has tended to break down old nationalities among those who receive it. A higher nationality even that of Saints is comprehended in this great movement. It has gone unto nearly all the world, and made of many races, tribes, and tongues one people and kingdom; given to them one religion, faith, hope, interest, and destiny. Indeed it has but the one to give. Many is not according to its genius. That which is not "Mormonism" the members of this Church hold to be something else, and they have no fellowship for it. They have to learn that strange logic, which teaches, that men agree just where there is difference between them. They do not understand how the body of Christ can be sectarian; how Calvinists, Methodists, Protestants, Catholics, Quakers, Ranters, Shakers, &c., can all be of one religion and possess the Holy Ghost. The hundreds of thousands of Latter-day Saints scattered throughout the world definitely hold the same faith; the same things are hoped for by them, and they have but one interest and destiny. It is true some are farther advanced in the work than others, but so far as their development extends all are agreed. It is true also that there are still among them relics of old traditions, nationalities, customs, and habits of thinking—that they are not yet perfectly one. But taking into consideration the comparative infancy of the Church, and the immense and continuous influx of people into it from nearly every nation, kindred, tongue, and sect, embodying, previous to their conversion, the almost infinite variety seen in society, we are bold in asserting that their approximation to oneness is unparalelled in the whole history of the human family. It is distinctly understood by them, that the same doctrines and rule of action received by the authorities, and body of the Church have also to be the measurement of every member thereof. They all know that there is for them but one way, one interest, hope, destiny, and general manner of doing things. We would not be understood, however, that this extends to the extinction of the individualities and agency of men. Variety in harmony is consistent with unity. Indeed, it is unity. But division and a discordant mannerism in a people is neither harmony nor unity. "Mormonism" is the same in 1856 as it was in 1830. Like its Author, the unchangeable God, it changes not. It merely develops itself, and grows to greater proportions and maturity. The same genius which inspired it in infancy, directs it in manhood. All who are informed concerning its history must be conscious that it comes no nearer to fellowship with Gentile society and principles than it did twenty-six years ago. Indeed the breach is ever widening and this is distinctly felt by all who are acquainted with this Church. They are the same "*strange sect*" everywhere—the same peculiar people. The individuality of the "Mormons," their likeness to each other, and their distinctiveness from modern Christian society become more striking every day. It is marvellous to what an extent oneness and agreement among themselves have already grown. Look at that great social movement in the Church—*polygamy!* In a year or two from its general proclamation, hundreds of thousands who naturally were as opposed to it as other people, now cherish it, delight in it, aye exult in it, and would lay down their lives rather than depart from the holy and divine institution. Five years ago there were few of its enemies who would not have predicted that the establishment of such an order must break up the "Mormon" Church. But, lo! that, with every other development of this work, has only made broader the basis of oneness and brotherhood between the Latter-day Saints and the ancient polygamic people of God.

9th. From the commencement of this Church, the spirit of gathering together into one body has been marvellously manifested in its movements. The Saints make their deliverance from Gentile so-

ciety the burden of their prayers for years. They look with longing eyes to the day when they shall be privileged to leave their father-land, the old homestead, their companions, relations, and scenes of youth, to go to the place appointed by God. This is a remarkable and striking characteristic in their history. They gather to build up Zion, to strengthen the bonds of their union and brotherhood, to establish themselves as one people politically, as they are one spiritually. A prominent result of this gathering is easily seen to be the speaking of one language by a people from every nation, kindred and tongue. This breaking up of old nationalities, this gathering into one body politic, and this speaking one language, are surely something like an antidote for the curse which fell on the human family at the confusion of tongues and the great scattering of our race. It is impossible in a limited article to enter into all the details of agreement between the latter and former-day Saints, but enough has been said to show that the development of "Mormonism" tends to oneness and brotherhood among all the people of God.

HISTORY OF JOSEPH SMITH.

(*Continued from page 777.*)

[November, 1841.]

Friday, 26th. Affidavit of Hyrum Smith.

Whereas it hath been intimated to me by persons of credibility that there are persons in the surrounding country, who profess to be members of the Church of Jesus Christ of Latter-day Saints, who have been using their influence and endeavours to instil into the minds of good and worthy citizens in the State of Illinois, and the adjoining states, that the First Presidency, and others in authority and high standing in said Church, do sanction and approbate the members of said Church in stealing property from those persons who do not belong to said Church, and thereby to induce persons to aid and abet them in the act of stealing, and other evil practices. I therefore, hereby disavow any sanction or approbation by me, of the crime of theft, or any other evil practice, in any person or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested; neither are such things sanctioned or approbated by the First Presidency, or any other person in authority or good standing in said Church, but such acts are altogether in violation of the rules, order, and regulations of the Church, contrary to the teachings given in said Church, and the laws of both God and man. I caution the unwary, who belong to the aforesaid Church, and all other persons, against being duped or led into any act or scheme which may endanger their character, lives, or property, or bring reproach upon the Church; and I certify that I hold my person and property ready to support the laws of the land, in the detection of any person or persons who may commit any breach of the same. To which I subscribe my name, and testify, this 26th day of November, 1841.

HYRUM SMITH.

Sworn to and subscribed before me this 26th day of November, 1841.

E. ROBINSON, J.P.

I attended City Council, and presented a bill for "an Ordinance in relation to Hawkers, Pedlars, Public Shows, and Exhibitions, in order to prevent any immoral or obscene exhibition," which passed the Council by unanimous vote.

Sunday, 28th. I spent the day in Council with the Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. Brother Joseph Fielding was present, having been absent four years on a mission to England. I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.

Monday, 29th. I gave the following affidavit, and published it in the *Times and Seasons*.

City of Nauvoo, Illinois,
November 29, A.D. 1841.

TO THE PUBLIC.

The transpiration of recent events makes it criminal for me to remain longer silent. The tongue of the vile yet speaks, and sends

forth the poison of asps—the ears of the spoiler yet hear, and he puts forth his hands to iniquity. It has been proclaimed upon the house top and in the secret chamber, in the public walks and private circle, throughout the length and breadth of this vast continent, that stealing by the Latter-day Saints has received my approval; nay, that I have taught the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfellowship the perpetrators of all such abominations—they are devils and not Saints, totally unfit for the society of Christians or men. It is true that some professing to be Latter-day Saints have taught such vile heresies, but all are not Israel that are of Israel; and I wish it to be distinctly understood in all coming time, that the Church, over which I have the honour of presiding, will ever set its brows like brass, and its face like steel, against all such abominable acts of villainy and crime; and to this end I append my affidavit of disavowal, taken this day before General Bennett, that there may be no mistake hereafter as to my real sentiments, or those of the leaders of the Church, in relation to this important matter.

State of Illinois, Hancock County.

Before me, John C. Bennett, Mayor of the City of Nauvoo, personally came Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints (commonly called Mormons), who being duly sworn according to law, deposeth and saith, that he has never directly or indirectly encouraged the purloining of property, or taught the doctrine of stealing, or any other evil practice, and that all such vile and unlawful acts will ever receive his unreserved and unqualified disapproval, and the most vigorous opposition of the Church over which he presides; and further this deponent saith not.

JOSEPH SMITH,
President of the Church of Jesus Christ of Latter-day Saints.

Sworn to and subscribed before me, at my office, in the City of Nauvoo, this 29th day of November, A.D. 1841.

{L. S.} JOHN C. BENNETT,
Mayor of the City of Nauvoo.

Now it is to be hoped that none will hereafter be so reckless as to state that I, or the Church to which I belong, approve of thieving—but that all the friends of law and order will join in ferreting out thieves wherever, and whenever, they may be found, and assist in bringing them to that condign punishment which such infamous crimes so richly merit.

JOSEPH SMITH,
President of the Church of Jesus Christ of Latter-day Saints.

A Conference was held in New York City, Elder John E. Page presiding; in which were represented New York City, 17 Elders, 2 Priests, 1 Teacher, 2 Deacons, 179 members. Five Branches were represented, including 5 Elders, 6 Priests, 3 Teachers, 3 Deacons, 149 members. Three Elders, 2 Priests, 1 Teacher, were ordained. There were present at the Conference, 1 Apostle, 6 High Priests, 16 Elders, 3 Priests, 2 Teachers, 2 Deacons.

Tuesday, 30th. Attended a Council of the Twelve Apostles at President B. Young's. President Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, Lyman Wight, John Taylor, and Wilford Woodruff.

It was voted that Ebenezer Robinson be solicited to give up the department of printing the *Times and Seasons* to Elder Willard Richards.

Voted, that if brother Robinson does not comply with this solicitation, Elder Richards be instructed to procure a press and type, and publish a paper for the Church.

Moved by Elder Young, and seconded by Elder Woodruff, that Lyman Wight and John Taylor present these resolutions to brother Robinson.

Wednesday, December 1st. In view of the proceedings of the meeting of the Church at Ramus, on the 18th November, when certain individuals were cut off from the Church for *stealing*, the Twelve issued the following

EPISTLE.

We are glad that the perpetrators of the above crime have been caught in their iniquitous practices; and we are only sorry that anybody should be found who would bail them out of prison, for such individuals, if the charges are true, ought to be made an example of, and not be suffered to run at large.

We have been informed that some of them have been talking of moving into this place, but we would here inform them that persons whose conduct has exposed them to the just censure of an indignant public, can have no fellowship amongst us, as we cannot, and will not countenance rogues, thieves, and scoundrels knowingly; and, we hereby warn them that the law will be as rigour-

ously enforced against them in this place as in any other, as we consider such characters as a curse to society, whose pestilential breath withers the morals, and blasts the fame and reputation of any people among whom they may sojourn. There is no poison that is, and ought to be despised more than the thief, by any respectable community; yet more especially ought such persons to be abhorred who have taken upon them the name of Christ, and thus with the pretext of religion, and garb of sanctity, cloak their nefarious practices,

We have been told that some individual or individuals have, under false pretences, been wishing to palm their wicked and devilish principles upon the authorities of the Church, stating that it was part and parcel of the Gospel which God had revealed, and that it is one of the mysteries which the initiated only are acquainted with. We know not how to express our abhorence at such an idea, and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness and truth, and will damn all that are connected with it, for all mysteries are only such to the ignorant, and vanish as soon as men have sufficient intelligence to comprehend them; and there are no mysteries connected with godliness and our holy religion, but what are pure, innocent, virtuous, just, and righteous; if this is a mystery, it is the "mystery of iniquity." We are at a loss to know who could be vile enough to propagate such base and unfounded statements, and we would say to the Church, beware of such men! set them down as the worst of scoundrels, and reject their foul insinuations with that indignation and disgust, that such unhallowed and vile insinuations deserve; for such men are either avowed apostates, or on the eve of apostacy, or have only taken the name of religion to cloak their hypocrisy; we fear the latter, in some instances is the case, and that Mississippi scoundrels palm themselves upon us to cover their guilt. We further call upon the Church to bring all such characters before the authorities, that they may be tried, and dealt with according to the law of God, and delivered up unto the laws of the land.

It is scarcely possible that any virtuous man could be made to believe any such statements, however ignorant; yet lest through false pretences the innocent might be drawn into a snare, we would quote the following from the Book of Doctrine and Covenants, section 13, paragraph 22, "And if any man or woman shall *rob*, he or she shall be delivered up unto the law of the land. And if he or she shall *steal*, he or she shall be delivered up unto the law of the land." Again, section 13, paragraph 2, "Thou shalt not *steal*, and he that *stealeth* and will not repent shall be cast out." The broad law of God is, "Thou shalt not steal," and thieves, together with "liars and whoremongers," will eventually be found without the city, with dogs and sorcerers. We need only say that if we find such characters engaged in their nefarious practices, whether in or out of the Church, we shall take them up, and deal with them according to the law of God and man; and we wish the Church to inform us of such delinquents, or the sin will lie at their own door.

As there are gangs of robbers up and down this river, from whom we have suffered much, having had many horses, cattle, and other property stolen; we purpose instituting a police for the protection of our property, and the rigourous enforcement of the laws of our country; and should any, who call themselves Latter-day Saints, be found in their midst, they will be cut off from the Church, and handed over to the law of the land.

We hope that what we have written may suffice, and take this opportunity of expressing our decided and unqualified disapprobation of anything like theft in all its bearings, as being calculated to destroy the peace of society, to injure the Church of Jesus Christ, to wound the character of the people of God, and to stamp with eternal infamy all who follow such diabolical practices; to blast their character on earth, and to consign them to eternal perdition.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
PARLEY P. PRATT,
ORSON HYDE,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
WILLARD RICHARDS,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEORGE A. SMITH.

Nauvoo, Illinois, December 1, 1841.

(To be continued.)

HAIL a cab in bad weather, and it may come to your assistance; but hail a friend in your adversity, and see what notice he will take of you.

It is a singular fact that in all heathendom but few can be found who speak or use the names of their dumb gods irreverently, while there is scarcely a Christian community destitute of blasphemers and swearers.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 13, 1856.

UTAH MAIL.—The mail from Utah, of October 1, arrived on Monday the 24th of November, bringing letters dated September 30, and Numbers 26, 27, 28, 29, and 30 of the *Deseret News*.

We publish in this Number of the *Star* an interesting description of the warm reception which the hand-cart companies met with on their arrival in Great Salt Lake City, from the First Presidency and Saints generally. Language is inadequate to describe the emotions and feelings of the Saints of Utah, when they behold their brethren and sisters emerging from the mouth of Emigration Kanyon. They give glory and praise to Him who has delivered them from Babylon, and brought them to the mountain of the Lord's house, to be numbered with the faithful of all nations. There they can learn the law of the Lord, and by it be sanctified and adorned as a bride who awaiteth the coming of the bridegroom. We feel to rejoice with them, and say to the Saints cheer up, according to the task to be performed so shall your strength be. The Lord has said that He will have a tried people. When you have walked and pushed a hand-cart 1400 miles, you will have given a strong testimony of your love to God and the truth, and to the sons and daughters of Zion.

The testimony of this gathering will cause the honest in heart to search after the secret which prompts the Saints to overcome these difficulties, and sustains them while passing through such hardships. These things will cause hypocrites, and those who follow the Gospel for the sake of the loaves and fishes to be sifted out. We are glad that Zion has got up into an high mountain, so far distant from Babylon that it is difficult of access, and so that but few except those who know "Mormonism" to be of God by the revelations of the Holy Ghost will have faith to accomplish the journey.

We extract the following items from a letter written at Cedar City, Utah Territory, August 19, 1856, by Elder John M. Macfarlane to Elder G. Turnbull—

"We purpose starting the Iron Works in about a week, and think that we will be able to do much toward supplying our citizens with what iron they need. We have cast some excellent gearing for mills; also for the Iron Works. The prospects are flattering for our doing a good business.

"The brethren are raising cotton on the Santa Clara and at Los Vegas. The former place is seventy-five miles, and the latter about two hundred and fifty south of this. The climate is quite warm in these places, and adapted to the raising of cotton, sugar, tobacco, &c.

"Brother I. C. Haight in connexion with brother Simpkins will have a woollen and cotton factory in operation in a few weeks, in this place. The brethren at Los Vegas have discovered a lead mine which promises a rich yield; several teams have gone south to bring in the lead already smelted."

HOME CORRESPONDENCE.—We learn from a letter, written by President Thomas Phillips, that the Saints in the South Conference are doing well and rejoicing in the work of the Lord. For some time past they have been opposed at their meetings by the rabble, who met in great numbers, yelling, throwing stones, &c. But all

of this has not stopped the spread of truth. Such as will be saved are still being added to the Church. It is a remarkable fact that, in every age of the world, whenever God has called and sent His servants to teach the people His will, the *officials* have been unable or unwilling to preserve order.

DEPARTURES.—President Ezra T. Benson, accompanied by Elder William G. Young, left Liverpool for Ireland on the 27th of November, in order to visit the Saints in that land, and also in Scotland, and impart such instructions to the various Churches as their situation demands.

Elder Benson also designed visiting the Saints in the north of England, before he returns to Liverpool. These brethren are filled with the spirit of Zion, and infuse the same into the Churches wherever they go. We hope that the Elders generally will partake of their zeal, and rapidly advance the cause of truth. May God bless and prosper them in all that they undertake to do in the future as He has done in the past.

Elder J. W. Coward sailed for New York, per steamer *Arabia*, on the 22nd of November. We wish him a safe voyage.

ARRIVALS.—Elder Charles Ford from Utah, on a mission to England, arrived in Liverpool on the 22nd of November per ship *Aurora*.

Elder Thomas Thomas, also from Utah, on a mission to England, arrived in Liverpool on the 26th of November per ship *Webster*. They both sailed from New York.

APPOINTMENTS.—Elder W. H. Kelsey is appointed to succeed Elder John M. Browne in the Presidency of the Kent Conference.

Elder Charles Ford is appointed to labour in the Sheffield Conference, under the Presidency of Elder Francis Kirby.

Elder Thomas Thomas is appointed to labour in the Welsh Mission, under the Presidency of Elder Daniel Daniels.

FOREIGN CORRESPONDENCE.

DESERET.

Historian's Office, G. S. L. City,
Sept. 30, 1856.

Elder O. Pratt,

Dear Brother—As the mail will soon leave, I improve a few moments to keep you advised of matters with us. It is a general time of health and peace throughout our Territory; all things are going right and prospering.

One of the most interesting scenes that was ever witnessed in our Territory, was the arrival of two of the hand-cart companies, on the 26th inst. Having heard the night previous that they were camped between the two mountains, Presidents Young and Kimball, and many citizens, with a detachment of the Lancers, and the brass bands, went out to meet and escort them into the City. They met the companies at the foot of the Little Mountain. Elder E. Ellsworth led the first company, and Elder Daniel D. Mc. Arthur the second; and after the meeting and salutations were over, amid feelings which no one can describe, the escort was formed, a party of Lancers leading the advance, followed by the bands, the Presidency, the Marshal, and citizens; then came the companies of hand-carts, another party of Lancers bringing up the rear. Bishop Hunter, Capt. L. W. Hardy and myself fell in with the escort as they entered the City. I must say my feelings were inexpressible to behold a company of men, women, and children, many of them aged and infirm, enter the City

of the Great Salt Lake, drawing 100 hand-carts, (led by Brother Ellsworth, who assisted in drawing the first hand-cart), with which they had travelled some 1,400 miles in nine weeks, and to see them dance with joy as they travelled through the streets, complaining of nothing, only that they had been detained by the ox teams that carried some of their provisions, as they had to wait for them several hours each day, the oxen not being able to keep up with them. They say if it had not been for these teams they would have been in ten days sooner. This sight filled our hearts with joy and thanksgiving to God. Yes, our hearts swelled until we were speechless with joy, and not with sorrow. As I gazed upon the scene, meditating upon the future result, it looked to me like the first hoisting of the floodgates of deliverance to the oppressed millions. We can now say to the poor and honest in heart, come home to Zion, for the way is prepared. As the companies entered the City, and passed on to the public square, the streets were thronged with thousands of people gazing upon the scene, which looked more like the dream of a night vision than a reality. They pitched their tents upon the public square. President Young called upon the Bishops and people to carry them food while they remained there; in a short time we could see loads of provisions going to their encampment. There has never been a company enter these valleys that has had the honour and respect paid to them that the hand-cart companies have. Elders Ellsworth and Mc. Arthur have gained honour and glory in leading these brave companies: they have walked all the way, and assisted in drawing the hand-carts to Zion, healed the sick, and strengthened the weak, by night and by day. When those worthy Elders entered the City, they remained at the head of their companies covered with dust, drawing a hand-cart like the rest of their brethren. Elder Ellsworth, while passing his own house, and seeing his wives and children standing in the door did not stop to speak to them, but only saluted them while passing, and remained with his company until they were encamped and fed.

There were but seven deaths in Elder Ellsworth's company, and less in Mc. Arthur's during the whole journey, although many were aged and feeble; women and children have drawn hand-carts all the way. No oxen that could be put upon the road could keep up with them.

President Young has been sanguine from the beginning, that it was a safe and practical enterprise, and it has now been proven to be so; and I feel that we can say to the Saints in all the world, let your hearts be comforted; have faith and trust in God; call upon Him in mighty prayer: be faithful, and follow the counsel of His servants, and lay up all that you can to help you over the sea, and your deliverance is nigh, even at the door.

The Presidency of the Church have commenced a great reformation among this people in the valleys of the mountains. I have never heard as strong sermons delivered to the people as have been preached unto them of late. The Presidency are weighing the people in the balances, and are calling upon them to repent and be baptized for the remission of their sins.

President Grant has gone into the Northern Counties, and is preaching and baptizing whole Wards, and building up Churches. I presume the same course will be pursued in the Wards in this City. The people begin to feel more than ever that they are dealing with the Spirit and power of God, and the holy Priesthood. Yes, the Latter-day Saints begin to feel that they are dealing with a Spirit that can reach the hearts, know the thoughts and intents thereof, and try the souls of men. The people are called to sanctify themselves before the Lord, that we may be prepared for the work of our God.

Elder P. P. Pratt, in company with the eastern missionaries started on the 10th instant.

We are making great preparations for our home manufacturing and agricultural State fair, which is to be held in the Deseret store. The awarding committees occupy it to-morrow, to award premiums, after which it will be open to the public. It would do your soul good to walk through the building and see the products of Utah which are there gathered together; it is certainly far beyond my expectation. A full account will be published in the *Deseret News*.

The California mail arrived to-day. I received a letter from Elder C. C. Rich, of San Bernardino — all well in that place.

We are having a favourable fall for all kinds of labour, except it is dry—we need rain.

Our early frosts damaged late corn very much. Some are sowing their fall wheat.

Wheat is again selling from $1 to $1.50 per bushel, notwithstanding we have just passed through a famine.

Your family, and the families of all our brethren in England are well, so far as I know.

Remember me to Elder Benson, and all our friends.

Yours truly,

W. Woodruff.

HOME CORRESPONDENCE.

LONDON CONFERENCE.

4, Tomling Terrace, Salmon's Lane,
Limehouse, London, Nov. 21, 1856.

Dear Brother Ray—I employ a few moments this morning in writing to you. I am well in both body and mind, and do not know that I ever felt better or enjoyed more of the spirit of "Mormonism" than I have since I have been in London. I feel first-rate in my labours, and rejoice in my mission. The Saints in my field of labour enjoy the Spirit of God, and the gifts of the Gospel are manifested in the congregations of the Saints. The heathen may rage, and the people imagine vain things, and many rise up to oppose us, but they only manifest their folly and ignorance in so doing. It is amusing sometimes to see the wisdom of the wise men perish whenever they undertake to oppose the work of God, and the doctrine of the Latter-day Saints. A striking instance of this kind will be found in a long article in the London *Times* of Saturday last, I will make a quotation which may serve as a sample of the piece. "Polygamy is not forbidden by the letter of the Bible, it is idle to fight the point upon a false issue. The custom has been banished from among Christian nations, mainly because it is diametrically opposed to the spirit of Christianity." Where can you find more folly or nonsense in the same amount of words—*idle* to fight the point with the word of God, the Bible, upon which so much time, talent, and so many thousand pounds are annually expended for its circulation, and in urging it continually as the rule of faith and practice, the precepts of which if obeyed will lead the obedient into the kingdom of heaven. I suppose the editor of the *Times* would agree with the suggestions of some of his contemporaries, and take the spirit of Christianity of this enlightened age, as illustrated in the torch of the incendiary, the dagger of the assassin, the gun and bayonet of the mobocrat, and fight them effectually and not idly, because the employment of such means is not contrary to its spirit.

But suffer me to quote a little further from the *Times*, "which recognises in woman the friend and equal of man and his coheir of immortality"—"Christianity refuses to look upon woman as the mere toy of our passion or caprice, or to degrade them into the position of slaves and concubines, and the result has proved the soundness of the doctrine." I do not know what result the learned editor has reference to in this last quotation as the proof of the soundness of his doctrine, unless it is the scores of thousands of public prostitutes who nightly throng the streets of our cities, and the thousands of illegitimate children that are born yearly, as statistics clearly show. Many of these if they escape infanticide from the hands of their mothers who are driven to desperation, through want and starvation, must be turned out upon the world without a father's care or a mother's protection, to launch forth deeper into crime, if possible, than those who were the cause of their existence here. It is manifest, to every individual who will dare to reflect for a moment, that those are the results where the spirit of Christianity rules, of which the learned editor boasts so highly as being diametrically opposed to polygamy. It is not more opposed to it than to other principles of the Gospel, which teaches the baptism of penitent believers for the remission of sins, and laying on of hands for the gifts of the Holy Ghost, which is to guide the Saints into all truth, and confirm the word with signs following. The bodyless and passionless God, described by modern priests, is not like the one spoken of in the Scripture. Jesus is

the express image of the person of our God, we are made in His image and likeness. He is angry with the wicked every day.

Give my love to brothers Pratt and Benson, and accept the same to yourself. Yours as ever,

THOS. R. KING.

NEWS FROM UTAH.

(*From the "Deseret News."*)

WEATHER.—The 4th of September was cloudy and cool, with light showers during the afternoon and evening. Thunder and a heavy shower on the morning of the 5th; snow mantled the mountain slopes nearly to their base, but soon disappeared, except on and near the summits of the main ranges, where much of it will probably remain until another summer. Frosts on the 6th and 7th, killing the vines on the lowlands.

APPLES, GRAPES, &c.—On the 16th inst. we were highly gratified with the privilege of examining the trees, vines, and plants in Governor Young's richly cultivated garden. It is now inclosed on the north, west, and south sides by a high and substantial cobblestone wall, which is designed to be completed on the east side, at an early date.

But few of the numerous apple trees are yet in bearing, though of those few several were literally loaded with fair and beautiful fruit. One young tree, fruiting for the first time, had a single large green coated apple, much resembling the Rhode Island Greening, and about the size and shape of the Mountain Chief noticed in a late number. All the trees had a healthy and thrifty appearance, and the young grafts had grown very vigorously.

Several of the peach trees had a fair burden, but the late spring frosts, which the high wall will in future tend to guard against, greatly shortened the crop; and the severe drouth has materially diminished the size of the fruit, and prolonged its period of ripening.

Large bunches of luscious California grapes were thickly pendent from the long line of trellis, maturing securely under their netting defence, at once tempting and annoying to those busy depredators, the birds. With a little care and judgment, every family may easily raise an abundance of this very palatable and healthful fruit, not only of the California but also of the Catawba, Isabella, and several other highly reputed varieties.

Many limbs on the plum trees were so covered that naught but fruit was discernible, and many of the plums were double. They are of the kind found growing wild in the western States, and give no sign of blight, mildew, black knots, or curculio, thus evidencing the adaptation of our soil and climate to the abundant and easy production of every desirable variety, so soon as they can be procured. In the mean time it will not be amiss to raise as many wild stocks as possible, that they may be in readiness for grafting and budding with the most esteemed kinds, which we understand are beginning to make their appearance.

The black walnut trees had grown with great luxuriance, and though rather indifferent success has thus far attended efforts for germinating the walnuts, butternuts, chesnuts, and cherries brought from the States and Europe, yet information has been gained, an anxiety diffused, and we still anticipate seeing our streets shaded by those beautiful trees, contributing ornament, shelter, and fruit.

Governor Young designs devoting the ground now inclosed, as above described exclusively to fruit raising; and the flattering success and valuable results thus far attending the plan, demonstrate to the most indifferent the superior profit and advantages to be derived from a thorough cleanly, liberal, and enlightened treatment of the soil and its products under cultivation.

TITHING.—A harvest of the rich products of the earth, following the late period of very short rations, seems to have gladdened and liberalized the feelings of many who have heretofore been somewhat slack in promptly and gladly yielding a tenth to the Lord of the increase and all blessings.

The present activity and diligence in this matter on the part of the Bishops, so cheerfully seconded by so large a majority of the accountable in their Wards, aids, encourages, and prospers, far beyond the actual value and real utility of the articles furnished. This promptness renders obedience a pleasure, strengthens faith, unties the hands of the First Presidency, opens wide the channels of useful improvement, brightens the bond of brotherhood, begets confidence in each other and in our God, and insures the rich blessings of Heaven.

United action in tithing, which concerns every day temporalities, strengthens the foundation for united action in the establishment of the kingdom of God on the earth, and for the attainment of that salvation and exaltation that we are seeking. On the other hand, carelessness, remissness, "the Lord can wait," "by and bye will do, I guess," "the little due by me will not make much difference," the efforts to draw money on drafts, when tithing is due from the holders of those drafts, &c., &c., all directly tend to discourage, to weaken, and to prolong a time we are so fondly anticipating.

Then will any Saint venture the loss of the true riches, through a niggardliness in the use of earthly bounties? No; though "hickory and basswood 'Mormons'" may, and be rewarded accordingly.

Bricks.—35,000 Bricks have been burned at Fillmore by Henry J. Faust, said to be as good as any in the States. The specimen forwarded did not come to hand, hence we have no ground for judging them; brother Faust intends to burn 100,000 more, this fall.

Arrived, July 28th, Mr. Chas. A. Kinkead, of the firm of Livingston, Kinkead, and Co.; Elder Alex. Robbins, Jr., from his mission in the States; and Brother William S. Godbe, from a trip to St. Louis, to purchase drugs, paints, oils, &c.

On the same date, Dr. Garland Hurt, Indian agent, returned from an official visit to the Indians along Mary's River, and in the neighbourhood of Carson Valley. Dr. Hurt was accompanied back by Brothers Christopher Merkley, Allen Huntington, Gideon Wood, and others.

September 3rd, Bishop Hunter, just returned from a trip through the southern Wards, as far as Payson, accompanied by Col. J. C. Little, reports very favourably concerning the condition and feelings of the people, and their disposition and efforts to promptly comply with his counsel and requirements.

Mr. J. C. Peltro, who accompanied Lieutenant F. T. Bryan's surveying party to Bridger's Pass, reached this City on the 11th inst. He informs us that an express left Laramie on the 22nd of August, and brought word to Lieut. Bryan's camp that some of the hand-cart companies had reached Fort Laramie, and that they were in excellent spirits and outtravelled the ox trains. Lieut. Bryan had 175 men in company, including troops and employees, and was engaged in the survey of the military road from Fort Riley to Bridger's Pass, from which point he returned to Fort Laramie. He very courteously furnished Mr. Peltro, with a copy of the map of his route, for our use, for which we cordially tender him our thanks.

Elder Preston Thomas, from his mission in Texas, arrived late on the 12th inst., and started early on the following morning for his home in Lehi, too hurriedly to allow him time to report. We are informed that he will probably be in the City again soon, to superintend the arrival and disposal of his company.

On the 16th, W. S. Godbe's train of seven wagons arrived, laden with paints, oils, drugs, &c., and accompanied by Elder Preston Thomas' company, and a part of Elder Benjamin L. Clapp's.

The wife of Brother James Coley, of Texas, died on the morning of the 16th, while the company was camped at the foot of the big mountain. Her remains were brought in the city.

On the 20th arrived, Elder Peterson's company of immigrating Saints, and Hon. Enoch Reese, and a small pack party from Carson Valley.

The First Hand-cart Companies.—Having learned that Captain Edmund Ellsworth's company camped at the Willow Springs, on the evening of the 25th instant, on the 26th Presidents Brigham Young, and Heber C. Kimball, Lieutenant General D. H. Wells, and many other citizens, in carriages, and several gentlemen and ladies on horseback, with a part of Captain H. B. Clawson's company of Lancers and the Brass Bands under Captain William Pitt, left the Governor's Office at 9 a.m., with the view of meeting and escorting them into the City.

Within about a mile and a half of the foot of the Little Mountain, President

Young ordered the party to halt until the hand-carts should arrive, and with President Kimball drove on to meet them. Ere long the anxiously expected train came in sight, led by Captain Ellsworth on foot, and with two aged veterans pulling the front cart, followed by a long line of carts attended by the old, middle aged and young of both sexes.

When opposite the escorting party, a halt was called, and their Captain introduced the new comers to Presidents Young and Kimball, which was followed by the joyous greeting of relatives and friends, and an unexpected treat of melons. While thus regaling, Captain Daniel D. McArthur came up with his hand-cart company, they having travelled from the east base of the Big Mountain.

From the halt to the Public Square on 2nd West Temple Street, the following order was observed, under the supervision of Captain Clawson:—Lancers; Ladies on horseback; President Young's, President Kimball's, and Lieutenant General Well's carriages; the Bands; Captains Ellsworth's and McArthur's companies; Citizens in carriages and on horseback. The line of march was scarcely taken up, before it began to be met by men, women and children on foot, on horses, and in wagons, thronging out to see and welcome the first hand-cart companies; and the numbers rapidly increased until the living tide lined and thronged South Temple Street.

The procession reached the Public Square about sunset, where the Lancers, Bands and carriages were formed in a line facing the line of hand-carts; and after a few remarks by President Young, accompanied by his blessing, the spectators and escort retired and the companies pitched their tents, at the end of a walk, and pull upwards of 1300 miles.

This journey has been performed with less than the average amount of mortality usually attending ox trains; and all, though somewhat fatigued, stepped out with alacrity to the last, and appeared buoyant and cheerful. They had often travelled twenty-five and thirty miles in a day, and would have come through in a much shorter time had they not been obliged to wait upon the slow motion of the oxen attached to the few wagons containing the tents and groceries.

Much credit is due to Captain Ellsworth for having walked the entire distance, thus cheering and encouraging his company by example as well as precept, and the Saints with their hand-carts, aided by Captains Ellsworth and McArthur and their assistants, Elders Oakley, Butler, Crandal and Leonard, and guided and sustained by the Almighty, have preached to the ungodly a sermon louder than the voice of many thunders. And thus has been successfully accomplished a plan, devised by the wisdom and forethought of our President, for rapidly gathering the poor, almost entirely independent of the wealth so closely hoarded beyond their reach.

Herein is exhibited a portion of the "faith and patience of the Saints," but will the world heed the lesson? Only the wise, for the wicked will pass on and be punished.

Departures.—On the 2nd of September Elder Amasa Lyman started for San Bernardino; and on the 10th and 11th, Elders Parley P. Pratt, Thomas Bullock, Bernard Snow, Dustin Amy and others started for the States and Europe, some on missions and others on business.

Elders Feramorz, Little, and Orson Miles started for the States, on the 29th instant; the former on business, and the latter on a mission to Europe.

Forts Bridger and Supply.—Elder Lewis Robison writes that snow began to fall in that region on the evening of the 4th of September, and continued until 2 p.m. of the 5th, when it was six inches deep at Bridger and a foot deep at Fort Supply. On the morning of the 6th, there was ice an inch thick, but the snow prevented the frost's doing much damage, though it prostrated the wheat so that it will have to be mowed.

The largest peach that we have seen this season, measured 9 by 9½ inches round, and weighed 8 ounces.

Frost on the morning of the 10th, killed the vines on the lowlands, and severely nipped the late corn.

VARIETIES.

Confucius was once addressed by his own son as follows: "I apply myself with diligence to every kind of study, and neglect nothing that could render me clever and inge-

nious, but still I do not advance." "Omit some of your pursuits," replied Confucius, "and you will get on better. Among those who travel constantly on foot, have you ever observed any who run? It is essential to do everything in order, and only grasp that which is within reach of your arm, for otherwise you give yourself useless trouble. Those who, like yourself, desire to do everything in one day, do nothing to the end of their lives; while others, who steadily adhere to one pursuit, find they have accomplished their purpose."

PATERNAL DUTY.—The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in their present style of living without this effort. I ask by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labour? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well cultivated intellects, hearts sensible to domestic affection; the love of parents and brethren and sisters; a taste for home pleasures; habits of order, regularity and industry; hatred of vice and vicious men; and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property—simple property, purchased by the loss of every habit which would render that property a blessing.—*Wayland's Moral Science.*

HOME.

Through Babylon's streets I now pensively stray,
A stranger midst strangers, from friends far away;
Yet, oh fond reflection, wherever I roam,
In yon peaceful valley is Zion, my home.
Home, home, sweet, sweet home!
In yon peaceful valley is Zion, my home!

Temptation and trial, and sorrow and pain,
Will work for my good, if still true I remain;
The trouble will lessen, and vanish the gloom,
Whene'er my thoughts turn to my far-distant home.
Home, home, sweet sweet home!
In yon peaceful valley is Zion, my home!

The Gospel's glad news, which saluted my ears
In days that are past, now subdue all my fears:
The wicked may persecute, wrangle, and foam,
But all they can do only urges me home!
Home, home, sweet, sweet home!
In yon peaceful valley is Zion, my home!

Adieu, then, proud Babylon, land of my birth,
I'll hasten to Zion, the best place on earth:
The Prophet of God, who invites me to come,
Will kindly and joyfully welcome me home!
Home, home, sweet, sweet home!
In yon peaceful valley is Zion, my home!

Liverpool. HENRY W.

ADDRESSES.—Thomas Bladen, 58 Albion Street, Birmingham.
Henry Hobbs, Abednego Clifford, Short Wood, near Nailsworth, Gloucestershire.

Money List, Nov. 21—28, 1856.

Joseph Flitton	£4	10	0	Brought forward	£13	10	0
Thomas Stephens	4	0	0	B. W. Brindle	5	0	0
J. D. Wilson	3	0	0	William Brownlow	5	0	0
Charles Harman	2	0	0				
Carried forward	£13	10	0		£23	10	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 51, Vol. XVIII. Saturday, December 20, 1856. Price One Penny.

TRANSLATIONS OF THE BIBLE.

(*From the "Mormon."*)

New York, Oct. 29, 1856.

To the Editor of the Mormon.

Dear Sir,—In looking over the columns of the *Tribune* a few days since, I observed the following paragraph, viz:—

"'REVISION OF THE BIBLE.'—The subject of the revision of the present English Translation of the Bible continues to receive considerable attention in England. The *London Times* has published two long letters, by the Rev. Dr. Cumming, in the second of which he contrasts by extracts, the authorized translation with the Douay or Rheims versions, the Unitarian Improved Testament and some of the recent issues of the American Bible Union, and concludes by saying, that besides displaying literary inferiority, the Douay or Rheims Translation, is inspired by a Romish bias, the New version of the American Union by a Baptist and Rationalistic bias, and the 'Improved Version' by a Unitarian bias."

By the foregoing we perceive that the religious world of the present day are not satisfied with the "*Good old Bible,*" for which they have had such pretended reverence and veneration. But each "*popular society*" must have a special translation to suit themselves, adapted to their "*iron bound and bigoted creeds*" and particular doctrines. Thereby "*wresting the Scriptures to their own destruction.*" Thus the Baptists, Unitarians, and Presbyterians, must each have an "*Improved Version,*" each "*authorized*" with the Romish translation. One "*biased* with Romanism," another with the "*Baptist bias,*" another with the "*Unitarian bias,*" &c.

Indeed the religious world at present, and for centuries past might well dispense with three-fourths of the present Bible (King James' translation) in addition to what they have already discarded, and then have a surplus, more than they believe, or practise. The scriptures of the Old Testament are of no use or benefit to them, believing that they are all fulfilled, that the Prophecies contained therein will never come to pass—that "*the Canon of Scripture is full,*" that God will never again speak from the Heavens to man—that all we want in this enlightened age, is a small morsel of the History of what the ancient Saints received and enjoyed in the "*dark ages,*" and which "*now is done away, and no longer needed in this enlightened age of Gospel liberty*"

But it is not so with the Saints of God, they want all the truth that has been revealed, all that is being revealed, and all that the Lord may see proper to reveal, and believe that the Bible contains but a small portion of the truths and

revelations of God to man. But, as the Prophet Nephi in the Book of Mormon says: "*That corrupt and abominable Church, the whore of the whole earth, has caused the most plain and precious things to be taken away.*"

We are the more astonished at the professing Christian clergy's futile and absurd proceedings, when we reflect that in their endeavours to militate against the Book of Mormon, or of God giving any more revelation, they will refer to the saying of John in the last chapter of Revelations: "If any *man* shall add unto these things, &c., God shall add unto him the plagues," &c. "And if any *man* shall take away from the words of the *Book of this Prophecy*, God shall take away his part out of the Book of Life," &c., hereby exposing their consumate ignorance and imbecility. John had reference to the "*Book of this Prophecy*," or Revelation, and nothing else. He was commanded to write what he saw in a Book.—See Rev. i. 11. The curse also emphatically relates to "*This Prophecy*," and does not prevent God from adding, or giving as many more Revelations at any time. Furthermore, John wrote his Gospel long after he wrote his revelations, but that did not "add to it;" *man* was not to *add*, neither was the Revelation compiled with other Scriptures, until long after it was given.

Here I would inquire in what situation is the religious world, according to the foregoing? Have they not added their own notions and interpolations of men to the Scriptures? Have they not in their translations "*taken away the most plain and precious things?*" Surely they have. How ridiculous it appears for uninspired men, by their own wisdom, to presume or undertake to translate, illustrate, or give the meaning of what Prophets, Seers, and Apostles saw and wrote when they were endowed by the Spirit of the Almighty, "and spoke as they were moved upon by the Holy Ghost," "*and the testimony of Jesus, which is the Spirit of Prophecy.*" But they have undertaken it, without believing the scripture, which says, "*No great or mighty are often called, but that God takes the weak things of the world to confound the wisdom of the wise*," and "That no *man knows the things of God, except by the Spirit of God.*" Hence it is not by the wisdom obtained at seminaries or colleges, for that knows not God, neither His Word, nor the true translation thereof.

Hence the reference to Books left out, the grammatical errors and contradictions that are to be found in the present translation of the Bible by the numerous Atheists and Infidels, existing by reason thereof, not having the Spirit of God that searcheth the deep things of His word, and separates truth from error.

By referring to the Scriptures, we find the following Books quoted in the Old and New Testaments, not to be found in the Bible, viz.—

"Book of the Wars of the Lord," Num. xxi. 14.

"Book of Jasher," Josh. x. 13; 2 Sam. i. 17, 18.

"Book of the Acts of Solomon," 1 Kings xi. 41.

"Book of Samuel the Seer, and Nathan the Prophet, and Gad the Seer," 1 Chron. xxix. 29.

"Book of Abijah the Prophet and Vision of Iddo the Seer," 2 Chron. ix. 29.

"Book of Shemeiah the Prophet," 2 Chron. xii. 15.

"Book of the Story of the Prophet Iddo," 2 Chron. xiii. 22.

"Book of Jehu," 2 Chron. xx. 34.

"The Story of the Book of the Kings," 2 Chron. xxiv. 27.

"The Book of the Acts of Uzziah," 2 Chron. xxvi. 22.

"The Acts of Manasseh written among the Sayings of the Seers," 2 Chron. xxxiii. 18, 19.

"The Lamentations of Israel were written, but not to be found," 2 Chron. xxxv. 25.

"The Prophecy of Urijah," Jer. xxvi. 20.

"First Epistle to the Corinthians," 1 Cor. v. 9.

"Epistle concerning the Common Salvation," Jude, 3d Verse.

"Prophecy of Enoch," Jude. 14th verse.

"Many Gospels," Luke i. 1, 2.

Here we have no less than seventeen Books referred to, of the writings of Seers and Prophets, containing Gospels, &c., taken away and left out by a corrupt church and uninspired men. We also find some ridiculous grammatical errors, with all their boasted erudition; a sample I will quote: "And they heard the voice of the Lord God *walking* in the garden," &c., Gen. iii. 8. Again: "And the Lord plagued the people because they *made* the calf, which Aaron *made*," Exod. xxxii. 35; also: "Set Jesus on a colt *and* ass," Matt. xxi. 7; likewise, Heb. vii. 3, where some

ignorant translator has made Paul to say that Melchisedec "was without father, mother, descent, beginning of days or end of years." Paul had not the least reference to Melchizedec, but the Priesthood, which he held; for in the next verse he says, "Now consider how great this man *was*," &c. See also Gen. xiv. 18, 19.

Look also at the contradictions. See Gen. xxii. 1: "God did tempt Abraham." See James i. 13: "God cannot be tempted with evil, neither tempteth He any man." Again, John viii. 14: "Though I bear record of myself, yet my record is true." See John v. 31: "If I bear witness of myself, my witness is not true." Also Acts ix. 7: "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." See Acts xxii. 9: "But they *heard not the voice* of him that spoke to him. Likewise, 2 Sam. xxiv. 1: "And He (the Lord) moved David against them, to go and number Israel and Judah." See 1 Chron. xxi. 1: "And Satan stood up against Israel, and provoked David to number Israel," &c., all the fruits of "*this world's wisdom.*"

Here permit me to give a *brief* history of the translation of the Bible, the compilations, &c.

The Scriptures at first were pure and plain, written in Hebrew, on parchment, as the several Seers, Patriarchs, and Prophets received them from the Almighty; but it was a great elapse of time before any portion of them were compiled. They were handed down from the Fathers from the beginning to Abraham, he being a lawful heir to the Priesthood and promises, "*the Record fell into his hands,*" containing an account of the planet Kolob, the Celestial Residence, the Organization of Intelligences, Election of Great and Noble Spirits in the Eternal Worlds for God's Rulers on the Earth, Fall of Lucifer, and the spirits "*which kept not their first estate,*" Organization of this Globe, Fall of Adam, Plan of Salvation, Promise of the Only Begotten, Order of the Priesthood, Celestial Astronomy, History of Enoch, Noah, and the Flood, the first settlement of the land of Egypt, Cause of Idolatry, Canaanites, &c., &c.

After which, it appears the "*Records*" were taken by the Jews into Egypt, and when they were led out by Moses, they carried what Scriptures they had along with them, and retained them (together with others they received) and carried them to Babylon in their captivity. After their return from the Babylonish captivity, Esdras (about 540 years B.C.) compiled the Scriptures of the Old Testament so far as his day. They were written in Chaldaic, from the Hebrew, but not in chapter or verse.

The first version of the Septuagint was in Greek, from the Chaldee, under the patronage of Ptolomy Philadelphus. This translation is called "*Translation of the Seventy,*" because seventy men of the most profound erudition were chosen to assist in the translation. They, like Esdras, compiled their translation without chapter or verse.

The first division of the Scriptures into chapters was made by one Hugo De Sancto, Cairo, A. D. 1240, and author of the First Concordance to the Bible. They were first compiled in verse by Mordecai Nathan, a Jew, in A. D. 1445.

At the celebrated Council of Trent that was held under Paul III. (and continued for twenty sessions,) to take into consideration what books the (uninspired) Council considered "*canonical,*" the following were rejected, viz. — Book of Enoch, 3rd and 4th Books of Esdras, Apocraphy, Apochraphal New Testament, Epistle of St. Barnabas, Epistle of Paul to the Laodeceans, Revelation of St. John (only as Apocraphal), Christ's Letter to Agabus, Epistle of Paul to Seneca &c.

The oldest translation of the Bible is the Samaritan; the author is not known; it only contains the Penteteuch (i.e., the five Books of Moses.) In Anglo-Saxon, 709; First in English, by Wickliffe, in 1360, but was never printed; Arabic Psalter, 1516; Swedish, 1534; Bohemian, 1539; Danish, 1550; Irish, 1550; Crotian, 1562; Icelandic, 1584; Armenian, 1664; Gothic, 1665; Malayan, 1670; Indian, 1685; Malabarian 1711; Coptic, 1716; Greson, 1720.

The New Testament was first translated by William Tyndall, A.D. 1526, but most of the copies were burned. In 1532, he, with his associates, finished the translating of the whole Bible (Apocraphy excepted); but it did not please Henry VIII., for soon after he had Tyndall arrested and burnt as a heretic at the stake at Flanders.

In 1568, another edition appeared by

Archbishop Parker, called the "*Bishop's Bible.*" This translation was used in the churches for forty years; but one called the "*Geneva Bible*" was used in their houses.

King James bore an inveterate hatred to both translations, also to the Rhemish, or Douay Bible, and it appears was determined to have a translation to suit himself; he, therefore, issued orders for a new translation altogether; accordingly fifty-four "*learned men*" were appointed, but forty-seven did the work seven having died before they commenced, or else declined. In 1613, it was published. After the publication all other translations soon fell into disuse. The same order was observed in compiling it as at the Council of Trent; but in deciding what books were canonical, the Revelation of St. John was only retained by one vote. James's Epistle was only retained by one vote also. It was considered by those "*learned men*" that James' teachings clashed with Paul's, wherein James says: "*Ye see, then, how that by works a man is justified, and not by faith only.*" Paul says: "*It is not by works, but by grace are ye saved;*" and, no doubt, a lazy religion, one without works, suited them best, they desired to leave out James' teachings, but Providence overruled, and James' Epistle and John's Revelations were compiled.

King James' was a fair specimen of an "*Established Church.*" He like others of the present day, wanted a Bible to conform to his own views, and leave out that which did not. Yet he was a great man, having married and divorced three different wives during his life; also to be *Head* of a Church built up by Henry VIII., a dissenter from the Church of Rome, who had Tyndall burned at the stake—married, divorced, and beheaded six different wives during his life, with other deeds which I will not insert here, but refer your readers to history.

The Italian translation was made by a Monk, A.D. 1471; Spanish, 1500; Flemish, 1518; Welsh, 1536; Latin Vulgate, 1540; Ethiopic, 1548; Persian Pentateuch, 1557; Slavonic, 1581; Polish, 1599; Turkish, 1721; French, by Peter De Vaux, Chief of the Waldenses, 1160; German—the most ancient in that tongue is that of Uphilta, Bishop of the Goths, A.D. 360. The Bengal translation appeared about 1840; Chinese, about 1843; Gaelic, about the same time, &c.

Now, we have three more new translations of the Scriptures—Baptist, Presbyterian and Unitarian—all "*biased,*" as Dr. Cumming says, to suit their own creeds—translated by the wisdom of this world, without that spirit by which they were written. O, ye Prophets, Patriarchs, and Apostles of old; ye who lived in the "*dark ages;*" ye who spoke and wrote, not by your own wisdom, or the worlds,' "*but as ye were moved upon by the Holy Ghost:*" Why did ye not live in this our day of *Gospel light and intelligence,*" and receive your wisdom, and write by the precepts of men, instead of the absurd idea of writing, speaking, or translating anything by the gift and power of God. Surely the day is come, as Paul said, "*when the people would not endure sound doctrine, but heap to themselves teachers having itching ears; and they should turn their ears from the truth unto fables;*" "*always learning and never able to come to the knowledge of the truth.*" But thanks and praise be given to Him who rules on high and sways the destinies of men; He has spoken from the heavens in these days, raised up a Prophet, Seer, and Revelator, who has by commandment and the aid of the Urim and Thummim, and the power of inspiration, translated and brought back and restored "*the most plain and precious things*" that have been taken away by uninspired men, under the authority of a corrupt and apostate church, so that the Saints of Latter-days know, understand, and comprehend truth from error, and the inspiration of the Almighty from the wisdom of men.

W. I. APPLEBY.

ANCIENT RUINS IN TEXAS.—The *Washington* (Texas) American states that the ruins of an immense stone structure have been discovered by some gentlemen hunting in the Big Thicket, near San Jacinto. The foundation of the edifice covers an area of 310 by 260 feet. Marble columns sixteen feet high, and beautifully ornamented, were discovered, as also were marble slabs, supposed to have been used as steps. The ruins are situated in the midst of a dense thicket, almost impenetrable, and in all probability would not have been discovered by these gentlemen, had it not been for a pack of dogs having overtaken a bear near the spot, in quest of which the gentlemen went.

HISTORY OF JOSEPH SMITH.

(*Continued from page 792.*)

[December, 1841.]

Thursday, 2nd. I received the following revelation to Nancy Marinda Hyde—

Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have called upon me to know my will concerning my handmaid Nancy Marinda Hyde; behold it is my will that she should have a better place prepared for her, than that in which she now lives, in order that her life may be spared unto her; therefore go and say unto my servant Ebenezer Robinson, and to my handmaid his wife—Let them open their doors, and take her and her children into their house, and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission, or until some other provision can be made for her welfare and safety. Let them do these things and spare not, and I the Lord will bless them and heal them, if they do it not grudgingly, saith the Lord God; and she shall be a blessing unto them; and let my handmaid Nancy Marinda Hyde hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her justification, saith the Lord.

Saturday, 4th. I attended the City Council, and spoke in defence of the Marshal, in his not serving a warrant, when his life would have been endangered.

A Conference was held at Ramus on the 4th and 5th of December, 1841, over which the Patriarch of the Church, Hyrum Smith, presided; Joseph Johnson acted as Clerk; Brigham Young, Heber C. Kimball, Willard Richards, and John Taylor, of the Quorum of the Twelve Apostles, being present; when it was unanimously resolved by the whole Conference that the organization of the Church at Ramus as a Stake be discontinued, and that John Lawson be presiding Elder over the Branch, and Joseph Johnson, Clerk; and that William Whiteman, the Bishop, transfer all the Church property in Ramus to the sole Trustee in Trust, Joseph Smith, President of the whole Church.

Sunday, 5th. I commenced to proof read the Book of Mormon, previous to its being stereotyped; read sixty pages.

In the evening brother Woodruff and wife visited me We conversed about the Missouri troubles, and the death of David W. Patten; also his last request.

Tuesday, 7th. Copy of a letter to lawyers Bushnell and Browning, of Quincy—

Esquires Browning and Bushnell.

Gentlemen—Your letter of 23rd ultimo, concerning two notes placed in your hands by Messrs. Halsted, Haines and Co., against myself and thirty-one others, for collection, was duly received. In reply, I must inform you, that I am not in the possession of means, belonging to me individually to liquidate those notes at present; the reason is apparent to every one; I need not relate to you the persecution I have suffered, and the loss and confiscation of all my effects at various times, as a reason of my inability; you know it all, and so do the gentlemen whose notes you hold for collection. But I wish you to say to them, that if they will give me my time (and no more than that I must necessarily have), they shall have their pay in some way or other; that I have the means at command in the east, which, with a sufficient indulgence, will enable me to pay them every whit, but unless this is granted me, it will be impossible for me to do so. All I ask of those gentlemen and this generation, is, that they should not tie up my hands, nor thwart me in my operations. If this is granted me, I pledge my word, yea my sacred honour, that all that can in fairness be demanded at my hands, either now, or at any time, shall ultimately be adjusted to the satisfaction of all concerned. This is all that I can say at this time, or do, hoping that you will communicate to Messrs. Holsted, Haines and Co., the contents, or at all events the purport of this letter, together with my sincere regard for their welfare, and as regards you, gentlemen,

I remain, very respectfully,
Your obedient servant,
JOSEPH SMITH.

Wednesday, 8th. The Twelve who attended the Ramus Conference on the 4th instant, returned with near a thousand dollars worth of property for the Temple, which had been donated by the Saints at Ramus; consisting of horses, wagons, provisions, clothing, &c.

Friday, 10th. I wrote to H. R. Hotchkiss, Esq.—

Dear Sir—Your letters, dated October 11th and November 9th, 1841, have both been received, and that of the 9th of November is now before me. I am glad that you are pleased with the proceedings of our last Conference relative to "Mr. Hotchkiss purchase," concerning which, together with some unpleasant feelings which had originated, partly from a misunderstanding between us, and partly through the inefficiency, neglect, or sickness of Dr. Galland. I wrote to your friend and partner, Esquire Tuttle, some time since, which no doubt you have seen before now, and with which I hope you are also satisfied. I have handed your request to the editor of the *Times and Seasons*, who will forward you the desired papers. I am glad that James Ivins settled with you the $2,500 note, but sorry that you suffered yourself to lose in the sale of the land you had of him. As regards the Cook's Mill's Tavern stand, and the one hundred and thirty-seven acres of pine land, which you propose to allow the Church three thousand dollars for, I have to say in reply, that I have consulted, not only my own feelings, as "Sole Trustee in Trust" for the Church, but also the feelings of those of the Church whose opinions I can always rely upon in such matters, and the conclusion is, that thirty-two hundred dollars is the least the property ought to be sold for. You can, therefore, have it for three thousand two hundred, which is considerably less than it cost the Church; we are willing to make a partial sacrifice in the property, but under the circumstances, think that you can afford to give us two hundred dollars more than you proposed. The health of our place is at this time pretty good, and we hope it may continue to improve, with the improvements of the City.

I remain, very respectfully yours, &c.,
JOSEPH SMITH.

Saturday, 11th. Late this evening, while sitting in Council with the Twelve in my new store on Water-street, I directed Brigham Young, President of the Twelve Apostles, to go immediately and instruct the building committee in their duty, and forbid their receiving any more property for the building of the Temple, until they received it from the Trustee in Trust, and if the committee did not give heed to the instruction, and attend to their duty, to put them in the way so to do.

Elder Willard Richards has left Warsaw for Nauvoo, it being considered unnecessary for him to tarry there any longer.

Since I have been engaged in laying the foundation of the Church of Jesus Christ of Latter-day Saints, I have been prevented in various ways from continuing my journal and the History, in a manner satisfactory to myself, or in justice to the cause. Long imprisonments, vexatious and long-continued law-suits, the treachery of some of my clerks, the death of others, and the poverty of myself and brethren from continued plunder and driving, have prevented my handing down to posterity, a connected memorandum of events, desirable to all lovers of truth; yet I have continued to keep up a journal in the best manner my circumstances would allow, and dictate for my history from time to time, as I have had opportunity, so that the labours and suffering of the first Elders and Saints of this last kingdom might not wholly be lost to the world.

Sunday, 12th. I preached in the morning at Snyder's Hotel.

In the evening, the Twelve met in Council at brother H. C. Kimball's.

Monday, 13th. I appointed Willard Richards, Recorder for the Temple, and my private Secretary and general Clerk, and he commenced his labours in my new office in the brick store.

Some time in the fall of 1839, Daniel S. Witter, of the steam mill at Warsaw, solicited the First Presidency of the Church to make a settlement on the school section No. 16, one mile south of Warsaw, and the solicitations were continued by D. S. Witter, Mark Aldrich and others, from time to time, till the spring or summer of 1841, when articles of agreement were entered into between Calvin A. Warren, Esq., Witter, Aldrich, and others, owners of the school section, and the First Presidency, giving the Saints the privilege of settling on the School section, which had been surveyed and laid out in town lots, and called *Warren*, on certain conditions; and Willard Richards went to Warsaw on the 8th of September, and spent several weeks to prepare for the reception of immigrants. In the mean time, the inhabitants of Warsaw attempted to form an anti-Mormon society, and were much enraged because that Esquire Davis (who had spoken favourably of the Saints) was appointed Clerk of the county by Judge S. A. Douglas.

In November two hundred and four Saints arrived at Warsaw, from England,

led by Joseph Fielding, and were visited on the 24th of November by Richards and Taylor, of the Twelve, and counselled to tarry at Warsaw according to the instruction of the First Presidency.

December, 13th. Isaac Decker, presiding Elder at Warsaw, stated to the Presidency of Nauvoo, that Mr. Witter had risen one dollar per barrel on flour, and sold the sweepings of his mill to the Saints at $2.25 per hundred; and that Witter and Aldrich had forbidden the brethren the privilege of getting the old wood on the school section, which they had full liberty to get; that the price of wood on the wharf had fallen twenty-five cents per cord since the arrival of the Saints; that the citizens had risen on their rents, &c.; and the First Presidency decided that the Saints should remove from Warsaw to Nauvoo immediately; and that the proceedings at Warsaw be published in the *Times and Season*.

This morning President Young delivered the message I gave him on Saturday evening to Reynolds Cahoon and Elias Higbee, the Temple Committee, in presence of Elders Kimball, Woodruff, and Richards.

Elder Richards, by letter, instructed the Saints at Warsaw to remove to Nauvoo.

BAPTISM FOR THE DEAD.

An Epistle of the Twelve Apostles to the Saints of the last days.

The building of the Temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if this building is not completed speedily, "*we shall be rejected as a Church with our dead;*" for the Lord our God hath spoken it.

But while many are thus engaged in labouring and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed.

The children of Israel were commanded to build a house in the land of promise; and so are the Saints of the last days, as you will see in the Revelation given to Joseph the Seer, January 19, 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings and washings, and *baptisms for the dead;* wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles in their most holy places; and wherein they may receive conversations, and statutes, and judgments, for the beginning of the revelations and foundations of Zion, and the glory, and honour, and adornment of all her municipals, through the medium which God hath ordained.

In the same revelation, the command is, to "all the Saints from afar," as well as those already gathered to this place; to arise with one consent and build the Temple; to prepare a place where the Most High may manifest Himself to His people. No one is excepted who hath ought in his possession, for what have ye, that ye have not received? And I will require mine own with usury, saith the Lord; so that those who live thousands of miles from this place, come under the same law, and are entitled to the same blessings and privileges as those who have already gathered.

But some may say, how can this be, I am not there, therefore I cannot meet in the Temple, cannot be baptized in the font? The command of heaven is to you, to all, gather; and when you arrive here, if it is found that you have previously sent up of your gold, or your silver, or your substance, the tithings and consecrations which are required of you for this building, you will find your names, tithings, and consecrations written in the Book of the Law of the Lord, to be kept in the Temple, as a witness in your favour, showing that you are a proprietor in that building, and are entitled to your share of the privileges thereunto belonging.

One of those privileges which is particularly attracting the notice of the Saints at the present moment, is, baptism for the dead, &c., in the font, which is so far completed as to be dedicated, and several have already attended to this ordinance by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to inquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism; and it seems to us unreasonable to expect that the great Jehovah will approbate such administration; for if the Church must be brought under condemnation, and rejected with her dead, if she fail to build the house and its appurtenances, why should not individuals of the Church, who thus neglect, come under the same condemnation? For if they are to be rejected, they may as well be rejected without baptism, as with, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and

this is according to the understanding which we have received from him who is our spokesman.

Let it not be supposed that the sick and the destitute are to be denied the blessings of the Lord's House: God forbid; His eye is ever over them for good. He that hath not, and cannot obtain, but saith in his heart, if I had, I would give freely, is accepted as freely as he that gives of his abundance. The Temple is to be built by tithing and consecration, and every one is at liberty to consecrate all they find in their hearts so to do; but the tithings required, is one tenth of all any possessed at the commencement of the building, and one tenth part of all his increase from that time to the completion of the same, whether it be money or whatever he may be blessed with.

Many in this place are labouring every tenth day for the house, and this is the tithing of their income, for they have nothing else; others would labour the same but they are sick, therefore excusable; when they get well, let them begin; while there are others who appear to think their own business of more importance than the Lord's. Of such we would ask, who gave you your time, health, strength, and put you into business? And will you not begin quickly to return with usury that which you have received? Our God will not wait always.

We would remind some two or three hundred Elders, who offered to go out on missions, some six months, others one year, and some two years, and had their missions assigned them at the General Conference to labour on the Temple, that most of their names are still with us, and we wish them to call and take their names away, and give them up to the building committee.

Brethren, you have as great an interest at stake in this thing as we have, but as our Master, even the Master-builder of the Temple, whose throne is on high, has seen fit to constitute us stewards in some parts of His household: we feel it important for us to see to it that our Master is not defrauded, and especially by those who have pledged their word, their time, their talents, to His services; and we hope this gentle hint will suffice, that we may not be compelled to publish the names of those referred to.

Probably some may think they could have gone on a mission, but cannot labour, as they have no means of boarding themselves, but let such remember that several score of brethren and sisters in this city, offered at the General Conference, to board one or more labourers on the Temple till the same should be completed, and but few of those, as yet, have had the opportunity of boarding. To all such we would say, you are not forgotten, we have your names also, and we expect soon to send some one to your table, therefore put your houses in order and never be ready to refuse the first offer of a guest.

Large stores of provisions will be required to complete the work, and now is the time for securing it, while meat is plenty and can be had for one half the value that it can at other seasons of the year, and the weather is cool and suitable for packing. Let the brethren for two hundred miles around drive their fat cattle and hogs to this place, where they may be preserved, and there will be a supply till another favourable season rolls round, or till the end of the labour.

Now is the time to secure food. Now is the time that the Trustee is ready to receive your droves. Not the maimed, the lean, the halt, and the blind, and such that you cannot use; it is for the Lord, and He wants no such offering; but if you want His blessing give Him the best, give Him as good as He has given you. Beds and bedding, socks, mittens, shoes, clothing of every description, and store goods are needed for the comfort of the labourers this winter; journeymen stone-cutters, quarrymen, teams and teamsters for drawing stone and all kinds of provision for men and beast, are needed in abundance.

There are individuals who have given nothing as yet, either as tithings or consecration, thinking that they shall be able to do a great deal some time hence, if they continue their present income to their own use, but this is a mistaken idea. Suppose that all should act upon this principle, no one would do ought at present, consequently the building must cease, and this generation remain without a house, and the Church be rejected; then suppose the next generation labour upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head.

Let every individual remember that their tithings and consecrations are required from what they have, and not what they expect to have some time hence, and are wanted for immediate use. All money and other property designed for tithing and consecrations to the building of the Temple, must hereafter be presented to the Trustee in Trust, President Joseph Smith, and entered at the Recorder's Office in the book before referred to; and all receipts now holden by individuals, which they have received of the building committee for property delivered to them, must also be forwarded to the Recorder's Office for entry, to secure the appropriation of said property according to the original design.

The Elders everywhere will instruct the

brethren both in public and in private, in the principles and doctrines set forth in this Epistle, so that every individual of the Church may have a perfect understanding of his duty and privilege.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Illinois, December 13, 1841.

(*To be continued.*)

The Latter-Day Saints' Millennial Star.

SATURDAY, DECEMBER 20, 1856.

THE REVISION OF THE BIBLE.—Considerable interest is at present manifested in this country on the question of a new translation of the Bible. No one denies but that many of the passages are incorrect in the version now in use, but the great query is, can it be made more perfect.

The Times of the 1st instant has an able leader on this subject, and we consider that under the circumstances it reasons very wisely—that however imperfect the present version of the Bible may be, it would not probably be improved by a new translation. The circumstances we refer to are the following—The wise men to whom the re-translating of the Bible would be committed would be utterly wanting in the first great qualification to translate it correctly—the inspiration of the Holy Ghost, by the dictation of which it was originally written; it is only by the inspiration of this same spirit that the original text can be understood and correctly rendered in another language.

The following extract from *The Times* shows the precarious nature of the sectarian's religion, and the slender thread on which he depends for salvation. Speaking of a government commission for revising the English version of the Bible, *The Times* says, "A number of scholars brought together with their different theories and conflicting canons will probably begin to fight before long, and when to the differences of scholars the differences of divines are added, the confusion will grow. There will be High Church pulling a disputed text one way, Low Church another, and every party in the Church will be on the *qui vive* to get what advantage it can out of the revision." Thus millions of British subjects have a Bible to follow, the precepts of which they admit is their only hope of salvation, and that Bible admitted to be incorrect, and therefore liable to lead them astray. This reminds us of the old query, "Who shall decide when doctors disagree?" What is still worse there appears to be no way of getting over the difficulty, but rather a prospect of making it worse by meddling, for their learned Doctors of Divinity are divided in opinion—one would want to make the Bible conform to his peculiar creed, and another to his, and thus to gratify the selfish caprices of all, it would be necessary for each sect to have a Bible of its own, in order to impose upon the masses its own doctrines made up of the precepts of men, and falsely called the doctrines of salvation. Surely the learned priests of the day are blind leaders of the blind, and they will all fall into the ditch together. They must consider their God a very accommodating one, to expect that He will admit them all into the same heaven by different roads, to wrangle and quarrel there as they do here. What a palpable contradiction this subject, as handled by the press generally, presents to the continual assertions of sectarian Christians that they need no further revelations from God?

The following extracts from this article constitute such a clear and positive acknowledgment of the complete reliance of this generation on man's wisdom for salvation that we consider them worthy of notice. "The fact of the inaccuracy itself must be determined by scholars, but the importance of it in a religious point of view must be decided by the religious feeling and good sense of the community at large, or such individuals as may be taken fairly to represent it. . . . All human productions are liable to error, and, were our translation of the Bible to be revised next year, a whole crowd of scholars would, after the work was done, commence criticising it. No translation ever will completely satisfy the sharp eyes of these gentlemen, and, if we are to correct till we please them, we shall have to go on correcting and correcting for ever. We must institute an annual commission for revising the English Bible, or rather we must have a permanent board sitting at Whitehall for this purpose, in perpetual correspondence with the classical stars of our Universities, and the leading divines of all denominations, and presenting us with a new edition of the Bible every year." That is, men's wisdom must decide what is, or is not, the word of the Lord, and then in addition, it must still be left to "the religious feeling and good sense of the community at large." Surely sceptics and infidels have just as good a right to depend on their "good sense" as professed Christians, and on this principle they may be just as correct in their understanding of the Bible.

The Times admits, for once at least, a truth which the Latter-day Saints have been declaring to this generation for over a quarter of a century—that all Christendom are wandering in darkness and uncertainty concerning the way of life.

The more uninspired men meddle with the Bible the more mutilated and perverted from its original meaning will it become. There is but one way for the Christian world to get out of this dilemma, and that is to honestly acknowledge their condition, and believe the truths which their Bible teaches, however imperfect it may be; and instead of denying the necessity of revelations from God, seek after the Spirit that gives them, by which they will be able to discern that the Lord has inspired Apostles and Prophets on the earth capable of teaching them further in the principles of salvation, and of rendering the Scriptures correctly from the original by the power of the same Spirit which dictated them to former-day Prophets and Apostles.

Release and Appointments of Elders in the Welsh Mission.—The following Presidents of Conferences are released from their labours, with our approval and blessing—Elders Thomas Harris, William Jones, Thomas Jones, and Griffith Roberts.

Elder John Davis is appointed to succeed Elder Harris as President of the Western Glamorganshire Conference.

Elder David John is appointed to succeed Elder Rees as President of the Flintshire Conference.

Elder Thomas Rees is appointed to succeed Elder William Jones as President of the Caermarthenshire Conference.

Elder Joseph Griffiths is appointed to succeed Elder Thomas Jones as President of the Cardiganshire Conference.

Elder Hugh Evans is appointed to succeed Elder Roberts as President of the Denbighshire Conference.

A Good Maxim—Try it.—The more peaceably and quietly we get on the better—the better for us and others. In nine cases out of ten the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally to leave him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet.

FOREIGN CORRESPONDENCE.

NEBRASKA TERRITORY.

Arrival of Missionaries from Utah.—News from the Plains.

Florence, October 28, 1856.

Elder Orson Pratt.

Dear beloved Brother,—I take the earliest opportunity to inform you of my arrival at Winter Quarters on the Missouri river; and will give you a brief sketch of our travels, so that the friends and relatives of the emigrating Saints may obtain the earliest information of them.

On Sunday, the 10th of August, the following persons were called by the Lord, through the voice of His servants, the First Presidency of the Church of Jesus Christ of Latter-day Saints, to go as missionaries to England, namely, T. Bullock, Bernard Snow, Charles Hubbard, T. Pierce, John H. Tippitts, Wm. Brown, Ezra T. Clark, James G. Browning, George Gates, and Samuel F. Neslin. They were directed to prepare themselves to be in readiness to start by the middle of September.

On Sunday the 17th, Daniel Page, Jun. Samuel Roskelley, George Taylor, Henry Harris, James W. Stevens, Andrew F. Shumway, and Wm. Bevans were also called to be under the direction of the Presidency of the British Isles. On the 6th of September, the above persons received their blessings, and were set apart as missionaries; together with several others who were sent on missions to the United States, among whom was your brother, Elder P. P. Pratt.

On Wednesday, the 10th of September, the day appointed by the Presidency for us to leave G. S. L. City, Thomas Bullock, Bernard Snow, and George Gates, blessed our families, dedicated them to the Lord, and immediately started for Emigration Kanyon, and the remainder followed, we met in Echo Kanyon and the camp organized by electing a captain, sergeant of the guard, chaplain and secretary, and we have continued travelling every day until the present time, on an average of twenty-two miles each day, having been most signally blessed of the Lord in being favoured with beautiful weather, with the exception of the 12th of October, when it rained through the day, and until the afternoon of the 13th, when it cleared up. The rain water remained in pools on the road, and caused us heavy travelling for three or four days afterwards; but the heaviest rain was on the 23rd of October. When we crossed the Loup Fork, which was the most difficult portion of our trip, we had nothing but "a dug-out canoe," and had to make many trips for the company with their baggage; the boxes were taken from the wagon, and stripped of their covers, and dragged across the stream; some of the wagons turned over several times, and on the last trip of the canoe Elders Snow, Shumway, Hubbard, and Huffaker, were capsized, by the boat striking on a large snag in the river, but they were all saved.

We have also been highly favoured in not having any nocturnal visits from the marauding tribes of Indians, especially when we consider that about the 9th or 10th of September a company of United States' troops shot down fifteen or sixteen Indians, of the Cheyenne tribe, while they were eating corn in the road near Fort Kearney. The Cheyennes in a few days retaliated and killed Mr. A. W. Babbitt, Thos. Margetts and his wife, — Condy and his wife, four of Mr. Babbitt's teamsters who had been continually cursing and swearing at the "Mormons" when they were at prayers, a Mrs. Wilson and her child, and four or five persons from California, who passed through Great Salt Lake City, and swore considerably because they could not get flour from the "Mormons" for their journey, at a time when thousands were living on half a pound of bread a day, and some hundreds had none at all. The Indians also took two women and one boy prisoners, and afterwards kil e l one of the women, because she could not travel fast enough for them. They were willing to give up the other woman, and a child, to the United States, officers in exchange for an Indian in their possession.

On the 15th of September we met, near Bear river, twenty-three wagons, with over 250 Danish Saints, led by Captain Peterson; and fourteen wagons with English Saints. On the 17th we met the advance company of St. Louis Saints. September 18th, we were very agreeably surprised by

suddenly coming upon the advance train of hand-carts, composed of about 300 persons, travelling gently up the hill west of Green river, led by Elder Edmund Ellsworth. As the two companies approached each other, the camp of missionaries formed in line, and gave three loud Hosannahs, with the waving of hats, which was heartily led by Elder P. P. Pratt, responded to by loud greetings from the Saints of the hand-cart train, who unitedly made the hills and valleys resound with shouts of gladness; the memory of this scene will never be forgotten by any person present. We inquired the reason why we had not heard any word from them, and they answered, "We have out-travelled every other company, not one has passed us, no, not even a solitary horseman, so we have to carry our own report, and we should have been here sooner if the teams which carry the heavy luggage could have travelled any faster." They were very cheerful and happy, and we blessed them in the name of the Lord, and they went on their way rejoicing. The same day we met a company of hand-carts, led by Elder D. Mc.Arthur; and a company of Saints from St. Louis, led by Elder John Banks, whom we missed seeing, on account of our travelling on a cut off to the Big Timber on the Sandy, where we met the rear company of St. Louis Saints; and we were made to rejoice through hearing of the well doings of those we had missed seeing. On the 20th we camped on Pacific Creek, west of the South Pass, near a company of upwards of 650 Saints from England and Wales, with hand-carts, led by Capt. Bunker. On the 22nd, a company of Saints from the Southern States, led by Capt. Croft, camped near us. 24th. When we had come to a halt near Independence Rock, 333 miles from Great Salt Lake City, we were gladdened by the arrival of Elder Franklin D. Richards, accompanied by the following missionaries, who were returning to their beloved homes and families, in the vales of Deseret, viz., D. Spencer, C. H. Wheelock, G. D. Grant, W. H. Kimball, J. Ferguson, J. A. Young, J. D. T. M'Allister, J. Van Cott, C. G. Webb, W. C. Dunbar, N. H. Felt, and J. Mc.Gaw, they were in excellent health and spirits, and rejoice that they had completed the mission allotted to them. From these brethren we learned the particulars of the killing of the Cheyenne Indians by the United States' soldiers, near Fort Kearney, and their subsequent retaliation by their killing those above mentioned. They also blest us with comforting words, to prepare us for the duties that may be expected of us, and to prepare our minds for the trials that await us from a wicked and perverse generation.

On the 29th, we met Elder Porter Rockwell, in charge of seven wagons, four of them having the remnants of Mr. Babbitt's goods, and which he had successfully brought through the country of the hostile Indians; and shortly afterwards we met Elder A. O. Smoot, in charge of a train of forty-two wagons containing among other things a steam engine for President Young, books, and dry goods from England, and some other articles which had been cached or stored away in previous years; he was assisted by Elders Ira Eldridge and Brigham H. Young. October 2nd: I visited a short time with over 450 Saints, under the charge of Elders Atwood and Willie with hand-carts, about ten miles west of Fort Laramie. 3rd: We passed, at the Indian agents, sixteen miles east of Laramie, eighteen lodges, comprising the Cheyennes who had killed the whites. As they had killed the number of whites that had been killed of the Indians, by the United States' troops, they were willing to be at peace. They made overtures to give up a woman, supposed to be Mrs. Margetts, or Mrs. Wilson, and a boy, in exchange for an another Indian, in custody of the troops. 4th: Elder Edward Martin, with over 700 Saints, as I was informed, with hand-carts, and Capt. Hawkins, with a company of Saints from the Cape of Good Hope, and other places, passed up the river road; we missed seeing them, on account of coming over the mountain road; we lay by half a day, on the 5th to send letters to Elder Martin and others, but our messengers returned without seeing them. In the afternoon of the 5th, we passed Capt. Hunt, with a company of 50 wagons, encamped a few miles to the west of Chimney Rock or about 580 miles from Great Salt Lake City; they were tarrying to bury a small child. This was the rear company of this season's emigration, and the last of them who I took by the hand was brother Linforth, from the Office in Liverpool, who desired to be remembered to Elders Pratt, Benson,

Calkin, Kay, the clerks in the office, and the Saints in Liverpool.

On the 12th and 13th we had heavy rains, when the weather again cleared up, and we had a view of the moon, when partially eclipsed; for a few days afterwards the roads were heavy for travelling, many pools of water remaining thereon, and on the 23rd and 24th, we had crossed the Loup Fork; the road was still bad, but the remainder of the journey has been as fine and favourable as our hearts could well desire. I may say that we have been blessed by the Lord God of Israel with beautiful weather for our journey; He has blessed us with exceeding good health, not one having been sick a day; He has preserved our animals unto us that not one has fallen by the way, or been stolen by marauding thieves. He has blessed us in enabling us to pass through the barren wastes inhabited by Indians, a few of whom have been shot down by United States troops, while peaceably eating corn, and who were according to their natures and traditions bound by the laws of honour to send as many whites to the Spirit land as they had lost, and were therefore in hostile array, to such an extent that the Postmaster at Fort Kearney said he dare not send the United States mail, stating it could not go in safety, although escorted by a company of United States dragoons; and although several apostates, Gentiles, and a few traders joined us at Horse Shoe Creek and Fort Laramie, in order to go through in safety; still we have come through in peace, for they had to submit to the laws and regulations of the missionary camp; neither have we had much difficulty in crossing the various streams, except the Loup Fork. Therefore we ascribe the praise and glory to our Father in Heaven for His preserving care over us while travelling across these deserts, and trust in Him to open the way before us for the remainder of our journey.

Pray for us, brethren, Saints, that we may be prospered on the remainder of our journey; that we may soon be with you to help you roll on the cause of our God on earth; that the day may be hastened that the honest in heart may be gathered together from the four quarters of the globe; and Zion built up, and a place prepared that the Son of Man may come and bless his Saints, and reign triumphant over the earth.

In the bonds of the everlasting covenant,

I remain, dear brother Pratt,

Your obedient servant in the Lord,

THOMAS BULLOCK.

Florence, Oct. 29, 1856.

Dear Brother Orson—I am well: I arrived here yesterday noon with most of the company. I left G. S. L. City on the morning of the 11th of September, and had a very comfortable and prosperous passage over the Plains. I saw your family a short time previous to my leaving, and they were in good health and spirits; mine are well also. I am on a short mission to the United States, and expect to travel and preach most of the winter. The letter of brother Bullock to which this is appended, furnishes you with the particulars of our journey, and concerning the companies we met, therefore I have nothing special to write, but shall communicate to you from time to time. Please correspond with me, addressing your letters to me at the *Mormon* Office, New York.

Give my kindest remembrance to the Saints and friends in Europe, and accept renewed assurances, that

I am as ever,

Your brother

P. P. PRATT.

MORMONISM IN NEW JERSEY.

The following article and letter appeared in the *State Gazette*, Trenton, Sept. 12, and Oct. 10:—

There are a considerable number of Mormons in this State; in Monmouth, Ocean, and Burlington Counties. Bill Smith, a brother of the Prophet, lived for several years in Monmouth County, where he was an Apostle of the new faith, and made many converts. He was himself a man of vicious character, and a strong advocate of the spiritual wife system, before the Church had declared in favour of polygamy as one of its doctrines. This part of the creed; however, did not meet with much favour, and his attempts to reduce it to practice finally led to his expulsion. We do not understand that, even now, the New Jersey Mormons accept polygamy as an article of their faith. Of course, a practical application of it would ensure for them the crown of martyrdom, as they

would infallibly be made acquainted with the inside of the State prison. The largest congregation of "Latter-day Saints" now in this State is at Toms River, where they have a Church usually attended by about fifty persons. Their numbers were greater, but some thirty members have emigrated to Utah. A correspondent of the Mount Holly Mirror, writing from Hornerstown, gives some information of this peculiar sect. The shepherd of the flock was one Curtis, known as Elder Curtis—a tailor by trade, but, like many individuals who assume clerical robes, not particularly fond of labour. He appeared to be well posted in the creed of his Church, and professed to be a firm believer in the genuineness of the Prophet Joe Smith. He was one of the large number who left this State for Nauvoo, during the first excitement produced by the advent and preaching of Mormonism. Returning, however, after the destruction of that City, he again settled in Hornerstown—where he continued to practice the duties of his Eldership until November last, when he died suddenly. He had but one wife.

The Saint upon whom the mantle of Elder Curtis seems to have fallen, is an Englishman by birth, named Richard Trecedar, who emigrated to America after his conversion to the faith. He is, seemingly, a man of considerable intelligence—has but one wife—and, though not an old man, has thirteen children.

A Mormon camp meeting is to be held near this place, shortly, under the charge of Elder Trecedar. The time is not yet fixed, but it will most likely commence on Thursday, Sept. 12. A large delegation of Saints are expected from Toms River and vicinity, where they are said to be quite numerous.

The society has embraced a number of respectable and wealthy farmers of this neighbourhood; but now new converts are seldom made, and, with emigration and the constant falling from grace, the number is gradually dwindling down, and a few years will witness the entire extinction of Mormonism in that section of Monmouth and Ocean.

Cream Ridge, N.J., Sept. 25, 1856.

In looking over the columns of your very valuable and popular paper, of the 12th instant, I observed an article headed "Mormons in New Jersey,"—the greater portion of the article purporting to be from "a correspondent of the Mount Holly Mirror, writing from Hornerstown."

Being formerly acquainted with the facts which drew forth the remarks by said correspondent, and also familiar with the faith of the "Latter-day Saints" or Mormons, as I have heard it preached, justice to "a number of respectable and wealthy farmers of this neighbourhood," I think, demands of me, the correction of some of the statements contained in said article; also a brief recapitulation of what the faith and hopes of the Mormons are.

"Bill (William) Smith" the brother of the Prophet, did not "live for several years in Monmouth County," neither in New Jersey only a few months, and was expelled the Church, by the authorities at Nauvoo, for vicious habits; because the Mormons believe in virtue and chastity. At the same time, they do not believe the acts of one man, or many, have anything to do with the principles of truth emanating from heaven, or ought to militate against the same. They also believe in polygamy, or the order of a celestial marriage, for time, and for all eternity, according to the Patriarchal order of the Priesthood—believing that such is a Scripture doctrine, and instituted and upheld by the Almighty and practised by Abraham, "*the Father of the Faithful*," Isaac, Jacob, David, and many others, men with whom God was well pleased, "men after His own heart," and whose God He declared Himself to be. Jesus said unto the Jews, "If ye were the children of Abraham, ye would do the works of Abraham." The Mormons further believe that those who so much oppose and asperse the practise of the old Prophets and Patriarchs, "whom God delighted to honour," will never get into the kingdom of heaven to enjoy their society, because Abraham and his associates will be ashamed of them, and they will have to go to another place, and take up their abode with monogamists, and those that are "cast out of the kingdom"—which perhaps will be more congenial to their holy feelings. The Mormons believe that adultery and seduction, wilful prostitution and libertinism, ought to be punished with death, and if such practices were perpetrated in Utah, as there are in all the cities of the United States (in some instances not twenty steps from the church spire pointing to heaven) they would certainly *insure* the perpetrators "not the inside of a State

Prison," but a "martyr's crown," for their heinous sins and abominations.

There are a great many Branches of their Church in this State. They have a church erected at Toms River, and another at Hornerstown. Elder Curtis, the former Pastor of the Branch here, was a virtuous, industrious, and good man. Although almost deprived of the use of his left hand by a stroke of the palsy some years previous to his death, yet, he worked and maintained himself and family, and was at work when death suddenly laid his cold and icy grasp upon him. To the assertions of the *Mirror's* correspondent notwithstanding. He was at Nauvoo, but returned here at the request of his friends, long before "the destruction of that City."

It is true "he had but one wife;" and the Mormons say he never indulged in any of the vices which are so popular, at the present day in the Christian world.

Elder Trecedar the present Pastor of the Church here, is a good and worthy man, "has but one wife—maintains no concubines, and is beloved by all who know him."

The "Camp Meeting" alluded to, was a "Woods Meeting," held near Hornerstown; it commenced on Friday, Sept. 12th, and continued over Sabbath, on which day not less than six hundred carriages, and over two thousand persons were present, some from thirty to forty miles distant. Good attention was given, and many remarked their "prejudice was gone." The meeting was addressed by Elder Trecedar of Hornorstown, Harrison and Cannon, of Philadelphia, and Judge Appleby, of Utah, formerly of Burlington County, New Jersey, but has resided in Utah for the last seven years.

On last Sabbath, another meeting was held on the same ground, although the weather had been quite wet and rainy, some three hundred persons were present. There is a small Branch of the Church here. Some years since they numbered some one hundred and fifty, but the greater portion have moved away. They are "respectable," and many are "wealthy," and formerly belonged to the Presbyterian and other churches. The doctrines promulgated by the Mormons are believed in, and advocated by the greater portion of the community here, (although not embraced) more than any other doctrine. Indeed, it is not of much use for any other society to undertake to preach where the Mormon Elders have been, for they certainly dissect every doctrine taught by the religious world at the present day, and the clergymen here are really afraid of them, for in several debates the Mormons have used up their antagonists. Hundreds and thousands are embracing their doctrines, and their Elders are in every country and clime. Men of wealth and affluence are joining their ranks in the United States, and also in Europe, especially in England. Certainly the Bible is no mystery to their Elders. Prophecy appears to start into life and being, to the understanding of all, at their touch, or the spirit which their faithful Elders bear.

The Mormons believe in God the Father, (not a God without body, parts or passions) and in His son Jesus Christ, and in the atonement, in baptism by immersion by those holding the Holy Priesthood, for the remission of sins, and in the laying on of the hands of those authorised for the gift of the Holy Ghost; in Prophets, Apostles, Patriarchs, Elders, Bishops, Priests, Teachers, and Deacons; in the Aaronic and Melchisedeck Priesthood, and in the gifts of the Holy Spirit, such as Prophecy, miracles, gifts of healing, speaking in unknown tongues, and the interpretation of tongues, in faith, hope, good works, virtue and charity, in the administering of angels.; in revelations, dreams visions; the second coming of Christ, the destruction of the wicked, the first resurrection, the millennial reign of one thousand years on the earth, according to Revelations, 20th chapter; also in the second resurrecrion after the millennium, in baptism for the dead, the literal gathering of the Jews, the building up of Zion; the rebuilding of Jerusalem; in polygamy or celestial marriage, for time and for all eternity, in the restoration of all things, in a new heaven and a new earth; in the telestial, terrestrial, and celestial globes or worlds; in crowns, thrones, principalities, sceptres, exaltations and dominions in the eternal worlds; that Joseph Smith was a true Prophet of the Lord, and died a martyr to truth, and that his blood and the blood of the Saints martyred in this last dispensation will be required of this nation; that judgment and overthrow awaits the wicked, &c. Indeed they believe too much for me, for they believe ten times more than all the

Christian sects put together, yet they make it all appear perfectly scriptural and plain and prove the same from the Bible. They are firm believers in the scriptures of the Old and New Testaments, and in the Book of Mormon, as God's law written to Ephraim on this continent. Wherever the Elders preach they are generally listened to with marked attention.

Pardon me for thus intruding upon your columns, as my only wishes are to correct erroneous impressions, that have been sent abroad by the "Correspondent of the *Mirror*," who, by the by, is a gentleman of Mount Holly, and who was stopping, some few weeks since, with a gingerbread merchant of Hornerstown, who is very much prejudiced against the Mormons, and all the information the correspondent had, he derived from said merchant. I am no Mormon—never expect to be—but I like free toleration and fair play. I trust you will make the foregoing public, and gratify a number of your subscribers here.

E. T. W.

GOD MADE MAN, MALE AND FEMALE.

Was man by sovereign wisdom e'er designed
To rule imperiously the female mind?
Though formed by heaven's decree at first to rule,
Still his linked partner's neither horse nor mule.
She has, like him, a pure immortal soul,
With passions, he by mildness must control;
She had with him her fate by heaven decreed,
She, too, with him can with Jehovah plead.
For her the Saviour came as well as him,
His sufferings to them both salvation bring.
No harsh distinctions from his lips were heard,
Nor males than females, ever more preferred.
Whoe'er obeys his heavenly Father's will,
Are owned by him as sister, brother, still.
Then why should man usurp that power alone,
Who for the smallest sin could ne'er atone?
Methinks he should the sceptre mildly sway,
And own her aid along life's chequered way;
Thus she with gratitude her lord might bless,
And heaven their labours crown with good success;
While those around the God-like influence view,
Their foot-steps trace, and heaven's high laws pursue.

REVERSED.

Think not, dear Sisters, I presume
The teacher's part to act or 'sume;
'Twas heaven, at first, pass'd the decree,
That friends and helpmates you should be
To man, whose fate enroll'd with thine,
Steers through the stormy waves of time.
He's many a festering wound to bear
In this lone world of grief and care;
Be ever prompt to ease the smart
That gathers round his thoughtful heart;
By constancy and kindness prove,
Your faithful, firm, ingenuous love.
Let sweet submission, heavenly grace,
In every act and word have place.
Remember, "Reverence" is your part,
'Twill shield from many a throb, your heart,
Smooth from the brow displeasure's frown,
And all your days with concord crown.
While heaven your happy state approves,
And blesses with increase of loves,
Ages to come will speak your fame,
And 'mongst the God's immortalize your name.

SISTER PIGG.

Money List, Nov. 28—Dec. 5, 1856.

George Sparkes (per T. H. Latey)	£1	10	0
William Shires	4	10	0
John Hyde	2	0	0
Simeon Pickering	2	0	0
Carried forward	£10	0	0
Brought forward	£10	0	0
J. D. Wilson	2	0	0
B. W. Brindle	5	0	0
Josiah Holmes	5	0	0
	£22	0	0

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Liverpool:

EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XVIII. Saturday, December 27, 1856. Price One Penny.

THE JEWS—THEIR DESTINY.

(*From the "Western Standard."*)

"And the Lord shall scatter thee among all people from the one end of the earth unto the other," was one of the curses pronounced by Moses, the Prophet of God, against Israel, if they should be disobedient. The fulfilment has been marvellously correct. From the pole to the equator—amid the frozen glaciers of the North and burning deserts of the South, thronging the populous marts and cities of the temperate zones, and wandering lonely and desolate over the steppes and arid plains of Asia and Africa, are seen the descendants of God's peculiar people—the children of him whom God honoured with His friendship. Mingling with all nations, born under the same government, breathing the same atmosphere, speaking the same language, subject to the same mutations, they are still distinct! While other nations, organized and bound together by the strongest ties known to men, among whom they sojourned as a broken and dispersed people, without a Prophet, king or lawgiver, have passed away and lost their identity, they still exist, still maintain their peculiar customs, still preserve the language of their fathers, and still cherish, with undeviating and unflinching faith, the promise that "he that scattered Israel will gather him, and keep him as a shepherd doth his flock."

This undying faith in the promises of God to the children of Abraham, is one of the strange peculiarities of the scattered and denationalized Jews. But who is there that has attentively perused and studied the bright and glorious predictions of the Prophets relative to the restoration of the remnants to their own land, that can wonder at their confidence? Has not God, by the mouth of the same Prophets who foretold with such remarkable accuracy their dispersion, predicted their restoration to their own lands? They have experienced, terribly experienced, the truth of the predictions made relative to their dispersion, and shall they not cling to the hope-inspiring prophecies concerning their glorious future? Surely there is consolation to be derived from the knowledge that, after being scattered to the four quarters of the earth, "the Lord should set His hand the second time to recover the remnant of His people"—that "He should set up an ensign for the nations, and should assemble the outcasts of Israel, and gather together the dispersed of Judah." Denationalized and stripped of the rights and privileges in many countries which are extended to their fellow citizens, they can surely be stimulated in looking forward, beyond the difficulties and trials which intervene between them and the full fruition of their desires, to the time when they should be made one

nation in the land upon the mountains of Israel—when one king should be king to them all, and when they should no more be two nations." Surely they can take pleasure in the prospect, far distant though it may be, of Jerusalem being again rebuilt and inhabited by the children of its ancient founders and lords—of its streets being again refilled with old men and old women, "every man with his staff in his hand for very age"—of its play grounds once more resounding with the mirth of boys and girls in the midst thereof. These are the promises which support them, and which have buoyed them up through generations of untold misery and wrong.

And these prophecies must all be fulfilled. The time must come, and every observer cannot but be aware of its speedy approach, when the fulness of the Gentiles—until which the blindness in part which happened to Israel was to continue—must come in. Israel will rise from the abject position which he has so long occupied. He is destined to be the head and not to serve. He is again to be the favoured of God. But, though the Lord has given these cheering promises of future glory, prosperity, and independence, when the Jews are once more restored to the inheritances and lands of their fathers, yet He has made it easy to be understood, by the words of the Prophets, that they will be gathered to their own lands in unbelief. Many societies of Christendom overlooking this fact, or, if seeing it, not believing that it would be so, are making strenuous efforts to convert the Jews, flattered no doubt with the hope that they will be successful! The testimony of the Scripture goes to prove that after they have inhabited Jerusalem, and the surrounding nations, tempted by cupidity, attack them, Jesus will make his appearance—"The Lord my God shall come, and all the Saints with thee"—and deliver them from their enemies, by going forth to battle in their behalf. They will recognize him as their long expected Messiah, the being whose appearance they had ardently desired; but they will not recognize him as Jesus of Nazareth whom their fathers crucified, the Being they had taught them to believe was an impostor; therefore, they shall ask with surprise, "What are these wounds in thy hands?" and he shall answer, "Those with which I was wounded in the house of my friends." Such a question and such an answer would be meaningless, if they already believed him to be the Being whom their fathers had crucified.

That the time is fast drawing near when the Jews will return to their own lands, must be evident to all who believe that such a thing will ever take place. A more liberal policy is being adopted towards that people than formerly characterized the Gentiles' treatment of them, and a disposition to assist them in obtaining possession of the land of their fathers, is gradually gaining ground among the powers of Europe. Previous to the assembling of the outcasts of Israel and the gathering together of the dispersed of Judah, the Lord, the Prophet says, should raise an ensign to the people, to which the Gentiles should seek. All the inhabitants of the world and dwellers on the earth are exhorted also by the same Prophet, to take notice "when he lifteth up an *ensign on the mountains.*" This work, or the raising of this ensign and the gathering of the Gentiles, is mentioned as being intimately connected with the assembling and gathering together of the outcasts and dispersed of Israel and Judah. When it took place we might reasonably look forward to the fulfilment of the prediction relating to them. Can not the present gathering of those commonly recognized as Gentiles to the mountains of Utah be regarded as a fulfilment of this prediction? Can not it be accepted as an evidence, with the other evidences which are so perceptible, that Israel will be gathered, and that their gathering is on the eve of fulfilment? The ensign to be raised in the mountains was, we are led to suppose by the Prophet's word, to be raised by the Lord. It was to be a work to which He should set His hand. To whom is the raising of the ensign in the mountains of Utah to which the Gentiles are seeking ascribed? It certainly is the Lord, and He is the originator of the movement.

The most glorious and soul-stirring prophecies uttered by the Prophets and contained in their records, are in connexion with this subject. The work of the last days occupied a large portion of their thoughts, and they depicted the events of that period in vivid and glowing language. They were well aware that it would be "the dispensation of the fulness of times," the time when He would "gather together in one all things in Christ, both which are in heaven, and which are on

earth"—that it was the work through which the great consummation of which they wrote and spoke—when knowledge should cover the earth and the Spirit be poured out upon all flesh—should be brought about.

The Jew of to-day, as he walks our streets, is a living, breathing argument in favour of the authenticity of the words of Scripture. The proof is to be seen in his physiognomy, gait, gestures, habits, and every thing pertaining to him. God has stamped him as a peculiar being; He has preserved him for a peculiar purpose.—Forty centuries have elapsed since his great progenitor was called by the Almighty to forsake the land of his birth, and go to a land which He would give unto him and his seed after him. But though ages have rolled away, and mighty nations have arisen and perished, and almost every vestige of their existence been blotted out, yet God has not forgotten His servant nor His promises: "He will have mercy on Jacob, and will yet choose Israel."

THE WORLD AND ITS RULERS.

(*From "The Mormon."*)

The nations of the old world, with one or two exceptions, are writhing under the galling chains of bondage. Nations in the foremost rank of modern civilization, favoured with statesmen of high intellectual ability, warriors renowned for bravery and deeds of arms, poets and writers of the brightest genius and talent, and multitudes of artizans skilled in avocations of usefulness and refinement—are tied up, hedged round, and ruled over by despots of both sexes, the most despicable that ever sat on thrones. Ignorance and lack of virtue in the people maintain them there. Revolution after revolution has burst upon the eastern world, carrying devastation to the palaces of royalty, and spending its fury upon the head of an offending monarch; but in the hour of popular success, of triumph, the absence of oneness of object and purpose to form a compact—with one spirit—a unity that could govern—the ruled that had become the rulers of the moment had to follow in the wake of their royal predecessors, and republic after republic has thus passed from the stage of action, till corruption in high places, and superstitious reverence with the masses for high-sounding names, have brought back to the throne the sons, grandsons, nephews, and nieces of the very monarchs whose blood had stained the guillotine of the populace, whose lips had drank the poisoned cup from the hand of the courtier or fallen by the stilletto of the hired assassin. Over and over again have these games been played; alternately despotism and freedom, freedom and despotism, till hope of successful deliverance from the thraldom of kings, by the strong arm of the people, is dying away in the bosoms of the most sanguine.

The last mail from Europe brought little else of interest than the gradual nearing of France and Russia to friendship and alliance, and a movement to the same end on the part of England and Austria. Anticipating, as we do, the breaking up of kingdoms and empires, without building hopes of the speedy establishment of liberty by the triumph of one alliance or another, or being in our anticipations disappointed by a speedy return to royal cordiality or kingly brotherhood by a patching up of difficulties, the present unsettled state of affairs, linked to the past few years history of Europe, is not uninteresting. The game of to-day is no longer between the rulers and the ruled; it lies between the rulers themselves. The subjects of discord are abundant; the ambition for supremacy never greater; the elements of disorganization and destruction are on hand; and the will to "let loose the dogs of war" is as great on the one side as on the other, and is now only restrained by the greatest wisdom, prudence, and tact.

The frequent changes of ministry in the nations show the intricacy of the business ministers have to manage and the delicacy of the relations between governments. What is right is never difficult to understand, but for one government to assert its own or another's rights without

giving offence to another government who may have interests at stake in the change is no easy matter; hence the circumlocution in diplomacy—the wish to obtain and the desire to avoid humbling a ruler, particularly if that ruler has the power as well as the will to resent. Last week we noticed that the *Moniteur*, the organ of the French government, had lectured the English press for the liberty they took in speaking of the French government: so tied up is journalism in France that such sentiments were not once laid to the editor, but charged home to the Emperor as an indicatian of his feelings towards England. What may have directly passed between the two governments, before or since, has not yet got to the public; but the movements of ambassadors, the coldness where cordiality reigned, the studied efforts of France and Russia to please, favour, and honour each other, and the same between England and Austria, together with other moving straws, all indicate that the "Western Alliance" is not only likely to be of short duration, but that rulers are not yet to be called members of the happy family. The treaty of peace, terminating the late war, has not been carried into execution, and each power throws the blame upon the other. When and how they may settle their difficulties is of little consequence, but the present state of things shows how little peace in the nations can be depended on. Governments have all acted upon the assumption of might makes right, added land to land, and increased their dominions, so that now in our day, when the first governments of the world are nearly balanced in strength, the facts of their history furnish the one and the other with opportunity of recriminating, while their readiness for the tug of war keeps each other for the moment at bay; but an unfortunate speech, an unlucky step, like a bone thrown between two angry dogs, may lead them again to the tented field. That it may come now is, we thought of saying, improbable; but the history of the last few years makes one sparing of the use of improbabilities—however, come it will.

Believing in the overruling power of the Most High for the accomplishment of His own purposes, the Latter-day Saints are, probably, more than any other people, more indifferent and yet interested in the present movements of the rulers of the nations. It is in reality of little moment to them who are Emperors, Kings, Queens, and Presidents, for all mortals in authority are alike instruments in the hands of God in bringing about certain purposes, or are made subservient to His will in scourging the nations for their iniquity; still, as they look forward to the consummation of a great purpose, it is interesting to see the means at work. So far as the kingdom of God is concerned nothing can militate against its interests. A Pharoah, such as he who favoured Israel, may sit enthroned in the majesty of his power, yet made to feel his need of wisdom, and through circumstances the most unlikely be led to find it in the despised and persecuted Joseph, and in return for his inspirations protect in the exercise of their rights the people with whom he is identified; or another Pharoah may be raised to the same dignity with hostility burning in his bosom against Israel; notwithstanding this the decrees of Jehovah will be carried into execution and a Moses equal to the emergency be found to redeem the covenant people according to the will of Him who saith, "I am that I am."

With such views and unmeasured confidence in the wonder-working power of the God whom they serve, the Saints can afford to look calmly on the changes of rulers, the movements of the crowned heads, and the uprisings of the people, for all things are certain to work together for good to those who love the Father and the Son and keep their commandments.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 27, 1856.

EMIGRATION.—This Office will not send any P. E. Fund emigrants to Utah, during the year 1857. All the funds that the Company can command will be exhausted in

discharging the heavy liabilities, incurred in sending out over two thousand souls, in the year 1856. The Saints will bear in mind that two thousand persons cannot be sent to Utah without incurring an expense of about eighteen thousand pounds sterling. It will probably require nearly two years from the present time, before the P. E. Fund Company will have discharged the debts contracted by last season's operations.

There were several persons last season who deposited with the P. E. Fund five pounds each, on the condition that they should be emigrated in 1857. We are sorry to be under the necessity of saying to all such, that the state of the finances will not permit their emigration the coming season. In case any of these persons desire to withdraw their deposits, they are at liberty, at any time, to do so; but if they can let them remain in the Office a year or two more, it will confer a great favour; and they shall be remembered among the first to be hereafter sent by the Fund.

The President of the P. E. Fund Company has sent us the names of some of the Saints whom he requests should be emigrated by the Fund during the coming year. We sent letters, notifying these persons of the President's request, hoping, at the time we gave them the information, to have been able to send them; but we are now compelled to say to all those who have received such letters, that the Company will not have means to forward them in 1857.

In relation to this subject, we give the following extract from a letter to us by President Brigham Young, dated G. S. L. City, August 30th, 1856.

"In regard to Emigration per P. E. F. Company the ensuing year, we wish to say to you, not to borrow money to aid in the Emigration, and draw upon us, as has been the practice heretofore, with the view of our realizing funds from the debts of persons brought over; or in any manner from debts owing the Fund; for it is impossible for us to realize any money from this source; and the operations of the Company have absorbed everything in the shape of available means, for the last two years, which we can control in every department.

"We cannot longer stand this constant drain, without reimbursements from those who are owing the Fund. We are, therefore, necessarily obliged to operate exclusively within the resources of the P. E. F. Company, instead of borrowing, and then paying out of tithing money, as we have had to do under the existing practice. The stock and wagons are our only resources from the Fund, at this end of the route, except a donation once in a while. Last winter the stock died, and you are aware that wagons are unavailable in this market.

"We truly feel to assist the poor Saints to come home to Zion, and think that we have proven this by our work; but it is not wisdom to absorb every other interest, pertaining to the building up of the kingdom of God, in gathering the poor, which is only one branch of it." . . . .

"You are aware that the Woollen Manufactory has been lying in store-houses in St. Louis, for years, and we have had to pay storage, amounting to thousands of dollars. It is our wish to bring this machinery across the Plains, as it is now needed in this Territory for manufacturing purposes.

"We also desire to do all that we can on the Temple, another year, as we have done nothing on it this; and we must have some supplies, to assist this work. We are determined to nurse our general Church business a while."

To all Saints, purposing to go through to Utah on their own means, we say that teams can be ordered through us, and will be supplied at the point of outfit for the Plains by our agent. We think £55 will cover the cost of one wagon—with bows, yokes, and chains, four oxen, and one cow—perhaps two. All who wish us to order for them, must inform us immediately, and send the needful that we may transmit the same by our agent. The 1st of February will be as late as we can receive orders for this season.

To all persons who wish to go through to Utah on their own means, by the hand-cart train, we say, that we shall only receive from them cash sufficient to pay their passage to the States. At the port of disembarkation, Elder John Taylor will receive their passage money, and make all necessary arrangements for their provisions and conveyance by railway to Iowa City. It will, however, be indispensably necessary, if you intend crossing the Plains, to have hand-carts, teams, provision wagons, cows, beef cattle, provisions, tents, &c., in readiness at Iowa City, so as not to be detained a day, for anything. To accomplish this, you can order all these things through us, and they can be supplied at the point of outfit for the Plains, by our agent. We do not know exactly the cost of all these articles; but we think £3 per head for all over one year old, will supply the out-fit from where you leave the railroad, at Iowa City. Should it, however, prove to be too little, you can make up the deficiency to the agent upon your arrival at the place of out-fit. Should it be too much, the balance can be refunded to you at the same point.

All, therefore, who intend going in this manner, should send to our Office £1 per head, as the usual deposit to secure a passage over the ocean; and £3 per head additional, to be forwarded by our agent to secure your out-fit, on or near the frontiers. No deposits will be received, for emigrants, intending to go through to Utah this season, later than the 1st of February.

The probable cost for adults, from the ports of disembarkation to Iowa City, including the necessary provision, may not vary much from £2 10s.; it may be a few shillings cheaper than this. The expense across the Atlantic, we hope will not be more than last season.

It is intended to have this season's emigration leave the frontiers in May and arrive in Utah in July. This will give the Saints several months after their arrival to make preparations for winter.

The Scandinavian Saints, intended for the hand-cart train, or for any other conveyances, should have the amount of deposits, above specified, in this Office, by the first of February; and they should make every exertion to be in Liverpool, themselves, as early in the spring, as the cold weather will permit.

The Pastors, and Presidents of Conferences and Branches, will see that the Saints are fully instructed in regard to their emigration, so that everything may be accomplished in its time and season; this will avoid confusion "which bringeth pestilence."

All persons intending to emigrate to Utah this season, who have deposits in our Office, and who have not already informed us of their wishes, are requested to notify us of their intentions, on or before the 1st day of February next; otherwise, they may be disappointed in their expectations.

THE PAST YEAR.—The year 1856 will soon be numbered with the past; but many of its important events will live on the pages of history through all succeeding years to refresh our memories, and bring to mind the obligations which we are under to Him whose wise providence has preserved our lives. It would be well to ask ourselves, have we improved each fleeting moment as it passed, and been careful to see that it was not time misspent, which might be a cause of regret in the future. Time is but a measured portion of eternity, a drop, when compared to the extended ocean of eternal duration.

Our spirits which give life and motion to our bodies, existed in the presence of God prior to the organization of this planet. God is the father of our spirits in the same sense that Adam is the father of our natural bodies. We are sent forth from His presence into this school of experience, in order to obtain knowledge which we

could not acquire in our primitive state. In that primeval state of purity, we knew no evil; we suffered no pain, neither were our minds shrouded in darkness. But we lived in the midst of the full blazings of eternal light; not knowing evil, we were incapable of appreciating the good which we there enjoyed. Therefore, in order that we might gain an experience in the temporal and spiritual combined, and thereby lay the foundation for eternal glory and exaltation in the kingdom of God, we have been placed in our present position with time allotted to us for improvement, and the law of God extended over us with its rewards and punishments. Exposed as we are to the temptations of Satan through the lusts of the flesh, it becomes us to keep a vigilant watch over all our passions, and only indulge them within the limits of the laws given for their regulation. As we are to be rewarded in our next state of existence according to the works done in this, we cannot be too diligent in the proper employment of our time. As Latter-day Saints, the inducements set before us to energetic perseverance in the labours assigned us are so abundant, that we have no excuse for sloth or negligence.

Let us welcome in the new year, 1857, but not forget to profit by the experience of the past. This Number closes the current Volume of the *Star*. We thank our brethren and friends for their kind co-operation, and will endeavour to merit a continuation of it in the future. May the blessings of Israel's God ever be with His Saints, to enable them so to spend each succeeding year, that in after time they can look back and scan the acts of their lives with pleasure.

News from the United States.—We learn the following from the *Western Standard*—Elders George S. Clark and Andrew J. Stewart, Missionaries from Utah, sailed from San Francisco on the 7th of October for Australia, the field of their future labours.

Elders Thomas Clayton and William Naylor, Missionaries from Utah to the Sandwich Islands, sailed for Honolulu on the 8th of October.

We also learn from the *Mormon*, that Elders Neslen, Taylor, and Roskelley, Missionaries from Utah to Europe, on the 19th of November, were in good health and spirits, and expected to start for Liverpool on the first vessel.

Release and Appointments.—Elder Joseph S. Scofield is released from the Presidency of the Land's-end Conference, with a hope that a change of location will improve his health, which has become much impaired. He is appointed to labour in the Birmingham Pastorate, under the direction of Elder W. S. Muir.

Elder William Yeates is appointed to succeed Elder Scofield, as President of the Land's-end Conference.

THE MURDER OF COLONEL BABBITT CONFIRMED.

(*From the "Council Bluffs Bugle."*)

The arrival on Sunday eve of a train from Salt Lake, under the command of Captain W. J. Hawley, places beyond question the fact of the murder of Hon. A. W. Babbitt, Secretary of Utah Territory. From Mr. Hawley we obtain the following information:—

Near the Sweet Water, he met Messrs. Kimball and Ferguson. This is about 200 miles west of Fort Laramie, and 300 east of Salt Lake. He heard from them the rumour, and in order to get at the facts he remained with Mr. Trist, the Indian agent, for several days. The Indians had come into the Fort and reported that twelve of them had attacked Colonel Babbitt, while one of his men was away and after the Colonel had fired his double-barrelled gun and his two revolvers, one of the Indians crept behind the wagon

and tomahawked the Colonel. Frank Rowland and Sutherland were also killed.

The Indians said the Colonel fought like a grizzly bear.

When at Fort Kearney Captain Hawley learned that Major Wharton had in his possession the papers (including a draft of $8,000) and some of his hair. His watch was obtained by a Frenchman from the Indians. Altogether about eighteen whites have been killed.

The Captain reports the crops in Utah as good. Wheat was selling at $1,00, oats and corn 75 cts., potatoes 50 cts. per bushel, flour 3,50 per hundred. He met the several Mormon hand-cart trains at Green river, 170 miles east of Salt Lake City, at Big Sandy, at Pacific Springs, another five miles east of Fort Laramie, and one at Chimney Rock, seventy-six miles east of Laramie, a wagon train at Scott's Bluffs, and several others. All and every one in good health and spirits.

Next week we shall have more space for particulars.

Colonel Babbitt was well known in our community, was on his return from Washington to resume his duties as Secretary, had with him a valuable collection of books, astronomical and other instruments, and was supposed to have a large amount of money. . . . .

Mr. John Campbell, Dunstin Amy, and about twenty others came in train with Captain Hawley.

THE GATHERING.

(Selected.)

High on the mountain top
A banner is unfurl'd,
Ye nations now look up,
It waves to all the world;
In Deseret's sweet peaceful land—
On Zion's mount behold it stand!

For God remembers still
His promise made of old,
That He on Zion's hill
Truth's standard would unfold;
Her light should there attract the gaze
Of all the world in latter days.

His house shall there be reared,
His glory to display,
And people shall be heard
In distant lands to say,
"We'll now go up and serve the Lord,
"Obey His truth, and learn His word;
"For there we shall be taught
"The law that will go forth,
"With truth and wisdom fraught,
"To govern all the earth;
"Forever there His ways we'll tread,
"And save ourselves with all our dead."

Then hail to Deseret,
A refuge for the good
And safety for the great,
If they but understood,
That God with plagues will shake the world
'Till all its thrones shall down be hurl'd.

In Deseret doth truth
Rear up its royal head,
Though nations may oppose
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.

JOEL H. JOHNSON.

ADDRESSES.—J. Bunting, 56 Welcomb Street, Hulme, Manchester.
Abednego S. Williams, 1 Graham Street, Merthyr Tydfil, Wales.
Jacob Gibson, 41 Charlotte Street, Glasgow.

Money List, Dec. 5—12, 1856.

E. D. Miles	£1	0	0
Henry Brown (per W. J. Smith)	10	0	0
John Mellor	6	12	0
Carried forward	£17	12	0
Brought forward	£17	12	0
Thomas Stephens	3	0	0
Michael Vaughan	5	0	0
	£25	12	0

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Liverpool:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
London:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XIX.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERED ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah.*

"AND I WILL CAUSE THE HEAVENS TO SHAKE FOR YOUR GOOD, AND SATAN SHALL TREMBLE, AND ZION SHALL REJOICE UPON THE HILLS AND FLOURISH, AND ISRAEL SHALL BE SAVED IN MINE OWN DUE TIME. AND BY THE KEYS WHICH I HAVE GIVEN SHALL THEY BE LED, AND NO MORE BE CONFOUNDED AT ALL."—*Jesus Christ—Joseph Smith.*

Liverpool:

EDITED AND PUBLISHED BY S. W. RICHARDS, 42, ISLINGTON.

London:

LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY.

1857.

ENTERED AT STATIONERS' HALL.

PREFACE.

MANY centuries ago a star was seen rising in the east. That star was a harbinger of the first advent of the Messiah. The wise men hailed it with joy, for they knew that it signalled the birth of a mighty King. That potentate was the Lord of life and glory, whose kingdom is an everlasting kingdom, and whose dominion hath no end. And unto him every knee must ultimately bow, and every tongue confess his right to reign. As King of kings and Lord of lords, he shall be known, and all nations shall serve and obey him.

At his first advent, however, he came not as a mighty potentate, but as the Babe of Bethlehem, born in a manger, and of humble parentage. In his maturer years he was a "Man of sorrows and acquainted with grief." His heart yearned towards Israel, but his soul was pained because of their transgressions. He was reviled and rejected, spat upon, and crowned with thorns. The degenerate sons of Jacob mocked, and hung the King of Israel upon the cross.

It was not then the day of God's power — the day for Messiah to reign over the whole earth.

All the glorious dreams of the Prophets and their bright visions of a millennium will find a fulfilment at the second advent of the Messiah. Then shall he be the Lord of all, and the kingdoms of this world shall be the kingdoms of our God and of His Christ.

That second advent of Messiah is nigh at hand. The *Millennial Star* is one of the signs of the Bridegroom's approach.

It tells that the hour is, as it were, waiting to come in; and it warns all to prepare for the great day of the Lord. Every revolution which the *Star* makes, marks a stage in the descent of Israel's king.

This Number completes the nineteenth revolution of the *Millennial Star.* The world do not understand its symbolical meaning, any more than did the Jews the star in the east. But the "wise men" do, and the closing of its nineteenth revolution will be pregnant with meaning to their minds. We rejoice in knowing that, since its rising, thousands have been enlightened by its rays, and blessed and comforted by its genial influence.

The *Star* will soon commence its twentieth revolution, and we humbly hope that during that period it will not shine less brightly than it has done heretofore in making its yearly circuit. Saints, aid us to extend its light! Ye wise men, publish this Millennial harbinger abroad!

EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XIX. Saturday, January 3, 1857. Price One Penny.

SYNOPSIS OF A DISCOURSE

DELIVERED BY PRESIDENT E. T. BENSON, IN THE LATTER-DAY SAINTS' HALL, BELFAST, DECEMBER 4TH, 1856.

It is with feelings of pleasure and satisfaction that I embrace the privilege of standing before you. I request your careful attention, together with your faith and prayers while I talk for a short time. I do not know what I shall say, neither shall I until it is delivered.

"Mormonism" is like a finger's ring,—you can begin anywhere. As we believe in the Lord Jesus Christ and in those whom he sends unto us, we feel to move forward in the practice of the principles of the Gospel.

I have not had as much experience in preaching as some Elders, yet I have had considerable in the practical part of "Mormonism." I have travelled some seven or eight thousand miles, and have left my home in the Valleys of the Mountains, with my wife and children, to come without purse or scrip to preach the Gospel. I have been sixteen years in this Church, and do not conscientiously think that I ever had the shadow of a doubt on my mind, during that time, of the truth of this work. Neither have I ever had any fear that it is not the Gospel of Jesus Christ, nor that this was not the kingdom of God. My only fear is for myself; the Lord can take care of Himself and His kingdom without my assistance.

I am aware that the Gospel preached by the Elders of this Church is different from every other on the earth, for we preach what we know to be true; and one important item is that we know God has sent a Prophet. The world say, "This is preposterous. What need is there for a Prophet when we have got so many manufactories for making ministers? Do we not send out missionaries? Do we not hire our priests and pay them well?" Yes, it is as it was in the days of Jesus—they compass sea and land to make one proselyte, and after they have made him, he is fourfold more a child of hell than before. Why? Because they have nothing to give him but what will lead into greater darkness. I heard much preaching before I heard the Gospel, and was as honest then as I am now, but could not get religion although I tried to. The reason of this I never knew until I heard the Gospel, which was, that those who undertook to instruct me did not possess it themselves.

Where do sectarians get their religion? They say in this book—the Bible; but when we open it to show the truths it contains, do they believe it? Do they believe in men going forth with authority in the name of the Lord, and in the signs

and blessings following the believers? No; they say, "Preposterous to heal the sick by the laying on of hands! Have we not got doctors?" Do not the world believe in doctors? Jesus says, "They shall lay hands on the sick, and they shall recover." But this generation puts the cart before the horse. They say, "Come along with your pill-boxes and jalap, and pour them into the sick, and perhaps they will recover. If you heal the sick by laying hands on them, we shall lose our livings after rubbing our backs for forty years against a college in order to learn our professions."

We go forth without purse or scrip, depending on the Lord. Did you ever hear of an Elder in this Church being hired to preach? No. Will you ever? No; for it would not prove this generation.

Brother Scott has introduced me as one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. I have never introduced myself as one of the Twelve Apostles of Jesus, but "by their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" I have come to Old Ireland to preach the Gospel and counsel the Saints. I felt well in Dublin; I feel well here, and rejoice in the God of "Mormonism" —the God of Abraham, Isaac, and Jacob —the God of revelation. If men want revelation they must get it according to Gospel principles. Who has revelation? He who despiseth it? No; but he who humbles himself, and keeps the commandments of God. If you want revelation, believe in revelation. If you do right you shall receive the Holy Ghost, and a testimony which the world can neither give nor take away.

I rejoice in "Mormonism," and have for the last sixteen years. Find a people who believe as this people do, and they are Latter-day Saints. Find a man who believes the Bible, and he is a "Mormon," and I know it. I tell you "Mormonism" is true, and you have got to endure to the end in order to be saved. Remember it is not velvet lips that we preach with, for we want to arouse the people from their lethargy. I do not care about the powers of this generation, for I am case-hardened against them. If a few days pass off without persecution I do not feel at home. Then, knowing that persecution must come, I want you to wake up, ye Latter-day Saints, for you have got to do it.

I know that I am a servant of God, and that I have life and salvation for the people. I know that Joseph Smith was a Prophet, and that the Lord has Prophets and Apostles upon the earth. The good Bible says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Then if He is going to gather anybody, He must first have a Prophet to reveal it to.

When the first Elders who preached the Gospel in these lands came here, they had no one to take care of them, yet they had to come and do what they were commanded through the Prophet of God. They came in the name of the Lord, and laid the foundation for a great work; and who are reaping the benefit of their labours? The Elders who are here just now, including myself, and also you Latter-day Saints. Did not the Lord bless them? [A voice in the stand, "yes."] Yes. Jesus says, "Go and preach the Gospel; and whosoever leaveth father, mother, wives and children, houses and lands for my sake, shall receive"—what? —"a hundred fold in this life, and in the world to come life everlasting;" or in other words, eternal lives. If eternal lives is not there it should be, and I will put it. Well, have these brethren received a hundred fold? Yes, pretty nigh of wives and children, houses and lands. These brethren are President Brigham Young, Heber C. Kimball, Willard Richards, and others of the Twelve Apostles. God has fulfilled every word that was put upon them by the Prophet Joseph, who was a Prophet of the Most High God, and held the keys and authority of this dispensation. What is a church worth that has not these keys? Not worth the ashes of a rye straw, and I would not give as much for it. "Why, there is a Mormon!" "Well," say I, crack down, "I am a 'Mormon,' and what of that?" Old Mormon was a good man and a Prophet. The Book of Mormon agrees with the old Bible; and every man from Adam who had the Priesthood, and kept the commandments of God, was a "Mormon," if you will have it so.

We have come to bear record of these things to men, and we are the people to fulfil every revelation of Jesus. There are no people on the face of the earth who can do it but the "Mormons." Wherever I am, it is "Mormonism" with

me all the time, for I know that it is life and salvation to all who believe and obey it.

Elders, how humble we ought to be. Elders, do you go weeping, bearing precious seed according to the words of the Prophet?—"He that goeth forth bearing precious seed, shall return doubtless bringing many sheaves with him." If you do not, you are not doing your duty. Do you prophesy good things concerning Israel? Do you want a reformation here? If you will do your duty you *shall have* a reformation from this hour, and new life, and the truth will shoot out on the right hand and on the left, as the Lord liveth. You may write it down and call it prophecy, and it is so. Pray and fast, and live your religion, for the blood-hounds of war are on your heels. Live your religion, then, if you do not want to be swallowed up with the wicked.

I am all the time digging around the Saints; I am all the time fanning the flame of "Mormonism," and thinking how I can counsel this brother, and that sister, and God blesses me. Will He not also bless you upon the same principle. If we expect to associate with the first Elders, and enjoy the same heaven that they will, have we not got to follow in their footsteps.

No one blames you for asking wisdom. If you have a gift in lively operation, and at your call, it is well; and if you have not, seek one. The spirit of the Prophets is subject to the Prophets. If it was not so, how could we go forth and administer? Do not let us say we cannot do this, that, or the other, when we are called of God. I will do anything that s necessary to build up the kingdom of God, if need be. I will put off my kid boots and put on clogs, quit preaching and go to work, and it will be all right to me.

No one will be saved in this Church except through their own obedience. There is not one principle or thing that I know anything about but what I am willing to preach. I do not want to smother the spirit that is in me; I want to cut loose.

There are a great many in this European Mission who are just what the Gospel found them five, ten, or fifteen years ago. Can this thing continue fifteen years more? No, it cannot. They are travelling out of the little end of the horn, but "Mormonism" is travelling to the big end. If you swell and grow with it, you cannot go out of the small end. Remember, there are more for us than there are against us. What is this generation in the sight of the Lord? Just a parcel of grasshoppers, whom He could starve out in a couple of years, though I expect He will permit some of them to kill themselves off. If I had the power to do it, I would set the feet of every faithful Saint in the Valleys of the Mountains, and leave the Elders here alone, and they would do more good. We do not particularly want to get people baptized into the Church, unless they repent of their sins; but we do want to warn the people.

Now, you Saints, abide by the counsels of brother John Scott, for I am going to counsel him; and if he makes any moves, back him up in it. If you watch the Elders, you are sure to get a stumbling block. Rather watch yourselves, and the principles of the Gospel. If you want the work to go on here, get the Spirit of God on you, and pray constantly. Some Saints talk about their rights. It is the rights of the Saints to serve God, and that is just all. If you Saints keep yourselves filled with the Spirit of the Lord, there is no possible way for the destroyer to get at you. There is but one way of getting the Spirit of the Lord, and it is the same always. Jesus came to do the will of the Father; but what is the will of the Father? It is for you to repent and keep the commandments of God. That is what Jesus said, and that is what the Priesthood says.

I rejoice that God has spoken again from the heavens, and that it is by our works our faith is made manifest. This is the truth, and I have come to bear record of it; and I have nothing to say but life—life and salvation—have come to this people, if they will receive them. Sectarians say they are in the Bible. Can the Bible ordain a man? can it baptize him? No; no more than an old almanac. No man can get the authority, but on the same principle as did Aaron of old.

I have every testimony to give to this generation, for I know that "Mormonism" is true with my five senses. Blot out the sun, turn the earth upside down, and you may have some chance of making me believe that it is not true; but you will have to do that first, and then not

convince me. "Mormons" *will* preach. If you can get God off His throne, or tip Him out of heaven, you may have a chance of stopping the progress of "Mormonism," but not without. It gives me life, health, and joy. It makes me fat to preach "Mormonism." The world say we are all starving to death in the Valleys of the Mountains, but I am right from Utah, and you may look to me for a sample of how the famine has used us up.

I rejoice in the truth. The Gospel of Christ circumscribes everything that is good in the world.

I thank you for your kind attention, and pray God to bless you all in the name of Jesus Christ. Amen.

[E. L. SLOAN, Reporter.]

HISTORY OF JOSEPH SMITH.

(*Continued from page* 809.)

[December, 1841.]

Tuesday, 14th. I commenced opening, unpacking, and assorting a lot of dry goods in the second story of my new store, situate on the north-west corner of Block 155. The joiners and masons are yet at work in the lower part of the building.

Wednesday, 15th. In reply to inquiries concerning Almon W. Babbitt, the printing press, Kirtland, &c., contained in a letter written at Kirtland, November 16, 1841, by Lester Brooks and Zebedee Coltrin, acting Presidents, and Thomas Burdick, Bishop and Council, to President Joseph Smith and Brigham Young, &c., it was decided as follows—

It remains for Almon W. Babbitt to offer satisfaction, if he wishes so to do, according to the minutes of the Conference. *You are doubtless all well aware that all the Stakes, except those in Hancock County, Illinois, and Lee County, Iowa, were discontinued some time since by the First Presidency, as published in the Times and Seasons;* but as it appears that there are many in Kirtland who desire to remain there, and build up that place, and as you have made great exertions according to your letter, to establish a printing press, and take care of the poor, &c., since that period, you may as well continue operations according to your designs, and go on with your printing, and do what you can in righteousness to build up Kirtland, but do not suffer yourselves to harbour the idea that Kirtland will rise on the ruins of Nauvoo. It is the privilege of brethren emigrating from any quarter to come to this place, and it is not right to attempt to pursuade those who desire it, to stop short.

[The foregoing is an extract from my letter in reply.]

The Twelve Apostles were in Council at Elder Kimball's.

Thursday, 16th. William Wightman of Ramus, delivered to President Joseph Smith, sole Trustee in Trust, the deed for the unsold and bonded lots of land in the town of Ramus, bearing date December 8, 1841; also the plot of the "first addition to Ramus," and the notes which have been received of individuals who have purchased lots, and the bonds of William Miller, September 21, 1840, and of Ute Perkins, November 26, 1840, and of William J. Perkins, November 7, 1840, and of John F. Charles, November 16, 1841, for lots of land adjoining Ramus, and which may hereafter be added to the town plats (a part of the land included in William Miller's bond is included in the first addition to Ramus, and the notes were transferred to the sole Trustee in Trust, for the benefit of the whole Church, by a vote of the Ramus Conference, December 4 and 5, 1841) after applying sufficient of said property to liquidate the claims of those from whom the town was purchased, and also paying two notes given by William Wightman for money borrowed to pay for the above property, viz., to Lyman Prentice $11.45, and James Cummins $50.00, and some other small demands against said Wightman which have been contracted for the benefit of the Church in Ramus.

Saturday, 18th. I attended the City Council, and stated circumstances which I had heard concerning mobocracy, from a person late from Macombe, and reques-

ted an ordinance passed, so that persons ordering any person to leave their peaceable homes could be dealt with rigourously; also presented the following—

Resolved by the City Council of the City of Nauvoo, that the high-minded and honourable editor of the *New York Weekly Herald*, James Gordon Bennett, Esq., is deserving of the lasting gratitude of this community, for his very liberal and unprejudiced course towards us as a people, in giving us a fair hearing in his paper, thus enabling us to reach the ears of a portion of the community, who, otherwise would ever have remained ignorant of our principles and practices.

Resolved, That we recommend our fellow citizens to subscribe for the *New York Weekly Herald*, and thus be found patronizing true merit, industry, and enterprise.

Sunday, 19th. The Twelve were in Council at Elder B. Young's—morning.

Meeting at my house in the evening.

The subjoined minutes are from Elder W. Woodruff's journal—

Elder H. C. Kimball preached at the house of President Joseph Smith, on the parable in the 18th chapter of Jeremiah, of the clay in the hands of the potter, that when it marred in the hands of the potter it was cut off the wheel and then thrown back again into the mill, to go into the next batch, and was a vessel of dishonour; but all clay that formed well in the hands of the potter, and was pliable, was a vessel of honour; and thus it was with the human family, and ever will be: all that are pliable in the hands of God and are obedient to His commands, are vessels of honour, and God will receive them.

President Joseph arose and said—"Brother Kimball has given you a true explanation of the parable, and then read the parable of the vine and its branches, and explained it, and said, if we kept the commandments of God, we should bring forth fruit and be the friends of God, and know what our Lord did.

Some people say I am a fallen Prophet, because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No! not one in this room. He then chastened the congregation for their wickedness and unbelief, 'for whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth,' and if we do not receive chastisements then we are bastards and not sons.

On the subject of revelation, he said, a man would command his son to dig potatoes and saddle his horse, but before he had done either he would tell him to do something else. This is all considered right; but as soon as the Lord gives a commandment and revokes that decree and commands something else, then the Prophet is considered fallen, &c. Because we will not receive chastisement at the hand of the Prophet and Apostles, the Lord chastiseth us with sickness and death. Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? *I can keep a secret till Doomsday.* What greater love hath any man than that he lay down his life for his friend; then why not fight for our friend until we die?

Elder Brigham Young said—One thing lay with weight on his mind; that is, that we should be prepared to keep each commandment as it came from the Lord by the mouth of the Prophet, and as the Lord had commanded us to build a Temple, we should do it speedily.

Monday, 20th. I communicated to the *Times and Seasons*, as follows—

To my friends in Illinois—The Gubernatorial Convention of the State of Illinois have nominated Colonel Adam W. Snyder for Governor, and Colonel John Moore for Lieutenant-Governor of the State of Illinois, election to take place in August next.

Colonel Moore, like Judge Douglass and Esquire Warren, was an intimate friend of General Bennett long before that gentleman became a member of our community; and General Bennett informs us that no men were more efficient in assisting him to procure our great chartered privileges, than were Colonel Snyder, and Colonel Moore. They are sterling men, and friends of equal rights, *opposed to the oppressor's grasp, and the tyrant's rod.* With such men at the head of our State, Government will have nothing to fear.

In the next canvass, we shall be influenced by *no party* consideration, and no Carthagenian coalescence or collusion, with our people, will be suffered to effect, or operate against General Bennett, or any other of our tried friends, already semi-officially in the field; so the partizans in this county,

who expect to divide the friends of humanity and equal rights, will find themselves mistaken—*we care not a* FIG *for* WHIG *or* DEMOCRAT; they are both alike to us, but we shall go for our friends, our tried friends, and the cause of *human liberty*, which is the cause of God.

We are aware that "divide and conquer" is the watchword with many, but with us it cannot be done—we love liberty too well—we have suffered too much to be easily duped—we have no catspaws amongst us. We *voted* for GENERAL HARRISON because *we loved him*—he was a gallant officer and a tried statesman; but this is no reason why we should always be governed by *his* friends. He is now dead, and all of *his* friends are not *ours*. We claim the privilege of freemen, and shall act accordingly. DOUGLASS *is a master spirit, and his friends are our friends*—we are willing to cast our banners in the air, and fight by his side in the cause of humanity and equal rights—the cause of liberty and the law.

Snyder and Moore are his friends—they are *ours*. These men are free from the prejudices and superstitions of the age, and such men we love, and such men will ever receive our support, be their political predilections what they may. Snyder and Moore are known to be our friends; their friendship is vouched for by those whom we have tried. *We will never be justly charged with* THE SIN OF INGRATITUDE—they have served us, and we will serve them.

JOSEPH SMITH.
Lieutenant-General of the Nauvoo Legion.

Tuesday, 21st. I received from Edward Hunter a letter on business, to which I wrote the following reply—

Nauvoo, Dec. 21, 1841.

Mr. E. Hunter.

Beloved Brother—Yours of the 27th of October came to hand at a late date, but I am now able to say to you that the power of attorney is executed and sent up to the Clerk's office for the seal of state, and will be forwarded direct from them; it is now on the way most probably.

Your letter did not arrive till after Mr. Potter returned with the goods, which I received in safety; and brother Potter has started on a mission to the inhabitants of Jamaica, one of the West India Isles.

I will accept the goods that you propose, on our debt, so far as it goes, and answer the remainder on the payments which you mention, as they become due.

I have purchased ninety acres of timber land in the vicinity of Nauvoo, a little up the river, and have made proposals to Mr. Fall, but as yet, am waiting for him to receive answers from his correspondent in the East. I shall be able to purchase all the wood land you will want, in a little time.

As it respects steam engines and mills, my opinion is, we cannot have too many of them. This place has suffered exceedingly from the want of such mills in our midst, and neither one nor two can do the business of this place another season. We have no good grain or board mill in this place; and most of our flour and lumber has to be brought twenty miles; which subjects us to great inconvenience.

The city is rapidly advancing, many new buildings have been created since you left us, and many more would have arisen, if brick and lumber could have been obtained. There is scarce any limits which can be imagined to the mills and machinery and manufacturing of all kinds, which might be put into profitable operation in this city, and even if others should raise a mill before you get here, it need be no discouragement either to you or brother Buckwalter, for it will be difficult for the mills to keep pace with the growth of the place, and you will do well to bring the engine. If you can persuade any of the brethren who are manufacturers of woollens or cottons to come on and establish their business, do so.

I have not ascertained definitely as yet how far the goods will go towards liquidating Dr. Foster's note, or finishing your house; but this I can say, I will make the most of it, and benefit you every possible way.

Your message is delivered to Mrs. Smith, and she will be glad to have returns on her letter of attorney, as speedily as circumstances will permit, according to the understanding thereof.

I am happy to hear of your welfare, and the health of your family; and also to inform you that the health of Nauvoo has much improved since last summer, and considering the very mild state of the weather most of the time, it is excellent.

Myself and family are in health, and our enemies are at peace with us, as much as can be expected in this generation. Should anything new occur, which may be for our advantage, you will please write, and I will do the same.

I remain, yours in the Gospel of Christ,

JOSEPH SMITH.

P.S.—You will endeavour to have the money on your letter of attorney from Mrs. Smith, ready to furnish a fresh supply of goods early in the spring.

J. S.

Wednesday, 22nd.

Nauvoo, December 22, 1841.

The word of the Lord came unto Joseph the Seer, verily thus saith the Lord, let my

servant John Snyder take a mission to the eastern continent, unto all the Conferences now sitting in that region; and let him carry a package of epistles, that shall be written by my servants the Twelve, making known unto them their duties concerning the building of my houses which I have appointed unto you, saith the Lord, that they may bring their gold and their silver, and their precious stones, and the box-tree, and the fir-tree, and all fine wood to beautify the place of my sanctuary, saith the Lord; and let him return speedily with all means which shall be put into his hands, even so. Amen.

Elder Amos B. Fuller, of Zarahemla, stated to me, that he had settled all his debts, made all necessary provision for his family, and desired to know the will of God concerning him. "Verily thus saith the Lord unto my servants the Twelve, let them appoint unto my servant A. B. Fuller a mission to preach my Gospel unto the children of men, as it shall be manifested unto them by my Holy Spirit. Amen."

This day commenced receiving the first supply of groceries at the New Store. Thirteen wagons arrived in Warsaw, loaded with sugar, molasses, glass, salt, tea, coffee, &c., purchased in St. Louis. The original stock purchased in New Orleans having been detained at St. Louis by one Holbrook, innkeeper, under false pretences; and on this evening Joseph the Seer commenced giving instructions to the scribe concerning writing the proclamation to the kings of the earth, mentioned in the revelation given January 19, 1841.

Friday, 24th. This evening I had a consultation with President Young and Bishop Whitney, about establishing an agency in England for the cheap and expeditious conveyance of the Saints to Nauvoo, and for our convenience in merchandize; and I said, "in the name of the Lord we will prosper, if we will go forward in this thing."

Elder Truman Gillet, junior, returned from a short mission to Van Buren county, Iowa, where he baptized fourteen, bringing $20 as a donation to the building of the Temple, from James Moore.

Saturday, 25th. Being Christmas, Brigham Young, Heber C. Kimball, Orson Pratt, Willford Woodruff, John Taylor, and their wives, and Willard Richards, spent the evening at Hiram Kimball's; and after supper, Mr. Kimball gave each of the Twelve Apostles, a fractional lot of land lying on the west side of his second addition to Nauvoo.

At a Conference held in Batavia, Gennessee county, New York, 11 Branches, comprising 15 Elders, 7 Priests, 7 Teachers, 4 Deacons, and 207 members, were represented.

A Conference met in the Universalist Church, in Hope, Waldo county, Maine, when Fox Islands 5 Elders, 1 Priest, 2 Teachers, 1 Deacon, and 100 members, also the Main Land, with 6 Elders, 2 Priests, 3 Teachers, 1 Deacon, and 68 members were represented; Otis Shaw, President, and Calvin C. Pendleton, Clerk.

Sunday, 26th. The public meeting of the Saints was at my house this evening, and after Patriarch Hyrum Smith, and Elder Brigham Young had spoken on the principles of faith, and the gifts of the Spirit, I read the 13th chapter of the 1st Corinthians, also a part of the 14th chapter, and remarked that the gift of tongues was necessary in the Church; but that if Satan could not speak in tongues, he could not tempt a Dutchman, or any other nation, but the English, for he can tempt the Englishman, for he has tempted me, and I am an Englishman; but the gift of tongues, by the power of the Holy Ghost in the Church, is for the benefit of the servants of God to preach to unbelievers, as on the days of Pentecost. When devout men from every nation shall assemble to hear the things of God, let the Elders preach to them in their own mother tongue, whether it is German, French, Spanish, or Irish, or any other, and let those interpret who understand the language spoken, in their mother tongue, and this is what the Apostle meant in 1st Corinthians xiv. 27.

Monday, 57th. I was in Council with brothers Brigham Young, Heber C Kimball, Willard Richards, and John Taylor, at my Office instructing them in the principles of the kingdom, and what the Twelve should do in relation to the mission of John Snyder, and the European Conferences, so as to forward the gathering, means for building the Temple and Nauvoo House, and merchandize; that Brigham might go with John on his mission if he choose, but the object of the mission could be accomplished without.

Tuesday, 28th. I baptized Sidney Rigdon in the font, for and in behalf of his parents; also baptized Reynolds Cahoon and others.

Thursday and Friday, 30th and 31st. Calvin A. Warren, Esq., Mark Aldrich, and Daniel S. Witter visited me at my Office, and after much explanation and conversation concerning Warren and Warsaw, in which Esquire Warren manifested the kindest and most confidential feelings, and Aldrich and Witter expressed their entire approbation of past proceedings of the Presidency, they all agreed that if I did not succeed in the next attempt, to establish and build up Warren, that they would fully excuse me from all censure, and should feel satisfied that I had done all that could reasonably be required of any man in a like case, be the consequence what it might to themselves; and Esquire Warren frankly acknowledged that his temporal salvation depended on the success of the enterprize, and made liberal proposals for the benefit of the brethren, to help forward the undertaking. The party retired manifesting the best of feeling, and expressing the most perfect satisfaction with their visit, with me and all concerned.

Thursday evening at the Office, while conversing with Calvin A. Warren, Esq., about the proceedings at Warsaw, I prophesied in the name of the Lord, that the first thing toward building up Warsaw, was to break it down, to break down them that are there, and that it never would be built up till it was broken down, and after that, keep them entirely in the dark concerning our movements; and it is best to let Sharp publish what he pleases, and go to the devil, and the more lies he prints the sooner he will get through; not buy him out or hinder him; and after they have been in the dark long enough, let a certain set of men go there, who will do as I tell them, a certain kind of men, some of those capitalists from the Eastern States, say from Pennsylvania; wise men who will take the lead of business, and go-ahead of those that are there, before they know what we are about, and the place will prosper, and not till then.

The following list shows some of the books, pamphlets, letters, &c., published for and against the Latter-day Saints in 1841.

"A Proclamation to the Saints scattered abroad:" Jan. 15, by Joseph Smith, Sidney Rigdon, Hyrum Smith.

Twenty-three Numbers of the "Times and Seasons" were published at Nauvoo.

Twelve Numbers of the "Millennial Star" were published in England by Parley P. Pratt.

First edition of the "Book of Mormon," published in England 21st January, by Elders B. Young and W. Richards.

A third edition of the "Voice of Warning" was published in Manchester, England, by Parley P. Pratt.

"A Letter to Queen Victoria of England, touching the signs of the times, and the political destiny of the world:" in pamphlet form. By Parley P. Pratt, Manchester, England.

Five hundred copies of "An Address to the Hebrews," in the Dutch language, by O. Hyde. Published in Rotterdam, Holland: being the first pamphlet pertaining to the Church of Jesus Christ of Latter-day Saints, written in a foreign language. July.

A pamphlet, containing 116 pages, 8vo, by O. Hyde, containing "A synopsis of the Faith of the Church of Jesus Christ of Latter-day Saints:" addressed to the German nation in their own language.

A small selection of Hymns, by Christopher Merkley.

"Evidences in proof of the Book of Mormon:" a work of 256 pages, 32mo. Published at Batavia, New York, by Charles Thompson.

A lengthy "Address to the Citizens of Salem, Mass., and vicinity," by E. Snow, and B Winchester. October.

"Gospel Reflector," a monthly periodical, by Benjamin Winchester. Published in Philadelphia.

"Proclamation and warning to the inhabitants of America," by Charles Thompson.

The Editor of the "Times and Seasons" noticed the following—"From the 'Upper Mississippian,' a series of letters, entitled 'Nauvoo, Mormon Religion, &c.' The writer, no doubt, intended to give a fair statement; and in the main did; but, respecting our faith (on some points), 'the Book of Mormon,' &c., he is widely from the mark."

An article was published in the "North Staffordshire Mercury," shewing the difference between the Baptists and Latter-day Saints. Hanley, Feb. 16. Signed, "A Baptist." Replied to by Parley P. Pratt, who shewed the difference between the Baptists and Former-day Saints.

A severe article against the Latter-day Saints, which filled several columns of fine print, was published in the "Edinburgh

Intelligencer" of April 7th, taken from the "Athenæum," on the subject of the "Book of Mormon and the Latter-day Saints." Replied to by Parley P. Pratt. May.

Mr. J. B. Rollo, of Edinburgh, Scotland, published a pamphlet entitled "Mormonism Exposed." Replied to by Parley P. Pratt, July 10.

The "Preston Chronicle" of April 24, published a long article against the Latter-day Saints, which was replied to by Parley P. Pratt in the "Millennial Star," July 10.

A bitter article was published in the "Cheltenham Free Press" of August 23rd, headed "Latter-day Saints' Swindle," replied to by Parley P. Pratt in the "Star" of October.

"A few plain facts, showing the folly, wickedness, and imposition of the Rev. Timothy R. Matthews." By George J. Adams, Bedford, England.

The S. Louis, Mo. "Atlas" published a favourable article entitled "the Latter-day Saints."

The "Juliet Courier" published a favourable account of the late trial of Joseph Smith. Monmouth, June.

The "Philadelphia Saturday Courier" and the "Public Ledger" on July 10, published several articles anathematizing the Latter-day Saints.

A slanderous pamphlet entitled "Mormonism Unmasked," by A. Gardner, of Rochdale, England.

"The Mormons—Arrest of Joe Smith" was the heading of an article published in the "New York Herald of Commerce," and copied in many of the eastern papers.

The "Christian Messenger and Reformer" published an account of the Latter-day Saints, collected from the book of E. D. Howe, of Painsville, Ohio.

Tom Sharp, editor of the "Warsaw Signal," devoted his entire time to slander, lie against, and misrepresent the Latter-day Saints.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 3, 1857.

THE NEW YEAR.—A new year has commenced. What food for thought does the event supply! Another year is gone into that fathomless ocean of mystery—eternity. A new born one appears borne on the dark bosom of the future. Who shall prognosticate the thrilling episodes of 1857, and lay before us the drama of the year! What startling scenes and wondrous developments of individual and national destiny may be presented to us during the period of its reign! If like its predecessors of the last quarter of a century, it grows bigger with events and more intensified in its power to bring forth objects to move the world, we shall indeed witness monstrous births in 1857.

As the past year flowed through the channel of time many straws were borne on its current, countless fantastic marks have appeared on the sand of existence, and weeds have lined its shore, which when placed in the recording angel's historical book of the world, will leave on its pages many deep-stained spots. Were all the events of 1856 to be laid before our view in one scene, what a picture they would present. How few of us would like to look upon it.

We are not, however, of that whining class, who think it their especial duty to groan over the corruptions of the world, and mourn as in sackcloth and ashes, over the innate depravity of human nature. Neither are we of those who, through a monstrous perversion of taste, give to the horrible nearly the whole of the canvass on which to paint the representation of "glad tidings of great joy"—the mighty work of redemption which cost the blood of the Son of God.

Under the inspiration of religious mania, there are those who imagine a loathsome

place of devils, unclean spirits, and torments, as one particularly suitable for the balance of creation, into which He who is the great representative of love as well as of power, will drive with eternal banishment nearly all mankind. Being worked up to a melancholy state of mind by the addled broodings of a vile superstition, they are peculiarly susceptible of frightful dreams, whose spectres speak blasphemy against God and the glorious economy of the universe. Each passing year comes to them as a fresh witness of the scanty number chosen as vessels of honour, and of the vast majority created to dishonour. To their distorted imaginations every pulse tolls their funeral knell, and sounds a doleful note as it plays a requiem for the dead. The moments, which though fleeting, are ever coming, appear to them as symbols of an eternity, throughout which horrors play the most extensive part, and the smoking torments of generations upon generation continue to ascend. To such the opening of a new year is particularly an event suggestive of a dismal fate for the millions who will receive birth before it has closed its account, and of increased velocity in a world rushing down the broad road to a bottomless pit.

To the Saints, who having heard the whisperings of the spirit of "good tidings of great joy, which shall be to all people," the commencement of the new year will bring glorious prospects. To them every stroke of the hour-bell of earth's probation is a prelude to the celebration of that great sabbatic year, when the consummation of all things shall have come in. Then will the faithful enter into the meridian glory of a celestial kingdom, and the redemption of all, except the sons of perdition, be worked out. Then will a proclamation be heard, not only in Jerusalem, but also in every land—"Glory to God in the highest, and on earth peace, good will toward men." Then shall unnumbered voices ring praises unto the Lamb that was slain; "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be heard "saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."

It is true the Saints realize above all others how perverted the ways of the children of men have become; how fast the world is travelling to a general grave. They expect that every opening of a new year of earth's declining age, will break the seal of epochs in the destiny of nations, such as have never before appeared, and that a blacker cloud will roll o'er the horizon of human governments. But though the Gospel teaches them that God will bring all people into judgment, it also gives the consolation that the night will pass away, the prisoners be let free, the day of a world's redemption dawn, and a glorious new year commence to all but those who sin against the Holy Ghost.

Brethren and sisters, our mission and the spirit of our holy religion, is tending to the salvation and not unto the damnation of mankind. While we watch with intense interest the workings of the hand of the Lord in 1857, let us be faithful and energetic servants to make this year remarkable for the advancement of the kingdom of our God. If we discharge our duties and endure unto the end, then when the doings of this earth shall have been added to make one more volume of the universal history of worlds, our names will not stand dishonoured.

In conclusion we take the opportunity of paying our readers the compliment of the season, by hoping that they have spent a merry Christmas, and wishing them a happy new year. Moreover we bid the faithful look forward to the opening of a thousand happy new years, under the great Millennial reign of Christ.

NEWS FROM THE UNITED STATES.—We learn from the *Mormon*, of November 29,

that the following missionaries from Utah to Europe left New York, November 24, on board the ship *Thornton*, Captain Charles Collins, bound for Liverpool—Elders George Gates, Charles Hubbard, Ezra T. Clark, William Bevans, Samuel F. Neslen, George Taylor, and Samuel Roskelly.

Elders Bernard Snow and A. P. Shumway arrived at New York on the 23rd November and left on the 27th, to visit their relatives in Vermont and Massachusets. They expected to embark for Liverpool soon from Boston.

We wish them a safe and pleasant trip across the water, and will hail them with a hearty welcome on their arrival as co-labourers in the vineyard of the Lord. The harvest truly is great but the labourers are few.

Just as we were going to press the Elders who sailed on the ship *Thornton* arrived. All of them are in good health.

APPOINTMENT.—Elder Willet Harder is appointed to preside over the Southampton Conference in the place of Thomas Whiteley, who has been excommunicated for transgression.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Swansea, Nov. 23, 1856.

President Pratt.

Dear Brother—I avail myself of this opportunity to give you an idea of the situation of the Saints in Wales, and of what we are doing here towards rolling on the great latter-day work.

I arrived on my present mission in December, 1852, in company with brother Dan Jones, who presided over the Welsh Mission until the last emigration season, when he left, having had the pleasure of seeing the work take a fresh start in Wales, after much labour and exertion both by himself and the Saints. I succeeded him in the Presidency, with the advantage of having the Church in Wales in a good, healthy, and promising condition—no jarring, rebellion, disunion, nor wickedness among its members; with the good seed of virtue and diligence sown and springing up, bearing encouraging prospects.

It has since been my pleasing duty to water the plants of God's vineyard; and I can truly say that He has blessed my labours, with those of brothers Evans and Ashby, my Counsellors, who have ever been faithful, true, and diligent, and also the labours of the Priesthood and Saints in general.

Brother Jones published a series of Welsh tracts, which have been, and are now being, widely circulated by the Saints, who are again anxiously awaiting the translation and publication in Welsh of your new series, the first chapter of which—*Y Wir Ffydd*—is now in their hands.

Much good teaching has been given to the Saints in order to make them more fully acquainted with themselves and with the work which they have to do. The tithing has been gladly received and immediately adopted by many, whose good example was followed by others. It has, like the morning sun, risen rapidly, with increasing strength and glory, until it has almost reached its zenith. With its increase came an increase of the congenial heat and light of the Holy Spirit, in rich abundance. Fasting and more praying has become a favourite practice, and the result is, we are more sensitive of, and alive to our great and responsible duties, in order to obtain our own and other's salvation. New and increased exertions have been made to circulate tracts, preach the Gospel, and warn the people. The Lord has smiled upon us, and blessed our labours; frequently the spell has been broken, and baptizing commenced anew.

Our enemies, who, while we were quiet, and did not disturb them, were like inactive volcanoes, keeping their lava within

the confines of their own infernals, are again agitated—eruptions have become quite frequent, torrents of opposition are poured out, especially where most tracts are circulated, and the people preached to. The Reverends and Rabbies are boiling with rage, and so bitter is their antipathy to "Mormonism," that any mean thing, in the form of a man, will serve them as a cat's paw to handle the great effigy, purporting to be the real "Mormonism," which they themselves make to frighten the people, but the honest, by a fair investigation, soon find out that it is only the phantom of their own imagination.

In some of their meetings we have heard the following expressions of their despair—"'Mormonism' should no longer be considered beneath our notice. There is no sign of its dying away of itself, as some have said it would, if left alone. Just read their *Millennial Star*, — from four to six thousand of our deluded fellow-countrymen emigrated to Salt Lake last season! About thirty thousand Mormonites yet left! They are going to contribute a farthing per member every week and have determined to publish millions of those subtle tracts written by that scoundrel Pratt, who styles himself an Apostle, and urges them to it. They will not fail to do it, for the Mormons are so zealous for their creed. They pay tithing, and fast, and do everything such fellows tell them. They are so self sacrificing, devoted, and busy. They have their agents and advocates in almost every town and place of importance upon the continent, where they have access, and are fast becoming a nation. They intend to conquer the world! In the name of *their* God they say they will turn, not the worldly people, but the *nations of Christendom upside down*! Their increase is alarming! It is not good policy to 'leave them alone to die,' any longer. Thieves and murderers would die of themselves just as soon." With this they give all the false reports they can gather of things in the valley, &c., &c. The honest in heart are stirred to an investigation, and soon embrace the truth. Oh! if all the Latter-day Saints were as united and diligent as they could be, what a work we would accomplish in the hand of the Lord.

We are turning out all hands here, especially in the north; men, women, and children, as quiet and busy as Samson's foxes, and again intend to go out with your fire-brands, and give the Philistines more occasion to "Expose Mormonism." The sisters outstrip the brethren in selling the *Marriage and Morals in Utah*.

We were lately favoured with a visit from President Benson, who greatly refreshed and renewed us, giving us words of wisdom—practical hints upon living our religion, and working out our present, daily salvation. I will send you a few notes taken from his discourse.

We are united and busy in the Office, translating, printing, and publishing your new Series of Tracts in the Welsh language, and bringing out the *Udgorn*.

Brothers Evans, Ashby, and the brethren in the Office join with myself in sending you and the brethren who assist you, our kind love.

Yours obediently in the Lord,

DANIEL DANIELS.

THE PROSCRIPTIVE SPIRIT OF CATHOLIC FRANCE.

"Elder Addison Pratt, it will be remembered, was appointed by the Conference of the Church, held in San Bernardino last April, to take a mission to the Society Islands. He immediately made the necessary arrangements, and started for those lands, leaving this port on the 24th of April. No sooner had he arrived at Tahiti, than he found himself restricted in his operations by the oppressive enactments of the French protectorate over that and the adjacent groups, and without the liberty to preach to the natives on that island, Tubuai, or any of the islands upon which he had formerly laboured. Two chiefs, one from the island of Ana, and the other from Taroa, hearing that he was at Tahiti, came down for the purpose of taking him back with them, and went to the Governor to get his permission, as they had understood that toleration had been extended; but when they informed his interpreter of their wish, they were driven from his presence with impreca-

tions and violent language, and told that brother Pratt had done all the preaching that he would be permitted to do there, and that he should not leave Tahiti for any other island with such object. Finding that every effort to obtain the privilege of ministering unto the people was unavailing, and an opportunity of returning offering, Elder P. deemed it wisdom to return.

"This intolerant and illiberal course has also been pursued towards the English Protestant missionaries; they are not permitted to preach to the natives, and the majority of them consequently have left. One of their number, (Mr. Howe,) who is preaching to the whites in Tahiti, published a small catechism, in the native language, to some of the ideas of which the Catholic dignitaries took exception, as, in their opinion, they were derogatory to Catholicism. Suits against this gentleman were instituted, and after several trials, he was fined, and his books condemned to be burned!"

We have extracted the above from the *Western Standard* of October 5.

How un-God-like is the proscriptive spirit manifested by Catholic France. God has set before man good and evil, and made him a free agent to keep His commandments, and live by them, or to listen to the voice of Satan, gratify the lusts of his flesh during this probation, and be banished from His presence in the world to come. He possesses almighty power, and could force man to yield a slavish obedience to His laws, but does not, because this would come in contact with the design had in view when He created him. We learn from the Scriptures, that we are made in the image and likeness of God; and as He is independent in His sphere, so also are we in ours. If we fail on our part to comply with the moral obligations enjoined upon us, we are only amenable to God. It is written, I set before you good and evil, choose this day whom you will serve. Solomon uses the following language—"Rejoice, O young man, in thy youth; let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

Our Father has reserved to Himself the right of calling us to account for violating His laws, and has not given to any man or nation the right, at their own discretion, to punish individuals or nations for transgressing them.

It is true that He has swept off nations at His will, and raised up and commanded others, in different ages of the world, to go forth and destroy the wicked, whose cup of iniquity was full, as was that of the Antideluvians, the citizens of Sodom and Gomorah, the Egyptians who perished in the Red Sea, the Canaanites, the inhabitants of Jericho, and others, who were destroyed by His special commandment.

He that takes the life of his fellow-man, or the nation that goes to war against a neighbouring nation without a special commandment so to do, from the author of life, is guilty, as was Cain, of murder, and will be arraigned at the great judgment day, for having presumed to do that the right of which the Lord has reserved unto Himself—to sit in judgment upon man, to exalt a nation or cast it down.

"Who art thou, O man, that judgest another, for wherein thou judgest another, thou condemnest thyself, for thou that judgest, doest thyself the same things."

He that sheddeth man's blood (without divine authority), by man shall his blood be shed. The wicked will slay the wicked. All that Babylon lacks to fill up her cup of iniquity is a continued rejection of God's message to them, and the shedding of more of the blood of His people.

From whence has the French government, or any other government, either religious or political, derived authority to proscribe individuals or nations for their religious views and forms of worship? The various Christian nations and societies claim to be followers of Christ, and to be governed by his word. Where is it written, that if your neighbour does not worship God according to your peculiar interpretation of the Scriptures, that you shall compel him to, or deprive him of, liberty or life? Where will you find it written, that a more powerful nation shall compel the weaker to adopt their religious tenets? We answer, no where, such a course is contrary to the spirit manifested by Jesus and his Apostles.

All power in heaven and on earth was given unto him, yet it is no where said that he forced any to become his disciples. If he did not, why should man presume to coerce his fellow-man? St.

Paul said, "Therefore, knowing the terrors of the Lord, we persuade men," not force them.

Religious persecutors try to justify themselves by saying, that they do it to prevent false doctrines from spreading, and that though their torturing, stoning, and putting to death of those who differ from them in faith and form of worship is sin, yet good will grow out of it, and overbalance the evil committed by them. "The end will justify the means." O, fools, know ye not what the Scriptures teach—"But some say, let us do evil, that good may come, whose damnation is just."

As the Pharisees sat in Moses' seat and read the law of the Lord to the people, but observed it not themselves, in like manner do the false teachers of this adulterous generation sit in the seat of Christ and read his word to the people every Sabbath, but do not themselves the things which he commanded. The sayings of our Saviour are as applicable to the false teachers of this generation as they were to the Pharisees to whom he applied them—"O generation of vipers, how can ye escape the damnation of hell?" "Outwardly you are whited sepulchers but inwardly are full of dead men's bones." "As a cage of unclean birds," hirelings and not shepherds. You are fulfilling the prophecies spoken of old, and know it not. "You have eyes, but see not: ears, but hear not." A spirit of deep sleep has come over you; confusion is in your midst. You will not repent and hear the warning voice of the servants of God, who, like angels of mercy, are proclaiming the principles of salvation from one end of the earth to the other, declaring unto you that God has sent His angels, as foretold by John the Revelator, to commit again the everlasting Gospel to its inhabitants. You will not enter into the kingdom of God yourselves, nor suffer those who would, when you can prevent it by your lies and persecutions. God will judge, and bring you to nought at a time when least expected.

O, Christians, how are you fallen; how perverted are your ways; how far have you departed from the simplicity of the Gospel of the Son of God, as delivered to his Saints eighteen hundred years ago—"Go teach (not force) all nations, baptizing them in the name of the Father, Son, and Holy Ghost," was the commission given.

O, "Mystery, Babylon the great, the mother of harlots and abominations of the earth," thou art making ready to drink the blood of the Saints of the Most High. Many of thy daughters are already reeling to and fro from the effects of the intoxicating draught drank by them in Missouri and Illinois, when they fiendishly murdered the Prophets and Saints.

A voice from heaven says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As righteous Lot fled from corrupt Sodom, and as the Saints fled from Jerusalem to the mountains, when the cup of the iniquity of her inhabitants was full, so that the just judgments of heaven might be visited upon them, and put an end to their increase in sin, so do you, Latter-day Saints, and all others who sincerely desire to know and do the will of our God, flee to Zion, where you may learn His laws, sanctify yourselves, and be prepared for the coming of the Son of Man, through the teachings of holy men who speak the word of the Lord, as it is given by the Holy Ghost. May God bless all who love the truth and hate iniquity, is our prayer, in the name of Jesus. Amen.

VARIETIES.

"THERE WERE GIANTS IN THOSE DAYS."—A day or two since some workmen engaged in subsoiling the grounds of Sheriff Wickham, at the vineyard in east Wheeling, came across a human skeleton. Although much decayed there was little difficulty in identifying it by placing the bones, which could not have belonged to other than a human body, in their original position. The impression made by the skeleton in the earth, and the skeleton itself, were measured by the sheriff and another gentleman, both of whom were prepared to swear that it was 10 feet 9 inches in length. Its jaws and teeth were almost as large as those of a horse. The bones are to be seen at the Sheriff's. – *Wheeling*, (U.S.) *Times*.

Fire at St. Louis.—On November the 19th the block on the Levey, known as the City buildings, consisting of thirteen store houses, occupied by some of the strongest firms in the City, was entirely destroyed by fire. The loss is estimated at about £82,500.

War with Persia.—The English government has declared war against the Persians on account of the presence of Persian troops in the vicinity of Herat, in violation of a treaty made between the two governments at the court of the Shah of Persia in the month of January, 1853.

Nicaragua.—General Walker is still successful in Nicaragua. He is receiving large accessions to his military force from different portions of the United States. Not long since, two hundred men sailed from New Orleans to join him, also a considerable number from the City of New York. Report says that Colonel Titus from Kansas Territory, with 1000 troops, will leave soon for the same purpose.

Explosion from Gas.—The Mecklenburg brig *Marie Brockelman*, with a cargo of coal from Cardiff, bound to Barcelona, when off cape St. Vincent on the 16th of September, experienced a violent explosion from the gas generated in the hold, which blew off the hatches and all around them, shaking the vessel so tremendously that the crew prepared to take to their boats. It is desired that this occurrence may obtain publicity, with a view to caution masters of vessels carrying cargoes of coal against the danger of keeping their hatches constantly battened down, by which ventilation is impeded.

Another Awful Calamity—Loss of the French Steamer "Le Lyonnais."—On Sunday night, the 2nd of November, while in a dense fog, the French steamer *Le Lyonnais* was run into by some unknown vessel, and her stern cut off. Nothing more was seen of the unknown vessel; it is probable that she went down immediately. The *Le Lyonnais* had on board about 150 souls, who stayed on the wreck until the next day, when, provided with six small boats and a large raft, they committed themselves to the sea. One, a life-boat, containing sixteen souls, has been picked up, whose limbs were frozen. The remainder of the crew, 130 souls, are supposed to have all perished.

Shipwrecks.—It has been ascertained that the propeller which foundered on Lake Ontario during the gale of November 11th, is the *J. W. Brooks*. Every soul on board was lost.—The propeller *Toledo* was also wrecked on the same day. Out of about fifty-five souls on board only three were saved.—The propeller, *B. L. Webb*, was destroyed by fire in Whiskey Bay, Lake Superior, on the 12th of November. Had a full cargo and was making her first trip. She was bound for Moagnette.—The steamer *Superior* was lost on the 29th of October on Lake Superior, near Grand Island. Out of fifty-one souls on board only sixteen were saved.—Great consternation has been felt at Watchet, in Somersetshire, for some days past, in consequence of several pieces of wreck having been washed ashore, plainly proving that a vessel had been wrecked in the Channel, and some papers being pitched up behind the quay belonging to a schooner of 159 tons register, named the *Invoice* of Plymouth, and freighted with iron. The *Invoice* is said to be a fine schooner, with a crew of nine hands, and sailed from Cardiff on the 21st of November, with 13[illegible] tons of bar-iron, bound for Genoa. It is feared that all the crew have met with a watery grave.—The new American ship *Clarendon*, bound with a cargo of timber from Miramichi to Liverpool for Messrs. Miller, Houghton and Co., went on shore at Redness Point and became a total wreck.

"THE HEAVENS DECLARE THE GLORY OF GOD."

"Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still."—*Prophecy of Enoch.*

A massive reverie broods o'er my mind—
The spirit sense is mov'd, the thoughts run out,
And fain within the compass of their grasp
The past would take, in one broad, grand review—
Those countless ages gone, with mysteries big
Of worlds created, suns, and moons, and stars,
And systems which for number beat the sand
That lines the basin of the mighty sea.
As if some monster globe had caught on fire,
And all its elements with fury blaz'd,
While from the awful conflagration flies
Red-hot, volcanic entrails belching out;
At which the wind in sullen anger roars,
And, thinking war declar'd against itself,
Calls to its aid the mighty hurricane,
By whose united power the fiery scales
Are captive borne, and hung as trophies bright,
Throughout the length and breadth of their domains,
To celebrate the glorious victory won:
So thus appear those countless shining worlds,

Which, dazzling, light the limitless abyss—
Sparks of creation's ever-blazing fire,
Blown by the breath of the Almighty Gods
To tell their power in every part of space.
What glorious dramas have the Gods perform'd!
What scenes of grandeur in succession come!
What vast machin'ry in the play divine,
With movements full, and wondrous workings-in
Of beauty, order, majesty, and power.
They with the awful, mighty, grand, and vast—
That make the proudest genius kiss the dust,
Shake lofty tyrants on their bloody thrones,
As tho' their limbs were with the palsy struck—
Have wove such silky threads, with minute skill,
And tiny things of microscopic race,
To which the apple of the human eye
Would be as large as unto man the sun,
Which in the zenith of his glory seems
Well-nigh to fill the infinite abyss.
They out of atoms which no mortal scan,
E'en by the aid of art, their bulk can name,
Forge links of chains, of workmanship so fine,
That not the faintest breath which dims the glass,
As life its last expiring effort makes,
But what would cut them into million shreds,
If hung apart to catch its dying wind,
And blow each thread to chaos back again.
But yet immortals weave the wondrous work,
And chain on chain around the nucleus bind:
Thus massive planets grow, and suns are born,
And countless systems walk the trackless path,
While as they move along they swell the strain,
And heaven's blue vault resounds their Makers' praise.
Not like a burlesque of the mimic stage,
Where human actors tread the boards their hour,
Who echo snatches of the play of life,
And nature's painting imitate with daubs:
The Gods their dramas write in parts that live,
The acts divine, the universe their stage,
The principals are they, the chorus we,
Yea, all their creatures are the fillings-in;
A soul in every scene is looking out;
All seem in motion and with force endow'd.
The seasons pass along, the movements change;
And now the heavens thick mourning robes put on,
And then anon the sun the blackness drives,
As rising from his slumbers of the night
He shoots out brightness at his pitchy foe.
And hoary winter comes and walks his time,
And thickly throws his clammy froth about;
His frosty fingers nip the tender plants,
While busily he links an icy chain,
And sternly seeks to lengthen out his term.
Now sapless age appears with quenchless thirst,
And eagerly he drains the stream of life,
While horrid death close on his footsteps treads,
And, cloth'd in shrouds, the grave brings up the rear.
Then spring comes round with recreating power,
And nature, summer paints with wondrous skill,
As tastily she blends her varied hues
Of colours, sparkling, delicate, and grand,
And gilds the full-blown corn with brilliant gold.
And as the scen'ries change, the music triads* keep,
The harmonies swell out in rich artistic parts;
Now bursts the mighty thunder from the skies,
The cataract boils forth its crashing notes,
And under-ground the earthquakes chorus make,
While warbling birds, and mellow-rippling streams,
And million soft-toned voices catch the strain,
And send enchantment on the waving wind.
The play moves on, and startling episodes
Shake nations, thrill the hearts of worlds,
Root up old dynasties and hurl down kings,
Bring forth, and birth unto new empires give,
Society remake, and peasants place
Upon the lofty thrones where monarchs sat:
And when the acts, their perfect series reach,
Up then creation's massive curtains rise,
And on the stage the Gods fresh systems roll.

* A combination of harmonic sounds.

E. W. Tullidge.

Erratum.—In *Star* No. 50, Vol. XVIII, in Money List, for "Thomas Stephens £4 0s. 0d." read £2 0s. 0d.

Addresses.—Jesse Hobson, Rose Cottage, St. Clement's Place, St. John's, Worcester.
Thomas R. King, John Cook, } Raglan Terrace, Rohinhood Street, Nottingham.
John Sanderson, No. 31 Southampton Street, Leicester.

MONEY LIST, DECEMBER 12--19, 1856.

	£	s.	d.
William Budge	£70	0	0
Joseph Flitton	15	0	0
William Brownlow	3	0	0
William C. Gregg	4	5	0
Benjamin W. Brindle	5	0	0
Carried forward	£97	5	0

	£	s.	d.
Brought forward	£97	5	0
William B. Child	8	0	0
William Shires	5	0	0
George Sparkes	2	5	0
	£112	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

ome out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 2, Vol. XIX. Saturday, January 10, 1857. Price One Penny.

BURIED CITIES OF THE WEST.

(*From the "Western Standard."*)

"Every fact recorded by the Spanish Historians go to show that there existed in central America a vast empire of great civilization and great antiquity. It must be so old to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. The fact of the builders of these ruined cities having taught their barbarous conquerors, the Tlascalans and the Aztecs, to adore a Deity such as theirs, would seem to argue an antiquity to which the imagination can scarcely rise. There is no reason to suppose that Phœnicia could have sent forth a colony with ideas of the Deity such as these; nor can we ascribe to that corrupt and idolatrous city of commerce, the knowledge of the true account of the creation and the event of the deluge, which the Spanish historians and early missionaries agree to have been old among the traditions of aborigines of Polynesia, and among the people of Mexico, when Europeans first appeared upon the continent, and among the Islands. How, then, did these dwellers in Central America obtain the knowledge of the creation and the deluge? Fortuitous coincidence is impossible. The fact of their knowledge rests upon testimony, which in the case of an ordinary historical fact, would be held indisputable.

"The zealous Catholic who studied the Maya language, and constructed admirable grammars and vocabularies of this and other American tongues, read their traditions of their ancient books with much wonder, but with so little favour, that they ascribed the knowledge to Satan. Spaniards, lay and ecclesiastic, looked upon the whole as a devise of the devil and a work of magic, and they destroyed priests, temples, and books with indiscriminate hostility. It was not likely that they would invent for the benefit of 'miserable heathen,' a knowledge of the revelation made by God to man in the early history of the earth. Bernal Diaz and de Solis, Villa Ontierre, and Cogolluda, may be dishonest in their compilations, the books of bark, the writing upon cotton, and the hieroglyphic books seen at Zempoala, may be ficticious or modern forgeries: but the testimony that they are not so, is at present very strong, and not disproved. On the other hand, there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests, may have been, as their traditions assert, the grand-children of Noah, and the contemporaries of the patriarch, and yet how little has it been investigated!"—[*New Quarterly Review.*]

"How, then, did these dwellers in Cen-

tral America obtain the knowledge of the creation and the deluge?" is the inquiry of this writer, and it is an inquiry that has been repeatedly made, and without any expectation, doubtless, on the part of the different inquirers that it would meet with a satisfactory response. Yet, it can be answered, and answered satisfactorily, too. The history containing this highly important and invaluable information has been in circulation, in the English language, for upwards of twenty-six years. It not only informs us how the ancient inhabitants of Central America obtained their knowledge of the creation and the deluge, but it also makes known to us who they were, what lineage they sprang from, what land they inhabited, what motives prompted them to leave that land for America, and the means they used to transport themselves to this continent. It informs us that the builders of those ruined cities were the possessors of the correct traditions of the creation as they were known to Moses and his progenitors, and were sufficiently advanced in enlightenment to perpetuate them in writing. It informs us of their journeyings, their wars, their successes, their worship, and their advances in the arts of civilization, with the locality of their cities and the style of their fortifications. It informs us that they were in possession of the knowledge of the true and living God—that they understood His laws, and, having Prophets in their midst, were instructed by Him. It places us in possession of the causes which produced their destruction and annihilation as a nation, and informs us who their conquerors were.

This history is known as the Book of Mormon. It has been circulated throughout the United States from Maine to Florida, and all have had the opportunity of becoming acquainted with its contents, and though revealing the long-hidden history of a continent, yet it has been viewed by many as a thing unworthy of their consideration or notice. Had these records which contain so much that is important and interesting to mankind, been brought to light by any other agency than that designated by the Lord, they would have been received with enthusiasm and the discoverer would have obtained a world-wide reputation and deathless fame. But because Joseph Smith attributed their discovery and translation to the power of God—because he testified that, in fulfilment of the Scriptures, the Lord had brought to light another witness, written on another continent, of the truth of His dealings with the children of men, to corroborate the records already extant in their midst, they could not receive them. Mankind prefer doubt and conjecture to certainty and knowledge. The Book of Mormon pointed out with remarkable definiteness, years before the discovery of ruins in Central America, the situation of cities built and occupied by the ancient dwellers of this continent. Explorations made subsequent to the printing and extensive circulation of this Book, revealed the fact that ruins occupying the precise situation of these ancient cities, did really exist. Prior to their discovery the non-existence of ruins of cities such as the Book of Mormon described, had been plausibly urged as an argument against its authenticity. If, said the objector, such an enlightened and highly advanced people ever occupied this continent—if they built cities and temples of such magnitude as stated by the Book of Mormon, where are the ruins? The discoveries of Stephens and Catherwood in the country declared by the Book of Mormon to be the principal residence of one of the colonies that were led to this land, overthrew this argument; but they failed to overthrow the objections of those who were determined to view the Book as a forgery.

There is no particular necessity for us, at present writing, to enter into a formal disquisition on the authenticity and validity of the Book of Mormon; this has already been ably done, and the proof published to the world; but it is a fact worthy of comment, that after all that has been made known on this subject, establishing beyond the possibility of successful contradiction that the Book of Mormon is a true, reliable, and divinely preserved record, men will still advance and adopt hypothesis, will still wander amid the darkness and uncertainty which so universally prevailed previous to the introduction and circulation of this Book, and will still reject, as unworthy of their attention, the flood of light which it has thrown on the origin of the American antiquities. This Book has been presented to the world, supported by an overwhelming amount of irrefragable testimony. No book ever was supported by a greater amount. It is accumulative, and of such a nature, that all can comprehend and

obtain it. Men have but to lay aside prejudice and dispassionately investigate it to be convinced of its correctness. The knowledge that they will obtain from it, relative to the ancient history of this continent, will satisfy them that wherever men seek the Lord and feel after Him, either on this continent or any other, they will find Him; and it will cease to be a matter of wonder with them how the ancient dwellers of this land obtained their knowledge of the creation and deluge, and of the Deity they worshipped when discovered by the Europeans.

FOLLY OF OPPOSING THE WORK OF GOD.

(*From the "Western Standard."*)

Ever since the organization of the Church of Jesus Christ of Latter-day Saints, it has met with the most determined and bitter opposition from all sects and parties. They have endeavoured by every means in their power to impede its progress, and to destroy it in its infancy; and, notwithstanding, they have exhausted their resources of ingenuity and reason in vain and fruitless attempts to prove *one* of its principles to be contrary to the teachings of either reason or revelation, they are no more satisfied to let the subject rest, than they were when they begun; but finding that they can not accomplish their purposes by the aid of reason alone, they have concluded to adopt different measures, and use weapons of a more convincing, or at least, of a more coercive character. In accordance with their design, they have made the toleration of what is called "Mormonism," not merely a local, but a national question, and have succeeded in inducing one of the great political parties of the country to engage in a crusade against it. Now would it not be well before assuming this position, to inquire whether "Mormonism" is true, whether its principles and doctrines are those which Jesus Christ taught; because if "Mormonism" is the work of God, then the individual or the nation that opposes it, is fighting against God; and we have surely enough instances on record to convince us of the extreme folly of pursuing such a course.

When Pharaoh opposed the purpose of God to deliver the children of Israel from the bondage in Egypt, he and his hosts were destroyed, and melted away like snow before the summer sun. When the Canaanitish nations opposed the Israelites in their endeavours to occupy their land, notwithstanding their superiority in numbers, their gigantic stature, their walled cities, and their abundant means of defence, they were completely overthrown, and almost exterminated. When Sennacherib, king of Assyria, sent up his hosts, to fight against Jerusalem and defied the God of the armies of Israel, they were smitten without hand, and fell before the destroying angel, like the sear and yellow leaves before the autumnal blast; and finally, when the Jewish nation rebelled against God and endeavoured to frustrate His purpose—notwithstanding He had so often defended them against their enemies, had been as a wall of fire round about them, had chosen them as His own peculiar people, and blessed and prospered them above all the nations of the earth, —yet, when they arrayed themselves against Him and His designs, they were left to destruction, and have ever since been scattered abroad upon the face of the earth, a terrible example of the results of fighting against God. And now let this nation oppose the work of the Lord in these last days, and notwithstanding its greatness, power, and wealth, its vast resources, its armies and navies, and the numerical strength and talent of its people, utter destruction and desolation will overtake it, and it will only be left as another monument on the pages of history of the fearful consequences of resisting the will of God.

Men, however, will not believe that "Mormonism" is the work of God; they still persist in regarding it as a gross fraud and a blasphemous imposture, notwithstanding the many and indubitable proofs which they have had of its truth; and consequently so far from thinking that in opposing it they are opposing God,

they actually think that by putting a stop to its spread, and annihilating its followers they will be doing God service. Just so the Jews thought when they crucified Jesus. They had no intention of resisting the purposes of Jehovah, but they could not bear the thought that the poor despised Nazarene was the Son of the living God, they rejected his claims as presumptuous and blasphemous in the highest degree; they looked upon his system as an imposture, the principles he taught as calculated to destroy the peace and harmony of society, and to deprive them of their nationality, and his followers as a set of fanatics, who were going about turning the world upside down, hence, they thought that they were conferring a favour, not only on God, but on man also, by destroying them. Why then, some might object, condemn and punish them, if they acted conscientiously? Because they would not make use of the means offered them to prove whether the doctrines of Jesus Christ were true or not. He promised them if they would do the will of his Father, they should know of his doctrine, whether he spoke of himself or whether he was sent of God. This they refused to do, they declined testing his principles in the manner which he prescribed, and their condemnation was, that when light came into the world, they loved darkness rather than light. This generation will be condemned on the very same principle; not that they are to be blamed for acting conscientiously, or opposing fanaticism and imposture, but because they will not take the trouble to ascertain for themselves the truth or falsity of the principles they are endeavouring to overthrow.

Now there is a method by which every individual can ascertain for him or herself the truth of "Mormonism," just as plainly as they can demonstrate a principle of mathematics. This is what the unbelieving world have so long asked for; they have said, "tell us how we can demonstrate Christianity to be true, as plainly as we demonstrate a mathematical truth, and we will believe and obey its precepts." This proof is now offered to them, and they can not be justified in rejecting it. Mankind are now promised that by acting on certain principles, certain results will be experienced, and if after obeying those principles they experience the promised effects, they then know them to be true. This is the way in which men can test "Mormonism." They are promised that by yielding obedience to its doctrines, which are the same as those which Jesus taught when he was on the earth, that they shall be put in possession of certain gifts and blessings, that they shall receive the gift of the Holy Ghost as enjoyed by the Saints of God anciently, and that they shall know for themselves whether the system called "Mormonism" is true or false. We do not ask men to believe in this work simply on our own testimony; but we *do* ask them to go humbly before God and ask Him to make known to them the truth concerning it, and we know if they will do this with a sincere, humble heart, earnestly desiring to do His will, that He will manifest to them the truth, nor can an individual or nation be justified before God or man in opposing the spread of "Mormonism" until they have in this way tested its merits.

HISTORY OF JOSEPH SMITH.

(*Continued from page 9.*)

[January, 1842.]

Saturday, January 1st, 1842. I again have the pleasure to report the location of the Twelve Apostles. B. Young, H. C. Kimball, O. Pratt, J. Taylor, W. Woodruff, and W. Richards are in Nauvoo. Geo. A. Smith, in Zarahemla, Iowa. O. Hyde in quarantine at Trieste, Italy. P. P. Pratt in Liverpool. Lyman Wight in Ohio. William Smith in New Jersey. John E. Page somewhere in the Eastern States.

I commenced placing goods on the shelves of my new store, assisted by Bishop

N. K. Whitney and others: and in the evening attended city council.

Five hundred and twelve Saints were reported at the Glasgow Conference of this date.

Several of the Twelve spent the day at Sylvester B. Stoddard's, and in the City Council, which lasted from 6 p.m. until midnight, on the trial of Gustavus Hills.

Sunday, 2nd. Meeting at my house, day and evening; brother Hyrum and Elder Woodruff preached.

Tuesday, 4th. I wrote Dr. John M. Bernhisel, of New York, on business.

Joseph Duncan, candidate for Governor of Illinois, made an inflammatory speech against the Saints at Edwardsville, a mass of falsehood.

Wednesday, 5th. I dictated a letter to Edward Hunter, West Nantmeal, Pennsylvania, as follows:—

Nauvoo, January 5, 1842.

Mr. Edward Hunter.

Beloved Brother—I am happy that it is my privilege to say to you that the large new building which I had commenced when you were here, is now completed, and the doors are opened this day for the sale of goods for the first time. The foundation of the building is somewhat spacious (as you will doubtless recollect), for a country store.

The principal part of the building below, which is ten feet high, is devoted exclusively to shelves and drawers, except one door opening back into the space, on the left of which are the cellar and chamber stairs, and on the right the counting room; from the space at the top of the chamber stairs, opens a door into the large front room of the same size with the one below, the walls lined with counters, covered with reserved goods.

In front of the stairs opens the door to my private office, or where I keep the sacred writings, with a window to south, overlooking the river below, and the opposite shore for a great distance, which, together with the passage of boats in the season thereof, constitutes a peculiarly interesting situation, in prospect, and no less interesting from its retirement from the bustle and confusion of the neighbourhood and city, and altogether is a place the Lord is pleased to bless.

The painting of the store has been executed by Edward Martin, one of our English brethren; and the counters, drawers, and pillars present a very respectable representation of oak, mahogany, and marble, for a backwoods establishment.

The Lord has blessed our exertions in a wonderful manner, and although some individuals have succeeded in detaining goods to a considerable amount for the time being, yet we have been enabled to secure goods in the building sufficient to fill all the shelves as soon as they were completed, and have some in reserve, both in loft and cellar.

Our assortment is tolerably good—very good, considering the different purchases made by different individuals at different times, and under circumstances which controlled their choice to some extent; but I rejoice that we have been enabled to do as well as we have, for the hearts of many of the poor brethren and sisters will be made glad with those comforts which are now within their reach.

The store has been filled to overflowing, and I have stood behind the counter all day, dealing out goods as steady as any clerk you ever saw, to oblige those who were compelled to go without their usual Christmas and New Year's dinners, for the want of a little sugar, molasses, raisins, &c., &c., and to please myself also, for I love to wait, upon the Saints, and be a servant to all, hoping that I may be exalted in the due time of the Lord.

With sentiments of high consideration, I remain your brother in Christ,

JOSEPH SMITH.

William Wightman signed over and delivered the town plat of Ramus to me, as sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

My new store was opened for business this day for the first time, was filled with customers, and I was almost continually behind the counter, as clerk, waiting on my friends.

Thursday, 6th. The new year has been ushered in and continued thus far under the most favourable auspices, and the Saints seem to be influenced by a kind and indulgent Providence in their dispositions and means to rear the Temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the Church and the world, making the Saints in Zion to rejoice, and the hypocrite and sinner to tremble. Truly this is a day long to be remembered by the Saints of the last days, a day in which the God of heaven has begun to restore the ancient order of His kingdom unto His servants and His people — a day in which all things are concurring to bring about the completion of the fulness of the Gospel, a fulness of the dispensation of dispensations, even the fulness of times; a day in

which God has begun to make manifest and set in order His Church, those things which have been, and those things which the ancient Prophets and wise men desired to see, but died without beholding it; a day in which those things begin to be made manifest, which have been hid from before the foundation of the world, and which Jehovah has promised should be made known in His own due time, unto His servants, to prepare the earth for the return of His glory, even a celestial glory, and a kingdom of Priests and kings to God and the Lamb, for ever, on Mount Zion, or the hundred and forty and four thousand whom John the Revelator saw, which should come to pass in the restitution of all things.

Conference held at Zarahemla, at which the Stake was discontinued. A Branch organized, and John Smith appointed President.

Wednesday, 12th. The ship "Tremont" sailed from Liverpool for New Orleans with the Saints, about this time.

The following notice was published in the *Times and Seasons*:—

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time the Recorder's Office will be opened on the Saturday of each week, for the reception of the tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, translation of the Bible, Hymn Book, and Doctrine and Covenants for the press, all of which the brethren are anxious to see in their most perfect form, consequently they will be particular to bring their offerings on the day specified, until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS,
Recorder for the Temple.

Nauvoo, January 12, 1842.

I rode south about seven miles to my wood land, accompanied by brother John Sanders and Peter Maughn, and found a vein of coal about eighteen inches thick, apparently of a superior quality, for the western country.

Elder Benjamin Winchester was suspended by the quorum of the Twelve, until he make satisfaction for disobedience to the First Presidency.

Thursday, 13th. My clerk, Willard Richards, commenced boarding with me.

The British forces having evacuated Cabul, they were attacked in the Pass, a few miles from the city, and after three days' fighting, they were nearly all slaughtered.

Saturday, 15th. I commenced reading the Book of Mormon, at page 54, American stereotype edition (the previous pages having been corrected), for the purpose of correcting the stereotype plates of some errors which escaped notice in the first edition.

Attended City Council, and was appointed on committee of ways and means, and municipal laws.

Sunday, 16th. I preached at my own house, morning and evening, illustrating the nature of sin, and shewing that it is not right to sin, that grace may abound.

Monday, 17th. Transacted a variety of business in the city. Myself and brother Richards dined with sister Agnes M. Smith.

In the evening I attended a Council of the Twelve at my office; present, Elders Young, Kimball, Orson Pratt, Taylor, Woodruff, George A. Smith, and Richards—appointed Elder Amos B. Fuller a mission to the Chicago, according to the revelation of the 22nd December, and Elder Henry Jacobs to accompany him. The Council were unanimously opposed to Robinson's publishing the Book of Mormon and other books.

Tuesday, 18th.

SPECIAL NOTICE — Know all men, by these presents, that whereas I, Joseph Smith, of the county of Hancock, and state of Illinois, as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, in, and by my letter of Attorney, bearing date on or about the 15th day of February, 1841, did constitute and appoint Dr. Isaac Galland, of Lee county, Iowa territory, my attorney, to transact business in general for said Church of Jesus Christ of Latter-day Saints, as appears by said letter: and whereas I, the said Joseph Smith, for myself, on or about the date above mentioned, in and by my letter of attorney, did constitute and appoint the said Dr. Galland, my attorney, to transact certain business for myself individually, as appears by said letter.

Now know ye, that I, the said Joseph Smith, for myself, and also as Trustee in

Trust for said Church of Jesus Christ of Latter-day Saints, have revoked, countermanded, annulled, and made void, and by these presents do revoke, annull, countermand, and make void the said letters of attorney, and all power and authority thereby given, or intended to be given, to the said Dr. Isaac Galland; and also all other letters or instructions of writing whatsoever, if any such there are, authorizing the said Dr. Isaac Galland to act as agent, or transact any business for myself or said Church, are revoked, countermanded, annulled, and made void by these presents, and are of no power or virtue in law whatsoever, and will not be so acknowledged by me.

In witness whereof I have hereunto set my hand and seal, at the city of Nauvoo, county of Hancock, and state of Illinois, this eighteenth day of January, A.D., 1842.

JOSEPH SMITH,

President and Sole Trustee in Trust for the Church of Jesus Christ, of Latter-day Saints.

L. S.

Attest, W. RICHARDS.

After transacting a variety of business, sleeping an hour from bodily infirmity, I read for correction in the Book of Mormon, and debated in the evening with the Mayor concerning the Lamanites and negroes.

For an extract of a letter from Elder Orson Hyde, "Trieste, January 1 and 18, 1842," see *Millennial Star*, page 166, &c.

Wednesday, 19th. I wrote Dr. Galland.

Dear Sir — By your reply of the 18th instant to my note of the 17th, I am led to conclude that you received my communication in a manner altogether unintended by me, and that there may be no misunderstanding between us, and that you may be satisfied that I did not intend, and that I do not now intend anything, only upon the principles of the strictest integrity and uprightness before God, and do as I would be done unto:

I will state I have become embarrassed in my operations to a certain extent, and partly from a presentation of notes, which you, as my agent, had given for lands purchased in the Eastern States, they having been sent to me. I have been obliged to cash them, and having no returns from you to meet those demands, or even the trifling expenses of your outfit, it has placed me in rather an unpleasant situation, and having a considerable amount of your scrip on hand; enough, as I suppose, to counterbalance the debts due you, and leave a balance in my favour, to some extent, even if it were small, and I was pressed for funds, from the causes above mentioned, as well as others, I had hoped it would be convenient for you to lend me some assistance at the present time, and this was the reason why I sent a messenger to you as I did.

And now, sir, that we may have no misunderstanding in this matter, I think we had better have a settlement, and if I am owing you, I will pay you as soon as I can, and if you owe me, I shall only expect the same in return, for it is an old and trite maxim, that short reckonings make long friends. With this view of the matter, I would request you to call as soon as you possibly can make it convenient, and compare accounts, so that all things may be understood most perfectly between us in future time, and that all occasion for unpleasant feelings, if any such there be, may be entirely obliterated.

I remain, sir, most respectfully yours, &c.,
JOSEPH SMITH.

Read in the Book of Mormon, and in the evening visited Bishop Miller's wife, who was very sick, and the Bishop absent, collecting the funds for building the Temple and Nauvoo House.

Thursday, 20th. I attended a Special Conference of the Church at ten o'clock, a.m., concerning Dr. Galland. The Conference voted to sanction the revocation of Dr. Galland's agency, dated the 18th of January, as published in the *Times and Seasons*, and also instructed the Trustree in Trust to proceed with Dr. Galland's affairs in relation to the Church, as he shall judge most expedient.

Six o'clock evening, attended a Special Council in the upper room of the new store.

I insert the obituary of George Washington Gee, who died this day.

He was the first son of Salmon and Sarah W. Gee, born in Rome, Ashtabula county, Ohio, August 13, 1815. Was baptized at Kirtland, Geauga county, Ohio, February 17th, 1833. Married Mary Jane Smith in Kirtland, February 5, 1838, by whom he had two sons named Elias S. and George W. Went to Caldwell county, Missouri, in 1838. Was driven out by a mob in the spring of 1839. Went to Nauvoo, and was ordained an Elder in the Church of Jesus Christ of Latter-day Saints, at the first Conference held at Nauvoo, in October, 1839. Removed to Ambrosa, Lee county, Iowa, where he was appointed

Post-master and deputy county Surveyor; he surveyed the city plats of Nashville and Zarahemla, under the direction of President Joseph Smith. Was sent by the Fall Conference in 1841, to Pittsburgh, Pennsylvania, where he died, January 20, 1842, while in discharge of his duties, having won the affections of all the Saints with whom he had become acquainted, by his integrity and perseverance. His opportunity for schooling had been limited, but by his own exertion he attained to an excellent education, and collected quite a respectable library.

Friday, 21st. I read the Book of Mormon, transacted a variety of business in the store and city, and spent the evening in the office with Elders Taylor and Richards, interpreted dreams, &c.

The Presidents of the different quorums met with the High Council at brother Hyrum's office, to receive instructions, according to appointment of the Council on the 18th.

President Joseph Young stated the reasons why the quorum of Seventies had granted licenses; that he applied to President Joseph Smith for permission, on the solicitations of the quorums; that their reasons for so doing were because licenses could not be obtained from the Church Clerk. President Josiah Butterfield testified to the same, and the Council was satisfied with the testimony, and were addressed by President Hyrum Smith on the Word of Wisdom.

Saturday, 22nd. I was very busy in appraising tithing property, and in the evening revised the rules of the city Council, attended Council, and spoke on their adoption, and was elected vice Mayor, pro tem. of the city of Nauvoo.

Sunday, 23rd. Spent the day mostly at the office, and on the presentation of charges by Elder William Draper, jun., silenced Elder Daniel Wood, of Pleasant Vale, for preaching that the Church ought to unsheath the sword, and Elder A. Litz for preaching that the authorities of the Church were done away, &c,, and cited him to appear before the High Council of Nauvoo for trial.

Monday, 24th. Reckoned with William and Wilson Law in the counting room, and examined the lots on which they are about to build a steam, grain, and saw mill.

Tuesday, 25th. Signed deeds for lots, to the Laws; transacted a variety of business in the city and office. In the evening debated with John C. Bennett and others to show that the Indians have greater cause to complain of the treatment of the whites, than the negroes, or sons of Cain.

Nauvoo Legion Head Quarters,
Nauvoo Legion, City of Nauvoo, Illinois,
Jan. 23, 1842.

General Orders. All the public arms will be required to be in the best possible condition, at the general inspection and parade, on the 7th of May proximo, and no deficiency whatever will be countenanced, overlooked, or suffered to pass without fine, on that occasion. All persons, therefore, holding said arms, will take notice, and govern themselves accordingly: and in order that the general inspection may pass off in a truly military style, alike honourable to the Legion, and creditable to the citizen soldier, the Brigadiers are required to attend the Battalion parades within their respective commands, and inspect said arms in *propria personæ*, prior to the general parade. Persons disregarding these general orders, whether officers or privates, will find themselves in the *vocative*. The invincibles (Captain Hunter's Company of Light Infantry), will be detailed for fatigue duty, on escorts and special service, and will take post by assignment, and receive their orders direct from the Major General, through his herald and armour bearer. His Excellency the Governor of Illinois, the Circuit Judge of the Judicial Circuit, and the members of the Bar, the officers of Hancock county, Colonel Williams and Colonel Deming, with their respective field and staff officers of the Illinois militia, and General Swazey and Colonel Fuller, with their respective field and staff officers, and Captain Davis and Avery's Companies of Cavalry of the Iowa Militia, are respectfully invited to attend and participate in the general parade on the 7th May.

JOSEPH SMITH, Lieutenant-General.

Wednesday, 26. Rode out to borrow money, to refund for money borrowed of John Benbow, as outfit for Dr. Galland in his agency, transacted a variety of business, explained scripture to Elder Orson Spencer in my office, read in the Book of Mormon in the evening. Wrote a long letter to Edward Hunter, West Nantmeal, on temporal business.

The Church is in a prosperous condition, and the Saints are exerting themselves to build the Temple. The health of the city is good.

Upwards of twenty-three vessels is wrecked on different parts of the British coast.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 10, 1857.

THE CONGRESS OF THE UNITED STATES.—On the 2nd of December the President's message was received and read, which gave rise to some murmuring on the part of free-soil members in consequence of their being charged therein with disloyalty to the Constitution.

Mr. Phelps of Missouri presented the credentials of Mr. Whitfield, and moved, that he be sworn in as delegate from Kansas. Mr. Grow of Pennsylvania objected. Then began the usual invectives and a renewal of the Kansas contest of last session. There is every prospect of a warm time during the closing session of President Pearce's administration.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah, xxix. 14. The Constitution of the United States is written in plain and simple language, and is evidently understood by its readers. It therefore cannot be alleged that a mis-understanding of its principles is the cause of strife and the threatened overthrow of the government.

What then, it may be asked, is the cause of their difficulties? The Lord has sent forth His word contained in the *Book of Mormon*, as predicted by Isaiah and other Prophets through Joseph Smith, calling upon the people of that nation and all others to repent of their sins and build up His Kingdom. They have rejected the message, together with the testimony of His Prophets, have martyred some, and driven the balance from their midst, and He is withdrawing His Spirit from them, that they may work out their own destruction with greediness.

If they had as a nation given heed to the voice of Jesus Christ as spoken through Joseph Smith, he would have directed them in all of their more important political movements, and the people would have been saved from the misery of a revolution, but, like the Jews, *they would not have this Jesus to reign over them, "He will take away our place and nation."* Seeing that they do not want him to rule over them he has left them to themselves, until they see their folly, acknowledge their sins, and make restitution by inviting his Saints to return to their homes again in the States, and by seeking from the mouths of his Prophets his will concerning them.

The earth is as a woman in travail, great will yet be her sorrow. But glory to God in the highest, the morning of her deliverance is at hand, when His Kingdom shall be seen peering over every land, nation, kindred, tongue, and people. Then shall Satan be bound, righteousness reign without a rival, and all shall know the Lord from the greatest unto the least.

MISSIONARIES FOR ENGLAND.—We learn by letter from President John Taylor, that Elders Thomas Bullock, J. G. Browning, William Brown, Daniel Page, jun., Thomas Pearce, John H. Tippets, and Henry W. Harris, were expecting to sail per *Guy Mannering* about the 12th December.

ARRIVALS.—Elder James W. Stevens, missionary from Utah, arrived in Liverpool on the 26th, in good health and spirits, per ship *John Bright*. Also Elder A. P. Shumway, per steam-ship *Arabia*, on the 28th inst. from Boston.

APPOINTMENTS.—Elder James W. Stevens is appointed to labour in the Glasgow Pastorate, under the direction of Elder James Ure, and Elder A. P. Shumway in the Cheltenham Pastorate, under the direction of Elder W. Russell.

HOME CORRESPONDENCE.

REPORT OF PRESIDENT E. T. BENSON.

8, Ravensworth-street, Bishopwearmouth, Sunderland, December 16, 1856.

President O. Pratt.

Dear Brother,—It is with pleasure I sit down to write a brief report of my labours since I left you on the 27th ult., in company with brother W. G. Young. We went via Holyhead, and took steamer to Kingstown, thence five miles to Dublin, where we arrived on the morning of the 28th, about seven o'clock, at Elder Thos. H. Rutledge's, 18, Albert Place East, and were kindly received. Brother J. C. Scott met us here, and received us with open arms. On the 29th we took a walk through the great city, Dublin, and found it to be much superior to what we anticipated. Some of the streets are unusually wide. I measured one, which was eleven rods, called Sackville-street.

On the 30th we met in Conference, and after the business was done, we preached to those assembled, and comforted the Saints. Three offered themselves for baptism. On the whole, we think Dublin a pretty hard place to promulgate the Gospel in on account of the priestcraft, bigotry, and superstition, that exist in the minds of the people. We left Dublin for Belfast, December 3rd, a distance of 113 miles, and arrived at 29, Great George-street, in time to hold a meeting. Brother W. G. Young addressed the congregation in a very spirited manner, and the Saints and friends who were present rejoiced. On the 4th instant we met in council, with Brothers Scott, Mc.Gee, Sloan, and others, to take into consideration the best interests for the Irish mission, when it was deemed wisdom for brother Scott to lessen his expenses in Belfast, and to send the Elders out among the towns and villages, and hunt out the honest in heart. I preached in the evening, and the Lord was with me in an unusual manner, by His Holy Spirit, and I prophesied good things concerning the Irish mission, inasmuch as the brethren would carry out the counsel they had received, which I believe they will. Here permit me to say I was happily disappointed in finding so good and intelligent Saints in Ireland. The manners and customs of the people here are not a whit behind any in the British isles. Brother John Croston who is appointed to Ireland will soon be in his field of labour, and will be a very great assistance to the Irish mission.

Dec. 6.—We left Belfast on the royal mail steamer, at eight o'clock, p.m., for Glasgow, and had a favourable passage across the channel; arrived at 41, Charlotte-street at half-past seven, a.m., where we were kindly received by Elder Pymm and Pastors J. P. Park and James Ure. The brethren here seemed to enjoy the spirit of their mission. Sunday the 7th inst., held three meetings in a fine hall, when I and brother W. G. Young occupied most of the time in preaching. Several offered their names for baptism.

Dec. 9. — We started for Edinburgh, where you first raised the Gospel standard, and a beautiful city it is, indeed. The Saints there particularly desire a visit from brother Pratt. We put up with Brother McComie, 11, Cheyne-street, who is President of the Conference, and a kind good man he is. We met with brother Phineas H. Young at that place, who is in good health and spirits; he left on the 10th for Silkirk to preach the Gospel to some of his acquaintances. Pastor Park accompanied us on our tour through Scotland, he is an humble good man.

Dec. 10.—We visited Edinburgh old castle, and saw the crown of Scotland, and many other antiquities which were quite interesting. On the 11th instant we went to Dundee, held a meeting with the Saints; and on the 12th returned to Edinburgh, I left for Carlisle, and brother W. G. Young proposed leaving the following day for his field of labour. Pastor Lunt and brother Smith met me at the railway station, Carlisle. We went direct to the Conference meeting hall, where I found the Conference convened all ready for business, "in apple pie order." Pastor Lunt speedily dispatched the business; after which, I preached for an hour. and a half with much freedom. The Saints here were well, and felt to rejoice and serve the Lord. On the 13th instant I accompanied brother Lunt to Newcastle-upon-Tyne, (distance 60 miles) where we found a nice hall filled with an intelligent auditory. After

meeting, we came to Sunderland, and were very comfortably provided for by brother and sister Newton, who keep the Conference house. Sunday the 14th, I attended the Durham Conference, in company with brother Lunt, which was convened in the Saints meeting-room, Sunderland, it was well attended by the Saints from all parts of the Conference. I preached twice, myself and hearers were satisfied with the meetings, for the Lord was with us. Brother Lunt is full of the spirit of Zion, and seems to have infused a good share of the same into the hearts of the Saints, and better order I have not observed anywhere in the British isles, than in this Pastorate; nineteen have been added to the Church by baptism during the last week in the Newcastle and Durham Conferences, and many more are believing.

On Monday at ten o'clock we held a council of the general authorities of the Pastorate at brother Newton's house, when I gave considerable instructions for the prosperity of the work and the good Spirit rested down upon us in power. Some of the brethren spoke in tongeus and prophesied. We called out Elder Joseph Doxford to preach the Gospel in the Durham Conference. Council was dismissed at two o'clock, when the brethren left for their several fields of labour. In the evening I went with brother Lunt and several of the brethren to North Shields, (seven miles distant) where we found the meeting-room filled to overflowing with Saints and strangers. I preached for one hour, during which time the most profound attention was paid by the congregation. Brother Lunt bore testimony. At the close of the meeting two persons gave in their names for baptism. We returned to Sunderland by the nine p.m. train, and to-day I leave this place for Leeds.

May God bless you, brother Pratt, and brothers Little and Ray, and all in the Office.

With affectionate love, in which brother Lunt and others join.

I remain,
Your brother in Christ,
E. T. BENSON.

FOREIGN CORRESPONDENCE.

We have just received a letter from Elder James Linforth, five miles west of Fort Laramie, Captain Hunt's company, the contents of which have in the main been published in former correspondence: we however extract the following items—

Captain Hunt's, the rear company of this season's emigration, had passed the portion of the route infested by hostile Indians unmolested, and on the 11th of October was encamped five miles west of Fort Laramie, all in good health and spirits, with one exception—brother W. Paul was in delicate health.

"The following-named individuals of the company have died. Elias Davis, September 21st, aged 44 years, from Kent Conference. Susannah Brûner, October 4th, aged 64 years, from Swiss and Italian Mission. Marinda L. Pay, October 5th, aged 11 weeks, from Kent Conference. John Turner, October 6th, aged 42 years, also from Kent Conference. Esther Walters, October 7th, aged 39 years, from Wales. John J. Wiseman, October 9th, aged 5 years, from Kent Conference. These deaths were all from natural causes except Sister Walters', which was occasioned by a stampede of the rear teams. She was knocked down by the oxen and kicked so that death was almost instantaneous. We learn that Thomas Tennant, of Captain Hodgett's company, died on the 4th instant, and is buried in the cemetery at Fort Laramie. His death will be much regretted in England, as it is here, for all must have wished that a man who had been so liberal with his fortune, in gathering the Saints, should have lived to reach the Valley in safety, and to enjoy all the blessings of of which he was worthy. Died in Captain Martin's company, Brother Loader, and Sister Wynn, from Liverpool. . . . .

"On the day we crossed the Platte we met a company of emigrants from Utah, among them we regretted to find Mr. Jonathan Grimshaw, formerly a railway goods manager at Nottingham. He informed me that he did not like the

religion, nor Utah, but refused to say on what points his mind had undergone a change, and had nothing to say concerning the authorities of the Church, except as men he respected them. The Company numbered some forty or fifty. The chief fault expressed by all except Mr. Grimshaw was "no work and no provisions" though they said the wheat crop for this season would be good. . . . .

"The Mission in Europe and the Elders in charge are continually prayed for by the Saints of this company, who do not forget their brethren yet left in the old countries, but wish they were on the way to Zion. I desire a kind remembrance to Elders Benson, Little, Calkin, and all in the Office.

I remain, yours faithfully,

J. LINFORTH."

AN ADDRESS, BY ELDER ERASTUS SNOW,

TO THE MISSIONARIES, ON SUNDAY, THE 23RD MAY, 1856, WHILE ENCAMPED ON THE PLATTE RIVER WEST OF FORT LARAMIE.

It is good to rest on the sabbath day, and worship God. The first duty enjoined upon us as missionaries is that of crossing the Plains, being thus thrown together to encounter the difficulties with which we come in contact affords us a good opportunity of becoming acquainted with and learning each others dispositions. In crossing the Plains we gain an experience which we could no where else obtain that will be profitable to us if treasured up.

The first lesson that we have to learn is that "Mormonism" has to be preached by the dictation of the Holy Spirit. We are commanded to get wisdom out of good books, and treasure up knowledge, but the living oracles are our guide, yet many do not realize this in consequence of their traditions. It seems that the testimony of brother Brigham does not have the same weight with the Saints that brother Joseph's words do. Gentiles must have allowances made for them. We must use the Bible when teaching the Gentiles.

No two congregations need exactly the same sermon. Be led by the Spirit and your illustrations will be varied according to the wants of the people. Some preach by rule and not by the Spirit. Their converts receive not the spirit of the Gospel, and will have to be made over again. Paul said that it was with weakness and trembling that he preached, but in power he bore testimony to the truth. To prove the Gospel to unbelievers we preach from the Scriptures, which they acknowledge to be true, and when they believe and enter into covenant with God new revelations will be binding on them.

A knowledge of the Scriptures alone will not qualify you for preaching the Gospel. The Spirit and power of God must be in you. Like begets its like. Converts will be of the same spirit as their fathers in the Gospel. When you rise to preach if you have not the Spirit to teach, sit down and humble yourself until you get it. The office of the Spirit is to bring the Scriptures to your remembrance and reveal to you the truth. Treasure up ideas and lay them away in your hearts, and the Spirit will bring them out. A well instructed scribe bringeth forth things new and old. The Spirit will teach us human nature, and how to approach men and lead them to the fountain of life. The art of governing and ruling men gives us power to become saviours. Our business is to learn to interest men that we may get power over them, so that they will follow and be governed by us.

If we would be treated with respect, we must treat others with respect regarding their feelings and traditions; the more of the spirit of the Gospel we infuse into others, the more power and influence we will have over them. If we are faithful subjects unto our rulers, we will learn how to govern and control others: this rule will hold good the world over. The principles of the Gospel lead us in a channel different from all others. "Mormonism" embraces complete submission, and the most perfect liberty. It seems hard for many to learn this; at first sight it might seem to be a contradiction of terms. We have liberty to do everything that is right. You may enjoy every liberty that you want, when you want nothing but what is right.

The devil sometimes gets Elders to tell too much truth, and thereby overload the minds of the people. All truth is lawful in its place, and unlawful out of place, as wise stewards over the mysteries of God deal them out as directed by the Holy Ghost, by littles, as the people can receive them. In addressing congregations we will learn by the Spirit when to speak and when to cease speaking. There is nothing in this kingdom calculated to oppress those that desire to work righteousness; but if you desire to do evil this government will restrain you. We have no right to pull others down to build ourselves up on their ruins. The road is open for us to obtain all the exaltation and glory that we desire, if we seek it in righteousness. The sure road to success is perfect submission to the Priesthood that is over us. God bless you is my prayer, in the name of Jesus. Amen.

ADVANTAGES OF LOCATION.

(*From the "Deseret News."*)

From the organization of the Church upon the fertile fields of Ohio to its expulsion from the rich prairies of Illinois, the Saints temporarily gathered in regions highly desirable for soil, climate, timber, approach, and the various facilities for easily and readily forming numerous, compact, and wealthy settlements. But amid all these natural advantages, closely encircled by hosts of the wicked coveting the fruits of others labours, what was invariably the result? Those who became weary in well doing banded together for the overthrow of the righteous, lusted after the possessions of those whose brethren they had been, struck hands and plotted with the reckless, laying their evil deeds at the doors of the innocent, and invited kindred spirits from near and far to the feast of plundering, burning, mobbing, and killing. Assailed by apostates within and enemies from without, and finding no protection in the laws of the land, which they had never broken, the upright were repeatedly and successively constrained to abandon their loved homes and the accumulated comforts of their toil, until they found an asylum in the fastnesses of the mountains.

The wicked are rapidly increasing in their settled and deadly hatred to the truths of Heaven; the priests of Baal are accusing their hearers with indifference to their teachings; the hearers retort with allegations of inefficiency in the priests; (and both are right, for, 'as with the priests so with the people;') the editors, not knowing what is the matter, pitch into both priests and people, and the adversary, fully aware of the shortness of his time, is stirring them all up, and all together, with a view to again banish the Gospel and Priesthood from the earth.

With such an extensive and fierce array how is it to be accounted for that the Saints here have remained unmolested so long? Simply because they are a thousand miles from those who seek their destruction, in a region where the scanty timber is closely locked in rockbound safes too formidable for Gentile skill and perseverance at so small a remuneration; where the few small and scattered spots suitable for cultivation have to be irrigated with much care and labour, and at great expense, by building dams and making long canals, to gather and conduct the tiny streams, scantily fed by mountain snows, upon the vegetation parching beneath burning suns; and where, when human skill and labour have done all that time would permit, drouth and the devourer so often cut off the expectations of the husbandman.

As has been frequently observed, and as all passers-through well know, Deseret is not desirable to the Gentiles for settlement; and as oil and water will not mix, so the violent possession by Gentiles of the buildings and farms now gladdening these wastes must needs be through their abandonment by the present owners, which would speedily cause their reversion to their elementary condition, and their evacuation by all Gentiles, for they will not labour where the toil is so constant and excessive, and the return therefrom so slight and uncertain. That such are and would be the facts depends not

alone upon the testimony of our nine years experience here, nor upon that of Gentile eye-witnesses, but as well upon the heretofore nearly unprecedented conduct of the few who have apostatized in Utah.

Formerly such characters almost invariably continued to hang round our settlements, waiting to join the onslaught, and notified and invited their friends from a distance to participate in the feast of burning and abandoned dwellings, of vacated fields, sacrificed property, the tears of outraged innocence and the blood of martyrs, so fiendishly shed by ruthless mobs. Now they no sooner become disaffected than they prepare to leave, and will steal an outfit rather than tarry where a livelihood is so hardly obtained, and where the flesh pots and corruptions of Egypt are so empty and unpopular. Instead of seeking the centre, as formerly, the scum of the boiling pot, owing to the altitude and forbidding appearance of the vessel, now floats off, affording the contents an opportunity to become clarified and fitted for appropriate use.

And if apostates here, who are tenfold more the servants of the devil than at first, will not tarry and harrass, as has been their custom, how can it be expected that Lucifer can induce his servants, even though aided by all the priests and many of the editors, to leave their families and pleasant homes and endure a dreary march of over a thousand miles solely for the purpose of expelling a righteous people from houses and lands which the ungodly could not be persuaded to occupy, even for a brief period. At present that is too uninviting a task. This then is a most excellent abiding place for Saints, because it contains nothing very covetable by Gentiles, nor even by apostates.

Such being some of the facts in the case, and the country's being settled by those who love order, delight in justice and in doing good to all men; by those who have partially tamed rocks and deserts that others would not and will not cope with; and by those who are most loyal to the Constitution of our Government and determined to obey the commandments of the Most High, how can there arise the least disaffection at home, or the slightest opposition abroad? Upon no principle save that of darkness in minds once enlightened, and from the fact that the nations of the earth, with all their boasted enlightenment and progress, are bound fast in the strong fetters of Satan, and are scoffing in the spacious mansion of worldly pleasures of the few who cling fast to that rod of iron which leadeth to the tree of life.

TO SIGN SEEKERS.

Many of this generation ask for signs or miracles to convince them that "Mormonism" is of divine origin. We will cite them to the following manifestations of an over-ruling Providence, that has preserved the lives of Mormon Elders, while travelling from one end of the earth to the other.

The Church was organized in the year 1830, and in a few years had missionaries travelling by steam-boat and railway from state to state. In 1837, missionary operations were commenced in Europe, and from that time to the present, the Elders have been traversing the earth by land and sea. Not one of them has ever perished by any of the accidents that have happened to cars or vessels. This is a miracle that ought at least to awaken serious reflection in the mind of every observing person. A long chapter of disasters is recorded weekly by the press, giving the names of unfortunate individuals of every class, excepting Latter-day Saints, who have been brought to an untimely end, by railway collision or other accidents, the explosion of a steam engine, collision of vessels, or by having been dashed against the rocks in some terrible storm. How does it happen that the Latter-day Saints are so fortunate as to escape these disasters? From whence is their wisdom? The question is easily answered. They worship the God of Israel. Their lives are spent in His service. Day by day they call on Him, in the name of Jesus, for protection and preservation, and God preserves them by

His power. His angels have charge over them, and leave them not neither by day nor night.

Elders have been travelling from place to place by railway, and while the train has stopped at intermediate stations, they have stepped out to rest themselves for a moment, and their attention being drawn to the observance of surrounding objects, the car has rolled away, and left them for the time to reprove themselves for their absent-mindedness. But what gratitude and joy has filled their hearts when the returning news has brought intelligence of a disaster, and that the *very carriage* in which they had been was crushed to atoms, and many lives lost. See *Star*, Number 37, page 589, current volume. Again, they have gone on board of steamers on rivers, with considerable anxiety to reach a certain place by a stated time, and while the boat has tarried at some landing, to take on freight, they, after having ascertained the appointed hour for starting, have been led to take a short walk to refresh themselves; but some unavoidable circumstance having detained them a little beyond the time, they, arriving at the wharf, have found the vessel gone. Not thinking of the over-ruling providence of God, that is ever around His faithful servants, they would incline to murmur in their hearts, and enquire, why is this, why do I thus meet with difficulties and disappointment? The first arrival of a vessel unravels the secret. They are made to praise God for His love and mercy that has preserved them. The vessel has met with an accident, has struck a snag, and gone to the bottom with all on board, or the boiler bursted and set it on fire, to perish with its unfortunate crew. Again, while crosssing the "mighty deep," they have been enveloped in dense fogs, so that they could discern nothing in the distance, suddenly a remarkable phenomena has been observed, the curtain is instantaneously withdrawn, the light of the sun reveals to their astonished vision, mountains of ice in their pathway, against which they were liable soon to have been dashed. The vessel tacks; again the curtain falls, and, as before, they are enveloped in mists of darkness. See *Star*, Number 11, page 298, current volume.

We are led to exclaim, how wonderful, O Lord, are thy providences. Thy mercies are from everlasting to everlasting; praise, glory, honour, and power, be unto the God of Israel, for ever and ever. Amen.

VARIETIES.

Softness and partiality towards thy son will never bring him to eminence.

Never suffer your children to require service from others which they can perform themselves. A strict observance of the rule will be of incalculable advantage to them in every period of life.

The Heart's Mechanism.—The human heart is a wonderful piece of mechanism; a steam-engine is a clumsy contrivance compared with it. Man has two hearts, and each of these is double; so that he may be said to have four hearts. Two of these are for bright red blood, and two are for purple or dark blood. It is usual in books to call red blood arterial, and the purple blood venous; but each of these two double hearts has its own set of arteries and veins; and the arteries of the one are always filled with red, and the arteries of the other with purple blood. The veins, in like manner, of each are in inverse order—the veins of the red heart being purple, and the veins of the purple being red; for if the blood goes out red it comes back purple, and if it goes out purple it comes back red. It always goes out red from the heart on the left side, and comes in purple to the heart on the right side; and it always goes out purple from the heart on the right side, and comes in red to the heart on the left side. And thus it makes its everlasting round, being converted from purple to red by passing through the lungs. Each heart has its going and returning series of vessels, infinitely numerous and ramified; and the blood is forced through them in such a way that it must go forward, and cannot return, except by going round the circle; for these vessels are all supplied with valves that open only one way and shut the other; and therefore, were the blood to make an effort to return, the valves would close immediately and stop it. The elastic nature of the blood-vessels, also, is such that they squeeze the blood in undulations or pulsations along, closing upon it, and then opening to let more forward; and all this they do spontaneously and regularly, the will of man having nothing to do with it, and no power over their movement.

DISCOVERY OF ANCIENT COINS AND OTHER CURIOSITIES IN VIRGINIA.—While some hands were digging out a cellar in Botetourt county, Va., they came upon a quantity of coin, consisting of some eight pieces in an iron box about fourteen inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some sixteen inches lower, they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and had come to the conclusion that the coins, together with the other curiosities, must have been placed there at an extremely early date and before the settlement of the country.—*N. Y. Dispatch.*

ON WORLDLY CARES.

(Selected.)

Why should my mind be troubled thus,
When all my wants are few?
The morn and eve of life must pass
As does the morning dew.

The grave will soon my body claim,
And worms my flesh destroy,
My spirit go to fairer climes
And taste eternal joy.

Oh! never let our earthly cares
Out nobler thoughts consume,
When all we have we soon must leave
For th' naked, empty tomb.

My mind shall then estranged be
From little things of earth;
When joys immortal I can see
Of greater, richer worth.

My child has gone, my darling one!
To reap a Saint's reward!
He 'd just begun the truth to know,
And learn the ways of God.

The time will come we may obey
For those who 're dead and gone;
That all may there united be
In our eternal home.

The Gospel I have learn'd of God,
Through living Priesthood's voice,
Provides salvation for the dead,
And bids all hearts rejoice.

My troubled mind shall be at rest,
My sorrows all shall flee:
The Saints shall reign upon the earth,
And all their kindred see.

DOCT. W. M.

ERRATUM.—By an unfortunate mistake in *Star* Number 51, Vol. 18, p. 816, the name of "*Sister Pigg*" is subscribed to the Poetry instead of that of *M. A. Walker*. The manuscript, having no signature, had found its way into a wrong envelope, and thus the name of another contributor was given. Contributors to the *Star* are requested to put their signatures to their communications.

ADDRESSES.—William J. Smith, Thomas Wallace, } 8 Ravensworth Street, Bishopwearmouth, Sunderland.

MONEY LIST, DECEMBER 19—26, 1856.

	£	s.	d.
Joseph Flitton (per William Baylis)	£5	17	8
William Shires	4	10	0
John Davies	2	0	0
John Holsall	9	0	0
William H. Perkes	10	0	0
John Hunter	7	0	0
Benjamin W. Brindle	5	0	0
Carried forward	£43	7	8
Brought forward	£43	7	8
William Brownlow	2	0	0
John McConie	16	1	9
John Hyde (per J. D. Ross)	2	6	6
Josiah Holmes	10	0	0
Caleb World	2	10	0
	£76	5	11

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XIX. Saturday, January 17, 1857. Price One Penny.

"SHOULD UTAH BE ADMITTED AS A STATE WITH HER PRESENT INSTITUTIONS?"

(*From the Mormon.*)

The following is a report of a speech delivered on Sunday, the 30th of November, at Military Hall, Bowery, by ELDER STENHOUSE, during the debate upon the above subject:

Mr. Chairman and Gentlemen—

Having, at the termination of your last meeting, been invited, as a "Mormon," to deliver the opening address to-day, and, thereby, to take the affirmative in the discussion, I present myself before you on the strength of that invitation, and for that purpose, humbly claim your attention and indulgence while I present in my own plain and simple manner, my view of the question before you for discussion.

I came to this Hall last Sunday to be a listener to the *pro* and *con.*, and only took part in the debate from your courteous invitations to the "Mormons" to speak on the subject—favouring my own sense of obligation to remove any misconception of the faith I profess, or misconception of the true position of the inhabitants of Utah from being carried to the minds of those whose object to me seemed to be the attainment of truth. Not having the acquaintance of any gentleman belonging to this society, I was entirely ignorant of the religious and political faiths of those whom I addressed, and on this my information to-day is but little advanced. I have, however, reason to believe, from seeing connected with last Sunday's meeting, the name of the "Society of Liberals," that I address gentlemen who profess a more liberal attachment to truth than to creeds, a higher appreciation of sincerity and honesty than respect for prescribed forms and rituals of worship. As I do not, therefore, anticipate that the influence of any creed will prevail in this meeting, I earnestly trust that no speaker will forget the subject and allow the time to pass unprofitably, but that every one will set forth the best that can be said for and against Utah's admission into the Union.

Experience has, no doubt, taught us all that much of the division and discord among men arises more frequently from misconception of each other's minds, than from the difficulty of understanding the truth and the right of the subject in controversy. That I may not, therefore, labour under any misapprehension of the nature of the debate, I beg to call attention to the wording of the question, and, if not out of order, should like to be informed by the gentleman in the chair, if Slavery and Polygamy are the institutions referred to?

[Chairman—Yes, sir.]

I apprehended that Polygamy and Sla-

very were the institutions referred to. Now, gentlemen, I have before me a copy of the Constitution of the proposed State of Deseret, in which there is no provision made for the one or the other. The inhabitants of Utah, no doubt, are acquainted with the interests of parties, north and south, on the augmentation, to one side or the other, of free or of slave States; but with them, so far as their own direct action is concerned, it is still a question for the future. So far, therefore, as the debate was expected to turn on this question, the thing does not exist in fact, neither has it yet, that I have seen, been intimated by the inhabitants of Utah that they have predilections for or against the institutions of the South. As American citizens, they reserve, however, the right to adopt or create whatever institutions on which they are unanimously agreed, keeping in harmony with the spirit and the letter of the glorious Constitution, of which every American has reason to be proud. Polygamy, the other so-called institution of Utah, is, gentlemen, permit me to say, no institution of Utah. There is great misapprehension on this subject throughout the States. The inhabitants of Utah who have, by the united and assiduous labours of hand and head, brought that Territory to what it now is, have never presumed to make for themselves laws which might in any manner infringe upon the political, social, or religious rights of others that may yet share with them the soil of Utah or Deseret. Because the majority of the present inhabitants are of one religious faith, some, for want of better information, have supposed that the legislature there had passed laws favourable to the protection and to the development of that religion; but no such measures have been adopted nor once desired. On that subject the Constitution of the proposed State of Deseret is very explicit. Section 3, Article II. reads as follows:

"All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peacefully, as good members of this state, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution."

So far, then, as legislation on religion is concerned in Utah, it amounts to a solemn declaration that religion is between the creature and the Creator, and the law shall protect every person in the free exercise thereof: and, gentlemen, permit me to say, that every sentiment for the liberty of conscience finds a hearty response in the bosoms of the inhabitants of that Territory—a response which takes birth in the horrid cruelties they themselves have suffered in the almost unremitting persecution they had for years endured at the hands of their pious christian friends, whose love for the salvation of Mormon souls made itself manifest in the desolation they spread around "Mormon" habitations.

In Utah, at the present moment, there are many persons of different faiths. True, the majority are of one faith, and very probably the majority of the inhabitants of that Territory will, for some time to come, be of one faith; but it yet may be otherwise. The present inhabitants, therefore, who framed that Constitution from which I have made that extract, have probably had in view the contingencies which might yet arise to change the majority to the minority, as well as now to proclaim to the wide world that where they dwell, conscience shall be slave to none—worship the unrestricted homage of the heart—and obedience to every law, human or divine, shall there be protected so long as it does not infringe upon the rights of others.

Marriage is, by the inhabitants of Utah and by the religious people generally, regarded as a divine institution, and as religionists have in the interpretation of divine law arrived at very different conclusions, and are by their conscience bound to adhere to those conclusions, in the fear of God, the Utonians have decreed, that in consequence thereof, no law shall be by them established favourable to the one, or prejudicial to the other. Monogamists, Shakers, and Polygamists may, therefore, exist in Utah, each following his own faith, and in the words of the glorious Constitution for which your fathers fought, struggled, and died, be protected in the free exercise thereof.

The opposition to Utah's admission into the Union is, with some gentlemen here, I presume, as it is with many others, an opposition founded on the mistaken notion that Polygamy is an institution established by law. My object thus far has, therefore, been to remove any misunderstanding on the true position of the inhabitants of that Territory, which now presents itself at the doors of Congress for admission as a Sovereign State.

It being then, understood, that neither Polygamy nor slavery are institutions of Utah, the real question now is, shall citizens of the United States be deprived of their political rights because by their religious faith, sincere, sober, and conscientious, they differ in their family organizations and marriage relations from others, who, for the moment, "have the will and power to make their fellow mourn!" Gentlemen, divest yourselves of prejudice; look at the facts, and I apprehend no other conclusion than what is favourable to Utah. It may be very convenient for religious bigots who are prone to gratify a morbid feeling of revenge on those who have demasked their hypocrisy, to seek to clothe the subject with mysteries, talk about the awful what's to come, and in holy enthusiasm for thir grandmother's cloak, long for the torch and faggot; but for men, Republicans, Democrats, to be found hesitating to extend justice to the inhabitants of Utah, is unworthy of the sons of noble sires who have fought for the liberty they now enjoy. Let me repeat, then, gentlemen, the subject is simply—Shall one portion of the citizens of the United States deprive another portion of citizens of their political rights because of their religious faith, when that faith hinders in nothing the parties from discharging their political obligations to the General Government? That is the true position of the question.

It is every day more evident that the subject we now discuss is destined to become one of interest throughout the United States. Editors, religious and political, have for some time back shown that the question was upon their minds, but the greater business of the late election for the moment, cast it aside, but now that the election is next to over, Congress about to re-assemble, and the Delegates of Utah ready to lay before the elect of the nation the constitution of the State of Deseret, the interest becomes more apparent. Placed in a position where I have daily opportunity of seeing the press, North, South, East, and West, religious and political, I can perceive that it is with no common interest that the Utah question is viewed. Gentlemen, I do not vauntingly purpose to ascribe to the inhabitants of Utah such a high position as to command the interest and attention of the great minds of this great nation, but it has probably been the experience of us all, that often-times simple facts, unlooked for, out-of-the-way facts, have, by circumstances, been clothed with an importance which have tested the soundness of principles, institutions, the justice and potency of governments. In this view, then, the question for discussion here today is destined to occupy the attention, not only of the leading spirits of the nation, in a legislative capacity, but it is destined to become a subject of interest in distant nations, on-lookers, as they are, at the working of the greatest democratic government that ever existed. Our pious friends may make short work of it—the inhabitants of Utah are by them, without remorse, consigned to a warm climate, beyond the ken of our geographical information, and the Territory to utter desolation; but sober, earnest politicians look for this subject to test the great principle of Democracy—the Sovereignty of the people.

Let each person in this hall inquire in his own mind how much he is prepared to allow another to dictate to him in what he shall believe and what he shall practise, and that measure is precisely that which the inhabitants of Utah intend to accept—and to more, they will never bow.

"Should Utah be admitted as a State?" I answer, yes! and no logical reason can be urged to the contrary, when the true character of that people is known. Believing in the power of circumstances and the fortunes of Providence, I shall not be lavish in my praises. I shall not therefore say that as patriotic a people as the Utonians cannot be found—all the citizens of the United States have not yet been tested; but unhesitatingly I do say that a more patriotic people is not within the limits of this great nation. The Fourth of July never passes in Utah without a demonstration from the heart that shows the deep reverence of the people for July 1776. The light of that

morning is saluted by the roar of cannon, and sleep, by the warm impulses of a gladsome heart, flies; the spell that bound all in silence is broken; men, women, and children hastily prepare to honour the auspicious day. The men who signed the Declaration of Independence are not by them merely eulogised as patriots, but with their peculiar views in an over-ruling Providence in the great events of nations, the inhabitants of Utah reverence their memories as men inspired by the God of Justice. Washington, and the heroes of the revolution are ranked with their greatest favourites, the Constitution the offspring of inspiration. Such are their sentiments, what has been their conduct? No man can point to one instance of their disaffection to the General Government.

Had I time I should be glad to instance acts of devotion that would satisfy the most incredulous, if any such be here, that the inhabitants of that Territory are a people religiously attached to the Constitution of their country, and are determined, that though they may have to suffer through prejudice, that no ground of accusation to justify that shall be found in their conduct. One instance may not be untimely—When in Indian territory, living in tents and wagons, helpless and sick, generally, the government of which Mr. Polk was President, made a demand on them for 500 men, to take part in the Mexican war. Colonel Kane shall relate how the demand was met:—

"The call could hardly have been more inconveniently timed. The young and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or their faith unannounced, seeking work and food about the northwestern settlements, to support them till the return of the season for commencing emigration. The force was, therefore, to be recruited from among fathers of families, and others, whose presence it was most desirable to retain.

"There were some, too, who could not view the invitation without jealousy. They had twice been pursuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favour?

"But the feeling of country triumphed. The Union had never wronged them: 'You shall have your battalion at once, if it has to be a class of our Elders,' said one, himself a ruling Elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from a store-house of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, organized, and ready to march."

The "Ruling Elder" alluded to was His Excellency Governor Young; of their patriotism, further need not be said.

It has been said during this debate, particularly by one gentleman, Mr. Walker, that I had dodged the question on Polygamy and Slavery, by appealing to the Constitution of the proposed State of Deseret. I beg to assure him and any others who may share his opinion that with all due deference to them the accusation has no foundation. It is already stated that Slavery did not exist in fact, neither was Polygamy an institution of Utah, but an institution of the Church, and I may here say that not only have I not "dodged" the real controversy between the inhabitants of Utah and the United States, but I can assure the gentlemen present that the Utonians have nothing to "dodge," neither do they ask any favour from Congress. They have pursued the ordinary constitutional means, adopted by all Territories, of telling the parent government that they are now ready to assume the responsibility of maintaining their own government, and are willing to meet, and can meet, all the obligations which the maintenance of a free and Sovereign State imposes, but whether Congress deals justly and impartially with them or not, is a matter on which they are entirely indifferent.

I have not followed speakers into the discussion of Polygamy or into the origin of "Mormonism," as neither belong to the debate, I have, therefore, contented myself with simply contradicting what I knew to be unfounded, and shall occupy the few minutes of my time in laying before you statements of the moral condition of that people, which now asks for

admission into the Union. This I deem the more necessary as the favourable quotations from Captain Stansbury's work, on the moral condition of that people, cited by Dr. Hull in his opening address last Sunday, have been questioned and sneered at. The writer from whom I am about to extract is Mr. S. N. Carvalho, the artist that accompanied Col. John C. Fremont in his last expedition across the Rocky Mountains. Mr. Carvalho's work was evidently published with the view of helping Mr. Fremont to the White House: he, therefore, takes great care to relate the worst he could against Polygamy, and thereby strengthen the plank of the Republican platform inimical to that institution. His opinions and his theology are to me no more than mine is probably to him, but his statements of what he witnessed favourable to the Mormons may, I think, considering his oft-expressed hostility to their faith, be received without fear. I shall therefore begin with the artist's account of Great Salt Lake City on the eve of his departure.*

"During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill-fame, in all their settlements. They preach morality in their churches and from their stands, and what is as strange as it is true, the people practise it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted."

Mr. Carvalho sees merry times, goes to a ball:

"Towards the end of April, 1854, about ten days previous to the departure of Governor Brigham Young, on his annual visit to the southern settlement of Utah, tickets of invitation to a grand ball, were issued in his name. I had the honour to receive one of them. . . . .

"At the appointed hour I made my appearance, chaperoned by Governor Young, who gave me a general introduction. A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and the strictest decorum prevailed. Polkas and waltzes were not danced; country dances, cotillons, quadrilles, &c., were permitted. . . . . .

"After several rounds of dancing, a march was played by the band, and a procession formed. I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table. There must have been at least two hundred ladies present, and about one hundred gentlemen. I returned to my quarters at twelve o'clock, most favourably impressed with the exhibition of public society among the Mormons."

Having lived with a gentleman who was of the faith and practice of Abraham the "Father of the Faithful," Mr. Carvalho describes a little of what he witnessed:

"One of the Apostles, with whom I boarded, has four wives, three are living in the same house with him, and one in a small house, a couple of rods away. He has children by all of them, and they all seemed to live very harmoniously together. I had several conversations with these ladies on the spiritual wife system, they submit to it because they implicitly believe it to be necessary to their salvation. They argue, "Cannot a father love six children? why can he not love six wives?" I must say that during a sojourn of near three months in Salt Lake City, I never observed the slightest indications of improper conduct, or lightness amongst them, neither by conversation or otherwise. Their young ladies are modest and unassuming, while their matrons are sedate and stately."

On leaving for California, the artist joined the cavalcade of His Excellency Governor Young, while on his southern tour at the time he went to treat with Walker, the Indian chief, who at that time was hostile to the whites. He says:

"I have often stopped at the top of some commanding eminence, to see this immense cavalcade, lengthened out over a mile winding leisurely along the side of a mountain, or trotting blithely in the hollow of some of the beautiful valleys

* Being limited to time in the debate two of the extracts of Mr. Carvalho's work here published have been added.—S.

through which we passed, to the sound of musical choruses from the whole party, sometimes ending with

"I never knew what joy was,
Till I became a Mormon."

to the tune of 'bonny breastknots.' Certainly, a more joyous, happy, free-from-care, and good-hearted people, I never sojourned among,"

Of an extreme southern settlement where the "Mormons" have had relation with the Indians, he reports their treatment of the latter:

"Since the settlement of Cedar City, they have become more civilized; many of them live within the walls of the city. The Mormons have supplied them with clothes, and proper food. The Indians have become of very great assistance in ploughing and reaping. Several acres of ground have been placed under cultivation and appropriated for the use of the Indians. They are now acquiring the arts of agriculture and husbandry.

"It is really astonishing to see the sacrifices and personal privations to which these people willingly, and uncomplainingly submit. Hundreds of families who formerly lived more comfortably at home, are now contented with a mud hut, twelve to fifteen feet square, with a single room, in which they cook, eat, and sleep. In some of them I have seen eight persons including children, yet they are perfectly happy in the plan of salvation held out to them by the religion they have embraced."

Of the confidence of the people of Utah in their Governor and his reception at Parowan, he says:

"As soon as our party were descried from the observatory at Parowan, the authorities of the town, and numbers of other gentlemen, came out to welcome the arrival of his excellency, Governor Young; and I never could have imagined the deep idolatry with which he is almost worshipped. There is no aristocracy or presuming upon position about the Governor; he is emphatically one of the people; the boys call him Brother Brigham, and the Elders also call him Brother Brigham. They place implicit confidence in him, and if he were to say he wanted a mountain cut through, instantly every man capable of bearing a pick-axe would commence the work, without asking any questions, or entertaining expectation of payment for services.

"He must certainly possess some extraordinary qualities, which could inspire such unlimited confidence in two hundred thousand Mormons."

Gentlemen, I have endeavoured to show the real question for the United States to consider, it is not as is said shall we tolerate the establishment of Polygamy by law in one of our Territories, but shall any portion of the United States presume to dictate to the people of a Territory on their religion and the free exercise thereof. I have likewise laid before you a sketch of that people by no friendly hand, I ask you, then, are they not in every particular entitled to all the immunities of citizenship in a State capacity?

HISTORY OF JOSEPH SMITH.

(*Continued from page* 24.)

[January, 1842.]

Thursday, 27. Attending to business in general; in the afternoon, in council with the recorder, or giving some particular instruction concerning the *order* of the kingdom, and the management of business; placed the carpet given by Carlos Granger, on the floor of my office; cast lots with the recorder, and spent the evening in general council in the upper room.

In the course of the day, Brigham Young, and James Ivins returned, and gave a favourable report from Dr. Galland, with his letter of attorney, letters and papers which he had received of me and the Church.

Friday, 28th. While I was at my office, Emma and sister Whitney came and spent an hour.

I received the following revelation to the Twelve concerning the *Times and Seasons*, given January 28, 1842—

Verily thus saith the Lord unto you, my

servant Joseph, go and say unto the Twelve, that it is my will to have them take in hand the editorial department of the *Times and Seasons*, according to that manifestation which shall be given unto them by the power of my Holy Spirit in the midst of their counsel, saith the Lord. Amen.

I also decided that Elder John Snider should go out on a mission, and if necessary some one go with him and raise up a Church, and get means to go to England, and carry the epistles required in the revelations of December 22; and instructed the Twelve, Brigham Young, Heber C. Kimball, Wilford Woodruff and Willard Richards being present, to call Elder Snider into their council and instruct him in these things, and if he will not do these things he shall be cut off from the Church, and be damned.

Elias Higbee, of the Temple Committee, came into the President's Office, and I said to him: The Lord is not well pleased with you; and you must straighten up your loins and do better, and your family also; for you have not been diligent as you ought, and as spring is approaching, you must arise and shake yourself, and be active, and make your children industrious, and help build the Temple.

Elder Snider had appeared very backward about fulfilling the revelation concerning him, and felt that he could not do it unless the Twelve would furnish him means, when he was more able to furnish his own means, as all the Elders were obliged to do when they went on missions, or go without.

The High Council heard and accepted the report of their committee of the 18th instant, as follows—

The High Council of the Church of Jesus Christ to the Saints of Nauvoo, greeting—

Dear Brethren—As watchmen upon the walls of Zion, we feel it to be our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the Saints.

While we rejoice at the health and prosperity of the Saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seem to have forgotten the purpose for which they have gathered.

Instead of promoting union, appeared to be engaged in sowing strifes and animosities among their brethren, spreading evil reports, brother going to law with brother for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world.

We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as saviours upon Mount Zion, consequently to seek each other's good—to become one, inasmuch as the Lord has said, "except ye become one, ye are none of mine.

Let us always remember the admonitions of the Apostle—"Dare any one of you having a matter, go to law before the unjust, and not before the Saints? Do ye not know the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not, that we shall judge Angels? How much more things that pertain to this life? If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourself to be defrauded? Nay ye do wrong and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coveteous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." 1 Cor. vi. 1—11. Who, observing these things, would go to law, distressing his brother, thereby giving rise to hardness, evil speaking, strifes and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of Saints, and if Saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, &c., as well as the law of the land? Brethren these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and every one stand in the office of his calling, as a faithful servant of God, building each other up, bearing each others infirmities, and so fulfil the law of Christ.

William Marks, President, Samuel Bent,

Lewis D. Wilson, David Fullmer, Thomas Grover, Newel Knight, Leonard Soby, James Allred, Elias Higbee, George W. Harris, Aaron Johnson, William Huntingdon, sen. Daniel Carrier, Austin Cowles, Charles C. Rich, Counsellors. Attest, Hosea Stout, Clerk.

Sir Robert Sales received a letter from Sha Shoojah, requiring him to evacuate Jellalabad, with which he refused to comply.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 17, 1857.

To The Saints.—To the Saints we will say be of good cheer. Cease not your efforts to extend the holy principles of our religion. The inclemency of the weather during the winter will not admit of your proclaiming the Gospel of Life and Salvation in the highways and hedges, but you can, by the distribution of the written Word, reach the hearts of many, and prepare them for its reception, when that season does arrive. The winter will soon pass away, and on the return of pleasant weather, go forth, in imitation of the Saviour—in the streets of cities—in the high-ways and hedges, and let no favourable opportunity of warning your fellow-man pass unimproved, that your garments may be clear of the blood of this generation.

Call upon God, in mighty prayer, and seek earnestly the aid of His Spirit, without which all of your efforts will be unavailing. "Paul may plant, and Apollos water, but it is God that giveth the increase." Endeavour, as much as possible, to realize that you are not here to do your own will, "but the will of Him that sent you." Seek not honour of man, but that which comes from above. When the Spirit rests upon and enables you to preach successfully the truth, give God the glory, or the Spirit will leave you, and your labours cease to be productive of good.

The signs of the times clearly indicate the speedy approach of the distress of nations spoken of by the Prophets, when war, famine and pestilence will combine to make the earth desolate, by sweeping from its face, the greater portion of its inhabitants, who will not receive the truth with the love of it. The task of gathering the honest in heart, out of all nations, to Zion, has been enjoined upon us who have received the holy Priesthood. Our responsibilities are great, and great will be our condemnation if we fail to magnify our callings.

We are aware of the strength of the prejudices you have to encounter, which have been created through exaggerated and false statements made by apostates. There are perils by land and sea, but the greatest that the Saints have to encounter are those brought about by individuals who have tasted of the good Word of God and the powers of the world to come, but have turned away, like Judas, the betrayer of his Lord. Joseph, our Prophet, was martyred in consequence of false statements made by those who had been members of the Church and were cut off for transgression. As it was in the days of Christ and his Apostles, so it is now. They who will live Godly must suffer persecution. Let us acquit ourselves like men, for we are not battling for a perishable prize, but for *eternal life*—for endless increase—for a celestial crown in the Kingdom of our God, which will endure for ever. Let our march be onward, in the name of the Lord, bidding defiance to the powers of darkness: with meekness, yet with boldness, declaring the Word of God to this generation, for they are our kindred, and we should labour earnestly for their salvation. The god of this

world has blinded their eyes. Many of them think that they are doing God service when they oppose us in our efforts to teach them the truth. Pray that mercy may be extended. Bless and curse not. "Judgment is mine, I will repay, saith the Lord."

HYPOCRISY AND DISHONESTY OF APOSTATES.—Charles Ford, while at Utah, accepted a mission to England. When he arrived at our Office, we gave him a letter of appointment to labour in the Sheffield Conference, under the counsel of Pastor William G. Young. Soon after his arrival there, he resigned his ministry, as we learn by Pastor Young's letter, dated December 31, of which the following is an extract:—

"Charles Ford resigned his ministry on the 17th inst. His reason for doing so, is that his appointment furnished him the means to get back to his native place; and when that was accomplished, he had got through with it. I have his letter of appointment which you gave him. He is at work with his needle and goose."

Should Charles Ford, at any time hereafter, come whining around the Saints, desiring to come into the Church again, let no one, in this land, receive him back. His offence is against the highest authorities of Zion; and to them, as well as to those whom he has swindled by his lying hypocrisy, he must make restitution: otherwise his sin be upon his own head, and let the consequences thereof follow him by night and by day; and let the curse of his dishonesty go with him to the grave.

ARRIVALS.—Elder J. W. Coward, who sailed from Liverpool per steamer *Arabia*, on the 22nd of November, arrived at New York December 8, after a rough passage across the sea, which we regret to learn affected his health, but are glad to hear that it is rapidly improving since he set foot on terra firma. Elder James Palmer on a mission from Utah to Europe, sailed from Philadelphia December 17, per steamer *City of Manchester*, and arrived in Liverpool January 1, in good health and spirits.

APPOINTMENT.—Elder James Palmer is appointed to labour in the Cheltenham Pastorate, under the direction of Elder Thomas W. Russell.

FOREIGN CORRESPONDENCE.

DESERET.

G. S. L. City, Oct. 7, 1856.

Elder George Turnbull.

Dear Brother—I did not write to you by the eastern mail, on the first of the month, but now write a few lines, hoping to get them through by the California mail, sooner than to wait for the next going east.

I have to say that we were all made glad here in the Valley, by the arrival of brother Franklin, who was accompanied by Elders D. Spencer, C. H. Wheelock, John Van Cott, J. A. Young, William H. Kimball, George D. Grant, J. Ferguson, W. C. Dunbar, J. D. T. McAllister, N. H. Felt, and James McGaw, on Saturday the 4th instant. To greet these worthy brethren was a source of no ordinary pleasure. It was the first time that brother Franklin and I had met in these valleys.

At other dates, Elders Edmund Ellsworth, Edward Bunker, C. G. Webb, S. W. Crandall, D. D. McArthur, Truman Leonard, D. Grant, John Banks, and others, arrived.

They report the companies, yet upon the Plains, rather late, and on Sunday the 5th, a call was made for teams to go and bring them in. The hand-cart companies seemed to be the soul-inspiring text upon which the returning Elders dwelt.

An immediate call was made for sixty mule and horse teams; twelve tons of flour, and forty extra teamsters to help

drive in the teams already out in the hands of inexperienced men, a quantity of vegetables, together with bed clothing and wearing apparel of all descriptions, to clothe and make warm the Zionward travellers. Most of the teams called for will start out to-day with their loads of provisions, &c. The President would not even allow the Conference to proceed yesterday morning, until the arrangements were completed.

The companies with hand-carts have been wonderfully successful thus far. I never in this city witnessed a day fraught with so much interest as was the 25th of September, upon the arrival of the two first hand-cart companies. It seemed as though every soul had turned out to greet them a hearty welcome, and witness with their own eyes the success of that wonderful scheme devised by the Prophet and servants of God for the gathering of Israel. As the many carriages were strung out in line in the kanyon by the side of the road, and the hand-carts came up and halted on the opposite side, the silence of eternity seemed sealed upon the spectators, while the fountains were opened and tears flowed without restraint, and every heart exclaimed, "'Tis done! The word of the Lord through His servants has accomplished the thing whereunto it was sent." One fact is established—that the Saints can cross the Plains almost without means, and only for the mighty waters that intervene, Israel would indeed come "like doves to their windows, and like clouds before a storm."

The third company of hand-carts, led by Captain Bunker, arrived on the 2nd instant, and there are yet two companies upon the Plains, numbering nearly one thousand persons. . . .

While the world is distracted, and the increasing wickedness of the nations call with a voice louder than many thunders for the wrath of God to be poured out upon them, the Saints in these mountains feel that they are in the chambers of the Lord, and if faithful, that they will remain hid while His indignation passes over.

The present is an interesting time with the Church in these valleys, a spirit of reformation is passing through among the people, and they are renewing their covenants by re-baptism, endeavouring to rise to a newness of life, and live the religion which they profess.

Many whole settlements have been re-baptized, and others will be. The home-missionaries are spirited in their calling, and are doing much good.

The "Deseret State Fair" has been a matter of much interest for some time past. It was open, free to the public, on the 2nd, 3rd and 4th instants, and far exceeded the highest expectations. The ploughing-match transpired on the first day, the show of cattle, horses, sheep, swine, &c., &c., on the second, and the exhibition of home-manufactures, with a great collection of curiosities, was enjoyed the three successive days, in the Deseret Store, by the multitude. The basement and two of the upper stories were well filled with exhibitions of industry, taste and talent, that would compare well with many older countries. The exhibition of fruit could scarcely be surpassed. Many premiums were awarded.

Brother Franklin's late arrival has not yet afforded me an opportunity of making many inquiries about matters and things in old England, but by-and-bye we shall have time to revive many pleasing remembrances of the past, in which you have been concerned as well as others.

The Presidency are well, and it is a very general time of health among the people.

Extensive public business is not being carried on at present in the city nor in the Territory. The rock for the Temple is being rapidly hauled upon the ground.

A splendid Font of hewn rock has been built near the Endowment-house, inside the Temple Block wall, and dedicated for use.

The Conference is yet in session: how long it may continue I know not; you will, therefore, have to wait until another mail for particulars.

Please give me a very kind remembrance to all the brethren of my acquaintance who are with you, especially to Brothers Pratt and Benson.

My choice wishes, Brother George, are for your continued welfare in the Kingdom of God and in the confidence of His people; also for Sister Turnbull, to whom I desire a particular remembrance.

I would like to hear from you by every mail. Don't be backward in giving me a full description of the spirit of the times, for you know I am always interested.

God bless you from henceforth, is the prayer of your brother in Christ,

S. W. RICHARDS.

THE CONDITION OF SOCIETY ACCORDING TO ITS INSPIRATION.

If an author chooses contemptible subjects for the employment of his powers, his productions will necessarily be of a mean character. If he has a low inspiration, execution will never do him credit. However extraordinary his natural abilities, they cannot counterbalance the disadvantage under which he thus places himself. Obviously the nearer his representation approximates to the original, the more disgusting he becomes. Though a strong, fervid conception of his subject, and an exceedingly skilful execution may enable him to captivate those of a perverted and vicious taste, yet they make the writer and the source of his inspiration more loathsome to the refined and virtuous feelings of rightly adjusted minds. Or should his pen be devoted to the horrible and devilish, to the service of tyranny and the detriment of mankind, then, in proportion to his power in wielding it, will his achievements be abhorred by the merciful and good. When the creations of genius are manifested, either as unholy or frightful abortions of the mind, then genius has become a prostitute and the mother of a degenerate brood. Great powers, instead of sanctifying evil, only make it more terrible to contemplate. The soul shudders at the thought of marvellous intellect giving to its works debasing and hellish perfection. When we see the capabilities and activity of mind, as illustrated by tyrants, murderers, villains, demagogues, inventors of infernal instruments of torture, or the pen wielded as an auxiliary of evil, then, indeed, are its victories to be deplored. In such cases humanity is the victim—society is the vanquished.

Often the works of men of great natural parts, instead of shedding a halo of glory around their memories, have left their names to be execrated by the strong minded and patriotic, and as objects of terror to the weak. He who contributes to the debasement of society, either by a vicious disposition, or an injudicious choice of material to rear the fabric of reputation, is, at once, an enemy of our race, and a committer of suicide upon his own fame. Having chosen an impure inspiration for his mind, and a wrong direction for his powers, he can neither be a benefit to mankind nor honourable to himself.

Although it is true that there is not anything to be achieved without the necessary capabilities, yet it is also a fact, that no work can possess the elements of worth and dignity, which has not for its basis a noble subject, and the dictation of an exalted inspiration. If an artist, instead of selecting a beautiful landscape, or the sublime views presented in creation, should apply his skill in the painting of a dunghill, though he be ever so true to the copy, yet will it be on the canvas but the representation of a mean object. On the other hand, when the motives of men are honourable, their subjects ennobling, the inspiration pure, and their lives earnest, they become the benefactors of mankind, and take rank among nature's aristocracy.

These fundamental laws are illustrated in the history of society, science, art, and literature: in the lives of men who have disgraced their race, and in the characters and works of those who have honoured manhood, glorified God, and immortalized their own names. It is evident, that had not Milton selected the class of subjects which formed the basis of his productions, and thence drew his inspiration, he would not have been the Milton which we now know, as the author of "Paradise Lost." Had the Prophets and writers of the Scriptures not been fired by the glorious visions of the Almighty, the establishment of righteousness upon the earth, and the boundless love of God, they never would have mounted to such astonishing heights. They would not have left to futurity transcriptions of scenes in which sublimity, beauty, poetry, and comprehensive views of the economy of redemption, are painted with a bold, masterly skill, to which the best attempts of modern popular theologians, are but as the daubings of unskilful boys. Nowhere more than in the departments of art, literature, and religion, is it observable, that as subject and inspiration have presented themselves in degenerate forms, so, in the same proportion, as there been a falling away from a true standard of merit.

When popular theology has for its subject a contemptible original, and for its

inspiration an impure source, it is, then, that the abhorrence of the honourable is pre-eminently excited. It is cause of deepest grief to the soul of every lover of his race. The fountains of pity within him are burst; and they overflow as he witnesses delusion and degeneracy rolling over the bulwarks of society, burying beneath its dark and filthy waters millions of the human family. In such a case, even angels might weep a scalding mixture of compassion and disgust; and the hearts of God and His host be fired with indignation against the priestly enemies of man.

Vitiated religions are to the last degree pernicious in their tendencies. The theologian stands to the people in many responsible characters. He is, at the same time, shepherd, leader, author, orator, and artist. To him is the charge of the flock. His duty is to lead the van of a genuine civilization. He is the lawgiver and writer of theology; the expounder of the word of God; the painter of divinity and the plan of salvation. All the highest and most sacred callings are comprehended in his mission. Such are the offices and duties of the Priesthood. But when they are filled by usurpers, and men whom God has not sent undertake to make known the economy of heaven, but instead thereof, roll a flood of delusion in upon society, then, indeed, is that class above all men to be abhorred.

The Priestly office has generally been usurped; and the calling of spiritual shepherds, filled by wolves in sheeps' clothing. Men, whom God has not sent, have set themselves up to teach theology, and unfold the plan of a world's redemption. Unfortunately the people have received them, and their delusions. Their reign has been universal, and of long continuance; while their power over mankind has reached almost an unlimited degree. This being the case, they, above all others, are responsible for the social, moral, and religious condition of the world.

No toleration, for this class of men, can take the burden from their shoulders. They have been the moulders of society. It has almost wholly given itself into their hands. The condition of the nations shows their workmanship; and the corruptions of the world test the quality of the inspiration that has come from them, and the source whence they themselves have drawn. They must be made responsible for the degeneracy of man. Next to Satan, none have been so great enemies of our race. They have sent forth a poisonous stream, and society has drunk from it. That it has been of a deadly nature, the withering effects which it has had are ample proof. Though the nations in their ignorance undoubtedly received the fatal draught with ready hands and eager appetites, yet, false priests being the retailers from the fountain of an evil inspiration, the consequences must be charged home to them with great severity. Those who are the compounders of a poison, are surely stained with greater guilt than those who drink it, with the conviction that it is an invigorating cordial. If they have taken upon themselves to be the physicians of mankind, and, being unqualified for their art, have mixed deadly elements, whose powers vitiate the social body and destroy the soul, are they not, therefore, responsible? If an unskilful quack presumes to practise in medicine, and kills his thousands, will not the iron hand of the law take hold of him? Is he not guilty of the crime of murder? Does he not deserve to be execrated, for dabbling in a science of which he was profoundly ignorant? Granting him the plea of disqualification, how much more does the quack, in spiritual things, merit the curses of mankind? He contributes to the corruption of a world, and the damnation of millions.

If those men who have assumed the holy offices of the Priesthood, were not qualified by the inspiration of the Holy Ghost, and called of God, are they guiltless in the sight of heaven? Why did they take upon themselves that work, for which they were not qualified? They have usurped sacred callings, and set themselves up as the oracles of the Almighty; and, in that character, have filled the moral atmosphere with a poisonous vapour. They have overflowed the world with delusion, and given to the nations the cup of abominations to drink; while the people in their ignorance, have received them as the ministers of the Most High. No apology can screen these soul deceivers. They, above all men, must pay the penalty of a world's degeneracy; for they have supplied society with an inspiration which they drew from the fountain of evil.

The Apostle Paul declares, that no man

dare take the honour of the Priesthood upon himself "but he that is called of God, as was Aaron." Yet they have dared to take this honour upon themselves, without this divine commission. They have taken into their hands to mould society; and they must answer for the form in which they have shaped their work. When men, in ancient Israel, unlawfully assumed sacred offices, the fierce indignation of God fell upon them. This also will be the case with those who, in any nation or age, have played the part of false teachers, and given an inspiration to the social body which has filled its veins and arteries with a poisonous fluid.

Theocracy is the groundwork presented in the picture of the history of the people of God of all ages. The subjects which they copied were of the sublimest nature, and the Holy Ghost gave them inspiration. The Prophets and Apostles of old delighted to contemplate the great purposes of God in His scheme of a world's redemption. With what bold hands and glowing colours did those grand masters of theology dash off their comprehensive views of the Gospel! The restoration of Israel, the work of the last days, the reign of Christ upon the earth, and the resurrection of the Saints to possess it as their eternal inheritance were to them prospects of the most enchanting nature. To bring these events to pass they laboured with the energy and courage of lions, and with a zeal and whole heartedness that nothing short of an undivided life could satisfy. They drew their inspiration from the fountain of grandeur through the channel of the Almighty Spirit. How, therefore, could they be less than sublime?

But modern divines have altogether departed from a theocratical groundwork. Even to the best of them, the great events predicted by the Prophets are very dreamy. To them they have not that tangibility, in the working out of the world's destiny, which they had to the inspired minds of the ancient worthies. Neither do they consecrate their undivided lives to the accomplishment of these mighty purposes. To the majority, however, these events are pure fiction. If they accept them at all in theory, they act as though the performance of the divine drama were to take place in some million years to come.

Apostate Christendom has no toleration for the Church as it anciently existed. Its re-establishment is perfectly obnoxious to the majority of those who profess to venerate the Apostles and Prophets who received their light from heaven. They seal the volume of revelation, and are contented with the wisdom of man. Even now that God has commenced the work which formed the theme of all His holy Prophets since the world began, they are its bitterest enemies. All those glorious subjects, in which the ancients delighted, are treated by them with the greatest levity and contempt. Harlots and sinners bid fair to go into the kingdom of God before these hypocritical professors of Christianity. They have copied from a contemptible original so long, and drunk such copious draughts from a corrupt source, that they turn from the fountain of eternal life because their tastes are perverted. What hope is there, therefore, that a pure inspiration will flow through the social system, until the indignation of the Almighty has cleansed the earth, and man again drinks from the streams that flow from above.

Many complain of the mercenary spirit of the age, yet every body supports it. But what cause for wonder is there that such should be the inspiration of society? Have not its priests revelled in luxuries, rolled in wealth, and eaten the fat of the land? If from the pulpit eloquent descriptions are poured forth concerning the self-sacrifice and disinterestedness of Christ and his Apostles, the people pay but slight attention. They know it is little better than a burlesque coming from such source. It is pretty well a household proverb that men of the "cloth," above all others, have their "eyes to business." At least it is tacitly understood that theology is a good trade, indeed one of the greatest profit. Who ever heard of a body of bishops, or rich ministers of any name, consecrating their wealth for the Gospel's sake, or labouring without hire? What wonder then that their followers, who profess to be men of business and of the world, should make Mammon their idol, and drink inspiration from a corrupt fountain? Had their priestly leaders observed the sacred and eternal law of the Gospel, that the servants of Christ should neither preach for hire nor divine for money, then might their spiritual guides have prevented the universal decree to serve the golden god, and led the peo-

ple to worship the Maker of the heavens and earth.

There are a thousand points of merit exhibited in the history of the ancient Saints from which modern Christendom has widely departed. However, without saying more on this matter, it must be evident to all thinkers, from the present low state of society, that it has copied a mean subject, and received inspiration from an impure source.

MISSIONARIES FROM UTAH.

(*From the "Mormon."*)

For some weeks back we have announced the arrival here of Elders from Utah *en route* for Europe. To the previous list, two names are added this week—the last of the expected this season. Those who arrived last week are still with us, having been detained a few days, waiting the departure of a good sea boat for Liverpool. At the present writing they are fixing their cabin, getting the nick nacks for the voyage, and in a few hours after our paper is in the hands of our readers they will be on the broad expanse of waters. We have enjoyed much the passing visit of our missionary brethren, and believe the Saints here, and in other places in the States through which they have passed, have likewise been pleased at the opportunity they have had of making their acquaintance. Although following diversified occupations at home, and as diversified in age, in experience, in disposition, and in circumstances in life, they have passed through our midst united in spirit and breathing sentiments of high respect for each other. For such men we predict prosperous missions—if they live humbly before their God and carry out the counsels of those in authority over them. We have felt in our hearts to bless them, and to invoke the protecting care of our Father, and their Father, to be around them while journeying over the great Atlantic, and feel assured that to this will be joined the prayers of the Saints for a prosperous voyage.

From our earliest days we have looked forward to the fulfilment of ancient prophecy—anticipating, from faith in that sure light, the time when the Spirit of the Most High would be poured out upon the humble and contrite in heart, and when He would, according to promises made to the honourable fathers in Israel, set His hand to gather His people from the nations and make for Himself a kingdom, a holy nation, zealous of good works. When we contemplate the readiness that our brethren have always manifested to visit, at any sacrifice, the nations of the earth—nations sunk low in corruption and degradation—to tell them that God has spoken, that He now commands all men everywhere to turn from sin and to obey His laws—our heart bounds with gratitude to our Creator, and our hope for a reign of righteousness, at no distant day, becomes daily more strong. It is cheering to see our young men devoting their early days to the propagation of the Gospel, and our fathers in Israel willingly leaving their families to go and bear testimony to the divinity of that work in which they have spent the strength and vigour of their lives, and that, too, at a moment when a corrupt, venal press is scattering, by millions of copies, their lies and unfounded accusations against those very men, seeking to heap obloquy upon their heads for their conscientious, unwavering faith in God, Christ, Patriarchs, Prophets, and Apostles, charging them with crimes, the very mention of which arouses within them virtuous indignation, nerves their arms with strength and their hearts with willingness to blot out of existence, according to the law of God, the foul and corrupt transgressors. While the Saints in Utah are calumniated by press and pulpit, and all manner of evil is spoken against them, the Elders from that Territory, passing through the States on their way to other nations, are astonished at the awful degradation and corruption of this christian land. The congregations of the Saints will bear us witness, that scarcely an Elder has spoken in their halls but what has expressed horror at the wanton profligacy that has been before them and around them since

they came this side of the Plains. It would be well for our traducers to divest themselves of the devil, and go and reside a few months or years in Utah, and then return to these christian States, and they will require no finger to point out to them that iniquity, in every shape and form, stalks the streets unblushingly. Ministers and editors who calumniate Utah, listen to the voice of those who come from that land, and they will tell you that while you are fulminating your edicts of extermination against those you know not in that Territory, that all the gold in the world could never hire them to spend their lives in your midst. These men cannot walk your streets without their hearts being divided with sympathy for the poor, heart-broken, corrupt, faded, and painted-up women, that your gold has seduced and your christian institutions left defenceless, and indignation against the vile scoundrels who prowl about seeking whom they may prostitute —maid or mother — and those oily-tongued, long-faced, psalm-singing hypocrites, who are always canting about polygamy, while they are scarcely approachable for the stench of their own debaucheries.

Heart-broken mothers, dishonoured fathers, and brothers, think of the society in which you live, and the protection it affords to the seducer of daughter or sister; and when the next vile calumniator, be he hireling editor or blinded parson, belches out outrageous stories against the "horrible polygamy" of Abraham, Jacob, Moses, Joseph Smith, Brigham Young, and thousands of other honourable men who keep the laws of Israel's God, enquire if the beam is not in his own eye. Tell him that in Utah no man's daughter is prostituted and left a prey to shame and remorse, that virtue cannot there be purchased for trinkets, silks, satins, and gold, without the seducer's blood atoning for his guilt. Tell him, and know it, all ye ends of the earth, that, while in your christian cities your inexperienced youths can purchase from the book-shelf "Courtship (prostitution) Made Easy," and be initiated into all the villainies of older heads and corrupter hearts, by which they may the more easily damn themselves and ruin their victims — that the "Mormons" in the nations and in Utah sing at their firesides, in the fields, in the workshops, in their sacred meetings, and in their public services, the inspirations of their own hearts in the language of one of their honoured poets:

"Away, away, to the mountain dell,
The valley of the free;
Where Faith has broke the tyrant's yoke
That bound fair liberty.

No famished children there shall pine,
Nor frantic mother wild,
Ere seek to take that life away
She gave her infant child!

We'll nurse the bloom of maiden love,
In chastity when young;
There faithless boast shall never prove
A jest for ribald tongue."

VARIETIES.

Seven Fools.—The angry man, who sets his own house on fire in order that he may burn that of his neighbour. The envious man, who cannot enjoy life because others do. The robber, who for the consideration of a few pounds gives the world liberty to hang him. The hypochondriac, whose highest happiness consists in rendering himself miserable. The jealous man, who poisons his banquet and then eats of it. The miser, who starves himself to death in order that his heir may feast. The slanderer, who tells tales for the sake of giving his enemy an opportunity of proving him a liar.

Obedience in Children.—It is unspeakable what a blessing it is to a child, what a saving of unhappiness and wickedness in after life, to be early taught absolute obedience; there must be no hesitating or asking why, but what a mother says must at once be done. The young twig bends easily, but remember that in after years it grows hard, and you will break before you can bend it. A little steadiness at first will save you many years' sorrow. While you insist upon obedience, however, you must take care that you do not provoke a child, and tempt it to disobedience, by unreasonable and foolish commands. "Provoke not your children to wrath;" and when it is necessary to punish them, see that it is never done violently, and in a passion, but as a duty.—*Hints to Mothers.*

ATTENTION, BIBLE MISSIONARY BOARD.—Colonel Bullock informs us that he met the Gotham missionary, with the wagon load of Bibles, on the north fork of the Platte. His wagon was hauled by a portion of the "Mormon" Church cattle. It is hoped that he secured his three years pay before he left the States, as there is a whisper that since he got into good company on the Plains and been favoured with leasure to read his Bible, that his mind has undergone some *slight* changes. He is reported to be under the impression that he should *now* believe the Bible that he is about to circulate among the "Mormons"—even the *marriage* portion of it—though his new faith should cause him, as the tar says, to "break owners." Will the Missionary Bible Society of New York see to sending out another wagon load and a few more missionaries?—*Mormon.*

CHRIST IS COMING.

Waft the news, ye heavenly breezes—
Waft the news from land to land:
Christ is coming! Hallelujah!
All must yield to his command.

Spread the news, ye waves of ocean—
Spread the news from shore to shore:
Christ is coming! Hallelujah!
He shall reign for evermore.

Sound the news, ye pealing thunders—
Sound the news from pole to pole:
Christ is coming! Hallelujah!
Let the thrilling echoes roll.

Dart the news, ye vivid lightnings—
Dart the news from sky to sky:
Christ is coming! Hallelujah!
Let the welcome tidings fly.

Bear the news, ye holy angels—
Bear the news from world to world
Christ is coming! Hallelujah!
Satan must from power be hurl'd.

Hear the news, ye sons of Adam—
Hear the news from God to man:
Christ is coming! Hallelujah!
Safety's in the Gospel Plan.

Liverpool. HENRY W.

ERRATUM. In *Star* Number 2, Volume xix, page 31, line 18, first column, and line 23, second column, for "current volume" read last volume.

ADDRESSES. Miles Romney, 20 Rupert Street, Everton, Liverpool.
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MONEY LIST, DECEMBER 26—31, 1856.

	£	s.	d.
Jeremiah D. Wilson	£9	10	0
Hector C. Haight	19	6	2
Edward Oliver	36	0	0
Benjamin Elliot	2	16	0
Richard Harper	9	0	0
Simon Irwin	17	0	0
James Payne, (per G. W. Thurston)	11	0	0
Thomas Green	0	10	0
Carried forward	£105	2	2

	£	s.	d.
Brought forward	£105	2	2
Thomas Parkes	5	0	0
John Hunter	25	12	0
John Kessell	19	13	2
William H. Perkes	3	0	0
John D. Jones	1	5	0
Benjamin W. Brindle	5	0	0
	£165	12	4

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XIX. Saturday, January 24, 1857. Price One Penny.

THE "SPAULDING STORY" REFUTED FROM ITSELF.

BY ELDER ELIAS L. T. HARRISON.

After six and twenty years of unceasing efforts to find reasons for resisting Joseph Smith's statements of the *divine origin* of the Book of Mormon, the only *account* which the religious world at large are united in giving as its origin, is that commonly entitled the "Spaulding Story," which, in effect, is about as follows:—In 1812 a certain "Rev." Mr. Spaulding wrote a novel; Joseph Smith or one of his associates, *by some means which they cannot divine*, obtained possession of the manuscript, or a copy of it. The Book of Mormon, say they, is that novel, published with the addition merely of a few religious exhortations and views, peculiar to "Mormonism," about America, which is styled the "religious matter" of the Book; so that according to "believers" in the Spaulding story, strip the Book of Mormon of its religious or doctrinal statements, and any one who has a fancy may peruse what this "Rev." Mr. Spaulding wrote, at their leisure.

With scarcely a solitary exception the religious world, including ministers, "anti-Mormon" lecturers, and editors, of all grades, are committed to this tale; they are agreed respecting its main points. If it is true "Mormonism" is a cheat; if it is false, then modern Christianity fights not for God, or God cares very little for His champions not to have furnished them with better weapons at such a crisis, when, if they are true, a "wide spreading delusion" is marching over the globe, "conquering and to conquer."

Assuming for the sake of argument that Spaulding did write a work, the case stands thus—the Book of Mormon claiming to have been translated from ancient records, by the gift and power of God, is charged with being merely a copy of this novel, the contents of which are said to be known; for by the resemblance, it is asserted, the discovery of the "fraud" was made manifest. The Book of Mormon is present for inspection, and abundant testimonies, as to the contents of the work of which it is charged with being a copy, are also at hand, so that we can compare the two, and judge of the similarity for ourselves, for if it was by the immense likeness between the two books, that the enemies of "Mormonism" made their discovery—and of course they did not discover it was "a forgery," except *by the likeness*—surely with the contents of Mr. Spaulding's work, *certified on oath*, in one hand, and the Book of Mormon in the other; *we* shall discover their resemblance to each other as well as themselves.

For be it remembered, according to the upholders of the "Spaulding story," the similarity between the two books is not in a few items, the Book of Mormon

is not charged merely with containing a few straggling ideas or notions, somewhat like Mr. Spaulding's work, and with being on that account open to suspicion and doubt as to the originality or newness of the ideas it produces. The opponents of "Mormonism" have gone the "whole hog;" a partial similarity would not have sufficiently *proved* the Book of Mormon "an imposition;" therefore, say they, "that book is Mr. Spaulding's 'identical work,' wholly and solely, only in company with some religious matter inserted by Joseph Smith or one of his associates."

The following quotations from "anti-Mormon" writers will fully prove that it is on this ground they charge the Book of Mormon with "piracy from Spaulding's work," and "imposture" in consequence.

The Rev. Edmund Clay* shall first receive attention; after saying that Spaulding's MS. "contained the *story* now embodied in the Book of Mormon," he adds, "Solomon Spaulding's widow, brother and six other persons well acquainted with Spaulding's writing, *immediately recognized*, in the Book of Mormon, the *same* historical matter and names as composed the romance." They affirm that, with the exception of the religious matter, it is *copied almost word for word* from Spaulding's manuscript.

A work, professing to be written by a "Cambridge Clergyman," is the next witness on this matter. We are informed at p. 8 of that work, that "the Book of Mormon is *based upon* an historical romance or tale, written by a Mr. Solomon Spaulding. That romance was written in 1812, and [mark it] *is similar in all its leading features* to the historical portions of the Book of Mormon," and "that it was made subservient to the purposes of a vile imposition *is as certain as that the Book of Mormon exists.*"

This is strong language, indeed, but we proceed to quote Mr R. Clarke, author of "Mormonism Unmasked;" who at p. 28 of the work assures us "that the work of Mr. Spaulding unquestionably forms *the entire ground-work* of the Book of Mormon."

But the Rev. E. Boteler Chalmers, Jun., B.A., is even more explicit;† he wishes it to be understood that "the historical part [of the Book of Mormon] was immediately recognized by all the older inhabitants of New Salem as the IDENTICAL work of Mr. Spaulding, in which they had all been so interested, [only 20] years before."

And to wind up these testimonies and show at once that the Book of Mormon, according to its opponents, contains Mr. Spaulding's work entire and complete, the Rev. S. Simpson, B.A., of Kennington,* testifies that "upon comparing his [Spaulding's] manuscript with the Book of Mormon, it was found that the *alteration* consisted chiefly of passages from the Old and New Testaments, *clumsily* in-wrought into the original text."

The Book of Mormon then, say the above ministers, was not translated by the power of God from ancient records, because the friends of Spaulding discovered it was "copied almost word for word;" is "similar in all its leading features;" was "grounded entirely;" is "based upon," and "identical" with Mr. Spaulding's work, and so little altered by Joseph Smith, that though twenty years had elapsed since Mr. Spaulding had read his manuscript to them in 1812, "the older inhabitants of New Salem immediately recognized in the Book of Mormon the same historical matter and names as he wrote at that time."

Now the "historical matter" of the Book of Mormon, it is well known, describes the peopling of ancient America by a couple of small families of the tribe of Joseph, *and traces the present Indians back to them;* shows their gradual development into two nations; their wars, springing principally from religious differences among their ancestors; the belief and expectation entertained by one nation, until his appearance, of the coming of Christ; his visit to America, after they had been settled there *six hundred years*, and the information he then gave the fathers of the present Indians, *of the existence of the ten lost tribes in some part distant from that continent.* It also describes the peopling of America by a previous race, who were swept off before these children of Joseph were led there.

Having stated what the Book of Mormon really is, we haste to show what were the

* "Tracts on Mormonism," No. 3, p. 9.

† "Mormonism a delusion," by the Rev. E. B. Chalmers, p. 20.

* Mormonism its history, doctrine, &c., by the Rev. S. Simpson, p. 28.

HISTORICAL CONTENTS of the SPAULDING NOVEL,

Its "resemblance" to the above history it will be seen is perfectly startling!

1st. We give the testimony of Spaulding's wife's according to the Rev. S. Boteler Chalmer, Jun., who presents it as follows:—*

"At that time [1812] an opinion was prevalent *that the American Indians were the lost ten tribes*, and among others Spaulding warmly espoused it. Being fond of history and antiquities, the idea occurred to him of writing a pretended history of *these ten tribes: how they migrated to America, and are now Indians.*"

2nd. We give the testimony of SPAULDING'S PARTNER, Mr. Henry Lake, who, according to Lieut. Gunnison, gives a clear idea of the work.†

"Mr. Henry Lake affirms—I formed a co-partnership with Solomon Spaulding, he frequently read to me from a manuscript which he was writing, and which he entitled the 'manuscript found,' which he represented as being found in this town. I spent many hours in hearing him read said writings. *This book represented the American Indians as the lost tribes.*"

3rd. SPAULDING'S BROTHER testified precisely the same, Lieut. Gunnison being witness, hear him, "*The same in effect* [as Mr. Henry Lake's], is the evidence of the brother of Spaulding, all this is confirmed by a half dozen other gentlemen, and by the widow and daughter of the author of 'manuscript found.'"

Lest some fear should exist, that the testimony of these relatives and friends of Spaulding has suffered the least distortion or misrepresentation, the following testimony is extracted from writers against "Mormonism;" they will show that the literary as well as the religious opponents of "Mormonism," are quite satisfied that Spaulding's novel was a history, pretending to show how the ten lost tribes of Israel colonized ancient America. Our fourth testimony will be from a work entitled,

A Country Clergyman's Warning to his parishioners,‡ At p. 6 of which we read, "In certain parts of America there are curious mounds of earth, among other guesses about these mounds, some people took up a notion that the ten tribes of Israel had formerly come over to America, and that these mounds were the remains of their cities and habitations. Solomon Spaulding having heard of this talk about the Israelites having come to America, thought he would amuse himself by writing a story about it, and Sidney Rigdon, afterwards a partner of Joseph Smith, got a sight of Mr. Spaulding's book, and copied out the greatest part unknown to anybody."

5th. *Lieut. Gunnison's* own opinion shall be added, at p. 93 of his work we are told that

"A romance, to show the manner of peopling America by some Jews and the lost ten tribes of Israel; the wars and economy of living among their descendants, and the division into tribes as they were found in our Indians at the discovery by Columbus, is known to have been written by the late Rev. Mr. Spaulding, at Conneaut, Ohio."

And now, as a 6th and last testimony, we notice a *History of the Mormons*, by Messrs. Chambers, of Edinburgh, on p. 9* they inform us that,

"In the year 1809, a man of the name of Solomon Spaulding, having his attention attracted by the notion, which at that time excited some interest and discussion, that the North American Indians were the descendants of the lost ten tribes of Israel, it struck him that the idea might be turned to account as the *ground-work* of a religious novel, he accordingly set about a work of that description, and completed it. One thing is clear, that the manuscript was freely used as material in the composition of the Book of Mormon." Again Messrs. Chambers say, "*John Spaulding declared upon oath* that his brother's book was a historical romance, relating to the first settlers in America, endeavouring to show that the American Indians were descendants of the Jews, or the *lost ten tribes*."

These statements prove the point in question, but as much more evidence as the reader wants, of the same kind, can be had from almost any work against "Mormonism."

How the "ten lost tribes," then, mi-

* "Mormonism a delusion," by Chalmers, p. 19.

† History of the Mormons, by Lieut. Gunnison, p. 93.

‡ Published by Wortheim and Macintosh, Paternoster Row.

* Chambers' Repository of Tracts, No. 53.

grated to America and are now Indians, was the subject of Spaulding's work. How they *did not* migrate to America, but went somewhere else, *and never saw the Indians;* and how a people who never heard of them for 600 years occupied America in their stead, is the subject of the Book of Mormon. What a "similarity *in the leading features.*" And yet that one book was made up from the other "is as certain as that the Book of Mormon exists," a "Cambridge Clergyman" says so, and although reason is outraged by the supposition it must be true, or else what use is there in being a Cambridge Clergyman?

One hardly knows which to wonder at most, the perfectly staggering ignorance or recklessness of the clergy aforesaid, or the wonderful powers of a "recognition" of the "older inhabitants of New Salem," those men of strong memories, who could discover the "identical" novel of Mr. Spaulding in a work that *annihilates his theory, explodes it entirely, and is at variance with it from first to last.* Doubtless if one had presented to them a work pretending to prove that the Jews never inhabited Palestine, they would have "recognized immediately" that it was "copied almost word for word" from the Bible, which proves they resided there for ages. It is consoling anyhow to think, that should they have failed through lack of vision, Messrs. Clay, Chalmers, Simpson, and those very *discerning* "Cambridge" and "country" Clergymen, could have taken up the sight where they left off, and seen the rest for them: on the well known principle by which in America two men and a boy can see exactly twice and a half as far as a single man.

Leaving these "far-sighted" gentlemen to their own "discoveries," the only part in the whole of the 600 pages of the Book of Mormon, that treats of the ten lost tribes, is presented as follows; they are the words of Jesus addressed to the descendants of Joseph in America, who, now, the first time for six centuries, hear tidings of these "lost tribes." 2nd European edition, p. 465.

"Behold, this [America] is the land of your [the children of Joseph] inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandments that I should tell unto your brethren, at Jerusalem, concerning *the other tribes of the house of Israel,* whom the Father hath led away out of the land. . . . . The *other tribes* hath the Father separated from them; and it is because of their iniquity that they know not of them. . . . . I have other sheep [ten lost tribes] *which are not of this land;* neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have *not as yet heard my voice;* neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall GO unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I *go* to show myself unto them. And I command you to write these sayings, after I am gone; that if it so be that my people at Jerusalem, they who have seen me do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of *the other tribes* they know not of, that these sayings shall be manifested unto the Gentiles." . . Page 467. "Now I GO unto the Father, and also to show myself *unto the* LOST TRIBES OF ISRAEL, *for they are not lost unto the Father, for he knoweth whither he hath taken them.*"

These words are asserted by the Book of Mormon to have been spoken by Jesus in ancient America; they are perfectly consistent and harmonize with every previous idea contained in the volume. They manifestly declare that to visit the "lost tribes," Jesus found it necessary to go *from* that continent. Certainly a most curious volume Mr. Spaulding's work, beautifully describing how the ten tribes flourished in America, must have been with this same bit of historical matter in it. Combine the two histories as we must if we believe the Spaulding story, and the Spaulding novel must have been the *rather* perplexing history of ten tribes who lived over 600 years in America, before they heard *anything about themselves;* and then they heard the startling news that they did not live where they did, for to pay them a visit Jesus had to "go" from the land where they resided. Truly we may say, of him who CAN believe the Spaulding story after a simple investigation, that "Mormonism" will not lose much if he always believes the same.

Again we repeat, that the point in this argument may be kept before the mind, if

the Book of Mormon *was* based or "grounded entirely," upon a history *showing* how the ten tribes migrated to America, and are now Indians—the Book of Mormon is at hand—therefore point out the part in that book that "shows" how they migrated to America. *Pray* produce the part that "shows" they "are now Indians;" and this, of course, our opponents ought to be able *easily* to do, or Spaulding's friends are liars, for they declared, or our enemies have *made them declare*, which is more likely, that they could see such a history "*immediately*." They either did see it, or they did not. If they did, where is it? If they did not, how did they know it? If Joseph Smith so altered the Spaulding MS. that none of its original features remain, then Spaulding's friends have testified falsely, in declaring that they "*recognized perfectly*" his original work; and secondly, Joseph Smith could have found *no use* for a work that he must have had to alter, till there was left no more of the original than there was of the boy's penknife which had had three new handles and six new blades.

All children above eight years of age—those who are Cambridge and country Clergymen, of course, excepted—will perceive, that these two books starting with entirely different and opposing theories must have been different all the way through, and that under no circumstance could one have been fabricated from the other. But we will suppose a case for illustration.

Suppose that when the little band of "Puritan Fathers," who were Englishmen, emigrated to America and colonized that continent, they had kept a perfect history of the incidents of their voyage, showing how they landed, and spread from state to state, until they numbered millions as at present. And suppose that this history should not have been published until 1830, and soon after it came to light, or in 1833, a wife, daughter, and some six friends, of a deceased gentleman named Spaulding, should assert that it was no more nor less than a copy of an old novel, that their friend and relative had written "pretending to show," how America was colonized by *ten whole counties* of England being swept clean of their inhabitants, who were transported across the ocean to America. Would not that man be either very dishonest, or intensely silly, who should declare these books "similar in all their leading features?" or that such a history could have been fabricated from *such* a novel?

Well, the idea of the Book of Mormon being "founded" on Spaulding's novel is *even more* ridiculous, for not only does it, as in the case of the above supposed books, differ vastly as to numbers, but it puts its descendants of two small families of Joseph, where Mr. Spaulding put his ten tribes; and sends the ten tribes, where Mr. Spaulding never imagined there were tribes at all.

The idea of its being, as the Cambridge clergyman says, "*based*" upon Spaulding's novel, is something similar to a man in America affirming that his cottage was "based" upon the "identical" foundation laid for St. Paul's Cathedral, London. The *size* and difference of country being no object.

Our opponents being completely driven from their charge of "similarity," as a last effort may exclaim. "Well, at least you will admit that Joseph might have gained the bare idea of the Indians being Israelites from Spaulding's work, supposing he had seen it." No, we will not admit that, for what use would the idea have been to him in composing the Book of Mormon which shows they are not *the* Israelites that Mr. Spaulding and the public had all along supposed them to be? About as wise as the writer of a tract published by the Religious Tract Society, (No. 599) who, endeavouring to show how Joseph Smith "might" have gained an idea how to compose the Book of Mormon, says, Joseph Smith "might have known something of the opinion that had been spread in America before his time, about the lost ten tribes, and the American Indians being the same." Clever notion! an intelligent reason certainly. For supposing, that if he had, it would have greatly assisted him to forge the Book of Mormon, which proves they are nothing of the sort. Surely if the wisdom of the wise has not perished, it has come to be so much like folly, that we cannot tell the difference.

We have examined the "leading features," and they blast the "Spaulding Story," and prove it as grossly silly as it is wicked. Let us examine still further, and we shall see that even if Joseph did get possession of Spaulding's novel, and had it by his side, he could not have trans-

ferred a solitary item of even the mere detail of that work to compose the pages of the Book of Mormon for the following reason:—

There is not an event described in the whole of that book, which does not spring naturally from, and belong to, the idea, that America was peopled by two small families of the tribe of Joseph, who came there in a certain way, and from the peculiar circumstances attending whose transit from Jerusalem to America, arose all the following movements and events therein narrated. Therefore, as Spaulding's work did not contain such a theory as that upon which the Book of Mormon is based, it could not have narrated circumstances, that alone could grow from such a theory. This will be still further evident from the following comparison with the probable detail of the Spaulding work.

Spaulding's "pretended history," how Ten Great Tribes of Israel were induced to leave Assyria and cross a mighty ocean, the methods of conveyance to the sea shore, the description of the leaders they required, and the incidents of the journey peculiar to such hosts, could have furnished no material for the Book of Mormon's description, of how one man, being warned in vision, to avoid the destruction of Jerusalem, fled with his family into the wilderness, and getting only another family to accompany him, journeyed *solitary and alone* to the sea shore.

So Spaulding's "history," of how such vast multitudes *crossed the deep*, the fleet of ships they required, their method of building them, and the events that would result from the passage of such an armament over the sea, could not be transferred to compose the history, of how one man, Nephi, constructed a ship in solitude, and with only his father's family and another, crossed the ocean, during which passage, as in all that occurred since they left Jerusalem, *the events described are peculiar to their isolated position.*

Continuing the comparison, Spaulding's description of how ten tribes would have swallowed up a large country, *and thus be nations from their beginning*, must have been anything but of use to compose a book that describes how these two little families separated and *spread by degrees*, until they became, after many generations, a multitude in the midst of the earth.

And so, through all the story, different events must have risen from so different an origin. The Book of Mormon, therefore, not only could not have been "based" upon, but it could not *have been even aided* by such a work as Spaulding's is said "on oath" to have been.

One thing more must be noticed, and it will still more expose the folly of this "Spaulding Story," *and wou'd alone suffice to explode it*, leaving the contradiction in historical statements between the two works out of the question.

It is always affirmed that the "*religious matter*" of the Book of Mormon was *not* copied from Spaulding's work. Particular attention is called to this, be ause great stress is laid upon its being like it, "*except* the religious matter." Now, as every circumstance that is narrated in the whole of the "historical part" of the Book of Mormon is connected with, and springs from, the "religious matter" which was *not* in the Spaulding work, by excepting the religious matter from the charge of piracy, *they have excepted the whole book.*

Only fancy the Book of Kings being a copy of another work, "excepting *its* religious matter!" The religious matter is the bone and sinew of that book, and the historical part is the flesh built upon it. By examining the "historical part" of the Book of Mormon, it will be clear that *its* religious and historical matter are inseparably united.

To show this, let us briefly review, commencing with the beginning of that book.

Lehi being warned in a vision that the Jews meant to kill him because of his prophecies, fled from Jerusalem with his family. Out of which "*religious matter*" grows all the events of a journey through the wilderness, and over an ocean, through the whole of which, the "religious matter," or fresh, dreams, visions, and exhortations, influence their course, and give rise to every event described.

After landing in America, one part gives heed to certain revelations *or religious matter*, the other part neglects, and despises them, and losing the favour of the Lord in consequence, become hardened and murderous in their feelings towards the rest. They instil this hatred to these religious matters into their children. And thus comes a whole series of "historical" events, occupying half the book at least, in the shape of murders, wars, stratagems, and sieges, and cities, and fortifications, built and de-

stroyed—lands taken and reconquered. *All as much belonging to the peculiar religious matter of the Book of Mormon, as a man's five fingers belong to the rest of his hand.*

Again, Prophets came and laid before the people "religious" principles; the way they treated and rejected these men, furnishes a large portion of the "historical part." All their sufferings or prosperity being traced to their rejection or acceptance of this "religious matter." Once more, Prophets were sent to prophesy respecting the *coming of Christ, and his visit to America*, most of them rejected again, and then followed the "*history*," in descriptions of earthquakes, cities burnt by fire, others engulphed, and some drowned in the depths of the sea. Excepting the history of a previous race, inhabiting America, who came from the Tower of Babel, *which, certainly, no one will suppose was founded on Spaulding's History of the Ten Tribes*, the *rest* of the Book of Mormon is devoted to describing the gradual decay and destruction of a great nation, an event that flowed from no less a "religious matter" than the visit of Christ and rejection of his teachings! Who can separate the religious and the historical matter here? Either Spaulding's novel contained the "theory" of Lehi's dreams and visions, the rise of *Prophets in America*, and *visit of Christ* to that continent *which is denied*, or it did not contain *any* of the Book of Mormon, the balance being only a description of events that sprung from those facts.

The very art that led the fabricators of the Spaulding story so carefully to assert that the historical part of the Book of Mormon *only* was copied from Spaulding's manuscript, clearly exposes the whole cheat, as we have seen there could have been no Book of Mormon "historical part," nor anything else, had these religious facts been excepted.

The investigation of the "Spaulding story" completed, let us review.

We found it grounded on the alleged similiarity between the two works. That position has been overthrown, by proving out of the mouths of our opponents a total and complete *dis-similarity* and contradiction. Probably (?) that was what they meant, only by mistake they left out the "dis." We have also seen that no portion of Spaulding's "detail" could have been used, because a history of the transit of at least ten thousand people from Assyria* could never have been worked into the history of the emigration of scarcely a dozen from Jerusalem. One book professed to be the "*manuscript found*," the other found on plates of gold. One to have been found in Conneaut, Ohio,† the other in the State of New York. One to have traced the division of the ten tribes into the "Indian tribes, as found by Columbus," the other closes by leaving the descendants of Joseph *one nation* after the battle of Cumorah. And then to complete the whole, and put on the capstone of folly, the originators of the "Spaulding Story," knowing that they could not, with a single chance of being believed, ascribe to Spaulding—a Presbyterian preacher!—the idea of a long line of Prophets, and the ministry of Jesus Christ in America, have owned that such parts of the Book of Mormon had no connection with his work. And thus—*could they even now, falsify themselves, and prove the Ten tribes were not the subject of the Novel*—there would still be enough left to easily refute them. For those religious ideas run like a silver vein through the whole Book of Mormon, which would be no more like what it now is without them, than Mr. Spaulding would have resembled himself, after all his bones and sinews had been extracted.

And further still, if Joseph Smith did make use of Mr. Spaulding's manuscript, it must have been for one of two reasons, either because he was not able to write a history for himself, or that he might save himself labour. On the one hand, he could not have done so, because of inability. For any one that could have so cleverly altered a history of ten tribes, that it now reads a distinct and consistent history of two families of Joseph, certainly could have made such a history for himself, in the first instance, had he wanted one. And, on the other hand, he could not have done it to save himself trouble, for so to alter a history from beginning to end, until it contradicted all it had previously said, and became a harmonious history of another people, could save no man trouble. Therefore, if Joseph Smith, supposing he *was* an imposter, ran the risk of detection, by copying another man's work, he ran that risk without a single

* "Assyria." See Country Clergyman's work, page 6.

† See Gunnison, page 93.

motive, except it was the privilege of toiling for nothing, or the pleasure of being exposed, when by writing it himself, he need have no risk at all.

To close, the Spaulding Story is a triumph for "Mormonism." Had it been proved true, the ministers of the day would have a colateral proof that they are true servants of God, manifested in the fact that they were able to scatter to the winds the pretensions of a book that charged them with apostacy and error. But it indeed substantiates its charges against them, to find that they fail so miserably, in endeavouring to prove the *earthly origin* of a work, that rebukes them in the name of the Lord.

We have also a testimony of great force in favour of the *Divinity* of the Book of Mormon, seeing that after twenty-five years of efforts by its enemies, to upset its claims to a *divine origin*, the only way by which they are agreed to account for its existence vanishes at a *touch*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 24, 1857.

SHIP WRECKS.—The British bark *Tasso* was wrecked on the coast of New Jersey, December 20; six lives were lost while attempting to rescue the unfortunate crew from their suffering and perilous condition on board the wreck.

Also the packet ship *New York*, from Liverpool, was wrecked on the coast of New Jersey, near Barnegat, on the 19th. It is supposed that the cargo will be seriously damaged, if not totally lost. The crew consisted of about 300 passengers, who suffered much from hunger and cold. No lives lost.

The Neapolitan war steamer *Charles III.* has been blown up; forty men were killed.

January 3 and 4. The gale which burst forth with such fury along the coast on Saturday night and Sunday, continued throughout the whole of Monday night a terrific gale from the N.E. to N.N.E.; swept the North Sea, and the upper part of the English Channel, wrecking many vessels, and causing the loss of many lives.

The *Times* states that the number of vessels lost during the year 1855, on or near the coast of the United Kingdom of Great Britain and Ireland, is estimated at no fewer than 1,141 sail, with an aggregate of 176,600 tons.

It also remarks that "these things are neither inevitable nor endurable." We extract the following from a *Revelation*, given to the Prophet Joseph Smith, in August 1831, Book of Doctrine and Covenants, page 228, which will show to all who believe in the divine authenticity of his mission, whether these things are inevitable and will have to be endured or not.

"Behold, and hearken unto the voice of Him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end; behold, verily thus saith the Lord unto you, O ye Elders of my Church. . . . .

"Behold, there are many dangers upon the waters, and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters, yea, and especially upon these waters, (American rivers) nevertheless all flesh is in mine hand, and he that is faithful among you shall not perish by the waters. . .

"Behold, I the Lord, in the beginning blessed the waters, but in the last days by the mouth of my servant John I cursed the waters. Wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. . . . . And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forwarn your brethren concerning these waters, that they

come not in journeying upon them, lest their faith fail and they are caught in her snares; I, the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree. . . . . Nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters. . . . . Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not, pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or death, even so. Amen."

ARRIVALS.—Elders Thomas Bullock, James G. Browning, John H. Tippets, William Brown, Henry Harris, Thomas Peirce, and Daniel Page, jun., missionaries from Great Salt Lake City, arrived in Liverpool on the 11th instant, per *Guy Mannering*, from New York. They left that port on the 21st of December.

RELEASE AND APPOINTMENT.—Elder David A. Curtis, President of the Hull Conference, is released from his labours in this country, with the privilege of returning home to Utah. Elder Henry Hobbs is appointed to succeed him as President of the Hull Conference.

HOME CORRESPONDENCE.

NORWICH CONFERENCE.

Latter-day Saints' Chapel,
St. Paul's Opening,
Norwich, Jan. 5, 1857.

President O. Pratt.

My Beloved Brother—I hardly know how to express my feelings in regard to winding up my duties in this country. I left Great Salt Lake City, June 22nd, 1853, on a mission to Europe, and arrived in Liverpool the 16th of October following. From that time to the present, I have laboured as well and as faithfully as I knew how, for the upbuilding of the kingdom of God. I can truly say that in all my teachings and doings I have felt to rejoice, and thank the God of Israel for my mission to this people, although I know that I have made enemies of many of those who were only Latter-day Saints in name, by attending to duties that devolve upon the servants of God; however, those who *love the Truth for the sake of the Truth*, are becoming more and more our staunch brethren, sisters, and friends.

Since I came to this land, I have laboured one year in the Birmingham Conference, six weeks in Ireland, and nearly two years in this Conference; and I can testify in the name of Jesus that the Spirit of God has accompanied me in all my labours, according to promise; I know that of myself I would not have been able to accomplish what has been done.

I have delivered over the business of this Conference into the hands of Elder E. Scott with joy and satisfaction. Sunday, December 28th, 1856, we held our Conference, it was pretty well attended, considering the weather and the distance the Saints had to travel. Present—Pastor Lavender, Elder E. Scott, who was unanimously received as President of the Norwich Conference, Elder Ezra T. Clarke, late from Deseret, who brought us some cheering news from home, and our Travelling Elders. All the votes for upholding the authorities of the Church were unanimous, and given with spirit and power.

The standing of the Saints in this Conference is very good with some few exceptions; since tithing has been preached, there are some who are neither one thing nor the other. They are as it were upon the fence, and do not know on which side they may fall.

On Monday, 29th December, 1856, we held a festival in our chapel, which was indeed a joyful time. There were speaking, singing, reciting, &c. Songs were composed and sung by the Saints as farewell sentiments to me. They were full of

love and affection, which filled my heart to overflowing.

To leave this people is almost like leaving home again, were it possible that they could go with me I should feel most happy. It is expected that a great amount of good will be done this year, through the circulation of tracts. The field of labour in this Conference is large, but the labourers are few, which will leave more work for those who are already in it.

Our financial affairs of the past year have not been as prosperous as I should have liked them. Some pay tithing and some do not; and I have been kept pretty busy during that time trying to keep those in the Church that are already in it. Many are nearly crazy about emigration, having hoped year after year, up to the present, until their *hope* is nearly worn threadbare; but those who better understand their religion feel contented, and leave it all in the hands of the Lord.

Please give my best love to Elders Benson, Little, Ray, Calkin, and all in the Office, and accept the same yourself.

I remain yours most obediently in the Kingdom of God,

MATTHIAS COWLEY.

DURHAM CONFERENCE.

Ravensworth Street,
Bishopwearmouth, Sunderland,
Dec. 31, 1856.

Dear Brother Pratt—I send you enclosed in this, the statistical report of the Durham Conference for the year 1856. I can truly say, in making out this report, that I feel altogether indebted to my God and my brethren for the good that I have done. To God for His Holy Spirit which has led me all the day long, and to you for your invaluable counsels and instructions through the *Star* and other mediums, and to my beloved Pastor, Elder Henry Lunt, who has been a father to me, for he has stood by me in my weakness, and has borne with my infirmities, and no one has ever been more ready to assist me in the performance of my duties; and I can truly say, that I do rejoice that I have had such a man to labour with during the year that is now about to be numbered with the past. We have laboured together incessantly like brothers, and the wise and judicious counsels which have fallen from his lips, will never be forgotten by me. To a certain extent, through the blessings of the Lord, we have been successful, and instrumental in raising up three new Branches in the Durham Conference; and now as I am about to turn them over to the watch-care of my successor, I feel glad that I have been an instrument in the hands of God in preaching the Gospel, and bringing some to the knowledge of the truth.

As I am about to retire from my labours, and return home to the land of my nativity, and to my family and the bosom of the Church, in the peaceful valleys of the mountains, where I can sit under the voice of the Prophet of God, and behold his face once more in the flesh, in connexion with those of my dear wife and family, whom I left on the 10th day of May, 1854, permit me, with my pen to say farewell to the Saints, and to speak of them as I have found them since I came to this land, and also to give my testimony in connexion with the many that have been borne through the columns of the *Star*.

I was called, December 3, 1854, to travel and preach the Gospel in the Warwickshire Conference, and I can assure you that I found many good, honest hearts there, that were always ready to administer to my wants, and to build up the kingdom of our God in every way possible; for this they merit the blessings of God and all good men. In the year 1856, the worthy Apostle, and President of the British Isles, F. D. Richards, called me to preside over the Durham Conference. On entering upon those duties, I can assure you that I felt my own insufficiency, but I have cried unto the Lord and He has been with me on all occasions, for which I thank His holy name. He has also blessed me in many ways, and put it into the hearts of not only the Saints to administer to my wants, but many of the world have given me means of subsistence, and to all such I say, verily, verily, you shall not lose your reward. I can say truly, I have spent one happy year in my life, for the society of my brethren and sisters in this foreign land, makes me happy; and I feel though I had the tongue of an angel, that the blessing I could invoke upon them would be too small for remuneration to the Saints in the Durham Conference and throughout

the British Isles. Farewell for the present, I am going to build up the kingdom of God at home in a different sphere. It is not with gladness that I leave so many honest-hearted Saints in this land, whose only desire is to do good and build up the kingdom of our God. . . .

My testimony to all the world is, that twenty years experience has brought to me a knowledge of the divine mission of Joseph Smith, and that the Church of Jesus Christ of Latter-day Saints is the kingdom that the Prophet Daniel said would be set up, no more to be thrown down for ever, and that God has called Joseph Smith to be the instrument in His hands to set it up. . . .

God is for us, who can be against us? None successfully. . . . The signs follow the baptized believer, as Jesus said they should. . . .

And now, my beloved readers, both in and out of the Church of Jesus Christ of Latter-day Saints, you have the testimony of a boy who has been cradled in "Mormonism," and has proved it for himself. I know that we have the faith of the ancient Saints in this Church. This is the testimony that I wish to leave in this country, before returning to my home in the mountains. And now farewell, God bless all honest men and women on the earth, especially the household of faith, and gather them to Zion in His own due time is my prayer, in the name of Jesus. Amen.

OLIVER G. WORKMAN.

COMMON SENSE V. MORMONISM.

(*From the "Western Standard."*)

Upon no subject known among mankind at the present time, are men more at fault than that of "Mormonism." It is something so diverse from all the systems known in their midst, that it is beyond their grasp or comprehension. Numerous have been the prophecies uttered by men of far-seeing and penetrating minds, whose judgment on other matters was perfectly reliable, that "Mormonism" must fall. Repeatedly has the time been set, and the circumstances been pointed out which should produce the dissolution of the "Mormon" community, and, consequently, the abasement of "Mormonism;" but that time has arrived, those circumstances have transpired, and "Mormonism" still lives, still progresses and triumphs, the wonder and admiration of the age. The rules by which men judge of the success or prostration of other parties and systems, utterly fail when applied to the "Mormons" and "Mormonism." Circumstances that would have produced the disrupture and complete overthrow of the sects they are conversant with, have been the means of strongly uniting and more firmly establishing the power of this wonderful people and system. Yet men have not learned from this experience how futile it is for them to attempt to describe the operations or future destiny of "Mormonism," by the rules which may be applicable to other systems; they still predict as sanguinely as ever, that under such and such circumstances, or that at such a time, "Mormonism" will explode and cease to be known as a system. The future will abundantly reveal, however, as the past has already done, that they are not in possession of the principles by which they can correctly foretell the future fate of this system or its followers.

Since its first inception among men, since the day of its first proclamation on earth until the present, a step has not been taken, a struggle endured or a difficulty surmounted that has not been eagerly watched, and prediction after prediction hazarded on the result. But, contrary to the expectations of those who uttered them, obstacles instead of retarding its progress, have been the means of accelerating it—struggles have ever terminated in triumphs, and when it seemed that it must sink, crushed and overwhelmed to the earth, it has arisen in greater strength, energy and unity than it seemed to possess prior to the commencement of the trial. So often have men been deceived in their predictions regarding it, that it has been a cause of wonder to us how

they can, after so many signal failures, still attempt by their own judgment alone, to foretell its future fate. If what men are pleased to term "man's common sense" had been infallible, then "Mormonism," instead of being a living, active and progressive principle in their midst, would have been blown to the four winds and been only known to the reader of history.

The "common sense" of men convinced them, that when proselytes of "Mormonism" gathered together in Kirtland, Ohio, they would soon become so disgusted with "Mormonism" and Joseph Smith's ignorance and incapacity that they would soon desert both it and him. Their "common sense" also taught them that the settlement in Jackson county, Missouri, would result similarly. It is needless to say that their "common sense" misled them in both these instances, and that instead of these effects following the gathering together of the "Mormon" proselytes, precisely the contrary effects followed—instead of the proselytes finding out the errors of "Mormonism" and the incapacity of Joseph Smith, they became more "blindly" convinced that it had no errors, and that he was eminently capable of performing all that he attempted. The gathering being successful, and not resulting as they anticipated, and Joseph Smith possessing more knowledge and talent than they wanted to give him credit for, their "common sense" immediately taught them that he, his coadjutors, and their whole community, were very dangerous men, and something must be done or they would effect a coalition with the Indians on the western frontiers and establish an independent government. Here their "common sense" again stepped in to their rescue, and suggested that as the "Mormons" could not be disturbed lawfully or constitutionally, the exigency of the case demanded extraordinary measures, and, therefore, "common sense" would dictate the expulsion and dispersion of the "Mormons" "peaceably if you can, forcibly if you must" as the only means of preventing the growth and development of this horrid system. These suggestions of "common sense" were acted upon again, again, and again; and though men repeatedly proved that their "common sense" and judgment when applied to "Mormonism" were entirely unreliable, they still persisted in following their counsels, being deluded into the belief that it was a dangerous system and that to arrest its progress the measures they suggested must be adopted.

Thus, following this Jack-o'-the-Lantern, misnamed "common sense," they adopted the most high-handed, illegal, and extraordinary measures, as the means best calculated to bring about the desired consummation—the annihilation of "Mormonism"—driving us from Missouri into the adjacent State of Illinois in the depth of a most severe and inclement western winter; and, after the remnants were again collected, and a beautiful city erected by their indefatigable industry on one of the most unhealthy sites in that State, basely and with fiendish violence murdering our leaders and best men, harrassing and treating us with the greatest inhumanity, and finally, as a dernier resort—after we had redeemed the land to a great extent, at the expense of many valuable lives, from the miasma and sickness for which it had been noted—compelling us by threats of cruel violence to again leave our homes, our holy temple, and haunts rendered exquisitely dear to us by loving associations and the toil and suffering of years, and go forth in the wilderness among savage and predatory tribes of Indians—"common sense" callousing their hearts and dictating to them as a thing of necessity, that all who bore the hated name of "Mormon" should go, or, if staying, renounce their religion!

Still viewing these proceedings in a "common sense" light, they imagined that their troubles with "Mormonism" were ended; it certainly could not be expected that it would outlive this last blow. Once in the wilderness, far away from outside influences, if they would be lucky enough to escape extermination by the red men of the west, or the power of fell disease engendered by the sufferings and exposure they had endured, or the hand of the demon famine, they would undoubtedly quarrel among themselves—licentiousness and disorder would be indulged in—the leaders would be oppressive and arbitrary, and, not understanding the principles of government, would fall into disrepute, and the result would be that, like the famous Kilkenny cats, they would eat themselves up. But, lo! how great the disappointment! Wonder of wonders! "Mormonism" escapes all these evils! "Mormonism" still lives! is

still triumphant! "Common sense" and "common judgment" have once more failed in their predictions. The "Mormons" are safely esconced amid the mountains in the centre of the continent. From the occupation of a city and portion of a county or counties they have so increased that a Territory is necessary to contain them.

Not in the least discouraged, however, by these repeated disappointments, men's faith in "common sense" and in the reliability of their judgment, was not shaken. The "Mormons" believed in polygamy, and had done so for years, "common sense" possessed enough of the spirit of prophecy to predict, that when that principle became known the downfall of "Mormonism" must be inevitable. If it should leak out, all earth and hell would array themselves against it. But strange to tell, the "Mormons" themselves proclaimed their belief in the principle. From the press and the platform, they fearlessly and unhesitatingly declared the principle as a portion of their belief and as of divine origin. The "common sense" and judgment of men were astounded at such recklessness; such individuals, however, were comforted with the reflection that the "Mormons" had taken a long stride towards their own ruin, and that the termination of the "delusion" was nigh at hand. Yet on this point also the "common sense" of the day was doomed to be disappointed. The proclamation of polygamy to the world as a portion of our belief, though so opposed to the dictates of "common sense," has had precisely the effect that the "Mormon" leaders knew that it would have; and instead of the judgment of men being sustained in witnessing the overthrow and dissolution of this system in consequence of the belief and practice of this doctrine, their judgment has been, and will hereafter more fully be proved, fallacious, by the evidence of its continued growth, prosperity and increase of unity.

The deficiency of crops, and consequent hard times during the past seasons in the valleys of Utah, have afforded excellent grounds for "common sense" and "far-seeing judgment" to re-affirm their assertions regarding the future fate of the "Mormons" and "Mormonism;" and the presses of California have in many instances exulted in the hope that at this time, at least, they would not be wrong. But the first summer and winter have passed, and another summer been entered upon, and concluded at the last accounts, and yet the "Mormons" quietly pursue the even tenor of their way—are still peaceful, united and regardful of all their obligations to God their Father, and their neighbours, and are no more doubtful of their success and eventual triumph over every opposing obstacle, than they were years ago when their barns and granaries were overflowing with the products of earth.

When will men be disposed to acknowledge that they cannot comprehend "Mormonism," and that their ideas in regard to it have heretofore been entirely unreliable? There is evidence enough before the world to convince them, were they disposed to receive it, that it is of divine origin, and nothing but an Almighty arm could have protected, preserved, and upheld it amid the many trials through which it has passed. Every feature in its wonderful and diversified history bears the impress of divinity—every deliverance and triumph has been accomplished by nothing less than supreme power, and, therefore, men in attempting to foretel from the appearance it may wear, or the circumstances that surround it, what its fate will be, fall far short of the truth; they do not see nor calculate upon the power of that hidden arm that is ever impelling it onward and upward, over every intervening obstacle, to the accomplishment of its high and glorious destiny.

Whether the "Mormons" are broken up and wander houseless and homeless amid untrodden deserts—whether more than decimated by disease and under the heart-rending necessity of burying their loved ones by the way-side without stock or stone to mark their last resting place—whether in foreign and distant lands, toiling with every energy of mind and body proclaiming the glad tidings of salvation without the consolation of gaining a convert—or comfortably situated in a goodly land where disease is comparatively unknown, and death but rarely seen, and surrounded by all those who endear us to earth—or in a land where thousands hear their message, receive and obey it, and treat them almost as angels sent for their deliverance—"Mormonism" is still true, and its triumph and final victory is as sure as that the Lord lives, for His mouth has spoken it. We thank God for this

certainty and knowledge, as all the anxiety that we might naturally have for the success of the system with which we might be identified is removed, and our only anxiety is for ourselves, that we may keep straight and maintain our connexion with it, for then we know that all will be right.

If men would profit by the experience afforded them in the history of this system and people, they would at once perceive that when God sets His hand to accomplish a work He sets at naught all human schemes and calculations, and men's "common sense" and judgment avail them but little in deciding upon or predicting its fate; for when His word goes forth, as it has done in regard to what men term "Mormonism" through the mouths of both ancient and modern Prophets, prosperity or adversity, the smiles of the world or its frowns, the martyrdom of His servants or their deliverance, all tend alike to bring about His designs and fulfil His purposes.

VARIETIES.

Kindness.—Would it not please you to pick up strings of pearls, drops of gold, diamonds and precious stones, as you pass along the street? It would make you feel happy for a month to come. Such happiness you give to others. How, do you ask? By dropping sweet words, kind remarks, and pleasant smiles as you pass along. These are true pearls and precious stones, which can never be lost, of which none can deprive you. Speak to that orphan child, see the diamonds drop from her cheeks. Take the hand of that friendless boy, bright pearls flash in his eyes. Smile on the sad and dejected, a joy suffuses his cheek more brilliant than the precious stones. By the way side, 'mid the city's din, and at the fire side of the poor, drop words and smiles to cheer and bless. You will feel happier when resting upon your pillow, at the close of the day, than if you picked a score of perishing diamonds. The latter fade and crumble in time; the former grow brighter with age, and produce happy reflections for ever.

What is it to be Polite.—Politeness is a trait which every body admires, and which confers upon its possessor a charm that does much to pave the way of life with success. But it is very much misunderstood. Politeness does not consist in wearing a white silk glove, and in gracefully lifting your hat as you meet an acquaintance—it does not consist in artificial smiles, and flattering speech, but in sincere and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort to add to the enjoyment of others. The man who lays aside all selfishness in regard to the happiness of others, who is ever ready to confer favours, who speaks in the language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a home-spun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments with assurance and ease, is a perfect compound of rudeness and incivility. He who has a heart flowing with kindness and good-will towards his fellow-men, and who is guided in the exercise of these feelings by good common sense, is the truly polite man—and he alone.

Curious History of Fruits.—*The Nut.*—The walnut was originally in England called the Gaulnut, having been introduced from France. Herbalists used to consider the walnut efficacious in diseases of the head, because it bore what they called the *signature* of the head (*i. e.*, a fancied resemblance,) the outer green skin representing the pericranium; the shell within, the skull; and the kernel, the brain. Towards the close of the sixteenth century walnuts were found more effective than cannon balls. The town of Amiens was besieged by the Spaniards, who were then in arms to oppose the accession of Henri Quatre to the throne of France. A small number of Spanish soldiers, disguised as French peasants, with a cart laden with sacks of walnuts, came to the gate and asked permission to sell their walnuts. On the gate being opened for them, one of the sacks, which was purposely left untied, fell (as designed) from the cart, and the French guard, busying themselves in picking up the scattered walnuts, were attacked by the disguised soldiers; then a party of Spaniards, who were at hand in ambush, rushed forward, surprised and took the town.

Atmospheric Impurity and Disease.—Those warm climates in which consumption is really less frequent than in cold, derive the comparative immunity simply from the people being forced by the great heat to live more in an unpolluted atmosphere. It is not

sending people to warm climates that always cures consumption, it is sending them to pure air. To confine consumptive persons to close, heated apartments, is but to hasten the ravages of their disease. On the contrary, they should live as much as possible in the open air. It is illusory to think of curing the consumptive by means of food or even medicine, without the amplest access to the free, fresh air. An ounce of oxygen is worth tuns of fish oil or iodine, or any amount of respirators.

LEAP YEAR.—When Julius Cæsar, that old Roman fillibuster, of whom you may have heard, undertook to reform the computation of time, he ordained the year should consist of 365 days, except every fourth year, which should consist of 366 days—the additional day to be reckoned by twice counting the 24th of February, which was the *sixth* calend of March. Hence the name from the Latin words *bis*, twice, and *sextilis*, sixth. The calends, (whence our calendar), or first day of the month, were reckoned backward to the *ides*, thus: the first day of March was the first calend; the 28th of February was the 2nd calend of March, February 27th the 3rd, and so on. The Julian year, which by this rule was reckoned at 365 days and 6 hours, was found not to be accurate, but to exceed the length of the solar year by 11 minutes, which error would in 131 years amount to an entire day. It was therefore corrected by Pope Gregory, in 1582, who retrenched 11 days from the Julian computation—being its excess of gain over solar time. Out of this correction has grown the distinction between old style and new style. The Gregorian or new style was introduced into Germany in 1770, and by act of parliament into England 1752—just one hundred years ago—the 2nd day of September, O. S., of that year being reckoned as the 14th N. S., under the Gregorian system. Although the name bissextile is retained with its obsolete import, we intercalate the 29th of February every fourth year for leap year, and for still greater accuracy make only one leap year out of every four even centenary years, that is, the year 1700 and 1800 were not leap years; nor will A. D. 1900 be reckoned as one; but the year 2000 will be bissextile. And that's the way leap year came to be an "institution."

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1856.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£895	13	7¾
Birmingham	B. W. Brindle	470	14	0
West Glamorganshire	John Davies	160	14	8½
East Glamorganshire	Thos. Stephens	155	19	4
Manchester	Edward Oliver	153	6	4
Warwickshire	Henry Brown	153	5	7
Sheffield	Wm. Brownlow	152	5	1
Norwich	James Woods	142	16	2½
Bradford	William Shiers	141	10	10½
Glasgow	John Hunter	135	8	9
Herefordshire	Thomas Roberts	120	5	4½
Liverpool	W. H. Perkes	113	15	4
Cheltenham	Thomas Clarke	111	4	11½
Lincolnshire	Richard Harper	107	10	8½
Edinburgh	P. Q. McComie	106	6	9
Reading	John Hyde	104	2	2½
Nottinghamshire	Josiah Holmes	103	13	10
Bedfordshire	Joseph Elliott	97	10	1
South	Simon Irwin	91	13	9¾
Derbyshire	Thomas Parkes	89	6	6½
Staffordshire	Charles C. Shaw	85	7	7½
Hull	S. Pickering	83	18	6
Newcastle-on-Tyne	J. D. Wilson	80	14	7
Leicestershire	John Mellor	77	5	2
Wiltshire	William Norris	76	16	3
Southampton	James Rogers	74	14	0½
Durham	William B. Child	74	3	10
Monmouthshire	Michael Vaughan	73	11	0
Cambridgeshire	W. C. Gregg	70	15	1
Kilmarnock	John Aird	70	7	3
Worcestershire	George Sparkes	54	2	9½
Lands End	John Kessell	49	17	9¾
Belfast	James McGhie	48	4	6
Shropshire	David James	47	18	0
Dublin	T. H. Rutledge	47	14	10½
Carried forward		£4582	13	5

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£4582	13	5
Dundee	J. L. Chalmers	42	13	11
Preston	John Holsall	37	13	3
Dorsetshire	Benjamin Elliot	31	5	7
Brecknockshire	John D. Jones	25	4	7½
Late Herefordshire	John Preece	24	17	9
Channel Islands	Caleb World	23	9	9½
Carlisle	William Smith	23	5	5
Llanelly	Charles Harman	21	5	10½
Pembrokeshire	Edward D. Miles	15	2	8½
Flintshire	David John	10	9	6
Dyffryn Conwy	William Ajax	9	18	9
Carmarthenshire	William Jones	9	3	6½
Denbighshire	Griffith Roberts	7	19	9½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Aug. Farnham	232	16	1
Swiss and Italian	John L. Smith	148	6	6
Sandwich Islands	P. B. Lewis	78	12	5½
Cape of Good Hope	Richard Provis	73	18	3
French	G. D. Keaton	68	18	10½
Bombay	A. M. Musser	20	15	3½
East India	J. P. Melk	10	12	6
Malta		5	7	2
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
F. Merryweather		0	17	3
Frederick Mackay		0	5	3
(Errors excepted.)		£5514	7	2½

TRUST IN GOD.

"Trust in the Lord. Trust in him at all times. He only is my rock and my salvation: he is my defence: I shall not be moved."—DAVID.

Though gloomy clouds obscure the sun, and darken all the skies,
And storms and tempests o'er my head in wildest frenzy rise,—
Though fiery lightnings flash with rage, and mighty thunders roar,
And blasting winds with fury howl, and fearful torrents pour,—
Though ocean's troubled waters swell, and rocks and mountains quake,
And universal nature groan, and to her centre shake,—
Thou, Lord, in every time of need, my faithful Friend will be:
My soul, undaunted and undoubting, calmly trusts in Thee.

Though in my chequered path of life temptation's snares abound,
And persecutions, foul and fierce, my daily steps surround,—
Though treach'rous friends and scoffing foes unite to wound my heart,
And calumny, reproach, and scorn inflict a painful smart,—
Though adverse powers of earth and hell against me all combine,
And wily stratagems employ, my peace to undermine,—
Thou, Lord, in every time of need, my faithful Friend will be:
My soul, undaunted and undoubting, calmly trusts in Thee.

Though all my fondly-cherished hopes be destined to decay,
And all my fancied happiness be doomed to fade away,—
Though fickle fortune cease to smile, and tears of sorrow roll,
And poverty, distress, and want depress my drooping soul,—
Though sharp affliction's bitter pangs fill up my cup of woe,
And even Death's cold hand be stretched, that cup to overflow,—
Thou, Lord, in every time of need, my faithful Friend will be:
My soul, undaunted and undoubting, calmly trusts in thee.

Liverpool. HENRY W.

ADDRESSES.—Edwin Scott, L. D. Saints' Chapel, St. Paul's Opening, Norwich.
Samuel F. Neslen, 4 Mount Pleasant, Bechen Cliff, Bath.
Thomas Liez, 4 Unity Terrace, St. Hellers, Jersey.
Samuel Roskelly, Udgorn Seion Office, near White's Gardens, Swansea.
William J. Reed, 9 Stratford, High Street, Maldon, Essex.
George Cooper, Mr. C. Peels, White Lion Street, Brandon, Suffolk.
Ezra T. Clark, Shipdham, Norfolk.

MONEY LIST, JANUARY 1—9, 1857.

Simeon Pickering	£3	0	0
William Norris	13	14	10
Josiah Holmes	5	0	0
Benjamin W. Brindle	5	0	0
Carried forward	£26	14	10
Brought forward	£26	14	10
Thomas Clarke	14	0	0
Thomas Roberts	5	0	0
	£45	14	10

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XIX. Saturday, January 31, 1857. Price One Penny.

A DISCOURSE, BY PRESIDENT E. T. BENSON,

DELIVERED AT THE SAINTS' HALL, ORANGE STREET, SWANSEA, WALES, NOVEMBER 11, 1856.

With your kind attention, brethren and sisters, I will make a few remarks, which I hope will prove *Words of Wisdom* to the Saints and to all others who will receive them.

We have assembled here for the purpose of worshipping God. I have come to speak in the name of the Lord, and not in my own, nor by my own strength and wisdom, of principles that I know from experience to be true and necessary, which the Lord desires to reveal unto this people.

We say to this generation that the work in which we are engaged is the work of the Lord, *in the last days.* It is the Gospel which the angel, whom John saw, was to preach "to them that dwell upon the earth," crying, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We know that God has created and brought forth every thing that exists; all that we eat, drink, or in any way enjoy are given us of Him. Should we not, therefore, worship Him, and receive His Prophets when He sends them? We should, but how few do. The Prophet truly said, "Darkness shall cover the earth, and gross darkness the minds of the people." . . . . Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Jesus frequently referred the Jews to the Scriptures, saying, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The great mass of them rejected him and his servants, and ill-treated them, as many of this generation now do those who are sent to do them good, and save them in the kingdom of God.

I have come on a mission to preach the Gospel unto the children of men, and to endeavour to speak such things as are given me by the Holy Spirit according to the mind and will of God. What is His spirit? Who has it? Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Will they destroy or injure any thing or any body? Will men do this when led and dictated by the Spirit of God? No, they will not, but will be humble, innocent, and child-like. They will turn away from all evil, and be willing to lay down their lives and their all for the sake of the kingdom of God and His righteousness.

Is not the Gospel of Jesus Christ plain and simple, and has not the Lord spoken from the heavens to the people in these last days? Cannot every man and

woman possessing sufficient intelligence to accumulate the necessaries of life understand when God speaks? Yes; but the majority will not comprehend the Gospel. How is this? Paul said, "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Why has the god of this world blinded them? The reason is, they have sought first the things of this world, and have worshipped Mammon, instead of seeking the kingdom of God and His righteousness. Some one will say, "Do you not want the things of this world?" Yes, we do; but we should seek first the Gospel and kingdom of God and His righteousness, and then we may expect to have all other things that are necessary added unto us in due time, if we faint not. You Latter-day Saints profess to have received the Gospel, to be born of water and of the Spirit, and to be subjects in the kingdom of God. I will ask, do you live according to the Spirit of God, and so that you do not infringe upon the rights of others, nor grieve any of your brethren or sisters? If you will do as I tell you, it will not be long before all things shall be added unto you, or until all of your necessary wants will be supplied.

I have not come to preach any strange Gospel nor great mysteries to you, but the Gospel of Jesus Christ, which is not new, for it was preached of old to Abraham, to the children of Israel, in the days of Moses, to the Jews, and to all the world by Jesus and his Apostles. Its principles are the same now that they were then, and the same blessings attend those who are obedient to its principles that attended the obedient in those days.

For what would I exchange my religion? could you find gold enough in England, or in all the world, to purchase it from me? No, you could not. The knowledge that I have obtained through experience of the goodness, mercy, and power of God, and of the principles of the Gospel of His Son Jesus Christ, brought to light through His Prophet Joseph, are to me above price. I love the Gospel, I love and desire salvation, and it is my privilege to love everything that is good which God has made and given me to enjoy, in its place, time, and season, but my duties to God should be uppermost in my heart, and every thing else of a secondary consideration.

I am satisfied with the doctrines of Jesus Christ and his Apostles, they are the doctrines of the Church of Jesus Christ of Latter-day Saints. I rejoice, because by the blessings of my heavenly Father my destiny is linked with theirs. The keys of the kingdom of heaven are restored to men who are worthy to bear them. It is my good pleasure to be obedient to their words, because I know that they are the words of God unto me, as were the words of Moses or Peter unto the children of Israel in their days. If they call us to forsake the comforts of home, and wander through the earth, to bear glad tidings of the Gospel to its inhabitants, it is our delight to obey. Jesus said, he that will not forsake father or mother, brother or sister, wives, children, houses or land, for my sake and the kingdom's, is not worthy of me. As it was then so it is now.

It affords me more joy and pleasure to preach to you the Gospel, than it would to feast upon all the luxuries that this land could afford. The honour that this world can bestow upon its votaries is but a bubble on the wave, when compared to the honour that the Lord confers upon a man, by calling him to preach His Gospel. After delivering the word of God by the power of the Spirit unto the people, His servants can rest; having a conscience as pure as snow, and continually enjoying the visions of the Almighty, they feel happy and secure. A consciousness of our acceptance with God, and the consolations that flow into our bosoms, through the agency of the Holy Ghost which is given unto us, far surpass in value the perishable things of this world. We know that if we should be called to pass behind the veil, we have a work to do in the Spirit world. If all of this generation lived in this way, what a happy people they would be, compared to what they now are. If my words harmonize with the word of God, with reason, and your understanding, and the Spirit of truth testifies to you that they are true, receive them, and let those of the world who will not, go their own way. If we do not own our Saviour here, he will not own us before his Father. What are relations, wives, children, brothers and sisters, when compared to the Gospel of Jesus Christ. When I embraced it, my friends forsook me; I left them and did not see them for ten years.

The way to obtain peace and revelations, as Daniel did, is to be humble and prayerful as he was, until he could interpret dreams and speak words of wisdom. His wisdom surpassed that of the king or the wise men of Babylon. He obtained it from the God of heaven, by keeping His commandments, by faith and prayer. I expect that he observed the Word of Wisdom, threw away his pipe and tobacco, dispensed with his snuff box, and broke his whiskey bottle, that is, if he ever had them. Have you done so?

Do you suppose that the people in these lands are going to live for the next ten years in the manner that they now do? I think not. The Spirit which I have, prompts me to warn the Latter-day Saints, and to cry with a loud voice, without ceasing, to them to live their religion, to serve their God wholly, with an undivided heart, and that those who will not keep these words of wisdom will inevitably apostatize. What is wisdom? To understand and act righteously. And if we do not do this, we must go backward and not forward; we may apostatize and be found among those that oppose the work of God. Will such men succeed in overthrowing the kingdom? I say they will not. We know that God has called and ordained a Prophet, and committed unto him the keys and powers of His kingdom, and that He has ordained others unto the same power and authority, and that that power has reached unto us. It is the power of the Almighty.

Whatsoever His servants seal on earth is sealed in heaven, or whatsoever they loose on earth is loosed in heaven. God and the hosts of heaven are with us. It is His work that we are engaged in, and not ours. Of what does it avail, then, for man to raise his puny arm in opposition to the Almighty? I tell you that those who do will find themselves digging at a hill where there are but few potatoes, or where there are none at all. They shall wither away until they sink in the earth, rot, and lose their influence even with their own friends. They may lie, print, lecture, and fight as they please, and go to hell, for God is with His people, and always will be as long as they do right, and nothing shall prevail against them. I know it, for I would not be a "Mormon" if I did not know "Mormonism" to be true.

In my remarks to-night, I have touched upon a variety of subjects more particularly adapted to the Saints, but still what I have said is true and good for others, if they will receive and obey the truth. We do not make any requirements of you different from those made by the ancient Apostles; but desire you to repent of your sins, to be baptized for their remission, and come into the kingdom of God with sincere and honest hearts to serve Him. We honour and fulfil all the ordinances of the Gospel of Jesus Christ. We require all, both men and women, to believe their Bible which they have had in their houses for years, assuring them that if they do, they will be "Mormons," and that if they will not be "Mormons," they must deny their Bible. We say if you believe that Jesus is the Son of God repent of your sins, and be baptized for the remission of them, that you may receive the gift of the Holy Ghost, which will open your understanding, so that you can see and comprehend for yourselves and know, most assuredly, that "Mormonism" is true.

You say that we, Latter-day Saints, are very zealous; we admit that we are. An old maxim says, "Be sure that you are right, and then go a-head." But the grand difficulty is, after people know that they are right, for them to do right. Brethren and sisters, how are we to keep in the straight and narrow way that leadeth unto life? I will give you a key. You are aware that there are two opposing powers which are always striving with you, prompting certain thoughts and actions. If a feeling of pure love and affection exists in you towards any body, it is the effects of the Spirit of God. So is every thing that prompts you to benefit your fellow-beings, or to perform any good, and noble action.

When you feel so, and know what is good, why not go a-head with all of your might? Do so, and I am certain that the good Spirit will prompt you just as fast as you can perform, and there will be no room for a particle of the opposite spirit to dwell in you. If we lived in this way we could not do wrong, neither would we have any inclination to do so. All of our thoughts and inclinations would be controlled by the Spirit of God. We could not sin any more than God or the angels, and we would be just as perfect in our sphere as they are in theirs. Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He did not require the same from them as

he did from angels, but according to their knowledge, experience, abilities, and the circumstances by which they were surrounded, to be perfect in their sphere; so I say to the Saints be perfect. You may ask, how can I be perfect? By living your religion, for it is perfect. I never have had any doubts about the truthfulness of the Gospel that I have embraced. It enables me to increase and improve from day to day, just as fast as I desire and strive to increase. "Mormonism" is a progressive work, and if you Latter-day Saints do not progress with it, you will be left behind. Do you intend for the next ten years to remain in the same state or condition that you have been in during the past ten? I do not think you will. If you will not increase you must decrease, and you will have to abide the consequences. Live up to what light you have, and you will have a conscience void of offence towards God and man. Can we not do this? Then why should we not? Do we lack confidence in God? Jesus said, where two or three were agreed, and would ask anything in his name of the Father, that He would grant it. He will not withhold any good thing from the faithful. We want to have *this faith*, by which our works will be made perfect. Can we have it? Yes; if we will only discharge the duties of each day as they are presented before us. I do not ask God to tell me what I shall have to do next week, or next year, but, what is required at my hands now? Before I came here to-night, I prayed not for to-morrow, but said, "O Lord give me wisdom and strength this night, to reveal thy mind and will to the congregation to whom I shall speak." If I do well to-day, I shall be able to do better to-morrow, and thus continue to increase. We cannot recall what has past. We cannot do the work of yesterday to-day, therefore reform; we have no need to still follow in the same old track. People know more now than they did in old times, when they sent the boy to mill with wheat in one end of the bag and a rock in the other to balance it. They have since learned to divide the wheat, and put a portion in each end of the sack. If we do our duty we will progress, if we do not we will go backward.

We lack confidence in the Lord. He has said that it is His business to provide for His Saints. I have frequently asked some of the Saints, when are you going to Utah? Some have answered, "I do not know." Do you expect to remain for the next five or ten years as you now are? "Well, there are no other prospects before me." Yet they are aware that the Lord has said, that it is His business to provide for His Saints. It would be very strange if He did not think of them as He did of Israel in the days of Moses. Moses led them out of Egyptian bondage when they were poor and penniless, without any visible means of subsistence. They believed his words, and had faith in God, which caused the hearts of their Egyptian neighbours to be softened, so that they helped them; by their faith they were enabled to cross the Red Sea. Do we not worship the same God? have we not obeyed the same Gospel? cannot we possess the same strong faith? and will it not produce the same effects now that it did then? Certainly it will, if we will live our religion.

We profess to be of the first and best class of people that can be found upon the face of the earth. Show me a people in any place who live according to the principles of truth and holiness, and you will show me "Mormons." While you act according to "Mormon" principles, you are "Mormons," and will receive their reward; but if you stoop to the low and degrading practices of the Gentiles, you will go down with and even below them, for the reason that unto whom much is given, of him much will be required. We should live our religion, so that the world might see our righteousness and benevolence. We have need to live humble, prayerful, watchful, and diligent. Do you who are heads of families call them together morning and evening, to give thanks and pray, or do you sleep too late? Do you keep order in your houses, and cause every one to bend the knee before their God? Have you thrown away your tobacco and pipe, I have or I would not talk about them? Have you dispensed with your snuff box, whiskey bottle, and every thing that is offensive to the Spirit of God or to your brethren?

It but little becomes the Elders to go about preaching with pipes in their mouths. Will those who snuff, smoke, and drink strong drink excessively, as some do, ever go to Zion. I think that they will not be apt to go so soon as they would if they were to keep the Word of

Wisdom, nor will they be able to do as much good after they get there. I will say to young men and women who are strong and healthy, and wish to continue so, keep the Word of Wisdom, leave off the use of every thing that is not good for man, before you become confirmed in the habit of using it, and you shall be blessed. The young cannot have any excuse that will justify them in not observing the Word of Wisdom. Some say, I have a weak constitution, my appetite is poor, and I have so strong an inclination for such things that I cannot do without them. Again, there are others who make resolutions to keep the Word of Wisdom who remind me of an anecdote I heard of a drunkard in Massachusetts. He wanted to join the temperance society, and become a tee-totaller. The officers, not having sufficient faith in the new applicant, refused to initiate him until he had proven the sincerity of his intentions to reform, by passing a grog shop without calling in. The drunkard mustered resolution, stiffly walked by the grog shop, and when about a hundred yards past, suddenly halted, shrugged himself and said, "Well done, resolution, now I will return and treat you."

Whatever you sow that you will reap; if you sow wheat, your crop will be wheat; if you sow to the flesh, of the flesh you shall reap corruption; but if you sow to the Spirit, you shall have everlasting life, this is the word of the Lord. The Gospel is plain, simple, and comprehensive. What does it require of the Latter-day Saints? To keep the Word of *Wisdom* in wisdom. Do I ask the aged sisters to leave off their tea, and such things? No; not without they like to do so. But I urge its observance upon the young. They may ask, what shall we do with the money that we save by keeping the Word of Wisdom? The amount is too small to deposit in the Office at Liverpool towards our emigration, and yet it burns in our pockets, we must get rid of it somehow. This is the feeling which actuates a great many, and instead of saving the small amounts which they have from time to time, until they grow to be large ones, they spend them for Gentile pictures or other unnecessary articles, which neither relieve their necessities nor add to their comfort, and thus continually close up the way for their deliverance

I will tell the poor of the Saints here, that the Lord is going to enable them to gather to Zion, upon the penny principle; yes, I will come down as low as a penny, for the pennies saved will soon increase to shillings, and shillings to pounds. Keep the Word of Wisdom; be diligent in all things; pay your tithing; keep the counsels that you receive from those who are over you, and put the small sums, that you can occasionally spare, into the penny emigration fund, and thereby show to the Lord and your brethren, that you are determined to do all that you can to work out your own salvation.

Many of the Saints receive and practise the tithing principle, and they have not found themselves any the poorer thereby, but have been made richer in faith and in the blessings of the Gospel. They know what they will reap by thus sowing. The Temple will be built, in which they can receive their endowments, and the keys of the eternal Priesthood, with its powers and blessings, which will prove a savour of life unto life if adhered to, otherwise of death unto death. Through the ordinances of the endowment, you will be enabled to become saviours unto your ancestors, and their posterity who have died without the Gospel. If you do not do it, some one else will.

What else does the Gospel require of you? To preach it, distribute tracts, and bear your testimony with all your might. Do you suppose that it is only the Elders who should preach the Gospel? You, sisters, can preach privately by distributing tracts, bearing testimony, and by inviting your neighbours to meeting.

"Mormonism" is not dead, neither is it going to die, but it will spread from sea to sea, and the Elders will yet go out into all parts of the earth. Bless your souls, "Mormonism" is not confined to this land. I have travelled thousands of miles over European countries besides this—Sweden, Norway, Germany, Denmark, &c., and wherever I go I hear it said, there are "Mormons" here and "Mormons" there. The Elders are preaching in almost every country throughout the world. In America they are sufficiently numerous to constitute a State, and if the Saints were all there, they would fill up three or four States.

I have frequently asked the Saints, when do you intend going to Zion. Oh, when they take me. And who are they? Are you not as much they as any body else? If *they* will go to work and save means to

emigrate themselves, with a little assistance, it will look better than for it to have to be done entirely at the expense of others. I will ask this intelligent congregation where are the means of your emigration, if not among yourselves? But some who have the means are not willing to use it. The Saints in the Valley, greatly desiring the deliverance of their brethren and sisters from Babylon, have contributed to the P. E. Fund Company, what they had to spare, which amounts to thousands of dollars worth of property, hoping that the rich Saints in Babylon would buy it, and thereby assist in gathering the poor without any loss to themselves. President Young has taken the lead in this great work, by contributing a large amount of his individual property, and others have followed his example.

I have travelled thousands of miles over these European countries, and have found but one purchaser, who bought 300 dollars worth of property. So it appears that the rich are not going to do much to advance the work of the Lord. He has not called many of them, but the poor to do His work. I realize your situation—many of you are poor and oppressed. Jesus said, "The poor have the Gospel preached unto them." Do you appreciate your great privileges? Had you been born and reared in the midst of riches and luxury, who knows but what you also would have rejected the Gospel? As you have the work to do, treasure up your pence and shillings towards your emigration. The voice of the Spirit is, "Gather out of Babylon, O ye Latter-day Saints." Have a good and capable man in each Branch, who will keep a correct account of your subscriptions, and not spend your money for himself, and when you have accumulated a sum sufficient to defray your expenses go home to Zion.

When I left the Valley, upon my present mission, I committed all that I had into the hands of my brethren for the Church. What could I have done that would have been more reasonable? What can be more inconsistent than for a man to trust himself, body and soul, in the hands of the Church, and to keep back his property, saying, "Take me along Church, but don't touch my property, I cannot trust you with that." If the Saints would bring their all into the Church, upon the principle of consecration, and be united in their efforts, but little time would elapse before all things which they desire should be added unto them. This is as sure as that we are here. Cannot God who owns the earth and its fulness, give His Saints what He pleases, as soon as they are worthy to receive it? By acting upon this principle I expect to have all that I can wish for or think of, wives, children, gold, silver, houses, and lands, and all that is good or desirable. They are the Lord's, and will only be conferred, permanently, upon those who hold the Priesthood. Thus you see, the kingdom of God and its righteousness are first with us, and that the good things of this world are of a secondary consideration, but they will come along in due time, though some of us may have to lay down our lives before we are put in possession of them.

I feel well, there are good people here and many of them will yet come into the Church; as for others, they may belch and spew out their "exposures of Mormonism" as much as they please, that is what we want done. We are on hand to expose "Mormonism" to all the world as much as possible; we are not ashamed of its principles, for we know that they are true, and will become the power of God unto salvation to every one who believes and obeys them. That God may bless you is my prayer, in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 40.)

[January, 1842.]

Saturday, 29th. I was much engaged with the Tithings; in the afternoon in my office, counselling various individuals; and in the evening in council with brothers Young, Kimball, Richards, and others, shewing forth the Kingdom and the order thereof concerning many things,

and the will of God concerning His servants.

Manchester, England, Jan. 29, 1842.

To President Young, Elders Kimball and Richards.

Beloved Brethren—Soon after your departure, a clergyman of the Church of England called upon my employer, to request that he might have an interview with me, as he had a wish to propound certain questions to me; upon his request being complied with, we retired to a private room, when he produced a long list of questions written down, opposite to which he wrote my answers. The rise of the Church, Priesthood, doctrines, offices, sacraments, &c., were the principal queries he advanced. When he demurred to any of our principles I was proceeding to explain, but he cut my discourse short by saying he would not hold any controversy, his object being only to obtain information. After the disposal of his queries, he wished to be informed where he could obtain the *whole* of the publications of the Latter-day Saints, as he wished to be in possession of them; I informed him at 47, Oxford-street, and he promised to send for them.

Soon after the visit of this reverend gentleman, I had reason to suspect that undermining operations were in progress against me, I therefore tendered my resignation to the directors, but they would not accept it; and very soon after a public accountant was employed by them to investigate their accounts for several years back, and I was happy to be enabled to answer satisfactorily every question that was asked of me respecting them.

After this another minister sent a lengthy article, extracted from an American paper, purporting to be the production of a Mr. Anthony, with a request that I would "read, mark, learn, and inwardly digest" the same. I replied to the statements of Mr. Anthony, and after disposing of them paragraph for paragraph, I told him that I was obliged by his favouring me with it, inasmuch as it satisfied my mind, and was confirmatory of the prediction of Isaiah being fulfilled, seeing that Mr. Anthony admitted that "the words of the Book were delivered to the learned," &c. I then proceeded to contrast the Church of England with the Churches established by the Apostles; but he has not acknowledged the receipt of my letter as yet.

The clergy are building ten new churches in this town and neighbourhood, and are employing additional curates to go round to the houses of their parishoners, to coerce or intimidate them into an attendance upon their services, in fulfilment of the words of Paul, In the last days perilous times will come, &c., that they would have a form of godliness, but deny the power, and would creep into houses to lead captive silly women, &c., See 2 Timothy, 1st chap. 1st to 8th verses. These curates make repeated visits, generally when the heads of families are from home, and take especial care to inquire where the family are employed, and what place of worship they attend, &c., and leave tracts for the family to read.

One of the Reverend Hugh Stowell's curates has paid several visits to my house, but always in my absence, although he was requested to call when I was at home, and informed the time, when he might meet with me.

The following discourse took place in our own neighbourhood. Curate: What religion may you be, my good woman? I am a Church-woman, sir. What church do you usually attend? I never attend any, sir.

After reprimanding the woman for pretending to be one of his flock, while she absented herself from the fold, he went to the house of a poor woman who had lately joined the Saints. "I am a minister of the Church of Jesus Christ in England, and have called to inquire what school you send your children to, and what religion you profess?" The woman replied she was a "Latter-day Saint." "Oh! delusion, delusion!!" he rejoined, and began to rail against the Saints; whereupon she handed him the Bible, and requested him to read the place where she casually opened to, namely, the 3rd chapter of Micah, and to preach a discourse from that part of the Bible; but he retreated from before her and has not troubled her since.

The Lord Bishop of Chester and the Protestant clergymen, have hired a person of the name of Brindley to go about lecturing against the Saints, and have commenced a monthly periodical in which the foul slanders heaped upon the Saints in America and elsewhere are retailed out to satisfy the malice of the enemies of truth. The *Manchester Courier* has had several articles against our society and principles, and the old Spaulding Romance has been resuscitated for the occasion. The Rev. Charles Burton, Doctor of Laws, minister of "All Saints," has been several times to see me lately, and upon one occasion invited me to his house, where I went and discussed our principles for several hours, until he was glad to withdraw from the contest; I found him ignorant in a great measure of what the Bible contains respecting the latter-days. He admitted that the Saints would reign on earth.

The great work of the Lord is still progressing in spite of all the opposition of

lying priests and their auxiliaries of the newspaper press. I baptized Elizabeth Smith, who resided with us when you were in England, and she purposes coming out to America along with us.

There is very great distress among the operatives and the poor generally, and great excitement respecting the agitation of the repeal of the corn laws. Great fires have frequently occurred at the commencement of this year; a large carrier's warehouse was consumed by fire, about from £200,000 to £300,000 ($1,000,000 to $1,500,000) worth of cotton and grain, &c., destroyed. It was the Union Company's carrying warehouse, Piccadilly. There is great depression in almost every branch of manufacture, and great perplexity; and I am daily more and more convinced that the time is not far distant when Babylon the great will be fallen and become a desolation, and the kings and the merchants of the earth will weep and mourn over her, and she will be cast down, even as a great mill-stone cast into the sea and will be found no more at all.

I opened a place for preaching at Blakesley, about six weeks ago; and there were three baptized and confirmed there last week. I was with Elder John Brotherton at Middleton on Sunday last, where he and Elder Hardman had obtained a room to preach to the Chartists. We have also a place opened at Disbury and Heaton.

About three weeks ago there was a letter inserted in the *Manchester Courier* by a writer who signs himself R. P., calling upon the clergymen of the Church of England, and the respectable inhabitants, and the most respectable and intelligent of the police, to attend our meetings at the Carpenters' Hall, as they had fondly hoped that the system would have fallen to the ground by the weight of its own absurdity; but they found that there was method and consistency in the apparent madness of these deluded people, and that experience had taught them that such expectations were vain; as they observed that there was considerable consistency displayed, and method attending our arrangements, there being an emigration office in this town, &c. The writer suspected there was a genuine American trick being practised by the interested parties at the head of the system, to decoy the ignorant and unwary to perish in the swamps of New Orleans, and that they were draining the country of their best artists; and that it was high time some steps were taken to put a stop to such practices.

We have since discovered that the writer is no other than Robert Philips, Esq., an extensive manufacturer and merchant, brother to Mark Philips, Esq., another great manufacturer and Member of Parliament for the Borough of Manchester. The Editor of the *Courier* has been playing upon the same string for several weeks since, and feels satisfied that from the exposure which he has given the whole system, it must inevitably die away. He was therefore satisfied with having done his duty, and could safely leave them to the management of the proper parties, and recommended the police to do their duty. It appears that the gallant officer at the head of the police (Sir Charles Shaw), has too much discretion and good sense to be set on like a dog to worry out a society of Christians, because the editor of the Puseyite Oracle pointed the finger of scorn at them, because they dared to worship God according to the dictates of their own consciences. I should have liked very well for the police to have been there on Sunday last, for three persons had to be put out by the brethren for disturbing the meeting in the sacrament services.

I remain, beloved brethren, your brother and fellow labourer,

G. Walker.

P.S.—I omitted to say that the writer in the paper alluded to, informed the public that he was endeavouring to obtain information respecting the movements of the people. He had previously sent a person to Elder Pratt to get him to state something in writing respecting emigration, and after the publication of the letter before referred to, he again sent to Elder Pratt for additional information in writing. I happened to be at Elder Pratt's when he made the second application, and I told Elder P. that he was the individual who had published the letter in the *Courier*. Elder P. sent him another letter containing the required information; and also stated that he had no objection to submit to him, or to the Government of this country, or any of its departments, the religious principles of our society; our place of emigration, and indeed the whole of our movements in this and other countries, for the strictest investigation.

The manufacturers are evidently beginning to be jealous of the mechanics and workmen, emigrating with a people having so systematic an organization as the Latter-day Saints display in their arrangements in this town.

I remain yours, &c. G. W.

Sunday, 30th. I preached at my house morning and evening, concerning the different spirits, their operations, designs, &c.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, JANUARY 31, 1857.

SEEK WISDOM.—"Seek ye diligently and teach one another words of wisdom: yea, seek ye out of the best books Words of Wisdom; seek learning even by study, and also by faith."

The above extract, from a revelation given by Jesus Christ to the Church of Latter-day Saints, we wish to bring before the minds of our readers. Because God in His excellent economy has ever chosen the weak things of this world to confound mere human wisdom, many have fallen into the error that it is something like a virtue to be illiterate. Indeed we have heard some of the brethren almost boast of their lack of literary attainments. This shows a misconception of the true principle of God's dealings with man. We are not, however, surprised at such a mistake, for it is often observable, that in correcting a fault, men run into the opposite extreme.

On the one hand, the world has given ample proof that by its wisdom it cannot find out God. Human learning and intelligence, unaided by the inspiration of the Almighty, have altogether failed to develop a perfect system. Men have built churches, heaped to themselves priests, multiplied books, and gathered scholastic lore, and yet we see their beggarly condition, when destitute of the revelations of God and the gift of the Holy Ghost. On the other hand, unto the poor and illiterate the Gospel is preached. Among them it gains most converts, while the learned and renowned of the earth despise it, or turn from the message of salvation with indifference. To this is added the fact that the Lord has ever taken those whom the world have accounted as naught to confound the mighty, and to accomplish His glorious purposes in the redemption of men.

Under strong impressions of the abject condition of society when destitute of immediate revelation, many of the Saints have mixed with just conclusions others of a foreign nature resulting from their own mis-apprehensions. They have somewhat misunderstood the matchless wisdom displayed in the workings of the Gospel, and have not duly weighed the lessons afforded in the history of God's dealings with mankind. In consequence thereof, they have taken the opposite extreme of that view chosen by those who put the wisdom of this world before the revelations of the Almighty, and substitute human acquirements for the inspiration of the Holy Ghost. We admit that in this they have erred in the right direction. Not that we would have them receive less of the teachings of the Spirit than their hearts can comprehend, and their strongest faith call down from on high. Neither is it desirable that one grain of their present confidence in God should be lost. Indeed, that it may be the reverse of this, we hope to spend our lives endeavouring to communicate that light which nature and revelation have given us. Moreover we most emphatically protest against every attempt to make the wisdom and institutions of men to supersede those of the Almighty. Nevertheless it is an error to take a one-sided view.

We would have our readers understand that there are two halves to every whole, and that it will present many sides and points of view. Granting that we take a survey from the highest point, and contemplate the most glorious prospects, if every other side and scenery is overlooked, it is evident that our vision is not so enlarged as it should be. A perfect system comprehends both extremes, and all the intermediate stages. If the Saints take the one and the world the other, then both

come short. We admit that those who take the highest view have the advantage of those who take the lowest. But the broader the sight, the more are the filllings-in comprehended. For instance, we know how contrary it is to our religion, to embrace that which is termed spiritual, and leave out the temporal and practical affairs of life. Indeed it teaches us that with God all things are spiritual. Though it is not desirable that we should deal wholly with matters of this life, we must not leave them out altogether. The wisdom of the Almighty grasps all that the wisdom of man comprehends, and all the good which society possess the Gospel embraces. The great error of the world is, that it places its own knowledge and acquirements before the endowments and revelations of heaven. The economy of God, however, does not throw away anything that has usefulness or beauty, but it will put every part in its proper place. The Gospel teaches man to seek first the kingdom of God and His righteousness, and all things shall be added. Nothing that is good will it leave out. The world put the kingdom of God and His righteousness and wisdom last, and their own governments, acquirements, and affairs first. This is their error. The Saints give to the things of God the precedence. But if they imagine that it is right to be as ignorant as possible, that the Holy Ghost may make them miracles of wisdom, then they also err in judgment. If they neglect making themselves acquainted with the great truths of science, art, and the general affairs of life, they will not do honour to their religion nor possess that amount of the wisdom of God, as he who diligently gathers together a large mass of useful knowledge. The Lord helps those who help themselves, and the Holy Ghost is given that we may use acceptably that which is already in the world, as well as to reveal to our understandings fresh light. The knowledge of God comprehends all that men have discovered of the great truths of nature, and much more than the wisest of the human family have been able to grasp. Indeed, all truth belongs to Him. The Saints, therefore, by the aid of the Spirit, should reach after a far more extended knowledge than that which the uninspired efforts of man can obtain.

We have no hesitation in saying, that when "Mormonism" has accomplished its mission, the Saints will find on reviewing its operations that it will have gathered an immense amount of material already in the world. The cause which it will give for our admiration will be, that the good which we now behold in a state of chaos will then be organized into a perfect system, and all things put in the places to which they belong.

The excellency of God's dealings with man will be obvious to any who will look from the right point of view. Human wisdom cannot find out God, nor secure for us eternal salvation, and take us into celestial glory. Therefore it is necessary that a divine scheme should be revealed. Unto the poor, precedence is given in the proclamation of the Gospel; *because*, in the simplicity of their hearts, they are the most likely to receive it; while the noble and learned, being filled with self-importance, are indifferent to the glad tidings. The former are waiting, as it were, to receive a bias, the latter have theirs already. One class takes the mould with comparative ease, the other has more stubbornness. The man who rises from the lowest point to the highest exaltation by the power of the Gospel, is more ready to acknowledge the goodness of his Creator, than he who hears the truth after attaining great notoriety in the world. Indeed, this same notoriety is generally a stumbling block, which most men find insurmountable. For these causes, and also that no flesh shall glory in His presence, God chooses the weak things of this world to confound the mighty. The reasons are so plain, that a school boy may understand.

To suppose that God delights to see His people ignorant, or behind the world in

any acquirements of a useful and beautiful nature, is to cast a libel upon divine wisdom. Instead of its being a virtue to be illiterate, and deficient in knowledge, when we have favourable opportunities of improvement, it is the reverse. We know that the poor Saints labour under many disadvantages in obtaining information, and that in the earlier stages of the kingdom of God its members have not such facilities for intellectual acquirements as they will when it is farther advanced. nevertheless, we say to all, be diligent in obtaining knowledge according to your circumstances. "Seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith."

APPOINTMENTS.—Elders Thomas Bullock and Daniel Page are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder James G. Browning is appointed to labour in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder John H. Tippetts is appointed to labour in the Newcastle-on-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder William Brown is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Thomas Peirce is appointed to labour in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Henry Harries is appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

NOTICE.—Elder P. H. Young expects to leave England, on his return home, about the middle of February. As he is the Agent of the Typographical and Press Association, in the G. S. L. City, Utah, for the collection of books, charts, maps, &c., in this country for its library, all persons desirous of making such donations will please foward them to this Office by the 10th of February next.

Any good literary works will be thankfully received, and we trust that all who have the ability to do so will exercise their liberality in aiding this Association in their laudable enterprise.

THE SHIP "COLUMBIA."—We learn from the *Mormon*, of January 3rd, that the ship *Columbia*, with a company of Saints, arrived at New York on the 1st instant.

HOME CORRESPONDENCE.

LONDON.

6, Richard Street, Limehouse Fields,
London, January 7, 1857.

President O. Pratt.

Dear Brother—As I stated in my communication to you of December 16th, that I intended to leave Sunderland for Leeds, on that day, I left, and arrived at 18 Dock Street, about six o'clock, p.m., where I met Elders W. G. Young and L. D. Rudd.

On the 17th, according to previous appointment, Elder Young and myself went to Sheffield, and held a meeting in the "Hall of Science" in the evening, I was so unwell, in consequence of having a cold, that I felt unable to preach, but Elder Young gave us a good discourse. A Scripture Reader was present, who was in the habit of disturbing the Saints in their meetings, and wanted to debate, but he evidently belongs to that class of men who, having very little personal merit, court notoriety by attempting to pull down "Mormonism."

On the 18th we returned to Leeds,

where Elder J. A. Little, from Liverpool, met us in the evening of the 19th. The 20th was spent in visiting with the brethren. In the afternoon we had a prayer meeting in an upper room of Elder Isaac Fox's house. We enjoyed much of the Spirit and had a profitable time together. In the evening, Elders Young, Hatch, and Rudd went to Bradford to attend a Conference Council.

Sunday, 21st, about 8 o'clock in the morning, accompanied by Elder Little, and a number of the Saints of Leeds, I took the train for Bradford, in order to attend a quarterly meeting of that Conference. We arrived in Bradford about 9 o'clock, and took breakfast at sister Walker's, and soon afterwards went to the "Odd Fellows' Hall," where the Saints were collecting together.

The morning meeting was mostly occupied by the business of the Conference. We are sorry to say that we had to cut off from the Church a Travelling Elder for adultery, which was committed under very aggravating circumstances. Pastor Young made some very appropriate and instructive remarks to the congregation on the case, which I trust will be a warning to others.

The afternoon meeting was mostly taken up by remarks from the Elders present. I spoke about an hour, although suffering severely from a cold, and gave such instructions and counsel to the Saints as the circumstances seemed to call for. By my request, Elder Little, preached in the evening to a crowded house. There were about 1000 persons present, one half of whom I think were strangers. They listened with the most profound attention. After the evening meeting we returned to Leeds.

On the 22nd, at four o'clock, p.m., I bade farewell to the brethren and took the train for Misson, and arrived at brother Richardson's about half-past seven in the evening. There is a small Branch of the Church here. I spent the next day in visiting with brother and sister Richardson. In the evening the Saints had a meeting, when I preached to them. I had a very pleasant visit.

On the 24th, I left Misson by rail about nine o'clock, a.m., for Nottingham, where I arrived about two p.m. Here I met Elders J. Carrigan, T. King, Isaac Higbee, and G. Taylor from Utah, and a number of others. The next day, being Christmas, we held two meetings in the "Saints' Hall." Considering that it was a day of feasting, the meetings were well attended, particularly in the afternoon. In the forenoon, several of the Elders gave their testimony, as they were called on to speak, and I preached in the afternoon, on the practical duties of the Elders and Saints. In the evening we had a social party, and the time was most agreeably spent in listening to songs and recitations, and instructions from the Elders.

On the 26th, accompanied by Elders Carrigan, King, and others, I went to Derby. Here I met Elders Peter Robinson, from Sheffield, and James Taylor, from Lincolnshire. In the evening the Saints held a social party, and the time was agreeably spent in the usual manner on such occasions. I was much pleased with the excellent spirit and good order which pervaded Pastor Carrigan's field of labour.

On the 27th, I left Derby for Cheltenham, where I arrived at three o'clock, p.m., and was met at the station by Elders D. B. Dille, Jesse Hobson, Henry Hobbs, and some others. I put up at brother Locke's, 4, Prospect Place, Leckhampton Road. My cold was very severe upon me, producing violent coughing and some fever. During the evening Elder Little arrived from Leeds.

Sunday, 28th. The Saints met in Conference at their hall. Through indisposition, I did not attend the morning meeting. In the afternoon some business was transacted, and several Elders spoke for a short time. Elder Little also gave a short discourse on the principle of the Saints labouring for their own salvation, and making a Zion within and around them by their own good works, and on the principle of obedience to the Priesthood. I followed with a very few remarks. By my request, Elder Little preached in the evening, after which I bore my testimony to the truth of what he had said, and of the Prophets Joseph and Brigham, and the work of God in these days.

On the 29th the Saints had a social party at their hall, which was well attended, the good Spirit was upon us, and we greatly rejoiced together. Here I could most fully realize that the spirit was willing but the flesh was weak.

On the 30th and 31st I was so unwell that I remained in the house, and used

such means for my relief as wisdom seemed to dictate.

January 1, 1857. About nine o'clock, a.m., I left Cheltenham with brother Little for Reading, where we arrived between 11 and 12; Elder Dille accompanied us as far as Gloucester. In Reading, we met Elder John Hyde, President of that Conference. The Reading Branch held a meeting in the evening, which was attended by Elder Little. I felt too unwell to go out. The next day we came to this city, and were met about noon at the Paddington station by Elders J. D. Ross and William Budge. We took dinner at 35, Jewin Street, after which I went to brother George Smith's, 6, Richard Street, Limehouse Fields, where I have remained through indisposition up to this time, with the exception of going to a social party last evening in Westminster. I enjoyed the party much, but was too weak to take an active part in it. Through the blessings of the Lord, and the prayers, faith, and kind attentions of the Saints, I am gradually recovering my health, and in a few days I hope to be able to resume my labours.

The London Conference held its Quarterly meeting on Sunday the 4th instant. Three meetings were held during the day and evening, and I understand were well attended. The morning and afternoon meetings were occupied with the business of the Conference, hearing the reports of the Travelling Elders, and by warm-hearted and cheering remarks from several visiting Elders who were present. In the evening Elder Little preached to a crowded hall, the people probably numbering about 1200.

At the social party, before referred to, brother Little made a stirring appeal to the Saints to make great efforts for the accomplishment of their own deliverance from Babylon. It was accompanied by the testimony of the Holy Spirit, and seemed to open the eyes of many who were present to what was required of them for the accomplishment of their salvation.

In justice to Pastor J. D. Ross and Elder William Budge, President of the London Conference, the latter of whom also has the immediate charge of the Office at 35, Jewin Street, I cannot but commend them for the thorough organization of the business of their fields of labour, and the consequent efficient and economical manner in which the affairs of the Church under their direction are conducted.

Praying that the blessings of health, strength, and power in the holy Priesthood may increase upon you,

I remain your affectionate brother in the new Covenant,

EZRA T. BENSON.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

8, Moncrieffe Terrace, Bolton,
Lancashire, January 7, 1857.

President Orson Pratt.

Beloved brother—I seat myself this morning to make out my yearly report; and the last one that I expect to trouble you with during my stay in these lands.

On the 8th of April, 1853, I, in connexion with several others, was called by the First Presidency of the Church to go on a mission to England. On the 19th of June following, I bade farewell to a part of my family in Ogden City, Weber County, Utah Territory, and proceeded with my wife Harriet, and her youngest child, to Salt Lake City; and on the 22nd I took leave of them, and proceeded on my journey in company with 26 other missionaries bound for various parts of the world. Without particularizing any more, I pursued my journey over plains and seas, a distance of about 7000 miles, and landed in Liverpool on the 4th of November, my journey occupying four months and twelve days.

Elders S. W. Richards was at that time presiding over the European mission: by him I was appointed to take the Pastoral charge of the Norwich, Bedfordshire, and Cambridgeshire Conferences. I soon repaired to my field of labour, where I spent two years in the discharge of my duties, according to the ability which the Lord gave me. I had anticipated returning to my home at the expiration of my labours in that Pastorate; but brother F. D. Richards, who had succeeded his brother Samuel, was pleased to appoint me to labour as Pastor of the Manchester, Liverpool, and Preston Conferences. I began to officiate according to appointment on the 1st of February, 1856; succeeding Elder George D. Grant, who had laboured *faithfully* to liquidate the debts which had accumulated upon the

Conferences; but as everything could not be done in one year, he retired leaving considerable indebtedness upon them.

By the sanction and counsel of brother F. D. Richards, I laid the principle of tithing before the Priesthood and Saints of this Pastorate; many of whom received it joyfully, and have acted upon it ever since, and are at this time giving thanks to the Lord for putting it into the hearts of His servants, to bring forth and establish that *heaven-born* principle. On the other hand, it makes Satan and his emissaries *howl like devouring wolves*. The name of Dana is made use of in the newspapers, and posted up in many parts of Manchester, as being the author of a principle that is more ancient than father Abraham.

The result, however, has been to make the *good* Saints cling more than ever to the Church and kingdom of our God; while those who love a *few pence* more than they love their salvation, or the work of the Lord have turned away.

I will now proceed to give a brief statement of the condition of the Conferences, over which I have been presiding for the last eleven months. The Manchester Conference is in *good condition, never better*, and when I say so, I speak the minds of hundreds of my brethren and sisters. I only know of one debt amounting to £5, except for books, in the whole Conference, and we had in hand at our quarterly meeting, which was held on the 28th of last month, about £46, which has been turned over to my successor, Elder Miles Romney, to settle that debt, or to appropriate to other purposes, as he may think best. I have also deposited in the Office at Liverpool for the P. E. Fund, for the benefit of the poor, £103 9s. 8d. This sum, together with a much larger amount, I have no doubt you will appropriate in due time to the gathering of those who have liberally, and faithfully, complied with the principle of tithing in the Manchester Conference; for take them as a whole, I do not know where I should go in these lands to find a more obedient and devoted people.

The Priesthood of the Manchester Conference, I must say, have always manifested a most liberal and praiseworthy spirit. I have never had any difficulty in governing them; for they have learned the principle of obedience. Consequently I look forth to the day when many of them will be made rulers in the kingdom of Christ; and I feel to say God bless them, as well as the Saints generally of the Manchester Conference.

The Liverpool Conference is also in good condition, so far as union is concerned. As for the Priesthood, I do not know of any discord; and, take them altogether, they generally belong to that class who have proved themselves liberal, willing, and obedient. My heart is full of blessings towards the Saints in this Conference.

Relative to the finances, I cannot say that this Conference is out of debt. In consequence of taking the Assembly Rooms, at a time when we had three other rooms in Liverpool, for which we had to pay heavy rents, as well as having other expenses continually draining us of the funds, I am sorry to say that the Conference is a few pounds in debt. I believe, however, that the amount is small, and I have no hesitation in stating, that it will be *entirely clear of debt* in a few days or weeks at most.

The Preston Conference, which only numbers about 400 Saints, is also somewhat in debt. This is quite repugnant to my feelings, and contrary to my expectations; for at our Conference, held on the 21st of September, I considered that there was very little, if any, debt then upon the Conference. The Temple Fund, amounting to £50, was paid, and £5 in hand, which I deposited in the Office for the P. E. Fund, thinking that but a small item compared with what I anticipated laying by for the same object. In this I was disappointed. . . . .

I take pleasure, however, in stating that there is a large majority of the Priesthood, as well as the Saints, that are as good as can be found in any of the other Conferences. I may add that there are whole Branches that are in excellent condition. Among these are the Accrington, Burnley, Blackburn, and Clitheroe Branches, *with their Presidents*. I also believe that the Preston Branch will revive shortly; for brother Halsall, who is now presiding over it, if faithful, is qualified to accomplish this object. Many of the Saints in that Branch are as good as can be found this side of the Valley.

I feel well in turning over the field of my labours to such faithful brethren as Elders Romney, Bunting, Marsden, and Beck. I am also gratified in knowing

that Elders Oliver and Forscutt, who have been lately appointed to travel in the Manchester Conference, are good brethren, who will seek the interest of the Saints.

I will now give a brief statement of the situation of the Book Agency. We have endeavoured to keep the debt from accumulating very much, and were successful until the issue of the new series of pamphlets, which has swelled the debt considerably. But if the course is taken, in *all* of the Branches, which you have recommended, the time is *not* far distant when there will be no debt of much consequence; and as the Conferences are so near out of debt, from other causes, I see no reason why they need be annoyed with anything in the shape of a heavy Book debt.

One thing I am very happy in stating, for the honour of the General, as well as the sub-Book Agents, that I have not been compelled to chasten them for embezzling any part of the Book money: but on the contrary they have discharged their duties faithfully, and I pray the Lord to bless them.

I have now about closed my career in these lands, and am permitted in a few weeks to take my leave of a good people, and shape my course towards the home of the Saints in the peaceful valleys of the mountains. My heart swells with gratitude to my Heavenly Father, for having blessed and enabled me to wade through a variety of trials, sacrifices, influences, &c., &c. For aught I know, I have filled my mission, thus far, to the satisfaction of those who have presided over me in these lands.

I have laboured under brother S. W. Richards, F. D. Richards, and, lastly, yourself. If there has been a jar, or discordant feeling at any time, I have not known it; in fact, I do not believe that there has been. If I have lacked wisdom my Presidents have imparted to me, and the Lord has also shown me many things by dreams, visions, &c.

I will now conclude, invoking the blessing of the Lord upon you, and your counsellors, brothers Benson and Little, not forgetting my successor Elder Romney, who is ill at this time. I pray the Lord to bless him with health and strength, and power to do more good during the year to come, than your humble servant has done in the one that is past. May the Lord also bless *all* the faithful Saints with whom I have been associated in this, as well as my old field of labour, and, in a word, everywhere else.

I remain, as ever, yours in the bonds of the everlasting Gospel,

C. R. Dana.

WOMAN.

An Address before an Assembly of the "Polysophical Institution," in President L. Snow's Hall, Great Salt Lake City, January 30, 1855.

BY MISS ELIZA R. SNOW.

Before this noble audience, once again
A Lyre of Zion re resumes its strain.
Thought is a currency—Speech is design'd
To circulate the treasures of the mind.
When this Society convenes, this Hall
Is a grand reservoir, supplying all:
And constitutes an intellectual mint,
Where words are coin'd—Ideas take their tint—
Where morals, arts, and sciences are taught—
Mind prompting mind, and thought inspiring thought.
When last assembled, woman's worth and sphere
Were beautifully illustrated here:
And then the thought suggested to my view,
That woman's self might speak of woman too:
But not for "Woman's Rights" to plead or claim—
No! that, in Zion, I should blush to name.

I have apologies to offer here,
For Gentile ladies who disclaim their sphere.
Having obtained enough of truthful light,
To see life's strange perversions of the right;
They seek with noble, yet mis-guided aim,
Corruption and abuses to reclaim:
But all their efforts to remove the curse
Are only making matters worse and worse.
They could as well unlock without a key,
As change the tide of man's degeneracy
Without the holy Priesthood; 'tis at most,
Like reck'ning bills in absence of the host.

No more of this. I'll speak of woman now,
When Inspiration's pow'rs the mind endow—
Where rules are given to renovate the earth—
To try all textures and to prove all worth.
And what is woman's calling? where her place?
Is she destined to honour? or disgrace?

The season's gone when she could set her stake,
To which the will of man must bow or break—
The time is past for her to reign alone,
And singly make a husband's heart her throne:
No more she stands with sovereignty confess'd
Nor yet a play-thing, dandled and caress'd;
Neither a dazzling butterfly or mote,
On light, etherial, balmy waves to float,
Her's is a holy calling and her lot
With consequence most highly, deeply fraught—
"Help meet" for man—with him she holds a key
Of present and eternal destiny.
She bends from life's illusive greatness down—
"She stoops to conquer"—serves to wear a crown.
Love, kindness, rectitude, with wisdom fraught
Form woman's greatness, wheresoe'er her lot:
However great, let once her aim be pow'r,
She sinks—decreases from that hapless hour!

Aspiring brains fictitious heights create,
And seek to clothe in greatness, ere they're great:
All dignity is but an idle sport,
Where goodness forms no pillar for support.

Who through submission, faith, and constancy,
Like ancient Sarah, gains celebrity;
And thus obtains an honourable place;
A high position may sustain and grace.

That there are rights and privileges too,
To woman's sphere, and to her duties due;
Reason and justice—truth and heav'n confirm;
But they're not held by force, nor took by storm.
If "rights" are right when they are rightly gain'd,
"Rights" must be wrong when wrongfully obtain'd:
The putting forth a hand to take the prize
Before we fairly win it, is unwise.

Let woman then, a course in life pursue
To purchase man's respect, as merit's due,
And feeling God's approval, act her part
With noble independence in her heart;
Nor change, nor swerve, nor shrink, whatever is:
Though fools may scoff—impertinence may quiz:
Faithful, though oft in faithfulness unknown—
With no whereon to lean, but God alone.
Then by the laws which rule the courts above,
She holds the charter to a husband's love,
Which built on confidence—by virtue won,
Will amply—will abundantly atone
For what she feels at times, neglected now—
Misjudg'd and unappreciated too.
With chaff and tares, wheat may be buried low—
Gold hid in dross, where none but angels know.

Wit, youth, and beauty oft a charm impart,
Which throws a magic spell around the heart;
But 'tis an influence ever prone to wane,
Unless the powers of worth that charm sustain.
The jewel, confidence, is far above
The fickle streams of earth's degen'rate love.

Nature, inviolate holds certain laws—
There's no effect produc'd without a cause:
Integrity and faithfulness, through hard
And patient labour, reap their own reward.
The gains of craft will take their own light wings,
And all assumptions are but short-liv'd things.

As we move forward to a perfect state,
And leave the dross degeneracies create:
Laws of affinity will closely bind
Heart unto heart—congenial mind to mind.

Life, Order—all things are in embryo,
And through experience God is teaching how
To mould—to fashion to the pattern giv'n—
To show on earth a specimen of heaven.

A calm must be preceded by a storm,
And revolutions go before reform:
Faith, practice, heads and hearts must all be tried,
To test what can and what cannot abide.
When shakings, tossings, changings, all are thro'—
All things their level find—their classes too;
A perfect government will be reator'd,
And Truth and Holiness and God ador'd.
But ere this renovating work is through,
Woman, as well as man, has much to do:
Responsibilities, however great,
Advancing onward will increase in weight;
And she, that she receiving, may dispense,
Needs wisdom, knowledge, and intelligence;
Of high refinements too, she should partake,
With rich endowments, for her offspring's sake.

Queen of her household—authorized to bless—
To plant the principles of righteousness—
To paint the guideboard that thro' life will tell,
And lead instinctively to heaven or hell—
To fix the base, the fundamental part
Of future greatness in the head and heart,
Which constitutes the germ of what will be
In the high courts of immortality.

What we experience here, is but a school
Wherein the ruled may be prepar'd to rule.
The secret and the key—the spring—the soul
Of rule—of government, is self-control.

Cloth'd with the beauties, purity reflects,
The acknowledg'd glory of "the other sex,"
From life's crude dross and rubbish will come forth
By weight of character—by strength of worth;
And thro' obedience woman will obtain
The power of reigning, and the right to reign.

ADDRESSES.—Joseph Burrows, Charles C. Shaw, } 7 Eagle Foundry Street, Shelton, Hanley, Staffordshire.
James W. Stevens, 6 Hawkhill, Dundee.
William Smith, 8 Milbourne Street, Carlisle.

MONEY LIST, JANUARY 9—16, 1857.

John Hyde	£2	0	0	Brought forward	£24	0	0
William Ajax	2	0	0	Michael Vaughan	4	10	0
William Budge	20	0	0				
Carried forward	£24	0	0		£28	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XIX. Saturday, February 7, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

The principles and members of the Church of Jesus Christ of Latter-day Saints have, on many occasions and in many ways, been much misrepresented by their opponents. Rumour, with her thousand tongues, has been busily engaged against them; the finger of scorn has been contemptuously pointed at them; and they have been met on every side continually with ridicule and slander, bigotry and persecution. Notwithstanding all this, however, the "Mormons," undismayed at the apparent danger, still remain firm in their faith, and are at all times able and willing to give a reason for the hope that is in them. They are not like the little delicate, sensitive plant, that shrinks at the slightest touch, or like the slender aspen leaf, that trembles at the faintest breeze; but rather resemble the deep-rooted mountain oak, that defies the rudest tempest, and remains unharmed amidst the roughest storms. The winds of opposing influences may blow, and floods of the bitterest persecution may threaten to engulph them, but so long as they remain true to themselves, to their religion, and their God, they know that all will be well with them, because their foundation is sure—the rock on which they stand is immoveable, and cannot fail. Many, indeed, have taken in hand to "expose Mormonism," so-called, but have failed in their efforts. They have succeeded only in exposing *themselves* and their *own systems*. They have done us no harm, but rather good; for they have unwittingly scattered the seeds of "Mormonism" far and wide, accompanied with an ample supply of filthy compost, which will cause those seeds to germinate and grow more quickly than they otherwise would. Thus out of evil good often comes. The emissaries of Satan are indispensably useful in their way: their adverse movements, being thus overruled for good, result in the unexpected furtherance of the great work of God. Their attempts to "expose Mormonism" will always recoil upon themselves. Their bitter enmity in the guise of friendship, and their infidel hostility under the mask of religion, will invariably result in their own discomfiture and defeat. It is not "Mormonism" that, in their sense of the words, requires to be "exposed" or "unmasked," but *sectarianism*—that heterogeneous mass of *isms*, which passes current in the world under the falsely-assumed name of Christianity—that modern counterfeit religion—that pseudo-Christianity of the day, which, being but a mixture of priestcraft, tradi-

tion, and superstition, is at best but a mere caricature of genuine religion—in short, rank infidelity in disguise.

However, there are to be found, in some anti-Mormon publications, objections of various kinds, which, carrying with them, at first sight, an apparent plausibility, are less unworthy of notice than others. To some of these the writer purposes to append answers as summary as the nature of the arguments may admit of; his object being two-fold—first, that some of his brethren, whose attention, perhaps, may not have been before directed to all the particular kinds of objections adduced, may be in some measure assisted in their efforts to meet them when put; and secondly, that some of the more honest hearted class of objectors may be led, by further investigation, to see that the "Mormons," so-called, are not without a reason for the hope that is in them, that they are by no means afraid of their principles being investigated and scrutinized, and that they desire all men to "prove all things," and to embrace and ever "hold fast that which is good."

OBJECTION: "A slight acquaintance with the Book of Mormon will satisfy any man that its author knew very little either of sacred or profane history; and it is no light task even to arrange his blunders. Let me commend to your notice the following specimens:—The Bible tells us that Christ should be born of a virgin in Bethlehem of Judea. A short time before our Saviour's birth, there seemed to be no probability that this prophecy could be fulfilled; but the Almighty so arranged it in his providence, that the Roman Emperor ordered all nations to be taxed; and then Joseph and Mary departed from the city in which they then lived, and, at very great trouble and inconvenience, went up to Bethlehem, where the Redeemer was born. But what do your writings say? 'And behold he (i.e. Christ) shall be born *at Jerusalem*, which is the land of our forefathers.' (Book of Mormon, p. 255.*) It is a question, then, between Micah and St. Luke on the one side, for *they* say he was born at Bethlehem, and the author of the Book of Mormon, for he says that Christ was born at Jerusalem. The contest, however, is decided by St. Matthew, for he tells us that the wise men came from the east to Jerusalem to seek Christ; but Herod called for the scribes, and by them the wise men were sent *from* Jerusalem *to* Bethlehem. Can any man doubt but that the author of the Book of Mormon was an illiterate impostor, alike ignorant of prophecy, history, and geography?"—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: If an infidel objector were to quote certain prophecies from the Bible, and then, turning to certain apparently conflicting accounts of their fulfilment, or to passages which mention circumstances involved in their fulfilment that do not appear to harmonize with the terms of the prophecies, were on that account to denounce the Prophets as illiterate impostors, ignorant of this, that, and the other, what would be said to such charges? How would the defenders of the Bible proceed with such an objector? Would they concede that he had satisfactorily proved the sacred writers, or the translators, to have been arrant knaves and impostors, and the Bible to be a mere mass of unintelligible jargon, flagrant contradictions, blunders, and absurdities? Certainly not. In endeavouring to reconcile apparent contradictions, they would doubtless advise their objector not to be too hasty in drawing his conclusions—not to be captious and hypercritical, but to study the *meaning* of the sacred writers rather than their form of words merely. Now, let this course of procedure be adopted in the present case, and the force of the objection will disappear—the apparent disagreement between the Bible and the Book of Mormon will speedily vanish. The reader of the latter work will find that, with the aborigines of America, the name of a city was, in some cases, the name of the surrounding territory. Several instances might be cited, but one will suffice for illustration. In the book of Alma, which contains the passage in question, we read of a certain *land*, called Jerusalem, and of a *city*, called by the same name. The 13th chapter commences thus:—"Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called, by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.

* Page 227 of present edition.

Now, the Lamanites, and the Amalekites, and the people of Amulon had built a great city, which was called Jerusalem." Similar cases may also be found in the Bible. For instance, the region or land of Samaria had for its capital a city, called Samaria. Now, one person might speak or write of some circumstance occurring in Samaria, meaning the *land* or province of Samaria, without stating the particular locality. Another person might, in relating the same circumstance, mention only the name of the town or village where it occurred, and which place might have been a few miles from the *city* of Samaria. To a superficial hearer or reader, these two accounts of the same occurrence would possibly appear to be contradictory, while in reality there would be no contradiction at all. This will serve as an illustration of the imaginary "blunder" cited from the Book of Mormon. It is evident that by "Jerusalem," in the quoted passage, is meant, not the city, but the *land* of Jerusalem, in Palestine. The words are sufficiently explicit—"*at Jerusalem, which is the land of our forefathers.*" This also agrees with the words of Alma in relation to Jerusalem on the western continent—"The land which was called, by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity." This western land of Jerusalem being thus distinguished from the city of Jerusalem mentioned immediately afterwards, evidently shows that the inspired writer, Alma, also distinguished the eastern *land* of Jerusalem, in which Bethlehem was situated, and in which Christ was born, from the *city* of Jerusalem, which was the capital. This mode of geographical nomenclature may not exactly square with modern usages; but, in order to understand and fairly represent the meaning of ancient writers, *their* ideas must be studied, and not our own. Joseph Smith, it must also be borne in mind, was not the author, but the translator of the Book of Mormon; and his duty was to interpret faithfully the sense of the original before him; which he was enabled to do by the power and Spirit of God, through the Urim and Thummim.

OBJECTION: "It [Mormonism] claims to be a new revelation, a voice from heaven. Now, this claim is in direct opposition to the very words of holy Scripture—'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.' (Rev. xxii. 18.) It is not said, if he shall add to *these* books, but to '*this* book.' Why this book? Because it was the last, the concluding book of the dispensation. . . . . Last of all, we have the book of Revelation, describing the grand and awful events which shall happen to the Church and the world until the end of time. Thus it closes the canon of Scripture; it warns us against another revelation; it denounces the severest anathema against any man who shall dare to palm a new Bible on the world."—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: The feebleness and fallacy of this objection appear so self-evident, that one wonders how any reflecting mind could descend to urge it. In the first place, if "*man*" is not at liberty to add to Divine revelation, *God* is. *He* can surely add to His own word whatever and whenever he may please. There is ample proof—patent to all who seek it in the right way—that the Book of Mormon is the word of God, as much so as any book in the Bible. If it is, indeed, of merely human, and not of Divine origin, that important point must be *proved* before the text quoted can with any force be brought to bear against it. Mere assumption, in serious argument, is of no weight. Our opponent, in attempting to show that the claims of "Mormonism" are "in direct opposition to the very words of holy Scripture," misrepresents those "very words," as well as their obvious application. He affirms that "It is not said, if he shall add to *these* books, but to '*this* book.'" And yet his own eyes, if used, must convince him that the text quoted says neither the one nor the other. The words are, plainly enough, "If any man shall add unto *these things.*" What things? Evidently the things prophesied of—"the *words of the prophecy* of this book." Our objector asks, "Why this book?" But his answer takes for granted the very point that has to be proved before his conclusion can be accepted as valid. How knows he that John's prophecies and revelations were to be the last that God would ever give to His people? What authority has he for assuming any such thing? What right

has he thus to presumptuously limit the designs of Infinite Wisdom, to confine the flowing stream of prophecy, to close the wide and open door of revelation, and to bar up for ever the living word of God? "Who hath required this at your hand," reverend sir? It is true that "we have the book of Revelation, describing the grand and awful events which shall happen to the Church and the world until the end of time." But that is not the *only* book that describes the great events that will transpire in the last days. This simple fact of itself blunts the point of the argument, and destroys its feeble force. The conclusion that "thus it closes the canon of Scripture," is therefore quite untenable. How knows our opponent that it was for ever to close the canon? St. John does not say so. No other writer in the Bible intimates anything of the kind. Every book from the Genesis of Moses to the Revelation of John may be rigidly searched, but not a sentence can be found denouncing future revelation. St. John's anathema is plainly directed against persons presumptuously meddling with the words of *his* prophecies and revelations—persons taking upon themselves to interfere with and alter, either by interpolation or erasure, the "grand and awful" *contents of his book.* A somewhat similar prohibition is expressed in Deut. iv. 2, in reference to the Mosaic laws, commandments, and doctrines revealed to the children of Israel; and yet no one will venture to affirm that the book of Deuteronomy closed the canon of Scripture, and negatived all or any future revelations of the Divine will and wisdom.

Besides, if John's interdiction extended to the whole "canon of Scripture," who is to decide how far that canon extends? Who is to determine what it includes, and what it excludes? The present compilation of books, collectively called the Bible, is comparatively a modern work. It did not exist in John's time. The various books, gospels, and epistles, were separate and distinct of themselves, and were written by different persons, at different times, in different places, under different circumstances, and for different purposes; and it was not till a long period after the writers of them were dead, that obtainable copies were collected, and the compilation, called the Bible, made. This fact, of itself, independently of other considerations, is sufficient to show that John, in his interdiction, must have referred merely to his own book of Revelation. It is also certain that many books, prophecies, revelations, histories, epistles, &c., which are spoken of in different parts of Scripture, have been, at some time or other, "taken away" from the original stock. Then, again, it is well known that the two largest bodies of professing Christians—the Catholics and Protestants—differ entirely from each other as to what books really constitute the canon of holy Scripture. The former "add to," and the latter "take from," the disputed canon. It is also known that Luther, the head of a vast body of Reformers, suppressed seven books of Scripture, which both Catholics and Protestants consider as quite canonical. One of the seven which he thus ousted from the canon was St. John's book of Revelation. Dissenters of different denominations have also rejected some of the books that are included in the Protestant canon, and have expunged many portions of others. There is, in fact, scarcely a chapter in the whole Bible that has not, at one time or another, undergone the ordeal of critical abscission. Interpolations, too, have been extensively made, from time to time, by the numerous MS. copyists: and, in addition to this, the instances of textual alterations, adduced by learned commentators, are so manifold, and the list of disputed passages and (essential) various readings so lengthy, that it is utterly impossible for any uninspired man, or any conclave of literati, to decide the query as to what does or does not constitute canonical, inspired Scripture. Amidst, then, all the uncertainty, strife, and tumult of opinion in this matter, who is to determine where the supposed curse is to apply? If all parties are anathematized by John who have added to or taken from the canon of Scripture, which his book is supposed to "close," the curse will most assuredly be of universal application; for, if we were to take a pen and cross out of the present Bible all the interpolations said to have been made, and all the books, chapters, verses, and words, said to have been added, and all those that have been and are now declared to be spurious, by the learned critics of different parties of Scripturians, there would not be a single vestige left!—not even the pet passage which our objector has so triumphantly quoted, but so glaringly misapplied!

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page 72.*)

[January, 1842.]

Monday, 31st. Assisted in appraising the tithings of Saturday, with Emma—Received many calls—Read in "Mormon"—After dinner visited brother Chase who was very sick, and in the evening was in Council with Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, and Willard Richards, concerning brother Snider and the Printing office; spent the evening very cheerfully, and retired about ten o'clock.

Tuesday, February 1st. Two large stones, for door sills, for the Nauvoo House, hauled.

The following article is from the *Millennial Star* of this date—

Emigration. In the midst of the general distress which prevails in this country on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to the household of faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and oppressed—a country every way adapted to their wants and conditions—and still more pleasing to think that thousands of the Saints have already made their escape from this country and all its abuses and distress, and that they have found a home, where, by persevering industry, they may enjoy all the blessings of liberty, peace and plenty.

It is not yet two years since the Saints in England, in obedience to the command of their Heavenly Father, commenced a general plan of Emigration to the land of Zion.

They were few in number—generally poor, and had every opposition to encounter, both from a want of means and from the enemies of truth, who circulate every falsehood calculated to hinder or discourage them. Newspapers and tracts were put in circulation, sermons and public speeches were delivered in abundance, to warn the people that Nauvoo was a barren waste on the sea shore—that it was a wild and uninhabited swamp—that it was full of savages, wild beasts, and serpents—that all the English Saints who should go there would be immediately sold for slaves by the leaders of the Church—that there was nothing to eat—no water, and no way possible to obtain a living—that all who went there would have their money taken from them, and themselves imprisoned, &c.

But notwithstanding all these things thousands have emigrated from this country, and now find themselves comfortably situated, and in the enjoyment of the comforts of life, and in the midst of society where God is worshipped in the spirit of truth and union, and where nearly all are agreed in religious principles. They all find plenty of employment and good wages, while the expense of living is about one-eighth of what it costs in this country. For instance—beef and pork costs about one penny per lb., flour from 2s. to 3s. for forty pounds, and Indian meal about one shilling for 60 lbs.; butter from 4d. to 6d. per lb., while milch cows are to be had in plenty for about £3 per head, and other things in proportion. Millions on millions of acres of land lie before them unoccupied, with a soil as rich as Eden, and a surface as smooth, clear, and ready for the plough as the park scenery of England.

Instead of a lonely swamp or dense forest filled with savages, wild beasts, and serpents, large cities and villages are springing up in their midst, with schools, colleges, and temples. The mingled noise of mechanism, the bustle of trade, the song of devotion, are heard in the distance, while thousands of flocks and herds are seen grazing peacefully on the plains, and the fields and gardens smile with plenty, and the wild red men of the forest are only seen as they come on a friendly visit to the Saints, and to learn the way of the Lord.

Several large ships have been chartered by the Saints during the present fall and winter, and have been filled with emigrants, who have gone forth with songs of joy; and some of them are already safely in the promised land, while others are, doubtless, still tossing upon the ocean.

The expense of passage and provisions to New Orleans, has, at no time this season, exceeded £4, and it is generally as low as three pounds fifteen shillings. This is remarkable, when we reflect that each passenger has provisions and water provided in plenty for ten weeks. But it is obtained at this low price by a union of effort among the Saints, and by the faithful and persevering exertions of their agents. For instance, they purchase provisions by the quantity, and duty free, and the moment they bid farewell to their native shores,

they hoist the *Flag of Liberty*—the Ensign of Zion—the stars and stripes of the American Union; and under its protection they completely and practically NULLIFY THE BREAD TAX. They eat free bread, free tea, free sugar, free everything, and thus accomplish a journey of five thousand miles on the same money that it would cost to feed them for the same length of time in England.

Who that has a heart to feel, or a soul to rejoice, will not be glad at so glorious a plan of deliverance? Who will not hail the messengers of the Latter-day Saints as the friends of humanity—the benefactors of mankind?

Thousands have gone, and millions more must go,
The Gentiles as a stream to Zion flow.

Yes, friends, this glorious work has but just commenced: and we now call upon the Saints to come forward with united effort, with persevering exertion, and with union of action, and help yourselves and one another to emigrate to the Land of Promise.

In this way we shall not only bring about the deliverance of tens of thousands, who must otherwise suffer in this country, but we shall add to the strength of Zion, and help to rear her cities and temples—"to make her wilderness like Eden, and her desert like the garden of the Lord," while the young men and the middle aged will serve to increase her legions—to strengthen her bulwarks—that the enemies of law and order, who have sought her destruction, may stand afar off and tremble, and her banners become terrible to the wicked.

Ye children of Zion, once more we say, in the name of Israel's God, arise, break off your shackles, loose yourselves from the bands of your neck, and go forth to inherit the earth, and to build up waste places of many generations.

All who would go before September next, should go in the early part of March, as it is as late as is advisable to venture by way of New Orleans, on account of the extreme heat of summer: and to go by New York or Quebec will be double the expense. Experience has taught us that an emigrant can go from Liverpool to New Orleans, and from thence 1500 miles up the river to Nauvoo for something like £5 per head, including all provisions and expenses; while by way of New York or Quebec it will cost from ten to thirteen pounds; and besides, there is another consideration, and that is, goods will cost but a trifle for freight up the Mississippi on a steamer, while the expense would be immense the other way.

Therefore the Saints will please take notice, that after the 10th of March next, emigration had better entirely cease till about the 20th of September following. If thousands should wish to go between this time and the 10th of March, they have only to furnish us with their names and about £4 per head (children under 14 years half price), and we will provide them passage and provisions for the voyage, and return the overplus, if any, at Liverpool.

We would again urge upon emigrants the important fact, that if they make known to us their intentions and send their money and names some weeks beforehand it will be a great convenience, and save confusion, trouble, and expense. All applications should be addressed to Messrs Pratt and Fielding, 36, Chapel-street, Liverpool, or to the *Star* Office, 47, Oxford-street, Manchester.

We do not wish to confine the benefit of our emigration plan to the Saints, but are willing to grant all industrious, honest, and well-disposed persons who may apply to us the same information and assistance as emigrants to the western states, there being abundant room for more than a hundred millions of inhabitants.

Wednesday, 2nd. Sister Laura Phelps, wife of Morris Phelps, died aged 36 years. She was driven from Jackson County in 1833, was in the persecution of Missouri in 1838, and went from Iowa to Missouri to assist in liberating her husband, and was left in the prison yard when he made his escape, willing to suffer all the abuses a savage horde could inflict upon her, to set her companion safe from the grasp of his murderous enemies. Her rest is glorious.

I spent the day in council with Dr. Galland and Calvin A. Warren, Esq.

Thursday, 3rd. In Council with Calvin A. Warren, Esq., concerning a settlement with the estate of Oliver Granger, and delivered him the necessary papers.

Elder Woodruff took the superintendence of the printing office, and Elder Taylor the editorial department of the *Times and Seasons*; who commenced by taking an inventory of the establishment this day.

Friday, 4th. Instructed that an invoice of Galland's scrip be made.

Closed a contract with Ebenezer Robinson for the printing office, on the corner of Bain and Water Streets, also the paper, fixtures, bookbindery, and stereotype foundery, by proxy, namely Willard Richards, cost between 7 and 8000 dollars, and in the evening attended a debate. At this

time debates were held weekly, and entered into by men of the first talents in the City, young and old, for the purpose of eliciting truth, acquiring knowledge, and improving in public speaking.

Saturday, 5th. Elder Daniel Wood, who had been silenced by Presidents Smith and Young, on a complaint for teaching false doctrine, came before the High Council at Nauvoo, and proved that he had not taught false doctrine, but had been complained of by those who had prejudice and hardness against him, and was restored to his former standing in the Church.

This being Tithing day, upwards of $1000 worth of property was received.

The ship *Hope* sailed from Liverpool for New Orleans with 270 Saints.

Sunday, 6th. Elders B. Young and H. C. Kimball went to La Harpe to hold a two-days' meeting.

From this time I was engaged in counselling the brethren, and attending to the common vocations of life, and my calling, reading the Book of Mormon, &c., until

Thursday, 10th when I was sick and kept my bed.

The war continues to rage between England and China.

Friday, 11th. I was convalescent, and walked twice to the store.

Saturday, 12th. An ordinance regulating weights and measures, was passed, also an ordinance regulating auctions, by the City Council, which I attended. During the sitting of the Council, the subject of our chartered rights was discussed.

In the afternoon, plead in an action of slander before the Mayor, in behalf of the City against L. O. Littlefield, and obtained judgment of $500 bonds to keep the peace.

Sunday, 13th. In Council with the Mayor, brother Hyrum, and Elder Willard Richards, and visited Samuel Bennett (who was sick) in company with William Law and lady.

Monday, 14th. Spent the day at my office, transacting a variety of business, and continued to do the same from day to day till the 17th.

Thursday, 17th. I attended a special session of the City Council, when an ordinance was instituted authorizing and regulating marriages in the City of Nauvoo.

Hanley, Stafford County, England,
Feb. 17, 1842.

President J. Smith—The work in which we are engaged rolls on in this land, and, in spite of all its enemies, moves onward in majesty and power; there are many who devote all their time and talent in endeavouring to overthrow it: but I discover they can "do nothing against the truth, but for it." Many tracts have been published against us, containing all manner of lies, but in the end good will be the result. "He that knoweth God heareth us." Some of the tools of Satan are doing more in spreading the truth than we are able to do; one in particular, a Mr. Brindley, is publishing a periodical, showing the errors and blasphemies of "Mormonism;" and in order to do this, he publishes many of the revelations of God given to us, and through this means, the testimony is visiting the mansions of the high and mighty ones—the Reverends, Right Reverends, and all the noble champions of sectarians receive them as a precious morsel; and they are read with much interest; whereas, if we had sent them, they would have been spurned from their dwellings, and would not have been considered worth reading.

The state of this country is very awful, and is, according to prospects, on the eve of a mighty revolution; all confidence is gone between master and man, and men are afraid of each other; peace is fast removing from this land; in the course of the last few days, in many parts of this isle, they have been burning the effigy of the great men of this nation poverty, distress, and starvation abound on every hand. The groans, and tears, and wretchedness of the thousands of the people are enough to rend the hearts of demons; many of the Saints are suffering much through hunger and nakedness; many with large families can scarcely get bread and water enough to hold the spirit in the tabernacle; many, very many, are out of employ, and cannot get work to do, and others that do work hard fourteen or fifteen hours per day, can scarcely earn enough to enable them to live upon the earth. Surely there is need of deliverance in Zion, and I am ready to exclaim, thanks be to thy name, O Lord, for remembering thy covenants! and that the "set time to favour Zion has come," and that He has chosen the west for a refuge for His people.

Wishing you all success, I remain, yours in the new and everlasting Covenant,

ALFRED CORDON.

Friday, 18th. I attended an adjourned City Council, and spoke at considerable length in Committee of the whole, on the

great privileges of the Nauvoo Charter, and especially on the registry of Deeds for Nauvoo, and prophesied in the name of the Lord God, that Judge Douglas, and no other Judge of the Circuit Court, will ever set aside a law of the City Council establishing a registry of Deeds in the City of Nauvoo.

Saturday, 19th. I was engaged in the Recorder's Office (in the first story of the Brick Store), on the Tithings, and in Council in my office with Elders Brigham Young, Heber C. Kimball, and others.

A severe shock of an earthquake threw down all the parapets, bastions, and guard houses constructed by Sir Robert Sale, and demolished a third part of the town of Jellalabad.

Sunday, 20th. I attended the meeting on the hill. About this time the ship *John Cummins* sailed from Liverpool for New Orleans with Saints. The *Tremont* sailed on the 12th January with 243 passengers, mostly Saints. The expenses of passage from Liverpool to New Orleans averages from £3 15 to £4 including provisions.

Monday, 21st. I was visiting in the City in the morning, and transacting a variety of business at the office in the afternoon and evening.

To the Brethren in Nauvoo City: Greeting—It is highly important for the forwarding of the Temple, that an equal distribution of labour should be made in relation to time; as a superabundance of hands one week, and none the next, tends to retard the progress of the work; therefore every brother is requested to be particular to labour on the day set apart for the same, in his ward; and to remember that he that sows sparingly, shall also reap sparingly, so that if the brethren want a plentiful harvest, they will do well to be at the place of labour in good season in the morning, bringing all necessary tools, according to their occupation, and those who have teams bring them also, unless otherwise advised by the Temple Committee. Should any one be detained from his labour by unavoidable circumstances on the day appointed, let him labour the next day, or the first day possible.

N.B. — The captains of the respective wards are particularly requested to be at the place of labour on their respective days, and keep an accurate account of each man's work, and be ready to exhibit a list of the same when called for.

The heart of the Trustee is daily made to rejoice in the good feelings of the brethren, made manifest in their exertion to carry forward the work of the Lord, and rear His Temple; and it is hoped that neither planting, sowing, or reaping will hereafter be made to interfere with the regulations hinted at above.

JOSEPH SMITH, Trustee in Trust.

Recorder's Office, Feb. 21, 1842.

We would also say to all the Churches, that inasmuch as they want the blessings of God and Angels, as also of the Church of Jesus Christ, and wish to see it spread and prosper through the world, and Zion built up and truth and righteousness prevail, let all the different Branches of the Church of Jesus Christ of Latter-day Saints in all the world, call meetings in their respective places and tithe themselves and send up to this place to the Trustee in Trust, so that his hands may be loosed, and the Temple go on, and other works be done, such as the new translation of the Bible, and the record of Father Abraham published to the world.

Beloved brethren, we as the messengers of the Lord feel to call upon you to help roll on the mighty work, it is our duty so to do, and it is your reasonable service—and the Lord will bless you in so doing.

We subscribe ourselves your humble servants, and standard bearers to the world,

BRIGHAM YOUNG, President,
W. RICHARDS, Clerk of the Twelve.

Tuesday, 22nd. Attended to a variety of business as usual.

Wednesday, 23rd. Settled with and paid brother Chase, and assisted in the Counting Room in settling with Ebenezer Robinson, visiting the printing office and gave Reuben Hedlock instruction concerning the cut for the altar and Gods in the Records of Abraham, as designed for the *Times and Seasons*.

Thursday, 25th. Engaged in Council with the brethren, attended to business at the General Office. P.M. Was explaining the records of Abraham to the Recorder. Sisters Marinda, Mary, and others present to hear the explanations.

Nauvoo, Feb. 24, 1842.

Beloved Brother—Yours of the 24th ult. is received, in relation to certain tithings of your neighbourhood being transferred to your account, which you hold against the Church to the amount of $305, including $150 of your own.

There are no receipts issued for property received on Tithing; but an entry is made in the Book of the Law of the Lord, and

parties living at a distance notified of the same.

If the parties named will pay you the sum specified in your letter, and you will endorse the same, i.e. $305, on the obligation you hold against the Church, and give me notice accordingly, with a schedule of individual's names and payments, the same shall be entered to their credit on Tithing.

Yours, &c.

JOSEPH SMITH,
W. RICHARDS, Scribe.

Friday, 25th. Engaged in counselling and general business.

Saturday, 26th. At the Recorder's Office engaged in the Tithing, and at a Court at the Office of the Patriarch.

Sunday, 27th. Engaged in counselling the Saints.

Monday, 28th. I offered a settlement to Father Snow by Jenkin's Notes, which he declined, choosing to take land in Ramus; paid brother Robert Pierce $2,700, the balance due him for a farm Dr. Galland bought of brother Pierce in Brandywine Township, Chester County, Pennsylvania for $5,000, namely a Deed for Lot 2, Block 94, $1,100, and Lot 4, Block 95, $800, and Lot 4, Block 78, $806. The remainder having been previously paid. The bond was cancelled and given up, and brother Pierce expressed his satisfaction of the whole, in the *Times and Seasons*, as follows—

President Joseph Smith.

Dear Sir—I feel anxious to express my feelings concerning the business transactions between the Church and myself; as it is well known to many, that Dr. Galland, as Agent for the Church, purchased my farm while I was living in Brandywine Township, Chester County, Pennsylvania, and many supposed, or pretended to suppose, I would get nothing in return; but I wish to say to all my old friends and enemies in Pennsylvania, through the medium of the *Times and Seasons*, that I have received my pay in full from the Church of Jesus Christ of Latter-day Saints, through yourself, sir, as their Trustee in Trust, according to the original contract; and that from my acquaintance with yourself, and those brethren who are assisting you in the great and increasing business of the Church, I have the fullest confidence in all the transactions of the Church, and I request those papers in Philadelphia, who published concerning my sale and loss, with such bitter lamentations, to publish this also.

I am, sir, your brother and well-wisher,

ROBERT PIERCE.

Nauvoo, Feb. 28, 1842.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 7, 1857.

BE FAITHFUL IN GOOD WORKS.—According to the plan which we have laid before the Saints, a large number of Tracts are now in the Conferences, and we presume that they are generally being put into circulation among the people. The plan is an extensive one, and is calculated to do a proportionate amount of good, wherever continued and efficient efforts are made to carry it out. This rests upon the Elders and Saints in the various Conferences. Some of the people will, doubtless, refuse to receive and read these Tracts, and may treat many of those who carry the truth to them with contempt and abuse. But as they cannot come under condemnation until they have an opportunity of obeying or rejecting the truth, the Lord requires those who have received it and know something of its value, to give them that opportunity inasmuch as circumstances will permit. The Saints, in order to obtain salvation themselves, must do their duty, and clear their skirts of the blood of this generation. Therefore we exhort them to be diligent in this and all other duties that are required of them, in order to preach the Gospel, gather Israel, and build up the kingdom of God. Seek diligently for the light of the Holy Spirit to lead and guide you in all the duties of

life. Set yourselves and your households in order; make Zion within yourselves and in your habitations. Then go forth and preach the Gospel, distributing Tracts, and also to your daily labours, with the Spirit of peace and good will burning in your bosoms; you will then have power to draw the honest in heart to the same great fountain of light from which you derive joy and comfort.

It is by faith and good works that we are to obtain our own salvation. In the kingdom of God our inheritances will be given to us according to the exertions we make to establish that kingdom on the earth. It is the united and constant efforts of the Saints, guided by the powers of heaven, that is to overthrow the power of Satan, and redeem the earth from his dominion. The Elders of this Church should preach the Gospel, and the Saints should visit from house to house, leaving the printed word, and when opportunity offers, bearing their testimony that God has again revealed His will from the heavens, and sent Apostles and Prophets to declare the way of life and salvation to the children of men. These individual efforts, when considered singly, appear small, and not productive of very great results, but when the multitude of them are all concentrated for the attainment of one object, they are mighty in their influence, and constitute the lever by which Babylon is to be turned upside down, and the kingdom of God established on its ruins. It becomes the Saints, therefore, to be diligent in all these apparently small things, out of which the great whole of this latter-day work is made up, and thereby obtain the fulfilment of the promise, that he who is faithful over a few things, shall be made ruler over many.

This life, with its trials and sorrows, will soon pass away. As we become conscious that its last sands are leaving the hour-glass of time, how pleasing it will be to review its changing scenes, and be able to say within ourselves that we are satisfied with life, having striven to do good and work righteousness according to the light that has been given to us. When the final account comes to be settled, if we find that our sins have gone before us to judgment, and that there is a balance in our favour in the accounts of this probation, we shall indeed be a thousand times repaid for all our labours here.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City, Utah Territory,
U.S.A., October 7, 1856.

Elder Miles Romney.

Dear Father—It is with peculiar feelings that I now take up my pen to write to you a few lines, to let you know how we are all getting along here. We received your welcome letter this morning, which caused our hearts to rejoice, by bringing us the intelligence that you had arrived in your field of labour in safety, and with the spirit of your mission upon you. For this I feel to thank God my heavenly Father, and pray that the same may ever continue with and increase more abundantly upon you; also that you may possess the spirit of revelation, and be instrumental in the hands of God in bringing many souls unto Christ, so that when you return to Zion you may bring many sheaves, and songs of everlasting joy be upon your head.

Our semi-annual Conference convened yesterday morning. Quite a number of Elders returned from their missions on the 4th instant. The Spirit of the Almighty God seems to rest abundantly upon them. They feel thankful to Him, for having been sent forth among the nations of the earth, where all manner of abominations are practised by all classes of society, from the highest to the lowest, and for again having the privilege of returning to their families, and the society

of the Saints of the Most High, where they can worship the God of Abraham, Isaac, and Jacob, none daring to molest or make them afraid.

They have seen the contrast between the inhabitants of Utah and those of the nations of the earth, which strengthens them in "Mormonism." They know that God lives and governs the destinies of mankind.

A work of reformation has commenced among the Saints here. We receive much good teaching from the First Presidency. They tell us that we are all partially asleep to the things which pertain to the kingdom of God, and our eternal welfare, and that the time has come when we must show our true colours, and live our religion as Saints of the living and true God.

We are all commanded to be re-baptized for the remission of sins, and renew our covenants.

Mother offers up prayers to God morning and evening for your welfare and success on your mission. Her heart is inexpressibly full of joy and gratitude to God for His goodness.

We are getting along as well as can be expected in our pecuniary matters. There is work enough on hand to keep us constantly employed. Rock is now being hauled for the Temple. The laying of the basement wall will be commenced early in the spring.

Everything is prosperous in Utah. Peace and plenty reigns in the home of the Saints. Thanks be unto God for all His mercies and blessings upon His people, for we are truly blessed in being shut out from oppression and the corruptions of the world.

God bless you for ever. Amen.

GEORGE ROMNEY.

HOME CORRESPONDENCE.

SOUTHAMPTON AND DORSETSHIRE CONFERENCES.

20, Wingfield Street, Landport,
Portsmouth, January 13, 1857.

President O. Pratt.

Dear Brother—The proper time having arrived, I make this my annual report relative to the condition of the Pastorate under my care. As I am released from further labours in this country, with the privilege of returning home this season, I will include in it a short account of my labours since I left Utah.

I left Great Salt Lake City, September 15, 1852, and arrived at the Missouri river, November 2, with fifty cents in my pocket. From there I journeyed to England, where I arrived January 25, 1853. President S. W. Richards received me kindly, and appointed me to labour in the Birmingham Conference, where I laboured with great pleasure for three years.

I was appointed by President F. D. Richards to take the Pastoral charge of the Southampton and Dorsetshire Conferences on the 1st of February, 1856. I have endeavoured to fill that important station, according to the ability which God has given me; and I feel to give Him the glory for all the good that has been done, for I am well satisfied that of myself I could have done nothing.

We instituted the practice of paying tithing in the Dorsetshire Conference May 13, and in the Southampton Conference about July 1st, 1856, The Saints have almost universally received and adopted it, and they bear testimony that it is a blessing to them both spiritually and temporally. I find that the Saints contributed more from their own liberality before the introduction of the law of tithing, than they now pay in tithing, which has caused a slight reduction in the amount of funds, yet I think, that when the cash in hand is subtracted from the arrears, £10 will cover all the debt now against the Pastorate, except the Book debt

In the Southampton Conference, there has been raised, during the past year, £413 14s. 11d., exclusive of the usual business of the Book Agency, but including £26 for the reduction of the Book Debt. This Conference numbers about 400 Saints.

In the Dorsetshire Conference, attention has been directed to the reduction of the

Book Debt, and means are now being raised which will cause it gradually to decrease. This Conference, numbering 127 Saints, has raised during the year, exclusive of the Book Agency, about £100.

About the month of October last, we commenced to collect deposits for emigration, to be placed in the Office at Liverpool to the credit of the individuals who contribute the various sums. We did not at first receive sums smaller than one shilling. President E. T. Benson visited us at the close of that month, and gave us much good advice, relative to the subject which we have adopted; since then we receive any sum, however small it may be, which has given quite an impetus to the increase of this fund. All enter into this work heartily, even children take hold of it with avidity, and save their halfpennies.

I have forwarded, up to December 10, the sum of £35 12s, none of which will be wanted for this season's emigration.

I have money in hand now, and some has been deposited, that is yet in the hands of the officers of the different Branches, which I hope soon to get in. I shall then transfer the whole business into the hands of Pastor Holden.

I have pleasure in stating that both Conferences are in good condition at present. The Saints feel well, and those holding the Priesthood are united in their efforts to advance the work of the Lord. The distribution of tracts is taken hold of with spirit, and I believe that your counsel will be carried out. About one thousand copies of the tract entitled *Marriage and Morals in Utah* have been distributed among the clergy and aristocracy.

Preaching in the streets has not been neglected; lectures have been delivered in every place where there has been any prospect of doing good, and every practicable means resorted to, of making the principles of "Mormonism" known.

The number of baptisms has increased during the last six months. The Presidents of Conferences and Travelling Elders have been energetic in carrying out my counsels, and have done all that they could to build up the kingdom of God.

The Southampton Conference will be held next Sunday, January 18. Dorsetshire Conference the Sunday following, at which we hope to have the company of President Benson.

Pastor Holden has been here about a month, and is well informed in all matters pertaining to the Pastorate.

Since I have been on this mission I have enjoyed myself much. It has been one continual testimony to me of the truth of the latter-day work. But notwithstanding that I have enjoyed myself on this mission, I feel happy at having the privilege of returning to Zion.

Hoping that you are satisfied with my labours, I remain, yours devotedly, in the cause of truth and righteousness,

JOHN C. HALL.

GLASGOW, EDINBURGH, DUNDEE, AND KILMARNOCK, CONFERENCES.

41, Charlotte Street, Glasgow,
January 9, 1857.

President Orson Pratt.

Dear Brother—As my labours in this land are about closed, I make the following statements of what I have been doing, through the blessings of the Lord, since I left Utah.

In the year 1852, I left the mountains, and, in company with yourself and other missionaries, crossed the Plains. Notwithstanding the difficulties attending our journey, we had many pleasant times at our meetings which we held on the way. On our arrival in the States, we had to separate and make our way to the different fields of labour to which we were appointed. Although separated in body, I thank God that we have been one in spirit.

On my arrival in Liverpool, I was appointed by President Samuel W. Richards to labour in the Southampton Conference, under the Pastoral direction of Elder James G. Willie. I laboured there about ten months, and the good Spirit of the Gospel was with me in my labours. There are many warm-hearted brethren and sisters in that district of country, whose delight is in the work of the Lord.

Near the close of my labours in that field, Elder Daniel Spencer, who was Counsellor to President Richards came to Southampton, and asked me if I would like to go to the Dorsetshire Conference. I answered that I was on hand to go anywhere that he desired me, and to do anything that I was told.

I left Southampton and went to Dorsetshire, where I laboured in connexion with Elder Isaac Allred. We were one

in spirit, and were truly blessed in our efforts to do good, and we blessed the people as the Lord gave us power.

From Dorsetshire I was called to go and labour in the Bradford Conference, under the direction of Pastor Bunker and President Millen Attwood; I was blessed, and feel to say, God bless the Saints in that district. After labouring for a time there, I was called to take the Presidency of the Shropshire Conference; when I arrived there I found that the people had a disposition to mob the Saints, against which I had to contend. The powers of Satan were combined to oppose the work of God. I fasted and prayed, that the power of God might be made manifest, and that the Saints might be free to extend the holy principles of our religion. At the conclusion of my labours in that Conference, I was required to take the Pastoral charge of the Saints in my native land, Scotland, where I have been blessed, and have realized all that was promised me by my brethren, who blessed and set me apart for that work. More warm-hearted Saints cannot be found anywhere than in Scotland; nearly all of them pay their tithing readily, and at all times do as they are told by those who are placed over them in the Lord.

My brethren who have laboured in connexion with me have proved themselves to be true servants of God—firm in the discharge of their duties, and like clay in the hands of the potter. During the first half year of my mission in Scotland, the Saints had hard times, many being out of employment about fourteen weeks. We borrowed some money to aid those who emigrated last year. This year we have paid off the debts against the Glasgow and Edinburgh Conferences, and we expect to have the debts of the Dundee and Kilmarnock Conferences settled soon.

I feel satisfied with what we have done, and your approval will make my joy full. I have turned over to Pastor James Ure, who succeeds me, nearly all the business of the Pastorate. He takes hold of it with energy and spirit, and seems satisfied with the condition in which he finds it. I believe that a good work will be done by him, and those associated with him, during the year to come, for the Saints are filled with the Spirit of the Gospel—the fire of Zion, and are ready to do all that is required by those appointed of the Lord to lead them.

As I am soon to return home to the bosom of the Church, I feel to ask your blessings, faith, and prayers, that the same may accompany me during my journey.

Although I have enjoyed myself on this mission, I can truly say, that I rejoice at the idea of returning to Zion, where I can enjoy the society of my family and the Saints generally, but above all the rest, I am delighted with the thought of again beholding the faces of brother Brigham and his counsellors, and of receiving instructions from their lips.

My testimony to all men, Jew and Gentile, bond and free, in the name of Jesus Christ, is, that the Gospel revealed to us through Joseph Smith is the same that was revealed through Jesus and his Apostles in their day, and that it is to be preached to all nations to prepare the way for the second coming of the Son of Man, to reign with his Saints during the Millennium. I pray God my heavenly Father, in the name of His Son Jesus Christ, *our great Redeemer*, that the Holy Spirit, which revealed the Gospel through Joseph Smith, may rest upon all who read my testimony, and may it witness to all hearts that I speak that which I do know, God and angels bearing me witness, for I do know that the Gospel taught by the Latter-day Saints is the true Gospel of the Son of God, and by it every obedient heart will be prepared for the second coming of Christ to the earth. I further testify that he will destroy all who reject and despise it, by the spirit of burning at his coming.

May the God of Israel greatly bless you and your counsellors, and may all Israel bless you, and all connected with you in the Office, that we may meet in the valleys of the mountains.

This is, and ever will be, my prayer. My blessings and warmest love to all the Saints.

I am your brother and friend in the Gospel,

JAMES P. PARK.

GLASGOW CONFERENCE.

January 16, 1857.

President Orson Pratt.

Dear Brother—It is with pleasure that I write you a brief report of my labours

since I left Nottingham on the 27th of December, 1855.

I left Liverpool, on my way to Scotland, on the 28th of the same month, in company with Presidents F. D. Richards and Cyrus H. Wheelock. On my journey with these men of God, I received good counsel from President Richards which I have never forgot; but, by the aid of the Holy Ghost, I have endeavoured to carry it out to the very letter.

President Granger took me around the Conference, and by the 1st of February I was prepared to take the charge of the Glasgow Conference, which I did by fasting and prayer, that I might have the aid and assistance of the Holy Spirit.

Before we had well got through with the emigration of Pastor Bunker and President Granger, hundreds of the brethren were thrown out of work, which lasted from three to four months. This raised us a few difficulties, but by faith, patience, and the blessing of the Lord, we have overcome them.

During the summer months, we had much preaching out of doors. On Sabbath days, we had two companies preaching on Glasgow Green, to large and attentive congregations. Sometimes we met with opposition from those who love darkness rather than light, because their deeds are evil. This opposition to the truth did us much good. I have many times seen from thirty to fifty strangers come to our hall on a Sabbath evening from these meetings. We have cast the net and caught a few, whether good or bad, time will prove. There are still many who attend our meetings on Sunday evenings. Many throughout this Conference are investigating the truth and attending our meetings. Yet after all, there are but few who render obedience to the Gospel.

During the past year, we have been favoured with the visits of many of the Elders, from whose wise instructions we received much comfort and strength. There has been 116 baptized, and I regret to say that some have been excommunicated; we have emigrated 152, and paid £118 10s. 11d. to the Temple Fund. We found in this Conference 91 scattered members on our list. We have searched out many of them, some of whom we have brought back into the Church by re-baptism, others did not wish to have a name with us, therefore we reduced the scattered members by severing the disaffected from the vine.

I have done my best to carry out the instructions of Pastor J. P. Park, whom I have found to be a man of God, and one who teaches the principles of the Gospel by the gift and power of the Holy Ghost. I have paid great attention to his counsels, and I believe that if they are carried out, they will prove life and salvation to those who obey them. I think that the business of this Conference is wound up to the satisfaction of Pastor Park, and that I have his blessings upon me. Elder Jacob Gibson has gone through the Glasgow Conference with me, and he expresses his gratification at finding it in such good condition.

The Scotch Saints generally are a good and an intelligent people, with whom I have been much favoured in my labours. I have felt by the gift and power of the Holy Ghost to bless them. The greater portion have responded to the law of tithing, and have taken a lively interest in the distribution of the printed word. Many of the people have received the tracts with thankfulness. One gentleman spoke very highly of the pamphlet, entitled *True Repentance*, because of its plainness. We believe the new series will be the means of doing much good, and of bringing many into the kingdom in these lands. There are thousands yet that have not had the privilege of reading or hearing anything of the Church of Jesus Christ of Latter-day Saints, who, by the plan adopted by you, will have the opportunity of becoming acquainted with the glorious Gospel, restored to the earth by divine authority.

My prayer is, that the Spirit of Israel's God may accompany the written word, and continue to inspire the hearts of His servants to write such things as shall be the means of bringing the honest into the Church.

I feel truly thankful to my heavenly Father for opening my way, that I may gather to Zion. I pray that I may ever abide humble and faithful to my God for His blessings.

I could say much more, but fear lest I have already infringed too much on your valuable time.

Please accept the love of your humble servant in the cause of Christ,

JOHN PYMM.

THE MORMONS OF UTAH.

From the "San Francisco Sun," November 13.

Perhaps there is not a more unpromising region in our whole country for a people to locate in, than Utah. Shut out from all intercourse, except such as may be had by the most trying privations—devoid of almost everything like natural products, rigorous in climate, sterile in soil, comparatively, removed from all markets for such products as the industry of its inhabitants can force from the reluctant earth—without navigable streams, and enclosed by lofty and rugged mountains, Utah is gradually and steadily becoming an object of far greater importance than we are for the most part, aware of. Impelled by the most incredible fanaticism, and living under the most absolute type of theocratic government—paying blind and zealous obedience to the behests of their leader, these people are *literally performing miracles.* Their missionaries are scattered over the world, and though frequently repelled with scorn and derision, return to their labours with the most astounding pertinacity. But a few years ago, and a handful of refugee men and women from Missouri were wending an untrodden path through the heart of a vast and unknown tract, in search of some place where they might shelter from the persecutions of the world, and now that handful of outcasts have grown to be a powerful people, demanding admission into the Union on equal terms with the States, and setting the power and authority of the American Government at defiance.

The rapid progress and colonization of California can be accounted for on natural principles, but the advancement of Utah is almost miraculous. Thousands are flocking to their standard, from England, Germany, Australia, and the United States. They have their emissaries in all these and other countries, diligently preparing the way and making the paths straight for immigration to their great stronghold. The revenue of the Territory is freely expended to promote this object, and instead of being diminished, is largely increased by the added population—*for industry is strictly enforced in Utah.* Already they have assumed the name of a State for the Territory, and have opened up almost every branch of manufacture necessary to their subsistence, and independence from the contributions of other places. They manufacture all sorts of iron-ware, cutlery, all kinds of farming implements, carpets, raise wool and make cloth, cotton fabrics of all kinds in the same manner, paper, saddlery, furniture, build steam engines—and many others. They pay great attention to raising the finest breeds of stock, poultry, &c.; they also encourage the fine arts; painting, music, &c., are handsomely patronized; and in several points they are in the advance of California, with all her boasted wealth and vast natural resources. These are facts—stern accusatory facts—containing a lesson full of deep importance to our people, which they would do well to apply. Their unpromising country compels unceasing industry, and that checks the wild spirit of excitement—they have no time for it. They settled in a poor region to make it rich—to build up permanent homes, by sobriety and perseverance; they are not fevered by the plots of the gambling speculator; *they offer peace, security for life and property,* and assist those who are willing to go to them, and are increasing in population, with all their natural obstacles, far faster than is California, with her many natural advantages. Immigrants to Utah go there dragging hand-carts from Missouri, containing all their world's store, while we have two lines of steamships in full operation, two other routes soon to be opened, a wagon road in prospective, and are hoping for a railroad in addition. They have settled the vast region from Great Salt Lake to within two hundred miles of our California frontiers, so that a traveller having passed that space, can sleep at one of their settlements every night.

The want of space precludes our showing the causes of these results, as compared with California; but the subject is one of deep import and merits the serious attention of all.

VARIETIES.

LABOUR with daylight; night is for sleep.

SLEEP.—There is no fact more clearly established in the physiology of a man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three:—1st. Those who think most, who do most brain work, require most sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. 3rd. Give yourself, your children, your servants, give all that are under you the fullest amount of sleep they will take by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake of themselves, and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment that enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; Nature will never fail to write it out to the observer, under the regulations just given.—*Journal of Health.*

YE FATHERS IN ISRAEL.

Ye fathers in Israel, I long to be free
From Gentile oppression, and hasten to thee,
Where 'neath thy protection I safely may dwell,
And enjoy sweet communion too holy to tell.

I groan in the spirit while walking in fear
Of sin's dire diseases, so prevalent here;
My fetters are fasten'd and heavy my yoke,
But my Father has said they shall shortly be broke.

So many the doubts that distress my sad soul,
I sometimes despair of e'er reaching the goal—
The mounta'ns of Ephraim far off in the west,
The haven of peace and "the Saint's promis'd rest."

How joyful I'll sing when the news reach my ears
To summon me home from this valley of tears;
To abide with the Saints in love evermore,
And the beauties of Zion for ever adore.

I trust in the Kingdom of Christ to reside,
To be at the marriage of him and his bride;
And join in the anthem that welcomes them down,
To dwell with the Saints in their sanctified home.

Adieu to thee, Bab'lon! I bid thee farewell!
No longer in thee henceforth shall I dwell;
I follow the footsteps our fathers have trod,
To beautiful Zion, the "City of God!"

London. M. CLARK.

ADDRESSES.—Fredrick W. Blake, 10 Chapel Place, Dover, Kent.
Thomas W. Kirby, Mr. Thomas Nixon, Green Grocer, Midlewich, Cheshire.

MONEY LIST, JANUARY 16—23, 1857.

William Brownlow	£5	0	0
John Aird	4	0	0
Benjamin W. Brindle	5	0	0
Aneurin L. Jones	3	0	0
Carried forward	£17	0	0
Brought forward	£17	0	0
John Hyde	2	0	0
William Ajax	1	9	0
William H. Perkes	3	0	0
	£23	9	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XIX. Saturday, February 14, 1857. Price One Penny.

LETTER FROM PRESIDENT BRIGHAM YOUNG.

EXHORTATION TO THE SAINTS IN EUROPE TO HUMBLE THEMSELVES—GET THE SPIRIT OF GOD — LAY ASIDE VAIN PHILOSOPHY — PREACH THE FIRST PRINCIPLES OF THE GOSPEL, AND WARN THE INHABITANTS OF JUDGMENTS TO COME.

President's Office,
Great Salt Lake City,
October 30, 1856.

Elder Orson Pratt.

Dear Brother — Your letters of July 6th and 31st, and August 5th, containing lists of persons not coming, who were sent for, and reasons why, were received on the 6th instant. . . . .

Our immigration is late; the last two companies, consisting of over 900 souls, have not yet arrived. There is snow on the mountains, and on the Plains.

We have sent out large supplies of teams, flour, other provisions, and clothing, so that we think they will all come in safely, without much suffering. Brother Smoot has not yet arrived, but is between here and Bridger, with plenty of team.

The immigration is too late; this is an evil that must be remedied in future. We now give you positive instructions, that, so far as you control the immigration to come across the Plains, you are not to permit any company to leave the Missouri river later than the first of August, and it is far more preferable that they leave early in June or May. If they could start that soon, they would arrive here in time to aid in the harvest, and have an opportunity to lay up some provisions for winter: get wood, &c.; whereas now a great portion have to be sustained by charity almost a year, before they can do much for themselves.

Every year, large numbers of men and teams, and great quantities of provisions are sent back to meet the immigration: this is an outlay which is now considered, as it has always been, gratuitous; but it is a heavy task upon the people, and is becoming a serious public detriment. It prevents thousands of acres of wheat from being sown in the fall, which would, if more generally practised, save an immense amount of labour in watering, beside producing a much larger amount of wheat, earlier harvest, and of superior quality. It prevents people from getting up their wood for winter; hence arises a vast deal more labour, to say nothing of suffering and expense, all of which, or at least a large share, would be avoided by having the privilege of performing this work in the proper season, when teams can find grass to eat, and have good roads to travel. Thus, you perceive the great disadvantages resulting from such late immigration; not only to the emigrants, but to all Israel:

all of which might be avoided by an early start. Hereafter, therefore, let this be your motto—"take time by the foretop, and if you do not do quite so much, do it better." But if you will do as we tell you, you will do more, as well as better.

Listen! There is a great reformation needed in England, Scotland, and Wales; the Saints are dead, and do not drink at the living fountain; the fire of the Almighty is not in them; and we make the same observation in regard to the Elders who are sent to preach.

Brother Orson, and brother Ezra, humble yourselves before the Lord of Hosts, and get the Spirit of the Almighty to fill you up; receive the Holy Spirit, and let it live in your bosoms, and pour it out upon the people; arouse the people, the old and the young; the Elders and the Priests; the Seventies and High Priests; the Teachers, and Deacons, and all the Saints, to a sense of their obligations: cause them to sanctify themselves before the Lord of Hosts; make them practise cleanliness in their persons and houses, that the power of the Highest may rest down upon them. Let brother Benson and yourself, as much as possible, go through all the Conferences and Branches, and stir them up; and call and ordain Elders, and send them forth into every neighbourhood, parish, and town, into every ward of the cities, and let the Elders meet often and pray, and talk about the things of the kingdom, and get the Holy Ghost. Trim off the dead branches, so that the tree may thrive, grow, and expand: so that it may furnish the living waters, where the Saints can come, and drink of the fountain.

Make the Elders, the Priests, Teachers, and Deacons work; cause them to awake from their stupor, and redeem the time they have lost while asleep; throw the arrows of the Almighty at them till you get them right; till you get them fired with the Holy Ghost; till you get them aroused and active, and see if the Lord does not pour you out a blessing greater than there is room to receive.

Be humble, and seek unto the Lord as children; put away your vain philosophy, and strip yourself for the Kingdom. Preach Christ, and him crucified—preach life and salvation unto the Elders; the Saints first, and then unto the people. Begin at home in the Office—purify and regenerate them; get the fulness of the Spirit, and the power of the Highest to rest down upon you, and then go forth to the people, and let a reformation be stirred up among the Saints; fire up each other, and then all the Saints; let all participate, and when they have sufficiently cleansed the inside of the platter, let them cleanse the outside, and renew their covenants in the waters of baptism and abide in the truth, and be alive in the Church, and Kingdom of God.

Let the Elders go forth into every nook and corner of the land, faithfully warning all men to repent and turn unto the Lord, preaching the first principles of the Gospel, being filled with the Holy Ghost, let them be active in their duties. Call up the past only to spur onward to the future; let *bygones* be *bygones*, and awake to newness of life.

Brother Benson, kick the scales from the eyes of the old Saints! and from the young Saints, and from the honest in heart, who come to hear the words of eternal life and salvation from the lips of the servants of the Lord. Counsel much together, abide in great faith, and be filled with the Holy Spirit, the testimony of Jesus, and of Joseph; and call upon the people to repent.

Dear Brethren, receive our exhortation in the spirit of meekness, that you may be strong. Be faithful and true, and put away selfishness, covetousness, and every besetting sin, that you may be pure in the sight of God our heavenly Father.

Work! labour for Zion! her welfare and her interests, and for the salvation of the people. Convert the Saints over again. We feel assured that they need it, or at least a good share of them do, and it will do none of them any harm. If any of them have got a little of the Holy Ghost, a little more will not hurt them.

We tell you they are dull; they are so here, as well; but we are awaking; let them awake in Europe also; let the sinner be afraid, and the hypocrite fear, and tremble, and let the fire of the Almighty consume the wicked and ungodly, that their place may be no more known upon the earth

We wish to have T. O. Angell return early in the spring; say, be at Independence, to come through with the April mail, as brother Ward has gone away, and we desire to push the work of the Temple another season. Please to furnish him with the needful, that he may not be delayed

upon his homeward trip, let him not be encumbered, nor encumber himself with anything to delay him. We shall write to him by the next mail. . . . .

We suggest the name of James A. Little, as General Emigration Agent in the States the ensuing year, and say to him, that if he cannot get the companies off before the first of August, from Florence, to let them wait over another year, for we are determined to stop this late starting across the Plains. Ascertain the amount, or number of through emigrants, as soon as possible, and communicate with brother Erastus Snow, so that he may have things in readiness at the out-fitting point when the emigration arrives. Communicate freely with brother Taylor, so that our agents and companies may have the benefit of any counsel or information he may possess; but we do not expect brother Taylor to open accounts with the Liverpool Office, on account of through passengers; but simply to aid by using his influence and exertions as a co-labourer for the benefit of the emigration; to be on the alert, and make his superior facilities for obtaining information available to the Company.

We have just received an express from Captain Willie's company of hand-carts; they are supposed to be now about Green river, as the express left them on Sunday morning, the 26th instant, near the South Pass. We have no late tidings from brothers Martin, Hodgetts, Hunt, and William Walker. This (Captain Willie's) company had a pretty severe time in a storm which lasted two days, and then cleared up cold; the relief sent was timely, but none too soon. We sent, however, just as soon as we learned that they were coming, which was not until brothers Franklin, Spencer, and others arrived on the evening of the fourth instant.

We have also forwarded, since that time, a great many teams, designing to pick them up, and bring them all in.

The weather still continues to moderate, and this express informs us, that there is no snow in the road; it also gets better as they come this way. Brother George D. Grant, with eleven wagons and the best mule teams, went on to meet brother Martin, not knowing where that would be. Let this be a lesson to us in future, not to start companies across the Plains so late. It is a great mistake. The first three companies came through in good time, and were extremely successful, and they were quite late enough. We had no idea there were any more companies upon the Plains, until our brethren arrived, presuming that they would consider their late arrival in America, and not start them across the Plains until another year, but so it is, and now too late to remedy. . . . .

If you, brother Benson, and the other brethren, go forth with the spirit of reformation through England and the British Conferences, as we have suggested, you will find a large increase of members, and means donated to the benefit of the work: you will find your hands untied, and be out of debt, and able to help us all that we shall require, and also be able to operate efficiently and successfully, in regard to emigration. Instruct the poor Saints to gather up and cross the seas, if they can get no further, and then they can make their way along; a great many would not be in the States over a year before they could fit out a team of their own and come on without help; others, perhaps, in two years might do the same. Instruct them in these things, and open every effectual door that you can to gather the Saints, aside from the aid furnished by the P. E. Fund, and then let that come in to the aid of such persons as cannot help themselves.

Praying the Lord to bless and preserve you and your Council for ever, I remain, truly, your brother in the Gospel of Christ,

BRIGHAM YOUNG.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 89.)

[March, 1842.]

Thursday, March 1st, 1842. During the forenoon I was at my office and the printing office, correcting the first plate or cut of the records of Father Abraham, prepared by Reuben Hollock, for the

Times and Seasons, and in Council in my office, in the afternoon; and in the evening with the Twelve and their wives at Elder Woodruff's, at which time I explained many important principles in relation to progressive improvement in the scale of intelligent existence.

I commenced publishing my translations of the Book of Abraham in the *Times and Seasons*, as follows—

FAC-SIMILE FROM THE BOOK OF ABRAHAM. No. 1.

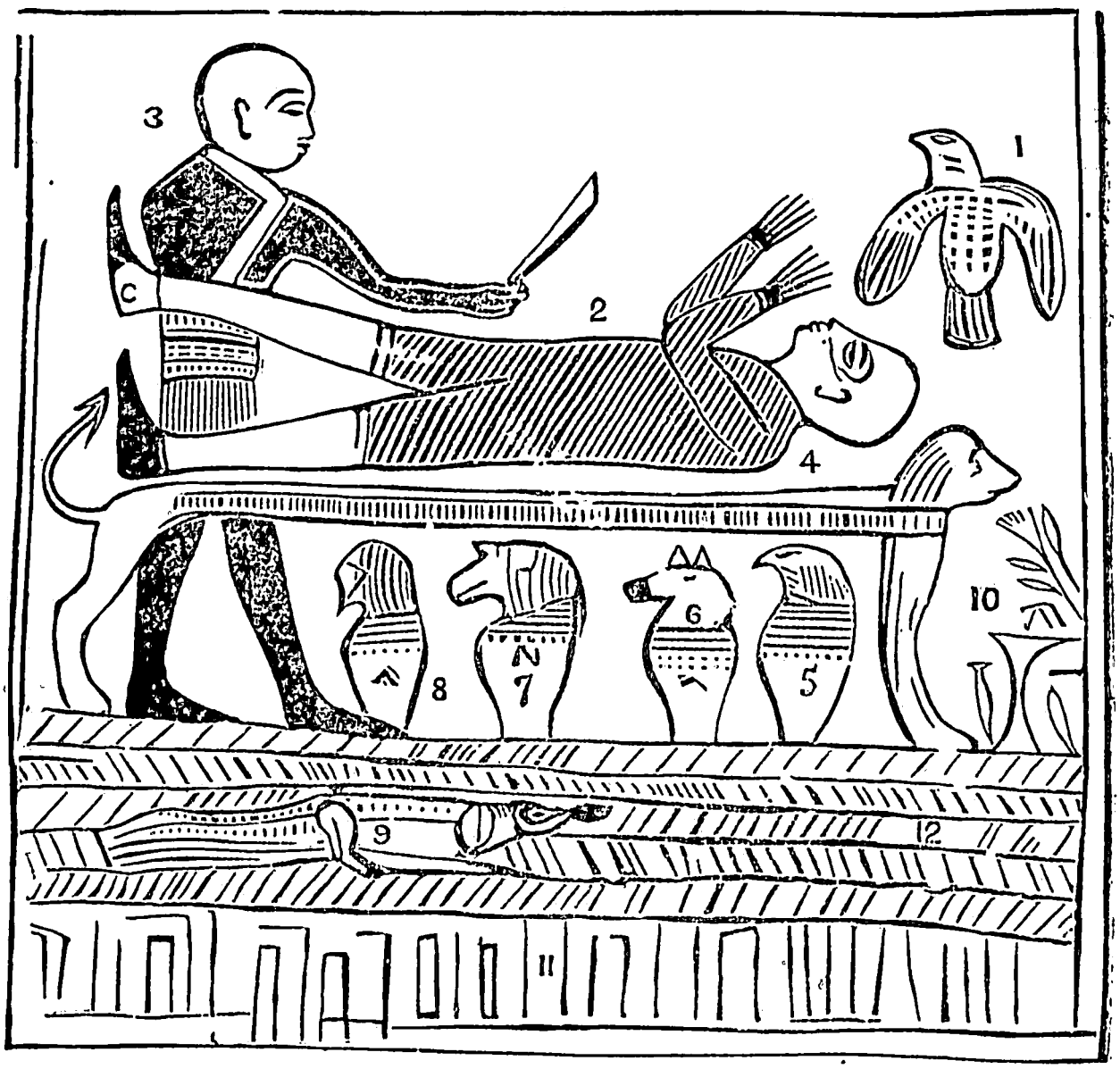

EXPLANATION OF THE ABOVE CUT.

Fig. 1. The angel of the Lord.
2. Abraham fastened upon an altar.
3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.
4. The altar for sacrifice, by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh.
5. The idolatrous god of Elkenah.
6. " " Libnah.
7. " " Mahmackrah.
8. " " Korash.
9. " " Pharaoh.
10. Abraham in Egypt.
11. Designed to represent the pillars of Heaven, as understood by the Egyptians.
12. Raukceyang, signifying expanse, or the firmament over our heads; but in this case in relation to this subject, the Egyptians meant it to signify Shauman, to be high, or the heavens; answering to the Hebrew word, Shaumahyeem.

A Translation of some Ancient Records that have fallen into our hands, from the Catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand upon papyrus.

THE BOOK OF ABRAHAM.

In the land of the Chaldeans, at the residence of my father, I Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness, and peace, and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions and to keep the commandments of God. I became a rightful heir, a High Priest, holding the right belonging to the Fathers; it was conferred upon me from the fathers; it came down from the Fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first Father, through the fathers, unto me.

2. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers, concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, King of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice but endeavoured to take away my life by the hand of the priest of Elkenah: the priest of Elkenah was also the priest of Pharaoh.

3. Now at this time it was the custom of the priest of Pharaoh, the King of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women, and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the Sun. Even the thank offering of a child did the Priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood, or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins, upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libna, Marmackrah, Corash, and also a God like unto that of Pharaoh, King of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, Rahleenos, which signifies Hieroglyphics.

5. And as they lifted up their hands upon me that they might offer me up, and take away my life, behold I lifted up my voice unto the Lord my God; and the Lord hearkened and heard, and He filled me with a vision of the Almighty, and the angel of His presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abram! Abram! behold my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinfolks, into a strange land, which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand againt thee, Abram my son, to take away thy life; Behold, I will lead thee by my hand, and I will take thee to put upon thee my name, even the Priesthood of thy Father; and my power shall be over thee; as it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth for ever, for I am thy God.

6. Behold Potipher's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the Court of Pharaoh, which Pharaoh signi-

fies King by royal blood. Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldean, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: and thus from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the Fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and the blessings of wisdom, but cursed him as pertaining to the Priesthood.

8. Now Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavour hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten, that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the Fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in my own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the Fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother died, but Terah, my father, yet lived in the land of Ur of the Chaldees. And it came to pass that I, Abram, took Sarai to wife, and Nehor, my brother, took Micah to wife, who were the daughters of Haran. Now the Lord said unto me, Abram, get thee out of thy country, and from thy kindred and from thy father's house unto a land that I will show thee. Therefore I left the land of Ur, of the Chaldees, to go unto the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee (that is, in thy Priesthood), and in thy seed (that is thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn His face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I

will do well to hearken unto thy voice; therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came in our way: therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

(*To be continued.*)

DISCOVERY OF GOLD PLATES.

New York, January 1, 1857.

Mr. Editor.

Sir—In passing through Cincinnati, Ohio, a short time since, the following facts were communicated to me by Mr. Benjamin E. Styles of that place, who also exhibited to me a gold plate, found by him at the aforesaid place, in the year 1847, while excavating the earth for a cistern, a few feet above high water mark on the Ohio river. It was thrown out with the loose earth while excavating, about nine feet beneath the surface.

Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, and about one-eighth of an inch in thickness, with the edges scolloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised letters, beautifully engraved upon its surface, the whole exhibiting fine workmanship.

The plate was examined by a Dr. Wise, a very learned Rabbi of the Jewish Synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian.

Yours truly,

P. P. Pratt.

We make the above extract from the *Mormon*. It gives corroborative evidence in favour of the divine authenticity of the Book of Mormon. Joseph Smith, jun. discovered golden plates upon the continent of America. He asserted that the engravings thereon were *ancient Egyptian* hieroglyphics, giving a history of the aborigines of that continent, who were once a civilized and enlightened people, possessing a knowledge of the arts and sciences.

He published and sent forth to the world the Book of Mormon in the year 1830. This book claims to be a history of a portion of the descendants of Joseph, who had been led by the hand of the Lord to that land, in fulfilment of the blessing pronounced upon Joseph's head by his father Jacob. Genesis xlix. 22, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." It contains an account of their travels from Jerusalem to that land, also of the dealings of God with them, both in their religion and government, in like manner as the Jewish Scriptures give an account of His dealings with Israel in Asia. It gives the history of the visit of Christ after his resurrection to the land of America; of his having organized his Church with Apostles and Prophets as he did among the Jews; of their having built many large cities, temples, &c. It also gives a minute account of their locality, and of the manner of their destruction by the judgments of God upon them in consequence of transgression.

Joseph Smith was acknowledged by all his enemies, at the time he published the Book of Mormon, to be an unlearned man; whence, then, if not from God, came his superior knowledge of the existence of the former greatness of that people? He was a farmer by occupation, and had travelled but little, except around his homestead in the State of New York. Yet the Book of Mormon declares that extensive cities were built by the ancient inhabitants of the continent, from whom the present race of degraded Indians have descended.

How did it happen that he conceived the idea of plates of gold being buried in the earth, and of the hieroglyphics on them being Egyptian? It had never been positively known by any one previous to the time of the publication of that book, that there were any Egyptian characters discovered upon that continent; yet we find that the book purports to have been written in Reformed Egyptian characters upon golden plates, and to have been hid in the earth by commandment from God, to come forth, preparatory to the gathering of Israel, from their dispersion among the nations, in fulfilment of the prophecy, Ezekiel xxxvii., in which the records of Joseph and Judah were symbolized by two sticks, containing writing. In Ezekiel's day, it was customary to preserve records by writing on smooth blocks of wood, or on parchment rolled on sticks.

In the Book of Mormon, on page 515, we find the following—"And now behold, we have written this record according to our knowledge, in the characters which are called, among us, the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold ye would have no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore He hath prepared means for the interpretation thereof."

Since the publication of the Book of Mormon, plates of gold and brass have been discovered in the States of Illinois, Virginia, and Ohio, with ancient characters inscribed upon them; the last named of which have been examined by the learned Dr. Wise, a Jewish Rabbi, and Editor of a Hebrew paper in Cincinnati, and the characters are pronounced by him to be ancient Egyptian.

If God has had nothing to do with this, it has happened very strangely, that an illiterate youth, a farmer, should have been the first to discover that there were golden plates in the earth in that land, containing Egyptian characters.

Stephens and Catherwood, in their explorations of South America, have discovered the ruins of many fine cities and temples built of stone, the walls of which, in many instances, are yet standing; they have also discovered many inscriptions in ancient characters.

The ruins of an extensive city have recently been discovered in California; and of another in Texas, where the stone walls of a splendid edifice are yet standing. Also in the rocky mountains, in Utah, the ruins of several cities have been discovered, with the walls of some buildings yet standing as high as three or four stories, with almost endless numbers of inscriptions, engraved on smooth surfaces of stone.

Joseph Smith was a true Prophet, and inspired of God to translate the Book of Mormon from the Reformed Egyptian language, into the English. This Book contains the word of God, given through a succession of Prophets, to a branch of the House of Israel, and all men may prove it so to be, by obeying its precepts; for the Lord confirms the words therein written to all penitent, baptized believers.—Ed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 14, 1857.

Reformation.—In this Number of the *Star*, we publish a letter from President Brigham Young, written by the wisdom and power of the Holy Ghost. Let the Saints read

the warnings and counsel therein, and receive the same, as the word of God. The work of repentance and reformation should commence immediately. First, let all the missionaries from the Presidency at Liverpool throughout all these countries repent and reform in word and in deed, in thoughts and in diligence: there are many things of which we should repent: every one of us can see wherein we have failed in doing our duties; wherein we have been slothful; wherein we have indulged in lightness of conversation; wherein we have forgotten the strictness of the laws of God—the responsibilities of our callings—and the importance of the message intrusted to our charge. Let us awake and throw off our lethargy, and cry unto our God day and night, that we may be filled with the Holy Ghost. Let us renew our diligence and our covenants also, and be re-baptized with water that we may be filled with the power of God: yes: be baptized with fire and with the Holy Ghost, that the words of the Almighty may be like fire in our bones, that when they proceed forth from our mouths, they may cut like a sharp two-edged sword, causing hypocrites and transgressors among the Saints to quake and tremble, and terror and fear to seize upon the ungodly. Remember, dear brethren in the ministry, that you are the chosen vessels of salvation to this generation—the messengers of light to those who sit in gross darkness. Let your light shine with celestial splendor; let it illuminate the dark corners of the earth; let the brightness thereof enlighten the Saints in all their assemblies and dwelling places. Cry aloud: spare not: show the Saints the awful consequences of sin. Labour with energy to warn and to save. Set the Priesthood in order—purify them—cast out the slothful, the disobedient, and unprofitable servants; appoint others in their places. Remember that there is a day of calling, and a day of choosing: let the faithful be chosen; and let the unfaithful, when proved and found wanting, go to their own place.

When we have set ourselves and the Priesthood in order—when we have become converted, and have purified the ministry—when we have done our first works over again, and have become filled with the Holy Ghost, then let us preach repentance to the Saints; for darkness reigns among them, and Satan has much power in their midst. They partake of the sins of Babylon, and unless they are brought unto repentance, they will perish in the plagues which are to be poured upon her. Call upon the Saints to repent of their lukewarmness, of their darkness and unbelief, of the filthiness in their houses and of their persons; teach them that the Holy Ghost does not dwell with filth, nor inhabit unholy temples; teach them to hold sacred the words of wisdom and not trifle nor make light of the words which God has given for their temporal salvation; teach them to live peaceably with one another, and to have peace in their families. See that family prayers are attended to in the season thereof. See that Sundays are not occupied in cooking and feasting the body, instead of going to meeting and feasting the soul. See that backbiting and tattling are entirely done away. See that the Saints meet in prayer meetings, and do more praying, instead of so much speaking and exhortation. See that the transgressor and the negligent are justly dealt with; and if they will not repent let them be severed from the Church.

When the Saints have been pruned and the dead branches lopped off—when they have repented, reformed, and become thoroughly converted, re-baptize and confirm them; and all who refuse to renew their covenants by baptism, let them be dropped and have no standing nor fellowship with the Saints. Remember that re-baptism will do no good to those who do not forsake their sins: they must live in newness of life, or else the Spirit will not dwell with them.

O Saints, awake and arise from the awful slumbers of death that have seized upon

you! Awake from the dangers of sin! Shake off your drowsiness—trim up your lamps; fill them with the oil of life; let them burn with brilliancy; for the powers of heaven are nigh! The voice of the Bridegroom will soon be heard! Prepare to meet Him! Let not the day overtake you unawares! O listen to the warning, and be for ever blessed!

ARRIVAL OF THE SHIP "COLUMBIA."

(*From the "Mormon."*)

New York, January 5, 1857.

President John Taylor.

Dear Sir—That you may have a report of our voyage, and that our friends at home may learn of our arrival in safety, we forward you the following for publication in the *Mormon*—

The ship *Columbia* left Liverpool dock on the 16th of November, 1856, and sailed from the River Mersey on the 18th, on her voyage for this port, with 221 Saints and other passengers on board. The Saints were under the Presidency of Elders John Williams, George Baker, and Benjamin Lloyd. Before leaving Liverpool, Elders Calkin and Williams, from the *Millennial Star* Office, came on board, and exhorted the Saints to observe cleanliness and order during the voyage, promising that, if they would obey the counsel and carry out the instructions given them by those who presided, they should have a prosperous voyage, and not one soul should be lost.

During the first three days, we had a fresh breeze, and then came on a calm, which continued for a week. On Sunday, the 23rd, the Captain very kindly consented to allow preaching on the quarter-deck, when President John Williams set forth the first principles of the Gospel to all on board. During the calm, the Saints partially recovered from their sea sickness, of which most of them had had a very severe attack. On the 11th December, sister Skinner was confined of a son. From a few days before this time, up to the 23rd of December, we had strong gales and heavy squalls, which rendered it very difficult for the Saints to have their food cooked, which, at times, made it very unpleasant for them, nevertheless, as a general thing, contentment and peace reigned. On the 23rd of December, the weather commenced to be very cold and stormy. On Christmas eve, Christmas, and the following day, most of the sisters and children were compelled to remain in their berths on account of the coldness of the weather and rolling of the ship. After the 26th, the weather became mild until the end of our voyage.

On the 30th, land was observed from the mast-head, which made the hearts of the Saints greatly to rejoice, thinking that deliverance was so near at hand from their long and dangerous voyage.

Whenever the weather permitted, the bugle was sounded for the Saints to attend the meetings for prayer and instruction. The Captain, officers, and crew were very kind to the Saints.

We landed at New York towards evening of the 1st January, 1857, after a voyage of forty-five days. Two of the crew have gone on to St. Louis with the Saints that have gone there, with a design to go ultimately to Great Salt Lake City.

The majority of the Saints enjoyed good health crossing the Atlantic. The morning after our arrival, we were visited by brethren from the *Mormon* Office, and other brethren. President John Taylor, P. P. Pratt, G. A. Smith, and Erastus Snow, paid us a visit at Castle Garden likewise, and gave us every necessary instruction for our future comfort, for which the Saints feel to tender their grateful acknowledgments, and, at the same time, thank the Branch of New York, with its President, for sending them a goodly portion of the good things from the festival.

We remain your brethren in the everlasting Gospel,

JOHN WILLIAMS, President,
GEORGE BAKER, } Counsellors,
BENJAMIN LLOYD, }
SAMUEL SYMON, Clerk.

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE, DURHAM, AND CARLISLE CONFERENCES.

35, Jewin street, City, London,
January 23, 1857.

President O. Pratt.

Respected Brother,—As you have so kindly permitted me to return to my mountain home, I feel it my duty to give you a brief report of my labours during this mission. I was called by the First Presidency of the Church to take a mission to this my native land, on the 7th of April, 1854.

I left my home and friends on the 21st of May, to join my brethren in Great Salt Lake City, who were also appointed on missions, and proceeded thence on the 7th of July, in company with Elders E. T. Benson, Erastus Snow, Orson Spencer, and several others. I presume you well remember the day we met you and H. S. Eldredge, with the Church Train, near the banks of the Platte, about eighty miles above Fort Kearney. There we spent Sunday with you, and the following day parted with brothers Benson and Ira Eldredge, who were sent to relieve you and H. S. Eldredge. Our little company now consisted of only five in number, to pass through an Indian country. While travelling down the banks of the Little Blue, a number of hostile Indians of the Pawnee tribe, stopped us on the road, and tried to rob us of all we had, but we took our guns, and showed them that we intended to defend our rights, in the name of the Lord. Nothing but the invisible hand of the Lord preserved us from their depredations, and thus were the words of the Apostle and Prophet, Brigham Young, that we should go through safe, fulfilled unto us.

I landed in Liverpool on the 16th of October, after a very speedy and pleasant voyage of eighteen days, and was received kindly by President F. D. Richards. My first appointment was to labour under the direction of Pastor C. G. Webb, in whose Pastorate I travelled and preached for one month, after which I was appointed President of the South Conference, where I laboured with great pleasure during the year 1855.

On the 1st of February, 1856, I was called to succeed Elder Edward Martin, in the pastoral charge of the Newcastle-on-Tyne, Durham, and Carlisle Conferences, where I have laboured with much joy and satisfaction for the past year. With pleasure I can say, as a general thing, the Pastorate is in good standing, and the Saints are in the lively exercise of the spirit of the Gospel. During the year there has been nearly two hundred added to the Church in my field of labour. In many places a spirit of inquiry prevails, and a number are investigating the principles of the Gospel. I have frequently heard it mentioned by some of our Elders, both in this country and in Zion, that England had been pretty thoroughly preached to. To correct this view, here permit me to state the condition of my late field of labour. I am informed by Elder Richard R. Hodgson, who has taken the pains to count them, that there are about four hundred towns and villages where there has been no preaching by the Elders. Truly the harvest is great, but the labourers are few.

I will here inform you that the financial affairs in the Pastorate are in as good condition as could be expected.

At our last quarterly Conferences we had the society of Elder E. T. Benson, which added much to the spirit of our meetings. If he has laboured in all the Pastorates that he has visited as he did while he was with me, preaching every night to large congregations, from an hour and a half to two hours, it is no wonder to me that he is indisposed at the present time. On Christmas eve we held a social party in the Saints' meeting-room, Sunderland, and enjoyed much of the Spirit of the Lord. There were a number of strangers present, and at the close of our meeting, two young men came forward and offered themselves for baptism. Brother Benjamin Newton went with them to the river Wear, at two o'clock in the morning, and baptized them.

I can truly say that I leave my field of labour with joy, and I feel to bless my brethren that have so faithfully laboured under my direction, not forgetting the Saints who have so kindly and liberally

administered to my wants. I hope they will feel, when they think of me in my mountain home, that they have a friend and brother in Zion, for I intend to remember them in my prayers, when I meet with my brethren in holy places, that deliverance may speedily come unto them. I am much pleased to leave my field of labour in the hands of so good and faithful a man as Pastor William J. Smith, and I hope the Saints will have the same confidence in my successor as they have always manifested in me. When I reflect on my past field of labour, it brings peculiar feelings to my bosom, and had it been left to me, I could have cheerfully stayed and laboured another year.

Not wishing to trouble you with too lengthy a communication, I wish in conclusion, briefly to add my testimony concerning the work of the Lord in the last days. I can say, that like as Peter knew that Jesus was the Son of God, I know for myself that Joseph Smith was a Prophet of the Most High God, called to organize the Church of Jesus Christ of Latter-day Saints, in this the dispensation of the fulness of times, and that President Brigham Young is his legal successor.

I have been a member of this Church seven years, four of which I have spent in the valleys of the mountains. I am intimately acquainted with the general authorities of the Church there, and I know them to be good men, and that they are trying all they can to build up a righteous kingdom on the earth. Since I have been released from the responsibilities of my field of labour, by your kind permission I have visited the South, Birmingham, and London Conferences. In the latter place, I have had the pleasure of attending several Priesthood and other meetings, in company with yourself, Elders Benson, Ross, Budge, and others, which I have enjoyed very much, and I feel to say that there is a decided increase of the Spirit of the Lord among His servants, and the Saints generally.

Ever praying for the spirit, power, and authority of your holy Apostleship to rest upon you, I cheerfully subscribe myself, your faithful brother and friend in the kingdom of our God,

HENRY LUNT.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
November 1, 1856.

Elders Orson Pratt, Ezra T. Benson, and James A. Little.

Beloved Brethren,—I purposed to have written to you a somewhat considerate, and perhaps lengthy communication by this mail; but since Conference I have been attending meetings in various wards as Home Missionary, nearly every evening, which, with other public duties and a few matters of a family character, have kept me occupied. I presume you will learn from the President, and Historian, the general condition of the work here, and shall, therefore, try to give you some items, which they may not be so likely to notice.

The reception of the returned Missionaries, and particularly those who came with me, was very cordial, on the part of the Presidency and of the people, and they were called upon to occupy most of the time at the Conference, which was to us all a most refreshing season.

About a week before we arrived, a work of reformation had been efficiently started, and we were just in good time to share its cheering effects with the people. As good an evidence of this as I can offer, may be found in the fact, that on Sunday and Monday, at a Conference of the Territory, it required strong efforts of the Presidency and others, to raise between fifty and sixty teams to go and bring in our brethren coming by the hand-carts on the Plains; whereas, on the last Sunday but one, a few remarks from brother Kimball, to a congregation of this city only, induced one hundred and fourteen to give their names to furnish teams, and one man put down fifteen yoke of cattle. The change in the feelings of the people is indeed wonderful already, and yet it has

but just begun. Bishops are dropped, and their counsellors, when slothful at their duties, or *when ruled by their wives*, so are the Teachers, if they do not perform their duties, which are, to know every man and woman in their several districts, and to *live their religion themselves*. Misdeeds are not only publicly denounced, but the doers and their deeds are named before the public congregations. The arrows of the Almighty are with the *Presidency*. The terrors of the Lord are upon them, and are coming upon the people. The high and the low are all feeling the scorching of the fire that has begun to be kindled in Zion. Already the power of the Holy Ghost has, in some instances, been so great upon them, that they have had to refrain from speaking, for the people have shrunk before them, because of the power of their words, while in other instances, congregations have been dismissed because of their darkness, and their unbelief in the word spoken. Many powers and responsibilities, heretofore retained in the hands of the Presidency, have been handed down to the Bishops. A thorough waking up has commenced, that must reach the habitation of every Saint in Utah, and then extend to every Mission and Branch of the Church throughout the earth. Therefore, dear brethren, cry aloud, and spare not, show unto the people the awful consequences of *sin*, that they may obtain strength from God, to keep His commandments, and sin not. The Lord grant you mightily of His Spirit, to make your words powerful as a two-edged sword.

On the evening of the 6th of October, President Young kindly permitted me and my family to be baptized in the new font on the Temple Block. Oh how precious this was to us, after having first witnessed the administration of this sacred ordinance to the family of President Young, under his own hands, and those of Presidents Kimball and Grant, in like manner, each in their own order. The next evening I was privileged to baptize about forty souls, the families of the returned missionaries, in the same hallowed place. I believe the Bishops have been re-baptized also, and their wards will be when the works of *pruning* and *reformation* have sufficiently appeared.

Brothers Cyrus, Joseph A. Young, W. H. Kimball, and George D. Grant, and several others of our returned brethren, started back while Conference was in session, to bring in our brethren of the hand-cart companies. With those who went last, sufficient have now gone to bring all in as safely and comfortably as can be under the circumstances. We learn they have encountered snow a foot deep on the Sweet Water, and there is considerable now upon the ground between here and Bridger.

The President has graciously approved of our general operations in getting the Saints off by *hand-carts*, the most important objectionable feature being, *too late*, concerning which I experienced as great, or greater care last February and March, than we can now entertain for their welfare.

Great were the blessings of God unto me and those with me, while crossing the Plains. Although we were certain that we both saw and heard Indians around, and almost in our camp at different times, in disguise, in wolf skins, still no one lifted his hand against us, while but a day or two before us, and just upon our path, some twelve or fifteen persons were made their ready prey, among whom were Secretary Babbitt and Thomas Margetts. No faithful Saint has fallen by their violence that we are aware of.

I have scarcely got the run of the general items from the various parts of the Territory, further than that reformation is the *leading*, and is fast becoming the *all-absorbing topic* of the people's consideration, in the house and by the way, in their *lying down* as well as in their *rising* hours. . . . .

May God bless you and all the work in your hands, and give you the good you most desire by which to save Israel. Your brother in the Gospel,

F. D. RICHARDS.

A MODERN writer says, "I never give a man credit for having the power to do what he never does. Plausibility is very imposing, no doubt; but when I see one of whom people say, 'He has talent, he has genius, if he would use them right,' I think it is a sham, and not the real thing; for sound talent and true genius don't go with a laggard spirit—they are like a spur in the heel to keep a man advancing."

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 84.)

OBJECTION: "The most remarkable statements in your Book of Mormon are those which relate to America. The entire tendency of your system is to exalt and glorify that country. When God called Abraham, He made him this promise—'Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates.' (Gen. xv. 18.) Now, what land was that but the land of Canaan, or the promised land? But your new Bible speaks of another country, and calls America the land of promise. There is your Zion; there your tithes are to be paid; there the Saints are to be gathered; and that is to be the scene of your future glory, *i. e.*, if the Government of the United States will allow it."—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: That God called Abraham, and promised to his seed the land of Canaan, no Latter-day Saint will pretend to deny. But when God made this promise, He did not say that He would never enlarge it, or that He would never make another promise. He did not say that Canaan was the *only* land that He would ever bestow upon His people. Nothing can be found in the Bible to substantiate the idea of the promissory bounty of God being limited for ever by the Nile and Euphrates. It certainly cannot be *disproved*, to say the least of it, that the western continent is a divinely-promised land to the Saints of God in latter days, nor can anything be proved to be unreasonable in the blessing which the Saints, as a people, anticipatingly rejoice in. We cordially admit the charge that "there" is our "Zion"—that "there" our "tithes are to be paid"—that "there the Saints are to be gathered," and that there "is to be the scene" of our "future glory." It is enough for us to know that the Lord hath so declared it. The Lord God of Israel, in this our day, has again spoken from the heavens, and sent forth His will. He has set up a kingdom on the earth in these last days, that shall never be thrown down. He has commissioned His servants to promulgate His laws, and empowered them to administer His ordinances, and to gather his people together. With untiring zeal and glorious success, they are fulfilling their high commission. As ambassadors of the King of kings, they are going forth among the nations of the earth, dispensing far and wide the word of life—the Gospel of the kingdom—the glad tidings of salvation. But woe to the people who wilfully reject them, and despise their messages of mercy. The mandates of heaven must be obeyed. God will no longer be mocked, nor will His Spirit always strive with man. He has declared, by modern revelation, which the world affects to scorn, that those who refuse His mercy and reject His Gospel now, shall speedily disappear from the earth. The nations of Christendom little anticipate what will assuredly, ere long, be too manifest before their eyes. War, pestilence, and famine are plagues which, when commenced, will soon depopulate the earth. Alas! a fearful doom awaits the unrighteous, who will not receive the truth, but laugh to scorn the overtures of salvation. Those who have the form of godliness, but deny its power—those who nominally profess Christianity, but in reality have changed the ordinances of God, and broken the everlasting covenant, have now the opportunity afforded them of accepting the Gospel in its fulness, and obeying its requirements. The golden cup of mystic Babylon, or jarring sectarian Christendom, is nearly full, and will soon overflow. The cry now is—"Come out of her, my people, that ye partake not of her sins, and receive not of her plagues." The Saints of the Lord, thus forewarned of the impending danger, are fast gathering to the land of Western Zion for refuge, where God will cover them with His hand, while His judgments are being poured out upon the earth. As Noah and his family escaped in the ark from the overflowing scourge which swept away those who rejected the revelations of God in that day,—and as Lot and his offspring fled to an appointed place, to

escape the judgments of Sodom,—and as the Saints in Jerusalem fled from Judea, to escape the desolation of their doomed city—so, likewise, the Saints of latter days, now in modern Babylon, are, by the express command of God, gathering to their promised land—their Zion in the west—where, if still obedient to God's commands, through His authorised servants, they shall dwell in peace and safety, while the Lord pours out His vials of wrath upon the earth, taking vengeance on them that know Him not and obey not His Gospel. Thus, then, America is indeed the promised land of the Latter-day Saints. They gather there by God's command. It is their divinely appointed home and inheritance; and that it will also be the "scene" of their "future glory," there is no shadow of a reason to doubt. But the objector adds, what doubtless he deems a very important contingency—"*if the Government of the United States will allow it!*" Forsooth, he might with equal propriety say, The sun of heaven will shine to-morrow, IF the Government will allow it! Does it never occur to such objectors, that neither the Government of the United States nor any other Government has power to subvert the designs of God? Can that God who possesses unlimited wisdom and almighty power, whose hands hold the reins of Universal Government, and at whose will kingdoms rise, or mighty empires fall,—can He be thwarted in His purposes by the puny efforts of any human government? Can He—will He, who holds in His own grasp the destinies of nations and the doom of worlds, be defeated in His will, and driven, as it were, from His throne of power, by the "Government of the United States?" Ah, no! The kingdom of God is now being set up on the earth, and no power of earth or of hell can overthrow it. Satan may rage, and all the powers of darkness may set themselves in battle-array against it; but as God is on our side, their opposition will be utterly vain. The work is too far gone; the foundation is too deeply laid; the little stone from the mountain, that Daniel speaks of, has grown too mighty for its adversaries; and notwithstanding their most vigilant efforts to stay its progress, it will still roll on with increased and increasing power, enlarging as it goes, until it ultimately fills the whole earth, and those vain souls, whether clergy or laity, rulers or ruled, who attempt to stand before it, to arrest its onward course, will only imperil themselves, for it will assuredly roll over them, and crush them with its accumulated weight. As an avalanche, loosened from its mountain fastness, comes rushing down the slope with accelerating speed, clearing all before it, even so, will this great work of God, despite all opposition, continue to advance, until all shall know the Lord, from the greatest to the least, and this earth, celestialized, shall be the undisputed empire of the King of kings.

(*To be continued.*)

VARIETIES.

SET about doing good to somebody. Put on your hat, and go and visit the poor; inquire into their wants, and administer unto them; seek out the desolate and oppressed, and tell them the consolations of religion. I have often tried this, and found this the best medicine for a heavy heart.—*Howard.*

AIR AND WATER.—A quart of water is daily passing through the skin of a sound person. It evaporates through the minute openings which cover the whole surface, and if these be plugged up it is compelled to travel through the kidneys, and gives rise to internal disorder. Ablution, therefore, if sound health is to be preserved, is a duty of the first importance. Pure air is also essential to health, and at night the free supply of it is of especial moment. Each sleeper draws into the chest, about fifteen times in every minute, a certain quantity of the surrounding atmosphere, and returns it after a change within the body, mixed with a poison. 150 grains by weight of this poisonous ingredient are added to the air of a bed-room in one hour by a single sleeper, more than 1000 during the night. Unless there be a sufficient quantity of air to dilute this, or unless ventilation provide for a gradual removal of foul air, while fresh comes to take its place, health must be seriously undermined.

SWEET SENTIMENT.—Beware how you address yourself in anger to any one. An angry word is like a letter put into the post—once dropped, it is impossible to recall it!

JOHN ADAMS.—It was, perhaps, owing to the very fact of his humble parentage, that the elder Adams, the son of a worthy cobbler, became what he was. I have never seen the following story in print, but it legitimately descended to me by oral tradition, having been told by my great-grandfather "the pious deacon Adams, of the church of Braintree," himself.—The deacon, during a temporary absence, had set John to cutting out the "uppers" for some shoes; but, like the Chinaman, who in making a pair of breeches from a pattern furnished by some prudent captain, had faithfully copied the patches which his wife had put in the seat of the old ones—John had embellished every "upper" he had cut them out with the three cornered hole by which the patterns had hung on their accustomed nail. "I saw," said the deacon "I couldn't make a shoemaker of him, so I *put him to learning!*"

THE REAPERS AND FISHERS.

Go reapers to the harvest field,
See, mark the falling leaves;
With all your might your sickles wield,
And gather in the sheaves.

A day of burning is at hand,
And ominous the sky;
Gird up your loins ye noble band,
And tread it valiantly.

And as you reap, unwearied, sing,
Whatever clime you roam,
Glory to God th' eternal King,
He'll bid us welcome home.

Go fishers to the briny deep,
Unreef the flowing sail;
While yet the storm-doom'd waters sleep,
Improve each gentle gale.

With eager heart and skilful hand,
Spread forth the net and line,
And draw them forth a noble band,
To grace Jehovah's shrine.

And then with dauntless courage sing,
Though breakers round you foam,
Glory to God th' eternal King,
He'll bid us welcome home.

Glasgow. E. M.

ADDRESSES.—Thomas J. Evans, Joseph Walker, } 28 Bedford Street, Wakefield Road, Bradford.
Charles W. Penrose, 7 Well's Cottages, Peckham Fields, London.
William Shires, 4 Bewley's Yard, Kirkgate, Leeds.
Samuel W. Lucas, Mr. H. Folland's, 27 Delgers Buildings, Commercial Road, Exeter, Devon.
Elijah E. Holden, 27 Lion Street, Newtown, Southampton.
J. Reed, Mr. G. Stratford's, High Street, Malden, Essex.
Henry A. Shaw, Mr. James Payner's, Wolverhampton Lane, Walsall.
Henry Hobbs, 9 Walker's Square, Sykers Street, Hull.
Charles W. Hubbard, 21 Newmarket Street, Ayr, Scotland.
T. A. Jeffreys, Tonning Street, Lowestoft, Suffolk.

MONEY LIST, JANUARY 23—30, 1857.

	£	s.	d.
Joriah Holmes	5	0	0
David James	2	0	0
James Rogers	6	10	0
Carried forward	£13	10	0
Brought forward	£13	10	0
Henry Brown	4	0	0
	£17	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XIX. Saturday, February 21, 1857. Price One Penny.

MINUTES OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

CONVENED IN THE BOWERY ADJOINING THE NORTH END OF THE TABERNACLE, GREAT SALT LAKE CITY, AND COMMENCING MONDAY, OCTOBER 6, 1856, at 10 A.M., BRIGHAM YOUNG PRESIDING.

(*From the "Deseret News."*)

On the Stand—Presidents Brigham Young, Heber C. Kimball and Jedediah M. Grant:

Of the Twelve Apostles—W. Woodruff, Lorenzo Snow and F. D. Richards:

Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Benjamin L. Clapp and Horace S. Eldredge:

High Priests' Quorum—John Young, President:

Presiding Bishop—Edward Hunter:

Patriarchs—John Young and Isaac Morley:

Presidency of the Stake—David Fullmer, President:

Clerk of Conference—Leo Hawkins:

Reporters—Geo. D. Watt, and J. V. Long.

Called to order by President D. Fullmer.

Singing by the Choir.

President BRIGHAM YOUNG stated that the Semi-annual Conference was now open, and that the first business was to forthwith start assistance to those now on the Plains. Called upon those who were willing to go, or send teams, to come to the stand and report; saying that if there were not enough teams, teamsters, &c., volunteered, he would close the Conference, and, with brother Kimball, start back to help those companies.

President KIMBALL remarked, it is moved and seconded that Brigham Young, Heber C. Kimball, and Jedediah M. Grant go back to help the P. E. Fund Emigrants. Unanimously negatived.

President B. YOUNG spoke on the necessity of a reformation among the Saints.

President KIMBALL called on the blacksmiths in the congregation to retire; as they were wanted to shoe the horses and repair the wagons of those about to start to assist the brethren on the Plains.

He then presented the authorities of the Church, as follows—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator. Heber C. Kimball, First Counsellor, Prophet, Seer, and Revelator, Jedediah M. Grant, Second Counsellor, Prophet, Seer, and Revelator.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards, members of said Quorum.

John Smith, (eldest son of Hyrum) Presiding Patriarch.

John Young, President of the High Priests' Quorum.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp and H. S. Eldredge, presiding Presidents over the Seventies.

John Nebeker, President of the Elders' Quorum; James H. Smith and Aaron Sceva his Counsellors.

Daniel Spencer, President of this Stake of Zion; David Fullmer and Thomas Rhoads his Counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn and Ira Ames, members of the High Council.

Edward Hunter presiding Bishop of the whole Church; Leonard W. Hardy and Jesse C. Little his Counsellors.

Lewis Wright, President of the Priests' Quorum; Wm. Whiting and Wm. Smith his Counsellors.

McGee Harris, President of the Teachers' Quorum; Adam Spires and David Bowman his Counsellors.

Brigham Young, Trustee in trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, D. Spencer, T. Bullock, John Brown, Wm. Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel Mackintosh, his Assistants, and Agents for said fund.

George A. Smith, Historian and General Church Recorder; W. Woodruff his Assistant.

Not one negative vote was given.

President GRANT spoke upon the necessity of every man having the Holy Ghost at all times, and in all places.

President KIMBALL said, it is proposed to divide the 18th ward by 2nd East Temple street. Carried unanimously.

Carried unanimously, that John Sharp be Bishop of that ward, and that it be designated the 20th ward.

President KIMBALL addressed the congregation.

President KIMBALL moved that Seth Taft be dropped from his Bishopric. Carried unanimously.

President B. YOUNG made a few remarks.

Singing by the Choir.

Benediction by President JOSEPH YOUNG.

October 6, 2 p.m.

Singing by the Choir.

Prayer by Elder E. ELLSWORTH.

Singing by the Choir.

Elder C. H. WHEELOCK expressed his feelings on returning to the valleys of the mountains, and while on his mission.

Elder JAMES FERGUSON bore testimony to the truth of Elder Wheelock's remarks in relation to the hand-carts, and appealed to the Saints in behalf of those who are still on the road.

Elder W. C. DUNBAR sung a "Hand-cart song," and spoke of the joy and happiness that he had experienced, while engaged in travelling and preaching for the last fourteen or fifteen years, and of increased wickedness in the world and righteousness in these valleys.

Elder EDWARD BUNKER sketched the travels of his hand-cart company, and alluded to their having been led by the Lord all the way.

Elder EDMUND ELLSWORTH sung "Hand-carts rolling."

Elder C. G. WEBB said he had assisted to make the carts, and believed that they could be made to run one-eighth easier, and at the same time be much stronger; spoke of the unfavourable circumstances under which the companies started this year, also of the good influence of the brethren in Iowa City.

Singing by the Choir.

Elder LORENZO SNOW requested the returned missionaries to meet Elder F. D. Richards on the stand, immediately at the close of the meeting.

Benediction by LORENZO SNOW.

Adjourned till to-morrow at 9 a.m.

6 p.m.

A large number assembled in the Tabernacle.

Singing by the Choir.

Prayer by Elder JOHN BANKS.

Singing.

Elder W. WOODRUFF spoke in relation to the hand-cart companies, and on the necessity of reformation.

Elder JOHN BANKS rehearsed some of his experience, while on a mission in the States.

Elder DAVID GRANT made a few remarks.

Brother WILLES sung "This new land of ours."

President GRANT delivered a brief and powerful sermon on reformation.

Benediction by Elder EDMUND ELLSWORTH.

October 7, 9 a.m.

President KIMBALL counselled the assembly to keep as still and quiet as possible.

Singing by the Choir.

Prayer by President GRANT.

Singing by the Choir.

Elder D. D. MCARTHUR spoke on the necessity for the Saints to live a prayerful life.

Elder FRANCE related incidents of his travels since leaving the valleys, and his experience while on his mission in England.

Elder DAVID GRANT addressed the congregation for a short time.

President KIMBALL requested the missionaries, who have lately returned, to come to the stand.

Elder W. C. DUNBAR sung "Oh Zion, dear Zion."

Elder SPICER W. CRANDALL spoke on the blessings enjoyed by the hand-cart company under Elder D. D. McArthur, to which he was attached.

Elder W. C. DUNBAR sung, "We are going to dwell in famed Utah."

Elder N. H. FELT alluded, in brief, to his mission with Elder Taylor to establish *The Mormon*.

Elder J. D. T. MCALISTER sung the "Cricket song."

Singing by the Choir.

Benediction by Elder D. SPENCER.

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2 p.m.

Singing by the Choir.

Prayer by Patriarch JOHN YOUNG.

Singing by the Choir.

Elder JOHN MCDONALD made a few remarks relative to his mission.

Patriarch JOHN YOUNG referred to the first Conference held in the valley nine years ago to-day, and contrasted it with the present.

Elder H. W. CHURCH testified to the truth of the work we are engaged in.

Elder CANUTE PETERSON gave an account of his mission to Norway, and at President Kimball's request, addressed the congregation in Norwegian.

Elder WM. BUTLER related some of his experience, while on his mission to England.

Elder BOLEY spoke upon his mission in Pennsylvania.

Elder E. ELLSWORTH bore testimony to the truth of the work of the Lord, and that Joseph, Brigham, Heber and Jedediah were Prophets of the Lord.

Brother JOHN WOOLLEY was voted to be Bishop of the 9th ward.

Proposed that the missionaries who have just returned, go and strengthen their brethren throughout the Territory of Utah. Carried unanimously.

President KIMBALL gave a few words of advice to the missionaries.

President B. YOUNG moved that the Conference adjourn to April 6th, 1857, at 10 a.m. at this place.

President GRANT called upon the Bishops and all other persons to live their religion.

President B. YOUNG exhorted the people to let the words of brother Grant sink into their hearts and stay there; and blessed the congregation in the name of the Lord.

Elder W. C DUNBAR sung, "I would be a 'Mormon.'"

The Choir sung, "Awake, put on thy strength, Oh Zion."

President B. YOUNG closed the Conference with prayer.

THE BODY AVENGED.—By too much sitting still the body becomes unhealthy, and soon the mind. This is Nature's law. She will never see her children wronged. If the mind which rules the body, ever forgets itself so far as to trample upon its slave, the slave is never generous enough to forgive the injury; but will rise and smite its oppressor. Thus has many a monarch mind been dethroned.—*Longfellow.*

LATTER-DAY SAINTS' PSALMODY, VOL. I.

(*To be Published by Subscription.*)

PRICE TO SUBSCRIBERS 5s. NON-SUBSCRIBERS 7s. 6D.

To the Editor of the *Millennial Star*.

Dear Sir—My motive in composing the above work, was a thorough conviction of its being greatly needed in aiding the Saints to praise God, with the heart and with the understanding also. This could not be accomplished by the selection of music from songs, and other works altogether unsuitable to the spirit of our religion. I have frequently felt horrified in hearing a most barbarous musical sentiment united to a beautiful specimen of soul-stirring poetry contained in our hymn book. These insipid and uninspired compositions are doubtless used from compulsion, and not from choice; hence my motive in endeavouring to supply the deficiency. Besides the imperfections above named, other difficulties have to be dealt with, viz.: First, irregular rhythm; secondly, varied accent.

The occurrence of the former point, although not so frequent as the latter, nevertheless is in use at times. Many of our very best hymns are composed to metres quite original, consequently they require to be properly set, or musically treated, and the want of such treatment necessitates some tune to be selected, whether it be metrical or otherwise, and the result is a constant filling in, or casting out of superfluous notes, in order to correspond with the poetry. Secondly varied accent. Strict attention to accent is as necessary to the perfect union of poetry and music, as the observance of metrical rule. If the poetic feet be of a certain character, the musical feet must assimilate also. It would be altogether inconsistent to the rules of poetry and music to make choice of the *Trochee* in one instance, and *Iambus* in the other; but how often have I heard these errors committed by an improper selection of tunes to metres differently accented, and the effect is a constant jingling with words and music, and a total lack of union.

The above faults are not only avoided in the present work, but I have endeavoured to give the poetry its best interpretation.

The *Psalmody* will contain about forty pieces, set to hymns that are in general use, with an Anthem to the words, "How beautiful upon the Mountains." The vocal score will be complete, with an Organ, or Pianoforte accompaniment.

The volume will require for the *bare* payment of publication, about one hundred and twenty or thirty subscribers. The subscriptions to be forwarded to the Office through the Book Agents; and when sufficient is subscribed for the payment of the above number of copies, the work will be issued, and delivered to the subscribers. This volume, by permission, will be dedicated to F. D. Richards, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

It may not be out of place before concluding, to offer one or two remarks on the music of Ancient Israel. If we refer to the 25th chapter, 7th verse, of the 1st book of Chronicles, we find that a certain number of skilful musicians were set apart for the service of the Temple. The musical skill of these Priests is evident, when it says, "Even all that were *cunning* [in music] was two hundred four score and eight." We find still further evidence of this remark, by the magnificent display of music at the opening of the Lord's Temple, built by Solomon, which exceeded all others on record. (See 2nd Chron. v.) The vocalists and instrumentalists employed on that grand, sublime, and solemn occasion, were of the Priesthood, hence the utility of music in the Church.

I will endeavour to show by a fair musical calculation, the number of instrumental and vocal performers present. We read distinctly that one hundred and twenty Priests were sounding with trumpets. If we consider the extraordinary volume of tone this instrument, in the hands of a good player, is qualified to emit, we may then form some judgment of the number of voices and string instru-

ments which would be required to render effective the music at that consecration.

One trumpet would be sufficient for ten string instruments, making the whole mass in that department twelve hundred. (This is merely a calculation of string and trumpets alone.) With this body of instruments, I shall not be overrating, if I place against it ten times that number of voices, making the double mass twelve thousand. I need not add one word of my own by way of describing the glorious effect produced on that day, as it can be plainly discovered by reading the 13th verse of the above-named chapter.

If you will, dear sir, in your kindness, insert the above in the *Millennial Star* you will greatly oblige

Yours in the Gospel
JOHN TULLIDGE,
Professor of singing and harmony,
Liverpool.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 103.)

[March, 1842.]

At the request of Mr. John Wentworth, Editor and Proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints, of which I have the honour, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document.

As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A.D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection; considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a Church it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another, principles which were diametrically opposed.

Believing the word of God, I had confidence in the declaration of James—"If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them were acknowledged of God as His Church and kingdom: and I was expressly commanded "to go not after them," at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavouring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence;

that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me; I was also told where were deposited some plates on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection; that he planted the Gospel herein all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order, the same Priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their Prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our Travelling Elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-day Saints" was first organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and Churches were soon formed in the States of New York, Pennsylvania Ohio, Indiana, Illinois, and Missouri; in the last named State a considerable settlement was formed in Jackson County: numbers joined the Church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were en-

joyed in our domestic circle, and throughout our neighbourhood; but as we could not associate with our neighbours who were, many of them, of the basest of men, and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their Sabbath breaking, horse racing and gambling; they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations; who, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie; this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to indure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died, many children were left orphans; wives, widows; and husbands, widowers; our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this: which on application to the authorities we found to be too true, and after much violence, privation, and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs, an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depths of winter) to wander as exiles on the earth, or to seek an asylum in a more genial clime, and among a less barbarous people. Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless proceedings of the State of Missouri.

In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo," in Hancock County. We number from six to eight thousand here, besides vast numbers in the county around, and in almost every county of the State. We have a City Charter granted us, and charter for a Legion, the troops of which now number 1500. We have also a charter for a University, for an Agricultural and Manufacturing Society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity; proud of the cause which they have espoused, and conscious of their innocence, and of the truth of their system, amidst calumny and reproach, have the Elders of this Church gone forth, and planted the Gospel in almost every State in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland, and Wales; in the year of 1840, where a few of our missionaries were sent, over five thousand joined the Standard of Truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing, persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

We believe in God the eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st. Faith in the Lord Jesus Christ; 2nd. Repentance; 3rd. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy and by laying on of hands" by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretations of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

Respectfully, &c.

JOSEPH SMITH.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 21, 1857.

THE NEW PSALMODY.—We invite the attention of our readers to the letter of brother John Tullidge, sen., in this Number of the *Star*. The teaching and composition of music have been the business of his life, and having come into the Church the past year, he has assiduously turned his attention to instructing the Saints in Liverpool in the art of singing, and to composing tunes expressly for Latter-day Saints' Hymns, several of which are now sung by the Liverpool Choir, and so far as we are capable of judging, we believe them to be a decided improvement on the tunes before in use.

We think it would be well for the choirs in the various Conferences to subscribe for a sufficient number of brother Tullidge's Psalmodies, and to give his pieces a fair trial. Tunes adapted to our hymns will evidently be an improvement, and we consider his efforts well worthy of encouragement.

Subscriptions can be sent to this Office through the Book Agents. When the

requisite number has been subscribed, the Work will be published, and the copies for subscribers will be sent through the same medium.

THE COMPENDIUM OF THE FAITH AND DOCTRINES OF THE LATTER-DAY SAINTS.—This work, a Notice of the compilation of which was inserted in *Star*, Number 26, Vol. XVIII., is now completed and ready for sale at this Office.

It is a royal 18mo. comprising 243 pages, and contains about the same amount of matter as the Book of Doctrine and Covenants, but being in smaller type it is not quite so bulky. The body of the work contains quotations from, and references to the Bible, Book of Mormon, Doctrine and Covenants, History of Joseph Smith, Journal of Discourses, and Pearl of Great Price, on forty-seven different subjects, comprising the leading doctrines and principles believed by the Saints.

The great object of its compilation has been to furnish the Elders in the ministry with the means at hand of proving the doctrines of the Church from the Scriptures, and comparing those proofs with the modern revelations of the Lord, through the Prophets and Apostles of this Dispensation. We trust that all who wish to study the Scriptures, and the most important publications of the Church, will derive great assistance from it, as the principal object has been to select for quotation and reference the choicest passages on each particular subject from the books above named.

While it has been our great object to put into the hands of the Elders and others, the means of informing themselves, and of defending the principles of the Gospel, we wish to assure them, that they will need that wisdom, which is only given by the Holy Spirit, in order to use the quotations and passages referred to with discrimination and wisdom.

The compilation of the Compendium has required long and patient research, and, for this reason, has been very laborious and expensive; and we have put the price of it at as low a rate as these things will justify. The prices will be as follows—Wholesale: Morocco extra, 5s. 6d.; calf, gilt edges, 3s. 9d.: grained roan, 2s. 6d. Retail: Morocco extra, 6s. 6d.; calf, gilt edges, 4s. 6d.; grained roan, 3s.

RELEASE.—Elder James Marsden, President of the Liverpool Conference, is released from his labours, with the privilege of gathering to Zion. We cordially give brother Marsden our blessing, and pray that he may be prospered, and reach the home of the Saints in safety.

APPOINTMENT.—Elder John Kay is appointed to succeed Elder James Marsden, in the Presidency of the Liverpool Conference, under the Pastoral charge of Elder Miles Romney.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 111.)

OBJECTION: "We read that this man, (i. e. Christ) after he had offered one sacrifice for sin '*for ever* sat down at the right hand of God.' (Heb. x. 12.) But in the Book of Mormon, I read that Christ, after he left our world, emigrated to America, that he re-delivered his discourses, wrought his miracles over again, selected fresh Apostles, and re-established his last supper. One wonders what could

have induced the writer to deal in these gratuitous falsehoods."—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: That Christ should visit the western hemisphere of our globe, preach the same Gospel there, work miracles, and organize his church in that land, as in the eastern hemisphere, appears to our reverend objector as contradictory to Scripture, and he designates the statements in the Book of Mormon "gratuitous falsehoods." As, however, he has not proved their falsity, the gratuity is on his own side, and the contradiction will be found to lie at his own door. He sagely argues, inferentially, that if Christ *for ever* sat down at the right hand of God, he could not have visited the continent of America. In adopting his own mode of reasoning, we may argue thus:—If Christ, as he represents, for ever sat down at the right hand of God, if he has been sitting there from the time of his ascension till now, and will continue in that position for ever, it must certainly follow that he can never come to judge the world! much less come and reign with his Saints on the earth a thousand years! If, then, the text quoted by our objector stands opposed to "Mormonism," as he represents, it must also stand opposed to the Scripture declarations concerning Christ's future advent, and it will assuredly contradict his own Church-of-England creed. Let us now see who it is in reality that is dealing in contradiction and "gratuitous falsehoods." Our reverend opponent, who repeats, Sunday after Sunday, the words of his creed—"He ascended into heaven, and sitteth on the right hand of God the Father Almighty; *from thence he shall come* to judge the quick and the dead;"—he, in attempting, by subterfuge, to prove "Mormonism Anti-Scriptural," argues that Christ "*for ever* sat down at the right hand of God," and therefore could not have visited his people in America, to preach the Gospel and organize his Church amongst them! In order to establish an appearance of proof, he takes a passage from Scripture, distorts its plain meaning, and foists upon it a new "private interpretation" that is contradictory to other portions of Scripture, and subversive even of his own doctrinal theory. He misrepresents the Apostle, in order to misrepresent us. He contradicts Scripture in order to contradict us. He concocts a glaring falsehood, and then charges the Book of Mormon with "gratuitous falsehoods." The Apostle does not intimate that Christ *for ever sat down* at the right hand of God; but he says, plainly, that "this man, after he had *offered one sacrifice for sins for ever*, sat down on the right hand of God." The meaning of the passage is clear and self-evident, that Christ "offered one sacrifice for sins for ever," and "after" that, "sat down on the right hand of God." It may also be observed, that a comma occurs after the words "for ever," showing that those words belong to the preceding portion of the sentence, and not to the succeeding part. This significant comma the objector has left out in his quotation, otherwise its simple presence would have condemned his wilful perversion of the obvious meaning of the words. The act of omitting a point in a quotation, in ordinary cases, where the sense is not materially affected, may be regarded as a matter of trifling moment; but, in a case like the present, it can be viewed as nothing else than a deceptive artifice, adopted to subserve a purpose by no means honourable. This is a specimen of the course too often pursued by Anti-Mormon objectors, who, instead of "rightly dividing the word of truth," palm upon it their own "private interpretations," and thus stand guilty of "handling the word of God deceitfully." By their pious frauds, however, so artfully concealed from the unobservant eye of the unreflecting multitude, they are in reality merely exposing to the more thoughtful and independent lovers of truth, the deformity and weakness of their own cause, which requires such miserable props for its support, while they leave "Mormonism" unharmed, and its influence unimpaired.

OBJECTION: "Learn, then, once for all, what it is in your system we so sternly condemn. We mean your own vain additions to God's truth; we mean your Book of Mormon; we mean your newly-invented revelations as contained in your 'Doctrines and Covenants,' your 'Millennial Star,' and the published writings of Joseph Smith and your leaders. These are the things we mean by 'Mormonism:' these are the things you sometimes deny, about which you often equivocate, and always try to conceal, when an attack is made upon you. You then fall back upon the Scriptures; you try to prove that you believe much the same

truths as ourselves: thus you sail under false colours: you have not the moral courage to proclaim to the world what Joseph tells you—'Take away the Book of Mormon and the Revelations, and where is our religion? We have none.' (History of Joseph Smith, Millennial Star, January 22, 1853)."—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: The bold assumption that the writings named are "our own vain additions to God's truth," and our own "newly-invented revelations," is, on the objector's part, entirely gratuitous and unfounded. We have only to hurl back the groundless insinuation, and call for proof. An infidel would make similar charges in reference to the Bible. He would denounce the sacred volume as a mass of forgeries and mere inventions—the work of imposters and knaves. But our opponent, in repelling such charges, would say that reckless assertions are not proofs. So neither are they in his own case. His mere denunciations and inuendos go for nothing. His bare *ipse dixit* is not evidence, but mere verbiage. The Latter-day Saints regard the Book of Mormon as the History of the Church in the western hemisphere; and in that inspired book, which he affects to scorn, are proclaimed throughout the same Gospel principles, the same doctrines of life and salvation, as are revealed in the Scriptures. The Book of Doctrine and Covenants, however "sternly" he may "condemn" it, contains the various revelations of God to His people, through the Prophet Joseph, which are as sacred to them as those given through Moses were to the Israel of God in his day, or as those given through the Prophets and through the Apostles were to the people of God in their days. The religion of the Latter-day Saints, like that of Former-day Saints, consists in free and unreserved obedience to the will of God as revealed to them, from time to time, in their own day and generation, and to the various principles of truth and righteousness made known to them, either by word of mouth, or through the "Millennial Star" and other standard publications of the Church, by those who are over them in the Lord. Thus, like the people of God in all ages and dispensations when the Priesthood, or delegated authority of heaven, has been on the earth, to communicate to man the Divine will, and administer the ordinances of Divine appointment, they experience prospectively the joys and blessings of eternal life, and know that, to them, "now is the accepted time," and that "now is the day of salvation." Well might our beloved Prophet exclaim, in the words deprecated by the objector—"Take away the Book of Mormon and the Revelations, and where is our religion? We have none." *Why?* Because the Bible is untrue? No. Because the laws and commandments given to the Israelites, through their Leader, are unprofitable to us? No. Because the messages of the Prophets, or the counsels of the Apostles, to the people in their dispensations, are to us valueless and uninstructive? Certainly not;—far from it. But simply and truly, because the Book of Mormon, like the Bible, is an invaluable Record of the dealings of God with His Saints in days that are past, and a prophetic Index of events to come; and because the Book of Doctrine and Covenants contains a series of Divine Revelations, specially addressed to us as a people. Not only is it our privilege to profit by the history of the past, and the predictions of the future, but it is our duty also to honour and obey the word of God as revealed to us in the present day—*our* day of salvation. Take away these declarations of the Divine Will concerning us, and where would be our religion, as a distinct covenant people? We should have none in reality. We should be in no better position than the apostate, sectarian churches of the day, which have the shadowed form of religion, but are destitute of its vital power. Take away the New Testament, and all records of the works and teachings of Christ and Apostles, and where would be the religion of primitive Christianity, as distinguished from Judaism? Would the Old Testament suffice? To bring the illustration, however, nearer home to our reverend opponent, we might say—Take away all "church and state" connection, and where would *his* religion be?—where would his vaunted Established Church be? Take away the ecclesiastical Acts of Parliament, the church lands, rates, tithes, and fees,—take away the Prayer-book, with its rubrics and "authorized" articles,—and last, but not least, take away the church "*livings*" of the clergy,—and where, we ask, would *their* religion be? Echo answers, "Where?" In reference to our objector's other char-

ges, we may simply observe that no earnest, true-hearted "Mormon" will either "deny" or "equivocate," or needlessly "conceal" any principle of divine truth which is revealed from heaven for the salvation of man. As Latter-day Saints, we profess to love, honour, and uphold the Truth, the whole Truth, and nothing but the Truth. We do not reject the Bible or invalidate its testimony. We believe its holy principles, and rejoice in its manifold blessings. We hail with joy that glorious reward which it holds out to all those who in sincerity of heart receive and obey the Gospel of the Son of God. Many, indeed, there are, who call themselves "Christians," who profess to believe the Bible, but yet disregard one-half of its injunctions, and stubbornly refuse to submit to those sacred ordinances which Christ and his servants taught as being absolutely essential to salvation. Among all the diversified classes of *professing* Christians, the Latter-day Saints are, in reality, the only people who, as a body, accept the "*fulness* of the Gospel," and are willing to obey the "*whole* counsel of God," even *all* the revelations which He may at any time be disposed to give them, through His own appointed and recognized servants. This is our religion, and we declare it as plainly and unequivocally as language will express it, without the least hesitation or reserve. We sail under *no* "false colours," nor do we "lack the moral courage to proclaim to the world" that which we believe and veritably KNOW to be true.

(*To be continued.*)

KANSAS, POLYGAMY, AND REPUBLICANISM.

(*From the "Mormon."*)

We are frequently amused with attempts of the State Legislatures, and of Congress, to define polygamy and its bearings upon the community. All parties are evidently puzzled to know what to do with this question. If "Mormonism" could be considered as an abstract question, and legislative action upon it would have no bearing upon others, then indeed would it be speedily dealt with in a very summary manner, and the question of right or wrong, legal or illegal, would have very little to do with it. As it is, however, it becomes a very grave question to know how we shall dispose of it; for very unfortunately the "Mormons," notwithstanding their presumed delusion, happen to be human beings; furthermore, they form a part of that very essential part of community called "The People," and being a portion of *the people* of the United States they legally enjoy, in common with others, certain inalienable rights and privileges, and however much it is to be lamented and deplored that no special test act or religious qualifications should be required to prepare a man for office, or citizenship, there is nothing more evident than this one fact, that there is a lamentable omission in relation to this very subject, and with all the discrimination of the framers of the Constitution, and notwithstanding the rigid test and scrutiny to which it was subjected, it would seem that its framers lacked the prophetic discernment to discover that such an awful heresy as "Mormonism" would arise. It is certainly a pity; for could they only have discovered that one hundred thousand citizens, of the United States, could have been so far deluded as to believe that the doctrines taught by Jesus and his Apostles eighteen hundred years ago were true to-day, and that the ordinances and the officers of the Church ought to be the same as then; or could they have foreseen that so many people would have been so far sunk, degraded, and corrupted, as to believe in the practices of Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon, unquestionably they would have made some provision for their punishment, or their excision at least from the body politic; but as they did not foresee that so vile a heresy would arise, we are obliged to look upon the "Mormons" as citizens. It is true, that we have sometimes used the "higher," Christian "law," and banished, whipped and imprisoned them. It is true that we

have, time and time again, manifested a godly Christian zeal in their extermination; that we have robbed them of millions of dollars worth of property, out of pure, disinterested benevolence, having an eye to their good, to that of community in general, and to the glory of God; but then this was simply a Christian act, a duty that we owed to the Church, to God, and to our souls; besides, there was some chance of our becoming celebrated for our piety, as Peter the Hermit, in his crusades, against the ungodly of former times. The question, however, now assumes another shape entirely; it comes gravely before us, in the shape of citizenship, and of political constitutional rights; and notwithstanding our former pious acts, "Mormonism" is still a stern, living, sober fact. The young child whose life was diligently sought in former days has actually passed through his boyhood, and is now a hale, lively, healthy, robust, athletic man, and worse than all, a brusque hardy mountaineer, who struts about in his mountain home in a devil-may-care sort of a manner, assuming all the airs and swagger of a real Simon-pure Jonathan, with pantaloons lengthened a little, his corposity a little more developed, and his phiz more rotund and healthy, *a la mode* Young America.

Now, if it was not that our laws would affect others, we could very soon dispose of the "Mormons;" but the very moment we legislate for them (as the "Mormons" are unfortunately citizens), the same laws will have an equal bearing upon other citizens, and they won't stand it. Now, what shall we do? shall we disfranchise them? Unfortunately we have not the power. Shall we pass laws about religion? There we are equally fast. Shall we legislate in Congress for them? This we would gladly do, but we can't. Shall we pass a law punishing polygamy? This would be *ex-post facto*, if we had the power. And, worse than all, the "Mormons" won't even pass a law themselves legalizing polygamy, so that we might annul it in Congress and manifest our zeal to our constitutents. We are in a regular quandary, and this mountain Jonathan, with his hands in his breeches pockets, looks on, rather quizzically, at our puerile attempts, and says, "Deu tell!" and, shaking his head, drawls out, "No, yeou don't, old hoss!"

The Republicans, out of pure religion, thinking to entrap the ministers and the pious throughout the land in their meshes, "introduced a clause of excision;" but even that was no go; somehow religion and politics don't mix in this land; it is like mixing oil and water: besides religion sits so loosely that it can very easily be dispensed with, like an old threadbare garment, in case of necessity. The *Tribune*, and many of the smaller fry, would, no doubt, have liked to have got up another crusade against the "Mormons;" but it is no go—a mere flash in the pan. That immaculate editor now wipes his mouth with his sleeve, and says, "we meant nothing;" of course not; his tirade and misrepresentations were all very innocent; it is simply impossible that so unerring a philosopher could do anything wrong.

We are led to the above remarks from the eternal whining, grunting, growling, and intermeddling of politicians with that which is none of their business; and if Congress and the State Legislatures would pass one simple law, it would save them an incalculable deal of trouble—"Be it enacted, &c., That every member of this House shall be compelled to mind his own business, under the penalty of fifty cents for each offence."

The following is a fair sample of many of the proceedings of State Legislatures and of Congress, which we extract from the correspondence of the Chicago *Democratic Press*—Iowa Legislature, Iowa City, December 20, 1856—

"The debate on the Kansas resolutions closed to-day. It has taken a very wide range, and the questions involved were ably discussed on both sides.

"That part of Mr. Kirkwood's amendment relating to polygamy, elicited a warm discussion, and the 'Latter-day Saints' had their doctrine closely analyzed and roughly handled.

"Mr. Kirkwood said that progress was the watchword of the Democratic party. He traced the history of the legislation in regard to the Territories, down to the year 1852, and demonstrated the fact that Congress had till that time recognized and exercised the power of repealing all such laws passed by the Territorial legislature, as they chose. The doctrine of squatter sovereignty in the Territories was Democratic 'progress' in politics and the doctrine of polygamy, which was preached by Joseph Smith, and is now

promulgated by Brigham Young and practised by the settlers of Utah, is the corresponding 'progress' in theology."

Of course, Congress can do no wrong any more than the King; yet it unfortunately happens that the framers of the Constitution thought they could, and appointed a Supreme Court to test their acts, and that this Supreme Court has availed itself of this power in several instances. What became of the bankrupt law when tested by it? And if we are not wrongly informed, the Missouri Compromise law has fallen in the same way. Yes, but Congress have for a long time exercised the power of repealing all such laws passed by the Territorial Legislature as they chose. So did the King of England towards the Colonies for years and years. Will Mr. Kirkwood say that he was wrong in doing it?

"Mr. Test (the Senator from Pottawattomie) said it could not be proved that polygamy existed in Utah, and, if it did, the same things were done in Iowa as in Utah, only in a more private and secret manner. The Mormons were *married* to but one wife, they were *sealed* to the others, and those to whom they were sealed were not considered their legal wives."

We are much obliged to Mr. Test for his good feelings and defence, but we don't want any quibbling. We candidly acknowledge that the Utonians are polygamists, and that polygamy is practised in Utah, and that those who are sealed to men are their legal wives, and we stand prepared to meet the issue honestly and above board. Although we very much admire Mr. Test's honesty in acknowledging what is done amongst them, we cannot admit that our practises are like theirs, and with all deference to some of the pious ones, we hope we are not so far fallen or degraded. We believe in polygamy, it is true, but we do not believe in the institution of prostitution. There are many points of difference. In Utah, they marry all their wives; here they marry one wife, and have numerous prostitutes. In Utah they make vows to all their wives, and keep them; here they make a vow before God and man to cleave to one woman, "and to her only," and then break that vow, acknowledging her before the public, and going with others, as Mr. Test says, in "*a private and secret manner*," thus adding purjury to adultery. In Utah, a man cleaves to his own wives; here the institution of prostitution admits of each man having his wife, and prostitutes being public property. In Utah, a man sustains all his wives and children; here he sustains one wife; gives or withholds what he pleases to his prostitutes, and lets the latter take care of his children, or peradventure, kicks them from his door, or sends them to a foundling hospital. In Utah, all the women are honourable, all being wives; here, some are wives and others prostitutes. The Christian institution of prostitution is so humiliating, infamous, heartless, and degrading in all it bearings, that we utterly repudiate it. No, Mr. Test, you are not like the "Mormons." The "Mormons" are not yet so far degraded as to be sunk to the level of your social standard.

"Mr. Kirkwood replied that all our commentators on common law called marriage a domestic institution. Polygamy is marriage, therefore polygamy is a domestic institution. He read from an official report made to the President of the United States, by certain territorial officers formerly in Utah, showing that polygamy was openly and boldly practised there, and recognized as one of their institutions by the citizens of that Territory, and if the Democratic members were in favour of permitting the people of Utah to cherish this as one of her institutions, and come into the Union with it, he wanted them to say so on the record, and, if not, he wanted their negation equally on the record. This is soon to become a practical question, and as it is one in which Iowa is interested, our Senators in Congress should be instructed in relation to it. It was in a fair way to become as much of an institution as slavery. It was growing up in the same way. Slavery was not recognized by law when introduced into the country. At first it was looked upon with apprehension, then tolerated, and finally established and protected by law, till in some parts of the country it had become interwoven with the whole net-work of society. Just so is it with polygamy, and we should embrace the first opportunity to check it."

That is right, Mr. Kirkwood; have your vote on this question recorded. His reverence will applaud you for it, the pious will esteem you, and it may be the means of securing your election at some

future time—put down the name and vote.

Mr. Houston said "Polygamy is the higher law of Utah; it is not recognized as an institution of that Territory or supported by law; it is a part of their religious system, and if it is to be corrected, we must send missionaries there to do it, and not legislate upon it. This amendment brings up an abstract question with which we should have nothing to do."

That's the doctrine, Mr. Houston, send out missionaries; Utah opens a vast field for missionary enterprise; let us have some moral suasion, some reason and common sense, if there is any, and not eternally the old saw—

"Our old horse, he crossed the road,
Because he crossed the road, sir;
And the reason why he crossed the road,
Was because he crossed the road, sir.
The "Mormons," they are all deceived,
Because they are deceived, sir;
And the reason why they are deceived,
Is because they are deceived sir."

Send out a good stock of Bibles, and let them be accompanied by your smartest missionaries; who knows what good things they may do?

HOME CORRESPONDENCE.

BRADFORD CONFERENCE.

18, Dock Street, Leeds,
January 22, 1857.

President Orson Pratt.

Beloved Brother—Having the privilege of returning home at the close of my labours in this land, I feel it to be a duty as well as a privilege to give you a short account of my labours since I came on this mission.

I left Great Salt Lake City June 22, 1853, and landed in Liverpool October 22. I was appointed by President S. W. Richards to labour in the south-west of England, under the Pastoral charge of Dear P. Curtis, where I remained one year, most of the time in the Land's-end Conference. The second year I was sent to the Wiltshire Conference, Elder Jesse B. Martin presiding. I laboured there until the end of 1855. From there I was called to the Presidency of the Hull Conference.

I commenced my labours in this Conference with a great desire to do good; and through much fasting and prayer, the Spirit of the Lord was poured out upon me, which enabled me to preach the Gospel with power, and sow the seed of eternal life in the hearts of some.

During my short stay in that Conference, I can say that I rejoiced in the ministry of our God. He opened the hearts of many to receive me as His servant, and for all the good that has been done, I feel to give Him the glory.

September, 1856, I received an appointment to succeed Elder David A. Curtis in the Presidency of the Bradford Conference, which I found to be in a very good condition, with few exceptions. Since then I have often reflected upon the words of my Pastor, W. G. Young, who said, "You will enjoy yourself better during the time you preside over this Conference, than you have in all your former labours on this mission," which I have realized, and thereby proved him to be a true Prophet. I have endeavoured to be useful to the Saints, and the Lord has been with me by His Spirit in my efforts to extend His work. During the first two-and-a-half months we organized a new Branch, and added forty souls to the Church in the Conference by baptism.

The principle of tithing is generally well received by the Saints. The few who do not receive it are known by their uneasy position, while those who do their duty have the Spirit of God, which gives them peace and joy, and a knowledge that they are in the path that leads to eternal life. This class are never destitute of the Holy Ghost; did any ever apostatize with this Spirit in their bosoms? Verily no.

The history of past generations speaks as with a voice of thunder to this, and ought to be a warning to the people to repent of their sins, and listen to the voice of the Prophets, whom God has sent with His word, teaching them how to obtain salvation.

We know that Joseph Smith was a true Prophet of God, and that Jesus Christ, who is the Redeemer of the world,

has sent him to prepare the way for his second coming.

We know that Joseph was a true Prophet, by the doctrines he taught agreeing with those taught by Jesus and his Apostles, by their being in fulfilment of the ancient Prophets, and by the Lord confirming his words unto us with signs following, which enables us to decide between the doctrines of men and the doctrines of Christ. None who reject the divine teachings of Joseph can receive an inheritance in the celestial kingdom of God.

The Saints of this Conference are generally good people, and I feel to bless them in the name of the Lord. There are now in circulation in this Conference over 6000 of the new series of tracts, which are awakening the minds of many to their condition. Many of the sisters volunteer, and go forth distributing the written word, thus doing much towards the extension of the knowledge of the truth.

I now tender you the gratitude of my heart, for the good counsels that you have given us, and pray God to bless you and all the household of faith, with the blessings of heaven and earth, in the name of Jesus. Amen.

L. D. Rudd.

MANCHESTER CONFERENCE.

20, Rupert Street, Everton, Liverpool, February 2, 1857.

President O. Pratt.

Dear Brother—In looking over my Report, in Number 5 *Star*, of the current volume, I was very sorry to discover a typographical error.

In speaking of the Manchester Conference, I reported it as having £203 9s. 8d. in the Office for P. E. Fund, but through a mistake it has been made to read £103 9s. 8d.

If you insert the above, you will greatly oblige your fellow servant, and no doubt relieve the anxiety of the Saints in the Manchester Conference.

I am yours, as ever, in the Gospel Covenant,

C. R. Dana.

Addresses.—Daniel Page, junior, 10 Kensington Place, Brighton.
Joseph S. Schofield, care of Henry Brown, 10 Leam Terrace, East Leamington, Warwickshire.
Mr. John Cook, Raglan Terrace, Robin Hood Street, Nottingham.
E. D. Miles, Dew Street, Haverfordwest, Pembrokeshire.

MONEY LIST, JANUARY 30—FEBRUARY 6, 1857.

Benjamin W. Brindle	£27	0	0
Henry Brown	2	10	0
William Brownlow	2	0	0
Carried forward	£31	10	0
Brought forward	£31	10	0
David John	1	0	0
	£32	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XIX. Saturday, February 28, 1857. Price One Penny.

REFORMATION.

MINUTES OF MEETINGS HELD AT 42, ISLINGTON, LIVERPOOL, ON WEDNESDAY AND THURSDAY NIGHTS, 4TH AND 5TH FEBRUARY, FOR THE PURPOSE OF COMMENCING THE WORK OF REFORMATION IN THE CHURCH IN THESE LANDS.

Wednesday, February 4th, 7 p.m.

The following brethren having convened—

Presidents Orson Pratt, and Ezra T. Benson; Elders James A. Little, John A. Ray, Phineas H. Young, William G. Young, Truman O. Angell, John Kay, Miles Romney, C. R. Dana, James Marsden, Matthias Cowley, Asa Calkin, George Turnbull, Thomas Williams, and E. W. Tullidge; Priests, William H. Perkes, and John Graham—

President PRATT arose, and explained the object of the meeting. He said—

"On Monday, the 26th ultimo, I received a communication from President Young, stating the position of affairs in Zion, in which we are given to understand that the Saints in Utah are stirred up to reformation, and the renewal of their covenants. From this communication, we find that the work of reformation is progressing rapidly there. The President has also written to us to commence the same work here in this country, and throughout the mission, and to begin here in this Office. I have accordingly sent for brother Benson, and we have concluded to bring the brethren of the Office together, that we might pray together, repent of our slothfulness, renew our covenants, and be baptized. I am happy to see so many others here to unite with us on this occasion."

He then opened the meeting with the following prayer—

"Our Father, who art in heaven, we Thy servants have assembled together from the various fields of our labour in Thy ministry, for the purpose of humbling ourselves, and commencing anew to worship Thee, and renewing our covenants, calling upon Thy name with all our hearts, that we may receive the abundance of Thy Spirit to cause our hearts to rejoice.

"O God, the Eternal Father, we pray Thee to look in mercy upon us who have named Thy name, and are most of us absent from our families, and the Presidency of Thy Church, on foreign missions. We feel thankful that Thou hast permitted us to receive a communication from Thy servant, President Young, calling upon us to repent of our sins, and reform, and renew our faithfulness and diligence. We feel thankful for the work of reformation going on there, and that we have received Thy word, showing us our situation before Thee. He has pointed out the condition of the missionaries and Thy

Saints. He has represented us as being dull, and dead as pertaining to the things of Thy kingdom.

"O God, the Eternal Father, inasmuch as Thy servant has thus represented our situation, and has called upon us to repent and turn away from our sins, even so we desire to comply, and for this purpose we have assembled together, that we may confess our sins—that we may renew our covenants, and be determined to keep Thy commandments—in order that our sins may be forgiven, and that we may receive the renewal of the Holy Spirit in our hearts. Give us power that we may search ourselves—that we may find out every sin that is lurking within us—that our faith may become great—that we may be filled with the Spirit, and that we may know by its teachings every duty devolving upon us. We pray that when we become converted, Thou wilt enable us to strengthen our brethren—to preach to them repentance—to point out their errors, and the necessity of being obedient to Thy word, that they may enjoy more of Thy Spirit; and to cut off those who will not work righteousness, and obey Thy word—that Thy Spirit may be more abundantly poured out—that the word of God may spread—that the arrows of the Almighty may reach the hearts of Thy people, and of the honest in heart—that Thy hand may be made manifest—that Thy works may be shown forth in Thy Church—that the honest in heart may see the good works of Thy people, and glorify their Father in heaven, and that thousands may come forth with broken hearts and contrite spirits and obey the truth.

"May Thy Spirit be poured out upon us this evening. Remove from our minds all darkness and dullness. Let the energy of the Holy Spirit be with us to instruct us. May our hearts be purified and strengthened, and may we feel that Thou art with us, to bless us and to do us good.

"Bless Thy servants who are appointed to preside over Thy Church in these countries. We feel that we need Thy Spirit to enable us to instruct Thy people and give them counsel—and that we have no counsel or wisdom of our own. We ask that we may be filled with the spirit of revelation, and that Thou wilt give us such instructions as will benefit the Saints.

"Here us in these our humble breathings—be propitious to us, and bless us. We ask these things of Thee, in the name of Jesus Christ. Amen."

President O. PRATT said—

"You have all read President Young's letter. I feel that it is of the utmost importance to carry out its instructions, according to the letter and spirit. So far as I understand, it is necessary for us to put away the evils we may have been practising—to cease from everything that is wrong—to renew our covenants, and be baptized. I feel that I would like to hear the mind and feelings of all present on the subject."

President EZRA T. BENSON said—

"I feel the necessity and importance of the reformation. It caused my heart to rejoice very much, when I read the letter. I jumped up and shouted, 'Glory! hallelujah!' Although I have tried to preach reformation wherever I have travelled, I have felt that the Saints were sleepy, dull, and slothful in attending to their duties, and unless there were some excitement more than usual, not more than half the Saints would attend the prayer and sacrament meetings. It has seemed out of the power of the presiding officers to get the people together. I feel that this move is necessary, and I am glad that it has come. I am determined to get a renewal of the power of God. I believe I shall if I do my duty, and co-operate with those who are over me. I have the best of feelings towards all my brethren and sisters, and I want to do them good. In order to be able to do good to them I must do good to myself first. In order to infuse the Spirit into them I must have it myself. I am willing to comply with any suggestions the President may make. If I have not travelled and preached enough, I am willing to try it again and do more. If I have not climbed high enough on the tree, I am willing to climb a notch higher. I feel as good as I know how; still there is a chance for me to feel better. If I have had a little of the Spirit, I can still have a little more. When an Elder has enough of the Spirit of God, the people, and the world know that he is preaching by the power of God, and that is the man that will be talked about. When a man is preaching by the power of God, mobs may rage, but they cannot touch him. The Devil will howl. Then let him howl on.

"If we are going to have a reforma-

tion, let us have one indeed. Let us get heated up, that it may not be like hammering cold iron; and let the reformation be both spiritually and temporally. I want it to take place in temporal things as well as spiritual! and not to put the cart before the horse.

"I would to God we had every Pastor and President here. We would lock them up in a room, and keep them there three days and three nights, and would hammer and pound them until we got them into some shape. It is the Pastors and Presidents who are asleep as well as the people. They think themselves the biggest men in the world, if they can walk about in a first-rate suit of clothes. Do they dig about the people, and know how the money is disbursed? Do all the Presidents consult their Pastors about their business? Some do, and some do not. They buy watches, and chains, and so forth, and do as they please. I would they were here, and then they should stay here till they got the Spirit of God into them. I want to see this reformation become thorough, spiritually and temporally. Let us take a position to render an account of our stewardships.

"Brother Brigham knows the people are not living in the lively exercise of their duties, and we also know it. They are dead, and we must resurrect them. There is a great deal to be done. A great many understand the Gospel, Priesthood, authority, &c., in theory; but talk about it practically, and you find that they are as far from it as sectarianism is from heaven. They are stereotyped, and carry out a fixed form in their meetings just like the sectarians. When I read the 6th chapter of Moroni, I find their meetings were controlled by the power of the Holy Ghost. How is it among the Saints here? Let brother Pratt or myself go into a meeting, and you would see some President get up and extol us to the highest heaven, and preach the preliminaries of a discourse for us, and take up all our time. 'Oh! look out! President Benson! One of the Twelve Apostles! &c.' I feel to cut myself loose. I will bear it no longer. I will have the Priesthood respected.

"This letter has put fire on to fire: and, with the help of God, I am on hand to kick the scales from the eyes of the people.

"I feel that God is here. We will have a glorious time. God help us to reform, to be spiritually minded, and to perform every duty required of us, in the name of Jesus. Amen."

Elder JAMES A. LITTLE said—

"I am happy to meet with my brethren. Brother Benson has expressed my views. It has long appeared to me that the Elders and Saints are stereotyped. They are bound to a certain system, and whether it is right or wrong it makes no difference. Many have thought and acted as though these forms were all there was of 'Mormonism.' I have endeavoured, with my imperfections, to do the best I could; and I have tried to get more of the Spirit. I want it, and I believe I shall get some more. The President's letter fired up my spirit and filled me with joy. The Lord bless you all. Amen."

Elder JOHN A. RAY said—

"I feel thankful for the privilege of meeting with this Council. Since I was called upon this mission, I have sought the Spirit of the Lord to guide, direct, and strengthen me. I know that I have not been as faithful as I should have been. I have not enjoyed as much of the Spirit as I would like. I realize that I can do no good unless aided by it, and I am dependent on the arm of the Lord to strengthen me. It is thus with all the Elders—they will never do any good unless the Lord employs them. I was thankful when I read the President's letter. It is a privilege for us to renew our covenants. I wish to enter into covenant with the Lord—endeavour to lay aside every sinful thing, and I pray that the kingdom of God may roll on with mighty power. I feel that the Saints are dull, and that there is a great reformation needed before the work can go forth. I am willing to make an effort to reform, and get more of the Spirit to aid me in the discharge of my duties."

Elders Phineas H. Young, John Kay, C. R. Dana, Miles Romney, James Marsden, William G. Young, Truman O. Angell, Matthias Cowley, Asa Calkin, Thomas Williams, E. W. Tullidge, and George Turnbull, and Priests William Perkes, and John Graham, severally expressed their thankfulness for the privilege of renewing their covenants, and their determination to exercise renewed diligence in the performance of their duties, and contend for more of the Spirit of God than they have had heretofore.

President PRATT then arose and said—

"I have rejoiced greatly in hearing you express your determinations, and desires to perform the good required of you. I feel the need of setting out anew, and trying to be more faithful. I have felt the importance and necessity of it for years. I have mourned in my feelings when I have seen my own apparent coldness. I have been habituated to reading in the Book of Mormon, Book of Doctrine and Covenants, and the Bible. When I have read in the Bible, Book of Mormon, and History of Joseph, accounts of the great manifestations of the power of God in past times, and then have compared myself and the little I have had, with them, my dullness has given rise to serious apprehensions. When I think of the little progress I have made I am ashamed of myself. I have greatly desired that I might purify myself, and attain to the blessings recorded as having been bestowed upon the servants of God in ancient times. I have mourned for weeks over my barrenness. What have any of us attained to? When I read what was done in ancient times, I oftentimes get alarmed. We find in reading the Book of Mormon, that Nephi used to obtain the ministration of angels daily, and were blessed with revelations, visions, dreams, manifestations, and the voice of the Lord. And in the Bible we read of Elijah, Elisha, and other Prophets who were similarly blessed. One man of God could lead an army into the midst of their enemies by blinding them by the power of his faith. There is not anything but what we could do if we had the faith. We are dull, and almost dead. We must get the Spirit. Let us cry unto the Lord day and night to get the Holy Ghost. I hope we may all seek diligently, and fulfil our covenants. To be baptized will not benefit us unless we continue in diligence.

"I do not look for the Elders to enjoy very remarkable external manifestations, until the times of the Gentiles are fulfilled, and they turn to the House of Israel with the Gospel. Notwithstanding, I am confident it is our privilege to have more of the power of God than we have had. We all know, ourselves, wherein we can reform. Each knows himself better than his neighbours know him. Notwithstanding the Lord has sent me here to preside, I feel weak, and entirely unable to perform my duties without the Holy Spirit. I feel thankful for the privilege of going out with brother Benson, after the hurry of the emigration is over. I hope the Lord will pour out His Spirit, and that we may get revived. It will be a relief to me to get freed a-while from the business of the Office.

"With regard to the carrying out of the reformation, I feel to concur with the remarks of brother Benson. There is a degree of looseness with regard to temporal things that must be remedied. And this needs looking after under the present arrangement more than ever before. Money contributed as tithing should be regulated by some proper system, so that Presidents and officers may not dip in without consulting other authority. By the help of the Lord I will try to publish something in regard to this that will be beneficial, so that the tithing may be appropriated properly and economically.

"In regard to re-baptism—the Saints ought to be preached to first and stirred up. Baptism does not reform a person. It is a testimony of renewal. I think re-baptism throughout the Church will be the means of casting out many of the dead branches. The tree will be trimmed up—placed in a thriving condition—and will soon bring forth much good fruit. Brother Benson will go forth and knock the scales from the eyes of the people, and I hope I will follow soon and help him.

"I have reformed in some few things in my method of preaching, since I have been on this mission. I have seen the importance of doing so. Instead of long discourses, I have felt the necessity of bearing testimony. I think those who have heard me can bear record that I have endeavoured to preach plain, simple principles, and have confined myself to the evidences of the truth of the work—the visions of Joseph, &c., without refering to all the Scriptures that could be brought to bear on the subjects. If the Elders will bear their testimony, relate the visions of Joseph, and preach the Book of Mormon—this will do more good than long sermons."

Song—"O, Zion, when I think on thee."

President BENSON said—

"I do not know but the brethren may think that I am very zealous. Well, I confess that I am in the cause of the Lord. It is as natural for me, as it is for a child

to love milk. When I get my mind bent on a thing, it is like steam in a boiler.

"In order to be renewed, I motion that we fast and pray one day, at least. I am sure it will have a good effect. In a good many places the wheels are clogged. The Elders and Saints indulge themselves with too much temporal food. They must have hearty meals on Sundays, if it takes all their week's wages. They would feel better if they would feed light on Sunday. They would have more of the Spirit if they would fast one day in a week, and live on spiritual food. Almost every blessing that I have obtained out of the natural course has been by prayer and fasting. This eating hearty meals on Sundays makes us heavy, and we feel more like taking a nap than feasting on heavenly things.

"We should preach by the power of God, according to the talent that He has given us. We have to grapple with our weaknesses. When I feel that I preach by the Spirit of God, I am all right; I have nothing to mourn. When I cannot feel the Holy Spirit, I am dissatisfied and mourn. When I know I have the testimony of the Spirit I am satisfied—my heart is light—and my sleep sweet.

"Let us go a-head, preach the principles of the Gospel—and bear testimony of the work. The Saints are backward in attending the meetings, unless there is an especial appointment made for some one extra to be there. They do not attend the sacrament meetings as they ought. And many do not pay their tithing. We have now got the instructions that will enable us to find out who are faithful, and who are not. We shall cut the dead branches off. I would rather have half-a-dozen faithful Saints than a hundred hypocrites. We are called to hunt up the righteous. If we do not do it, we will come short of the blessing. We are looking for a blessing. If we do not go according to President Young's letter we cannot get it. The dead branches must go off, and then we will find out how many Saints we have got.

"I feel to uphold brother Pratt, and not be half-hearted. The Lord bless him! (all—Amen) and brother Little! (all—Amen). We will have a glorious time. We will be blessed and comforted.

"We ought to reverence each other in the Priesthood. If it were not my duty, I should not ask this of the brethren. I ask no more of them than I am willing to do myself. I do not ask them to be more pliable than I am. Do I open my mouth, where brother Pratt is, without his consent? We should pattern after Zion. If we do not reverence the Priesthood, the Spirit of the Lord is grieved. I wish the brethren were here that we might preach to them."

Elder P. H. Young bore testimony to President Benson's remarks, after which was sung—

"Come, Come, ye Saints, no toil nor labour fear."

Elder Truman O. Angell engaged in prayer.

President Pratt said—

"The plan will be for the Presidents to call together the Priesthood, and point out to the officers their duties. When you have sufficiently preached reformation to the officers, and they have covenanted that they will keep the commandments of God, baptize them first. Then let them take hold and preach to the Saints the necessity of coming to meetings—all that can. I have made it a practice not to have any cooking done here on Sundays. This needs to be instilled into the minds of the Saints. Get them to covenant to do as they are told, then baptize them. A question has been put in regard to those who do not pay their tithing. We have not been cutting them off for neglecting to pay tithing, but we need not graft them in unless they agree to do so. We have felt that it was not really wisdom to cut people off for not paying tithing. But the time will come when it will be made a test of fellowship. It is wisdom if they will not covenant to pay tithing, not to graft them in. Thus they will cut themselves off.

"It has been proposed that we fast and pray to-morrow, that we meet here at seven o'clock, p.m., pray, and then go to the water for baptism."

Seconded, and unanimously carried.

President Benson closed the meeting by prayer.

Thursday, 5th February, 7 p.m.

The brethren all met according to arrangement.

Sung—"The Spirit of God like a fire is burning."

President Benson prayed.

Sung—"O, Zion when I think on thee."

Elder LITTLE exhorted the brethren to faithfulness, and especially the missionaries—to keep themselves pure, so that they might return home with upright hearts.

Sung—"Come let us anew, our journey pursue."

All then repaired to the place of baptism. After an appropriate prayer at the water's edge by President Pratt, he and President Benson baptized each other. They then baptized the rest of the brethren.

The company then returned to 42, Islington.

Sung—"How firm a foundation ye Saints of the Lord."

Prayer by President PRATT.

Sung—"Redeemer of Israel, our only delight."

The brethren were then all confirmed, Presidents Benson and Pratt being the first. Many rich blessings were pronounced by the spirit of prophecy, and the hearts of all present were full of joy and of the Holy Ghost.

Elder W. G. YOUNG prophesied that the work would roll on with greater rapidity and more power, after this, than ever before.

Sung—"Praise to the man who communed with Jehovah."

President PRATT said—

"I believe a work of great magnitude is about to be accomplished in this country. I consider it will be a great work if we get the Saints purified. If one-third should be cut off, and the rest remain united, it will be one of the greatest works that was ever accomplished in this land. We have all learned by experience that the more we are united, the more the Lord will bless us, whether we be few or many. I am impressed that the time is at hand when the Lord intends to accomplish something, not only here but in Zion. I have not ascertained what it is—but I believe that the Spirit and power, resting on the Presidency, are preparatory to something of importance. It may be that the Lord intends this purification to prepare the Saints for entering into the Temple—in which we expect such manifestations, and blessings to be given as the Church have never had. We know this is a day of power, and that the time cannot be far distant. It seems as if it were near at hand. The Lord is preparing to bring us nearer to His presence. I do feel, and have felt, that something of importance is at hand. With regard to the work in this land, it is bound to go a-head. The Saints will require faith to stand up against opposition, and none but those having faith will be able to stand. The brethren here will go forth with greater power and energy, to administer, and heal the sick. They will have greater power than heretofore. I say, go forth, and the power of the Lord shall be upon you—you shall feel it—and the people shall know it, even if they fight against it the next minute."

After further spirited remarks from various brethren, the Hymn—"Praise God from whom all blessings flow" was sung, and the meeting was dismissed with prayer by Elder JAMES A. LITTLE.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 120.)

[March, 1842.]

Wednesday, 2nd. I read the proof of the *Times and Seasons*, as Editor for the first time, No 9. Vol III., in which is the commencement of the Book of Abraham; paid taxes to Mr. Bagby, in the General Business Office, for County and State purposes, but refused to pay the taxes in the city and town of Commerce, as the demand was illegal, there being no such place known in law, the city and town of Commerce having been included in the city plat of Nauvoo, but continued by our enemies on the Tax list for the purpose of getting more money from the Saints; I commenced a settlement with Gilbert Granger on the estate of his father Oliver Granger: and continued in my Office till nine in the evening, having received a

visit from General Dudley of Connecticut.

Thursday, 3rd. I attended Council in the General Business Office (over the store) at nine o'clock a.m.

In the afternoon, continued the settlement with Gilbert Granger, but finally failed to effect anything, except to get Newel's note. Granger refusing to give up the papers to me, which he had received of his father, the same being Church property, although I presented him deeds, mortgages, and paper to the amount of some thousands against his father, more than he had against the Church.

I also wrote Hiram Barney, Esq., of New York, in reply to his letter of the 24th of January, offering him one hundred dollars per acre for his twenty acres of land in this city, lying somewhere between the Hotchkiss purchase on the north and Galland purchase on the south, or to take an agency to sell the same.

Friday, 4th. At my Office exhibiting the Book of Abraham in the original to brother Reuben Hedlock, so that he might take the size of the several plates or cuts, and prepare the blocks for the *Times and Seasons*; and also gave instruction concerning the arrangement of the writing on the large cut, illustrating the principles of Astronomy, with other general business.

Attended City Council, and moved "that when property is sold at Sheriff's, Marshal's, or Constable's sale, under the ordinance of this City, the persons having their property sold, shall have the privilege of redeeming the same, by paying the principal cost, and fifteen per cent on principal, with cost and charges, within thirty days after sale."

Saturday, 5th. Attended the City Council, and spoke at considerable length on the powers and privileges of our City Charter; among other business of importance, the Office of Registrar of Deeds was established in the City of Nauvoo, and I was chosen Registrar by the City Council.

Sunday, 6th. I preached at Elder Orson Spencer's, near the Temple.

Monday, 7th. At the general business office. Peter Melling, the Patriarch from England, brought to the Office, cash $13,37½, and clothing $65 from Parley P. Pratt, and Amos Fielding of England; I transacted much general business, and wrote the Mayor as follows—

Editor's Office, Nauvoo, Illinois,
March 7, 1842.

General Bennett.

Respected Brother—I have just been perusing your correspondence with Doctor Dyer, on the subject of American slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression of the rulers of the people. When will these things cease to be, and the Constitution and the Laws again bear rule? I fear for my beloved country—mob violence, injustice, and cruelty appear to be the darling attributes of Missouri, and no man taketh it to heart! O tempora! O mores! What think you should be done?

Your friend

JOSEPH SMITH.

Tuesday, 8th. Recommenced translating from the Records of Abraham for the tenth number of the *Times and Seasons*, and was engaged at my Office day and evening.

Wednesday, 9th. Examining copy for the *Times and Seasons*, presented by Messrs. Taylor and Bennett, and a variety of other business in my Office, in the morning; in the afternoon continued the translation of the Book of Abraham, called at Bishop Knight's and Mr. Davis, &c, with the Recorder, and continued translating and revising, and reading letters in the evening, Sister Emma being present in the Office.

I also wrote Edward Hunter, as follows—

Dear Sir—I yesterday had the pleasure of receiving your letter of February 10, am much pleased that you have effected a sale, and are so soon to be with us, &c.

I have purchased the lands you desired, and will use my influence to have the improvements made which you wish. Brother Weiler received your letter, and says he will do what he can to have all done.

The eight hundred dollars for the Temple and Nauvoo House, I wish you to bring in goods, for which I will give you stock and credit, as soon as received.

I wish you to invest as much money as you possibly can, in goods, to bring here, and I will purchase them of you when you come, if we can agree on terms; or you can have my new brick store to rent. I wish the business kept up by some one in the building, as it is a very fine house, and cost me a handsome amount to build it. Some eight or ten thousand dollars worth of goods would be a great advantage to this place; therefore, if you or some of the brethren,

would bring them on, I have no doubt but that I can arrange for them in some way to your or their advantage.

As to money matters here, the State Bank is down, and we cannot tell you what bank would be safe a month hence. I would say that gold and silver is the only safe money a man can keep these times, you can sell specie here for more premium than you have to give; therefore, there would be no loss, and it would be safe. The bank you deposit in, might fail before you had time to draw out again.

I am now very busily engaged in translating, and therefore cannot give as much time to public matters as I could wish, but will nevertheless do what I can to forward your affairs.

I will send you a memorandum of such goods as will suit this market.

Yours affectionately,

JOSEPH SMITH.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 28, 1857.

DEPARTURES.—On the 14th of February, Elders James A. Little, Phineas H. Young, Truman O. Angell, and William G. Young, sailed for Boston, on the steamer *Niagara*.

It is with peculiar feelings that we contemplate the departure of these brethren; and in describing our own feelings towards them, we are, doubtless, describing those of thousands of the Saints who have had the pleasure of forming their acquaintance, and of hearing their faithful testimony to the truth.

Elder Little arrived in England on a mission from Utah, in company with President F. D. Richards and others, June 4, 1854. In the providence of the Lord, it fell to his lot to labour in the Office at Liverpool, where his perseverance, industry, and stern integrity, have won the confidence and respect of those associated with him. When we resumed the Presidency in these lands, we felt moved upon by the Holy Ghost to appoint him our Second Counsellor; and we also gave him the charge of the editorial department of the *Millennial Star*, in which he had been efficiently labouring. Our associations with him since that appointment have brought us continued evidence of his merit, and of the wisdom of that Spirit, which again calls men as Aaron was called, and points to the "right man" to fill the "right place."

He has also travelled and preached much among the different Conferences with marked success. The Saints have been strengthened and made to rejoice while under the influence of the Spirit of God, that has accompanied him in all his ministerial labours. We are happy to say, that he not only enjoys the blessings and confidence of the Saints in England, but of those in Zion, where he is best known. The First Presidency have appointed him General Emigration Agent in America for the Saints from this country, during this year, which is a very responsible position, and one that can only be filled acceptably by one directed by the Spirit of God, and possessing wisdom, energy, and integrity. Elder Little leaves this to enter upon his new field of labour with the blessings, faith, and prayers of thousands of faithful Saints upon his head. May he, in the future, as he has done in the past, enjoy the blessings of heaven, the love and confidence of the Saints; and may he live to return to the bosom of the Church, and long enjoy their society, together with that of his family.

Elder Phineas H. Young, at the last April Conference in Utah, was called to take a mission to Europe, with the privilege of travelling through the different Con-

ferences, as wisdom directed, and of returning to Zion whenever he desired to do so. He has travelled among, preached to, and blessed the Saints in many of the Conferences in England and Scotland; and he now returns to Zion with the blessings of God and His people upon his head. May he live long to enjoy the fruits of his labours in the kingdom of God.

Elder Truman O. Angell has been Architect for the Church for many years. At the last April Conference, held in Great Salt Lake City, he was set apart to take a mission to Europe, for the purpose of making observations that might be beneficial in architecture. He has travelled through England, France, Ireland, and Wales for that purpose; and has cheered and warmed the hearts of the Saints, wherever he has been, by his faithful testimony. President Young has written to him to return home as soon as possible, to resume his labours on the Temple. May God bless and preserve him.

Elder W. G. Young has laboured faithfully as a President and Pastor for the last three years in England. God has blessed his labours; the Saints have been strengthened, and fired with zeal towards God, and for the salvation of man, while partaking of the waters of life that flowed from the Spirit of God which dwells in him. He returns to Zion with our blessings, and the blessings of all Israel upon his head.

May God bless and preserve these our brethren while crossing the ocean, and the Plains, and lead them safely to Zion, is our prayer, in the name of Jesus Christ. Amen.

MARRIAGE OF A HINDOO WIDOW.

"The Indian news of yesterday communicated an important event to the world. Let nobody smile when we say what that event was, or think we over-estimate it. It was the marriage of the first Hindoo widow. When, in the person of Luther, a Catholic priest three centuries ago took to himself a wife, the marriage was not a greater outrage upon the existing religious system of Europe than this first Hindoo widow's marriage is upon the old religion of Hindostan. The last relic of the Suttee system has at length given way to English law, and the removal of the prohibition of widows to marry has been taken advantage of. Nor has the act been done in a corner, but with considerable pomp and parade, a gathering of Hindoo magnates, and altogether with a look of marked defiance, confidence, and triumph, which appears designed to call public attention to the event, and to mark its significance. The bridegroom is described as a 'Koolin of Koolins' and a man of 'the very highest sacerdotal rank.' The bride, for whom Hindoo religion designed perpetual widow's weeds, has just attained the advanced age of twelve. The union of this grave ecclesiastic with this venerable matron was attended by 'hundreds of Brahmins,' who are, of course, prepared to take a similar step themselves when circumstances make it desirable.

Is this the beginning of a Hindoo 'Reformation?' We do not wish to throw too high a colour upon such an event, but if it is, we know that it is not the first time that a marriage has been connected with such a great movement, and has ushered it in. Indeed, marriages figure so prominently in history as openings of new eras and new orders of things, they have so often sealed the fates of nations for good or for ill, that a great marriage has come to be a sort of historical landmark, but however this may be, the marriage of the Pundit Greeschunder Surma has so far excited Hindoo apprehension that his excommunication is talked of among the native High Church circles of Hindostan. Church and State threaten a collision, and the Hindoo hierarchy incline to rebel against sanctioning what English law permits. It is certainly ob-

servable that the subject of marriage is one upon which false religion is remarkably tender. It has particularly applied its efforts to curtailing, restricting, and shackling this great institution of Providence, and its meddling officious temper has particularly selected this great relationship for its experiments. The Manicheans would not allow the "elect" to marry, the Roman Church does not allow the priests to marry, the Hindoo religion does not allow widows to marry. On no subject has the truth of the old Greek proverb, quoted by Montaigne, that "superstition is the child and pupil of conceit," come out more prominently. One might fancy beforehand that a false religion would always err on the indulgent side, that it would always aim at making men comfortable; but it has another aim besides this, and which rather conflicts with it, but of which it is just as proud. It attains one of its great ends if it make man think himself much purer, loftier, and more spiritual than God ever intended he should. It achieves its principal triumph when it can persuade mankind that something which is perfectly right and allowable, and which Providence intended for their support and consolation, is wrong and not to be done. Its "forbidding" side is quite as necessary to it as its indulgent one. It puffs men up with the idea of abstraction from the senses, and disdain of common virtue and morality, in comparison with certain specific mortifications and gratuitous rejections of the liberty of natural law and conscience. It pretends to do without the benignant side of the Divine economy, as if this side of it were a condescension to poor human nature to which it and its disciples were superior. Oriental religion is full of this absurd conceit. The Fakir voluntarily deprives himself of the use of the arms or legs which God gave him, and thinks this the height of religion, simply because it is a rejection of a gift of Providence. The Suttee system arose upon the same principle, and imposed a monstrous act of gratuitous and superfluous self-sacrifice because it had the great merit of being a rejection of the Divine gift of life. The imposition of perpetual widowhood was a relic of the same system. It is the old lesson,—reject something which GOD allows you, and then you are a saint and you will certainly go to Heaven.

The event, then, which the Indian news of yesterday communicated, domestic as it is, is by no means an unimportant one. It is a sign of decided growth in the native mind; it is an act of moral courage, and defiance of the Hindoo gods. History and philosophy alike show the extreme difficulty with which the human mind shakes off the weight of customary and artificial morality. What people have been taught to think wrong they continue to think wrong; the independent appeal to the light of reason and conscience is the very last act which they perform, and they do it generally with trembling when they do take the step, and half think themselves impious for it. When Hindoo religion, then, has said immemorially that a widow's marriage is wrong, it is a great step when any number of Hindoos say, as they do say now, that a widow's marriage is right. Doubtless many an orthodox Hindoo is seriously grieved and distressed at so audacious an innovation; he feels earth and sky whirling round him, and the ground giving way from under his feet, as he contemplates such an act of impiety; he wonders why the destroyer does not at once crush the delinquents; he sees avenging deities hissing through the throats of the millions of snakes which form their celestial headdress; he sees the multitudinous legs and arms of Brahma, Vishnu, and Seeva in angry commotion, their nostrils breathing fire, and their tongues dropping blood; all the shapes of his portentous theology come out, and he dreams of dragons coiling their tails round the universe, and threatening to crush all nature. But the time is obviously approaching when the orthodox Hindoo must retire to his cell, and groan in solitude over the degeneracy of modern piety and growth of religious laxity. When people once begin to alter their moral standard they generally go on. The difficulty lies in the first step, the first act of independent appeal to natural reason and law. When this act has been once done the human mind feels its strength, and moves more freely after it. We have been told, indeed, over and over again of the immoveableness of the Hindoo mind, and how impossible it is to put a new idea into it, but the fact now confutes these judges. It was, however, quite absurd even beforehand to settle the question so summarily against the Hindoo. How in the world could we know

what his mind was, or what there was in it, so long as it was kept down by the weight of a colossal superstition, and so long as we did nothing at all to relieve it from that weight? What possible right had we to say that the Hindoo was incapable of progress, when we ourselves stopped up the way? But these recent facts, at any rate, refute this idea. It now appears that the English Government of India have been more orthodox Hindoos than the Brahmins themselves, and have, in their dread of offending the native prejudices, been actually keeping them up artificially when of themselves they were ready to yield. But this has been the consequence of that exclusively mercantile basis on which India has been hitherto held. How could we legislate well for India when we did not even pretend that our aim as possessors of India was the good of India? Improve this ground and motive and we shall see the Hindoo with different eyes. We shall see abundant reason to hope where at present we despair. India will afford a field to the zeal of the philanthropist which it has not had since the abolition of the slave trade; and the improvement of that great empire and the progress of that multitudinous race will elicit and employ the benevolent energies of years."

We extract the above from the *Times* of Saturday, January 31, which says, "The Indian news of yesterday communicated an important event to the world. Let nobody smile when we say what that event was, or think we over-estimate it. It was the marriage of the first Hindoo widow."

We agree with the editor of the *Times* in attaching great importance to matrimonial alliances.

When God created Adam, and placed him on this earth as its ruler, under Him, He gave to him a woman, and enjoined it upon them to multiply. He has organized this planet and all that pertains to it, for the benefit of man and for His own glory. When they are used in the manner designed, and according to the laws which God has instituted, or may institute, are observed, they will promote the glory of God and the happiness of the human family.

From the history of the creation—of God's dealings with man, and of His unbounded love for him; it is quite evident that the chief glory which He expects to derive from this creation, is from the increase of man, in numbers, wisdom, power, and righteousness.

To show what estimate He places upon the multiplication of our species, we will quote the words of the Prophet David, Psalm cxxvii, verses 3, 4, 5. "Lo children are the heritage of the Lord: and the *fruit of the womb is His reward.* As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed."

This quotation from the inspired writer needs no comment to be understood. It is quite evident from what it teaches that the glory of both God and man, to be derived from this creation, will arise from the increase of our species. Hence the great necessity of a strict observance of the laws of God and of nature governing procreation. Where they are observed, a healthy, happy, and numerous offspring are the results of matrimonial alliances: while on the other hand, where they are disregarded, barrenness, misery, disease, and death ensue.

The multiplication of our species is as much a religious duty enjoined upon every man and woman, as the commandment "Thou shalt love the Lord thy God," or any other commandment emanating from the same source. If we do not observe the first commandment, we will cease to exist upon the earth, and the designs of Jehovah in creating this earth, and placing us upon it to glorify Him will be thwarted. Therefore, every system of religion that tends to the perversion of the great designs which the Almighty had in view in the creation of male and female, is a false and superstitious one, and is derived from Satan who is an enemy to God, and consequently to the legitimate increase of man. Hence, the reason why false systems of religion, always retard rather than promote the generation of our species.

Satan is a fallen spirit, who kept not his first estate, and in consequence of the enmity existing in him towards God, he has seduced, deceived, and led man astray from his rightful sovereign. The more influence he acquires over a people, the further they are led from a strict observance of the laws given to induce them to increase the glory of our Creator, by rearing a numerous offspring and teaching them his commandments. Satan in-

duces some, whom he cannot otherwise seduce, to pretend great piety, and to become overmuch righteous, by separating themselves from the opposite sex as, for instance, the nuns, priests, hermits, and shaking Quakers; while others, who are less consciencious, he induces to adopt a system of illicit intercourse, and thus, if they do not entirely prevent, lessen the increase of population.

Seeing that "children are the heritage of the Lord," and that the perpetuation of our species, upon the earth, is dependent upon the institution of marriage, we are not astonished at the Editor for calling marriage an "important event to the world." Abraham was a friend of God, and a man that commanded his house after him. He was called the Father of the Faithful. As a token of God's approbation of Abraham's conduct, He gave him a plurality of wives, and said, "In blessing I will bless thee, and in multiplying I will greatly multiply thee."

A similar blessing was conferred upon the descendants of Abraham: so the introduction of polygamy was an important event to him and his descendants, since, through that medium they became in a few generations, instead of one family, a great nation, commanding respect throughout the world.

"Indeed, marriage figures so prominently in history as openings of new eras and new orders of things, they have so often sealed the fates of nations for good or for ill, that a great marriage has come to be a sort of historical landmark."

We admit that great marriages figure prominently in history, and that they often serve as landmarks indicative of the opening of a new era. The introduction of Polygamy into the family of Abraham, under the influence of Divine sanction, was a considerable item in their social and religious system, that greatly facilitated their progress towards national greatness. Will not the adoption of the same system of marriage, in this generation, sanctioned by the word of God, produce the same results? We answer, it is rational to conclude that it will.

Abraham, Jacob, Saul, David, Solomon, and others were greatly blessed, as polygamists, with numerous posterity and the necessary means to sustain them. They were renowned as rulers, and enjoyed the best gifts of God to man—the spirit of revelation. Not a sentence condemnatory of the legal practice of polygamy is found within the lids of the Bible.

Solomon was censured for marrying Gentile women, which Israel was forbidden to do by the law of God. This transgression of his, like all others, was productive of evil, and led him into idolatry, to some extent, and to incur the displeasure of heaven. King Saul was supplanted by David, not on account of his being a polygamist, but because he did not obey the commandment given him, to slay all the Amalekites.

The Patriarch David was greatly blessed as a polygamist, but sorely cursed for seducing Uriah's wife—peace was taken from his house. As evidence substantiating the Divine sanction, of the practice of polygamy among the Israelites, we will quote 2nd Samuel, 12th chap. 8th verse, "And I gave thee thy master's house, and thy master's wives, into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things." This passage of scripture showing that God not only permitted polygamy, but that He did actually *give* to one man more wives than one, together with His silence in the cases of other polygamists, and of His special favours so often conferred upon them, is good evidence in support of the idea, that He instituted by commandment the polygamic system of matrimony.

The marriage of a Hindoo widow is not the most "important event to the world," that has transpired in this generation, touching marriage relations. Joseph Smith, a Prophet of God to this generation, received a revelation July 12th, 1843, enjoining it upon the members of the Church of Jesus Christ of Latter-day Saints to believe in, and practice polygamy, under certain restrictions, as a Divine institution. As the soul of the pious Hindoo is shocked at the marriage of a widow, because it is an innovation upon their traditions and religious customs, so is the piety of modern Christians outraged, by the Latter-day Saints having adopted the Divine institution of polygamy.

"When Hindoo religion, then, has said immemorially that a widow's marriage is wrong, it is a great step, when any number of Hindoos say as they do say now, that a widow's marriage is right. Doubtless many an orthodox Hindoo is seriously grieved and distressed at so audacious an

innovation; he feels earth and sky whirling round him, and the ground giving way from under his feet, as he contemplates such an act of impiety; he wonders why the destroyer does not at once crush the delinquents."

So we say of modern Christian institutions which only admit of the practice of monogamy. When any considerable number of Christians declare in favour of polygamy as they do now, that it is right, it is a great step towards reformation, which is much needed to purge from society the many corruptions that have grown up under, and are now fostered by, monogamic institutions.

The pretendedly pious Christians of this generation, like the Pharisees of old, throw dust in the air and cry, "Away with polygamy, it is an unholy institution; it is an abomination!" While at the same time they will witness the establishment of houses of prostitution, adultery, and fornication, which are strictly forbidden in the word of God, and *punishable with death*, without taking any efficient steps to suppress them.

The number of males and females now born into the world are about equal. Many men choose to live a single life, in violation of the law of God to multiply; many more are led to the battle-field, and there sacrificed. From these and other causes the disparity in the numbers of males and females is very considerable, the female population out-numbers the male by millions.

Hence many good and virtuous females are debarred, by the one wife system, from fulfilling the measure of their creation, by forming the endearing relationship of wives and mothers, and thus fulfil the first great commandment given to them.

Polygamy, as now instituted of God, offers to every virtuous female an opportunity to become an honourable wife, and to be surrounded by endearing ties that will promote her happiness in this life, and prepare her to meet with approbation in the presence of her Father in heaven. When polygamy is rightly understood, appreciated, and practised, and the pure laws of God governing procreation are observed, the present vices of modern Christendom—celibacy, adultery, and fornication, will be swept from the earth. Let polygamy then be hailed as the harbinger of better days, as the dawning of a new era, and as an institution of heaven, given to purify society, and provide a home for the destitute, and to give to all an opportunity of worshipping God according to His laws—in the beauty of holiness.

To partake of the benefits of, and practise this Divine institution, the Saints must necessarily leave the nations of Babylon, for while among them, they must comply with their monogamic laws, however unjust. Let the Saints rejoice that there is one country where religious liberty is respected; where a polygamist can bow down with his wives and children, and worship God without being thrust into prison; where marriage relations, founded on the Bible, are honoured by all.

HOME CORRESPONDENCE.

BIRMINGHAM CONFERENCE.

February 3, 1857.

President Pratt.

Dear Brother—Thinking that the representation of this Conference for the year ending December 31, 1856, would not be uninteresting to you, I take the liberty of forwarding it.

Having been appointed by President Franklin D. Richards to take the Presidency of this Conference, I did so on the 1st of February, 1856.

At that time I was very much reduced in strength through a long affliction, but by the faith and prayers of my brethren, and the blessing of God, my life has been prolonged, and by the direction of His Holy Spirit, I believe I have been able to do some little good.

When I took charge of this Conference, I found it in a good condition, with the exception of a debt, which was caused through the heavy expenses upon it the previous year. But I am pleased to say that at the end of the year 1856, it was entirely out of debt. And although in the previous year more was paid than in any former one, I am proud to say that £300 more has been paid, for various purposes,

this year than last, which proves that the faith of this people is on the increase. To be brief, I will say that they have paid for various purposes the sum of £1877.

This amount has been used in paying back debts; General Conference expenses; assisting Elders in going to Zion; contributions to the Temple and Emigration Funds; support of Priesthood; relief of poor, &c., &c.

In addition to this the Saints have paid on behalf of their own Emigration the sum of £492 3s. 7d.

We have also disposed of books and *Stars* to the value of £262 1s. 6d; making a total of £2631 5s. 1d.

It has been my constant study to forward money to the Office, but circumstances have prevented me from doing as I have wished. But I can say that many obstacles which have been in my way are now removed, and I know that this Conference will send more money to the Office this year, 1857, than has been sent in any previous one.

This Conference is composed of good people, and I believe that so far as they understand their religion they live it, with a few exceptions. We have 146 Elders and 133 Priests; the majority of these men have been employed during the past year in distributing tracts, and preaching in and out of doors. And although it has been thought by some people that there was no more good to be done in some parts of this Conference, I am pleased to say we have proven the contrary, for during the year we have baptized 298 persons. There have 178 persons left for Utah; we have also been under the necessity of excommunicating some, who ought to have been so dealt with years ago, from the fact that they have not assembled with the Saints as they should have done, and their conduct was generally bad.

The Conference is now in a healthy condition, numbering 1516. We have in it, ten Sabbath schools, which are well attended by the children of the Saints, and some few others, where they are taught to read, write, &c., with good effect.

During the last quarter, we have been delivering a course of ten lectures, upon various subjects, in the ten principal halls of this Conference; they have been well attended by many intelligent persons, who have seemed to be interested in the principles advanced. We have also circulated by the request of President F. D. Richards, 3000 tracts, entitled *Marriage and Morals in Utah*, among the Clergy, Magistrates, and influential men in this district. But I have not heard much respecting them, yet I am satisfied that much seed is sown which will bring forth fruit, before long, and of the best kind too, and I will say that many of those who attend our meetings are intelligent people, men that, I am certain, if they come into the Church, will do great good, and be able to introduce "Mormonism" among the higher circles.

We held our half-yearly Conference meeting in the Odd Fellows Hall, Temple Street, Birmingham, on the 11th January, 1857. It was well attended. The morning was occupied in transacting the business of the Conference. The Saints assembled, unanimously agreed to sustain the Priesthood of this Church, by their united faith, prayers, and means.

Your views respecting the distribution of tracts were laid before them, and they unanimously agreed to aid in the circulation of the written word. I have formed in every Branch a tract society, and appointed a man over each as President.

Each town is divided into districts; there is also a man over each division, whose business it is to see that the Saints properly circulate the tracts in them. They also meet in every Branch once a week, to report their labours, and receive general instructions. The tracts are now in circulation in all parts of the Conference.

We also agreed to dispense with our old system of taking up money for the support of the Church, and to introduce the principle of tithing instead. And I rejoice to say that to this, as all other moves, the Saints heartily responded, and from the little experience I have of the principle, I am satisfied that it is by far the best mode of collecting; as it greatly relieves the minds of the Priesthood, and sets them at liberty to teach the Saints and preach the Gospel.

The reason we did not introduce this principle sooner, was because we had devised measures for the payment of our debt, and which I believe was understood by yourself and President F. D. Richards, at the General Priesthood meeting, in Birmingham.

The afternoon was occupied by Elders

Henry Lunt, G. W. Thurston, A. P. Tyler, J. S. Scofield, and others, who gave much good instruction.

The evening was occupied by Pastor W. S. Muir, who spoke freely upon the subjects of emigration, tithing, &c., and an excellent feeling prevailed during the day.

The meeting was dismissed in order at 9 o'clock, p.m.

On the Monday following we held a social party in the same hall, which commenced at 5 o'clock, p.m. It was tastefully decorated with flags and banners, &c. The Saints partook of the refreshment provided in good time. They were cheerful, and their countenances bespoke their thankfulness to God for all His blessings.

With the exception of a few songs and recitations, the evening was occupied by myself and Pastor Muir, in giving general instructions to the Saints, respecting the order to be observed in our meetings—cleanliness; the proper mode of administering baptism and the sacrament; the order to be observed in the laying on of hands in confirmation, and administering to the sick; the brethren to administer with clean hands; the importance of the Saints purchasing good oil for anointing; the same to be kept clean, with the vessels that contain it; the principle of tithing and the distribution of tracts, &c.

A good feeling prevailed, and the meeting was dismissed at 10 o'clock, p.m.

In conclusion, I wish to say that I have laboured under Pastor Muir with much pleasure, we have been one in thought, word, and deed, and I know we have the entire confidence of this people, and I hope as you have thought proper for me still to remain the President of this Conference, that I shall prove by my works to be your humble and obedient servant in Christ,

CHARLES F. JONES.

20, Rupert Street, Everton, Liverpool,
February 10, 1857.

Elder Orson Pratt.

Dear Brother—As I am called, by express, to make my way to my mountain home, permit me to state my feelings to all the faithful Saints.

I am sincerely desirous for their prosperity, and do seek after their good in all things. Therefore, dear Saints, be prayerful and diligent in all you do, for we have to make our own happiness. Let us, wherever our lot may be cast, at home, or abroad, on the land or on the sea, practise our religion. If we do this, we shall make a Zion for ourselves. If we do not this, we shall come short of celestial glory.

We may think our burdens are heavy, but what of that? A faithful Saint will do all he can to roll forth the kingdom of our God. Should he, then, think he has earned more than he will receive in return? I say unto you, no. We have to be tried in all things, until we are purged from all our sins: and if we are faithful, the joy that we shall receive will more than repay us for all our sufferings. Shall we, then, faint by the way? No! Let it not be said in Israel that we faltered in the day of trial.

All of you that have heard me speak, can testify that I have maintained a love for my religion, and I feel to thank God that I ever embraced it, for it is sweeter to me than all the things of this present life. And now, permit me to say to all, that when you feel to murmur, it is not of the Spirit of God, but of the spirit of man. That which comes from God is joy, long-suffering, kindness, peace, full of good works. As I am about to return home, to attend to the rearing of the Temple, for your good as well as for the good of myself and the Saints in our mountain home, I thought a few lines from me would not be out of place. I would further intimate that all who wish to obtain a plate of the Temple, will have an opportunity of procuring them from the Office at Liverpool, through their agents as heretofore.

And now, I say to all the Saints, be faithful, and practise your religion. I feel to bless you, and ask the Lord to bless you all the day long. I bid you farewell and remain

Yours in the Gospel,

TRUMAN O. ANGELL.

DIVIDING THE WORK.—"Have you said your prayers, John?"—"Ma'am, it aint my work; Bill says the prayers; and I the amens! We agree to do it because it comes shorter."

VARIETIES.

ANOTHER thou mayest avoid, but thyself thou canst not. Wickedness is its own punishment.

HOW TO MAKE HOME HAPPY.—A great deal depends—almost everything depends—upon a wife, for making a man's home happy, and a place where he delights to be. This is true of all classes, and in a peculiar manner of those who have not much of this world's goods. How different does a room look where there is cleanliness and order, and everything in its place, from one in which there is dirt and disorder! Yet cleanliness and order often cost less than dirt and disorder. How soon must a husband perceive, whether his return be the event in the day which is looked forward to with joy, while everything is so arranged as to bid him welcome, and to contribute to his comfort.—*Hints to Wives.*

THE GOSPEL AND KINGDOM OF JESUS.

TUNE—"*The Goblet of Wine.*"

The systems of men will all wither away—
Their creeds and traditions must fall to decay;
But the Gospel of Jesus for ever shall stand,
And its glorious tidings cheer every land.
That Gospel—what is it? A message of love—
A plan of salvation sent down from above.
Though devils combine to oppose its design,
We have life, peace, and joy in the Gospel divine!
We have life, peace, and joy in the Gospel divine!
We have life, peace, and joy in the Gospel divine!
Though devils combine to oppose its design,
We have life, peace, and joy in the Gospel divine!

The kingdoms of men will all crumble away—
Their thrones and dominions must fall to decay;
But the Kingdom of Jesus for ever shall stand,
And its glorious treasures bless every land.
That kingdom—what is it? A region of love—
An empire below, ruled by laws from above.
For ever and ever that Kidgdom will shine,
And never, no never, no never decline!
And never, no never, no never decline!
And never, no never, no never decline!
For ever and ever that Kingdom will shine,
And never, no never, no never decline!

H. W.

ERRATUM.—In No. 8 *Millennial Star*, current volume, page 118, "History of Joseph Smith," third paragraph, 2nd and 3rd lines, right hand column, should read "Fayette, Seneca County," instead of "Manchester, Ontario County."

ADDRESSES.—Samuel W. Lucas, Mr. H. Folland's, 27 Odger's Buildings, Commercial Road, Exeter, Devon.
William Yeates, 2 Back of St. Michael's Place, Plymouth.
Joseph Stanford, 55 New Road, Woolwich, Kent.
William E. Adams, 7 Davis Street, Macclesfield.
William Yates, Woodbine Cottage, Croft Street, Lockhampton Road, Cheltenham.

MONEY LIST, FEBRUARY 6—13, 1857.

R. Holt	£3	2	6
Josiah Holmes	2	0	0
William B. Child	2	0	0
Carried forward	£7	2	6
Brought forward	£7	2	6
W. C. Gregg	3	0	0
	£10	2	6

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XIX. Saturday, March 7, 1857. Price One Penny.

A DISCOURSE BY PRESIDENT E. T. BENSON.

DELIVERED IN THORP STREET CHAPEL, BIRMINGHAM, OCTOBER 28, 1856.

I need not say that I am thankful in being here once more, for if I had not wanted to come I should not be here to-night, and this I suppose is the case with you.

I have listened with great attention to the discourse of Elder Lunt, and I consider that he has preached a first-rate "Mormon" sermon. I also consider that whenever Elders rise to preach to the people, and are led by the Spirit of truth, and of their calling, it is good Gospel. Though we may have heard it many times, yet, when we listen with attention, we hear a number of things touched upon which we had forgotten. We cannot call them to mind until we hear them again. Then we recollect having heard them before. They stir up our minds to those things to which we ought to attend; and in this way we derive joy, comfort, and satisfaction in a re-hearing of the principles of the Gospel of Jesus Christ; I know it is so with me. I am never tired of hearing the Elders discourse. If I did not think it was my duty to preach, I would rather sit and hear than speak. But as I am called to travel and visit the different Conferences, I feel that I must magnify my calling, and that I must talk a little as well as my brethren, and speak as I am led by the Holy Ghost.

While brother Lunt has been speaking to you this evening, my mind has been reflecting. I have listened and heard what he had to say, with a great deal of pleasure and satisfaction. Yet my eyes would behold your faces, and discern the brethren and sisters that love the Lord; and I found myself asking a question something like this, "How many are there in this room to-night, if it should fall to their lot in the providence of God to remain in this land for the next ten years, who would stay and keep the faith?" However, I hope and pray that this will not be the case with one Latter-day Saint that is now before me. If it were right for me to have my own way, I would wish that every Latter-day Saint in the European mission, who wants to go to Zion, was safely placed on the soil of the Great Salt Lake Valley, or in the region thereof. Yes, I wish that every one of you that feels that he could live his religion there, and that would be willing to cast his lot with the people of God, was safely lodged in the valleys of the mountains. Moreover, that they who do not want to go, if there be any such, may have the privilege of apostatizing here if they choose. Then the Elders who are here would not have any Latter-day Saints to preside over. We should then be left perfectly

alone. We should have nothing to do but to go and break up new ground—nothing to do but to carry the words of life and salvation to the nations of the earth. We should then see if the Lord would provide for His servants, and open the way for the Gospel again to be established in this land, as He did at the commencement. Now we are situated differently, very differently, from the first Elders who came into the midst of this people. I can reflect upon the time when Presidents Young and Kimball, and a number of other Elders, came over to this land, when there was not a Latter-day Saint here. The sound of the Gospel had not penetrated the ears of any man or woman this side of the Atlantic ocean. They came without purse or scrip. They did not know that they should have the first meal of victuals given them, the first coat put on their backs, nor anything of the kind, only as they had faith in God. That was the situation of the Elders who first came to this land. How did they come? Not as many of the Elders do now. I will tell you how they came if you do not know. But I am aware that most of you do know that they came to this land weeping before God, bearing precious seed to the people. What has been the result? Has not the promise been fulfilled? They returned, carrying their sheaves to Zion by hundreds and by thousands.

But when the Elders come now, and I have the honour to be one of those who are preaching the Gospel through this land, they come to a people whose arms and purses are open to receive them, who are ready to give them money to enable them to travel from place to place, who are ready to feed them, and put as good coats on their backs as any gentleman wears in these cities, Prince Albert hardly excepted. That is the situation of the Elders now. Then what should be our conduct and motto? Why to go forth day by day and preach life and salvation, and do all we can to build up the Saints and bring souls to Christ. That is what we should do, and if we do it we shall prosper.

We heard from brother Lunt, that there never was a man or woman in this Church, from its organization, twenty-six years ago, that followed counsel, who has apostatized; but that such have been saved from day to day. Our experience bears testimony to this. It is one of God's eternal truths. An observation more true was never spoken. We can prophesy that no such man or woman ever will turn away from the faith; they never will apostatize; their salvation is sure if they follow counsel.

I feel, for one, that I am greatly blessed in my labours among this people. This is also the feelings of the majority of my brethren that are travelling in the ministry in this land. If ever men ought to be energetic in preaching to the Saints we ought to be. Yes, we should be wholehearted about it, and go at it, as though we meant to do something. Our voices ought to be heard in the congregations of the Saints, and in the midst of this generation, and we should never cease our exertions until our missions are fulfilled in this land. That Elder who will follow this counsel will prosper. We have nothing else to do but to do good and build up the kingdom of God.

I want to say a few words more about this mission. How thankful we ought to be, brethren and sisters, that God has men at the head of His Church, who have laid down their all for the cause. We know that they have been proven, and that they have not been turned to the right hand or to the left. No matter what situation they have been in; if it was poverty, they cared nothing at all about it; if they had a dollar in their pockets, it was all right; if they had not, it made no difference. It was life, life and salvation to the people first. They trusted in their God for everything else. That is the way the kingdom has been built up. When I think of these things, I wish that I were endowed with the voice of thunder, and that it were penetrating as the trumpet of an Archangel, so that I might make the ears of this generation ache until they ceased their lying about the Saints, repented of their sins, and obeyed the Gospel.

It is my prayer to God day and night, that He will pour out His Spirit upon this people, and bless His servants, that they may be as angels in their midst and that the power of God and the revelations of Jesus Christ may attend them. If you have not the power of God and the inspiration of the Holy Ghost, what is the reason? The channel of communication between heaven and earth

—between God's people here and His Church there, is open, and has been for the last twenty-six years. If you do not have revelation, and life, and salvation, it is your own fault.

Here is my beloved sister, that sits on my left, who cannot see, but she knows that I tell you the truth, and that I speak by revelation. Brother Lunt has blessed the brethren, I will bless the sisters, and I say God Almighty bless this one. Although she has not eyes to see, she has a mind, and can comprehend the things of God. She can perceive from the ends of her fingers, and feel her way by the revelations of Jesus Christ. She will land safe in the celestial kingdom of God. I will prophesy in the name of the Lord Jesus Christ, that in the morning of the resurrection she will have eyes as beautiful as those of an angel, because of her faithfulness. Her testimony is heard in the houses and in the streets, she does a great deal more good than many dilatory Elders. Brother Lunt says, the testimony of this sister convinced him of the truth of this work. Well, what is the promise? It is if a man or woman convert one soul they shall not lose their reward.

All the trouble I find is, that my lungs get out of order sometimes. They are not made of steel. I wish they were stronger. I want to get them strengthened, and myself revived. I would like to come to Birmingham and stay about a week, and go into the Odd Fellows' Hall and have a revival here. Not but what you have had revivals; but let us have another, and another, and another, until all the honest in heart in this town are converted and baptized, that we may gather out of this land, for I know the Gospel is true. What follows after the warning voice of the servants of God? His judgments—famine, pestilence, war, strife, murders, and every evil, are then soon distributed by the powers of darkness in the midst of the nations of the earth. Now is the time, ye Latter-day Saints, to prove yourselves worthy, while God is blessing this nation.

I have been travelling through some portion of Germany, Denmark, and Sweden. God is blessing the nations of the earth. He is giving seed time and harvest, peace, health, prosperity, and the offer of salvation. The Gospel is spreading! It is branching out like the fingers from your hand, through all the most important towns and cities in Denmark, and many people believe the testimony of the servants of God. How do the Saints feel there? Just as well as you feel: they do indeed. A better feeling I never witnessed in our community than I witnessed among the Saints in those lands, according to the knowledge, light, and experience that they have had. They love God and work righteousness. They live up to the light and counsel that have been committed to them. If they have not so much faith as your flock, Pastor Muir, it is because they have not as great an amount of experience, nor the opportuity of acquiring it. You are greatly blessed here in Birmingham. You have had the Elders from Zion with you all the day long. The teachings of the Spirit have been poured out upon you, to an extent that they have not enjoyed. You are a privileged people.

We preached tithing through those Conferences, and ordained many Elders while we were there. We made more ministers of the Gospel while on this mission, than all the colleges in England made during the same time, which was about six weeks. I took my college with me. In other words, I carried with me the authority of God and the holy Priesthood, and therefore I was myself a minister-making department.

We ordained twelve out of one small Conference, containing, probably, about as many as there are here this evening. They were fine looking young men, full of the spirit of Zion. When they arose to talk, they would fairly tremble from the crown of their heads to the soles of their feet. Do you not think I felt well amongst them? Yes I did. You would have felt well too if you had been there; you could not have helped it. I never had more joy and satisfaction in my life, on a short mission, than on that one, because the people do not know, neither do they want to know, anything but "Mormonism." They are full of it, and if the devil does come along, he has no chance to get power over them. If you keep your bodies full of light, how much darkness can enter? Keep yourselves filled with the power of God; keep the Holy Ghost within you, and can the powers of darkness lead you into difficulty? No, they cannot. Then keep yourselves pure, foster the good Spirit, bid it welcome into your tabernacles and habitations,

and you shall be blessed more than you have ever been. Do not wander after the things of the world like fools. Do all things in the name of the Lord. Eat and drink in His name; rise up and walk in His name; go to work in His name, and do it because it forms part of the duties of life, and the duties of life belong to our religion. Never be found wandering or digressing from the principles of the Gospel of which you have been made partakers.

Well, is "Mormonism" alive? Yes, and going ahead; and this will be the case more and more if we will all do our duty, put our shoulders to the wheel and lift together. Just try this experiment for the next ten years, and see if God does not deliver you, although this very evening, there may not be the first earthly prospect of your being gathered to the valleys of the mountains.

If you do your duty, and you are called to lay down your bodies in this land, is there not sufficient power to save and exalt you in the kingdom of God? Yes, there is. The plan of salvation is glorious and complete. God has made it suitable to the conditions and circumstances of the whole human family.

The Lord feeds and clothes us; He gives us water to drink, and makes our bread sure. Do we acknowledge His hand in these things? Yes, all true Latter-day Saints do. Does the world? No, it does not. But Latter-day Saints, if they have wisdom, light, and ability to do good, acknowledge it as coming from the bountiful hand of the Lord, and they use all their gifts for the building up of His kingdom, and the spreading of the Gospel of Christ.

That is what I find in these missions that I have named. I find that God has raised up a holy man in Scandinavia —an educated man, who can read the languages of Germany, Sweden, Norway, Denmark, and England. He is almost like the Apostle Paul, a good deal like him, a talented man, and an humble man. I refer to brother Widerborg. What does he do? He lays down his German, Danish, and Swedish and takes up the English, and talks to the people in that language when it is necessary. When it is not, he lays down his English and takes up the Danish, and so with the Danish and takes up the Swedish. He does this in the name of the Lord, and interprets what the Elders say to the people who speak in these languages. He is doing good, and God is blessing him. Education and book-learning did not crowd his brains, and drive out every bit of common sense which the Lord had given him. He lays it all down or takes it up as wisdom directs for the interests of the kingdom, and the spread of truth. He acknowledges the hand of God in being brought up so well and receiving so good an education, for it enables him to do good in the Church. If he remains faithful and retains this spirit of humility, the Lord will continue to bless him.

Now, if this generation would repent of their sins and use everything they have —their steam-ships, railways and all, for the building up of the kingdom of God, He would bless them more than He does now. He does bless them now, but this will not always be the case if they reject the message of salvation. Men will say that this Gospel is not true; that it is no more than sectarianism. But if they do not render obedience to it, the little light which has been put into their hearts naturally will be turned into darkness, and how great will be that darkness!

Well, then, brethren, let us try to keep the faith and endure to the end; let us prove ourselves before the Lord, previous to expecting any great things at His hands, out of the common course of blessings which He bestows upon the children of men. It is true we have the Gospel, we have a little light above the world, but have we faith enough to soften the hearts of the rich, so that they will be willing to donate money, jewellery, and everything necessary to the gathering of the Saints? No, not yet; I wish we had. Can we have that faith? We are commanded to contend for the faith once delivered to the Saints. That very faith of which I am now speaking was once delivered to them. It was delivered to Moses and the Israelites. They softened the hearts of kings and rulers, so that they obtained the necessary blessings that they desired, and walked out from the midst of their enemies. The time has not yet come with the Saints in this land for that, I expect, but let us increase, and add a little to the faith we have already. We have sufficient to come out from the world and acknowledge God and His servants. Let us continue to acknowledge them, and work and pray until we

have the faith that was once delivered to the Saints. If we live at the coming of the Son of God we shall all need it. Every Latter-day Saint who expects to live to see the day when the Lord and Saviour Jesus Christ will come in the clouds of heaven, taking vengeance on them that know not God and obey not the Gospel—when he will sweep the wicked from the earth with the breath of his lips and the brightness of his coming, will find that they must possess it.

May God Almighty bless you, brethren and sisters, and keep you pure and holy before Him. Uphold those who are over you in the Lord, and do as you are told, and you shall be saved. My salvation for yours if it is not so. That is a considerable pledge. It is all I can offer. It is the greatest promise that I can make to man, and I do it because I know "Mormonism" is true.

God blesses me according to my walk, faith, and zeal in keeping His commandments. He is able to take care of us here. I had a good home, and wives and children whom I love, but I and my brethren have left them and all that we have, to preach the Gospel of Jesus. I would like to see them, although I will tell you, beloved Saints, I have not shed the first tear for them since I left my home. I never do cry except for joy. I admit I am foolish enough to do that sometimes.

I thank God that I am here, and have the privilege of associating with good Saints. That is how I feel, and when I weep it is for joy. Let that be your feelings. When you are sad turn the devil away, for I tell you he has no business with Latter-day Saints. Neither is it your business to hold communion with him. Your duty is to serve your God.

I will tell you that every man in this Church has to be thrown on his own resources more or less. He has to be brought to feel as though he stood alone in the community, and had no friend around him save God to give him aid or succour. If we had to carry men on our shoulders to heaven, how many should we get there? It would be a very slow process to get people to heaven in this way, would it not? While I am speaking on this principle, an anecdote comes to my mind.

I was once travelling in Pottawattamie with President Young; we were going out to visit some settlements, and stayed all night with a family who were very friendly to the President and the authorities of the Church, but their faith was not very well grounded. They went a good deal by sight. There is a certain kind of hound that hunts by scent, and there are others that hunt by sight. As soon as the game gets out of sight of the latter they can go no further, and would as soon take the back track as the forward one. As I was saying, we stayed all night. In the morning I walked out with President Young, and asked him how he thought the folks felt there. Brother Brigham answered, they make me think of the old Quaker. He got up before his congregation and said, "Brethren and sisters, you all expect to go to heaven, don't you?" "Oh yes, yes," was the answer. "Well," said he, "how do you expect to get there? I will tell you how some of you expect to get there. You think that because I wear a big box coat with large pockets, you are going to heaven in them, but I will tell you, you will all be mistaken, for I will wear a spencer." That was prophecy to me, and I treasured it up. In about twelve months after that, the whole family, root and branch, went off to California. If they had been rooted in "Mormonism" they would have brought forth the fruits of righteousness. If men have not the truth rooted in their hearts, the very first gale of wind blows it out of them. They are like a ship at sea, without ballast or rudder, carried to and fro, and tossed about by every wind of doctrine. We must be rooted and grounded in the work of the Lord, firm as the rock which stands in the mighty ocean, that has withstood the dashing of the furious waves from century to century. A true "Mormon" will stand as if he were alone, nor waver though there was not another this side of heaven. When men hiss, persecute, and cry poor deluded "Mormon," he will answer, "I am a Latter-day Saint; I am bound for heaven." That is the way to feel. The devil cannot obtain power over such to lead them astray. He will turn from them and seek those who are not so grounded in the faith. He will say to himself, I will make this weak sister feel bad, and try to get her to apostatize; I will make her say yes, if possible.

I will tell you one more anecdote, then I will sit down. A year ago last Christmas, there was quite an excitement got

up between the brethren in the Valley and the United States' troops, which, I suppose, you recollect hearing. But this was not all. There were some sisters who thought themselves pious, very pious, who came to the Valley with their faces very long, but who were led away by false and seducing spirits. About the time that they were going away, Elder Hyde brought out for illustration a fable like this: "There was on the east mountain a turtle, and it wanted to get over to the one on the west. How to get there it did not know, for there was a good long journey of twenty-five or thirty miles, over creeks and sage brush, with a wet bottom. The turtle wanted to devise some means to get over, for it thought it could live easier on the west mountain than on the one at the east. So it came out into daylight, and got its head out of its shell and began to peep around. After awhile, there came along two ducks, and seeing the turtle, they settled down beside it and began to converse with it. As they were fleet on the wing, the turtle asked them if they could not devise some means to take it to the west mountain. The ducks consulted, and at last came to the conclusion that they would carry it over. So they said to it, 'Get a stick and put it across our backs, and then take hold of it with your mouth, and do not let go, and we will take you over in safety.' They started, and got about half way through the journey, when a raven came along, and began using such expressions as these: 'What a beautiful bird! what a beautiful creature! what fine feathers! what a beautiful body! the handsomest bird I ever saw; Yes, the finest in all the crowd.' The turtle said yes, and down it went into the mud. There it is at present, and it has not yet got over to the west mountain."

Well, do you know what the figure means? The turtle was our sisters; Some of them went to California. The soldiers were the raven with its fine expressions. "How do you do, Madam? What a fine intelligent countenance! what beautiful eyes! what beautiful hair! how nice! you are too intelligent to live here among this people! would you not like to go to California! If you have not made up your mind fully, shall I give you a call? When passing by here I have often been struck with you. You have such a fine face and stately beautiful form. Would you not meet me some where? It would look strange for me to come to your house. No matter where it is, so long as I can persuade you to say yes!" Now, you sisters in Birmingham, you will get to the Valley if you do not say yes, when temptation offers itself.

May the Lord bless you, and by His Holy Spirit enable you to remain faithful. Amen.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 136.)

[March, 1842.]

Thursday, 10th. Gave instructions concerning a deed to Stephen Markam, Shadrack Roundy, and Hiram Clark, and letter of Attorney from Miss Smith to Edward Hunter, and did a great variety of business; rode out; and in the evening attended trial at brother Hyrum's Office, the City of Nauvoo *versus* Amos Davis, for indecent and abusive language about me while at Mr. Davis' the day previous. The charges were clearly substantiated by the testimony of Dr. Foster, Mr. and Mrs. Hibbard, and others. Mr. Davis was found guilty by the jury, and by Municipal Court, bound over to keep the peace six months, under $100 bond; after which I retired to the printing office with Emma, and supped with the Twelve and their wives, who were spending the evening with sister Hyde.

Friday, 11th. Extract from the Legion Minutes—

The Nauvoo Legion was on parade, commanded by Lieutenant-General Joseph Smith in person. Several of the Twelve Apostles rode in the general staff as Chaplains. The line was formed at ten o'clock, a.m., and soon the Legion marched from their usual place of parade, below the Temple, to Water-street, in front of General Smith's house, where the troops were inspected, and after a recess marched west on the bank of

the river, and taking a circuitous route, resumed their usual post on the parade ground, and closed the day in good order and with good feelings, and to the full satisfaction of the Commander-in-Chief.

Extract of High Council Minutes—

In the evening President Smith attended the trial of Elder Francis Gladden Bishop, at his (the President's) house. Elder Bishop appeared before the High Council of Nauvoo on complaint of having received, written, and published, or taught certain revelations and doctrines not consistent with the Doctrine and Covenants of the Church. Mr. Bishop refusing to present the written revelation, the Mayor (John C. Bennett) issued his warrant and brought them before the Council, when parts of the same were read by Mr. Bishop himself to Council, the whole mass of which appeared to be the extreme of folly, nonsense, absurdity, falsehood, and bombastic egotism—so much so, as to keap the Saints laughing, when not overcome by sorrow and shame. President Joseph explained the nature of the case and gave a very clear elucidation of the tendency of such prophets and prophesyings, and gave Mr. Bishop over to the buffetings of Satan until he shall learn wisdom. After a few appropriate observations from Patriarch Hyrum and some of the Council, the Council voted unanimously that Francis Gladden Bishop be removed from the fellowship of the Church; President Joseph having previously committed the revelation above referred to, to the flames.

Saturday, 12th. I presided over a court-martial of the officers of the Nauvoo Legion at my own house, for the purpose of deciding upon the rank and station of the several officers, and the more perfect organization of the Legion.

Sunday, 13th. I was with my family.

Monday, 14th. Transacted a great variety of business at the Office.

Tuesday, 15th of March.

Times and Seasons. This paper commences my editorial career: I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication or arrangement of the former paper: the matter did not come under my supervision.

JOSEPH SMITH.

HONOUR AMONG THIEVES.—We extract the following from the *New York Tribune*—

"The paymaster of the Missouri Militia, called out to put down the Mormons, some two years since, was supplied with money some time since, and started for Western Missouri, but has not yet arrived there. It is feared he has taken the Saline slope."

We are not surprised that persons who could wantonly, barbarously, and without the shadow of law, drive fifteen thousand men, women, and children from their homes, should have among them a man who was so lost to every sense of justice, as to run away with the wages for this infamous deed: it is not very difficult for men who can blow out the brains of children; who can shoot down and hew to pieces our ancient veterans who fought in defence of our country and delivered it from the oppressor's grasp; who could deliberately and in cold blood murder men, and rob them of their boots, watches, &c., and whilst they were yet weltering in their blood, and grappling with death, and then proceed to rob their widowed houses. Men who can deliberately do this, and steal near all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes *en masse*, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the "saline slope." The very idea of Government paying these men for their bloody deeds, must cause the sons of liberty to blush, and to hang their harps upon the willow, and make the blood of every patriot run chill.

The proceedings of that State have been so barbarous and inhuman, that our indigination is aroused when we reflect upon the scene. We are here reminded of one of the patriotic deeds of the government of that State, who after they had robbed us of everything we had in the world, and taken from us many hundred thousand dollars' worth of property, had their sympathies so far touched (alias their good name) that they voted two thousand dollars for the relief of the "*suffering Mormons*," and choosing two or three of her noblest sons, to carry their heavenly boon, these angels of salvation came in the plenitude of their mercy, and in the dignity of their office to Far West. To do what? To feed their hungry, and clothe their naked with the $2,000? Verily nay! But to go into Davis County and steal the Mormons' hogs (which they were prohibited themselves from obtaining, under penalty of death) to distribute among the destitute, and to sell where they could obtain the money. These hogs, thus obtained, were shot down in their blood, and not otherwise bled; they were filthy to a degree. These, the Mormons' own hogs, and a few goods, the sweepings of an old store in Liberty, were what these patriotic and noble-minded men gave to the "poor Mormons," and then circulated to the world

how sympathetic, benevolent, kind, and merciful the Legislature of the State of Missouri was, in giving two thousand dollars to the "suffering Mormons." Surely "the tender mercies of the wicked are cruel."

Previous to this, sister Elizabeth Morgan died at London, without medical aid, after calling for the Elders, &c., which created much excitement, and a coroner's inquest was called by Mr. Baker, who brought in a verdict of "natural death."

I officiated as grand chaplain at the installation of the Nauvoo lodge of Free Masons, at the Grove, near the Temple. Grand Master Jonas of Columbus being present, a large number of people assembled on the occasion; the day was exceedingly fine, all things were done in order, and universal satisfaction was manifested. In the evening I received the first degree in Free Masonry in the Nauvoo Lodge assembled in my general business office.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 7, 1857.

THE LATTER-DAY WORK—PREPARATION.—The glory of the Latter-day kingdom, the gathering together of the people of God, the building up of Zion, the restitution of all things, the second coming of Christ, and the Millennium, were themes on which the high-toned minds of the Prophets dwelt with fervid inspiration. These subjects lent them wings to soar in such lofty flights as would make the most eagle-eyed imagination of an uninspired mind grow dizzy. Borne higher, and higher, by the energy of the Holy Ghost, in the visions of the Almighty, they reached the celestial sphere of life, and dipped themselves in that glory which they foretold should cover the earth, in the fulness of times, even as the waters cover the bosom of the mighty deep. As their prophetic souls grasped a few prominent points and generalities of these magnificent views, their descriptions were given with the most powerful eloquence. Indeed, on the above-named subjects, they spent the fullest vigour of inspired minds.

To follow them in their towering flights, to comprehend the grandeur of the scenes which they beheld, through the vista of the uncurtained future, and to look with confidence to the literal fulfilment of the prophetic visions, requires the mind to be enlightened by that Spirit which drew the curtain aside, and needs a faith as sublime as the Prophets themselves possessed. The things of God, to be understood and made lucid to the eye of faith, must be spiritually discerned. Viewed by the uncertain light of human wisdom, the obscurity will be heightened by the fantastic creations of the imagination, and misty, flickering conceits will be substituted for a clear and solid faith. Hence, to those who are destitute of the gifts of the Spirit, the great events predicted to come to pass in the latter-days will appear as mysterious, forgotten dreams, requiring a Daniel to narrate their substance, and interpret their meaning. Or, perchance, to distorted imaginations, they will seem like phantoms of the midnight watch, which strike terror to the soul, but elude the physical senses, which vanish at pursuit, but which all are careful to shun, and the most courageous are anxious to drive from their thoughts. It is thus that the promised glory and inheritance of the Saints, and the threatened judgments to be poured on the wicked, are generally viewed.

The Christian nations acknowledge the authority and inspiration of the sacred writers, and will not refuse to subscribe to the prophetic descriptions. Their priests

make glowing discourses from those grand passages of Scripture, relative to the subjects named. There are few who are altogether infidel regarding the great events foretold in the Bible. But then, to the popular faith they are like fairy-lands, and haunted castles, furnishing to ministers rare objects for description, imagination, and eloquence; but whose characters no one thinks of inviting to his fire-side; no one expects the drama to become a part of every day life.

Tens of thousands of sermons have been preached, and millions of pages written from the prophetic descriptions of the glory of the Latter-day Church, Zion, the Coming of Christ, and the Reign of Righteousness. There is hardly a man in Christendom who has not at some time prayed—"Thy kingdom come. Thy will be done in earth, as it is in heaven;" nor a professor of religion who has not embodied in his supplication the sentiment—"Hasten the time, O Lord, when Thy knowledge shall cover the earth, as the waters cover the bosom of the mighty deep, and a reign of righteousness dawn upon the world." But, then, one part of their faith is at war with the other. The flickering of their own conceits, in the spiritual darkness that covers them, dazzles their faith like a thousand will-'o-the-wisps. They make no *preparations* for the great work of the last days; but all things move along with them as from the beginning. Their mystical interpretations of the Scriptures stand in the way of the literal fulfilment of the prophecies; and the glorious drama that fired the minds of the Prophets evaporate into airy nothings. Being without the inspiration of the Holy Ghost—the spirit of revelation through which the events were seen—the vision is sealed to them, the substance is lost in shadowy dreams. Believing that the voice of prophecy is for ever hushed, and the heavens closed against all communion between God and man, His kingdom coming, and His will being done on the earth as it is in heaven are little different to them, from fairy tales, and the knowledge of the Lord, covering the earth as the waters cover the deep, is to them nothing better than a myth. Thus is it with every other item of the Latter-day work to the foggy understanding of the popular mind.

We, however, look upon these glorious subjects precisely in the light in which the Prophets of old viewed them. To us they have a literal meaning; and we are ever looking forward to *preparation and fulfilment*. It is because the mission of the Prophet Joseph Smith fulfils the ancient prophecies, and every development of that mission *prepares* the way for a more complete revelation of the glory of the dispensation of the fulness of times, that we are bold to declare that all who have written upon the subject by the inspiration of God, testify to that which Joseph has done. When we listen to the proclamation from tens of thousands of voices that the kingdom spoken of by Daniel has been set up; when we hear the witnesses to the fact, that the Gospel which John said should be committed to the earth by the angel, has been restored, to be preached to every nation; when we see it winding its way to earth's remotest bounds, we say to ourselves the work is preparing; the prophecies are fulfilling—things move in the right direction. When we hear the voice thundering through the channel of the Priesthood, "Come out of her my people;" and from lip to lip of God's servants the command passes along, "Gather together my Saints," we say the path is preparing; the glory of the latter days is dawning on the world. When we behold tens of thousands flocking to the chambers of the Lord, as doves to their windows, and busy hands building up Zion, that the Saviour may suddenly appear in his glory; and when in answer to the cry, "Behold the Bridegroom cometh, go ye out to meet him," the Church of the Lamb puts on her beautiful garments of reformation, we are ready to shout Hosanna! God is preparing His people; the visions of the Prophets were not fables!

FOREIGN CORRESPONDENCE.

EAST INDIES.

Camp, Poona, December 10, 1856.

Brother A. M. Musser—Your Epistle to the Saints of Western Hindostan has cheered my heart, and roused my drooping spirits. Doubtless, brother, you can in some measure understand the temptations, jibes, and jeers to which I am subjected; frequently I am assailed with the epithets—"Joe Smith," "Brigham Young," and the names of other holy men of God. I should not care for this, were it not that these names are made use of in profanity and derision. However, this profanity has, in some instances, been, I hope, productive of good. I have heard *young* soldiers ask why I was called by these names; in such cases, I have embraced the first opportunity of requesting the inquirers to read Elder Snow's pamphlet, entitled *The only way to be Saved*, or Elder Pratt's *Divine Authenticity of the Book of Mormon*, handing the same to them, hoping that such seed, though cast by the way side, would bring forth fruit in due season. I take every opportunity of spreading the printed word, and making known the *first principles* of the Gospel, so far as my poor abilities allow, that is in season, for I do not believe in casting pearls before swine.

I was many years wondering why I left a kind home, enlisted, came to India, &c. I never could find out until I embraced the Gospel; for I do believe, had such not occurred, I never should have become a Latter-day Saint; and through me, my wife, who is now in the home of the Saints.

Dear brother, I do thank our God that I have been permitted to come on this earth, in this momentous age, even in this last dispensation. I am truly thankful that I have been brought to a *partial* knowledge of the Gospel of Christ, as restored by the Prophet Joseph Smith, and do now bear my humble testimony to the Divine Authority of his mission. I pray that under the holy influence of the Spirit of the Living God, I may be more fully able to appreciate the high and noble calling of a Saint of the Latter-days.

I am happy to inform you that my discharge from the army has arrived, and probably early next month, in company with Elder Tomlinson and family, I shall be on my way Zionward, *via* Australia.

Accept, dear brother, the tribute of a grateful heart, and believe me, I will, under Divine guidance, remain firm and unflinching,

Your grateful "Mormon" brother,
FREDERICK THOMAS MACKAY,
78th Highlanders.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 124.)

OBJECTION: "When advocates of 'Mormonism,' point to its success as an unanswerable proof of its truth, they are wrong in their conclusions." . . . "Numbers of followers do not prove the truth of a professed revelation. The man who announces himself as a prophet of the Lord, must be tested by some other standard than success, and that test our Saviour has given us in Matthew vii. 16, 'Ye shall know them by their fruits.' And would we know whether Joseph Smith were a true or a false prophet, we must examine his life, writings, and teaching, and test them by their fruits."—"*Is Mormonism True or Not?*" *published by the Religious Tract Society.*

ANSWER: We meet the starting hypothesis of the above anonymous writer by a direct negative. We do *not* point to the "success" of "Mormonism" as "an unanswerable proof of its truth," knowing

well that "numbers of followers do not prove the truth of a professed revelation." The great success, however, which "Mormonism has experienced, in so short a time, and under circumstances so peculiar, although not positive proof, may fairly be regarded as strong *collateral evidence* in its favour. In the year 1830, the Church of Jesus Christ of Latter-day Saints in all the world, consisted only of six members. Since that period it has continued to increase and spread through the length and breadth of the land, and a great and mighty work has been accomplished. More than 300,000 souls now enjoy communion with the Church; and vast numbers of the sons and daughters of Zion, warned by the living voice of revelation, have been and are now gathering out from the different nations of the earth, to form the nucleus of that glorious latter-day kingdom spoken of by all the holy Prophets since the world began, some of whose predictions are recorded in the Sciptures. The "success" of "Mormonism," we admit, is not of itself, when isolated from other evidences, legitimate "proof" that "Mormonism is true. But, when taken in connection with a series of other evidences, all blending and harmonising with each other, like the notes and parts of a musical composition, the force of such united, accumulating evidence becomes irresistibly strong and "unanswerable." Were sufficient space available, a long chain of evidences might here be adduced, every link of which would in its place tend to strengthen and confirm the great and indisputable fact that "Mormonism," however much it may be despised and contemned by its enemies, is verily and truly the work of God. We will, however, proceed to the criterion suggested by our objector:—"Would we know whether Joseph Smith were a true or a false prophet, we must examine his life, writings, and teachings, and test them by their fruits." Very good. To this examination and test we cheerfully submit. But at the onset, a pertinent question presents itself for disposal—namely, how will the objecting examiner demonstrate his competency of judgment in the matter?—how will he prove his capability of deciding righteously upon the merits or demerits of the important case before him? Then, again, who is to decide as to the truthfulness and justice of the judgment pronounced? Bigotry and prejudice have a tendency to unduly bias and sway the judgment. A jaundiced eye sees all things yellow. An inferior spirit cannot discern and judge a superior, but a superior can always discern and judge an inferior. The professing Christian world is divided and subdivided into numberless conflicting parties. Every sect has its own prominent leading men, to whom the multitudes look for guidance and instruction. These various partizan leaders differ from each other in their views of what is or is not truth or error. They all "examine," more or less, the "life, writings, and teaching" of their sectarian opponents, and profess to "test them by their fruits." And what is the result? Their conclusions vary as much as their tenets. Their doctrines differ, and the results of their examinations and tests differ in the same ratio. Now, in the case of Joseph Smith, all these disagreeing heads of sectarian factions are unanimously opposed to him. His accusers (themselves his judges) come to his trial with all their preconceived notions predominant, and all their prejudices rampant against him. The Jewish sanhedrim "examined" Christ, but condemned him: the priests and rulers of the most religious people on earth "tested," in their way, the sayings and doings of the Apostles, but condemned them. The "life, writings, and teaching" of the servants of God in all ages have been "examined" and "tested by some other standard than success," but they have nevertheless been, by priests and people, condemned as false prophets, liars, and impostors. *Is it not so?* Let the annals of the past be summoned to the doubter's presence, and their united response will surely be heard in the affirmative. And why was this? Was it because there was any lack of true evidence? No; but because their professing examiners were unwilling to admit that evidence, unable to see it, and incompetent to judge from it. They were not in possession of the true spirit of discernment. It is perfectly natural, therefore, to conclude, if we are to judge by analogy, that the Apostle and Prophet Joseph will share a similar fate when *his* "life, writings, and teaching" are "examined" and "tested" by his determined and pre-determined foes—the blind guides of the day, and their hoodwinked followers. No man can understand or properly judge of

the things of God or of the servants of God, except by the light of the Spirit of God. They, therefore, who are destitute of that indwelling light, are destitute of the true spirit of discerment, and consequently are liable to gross errors of judgment in all spiritual things. Jesus said, "If any man will do the will of God, he shall know of the doctrine whether it be of God, or whether I speak of myself." All such knowledge is the gift of the Spirit, and that Spirit is obtainable only through obedience to the will of God, as revealed in the Gospel. Joseph Smith testified that he was the servant of God—that he was divinely commissioned to proclaim the Gospel of salvation to the world in its original fulness and purity, with its accompanying gifts and blessings; and that he was invested with authority to administer in all the ordinances of that Gospel, and to receive and impart, from time to time, the revelations of the Divine Will for the guidance and government of the Church of Jesus Christ of Latter-day Saints. He, firm in his integrity as a servant of the Most High, declared that those who would obey the Gospel of Jesus Christ, should experience its powers and blessings, and that they should, by the inspirations of the Spirit, sealed upon them through the ordinances of the Gospel, receive for themselves an infallible testimony that he was a servant of God, and that the doctrines he taught were of and from God. This was a test which no impostor would have dared to offer. But this is the way by which the Latter-day Saints know that Joseph Smith was a true Prophet, and it is the only way in which any one can ever know it, namely, by the testimony and demonstration of the Spirit, given through obedience to the Gospel. If we compare the "teachings" of Joseph Smith with those of Christ and his Apostles of former days, we find them alike. If we scrutinize his whole "life," from his call to his death, we find him to have been, in every sense of the words, a man of God. View him in all his varied trials, and see what a noble and exemplary spirit he bore. See him driven from city to city, and from court to court, and it will be found that although numbers of false witnesses rose up against him, and charged him with all sorts of crimes, he nevertheless passed through the ordeal in every case unscathed, and was discharged from every tribunal without a single blot upon his character. Could one charge have been sustained and proved against him, that would have been deemed a sufficient excuse, in the eyes of his bloodthirsty enemies, for the speedy execution of their malicious purposes. The clergy of every sect and name were against him, and the excited populace despised him. Professing teachers of religion headed the gangs that persecuted him, and were ringleaders of the mob that murdered him. Never in the memory of man have there been known such numerous gross outrages upon the liberty of a people as have been experienced by the Latter-day Saints and their martyred Prophet. Violence and cruelty have done their worst. Priestly malice and mobocrat tyranny have been stretched to the utmost. The most diabolical and heart-rending barbarities have been perpetrated, and the most horrid and cold-blooded butcheries committed, even in open daylight, and that too under the permit of sectarian priestly leaders and (mal) administrators of "justice." Yet, in the face of all this opposition, cruelty, and carnage, "Mormonism" has continued onward in its course, still increasing more and more, and steadily but surely advancing on the right hand and on the left. The people, although suffering acutely as they were, in all respects, during their great trials, still maintained their position, and continued to "contend earnestly for the faith once delivered to the Saints." They knew that Joseph was a Prophet of the Lord: they knew that he was a man of God, and that the Church over which he presided was recognised of God, and therefore they rejoiced even in the midst of persecution, and peril, and death. They knew that the true disciples of Christ had no reason to expect better treatment than their great Master himself received. They knew that those who were faithful and obedient to the commandments of the Lord would be despised by the world, and persecuted by those whose pecuniary interest it is to keep up the popular systems of religion. Now, had Joseph Smith been an impostor—had the gifts and blessings of the primitive Church not been amongst this people—had the principles of "Mormonism" not been true and sound at the foundation, is it at all probable that the Latter-day Saints would thus have endured all these cruel persecutions, and dangers, and still

kept their faith and profession inviolate? Certainly not; but, on the contrary, the Church would have died away long ago. The people writhing, as they were, under the most agonising wrongs, would unquestionably have renounced "Mormonism," had they not *known* of a surety that it was of God, and that Joseph was a true Prophet. "Mormonism," so called, has indeed been tried to the utmost, and it has stood the test. Knowledge—experimental knowledge—has been bought at a great cost, and it cannot easily be taken away from its possessors. The world may mock, and menace, and defame as much as it pleases; but they who *know* their Master's will, and *do* it, have nothing whatever to fear.

(*To be continued.*)

MODERN SPIRITUAL MANIFESTATIONS.

(*From the "Mormon."*)

Editor of the *Mormon*.

Dear Sir,—As there is much agitation in nearly all parts of the United States on the subject of "Spirit Manifestations," I offer a few remarks on the same for the consideration of your readers.

The early visions of Joseph Smith, commencing in the year 1820, which resulted in the revelation of the Book of Mormon, and the restoration of the fulness of the Gospel of Jesus Christ, are the first modern, well-authenticated visions which have come under my notice.

The visions of Oliver Cowdery, David Whitmer, and Martin Harris, wherein an angel from heaven, and the voice of God revealed to them the truth of the Book of Mormon, and commanded them to bear witness of the same to all nations, which took place about 1829, were the next in order, being confirmatory of the visions of Joseph Smith.

The visions of Joseph Smith and Oliver Cowdery, in 1829, wherein John the Baptist appeared as a ministering angel, and, laying his hands on their heads, ordained them, in the name of the Messiah, to the Priesthood of Aaron, was a very clear and important vision.

And the vision which they experienced soon afterwards was no less important, viz., wherein Peter, James, and John, the Presidents of the former Apostles, came to them as ministering angels, and ordained them to the Apostleship of the Son of God. These two last visions were the more important, because the Priesthood and Apostleship had been lost to the world for so many ages.

From these visions and from the ministrations thus restored by these, has sprung that powerful organization called the Church of Jesus Christ of Latter-day Saints, in which the manifestations of the Spirit have been enjoyed by thousands and tens of thousands, in many nations and languages.

These are notable facts, which none can successfully gainsay or resist.

It is also a public fact that Joseph Smith and his brother Hyrum, were murdered in Illinois, in open day, and in a public manner, in 1844; and that scores of men, women, and children of the Saints have, from time to time, been killed on account of their religion. And that scores of thousands of the people of the Saints, including their Apostles and leaders, have been driven from their homes in the United States, robbed and plundered of millions, and forced to seek shelter in the fastnesses of the Rocky Mountains.

It is also a public fact, that there has been no redress for these outrages on the part of any department of State or General Government.

That innocent blood is still crying from the ground, unavenged, and that the prayers and tears of the widows and fatherless are had in remembrance before God and this nation.

It is also a manifest fact, that a large majority of the citizens, including editors, priests, and rulers, are accessories to these wholesale deeds of murder and plunder, by openly approving of the same, or winking at, and conniving with the actors in the same.

After this mighty people had gone forth beyond the Rocky Mountains, and

the Prophets had been slain or banished from the country, then, lo! and behold! the "Rochester Knockings" and other spiritual manifestations commenced, and soon attracted general attention, and spread over the nation.

Thousands of converts were made, not only among the common people, but from the ranks of the learned and philosophic, ministers, editors, statesmen, and judges—all classes were wrought upon, and converted over to this new and wonderful development of "Spiritualism," as it was called.

Many of these became its witnesses, its expounders and propagators. A. J. Davis and Judge Edmonds are among its most noted authors, and Partridge and Brittain, of Broadway, New York, conduct the "Spiritual Telegraph," one of its ablest periodicals. These, and a host of others, have written and published volumes on the subject.

The United States can, probably, now boast of millions of Spiritualists, while the country is flooded with periodicals, pamphlets, and even large volumes, devoted to the subject, or containing spiritual revelations.

Now, it is evident, on the very face of the subject, that the Spiritual Manifestations commenced with "Mormonism," and those which have since been introduced, independent of that system, are in direct opposition, one to the other; and that, therefore, both cannot be true, and from the same source. The one being introduced and developed in the very nation, where the other had been publicly taught, rejected and expelled.

Moses and the Magicians of Egypt, Daniel and the soothsayers of Babylon—or the Apostles and Simon, the sorcerer of Judea, were not in more direct opposition one to the other, than are these two great modern systems of spiritual power.

We will now point out a few of the many striking differences.

1st, The visions of Joseph Smith and his witnesses were plain, open visions, in which many witnesses saw and heard, while the illustrious spirits of the departed ministered in their glory, and talked with them face to face, as one man talks with another, reasoning from the Scriptures, and revealing important truths in accordance therewith.

How different this from the mysterious knockings, table tippings, trances, swoons, cramps, convulsions, contortions, fits, and many other unseemly, disgusting, and even horrible, or trifling manifestations of the other system.

2nd, All the manifestations or administrations of spiritual power, connected with the Priesthood restored by Joseph Smith, are, in the name of Jesus Christ, under his authority, giving him the glory, and recognizing his name as the only name given under heaven, whereby men may lawfully use spiritual power and gifts.

How different this from the other Spiritual Manifestations! Their mediums do not act by and in the name of Jesus and his Priesthood in any of their spiritual gifts or acts, nor do they, in general, acknowledge that He is the Son of God, or that His blood atoned for the sins of the world. It is not in their power to display their gifts in that Holy name. They cannot do it.

3rd, The Priesthood of the Saints requires faith in the Lord Jesus Christ, and penitence towards God as an indispensible qualification of the candidates for spiritual power.

While the mediums of the other power may be unbelievers in Christ, and immoral persons, in the daily practice of immorality and crime.

4th, The Gospel ordinances, such as baptism and the laying on of hands in the name of Jesus Christ, are the means through which the gift of the Holy Spirit is administered to a penitent believer; and after such believer is initiated, and is made partaker of spiritual power, a strict morality and a holy and prayerful life enjoined as indispensible to the continued enjoyment of the gift of the Spirit. While the other spiritual mediums require no such conditions.

5th, The gifts of the Holy Spirit are not controlled by the will of man, and exhibited in order to gratify the vainly curious, or at the challenge of a gainsayer, or an unbeliever, but were given to confirm and comfort the believer, and for benevolent and useful purposes.

While, on the other hand, the mediums of the opposite spiritual powers come and exhibit their gifts, to gratify the curious and vain, and at the challenge of the unbeliever.

6th, Every exercise of the true spiritual gifts is for edification, and for the profit and instruction of individuals, or of the Church. The gift of the Holy Spirit

enlightens, comforts, elevates, and purifies the affections, and developes the intellectual faculties of man. It leads into all truth, and therefore its ultimatum is the eternal union of all its adherents—for truth is one.

While the mediums and recipients of the other power are frequently distressed, choaked, paralyzed, cramped, distorted, thrown down, bound; or compelled to give utterance to things unseemly, false, or worse than useless, and sometimes to blasphemy, railing, and indecent expressions.

7th, The gifts of the Holy Spirit cannot be used for money, or to get gain, or in other words, they cannot be bought and sold.

The other powers and gifts are frequently exhibited for a certain fee, or for so much per head for admission to their exhibition.

8th, The Priesthood of the Saints administers one Lord, one faith, and one baptism. It levels all sects, creeds, and parties, breaks down every division wall among its adherents, and by the laying on of hands in the name of Jesus Christ, administers the self-same Spirit to every member, whereby they are united in one. Hence, there can be no lasting schism in the body. Thus united, the entire people who obey the Gospel grow in the unity of the Spirit, till they are perfected, and compared to a holy temple in the Lord. In short, in the ultimate, they become one, as Christ and the Father are one.

While the familiar-spirit-mediums and their adherents are divided, and sub-divided, without any cementing principle, or bond of union. Hence, they have no more strength or governmental principle than a rope of sand.

What shall we say, then, in conclusion?

Simply this—that God has sent this nation "*Strong delusion, that they may believe a lie and be damned, because they believed not the truth, but had pleasure in unrighteousness.*"

The two great master spiritual powers which were at enmity in days of old, are now restored, or re-developed upon the earth. All men will be under the influence of one or the other ere long.

I rejoice that man is an agent, a candidate between the two, and that he can enlist on which side he chooses.

If Jesus Christ has all power in heaven and on earth, serve him and yield to his Spirit.

If, on the other hand, the Devil be God, serve him.

"As to me and my house, we will serve the Lord Jesus Christ."

Respectfully yours,

P. P. Pratt.

Trenton, N. J., Jan. 10, 1857.

VARIETIES.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

There should be no drones in the human hive; but those who not needing to toil for themselves, toil for the good of others, are doubly honourable, as their toil is voluntary.

A young man was conversing in a public-house of his abilities and accomplishments, and boasting a great deal of his mighty performances. When he had finished, a Quaker quietly observed, "There is one thing thou canst not do; thou canst not tell the truth."

A Methodist and a Quaker having stopped at a public-house, agreed to sleep in the same bed. The Methodist knelt down, prayed fervently, and confessed a long catalogue of sins. After he arose the Quaker observed, "Really, friend, if thou art as bad as thou sayest thou art, I think I dare not sleep with thee.

Carson Valley.—From a letter, dated the 1st instant, written in Carson Valley, we have received recent intelligence from that region. The passage of the Sierra Nevada is now closed with snow for the winter. Mr. Thompson, who carried the express between California and Carson Valley on snow skates last winter, has commenced carrying the mail again twice a month. The families who lately emigrated from eastern Utah, are all in a comfortable situation for the winter; their houses are all built, and they have bread-stuffs enough on hand to last until next harvest. President Orson Hyde left Wash-ho Valley early in November for Great Salt Lake City. His mill, which was put up in that valley, is in fine operation—it cuts six thousand feet in twenty-four hours.—*Western Standard Dec.* 13.

THE TRIALS OF LIFE.—Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers—to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks—to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has perhaps provided or purposed for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will, contradicts our humour—this habitual acquiescense appears to be more of the *essence* of self-denial than any little rigours or inflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.—*Mrs. H. More.*

FAREWELL SONG.

Native land, 'tis true I love thee,
Though I bid thy scenes farewell:
Nought but Truth could e'er remove me
Hence, in distant lands to dwell.
O take warning, time is hasting,
Jesus comes with mighty power;
Babel's vanities are wasting,
Judgments o'er the nations lower.

Dear connexions, friends, and neighbours,
List, 'tis mercy's gentle call
Now salutes your ears, and labours
To redeem you from your thrall;
Mark the signal, O be willing,
Zion's standard is unfurl'd,
To the nations light distilling,
Bearing Truth to all the world.

See the sacred Temple rearing,
Glorious period! When it stands!
Then His sudden, quick appearing:
Christ will burst creation's bands.
Nations, cities, now take warning,
Cease contention, war, and strife;
Seek a part in that blest morning,
And obtain eternal life.

Now repent, and be baptized,
This commandment Jesus gave;
Sure his precepts should be prized,
Since he came the world to save:
And enforced the great example,
Down in Jordan's ancient stream,
Follow then this bright ensample,
And receive the Spirit's beam.

M. A. WALKER.

ADDRESSES.—William G. Noble, 10 Leam Terrace, East Leamington, Warwickshire.
Andrew Shumway, at Thomas Salcombs, Kings Holme, Gloucester.

MONEY LIST, FEBRUARY 13—20, 1857.

William Shires	£5	0	0
Benjamin W. Brindle	5	0	0
Edward Oliver, (per Miles Romney)	14	0	0
Benjamin W. Brindle, (per C. F. Jones)	10	0	0
Aneurin L. Jones	5	0	0
Carried forward	£39	0	0

Brought forward	£39	0	0
William H. Perkes	4	0	0
Charles C. Shaw	3	0	0
John Hyde	2	0	0
	£48	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 11, Vol. XIX. Saturday, March 14, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 157.)

OBJECTION: "Let us now *test their gifts*. They tell us what signs follow the giving of the Holy Ghost to the baptised, by the laying on of the hands: they heal the sick, anointing them with oil in the name of the Lord; they work miracles, speak with tongues, take poison without being destroyed, and tread on venomous reptiles without being hurt! If they can do so, then are their claims established, and they are justly entitled to the honourable name of Latter-day Saints; but if they fail, then is their book a vile production, and they are impostors. Proofs, however, must be given, and without which we cannot, we will not, we ought not to be satisfied." . . . . "The fact is, they claim to possess that which they have not to give; and, weighed in the balances, they are found wanting." . . . "Can they who say that the church has been restored, and that they possess the power of healing, name an individual who was sick that has, by their power, been restored to health? If they do not, we deny their mission, reject their message, and treat them as vain pretenders." . . . . "Their system is an awful delusion, and it is difficult to conceive that the leading men can be ignorant that they do not possess the signs following the gift of the Holy Ghost, by the laying-on of hands. If they are not deceivers, they are deceived." . . . . "They claim to be the only true church on earth, and that they alone preach the everlasting Gospel; but they corrupt the word of God by their additions, and claim to possess those gifts which are not possessed by any in the present day."—"*Mormonism Weighed*," &c. *by S. Haining.*

ANSWER: Our opponent demands "proofs" of the miraculous features of "Mormonism," at the same time evincing unwillingness to admit them when offered, and declaring in positive terms, that miraculous "gifts" are "not possessed by any in the present day. There is a self-evident air of defiance about the challenge—a sort of a come-and-I'll-knock-you-down attitude—that foretokens the uselessness of our attempting to "satisfy" the demand. However, to those who candidly and honestly seek for evidence of this nature, we may say there is abundance to be found within their reach. Some of the publications of the Church abound with testimonies of various kinds. We may instance one little work, entitled "The Book of Mormon Confirmed by

Miracles," in which many cases are adduced of the miraculous manifestations of the power of God, through the ministrations of His servants, in the present day. Let the unprejudiced reader of that tract "weigh" well the "proofs" there given in the "balances of the sanctuary," and they will not be "found wanting." In other publications of the Church there are also to be found recorded numerous instances, of a most remarkable character, of the dealings of God with His people in these last days. Our objector seems to entertain the idea that the Elders of this Church arrogate to *themselves* power to work miracles, &c. But this is in reality a mere assumption of his own. They would not pretend, for a moment, to "name an individual, who was sick, that has by *their* power been restored to health." They assume no such power. They are not such "vain pretenders" as our opponent would make them appear. They know well, and they rejoice in the knowledge, that "All power belongeth unto God," as says the Psalmist. To Him, therefore, and to Him alone, all the honour, praise, and glory are justly due, and ever must be given. The case, in reality, stands thus: God has, in His wisdom and goodness, bestowed upon His true Church certain blessings, one of which is the healing of the sick. He possesses infinite power, and when His people exercise implicit confidence in His power and promises, and attend faithfully and humbly to the ordinances of His Church, as the authorized medium through which He dispenses His blessings, lo! the promised and looked-for blessing comes. For example, a believer in Christ is afflicted with some grievous malady that, perhaps, baffles the skill of the most noted physicians: but he, believing in the efficacy of the Gospel ordinances, sends for the "Elders of the Church," who "anoint" him with holy "oil" in the "name of the Lord," and, laying their "hands" upon his head, offer up the "prayer of faith" for his recovery. And what is the result? The Lord sees that His law is honoured, His ordinance obeyed, His power acknowledged, and His promised blessing desired and sought in His appointed way; and the result is that the man *is* restored to his wonted health and strength. Cases of this, and various other kinds, have occurred in this Church time after time. Numerous well-authenticated facts are recorded in the different publications of the Church; and unpublished instances of equally as remarkable a character, are considerably more numerous still. Thousands upon thousands of Latter-day Saints can and do testify to the fact, from their own personal experience. Yet our enemies are everlastingly crying out for "miracles" and "signs" as a ground for belief. The sceptical Jews did the same, in the time of Christ and His Apostles, and yet, with the amazing "proofs" before their eyes, and palpable to all their senses, they did not believe, but rejected every evidence with disdain and derision. The very same spirit reigns predominant in the minds of anti-christians now. "Give us a sign," say they, "and we will believe!"—"Work us a miracle, and we will believe!" But the truth is, however strange it may seem to them, the "signs" of the Gospel are not for the purpose of making people believe, but for strengthening the faith of those who *do* believe. They are not intended to *precede* belief, but to "*follow* them that believe;"—observe, "them that *believe*," not those that *dis*believe. Can the sectarian churches of the present day testify to having their sick healed by the power of God through the ordinance of laying-on of hands? No, they cannot—they dare not. But, on the contrary, they might with safety testify to having myriads of their sick poisoned with physic, and sent to the grave by physic dealers. Can they testify to having beheld the lame walk, the blind see, the dumb speak, the deaf hear, the sick restored, and the diseased made whole, without a single pill, potion, or doctor's fee? Verily, no. The real fact is, such believers have far greater faith in pill-boxes, physic bottles, and medical diplomas, than they have in the God they profess to worship. The Scripture says, "If any be sick among you, let him call for the elders of the Church," &c. (James v. 14.) And again, "They shall lay hands on the sick, and they shall recover." (Mark xvi. 19.) But, if a member of any of the modern churches be sick, the the cry is, "Send for a *doctor!*" And when that functionary arrives, what does he do? He orders "bleeding," or so many "pills" to be "taken night and morning," or so many "spoonfuls" of some nauseous "mixture" to be "taken every hour" or "two hours," until a "change" takes place! and when, alas, a "change"

does indeed take place, by *death*, the sooner the doctor's heavy "bill" is paid, of course, the better (for him); and thus ends the scene. But why is all this? Why this departure from the original order of the Church? Because professing Christians, like the Jews of old, have made void the laws of God by their own traditions—they have forsaken the old paths, and struck out new ones for themselves, vainly imagining that they will lead to the same goal. Their priesthood is without power — without authority from heaven, and the ministerial office is undertaken, generally speaking, either as a trade or a hobby. The charge is indeed a grave one, but is too true to be disputed. Again we would ask, can the sectarian churches of the day, with their self-constituted authorities, testify to having amongst them *any* of the various gifts of the Spirit, spoken of in the Scriptures as the accompaniments of true faith? The answer must be in the negative. They know nothing of the gifts of inspiration, prophecy, tongues, discernment of spirits, &c. Christians of old enjoyed these gifts, but modern professors know nothing of them: they view them merely as things of the past—as childish toys, given only for the temporary purpose of "establishing" Christianity when in its babyhood!—as baubles once tolerated, but "no longer needed" now the church has become "perfect" and of full "stature,"—as helps, once useful, but entirely unnecessary now that Christians, of all "denominations," enjoy the full blaze of college wisdom and human learning, and "brethren" of every creed "dwell together in unity" of faith, or in other words, "agree to differ!" Can the professors of modern Christianity testify to being blessed with heavenly visions, with angelic ministrations, and open communications with the spirit-world? No, they cannot. If the Saints of God tell them that they have seen and conversed with angels, who have brought messages of intelligence from the courts of heaven, and have filled their hearts with unspeakable joy and delight, they stand aghast and horrified at the idea of such a thing. In their eyes it is impiety, if not madness, for any one to talk of seeing an angel, or of holding communion with a messenger from heaven. Yet they read of such occurrences often enough in the Scriptures. We learn thence that angels are "ministering spirits, sent forth to minister to them who shall be heirs of salvation." Now, where there are no "heirs of salvation" to be found, we cannot expect to hear of much angelic ministry. It is not very likely that "ministering spirits" will very often trouble those who disbelieve in, or care nothing about, their mission. "Angels' visits," among such a people, are likely to be, as the poet expresses it, "few, and far between." All the signs of the Gospel are promised to true believers; but it is not to be expected that they will be imparted to those who do not seek for them, and have no faith in them. If miraculous signs followed the ministrations of the Gospel in former days, we would ask what solid reason can be urged against their recurrence now? With God, "the Father of lights," like the sun of heaven, there "is no variableness, neither shadow of turning." He is, in his nature, unchangeable. The Gospel is the same now as ever. Christ is "the same yesterday, to-day, and for ever." His power is illimitable, his word is unfailing, and his promises are sure. If, then, he declared that these signs *shall* follow them that believe," who dares to say they shall *not?* Why should they not follow believers now, as in former times? To say that such blessings were intended *merely* for the establishing of Christianity is a bare assertion, destitute of reason, entirely groundless in itself, and unsubstantiated by Scripture. Christians have not come to "the unity of the faith;" the "Saints" have not yet arrived at "perfection;" the Church has not yet attained to "the measure of the stature of the fulness of Christ." But "when that which is perfect is come," *then*, but not till then, we may reasonably expect these things to "cease" and be "done away," because no longer needed. Such, however, is not the case. Surely the professing Christian world, with its multitudinous sects and adverse creeds, cannot be regarded as being "perfect," and as having arrived at a state of "unity," either in "faith" or anything else! Apostles, and Prophets, and other inspired teachers would certainly have remained in the church, and the miraculous gifts of the Spirit would have continued to the present hour, if the people had continued faithful and obedient to the revelations of God as given from time to time to those Apostles and Prophets. But when the people began to neglect their

privileges and duties—when they began to "heap up to themselves teachers, having itching ears," and thus set at nought the counsels of those whom God had set over them, then the blessings, and powers, and gifts of the Spirit were withdrawn from them, and the inspirations of heaven ceased. The hireling priesthood set up by men, having no legal authority to act in the name of the Lord, did so on their own responsibility, and self-constituted authority, and hence a cloud of darkness, and doubt, and ignorance soon gathered around the church: and even to the present day, notwithstanding the boasted light of the 19th century, that same dark cloud, like a thick, impenetrable pall, overhangs all Christendom, and veils the bright glories of the sun of heaven—the revelations of the Most High—from lighting up the benighted world. No wonder, then, that the privileges and blessings of primitive ages are unknown in the present day. The sectarians of modern times act towards the Latter-day Saints somewhat after the spirit of the dog in the manger—they will neither have the gifts of God themselves, nor let us enjoy them, but keep perpetually snapping and snarling, and bark—bark—barking at us! With such professors of Christianity, the privileges and blessings of inspiration, prophecy, unknown tongues, discernment of spirits, heavenly visions, angelic ministrations, casting out devils, healing the sick, and other spiritual powers and miraculous manifestations, are all matters of mere history—things only of the past. With them, such things as the dumb speaking, the deaf hearing, the lame walking, the blind seeing, and the sick and diseased recovering, solely by the operation of the power of God, through the instrumentality of His servants, are altogether blessings of bygone times, confined to far-distant lands. But with the Latter-day Saints the case is otherwise—these are *present* day privileges. Believe it, ye gentiles, or believe it not,—the gifts of the Spirit of God, the blessings of the everlasting Gospel, are abundantly poured out upon this Church and kingdom. Thousands upon thousands of Latter-day Saints can testify, from their own personal experience, to the truth of this. God has oftentimes blessed this people with the outpourings of His Spirit, and the special manifestations of His power. The Saints, as a people, enjoy such privileges as no other people in Christendom enjoy, having divine revelations from the Lord as their guide, inspired Apostles and Prophets for their instructors, the gifts and powers of the Gospel for their encouragement, and the unfailing witness of the Spirit for their support and testimony. The God of Israel still lives, and is continually acknowledging and blessing the administrations of His faithful servants, His Spirit "working with them, and confirming the word with signs following."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 152.)

[March, 1842.]

THE BOOK OF ABRAHAM.

14. And the Lord appeared unto me in answer to my prayers and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there: Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the south: and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say, she is his wife; and they will kill you but they will save her alive; therefore, see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and

thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me; for I am the Lord thy God. I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after His manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea, the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord face to face, as one man talketh with another; and He told me of the works which His hands had made! and He said unto me, my son, my son, and His hand was stretched out, behold I will shew you all these. And He put His hand upon mine eyes, and I saw those things which His hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and He said unto me this is Shinehah (which is the sun). And He said unto me, Kokob, which is star. And He said unto me, Olea, which is the moon. And He said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. (And it was in the night time when the Lord spake these words unto me.) I will multiply thee and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in His heart to do, but what He will do it: howbeit that He made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaüm or eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent His angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22. Now the Lord had shown unto me,

Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and He stood in the midst of them, and He said, these I will make my rulers; for He stood among those that were spirits, and He saw that they were good; and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell! and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom with those who kept their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

23. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and at that day many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods), the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the faces of the water.

24. And they said (the Gods), let there be light, and there was light. And they, the Gods, comprehended the light for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse, and it was so, even as they ordered. And the Gods called the expanse heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night, with the lesser light He set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

28. And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the

Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him male and female, to form they them; and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, behold we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening they called day, and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations, of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, let us make an helpmeet for the man, for it is not good that the man should be alone, therefore we will form an helpmeet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every

beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an helpmeet for him.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 14, 1857.

THE ADMISSION OF UTAH INTO THE UNION.—We learn from the tone of the American press that the question—"Shall Utah be admitted into the Union with her domestic institution (Polygamy) or not," is one that greatly puzzles the people.

For our part we cannot see why this matter should be looked upon as a puzzle. The difficulty certainly exists in their own prejudices, and is not the offspring of the letter or spirit of the Constitution. It does not proceed from any incompetency or ambiguity of that liberal and comprehensive document. The Constitution is definite enough upon the matter; precedents of the admission of states with their peculiar institutions are numerous; the whole difficulty lies in Statesmen meddling with that which does not concern them.

The Constitution of the United States guarantees to each State or Territory the right to regulate its own domestic affairs and to all American citizens the right of worshiping God according to the dictates of their own consciences.

The General Government has no right to say to any State or Territory that it shall or shall not admit of slavery within its limits. Neither has it the right to dictate to the people whether they shall be Catholics, Protestants or Latter-day Saints, nor whether they shall be religious at all. It is so in relation to the domestic institution of marriage. If the people of any State or Territory consider that there is necessity for the introduction of Polygamy, that the evils of fornication, adultery, and female celibacy might be done away, and all have a legal opportunity of performing the duties for which they were created; the Constitution guarantees unto them this right.

It is a subject over which the General Government has no control whatever, even if Polygamy be considered in a political point of view only. How much less right have they when the citizens of any State adopt it as an article of their religious creed, and openly avow that they practise it by commandment from God, which commandment they cannot violate nor treat lightly, without doing violence to their consciences, and coming under His condemnation. The world do not believe that Joseph Smith was a Prophet of God, and that by Divine authority he brought forth and instituted a law, requiring the Latter-day Saints to practise polygamy as did ancient Israel. Since they do not, it would be wrong for *them* to practise it; but their not believing in the Divinity of his mission does not relieve us from our obligations, produced by the conviction that he was authorized of God to bring forth that law.

The beclouded condition of the religious world is such, that they cannot or do not see, understand, and interpret the word of God alike. Some belive it right to baptize penitent believers for the remission of sins, while others believe remission of sins should precede baptism. Some believe in the ancient order of the laying on of hands for the gift of the Holy Ghost, while others consider it presumption in any one to pretend to have authority to do so, and that the Holy Ghost should be received by the penitent believer as a necessary qualification to make him a fit subject for bap-

tism. The consciences of the Catholic Priests and Shakers, bind them to remain unmarried. This is regarded by the great mass of religionists as being gross superstition. When the Catholics witnessed the marriage of Luther, a Priest, their piety was not less shocked, than is that of the great mass of those who claim to be Christians, at the supposed impiety of the Latter-day Saints in believing it right to practise the Abrahamic institution of Polygamy. How unjust would the Catholics consider it, were the Protestants to force their Priests to marry against their convictions, and equally oppressive would the Protestants consider it were their ministers forced by the Catholics to live a life of celibacy. We admit the force of tradition and education, and allow that they are all sincere, and conscientious in the defence of their various articles of faith. So with the Latter-day Saints. They are as conscientious in the practice of Polygamy, as a religious duty, as any other religious body now upon the earth are in the practice of their peculiar religious tenets. What shall we then do? Shall we, like demons, make war upon and destroy each other? No, that would be contrary to the very spirit of the New Testament, and to the nature of God's dealings with man since He placed him upon the earth. How many nations are there now that do not receive Christianity as from God, but are in the constant worship of idols! He, who possesses all power, permits it, how wicked and presumptuous, then, must He consider the man or nation that attempts to force others to adopt his or its religious belief and practices.

The Latter-day Saints as a people thank God for the Constitution of the United States, and for the wisdom and liberal views, with which He inspired the framers of that glorious document. It untrammels the consciences of men, leaves them free to search His word, to seek unto Him for further revelations, and to put the same into practice when obtained. Polygamy is not a political institution of Utah. The Latter-day Saints regard Marriage as an ordinance of the Gospel, as necessary to be attended to, in order that they may attain to eternal life, become kings and priests unto God, and reign with Christ on the earth, as it is for them to believe, repent, and be baptized. They have suffered enough! Let Utah be admitted into the union and try her hand with her sister states. So say justice and equal rights.

News from Utah.—Through the latest intelligence received from Utah, contained in a letter written, December 7, by President B. Young to the Editor of the *Western Standard*, we are happy to learn that the last of the hand-cart companies had arrived in Great Salt Lake City. They had suffered considerably, but there had been less mortality among them than often attends well regulated ox trains. Two independent ox train companies were still behind, but were expected to arrive in a few days. In our next *Star* we will publish President Young's letter.

Music.—We feel to give our hearty approbation to the labours of brother Tullidge. We hope the brethren will be warmly disposed to co-operate with him in his efforts to extend a knowledge of Music in the Church. David speaks of it in connexion with Zion of the last days and says, "The Lord will count when he writeth up the people, that this man was born there, (in Zion.) As well the singers as the players on instruments shall be there."

Arrival.—Elder Bernard Snow, Missionary from G. S. L. City, arrived in Liverpool on the 25th instant, per Ship *Mary E. Balch* from Boston.

Appointment.—Elder Bernard Snow is appointed to labour in the London Pastorate, under the direction of Pastor J. D. Ross.

MUSIC.

Liverpool, February 24, 1857.

President O. Pratt.

Dear and esteemed brother—I have been now labouring in my vocation as a teacher of singing amongst the Saints in Liverpool, for a period of about eight months, and I trust I have done so with an energetic desire to benefit the Church.

From the commencement I have found it difficult to keep anything like a class together that would render me a subsistence in return for my labour. I am not like other members of our community, for, being a professor of music, I am most peculiarly situated; and the very fact of my connexion with the Church, cuts off all possibility of my labouring elsewhere. Since my residence at Liverpool, situations have been advertised, which doubtless, had I applied with the testimonials I have on hand, could have been obtained without any difficulty; but I cannot make up my mind to attempt to serve both God and Mammon. No man can possibly serve two masters with pleasure to himself, or justice to them.

I have a thorough conviction that my call is one of music, and I am moreover convinced that my being sent to this world, was for that especial purpose. At the age of between three and four, I sang in a choir as one of the leading *soprano*, and at five, I could play an instrument. Musical creations in the form of classical compositions, with full orchestral arrangements, would frequently appear before my mind in extreme youth, at the same time I had never heard the two masses, or in other words, voices and instruments combined; but still I could not at that early age understand the form of composition, its harmonies, or rhythm; it was then the mere hearing of mind. I have now a strong conviction that I must have heard them before, and my fancied hearing, was only a return of memory. My compositions at the present time, such as are derived from inspiration, and not developed by science, I believe are of the same species, as the various harmonies and form stand before me with all clearness, and with far more elaborate developments than I could render them by any scientific process; and I can sing them much better at the time of creation, than at any other period.

In reviewing my history, I am struck with the dispensations of Providence which mark the different epochs of my life. It has led me on in a circuitous path, but like the needle which points unerringly to the pole, so has its finger directed to my mission. My native place, Weymouth, was not one of musical renown, and it was scarcely possible that nature's talents could be cultivated to any degree of excellence, by the training of its resident professors. I left, and found my way to the great Metropolis, and there I studied counterpoint and composition, under the tuition of Mr. Hamilton, that eminent author of many works on composition, and the translator of *Cherubini*, and other great masters of the Italian and German schools on the above subject. (I must here observe that musical study was not my motive for leaving Weymouth.) Some two years subsequent I removed to the city of York, and there I had an opportunity (by being elected one of the members of its Philharmonic Society) of putting my previous acquirements to a practical purpose, by bringing out many of my own compositions with full orchestral accompaniments, and was shortly appointed one of the principal vocal *Tenori*. Besides this, my twelve years' experience as a musical conductor in many Catholic choirs in various parts of Great Britain, has also extended my practice, and my salary placing me in a measure independent of professional teaching, I was enabled to direct my study to a particular branch of musical education, which at the commencement was exceedingly unpopular with the profession, namely, the teaching of large bodies in classes. From my long experience as a class teacher, I have been prompted by the imperfection of other systems to compile one of my own, which by proof I know to be capable of reaching the capacities of every individual. With my system, I have in an incredible short time brought my pupils before the public in the performances of oratorios of the great masters. To prove this assertion to be non-fabulous, I will quote a few lines from one of my testimonials; but as I find

some difficulty in selecting from so many, I should feel great pleasure, dear sir, in handing them to you for your perusal. In a critique on a concert given by my pupils the "Newport Choral Society," South Wales, founded and conducted by myself, the editor of the *Monmouth Merlin* has the following:—"To Mr. T— all praise is due, who, notwithstanding that he has to live by his profession, has at the sacrifice of every selfish consideration, devoted his time and talents to the training of the society. Such an exhibition as the late Oratorio was not dreamt of twelve months ago, or if dreamt of, regarded as one of the impossible things conceived by the brain in sleep. Once only before has an Oratorio been given: then singers from the extremities of the county, and professional vocalists were engaged, and a gentleman was brought down from Monmouth to conduct the entire affair. But on this occasion an association, formed entirely of Newport people, without any foreign aid, (with a slight exception in the instrumental department) gave a brilliant concert, equal, perhaps, to anything which native talent can supply out of London.

"Rumour states that Mr. T— is about to leave, but if so, we hope that before he departs, the society will give another concert for his benefit that our townsmen may have an opportunity of testifying their respect for him and esteem for his talents."

Many like quotations I would insert did the limited space of letter writing allow. However, as I am about publishing a L. D. S. Psalmody, perhaps a quotation from a critique on my compositions, inserted in the *Southern Times and Weymouth Journal* may not be out of place. "The programme, it will be seen contained a choice selection from the works of Foreign and English composers, the latter being predominant; the great feature was the appearance in it of three solos from the pen of Mr. Tullidge, teacher of singing, and a fellow townsman. . . . . After *Non Nobis*, Mr. T—sang his cantata the 'Storm Sprite.' It opens with a wild *Allegro* in G Minor, followed by a sprightly melody in the relative Major. The third movement commences in D Minor. And here we cannot fail to observe the scientific mode in which the composer has treated his subject—the despair of the affrighted crew is apparent. Following this we have a sweet *Andante* in E flat, in which Mr. T— has succeeded in uniting to the words a gem of melody; then comes a *recitative* accompanied, descriptive of the impending fate of the doomed vessel painfully, because faithfully portrayed. . . . . Nothing can exceed the truthfulness with which the wild laughter of the Sprites is interpreted, and the sublimity of the passage to the words 'are chanting a requiem over the slain.' The reception which this beautiful composition received was not a little enhanced by the pure and expressive style of its rendering by the composer. The two other compositions, 'The King of the Air' and 'Gold,' sufficiently prove to us that Mr. T—'s talents are as varied as they are great."

Throughout my life I have trampled down all difficulty and opposition, that stood in my way to retard my progress in every kind of musical knowledge pertaining to my profession, so that I might be fully armed for my mission; and though for nearly a quarter of a century I have ardently and affectionately sought the embodiment of this ideality, until the present time I could not find it. The object of my probationary training stands now before me in all clearness, and the providential finger, which has hitherto guided me on, is evidently pointing to the reforming, and establishing of vocal music in the great Latter-day Church. Here I will observe, that the only exertion I wish the Saints to make in order to excel any choral body in the United Kingdom, is, a punctual attendance, and strict attention to my lessons once a week. I do not ask for laborious study in private; it is attention that I require to enable my pupils to remember the few principal rules I shall lay down for their guidance. As this may appear fabulous to some minds, I will endeavour by the way of illustration, to explain my meaning. Persons may be taught to read fluently by remembering a few simple rules, and still not be able to write a single sentence grammatically. This is practical. To understand the construction of a language, much study is required. This is theoretical. The art of singing at sight is more of practice than theory. Practice may be taught with many capacities combined; theoretical acquirements must be obtained by private tuition only. The keeping of time, and the taking of inter-

vals correctly is the great secret of sight reading, and many professors regard this, as a point of great study, as I will show by a quotation from a letter I received from Sir George Smart, Professor of Singing at the Royal Academy of Music, and conductor and composer to the Chapel Royal, St. James's, London. In asking the opinion of Sir George on the capabilities of a young lady (a pupil of his) for the profession, he observes, "Miss ——— has natural capabilities for music, but she is sadly deficient in the first principles of singing, such as taking the intervals, and keeping time properly. Unless she is made perfect in these most important matters, you are aware (however good her voice may be) that she cannot take any desirable rank in the profession. . . . . If she will but study with patience and perseverance, she will certainly get over the difficulties I have mentioned. . . . How soon this will be accomplished must in a great measure depend on herself, for as you know, we can only *teach*, we cannot *study* for our scholars."

As regards professional training, Sir George is quite correct in his idea. It has been my great aim, however, to study as much as possible for my pupils. This I have done by constructing diagrams for sight reading, and this renders it to practice, and not to theory, and by making my system one of life rather than a dead letter to the pupil—by teaching from the inspiration of the moment, and by employing exercises composed by myself for every class, keeping always in mind the capacities to be dealt with. Thus I have been many times enabled with comparative ease to take pupils, who previously knew nothing of the science of music, through a system of training to give an Oratorio in the short space of one year.

I have not given this brief review of my history as anything meritorious to myself, but merely to show the direction of providence in the matter. I will in conclusion quote a passage from a letter I received from our late President, brother F. D. Richards, on the subject of music. He observes, "Although an incompetent critic myself, I entertain a very great pleasure in the performance of good music. It is an embellishment of education which helps to subdue and chasten the soul as well as purify its delights, and I esteem it a most valuable *auxiliary* in the work of reformation, in which your son Edward is engaged with me, and all other Latter-day Saints. I do not wonder at his impetuosity in urging the employment of his father's talents in a higher and holier *sphere*, before the sear and yellow leaf of life shall have reduced his energies, and bereft him of the high and holy satisfaction of having employed his talents in the *best possible sphere* on earth."

I am desirous, dear sir, to devote my whole time, study, and energies to this great work. I trust I may be the instrument in making music the great auxiliary to the work of reformation, and I do not hesitate in saying that it will bring thousands, yea, tens of thousands within the Gospel trumpet's sound. Music has a three fold mission, first, it will attract the Gentile world to come and hear the Gospel; second, it will molify the prejudicial mind, and make them listen with attention; and lastly, but principally, it will enable the Saints to praise God, "with the heart, and with the understanding also."

Trusting my intrusion will not be offensive, I beg to subscribe myself, dear and esteemed brother, yours in the Gospel,

JOHN TULLIDGE.

FOREIGN CORRESPONDENCE.

CAPE OF GOOD HOPE MISSION.

Port Elizabeth, October 30, 1856.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles.

Beloved Brethren—Inclosed are the Minutes of our little Conference meeting, and an account of brother Kershaw's Mission to Mauritius, quite an unsuccessful one, excepting the work on board the *Unity*. He succeeded in bringing into the Church the remainder of her crew, except the mate, who has since left, and

a Latter-day Saint has taken his place, so that all the crew are now Saints. Brother Kershaw has good abilities, and well understands the doctrines of the Church.

There are many who are somewhat astonished at the stand we have made here, yet they cannot make up their minds to receive the truth. We have lately baptized thirteen. Two of our young brethren are leaving for Salt Lake, *via* England, by the *Unity*. Both are faithful Latter-day Saints.

Brother Wesley has baptized several in the Cat River district; most of them are bound Zionward when an opportunity offers.

We have just started brother Priestley on a mission to Graaf Reynet, Somerset, and Cradock: our little Church has liberally supported these Missions.

We shall hold a general Conference on or before new year's day, when we will be able to give you more particulars of the work in this part of the world. We can do nothing with the Dutch as yet. It will require one of their own countrymen to preach to them, and he must be from the fountain head, they are so wrapt up in their reformed Church.

I am, yours in the new and everlasting covenant,

EDWARD SLAUGHTER.

Port Elizabeth, Algoa Bay,
South Africa, September 29, 1856.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles.

Beloved Brethren—Knowing your desire for all the information you can obtain, respecting the work of the Lord in every part of the earth, I take my pen to give you the details of a short mission to the Island of Mauritius.

Through the kindness of Elder Stock, who at his own charge gave me a free passage, I sailed on board the brig *Unity*, on June 22nd, and arrived at Port Louis July 8. The inhabitants of the Island are French, Creoles, a few English, and a large mixture of Chinamen, Batavians, Bengalese, Indians from other parts, Arabs, Africans, and Madagascars. I must say, a motley group for one to find himself among, and rather a discouraging one.

On my first Sunday, I baptized three of the crew of the *Unity*, after which I made an attempt to get a congregation together, but to no purpose. I had permission to preach in a yard, several had promised but failed to attend. I spent my time in distributing tracts, and talking to any who would listen to me, both civilians and troops (most of the latter are Catholics), but an awful indifference to eternal things pervades the minds of the people. On the following Sunday, I baptized two more of the crew, thus having all on board "Mormons," except the chief mate. On Wednesday evening following, being our usual meeting night, I organized a Branch, which I named the "'Unity' Branch of the Church of Jesus Christ of Latter-day Saints," consisting of one Elder, one Priest, one Teacher, one Deacon, and seven members; all rejoicing in the Spirit of God, and bearing faithful testimonies.

I waited on a Mr. Charron, the venerable of the order of Free Masons, to see if I could obtain the lodge to deliver a lecture or lectures in, but failed. I was informed by that gentleman, after he had laid the subject before the order, that I could not obtain it at any price; so having failed in that and other attempts, I determined to take my stand in the most public place I could find. Accordingly, on Sunday, July 24, I, for the first time, proclaimed in a public manner the Gospel of salvation to the inhabitants of this place. Brothers Haynes and Grubb bore testimony, for I was determined that all should be established in the mouth of two or three witnesses. On the two following Sundays we attended at the same place, and although I spoke for at least one hour and a-half upon each occasion, until I was quite hoarse, and even invited any present to ask questions, but, excepting a remark by one, who said, "We have had enough of that," nothing was spoken by them. I had been portraying the judgments which were about to fall upon the nations; and had made reference to those which had already been among the inhabitants of that island, viz., cholera, &c. The people would politely take the tracts we offered, and some would as politely return them. I certainly found the devil very polite there, if he had been otherwise I should have had hopes of doing some good. The English residents are afraid of their situations, and the French care nothing at all about salvation; but still I trust that the seed sown in faith will ger-

minate in the due time of the Lord. I baptized one young man, a private in the 5th Regiment.

After two months labour, with little or no apparent success, I felt to leave so dead and dark a place, and return again to my wife and little ones, whom I found in good health and spirits, as also the Saints. We arrived at this port on the 23rd of September. During this, my first mission, I have learned something of my own nothingness, and the Lord's goodness in sustaining me while preaching the Gospel, without purse or scrip.

The Saints here all join in love, prayer, and faith for you, and all the Priesthood, and faithful throughout the world.

I am, beloved brethren, yours, in the new and everlasting covenant,

G. W. KERSHAW.

HOME CORRESPONDENCE.

LONDON CONFERENCE.

35, Jewin Street, City, London,
February 10, 1857.

President O. Pratt.

Dear Brother—Thinking you would be glad to hear officially of the condition of the London Conference, I have concluded to present you with a few items in relation to our doings and prospects.

The Saints feel well, and are active in the discharge of their duties. The recent visit of yourself, Presidents Benson and Little, with many others, have greatly increased our stock of faith and energy; and we anticipate a glorious future with respect to increased enjoyment of the Holy Spirit, and the spread of the work.

Having travelled considerably in England, I must say, that I have not, at any time, met with a more faithful, obedient, and united Priesthood than those of this Conference. I love them, because they are always ready to carry out the instructions given to them.

Our concentrated position as a Conference, enables us, most effectually, to receive the benefits of the teachings of any of the visiting servants of God. This was truly realized at the late visits of yourself and counsellors. Our Conference is divided into several districts, each having a central Branch, with a commodious hall, so that upon very short notice, we can assemble the Saints together from each of these respective districts: thus many of the Saints have had the pleasure of listening to the cheering discourses of visitors.

The long visit of President Benson in our midst, and his constant labours in visiting different parts of the Conference with his life-giving and spirited discourses, have been the means of giving new life to the lukewarm, and additional strength to the good Saints, and we feel indeed grateful that such a man has been enabled to spend so much time with us.

Each of the districts which I have referred to is presided over by a Travelling Elder, who holds a monthly Priesthood Meeting for the transaction of business, receives reports, &c., at which such counsel is imparted as circumstances require. In addition to this, all who hold the Priesthood in the Conference meet in counsel once a month, and the Presidents of Branches once in six weeks. Thus we are enabled to put before the people, without much delay, every measure advised by legal authority.

We have already received 30,000 tracts from Liverpool, which we have neatly covered according to the instructions given in the *Star*. The greater part of them are now in circulation, and the balance will be shortly. The circulation of these tracts is creating quite an interest. We have already baptized some who were convinced of the necessity of obedience to the Gospel, through perusing them. Thus the Lord is working with His servants, and extending the Latter-Day Kingdom.

About a year ago our "Deposit Fund" was introduced, under the direction of Elders Dunbar and Ross, for the purpose of enabling the Saints to accumulate their small savings, with a view to their emigration. The Saints have availed themselves of this privilege, and have paid over three hundred and seventy-six pounds, which has been duly transmitted to Liverpool. A number have already emigrated by this means. I will add, that this amount has been principally made up of the small savings of the poor.

The law of tithing has been received, and is practised by the mass of the Saints, and we are endeavouring, by the help of the Lord, to have this a tithe-paying Conference.

Our General Book Agency is in a prosperous condition; besides sustaining itself with our heavy rent and taxes at Jewin-street, it has assisted in paying off old debts. Elder Harrison has attended to this department of our office business to our entire satisfaction.

In closing, I will say I take great pleasure in labouring under the wise and judicious counsels of Pastor Ross, who is a continual blessing and a father to us all. I have felt my weakness in attending to the various duties devolving upon me in this great Conference, and have realized the benefit of having instructors in the Lord—the willing and united aid of the Elders associated with me—and the necessity of living so as to have the influence of the Holy Spirit to guide me in all my administrations.

The necessity of a *Reformation* has been laid before us by brother Benson. It is spreading on all hands, and we feel like preparing ourselves for any future counsel that may be given us, and to live and practise our holy religion, regardless of the opposing powers of this superstitious generation.

Praying God to bless you, I am, dear brother, yours truly,

WM. BUDGE.

STAFFORDSHIRE CONFERENCE.

4 Albert Street, Burslem,
February 10, 1857.

President Pratt.

Dear Brother—Permit me in closing my labours in this land, to trouble you with a short account of my mission.

At a special Conference held at Great Salt Lake City, in the month of August, 1853, I was appointed on a mission to Europe, and on the 6th of the following September I started. I was 44 days on the Plains, 44 days in the States, and 44 days on the water from New York to Liverpool, at which place I landed, on the evening of the 15th January, 1854.

According to appointment by brother Samuel W. Richards, I went to the Southampton Conference, to labour under the Pastoral charge of Elder James G. Willie. I remained under his direction, and laboured with great pleasure and satisfaction in that, and the Dorsetshire Conference, for nearly two years, being most of the time, in the Southampton Conference.

I wish to say here that though I left my father in Zion, his absence was compensated to me in the presence, care, and instructions of Pastor Willie.

Being appointed to succeed Elder W. G. Young in the Presidency of the Staffordshire Conference; at the end of the year 1855, I left the Dorsetshire Conference, in which I was then labouring, and went to the appointed field, where I now am.

Though my predecessor had done a good work, I found there still remained much to do, and I took hold, with Pastor Muir, to do the work which laid before us. We have ever been one in our movements, and he has been like a father to me; he has been more indulgent than I could have desired.

At our first Conference, in the presence, and under the direction of Elders D. Spencer, W. G. Young, and William S. Muir, the law of tithing was adopted and sustained by a unanimous vote. I can bear my testimony, as also do many others, that it has done good in this Conference. It has continued as a law ever since, and has enabled us to defray all Conference expenses, to pay off many old debts, and to contribute a considerable sum to the Temple Offering, and a little to the Emigration Fund, besides a few pounds towards my emigration.

By our Statistical Report you will see that many have been cut off; but it was necessary, and I am satisfied that more pruning will yet have to be done.

During the past year we have only baptized 41, although tract distributing, and preaching in the open air, as well as in our Chapels, have been entered into with energy. A large share of those baptized were baptized during the last quarter. This seemed to be the result of the lectures that were delivered here. We had a number of lectures announced and delivered in various parts of the Conference, and in some places they were very well attended, and much interest was manifested. Upon the whole, considering everything, I am pretty well satisfied, and though we may not have done as great a work as some, yet I feel

that we have laid the foundation for one, and I am satisfied that those who are now here will do the work. They are good men and are filled with the Holy Ghost, and are going forth, in the spirit and power of their calling, among the Saints, stirring them up to their duties, and a reformation is beginning. We have received the *Star* containing brother Brigham's letter, with your Editorial remarks, and it has truly enlivened us and made our hearts to rejoice. When reading it, the vision of my mind seemed to be opened, so that I could distinctly see the vast work that was to be performed, and I almost regretted to think of leaving the field. It seemed as though I could content myself to stop for years to labour in so good a cause. Elder Burrows, with myself, and the Travelling Elders, were all re-baptized and confirmed yesterday, and are going forth to preach faith, repentance, and baptism for the remission of sins—to re-convert the whole Conference, and then to turn our attention to the honest.

Praying God to bless you, and all who are in any way connected or engaged with you in the work of God here, that you may be enabled to receive the desire of your heart before the Lord.

I remain, your brother,

G. W. THURSTON.

A CHILD TO ITS MOTHER.

Dear Mother, hear the word of God,
Shut not your heart against that word,
One effort make yourself to pray,
And ask of Him the only way;
Cast prejudice and hate aside,
And enter in where Saints abide,
And let me hear my mother say
I'm heard in the accepted day!
O mother, do not deem me weak,
But let me now in fondness speak
Some words of comfort to your soul,
And point the way to yon blest goal;
Tradition cast away from you,
And join the Saints, the pure and true:
Believe in God, repent, and be
Baptiz'd, and then you will be free!
Shake off the yoke of slavish fear—
The bondage that still keeps you here,
Let every thought be pure and mild:
Come on and join your "Mormon" child.
And when the hour of death draws nigh,
And time doth come that you must die,
I shall with pleasure hear you say—
My child! "Thank God I've found the way!"
Then mother dear do not revile,
But come, O come! nor stay awhile:
And haste with me to yon blest road
That leads to happiness and God.

London. M. CLARK.

ADDRESSES.—George Gates, 8, Milbourn Street, Carlisle.
Jonathan Heaton, 7, Moore Street, Sheffield.
Edwin Scott, 8, Ray's Buildings, Sussex Street, Norwich, Norfolk.
Mark Linsdey, James Cooper's, Knapton, near Northwalsam, Norfolk.

MONEY LIST, FEBRUARY 20—27, 1857.

	£	s.	d.
Joseph Flitton, (per William Bayliss	2	0	0
Richard Harper	5	0	0
James J. Phillips	2	0	0
Thomas Roberts	5	0	0
Charles Harman	1	0	0
John Hyde	2	0	0
Carried forward	17	0	0
Brought forward	17	0	0
Benjamin Elliot	1	15	0
Simeon Pickering	2	0	0
William B. Child	2	10	0
William Brownlow	2	0	0
William H. Perkes	5	0	0
	30	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 12, Vol. XIX. Saturday, March 21, 1857. Price One Penny.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE FIRST MEETING OF THE NEW YORK CONFERENCE, NOVEMBER 2, 1856.

(*From the "Mormon."*)

This being the first Conference that has assembled here for a number of years, it may be necessary to make a few remarks in relation to those phases or changes so common to us as a people. Some years ago, there was a flourishing Church in this city, and a Conference, denominated the "New York Conference;" but as our religion differs very materially from that of the Christian world, so do our habits and locations. Had we pursued the course of the religious denominations of the day, we should at this time have had many churches in this city with large congregations attached to them; and had "Mormonism" been something stationary, and confined itself to peculiar localities, this would have been the case, not only here, but all over the world. I remember very well, some years ago, after preaching for a short time in a European city, a number of gentlemen waiting upon me as a committee, and addressing me somewhat as follows—

"Mr. Taylor—a number of gentlemen in our city are very much interested in your preaching, as we consider that you unfold the Scriptures in a more lucid and satisfactory manner, and take a more just, Scriptural, and comprehensive view of sacred things, than we have ever heard any other person do; we have conversed upon the subject in a meeting held in relation to it, and being very desirous to retain you in our midst, we, as a committee, are authorized to lay before you the following propositions—'One gentleman in this city offers a lot to put up a church; another, stone; another will furnish fifty carpenters for two weeks; others offer money, and we have no doubt, but that if you will consent to stay with us, we can soon build you a good church, without any trouble or inconvenience to yourself, and place it at your disposal.'" I replied, "Gentlemen, I am much obliged to you for your kind and generous offer, but I perceive you do not fully understand our principles, which include a gathering, and consequently impose a

necessity upon all those who embrace them, and live their religion, to go to Zion. I seek to build a Church, not of stone, brick, mortar, and wood, but of living stones, to be gathered together, and placed in the Zion of our God; and although I appreciate your liberality and good feelings, I must beg leave to decline your offer."

The faithful in this city, who years ago composed this Conference, are now removed, with very few exceptions, so that on my arrival here, nearly two years ago, I found but two or three of the old stock remaining, whom I could acknowledge as "Mormons." Great changes have taken place since that time, and a new era has commenced in the history of the New York Church, as is evident from the transactions of this Conference. The most of the present assemblage being composed of emigrants from Europe, on their way to Zion; we have here, representatives of England, Ireland, Scotland, and Wales, the Isle of Man, Jersey, France, Germany, and Switzerland, all on the way to the same place, having the same object in view, although resting here for a season. Besides this, the arrival of the Elders into these parts, administering again the words of life and salvation, has caused quite a revival in the old branches around. The latent dormant principles of "Mormonism" have again sprung into life, the light of eternal truth is again filling the Saints' hearts with love and gratitude towards the great Eloheim, the August dispenser of so many rich and marvellous mercies. Having drank out of the well of living water, they all possess the same spirit.

Our Conference has been a good and an interesting one; the Spirit of God has been in our midst, and unity prevailed in our councils. As we are here a conglomeration, a living tableau of different nations, it may not be amiss to ask ourselves a few questions.

Professing to be Saints of the Most High, we have to understand something about the principles of truth, and comprehend our true position. As intelligent beings, it is necessary that we should know something about our organization, our origin and our destiny; that we should comprehend fully our relationship to God, and the various duties devolving upon us in all the ramifications of life, and discover the way of bringing our actions in the strictest harmony and conformity with the designs of Jehovah, that we may be the true and faithful reflex of His divine will, and thus gain His approbation while moving in our respective spheres: that we may understand the reason of every step we take, comprehend every doctrine we believe in, every principle we practise, and every ordinance we attend to, that not as foolish, but as wise men, we may fill the measure of our creation, and thus prove ourselves worthy of salvation in the Eternal Worlds.

We, as individuals, have assembled here, in connexion with Church business, for the purpose of lifting up our hearts to God in gratitude for His tender mercies towards us. Many have come some distance from their homes to the meeting in this city. As a people, as Saints of the Most High, we have, or should have a definite object in view, and it may not be amiss for each and every one of us to inquire; Why am I a "Mormon?" Why am I associated with the Saints of the Latter Days? Why have I left my former home, profession, and faith, endured reproach and obloquy, and been pronounced a fanatic, by the world, forsaken by my friends and probably disowned by my kindred, since I might not only have done without it, but have sailed along with perfect ease and a fair breeze with a calm sea, without inconvenience to myself, my friends, my family, or my neighbours? Why have I stemmed the tide of popular opinion, perhaps dissolved my social and family ties, probably left the land of my birth, the home of my childhood; crossed the trackless ocean, and landed among a nation by whom I am as much despised, stigmatized, and shunned, on account of my religion, as in my native land, and associated myself with a people scorned, ostracised, and persecuted by the majority of mankind? Some great controlling principle of action must have operated and impelled me forward, some unknown, hidden spring of the human soul been touched that is unobserved by the world. For not only does it operate upon individuals, but also upon families and communities; it has germinated, grown, spread, swelled, and increased

like a gigantic avalanche, until it has gathered together a mighty host; it has enlarged itself into a Territory of these United States, and is now standing at the door of Congress, asking for admission as one of the Confederation, as a brilliant star in the Constellation of this Union. Yet these thousands have suffered, not only individually, but as a community. They have passed through greater ordeals of privation, persecution, and hardship; they have endured more mobbing, injustice, cruelty, and imposition, than any other people in the United States, or all combined; they have been defrauded of millions upon millions of dollars' worth of property, without redress; they have been robbed, plundered, whipped, kidnapped, banished, murdered, disinherited, and disfranchised time and time again, without sympathy, or a friendly hand stretched forth for their protection, and yet they are one; they have again risen out of the ocean of unheard-of, unparalleled suffering, like as Phœnix out of its ashes; they have again united, again gathered together, and by some mysterious, incomprehensible influence, have been, and are now cemented. As a swarm of bees, when scattered, gather again around the Queen bee, so the "Mormons" have, when driven, gathered around their Prophets and Apostles, and are again united. In the first instance, instinct may be the cause, what is it in the latter? The world have tried systems and organizations almost without number, and have failed in every instance. Those coming under our immediate observation, such as Socialism, Fourierism, Communism, &c., have all accomplished nothing, and fallen to pieces; although aided by circumstances, wealth, talent, the press, philosophy, and individual interest. Where are they now? What has become of "Robert Owen" and his system? What of Cabet and his system? What of Fourierism. The latter has had the support of one of the most popular and influential journals of the present day, the *New York Tribune*, to assist in the organization of the conflicting elements of society, into a consistent order. Where are they now? They are broken up; and what caused their entire failure? They have been let alone, and have quietly fallen to pieces; and why? Because they have not the elements of strength within them; they were devoid of those principles which impart life, light, and intelligence: as the human system when lacking some of its vital energies, so dwindles and decays a social or philosophic system, when destitute of the true energetic, life-giving principle. It is so with all the rest, they have not been persecuted, they have been left unmolested and let alone, and yet they are broken up, whilst the "Mormons," although driven by mobs of ruthless savages, have increased, and still continue to spread and extend, till they have become an object of terror to their former persecutors.

"Mormonism" is, indeed, a problem difficult of solution by this present generation, for while discord and confusion exist everywhere else, politically, socially, philosophically, and religiously, the "Mormons" are a unit. Have we had any confusion during our Conference? No. There has not been one dissenting voice; all is harmony and union; the same spirit prevailed at the Philadelphia Conference, and it is so in Great Salt Lake City; in the latter place, the business is transacted for the entire Church throughout the world, without a dissenting voice. Is this the case with other parties? No. From a small conclave, to a large Conference associated with any other party, they are full of contention and strife, and from a small body of a dozen pot-house politicians, throughout all their various clubs, in their State Legislatures and in Congress, division, disunion, and discord prevails; vituperations, invectives, bitterness, and bullyism abound. They say, division is healthy and good; it may be so, we do not covet it; we have found out the value of union, and appreciate its worth.

Why, I again ask, are the "Mormons" united? Let us search into this matter; there must be some cause for it. In order to do this, we will commence at the foundation, and examine the thing first individually; for all large, material bodies are composed of very small atoms, so our Church, although large, is made up of individual members. Those members form organizations and churches; and those organizations and churches united, form the Church of Jesus Christ of Latter-day Saints. Let us then com-

mence individually, by asking the question, Why am I a "Mormon?" Very few of us were born or educated "Mormons;" we, most of us, had other associations and principles; we believed in other doctrines and ordinances, and floated along the popular current of the day.

"Mormonism" found us, enwrapt in all the diversity of notions, creeds, dogmas, and theories; we heard, we believed and obeyed. But before we proceed with the details of the cause, we shall have to search behind this for a first moving cause, whence came "Mormonism?" An answer to this question may be found in the simple, but important fact of a young, illiterate man, having had a revelation from God communicated to him by an holy angel, unfolding the true position of the religious world, describing it in a state of apostacy, and revealing the pure, simple, primitive Gospel, as it existed in the days of our Saviour and his Apostles. He was ordained, and ordained others to the sublime calling of the ministry by the Holy Priesthood, and through revelations from God, visions, and the ministering of angels, he restored the fulness of the Everlasting Gospel, as it was preached by the Apostles and others, having authority anciently, with the same gifts and blessings, the same Priesthood, the same ordinances and organization. Like the ancient disciples, the Elders of this Church went everywhere preaching the words of eternal life.

Many in the United States and in England believed the testimony of the Elders; their words were to you, as a sweet, mellifluous balm, like droppings from the sanctuary, or soft, melodious music to the ear, bringing comfort and consolation to your souls. You were told that those men were deceivers, and Joseph Smith an impostor; stories of a golden Bible, of money-diggers and false Prophets, of whom many should arise in the last days, came, as it were, floating in the air, and reached your ears. After having heard that flood of falsehood, you went to see those men, and found them to be, in very deed, the salt of the earth; they presented to you draughts from the fountain of eternal truth, and brought to your remembrance, things new and old; they unveiled to your view the sacred writings of inspired men; your souls were lit up with the intelligence of heaven, so that you could comprehend the ancient Gospel in all its primitive beauty and harmony; your hearts expanded wide as eternity; the sun of divine truth broke upon you in all his brilliancy and grandeur, the rays of which dispersed mist and darkness, and illuminated the inmost chambers of your souls, with visions of celestial glory. At first this was very pleasant, but when you reflected on your circumstances, you found that consequences thus involved, placed you in another position; you thought of what your friends had told you, that you were deceived and deluded, and that, in a matter of so much importance, you should be very careful, but on a second reflection, did false prophets ever bring the fulness of the Gospel? No. An impure fountain cannot give pure water. Principles, which in all their bearings tend to save and exalt man, must necessarily emanate from the source of eternal light. You reasoned, these men have the truth, the same as Jesus brought, and others have it not, but tell us there is no need of it, and you concluded that it must be true, for the Scriptures say, "Whosoever transgresseth and abideth not in the doctrines of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son," and these men brought the true doctrine of Christ.

Notwithstanding the rumours that were brought in opposition, you found it to be Scriptural in all its parts, and necessarily reasoned, that it was impossible for so many separate and distinct truths, to make one grand lie. Through obedience to the truth, you became involved in a variety of difficulties; you were often deprived of the means of gaining a livelihood; the ties of friendship and consanguinity were dissolved, inasmuch as parents often refused assisting their offspring in the wild struggle of life; children turned often a deaf ear to the voice of humanity, by forgetting their filial duties, and leaving those to whom they owed their existence in this world, unprotected, unsupported and bereaved in their old age, if they should dare to show themselves intelligent self-agents, having a mind of their

own, and striking the pathway of eternal truth. But as the sun, when having been obscured, shines with greater resplendency, and presents himself to the observer more brilliant and glorious from behind the clouds, so appeared the truth, after having penetrated the mist and darkness of superstitious notions, more rich, pure, radiant, and beautiful.

You realized then to a certain extent your accountability; you became aware of your being possessed of an immortal soul, the knowledge of Heaven began to dawn upon your intellect, you felt that you were destined to occupy a prominent place in the arena of humanity, and you said to yourselves shall I confine my mind to a nut shell; shall I allow the divine ennobling principles that are burning in my soul to be paralyzed by sordid pygmean notions; shall I swerve from the path of truth and yield to the falsehoods of man, or shall the noble principles in me bow in servile submission to the threats of a corrupt priesthood, a servile press, debasing popular opinions or the threats of infuriate ruffians? No: Confiding in the arm of Omnipotence, as the rock of salvation, I will dare the combined opposition of men and devils, I will show my energy, my obedience, by embracing the principles of truth.

In the name of the Most High God, I will do His will, commit myself to Him. I will be His servant; this people shall be my people; their God shall be my God; where they go, I will go also; I will suffer if they suffer; I will rejoice if they rejoice; and where they die there will I be buried. These are the feelings which thousands have had, though some have found the trial too strong and have shrunk from the conflict and given way, making a shipwreck of faith and of a good conscience, while thousands and tens of thousands have held fast to the truth and defied the powers of earth and hell, putting their trust in God; leaning upon the arm of Omnipotence, and saying my strength is in Jehovah, and on Him will I rely. You had faith and were baptized for the remission of sins; you received of His Spirit by the imposition of hands; that Spirit opened the visions of futurity to your minds; you understood the Scriptures: you read them with new eyes; you looked at them through another medium; you felt a spirit, a power, an intelligence, a union which you had never known before. The Holy Ghost was your comforter; your mind became calm, serene, and contented through the benign influence of that divine element. You found yourselves moving in another sphere, your thoughts, your views, your feelings, and your very existence were changed, it was a new birth, you were indeed born again of the water and of the Spirit. The veil of Time was withdrawn from your eyes, the Future, the Present, and the Past arose out of the ocean of eternity, unfolding to your enraptured gaze through the vista of centuries, things that had transpired and things that had to come, and you began to long after principles emanating from celestial spheres, you wanted to have a knowledge of the great, sublime, and eternal Light, whose radiant brilliancy illuminates the immeasurable amplitudes of the universe.

As a member of the Church of Christ, you had some interest at stake; you began to realize your position and responsibility, to live for eternity as a mortal and immortal being; to discover, that the great, omnipotent Being whom you so much dreaded, was not so austere, was not so rigid as you had supposed Him to be, not so awful and inaccessible; you began to look upon God whom you formerly had hardly dared to approach, as your kind and benign parent, who is willing to give a responsive tone to every consistent prayer; you felt that you were His child, you called upon Him as a father and then you understood the saying of Jesus, where he says, "I go unto my Father and your Father; and to my God and your God." "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be One in us." You began to learn that it was good to be in subjection to God; you knew that if your children asked for bread, you would not give them a stone, nor for fish serpents; how much more then could you trust your Heavenly Father who knows all our wants even before we ask Him. These were your feelings, this was your position. You knew that you had received the gift of the Holy Ghost, the Spirit of the living God. You breathed

a new atmosphere, you had commenced a new life, and felt like a child happy and contented, full of hope and anticipation of a glorious future. You knew you had entered the threshhold of eternal life; you realized to some extent your position as a mortal and an immortal being. You felt to exclaim, "God is my Father, even the Father of my spirit, I am His child, I will endeavour to please Him, by doing His will, and thus show myself worthy of His name.'" When such feelings spring up in the bosom of man, all is right with him; as an eternal being, inspired by the hopes of celestial glory, he will pass safe through all the ordeals of this probation.

What is the object of man, on entering the Kingdom of God? Is it to acquire wealth, to surround himself with the temporal comforts of this life, and thus merely realize the gratification of his sensual appetite? No, his object is, to leave the sphere of pygmean notions, to soar like the eagle, free and independent in the fields of intelligence, to rise in the scale of being, to get acquainted with principles leading to a knowledge, power, glory, and happiness of divine perfection, and thus secure an eternal inheritance for himself, his progenitors, and his posterity in the celestial Kingdom of God. One of the most important principles taught by the Elders of this Church, is the gathering up to Zion in order to receive instructions at the fountain head, where you can drink out of the well of living water, where the revelations of God are given as a guide to His people, to prepare them for the glorious future, where they shall move in more exalted spheres, and act their parts in a grander drama, where the sun of immortality and celestial happiness will shine in increasing resplendence, through the infinite progression of man's advancement and exaltation. Previous to your departure, you hesitated and asked yourselves—shall I leave my friends, my relations—shall I bid adieu to the parental roof that gave me shelter during my infantine years; dispose of my farm, my house, my possession, and exchange the scenes of childhood, the place of my home for the land of the stranger. And while in a train of such reflections, many felt as bad as the young man to whom Jesus spoke, who said that he kept all the commandments of God from his youth up, and asked what else he lacked; but when the command came forth—"Go and sell that thou hast and give to the poor;" it was too great a sacrifice, too severe a trial, and he went away sorrowfully. Such is the case also with many of the Saints, and many who want to be Saints. The question has often been asked of me, can I not stop here and be saved? There were others, who, being more enlightened and energetic, possessed altogether different feelings; the Spirit had opened their understandings; their whole desire was to fulfil the law of God, and they exclaimed, "Let me go to Zion—I will leave my home, my family, and my friends, and like Abraham of old, I will go to the land which God has appointed for the gathering of His people," and it was literally as the Prophets had said, that they would gather out "one of a city and two of a family to Zion," from whence light, truth, and intelligence should spread unto all nations; where His House should be established in the tops of the mountains, and be exalted above the hills, and all nations should go up thereto: that the ships of Tarshish should bring them from afar, and that they should fly as doves to the windows, that they should come upon mules, dromedaries and swift beasts, upon litters, also with the lame, the halt, and the blind, the woman with the child, and the suckling together.

The Spirit of God when burning in your bosoms, prompted you to continue your journey, and when people pronounced you deluded, and Joseph Smith an impostor, you remembered that Jesus was spoken of by the Jews as being possessed of the devil, as having cast out devils through Beelzebub, the prince of devils, and you experienced that, if a delusion, it was a very happy and consoling one. Inspired by the Spirit of God and unmindful of the scorn and derision of your friends; unmindful of the powerful opposition of this benighted generation, you bade adieu to the shores of your fatherland; riding the billowy ocean, you took your wives and children across the mighty deep, and in the midst of a commotion of the elements you felt to rejoice, because you knew God to be at the helm; thus you hurried on, in order to get to Zion, you felt and knew

you were right, although you scarcely comprehended why. On your arrival on a foreign shore, amidst the chilling blasts of winterly winds, or the colder and more chilly and freezing breath of a heartless world, you still felt buoyed up and sustained by the same omniscient, all-powerful hand; your trust was still in the great I Am; you felt His comforting, cheering presence; you heard the cry of deceivers here, we were called impostors and every other opprobrious name, but you would not believe it any more than in your own land. The same Spirit operated upon you as a consoling, refreshing, and invigorating stimulus, enabling you to surmount all the trials and difficulties which rose around you, like the mountain waves of a tempestuous ocean. This Spirit also revealed to you, that it was right to gather. In relation to the operation of the Spirit upon the minds of those who have obeyed the Gospel, let me refer you to a circumstance that came under my observation. I was preaching in Liverpool, some years ago, on the first principles only, and had not even mentioned the doctrine of gathering, when a sister who had recently been baptized, told me, that she had seen, in a dream, a number of Saints, and myself among them, on board a ship at the dock ready to sail for America, and wished to know the interpretation of it, which I promised I would give at a future time. This was revealed to her through the simple operation of the Spirit of God, even as was promised, by the Apostles of Jesus Christ and the Prophets before them, that, as God saith, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy."

This was the kind of feeling which animated those who rendered obedience to the Gospel; and it still operates upon those who covenant to serve the Lord, and be one with His people. I know what your feelings are, when the Spirit of God influences you, it leads you to seek to do the will of God.

You have striven and struggled and endured; you have fasted and prayed and persevered; you have exerted the energies of both body and mind to accomplish the will of God, and to save yourselves and families. The still small voice of the Lord operated upon your minds, and told you to gather together, and while under the influence of that divine Spirit, you felt you could not rest without making the attempt, and thus companies from a hundred to five thousand at a time, have gone up to Zion. The spirit of the world is division, disunion, disharmony, disorder in religion, in politics, in everything else, while the Scriptures say, "If you are not one, you are none of mine." This Spirit has not only operated upon one, but upon the whole, not only individually, but collectively, and this united, extended, and almost universal operation has led, drawn, and impelled the people together. Like the operations of light, air, and heat, its influence has been felt everywhere, and has operated alike upon all, and like the Great Luminary of the day, it has chased away the darkness, gloom, and uncertainty from the human mind, and wherever its genial rays penetrated, life, light, and intelligence have been the result, and as light makes itself manifest everywhere and the rays of the sun, with the moisture promote vegetation, and cause all nature to bloom, so does the vivifying influence of the Spirit of God, wherever felt and enjoyed, exhilerate, quicken, vivify, instruct, and guide alike all who come under its influence, and as the sun not only enlightens and warms, and fructifies one plant or herb, but all creation, so the same Spirit that enlightens one Saint, does the whole, and consequently leads them to the same thing—they are so many separate parts, yet one, and when united like the stones of Solomon's temple, each one finds his place under the direction of the great architect without confusion; the "Mormon" Church is emphatically *E pluribus unum.*

The world think us strangely deluded to leave our homes, to do and suffer as much as we do for this cause, and many who can conceive no higher acme than worldly emoluments, consider us to have some speculation in view. Some days ago, I was reading a novel, wherein an Elder was represented as trying to induce the people by fine words, alluring

promises, and a variety of worldly inducements to gather to Zion. Why, the man who wrote such nonsense, knew as much of what he was writing about as a bull's foot does about pictures. Did you ever hear any Elder try to persuade you to emigrate to Utah by representing it as an El Dorado, by portraying the natural advantages of that place as those of a second Utopia, where, on your arrival, you would have nothing to do but to gather the sweet fruits of a chimerical paradise, instead of gaining your living by honest labour? No. Your answer would give the lie to this statement; you have obtained a knowledge for yourselves. Some gained this knowledge by the administration of angels; to some, it was revealed by the Spirit of God, to some, by dreams; to others, by visions; to some, by the power of Scriptural evidence and an array of truth, which they found impossible to resist. These are the influences which, combined, have brought this people to obey the truth.

Thus, each individual being strong separately, they are as invulnerable as the adamantine when united. "Mormonism" is not that wishy-washy, milk-and-water, accommodating thing that sectarian religion is, which can be received or rejected at pleasure. A "Mormon's" religion is the beginning, the middle and the end of all things, with him it is interwoven with his life, his existence in time and eternity, his faith is built on the rock of eternal ages, and, like the ancient disciples, he knows nothing else, The people at one time followed after Jesus in great numbers; they thought that he must be a wonderful man who could exert so much power; and they followed him, hoping to obtain some great gain. After he had fed five thousand people with five loaves and a few small fishes, they expected that He would give them all they required, and that they would be spared the trouble of working to obtain a livelihood. But when he said—"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head"—they soon went back and walked no more with him; they found other business to attend to; in fact, they felt disappointed, and thought the speculation was not going to turn out so well as they had anticipated. And when they had all departed, then Jesus said to His disciples, "Will ye also go away?" Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." The foregoing would be the individual reasons, and in them will be found the answer to the question. Why am I a "Mormon?" In view of these things, the question arises. What has gathered this people together in the midst of unparalleled persecutions which they have had to pass through, when all the powers of Church and State have been brought to bear upon them; when they have been mobbed, robbed, persecuted, and driven; when the pulpit and the press have rejoiced over the news, and the whole nation felt jubilant that the "Mormons" were destroyed as they supposed? The answer would be, that it is composed of so many strong, unyielding, invulnerable parts. The individual experience of the separate parts when combined, has formed a mighty phalanx. And when oppressed, driven, and scattered, mobbed, robbed, and disfranchised, there was a spirit within us that others knew not of. That spirit led us again to unite, our object was the building up of the kingdom of God; we knew that God had spoken, that His purposes would be accomplished, and that the puerile efforts of man could not frustrate the designs of Jehovah, and when persecuted in one place, we fled to another; and, like bees that follow the queen bee, wherever the Presidency and Apostles have gone, there the people have followed; and, notwithstanding their repeated mobbings and drivings, they still live, and no power on this side of heaven can help it.

Sometimes you sing, "Whither shall we follow, follow, follow, all the way to Zion; we will follow Thee." It is feelings like these which lead you on; it is under the influence of such feelings that the feeble, the infirm, and the aged have gone with hand-carts over 1200 miles; it was while such feelings prevailed in their bosoms, that the Spirit of God was their shield and buckler, and the dangers and difficulties vanished like the mist before the sun. When Jesus asked his disciples who he was, and Peter replied; "Thou art Christ, the Son of the living God." He answered

"Flesh and blood hath not revealed this unto thee, but My Father who is in Heaven; thou art Peter, and on this rock will I build My Church." On what rock? On Peter? No. Peter would have been a very poor rock to build a Church upon, and so would any man. It was upon the Rock of Revelation that Jesus said he would build his Church, even direct communication from God to His Church, whereby it might always be led and guided in the right way, ever with a living Spirit and Priesthood.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 21, 1857.

DEATH OF PRESIDENT JEDEDIAH M. GRANT.—By the *Western Standard* of January 17th, we are informed of the death of Jedediah M. Grant, the Second Councillor to President Brigham Young. This sudden and unexpected event will produce feelings of sorrow and mourning among all the people of God, but more especially among those who were intimately acquainted with this great and good man. In early youth he connected himself with the Saints, and has been with them in all their tribulations. His faithfulness in adversity and prosperity—his untiring perseverance and energy of character—his unbounded love for the cause of truth—his warm attachment to the Saints, combined with a free, sociable disposition, have endeared him to the hearts of many tens of thousands.

For many years he occupied the high and important position of one of the seven Presidents over all the Seventies, and was highly respected and beloved in that responsible station. In the capacity of a military officer, as Major General of the Militia of Utah Territory, he served with dignity and honour, and enjoyed the universal approbation and love of all. In the capacity of Mayor of Great Salt Lake City, he was wise, prompt, energetic, and indefatigable, in devising and executing plans for the peace and well-being of the citizens. In the Legislative Assembly, during many sessions, he was unanimously elected Speaker of the House In this honourable position, he exhibited, in a remarkable manner, those traits of character which so eminently qualified him to preside over that dignified body. As a statesman he was surpassed by none. But in the high and holy calling of one of the Three Presidents over the Church of God throughout the world, his wisdom and talents shone most conspicuously. The intelligence and power of the Holy Ghost were upon him mightily. His voice was like a thunder-bolt, and his words like the vivid lightning to the hypocrite and transgressor. The words of burning truth flowed from his lips, piercing, penetrating, searching the inmost recesses of the heart. His unceasing labours, during the past year, in the great work of reformation among the Saints, will never be forgotten in time nor eternity. Though we mourn his loss, yet we can but rejoice when we reflect how calm and

sweet will be his rest for evermore. He has gone to the Paradise of our God: he has gone to join the innumerable host of the redeemed: he has gone to the spirit world to renew his delightful labours in preparing them for the great resurrection day. Farewell, dear brother Grant—Farewell for a short season! Thou hast gone behind the veil; we soon shall follow, and with thee be for ever blest.

NEWS FROM UTAH.

(*From the "Deseret News."*)

REMARKS BY ELDER JOSEPH A. YOUNG.—Brethren and sisters, as I have the latest news from companies yet on the Plains, and as you are all anxious to hear from them, I have been the first one called upon to speak to you this morning.

You are aware that Captain George D. Grant's relief company left this city on the 7th of October, to go and meet the immigration. Captain Grant kept an express in advance until we reached the Devil's Gate, when he sent three of us on to the Platte river, to see if we could find the companies, or hear of them.

We travelled until the 28th, when we met Captain Edward Martin's company of hand-carts, and Captain Hodgett's wagon company, at a place called Red Buttes, sixteen miles above the Platte Bridge. We met Captain J. A. Hunt's wagon company ten miles below Captain Martin's.

The brethren and sisters appeared to be in good health and spirits. Captain Martin informed us that about fifty-six out of six hundred had died upon the Plains, up to that date. Those who had died were mostly old people.

On the 29th, I returned from Captain Hunt's to Captain Martin's company. Captain Martin had started early in the morning, and when I overtook them their cry was, "Let us go to the Valley, let us go to Zion."

I camped with them that night in the snow, at a place called Rocky Avenue, thirty-six miles east of the Devil's Gate. The next day I journeyed on towards Captain Grant's company, and on the 31st rode into their camp, and found all well.

On the morning of the 3rd inst., Captain Grant sent me and brother Abel Gar on an express to this city. We found plenty of teams at Fort Bridger, and by this time the hand-carts have all the assistance necessary to take them up and bring them in within nine days from to-morrow. There were teams enough, as soon as they could meet them, to bring them right through as fast as horses and mules can travel, and such will be done.

All the companies requested me to inform the Saints in the Valleys that they desired your faith and your prayers, and that they would endeavour to merit them in their journey and after their arrival.

That the blessing of God may attend them is my sincere desire: Amen.

THE COMPANIES YET ON THE PLAINS.—Elders George D. Grant and William H. Kimball arrived from the Companies yet out, at 11 p.m. of the 24 inst., and bring in a very favourable report, considering the season of the year. Elder Kimball, after a brief rest from his former trips, again started to the relief of the immigration on the 11th inst., in company with Elders Hosea Stout, James Ferguson, and Joseph Simmons, and met them four miles beyond the first station on the Sweet Water.

Elders Grant and Kimball left the Pacific Springs at 3 p.m., of the 20th, and Captain Hunt's and Hodgett's companies would camp there that night. Judge Isaac Bullock and all the men at Fort Supply had gone to their assistance, taking all the oxen down to two years old, and Captain Grant had sent them ten additional horse teams. This assistance would meet them on the 21st, and they would soon roll into Forts Supply and Bridger, where they are advised to tarry until spring.

There was but little snow until they reached the east slope of the Big Mountain; and at the spring at the west base of that mountain they met Elders Joseph A. Young, Brigham Young, jun., Feramorz Little and others, who had gone out to keep the road open. The snow was about waist deep, for some ten rods on the summit, but light, and easily passed through.

Captain Martin's hand-cart company were all comfortable, stowed in wagons, and travelling from twenty-five to thirty miles a day, with Elder Charles Decker leading the first hundred. They camped on Green river on the 21st, would reach Fort Bridger on the 23rd, and this city, probably, on the 28th, and the other hand-cart hundreds will doubtless arrive in quick succession.

Elders Hosea Stout, Heber P. Kimball, James Ferguson, and George W. Grant were at the mouth of Echo kanyon on the 24th, and will arrive this evening, the 25th.

Thus through the kind providences of the Almighty, notwithstanding so late a start, and the opposition of the wicked, and the raging of wintry storms, the immigration will all reach comfortable quarters for the winter, and that too with far less mortality than has often attended companies amply supplied with all the customary facilities for crossing the Plains.

The brethren and sisters so opportunely relieved expressed unbounded gratitude for the prompt, energetic, and ample aid sent to their relief. And well might they be astonished to meet clothing, provisions, men, and teams so liberally and bountifully provided, without money and without price, a circumstance so entirely unusual in their former experience.

DESERET.

(From the "Western Standard.")

President's Office,
Great Salt Lake City,
December 7, 1856.

Elder George Q. Cannon.

Dear Brother—Your welcome letter of October 31st came to hand on the 6th instant, affording me much pleasure to learn therefrom of your prosperity, welfare, health, and good spirits, as also of your fellow-labourers.

Having advised you upon business matters quite fully by last mail, and your letter of the 31st not containing any further queries or views in reference to that subject, I am not aware of any necessity for further present counsel or advice thereon. I approve of your course, and policy in regard to urging upon the Saints the benefit to themselves and the cause, in their promptly paying tithing.

The past current news you will learn from our papers. The weather for some time has been, and continues to be cold, but through the blessings of the Lord, all our emigrating companies have arrived, except two independent oxen-train companies, which are now safely quartered at Fort Bridger, and will probably arrive in eight or ten days; for some one hundred and twenty resolute men, with upwards of sixty wagons, and about three hundred horses and mules, have gone out to bring them in, which they will be able to accomplish easily.

Notwithstanding, the companies now out, and the two last arrived hand-cart companies were caught in the cold and storms, owing to far too late a start from Florence, yet the relief so promptly, freely, liberally, and timely sent from here, was so blest in rescuing them, that but few, comparatively, have suffered severely, though some had their feet and hands more or less frosted; yet the mortality has been much less than often attends well fitted animal trains, travelling in good season.

Business remains dull; money is scarce, and becoming scarcer, which will prove a great blessing to the people, if they wisely improve the lesson.

You will observe in the *News*, a brief notice of the death of our beloved brother, President J. M. Grant, which

event will strike you as unexpectedly, as it did us, but we have no cause for mourning, for he died the death of the righteous, and has gone to aid Joseph and Hyrum, in a sphere where his faithful labours will subserve the progress of truth with greatly increased power.

The fourteenth General Epistle; brother Grant's obituary, funeral services, and proceedings, &c., will appear in our next paper, but not in time for this mail, which will leave to-morrow morning.

Owing to the unfinished and unfurnished condition of the State House, and the failure of Congress to appropriate therefor, and for other good and sufficient reasons, it is quite probable that the Legislative Assembly, which organizes on the 8th instant, will adjourn to this city at an early date for the remainder of the session, as they can here have superior accommodations for the transaction of their business.

* * * * * *

Ever praying for your welfare, and that of your associates, in faithfulness.

I remain, your brother in the Gospel,

BRIGHAM YOUNG.

Great Salt Lake City,
December 7, 1856.

Editor of the *Western Standard*.

Dear Brother—The California mail arrived last evening. I hasten to write you a few lines.

President J. M. Grant died on Monday evening, the 1st of December, at twenty minutes past ten, after an illness of about two weeks, being seized with chills and fever, then bilious fever, terminating in lung fever; it was a sudden, unexpected shock in Israel. President Grant was in the prime of his life, forty years of age, and in his Priesthood was truly a mighty man in Israel. In the work of reformation going on here, his bow was bent and his quiver full of arrows, which were so well directed, that he had become a terror to evil doers, and a joy and consolation to the righteous.

President Young addressed the concourse of Saints, who met on the 4th to pay the last tribute of respect to his earthly remains, when they were to be laid in the silent tomb, and lifted up the vail from our eyes, so that we indeed felt Jedediah was not gone, but he was still with us and near us in the great work of the last days.

Captain Martin's Company, the last of the hand-carts, arrived on the 30th ultimo. Many with frozen fingers, feet, and hands, having encountered an unusual severity of weather, even for these mountains at this season. We were relieved in our minds, and made happy to see them, notwithstanding their sufferings and hardships, unequalled by any previous immigration: the Saints here have received them with open arms, and treated them as though they were indeed their brothers and sisters.

The last ox-train company is left at Bridger, after caching much of their goods at the Devil's Gate, having been only able to gain that point, with all the assistance that was raised to help them, from here and at Fort Supply. Sixty horse and mule-teams with flour, oats, and hay, have gone to bring them in. The cost of this season's immigration to the Saints in these valleys has been great, besides the sufferings; and for men and teams to start as they have done last week and go into these mountains, where it has been freezing for upwards of a month, and snowing much of the time, is like brethren taking their own lives, and that of their teams in their hands, and going to the rescue of their brethren.

The missionaries appointed in the various wards of the city to preach repentance to the Saints, and get them to live their religion, report the people are awaking to righteousness, putting on the armour of God, and determining, God helping them, to prepare for the coming of the Son of Man, and those events which are nigh, even at our doors.

Many of the Saints are paying their tithing, as though they wished the Lord to know they and all they have got is at the service of the work of the last days.

Yours truly,

W. WOODRUFF.

Great Salt Lake City,
December 7, 1856.

Dear Brother Cannon—The California mail arrived late last evening, and

the regular file of the *Standard* came to hand. The mail proposes to leave in the morning, so that I have had no time to make myself acquainted with the general character of the news; but you may be assured we are glad to hear from abroad, of what is transpiring among the nations. The *Standard* will be prized as a paper that will bring the news regularly, I trust, while the eastern mail from the States is not heard of, as is usually the case for several months during the winter.

You will, of course, be much surprised to hear of the death of brother Jedediah. It was very unexpected to us all; no one seemed to realize the approach of his dissolution. You will, no doubt, get particulars from the Office, together with programme of the funeral proceedings.

The active and efficient part he had taken of late in the ministry, had endeared him to the multitude of Saints who now deeply lament his loss. This we know, wisdom and power characterize all the dealings of God, and we should say "*all is right!*"

The reformation spirit is prevailing to a considerable extent in this city, and in the Territory, so much so, that it is very interesting to be engaged in it.

All important events worthy of note you find chronicled in the *News*, and I deem it unnecessary to recapitulate.

Many of the Elders have arrived from abroad, and they seem spirited and alive, and have become missionaries to the people of this city, and the regions round about.

The weather is now cold, with considerable snow on the ground. Winter seems to have taken hold in earnest, and at rather an early date.

Presidents Young and Kimball are enjoying pretty good health most of the time, and are able to administer frequently to the people.

Please give me an affectionate remembrance to the brethren who are with you in the Office, together with your family, and may the favour of heaven attend you and them, shedding forth the inspiration of the Holy Ghost, to light your path continually.

Your brother and fellow labourer in the kingdom of God,

S. W. RICHARDS.

HOME CORRESPONDENCE.

SOUTH, WILTSHIRE, AND LAND'S' END CONFERENCES.

11 Park Row, Easton Road, Bristol,
February 14, 1857.

President Pratt.

Dear Brother—As I am now released to return home, I feel like giving a short report of my labours in this land.

I left Great Salt Lake City on the 22nd of June, 1853, and landed in Liverpool on the 13th of January, 1854. I was appointed by Elder S. W. Richards to labour in the Preston Conference, under the direction of Pastor John S. Fullmer, in which I laboured with much satisfaction, during the year 1854. January 1st, 1855, I received an appointment to preside over the Wiltshire Conference, where I laboured with much delight and success, under the wise counsel of Pastor Atwood. February 1st, 1856, I received an appointment to take the Pastoral charge of the South, Wiltshire, and Land's End Conferences. I entered upon my duties with much pleasure, at the same time feeling my weakness, in filling such a responsible position, but knowing that the God whom the Saints worshipped is a prayer-answering God, I felt to put my trust in Him.

I have laboured during the past year with as much satisfaction as I ever have in any position in the Church. God has been with me in all my endeavours to do good, and I feel to give Him all the honour for the good that has been done during the past year.

Elders Phillips, Hanham, and Joseph S. Schofield have co-operated with me in doing that which has been required of us. The tithing is in successful oper-

ation in this Pastorate. Many take hold of it with pleasure, while others who do not want to labour for the kingdom, find fault with it.

I feel great pleasure in welcoming Elder R. F. Neslen to this Pastorate, as my successor. My prayer is that great wisdom may characterize his movements, and the blessings of God attend him.

The Saints are distributing the printed word, but meet with much opposition. Many of the tracts get burned, and a great portion refuse the second number. The first number is generally taken, and some take the whole series. The brethren and sisters enter into this work with faith that they will do much good with the tracts. The distributers get the names of those who burn the pamphlets, and their names are recorded. I have faith that this circulation will be the means of effecting considerable good, and that many will come forward and obey the truth through reading our tracts.

I will say to all the Saints with whom I have laboured, and to all others, be diligent in spreading the Gospel, be careful to observe every word of counsel that comes from the Prophets of God in this day, listen to the voice of the Lord's anointed ones, whose hearts are to do you good, listen to the Apostles of the last dispensation, who are set to preside over you, seek the Lord and obtain a portion of His Spirit by fasting and prayer, and God will pour out a blessing upon your heads, such as you never have received before. Beloved Saints never be found murmuring or finding fault with those that are set to preside over you, but be as clay in the hands of the potter, that the potters of the Lord may mould and fashion you into vessels of honour.

I must now say farewell to all those with whom I have laboured in this land, and my last counsel to you is, to pay your tithing, and to hold up the hands of the servants of God, and God will be your friend in every time of need. May we meet again in a better land, where the pure love of heaven is revered, by the pure in heart. Amen.

With kind love to you and all the brethren in the Office, I subscribe myself your brother in the new and everlasting covenant,

JESSE B. MARTIN.

SHROPSHIRE CONFERENCE.

February 17, 1857.

President Pratt.

Dear Brother—Before leaving England I wish to address a few lines to you, to let you know my feelings towards the work of God, and towards His servants. I am thankful that through the inspiration of the Spirit of God, you have deemed it wisdom to release me from my labours here, with the privilege of returning to Zion, in company with others of the Elders who have been here long, and have laboured faithfully to build up the kingdom of God. I do not wish to make my communication lengthy, and thereby encroach upon your time, which I know is valuable, so I will be as brief as possible. I bear my testimony to the divine mission of the Prophet Joseph and also to that of Brigham, Heber, Jedediah, and the Twelve; I know that they are Prophets, Apostles, and servants of the God of Abraham. They hold the holy Priesthood which is restored to the earth, through the ministration of angels, and are filled with the light and wisdom of heaven, which is to enable them to build up the kingdom of God on the earth, gather Israel, and sanctify the people.

In the year 1839, I joined this Church by going forth into the waters of baptism; I then made a covenant to keep the commandments of God, and to walk in strict obedience to the counsels of His servants, which I have endeavoured to do up to the present time.

I have been with the Church in her prosperity and adversity, and have shared in her persecutions, and rejoiced with her children in times of peace. I knew the Prophet Joseph when living, and saw his mutilated body when brought from Carthage, where, along with his brother Hyrum, he had suffered martyrdom for the word of God, and the testimony of Jesus. I know that the Lord has been with and blessed this people all the time. In 1849 I went to Utah, and remained there most of the

time until 1853. I was called in the spring of that year to take a mission to Europe, in fulfilment of prophecy pronounced upon my head seventeen years before. I have laboured with much satisfaction on this my first mission to preach the Gospel, and have been blessed and prospered continually. The spirit of truth has been with and guided me in the ways of righteousness, and enabled me to open my mouth in defence of our most holy religion. I know that it is the power of God unto salvation to every one who will believe and obey it.

I arrived in Liverpool November 4th, 1853, and was appointed by Elder S. W. Richards to labour in the Manchester Conference, under the Pastoral charge of Elder John S. Fullmer, which appointment I filled with pleasure. On the 18th of February, 1854, I was called to go to the Shropshire Conference, where I have remained up to this time, doing what good I could. I laboured in 1855 under the presidency of Elder James P. Park, with great pleasure: he is a man who possesses the Spirit of God, which is stamped upon all his words. We did much good the year he presided.

In 1856, I was called by brother F. D. Richards to take the presidency of the Shropshire Conference. With much delight I have laboured in connexion with Pastor W. S. Muir, and those whom he sent to travel in this Conference. Brother Muir's teachings have always proved a blessing to the Elders and Saints, but he needs no eulogising, for his works bear testimony to his fidelity. I have met with many Saints in my travels who will do good all the time, and whose desires are to do the will of God in all things. They have blessed me, and they will in no wise lose their reward.

May the blessings of light, life, and the power of the Holy Spirit rest upon them, that they may rise up in the strength of Israel's God, and shake off their drowsiness, and walk in newness of life.

I have been blessed through the instructions given from time to time in the *Star*. May the Spirit and blessings of God be with you—that life, health, and strength of body may be yours to enjoy, joy, enabling you to do that assigned you—to roll on the great work of God committed to your charge. May you be filled with the revelations of Jesus Christ—may the heavens be opened to your view, and you be enabled to comprehend eternity. May all these blessings be upon you, brothers Benson, Little, Ray, and all in the Office, is the prayer of your brother in the Gospel of salvation,

ALBERT P. TYLER.

VARIETIES.

IT is an inexplicable fact that men buried in the avalanche snow, hear distinctly every word uttered by those who are seeking for them, while the most strenuous shouts fail to penetrate even a few feet of snow!

ANTIQUITY OF THE MAGNIFYING GLASS.—It is a curious circumstance that a *bona fide* magnifying glass, identified by Sir Edward Brewster as decidedly and designedly such, was recently found by Mr. Layard in one of the temples of Nineveh, Mr. Layard says that many of the cuneiform inscriptions and other smaller sculptures are so delicately cut and so minute as to be "almost unintelligible without a magnifying glass."

EFFECTS OF TEA.—Dr. John Burdell, a distinguished dentist of New York, boiled down a pound of young hyson tea, from a quart to half a pint, and ten drops killed a rabbit three months old; and when boiled down to one gill, eight drops killed a cat of the same age in a few minutes! Think of it. Most persons who drink tea use no less than a pound in three months; and yet a pound of hyson tea contains poison enough to kill, according to the experiment, more than 17,000 rabbits, or nearly 200 a day; and if boiled down to a gill, it contains poison enough to kill 10,860 cats in the same space of time? Dr. Burdell made similar trials with coffee and black tea, and found the results nearly the same.—*Sunderland's Book of Health.*

I HAVE known some men possessed of good qualities, which were very serviceable to others, but useless to themselves; like a sun dial on the front of a house, to inform the neighbours and passengers, but not the owner within.

ON THE DEATH OF PRESIDENT JEDEDIAH M. GRANT.

"He that liveth and believeth in me shall never die."—JESUS.

How like an Orchestra put out of tune
By some malicious and mischievous sprite,
Is that economy, which deathless came
Forth from the hand of its creative Lord,
By the arch-enemy of man unstrung,
From its immortal and concordant pitch.
But yet though discords grate upon the ear,
Should genius, anger'd, draw a heavy stroke
And snap a string, the *requiem* note is struck
And discord heighten'd by a doleful strain.
If instruments of small dimensions fly,
The shock is lightly felt, and soon forgot;
But when the strings of the sonorous bass,
With loud vibrations break, which moaning, die—
'Tis then the audience is profoundly mov'd,
And troubled by the deep, expiring cry.
Thus now, another master spirit's gone,
Who mortal discords could no longer bear,
Ten thousand true hearts will vibrate the shock,
And echo back, the mighty Grant is dead.

He is not dead! The righteous never die!
But on the tablets of progressive man
They write biographies of deathless fame,
Which, though the authors' *names* should be forgot,
In after ages will be known and read:
The social page will show the living lines,
Marked by their earnest acts for human good,
'Till they, translated into every tongue,
By happy symbols of improved mankind,
Still live and flourish in the work they've done.

He's gone from us! But brother Grant remains,
Yet moving in the active sphere of life:
Now but removed from this inferior stage
To play a nobler part in spirit worlds,
Where unobscured that majesty and grace
Inherent in his soul, with lustre shine.
To Saints he is not lost! But in his change
Another link was forged, a rivet struck
That binds him firmer to the Church of God!
And farther runs that great eternal chain
Of Martyrs, Prophets, Saviours, Priests, and Kings,
Through earth, and heaven, and intermediate states.

Awoke from mortal dreams to larger life,
Now broader views are offered to his gaze,
With Joseph, Hyrum, Willard, and the train
Of Saintly Spirits of these latter days:
Their mighty hands unloose the captive dead,
And faster shake Earth's nations from *their* dreams.

Mourn not ye Saints, such partings move our cause,
And give fresh signs of triumph to the work:
Though brother Grant is gone, yet still he lives,
And rolls along the great *immortal change*.

E. W. TULLIDGE.

ADDRESSES.—Jabez Purnell, 3, James' Place, Truro, Cornwall.
J. G. Browning, 53, Bentick Street, Ashton-under-Lyne.
Edward Reid, 6 Hawkhill, Dundee.
Isaac Fox, 19 Dock Street, Leeds.

MONEY LIST, FEBRUARY 27—MARCH 6, 1857.

William Smith	£2	0	0
C. C. Shaw	2	0	0
John Mellor	5	0	0
Carried Forward	£9	0	0
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	£14	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 13, Vol. XIX. Saturday, March 28, 1857. Price One Penny.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE FIRST MEETING OF THE NEW YORK CONFERENCE, NOVEMBER 2, 1856.

(*From the "Mormon."*)

(*Concluded from our last.*)

Some say they know us to be deceivers and impostors, and assert that mesmerism is the connecting link of the heterogenious beings, constituting the Church of Christ, that through the medium of mesmeric influence, our bodies and minds are kept in subjection; if this be the case, why do not those would-be wise men use mesmeric influence to control other religionists and politicians? You say you know that this is the Church and kingdom of God, and I have heard thousands upon thousands testify the same thing. Why are the "Mormons" gathered together and form thus a picture of unequalled union, harmony, and order, a living phalanx of a continually increasing power? It is because of the principle of direct communication with heaven; they are built upon this rock, even the Rock of Revelation, and this principle became in them an intuitive knowledge, in relation to the things pertaining to an eternal salvation, and thus they know for themselves that this is the truth and not delusion. It is also by visions, by the ministering of angels, by dreams and by the Spirit of the Lord, that they know that the sacred records found by the Prophet Joseph Smith are true, and of Divine origin. This is the secret of our union; this is the reason why they have left the comfortable fireside of their homes; this is the reason why they have endured robbing, disfranchisement, banishment, exile and death; this is the reason why so many latterly have exposed their wives and children to the inclemency of the weather; to the sweeping rains; the drifting snow and the howling winds when journeying across the wilderness in order to be with the people of God, to reach their mountain home. They have received a knowledge for themselves, and that knowledge was a soothing balm in days of affliction; it was the secret spring of joy and happiness; it was the stimulus of new exertions, the shield against dangers and difficulties. Jesus said to the Samaritan woman at the well, "If thou knewest the gift of God, and who it is that saith unto thee, Give to me drink, thou wouldst have asked of him, and he would have given thee living water, which would be in thee

a well of water, springing up into everlasting life." You have drunk of this well, it flows in your own bosoms, and opens up a communication between you and your God, as developed in the Scriptures.

Let me here speak of a simple principle; there are three that bear record on earth; the water, the Spirit and the blood, and these three are one; and there are three that bear record in heaven; the Father, the Son, and the Holy Spirit, and these three are one. Thus, there are three in heaven, and three on the earth. The Spirit of the Lord is one of the witnesses both in heaven and on earth. When a man is confirmed, he receives the witness of the Divine Spirit, and thus, if lived up to, a connecting link is established between man and God. This Spirit when cultivated, will germinate, grow, swell, and blossom like a beautiful flower in you; it will always be your friend, your protector, and your guide; it will enlighten your minds, enlarge your knowledge, capacitate you for the discharge of your duties; it will be your shield against the temptations of the adversary; it will always lift up your souls with satisfaction, contentment, and energy, so that happiness and every other emanation of Divine principle will spring up in you as from a well of living water, leading into everlasting life. Therefore, no matter how disagreeable it may be to your feelings, no matter how much it may interfere with your worldly interests, always follow the call of that silent but true monitor, for those who are led by the Spirit of God, are the Sons of God. This Spirit guides and directs all the faithful everywhere; it guides and sustains the Authorities of the Church; it directs and instructs all Presidents and Elders who yield to its influence, and is an instructor and comforter to all the people, it agrees with nature, reason and common sense; it is Scripturally, and philosophically correct. I want to be so plain as to be understood, but it is veiled to them who do not comprehend; but you understand the principle of it, you know at least as much as the blind man did—"Whether this man be wicked or not, I do not know; but I do know, that inasmuch as I was blind, now I see." You now feel by the power of the Spirit, that that Divine element is productive of love and union, and, "By this all men shall know that ye are my disciples, if ye love one another, and the world hate you even as they hated me before you, because you are mine."

It is through the medium of the Priesthood that this Church has been sustained. We speak of our individual experience, how the Spirit of God has operated, and how it has placed us in the position we now occupy.

I have dwelt for some time on the simple, undivided operation of the Spirit of God, individually, and with the Church combined; let me now draw your attention to another principle which has always exerted an almost unbounded influence in the true Church of God, wherever that Church has existed in its purity, viz., a living Priesthood which is as necessary to sustain and give strength and power to the Church, as the body is to carry into execution the will and operations of the Spirit, and as the Spirit is not and cannot be perfect without the body, so the Church is not perfect without the Priesthood. I wish to show you another principle, viz., that there is order, and not confusion in the kingdom of God, who has been pleased to appoint Prophets, Apostles, Pastors, with Elders, Deacons, and others, formerly and latterly, for the work of the ministry, for the perfecting of the Saints, and the edifying of the body of Christ, till we come to the fulness of the stature of a perfect man, as Jesus said: "You are my witnesses, as is also the Holy Ghost," so are the Elders of this Church when filled with the Spirit of God, and clothed with the power of their mission to overcome all opposition, every power and every influence.

A man knowing that he is chosen of God, set apart and ordained of Him to do His work, and realizing that he is inspired and taught by the Spirit of God, feels confident, unwavering in His cause, and like the Apostles of old, he speaks as one having authority, and not as the Scribes. I remember some years ago holding a discussion with some ministers in France, after meeting their puerile remarks for some time, I told them, that, although a stranger and alone in a foreign land, I was prepared to defend "Mormonism" against anything and everything they could bring up. Mr. Cleeve, a Methodist Clergyman, said, "Mr. Taylor, you are a bold man." I replied, "Sir, Truth makes a man bold." When a man has advanced principles that he knows to be true and invulnerable, he

feels comfortable and easy, under all circumstances, bold and defiant to all opposition. No persons have ever been placed in more trying circumstances than the Elders in this Church, yet none are more bold, fearless, and independent. Possessing the principles of eternal truth, and knowing that they are called of God as special messengers to the nations of the earth, they boldly defy all opposition that may be brought to bear against them.

Let us notice the position of Joseph Smith; in him we discover as striking an example of the wisdom and intelligence of God, as in any person or principle that can be adduced. Brought up a poor farmer's boy, with very limited advantages of education, he nevertheless introduced a system of religion that was bold, energetic, and commanding, and that struck at the root of every other religion; it overthrew existing theories, dogmas, and creeds that had been framed by the united wisdom of the most talented, educated, and erudite men of this and preceeding generations. They were swept away by it like mist before the sunshine; Religionists, Politicians, and Philosophers were baffled alike by the intelligence that flowed from him. It might with great propriety be said as formerly; "Whence hath this man this wisdom." The great secret was, that God had restored the Everlasting Gospel, associated with which was the everlasting or Melchisedec Priesthood, which Priesthood is the government of God in the heavens or on the earth, and whose privilege it is to receive communications from the heavens: Joseph Smith, therefore, being instructed of the Lord was made acquainted with correct doctrines, ordinances, and principles; was taught how to build up, organize, regulate, and control all the affairs connected with the Church and kingdom of God on the earth, whether it related to doctrines, ordinances, offices, organizations, or governments, and he has presented a system of law, order, and government that the combined wisdom and intelligence of the world cannot overturn. This intellectual, comprehensive system, came without ostentation or empty parade. Joseph Smith simply declared that he had a revelation from God; that the heavens had been opened, and holy angels had appeared to him and others, revealing the fulness of the Everlasting Gospel. Some of the religionists sneered, others mocked, some reviled, and persecuted, and so-called ministers of the Gospel, were foremost of the crowd; but having in it the elements of truth, and opening up and unfolding principles of truth, strength, and power, connected with the intelligences of heaven, it rolled forth to the consternation and dismay of its opposers and persecutors. When I speak of "Mormonism" being incontrovertible, I speak advisedly, I know what I say. I have preached it in the principal cities of these United States, and in several European nations; I have grappled with the talent and wisdom of this generation, and I know that the doctrines of "Mormonism" are invulnerable, and I am at the defiance, either of the priests or the press, to successfully controvert what I say. I well remember having had a conversation with a clergyman in Liverpool, England, who being defeated, asked a brother minister: "Why is it that these 'Mormons' so easily oust us in every position that we take?" To which he replied: "I can account for it on no other principle than the following: I believe that a number of smart, shrewd Yankees have got together, and have united all their shrewdness, wisdom, and intelligence, and thus formed the system of 'Mormonism,' and it is so Scriptural that we cannot overturn it, but it is of course an imposture." If "Mormonism" is an imposture, why is it that these Englishmen who possess superior education, and unite the intelligence of the nation in their colleges and universities, could not concoct a system that the Green Mountain Yankees could not controvert. This sounds very much like the language of the Pharisee to the blind man; "Give God the glory, we know this man is a sinner." The secret is, Joseph Smith's system is of God; theirs is of man. This man did not know the secret springs of action, nor the spirit which revealed this intelligence; and men generally reject those very principles from which we receive our intelligence. We have our Book of Mormon, our Book of Doctrine and Covenants; both containing doctrines and principles of which the world are wofully ignorant; we have also a living Priesthood, whereby we are preserved from error, instructed in the will of God, whereby heresies are exposed and false spirits detected The world say we are fools and fanatics. Never mind, gentlemen, we are quite willing to remain so;

we covet neither your wisdom nor piety; we don't want them either in this world or in the next; for while you are seeking wisdom from ancient philosophy, and man-made religion with its creeds, forms and dogmas, we are aspiring after divine intelligence; after a knowledge of our nature, origin, and destiny; we desire to know our relation to the past, present, and future; the organization of spirit, of matter, of body and spirit separate and united; of angels, spirits, men, and devils, the philosophy of the earth, and the heavens, of time and eternity.

We are aiming at a philosophy that will unite us with our progenitors, seal blessings upon our posterity, and celestialize the earth. It is through the medium of the Holy Priesthood that these things will be accomplished; it leads, teaches, instructs, edifies, guides, admonishes, protects; it spreads, grows, expands, it governs in this world, and in all worlds; it ascends to the highest heaven, and dives to the lowest hell; it comprehends all truth, and revels in the intelligence of the Gods, and what little we have communicated, is for our temporary guidance to lead us to a higher, nobler, and more exalted sphere. There is an Elias spoken of, that was to turn the the hearts of the fathers to the children, and the hearts of the children to the fathers. Elias signifies a restorer, this restoration of all things has been spoken of by all the Prophets, since the world was. These Prophets held the Holy Priesthood, and being all guided by the same Spirit, all testified of the same things, and all rejoiced in the time, when the earth would be delivered from the dominion of Satan, when anarchy, confusion, disease, death, and the devil should be destroyed, and when the earth would resume its paradisaic glory, and Him whose right it is to rule, should possess it. Previous to this the Elias must come, a time of restoration; the hearts of the children must be turned to their fathers, and the hearts of the fathers to the children. Our fathers who are dead, through the Everlasting Priesthood, which officiate, in time and in eternity, must operate for us, and we for them and their posterity, who are many of them our fathers, who have died without the Priesthood and Gospel. They preach the Gospel to the spirits in prison, as Jesus did, and we have to be baptized for them on earth. They officiate for us, and we for them; "they without us cannot be made perfect, nor we without them." Our Priesthood and Gospel reaches heaven and earth; past, present, and future, time, and eternity. If I have children, I feel like blessing them, as Abraham did, and our Gospel and Priesthood teaches us how. And who are this Priesthood? They are simply ordinary men, but taught and instructed of God. There is no honour devolving upon them, in consequence of what they do; they are simply operated upon. Joseph Smith claimed no wisdom of his own; he was an instrument in the hands of God, and was operated upon simply like a musical instrument in the hands of a skilful musician. He was obedient to the will of God, and followed His direction and command. Much has been said about Joseph Smith. I was personally acquainted with him for years; I have been with him in public and in private, in prosperity and adversity, at liberty and in prison. I was with him while living and with him when he died, and I testify that he lived and died a man of God. I know that he was a Prophet of the Most High God, and spoke as he was moved by the Holy Ghost; for I have seen his prophecies fulfilled, and the power of God manifested through him.

The necessity of the Priesthood and its wisdom is established in the organization of this Church, with its Presidency, Twelve Apostles, Seventies, Elders, Priests, Teachers, and Deacons; its Bishops with their courts; its High Council, High Priests, Travelling High Council, Elders Council, Priests, Teachers, and Deacons Councils; with their several offices, duties and callings, reaching all, extending from centre to circumference, and adapting itself to all the ramifications of society in the Church, not only in Zion, but throughout the world. Some have been pleased to term it "*an imperium in imperio*," be it so; it is the government of God on the earth; the Kingdom of God among men.

But again, there is a spirit and power associated with it, and not unfrequently when the Elders of this Church have gone on a mission, it has been revealed unto them, where they should go, what they should do, what obstacles and success should attend them, and they have found it even so. Again, when Elders have entered strange places, they have frequently been recognized by people whom

they had never seen. The Spirit of the Lord has prepared the way before them by dreams, visions, &c. Some years ago, Elder Wilford Woodruff entered a town in England, where he was a perfect stranger, and as he proceeded on the street, a woman came and looked at him, exclaiming, "This is him! This is the very man I saw in my dream last night; he is a man of God, and has come with a message of salvation." Brother Woodruff feeling very much annoyed, told her to desist; but she cried the more, until she raised nearly the whole town; he baptized quite a number in that place.

The Priesthood understanding the principles, government, and order of the Kingdom of God, is to the Church a shield and defence. They are enabled to detect and expose false doctrines, false principles, and practises, and false spirits. The gift of the Holy Ghost is a great blessing, but without the living Priesthood, this Church would have been broken into a thousand pieces years ago. Satan possesses great power to deceive. It is not every revelation that is of God, for Satan has the power to transform himself into an angel of light; he can give visions and revelations as well as spiritual manifestations and table-rappings. There are many spirits in the world, and it needs the power of discerning them, and the Holy Priesthood, to detect the wrong and adhere to the right. It is because of a lack of this, that so much foolery is established in the world. This is too lengthy a subject for me to dwell upon here. I will merely give you one mark or sign whereby you may know a true from a false spirit. When the Spirit of God rules, there is perfect order; no whispering, peeping, muttering, or knocking; nor is there anything fearful or terrific.

There is, moreover, peace and joy imparted to the bosom, and the Spirit is always subject to the Prophet. When you see the body of a man subject to a spirit, and swayed, impelled, led, and controlled by it; that spirit is not of God; "For the Spirit of the Prophets is subject to the Prophets," and not the Prophets to the Spirit. A spirit cannot turn and twist a Prophet about, and make him mutter, groan and act as an idiot. When the Spirit of the Lord is upon a man, it gives him power and joy through the Holy Ghost; and if he speaks, he will speak reasonably and intelligibly.

If you see a man in this Church with any other spirit, rebuke it in the name of the Lord, and command it to depart. I speak this for the benefit of the Elders, as there are many here present, and Elders, Apostles, Prophets, &c., are placed in the Church for the perfecting of the Saints, the work of the ministry, the edifying of the body of Christ; the correcting of abuses, the rebuking of evil spirits, the regulating and putting in order of everything pertaining to His Church and Kingdom on the earth. The Priesthood ought to be quick, lively, energetic, searching out and knowing the position of all things within its jurisdiction, whether for good or evil, strengthening the weak, comforting the afflicted, teaching the ignorant, and rebuking iniquity. There is a great difference between this Church and those of the Sectarian world, and nowhere is it more manifest than in the principle of exposing and rebuking iniquity. In the churches around as well as in the world; if a man holds what is termed a respectable position in society among other churches and does wrong, his evils are winked at or covered over. With us, he is rebuked, and his sins proclaimed upon the house-tops, and, if he is a rascal, no matter how respectable, we turn him out, and will not have him among us. In the Valley, a poor man who is good, virtuous, and who, doing his duty, acts justly and uprightly, is fully admitted into any society, whilst a rich, respectable rascal who does not, is cast out.

I will now proceed to show briefly the operations of our organization upon the earth.

First, there is a President over the whole Church throughout the whole world. Joseph Smith held this position till he was murdered by his enemies. Now Brigham Young holds it, upon whom the mantle of Joseph had fallen, even his spirit and power. Then, there are his two Councillors, Heber C. Kimball, and Jedediah M. Grant, forming the First Council in the Church. Then comes the Council of the Twelve Apostles, then the Seventies, Elders, Priests, Teachers, and Deacons as before described. While these Councils are in the performance of their duty, it is their privilege by the gift of the Holy Ghost to understand all principles connected with the office; for the gift of the Holy Ghost not only operates upon the private members, but also upon the officers of the Church, teaching, leading,

unfolding, and developing, and is a searcher of the thoughts and intents of the heart. The intelligence communicated by this Spirit has been manifested in thousands of instances. I will mention one with which many here are familiar. Some years ago when the Saints had left Nauvoo, on the road to the Valley, and when we had been for some months on the way, and were encamped in an Indian country, the Pottawatamies, on the banks of the Missouri River, near what is now known as Bluff City, a revelation came to President Young and others, informing them that those having charge of the offices of the Church in England were leading the people astray. Accordingly, Orson Hyde, P. P. Pratt, and myself were appointed to go forthwith to England; we did so, leaving our families in tents, on the banks of the Missouri River. On our arrival in England, we found things precisely as had been manifested. Many of you here are acquainted with the facts, for I saw you there at that time. I refer to the operations of the Joint Stock Company, it commenced in righteousness, but men made use of it to further their selfish interests and speculations, and had the evil not been corrected, it would have endangered the prosperity of the whole European Church. These men would have led the people astray, but the Spirit of God revealed it through the Holy Priesthood, and it was thus set to right.

In relation to the operations of the Holy Spirit through the Priesthood, it is manifested in all the operations of this Church, in small as well as large matters. By what principle are we daily cemented and united as one? Why is it, that notwithstanding our frequent mobbings and driving, we cannot be broken up? Joseph Smith, on being interrogated by a member of Congress, by what power or upon what principle he was enabled to control so many people, replied: "Oh, that is very simple and easy! Why, said the gentleman, that is the most difficult thing we have! Well, sir, how do you do it? He replied, I teach them correct principles, and they govern themselves. He might have added: I am associated with a Holy Priesthood, God teaches me, I teach them, and they teach the people. I believe in God; they believe in God, and we and the people believe in the Lord, they in me, and I in them; we are one, one with the Lord, and one with each other. People talk a great deal about government and governors; we can govern ourselves; but our faith and trust is in God, and though liars and defamers represent us as profligate and debauched, frequently have I met with Joseph Smith and others when living, and with the First Presidency and Twelve, and in the midst of trials, persecutions, and difficulties, we have called upon the Lord for deliverance for His people, and the Lord has heard us, and if we have any blessing, mercy, or deliverance, we give God the glory. Many people wonder why the "Mormons" should have such confidence in their leaders; why they know them and have proved them. Who stood in the front of the battle and breasted every storm when living? Joseph Smith and his associates. Who has been foremost since his death? Brigham Young and his associates. Who has preached the Gospel in your own lands, pioneered the way for you through the wilderness, rebuked the oppressor, and maintained your rights? Brigham Young and the Twelve. Who have left their homes, wandered over mountains, deserts, oceans, and seas, and at the expense of their health, property, and in many instances their lives, have visited you in your homes, and led you and your friends amid unheard of toils, hardships, and privations to this land and to Zion? Brigham Young and his Council, the Twelve, and the general Priesthood under their direction, and they have always stood, and do now in the front of the battle. Trust them, why you cannot help but trust them. Sustain the authorities of this Church, why we all do it; we cannot help it; they sustain and bless us, and we do them; and thus we are *one*. You have here your Presidents of Branches, Presidents of Conference, and the Pastor. In this Branch you have your Council, who know how to manage the affairs connected therewith. Sometimes I am asked, why don't you come more frequently to our Council; there is no need of it, you have received abundant instructions, and know how to act in your sphere, and carry on the business pertaining to your Branch. When you govern yourselves, there is no driving, no pulling. Supposing anybody was to do wrong, you could soon bring him to account. If President Miles were to do wrong, he would soon be brought to an account. Whoever it may be that

does wrong in this Church, he must be dealt with, no matter what his position, or how influential he may be. The Teacher's office is very important. If they attend promptly to their duty, we can tell where every man is, what he is doing, and so on through the various Presidencies, up to the Presidency in Zion. They know what every man there is doing, and so ought we to know here. I can go to President Miles and ask him about such a one, who he is, and what he is doing, and he ought to know all about him, and, if he has done wrong, he may be judged upon that wrong, and cut off if necessary, even as a dead branch may be pruned off a tree, that the good may be kept when gathered and preserved.

I have men here at my back who will sustain me while I do right. This is the way all over the world. In England, for instance, every man there is known to those over him; they have a complete system of organization, but without the Priesthood the people would soon be led into error and drawn away.

There are two causes why this people are preserved and united in doing the will of God. The members sustain the Authorities in the Truth, having the witness of the Spirit of God and the gift of the Holy Ghost, and the Authorities seek by the same Spirit and intelligence the welfare of the people under their charge.

We shall, if faithful, be a kingdom of Priests unto the Most High God, even the offspring of Heaven, governed by the wisdom of the eternal God. This Church has withstood the powers of earth and hell combined, all have been arrayed against it, but it still rolls on, for the great God has spoken it, and I tell you in the name of Israel's God, that its course is onward, onward till the kingdoms of this world shall become the kingdoms of God and Christ. This is what the people cannot understand, but it is perfectly easy to us; we know it as easy as the boy knew his daddy. Some of our folks are very much afraid that they may be mobbed, and persecuted for their religion; well, never mind. I never rejoiced more than when I was among mobs; and many a time I did not know whether they were going to let me live two minutes or not. But as for "Mormonism," it is worth all that I have, to me and to my family in time and in eternity. Some folks talk about dying; never mind that till the time comes. Why, you could not die if you were to try to. You have voted to uphold and sustain us as Authorities in the Church, and now we expect you to do as we tell you, and no grunting. We are pretty independent, and don't ask any odds of any of you; we do the will of God, and feel happy in the Gospel of Jesus Christ, and we feel like crying, "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth! If we were to get together as Israel did, and shout "Hosannah!" and let out our feelings, the people would wonder what we were about; but there is a time and a place for everything. There is a good time coming. May God bless you in the name of Jesus Christ. Amen.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 164.)

OBJECTION: "The power and love which our Lord displayed in giving sight to the blind, hearing to the deaf, and life to the dead, proved him to be the Prophet from God. Yet more, he could point to prophecies which had been in existence hundreds of years, foretelling his advent into the world; and that unbelief might be left without excuse, he foretold his own resurrection on the third day after his death. But in the case of the Mormon prophet, there is nothing of the kind. We have his word, and the word of his apostles, and nothing else. He tells us that he was directed by an angel where to find certain golden plates, the writing on which he was enabled to translate by the aid of 'a large pair of spectacles,' and

that the translation so made is the Book of Mormon. Certain of his apostles also inform us that they have seen these golden plates. Now, this is the whole of the evidence in favour of the Book of Mormon. There is no one well-authenticated miracle. There is not one prophecy in the Old Testament to which they can fairly point and say, '*That* foretold the advent of Joseph Smith.'"—"*Is Mormonism True or Not?*" *published by the Religious Tract Society.*

ANSWER: The whole of this argument is faulty and invalid. It is not even logical, for the principal point is merely taken for granted as true, without the slightest attempt at proof. Our objector assumes as a matter of course (without stating it) that no man can be a true prophet unless he himself be a subject of Scripture prophecy. If his argument were expressed in the syllogistic form, it would run thus:—Major premiss: No man can be a "prophet from God." unless he is himself prophesied of in Scripture. Minor premiss: Joseph Smith is not prophesied of in Scripture. Inference: Therefore Joseph Smith is not a "prophet from God." Now, if the assumed leading proposition were really *correct*, the conclusion would of course be valid, and the whole argument might be considered as fair and legitimate. But such is not the case; for, by the same mode of reasoning, our objector would unwittingly prove Moses, and Joshua, Isaiah, and Daniel, and Peter, and Paul, and others of equal note, to have been impostors and false prophets, for they claimed to have been sent of God, and it cannot be shown that they were mentioned in Scripture prior to their existence in the flesh. Thus our objector's argumentative weapon, however keen, is two-edged, and cuts both ways. We certainly admit that the advent of Jesus Christ was "foretold" by the Jewish Prophets, and recorded in the Jewish Scriptures, "hundreds of years" before it took place, and we willingly allow this fact all the force it carries with it. But we would ask our sage opponent, *Did the Jews believe in him, when he did come?* They did not. They had the Scriptures in their own possession: they professed to reverence them and hold them in the highest repute; and they almost worshipped the Prophets (when *dead*) who had prophesied of the coming of Messiah. But when the long-expected Christ did come, proclaiming himself the Son of God and the Saviour of men, pointing them to the various predictions of his advent contained in their Scriptures, and working many mighty miracles before their eyes, *did they receive him?* Far—far from it. Notwithstanding the numerous prophecies concerning him contained in those very Scriptures which they so idolized and adored, (and in which they even *thought* they had eternal life,)—notwithstanding all he said, and all he did, they believed not on him, but persecuted and reviled him, and at last put him to death. Does our objector, then, imagine that if the Scriptures literally teemed with personal predictions of Joseph Smith, that he would have been received any better than his Master was? He would not, even though his name occurred in every chapter of the Bible. He was a good man. He went about doing good continually. He taught to all within the sphere of his influence the pure truths of the Gospel, and was the humble instrument in the Lord's hand of exercising many miraculous gifts and powers, of which hundreds of witnesses can testify; and yet he was persecuted and belied, rejected and despised, by the priests and scribes of the day, and was at last cruelly put to death. In reference to the testimony of those who "inform us that they have seen the golden plates," which our objector imagines to be "the whole of the evidence in favour of the Book of Mormon," we may observe that, at any rate, it is as good as any evidence (of that kind) which *he* can produce in favour of the Bible. Has he seen the engraved stone plates which Moses brought from Mount Sinai, which were delivered into his hand by a celestial being—the Holy one of Israel? We think not. Yet he accepts the single testimony of Moses himself (who died thousands of years ago), and that, too, without seeing the original record of Moses, or the testimony of any one who has seen either the graven tablets or Moses' writings concerning them. He professes to believe the whole Bible; and yet, having seen neither the originals of any of the translated books, nor the testimony of one individual who has seen them, he is unable to produce the least iota of evidence of that nature in proof of the authenticity of the present Bible. Now, in reference to the actuality

of the plates of the Book of Mormon, we have the testimony of twelve witnesses—three who saw them, eight who saw and handled them, and one who saw, handled, and translated them (by the gift and power of God) through the Urim and Thummim, which our opponent wrongly and contemptuously designates "a large pair of spectacles." He tauntingly affirms this to be "the whole of the evidence in favour of the Book of Mormon." Even if it were, we have demonstrated that it is far stronger evidence than he can show on behalf of the originality of the Scriptures which he acknowledges are the inspired word of God. He asserts, in reference to "Mormonism," that "there is no one well-authenticated miracle." This is as erroneous a statement as he could well make. There are testimonies of this character equally as well-authenticated as any that he can cite in support of the Bible, (and indeed far more so,) and considerably more numerous. Even the octavo tractate, entitled "The Book of Mormon Confirmed by Miracles," independently of other publications of the Church, will afford ample refutation of the random assertion that "there is no one well-authenticated miracle." How many witnesses can our objector bring forward in attestation of the miracles recorded throughout the Bible? Or, to narrow the question down, How many eye-witnesses can he produce to substantiate the reality of the miracles recorded in the New Testament? Four writers testify to the facts; and they died hundreds of years ago, and their written evidence is—*non est inventus!* But in confirmation of the miraculous evidences of the authenticity of the Book of Mormon and of "Mormonism," hundreds and thousands of living witnesses can be found, independently of those who saw and handled the plates which the Prophet Joseph translated into the English tongue.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 28, 1857.

DIVINE GOVERNMENT.—England has again reached another of those political crises to which she is subject. During five years we have seen two of her Ministerial Cabinets broken up, and now a majority of the House of Commons has passed a vote of censure on the third. This time, however, the chief Minister of the Crown has determined on appealing to the country for judgment on the policy of the Queen's present advisers.

The "Mormon" community in England numbers many thousand disciples; therefore, under the state of the popular mind, to which recent events will give birth, and in view of the pending contest, the question would not be impertinent—What is the political bias of this Church, or, is it pledged to any policy? Moreover, in consideration that its genius and doctrines aim at oneness of faith on all matters, and of the unanimous voting of the Saints whenever their leaders point the direction, such a question as the above-named would have a significance. On our part, an answer to it, and a statement of our views, will, perhaps, be deemed pertinent and interesting to the readers of the *Star*.

Inasmuch as we locally form a part of Christendom, we will confine ourselves to its politics, seeing also that hence comes the dominant civilization of the nineteenth century. And here we must observe, that from the hierarchy of Rome, through all the declensions of human government, the variety is almost infinite. English society is made up of the elements of Papists, High Churchmen, Tories, Whigs, Protectionists, Conservatives, Liberals, Radicals, Peelites, Democrats, Chartists, Republicans, and a variety of shades of party, which, to christen, would exhaust the

vocabulary of party names. Then there is that political chaos in which an immense portion of society is suspended, a state of being in the horizon of politics which is not inaptly expressed by the figure—"hanging on nothing." This exists in the "House" as well as out of it. Mr. Disraeli, in a speech following Lord Palmerston's statement of the intentions of the Government in the present crisis, remarked, "I do think that it is of the utmost importance to the character of Parliament and to the interests of the realm, that Parliamentary parties should be more defined than they have been; . . . . and I trust, when this recurrence to the sense of the people has taken place, members will be returned to this House with definite opinions." This was received with ironical cheers from the Ministerial benches, and counter cheers from the Opposition, thus showing a general appreciation of this chaotic state existing in the British Parliament. Then there are the continental institutions and politics. And oh, America! To attempt to classify its factions with names would drive a Johnson to despair.

To which of all these numerous parties and nameless varieties do the "Mormon" community belong, and what political orbit do they mark? We answer to none, nor does the Church of Latter-day Saints perform its revolutions in a mundane sphere. We will here observe, however, that wherever its members are scattered, their religion teaches them to be subject to the "Powers that be." Have we, then, no political doctrines? Are we pledged to no policy? To the former question we reply, No, not in the conventional sense understood by modern society. We are not politicians! Yet "Mormonism" embraces a social philosophy. In answering the latter, we say we *are pledged to a policy*. It is involved in the very existence of our Church, and the mission of the Prophet Joseph is based upon it. Theocracy will show that policy! We are pledged to Divine Government! The position of the Church of Jesus Christ of Latter-day Saints on this point has never been undefined. Its officers and members have, for more than a quarter of a century, advocated and supported a theocratical policy. They have also been incessantly publishing a reiteration of its details as stated by the ancient supporters of Divine Government. Besides this, the course of the Latter-day Church tends to give it the fullest development and the completest detail, and leads it to that triumphant destiny predicted concerning it, by "all God's holy prophets since the world began."

The policy to which we are pledged, as a people, is to establish the kingdom of the Most High upon the earth; to accomplish the restitution of every theocratical institution and doctrine; to hasten the day when the will of God shall be done on the earth, as it is in heaven, and to receive the Lord Jesus Christ as our King. This is a general statement which we make to our readers concerning the policy of the Latter-day Church, and we solicit for it the votes of all the honest in heart. The pending Great General Election of the world will decide which shall triumph, Divine or human government, who shall reign, Jesus or Lucifer. As the Prophet Brigham says, the day will come when mankind will go to the polls to give their universal vote on these matters.

Before closing, we will observe, that we have no disposition to join Messrs. Cobden and Co. in a vote of censure upon the policy of Her Majesty's Ministers. Neither do we feel to record such a vote in a particular manner against any cabinet or government on the face of the earth. It is true there are many cases of inefficiency, injustice, inhumanity, mismanagement, and tyranny, which the history of human government offers for our censure. There is, also, that factious spirit existing in the British Parliament which gave rise to the present crisis in the political world, and which must be a curse to any nation. Then there are the almost infinite variety of parties

in the world, and that chaos in politics noticed above. All this, and much more, we could censure, if we measured it by a perfect standard. Bad as things are, society gets on quite as well as we could expect without Divine government. However, all these things, and every page of the social history, go to show the firmness of our position in stating that the only legitimate policy, is a theocratical one. The only Ministry that can lead the nations to a successful and happy issue in their present and eternal welfare, is God's Ministry.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, February 3, 1857.

President E. T. Benson.

Dear and Beloved Brother—About four months have passed since we had the pleasure of seeing you and brother Kay, and of hearing you preach in Copenhagen. I can say that such happy days I never witnessed before among the Saints in this place. Many of them did not understand the language in which you spoke, but they felt the influence of the Spirit by which it was inspired, and were made to rejoice.

The counsels and doctrines taught us by you have proved a blessing to us. We realize that your visit has been a great blessing, which calls forth the gratitude of our hearts to God. We pray that you may live long upon the earth, and acomplish all the good your heart desires.

We are blessed in all our undertakings, and especially in our efforts to deliver some of the Lord's poor from this land. The way is opened for two hundred and sixty persons to emigrate this spring, myself and family are among that happy number; twenty-five of the above number will probably only go to the States this season.

I am truly thankful to God for having blessed my labours in Copenhagen, and for the opportunity now afforded me of gathering to the body of the Church in Zion. I have been labouring under the directions of Elders Willard Snow, John Van Cott, and H. C. Haight, whom I know to be good men, and they are filled with love to God and the children of men.

My heart is full of joy in the hope of reaching Zion, where I shall be blessed with the privilege of beholding the faces of the Prophets of God, and of learning more perfectly the way of life and salvation, and of receiving my endowments in the Temple of our God.

The brethren here join me in their regard to you and all the Saints. God bless you all.

Your most humble servant,

O. N. LILJENQUIST.

Aalborg, February 17, 1857.

President Benson.

Beloved Brother—I am gladly availing myself of the privilege you gave me of writing to you, and my joy is increased by having good news to communicate.

Since we had the happiness of seeing you here, the Saints have made some progress in practical "Mormonism," and the promises and gifts of the Gospel have been bestowed on them more abundantly.

Permit me to give you a few items concerning the state of this Pastorate. The number of the Saints amounts to about one thousand, including one hundred and seventy Elders, and about as many of the lesser Priesthood. It is divided into 4 Conferences, 44 Branches, and 14 districts, which are under the direction of Travelling Elders. These districts have almost all of them their fixed monthly meetings, at which the several Branches meet for edification, instruction, and counsel. More than two hundred and fifty have been baptized since the October meetings, and about twelve thousand tracts, books, and *Stars* have been circulated. Two Conferences have paid their book debt to the head Office, and collected a book fund, large enough to pay for the amount of books and tracts necessary for the Conferences to be pro-

vided with. As we are now at work in Vensyssel, and Tyen Conferences for the same purposes, I hope we shall soon be clear of debt to this Office, and thereby enable President Haight to work with more means at his disposal. We also endeavour to establish small book funds in all the Branches, that their Book Agents may be able to pay the requisitions at the receipt, and this has already partly succeeded.

As my wife has told you, we have established an English school at Aalborg, under her direction, and the Conferences of the Pastorate have sent candidates to it, who, after having finished their course in the English language, are to go out and establish other schools in the Branches. Two teachers have already been dismissed, and three more will have finished their probationary course at the end of this month. Besides, we have another English school here in Aalborg which meets twice in the week.

Somewhat more than 70 Elders have been ordained since the October meetings, 12 new Branches have been organized, and several fresh plants settled in new places, which we hope will soon grow up to healthy branches. There are vast fertile, well peopled counties in this Pastorate, where the Gospel has been preached but very little, and only a few tracts circulated some years ago. The faith, energy, and strength of the Priesthood, and of the Saints increase indeed, and I hope that the net of the Gospel will soon embrace the whole of Jutland, and branch upon branch grow out of it, and become healthy parts of the tree. More new Branches are to be organized at the approaching Conference.

Besides the Travelling Elders appointed over the districts and Conferences, there are about 40 missionaries who labour wholly in the spiritual way, by preaching and distributing tracts. This number will be lessened somewhat, yet I think the cause will not suffer by it.

We try to get a local Priesthood for the Presidency of the Branches, who support themselves by working temporally. President Haight is a good father, we receive his teachings, and the blessings follow. Yes, indeed; and let me tell you, dear President Benson, the impression of your visit here has left us a rich blessing, which more and more makes itself known to us.

We rejoice in the prospect of spreading many tracts, during this year, as they seem to be wanted more and more, and the zeal of the Saints in this matter likewise increases. I believe that we shall spread ten thousand copies of brother Pratt's new tracts—"True Faith" and "True Repentance," and my feelings are that they will awaken many thousands in these lands to a knowledge of the truth. Logic and evidence in the hands of a servant of the Lord are mighty weapons to conquer the influence of the "Father of Lies." Like begets its like, and spirit begets spirit, and the Holy Ghost will operate by a form of thought and ideas satisfactory to the reason inherent in man.

I rejoice very much in the prospect of these new pamphlets being translated into the Danish language, and my expectations concerning the effects they will produce are very great. I think we can sell German tracts, and books of Mormon in Shovig; there are also some Germans in Fredericia Conference.

The emigration from the Pastorate will amount to two hundred and fifty souls. The Saints have been ready to offer up their property for the progress of the work. Thus there have been given to the Temple Fund, £50; to the Emigrating Fund, £330—besides this, a large amount of the means for emigration this year has been lent from the wealthy Saints to the poor, and will be offered to the Emigrating Fund when they shall be repaid—tithing of property, £215; tithing of income, £58; contributions to the book fund, £75; given to the Conference and the mission, £400; total £1053. When to this is added the expenses for emigration and fitting out for emigration, namely, £5000, then the capital of the Pastorate paid this half year is about £6000.

A part of the wealthy Saints are going themselves with the hand-carts, in order to be able to help more of the poor to emigrate. And the readiness in this respect has been so great, that in some cases it has not been thought wisdom to act upon it. I can say, that the faith and works of the Saints are in a good state, and in good progress. With a very few exceptions, there is a general readiness among the Saints to pay their tithing.

The mobocracy has at present not much power here, and the people are generally of a more peaceable character. However,

in some places, especially in the Tyen Conference, the mob has tried to prevent our meetings, and injure the Saints. Some of the brethren have been imprisoned upon the impeachment for unlawful trade (with tracts,) for vagabondry, and for immoral doctrines (about polygamy); malice seeks an opportunity. Some of these brethren have been set free; some have been sentenced to pay larger or lesser fines, and some of the law-suits have not yet been decided. Some of the brethren have been beaten very badly, the perpetrators have been cited by the law, but have been acquitted. But in many places the magistrates are quite obliging towards us, and I think as just as they can possibly be.

The Pastorate has an extension of about 5000 square miles. It requires a walk of about 1000 square miles to visit all the Branches. I have now travelled through the whole of my mission since the October meetings, except the western Branches of the Aalborg Conference. Since you left us in October, I have held about 70 meetings in the different Conferences.

I can tell you, dear brother Benson, that they are very good Saints, of whom I have charge, and I never felt more blessed than here. I have the best hopes for the progress of the Gospel, and, indeed, the prospects are good. The prospects that lie before us are cheering, and from all places we receive good tidings. There is union among the Saints, and zeal for the rolling forth of the truth.

In some places here, a certain purging out has taken place, and as the contaminating atmosphere by which we are surrounded in many places chains its victims, so the moral corruption casts its poisonous vapours over us. Many of the brethren in the Pastorate have renewed their covenants after having transgressed.

I am thankful, glad, and blessed by the Lord, and I feel that the blessings you sealed upon my head commenced from that day to be fulfilled. I rejoice in having furthermore the privilege of communicating with you about the state of the work here, and begging you to accept of our respect.

I remain your brother in Christ,

C. A. MADSEN.

HOME CORRESPONDENCE.

DESCRIPTION OF ELDER THOMAS BULLOCK'S VOYAGE ACROSS THE SEA.

February 17, 1857.

Dear Brother Pratt—Having promised to send you a description of our voyage across the ocean, I will premise by saying, that when the Presidency had their hands upon my head, to set me apart for this mission, they said—"You shall see the hand of the Lord, in the tempest and in the storm, but you shall be preserved. Though many vessels will be wrecked, you shall arrive at your destination in safety."

On the 21st of December, 1856, in company with brothers James G. Browning, John H. Tippets, William Brown, Thomas Pierce, Daniel Page, and Henry Harris, I sailed from New York in the ship *Guy Mannering*. We had a delightful sail until we lost sight of land. On the 23rd a breeze sprang up, which continued to increase until "The Storm Fiend" rode in his fury. The winds whistled and shrieked through the rigging. The waves rolled mountains high, continually sweeping the deck; a portion of the bulwarks were washed away; one of the life-boats was dashed to pieces, and the fragments were thrown into the ocean; three of her sails were torn into ribbons, and scattered to the wind; the cargo shifted its position, and partially careened the vessel, which sprung a leak. Thus were we tempest-tossed and at the mercy of the waves, not one of us being able to walk on the deck the 24th, without laying firm hold of the ropes, for fear of being washed overboard through the gap. The sailors were kept at work at the pumps, and were frequently knocked down by the waves. On Christmas day, the storm having considerably abated, the missionaries were at work at the pumps all day. The leakage being found and stopped, we were very glad to report to the commander—"the pump sucks." Up to this period the officers

and hands on the ship reported they would have to run into the nearest port to get her repaired. But the captain concluded to continue his voyage to Liverpool. Through the whole of the week following, all were employed in shifting the heavy chains, spare mast, anchors, water, and other heavy material, so as to get the ship more in sailing trim. The pumps were continually worked day and night, to pump out the bilge water.

On the last evening of the old year, we saw stars for the first time. The wind changed its position, blowing from a southerly direction, righted the vessel, and so continued, until we neared the coast of Ireland. A heavy fog having set in for several days, we could not help praying for it to clear up, so that we might see land and know where we were. About noon of the 9th of January, land was discovered, which proved to be the Irish coast, near Cork, when the fog again set in. About half-past eleven o'clock the same night, a cry was heard, "land on the lee bow;" in a minute all was confusion, the captain and all hands jumped from their berths, when it was discovered that we were sailing broadside on to the rocks; and in a very few minutes more, no doubt, the ship would have been dashed to pieces. The helm was immediately changed, which again brought the vessel on her side, down to the water's edge; all the sails were let fly as quickly as possible, when again rocks were seen ahead, looming up horribly to our sight. The helm was again changed, at this moment of our dilemma, the moon appeared through the clouds, and we perceived a lighthouse on our right, and another on our left. The captain then to his horror and amazement discovered, we were between two ledges of rocks in Waterford Bay. Here again two sails were rent into ribbons before the other sails could be secured. The captain acted like an able seaman, and comforted the passengers as much as he possibly could. He had a narrow escape of going overboard, while pulling a rope with four of the missionaries. The rope, which was perfectly new, broke asunder in their hands. The first mate secured his watch and papers, so as to be ready to swim ashore when the vessel should strike. The steward said he had a plank secured for his escape. The boatswain swore that if any of the passengers attempted to get into his boat, he would cut them to pieces; but the second mate said he would take a portion of the passengers, and leave half-a-dozen of the "green-horn sailors" to go down with the ship. But thanks be to God, we we were not left to go ashore in any such manner. The wind veered round five points, which blew "the old slaughter-house" once more into the open sea. The captain declared that if the wind had not veered round five points, the vessel must have gone to pieces.

Here allow me to say that I consider it an infamous shame for the shipping agents in New York, to send a captain to sea with a valuable cargo, and the lives of many passengers placed in his hands, with only half a crew, the other half being geen land-lubbers, several of them not even competent to climb the rigging. The captain did his best on the voyage. But a set of more brutal petty officers never disgraced a ship. Blood was shed on the deck the first day we got into the river at New York; fighting was continued every day to a greater or less extent, until the pilot came on board off Holyhead, when the poor boys got a reprieve from their ruffianism, and wanton cruelty. During the whole of the past ten years, my ears have never been assailed with so many vile imprecations, impious oaths, blasphemous language, and continued distress, since the merciless mobs drove me from my home, and peaceful fireside, in Illinois, the beloved Temple in Nauvoo, and the remains of our Prophet and Patriarch, from which I was driven in September, 1846, at the point of sword and bayonet.

We got into Liverpool dock on the 11th of January at midnight, and was glad on Monday morning to leave that petty hell, and to go ashore and shake hands with the servants of God; thus literally fulfilling the words of the Prophets —"You shall see the hand of the Lord in tempest and in storm, but you shall arrive at your destination in safety."

To satisfy the queries of some sceptics, who inquire—"Is there a Prophet of the Lord in these last days?" I reply, there is; for although this country has been surrounded with shipwrecks these past four months, so well did a Prophet of God in this land, know that I should arrive in safety here, that when he left his home in Liverpool, he left an appointment for Thomas Bullock, to start for the Lon-

don Pastorate, immediately on his arrival, and there commence his labour in the vineyard of the Lord, under the direction of Pastor J. D. Ross.

In fulfilment of all these prophecies, I am here, an humble instrument in the hands of the Lord, trying to do good to the Saints, to the poor, to the honest in heart—to those who desire to know the plan of salvation, and to save their souls in this life, and in the world to come. I am here doing the best I can, visiting and comforting the Saints, whose hearts are made to rejoice in the truths of the everlasting Gospel: and, thank the Lord God of Israel, we are attending to the ordinance of baptism every week; and hypocrites fear and tremble, while the Saints rejoice in the prospects of the privilege of once more renewing their covenants before God, angels, and all good men; and they feel determined, by the help of the Lord, to do His will on the earth. Many are preparing to emigrate to the home of the Saints this season, and all the faithful are desiring with longing hearts for the day to come, when they also will be emancipated.

God bless you, brother Pratt; may the God of Abraham, Isaac, and Jacob, Joseph, and Brigham, bless you with His choicest blessings; and grant you the desire of your heart in seeing His work roll on in these lands, with ten-fold greater energy than it ever has done. My love to brothers Ray, Calkin, Kay, Romney, and all the Saints. Pray for me, that I may be healed; that my lungs may be strengthened; that I may do a good work, and that my life may be spared, to again return and hear the voices of the beloved servants of God, brothers Brigham, Heber, and Jedediah, and that I may again behold my dear family in peace and safety.

Your brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

VARIETIES.

THE honest man will rather be the grave to his neighbour's errors than in any way expose them.—*Owen Feltham.*

THE VALUE OF SINCERITY.—Nothing ever touched the heart of a reader that did not come from the heart of a writer.

THE TRULY BRAVE.—That man only is truly brave who fears nothing so much as committing a mean action, and undauntedly fulfils his duty, whatever be the dangers which impede his way.

WOULDN'T you call a man a fool who should spend all his time fishing up oysters with the expectation of finding a pearl; but is he really more unwise than hundreds who with their hands in their pockets and cigars in their mouths are waiting for something to turn up, or turn over, that will throw them at once into business and fortune?

MARINE DISASTERS.—A summary of the losses sustained through marine disasters by the New York underwriters, during the year just closed, shows the enormous aggregate of some *twenty-six millions of dollars.* Probably they have never before amounted to so large a sum, and it is said that the pressure on the various companies has been so great that some have had to succumb entirely and retire from the field, while others had to strengthen their position by new subscriptions to their capitals.—*Mormon.*

THE WIFE'S INFLUENCE.—A woman, in many instances, has her husband's fortune in her power, because she may or may not conform to his circumstances. This is her first duty, and it ought to be her pride. No passion for luxury or display ought to tempt her for a moment to deviate in the least degree from this line of conduct. She will find her respectability in it. Any other course is wretchedness itself, and inevitably leads to ruin. Nothing can be more miserable than to keep up appearances. If it could succeed, it would cost more than it is worth; as it never can, its failure involves the deepest mortification. Some of the sublimest exhibitions of human virtue have been made by women, who have been precipitated suddenly from wealth and splendour to absolute want. Then a man's fortunes are, in a manner, in the hands of his wife, inasmuch as his own power of exertion depends on her. If it be harrassed and worn to a morbid irritability, her gentle tones steal over it with a soothing more potent than the most exquisite music. If every enterprise be dead, her patience and fortitude have the power to re-kindle them in the heart, and he again goes forth to encounter with the toils and troubles of life.

ELOQUENCE consists in feeling a truth yourself, and in making those who hear you feel it.

WARM BATHS.—Many erroneous notions prevail respecting the use and properties of the warm bath. To many persons the idea of submersion in warm water on a summer's day would be preposterous; but if it be rationally considered it will be found that the warm bath may be taken with equal, perhaps greater benefit, in the summer than in the winter. During hot weather the secretions in the skin are much increased in quantity, and consequently a greater necessity exists that it should be kept perfectly free from obstructions. Another prevailing error respecting the warm bath is, that it tends to relax and enervate the body; but experience has sufficiently proved the fallacy of the opinion, and many physicians have prescribed its use to patients labouring under debility from desease, none of whom experience such effects, but have all felt invigorated, and mostly restored to health and strength. Many persons are deterred from using the warm bath, especially in winter, from the fear of catching cold; but this fear is groundless, for it has been found that the warm bath, by increasing the circulation on the surface of the body, renders it more capable of withstanding the effects of cold than it otherwise would have been.

THE TRIUMPH OF TRUTH.

Can ye darken the rays of the noon-day sun?
Or bring back light when night's begun?
Can ye wrench the shaft from the hand of death?
Or stem the plague in its withering breath?
The heavens above us, the lights that glow—
The tombs of the lifeless, answer—no!

Can ye calm the waves of the raging deep?
Or hush the winds that o'er it sweep?
Can ye stay the lightning's vivid flash?
Or level the rocks the surges lash?
The rage of the tempest, the tides that flow—
The blast of the whirlwind, answer—no!

Can ye measure the depths of yon proud sea?
Will the universe change its laws for thee?
Can the monarch of nations war with God?
Or vanquish truth with his tyrant rod?
The grovelling kingdoms of earth will show—
They may boast in their pride, but must answer—no!

Can ye change the laws of truth divine?
Or crush them 'neath the wheel of time?
Can ye sever the chains that bind our earth?
Laws that eternity first gave birth?
The works of creation, above, below—
All nature, the universe, answer—no!

Can ye fathom the mind of the changeless one?
Or limit the grace of his murdered son?
Can ye stay his truth in its onward way?
Or banish its light from the sons of clay?
The blood of redemption from sin and woe—
The voice of His Prophets answer—no!

London. K. J. R.

ADDRESS.—Bernard Snow, 17 Redcross Street, Brighton, Sussex.

MONEY LIST, MARCH 6—13, 1857.

William B. Child	£5	0	0
Josiah Holmes	5	0	0
R. W. Brindle, (per C. F. Jones)	4	0	0
William Smith	2	0	0
Carried Forward	£16	0	0

Brought Forward	£16	0	0
Henry Brown	4	0	0
Richard Holt	2	0	0
William Norris	2	0	0
	£24	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XIX. Saturday, April 4, 1857. Price One Penny.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

Since the age of Miracles and Inspiration, the religious world, notwithstanding its multiplied divisions and contrariety of doctrines, has in one respect, at least, maintained a unity of faith: namely, "That the volume of God's word as contained in the Bible, is full, complete and perfect;" and, per consequence, the claims of the Book of Mormon to divine authenticity must be without foundation in truth.

If the Bible does indeed contain the whole of God's word, then we must admit that the Book of Mormon, as claiming to be a portion of His word, cannot be true. Therefore, our first inquiry necessarily relates to the former book; in which we propose, That if the Bible contain the whole of God's word, it contains, First: All that God ever has revealed. Secondly: All that He ever will reveal. Thirdly: That which has been revealed must have remained pure, and been handed down to us, as God gave it to man.

1st. *The Bible does not contain all that God has revealed to man.*

By referring to the Bible, we find the following sacred books mentioned as having once existed, and been reverenced as greatly by the people of God as those which have reached our times.

Solomon's three thousand Proverbs, (of which we have but a part) and one thousand and five Songs, (of which we have but one) 1 Kings iv. 32.

Book of the Acts of Solomon; 1 Kings xi. 41.

Book of Nathan the Prophet, and Book of Gad the Seer; 1 Chron. xxix. 29.

Prophecy of Ahijah the Shilonite, and the Visions of Iddo the Seer; 2 Chron. ix. 29.

Book of Jehu; 2 Chron. xx. 34.

Prophecy of Urijah; Jer. xxvi. 20—23.

Book of the Wars of the Lord; Num. xxi. 14.

Book of Jasher; Josh. x. 13.

Apostolic Decrees; Acts xvi. 4, 5.

Paul's first Epistle to the Corinthians; 1 Cor. v. ix.

Paul's Epistle to the Laodiceans; Col. iv. 16.

In addition to these, we have, in the 14th and 15th verses of Jude, an extract

from a Prophecy of Enoch, evidently referring to the second advent of the Saviour. And

It is evident, that if Enoch could with the eye of prophecy pierce the future thousands of years, and predict the coming of the Son of God with power; it could by no possibility be otherwise, than that he also predicted many, if not all, the most remarkable events mentioned in Biblical history. And

It is evident from the quotation, that Enoch's Prophecy had been committed to writing. And

The records of antiquity give us no reason to doubt that the art of writing was known to the antediluvians. And

It is evident, that this record, or some part of it, was in existence in the days of the Apostles. And

It is evident, that without this sacred book and all the lost inspired writings, by whomsoever written, be again restored and joined with the present Bible, the canon of Scripture cannot be full.

It is idle to contend that the lost sacred books were of but indifferent importance; and, indeed, it is to charge God foolishly to say, that He has made revelations of himself to mankind, which were not worth the keeping. We must admit, that a book containing a particular and full account of God's first dispensation of mercy to man, in which we find His adoration and worship established in the offerings of the children of Adam, and which must have been recorded in the Book of Enoch; would not only have been interesting beyond what any subsequent writing can be, but also important in clearly stating important matters, which the exceeding brevity of the Mosaic account leaves uncertain.

With regard to the Apostolic Decrees, before referred to, we know that the constituting of a new society is necessarily accompanied with important documents, in order to regulate its discipline, to set forth its principles, and to give it that consistency which will ensure its positive establishment and permanent prosperity. And

If we may judge of the importance of those Decrees by the one concerning circumcision; we must admit them to have been of the greatest consequence. And

This will more clearly appear, when we take into consideration the fact, that at that time no other Christian writings were in existence, so far as we know. And.

When the Epistles and Evangelical books did appear, their slight allusions to church government and discipline seem to imply, that the Decrees were as nearly as possible all-sufficient in those respects. From these considerations we claim the Decrees to have been the word of God to His Church; and unless they be *re-revealed*, the sacred canon cannot be complete.

2ndly. *The Bible does not contain all that God promised to reveal.*

The general duties of the prophets seem to have been to reprove the wicked —to comfort the righteous, and to predict prosperity or adversity, as the case might be; but the prophetic spirit has been chiefly directed to the great *latter-day dispensation*, in which it is announced, that so great will be the display of God's power, that the mighty wonders of former times will no more be remembered, or come into mind:

That in those days the nations shall say, "Come, ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and *He* will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii. 3. And

That at His second advent, "He will reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isaiah xxiv. 23. And

That the going forth of this law for the government of the Millennial Kingdom, and the word of the Lord for the instruction of His people, is inseparably connected with this righteous and universal reign. And

The laws then promulgated, and the discourses then delivered, will be *bona fide* the word of God: And

As such, will be as sacred as, and of equal authority with, any revelation heretofore given: And

Will become an integral part of the great volume of God's word. And

There is no text in the Scriptures which in anywise militates against this happy result: that is, which seals up the mouth of God and interdicts revelation; though the prunings and interpolations of *man* are forbidden under the severest penalties.

3rdly. *That which has been revealed*

must have remained pure, and been handed down to us as God gave it to man.

There is, perhaps, nothing that gives the intelligent Christian greater pain than the reflection, that the New Testament has come down to us through the muddy channel of the Church of Rome. That a corrupt church, in order to make those writings tally more perfectly with its dogmas, ordered them to be *revised and corrected!* which order was given A.D. 506, by Anastasius, and was carried out at Constantinople. And that Jerome complained at that early day, "That no one copy resembled another." And

That after such correction had been made, the Catholic monks, to exhibit their skill in iniquity, had so corrupted this *corrected copy* that there were, at the time of the printing of the Elzevir edition of Greek text, A.D. 1624, "upwards of one hundred and thirty thousand various readings."

In view of these facts, who can marvel that God should have provided a way to restore to man, in the latter-day dispensation of the "*restitution of all things*," a pure copy of the Gospel history, either by causing a copy to be buried in the earth; or by revealing it anew from heaven; or both?

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 168.)

[March, 1842.]

Wednesday, 16th. I was with the Masonic Lodge, and rose to the sublime degree.

Thursday, 17th. The High Council withdrew the hand of fellowship from Elder Oliver Olney for setting himself up as a prophet, and took his license.

I assisted in commencing the organization of "The Female Relief Society of Nauvoo" in the Lodge Room. Sister Emma Smith, President, and sisters Elizabeth Ann Whitney and Sarah M. Cleveland, Counsellors. I gave much instruction, read in the New Testament, and Book of Doctrine and Covenants, concerning the Elect Lady, and showed that the elect meant to be elected to a certain work, &c., and that the revelation was then fulfilled by Sister Emma's election to the Presidency of the Society, she having previously been ordained to expound the Scriptures. Emma was blessed, and her counsellors were ordained by Elder John Taylor.

Friday, 18th, and Saturday, 19th. At home, and at my Office, engaged in business, temporal and spiritual.

Sunday, 20th. I preached to a large assembly in the grove, near the Temple, on the west. The body of a deceased child of Mr. Windsor P. Lyon being before the assembly, changed my design in the order of my remarks, a brief synopsis of which was reported by Elder Wilford Woodruff as follows—

President Smith read the 14th chapter of Revelations, and said—We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us—especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the "world grows weaker and wiser;" if it is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day: but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant be suddenly called into eternity. Let this, then, prove as a warning to all not to procrastinate repentance, or wait till a death-bed, for it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure His blessing, and not wait until he is called to die.

Also the doctrine of baptizing children, or sprinkling them, or they must welter in hell, is a doctrine not true, not supported in holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope.

My intention was to have spoken on the subject of baptism, but having a case of death before us, I thought proper to refer to that subjet. I will now, however say a few words upon baptism, as I intended.

God has made certain decrees which are fixed and immovable; for instance,—God set the sun, the moon, and the stars in the heavens, and gave them their laws, conditions and bounds, which they cannot pass, except by His commandments; they all move in perfect harmony in their sphere and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field—all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water and of the Spirit ye cannot enter into the kingdom of God," said the Saviour. It is a sign and a commandment which God has set for man to enter into His kingdom. Those who seek to enter in any other way will seek in vain; for God will not receive them, neither will the angels acknowledge their works as accepted, for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for, and give him a title to a celestial glory; and God had decreed that all who will not obey His voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed His commands.

Baptism is a sign to God, to angels, and to heaven that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.

What is the sign of the healing of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord, and we cannot obtain the blessing by pursuing any other course except the way marked out by the Lord. What if we should attempt to get the gift of the Holy Ghost through any other means except the signs or way which God hath appointed—should we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless you.

There are certain key words and signs belonging to the Priesthood which must be observed in order to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way is the gift of the Holy Ghost obtained.

There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of

a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: "Paul we know, and Jesus we know, but who are ye?" It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which He hath opened, and this is the way marked out by the word of the Lord.

As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be "added unto their stature one cubit," neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God and the Lamb with bodies of the same stature that they had on earth, having been redeemed by the blood of the Lamb; they will there enjoy the fulness of that light, glory, and intelligence, which is prepared in the celestial kingdom. "Blessed are the dead who die in the Lord, for they rest from their labours and their works do follow them."

The speaker, before closing, called upon the assembly before him to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet, that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth, and that the Holy Spirit of God may rest upon this vast multitude.

At the close of the meeting, President Smith said he should attend to the ordinance of baptism in the river, near his house, at two o'clock, and at the appointed hour, the bank of the Mississippi was lined with a multitude of people, and President Joseph Smith went into the river and baptized eighty persons for the remission of their sins, and what added joy to the scene was, that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs. Emma Smith —the first of her kindred that has embraced the fulness of the Gospel.

At the close of this interesting scene, the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the Spirit of God did rest upon the multitude, to the joy and consolation of our hearts.

After baptism, the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation, and, notwithstanding President Smith had spoken in the open air to the people, and stood in the water and baptized about eighty persons, about fifty of those baptized received their confirmation under his hands in the after part of the day.

While this was progressing, great numbers were baptized in the fort.

After this, I baptized a large number in the font myself.

AN EPISTLE OF THE TWELVE TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN ITS VARIOUS BRANCHES AND CONFERENCES IN EUROPE, GREETING—

Beloved brethren—We feel it our privilege and a duty we owe to the great and glorious cause in which we have enlisted, to communicate to you at this time some principles, which, if carried into effect, will greatly facilitate the gathering of the Saints and tend to ameliorate the condition of those who are struggling with poverty and distress, in this day when the usual means of support seem to be cut short to the labouring classes, through the depression that everywhere prevails in the general business mart of the civilized world.

Our situation is such in these last days—our salvation spiritually is so connected with our salvation temporally, that if one fail, the other necessarily must be seriously affected, if not wholly destroyed. God has made us social beings; He has endowed us with capacities for enjoying each other's society, and it is our duty to bring those powers and privileges into exercise, so far as we can obtain, and for this it is our duty to strive by all lawful and expedient measures within our reach.

While we remain in this state of existence we need food and raiment, habitations and society, and without these our enjoyments must be greatly limited, and the real object of our existence diminished, if not wholly destroyed. Though the Saints should possess all the common gifts of the Spirit of God, and yet remain destitute of those comforts so much needed for the sustenance of their bodies, they would be comparatively miserable; but when they arrive at that state of perfection, and are clothed upon with the more special gifts and power of increasing the widow's oil and meal, or of receiving their food from the ravens, like Elijah, they will not need to bestow so much attention on every trifle of the passing moment, as they now do; and until that period arrives, they will recollect that to be in the exercise of the fulness of spiritual blessings, they must be watchful and careful to provide things honest in the sight of all men for the sustenance and comfort of these frail perishable bodies. That we may be instruments in the hands of God of thus promoting your present and future tempo-

ral and spiritual welfare, we write you at the present time.

Many of you are desirous of emigrating to this country, and many have not the means to accomplish their wishes, and if we can assist you by our prayers and our counsels to accomplish the desires of your hearts in this thing, so far we will rejoice and be satisfied. You not only wish to emigrate to this section of the earth, but you desire also to have some laudable means of comfortable subsistence after you arrive here, and this also is important. How, then, shall these things be accomplished and your souls be satisfied? We answer, by united understanding and concert of action.

You all, or most of you, have trades or different kinds of business to which you have been long familiarized, and in which you would like to continue for the purpose of procuring a subsistence; and a great proportion of your occupation is such that no employment can be had in this city or vicinity; for instance; there are no cotton manufactories established here, and many of you know no other business. You want to come here, and when here, want to continue your labours in your accustomed branches of business; but you have no means to get here, and when here there are no factories, and yet factories are needed here, and there would be a ready market for all the fabrics which could be manufactured.

Now comes the concert of action: if the Church will arise unitedly; if the brethren will individually feel that the good work of the Lord is depending on themselves as instruments to assist in carrying it forward; and will unite all their means, faith, and energy, in one grand mass, all that you desire can speedily be accomplished. A short time only will elapse before you yourselves will be astonished at the result, and you will feel that your desires are more than realized.

While the Saints are united, no power on the earth, or under the earth, can prevail against them; but while each one acts for himself, many, very many, are in danger of being overthrown. God has promised all things to those who love Him and keep His commandments; then why be afraid that one should get a little more than another, or that one should gain, for a little moment, what another might lose; when Jesus has promised that the faithful shall be one with him, as he is one with the Father, and shall possess all things in the due time of the Lord; not by stealth, not by force, not by the sword, but by the gift of the Father, through faithfulness to His commands; and the more they shall suffer, while they work righteousness on the earth, the greater will be their reward, the more glorious their kingdom, the more extended their power, when they shall arrive in their celestial paradise.

Knowing and feeling these things as we do, and having respect unto the recompense of reward to be revealed hereafter, regardless of all necessary privation and labour to accomplish what our Master has given us to do; and desiring not to possess the kingdom alone, but that all the honest in heart should be united with us in the great and glorious work of building up Zion and her Stakes, we call upon you, dear brethren, to unite with us, all with one accord, to do what? To do the very things you desire should be done; to convey you to the place where we are, and then put you in possession of all the means you may need for your support; so that you may enjoy the fulness of the blessings belonging to the sons and daughters of Zion's King.

Had we means we would not ask your aid; we would gladly send the ships of Tarshish to bear you across the great waters; we would bring you to our homes, to our firesides; we would provide you habitations, lands, and food, when you arrive among us. Our hearts are large enough to do all this, and a great deal more; but we have not the means; we have to labour for our own subsistence, as well as attend to those things which are laid upon us of the Lord, and which concern the whole Church as much as ourselves.

It is not the will of heaven that any one should be put in possession of all things, without striving for them. Where much is given, much is required; and he who has but one talent, must be as diligent in the use thereof as he that has ten, or he will lose his talent and his blessing; and it becometh him who hath but one, five, or ten, to appropriate it in the most economical manner possible, or he will not have enough to bring him hither; and that he who hath but five pounds may have enough and to spare to him who hath but one, or in other words, to *help* the *brethren* to accomplish with *a little*, what otherwise would require *much more than they can command*, is the object of this Epistle.

Had we the means, we would send vessels of our own, laden with flour, meat, fruits, and all sea stores, necessary for the comfort of the brethren on the water, so that they would have nothing more to do, than go on shipboard, and land at New Orleans; from thence we would take them on our steamers, and bring them to this place, for this is the best place for the Saints to stop at, for the present.

There may be other places where individuals might have the prospect of adding, at once, more rapidly to their pecuniary interest, than they could here; but we can

only say that it is the will of the Lord that the Saints build Nauvoo, and settle therein, or in the vicinity; and we know assuredly, that those who give heed to every word that proceedeth out of the mouth of the Lord, will be richer, eventually, and not far distant, than those who may seem to prosper more by following their own inclinations.

Brethren, we wish not to control you or your means; it is not for our peace or interest; nay, rather, it is a source of labour, trouble, and anxiety to have ought to do with the pecuniary business of the Church, which we would gladly avoid, could we do it, and do our duty—could we do it, and the things desired be accomplished, and we stand guiltless where God hath placed us—and for this reason we desire to make such arrangements as will most tend to leave the business in your own hands, or in the hands of those whom you shall select; men of your own acquaintance, in whom you can repose confidence that they will execute their trust in righteousness. And that our plans may be understood by you, and carried into execution, we have sent unto you our beloved brother, Elder John Snyder, the bearer of this Epistle, and other Epistles also, previously written by us to you; and we beseech you, brethren, to receive him as a servant of the Most High, authorized according to the order of the kingdom of heaven, and assist him by all lawful means in your power, to execute the mission entrusted to him; for great events depend upon his success; but to none will they be greater than to yourselves.

Our authority for thus sending brother Snyder to you, is found in the "Book of the Law of the Lord," page 36, as follows—

"Nauvoo, December 22, 1841. The word of the Lord came unto Joseph the Seer; verily thus saith the Lord—Let my servant John Snyder take a mission to the Eastern Continent, unto all the Conferences now sitting in that region, and let him carry a package of Epistles that shall be written by my servants the Twelve, making known unto them their duties concerning the building of my houses, which I have appointed unto you, saith the Lord, that they may bring their gold, and their silver, and their precious stones, and the box tree, and the fir tree, and all fine wood to beautify the place of my sanctuary, saith the Lord, and let him return speedily, with all means which shall be put into his hands: even so. Amen."

In this revelation, the brethren will discover their duty in relation to the building of the Temple of the Lord in Nauvoo, and the Nauvoo House; and we call upon them with united cry to give heed unto the things written, and help to build the houses which God has commanded, so that brother Snyder may speedily return with means to strengthen the hands of the labourers, and adorn and beautify the Tabernacle of Jehovah.

Brethren, while you are thus preparing to send up your offerings to this place, if you will act in concert with our well beloved brother, Elder Parley P. Pratt, and the regularly constituted authorities of the Church in England; and collect as great an amount of cotton, linen, and woollen goods, silks, cutlery, and hardware, &c., even all the varieties of goods which might be useful in this country, and which can be obtained by the brethren in this time of monied scarcity, and forward the same to us by brother Snyder, or your own agent, in company with him, or otherwise, and at other times, we will pay you for those goods, in lands, in or out of the city, in houses, cattle, and such kind of property as you may need; and with those goods we will purchase lands, &c., flour, meat, and all things necessary for a sea voyage, which can be had cheaper here than in England, and charter ships, and forward the same to England, or such places as emigration may require, and bring back in return a ship load of emigrants, at a cheaper rate than they can now emigrate; while, at the same time, those who remain can continue to collect and forward merchandize as before, which will give us the means of continuing our purchases here, of keeping ships passing and repassing, and of building manufacturing establishments ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little, at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them, when it would be impossible for them to sell for cash at any price, or get their pay for debts due them even at a great discount, and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain where they are for years, or never have the opportunity of appearing among us on this side the great waters, until the morning of the first resurrection.

But, brethren, we want to see you here! We long to see *all* here who *want* to be *here*,

and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her Stakes strengthened; though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto.

For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interest of the Church, we would refer you to our former Epistles, as to enter into a particular and minute detail of all items referred to in this Epistle, would be impossible. Brother Snyder will enter into the subject more minutely, and with the assistance of the Presidency among you, will unfold the subject, so that no one need misunderstand.

The brethren need not suppose that this thing is of our own imagination, simply; or that the result thereof, if fully carried into execution, will be of doubtful character. We have been guided by the Spirit of the Lord in our deliberations concerning the matter; and have been instructed by the Prophet of the Most High, even Joseph, the Seer and Revelator, for the Church, whose instructions to us are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the Gospel of Jesus Christ.

We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred, his character unsullied among men of truth, and that he is what the Church acknowledge him to be, a man of God, and the spokesman of the Most High unto His people; and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honoured instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the Saints may enjoy the teachings of the Prophet; those teachings which can be had only at this place, so that they may go on from knowledge to knowledge even to perfection, they want to come up hither; and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build factories; individuals who have the means, understand the business, and are capable of superintending the concerns thereof.

There is every natural advantage at this place for facilitating such an order of things; water, wood, and coal in abundance, and it only wants the hand of the labourer to bring them forth in form suited to their several uses; and, while the gold and the silver are secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the brethren ever remember the admonitions we have so often given, that Zion is not to be built up without labour, fatigue, and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed.

The Saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's Book of Life, and obtain an inheritance in the holy city.

To all those who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither, and help us to bear the burden, and you shall share the riches, glory, and honours of the kingdom. And those who are not willing to suffer afflictions, losses, crosses, and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish, for perish they must who cannot abide a celestial law, and endure to the end in all meekness, patience, and faithfulness.

Inasmuch as Elder Levi Richards has asked for counsel, we would recommend him to return to Nauvoo, as soon as circumstances shall permit.

Praying that you may be blessed with wisdom, intelligence, and perseverance, in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your brethren and fellow labourers in the kingdom of patience. Amen.

BRIGHAM YOUNG, President.
HEBER C. KIMBALL,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,

W. RICHARDS, Clerk.

City of Nauvoo, Hancock County, Illinois, March 20, 1842.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 4, 1857.

THE WORLD LOVE NOT THE GOSPEL.—This generation hates the true Gospel of the Son of God, as much as the Scribes and Pharisees did eighteen hundred years ago. They hated it because it came in contact with their long-established traditions, and because it reproved them for their evil deeds.

What is there in "Mormonism" that should make Christians dislike it? It teaches all to believe in God the Father, and in Jesus Christ His Son, who died to make an atonement for the sins of the whole world; and that all will be saved who repent of their sins and obey his Gospel laws. Will any Christian object to this? No. Wherein, then, do we differ from other believers in Christ, and why are we so despised, belied, and slandered by them? We answer; because we believe that there are many prophecies of the Old and New Testament yet to be fulfilled; that the Church of God is founded upon Apostles and Prophets, Jesus Christ being the chief corner stone, and that any church differently organized is not the church of Christ.

The Apostle Paul said, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." He taught that Jesus had set some in the Church, first Apostles, secondarily Prophets, Evangelists, Pastors, Teachers, helps, governments, miracles, healings, divers kinds of tongues, and interpretation of tongues. The Latter-day Saints believe as Paul here teaches. Christians of this the nineteenth century do not. The latter believe, however, that such gifts of the Spirit were necessary, and enjoyed by Christians anciently. We ask them why we should not enjoy such blessings now? If they were good and necessary then, why not now? Human beings are the same in this age, as they were in that. They have the same passions and appetites, both naturally and spiritually. If it was a blessing to primitive Christians to enjoy the gifts of the Holy Ghost, which filled them with love to God and to their brethren; guided them into all truth; made them see eye to eye; enabled them to speak in tongues and prophesy, and gave them faith to send for the Elders, and be healed of their diseases, would not the same gifts be a blessing to us? We answer, they would.

The reason why modern Christians do not enjoy the blessings that flow from obedience to the Holy Gospel is, that their tastes have become perverted. They love Mammon, the god of this world, more than they love the God of Israel. They receive honour of man, instead of seeking for that which cometh from above. They seek to do their own will instead of the will of heaven. Latter-day Saints are hated and persecuted because they are not of this world. The world will love its own. Let us lift up our heads and rejoice, because we are counted worthy to suffer for the truth's sake, as did the people of God in every previous age of the world. Great will be our reward in heaven, if we hold out faithful to the end. Let us not be ashamed of our religion, but boldly bear testimony to all men of its truths, that our garments may be clear of their blood, and that they may not have any just grounds of accusation against us, when we come to stand before the Judge of all the earth. It is not wisdom to "cast pearls before swine," but let not persons flatter themselves that they can enjoy, long, the presence of the Spirit of God, if they are *ashamed* to acknowledge and *advocate* the holy principles of the Gospel, as revealed through the Prophet Joseph Smith.

ARRIVAL.—By a letter received from Elder James A. Little, dated Boston, March 3, we learn that he and the Elders who accompanied him arrived in good health and spirits, after having had a rough voyage of sixteen days. The letter reached us too late for publication in this week's *Star*. It will appear in our next. We are happy to hear of their prosperity.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

Geneva, February 27, 1857.

President O. Pratt.

Dear Brother—With permission from President J. L. Smith, I pen you these lines, to tell you the result of our labours in the Italian Mission, since my last letter of June, 1856.

As proposed in my last, to President F. D. Richards, I went to Turin on the 2nd of July, but under different circumstances from what I then anticipated, for the brother who proposed to accompany me, and furnish me with a room did not fulfil his promise. Thus I was obliged to go alone, without a single recommendation, and with a very imperfect knowledge of the language; in fact, the little I had learned, I was obliged to unlearn and commence *de noveau*.

On my arrival at Turin, and after earnestly supplicating my heavenly Father to direct me by His Holy Spirit where, and how to commence my labours, I was led to give my attention to the Protestants. I attended their meetings frequently, and distributed quite a number of tracts among the congregation as they issued from the church doors, containing my address, and an invitation to call upon me. Besides this, I distributed a number of tracts promiscuously in the public walks, and gardens, hoping by these means to create a spirit of inquiry, and form a few acquaintances. A short time after my arrival at Turin, I was invited to the valleys to baptize a governess of one of the Protestant schools, to whom I had given a few English lessons, mixed with a little "Mormonism." She being a native of Turin, gave me the address of some of her friends, residing at that place, among whom was one Mr. De Dantes, minister of the Italian Evangelical Church, (a branch broken off from the Vaudois, on account of mis-management of the financials). Having heard a good report of him, I sent him a few tracts, accompanied by a letter, inviting him to give me a call. The next week after receiving my tracts, he delivered two lectures to the members of his Church, against "Mormonism." His lectures proved that he had not been idle in seeking out the works of our opponents. The Sunday after his lectures, I visited his church, taking with me a good supply of the *Only way to be Saved*, in Italian, (the only work we have in that language, except the Book of Mormon), and at the close of the meeting, I furnished each of his members with a tract. The next day Mr. De Dantes visited me to know why I dared to insult the members of his church, by distributing among them such abominable tracts. Correcting his last assertion, I told him it was to show them that what he had been telling them against the "Mormons" was false, and the wicked inventions of his fellow ministers; and to put them in possession of the truth, which would enable them to see that he and they were both ignorant of the Gospel of Jesus Christ, and that if they did not repent of their sins, and believe the message which God had sent me to declare unto them, they could not be saved. He proposed a public discussion in Italian. I could not discuss with him in that language, but offered to do it with him in French, on any subject he might please, except polygamy. He would not meet me on these conditions. I then bore my testimony to him, and gave him *le bon jour*.

Through the above means, I formed several acquaintances, and received many invitations, and for a few weeks I was occupied every day discussing our principles, but all with whom I was brought in contact were too secular in their views, or so firmly bound to their former traditions, that I found it impossible to induce them to obey the truth.

I continued distributing tracts at the

church doors, and along the public walks and gardens, scattering a few seeds here and there, wherever an opportunity presented itself; but amongst all the vast multitudes inhabiting that city, I found but one who was willing to receive my testimony. I remained at Turin, (occasionally visiting the Saints in the valleys) until the 12th December, when, finding nothing new, and my prospects becoming darker instead of brighter, President J. L. Smith counselled me to return to the valleys among the Saints for a few months, during the severity of the winter, the Saints having been left alone since the departure of Elder J. J. Ruban in the month of September.

Because of my want of proficiency in Italian, I performed the most of my labours in French. French is spoken by the higher classes; Italian is used for all law and commercial affairs; and *Piemontais* is the medium of conversation; the latter changes in every town and village. The languages present the greatest difficulty in the way of progress among the people.

After my return to the valleys, we established a Tract Society, and through it circulated the word of God among the people. We extended our labours into several new places, but through persecution, and the bad weather, we were obliged to discontinue them.

The winter has been very severe this year, and the snow has fallen several yards deep in the valleys. Government was obliged to use the sledges to keep the public roads open. All out of door work was stopped, and the poor (among whom all of the Saints are numbered) suffered great want. I could say much here about the poverty of my brethren and sisters in Italy, but having described their condition in a former letter, it will suffice to say, that things get worse and worse with them every year.

Our numbers are very small there at present; some of the strongest have been obliged to go to France in search of employment, and some have returned to the Waldensien Church, in their poverty, for the loaves and fishes, while others have desired to be cut off because they have not been emigrated. The few that are left, with one or two exceptions, are those that have been in the Church a long time, and whom we can term the faithful. They are zealous in the work of God, attend their meetings regularly, and are very obedient to the counsels and instructions of the servants of God. They earnestly pray for their deliverance, and often say they would be willing to walk all the way to Liverpool (excepting the crossing of the channel) if the servants of the Lord could furnish them the means to cross the ocean, to go to Zion. They are very hospitable according to their means. While among them, I have always the offer of the warmest room and the best bed, the easiest stool, and the nearest place to the fire, indeed, they do everything they can to make me comfortable.

Our prospects there are not very bright for the moment, nevertheless we do not despair, for we have seen the sun hide his face before, and sometimes for a long time. The people generally are afraid of each other, and especially of their ministers. Many would join the Church, even those who have means, if they could sell out and go directly. The majority are very ignorant, and consequently weak-minded, and the last who preaches to them is always right. I have laboured amongst them nearly two years and a-half, during which time I have been able to judge the Waldensien character. They are no longer worthy of their faithful ancestors, neither Pastors nor people; the corruptions of Babylon are nearly as prevalent amongst them as among the Catholics, both of whom mingle together now, and shake hands as brethren. In the month of January, I received a parcel of "*Mariage et Mœurs a Utah.*" I distributed some of them among the ministers, &c., and put some others in the Tract Society for circulation.

On the 6th instant, I received a letter from President Smith to come to Geneva for change of diet, and to take charge of the *Darsteller* Office during his absence. I preached reformation to the Saints before my departure, went forth and was re-baptized myself, and re-baptized all the Priesthood, and nearly all the Saints. The weather was very cold, and we had to search a long time to find a place to baptize in, because of the snow. Afterward I re-confirmed them, and we had a glorious time. I trust I have, by the help of God, kindled a fire that will continue to burn until my return, if it is the will of the Lord for me so to do.

I left Piedmont the 13th instant, and arrived at Geneva in good health on the

15th. I was received kindly by our beloved President, J. L. Smith, and have spent some good time with him since my arrival. The Saints are awaking here, and we have great faith of doing something in the way of progress soon.

Fearing that I am prolonging my letter, and my sheet being full, I will close.

Subscribing myself your fellow labourer and brother in the kingdom of God,

SAMUEL FRANCIS.

HOME CORRESPONDENCE.

LETTER FROM ELDER AMOS M. MUSSER.

Birmingham, March 10, 1857.

President O. Pratt.

Beloved Brother,—Inasmuch as you have kindly released me from my labours in this country, with permission to return to Zion, I desire to offer a few reflections concerning my past labours in foreign lands.

I left Zion on the 19th day of October, 1852, on a mission to Hindostan, in which country I laboured the best I could for three years. In conjunction with my brethren, my endeavours to gospelize, though assiduous, were not crowned with the success so meritorious an undertaking deserved. The greatest work we accomplished was in *saving ourselves*. The superstitions and traditions of the credulous natives (who exist in India as densely as the lice and frogs of Egypt), the bigotry and arrogance of the Europeans, coupled with a climate "*as hot as the place set apart for lost souls,*" all combined to militate against us, and proved impregnable barriers against every work of a regenerating nature. Thrice happy were we when called to beat a retreat by our esteemed President, brother Young. If my memory serves me, "the lachrymal poured down my" oriental tinged "cheeks, similar to the rains from heaven," when I received my emancipating order. After a voyage of one hundred and thirty days from Calcutta, with Captain Winsor, whose name and memory find a place in my gratitude, I reached London on the 19th of July last, so depressed in spirit and antiquated in appearance, with a lank meagre visage, that I fancied I favoured a variety of beings, *and might have passed for the nephew or grandson of Methusaleh.* I feel doubly thankful for the health I now enjoy, and the increased strength bestowed upon me. *Sampson's beard is assuming a patriarchal length, and his accustomed strength is returning to him again.*

The mission you gave me to the North of England I endeavoured to magnify to the best of my ability, and I believe to the satisfaction of my brethren and the Saints generally. In looking over my memoranda, I find that since my arrival in this country, I have travelled 3,049 miles, made 447 visits among the Saints, delivered, in my humble manner, 172 sermons and lectures; organized 3 branches of the Church; officiated in 9 baptisms, 51 confirmations, 7 consecrations, and 5 ordinations; bestowed 21 blessings; administered to and anointed 94 sick persons; officiated in the effectual ejection of 3 unclean spirits; have heard 38 unknown tongues spoken, sung, and interpreted by the inspiration of the Holy Ghost, and at one time, at a meeting held at Trimdon, the room we occupied, appeared to be filled with angelic beings, and the Holy Ghost.

I now wend my way Zionward, with many thanks to God and the Saints for their numerous favours bestowed upon me. I left Utah without *a half penny*, and up to my arrival in London, I had not, to my recollection, asked for a shilling from any one, and yet I have travelled 40,000 miles, and have had first class cabin passages, several of which were given to me without solicitation, all of which would not have cost much less than £300.

It is gratifying to hear of the reformation and witness its effects, already preeminently conspicuous in the several Conferences I have visited. Brother Benson, with a voice like a miniature thunder, and the strength of a lion, is intrepidly engaged in knocking the scales from the eyes of the Priesthood and Saints. I had the pleasure of meeting with him in Worcester a few days ago. I find that it re-

quires an extra effort to effectually divest myself of all my imperfections, and reform, in thought, word, and deed. His Satanic majesty is on the alert, and stands ready at every turning to tempt and overcome one. *In minding my own business, and in strictly watching myself, I find that I have a good, steady, and profitable employment.*

The following statistics I copied from a large placard, dressed in mourning, at the railway station, at Bishop Auckland.

"During one year, the *Alliance Weekly News* has recorded 2,211 cases of casualties or violent deaths. They have been as follows:—

711 brawls and violent assaults, including cases of stabbing, cutting, and wounding.
294 robberies upon drunken persons.
237 cases of atrocious cruelty upon *wives and children.*
166 serious accidents.
162 actual and attempted suicides.
520 horrible deaths.
121 murders and manslaughters. [Every case was of recent date, and occurred within the United Kingdom, and recorded in a *single weekly* journal."]

Such are the details of increasing crime in this country, and yet *spleeny* and *mangy* editors and priests, pretend to look with holy horror upon the imagined incongruities of the "Mormons."

Entertaining a fervent desire for the further development of truth, the advancement of God's kingdom, and the speedy deliverance of the Saints from Babylon, and with prayer for your continual prosperity, I beg to remain your humble servant and brother in the Gospel,

AMOS M. MUSSER.

A LOOKING GLASS:

IN WHICH TO EXAMINE OURSELVES, TO SEE WHETHER WE BE IN THE FAITH.

(*From the "Mormon."*)

Editor *Mormon.*

Dear Sir—I find in my travels in the United States, many who profess to be brethren, or members of the Church of the Saints. Among these there are a few who appear to me to deceive themselves, and think that they are in the faith when they are not.

If we inquire of a man whether he is in the faith, he will say, O yes, I am firm in the faith of "Mormonism," I cannot consistently be anything else. I can see as clear as the noon day sun, that the doctrine is scriptural, and that other modern systems are inconsistent with themselves, with each other, and with the Bible. Now this same man, who considers himself thus firm in the faith, being a man of means, will not lift a finger in the cause which he professes to believe. Or if he does, it is in a small way, and but very seldom—it is also done grudgingly—and in many cases because somebody urged, or teased him into the measure. He does nothing willingly or voluntarily, except, perhaps, the customary hospitality, of lodging and of feeding the Elders.

When it comes to clothing an Elder, or bearing his travelling expenses, or assisting to support his family, it is out of the question, the man never dreams of such a thing.

When tithing or donations are called for, or when he is required to sell out and gather with the Saints, he never makes a move. In short, he never thinks of cooperating with the Priesthood and Kingdom of God.

If he is questioned to the point, it will be found that he does not exactly believe in the *gathering*, or in *tithing*, or in some other peculiarities of the faith.

Well, brother, what is the peculiar system which you do believe? Or what is "Mormonism," as embraced by you?

Why, sir, I believe in the first principles—the Bible doctrines of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, &c. I also believe in

praying, going to meeting, singing, preaching, &c., and in living a moral life. But all this has very little to do with money, or with gathering to some particular place, or co-operating with the body of Saints in temporal affairs. If I sing, and pray on, I shall inherit the kingdom of God at last.

Now it appears to me that such an one is deceiving himself, and that, in reality, he is not in the faith at all.

Let us look at this kind of faith in the mirror of another age, and see what it will amount to. Noah, for instance, was a Prophet, a preacher of righteousness. He, of course, taught first principles, as all God's messengers do. He required repentance, and the fruits of righteousness. He, no doubt, required the converts to obey the ordinances of God—to live morally, go to meeting, sing, pray, preach, &c. But he also foretold the destruction of the wicked, and the way of escape, or the means of temporal salvation for the righteous.

His followers must, therefore, not only believe and repent, and obey the ordinances, and live moral lives, and attend church, and pray, but they must close their business, gather up their means, withdraw from the fellowship of the world, and cease to intermarry with them, if they would save their children.

They must actually remove to the vicinity of the Ark with all their means, and there be dictated by the authority of Noah, his agents, and assistants, so as to co-operate with others in the same interests, in all their means and labours. Thus an ark could be prepared, with all its water, provisions, &c., for man and beast, and fowl and creeping thing. They must, perhaps, produce food to support the hands while they laboured on the ark, or they must burn coal, or work in the smith's shop, to make and repair the tools, or to manufacture the nails, pins, and spikes; or they must make a road to the forest, or to assist in felling trees, and hewing and transporting timbers, or sawing plank; or perhaps it would fall to their lot to work on the body of the ark, inside or out; or in planing and fitting flooring, or decking, or partition ceilings, or stalls for animals, or storage rooms. Or they might perhaps work in the cooper's shop in preparing water casks, or in the meadows in cutting hay for the animals, or in gathering it and storing it away in the ark; or in drying meats and fruits, and gathering grains and other provisions. Or it is possible they might be appointed to travel and preach, and warn the world; or to select and purchase cattle or horses, sheep or swine, male and female, for the preservation of the best breeds of these animals. And finally they must put themselves and their families on board, with all the necessaries of life. And if they had any gold or silver or precious jewels left after all these outlays, they must, if they would preserve them, bring them on board, and treasure them up in the ark. Thus it is evident that they must be wholly dictated to by the leaders or Prophets, in their labours, and in all their temporal affairs and interests.

Now let us suppose, in the days of Noah some converts who received the first principles of Noah's preaching, who believed and repented and lived moral lives, and obeyed the ordinances; and who attended church, sung, prayed, preached, commented on the old prophecies of Enoch, and Seth, &c.

In process of time Noah, being too busy with the ark to go himself, sends out missionaries to these pious branches of the Church, or professed Noahites, to instruct them in their duty, and to inquire if they were firm in the faith of Noahism. O yes, says every one of them, we are firm Noahites. Well, then, says the messenger, God requires you to sell your possessions and gather up your means, and emigrate to the vicinity of the ark, and devote your money, your goods, your time, and your entire interests in furthering the Cause of the Ark, &c. But, as this will take some little time, you are invited in the mean time to furnish what ready means you can consistently spare, in pushing forward the great work of temporal salvation; that we, through faithfulness, may be heirs of the world when it is cleansed from the wicked by water.

O, say the professed Noahites, then it is our money and goods, and labours that you are after, is it? You wish to control our temporal interests! Well, sir, you can go home again and inform Mr. Noah, that it is only in spiritual things, or in matters of religion that we are willing to be dictated. We profess to be able to manage our own affairs, and no man shall dictate our financial matters

nor teach us where to emigrate, or when or where to go or come. "*We are individual sovereigns,*" and no man shall rule over us. Not but what we are firm believers in Noahism. That is, we believe in the first principles just as he has laid them down; we believe in faith, repentance, and obedience to the ordinances. We also believe in a moral life, and in going to church, singing, praying, preaching, &c, but nothing more.

But still, lest you might consider us indifferent or unfriendly, we will treat you with hospitality. But as to clothing, travelling expenses, and aid for your families while you are round warning the world, or teaching us, you must run in debt for it, or do without it, or get it where you can; we have no concern in that matter. But—stop a moment—let me see—here is a dollar for you; we wish to be liberal—and finally, come to take second thought, we will donate a few dimes to the building of the ark; but you must consider it a mere charity on our part, and thank and bless us for it. We, of course, have no personal interest in the matter, but we wish to be charitable to our brethren. O!—By the bye, we wish you to stay till to-morrow; a wedding comes off. Our daughter is going to be married to a rich gentleman; he is not exactly a Noahite, but he is a *very fine* man, a real gentleman; he thinks everything of our daughter, and will make a most excellent husband. Besides, this is the last single daughter we have. The others have all "*married well,*" and are very well situated in life, although none of them exactly believe Noahism, but they come to meeting once in a while just to please us—in short, they are very friendly.

The messenger sees how it is, stays to the wedding, pities all parties, but cannot enlighten them. He finally blesses them for their hospitality and charity, and returns to Noah to report progress.

Now query: What would Noah say of these Noahites?

Why! he would doubtless say: Poor blind souls, they are to be pitied. They think they are Noahites, but alas, they deceive themselves. We will thank and bless them for their little kindnesses and charities, and will struggle on as well as we can in our duties of building the ark, and warning the world.

These professed Noahites have no real faith; they are not, in fact, Noahites at all. They are not fit for the kingdom of God, and to be joint heirs with us to a new world after the flood. They must, therefore, with all their prayers, religion, morality, and charity, perish with the disobedient, and miss salvation in the kingdom of God.

At length the ark is finished, furnished, and peopled. The obedient sail off in triumph over the fragments of a ruined world, and finally become heirs of a whole earth, when it is cleansed by water.

The professed Noahites lose their lives and all their property. Their sons and daughters, mixed up with the world, although they "*married well,*" raised up *children* and heaped up property to perish with them in the flood.

"*And so,*" said Jesus, "*shall it be in the days of the coming of the Son of Man.*"

"Mormonism" has come forth, not only to call people to believe in Jesus Christ, repent, live a moral life, obey the ordinances of God, go to church, sing, pray, and preach; but it has come forth to prepare the way for the coming of the Son of Man. It has come to gather the Saints, and build up the kingdom of God as a strong-hold, or refuge, in the day when the wicked are overthrown. If a person has any interest at all in the kingdom of God, all his interests are in it. He cannot consistently have any interests outside of it.

In short, if a man believes "Mormonism" at all, he must believe, not only in faith, repentance, and baptism, and the laying on of hands for the gift of the Holy Ghost, morality, prayer, and singing; but in the utter overthrow of the present political, religious, moral, and social institutions, and the building up o the kingdom of God, and its righteousness in their stead, to stand forever. Therefore he can have no interests, motives, or affections aside from the same.

Such a man, as soon as he sees the light of the kingdom, will begin, with all his might, mind, and strength to shape his affairs, and to place himself, his family, his property, his labours, and all his interests, in a situation to be controlled, and properly directed by the Lord and His servants, in a way to co-operate with others who are interested in the same joint interests.

He will, in the mean time, if a man of

means, in all wisdom and prudence, assist the Elders in their travels and missions, and bear their expenses and burthens. He will tithe himself, and also donate liberally from time to time, while he is getting ready to gather with the Saints. He will say to his son or daughter, do not marry out of the Church, and raise up children to perish with Great Babylon, for all corrupt institutions are about to be overthrown.

He will, in short, to use a figure, Spend his treasures and his labours purely to build and provision the Ark, and warn the world; and then will get into it himself with his family, and all his remaining treasures. And thus he will lay the foundation of permanent riches, and become a joint heir with the Saints in the inheritance of a renovated world, when the wicked are cleared out of it by the judgments of the Almighty.

Yours, &c.,

P. P. Pratt.

Philadelphia, January 19, 1857.

ZION.

Oft while I stand beside the jingling loom,
I think of Zion's peaceful, happy, home,
Where men of God with holy ardour fired,
And with the Spirit of their Lord inspired,
Stand ready to receive Jehovah's will,
Which they to us in distant lands reveal;
That we may learn the mind and will of God,
And tread the path the faithful Saints have trod:
'Tis thus the law from Zion's hill goes forth
To the benighted nations of the earth.
Though canting hypocrites may rage and lie,
And hell with all her votaries may try
The kingdom of our God to overthrow,
And nations to their golden idols bow;
The cause of Zion onward still shall roll
Till truth and light have spread from pole to pole,
And every honest soul shall gather'd be,
And in the Valley of the West be free.

No proud and stern oppressor's iron hand,
Shall bind the Saints in that much favour'd land;
But peace and love and liberty shall reign
Triumphant o'er that vast and fertile plain.
Should wicked men by devils prompted, try
With fiendish art, God's Zion to destroy;
The Lord will stretch His mighty arm to save,
The home of freedom and the truly brave:
For all who dare their puny arms to raise
Against the Kingdom of these Latter-days,
Must bear the wrath of an avenging God,
And feel the scourges of His chastening rod.
Then O! ye kings and rulers of this world,
Repent, or you will from your thrones be hurl'd,
For Zion's King o'er all the earth shall reign,
And burst asunder every Gentile chain.
Then Saints rejoice and to the end endure,
Be firm to truth, and your reward is sure.

Rebecca Heaton.

Addresses.—W. Driver, 10 West Street, Hastings, Sussex.
James Taylor, Mrs. Robberts', Seaman's Yard, Old Spittlegate, Grantham, Lincolnshire.

Erratum.—In *Star*, No. 13, page 201, 2nd column, line 14, for "four writers testify to the facts," read six writers testify to the facts.

MONEY LIST, MARCH 13—19, 1857.

	£	s.	d.
B. W. Brindle	10	0	0
Thomas Roberts	2	0	0
William Shires	4	0	0
William C. Gregg	4	13	0
Joseph Flitton	5	14	5
Carried Forward	26	7	5
Brought Forward	26	7	5
William Brownlow	2	0	0
John Holsall	4	0	0
William Budge	11	3	0
	43	10	5

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XIX. Saturday, April 11, 1857. Price One Penny.

THE LATTER-DAY MOVEMENT—UNFAIR WARFARE OF ITS ENEMIES.

Whether "Mormonism" has a divine mission or not, we may justly complain that it has not been treated by its enemies as the subject deserved. To whatever class its merits belong, it is certainly a system of immense theological compass. There is no religion in the world that embraces such an amount of principle. Neither is there one that will show so many social aspects and bearings, nor offer an equally compact and extensively ramified organization. Its votaries have become something like a nation, and "Mormonism" is at this date the accepted faith of hundreds of thousands.

To attempt to give the solution of the problem of the "Mormon" movement by classifying its disciples as impostors, dupes, and fanatics—to apply to them a variety of other opprobrious names, and charge them with impure motives—is neither liberal, logical, nor just. Such a solution does not afford any comprehensive explanation of its history and present position, nor does it foreshadow the nature of its destiny.

Out of the great mass that has been written on the subject of "Mormonism," there is little that approximates to a fair discussion of its merits. Only a small portion of it deserves the name of an attempt at a just review of this system. When we take into consideration the magnitude of the "Mormon" movement, the theological, social, and historical treatment of it by one class of its enemies, appears as contemptibly inefficient, as the physical opposition of another class is cowardly and brutal. Moveover the conduct of the war on the part of the latter is unconstitutional, and the general engagement of the whole Anti-Mormon army has been impotent and unfair.

If the "Latter-day Movement" should not turn out to be the greatest social, and religious revolution of modern times, it certainly is the most peculiar and marvellous. Besides there is good reason for believing that the part it will play in coming events will be not less important. It should be treated, therefore, as a great social, religious, and historical problem. Instead of its being met with cant, prejudice, persecution, and legislative shuffling, it should be opposed by logic, the word of God, moral force, and legislative justice. Instead of its history being presented to the world in a form resembling the stories of "Jack the Giant Killer," authentic statements and legal documents ought to be produced. If the "Mormon" community have been wholesale violators of law, criminal reports will assuredly afford better data than fiction or calumny.

We are not opposed to our religion and movements being measured by a divine standard. Neither shall we complain at rational opposition, nor at our principles being subjected to fair discussion,

and our history reviewed by honourable and comprehensive minds. We are confident that as the acquaintance of honest and just men becomes more enlarged concerning the great latter-day work, and the materials in their possession to write our history more complete and authentic, so shall we appear in a more favourable light to them and their readers. There is no doubt that "Mormon" developments will often startle them, as our views and theirs widely differ. We are aware, also, that just and intelligent men do err in consequence of their pre-dispositions, and a lack of reliable information concerning us. Moreover, in dealing with a work which in its genius and principles differs radically from the spirit and customs of modern society, it is not a matter of wonder if they are a little embarrassed. But though in the unfoldings of "Mormonism" such features as Polygamy may afford them subject for serious study, and their opinions be strongly set against us, yet so great is our confidence in the excellency of our religion, that we court rather than fear the out-spoken sentiments of honourable and comprehensive minds. Unfortunately, however, for the credit of the "Anti-Mormon" ranks, the majority of those who have set themselves up to write our history, and to oppose the Latter-day Church, have not manifested much theological acumen, liberal philosophy, or Christian magnanimity.

Instead of opposing our *principles* with manly spirit, the deep bass of logic, and the authoritative voice of the word of God, it has ever been the policy of our enemies to attack our characters, blast our names with the breath of calumny, and by persecution to drive us from the "haunts of civilized man." The spirit with which Protestant Christians have met "Mormonism" is worthy of the days, when he who dared to break the fetters which priestcraft had riveted on the mind was consumed at the stake, and the torture chamber made to echo groans, torn from the agony of priestcraft's writhing victims. As a matter of course, such treatment has failed to reclaim us sons of delusion, if deluded we are: neither has it been potent to stop the progress of this work. Indeed Providence has so overruled it, that, excepting the strength of the Almighty, and the power of the Holy Ghost, perhaps nothing has contributed so much to our unparalleled success, as the treatment which we have received from the hands of our enemies. The zeal, union, perseverance, and tenacity of purpose, which characterize the "Mormons," have become proverbial. But were it possible to subtract from the Latter-day work that part which God Himself has performed, it would not be a groundless question, whether persecution and "Anti-Mormon" means have not contributed as much to its rapid spread, as we have ourselves. Who can say how great that zeal, union, perseverance, and tenacity of purpose have been intensified, by the unfair warfare which we have encountered? One point must be most evident, namely, that had not the policy of our enemies tended to drive us from the "haunts of civilized man," the Church of Latter-day Saints never could have grown to its present proportions.

Let it not be thought, however, that we predicate the success of this work on persecution. Neither let it be imagined that it has a primary dependence on the zeal, energy, and faithfulness of its adherents, nor on any fortuitous circumstances. Its own intrinsic merit is its basis; the Spirit of Truth gives it vitality; and the Great Disposer of Events affords us the best guarantee of success, in standing at its head and pledging Himself for the issue. True the Latter-day kingdom has had and will find many auxiliaries in its onward course to universal empire. Among these will be found the unfair warfare of its enemies, the faithfulness of its supporters, and the treachery of its seeming friends. So great is our confidence in the excellence of our religion, that we are not afraid of fair play, (the most terrible of all warfare against imposture and wrong) but even court it, and invite the world to an honest investigation of "Mormonism." Much less do we feel disposed to believe that *foul means* will overturn the work of God. Moreover, we dare to tell our opponents that the policy which they have pursued, in attempting to put down what they please to term delusion, is most suicidal to their own designs.

We are told, "There is a line of toleration beyond which it is highly injudicious to extend the protection of the law." Our enemies hold and carry out the doctrine, that to give the "Mormon" community the rights which the Constitution of America guarantees to its citizens, and

which the liberal institutions of England insures to all denominations, and to let it grow by the side of other religious systems, would endanger the very existence of every Christian sect. Many seem to consider that proscription and extermination are absolutely necessary to preserve that civilization which, they say, is so glorious in itself and justly dear to the hearts of the people. Now, for our part, did we believe in their systems, that they were founded on eternal truth, and supported by Omnipotent power, we should not dare to utter so great a libel against God and right, as an expression of fear that in grappling with error and imposture they would be worsted.

Even in England, where the Saints have never aimed at political organization, but have studiously kept from all interference in politics, and have confined themselves strictly to the propagation of the Gospel, terrors such as Belshazzar felt have shaken long-established and powerful sects. Concerning the mission of the latter-day work in this country, we read, in the *Southern Times*, "Whilst its promulgation was confined to America, we were apt to view the various reports that reached us as exaggerated extracts of the marvellous, in which our Atlantic brethren are so prone to indulge; but the truth is now before us—the hand writing is now upon our own walls—the fraud is palpably making its way into the cottages of our industrial classes; undermining the mission of our Church, destroying the morality of the people, spreading a disease more detrimental to the interests of society than the worst plague that ever visited the land—and is there no cure, no remedy, no law that can eradicate its source?" . . . "Shall we see the fundamental principles of our morality, and Christian faith endangered by the disciples of a false and blasphemous prophet, *without moving from our wonted ease and propriety for their expulsion from the land?* The safety of our Church demands increased exertion on our part to crush the germs of this pernicious doctrine, ere it undermines and imperils the stability of of our national creed. The well-being of society, its moral obligations and balance, should determine us to watch with a jealous eye the movements and teachings of men tainted with this impious and debasing faith. The protection of our wives, our daughters, and our sisters, should urge on us the *duty of rooting out every emissary of the Mormon* CHIEF, lest we tarry until the mischief is done, and we have to lament our delay." We also find the following in the *Sunday Times*, of February 24, 1856,—"In the House of Lords, last week, the subject of Mormonism in England was brought forward by Lord Redesdale, who presented a petition from the city of Worcester, complaining of the blasphemous, immoral, and obscene doctrines promulgated by a class of persons styling themseves 'Latter-day Saints,' and praying that a law should be passed to repress the promulgation of such doctrines. The question, however, excited but little attention among the Peers; Lord Campbell observed, that no new law was required, 'as the existing law was sufficient to prevent the publication of doctrines injurious to the public morals.' The petitions seem to have originated with a party in the city of Worcester hostile to the Mayor, who refused to interfere for the suppression of the Latter-day Saints, on the ground that they were Protestant Dissenters."

The extensive disposition to proscribe "Mormonism," and outlaw the Saints, is at once a stain and a satire on the much-boasted Protestant society. It shows the existence of a vast amount of the old leaven of persecution still remaining, which in the "dark ages" intoxicated the brains of whole nations, and made religious persecution a national virtue. Circumstances have changed, but the same spirit which looked out so horribly from the eyes of the Catholic Mother, might not unfrequently be detected maliciously peeping from those of her Protestant daughters. The toleration of the present age results more from a balancing of sects, who for their own sakes occasionally call out "fair play," backed by secular law, than from a genuine Christian spirit. Not even in England should we consider the lives, property, and citizenship of twenty-five thousand Saints sacred, were our only safe-guard the "liberal spirit of the age." With the same opportunities as the Catholics possessed at the "Reformation," and we verily believe that a call to modern professors of Christianity to arouse from their "*wonted ease and propriety* [i.e., in defiance of the law] *for their expulsion from the land*," would not be made in vain.

Neither would it be an insignificant crusade that would muster to the "*duty of rooting out every emissary of the Mormon Chief.*"

If "Mormonism" is an embodiment of the vocabulary of crime, as it is represented, we would ourselves ask, "and is there no cure, no remedy, no law to eradicate its source?" If we are unworthy of citizenship, then let our country by the stern voice of Justice pronounce judgment against us. We are ever willing to answer for our conduct at her tribunals. We ask merely for the same rights and privileges granted to other religious bodies. No odds are petitioned for. Were the legislators of the nations to engage in a mission to block up every avenue of crime, purge the streams of social life, make the eye of Justice omniscient, and to put in the hand of law the thunderbolt of Jupiter to be hurled at vice, "Mormonism" has no protest to offer against such a mission. We do not arrogate to ourselves personal perfection, but, in all modesty and good faith, we declare that we are pledged to the accomplishment of the same purpose, and to the Eternal we send up our hearty "God speed" to every movement in this direction.

Our opponents have attained great proficiency in the art of making "Mormonism" appear obnoxious to the undiscerning. They understand the "trick" of moving the multitude, and reaching the prejudice of the people. They are adepts in the art of placing in the foreground of their paintings such objects as "fraud," "fundamental principles of our morality, and Christian faith endangered by a false and blasphemous prophet;" "blasphemous, immoral, and obscene doctrines;" undermining the mission of our Church, destroying the morality of the people, spreading a disease more detrimental to the interests of society than the worst plague that ever visited the land," &c.

We will, however, inform these Anti-Mormon painters, that the merits of a picture depends on its being a correct representation of the original, and not on a grouping of horrible, and unseemly objects highly coloured. Moreover, we advise them to define their subjects better; and after having clothed their characters with a faithful delineation of "Mormon" crimes, let affidavits be made before proper authorities that these pictures are correct likenesses of "Mormon" criminals. As before observed, we are ever willing to answer for our conduct at the tribunals of our country. If we sin against society, then let society judge us by constitutional laws. We have the authority of Lord Chief Justice Campbell, that no new law is required; and the neglect of our many bitter enemies to prosecute under such circumstances is the best refutation of their vague charges.

As touching the character of our Church as the representative of ancient Christianity, how do we stand? Our enemies will hardly pretend that Prophets, Apostles, Angels, revelations, gifts, miracles, baptisms, and the various other orders of Priesthood, ordinances, blessings, and doctrines, contended for and claimed by the latter-day Church, were not comprehended in the faith of the ancient Saints. Even *polygamy*, our very worst feature in their eyes, they will not deny was practised by Abraham and the Patriarchs. Now we cannot understand how contending for the faith once delivered to the Saints can undermine the mission of the Church of Christ, and spread a disease more detrimental to the interest of society than the worst plague that ever visited the land. Neither can we see how *their* apostacy from that faith, and their infidel notions, that Patriarchal and Theocratical institutions are only suited to barbarous ages, can be construed to charges against us. Surely we are not criminal for our belief that Divine government is suitable to the most enlightened age, and that the civilization of the Patriarchs was far superior in purity to that of modern times. We will not admit that an advocacy of such views will undermine the mission of the *true* Church, nor destroy the morals of the people. However, if our antagonists will allow us to translate them thus—The latter-day work will undermine the mission of Apostacy, and ultimately destroy an artificial and a corrupt civilization—then must we acknowledge that such is also our expectations. But we say shame, shame to all professors of Christianity that fear Christian doctrines, and the faith and institutions of Patriarchs, Prophets, Apostles, and Saints! Shame to those who cry to the people to move from their "wonted ease and propriety," for the "expulsion from the land" of those who contend for that order of things which constituted the existence

and peculiarity of the ancient Church, and theocratical government!

Supposing, however, for the sake of argument, that "Mormonism" is a delusion; still we must protest against this system of persecution—this warfare of extermination. By such means the cause of truth cannot be advanced nor humanity benefitted. Antagonism of this kind is a libel on the all-conquering power of right, and an outrage on mankind. We are certain that the erring sons of Adam will never be reclaimed thereby. On the other hand, they will by such a course be driven deeper into the mire. Persecution gives presumptive evidence of a bad cause. The persecutor does not possess the spirit of Christ, and must be always in the wrong, while the persecuted may stand on the rock of truth and be supported by the authority of God. We have more confidence in truth than our enemies manifest. We say to them, cease your persecution, throw away your prejudices, and weigh our religion fairly. Having confidence in the excellency of its principles for this cause we advocate them. Therefore we are anxious that what you call our wrong and your right should grapple. They who have the truth need not fear the result. But give our system a fair and open field, even as that which popular systems stride. There let the stripling David and giant Goliath meet and try the merits of their cause. Let the vigour and inspiration of the youth fight the battle with his huge and matured antagonist. Give him his rights in his mountain home, where he was hurled by brute strength from the dastardly grip of his assailant. There let him develop his peculiar institutions and show their quality.

Be the witnesses—his authentic history, and a fair statement of his condition; the tests—reason, truth, and the word of God; and let Justice be the judge!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 216.)

[March, 1842.]

Monday, 21st. I commenced a settlement with William Marks, who had loaned money and property to the Church at various times.

Tuesday, 22nd. I was at the general business office through the day, and at home in the evening.

The following is from the *Advocate*, printed at Columbus, the residence of Grand Master Jonas—

NAUVOO AND THE MORMONS.

Mr. Editor—Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass without expressing the agreeable *disappointment* that awaited me there. I had supposed, from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden, and tyranized over by Joseph Smith, the great Prophet of these people.

On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent. Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot—all appeared to be contented, with no desire to trouble themselves with anything except their own affairs. With the religion of these people I have nothing to do; if they can be satisfied with the doctrines of their *new revelation*, they have a right to be so. The Constitution of the country guarantees to them the right of worshipping God according to the dictates of their own conscience, and if that can be so *easily* satisfied, why should we who differ with them complain.

But I protest against the slanders and persecutions that are continually heaped on these people. I could see no disposition on their part to be otherwise than a peaceable, and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations. They may have among them men of bad and desperate character, and what community has not? But I am satisfied, as a body, the Mormon people will never be the aggressors, or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body. There was a Masonic celebration, and the Grand Master of the State was present for the purpose of publicly installing the officers of a new lodge. An immense number of persons assembled on the occasion, variously estimated from five to ten thousand persons, and never in my life did I witness a better dressed or a more orderly and well-behaved assemblage; not a drunken or disordely person to be seen, and the display of taste and beauty among the females could not well be surpassed anywhere.

During my stay of three days, I became well acquainted with their principal men, and more particularly with their Prophet, the celebrated "Old Joe Smith." I found them hospitable, polite, well-informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course, on the subject of religion, we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyranical upstart, judge my surprise at finding him a sensible, intelligent, companionable, and gentlemanly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine-looking man, about thirty-six years of age, and has an interesting family.

The incorporated limits of Nauvoo contains, it is said, about 7,000 persons; the buildings are generally small and much scattered. The Temple and Nauvoo House, now building, will probably, in beauty of design, extent and durability, excel any public buildings in the State, and will both be enclosed before winter.

From all I saw and heard, I am led to believe that, before many years, the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges, and why they should be troubled while acting as good citizens, I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country, and to worship God under their own vine and fig-tree.—[An Observer, Adams County.]

Extract of a letter from Elder E. P. Maginn, Salem, Massachusetts—

I am on a visit to assist Elder E. Snow in is successful and extended field of labour in this Branch. Sixty-five have been obedient to the faith of the Gospel, and hundreds of others almost persuaded. In Boston, near forty have obeyed through the faithful labours of Elder F. Nickerson. I have been absent from Peterborough two weeks; have preached three or four times in Boston, Salem, Marblehead, Chelsea, &c., and purpose returning to Peterborough next Sunday, where I have been labouring with good success, thirty-six have obeyed since last fall; at New Salem, Massachusetts, thirty-five to forty have obeyed since August last; Leverett, eighteen or twenty; Gilsum, New Hampshire, twenty to thirty. I have preached from one to three times almost every day, and cannot fill one in twenty of the calls for preaching; there is the greatest excitement in this country that I ever beheld during my travels since I left Nauvoo —a period of near three years, in which I have travelled through eighteen States, and British provinces.

Wednesday, 23rd. In Council with Heber C. Kimball, Willard Richards and others at my office.

Thursday, 24th. I attended by request the Female Relief Society, whose object is, the relief of the poor, the destitute, the widow, and the orphan, and for the exercise of all benevolent purposes. Its organization was completed this day. Mrs. Emma Smith takes the presidential chair; Mrs. Elizabeth Ann Whitney and Mrs. Sarah M. Cleveland are her Counsellors; Miss Elvira Cole is Treasuress, and our well known and talented poetess, Miss Eliza R. Snow, Secretary. There was a very numerous attendance at the organization of the society, and also at their subsequent meetings, of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tear of the orphan, and make the widow's heart to rejoice.

Our ladies have always been signalized for their acts of benevolence and kindness; but the cruel usage that they have received from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their perse-

cutions, when the bread has been torn from their helpless offspring by their cruel oppressors, they have always been ready to open their doors to the weary traveller, to divide their scanty pittance with the hungry; and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that, with their concentrated efforts, the condition of the suffering poor, of the stranger and the fatherless, will be ameliorated.

We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed. They are strictly parliamentary in their proceedings.

An earthquake at Falmouth this morning.

Friday, 25th. Attending to a variety of business; counselling, &c.

Saturday, 26th. Elder John Snyder received his final instructions from the President, and received his blessing from Elder Brigham Young, with the laying on of the hands of President Joseph, John E. Page, and Willard Richards, and started for England this day.

Sunday, 27th. After speaking to the Saints for some time on the subject of baptism for the dead, I baptized 107 individuals.

The following brief extract is from Elder Woodruff's journal—

This was an interesting day. A large assembly met in the grove near the Temple. Brother Amasa Lyman addressed the people in a very interesting manner. He was followed by Joseph the Seer, who made some highly edifying and instructive remarks concerning baptism for the dead. He said the Bible supported the doctrine, quoting 1 Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" If there is one word of the Lord that supports the doctrine of baptism for the dead, it is enough to establish it as a true doctrine. Again; if we can, by the authority of the Priesthood of the Son of God, baptize a man in the name of the Father, of the Son, and of the Holy Ghost, for the remission of sins, it is just as much our privilege to act as an agent, and be baptized for the remission of sins for and in behalf of our dead kindred, who have not heard the Gospel, or fulness of it.

After meeting closed, the congregation again assembled upon the bank of the river, and Joseph the Seer went into the river, and baptized all that came unto him.

I also witnessed the landing of 170 English brethren from the steamer Ariel, under the presidency of Elder Lyman Wight: also about $3,000 worth of goods for the Temple and Nauvoo House.

Monday, 28th. I was at the office. Received P. P. Pratt's donations from England, and attended to a variety of business; as also on the 29th and 30th.

The following extract is from a letter received from Elder Lorenzo Barnes—

Bristol, March 28, 1842.

Elder Pratt.

Much esteemed Brother—I am happy to be able to state to you that I arrived here in safety and in health on Saturday the 26th instant, after making a tour through a number of Churches on my way from Cheltenham, which place I left in the evening of the 14th; visited the Church at Lea; in the neighbourhood of which I preached twice. I then went to Garway, where I preached five times to overflowing congregations; from thence visited Abergavenny, and preached three times. The work appears to be upon the onward march in all these places. Many are inquiring after truth and embracing it. The brethren and friends appeared very anxious for me to tarry longer, but being desirous to commence my labours in this city, I took my leave on Saturday the 26th, and came, *via* Newport, by the packet to this city, and preached three times yesterday. There appears to be a good feeling manifested here at present. In the evening, our hall was quite full, and the people listened very attentively; persons of respectable appearance were present. We intend getting a large hall; and putting out bills shortly. Enclosed is an order for ten shillings, it being a donation for the building of the Temple in Nauvoo, mostly from the Branch of the Church at Frogmarsh.

Yours in the bonds of the new covenant,

LORENZO BARNES.

Sunday, 30th. I met with the Female Relief Society, and gave them some instructions, of which the following brief sketch was reported by Miss E. R. Snow—

President Joseph Smith arose. Spoke of the organization of the Female Relief Society; said he was deeply interested, that it might be built up to the Most High in an acceptable manner; that its rules must be observed; that none should be received into

it but those who were worthy; proposed a close examination of every candidate; that the society was going too fast. It should grow up by degrees; should commence with a few individuals, thus have a select society of the virtuous, and those who would walk circumspectly; commended them for their zeal, but said sometimes their zeal was not according to knowledge. One principal object of the institution was to purge out iniquity; said they must be extremely careful in all their examinations, or the consequences would be serious.

All difficulties which might and would cross our way must be surmounted, though the soul be *tried*, the heart faint, and hands hang down. Must not retrace our steps; there must be decision of character, aside from sympathy. When instructed, we must obey that voice, observe the laws of the kingdom of God, that the blessing of heaven may rest down upon us. All must act in concert, or nothing can be done, and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from all the evils of the world—choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day—that it is the privilege of each member to live long and enjoy health. He then blessed the Saints.

Monday, 31st. In Council at my office with Elders Young, Taylor, Richards, &c., and wrote an epistle to the Female Relief Society, and spoke to the society in the afternoon.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 11, 1857.

General Instructions to Pastors, Presidents, and Elders.—In compliance with the instructions received from the First Presidency, we say to the Pastors and Presidents of Conferences throughout the European Mission—send the Elders forth among the Gentiles, into the cities and villages throughout the land, and warn them to repent of their sins. Show them the necessity of entering into covenant with God, and of being gathered out of Babylon before the judgments of the Almighty shall sweep them from the earth. Let the Elders go forth without purse or scrip, as they did in the days of Jesus, and as they have done since the early rise of this Church. Go forth, brethren of the Priesthood, having faith in the promises of Jesus Christ, and you shall prosper—your way shall be opened, none shall perish for want of food, or go naked for the lack of clothing, and you shall bring many souls to the knowledge of the truth. Fast and pray until the Holy Ghost rests upon you. Then preach to the people as you are led, and your words will have life and power in them—your words will be Gospel—the power of God unto salvation to all that believe.

When you are rejected and persecuted in one place, go to another, leaving your testimony against them, according to the word of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment, than for those who reject your words. When you are turned away, and not fed for a day or two, do not despair, the Lord will provide for you in due time, if your faith fail not. You are called upon to do a great work; great will be your reward if you will do your duty; and glorious will be the result of the efforts that you are now called upon to make. God will not withhold any necessary blessing from those who will be firm in their determination to carry out this counsel.

Let wives and children fast and pray for their fathers and husbands who go forth into the vineyard of the Lord, and not hold them back through fear of want; and

they will be blessed both spiritually and temporally, their lives preserved, and themselves gathered to Zion, as the result of the ministerial labours of the Elders.

There are now many Elders located in the different Branches throughout the European Mission, whose talents are hid: they are lying dormant. We want all such to repent and arise from a state of lethargy and go among the Gentiles, preaching to them the Gospel of the Kingdom. Let the Elders do something that will entitle them to a glorious resurrection at the coming of the Son of Man, which draweth nigh.

Travelling Elders should give a report to the Presidents of Conferences every two weeks, or oftener if required, of their whereabouts, success, &c. Let the Presiding Elders of Branches, through the aid of the Teachers, collect the Tithings, and the donations to the Penny Emigration Fund, weekly. And let the Presidents of Conferences, as much as possible, travel from Branch to Branch, stirring up the Saints to diligence in the discharge of all their duties, and receive from the hands of the Presidents of Branches the monies that they have collected

Let there be no money disbursed by any President of a Conference without the consent of his Pastor. Presidents of Conferences are to report to their Pastors as often as required. Pastors are held responsible for all monies collected in their respective Pastorates, and they are hereby required to make a semi-annual report to this Office of the amounts received and expended, and for what purpose.

We require no more of you than is required of us. It is only the iniquitous that have cause to fear an investigation of their conduct.

We deem it wisdom to dispense with Quarterly Conferences, and to hold our Conferences semi-annually, at such times and places as circumstances may indicate.

We want all unnecessary Conference house and hall rent dispensed with. Rent such halls for meeting rooms as the circumstances require, for the accommodation of the Saints and the strangers that visit your meetings. On special occasions when you anticipate a large congregation, rent a hall for the time, suitable for their accommodation.

We wish the Presidents of Conferences to spend as much of their time as their other duties will allow in preaching the Gospel to the unconverted. Woe unto them that are at ease in Zion.

We want the Pastors and Presidents of Conferences to seek for the Spirit of Prophecy, and as directed by the Holy Ghost to call and send faithful Elders to preach the Gospel, as herein directed, also to ordain others that are worthy and send them forth. We want no drones in the hive.

Select as much as possible those who have no families; nevertheless, let those who have families, if they have faith, and can leave them in a situation to sustain themselves, be called to this ministry.

In conclusion we say to the Pastors, we enjoin it upon you to see that the instructions contained in this Epistle, are carried into effect throughout the different Conferences in your respective Pastorates.

Departure.—The splendid ship *George Washington*, bound for Boston, cleared on the 27th of March, having on board 817 souls of the Saints. There were amongst them 14 returning Missionaries, namely:—Elders J. P. Park, J. B. Martin, C. R. Dana, D. B. Dille, James Carrigan, J. C. Hall, Israel Evans, B. Ashby, A. P. Tyler, T. H. Latey, O. G. Workman, D. A. Curtis, A. M. Musser, and W. G. Walker. We sent Presidents Benson and Ray on board to organize the Saints, by aiding them in the selection of their Presidents, and Teachers. About 3 o'clock, p.m., the

Saints were called together on the upper deck. After singing one of the soul-stirring songs of Zion, prayer was offered up by President J. A. Ray for the the blessings of the God of Israel to attend the Saints while journeying to Zion, and for Heaven's blessings to rest upon all Israel, in their various conditions in life, &c., to which a hearty Amen resounded from the bosom of every Saint on board.

President Benson then proposed Elders James P. Park to be their President, and Elders J. B. Martin and C. R. Dana to be his Counsellors, which was unanimously agreed to. The vessel was divided into five wards, and the following Elders were selected to be their respective Presidents:—Israel Evans, B. Ashby, J. Carrigan, D. B. Dille, and J. C. Hall.

President E. T. Benson then addressed the congregation for about three quarters of an hour, as directed by the Spirit, touching upon the practical duties that would devolve upon them while travelling up to Zion; President Ray, and Elder Hatch, and Lunt followed, making such remarks as were suitable for the occasion. About the time the Meeting was dismissed, we arrived on board: the attention of the Saints was again called, when we proceeded to address them for a short time, upon the subject of patience, promising the Saints great blessings on condition of their faithfulness. The meeting was then dismissed. During the meeting several hymns suitable to the occasion were sung by the Brethren and Sisters in a spirited manner, one of which was—

"Ye Elders of Israel come join now with me," &c.,

with the Chorus

"O Babylon, O Babylon, we bid thee farewell,
We're going to the mountains of Ephraim to dwell."

All hearts seemed to be filled with joy, peace, and praise to their Heavenly Father for His goodness in giving them an understanding of the Gospel, for making known to them that the hour of His judgments (upon Babylon) were at hand, and for making a way for their deliverance.

About 6 o'clock we bade farewell to all on board. Three cheers for "Mormonism," were given by the vast concourse, led by President Benson, making the air ring with—Huzza! huzza! huzza!—handkerchiefs and hats were waved until we were out of sight. May God bless and preserve His Saints.

FOREIGN CORRESPONDENCE.

BOSTON.

Boston, March 3, 1857.

President O. Pratt.

Dear Brother—Yesterday about nine o'clock, a.m., we arrived at the wharf, in this port, after a stormy, and somewhat tedious passage of sixteen days.

On Saturday the 14th of February, soon after bidding farewell to you on the Landing Stage, in Liverpool, and the brethren who accompanied us on board the steamer, we got under way, and about 2 p.m., passed the lighthouse at the mouth of the Mersey. As we stood upon the deck we again bade farewell to our brethren in the ministry, and to the thousands of warm-hearted Saints we were leaving behind us. My heart was full of gratitude to the God of Israel for the many rich and abundant blessings bestowed upon me, during my labours in Britain.

Sunday, 15, The weather was fine. In the morning the propeller *City of Washington*, bound for New York, and which left Liverpool about four hours after we

did, hove in sight. Being a full-rigged sailing vessel, and the wind fair, with the use of both steam and canvas she soon passed us, and was out of sight before sundown. About 8 o'clock in the evening we passed Cape Clear, and were fairly out at sea. The weather continued fine until the following Wednesday evening, when the wind veered round to the W.N.W., and blew severely during the night. On Thursday morning it lulled for a short time, but blew fiercer than ever the most of the day and the following night, and thus it continued to blow with increasing fury during Friday and Saturday. By noon on Sunday the 22nd, it became a terrific gale. The sea was like a boiling caldron covered with foam; the maddened wind seemed to play with the watery element, dashing the billows into spray, and hurling them against and upon the deck of our noble vessel, until she seemed to creak and tremble in every joint. It was the grandest sight I ever saw. I had often felt a curiosity to view the sea in a storm, but that was fully gratified, and unless it is the Lord's will that it should be otherwise, I do not care about witnessing a like scene again, and I think I may safely say that this was the mind of all on board: anxiety and dread were depicted on the countenances of the passengers: and the officers and crew evidently felt anxious as the shades of night gathered around us. Myself and the brethren had not forgotten our God, and we now realized that He was with us, for we had the testimony of the Spirit continually within us, that all would end well. During the evening we occasionally sung one of the songs of Zion, which seemed to cheer and comfort the passengers much. One of them particularly desired us to sing, for he said he had noticed that whenever we sung, the wind seemed to lull for a time.

About nine o'colck in the evening we retired to our berths, but not to sleep, for it required constant care and exertion with the most of us, to prevent ourselves from being pitched out headlong on the deck. We unitedly exercised our faith, and towards morning the wind and the sea abated. When we arose on Monday morning the elements were calm, and the change in the countenances of the passengers, as they made their appearance in the saloon, was quite as great as the change in the weather.

During the gale, the bulwarks were started in some places. The planks of the deck parted and let the water into many of the berths, making them very uncomfortable, and during Sunday night one of the anchors partially broke its fastenings, and one of the seamen was considerably injured, but we were all thankful that nothing more serious had happened to us.

From Monday until Saturday nothing of particular importance transpired. We had the usual rough weather of the season of the year, including one or two snow storms, &c. On Saturday the 28th of February, about seven o'clock, a.m., we arrived in Halifax, where we remained about four hours. This gave us an opportunity for exercise and refreshment on shore, which pretty much relieved me of sea-sickness, with which I had been afflicted from the day we left Liverpool.

We had a good run to Boston, entered the harbour early on Monday morning, the 2nd of March, with a heavy sea on, and in the midst of a genuine New England snow storm. About nine o'clock a.m., we arrived at the wharf, had but little trouble in getting our luggage through the Custom House, and by noon ourselves and our luggage were safely deposited in the American House, surrounded by those comforts and conveniences which every one feels so much the want of after a tedious and uncomfortable sea voyage. Our hearts were full of gratitude to our God for His mercies and blessings towards us, and we did not forget to acknowledge His hand in our deliverance from the dangers of the sea, and our safe arrival upon the land of Joseph.

During the passage we were blessed with power to win the good feelings of all around us, and many and interesting were the conversations we had with the passengers on the principles of the Gospel, and the history and present condition of the Saints. When we parted, we received many warm shakes of the hand, and cordial expressions of their good feelings. Probably many of them will never forget their associations with us while on board the steamer *Niagara*.

On our arrival here we learned that the *City of Washington* which passed us off Cape Clear, had not yet been heard from, but I think that no particular apprehensions are yet felt for her safety.

. . . . . .

Last evening brother P. H. Young called on some of the Saints, and was informed that a mail had arrived from Utah, bringing the sad intelligence that President J. M. Grant had died, I think, on the 3rd of December, of a lung fever; and the joyful tidings, on the other hand, that the emigration had safely arrived without any great calamity having overtaken them. This is all the information that I could gather: I have seen no letters or papers from home yet.

Brother P. H. Young has gone to-day a few miles out of town to see some friends, and brother Angell has left for some place in Maine. Brother William and myself leave to-morrow morning for New York, and the last of next week we expect to be in St. Louis.

The brethren send their love to you, brothers Benson and Ray, and all in the Office, and I trust you will, one and all, accept a large share from myself.

Yours truly in the bonds of the Gospel,

J. A. LITTLE.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office, Swansea,
March 19, 1857.

President O. Pratt.

Dear Brother—Since I left you at Liverpool, I have been labouring with all my might in the following places—Nottingham, Leicester, London, Reading, Cheltenham, Bath, Worcester, Bristol, Cardiff, Swansea, Caermarthen, Haverfordwest, and Sutton. As a general thing, the Elders, with few exceptions, feel to renew their covenants, and to live by every word which proceedeth from the mouth of God, and to do as they are told; but still, there seems to be a great lack of faith among them; truly as brother Brigham has said—"*they are dead*, and do not drink at the living fountain." When I call upon them to go and preach the Gospel, they do not seem to have faith. Get them into a Council and warm them up, and they feel willing to go; but the very next day they will come whining round, wanting to know how their families are to be supported. . . . By the spirit that I perceive in some of the Elders, I do not think that they do themselves, the Saints, or the cause any good. Instead of magnifying their callings—preaching the Gospel, &c., they are idle themselves, and watch the movements of their more diligent brethren, secretly opposing them and infusing a bad influence among the Saints. Unless they arise immediately, and repent of their sins, they must be removed out of the way; or, the cause cannot prosper.

There will be a great shaking in this (the Welsh) Mission, and, from present appearances, I do not think that in some places more than one half will be able to stand. But there is one thing certain to be understood—those that are in the line of their duty, paying their tithing, &c., will cheerfully renew their covenants; and thus, by the help of God, we shall find out who do serve Him, and who do not.

Now, dear brother, I must say, that the *reformation* is a work of greater magnitude than I thought it was when we commenced it, and it grows greater and greater every day.

A report of our doings in this Mission will be sent to your Office forthwith.

If there ever was a time when we needed faithful Elders on the alert, it is now.

I am preaching somewhere every night, and counselling with the Elders by day, labouring with my might, and I frequently feel, by the Spirit of God, to chastise my brethren, and to rebuke them for their faults and their negligence, that the cloud of darkness may be removed from their minds, their ears unstopped, and the veil of unbelief rent from their hearts, that they may comprehend and understand the importance of building up the kingdom of our God.

I expect to spend next Sabbath at Newport, and on Monday to leave for Liverpool.

God bless you for ever.

E. T. BENSON.

LETTER FROM ELDER D. B. DILLE.

March 19, 1857.

President O. Pratt.

Dear Brother—Being released from my labours in this land, with the privilege of going home to Zion, permit me to give a short sketch of my labours.

Appointed in company with others, to labour in the European Mission, I left Great Salt Lake City, June 22, 1853, and landed in Liverpool October 22. I was received kindly by President F. D. Richards, who appointed me to labour in the Manchester Pastorate, under the direction of Pastor J. S. Fullmer, who gave me good counsel and cared for me as a father does for his son.

In December, I was appointed to succeed Elder P. G. Sessions in the Presidency of the Manchester Conference; to which I repaired, and there remained for one year, and enjoyed myself well in the work of the Lord.

In December, 1854, I was called to take the Pastoral charge of the Cheltenham and Worcestershire Conferences. In 1856, Herefordshire Conference was added to this Pastorate.

I have laboured in connexion with good brethren, and have rejoiced much while imparting the words of *Eternal Life* unto the Saints and strangers. In all I have done but little good, except to warn the people of their position and of coming events. I have borne my testimony to the divinity of the Book of Mormon, and of Joseph Smith's mission as a Prophet, and of Brigham Young as his successor, on all suitable occasions.

This mission has been a good school to me, and I thank the Lord for it. The Saints have kindly administered to my necessities. I thank you for the good counsel that you have given me, and pray my Heavenly Father to bless you in all things.

"Mormonism" is the Gospel of Jesus Christ, and the power of God unto salvation to all that believe.

Your brother,

D. B. DILLE.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 211.)

In order to clearly demonstrate the authenticity of any writing purporting to be of a sacred character, the following points are necessary to be established: Namely: Who was the writer? When was the volume written? What were the circumstances that called forth the production? These may be called the outward evidences; which having been established, we are at liberty to turn to the inner evidences, and judge from the intrinsic merits of its subject matter, whether it may or may not possess an excellence not inferior to those scriptures which we confess to have been written by divine inspiration.

The Book of Mormon like the Bible, is a compilation of a number of books, written by men of different nations, and at different times. The first in order of time is the Book of Ether, which is a record of a colony which at the confusion of tongues and subsequent dispersion, left the Plains of Shinar, and built ships in which they were driven across the Pacific ocean, and landing near what is now called Central America, established themselves there, and were the first founders of empire and civilization on the Western Continent. They became a great people; but falling into great wickedness, which engendered strifes and civil wars, they were finally destroyed as a people. Ether abridged their history on gold tablets; which falling into the hands of one Moroni, of another nation, he further abridged it on gold tablets, and compiled it with the sacred books of his own people.

Moroni says: "He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son Ethem; and Ethem was the son of Ahah; and Ahah was the son of Seth; and Seth was the son of Shiblon; and Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Amnigaddah; and Amnigaddah was the son of Aaron; and Aaron was a descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corum; and Corum was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the son of Shule; and Shule was the son of Kib; and Kib was the son of Orihah, who was the son of Jared; which Jared came forth with his brother and their familes, with some others and their families, from the great Tower, at the time when the Lord confounded the language of the people, and sware in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favoured of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance."

The second book in the order of time, is the first book of Nephi. Nephi was the son of Lehi, who was a descendant of Joseph the Israelite, who was sold into Egypt. Lehi possessed the spirit of prophecy, and dwelt at Jerusalem, at the commencement of the reign of Zedekiah king of Judah, and previous to the Babylonish captivity. Being forewarned of God, of the captivity about to take place, he removed from Jerusalem, taking his family and the family of one Ishmael with him, he journeyed towards the Red Sea: after which they proceeded in an easterly, or south-easterly direction, till they came to the great waters, where, being again commanded, a ship was built in which they crossed the Pacific, landing on the western coast of South America. The exact spot of their first encampment is not known: but it is worthy of remark, that the ruins of an immense temple, situated a little southward of Valparaiso harbour, still serves as a land-mark to mariners, to direct their course into that city, and it is not improbable that it was built to commemorate their first encampment in *their* "promised land." A sort of Plymouth Rock Monument.

Nephi was a good man. A bad heart never would have uttered the sentiments or cherished the principles which characterizes his writings. He possessed the spirit of prophecy; and wrote two books of prophecy, doctrine, and history.

At his father's death he succeeded to the Patriarchate; but his elder brother, Laman, to whom the office lineally belonged, but who had lost it by transgression, rebelled, and went to a distant part, taking with him as many as would follow him.

From this division arose two distinct nations, the Nephites and Lamanites. The former a civilized and pious people, who built cities, temples, and towers, (or pyramids), who cultivated the arts—lived under the protected ægis of regular government, and were noted for their diligence in industrial pursuits. The latter degenerated into barbarism, and principally from whom are descended the Indians of the present day.

As the Nephites increased in numbers, they extended their boundaries northward, until in time they came to the isthmus of Panama: which crossing, they came to the country of the Jaredites who had previously been destroyed.

The possessions of this people became the property of the Nephites; and this section of the country, which they called "the land Bountiful," became the principal residences of their kings.

At Nephi's death, his brother Jacob assumed the reigns of government, and wrote a history of his reign.

After him, Enos became the Nephite historian—afterward Jarom, Omni, Amaron, Chemish, Abinadom, Amaleki, Mosiah, Alma, Helaman, Nephi son of Helaman, Nephi son of Nephi, Mormon, and Moroni. The writings of these persons forming a continuous history from the days of Nimrod down to the four hundred and twentieth year of the Christian era.

These writings are contained in the Book of Mormon, and are not *in extenso*, but are abridgements made by Mormon and his son Moroni, and engraved by them on gold plates, and by God's command were buried in the earth, with a promise, that they should be discovered and published in the last days. At the time of this occurrence the Nephites and Lamanites were at war, in which the latter were victorious, and the burial of the archives was the only sure method of their preservation.

Most of the Nephite writers were good men and possessed the spirit of prophecy. And hence the Book of Mormon is made up of much the same materials as is the Bible. It also contains an account of the visit of the Saviour to the Nephites, after his resurrection.

The Egyptian was adopted as the basis of their written language, though it was materially altered and improved.

Having given the reader a general idea of the Book of Mormon, I will now proceed to relate the manner of its discovery and translation; which having done, I will proceed to compare the evidences of its credibility with those of the Bible.

WORKINGMEN, TO THE FRONTIERS!

(*From the "Mormon."*)

We have just received a letter, dated February 6, from our much esteemed friend, James C. Mitchell, Esq., of Florence, N. T. a portion of which will, no doubt, be read with pleasure by many of our readers.

"There will be a great rush to this place in the spring, and property will, no doubt, reach a high figure. Preparations are being made for improvements, the coming season, on a large scale; and I predict, that by the 1st of January next, Florence will contain, at least, 600 houses, and number not less than three thousand inhabitants. We want mechanics of all kinds, and will esteem it a great favour if you will use your influence in sending us some, the more the better, no trouble about their getting steady employment, at high wages, say from three to five dollars per day, and we also want labourers. There are, no doubt, many excellent mechanics and working men among your people, who will not go to the valley this season. To you and to them I can say, that I am confident that there is no place in the Union, where they can do better than at our own Florence."

We think the above worthy of the attention of our brethren, as Florence is the starting point for the Plains. From there, likewise, the emigrants will proceed to colonize the new settlements. Whoever of our brethren goes out there, with the view of passing further on in due time, and will live their religion, keeping themselves free from the evils of the world, they may do well, very well. There will always be competent Elders at that place to instruct and preside over the Saints, and their religious privileges will, in no wise, be curtailed.

FRIENDSHIP improves happiness and abates misery, by the doubling of our joy and dividing our grief.

VARIETY.

M. Place, French Consul at Mosul, has recently sent home an account of a discovery so astonishing, that the photographic vouchers which accompany his statements are almost necessary to convince us of the truth of what would otherwise be incredible. This is nothing less than the discovery of the ruins of the Tower of Babel. The remaining two storeys of this structure present a majestic sight, visible more than twenty leagues off. The base is more than 220 yards square. The bricks are formed of pure clay, cemented together with bitumen—a stream of which is flowing in the neighbourhood; they are entirely covered over with inscriptions. This is a striking confirmation of the account given by Moses, as the stream of bitumen yet in existence is a sufficient answer to those who doubted whence the builders obtained such a cement; and the clay bricks, "thoroughly burnt," which they used in place of stone, are yet remaining. We doubt not that when the inscriptions upon them are deciphered, they will be found to confirm still further the account given in the sacred volume.—*Liverpool and Manchester Photographic Journal*, March 15, 1857.

UP! AROUSE THEE, O BEAUTIFUL ZION.

Up! arouse thee, O beautiful Zion,
Wake, awake, 'tis the warder's deep cry,
For the season of slumber hath ended,
And the spoiler is watchful and nigh.
With courage elate, and heart to be great,
All deadly incumbrance cast down,
Gird on for the fight, your armour so bright,
For the prize is a glorious crown.

Up! arouse thee, O beautiful Zion,
Give the mammon care-clouds to the wind,
When the bugle's shrill summons is—Rally!
'Tis but cowards would linger behind.
You've foes to o'ercome in each heart and home,
Then fix'd be your purpose, and high,
With God at your head, O feel not dismay'd,
But be forward to conquer or die!

O who would shrink from the glorious strife,
With so dazzling a prize in view?
Who so base as to herd with the traitor?
It sparkleth not dastard for you.
Who with nerve like steel, and soul that can feel
For the good, for the pure, and the brave,
Will be foremost in right, and trust God's might—
The honour is thine—the heav'ns can save!

Destruction and gloom hangs over the earth,
Though unseen by the worldling throng,
And hark! there'll be death in the echoes
Of the gathering, ominous storm:
Then arouse thee, O beautiful Zion,
Wake, awake, 'tis the warder's deep cry,
For the season of slumber hath ended,
And the spoiler is watchful and nigh.

Glasgow. E. M.

Addresses.—James Beck, No. 4 St. Peter's Street, Preston.
Thomas Bullock, Pakenham Street, Gray's Inn Lane, London.
James Taylor, Seaman's Yard, Old Spittlegate, Grantham, Lincolnshire.

MONEY LIST, MARCH 19—27, 1857.

	£	s.	d.
Simon Irwin, per R. F. Neslen	7	10	0
William Norris, per R. F. Neslen	1	1	6
Josiah Holmes	20	0	0
Thomas Parkes	2	10	0
Thomas H. Rutledge	1	0	0
William Budge	10	0	0
John Hyde	2	10	0
Robert Philp, per James Bond	5	0	0
Carried forward	49	11	6
Brought forward	49	11	6
J. J. Phillips	2	0	0
William B. Child, per W. J. Smith	10	0	0
Peter J. McComie	20	6	5
Benjamin W. Brindle	5	0	0
William Shires	2	0	0
David John	1	10	0
	99	7	11

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 16, Vol. XIX. Saturday, April 18, 1857. Price One Penny.

FOURTEENTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH—GREETING—

(*From the "Deseret News."*)

Beloved Brethren—Feeling impelled by the Spirit of our God to write unto you concerning the things of the kingdom, and having greater boldness therein by reason of the faith and testimony of the Lord Jesus and the Holy Ghost, of which we have received and bear record unto the whole world, we proceed to manifest unto you such intimations of the Spirit pertaining unto the Church and kingdom of God as are or may be presented unto us, trusting that they may prove instructive and beneficial unto the Saints.

To those who read our publications we need not minutely recapitulate the operations and success attending the labours of our missionaries, as all such information is promptly and fully laid before the people through those channels. Suffice it to say, uniform success has attended the efforts of our Elders, and thousands are now rejoicing in the light of truth, having renounced their traditioned errors, obeyed the ordinances of the House of the Lord and received with gladness, praise and thanksgiving the pure principles of the Gospel of Christ. They are now anxiously looking for deliverance, to unite and cast their lot with us in these peaceful vales.

The missionaries who have been absent in Europe two years and more, have mostly returned this season, having been relieved by others appointed at our last April Conference. Notwithstanding thousands from Europe annually find their homes in Utah, still the numbers are increasing abroad.

The interest excited in favour of and to learn the truth and hatred of its opposers were never greater than at the present time. The power of Almighty God is made manifest in the administration of His servants, and is plainly discernible in His hand-dealings with the nations of the earth, as well as with His people, making the assurance doubly sure that His word will not return unto Him void, nor His promises be made in vain. He will sustain the righteous, the ungodly will He cut off.

In California the *Western Standard* is faithfully warning the people, under the able care and guidance of brother George Q. Cannon, who has also published the Book of Mormon in the Hawaiian language. The publication of that paper

has proved very useful and beneficial in correcting public opinion, and in exercising a salutary influence over the few to be found in that land who are seekers after truth. Gold is the shrine at which they bow, and the truth emanating from High Heaven's King has but few admirers. The *Standard*, however, will be able to sustain itself, mostly through the aid of the Saints, and will continue to be issued so long as it shall be considered beneficial in aiding the cause of truth in that region.

The Sandwich Islands and Australian missions are in a healthy and prosperous condition. We learn by late advices from Silas Smith, who is at present presiding over the Sandwich Islands' mission, that the crops on Lanai are much better this season than usual, which will greatly facilitate the gathering of the native Saints upon that island, the appointed place. The repeated failure and destruction of their crops has involved the mission somewhat in debt, and partially frustrated the design in gathering the Saints to that place, where they could be measurably protected from the hireling missionary operations and other contaminating influences of licentious civilization. But, through the present prosperity, the aid of the faithful Elders, and continual blessings of the Almighty, who is ever mindful of His faithful Saints, we hope and expect that the mission will soon rise above its present embarrassments. There was represented at a Conference held on Lanai, on the 24th of July, 1855, 90 organized branches, 4,220 members—723 of whom had been baptized within that year—25 American and 118 native Elders then labouring on the islands, besides native Priests, Teachers and Deacons.

From the Society Islands we have no very satisfactory accounts. Owing to the difficulties with the French government, the Elders were compelled, some two years ago, to leave those islands. Brothers Addison Pratt and Ambrose Alexander were appointed to that mission from San Bernardino, at their last April Conference, and sailed for those islands on the 24th day of the same month, but were soon obliged to leave, and have since returned.

Elder Farnham, from the Australian mission, arrived in this city on the 21st of November, leaving a ship load of Saints at San Bernardino, the most of whom, it is expected, will come on during the ensuing season.

Brothers John S. Eldredge and James Graham, with 28 Saints from Australia, on board the ship *Julia Ann*, were wrecked near the Society Isles on the 4th day of October, 1855. We regret to add that five persons, two women and three children, were lost, the remainder barely escaped with their lives upon a barren and uninhabited island, where they remained, subsisting upon turtle, for six weeks. They were finally relieved from their perilous situation by the captain of *Julia Ann*, who had sailed over three hundred miles in an open boat to an inhabited island and procured another vessel, but were left upon that group and the Sandwich Islands, with no means to further prosecute their journey; though they have since arrived on the western coast, on their way to Zion.

Without reflecting upon the officers of the *Julia Ann*, all of whom are well spoken of by our brethren, or even upon the strength and sea worthiness of the vessel, which we understand was good and new, still we wish to caution our Elders, not only those in Australia, but all in foreign countries, not to permit an over anxiety to emigrate and gather with the Saints to make them careless or indifferent to the kind and condition of the vessel in which they embark, nor to the character of the officers and crew on board. This is the second instance of vessels, sailing from that mission with Saints on board, not reaching their destination. In the other case no lives were lost, though the vessel had to put into port where she was condemned, and the Saints, after having paid their passage to the western coast, were left on the Sandwich Islands. It is a matter worthy of record, and a source of great joy and satisfaction to us, that in all our foreign emigration those are the only losses by sea, of that character, that have occurred.

From the Cape of Good Hope, South Africa, there is a company of Saints *en route* for this place, the first fruits of the labours of brothers Jesse Haven, William Walker, and Leonard I. Smith, who have been manifestly blest of the Lord in planting the work in that distant part of the Lord's vineyard. At a Conference held at Port Elizabeth in the month of August, 1855, three Conferences and six Branches, comprising 126 members, were represented. The brethren of the mission, having organized various Branches

and ordained faithful Elders to prosecute the work, are, together with a small company, on their way home, except brother Leonard I. Smith, who arrived in this city on the 31st of last May.

The East India missionaries have now all returned, having effected but little in the redemption of that benighted people. How truly have they become 'joined unto their idols' and left of the Lord, even like unto the aborigines of America, a law unto themselves, until the Lord shall again visit them with salvation in great power and glory.

From the report of the Conference held at Copenhagen we learn, through brother John Van Cott, that over two thousand Saints have emigrated from that mission; and there still remained over twenty-four hundred anxiously looking for deliverance. Although the Elders in the Scandinavian mission and in various places in Germany, Italy, Switzerland, and France, owing to the suspicions and intolerance of those governments, have been thrown into prison and banished from place to place, still the work of the Lord has gained a foothold in those countries which cannot now be eradicated. When our Elders are banished from one kingdom they go to another, still teaching the people the way of life and salvation. Thus the enemies of the truth, by their over anxiety to suppress, have unwittingly been the means of spreading the Gospel and causing the bread of life to be cast upon the waters, which will be gathered after many days.

From the British Isles we have the most cheering accounts of the progress of the work. We learn, by brothers F. D. Richards, Daniel Spencer, Cyrus H. Wheelock, and others lately returned, having been succeeded in the presidency of that mission by brothers Orson Pratt, Ezra T. Benson, and James A. Little, that notwithstanding the great annual emigration from Britain's shores, it does not keep pace with the annual increase and onward progress of the work in those lands.

In the United States and the British provinces we also hear of an increased interest springing up in behalf of the truth, and of the work of God now fully established upon the earth.

It is the testimony of all the Elders that, while signal sucess attends their labours in all of these lands, being attended by the Spirit and power of the Lord in all of their ministrations, the opposition also increases in equal proportion. In truth it is stated that the deep-rooted hatred of the wicked towards the work of God was never so great as now, and appears to steadily increase with the increase of the work. But their opposition cannot hinder this work, for it is from heaven; and if the Saints of the Most High God will be faithful, diligent and united, they will always be able to wield an influence and power which none shall be able to gainsay or withstand.

In consequence of the temporary absence of brother Erastus Snow, and the the subsequent death of our beloved brother Orson Spencer, who was left in charge, the *Luminary*, published in St. Louis, was discontinued; and, although brother Snow has since returned to the field of his labours, it has been as yet deemed wisdom not to resume that publication.

It is considered that *The Mormon*, having the increased patronage which the aid and influence of the patrons of the *Luminary* would give it, might become as useful to the Saints as the publication of both papers, and be much better sustained.

In the death of brother Spencer we sustained a loss which, though lamentable to us, our faith compels us to admit is to his superior gain and happiness. He fell asleep in the faith of Jesus on the 15th day of October, 1855, in the city of St. Louis, being absent from home in the performance of the mission which had been appointed him at the April Conference of 1854. Our beloved brother has gone to try the realities of the spirit-world, in the full faith of our holy religion and confidence of the people; and though our words of commendation may not extend to cheer and encourage him in his onward and progressive labours, yet we cannot refrain from bearing our testimony to his unwavering fidelity and integrity, his useful but arduous labours, always evincing great firmness of character, and to his unyielding and uncompromising integrity to Joseph and his brethren.

We deplore his loss for our own and his friends' sake—and who was not his friend that knew him? but rejoice that another faithful and able champion of the truth has gone to assist in the labours of Jesus and Joseph behind the veil.

It has also become our painful duty to record the death of our beloved brother Jedediah M. Grant; whose obituary and funeral proceedings are published in this

day's paper. In this afflicting dispensation of Providence we feel that the Lord hath touched us "in a tender spot;" but we realize that in His unbounded goodness He is able and willing to make good our loss, yea, more abundantly as we draw nigh unto Him and live our holy religion.

Although he is gone to another and more extended field of labour, having ripened in the knowledge of God and efficiently and faithfully performed his work upon the earth, still his frequent admonitions, his burning eloquence, his zeal and anxiety, which he manifested for the salvation of Israel, are too indelibly impressed upon our minds to be easily forgotten. Let us, therefore, exhibit our respect to the memory of our departed but beloved friend and brother, by remembering and practising his precepts and emulating, so far as in our power, his virtues.

Owing to the illiberality, bigotry, and intolerance of so many of this priest-ridden generation, every obstacle and hindrance that can be is thrown in the way, with a view to obstruct the progress of the work and hedge up the way of those whose most earnest desire is to leave their parting testimony with old neighbours and associates in life and come home to Zion. The Gospel of salvation now as anciently finds more ready access to the poor than the rich, forcibly illustrating and confirming the truthfulness of the remark of our Saviour, "How hardly shall they that have riches enter into the kingdom of God." The poor, down-trodden oppressed of ages, whom the aristocratical lordlings have for centuries continually crushed with the iron heel of despotism, feel, when the light of truth and salvation penetrates their minds, a new impulse to try again to redeem themselves and their posterity from the thraldom of ignorance, wickedness, error, superstition and tyranny which so long enchained them and their fathers. They are inspired by an all-absorbing desire to rise above and throw off the filth and abominations, mystery, corruption, and worse than Egyptian darkness of wicked Babylon, and bask in the sunlight of pure principles emanating from Heaven's King; to rejoice with the Saints in Zion, and become co-workers in that cause which, having redeemed them, may enable them to contribute a share in the redemption of others who are still in the bonds of iniquity and gall of bitterness.

This ever rising, ever increasing desire for the gathering of the remnants of Israel pertains unto all the Saints of God, who live their religion and enjoy the rich blessings of the Holy Ghost. It is in the heart of every faithful Saint, their constant prayer to the Almighty Father to enable them, not only to promulgate the Gospel of Christ to those who sit in darkness, but to gather out the honest in heart, even the Israel of God, from their long dispersion and to aid them in returning to a knowledge of the Lord God of their Fathers, that they may participate in the society of the Saints and a peaceful inheritance in these sequestered vales. To this end, and the further accomplishment of this object, are continually directed the efforts of the Perpetual Emigrating Fund Company for the emigration of the honest and worthy poor—those who desire to serve God and keep His commandments, being full of virtue and integrity towards God and their brethren. These are those we wish to deliver from the oppression of wicked Babylon, whose vital energies the proud and powerful are crushing out; upon whom the despotism, bigotry, ignorance and superstition of the world hang like an incubus, and to bring them to a land where manhood though found in poverty is respected, and where the God of Heaven can receive the homage due from man to his Maker; where freedom and liberty of conscience can enjoy protection, honest and faithful labour meet a just equivalent, and where the light of revelation and power of the Holy and Eternal Priesthood hold the adversary of truth in abeyance and roll back the curtains of error and darkness, sin, and death which have so long enveloped the earth.

This season's operations have demonstated that the Saints, being filled with faith and the Holy Ghost, can walk across the plains, drawing their provisions and clothing on hand-carts. The experience of this season will of course help us to improve in future operations; but the plan has been fairly tested and proved entirely successful. The entire trip from Iowa city, a distance of over thirteen hundred miles, to this city has been thus accomplished in less travelling days than it has ever been by an ox train of wagons, and with far greater ease to the travellers. These companies, with the exception of the two last, which started too late in the season, have made their trip from the Missouri river in a little over two months,

and could have made it in less time, had they not been hindered by the few ox teams which accompanied them. Herein have our expectations been realized, and the usual vast expense and trouble attending this branch of business been in a good degree avoided.

The account of this year's operations not yet being completed, we are at present unable to state the precise amount of expenditure incurred per passenger; but we know that it must be far less than heretofore, and may still be lessened in future.

The Saints who have come in this way have been healthier, more contented and happier, and have encountered less trouble and vexation than those with teams; and have, moreover, manifested to the world their faith, perseverance and good works.

They have shown a willingness to have others as well as themselves assisted, by using as little as possible of the Company's means for their own emigration. They have manifested a disposition to accede to any terms, so that their emigration might be accomplished without impeding that of anxious thousands looking to the same source for relief.

Although, in the first instance, drawing laden hand-carts so long a distance appeared to some difficult to be accomplished by the brethren, and especially by the sisters, yet the result has proved that it is full as easy as and indeed easier than the method hitherto practised; and the women endured the trip quite as well, in comparison, as the men.

We have taken pains to collect facts upon this subject, as it was an experiment this season. The enterprise, having proved so eminently successful, will in future enter largely into all our emigrating operations.

Let the Saints take courage and avail themselves of the privilege of gathering to this place while the way is open before them, for the time will come when whoso would gather to Zion must needs flee with his budget upon his shoulder, or under his arm. Verily, they will come like flocks of doves to the windows, comparatively bare and naked, without food or clothing, escaping, as it were by the skin of their teeth, from the righteous indignation of an offended Deity poured out upon and passing over a wicked and adulterous generation.

While we, therefore, feel to congratulate ourselves and our brethren and sisters upon the happy issue of this experiment, we wish to direct our agents and others concerned to a few suggestions, drawn from this season's experience, by way of improvement.

In the first place, our emigration MUST start earlier in the season, and the necessary arrangements MUST be made and completed by the time they arrive on the western frontier, and no company must be permitted to leave the Missouri river later than the first day of July.

They must be provided with stronger hand-carts, and endeavour so to arrange as to have the burden upon each cart vary as little as possible during the journey. Than starting with such heavy loads and lightening them up so soon, it would be better to start with lighter loads and gradually increase them, as the brethren become more accustomed to the labour. This might be accomplished by sending out a few teams with provisions a few days in advance of the companies, to be taken on the hand-carts as they come up, when the teams could return.

All emigrants should provide themselves with an extra supply of good shoes.

The hub or nave of the cart wheels should be eight inches long and seven inches through the centre. The boxes at the shoulder should be two-and-a-quarter inches, and the point boxes one-and-a-half inches in diameter.

If it should be considered best to have cast iron arms, they should be one-and-a-quarter inches thick at the shoulder and three-quarter inch at the point. The wooden axles should have iron or steel skeins, and the wheels should be bound with band iron one-quarter or three-eighths of an inch in thickness, with a dish of two inches, and track four feet apart. The timber must be of the best quality for toughness, and be well seasoned. In other respects they may be constructed as heretofore.

The very aged and infirm should be brought in wagons, in a separate train.

On account of their greater experience, let good, faithful Elders from this territory have charge of the companies. By observing these suggestions it is believed that, with one four or six-mule team to each two hundred persons, the emigration will be much facilitated at a still lessened expense.

We had the pleasure, at our October

Conference, of meeting with our brethren Franklin D. Richards, Daniel Spencer, John Van Cott, George D. Grant, and others of the returned missionaries who had been long absent, from whom we learned the condition and situation of our immigrating companies still upon the Plains.

We immediately took effective measures for sending them such aid and assistance as, owing to the lateness of the season, they should require to enable them to reach these valleys, before the snow of winter should block their way and render their progress impossible. This was the first business which engrossed the attention of the Conference, and has since absorbed almost the entire attention of many of our citizens. But little has been done except to forward teams and assistance to their relief, and yet they have not all arrived, though the remainder are expected in a few days.

To companies immigrating to this place we wish to say a word, by way of counsel. Move every day, even if it is but a few miles; that is far better than tarrying in one camping place. On the Sabbath, after meeting and resting during a portion of the day, it will generally be better to make a short march. Move on every day, if you wish to accomplish your journey in due season.

Absolute necessity may justify stopping a few days in a place, but that will but rarely occur, and should be avoided so far as possible. It is far better, for both the teams and people, to keep travelling, until the journey is fully accomplished.

The through emigration will be conducted by our travelling agents, under the general direction of the agents presiding in Liverpool, from which place it starts, but will receive the aid and co-operation of our agents presiding in New York and St. Louis. All other emigration will be received and disposed of by our agents in the United States.

It is desirable to make a few locations along the line of travel, and our agents at Florence and St. Louis have been instructed in relation thereto.

We trust, therefore, that the brethren and sisters will be sufficiently mindful of the general interests of the cause of Zion to readily respond to our wishes and the requirements of our agents, who are entrusted with these matters. Any material departure from the spirit of these instructions will be considered cause for disfellowship from the Church, or suspension from office.

Elder Orson Hyde is still presiding at Carson county, Utah, and Elders Amasa Lyman and Charles C. Rich at San Bernardino, California.

Elders Orson Pratt and Ezra T. Benson are presiding over the European mission, and publishing the *Millennial Star*, in Liverpool, England.

Elder John Taylor is presiding in the United States, and publishing the *Mormon*, in New York city. That publication commends itself to the favourable consideration and patronage of the Saints, being ably conducted and exercising a very salutary influence in correcting public opinion and defending our people and the principles of our holy religion from the calumny, abuse, and misrepresentations of the world.

Elder Erastus Snow is also in the United States, presiding at St. Louis, assisting in the emigration, &c.

Elder George A. Smith, being one of the delegates elected by the Convention and people to present our constitution and application for admission as a State into the Union, has gone to Washington city to perform that mission.

Elder Parley P. Pratt is also in the United States on a temporary visit, intending to return in the spring.

Elder Wilford Woodruff is in this city, engaged in the Historian's Office.

Elder Lorenzo Snow is presiding at Box Elder, in this Territory; and Elder Franklin D. Richards is at his home in this city, having recently returned from his mission to Europe.

Owing to the almost total loss of crops last season, loss of stock during the past winter, and heavy indebtedness occasioned by the last year's immigration, we were compelled to suspend operations upon the Public Works, until we could pay our debts and somewhat replenish our means. Since harvest we have partially resumed, but will not commence laying stone upon the Temple until next Spring, when we hope to prosecute that work with much vigour. We are collecting and preparing materials, and it is our wish and intention, in the meantime, to finish the canal for boating the rock for the Temple.

The wheat crop of this season was good, but corn was rather light and potatoes were almost an entire failure, though, by

a very prudent course, we trust there will be sufficient provisions to last until another harvest.

In pursuance of an act passed at the last session of the Legislative Assembly, a Convention of Delegates met in this city on the 17th day of last March, and closed their labours on the 27th of the same month; having, in a session of ten days, formed a constitution, elected delegates, and adopted a memorial to Congress making application for admission into the Union as a sovereign State. Their proceedings, subsequently submitted to the people, were unanimously sustained.

We learn, by recent advices from our Delegates to Washington, that in consequence of the exceeding great opposition and prejudice against us as a people, they have not deemed it wisdom to present our application, although no fault has been found either with our constitution or our ability to sustain and administer a State government. The opposition seems to be arrayed against us rather on account of our religious faith and Church ordinances, as though they were a legitimate subject for Congress to canvass. What course may be taken is to us unknown, for our memorial has not yet been presented. When the excitements of the presidential election are past, it is hoped more favourable indications, fore-shadowing a candid and honest action upon its merits, may warrant its presentation. If this can be accomplished, and the claims of our application for admission into the Union as a State be fairly and honourably canvassed upon every point legitimate to the issue, we have not a doubt as to its successful termination.

We are more indifferent in regard to this subject in a religious than in a political sense, for, whether we are organized in a Territorial or State capacity, Government is bound to protect us in the rights of conscience, or, over-ride plain Constitutional guarantees. And no intelligent person holds in very high estimation that union which is hourly endangered by the frenzied zeal of rampant, misguided, and fanatical demagogues, who trample that heaven-inspired instrument—the Constitution—into the dust, and regard neither their fathers' legacy nor their children's inheritance.

It is not our purpose in this Epistle to discuss political questions, but we cannot refrain from honestly and sincerely invoking the power of Him who sits enthroned in the heavens, to behold those who are distracting the Councils of our nation and hastening the destruction of of this great Confederacy of sovereign States, and to thwart their wicked and nefarious purposes, to restrain their iniquity and cause others to arise in their places who will rule in righteousness and save our distracted but beloved country from its impending ruin.

At the April Conference some three hundred and fifty Elders were called to go on missions, all of whom promptly responded and departed to their various fields of labour. The Conference was blessed with rich, seasonable and interesting instructions, and a general good spirit seemed to pervade every bosom. It was numerously attended, and the brethren rejoiced in the unity of the most holy faith, in praise, thanksgiving and worship unto our Father and our God.

Before harvest much destitution was experienced by the masses of the people through the want of provisions, but the commendable liberality exercised by those who were fortunate enough to possess a supply, and the energy of the Bishops in enforcing a rigid economy and distribution to the destitute, prevented any great amount of suffering. We trust that the same generous disposition will always be manifested, in sharing even scanty supplies with the really destitute, so generally practised among this people during the past season. Still we prefer that all should practice that diligence, economy, and obedience so often urged upon them, that the blessings of heaven be not withheld, and that the elements and the labours of the husbandman may be blessed of the Lord, and the earth bring forth in its strength the grain and the rich fruits thereof for the sustenance of man.

Notwithstanding these and many other good qualities which characterize this people, still we find too prevalent a disposition to murmur, find fault and complain at the dispensations of an All-wise Providence; a disposition of careless indifference to His counsels, and a dull lethargy which lulls the people into a false security; all of which gives Satan the advantage, darkens counsel, and leads many into a spirit of apostacy. We must remember that we live in a world of sin, wickedness and sorrow, and that the enemy of all righteousness is ever on the alert to de-

stroy the Saints and lead them into temptation, darkness, sin and transgression.

Brethren, we exhort you to awake from this lethargy, to put on the armour of righteousness, of the Gospel of Jesus, and rebuke the adversary and the power of Satan and drive them far from you; to hold frequent converse and communion with your God, that the power of the Highest may rest down upon you, burn in your bosoms, in your families, in your neighbourhoods, cities, counties, and wherever there are Saints of the Most High God; that fearfulness may seize the hypocrite in Zion, and the fire of the Almighty consume the wicked and ungodly from the whole earth. Thus, while the indignation of the Lord is passing over the nations, and we also receive a portion of the chastisement, let us be wise and properly receive the correction, as coming from the hand of a kind Father who seeks the best interests of His children. Let us, hereafter, more fully appreciate our blessings, and now, when a plentiful harvest has again crowned our labours, be wise and practise economy in using and preserving our grain, that no waste nor unwise disposal thereof shall characterize our acts.

We are happy in being able to say that the Indians are peaceful in all our settlements. We have abundantly proven that a friendly interest for their welfare, and a pacific policy are much the most successful in preserving their good feelings, in promoting and preserving peace, and are gradually leading them to an understanding of the benefits derived from a civilized existence. To reflect their angry words and acts, and kill them for every trivial offence, as is the usual course pursued towards them by the whites, is condescending to their savage and barbarous customs, thus reciprocating their evil deeds. Such a course will never cause them to appreciate the blessings of civilized society, nor influence them to seek its benefits, but will, as all past experience proves, drive them to the opposite extreme, and, in addition to their own, cause them to imbibe the vices, without the virtues of civilization. Therefore let us, in all our intercourse with them, exhibit a superior understanding, a larger comprehension of right, forbearance and honour. Be just, brethren, in your dealings with them; no matter what course they may pursue towards you, never retaliate a wrong, but always exhibit a firm determination to do right, and seek to palliate their conduct and conciliate their feelings.

This course steadily pursued must, in due time, induce them to yield their savage barbarity, wild customs and vicious course of life, to the dictates of superior wisdom, and raise them to a higher degree in the scale of human existence. It has already had an effect in this direction, sufficient to encourage us in our efforts to bring them to a civilized, not to say a Christianized, life. They must be civilized; must learn to plough, sow, plant, harvest, build houses, and make fences; must learn mechanism as well as agriculture; their minds will then become sufficiently expanded to receive Gospel light, and the principles pertaining to their salvation and exaltation in the kingdom of our God.

Remember, brethren, that they are the remnants of Israel, and, although they may apparently continue for a time to waste away and sink deeper and deeper into the depths of sin, misery, and woe, that unto them pertain the promises made to faithful Abraham, and they will be fulfilled. Be diligent, therefore, to do them good, and seek in all of your intercourse with them to bring them back to a knowledge of the Lord God of their fathers. Preserve yourselves from their savage ferocity; never condescend to their level, but always seek to elevate them to a higher, purer, and, consequently, a more useful and intelligent existence.

In our intercourse with the world we find that we have more to do with the poor and those of low estate, and we might say of low worldly esteem, than those of any other class. This only affords another of those strong testimonies of the Lord Jesus in behalf of this being his people, his Church, his kingdom. Truly, "the poor ye have always with you," and it behoveth us to learn them how to live, how to combine their elements, that they also by their own exertions may draw support from Nature's great storehouse, which is ample for all. Yes, learn them to live, and place them, by your intelligence and charity, in a position to earn or in some laudable manner obtain a living by their own exertions. Calculate and contrive for them, and encourage them by leading on and exhibiting objects ahead.

We direct the attention of the Bishops

and their assistants more particularly to this subject, as it devolves upon them to minister in temporal things. In Israel, as in the world, there are many rulers, but few with the feeling of fathers to the the people. Be fathers to the people, ye Bishops, and lead them on, step by step, until they shall wax strong in the knowledge of things, both temporal and spiritual, pertaining to the kingdom of our God.

This is a peculiar people; they have already become very great, with all the elements for prosperity and rapid advancement. We have before us the examples of the nations of the world; we witness their prosperity, their pride and arrogance; are made sensible of their power and their oppression, and know their foul corruption, profane pretensions, and hypocrisy; are acquainted with their systems of poor-houses, poor-farms, prisons, houses of correction, asylums and hospitals, and with their misery and degradation.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 18, 1857.

EMIGRATION FOR UTAH IN 1858.—To avoid the expense, hardships, and loss of life, resulting from late emigration to Utah, the Saints in Great Britain are counselled to forward their £4 deposits to this Office between this and the first day of January, 1858, namely, £1 each as deposit towards crossing the Atlantic, and £3 each, as deposits to procure hand-carts and to make the necessary preparations for an outfit across the Plains. It is our intention to have our through emigration, hereafter, embark from Liverpool in the month of February, so as to be able to leave the Missouri River for the Plains by the middle of May or the first of June, and arrive in Utah in August. This will give them several months in the Territory to make preparations for winter.

The Saints in Great Britain, Germany, Switzerland, Italy, France, &c., are requested to attend strictly to this counsel.

The Saints in Scandinavia who wish to go through to Utah in 1858, should cross the Atlantic in the summer or autumn of 1857, as it will be impossible for them to leave early enough in the spring to ensure an early arrival in Utah.

If President Erastus Snow, in forming settlements upon the Platte river according to the counsel of the First Presidency, should feel moved upon by the Holy Ghost, to locate a colony of Scandinavian Saints, it would make an excellent wintering place in years to come for all through emigrants from the northern parts of Europe. Such emigrants could resume their journey in April or May, and reach Utah in June or July.

EXCOMMUNICATION.—The following is an extract from a letter received some two months ago, from President Brigham Young, Great Salt Lake City, dated, October 30, 1856:—

"Brother James Marsden's labours are not needed in Europe, let him and also Frederick Piercy come immediately to Zion or be cut off from the Church, and give no countenance to F. Piercy's publication of travels, &c."

Those brethren have been notified of this requisition of the First Presidency, and have refused to comply; in consequence of which, and for other transgressions, they have both been excommunicated from the Church of Jesus Christ of Latter-day Saints.

ARRIVAL OF THE MAIL.—The Utah mail, eastern route, of December, arrived March 29, bringing Numbers 35 to 40 of the *Deseret News*. Numbers 36, 37, and 38 had previously arrived, from which we have already made extracts. Numbers 30 to 35 have not yet come to hand, nor have we received our November mail. The California mail brings letters bearing date January 7. One from brother Woodruff appears in this paper, which contains the principal items of news.

We have received our quota of the *Western Standard* and *Mormon*. From the latter paper we learn that the eastern mail from Utah had arrived at Independence March 3rd, having been three months on the way. The trip was the coldest and most perilous ever made across the Plains. We also learn from the same source that Elder James A. Little, our Emigration Agent, left New York for Iowa City, March 10, in company with Elder W. G. Young.

FOURTEENTH GENERAL EPISTLE.

Concluded from page 249.

In the heterogeneous mass of a population hastily thrown together from every nation, kindred, tongue, and people, let us pursue that course which comprises the elements of a nation's prosperity, greatness, and glory, and spurn the course which engenders the above disastrous results. Avoiding the track which grinds the face of the poor to elevate the rich, let us bestow our charity not so much to feed the hungry and clothe the naked, as to cause them to feed and clothe themselves, and lead the people to practise virtue, to walk in the paths of honesty and truth, not so much by the fear of punishment, prisons, and penalties, as by implanting in their bosoms an abiding and ever-increasing love for those pure principles which induce to honour, prosperity, salvation, and exaltation in this life, and which will clothe them with the riches of eternity in the life to come.

Build school-houses instead of jails, and make our religion effective in dispensing with the use of courts and jurors, prisoners and prisons; have no lawyers, because there is no litigation; no doctors, because there are no sick; no hospitals or asylums, because there are no invalids. The Saints of the Most High God should sustain themselves by their industry, economy, and sobriety; their health by their virtue, prudence, cleanliness, faith and observances of the holy ordinances; and their morals by the love they bear to their God and their holy religion. They should be united that they may be powerful, and enjoy the blessings of peace and quietness at home and abroad.

Notwithstanding the efforts that have been made to manufacture iron and to make sugar from the beet, as yet no available results have been realized; yet we expect to continue our efforts until these objects are fully accomplished. It is believed that every obstacle in the way of making iron will be removed, when steam can be brought to supply the place of the water power which frequently fails in the time of need. We have an engine here now that is of sufficient size to furnish the requisite power; if the Company make use of this, through its aid we hope to be fully supplied with that useful and indispensable article, iron.

We have been delayed in making sugar mainly through the failure of the beet crop for the last two seasons, the grasshoppers destroying the seed last year to such a degree that sufficient seed could not be raised for this year's sowing. We trust, through the blessing of the Lord, that no failure of the kind will again thwart our wishes, and that we shall soon be able to furnish, from the beet, sugar sufficient for home consumption; we are sanguine that this can be done, and it is our purpose to continue our labours in this enterprise until it is fully accomplished.

Considerable quantities of leather are now manufactured in this Territory, though not quite sufficient to supply the wants of the people; the same may be said in relation to the manufacture of

many other articles, such as hats, jeans, linsey, flannel, blankets, shawls, &c.; but we are mainly deficient in supplying ourselves with cotton and linen goods, and are quite negligent in raising cotton and flax.

The Territory furnishes localities suitable for raising both those commodities in great abundance, and it is our earnest desire that those acquainted with their culture should make it their business, until our markets are fully supplied therewith. Also raise indigo, hemp, make ropes, cords and thread, and extract oil from the seed of the flax and cotton, and from the castor oil bean. And let our brethren who have the means, bring on cotton and woollen machinery, that we may be enabled to manufacture our own goods, as fast as we shall be able to supply ourselves with the raw material; also bring the best selections of horses, cattle and sheep.

Cultivate the thorn, osage, orange, and meskete for hedges, the cottonwood and locust for ornament, and, in suitable locations, for wood and timber, which they make rapidly, and the mulberry for silk. Be forward and cultivate all kinds of fruit and other seeds and grafts; plant trees, shrubbery, vines, &c., for ornament and use; cultivate the best varieties, including grapes, currants, gooseberries, strawberries, the various kinds of grasses, indigo, madder, and everything calculated to cheer and gladden the heart, delight the eye, and make pleasant and agreeable the homes of the Saints.

In the vicinity of Los Vegas a very extensive and rich vein of lead ore has been discovered, and is now being successfully worked by our enterprising citizens. Judging from the description, it is the most extensive vein of galena ever discovered, and specimens of the portions being mined for smelting yield a large per cent. of lead. From this prolific source we shall soon be abundantly supplied with lead, and we wish our manufacturers of lead pipe, sheeting, white and red lead, and other useful articles made from that metal, to prepare themselves, as soon as practicable, to supply all such articles from our own resources.

Let those report themselves to us in person, or by letter, who are acquainted with working in lead, iron, coal, or boring therefor; who are acquainted with raising or manufacturing cotton, flax, and hemp, and with making oil, nails, steel, glass, &c., that we may classify our labour and bring forth from the native elements those things which contribute to the benefit of man.

We say unto all our mechanics, press onward in your labours; be not disheartened, but continue to supply the community with your wares and fabrics, with leather, boots, shoes, hats, caps, muffs, robes, soap, candles, glue, shoe pegs, saleratus, alum, saltpetre, pitch, tar, turpentine, oil, furniture, and labour-saving machinery. Let the farmers encourage the mechanics with their best patronage, and let each promote their own by seeking their brother's interest.

Fathers, learn your children to practise industry; teach your sons agriculture or some useful mechanical trade.

Mothers in Israel, you are also called upon to bring up your daughters to pursue some useful avocation for a sustenance, that when they shall become the wives of the Elders of Israel, who are frequently called upon missions, or to devote their time and attention to the things of the kingdom, they may be able to sustain themselves and their offspring. Learn them to sew, spin, and weave; to cultivate vegetables, as well as flowers; to make soap, as well as cakes and preserves; to spin, colour, weave, and knit, as well as work embroidery; to milk, make butter and cheese, and work in the kitchen, as well as in the parlour.—Thus will you and your daughters show yourselves approved, and prove helpmeets in very deed, not only in the domestic relations but in building up the kingdom.

Very creditable was the exhibition of home productions at the Annual State Fair, which came off on the 1st, 2nd, and 3rd of October, but we trust it will be far exceeded another year. It encourages a commendable rivalry, and excites an emulation for the general good.

Owing to the irregularities of the eastern mail, our agents and correspondents will duplicate their letters by way of San Pedro, California, each winter. And we caution one and all that, unless they personally attend to the mailing of their letters and documents, the duplicates, as was the case last season, though plainly directed, will not be forwarded as ordered. We gave our eastern agents the same instructions last year, and they complied therewith, so far as mailing duplicates with the proper directions, but

originals and duplicates came in the same mail sacks in the spring, evidencing that some Postmasters are as indifferent in regard to the performance of their duties as some mail contractors are of theirs.

We cannot close this Epistle without congratulating ourselves, the Saints and the inhabitants of this wide spread Territory, with the general health of the people, the prosperity which attends our efforts, the the quietness and peace everywhere predominant. No record of crime enlivens the court yards and jails; no convictions and sentences of court send, to desolate homes, anguish and despair; nor yet do unblushing offenders walk our streets unpunished, requiring the aid of a Vigilance Committee to rid our Territory of their unwelcome presence.

Fortune, or rather Providence, has indeed favoured us by spreading before the eager gaze of the world's cupidity the talismen of wealth, the hope of earthly riches, at a distance from these sequestered vales, and placed mighty barriers between — though we inherit the most uninviting portion of the earth, we feel happy that the temptations of gold and this world's power beckon their votaries and seekers to another bourne, from whence no such travellers find inducements to return, leaving us to enjoy in these peaceful retreats that quiet and freedom from the wicked and ungodly, which we have so earnestly sought.

When such characters find themselves in our midst, the barren prospects for any considerable degree of success, and the glitter of gold a little farther on, soon relieve us, our courts, and criminal calendar, of their hated and unwelcome presence. Never before were the Saints so favourably situated to cleanse the flock from the half-hearted and apostate spirits and the imps of Satan, who follow after us only to destroy. One or two seasons, and they begin to feel their way out, rightly judging that this is no place for them. Their corrupt desires, intentions, and acts, are soon made manifest and the inducements to remain with a righteous people are too few.

Therefore, while we gather, like the net which was cast into the sea, from every nation, kindred, tongue, and people, of every kind, we also sift them out like the winnowing of wheat upon the summer's threshing floor. We have sought peace and freedom from the power of wicked and designing men, and measurably have found it. We have put forth our hand to gather out the honest in heart from among the nations, and are rapidly accomplishing our object. We are attempting to build up cities, towns and villages unto the most High God, pure and holy in His sight, and surely expect, through His aid and blessing, to be successful.

When we look upon the advancing hosts of Israel, and consider their rapid improvement in faith, knowledge, good works, influence, power, and constantly accumulating numbers, we feel to thank the Lord for His goodness, even Him who hath brought forth salvation and caused light to spring up upon the earth. We feel grateful that we have been permitted to live in this day and generation, in which the Great Jehovah has seen proper to re-establish His authority upon the earth, and to re-confer the holy and eternal Priesthood upon the children of men.

We feel grateful that we have the privilege of witnessing the stately steppings of the Almighty among the nations, the goings forth of His word with power, the fulfilment of the words given by inspiration in ancient times, and the fulfilment of the words given by the living Oracles in our midst; that He has spoken from the heavens; that messengers, angels and legates from His throne have broken the silence that has intervened since the mission and dispensation of the only begotton Son of God, Jesus of Nazareth, and re-opened a communication with His children upon this His earth, organized again His Church and Kingdom, and endowed it with all the authorities, ordinances, gifts, sacraments, blessings, privileges, power, and glory pertaining thereunto.

We rejoice that the words which have gone forth from the ancient Prophets, and from Jesus, Joseph, and the Apostles, do not return void, neither are like sounding brass or tinkling cymbals; for behold, the Lord of hosts, through the faithfulness, energy, and perseverance of His servants, has faithfully warned and is warning the people. In the spirit of meekness and humility have they declared the Gospel unto them, wherefore are their skirts clear of their blood, and they are left without excuse before the Lord, to reap the reward of their iniquity, to experience the calamities which are abroad in the earth, to feel the wrath, the withering, bitter

anguish which the justice of a justly incensed and offended Creator will pour out upon them. They have set at naught the words of His servants, scoffed at and held them in derision; have trodden upon the young and tender plant which the Lord Almighty has planted, and done despite unto the words of life and salvation which He has caused to be proclaimed in their ears. They have ignominiously slain His Prophets and wasted away His people, His faithful Saints, whose blood cries unto Him from the ground for vengence.

Their long, hypocritical prayers, lip-service, pretended piety and idolatrous worship, have become an abomination before Him; wherefore will He proceed to bring upon them the judgments which have been foretold by His servants the Prophets, and great will be the desolation thereof. Their great and mighty nations, empires, and kingdoms, with all the pride, pomp and power thereof, will be broken and crumbled in pieces, and come to nought. Their cities will become a howling waste, a solitary place, wherein shall be found the wolf and the vulture, and no man shall be found an inhabitant therein. Yea, verily, He will empty the earth of the wicked, and those who work abominations in His sight, so shall the kingdoms of this world become the kingdoms of our Lord and His Christ, so shall the Lord prepare the way for His coming, and reign upon the earth.

Let the Church, therefore, prepare as a bride to receive her bridegroom; let the Saints have on their wedding garments, and have their lamps well supplied with oil, trimmed and burning; let all things be made ready for the reception of our Saviour and Redeemer, even our Lord the Christ. Let all the Saints throughout the world live their religion, that they may be worthy to enjoy his presence, and have converse with the angels of our God; let them gird up their loins and step forth in the power and might of Elijah's God to do battle in this great cause, and armed with High Heaven's panoply, even the armour of salvation and the helmet of righteousness, go forth conquering and to conquer, until the gospel shall be sounded to every nation, kindred, tongue, and people, and the pure in heart, the meek of the earth, the Israel of our God, be gathered out from the wicked nations and brought to inherit and worship under their own vines and fig trees, and learn of Him whose glory will rest upon His Temple as a cloud by day and a pillar of fire by night.

BRIGHAM YOUNG.
HEBER C. KIMBALL.

G. S. L. City, Dec. 10, 1856.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
January 7, 1857.

Elder Orson Pratt,

Dear Sir—I have only time to say a few words, as the mail closes soon. We are having the hardest winter we have ever known in the valleys, at least the most snow. The last company of emigrants arrived about the 15th of December, having passed through fifteen feet of snow, in places, in the mountains. They were all brought in with mule teams sent from the valley. The California mail came in on the 5th inst., and had great difficulty in coming through from Fillmore. There is much snow at Fillmore, and on this side. We have more snow in this valley than we ever had before. There fell on the night of the 3rd inst., fifteen inches of snow, and it has snowed a good deal of the time since winter set in. The Legislature assembled in Fillmore on December 8th, organized and then adjourned to Great Salt Lake City. They again convened in the Social Hall here, on the 18th. We have had a good time thus far during the session. Elder O. Hyde arrived from Carson valley on the 9th ultimo, and was elected a member of the House in the place of J. M. Grant, deceased. We get no eastern mail yet. F. Little and E. Hanks started out with the mail on the 10th ultimo, and Mr. Kerr and others started with the eastern mail this morning, but they will have mountains of snow to go through. D. H. Wells was ordained on the 4th inst. to fill the place of J. M. Grant, as

second Counsellor to President Young. We have now in this city O. Hyde, W. Woodruff, L. Snow, and F. D. Richards, of the Twelve. We are busily engaged about every evening in the week holding meetings with the several quorums, Missionaries and people, upon the subject of reformation. I have never seen this people feel the importance of living their religion, obtaining the Holy Ghost, and the power of the Priesthood, as much as at the present time. The Spirit and power of God are beginning to rest miraculously upon the Elders and people; the sinners in Zion are beginning to tremble, and fearfulness surprises the hypocrite. We deeply feel the importance of magnifying our calling as Apostles of Jesus Christ and Elders in Israel, and we truly hope that the same spirit may rest upon our fellow labourers in the vineyard abroad. It is a general time of health with the Presidency, the Twelve, and their families, and the people in general. Edson M. Stowel was buried on the 5th. Your family are all well. Remember me to brother Benson and all our friends with you.

Yours truly,
W. WOODRUFF.

G. S. L. City, Utah Territory,
December 8, 1856.

Elder James A. Little.

Dear Brother—I am told that Ephraim Hanks and Feramorz Little will start tomorrow with the Eastern mail, and considerable confidence is felt that it will consequently go through. From the little that I know of those gentlemen, I too am persuaded that no ordinary circumstances, or slight difficulties, will be sufficient to prevent this month's mail from reaching the States. It would greatly please the inhabitants of this territory, and their friends abroad, if the same could be said of every mail to and from these valleys. But such is not the case. Uncle Sam's mail carriers have not the grit of "Mormon" "boys," nor of "Mormon" women and children either, for at the present moment we have three or four hundred men, women, and children, old and young, somewhere east of the "big mountain," patiently wending their way to this place of rest, while the United States' mail carriers are not heard of.

But you will not thank me for troubling you on the hackneyed subject of Utah's mails. You will be much more gratified to hear something about the emigration, or some other matter pertaining to the restitution of Israel. I will therefore say that the fifth Hand-cart Company, under Captain Edward Martin, arrived in this place on Sunday, November 30, about noon, rejoicing greatly in their deliverance. The company left Florence finally and fully on the 27th of August, and about the middle of October arrived at the last crossing of the Platte. The day they forded the river there, was the first of winter. A very heavy hail and sleet storm, accompanied by a very cold strong wind, tokened the change of season. The next two days snow fell, some of our cattle and people gave out, and died. When about 16 miles above the Platte bridge, and 12 miles above the last crossing, we were "snowed up" for about ten days. Here Elder Joseph A. Young, with two companions, galloped into the midst of our camp, and, after briefly informing us that ten wagons with flour were at Devil's Gate waiting for us, went on to Captain Hunt's Wagon Company, who were then encamped at the crossing. The next morning we made a start, and in a few days pushed forward to Greasewood Creek, where six wagons had come to meet us. We then rolled on to Devil's Gate, where we staid several days in consequence of deep snow and severe cold. At Greasewood Creek we found Elders G. D. Grant and Charles Decker. Elder C. H. Wheelock met us a few miles before we reached it. At Devil's Gate the two wagon companies forted up all their luggage, leaving 20 men to guard it till spring. Undivided attention was then given to the saving of the people. The Lord in His mercy divided the storms and opened up our way, so that with the assistance of about 100 mule and horse teams, which met us, we reached this place as above named.

We have had a number of deaths, one of which the Liverpool Saints will hear with regret—that of Elder Thomas Dodd, whose faithfulness and straightforwardness are well known. My wife's father died about 13 miles east of Ash Hollow, of diarrhœa. You will recollect that my daughter Flora had the measles just as we were leaving the ship. She was never thoroughly healthy afterwards. At Iowa City she had the diarrhœa, which afflicted

her, with more or less severity, until we arrived at Green River, where, on Nov. 22nd, her spirit returned to Him who gave it. We brought her body to this place, where it was interred on the 4th inst. My wife gave birth to a son at Cutler's Park, two and-a-half miles west of Florence, August 27th.

Brother Linforth and family have not yet arrived. The last I heard of them they were at Bridger. Teams and provisions have been sent out to bring in all persons belonging to the two wagon companies, leaving their cattle and wagons at Bridger or Fort Supply. We expect the teams to return in a few days. The whole territory will rejoice and be thankful when the emigration is all in.

I expect to make a visit to Battle Creek, Provo, and Springville this week. I am gratified with the appearance of Great Salt Lake City. I did not expect that it covered so much ground as it does.

You will have learned of the death and burial of President Jedediah M. Grant. I saw him the day before his burial. Israel sustains a severe loss in his death, but President Young says—that for every good man that falls in the Church a hundred better and more mighty shall arise—and President Kimball bears testimony that this is true.

Besides the accompanying inclosure from your wife, she has written you by the California mail. I and sister Jaques spent the evening with her on Saturday last. She and the family are well.

When I am a little more myself again, I can amplify on a thousand matters pertaining to the emigration and things here. But, if you will believe me, it has been one of the hardest kind of tasks to compose my mind and collect my thoughts to write this letter. I therefore purpose to write Elder Pratt rather lengthily by the next California mail, if no unforeseen circumstance prevents. Perhaps he will not object to waiting a month before I trouble him with a long letter.

Love to all in the Office, and old acquaintance.

Yours in the Gospel,

J. JAQUES.

NEWS FROM UTAH.

(*From the "Deseret News."*)

NEWS FROM THE COMPANIES.—Elder Chauncey G. Webb arrived, on December 5th, from Capts. Hodgett's and Hunt's companies, and reported that he left them all at Fort Bridger, on the 2nd, quite comfortably situated, and in the enjoyment of an increased degree of health and buoyancy of feelings. Only a very few in those two companies had been frosted, and they only slightly.—Brother Webb met, *en route*, enough teams going to their relief, to bring them all in; and in a few days the last of this season's immigration will have arrived, except those who are stationed at the Devil's Gate, until spring. Much credit is due to brother Webb for his lengthy and energetic services in aid of the belated immigrants, encountering cold, storms, severe toil and rough fare for a period of 55 days; and that too so soon after his return from a foreign mission. Most certainly has he "manifested his faith by his works."

Business Chamber, G. S. L. City,
Nov. 29, 1856.

Mr. Daniel Spencer, President of this Stake of Zion.

Dear Sir—Will you be kind enough to announce from the Stand in the Tabernacle, on Sabbath, that my Bibles are now opened and ready for distribution, and that I purpose commencing family visitations in the city during the ensuing week; but for the accommodation of those individuals and families who may desire it, I can be found in the Depository at Mr. W. C. Staines', on South Temple-street, from 7 to 9 a.m. and from 5 to 7 p.m.

Yours truly,

C. B. VAN EMMAN,

Agent for American Bible Society.

After the reading of which,

President Young remarks as follows—Mr. Van Emman, an agent of the American Bible Society, and who crossed the

Plains in Capt. Smoot's company, has a large number of Bibles and Testaments, in several different languages, which he is instructed to distribute in this Territory, both by sale and gift, according to the circumstances of the individuals desiring those books.

It is expected that those who desire any of those books will purchase, wherever they are able, as that will afford Mr. Van Emman a larger number for gratuitous distribution to the poor; for this reason I trust that no one who has means will ask for a book without proffering payment.

The Bible Society, of which Mr. Van Emman is an agent, is doing a very extensive business, and have distributed millions and millions of Bibles. Mr. J. C. Brigham, a Secretary of that Society, sent me two boxes of Bibles, which have been distributed through this Territory.

So far as I am acquainted with him, Mr. Van Emman appears to be much of a gentleman; he is a sociable, affable young man, and I wish him well; I wish well to all institutions like the one for which he is an agent.

I know that many of this people feel that Bible Societies, Tract Societies, Missionary Societies, &c., are not of much benefit, but let me tell you once for all, and it is true, if it had not been for those very societies, you would have found, in scores of places where our brethren have been and preached the Gospel unmolested, that they would have been mistreated and violently abused for the gospel's sake, as brother Chislett has been. The members of those societies will be rewarded for the good they have done; that is my faith. If they have not the Priesthood, they are doing all they can; and we should be the more humble and thankful because the Lord has given unto us the Priesthood.

THE JUST.

I love a Saint whose heart is free
From prejudice and bigotry;
A Saint whose feelings are refined
By actions just, and good, and kind,
One who pretends no outward show,
But inwardly is pure as snow,
And such as these the Lord will own,
Through Christ they shall receive a crown,
And though they're called to suffer here,
They're not distressed with doubt and fear.
They know the way and walk therein,
Kept by the Spirit's pow'r from sin,
Like pilgrims who are doomed to roam,
They feel this world is not their home,
But look beyond this vale of tears,
To reign with Christ a thousand years.

MARY SENIOR.

ADDRESSES.—Daniel Page, 16 Rhode Street, Chatham, Kent.
H. S. Turner, care of J. Thorn, 4 Catherine Street, Hereford.
Edward Phillips, 6. Silvester Square, North Street, Guildford, Surrey.

MONEY LIST, MARCH 24—31, 1857.

	£	s.	d.		£	s.	d.
John Hyde	1	0	0	Brought forward	26	11	0
East India Mission (per Donald Gells)	3	0	0	John Hunter	27	0	0
Benjamin W. Brindle	10	0	0	John Mellor	4	0	0
Benjamin Elliot	2	0	0	William Brownlow	2	0	0
John D. Jones	1	1	0	John Kessell	8	0	0
John Holsall	2	0	0	William H. Perkes	7	0	0
Thomas Parkes	4	10	0	Richard Harper	5	0	0
William Shires	3	0	0	William B. Child	3	0	0
Carried forward	26	11	0		82	11	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17, Vol. XIX. Saturday, April 25, 1857. Price One Penny.

RESTORATION OF THE AARONIC AND MELCHISEDEK PRIESTHOODS.

A divine Priesthood is nothing more nor less than the authority which God bestows upon intelligent beings to minister and govern in His name. Many gifts and blessings may be bestowed upon man, under certain circumstances, without his possessing the Priesthood. Without the Priesthood many zealous reformers have been raised up in different ages who have done much good; but they had no authority to minister Gospel ordinances, or to build up the Kingdom of God. Indeed, men may enjoy the gift of prophecy and revelation, and still be without the authority of the Priesthood. Such was the case with Abraham in the land of Chaldea: he might have enjoyed the lesser Priesthood or some of the appendages of the higher, but there is no certainty even of this. It is certain, however, that he received the higher Priesthood, under the hands of Melchisedek, after his arrival in the land of Canaan. (See Doc. & Cov. sec. iv. par. 2.)

After Abraham had prophesied and done a great work in Chaldea, the Almighty said unto him:—"Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth for ever, for I am thy God." (Pearl of Great Price. p. 20.) Visions, revelations, ministry of angels, and prophecy, were enjoyed by Abraham before he received the full authority under the hands of Melchisedek to build up the Kingdom of God.

Even our illustrious Prophet, Joseph Smith, saw visions, beheld angels, was filled with the Spirit of prophecy and revelation, and translated the greater part of the Book of Mormon, before he was blessed with any Priesthood, or had authority to minister the least ordinance of the Gospel.

Joseph—the Prophet, and Oliver Cowdery, were the first ones in this last dispensation who were favoured with the Priesthood. Joseph, in writing his history, relates this event in the following words:—"We still continued the work of translation, when, in the ensuing month, (May, 1829,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us:—

'Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the

ministering of angels and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'

"He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized; I baptized him first, and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic Priesthood; afterwards he laid his hands on me, and ordained me to the same Priesthood; for so were we commanded.

"The Messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the the Priesthood of Melchisedek, which Priesthood, he said, should, in due time, be conferred on us, and that I should be called the first Elder, and he the second.

"It was on the 15th day of May, 1829, that we were ordained under the hand of the Messenger, and baptized." (See "History of Joseph Smith," Supplement to *Millennial Star*, vol. xiv. p. 15.)

After the Aaronic Priesthood had thus been restored to the earth, baptism for the remission of sins was frequently administered to the believing penitents; but as there was no one authorized to confirm the Gift of the Holy Ghost upon them, they sought diligently after the higher Priesthood. Joseph, the Seer, says:—

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood, had given us, viz., that provided we continued faithful, we should also have the Melchisedek Priesthood which holds the authority of the laying on of hands for the Gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house," (Fayette, Seneca County, State of New York,) "in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Saviour's promise—'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination, until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote, whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterwards proceed to ordain each other, according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the Gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord." (See Supplement *Millennial Star*, vol. xiv. p. 20.)

Whether the Word or Voice of the Lord, which came unto them in the chamber of Mr. Whitmer, was accompanied by an open vision, we are not informed. This revelation, concerning their future ordination to the office of Elder, is believed to have been given in June, 1829. About this time, or shortly after, Peter, James, and John were sent to ordain them to the office of Apostles.

In an epistle to the Saints, dated Nauvoo, Illinois, Sept. 6th, 1842, Joseph, the Prophet, writes as follows:—

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the Prophets—the Book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, (State of New York,) declaring the three Witnesses to bear record of the Book. The voice of Michael on the banks of the

Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca County, [State of New York,] and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the arch-angel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring, each one their dispensation, their rights, their keys, their honours, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope." (See "Doctrine and Covenants," sec. 106, par. 20, 21.)

In a revelation of Jesus Christ, given to Joseph, the Prophet, and Oliver Cowdery, in September, 1830, the Saviour promises them that he "will drink of the fruit of the vine" with them on the earth, and with the ancient prophets from Adam down. "And also with Peter, James, and John, whom," says Jesus, "I have sent unto you, by whom I have ordained you, and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth." (See "Doctrine and Covenants," sec. 50, par. 2 and 3.)

The precise date and place of the ordination of Joseph Smith and Oliver Cowdery, under the hands of Peter, James, and John, are not published in the History. It may have been in the chamber of Mr. Whitmer, or it may have been in the wilderness near the banks of the Susquehanna river. Whether they appeared to them more than once is not stated. Whenever or wherever this ordination to the Apostleship was conferred upon them, it is certain that it was before the organization of the Church; for they were expressly commanded, after getting the sanction of the Church, to ordain each other to the office of Elders, before proceeding to officiate in the sacred ordinance of the laying on of hands for the Gift of the Holy Ghost. The Church was organized on the 6th of April, 1830, and on the same day the ordinations were attended to as was commanded some ten months before. (See Supplement, *Millennial Star*, vol. xiv. p. 26.)

The office of an Elder is only an appendage to the Melchisedek Priesthood. After these servants of God had proved themselves faithful in magnifying the office of Elders, the Lord, on the 4th of February, 1831, gave to the Church an additional office or appendage by commanding Edward Partridge to "be appointed by the voice of the Church, and ordained a Bishop." (See "Doctrine & Covenants," sec. lxi, par. 3.)

The Melchisedek Priesthood itself was not yet given, but only its appendages. But, "On the 6th of June, 1831, the Elders from the various parts of the country where they were labouring, came in; and the Conference, before appointed, convened in Kirtland," (Ohio); "and the Lord displayed his power in a manner that could not be mistaken. The Man of Sin was revealed, and the authority of the Melchisedek Priesthood was manifested and conferred for the first time upon several of the Elders." (See Supplement, *Millennial Star*, vol. xiv. pp. 67, 68.)

On the 25th of January, 1832, a Conference was held in the town of Amherst, Ohio, where Joseph, the Prophet, was ordained the President of the High Priesthood. (*Millennial, Star* vol. xiv. p. 162.)

On February 17th, 1834, a first Presidency of three, and a Standing High Council of twelve were first organized. ("Doctrine and Covenants," sec. v.)

On February 14th, 1835, the Quorum of the Twelve Apostles was organized, and on February the 28th, 1835, the organizations of the Seventies commenced. (See *Millennial Star*, vol. xv. pp. 205 to 207. Also, page 230.)

It will be perceived that the Lord did not restore the full authority of the Melchisedek Priesthood at once, but conferred

little by little: first, the Aaronic Priesthood which is only an appendage to the Melchisedek; secondly, the office of Elder and Apostle; thirdly, the office of Bishop; fourthly, the Melchisedek Priesthood; fifthly, the President of that Priesthood; sixthly, the organization of the first Presidency of three, and standing High Council of Twelve; seventhly, the organization of the Council of the Twelve Apostles; and eighthly, the organization of the Councils of Seventies.

The revelation, called Section II, was not all revealed in 1830. The sixteenth and seventeenth paragraphs of this section, relating to some of the higher councils of the Priesthood, were given several years after the rise of the Church.

Joseph, the Prophet, in selecting the revelations from the Manuscripts, and arranging them for publication, did not arrange them according to the order of the date in which they were given, neither did he think it necessary to publish them all in the Book of Doctrine and Covenants, but left them to be published more fully in his History. Hence, paragraphs taken from revelations of a later date, are, in a few instances, incorporated with those of an earlier date. Indeed, at the time of compilation, the Prophet was inspired in several instances to write additional sentences and paragraphs to the earlier revelations. In this manner the Lord did truly give "line upon line, here a little and there a little," the same as He did to a revelation that Jeremiah received, which, after being burned by the wicked king of Israel, the Lord revealed over again with great numbers of additional words. (See Jeremiah xxxvi. 32.)

After Joseph and Oliver were ordained by John the Baptist, why were they commanded by him to ordain each other? It was in order to show the Church the pattern after which others should be ordained. It was necessary that they should receive the Priesthood, that their baptism might be legal; but when once the authority was restored, it was equally necessary that the Church should never permit an unbaptized person to be ordained: their re-ordination after baptism being a pattern for all future ordinations.

After Peter, James, and John had ordained them to the office of Apostles, why were they commanded to re-ordain each other as Elders, by the voice and sanction of the Church? It was to set a perfect pattern for the Church, that future ordinations might not be conferred without her sanction, where there was a regularly organized Branch. Jesus says, "Neither shall anything be appointed unto any of this Church, contrary to the Church covenants, for all things must be done in order, and by common consent in the Church by the prayer of faith." (See "Doctrine and Covenants," sec. li. par. 4.)

In beginning a dispensation, necessity or circumstances may compel the introduction to be somewhat different in form from what would be lawful after its proper establishment. For instance, the marriage of brothers and sisters is not considered lawful, and yet the first children of Adam, united in matrimony, were brother and sister; and such marriage, under the circumstances, was legal.

So likewise, it is unlawful for the Church to bestow the Priesthood upon an unbaptized person, but inasmuch as there were no legally baptized persons on the earth constituting the Church, God bestowed the Priesthood upon two unbaptized persons, in order to begin the work: and after it was once begun, ordinations were commanded to be bestowed according to order. O how perfect is everything connected with this great and last dispensation! How unlike the workings of imposture! Every link is perfect, and placed in the right position in the grand chain. The wisdom of God, manifested through the young and unlearned Prophet of the nineteenth century, confounds the wisdom of man as exhibited in the popular systems of priestcraft, though sustained by the learning of ages. Every thing connected with the Priesthood and doctrine of the Latter-day Church, loudly proclaims the workings of a God.

EARTHQUAKES AT SANTA CRUZ AND MONTEREY.—The *Pacific Sentinel* says that a shock of an earthquake was felt on the evening of the 27th of August throughout the county of of Santa Cruz, and at St. John's and Monterey. Another severe shock was felt during the night of the 29th of August. The last shock was so hard that quite a consternation was created in some neighbourhoods, and a general stampede of the inmates of several houses took place.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 201.)

OBJECTION: "I must now conclude this first appeal, but not until I have entreated you to be honest with yourselves. You know that you have two sets of doctrine, even as you have two bibles. You know that you are ashamed of the Book of Mormon. You are uneasy under the yoke of fresh revelations, or else what does this mean?—'Ours is a progressive system, and we must progress with it. If you are obedient unto counsel, nothing will stumble you, neither *spiritual wifeism* nor *anything else*. You will swallow all good things down, and that too without any oil.' (*Millennial Star, Feb.* 5, 1853.) Dare then to be faithful to your better feelings. Reject these pernicious fables. You have been led away from the God of the Bible, and from the God of your fathers. You cannot hold Mormonism *and* Christianity. If the Book of Mormon be true, then the Bible must be false; or, if the Bible be true, the Book of Mormon is a lying imposition. Surely you cannot hesitate. As you value your own souls, once more embrace those Scriptures, which are able to make you wise unto salvation."—"*Mormonism Anti-Scriptural," by the Rev. B. Willmore.*

ANSWER: We will be "honest" enough with ourselves and our reverend opponent to tell him that his accusations and his statements concerning us and our religion are entirely groundless and chimerical. We have *not* "two" contrary "sets of doctrine," nor "two Bibles." We are *not* "ashamed of the Book of Mormon," nor are we "uneasy under the yoke of fresh revelations." We have one harmonious code of "doctrine," and we have one "Bible." Far from being "ashamed" of the Record of Ephraim, we rejoice in its teachings, and honestly and fearlessly proclaim to the world that we know it to be a Book of God, which is "able to make" those who heed its instructions, "wise unto salvation." The modern "revelations" of God, through His servants Joseph and Brigham, are our joy and delight as a people. Some, indeed, may "stumble" at revelation, when it comes in contact with their own prejudices or vices, which they are unwilling to part with. But the Saints of God, who are willing to be guided by the unerring dictates of His Spirit—to live "by EVERY word that proceedeth out of the mouth of God," will by no means be "uneasy," but rather joyful, at the prospect of "fresh revelations." If new revelation be a "yoke," it is a yoke which is easy—a burden that is light. "Spiritual wifeism" never was, and never will be, an ism of this Church, and, consequently, will never "stumble" those who are "obedient to counsel," and are desirous of being recognised as Saints of the Most High. The patriarchal order of marriage in itself is "good," or God would not have instituted and recognised it; and to the pure in heart, "every word of God is pure." *Honi soi qui mal y pense.* When our reverend opponent is able to *prove* that our doctrines are "pernicious fables,"—that "the God of the Bible" is not *our* God (leaving our fathers out of the question),—that "'Mormonism' and Christianity" are at variance,—and that the "Book of Mormon is a lying imposition,"—*then*, as we value our own souls, we certainly will not "hesitate" to "reject" "Mormonism" forthwith. Till then, however, we shall "dare to be faithful," not only to our "better feelings," but to our better judgment, and will remain true to the great cause of God which we have espoused, and to the holy covenant which we have made with Him, whose we are, and whom alone we serve. Our objector, no doubt, thinks that we are wrong, and that his own religious views are right. He, doubtless, believes that "Mormonism" is an imposture, and that the Church of England is the Church of God. But *we* KNOW to the contrary. The most zealous members of an apostate church can go no farther than *belief;* the most learned advocates of an erratic system can only say they *believe* themselves to be right, and others to be

wrong. But the members of the Church of Jesus Christ of Latter-day Saints, if living up to the privileges of their calling, are blessed with a personal, practical *knowledge* for themselves, that the work in which *they* are engaged is indeed the work of God. They possess that assurance of faith, and that certain knowledge of the fact, which no trickery of Satan or sophistry of man can ever overturn. We not only *believe* (from testimony), but *know* (from experience), that this is the true, and *only* true Church and kingdom of God upon the earth. We have our enemies and opponents it is true; but He who is for us is greater than all those who are against us. The emissaries of Anti-Christ are ever on the alert to destroy the work of God. Truth, however, is mighty, and must and will prevail. The Lord Himself has declared to us, by the mouth of His holy Prophets in these last days, that Babylon shall speedily fall, to rise no more, while Zion shall as rapidly rise, never to be cast down. Yes—the creeds, and traditions, and systems of men shall soon crumble to dust, and disappear like mists before the rising sun, while the long-neglected Gospel of Christ shall revive and flourish, and intensify in power and glory. The systems of priest-craft, and king-craft, and every other craft of man shall dwindle and die away, and Truth, genuine Gospel Truth—long since sepulchred in oblivion—shall rise, phœnix-like, from its ashes, and spread its broad wings over every land and clime. The Kingdom of God in this lower world of ours shall extend in all directions: it shall heighten and deepen, and widen and lengthen, and strengthen, till its sway becomes universal, and all heaven, earth, and hell shall feel and know its power. That period of time is fast approaching—the day is even nigh at hand, when the Great King of Saints shall come and take possession of that throne so long usurped by his Adversary, and God's will shall be done on earth, even as it is done in heaven. Then shall be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever." (Rev. xi. 15.)

To be continued.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 239.)

In the year 1820 there lived in the town of Manchester, Ontario county, State of New York, a poor but honest man by the name of Smith. Among his children was one named Joseph, a lad at that time aged less than fifteen years, who, during a recent religious excitement, had become of a serious turn of mind; and desiring to know to which church he ought to attach himself, he determined to pursue that course to attain to that knowledge, which all candid persons must admit reflected honour upon his understanding. Instead of consulting the partisan priests of the day, he went to a neighbouring wood, and there poured out his soul to God, desiring that He would enlighten his understanding as to what society he should join. While he yet prayed, a bright light appeared in the firmament, which descended until it stood before him, revealing the presence of two glorious personages, who told him in answer to his prayer they would now inform him, that however many sincere persons there might be, in the various religious organizations then existing in the world, no one church, as such, was acknowledged in heaven as the Church of Christ—that he should not join any of them—that the time was near at hand when God would establish a Church, and that, if he was faithful, he would see it accomplished. The foregoing is the purport of their communica-

tion, which resulted, as a matter of course, in his standing aloof from the different partisan churches, trusting in the promise of God made to him.

On the 21st of September, 1823, he received another ministration of a holy messenger, who related to him many things concerning the Latter-day Church, and told him that a record of the aboriginal inhabitants of America was concealed in a hill near by; at the same time opening the vision of his mind so that he could plainly see the place where it lay. He visited the place the next morning, but was not permitted to take the book until he was further instructed.

On the 22nd of September, 1827, he obtained the record; the particular description of which I will extract from O. Pratt's "Remarkable Visions."

"'How far below the surface these records were' anciently 'placed, I am unable to say: but from the fact that they had been some fourteen hundred years buried, and that, too, on the side of a hill so steep, one is ready to conclude, that they were some feet below, as the earth would naturally wear, more or less, in that length of time. But being placed towards the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as timber had time to grow, the hill was covered, and the roots of the same would hold the surface. However, on this point, I shall leave every man to draw his own conclusion, and form his own speculation.' . . . But suffice to say, 'a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone were placed erect four others; *their* bottom edges resting *in* the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box; the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surfaces of the four erect or side stones, were smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, &c., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars, composed of the same description of cement used on the edges; and 'upon these three pillars were placed the records. . . This box, containing the records, was covered with another stone, the bottom surface being flat, and the upper crowning.' When it was first visited by Mr. Smith, on the morning of the 22nd of September, 1823, 'a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass,' from which circumstance it may be seen, 'that however deep this box might have been placed at first, the time had been sufficient to wear the earth, so that it was easily discovered, when once directed, and yet, not enough to make a perceivable difference to the passer-by. . . . After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light lever brought to his natural vision its contents.' . . . .

"'These records were engraved on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving.' With the record was found 'a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use, in ancient times, by persons called seers. It was an instrument, by the use of which they received revelations of things distant, or of things past or future.' . . . . . .

"Having provided himself with a home, he commenced translating the record, by the gift and power of God, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe, to write the translation as it came from his mouth,

"In the mean time, a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman, by the name of Martin Harris, to the city of New York, where they were presented to a learned gentleman, of the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. He examined them; but was unable to decipher them correctly; but he presumed that if the original records could be brought, he could assist in translating them.

"But to return. Mr. Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records, the part translated is entitled the 'Book of Mormon,' which contains nearly as much reading as the Old Testament."

This translation was published at Palmyra, in 1829, with the title of the Book of Mormon.

We shall now proceed to examine the evidences in favour of this volume, which evidences will be drawn from authentic sources, and shall be careful to advance nothing that we cannot prove.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 25, 1857.

REFORMATION.—We are happy to learn from various reports received from brethren in different sections of the country, that the Saints are generally willing to renew their covenants and purify themselves, by keeping the commandments of God. We realise that there is a day of power at hand, when all the Saints who are faithful will have more of the Holy Ghost than they have hitherto enjoyed. But, brethren and sisters, you must live for the blessing. You are to be blessed according to your diligence in keeping the commandments of God. Of that which you sow, the same you will reap.

We exhort you to respect the Word of Wisdom, as counsel given by a kind Father, who knows what is, and what is not good for His children. It is not given by commandment, nor by constraint, but it is given for a principle, with promise, for our temporal salvation. We advise the Saints to get the book of "Covenants" and often read the revelation containing the Word of Wisdom in their families. We feel assured that if all the Saints now in England would strictly give heed to these heavenly counsels and keep themselves otherwise pure before the Lord, there is not one of them but that could be emigrated in a few years. The Lord has promised that if we will keep His word and obey all His commandments, no good thing shall be withheld from us. Ponder in your hearts the commandments of God. What one of them is unreasonable or hard to be kept? It is a pleasant thing to love the Lord our God. It is good for the Saints to love one another. So it is in relation to all His laws. Obedience has its accompanying pleasures, while sin and transgression continually carry with them their corresponding evils. "The way of the transgressor is hard."

EXCOMMUNICATION.—Thomas Hodgkinson was excommunicated from the Church of Jesus Christ of Latter-day Saints, on the 10th of April, 1857, for refusing to go to Zion when counselled to do so, and for other transgressions.

HOME CORRESPONDENCE.

THE COMPENDIUM.

11 Richard Street, Liverpool Road,
Islington, London, March 27, 1857.

President Pratt.

Dear Brother—On page 222 of the *Compendium*, it says that the Church was organized, Elders ordained, and hands laid on for the gift of the Holy Ghost, on the *6th of April*, 1830, and that the Melchisedek Priesthood was first given *June 6th*, 1831. I think from the following quotations from the Book of Doctrine and Covenants the Melchisedek Priesthood must have been restored June 6th, 1829, instead of June, 1831. *Doctrine and Covenants*, page 201, par. 3—"And also with Peter, and James, and John, whom I *have* sent unto you, by whom I *have* ordained you, and confirmed you to be Apostles;" and also *Doctrine and Covenants*, page 190, par. 3—"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called."

Hoping you will excuse me for troubling you, I remain, your affectionate Brother in Christ,

JOSEPH SILVER.

[As an answer to Brother Silver's letter, we refer him to our Article on the RESTORATION OF THE AARONIC AND MELCHISEDEK PRIESTHOODS.—ED.]

A DISCOURSE DELIVERED BY PRESIDENT EZRA T. BENSON,

IN THE SAINTS' MEETING ROOM, WHITECHAPEL, LONDON, MONDAY, FEBRUARY 2, 1857.

This meeting looks like a "Mormon" meeting. In the Valley we cannot get a house large enough to hold all the people, and I do not expect that we ever shall, for before we should have time to count numbers, measure the ground, and get the building up, there would be a sufficient number for another. This is the way the "Mormons" increase. I feel very thankful for the opportunity of standing before this congregation, and I rejoice in the order of the meeting.

I wanted to speak about the proper manner of conducting meetings, but Pastor Ross has got the start of me; I rejoice in what he has said. I have a great many things to say to the people, but I want to say that which will be of the most benefit to them; I do not care so much about its being pleasing to the ear. I want to speak as prompted by the Holy Spirit, realizing that it knows much better than myself what the congregation needs.

We find recorded in the latter part of Chap. vi. Moroni, that the meetings of the Nephites were conducted as directed by the Holy Spirit. It would be well for the brethren, particularly the Presidents of Branches, to read it. Now, in almost all other churches, except the Church of Jesus Christ of Latter-day Saints, they have a written form, and have the same mode of procedure every time they meet. If you are well acquainted with their form, you may know as well, when at home, what is going on at their meetings as if you were present. Now this should not be the case with the Latter-day Saints, and with the Elders of Israel. If it was the order of God, our Prophet would have written out a Constitution for us to be governed by, with prayers to be read at funerals, prayer for meetings, and prayers to be read when we felt rather more religious than usual; and we should have had in black and white the proper form of conduct for every occasion. But this Church has no such written form, for the revelation says, "The letter *killeth* but the *spirit maketh alive*."

Some Elders feel as though they must

stand in a certain position, with their toes pointed out, as if they were going to dance according to order and etiquette. Elders of Israel, do not be controlled and governed by this old Gentile way of doing business. I have not come here to preach the same things as I preached yesterday, unless I am prompted so to do by the Holy Spirit, and the same words come to my mind, but I have come trusting in God for His spirit to guide me in speaking to the people. No Prophet or Apostle ever pretended to write a form to bind the ancient Saints, nor yet the Latter-day Saints, and they never will.

Why do I make these remarks? Not with the desire to chastise. I came with a praying heart, and a desire to God that we might have a good time. From the acquaintance I have formed with the London Conference, I am satisfied that my brethren do, generally, the best they know how, but are they to be stereotyped editions? No! *there is no such a thing in Mormonism*, but there must be an increase, "line upon line, precept upon precept, here a little and there a little!" I do believe that the brethren are ignorant of the order of the Priesthood; they may know the *theory*, but I want to see the *practice*. It is not the theory that will give an impetus to the spirit of this work, but it will be done by practically carrying the theory into effect. A living faith brings forth good works.

It is a difficult matter to preside over a Branch, without you are continually filled with the Holy Ghost, as you have to be there at every meeting. It is impossible to preach "Mormonism," to do any good, without faith, and without feeling the life-giving power of the Son of God. Sometimes you have almost to resurrect the people, they are so dull and lifeless.

But we are going to have a REFORMATION! You have heard me say so many times before: it has already reached the Liverpool Office, and I am going home to be re-converted. The Reformation has commenced with the First Presidency, and is extending through all the Stakes, Wards, and Branches, in Deseret. Through the kindness of brother Pratt, I am permitted to stay here, and preach to you this evening; but I am going to Liverpool on the morrow, to renew my covenant. I want to prepare the way for the spirit of reformation here, it must commence with Pastor Ross, then with Elder Budge, and so on to the Presidents of Districts and of Branches, down to the Priests, Teachers, Deacons, and every lay member in the Church that wishes to renew their covenants.

Says one, "I don't know that I have sinned at all." Well if you have not it will not hurt you to be re-baptized, and to devote yourself more fully to the service of God.

Latter-day Saints! let the spirit of reformation commence its work in your hearts to night, so that when the word comes you may be prepared to obey it. You would do well to begin to-night. I began when I put my feet upon the shores of Europe, and have tried to preach reformation ever since, and have endeavoured to make my words like forked lightnings; to wake up the people from their sleep and lethargy, that they may cease from their wickedness and all their evil ways, and turn unto the Lord with full purpose of heart.

I suppose, if it is necessary that there should be a reformation in Zion, it is quite as necessary that there should be one here. All the good Saints will be glad to go into the waters of baptism and begin anew. Some who are evil will not; well, they may stay out, while those who will reform and renew their covenants will have the blessings. As sure as the Lord lives, there are blessings to be poured out upon this people. When God, in ancient days, stirred up the people through His Prophets unto repentance, great blessings always followed, and will it not be so now? I believe it will. I have been trying to be spiritually minded, but I can see where I might improve, and get more of the power of the Priesthood, to do good and bless the people. If we have done well, cannot we do better? we do not wish to stand still because we have performed half our journey, but to press onward to the end.

Some of the Pastors and Presidents have said to me, "We are all first-rate here, we have good meetings, and all is right, there is nothing the matter with us." Well we want *better* meetings, we want to see the mighty power of God resting down upon the Elders; that the sick may be healed, devils cast out, and mobs bound, that they may not have power over the Saints, and that good may be prophesied concerning Israel.

"Despise not prophecy, prove all things, and hold fast that which is good." Brethren and sisters, attend to these things; for you sisters have a portion of the Priesthood, it rests upon all the members of the Church; else how are they sustained and held together?

I take the position that the Church of Jesus Christ of Latter-day Saints, has been led by the spirit of revelation up to this time, and that it will be, until every Saint is gathered; until the plan of salvation is made complete, and until all things spoken by the mouths of the holy Prophets, is consummated to the very letter. We are the people that hold the keys, and the power, and the authority to accomplish the work, and it is our duty to be led by the spirit of revelation, by day and by night, in things spiritual and temporal, mental and physical; yes, to be led by it in everything we do, and to be so humble, and faithful, and have so much of the Spirit of God as not to go astray. Brethren and sisters "Quench not the Spirit."

Have you any necessity to prove the truth of this work? If so, you are not grounded on the rock of Revelation. My advice to you is never to cease your efforts, until by fasting and prayer you have obtained a knowledge for yourselves. If you do not know by the spirit that is within you, that this work is of God, never go to the valleys of the mountains! I do not mean to tell the people that they will have nothing to do but to eat molasses and suck sugar tits! If you want to be pioneers for "Mormonism," we will hail you as brothers, and invite you to go to some of the new settlements, now being made on the Platte River. If you have not the means to go to the Valley, shoulder your axe, your spade, and hasten to strengthen your brethren in this matter, and thus show to God and man, by your works that you are determined to live your religion. You will have enough of practical "Mormonism" before you get through, you will not go there to play nor to suck your fingers. If you have not got W stamped on your backs, we will soon put it there for you, big enough to cover it. W means work, and its all work in this kingdom.

I hope you will take the advice of brother Ross, and not cry because you cannot go with hand-carts this season; you will get to Zion if you are faithful. In 1851, I was sent to Pottawattamie to gather up the people, not one was to be left behind who was willing to go. These were the Saints who had been driven out of Nauvoo, houseless, and penniless. If they had an axe, a hoe, or a spade, they were thankful for it, and went to work and carried out their religion practically. If they had a cow, and could raise a calf; or a hen, and could raise a few chickens, all the better. This is the way to build up the kingdom, so that if you lie down to rest at night, your corn is growing, and your cattle, chickens, and all you have around you, is on the increase. Here, all you obtain is got out of your very heartstrings, and your fingers' ends. If you are sick and lose a day, or spend a day at Conference, your wages are stopped. Is it not so? Well we have to go to work, in the spirit of reformation, until we have power to organize, out of the elements which surround us, all things that we need to sustain life, to build up the kingdom, and to gather the Saints.

We will get back to Pottawattamie presently. How quickly our *thoughts* can fly there. If *we* could only travel as quickly, we could do without steam boats, or ox teams, or hand-carts. We could travel as Philip did after he baptized the Eunuch, or as Elijah, when he went to heaven in the chariot of fire. Well, we have the same *Priesthood* and the same *authority* as Elijah had, and if we will be faithful in our callings, I do not see why we should not receive the same *power*, and not only that, but everything our hearts can righteously desire. Is not this worth working for? I feel willing to preach and work for ninety-nine years more, if necessary, and my life were spared; for the thousand years rest is to come, when Satan will be bound. Then we will have a glorious jubilee. Saints! lift up your hearts, and rejoice, for your redemption draweth nigh, it is close at hand. We shall not need to preach ninety-nine years before the consummation of this great work. Read the Book of Mormon, the Book of Doctrine and Covenants, and the counsels of the Elders of Israel, and you will understand these things; new light will come to your minds, and you will get the Spirit by which they were dictated; this Spirit we need to be with us by day and by night.

Well, now for Pottawattamie. Brother Grant and myself were sent there to

gather the people *en masse*, though brother Grant was sent more particularly to the eastern States. We were instructed in the letter from the President, to get up a hand-cart train, if we could not gather them all with ox teams. We went to work, and commenced making the hand-carts. One of the brethren was at work one day, and another came up, and asked him what he was about. "Making a hand-cart," said he. "What! have you got faith enough to go to the Valley with a thing like that?" "Yes, I have," he replied. "Well, then," said the other, "I want you to drive a team there for me; you are the kind of man I want, so put all your rattletraps into my wagon, and come along." All our hand-carts turned to wagons! and they went as though they were oiled. Brother Ross, here, is witness. Every man, woman, and child, that wanted to go, went; and the dogs, and chickens, and pigs, and geese, went also. Yes, and the kittens as well, all the four-legged beasts, as well as the two-legged ones that obeyed counsel, not one was left behind.

I have the same faith that all who obey counsel here, will go. Who knows but what this reformation will prepare the way? I will prophesy that the blessings of the Lord will rest down more abundantly than ever upon the faithful, and that they will have more of the Spirit than heretofore. I am going into the water to renew my covenant, that I might be cleansed and purified, and have more power to thunder the truth into the ears of this generation, no matter if it cracks the craniums of hypocrites and sectarians I want the voice of an Enoch, that I may thunder until the Gentiles stop their lies about this people. And they shall fear and tremble, and all who work iniquity and make lies against the Saints, shall quake with terror!

Brethren and sisters, REMEMBER! *Let the reformation begin in your own hearts:* begin to repent, to cease from all evil, and come out afresh before God and each other.

I have travelled a good deal since I came to this country, and have become pretty well acquainted with the people; I will tell you how I have been treated, sometimes. I have given out an appointment to be at a meeting by seven o'clock, I have gone; the Pastor would sit at one end of the bench, and I would sit at the other. The President wolud then give out a hymn, read it all down, and then line it for them; then he would pray, or call on some one else, then give out another hymn, lining it the same as the first, and then make a long preface—Sidney Rigdon used to call it "prefacing" a sermon—after that he would call on some Travelling Elder to speak. When he had done, the President would say, "Now we will hear from brother Benson, now you will receive light, now you will hear some of the great things of the kingdom;" and after he had told the people what I was going to say, as if he had learned it by heart, then I would get the chance, perhaps, of speaking for half an hour. How do you think you would feel under such circumstances? I have felt that if there had been a trap door handy, I could have taken my hat and walked off.

Now this is not the order of the kingdom. I want to see the Pastors, the Presidents, the Elders, Priests, Teachers, Deacons, and the members, each in their proper position, that there may be nothing to grate on the ear, or to grieve the Spirit, that there may be no schism in the Church. Then there will be a perfect order of things, from the First Presidency down to the least member. When the disease, called the big-head, gets to a certain point, it is incurable. It is that spirit which has led many to hell.

In conversation with some of the Pastors, Presidents, and Elders upon the subject, they have said, "Brother F. D. Richards, and brother Wheelock, thought it was all right." Perhaps they did not want to give out the hymn, nor attend *personally* to every other little matter, but I am sure that they desired to preside over meetings through the officers. This is my privilege, and I desire nothing more than that which is my right. Pastor Ross calls me President Benson, well, then, I want to preside through him, and I want him to preside through brother Budge.

If I go to a Branch, the President thinks he *must* pray and speak some part of the time, and "if brother Benson likes to talk a little while, he can have the privilege." This is the spirit throughout all Europe. I sometimes feel like pulling men by their coat tails.

It is no thankful office, as I said before, to be a President. If there are any men that need the faith and prayers of the

Conference, it is these Presidents of Branches. Sometimes, while I have been unwell, I have gone unawares to a meeting; the President would be there, and I would ask, how many members have you in this Branch? "About a hundred;" and there would be present about a baker's dozen! This is what these men have to contend against. They need the confidence of the Saints, and I feel to sustain them, and I prophesy that they shall feel more of the Spirit, and more of the power of their callings, than they have done. I know that they *want* to do right, for I can see the image of Jesus Christ in their countenances. The power of God shall rest upon them, the sick shall be healed, the lame shall walk, the blind shall be made to see, and the deaf to hear, and the Spirit shall rest mightily upon the faithful.

And these sisters, who are distributing tracts, and bearing the sneers and insults of this ungodly generation; I feel to bless *them* in the name of the God of Israel, and they shall do good, the work shall go forward. The devil will work against us, but we have nothing to fear, we have come here to fight the devils, and to cast them from the earth, as we cast them out of heaven. "Fear not him that can kill the body, but rather fear him that can destroy both body and soul." Then, fear not; the Lord has power to perform His own work, and will do it through the Priesthood, which He has confirmed upon us in these last days.

The work rests upon us, brethren. Then lift up your voices, and when you tell the people you rejoice, tell them the reason; preach the principles of the Gospel, and thunder in the ears of the people, that Joseph Smith was a Prophet, (and the devil has no power over him, for he is gone into the spirit-world, to work for the salvation of the children of men,) and that Brigham Young is his legal successor.

Shall we, then, mourn as those who have no hope? Brother Ross, here, can rejoice under the affliction which has been placed upon him. He has been called to part with his dearest friend, the wife of his bosom, whom he loved as his own life. Yet he can preach, and rejoice in the truth, because if he mourns, he has hope, and he knows it is for the best. Take the case of Job; he had everything taken from him, but his wife, and she tempted him to curse his God; but though he did get rather angry, yet he would not sin so flagrantly. The Lord blessed him a hundred fold. Who can comprehend God's designs?

"Blessed are the dead that die in the Lord, yea, saith the spirit, for they rest from their labours, and their works do follow them." This is the situation of sister Ross; and when he meets her in the Resurrection, he will find that salvation will come out of his affliction, and he will be rewarded ten-fold for all his sacrifices.

Let not the Saints mourn if they lose their friends, inasmuch as they die in the faith, let them rejoice, because they have passed through the vail, and have gone through the gate which man can neither open nor shut. The devil has no power over them after they leave the body; sister Ross is not buffeted by Satan, neither are any of the faithful Saints who have departed from the flesh.

Never be afraid to die. There was an old lady at Bristol who was on her death bed; she sent for brother Martin. "Well," said she, "brother Martin, I am going to die; don't be scared, I want you to sing some of the best hymns you can find." After the singing she said, "Now shout, shout glory! hallelujah! hurrah for 'Mormonism!' I hope none of the Saints will shed a tear for me, for I know where I am going, and there is nothing to weep about." She continued in this spirit until she died.

Never let anything get between you and your religion, and you will have no more fear of death than this old lady had. Let it be our constant aim to find out what are our present duties. I do not know when I have taken a retrospective view of my life, it seems as though I had not the time to do it; my sole desire is, to know what I am to do and say to day, that I may serve my God with an undivided heart. I want to see the Saints attend the meetings more regularly, and sustain the officers that are placed over them. Some do not attend to partake of the sacrament, perhaps, for a month. What is the reason? Are you conscience-smitten, because you have sinned? If so, tell your President, and renew your covenants by baptism, for if you do not, you will go swiftly to hell! Attend to your prayers; and you, brethren, love your

wives, do not joke them about taking others, but bless them, and treat them as the daughters of God.

I see the time is flying, I had quite forgot all about it; what a blessed thing it will be when the time is not measured to us! Even now, when our minds are absorbed in the things of God, we take no heed of its flight, and have no reason to complain of the tardiness of its movements.

Well, to return, I want you to call your families together in the morning and in the evening, and let every member of your household bow the knee with you in prayer; and if any among them do not like to comply with the order of your house, let them have the *outside*, while you keep the *inside* of it. Set up an altar in your house, and make a heaven there. I have a little heaven in my bosom, and I sometimes try to infuse it into the bosoms of others.

Let us pray for the word of the Lord to be made known through the Prophet, let us pray for the Presidency in this country, and let us sustain one another. I went to a meeting in Globe Fields the other Sunday afternoon, when I arrived there, I found some of the young Saints at prayer, asking the Lord, in simplicity and in the sincerity of their hearts, that they might have a good meeting. When I began to talk, I felt as though the room was sanctified, and that the Holy Ghost was there.

We are to be watched by each other for good. My President watches me, and I am sent to watch the Pastors, if we can get the Pastors, and the Presidents of Conferences, of Districts, and of Branches, just as *they* should be, all will be right, for they are the bone and sinew of the Churches. Let no man be afraid of being watched, you may sit up at night and watch me, if you please. He that is afraid of being looked after is dishonest.

Sisters, be spiritually minded, and do not let your minds be wandering, "like the fool's eye, to the ends of the earth." Seek the society of the good, the pure, and the holy. I will not keep company with the wicked, with the adulterer, the drunkard, and the liar. We have separated ourselves from them, and we will not harbour their spirit, nor listen to their counsel.

Brethren, there is *no* excuse for him that falls away because he was led by a woman. In Eden the excuse was offered, "the woman tempted me," but *now*, man is not to be guided by woman into evil, if she offers him "forbidden fruit," he is not to partake of it, but he is to take her by the hand, and lead her back to the position from which she has fallen.

Then we will have the reformation, from Liverpool throughout all Europe, hundreds and thousands will be baptized, and we will help each other, and encourage each other, and in spite of the devil, we will go into the kingdom of God together, and obtain the salvation which we are seeking after.

The Churches are going to be pruned, and many will be cut off. There are some who merely have a *name* among us, and it would take a Philadelphia lawyer, or a spirit-rapper, or a wizard like Mr. Anderson, to hunt them up, and tell where they are.

Remember, it is not the loud preaching that is going to save us, but it is *practical religion;* remember also, that many blessings are to be obtained *only* by fasting and prayer. We had a good time yesterday because we fasted for it, and we have had a good time to night for the same reason. The Lord frequently lays up blessings in store for His people, and it is a good thing to have a prayer ahead. When you go home dedicate yourselves and all you have to God, and ask for the amelioration of your temporal condition. If you were actually out of bread, every one of you, even the smallest boy that could say "Our Father," &c., would be crying to the Lord for food. Do we not want the bread of life, sent down from heaven? If we could have a constant supply of *that* bread, comparatively very little natural food would be sufficient to sustain us.

It is good for every one, that is strong enough, to fast one day in a week. A Gentile Doctor would tell you that, and you know they are supposed to understand everything. I have heard some persons say that thay could not fast a day without fainting; well, it may be bad for them, but it would not hurt a strong man to fast *three* days.

When I was in Dublin, I went to the Zoological Gardens, and I asked the keeper, if they lost many of the animals; he said they had not lately, but they used to lose many. I asked him the reason of the change, and he said, "Why we make

them *fast one day in every week*, and they are much healthier, and have a good appetite always."

You all know that your food tastes better, after you have gone without for a time. The stomach gets tired with continual grinding. I hope none of you do as the Irishman did one Sunday. He took beefsteak and coffee for breakfast, beefsteak and pudding for dinner, bacon and eggs for tea, and beef again for supper, as much as he could eat each meal. The consequence was, he was taken ill. When the Doctor came he inquired if he had not been eating something. "Yes," said the Irishman, "I work six days in the week for my *belly*, and sure its mighty hard if that can't work one day for *me*." If you act like that, unless your stomach is strong enough to grind a door nail, you are sure to be sick. Read the Book of Daniel, you will find that he would not defile himself by eating the king's meat, and the rich things that would corrupt his blood, but requested the privilege of eating pulse, and drinking water, and upon that food he looked fairer and fatter than those who partook of the dainties, and he was filled with the spirit of wisdom, so that he could interpret the king's dream, when all the wise men had failed to do so.

Let us act upon the same principle, and get the spirit of life and wisdom upon us, and who knows but what we may be called upon to interpret some rich man's dream, who will use his money for the gathering of God's people! The world is growing darker and darker every day. Every time the Parliament assembles they get more into the fog; therefore let us prepare ourselves, that we may be ready when the time comes, to give that counsel which will one day be needed.

Well we have had a glorious meeting this evening, we have had no room here for the devil, if he had come here we should soon have cast him out. I feel first-rate, I feel as though I had grown a half an inch in bulk, spiritually, while I have been addressing you, and I pray God to help us, that we may have a still better spirit the next time we meet. I feel to bless you all, in the name of Jesus Christ. Amen.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1857.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£1055	0	6½
Birmingham	B. W. Brindle	487	3	11
Manchester	Edward Oliver	253	8	8½
East Glamorganshire	A. L. Jones	203	10	4
Glasgow	John Hunter	197	18	11
Norwich	James Woods	195	7	5½
Sheffield	Wm. Brownlow	194	3	1
Warwickshire	Henry Brown	186	2	0½
Bradford	William Shiers	180	14	0
West Glamorganshire	James J. Phillips	169	18	7½
Liverpool	W. H. Perkes	148	4	5½
Cheltenham	Thomas Clarke	144	4	10½
Herefordshire	Lewis Bowen	138	3	8½
Nottinghamshire	Josiah Holmes	130	10	9
Bedfordshire	Joseph Flitton	130	10	1½
Lincolnshire	Richard Harper	129	6	5
Edinburgh	P. Q. McComie	127	14	7
Reading	John Hyde	122	3	5½
South	Simon Irwin	118	16	3½
Staffordshire	Charles C. Shaw	110	3	9
Derbyshire	Thomas Parkes	103	19	10½
Southampton	James Rogers	101	2	0
Newcastle-on-Tyne	Robert Philp	101	0	6½
Hull	S. Pickering	100	13	8
Leicestershire	John Mellor	95	4	6½
Monmouthshire	Michael Vaughan	90	17	7
Durham	William B. Child.	85	2	3½
Kilmarnock	John Aird	84	11	5
Wiltshire	William Norris	83	15	9
Cambridgeshire	W. C. Gregg	79	4	10½
Worcestershire	Richard Holt	71	8	6
Preston	John Holsall	62	13	8
Shropshire	David James	61	2	5½
Dundee	James Mair	58	16	0
Lands End	John Kessell	55	2	1½
Carried forward		£5658	0	11½

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5658	0	11½
Belfast	James McGhie	54	15	6
Dublin	T. H. Rutledge	50	3	3½
Carlisle	William Smith	37	10	4
Dorsetshire	Benjamin Elliot	37	0	4
Brecknockshire	John D. Jones	28	0	4½
Channel Islands	Caleb World	27	17	6
Late Herefordshire	John Preece	24	17	9
Llanelly	Charles Harman	23	4	0½
Pembrokeshire	Edward D. Miles	16	11	11
Caermarthenshire	Isaac Jones	10	1	11½
Dyffryn Conwy	William Ajax	10	1	6
Flintshire	David John	10	0	3½
Denbighshire	William Ajax	8	19	5½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Aug. Farnham	232	16	1
Swiss and Italian	John L. Smith	185	18	10
Cape of Good Hope	Richard Provis	80	13	2
Sandwich Islands	P. B. Lewis	78	12	5½
French		68	18	10½
Bombay		20	15	3½
Scandinavian	H. C. Haight	19	13	9½
East India	J. P. Meik	7	14	9
Malta		5	7	2
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	5
F. Merryweather		0	17	3
Frederick Mackay		0	5	3
(Errors excepted)		£6707	11	9½

REFORMATION IN ISRAEL.

By God's appointment, nature's seasons roll,
And His fixed laws the universe control;
The times and tides in rounded periods play,
All things in turn assume their destined sway.
The hardy ploughman breaks the crusted land,
The sower scatters with a bounteous hand;
The fields, anon, rich verdant garlands bring,
And luscious charms bloom from the virgin spring;
While hopeful youth, enchanted by the show,
Imagines Eden here again below.
But wisdom's eye detects the growing tares,
And old Experience sees the toils and cares.
Still, harvest winds will wave the golden corn,
And busy hands fill up the Master's barn.
Now, He who made the sun and moon to shine,
And orderly moves on His works divine,
Hath bade the Prophet to all Israel say,
Your God appoints a Reformation day.

Already has the holy war begun,
With temper'd nerves the Gospel bows are strung;
In foremost ranks the chosen archers stand,
A firm, devoted, God-abiding band.
They fix the shafts, and strain the season'd strings,
And strength with skill each to his weapon brings.
As speed the arrows hissing through the air,
Their warnings fright the prowler in his lair;
The wicked fear, the harden'd sinner quakes,
Hypocrisy in tatter'd garments shakes.
The honest bring repentance to the Lord,
And cry to Him their offerings to regard:
They saw the darkness, felt the death-like gloom,
And knew the thunders of God's wrath must boom,
Ere He would show a pleased and smiling face,
And pour on them the riches of His grace.
As when black clouds o'erspread the azure blue,
And hide heav'n's glory from the traveller's view,
Fear settles in the anxious wanderer's gaze,
With deep suspense he waits the sunny rays,
When Sol again shall burst the thick veil'd skies,
And show the brightness to his watchful eyes—
The thunders roll, the lightnings' vivid fire
Flash from the elements in forked ire—
But if he bravely bides the purging storm,
And scatheless stands, nor struck by deadly harm,
Again he speeds with freshness on his way,
And sees new glory crown the king of day.

It seems to be the great Jehovah's plan,
In all His dealings in behalf of man,
That sacrifice should sanctify the cause,
An offering made unto His righteous laws.
The firstling of the flock, the spotless lamb,
Our fathers offer'd to the great I AM;
The debt of sin, the noblest blood hath paid,
A host of martyrs in their graves are laid,
And Joseph for the Last Days' Work was slain—
Thus sacrifice brings forth eternal gain—
A Prophet's death gives life to Zion's plant,
And *Reformation* has the life of Grant.
Fell not he like a warrior ripe with scars,
Received in fighting chosen Israel's wars?
Green laurels blossom from his sacred earth,
His dust shall nurture Reformation's birth.
The cause in him a sacrifice hath gained;
And wheresoe'er this mighty man is named,
Let his example give the movement might,
And add new vigour to the holy fight.
Now catch the fire the noble champion gave,
Though it should light us to a martyr's grave.

But Brigham still remains, and Heber too,
The Twelve, and thousands of the brave and true;
And Reformation's car with them shall run,
And what remains shall not be left undone.
We know our Leaders' worth, their actions preach,
They foremost march to every deadly breach;
And Zion's "Lion" roars whene'er her young
In danger stand of any foe or wrong.

Now Ezra thunders through Brittannia's land,
And bravely heralds forth the Lord's command.
"Awake! Awake! what do ye idling here!
"Repent! Reform! 'You sleep;' thus saith the Seer."
His words the Spirit's thrilling power partake,
The Church revives, the lifeless "dry bones" shake.
The son of Truth goes forth to tread the field,
Orson takes up his adamantine shield;
And faithful, zealous, proselyting Ray,
Adds brightness to the Reformation day.

Who are for God? Now let our actions show
We only live to do His work below.
Our sins forgive, O Lord—help us to be
All Thou wouldst have—O draw us nigh to Thee.
We do repent and humbly crave Thy grace;
Have mercy Father, show Thy smiling face.
"To err is human, to forgive divine;"
We are but weakness, yet O Lord we're Thine.

E. W. TULLIDGE.

MONEY LIST, APRIL 1—11, 1857.

	£	s.	d.
Lewis Bowen	2	0	0
Simeon Pickering	2	0	0
Edward Oliver (per J. Bunting)	40	0	0
Richard Harper	5	0	0
Michael Vaughan	5	0	0
Carried Forward	£54	0	0

	£	s.	d.
Brought Forward	£54	0	0
Richard Holt (per J. Hobson)	5	12	0
William Ajax	2	0	0
B. W. Brindle	10	0	0
Henry Brown (per W. G. Noble)	30	0	0
	£101	12	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 18, Vol. XIX. Saturday, May 2, 1857. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 232.)

[April, 1842.]

Friday, April 1, 1842. I was engaged in the general business office.

"Try the Spirits." Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated.

It is evident from the Apostles' writings, that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise—"for no man knows the things of God, but by the Spirit of God."

The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed, and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the Prophet Samuel from his grave, and he appeared before the astonished king, and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman—or whether the power she possessed was of the devil, and she a witch as represented by the Bible? It is easy for us to say now, but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the Apostles prophesied, or by what power the Apostles spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil?

There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost amongst all people. If we go among the Pagans, they have their spirits; the Mahommedans, the Jews, the Christians, the Indians—all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine—all are ignorant. The heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran, and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired, and sent to bring

about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness! Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask—all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world."

One great evil is, that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God. Hence the Methodist, Presbyterians and others, frequently possess a spirit that will cause them to lie down, and during its operation, animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn—or the purposes of God developed? Have they seen and conversed with an angel—or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of "glory," or "hallelujah," or some incoherent expression; but they have had "the power."

The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the Spirit of God; and the Jumper will jump and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved, as they think, by the Spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does He recognize? Surely, such a heterogeneous mass of confusion never can enter into the kingdom of heaven.

Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building, without a rule? test the quality of metals without a criterion, or point out the movements of the planetary systems without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? if Satan should appear as one in glory, who can tell his colour, his signs, his appearance, his glory?—or what is the manner of his manifestation? Who can detect the spirit of the French prophets, with their revelations and visions, and power and manifestations? Or, who can point out the spirit of the Irvingites, with their apostles, and prophets, and visions, and tongues, and interpretations, &c., &c.? Or, who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer, that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as "no man knows the things of God but by the Spirit of God," so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb, which are so characteristic of his proceedings, and his mysterious windings.

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colours; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train: nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are the habiliments in which it has been clothed.

The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God to know the things of God; and the spirit

of the devil can only be unmasked through that medium, then it follows as a natural consequence, that unless some person or persons, have a communication, or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles: for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand anything of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets; and hence they killed, stoned, punished, and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth," and although the most honourable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honoured, and supported, knaves, vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? "Christ ascended into heaven, and gave gifts to men, and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." And how were Apostles, Prophets, Pastors, Teachers, and Evangelists chosen? By prophesy (revelation) and by laying on of hands:—by a divine communication, and a divinely appointed ordinance—through the medium of the Priesthood, organized according to the order of God, by divine appointment. The Apostles in ancient times held the keys of this Priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the Church, the welfare of society, the future destiny of men, and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the Church in a religious garb, and militate against the interest of the Church and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the Most High God that show unto us the way of salvation," they detected the spirit, and although she spake favourably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an alliance with her, in the development of her wicked principles, which they, certainly would have been charged with, if they had not rebuked the evil spirit.

A power similar to this existed through the medium of the Priesthood in different ages. Moses could detect the magician's power, and show that he was God's servant, he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan and Abiram, detect witches and wizards in their proceedings, and point out the true Prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. (2 Chronicles xviii.) Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other Prophets possessed this power. Our Saviour, the Apostles, and even the members of the Church were endowed with this gift, for, says Paul, 1 Corinthians xii., "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another *the discerning of Spirits;*" all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian Church were enabled by this principle "to try those that said they were apostles, and were not, and found them liars." Revelation ii. 2.

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit: the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it.

Without attempting to describe this mys-

terious connexion, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark, that the spirits of men are eternal, that they are governed by the same Priesthood that Abraham, Melchisdec, and the Apostles were; that they are organized according to that Priesthood which is everlasting, "without beginning of days or end of years,"—that they all move in their respective spheres, and are governed by the law of God; that when they appear upon the earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for "Michael, the Archangel, dared not bring a railing accusation against the devil, but said, 'The Lord rebuke thee, Satan.'"

It would seem also, that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Saviour, "art thou come to torment us before the time," and when Satan presented himself before the Lord, among the Sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and, it is very evident that they possess a power that none but those who have the Priesthood can control, as we have before adverted to, in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the heathen, their necromancers, soothsayers, and astrologers, the maniacs or those possessed of devils in the Apostles' days, we will notice, and try to detect (so far as we have the Scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The "French Prophets" were possessed of a spirit that deceived; they existed in Vivaris and Dauphany, in great numbers in the year 1688, there were many boys and girls, from seven to twenty-five; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms, as in a swoon; they remained awhile in trances, and coming out of them uttered all that came in their mouths [see Buck's Theological Dictionary].

Now God never had any Prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's Prophets in any age; neither had the Apostles, nor Prophets in the Apostles' day anything of this kind. Paul says, "Ye may all prophesy, one by one; and if anything be revealed to another let the first hold his peace, for the *spirit of the Prophets is subject to the Prophets*," but here we find that the prophets *are subject to the spirit*, and falling down, have twitchings, tumblings, and faintings through the influence of that spirit, being entirely under its control. Paul says, "Let everything be done decently and in order," but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the fallings, twitchings, swoonings, shaking, and trances of many of our modern revivalists.

Johanna Southcott professed to be a prophetess, and wrote a book of prophecies in 1804, she became the founder of a people that are now extant. She was to bring forth, in a place appointed, a son, that was to be the Messiah, which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a Church, in the word of God? Paul told the women in his day, "To keep silence in the Church, and that if they wished to know anything to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the Church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess that figured largely in America, in the last century. She stated that she was taken sick and died, and that her soul went to heaven, where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared that she had an immediate revelation, Now the Scriptures positively assert, that "Christ is the first fruit, afterwards *those that are Christ's at his coming*, then cometh the end." But Jemimah, according to her testimony, died, and rose again before the time mentioned in the Scriptures. The idea of her soul being in heaven while her body was on earth, is also preposterous. When God breathed into man's nostrils, he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection. But Mrs. Wilkinson's soul [life] was in heaven, and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites, are a people that have counterfeited the truth, perhaps the nearest

of any of our modern sectarians. They commenced about ten years ago in the City of London, in England; they have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland, he was a great logician, and a powerful orator, but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues, and the interpretation of tongues, and, in some few instances, to have the gift of healing.

The first prophetic spirit that was manifested was in some Miss Campbells that Mr. Irving met with, while on a journey in Scotland; they had [what is termed among their sect] "utterances," which were evidently of a supernatural agency. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They were there honoured as the prophetesses of God, and when they spoke, Mr. Irving or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations they frequently made use of a few broken, unconnected sentences, that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation, and to confess his sin, not knowing whether he had sinned, nor wherein, nor whether the thing referred to him, or somebody else. During these operations, the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit the church was organized by these women; apostles, prophets, &c. were soon called, and a systematic order of things introduced, as above-mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, "I saw a power manifested, and thought that it was the power of God, and asked that it might fall upon me; it did so, and I began to prophesy." Eight or nine years ago they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses" spoken of by John, were to prophesy: that (they) "The Church and the Spirit were the witnesses, and that at the end of three years and a-half there was to be an earthquake and great destruction, and our Saviour was to come. Their apostles were called together at the appointed time watching the event, but Jesus did not come, and the prophesy was then ambiguously explained away. They frequently had signs given them by the spirit to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother, in a certain place, who should speak unto him certain words. His brother addressed him precisely in the way and manner that the manifestation designated. The sign took place, but when he laid his hands upon the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked, where is there anything in all this that is wrong?

1st. The church was organized by women, and "God placed in the Church, *first apostles, secondarily prophets,* and *not first women;* but Mr. Irving placed in his church first women, *secondarily apostles;* and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent them to do it.

2nd. Those women would speak in the midst of a meeting, and rebuke Mr. Irving or any of the church. Now the Scripture positively says, "Thou shalt not rebuke an Elder, but entreat him as a Father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the *accuser* of the brethren."

3rd. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophecy, whereas the scriptural way of attaining the gift of the Holy Ghost is, by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the Prophets is subject to the Prophets; but those prophets were

subject to the spirits, the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer that Mr. Baxter's brother was under the same spirit as himself, and being subject to that spirit he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked, how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue, as well as their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they of course could speak Hebrew, Latin, Greek, Italian, Dutch or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," John iv. 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the Apostle speak the truth? Certainly he did —but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death: and this was consequently given as a criterion to the Church or Churches to which John wrote. But the devil on a certain occasion cried out, "I know thee, who thou art, the '*Holy One of God!*'" Here was a frank acknowledgement under other circumstances, that "*Jesus* had come in the flesh." On another occasion the devil said "Paul we know, and *Jesus we know*," of course come in *the flesh*. No man nor set of men without the regular constituted authorities, the Priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at, if there should be found amongst us false spirits.

Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it, were cut off.

At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling down power, but the spirit was rebuked and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding Elder; another, a woman, near the same place, professed to have the discerning of spirits, and began to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proven to be false; she placed herself in the capacity of the "*accuser* of the brethren," and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the State of New York, had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy coloured hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had

called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the colour of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this Church. Such was a young boy in Kirtland, Isaac Russell, of Missouri, and Gladden Bishop, and Oliver Olney, of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the Church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by three Nephites, but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the High Council, his papers examined, condemned, and burned, and he cut off the Church. He acknowledged the justice of the decision, and said, "that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the Church, but Joseph Smith," and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the High Council, and disfellowshipped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil.

To be continued.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 264.)

1. From the foregoing it appears that the Book of Mormon is a translation taken from original tablets and not from some other copy, as is the case with the Bible; for no autographs of the inspired writers of the Eastern Continent are extant. The oldest copy of the New Testament, or that supposed by Bishop Marsh to be the oldest, (The Cambridge Manuscript) was *found* at Lyons in A.D. 1562, and is supposed to have been written in the sixth century. No manuscript now extant can be traced higher than that period.

2. The names of the writers of the books composing the Book of Mormon are given by themselves, and the reasons of their writing are clearly stated, and the date of their books is clearly named. In these respects the degree of credibility is entirely on their side, so far as the Gospels and Acts are concerned; for the headings of those books, viz.: "The Gospel according to St. Matthew," &c., are known to be fictitious, and were placed there by the copyists or printers. Therefore, so far as we know, the book called Matthew's Gospel may have been written by some other man than Matthew: and so of the rest. And then, again, they are entirely without date. So that it is impossible to say which was first written, or which last. And the dates placed in the margins of some of our Bibles are placed there to mislead the ignorant by a supposition of certainty where all is uncertainty. One thing, however, is certain from Dr. Lardner's Table, that Paul's fourteen Epistles were written before any one of our four Gospels were: which is further evident from the fact that he neither quotes nor refers to any other Gospel but his own, 2 Tim. ii. 8. And the Savan at the Council of Nice rejected his Gospel as not canonical. All the subscriptions at the end of the Epistles are also known to be forgeries; and thus those who would prove the genuineness of our New Testament Scriptures, find by examination that those points which should be the strongest are in fact the weakest. It will be no easy matter for the world eighteen hundred years hence, to prove a copy of Irving's works to be genuine, when tradition alone has to supply the name of the author, and the date of the work. This difficulty does not occur in the Nephite writings; for the writers being the national historians, certainty never fails, where it is most required.

3. The manuscripts used in the translation of the Protestant New Testament were sent from a Spanish university about 1749, and placed in the Bodleian Library, England; and what savours strongly of dishonesty; after the translation was made, the librarian sold those precious manuscripts to a London pyrotechnist as materials to make sky-rockets with.

On the other hand, the golden tablets still remain, in safer ward than the shelves of a college library, and will remain as a monument of evidence of the faithful translation of the Book of Mormon.

4. That the Nephite glyphs should be rendered plain to the illumined mind of Joseph Smith by the aid of Urim and Thummim, is no more strange than that God should reveal anything through that medium. See Num. xxvii. 21, and 1 Sam. xxviii. 6. And if Ezra ii. 63 meant anything, it was that a Priest was yet to stand up with Urim and Thummim. Compare Neh. vii. 65 with Mal. iii. 3. Our Saviour was not of the seed of Levi.

If those who are so dissatisfied with King James' version of the Bible, and who are so intent on bettering it, if possible, could but have the favour of the Urim and Thummim to render them divine aid, how soon would they avail themselves of it, until unerring truth so far clashed with their creeds, that they would shut their eyes and ears to the heavenly response, preferring to force the musty documents to tally with their creeds, rather than alter creeds to suit truth. For a church to alter or amend her faith, is a matter that by no means enters into her calculations; and it is to be understood that in all translations of the sacred Scriptures, the grand idea, to which all others have been secondary, has been to establish what they then held to be true, and not to reveal any new truth. As long as this is the idea primordial, we may expect their unmistakeable opposition to anything and everything which it may please God to reveal through Urim and Thummim.

5. There can be no well-founded objection to the Nephite Record, from the material on which it is engraved; for the gold plate worn upon Aaron's head on which was written HOLINESS TO THE LORD, proves that the idea was known to them; and Bishop Watson says, "The Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus compared with Pliny."—*Watson's Bib. and Theo. Dic. Art Writing.*

6. Nor is the modern book-like form of the volume any argument against its antiquity; for Bishop Watson in the same place says, "Those books which were inscribed on tablets of wood, lead, brass, or ivory were connected together by rings at the back, through which a rod was passed to carry them by." . . . "The first books were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *sepher*, that is, square tables. That form which obtains among us (he quotes from Pliny,) is the square, composed of separate leaves; which was also known, though little used among the ancients."

This authority (and no man can quote higher,) so perfectly proves the material and usual *form* of ancient important books, that we would have been surprised had the Book of Mormon appeared in any other. The reader will remember that the leaves of the golden Record were connected at the back, by three rings running through the whole.

7. Those who object to the Book of Mormon because it was *found*, should remember that the five books of Moses were lost during a period of seventy-five years; (Consult 2 Kings xxii. 8—13 and chap. xxiii. 2) from the death of Hezekiah to the eighteenth year of the reign of Josiah. Manasseh, who succeeded Hezekiah, introduced idol worship into the house of the Lord; at which time, beyond all controversy, the book of the law was either lost, or purposely hid, and remained there until found by Hilkiah the High Priest. And with regard to interested witnesses, let the reader put the question to himself fairly as to which, in the very nature of the circumstances, could have been most interested, the private citizen Joseph Smith, or the Priest Hilkiah? And let me here put it down as a point; that the entire credibility of the first ages of biblical history, so far as Christian evidences go, is dependent upon the testimony of one man, and he an interested witness.

8. Nor is this all. There is among biblical critics much dubiety, as to the manner of recovering many of the Jewish scriptures after the return from the Babylonish captivity. Some alleging that Ezra gathered the scattered fragments together and compiled them; while others

assert that he, being an aged scribe and divinely aided, re-wrote them from memory. There can be no such dubiety about the Nephite compilation.

9. The depositing of important writings in the earth for safe keeping, was not an original idea of the American aboriginals. It was a custom well known to the ancients, and extends down even to the New Testament writings. Nothing could be more natural than for a conquered nation in ancient times, whose doom was exile, and slavery, to bury its archives in the faithful earth, to be exhumed when they or their children should return. No other hiding place would be half so secure. And if such a custom did obtain anciently, it could not be well otherwise than that care was taken to use imperishable materials for important books. Let us hear Bishop Marsh again. In the article before quoted, he says: "In times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel: Jer. xxxii. 14. In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth." . . . "Job expresses his wish not only that his words were written, but also written in a book, from which they should not be blotted out, nay, still further, graven in a rock; the most permanent way of recording them, and especially if the engraved letters were filled with lead; *or the rock was made to receive leaden tablets, the use of which was known among the ancients.* So Pliny, 'at first men wrote on the leaves of the palm, and the bark of certain trees, but afterward *public documents* were preserved in leaden plates.'"

10. The basis of the Nephite glyphs was the Egyptian, but materially altered and improved upon. *Book of Mormon p.* 515. They were generally written from top to bottom. A fac-simile of some of them were taken to Professor Anthon, of Columbia College, New York, who at the time evinced considerable interest in them; but afterwards published a letter throwing or trying to throw discredit upon them. Yet even from his own description, they bore a close resemblance to the glyphs subsequently discovered by Stephens in Central America, and to the characters of a brass book, found in Illinois by Dr. Harris and others. And the American glyphs have been pronounced by able critics, to bear a close resemblance to the Egyptian. In an able article on this subject, in the *Foreign Quarterly Review*, October, 1836, the writer says: ". . . Lastly, the eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the hieroglyphical language—both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs, and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar or the Tultecan of some still more ancient nation that preceded the Mexicans: which was as complete as the Egyptian in its double constituency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 2, 1857.

REPENTANCE AMONG THE SAINTS.—The Latter-day Saints in Great Britain are called upon to repent. But why is this call? Are they not already a good people? Did they not repent when they came forward and received the Gospel, and were baptized for the remission of their sins? Yes: they are, by far, the best people in

England; and they have repented of many sins, such as have been made manifest to them from time to time: but they are not yet perfect; neither will they be, while surrounded by the corrupt influences of Babylonish christianity. So long as they are not perfect in keeping the law of God, so long they have need to repent.

Then we say to all the Saints, that repentance and a thorough reform among yourselves are greatly needed. Do you wish to know what sins you are guilty of? Your own consciences will point out many of them. The strict law of God, if you will read it, will convict you of many evils. If you will go and hear the faithful servants of God preach, they will show you many of your transgressions. If you will read the Church publications, they will be an assistance to you in discovering your sins. The Holy Ghost, if you will let it dwell in your hearts, will convince you of sin, and show you many imperfections which you would not otherwise discover.

When you discover anything in your practices which is not conformable to the word of God, you should immediately repent, by making an humble confession of the same to God, and by a reformation of conduct in that particular. Or if your sin is against man, to man you should make confession and restitution. He that sins in secret, should confess in secret; he that sins openly, should confess openly. He that trespasses before many, should confess before many: and in all cases, let your confessions be to God, and to as many as you have unjustly offended, whether they be in the Church or out of it.

If a Saint has committed any sin against God, and that sin has not injured any other person but himself, he should only make his confession before God: he should not reveal such sin to others, for in so doing, he would give occasion for them to reproach him, or such transgression might have a tendency to destroy their confidence in him, and thus he would fall into the snare of the devil. When our sins are not against others, then they have no business to know them, unless we remain in impenitence, then their exposure is necessary, that the same may be rooted out. But when they are against others, then a confession to God is not sufficient: God will not accept our confession, nor hear our prayers, when we neglect to be reconciled to our brother, or sister, or neighbour whom we have offended.

We shall now proceed to point out some sins that the Saints frequently indulge in, and of which they must repent.

Slander.—There are those among you who do not cease to slander their brethren and sisters. This is a great evil, and may be indulged in different degrees of excess. You may slander persons who are entirely innocent, merely because you imagine they are guilty: you may have seen some circumstances which caused you to have suspicions; and instead of burying those suspicions in your own breasts, you give publicity to them, and, perhaps, with an additional colouring: your own suspicions produce a dislike to them, and you seek to create these disagreeable feelings against them in others. You do not speak directly against them, for this would expose you as an open slanderer, and would measurably destroy your influence. In order that your slanders may have the greatest possible effect, and obtain a degree of credibility, and produce more serious injury, you clothe them with piety. You hypocritically pretend that you very much dislike to speak of their faults; but you are very careful to insinuate, in a guarded and blind manner, some great evil, leaving the impression that there is something very serious, about which you do not like to speak. And thus you endeavour to instil bitterness of feeling and prejudice into the minds of your listeners. Woe unto you! for it would be better for you to be cast into the depths of the ocean, than to unjustly offend those who are innocent before God. Woe unto you! for your hypocrisy and deceit shall fall with pain upon your own heads.

Again, you may slander persons who are not altogether innocent. You may expose them to others, who should be kept in ignorance concerning their faults, until the proper steps can be taken with them, according to the law of God. You seek to make their sins public, and to create a prejudice among the Saints against them. You do not seek to save them, but to destroy. You place yourself in the attitude of a destroyer. Such a spirit is of the devil, for he also seeks to destroy, and to accuse the Saints, and to stir up wrath against them. Will you follow in his footsteps? Will you slander and speak evil of your brother or sister who has sinned? Will you seek to trample the weak Saint down to hell, because he has been overtaken in a fault? Remember, that if you do this, you are no longer the Saviours of men, but their destroyers. Cease, therefore, your slanders against the transgressor. Cease to spread forth his evil deeds upon the house tops. Cease to make public that which will injure and destroy. Cease your back-bitings, and all your evil speakings one against another. Cease your tattlings about your own family affairs, or those of your neighbour.

Mind your own business.
Get the beam out of your own eye, and keep it out.
Purify your own hearts.
If you ache to slander some one, slander yourself.
Speak against your own corrupt doings.
Be ashamed and confounded because of your own evil deeds.
Do your neighbour good, or let him alone.
Let REFORMATION be written on your hearts.
Let life—eternal life—be your motto for ever.

It is the duty of the teachers who visit from house to house, to search diligently after the spirit and feelings of the Saints. Search out the slanderer—the back-biter—the evil-speaker. Exhort them to repent quickly. Make them ashamed of their hard speeches. Teach them that no person, held in fellowship by the Saints, can be evil spoken of without sin. Teach them the law of God, and how to deal with transgressors in order to save them. Teach them that neither the innocent nor guilty among the Saints can be slandered without bringing condemnation upon the slanderers. Teach them that if they do not reform in these things, they themselves will wither away, and be cast out from among the people of God.

THE SIN OF LIGHT-MINDEDNESS.—There are some among the Saints whose minds are lighter than chaff. One would think from their everlasting ding dong of jokes and light speeches, that their heads were destitute of brains, being either empty, or at most filled with some kind of worthless gas. Common sense or sober thinking is as rare with them as figs on a thorn bush. How the Gospel ever made any impressions upon such craniums is among the incomprehensibles. It must be that they considered the plan of salvation a joke, and concluded to receive it for fun. If such characters speak of God, it is to tell some funny anecdote; if they quote Scripture it is to help them out with a ridiculous story; if they refer to sacred ordinances, some ludicrous saying must be incorporated in the sentence. To speak a sober sentence or think a sober thought, would almost make their heads ache. In fine, they think gas; they talk gas; they sleep in gas; they live in gas; and gas seems to be the only element entering into their constitutions.

Go into some of the houses of the Saints, and listen to the conversation of the young brethren and sisters, and instead of hearing sound common sense in relation to the beauty and glory of the religion which they have embraced, you will hear a joke about this young man or that young woman, or some marriage which is about to take

place, or some courtship that is going on, or such a one's sweet-heart. Such conversation is well enough at times, and under certain circumstances innocent; but when such things are constantly indulged in, there is no room left for the more important things of the kingdom of God; the Spirit is grieved away, and the vacancy left in the heart is filled up with trash, which manifests its worthlessness in light speeches; for "out of the abundance of the heart the mouth speaketh."

A Saint of God cannot indulge in light speeches to excess without feeling a corresponding barrenness of soul. Of such things we say unto the Saints, repent. Cease from foolish joking, from light and vain speeches, from all wicked, corrupting anecdotes, from all unprofitable conversation; henceforth let your speech, and your anecdotes, and your proverbs, and all your wise sayings, be dictated by the Spirit of truth to edification, and instruction, and reproof, being fitly chosen and fitly timed, that good, and not evil, may be the result; for to this end is man endowed with the gift of speech. Shall we abuse the gift of God? Shall we make the gift of God scatter the seeds of death instead of life? Remember, that "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

To Pastors and Presidents of Conferences.—By reference to the quarterly list of debts, due from the Conference Book Agents to this Office, it will be seen that some of the Conferences are getting behind in relation to the forwarding of their funds to this Office. Upon this subject we particularly call your attention to the printed instructions accompanying your letters of appointment, and also refer you to the instructions published on the 649th page of the XVIII. volume of the *Star*. We hope that every officer will learn his duty, and see that these instructions are faithfully carried into effect.

The Saints should recollect that all the profits arising from the Church Publications and the Emigration department, together with the funds received by tithing, and the Temple and P. E. Fund donations, have, for a long time, been applied to the emigration of the Poor Saints. And in addition to all these, many tens of thousands of pounds sterling have been contributed by the Saints in Utah for this same purpose. Besides the Office has involved itself several thousand pounds in sending out last year's emigration. When the Saints reflect upon all these unparalleled exertions to effect their emancipation, they should be untiring in their efforts to purchase the Church publications, and punctually meet every liability with the Office. In replenishing the funds of the Office, you are helping yourselves, and forwarding the kingdom of our God.

FOREIGN CORRESPONDENCE.

AUSTRALIA.

Melbourne, Victoria,
December 17, 1856.

President Orson Pratt.

Dear Brother—I write to inform you of the arrival of the Elders that are on a mission to this land. Brother George S. Clark and myself arrived in Melbourne on the 12th instant, per French clipper barque *Fredrins Area*. We were sixty-three days on our passage from San Francisco. Elders Martin P. Crandal, Thadeus E. Fleming, W. W. Wall, A. P. Chesley, Joseph Kelley, James Phelps, F. S. Johnson, G. W. Parrish, Z. Snow, and John Witbeck also arrived at this place on the 27th of November, per *General Wool*. They were one hundred and five days on their passage from the above named place. Elders L. R. Chaffin, Amasa Potter, and Joseph A. Kelting and wife

arrived in Sydney on the 7th November, being fifty-eight days on their passage from San Francisco.

We received a letter this morning from President A. P. Dowdle and Council, with appointments to our fields of labour. W. W. Wall, L. R. Chaffin, George W. Parrish, John Said, to N. S. Wales; W. Baxter, T. S. Johnson, A. P. Chesley, J. W. Norton, J. A. Kelting, and James Philips, are appointed for Victoria; Joseph Kelley, and M. P. Crandal, to Van Dieman's Land; Z. Snow, J. Witbeck, and T. E. Fleming, to South Australia; Z. S. Clark, Amasa Potter, and myself, to New Zealand.

There are fair prospects of a good work being done in Australia. Brother Clark and myself had a good and pleasant passage. We preached two or three times a week on the vessel. There were seventy-two persons on board, and many of the passengers were so interested, that they declared an intention to go to Salt Lake. Brother Clark and myself intend to start for Sydney to-morrow, and from thence to New Zealand.

My love to all the Elders and inquiring friends. With constant prayers that the Holy Ghost may abide with and increase upon you and all under your charge.

I subscribe myself your obedient servant,

ANDREW J. STEWART.

NEWS FROM UTAH.

(From the "Western Standard.")

DESERET.

[Extracts of a letter from Elder S. W. Richards.]

Great Salt Lake City,
January 7, 1857.

The reformation of this people is a matter of very great importance, and will prove very beneficial. Reform in every department, affecting the entire people and community, is now transpiring, and will prove one of the most important movements of the age. The Legislative Assembly convened in this city is partaking quite largely of the spirit. May the spirit that prevails now in these valleys, especially in this city, be imparted to the Elders abroad, and a fire be kindled that shall consume the dross of the whole earth.

The reformation is operating upon the business department of the Church to a considerable extent. Old men are resigning their business places, and young men are filling them. Every lazy, drowsy, sleepy officer in the kingdom is being called upon to awake or get out of the way and let some one of energy and power take his place. In a word,

"The Spirit of God like a fire is burning,"

The Twelve who are now here, are holding meetings Thursday and Sunday evenings throughout the city, commencing with Ward No. I, and continuing by rotation. Two or three missionaries are appointed to each of the twenty Wards in the city, who spend quite a portion of their time in visiting and holding meetings. These missionaries meet the Twelve and Presidency in the Historian's Office, every Wednesday evening, to report progress and get instructions.

Every Monday evening the Presidents of Seventies meet in their Hall. Tuesday evenings the Bishops and lesser Priesthood meet in the Seventies' Hall. Wednesday evenings the missionaries as above named. Thursday and Sunday evenings are for Ward meetings. Friday evening the City Council and other bodies meet; and on Saturday evening the High Priests meet in the Social Hall. The Twelve generally attend the Quorum meetings.

One day last week all the members and officers of the Assembly, who had not been, were rebaptized in the font, and confirmed in the Endowment House.

The Legislature have as yet passed but few enactments this winter. Some laws have been amended, and some grants given. The United States Statutes at large are now under examination, with a view to extract all that is in any way applicable to this Territory, and compile it in one volume—a labour of considerable magnitude.

This winter is the most like an old down East winter that I have seen in the

Mountains. The snow was never known, I think, to be so deep and lay so even as at present, with frosty weather. Stock are faring very hard again this winter, where they are not fed, and much will, no doubt, be lost, unless the weather soon breaks.

General health prevails, which is a very great blessing to this people.

There is quite a scarcity of wood in the city, owing to the many teams that went out to bring in the immigration just at a time when they would have been hauling wood for winter.

There is not yet much indication of a great scarcity of the necessaries of life. Flour can be bought for four dollars per hundred pounds; wheat at one dollar and seventy-five cents here, in the settlements out, for one dollar and upwards; potatoes seventy-five cents per bushel, and one dollar in certain instances; beef, eight and nine cents; pork, eighteen and twenty cents per pound; oats, seventy-five cents; corn, one dollar and one dollar twenty-five cents per bushel; hay, from ten to fifteen dollars per ton.

The Lord is greatly blessing His people in these vallies this winter. Intelligence and the light of heaven is shed forth, radiating in all the splendour of the Majesty on High, according unto His dealings with His people.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 262.

OBJECTION: "When you wish men to listen to you in the hope of making converts, you tell them that the Saints believe 'in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.' (See 'Invitation.') Why do you say this? Is it because you believe it, or only to mislead people? Any one who reads this would say, 'These Mormons certainly believe in a God, and in our God.' But suffer me to tell you that you are not honest in this matter. You *say* one thing and *sing* another. If you believe in the God of the Scriptures, why do you sing,

'The God that *others* worship is not
the God for me;
He has no parts nor body, and cannot
hear nor see.'

. . . . "No, you Mormons do not believe in the God of the Bible: you have imagined a God like unto yourselves, as carnal, as local, as material as human nature itself. But how different the description which *our* Bible gives of *our* God. 'God is a spirit.' 'A spirit hath not flesh and bones.' 'Do not I fill all things with my presence? saith the Lord.' Oh, the denial of these holy scriptural truths is enough to sink the system of Mormonism in the estimation of every man who has reverence for his Creator, or any love for his Bible."—"*Mormonism Anti-Scriptural,*" *by Rev. B. Willmore.*

ANSWER: It is quite true that we declare to the world that we believe "in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." And as our objecting querist demands to know "why" we "say this," we answer, simply, in his own words, "because" we "believe it." It is not our object or desire to "mislead people," for we think they have been misled long enough. The blind guides of the day are leading their blind followers by the influence of sectarian tradition, instead of the living word of God, and it is our wish and endeavour to warn them of the yawning ditch into which both priest and people are liable to fall. In reference to the questioned honesty of our professions, we can assure our objector in all good faith, that we both "say" and "sing" the same truth. We *do* believe in "the God of the Scriptures," but we do *not* believe in the sectarian's God, because he is *not* "the God of the Scriptures." The God we worship is the God of Israel—the Great Ahman—Godman—the Great Prototype of man—the head, pattern, and Creator of all men, who is himself "an Infinitely Glorious Divine Man." It is He who *walked* and *talked*

with Adam in the garden of Eden,—who *walked* with Enoch, and with Noah,—who *came down* to *see* the city and tower of Babel,—who *appeared* and *spoke* to Abraham, and conversed with Moses *face to face*,—who *sits* enthroned in heaven, surrounded by myriads of angels, and at whose *right hand* is the seat of Jesus, His first-born Son. But the imaginary God which our reverend querist professes to worship is, as his liturgy states, "without body, parts, or passions," and can therefore neither see, hear, speak, walk, nor anything else, personally. He has no "face," no "right hand," no bodily "parts," no means of moving in any direction, and therefore could not have been the God of Adam, Enoch, Noah, Abraham, Moses, or of Jesus. He is, in every sense of the word, an "*unknown* God?" and such an impersonal, unscriptural, nondescript "being," (if the solecism be allowed)—such a "God, that others worship," is certainly not the God of the Latter-day Saints. This fact we are "honest" enough to "say" and "sing" in the plainest and most undisguised terms. Our objector, however, positively declares that "Mormons do not believe in the God of the Bible." If he really knows better than ourselves what we do or "do not believe," there is of course an end to the matter; but if our own declaration upon the subject is of any reliable value, we beg to say that we *do* most firmly believe in "the God of the Bible." Our God, the God of Israel, is not an imaginary, unsubstantial, immaterial nonentity; but He is just such a Being as is represented in the Scriptures. We do not attempt any "denial" of the "holy scriptural truths" which our opponent has cited against us; but we unhesitatingly admit them in all their force. He, however, has unfairly linked together portions of widely-separate texts, which have no connection with each other, and whose proper meaning and application depend upon the context in each case. It is quite true that "God is a Spirit;" and "they that worship Him must worship Him in spirit and in truth." Many other things besides His spirituality may also be predicated of Him, which should in some measure characterize those who worship Him. But it surely does not follow, because God is a Spirit, that He is nothing *more* than a Spirit. He is not necessarily a formless, bodiless spirit. Man is a spirit, yet that spirit is clothed with a body. Jesus Christ is a spirit, and he is a God; yet he has a "local," "material," immortal body of flesh and bones. He said to his disciples, who imagined they had seen an apparition, "A spirit (meaning a *disembodied* spirit or ghost,) hath not flesh and bones as ye see ME have." Now that very material body which the Spirit of Jesus assumed on earth, is, in its glorified state, in heaven, in the presence of his Father, of whose "*person*" he is the "express image" and "likeness." It is likewise an undeniable truth that God fills all things with His presence,—not, indeed, with his personal, bodily presence, but with His Holy Spirit, which is an omnipresent divine substance, invisible, and intangible to mortality, yet strictly material. It is the presence, power, and influence of that all-pervading spiritual substance (or most subtil matter) throughout the universe of God, that causes the various operations of nature, so called. It is by its potent agency that stupendous planets move, and humble flowerets grow. By its impellant force, and under its supreme control, worlds upon worlds and systems upon systems roll through the vast abyss of space with unerring order, unbroken harmony, and silent, inimitable grandeur. It is indeed the presence of that infinite Spirit with the elements of nature that produces all the varied and beautiful phenomena of earth and heaven. It is thus, by His Divine Spirit, that God is said to be omnipotent, omniscient, and omnipresent. By it He fills all things with His presence, power, and glory.

(*To be continued.*)

VARIETIES.

EVERY man is a volume, if you but knew how to read him.

"WHAT a strange thing it is," remarked a Frenchman, after making the tour of the United States, "that you should have two hundred different religions, and only one sauce!"

SOCIETY, like shaded silk, must be viewed in all situations; or its colours will deceive us.

A WOMAN'S SMILE.—A beautiful smile is to the female countenance what the sunbeam is to the landscape; it embellishes an inferior face, and redeems an ugly one. A smile, however, should not become habitual, or insipidity is the result; nor should the mouth break into a smile on one side, the other remaining passive and unmoved, for this imparts an air of deceitful grotesqueness to the face. A disagreeable smile distorts the line of beauty, and is more repulsive than a frown. There are many kinds of smiles, each having a distinctive character: some announce goodness and sweetness, others betray sarcasm, bitterness, and pride; some soften the countenance by their languishing tenderness, others brighten it by their brilliant and spiritual vivacity. Gazing and poring over a mirror cannot aid in acquiring beautiful smiles half so well as to turn the gaze inward, to watch that the heart keeps unsullied from the reflection of evil, and is illumined and beautified by all sweet throbs.—*Willis.*

A SONG TO THE GENTILES.

TUNE:—"*You'll remember me.*"

Ye Gentiles list! To you I sing,
My simple song is true.
Then let my voice like thunder ring,
That it may sound to you.
Though now with scorn ye turn away,
And careless seem to be,
You'll quake with fear on God's great day,
And you'll remember me!

When troubled seas their bounds o'erflow,
And spread dismay and fear,
When fearful signs, above, below,
In heaven and earth appear,
When plagues the sons of men devour,
And troubles great you see,
Your mirth will cease in that dread hour,
And you'll remember me!

When maddened nations, like a flood,
To sanguine war rush on,
And peace has left the scene of blood,
To dwell where Saints have gone,
When lamentations rend the air,
And all is misery,
Your hearts will sink in sad despair,
And you'll remember me!

For oft I've called you to repent,
And warned you quick to flee,
But Oh! your hearts would not relent,
The truth you would not see;
So when the Lord, in anger fierce
Descends, and Saints are free,
These words with pain your souls will pierce,
And you'll remember me!

CHARLES W. PENROSE.

ADDRESSES.—Edward Senior, care of Mr. Isaac Sowby, Springfield Place, Swan Street, York.
Charles C. Shaw, 10 Boyles' Square, Fenton, Staffordshire.
Charles C. Tester, James Wesson, Mitley Lane, Reigate, Surrey.
William F. Moss, 10 Kensington Place, Brighton.
Edmund T. Gibbs, Mr. James Turner's Mayfield, Sussex.

MONEY LIST, APRIL 10—17, 1857.

	£	s.	d.		£	s.	d.
Josiah Holmes (per John Cook)	10	0	0	Brought Forward	30	0	0
William C. Gregg	5	0	0	Henry Brown	3	5	0
Lewis Bowen (per Thomas Smith)	5	0	0	James McGhie	1	0	0
C. C. Shaw, (per W. S. Muir)	8	0	0	John Hyde	2	0	0
William Shires	2	0	0	William Brownlow	5	0	0
Carried Forward	30	0	0		41	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XIX. Saturday, May 9, 1857. Price One Penny.

REFORMATION.

REPORT OF A CONFERENCE OF THE PRESIDING ELDERS OF THE WELSH CONFERENCES, ASSEMBLED AT "UDGORN SEION" OFFICE, SWANSEA, ON THURSDAY AND FRIDAY, THE 12TH AND 13TH OF MARCH, 1857, FOR THE PURPOSE OF COMMENCING A REFORMATION IN THE WELSH MISSION.

Officers Present—

Ezra T. Benson, of the Twelve Apostles.

Daniel Daniels, William Miller, and James Taylor the Presidency of the Welsh Mission, and Israel Evans, and Benjamin Ashby, late-Counsellors.

John E. Jones, Pastor of the North Wales Conferences; Abednego Williams, Benjamin Evans, John Davies, John Thomas, David Davies, Thomas Rees, Edward D. Miles, Joseph Griffiths, and Thomas Jones, the Presidents of the South Wales Conferences; and several travelling and local Elders.

Reporter—William Lewis, of the *Udgorn Seion* Office.

The Conference was opened by singing "Jesus, mighty King in Zion;" Elder ASHBY engaged in prayer.

President BENSON said—"Beloved Brethren: I feel glad to meet you on such an occasion as this; but, as others of our brethren who are expected have not arrived, we shall not commence our business in a regular and systematic form until they arrive. I think it will be good for us, inasmuch as we have assembled, to bow down in humility before our God, pray to Him, sing, speak, and edify each other, for a short time, and then adjourn until one o'clock, p.m., when the absent brethren are expected to be here.

"I feel that it is going to be an important time with this people—when they will have to serve either God or Mammon, wholly, and undividedly. An ancient Prophet said to the people of Israel, 'If the *Lord* be God follow Him; if Baal, then follow him.' As I have the inestimable blessing of understanding the principles of the Gospel, I feel to serve God. I believe that you feel to worship and serve the same God, and to follow the same counsels—to labour with your might in His vineyard while the day lasts.

"I do not intend to talk much about the past, but about what is going to take place; I want to hear an expression of your feelings first. I give you equal liberty with myself to pour out the contents of your souls—to speak the sentiments of your hearts, fearlessly and deliberately, from brother Daniels down. If you have any grievances to tell—any dissatisfaction, bitterness, or animosity towards all or any of your Presidents—if

you feel that the reins are drawn too tight, or whether they are too slack; if the latter, we will tighten them for you. We cannot enjoy any great degree of the Spirit of God unless we feel liberty to unbosom our feelings to each other, and unless we '*counsel much together*' as President Brigham instructs us to do.

"I have desired to visit this spacious field of labour, among the first to whom I would endeavour to carry the Reformation, and to meet the presiding Elders of this mission at some convenient place, that we might have an understanding with each other about the important *reformation* that is required—to fast and pray, and to humble ourselves before the Lord, and to hammer and pound you, if necessary, until you can rightly repent of your past slothfulness and sins, confess them, and then go down into the waters of baptism, and renew your covenants.

"I expect that an improvement will be made throughout this mission—that more will be accomplished by brothers Miller and Taylor than have been by brothers Evans and Ashby; not because the latter have not been faithful, but because of an increase of light, and of more opportunities, advantages, and power. You will from henceforth lay hold of the thing by the handle, to lead it as you wish, and, when it is necessary, we know how to use the cudgel.

"The Presidency of the European Mission, have been instructed to go into the different Conferences of the Church, and effect a thorough reformation, by stirring up the people to a sense and to the accomplishment of their duties; commencing at each place with the presiding authorities—to awaken, arouse, stir, and shake them, and, if necessary, to kick and thump, hammer and pound them, until we are satisfied with the result. I hope you are like pliable clay, that may be moulded into vessels of honour. After vessels have stood the workings of the mill, and have been properly moulded, they have the burning process to go through. Many crack by being burned. I hope that you will be worked into the proper form before I leave. [President Young's letter on the *Reformation* was then read.]

"I wish to know your feelings and intentions—whether you intend to be obedient to those above you. I have a President—brother Pratt, I am passive in his hands; if he tells me to go, I go; if it be to return, I return immediately, I return by first train, and am ready to ask, 'How can I serve you, President Pratt? Shall I black your boots, run on an errand, or go to the wharf, and see if there is a ship which can be chartered?' I am always on hand, and ready to go to any part of the earth where I am sent, or to do anything required of me. I wish to see the spirit of humility resting upon all my brethren. When you have the spirit of humility, the spirit that leads to exaltation is upon you. In some instances, instead of this humble and sociable spirit, there is ambition and self-conceit. The differing Pastor and President stand aghast from each other grinning like bears, and afraid of crossing each other's path, lest a fight ensue. Indeed, the condescending Pastor sometimes thinks the dignified Conference President a greater and wiser man than himself; or the aspiring President thinks himself a person of greater consequence than his Pastor, or, at least, that he ought to be so placed, and, in some instances, the great man has *been a Pastor!* This spirit, if found here, must be kicked out of the mission; and every one shall occupy his own place. The responsibility of the Welsh Mission devolves upon its President, brother Daniels, and not upon his Counsellors; they are only responsible for what he enjoins upon them. This intended reformation in Wales must commence in the head, and then go downwards to the feet and toes.

"If any of us grieve the man who is over us in the Lord, I tell you it will hinder us from receiving much of the Holy Spirit. Such hinderances, if we find them here, must be removed. We want to be blessed and prospered—to see the kingdom rolling forth. If we will not do it, we shall be removed; and others, who will do it, be placed in our stead.

"All people do not always do things in the same way. If I have my peculiarities and faults, you should bear with me; if my ways are different to those of any other person, you should put up with them; I have lately been with brother Ross in the London Pastorate, where I have been preaching the reformation, until at last I had things in the shape I wanted them—the brethren came to comprehend in the same light as I did. Brother Ross said that he had been labouring under four different administrations in the British

Mission, and had found that each of them differed in their policy. That might have been to some extent; circumstances differ. We control circumstances to some degree; yet, some circumstances will control us; but we should control them as far as practicable.

"I want to see your eyes opened, and your understanding enlightened—the veil of darkness and tradition torn from your eyes, that you may comprehend that which is for your own good. It is your duty and to your interest to keep the Word of Wisdom, to study how to be most diligent and economical. Some Elders in this mission run about, walk, or ride, as far as they please, go where they like, talk, and do what they please without the permission or instruction of their President, send out a Travelling Elder to preach in their stead, and sit and lounge upon sofas for weeks together, and be perhaps twenty miles from their proper field of labour. Will such persons gain any reward for their labour? Not a great one. If I hire a man to plough my field, and he, instead of going to plough, goes home to his own house, and there sits down to chat, eat, drink, and enjoy himself, he ought not to expect any pay. We are Elders of Israel, and labourers in the Lord's vineyard. Even the Gentiles are interested in, and careful of their master's work, although they are oppressed. When we consider the better work and wages of our Great Master, and the liberties and ease that we enjoy, when compared with the Gentiles, we should be more interested, diligent, industrious, careful, and economical with our Father's work, in which our future welfare consists. We should reflect upon these things, and examine ourselves whether we are pliable in the hands of the Lord, and if we are pliable in His hands, we are so in the hands of His servants who are over us. It is our duty to labour to the best advantage we can devise. None of us were compelled to obey the Gospel, or to have the Priesthood, and go out to labour; but we did it voluntarily. People have some excuses from duty when they are hungry, naked, or sick; but when they are well provided for, I should think they ought to go forth and labour with their might, and accomplish something. There is nothing more needed than a thorough reformation—we want to take a fresh start, and might as well begin now.

"The meeting is now at your pleasure. May the Lord bless us, and grant us a time of rejoicing together, in the name of Jesus Christ. Amen."

President DANIELS said he rejoiced in the sentiments already expressed, and in the prospect of an improvement in the affairs of the mission. As for himself, his only interest, and whole ambition were to build up the kingdom of God. He knew that its order was not for people to mind themselves first. When such a spirit offered itself to him, he always rebuked it, and said, "I want the kingdom of God, and His righteousness first." He said "Our President has come, and shall judge where the 'clog' lies. It is a fact that thousands in Wales believe the Gospel; but will not be baptized. There has been faithful preaching throughout the mission during the last year, but only a few have been baptized. Individual attempts have been made at reformation, with but little success; but I feel that this right-starting reformation will have full effect.

"In regard to my feelings towards my brethren, I can say that if my body and spirit were separated this day, and my heart laid open, not a single bad feeling towards any person on the face of this creation would be found there, although I have often felt zealous for the work of God, and have reproved my brethren. We may in one day destroy the labour of years.

"I feel the necessity of being renewed and refreshed, and am willing to bow down, kiss the rod, and take it to the very extent that I deserve. My prayer is that we may have a good time—an effectual, and thorough reformation, and with it an increase of the power of God."

Elders ISRAEL EVANS and BENJAMIN ASHBY expressed their feelings towards the work—their endeavours during the year they had laboured in Wales—the introduction and progress of the tithing principle among the Welsh Saints. Elder Ashby dwelt long upon the faithfulness, warm-heartedness, hospitality, and liberality of the Welsh Saints, and their promptness in following good examples.

Elders WILLIAM MILLER and JAMES TAYLOR expressed their determination to live their religion, and help to "kick the scales from off the eyes of the people; and to be obedient to the Priesthood."

Pastor J. E. JONES, after expressing his good feelings, and his way of living,

dwelt upon the condition of the North Wales Conferences—the general poverty of the people, and the laudable economy followed by the presiding Elders, who have to travel over such an extent of territory, and endure many hardships in climbing the high and rugged mountains, the stupendous rocks, and barren country of North Wales to visit and cheer the scattered children of God. For instance, Elder William Ajax presided over the Dyffryn Conwy, and Anglesea Conferences, and travelled through the counties of Caernarvon and Anglesea. He took only three shillings from the Church in three months, supporting himself by his faith and diligence, taking a little stationary with him to sell, by which he gained a double advantage, as it was the means of introducing him to the people. The President of the Denbighshire Conference, Elder Hugh Evans, works at his trade, pays his tithing, and travels much; his predecessor, G. Roberts, did the same, and is now liberated to emigrate, but requires some aid, which the Saints are struggling to give. Elder David John presides over the Flintshire Conference, and is very economical. Elder J. Treharne, presides over the Merionethshire Conference. He travelled, preached, and endured much last year; and in the winter, when travelling was impracticable, he went to work in a quarry, earned himself clothes, and helped his Conference to make up their Temple money, and visited the Saints on Sundays. The debts of these four Conferences to the two Offices are about £100. The number of members of all sorts is about 350. The number of men and women who give pecuniary aid is about 85. Three or four resolute and persevering travelling Elders will be required to travel through North Wales during the summer time.

The song "O ye mountains high where the clear blue sky," was sweetly sung to the tune of "Minnie Gray," and the meeting adjourned, after prayer, until two p.m.

SECOND MEETING, Two o'clock, p.m.

The hymn, "O, my Father, thou that dwellest," was sung.

Prayer by President BENSON.

The Minutes of the Liverpool Reformation Meeting was read.

President BENSON said—"I perceive that the brethren who were absent from the forenoon meeting have arrived. I would have them pour out their whole souls, and give an account of themselves, if they are for a Reformation, which is calculated to make a clean sweep of everything forbidden in the word of God. Remember that the Word of Wisdom means what it says, and says what it means—that tea, coffee, intoxicating, strong and hot drinks, are injurious, and that they hinder us from enjoying the Spirit of the Lord as we ought. Brother Pratt and myself commenced the Reformation at the Liverpool Office; commencing at the garret, and making a clean scour down to the cellar, until it is effected. The same spirit has to be carried throughout the European Mission. We have long enough tampered with the revelations of God, and should now commence to practise them that the Lord may be with us. I know of a brother who is upon a mission to England — brother Daniel Davies—who has kept the Word of Wisdom strictly, and who has been highly blessed in consequence. When he lays his hands upon the sick they recover; and the Spirit comes upon him mightily until he prophesies. There is not a Conference in the British Mission in better order than the one over which he presides; indeed, it is the only one where I find the spirit of Zion having sole control. When I attended one of their meetings, they would be all assembled, and in order; they would not turn to gaze upon every new comer, but would give their whole attention to the speaker. When it was time to commence service, brother Davies would say, 'President Benson, we are assembled, and are in order, the meeting is at your direction.' I wish the Welsh presiding Elders to conduct their meetings in a similar manner, and not leave their minds to wander over all creation. Let us concentrate our minds, our feelings, our Priesthood, and power in this meeting, and be led by the inspiration of the Holy Spirit. If any of you feel to prophesy, or speak in tongues, do so; sing, pray, teach, or do anything that you are inspired to do; be free as the open air. If you do not feel well toward President Daniels, unbosom that feeling. If you do feel well towards him, in the name of God go forth willingly to labour under his direction, and be humble and obedient. He only is responsible for the

affairs of this mission, and he shall be held responsible, but shall not be trammelled.

"The first item we require on the carpet will be something about the reformation and its bearings, and your determination to go forth and labour earnestly until you are recalled. When brother Daniel Davies was asked when he intended to return to Zion, he answered, 'Oh, about the time the Temple will be ready, I expect.' If we profess to go forth to labour, let us do it unfeignedly. If I hire a man to sow wheat in my field, and he will sow tares instead, I will discharge and punish him. The Lord will do the same. He does not require us to sow death, but the words of life and salvation. If we will not do that, our President will call us back, and cut us off, and will place others in our stead."

The minutes of the morning meeting were read.

The Elders all expressed their feelings. They were agreed in their determination to reform themselves first, and then the Saints under their charge—to live nearer to the Lord, and so as to enjoy more of His Spirit, to attain which they intended to be strict in keeping the Word of Wisdom, and observe temperance, cleanliness, an upright conduct, a love of spiritual things, and eschew light conversation and trifling, and act as they had been already instructed. They determined to clean and purify the Church and rid it of those who would not live their religion. In the majority of the Conferences, it was found that only a few of those who ought to, did pay their tithing.

[It was not far from amusing to see those who had been a little "loose" with the things forbidden in the Word of Wisdom, making wry faces and "rubbing their brains" to conjecture the mildest words, to give the most favourable report of themselves. "A little," "occasionally," "I don't care so much for it," while another would say, "such a strong inclination," &c., &c., were terms frequently used; yet, not a corn did the President's relentless temperance pincers spare from being pinched!]

President Benson remarked that it was the duty of the Saints to pay their tithing, and that they could leave the matter of overhauling its expenditure to those who have authority to do so. The naked truth should not be modified nor disguised, but openly and frankly expressed, independent of any person's different feelings. Such persons should not be sympathized with, but flogged and whipped until the devil comes out of them, after which, and not before, they can be controlled, and those who do it will command their highest esteem.

The Elders should not make financial calculations before the solid specie is before them. It reminded him of a party in Pottawattamie, who jointly sowed a "patch of turnips," and discussed the question of the dividing of the crop, when it would grow, pending which the grasshoppers came as lawyers and set that matter for ever at rest. Let the people be induced to pay their tithing, and then let it be disbursed as directed by the proper authority.

Elder Henry Harris gave an interesting account of his labours among the Gentiles.

Pastor J. E. Jones spoke of the promptness of the North Wales Saints in paying their tithing.

Other Elders spoke on various subjects.

President Benson remarked that people are not to be coaxed into their duties. "Mormon" sympathy is poor stuff for people to live upon, and if any Elder has sympathized with people who are doing wrong, it was such an Elder's failing. "The Lord knows our failings, and the devil knows them well. This failing has been general in this place. The people have murmured, and their presiding Elders have suffered themselves to be carried away by the current of popular feeling, instead of standing to their posts like men who had the Priesthood, and honouring it by teaching the naked principles of truth as they are, independent of any person's feeling.

"When you want a thing done, and the people are not well disposed, pour in the thunder, lightning, and hail of the Spirit among them, and work them up to the proper pitch, and the thing shall be done. I feel to prophesy good of Wales, for there is yet a great work to be done here. The Welsh are a good people, and if the Elders will go among them with the proper feeling to bless them, they shall prosper. If you want a thing, say at once—'I want such a thing,' and do not modify your speech, nor butter your lips to ask for it; rather than whip the devil around the stump, go to the plain matter at once.

If you will labour earnestly, this mission shall prosper. I want brother Daniels to go out of this printing office and go among the people, for they greatly require his efficient labours; I would rather that this place were locked up than that he should remain here, if he cannot get any body to work here in his stead. Brother Daniels is a financier—he would wear out his fingers and hands and distress himself for the benefit of the kingdom of God. He would walk twelve or fifteen miles to save a shilling of its funds. I wish all the Elders felt the same."

President DANIELS assented to the above proposition to go out to preach more than he had done.

President BENSON said—"I want the Elders to understand what spirit builds up or tears down. I wish brother Daniels' Counsellors to live, as it were, in his very heart, and always be on hand to carry out his measures. Brother Daniels should not be afraid of asking them freely to do what he desires. If Counsellors are not humble enough they become jealous of their President, and when they climb up equal with him they are standing in slippery places.

"When you renew your covenants, you have to live from that time forth by every word which proceeds from the mouth of God, and never bring up any old contention, but bury it; and keep strictly the Word of Wisdom. Be not too hard upon the Saints, nor yet do business at 'loose ends.'"

After directing the Elders in the way they should labour, by putting a proper number to visit the Saints, and the overplus to preach to the Gentiles, he dismissed the meeting.

The Elders then proceeded to the beach and were baptized in the tide. They re-assembled at eight p.m., and were confirmed, when many prophecies were delivered and blessings pronounced.

FRIDAY, 13TH.

Conference again convened.

Sung the Hymn, "O, say what is truth?"

Prayer by President BENSON.

Hymn, "The God that others worship."

President BENSON said—"When I decided in my mind to visit Wales this time, I felt like having all the presiding Elders together in a fine airy room, somewhat larger than this, for at least three days, to fast, pray, and speak to each other, until we should get the Holy Ghost upon us to the degree we ought to enjoy it. The Lord is more willing to impart it than we are to make the necessary preparations to receive it. But we are free agents; we may choose to serve either God or the devil—to live in one kingdom or another. We have chosen God for our friend, and have shown our choice by obeying the Gospel He sent by His servants, and by making covenants with Him.

"Every individual present knows his own heart best, and the course he has been pursuing. There is not an Elder in this room but that can reflect upon his past conduct, and remember the hours, days, and weeks he has spent to no account for the Church, nor to himself, but rather as a detriment to each. You have now covenanted again, and have henceforth to live, not by a part of your religion, but by every word which shall come from the mouth of God, or the Priesthood. It is a great covenant, and the Lord will hold you to it. He did not compel you to make it, but you volunteered; you knew it was right for you to do so, just as well as you knew at first that it was your duty to obey the Gospel. You know that we could not continue to live in this Church as we have lived; for we have trampled the revelations of Jesus Christ under our feet, and have insulted the Almighty upon His throne, and He has been offended with us—eating and drinking, and idling away our time instead of being out preaching the Gospel. Every one best knows the extent of his own fault in this matter; there are some honourable exceptions. You are now going to reform—to start out anew, and we want you to aid us with all your might in knocking away the scales from the eyes of the people, and to be as diligent and faithful as we are, and more faithful if you can. Not a person must be trammelled in this Church; it is the privilege and right of each to enjoy all the light, knowledge, and power that he can obtain—to have the revelations of Jesus Christ, and be clothed with the Spirit, as with a garment, from morning until night, and from night until morning. If you will do all

you have covenanted, you shall be filled and clothed with it, and nothing shall hinder you. It is our privilege to have it, and we shall have it if we will be spiritually-minded, and love to talk of the things of the kingdom, laying aside our light fire-side talk, and vanity, and take a course never to grieve the Spirit of God, nor of our brethren. We should be as careful of each other's feelings as of the apple of our eye.

"We want to live so, that we may have strength; for we have a great work to do. The work that the Lord is going to accomplish in these lands must be done by us, His servants. He will not come again, as He came before to travel, preach, and bless the people; He wants us to do it, and if we will not, He will remove us, and get men who will.

"Go, brethren, to your fields of labour with praying hearts, and, instead of eating, drinking, and idling away your time, be filled with the Holy Spirit, and understand when you enter a habitation what kind of people reside there. See if they observe order and cleanliness, and teach them to live their religion wholly, and individually. We have nothing else to do but to live and teach our religion. Preach by example and not by talking only. We have been learning theory long enough, we now want the *practice!* the WORK! the LABOUR! Brother Brigham says, 'LABOUR FOR ZION.' We have not any other work to do but to preach the Gospel, and administer in the ordinances of the Lord's House. For what purpose are men called to the Priesthood if not to preach the Gospel? There are men in this land who have the Priesthood, working for the Gentiles for a miserable pittance, who could preach the Gospel, and carry on the work here if they would be alive to their duties, so that we would not need to go to the trouble and expense of having so many Elders from Salt Lake. Their neglect is one reason why the Gospel does not prosper as it should. They are lazy, and have got rusty. They will not do anything themselves, but will whine and grunt when others do it; they are quite nimble in going about to poison the Saints and oppose good measures, and there they lie in their dirty holes. Well, we must hoist them out by the foretop, and try the virtue of soap and scrubbing brushes upon them, to clean and fit them out to go and preach to the Gentiles. If they will not magnify their Priesthood, they will become as dead branches.

"Brother Daniels will see that every one who can will go forth and preach to the Gentiles, without using any *soft soap* to induce them. It will not do for us in Salt Lake to offer excuses, nor to expect to have pancakes and treacle piled up to our chins before we can go. All about it is, if we do not go, when called, we shall go to hell. Wagons, horses, and comforts are secondary things, and if we do not have it as we wish, we must grin and bear it. One says, 'Oh, I have a family, and they will be starved to death, if you have the cruelty to send me out.' President Young taught me and others of the Twelve, that if we would not support our families, fit ourselves out, and go forth to preach the Gospel at our own expense, we were not worthy of having the Apostleship. Here the Elders, are all their time drilling and drilling for the Gentiles for a small sum of money, and neglecting to preach the Gospel. I want you, Presidents of Conferences, to see this done, if you wish to be blessed. We do not want to hear your whining about the people's feelings and circumstances, but want you to go to them full of the fire of the Lord, and tell them their duties; and, if they have a particle of the Spirit of God they will do them.

"Those who will have faith and an eye single to the glory of God in going forth to preach His Gospel, will not be forsaken by Him; for He will provide for their wants. Bless your souls, the Lord never sent mouths without sending something to fill them. Who feeds, clothes, and provides for us but our God? Why then should we whine, and be afraid that our families will starve!

"Brother Daniels, appoint districts for your Counsellors to labour in, that they may not come in collison; and that you may see what each is doing, go forth as much as you can yourself; I would rather that you would lock this place up than neglect going to preach to the Saints. The Conferences are too often encumbered with too many travelling Elders, who depend upon the poor Saints for their subsistence. Some will go to a Branch and into a poor Latter-day Saint's house, eat and drink, and in the night will go to meeting, and say how good he feels with Mormons, and such things (a good reason

why he should feel good), and then go to the next place, and thus turn round like a spinning wheel, buzz, buzz, with the same old sound still. Clear them out, load them with books, and send them far among the Gentiles; and if they will not go to preach to the Gentiles, let them go to dig potatoes if they choose.

"Let the Elders go among the Gentiles, and have their subsistence from them, and the Presidents, &c., who have to visit the Saints, go also as much as possible, and not consider themselves local Elders. The responsibility of warning the inhabitants rests upon them. Don't be afraid of venturing out among the Gentiles, the Lord will open the way before you, and provide for your wants, by dreams and visions, and by opening their hearts. It was in this manner that the Gospel was implanted in these lands. We read of Alma and Nephi going in faith right into the midst of their bitter enemies—the Lamanites, who threatened to kill the first Nephite who came among them. These men escaped by day and by night, and succeeded in bringing thousands of the Lamanites into the light of the truth. How did they succeed thus? By having the POWER OF GOD. Why do we not prosper the same? Because we do not get the same power, and because the Elders have not lived their religion.

"Go forth, brethren; fast and pray, and cleanse yourselves until you get the Holy Spirit — the power of God upon you. Go, as I have many times done, with your blanket and bible to groves, rocks, and caves, and there read, pray, and fast, until you are enwrapped with the fire of the Almighty.

"When you return to your Conferences, call all the Priesthood together; declare a solemn fast. Let them confess their sins to God and to each other, repent and be baptized for the remission of their sins, after you have well pointed them out, and get them filled with the Holy Spirit. Do not desist until you get the Saints filled with it, that you may distinguish between those who will serve God, and those who will not. Baptize those who pay tithing and covenant to live their religion. Keep the Word of Wisdom, and obey the Priesthood. Do not baptize any person upon the mere promise of paying tithing. Let those who do not pay tithing, remain where they are, without grafting them in, or taking the trouble to cut them off; they will do that themselves except they will reform."

"The Spirit of God like a fire is burning" was sung. Several Elders spoke, after which President Benson expressed his satisfaction that enough had been said, sincerely trusting that all would go forth and act as they had covenanted to do. The Conference was dismissed with Benediction.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 9, 1857.

EXCESSIVE LAUGHTER.—For Saints to indulge in over-much laughter is sin. God has forbidden it in the revelations given to this Church. Laughter is an indication of the state of the mind. When the latter is full of levity, it gives vent to its foolish contents by outbursts of silly mirth. When laughter is the effect of pure joy or wisdom, it is usually exhibited in the cheerful smile; every such expression of the countenance indicates a joyful, happy state of feeling. There are no ebullitions of folly—nothing undignified or unbecoming; but the free, spontaneous effusions of a glad heart are expressed with a smile, not unbecoming an angel in the presence of God. Such is pure, and innocent laughter.

But that laughter which results from vain imaginations, or from the nonsensical speeches of a light and frivolous mind, proceeds, like its cause from the spirit of darkness; it is the exhibition of a weak mind, that feeds on chaff, in-

stead of wheat. A brain filled with nonsense pours out frivolous speeches through the orifice of the mouth, but the laughter of fools begins with a choking, giggling sound in the throat, increasing to a long-continued, and most disagreeable snort through the nose, and ending with a loud bawl of *haw! haw! haw!* repeated till the countenance becomes distorted, and the system nearly prostrated with the ridiculous convulsion. In some the sound is not very unlike the braying of an ass, only far more ludicrous, because proceeding from a being resembling a human form.

Saints should reform from these uncomely grimaces; for, like all other evil practices, the more they are indulged, the more power they exercise over the unhappy victims, until, at length, they become confirmed into inveterate habits; and the poor, silly creatures are shunned by all wise and sensible persons.

Did you ever see laughing maniacs, possessed of the devil? If you have, you have seen the fiendish grin, and heard the horrible giggle, and demoniac laugh, proceeding involuntarily from such unhappy beings. Do not copy after them, but shun such spirits. Remember that the command is to Reform. Reform, therefore, from your idle thoughts, from your light speeches, from your silly laughter, from your unholy conduct, and from all your vanity and foolishness; and become Saints in everything.

Be gentlemen and ladies, not after the fashion of this world, but according to the gentility of the Gospel which is revealed to justify, sanctify, purify, polish, refine, ennoble, and exalt the sons and daughters of God. Train yourselves for a higher and more dignified order of society. Prepare yourselves to behold, converse with, and enjoy the society of Angels, Patriarchs, and Apostles, of Jesus, the Prince of life, and God the Father of all, who is enthroned in light in the midst of His creations.

The present is a time, above all others, when soberness should characterize every Saint. For even now, the heavens weep, and all eternity is pained over the wickedness of man. Even now, the angels have unsheathed the glittering sword, and are anxiously waiting the great command to reap down the harvest of the earth, that the tares may be burned. Even now the earth groans in pain to be delivered, while the heavens mourn, and the bright luminaries thereof will become black, and refuse to shine upon our loathsome and most degraded world. Shall we be giddy and light, while eternity itself is shocked, and clothed in deep mourning? Shall the heavens weep, and the sons of earth shed no tears? O Saints of Latter-days, be sober-minded, lest you be consumed with the wicked; for the anger of the Almighty waxes hot against this generation; and it will burn to the lowest hell; He will waste away and consume the inhabitants until the lands of Great Babylon shall be utterly empty and desolate. Trifle not, therefore, but let the solemnities of eternal things steadfastly abide in your minds, that when the Lord shall arise to shake terribly the earth, your feet may stand fast, and not slip; and that when the glory of His Majesty shall smite the wicked, you may endure the brightness thereof, and dwell therein forever and forever.

THE soul needs a certain amount of intellectual enjoyment, to give it strength adequate for the daily struggle in which it is involved.

A FEMALE writer says, "Nothing looks worse on a lady than darned stockings." Allow us to observe that stockings which need darning look much worse than darned ones.

THE Chinese booksellers have an odd way of selling their volumes. They are disposed of, not according to their value at a fixed price, but according to weight. If on weighing them they are too light, the seller coolly tears some leaves from another book, and throws them into the scale! There are many books published in this country that are *heavy* enough to be sold by weight. Even some volumes of our *light* literature might come under this category.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 281.)

1. In the examination of the internal evidences of a book purporting to be of divine origin, we must necessarily possess ourselves of some just criteria by which we can determine with certainty the claims of such book; or we will probably arise from the investigation no wiser than when we sat down.

2. The divine narrative should be consistent with itself, and with such extraneous matter as may be made to have a bearing upon it, with regard to time, place, circumstance, &c. This sort of evidence, however, is simply collateral, and would be justly claimed for any composition, whether human or divine. Therefore, in a divine record we would certainly expect to find the constituent parts to harmonize with the whole; but such harmony would be by no means above the human intellect; and, while such evidence would be essential, *it would not be conclusive.*

3. Sublime and lofty language is no evidence whatever of divine inspiration. It outrages all our ideas of consistency, that God should seek to impart divine knowledge for the benefit of His creatures, and clothe that knowledge in a garb of sublimity that not one in ten thousand can fully understand. But, contrariwise, we should expect Him to simplify His language, so that ordinary intellects could without difficulty comprehend Him. Christian philosophers, however, have taken a different view of this. With them sublimity is a test of inspiration; yet neither the logic of Bacon, the elegance of Hume, nor the sublime style of Milton can be found in the Old or New Testament. This every Christian critic, if he would but give up his proposition—That sublime language is the test of divine truth—would confess. But they have established this as a criterion, and, right or wrong, will defend it equally against the sneers of the sceptic and the conclusions of common sense. A father's instructions to his son, or the master's to his servant, are carefully couched in the simplest terms, in order that no item may be misunderstood; and we shall set it down as a test, That simplicity in most cases is a characteristic of the language of inspiration.

4. The evidence of miracles is but collateral, and not conclusive. Jehovah has, at various times, controlled the elements and suspended the ordinary course of nature, for the benefit of the Saints; but His wonders and signs have not been the only ones which men have beheld with astonishment. The superiority of the miracles of Moses over those of the Egyptian priests, only proved to Pharaoh that he was the greater magician. The Pagans hesitated not to compare the miracles of Pythagoras with those of our Saviour; and the only reply the Christian fathers could make was, "That the Pagan miracles were wrought by the power of demons, while those of Christ were wrought by the power of God." Again, "If I cast out devils by Beelzebub, by whom do your children cast them out?" Matt. xii. 27. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them." Rev. xiii. 13. "For they are the spirits of devils, working miracles." Rev. xvi. 14. Signs and wonders, therefore, unsupported by better evidences, prove nothing for inspiration. Yet miracles were ever in close companionship with the spirit of revelation and prophecy, and are, beyond all controversy, one of the visible signs of the true Church. See 1 Cor. xii. 28. But wonders are not the evidence. "If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know

whether ye love the Lord your God with all your heart and with all your soul." Deut. xiii. 1—4. We may safely set it down, That in most instances a genuine revelation will be attested by miracles, though such attestation will be of but secondary importance as evidence.

5. It is but reasonable to suppose, that in giving a revelation to a particular people, the Almighty would accommodate His language to the grammatical standard of that people, provided they had such a standard; but when that is wanting, His words would still be as plain as possible, that there might be no mistaking them. Now it so happens, that of all modern enlightened nations, the English and American are the only ones which have no strictly defined grammatical standard; consequently, this rule will not apply to them, only in so far as this, viz., A divine revelation, or an inspired translation of sacred books made to those who speak the English language, should be simplified as much as possible.

6. God *has given* us an infallible rule by which we may test either false or true words purporting to be divine. The acids of the chemist are not more certain in the hands of the skilful assayer, and we may approach this test with all confidence, nothing doubting.

This test is FOREKNOWLEDGE. The saying of Solomon, that "A man cannot tell what shall be after him," is a truism that all human experience verifies. Man may conjecture and speculate of the future, but he *knows* nothing beyond the present hour. All the wonders, doctrines, and precepts of the Old and New Testaments, could they be crowded into one paragraph, unaided by this irresistible touchstone, would fail to convince the inquiring mind of their divine authenticity. The fulfilment of prophecy is the great rule of evidence which God has given to us to distinguish between truth and error. "When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously." Deut. xviii. 22. And, in the antithesis, That Prophet which speaks in the name of the Lord, and the thing come to pass, that is the thing which the Lord has spoken. "Produce your cause, saith the Lord; bring forth your strong *reasons*, saith the King of Jacob. Let them bring *them* forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. *Shew the things that are to come hereafter, that we may know that ye are gods:* yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught: an abomination is he that chooseth you." Isa. xli. 21—24. "And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a MORE SURE word of prophecy, whereunto ye do well that ye take heed." 2 Peter i. 18, 19.

7. Here is God's rule of evidence; and of such importance was it in the estimation of Peter, that he preferred it to the the evidence of his senses. His eyes and ears *might* have been deceived; but the fulfilment of the prophetic word was as a light shining in a dark place. It was a day-star rising in his heart, appealing to his *understanding* with a force, compared with which the mere evidence of the senses was next to nothing. In this he did not stand alone; for discerning Christian writers have also seen the potency of this sort of proof, and have so effectually used it in refuting sceptical arguments, that Infidels have been driven to the disingenuous evasion of asserting that the prophecies were written after the events said to have been predicted occurred.

8. It cannot be doubted that the Almighty knew the end from the beginning, when we consider Him as the Author of all existence; that the past has been, the present is, and the future will be, each a constituent part of His great plan, which was perfectly formed in His own mind before the creation. We can as easily imagine, that an architect would commence to build a magnificent temple, without a plan of it, as we can, that Deity would lay the foundation of the Universe at hap-hazard. But admitting the plan as a whole, we are compelled to admit also, a knowledge of its particulars. But no being can know what God intends to bring to pass, unless He reveals it. There is no inherent quality in man, by which he can discern the future; but he is so constituted, as to be able to understand so much of it as God may choose to reveal to him. From this we can see the propriety of placing the test of foreknowledge as chief among the rules of evidence,

by which mankind may distinguish between divine and human compositions.

9. The question then arises, Does the Book of Mormon successfully bear this test? It does. There are numerous predictions in that book which were to be fulfilled, as consequences of its publication. One is, That many would believe it to be a sacred record. And when we consider how firmly the dogma, "that the canon of the scriptures was full," was fastened upon the minds of all Christendom; and in what a marvellous degree of veneration the Bible was held, insomuch that the most fearful maledictions were supposed to have been pronounced against those who should "add to that book," or give countenance to such addition; the prediction, it must be admitted, appeared not a little singular, and by no means likely to receive a fulfilment. It might have been conjectured that many would read it; but to believe, it was, apparently, quite a different affair.

10. Another prophecy is, That multitudes of the Saints would gather together and establish a Zion upon this Continent. Another is, That the priests of the day would rage against the Saints, and would shed their blood. This prediction is worthy of the most careful notice. It was to be fulfilled by ministers of religion, and in the United States. Let us carry our minds back to 1827—30, when the idea of molesting a man for opinion's sake was not dreamed of by the Christian sects. A new doctrine is about to be promulgated; a doctrine harmless in itself, and practically non-resistent; a doctrine which enforced every Christian virtue, and reprobated vice in every form. What American citizen would have supposed that, without any just or reasonable cause whatever, armed mobs, headed and led on by preachers, would march against the unoffending believers in that doctrine, and shed their blood without mercy? No man could have supposed it. Such an event appeared impossible. Yet the prophecy is in the Book of Mormon, and its fulfilment is too well known to require a particular notice here. The subject is too painful to dwell upon.

11. The foregoing are not all that we might refer to, but are sufficient for a newspaper article, and enough to apply the proposed test. If the fulfilment of prophecy proves the divine authenticity of the writings of Isaiah or Daniel, it does the same of the writings of Mormon: and per consequence, proves the prophetic mission of Joseph Smith; and it only requires the mind to be relieved of sectarian prejudices to readily and cheerfully apply the rule in the one case as well as in the other, and abide by the unavoidable conclusion.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 287.

OBJECTION: "From all that I have read, heard, and seen, I am satisfied that they [Mormons] have very mistaken, defective views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God. When men have but superficial views of what sin is, it is not surprising that they should corrupt the truth, and propagate error. In confirmation of this opinion, we find that the doctrines of the Book Mormon are directly opposed to the plan of a sinner's acceptance with God, as revealed in the Bible."—*Mormonism Weighed, &c. by S. Haining.*

ANSWER: It is quite clear from the foregoing sentiments, that their author has himself either very "superficial views" of the doctrines of the "Book [of] Mormon," or "very mistaken, defective views" of the plan of a sinner's acceptance with God, as revealed in the Bible,"—most likely *both*,—otherwise he would not represent the former as being "opposed" to the latter. Wherein the imagined opposition lies, he fails to show. The truth is, he has "weighed" the principles of "Mormonism" in fictitious "balances" of his own construction—the work of his own imagination—and hence his conclu-

sions are "found wanting" in justice and judgment. The unprejudiced student of the Book of Mormon cannot but discover the fact that its doctrinal teachings are the same as those of the Bible. He who will take the trouble to "weigh" genuine "Mormonism" in the genuine "balances of the sanctuary," will soon be "satisfied" that no class of people entertain more Scriptural "views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God," than do the "Mormons," or Latter-day Saints. Indeed, it is the very burden of their preaching—it is their constant theme, their continual aim, and unwearying labour, to warn the people of every nation under heaven of the danger of sin—of the awful consequences of rebellion against the laws of God; and yet the sectarian religionists of the day, who, with the Bible in their hands, habitually and daringly despise the ordinances of God, and violate the everlasting covenant proclaimed in that Bible, have nevertheless the unblushing assurance to charge the "Mormons" with that rejection of the Gospel which is the peculiar and distinguishing characteristic of their own systems. How the principles of "Mormonism" or "the doctrines of the book [of] Mormon" are directly opposed to the plan of a sinner's acceptance with God as revealed in the Bible," our opponent fails to show. In order, however, to meet his objections fairly and fully, we will state what our "views" upon the subject are, and leave the reader to judge and determine for himself as to whether they are scriptural or not—whether we have "very mistaken, defective views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God,"—whether we have "but superficial views of what sin is,"—whether we "corrupt the truth, and propagate error,"—whether our "doctrines" are "directly opposed to the plan of a sinner's acceptance with God as revealed in the Bible," or, whether, on the contrary, they are in perfect harmony therewith. The Gospel is the divine plan of salvation. It is God's own revealed method by which He is in justice able, and in mercy willing, to save sinners. It is, in effect, the "power of God unto salvation" to all who receive and obey it. Men may flatter themselves with the hope of obtaining salvation and eternal life in their own way, upon their own terms; but such delusive expectations must end in disappointment and dismay. God's ways are not as their ways; His thoughts are not as their thoughts. It is His prerogative alone to dictate terms, and man's privilege to accept and fulfil them. The Gospel, or way of salvation, however, is in itself so plain and simple, and so suited to the capacities of all, that no wayfaring man need err therein. Nor is the simplicity of the Gospel its only point of value; for it is so adapted to the states and necessities of men, that its divine "power" is available to all, and none, however low, are beyond its reach. God is thus able and willing to save, even "to the uttermost," all who come in the appointed way. Man evidently *needs* salvation; and until he sees and feels this need, the Gospel can never be good news or glad tidings to him. Revelation assures us that all mankind are, in the sight of God, in a lost and ruined condition. The cause of this is *sin*. We learn, from the same source, that "sin is the transgression of the law;" also that "the wages of sin is death." And how came sin and death into the world? Scripture informs us that "by one man sin entered the world, and death by sin." Death being thus the legal penalty and the natural result of sin, it is evident that if our first parents had not sinned, they would not have died, but would have remained, as they were created, immortal. God planted in Eden the "tree of life," and "every tree that is pleasant to the sight, and good for food, and said to Adam, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die;" or, according to the marginal reading, "in the day that thou eatest thereof, DYING, THOU SHALT DIE." This did not mean that, within twenty-four hours from his eating of the prohibited tree, Adam would cease to exist, for we find that he lived nearly a thousand years, and begat sons and daughters. It is evident that his partaking of the forbidden fruit effected a great change in his organic system, for, from an immortal being he became mortal—that is, subject to death. Eve, yielding to the wily promptings of the tempter, and Adam, yielding to her solicitation, committed that act, by which the seeds of death were implanted in their

bodies, perpetuated in their offspring, and thus transferred to future generations. Hence, all mankind, who compose the vast family of Adam, are by nature heirs of mortality. "It is appointed unto all men once to die:" and the celestial "tree of life," with its "twelve manner of fruits," guarded by the flaming sword of cherubim, will bloom again no more on earth, until that day shall arrive which has been spoken of by all the holy Prophets since the world began—even the time of the "restitution of all things"—when the earth shall be restored to its primeval beauty, when the desolate "wilderness" shall blossom "like Eden," and the solitary "desert like the garden of the Lord." After the rebellion of our first parents, Satan, the great adversary and tempter, gained increasing power over the minds of men. There were undoubtedly some righteous persons, like Abel and Enoch, who faithfully walked according to the commandments of God, and withstood the temptations and evil influences that surrounded them; but the great majority of mankind, on the contrary, yielded to every evil suggestion that was presented to them, succumbed to every evil inclination that arose within them, and abandoned themselves as willing victims to Satanic power and rule. Indeed, the whole earth was ere long filled with all kinds of abominations. We read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" and "the earth was filled with violence; and God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Thus did the work of sin go on, until at length the judgments of God descended upon the evil doers: the flood came, and swept them all away, with the exception of righteous Noah and his family. We are informed that "Noah was a just man, and perfect in his generations; and Noah walked with God." He became the father of the new world, and received the blessing of God upon himself and family. But did sin cease to reign? Alas, no. Its operations soon recommenced, and its direful effects became indeed too manifest. The great tempter still continued his hostility to the work of God; and mankind, not from the force of Adam's example, but from their willing submission to Satanic influence, and their own wilful determinations, grew, from time to time, worse and worse, loving evil in preference to good, inclining to error rather than to truth, and thus sinking deeper and deeper into sin, degradation, and woe. Generations after generations came into being, and passed away, leaving the world worse than they found it. That such has been the course of man is a fact too obvious to be denied. The records of human history are filled with the saddest memorials of man's downward career. The sacred volume declares that "the whole world lieth in wickedness;" that "all have sinned and come short of the glory of God;" that "they are all gone out of the way;" that "all we, like sheep, have gone astray, and have turned every one unto his own way;" that "if we say we have no sin, we deceive ourselves, and the truth is not in us." Such being the case, then, it is painfully evident that the ungodly members of the whole human race are, independently of original sin, lying under the Divine displeasure and condemnation for their own wickedness and rebellion, and are subject to the threatened penalty of eternal woe, in being punished with everlasting destruction, from the presence of the Lord, and from the glory of His power." But is there no hope for guilty man?—no obtainable remedy?—no possible mode of escape? Are there no means by which this impending doom can be averted, and man liberated from the curse of a broken law and the merited vengeance of an offended God? Yes, happily for man there *is* a hope of deliverance. Good news have come down from heaven; glad tidings of mercy have been sent from the court of Divine justice above, to sinners here below, who are "sitting in darkness and in the shadow of death." A reprieve is granted—a scheme devised—a gracious plan adopted by that very Being whose laws we have violated and dishonoured, and whose displeasure we have so often incurred, by which we can be saved from the awful consequences of our guilt, and be admitted to the presence and favour of a reconciled God. Man has, by sin, and a long course of degeneracy, forfeited his birthright, and become subject to the unmitigated penalty of eternal woe; and pay it he *must*—unless, indeed, he can procure a substitute—an adequate and acceptable surety. This (which is his

only hope,) he is himself utterly unable to provide; but, thanks to Divine grace and mercy it is provided *for* him. The beloved Son of God, the first born of Jehovah, even Jesus Christ the righteous, has in mercy condescended to take upon himself the personal responsibility of satisfying these indispensable demands of Divine justice, in man's stead, and of doing that for poor, weak, sinful mortals which they were unable to do for themselves, by acting as their legal substitute, their surety, their Saviour. He came down from heaven and took upon himself on earth a body of flesh and blood, in which he "suffered for sins" not his own, "the just for the unjust, that he might bring us to God." He came as the "mediator between God and men," and the propitiation for the sins of the whole world." He "gave himself a ransom for all," and "redeemed us from the curse of the law, being made a curse for us." "He was wounded for our transgressions; he was bruised for our iniquities; and with his stripes we are healed." He lived and suffered, bled and died, as a victim or penal sacrifice to Divine justice, on our behalf, and in our stead, in order that we might be released from the penalty of the law which we have broken, and be freed from the everlasting punishment due to our sins. This work of Christ, as an offering for universal sin, is acceptable to God and infinitely beneficial to man; for thereby the guiltiness of the world is atoned for, the integrity of the moral law sustained, the honour and justice of God satisfied and maintained, and the channel of Divine mercy and grace opened to fallen, rebellious man. This great work of redemption is the theme of gratitude and delight to myriads of happy beings now in heaven, and will also be the source of pure and unending joy to millions yet unborn. The benefits resulting from the mediatorial work of Christ, however, are available to man only on certain conditions. So far as original sin, or the sin of Adam, is concerned, all men, without exception, will be released from its penalty—death—unconditionally. As Adam's disobedience involved all his posterity in that penalty which they had no share in incurring, so, in like manner, will the vicarious death of Christ liberate all from that penalty, and restore to them, unconditionally, that which they had no agency in forfeiting. Thus every individual member of the vast human family will be raised again from the dead. "For since by man came death, by man came also the resurrection of the dead. For as in Adam ALL die, even so in Christ shall ALL be made alive." (1 Cor. xv. 21, 22.) It does not follow, however, that all who are thus resurrected or raised again from death, will be saved in the celestial kingdom of God. Far from it. Some that "sleep in the dust of the earth" will "awake" to "everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 2, 3.) "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. xv. 52, 53.) All mankind, by being thus restored to life again, will have recovered that which they had lost through Adam's transgression. But, independently of original sin, the whole world stands guilty before God of personal wickedness—voluntary and wilful rebellion against His holy laws and commandments. "All we, like sheep, have gone astray, and turned every one unto his own way." We have all, more or less, "done those things which we ought not to have done, and left undone those things which we ought to have done." Hence, though, exonerated from original guilt, and released from its forfeiture, by our ransom from the grave, we have, nevertheless, to answer for our own individual transgressions. Being free agents, we are responsible for all our actions, and, therefore, after our redemption from temporal death, "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) It is clear and evident that we are held personally accountable to God for those sins only of which we are actually guilty; and their name, alas, is legion, for they are many. We have not so much to do with the way in which sin came into the world, as with the lamentable fact that it *is* here, and that *we* are guilty of it. Now, it is certain, that although Christ has wrought out a full and complete atonement for us, by the shedding of his blood, we nevertheless cannot claim the benefits of that

atonement except we comply with those terms or conditions which form essential parts of the Gospel plan. Notwithstanding the great work of redemption which the Saviour of sinners has on his part performed, there are multitudes who do not and will not avail themselves of the invaluable boon thus held out to them, by accepting it in the appointed way. Some are careless and unconcerned about their future welfare: others imagine the terms of the Gospel to be too great a sacrifice for them to make: others again are, as it were, offended at the simplicity of the Gospel, and, Naaman-like, would rather "do some great thing" to merit salvation in their own way. But all such fancies are futile and vain. There is only *one* mode of escape—only *one* way of salvation—opened to us by Jesus Christ, and we have our own choice of taking either that way to heaven, or our own to hell. The benefits of redemption, then, though free to all men, by the mediatorial work of Christ, are nevertheless *conditional*; and those conditions, which are in their nature plain and simple, yet absolute and indispensable, are as follows:—Faith in God and in His Son Jesus Christ; repentance from dead works to serve the living God; baptism of the entire body in water, for the remission of sins; laying-on of the hands of the presbytery, for the gift of the Holy Ghost; and continual obedience to all the revelations of God as given through His own appointed servants. These are the leading principles of that glorious Gospel which is "the power of God unto salvation." Those who receive and obey them will be saved, but those who reject them will be damned.

(*To be continued.*)

OBITUARY.

Died, in Great Salt Lake City, October 28, 1856, John Burgess, aged 40 years.

October 25, after a short illness, James Holt, of Great Salt Lake City, aged 33 years. Brother Holt obeyed the Gospel in England when a youth, and laboured diligently for ten years, to spread the truth. He gathered to this place in 1851. When on his death-bed he bore testimony to the truth of the Gospel he had embraced, and exhorted those around him to continue faithful through every circumstance of life. It is the sincere wish of his friends that they may so live that they can meet death as cheerfully as he did. He was a member of the Second Quorum of Seventies, and is much lamented by the brethren of that Quorum.

Addresses.—P. Robinson, Hall of Science, Sheffield.
G. Reed, 22 East Street, Gray's Turrock, Essex.

MONEY LIST, APRIL 17—24, 1857.

	£	s.	d.
B. W. Brindle, (per Charles F. Jones)	25	0	0
Benjamin W. Brindle	10	0	0
William Bayliss	10	0	0
Aneurin L. Jones	10	0	0
Carried Forward	55	0	0
Brought Forward	55	0	0
John Aird	3	5	8
Josiah Holmes	4	0	0
James Woods	10	0	0
	72	5	8

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XIX. Saturday, May 16, 1857. Price One Penny.

THE "DAILY TELEGRAPH'S" SLANDERS AGAINST "MORMONISM."

JOSEPH ELLIS, the publisher of a London paper, called *The Daily Telegraph*, in an editorial of the 22nd ultimo, has exhibited his holy delight for slander and falsehood against the "Mormons" of Utah Territory, by representing them as "a disgrace to civilization;" accusing them of "desperate profligacy;" declaring that they are in rebellion against the laws and authority of the United States; calling their religion an "imposture," a "delusion," and stating that "moral degradation" "universally prevails" among them.

The editor has made these wholesale denunciations without referring his readers to any reliable evidence of their truthfulness. Did it never occur to the editor that his readers are capable of making their own denunciations? Any person who has access to an English Dictionary can select, without the assistance of an editor, an abundance of suitable words, to denounce any system, whether true or false, which he may feel disposed to condemn. To denounce is one thing; to substantiate by evidence is another. The denunciations against "Mormonism" lack one very essential ingredient, namely, *Truth.*

We must, however, give the gentleman credit for having occasionally inserted a truth among his mass of falsehoods. For instance, he acknowledges that the Saints are unchangeable in their faith and doctrine. Hear his testimony:—

"What they were previous to their expulsion from Nauvoo, they now are; the spirit of JOE SMITH survives in BRIGHAM YOUNG; the new Mormon Bible is still the accepted rule of faith and practice; and polygamy, it is clear, has not yet lost its attraction as a distinguishing doctrine of their creed."

How this London Publisher, JOSEPH ELLIS, could have uttered so much truth in this short paragraph, we are almost at a loss to determine. Why, Mr. ELLIS, every word of this sentence is true! excepting where you have altered the name of JOSEPH to JOE; but, then, we must suppose that this slight alteration was merely made as being more poetic or euphonic, —less harsh to the ear than that of JOSEPH. If this name has become particularly offensive and repulsive to your refined taste, we have no objections whatever to adopt your appellation as an amendment of the name, and henceforth out of respect for your vanity, we will adopt for you the distinguished title of "JOE" ELLIS.

In speaking of that great philanthropist and eminent statesman, Governor Young, "JOE" ELLIS further remarks:

"Every account from Utah shows that the sway of the arch-impostor is as undisputed as ever."

Will "JOE" please point out to his

readers one act or word of Governor Young, or one doctrine which he teaches, or one practice in his religion or politics that is an imposition? But, continues he,

"The Saints and Elders submissively acknowledge his authority, and bow to his mandates."

Why did the United States appoint Brigham Young Governor, if they did not desire "the Saints and Elders," and all other citizens of that territory to "submissively acknowledge his authority and bow to his mandates?"

"The murmurs and complaints," says the editor, "that occasionally arise, seem to emanate chiefly from new comers, unused to the iron rule that awaits them; but they soon find they have no choice but submission or flight; and they are lucky if, at the cost of being despoiled of their property, they are able to emerge from the meshes of the Mormon net."

The laws and authorities of Utah do not prohibit "new comers" nor old comers from murmuring and complaining just as much as they please. They have the most perfect freedom in this respect; there is no more restraint upon grumbling in Utah than there is here in England. What the editor means by "*the iron rule that awaits*" the new comers we cannot imagine. Does he mean that the laws of the territory, submitted to the United States' Congress, and sanctioned and approved by that illustrious body, are an "*iron rule?*" Does he mean that the Governor, and Judges, and other authorities appointed by Congress are an "*iron rule?*" Does he mean that the execution of these just and wholesome laws is an "*iron rule?*" "But," says "JOE" ELLIS, in speaking of these new comers, "they soon find that they have no choice but submission or flight." Not exactly correct, Mr. Editor, the laws of Utah require "submission" or *punishment*, according to the nature of the crime. "*Flight*" or banishment is no part of the penalty of Utah's laws. If a man murders, commits adultery, or any other capital crime, he has not the choice of "*flight*," but must submit to the penalty of death. The thief, the robber, the swindler, have no choice of "*flight*." If a man forfeits his property by fines, or by debts, he will be "*despoiled*" of a sufficient amount to satisfy the demands of the law, and no more. "The meshes of the Mormon net" are just strong enough, and broad enough, to catch both persons and property, where either are legally forfeited. If this is what the editor means by "*iron rule*," we feel proud to acknowledge such a wholesome government.

In speaking of Governor Young, the editor remarks,

"Not being able to tolerate any authority but his own, he is continually embroiled with that of the United States."

Will *The Telegraph* point out one single act of Governor Young, either in his private or official capacity, in which he has violated the laws or Constitution of the United States, or rebelled in the least particular against that government? We defy the whole world to bring the least particle of evidence against him or against the Church over which he so ably presides, to substantiate these false, though often reiterated charges.

But listen! let us hear what the famed editor "JOE" further says,

"One of the latest exploits of BRIGHAM YOUNG and his associates, is the burning of the records of the Supreme Court of Utah, together with about nine hundred volumes of law, belonging to the offices of the district judge."

This is a grave charge, indeed, were it true, but it lacks that very essential element called *truth*. But "JOE" must not be charged with the fabrication of this falsehood; it originated in San Francisco, California, about eight hundred miles from Salt Lake. Its author was the notorious Judge Drummond, who, upon his appointment as a district Judge for Utah, left his amiable wife in Illinois, and took with him a picked-up lady, with whom he criminally lived, and whom he called MRS. DRUMMOND. Upon his arrival, it so happened that some of his wife's relations living in the territory, discovered his crime and made it public; and the righteous, pious judge, no doubt, thought it prudent to make tracks for California. It was he who forged the ridiculous story about the members of the Legislature of Utah being crippled and near-sighted. But "JOE," of the *Telegraph*, very candidly acknowledges that he can "learn but little that is reliable" from Utah, and we are inclined to believe that his stock of information must

be very small, indeed, when he resorts to such base calumnies and vulgar denunciations.

Says the *Telegraph*, Judge Drummond

"Refers to a charge delivered by him on a statute enacted by the Legislature of Utah Territory, providing for the punishment of Polygamous intercourse."

The statutes of Utah are published: and we beg to inform the *Telegraph* that no such law can be found in the volume, and no act has ever been passed, condemning the Divine institution of Polygamy in that territory. The Legislature of that territory have too much good sense to pass such an infamous, unjust, and anti-Scriptural law.

But we will let "JOE" continue his story: he says,

"By the Mormons BRIGHAM YOUNG is held as a better authority than Judge Drummond, [Quite true, Mr. Editor, you can tell the truth now and then] and as the latter frankly confesses, 'The only law that can be enforced in Utah territory is the law of the Church, of which, by the way, the former is the supreme interpreter.'"

This is a most glaring falsehood. The civil laws of Utah are just as independent of ecclesiastical or Church laws as in any territory of the Union. Each religious denomination in Utah regulates its own members by its own discipline; while the civil laws gives to each equal protection. The Latter-day Saints have no more rights or religious privileges guaranteed to them by the civil laws of Utah, than the Methodists, Baptists, Quakers, &c.

The *Telegraph* further asserts that Brigham Young

"Now aims at temporal as well as spiritual ascendency—a dangerous assumption, as he is situated, since of necessity it compels the American government, unwilling as it may be to interfere, to put down so daring a rival to its own rightful authority."

Will the *Telegraph* inform its readers, what "temporal ascendancy" Governor Young "now aims at?" The United States have appointed him to the highest post of honour in the territory. Does he aim at some office still higher? Or has he assumed any temporal powers which the American Government has not vested in the office of Governor? In what respect is Governor Young considered a "daring rival" to the United States? Has he waged war, either in word or deed, upon the Constitution, laws, or authority of that government? Has he ever manifested the least desire to throw off a Republican form of government, and establish something else in its stead? The answer of the *Telegraph* to these reasonable questions, will impart some light to its readers, and will reflect far greater honour upon the talents of "JOE," than abusive epithets and wholesale slanders against an innocent and persecuted people.

"We cannot doubt," continues he, "that it will, sooner or later, be viewed as an imperative duty, on the part of the United States, to subvert the whole system of Mormon government."

Now the "Mormons" have two kinds of government: one is their ecclesiastical or Church government, with which the United States have no right to interfere; the other is a Republican form of government, established by the United States, themselves, for the benefit, not only of "Mormons," but of all other people who become citizens of Utah. This latter form of government, Congress has no power to subvert or alter without destroying its own Constitutional fabric. "JOE'S" confident expectations, therefore, have a very slight chance of being realized, while the American nation remains a Republic.

"JOE" says, that he

"Shall rejoice heartily, at any steps that may be taken by the American Government to break up this gigantic imposture, which is a festering sore upon society, and cries aloud for a cure."

To hasten the consummation of his joys, would it not be magnanimous for "JOE" to recommend the re-establishment of the "holy Inquisition?" Don't you think, sir, that a few hundred thousand of poor "Mormons" put to death by pious editors, would reflect great honour upon your profession? Perhaps your fertile imagination will be able to suggest to the United States, some feasible plan of destroying the eighty thousand men, women, and children who inhabit Utah. Could not "JOE" leave the editorial chair, for a short season, and offer his services as commander-in-chief of a mob to march against the unoffending "Mormons?"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 279.)

[April, 1842.]

Saturday, 2nd. I paid Hugh Rhodes $1150, for a farm.

The fourth regiment of the second cohort of the Nauvoo Legion was organized. Jonathan Dunham was elected Colonel, James Brown, Lieutenant-Colonel, and Jesse P. Harman, Major of the same, consisting of four companies.

Monday, 4th. Transacted business at my house with Josiah Butterfield, concerning the Lawrence estates; and closed a settlement with William Marks in the counting room, and paid him off, principal and interest to the last farthing, for all that myself or the Church had had of him.

Tuesday, 5th. Settled with brother Niswanger.

Wednesday, 6th, of April, 1842, being the first dayof the 13th year of the rise of the Church of Jesus Christ of Latter-day Saints, a Special Conference had been appointed at the City of Nauvoo, but it was so wet and cold, it was not prudent for me to go out, as my health was not good, and I spent the day with my family. Brother Hyrum and Elders Brigham Young, Heber C. Kimball and Willard Richards called on me in the morning, and I gave them instructions how to organize and adjourn the Conference. Before they left, brother Hyrum and the Twelve present bore testimony that they had never heard me teach any principles but those of the strictest virtue, either in public or private.

Conference Minutes. Special Conference of the Church of Jesus Christ of Latter-day Saints, City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him. and said he would be happy to have an opportunity of laying his statement before the Conference at a convenient time. President William Law, General Bennett, President *pro tem*, and President Hyrum Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were bound to serve our country, if required, in common with all good citizens, we ought not to be behind any of our neighbours in point of good order, neat uniforms and equipments, and a well organized and thoroughly disciplined Legion.

Thursday, 7th.

Conference met. President Joseph Smith had the several Quorums put in order and seated. He then made some very appropriate remarks concerning the duties of the Church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God, and the inconsistency, folly, and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was, to bring the case of Elder Page before them; and that another object was, to choose young men and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering, and such things as those of us who have gone before them have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the non-performance of his mission to Jerusalem. He said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone; Elder Page considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no Elders ever were more in concert on a mission than they were while together. They made a covenant in Quincy to stand by each other while on the mission, that if they were insulted or imposed upon they would stand by each other, even unto death, and not separate unless to go a few miles to preach a sermon, that all moneys should go into one purse, and it did so.

Elder Hyde, in Indiana, first said he would go to visit brother Knight, and that Elder Page should stay and preach; he assented, and went and returned to Indianopolis. Elder Page had a mare given him on account of both. Elder Hyde then took the mare, went on, left his luggage with Elder Page; while away he sold the mare for $40, and received $60 more as a donation from the

man to whom he sold the mare; he returned, they preached at Dayton and received a handsome contribution. Elder Page preached sixteen miles off, and raised a Branch. Elder Hyde went to Cincinnatti, revised the "Missouri Persecutions," got 2,000 copies printed, paid for them, and took part of them with him, and left a large box full, and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia, purposing to visit Churches on the way; he left Elder Page $23,31. Elder Page returned to Dayton and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual. Elder Hyde told him, that it was possible they might be from one to two years before they would leave America, as it would take upwards of $1000 each to take them to Jerusalem and back, that it would be slow gleaning in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring. Elder Page accused himself of not using better economy in proceeding on his journey.

There came out a piece in the paper, stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper, acknowledging the justice of the charge, but wisdom prevented its being published; preached about Washington, &c., gathered funds for the mission in Westchester and in Philadelphia.

Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom, &c., but they were disappointed in him when they saw him; he raised funds for the mission, the most liberal was in Philadelphia. He intended to sail on the 25th of July, but the brethren said that if he would remain two weeks, they would raise funds for him; they found that it would take longer, and he decided to stay a month, he then received a command through a letter from President Hyrum Smith to an official character in Philadelphia, requesting him to return; he wrote to ascertain the reason but did not get an answer, he was then called in by President Joseph Smith and Elder Brigham Young.

Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed he had done right, but if he had been in his place, he would have tarried for him until the spring. The reports of his having apostatized, &c., returned even from this place to New York. Many reproved him for leaving Cincinnatti for Dayton.

President Joseph Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise, to each other, and Elder Page showed a little grannyism. He said that no two men, when they agreed to go together ought to separate, that the Prophets of old would not, and quoted the circumstance of Elijah and Elisha, 2 Kings ii., when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven; and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again the Lord made use of Elder Page as a scape goat to procure funds for Elder Hyde. When Elder Hyde returns, we will reconsider the matter, and perhaps send them back to Jerusalem; we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put and carried that we hold Elder Page in full fellowship.

Voted that Elder Page be sent to Pittsburgh.

Sung a Hymn—Adjourned for one hour and a-half, at one o'clock.

Met agreeable to adjournment — Choir sung a hymn—Prayer by Elder H. C. Kimball.

Elder L. Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go and preach, who have not been before ordained. Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go and preach.

President Hyrum Smith spoke concerning the Elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power, having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the Seventies, and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again. He then spoke in contradiction of a report in circulation about Elders H. C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a sister had been shut in a room for several days, and that they had endeavoured to induce her to believe in

having two wives. Also cautioned the sisters against going to the steamboats.

President Joseph Smith spoke upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp, the editor of the *Warsaw Signal.*

Baptisms for the dead, and for the healing of the body must be in the font, those coming into the Church, and those re-baptized may be done in the river. A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the moneys to be put therein, by those baptized, the remainder to go to the use of the Temple.

Sung a Hymn.

Ordinations to take place to-morrow morning. Baptisms in the font also.

There were 275 ordained to the office of Elder, under the hands of the Twelve, during the Conference.

Friday, 8th.

Conference assembled. Sung a Hymn. Prayer by Elder H. C. Kimball.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labour in the vineyard, &c. Spoke of his own travels and the fruits of his labours as an encouragement to the young Elders who were going into the vineyard.

President Joseph Smith said the baptisms would be attended to, also the ordinations.

Sung a Hymn.

Elder John Taylor preached a sermon while the ordinations and baptisms were going on, on the subject of infidelity, showing that the arguments used against the Bible were reasonably, scientifically, and philosophically false.

The Stand was occupied in the afternoon by Elder Amasa Lyman, who was followed by Elder William Smith; then the Conference closed by the benediction of President Joseph Smith.

JAMES SLOAN, Clerk.

Saturday, 9th. In the morning I attended the funeral of brother Ephraim Marks, and in the evening attended City Council.

The following brief extract is from Elder Wilford Woodruff's Journal—

The Saints in Nauvoo assembled at the house of President Marks, at an early hour in the morning, to pay their last respects to the body of Ephraim Marks, son of President William Marks, who died on the evening of the 7th. A large procession formed and walked to the Grove, where a numerous congregation had assembled. President Joseph Smith spoke upon the occasion with much feeling and interest. Among his remarks he said, "It is a very solemn and awful time. I never felt more solemn; it calls to mind the death of my oldest brother, Alvin, who died in New York, and my youngest brother, Don Carlos Smith, who died in Nauvoo. It has been hard for me to live on earth and see these young men upon whom we have leaned for support and comfort taken from us in the midst of their youth. Yes, it has been hard to be reconciled to these things. I have sometimes thought that I should have felt more reconciled to have been called away myself if it had been the will of God; yet I know we ought to be still and know it is of God, and be reconciled to His will; *all is right.* It will be but a short time before we shall all in like manner be called: it may be the case with me as well as you. Some have supposed that brother Joseph could not die; but this is a mistake: it is true there have been times when I have had the promise of my life to accomplish such and such things, but, having now accomplished those things, I have not at present any lease of my life, I am as liable to die as other men.

I can say in my heart, that I have not done anything against Ephraim Marks that I am sorry for, and I would ask any of his companions if they have done anything against him that *they* are sorry for, or that they would not like to meet and answer for at the bar of God, if so, let it prove as a warning to all to deal justly before God, and with all mankind, then we shall be clear in the day of judgment.

When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us: Our affections should be placed upon God and His work, more intensely than upon our fellow beings.

(To be continued.)

NOT to feel misfortunes is not the part of a mortal; but not to bear them is unbecoming a man.

ALMOST every man wastes part of his life in attempts to display qualities which he does not possess, and to gain applause which he cannot keep.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 300.)

"What now? O! priest in sable garments clad,
Why fly thy poisoned darts? why—why so mad?
Why wears that solemn face those troubled lines?
What curs'd restraint thy pent-up wrath confines?
Pray! what's the matter? Has some rustic lout,
Marred all thy wares, or witting, found thee out?
With truth for bait, and for line the "Book,"
Has Joseph gill'd Levi with a hook?"

. . . . . .

"Meanwhile the Seer by holy influence moved,
No nerveless foe nor idle servant proved;
For arm'd with truth and with the Spirit-sword,
With John-like power dispens'd the Gospel word.
The wondrous Book was scatter'd far and near,
Which met with many a mad contemptuous sneer;
But found among the motley multitude,
The honest heart, the humble and the good."

UNPUBLISHED POEM.

1. In order to realize the weight of the evidences in favour of the Book of Mormon, we should keep in mind the particular circumstances in which Joseph Smith was placed previous to, and at the time of the publication of that book. Had he been a man of learning and experience; well versed in ancient history, especially in the Hebraic and Egyptian; familiar with the distinctive character of American antiquities; having access to the libraries of the learned, himself a *savant* of no common grade; still the evidences (yet accumulating) in favour of that volume would have been all-sufficient to demonstrate its divine authenticity. But the entire reverse was the case. Notwithstanding that a determined effort was made after he removed from the State of New York, by hunting up evidence at Palmyra and Manchester, to prove the Book of Mormon to be a mere *human* production, and although various charges were brought against him, yet so well known was it that he was an unlearned youth, that the idea of charging him with an education did not occur to his active opposers. They made charges against him, but no person either in Palmyra or Manchester accused him of ever buying a book or entering a library.

2. Had the people of these towns read that book, they might have taken another view of the matter. But while it was in press, they (good souls!) resolved by a mutual covenant that they would not purchase, and so for lack of sale the book would finally be used as waste paper, and that would be the end of it. So prophesied the Palmyrians. But the result disappointed them. The book was spread far and wide, and there were people who would read; and as its internal evidence is the most convincing, many believed. I thought in this place to extract largely from the Book of Mormon, to show the reader its political, ethical, and theological excellencies; but in a book which contains so much of that which is excellent, I concluded that the only way to do it justice, was to refer the reader to the book itself. Get the Book and read it.

3. After the Book of Mormon had been published several years, and gathered by means of its doctrines, thousands of believers; after it had been subjected to the most searching criticisms, for

With careful eyes the pious *savans* sought,
From inward proof to bring the work to nought;
Who by their *false quotations* made the book,
Quite half as Paine had made the Bible look;

the sectarian world came to the conclusion that they *must* account for its production after a manner as yet untried. Two things were certain: 1st, Intrinsi-

cally considered it was a good book: 2nd, Notwithstanding its grammatical imperfections, it was a work far above the literary qualifications of Joseph Smith. To admit its divine origin could not be thought of. In this strait, resort was had to Spaulding's Romance.

4. The Rev S. Spaulding had written a romance, of which the American Antiquities formed the subject. This was done in Ohio, but after his decease his widow returned to Boston, where she still kept the manuscript. The story to be told was, That the manuscript had been taken to Patterson's printing office at Pittsburg—that while there Sidney Rigdon purloined and copied it—returned it to the office—from it made the Book of Mormon, and sent it to Palmyra to be published by Joseph Smith. This was the story; the point now was to make it good.

5. Priest Storrs, of Holliston, Massachusetts, or one D. P. Hurlburt, forged a letter over Mrs. Davison's (late widow Spaulding) signature, identifying the Book of Mormon with her late husband's work, and Hurlburt called on her and took the manuscript to publish at the halves, but afterwards wrote to her (so she said) "That it did not read as he expected, and he should not publish it." And, hear it, O! ye cavillers at "Mormonism!" Spaulding's manuscript *has never been set to type!* Notwithstanding the wonderful increase of the Church of the Latter-day Saints, and the serious consideration which both religionists and politicians have been compelled to give to it; and although the notoriety of the Book of Mormon commenced more than thirty years ago, and for the last twenty the Spaulding fable has been the mighty evidence adduced against it, and the *argumentum ad hominem* against Joseph, yet, strange to say! his most active opposers, though called upon by the Saints to publish Spaulding's manuscript, have never suffered it to see daylight!

6. Now it requires but little common sense to know, or common honesty to confess,

1st. That if the Book of Mormon is a plagiarized copy of, and surreptitiously taken from Spaulding's manuscript, the most effectual, nay, the only successful way to convince a reading public of the fraud, would have been to publish the original manuscript. And

2nd. It is equally certain, that when Joseph's active enemy D. P. Hurlburt took that manuscript with the intent to publish it as evidence against the Book of Mormon, he would not, could not but have done so if it had answered his purpose. It is to be borne in mind that Hurlburt was not alone in the matter, for Mrs. Davison says, That when he called upon her, he "presented letters of commendation from several ministers." And at the time, it was known to the Saints, that an association of priests with Hurlburt at their head was in existence, whose object was to prove the Book of Mormon a fraud. They were chafed and maddened at losing their congregations, or parts of them, by means of that book, and finding no place for sound argument within and yet against itself, they had no other resource left but the vain attempt to prove it a fraud.

7. Future generations will marvel that the "Manuscript Found" was never published, whether as against the Book of Mormon or not. Certainly no mere manuscript since the art of printing was discovered ever had so wonderful a notoriety. But nothing can be more certain than the conclusion to which every candid mind must come, that the Book of Mormon and "Manuscript Found" have neither fellowship nor relationship with each other. No other evidence is needed than this: The enemies of the Book dared not publish the manuscript.

8. For the benefit of the reader, I will briefly state, that Mr. Spaulding removed from Ohio to Pittsburg in 1813 or some time thereafter, and that Mr. Patterson the printer returned to Mr. Spaulding his manuscript some time before he died. He died in 1816. *See the Davison Letter.* Now at that time Sidney Rigdon had never seen Pittsburg. He at that time was a youth, and was at home labouring on his widowed mother's farm for his and her support. Here he remained until the year 1819, improving his leisure hours in education; at which time he commenced the study of divinity with the Rev. Andrew Clark, of the regular Baptist Church. In the month of May of the same year, he removed to the State of Ohio and studied with the Rev. Adamson Bently. In 1822 he removed to Pittsburg and took the pastoral charge of the First Baptist Church in that city, which was at least six years after the "Manuscript Found" had been returned to Spaulding,

and had been by his widow "carefully preserved." *See Davison Letter.* In 1826 Rigdon removed into Ohio, where in October, 1830, he first beheld the Book of Mormon, about six months after it was published. *See Pratt's Reply to Laroy Sunderland.*

9. In 1844, Joseph Smith sent Sidney Rigdon to Pittsburg to take charge of the Mormon Church in that city, where he publicly laboured as a minister of the Church of the Saints, and contended for the divine authenticity of the Book of Mormon. Now the priests of Pittsburg had lost not a few of their followers through the preaching of the Mormon Elders, for one of the largest and most flourishing of the Mormon congregations in the United States was there located; and consequently they had not only a lively ill will against the book, but a most capital opportunity to gratify it in the person of Sidney. At this time the Spaulding story had been spread far and wide over the States and Europe. Now can we suppose that those priests had not been to Mr. Patterson's office to get the testimony of the facts which, the psuedo Davison letter says, were notorious: viz., that Rigdon had copied Spaulding's manuscript, in order that they might confront him there and then, face to face? Unreasonable. Yet no such thing occurred. Mr. Rigdon remained in Pittsburg as a "Mormon" preacher, unmolested, and contended as freely for the truth of the "Mormon" book as he could have done in any other place. Now what does all this show? Does it not prove to a demonstration the utter falsity of the Spaulding fable? It does: for had there been the slightest grounds on which to predicate that story, it was not possible that so fair an opportunity could have gone unimproved.

10. The time, however, is now past when the publication of the "Manuscript Found" can work either good or ill to the Book of Mormon. Indeed, at this late day, it would be no easy matter for the public to receive a book under that caption without suspicion. The blood of good men has affixed the seal of truth to the Golden Book, and the weight of their testimony is sufficient to overbalance all that can be alleged against it. In so far as outward testimony can go, it may fearlessly challenge the world. It is the inner evidence by which it must be judged in all coming time.

11. The Spaulding Fable is the same both in character and in kind as the story, that the disciples stole the body of Jesus, though with less reason. For the body of our Saviour had been entombed, and yet the grave was empty. Some persons must have taken him away by night, and who but his disciples! So argued the Jews, because they, to oppose the Gospel, were willing to deny their own doctrine of the resurrection. To the unbeliever their story was probable; but this latter story does not carry with it even the semblance of probability.

12. The contents of the Book of Mormon, then, were truly dictated by Joseph Smith, a boy, unlearned, and without experience. What was then written as it fell from his lips, has made a greater sensation in the world than any book in modern times. Its theology partakes more of the divine and less of the human than can be found in the Articles of Faith of any church in Christendom; and it bids fair to accomplish a greater work than has ever been accomplished by a book, except the Bible, and equal with that. It is impossible to contemplate this without serious reflections. How came he possessed of that fund of knowledge contained in the Book of Mormon? Humanly it was impossible; divinely it might be. Hence, when we duly consider this, and all the other circumstances connected with his life—his ministry—his martyrdom, the conviction fastens itself upon the mind, that the Book is true, and that Joseph was an inspired man.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 16, 1857.

DEPARTURE.—The ship *Westmoreland*, Captain R. R. Decan, bound for Philadelphia, cleared on the 24th of April, and sailed on the 25th, having on board 540 souls of the Saints from the Scandinavian Mission.

The following returning missionaries from England, were also on board—Matthias Cowley, Henry Lunt, Lorenzo D. Rudd, and George W. Thurston, making 544 souls in all.

These brethren have done a good work as missionaries in England, and return to their families, and the bosom of the Church, with the blessings of God, and of their brethren, upon their heads.

Elder Matthias Cowley was appointed President of the company, with Elders Henry Lunt and Olaf N. Liljenquist as his Counsellors.

May the blessings of heaven attend these Saints, deliver them from the dangers of the sea, and give them a safe arrival at their place of destination.

APPOINTMENTS.—Elder W. C. Gregg, the President of Cambridgeshire Conference, is released from his Presidency of said Conference, and appointed to travel under the direction of Elder Daniel Davies, the President of the Essex Conference.

Elder George Teasdale, of London, is appointed to preside over the Cambridgeshire Conference.

The Eastern Glamorganshire Conference is hereby divided into two; one of which is to be called the Cardiff Conference; the other to retain the original name. The division to be made under the counsel and direction of President D. Daniels.

Elder Samuel Roskelly is appointed to preside over the Cardiff Conference, and is required to make the necessary organization, by appointing a general Book Agent, selecting travelling Elders, &c.

Elder Thomas Phillips is released from the Presidency of the South Conference, and is appointed to travel and preach the Gospel, under the direction of Elder Robert F. Neslen, the Pastor of the South, Wiltshire, and Land's-End Conferences.

Elder Samuel Neslen is appointed President of the South Conference.

Elder James Lavender is appointed to labour in the London Pastorate, under the direction of Pastor James D. Ross.

Elder Daniel Page is appointed to the Pastoral charge of the Norwich Pastorate.

MOVEMENTS OF ELDER BENSON.—President E. T. Benson left Liverpool for Birmingham on Saturday, 2nd instant, with the expectation of spending a few days in that place, preaching to the people. He expects to leave Birmingham sometime during the following week, so as to be at Nottingham by Sunday the 10th. From Nottingham he contemplates visiting the Bradford and Sheffield Conferences.

THE EVIL INFLUENCE OF RICHES.

BY ELDER BERNARD SNOW.

"For the love of money, which is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. vi. 10.

To the careful reader and close observer, nothing can be more apparent than the truth of this language of the Apostle Paul. Indeed, if we search the pages of holy writ attentively, we shall find no one truth more faithfully advocated, or more vividly portrayed than this; that the love of riches, or worldly goods, totally disqualify its possessor for the recept on of the Gospel of life and salvation. The Gospel of Jesus Christ and riches stand out in bold and open opposition, one against the other, and seem quite as averse to amalgamation as oil and water.

Without referring the reader to the many denunciations against riches, by the

Prophets and men of God of olden time, let us briefly notice what the New Testament teaches respecting this matter. No sooner had our Saviour attended to the ordinance of baptism, that he might "*fulfil all righteousness,*" and the Eternal Father had witnessed His approval of the act by His own voice from heaven, than he was led by the Spirit into the wilderness, and was there tempted by the devil.

He who had exhibited such arch cunning in deceiving our first parents, had not forgotten anything of his shrewdness during the lapse of four thousand years; but had rather improved. He readily seized upon the strongest incentives he could command, to induce the humble Nazarene to turn aside from his high and holy mission. After taking him up into a high mountain, and shewing him all the kingdoms of the world, the extended, rich, and fertile plains, the numerous towns and cities, abounding in luxury and wealth, with all that seemed calculated to render life desirable and happy, he says, "*All these things will I give thee, if thou wilt fall down and worship me.*" But even this temptation Jesus withstood, which was the climax of his triumph. "*Then the devil leaveth him; and, behold, angels came and visited him.*" Well might Satan *then* leave him, with sad disappointment, since this, his last and wisest scheme had failed. Well might he turn away, in despair, when the all-powerful and syren-like charm of riches, by which he had seduced so many souls, till they had "*erred from the faith, and pierced themselves through with many sorrows*"—the most powerful lever ever within his control—had proved *futile.* Well might angels come and minister unto him, and thus witness the joy of heaven, in the triumph of righteousness over the love of worldly gain and glory.

John the Baptist, while preaching repentance in the country round about Jordan, when asked by the multitude, "*What shall we do?*" replied, "*He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*" Luke iii. 11. Here we discover that the very first requisition made of them, was one which aimed to overthrow their covetous disposition, and put an end to the hoarding up of wealth, and the hardening of their hearts to the sufferings of their fellow-men. In a word, it was a requirement, which, if obeyed, would bring them to a level, or system of equality.

Again, our Saviour, in person, upon the mount, commanded his disciples not to lay up treasures on earth, but in heaven, saying, "*For where your treasure is, there will your heart be also.*"

How true, indeed, is this saying, which is amply illustrated and demonstrated before us every day of our lives; and, at the same time, it is proved that, in by far too many cases, the treasures of mankind are confined to this earth alone. If we meet and mix with the motley throng just landed on our shores, natives and representatives of other nations and different climes, we shall at once observe a difference in costume, in airs and manners, and listen to a variety of different languages, many of which to us, perhaps, will sound like unmeaning gibberish; yet translate them all into plain English, and our word for it, you will find the subject of their conversation, in almost every instance, is immediately connected with the getting, or losing of pounds, shillings, pence, and farthings. If you attend church on the Sabbath, as you wend your way thither, in the midst of the throng who compose the sanctimonious worshipping assembly, you will be more likely to hear discussed the rise and fall in the prices of cotton, sugar, teas, coffee, and tobacco, than anything which pertains to eternity; and on your return, to be entertained with a dissertation on the state of the bank, manufactures, or railway stocks, than the things of salvation.

Says our Saviour, "*Ye cannot serve God and mammon.*" "*Take no thought, saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed? For after these things do the Gentiles seek: . . But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.*" See Matt. vi.

How far, is the practice of world from the teachings of Christ. With them this saying is practically reversed and riches has become the first and foremost consideration.

Read the parable of the sower, Matt. xiii.—"*He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he be-*

cometh unfruitful." Please mark this language. In this parable, riches are compared to thorns among which the seed fell, and which sprang up and choked the seed, that it could not grow.

As thorns are detrimental to the growth of seed sown in the earth, even so are riches opposed to, and destructive of, the word of truth and salvation sown in the heart and understanding of man. "*The deceitfulness of riches.*" This, as we have before intimated, is the strongest lever of the enemy of all righteousness, by which to accomplish his designs in leading men captive into perdition. Take the world at large, and we ask *what is*, according to the customs of the times, the criterion of a man's respectability, or his Christian piety? Ans. The amount of his valuation in pounds and shillings. If he be rich, though a reckless libertine, and wholesale adulterer, yea, even a murderer, there is no lack of fawning friends, of high respectability (even like himself) to whitewash over his hellish villany, and set him up as a pattern of respectability. Such we grant is not acknowledged in the written statutes, but practically it is true. This state of affairs is brought about by the devil, by whose cunning many are led to turn a deaf ear to the word of God, supposing that riches, with the praise and glory of men, will ensure their salvation.

Of such did the Apostle speak, 1 Tim. vi. 5, "*Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*" It is ever the tendency of riches, to lead men into temptation and transgression. They live a life of ease and indolence, in direct violation of the command. "*Six days shalt thou labour, &c.*" and indulge in many articles of food and drink, commonly termed luxuries, which are but the veriest curse to them, in fostering and increasing their animal propensities and passions, by which they are led to gross licentiousness, till they and their conduct become a stench in the nostrils of the Almighty. Hear what Paul says on this subject, 1 Tim. vi. 9, "*But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition.*" Alas! too many will, ere long, realize the truth of this saying, and will *lift up their eyes in torment*, having enjoyed their good things in this life, while very many who suffer hunger, cold, and privations here, uncared for, yea, despised by their rich and opulent neighbours, will bask in the smiles and favors of him who said, "*Blessed are the poor in spirit, for theirs is the kindgom of heaven.*" The whole spirit and tenor of the Gospel is decidedly opposed to the love of riches. We read that a certain ruler on one occasion came to our Saviour and asked, what he should do to inherit eternal life. Jesus reminded him of the commandments. Said he, "*All these things have I kept from my youth up.*" Jesus said, "*Yet lackest thou one thing: Sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful.*" Says Jesus, "*How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God!*"

We might cite many more passages to show that the spirit of the Gospel is decidedly incompatible with the love of the wealth of this world, but this should suffice. We have given enough to show, that in the heart where the spirit of Christ dwells, there is no room for selfishness or covetousness, but as *he* ever sought occasion to relieve the miseries and sufferings of mankind, and to minister unto the poor and despised of this ungodly world, *they* who are the happy recipients of his spirit and grace, will manifest it by their works, and will drink of the purest heavenly joy within the reach of mortals here below, in dispersing the clouds of sorrow and shades of grief which gather round full many a disconsolate widow's and orphan's home, by imparting freely to their necessities, and kindling a smile of hope and gratitude, to chase away their sadness. Oh, what a happy boon is theirs — a foretaste of the sweet joys of heaven! They begin to realize the truth of the saying, "It is more blessed to give than to receive." They experience a joy that is unspeakable, to which a covetous man is a stranger. For them, on the morning and evening air, the prayers of the humble poor rise like grateful incense to heaven; and angels rejoice over, and speak peace to, the souls of their benefactors! And *they*, indeed, shall know the truth of the word of Christ, "*Seek first the kingdom of God, &c.*" for inasmuch as they have triumphed over sel-

fishness, and have manifested their faith by their works, and lived in the practice of pure and undefiled religion, which is, "*To visit the widows and fatherless in their affliction, &c.,*" they will have all things added unto them; for God will not suffer them to lack the means of doing good and working righteousness, if they are faithful to their calling, and know how to *use the things of this world as not abusing them.*

Truly has the Apostle said, that while men coveted after money, "*they have erred from the faith, and pierced themselves through with many sorrows.*" What a sad spectacle does the world present, in reference to the faith here spoken of.

Among the hundreds of classes or divisions of so called Christians, with their established creeds and formulas, each crying, "This is the way, walk ye in it," we search for the faith once delivered to the Saints, but search in vain.

We look for the spirit of power which was manifested through the primitive Christians to the glory of God and the blesssing of the unfortunate; which caused the lame and impotent to leap for joy, the deaf to hear, the blind to see, the lepers to be cleansed, &c.; but, alas! we look in vain! With each, we find, indeed, "*a form of godliness,*" but they "*deny the power thereof;*" and while they profess to believe the testimony of the Scriptures, they in practice reject it, and despise those who receive it.

The clergy enter upon their profession as the lawyer, doctor, or merchant does upon his, simply for a livelihood. The young man who, in the choice of a profession, fancies the life of the clergyman, to be one of comparative ease, and especially lucrative, feels at once a solemn impression that he is called to preach the Gospel. He spends a number of years, perhaps, to complete his education, and to prepare himself with the full armour of the particular sect of which he is to become an expounder, that he may be able, with great skill, to wrest the Scriptures from their plainness, and show their particular creed to be *par excellence* of truth.

According to their skill and cunning, and the beauty of their rhetoric, is the scale of their value; for they, like all articles of sale, *have* their valuation, and generally go to the highest bidder. One thing is especially worthy of notice, viz., the Lord always happens to call them to that place or situation which commands the highest rate of compensation.

Now we would not presume to question their obedience to the calls of God, provided always, that *money* is admitted to be their God.

What a contrast between the ministers of our day and those who lived and preached the doctrines of Christ in their purity in earlier ages! who both laboured and suffered reproach, bonds, imprisonments, stripes, shipwrecks, hunger and thirst, fastings, cold and nakedness! Such was the compensation of preachers of the Gospel formerly, and the like cause will produce the like effect even in our day. "*They that will live godly in Christ Jesus, shall suffer persecution.*" Woe be unto us when the world speak well of us, we may know of a surety that we have cause to repent. Verily have the sects of modern Christendom "erred from the faith," through their covetousness!

As we look around us upon society, and behold the disparity of condition everywhere existing, the excess of luxury and wealth, associated with ease and indolence, on the one hand, and the poverty, misery, and degradation attending on honest industry in manual labour on the other, the question involuntarily arises—Did God create man equal, endowed with the same natural rights? which must be answered in the affirmative, "*He hath made of one blood all nations.*" He is the Father of our spirits, and mankind one universal brotherhood.

What, then, is the cause of this disparity of condition? The Apostle will answer the question, "*For the love of money is the root of all evil.*"

What is it that steels the heart of the daring and reckless pirate against every impulse of humanity, as he seizes his trembling victim and plucks his life out with cool indifference? *The love of money!*

What has nerved the hand of the midnight assassin, with dagger uplifted o'er his sleeping victim, and bade him strike the fatal blow? *The love of money!*

What has peopled our jails and prisons with thousands of helpless, hopeless, despairing, and degraded tenants? *The love of money!*

What has directly and indirectly, brought about the wretched state of public prostitution of virtue and chastity, which prevails to such an alarming extent

in all (so called) Christian countries? *The love of money!*

In fact, we can scarcely call to mind any general evil which may not be justly charged, directly or indirectly, to the love of money; while, on the other hand, there is nothing good, no grand benevolent, or ennobling principle which comes within our knowledge, which is not embraced in the Gospel of Christ.

Is it a wonder, then, seeing that the love of riches is so directly opposed in its nature and tendency to the Gospel and the doctrines of Christ, that so few rich *did* in former times, or *do* at present embrace the truth? Verily, No. We should not expect it, for "*Not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise, &c.*" 1 Cor. i. 26, 27.

The Gospel is peculiarly adapted to the poor in all ages. When John, who was cast into prison, had heard of the works of Christ, he sent two of his disciples to ask Jesus whether he was the one which was to come. He replied, "*Go and shew John again those things which ye do hear and see.*" And among other things specified as evidences to John, was this, "*the poor have the Gospel preached to them.*"

Again, we read that "*the poor heard him gladly.*"

The poor and oppressed were the special objects of his holy mission. "*The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.*" Luke iv. 18.

What soul-inspiring joy, what heavenly consolation does the Gospel afford the humble poor. They are enabled to look forward, by the eye of faith, to that time when a crown of righteousness is promised by the Lord, the righteous Judge, to all them who love his appearing. Lift up your heads, and make merry in your hearts, ye faithful poor, who live in obedience to the laws of God, and though the finger of scorn and derision is pointed at you, nay, more, though you are cast out from your employment by your rich and oppressive masters, because you have taken upon you the name of Jesus, remember the Lord careth for you! Remember the words of our Master, "*Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven!*

To the rich we say, awake from your slumber! Arouse from your drowsy lethargy, and behold the signs of the times!

Behold the judgments of an offended God, which are near, even at your doors! Repent! repent! and no longer harden your hearts, saying, "My Lord delayeth his coming!"

Break the fetters of covetousness by which you are bound! Strike off the scales from your eyes, which are sealed there even to blindness, by "*the deceitfulness of riches!*"

Repent, and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost!

Impart freely of your substance to the poor, and you shall have treasure in heaven!

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, January, 26, 1857.

President Orson Pratt.

Dear Drother—I take pleasure in forwarding to you the enclosed Statistical Report, which shows that there has been baptized in this mission, during the latter half of the past year, 575 persons, which is an evidence that the darkness which covers these nations is fast giving away before the light of truth. The Elders have much opposition to encounter from the priests and authorities in different places, though not as much as formerly. The work is progressing and spreading abroad, and the Lord does indeed bless the efforts of the Elders and the Saints, who are generally faithful in bearing testimony, and spreading the written word.

Those holding the Priesthood are obedient to counsel, and persevere in their labours.

As you will see from the enclosed balance sheets of the accounts of the funds, we have been able, in the past half year, to remit to you in all £919 16s. 2d., besides all that the Saints have to offer for spreading the work in this wide mission. We are very thankful to you and President Benson for his visit to us, in company with Elder Kay. It was indeed a cheering time to us all, one long to be remembered, and beneficial to the Saints, and the work in general.

From the accompanying emigration lists, you will learn that 788 souls are preparing to leave Scandinavia in the spring. The spirit of gathering prevails among the Saints, and those that have a little more means than they need themselves, are very willing to assist their friends and acquaintances, who have not means of their own.

The law of tithing was introduced the last quarter, and the spirit thereof penetrates the hearts of the Saints; they rejoice in it. It will help to roll on the work, and release the Conferences from debt. We are getting our temporal matters in good order, which will strengthen the mission. I would here say, that I feel thankful to my heavenly Father, that I am considered worthy to labour in His kingdom, and to bear witness to these nations, of the truth of the everlasting Gospel, and that I am faithfully assisted by the brethren, who are called to labour in the Priesthood, and I can also say that the prospects in general are good, praised be the Lord.

My kindest love and respects to you and Presidents Benson, Little, and the brethren associated with you, wherein brother C. Widerborg joins.

I am, as ever, your humble servant in the Gospel covenant,

H. C. Haight.

[As an apology to brother Haight, for not having published this letter sooner, we would state that in consequence of a press of matter, it was laid aside for the time; other communications have shared the same fate, but will appear as fast as possible—Ed.]

VARIETIES.

Tact.—Diogenes, being asked of what beast the bite was most dangerous, answered—"Of wild beasts, that of a slanderer; of tame, that of a flatterer."

The earthquake which was felt in San Francisco on the 9th January, seems to have extended nearly throughout the entire length of the State. The shock was felt at Sacramento at forty-five minutes past seven o'clock a.m., in San Francisco at fifteen minutes past three, at San Diego and other points along the southern coast at about half-past eight o'clock. At the latter place it was more severe than any similar visitation within the memory of its oldest inhabitant. Men and women rushed from their houses into the street; the shock lasted several minutes. By express from Fort Tejon we learn that the shock was also felt at that place and lasted from three to five minutes, shaking down adobie walls and chimneys. One Mexican woman was killed. Many of the streams throughout the lower country were turned from their usual channels.—*Alta Californian*, Jan. 20.

The Husbandry of God.—Otho, an agriculturist, said one day to his neighbour, Gotthold: "For many years I have observed thy works and thy ways; but one thing seems to me most precious, and yet most strange. Though thy fate has often changed, and though many tribulations and afflictions have come upon thee and thy house, yet are thy countenance, thy words, and thy ways always serene and calm, in the evil days as in the good. Teach me how thou dost accomplish this?" Then Gotthold answered: "This may be explained in few words. My own calling and daily labor teach me. I have learned to look upon myself and my life as upon a field." At those words Otho looked at him as though he did not comprehend him, and Gotthold continued: "Behold, my brother, when affliction comes I think of the plow and the harrow, which dig up the soil that the weeds may die, and that the seed may take root. Then I search for the barren spot in my soul and the weeds that may grow in me. These must be destroyed, and that must be cultivated, if any fruit is to grow and prosper.—Sometimes I look upon my tribulation as upon a thunder-cloud, which comes on dark and menacing, but afterward brings rain and

cools the air; and I think, when it is past, the sun will shine again. Behold, thus I look upon myself and life as a field. And shall the field say to the husbandman, "What dost thou?" Then said the other: "Thou tellest me of the fruit instead of the root. Tell me, I pray thee, how hast thou attained unto these thoughts and feelings?" And Gotthold answered and said: "From whence can spiritual gifts come, but from Him who sendeth down rain and sunshine on our fields and bringeth forth bread from the earth?" Behold, we are his field."—*Keummacher.*

THE EVERLASTING GOVERNMENT.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—DANIEL.

In the tranquil night, when the spell of sleep
Was spread o'er the earth like a cloud,
When the minions of silence vigils keep
And mind wears a dreamy shroud—
The Angel of Time, of our little globe,
Stood at my bed in a misty robe:
And in his left hand he held a scroll,
Whose border hung down to the ground;
With meaning signs he touch'd the roll,
Drawing mystical circles 'round.

And an ancient came from the spirit land,
A Seer of the great Jewish line,
On his forehead the stamp of wisdom's hand,
His face wore a lightning-like shine.
He pointed to Time of the symbol scroll,
Tracing the lines on his mystic roll.
And a name he gave of one of old,
For wisdom prophetic renowned,
Who did the image-dream unfold,
Startling sages that stood around.

Then the Prophet spake and the signs made clear,
As traced by the first angel's hand;
And of kingdoms they meant, so said the Seer,
And they symbol'd every land.
The circles of Time, when a sign was done,
Figured the course of a kingdom run.
And the scroll was full of mystic lines,
Of empires long gone with the past,
And kingdoms now, he mark'd *their* signs,
Leaving Bab'lon's symbols last.

And a line was drawn outside of the scroll,
By Time with a stroke of his hand,
And it figured a reign that would control
The people of every land.
The Prophet then said—"Eternity's sign,
"See 'tis beyond the limits of Time.
"And the God who shakes earth with a nod,
"His Latter-day work hath begun,
"The king shall come of Jesse's rod,
"Making circles when Time has done."

E. W. TULLIDGE.

ADDRESSES.—John Sanderson, 15 Wilton Street, Leicester.
G. D. Keaton, Bridge Place, Faversham, Kent.
E. Harding, East Road, Bridport, Dorsetshire.
William Smith, George Gates, } Normon's Court, Milbourn Street, Carlisle.
Daniel Page, Edwin Scott, } Latter-day Saints' Chapel House, St. Paul's Opening, Norwich.

MONEY LIST, APRIL 24—MAY 1, 1857.

	£	s.	d.
Robert Philp	8	0	0
Benjamin W. Brindle (January 29)	5	0	0
Josiah Holmes	10	0	0
James Rogers	8	7	0
Benjamin W. Brindle	25	0	0
John Mellor	2	0	0
Carried Forward	58	7	0
Brought Forward	58	7	0
Simon Irwin	5	0	0
John Hyde	2	0	0
Thomas Clark	12	0	0
William Shires	2	0	0
William Norris	3	12	0
	82	19	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 21, Vol. XIX. Saturday, May 23, 1857. Price One Penny.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 310.)

[April, 1842.]

Sunday, 10th. I preached in the Grove, and pronounced a curse upon all adulterers, and fornicators, and unvirtuous persons, and those who have made use of my name to carry on their iniquitous designs.

The following brief synopsis is from the journal of Elder Wilford Woodruff—

Joseph the Seer arose in the power of God; reproved and rebuked wickedness before the people, in the name of the Lord God. He wished to say a few words to suit the condition of the general mass—and I shall speak with authority of the Priesthood in the name of the Lord God, which shall prove a savor of life unto life, or of death unto death. Notwithstanding this congregation profess to be Saints, yet I stand in the midst of all characters and classes of men. If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil. Yes, I am standing in the midst of all kinds of people.

Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins.

We have thieves among us, adulterers, liars, hypocrites. If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.

What is the reason that the Priests of the day do not get revelation? They ask only to consume it upon their lust. Their heart are corrupt, and they cloak their iniquity by saying there are no more revelations. But if any revelations are given of God, they are universally opposed by the priests and Christendom at large, for it reveals their wickedness and abominations.

Many other remarks of interest were made,

Monday, 11th. I was at the Lodge, and at home.

Mr. Horace Palmer, who was on his way from Dunkirk to Westfield, about three o'clock this morning, states that when about three miles from Dunkirk he was suddenly surrounded by a painful vivid light proceeding from a quantity of jelly-like substance, which fell on and about him, producing a sulphurous smell, a difficulty of breathing and a severe sensation of heat. As soon as he could so far recover from his astonishment as to look up, he saw the body of a terrific meteor passing above him, and appearing to be about a mile high. Its size appeared to be three or four feet in diameter, and nearly a mile in length. Its dimensions soon varied, becoming at first broader, and then diminishing to one fourth less than its former size, when it apparently separated in pieces, and fell to the earth; and immediately after he heard the explosion, which he says was tremendous.

When Mr. Palmer arrived at Westfield, his face had the appearance of being severely scorched, and his eyes were much affected, and he did not recover for two or three days. Mr. Palmer is reputed to be a man of integrity and of temperate habits; and his story, though marvellous, is generally believed.

The meteor was seen by several other people, who speak of luminous bodies being detached from it. Its progress was attended by a noise, similar to that of a train of cars on a railroad.

A man who saw it from Salem, represents it to have been of dimensions much larger than described by Mr. Palmer. The report of the explosion was heard also at Buffalo.

Tuesday, 12th. I attended the meeting of the lodge. The Twelve, namely, Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Wilford Woodruff, John Taylor, John E. Page, and Willard Richards, Clerk, assembled in the Lodge room, at four o'clock p.m., and appointed John Taylor, Brigham Young, and Heber C. Kimball, a committee to make arrangements for the payments due from President Smith as Trustee in Trust, to Mr. Wilkie, and voted that Randolph Alexander go on a mission south to preach the Gospel. Also voted that the Twelve unite their influence to persuade the brethren to consecrate all the old notes, deeds, and obligations which they hold against each other, to the building of the Temple in Nauvoo, and that Willard Richards write an Epistle in the name of of the Twelve on that subject, and publish it in the *Times and Seasons*, which he did as follows—

AN EPISTLE OF THE TWELVE TO THE SAINTS IN AMERICA, GREETING.

Beloved Brethren—We have whereof to congratulate you at the present time, as we have the opportunity from day to day to witness the progress of the building of the Temple of the Lord in this city, and which is and must be accomplished by the united exertions of the labours of the brethren who reside here, and the tithings and contributions of those who are scattered abroad in the different States.

In this glorious object the hearts of all the faithful are united, the hands of the labourer are made strong continually, and the purse strings of the more opulent are unloosed, from time to time, to supply those things which are necessary for upraising the stones of this noble edifice; and it may truly be said that the blessing of the Lord is upon His people; we have peace without, and love within the borders of our beautiful city; beautiful, indeed, for situation is Nauvoo; the crown of the great valley of the Mississippi, the joy of every honest heart.

Although all things are more prosperous concerning the Temple, than at any former period, yet the Saints must not suppose that all is done, or that they can relax their exertions and the work go on. It is a great work that God has required of His people, and it will require long and unwearied diligence to accomplish it; and redoubled diligence will be necessary with all, to get the building enclosed before another winter, so that the joiner can be employed during the cold weather; and we would again call upon all the Saints abroad to unite in making their deposits in banks *known* to be *good* and *safe*, and forward their certificates to the Trustee in Trust, as speedily as possible; when trusty men are not coming immediately to this place who can bring your offerings. All will want the privileges and blessings of the sanctuary, when it is completed; and all can have their wishes; but they can obtain them only by faithfulness and diligence in striving to build.

We praise our God for the liberality which has hitherto been manifested; many have given more than was required of them, many have given their all, but they have done it cheerfully; they have done it voluntarily; and they shall have a great reward; for the blessings of heaven and earth shall be multiplied unto such; even the blessings of that Priesthood which hath neither beginning of days nor end of life.

While there are those who, of their abundance, have built unto *themselves fine houses*, and who ride in *carriages* and on *horseback*,

and regale themselves with the good things of the *land*, and at the same time they have left the Lord's House untouched, or, if touched at all, have touched it so lightly as scarce to leave the print of their little finger: their reward will be according to their deeds, and unless they speedily repent, and come up with their abundance to the help of the Lord, they will find in the end that they have no part nor lot in this matter; their gold and silver will become cankered, their garments moth-eaten, and they will perish in their own slothfulness and idolatry, leaving none to mourn their absence.

But, brethren, the Temple will be built. There are hundreds and thousands who stand ready to sacrifice the last farthing they possess on the earth, rather than have the building of the Lord's house delayed, and while this Spirit prevails no power beneath the heavens can hinder its progress: but we desire you *all* to help with the ability which God has given you; that you may *all* share the blessings which will distil from heaven to earth through this consecrated channel.

This is not all. It will be in vain for us to build a place where the Son of Man may lay his head, and leave the cries of the widow and the fatherless, unheard by us, ascending up to the orphan's God and widow's friend. It is in vain, we cry Lord, Lord, and do not the things our Lord hath commanded; to visit the widow, the fatherless, the sick, the the lame, the blind, the destitute, and minister to their necessities; and it is but reasonable that such cases should be found among a people who have but recently escaped the fury of a relentless mob on the one hand, and gathered from the half-starved population of the scattered nations on the other.

Neither is this all. It is not sufficient that the poor be fed and clothed, the sick ministered unto, the Temple built:—no! when all this is accomplished, there must be a year of Jubilee; there must be a day of rejoicing; there must be a time of release to Zion's sons, or our offerings, our exertions, our hopes, and our prayers will be in vain, and God will not accept of the doings of His people.

On those days of darkness which overspread our horizon; when the wolf was howling for his prey around the streets of Kirtland; when the burglar was committing his midnight and midday depredations in Jackson County; when the heartless politician was thrusting his envious darts in Clay—and when the savage war whoop, echoed and re-echoed through Far West, and Zion's noblest sons were chained in dungeons, and her daughters driven by a horde of savages, naked and defenceless, from their once peaceful homes, to seek a shelter in a far distant land; many of the brethren stepped forward to their rescue, and not only expended all they possessed for the relief of suffering innocence, but gave their notes and bonds to "obtain more means, with which to help those who could not escape the overwhelming surge of banishment from all that they possessed on earth."

Death, wounds, and sickness, from the mob, and the cold and shelterless situation of the brethren, followed in quick succession; and all the means which could possibly be obtained from each other, in addition to the noble charities of the citizens of Illinois, were brought into requisition to sustain a remnant of the Saints, who now mostly inhabit this place.

To accomplish this, the President and Bishops loaned money and such things as could be obtained, and gave their obligations in good faith for the payment of the same; and many of the brethren signed with them at different times and in different places, to strengthen their hands and help them carry out their designs; fully expecting, that, at some future day, they would be enabled to liquidate all such claims, to the satisfaction of all parties.

Many of these claims have already been settled; many have been given up as cancelled by those who held them, and many yet remain unsettled. The Saints have had many difficulties to encounter since they arrived at this place. In a new country, destitute of houses, food, clothing, and nearly all the necessaries of life, which were rent from them by an unfeeling mob—having to encounter disease and difficulties unnumbered, it is not surprising that the Church has not been able to liquidate all such claims, or that many individuals should yet remain involved, from the foregoing circumstances; and while things remain as they are, and men remain subject to the temptations of evil as they now are, the day of release, and years of jubilee cannot be; and we write you especially at this time, brethren, for the purpose of making a final settlement of all such claims, of brother against brother; of the brethren against the Presidency and Bishops, &c.; claims which have originated out of the difficulties and calamities the Church has had to encounter, and which are of long standing, so that when the Temple is completed, there will be nothing from this source to produce jars, and discords, strifes and animosities, so as to prevent the blessings of heaven descending upon us as a people.

To accomplish this most desirable object, we call on all the brethren who hold such claims, to bring them forward for a final settlement; and also those brethren who

have individual claims against each other, of long standing, and the property of the debtor has been wrested from him by violence, or he has been unfortunate, and languished on a bed of sickness till his means are expended; and all claims whatsoever between brother and brother, where there is no reasonable prospect of a just and equitable settlement possible, that they also by some means, either by giving up their obligations, or destroying them, see that all such old affairs be adjusted, so that it shall not give occasion for difficulties to arise hereafter. Yes, brethren, bring all such old accounts, notes, bonds, &c., and make a consecration of them to the building of the Temple, and if anything can be obtained on them, it will be obtained; and if nothing can be obtained, when the Temple is completed, we will make a burnt-offering of them, even a peace-offering, which shall bind the brethren together in the bonds of eternal peace, and love, and union; and joy and salvation shall flow forth into your souls, and you shall rejoice and say, it is good that we have hearkened unto counsel, and set our brethren free, for God hath blessed us.

How can we prosper while the Church, while the Presidency, while the Bishops, while those who have sacrificed everything but life, in this thing, for our salvation, are thus encumbered? it cannot be—arise, then, brethren, set *them* free, and set each other free, and we will all be free together, we will be free indeed.

Let nothing in this Epistle be so construed as to destroy the validity of contracts, or give any one license not to pay his debts. The commandment is to pay every man his dues, and no man can get to heaven while he justly owes his brother or his neighbour, who has or can get the means and will not pay it; it is dishonest, and no dishonest man can enter where God is.

We remain,

Your brethren in the Gospel of Peace,

B. Young, President,
Heber C. Kimball,
Orson Pratt,
William Smith,
John E. Page,
Lyman Wight,
Wilford Woodruff,
John Taylor,
Geo. A. Smith,
W. Richards, Clerk.

Military Appointment.—James Arlington Bennett, of Arlington House, Long Island, is hereby appointed Inspector-General of the Nauvoo Legion, with the rank and title of Major-General: his place to be supplied when absent, by the Major-General of the Legion.

Joseph Smith, Lieutenant-General.

City of Nauvoo, Illinois,
April 12, A.D., 1842.

To be continued.

REFUTATION OF CHARGES AGAINST BRIGHAM YOUNG.

(*From the "Mormon."*)

Before finishing with this outrageous letter-writer, we deem it but justice to ourselves to notice at some length his charging Governor Young with the murder of Captain Gunnison and Colonel Babbitt. To his Excellency Governor Young is laid the charge of employing men to murder those who are supposed to be opposed to him, and then charging it to the Indians. The charges of an annonymous writer merits no attention; but we shall notice this, as the same charge has been made by Drummond, and his letters are printed in nearly every paper, and have been the principal cause of the present excitement among editors. Speaking of Colonel Babbitt's death, this annonymous accuser says—

"It was a serpent-wise policy to prevent his telling tales at Washington, as he was on his way there—to stop his breath."

Facts well known to the Administration at Washington, and as well known to the *Herald*, that published the lying outrage of this Goliath, show the wickedness of the charge. Colonel Babbitt's murder on the Plains is laid to the "Mormons" as they feared he should say something against them on his arrival at Washington. Now, Colonel Babbitt left Great Salt Lake City for Washington, and was accompanied by Judge Appleby, and Abraham the Jew crossed the plains at the same time with them. Judge Appleby and the colonel never were separated from their departure from Utah till

their arrival at Washington, save during two or three days that the colonel called upon his father at Boonsville, Missouri. Colonel Babbitt was not killed till after he had been to Washington, seen the Government, transacted his business, and was between Forts Kearney and Laramie, on his way home. This accusation shows the wickedness of the heart of our anonymous accuser. He had heard of the colonel's death on the Plains, and straightway conceived that it would suit his plans to accuse the Governor of the massacre, and allege at the same time that there were some terrible secrets to be told to the Government. But of the colonel's death we shall say more. He was in this office the day that he left for Utah, and we, in the presence of half-a-dozen gentlemen, discountenanced the colonel's plan of travel across the Plains. Every person then present considered that the colonel was imprudent to travel almost alone across that country, and dissuaded him against it. We learned at the time, through the Council Bluffs *Bugle*, edited by his friend and relative, Mr. Johnson, that the colonel had at that city likewise been persuaded against travelling with so little protection. We have disposed of the anonymous writer's charge about stopping his breath before he got to Washington. Here is the charge of Drummond in his letter to the Attorney-General at Washington—

"The late Secretary of the Territory, A. W. Babbitt, was murdered on the Plains by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians, as reported by the Mormons themselves; and that they were sent from Salt Lake City for that purpose, and that only."

We could state many things within our own knowledge that would at once show the falsity of this charge; but we shall quote from the *Bugle*—

"The arrival on Sunday eve of a train from Salt Lake under command of Captain W. J. Hawley, places beyond question the fact of the murder of Hon. A. W. Babbitt, Secretary of Utah Territory. From Mr. Hawley we obtain the following information—

"Near the 'Sweet Water,' he met Messrs. Kimball and Ferguson. This is about 200 miles West of Fort Laramie, and 300 east of Salt Lake. He heard from them the rumour, and in order to get at the facts, he remained with Mr. Trist, the Indian agent, for several days. The Indians had come into the Fort and reported that twelve of them had attacked Colonel Babbitt while one of his men was away, and after the Colonel had fired his double barrel gun and his two revolvers, one of the Indians crept behind the wagon and tomahawked the Colonel. Frank Rowland and Sutherland were also killed."

"The Indians said the Colonel fought like a grizzly bear.

"When at Fort Kearney, Captain Hawley learned that Major Wharton had in his possession the papers (including a draft of $8,000) and some of his hair. His watch was obtained by a Frenchmnn, from the Indians. Altogether about eighteen whites have been killed.

"Next week we shall have more space for particulars."

From the next number of the *Bugle*, we quote the following—

"He (Colonel Babbitt) left his family last spring to visit Washington upon Official business, visiting this place both upon going and returning. With a number of friends, we accompanied him to Florence, N. T., on the last of August, from whence he started out to Utah, with only one attendant. Upon arriving at Fort Kearney, he found that the Cheyennes had attacked his freight train of Government property and killed four of the party, and taken the stock and every other valuable they desired.

"Here Mr. Babbitt stopped a week to gather up what could be found of the scattered property, purchase other teams, obtain drivers and start the train again, himself starting forward with two attendants, viz.: Frank Rowland and a Mr. Sutherland. They stopped at two o'clock when twenty-eight hours out, and having travelled one hundred and twenty miles, a band of twelve mounted Cheyennes, whose hand and arms were yet reeking with the blood of the murdered, bore down upon them with a wild shout and a hideous yell. Mr. S. was away from the wagon a short distance. Mr. R. stood near by apparently petrified, and was shot down by a score of well-aimed arrows. Mr. B. after hailing the Indians, fired, first his rifle, then his revolving pistols at them, but being still hard pressed, clubbed his rifle, and, backing towards his carriage, fought desperately and effectually, and single handed and alone as he

was, would have stood a chance to have come off victorious over more than half a score of savage warriors, had not a bloodthirsty wretch come up behind him into the uncovered wagon, and with his tomahawk felled him to the earth. Mr. S. endeavoured to save himself by flight, but was also overtaken and killed." . . .

This anonymous accuser of the Mormons speaks as ignorantly of Captain Gunnison as he did of Colonel Babbitt. He says—

"It was the same policy that prevented Lieutenant Gunnison from reporting the true state of things in Utah."

If he had known anything of Captain Gunnison he would have known that the Captain has published his views of the "state of things in Utah." But we shall quote from Drummond's letter to Judge Black. He says—

"Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison and his party of eight others were murdered by the Indians in 1853, under the order, advice, and directions of the Mormons."

We shall not take the trouble to meet this accusation, but submit the following from the work of Mr. Carvalho, the artist, who accompanied Colonel Fremont's last expedition to the Rocky Mountains. Mr. C. says—

"We arrived at Fillmore City, in Parvain Valley, Millard County, at five o'clock. This valley is sixty miles long and fifty miles wide; the Seveir Lake is forty miles from Fillmore. Within ten miles of the city to the west, four fresh water lakes are to be found. Fillmore City, contains one hundred and fifty families, one thousand head of cattle, three hundred sheep, saw-mills, and flour-mills, &c., &c. A wall of adobes is built all round the city, protecting the inhabitants from the Indian aggressions.

"Captain Gunnison's party were encamped at Cedar Spring, in this valley, at the time of their massacre.

"This afternoon, accompanied by two interpreters and several other gentlemen, we proceeded to the Parvain Indian's camp, to see their celebrated chieftain, Kanoshe, whose portrait I was anxious to obtain. I found him well armed with a rifle and pistols, and mounted on a noble horse. He has a Roman nose, with a fine intelligent cast of countenance, and his thick black hair is brushed off his forehead, contrary to the usual custom of his tribe. He immediately consented to my request that he would sit for his portrait; and on the spot, after an hour's labour, I produced a strong likeness of him, which he was very curious to see. I opened my portfolio, and displayed the portraits of a number of chiefs, among which he selected Wa-ka-ra, the celebrated terror of travellers, anglicised Walker, (since dead). He took hold of it and wanted to retain it. It was, he said, 'wieno,'—a contraction of the Spanish 'bueno'—very good. I also learned from him, through the interpreters, the following facts, relating to Gunnison's massacre.

"There were about thirty Parvain Indians, encamped six miles, N.W. of Gunnison's camp, on Cedar Springs. Potter, a Mormon guide, and one of the exploring party went out to shoot ducks; one of the Parvains was also shooting rabbits, and hearing the explosion of fire-arms, he marked the direction, and followed the men to their camp. This Indian was the son of a Parvain Chief, who was killed by a party of emigrants, under command of Captain Hildreth, about two weeks before. Marking the spot, he repaired to his own camp, and commenced to make inflammatory speeches to his tribe; he made a fictitious scalp out of horse hair, attached it to a pole, and elevating it, commenced the war dance; the rest of the Parvains continued dancing until midnight.

"They were incited to revenge, for the unprovoked murder of their old chief; who, together with some women and young men, went into Hildreth's camp merely to beg food. They were ordered out, and force was used to take away their bows and arrows; in the scuffle, one of the Americans got his hand cut with an arrow-head, when they were fired upon with rifles, and several persons killed; among them this old chief.

"The Parvains, before day, started for Gunnison's camp, surrounded the party who were breakfasting under cover of the willows which grew on the banks of the creek. Captain Gunnison was the first man who had finished his breakfast; he arose, and while speaking to his men, the Indians with a tremendous yell, fired upon them. Captain Gunnison raised his hands and beckoned them to stop. The men immediately fled, only one man fell by the first fire on the spot. The men's first endeavours were to reach their horses; the Indians pursued them, and shot them from their horses. The American party never fired a gun, the last man fell three miles from camp.

"Kanoshe, the chief, was sixteen miles away from the scene of the massacre, and knew nothing about it. One of the tribe

brought a horse into camp, and told Kanoshe what had transpired. Kanoshe took the horse to the Mormon settlement, (Fillmore) and gave it up to the authorities. He then proceeded to the Indian camp for the purpose of procuring the property of the slain, to render it up to the Americans. The Parvains were exasperated at his interference, and several arrows were aimed at him to kill him.

"His indomitable courage alone saved him. He finally persuaded them to give up the papers and effects of the slain, which he delivered to the proper authorities. The Mormon guide was also slain."

The charge of Drummond about the "Mormons" poisoning the Hon. Leonidas Shaver, is in perfect keeping with the charges to which we have replied. We shall only say that Judge Shaver was highly respected by the "Mormons" in Utah, and his death was sincerely regretted.

In closing this lengthy notice of the present charges against "Mormons" in Utah, and the rumour of force being sent to that Territory, we cannot do better than ask the administration at Washington, and all who have any respect for themselves as citizens of the United States, can they, with the knowledge of these facts, wonder that the "Mormons" have had little respect for such filthy defamers as Drummond and men of his stamp, who have been sent out there as Federal officers?

LATEST FROM UTAH.—MR. FERAMORZ LITTLE.

(*From the "Mormon."*)

This gentleman called upon us on Wednesday, on his way to Washington. We have already published on account of his trip with the last mail from Utah. He was greatly surprised to read in the papers about the "the state of things in Utah." He says it is going from home to get news with a vengeance. He has handed us the following—a copy of a letter he sent to the editor of the *New York Herald*. We shall see if friend Bennett means anything like fair play.—ED.

Merchant's Hotel, N. Y., April 15, 1857.

Editor *Herald*.

Sir—As myself and Mr. E. K. Hanks are the last persons who have come to the States from Great Salt Lake City, I deem it my duty to bear testimony against the lying scribblers who seem to be doing their utmost to stir up a bad feeling against the Utonians. We left our homes on the 11th of December, brought the last mail to the States, and certainly should know the state of things there. The charges of Judge Drummond are as false as he is corrupt. Before I left for the States, I was five days every week in Great Salt Lake City, and I witness to all the world that I never heard one word of the burning of nine hundred volumes of law, records, &c., nor anything of that character, nor do I know, or ever heard of anything of the dumb boy story he talks of.

There is only one house between my house and the Penitentiary, said to contain "five or six young men from Missouri and Iowa," and I do know that up to the day I left, there were only in that place of confinement three Indians, who were convicted at the time of Colonel Steptoe's sojourn there, for having taken part in the massacre of Captain Gunnison and party, which Drummond now charges upon the "Mormons," even though Colonel Steptoe and the United States' officers then in Utah investigated the affair thoroughly and secured the conviction of the three Indians alluded to. This is an unblushing falsehood, that none but a man like Drummond could pen.

The treasonable acts alleged against the "Mormons" in Utah are false from beginning to end. At Fort Kearney we learned all about the murder of Colonel Babbitt, and do know that that charge against the "Mormons" is but another of Drummond's creations.

I have but a short time at my disposal for writing, but must say, that I am astonished to find in the States, rumors against Utah. We left our homes in peace, dreaming of no evil, and we come here and learn that we are the most corrupt of men, and are preparing for war.

Yours, &c.,

FERAMORZ LITTLE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 23, 1857.

THE NOTORIOUS JUDGE DRUMMOND.—This infamous scoundrel and dastardly wretch, having escaped from the just penalty of the law, is still running at large, endeavouring to hide his own filthy, and most heart-sickening crimes, by abusing and slandering the "Mormons." Our readers will recollect that this man, though an ignorant, back-woods pettifogger, was appointed by President Pierce to fill the honourable office of one of the associate justices for the territory of Utah, which had been rendered vacant by the death of the Hon. Leonidas Shaver. After DRUMMOND had secured his appointment, he left his wife in the State of Illinois, and started for Utah. On his way, he picked up a woman, slept with her during the whole journey, boarded and bedded with her while in the territory, calling her MRS. DRUMMOND. It so happened that the real wife of this beastly criminal had some relations living in Utah; and thus the crime of the degraded judge was discovered; prosecutions were about to commence against him, and the majesty of the law to be enforced; but the horrible monster escaped to California.

While in Fillmore city, the capital of Utah, he sent Cato, his negro slave, to murder Levi Abrahams, a Jewish merchant; but the negro was foiled in the brutal attempt, and the black-hearted judge was apprehended for the crime; and would, without doubt, if he had been brought to trial, have been sent to the Penitentiary; but out of respect for his official dignity, it was concluded to drop proceedings, and save the poor wretch from the punishment of the law, which his crimes so richly deserved.

This lying, adulterous, murderous fiend, having escaped from the punishment of his execrable crimes, has pretended to make a report to the Attorney-General of the United States, giving his reasons why he resigns his office as associate judge in Utah. That any one in the civilized world could be found silly enough to be duped with such barefaced, monstrous lies, related, too, by such a notorious criminal, whose black deeds were publicly exposed many months ago, is a strange anomaly, and exhibits the weakness and gullibility of the human mind. But stranger still, to see popular editors, who professedly have some respect for their own characters, pretending to give credence to such absurd, most improbable, Don Quixote falsehoods. We would not disgrace our columns by noticing such a loathsome specimen of humanity as that scapegrace, were it not that gentlemen of the press are trying to impose these known absurdities and slanders upon their readers, as the veritable truth. But now for the lies contained in DRUMMOND'S Report.

Lie "1. Brigham Young, the Governor of Utah Territory, is the acknowledged head of the 'Church of Jesus Christ of Latter-day Saints', commonly called Mormons, and as such head the Mormons look to him, and to him alone, for the law by which they are to be governed; therefore, no law of Congress is by them considered binding in any manner."

There is no man in America or England, in the least acquainted with the views or practices of Governor Young and the "Mormons" who does not know the above statement to be a wilful, infamous lie, without the most distant shadow of a foundation. When and where did Governor Young or the Church, ever violate even the least of the laws of the United States? When and where did he or the Church ever

violate one of the civil laws of Utah?' When or where did he or the Church ever believe or teach, either in public or private, verbally or in writing, that the laws of Congress, or the Constitution of the United States, or the civil laws of the Territory, were not binding upon him or the "Mormons?" Such an instance cannot be pointed out, since the existence of the Church either in Utah or in the States. There is not a people upon the face of the whole earth more devoted and loyal to their government, than are the peaceable, industrious, unoffending citizens of Utah. They are wedded to the Constitution and laws of the American Republic. Indeed, they go further than other citizens; for it is incorporated in their articles of faith, that the form and Constitution of the American Government were the products of the inspiration of the Almighty. To deny its authority and laws would be a direct denial of the divinity of the revelations which God gave through Joseph Smith; it would be a denial of "Mormonism." It would be a flat denial of the constant teachings, counsels, and practices of Governor Young. It would be a denial of the patriotic examples and practices that have conspicuously characterized the Saints in all the horrid persecutions they have suffered. What! Does this infernal liar, DRUMMOND, suppose that he can make any sensible man believe that Governor Young and the "Mormons" have concluded to deny "Mormonism;" to deny the revelations given through their martyred Prophet; to deny their own teachings; to deny their own articles of faith; to deny the whole platform of their religion, for the sake of turning rebels to the great Central Government of the American Union, a government, too, which they believe God himself established through their illustrious fathers? As well might he tell us, that the "Mormons" had formed or created the Great Salt Lake; erected the Rocky Mountains to prevent an invasion of their territory, and sent an earthquake upon California to frighten the inhabitants.

Lie "2. I know that there is a secret oath-bound organization among all the male members of the Church, to acknowledge no law save the law of the Holy Priesthood, which comes to the people through Brigham Young, direct from God, he, Young, being the vicegerent of God, and the prophetic successor of Joseph Smith, who was the founder of this blind and treasonable organization."

This is only a repetition of the absurd and ridiculous lie, invented by the Missouri murderers in the year 1838, pretending that the "Mormons" had an "oath-bound organization" among them, called "DANITES" or "DESTROYING ANGELS," whose business it was to destroy the Gentiles. There were some poor, silly people then who actually pretended to believe this malicious slander; never once thinking that those who were base enough to murder defenceless women and children, were also wicked enough to slander their murdered victims, in order to justify themselves in their horrible butcheries. This same lie is now renewed by this pious whoremonger of a judge, who fled from the territory to escape the penalty of the civil law. If he ever returns to that territory, he will be able to learn very effectively whether the civil law is respected in Utah or not. He will then learn, to his deep sorrow, that the "Mormons" "acknowledge" the civil and criminal laws, without requiring, in his case, the aid of "the law of the Holy Priesthood," as he calls it.

Lie "3. I am fully aware that these are a set of men set apart by special order of the Church, to take both the lives and property of persons who may question the authority of the Church (the names of whom I will promptly make known at a future time)."

This is only an enlargement of lie 2nd, and a mere repetition of the absurd stories introduced in such novels as "Female Life among the Mormons." It is very curious, indeed, that such a band of murderers and robbers should exist among fifty thousand or a hundred thousand inhabitants, and no one detect it, until discovered by this beastly adulterer. But, then, "the names" are to be made "known at a future

time." Why not make them known now? Why not give one instance of some murder committed by them? Why not substantiate some of these charges with some little evidence? If such a band exists, whose business it is to rob and murder "persons who may question the authority of the Church," how is it that the property and life of Drummond escaped? How did the lying Secretary Ferris and his wife escape? How have the hundreds of Gentiles, who have resided in Utah for years, escaped? How have the hundreds of dissenting "Mormons" who have inhabited the territory year after year, escaped? How do hundreds of others who leave the Church and return to the States, or emigrate to California, escape? These robbers and murderers must be very dilatory, indeed, in carrying out their hellish object, "by special order of the Church," if they have robbed and murdered no one. Strange that one hundred thousand people could live in a territory year after year, and not even an average of one murder annually happen among them. Strange, that an organized band "*set apart by special order of the Church*" to the high calling of murder and robbery, should not be able to compete with the unorganized murderers among the civilized and pious Christian nations. Nay; not even to kill one-fiftieth part as many as are murdered in civilized California? One would naturally suppose that there would be somebody, every now and then, mysteriously disappearing; that the property robbed would be discovered. But here we have the wonderful anomaly of a band of robbers and murderers, but no one murdered or missing; no plundered property found or identified.

Lie "4. That the records, papers, &c., of the Supreme Court have been destroyed by order of the Church, with direct knowledge and approbation of Governor B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act."

In other communications said to have originated with this slanderer, it is stated that about 900 volumes of the laws of the United States were burnt. Though we have had no information in relation to this accusation, only what originated with DRUMMOND, yet we do not hesitate to pronounce this, also, a wicked, malicious falsehood. We are too well acquainted with the good people of Utah, and with the frank, open-hearted, liberal principles of Governor Young, to believe, for one moment, that either his Excellency or the Church would be guilty of such a low, mean, contemptible act, as the one laid to their charge in this statement. The very acts of the Governor and Legislative Assembly of the territory, during the past winter, prove the falsehood of this charge. The principal business of the Assembly, during the late session, has been to select and compile from the Acts of Congress all laws or parts of laws, in the least degree applicable to Utah, or other American Territories, so that the same might be condensed into one volume, that the citizens of the territory might the more readily learn the United States' laws, governing them. Does this look like wishing to burn and destroy the laws of Congress? Does this appear like acknowledging "*no law save the law of the Holy Priesthood?*" As well might Drummond have accused the "Mormons" of burning the Congressional Library in the Capitol at Washington City, as to have charged them with this dastardly lie. But it is of a similar character to his other absurd slanders.

Lie "5. That the Federal officers of the territory are constantly insulted, harassed, and annoyed by the Mormons, and for those insults there is no redress."

That Drummond might have been "insulted, harassed, and annoyed," scorned, derided, and hated, for his criminal connexions with his picked-up harlot, we do not feel disposed to doubt. But that any decent, half respectable Federal officer was ever "insulted, harassed, and annoyed by the Mormons," is entirely false. Indeed, Chief

Justice L. H. Reed, and his successor Chief Justice J. T. Kinney, both speak in the highest terms of praise, of their cordial reception among the "Mormons." Associate Justice Z. Snow received such a cordial welcome that he fell in love with the people and their doctrines and joined the Church of the Saints, and is now an able missionary of our doctrine in South Australia. Associate Justices George P. Stiles and Leonidas Shaver were received with the greatest marks of respect, and highly honoured by the Governor and all the inhabitants. All these Federal officers, with many others, have given the most unequivocal testimony directly in opposition to the slanderous absurdities of Drummond.

Lie "6. That the Federal officers are daily compelled to hear the form of the American Government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the Church, in the most vulgar, loathsome, and wicked manner that the evil passions of man can possible conceive."

The annual enthusiasm of one hundred thousand "Mormons" in celebrating the 4th of July—the day of the American Independence—gives the lie to this 6th charge of Drummond. If "the masses," and "all the leading members of the Church" slander and abuse "the chief executives of the nation," how did it happen that they named two or three of their counties in honour of these distinguished men? or that they named the capital city of Utah—FILLMORE, in honour of that illustrious President? That there may have been individuals in Utah who have been displeased with some of the acts of the American Presidents, and who have freely expressed their opinions in relation to the same, we do not doubt. But are the "Mormons" in Utah the only ones in the American nation that exercise the freedom of speech? Do all the States and Territories speak in the highest terms of respect of their "chief executives?" or do the different political parties traduce and abuse them, both verbally and in their periodicals? We do not hesitate to say, that there is not a State or Territory in the American Union, but what abuses, vilifies, and reproaches the chief Magistrate more in one week, than the citizens of Utah would do during the whole term of his administration.

The next accusation is that Governor Young exercised the legal authority vested in him by the United States, in pardoning two criminals sentenced to the Penitentiary. Is this the first case that has happened, where Governors of States and Territories have exercised their executive authority in the pardon of criminals? Who does not know that this is of very frequent occurrence throughout the whole Union?

The next charge is that the civil and legal Courts of Utah have sentenced five or six young men, who were guilty of no crime, to the Penitentiary. If Drummond had been tried for his notable crimes, and by the law sentenced to imprisonment, we have no doubt that he would have pleaded not guilty. The Courts of Utah have too much respect for the law to imprison any person not guilty of crime. The Court Records will show the crimes for which all convicts are sentenced. Moreover, the United States' Supreme Court for that territory have power to reverse or confirm the decisions of the lower Courts; this is a thorough preventative against unjust, illegal imprisonments.

The next lie, Drummond has worded as follows—

"I also charge Governor Young with constantly interfering with the Federal Courts directing the grand jury whom to indict and whom not, and, after the judge's charge to the grand juries as to their duties, that this man Young invariably has some member of the grand jury advised in advance as to his will in relation to their labours, and that his charge thus given is the only charge known, obeyed, or received by all the grand juries of the Federal Courts of Utah Territory."

The following facts will show the utter impossibility of this malicious lie having even

the semblance of truth. In the first place the territory of Utah embraces a large tract of country some six hundred miles in length, and three hundred and fifty in breadth, including an area of about two hundred and twenty-five thousand square miles. Many large settlements of towns, villages, and cities have been promiscuously formed throughout this large domain. This whole territory has been divided into three judicial districts; and the United States' Judges are each assigned to a district, in which he holds his Federal Courts at different times and places. Grand juries are appointed in about twenty counties. Now, we ask, how would it be possible for Governor Young to communicate with all these grand juries, dispersed through so large a territory, frequently sitting simultaneously at the distance of four, five, and six hundred miles from each other? It must be recollected that there are no railroads nor telegraphic wires in the territory, and frequently whole months pass away without any news or communication between the distant settlements, where grand juries are sitting. And yet, in the face of all these impossibilities, Governor Young is represented as controlling the decisions of "*all the grand juries of the Federal Courts of Utah Territory!*" Wonderful man, this Governor Young! to have such extraordinary powers! Only think of the marvellous wonder of being in twenty counties at the same time, prying into all the intricate cases of each of the grand juries, and controlling their decisions! But, then, all this must be true, say popular editors, for the great, the immaculate judge Drummond says so!

The next charge is penned as follows—

"Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison and his party of eight others, were murdered by the Indians in 1853, under the order, advice, and direction of the Mormons; that my illustrious and distinguished predecessor, Hon. Leonidas Shaver, came to his death by drinking poisonous liquors, given him under the order of the leading men of the Mormon Church in Great Salt Lake City; that the late Secretary, A. W. Babbitt, was murdered on the plains, by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians, as reported by the Mormons themselves, and that they were sent from Salt Lake City for that purpose, and that only; and as members of the Danite band they were bound to do the will of Brigham Young, as the head of the Church or forfeit their lives."

The causes which led the Indians to murder Captain Gunnison and his party, *including some "Mormons,"* are too well known to need any comments from us. We merely state that some wicked "Gentile" California emigrants wantonly murdered some one or more of the Indians, and the latter in revenge murdered some of the "Mormons," together with Captain Gunnison, and some of his party. It is very strange, indeed, that Chief Justice Kinney, and other Federal officers who have diligently inquired into these Indian murders, have never made the heart-rending discovery, that they were all perpetrated "under the order, advice, and direction of the "Mormons!" About what time, did this run-away criminal form his "heart-rending" "conclusions?" Was it while he was in the territory, or after he had fled from justice? In regard to the highly respected, Hon. Leonidas Shaver, we take pleasure in saying, that the Governor, and all the inhabitants of the territory who were acquainted with his sterling integrity and upright course in his official capacity, considered him as an ornament to society, and an honour to the Federal Government who had appointed him to that distinguished position. His death, though long expected from his excessive, constant, and long-habituated use of opium, caused the tear of mourning to fall from many an eye. His loss was deeply deplored by the whole community, and his funeral was attended by the highest honours. We, ourself, were solicited by Hon. Chief Justice Kinney to preach the funeral sermon of this distin-

guished Federal officer. His loss was still more keenly felt, when contrasted with the heart-sickening, beastly conduct of his successor, who has the unblushing impudence to state that his "predecessor" "came to his death by drinking poisonous liquors, given him under the order of the leading men of the Mormon Church." Drummond has not told us how he himself was murdered by the "Mormons." If he had reported his own death to the Attorney-General, we presume that there would have been editors wicked enough to have pronounced it all truth. Next, we are gravely told that "the late Secretary of the Territory, A. W. Babbitt, was murdered on the plains by a band of Mormon marauders, under the particular and especial order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians."

Now, where did this murder happen? Answer: some seven hundred miles from Salt Lake City. Who committed this murder? Answer: the same persons who fell upon several trains of emigrants, and indiscriminately butchered men, women, children, and infants. But who were they? The Cheyenne Indians have confessed that they themselves were the murderers; and that they did it in retaliation for the lives of those whom the United States' troops had shot down. These same Indians state that Babbitt fought for his life, like a grizzly bear; but that they tomahawked him; and that they shot Sutherland, a "Mormon," who was with Babbitt; and that having killed the same number of whites that the troops had killed of Indians, they were satisfied to make peace, which they did with the United States' officers at Fort Laramie. With all this contradictory evidence, public and before the world, this Don Quixote of a judge, pretends to report that "Danite" "Mormons" came seven hundred miles, being sent by "*the particular and special order*" of Governor Young and others, "for that purpose and that only." Why did not Drummond tell us that the "Mormons," and not the negroes, last winter, murdered the southern slaveholders in the United States? that the "Mormons" poisoned Bonaparte on the Island of St. Helena? and that the "Mormons," and not the English, destroyed the Russian armies, during the late war with the Western Powers? Such assertions could not have failed in finding believers, especially if backed up by the denunciations of popular newspapers, such as the *London Times, London Illustrated News, &c.*

"But," says Drummond, "I could, sir, *if necessary*, refer to a cloud of witnesses to attest the reasons I have given, and the charges, bold as they are, against those despots who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand souls out of that notable territory."

O don't, Judge Drummond, "refer to a cloud of witnesses;" it's *not* "*necessary*." Your word alone is abundantly sufficient! and then only think—"the lives" of these witnesses would be in such imminent danger! O spare them! their lives "*would not be safe for a single day!* especially the witnesses in California, where they have only one single State to protect them! O, don't betray their innocent blood! For who can doubt your word? it's so reasonable—so consistent—so very probable—so agreeable to priests and editors! it would be such a pity to spoil it with *unnecessary witnesses!*

To Presidents of Conferences.—Presidents of Conferences will please to use their influence in sending this Number of the *Star* to Editors of Papers, respectfully requesting them to publish our answer to Judge Drummond's Report, or any other articles of interest in any of our other periodicals. Editors are complaining that it is very difficult to obtain anything reliable about "Mormonism." Give them every opportunity which they desire. The excitement is so great, that any reliable information on this subject gives increased sale to their respective papers.

ARRIVAL.—We learn from the Liverpool *Daily Post*, that the ship "George Washington," on which the first company of this season's emigrating Saints sailed, arrived at Boston, April 20, after a passage of twenty-two days. We hope to get the particulars by the next mail.

APPOINTMENT OF GOVERNOR FOR UTAH.—We extract the following from the *Daily Post*, of May 9, 1857:—

"WASHINGTON, APRIL 24.—The Governorship of Utah has been tendered to Major Ben. M'Culloch, and it is believed that he will accept the appointment. A letter is now on its way to him, requesting his presence in Washington.

The design of the Administration is to pursue a peaceful policy towards Utah, in order that the laws may be executed, and the rights of every inhabitant in the Territory protected without recourse to arms."

EXCOMMUNICATION.—We learn through a letter from Pastor Hatch, that Thomas Euans, who was appointed to labour under the direction of the President of the Bradford Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints. The Saints are cautioned against being imposed upon by this man, who has already practised deceit for selfish purposes.

MR. THOMAS BULLOCK, IN REPLY TO JUDGE DRUMMOND'S CHARGES.

London, May 3, 1857.

Elder Orson Pratt.

Dear Brother—Having read in the *Times*, a long letter from Judge Drummond, on the subject of "burning the laws of Utah Territory, &c.," I feel to write a few of my ideas, and, perhaps they may be of benefit.

When the Pioneers went to the Great Basin of the Rocky Mountains, in 1847, it belonged to the Government of Mexico, and as Mexican land we entered it, and took possession.

In the spring of 1848, a treaty of peace was made at the close of the war, which ceded the land to the United States.

When the emigration from the United States arrived there in 1848, the people in solemn assembly made a Constitution, organizing that land into "The State of Deseret;" they sent a Delegate to Congress, and made laws to govern the people; among those laws was one, incorporating the Church of Jesus Christ of Latter-day Saints, with all their religious forms and ceremonies; and granting equal protection to all other religious denominations.

The Congress of the United States afterwards granted a Constitution, organizing the same boundaries into the "Territory of Utah," and empowered the Governor of that Territory to order a census to be taken, on which, to apportion the members of the Legislature.

The Legislature of Utah was organized according to the Organic Act, and they re-confirmed all the laws of the State of Deseret, which were applicable to Utah Territory.

The Legislative Assembly, which was elected annually by the people, made laws, which were published at the end of each session.

At the close of the Session of 1855, a feast was given by the Hon. Secretary, A. W. Babbitt, when Chief Justice Kinney, the Assistant Judges and Attorney-General, bore testimony to the good and wise laws, enacted for the government of Utah. And they also bore testimony to the loyalty of her people as American citizens, and of their integrity and morality, socially, politically, and religiously.

The Utah laws, as published to the world, were sent to the Congress of the United States, (who had the repealing power) and were approved. . . . . I have no knowledge of any books or

laws having been burned in Utah, either with or without Governor Young's knowledge or consent, and such a thing could not have transpired without my knowledge, up to the time of my leaving there last fall, which was after Drummond left for California.

In the Session of 55-6, which sat at Fillmore City, a few amendments were found necessary, and made. Judge Drummond frequently sat within the bar, and made suggestions to the members; those suggestions were discussed, and adopted when found necessary; thus, I consider, that Utah Territory had as concise, and perfect a set of laws to govern the people, as their situation required.

In regard to the charge of murder of Mr. Secretary Babbitt, Mr. Margetts and others, the company of men who crossed the plains with me last fall, first heard of the massacre on the 24th September, at Independence Rock. On the 3rd of October we passed the Indian agency a few miles east of Fort Laramie, where eighteen lodges of the Indians were camped, and who wanted to be at peace. We were told at Fort Laramie, and also by the Indian agent, that they were the men who had killed the whites, and that they acknowledged to having done it, in retaliation for a number of Indians who had been killed near Fort Kearney by the United States' troops. They warned us, fearing that we were too few in number to pass through the Indian country in safety. Thus do I know that Drummond published an abominable falsehood.

And as to the charge of the "Mormons" having given the lamented Hon. Judge Leonidas Shaver, "poisonous liquors which caused his death," is known to be a deliberate, wicked lie. As I was the Inspector of liquors for the Territory of Utah, I am knowing of the fact, that he bought the greater portion of the liquors that he drank from Messrs. Livingston and Kinkead, merchants in Great Salt Lake City, since 1849; and who are not members of the "Mormon" Church, and it is well known by the people in Utah, both Saints and sinners, that Judge Shaver did not, at the time of his decease, lodge with a "Mormon," neither was his Doctor a "Mormon," he got his drugs from the United States; the person who opened the window and found him dead, the greater part of the witnesses and the jury on the coroner's inquest, were not "Mormons;" but the "Mormons" universally lamented his death; and now we see, that if it had pleased Almighty God, that his life had been spared, Utah Territory would not have been cursed with such a despicable, immoral, lewd man as Drummond has proved himself to be.

I indignantly deny the unblushing falsehoods made in the letter of Judge Drummond, and declare to all who read this letter, that the day will come, when in the presence of assembled millions, his lies will be made manifest, and then will also be manifest whether this letter be true or not. Governor Young's conduct will then be known to all the world, and the lies of his traducers manifestly revealed, when they are sent to receive their reward.

O Lord enable me to do my duty, as faithfully as Governor Young has done his.

I have been as brief as the subject will allow me, therefore please excuse.

I remain, dear brother Pratt,
Yours, very obediently,
THOMAS BULLOCK,
Formerly Clerk of the House of Representatives of Utah Territory.

[We have been personally acquainted with Elder Thomas Bullock for many years, and know him to be a man of truth and veracity, and we recommend all candid inquirers after information from Utah, to peruse his letter. Elder Bullock is an Englishman by birth, who embraced the Gospel, and emigrated to America, his adopted country, some twelve or fourteen years ago. He is lately from Utah, on a mission to his native land.—ED.]

VARIETIES.

A VIRTUOUS mind in a fair body is, indeed, a fine picture in a good light; and therefore it is no wonder that it makes the beautiful sex all over charms.

HAPPINESS is not in a cottage, nor a palace, nor in riches nor in poverty, nor in learning, nor in ignorance, nor in passive life; but in doing right from right motives.

THE SEARCH FOR HAPPINESS.

"Seek and ye shall find, knock and it shall be opened unto you."—JESUS.

Ye countless hosts who throng life's busy stage,
From early years to careworn hoary age,
In eager search for some Elysium bright,
Whose joys prospective charm your mental sight,
Some antidote for pain and sorrow's throes,
Some healing balm, some cure for human woes,
Some beacon light to guard from evil's way,
Some star to lead to an eternal day.

From regal thrones where tinsell'd honours hang
To haunts where reigns chill penury's sharp pang,
Where unassuming myriads toil and pine,
And worth lies slaughter'd at ambition's shrine;
Through every grade and clime, in every age,
One object still your fervent thoughts engage.
True Happiness, by each and all confess'd,
Your hope—your aim to be supremely blessed;
Your strong desire to know the joys above,
Where all is peace and harmony and love.

Yet, Ah! How devious the paths ye trend,
Each by some ruling spirit onward led,
'Mid doubts and sorrows falt'ring, on ye go,
For ever strange to joys ye fain would know.
List, erring mortals, hear instruction's voice,
And make the wisdom from above your choice.
Seek not the day where reigns Egyptian night,
Nor yet in perfect weakness seek for might:
Seek not for order where confusion reigns,
Nor confidence where but distrust obtains:
Seek not for life, and harmony, and peace,
Where woe and death's dread elements increase;
Hear the Great Teacher and his sayings keep,
That which ye sow, that shall ye also reap!

Stand in your ways and seek the good old paths,
Where virtue's heroes won unfading wreaths;
Give ear: For joyous news to human-kind
Is spread abroad, and all who seek may find;
A Prophet's voice is heard through every land,
And all the way of life may understand;
The sombre shades of Error's deepest night,
Are fleeting fast before celestial light:
O hear ye all the Gospel's joyful sound,
In it a cure for all your ills are found!
Seek then above for truth and wisdom pure,
Yea, ask of God, and light from Heav'n secure.

The Priesthood's power to Earth is come again,
To lead, instruct, and make salvation plain,
To teach, to comfort, and dismiss your fears,
To cheer and bless you in this vale of tears;
To show how unity and Truth shall spread,
Till Earth's redeem'd, and every sorrow fled:
Till all is pure and holy once again,
And angels mingle with the sons of men:
Till all shall know and do our Father's will,
And endless joys shall every bosom fill;
Then the Redeemed shall shout with one accord,
Glory and Praise to our Almighty Lord!
And like the voice of many waters sing,
Honour and might to Heaven's Eternal King!

Sheffield. WILLIAM CLEGG.

ADDRESSES.—Lewis Bowen, to be left at the Post Office, Abersychan, near Pontypool, Mon.
J. A. Jefferys, Latter-day Saints' Chapel House, St. Paul's Opening, Norwich.
Jonathan Jackson, Mrs. Roberts', Seaman's Yard, Old Spittle Gate, Grantham.

MONEY LIST, MAY 1—8, 1857.

David James, per William Pace	£2	12	0
William Budge	30	0	0
Simon Irwin, per Thomas Phillips	5	11	7
William H. Perkes	8	0	0
Henry Brown	3	10	0
James Chaplow, per William Smith	3	0	0
Carried Forward	£52	13	7

Brought Forward	£52	13	7
John Mellor	5	0	0
Benjamin W. Brindle	5	0	0
William B. Child	5	0	0
Richard Holt, per J. Hobson	3	0	0
John Holsall	3	0	0
	£73	13	7

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XIX. Saturday, May 30, 1857. Price One Penny.

GOVERNOR'S MESSAGE:

PRESENTED TO THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH, DECEMBER 18, 1856.

(*From the "Deseret News."*)

To the Honourable the Council and House of Representatives of Utah Territory:

Gentlemen—It is with pleasure that I embrace the opportunity again afforded to present for your consideration those matters of interest which pertain to the growth, prosperity, advancement, and well being of our young and thriving Territory.

Through the blessings of an Allwise Providence, we have been favoured with peace, quietness, general health, and a fair portion of the bounties of the earth, partially compensating for the losses of crops and stock of the previous year.

Let our gratitude and praise be given unto the Lord of Hosts for these mercies and favours, and with them may wisdom and understanding continue to flow unto us.

In accordance with Acts of the Legislative Assembly, a Constitution was formed and adopted, the census taken, and delegates chosen to present our application to Congress for admission into the Union as a Sovereign and Independent State. Recent advices from our delegates show that our application has not been presented, owing to the intolerance evinced by the predominant party in the House of Representatives.

The enumeration of the inhabitants showed a population of near 77,000 in this Territory, and it is presumed that the addition to our numbers, since that was taken, would amount to about twenty thousand. This gives an aggregate equal to or exceeding the ratio of representation for Congressmen, removing every objection, if any were made, to our admission, on the score of insufficient population.

The financial condition of the Territory being sound, but little need be said on that subject. The accompanying reports of the Auditor of Public Accounts and Treasurer, however, show the small balance of three hundred dollars and eighty-eight cents against the Territory, if the assessments were all collected; Auditor's warrants in circulation, amounting to $6032,38; a lessened revenue for the current year of $2348,89, owing, it is presumed, to losses of crops and cattle, and to less than the usual amount of merchandize in market. I do not consider any

increase of the ½ per cent. necessary, believing that, with the usual degree of prosperity, that rate will produce sufficient for all needful purposes.

The following appropriations have not been drawn from the treasury—

Amount appropriated for State House arrearages, $15078.92.

Amount appropriated for establishing boundary lines, $11318.00.

Amount appropriated for educational purposes, $2500.00.

Amount appropriated for a military school, $1000.00.

It is desirable that the Legislative Assembly lend its pecuniary aid, only for the accomplishment of those objects manifestly and immediately conducive to the public interest; among which are the construction of roads and bridges, the promotion of the cause of education, domestic productions, and manufactures, the public defence, and the usual expenses attending the administration of Government, which last mentioned are principally defrayed by the General Government, in consideration of our still remaining in a Territorial organization.

The annual State Fair, or Exhibition of Home Productions and Manufactures, was held in Great Salt Lake City on the first three days of October last, and displayed a commendable interest on the part of the people in supplying our wants with articles of home production. There was a great variety of fruit, vegetables, cereals, stock, and manufactured articles brought into competition, not so much for the prizes offered, as to gratify a laudable ambition to excel and bear the palm of superior merit and excellence. This is a harmless ambition, and worthy of still further encouragement. Policy as well as interest dictates that we, as a people, should rely more upon home productions for our consumption.

For the advancement and progress of our Territory, we should enact such laws as are necessary for her benefit, the development of her resources and most conducive to her interest, regardless of what other States or Territories may have seen proper to adopt. The dissimilarity of existing circumstances might make theirs a bad example or precedent for us to follow, though beneficial to them. To cull from the experience and history of the past, for the benefit of the future, seems wisdom, and so it is, so far as applicable to our condition; when it is not, it betrays a lack of forecast and penetration which disqualifies and renders inconsistent those who shelter beneath the shades of precedents. To review the laws, alter and amend where necessary, and adapt them to the present wants of the people, seems to attend the duties of Legislation in this age of progression and reform.

Owing to the absence and supposed death of the Secretary, Mr. Almon W. Babbitt, and there being no probability of an appointee of the General Government arriving here before another year, I supplied the place by the appointment to that office of William H Hooper, Esq., as Secretary *pro tem.*

The peace of the Territory has remained uninterrupted during the year, except by a few Indians who commenced hostilities in Utah County in the early part of March, which, though soon suppressed, caused the death of seven persons, mostly herdsmen, and the loss of a large amount of stock. The depredatory Indians escaped, and have since returned to their usual haunts, except the hostile chief, who has fled to the Moquis for shelter. A suitable degree of care should be exercised to provide the Territory with arms, supplies of camp equipage and ammunition, to be kept in store for emergencies of a similar nature.

In conclusion, permit me to add that, while we congratulate ourselves upon the peace, union, and prosperity which so eminently attend our efforts, we continually invoke Him who rules in the affairs of men, for wisdom to enable us to perform the duties devolved upon us with ability before Him and fidelity to our constituents.

BRIGHAM YOUNG.

Utah Territory,
Executive Department,
December 8, 1856.

EVERY MAN USEFUL.—God has distributed his gifts. It takes a score of them to make one man. One supplies the swift sagacity; another the cautious logic; another the impelling force; another the hope; another the practical tact; one supplies general principles, another the working plan.

PUBLIC MEETING OF THE MORMONS IN BIRMINGHAM.

DISGRACEFUL OPPOSITION.

(*From the Birmingham "Daily Press."*)

Yesterday evening, according to public announcement by placard, a public meeting was held in the Music Hall, in this town, for the purpose of hearing addresses from Messrs. Orson Pratt, and Ezra Benson, "two of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints." There were about 1,200 persons present, of whom 800 might be said to be Mormons. As will be seen from the subjoined report, the proceedings of a public meeting in the free discussion loving town of Birmingham, were most vulgarly and outrageously interrupted, and brought to an abrupt termination. On the platform were the following Mormon Elders—Messrs. O. Pratt, E. Benson, W. S. Muir, C. F. Jones, and G. Taylor. A choir, consisting of about fifty young men and women were stationed in the orchestra. The proceedings commenced at eight o'clock with the singing of a hymn, commencing "Hail to the brightness of Zion's glad morning," which was creditably executed; after which prayer was offered up by Elder Jones, in which he besought the Almighty to accept their endeavours to uphold His great work in this town, and to help His servants whom He had chosen to carry forth His purpose in these last days. The prayer concluded with "through Jesus Christ thy Son."

Elder Orson Pratt then came forward, and after some introductory observations, he said that in the Church in this town they felt that they must place their confidence in that God who had, in His abundant mercy and goodness, re-organised His Church and kingdom on the earth for the last time. They looked to Him for strength, power, wisdom, and utterance. If He assisted them, loosed their tongues, and enlightened their understandings, they might be able to edify the congregation before him, otherwise they were deeply sensible that their efforts would be in vain. Whilst sitting in his seat, he thought it would not be amiss to take a passage of Scripture as a text and foundation for the commencement of his remarks, although it was not customary with him to do so. He had therefore selected a passage of Scripture, and if he felt led by the Spirit of the Lord in relation to it, he would follow it up; if not, and any other subject presented itself, he would take it up instead, and confine his remarks to it. The text he had selected was the 11th verse of the 11th chapter of the prophecy by Isaiah—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The Christian world, so called, had been reading the prophecies of the holy Prophets, and looking for their fulfilment. They had been looking forward to that glorious era when the dispersed of Judah and the ten lost tribes should be brought back, and again placed in their own land. At least, most of the Christian world believed that doctrine, and great efforts had been made at different times by religious bodies, and organized societies, to assist in the development of that prophecy. They had looked forward to this period as one of the great events of the last days to usher in the glorious reign of peace, to usher in that happy period when the Lord Jesus shall be revealed from heaven with his mighty angels, and reign on the face of the globe for one thousand years. They had looked on the event of the restitution of the house of Israel as to precede the coming of Christ in the clouds of heaven; but notwithstanding that such people looked on this as an event that must be fulfilled, yet there were few individuals in the Christian world that were looking for the accomplishment of the event in the way predicted by the holy Prophet, who stated that this event should be accomplished

preparatory to the coming of the Son of God. Almost every Prophet of ancient times had touched on the gathering of the house of Israel, and pointed out the means by which that gathering should be brought about. It was his intention that evening to call their attention to the subject of the means that were to be used in the accomplishment of the purpose of the Almighty in the fulfilment of the words of the text, which must have reference to the ingathering of the house of Israel, not from the Babylonian captivity, but from their long dispersion among all those various nations mentioned, and even the isles of the sea, and bring them back to their own lands. In order to accomplish this work, the text said, "The Lord shall set his hand" to accomplish it. It was not, therefore, to be accomplished by human wisdom, or by uninspired men, organizing societies for the gathering of the Jews. It was not to be accomplished by mankind forming a fund for the purpose, but the Lord Himself was to do the work—"He shall set His hand a second time." The Lord did, in ancient times, set His hand to gather Israel from the Babylonian captivity—the Jews, not the ten tribes, but the two and a-half tribes of the house of Judah, to bring them to Jerusalem, that they might re-erect their temple. This might be considered the first time the Lord "set His hand" to recover his people from their captivity. Some would consider this referred to their redemption from the land of Egypt. However that might be, one thing was certain, that the setting of the Lord's hand to accomplish this work, appeared here to be speaking of all those nations, and could not have had reference to the time when He brought them from Babylon. In what way was the Lord to do that work? Would it be by sending uninspired missionaries to those different nations where Israel was scattered—by sending forth men who had no power to prevail with God and receive a revelation from heaven—by sending men in their own wisdom, as missionaries had been sent to heathen nations for many years past? Was that the way the Lord intended to redeem Israel from their long dispersion? Why if there were ten thousand times the number of missionaries who had already gone forth among the heathen nations, they never would be able to effect a work of such magnitude. If they had all the wisdom, talent, and learning of all the colleges and universities, and understood all the languages of the earth, yet they could not accomplish the great work of the restitution of the house of Israel. The Lord did not intend that the work should be accomplished by human wisdom, but He would set His hand a second time,—signifying that a second work was to be set up to deliver Israel from every nation under heaven. The "Mormons," so called by the world, but the Latter-day Saints declared to the world that one of the great objects of the bringing to light the Book of Mormon (a copy of which he had in his hand) to this generation, was to bring about the restitution and redemption of the house of Israel. Any one who would read that work diligently, would find no subject more extensively taught in it, than that of the redemption of Israel in the latter-days. That book alone showed it, and it was brought to light for the special purpose of showing that the deliverance of Israel should be from the four corners of the earth. (Here a cry of "Who wrote it?" was set up, which was followed by interruptions which never ceased till they ended in the breaking up of the assembly.) Mr. Pratt endeavoured to proceed with his exposition, but the cries of "Who wrote it?" "Answer the question," again assailed him. He then said,—If you will remain silent, we will agree to tell you who wrote it. (Cries of "Who wrote it?" I am proud to say, (continued Mr. P.) that I am a firm believer in this book called "The Book of Mormon," and have been for twenty-seven years past, or nearly that. ("Who wrote it?" Here some one was being violently ejected from the meeting, which occasioned hisses, and a cry of "Is that Mormonism?")

Mr. Pratt resumed. He said I am well acquainted with the individual who wrote this book. (Uproar, and cries of "Answer the question," "Turn him out.") I ask you to keep your seats and preserve order, and we will tell you who wrote the Book of Mormon. It was written in the English language by a variety of persons. (Cries of "Who is the author?") Joseph Smith's wife wrote a portion of it. (Laughter, and cry of "Well done Joseph's wife;" another cry being "Which of 'em?" causing much laughter.) Mr. Pratt mentioned another name, Owen Audrey, [Oliver Cowdery,] as we understood, as having written some portion

of the book, and then added "and various other scribes wrote certain portions of it, as it was pronounced by the lips of inspiration by the Prophet Joseph Smith." (Groans.) Now I have told you who wrote the Book of Mormon. (A voice—"Was Joe Smith inspired?") If you will keep order we will give you information of the finding of the plates, and their translation, and we will leave our text, as it is your anxiety to know something concerning the matter. Joseph Smith, a man with whom I am well acquainted, with whom I have boarded month after month in his family, being well acquainted with him when he was but a youth. He was a favoured instrument in the hands of God in bringing forth this record which I have in my hand. (Cheers and hisses.) Joseph Smith, when he was but a little boy, unacquainted with the translations of the day, unacquainted with science—(a voice, "How many wives had he?")—unacquainted with the doctrines and creeds of religious denominations—a poor farmer's boy, between fourteen and fifteen years of age, when God Almighty sent holy angels to him. (Groans, cries of "oh," and uproar.) Now, some of you actually believe in gentility. We have to say to our congregation that order must be kept, or we shall be under the necessity of dismissing our meeting. (Cries of "Order.") We have rented this hall for the purpose of enlightening the people (Laughter) as to our doctrines, rules, and regulations. (Groans and uproar.) If there are any who do not like them, it were better for them to have remained where they were rather than have come here to disturb the meeting. (Groans.) I suppose you consider these solid arguments against "Mormonism." If uproar be an argument, if disturbance be an argument, then the people must have had abundant evidence to establish the truth of idolatrous worship in ancient times, for when Paul endeavoured to proclaim before the people the Christian religion, they stopped their ears, and cried out for the space of three hours, "Great is Diana of the Ephesians." (A voice: "Was that at Athens?") I suppose they considered that disturbance a knock-down argument to Paul's religion and testimony. (Cry of "Prove the doctrine of polygamy from the Bible—answer the question.") We should say to our friends, unless there can be order—(cries of "Give us the answer")—we shall be under the necessity of dismissing the meeting. We have not called upon the people to pay for their seats, we have rented this Hall in order to give the people an opportunity of hearing us, and we should be glad to address them if they will keep silence. (A voice: "We come to be enlightened, but not to be bamboozled." Several women here left the Hall.) Under the circumstances we dismiss our meeting, unless order is restored. (A voice: "Will the honourable gentleman grant my request, and answer the question?")

Mr. PRATT—There is no compulsion of any one to believe what we say, but we should like to be heard. (A voice, "Your tale won't do here.") This (continued Mr. P.) is a free country. We do not ask you to believe "Mormonism" unless you consider it reasonable. If any individual in the earth ought to know what "Mormonism" is, it is the speaker now addressing you. I have had twenty-seven years experience in the Church. (Cries of "Give us the benefit of it; how many wives have you got?") Since 1830, I have endeavoured to publish these principles, and did so when there were not fifty "Mormons" in the world, and travelled tens of thousands of miles in the United States without purse or scrip, taking my knapsack in my hand, and going from city to city and town to town, publishing these principles. (A voice—"And deceiving the women.") I should not have done this if I had not known that the Book of Mormon was true. (Cry of "Only your word for it.") Knowing it myself to be true, I felt it a duty enjoined on me by the Almighty to proclaim its principles to the children of men. (A voice—"The Almighty never told you that one man was to have five women.") I have not applied for gold and silver, it is not my object. My object is not to preach for the praise, applause, or honour of men. My congregation can testify that there is little honour or praise in publishing these doctrines to the world. We do not go preaching for honours or salaries, nor to get silver or gold. (Groans.) I must say to my friends who are desirous to hear me, may God bless them. Amen? ("Amen!" responded by Mormonites, followed by groans, and a cry of "Yankee doodle.")

Mr. MUIR next came forward, but was

greeted with groans, and demands for an answer to the question put to Mr. Pratt. He said it must be self-evident to them that they were fooling away their time. There were hundreds present who wished to hear them speak, and they had invited the public to come there. They charged them nothing for it, though it must have cost them much money to get that building for their benefit. If they were determined not to let Mr. Pratt preach, why they must have come for nothing. (A voice—"How many wives have you got?") That (indignantly observed the speaker) is not your business. If I have more wives than one, I keep them, and I do not ask you for anything. (Immense groaning and uproar.) Will you keep order? (Cries of "Answer the question," another person shouting out, "We shall have the *Times* of last week, and read it here next week, about the resignation of the chief magistrate of Utah.")

Mr. Muir—I once thought this was a free country. I find it is too free in many instances. It will be much better if order is kept. You need not believe that which you consider untrue. Believe that which is true, and leave that which is false. (A cry, "It is all false.") Then why do you come here? If it is "all false," why do you not go home? Why not let those who believe it enjoy their right as free men and free women? (Cries of "Answer the question," and "Let us bid him good night.") You must be aware that no good can result from disorder. Religion does not tend to disorder. God does not encourage disorder. (A voice—"Tell us what you worship; I will prove you worship Adam.") If any man can prove that I worship Adam, he is at liberty to prove it, and have the Hall the same as we have, and I promise to come and not disturb you. I would be ashamed of such a thing. (Cheers, and cries of "Fair play.")

It was here arranged that the choir should sing a hymn, in order to restore quietness. The hymn was beautifully sung, to the fine old tune of "Calcutta." At its conclusion it was cheered lustily as a capital performance, a person calling out, "Some sense in that."

Mr. Ezra Benson next rose. He called on them to investigate the truth. (Hear.) The truth would hurt no man. The truth was what would save the people. They did not wish them to embrace the principles of "Mormonism" unless they chose, which they were free to do or not. But they certainly wanted the privilege of telling the people what it was they believed, and which they firmly believed to be the Gospel of the Son of God. They asked no more of them than what they would ask under like circumstances. (Hear.) If they would not give them a candid hearing and investigate their principles, what could they tell their friends when they got home? They could tell them they had had a mess of confusion, and that it was a disgrace to the people of Birmingham. And if they should happen to find at a future day that "Mormonism" was the work of God, they would be glad to hide their faces from every human being on the earth. The Lord said in Amos, "He will reveal His secrets to His servants." Now he wanted them to know that the Lord had inspired men to whom He speaks by angels, visions, dreams, and other manifestations of His power. That was the way He did anciently. He (Mr. B.) had not embraced a religion he was ashamed of. He was not ashamed of the Gospel of the Son of God, for it was the power of God to all who embraced it, whether preached by "Mormons" or any other people. If they had the truth, it would save them, for truth had power in it. (Groans.) I tell you (said Mr. Benson) in the name of the Lord God of Israel that Joseph Smith was a Prophet of the Most High God. (Immense groaning, and "Where is that in the Bible?") He was inspired by the mighty God of Jacob, and I warn every one of you in the name of Jesus, to repent of your sins; to cease to do evil, learn to do well, and you shall be saved. (This passage was uttered during a storm of groans.) The Lord shall reward you who came to make disturbance, according to your deeds. That is all I have to say. (Cheers, groans, and a cry of "Who ordained Joseph Smith to be a Prophet?")

Mr. Pratt here rose, and said we will now dismiss the meeting on account of the continued disorder. (Immense groaning and uproar.)

The parties then left the platform, the room being for some time occupied by persons, some disorderly, and others arguing for and against Mormonism, and denouncing the conduct of its opponents on this occasion. It was not until the lights were reduced that the Hall was cleared.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 324.)

[April, 1842.]

Wednesday, 13th. I introduced Messrs. Backenstos, Stiles, and Robinson into the Lodge Room in the morning, and Samuel H. Smith, William Smith, and Vinson Knight in the evening.

About 150 Saints, from England, landed in Nauvoo from the steamer *Louisa*, and about 60 from the *Amaranth*.

Thursday, 14th. Calvin A. Warren, Esq., Lawyer, from Quincy, arrived, and commenced an investigation of the principles of general insolvency in my behalf according to the Statutes, for the United States' Congress; had previously instituted a General Bankrupt Law, by which any individual who was owing to a certain amount more than he was able to pay, could make out a schedule of his property, and of debts due from himself, and by a specified process, pass the same in the hands of a Commissioner, Government agent, or "Assignee," who could make a dividend of all his effects, and pay his creditors whatever per centage his property amounted to, and then the individual was at liberty to start anew in the world, and was not subject to liquidate any claims which were held against him previous to his insolvency, although his property might not have paid but the least per centage, or none at all.

The justice or injustice of such a principle in law, I leave for them who made it, the United States. Suffice it to say, the law was as good for the Saints as for the Gentiles, and whether I would or not, I was forced into the measure by having been robbed, mobbed, plundered, and wasted of all my property, time after time, in various places, by the very ones who made the law, namely, the people of the United States, thereby having been obliged to contract heavy debts to prevent the utter destruction of myself, family, and friends, and by those who were justly and legally owing me, taking the advantage of the same act of bankruptcy, so that I could not collect my just dues, thus leaving me no alternative but to become subject again to stripping, wasting, and destitution, by vexatious writs, and law suits, and imprisonments, or take that course to extricate myself, which the law had pointed out, for not the hearers of the law are justified, but the doers of it.

Friday, 15th. Editorial of the *Times and Seasons*.

BAPTISM FOR THE DEAD.

The great designs of God in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue and vice.

The Mussulman condemns the heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran, as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit*.

But while one portion of the human race are judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes "*his sun* to rise on the evil and the good, and sends *his rain* on the just and unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men [not according to the narrow, contracted notions of men, but] "according to the deeds done in the body whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, "not according to what they have not, but according to what they have," those who have lived without law, will be judged without law, and those who have a law, will be judged by that law. We need not doubt the wisdom and intelligence of the Great Jehovah; He will award judgment or mercy to all nations according to

their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death, is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death, and that he is either made eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ, for our Saviour says, "that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*," evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven. Peter, also, in speaking concerning our Saviour, says, that "he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah," 1 Peter iii. 19, 20. Here then we have an account of our Saviour preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not! Let his own declaration testify. "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18. Isaiah has it—"*To bring out the prisoners from the prison*, and them that sit in darkness *from the prison house*." Isaiah xiii. 7. It is very evident from this that he not only went to preach to them, but to deliver, or bring them *out of the prison house*. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the Kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be *shut up in prison*, and after many days *shall they be visited*." Thus we find that God will deal with all the human family equally, and that as the antediluvians had their day of visitation, so will those characters, referred to by Isaiah, have their time of visitation and deliverance; after having been many days in prison.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 30, 1857.

MAIL FROM UTAH.—We have just received the Utah mail, which has brought us letters from President Young, Elder Woodruff, and others, to date of February 3; also the *Deseret News*, of dates from December 17, to February 4. We publish in this number of the *Star*, President Young's letter, which contains many items of interest to the Saints. We have extracted from the *News*, Governor Young's Message to the Legislative Assembly; also several other items of interest, which it would be well for those non-members of the Church, who are so much concerned about the affairs of Utah, to read.

The news is quite cheering. The reformation is taking deep root, and the Saints are being strengthened by the power of God to endure the trials that await them. The Lord has said that He will have a tried people; and as the Latter-

day Saints are His people, they may expect that He will give them many opportunities to prove themselves, as He gave to ancient Israel.

The reformation among the Saints in Utah is like that recommended in the Scriptures. It carries with it confession and restitution; two essential ingredients of repentance—without which all others are useless. We say to the Saints in Europe, do likewise: let your repentance be such as need not be repented of. Pray much and earnestly for the Holy Ghost, and by its light search the recesses of your hearts, and as you discover therein things that are contrary to the will and mind of your Heavenly Father, cast them out, and go on from grace to grace until you arrive at the "measure of the stature of the fulness of Christ."

Dear Saints, many sore trials of your faith await you; but if you do as you are told, like Paul, you will be able to count them all joy. These trials will work for you a far more exceeding and eternal weight of glory. Job, though a righteous man, was sorely tried; the ancient Prophets, the Apostles, and true Saints in every age and dispensation have suffered from the opposers of truth. You wish to dwell with them and to be partakers of the same glory as they have received; to do so, you must prove yourselves as they have proved themselves.

"After much tribulation, then cometh the blessings." It has been necessary, ever since the Church was organized in 1830, to heat the furnace every few years that the gold might be purified, and the dross separated therefrom.

We expect the enemies of the Kingdom of God in this, as in all former dispensations, to do all they can to destroy the Saints; but we have nothing to fear but sin: let us do right, and the God of Israel will provide for us. If needs be, He can feed us as He fed ancient Israel, and He can provide us with garments that wax not old. God will bless those who choose to suffer affliction with His People, rather than enjoy the pleasures of sin for a season.

The Church has fled into the wilderness, and we expect that old serpent, the Devil, to cast waters out of his mouth to destroy them; but we are assured that timely deliverance will be wrought in God's own way. It is impossible but that offences will come, but woe unto that man or nation by whom they come.

The people of the United States have acted a similar part to that of the Jews, who crucified their Lord. By their persecution they will cause salvation to go unto the ends of the earth; but they will bring swift and certain destruction upon themselves. It will come to pass, that every nation that sanctions their doings will share the same fate. So beware, ye high ones, ye kings, rulers, and magistrates, of all nations! humble yourselves before the Almighty, and do right; administer justice to all your subjects, religiously and politically; for God hath again spoken through His Prophets, and this He requires at your hands, that all may be free to act upon their agency, in view of the establishment of His Kingdom upon the earth—over which Christ will reign as King of Kings, and Lord of Lords.

A time of peace, plenty, and good health, is now enjoyed by the Saints in the mountains, and they are quite anxious to have all the Saints with them to enjoy the same heavenly blessings. Their love for the European brethren has been abundantly proved by the last season's sacrifices made by them for the deliverance of the emigrating Saints from the difficulties by which they were surrounded, in consequence of so late a start across the Plains.

LATTER-DAY SAINTS' MEETING IN BIRMINGHAM.—We publish in this paper, from the *Birmingham Daily Press*, a report of a meeting held in Birmingham by Presidents Pratt and Benson, in the Music Hall, which was hired by them. This Editor

has acted the part of a gentleman. He is a man of liberal views, far in advance of those narrow-hearted, contracted Editors and croaking orators, who would, had they the power, stop the ears of the people against hearing what the Latter-day Saints declare to be truth. Since the Saints thus declare, in the name of the Lord, none are justified in refusing to hear; but if a man gives their doctrines a fair, calm and an impartial investigation, and cannot believe them, he will at least, in a coming day, have more excuse for his sin of rejection, than one who will have to say, "I know that the Elders bore testimony that they were sent of God to teach the truth, but I would not hear them." We pity the miserable condition of those whose system of religion is so rotten, that they fear to bring it in contact with the light of reason —to put it to the test of scrutiny and comparison with the religion of the Bible. Shame on you! Editors and Priests, who resort to calumny and wholesale assertions of "Awful delusion," "Polygamy an abomination," &c., &c. Why not show us in the Bible where it is written that polygamy is an abomination—that it is adulterous or sinful, if the Scriptures warrant you in saying so? Otherwise, cease trying to make void the law of God by your traditions.

THE MORMONS AND THEIR OPPONENTS.

(*From the Birmingham "Daily Press."*)

A long series of experiments, attended with a frightful shedding of tears and blood, has been tried to find out the best means of extirpating heresy and putting down false doctrine. Persecution has failed to do anything but rouse the zeal and kindle the enthusiasm of the persecuted sect: martyrdom had been regarded by many as a seal to the truth of that for which the martyr dies: and whether a church is a true or false one, the saying has been found correct, "the blood of the martyrs is the seed of the church."

By degrees, persecution was found to be a failure, and bit by bit it was given up. Old Fox, of the Book of Martyrs, addressed Queen Elizabeth in favour of the Anabaptists, but he confined himself to the modest request that they should not be burned, and offered her Majesty a large choice of other punishments: "There are," says he, "chains, there is exile; there are branding and stripes, and even the gibbet; this alone, burning, I earnestly deprece." And so slowly burning and hanging gave way to pillory, fine, and imprisonment; these to civic disqualifications, and that now is going fast. The law allows large liberty to opinion, and, with a few not improper restrictions, every man has a right to utter forth his parable or prophecy as he pleases. In every society there are laggards, slow to come up to the advanced spirit of their time. Some amongst us still would like pains and penalties against the Roman Catholics, and others, like that stupid, antiquated Lord Ravensworth, would rake up mouldy statutes against free-thinking and infidelity. Birmingham has a character for being as liberal and free a town as any, but there are still in it men who substitute clamour for argument, and "rowdyism" for reason. The Mormons engaged the Music Hall, that two of their Apostles might expound their creed to the benighted unbelievers in their sacred mission. Whatever we may think of the Church of Jesus Christ of Latter-day Saints, and however much we may prefer the saints of the former days, we cannot but respect earnest propagandism on the part of those who believe that they have important truths to communicate. We saw the notice of this meeting, and sent one of our reporting staff to set down what was said, with the intention of affording to ourselves a text on which to found some consideration of the strange phenomenon "Mormonism." Instead of order and rational silence, riot and noise prevailed. Some Brummagem boobies thought that they were serving morality and truth by rude questions and noisy inter-

ruptions, and the meeting had to be broken up; and no doubt, the Latter-day Saints marched off, with a sense of martyrdom, to record that evening's row as another item in the long list of persecutions to which they have been subjected.

Surely there are men in Birmingham able to hold a controversy of reason and sense against Mormonism, and if the system is to be overthrown, it must be by sound argument and better teaching, and not by bawling, after that old fashion of which Mr. Pratt reminded his noisy auditors in a sentence which we quote, as showing far more good sense than was exhibited by his interrupters:—"If uproar be an argument, if disturbance be an argument, then the people must have had abundant evidence to establish the truth of idolatrous worship in ancient time, for when Paul endeavoured to proclaim before the people the Christian religion, they stopped their ears, and cried out for the space of three hours, 'Great is Diana of the Ephesians.'" These Pagan wise-acres have their descendants in Birmingham. Amongst the disturbers were some that should know better, and amongst them were some whose right to throw the stone at the Mormon polygamy is doubtful. Adultery, fornication, and wife-beating are so rare amongst us that this question of polygamy raises a storm of virtuous indignation in every breast. We expressed an opinion of polygamy yesterday in speaking of Pagans; our hatred of it is not diminished when practised by men who take to themselves the name of a Church of Jesus Christ. The revival of such a practice by Englishmen is a subject that requires deep thought to account for it, and serious reflection as to how best to stay its spread. Noise will not do it, and Lynch law has failed. Joe Smith's murder made him a martyr: and the more Mormonism is bawled at the more obstinate it will become. Mormonism has *done* too much to be puffed away by an impertinent question or an untimely song. A creed that has a Book, a Prophet and Apostles; that has built cities, peopled waste places, caused thousands to leave their native land to go into a country they know not, has in it a force that cannot be put down by the roar of guns or the hissing of geese. If a prophet be a true one, let us learn his truth; if false, let us come at once at the proof of his falseness, and the secret of his success. To us the Book of Mormon is a dreary, weary, almost worthless modern imitation of the Bible; in the creed of Mormon, if there is anything new it is not true, and what is true is not new. The polygamy of the Mormons we loathe; the Great Salt Lake has no attractions for us: and we see no chance of our ever becoming "Latter-day Saints." Still, we claim for a Mormon Apostle the liberty we accord to the Apostle of what is commonly, but wrongly, called Irvingism; to the Oratorian and the Jesuit; to the Ranter and the Secularist; to the Southcottian; to the Jewish Rabbi; the Mahometan and the Hindoo; to the Princes of Oude, and the humble Lascar. Show that polygamy is practised here in England by the Mormons and the law is ready to punish; but as long as they break no law they have a right to freedom of speech and freedom of worship, and experience and wisdom should keep us from giving to them the false glow, which even the semblance of persecution sheds upon the absurdest doctrines and the foolishest practices.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
January 31, 1857.

Brother Orson Pratt—Another mail reminds me of my duty to you, and the interests of the kingdom of our God in Europe. You are always remembered by us in our fervent and faithful prayers, and I believe that inasmuch as you have given heed to our former counsels, and sought the Lord for a larger portion of His Spirit, ere this, you have a portion of the hallowed fire which has aroused and warmed thousands of the gathered Saints.

The "Reformation," as it has been called, has begun, not a change in our religion, nor of the principles revealed from the heavens through Joseph, but a

change in the practices, and an arousing of the people from habits of lethargy, and its salutary influences are already perceptible. We have appointed two or more "Home Missionaries" to each ward in this city, and drawn up a list of questions to be asked the Latter-day Saints. Those missionaries go from house to house, and examine every individual therein separately; and, as a consequence, we have had this people examining themselves minutely; much honest confession and restitution have been made. Many of those who are called Saints have found out that their prayers were dull and formal; that they had spoken evil of one another and of the Priesthood; that they had lied, and doubted some of the revelations given through Joseph Smith, &c., &c.

This catechism has been as a mirror to the Saints, reflecting themselves in truth.

Your family enjoy good health. This winter has been cold, and protracted, yet the health of the Saints is good, and peace abounds, and union is on the increase.

I presume you have heard of some of the movements at Washington in reference to us. Brother Heywood is dismissed from his Marshalship, and much of the paper issued by him is yet unpaid. Judge Drummond incurred heavy expenses by his foolish courts here, especially at Fillmore, then signed certificates of expenses, or in other words, orders for payment on the United States, when at the same time, he wrote to Washington direct, ordering the departments there most emphatically not to pay them!

Peter Dodson, a Gentile here, agent for M. Hockaday, is appointed Marshal, and it is expected by some that a new Postmaster, two new Judges, Prosecuting Attorney, and, perhaps, a Governor will be appointed before Franklin Pierce leaves the White House.

My own health is good, and, I doubt not, will improve as the season becomes milder, so that I can stir out a little more.

Brother Orson: as I besought you before, so do I now. Seek earnestly, constantly, and in mighty faith, to have much of the Spirit of the Lord, and stir up the Saints in England to awake and reform.

The hand-cart scheme of immigrating the poor is now no longer a problem, but a happy and an important reality; we now know that by this mode much time and means can be saved, and the poor more numerously gathered.

The Saints here are awaking from a drowsy stupor and lethargy to live their religion, and do right. The different Quorums begin to trim up and are active for good, and I expect a more faithful discharge of all duties, by all of the Priesthood, and all that are called Saints. All the meetings are now numerously attended.

We have appointed Daniel H. Wells to the Presidency, in the place of J. M. Grant, deceased. Brother Heber C. Kimball enjoys very good health this winter; brother Joseph Young, senior, has been very sick. Brother Heber presided over the Council, and brother Hosea Stout over the House. The Legislature held its session here, after meeting at Fillmore and adjourned to this place. We had a time of peace and good order in the Social Hall here—of order and despatch, such as exist in no other political assembly on the earth.

The coping of the Temple wall is finished, and we have plastered two sides of the said wall the same as my houses.

The stone-cutters are busy preparing stone for commencing our labours again on the foundation of the Temple; and the people are busy digging the canal to Cottonwood, that we may have the rock conveyed by this means.

This winter has been unusually severe. We have had eight feet of snow fall since the first of November last, which would yield, when melted, a depth of seventeen inches over all the surface here; and we at present live in clouds of hoar-frost, even during the day. This, according to former observations, indicates an abundant season.

Judge Phelps, with the aid of his son Henry, keeps a record of the weather, wind, atmosphere, and stars. They have erected the embryo of an observatory. There has been an average of two feet of snow on the ground over this Valley for some weeks; excellent sleighing, but bad for cattle. We have removed our stock from the island, and sent most of it south, some to Grantsville.

I purpose going north in the spring, to our northern settlements, &c., and shall take a company with me. We also purpose sending you additional aid soon, among whom are two of my nephews, Joseph W. and Brigham H. Young. I

trust they will carry with them some portion of that sacred fire, which now warms many bosoms here.

Brother Heber C. Kimball has spoken much truth lately, and in much plainness. The most of the people are now better prepared to receive stronger food, and to learn more truth, "which the *womb* of their minds is opening to receive, that they may bring forth intelligence and obedience." Brother Wells has also spoken freely to the people since his appointment.

The bread and cup we have withheld from the Saints for some months, to afford them space and time for repentance, restitution, and preparation for a renewal of their covenants.

Brother Joseph Young, sen. was taken down after Brother J. M. Grant's death, and has been nigh unto the world of spirits, but it has pleased our Father in Heaven again to restore him; and though weak in body, he enjoys much of the Holy Spirit, the Comforter. I feel again to say to you, Brother Pratt, labour with all your might, as a workman that needeth not to be ashamed, righly dividing your words of truth, with much wisdom, in all meekness and patience. And may the Spirit of the Lord and of your calling aid you. Keep yourself pure and holy, that your tabernacle may always be a proper habitation for the Holy Ghost, whose power, I pray the Lord, may be made manifest in and through you.

It is worthy of notice, that almost all the sisters who have this season crossed the Plains in the hand-carts, have got husbands; they are esteemed for their courage and perseverance. I doubt not but many of their friends in England are already informed of this fact.

The applications for increase become more numerous, and I am satisfied, that thus the Lord can and will raise up, in righteousness and purity, a more noble race, and more speedily, than to send missionaries to the East Indies or Siam to make "Mormons."

At the same time, I desire the Elders in England to remember their covenants, and make no new ones till they see me.

We have had no dancing—no theatrical representations, this season; and the peace and contentment among the Saints is greater than you have ever witnessed; they appear more willing to do as they are told—to abide counsel.

Reflecting on our present position and that of our enemies—our prospects and theirs—I have come to the conclusion, and have an abiding hope, that the little Hebrew maid shall, at no distant day, come into favour, while Haman and his tribe will be hung up to wither through the endless years of future eternities, when the honest imprisoned will be redeemed; then, at last, our enemies may be remembered, just before those who have shed innocent blood, or have said of the death of Jesus and Joseph—"it was merited and well done"—shall be dissolved and dwindle into an inglorious nonentity.

No news from the inward eastern mail yet. The weather began to moderate on the evening of the 27th. Rain has fallen more or less since, and the deep snow begins to sink, and our mountain pines again are seen.

Brother Orson Hyde has arrived from Carson Valley, and has taken hold in the Reformation, with good spirit.

Some property has been destroyed here this winter by persons unknown to us; with the intent, probably, to plunder and rob. This was annoying to me, but I think we shall discover the perpetrators.

The facts connected with this year's immigration are peculiarly worthy of note—1st. All the Saints of the last companies came in on a principle of equality such as has not existed since Saints began to migrate: they *all* had to be helped in. The independent companies, and the hand-cart Saints, of all grades and circumstances, arrived here, having with them only the clothes they wore; these have cost us less trouble since their arrival, and done more good for themselves than any company that has preceded them, apparently under more favourable circumstances.

2nd. All the clothing and other property which they paid for, and for the freight and hauling of it, that belonging to the hand-cart companies was left at Florence, and that of the independent companies at Devil's-gate; and the means thus expended are now beyond the reach of their present necessities. Again their property left at Florence and at the Devil's-gate will, in all probability, be spoiled, or the most of it, before it can be brought on here. Therefore, I would suggest,

1st. That all who can will come by hand-carts, and—

2nd. That they bring nothing with them but what they wear, or may wear of

necessity on the road, and can carry on their hand-carts. Thus you will perceive the money usually spent in England for extra clothing and unnecessary "fiddle-faddles"—for extra freight on the same, and for hauling this across the Plains, can all be saved; and most assuredly may be more profitably used on the arrival of the Saints here. Who will believe it? Who will act accordingly? Can we persuade men to do right! and to leave the Missouri river by the 1st of July.

None of our remarks in this letter are to be construed so as to interfere with our remarks on the extent of the emigration, contained in our letter to you of 7th of December last. . . . .

The mail to the east will be carried out this time by Wm. A. Hickman and others, and will be carried, subject to our directions, by various brethren, and to it we purpose adding an express and carrying company, for freight, passengers, &c.

May the wisdom and knowledge of God and His Spirit inspire you!

BRIGHAM YOUNG.

NEWS FROM UTAH.

(*From the "Deseret News."*)

THE LEGISLATIVE ASSEMBLY.—As previously noticed, organized in the State House in Fillmore, on the 8th instant. In the Council, the Hon. Heber. C. Kimball was elected President; Leo Hawkins, Secretary: John T. Caine, Assistant Secretary; George D. Grant, Sergeant-at Arms; Samuel L. Sprague, Messenger; Richard Harrison, Foreman; and Cyrus H. Wheelock, Chaplain.

In the House, the Hon. Hosea Stout was elected Speaker; James Ferguson, Chief Clerk; James H. Marteneau, Assistant Clerk; William H. Kimball, Sergeant-at-Arms; Brigham Young, jun., Messenger; William Derr, Foreman; and Jesse Haven, Chaplain.

Pursuant to adjournment, the Council and House of Representatives convened in the Social Hall, in Great Salt Lake City, on the 18th instant, when his Excellency Governor Young, communicated his Message to the Assembly in joint session, which was read by Mr. James Ferguson, Chief Clerk of the House, and five hundred copies ordered to be printed.

Standing Committees in the Council.

On Printing—Albert Carrington.

On Military—D. H. Wells, W. H. Dame, F. D. Richards.

On Elections—A. Carrington, D. H. Wells.

On Claims—W. Woodruff, L. E. Harrington.

On Judiciary—D. H. Wells, A. Carrington, L. Snow.

On Public Works—L. Snow, F. D. Richards.

On Incorporations—L. Farr, L. E. Harrington.

On Roads, Bridges and Ferries—W. H. Dame, J. Morley, B. F. Johnson.

On Education—W. Woodruff, L. Snow, F. D. Richards.

On Library—D. H. Wells, L. Farr.

On Engrossing—A. Carrington, L. Snow.

On Petitions—L. E. Harrington, J. Stoker.

On Agriculture, Trade and Manufactures—W. Woodruff, A. Carrington, L. E. Harrington.

On Revenue—F. D. Richards, W. Felshaw, L. Farr.

On Counties—L. Snow, B. F. Johnson.

Standing Committees in the House.

On Judiciary—J. C. Little, A. Johnson.

On Petitions and Memorials—J. C. Snow, J. C. Wright, J. W. Cummings.

On Claims—H. B. Clawson, E. Reese, J. Lewis.

On Military Affairs—J. C. Little, A. P. Rockwood, I. C. Haight, H. B. Clawson.

On Revenue—J. C. Snow, S. W. Richards, J. D. Parker.

On Education—W. W. Phelps, S. W. Richards, J. C. Wright.

On Agriculture, Trade, and Manufac-

ture—P. Maughan, G. Peacock, C. W. West, J. A. Young.

On Counties—I. C. Haight, I. Bullock, J. G. Bigler.

On Roads, Bridges, and Ferries—A. Johnson, D. Spencer, T. Grover.

On Indian Affairs—A. McRae, N. W. Bartholomew, E. Reese.

On Herding—J. W. Cummings, J. C. Snow, D. Spencer.

On Engrossing, Printing, and the Library—S. W. Richards, J. Lewis, J. A. Young.

On Corporations—G. Peacock, A. Mc Rae, I. Bullock.

On Appropriations—A. P. Rockwood, A. McRae, D. Evans.

On Elections—J. C. Wright, D. Evans, J. C. Snow, W. W. Phelps.

On Public Works—J. D. Parker, C. W. West, I. C. Haight, J. G. Bigler.

Election of Officers. — In Joint Session, January 5, 1857, the following officers were elected by the Legislative Assembly—

A. Carrington, Chancellor of the Deseret University.

Regents.

Wilford Woodruff,
Hosea Stout,
D. H. Wells,
W. W. Phelps,
Samuel W. Richards,
William Willes,
Orson Hyde,
F. D. Richards,
John T. Caine,
Robert L. Campbell,
Joseph A. Young,
Leo Hawkins.

Daniel Spencer, Treasurer of Deseret University.

H. B. Clawson, Territorial Treasurer.

James W. Cummings, Auditor of Public Accounts.

Thomas T. Brown, Territorial Road Commissioner.

Alex. McRae, Territorial Marshal.

Hosea Stout, Attorney-General.

James Leithead, District Attorney, 1st district.

Jesse N. Smith, District Attorney, 2nd district.

Jesse W. Fox, Surveyor-General.

W. C. Staines, Librarian.

H. B. Clawson, Recorder of Marks and Brands.

Daniel Cairn, Warden of Utah Penitentiary.

W. Woodruff, A. P. Rockwood, S. W. Richards. } Inspectors of Penitentiary.

Elias Smith, Probate Judge, Great Salt Lake County.

W. W. Phelps, Notary Public, Great Salt Lake County.

John D. Parker, Probate Judge, Davis County.

James Leithead, Notary Public, Davis County.

C. W. West, Probate Judge, Weber County.

Wm. Critchlow, Notary Public, Weber County.

John C. Wright, Probate Judge, Box Elder County.

Samuel Smith, Notary Public, Box Elder County.

Peter Maughan, Probate Judge, Cache County.

George Bryant, Notary Public, Cache County.

Isaac Bullock, Probate Judge, Green River, County.

Lewis Robison, Notary Public Green River County.

John P. Barnard, Probate Judge, Malad County.

James Frodsham, Notary Public, Malad County.

Dominicus Carter, Probate Judge, Utah County.

Aaron Johnson, Notary Public, Utah County.

Allen Weeks, Probate Judge, Cedar County.

James H. Glines, Notary Public, Cedar County.

George W. Bradley, Probate Judge, Juab County.

Zimri H. Baxter, Notary Public, Juab County.

George Peacock, Probate Judge, San Pete County.

John Eager, Notary Public, San Pete County.

Wm. Felshaw, Probate Judge, Millard County.

Benjamin Robinson, Notary Public, Millard County.

Philo T. Farnsworth, Probate Judge, Beaver County.

John M. Davis, Notary Public, Beaver County.

James Lewis, Probate Judge, Iron County.

Calvin C. Pendleton, Notary Public, Iron County.

John D. Lee, Probate Judge, Washington County.

Charles W. Dolten, Notary Public, Washington County.

Alfred Lee, Probate Judge, Tooele County.

Lysander Gee, Notary Public, Tooele County.

Luke Johnson, Probate Judge, Shambip, County.

Robert H. Porter, Notary Public, Shambip County.

Mr. A. L. Taussig, of the 15th Ward Tannery, has shown us some specimens of French enamelled and French kid leather, which, in beauty of finish, and every requisite in articles of that kind, we have never seen excelled in any market. He also exhibited some sole leather, far superior to much that has heretofore been offered for sale.

Such skill most justly deserves the best of trade encouragement, to the fullest extent of its ability to supply demand; and will, so far as known, command the best of paying patronage, while keeping within a proper range of prices asked for like important articles.

So late as October 5, the Indian war in Oregon presented an unsettled aspect; many of the whites seemed inclined to exterminate the natives, whether guilty or innocent, while the Indians were not inclined to be unresistingly slaughtered without just cause.

THE GOSPEL PROCLAMATION.

Hark! 'tis the sound of the great proclamation,
In deep-toned strains from on high;
The cry is passing from nation to nation,
"The Bridegroom's coming is nigh."
O'er the land, o'er the sea, the Saviour shall reign,
And "Peace on the earth, good will unto man,"
Shall angels' sweet voices be chanting again.

List! for it tells of old Israel's redemption,
Passing like music along;
And did you not know the Prophets make mention,
Again would Jacob be strong.
His seed shall inherit the land and the main,
When "Peace on the earth, good will unto man,"
By angels' sweet voices is chanted again.

Sound loud the trump of this last dispensation;
Sound it through every land;
Let the glad tidings of Gospel salvation
Be wafted from strand to strand.
And the chorus shall swell in a thrilling strain—
"Now, peace is on earth, good will among men,
And angels' sweet voices are chanting again."

E. W. Tullidge.

Addresses.—Samuel Roskelley, 6 Great Frederick Street, Cardiff, South Wales.
Edward Samuel, care of Mrs. Sandle, near the "Three Crowns," St. Peter's, Ipswich.

MONEY LIST, MAY 8—15, 1857.

	£	s.	d.
Lewis Bowen	4	0	0
Charles Harman	2	0	0
Caleb Wood	5	0	0
Richard Provis	20	0	0
Carried Forward	£31	0	0
Brought Forward	£31	0	0
William Brownlow	2	0	0
Edwin Scott	5	0	0
	£38	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 23, Vol. XIX. Saturday, June 6, 1857. Price One Penny.

A DISCOURSE, DELIVERED BY PRESIDENT EZRA T. BENSON,

AT A PRIESTHOOD MEETING, HELD IN THE WHITECHAPEL HALL, LONDON, ON MONDAY EVENING, APRIL 6TH, 1857.

I feel very happy to meet with the brethren this evening. I believe it is six weeks ago since I preached to you in this Hall. We had a good meeting then, and I do not know why we should not have a good time to-night. I wanted to hear brother John L. Smith talk a little; he has come from a place where they have not the privilege of talking so freely as we can this evening. May the Lord bless him. If he talks there, as he has done here, I am sure the work will roll on. When I was in Sweden, I did not talk quite so loud as I do here, or, perhaps, I should have had to run off without my coat.

Our subject six weeks ago was *Reformation;* requiring all, from the Pastor downwards, to carry out the instructions of our beloved Prophet, President Young. If I remember right, I gave some instructions to the Elders upon the order of the kingdom, how to set the Branches in order, and how to conduct meetings properly, for God's house is "a house of order." I wish to see those instructions carried out, and I expect to see the time when the attention of the people will be so attracted towards the Elders, that when they are preaching, if the door opens, the congregation will not turn their heads every time to see who enters, and I do not care how soon that time comes, even if it begins this very night. If you will exercise faith, and let all outside business *stay* outside, we will have the Spirit here. Great things are required of you, brethren, because you hold the Priesthood; you have to lead the people, and you ought to be as fathers in the room of masters, and set them an example in all things. You should also be examples to your families, and to do that you must preside over yourselves, bring your feelings in subjection to the will of our Father in heaven, and be governed at all times by the dictates of His Holy Spirit. Then you will have power to preside over your wives, over your children, over a Branch of the Church, or anything else that might be placed under your watch-care. If you have not the power to govern yourselves, you will never have power to govern any one else; and if you cannot save yourselves, you will never be able to save others, but will have to get somebody to save you.

When I was here before, my subject was reformation. It is the same now, and if I stay in this country five years longer, I shall continue to preach reformation to the people. I suppose the ma-

jority of this congregation have renewed their covenants by baptism? [Elder Budge —yes, sir.] I feel thankful to hear it, my heart rejoices and my spirit is glad. If you had not done it, I should have preached the same sermon to-night, but as you have been obedient thus far, I feel to lay some other matters before you. You know, brethren, the Prophet says we are to receive "line upon line, precept upon precept;" that is the way we progress, we cannot stand still, there is not a Saint in the world that can do it, they must either go onward in the eternal path of progression, or they must go backward toward darkness and death.

I have never in the course of my experience found a stopping place in "Mormonism." Every man who ceases to exercise the duties of his calling, from that very moment loses strength and is on the path of retrogression.

Then we have to *continue* in obedience, to "put our shoulders to the wheel," and exert ourselves to roll forth the kingdom of our God, by doing so we shall obtain a *right* to *claim* the blessings of the kingdom, and not without. I will promise every man that he will have what he earns, not a particle more! Neither Jesus Christ nor any of the Prophets have promised any more, and those who expect to obtain salvation, honour, glory, power, or any of the blessings of eternity, upon any other principle, will find themselves miserably mistaken.

I do not know how these teachings suit you, I have not asked you, and I never do. My object is to build up the kingdom of my God, I have no other in view, and I do not want to preach at all, nor travel, nor do anything else, unless I can do some good to my brethren, and further the interest of this great work. This is my object in speaking to you to night. If I were to consult the condition of my lungs, and my constitution, I should keep my seat. But I feel that the kingdom of God requires all our attention, all our time, and all our strength; and that we should use all the wisdom and power that we can obtain from our Father in heaven. This kingdom is worth all the attention of every man on the earth, or it is worth nothing at all, and men should consecrate their means, their talents, their language, and all their arts and sciences, to roll forth the purposes of God. But how few, how very few, there are who are willing to do it!

I suppose this is the majority of the Priesthood in the London Conference. What a small number in proportion to the inhabitants of this great city! The prophecy of Isaiah will be fulfilled, "the inhabitants shall be burned and *few* men left"—and why will this be? Because their attention is taken up with the things of the world; they have set their hearts upon silver and gold, upon fine raiment and delicate food, and they think more of these things, and of their bellies, and of the gratification of their appetites, than they do of the kingdom of God. The comforts of life are good in their place, but the kingdom of God must be the *first* thing in our minds, it must take the *lead* in our thoughts, and other things will come in their time and order.

Do right. How can we do right? By doing the will of our Father in heaven. The Apostle James says, "If any man lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not." Here is a glorious promise. If we "lack wisdom," if we do not know our Father's will, we have but to ask Him, and He will grant us wisdom, He will make His will known unto us, and He will not find fault with us for importuning Him. We can learn His will through the channel He has appointed, even His servants who hold the Priesthood, and He will give us His Spirit to testify to the truth of their words.

We should all do right. If we have entered into the spirit of the *reformation* we will, and we shall be ready to do as we are told. We have commenced to do right ourselves, we have made a covenant to live in the spirit of our holy religion; what is the next thing we are required to perform? *To preach the Gospel to the Gentiles.* The Lord wants you to lift up your voices like the sound of mighty thunder, and warn this wicked generation of the coming judgments of the Almighty; to call upon them to cease from their abominations and turn unto the Lord. Thousands and millions of the people are hastening on the road to death, they know not God, they know not the plan of salvation, and shall we stand idly by, and make no effort to arrest them from rushing onwards in the soul-destroying path? I think I hear you cry with united voice —no! Then I call upon you all to go

forth in the name of the Lord, and sow the seed of the Gospel. We have received authority to preach, and can impart it to any who are worthy. I have called upon brother Budge to see that the Gospel is sent into all the region around, and into every nook and corner of this city; and I have called upon Pastor Ross to see that it is done throughout his Pastorate. I wrote to President Pratt this morning, and told him that I did not know of a better place than London, to find Elders to send out into the ministry.

I feel like cutting all the travelling Priesthood loose, they have made themselves *local*. They have been bound to a great extent. If they have been wanted to preach to the Gentiles, they have said, "Oh, I am a *presiding* officer! It is not for *me* to go to the Gentiles, I must eat from the public crib, I must get clothes from the public funds, I must keep around among the Saints, for I am a PRESIDENT!" We are going to turn the tables over. An important item in the reformation is to go to the Gentiles, and preach the Gospel to them. The work of the Lord will prosper among you.

Go into a town where an Elder has been sent to preach; ask the people if they know such a man; "Oh, no," is the reply; "we never heard of such a person." Well, I want to see the Elders brought into notice, I want to see them made public characters, and I want them to preach, so that the ears of the Priests may tingle, and that the attention of the people may be irresistibly attracted towards the Gospel of Jesus Christ. I want you, brethren, to build up the kingdom in the region around London, and when you are called upon, go forth in the name of the Lord. *Fast and pray!* till the Holy Ghost rests down upon you in such power, that the influence which proceeds from you shall be felt by all who hear you!

It is our privilege to overcome all the designs of the wicked, even as Joseph our beloved Prophet did in the days of his youth, when he received the plates containing the Book of Mormon. He had to preach, to translate, to plan, and to run about from place to place, to hide the plates, while the devils and wicked men were close at his heels, seeking to frustrate his plans, and to destroy the work; but by the power of God, which he obtained through fasting and prayer, and through exercising mighty faith, and by humbling himself before the Lord, he conquered them all, and did a greater work upon the earth than any Prophet that preceded him, excepting only the Son of God. Do we not pray to the same God, and is He not willing to assist *us?* He is not changed, and if we will ask in faith, *we* also shall obtain the power which is necessary, to enable us to spread the truth, and overcome the machinations of evil spirits and the wicked designs of ungodly men.

Brother Brigham says in his letter that he wants the Gospel preached throughout the British Isles. His instructions have to be carried out; they must be; and I intend, by the help of God, to see that they *are* carried out. I want you to help me. I do not intend to call you out individually, myself, but I leave it to brothers Ross and Budge. As brother Brigham says, there are plenty of native Elders who are fully competent to preach the Gospel, without so many Elders being sent from Zion. Prepare yourselves, ye Elders of Israel? settle your families, and go forth without purse or scrip to labour for the Lord.

Set your minds on the salvation of men, and you shall be prospered. Read the promises of God in the Book of Doctrine and Covenants, "You shall not go hungry nor athirst," if you are faithful in all things, "neither be weary in body, limb, or joint, and a hair of your head shall not fall to the ground unnoticed;" and the Lord says that He will send His angels before you and prepare your way. I do not want you to preach a sermon and then come back again, but I want you to leave your workshops and become *travelling* preachers. Go to the Gentiles and preach to them in their houses, and you shall be fed and clothed, and the way shall soon open for you to gather to the mountains. Would I work for the Gentiles when I can work for the Lord? No! and you may work for them till doomsday, and all you will get will be scarcely enough to keep soul and body together. Would I exchange my position for that of any Gentile in Britain? No! I am making more property than any of them, I am accumulating more wealth, only it is not visible. I am working for my Father in heaven, and He has promised good wages to His servants, even a *hundredfold* for all their labours. Hear His words,

"Verily I say unto you, he that shall leave father or mother, wife, or children, houses, or lands, for my sake and the Gospel's, shall receive a hundredfold in this present time, and in the world to come life everlasting!" Everything I have at present belongs to the Lord, what I have is only lent. And we shall never have anything of our own, until we have been proven, and are found worthy of it. Do you not pray for the Lord to spread the Gospel? Go forth and show by your *actions* as well as by your *prayers*, that you wish to see the Gospel spread; and do not ask the Lord to perform that which you can do yourselves. If you want to preach to the people, go where the people are. The Prophet says, "The Lord shall send for many fishers, and they shall fish for them, and for many hunters, and they shall hunt for them." Why should not you be the Lord's fishers and hunters? Why should not you be "fishers of men" and go forth to "hunt" up the "seed of Israel?"

In travelling to preach this Gospel, we must use wisdom, "be ye wise as serpents, and harmless as doves."

It is on my mind more than anything else to call upon the Elders to preach to the Gentiles. The people must be warned, and the Lord says He will "cut His work short in righteousness." It makes no difference to us whether the people *receive* our testimony or not, but they must all *hear* it. We do not want you to work upon their feelings by talking about the torments of hell, but to lay before them good sound doctrine; and when you preach do not say too much about sectarian religion. If you should be led to chastise the Priests for their iniquity, get the attention of the people fastened on you first, and when you do it, give them a "good one" and have done with it. I sometimes chastise them, and they deserve it, for God never suffered a greater set of infidels to live. Do they believe the Bible? No more than we do the writings of Tom Payne, nor half so much, for he wrote *some things* that are true, and we are willing to receive truth no matter from whence it comes.

But do not pull any one's house down, until you have built a better one for them. Suppose some one was to tell you your house was a decaying fabric, and commence pulling it down. Would you look upon him in the light of a friend? No! But if he were to build you a splendid mansion, and say, "Come out of your old building, and take possession of this beautiful structure," you would receive his invitation with joy and delight. Instead of trying to pull down other religions seek to build up the kingdom of God. Preach the Gospel of Jesus Christ, in plainness, in meekness, but yet with power.

I feel as though I were in the Tabernacle, talking to the Elders who were going out on missions. Well, you *are* going on missions. We want you *all* to feel that you are called to preach the Gospel. Some of the brethren seem to think because they have not been to Zion, and have not received their endowments that they are not qualified to preach, and have not sufficient authority to do much in this work. But I tell you that there are men in this Hall, who are better, far better, in my eyes, than some who have been to Zion; for they sit themselves down at their ease, and their influence is leaving them; and unless they arouse themselves from their sleep, their strength will leave them like Sampson's when he was shorn of his locks in the lap of Delilah. I want you to feel, brethren, that as you hold the Priesthood of the living God, your words are just as important, and your testimony as powerful, when spoken by the Spirit of the Lord, as the words and testimony of the American Elders. Some men's heads have grown to a large size since they have been in this country. "Oh! I have been to Zion and have received my endowments!" Why not show it by your works, for where much is given much is required, and where great power is conferred, great results are expected! Brethren, be encouraged! Be led by the Holy Ghost, and your words will be the word of God. Let no opportunity slip, that offers itself to you, to publish the Gospel. I could weep day and night at the opportunities for spreading the truth which are thrown away by the servants of God.

We want faith, brethren, and to feel the power of God resting upon us, as it did upon Enoch, that we may cry repentance to this generation, wake up the nations from their death-like slumbers, and make the old Priests fall trembling from their easy chairs. And we must humble ourselves and "acknowledge the hand of the Lord in all things." To

illustrate this I will tell you a little of my experience.

When I first came into the Church, I wanted to go and preach the Gospel, but brother Kimball told me it would not be wisdom at that time. In 1842, I was called upon to take a mission. It was close times just then, and I had no one to go to and ask them to take care of my family, but I left them what I had, and said, "The Lord will provide for you, and see that you lack nothing that is needful." I went to Illinois, where the mobbing fever was at such a height. I went trusting in the Lord, and if I had not so much learning as the priests, I knew that this work was of God, and neither they, nor all the devils, could knock it out of me. I knew that Joseph Smith was a Prophet of God, and that was of more weight than all their arguments. It is the *testimony* that goes to the honest heart. I knew if I had to rebut argument, that I might be used up, but I had knowledge which they did not possess.

The second time that I preached was at Chambersburgh on the Illinois river. I obtained permission to preach in the school house. I gave out an appointment, and invited the people to attend. At the appointed time the place was filled. I put my trust in the Lord, and I never felt more liberty in my life. I felt as though I was about two inches from the floor. The people were so silent that you might have heard a pin drop, for the power of God was upon them. I preached about an hour and a-half, and when I had concluded, the people said they never had heard such a sermon in their lives. Well how did I feel? Why instead of being humble before the Lord, I felt, I am a preacher, gentlemen, hurrah! I can preach as well as the rest of them. With this feeling I stood before my next congregation, but did I feel the same power as before? No. I preached, it is true, and *it was nobody else but me*, for the Lord was not in it; it was about the driest discourse that ever I heard in my life, and if I could have taken my hat and walked off, I should have felt very thankful. Well, this did me good, for I learned to put my trust in the Lord. Let us all do so, brethren, and we shall never be confounded.

We want "Mormonism" spread to the ends of the earth. Some men are taking it in hand to expose "Mormonism;" if they do that they will be sure to tell the truth. We want "Mormonism" exposed, for it is beautiful and holy, and the more it is exposed, like the opening of a beautiful flower, the more glorious and lovely does it appear. But when men take it in hand to expose our religion, they get the assistance of the devil—and you know he commenced a lying mission in heaven, and has been faithful to it ever since—so that instead of unveiling our principles, they only tell lies.

Well, brethren, go forth and "expose 'Mormonism'" to the world, and you shall have my blessings and prayers, and you will have the faith and prayers of the brethren in Zion; for they are praying continually in behalf of those who are engaged in preaching the Gospel, and they know how to pray, so as to obtain what they ask for. You are only children now, but bye and bye if you continue in well doing, you will grow to full stature in the Gospel, and receive more power, more light, and more of the blessings of the Lord; and more responsibility will be placed upon you, because you will have more strength to bear it.

May God Almighty bless you, my dear brethren, be of good cheer, be strong in the Lord! gird up your loins and go forth like mighty warriors to the battle! clothed with the armour of salvation, wield the bright sword of the Spirit, and God will give you power to perform such deeds of valour, as will cause your names to be numbered among the names of those who have fought the good fight and have overcome all things; and with them you shall sit upon the thrones which shall be prepared, and wear the never-fading crowns of glory, which the righteous Judge has promised to the pure in heart! God bless you all in the name of Jesus Christ. Amen.

CAUSE AND EFFECT.—The distinguished and venerable Professor Silliman, in a speech, when referring to his excellent health and spirits at the age of 76, said that at thirty, being dyspeptic and feeble, he determinedly cut off all stimulants, and has used none since; he always ate plain, nutritious food, and drank nothing but plain drinks; he avoided tobacco in every form. Every morning he used the sponge and cold water, and felt no less power of endurance than when he was a young man, and no abatement of intellectual power.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 344.)

[April, 1842.]

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever "the morning stars sung together for joy," the past, the present, and the future were and are, with Him, one eternal now; He knew of the fall of Adam, the iniquities of the Antidiluvians, of the depth of iniquity that would be connected with the human family, their weakness and strength, their power and glory, apostacies, their crimes, their righteousness and iniquity, He comprehended the fall of man, and their redemption, He knew the plan of salvation and pointed it out, He was acquainted with the situation of all nations, and with their destiny, He ordered all things according to the council of His *own* will, He knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come.

The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of; for instance, it is common for many of our orthodox preachers to suppose that if a man is not what they call converted, if he dies in that state he must remain eternally in hell without any hope: Infinite years in torment must he spend, and never, never, never, have an end; and yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means, indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary: Two men, who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies: the other sends for three different praying men, a tailor, a shoemaker, and a tinman; the tinman has a handle to solder to a can, the tailor has a button-hole to work on some coat that is needed in a hurry, and the shoemaker has a patch to put on somebody's boot; they none of them can go in time, the man dies, and goes to hell: one of these is exalted to Abraham's bosom, he sits down in the presence of God and enjoys eternal, uninterrupted happiness, while the other, who was equally as good as him, sinks to eternal damnation, irretrievable misery and hopeless dispair, because a man had a boot to mend, the button-hole of a coat to work, or a handle to solder on to a saucepan.

The plans of Jehovah are not so unjust, the statements of holy writ so visionary, nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignance, angels would hide their heads in shame, and every virtuous, intelligent man would recoil.

If human laws award to each man his deserts, and punish all delinquents according to their several crimes, surely the Lord will not be more cruel than man, for He is a wise legislator, and His laws are more equitable, His enactments more just, and His decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the Gospel would be preposterous, and to say that the Jews would all be damned that do not believe in Jesus would be equally absurd; for "how can they believe on him of whom they have not heard, and how can they hear without a preacher, and *how can he preach except he be sent;*" consequently neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is *sent* of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher, and cannot be condemned for what he has not heard, and being without law, will have to be judged without law.

When speaking about the blessings pertaing to the Gospel, and the consequences connected with disobedience to its reqirements, we are frequently asked the question, what has become of our fathers? Will they all be damned for not obeying the Gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* Priesthood, which not only administers on earth, but in heaven, and the wise dispensations of the great Jehovah;

hence those characters referred to by Isaiah will be visited by this Priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah were visited by our Saviour [who possessed the everlasting Melchisedec Priesthood] and had the Gospel preached to them, by him in prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God, which says, "Except a man be born of water, and of the spirit, he can in no wise enter into the kingdom of heaven," they were baptized of course, not for themselves, but for their dead.

Chrysostum says, that the Marchionites practised baptism for their dead. "After a catechumen was dead, they had a living man under the bed of the deceased; then coming to the dead man, they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead." The Church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the Scriptures, hence Paul, in speaking of the doctrine, says, "Else what shall they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead"? 1 Cor. xv. 29. Hence it was that so great a responsibility rested upon the generation in which our Saviour lived, for says he, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you all these things shall come upon this generation," Matthew xxiii. 35, 36. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands.

And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the Latter-day. "And Saviours shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's." A view of these things reconciles the Scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles." "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

I continued busily engaged in making out a list of debtors, and an invoice of my property to be passed into the hands of the Assignee, until

Saturday evening, the 16th. On which day the first number of *The Wasp*, a miscellaneous weekly newspaper, was first published at my office, William Smith, Editor, devoted to the Arts, Sciences, Literature, Agriculture, Manufacture, Trade, Commerce, and the General news of the day, on a small sheet, at $1.50 per annum.

Sunday, 17th. Spent the day with my family at home.

Monday, 18th. In consequence of the utter annihilation of our property by mob violence in the State of Missouri, and the immense expenses which we were compelled to incur, to defend ourselves from the cruel persecutions of that State, we were reduced to the necessity of availing ourselves of the privileges of the General Bankrupt Law; therefore I went to Carthage with my brothers Hyrum and Samuel H. Smith, and severally testified to our lists of Insolvency before the Clerk of the County Commissioner's Court. Sidney Rigdon and many more brethren were at Carthage the same day on business. My Clerk, Dr. Richards, went with us.

About this time a disturbance broke out in Rhode Island, by a part of the inhabitants wishing to change their Constitution, and make it like other States in the Union, which created much confusion and angry feeling in that state, and excitement in other states.

Tuesday, 19th. Rode out and examined some land near the northern limits of the city, &c.

Wednesday, 20th. Assisted in surveying some land in section 25, which I sold William Cross.

Thursday, 21st, Friday, 22nd, and Saturday, 23rd. Was engaged in temporal and spiritual affairs at home, the office, &c.

Friday, 22nd. Honorary degree. Ordered by the Chancellor and Regents of the University of the City of Nauvoo, that the Honorary degree of L.L.D. be, and the same hereby is, conferred on General James Arlington Bennet, of Arlington House, New York.

Passed April 22, 1842.

JOHN C. BENNETT, Chancellor.
WM. LAW, Registrar.

Sunday, 24th. Preached on the hill near the Temple, concerning the building of the Temple, and pronounced a curse on the merchants and the rich, who would not assist in building it.

Monday, 25th, Tuesday, 26th, and Wednesday, 27th. I was engaged in reading, meditation, &c., mostly with my family.

Thursday, 28th.

7th of May dinner. General Joseph Smith and lady present their compliments to the officers (and their respective ladies) of the consolidated General Staff of the Nauvoo Legion: that is to say, his personal staff, Major-General Bennett's Staff, including the band, Brigadier-General Law's Staff, and Brigadier-General Rich's Staff, and respectfully solicit their company at a *repast Militaire*, at his quarters, on the 7th day of May *proximo*, at one o'clock, p.m.

General Bennett has been ordered to issue a *programme* of the operations and field exercises of the day, which will appear in ample form, and in due season.

April 28, A.D. 1842.

Head Quarters, Nauvoo Legion,
City of Nauvoo, Illinois,
April 28, 1842.

GENERAL ORDERS—

The Lieutenant-General directs that a *programme militaire* issue from the office of his commanding general, for the 7th of May *proximo*, which I now proceed to consummate.

1st. The Adjutants will form the lines of their respective regiments, and the Colonels of the line assume command at nine o'clock, a.m.

2nd. The Adjutant-General will form the line of the Legion, and the Brigadier-Generals assume the command of their respective Cohorts, at half-past nine o'clock, a m.

3rd. The Major-General will assume the command of the Legion at ten o'clock, a.m.

4th. At a quarter-past ten o'clock, a.m., the Lieutenant-General will be escorted to the field at the review station.

5th. General Review and Inspection will follow, accompanied by such evolutions and exercises as the time will admit of.

6th. At half-past twelve o'clock, p.m., the forces will be dismissed until a quarter before two o'clock, p.m.

7th. At two o'clock, p.m., the Major-General will resume the command, and perform such military movements and field exercises, as the Lieutenant-General may direct.

8th. At three o'clock, p.m., the Cohorts will separate, and form the line of battle, the Brigadiers assume their respective commands, and General Law's command will make a descent upon that of General Rich's, in order of sham battle.

9th. At half-past three o'clock, p.m., the Cohorts will resume their positions in the line of the Legion, and a sham battle will be fought between the mounted riflemen under the immediate command of Lieutenant-General Smith, and the Invincibles, under the immediate command of Major-General Bennett.

10th. At half-past four o'clock, p.m., the forces will be dismissed for the day.

11th. Every officer, musician, and private will be required to be at their respective posts, at the *hours specified, throughout the day*, under the most severe penalties of the law.

JOHN C. BENNETT.
Major-General.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 6, 1857.

UTAH MAIL.—We are gratified with the privilege of again announcing the arrival of another mail from our beloved brethren in the Valleys of the Mountains. It brings us the *Deseret News*, bearing dates from February 11, to February 25. We also received by it letters from President Brigham Young and Elders W. Woodruff,

F. D. Richards, D. Spencer, and G. D. Watt. We publish in this Number of the *Star* the President's letter, which, with the one that appeared in our last Number, will give our readers the general run of news and matters of importance.

The nations of the earth are wallowing in their corruptions, filthiness, whoredoms, and crime. Especially is this the case with those denominated Christendom, and those under the influence of "Christian civilization." This state of things in the Gentile world is not a *report*, nor even according to their conventional interpretations of the laws of morality, sexual intercourse, and religion. The facts are palpable, and sin is seen looking out of a mist of pestilence, and every where staring the people in the face. Were it not for society's hypocritical dealing with itself, and a hardening familiarity with its own corruptions, the egotism of Christendom would wither, and the confidence of the people in their morality would hide itself in blushes of shame. Yet we continually witness attempts made to inflame the popular prejudice with slanders about "Mormon Abominations." Plentiful are the exhortations to exterminate the Saints in Utah as a vile community, and to cleanse that Territory as a sink of iniquity and vice. We would be astounded at all this, did we not realize how eloquently the Devil can prate of virtue, and his great bitterness towards the kingdom of Christ.

For our part, we have never entertained the idea that Utah could at all compare with "Christian" society in "abominations," "iniquity," and "vice." Neither do our advices from our brethren in the Valleys, up to the present date, manifest a consciousness that the people of Zion will hold a comparison, in these characteristics, with Gentile Society. It is true that we feel no disposition to "shelve" the holy institutions revealed by God to the Patriarchs of old. Moreover there is a general agreement between us and the Saints in Utah as touching this matter. Indeed, the celestial order of marriage, comprehending a plurality of wives, is as popular in modern Israel as it was with Abraham, the Prophets, and the ancient people of God. From our correspondence, we are continually receiving testimony that the movement is quite as favourably entertained by the sisters as by the opposite sex. Though there was such a large emigration of unmarried females last year, yet, we understand, there are scarcely any of the fair creation in the community who have not found a mate. As touching a decrease of population, which we sometimes hear through the press as being the result of "Mormon polygamy," we will quote one of our correspondents. "The armies of Israel are pouring in upon us on all sides; the spirits are flocking into the flesh by hundreds and thousands in these valleys, and the power of God is coming with them."

Reformation is still according to the spirit of the times among the Saints in Utah. It seems to have taken deep and lasting hold of the people. The fire of the Almighty burns in the souls of the leaders, and kindles into a generous flame in the hearts of the community. Nearly every letter from home, both to ourselves and the missionaries, contains notices of the general marks of improvement throughout the Territory. The Saints are dealing honestly with themselves and their brethren—acknowledging and repenting of their sins, forgiving one another, making restitution, and renewing their covenants. We will notice that both male and female are exhorted to study the *Bible, Book of Mormon*, and the *Doctrine and Covenants*, and to see that an acquaintance with those sacred books forms a principal part of educational discipline for children. This we hope will be a hint to the Saints in the European Mission.

We receive from all our correspondents accounts of general prosperity, and prospects of an abundant harvest. All seem busily engaged at home for the welfare of Zion. Public works are taken hold of with energy, and home productions are liber-

ally patronized and grow vigorously. The "Deseret Agricultural and Manufacturing Society" is awarding extensive premiums. The importation and raising of cattle command attention, and every movement tending to the development of our beloved Utah, is entered into by the Saints with enthusiasm. The correspondent quoted above has the following—"The different Wards of the City are sending out means to St. Louis to purchase sheep. The other evening, the 17th Ward raised four hundred dollars in cash for this purpose; and at a meeting of the 14th Ward, the ladies pulled off their rings and brooches, and gave for the same object. This movement will bring thousands of sheep into the country. The spirit of Home Manufacture is also taking hold of the people." To this we will add, that the Presidency contemplates the establishing of stations on the route across the Plains, and also an "Express and Carrying Company" mentioned in President Young's letter. We are assured that our readers will rejoice and be made glad by the testimony of their brethren in the Mountains, that peace, prosperity, and improvement are found within the borders of Zion.

As an instance of the false charges of Judge Drummond, relative to burning the laws, we extract the following from the *Deseret News*. "On the 22nd of December, the President of the Council appointed Messrs. D. H. Wells, A. Carrington, L. Snow, F. D. Richards, W. Woodruff, L. E. Harrington, and W. H. Dame a special committee, to compile that portion of the United States statutes at large, applicable to the Territory of Utah."

Before closing, we will observe that Elder F. D. Richards requests us to convey, through the medium of the *Star*, his affectionate remembrance of the Saints in the British isles, over whom it is known he so long and faithfully presided.

VISIT AMONG THE CONFERENCES.—From the 4th to the 19th of May, we were absent from our Office, on an agreeable tour through the Conferences. During this interval, we visited Birmingham, Derby, Leicester, Loughborough, Nottingham, Mansfield, Chesterfield, Rotherham, and Sheffield. President E. T. Benson accompanied us. In Birmingham we preached twice; in Nottingham, four times; in Sheffield, thrice; in each of the other towns, once. Our meetings were well attended, the Saints frequently came from ten to fifteen miles to listen to the words of life: their hearts were full of love for the truth, and for each other, and all manifested a great anxiety to gather to the peaceful and happy abodes of Utah, where sin in all its forms is discountenanced, and where virtue reigns triumphantly. The reformation in these Conferences is not in word or theory only, but in practice. May the Lord our God bless them greatly, and gather them to Zion.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
March 1, 1857.

President Orson Pratt.

Dear Brother—Since we last wrote to you, but little of public note has occurred. The contract for carrying the mail from this to Independence, United States, has fallen to Hiram Kimball and others, of this City, at $23,000 per annum, for four years; and these gentlemen have so arranged this matter, that it is expected it will be subject to our direction. On the 8th of last month we sent out the first mail eastward, in charge of eight men, W. A. Hickman conductor; they had much snow to pass over, but we doubt not they have overcome these difficulties, and are now near the States.

O. P. Rockwell, with a full comple-

ment of men, will carry out this mail, and commence operations for establishing an "Express and Carrying Company," for the transportation of goods and passengers—building stations on the way; and by having a change of mules at these stations, we purpose making the trip across the Plains regularly in twenty days.

Thus our merchants, and those who can advance the means, can have their goods in large or smaller quantities, as they may order. Eventually this may destroy the merchants' trade, for who will give 40 cents per pound for sugar and coffee, when they can send on their means and orders, and have it delivered here for 25 or 26 cents, and other things in proportion. And as our passenger and goods trains will all be mule teams, travelling fifty miles per day, who that has means in England, or in the States, will now be at the trouble of buying wagons and ox-teams, and be three months on the Plains, wearied in body and harrassed in mind; when he can take his passage and that of his family by these express mail trains, accompanying which he may have any amount of freight conveyed, at a lower rate, more speedily, and with far less trouble, than he could by any other means transport his family and goods? No one.

We call your attention to this subject, that you may counsel those who have means to come by these cars, *via* Independence, Missouri.

Can you inform us what has become of the Saints who were engaged as soldiers in the Crimean war?

The spring opens with more favourable prospects for abundance than we have witnessed for some years, and we think the people are in a better state to receive, appreciate, and enjoy heaven's blessings.

My own health is good, and improves as the season opens, so also is it with brothers Heber C. Kimball, Daniel H. Wells, and Joseph Young, senior.

Brother Horace S. Eldridge goes on to St. Louis, and will relieve brother Erastus Snow. Brother Eldridge will continue to act as our agent there.

I do not recommend any more emigration by New Orleans, St. Louis, and the southern route. I recommend the Boston route, Chicago, and Iowa—the northern route being the most healthy. At any time when you have passengers or freight, or are likely to have, notify us through our agents at St. Louis and Florence, and we can inform the conductors, so you can have the passengers intersect our cars at some convenient point, to be named hereafter. Our mail agent will generally reside at Independence. The railway through to Council Bluffs will be completed this year, and then we hope they can have a speedy through passage from the east.

Ultimately we calculate on having stations every fifty miles, and provisions, feed, &c., there. We shall establish a few of such this year. Thus you will perceive a man and his family with small means can walk from station to station, and have his supplies renewed at every such place, without incumbering himself with very heavy loads at the first, the time when he is least accustomed to such travel, nor so well able to endure as he afterwards can.

May an additional portion of intelligence and the spirit of truth, excelling the wisdom of man, and the blessings of peace, health, and prosperity, be and abide with you.

BRIGHAM YOUNG.

BOSTON.

Boston, Mass, April 25, 1857.

President O. Pratt.

Respected Brother—I have much pleasure in transmitting to you an account of our safe and speedy voyage from Liverpool, which we made in twenty-three days. For the first few days we encountered head winds, which obliged us to go further south than we desired; but fortune soon smiled upon us, by sending a favourable wind which continued so without intermission for many days. With three or four exceptional days, we were thus favoured up to the time of our arrival on last Monday morning, 20th instant. After we had cast our anchor the wind changed, and it blew a perfect gale, without cessation, for two days and nights, so hard, that it was not thought expedient to approach the wharfage with even the assistance of two steam tugs.

After we left Liverpool, we entered into a systematic organization, dividing the ship into wards and districts, appointing Presidents and Teachers over them; appointing a guard or watch, at the hatchways, to

prevent ingress and egress to obtruders after stipulated hours, regulating about prayers, and other meetings, &c., &c. The sea-sickness was one of the most unwelcome visitors we had. The majority afflicted soon recovered, and measurably forgot it, and, commenced stowing away their rations with a liberality becoming hungry men. On the 6th instant we had a good Conference, the feelings of the Saints were represented, and the Priesthood throughout the world were unanimously sustained. We had meetings every Sabbath, and as often during the week as wisdom dictated.

It is with regret I am obliged to inform you of the death of four of our passengers, whose names, &c. occur as follows. On the 10th instant, brother John Shuttleworth, aged 60 years, from England. He had been troubled since Christmas with asthma, which was not mitigated by sea-sickness. On 12th instant, Sarah Ann, infant daughter of Sarah Ann Coggle, of Southampton. On the 17th, Mrs. Mary Ann Jenkins, aged 25 years, from Herefordshire. She died of *puerperal mania*, or inflammation of the brain, following childbirth. On the 23rd instant, sister Charlotte Head, aged 67 years, from Marlboro, Worcestershire. She died while her friends were disembarking with her, and was interred in one of the Boston cemeteries. The three former, of course, had a watery grave. We had one birth, the deceased Mrs. Jenkins, of a daughter, named Mary Washington. The blessings pronounced upon us by yourself and brother Benson have been fulfilled in our prosperity. The conduct of Captain Cummings and Dr. Greely was marked all the way with kindness, courtesy, and condescension.

On Wednesday, President John Taylor came on board, and gave us, besides much good instruction, one of his good old-fashioned welcomes.

On Thursday the Saints disembarked, and by five p.m. those leaving *this* State were off per train for their various places of destination.

The following are the reduced rates of fare secured by President John Taylor: to Iowa City, $10.50 for adults; to St. Louis, same rate; to Cincinnati, $9 per head; to New York, half-a-guinea; to other places at the same ratio or corresponding rates. All over the age of fourteen were adults; over six and under fourteen, half price; under six, free. 100lbs. luggage, free; and $3.50 for every extra 100lbs. to the three former places, and 50 cents to New York.

Brother Park accompanied the Saints to Iowa City, and brother Taylor accompanied those for New York. The former will be about seven days making the journey, *via* Albany, Buffalo, Cleveland, Toledo, Chicago, and Rock Island. Brothers Taylor and Park, before they left, deputed me to stay here, and sell the extra provisions, pay head-money, forward the four cases for Utah, and see the remainder of the Saints off. I will follow them in a few days, *by express*.

I have nothing further of interest to communicate at present. Craving an interest in your prayers for our speedy and safe transit across the Plains, I remain as ever, your brother and servant,

AMOS M. MUSSER, Secretary.

NEWS FROM UTAH.

(*From the "Deseret News."*)

IMMIGRATION.—Captains Hodgett's and Hunt's companies, with those who went to their relief, have been arriving within the last few days, and are now, December 16, all in, except a few who will tarry at Fort Supply during the winter, and the small company previously mentioned as being stationed at the Devil's Gate.

Bishop L. W. Hardy reports the new arrivals to be in fine spirits, notwithstanding their late hardships; and those who so liberally turned out to their relief report themselves ready to start out again, were it necessary.

But few in the two rear companies were frosted, and of those only one or two severely. Bishop Hardy at once threw open his doors to the family in which were the ones most severely frosted, and under his judicious nursing, without amputation,

they are rapidly recovering; though the one most frosted will, perhaps, be somewhat crippled in her feet.

O world, what have you to say and do about the works, coupled with faith manifested by those who have gladly faced winter on the Warsatch Mountains, to rescue fellow beings, most of whom they had never seen? Or what about the rescued being so joyous, and so little injured amid such perils and hardships? Or, again, what about that Spirit which causes so many to operate as one, upon the side of truth and humanity?

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 313.)

1. In so far as human testimony goes, the credibility of the Book of Mormon is incomparably greater than that of the Old or New Testament scriptures. For we have already shown that the entire credibility of the books of Moses (and probably the Book of Joshua) depend upon the testimony of Hilkiah the high priest of the Jews, and that the purity of the text of the greater part of the Old Testament depends upon the fidelity and honesty of Ezra the scribe.

2. The credibility of the New Testament, though the last written, is still less than that of the first, because the Old contains the Chronicles and other public records of an organized and almost isolated nation; while the New consists of a few fragments of the history and doctrine of a voluntary association of individuals, without a national organization, or the manifest advantage of isolation.

3. Of the multitudes of witnesses of the doctrine, ordinances, and miracles of the Saviour, but eight witnesses have left to us their written testimony, that he taught such doctrine or wrought miracles. Nor have we the hand-writing of any one of these witnesses in proof that they ever penned such testimony, but are entirely dependent upon the honesty of the monks of the Church of Rome, and to their fidelity as transcribers, for every whit of evidence that such witnesses ever lived, or wrote anything whatever.

It is indeed pretended that in the cathedral of St. Mark, at Venice, there is an autograph copy of St. Mark's Gospel, written by him while in Egypt; but such pretence is, by the learned, placed with the thousand and one other equally fallacious pretences of the Romish church. Besides this, it is so well known that at the birth of the Saviour, and for centuries afterward, Egypt was the hot-bed of all that was mysterious, chimerical, and false, that every thing coming from thence may justly be looked upon with suspicion. The uncalled-for lie which was foisted into Josephus, was coined at Alexandria: I refer to the passage which speaks of Christ.

5. There are twelve witnesses to the discovery and faithful translation of the Book of Mormon. These witnesses were quite as respectable and responsible as were the Galilean fishermen, on whose testimony of Christ the religious world build their faith in him. Those witnesses testified that they saw and handled the plates of the book, and that a holy angel declared unto them the truthfulness of the translation.

6. These witnesses, while living, testified amid the persecutions and cruelties heaped upon them that the Book of Mormon is true, and most of them have died bearing the same testimony. Not one of them has ever denied it, and those who still live continue to affirm the same thing. One of them during the persecution in Missouri, when surrounded by an armed mob, had a loaded rifle presented to his breast, and was commanded, on pain of instant death, to deny the Book of Mormon, and confess it a fraud, and was promised as a reward for such confession the privilege of remaining in the State, and the possession of his property; but rejecting their offers, he raised his

hands to heaven, and solemnly declared the book to be the word of God. The lives of the greater part of these witnesses have been imperilled in consequence of their testimony, but when in prison or captured by armed mobs with death staring them in the face, they still declared the Book of Mormon to be the word of God.

7. These witnesses, before the book was published, were considered to be truthful men, and responsible for what they affirmed; and had their testimony been given on any subject not divine, their veracity would not have been questioned. But human nature is now what it has ever been, the evil hearts of unbelief of the pseudo religious, have by no means changed for the better, the same incentives that induced the persecution of truth centuries ago still remains; therefore these conditions remaining the same, why should we marvel that all manner of evil should be spoken of the humble, unpretending witnesses of God's latter-day dispensation of mercy to man?

8. The twelve witnesses spoken of were not the only ones who have borne testimony in this matter, but many have borne witness that the Heavens have revealed the same thing to them, and many are still living who testify in all soberness that they do know the Book of Mormon to be true, independent of all human testimony, for God has revealed it to them.

9. Another remarkable evidence in favour of the Book of Mormon is, that God has honoured and blessed its friends and defenders with the gifts and blessings of the Holy Ghost, which could not have been the case were the book not true; for it must be confessed that the Latter-day Church is founded directly and primarily upon that book; and, secondarily, though equally upon the Bible. The bestowal, then, of the spiritual gifts upon the Church of Latter-day Saints, is conclusive proof that God acknowledges this Church, which He could not do were the Book of Mormon false. If the reader will turn to the twelfth chapter of First Corinthians, he will find the particular gifts enumerated by Paul the Apostle, and which are *now* enjoyed by the Church of the Saints.

10. Having considered various kinds of evidence of the truth of that book, and shown that all circumstances connected with its origin, preservation, exhumation, and translation, concur and add their weight in proof of its divine authenticity, I shall proceed to consider the evidence of miracles. It need not be difficult to distinguish between true and false miracles. The former are always scriptural. When we hear of pictures shedding tears, and statues winking, we may rest satisfied that the trickster is not far off; but when the blind receive their sight, the deaf hear, the dumb speak, the lame walk, and the sick are healed in the name of Jesus, we cannot avoid the conclusion that the power and Spirit of the Almighty is at hand by which all these things are done.

11. The Church of the Saints was organized in 1830. Her subsequent history contains many instances of miraculous power, more indeed than are recorded in the Bible, and equally as true.

[Here follows a series of testimonies on miracles which we omit. Abundance of similar ones have already been published in this country, for which we refer our readers to Number 5 of our pamphlet, entitled *Divine Authenticity of the Book of Mormon*. Ed. *Millennial Star*.]

To be continued.

BAPTIZED POLYGAMISTS.

(*From the Birmingham "Daily Press."*)

However definite the laws, and however comprehensive the principles of morality, cases will arise, in which, the best and wisest may find it difficult to know how to act. The decalogue is plain, and the two commandments of Christianity are inclusive, but it needs some thought to arrange all sins under the Ten Commandments, and it requires knowledge and skill to apply the Two to the various cases that may arise. However "casuistry" may have been abused, there is a wise kind which teaches the application of given laws or principles to particular cases. The laws of every civilised country are the results of casuistry: these re-

sults are too numerous and too minute, but many of them are needful enough. Paley laughs at the Musselman code, because it contains 75,000 traditional precepts; a burden, truly; but it must be remembered that this moral code is, in reality, the legal code of Mahometan countries. Every case of conduct cannot be settled off hand: the most conscientious man may sometimes be puzzled: and with the great first principles of morality unchanged, the opinion of lawgivers and moralists may greatly change as to the right or wrong of particular actions. Such a change has taken place about usury. Moses condemns it strongly: when Cicero was asked what he thought of usury, he exclaimed, "What do I think of murder?" Piracy was once patriotic and respectable: Thucydides tells us that robbery at sea on non-Grecian people, was held in the highest honour by the sages of Greece: Francis Drake would now run a chance of being hung for what in the days of good Queen Bess brought him a knighthood. Some things are found to be wrong which are not forbidden by name; and some by degrees, are felt to be inconsistent with avowed principles: the New Testament is silent about suicide and slavery, it condemns them in spirit, and by implication. If these incontrovertible proportions be considered, their application to the particular case which has led us to lay them down, will, we think, be plain enough. At a Wesleyan Methodist Missionary meeting, held in this town on Wednesday last, Dr. Melson condemned a Colonial Bishop, whom he was pleased to call a "Puseyite," for actually consenting to receive into the Church polygamist heathens, and to baptize them with their wives, on the condition that after baptism they should not have any more wives. No doubt a thrill of horror ran through the audience at the Town Hall, on hearing that a Christian Bishop had baptized polygamist heathens. We have not the documents on hand which relate to this matter, but, as far as we remember, some polygamist converts were baptized, and allowed to remain in polygamy. Now, this is not one of those clear cases that can be settled in a moment; pronouncing the word polygamy with a shudder will not settle it, nor will confident assertions that Christianity and polygamy are necessarily hostile. We detest polygamy, believing it to be opposed to natural law, degrading to women, injurious to men and ruinous to the prosperity of nations; but that does not meet the case. When these heathen men took their wives they took them in accordance with the laws of their people, and with the allowance of their conscience: they did what many of the men of the Old Testament did in the days of old. They become Christians, and the question arises, what is to be done with their wives? Are they to be cast off? Are all but one to go? and, if so, which shall be the victims, and which shall remain? Shall the one that was married first remain, or the youngest, or the middle one, or the prettiest, or which? Which of these lawful wives is to be turned away, to be pointed at as neither maid, wife, or widow? Which shall be degraded as an offering to Christianity? Let a candid reader think over these questions and he will find that the Bishop's position was a somewhat perplexing one, and, should he not agree with the conclusion to which the Bishop came he will probably allow that circumstances so peculiar might lead equally good and wise men to a contrary conclusion. We can imagine a noble minded and affectionate heathen refusing to accept a creed which demanded the sacrifice of his lawful wives in the spirit of that old Teutonic pagan who, by the side of the laver of baptism, asked the fate of his ancestors, and when he heard that his father and mother had gone to hell, he refused baptism, and chose to follow in their steps. We are not anxious to defend the Bishop: doubtless he can do that himself; but we do not like Dr. Melson's off-hand condemnation of a man called upon to act in circumstances of peculiar difficulty. How does Dr. Melson think that St. Paul would have settled this curious case? In calling the Bishop a "Puseyite" we suppose that the Doctor referred to the charge he made that the Bishop had introduced "novelties of expression and ceremony into the Church." He surely could not mean to connect "Puseyism" with the decision on polygamy. It is just possible that, with the adroitness of a zealous controversialist, the Doctor may have intended the polygamy to blacken the Puseyism: in case this should have been so, let us quote, for Dr. Melson's benefit, those words of Martin Luther, "Ego sane fateor me non posse prohibere

si quis plures velit uxores ducere, nec repugnat sacris litteris." Let us also remind him of the bigamy of the Landgrave of Hesse, and the part Melanchthon took therein. For aught we know to the contrary, the Bishop may be a Puseyite, but his decision about the baptism has no more to do with his Puseyism than Melanchthon's presence at the bigamy of the Landgrave of Hesse had to do with Protestantism.

[The Latter-day Saints practise Polygamy by commandment from God. They believe that their full salvation in the celestial kingdom of God is, in a degree, dependent upon their obedence to the Abrahamic law of matrimony which existed among the ancient Israelites. To become the children of Abraham we must do the works of Abraham. We wonder what allowance the charity of modern Christians will make for our consciences? —Ed. *Millennial Star*.]

THE SAINT'S PRAYER.

How long O Lord shall Ephraim mourn,
And Jacob's sons grow pale?
How long the proud oppressor rule,
And virtue's heroes fail?
Shall Truth's brave martyrs bleed in vain?
Thy poor for ever bend?
Wilt thou not plead their righteous cause,
And prove their faithful friend?

Shall Joseph fall a sacrifice,
And Hyrum bleed in vain?
Shall mobs rejoice, and still be bold,
And gentile tyrants reign?
Ah no! thy Saints can trust thy care,
And wait thy sovereign will;
In every age thy people found
Thee true—they trust thee still.

They thank thee for a Prophet's voice,
And know thy power to save:
To guide through evil's dark array,
To victory o'er the grave;
They know ere long thy martyr'd host
Will in full triumphs rise,
And conquering Death and Hell shall meet
Their captain in the skies.

O may I greet that holy band,
And in their triumphs share,
And with them through Eternities
Thy power and love declare;
O Lord thy Spirit ever give
That I may never faint,
That through all scenes of Life or Death,
I still may be a Saint.

W. Clegg.

Addresses.—Samuel F. Neslen, 11 Park Row, Easton Road, Bristol.
Thomas Smith, care of Lewis Bowen, Post Office, Abersychan near Pontypool, Mon.

MONEY LIST, MAY 15—22, 1857.

	£	s.	d.
James Davies	£5	0	0
A. L. Jones	5	0	0
B. W. Brindle	10	0	0
W. B. Child, (per W. J. Smith)	10	0	0
John Hunter	6	15	0
W. Bayliss	2	0	0
Carried Forward	£38	15	0

	£	s.	d.
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W. H. Perkes	4	0	0
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Edward Oliver, (per M. Romney)	17	0	0
William Brownlow	3	0	0
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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 24, Vol. XIX. Saturday, June 13, 1857. Price One Penny.

THE POLITICAL AND RELIGIOUS RIGHTS OF THE "MORMONS" CONCEDED.

(*From the "Mormon."*)

We have for some time contended strenuously for the religious and political rights of the "Mormons." Time and time again have we shown that they had nothing and claimed nothing but what was constitutionally their rights in common with other American citizens; and when editors and priests have been ranting and raving about the "Mormons," we have met their denunciations, for arguments they have none, and challenged them to a discussion of the facts in the case. We knew that the ground we had taken was right; we knew that morally, socially, religiously, and politically, "Mormonism" was incontrovertible; and we have at all times stood prepared to meet the issue on these grounds. We have generally, however, been met either by trumped up stories, false accusations, foul calumny, or ribald abuse. We were, consequently, scarcely prepared, after so much ranting, to find so straightforward and an honest acknowledgement as is contained in the following, from the *New York Herald* of May 3rd—

"The Mormon Question.—The governorship of Utah has again been tendered to Major Ben. McCulloch, of Texas, and it is not yet known whether he will accept or not. Should he definitely decline, the peace of the country and the very existence of the Salt Lake settlement will impose on the President the duty of appointing a man of equal nerve, courage, and sagacity to the old Texan Ranger. For, of all the questions which embarrass the statesmen of the country at the present time, one of the most embarrassing is without doubt the question of Utah and the Mormons. Whichever way it be examined, it bristles with difficulties.

"Regarded politically, the Mormons are obviously entitled, under the constitution, to adopt the form of religion and the social usages which suit them best. No authority to interfere with their religious institutions has been committed to the Executive, or to Congress, or to any other person, persons, or assembly; they alone bear the responsibility of them. And according to the popular and usual reading of the constitution wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent, and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Nebraska law clearly places be-

yond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

The above is all that we have ever contended for, and are simply our rights; we ask no more. As American citizens, we feel that, in common with all other citizens of this great republic, these are our due, and as such we claim them. But why is it that it should be so "embarrassing" to grant us what is simply our rights? Has it become so hard for the great model Republic of the nineteenth century to give to her citizens their rights, that when they are simply demanded "the whole subject bristles with difficulties?" An honest man never has any difficulty in pursuing a legitimate, straightforward course; but if that man would turn burglar, and seek to rob his neighbour's house, in the face of locks, bars, a vigilant police, a court and a prison, then, of course, his position would be "embarrassing," and whichever way it was examined, it would "bristle with difficulties" for him. All the advice we can give at the present to the scribblers about "the Utah difficulty" is, retrace your steps, follow in the footsteps of your venerable predecessors, lay aside your narrow, contracted, bigoted ideas, accord to all what you yourselves profess —"equal rights"—and the bristling difficulties will disappear, and you will find, on sober second-thought, that honesty, after all, is the best policy. We quote further—

"Again, most of the assailants of the Mormons treat them as pagans and heathens, and call upon the American people to interfere 'as Christians' to put them down. But the men who talk this way do not, as it might seem, enjoy a monopoly of Christianity. The Mormons can quote the Bible with any D.D. of these parts. The only difference between their study and their inferences from the Inspired Record arises from their selecting, as their favourite portions of Scripture, the Old, while our parsons prefer the New Testament. But all the Christian churches admit that both are of equal authenticity and equal authority. Wherefore it follows that, when the Mormons show us that Abraham, Isaac, Jacob, and the other patriarchs, Solomon, the wisest of men, and David, the man after God's own heart, were inveterate polygamists, and kept harems to the extent of their means, our Christian reasoners are necessarily silenced. They are shown, by unanswerable evidence, that the vice which is reproached to the Mormons, was practised by God's peculiar people, and, seemingly, with particular unction by the very men among this people, who were the most frequent recipients of the divine bounty. So far, therefore, as the Holy Bible is concerned, the Mormons are, according to strict logic, much better qualified to persuade us to take four wives, than we are to induce them to stick to one."

If those D.D.'s referred to believe what they preach, why don't they come out and meet the "Mormons" face to face, and exhibit the superiority of their systems? They know, just as well as the "Mormons" do, that they can't do it to their advantage, and hence they skulk in the background, and cry, whine, and rave, and in the absence of argument, would call on government to light the inquisitorial fires, and re-enact the scenes of St. Bartholomew and Smithfield. Why, the poor craven hypocrites, if it is a religious question, and they are the professed exponents of religion, can't they overturn by truth, if they have it, the alleged error of the "Mormons," which is so outrageous as to require the intervention of the civil power? Oh ye hypocrites! why, a secular editor can see through the flimsiness of your covering. Thank God the State has not fallen so low as the Church.

The *Herald* fairly gives us credit for our position, religiously, and politically, and so far as politics are concerned, it might have been a "Mormon" article. We beg here to state, however, that, if those D.D.'s to which he refers, believe only "in the New Testamant," the "Mormons" do not only "believe in the Old," but in the New also. It is from those two sources that the "Mormons" principally sustain their religious faith, and from the Constitution their political faith. But "Mormonism" shrinks not from an investigation, moral, philosophical, or social, as well as political or religious. We again quote—

"Politically and religiously then, the Mormons have the whiphand of us, and know it. They know that the safety of the Union will not permit us to establish such a precedent as interference by Congress with the religious institutions of a Territory or State;

and they are aware of the vantage ground which their adversaries give them by appealing to Heaven and the Scriptures to condemn their depravities."

"Whiphand of us!" The "Mormons" have all that, and know it well, of course they do; and how can they help knowing it in the face of such facts? But really, Mr. Bennett, is not this conceding too much? Why you must have forgotten yourself? What will people think of you for making such concessions as these? Why you are giving the "Mormons" credit for being about as good as the Christians, and acknowledging, too, that neither parsons nor editors can controvert their principles. Would it not have been better to have taken another course, and suppressed the truth? What will the editor of the Richmond *Enquirer* say? What will the very meek "Philosopher," and that exquisite model of perfection, the "Little Villain," say? What will the religious press say? What will be said by the pious, humble shriekers for freedom? And, above all, what will the "three thousand clergymen" say? Surely the whole subject "bristles with difficulties." Mr. Bennett seems fully to realize this; and after, in a fit of honesty, acknowledging their true position, cries out, "*What, then, are we to do?*" Do! why be honest, that's all, and then the difficulties will all vanish. Why not be as honest in granting rights as in acknowledging them? If the "Mormons" are entitled, religiously and politically, to the rights you mention, why not accord them? "You are polygamists." Yes, but then you admit that that is none of your business and besides that the best of men—"Abraham, Isaac, Jacob and the other Patriarchs, Solomon the wisest of men, and David, the man after God's own heart, were polygamists;" that the "Christian reasoners are silenced," and that "politically and religiously the Mormons have the whip hand of us." Very well then, why not give them their rights? There is nothing that we know against them. Shall we object to them because of something imaginary, an *ignis fatuus*, a mere chimera of the brain? It is this eternal fighting with shadows which creates all the difficulty. You obtain false and villanous reports from corrupt, unprincipled men, fight hobgoblins of your own creation, and then, like Macbeth, are horrified at the phantoms that float before your bewildered imagination. "The Mormon question," then, "bristles with difficulty"—of course it does. Shadows are always difficult to fight and hence the struggling and wriggling, and lying and misrepresenting. At last out comes the simple truth and you exclaim—

"What, then, are we to do? Shall we confess ourselves incapable of keeping these polygamists out of the Union? We think not."

No we won't give in, like Macbeth we are not crazy, it is but a slight, a temporary insanity. The fates are against us, but we'll try it again. "Lay on Macduff." We will not acknowledge ourselves incapable of keeping these polygamists out of the Union. But what shall be done next? We have tried political and constitutional arguments and these have failed. The D.D.'s have tried religious arguments, including opposition to polygamy, and these have failed; but yet we won't dispair; like the fox, we have a good many shifts. We again quote—

"In the first place, though long usage seems to have given to 'may' the force of 'must' in the section of the constitution referring to the admission of new States, it does not appear at all certain that such a construction of the sentence is warranted. 'May' is not the same as 'must;' Congress may well have been endowed with a power, without being charged with a duty. It 'may' admit Utah if the interest of the Union would be extended thereby; but it 'must' meet at regular intervals to take counsel on the affairs of the nation. We suggest to the administration and to the scattered members of Congress to give this point proper thought."

The above is simply a dodge, a palpable piece of trickery, and finds an answer in the former part of the *Herald's* article, where he says that—

"According to the popular and usual reading of the constitution, wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent, and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Ne-

braska law clearly places beyond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States' government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

We are at a loss to reconcile the two; the one is a clear, straightforward, honest sentiment; the other, a slip-noose, a simple dodge; but we will briefly glance at his remarks about the word "may" which is recommended to Congress in so comic-serious a manner. Suppose the Congress "*may*" refuse, which Mr. Bennett has just told us before they have no right to do; but that they "are bound to vote for their admission into the Union as a sovereign State"—What then? They refuse to the Utonians a right which has been ceded and guaranteed to eighteen territories, without, according to his own admission, any just reason whatever. They place themselves in the position of capricious tyrants, depart from the common usages of the nation, make invidious distinctions, and according to the *Herald's* own showing, violate the spirit and genius of our institutions and constitution, usurp a power which has never been "committed to the Executive or to Congress, or to any other person, persons, or assembly." They place themselves in the wrong and the "Mormons" in the right. They use for oppression a power that was given them to promote justice and maintain equal rights. Still the "Mormons" have never contended that they shall be admitted; but they do think with the *Herald* that if they are not, the above will be the true position of those who oppose their admission. But again—

"If the apprehension of the South—that the Northern men will vote against the admission of every new slave State—renders Congress obdurate on this head, the only remaining resource of the administration will be to act upon the evidences of rebellion now before the world. It is notorious that the United States' Court has been despoiled, and the records stolen; for this it is competent for the government to demand and exact satisfaction. Our cotemporary, the *Richmond Enquirer*, wishes to see the fair 'fields of Utah laid waste, and the Mormons hung by hundreds.' We are not so comprehensive in our project of subjugation. A sensible, judicious Governor, with soldiers enough to constitute him a body-guard, would very possibly achieve the same end by the more pacific agencies of example, precept, and private management. A split among the Saints would demolish them all; and if Mr. Buchanan's Governor be wise—be he who he may—he will infallibly produce this split, then undertake wars, and so win glory and profit."

Here, then, are two fresh shifts to get rid of the "Mormon" difficulty. The one is founded on a charge of rebellion and its necessary and just punishment, and the second division. They must be cudgelled, beaten, killed, and eaten, and then divided.

Unfortunately, however, for the first of these projects, there is no such thing as rebellion among the "Mormons," all the fuss and feathers that we have had lately originate in the base misrepresentations, foul-mouthed slander, and abuse of an imbecile and corrupt judge who is seeking to kick up a dust to cover his retreat and that of a small bevy of his immaculate coadjutors. And while in the states they are crying "war to the knife and knife to the hilt," the "Mormons" are as quiet and peaceable in the mountains as sucking babies and very few of them are even aware how grossly the Eastern public have been gulled and imposed upon by a few contemptible correspondents, some of whom strut about in robes of state. So this rebellion vanishes into thin air, eludes the eager grasp of the *Herald* and leaves him again at sea, fighting shadows, and pursuing phantoms.

We come now to the last shift, which is division. "Divide and conquer" has been the motto of usurpers and tyrants, from time immemorial. Does Mr. Bennett remember the story of that sage Philosopher Franklin about the bundle of sticks? We would advise him to read it over again. It is the union of the "Mormons" which, after all, is the great bugbear; and neither their polygamy, rebellion nor anything else. They are now strong; strong in religious union; strong in political union, and strong in religious, political, social, and constitutional rights. "If we could only sever them, they would be weak as ourselves; but they are now based and entrenched behind the strong bulwarks of religious and political rights, sustained by the Bible and the Constitution, and we acknowledge we cannot gainsay it." When men talk about dividing

the "Mormons," they show themselves most egregiously ignorant of the principles that unite them. Well, gentlemen, try, try,—that's all; but when you get them divided, pray "save the pieces."

Some time ago, Mr. Bennett was in favour of sending out a number of ladies, strong minded women, creoles, *nymphs du pave*, &c., to help to christianize the "Mormons," with some of the foul effete and polluted Christian institutions of this country. We believe that the lack of houses of assignation and other facilities for prostitution, that great appendage to Christian monogamic civilization, is the great cause of all the trouble among the sojourners in Utah. And so far as Uncle Sam's officers are concerned, we would advise them to take some of their spare ladies with them—it would save some rather disreputable court scenes about squaws, blankets, paints, &c., &c. We would advise, however, that they keep them to themselves, and not exhibit them as wives, *à la mode* Drummond. The "Mormons" generally know how to keep clear of such filth; and we are afraid, Mr. Bennett, that your plan of introducing your Christian institutions will not succeed so well as that of Balaam with the Israelites.

In conclusion, we would say that the "Mormons" have, neither directly nor indirectly, sought to embarrass the Federal administration, nor do they now seek to do it. They are now at this day, and always have been, as loyal and patriotic as any other American citizens. If there has ever been any trouble it has been with the officious interference of political demagogues and self-constituted censors. If the "Mormon" question is now surrounded with difficulties, it is very obvious to all that those difficulties originate with others and not with the "Mormons." The "Mormons" have pursued a steady, even course. They have never agitated or disturbed society *a la mode* Kansas, or Kinney, Walker, and others; and whenever the community at large, including judges, priests, and editors, come to their senses, and can find time to mind their own business, the "Mormons" will be found "right side up with care," and the "Mormon question" will vanish into thin air.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 360.)

[April, 1842.]

28th. At two o'clock, p.m., I met the members of the "Female Relief Society," and after presiding at the admission of many new members, gave a lecture on the Priesthood, showing how the sisters would come in possession of the privileges, blessings, and gifts of the Priesthood, and that the signs should follow them, such as healing the sick, casting out devils, &c., and that they might attain unto these blessings by a virtuous life, and conversation, and diligence in keeping all the commandments; a synopsis of which was reported by Miss E. R. Snow.

President Joseph Smith arose and called the attention of the meeting to the 12th chapter 1st Corinthians:—Now concerning spiritual gifts, I would not have you ignorant." Said that the passage in the 3rd verse, which reads "No man can *say* that Jesus is the Lord, but by the Holy Ghost," should be translated "no man can *know* that Jesus is the Lord, but by the Holy Ghost." He continued to read the chapter, and give instructions respecting the different offices, and the necessity of every individual acting in the sphere allotted him or her, and filling the several offices to which they were appointed.

Spoke of the disposition of many men to consider the lower offices in the Church dishonourable, and to look with jealous eyes upon the standing of others who are called to preside over them. That it was the folly and nonsense of the human heart for a person to be aspiring to other stations than those to which they are appointed of God for them to occupy; that it was better for individuals to magnify their respective callings, and wait patiently till God shall say to them, "Come up higher."

He said the reason of these remarks being made was, that some little foolish things were circulating in the society, against some

sisters not doing right in laying hands on the sick. Said that if the people had common sympathies they would rejoice that the sick could be healed; that the time had not been before that these things could be in their proper order; that the Church is not fully organized, in its proper order, and cannot be, until the Temple is completed, where places will be provided for the administration of the ordinances of the Priesthood.

President Smith continued the subject, by quoting the commission given to the ancient Apostles in Mark, 16th chapter, 15th, 16th, 17th, 18th verses, "Go ye into all the world, and preach the Gospel to every creture. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

No matter who believeth, these signs, such as healing the sick, casting out devils, &c., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on.

He said, if God has appointed him, and chosen him as an instrument to lead the Church, why not let him lead it through? Why stand in the way when he is appointed to do a thing? Who knows the mind of God? Does He not reveal things differently from what we expect? He remarked that he was continually rising, although he had everything bearing him down, standing in his way, and opposing; notwithstanding all this opposition, he always comes out right in the end.

Respecting females administering for the healing of the sick, he further remarked, there could be no devil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration.

He reproved those that were disposed to find fault with the management of the concerns of the Church, saying God had called him to lead the Church, and he would lead it right; those that undertake to interfere will be ashamed when their own folly is made manifest; that he calculates to organize the Church in its proper order as soon as the Temple is completed.

President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. "Great big Elders," as he called them, who had caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this Society, and must be guarded against; that every person should stand, and act in the place appointed, and thus sanctify the Society and get it pure. He said he had been trampled under foot by aspiring Elders, for all were infected with that spirit; for instance, John E. Page and others had been aspiring; they could not be exalted, but must run away as though the care and authority of the Church were vested with them. He said he had a subtle devil to deal with, and could only curb him by being humble.

As he had this opportunity, he was going to instruct the ladies of this Society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not long have him to instruct them; that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings.

He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connexion with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer; for according to his prayers, God had appointed him elsewhere.

He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honour, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season.

He said if one member becomes corrupt, and you know it, you must immediately put it away, or it will either injure or destroy the whole body. The sympathies of the heads of the Church have induced them to bear a long time with those who were cor-

rupt until they are obliged to cut them off, lest all become contaminated; you must put down iniquity, and by your good examples, stimulate the Elders to good works; if you do right, there is no danger of your going too fast.

He said he did not care how fast we run in the path of virtue; resist evil, and there is no danger; God, men, and angels will not condemn those that resist everything that is evil, and devils cannot; as well might the devil seek to dethrone Jehovah, as overthrow an innocent soul that resists everything which is evil.

This is a charitable Society, and according to your natures; it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms.

If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates. Females, if they are pure and innocent, can come into the presence of God; for what is more pleasing to God than innocence; you must be innocent, or you cannot come up before God; if we would come before God, we must keep ourselves pure, as He is pure.

The devil has great power to deceive; he will so transform things as to make one gape at those who are doing the will of God. You need not be teazing your husbands because of their deeds, but let the weight of your innocence, kindness, and affection be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men. Achan must be brought to light, iniquity must be purged out from the midst of the Saints; then the veil will be rent, and the blessings of heaven will flow down—they will roll down like the Mississippi river.

If this Society listen to the counsel of the Almighty, through the heads of the Church, they shall have power to command queens in their midst.

I now deliver it as a prophecy, if the inhabitants of this State, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll round before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people; they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion.

After this instruction, you will be responsible for your own sins; it is a desirable honour that you should so walk before our Heavenly Father as to save yourselves; we are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves.

President Smith continued reading from the above-mentioned chapter, and to give instructions respecting the order of God, as established in the Church, saying every one should aspire only to magnify his own office and calling.

He then commenced reading the 13th chapter—"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;" and said, don't be limited in your views with regard to your neighbour's virtues, but beware of self-righteousness, and be limited in the estimate of your own virtues, and not think yourselves more righteous than others; you must enlarge your souls towards each other, if you would do like Jesus, and carry your fellow-creatures to Abraham's bosom. He said he had manifested long-suffering, forbearance, and patience towards the Church, and also to his enemies; and we must bear with each other's failings, as an indulgent parent bears with the foibles of his children.

President Smith then read the 2nd verse—"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." He then said, though a man should become mighty, do great things, overturn mountains, perform mighty works, and should then turn from his high station to do evil, to eat and drink with the drunken, all his former deeds would not save him, but he would go to destruction! As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings. Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness.

You will receive instruction through the order of the Priesthood which God has es-

tablished, through the medium of those appointed to lead, guide, and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.

When you go home, never give a cross or unkind word to your husbands, but let kindness, charity, and love crown your works henceforward; don't envy the finery and fleeting show of sinners, for they are in a miserable situation; but as far as you can, have mercy on them, for in a short time God will destroy them, if they will not repent and turn unto Him.

Let your labours be mostly confined to those around you, in the circle of your own acquaintance, as far as knowledge is concerned, it may extend to all the world; but your administrations should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society. Those ordained to preside over and lead you, are authorized to appoint the different officers, as the circumstances shall require.

If any have a matter to reveal, let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion? No one. Said he was never placed in similar circumstances before, and never had given the same instruction; and closed his instructions by expressing his heartfelt satisfaction in improving this opportunity.

The Spirit of the Lord was poured out in a very powerful manner, never to be forgotten by those present on this interesting occasion.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 13, 1857.

DEPARTURE.—The ship *Tuscarora*, Captain Dunlevy, bound for Philadelphia, cleared on the 29th, and sailed early on the morning of the 30th of May, having 547 souls of the Saints on board, of whom 298 were from the Scandinavian mission; the remainder were from the British mission. Elder Richard Harper was appointed President of the company, with Joseph Stapleton and C. M. Funck as his counsellors. These Saints contemplate going only to the States this season, there to labour and procure means to enable them to cross the Plains for Utah another year. May the blessings of a kind Providence ever hover around them, preserve them from disaster, and provide for them comfortable homes on the other side of the water.

As doves flock to their windows, so the Saints of the Most High are annually gathering to Zion. It causes us to rejoice with joy unspeakable, when we contemplate the blessings that will crown the heads of the faithful Saints of this dispensation of the fulness of times, in which the honest in heart who are willing to make a covenant with God by sacrifice, are to be gathered together out of all nations, and the scattered tribes of Israel are to return to the land of Judea. O that the Gentiles only knew in this their day the things that belong to their peace, but they are hid from their eyes, as the Prophet Isaiah predicted they would be, chapter xxix. 9th and 10th

verses: "Stay yourselves and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the Prophets and your rulers, the Seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed."

FOREIGN CORRESPONDENCE.

FROM THE EMIGRATION.

Steamer *Envoy*, Mississippi River,
April 26, 1857.

President O. Pratt.

Dear Brother—When I wrote you on the 24th instant, I did not expect to have an opportunity to write again in so short a time, but being unexpectedly on board of a Mississippi steamboat, for two or three days, where I can do nothing but eat, sleep, look over my accounts, read and write letters, and ponder over in my mind how I shall best accomplish the thousand and one things that are crowding upon me, I concluded I could not better occupy a little leisure than in writing you again a few items, which I think will not be without interest.

Yesterday morning, the day after I wrote to you, brother Snow received a letter from New York, stating that the *George Washington* had arrived at Boston, after a passage, I think, of twenty-three days; probably word has also been sent to Iowa City, but whether this is the case or not, it is fortunate that brother Taylor wrote to St. Louis. This news found me quite unprepared; I had calculated on about a thirty days passage, and intended starting for Iowa City about the 1st of May, with plenty of tents, covers for the wagons, &c., and a supply of provisions, and to be well prepared for the Saints on the camp ground by the 8th or 10th. There is, however, no occasion to regret that the Lord has given the Saints a speedy and prosperous voyage.

The letter was received about eleven o'clock, a.m. I took a few minutes to reflect and to talk with brother Snow on the subject, wrote a couple of letters, one to brother William, and another to Mr. Schuttler, the man who is making our wagons; then started for the tent-makers. He had eleven tents, which would accommodate twenty persons each, and about twenty-five wagon covers finished. I found that the steamer *Envoy* would start up the river in the evening, and would take some freight for me. I purchased a small lot of things needful for the camp, shipped them with the tents and wagon covers, and after saying and doing the many things that wanted to be said and done, was on board the steamer myself by sun down, bound for Muscatine, the landing place on the Mississippi, for Iowa City, at which place I hope to arrive, at the least, one or two days before the Saints; have their tents pitched, and some provisions on the ground, for I expect that something to eat will be in immediate demand. I shall also have some hand-carts prepared for hauling the luggage, for we must make them do the most of our teaming, until our cattle and mules arrive, and save the expense of hiring.

I think the brethren whom I wrote brother Taylor to send ahead of the company, will be waiting for me on my arrival in Iowa City. If so they will be help in time of need.

I do not see that this company can get off any sooner than they would, had they arrived about the 10th of May, for the oxen and mules cannot be got on to the ground sooner than the 15th, and probably not until the 20th. This is not for want of time, for they could be there by the 5th of May just as well, were there feed on which to drive them. It is so cold here now, that I find a great coat quite a necessary companion, and the starting of the buds on the trees along the banks of the river is slightly perceptible.

I received a letter from brother William, dated the 20th instant, Clay County, Missouri, which states that it had frozen quite hard every night up to that time, for this reason there will probably not be grass on which to drive the cattle before the 1st, and probably not until the 5th of May, and fifteen days is the shortest time in which he can get the

herd through to Iowa City, a distance of about 300 miles. You may ask why we cannot drive, feed, &c. The simple reason is, I am informed by those who know something about the country along the route, that if feed is to be had at all, it is only at what would be ruinous prices to us, and then in such limited quantities that it would be imprudent to start a large herd with the expectation of finding provender along the road to supply its daily wants.

Every man from the interior of Iowa, with whom I have conversed, states that their crops were very poor last season, and particularly that of corn; that the past winter has been long and extremely severe, consequently the surplus of grain has been used for feed to stock to preserve their lives, and with the best that the inhabitants could do, thousands of cattle and hogs have perished for want of food. In the timbered country, immediately bordering on the north side of the Missouri river, where our cattle and mules now are, feed is tolerably abundant. We bought our oxen under contract that they should be well fed until the 1st of May, and brother William is there to attend to it.

This is an extremely cold and backward season, all through this western country, and may be considered an exception, but as a general thing it will probably not be profitable to drive cattle before the 1st of May, and as long as we have to purchase them at a distance of some three hundred miles from the place of outfit, as has been the case last season and this, they cannot well be got there before the 15th or 20th of May, consequently there would be but little use in having the emigration, going by teams, on the ground sooner than the 10th of May. There is another point in this subject—it would be difficult to buy up a drove of cattle early in the spring, in a condition fit to travel; they must be cattle that have been pretty well wintered, and then they should have a short time to fill out on grass before they are fit for so long a journey as the one across the Plains.

With the hand-cart companies it is somewhat different, particularly when fitted out with mule teams, as they will be this season. The few animals that are needed, in proportion to the large number of emigrants, say four or six mules to every two hundred, can be drove early, and fed at a comparatively trifling expense and risk. Had we had a responsible man, with whom we could have entrusted either the cattle or mules, the latter would have been started for Iowa City about the 15th of this month, and been in camp the 1st of May, and the hand-cart company could have been off by the 5th. We did not expect the company thus soon, but we calculated that to have the mules there to ride, and do the team work before the oxen arrived, would have well paid the expense of feeding and been much more convenient, but there is no man of experience to be had to whom we could entrust so important an interest. Either William or myself has been compelled to have our hand on everything that has been done thus far. It would have been profitable to have sent an energetic and responsible man with us, even had it been necessary to pay his entire expenses from Liverpool.

I am informed that the winter wheat is pretty much all winter killed in the States of Missouri, Iowa, and Illinois, and in several other wheat growing States it is extensively injured. All kinds of provisions are now scarce and high, and unless the Lord blesses this country this season with abundant crops of spring wheat, corn, potatoes, &c.; it seems to me that thousands another year will experience what it is to be starving, and not be able to obtain food. If they could exercise no sympathy for the starving Saints in Utah in 1856, they may have occasion to sympathize with each other in 1858.

The following wholesale prices of provisions and groceries in St. Louis, will show you that this western country is no longer the place for high wages and cheap provisions. Flour from $6 to $7 per barrel, bacon 12½ cents per pound, sugar from 10½ to 15 cents per pound, coffee 12½ cents, and other articles of common consumption in proportion, and rather on the rise at present.

After I have gained all the experience I can from this season's operations, I will try to recollect and write you some of my ideas about the Scandinavian emigration. While I am labouring for the present, I wish to make the experience of these labours of some benefit to emigration next season. In this way besides the satisfaction of knowing how matters are

now moving from time to time, I may throw out some ideas that will assist you in making calculations for another year. I have no doubt but that this apology will do for all I may write on the subject, and unless I forget that I have made this one, I shall probably not make another.

April 27th. We are still steaming up the river, and the weather is very pleasant and comfortable. We have passed to-day, the towns of Hannibal, Quincy, and Le Grange. I have some hopes of getting to Iowa City to-morrow evening, but may not until the next day.

May 2nd.—I arrived in Iowa City about nine o'clock on the evening of the 29th. About noon on the 30th the Saints arrived, but with only what little luggage they kept immediately with them. They went out to the camp; I got the tents and wagon-covers on the ground about nine o'clock in the evening; with considerable exertion they were all arranged as well as the circumstances would allow, and they were as comfortable as could be expected with the small amount of bedding they had with them. Yesterday, the 1st of May, a supply of provisions were got on to the ground, and the tents permanently arranged. About dark, brothers Evans and Tyler, who had been left behind with the luggage, arrived in camp, and informed us that it had arrived at the station a few minutes ago; the brethren started for the station to load it in the wagons and bring it to camp. There are one or two children of the company in the town, who are somewhat unwell from the effects of measles, and one sister indisposed in camp, but not seriously; I hear of no others. All seem happy and cheerful, and the sun is shining clear and bright this morning, for the first time since the arrival of the company.

Yours in the gathering of Israel,

J. A. LITTLE.

HOME CORRESPONDENCE.

SCOTLAND.

Stockbridge, Edinburgh,
May 23, 1857.

President O. Pratt.

Dear Brother—I write to furnish you with a brief narration of the condition of the Churches in this Pastorate—the progress of truth—the labours of the Elders—the Reformation, &c.

The Saints in this country, with comparatively few exceptions, have seen the great necessity of awaking to a newness of life and energy, and being more diligent and faithful in keeping the commandments of God, according to the injunctions of the First Presidency in Zion. They have renewed their covenants in the waters of Baptism. As we are now awake and alive ourselves, we are better qualified to disseminate successfully the principles of life and salvation, among the people who are dead to things pertaining to eternal life.

After re-converting, instructing, and exhorting the Saints to faithfulness to God and His cause, we turned our attention more to the world around us, and have succeeded in several places in arousing them from their lethargy, and many of them awake with surprise, to find that such a people as the Latter-day Saints are still in being; for they expected never to hear anything more of them.

We published, by means of placards, to the inhabitants of Dundee, Edinburgh, Paisley, Johnstone, and Dumbarton, that Lectures would be delivered by Elders, Missionaries from Utah Territory, United States, upon the subject of "Mormonism." The meetings generally were well attended, but especially in Johnstone and Dumbarton, which places are included in the Glasgow Conference, and under the supervision of Elder Jacob Gibson, who created quite a ferment in the town of Johnstone, so much so, that one of the Free Church Missionaries and his associates had the following notice proclaimed to the inhabitants by the Town Cryer:—

"IMPORTANT NOTICE,

"Two ways of putting down 'Mormonism.'

"1st. By open and fair discussion.

"2nd. By hisses and groans, or cheers.

"The inhabitants of Johnstone are respectfully invited to assemble in the Tem-

perance Hall, at a quarter-past eight o'clock this evening, for the purpose of suppressing by one or the other of these means, this grossly immoral, blasphemous system. Joe Smith's ghost will be exhibited, and a notable miracle performed. The High Priest's head will be cut off by means of a hatchet, and thereafter be replaced by missionaries from Utah; as a proof of the divine authority of the creed of the Latter-day Saints."

The proclamation of the above was productive of much good, the Hall was crowded to excess; and there was a large number outside, who could not gain admittance. The Lord poured out His Spirit upon His servants, and enabled them to testify to the people that He had raised up a great Prophet in this generation in the person of Joseph Smith, and had re-organized His Church, now located in the distant and peaceful vales of the west, which is the germ of that great and powerful empire spoken of by the ancient Prophets, which is destined to fill the whole earth with light and knowledge.

The Lord gave us a signal victory over our enemies, for the people listened to the truth—dismissed quietly, and many are desirous of hearing more concerning our doctrines. Elder Gibson has been there since, and addressed a quiet, and very attentive audience.

I am happy to say that the Presidents of Conferences, and the Priesthood generally, are good, energetic men, willing to labour for Zion, and the salvation of the people. We have called, ordained, and sent out several young men to preach the Gospel without purse or scrip to the inhabitants of this land, and our most fervent prayer is, that God will bless abundantly the labours of His servants, that many of the hardy, enterprising, and noble sons and daughters of old Scotland may yet be gathered with the Saints, and through faithfulness, and obedience to the ordinances of the Priesthood, be prepared to act a prominent part in the great work of the redemption, and salvation of the living and the dead.

May heaven bless, and crown with success the labours of the brethren in the Office in Liverpool, and all the faithful throughout the world, is the ardent prayer of your humble servant.

JAMES URE.

INCONSISTENCY OF ANTI-MORMONS.

BY ELDER B. SNOW.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be made manifest unto all men, as theirs also was. 2 Tim. iii. 8, 9.

Reader, did you ever see a locomotive upon a railway, attached to a heavy train, puffing and snorting, emitting volumes of steam and smoke, its wheels revolving with great rapidity, but withal making no headway, while every effort began and ended in noise? If so, you have seen a picture, to my conception, of the efforts of a man who has pledged his support to a bad cause. Did you ever sit in a court room and hear a lawyer with a murderer for his client, for whom for filthy lucre's sake he is sworn to make truth a lie, or a lie the truth, to the utmost of his ability, as the interest of his client may demand? Have you marked the twisting of evidence into something else than what was said by the witness, and the addition of much which was never spoken at all? And more than all, have you noticed him, in his anxiety to lead the jury to believe in the innocence of the party, with all his shrewdness, betray himself into a confession of the weakness of his cause? As for instance, "First, It is clearly proved that my client did not kill the man in question! Secondly, If he *did* kill the man in question, it was done in self-defence! Thirdly and lastly, If he did kill the man in question, and did *not* do it in self-defence, he *did* it *accidentally*, without malice aforethought, and, therefore, is entitled to a verdict of 'justifiable homicide!'" Thus would he set up three distinct grounds of defence, by which he would virtually acknowledge neither was tenable. To such like schemes must a man resort who has espoused a bad cause:

Thus does the devil sometimes overreach himself.

I have been led into this train of thought by perusing several Anti-Mormon publications, most of which were, as usual, anonymous, for the best of all reasons, the authors were ashamed to father such monstrosities. Among the number which I have lately read, there is, however, one exception to this general rule; but had the author been half as bright as he evidently supposes himself to be, he would have withheld his name, and saved his credit. I allude to a tract bearing the significant title, *The Book of Mormon examined and its claims to be a Revelation from God, proved to be false, by John Haynes.* I have always marked and proved by observation one thing, viz.—When a work lacks good sound reasoning, and conclusive arguments inside, there is ever a desperate effort to make up the deficiency by a bold and sweeping title page. Such is emphatically the case with the book in question. It might answer the end designed by the author if the people would read the title *only* and believe it; but all sensible persons who read attentively the *book*, will discover that the title is but a fair index to what follows, viz., bold assertions, without the shadow of proof.

It is not my purpose to enter into a review of this work, for it would be spending time to a very poor purpose, inasmuch as I have no fears of any influence from it except such as shall tend to the advantage of truth whenever read by thinking people.

I would like to see it have a wide circulation, for the flimsiness of the author's arguments, if they may be called such, will only serve to exhibit the weakness of his cause.

I only wish to remind him that he is somewhat over-zealous, and like a very small boy setting up bricks; if he gets one up, he is sure to knock that down in trying to rear another. I would gladly believe for charity's sake, that such men are honest in their efforts, but this small boon is denied me, for they make their own folly and knavery manifest in their works.

Let us examine one specimen of Mr. Haynes' honesty and consistency. He loudly complains that the Book of Mormon abounds with inconsistencies; but strange is it indeed, that a man of his self-supposed calibre, could not write one short tract without committing himself in a far greater inconsistency than any which he complains of in that book. He says, "Still the question is often put, 'How came the book (of Mormon) into Smith's hands?' To answer this, I have only to refer the reader to the following extract from a letter of a Mrs. Davidson, &c." Then follows an extract from said letter as follows—"I was married in early life to a Solomon Spaulding, a graduate of Dartmouth college, who was distinguished for a lively imagination and a great fondness of history." He then recites one of the old tales, and winds up with Mrs. Davidson, with the following extract from her letter—"The excitement in New Salem was so great, that at a public meeting of the inhabitants on the subject, they deputed Dr. P. Hurlbut, one of their number, *to repair to this place*, and obtain from me *the original manuscript* of Mr. Spaulding, for the *purpose of comparing* it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. The *comparison was found correct*, with the exception of a few pious expressions and extracts from the Sacred Scriptures, and construed into a new Bible, to palm it upon a company of poor deluded fanatics as divine."

This, then, is Mr. Haynes' answer to the question, How came the Book into Smith's possession?

This is what he expects us to believe. Very well; it appears, then, that the whole Book of Mormon was written by Mr. Spaulding, "*a graduate of Dartmouth College, who was distinguished for a lively imagination,*" and by the inspired writers of the "Sacred Scriptures," with the exception "*of a few pious expressions!*"

From such authors we must necessarily be prepared, and reasonably expect to meet a very fine and finished production, one that shall be in every way worthy of a high rank in literature. At least we expect if there *should* be anything bungling about it, it would only occur among those "*few pious expressions,*" which have no accredited authorship.

Mr. Haynes, however, after expatiating largely upon what he calls the "*internal evidence*" against the book, endeavouring to show contradictions and inconsistencies, seems to have forgotten himself, and

gravely sums up his arguments thus. "Again. The *general* inaccuracies, bad grammar, and great blunders, both of the book and style, render it the meanest and most contemptible in the English language; it is very unlike a book of God. Listen to a few of the expressions with which it abounds." Here he quotes some specimens. "These," he continues, "with many more expressions which might be collected, present on their very face, the most evident marks of ignorance, knavery, and dishonesty!" "*Oh, tell it not in Gath!*" Here is consistency! *Now*, Mrs. Davidson, what do you think of your college-educated husband "distinguished for a lively imagination?"

You should, most assuredly, have sent him for a few months, at least, to Mr. Haynes, to have received a finish to his college education, that he might not have disgraced himself and his profession, by putting forth a book of "*general inaccuracies, bad grammar,*" "*the meanest and most contemptible in the English language.*" Recollect "*the comparison was found correct, with the exception of a few pious expressions*" "and extracts from the Sacred Scriptures."

A few *pious expressions* cannot impart to a book of that size a "*general*" character for "inaccuracies, bad grammar, and great blunders!" Neither can a few *pious expressions* make the "Book and style" which "render it the meanest and most contemptible in the English language." Nor yet can a few *pious expressions* compose that vast number of "expressions with which it *abounds.*"

The truth is, Mr. Haynes in his great zeal to oppose the truth, has run himself into a dilemma. Which horn will he take? His arguments, like the Irishman's Kilkenny cats, "*ate each other up!*" I advise him in future to be more cautious, if he would not have the cloven foot appear. In fact, I think the Anti-Mormons should call a convention at once, and adopt a creed or system of lies, so that they may no longer destroy their own influence. Have they forgotten that, "If Satan be divided against himself his kingdom cannot stand?"

Lying, like every other branch of business, will work best when systematized. Try it, gentlemen! Just look for a moment, and see what a miserable figure you cut! One with one version of a story, another with a different version, each contradicting the other; and some it seems there are who cannot tell a straight story when left to themselves. Organize! systematize, if not for your own, for your Master's sake, do for *his* sake try to appear a little respectable!

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 304.

OBJECTION: "The *sufficiency* of the Holy Scriptures of the Old and New Testaments for accomplishing the gracious designs of Jehovah is evident from the glorious truths which they reveal. They contain all things needful to be known and believed for salvation. 'From a child,' said Paul to Timothy, 'thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'"—"*Mormonism Weighed,*" *&c., by S. Haining.*

ANSWER: We, as Latter-day Saints, do not believe in "the sufficiency" of what are called "the Old and New Testaments" for the accomplishment of ALL "the gracious designs of Jehovah;" nor do we believe that "they contain ALL things needful to be known and believed for salvation." But we believe that those who will be honest enough to obey "the glorious truths" which they *do* "reveal," have the promise of that Holy Spirit which *will* "guide" them into "*all truth.*" If "the Holy Scriptures of the Old and New Testaments," by containing

"all things needful," are "sufficient" for all purposes, what need is there for such a function of the "Spirit of Truth?" Would Jesus have promised to send the Spirit on such a mission as that mentioned in John xvi. 12, 13, if it were rendered unnecesary and superfluous by the revelations of Scripture? Again, we would ask, what "Holy Scriptures" had been "known" by Timothy "from a child," which were "able to make" him "wise unto salvation?" As the "New Testament" was not written when he was a "child," he could not have "known" *that* from his childhood. Paul was evidently referring to the "Old Testament." If, therefore, Mr. Haining's mode of reasoning were carried out, it would follow that the "New Testament" is altogether unnecessary, inasmuch as the "Old Testament," which Timothy knew "from a child," is sufficient to make us "wise unto salvation!" As, however, the ability of the "Old Testament" to make those who lived under its dispensation "wise unto salvation," did not hinder a "New Testament" from being written, containing revelations of Divine truth to those living under its dispensation, so neither does the fact of both "Testaments" containing lessons of saving wisdom preclude *other* records of "glorious truths" from being written, or *other* revelations from being given to this or any future generations, containing an adaptation of "things needful to be known and believed" by the people to whom they may be given for the purpose of making *them* "wise unto salvation." We thus believe, with Paul, that "All scripture is given by inspiration of God, and is profitable for doctrine," &c. But here arises another query, affecting the validity of our objector's argument. What did the Apostle mean by "all Scripture?" Did he mean all past Scripture only? or did he mean all past, present, and future Scripture? If he limited the expression "all" to those Scriptures which were "able to make" Timothy "wise unto salvation," he must have referred to the "Old Testament only," for the "New Testament," as we before observed, was not then written; and therefore the text cited by Mr. Haining as confirmatory of his theory, instead of suporting it, annihilates it. If, however, the term "all Scripture" be understood as referring to anything written subsequent to the "Old Testament," there is not a shadow of reason that can be urged against its applicability to Divine Revelations of the present day or of any future period. We believe that there will yet be many inspired books of prophecy, and Revelations, and Epistles, and Acts of Apostles, and Psalms, and Proverbs, and Songs, and other writings given to the Church by inspiration, which will be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) We do not countenance the idea that the collection of ancient books, called the Bible contains all (or even a thousandth part) of God's will concerning His people. Many "glorious truths," which the Bible does *not* "reveal," and was never intended to reveal, will yet *be* revealed, in God's own way, and written by the pen of inspiration. Many "gracious designs of Jehovah" have yet to be accomplished, concerning which the Bible is silent as the tomb, but which will nevertheless be revealed in the due time of the Lord, and recorded in the annals of the Church. Many principles of saving truth and righteousness, now hidden from the minds of men, will yet, by the mouth of God's servants, be revealed to mankind, and unborn millions shall rejoice in the blessings thereof.

(*To be continued.*)

VARIETIES.

A Good Investment.—A benevolent old gentleman used to give away wood to the poor by the cord, in order, as he said, to have it recorded above.

How can a man who has no wings be said to be 'winged' in an affair of honor? Because in fighting a duel he makes a goose of himself.

Keep sacredly your promises, or if you find it impossible, go immediately and give a good excuse for your neglect. So shall you retain the confidence of your friends and associates.

MONOGAMIC PROBLEM.—A Monogamist married one wife. At the age of twenty there was born to him a son; at twenty-two a daughter was born; at twenty-four, another son: and so on, alternately, a son and a daughter every two years, until his wife had borne him ten children. Each of his male descendants, when about nineteen years of age, married a wife. At the age of twenty, each, like his father, was blessed with a son; at twenty-two, with a daughter; the increase, thereafter, being the same, in all respects, as in the family of the father. The female descendants remained unmarried. When this Monogamist became seventy-eight years old, what did his family number, including himself?

POLYGAMIC PROBLEM.—Mr. Fruitful, a Polygamist, married forty wives. At the age of twenty, he had ten sons and ten daughters born; and each following year he had ten sons and ten daughters born, until each wife had borne him ten children. His male descendants, shortly after becoming nineteen years of age, married forty wives each. And at the age of twenty, each began to increase in children, the same, in all respects, as in the family of the father. The female descendants remained unmarried. When this Polygamist became seventy-eight years old, what did his family number, including himself?

THE TRUSTING HEART.

BY CHAS. MACKAY.

Trusting heart! though men deceive thee,
Though good fortune's noon be past—
Though the friends of summer leave thee—
Fearful of its wintry blast:
Love remains, if these forsake thee,
True aye truer than before;
Why should worldly sorrow break thee?
Heart! take courage—sigh no more.

What though tempests gather o'er us;
Storms not always vex the sea;
Sunshine yet may gleam before us;
There are calms for thee and me.
Fortune's gifts are unavailing,
Ours are gifts she never bore,
Love unchanging, hope unfailing;
Heart! take courage—sigh no more.

ADDRESSES.—Edward Hanham, Reform Cottage, Beechen Cliff, Bath.
Joseph Burrows, 3 Furlong Place, Burslem, Staffordshire.
H. I. Doremus, care of Thomas Holmes, Suckery, Worcestershire.
Charles C. Tester, at Mr. Shepard's, Latter-day Saints' Meeting Rooms, Milton, Kent.

MONEY LIST, MAY 22—29, 1857.

	£	s.	d.
A. L. Jones	25	0	0
John Kessell, (per W. Yeates)	2	10	0
E. D. Miles	2	0	0
Michael Vaughan	5	0	0
Josiah Holmes	20	0	0
B. W. Brindle	5	0	0
Carried Forward	£39	10	0

	£	s.	d.
Brought Forward	£39	10	0
William Norris, (per Edward Hanham)	10	11	7
Thomas Parkes, (per I. Higbee)	4	0	0
William Budge	23	0	0
Joseph Burrows	4	12	6
	£81	14	1

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XIX., Saturday, June 20, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 383.

OBJECTIONS: "It does appear that the Mormonites do attach too much importance to their being baptized; and, if we may judge from their avowed principles and practice, they seem to imagine that it will operate as a charm. Baptism is only a sign, and not the thing signified; and many are baptized who are only baptized infidels. Without the renewal of the heart, a religious profession will be of no avail. The rite of baptism cannot save: 'circumcision availeth nothing, neither uncircumcision, but a new creature.' This doctrine was plainly taught by our Lord and his Apostles, and it is that which is essential to our becoming true Christians; for except a man be born again, he cannot see the kingdom of God. Every institution of God ought to be observed by us in the manner prescribed, and not to substitute it for the regeneration of the heart by the Spirit. This is a radical defect in the system of the Book Mormon. It is a dangerous error, and will be manifest in the lives of all who are under its influence."—"*Mormonism Weighed*," &c., *by S. Haining.*

"Mormonism teaches that salvation chiefly depends on what is *outward*—connection with its communion, and baptism by immersion or dipping. Without these things, it says, there can be no salvation. The Bible, on the contrary, shows and teaches that such outward things are in *themselves* of no value, and that faith in Christ, and a change of heart, which are *internal* things, are the essential matters in salvation. 'For in Jesus Christ neither circumcision (which answers to baptism under the New Testament) availeth anything, nor uncircumcision, but faith which worketh by love.' (Gal. v. 6.) 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.' (Gal. v. 15.) The dying thief was saved without baptism; and Simon the sorcerer was still in a lost state, although baptized.' (Acts viii. 23.) "Mormonism, like Popery, professes to save men by the charm of its baptism, and by communion with itself. But God's word says that salvation never can be obtained by such means, but that it must be through faith in Christ, attended by a change of heart and life." (Gal. ii. 16.)—"*Mormonism an Imposture*," *by P. Drummond.*

ANSWER: With regard to the first objection, we have only to say that the Latter-day Saints attach no more

and no less importance to the ordinance of baptism than the Saviour and his Apostles attached to it. If it be possible for us, as Christians, to "attach too much importance" to the divine institutions of Christ, our opponents and their abettors will certainly be exonerated from the charge; but we fear they will stand guilty of attaching *too little* importance to them. This reminds us somewhat forcibly of the equally feeble objections urged by Naaman, the Syrian captain, against the Prophet Elisha's prescribed terms for the cure of his leprosy. The word of the Prophet was, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." This was a simple remedy, but Naaman could not see the philosophy of it. It was too simple, too humbling to the pride of the "captain of the host of the king of Syria;" and he "was wroth and went away, and said, Behold, I thought He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. Afterwards, however, he relented, and went and "dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." But it is evident that, before he could possess the desired and promised blessing, he had to comply with the prescribed conditions. Had he dipped a thousand times in a Damascene river, or less than seven times in Jordan, he would not have been cleansed from his leprosy; but as soon as he attached sufficient "importance" to the word of Elisha as to obey it, behold, the promised blessing came. We leave our Anti-Mormon objectors to draw the parallel. They may, if so determined, ragingly denounce the simplicity of the Gospel, and spurn its gracious overtures; but we are not willing to follow their example. We will not risk our hopes of salvation, and wilfully incur our Lord's displeasure, by despising or slighting His holy ordinances; for they who know their Master's will, and do it not, will be punished with many stripes. If there is any "charm" in yielding obedience to the Gospel law, let us have it. If it will "operate" in any way beneficially, let us experience its operations; and our anti-christian foes are welcome to the pleasure and gratification of mocking and deriding us. We are bent upon obtaining life—eternal life—which is so freely offered to us in the Gospel: we are resolved and determined—God being our helper—upon yielding implicit obedience to the requirements and institutions of that Gospel; and in doing this we care not for the scoffs and ridicule of the sectarian world. We neither court its smiles nor fear its frowns. We know in whom we believe, and happily possess that knowledge of the truth, that anchor of hope, that assurance of faith, and that indescribable peace and joy in believing, which the world can neither give nor ever take away. Our first objector views baptism as "only a sign," but does not say of what. It may, indeed, in its proper time and place, be regarded as an "outward and visible sign" of the believer's *obedience*—as an external act significative of the penitent believer's willingness to fulfil the law of Christ, which is the Gospel. But when administered otherwise, and without legal authority, as is the case in all pædobaptist and other churches of sectarians, it is "only a sign" of folly and presumption. It may be true that "many are baptized who are only baptized infidels." In fact, all who are baptized without having true faith in Christ, are little else than "baptized infidels," whatever christian profession they may make. Faith in Christ implies faith in him as the Divinely-commissioned Teacher of mankind, and therefore involves faith in the entire system of Christianity—faith in all the principles of Divine truth which Christ taught, and which his inspired servants taught in his name. The professing Christian world ostensibly acknowledge Him, but at the same time reject one-half of His teachings. They profess to believe the Gospel of Christ, but yet disregard many of its prominent features. Such characters may indeed be formally baptized, but their baptisms will be of no avail, for it is impossible that they can be followed by the baptism of the Spirit; and "except a man be born of water AND the Spirit, he cannot enter into the kingdom of God." It is undoubtedly true, as our opponent says, that "without the renewal of the heart, a religious profession will be of no avail;" but let it be also remembered that where

there is truly a "renewal of the heart," there will be a hearty and unreserved concurrence in all the requirements of the Gospel—an humble willingness and determination to obey that Gospel in all its principles and ordinances. Our objector, however, adds, "The rite of baptism cannot save;" and certainly no one will venture to affirm that it either can or will save, of itself, unaccompanied by faith and repentance. But this much we can with safety declare, on the testimony of Holy Writ, that, as an ordinance of that Gospel which is "the power of God unto salvation to them that believe," it is an indispensable Christian duty, and a necessary condition of salvation. It is one link in that Gospel chain which, in the hand of Christ, is long enough to reach, and strong enough to save, "even to the uttermost," all who are willing to "come unto God" thereby. But break even that one link, and the chain as a whole is broken. As a Gospel principle, therefore, baptism is a *saving* principle. "He that believeth AND is BAPTIZED, shall be SAVED:" so says the Saviour. (Mark xvi. 16.) The Apostle Peter also declares in the plainest terms, "The like figure whereunto even BAPTISM doth now SAVE us." (1 Peter iii. 21.) It is undeniably true, as both our objectors remind us, that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision." Circumcision forms no part of the Christian law, and is therefore unavailable to us; but what has that to do with the obligations of Christian baptism? It does not follow, because Jewish circumcision is not binding on Christians, that therefore Christian baptism is not. Does baptism avail nothing? Why, then, was it instituted?—why taught as a Gospel, saving ordinance? Was it not instituted expressly for the remission of sins?—and is *that* nothing?—will *that* avail nothing? Out of order, and under improper circumstances, we grant that it would be unavailing; but that is not the point. We gladly and willingly admit the scriptural fact that "a new creature" is "essential to our becoming true Christians," for "this doctrine was plainly taught by our Lord and his Apostles." And what is a "new creature?" It is one who has ceased to do evil, and learned to do well,—one who has put away all his old erroneous traditions, and evil habits, and has commenced a new life of righteousness, and obedience to the revelations of God as given through His authorized servants,—one who has abandoned all human creeds and man-made systems, and has bowed in obedience to the Gospel of Christ,—one whose principles of *true faith* and *genuine repentance* are verified in his every-day life and conduct, who has *received the remission of his sins*, (by the death of Christ,) through the symbolic ordinance of baptism; and who has *received the gift of the Spirit*, through the sealing ordinance of confirmation, on the laying-on of hands. With a view of showing the inutility and unavailableness of Christian baptism, one of our objectors cites the text, "Except a man be born again, he cannot see the kingdom of God." So, indeed, said the Saviour to Nicodemus; but as our objector, Nicodemus-like, appears to have misunderstood the import of the words, we refer him to the Saviour's own paraphrase, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." What, then, is being "born of water," but the emersion of the penitent believer from the watery tomb or womb into a new condition or phase of life and character, with his sins remitted, or washed away, when he commences to live in a new position before God, under a new and everlasting covenant of grace? And what is being born "of the Spirit," but the going forth of the baptized, penitent believer, thus released from the load of past sins, into a higher sphere of *spiritual* life, under the special influence of the Holy Spirit of promise, sealed and confirmed upon him by the ordinance of the laying-on of hands? We heartily reciprocate and endorse the sentiment, that "Every institution of God ought to be observed by us in the manner prescribed," and also that we should not "substitute it for the regeneration of the heart by the Spirit," or for anything else. It is not, however, the Latter-day Saints who "substitute" baptism for other matters of either great or less importance. It is not the "Mormons," so called, who disregard the ancient institution of the Lord, and "substitute" for it the modern inventions of men. God forbid it. We endeavour, in the fullest sense, to "observe" that sacred ordinance "in the manner prescribed" by Jesus and his Apostles, and can with confidence appeal to the Scriptures for the truthfulness of our baptismal doctrine and

practice. To say that the substitution of baptism for the regeneration of the heart is "a radical defect in the Book [of] Mormon," is to say that which is not true, for the Book of Mormon inculcates no such dogma as our opponent would attribute to it. The statement, also, of the second objector, that "Mormonism" teaches that salvation chiefly depends on what is *outward*, &c. is also false and unfounded. "Mormonism" teaches nothing of the kind. It teaches that salvation depends entirely upon our obedience to ALL the requirements of the Gospel, both internal and external—implicit and unreserved obedience to "EVERY word of God" given to us through His recognised and appointed channel. It is not for us to dictate terms, and say this is essential, and that is non-essential, according to the caprice of our fancy, or the bent of our personal inclinations. There are by far too many Naamans in the professing Christian world, who object to this point, dislike that—reject with disdain one principle, and laugh to scorn another, and would fain accomplish their salvation in their own way, according to the dictates of their own imagination and will. This is, indeed, the principle on which mankind have been acting for many centuries. Is the Gospel of modern ages like the pure Gospel of old? Alas, no. Men have violated its obligations, corrupted and perverted its original features, and shorn it of its ancient glory and power. We, of course, readily grant that "outward things are *in themselves* of no value." But does it follow that they are of "no value when in their proper connection with other principles of true religion?" It will be admitted on all hands that "faith in Christ, and a change of heart, which are *internal* things," are to be regarded, in the fullest sense of the words, as "essential matters in salvation." But that does not destroy or in any way militate against the fact that Christian baptism is, in its place, "essential," as a divinely-instituted ordinance of the Gospel. Of course, the mere "outward" act of immersing the body in water is, *in itself*, considered apart from its sacramental import, of no more "value" than common bathing; but when regarded as a special, voluntary act of obedience to the Gospel requirements, the aspect of the case changes, and what would otherwise apear a mere meaningless form, becomes an evident, indispensable duty. There is no saving, spirtual virtue in the *water*. It is the faith and repentance that accompany the act of baptism which render it efficacious. The absolute necessity of the duty, as well as its sacramental efficacy and power, lie especially in the one great fact of its being of *Divine appointment*. Who, then, should dare to depreciate its "value," or presume to lessen its "importance?" Did not the Most High reveal it to the world as a saving ordinance, eighteen centuries ago, through His Son Jesus and His servants the Apostles? He did; and who shall gainsay it? In these last days the original Gospel is again revealed to the world in its fulness, and integrity, and power, through the Divinely-commissioned Apostle and Prophet Joseph Smith; and those who have so long made void the law of God by their own traditions—those who have so long set at nought the initiatory ordinances of salvation, and substituted for them the commandments of men—those who have ignored the revelations of heaven, "sought out many inventions" and set up many systems in lieu thereof, have now an opportunity of ceasing to go astray, of returning to the old path, and walking in that strait and narrow way that leadeth to eternal life. An idea is parenthetically introduced by our second objector, that the rite of circumcision "answers to baptism under the New Testament," meaning, we presume, that the latter takes the place of the former, and was prefigured by it; and hence he strangely argues, (inferentially,) that as to us "circumcision availeth nothing," so baptism is of no avail! But the fact is, in reality, that Jewish circumcision and Christian baptism are ordinances of a distinct, independent, and dissimilar nature, and were instituted under widely different circumstances, and for entirely different purposes: consequently, instead of the one answering to the other, and being superseded by it, there is no connexion whatever between them. Indeed the essential dissimilarity of the two ordinances is, in every feature, so great and self-evident, that the idea of instituting a typical comparison and correspondence between them would not for a moment be entertained by any candid Scripture student, but for want of a more rational support for the unscriptural theory of infant baptism. Circumcision was a seal

of the national covenant which God made with Abraham and his posterity, through the line of Isaac and Jacob; whereas baptism is of universal application, obligatory upon Christian believers of every kindred, tongue, and people. Circumcision was performed upon babes, eight days old; whereas baptism was designed only for persons capable of exercising faith and repentance, and was instituted for the remission of sins, of which infants are incapable. Circumcision was performed on males only; but baptism is administered to both sexes. Circumcision, in the time of the Apostles, though not imposed upon Gentile Christians, (see Acts xv. 22—29.) was nevertheless performed upon the children of Jewish Christians. (See Acts xxi. 18—25.) Paul even circumcised "a certain disciple," Timothy, whose father was a Greek, but his mother a Christian Jewess. (Acts xvi. 1—4.) There will be found, on investigation, ample proof of the non-connection of the two distinct ordinances of circumcision and baptism. How great, then, and how evident is the fallacy of our opponent's assumption, that the one "answers," to the other! If baptism is in place of circumcision, supercessory to it, and represented by it, as pædobaptists assume, why were the children of Jewish Christians circumcised, by Apostolic authority? and why did an "Apostle of the Gentiles" circumcise a young man who, in all probability, had already been baptized? Why, also, it may be asked, do professing Christians disregard the supposed type, by sprinkling their daughters as well as their sons, and that, too, at all ages indiscriminately? The nature and purport, and essential peculiarities of the separate ordinances are entirely overlooked; and, for want of some sort of excuse or apology, however trifling, the eye—blind to all other features of the case—rests fixedly and contentedly upon the one simple, bare outline fact, that Jewish *infants* were circumcised!—and upon this slight and slender basis professing Christians take upon themselves, without authority, and in defiance of the Gospel law, to administer what they call "baptism" to their unconscious *babes!* With regard to "the dying thief," we would ask our opponent whence he derived his information that he was saved without baptism?" How knows he that he had not been baptized? Some critical writers affirm their belief that, though called in our version a thief, he was only a political offender, and had been a disciple of Jesus. His ejaculation, "Lord, remember me when thou comest into thy kingdom," would certainly appear to betoken an intimate acquaintance with Jesus and his teachings. But, apart from this view of the case, and supposing that he had not been baptized at all, we would ask, how knows our objector that "the dying thief was *saved?*" His own (imaginary) ground for this idea is the answer of Jesus, "Verily, I say unto thee, To-day shalt thou be with me in paradise." Where, then, was "paradise?" It was, without doubt, where Jesus went to on that day. And where was that? Was it to heaven, in the presence of his Father? No; for Jesus himself declared after his resurrection, "I am not yet ascended to my Father." (John xx. 17.) His body had been lying in the tomb; and, according to the testimony of the Apostle Peter, his spirit "went and preached unto the spirits in prison," who had lived in the flesh in "the days of Noah." (1 Peter iii. 18—20.) Here, then, was the spirit of "the dying thief," with Jesus. We need not enter into a lengthy disquisition upon the meaning of "paradise." The necessary point is arrived at—that, at all events, it was not heaven. And "the dying thief" appears to have known that Christ's "kingdom" was to "come" (on the earth) at a future period. Hence his prayer, "Lord, remember me, WHEN thou COMEST into thy kingdom." That "kingdom" is now being set up, preparatory to the *coming* of our "Lord, when "the dying thief" will doubtless have the fulfilment of his desire and prayer. It is lamentably true, as our objector states, that "Simon the Sorcerer was still in a lost state, although baptized;" and this is only an instance of the truth of what we have so often reiterated, that baptism, unless preceded and accompanied by genuine faith and repentance, is of no avail before God, and of no benefit to man. Whatever "Popery" may do, "Mormonism" does NOT profess to "save men by the charm of its baptism," nor by any outward "communion with itself." A man, Simon Magus-like, may be baptized in water, and be in external communion with the Church of God, and yet, with all his "baptism" and "communion," go down to perdition. "Salvation," we know right well, "never

can be obtained by such means" *alone.* We also believe, and know, and continually teach, that "it must be through faith in Christ, attended by a change of heart and life." And what does that "faith in Christ" include? It includes, necessarily, faith in the entire system of Divine truth which Christ taught. And what does "a change of heart and life" imply? It implies a renewal of the whole man, with all his affections, and desires, and principles of action; it comprehends a full and unreserved acceptance of the Gospel covenant, a hearty and willing obedience to all its requirements, and a discharge of all the duties of the Christian life. This is what "Mormonism" teaches. This — let our enemies say what they may—is the "pure and undefiled religion" of the Church of Jesus Christ of Latter-day Saints.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 376.)

[April, 1842.]

Friday, 29th. A conspiracy against the peace of my household was made manifest, and it gave me some trouble to counteract the design of certain base individuals, and restore peace. The Lord makes manifest to me many things, which it is not wisdom for me to make public, until others can witness the proof of them.

Saturday, 30th. I received a visit from Judge Adams, of Springfield, and spent most of the day with him and my family. Signed deeds to James and Charles Ivins, and many others.

Sunday, May 1st, 1842. I preached in the grove, on the Keys of the Kingdom, Charity, &c. The Keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth, and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies.

Monday, 2nd. Editorial of the *Times and Seasons.*

THE TEMPLE.—This noble edifice is progressing with great rapidity; strenuous exertions are being made on every hand to facilitate its erection, and materials of all kinds are in a great state of forwardness, and by next fall we expect to see the building enclosed; if not the top stone raised with "shouting of grace—grace unto it." There have been frequently, during the winter, as many as one hundred hands quarrying rock, while at the same time multitudes of others have been engaged in hauling, and in other kinds of labour.

A company was formed last fall to go up to the pine country to purchase mills, and prepare and saw lumber for the Temple and the Nauvoo House, and the reports from them are very favourable; another company has started, this last week, to take their place, and to relieve those that are already there; on their return they are to bring a very large raft of lumber, for the use of the above-named houses.

While the busy multitudes have thus been engaged in their several avocations performing their daily labour, and working one tenth of their time, others have not been less forward in bringing in their *tithings* and consecrations for the same great object. Never since the foundation of this Church was laid, have we seen manifested a greater willingness to comply with the requisitions of Jehovah, a more ardent desire to do the will of God, more strenuous exertions used, or greater sacrifices made than there have been since the Lord said, "Let the Temple be built by the tithing of my people." It seemed as though the spirit of enterprise, philanthropy and obedience rested simultaneously upon old and young, and brethren and sisters, boys and girls, and even strangers, who were not in the Church, united with an

unprecedented liberality in the accomplishment of this great work; nor could the widow, in many instances, be prevented, out of her scanty pittance, from throwing in her two mites.

We feel at this time to tender to all, old and young, both in the Church and out of it, our unfeigned thanks for their unprecedented liberality, kindness, diligence, and obedience which they have so opportunely manifested on the present occasion. Not that we are personally or individually benefitted in a pecuniary point of view, but when the brethren, as in this instance, show a unity of purpose and design, and all put their shoulder to the wheels, our care, labour, toil, and anxiety is materially diminished, "our yoke is made easy, and our burden is light."

The cause of God is one common cause, in which all the Saints are alike interested; we are all members of the one common body, and all partake of the same spirit, and are baptized unto one baptism, and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another's. The only difference is, that one is called to fulfil one duty, and another, another duty; "but if one member suffers, all the members suffer with it, and if one member is honoured all the rest rejoice with it, and the eye cannot say to the ear, I have no need of thee, nor the head to the foot, I have no need of thee;" party feelings, separate interests, exclusive designs should be lost sight of in the one common cause, in the interest of the whole.

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which Prophets, Priests, and Kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung, and wrote, and prophesied of this our day; but they died without the sight; we are the favoured people that God has made choice of to bring about the Latter-day Glory: it is left for us to see, participate in, and help to roll forward the Latter-day Glory, "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, even in one," when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the Prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause to roll forth the kingdom of God, the Heavenly Priesthood are not idle spectators; the Spirit of God will be showered down from above, it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realise; a work that God and Angels have contemplated with delight for generations past; that fired the souls of the ancient Patriarchs and Prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.

Tuesday, 3rd. Mostly with my family.

Wednesday, 4th. I spent the day in the upper part of the Store, that is, in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or lodge room (that is, where the masonic fraternity met occasionally, for want of a better place) in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, and George Miller, and Presidents Brigham Young, Heber C. Kimball, and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments, and the communication of Keys pertaining to the Aaronic Priesthood, and so on to the highest order of Melchisedec Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this Council was instituted the ancient order of things for the first time in these last days. And the communications I made to this Council were of things spiritual, and to be received only

by the spiritual minded: and there was nothing made known to these men, but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be commanded of God to build; and wait their time with patience in all meekness, faith and perseverance unto the end, knowing assuredly that all these things referred to, in this Council, are always governed by the principle of revelation.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 20, 1857.

THE LONDON "TIMES" AND THE "MORMONS."—The London *Times* of the 3rd instant, is in great ecstacies over the last batch of falsehoods, imported from America, concerning the "Mormons" of Utah. One would almost think, from the confidence with which the editor speaks, that he had really succeeded, at last, in getting hold of some reliable information against the peaceable citizens of that territory. It is, at least, very evident that he hopes the information is true; and labours hard to make his readers believe it, as something undoubted. It is rather unaccountable that a gentleman of so much apparent good sense as the editor of the *Times* appears to be, should be so shockingly deceived, time after time, with the most absurd and ridiculous stories about the inhabitants of Utah Territory. Not long since, he was unfortunately imposed upon by the reports of that shameless adulterer, Drummond, who ran away from the territory to escape the penalty of the law, which would have consigned him to the penitentiary. The wicked and most malicious falsehoods of this criminal scape-grace, having been disproved, and shown by the most incontestible evidence to be without the least foundation, the editor next hunts the American papers for something else, on which to feast his insatiable appetite. He soon discovers that the citizens of Utah had driven his Excellency Governor Young from their midst, and that he was now wandering an outcast among the wild Indians of the mountains. But finding this story also to be false, his craving for another, became almost insupportable, and might have proved fatal, if the last American mail had not furnished him with another sweet morsel. This time he thinks there is no deception. The Utonians, in his estimation, must certainly be in open rebellion. Should he be disappointed, in this last "forlorn hope," what will he do? It will undoubtedly go hard with him. But do not be discouraged, dear sir, the devil is not yet dead; and there are plenty more lies where the former ones came from. Your appetite can be fully satisfied. If they cannot manufacture them fast enough on the other side of the Atlantic, there are plenty of correspondents who can be employed close at home: only label their articles as if written in Utah, and they will be greedily swallowed.

We will now give our readers a few quotations from the *Times*, that they may see that the editor is either egregiously ignorant, or maliciously wicked in his representations of the government of Utah.

"Here is a whole territory, professing to be part and parcel of the great North American Republic, yet claiming the use of a moral and civil code of its own, totally different from that of the great community to which it belongs—a code which is simply a reversal of the religion and the civilization of eighteen centuries, and a recurrence to the savage state in politics, and to Paganism in morals."

Will the *Times* please inform its readers wherein the "civil code" of Utah is "totally different from that of the great community to which it belongs?" Wherein does it differ, in the least respect, from the codes or Republican forms by which the other territories of the American Union are governed? Is there one Law, or Act, or Resolution in the "civil code" of Utah, that is anti-Republican, or unconstitutional, or contrary, in the slightest degree, to the laws of the United States? If the "civil code" be "totally different," the *Times* will not find it a difficult matter to give its readers barely one specimen of its difference. We have been a member of the Legislative Council of that territory, during three of its Sessions, and assisted in the enactment of the "civil code" which was afterwards forwarded to Washington City, and received the approval of Congress; and we are not aware that there is one feature that either Congress or the Federal Courts have ever taken the least exception to. And we will venture to say that the editor of the *Times* never saw the "civil code" of Utah, and yet he has made the alarming discovery that it is "totally different from that of the great community to which" Utah belongs. What a pity it was that the *Times* did not enlighten Congress in regard to this total difference before they gave their entire approval. The *Times*, in the above extract, also accuses the territory of Utah, with having a "moral code" as well as a civil one. This is entirely untrue. No territory or State of the American Republic is permitted to have a moral or religious code in any way binding on its citizens. Utah as a territory, therefore, has no moral code, any more than Oregon or Kansas. Every religious denomination in Utah, as in all the other territories, adopts its own moral code, with which the civil code has nothing to do, so long as the citizens do not violate the latter. If the "Mormons," Baptists, Episcopalians, Methodists, or any other religious denomination in Utah, embrace a moral code which leads them to violate the laws or constitution of the General Government or the civil laws of Utah, then by the laws should they be judged and condemned. But, on the other hand, if none of the religious denominations in that territory violate any civil law, then they are free, and can believe as they please, and worship what they please, and adopt any moral code they please; and neither the Federal Courts, nor the General Government, nor anybody else, has any right to molest or interfere with them. This sentiment is conceded by the *Times* in the following:—

"You cannot interfere by force with people's morals. The United States would declare, as it did through the Federal Court of Utah, that monogamy was part and parcel of the law of the United States, and therefore that, if a man had married sixteen wives, fifteen of them were his mistresses, and their children illegitimate. But, having pronounced that judgment, the law could not prevent the other fifteen women from living with a man who called himself their husband, if they chose.

Here the *Times* is quite liberal, admitting that the law of the United States "could not prevent other fifteen women from living with a man who called himself their husband, if they chose." Here we ask the *Times*, which would be the most honorable, a law that would permit a man to live with "fifteen women" as "mistresses," and render "their children illegitimate," subject, at any time, to be thrown into the streets, houseless, penniless, and unprotected; or a law that would acknowledge the "fifteen women" as wives, render the children legitimate, and compel the husband to support both them and their children? Please forget not to answer this question, as it has a close bearing upon the "moral and civil code" of England. But the *Times* is entirely mistaken, if it supposes "monogamy" a "part and parcel of the law of the United States." The Federal Government has no law on the subject of marriage. So far as the law of the United States is concerned, it is just as lawful to have "sixteen wives" as to have one. And no "Federal Court of Utah" or of any

other territory or state, has declared otherwise. If "monogamy" be a "part and parcel of the law of the United States," the *Times* will greatly enlighten its readers by reference to the volume containing the Act.

But the *Times* is exulting in the last news from Utah.

"The last news from Utah is, that the Federal or United States' Court in the territory had been suppressed by an organized Mormonite force:—'While the Court was in progress on the 12th ult. the Mormon members of the bar and others of the Danite band inveigled Judge Styles into a private room, locked the door, barred the windows, and then, with revolvers at his head, and knives within an inch of his throat, forced him to promise to uphold them in whatever they did, and to sustain the laws of Utah.' The Judge submitted, and declared in Court the next day, that 'he should be governed by the laws of the territory in preference to all others.' And on Mr. Burr, the United States' Surveyor-General, getting up and formerly putting the question, whether this meant that the law of the United States was to be superseded, 'the whole audience sprang to their feet, and the Danite murderers, who filled the court, threw off their coats, brandished their knives and revolvers, and created so great a confusion that the Judge was obliged to dissolve the court.' The United States' Court, then, having been suppressed by force, and a formal act of rebellion against the Federal Government having been committed, it would appear that there was only one course for the Federal Government to take, and that that was to despatch a military force to Utah, suppress the present territorial Government, and carry on the laws by means of magistrates of Federal appointment, acting under the protection of the military, until such time as another territorial settlement could be effected. If the United States' Government is true to itself it can have no choice in the matter, because the very principle of the Federation is defied by this Mormonite Act."

Why did not the *Times* inform its readers who the author was, that reported such great news from Utah? Ah! that is a question difficult to be answered. The Utah news was probably manufactured in the States, by some unknown correspondent, to excite the public, and put coppers into the pockets of editors, at the expense of the peaceful unoffending citizens of Utah. In the first place, there never has been in fellowship among the "Mormons," either a secret or public band called "Danites," or by any other name; but this is a false and slanderous accusation, originated about twenty years ago, by Missouri murderers, to justify themselves in butchering men, women, and children; and the same wicked malicious lie has been kept up by our persecutors, from that day to this, without the least shadow of evidence or foundation. In the second place, such a scene, as described above, could not possibly have happened among the "Mormons," from the fact that there is not a "Mormon" in the whole territory, but what knows that the United States' law is the supreme and highest law of the land, and that the citizens of all territories and States are amenable to it. Indeed, so great is the reverence of that people for the Federal laws, that the Legislature of that territory, during its session the past winter, has occupied the most of its time in compiling and arranging the United States' laws, applicable to territories, preparatory to publication for the information of the citizens.

The *Times* having given what it is pleased to call "the last news from Utah," says:—

"We may hope, then, now for something like a break-up of the Mormonite establishment. At present the sect professes to live under a kind of theocracy, which identifies Church and State, and places the priesthood and civil government in the same hands."

The civil government of Utah was originated by the United States. The Governor, the Judges, the Secretary, the Marshal, the United States' Attorney, and even the laws passed by the Legislature of that territory, are all under the perfect control of Congress and the Great Central Government at Washington. The United States appoint all these officers, and can approve or disapprove of any of the laws of their civil code. If any of the Priesthood has been favoured with any of these offices, it

is because the Central Government has been pleased to confer it upon them. This does not make a union of Church and State, any more than it would for the United States to confer these offices upon the Methodists, the Baptists, or any other denomination in that territory. If the United States are displeased with his Excellency Governor Young, they have the right to appoint some other man, and the territory will acquiesce with all due submission. They never have refused any appointments made by the United States, when such officers were acting in their official capacity; but the citizens of that territory are not to be humbugged into the idea that a United States' official, can come among them and commit adultery and trample upon all decency and law, without being tried for his crimes. If any have formed such an idea, they will find themselves greatly mistaken. The law is made for high as well as low; and in Utah they are lovers of virtue, of law, and of good order, and they will not suffer public prostitution, adulteries, and whoredoms to have place in the territory, without visiting such crimes with the severest penalties of the law. They have fled from Christendom, where these abominable crimes are tolerated; and they would rather die than to see the virgin soil of Utah polluted with such heart-sickening and revolting institutions.

THE LATEST FROM UTAH.—"The last accounts from Great Salt Lake represent matters in that quarter as being most unsettled, and containing a narrative of startling facts, showing that unmitigated treason, murder, arson, robbery, and forcible debauch, are every-day incidents of Mormon life, and that not an effort is made to check the perpetration of any of these terrible crimes."

Besides this, intelligence has flown through the States, crossed the Atlantic, and flapped its wings about the ears of English editors, to the effect "that a serious dissension had arisen among the Saints at Salt Lake City;" "that Brigham had been compelled to flee the City to save himself from the fury of his flock," and "that he is now, if alive, a wanderer among the Indians." But just here we will let our readers into a secret—'Tis not *our* latest from Utah! We have culled these "last accounts" from papers who, of course, never confess to the gift of lying, and whose editors orthodox newspaper readers believe to be specially endowed with the knowing faculties. However, we will whisper to our particular friends, the patrons of the *Star*, our conviction, that on the great record of lies, coming to light at a certain reckoning time called doomsday, there will be found a terrible sum of "last accounts."

Were we not aware of the tricks played on the public, as well as ourselves, at the "Mormons'" expense, we should possibly contract the interesting habit of pinching the outer-man to ascertain our exact state, whether we are awake, or asleep, and dreaming that we are somebody else. Or perhaps we should be tempted to believe in the doctrine of metempsychosis—in other words the transmigration of souls, and find ourselves unable to determine exactly who we are, and who other people are not. Or had we submitted ourselves to the mysterious "passes" of editors, priests, and "Own Correspondents," and felt the hallucinations of the biological power "gently o'er the senses stealing," then, as we write, Gentile society would no doubt be flitting before our eyes as a remembrance of pleasant dreams, and as we pen the name of Utah, thoughts of nightmares and goblins would frighten us from our editorial stool. But as it is, we know too much to be taken in by "last accounts;" the corruptions of Gentile society are too palpable for such pleasant dreams, and our confidence in our holy religion, and in our brethren, is too great to be disturbed by such phantoms.

We gave *our* "Latest from Utah," some two weeks ago, in *Star* Number 23. We thought those "last accounts" flattering. We have no doubt such was the opinion of the Saints. Instead of society there being "unsettled, and treason, mur-

der, arson, robbery, and forcible debauch" being "every day incidents of Mormon life," while "not an effort is made to check the perpetration of any of these terrible crimes," we were led to believe that *Reformation* was the "every-day incident of Mormon life."

Moreover, our advices certainly gave us to understand, that Reformation in the community was manifested by the Saints making restitution for any wrong done, and in forgiving each other's trespasses, and not in their murdering and robbing one another. We have no doubt our missionaries, and hundreds of the English Saints, have received this year a liberal stock of letters from their families and friends in Utah. But we have a shrewd notion that they, in that territory, were no better informed than ourselves, and are yet in happy ignorance of the horrors at home unless they have read the "last accounts" of outsiders.

But though the hoax of Brigham's flight at first proved a trap even for wide-awake editors, yet when their cooler moments came it was too palpable to them that they had been gulled. Of course, they must shuffle out of the difficulty, and hence *The Times'* "Own Correspondent," writes from New York—"The rumour is not credited here. It is believed to be a lie, set on foot by his agents to prevent the Government from sending a force this year to restore order in the territory."

Now really this explanation is as rich as the hoax itself. It must have been a "Mormon" of no mean invention, and quite original in his turn of mind, to have imagined the story of Brigham's flight. We would ask the twenty-five thousand Latter-day Saints in England, if any of them could have hit upon it? Our imagination, unaided by "Own Correspondents" is certainly not fertile enough for such an ingenious invention. The editor of *The Mormon*, one of the Twelve Apostles, and the chief "Agent" of Brigham in New York and the eastern States, seems to be as dull as ourselves in this matter. We quote the following from that paper:—

"HATS READY! HURRAH! HURRAH!! Brigham Young has been chased out of Utah! Hurrah! The Saints are in rebellion against Brigham! Hurrah!! The Mormons are divided! Hurrah!!! Make the merry bells dance, Mormonism is dead, and 'the woman on the scarlet-coloured beast' is saved!!!! Christian hypocrites, of every name and nation, shout for joy; your evil deeds will now be covered; Brigham has gone, and can expose us no more. Shout—hip, hip, hurrah! hurrah!! hurrah!!! * * * The Christian churches may be illuminated on Sunday with 'red, white, and blue' lamps and Roman candles. Don't faint over the brightness thereof. For the sake of some who may be dangerously over-joyed, we will add that this is all a hoax. President Young never stood higher in the affections of this people."

The facetious spirit of the editor is not to be misunderstood. It is too good a joke for the seriousness of any "agent" of Brigham's. We cannot pass without calling the attention of "Our Own Correspondent" of *The Times* to a few facts. They are the date of his correspondence, the 19th May, and the date of the publishing of *The Mormon*, from which the above is extracted, it was the 16th of May! Moreover, we would call his attention to the fact that the *Mormon* is published in New York, whence he writes. Now we have no objection to this same correspondent contributing to the "last accounts" from Utah, but we do think he should make himself acquainted with the views of Brigham's "agents" before taking up his official quill. This will afford another example of the policy of the doctrine—"It is better to represent ourselves, than to be represented by others."

One of the characteristics of the *Millennial Star* is generally understood by our readers to be gravity. But for the life of us, with the flight of Brigham dancing before our eyes, we could not be serious. The joke is too rich—the temptation for mirth too irresistible.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 366.)

1. It is urged as an objection to the Book of Mormon, that it is nowhere mentioned in the Bible; and that, if true, it could not well be otherwise than that some mention of it would be made by that book. If this assumption could be sustained as evidence against the Book of Mormon, it would apply with equal force against the Bible itself, for Moses makes no mention of any of the future writings of the Prophets and scribes of Israel. Isaiah makes no mention of Ezekiel—Ezekiel of Zechariah—Zechariah of Mathew's Gospel—nor Matthew of the Book of Revelations. Admitting, then, that the credibility of an inspired book depends materially upon the mention made of it by divine writings previously known, and the credibility of a book being in exact ratio with the number and character of the predictions in its favour, the claims of all the books of the Bible after the Pentateuch, would fall to the ground, because there is no previous mention made of them whatever. Yet none are so irrational as to believe the Prophets or evangelists less on that account.

2. Notwithstanding that we claim the credibility of the Book of Mormon to be complete and perfect, independent of the Bible, yet we shall proceed to show that the Bible in more than one place refers to that book. As we proceed, the reader will bear in mind, that, according to the Book of Mormon, the American aborigines are mainly descended from Ephraim, the son of Joseph,—that America is the land given to Joseph in his Patriarchal blessing,—and that book is a portion of the great things of God's Law given to him, (Ephraim.)

3. *America is Joseph's land.* In Gen. xvii. 8, it is recorded that God in His blessing upon Abraham, said, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." And to Isaac He said, "Unto thee and unto thy seed will I give all these countries; and I will perform the oath which I sware unto Abraham thy father." In Gen. xlix. 22—26, we have the following: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." And in Deut. xxxiii. 13—17, Moses says, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that couch-eth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousand of Ephraim, and they are the thousands of Manasseh." Gen. xlviii. 15—19. "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did

walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

He must be dull indeed who cannot see the marvellous difference between the land of Canaan as the common inheritance of Israel, and *Joseph's Land* as his particular inheritance. The land of Canaan, as promised, reached from the Euphrates on the East to the Nile and Mediterranean on the West; but Joseph's blessing extended beyond those boundaries, even to the "utmost, (or farthest-off) bounds of the everlasting hills," This is plain language: and if we consider that Jacob was in Egypt when he blessed Joseph, and from thence trace geographically to the "utmost bounds," we find the American continent to be the utmost or farthest off land from that point; and being the only land situated at the "utmost bounds," it must perforce be "Joseph's land," or else there is no meaning in language, and words cease to be signs of ideas.

4. Not only is it geograpically demonstrable that America is Joseph's land, but its incomparable fertility and amazing mineral wealth, is described by Moses, as before quoted, with an exactness which commands our admiration while it demonstrates his inspiration. To which of the other continents will his language apply? Or what political division of the old world possesses the "precious things" of the mineral and vegetable kingdoms to any thing like the extent and variety in which they are found in America? The language of inspiration, "Blessed of the Lord is Joseph's land," for the precious things above the surface and below the surface, implies extraordinary richness, and applies to America only.

5. In the words of Jacob, Joseph's posterity are represented *as the branches of a vine "running over the wall."*

Here we inquire, What was this wall? Evidently it was the boundary of the land given to Abraham and Isaac, the land of Canaan. It is not to be supposed that Joseph's posterity would pass those limits eastwardly into a country already settled and held by powerful nations; the country southward (Arabia) was given to Ishmael, and is still held by his descendants; the land northward answered not to the description of Joseph's land; and hence we are compelled to look westward from Canaan; which doing, passing over the sea, we find the American continent answering geographically and otherwise to the inheritance of Joseph. In Ex. xiv. 22, the sea is called a "wall," and Joseph's posterity in going over the wall, simply meant going over the sea. To those who may object to this conclusion, and argue that the land of Joseph lay in the North country, and that the Ten Tribes sought that land in the days of Shalmanezer, or some time subsequently; I reply that there is a prophecy recorded in Hosea xi. 9, 10, directly to the point; it reads thus—"I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city, They shall walk after the Lord: He shall roar like a lion: when he shall roar, then the children shall tremble from the *west*."

6. There is another peculiarity connected with God's blessing upon Ephraim the son of Joseph, which challenges consideration. He was to become "*a multitude of nations in the midst of the earth.*" Where and when has this been fulfilled in Asia, Europe, or Africa? Follow the history of Joseph's posterity to the inheritance of their portion of the common possessions of Israel; from thence to their captivity, when they were colonized with the rest of the Ten Tribes in "Halah and in Habor, by the river of Gozani, and in the cities of the Medes," from thence until history lost sight of them, the last authentic account being that they had amalgamated with the Gentile nations, and lost their identity. Hosea vii. 8, 9, and we will be forced to the conclusion,

that in no part of the eastern Continent, and at no time, has this part of Ephraim's blessing been fulfilled. But if we turn to the western Continent, we do find peoples so similar in their appearance that they are classed as of one race, and so alike in their general characteristics that a common parentage is ascribed to them, and yet with this general resemblance, they are as distinctly politically divided as are the nations of Europe. In fact no language can more forcibly describe their political situation than the language of Jacob to Ephraim, "He shall become a multitude of nations."

7. Let it not be forgotten, that Mr. Boudinot, Lord Kingsbury, Mr. J. Priest, and others, men well qualified to judge of this matter, and whose veracity and honesty are without reproach, have collected in the language, religion, traditions, manners, and customs of the American aboriginals, not a few of the clearest evidences of their Hebrew origin; the only wonder in the minds of these distinguished men being, not that the Indian in those respects resembles the Jew so little, but that, making reasonable allowance for the mutations of time, he should resemble him so much. Seeing, then, that there still remain so convincing evidences of the Israelitish origin of the Indian, and seeing that, notwithstanding our prejudices against what are to us new religious ideas, the reasonableness of the statement of the Book of Mormon, that the Western Continent is Joseph's land; with what resistless force does the conviction strike the mind in favour of the inspiration of that volume, which makes plain to the understanding those hitherto unfathomed, yet important truths connected with the seed of Joseph, and on whose "land" was to originate, in the latter-days, that great dispensation which is to "push the people together to the ends of the earth," and in and through whom Christ will reveal himself as the Shepherd and gatherer of of Israel, and the Stone or breaker of his enemies!

8. In contemplating the words of Jacob to Joseph, "From thence is the Shepherd, the Stone of Israel;" and the words of Moses, "His (Joseph's) horns are like the horns of the unicorn, with them shall he push the people together to the ends of the earth," the importance of the whole subject appears. It proves at once and beyond the power of contradiction, that the mighty gathering "dispensation of the fulness of times," was to originate with Joseph's posterity, and, by implication, on his land. The former of these texts has sorely puzzled the Christian priests; for Christ as coming from Judah, is, by their rules of interpretation, irreconcilable with His coming from Joseph: for those rules disallow of a new dispensation. A new dispensation would call for a new revelation, which cannot be, according to their dogma, which says, "The canon of revelation is full;" yet how is it possible that Christ can be the Shepherd and Stone of Israel as coming out of Joseph, without a new revelation and dispensation? Christian priests will you answer? No! you cannot—dare not! There is little need, however, for the Nephite Prophets have already answered it. Jesus the son of Mary, of the tribe of Judah, is indeed the Shepherd and Stone of Israel, who fore-ordained that through the lineage of Joseph, and on his land the great dispensation of the latter-days should be revealed to the world. It is by the horns of Joseph's Priesthood that the people are to be pushed together. The horn is the scriptural emblem of Priesthood and power. See Hab. iii. 4, and

This higher Priesthood now to be restored,
Where stands the pontiff or the priestly lord,
A Patriarch and Priest of God indeed,
With 'vested right to fill the present need?
Which "*Bride of Christ!*" possesses for her dower,
The hands which hold the "hiding of His power?"
Where may we go with slightest hope to seek,
A righteous Priest—a true Melchisdec?

9. When Jacob was about to depart this life, he said to his sons, Gather yourselves together, that I may tell you what shall befall you in the last days. It was on this solemn occasion that God through him promised to Joseph, that the Shepherd and Stone should be revealed through him. That, under Christ, his posterity would be swift messengers to the nations, whose mission would be to gather up the honest-hearted, bringing them as a present of a people to the Lord of Hosts in the latter-day Zion; in which Christ not only proves himself the Shepherd or gatherer of Israel, but at the same time the Stone or breaker of His enemies; even

that stone which the Jews rejected—on which they fell and were broken; but the Gentiles on which that stone shall fall, shall be ground to powder.

10. We have already noticed two remarkable sayings concerning the posterity of Ephraim; first, That he should become a multitude of nations; and second, That they of the captivity had mixed themselves with the Gentiles. If Joseph's posterity which were taken captive by Shalmanezer amalgamated with the Gentiles, God's promise could not be rendered void by such admixture; but under the covenant of election, even this would be overruled for God's glory and the salvation of Israel. It needs but little argument to convince the candid mind, that if but a few families were chosen to emigrate to Joseph's land, and that the greater part of his seed mixed with the nations, that it is among the nations we must look for the major part of his posterity. But, it may be asked, at this late day, and without genealogical records, how is it possible that Ephraim's seed may be distinguished from the pure Gentile? We reply, by URIM and THUMMIM. In a former paper I quoted Ezra ii. 62, 63, which states, That when certain of the Levites could not find their genealogies on record, they were, as polluted, put from the Priesthood until a Priest should stand up with Urim and Thummim. This proves two important things; first, one of the uses of the Urim and Thummim, and second, that a Priest was yet to stand up with those oracles for the purpose of pointing out Israel among the Gentiles.

11. In view of the occurrences and predictions heretofore noticed, what room is there for doubt that Joseph Smith found the Book of Mormon, and with that book a Urim and Thummin? That by the aid of those oracles he ascertained the Indian to be of Israelitish origin, and that himself was an Ephraimite? Let the reader set it down as a point, that not only Joseph Smith, but most of the Apostles and Elders of this Church of latter-day Israel, are known by our sacred oracles to be of the seed of Ephraim! Here is a mystery for Christian Priests to solve if they can—if they dare. We do not utter this boastingly; but we are verily persuaded that men fear to speak the truth when creeds gag their mouths, and confessions of faith bind them in worse than fetters of iron.

(To be continued.)

UTAH.—The Indian Bureau had received a despatch from Brigham Young, giving an account of his transactions as Superintendent of Indian affairs in Utah, in which he merely announced great contentment generally.—*The Times*, June 4.

ADDRESSES.—Edward Reid, 117 Prince's Street, Dundee.
William Brawn, Reform Cottage, Beechen Cliff, Bath.

MONEY LIST, MAY 29—JUNE 5, 1857.

	£	s.	d.
William Bayliss	5	0	0
William Shires	5	0	0
Edwin Scott, (per Daniel Page)	3	0	0
George Teasdale	2	14	0
Richard Holt	1	10	0
Lewis Bowen	2	0	0
Carried Forward	£19	4	0

	£	s.	d.
Brought Forward	£19	4	0
John Mellor	5	0	0
Thomas Parkes	4	10	0
R. J. Philp	10	0	0
James Mair	4	6	0
	£43	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XIX. Saturday, June 27, 1857. Price One Penny.

JUDGE DRUMMOND USED UP.

(*From the "Mormon."*)

New York, May 19, 1857.

Editor of the *Mormon.*

Dear Sir:—I have noticed for several weeks past a general tirade of abuse and falsehood heralded forth and circulated freely in the "*respectable journals*" of the day, and editors as well as the writers have been breathing the most bitter and acrimonious spirit possible against Governor Young and the "Mormons." Some recommending one measure, and some another, for their total annihilation and extinction, and blotting Utah out of existence; some for sending a "*military Governor to Utah, backed by United States troops, to supplant Brigham Young—make the Mormons respect the laws of the United States, and compel them to conform to the regulations and institutions of Christian society.*" On the other hand, "disorganize Utah, and annex it to California, Oregon," &c.

In reply to the foregoing absurd and ridiculous notions, recommended and promulgated by aspiring demagogues and religious fanatics, for political purposes, party prejudices and sectional strife, permit me to enquire of them, why all this excitement? What have the "Mormons" done? What law have they transgressed? What authority have they set at defiance? Whom have they wronged or molested? Where is one instance of their disloyalty? Are there any Kansas Editions in Utah? Are not her laws good and wholesome? Do not her citizens attend to their own business? Has she not combatted all opposition, and risen to influence and prosperity unprecedented in the annals of history? Let the calumniators of Utah and of the "Mormons" answer.

Who is the originator of the present crusade against Governor Young and the "Mormons," and which has been so freely expatiated upon by the public press?

Is not a certain "Honorable" Associate (would be chief) Justice of Utah the originator?

Perhaps some may enquire who this "Hon." Gentleman is—this "Honorable" who has got his ire up, and who met with so much disrespect in Utah. Being pretty well posted in regard to the gentleman, I will propound a few questions for him to answer; and when a truthful answer is given, all surprise will, no doubt, cease about his not being respected in Utah. For certainly if a man—and particularly a Judge—does not respect himself, he cannot consistently expect any one else to have respect for him.

Question 1. "Hon." Sir, have you a lawful wife and several children residing at Oquaqua, in the State of Illinois; or have you been divorced from her?

2. Did you leave them there in the spring of 1855, and go to Washington City to get your credentials and instructions from the Department, previous to your departure for Utah, to enter upon the duties of an Associate Justice?

3. Did you while at Washington visit a house of prostitution kept by one Mrs. ——— in ——— street?

4. Was there a nymph boarding there who occupied two rooms in said house, and who went by the name of Ada Carroll, *alias* Mary Carroll, and whose real name was Mary Fletcher, formerly of Baltimore; and who had a husband named Charles Fletcher, by occupation a school teacher; likewise a mother by name of Ridgley, both residing in Baltimore at the time?

5. Has not said Ada a finger separated at the middle joint on her left hand, and a slight impediment in her speech?

6. Did you exclaim the first time you beheld her at said house of ill-fame—"*My Lord, is it possible I am going to love a whore? You are the same person I saw a few nights since in a dream*"?

7. Did you leave Washington, taking said Ada along with you, on the 19th day of April, 1855, for Utah—proceed as far as Baltimore, and put up at the "*Eutaw House* as husband and wife?

8. Did you pursue your journey, arrive at Independence, Mo., call on Col. Hall, and introduce said "*Ada*" as Mrs. "Judge ———;" and did not Col. Hall make a dinner-party on the occasion of your arrival, and invite several ladies and gentlemen of Independence to participate with you?

9. Did you on your arrival at Utah introduce said Ada as Mrs. "Judge ———" to Chief Justice Kinney, wife, daughter, and others?

10. Did you say to Mr. Silas Richards, of Utah, (a relative of your wife in Illinois) in reply to the question: "*Is the wife you had in Illinois still living?*" "*Yes, but I have been divorced from her?*"

11. Have you held a regular correspondence with your family in Illinois, while you were in Utah?

12. Did Ada draw some two thousand dollars (was it the fruits of prostitution?) she had deposited in a bank in Washington, and take it with her to Utah—and did you make usury loans of that means, at 30 and 40 per cent while in Utah?

13. Did you have said Ada sitting beside you on the Bench, while you were holding courts at Fillmore City, Utah?

14. Did not the people of Utah inform you that they knew the character of the woman, and that it was a high insult to them, and a disgrace to the General Government that sent you, for you to sit as a Judge with a notorious prostitute on the Bench beside you—and did you not thereby forfeit all respect and esteem of the people by pursuing such a course?

15. Did you not have persons arrested in Utah, on charge of "contempt of Court" (when your court was not in Session)—have them manacled and conveyed, guarded like felons, through snow and inclement weather, from Provo City to Fillmore City—some one hundred and twenty-five miles—at an enormous expense to the government, and all ended in a judicial farce?

16. Did you not, while residing in Utah, speculate in purchasing runaway negroes, from Missourians returning from California, buying and selling horses, Indian claims, land warrants, loaning money at enormous usury, &c., instead of attending to the duties of the office to which you were appointed?

17. Did you not send your negro "Cato," to assault one Levi Abrams, a Jew, at Fillmore City, last January, one year ago, because the Jew made some remarks in relation to your Ada?

18. Did you order Mr. Heywood, the Marshal, to incur unnecessary, and ridiculous expenses, in your courts; and subsequently write to the General Government not to allow them?

19. Have you not used your utmost endeavours, and influence, to malign the people of Utah, and Governor Young, to the General Government, because you could not ride over them, and did not receive that reverential obeisance, the dignity of your office entitled you to—but did you respect yourself; and did you not busy yourself with the domestic institutions and relations of the "Mormons," instead of attending to your own business?

20. Did you not continue writing falsehoods about Governor Young and the "Mormons," dating your letters at G. S. L. City, &c., long after you left Utah, and knew not anything concerning Utah, or the affairs there, only by report, to blind

the eyes of the public in the States, impose upon editors, and produce excitement, and ill feeling towards the "Mormons," and bring them in collision with the General Government, if you possibly could, and thereby endeavour to screen yourself?

21. Do you not know that you have wilfully and maliciously lied about Governor Young, and the "Mormons," in chargeing them with the murder of Lieut. Gunnison and Col. Babbitt, and that it will revert upon your own head?

22. Have you returned home to your "*divorced*" wife again—please inform us where you left "*Ada*," and how much you made by using her money, and if she got the profits, or any of the principal?

23. Dare you meet Col. Hall of Independence, Mo., or have you seen him since you introduced "*Ada*" as Mrs. "Judge ———" to him, and to the ladies at his house, and have you ever heard of a remark that is reported Col. Hall made, in reference to your insult, "*If ever I meet Judge ———, I will shoot the damned rascal?*

The Judge will please answer the foregoing questions and make a clean breast of it, and then the public will know and understand who the characters are, that are all the while maligning the "Mormons."

Utah and the "Mormons" appear to engross the attention of the greater portion of the public press, at the present time, and editors are publishing all manner of absurdities and falsehoods in relation to them, to prejudice the public mind, and militate against their interests, and no refutation or reply is scarcely ever permitted to appear in their behalf. No reason, no argument, or principles advanced or adduced, only contumely, falsehoods and ridicule, to refute the doctrine, or faith of the "Mormons!"

Why do not the clergy, and press come out, and by scripture, reason, and common sense, socially, morally, religiously, philosophically, and politically, prove, and show, to the "Mormons" their error. These are the weapons to conquer, instead of persecution, oppression, and vituperation. But is there not a political object in view? Are not political demagogues and charlatans leading the van, with the clergy in the back ground? Hence the chicanery, the "hue and cry" and the "uproar upon Mars Hill."

Utah is increasing in numbers, in influence, and in power, unparalleled. All eyes are turned towards her. Rulers, and people, perceive vitality and union in "Mormonism." They cannot kill it, nor stop its increase. They know not what to do with it, or how to manage it. It is something new to cope with. Utah is about knocking at the door of Congress, asking for admission as a sovereign state, agreeable to the constitution of the United States, with a "Republican form of Government." If admitted (and there is no reason for refusing her admission—constitutionally or otherwise) she will send her Senators, and Representatives to Congress, and in the present equal balanced force of parties their unpartizan votes would necessarily sway matters—hence the outcry.

If the law organizing Utah be abrogated by Congress (as some wish it to be accomplished, and which Congress has no constitutional right to do) and she is attached to California, Oregon, &c., the "Mormons," in the place of sending four or five Representatives to Congress, will send a dozen, for they will be able to elect them in the States and Territories to which they are attached.

Now what is the Government or people going to do with Utah and the "Mormons"? Let me inform them, they cannot do anything with "Mormonism." Kick it, belie it, drive, expatriate, murder, mob, defame, take away Constitutional rights and privileges, oppress, publish, and calumniate it, hate it or love it, still "Mormonism" is just the same. Onward, upward, and eternal, it will never be overcome. God is at the helm, He is its author, protector and defender, and this generation will yet have to acknowledge it!

The very best thing the Government can do, is to extend the same rights and privileges to the "Mormons" which it accords to the States and Territories, and not endeavour to oppress and deprive them of their Constitutional rights; treat them as human beings, as American citizens; test their patriotism, and see if they will not support the Constitution of their fathers and defend it with their life's blood; and stop this unhallowed persecution and lying about them. The "Mormons" never forget their friends, and they "*pray for their enemies.*"

But, says one, "Annex them to California, Oregon, &c., *and let them know they must come under christian laws, christian institutions, and christian society.*" Let me here enquire which are

the best laws, and which ought we to keep: the laws of God and the Patriarchial order of celestial marriage, for time and for all eternity—a Bible doctrine, pure, virtuous and holy, practised by Abraham and approbated by the God of Heaven; or the monogamic and corrupt systems of the christian world, with all their abominations? God deliver the "Mormons" and Utah from "christian laws, institutions, and society!" if "*christian*" California is a sample. You cannot ride in a stage there without having your ears almost all the while saluted with obscene conversation, and being disgusted at the wanton actions of Cyprians, of whom there are thousands. You can scarcely enter a place of public resort in any of the towns or cities but what your eyes meet the most obscene pictures with which the walls are "*decorated*;" and females in the same rooms tending bar, &c., with their gambling hells, houses of ill-fame, abandoned women, and rum shops; thieves, murderers, libertines, adulterers, cursing, swearing, damning, and shameful drunkards and gamblers are seen and heard at every corner; and California is only a sample, more or less, of the towns and cities in the States and Territories, other than Utah.

Do you hear or see such things in Utah? No, verily no; but these are the products, the "*necessary evils*" of "christian laws, christian institutions, and christian society." As I said before, God of our fathers deliver us from such laws, institutions and society, unless a purification takes place.

Heaven knows that the "Mormons" look with disgust and abhorrence upon the doings of the "*professing*" christian world and their institutions; they are as corrupt in every department as were the antediluvians of old; and the cry of "*Oh, the abominations of the Mormons!*" we think comes with an ill grace from such a polluted source, for the "Mormons" do know that the christian world are wallowing in their filth and corruption. They wish to bring the "Mormons" down to a level with themselves, with their standard of morality and practices, but the "Mormons" will never condescend to it; and if Utah was admitted as a sovereign State to-morrow, the "Mormons" would (instead of being a disgrace to the States) consider it a condescension on their part, and would resemble in something like mixing water with oil.

If the towns and cities of Utah were filled with houses of prostitution (for the accommodation of the "honorable" officers sent there,) groggeries, gambling holes, dens for thieves, drunkards, murderers and robbers, model artists, obscene exhibitions and publications, highway garroters, streams stenched with human bodies murdered and thrown therein, cesspools made the depositories of infants: elopements, abortions, libertines, adulterers, crim. con., black mail, harlots, sodomy, beastiality, suicide, homicide, infanticide, paricide, matricide, fratricide, incest, arson, clergy on hire to preach perverted doctrines, political frenzy, mobs, and jargon, with one continued scene of falsehood, disunion, litigation, and a thousand other crimes, as there are in the christian States and Territories: then, in such a case, "Fair Utah" would be a "*christian land*," under "*christian laws*," "*christian institutions*," *and* "*christian society*."

Again, "*Utah is in revolt*." "*Mormon treason, rebellion, traitors*," &c., are loudly proclaimed. Treason and revolt against what or whom? Why against all base and infernal scoundrels that are a disgrace to society, against all oppression and robbing them of their Constitutional rights or the sovereignty of the people, against all political cliques, against all religious persecutors, bigotry and fanaticism, against all mobs, driving, exiling, burning, &c.; but her inhabitants are firm supporters and defenders of the Constitution of the United States.

Have the "Mormons" ever resisted any laws, either of State or of the General Government, thrown over them? Have they ever been devoid of patriotism? Let the survivors of the ever memorable "Mormon Battalion," in the war of the United States with Mexico, answer!

Look at Kansas—any "*treason*" or "*rebellion*" there? Look at Christian California, with her Vigilance Committee—any rebellion there? Look at the States of New York, Pennsylvania, Massachusetts, Maine, &c.—is there any treason or rebellion in those States?—treating the decision of the highest tribunal of the General Government with perfect mockery and contempt, and branding the supreme judges as a set of perjured traitors, as in the case of Dred Scott, and the Legislatures of those States enacting laws directly in opposition to the General

Government. Look at the city of New York in rebellion against the laws of the State, in relation to the "Metropolitan Police Act," "Port Warden" Bill, &c.—the citizens declaring they will resist these oppressive and unjust laws to the knife.

Again, look at Staten Island, in relation to the Quarantine grounds; some burning the buildings erected there, fired by the incendiary torch, led on by a mob armed to resist law; also, the rabid abolitionist, rebelling, by word and action, against the General Government; cursing it and setting its laws at defiance; declaring that the Constitution ought to be burned and the Union severed and scattered to the four winds of Heaven, and doing all they can to bring about their object. Now, what do we behold in all this? Answer: The General Government openly defied, opposed, scorned, derided, and its laws and decisions despised and counted as a thing of naught by the States. The municipal authority, in turn, defying and opposing the laws of the States, and the people, in revolt and rebellion against the whole, rising in mobs to resist and carry out their designs, burning, &c. No treason, traitors, or rebellion in all this? Oh, no! But let the "Mormons" resist a poor, unprincipled villain's insults, sent among them with a little brief authority, "*O dear*," then the "hue and cry" is soon raised of "treason," "rebellion," "murder," "blood and thunder," "kill them," "drive them," "send troops," "use the Mormons up," &c.

The "Mormons" will not resist any law unless that law is unconstitutional, and made expressly to oppress them and deprive them of their constitutional rights. Whatever officers may be sent to Utah, they will be respected so long as they behave themselves and act in the line of their duties; but if ever mobs come to Utah to murder, mob, drive, burn, ravish, and destroy, as they have done in Missouri and Illinois, be it known to all men, and before High Heaven, that the "Mormons" will make Utah's plains the battle-field, saturate them with their life's blood, and there make their graves in a righteous cause, in defence of right, liberty, their homes and families, thereby emulating the deeds of their fathers.

Utah and "Mormonism" are bound to go ahead and prosper, and no true-hearted "Mormon" has the least fear in relation to the result. God is at the helm, and we know it: all is right and all is well, come what may! Israel's God is our refuge, and in Him we will ever put our trust.

W. I. Appleby, of Utah.

ASSASSINATION OF PRESIDENT P. P. PRATT.

(*From the "Mormon."*)

Our readers will doubtless be startled with the above announcement; our heart is deeply pained to say it, but we have no reason for doubting the sad intelligence that has reached us, though as yet only by the way of the public press. A few days ago we were advised of his apprehension near Fort Gibson, in the north-eastern part of the Indian Territory, and close upon the receipt of that information we learned, by telegraphic despatch, that he had been assassinated near Van Buren, Arkansas, May 14. Many of our contemporaries are rejoicing over the bloody deed, justifying the murderer, and spitting out their vengeance with the fury of hell that nestles in their corrupt hearts.

As we have not the space this week that we require to enter into detail, and may, before another issue, receive additional information on the subject, we shall only say, for the benefit of those who are interested, that the lady who returned to New Orleans, from Utah, last fall, for her children—a lengthy account of which was published in *The Mormon*, March 14th—has been overtaken *en route* for her mountain home, by the demon in human form who had so flagrantly violated every vestige of claim to the title of husband. Herself and children are once more in his power. After failing to sustain the charge against President Pratt "of stealing the clothing on the children, in value eight or ten dollars," he followed him some eight miles from the place of trial, and

taking advantage of his lonely position, shot him, justifying his crime by a charge of seduction.

Though we deeply deplore the loss to the Church of such a great and upright man, and the bereavement to his family, yet we mourn not. His life has been one of honour and faithfulness; his days have been well spent in the service of his God; his name is revered by thousands and tens of thousands, and will be honoured by millions yet unborn, when that of his cowardly assassin, and those who have cheered him on to his damning deed, and who now rejoice over their crime, will be loathsome and a stink in the nostrils of God and of good men.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 392.)

[April, 1842.]

Thursday, 5th. General Adams started for Springfield, and the remainder of the Council of yesterday, continued their meeting at the same place, and myself and brother Hyrum received in turn from the other, the same I had communicated to them the day previous.

The city of Hamburg, the commercial emporium of Germany, was destroyed by fire, about this time.

Friday, 6th. I attended the officer-drill in the morning, and visited Lyman Wight who was sick.

Saturday, 7th.

The Nauvoo Legion was on parade by virtue of an order of the 25th of January 1842, and was reviewed by Lieutenant General Joseph Smith, who commanded through the day. One year since, the Legion consisted of 6 companies; to day of 26 companies, amounting to about 2000 troops.

The Consolidated Staff of the Legion, with their Ladies, partook of a sumptuous dinner at the house of the Commander-in-Chief, between one and three o'clock, p.m. The weather was very fine.

In the afternoon the Legion was separated into Cohorts, and fought an animated sham battle; the first Cohort under the command of General Wilson Law, the second under General Charles C. Rich. At the close of the parade, Lieutenant-General Joseph Smith delivered a most animating and appropriate address, in which he remarked "that his soul was never better satisfied than on this occasion." Such was the curious and interesting excitement which prevailed at the time, in the surrounding country, about the Legion, that Judge Douglass adjourned the Circuit Court, then in Session at Carthage, and came with some of the principal lawyers to see the splendid military parade of the Legion; upon notice of which being given to General Smith, he immediately invited them to partake of the repast prepared as above. [Legion History.]

In addition to this quotation, I would remark that the day passed very harmoniously, without drunkenness, noise, or confusion. There was an immense concourse of spectators, and many distinguished strangers, who expressed much satisfaction; but one thing I will notice, I was solicited by General Bennett to take command of the first Cohort during the sham battle; this I declined. General Bennett next requested me to take my station in the rear of the cavalry, without my staff, during the engagement; but this was counteracted by Captain A. P. Rockwood, Commander of my Life Guards, who kept close to my side, and I chose my own position. And if General Bennett's true feelings towards me are not made manifest to the world in a very short time, then it may be possible, that the gentle breathings of that Spirit, which whispered me on parade, that there was mischief concealed in that sham battle," were false; a short time will determine the point. Let John C. Bennett answer at the day of judgment, "Why did you request me to command one of the Cohorts, and also to take my position without my Staff, during the sham battle, on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?"

The following design shows the posi-

tion in which the Legion was drawn up:—

Lieutenant-General Joseph Smith, Staff, Guard, and Ladies on horseback.

Bands of Music.

Major-General J. C. Bennett and Staff.

Brig. Gen. C. C. Rich and Staff.

2nd Cohort Cavalry.

1st Cohort Cavalry.

Brig. Gen. W. Law and Staff.

Position Proposed by J. C. Bennett for Gen. Smith.

Artillery.

A violent shock of an earthquake is reported to have been experienced at the Island of St. Domingo, at twenty minutes past seven, p.m. It was also felt at St. Marc, Gonaives, and Cape Haytien, and at various places from Port-au-Prince, to the base of the Rocky Mountains, comprising a distance of 1,500 miles, at San Jago de Cuba, the Cathedral, and several extensive buildings were prostrated. About ten thousand persons were killed at Cape Haytien.

Sunday, 8th. Attended meeting at the Grove, and heard Elder Rigdon preach. After meeting many persons were baptized, some in the font, others in the river.

Eighty persons killed and as many wounded, by an accident on the Paris and Versailles Railroad, the carriages being consumed by fire, and their passengers roasted alive.

Monday, 9th. Spent the day with my family.

Tuesday, 10th. Transacted a variety of business at the Store, Printing office, &c.

By letter from Elder Levi Richards, dated at Liverpool, we learn that the work is progressing in the north of England, namely, Carlisle, Brampton, Burnstones, Alston, and Newcastle-upon-Tyne, where he has been labouring for a few weeks.

Wednesday, 11th. Called with my clerk at Brother Joseph W. Coolidge's to examine a new cabinet for the Temple Recorder's Office; also called at Bishop Knight's; dictated several letters, and other items of a business nature.

Thursday, 12th. Dictated a letter to Elder Rigdon, concerning certain difficulties, or surmises which existed, and attended the meeting of the Female Relief Society, the house being filled to overflowing. There was a heavy thunderstorm at the close of the meeting.

Friday, 13th. Received a letter from Sidney Rigdon, in reply to mine of yesterday.

Spent most of the day in my garden, and with my family.

Dictated the following letter to Horace R. Hotchkiss, Esq.:—

Dear Sir—I proceed without delay to give a hasty reply to yours of the 12th ultimo, just received. My engagements will not admit of a lengthy detail of events and circumstances which have transpired to bring about that state of things which now exists in this place, as before you receive this you will probably be apprised of the failure of myself and brethren to execute our designs in paying off our contracts, or in other words, that we have been compelled to pay our debts by the most popular method; that is, by petitioning for the privilege of General Bankruptcy, a principle so popular at the present moment throughout the Union.

A pressure of business has been sufficient excuse for not giving you earlier notice, although it could have been of no real use to you; yet I wish you to understand our intentions to you and your company, and why we have taken the course we have. You are aware, sir, in some measure of the em-

barrassments under which we have laboured through the influence of mobs and designing men, and the disadvantageous circumstances under which we have been compelled to contract debts in order to our existence, both as individuals, and as a Society, and it is on account of this as well as a pressure on us for debts *absolutely unjust* in themselves, that we have been compelled to resort to the course we have to make a general settlement, and this we deferred till the *last moment*, hoping that something would turn in our favour, so that we might be saved the *painful necessity* of resorting to such *measures*, to accomplish which, justice demanded a very different course from those who are justly our debtors, but demanded in vain.

We have been compelled to the course we have pursued, and you are aware sir, that all have to fare alike in such cases. But, sir, you have one, yea, two things to comfort you; our faith, intention, and good feeling remain the same to all our creditors, and to none more than yourself; and secondly, there is property sufficient in the Inventory to pay every debt, and some to spare, according to the testimony of our solicitors, and the good judgment of others; and if the Court will allow us some one for assignee, who will do justice to the cause, we confidently believe that yourself and all others will get their compensation in full, and we have enough left for one loaf more for each of our families. Yes, and I have no doubt you will yet, and in a short time, be enabled to have your pay in full, in the way I have before proposed, or some other equally advantageous, but money is out of sight, it might as well be out of mind, for it cannot be had.

Rest assured, dear sir, that no influence or exertion I can yet render shall be wanting to give you satisfaction, and liquidate your claims, but for a little season you are aware that all proceedings are staid; but I will seek the earliest moment to acquaint you with anything new on this matter.

I remain, sir, with sentiments of respect, your friend and well-wisher,

JOSEPH SMITH.

In the evening I walked with Elder Richards to the Post Office, and had an interview with Elder Rigdon, concerning certain evil reports, put in circulation by Francis M. Higbee, about some of Elder Rigdon's family, and others; much apparent satisfaction was manifested at the conversation, by Elder Rigdon; and Elder Richards returned with me to my house.

Saturday, 14th. I attended City Council in the morning, and advocated strongly the necessity of some active measures being taken to suppress houses, and acts of infamy in the city; for the protection of the innocent and virtuous, and good of public morals; showing clearly that there were certain characters in the place, who were disposed to corrupt the morals and chastity of our citizens, and that houses of infamy did exist: upon which a City Ordinance concerning brothels and disorderly characters was passed, to prohibit such things, and published in this day's *Wasp*.

I also spoke largely for the repeal of the Ordinance of the City, licensing merchants, hawkers, taverns, and ordinaries, desiring that this might be a free people, and enjoy equal rights and privileges, and the Ordinances were repealed.

Brother Amos Fielding arrived from Liverpool.

After Council I worked in my garden, walked out in the city, and borrowed two sovereigns to make a payment.

It was reported in Nauvoo, that Ex-Governor Boggs of Missouri had been shot.

I granted the petition of J. B. Nicholson, and about seventy other members of the Church in Philadelphia, for the organization of a Branch of the Church in the north part of the city, dated April 22, and my doings were sanctioned by the Twelve, who at the same time silenced Elder Benjamin Winchester for not following counsel.

Sunday, 15th. Attended meeting at the Stand.

News of the attempted assassination of Governor Boggs was confirmed by general report, and was mentioned on the Stand.

A General Conference was held in the New Corn Exchange, Manchester, England, President Parley P. Pratt, presiding. There were present at the opening of the Conference, High Priests, 14; Elders, 50; Priests, 64; Teachers, 37; Deacons, 8. The representation of the Churches were as follows:—

Manchester Conference, represented by Charles Miller, consists of 1,531 members, 36 Elders, 79 Priests, 50 Teachers, 19 Deacons, and includes the Branches of Manchester, Duckinfield, Bolton, and Branches, Stockport, Pendlebury, Whitefield, Heatons, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge, and Blakely.

Liverpool Conference; represented by John Greenhow, consists of 570 members, 23 Elders, 26 Priests, 21 Teachers, 10 Deacons, and includes the Branches of Liver-

pool, Warrington, and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference, represented by Elder Struthars, consists of 665 members, 16 Elders, 22 Priests, 15 Teachers, 3 Deacons, and includes the Branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference, represented by Thomas Ward, consists of 325 members, 15 Elders, 23 Priests, 17 Teachers, 6 Deacons, and includes the Branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester Chaidgley, and Grindleton.

London Conference, represented by Lorenzo Snow, consists of 400 members, 14 Elders, 32 Priests, 7 Teachers, 8 Deacons, and includes the Branches of London, Woolwich, Bedford, Wybosson, Thorncut, Honeydon, Irchester, and Waddon.

Macclesfield Conference, represented by James Galley, consists of 238 members, 8 Elders, 23 Priests, 14 Teachers, 9 Deacons, and includes the Branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumbley.

Birmingham Conference, represented by J. Riley, consists of 309 members, 11 Elders, 18 Priests, 12 Teachers, 5 Deacons, and includes the Branches of Birmingham, Great's Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton and Ashby Wolds.

Staffordshire Conference, represented by Alfred Cordon, consists of 507 members, 25 Elders, 54 Priests, 23 Teachers, 14 Deacons, and includes the Branches of Hanley, Burslem, Stoke, Newcastle, Baddaley Edge, Bradley Green, Knutton Heath, Lane End, Audlem, Prees, Tunstall, Leek, Longport, Tittensor Heath, Doncaster, Sheffield, and Brampton.

Garway Conference, represented by John Needham, consists of 197 members, 2 Elders, 12 Priests, 7 Teachers, 2 Deacons, and includes the Branches of Garway, Abergavenny, Monmouth, Keven, Oroop, and Euyasharrold.

Cheltenham Conference, represented by Theodore Curtis, consists of 540 members, 8 Elders, 22 Priests, 12 Teachers, 4 Deacons, and includes the Branches of Newbury Hill, Rock Hill, Earl's Common, Pinvin, Dounton, Beaucamp, Edge Hills, Little Dean, Woodside, Ponsett, Killcott, Frogsmarsh, Red Marley, Bran Green, Apperley, Deerhurst, Cheltenham, Norton, and Bristol.

Froom's Hill Conference, represented by William Kay, consists of 1,101 members, 24 Elders, 56 Priests, 24 Teachers, 12 Deacons, and includes the Branches of Moor End's Cross, Ridgway Cross, Dun's Close, Old Storridge, Broomyard's Downs, Clifton, Widbourn, Brinsteed, Woofren Common, Ashfield, Malvern Hill, Palle House, Callwell, Ledbury, Shaken Hill, Lugwardine, Marden, Bushbank, Leominster, Ball Gate, Coom's Move, Stoke's Lane, Froom's Hill, Stanley Hill, Easthampton, and Worcester Broad Heath.

Edinburgh Conference, represented by G. D. Watt, consists of 271 members, 13 Elders, 19 Priests, 7 Teachers, 3 Deacons, and includes the Branches of Edinburgh, Wemyss, and Sterling.

Glasgow Conference, represented by John McAuley, consists of 564 members, 23 Elders, 30 Priests, 26 Teachers, 15 Deacons, and includes the Branches of Glasgow, Thorny Bank, Shaw, Tollcross, Airdrie, Renfrew, Paisley, Johnson, Bridge of Weir, Kilbirnie, Bonshill, Greenock, Brechenney, Nelson, Campsie, and Ayr.

Brampton Conference, represented by Richard Benson, consists of 171 members, 6 Elders, 11 Priests, 7 Teachers, 2 Deacons, and includes the Branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference, represented by David Wilkie, consists of 71 members, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon, and includes the Branches of Hillsborough, and Crawfoot's Burn.

Bradford and York, represented by Henry Cuerden, consists of 54 members, 1 Elder, 4 Priests, 2 Teachers, 1 Deacon.

Total connected with the Church at the present time, in England, Ireland, and Scotland, members, 7514; Elders, 220; Priests, 421; Teachers, 110.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 27, 1857.

NEWS FROM UTAH.—We were favoured on the 8th inst. with an arrival of the Utah mail, bringing *Deseret News* bearing dates from March 4, to April 1. We

also received our quota of letters. The accounts are cheering. In that much belied Territory peace and prosperity reign. While outsiders are busily fabricating lies prejudicial to the success of the Kingdom of God, the Saints in the Valleys are quietly and energetically tilling the earth, building houses, planting orchards, vineyards, and shade trees, to supply them with the necessaries of life, and beautify the desert, that it may blossom as the rose.

Reformation is still progressing, and the time is not far distant when none but the pure in heart can abide the fire of the Almighty that will be poured out upon them. The adulterer, the thief, the liar, and all who work abominations will have to search out a more congenial atmosphere: as Satan could not be happy and contented in heaven, so such characters cannot abide in the presence of a pure people who keep the commandments of God.

The building of the Temple is progressing energetically, and we hope that not many years will pass away before the faithful out of all nations will be permitted to receive their endowments therein, which will qualify them to become Saviours on Mount Zion, by enabling them to do a work for their worthy progenitors which they had not an opportunity of doing for themselves, and thus bring deliverance to the captives—those that are shut up in prison, as were the Antediluvians, and all who died without the Gospel, prior to the coming of Christ. The hearts of the children are being turned unto their fathers, and the hearts of the fathers unto their children, in fulfilment of the prediction of Malachi, that the earth may not be smitten with a curse at the second coming of Christ.

Domestic manufacture is being urged upon the people as necessary, to enable them to sustain themselves in their isolated condition. The importation of foreign merchandise tends to keep the country drained of its gold and silver; at the same time it promotes idleness, and cultivates a spirit of pride and extravagance which are always prejudicial to purity of life and good morals. Men and women are to be rewarded according to their works, and not according to the amount of money they may have possessed, or the fine linen they may have worn while in this world.

Efficient steps are being taken to promote the regular transit of the mail across the Plains, by establishing settlements on the route at all eligible points, with men, horses, mules, and feed, for the accommodation of the mail carriers, and the emigrants. The company contemplate running a line of coaches for the conveyance of passengers, which will make a visit to Utah comparatively a pleasure trip. Being thus accommodated with facilities, it is hoped that Priests, Editors, and the great ones of the earth who are so much concerned about the affairs of Utah, will avail themselves as they should do of these advantages. Let them visit that country, either in person, or through reliable agents, and learn the truth relative to the Latter-day Saints and their institutions, and cease to be gulled by traitors like Judas Iscariot, or runaway Judges, who speak all manner of evil against that people falsely, to prevent their own iniquity being discovered in the States.

As an addition to our direct news we extract the following from the New York *Weekly Herald*:—

St. Louis, May 18, 1857.

The Overland Utah Mail has arrived here with Salt Lake City dates of April 2. The Territory was quiet. Preparations were making to send a large number of Missionaries to all parts of the world. The accounts of the movements of Brigham Young do not accord with those received *via* California. He seemed to possess the entire confidence of the people, and was planning a pleasure excursion to the Mormon settlement at Salmon River. . . . . .

The Cheyennes were becoming bold and defiant. A trader, arrived from Fort Laramie, reported that the Indians acknowledged a loss of sixty warriors sent to commit depreda-

tions on the California road, in consequence of which they have made prisoners of sixteen traders, and have sent one hundred warriors to the road to avenge the loss.

"THE SEVENTH ANGEL; PEACE ON EARTH, OR THE MYSTERY REVEALED." BY ROBERT FORFAR; AUTHOR OF A "NEW PHILOSOPHY OF PHYSICS."

The author has kindly favoured us with a copy of a pamphlet, entitled as above, soliciting our opinion in regard to its contents. We have carefully perused its pages, and admire the originality of thought displayed therein; but we consider his conjectural interpretations of ancient prophecy to be entirely erroneous, as all productions of human wisdom upon the subjects which he has attempted to elucidate, must necessarily be. One sentence of explanation, given by a new revelation from heaven, is infinitely more valuable than all the combined conjectures of human wisdom that have been written during the last seventeen centuries. A KEY to the Revelations of St. John was revealed to Joseph Smith the Prophet, which, together with many other revelations given through him, unfolds many of the hidden mysteries of the Apocalypse.—(This key will be found in the *Pearl of Great Price.*)

ARRIVAL.—We learn that the Ship *Westmoreland* arrived at Philadelphia on the 31st ultimo.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City, April 1, 1857.

Elder Orson Pratt.

Dear Brother—The California mail for February arrived here March 4th, bringing packages containing the pamphlet entitled the "Holy Spirit." The Eastern mail for October and November, arrived on the 24th ultimo, bringing packages of your pamphlets, entitled "The True Faith;" "True Repentance," and "Water Baptism," which have been distributed according to the respective addresses. The mail has been detained during the winter in the mountains, by the severity of the weather and the unusual depth of snow. Elder Joseph L. Heywood was with the mail, and suffered very much on account of the lack of provisions. They lived one month on hides, boiled and prepared in the best manner they could. It has been reported the snow was very deep on the Plains eastward.

There is quite a spirit manifested this spring through the territory in the cultivation of fruit, many are setting out fruit trees of all kinds that can be obtained. There is every prospect for a very fruitful season of fruit, grain, and vegetables; the earth is well saturated from the moderate melting of large bodies of snow.

The Temple Block begins to assume an industrial appearance, and already the huge blocks of rock are being brought from Red Bute, on which the sound of the hammer and chisel again are heard.

The big cotton wood canal is nearly finished, so that we expect water to be more plentiful in this city, as well as on the farming lands. There has been organized a company to raise cotton on the Santa Clara, under the superintendence of brother I. C. Haight.

There is quite a number of parcels of Chinese sugar cane here, and many others on the way which will be cultivated with care and attention by us, we think it will be a benefit to this territory.

The Saints in the various wards in the city have been re-baptized; the example was set them by the First Presidency. The fruits of the Reformation have been made manifest throughout this territory in many things, among which is a great increase in tithing-grain, which will help,

to bread the brethren who work at the Temple.

There will be a company of Missionaries start for Europe after Conference, and some to the islands. Many have received their ordinances and blessings in the house of the Lord this spring; some of the brethren are from Iron County, and many from the country settlements.

The Board of Directors of the Deseret Agriculture and Manufacturing Society have again published their list of premiums, amounting to over $1,000, besides silver medals, and diplomas, for the encouragement of home manufactories, and the production of articles from the native elements.

The attention of many in this city and territory, has been called to the importance of sheep raising, and as we have so limited a supply in this territory, companies are forming to send to the States for larger supplies; realizing that as a community, we can never attain to that commercial independence necessary to our prosperity and welfare, until we can grow our own wool and cotton, and supply the market with home manufactured cloth. I think we have a fair supply of bread to sustain the inhabitants until another harvest.

It is a general time of health and peace throughout this Territory.

Yours truly,

W. WOODRUFF.

S. WEAKLEY'S REPLY TO AN ANTI-MORMON.

I received your communication, in which you imagine you have proved "Mormonism" false. I thank you for the trouble you have taken, in endeavouring to convince me of the same. I now reply with the best of feelings.

Objection: "One of the most striking proofs of the fallacy of Mormonism, is contained in a revelation pretended to be given to Joseph Smith, January 19th, 1841; and printed in the book of 'Doctrine and Covenants,' Section 103, par. 18, where we read the following—'And now I say unto you as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; Therefore, let my servant Joseph and his seed after him have place from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo house.'

"And in par. 22 of the same section, we read, 'I say unto you concerning my servant Vincent Knight, if *he will do my will*, let him put stock into that house for himself *and for his generation after him*.'

"We also read in Section 15, par. 12 and 13 of the same book, that this Nauvoo shall be the 'New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.'"

Reply: When you quote as above from the "Doctrine and Covenants," you only take isolated portions; which obscure the circumstances and conditions of the revelation; were you to read candidly the whole of the 103rd Section, you would then understand, that this revelation was given conditionally: Par. 14, "And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I made unto you, neither fulfil the promises which ye expect at my hands, saith the Lord," &c. Par. 15, "Verily, verily, I say unto you, that when I give a commandment to any of the sons of man, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men,

but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God," &c. Par. 16, "And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God," &c. In Par. 17, we are informed, God gave them this work to do to prove them; to see if they would be faithful in all things they were commanded. There was an intimation, that their enemies would come upon them and hinder them in the performance of this work. Says the Lord, If such be the case He will not require it at their hands. You will also observe by the tenor of the par. you quote, there seems to be something conditional in it, viz., "Let it be built unto my name: LET my servant Joseph and his house have place therein," &c.

You next quote part of a revelation, (Section 15) which has nothing whatever to do with the building of the Nauvoo house: neither does it mention (as you state) "that this Nauvoo shall be called the New Jerusalem." If you refer to the "Doctrine and Covenants," you will find this revelation was given in 1831, while that upon Nauvoo was given in 1841. The latter place was not then thought of: for the first emigration to that place was in 1839. This revelation is upon quite another subject, which you have tried to bend to your own imagination, and added thereto, by stating as above, that Nauvoo is the New Jerusalem spoken of. The revelation says, the "New Jerusalem shall *hereafter be appointed* unto you;" and it would be "a city of refuge, a place of safety for the Saints of the Most High. And the glory of the Lord shall be there," &c., "and it shall come to pass among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety." The time spoken of is just prior to the coming of Jesus, when the whole earth will be in commotion, and wars, and judgments will be poured out amongst the nations. And the only people who will be at peace, will be Zion; it will be a place of safety, for the terror of the Lord shall be there. Surely if God has a people or a Church, they will be located some where on this earth.

As you say, we do "believe that God's word is unchangeable;" but I have clearly shown you, that the way you have quoted, and added to the revelation given to Joseph Smith, is unjust, and unsound reasoning. The revelation on the "boarding house" is conditional; and the other revelation has nothing to do with it. We do assuredly know that the "New Jerusalem" shall be established in fulfilment of revelation.

Objection: "It is as plain as noon-day, that Joseph Smith was a false prophet, and that he must have received those revelations from the wicked one; for the Devil was a liar from the beginning."

Reply: You have come out in quite a strong assertion, which you have not yet proved, for the whole of your reasoning, and assertions are founded on a blind perusal of the foregoing revelations.

Objection: "There is *no doubt* that Smith was destroyed for his wickedness, for God said, Deut. xviii. 20—22, 'But the Prophet which shall speak a word in my name, which I have not commanded him to speak, *even that Prophet shall die.* And if thou say in thine heart, how shall we know the word which the Lord hath spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the Prophet hath spoken presumptuously: thou shall not be afraid of him.'"

Reply: It seems that you think that Joseph Smith was murdered, or destroyed because he was a false prophet. I would ask you, did not he fulfil his mission, and establish this latter-day work, beyond the power of mortal invention to overthrow it? The more it was persecuted the more it grew and increased. The enemies of Joseph Smith thought, if he was murdered (and you seem to sanction it) it would put an end to "Mormonism:" but you see the fallacy of man's lifting his puny arm against the work of the Almighty.

If, as you suppose, he were a false prophet, why was he not destroyed in the infancy of his mission; or before he made any proselytes? *What* power prevented it but the Almighty, till he had accomplished the work committed to him? If

I use the same kind of reasoning as you do, what becomes of Christianity? Jesus died or was destroyed, as well as his Apostles; he himself said, the people would stone, and kill his servants.

Objection: "The Mormons have found out another New Jerusalem at the Great Salt Lake. What awful delusion! They make out now that that is *the city of refuge*, the place of safety, from the evils that are coming upon those who are not as deluded as themselves; but who knows how long they will be allowed to go on there, before they are punished for their wickedness like at Nauvoo?"

Reply: I now ask you to prove to me that Great Salt Lake is called the "New Jerusalem," according to the previously-mentioned revelation; it is a Stake of Zion, or a present gathering place for the Saints, until they receive their *promised inheritance*—the "New Jerusalem."

Joseph Smith prophesied, that we should become a great nation beyond the Rocky Mountains. Our present location will be the means of fulfilling a revelation, given to Joseph Smith, February, 1831. Section 62—2. "And it shall come to pass, that they shall go forth into the regions round about and preach repentance unto the people, and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every bond may be broken wherewith the enemy seeketh to destroy my people." By this you see that their enemies would try to destroy them: their expulsion from Nauvoo has been the means of fulfilling the above: they have organized a territory according to the laws of man, and ultimately every bond will be broken, wherewith our enemies try to destroy us.

Objection: "It seems strange to me, that God should command people to go to a place, and then allow them to be destroyed, on the passage: I know the Mormons try to pass it over by saying, that they did wrong in going by that route, or something of the sort; but that is a very easy way of doing business, but it will not do for me; for it is a barefaced scheme they have devised to delude their followers with."

Reply: I see by the above, you refer to some of the Saints who lost their lives on board the steamer, *Saluda*, by the bursting of her boiler. (See *Millennial Star*, Vol. 14.) You think this is another proof of the imposition of "Mormonism;" I think you will find this to be the only accident any of our emigrants have suffered in their voyages to America; while many other emigrants have been wrecked and perished; banish death (in whatever form it may be) from this earth, and you will then falsify the Bible. Because a few who were numbered among the Saints met with an accident; according to your idea, the gathering is false, and Joseph Smith is a false prophet. Was not Moses commanded to gather the children of Israel, to Canaan, a land flowing with milk and honey; a promised land to which they were to go up and inherit; did Moses reach it? or, with few exceptions, those that came out of Egypt? Why did the Lord suffer them to die, or be destroyed, if *they had a command to go up and inherit the land of Canaan?* why let them wander in the wilderness so long?

In a revelation given to Joseph Smith, we are informed that the day would come when no flesh would be safe on the waters; see Section 72—3, "Behold I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart."

Objection: "I know that some of you are so deluded, that you will really believe you are the Saints of God, when Christ comes; for our Redeemer has said, that many shall say unto him in that day, 'Have we not cast out devils; cured the sick, and done many mighty works in thy name;' but yet our Saviour says, he will say unto them, 'depart from me ye cursed, for I never knew you!'"

Reply: Read the New Testament again, and you will find, it was because they were disobedient, that he said, "depart from me ye cursed," &c.; they seem to have trusted in miracles alone for salvation, and were disobedient to the commands of Jesus. Do the Latter-day Saints trust in miracles for salvation? Do they perform miracles, for the purpose of making the people believe they are Prophets? This is the work of false prophets; for many counterfeits will arise

and even command fire to come down from heaven, to deceive the people; the devil has power (understanding many principles) and can work, through his servants; as he did in the days of Moses.

Independent of the Gospel, miracles are no proof; but their following believers, in the proper channel, laid down in the Scriptures, is a proof of the fulfilment of the promises of Jesus; because the Saints believe therein, you put them down (yourself being our judge) as those whom Christ will not acknowledge. The gift of the Holy Ghost is to his Church: the Apostle Peter said it was to be given to the obedient, even as many as the Lord our God shall call. You may as well class Peter, Paul, and the rest of the Apostles as false prophets, because they cast out devils, healed the sick, prophesied, &c.

Objection: "I defy Brigham Young, the Twelve Apostles, yea, and all the Latter-day Saints, to disprove what I have said, concerning the revelations about Nauvoo; for what I have said, is *the very truth;* they may try to spiritualize it, which they are very apt to do, but really disprove it they cannot."

Reply: Your concluding remarks are rather bombastic in defying all of us, from Brigham Young downwards; you have not permitted me to judge, if what you have brought forward be true; but have taken upon yourself to say, what you have written "*is the very truth.*" I leave it with others to judge; I have not attempted to spiritualize the revelations you have quoted, although you have distorted their meaning and added thereto.

I now call upon you to repent and be baptized for the remission of your sins, that you may receive the gift of the Holy Ghost; by the laying on of hands; to enlighten your darkened understanding.

VARIETIES.

A Great Country for the Ladies.—The time for marriage in Sparta was fixed by statute: that of the men, at about thirty or thirty-five years; that of the ladies, at about twenty, or a little younger. All men who continued unmarried after the appointed time were liable to a prosecution; and all old bachelors were prohibited from being present at the public exercise of the Spartan maidens, and were denied the usual respect and honours paid to the aged. "Why should I give you place," cried a young man to an unmarried general, "when you have no child to give place to me when I am old?" No marriage portions were given with any of the maidens, so that neither poverty could prevent a gallant, nor riches tempt him to marry contrary to his inclinations. The parents of three children enjoyed considerable immunities, and those with four children paid no taxes whatever—a regulation which all married men with large families will readily admit to be most wise and equitable. It was customary for the bridesmaid to cut off all the bride's hair on the wedding day, so that, for some time at least, her personal attractions should increase with her years.—*Wheeler's Life and Travels.*

The Turn of Life.—Between the years of forty and sixty, a man who has properly regulated himself may be considered as in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and experience has given soundness to his judgment. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes the mastery over business; builds up a competency upon the foundation he has formed in early manhood, and passes through a period of life attended with many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence; the river of death flows before him, and he remains at a stand-still. But athwart the river is a viaduct, called "The Turn of Life," which if crossed in safety, leads to the valley of "Old age," around which the river winds, and then flows beyond without a boat or causeway to affect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden, whether it bend or break. Gout, apoplexy, and other bad characters are also in the vicinity to waylay the traveller, and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quit metaphor, "The Turn of Life" is a turn either into a prolonged walk or into the grave. The system and power having reached their utmost expansion, now begin either to close like flowers at sunset, or break down at once. One injudicious stimulant, a single fatal excitement may force it beyond its strength; whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in vigour and in beauty until night has entirely set in.—'*The Science of Life,' by a Physician.*

A Sure Prophecy.—Some hundreds of years ago, a celebrated Chinese philosoper, (Confucius), pointing to the West, prophesied that from thence should come the hope and regeneration of the world. The idea, it may be, gave birth to Bishop Berkeley's celebrated line:

"Westward the star of Empire takes its way."

Certain it is, whether it be to Christianity, or to the progress of art, science, and commerce, that we look for the march of civilization, the West has steadily expanded into a broader and brighter field of human development and triumph, while the East, which was first the "Garden of God," and the paradise of man, has as steadily receded into darkness and insanity. Slowly and surely, from so far back as we can trace history, the great empire of the world has been tending westward. It has crossed the last ocean, discovered the furthermost hemisphere, and soon, pushing itself against the shores of the Pacific, will pause and rise to a power, intelligence, and in all that is ennobling and happifying to man, such as the world of the past has never known. The day-star of nations and of the race is no longer in the East. Brighter than the sun the adoring Magi worship, the West reveals its light, which is ere long to react and illumine the whole earth.

"THE MARCH OF TRUTH."

Subscribed to Elder John Kay.

See the first rays of light, pierce the blackness of night,
With the angels on Bethlehem's plain,
And the heav'n-taught choir, strike the silver-toned lyre,
Till the spangled vault echoed again.
Oh Jesus, dear Jesus, Thy star we see,
Pierce the deep shades of night with a soft brightening light,
As a beacon to light us to Thee.

Ah lo! Truth's broken forth, all resplendent in worth,
And a heavenly halo is shed,
O'er the honest in heart, who from error depart,
And though suffering, own Christ as their Head.
Oh Jesus, dear Jesus, Nail'd to the tree,
Thou the penalty paid, and stern Justice is stayed,
While a channel is opened to Thee.

But long ages rolled past, and the storm and the blast,
Dimmed the lustre of Truth, that had been;
And the mantle of Night hid the last rays of light,
While the murky clouds charged up between.

Oh Joseph, dear Joseph, At last to thee
Was the curtain rolled by till thy gaze pierced the sky,
And anew bright Truth burst forth through thee.

As it burst forth again, o'er the children of men,
How the priesthood of evil did rage,
And its cohorts arrayed, while with pride it assayed.
With the hosts of the Lord to engage.
Oh Joseph, dear Joseph, blest martyred Seer,
Thy work thou hast done, and thy crown thou hast won,
And thy foes soon shall tremble and fear.

And with splendour divine, Truth forever shall shine,
While its empire and might shall extend,
Till the proud ones of earth in the dust own its worth,
And its sons reign through worlds without end.
Oh Brigham, dear Brigham, Lion of God,
How thy voice shall go forth to the ends of the earth,
And Kings tremble and quake at thy nod.

E. L. Sloan.

MONEY LIST, JUNE 5—12, 1857.

	£	s.	d.
William H. Perkes	3	0	0
Edwin Scott	5	0	0
B. W. Brindle	11	0	0
Simon Irwin	4	0	0
John Thomas	1	9	0
Carried Forward	24	9	0
Brought Forward	24	9	0
William Shires	2	0	0
John Davies	5	0	0
Willet Harder	8	15	0
	40	4	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 27, Vol. XIX. Saturday, July 4, 1857. Price One Penny.

MURDER OF PARLEY P. PRATT, ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Another Martyr has fallen—another faithful servant of God has sealed his pure and heavenly testimony to the truth of the Book of Mormon, with his blood. Though our own dear brother according to the flesh, yet we weep not. He fell in a righteous cause—he fell in the defence of suffering innocence, while endeavouring to aid by his letters a helpless female with her little children, to escape the fury of her savage persecutors. He had been made acquainted, from the most respectable and reliable sources, with the sad and most heart-rending description of her sufferings. Years ago, the poor woman had been turned into the streets of San Francisco, in a dark, dismal night, houseless and unprotected, by an unfeeling, brutal monster of a husband. For years her life had been threatened, and deadly weapons brandished about her head; and to cap the climax of brutality, he tore the children from their fond mother's embrace, stealing them, without her knowledge, and smuggled them on board a Pacific steamer, to traverse thousands of miles of water and land, unpitied and uncared for, to the distant port of New Orleans. This inhuman fiendish act, added to the long catalogue of her sufferings, made her resolve to renounce for ever the society of one whom she could no longer look upon as a husband, but as a tyrannical, unfeeling, inhuman monster. The final separation took place at San Francisco about two years ago.

Learning that her children had been sent to her parents, near New Orleans, she set sail, friendless and unprotected, for that port. Upon her arrival, what was her surprise to find that her parents were in the dark plot, and that she could have no freedom with her own children. And, at length, becoming wearied with the persecutions which she endured, she started without any acquaintance to ac-

company her, for Utah Territory—a journey of about three thousand miles, from New Orleans. After incredible hardships she arrived in Great Salt Lake City, in the autumn of 1855. In the autumn of 1856, she again returned to her parents in New Orleans, and sometime about the close of last year, she succeeded in rescuing the children from their unnatural and tyrannical bondage, and fled with her own little family to Texas. But the hellish brute in California, from whom she had been separated about two years, came in pursuit; and having employed some of the old "Mormon" persecutors to join him in his blood-thirsty expedition, he, at last, discovered the object of his former abuse, and again tore from her embrace her lovely little children.

The sympathies of thousands who have been made acquainted with the unparalleled sufferings of this lady, have been aroused in her behalf. Among these, we are proud to say, was that great philanthropist, and good man, Parley P. Pratt, who, on learning the facts of her escape with her children, sought to advise her, by letters through the post, of the pursuit of her old enemy. While engaged in this work of humanity, this monster from California, swore out a writ against him and several others, under a false charge of larceny. They were tried before the United States' Commissioner, at Van Buren, Arkansas, and found not guilty, and discharged. The murderer then, in a cowardly manner, waited for him to leave; and in about ten minutes after, in company with two other murderers, started in pursuit, immediately followed by others; all thirsting for the blood of innocence. About twelve miles from Van Buren on the road leading northward, they came up with their victim—fired seven shots, and then stabbed him several times in his left side, one of the cuts piercing his heart. After this he lived about two hours and a-half.

And thus he fell the victim of his bigotted enemies, but the friend of suffering humanity.

The following correspondence, dated Cincinnati, Ohio, February 20th, 1857, taken fron a New York paper, will give further particulars concerning—

THE MOTHER AND CHILDREN.—During my late missions to California, I became acquainted with the following train of lamentable and heart-rending circumstances, growing out of the spirit of intolerance, which, alas! still characterizes some of the more popular sects of the age.

A certain family had emigrated from the South a few years since, and were then residing in San Francisco; consisting of a man, his wife, and three children, and a young man who was a brother of the wife and a boarder in the family.

The whole were a branch of an old and somewhat noted Presbyterian stock, which still resided in the vicinity of New Orleans.

The lady was an accomplished and educated person, given to reading and intellectual pursuits; and was withal, a woman of sound judgment, and of an independent turn of mind.

As is generally the case with such minds, this lady had only to investigate Mormonism in order to become most firmly convinced of its truths.

She therefore wished to embrace them. On learning these facts, the husband and brother manifested a most violent and tyrannical opposition. They raged, foamed, cursed, railed, stormed, and called hard names, &c., but all to no purpose. The lady was still of the same mind, and wished to obey the Gospel.

The husband finally purchased a large *sword cane* with which he entered the parlor one day; and, turning pale with rage, he unsheathed the same in the presence of his

wife, and menacing her and brandishing the naked steel over her head, swore with an awful oath, that that weapon had been purchased expressly for her, and the minister who dare baptize her, and should penetrate both their vitals the day she should be baptized.

Her brother, in turn, brandished the same weapon over her in the same angry manner, with the same threats.

These, and many other threats, railings, and abuses repeated from time to time, by both husband and brother, served to deter the lady's baptism for some two years—the Elders there making it a point not to baptize a woman without her husband's consent.

After many long, painful and prayerful struggles, she at length obtained a written consent of her husband and was baptized, and duly confirmed as a member of the Church of the Saints. She still remained a faithful and obedient wife and mother. She served her husband, looked after his interests, kept his house, continued to board her brother, and trained her children in the ways of obedience, morality, and truth. She took great pains in their education, and taught them to believe in Jesus Christ, to read the Bible, and to sing and pray.

Her husband was still harsh and tyrannical in the highest degree, and her brother also. Her life was often threatened, and she was utterly forbidden to mention any point in her religion in presence of her husband, or to intrude any sentence on his notice from any of the books of the Church. She had not even the privilege of singing a single line of her hymn book in his hearing. Having lived in this unnatural bondage for a few years, and having borne with meekness and submission every railing, insult, and abuse which a tyrant could heap upon her, she finally ventured, on one quiet Sunday evening, to sing in his presence two lines of one of her favorite hymns. [See Saints hymn book, page 201.]

Behold the Great Redeemer comes
To bring his ransomed people home!

Her husband on hearing this, flew into a violent rage—snatched the book out of her hand, tore it up, and threw it in the fire. He then laid violent hands on her, and forced her into the street and locked the door on her. It was a dark evening, and in one of the back dark streets of San Francisco where an unprotected female would hardly be considered safe for a moment. She, however, entered a neighbouring house, and immediately sent a message to Dr. —— ——, an old family physician, who was the mutual friend of both herself and husband. She threw herself upon his protection, and he conducted her to a respectable hotel, where she took lodgings and board at the husband's expense. Next day she called on the city recorder and made oath of the assault and battery and other outrages of her husband, demanding his arrest, and that she might be secured in her life and peace in the future. But through the influence of Dr. —— ——, and other parties in high places, the matter was finally dropped, and the parties seemed reconciled so far, that she returned to her house, and again took charge of her children, and of her husband's housekeeping.

For a few weeks, all seemed to go on as usual. The husband and brother went to their daily business—returned at the proper hours, found their meals in order, and the usual economy, industry and taste which she had ever displayed in trying to render home agreeable.

On a certain day—breakfast being over and the husband and brother gone to business at an early hour, as usual, she assembled her children, as her manner was, for family devotion. These consisted of two boys, between eight and ten years of age, and a girl of seven. The mother and children mingled their glad voices in the morning hymn, and bowed the knee together in solemn prayer—when, rising from their knees, the children gave their dear mother the usual parting kiss, and cheerfully hasted away to the city school.

O! how little did that tender mother and those innocent babes then realize the awful trial which immediately awaited them; or, that two oceans and a continent would separate them ere they should meet again.

Talk not of Rome, of Nero, of the dark ages, or of the Spanish Inquisition. All these combined could scarce form a parallel worthy to compare with the heartless, unfeeling, inhuman, savage and worse than fiendish tyranny of the nineteenth century. And all this enacted by Protestants in a land of freedom! Nay, rather by the nearest kindred, and on a helpless woman and children!

Evening came—the husband and brother returned from the business of the day—but no children came to gladden the heart of a fond mother! Where are our children? exclaimed the anxious mother in alarm.

The brutish husband, and unfeeling brother answered, with a fiendish grin, or a taunt of triumph—They are on the bosom of the Pacific, you will never see them again—they will be brought up Presbyterians—not Mormons!

The only answer to this was a wild shriek and a sudden fall—the mother had fainted!

Her heart, as it were, had died within her. She remained through that dreadful night, in alternate spasms, fainting fits—occasionally awaking to a realizing sense of her desolation: "Rachel weeping for her children, and could not be comforted, because they were not."

She would sometimes so far awake from her swooning fits as to rave, and wander, and call loudly for her little ones by name, and then she would burst into tears—groan and lament, and finally, again drop away and become insensible.

The brutal husband and brother stood over her through the entire night, somewhat troubled and alarmed, but durst not call a physician or any assistance, lest their fiendish cruelty should be detected in all its horrors.

In the morning, being compelled to go to business at an early hour, they left her alone in the house, locking her in as a prisoner, in solitude and helplessness.

She, however, sufficiently recovered in the course of the morning, to open a window and raise the alarm. The neighbours soon learned the true circumstances and sympathized deeply in her bereavement.

Some of the merchants best acquainted with the family, offered to raise a subscription and send her to her children, it being soon ascertained that they had been sent to her parents in New Orleans.

Public odium soon wrought upon the obdurate husband and brother that change which human sympathy had failed to accomplish. They saw that the matter must be ameliorated, and hushed up as far as possible by compromise.

They had been plotting for weeks, and, by the assistance of other bigots of their sect, had prepared trunks of clothing for the children, and had procured through tickets for them on the transit route between the Pacific and Atlantic.

All things being in readiness, they had watched an opportunity to snatch them from school, and thrust them on board of a steamer, without so much as a farewell look or word from their mother, and had committed them to the care of strangers to pass two oceans and a continent, with no kindred or acquaintance to love or care for them.

This done, the inhuman bigots had resisted all the eloquent and heart-rending appeals of a mother, and nothing but the fear of disgrace, or the vengeance of an excited and indignant populace constrained them to compromise, and hush up any further excitement, by agreeing to send the mother to the children.

She was finally soothed and comforted with the hope of following them in two weeks, on the next steamer: she went quietly and diligently to work to prepare for the journey.

Her house was now desolate and lonely beyond endurance. She, therefore, by consent of her husband, spent the time with some friends in the country, till near the time of her embarkation.

But alas! her trials had but just begun. She had a prosperous passage to New Orleans, found her parents, and with them her two youngest children—but alas! the other she was never permitted to see. He is concealed from her in some distant part of the Country.

She found her bigoted and hard-hearted Presbyterian parents and brothers and sisters in the same plot. Her children were held by them in bondage, under a strict watch as prisoners. She must not associate with them, even in her own father's house, except in presence of others—she must not sleep in the same room, nor even to retire to a private room, to bow the knee with them at the hour of prayer, as she had always been in the habit of doing. In short, she was in bondage intolerable, and was daily abused, insulted, mocked, ridiculed and railed at in every possible manner. She endured these things for months, and finding herself sinking under the accumulated wrongs and oppressions of those who should have been her friends; as well as under the effects of the pestilential climate of the advancing summer of New Orleans; she, by the consent of her children, left them for a season for the north, promising to return to them in due time.

She, at length, after incredible hardships and toils, made her way to Great Salt Lake City, where she arrived in safety in the autumn of 1855. She had, by this long journey, somewhat recovered her health, and, true to the instincts of a mother, she immediately commenced, and constantly persevered in a most rigid course of economy and industry, in order to redeem her pledge to her children.

She taught school in that city almost constantly for one year. She then made her way over the dreary plains, for some fifteen hundred miles to the frontiers of the States, and thence down the rivers to the children.

The account which appeared in the New Orleans *Bulletin*, some time near the close of the past year, may possibly refer to her.

If so, making due allowance for its numerous falsehoods and misrepresentations it opens another chapter in her somewhat romantic and heroic life.

Had the lady in question had a kind and dutiful husband, instead of an unfeeling tyrant, religious differences would not have separated the family to this day; but, on the contrary, the father, mother, and children might still have been living in San Francisco in peace.

It was not Mormonism, but Presbyterianism that broke up the family.

A FRIEND OF THE OPPRESSED.

Cincinnati, O., February 20, 1857.

BIOGRAPHICAL SKETCH OF PARLEY P. PRATT.—This great Apostle and Martyr of the nineteenth century, was born on the 12th day of April, 1807, in Burlington, Otsego County, state of New York. He was the third son of Jared and Charity Pratt; Jared was the son of Obadiah and Jemima Pratt; Obadiah was the son of Christopher and Sarah Pratt; Christopher was the son of William and Hannah Pratt; William was the son of Joseph Pratt; Joseph was the son of Lieutenant William, and Elizabeth Pratt, who were found among the first settlers of Hartford, Connecticut, in the year 1639. They are supposed to have accompanied the Rev. Thomas Hooker and his congregation, about one hundred in number, from Newtown, now called Cambridge, Massachusetts, through a dense wilderness, inhabited only by savages and wild beasts, and became the first founders of the colony at Hartford, in June 1636.

This ancient pilgrim, William Pratt, was a member of the Legislature for some twenty-five or thirty sessions; and the General Court gave him one hundred acres of land in Say Brook, Connecticut, for service performed as Lieutenant, in the Pequot war; he was one of the judges of the first Court in New London County. Parley P. Pratt is a lineal descendant, of the seventh generation, from that distinguished pilgrim and humble pioneer to the New World.

The youthful days of our Martyred brother were characterized by the soberness and thoughtfulness of manhood. Though from adverse circumstances his education was extremely limited, yet he displayed, even in youth, an originality of mind, seldom exhibited. In September, 1830, he, being led by the Spirit of the Lord from his home in the State of Ohio, came several hundred miles eastward, where he fortunately obtained a copy of one of the most remarkable works of modern times—the Book of Mormon. He read the same, was convinced of its divine authenticity, and travelled in search of the highly favoured men of God, who had seen angels and heard the voice of the Almighty. He soon succeeded in finding some of them, from whom he learned that about five months previous, the first Church of the Latter-day Saints had been organized. He requested baptism, and was immediately after ordained an Elder. The same month, he visited Canaan, Columbia County, New York—the country where he had spent

many of his youthful days; and after preaching a few times in different neighbourhoods, and baptizing Orson Pratt, his brother, he returned to Seneca County.

Receiving a revelation through Joseph the Prophet, he, in company with three or four others, performed a mission, some fifteen hundred miles, to the western boundaries of the State of Missouri; and was among the first of the Saints to stand upon that choice land where the city of Zion is hereafter to be built, preparatory to the second Advent of our Saviour.

In the spring of 1831, he returned to the northern part of Ohio, where he met Joseph the Prophet. In the summer he again performed a mission through Ohio, Indiana, Illinois, and Missouri, preaching, baptizing, and building up the Church.

In the autumn of 1833, he and about twelve hundred men, women, and children were driven by a murderous, furious mob from their own houses and lands in Jackson County, Missouri. Two hundred houses were burned, cattle shot, hay stacks and grain burned, many whipped until their bowels gushed out; others killed, and the afflicted remnant driven across the river into Clay County.

Soon after this, Elder Pratt performed a long journey of about fifteen hundred miles east, preaching repentance, and strengthening the Saints.

In 1834 he again returned to Clay County, Missouri, officiating in his holy calling wherever he went.

In 1835, having returned to the northern part of Ohio, he was chosen and ordained one of the Twelve Apostles of this last dispensation; and the same year performed a lengthy journey through Pennsylvania, New York, and several of the New England States, and returned again to Ohio.

In 1836 he visited Canada, and established a large Branch of the Church in Toronto, and other Branches in adjoining towns.

In 1837 he visited New York City, where he founded a large Branch of the Church.

In 1838 he removed to Caldwell County in the western boundaries of Missouri; and in the same year another dreadful persecution commenced against the Saints; and they were for the third time driven from their own houses and inheritances; and their property to the amount of millions was destroyed; some scores of defenceless men, women, and children were murdered; scores of others incarcerated in dungeons, among whom was the subject of this memoir; the balance, about fifteen thousand, were exterminated from the State, and found refuge in Illinois. Elder Pratt was kept in prison, *without trial*, about eight months, when by the kind providence of God he made his escape. An account of which is published in the *Millennial Star*, Vol. VIII, pages 129, 145, and 161. Immediately after gaining his liberty, he published a history of the Missouri persecution, written while in prison, the first edition appeared in Detroit, in 1839.

In 1840 he visited England, and in the town of Manchester, commenced the publication of a periodical, entitled the *Millennial Star*, which has continued until the present time; this being the XIX. volume.

In 1841 he was appointed the president over all the British conferences, and remained in this high and honourable station, until the autumn of 1842, during which he edited the *Star*, superintended the Saints' emigration, and published several small, but interesting works. The following winter he returned to Illinois, where he continued, labouring in the ministry one or two years.

About the beginning of the year 1845, he was appointed the President over all the Churches in the New England and Middle States, his head quarters being at New York City, where he published a periodical, entitled "*The Prophet.*" In the summer he returned to Nauvoo.

In February, 1846, he was again driven from his home by a ruthless mob. Some fifteen or twenty thousand Saints were also driven from the United States about the same time, with the loss of houses, and lands, and an immense amount of property, which the mob are in the unmolested possession of until the present day. After wading through unparalleled sufferings with his family, he and the suffering Saints succeeded in reaching the Indian country, at Council Bluffs, and being called by the Holy Ghost, through the Prophet Brigham Young, to go to England, he left his family upon the broad prairie, without house, or scarcely any food, to comply with the word of the Lord. He arrived in England, assisted in setting the Churches in order, and in strengthening the Saints throughout the the British Islands.

In the spring of 1847, he returned to his family and brethren; and in the summer and autumn of that year he removed to Great Salt Lake Valley, and suffered incredible hardships until the harvest of 1848.

He assisted in forming a Constitution for the Provisional Government of Deseret, and was elected a member of the Senate in the General Assembly; and was afterwards elected to the Legislative Council when Utah became a Territory of the United States.

About the year 1850 or '51, he was sent on a mission to the Pacific Islands, and to South America.

In the summer of 1855 he returned over the Sierra Nevada mountains to his home, and occupied a part of his time in preaching in the various settlements of Utah; and at other times labouring with his own hands in the cultivation of his farm. The following winter he officiated as chaplain in the Legislative Council, at the State House in Fillmore City.

In the autumn of 1856 he accompanied about twenty missionaries across the plains to the States. During the winter and part of the following spring, he visited the Saints at St. Louis, Philadelphia, New York, and other places, preaching, writing, and publishing the glad tidings of the kingdom of God.

And finally, on the 14th of May, 1857, he fell a noble martyr for the cause of truth which he had advocated with such untiring perseverance for nearly twenty seven years. His last great and magnanimous act, in trying to rescue helpless innocence from the fury of her savage persecutors, will be handed down to unborn generations, as an imperishable monument to his praise; while his wicked bru-

tal murderers, and all that gave countenance to the diabolical deed shall gnaw their tongues for pain, and perish, and be forgotten.

Among the numerous writings of this Martyred Apostle, may be mentioned first, the "VOICE OF WARNING," printed in New York in 1838, and which has since passed through many editions, and been translated into several foreign languages; second, his "HISTORY OF THE MISSOURI PERSECUTIONS;" third, his "POEMS;" fourth, his "KEY TO THEOLOGY," a masterly production lately published. The History of his Life, up to near the time of his martyrdom, was written by himself, and is now about ready for the press; this will doubtless prove to be one of the most interesting works proceeding from his pen.

A short time before his murder he wrote the following poetry on his "Fiftieth Year"—

I am fifty years old! I have lived to see
Seven times seven and a Jubilee—
That period famed in the days of yore
As a grand release for the humble poor;
When the pledg'd estate was again restor'd,
And the bondman freed from his tyrant lord.
When man his fellow was bound to forgive,
And begin anew to think, and to live.
The nations have hail'd the year of my birth
As a Jubilee to the groaning earth.*
The triumphs of steam over land and sea
Have stamp'd the age of my Jubilee.
I have mark'd its progress at ev'ry stride,
From the day it was launch'd on the Hudson's tide,
Till it conquer'd the ocean,—grasp'd the land,
And join'd the nations in a common band.
I have lived to behold the lightnings yield
To the mandate of man, and take the field,
As a servant-runner to bear the news
In an instant, where its lord might choose.

And scarce less strange—I have lived to behold
A "*Mormon*" *Sage*, with his wand of gold
Overturn the world, and toss it up
As a teller of Fortunes would his cup.†
All these are facts; but, of little worth,
Compared with a prophet, restored to earth.
I have seen his day and have heard his voice;
Which enraged a world, while the meek rejoiced.
I have read the fate of all earthly things:
The end of thrones, and the end of kings.
I have learned that truth alone shall stand,
And the Kingdom of God fill every land.
I have seen that kingdom rolling along,
And taking its seat 'mid the mountains strong.
While the nations wond'red, but could not tell
To what these wondrous things would swell.
I have wandered far over land and sea
To proclaim to the world its destiny:—
To cry to the nations, Repent and live,
And be ready the Bridegroom to receive.

I have wandered far—I have wandered wide,
From Maine to the wild Missouri's tide;
And over the ocean's sea-girt isles
Full many a weary thousand miles.
I have trampled the deserts' burning sands,
And the snow-clad mountains of unknown lands.
'Mid the crystal waters of Deseret
I have pulled the oar and cast the net.
I have climbed the steeps 'mid the golden ore,
And roamed o'er the loan Pacific shore.
I have plowed its bosom many-a-day,
To visit the nations far away;
I have stood on Chili's distant shore,
Where the Polar Star is seen no more.
I have gazed on the Andes' heights of snow,
And roamed 'mid the flowery plains below.
I have toiled with the great in freedom's cause,
And assisted to give to a State its laws.
I have lain in a dungeon, bound in chains,
And been honoured in Courts where Justice reigns.
In a thousand joys, and a thousand fears,
I have struggled on through my fifty years.
And now, by the law of God, I am free;
I will seek to enjoy my Jubilee.
I will hie me home, to my mountain dell,
And will say to the "Christian" world—farewell.
I have served ye long,—— 'twas a thankless task,
To retire in peace, is all I ask.

Another fifty years will fully prove
Our message true, and all our motives love.
Then shall a humble world in reverence bow
And hail the Prophets so rejected now;
Kings shall revere, and nations incense bring
To Zion's temple, and to Zion's King.
I shall be there and celebrate the day
Till twice ten fifties shall have passed away.

* The first steam-boat was launched in 1807, on the Hudson River, by Robert Fulton.

† An American soldier, of the Mormon Battalion, discovered the gold mines in California, in 1847.

O how pleasant is the death of a righteous person! he lays down his body with a sure and certain hope of coming forth from the tomb in the morning of the first resurrection, to reign as a mighty King and Priest of the Most High God, to sit enthroned in eternal glory, ruling with power and dominion for ever and ever.

O! kind-hearted, affectionate brother! how dearly we loved thee in life! how joyous to our soul were the words of life which flowed from thy mouth, by the pure spirit of inspiration! how lovely still is our remembrance of thee! We weep

not for thy death; for it was glorious! Thou hast left us, only for a short moment, and we shall soon embrace thee again! Thy fiftieth year had but just rolled away, and now thy Jubilee has come! Rest in thy Father's house with all the noble martyrs of the nineteenth century, until the Jubilee of the earth shall also come; then shalt thou return and reign triumphantly with all the redeemed of Adam's race.

From the following letter written only about four months prior to his Martyrdom, he plainly indicates that his pilgrimage and "personal history in this world,' were near their close.

New York, United States, January 2nd, 1857.

Dear Brother Orson—I received your kind letter on the 30th December, 1856. I was thereby glad to hear from you, and of your welfare.

I am well; I spent about a month in St. Louis; I then came on to Cincinnati, and stayed four days, drawing full houses. I arrived in Philadelphia the day before Christmas: was present next day at a grand party in that city, in Washington Hall. It was a fine time; Sunday last, I preached three times to a full house.

I arrived here on Wednesday last; found Presidents Taylor and Smith as well as usual.

Yesterday I attended a party here, in the Saints' Hall; it was an interesting affair; some 400 persons being present. We were entertained with songs, prayers, preaching, praying, recitations, eating, drinking, &c., &c.

In the midst of our evening's enjoyments, the news arrived of the arrival of the *Columbia*, with a ship load of Saints from England. To-day we accompanied brother Taylor to see them. All well, but a rough passage; no deaths. The weather is mild here, and the winter so far very fine.

I have not yet seen the Pratt family, of which you speak, but I think I will visit them in a day or two.

You ask how long I will stay in the States. I answer, till spring. I will then go home, if God will, if I have to go with a hand-cart. This country is no place for me; the darkness is so thick I can literally feel it. I cannot obtain the least assistance here for my family; a tight match to obtain travelling expenses.

I have heard nothing from home since October 1st, but I hope to hear soon. I congratulate you on the marriage of your first-born, and hope you will soon become a grandfather.

Now, Dear Brother Orson, be of good courage, our pilgrimage will soon be over, and our personal history in this world will naturally come to the WORD—FINIS.

As to my history, I have it now complete from my birth up to to-day. It will contain much more reading than the Book of Mormon. I would publish it, in part or in full, if gold was plentiful; but there is no prospect whatever, in a pecuniary line; only I stay from day to day, and so do my family; but to improve our circumstances is entirely out of the question.

I have written to Nelson Pratt, and received an answer; he is well. I am going there soon, if all is well.

I am to start from St. Louis for home just as early in the Spring as the weather will permit. Farewell, God bless you.

I am,
Your own brother,
P. P. PRATT.

(COPY.)

To the Honourable Judge of the Court, in the Town of Van Buren, State of Arkansas, May 12th, 1857.

Dear Sir—Whereas, I have been arrested upon a charge of larceny, and dragged by civil and military officers and soldiers before the gaze of the populace and this

court as a prisoner, and being remote from my means of travel, in a land of strangers, without clothing, money, or friends, and being coolly told to depart, that there is nothing found against me,—

And whereas, my brethren, the Latter-day Saints, have been driven by mob law from the land of their birth, having no hope of justice from the government or civil courts of the United States, I now take an appeal to the Court of Heaven, and lay my complaint before the Judge of all the earth,—

And whereas, Hector H. McLean has, by a false oath, in addition to many years of cruelty practised upon myself and children, rendered himself unfit for the society of all holy beings, I pray God my eternal Father, in the name of Jesus Christ, that *he* may wither from the earth, even as a green leaf fades before the blighting frosts of coming winter; and that he may go to his own place, no more to oppress innocence or afflict virtue.

And for my children I pray, in the name of Jesus, that they may be preserved from the vices of the world, the powers of darkness, religious bigotry, and the desolations that are coming upon the earth, even until they are restored to me. And for them I will endeavour to prepare an eternal habitation, over which evil men, *demons, death, hell*, and the *grave* can have no power, and into which they, *my children, may come, no more to go out forever!*

For all my kindred who, in word, deed, or spirit, persecute the Saints of God, I ask God to forgive them, for they know not what they do. Amen.

E. J. McLean.

P.S.—Since I wrote the above, the blood of innocence has freely flowed to stain the soil of the fair State of Arkansas: but I say, let it be upon the head of him who shed it for ever.

May 15, 1857.

FURTHER PARTICULARS OF THE MURDER.

Arkansas, America, on board the Steamer *H. Tucker*, Arkansas River,
May 22, 1857.

Dear Brother Orson—It has become my painful duty to send abroad the news of the imprisonment and murder of your beloved brother Parley. I know it will be painful to you to learn that his body was mangled, and that he lay fully an hour without any one coming even to raise his head or give him a drink of water, though he was in full view of a house where a family lived, by the name of Winn.

I was journeying quietly along in a wagon, in an Indian nation, with my children, on the frontiers of Arkansas, when McLean, the demon of my life, met me. He tore the children away, and then had me arrested upon a charge of stealing clothes belonging to and worn by my children—Albert and Annie McLean. There were also named in the charge, P. P. Pratt, James Gamwell, and Elias Gamwell, all sought as engaged in this larceny of $10 worth of clothes, on my children's backs.

The following day, after I was arrested, I heard that your brother was also arrested, the greatest excitement prevailed, and when we rode in sight of where they had Parley, I saw him lying on the ground like a man who had stopped to let his horse graze. He was surrounded by twelve or fourteen armed men—military officers and soldiers. I alighted, with the permission of the marshal, who rode with me, and advanced to brother Parley, and extended my hand saying, "Brother Parley, we have met, it seems, as prisoners." He said, "How is your health, Madam? have you been well?" I then said, "We have one thing to thank God for; we have learned how to live and how to die." And then looking around upon the soldiers, I said in a loud tone of voice, "*All these armed men and soldiers* can *only* kill the body, and I am as ready to die as to live." He only answered, "It is all in one little life, and this is only a speck of eternity."

We were then put upon a forced ride of twenty-five miles, he being bound by a rope around his ancle, which was held by an officer who rode near him. They also arrested another young man, Elder Higinson, who was found preaching to the Creek Nation; and when we left Fort Gibson, he and Parley were in chains,

and I in a carriage—because I was so wounded that I could not ride on horseback. Soldiers drove the carriage, and the Marshal rode with the two who were in chains.

We rode from Fort Gibson, Saturday, Sunday, and half of Monday, which brought us to the town of Van Buren, on the Arkansas river, State of Arkansas. We were then taken before the Court, only to be told that we might depart—"FOR WE FIND NOTHING AGAINST YOU."

I have written a full account to *The Mormon*, which I hope you will see, but lest it should be intercepted, I will briefly state, that when Parley was liberated from the jail, McLean followed him in about ten minutes, with two men, citizens of Van Buren, close behind him, and then soon afterwards numbers of other men. Twelve miles from the town, on the road leading north, they overtook your beloved brother, fired seven shots, and then stabbed him in his left side—one of the cuts piercing his heart. The first six balls only made holes in the skirt of his coat; he was then headed by one of the men, which threw him in close contact with McLean, *and that fiend himself gave him the deadly wound;* and after leaving him for dead, came back and fired at him where he lay upon the ground, dropped the pistol by his side, and left!

I went to see him, under the protection of the "real Marshal," the following day, the details of which I have sent to Brother Taylor, New York.

Brother Higinson and myself rolled his dead body in fine linen, and Brother Higinson stayed to see him put in the ground, about a mile from the place where he was murdered. He lived two-and-a-half hours, and answered a number of questions asked him by the neighbours near the spot.

The citizens of Van Buren furnished me with means to leave in four days after this bloody scene, and I am now alone on my way I know not whither; but I know that the Spirit of God is with me, and I have nothing to fear.

I am very lonely—pray for me, thou man of God, that I may stand firm to the end, and be saved with Jesus, Joseph, and Parley, in the Celestial Kingdom of God. Amen.

Your Sister,

ELEANOR J. MCLEAN.

THE ORPHANS' LAMENTATION, ON HEARING OF THE MARTYRDOM OF THEIR FATHER.

I heard a wail from out a distant mountain home;
It crept around a lofty mountain's rocky dome,
And ran along, o'er hill, and stream, and grassy plain,
Until it found the grave of one but lately slain.

It was the voice of wives and children wild with grief,
Who sought to heaven, with prayers and tears, for kind relief;
For they'd learned, by a paper from a distant place,
The news that they no more could see a father's face.

That in a land of *lust, profanity,* and *wine,*
Where once they dwelt beneath their native vine;
The father and husband had met a martyr's fate,
By the hands of *fiends,* surcharged with guilt and hate

That when his heart was pierced, he fell upon the ground,
Where there was none to raise his head, or bind his wound;
And though he lived for hours, he saw no faithful friend,
By whom he could his dying message safely send.

The wail increased until it reach'd the throne of God,
And ELOHIM *Himself* did take His mighty rod,
And said, "I'll cut *them* down and blot *them* from the earth,
"Who've slain my Prophets on the soil that gave them birth.

"I'll send upon them *famine, pestilence,* and war,
"I'll call my legions from the northern realms afar,
"And they *shall hunt them* down in every land and place
"Stain'd with the noble blood of one of Joseph's race.

"The blood of Parley shall not long before me plead,
"For wrath on him and them who did the hellish deed;
"And e'er it cease to cry, that nation *shall atone*
"For every widow's tear, and every orphan's moan.

"And every drop of guiltless blood they ever shed,
"Shall quickly come upon their own devoted head;
"For once I have sworn, *by myself and by my throne,*
"*That in the 'Book of Life' their names shall ne'er be known!*"

[By the persecuted lady, ELEANOR J. McLEAN.—ED.]

DREADFUL PERSECUTION OF MRS. McLEAN—HER DEFENCE—MURDER OF P. P. PRATT.

(*From the "Van Buren [Ark.] Intelligencer.*)

Van Buren, Monday, May 18, 1857.

Mr. Editor—Having read the editorial in your paper, headed "Tragical," and finding several important points in the account incorrect, I beg to be heard by this community, and the world, being yet a living witness for both the living and the dead.

For the sake of the innocent and his brethren—for the sake of aged parents and all my kindred—for the sake of my children and myself, and for the sake of truth, I thank God that I yet live.

In the first place, the article alluded to says that "Mrs. McLean was induced to embrace the 'Mormon' faith by Mr. Pratt." *This is false,* for Mr. McLean knows that the first 'Mormon' sermon I heard in California, himself and my brother, J. J. McComb, were present, and they know that it was at least two years before Mr. Pratt made his appearance in San Francisco; and they know that from the time I heard the first sermon I never spoke except in defence of the "Mormons" and their faith; and they know that I sought diligently for my husband's consent to be baptized into the Church of the Saints, and finally obtained it in writing, and was baptized before P. P. Pratt made his appearance. These are facts which the certificate in McLean's own writing, and the daily papers in San Francisco, announcing Mr. Pratt's arrival, can be brought to prove that my baptism and confirmation in the Church of the Saints was anterior to the arrival of P. P. Pratt in that State.

I will here state a fact which has never, to my knowledge, been written. I took my children from the school-room, (with the permission of the teacher,) and in an omnibus repaired to the place where there was water, and in the presence of several witnesses, they were (that is, the two boys) baptized by P. P. Pratt, for the remission of sins, and by the laying on of his hands they were confirmed members of the Church of "Latter-day Saints." If any condemn this act, let them also condemn every woman who refuses to go to perdition with her children, just because her husband makes this choice!

Again, your article represents Mrs. McLean as eloping from San Francisco to Utah with Pratt, and after her elopement her parents wrote for the children to be sent to them. This is also false, and my father, J. S. McComb, if yet living, is a witness, with our neighbours in both places; the children were sent from me in California to him in New Orleans, and that on a ship—

Where there was not one voice or face,
That they had ever heard or seen in other place.

In November, 1851, I embraced the "Mormon" faith, and in January, 1855, my children were, on account of my faith, sent from San Francisco to New Orleans, and this without my having the slightest intimation of it until they were far upon the sea. In the morning, as was our custom, as soon as their father left, (generally about nine o'clock) the dear children clapped their hands and said, "Now, Ma, we can have a good time, Pa's gone; we can sing and pray as much as we wish!" And they did pray that morning as I had never known an infant

to pray! They kissed me, and said, "Good morning, mother, dear," about ten o'clock, and started for school. At three o'clock, I looked for their return; I raised the curtain, I opened the door to look if Albert and Annie were coming, but, oh; my soul, they never came!

At four o'clock, their father came to inform me that they were on their way to New Orleans. Said he, "I put them on board the *Sierra Nevada* at ten o'clock this morning, and now they are where you and the cursed 'Mormons' can never see them again!"

That night he locked all the doors, locked me in a room, took all the keys to his room and locked the door. Can any one conceive of that desolation! My cries disturbed him, and about two o'clock he unlocked the door of the room where I was.

In the morning I went from room to room, I ran in the street and called Fitzroy, Albert, Annie. But no child answered.

I heard tiny footsteps under the window, I ran, and said, "My children!" But they were not mine. My brother, E. C. McComb, said I should go by the next steamer to my children, but McLean said he would have nothing to do with it.

A merchant in San Francisco told me he would give me $20, and he would insure that in his neighbourhood of merchants I could raise in one hour all the means I would need to go to my children. After this, McLean boasted that I was in his power, and he would see whether I could go or not. I told him the propositions that had been made to me. He said he would have me in the Insane Asylum in twenty-four hours. This, however, he never attempted only in words.

Two weeks after the departure of the children, he fitted me out and put me on board a steamer for New Orleans, *via* Nicaragua, giving the officers strict charge concerning me, to lock me up if I began to rave.

Two weeks after the arrival of the children at my father's, I appeared before them.

I remained there three months, oppressed on all sides, being closely guarded, lest I should *walk, talk, pray, or sleep with my own precious children.*

Under these circumstances my health declined, and I felt that I could not long survive so great a conflict of feeling, particularly in that enervating climate.

In this desperate state of feeling I once succeeded in getting my lambs away, and kept them secreted four days, but failed to get away from the city. My father then pledged himself to change his treatment to me; he said I should have a room and have my children with me, and they should go and come with me, provided I would promise not to take them away from the city without his consent. With this understanding I returned to my father's house. But my health grew worse and worse, and it appeared I could not survive a summer in New Orleans.

I then consulted my father about leaving, told him I wished to go to Salt Lake, and he said if I would not attempt to take the children he would assist me all he could.

In a few days I was on board a steamer, the *May Flower*, for St. Louis, and from thence I went on board a small steamer, the *Alma*, on the Missouri river to Atchison, Kansas Territory, where I found the "Mormon" emigration.

I engaged to cook for a mess of ten persons to defray my expenses, and thus I journeyed across the Plains to Salt Lake City.

I remained just one year, leaving on the anniversary of the day (11th September, 1855) I arrived.

While there I taught school, in which I taught ten of P. P. Pratt's children, and boarded in his family seven months. The remaining four months I taught Governor Young's family school, and boarded in his house.

On the 11th of last September, I left in a company of missionaries, consisting of about twenty Elders and twelve females. I travelled in a carriage with two Elders and one lady, making four of us. I furnished my own provisions and cooked for the other three, for the privilege of riding.

At St. Louis I borrowed $100 of Church funds, and proceeded to New Orleans.

It was my intention when I left Salt Lake to go to my children, *and get them if I could.*

That I have done what I could, *and all I could, I call heaven and earth to witness.*

I got on board the steam cars with my children at my father's on Saturday at twelve o'clock, to go on business to New Orleans, a distance of five or six miles.

In front of the St. Charles, I hired a carriage for five hours, expecting to leave on a steamer for Galveston, Texas, the next morning at eight o'clock, but to my great discomfiture, there was no steamer to leave before Thursday. I stayed with my children that night, Sunday, and Sunday night, at the United States' Hotel, kept by Mrs. Smith.

On Monday Morning, not deeming it safe to stay at a public house, I took an omnibus, leaving my children at the hotel. I rode till the omnibus stopped, far down in the third municipality, inquired in a Dutch grocery for a furnished room, and the old lady pointed across the street. I went, found a woman with plain sewing in her hand at the door. She was so plain looking, so poorly dressed, and apparently so ignorant, that I thought she was not likely to have visitors often. She said her husband worked on a tow-boat, and would not be at home till Thursday night.

We stayed at this woman's house four days. She gave us her best bed, loaned me her cooking utensils, and gave me wood to cook with, and then helped to carry our little trunk to the omnibus. But she never asked us where we came from nor where we were going, which I think very remarkable for one of her sex.

At eight o'clock on Thursday morning, 18th of December, 1856, we were on board the Atlantic, bound for Texas. I could not obtain a state-room, although I went on Tuesday to the agent; they were all taken. The captain, however, was kind to us, and let us occupy his room, and sent us the best of everything.

At Galveston we took a little steamer, Captain Pierce, commander, for Harrisburg, where we stayed all night at a hotel kept by Captain Andrews, and next morning took the cars for Houston. Two miles from Houston we found a home at the house of Mr. William Gambell, who is a man of no religion, lives well, has plenty of servants, and no children. His wife was like a mother to us. The three first weeks I made a change of clothing, and then sought for something to do. Found employment in a dress-making establishment, Mrs. Stanbury's, where I worked five weeks, spending two days with my children, Sunday to rest, and Monday to wash and mend. On the 4th of March I left Houston with Captain Andrews, Mr. Stanfield, and James Gammel (the latter being a Mormon Elder), to journey to Ellis County, where the Mormon emigration was fitting out for a trip across the Plains.

Through a letter from Houston, I was apprised that McLean was in pursuit of me; and to avoid trouble, and, perhaps, bloodshed in the company, I took passage with a man by the name of Clark, who is not a Mormon. He had a wife and three children, a poor wagon, and three yoke of good oxen.

With these people I was journeying when McLean and party met us. The scenes that have been in progress from that day to this, are before the public. It is well known that I have been arrested upon a false oath, and dragged by civil and military officers before an excited populace, and the Court, as a prisoner, only to be coolly told that I might retire, nothing being found against me.

In behalf of the dead, I have to testify, that whatever relation existed between us was of my own seeking. When he kept house with his wife, Elizabeth, in San Francisco, I often sought his society, and if any censure me, let them censure me for the strongest impulses of my nature, which have ever prompted me to seek light and truth, despite the difficulties that might intervene between me and the object of my search.

This man was a fountain of light and intelligence, at which thousands might drink, and yet the stream flowed *clear, pure, and free.*

I am willing to acknowledge that I have often sought his door at the dawn of

lay, when his wife was sick, to take some *meat, bread, and fruit,* upon which they might subsist until the following morning.

Do any blame him for being poor! Let them lay the blame upon him who required his disciples to go with the everlasting Gospel to the nations, without purse or scrip, or even two coats.

Neither do I deny that I much desired, from time to time, to have him entertained at our house, even as I gladly entertained my husband's brethren. We had unoccupied rooms and beds, and a profusion of the good things of life, while he was poor and a stranger, and as unpopular as a certain Nazarene, who once pilgrimized through the land of Judea, and could not find a place to lay his head. Upon the same principle that I was deprived this privilege, Mary and Martha would have been punished for bathing the feet of their Lord, and running to meet him when he returned from a mission.

I also confess that, when a company of Saints were preparing to leave California with P. P. Pratt, I greatly desired to be one of the number, and went so far as to ask my Father in heaven to provide a way by which I might escape my oppression, and go with the people of my choice. If this be not right, then there is a mistake in the ancient saying, "Come with me all ye that are heavy laden, and I will give you rest!"

Six pistol balls could not avail
To make his holy visage pale;
But the fierce and deadly knife
Pierced his heart and claimed his life.

Oh! Parley dear, we love you well,
Yea more than mortal tongues can tell;
And we know you'll come again—
With us to live, with Christ to reign.

Oh! God of Israel, let the cry
Of Parley's blood come up on high,
And let his wounds before thee plead
For wrath on him who did the deed.

I am free to declare, before angels and men, that Parley P. Pratt was innocent of the charges made against him.

If the deeds of men were registered upon their faces, it would be known and read of all men that H. H. McLean drove me from himself; and that he by his own acts blighted and consigned to eternal death all the delicate ties that existed between us, and that before "Mormonism" crossed our pathway.

I also confess that when I got to Salt Lake alone, and knew of no one that I had ever seen but Mr. Pratt and his wife, Elizabeth, I sought for their house, and asked if they would let me stay a few days to rest, and look round and see what I could do for a living. They said, stay just as long as you please, and it turned out as before stated. I also confess that it was a source of pleasure to me when I heard that he would be in the company in which I had engaged to come.

I do not deny that I washed his feet, combed his hair, and often walked, that he might ride. Neither do I deny visiting with him a number of families in St. Louis, who thought it a greater honor to entertain him than they would to entertain any king or potentate living upon the earth.

I also state that it pained me to see him in chains, and fain would I have bathed his wrist where the cursed iron chafed his skin.

But this was nothing to what I was yet to see! Have I not seen *his heart's blood dropping from the wound of the deadly knife?*

That I would fain have been separated from him [McLean] while yet living in New Orleans, I will name as living witnesses, my father, J. S. McComb, and my brothers, E. C., and J. J. McComb, and Mr. John McDougal. These all know that I sought their counsel while living in New Orleans, to know whether I must continue to endure the degrading influence of a man who would continue to sip at the wine cup, and thereby unfit himself for the society of his family.

That my statements are correct in reference to our separation in California, I will name as witnesses Captain Thomas Gray and family, Mr. Samuel Webb and family, and my neighbours and friends in general in the city of San Francisco.

That Mr. McLean put me by violence into the street at night, and locked the door against me, Captain Gray and Dr. Bush are witnesses; and I presume McLean himself would not deny that I then declared that I *would no more be his wife*, however many years I might be compelled to appear as such *for the sake of my children.*

I presume that McLean would lay it as a complaint against me *that I never afterwards came to his bed!*

I would appeal to every man and woman of refined sensibility to know whether a virtuous woman and faithful mother is so humble a thing that she should come again to the bosom of a man who had by violence thrust her from him, and exposed her to insult and injury in the streets of a wicked city. Whoever takes the affirmative differs from the writer of this.

E. J. McComb, once E. J. McLean.

Answers to the Monogamic and Polygamic Problems, Published in the 24th Number of the "Star."—The family of the Monogamist, when he was seventy eight years old, would number *one hundred and fifty two.*

The family of the Polygamist, when he was seventy eight years old, would number, *Three millions, five hundred and eight thousand, four hundred and forty one.*

The answers to these interesting problems, show the immense superiority of Polygamy over Monogamy in the multiplication of the human species. With a knowledge of these mathematical facts, no one has any cause to wonder why the Almighty instituted Polygamy among the righteous in ancient times. It was the most effectual means of rapidly multiplying a righteous seed upon the earth. The restoration of the same divine law among the righteous in the nineteenth century, will produce the same important effects. Under the salutary influence of the heavenly and divine institution of Polygamy, the righteous, in the peaceful vales of Utah, can, with Isaiah, joyfully exclaim, "*A little one shall become a thousand, and a small one a strong nation.*" "*Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.*"

Addresses.—J. W. Stevens, 117 Princes Street, Dundee.
Thomas Phillips, 27 Odgers Buildings, Commercial Road, Exeter.
Thomas Bullock, 13 Packenham Street, Gray's Inn Lane, London, W. C.
Edward Samuel, in care of Mrs. Bennett, Baker Street, New Street, St. Clement's Ipswich.

MONEY LIST, JUNE 12—19, 1857.

	£	s.	d.
John Kessell	2	0	0
James Chaplow	2	0	0
Caleb World	3	0	0
David John	1	0	9
W. B. Child, (per W. J. Smith)	11	1	8
A. N. McFarlane	1	19	6
Carried forward	£21	1	2
Brought forward	£21	1	2
Thomas Clark	5	0	0
William Shires	5	0	0
Josiah Helmes	5	0	0
David James	2	0	0
	£38	1	2

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L.D.SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 28, Vol. XIX. Saturday, July 11, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 1.—*ENGLISH SOCIETY.*

Latterly the English press has been flooding the country with the "horrors of Mormonism." Nearly all the Metropolitan and provincial papers have considered the subject of sufficient importance to occupy a space in their columns and worthy of appearing in the pompous garb of Editorials. The *Times* has already devoted two "leaders" to this new crusade against the Saints, and its "Own Correspondent" in New York has given it considerable notice in his contributions of American news. Indeed, Utah and the "Mormons" have become almost as popular topics in the newspaper world as, some two years ago, was that of the war with Russia. Considering this state of excitement and general bitterness against the Saints, we have thought that a series of articles, placing "English Society" and "Mormon Society" side by side, would not be uninteresting to our readers.

Editors and their readers, priests and the people have been carried away by *fictitious* "horrors of Mormonism." We beg to call their attention to the *real* "horrors" of English society. A powerful and an artistic hand has recently executed a heart-rending picture of them. That hand belongs to the highest authority of newspaper literature in this country—the *Times*. It has since given the world pictures of "Mormon horrors." But they will hardly bear comparison with the one in question. We refer to one of its Editorials for April 9, 1857. The author of it has manifested the gift of tragic description in a high degree. We advise those who are accustomed to feelings of excitement creeping through their blood at the mention of Utah and the "Mormons," to make his tragedy of city life a study for their leisure hours. Indeed it would not be unprofitable for the Editor of the *Times* to do it himself. Unfortunately its news is not likely soon to get out of date—the "horrors" described have too much vitality to grow stale. But the terrible drama is too colossal for representation on the mimic stage. It better suits the deep and earnest reflections of solitude. And if a spirit of loathing does not creep over its students, they must have in their composition little of the mixture of human sensibility, else by a disgusting familiarity with the blacker original, the "milk of human kindness" must have become stagnated at its source.

There are subjects which no skill of man can portray. The "horrors" of hell and the bliss of heaven are originals

which even the bold hand of the *Times* cannot put on paper. At most the execution will but resemble an attempt to paint nature's blackness, or an essay to catch the likeness of the glorious sun. Has the *Times* in this instance surpassed itself, or is the subject too vile for the colouring of language, and too full of "horrors" for a picture? It would seem that the latter is the case, and the author in question makes a great effort to acknowledge it. Notice one shade in his attempt to paint city society—"Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon." But we will liberally extract from the article in question previous to making more remarks.

"There is a Book in which we read that there was once a rich man who was clothed in purple and fine linen, and fared sumptuously every day; and that there lay at his gate a certain beggar, full of sores, who sought the crumbs that fell from the rich man's table; and that the dogs came and licked his sores; and there follows then an awful revelation of the spiritual state of those two men and their eternal awards. The story is eminently picturesque. The rich man in his gorgeous attire at his well-spread table, with his servants bustling about here and there, is seen in the same group with the wretched mendicant lying under his porch, with the rude attendance of street curs. But is not this a painter's license, and the story itself, perhaps, a figure of speech? Was there ever such a rich man so indifferent to the spectacle of misery at his door? But let us only expand the narrative into something a thousand times more shocking. Take each particular, and let it grow to a worse variety and a colossal magnitude. Let the rich man be a company, a city of rich men, the richest, without hyperbole, on the earth, and commanding by their wealth the wealth of all the earth. Let them surpass all the world in the elaborate costliness of all that contributes to health and material enjoyment. Give them palaces, and furniture, and equipages, and jewels, and pictures, and food for a thousand finer tastes than those of the coarse voluptuary in the parable. Let the poor man be worse than poor, degraded, all sores in and out, vitiated in soul as in body. But let him be helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen. So let there be more than a painter's juxtaposition. Let there be an actual bond and a useful relation. Let this bond, then, be utterly disregarded; and, instead of the rich man at his board and the beggar a few steps off at his gate, let the rich man and his whole fraternity hie away before sunset every day to earthly paradises afar off, quite clear of diseased beggars or reeking labourers, so that their very crumbs shall not reach such miserable objects. Then let the poor be driven from the portals of the rich, even from their storehouses and their banks, and be cooped up in horrid lairs and dens. Let them lie there without even the natural separation of wild beasts, or that instinctive jealousy which makes the male protect the dam from intrusion, and guard his whelps from harm. Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon. Let there be not even dogs to lick the poor man's sores, and when he dies, let him hardly even be buried. Then let all his future be dark and hopeless. Let there be a vast crowd in this horrid state. Thus, every circumstance being aggravated, let the link between the two conditions be not simply a visible contrast, but a real obligation, known, but disregarded. When we have said all this, and could we add much more, we should only describe inadequately two actual classes and conditions in the city in which we dwell.

"The city which we speak of is not that vast wilderness of streets and lanes that stretches out for many miles in every direction, but strictly the "City;" the very nucleus of this metropolis, the fountain-head of earth's riches, the resort of all nations. It is no such vast place, and the lairs and dens we mention are only a few stones' throw from the great mart of trade, where millions daily pass from hand to hand. Here, in narrow passages, but a step or two from the public thoroughfares, the Medical Officer of Health pursues his researches, not less perilous than those of the discoverer in Central Africa or the Arctic Seas. He describes not only the common and inevitable crowding of large families into

one small room, but numbers of men and women, with children among them, herding together like the uncleanest brutes or the worst of savages, in heaps of dirt and moral vileness; 'where all the offices of nature are performed in the most public and offensive manner, and where every instinct of decency and propriety is smothered.' He describes men and women sleeping with their parents; grown-up brothers, sisters, cousins, and casual acquaintances, all on the same heap of rags and straw. He sees among them women in travail, new-born children, the fever-stricken, the dying, the dead—all horribly intermingled; not to mention instances of even more extreme debasement. These general statements he proves by figures. He enumerates 48 men, 73 women, and 59 children living in 34 rooms; and the distribution is even more vicious and abominable than the sum total would require. More and more instances of this kind present themselves, and as the back streets fall into decay, they pass into the occupation of this outcast, reckless crowd. It is true many are Irish, but they are the people who do the hard work of this metropolis, who rear its huge edifices, pave and clean its streets, construct and keep in order the multitudinous ducts of water, gas, and refuse; feed our hearths and minister to our daily wants. They are not the beggars, but the porters at our doors To their dirt we owe our own cleanliness, and they are the scapegoats of a thousand pollutions. Yet there they fester, untended, unheeded, all but unknown. Happily they are not quite unknown. . . . .

"In the whole world, far away from the preaching of missionaries, there is no such utter brutishness, such grovelling and wallowing, as is discovered in the 'Ward of Bishopsgate.' Dives is indeed wise in his generation to fly o' nights from such a foul proximity. When Lazarus has done his day's work and betakes himself to his sty, he is a very unwholesome brute. Where he, his companions, and his cubs feed and litter, the dirt ferments, and the very air is envenomed. Dr. Letheby has analyzed it, and found that it has lost its share of life-giving power, and that it is charged, not only with more than its share of sluggish elements, but also with the vapours of death and the very principle of putrefaction. Nature, which kindly dissipates this horrid effluvium, and raises it from the lair were it is generated, diffuses it to the dwelling of the tradesman and the daily resorts of the merchant. They are made fearfully aware of a present pest; they hear with alarm the advance of fever; they investigate its source, and find out a sink of crime. Such is the parable of our own city and our own times. If, as we believe, the case is worse, and the contrast more flagrant, than in the sacred page, the lesson is at least as plain and as fearful. Certainly there ought not to be such a state of things. Its existence is not only an evil,—it is a crime; and the crime is shared by all who can do anything to abate it, and leave that undone."

If the above be not a picture of "horrors," there never was one painted. The parable of the rich man is altogether put into the back ground by it. The "narrative" is expanded into "something a thousand times more shocking." "*Each particular*" is let to "grow to a worse variety and a colossal magnitude." But what heightens the colouring of the picture is, that the "beggars" are "helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen." There is an "actual bond and a useful relation." The "link between the two conditions" of wretchedness and wealth is not "simply a visible contrast, but a real obligation." This "bond" and this "obligation" are "known, but utterly disregarded." The very sunshine of the picture is moral blackness, loathsomeness and misery are the shades which bring out the lights, and horrors make the ground of the gayest colours.

Our bitterest enemies have never painted "Mormon Society" so foul, so wretched, so rotten, so full of "horrors" as the above description of "English Society" in the great city of London. Neither have they charged our leaders with such an utter disregard of "ties," "bonds," and "obligations," as that laid to the account of the monied princes of England's metropolis.

"When we have said all this," remarks the *Times*, "and could we *add much more* we should only describe *inadequately* two actual classes and conditions in the city in which we dwell." Now suppose the existence of such a state of

things were peculiar to the city, and the only plague-spot on the face of "English Society," then suppose the writer had *adequately* described it, even then we think the "Own [American] Correspondent" of that paper need not send to England the community at Great Salt Lake Valley as "an appalling set off against the intelligence and enlightenment of the nineteenth century, of which we hear so much." The English nation has one already, and, leaving the "Mormons" out of the question, we have a strong conviction that America has another of fearful magnitude. But we are certain that "Mormon Society" is as fair compared with "English Society," as is the face of the white man to that of the swarthy son of Ethiopia.

To be continued.

THE MORMONS!

WHAT IS TO BE DONE WITH THEM?

(*From the "New York Herald."*)

Some of our cotemporaries have been publishing long letters dated form Utah, and containing heart-rending accounts of the sufferings inflicted on poor helpless women, by the brutality of the Mormon leaders. It is perhaps as well that the public should know that these letters are made up on this side of the Mississippi, and we have no doubt do more credit to the imagination than to the memory of their writers. No journal has a correspondent in Utah at the present time. It reflects some credit on the ingenuity of our cotemporaries to have bethought themselves of getting up an excitement about Utah just as Kansas died out.

Of the facts of the case in Utah, it is very difficult to form a reliable judgment, simply because our most reliable authorities, such as Judge Drummond, now in Washington, are tainted with a suspicion of interested motives. . . .

There is no authority in the Constitution to justify an interference by Congress or the Federal Government with such an institution as polygamy in a Territory. It is as clearly without the pale of Congressional or executive regulation as slavery; if Congress may not pass a law to govern the one, it may not pass a law to govern the other; if the President cannot interfere to drive slavery out of Kansas, neither can he assume to drive polygamy out of Utah. Marriage, a civil contract, is essentially subject to the control of local, municipal, or civil laws; the Federal Government has nothing to do with it, and Congress can make no laws defining its nature, altering its effect, or prescribing penalties for breaches of its obligations committed by people residing within a Territory of the United States.

Those, therefore, who assumed that Mr. Buchanan was going to carry fire and sword among the Mormons because they were polygamists, and to put down polygamy by force of arms, gave the President very little credit for judgment or knowledge of the instrument under which he holds his powers.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 409.)

[May, 1842.]

Monday, 16th. I was transacting business at the Store until ten o'clock, a.m. Then at home. In the afternoon, at the printing office, in council with brothers Young, Kimball, and Richards, and others.

I published in this day's *Times and Seasons*

A FAC-SIMILE FROM THE BOOK OF ABRAHAM. No. 3.

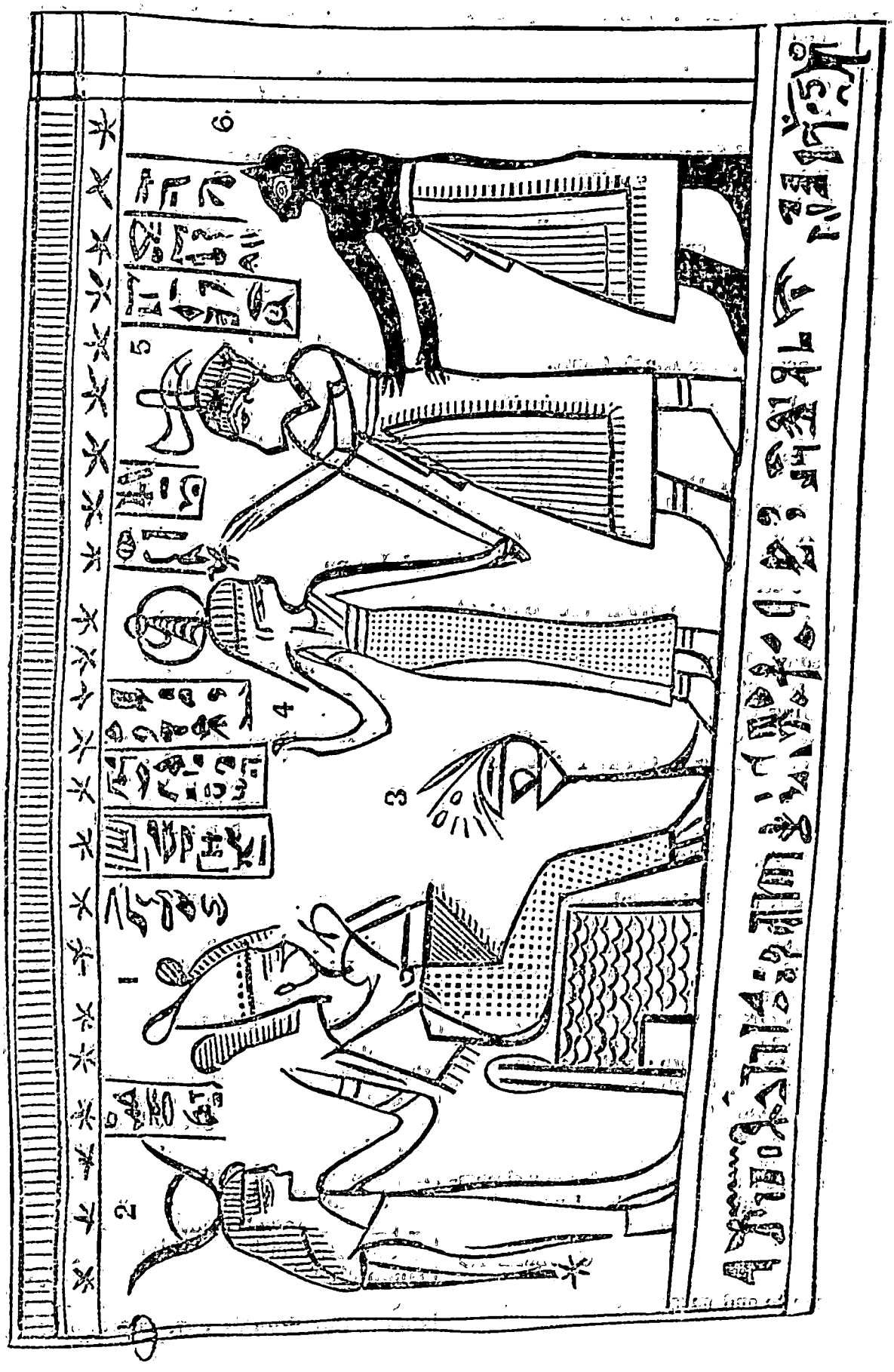

EXPLANATION OF THE PRECEDING PLATE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency of heaven, with the sceptre of justice and judgment in his hand.

2. King Pharaoh; whose name is given in the characters above his head.

3. Signifies Abraham in Egypt, referring to Abraham, as given in the 9th No. of the *Times and Seasons.*

4. Prince of Pharaoh, King of Egypt; as written above the hand.

5. Shulem; one of the king's principal waiters; as represented by the characters above his hand.

6. Olimiah; a slave belonging to the Prince.

Abraham is reasoning upon the principles of Astronomy, in the King's Court.

Several of the most widely circulated papers are beginning to exhibit "Mormonism" in its true light. The first cut of a Fac-simile from the Book of Abraham, has been republished both in the *New York Herald*, and in the *Dollar Weekly Bostonian*, as well as in the *Boston Daily Ledger*, edited by Mr. Bartlett; together with the translation from the Book of Abraham.

Tuesday, 17th. I was about home, and at the office through the day. In the evening went to brother John Snyder's to see Clark Searle, of Fountain Green, concerning a Quarter Section of Land.

State of Illinois, City of Nauvoo. Personally appeared before me, Daniel H. Wells, an Alderman of said City of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith, that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females, was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

John C. Bennett resigned the office of Mayor of Nauvoo.

Wednesday, 18th. Rode on horseback, accompanied by Dr. Richards and Clark Leal, to John Benbow's, and searched out the N.E. Quarter Section 15, 6 N. 8 W., and contracted for the refusal of the same, at three dollars per acre; dined at brother Benbow's, visited brother Sayers, &c., which, with business at the different offices, closed the day.

There was a general representation of the Branches in the Eastern States, at a Conference of the Church at New York. See *Times and Seasons* 844.

Thursday, 19th. It rained, and I was at home until one o'clock; when I attended a Special Session of the City Council. John C. Bennett having discovered that his whoredoms and abominations were fast coming to light, and that the indignation of an insulted and abused people were rising rapidly against him, thought best to make a virtue of necessity, and try to make it appear that he was innocent, by resigning his office of Mayor, which the Council most gladly accepted; and Joseph Smith was elected Mayor of the City of Nauvoo by the Council, and Hyrum Smith Vice-Mayor.

While the election was going forward, I received and wrote the following Revelation:—

May 19th 1842. Verily thus saith the Lord unto you my servant Joseph, by the voice of my Spirit, Hiram Kimball has been insinuating evil, and forming evil opinions against you, with others; and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee. Amen.

Which I threw across the room to Hiram Kimball, one of the Councillors. After the election, I spoke at some length concerning the evil reports which were abroad in the city concerning myself, and the necessity of counteracting the designs of our enemies, establishing a night watch, &c., whereupon the Council resolved that the Mayor be authorized to establish a night watch, and control the same.

William Smith was elected Councillor in place of Joseph Smith, elected Mayor; George A. Smith, Councillor, in place of Hugh McFall, removed from the City.

On account of the reports in circulation in the city this day, concerning the Ex-Mayor, and to quiet the public mind,

before the Council closed, I asked John C. Bennett if he had ought against me, when Dr. Bennett arose, before the Council, and a house filled with spectators, and replied—

I know what I am about, and the heads of the Church know what they are about, I expect; I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God. Those who have said it are damned liars; they are infernal liars. He never either in public or private gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said, that I should become a second Avard, by withdrawing from the Church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of Mayor. This is false, I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, fellowship, and my former standing in the Church, and that my conduct may be such as to warrant my restoration, and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

I then said to him, "Will you please state definitely whether you know anything against my character, either in public or private?" General Bennett replied, "I do not, in all my intercourse with General Smith, in public and in private, he has been strictly virtuous.

I then made some pertinent remarks before the Council, concerning those who had been guilty of circulating false reports, &c., and said—

Let one twelve months see if brother Joseph is not called for, to go to every part of the city to keep them out of their graves: and I turn the keys upon them from this hour, if they will not repent and stop their lyings and surmisings, let God curse them, and let their tongues cleave to the roofs of their mouths.

Friday, 20th. Charges having been preferred against Robert D. Foster, by Samuel H. Smith before a Special Council, for abusive language towards said Samuel H. Smith; also for abusing the Marshal of the city, I spent the day in Council, and such was the proof against Foster, I had considerable labour to get him clear, even after his confession, which I desired to do hoping he would amend.

Saturday, 21st. I spent the day with the High Council of Nauvoo, investigating the case of Robert D. Foster, Chauncey L. Higbee, and others.

Sunday, 22nd, I spent mostly at home.

In looking at the papers, I discovered the following in the *Quincy Whig*.

Assassination of Ex-Governor Boggs of Missouri. Lilburn W. Boggs, late Governor of Missouri, was assassinated at his residence in Independence, Missouri, by an unknown hand, on the 6th instant. He was sitting in a room by himself, when some person discharged a pistol loaded with buckshot, through an adjoining window, three of the shot took effect in his head, one of which penetrated the brain. His son, a boy, hearing the report of the pistol, ran into the room in which his father was seated, and found him in a helpless situation, upon which he gave the alarm. Foot-prints were found beneath the window, and the pistol which gave the fatal shot. The Governor was alive on the seventh, but no hopes are entertained of his recovery. A man was suspected, and is probably arrested before this. There are several rumours in circulation in regard to the horrid affair; one of which throws the crime upon the Mormons, from the fact, we suppose, that Mr. Boggs was Governor at the time, and in no small degree instrumental in driving them from the State. Smith, too, the Mormon prophet, as we understand, prophesied, a year or so ago, his death by violent means. Hence, there is plenty of foundation for rumour. The citizens of Independence had offered a reward of $500 for the murderer.

I went to the editors's office, and inserted the following in the *Wasp*,

Nauvoo, Illinois, May 22, 1842.

Mr. Bartlett.

Dear Sir—In your paper (the *Quincy Whig*) of the 21st instant, you have done me manifest injustice in ascribing to me a prediction of the demise of Lilburn W. Boggs, Esq., Ex-Governor of Missouri, by violent hands. Boggs was a candidate for the State Senate, and, I presume, fell by the hand of a political opponent, with "his hands and face yet dripping with the blood of murder;" but he died not through my instrumentality. My hands are clean, and my heart pure, from the blood of all men. I am tired of the misrepresentation, calumny and detraction, heaped upon me by wicked men; and desire and claim only those principles

guaranteed to all men by the Constitution and Laws of the United States and of Illinois. Will you do me the justice to publish this communication, and oblige, yours respectfully,

JOSEPH SMITH.

An Epistle of the High Council of the Church of Jesus Christ of Latter-day Saints in Nauvoo, to the Saints scattered abroad, greeting:—

Dear Brethren—Inasmuch as the Lord hath spoken, and the commandment hath gone forth for the gathering together of His people from Babylon, that "they partake not of her sins, and receive not of her plagues;" it seemeth, "good unto us, and also to the Holy Ghost" to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for yourselves know that this is that which was spoken by the Lord, in the parable of the tares of the field, who promised, that in the harvest he would say to the servant "gather the wheat into my barn;" the signs of the times proclaim this, the end of the world; and thus admonish us to the performance of this duty. "Yet notwithstanding the Spirit testifieth of these things, and you desire with great anxiety to gather with the Saints; yet are many of you hindered even to this day;" so that to will to obey the commandment is present; but how to perform, you find not. Feeling, therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant of what the mind of the Lord is concerning His people, and of the things that belong to their peace; we are well aware of the embarrassments under which many of you labour in endeavouring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people, that this generation who know not the day of their visitation, nor the dispensation of the fulness of times in which they live, should mock at the gathering together of the Saints for salvation, as did the antediluvians at the mighty work of righteous Noah, in building an ark in the midst of the land, for the salvation of his house by water; seeing then that such "blindness hath happened to the Gentile world, which to them is an evident token of perdition, but to you of salvation," and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the Saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the Gospel's sake, is the portion which all Saints have had to partake, who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the Saints, pretending to do God service, "whose judgment now lingereth not, and their damnation slumbereth not."

But, brethren, with all these considerations before you, in relation to your afflictions, we think it expedient to admonish you, that you bear, and forbear, as becometh Saints, and having done all that is lawful and right, to obtain justice of those that injure you, wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust of your feet as a testimony of having done so.

Finally, brethren, as it is reported unto us, that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbour or creditor by fraud, or otherwise, thinking to find protection with us in such iniquity: let all such be warned and certified, that with them we have no fellowship, when known to be such, until all reasonable measures are taken to make just restitution to those unjustly injured. Now, therefore, let this epistle be read in all the Branches of the Church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins, "and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS,
AUSTIN COWLES, } Presidents.
CHARLES C. RICH,
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,
AARON JOHNSON,
WM. HUNTINGTON, senior,
HENRY G. SHERWOOD,
SAMUEL BENT,
LEWIS D. WILSON,
DAVID FULMER,
THOMAS GROVER,
NEWEL KNIGHT,
LEONARD SOBY.

Attest, HOSEA STOUT, Clerk.

May 22, 1842.

Monday, 23rd. I called a Special Session of the City Council, at which Dimick B. Huntington was elected Coroner of the city of Nauvoo.

Tuesday, 24th. Chauncey L. Higbee was cut off from the Church by the High Council, for unchaste and unvirtuous conduct towards certain females, and for teaching it was right, if kept secret, &c. He was also put under $200 bonds to keep the peace, on my complaint against him for slander, before Ebenezer Robinson, Justice of the Peace.

Wednesday, 25th. I spent in counselling the Bishops, and assisting them to expose iniquity.

Notice was this day given to John C. Bennett, that the First Presidency, Twelve, and Bishops had withdrawn fellowship from him, and were about to publish him in the paper, but on his humbling himself, and begging we would spare him from the paper, for the mother's sake, the notice was withdrawn from the paper.

(*To be continued.*)

ERRATUM.—In *Star*, Number 26, current volume, the "History of Joseph Smith" is headed with the date of April, 1842. It should be May 1842.—ED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 11, 1857.

ANTI-MORMON LIES CONTRADICTED BY ANTI-MORMONS.—The good people of the United States and Great Britain, not long since, were dreadfully excited by the reports of one MR. DRUMMOND, concerning the "Mormons" in Utah. His reports were, at the time, shown to be entirely false; and his beastly character was exposed. The Press in the United States, though opposed to "Mormons," are now pouring out upon the head of that disgusting criminal their justly incensed indignation. The *Oquawka Plaindealer*, in relation to Drummond, speaks as follows:—

"This individual has recently brought himself quite conspicuously before the public by his letter resigning his office of Chief [Associate] Justice in Utah Territory, and also by a letter written to the widow of Captain Gunnison, whom he represents as having been murdered through Mormon influence. In these letters he lets off a good amount of virtuous indignation over the depraved and vicious course of the Mormons, and would leave the public to believe that his *moral* sensibilities have been greatly shocked by their polygamous and adulterous practices. But Judge Drummond himself is no better than a Mormon; and if his private history were written it would unfold a career of as cruel and inhuman treatment to a family, as could be found in the annals of infamous husbands. At the time he received his appointment of Chief Justice, he was a resident of this town. He left his wife and family here to go to Utah, and by the time he had reached the Missouri River, according to a correspondent in the *New York Tribune*, who appears to have been travelling on the same boat, 'Judge Drummond was accompanied by his beautiful and accomplished lady.' The press in this place well knew his perfidy, but, out of regard to the feelings of his family, remained silent. After Drummond's resignation, and return to the States he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning stealthily got aboard of the train and came to this place, and took two of his children away with him. His wife remained a week in Chicago seeking in vain for her faithless husband; and then returned home only to have a more bitter pang added to her already broken heart, to find that her children had been spirited away, she knew not where. We see by our last advices that the Judge is announced at Washington, where, we have no doubt, he is figuring for some appointment. We commend him to the especial attention of those Democratic journals

which were recently so zealous in their denunciation of the short-comings of a Boston clergyman."

Such is the character of the wretch who was sent to Utah as an associate justice, and who had the unblushing impudence to introduce to the peaceable citizens of that territory a picked-up harlot as his wife, and still further to insult their feelings by seating her at his side in open Court, day after day. It was this villain who accused the "Mormons" of murdering Captain Gunnison and his party. But this malicious falsehood is contradicted by the statements of the Indians themselves. Carvalho, though writing against the "Mormons," while accompanying Colonel Fremont as Artist, says:—

"Captain Gunnison's party were encamped at Cedar Spring, in this valley, at the time of their massacre.

"This afternoon, accompanied by two interpreters and several other gentlemen, we proceeded to the Parvain Indian's camp, to see their celebrated chieftain, Kanoshe, whose portrait I was anxious to obtain. I found him well armed with a rifle and pistols, and mounted on a noble horse. He has a Roman nose, with a fine intelligent cast of countenance, and his thick black hair is brushed off his forehead, contrary to the usual custom of his tribe. He immediately consented to my request that he would sit for his portrait; and on the spot, after an hour's labour, I produced a strong likeness of him, which he was very curious to see. I opened my portfolio and displayed the portraits of a number of chiefs, among which he selected Wa-ka-ra, the celebrated terror of travellers, anglicised Walker, (since dead). He took hold of it and wanted to retain it. It was, he said, 'wieno,'—a contraction of the Spanish 'bueno'—very good, I also learned from him, through the interpreters, the following facts, relating to Gunnison's massacre.

"'There were about thirty Parvain Indians, encamped six miles N.W. of Gunnison's camp, on Cedar Spring. Potter, a Mormon guide, and one of the exploring party went out to shoot ducks; one of the Parvains was also shooting rabbits, and hearing the explosion of fire-arms, he marked the direction, and followed the men to their camp. This Indian was the son of a Parvain Chief, who was killed by a party of emigrants, under command of Captain Hildreth, about two weeks before, Marking the spot, he repaired to his own camp, and commenced to make inflammatory speeches to his tribe; he made a fictitious scalp out of horse hair, attached it to a pole, and elevating it, commenced the war dance; the rest of the Parvains continued dancing until midnight.

"They were incited to revenge, for the unprovoked murder of their old chief; who, together with some women and young men, went into Hildreth's camp merely to beg food. They were ordered out, and force was used to take away their bows and arrows; in the scuffle, one of the Americans got his hand cut with an arrow-head, when they were fired upon with rifles, and several persons killed; among them this old chief.

"'The Parvains, before day, started for Gunnison's camp, surrounded the party who were breakfasting under cover of the willows which grew on the banks of the creek. Captain Gunnison was the first man who had finished his breakfast; he arose, and while speaking to his men, the Indians with a tremendous yell, fired upon them. Captain Gunnison raised his hands and beckoned them to stop. The men immediately fled, only one man fell by the first fire on the spot. The men's first endeavours were to reach their horses; the Indians pursued them, and shot them from their horses. The American party never fired a gun, the last man fell three miles from camp.

"Kanoshe, the chief, was sixteen miles away from the scene of the massacre, and knew nothing about it. One of the tribe brought a horse into camp, and told Kanoshe what had transpired. Kanoshe took the horse to the Mormon settlement, (Fillmore), and gave it up to the authorities. He then proceeded to the Indian camp for the purpose of procuring the property of the slain, to render it up to the Americans. The Parvains were exasperated at his interference, and several arrows were aimed at him to kill him.

"His indomitable courage alone saved him. He finally persuaded them to give up the papers and effects of the slain, which he delivered to the proper authorities. The Mormon guide was also slain."

Here is evidence from an enemy, that the Parvain Indians killed Captain Gunnison and company, in revenge for the murder of their chief and others, by a reckless party of California emigrants, under the command of one Hildreth.

DRUMMOND also wickedly accuses the Mormons of Utah with sending men some

seven hundred miles to murder COLONEL BABBITT. The editor of the *Crescent City Oracle*, and brother-in-law to COLONEL BABBITT, most pointedly proves this accusation of the Ex-Judge to be maliciously false. The editor's statement of May 22nd, is as follows:—

"We notice in the letter of resignation, of Hon. W. W. Drummond to Attorney-General Black, that he there, among other very grave charges, asserts that the Hon. A. W. Babbitt was murdered by white men disguised as Indians, by order of the authorities of Utah. In justice to the parties thus maligned, we will state that we have taken much pains to gather all the information possible calculated to throw light upon the death of our relative, Mr. Babbitt, and the particulars connected with the same; and we have not a shadow of doubt but that Indians of the Cheyenne nation murdered him for revenge and plunder, and for the satisfaction of his friends who have not heard the full particulars, we will recount them briefly.

"As Secretary of Utah, the late and lamented Col. Babbitt purchased the Stationary and other necessaries for Legislative purposes, &c., and at a proper season started it from Florence across the plains with ox teams, under the charge of a Mr. Nickols. Late in August, with only one attendant and in an open carriage, Mr. B. left Florence for Utah. Upon arriving at Fort Kearney, he there found some of his stock, his wagons, and a portion of the goods, and one man wounded from his train, being all that remained, four of the number having been killed, three on the spot and one (Mrs. Wilson) the next day after capture.

"Mr. Babbitt hastened to purchase more cattle, and, gathering up the remains of his freight, started the train again forward, and wrote us two several letters, stating that he would start forward himself with two attendants the day following. These are, probably, the last he ever wrote.

"Mr. Babbitt left the fort as had been arranged, and was never again seen by white men. All the emigration were ahead. He intended to reach Fort Leavenworth in three days, and was making good his time. Some weeks later, an Indian came in to a French trader's station with a gold watch, which bore the initials of Mr. B.'s name, and soon another came with a massive ring, which was also marked as a seal ring.

"The Indians then being charged with the murder acknowledged they had done it. News was sent to the Fort and Major Wharton immediately sent out a detachment in search, which found Mr. Babbitt's carriage, trunk and many valuable papers; but nothing of the unfortunate victim but a few bones.

"The Indians then confessed that, having been insulted and abused by the parties in charge of the mail, and then were killed by the soldiers, a company of twelve had fallen upon Mr. Babbitt's ox-train as being the first they had met, to avenge the wrong. That they had seen Mr. Babbitt arrive at the Fort and knew him, (he having crossed the plains nearly twenty times,) and that he was a big man, and, by killing him, they might be likely to get plunder and revenge at the same time. They had gone on ahead and lay in wait; when he passed they followed him at a distance until he had stopped, the second day in the afternoon. Then they rode down upon him, yelling and screaming. Mr. B. shouted at them and motioned them to stop and pointed his pistol at them; but they passed on and he fired at them.

"Frank Rowland (a young man accompanying him) stood with his arms by his side until shot down; the other man ran away in some willows. The Colonel fought like a tiger, fired all his arms, then clubbed his rifle and fought the whole twelve savages, disputing every inch, as he slowly backed up to his carriage for protection behind. He had seriously wounded several, when one, more cowardly than the others, jumped up into the wagon, and, with the tomahawk, killed a brave and noble man.

"Major Wharton still has possession of the ring which he obtained of the Indians, and some other valuables and relics, found on the spot of the murder.

"Mr. ———, a French trader, has a fine gold watch which belonged to Mr. B., which he purchased of the Indians, together with some articles of minor value.

"All that is now known of the murder of the late Mr. Babbitt, is obtained through the Indians themselves, who acknowledge they committed the murder.

"It seems to be a very malicious charge the Ex-Judge is thus making against the people of Utah, without anything to justify him in doing so.

"The widow of the late Mr. Babbitt is now on her return from Utah to this place. Upon her arrival, we shall, at the earliest moment, announce the receipt of any thing further connected with his murder."

The Anti-Mormon press has fattened itself on the lying filth vomited forth from

the nauseous stomach of Drummond. But having discovered the mass of corruption which they have greedily swallowed, they are still unwilling to receive any antidotes to relieve them from the deadly poison. If they had any sense of shame, or one particle of honesty left, they would come out like men, and acknowledge that they had been imposed upon; and would refute the malicious slanders which they have circulated so extensively. But will they do this? No. They have grievously injured, by the publication of these lies, a whole territory, besides scores of thousands who still reside in their native lands; but will they make any apologies? We do not expect it; they are too corrupt; they consider a lie published against the Saints will be doing God service. But do they know that they have suffered falsehoods to be published in their papers? Yes. Refutations have been sent to many of those who have been the most conspicuous in their vile slanders; but have they published them? No. Their general excuse is, "if we publish the truth about the Mormons, it will render our papers unpopular." To such, we say, Go on—fill up your cup of iniquity as soon as possible; the Saints ask no favours of such popular hypocrites, and would consider it a mark of disrespect for such to notice them favourably.

LATEST FROM UTAH.—The Utah mail arrived on the 22nd ultimo, bringing letters and the *Deseret News*, dated up to the 9th of April; from which we glean the following items:—All is peace and prosperity in the Territory. The spring had opened early, and agriculturists were laying a good foundation for an abundant harvest in the season thereof.

Governor Young, Heber C. Kimball, and Daniel H. Wells, accompanied by a number of citizens, an invitation having been given to all who had the time to spare from their ordinary avocations, started on the 24th of April on a pleasure excursion, north to Salmon River, in Oregon Territory. The arduous duties that continually devolve upon him while at home, and upon those associated with him in the management of the affairs of the Church and of the Territory, induced him to seek a short release from the cares of business to refresh and invigorate his body. A respectable corps of scientific gentlemen went with the company with the necessary instruments for taking observations in the mountains and other places through which they expected to pass. The company calculated on being gone some four or five weeks.

At the last General Conference held April 6, the following Elders were selected as Missionaries to various parts of the world.

John W. Berry,	William Brammall,	Henry H. Morgan,
Andrew J. Wheelock,	William Dallan,	John Cromby,
John Y. Green,	Jabez Taylor,	Anson V. Call,
David Wilkin,	Martin Littlewood,	Quincy Knowlton,
Robert Gardner,	Amos Taylor,	James Hawkins,
David Brinton,	Frederic Gardner,	William Farrer,
Henry Herriman,	William Jenkins,	Henry W. Bigler,
Enoch Reese,	Phillip Margetts,	John S. Woodberry,
Daniel Mackintosh,	George Stannaforth,	James Keller,
Eli H. Pierce,	Samuel Longbottom,	David P. Rainey,
Brigham H. Young,	Peter Horrocks,	Samuel R Aiken,
Joseph W. Young,	James Andrus,	H. L. Southworth,
Jabez Woodard,	Robert E. Miller,	George Goddard,
James Gallie,	Ebenezer Richardson,	Stephen H. Goddard,
William J. Stewart,	George B. Smith,	Thomas Hall,
Seymour B. Young,	Gilbert Webb,	James Brooks,
William P. Thomas,	Orson Miles,	Thomas Browning,
Martin L. Ensign,	Willard Bingham,	Richard Hill,
William J. Harris,	Charles E. Baker,	Gabriel Huntsman,

William F. Bull,
John M. Wakeley,
William Carter,
Alburn Allen, junior,
William B. Twitchell,
Thomas Chamberlain,
William H Lee,
William H. Branch,
Miner G. Atwood,
David Clough, senior,
Ephraim Tomkinson,
John W. Turner,
Frederick Rowlea,
Richard G. Evans,
John D. Milan,
William F. Maylett,
Samuel Miles,
John George Pinder,
Lyman S Wood,
Robert Logan,
George Rowley,
John Gleasen,
Samuel Riter,
Jeter Clinton,
Reuben McBride,
—— McCreary,
Joel Terry,
William Felshaw,
Isaac Hill,
Henry McEwan,
William M. Cowley.

On the morning of the 23rd of April, those who had been selected at the Conference for the States, British North American Provinces, Europe and Africa were assembled on the Temple Block, preparatory to starting together to cross the plains, and were addressed by President Hyde, and others of the Twelve.

Most of the hand-carts were well fitted up for the trip, with names and mottoes beautifully painted on them.

"At a quarter to ten o'clock, the company, numbering seventy-four men, rolled out with their hand-carts in regular order, with as much apparent cheerfulness and unconcern, as though they were going to return in the evening; whereas many of them will be gone for years, and all will probably have to pass through trials, and endure hardships, of which the pulling of their hand-carts across the plains will be among the least." There were in the company "Farmers, mechanics, tradesmen, merchants, and clerks; some American, some English, Scotch, Irish, Welsh, Danes, Swedes, Norwegian, Germans, and some of other nations, which made it an interesting sight.

"To see such a variety of men, some of them young, some in the prime, and some of them past the meridian of life, leave their avocations at a moments notice, and go forth in that way to proclaim the Gospel to the nations that have long been wandering in darkness, bespeaks a devotion to the principles of eternal truth not often seen, and would open the eyes of the religious world to their true condition, if they were not so sound asleep that they cannot be awoke from their slumbers. It would cost any Missionary society in the United States, or in England, several hundred thousand dollars to send as many missionaries as went in this company, and they are only a tithing of those that have gone, and will be sent this year from Utah . . . The company will probably make the trip to the Missouri river in forty days."

FOREIGN CORRESPONDENCE.

REPORT OF THE "WESTMORLAND."

Ship *Westmorland*, Philadelphia,
June 1, 1857.

President O. Pratt.

Dear Brother—It affords me no small degree of pleasure to have the privilege of giving you a condensed report of our passage between Liverpool and Philadelphia, per ship *Westmorland*. We arrived here yesterday about half-past six o'clock, p.m., making thirty-six days from Liverpool, and when twenty-five days out, we were within two days sailing of this place. We were kindly received by Elder Angus M. Cannon, emigration agent, in the absence of Elder John Taylor. Arrangements were made for us to proceed on our journey, which we do to-morrow at five o'clock, p.m, per train to Iowa city, costing $10.50 per each adult, half price for all under fourteen and over six years of age; all under six years old nothing.

On the afternoon of the 24th of April last, while at our mooring in the River Mersey, the ship was cleared by the government officers, and pronounced in very good sailing condition, clean and comfortable. We were favoured with the company of the Presidency of the British Isles.

On the morning of the 25th of April, about six o'clock, we put to sea with favourable wind, and the sails remained as the Pilot set them, up to the 9th ultimo,

The most prominent items of our organization were as follows:—The company was divided into *Four Wards*, under the Presidency of Elders G. W. Thurston; Lorenzo D. Rudd, Christen Larsen, and C. C. N. Dorius; the Saints retired between the hours of nine and ten, p.m., and rose again about five o'clock, a.m., prayer meetings were held in each ward every night and morning, and at noon as far as we could make it convenient. Each Sunday was set apart for fasting, praying, and preaching. Schools were organized in each Ward, for educating the Saints in the English language. A musical company was formed, and for a change we sometimes had music and dancing. There are many other items included in our organization of the company, that might prolong my report more than necessary; such as the order of cooking, dealing out provisions, making fires, &c., &c. We occasionally had dialogues, anecdotes, and criticisms, that were really interesting and amusing.

On the 3rd ultimo, sister Maria Gareff, of Denmark, gave birth to a son at about half-past one o'clock, p.m. lat. 46.45 lon. 26.23, it was blessed and named after the captain of the ship—*Decan Westmorland*, the mother and son are prospering in health and strength.

Died on the 12th ultimo, of inflamation in the bowels, Karen L., infant daughter of Lars and Anna Peterson, lat. 40.59, lon. 45.48.; and on the 17th, of *Hydrocephalus*, or water in the brain, Ephraim G., infant son of Anders and Ingerline Jensen, lat. 42.21, lon. 55.0½. They were both buried in the sea with solemn ceremony, such as is not often witnessed at sea; they were both ailing before leaving Denmark, and we did our best to prolong their lives.

We held a general Conference on the 17th ultimo, and had a joyful time; the authorities were all sustained by a unanimous vote; a good and cheering representation of each Ward was given. We collected $5572,04, for the purpose of expediting business on our arrival in Philadelphia, and all that we do not expend in the fare of the Saints from here to Iowa city, will be refunded to them; the reason we collected so large an amount was because we did not know the exact fare for each adult, and it saved us considerable trouble on our arrival here. The manifestation of the good Spirit of Almighty God, that prevails among this people cannot be described, and they testify that they have been greatly blessed, and that their journey has been a heavenly one to them. They hardly know how to account for it; and it seems as though it was but yesterday since we were bustling in the *Waterloo Dock*, Liverpool; and we Scandinavian Saints *alle Sammen forenede i vs kromter kyerlighed* to all the Saints left behind in Europe.

I never felt better in any position than I do in the one I am now engaged in, and I continually pray God that I may fill it honourably; I entered upon it feeling my weakness and inability, but I trusted in my God for that which I needed. I am with a pure, honest-hearted people, and I consider it a blessing from Almighty God. I have rejoiced very much indeed in counselling with Elders Lunt and Liljenquist: they are excellent, good men, full of wisdom and understanding, and I was greatly blessed by them, in word and deed. Elders Thurston and Rudd also proved themselves to be faithful Elders in Israel, and rendered great assistance in teaching the Saints English, in connexion with other duties that devolved upon them. Elders Christenson and Dorius, and all the officers, gave heed to our counsel, and discharged their duties with honour.

Captain Robert R. Decan has proved himself to be a whole-souled man, and deserves credit and praise for his manly forbearance, and gentlemanly conduct towards all his passengers. His abilities as a seaman cannot be surpassed by any; by his clever management, we had a delightful passage across the Atlantic, but it was our luck to be caught in calms and fogs the last ten days. Doctor J. H. Davidge, also, acted the part of a father to this people, in attending to the sick and afflicted among us.

On our arrival in Delaware Bay, I received the *New York Herald* of the 28th and 29th ultimo, giving the particulars of the assassination of P. P. Pratt. O! the sensation at that time was beyond description, it was the first news my eye caught, and I almost felt like telling the captain of the Tug, I had rather not have seen him; I felt as though the news was true, so therefore could not doubt it.

Died, Saturday evening, the 30th ultimo, coming up the River Delaware, of old age and debility, Jargen Schram, of

Denmark; he was interred to-day in one of the cemeteries of Philadelphia, the balance of the company are well and hearty, and better looking than when they started. We have got all the sisters to wearing sunbonnets and hats, instead of hankerchiefs tied about their heads. We were pronounced clean, comfortable, and good-looking—the medical officer only took a glimpse at us *en masse*, and said all right there.

I remain your brother in the Gospel covenant,

MATHIAS COWLEY.

VARIETIES.

A METHODIST—NOT A MORMON.—Before Mr. J. S. Mansfield, in the Police Court, Liverpool, on Tuesday 23rd June, a man named Edward Edwards was placed in the dock, charged with illegally marrying a young woman named Elizabeth Jones, on the 15th April last, at St. Peter's Church. The complainant said the prisoner represented himself to her as a widower, about eleven weeks ago, when he met her at the house of Mr. Bradshaw, publican, in James' Street. Upon taxing him with being a married man, he threatened to kill her. Police officer Lee said the prisoner had acknowledged that he had been married, his second wife being dead; and he had been imprisoned for three months on a charge of bigamy, at Holywell, in Wales. From evidence brought forward it appeared that he was guilty, and he was committed for trial at next assizes. *Mr. Mansfield inquired if the prisoner was a Mormon, and was informed by the young woman that he had represented himself as a Methodist.*

We trust Mr. Mansfield will continue to interrogate criminals brought before him, as to their religious belief. He will soon learn how seldom it is that any one professing to be a "Mormon" is found guilty of any crime.

If the person had represented himself as a "Mormon," all the newspapers in England would have retailed the story with additions, charging the crime of the individual on the whole body. As he was a Methodist, it was passed over as an item worthy of no comment. An argument might be deduced from this of the scarcity of crime among the "Mormons," as compared with the Methodists and other sects.—ED. *Star.*]

"HE'S NO ACCOUNT."—Why should we decry the poor wretch against whom the cold world utters this malediction? "He's no account," says his more fortunate fellow-worm, and the poor fellow believes it true, and feels his every human energy paralyzed. The anathema is verified, and the conviction settles about his heart that he is "no account." But it is a great mistake, after all. Everything of God's creation is of some account—capable of subserving some good purpose. The order of nature dictates that there must be grades of capacity. "Some are, and must be, greater than the rest," but the scales of ability does not terminate in years. Everything has been created for some wise purpose, and should be allowed to fulfil its mission—encourage, if needs be, but never disparage. A noted botanist has said that every weed of the field possesses some medical virtue, and that it is the province of science to find out what that particular virtue may be. Noble though the effort, how much more praiseworthy the task to ferret out the capacities of the human weeds that encumber society! Lend encouragement, pity and aid, rather than condemn, and the reward may prove more than commensurate to the effort. The negro street-sweeper who criticised Job Johnson's sweeping, taught a lesson worth learning. "Job," said he, "does very well on plain sweeping, but he lacks the science of getting around a lamp post neatly." Well, there are a great many plain sweepers like poor Job in the world, but because they may lack the ability to do fancy work, they are overlooked and neglected. But there are none who are of "no account." Every member of society may be useful to it in some capacity or other. Only let us lend encouragement to those of limited capacity, and rather show our mental superiority by devising avenues of usefulness, than by discouraging the humble. We have known skilful artisans who could not wield the pen, and eminent literary men who could not whittle a shingle. Capacities are not all alike—there is no such thing as an universal genius. It is folly, therefore, to decry the being of humble pretensions, for it may be that with all his apparent inability, he possesses some latent talent which we could scarcely hope ever to acquire.—*Sacramento Age.*

ON THE ASSASSINATION OF PRESIDENT PARLEY P. PRATT.

Dear Parley—Brother—Chieftain—Poet—Sage!
And has assassination's damned spite
Stopp'd thy great heart, cut short the vital thread,
Oped the dread portals of our mortal life,
Lent to the earth a hallow'd martyr's corse,
And sent thy sainted spirit back to God?

The grand, majestic oak—the forest king,
With lordly strength a thousand storms will brave:
Around, it sees the feeble saplings fall,
And trees less royal crumble at the heart,
Whose worthless trunks a hollow mock'ry stand,
Till into rottenness they pass away,
And their black ashes crust the tired ground.
Yet 'bides the kingly oak in modest pride,
Nor seems to have the germin of decay;
Each passing year but adds a sage-like touch,
Stamps not infirmity on its bold front.
Then mighty Jove remembers his great law—
That mortal debt all mortal life must pay—
Proud of the strength—fit symbol of his own,
Nor wills that weakness bends the stately stock,
His dreadful thunder-bolt in love is hurl'd,
The forest king, cut down when ripe with life,
Seems but removed from his monarchal throne,
And full of strength to brave the storms again.

Thus Parley, in the battle-field of life
Stood planted, as the firm and lordly oak:
When swept the storms with fury o'er his head,
Stout as the forest king he held the ground:
At last, while deep his roots in saintly hearts,
And green the leaves that crowded on his boughs,
Did black assassination make a night,
And horrid murder take his dreadful axe,
To hew this stately oak untimely down.

Though it be said offences need must come,
Woes are decreed on those who give them birth.
Great need was there the Lord of Life should die,
And on the rugged tree yield up the ghost;
For, e'er to earth foundations had been given,
He was the Lamb slain, in the Father's mind;
Yet heaven its ear lent to the murderers' cry—
"On us and on our children be his blood:"
E'en now, when near two thousand winters' blasts
Have scathed their heads, the curse invoked remains.

Thus shall those wounds which drain'd dear Parley's life,
And dyed our mother Earth with martyr's gore,
Tell to the God of justice of the deed,
And Earth, who caught the red and vital stream,
Shall with her wailings wake Jehovah's ear,
And call down vengeance for her slaughter'd son.

Not since the brothers fell on Carthage ground,
In the Recording Angel's book of crime,
Has damning murder dyed so deep the page,
Nor struck a blow, that in the "Mormon" heart
Made gash so broad, nor cut so dear a tie
As when the blood of Parley Pratt it shed.

Great God of vengeance, thou whose best belov'd
By red-hand murder died upon the cross,—
Whose holy Prophets wicked men have slain,
And fed lean Death with feasts of saintly life;
To Israel, King; and of the friendless, Friend;
Husband of widows, Champion of the wronged;
To children, fatherless, a Father, thou;
Hear my prayer, and give it record now:—
A martyr's crown place on the martyr's head;
In every wound made by the horrid stroke
Pour precious balm; heal up the bleeding hearts;
Make, thou, his children more than fill his loss,
And with fresh glory, may they bear his name
To ages yet unborn, and most remote,
Till countless millions of his honoured loins
Have life received from murder'd Parley Pratt:
But let the fiends who spilt the Prophet's blood,
When succour most they need, be succourless;
When want a friend the worst, then friendless be:
Wade them in curses to the very lips;
And when grim Death shall mock them with his grin,
No wife nor child be near to close their eyes;
But in their place be ghosts of murdered dead,
To fright them with rehearsals of their crimes:
And when the villains' mortal course is run,
Drown their red names in dark oblivion's tide.

E. W. Tullidge.

Addresses.—Charles W. Hubbard, 41 Charlotte Street, Glasgow.
William Brown, Reform Cottage, Beechen Cliff, Bath.
George Teasdale, care of E. Larkins, 10 South Street, Cambridge.

MONEY LIST, JUNE 20—26, 1857.

Lewis Bowen	£4	10	0	Brought forward	31	10	0
R. W. Brindle (per C. F. Jones)	24	0	0	William Norris, (per E. Hanham)	5	11	7
Samuel Johnson	3	0	0				
Carried forward	£31	10	0		£37	1	7

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 29, Vol. XIX. Saturday, July 18, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 2.—*ENGLISH SOCIETY.*

Last week we presented our readers with one "Picture of English Society." Its ground-work was not the crimes of those who stood in the dismal grouping. It was laid on the misery and want of the sufferers, and the neglectfulness and disregard of obligations on the part of those whose wealth and "fine linen" are produced by those objects, who looked out with gloomy wretchedness from the scene of "horrors."

We admit that the condition of the working portion of the community is not in every case so abject and miserable, as that presented in *The Times'* picture of the city of London. Nevertheless, throughout the English nation, their family relationship is seen to resemble, too faithfully, their "City" brethren, and in many of the large manufacturing and business districts, the likeness is painfully striking. To say the best, society is not more gracious to the working class, as a whole, than it is to its cattle, from the horse of the nobleman to the hog in its stye. As a mass they are taken less care of, and more niggardly supplied than is the machinery of the manufacturer. The latter is carefully preserved, kept bright, well oiled, and bountifully supplied with food, or fuel. Not so the latter. To that human machinery, known as the English working class, barely sufficient is given to *keep it going*. Indeed *society* gives not to the toilers even this *barely sufficient*. We must not forget how much is done by the vitality of life, the energy of nature, and the beneficent economy of God. Life is self-going, and the Almighty has created His economy self-supportive. The hermit who has retired from the world to dwell with Nature in her solitudes, to live in primeval simplicity, and partake of her bounties at a free table, will show how long and vigorously the human machine will *keep going* without the assistance of that pompous personage known as "society." How little in reality do the working classes of England owe to capital, masters, and the artificial arrangements of civilized existence! Man is something more than a machine to the pecuniary advantage of the English capitalist. This he turns to good account for his own interest, and therefrom derives profit. To the master, the human machine is the most valuable. All others he creates; he repairs them; he works them. Without this intellectual, creative, living, primary worker no other would exist, and being made, would be useless. The capitalist feels proud of his gross machinery—the inanimate creation of man—and manifests great solicitude for its well-being. If the

least impaired, it is, generally, directly attended to and rectified, and this, too, at the *expense of its owner*. It is kept clean, bright, and well oiled. It is housed, preserved in the apartments of stately establishments, and the supplies given it for the performance of its labours, is both wholesome and sufficient. But the human producers—these sentient miniatures of the Creator—these living, sensible creatures of God—are cruelly left deficient of supplies. They are left to care for themselves, and to *make their own repairs*. "Bonds" owing to them are violated; "obligations" due to them are "utterly disregarded." They are "driven" from the workshops, "storehouses," and "banks" of the rich, and "cooped up in horrid lairs and dens," where they lie in the most abject state of misery, and loathsome filthiness. They are "all sores in and out, vitiated in soul as in body." It is true England has plenty of hollow charities, gloomy workhouses, frightful hospitals, heart-rending madhouses, and criminal dungeons. But all these the honest labourer shrinks from. The policy which doles out to the working classes a pittance to keep them going, is mercenary and interested; and these institutions, even to charities and unions, are but little better than figures of political *economy*. Society could not well take the broken-down, out-of-repair, worn-out part of its working classes to the slaughter-house. Nor could it do this even with its criminals, thousands of whom, no doubt, are made so by a vicious social system. Perhaps such a policy would be the most dangerous, and not unlikely the most *expensive*.

Though we stigmatized the charity of society as hollow, we do not wish to be understood beyond a general sense. We honour the genuine benevolence of private individuals, or bodies, and believe that it has done much good. Nevertheless, we do maintain, that where nearly the whole of the items credited by society to the bone and sinew of national greatness amount to sufficient to keep them going, unions, charities, hospitals, madhouses, and prisons, there its condition is "an appalling set-off" against any "civilization," however much boasted of by its admirers. Were it not for the gifts of a beneficent God, and a healing, comforting, vivifying nature; were it not for the skill of the artizan in decorating his home; the agricultural industry exhibited in his garden plot; the domestic economy, and labours of himself and family, and the honey which he sucks from associations of "wife, children, and friends"—that portion of social life which he owes not to government or masters—what, we ask, would be the condition of the English working classes? How much more "inadequate" would the skill even of *The Times* be to paint it? How infinitely blacker would be the picture if painted?

We agree with *The Times*, that such a state of things as it describes existing in the city of London, "is not only an evil,—it is a crime." But let us properly understand the matter, and charge that crime to the right account. Let us bear in mind, that the existence of this state of things is not, primarily, the offspring of the vicious dispositions and crimes, of those brought before our notice as "worse than poor, degraded, all sores in and out, vitiated in soul as in body." There is, no doubt, a fearful amount of crime attached to them. But we must consider their "moral vileness" as the *consequence* of their being *thrown* into a social sink of pollution, rather than their vice as the *cause* of their social degeneracy. We see them "driven from the portals of the rich" and "cooped up in horrid lairs and dens;" and there lying "without even the natural separation of wild-beasts, or their instinctive jealousy." They are exhibited to us as "herding together like the uncleanest brutes or the worst of savages, in heaps of dirt and moral vileness." *The Times* has not intended to present us with a picture of criminals. The wretched groups appear more in the character of *victims*. It is true, their crimes do peep out; and their "moral vileness" cannot be hid. Indeed, it is impossible not to associate vice with the abject and rotten condition of society in the "City." Such a state of things must be a very hot-bed for engendering crime and vicious dispositions; while the excresence of its soil will supply it with manure, teeming with impregnations of sin. Society thus far gone, must be like carrion exposed to the sun. It is as natural for the former to bring forth all manner of crime and vice, as for the latter to swarm with loathsome life. With an ordinary perception of cause and effect, it will instinctively be seen that "City" society can be nothing less than

a wholesale manufactory of sin, in almost infinite form and variety.

If it be urged that the "City" is not a fair sample of "English Society," as a whole; that though it shows one part of the body in the last stage of mortification, yet others of its members are not *so far gone*, we will readily admit it. But this merely says that one part is *more mortified* than the rest. The whole body is impregnated with the same disease; and the reaching of the last stage of rottenness is but a matter of time, growth, and circumstance. "English Society" in places where it is seen most healthy and natural, and least depraved and miserable, is still in an approximate relation to that existing in the "City." There is no *radical* difference. In the large towns and cities of England, the social mortification is very little less virulent than it is in her metropolis. Indeed, all those places that have left the old "stage-coach days" behind—those that are generally considered alone worthy of representing the age of steam and electricity—are fast approaching one common standard.

To give to "English Society" a thorough investigation, from its first and best stages, to its last and worst, is but to increase our dissatisfaction with it as a whole. Our view confined to the "City," and it would be pardonable if one charitably considered it a little hell distinct from the rest of England. But when we carry the investigation through the length and breadth of its land, we can no longer indulge even in this pleasing delusion. We then see how terrible is the action of "English Society" upon the working portion of the community; how, throughout, it is to the toilers, crime producing, and destructive. Let us again hear *The Times*, in an editorial of April 13, 1857, on the subject of emigration.

"If anything more than another is calculated to make the unreflecting grave, the selfish pitiful, and the sanguine desponding, it is the frightful condition of the large classes of women in this country. Without entering into the question of morality, we may say that the fact that thousands of girls are rising yearly into womanhood, without the means of keeping body and soul together by honest employment, is one of the most terrible which can be contemplated. When we consider the condition of what are called servants of all work, the condition of seamstresses, shoe-binders, and the rest of the class of women who have to earn their own living, can we wonder that the streets are nightly crowded with unfortunates, in a manner which surprises every foreigner who visits our shores? If men are temporarily or locally in distress, women by the million are always so. If men are forced into crime by lack of employment, women are forced to lead a life of shame because the employment which they can obtain does not suffice to afford them subsistence. If men need to be aided in their misfortunes, much more should the helping hand be held out to women. If the younger women of the lower classes could be sent out from their parishes before they have been drawn into the horrible vortex of town profligacy, there would be a better prospect of diminishing the greatest of our social evils by stopping the supply of destitution which has so long fed it."

This is written not of criminals whose evil deeds have merited banishment from the land of their birth, the happy scenes of their youth, and the graves of their forefathers, but of women who by the "million are always" in "distress." It concerns the lilies of creation, that nurtured by a tender fostering care, would give rich fragrance to the social atmosphere, and ravish the senses of virtue with their chaste and full blown charms. It speaks of those whom a bountiful Providence created to become happy wives to bless mankind, and loving mothers to bring forth creatures in the likeness and image of their God. Yet these fair flowers must be transplanted, or be plucked by the hand of seduction—these, so nicely fitted by Nature to be the bosom companions of man, and virtuous mothers of our race, must fly from "English Society," or be "drawn into the horrible vortex of town profligacy." Moreover, though victims of distress by the "million," they are daughters of a nation whose wealth surpasses the fabulous riches of the east—children of parents who have erected the monument of England's greatness, and encircled its head with a diadem that the rest of the earth are too poor to purchase. They inherit distress from a victimizing social system. This alone should be enough to "make the unreflecting grave, the selfish pitiful, and the sanguine desponding." Yet this stands merely as the first figure in their sum of wrongs.

and misfortunes. To save themselves from becoming the victims of the seducer, loathsome to themselves, outcasts of society, children of shame, and rotten inheritors of premature graves, and to escape the terrible necessity of bartering their "eternal jewels to the common enemy of man," they must leave the shores of England forever, to find homes in other lands. Then to cap the climax of their cruel fate, but few of them find the privilege of embracing the alternative. They are denied even the blessing which to criminals is given as punishment—*transportation* from the land of their birth!

We are friends and not enemies of emigration. It is beneficial and healthful to England, and advantageous to its working classes. Thereby the great Anglo-Saxon family are given room! It has enabled them to manifest the vitality of their constitution, the energy of their character, their unconquerable instincts for enterprise, and their irresistible perseverance. A tribe of barbarians, unknown to the civilized world before the second century of the Christian era, by their migrations have founded nations, subdued empires, led the vanguard of civilization, peopled a new hemisphere, filled the wilderness with cities, made the deserts to blossom as the rose, and swelled the volume of their language, until the sound thereof moves the people of every land. Migration seems to catch a powerful instinct of this remarkable race. By nature they are a migrating people. Perhaps nothing so much as this instinct, has given them distinctiveness of character, and marked them from contemporary races with a family peculiarity.

No person of judgment, acquainted with the genius of "Mormonism," will charge us with enmity to emigration. Yet, while we give our sympathy to the emigration policy, we cannot accord our admiration to a society that swells it from such causes, and bases it upon such alternatives, as those named in our last extract from *The Times*. Based on the adventurous spirit of a people, their great vitality, overflowing energy, an instinctive obedience to the great command to subdue and replenish the earth, or the impulses of religion, emigration has our good will. But the fact that the working daughters of England "by the million are always" in "distress," and that to escape being "drawn into the horrible vortex of town profligacy," they have to fly from her shores, is a bitter satire on her social system. In such cases their being transplanted from the old homestead, appears rather in the light of *transportation*, than in that of free and natural emigration. Then that the outlet should be so extensively blocked up, is the refinement of cruelty, and the ruin of women by the "million," is the inevitable result of the working of "English Society."

Hitherto we have only properly been taking one view of England in general, and the "City" in particular. We have contemplated the working classes as *victims*, and taken little more than a broad and cursory glance at their distress. Of course, crime has not been altogether hid from our mind's eye, but it has appeared as peeping from behind the curtains; and we have seen the criminals, as it were, sleeping in the scene. But the great and terrible catalogue of *positive* crimes must be unrolled; criminals made to start into full and active life, and distress and misery particularized, before our "pictures" of the horrors of "English Society" can faithfully represent the reality. We need for the work more than magic aid, that we might endow them with life, motion, and being. They must rival the world of phantoms which Fable describes, where spectres re-act their mortal parts, portraits leave the walls of haunted castles, statues their pedestals, and the armour of dead warriors mount ghostly guard, as the stroke of the midnight hour frights the silence of night. Our "pictures" being thus animated, we would introduce assassination striding with stealthy steps, and as, ever and anon, it seized its victims with the gripe of death, their groans should echo to the pulse of time. Murderers' haunts, and robbers' dens must take their place in the groups, while gin-palaces and taverns come in, followed by sellers of the "fire-water," with statistics and histories of their craft. Policemen, lawyers, jurymen, and judges, we would have appear, to relate their professional knowledge and experience. Prison walls should be rent asunder to let their inhabitants out to judgment, and convicts in chains, from their penal settlements, march in to make confession. Nor ought hospitals, uffions, and madhouses to be absent. Women who by the "million are

always" in "distress" must be there, to deepen the shades by their poverty, misery, and struggles. "Seamstresses, shoe-binders, and the rest of the class of women who have to earn their own living," but whose "employment does not suffice to afford them subsistence," should appear shivering in their wretched garrets, by fireless grates, and coverless beds, with hollow cheeks, sunken eyes, and despair written on their beauty-faded countenances; as their blood-stained fingers plied the needle, we should catch from their insufferable misery, deep, and fervent prayers for death. Seduction, gaudily attired, should enter, reciting soft and tender speeches in dulcet tones; and the fair flowers of creation should wither as it breathed upon them. Then ought the "horrible vortex of town profligacy" to rise into view, drawing with fearful velocity its victims down. The children of shame, waking to consciousness of their ruin, should fascinate our attention, till our hearts died within us as we traced the course of their wretched lives. From their fall we would follow them to the beats of prostitution; from thence to the haunts of suicide, or to behold them laid, palpitating masses of rottenness, on hospital beds; finally a generation of them should pass away before our eyes, at a time when they ought to be in the full vigour of womanhood, and happy wives and mothers. Attending these must be a group, consisting of procurists, pimps, brothel-keepers, voluptuaries, and seducers. Nor would we leave out rich villainy and its gorgeous sepulchres, wealth and its luxuries, churches and palaces, genuine piety and benevolence, and sanctimonious hypocrisy. The lights should serve to deepen the shades, and the good to show the immense preponderance of evil. For ghosts we would have women bleeding from the hands of brutal husbands, and the cries of children for bread as chorus to the doleful play. The "City" should supply us with vicious urchins, literally "born in sin and shapened in iniquity," to act the imps: and with hoary villains to represent the elder devils. Could we group all these objects, with their actions and biographies, into *animate* pictures; "and could we add much more, we should only" paint, "inadequately," the full "horrors" of "English Society." As it is, we can merely give daubings to stand for hints.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 441.)

[May, 1842.]

Thursday, 26th. This forenoon I attended a meeting of near a hundred of the brethren in the Lodge Room, to whom John C. Bennett acknowledged his wicked and licentious conduct towards certain females in Nauvoo, and that he was worthy of the severest of chastisements, and cried like a child, and begged that he might be spared, in any possible way; so deep was his apparent sense of his guilt and unfitness for respectable society; so deeply did he feign, or really feel contrition for the moment, that he was forgiven still. I plead for mercy for him.

At one, p.m., I attended a large and respectable meeting of the citizens of Nauvoo, near the Temple, and addressed them on the principles of government, at considerable length, showing that I did not intend to vote the Whig or Democratic ticket as such, but would go for those who would support good order, &c.

The meeting nominated candidates for Senate Representatives, and other officers, and expressed their entire disapprobation of the *Quincy Whig*, relative to my being concerned against Governor Boggs.

I met with the Ladies' Relief Society, and gave them a short address; a synopsis was reported by Miss E. R. Snow.

President Joseph Smith read the 14th chapter of Ezekiel.—Said the Lord had declared by the Prophet, that the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish Church—that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ of Latter-day Saints—said if the people departed from the Lord, they

must fall—that they were depending on the Prophet, hence were darkened in their minds, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy.

There is another error which opens a door for the adversary to enter. As females possess refined feelings and sensitiveness, they are also subject to an overmuch zeal, which must ever prove dangerous, and cause them to be rigid in a religious capacity—should be armed with mercy, notwithstanding the iniquity among us.

Said he had been instrumental in bringing iniquity to light—it was melancholy and awful that so many should place themselves under the condemnation of the devil, and going to perdition—with deep feeling, said that they are fellow mortals, we loved them once, shall we not encourage them to reformation? We have not forgiven them seventy times seven, as our Saviour directed; perhaps we have not forgiven them once. There is now a day of salvation to such as repent and reform—they should be cast out from this society; yet we should woo them to return to God, lest they escape not the damnation of hell! Where there is a mountain top, there is also a valley—we should act in all things on a proper medium to every immortal spirit. Notwithstanding the unworthy are among us, the virtuous should not, from self-importance, grieve and oppress needlessly, those unfortunate ones—even these should be encouraged to hereafter live to be honoured by this society, who are the best portions of community. Said he had two things to recommend to the members of this society, to put a double watch over the tongue: no organized body can exist without this at all. All organized bodies have their peculiar evils, weaknesses and difficulties, the object is to make those not so good reform and return to the path of virtue that they may be numbered with the good, and even hold the keys of power, which will influence to virtue and goodness—should chasten and reprove, and keep it all in silence, not even mention them again; then you will be established in power, virtue, and holiness, and the wrath of God will be turned away.

I have one request to make to the President and members of the Society, that you search yourselves—the tongue is an unruly member—hold your tongues about things of no moment—a little tale will set the world on fire. At this time, the truth on the guilty should not be told openly, strange as this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a Gentile world upon us (and, to their imagination justly too). It is necessary to hold an influence in the world, and thus spare ourselves an extermination; and also accomplish our end in spreading the Gospel, or holiness, in the earth. If we were brought to desolation, the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm cannot do it—God must steady it. To the iniquitous show yourselves merciful.

I am advised by some of the heads of the Church to tell the Relief Society to be virtuous, but to save the Church from desolation and the sword; beware, be still, be prudent, repent, reform, but do it in a way not to destroy all around you. I do not want to cloak iniquity—all things contrary to the will of God, should be cast from us, but don't do more hurt than good, with your tongues—be pure in heart. Jesus designs to save the people out of their sins. Said Jesus, "Ye shall do the work, which ye see me do." These are the grand keywords for the Society to act upon. If I were not in your midst to aid and counsel you, the devil would overcome you. I want the innocent to go free—rather spare ten iniquitous among you, than condemn one innocent one. "Fret not thyself because of evil doers." God will see to it.

Friday, 27th. Had an attack of a bilious nature, staid at home, took some medicine.

Saturday, 28th. Convalescent. Walked to the store with Emma, transacted some business in the city. At eight in the evening, called at the printing office, with the night watch, to see the *Wasp*.

Violent shocks of earthquakes were experienced in Greece about this time.

The High Council were in Session, as they had been from day to day through the week, investigating charges against various individuals for unvirtuous conduct; committed through the teachings and influence of John C. Bennett; several were cut off, and some were forgiven on confession.

Sunday, 29th. I was at home; and about the city engaged in counselling the brethren, &c., on Monday and Tuesday, the 30th and 31st.

Wednesday, June 1st, 1842. I attended a political meeting in the Grove, for the nomination of County officers, for the County at large, in which I concurred, with the exception of the candidate for the Sheriffalty, and spoke in favour of the roceedings.

A General Conference was held in the

Exchange, Manchester, England, Elder Parley P. Pratt, presiding, at which 16 Conferences were represented, comprising 7514 members, 220 Elders, 421 Priests, and 110 Teachers.

Thursday, 2nd. Rode out with brother Bowen and my Clerk, and sold Lot 1 in Block 143.

The State of Michigan repudiated its debt for $2,350,000.

Friday, 3rd. In the forenoon I rode out in the city, and sold to brother Harmer Lot 1 in Block 123, and in the afternoon rode to brother John Benbow's, on horseback, accompanied by Emma and others.

Saturday, 4th. At the printing office in the morning, and heard letters read from Grand Master Jonas, Dr. King and Mr. Helme, concerning John C. Bennett's expulsion from the Masonic Lodge in Ohio.

In the afternoon paid E. B. Nourse 505 dollars for land bought of Hugh McFall, and settled with the heirs of Edward Lawrence at my house, assisted by Newel K. Whitney and my Clerk.

Sunday, 5th. I preached this morning to a large congregation. The subject matter of my discourse was drawn from 32nd and 33rd chapters of Ezekiel, wherein it was shown that old Pharaoh was comforted and greatly rejoiced that he was honoured as a kind of king devil over those uncircumcised nations that go down to hell for rejecting the word of the Lord, notwithstanding his mighty miracles and fighting the Saints; the whole exhibited as a pattern to this generation, and the nations now rolling in splendour over the globe, if they do not repent, that they shall go down to the pit also and be rejoiced over, and ruled over by old Pharaoh, king-devil of mobocrats, miracle-rejecters, Saint killers, hypocritical priests, and all other fit subjects to fester in their own infamy.

Monday, 6th. I rode on the prairie to view some land, accompanied by brother Yearsley and my Clerk; dined at brother Lot's, and returned home; when I approved of a series of resolutions passed by a Court Marshal of the Nauvoo Legion.

Tuesday, 7th. Sold David D. Yearsley a quarter section of land. Quite a snow storm is reported in many parts of the New England and middle States.

Wednesday, 8th. I was about home. Sent Dr. Richards to Carthage on business. On his return, old Charley, while on a gallop, struck his knees and breast instead of his feet, fell in the street, and rolled over in an instant, and the doctor narrowly escaped with his life. It was a trick of the devil to kill my Clerk. Similar attacks have been made on myself of late, and Satan is seeking our destruction on every hand.

Thursday, 9th. At home, and about the neighbourhood, attending to domestic affairs, and the business of the Church.

Meeting of the Female Relief Society, at the Grove, Nauvoo, June 9, 1842. Reported by Miss E. R. Snow.

President Joseph Smith opened the meeting by prayer, and then addressed the congregation on the design of the institution. Said it is no matter how fast the society increases, if all the members are virtuous; that we must be as particular with regard to the character of members now, as when the society first started; that sometimes persons wish to crowd themselves into a society of this kind when they do not intend to pursue the ways of purity and righteousness, as if the society would be a shelter to them in their iniquity.

He said that henceforth no person shall be admitted, but by presenting regular petitions, signed by two or three members in good standing in the society, and whoever comes in must be of good report.

Objections having been previously made against Mahala Overton, they were removed; after which President Joseph Smith continued his address; said he was going to preach mercy. Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us? We must be merciful to one another, and overlook small things.

Respecting the reception of sister Overton, President Joseph Smith said: It grieves me that there is no fuller fellowship; if one member suffer all feel it; by union of feeling we obtain power with God. Christ said he came to call sinners to repentance, and save them. Christ was condemned by the self-righteous Jews because he took sinners into his society; he took them upon the principle that they repented of their sins. It is the object of this society to reform persons, not to take those that are corrupt and foster them in their wickedness; but if they repent, we are bound to take them, and by kindness sanctify and cleanse them from all unrighteousness by our influence in watching over them. Nothing will have such influence over people as the fear of being disfellowshipped by so goodly a society as this. Then take sister Overton,

as Jesus received sinners into his bosom. Sister Overton, in the name of the Lord, I now make you free. Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

It is one evidence that men are unacquainted with the principle of godliness to behold the contraction of affectionate feelings and lack of charity in the world. The power and glory of godliness is spread out on a broad principle to throw out the mantle of charity. God does not look on sin with allowance, but when men have sinned, there must be allowance made for them.

All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our Heavenly Father, the more are we disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.

President Smith then referred them to the conduct of the Saviour, when he was taken and crucified, &c.

He then made a promise in the name of the Lord, saying that that soul who has righteousness enough to ask God in the secret place for life, every day of their lives, shall live to three score years and ten. We must walk uprightly all the day long. How glorious are the principles of righteousness! We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others. We can only live by worshipping our God; all must do it for themselves; none can do it for another. How mild the Saviour dealt with Peter, saying, "When thou art converted, strengthen thy brethren." At another time, he said to him, "Lovest thou me?" and having received Peter's reply, he said, "Feed my sheep." If the sisters love the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate brother Joseph by saying, "O, if I were brother Joseph, I would do this and that;" but if they were in brother Joseph's shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait with all long suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

Sisters of the society, shall there be strife among you? I WILL NOT HAVE IT. You must repent, and get the love of God. Away with self righteousness. The best measure or principle to bring the poor to repentance is to administer to their wants; the Ladies' Relief Society is not only to relieve the poor, but to save souls.

President Smith then said that he would give a lot of land to the society by deeding to the Treasurer, that the society may build houses for the poor. He also said he would give a house, frame not finished, and that brother Cahoon will move it on to the aforesaid lot, and the society can pay him by giving orders on the store; that it was a good plan to set those to work who are owing widows, and thus make an offset, &c.

Friday, 10th. Went to brother Hibbard's with my Clerk, to purchase some land.

Saturday, 11th. Presided in City Council. Council resolved to publish the City Charter, ordinances of the City Council, and Nauvoo Legion, before the first day of next July. Also resolved that the bond given by William Marks, binding him to make a deed for the land purchased of him for a burying ground, for the use of the city, be put on record in the office for the registry of deeds in the City of Nauvoo.

Riots and mobs are multiplying in the land.

Sunday, 12th. Mostly at home. Called at the printing office for some papers.

Monday, 13th. Attended a General Council in the lodge room to devise ways and means to furnish the poor with labour. Many of the English Saints have gathered to Nauuoo, most of whom are unacquainted with any kind of labour, except spinning, weaving, &c., and having no factories in this place, they are troubled to know what to do. Those who have funds have more generally neglected to gather, and left the poor to build up the city and the kingdom of God in these last days.

Tuesday, 14th. Rode to the big mound on the La Harpe road, accompanied by Emma, Hiram Kimball, and Dr. Richards, and purchased a three-quarter section of land of Kimball, including the mound.

The Twelve—namely, President Brigham Young, Heber C. Kimball, Wilford Woodruff, John Taylor, and Willard Richards, Bishop George Miller, and Hiram Clark, of the High Priest's Quorum, in Council at the printing office. Voted that Hiram Clark go immediately to England, take a letter to gather means of the Churches to go on his journey and take charge of the emigration in England, instead of Amos Fielding; also collect means for building the Temple, purchase goods, &c., and that letters be given him to brother Pratt to this effect. Voted that brother Fielding come immediately to this place with his family after his return to England.

John C. Bennett's defence of the proceedings at Nauvoo, &c., may be seen on the 37th, 38th and 39th pages of the *Wasp*.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 18, 1857.

COUNSEL TO ELDERS.—There is, at the present time, considerable excitement in the public mind, relative to what the world is pleased to call "Mormonism." The object of this editorial, is to give to the Elders a little advice, as to the best course to be persued to allay excitement as much as possible. We know that it must needs be that offences will come, but, as Jesus said, "Woe unto those by whom they come."

You are called of God through His Prophets, and sent forth into the world to tell the people on what terms their sins may be remitted, and they put in possession of the Holy Ghost, which will guide them in the ways of truth, according to the promises of the Son of God. You are not sent to dispute or wrangle with them, but to preach the Gospel of peace and salvation to all who will listen to, believe, and obey the instructions of the Holy Spirit given through you. We therefore say go forth in the spirit of Christ, which is characterized by meekness, gentleness, long-suffering, and kindness. Honour your high and holy callings by a dignified demeanour in all your associations, both in public and in private life. Refrain from all untimely jesting, a thing which is beneath the position of one holding the office of an Elder in the Church of Jesus Christ of Latter-day Saints. Many Elders imagine that they have not preached a good sermon unless they have said something that is calculated to excite laughter, which amuses or disgusts rather than edifies their hearers. Some again manifest a disposition to boast, by challenging, and bidding defiance to opposition, and seem rather to court it than otherwise. They speak of powder and ball as playthings. Lay aside such trifling and low-mindedness, and preach the Gospel of Christ. Reason with the people from the Scriptures, the Book of Mormon, and the Book of Doctrine and Covenants. Show them that such a work, as the one in which we are engaged, has to be performed prior to the second advent of the Saviour, and you will meet with less opposition. Many who oppose your efforts to do them good, believe that they are doing God service, as did Saul of Tarsus. You should, therefore, rather pity and commiserate than indulge a spirit of anger towards them, for they know not what they are doing.

As ministers of the Gospel, you need not violate any law of the land, but be subject to the powers that be. When you are maltreated and persecuted by the wicked, seek redress through the legitimate channel; honour the government, and the officers

of its appointment, by appealing to them to redress your wrongs, by punishing the guilty. The laws of England are good, and guarantee to all the right to worship God according to the dictates of their own consciences. We therefore say, instead of disputing with the rabble, claim at the hands of the government that protection which her gracious Majesty is pleased to allow to all her law-abiding subjects. When the legal authorities of the land cease to suppress disturbances, and give you a chance to deliver the message of Heaven to the people, that all may have an opportunity of judging for themselves, and believing or rejecting upon their own agency; then the responsibility will rest upon them, and your garments will be clear of the blood of all men. It will be required at the hands of those whose duty it was to protect you, while in the discharge of the duties enjoined upon you by the God of Israel.

Do right, and when you are persecuted let it be for righteousness sake, that you may claim the promises of Jesus, for he said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for so persecuted they the Prophets which were before you, . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Releases and Appointments.—Elder Elijah E. Holden, having been called home by the First Presidency of the Church, in consequence of the situation of his family, is released for that purpose from further labours in the European Mission.

Brother Holden has laboured diligently, and borne a faithful testimony to the truth. His labours are accepted, and he goes home with our blessings upon him.

Elder Bernard Snow is appointed to take charge of the Southampton Pastorate, in the place of Elijah E. Holden, released.

Elder William Pace is released from the Presidency of the Shropshire Conference, and appointed to preside over the Staffordshire Conference.

Elder Joseph Burrows is released from the Presidency of the Staffordshire Conference, and appointed to preside over the Shropshire Conference.

Departure.—Elder Elijah E. Holden, on board the steamer, *City of Washington*, sailed for New York on the 31st ultimo, on his way to Utah Territory.

INCONSISTENCY OF ANTI-MORMONS.—No. 2.

By Elder B. Snow.

Though thou shouldst bray a fool in a mortar with a pestle, yet will not his foolishness depart from him.—Solomon.

In my first article under the above head, I showed the manifest folly of Mr. Haynes, a would-be champion of Anti-Mormonism, and amply illustrated the truth of the old proverb "Give a dog rope enough and he will hang himself."

I had not thought to notice him any further, but finding that some are actually so blinded by prejudice and ignorance, as to swallow the whole tissue of his self-contradictions and misrepresentations, and count it a sweet morsel, I have thought it well to notice another of the many beauties displayed by this aspiring logician.

He opens his first tract, (the one referred to in my last) with much of sanctimonious seeming, and a goodly degree

of sapience, and continues thus:—"The Bible is a revelation of God's will to thee, (addressed to Mormons) and thou art commanded to read and to obey this revelation of His will. * * * In this book, too, He solemnly asserts its *perfection, completeness,* and *sufficiency,* to give thee this instruction," (viz., how to be happy forever in heaven, or miserable forever in hell). "Listen to his own words; 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,' (2 Tim. iii. 16, 17) 'wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.' (James i. 21.) It is so plain, that, while there are depths in which the greatest mind can swim 'the wayfaring man, though a fool, shall not err therein.' Our blessed Lord said to the Sadducees, who were disputing on the resurrection, 'Ye do err, not knowing the Scriptures nor the power of God.' (Matt. xxii. 29.) Here, then, is the Scripture as a perfect rule of faith and practice, set forth in the New Testament by the Apostles and our Lord himself. The Old Testament is equally explicit, and that, too, at a time when the Jews, of whom the greater part of the Scriptures are written, were in the habit of receiving much oral instruction from their Elders and Teachers; but this was never recognized except it accorded with the law. Hence, we find David saying, 'The *law* of the Lord is *perfect,*' converting the soul, &c."

He also quotes several passages here, the relevancy of which, I am unable to see, but refer the reader to them. (Psalm cxix. 160—2 Sam. viii. 28—Isa. viii. 20—Mic. iii. 6.) We have from him next a quotation from Deut. iv. 2, "Ye shall *not add* unto the word which I command you, neither shall ye *diminish ought* from it, that ye may keep the commandments of the Lord your God which I command you." Also, one from Prov. xxx. 5, 6, "*Add thou not unto his word,* lest he reprove thee, and thou be found a liar." He continues, "And as if the word of God was not hedged and guarded enough, the warnings already given were again confirmed by a more solemn caution. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book, &c." (Rev. xxii. 18, 19.)

Now let us examine well, and see what he *has proved,* if indeed he has proved anything. He seems to have a peculiar faculty (like the lawyer) of telling us beforehand, what he is *going* to prove, and perhaps it is well, for surely no one would ever discover from his arguments a proof of the points aimed at.

He has told us that the Lord solemnly asserts that the Bible is *perfect, complete,* and *sufficient;* and from this he is to draw an irresistible argument against the Book of Mormon.

He refers us to Deut. iv. 2, "Ye shall *not add* unto the word," &c. According to this quotation, with the construction that must be put upon it to make it at all relevant to his subject, the Bible was complete in the days of Moses, and nothing could be *added* unto it without direct violation of the command of God. But he refers us, also, to the Psalmist, who says, "The law of the Lord is *perfect* converting the soul," &c.

David wrote about four hundred and fifty years after Moses, during which time book after book had been added in direct violation of the injunction of Moses, or the command of God, and (according to Mr. H.) pious David is found adding to the Scriptures. After writing awhile, he dicovered that the law of the Lord was *then perfect;* but in order that the *perfect* might be *perfected,* he afterwards wrote some hundred and thirty-one psalms, which are admitted into the canon of Scripture.

Then came Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and others who each dared in the face of both these solemn injunctions, to add to the Scriptures.

What a pity the Lord had not found in those days, such zealous defenders of His word as He has in these latter times!

But, perhaps, *this one* will say that he has admitted that the Jews *did* receive oral instruction, provided it *accorded with the law.*

But does it appear that the writings of the Prophets above alluded to were *oral* instructions?—or do their teachings always accord with the law? No! very far from it.

They wrote of things yet in the future,

of which the law claimed no knowledge, and to which it made not the slightest reference.

But assuming his position to be correct in this respect, what will he do with our Lord and Saviour, and his Apostles, who taught very many things directly contrary to the law? Jesus said "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; *I say unto you* That ye resist not evil," &c. (Matt. v. 38. 39.)

Here, then, was a teacher imparting oral instruction diametrically opposed to the law, and therefore his teaching was inadmissible, according to Mr. H.'s own showing. (See Ex. xxi. 24, Lev. xxiv. 20—also Deut. xix. 21.)

Here, as in his account of the origin of the Book of Mormon, he has overshot his mark; and in his zeal to destroy the authenticity of the book in question, has overlooked the fact, that with whatever force these Old Testament Scriptures are brought to bear against the divine mission of Joseph Smith, they bear with equal force against Christianity itself, which he professes to defend. Surely "It is hard to kick against the pricks."

I would, as I have said before, be glad to give the man credit for honesty, but it seems as if he must have been aware of the inconsistency of his own arguments on this point, and in order to conceal it as much as possible, brings his quotations from the New Testament first. Having endeavoured to prove the perfection of the Bible in the time of Paul, he then turns back, saying "The Old Testament is equally explicit." His inconsistencies stand thus—the word of God was perfect, insomuch that nothing was to be added to it, above fourteen hundred years previous to the existence of the New Testament, and was all contained in the five books of Moses; and again was perfected, four hundred years afterward in David's time; later it was added unto by Solomon, and by him another warning given, against adding to the word of God; but the Prophets still continued to add for hundreds of years after the days of Solomon; and finally, Jesus and his Apostles completed it again in the times of Paul. We find him quoting from Paul's Epistle to Timothy, "All Scripture is given by inspiration of God," &c. The construction he evidently intends to have put upon the passage is like this—"All Scripture is given," that ever will be given "by inspiration of God," else, how is it at all pertinent to his object? which avowedly is, to prove that the Bible is *perfect, complete*, and *sufficient*, and, therefore, that the Lord will never again speak to His creatures by Prophets or Apostles. If this Scripture be understood thus, it certainly proves Joseph Smith an impostor, but at the same time it proves John the Revelator also an impostor, and excludes his writings from all claim to inspiration, for he wrote that book of Revelation thirty years after Paul made the declaration above quoted.

O, what foolish inconsistencies will not men run into, when they begin to misinterpret, and place false constructions upon the sacred Scriptures. But Mr. H. admits John's testimony, and quotes (Rev. xxii. 18, 19.) "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book," &c. This he adds as a grand consummation of all his arguments for the *completeness* of the Scriptures, and says, Surely these solemn warnings are enough to deter the most hardened opposer of God's moral government," &c. He appeals to the working classes, of whom he says, "Alas! thousands of the working classes, who ought to have clinged with sincere attachment to their Bible, are become Mormonites," &c. He knows full well that the working classes, for the most part are unacquainted with the history of the Bible, and suppose it to have been written in one large volume, as we now have it; and that this admonition of John's was given at the closing up of this grand book, and referred to all that had been written, commencing with Genesis: and perhaps he had this understanding of the matter himself. I hope it is so, for it is pleasant to think one ignorant, rather than knavish; and one or the other he *must* be.

Who that has any knowledge of the circumstances of the times in which John wrote, does not *know* that this admonition of his was written with direct reference to the book of Revelations, and that *only*? as he himself says, "*the words of the prophecy of this book*,"—the *several books* composing our present Bible not having been brought together till many years after. What then has Mr. H.

proved? Either that he is *himself* very simple, or else very dishonest, in presuming upon the credulity and ignorance of his readers by seeking to palm off upon them such a foolish mass of self contradictions and gross inconsistencies, of which those already referred to are a fair specimen.

May God reward him according to his work.

To get the "working classes" and all others, to cling to the Bible is what we wish, instead of the vain traditions, and foolish sophistry of men.

May God help them so to do.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 400.)

1. Having demonstrated that America is the land given to Joseph in his patriarchal blessing, and that his posterity in the last days were to be the gatherers of Israel, we will next proceed to examine the 18th chapter of Isaiah, which relates directly to this subject. The first verse reads thus: "Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia." Commentators have been sorely puzzled to find this land shadowing with (or, as in the Polyglot margin, spread out as) wings. Barnes in a note on this passage, says, "This land is positively unknown." But why unknown? Let the reader consult the map of the world, bearing in mind that ancient Ethiopia was much more extensive than now: covering indeed all Africa except Egypt and Carthagenia, and extending eastward into Asia as far as India, under the name of Cush. Consider, then, that Isaiah uttered this prophecy at Jerusalem, and from that point trace westwardly beyond the Nile and Niger, and you will find no land whatever shadowing or spread out as wings, until you trace as far as America. Or, if you trace eastwardly from Jerusalem, to the Indus and the Ganges, rivers of ancient Cush, and beyond them; you will find no land spread out on the map in the form of the wings of a bird, until you trace as far as America. North and South America are as near as natural objects may be supposed to be in form like wings. "That sendeth ambassadors by the sea." The isolation implied in this language particularly applies to America; for ambassadors sent from America to any other part of the world must be sent by sea.

2. "In vessels of bulrushes." Had we the original copy of the prophecy, we might correct the evident error of the Septuagint, which has the word bulrushes in the place of the original word, which, from the context, appears to have represented swift sailing vessels. It is true, the Egyptians constructed boats of bulrushes to float upon the Nile; but that stream is nowhere called the sea, but is called in Scripture, "The river of Egypt." The Egyptians built no vessels for sea use, and esteemed the mariners' occupation an abomination. *See Rollins' Hist.* Had not the Septuagint translation been made in Egypt, a more fit word would doubtless have been chosen.

3. "Go ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled." The word, rivers, as here used, is evidently figurative, and is synonymous with waters, which occurs in the twelfth and thirteenth verses of the preceding chapter; in which it is interpreted as the merciless and terrible invasion of hostile armies. The nation scattered and peeled, is undeniably the Israelites. To them was to be sent swift messengers from Joseph's land, bearing to them the word of the Almighty.

4. In the third verse we have as follows: "All ye inhabitants of the world, and dwellers on the earth, see ye, when

he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." The mission of Joseph's ambassadors is not confined to the Jews; but is of equal importance to the world universally. All men are commanded by Jehovah, to hear, to see, and, by implication, to obey. The standard evidently refers to the mount Zion mentioned in the seventh verse, which being built by the gathering of the Saints, will be an unmistakeable sign to the world, that the dispensation of the fulness of times has commenced. The most fastidious will scarcely question, that the blowing of the trumpet refers to the proclamation of the Gospel and the revelations of God.

5. In the fifth verse, the *time* of this marvellous work is stated. It is, "Before the harvest, when the bud is perfect, and the sour grape is ripening in the flower." The harvest, said Jesus, is the end of the world; and the latter-day judgments so frequently mentioned in the Bible, are here repeated in connexion with this work, and in this time: "He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

6. In the seventh verse, the result of the latter-day enterprise is thus stated: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion."

REFLECTIONS ON THE FOREGOING.

7. To those who believe in the revealed word of God, the eighteenth of Isaiah presents much food for reflection. God's mercies and goodness,—His retributive justice, long delayed but certain to fall on the nations which have forsaken His law,—the establishment of Zion on the everlasting hills of Joseph's land, as the great sign of the latter days,—the constituting of a God-ordained Priesthood, who, as swift angels bearing the precious seed of salvation to all people, shall return, bringing their sheaves with them, presenting them as a "present" "of a people" "to the place of the name of the Lord of Hosts the mount Zion,"—the ushering in of the Millennial era,—in fine, the whole history of the mighty dispensation of Restitution from its inception to its consummation, are all predicted in this brief chapter.

8. In connection with this, the signs of the times so plainly point to the present as the latter days of prophecy, that not a few of the observing among Christians, confess their belief in the near approach of that august time, when the Son of Man shall be revealed from heaven, and the holy angels with him. If then the signs in the heavens above and in the earth beneath are so convincing evidences of the times and seasons in which we live, if these phenomena point to these as the latter-days; how much more convincing must be that great sign of the establishment of Zion among the highest mountains on the American continent? All other signs are not absolutely certain. In these, unless accompanied by revelation, mankind might be mistaken. But the congregated and still assembling thousands of the Saints among the Rocky Mountains, and the establishing of Zion in that place as a standard to the nations, is a sign of which there can be no uncertainty.

9. In this place, it will be proper to consider what sect of religionists is accomplishing, or seeking to accomplish this? The land shadowing with wings has her Christian churches; but which of them is seeking to plant the ensign of God upon the mountains? American Christians have their missionaries; but which of them is teaching that, "When the Lord shall build up Zion, he shall appear in his glory?" Which is teaching, saying, "O Zion, that bringest good tidings, get thee up into the high mountain?" Or, "I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth?" How many are gathering the Saints together, who have made their covenants with God by sacrifice? Where are the ships of Tarshish, the multitude of camels, the dromedaries of Midian, and the chariots, bringing the thousands of Israel to the windows of Zion? And where is the highway to Zion, and the redeemed walking therein? These are pregnant questions, and directly in point. For it is to the swift messengers who are proclaiming these things to the world, and to the people who are fulfilling these predic-

tions, that the world must look for the revelations of the Almighty teaching us what *we* must do to be saved. No better evidence is needed, that a church is a mere sectarian organization, and that missionaries are self-constituted, than their ignoring these signs of the Latter-day Church, and the Latter-day Priesthood; for God's ministers in the last days will preach the gathering, and His Church will gather together and build up Zion to His name.

10. But there is a Church now gathering upon Joseph's land, upon the mountains of Ephraim, whose Priesthood is diligently seeking among the nations, the scattered remnants of Israel and the honest hearted of all people. Ask those ministers their business; and they will tell you that they are the swift servants of God, to warn the world, and to gather the Saints to the Zion of the Holy One of Israel. Ask the Saints in the Mountains of Utah, and they will tell you they are establishing Zion, in obedience to the commands of God. They will tell you that the beginning of this work was the finding and publishing of the Book of Mormon, which book speaks particularly of the latter-day gathering and building up of Zion.

11. In this connection, we will call the attention of the reader to the 29th chapter of Isaiah, particularly to the 4th, 11th, and 12th verses, and from the 18th to the 24th inclusive.

"Wo to Ariel, to Ariel, the city were David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts againt thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. * * * And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. * * Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. * * * And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off."

12. To properly understand who this Ariel is, which was to become *as* Ariel, we must refer to the context. In chap. 28: 1, we find that Ephraim was the subject of this remarkable prophecy. In the 14th verse, Isaiah, still speaking of Ephraim, says: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which *was* in Jerusalem." The word "*is*" in the printed text, is a supplied word, and occurs not in the original. That the word "*was*" should have been inserted, is evident, from two reasons; first, Individual members of the tribe of Ephraim, had dwelt in Jerusalem, 1st Chron., 9: 3; but, second, The Ephraimites had not ruled the people of that city. I have already shown that certain descendants of Ephraim left Jerusalem and took possession of America as Joseph's land; and as the Ariel (or Lion of God,) of Jerusalem was to be overthrown because of their wickedness, so would the Ariel of Ephraim be overthrown for the same reason. The fulfilment of this prophecy is recorded in the Book of Mormon, and is duly attested by the still visible ruins of ancient cities and their military defences.

13. To understand the nature of the speech of Ephraim whispering out of the ground, we can only conclude, that the speech of a nation must be its public records; and we may judge of the character of those laws by the thirteenth verse of the same chapter, which says: "But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken." And also Hosea, viii. 11, 12: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great

things of my law, but they were counted as a strange thing." It is plain, then, that Ephraim was the Ariel spoken of, and that his speech was his laws, and that those laws were of a sacred character, and such as might be expected to exist under a theocracy. Such is the Book of Mormon.

(To be continued.)

VARIETIES.

Indolence often assumes the appearance of patience.

Every Man Useful.—God has distributed his gifts. It takes a score of them to make one man. One supplies the swift segacity; another the cautious logic; another the impelling force; another the hope; another the practical tact; one supplies great principles, another the working plan.

CONTENTMENT.

The rich that lie on beds o' down,
Have something still to mar their rest;
And even he who wears a crown,
With happiness is seldom blest!
But I'm determined gowd or gear
Shall neer disturb the peace I hae,
When poortith frowns, 'tis cauld-rife cheer
To hanker on life's thorny way.

Contented, I would envy not
What fortune has denied me here;
But seek within my humble cot,
Joys that to virtue aye are dear,
And blest wi' health and strength o' nerve,
To warsel wi' the storms o' fate,
I'll seek the power whilk can preserve
My present hopes and future state!

My wife an' I have made a rule,
To lend to each a helping han'
And I'm determined no to snoul!
And she's hs settled no to bann!

She has her faults 'tis very true—
They're unco' fair without a flaw—
And I have faults myself, enow
To balance ill between us twa.

If aught below give cause for grief
To ruffle life's fantastic dream,
Its sunshine and its clouds are brief,
At best a momentary gleam.
Afflictions oft we make oursel'
And many wants we do create,
And they who make them weel can tell,
The bitterness of folly's weight.

Let wrinkled care, wi' fractious e'e!
Despond o'er all the ills o' life,
I'll seek for joys mair worth to me—
The peace and weel o' bairns and wife.
Gie kings and lords the helm o' state,
And ancient barons, pedigree;
But none of them are half so great
As I, when Jenny smiles on me.

Utah. Elder John Lyon.

Address.—George T. Luff, Mr. Wesson's, Nutley Lane, Keigate, Surrey.

MONEY LIST, JUNE 27—JULY 3, 1857.

	£	s.	d.
Peter Q. McComie	29	6	0
Benjamin Elliot	2	10	0
Thomas Clarke, (per George Taylor)	2	0	0
John Mellor	7	0	0
E. D. Miles	2	0	0
Willet Harder	4	0	0
John Kessell	1	7	0
B. W. Brindle	19	0	0
John Hunter	39	0	0
Carried forward	£77	3	0

	£	s.	d.
Brought forward	77	3	0
Josiah Holmes	16	0	0
Simon Irwin, (per Samuel Nesien)	10	11	7
William Brownlow	5	0	0
William Shires	2	0	0
John Holsall	6	0	0
William H. Perkes	7	13	4½
James McGhie	1	5	0
	£125	12	11½

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XIX. Saturday, July 25, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 3.—*ENGLISH SOCIETY.*

It being probable that these "pictures" will extend through at least a dozen papers, with No 3, it will, perhaps, not be unwise to sketch the general out-lines of our designs.

Before commencing "Pictures of Mormon Society," for the sake of arrangement and continuity, we purpose completing "Pictures of English Society." They will comprise copies of scenes executed by English literary artists, mixed with some original painting and comments. These finished, we shall take the same general course with "Mormon Society." We shall not chiefly contemplate it in its sunshine, look in upon its carpeted parlour, smile on its domestic circles cozily enjoying the generous, vivifying heat of a blazing fire; while, to heighten the luxuries of a "Mormon" home, we described winter shivering without, the winds howling, and the storms pelting against the outer-works, vainly seeking admittance to break the spell of cheerfulness, and damp the merry hearts within. It is not our intention to give pictures of heroes, consisting of our best characters, coloured by their courage, zeal, and disinterestedness; robed in the full drapery of their virtues, wearing the mantle of salvation. Neither will it be our principal object to sketch them preaching the Gospel to people of every tongue; friendless and persecuted in Christian nations, strangers, and isolated in heathen lands, with none but God to trust in for succour, or to ask for daily bread—shepherds of Christ, weary, hungry, houseless, with blood-stained feet seeking the flock. Nor shall we fill our pictures with Prophets in dungeons and chains, and in scenes of martyrdom, lying in their gore for the testimony of Jesus, and their works of love. Such might answer for artistic effect. But our object is to give "Mormon Society" as a whole; and if we introduce any sunshine or heroic objects, they will merely come in with the rest, and appear rather as secondary in the scenes than as principal. We shall paint its masses; describe it in its lowest stages, and bleaching under chilling circumstances. Our copied scenes will be from all the most respectable and authentic "Gentile" literary sources. We will, also, here remark, that we have not chosen "English Society" to compare with "Mormon Society" from a lack of affection towards England, but because the "English press has been flooding the country with the 'horrors of Mormonism.'" If "English Society" is better than that of other na-

tions, we can only consider "Mormon Society" at a still better advantage.

In *Household Words*, for January 26, 1856, is a picture from the artistic hand of Charles Dickens, descriptive of

"A NIGHTLY SCENE IN LONDON."

"On the fifth of last November, I, the Conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard.

"There are many woful sights in that part of London, and it has been well-known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at eight o'clock, before the Workhouse.

"Crouched against the wall of the Workhouse, in the dark street, on the muddy pavement-stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives, covered with rags—five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street.

"'What is this!' said my companion. 'What *is* this!'

"'Some miserable people shut out of the Casual Ward, I think,' said I.

"We had stopped before the five ragged mounds, and were quite rooted to the spot by their horrible appearance. Five awful Sphinxes by the wayside, crying to every passer-by, 'Stop and guess! What is to be the end of a state of society that leaves us here!'

"As we stood looking at them, a decent working-man, having the appearance of a stone mason, touched me on the shoulder.

"'This is an awful sight, sir,' said he, 'in a Christian country!'

"'God knows it is, my friend,' said I.

"'I have often seen it much worse than this, as I have been going home from my work. I have counted fifteen, twenty, five-and-twenty, many a time. It's a shocking thing to see.'

"'A shocking thing, indeed,' said I and my companion together. The man lingered near us a little while, wished us good-night, and went on.

"We should have felt it brutal in us who had a better chance of being heard than the working-man, to leave the thing as it was, so we knocked at the Workhouse Gate. I undertook to be spokesman. The moment the gate was opened by an old pauper, I went in, followed close by my companion. I lost no time in passing the old porter, for I saw in his watery eye a disposition to shut us out.

"'Be so good as to give that card to the master of the Workhouse, and say I shall be glad to speak to him for a moment.'

"We were in a kind of covered gateway, and the old porter went across it with the card. Before he had got to a door on our left, a man in a cloak and hat bounced out of it very sharply, as if he were in the nightly habit of being bullied and of returning the compliment.

"'Now, gentlemen,' said he in a loud voice, 'what do you want here?'

"'First,' said I, 'will you do me the favor to look at that card in your hand. Perhaps you may know my name.'

"'Yes,' says he, looking at it. 'I know this name.'

"Good. I only want to ask you a plain question in a civil manner, and there is not the least occasion for either of us to be angry. It would be very foolish in me to blame you, and I don't blame you. I may find fault with the system you administer, but pray understand that I know you are here to do a duty pointed out to you, and that I have no doubt you do it. Now, I hope you won't object to tell me what I want to know.'

"'No,' said he, quite mollified, and very reasonable, 'not at all. What is it?'

"'Do you know that there are five wretched creatures outside?'

"'I havn't seen them, but I dare say there are.'

"'Do you doubt that there are?'

"'No, not at all. There might be many more.'

"'Are they men? Or women?'

"'Women, I suppose. Very likely one or two of them were there last night, and the night before last.'

"'There all night, do you mean?'

"'Very likely.'

"My companion and I looked at one another, and the master of the Workhouse added quickly, 'Why, Lord bless my soul, what am I to do? What can I do? The place is full. The place is always full—every night. I must give the preference

to women with children, mustn't I? You wouldn't have me not do that?'

"'Surely not,' said I. 'It is a very humane principle, and quite right; and I am glad to hear of it. Don't forget that I don't blame *you*.'

"'Well!' said he. And subdued himself again.

"'What I want to ask you,' I went on, 'is whether you know anything against those five miserable beings outside?'

"'Don't know anything about them,' said he, with a wave of his arm.

"'I ask, for this reason: that we mean to give them a trifle to get a lodging—if they are not shelterless because they are thieves for instance.—You don't know them to be thieves?'

"'I don't know anything about them,' he repeated emphatically.

"'That is to say, they are shut out, solely because the Ward is full?'

"'Because the Ward is full.'

"'And if they got in they would only have a roof for the night and a bit of bread in the morning, I suppose?'

"'That's all. You'll use your own discretion about what you give them. Only understand that I don't know anything about them beyond what I have told you.'

"'Just so. I wanted to know no more. You have answered my question civilly and readily, and I am much obliged to you. I have nothing to say against you, but quite the contrary. Good night!'

"'Good night, gentlemen!' And out we came again.

"We went to the ragged bundle nearest to the Workhouse door, and I touched it. No movement replying, I gently shook it. The rags began to be slowly stirred within, and by little and little a head was unshrouded. The head of a young woman of three or four and twenty, as I should judge; gaunt with want, and foul with dirt; but not naturally ugly.

"'Tell us,' said I, stooping down. 'Why are you lying here?'

"'Because I can't get into the Workhouse.'

"She spoke in a faint dull way, and had no curiosity or interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion.

"'Were you here last night?'

"'Yes. All last night. And the night afore too.'

"'Do you know any of these others?'

"'I know her next but one. She was here last night, and she told me she come out of Essex. I don't know no more of her.'

"'You were here all last night, but you have not been here all day?'

"'No. Not all day.'

"'Where have you been all day?'

"'About the streets.'

"'What have you had to eat?'

"'Nothing.'

"'Come!' said I. "Think a little. You are tired and have been asleep, and don't quite consider what you are saying to us. You have had something to eat to-day. Come! Think of it!'

"'No I havn't. Nothing but such bits as I could pick up about the market. *Why, look at me!*'

"She bared her neck, and I covered it up again.

"'If you had a shilling to get some supper and a lodging, should you know where to get it?'

"'Yes. I could do that.'

"'For GOD'S sake get it then!'

I put the money into her hand, and she feebly rose up and went away. She never thanked me, never looked at me—melted away into the miserable night, in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull impassive way in which that worn-out heap of misery took that piece of money, and was lost.

"One by one I spoke to all the five. In every one, interest and curiosity were as extinct as in the first. They were all dull and languid. No one made any sort of profession or complaint; no one cared tolook at me; no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horror upon us, at the two last, who had dropped against each other in their sleep, and were lying like broken images. She said, she believed they were young sisters. These were the only words that were originated among the five."

The misery of this scene requires no comment or colouring from us. The dull, impassive, insensible wretchedness of those "five bundles of rags" is perfectly heart-rending. But we cannot pass without remarking on the stolid indifference of the Master of the Workhouse. It positively is not much inferior to the insensibility

of the victims themselves. We see them insensible by suffering; we see him hardened by having it constantly before his eyes. To him, the scene belonged to matter of course events, and thus he treated it. Not that we feel to blame him, more than did Mr. Dickens. Is a common Master of a Workhouse more than Hercules that, having hunted up the wretched, the hungry, the ragged, the shivering, the houseless of "English Society," he should take them upon his back to the comforts of home, and act the part of the Good Samaritan? Very pertinent was his question—"Why, Lord, bless my soul, what am I to do? What can I do? The place is full. The place is always full—every night," &c. He could do no more; and unless he submitted to become hardened to such scenes, he must give up his situation, and hide himself from them. His insensibility was a necessary consequence of his being a Master of a Workhouse! But we do solemnly protest against a state of society that lets its thousands wander daily in the streets, homeless and starving; fills the "Casual Wards" at night; leaves at times as many as "five-and-twenty" human "bundles of rags" outside of a single Workhouse, and turns the hearts of Relieving Officers into stones by the misery they witness. We would also join the cry, "What is to be the end" of such a society? To what will it grow? What horrors will it not develop?

"A NIGHTLY SCENE IN LONDON!" *Only one of the scenes that appear every night to haunt England's Metropolis!* What "horrors" should we behold during *one night* in London, were they all to pass before our eyes! Hell, thereafter, would be to us a familiar place!

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 457.)

[June, 1842.]

Wednesday, 15th. Visited at different places in the city, and my farm on the prairie, accompanied by my clerk and Orrin Porter Rockwell, and supped at Hiram Kimball's.

Issued an editorial on the gift of the Holy Ghost, as follows:—

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not unfrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this Church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that holy men of old spake as they

were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shows us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fulness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with tongues and prophesied." Philip also, when he had preached the Gospel to the inhabitants of the City of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that *through the laying on of the Apostle's hands* the Holy Ghost was given, he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are the gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, "To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again, "Do all prophesy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all, that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii. says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in the xiv. chapter, he says, "Follow after charity and *desire spiritual gifts*, but rather that ye may prophesy." It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a Church had been baptized and confirmed by the laying on of hands—and yet to a Church of this kind, under the immediate inspection and superintendence of the Apostles, it was necessary for Paul to say, "*follow after charity, and desire spiritual gifts*, but rather that ye may prophesy," evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fulness and power; the sceptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers;" Eph. iv.

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says, "Now ye are the *body* of Christ and *each one* members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" It is evident that they do not; yet are they all members of the one body. All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no

need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it: and if one member rejoice, all the rest are honoured with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost.

But to come to the other members of the Church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii., Paul says, "There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto *every man* to profit withal. For to one is given, by the Spirit, the *word of wisdom*, to another, the *word of knowledge*, by the same Spirit; to another *faith*, by the same Spirit; to another the *gifts of healing*, by the same Spirit; to another the *working of miracles*; to another *prophecy*; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the *interpretation of tongues*. But all these worketh that one and the self same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing, or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were "drunken with new wine," and we shall finally have to come to the same conclusion that Paul did—"No man knows the things of God but by the Spirit of God," for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the

Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber, in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and there was a *still small voice*, which was the voice of the Lord, saying, "What doest thou hear, Elijah?"

The Lord cannot always be known by the thunder of His voice, by the display of His glory, or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, "Let not the Lord speak any more, lest we His people die."

We would say to the brethren, seek to know God in your closets, call upon Him in the fields. Follow the direction of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labours, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, "which shineth brighter and brighter unto the perfect day."

Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time enter more fully into this subject, but shall let this suffice for the present.

To be continued.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Continued from page* 464.)

1. From the texts of Scripture quoted in the last two numbers, we have shown, That America is Joseph's land: that a portion of his posterity emigrated to that land, while the far greater portion amalgamated with the Gentiles: that his descendants were to be the Lord's swift messengers to Israel and to the nations in the latter days, and at which time his "speech" (or history and sacred records) should "whisper out of" (or be exhumed from) the earth. We now continue our examination of Isaiah's 29th chapter, in which we propose to show, *That the predictions contained therein, and the history of the discovery, translation, and effects of the Book of Mormon are identical: that what we know of the book, is but a reflex of what we read in the prophecy.*

2. Its whispering out of the ground, is aptly illustrated by the charge of the angel to Joseph Smith.

When thou shalt from its rocky cell secure,
Exhume this book so holy and so pure,
Of evil and designing men beware,
And keep the record with the greatest care.
Rememb'rest thou the tables of the law,
Which none but Israel's reverend Pontiff saw;
Which with the manna and with Aaron's rod,
Where placed together in the ark of God,
Where they in safety might together lie,
Concealed forever from the vulgar eye;
And cursed was he who dared presumptuous look
Unauthorized upon the sacred book;
And how the thousands at Beth-shemesh fell,
Who reckless looked, and dying sunk to hell?*
So now the eye profane must not behold
The sacred pages of this book of gold.

The apparent mystery which attended the forthcoming of the Book of Mormon, has been the first point of attack from its opposers, who are either too ignorant to understand, or too dishonest to admit, that the counsels of the Almighty are generally mysterious to minds inflated with worldly wisdom and sectarian notions; and, moreover, that God's mysteries are mysteries, because men *will not* understand them. None are so senseless as those who refuse to understand. The exhumation of the Book of Mormon was an event not dissimilar to the resurrection of Christ. God required the world to believe that fact, though,

Not to the Gentile or the scoffing Jew
Shewed He himself, but to a chosen few,
Who all had left of worldly goods, or fame,
Of kindred, friends, of reputable name,
Rejected honours, favours, and applause,
For Jesus' sacred, tho' despised cause.

It was wisdom in God, that none but chosen ones should see, hear, and handle the risen Saviour, and the world was commanded to believe on the testimony of those witnesses.

To them your word shall be the word of God,
As if the Father from His high abode,
Ope'd wide the heavens, and thundered unto man
The truth of Christ—the Gospel's saving plan.

* 1 Samuel vi. 19.

If, then, the tables of the law and the person of the risen Jesus were too sacred and holy for impure eyes to behold, what scriptural reason has the Christian sceptic to advance in favour of exposing the sacred tablets of Mormon to the gaze of the scoffers of the last days? None; absolutely none. And no objection has yet been started against the truth of their exhumation, which will not apply with equal force against the resurrection of Christ, and the existence of the Mosaic tables of the law; for Christ did not shew himself openly to the people, neither have we the evidence that any living mortal ever saw the tables of stone, except Moses, and the High Priest, and the latter but once a year. There can be but little difference between the *veiled* Moses when he brought the tables from the mount and placed them in the tabernacle, (*See Exodus* xxxiv. 29—34) and the veiled Joseph Smith whilst translating the Book of Mormon.

3. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed." Verse 11. We stated in a former number that a fac-simile of the Book of Mormon hieroglyphs was taken to Dr. Mitchel, of Albany, New York, who could not decypher them, but gave the bearer a respectful letter of introduction to Dr. Anthon, of New York, commending those glyphs to his attention. In after years, when the notoriety of the Golden Book became general, Dr. Anthon published a letter in the *Church Record*, affecting to make light of the whole affair, yet in that letter, his description of the characters shown him by Mr. Harris, so exactly corresponds with the characters subsequently discovered by Stephens and others, that the force of that letter is *for* the Book of Mormon, and not against it. Again, Dr. Anthon ranks high in the United States as a mathematician, but as a linguist and an antiquarian, in our opinion, he is far behind the erudite late Dr. Mitchell. It is with the latter that we have to do. As Isaiah predicted, the words of the book were taken to him, and he honestly and respectfully confessed that he could not read them.

4. But the book is given to one that is not learned, in consequence of which God said (verse 13), "Forasmuch as this peo-

ple draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men," which thing is patent in this creed-enslaving, inspiration-denying generation, in which ministers "preach for hire, and divine for money," and the "people love to have it so;" "Therefore, (said God, verse 14,) behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Now what can be more marvellous, than the translation of a book written in characters not understood by the most learned of the present time; and that translation made by an ignorant boy, whose piety, integrity, and honesty were his only qualifications, and whose aids were inspiration and Urim and Thummim? Ask this generation to name the most remarkable man of the nineteenth century, and they will answer, Joseph Smith: and the results of his ministry, commencing with the translation of the book, and, from that unit, increasing to the present sum of "Mormonism," stands confessed *the* marvel and wonder of modern times. Then, if prophecy is true and means anything, and if the truth of a prophecy is only proved by its fulfilment; and if that thing, or that event which fulfils a prophecy, is *prima facie* and the final evidence that it is the thing or event prophesied of, then the divine authenticity of the Book of Mormon is clearly proved to this generation, by the evidence already in their possession.

5. "And in that day" (verse 18) "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." We showed in a previous paper, how that the power of God in healing diseases had attended the preaching of the advocates of the Book of Mormon, and introduced two cases of restoring sight to the blind. We will now notice a case of deafness.

[Here follows the testimon of Reuben Brinkworth, already published in the *Star* and in Number 5 of our pamphlet, entitled "Divine Authenticity of the Book of Mormon."]

6. As the prophet said, (verses 9 and 10,) this generation is drunken with the false doctrines of Babylon, and stagger under the onerous weight of creeds which God never gave; and are carried about with every wind of doctrine, by the cunning craftiness of priests, who never tire with lying in wait to deceive. But, (verses 19 and 24,) the meek and the poor among men rejoice in the Lord when they hear the words of the book; and those who erred in spirit come to understanding, while those who lament the degeneracy of Christianity, learn doctrine. So true is this, that Babel's priests have learned to avoid fair and Scriptural discussion with the Saints.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 25, 1857.

UNDER WHAT CIRCUMSTANCES IS POLYGAMY A SIN?—Marriage is a divine institution; but like other institutions of heaven, it has its limits and conditions. If the limits be not transcended, nor the conditions violated, the parties marrying are justified; otherwise they are condemned.

Among ancient Israel, marriage was forbidden within certain degrees of consanguinity. However lawful it were for a man to marry one wife, yet he was not at liberty to select any one of the number which the Lord had forbidden. If the Monogamist did not observe these conditions, he subjected himself to the penalty of death.

The Polygamist was not only laid under the same restraints as the Monogamist, but placed under additional restraints in regard to the persons whom he should select as additional wives. He was not permitted by the law of Moses to marry the sister

of his wife. (See Leviticus xviii. 18.) Neither was he permitted to marry a mother and daughter. "And if a man take a wife and her mother, it is wickedness; they shall be burnt with fire both he and they; that there be no wickedness among you." (See Leviticus xx. 14.)

Before the law of Moses was given, the Patriarch Jacob married four wives, two of whom were sisters, and the Lord approved and greatly blessed both him and his wives, and made the latter honourable mothers of the twelve tribes of Israel. Some things which in the days of Jacob were righteous, under the law of Moses were forbidden. While this law was in force, no Israelite could marry the sisters of his wife without incurring its penalty.

In the beginning, the sons of Adam married their own sisters, and were justified; but under the law of Moses, such marriages were condemned, and the offenders punished with death. (See Leviticus xx. 17.)

The law of Moses did not permit marriages with daughters-in-law; yet the Lord Jesus, and all the kings of Judah descended from Phatez, who was the son of Judah by his daughter-in-law Tamer.

The law of Moses did not permit marriages with daughters, yet righteous Lot begat Moab and Amon by his two daughters. To what extent these acts of Judah and Lot were sinful, under the circumstances, we are not informed; but it is evident that many things that were forbidden under the law of Moses were justifiable, under certain circumstances, before the law was given.

Neither the old nor New Testament condemns Polygamy, yet the Polygamist Israelite was under a law restricting him within certain limits. Though he had a right to marry many wives, yet he had no right to marry a mother and daughter or two sisters. Though justified as a Pluralist, yet he had no right to withhold from either wife, "her food, her raiment, and her duty of marriage." (See Exodus xxi. 10.) It was said concerning each of the kings of Israel, "he shall not multiply horses to himself. . . . . Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold." (Deut. vii. 16, 17.) This restriction did not limit a king to *one* horse, nor to *one* talent of gold, nor to *one* wife; but the idea conveyed was, that he should not multiply any of these things to excess. Though justified in marrying a reasonable number of wives, he had no right to increase the number to that extent that he could not fulfil to each "her duty of marriage."

Both the Polygamist and Monogamist were strictly forbidden to inter-marry with certain idolatrous nations. Also the High Priest in Israel was forbidden to marry even a widow. The Lord said, "He shall take a wife in her virginity. A widow, or a divorced person, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife." (Leviticus xxi. 13, 14.)

Though the Bible does not condemn polygamy, yet the Book of Mormon prohibited it among the colony of Israelites who settled in ancient America. They were strictly limited to one wife, unless the Lord commanded otherwise, for the purpose of raising up seed unto Himself. "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Solomon had multiplied to himself "seven hundred wives and three hundred concubines." David had taken Uriah's wife unlawfully. In these respects they became transgressors of the law; also Solomon transgressed the law in marrying many idolatrous wives, which thing the Lord had expressly forbidden. All these things were abominable before the Lord, just as the Book of Mormon declares.

Neither David nor Solomon were condemned for marrying the reasonable number

of wives which the Lord gave them. The Lord Himself gave into David's bosom all the wives of his master Saul. (See 2 Samuel xii. 8.) David already had a family of seven wives, (See 2 Samuel iii.) and the Lord knowing him to be a man after His own heart, concluded to give him all Saul's wives in addition. It was not for these things that David was condemned; but both he and Solomon were condemned for multiplying or increasing the number unlawfully, or contrary to the law of Moses. The Lord says; "In nothing did they sin, save in those things which they received not of me." (Seer p. 10.) Clothing, food, and other property, when obtained lawfully are blessings; when obtained unlawfully, the act is an abomination before the Lord. So likewise wives given to a man, by the Lord, are blessings; but when taken unlawfully are curses. To receive them of the Lord is righteous; to take them unlawfully is exceedingly sinful.

The Latter-day Saints, from the rise of the Church in 1830, till the year 1843, had no authority to marry any more than one wife each. To have done otherwise, would have been a great transgression. But when the commandment came for the purpose of multiplying a righteous people, Polygamy became lawful, under circumstances where it would not transgress the laws of the land.

It would be unlawful to marry a plurality of wives in England, or in any other parts of the earth, where it is forbidden by the laws of man. But to practise Polygamy in Utah, under the restrictions and limits which God has ordained, is not a transgression of any law either human or divine.

If marriage is a divine institution, God has the most perfect right to control, by revelation, everything pertaining to it; either to give His servants but one wife each, as among the ancient American Israelites; or to give to some a plural number, as He did to His ancient servants on the eastern hemisphere. Indeed, God has the undoubted right to permit one man to marry a widow or divorced person; to forbid another to marry any but virgins; to give to a third, one wife; to give to a fourth, because of his wickedness, none at all; and to give to a fifth a plural number, because of his righteousness. Thus dispensing His blessings according to the worthiness of the individuals who receive them. For further particulars concerning single and plural marriage, read the article entitled *Celestial Marriage*, published in the first twelve numbers of THE SEER.

GIFT OF THE HOLY GHOST.—We call the attention of our readers to an editorial, on the gift of the Holy Ghost written by the Prophet Joseph Smith, in the year 1842, for the *Times and Seasons*, which is re-published in the History of Joseph Smith, contained in this *Star*.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 390.)

OBJECTIONS: "Mormonism teaches that God is not a spirit, but a corporeal being, having a body like a man. It thus makes to itself, if not with the hand, yet with the mind, an image of the invisible God, and degrades Him into the likeness of a mortal, as do the heathen. The Bible, in the second commandment, forbids us to make any likeness of God, either with our hands or our minds. It teaches that God is a spirit—a being who cannot be seen. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth." (John iv. 24.) "Who only hath

immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. vi 16.)—*Mormonism an Imposture, by P. Drummond.*

"But I know you pervert Scripture to support these horrible doctrines. You say, 'God created man in His own image, hence he must be like him. True; but you reverse it, for you make *God in the image of man.* It was not man's *body* that was made in the image of God, but his *soul.* When Adam fell into sin, he lost that image, and according to your muddy theologians, he must have lost his body. St. Paul tells you how the image we lost is to be regained: Christians have 'put on the new man, which is renewed *after the image of Him* that created him.' (Col. iii. 10.)"—*Mormonism Anti-Scriptural, by Rev. B. Willmore.*

ANSWER: Instead of "Mormonism" teaching "that God is *not* a spirit, *but* a corporeal being," as Mr Drummond words his objection, it teaches, on the contrary, that "God *is* a Spirit" *and* "a corporeal Being." The fact of His being the former is no hindrance to His being the latter also. Spirituality and corporeality are by no means incompatible predicates of the same being: witness the case of man, for example, who is a compound being—a dual personage, consisting of spirit and body, the two natures blending harmoniously as one. Jesus, the God of Israel, is a Divine "Spirit;" yet it must be admitted that he is also a "corporeal being"—in other words, a spiritual being "having a body," and that, too, "like a man." What the second commandment "forbids" is the crime of deifying graven images—the making likenesses of anything in the starry heavens, the earth, or the sea, and worshipping them as gods, "as do the heathen." This is what the "Bible, in the second commandment," expressly "forbids;" but we can discover nothing whatever in it that can by any fair mode of reasoning be made to substantiate the notion which our sagacious objector has strained out of it, or rather imported into it. In reference to the invisibility of the Divine Being, we may add our belief that God, as a Spirit, "cannot be seen" by unaided mortal eye, and we fully subscribe to the truth of the texts cited by Mr. D., when understood in their true and proper sense. But every student of Scripture history must allow that God has at times vouchsafed to His chosen servants a partial glimpse of His divine glory. Clothed with the mantle of the holy Priesthood, they have for a time been privileged to behold and enabled to bear the glorious "vision of the Almighty." This our objector must admit. Qualify or explain the texts as he may, the *fact* is indisputable, if Scripture testimony be relied on. Angels also are spirits, "invisible" to man, in the ordinary sense of the word; yet, as every Bible reader knows, men have at times been permitted to see and converse with them face to face. Our second objector affirms that we "reverse" the Scripture order by making "God in the image of man." We, however, do nothing of the kind. We believe the Apostle's declaration, that *men "are made after the similitude of God."* (James iii. 9.) If this be the case—if "*God created man in His own image,*" as the first book in the Bible informs us, it necessarily follows that "he must be like Him." If Adam—created from matter—was thus made like God in form, (for a *materially*-made "image," "likeness," or "similitude" must imply *form,*) it will be evident to the most ordinary intellect that they were in that respect *like each other*—Adam like God, and therefore God like Adam. To raise a quibble on such a point is mean and trifling. Indeed our opponent's objection, that we "make God in the image of man," amounts to more than a quibble; it is sheer misrepresentation and falsehood. The merest child in "Mormonism" knows that it was Adam who was patterned after his Creator, and not *vice versa.* Yet our reverend objector seriously affirms that we "pervert Scripture to support these horrible doctrines!"—the said "horrible doctrines" being simply the ludicrous phantoms of his own imagination. It is *he* who would "pervert" both "Scripture" and reason, in order to "support" his own unfounded theory in opposition to what he declares to be ours. Witness, in proof, the following reckless assertion:—"It was not man's *body* that was made in the image of God, but his *soul.*" Indeed! Then "to the law and the testimony" we appeal:—"*And the Lord God* FORMED MAN *of the* DUST OF THE GROUND, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. ii. 7.) Query: What was that which the Lord God "formed," of "*the dust of the ground,*"

if not the *body?* Will our reverend opponent maintain that the *soul* is of so earthly an origin? When, in his official capacity as "Incumbent of Trinity Church," he commits "earth to earth, ashes to ashes, dust to dust," does he commit the "*soul*" of the departed to the grave? To be consistent with himself, he must profess to do so, for he says, "it was not man's *body* that was made in the image of God, but his *soul*," while the same authority that declares "God created man in His own image," states also that "the Lord God formed man of the dust of the ground." We believe that man's soul (or rather, spirit) is of Divine origin—of celestial parentage,—that it was generated in the "image," or "likeness," or "similitude" of its Divine Parent; but that does not in the least interfere with or nullify the fact that the body is organised after the same model. His reverence next treats us with a small joke. Listen, ye Mormons, and tremble:—"When Adam fell into sin, he lost that image, and according to your muddy theologians, he must have lost his body!" Will the "Incumbent of Trinity Church" please inform the said "muddy theologians" in what part of the Bible he is informed that Adam "*lost* that image," or form, in which he was created? Judging as clearly as our "muddy" theology will allow, we should say that his spirit did not die, and that his body retained its original form until its dissolution by death. Mortality was the result of the fall; and when Adam lost his body, he may, in one sense, be said to have "lost that image," so far as his body was concerned. It was, however, transmitted to his posterity before his death; for after Eve had "gotten a man from the Lord," named Cain, who fell, and "again bare his brother Abel," who lived and died a "righteous" man, we read that Adam "begat a son in his own likeness, after his image, and called his name Seth." The quotation from "St. Paul" is quite irrelevant to the subject. He is treating of the *renewal* of that spiritual nature, character, and "knowledge," from which mankind have long degenerated and apostatised. The words of the Apostle are—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col. iii. 9, 10.) The characteristics of the "old man" are described in verse 8th as "anger, wrath, malice, blasphemy," &c., and in verse 12th the features of the "new man" are portrayed as "kindness, humbleness of mind, meekness, long-suffering," &c. Hence those who have repented of their sins, and live according to the requirements of the Gospel, are said to have "put off" the former, and "put on" the latter. They have put away or buried their former evil habits and lives, and have "put on Christ," risen into "newness of life," assumed a new character, having their hearts changed, their natures purified and reformed, and their minds "renewed in knowledge," and wisdom, and every Christian grace and virtue. Man, therefore, the living, but degenerated image of God, is placed, by regeneration, in a position whereby his marred and perverted nature, originally pure and holy, can be restored to its primitive condition and character, and thus approximate nearer and nearer to that high standard pointed at by Christ, when he says, "Be ye therefore perfect, even as your Father in heaven is perfect." Hence the Apostle describes the "new man" as being "renewed in knowledge after the image of Him that created him," thus using the term "image" as an appropriate figure of speech, in an entirely different sense to that in which it is used in the text cited from Genesis. In the one case the expression is evidently used figuratively in reference to mental and moral principles, and in the other case literally to bodily organisation and form.

OBJECTION: "But you say 'Christ is a person, and he is the express image of the Father's person, as St. Paul teaches in Heb. i. 3.' We admit this; but still the question returns, what is the character of that person? Does St. Paul mean Christ's humanity, or divinity? If it is not the Divine person he means, there is no sense in his words, and no force in his argument. If he meant Christ's human body, how was that the express image of his Father's person any more than the body of Adam, or Moses, or even St. Paul himself?"

ANSWER: St. Paul doubtless meant that the person of the Son, in his Divine-human character, was the image or exact counterpart of the person of the Father, so that whoso saw the one saw a representation of the other, as Christ himself declared (John xiv. 9); in other words, that he was truly

God "manifest in the flesh"—the Father "*seen.*" We believe Christ to have been the visible image of the "invisible God"—the incarnation of Deity. We believe him to have been the image of his Father both as to spirit and body. Moses, Paul, and others, in a *general* sense of the word, and in common with their fallen brethren, bore the image of their Creator, as men; but Jesus, the pure and immaculate Son of God, is, in the fullest sense of the word, and in the highest degree of perfection, "the EXPRESS image" of his Father's "*person.*"

(*To be continued.*)

MORE OF THE ASSASSINATION.

We publish the following extract from a letter written by two gentlemen to the Editor of a New York paper. The letter was dated Flint, Cherokee Nation, Arkansas, May 17, 1857, and says, that after Elder Pratt was arrested in the Indian country, he was "Placed under strong guard, and by a military escort conveyed in chains to the Supreme Court, Van Buren, Arkansas. The case being promptly investigated, and there being no evidence upon which a bill of indictment could be found, he was liberated on the 13th instant. Brother P. being without arms and without friends to protect him, and knowing that McLean was thirsting for his blood, and that he had the aid of a mass of the corrupt, money-bought citizens of Van Bruen, endeavoured to make his escape on horseback unmolested, but every road and pass-way being under strict watch, he did not succeed in getting far till his path was discovered. McLean and a half dozen other armed fiends pursued him, and brother P. being totally unarmed, they succeeded in killing him without being hurt. Two of the party in advance intercepted his road, and brought him to a halt, while McLean and the others came up in the rear. McLean discharged a six-shooter at him, but the balls took no effect—some passed through his clothes, others lodged in his saddle. The parties now being in immediate contact, McLean stabbed him (both being on horseback) with a heavy bowie-knife, twice under the left arm; brother P. dropped from his horse; McLean dismounted, and probed the fatal wounds still deeper;—he then got a Deringer from one of his aids, and as brother P. lay dying upon his back, shot him in the upper part of the breast, dropping his pistol by the side of the victim, the assassin then mounted his horse and fled. This occurred within a few steps of the residence of a farmer by the name of Win. Two gentlemen being at the house at the time, saw the whole affair and have made oath to what they witnessed before a coroner's jury. Brother P. survived the work of this assassin two hours and a half, and was enabled to tell those who came to his assistance who he was; that he had been murdered by a fiend for doing his duty; and gave full instructions as to what course should be pursued in interring his body, and the disposition of the means and property connected with his person. His instructions were fully attended to by Elder Higginson and Mrs. McLean, who reached the place of his assassination the same evening. Those who saw his last moments, state that brother P. died without a murmnr or a groan, and apparently without a pain, perfectly resigned to the will of Heaven. Brother Pratt told Elder Higginson the next morning after his arrest, that his enemies would kill him, and requested Elder H. to go through with this Spring's emigration to Utah, and carry the news of his death to the Church and his family. This Elder H. will do, the Lord helping. After perpetrating this heaven-daring deed, McLean returned to Van Buren and made it known. After remaining in town several hours, and walking the streets with impunity, he was escorted by a number of citizens of Van Buren to the boat, and took his leave of the place. Verily we had long thought that the blood-thirsty mobocrats of Missouri and Illinois were without a parallel in the world, but we now yield the palm to the church-going citizens of Van Buren, for they have proven to the world that they are a den of murderers and assassins. . . .

GEO. HIGGINSON.
GEO. CROUCH."

LATTER-DAY SAINTS' EMIGRATION REPORT,

FROM JULY 6, 1856, TO JULY 1, 1857.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of Sailing.	Port of Disembarkation.	P. E. Fund	Hand Carts.	Ordinary.	Total.
Columbia	Hutchinson	J. Williams	Liverpool	Nov. 17, 1856	New York			223	223
G. Washington	J. S. Comings.	J. P. Park	do.	Mar. 28, 1857	Boston	1	142	674	817
Westmoreland	R. R. Decan	M. Cowley	do.	April 25, 1857	Phildelphia		424	120	544
Tuscarora	Dunlevy	R. Harper	do.	May 30, 1857	do.			547	547
Miscellaneous Ships								50	50
					Total	1	566	1614	2181

Of this number, as the table shows, 567 purposed going through to Utah, under the P. E. Fund and Hand Cart arrangements. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 311, making a total of those who started from here with the intention of going through to the Valley this season about 878, which will leave 1303 who have located for the present in various parts of the United States, in order to obtain means to complete their journey whenever circumstances will permit.

The number of natives of the various countries may be classified as follows—From the United Kingdom of Great Britain and Ireland: English, 1077; Scotch, 92; Welsh, 96; Irish, 4; Americans, 17. The total number from the Scandinavian Mission is 839, of which there are Danes, 654; Swedes, 143; Norwegians, 42. The total number from the Swiss and Italian Mission is 48, all from the Swiss Cantons, there are also 8 from Saxony. Included in the above summary there are 23 Elders returning home from Missions—making a grand total, as per table, of 2181 souls.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30, 1857.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£1061	17	3¾
Birmingham	B. W. Brindle	402	10	3½
East Glamorganshire	A. L. Jones	226	15	9½
Manchester	Edward Oliver	225	4	9
Sheffield	Wm. Brownlow	198	17	4½
Glasgow	John Hunter	195	2	0
Norwich	Edwin Scott	186	14	3½
Bradford	William Shiers	184	0	2
West Glamorganshire	John Davies	168	16	1
Warwickshire	Henry Brown	168	11	4
Liverpool	W. H. Perkes	142	12	4
Cheltenham	Thomas Clarke	140	12	8
Lincolnshire	Richard Harper	136	4	0
Herefordshire	Lewis Bowen	130	15	8
Edinburgh	P. Q. McComie	128	11	7½
Bedfordshire	William Bayliss	128	9	9½
Reading	John Hyde	123	4	9¾
Staffordshire	Charles C. Shaw	107	13	5½
South	Simon Irwin	107	13	2¾
Hull	S. Pickering	106	9	2
Derbyshire	Thomas Parkes	103	14	4½
Nottinghamshire	Josiah Holmes	101	12	4½
Newcastle-on-Tyne	R. J. Philp	97	13	5
Southampton	Willet Harder	95	13	2½
Monmouthshire	Michael Vaughan	94	5	3½
Leicestershire	John Mellor	89	3	11½
Kilmarnock	John Aird	86	12	2½
Cambridgeshire	G. Teasdale	78	11	6½
Durham	William B. Child	74	8	5½
Wiltshire	William Norris	72	14	2
Worcestershire	Richard Holt	68	2	6½
Preston	John Holsall	63	6	9½
Shropshire	David James	61	17	4
Belfast	James McGhie	60	12	0½
Dundee	A. N. McFarlane	60	0	10
Carried forward		£5479	4	8

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5479	4	8
Lands End	John Kessell	55	0	6¾
Dublin	T. H. Rutledge	51	5	10½
Carlisle	James Chaplow	38	7	10½
Dorsetshire	Benjamin Elliot	38	4	2
Brecknockshire	John Thomas	29	0	0
Late Herefordshire	John Preece	24	17	9
Channel Islands	Caleb World	23	10	8½
Llanelly	Charles Harman	23	4	4¾
Pembrokeshire	Edward D. Miles	16	14	8½
Caermarthenshire	Isaac Jones	11	10	10½
Denbighshire	William Ajax	9	19	5
Flintshire	David John	9	12	0½
Dyffryn Conwy	William Ajax	8	16	10½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Aug. Farnham	232	16	1
Swiss and Italian	John L. Smith	185	14	2
Sandwich Islands	P. B. Lewis	75	12	5½
French		68	18	10½
Cape of Good Hope	Richard Provis	60	13	2
Bombay		20	15	3½
Scandinavian	H. C. Haight	19	13	9½
East India	J. P. Melk	7	14	9
Malta		5	7	2
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
F. Merryweather		0	17	3
Frederick Mackay		0	5	3
		£6506	11	9¾

(Errors excepted.)

MARRIAGE.

MARRIED by the British Consul, July 1, 1857, Elder Samuel Frances, of the Swiss and Italian Mission, to Sister Esther Charlotte Emelie Weisbrodt.

VARIETIES.

IT is every one's business to mind his own business.

HONESTY and interest, like virtue and heaven, can never be separately pursued.

How can we expect others to keep our secrets, if we do not keep them ourselves?

THE excesses of our youth are drafts upon our old age, payable with interest twenty years after date. Just bear that in mind, all you fast young men.

BE SINCERE.—God hears the heart without the words, but He never hears the words without the heart.

KEEP sacredly your promises, or if you find it impossible, go immediately and give a good excuse for your neglect. So shall you retain the confidence of your friends and associates.

GO RIGHT.—"There are some members of a community," said the sagacious and witty Thomas Bradbury, "that are like a crumb in the throat; if they go the right way they afford a little nourishment, but if they happen to go the wrong way, they give a great deal of trouble.

A HYMN OF THANKFULNESS.

BY W. G. MILLS.

Mighty God of Zion hear us,
Fervently our prayers we raise;
Shades of sin and death were near us,
And we walk'd in folly's ways;
But to spare us
Thou again hast shown us grace.

Day and night thy Prophets seeking
Our eternal interest,
By thy Holy Spirit speaking
Our degraded state express'd;
And awaking
We ourselves and sins detest.

Now we thank thee, precious pardon
To the sinner thou dost give;
And the heart that will not harden
In his sins, may turn and live;
Gracious Guardian,
Our deep gratitude receive.

Help us by thy Holy Spirit,
All our cov'nants to fulfil;
We will live and seek to merit
All the blessings of thy will,
And inherit
Bliss with thee on Zion's hill.

MONEY LIST, JULY 3—10, 1857.

	£	s.	d.
William Budge	58	10	0
John Hyde, (per J. D. Ross)	2	2	0
William Bayliss	8	10	0
Simeon Pickering	2	0	0
Richard Holt	4	0	0
Samuel Johnson	9	0	0
George Teasdale	2	15	0
John Kessell, (per W. Yeates)	2	1	0
Carried forward	88	18	0

	£	s.	d.
Brought forward	88	18	0
Henry Brown	8	10	0
Edwin Scott	5	0	0
Edward Oliver, (per M. Romney)	32	0	0
William H. Perkes	4	5	0
James Chaplow	1	0	0
William Shires	10	0	0
	149	13	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 31, Vol. XIX. Saturday, August 1, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 4.—*ENGLISH SOCIETY.*

In our "pictures" for this week, we copy the following scene from "LIVERPOOL LIFE." It is descriptive of the

SABBATH IN LIVERPOOL.

"Too long have Christian people stood aloof from the evildoer, the ignorant, and the ill-clad, lest their manners should be corrupted; but something worse than manners has suffered through their coldness, their heartlessness, or through their negligence. Organised communities, that in their revelries appear like incarnate fiends, have sprung up in the midst of us, and are regarded as necessary evils which magistrates cannot or dare not interfere with. The most debasing superstitions number their votaries by millions, and the foundations of the churches are being sapped by them. The Sabbath is made a day for the development of the accumulated vices of the preceding six, and is ushered in by hundreds of men and women, who have strolled from their filthy dens and licensed harbouring houses into the fields and lanes at the outskirts of our town, giving reins to their vilest, their foulest passions. Yes, good Christian people, the morning's sun of every summer Sabbath, as in its glory it lights up the eastern horizon, reveals the horrid spectacle of weary groups of syrens and satyrs, resting unblushingly on the green sward, with only the canopy of heaven for their covering. On this morning, too, the fields become arenas for cruel 'sports' that should make us blush when we boast of our high civilization. Here men resort to train their dogs to course and worry rabbits. Deep and senseless are the oaths and imprecations they hurl at one another as they make their preparations for the 'sport.' The distance being measured, the dogs are secured, and the timid animal is held up to excite ferocity in its foes. The word is given, the rabbit is let loose, the sportsmen yell and shout, and the dogs give chase. The ponds and canals in sequestered places, too, have their Sabbath morning visitors. These are *raffs* who have clubbed and bought a duck or drake, that they may have 'some glorious sport,' and here they bring their dogs to hunt it down. The duck swims upon the water, and the young roughs set their barking companions on the hunt. As they pantingly come near, the duck dives under, and the dogs swim about disappointed of their prey. At some distance it rises to the surface, and the excitement of the vicious urchins is expressed in fearful oaths as they direct

the attention of the dogs to their fluttering victim. Off they swim, and down again it dives deeply under the water. The dogs that are weary make their way to land, and their owners share the disgrace attached to failure. The strong swimmers keep up the pursuit until the duck falls a prey, and the keeper of the dog that kills it proudly carries home the prize. The Sabbath is a day of torture, too, for the feline race. Go with us to a clay pit at the outside of the borough. Cast your eyes around and see what a medley of young and old are excited by fiendish glee. In the centre of the pit floats a circular piece of wood, and upon it rests a living cat. The gang of boys and men are urging some savage dogs to attack the floating prisoner. For a time the cat maintains her position in the unequal struggle, and the bleeding nostrils of her canine foes show that she has made good use of her claws; but, exhausted by a succession of attacks, and maddened by the shouts of the spectators, her strength at length gives way, and the savage brute that drags ashore the bleeding and mangled body of poor pussy, wins the prize for his no less savage master.

"These, good, orderly Christians, are some of our remaining Sunday rural 'sports,' to root out the love of which will require something more than even the capability of reading, writing, and casting accounts. On this day, too, the pugilistic ring moves safely on, and plants itself for action while Christians sleep, or while they are at prayers. Groups of youthful gamblers devote this day to pitch and toss. Loud and deep, and horrible are their execrations when foul play goes on. Watch yon group that have played for hours in a space partly enclosed. The eldest cannot be fifteen years old. One boy, younger and more ragged than the rest, is crying bitterly. He wants his companions to refund the pence they have won from him, but loud laughter from all about forces him away. The densely crowded houses of the poor are almost emptied of their inhabitants. For some hours the steps, the kennels, and the pavement swarm with human beings, discoloured by dirt, emaciated by disease, bloated and bleared, and maddened by the 'fire water of hell'; beaten and battered and bruised by savage brutes that might have been noble men; upbraided and spat on and cursed by vicious women that might have been virtuous wives; neglected and spurned and outcast by parents that might have done honour to the sacred names of father and of mother; disobeyed and despised and hated by children that might have loved them and made lighter the burden of their declining years; and through the din of oaths and imprecations and ribald jests and words of gross obscenity the peal of Sabbath morning bells reminds us that we are in a Christian city, and that churches are not far off. Now the licensed houses that retail the strength-prostrating, soul-destroying drug, by law are closed, but dark, dingy whisky cellars, and beer cellars are filled to overflowing. Men dead drunk lie there! and sullen women with sickly children at the breast, and dissipated youths and tippling boys, and girls already deeply steeped in vice, are waiting their turn of service. The church bells ring on, but they are not heeded there. As afternoon sets in, the boisterous brawling in the low streets and up the narrow courts, shows plainly how the morning drug is operating. Some sleep so heavily on the steps that no noise will awaken them; one is fiercely threatening vengeance; and a group are laughing at the insanity of the passions they have roused. The name at which angels bow is associated with almost every oath that is uttered.

"What is done for this class of people on the Sunday? The churches are thrown open; but ministers and holders of closed and cushioned pews would be not a little alarmed were the inhabitants of the districts to which we allude to pour into them in their wretchedness and ther raggedness. No, good Christians; you know you never build your churches for such as these. You expect people to be cleanly and tidy, and orderly when they come to church; but where are your week-day institutions for instruction in relation to sanatory laws, and for training them into orderly habits? But this is no part of religious instruction. Is it not? but will you get hold of them to impart what you deem religious instruction without it? You yourselves are not cleanly and tidy by instinct; nor would your habits have been a bit more orderly than theirs, nor would you have been any more disposed than they to join in the worship of God, had you lived all your lives in their circumstances. Even the religion that boasts

most of the equality she recognises in her temples, and whose greatest pride is that her magnificent structures are built with the 'pennies of the poor,' allots in this town, with but one or two exceptions, miserably small spaces for this class of people, and those in the most uncomfortable positions.

"But something more, we may be told, is done for the people on the Sunday. Have we not our Sunday schools, in which the children of the poor are instructed in the sacred truths of religion by devoted young people of both sexes? We have; but when doubled-faced, sanctimonious sinners openly boast of the number of young girls they have debauched in the Sunday school, whilst, with a refinement of delicacy rarely displayed, they exhibit themselves as patterns of perfection, the conviction is enforced that Sabbath schools are not now and never have been an unmixed good. Ministers should look well to the character of the young men and young women they allow to associate together in the Sabbath school, for the facts we have on this subject would form one of the blackest, and perhaps the most discouraging chapters in 'Liverpool Life.' We have seen tracts, too, distributed by young girls and young men in the quieter streets, and we have seen a few poor men and women march boldly through the jeering throng, singing hymns of invitation to the Lamb. All honour to their good intentions! We have heard town missionaries preaching in open spaces on the Sunday evening, and felt sorry that with so much zeal they had so dim a light to hold before the people; yet we were not without hope, that even such lights might direct some wandering wretch into the way.

"But what is being done on Sunday night that acts directly counter to all these efforts? Houses licensed to sell the sense-destroying drink are opened with all the glare of gas and crystal, and crowding at the bars are men and women in all states of intoxication. Some of these places have the attraction of sacred music on the Sunday evening. The low beer-shop parlour is filled with the men that might have been seen in the morning training their dogs for the rabbit course. A match is to come off on the Monday, and here are assembled a number of working men, dog fanciers, and brothel keepers, making up for the coming course. 'What about Tooley?' 'What about Ribbs?' 'I'll bet on Tooley and Ribbs;' 'I'll bet on Britton against Fan;' 'I'll back them both;' are the shouts of these lovers of 'good sport.' Turn out of this den round the corner, and you will hear a strain of harmonious voices singing—

> Glory to Thee, my God, this night,
> For all the blessings of the light.

And now go down to our noble landing-stage, where health may be inhaled, and the throng of painted harlots plying brazenly for hire will tell you plainly that sin hath no Sabbath."

And this is a "picture" of a Christian land! This is another of those periodical phases of "English Society," whose frequent recurrence render them familiar, and let them pass off as matter-of-course events. It is one of its feverish changes—one of its thousand deadly symptoms, which, if seen but once in a century, would fill the nation with fears of its dissolution, and shake the people with tremblings of judgments to come. Is it not enough to make the very fiends chuckle, and the inhabitants of the lower regions shout with wicked glee, that it can be said of English Society "the *Sabbath* is made a day for the development of the accumulated vices of the preceding six?" There is not much room to doubt the truth of the statement. Though we have no doubt that a multitude of defenders of English Society might be found, yet we think few of them would base their defence on a denial of the reality of the scenes described by the author of "Liverpool Life," as given in our copy.

Should any fondly indulge the belief that such a Sabbath is peculiar to Liverpool, they only deceive themselves. In *subject* it is the Sabbath of all England. London, Manchester, Birmingham, Bristol, Northampton, Liverpool, or any of the principal places of England, represent her society more faithfully than one man can be said to represent his race. The *subject* is not changed! To adapt it to any particular place, we have simply to introduce variations to accord with the peculiarities of that place. Bring out this object, heighten this colouring, to that give a softening touch, here make it not so black, and we have the Sabbath "picture" of any city, town, or village in England. There is no *radical* difference

between the whole; it is merely a variation of feature. There is a general agreement of subject and genius; and this is all the law of relationship require to give to every branch of English Society a family identity.

In estimating the value of any society, we must consider circumstances. We must not think that the life of a man is changed because he leaves one direction and travels in a similar one, nor that vice is not vice because it assumes many forms. In no case should we consider mere variation of feature to constitute difference of kind. To simplify the point: though workingmen perform many kinds of labour, they all belong to the working class. They differ merely in their avocations, and not materially in their conditions. It is thus we must judge the social body throughout. Let "English Society" transplant itself to Australia, without a change in its *spirit* and *institutions*, and it will still be "English Society," and it will work out an English Sabbath, perhaps with some trifling variations caused by circumstances and country peculiarities. But let "Mormon Society" go there, and it will still be "Mormon Society," and it will make a "Mormon" Sabbath. Thus we say that London or Liverpool Society is English Society, and a London or a Liverpool Sabbath the Sabbath of all England. Let the country remove to either of those places, or either of those places remove to the country, and it will make no change in the general state of things. We should then see that the *spirit* of all English Society is the same, and the *kind* of action the same. The *circumstances* of the people would change, and their manners be according; but that is all.

Every city, town, and village of England has its own peculiar way of desecrating the Sabbath. It is as true to say of the whole of them, "the Sabbath is made a day of development of the accumulated vices of the preceding six," as to say it of Liverpool. What if the country is not so blackened as the towns with certain objects and scenes?—the statement is not thereby made less true. We do not expect to see the former have so many steps, pavements, and kennels swarming with human beings, "discoloured by dirt, emaciated by disease, bloated and bleared, beaten, battered, and bruised, and maddened by the 'fire water of hell.'" We do not look to see it so crowded with lanes, alleys, dens, streets, dingy whisky cellars, &c.; nor to find vice and begrimed crime so thickly huddled together, as in large and densely populated places. In this there is the same difference on the working day as on the Sabbath. To point out this difference is merely to call attention to the fact, that the country is not the city, nor the city the country. It does not touch the truth of the statement, concerning English Society as a mass, that "the Sabbath is made a day of development of the accumulated vices of the preceding six." Indeed this also applies closer to the respectable classes, than they would like to admit.

In judging the relative purity of "English Society" in the country and towns, people are very liable to fall into the error of thinking the former much purer than it is, and the latter much blacker by the comparison. There is no doubt the country has the advantage. But the difference is more a shadow than a reality; and that shadow is made by its extent of territory, rather than by the actions and moral condition of its inhabitants. In one criminals are more *crowded*, and vice *closer huddled;* in the other they are more *scattered*. In this lies the principal difference of the condition of society in the towns and in the country, on the Sunday as on the week-day. The Liverpool Sabbath is too truly the Sabbath of all England; only in some places it is not so confined to streets, courts, alleys, dens, and cellars; but celebrated on a greater number of acres of land.

In making the Sabbath a day of development of vices accumulated during the preceding six, the towns in some things beat the country, while, perhaps, in others the latter outstrips the former. There are also characteristics and practices common to all; and where the customs and sports vary, the balances of morality are scarcely affected thereby. Of the country on the Sabbath—we can say it has its "clay-pits;" boys to hunt the hedges, to rob the birds of their eggs and young; dogs to course the rabbit, and a variety of other field sports. It has its sea shores and river's banks lined with bathing groups; and when the ice "bears," it is a general sporting day for thousands. It has lanes with riotous, fighting, pitch-playing swarms; and its highways, fields, and bye-places are scattered with pleasure-seekers. Then there are its holiday-Sun-

days and feasts, and a variety of practices and customs too numerous to mention.

In the scene copied from "Liverpool Life," seduction in Sunday Schools is looking out from the back-ground; and "double-faced sinners, who openly boast of the number of girls they have debauched in the Sunday Schools" come into the picture. We know not what facts the author has upon this subject, to "form one of the blackest and perhaps most discouraging chapters of 'Liverpool Life.'" We have good reasons to believe his statements. But we design not to dwell on this view of English Society. Neither do we intend to paint the "hundreds of men and women" of other places, "who have strolled from their filthy dens and licensed harbouring houses into the fields and lanes at the outskirts," "giving reins to their vilest, their foulest passions." Nor shall we attempt to name those places, nor count their number, where the Sabbath morning's sun, "as in its glory it lights up the eastern horizon, reveals the horrid spectacle of weary groups of syrens and satyrs resting unblushingly on the green sward, with only the canopy of heaven for their covering." But in our next we shall describe a characteristic of the English people more general and weighty; to which the Sabbath gives the fullest scope for development, and Sunday Schools are as hot-beds.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 471.)

[June, 1842.]

Thursday, 16th. The following notice was published by the Nauvoo Lodge:—

Notice to all whom it may concern, greeting:—Whereas, John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular mason, in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett, was an expelled mason, we therefore publish to all the masonic world the above facts, that he, the said Bennett, may not impose himself again upon the fraternity of masons. All editors who are friendly to the fraternity of free and accepted ancient York masons will please insert the above,

GEORGE MILLER,
Master of Nauvoo Lodge under Dispensation.

The British forces captured the Chinese fortifications on the Yang-tse-Kiang river with 364 pieces of artillery.

Friday, 17th.

What have the Mormons done in Illinois?—is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter-day Saints, but as yet I have found none who are willing to answer me honestly or correctly. Perhaps many judge from rumour, not having investigated the matter for themselves. I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavouring to raise a persecution against our people.

In the first place, we would say, that where a crime is committed there is a law broken, for if no law has been violated, there cannot have been a crime committed; if, then, our people have broken the law, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured. We say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty; we believe they have been (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons throughout the State. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any.

We say their faults are few compared to the population. Where is there a record of murder committed by any of our people? none in the State. Where is there a record.

against any of our people for a penitentiary crime?—not in the State. Where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter-day Saints?—I know of none in the State. If, then, they have broken no law, they consequently, have taken away no man's rights—they have infringed upon no man's liberties.

We have been three years in this State, and have not asked for any county or state officer. Laws have been administered by those not of our persuasion; administered rigorously, even against the *appearance* of crime, and yet there has been no conviction of which I have heard. Where is there another community of thirty thousand, *in any State*, against none of whom there is a record of conviction for crime in any court during the space of three years? And yet there are those who cry out "Treason! murder!! bigamy!!! burglary!!! arson!!!" and everything that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands and tens of thousands yearly to the light of truth—to the glorious liberty of the Gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.

Thus it is with the honest in heart: but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out "Delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away; you have dared to pass an ordinance against fornicators and adulterers; you have forbid the vending of spirituous liquors within your city; you have passed an ordinance against vagrants and disorderly persons; with many other high handed acts. You even threaten to vote at the next election, and may be (at least we fear) you will send a member to the legislature; none of which doings we, the good mobocrats and anti-Mormon politicians (and some priests as well) are willing to bear."

This is the cry of the base and vile, the priest and the speculator, but the noble, the high-minded, the patriotic, and the virtuous breathe no such sentiments; neither will those who feel an interest in the welfare of the State, for who does not know that to increase the population ten thousand a-year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold and silver, from all countries; to establish the greatest manufacturing city in America (which Nauvoo will be in a few years), and to create the best produce market in the west,—is for the good and prosperity of the community at large, and of the State of Illinois in particular. As to the City ordinances, we have passed all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew or Greek, Mohammedan, Roman Catholic, Latter-day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the County or State records. We might add, that in regard to moral principles, there is no city either in this State, or in the United States, that can compare with the city of Nauvoo. You may live in our city for a month, and not hear an oath sworn; you may be here as long and not see one person intoxicated. So notorious are we for sobriety, that at the time the Washingtonian convention passed through our city, a meeting was called for them, but they expressed themselves at a loss what to say, as there were no drunkards to speak to.

Saturday, 18th. The following brief extract is from the journal of Elder Wilford Woodruff:—

The citizens of Nauvoo, both male and female, assembled near the Temple for a general meeting; many thousands were assembled. Joseph the Seer arose and spoke his mind in great plainness, concerning the iniquity, hypocrisy, wickedness, and corruption of General John Cook Bennett. He also prophesied in the name of the Lord, concerning the merchants in the city, that if they and the rich did not open their hearts and contribute to the poor, they would be cursed by the hand of God, and be cut off from the land of the living.

The main part of the day was taken up upon the business of the Agricultural and Manufacturing Society. Arrangements were entered into to commence operations immediately, under the charter granted by the legislature.

Also Joseph commanded the Twelve to organize the Church more according to the law of God; that is to require of those that come in to be settled according to their Counsel, and also to appoint a committee to wait upon all who arrive, make them welcome, and counsel them what to do. Brigham Young, Heber C. Kimball, George A. Smith, and Hyrum Smith were the committee appointed to wait upon emigrants and settle them.

Tuesday, 21st. I attended a large assembly of the Saints at the stand, near the Temple, and addressed them on the subject of agriculture, manufacture, and trade; and was followed by the Twelve, and others on the same subject.

Wednesday, 22nd, Was a Special Session of the City Council, when was passed "An ordinance, repealing all ordinances and resolutions relative to the changing of the names of streets," in the city of Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 1, 1857.

CONSEQUENCES OF RASH JUDGMENT, &c.—God has organized the earth upon which we dwell, and all that pertains to it. The air we breathe, the water we drink, the food we eat, the light emanating from the various heavenly bodies by which our earth is surrounded, our spirits, the bodies which they inhabit, and all the senses with which we are endowed, that qualify us for enjoyment, are gifts from the beneficent hand of our Creator. Ourselves and all that we possess are His. We are stewards over the manifold favours of God. To one is committed five talents, to another two, and to another one. We are severally required to improve upon that committed to our charge until the Lord comes, when we shall have to render unto Him an account of our stewardship. It is our duty to act upon the agency given us, with an eye single to the glory of the Giver, and to seek after truth, wisdom, and knowledge. We should seek diligently to know God, and His will concerning us. We should till and beautify the earth, and organize, of the elements surrounding us, food and clothing to sustain life, and to make us comfortable while performing the work for which we were created.

What is the first great duty enjoined upon man? "Thou shalt love the Lord thy God with all thy heart," &c. The second is, "Thou shalt love thy neighbour as thyself." How can we best prove to God that we do love Him as required? Jesus says, "If you love me keep my commandments." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." How can we prove to God and man that we love our neighbour as ourselves? By doing unto him as we would that he should do unto us; by dealing honestly with him—fulfilling our engagements; not cheating nor defrauding, but, according to the scriptural injunction, considering not our own but our neighbour's good. We should not speak evil falsely of others, nor should we be ready to repeat the evil alleged against them by the tatler, lest we be guilty of aiding the cause of the slanderer, and thereby become partaker of his sins. But as our God is merciful to us, and although acquainted with all our ways, yet He does not expose to others our faults, but gives us time and opportunity to repent, so we as brethren

should possess that love which hides a multitude of sins. "Charity is long-suffering and kind, thinketh no evil, vaunteth not itself, is not puffed up, seeketh not its own."

The righteous of every age have been hated, belied, and persecuted by the wicked. It was through the influence of the lying tongues of the pretendedly-pious priests of Judaism, and of apostates from the truth, that the Jewish nation were led to reject Jesus the Messiah, and to put him and his Apostles to death.

Realizing, as every honest man must, that it is our duty to worship God, and to exercise the intellect with which we are endowed in seeking after truth, a knowledge of God, and His will concerning us, let us award to all the privilege of obeying the convictions of their own consciences. This is right before God. It is written, "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." "Wherein thou judgest another thou condemnest thyself, for thou that judgest doest thyself the same things."

The antediluvians judged Noah to be a false teacher, and were drowned by the the flood. The Egyptians judged Moses to be a wicked, designing man, who wanted to rob them of their slaves, the Israelites: the consequence of their false judgment was the overthrow of Pharaoh and his hosts. The Jews judged Jesus and his Apostles to be impostors; but the God of heaven decided that the Jews were the hypocrites and impostors, and sent their enemies upon them, by whom most of them were slain, and the remainder dispersed among all nations, there to remain until the fulness of the Gentiles comes in, after which they will again be gathered to their own lands. It is written, (Ezekiel xxxvii.) "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. . . And they shall be no more two nations."

The history of the above incidents, with that of many others which we might mention, shows how liable man is to judge rashly and unrighteously, and should be heeded as a warning to all succeeding generations, that they may not commit a like error and reap similarly disastrous consequences.

The Prophet Daniel shows that in the last days the God of heaven will set up a kingdom which shall grow until it fills the whole earth, and that all the kingdoms of this world will pass away before it, as chaff before the wind. Several of the Prophets show that Christ will reign upon the earth in the Millennium, during which time Satan will be bound.

But prior to the great and notable day of his second coming, when the earth is to be burned and but few men left, as predicted by Isaiah xxiv. and also by Malachi iii. and iv., in which it is said the wicked are to be ashes under the feet of the righteous, Malachi declares that the Lord will send His messenger, who shall prepare the way before His face, lest at His coming He smite the earth with a curse. John the Baptist came in the spirit and power of Elias, as predicted by Esaias, to prepare the way for the first advent of the Saviour. Joseph Smith has come in fulfilment of Malachi's words, to prepare the inhabitants of the earth for the second advent of Christ, which is at hand. Joseph Smith came saying "Thus saith the Lord" to every principle or doctrine which he revealed or taught. The commandments of Jesus Christ through him have gone forth to all nations, calling upon them to repent and be baptized for the remission of sins, with the promise that they shall receive the gift of the Holy Ghost through the laying on of hands. He brought forth the Record of Joseph (Book of Mormon,) and united it with the Record of Judah (the Bible), in fulfilment of the 37th chapter of Ezekiel. By commandment from God they are being sent to all nations. Sinners are commanded to repent, and

Israel to return to their own lands again, for the time, "yea the set time, to favour Zion has come."

The Lord has confirmed the words of Joseph Smith unto thousands, who have believed and obeyed, with signs following, by which we know that he was sent of Jesus, and that Jesus was sent of God.

This wicked and adulterous generation have done as similar generations did before them. They have judged the Prophets of the Most High to be impostors—to be wicked, designing men—and have put them to death, accounting them to be unfit to live. Judging the future by the past, we conclude that those who did the deed, and the nations that sanction it, will soon fill up their cup of iniquity, and be worthy of the judgments that Isaiah, Zechariah, Daniel, and John the Revelator say shall be poured out upon the wicked in the last days to their utter destruction.

We advise all who have been disposed to persecute the Latter-day Saints, or to disturb them in their meetings with intent to prevent them from delivering to the people the message with which they are sent by the God of Israel, to desist, and let all have an opportunity to hear and judge for themselves. Cease your disturbances, or the day will come when you will learn to your shame that, notwithstanding all your boasted righteousness, you have been fighting against God. Take the wise counsel of one of old, and "let these men alone." "Mormonism" is of God, and you cannot stop its progress.

MISSIONARIES FROM UTAH.—We learn from *The Mormon* of July 4, that the following Missionaries arrived at New York, June 9, on their way to England—

Elders William H. Branch, Eli Harvey Peirce, Daniel Mackintosh, Joseph W. Young, B. H. Young, Seymour Young, John Y. Green, Philip Margretts, David Wilkin, William J. Harris, David Brenton, James Andrus, Ephraim Tomkinson, Robert Logan, Iver N. Iverson, William P. Thomas, William J. Stewart, and Enoch Reese.

ARRIVAL.—We learn from the *Daily Post* of July 18, that 537 Mormons arrived at Philadelphia from England on the 3rd of July. We are glad to hear of this arrival. These Saints went per ship *Tuscarora.*

DEPARTURE.—The ship *Wyoming,* Captain Brooks, cleared on the 17th inst. for Philadelphia, having on board 36 souls of the Saints, under the Presidency of Elder Charles Harman.

"MORMONISM" *VERSUS* CIVILIZATION.

BY ELDER B. SNOW.

"Look on this picture, and on this."

Every nation of the past has possessed in some degree its own peculiarities, as does every nation of the present; yet some few characteristics seem universal, and manifestly appear upon almost every page of history of the past, and are at the present most visibly stamped upon the multitude of nations of the nineteenth century. Among these is that of pride, or self-conceit; ever considered an exotic, but nevertheless growing and flourishing in every clime and country, but never visible save in the distance. It is like the fog which closes round the traveller, ap-

pearing dense in either direction in the distance; while he ignorantly supposes that near his own particular self the air is clear, simply because to his occular sense it thus appears.

Nor is this attribute confined alone to the great and powerful nations of the earth, but is fully developed in the minor and weaker ones, even down to the petty tribes of savages that roam over the rugged mountains and barren plains.

The chief of a few hundred of those rude and unlettered sons of the wilderness, walks at the head of his band with an air of independence, and self-conceit—a conscientious conviction of *his* and *their* superior merit, skill, and power, that can scarcely be surpassed by the enthroned monarch of the mightiest nation on the earth. Probably in no past age of the world was this attribute more fully developed than at the present, particularly in those nations denominated as Christian; and in some respects there may be meritorious grounds for consistent pride.

In mechanism, it is likely the present age may boast a greater degree of perfection than any past age of which we have a knowledge; but the grand boast of Christendom is their refinement and "civilization."

Whether they really have anything to be proud of in this respect, depends very much upon the definition of the word "civilization."

If, by it they mean love of truth, honour, integrity—a tenacious regard for virtue and chastity; then the idolatrous Romans, prior to the advent of our Saviour, should put the Christian nations to the blush of shame; and in point of virtue and chastity, the latter would suffer by comparison with the wild and (in some respects) degraded sons and daughters of Laman — the North American Indians. If, on the other hand, the opposite is meant, then, indeed, have the Christian nations made great proficiency in the science of civilization; for it is exceedingly doubtful whether there ever was a time when the nations were sunk as low in moral degradation, and gross licentiousness—when there was a greater lack of integrity and mutual confidence, than is manifest at the present time; but with all these failings, there remains a plentiful supply of the universal quality—self-conceit, and home-made glory.

In their vaunting pride and arrogance, it is perhaps fortunate that they *have* a target, upon which to turn their artillery of pious indignation, and thus seek to hide their own loathsome deformities, by directing attention to their distant neighbours. What though the image *be* one of their own vain, and corrupt imagination—though they *do* erect and combat an image of straw; and to themselves, appear most brave when they have demolished it? If it but serve to quell their own consciences, and white-wash over, though ever so thinly, the blackness of their own foul corruptions, and thus serve their holy ends, why should they not enjoy it?

Witness what a hue and cry is raised throughout the length and breadth of Christendom about the "licentious Mormons," "degrading profligacy," &c. &c. Is it because the "Mormons" in reality are vile, and grossly immoral above all other men, that this cry is raised? Verily, no!

To those who are personally acquainted with the existing state of society among the "Mormons," and are honest with themselves, such denunciations and imprecations when considered in connection with the source from whence they emanate, provoke a feeling of mingled pity and contempt, in which, however, the former preponderates.

I was much amused not long since, by a circumstance which occurred one evening, while I was attending to the ordinance of baptism. (For be it known, that in this Christian country we have to attend to the ordinances instituted by Christ, under the shadows of night, to escape being mobbed.) I had descended with the candidates and some few others, by steps, from the elevation of the town to the sea, one brother remaining at the top to note whether we were observed, or were likely to be disturbed in the performance of this sacred rite. Scarcely had we reached the beach, when two of those degraded prostitutes with which every town and city swarms, came rushing to the stairway, and not suspecting this brother to be one of our number, addressed him with their usual "my dear," informing him that those who had just descended were Mormons, going to "dip some one," and proposed to go down with him and pelt us with rocks; but as he did not feel inclined to join them, they consoled themselves by giving vent to their holy

indignation, that the town should allow such "ridiculous works."

"Ugh!" said one of these embodiments of modern holiness—"I wonder the sea does not swallow them up, all at once; or that Heaven does not send fire to the destruction of Salt Lake City with all its filthy wretches!" After this they moved on about *their business*. These miserable creatures I consider a fair picture of modern civilization in its relations to "Mormonism."

A similar overflow of pious zeal and holy horror was evinced a short time since by the sapient editor of the *London Daily Telegraph*, who evidently belongs to the same school. Hear him—"The question, then, soon likely to engage the attention of Mr. Buchanan and his colleagues is—What shall be done with Mormonism? It is out of the question that it can long be tolerated as it now exists in the Salt Lake City. Its development is manifestly from bad to worse, and the settlement of Utah is deemed by those who have the best opportunity of judging, a disgrace to civilization." Now, with the definition which we have adopted in the foregoing, we are willing to concede the point, that "Mormórism" *is* a disgrace to civilization, if to be averse to many of the evil practices of civilized nations *be* a disgrace. This pious editor, himself, tacitly admits it to be by no real lack of virtue that they are such a disgrace, for they are according to his own admission, in point of fact, as virtuous as the inhabitants of the great cities of the United States; whose claim to civilization, I presume he will not question, though in some respects, perhaps, behind their fatherland.

If, however, he should feel inclined to doubt the claim, let him cast a glance at Jonathan's log-book, and there read the interesting accounts of "horrible murders," "daring highway robberies," "burglary," "arson," "adultery," "fornications," "whoredoms," "infanticide," &c. &c., and we think he will be obliged to admit his claims to civilization, though he may lack much of having attained that degree of perfection which exists in this country.

Hear again, "The mere question of morality might be insufficient to provoke an armed intervention, for, in truth, the state of society in the great cities of the United States is not so virtuous as to justify their casting the first stone at the inhabitants on the borders of the Salt Lake; and but for the political interests involved, the President would probably be content to leave them to be destroyed, like Sodom and Gomorrah, by a shower of fire and brimstone, when the patience of Heaven was worn out."

How much his indignation resembles that of the pious night-walkers, to which I have alluded! He has truly said "the state of society in the great cities of the United States is not so virtuous as to justify their casting the first stone," but by *his* presuming to sit in judgment upon the matter, as a public editor, we very naturally infer that he considers himself, together with the people of *this country*, sufficiently virtuous so to do; as he, and other editors are continually heaping their denunciations and vile epithets upon the "Mormons," and that without the plea "political interests involved." Suppose, we now quote again from another page of the same sheet, just by way of gaining a little insight into this mysterious something, called "civilization." "There were 2,860 mothers of illegitimate children relieved as out-door paupers on the 1st of January last." Startle not, dear readers, this is only a brief preface to a large volume of "civilization" that is before you, if you will only take the trouble to read it!

Oh, consistency, where is thy blush?

Here is a picture for holy Christendom to gaze upon! Two thousand, eight hundred and sixty victims of criminal licentious indulgence in open violation of the laws of God; *once* pure, innocent, and happy; the joy and hope of fond parents, and the brightness of their social circle; *now* debased, despised, wretched, miserable! *Once* sweetly smiling in the pride of virtue and innocence, till won by the Satanic arts, and flattering words of their seducers; those fiends in human shape, who having accomplished their hellish designs, coldly turn their backs upon them; *now* wanderers in a heartless world, despised, houseless, homeless, friendless!

And this in a *single day*, in a *single city*, beside the larger portion of similar victims, who probably manage to struggle along and keep soul and body together, without the assistance of the public, to avoid the odium of being counted an "out-door pauper." To this number, add also, thousands upon thousands of public prostitutes who never have become

mothers—the hundreds of thousands who, to escape exposure, have been guilty of infanticide, and, *then*, you have only acquired a faint conception of the vast amount of crime and misery existing in "the world's metropolis;" the fruits solely of licentiousness, to say nothing of the fearful amount in other, and all parts of the kingdom! Oh, what a delightful display of "civilization!" What a splendid comment for Christian England! She that protects Christianity by the majesty of her national power, and interweaves it with all her social fabric!

She, that transports a man from home, friends and country, as a pest to society, if he so far sin against *a rich man*, as to shoot a hare upon his premises, though it be to save his wife and children from starvation, but winks at the offences against *God*, of fornication and adultery;

She, that forbids the order of marriage which God instituted and approved, by making it a *crime;* but treats lightly the *crime* to which He affixed the penalty of *death!* She, that can see the mote in far-off Utah's eye, but utterly fails to discover the swelling beam within her *own!* She, that in Utah, where no outcast, wretched mothers wander in hopeless degradation!—no fatherless children wander up and down, naked, famished, and uncared for!—no shame-stricken mothers, forgetful of their natures, are transformed into fiends murdering their own offspring!—no degraded prostitutes wander darkling in the streets, to lure unsuspecting youth from the path of virtue, to crime, misery, and death; or taint the mountain air with pestilential breath!—no beer or grog-shops flourish, those foul but fruitful wombs, wherein conceived in embryo, lurk dark and sinful deeds, whose birth, anon, startles and frights a dreaming world!—can see nothing but "moral degradation," "brutal and degrading licentiousness," "disgrace to civilization," "desperate profligacy," "vile impostors," &c. &c., while she, with all these appendages, is the pink and model of civilization! Have not we who have lived long with the assembled Saints, and tasted the sweets of social order, and harmony which ever prevails among them, reason to be thankful that we are "barbarians?" Yes, thank God, we are not the subjects of *such civilization!*

The editor of the *Telegraph* and his coadjutors appear no less ridiculous to us, in their assumed garb of godliness, than did the pious harlots who wondered that the town allowed such "ridiculous works" as baptism. His remarks respecting the great cities of the United States, although true, apply with double force to this country, and we think it ill becomes him to cast the *first*, or even the *last* stone at Utah. "But," says Christ, "wisdom is justified of her children."

(*To be continued.*)

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(*From the "Western Standard."*)

(*Concluded.*)

1. We will now proceed to examine Ezekiel xxxvii. 15—22, which will close our argument upon this subject.

"The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick

of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them to their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Bishop Watson in his Biblical Dictionary, in speaking of the forms of ancient books, says, "The rolls, or volumes, were composed of several sheets, fastened to each other, *and rolled upon a stick.*" . . . "Books, when written upon very flexible materials, were as stated above, rolled around a stick; and if they were very long *round two,* from the two extremities." Now it is undeniable, that the two sticks in Ezekiel's hand represented two writings, or, rather, two volumes of writings; for God commanded him to write upon them. The words written upon these two sticks (of parchment) were significant as to which two branches of Israel they belonged. And,

It is undeniable that the stick of Judah signifies the word of God revealed to Judah, and the children of Israel who had mixed themselves with Judah; and

It is no less certain, that the Bible is that revealed word, as given under both the Mosaic and Christian dispensations: And,

It is equally undeniable, that God has revealed unto Ephraim (Hosea viii. 12) the great things of His law—that He revealed it from time to time, as occasion required; (Isaiah xxviii. 13) giving line upon line, and precept upon precept—which word was to come forth mysteriously out of the ground; (Isaiah xxix. 4) and,

It is equally certain, that the stick of Joseph in the hands of Ephraim, signifies the word of God revealed to Ephraim and all the house of Israel his companions; and,

It is undeniable, God himself being witness, that, at the time of the restitution, He will take the sacred writings of Joseph, and join them with the sacred writings of Judah in one, and they shall be one in His hand, to gather Israel and Judah, and establish them in the lands of their fathers—to establish them in the covenant of grace,—to plant his tabernacle among them, and that even the heathen shall know, (verse 28) that God does sanctify Israel, when His tabernacle shall be in the midst of them forevermore.

2. These are Bible facts which are incontrovertible, and which no honest mind will seek to evade. And, let me inquire, how do they tally with the teachings of the sectarian clergy? What creed, or platform of faith, contains these precious promises to be fulfilled, and these marvellous doings to be enacted in the latter-days? What Christian prays for the restoration of the kingdom to Israel? or prays, "Thy kingdom come;" *expecting it to come?* or, "Thy will be done on earth, as it is in heaven;" *believing that it will be so done?* Or what priest teaches, that when that kingdom does come, its beginning will be almost imperceptibly small; being compared to a stone cut out of the mountain without mortal hands, and increasing until it fills the whole earth? Yet this consummation is to be prayed for and believed. If the Almighty has been so scrupulously exact in the fulfilment of that portion of prophecy which has been fulfilled; are we not justified in believing that the remainder will be also fulfilled? The word tells us, That not one jot or tittle of His word shall fail. Now, there is such a thing as a stone having God's word written upon it; and there is such a thing as a stone having God's word placed within it. The stone in Nebuchadnezzar's dream (Dan. ii. 44, 45) was to smite the kingdoms of the world, and become a great kingdom, filling the whole earth. How is it to do that? We answer, By the *truth* of God, and by the *power* of God. Then it is the truth of God which that stone was to contain, and the power of God which was to attend its publication, which were to accomplish the end predicted. Now we ask in all seriousness, if, when the angel took the book from its sarcophagus in the mountain of Cumorah, and gave it to Joseph Smith, that was not the truth cut out of the mountain without human agency, when has that prophecy been ful-

filled; or, when, and in what manner, will it be fulfilled? Let the wise answer if they can.

3. That which is the strongest possible argument in favour of the Book of Mormon, as being the subject of these various prophecies, is, that the book confesses itself so to be. In 1st Nephi, chapter iii. par. 41, 42, 43, we have as follows:—

"And it came to pass that the angel of the Lord spake unto me, saying, behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb, which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb; I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb, for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock and my salvation; and blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the *book of the Lamb of God*, [The Bible] which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren, and after it had come forth unto them, I beheld *other books*, [Book of Mormon] which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

"And the angel spake unto me saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the Saviour of the world, and that all men must come unto him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth: and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after he has manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last."

Nephi, in his first book, says, that when they left Jerusalem, they brought with them the sacred writings of the Jews, from Moses to Isaiah: and in his book 2nd chapter xi. 17—19, he applies the 29th chapter of Isaiah directly to the Book of Mormon.

We have now concluded our brief examination of the evidences of the credibility of the Book of Mormon; and we put the question to the conscience of the reader. If, from the evidences adduced, there is not as great a probability that the Book of Mormon is a true book, as there is of the truth of the Bible? Set aside the bias of education, and the answer is, Yes. Its divine authenticity is demonstrated by a variety of surrounding circumstances: by the testimony of witnesses: by the fulfilment of its predictions: by miracles: by the predictions of the Prophets: and the high tone of its morals, and the purity of its doctrine, commends it to every conscience in the

sight of God. We close with an extract from 2nd Nephi xii. 1, 2.

"And now, behold, my brethren, I have spoken unto you, according as the spirit hath constrained me; wherefore, I know that they must surely come to pass. The things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, hearken unto us, and hear ye our precept; for behold there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept; if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say eat, drink, and be merry, for to-morrow we die; and it shall be well with us. And there shall also be many which shall say, eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbour; there is no harm in this. And do all these things, for to-morrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner, false and vain, and foolish doctrine, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the Saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up: because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ: nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men.

"O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell."

VARIETIES.

The jealous man poisons his own banquet, and then eats it.

America.—Two destructive fires had occurred in Cincinnati.—*The Times.*

Some fatal rowdy riots had occurred in New York; eight lives were lost.—*Ibid.*

A rumour from St. Louis states that troops and fifty teamsters had been slain by the Indians.—*Ibid.*

Abundance is trouble—want, a misery—honour, a burden, and advancement dangerous—but competency, happiness.

The Merchant and the Quaker.—A merchant had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into court, a proceeding which the Quaker earnestly deprecated; using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and enquired of the

servant if his master was at home.—The merchant, hearing the enquiry and knowing the voice, called aloud from the top of the stairs, "Tell that rascal I'm not at home." The Quaker, looking towards him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced the Quaker was right, and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you, how were you able, with such patience on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I was naturally as hot and violent as thou art. I knew that to indulge this temper was a sin, and I found that it was imprudent. I observed that men in a passion always speak loud, and I thought that if I could control my voice, I should suppress my passion. I have therefore made it a rule never to suffer my voice to rise above a certain key, and by a careful observance of this rule, I have with the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefitted by the example.

ON THE ASSASSINATION OF PRESIDENT P. P. PRATT.

Oh! mourn not his death, for a martyr he died,
As the greedy earth drank up the pure crimson tide;
And its deep cry for vengeance rang loudly on high,
While the blood-stained assassin stood tauntingly nigh.

It was cruelly done, and his noble course stayed
Whose firm voice was still raised in the innocents' aid,
Yet he's gone where a hundred-fold power is giv'n,
To work out the holy appointments of heaven.

Oh! how long shall this earth stagger under the guilt
Of the blood of God's Prophets and holy ones spilt?
And how long shall such wretches crawl scatheless along,
As he, the cursed reptile, whose hand did the wrong?

We have borne, we have suffered, till patience is fled,
And the "cradle of freedom" taints strong of our dead:
But an hour retributive swiftly draws nigh,
When a just God's fierce arrows sure-pointed shall fly.

Oh! Columbia! Columbia! once noble and proud,
Spite of warnings, your sons weave your funeral shroud:
For the best blood of earth they've remorselessly shed,
And the noblest of men as their victims are dead.

'Tis the noble that firm in the battle's front stand,
And 'gainst wrong and oppression raise boldly the hand;
And thus stood he, the murder'd one, dauntless and proud,
Like a giant unmoved by the base plebian crowd.

He is gone—driven off—by a thing spawned in hell,
And eternity's records will show how he fell;
But now joined with the holy ones passed off before,
'Yond the veil he is working, and will evermore.

Soon the barriers of Death broken down for the just,
And our brother beloved shall arise from the dust:
Then enthroned with immortals he'll God-soaring go,
While his cowardly murderer writhes in his woe.

Magherafelt, Ireland. E. L. SLOAN.

ADDRESSES.—James W. Stevens, 41 Charlotte Street, Glasgow.
Joseph Tite, care of Mr. John Burgess, Church Lane, Somersham, Hunts.

MONEY LIST, JULY 10—17, 1857.

	£	s.	d.
Thomas Clarke, (per George Taylor)	0	0	0
James McGhie	1	0	0
Thomas Parkes	8	0	0
Lewis Bowen	2	0	0
Carried forward	17	0	0
Brought forward	17	0	0
B. W. Brindle	5	0	0
William Shires	2	0	0
William H. Perkes	5	10	0
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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 32, Vol. XIX. Saturday, August 8, 1857. Price One Penny.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 478.)

OBJECTION: "Their theory is this. Since apostolic times, they say, there has been no priesthood upon earth, in consequence of the universal apostacy of professing Christians; and as without priesthood there can be no blessing—no salvation—the spirits of those who have died cannot be in heaven. But now the priesthood is restored, and, by the power of the keys invested in it, the baptism of parties now living can be put to the account of those who are dead; and thus 'the saints' are taught to get themselves baptised on behalf of their parents and all their ancestors, that they, too, may enjoy the blessings of the kingdom."—*Mormonism Exposed, by the Rev. J. B. Lowe.*

ANSWER: We certainly do believe and fearlessly declare, that for the last seventeen hundred years "there has been no [divinely commissioned] priesthood upon the eastern hemisphere, in consequence of the universal apostacy of professing Christians." And what is Mr. Lowe going to do about it? Can he controvert the statement? What, indeed, say his own Church Homilies upon the subject? This—that "Laity and clergy, learned and unlearned, men, and women, and children, of all ages, sects, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry, (a most dreadful thing to think,) and that for the space of eight hundred years, or more." Will the reverend "Incumbent of St. Jude's" repudiate this declaration of his church, or will he endorse it? If the latter, he cannot fail to see that it to a great extent corroborates our view of the subject. If all Christendom for at least eight hundred years before the so-called Reformation, were "buried in the most abominable idolatry," we think this looks very much like "*universal apostacy;*" and we also think that there is not much difference in value between an abominably idolatrous "clergy" and "*no priesthood*" at all—that is, no *true* priesthood. Whence, then, we would here ask, did the clergy of the "Reformed Church," with all its minor sections, obtain their priesthood—their sacerdotal power, authority, and ordinations? The answer is obvious—*from Rome.* But Rome was already dead in apostacy—"buried in the most abominable idolatry." What, then, had she to bestow? She could only transfer that which she herself possessed—a perverted form of religion, destitute of vitality. Supposing, however, that she had power to confer priestly functions, she had equal power to refuse or to withdraw

them; and it is certain that, acting upon this principle, she excommunicated and anathematised, as heretics, all Protestant "Reformers," so-called. It follows, therefore, that the assumed priesthood of Anti-Papal churches is, at best, but derived from Rome, the "Mother of harlots and abominations of the earth;" and truly her daughters, and grand-daughters, and *little* grand-daughters, in connection with the many appalling abominations of modern Christendom, are worthy of their apostate and idolatrous ancestress! If a man who is ordained to the ministry by those who have no more authority than himself, is allowed by those who sit under him and pay him a stipulated salary, to preach and to administer certain ordinances of the self-constituted church, it surely does not follow that God must necessarily countenance and recognise such proceedings. The Catholic and Protestant clergy both imagine themselves possessed of divine authority, although, it is evident, their respective systems clash terribly with each other. Unitarian and Trinitarian ministers of all classes claim with equal urgency the authority of heaven, although their doctrines are quite opposite in their nature and tendency. It is the same with many other contrary parties, all of whom regard their own ordinations and ministrations equally valid and authorised of God. But the candid and reflecting examiner of their various dogmas and conflicting pretensions will admit that there must be a grand mistake somewhere, or else that their imaginary God is a strange and remarkable being, who will sanction anything and everything which may be done professedly in his name. Amongst all the various systems of religion that exist on the earth, there can be but one right one. *We* affirm, in relation to the multitudinous sects of the day, that they are *all* wrong—that not one of them is acknowledged as the Church of Christ. It is true that the members of the great modern *Hydra* (soon to be vanquished by a greater than Hercules,) confidently assume that they are all *one*—merely different denominations of one and the same church. But what "different denominations" of a true church or religion can really mean, we are totally unable to determine. It must be a singular kind of religion or church that will admit of "different denominations," as the phrase runs,—each organised (or rather *dis*organised) upon different principles, and all professing diverse creeds! Here are two of the great leading factions of the day—Catholics and Protestants—both classes of whose clergy profess, with equal zeal, to be the real "successors of the Apostles;" and yet neither of them has a single apostle in their midst; for, in truth, with them, apostles are only numbered in the dead catalogue of the past, as long since "done away." Then follow in their wake the long train of Dissenters of all "denominations," calling themselves Bible Christians, and professedly rallying round one standard, and fighting (with each other!) under one banner: yet, upon examination, it will be found that they unitedly reject one-half of what Christ and the Bible teach, and no two of them are able to agree about the other half. If they agree at all, it is to differ. *O tempora!* From all such unlovely systems of religion as these, which abound and luxuriate, with weed-like rankness, in this Babel-land, we recoil with aversion; and, in the words of Mr. Lowe's oft-repeated Litany, we would say—"From all false doctrine, heresy, and schism, from hardness of heart, and contempt of thy word and commandment, *good Lord, deliver us!*" To proceed, however, with our reverend objector's remarks, we may observe that the fact that, "without priesthood, there can be no blessing—no salvation," will be self-evident when it is borne in mind that the priesthood is the official power or delegated authority of God, descending through His Son, and vested in His servants upon earth, for the guidance of His people, and the administration of His ordinances. If "without faith it is impossible to please God,"—if without faith there can be no salvation, inasmuch as "he that believeth not shall be damned,"—and if "faith cometh by hearing, and hearing by the word of God," we would ask, as did the great Apostle of the Gentiles, eighteen centuries ago, "How can they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14, 15.) The Gospel, in order to be, in effect, "the power of God unto salvation," must be believed and obeyed; and this involves, of necessity, the services of men duly authorised of God to preach His Gospel and administer the ordinances

of His house. With regard to the self-authorised ministry or pseudo-priesthood of modern sectarian churches, we would say, without reserve, that it is *not* of God—that it is not of His appointment, and, therefore, is not acceptable in His sight. Yet, for certain wise purposes, the Lord permits many things to transpire which He does not really approve, and often bears with one evil to prevent a greater. But the day is nigh at hand when darkness and error, like the mists of the morning, must flee before the burning sun of light and truth, and sin and folly shall meet their just reward. The true seed of Israel must first be gathered out of Babylon, that they partake not of her sins, and receive not of her plagues;—yea, every nation, kingdom, and even *kindred*, must yield up its hidden portion of the chosen seed—the elect of God,—and then shall the end come, when the Lord shall take sudden vengeance on them that know Him not, and will not obey His Gospel. Yes, and we tell our "clerical" opponents and their "lay" abettors, that unless they all forsake their man-made systems of religion, which are an abomination in the sight of God, and repent of their apostacy, and idolatry, and stubborn opposition to the laws and revelations of heaven, they must and will perish. Thousands and thousands of *this generation*, who have heard the proclamation of the Gospel now restored in its fulness to the earth, but have rejected it as a thing of nought, will find themselves at last taken unawares, and all their pious professions and expectations will dissipate like smoke, and they will discover their mistake—too late. On these grounds, therefore, we raise our warning voice to the nations, and cry, "NOW is the accepted time,—behold, NOW is the day of salvation." There is no time to lose. This is the day in which men of the present generation can work out their salvation: "the night cometh when no man can work." "Coming events," says a common proverb, "cast their shadows before." The foreshadowings of the eventful future are even now broadly and unmistakeably visible; and as time rolls on—as years, and days, and hours flit by—those premonitory shadows narrow, shorten, lessen! A hint to the wise is enough. Our monition, then, is—and oh, had we the mighty voice of the apocalyptic angel, we would sound it forth in thunder's tones through all Christendom, that it might pierce the dullest ear—Prepare!—*prepare!*—"PREPARE TO MEET THY GOD!" Our opponent, Mr. Lowe, objects to the "theory" that "the spirits of those who have died" during the "universal apostacy," &c. "cannot be in heaven." We beg to inform him that, according to the revelations of God given to His people in these last days, "All who have died without a knowledge of this Gospel, who would have received it, had they been permitted to tarry, shall be heirs of the kingdom of God; also all that shall die from henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of the kingdom of God." In this revelation, which is too plain and self-evident in its meaning to need any comment, we see the wisdom and goodness of God clearly manifest: in these few words we behold the Divine Mercy and Justice of our Heavenly Father blended in sweetest harmony, and displayed in the greatest and richest abundance. "But," says Mr. L., ironically, "now the priesthood is restored, and by the power of the keys invested in it, the baptism of parties now living can be put to the account of those who are dead; and thus 'the saints' are taught to get themselves baptized on behalf of their parents and all their ancestors, that they, too, may enjoy the blessings of the kingdom." This is all true, though spoken in jest. The Priesthood is indeed restored to the earth, and, with it, its saving powers and blessings. One of its functions is the redemption of the dead, through the vicarious ministration of Gospel ordinances. It may be laid down as a broad, general fact, that none but those who obey the celestial law can obtain a celestial glory or inherit a celestial kingdom. How, then, can they who have died in ignorance of that law share the fulness of its glory and power with those who have in after ages obeyed it? Simply by receiving it themselves in the spirit-world, and accepting the administrations of persons acting in their behalf on earth. The ordinances of the Gospel are indispensable, and *must* be honoured and obeyed—personally by those who live under the Gospel dispensation, when the services of a legal Priesthood are obtainable; and by proxy or agency when other means are not available. Those alluded to in the foregoing revelation who would

have received the Gospel had they lived on earth at the time of its dispensation, would assuredly receive it in spirit, when made known to them in the spirit-world, and would also be willing and anxious to have its outward ordinances administered for them and in their name, by their friends and representatives in the flesh. Hence those departed spirits who, at their entrance into Paradise, were recognised of God as true "*heirs* of the kingdom," thus become, by virtual obedience to the celestial law of the Gospel, prepared to finally *inherit* and *possess* that kingdom, and enjoy its glories and beatitudes through the ages of eternity.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 481.)

[June, 1842.]

Thursday, 23rd. I published the following:—

To the Church of Jesus Christ of Latter-day Saints, and to all the honourable part of the community.—It becomes my duty to lay before the Church of Jesus Christ of Latter-day Saints and the public generally, some important facts relative to the conduct and character of Dr. John C. Bennett, who has lately been expelled from the aforesaid Church, that the honourable part of community may be aware of his proceedings, and be ready to treat him, and regard him as he ought to be regarded, viz., as an impostor, and base adulterer.

It is a matter of notoriety that the said Dr. John C. Bennett became favourable to the doctrines taught by the Elders of the Church of Latter-day Saints, and located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the Church. Soon after it was known that he had become a member of said Church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had another wife, and two or three children in McConnellsville, Morgan County, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident from his behaviour towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist, and on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions to sink deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honourable man, and began to teach them that promiscuous intercourse between the sexes was a doctrine believed in by the Latter-day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course, and that was to persuade them, that myself and others of the authorities of the Church, not only sanctioned but practised the same wicked acts, and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge, and consequently endeavoured to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they should not make it known. This proceeding on his part answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made the attempt upon others; and, by the same plausible tale, overcame them also, evidently

not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Some time about the early part of July, 1841, I received a letter from Elder H. Smith and William Law, who were then in Pittsburgh, Pennsylvania. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighbourhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill treatment towards her. This letter was read to Bennett, which he did not attempt to deny, but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide by taking poison, but he being discovered before it had taken effect, and the proper antidotes being administered, he recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances, transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true; but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers, that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 12th ultimo. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation that others had been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestible designs, made use of the same language insinuated by Bennett, with this difference, that they did not hear me say anything of the kind, but Bennett was one of the heads of the Church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating nature of this case, and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him, because he is a man of better information, and has been held high in the estimation of many. But, when it is considered that his mind was so intent upon his cruel and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he wilfully and knowingly lied in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:—

State of Illinois, }
City of Nauvoo }

Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith,—that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith, and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private: and that he never did teach me in private that an illegal, illicit intercourse with females, was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the doctor had stated that I had acted in an indecorous manner, and given countenance to vices practised by the doctor and others:—

Doctor John C. Bennett, ex-mayor, was then called upon by the mayor to state if he knew aught against him; when Mr. Bennett replied: I know what I am about, and the heads of the Church know what they are about I expect. I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God; those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person

who states it, is a scoundrel, and a liar. I have heard it said that I should become a second Avard by withdrawing from the Church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of mayor; this is false. I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence and fellowship, and my former standing in the Church; and that my conduct may be such as to warrant my restoration; and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man:

Joseph Smith then asked: Will you please state definitely whether you know anything againt my character either in public or private?

General Bennett answered: I do not; in all my intercourse with General Smith, in public and in private, he has been strictly virtuous.

WILSON LAW,
HIRAM KIMBALL,
BRIGHAM YOUNG,
WILLARD RICHARDS,
HEBER C. KIMBALL,
W. WOODRUFF,
GEO. A. SMITH,
N. K. WHITNEY,
ORSON SPENCER,
JOHN TAYLOR,
JOHN P. GREENE,
GUSTAVUS HILLS,
G. W. HARRIS.
JAMES SLOAN, City Recorder.

May 19, 1842.

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established (not only by testimony, but by his own confessions) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the Church by the officers; but on account of his earnestly requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident that as soon as he perceived that he could no longer maintain his standing as a member of the Church, nor his respectability as a citizen, he came to the conclusion to leave the place, which he has done, and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done. In order to make his case look plausible, he has reported that he had withdrawn from the Church because we were not worthy of his society; thus, instead of manifesting a spirit of repentance, he has to the last proved himself to be unworthy the confidence or regard of any upright person, by lying to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has colleagued with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much ashamed of himself at the injury he has already done to those who never injured, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public with the design either to misrepresent or persecute; but, be that as it may, we neither dread him nor his influence, but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty, he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter-day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts, it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated, I am prepared to prove, having all the documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain, yours respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

I have been engaged in domestic affairs and counselling the brethren the last week.

I addressed the following letter to Richmond, Massachusetts:—

Nauvoo, June 23, 1842.

Sister Jennetta Richards.—Agreeable to your request, in the midst of all the bustle and business of the day, and the care of all the churches both at home and abroad, I now embrace a moment to address a few words to you, thinking peradventure it may be a consolation to you, to know that you, too, are remembered by me, as well as all the Saints.

My heart's desire and prayer to God is all the day long for all the Saints, and in an especial and particular manner for those whom he hath chosen and anointed to bear the heaviest burthens in the heat of the day, among which number is your husband received—a man in whom I have the most implicit confidence and trust. You say I have got him; so I have, in the which I rejoice, for he has done me great good, and taken a great burthen off my shoulders since his arrival in Nauvoo. Never did I have a greater intimacy with any man than with him. May the blessings of Elijah crown his head for ever and ever. We are about to send him in a few days after his dear family; he shall have our prayers fervently for his safe arrival to their embraces; and may God speed his journey, and return him quickly to our society; and I want you, beloved sister, to be a general in this matter, in helping him along, which I know you will. He will be able to teach you many things which you never have heard; you may have implicit confidence in the same.

I have heard much about you by the Twelve, and in consequence of the great friendship that exists between your husband and me, and the information they all have given me of your virtue and strong attachment to the truth of the work of God in the last days, I have formed a very strong brotherly friendship and attachment for you in the bonds of the Gospel. Although I never saw you, I shall be exceedingly glad to see you face to face, and be able to administer, in the name of the Lord, some of the words of life to your consolation, and I hope that you may be kept stedfast in the faith, even unto the end.

I want you should give my love and tender regard to brother Richard's family, and those who are friendly enough to me to inquire after me in that region of country, not having but very little time to apportion to any one, and having stolen this opportunity, I therefore subscribe myself, in haste, your most obedient brother in the fulness of the Gospel.

JOSEPH SMITH.

P.S.—Brother Richards having been with me for a long time, can give you any information which you need, and will tell you all about me. I shall be very anxious for his return; he is a great prop to me in my labours. J. S.

The Affghan war has cost Great Britain $15,000,000 per annum since its commencement.

Friday, 24th. Called St. John's day. I rode in Masonic procession to the Grove, where a large assembly of masons and others listened to an address from President Rigdon. Dined at the Masonic Hall Hotel, kept by brother Alexander Mills.

Wrote Governor Carlin as follows:—

Nauvoo, June 24, 1842.

Thomas Carlin, Governor of the State of Illinois.

Dear Sir—It becomes my duty to lay before you, some facts relative to the conduct of our Major-General, John C. Bennett, which have been proven beyond the possibility of dispute, and which he himself has admitted to be true in my presence.

It is evident that his general character is that of an adulterer of the worst kind, and although he has a wife and children living, circumstances which have transpired in Nauvoo, have proven to a demonstration that he cares not whose character is disgraced, whose honour is destroyed, nor who suffers, so that his lustful appetite may be gratified; and further, he cares not how many, nor how abominable the falsehoods he has to make use of to accomplish his wicked purposes, even should it be that he brings disgrace upon a whole community.

Some time ago, it having been reported to me that some of the most aggravating cases of adultery had been committed upon some previously respectable females in our City, I took proper measures to ascertain the truth of the report, and was soon enabled to bring sufficient witnesses before proper authority to establish the following facts:—

More than twelve months ago, Bennett went to a lady in the city and began to teach her that promiscuous intercourse between the sexes was lawful, and no harm in it, and requested the privilege of gratifying his passions; but she refused in the strongest terms, saying that it was very wrong to do so, and it would bring a disgrace on the Church.

Finding this argument ineffectual, he told her that men in higher standing in the Church than himself not only sanctioned, but practised the same deeds; and, in order to finish the controversy, said and affirmed that I both taught and acted in the same manner, but publicly proclaimed against it, in consequence of the prejudice of the people, and for fear of trouble in my own house. By this means he accomplished his designs; he seduced a respectable female with lying, and subjected her to public infamy and disgrace.

Not contented with what he had already done, he made the attempt on others, and, by using the same language, seduced them also.

About the early part of July, 1841, I received a letter from Pittsburg, Pennsylvania; in it was contained information setting forth

that said Bennett had a wife and two or three children then living. This I read to him, and he acknowledged it was true.

A very short time after this, he attempted to destroy himself by taking poison; but being discovered before it had taken sufficient effect, and proper antidotes administered, he recovered.

The impression made upon the minds of the public by this event, was, that he was so ashamed of his base conduct, that he took this course to escape the censure of a justly indignant community. It might have been supposed that after this he would have broke off his adulterous proceedings; but to the contrary, the public consternation had scarcely ceased before he was again deeply involved in the same wicked proceedings, and continued until a knowledge of the fact reached my ears. I immediately charged him with the whole circumstance, and he candidly acknowledged the truth of the whole.

The foregoing facts were established on oath before an alderman of the city; the affidavits are now in my possession.

In order that the truth might be fully established, I asked Bennett to testify before an alderman, whether I had given him any cause for such aggravating conduct. He testified that I never taught him that illicit intercourse with females was under any circumstances justifiable, neither did he ever hear me teach anything but the strictest principles of righteousness and virtue. This affidavit is also in my possession. I have also a similar affidavit taken before the City Council, and signed by the members of the Council.

After these things transpired, and finding that I should resist all such wicked conduct, and knowing that he could no longer maintain himself as a respectable citizen, he has seen fit to leave Nauvoo, and that very abruptly.

I have been credibly informed that he is colleaguing with some of our former cruel persecutors, the Missourians, and that he is threatening destruction upon us; and under these circumstances I consider it my duty to give you information on the subject, that a knowledge of his proceedings may be before you in due season.

It can be proven by hundreds of witnesses that he is one of the basest of liars, and that his whole routine of proceedings, while among us, has been of the basest kind.

He also stated here that he had resigned his commission as Major-General to the Governor, whether this be true or not, I have no knowledge. I wish to be informed on the subject, that we may know how to act in regard to the Legion.

A short time ago, I was told by a friend of mine (not a member of the Church) that some of the Missourians were conspiring to come up to Nauvoo and kidnap me, and not doubting but that it might be true, I consulted with General Bennett upon the most proper course to be pursued. We concluded to write to you on the subject, and I requested him to do so. I understand he has written to you, but I know not in what manner, and I should be very much pleased if you would write to me on receipt of this, giving me the contents of his communication.

I have also heard that you have entertained of late very unfavourable feelings towards us as a people, and especially so with regard to myself, and that you have said I ought to be shot, &c. If this be true, I should be pleased to know from yourself the reason of such hostile feelings, for I know of no cause which can possibly exist that might produce such feelings in your breast.

It is rumoured, and strong evidence exists, that Bennett and David and Edward Kilbourn have posted bills in Galena, calling upon the people to hold meetings, and have themselves in readiness at a moment's warning to assemble and come here, and mob us out of the place, and try to kidnap me; we know not as to the truth of this report, but we have conversed with some transient persons who had the report from a gentleman who lately came from there, and had seen those handbills posted in Galena.

In case of a mob coming upon us, I wish to be informed by the Governor what will be the best course for us to pursue, and how he wishes us to act in regard to this matter.

JOSEPH SMITH.
Lieutenant-General, Nauvoo Legion,

There was a severe shock of an earthquake at Antigua.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 8, 1857.

DUTIES OF PASTORS AND PRESIDENTS.—It is the duty of a Pastor to set an example of diligence to all the officers over whom he presides. To prune the trees of the

Lord's vineyard, trim up the branches, dig around the roots, and to see that they are all in a healthy, growing, and thriving condition, requires the utmost diligence and attention. As a general thing, the Pastors are labouring with all their strength. But in some few instances, too much slothfulness and negligence are manifested.

A Pastor should not only visit the Conferences under his charge as often as circumstances will admit, but he should make it convenient to visit the several Branches as often as possible; he should diligently inquire concerning the condition and welfare of each Branch, strengthen the Saints, and set in order the things which are wanting.

It is sometimes the case that a Pastor will occasionally visit the Conferences, and once in a while some of the principal Branches; he will seat himself down at ease in a Conference house, a boarding place, or among the more wealthy of the Saints, and will say to the officers, "Go and do this, that, and the other," without scarcely lifting a finger to bear a proportion of the labours: this is wrong. A Pastor should be an example in doing, as well as in counselling to do. He should preach to the officers, the Conferences, the Branches, and to the world: he should preach in chapels, and in the streets. He should occasionally perform the duties of Teachers and Deacons, as well as to preside and counsel. Let not a Pastor think too much of himself, and suppose that he can sit at ease and in luxury, because he is exalted to a high responsibility. If he consider himself highly honoured and favoured of the Lord, let him manifest it by becoming the servant of all, and a pattern for all. He who takes honour to himself, and trusts in his own strength, and supposes himself better than his brethren, because of his superior responsibility, will be abased and brought low; while the humble and worthy will, in due time, be exalted. The more authority is given, the more is required, and the greater is the danger of falling through negligence and unfaithfulness in our stewardships. Remember that you are the ministers not only of the word, but also of the Spirit, power, and life of the word. If you are slothful, your Pastorates will become slothful; if you have lost the life and energy of your religion, those over whom you preside, will partake, in a measure, of the same deadness. If you are full of faith, hope, and zeal, the same heavenly gifts will be diffused through the Saints. If you are awake to your duties, your followers will be awake also. As are the officers, so will be the members. If any man would be praised, let his works praise him: they will speak louder than words.

These instructions are intended, not only for the Pastors, but for the Presidents of Conferences, so far as their authority and jurisdiction extend. We fear that there are some of the Presidents who are too fond of the parlour, the sofa, and of ease. This is not a day of repose nor of rest; but it is a day of hard labour—a day of sacrifice—a day when every faculty of the mind and body should be exerted to save men, and bring forth Zion on the earth. Let your voices be heard, and your light shine, by day and by night, until the vineyard is pruned: then shall the Lord of the vineyard say unto His servants, "Rest with me in my kingdom, and rejoice in the fruits of your labours."

LIBERALITY.—Before the introduction of the law of tithing among the Saints in Great Britain, it was necessary to have many contributions for various purposes connected with the welfare of the Churches. But since the introduction of the weekly tithings, these multiplied contributions have ceased. The payment of tithing, however, never was intended to do away with that heavenly principle called *Liberality*. Tithing is a debt owed to the Lord; and after having discharged that debt, the

Saints should still cultivate charity and liberality to all men, and especially to the household of faith. Some of the Saints have erroneously thought that if they paid their tithing, they could close up their hearts like adamant against all other charitable and liberal acts: this is decidedly wrong. The Saints should voluntarily administer in a charitable manner in many things. For instance, the Saints who are able should esteem it as a very great privilege to feed, and lodge, and otherwise administer to the Pastors and Presidents of Conferences, and travelling Elders whose labours are mostly confined among them. In travelling through a large field of labour, it is but very seldom that these officers can call at any one place. When they do call, the Saints should not consider it a burden to minister to their wants, but should esteem it as one of the choicest of blessings. Indeed, there are many things in which the Saints can be voluntarily liberal, besides paying their tithing. Therefore, let not tithing freeze over your hearts; but be liberal, and you shall live by your liberality.

CONFERENCE HOUSES.—From the Conference reports, we find that there is much expense attending the keeping up of Conference houses. We, therefore, consider it wisdom that in all cases where the President has no family, and in all cases where the family can support themselves, the Conference house should be dispensed with, unless the most of the expenses can be defrayed by boarders or by some other business. If the Pastors and Presidents are diligent in visiting the Saints throughout their respective fields of labour, they will have but very little use for Conference houses. Indeed, these houses, we have sometimes thought, are a temptation to slothfulness; and thus the faithful Saints who would be glad to entertain the servants of God are deprived of the privilege. Therefore, let these houses, together with their expense, be done away, as far as practicable.

ARRIVAL.—Elder Ephraim Tomkinson, of Fillmore City, Utah Territory, arrived at Liverpool, per steamer *City of Baltimore*, July 21.

APPOINTMENT.—Elder Ephraim Tomkinson is appointed to labour in the Glasgow Pastorate, under the direction of Pastor James Ure.

FROM SALT LAKE—HAND CARTS—MORMON ELDERS—JUDGE DRUMMOND.

(*From the "Florence Courier."*)

On Wednesday last, 10th instant, a hand-cart train of about seventy Mormons arrived in our city from Salt Lake. Impelled by a desire to examine the much-abused hand-cart, and to obtain such other information in relation to it as we could gather from those who had used it, we paid a visit to the camp. We found the carts formed in a circle, in the same manner as they are placed in camping out. The build is precisely like those used by the coloured porters in Philadelphia and other eastern cities. The bodies of the carts were tastefully painted to suit the fancy of the owners, and with such inscriptions on the sides as "Truth will prevail," "Zion's Express," "Blessings follow sacrifice," "Merry Mormons." They had canvas covers, and were better looking vehicles in every respect than we had expected to see. From the accounts published in the leading journals throughout the country, the general impression upon the mind of the public is, that the hand-cart is the slowest and most laborious mode of conveyance that can be used. From the report of this party and of others, we are inclined to think it exactly the reverse. This party was but nineteen days in coming from Fort Laramie, a dis-

tance of five hundred and twenty miles—an average of over twenty-seven miles per day—some days they made thirty-five miles. This is certainly not slow travelling, and when we reflect upon the many inconveniencies to which a traveller is subjected with his horses, mules, and oxen, in crossing the Plains; the crossing of streams, danger of stampedes, selection of camping place for the cattle, tethering and working with them morning and night, we are inclined to think that for a California or Salt Lake trip, we would give the hand-cart the preference over any other mode, unless we had fine mule teams and so few of other traps as to enable us to take plenty of corn for the animals.

The members of this party were Elders going on missions to different parts of the world; they appeared to be intelligent, and looked like orderly and well-behaved citizens, yet full of fun: they were feeling finely after their trip, and expressed themselves to be on hand for a foot race or wrestling match, with any one in Florence who might feel inclined to indulge. They report the Plains to be in fine condition, had killed a few buffalo and deer, and met with several parties of Sioux Indians, who treated them in a very friendly manner.

They spoke of Judge Drummond as a man of bad habits, who would forfeit the respect of any community—that when he was appointed they expected he would bring his wife along, whose brother is a Mormon, and settled in Utah; instead of which, he had a woman of notoriously bad character, whom he passed off as his wife, and whom he would sometimes bring into court and seat beside him on the bench. This is their statement; we should not wonder if it was true, knowing, as we do, that many persons look upon the whole female population of Utah as a mere collection of prostitutes, and being told by traders—not Mormons—who have visited the country, that many immigrants passing through, *en route* for California, act upon this belief, and thus engender many of the difficulties which occur with this people.

This is strengthened, when we reflect how difficult it must be to find a man of any standing, who would be willing to accept an office in such an out-of-the-world place, separated from friends and home, and where there is so little chance for a "Gentile" to make money, or to gain political advancement.

They report the country to be in a more prosperous condition than it has ever been before, contradict the report of the flight of Brigham Young, and of the great numbers of seceders from them. They say that probably from seventy-five to one hundred families have left or will leave this spring; that Brigham Young had started on a mission to the northern part of the Territory, it being his custom to go on a mission every spring, though he had heretofore gone south.

The party sold their wagons at auction, at prices ranging from $8 to $12—they had cost $40 to build, in the valley.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, July 16, 1857.

President O. Pratt.

Dear Brother—I have just returned from a tour through the Conferences of Jutland and Fuen, having been absent some four weeks. The time has arrived for giving you our half-yearly Statistical Report, which is enclosed. I will give you a short account of the progress and future prospects of this Mission, over which I have the honour to preside. I can truly say with a thankful heart that the God of Israel has blest and prospered my feeble efforts to spread and establish the Gospel in the various regions in Scandinavia, which differ so much from each other with regard to their laws and customs. In Denmark we are at present enjoying much freedom compared with the past, both in preaching and spreading the written word. When I first came here, which was a year and a half ago, it was a frequent occurrence for the Elders to be whipped, mobbed, and driven from their fields of labour. I soon found that much of this was occasioned by the course pursued by the Elders themselves in harsh preaching, reproving and reproaching both

priest and people for their religion. I forthwith counselled them through our "Star" and in public meetings, that they should go forth in the spirit of meekness and kindness, proclaiming the simple truth of the Gospel, showing the people the principles and materials wherewith they could build a better habitation, before commencing to pull down the one in which they were living. In this they have been obedient, and are now able to go into many towns and villages, where before they were afraid to enter. Through the cautiousness with which our Elders have laboured of late, much of the prejudice against us has abated, and our enemies have expressed through the papers that "Mormonism," was on the wane, and that they had no more to fear, as it would die out, when at the same time we were baptizing over two to one to what we were before. I will also mention that an Act was passed in the Diet (Rigsdag) last winter, which gave liberty to parents to baptize their children or not, whereas before they were compelled. We feel that this also will greatly tend to facilitate the work of the Gospel in Denmark. Everything is moving on satisfactorily in Denmark under the present circumstances, and in the last half-year 700 souls have been baptized.

As to Sweden the circumstances are different. The Elders are often arrested, dragged before both civil and clerical authorities, sentenced with fines, and imprisonment on water and bread, and illtreated, as a consequence of illiberal laws. A proposition for religious liberty, to a certain degree, has lately been presented before the Diet, assembled in Stockholm, but it is doubtful whether it will pass this term, as the members in the legislative assembly are not satisfied with the many restrictions contained therein. The people in general are longing for freedom of conscience and worship, as there are many dissenters from the State Church; but the priestly cast and the "Tories" are afraid that too much liberty will be given to the people, who they say are liable to be deceived by proselyting emissaries. Though in spite of all the combined opposition in that country, the Gospel is spreading and finding its way to the hearts of many of the honest, and the prospects are cheering in the two Conferences, "Malmo" and "Stockholm," which lately have been visited by brother C. Widerborg, whom I sent to counsel and assist the native Elders in carrying out my instructions for the further spreading of the work. He found the brethren doing well, considering the unfavourable circumstances they labour under, and the Lord had blessed their efforts, that 216 members were added to the Church in the past half-year, and we entertain the best hopes for the future.

With regard to Norway, it is a rocky land, and the Saints are, figuratively speaking, to be hewn out of the rocks, and it costs the Elders much labour, and almost every soul has to be bought with fines and imprisonment. The only difference between Sweden and Norway is that the Authorities are more humane, never suffering the Elders to be illtreated, though strict in executing the laws. Eighty-two members have been added to the Church in that part of the mission, making 998 in all. Lately two new Conferences and 29 Branches have been organized. These additions, with our past Emigration of 829 souls, show that the work is onward in these northern countries. The Elders and the Saints in general are faithful in bearing testimony and spreading the written word, and are also obedient in responding to every call and giving heed to the counsels of the Prophets of the Lord. They are also willing to learn the English language, and schools for that purpose are established, where circumstances will permit. You can travel through the mission, and in most places find some one who can read, understand, and speak a little English.

Our writings are read with great interest by both Saints and sinners, and the "Scandinavian Star" is taken by many outside the Church, who are influential men.

If the experience of this year's emigration prove favourable, and our people arrive early enough in the States to cross the Plains before the cold weather overtakes them in the mountains, it would be a great favour to us, and very desirable, if we could leave here in the spring instead of the fall.

Your late series of Pamphlets we have translated into Danish, and they are now before the public. We trust they will further spread those great and glorious principles which they so fully set forth and explain.

Having now given you a brief outline of our situation and what we are doing,

I cannot close without expressing our deep sympathy with you and the whole household of faith, in the tragical death of our beloved and respected brother, Parley P. Pratt. A great man indeed has fallen: though dead, his works speak with a loud warning voice to this generation. Our consolation is that he has died in defence of humanity and injured innocence, and has gone where he can act in a more glorified state.

Brother Widerborg joins with me in kind love and respect to you, brothers Benson and Ray, and all associated with you in the Office.

With many thanks for your kind and fatherly counsels and instructions, I pray the mighty God of Jacob to bless you abundantly, and qualify you for the high and responsible station wherein you are called to act.

Your humble servant in the Gospel of Jesus Christ,

H. C. HAIGHT.

CORRESPONDENCE OF ELDER JOSEPH W. YOUNG.

(From "The Mormon.")

New York, June 29, 1857.

Editor *Mormon*—Dear Sir: Having just arrived from Great Salt Lake City, I have thought that a few items would not be uninteresting to you and the numerous readers of your valuable paper. I left Utah on the 23rd of April, in company with seventy Elders, on missions to Europe, the United States, and other countries. We had a very pleasant trip across the Plains, and arrived at Florence, Nebraska, May 10th, all in good health. The particulars of the journey, Elder Mackintosh gives in his report.

On the 11th of June, my cousin Brigham H. Young and I left Florence for Iowa City. On the 12th of June, we met brothers Israel Evans and Benjamin Ashby, twenty-one miles east of Bluffs City, with the first hand-cart company of emigrants *en route* for Great Salt Lake City. They were all in good health, and in first-rate spirits. They were provided with mule teams to haul their extra provisions, and were travelling from fifteen to twenty miles per day. We had only a few moments to stay with them, as the stage would not wait for us.

We met the first company of ox teams, under the presidency of Elder Jesse B. Martin, four miles west of Fort Des Moines, on the 13th; and as the stage stopped over night at that place, we improved the opportunity of visiting with the Saints for a short time. Elder Martin called the camp together, and we had the pleasure of speaking to the Saints, after which the sisters sang several of the sweet songs of Zion, which was very refreshing to us, after having had for two days and nights our ears outraged by a continual air of profanity. After blessing the Saints and being blest by them, we bade them good bye, and continued on our journey.

About noon of May 14th, some hundred and twenty-five miles from Iowa City, we met the New York company, brothers Jacob Hofheins and G. J. Taylor in charge. They also were in first-rate health and spirits, had splendid teams and wagons, and were making good headway. We stopped only a few moments with them, just long enough to learn their condition, and to tell them that all was right in Utah.

We arrived at Iowa City on the 15th, met the last hand-cart company ten miles from the city, also the Danish company of teams close behind them, the former under the presidency of Elders James P. Park, Dillie, and George Thurston, and the latter under that of Elder M. Cowley.

They were all in first-rate condition, and judging from what we could see, they will have a speedy and prosperous journey. The hand-cart company was fitted up as well as it is possible to fit up a company in that way, and having had experience in that mode of travelling, I feel safe in predicting that they will make the trip quicker than any ox train has ever done.

Elders J. A. Little and William G. Young have fitted up this emigration, and I bear testimony that they have spared no labour in making the Saints comfortable. Elder Young was very busy preparing to start out his baggage train which closes this year's emigration.

We spent two days with him, and the few Saints composing his company, then took our departure for New York, and they left for the valleys of the mountains. Thus we have seen all the emigration for this year on the move.

My feelings were very peculiar when parting with my brother William at Iowa, and the kind Saints with him. They are

on their way to the peaceable valleys of Jacob, where all that is dear to me on the earth dwell; wife, children, parents, friends, and the Saints of God, all, all I love, is there. But, with me, how different; my lot is to be cast among strangers, in strange lands to suffer the abuse and derision of those who despise the truth, that through faith, patience, and endurance, I may persuade some to be saved.

A word about Utah and the people there, and I will close. I find a great many reports in the papers with regard to "War with the Mormons," "Brigham Young in rebellion against the General Government," "Danite Band," "Murder," "Corruptions," &c.

Now, Mr. Editor, I happen to know something of affairs in Utah, and as one of her citizens I have a right to speak. In regard to war, I will say that the Mormons are making no calculations for any such business, nor are they making any preparations for such a contingency, further than those which the law requires of every State and Territory, viz., that of organizing the militia.

Brigham Young is not in rebellion against the General Government, nor has he ever been. True, he is down on the acts of certain corrupt scoundrels, and is the enemy of wickedness and oppression; furthermore, when he ceases to be such a man as he now is, I cease to be his friend. He is the friend of mankind, the friend of the oppressed and down-trodden, the friend of truth, justice, virtue, and every thing that is God-like, and the enemy of lies, vice, corruption, and wickedness, wherever it may be found, whether in high or low places. And that man who says to the contrary is, in Scripture phraseology, "a liar, and the truth is not in him."

There is no such thing in Utah as a "Danite Band." Every true-hearted man is a friend to his brother, and will not see his rights infringed upon with impunity. Does any honest man see aught amiss in that principle?

Who has been killed by the Mormons? No one. But every murder that has been committed by the Indians between the Missouri River and the Pacific Ocean is charged upon the Mormons, and Brigham Young must, of course, be at the bottom of it all. I wonder if ever runaway judges, disappointed politicians, and newspaper correspondents have read that passage of Scripture which says, "cursed is he that loveth and maketh a lie."

How can a people be so very corrupt who do not get drunk, who do not profane the name of God, who are honest and upright in all their dealings, who marry their wives, support them and make them honourable in the eyes of God and all good men, who educate their children and teach them the fear of God, who look upon the marriage vow as being the most sacred of earthly ties, and who prize virtue more than life?

If this nation wish to purify the morals of the people, and put down infamy and corruption, I would suggest that they begin in New York city, where they bawl so much against Utah. I do most positively assert that I have seen more drunkenness, heard more swearing, and seen more fighting in one evening in this city than I ever saw in Utah, and I was one of her first settlers.

I testify that the people in Utah are a good people, a law-abiding people, and that they love the institutions of their country as dearly as any people in these United States. Brigham Young will resign the Governorship of Utah without a word when his successor is appointed, and there is no possible chance of any collision between the Mormons and the General Government, unless President James Buchanan should appoint some hot-headed, blood-thirsty fool as Governor of Utah, who will go beyond all law, all reason, and all good sense, and attempt to rule the people with a high hand. If such a thing should ever take place, let me here say that such a man will find the same spirit in Utah that actuated the citizens of Boston, when a certain power attempted to force them to a tame submission of its will, and he will also find that the same God helps the oppressed that sustained our fathers in their struggle for fredom.

With kind regards for you, and good-will towards all lovers of truth, I remain, your brother in the Gospel of Christ,

J. W. YOUNG.

CORRESPONDENCE OF ELDER DANIEL MACKINTOSH.

[From "The Mormon."]

New York City, June 27, 1857.

To the Editor of the *Mormon*—Being Clerk of the Hand-Cart Company of mis-

sionaries who started from Great Salt Lake City, Utah Territory, April 23, it perhaps would be interesting to your numerous readers to give a brief statement of our journey here. * * * *

We travelled with our hand-carts across the Plains to Florence, Nebraska Territory, without horse, mule, cow, or any other animal to assist, drawing in them our provisions, bedding, cooking utensils, tents, &c., at which place we arrived in the full enjoyment of health, on the 10th instant, making the entire trip from point to point in forty-eight days; but out of that number we lay by to rest, repair carts, &c., 7½ days, which would make the total number of travelling days 40½, and would remark that we are satified that the trip can be accomplished in a shorter period, say from thirty to thirty-five days; but the carts with iron axles should be at least three feet ten inches on the track, instead of three feet six inches, made of the best malleable iron, without flaws when forged.

In our opinion, so as to insure safety, the spindle at the shoulder should be at least one inch, or an inch-and-an-eighth, and at the point 6-8ths of an inch, and to be made with but little gather. The carts with iron axles are decidedly the easiest to travel with, and a very light tent would be found exceedingly useful in a stormy day.

On our way hither we had no trouble whatever with the Indians, and saw but few except a band of Ogallalie siouxs, who were very friendly; neither had we any trouble with the whites; and we were generally treated very courteously by those of them with whom we had any business to transact, and as to our own conduct, we have not heard of any accuser, therefore are not disposed at present to accuse ourselves.

Upon our arrival at Florence, our ears were saluted with the general tissue of lies circulated through newspaper columns, about the rebellious spirit existing in Utah towards the United States Government; at this we were not at all surprised, when we arrived at a knowledge of the sources from which they originated; and we have no fears in saying that they are as false as hell, and were only concocted in the frenzied brains of political aspirants, demagogues, and corrupt hearts, so as to screen their own iniquity from public gaze, and furthermore to get up some excitement, by which *Uncle Sam's* pockets could be rifled out of a few millions of dollars that lay unexpended in the treasury.

We say let the old man do it, he is rich, but being numbered in the family, we feel as though we hate to see the *old fellow* so badly fooled in his old age, more especially as the measures contemplated to be resorted to arise solely on a pretended family insubordination, which could be easily settled by sending *three men* to Utah to inquire into the truth of the matter.

At Florence, the Elders were well received by the Saints, and in a few days began to scatter to their various fields of labour, while the greater portion kept together, took steamer for St. Louis, and arrived there on the 18th instant, and were hospitably entertained by President Horace S. Eldredge and the Saints.

We started by railway from St. Louis on the 23rd, and arrived in this city on the 27th, well, with the exception of some complaining of cold.

The Presidency of the Eastern States, Presidency of Branches, and the Saints in general have exemplified already by their works that liberal feeling which always characterizes Saints of the Most High.

DANIEL MACKINTOSH.

VARIETIES.

IT is every one's business to mind his *own* business.

WHY do some men make such long prayers? Do they wish to exhaust the heavens at once?

ANCIENT TUNNEL.—In the interior of Peru there has been discovered a beautiful tunnel under a river, the work of the old Inca Indians, and a lasting proof of their civilization.

AN excellent method, for taking the starch out of self-conceit, is to withdraw from the bustle and din of business and society, for a little season, and observe how well affairs and people continue to move on.

THE actual strength of the United States army is 15,562; the number of enlistments for the year ending 30th September 1856, was 4,440; the number rejected for minority or unfitness was 5,594; lost by death and discharges, 2,873; by desertion, 3,223.

MUSIC IN A FAMILY.—Music in a family is a means of domestic cheerfulness. A musical family, in spite of cares, perplexities, or even of trials, may be a cheerful family. Not gay, do we mean; for there are many points of difference between cheerfulness and gaiety; but cheerfulness in that sense of the term which implies good spirits, and in which needless depression of spirits and morbid melancholy are kept out of the family. You can have the sunshine of cheerfulness in your house, in the most rainy, cheerless or wintry day that ever was, if you can have music. Music promotes good nature in a family. And in this world, where there is so much evil nature manifested in a thousand ways, and in the family sometimes as well as elsewhere, anything which will promote good nature is to be prized. Who can be mad in the midst of music? Or fret and scold with sweet sounds falling upon his ears? Or keep up sour and sulky manners when the very air around him is blended with soft harmony?

A HYMN FOR APRIL 6, 1857.

BY W. O. MILLS.

Swell the strain like heaven's thunder,
Swift as lightning let it dart;
Let it burst the clouds asunder
Till it reaches every heart,
That the "last hour" dispensation
This eventful day began;
That the door of full salvation,
Now is opened unto man!

Lo! the standard of salvation
On the mountain tops is seen,
Where the good from every nation
Round our Prophets may convene;
Truth is pouring from the fountains,
Of the Great Eternal source;
Like the streams from yonder mountains,
Fertilizing in their course.

See the form of mercy bending,
Like an angel from the skies!
See her loving arms extending,
That mankind may upward rise!

Hark! her voice the world inviting,
To the hill of Zion come:
Here are truths the soul delighting,
In our happy mountain home.

While mankind in rancorous humor
All the ills of war increase,
And your hearts fail with the rumour,
Here you may abide in peace;
All the sons of men who labour
To exalt the human race;
He who will not slay his neighbour,
Must seek Zion's dwelling place.

Through the earth the message bearing,
Zion's chosen Priesthood roam,
And the sons of Israel hearing
Will in millions gather home;
That the laws of "Judah's Lion"
We may perfectly obey;
He shall reign supreme in Zion,
We on earth beneath his sway.

ADDRESSES.—Thomas S. Harding, care of William Sells, Chapel street, Hemel-Hempsted, Herts.
William Pace, C. C. Shaw, } 3 Furlong Place, Burslem, Staff.
Thomas Bladen, 10 Boyles Square, Fenton, Staff.
Joseph Burrows, 5 Walker's Buildings, Castle Fields, Shrewsbury.

MONEY LIST, JULY 17—24, 1857.

	£	s.	d.
John Hunter	6	13	6
David Davies	1	0	0
John Mellor	5	0	0
W. Ajax	1	10	0
Carried forward	14	3	6
Brought forward	14	3	6
John Hyde	3	0	0
William Shires	5	0	0
	22	3	6

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 33, Vol. XIX. Saturday, August 15, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 5.—*ENGLISH SOCIETY.*

The closing remarks to No. 4 of "Pictures," have, we presume, led those who have followed us to expect in No. 5 some startling revelations of the corruptions of English Society. Their expectations will, perhaps, for the moment be damped, when we name English Courtship among the worst of evils. The attention of moralists and social philosophers of this country have not been particularly directed to this subject. We do not remember reading any book, pamphlet, newspaper, or periodical, in which it is treated as one of the social evils of the English people, much less where it is treated as one of its greatest evils. Of this we are certain, that there has been but very little said or written on the matter, and that there is not one in a thousand whose attention has been called seriously to it, either by the press, the pulpit, or the platform.

Many will be surprised that we consider the matter in so serious a light. It is entered into by the lower and middle classes as a general and pleasing pass-time, and looked upon as a legitimate branch of social intercourse, rather than viewed as a great social evil. Of course it is the mass comprising the working order and the one next removed that always give the most striking illustration of the errors of society and systems. The "gentry," clergy, and aristocracy, the educated and the monied princes, are said to be more circumspect, refined, and virtuous. In saying this, we do not forget rich villany, clerical hypocrisy and corruption, and fraudulent bankers, &c. We also remember that the upper classes are entrusted with the sacred duties of legislating for the nation, protecting the interests of the people, training society, and watching over the public morals—that they are the pillars of the social system, and are to a great extent responsible for its quality. Yet in judging society we must neither confound the "people" nor their rulers with vicious systems which they have *inherited* and customs that have *grown* upon them. There is an immense difference between the members of society being positively depraved in mind and devilish at heart, and in their lacking *moral energy*, *uncommon* nobility, and a sufficient amount of true principle to throw off bad systems and customs which have had the *growth of ages.*

It is to the mass that we must look for the truest illustration of the quality of systems, and the influence of customs. There the errors and tendency of institutions, worked out by the whole of society,

find a general bearing. There the vices of all classes find a level and run into a common social cesspool. The lower order has to bear the penalty of its own sins and errors, and, to a great extent, of those of every other grade of society; and in some places it is very nearly drowned by the floods of corruption. But, in accordance with the great and just law of reaction, the common social sewer sends up a moral pestilence that reaches the highest circles, taints the best blood, and blights the morals of the noblest families. Thus it is with COURTSHIP!

As the mass, then, is the true standard of society and affords the broadest and plainest illustration of any social evil, it is there that attention should be first and principally directed. To the mass, therefore, we go to see Courtship in its most palpable form. Let us not, however, be misunderstood as speaking of *betrothals*, or of *marriage engagements*, but of that promiscuous trifling, vicious intercourse of the sexes, illustrated by the lower and middle classes of English society in their courtships.

The English people are captivated by the siren, COURTSHIP. To them she has a thousand charms. Millions worship at her shrine. Her very name enchants the ears of youth and middle age, and grandfathers and grandmothers remember her pleasures as having made the romance of their life. We are aware that in denouncing her, we are blaspheming against the favourite goddess of England. That she has the fascination of the serpent we do not question; but she has also the poisonous sting of that reptile. If millions worship at her shrine, millions are sacrificed on her altar. "Horrible" as is the "vortex of town profligacy," its action on society is not so fearful as that of courtship, nor its victims so numerous as those which she claims. Some physical diseases appear interesting in their last stages, so does that moral disease with which she smites her votaries. But the first stages of these diseases are not less deadly for being clothed with a questionable interest.

Prostitution might be aptly illustrated as mortification, and English Courtship as consumption. The former is repulsive and its action fierce, the latter is interesting and its effects more secret. Moreover, courtship might be considered as the machine to make prostitutes, the discipline that trains them, the school in which they are educated. The transition from it to prostitution is easy and the bridge narrow. There are but few, if any, who pass the rubicon of illicit intercourse in the broad day-light of prostitution; they generally pass it in the shades of courtship. We are not now speaking of after-marriage, though courtship in adulterous garbs, plays her wantonness, when the single state is closed. By preliminary training society is prepared to receive her even in that form. She pollutes the marriage bed, and hides her sins with its covering. Adultery is merely courtship after marriage—an extension of those licenses indulged in the single state.

Perhaps the case is hardly known of a young girl *going* as a virgin into the "horrible vortex of town profligacy." We admit that some are *plunged* into it without preliminary training in sexual vice. But such cases are comparatively rare. They are only to be found, connected with that decoy system by which female fiends entrap the unguarded of their sex, barter female honour to aristocratic patrons, and sacrifice the victims to the lust of "noble" debauchees. But such hardly come within the limits even of seduction. Perhaps they more properly belong to those of *ravishment*. Instances of this kind are more than commonly "horrible" in appearance; and when they do occur the public indignation is more than usually aroused. We all remember the case of abduction of an English girl to Hamburg, and the general interest that it created some eighteen months ago. When exposures are made of such infamous traffic in young girls, the *Times* can do nothing less than write an indignant editorial, as in the case alluded to, in which the editor appealed to Englishwomen to "lay to heart" the matter. The answer of an English lady to the appeal will also be remembered in which she remarks that this traffic "is, in fact, a trade under all the conditions of export and import—a trade which if not legalised is tolerated." Nor will her pertinent question to the editor in the name of "Englishwomen" be forgotten. "But what are we to do, where law is weak, where custom is strong, where custom is cowardly or wavering, where our very knowledge involves an imputation on our feminine decorum—what are we to do?" But this infamous traffic in young girls as well as the general trade of prostitution is merely the *finale*

of sexual vice. Before this, comes a *preparation* for such a state of things and a radical perversion of the proper intercourse of the sexes. This *preparation* is brought about by the fundamental workings of monogamic institutions, and their primary development in England is courtship—a system of training for a full catalogue of sexual vice.

Courtship among the lower orders of English society commences as early as at the age of twelve or fourteen years. Indeed even at a date in life reaching almost the days of infancy there is a kind of *minic* courtship going on. Children "play sweethearts" just as they "play schools" and "play shops." It is natural for childhood to imitate maturer age. This gives elder brothers and sisters immense influence over the younger ones. More especially is this the case in the working classes, for among them families are anything but well regulated. Their training not being consistent and systematized, even that part intended for moral ends, and counsels, in the abstract good, have but little effect on the mind of youth, while the bad examples and teachings of parents have their due influence. That absence of systematic moral government, and the inconsistent conduct of the "heads" which prevent the accomplishment of their right intentions, is not, on the other hand, in the way of vicious growth, but is favourable to it. Indeed, generally, in the families of the English working classes, there is properly no government. Yet this class of youth might almost be said to pass through a *system* of training. But it does not come from parents. Neither do school-masters who teach them to read, write, and calculate by figures, form the morals of the rising generations of the poor, and prepare them to play their given parts in after life. Such an education amounts to but little in the formation of society. This work is left to "big" brothers, sisters, and companions. It is they who mould the morals of their class. It is their examples that are followed, their sayings that are quoted, their conduct that gives authority. Their influence far out-weigh that of parents and school-masters. It is felt throughout the social body of England, lasts through a whole generation, and acts upon posterity. Let not these views be considered trifling with the social question; for though not generally recognized and appreciated they enter largely into the condition of English society. These remarks apply especially to courtship. The young do not so often copy their parent in their domestic virtues, that at a mature age they might be able to perform the duties of husbands and wives, as they follow their elder brothers, sisters and companions, in the course of "sweethearting." This preliminary training of the sexes, though beginning so early in life, often lasts till the age of thirty, before the marriage state commences. Indeed many young men protract the single state because it affords them greater scope for the gratification of their passions: and as we before observed, grandfathers and grandmothers remember their courting days as having formed the romance of their life.

It is a pertinent question—"What is the reason that society grows up to accept prostitution, seduction, and sexual vice in its worst forms without feeling a jar, or being startled by such a state of things?" It is a question big with meaning, and one that deserves an answer. Shall we say that it is because society is trained for it? And that that training commences almost with infancy? Shall we say that prostitution, seduction, whoredom, and adultery, *grow up* with it, and that they are the natural developments of "English society;" that courtship is the discipline, and "sweetheart" the enticement? It would not be far from the truth. Indeed we do know that such a state of things does exist, that it is developed among the common course of events, and taken in with as much eagerness as a hungry man sits down to his food. We might therefore also be assured that there is a system of training for it; and it appears to us that its first development in English society is COURTSHIP.

We have traced a vicious sexual training, up to the earliest stages of life. But it is from the age of fourteen to eighteen that courtship assumes its more serious form and becomes general. From eighteen and upwards it gathers the intensity of matured and fiery passions. With those of the working classes who pass through the discipline of Sunday schools it is often there that the days of courtship begin. First-class scholars and young teachers form acquaintance with their opposite sex, couple themselves off and commence to graduate in sexual vice.

The Sabbath is *par-excellence* a courting day among the youth of the lower orders. Especially is this true of the country. Those who are not bound by their parents devote Sabbath evenings particularly to the indulgence of all the pleasures and licenses claimed by sweethearts. When the youth of both sexes have arrived at an age to leave Sunday schools they generally take the afternoon of that day, as well as the evening. They then feel themselves almost out of the very slender authority of parental jurisdiction, which till now had somewhat restrained them. At this period courtship is stimulated by young and vigorous passions. The high-roads, the fields, bye-places, and lanes, are thronged with pairs and groups of the worshippers of Venus. We see them walking, frolicking, lying, sitting, and indulging in all the pleasures of voluptuousness. We must leave imagination to paint the full gratification of the fascinating vices of courtship on the Sunday, and to tire itself in the attempt to grasp the amount of unlawful intercourse which sends the sacred day blushing into the past.

As we observed before, we are not denouncing *betrothals* as understood by those simple nations and tribes where sexual vice is nearly unknown and illicit intercourse prohibited by the severest penalties. Betrothals do not belong to the working class. We are not speaking of their marriage engagements, nor of courtship, after such contracts have been entered into. However a great deal deserves to be said against this period in love-days and its consequences. Often between these engagements and their consummation, there are much purity and peace of mind lost, family honour sacrificed, virgin innocence polluted, and too often the parties who made those covenants never stand together at the altar; and misery follows the breaking of their contracts. Neither are we particularly denouncing courtship, entered into by young people with intentions to terminate it in marriage, providing after a certain time they find circumstances favourable, their intentions unchanged, and their love strong enough to bind themselves in marriage bonds till death separates them. But how vicious and cruel is courtship even in this form. The parties go on a marriage *trial* for one, two, three, and four years, we have known it as many as seven or eight years. (It reminds us of sectarians putting penitent sinners on *trial* for the remission of sins.) What follows? Often after winning the affections of a girl, often after taking her honour, the man makes the discovery that she is not the person to become his wife! The *trial* is against her! She must go dishonoured to the bed of another, or live a single life, and find days and nights enough to mourn her fall. Or perhaps she becomes an outcast in society and ends her wretched course in a public prostitute's death. How many are dishonoured and ruined—what sin, misery and sexual vice, are brought into the world by courtship in this stage! Enough to cry aloud to Heaven for vengeance upon the siren worshipped by "English Society."

But we are speaking generally of courtship, that comprehends no distinct intentions to marriage. Millions enter into it in this sense—merely for the enjoyment of pleasures, indulgences, and vice, to be found in this kind of sexual intercourse. Indeed it is carried on during years of youth, when the very idea of their forming marriage contracts or intentions would be absurd and laughable. This courtship is of such a promiscuous nature that many young men have half-a-dozen "sweethearts" each, and they often pay their attentions to three or four on a single Sabbath; for as we said the Sabbath is *par excellence* a courting day. Nor are the females behind in this. They have a train of gallants, and not unfrequently they change their regular "sweethearts" many times in a year. Indeed, in their courtships, they give a striking illustration of *sexual communion*. In this feature courtship and prostitution stand side by side. The principal difference between the two is courtship "without money and without price," and courtship reduced to a trade.

Here we would ask, what would be the inevitable result of this state of things, this promiscuous sexual intercourse beginning so early in life and lasting so many years? What must be the result of young people mixing with their opposite sex, under every circumstance favourable to vice—walking, lying, sitting, frolicking in bye places, fields, and lanes, concealed by the darkness of night? What are the facts of the case? The answer is obvious. Millions of the fair sex do not go to the marriage bed virgins, and in most cases they are taken to arms that have locked

in unlawful embraces. The details are that thousands of females know *several* men before marriage, and the tens of thousands of men who know *many* women. Are we wrong, then, in saying, that "the transition from courtship to prostitution" is easy? Are they not by the former prepared to enter into the latter, should poverty or other causes render it necessary? We are painfully aware that distress leaves millions of females liable to be drawn into the "horrible vortex of town profligacy." But we believe the evil in question paves the way—that without a vicious system of training the "millions" would prefer death to that "horrible vortex." But besides educating them for the wretched course of life and death that the detestable trade involves, it extends further into the ramifications of society, polutes sexual intercourse from the commencement, and secretly deflowers millions over whose private prostitutions a mantle is thrown. Were we asked the name of the great evil of England, most destructive to public morals, contaminating to the greatest number, and that which makes the intercourse of the sexes most like licentiousness, we should answer COURTSHIP as illustrated by English society.

We believe that the country is more prolific than the town to the development of this great social evil, and that the chances are in favour of native girls of cities and large business towns. It is not our intention to enter into the causes of this, but such is the fact; and we do not anticipate being questioned for stating that the country principally feeds the "horrible vortex of town profligacy." We haste to touch several other views, among which is *courtship among servants.*

Servants, *as servants*, are not a marriageable class of society. Families very seldom think of keeping married servants; and servants themselves scarcely dream of holding house situations after marriage. The domestic instinct, and the necessities and yearnings of married life, cry out for "home, sweet home, be it ever so humble." The position of servants in society ignores the marriage state. It debars them from fulfilling the object of their creation as husbands and wives, fathers and mothers. Their callings doom them to a life of celibacy. But are they really faithful to this unnatural state? No. They find vent for nature and their strong passions in courtship! The female portions angle for husbands among men who are not in service, and sometimes they catch them, and thus get out of a social condition that demands such sacrifices. But what an amount of sexual vice is attached to their working out the marriage problem! Besides, thousands of them accept their social position till the true age of marriage is past. Then again, there is courtship among servants with one another. Its meaning among an *unmarriageable* class is too significant to require bringing out. When it is between females in service and men not in service, it manifests itself more healthfully and has a reference to marriage. But when confined to servants among themselves, unless coupled with intentions to leave service, marry, and set up housekeeping, the very idea is startling. But let it be borne in mind, that men-servants cannot leave service; they know no trade, and are not fit for labourers. Indeed, the idea of men-servants, bred up in gentlemen's families, becoming workingmen, in the common acceptation of the term, is preposterous. They are the *little "gentry,"* who ape their masters, and who would not by any means *condescend* to the condition of the working man. What, then must be the amount of sexual vice attached to the life of servants under such circumstances, and when they are pampered with luxurious food? We believe, that if the subject of sexual intercourse among servants were thoroughly investigated, there would be some startling disclosures.

We now come to seduction. Our views on this matter differ materially from those generally entertained. There are no doubt some who deliberately and wickedly delight in ruining young girls, who might, in the true sense, be termed seducers. But they are few. We lay a thousand times more to essential workings of the *monogamic system* than to a malicious disposition in men to seduce and ruin. Society is trained for sexual vice, and we ought not to be surprised to see its worst developments. Seducers, in the true sense, are found among libertines and voluptuaries of the higher circles, and married men of all classes. But even with these, how much shall we charge to a vicious system? As for the ruining of young girls by their "sweethearts," it is not seduction; both sexes sow the seeds of vice; they pass through a training in

their courtships whose natural, if not inevitable, results are ruin to the "fair." Thousands of young men who make a boast of the number of young girls whom they have ruined, would, if they saw a girl's life in danger, risk life and limb to save her. They do not fully realize what it is to ruin a young girl; they do not feel the force of the wrong they do, or they would be horrified by it. They are educated for such a *finale;* they do the wrong in the thoughtlessness and in the heat of tantalized passions, and take it among matter-of-course events. Let us look truthfully at the matter, and not place the account on the back of humanity, where it does not belong. Let us remember that God is the great Father of mankind and the source of human nature. Shall we blaspheme against *Him* by making *Him* that fountain of all the corruption which we see in the world? Rather let us charge it to where it belongs—to the working of false and vice-making systems which men in ignorance have instituted. Courtship, prostitution, seduction, sexual vice of all kinds, and in every class, even to the trade of infamous traffic in young girls, we charge to the account of the *monogamic system* of England. It has all been worked out under monogamic institutions. Therefore let it bear the burden of its own development. We cannot understand the logic of those who boast up a system and call it good, that bears such fruit. "Do men gather grapes of thorns, or figs of thistles?" or can an impure fountain send forth pure water? "By their fruits," said Jesus, "ye shall know them." This is as applicable to systems as to men. We do not hate either *single or plural marriage,* but we hate the *monogamic system,* as illustrated by English society. We hate its developments in all its stages, from courtship to sexual vice of married life, to prostitution, seduction, up to the infamous traffic in young girls. There must be a distinction made between the great economy of God and nature, touching the married condition and pure sexual instincts, and the *monogamic system.* This is an important distinction, whether made relative to monogamy or to that of polygamy. The married condition and the sexual instinct is one thing, and *systems is another.* Of them, we must say, the system is good or bad, that they develop natural laws and relations to virtue and happiness, or to vice and misery. There is more credited to monogamy, as a *system,* than it deserves. We make a distinction, however, between the good resulting from the marriage relations and the workings of any system of marriage. There are in England many good husbands, many virtuous wives, many happy homes; but this proves nothing in favour of monogamy or polygamy, but a great deal in favour of marriage. We must judge of a system by its developments, and not by the harmony of the married state; this belongs to God's economy, and was made before the social system of nations or their institutions regulating marriage. We see the developments of monogamy in courtship, prostitution, seduction, sexual vice, and traffic in girls. It is by this general working of the system that we must judge it. We again say we hate the monogamic *system* in all its developments.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 504.)

[June, 1842.]

Saturday, 25th. Transacted business with brother Hunter, and Mr. Babbitt, and sat for a drawing of my profile to be placed on a lithograph of the map of the City of Nauvoo.

Messrs. Stephens and Catherwood have succeeded in collecting in the interior of America, a large amount of relics of the Nephites, or the ancient inhabitants of America, treated of in the Book of Mormon, which have recently been landed in New York.

Sunday, 26th. President Brigham Young preached on the law of consecration, and union of action in building up

the city, and providing labour and food for the poor.

I attended meeting, and Council at my house at six o'clock, p.m.; present, Hyrum Smith, George Miller, N. K. Whitney, William Marks, Brigham Young, Heber C. Kimball, and Willard Richards, to take into consideration the situation of the pine country, and lumbering business, and other subjects of importance to the Church; after consultation thereon, the brethren united in solemn prayer, that God would make known His will concerning the pine country, and that He would deliver His anointed, His people from all the evil designs of Governor Boggs, and the powers of the State of Missouri, and of Governor Carlin and the authorities of Illinois, and of all Presidents, Governors, Judges, Legislators, and all in authority, and of John C. Bennett, and all mobs and evil designing persons, so that His people might continue in peace and build up the City of Nauvoo, and that His chosen might be blessed and live to man's appointed age, and that their households, and the household of faith might continually be blessed with the fostering care of heaven, and enjoy the good things of the earth abundantly. Adjourned to Monday evening.

Monday, 27th. Transacted a variety of business. Borrowed money of brothers Woolley, Spencer, &c., and paid Hiram Kimball for the mound.

When the Council assembled in the evening, brothers Hunter, Ivins, Woolley, Pierce, and others being present, the adjourned Council was postponed till Tuesday evening, and I proceeded to lecture at length on the importance of uniting the means of the brethren for the purpose of establishing manufactories of all kinds, furnishing labour for the poor, &c. Brothers Hunter and Woolley offered their goods towards a general fund, and good feelings were generally manifest.

This morning little Frederick G. W. Smith told his dream to all the house, "that the Missourians had got their heads knocked off."

Tuesday, 28th. Paid brothers Woolley and Spencer. Brother Hunter's goods were received at the store, and brother Robins consecrated his goods and money to the general fund.

The adjourned Council of Sunday evening met in my upper room, and were agreed that a reinforcement go immediately to the pine country, led by brother Ezra Chase, and after uniting in solemn prayer to God for a blessing on themselves and families, and the Church in general, and for the building up of the Temple and Nauvoo House and City: for deliverance from their enemies, and the spread of the work of righteousness: and that brother Richards (who was expecting to go east to-morrow for his family) might have a prosperous journey, have power over the winds and elements, and all opposition and dangers, his life and health be preserved, and be speedily returned to this place with his family that their lives and health might be preserved, and that they might come up in peace to this place, and that brother Richards might be prospered according to the desire of his heart, in all things in relation to his household, and the Church, and that the Spirit of God might rest upon him continually, so that he may act according to the wisdom of Heaven. The Council dispersed.

Previous to the Council, I, in company with Bishop Miller, visited Elder Rigdon and his family, and had much conversation about John C. Bennett and others, much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth.

Nauvoo, June 28, 1842.

To his Excellency Governor Reynolds, of Missouri:—

Dear Sir—You will permit me to ask you to peruse this letter, and the accompanying newspaper, relative to the character and conduct of John Cook Bennett, who associated himself with our religious community near two years ago, he being a man of respectable talents and moderately good literary attainments.

In the judicial organization of our city under the charter granted by the Legislature of Illinois, said Bennett was elected mayor; and continued to hold said office of mayor until within the last two months or less. He having learned that he could no longer maintain a standing as an honourable man in our society, he tendered his resignation, which was accepted.

The object of this communication is, therefore, to inform you of the true character of said John C. Bennett, that he may not injure the innocent, by gaining credence with you, or those over whom your Excellency is placed to govern.

We have learned from respectable sources that said John Cook Bennett has entered

into a conspiracy with some of the citizens of your State, to bring a mob upon us, and thereby disturb our peaceful vocations of life, and destroy and drive us from our homes and firesides.

Believing that your Excellency cannot be influenced by the popular prejudice, almost everywhere entertained against us, on account of our peculiar religious tenets, I am the more free to write to you without reserve, knowing that the high toned and honourable men of the earth will not be easily carried away by popular opinion or vulgar prejudice; but will always be found on the side of the law-abiding portion of the community, and will suppress, so far as in them lies, every movement that tends to abridge the rights, or mar the peace and happiness of any portion of the citizens of our common country.

I have resided in this city near three years, and attached myself to the Church of Jesus Christ of Latter-day Saints, soon after their location here; and have had a good opportunity of learning the feelings of the leading members of the said Church in regard to the citizens of Missouri, which are of the most friendly nature, ever designing to live in peace, and cultivate friendship with all the citizens of your State, as also all the States, and all mankind generally; it being a principle of our faith to cultivate friendship and live in peace with all mankind; and if Dr. John Cook Bennett, or any other person, may conspire with citizens of your State, to bring upon us mob violence, we confide in you as one who will, under all circumstances, interpose the strong arm of the law, in the suppression of conspiracy or mobs, or any other violation of law, as citizens of the United States we claim the protection of the several States and the United States in all our constitutional rights; and having learned something of your character, we the more confidently expect your protection against all lawless aggressions by any of the citizens of your State.

Whatever may be reported concerning us, we assure your Excellency that our feelings are as I have before stated, of the most friendly nature, and should Bennett or any other person report anything contrary, your Excellency need pay no attention to it; for it is not the truth, and is only designed by wicked men to cause the overthrow of the innocent.

Should any report have already reached your ears, I would esteem it as a great favour, if you would give me information of the same by letter immediately on receipt of this.

I am, yours respectfully,

GEORGE MILLER.

Wednesday, 29th. I held a long conversation with Francis M. Higbee. Francis found fault with being exposed, but I told him I spoke of him in self defence. Francis was, or appeared humble, and promised to reform.

Heard the Recorder read in the Law of the Lord; paid taxes; rode out in the city on business, with Brigham Young.

My Clerk, Willard Richards, being about to leave me for a season, committed the business of my office to Elder William Clayton, who had been engaged with him for a few weeks past.

Thursday, 30th. In the forenoon, spent some time with C. A. Warren, Esq., from Quincy, and others, in the private office and in the afternoon was in the Court Martial, giving testimony concerning John C. Bennett, who was cashiered.

Quincy, June 30, 1842.

Dear Sir—I have received by the last mail, your letter of the 24th instant, in which you have thought proper to give me a statement of charges against the conduct and character of General John C. Bennett; I can say that I regret that any individual should so far disregard his obligations to his God, and to his fellow man, as to condescend to the commission of the crimes alleged in your letter to have been perpetrated by General Bennett. It is, however, in accordance with representations of his character, made to me more than two years since, and which I then felt constrained to believe were true, since which time I have desired to have as little intercourse with him as possible. No resignation of his commission as Major-General of the Nauvoo Legion has reached me.

Some weeks since I read a short note from him, stating that you had reason to believe that a conspiracy is getting up in the State of Missouri, for the purpose of mobbing the Mormons at Nauvoo, and kidnapping you, and taking you to that State, and requested to be informed in case of such mob, whether you would be protected by the authorities of this State, &c. To which I replied; that as all men were held amenable to the laws, so in like manner the rights of all would be protected, and the dignity of the State maintained, to the letter of the constitution and laws. The above is, in substance, the contents of his note to me, and my reply to him, having destroyed his letter, as I considered it of no use, should it be retained.

You state that you have heard that I have of late entertained unfavourable feelings towards you (the Mormons) as a people, and especially so with regard to yourself, &c.,

&c. If this should be true, you would be pleased to know from me the reasons of such hostile feelings.

In reply, I can in *truth* say that I do not entertain or cherish hostile or revengeful feelings towards any man or set of men on earth; but that I may have used strong expressions in reference to yourself, at times when my indignation has been somewhat aroused by repeated admonitions of my friends (both before and since the attempt to assassinate Ex-Governor Boggs) to be upon my guard; that you had prophesied that Boggs should die a violent death, and that I should die in a ditch, all this, however, if true, I looked upon as idle boasting until since the assassination of Boggs, and even since then, in reference to myself, I cannot view it in any other light, because whatever your feelings may have been towards Boggs, the mere discharge of an official duty on my part, enjoined upon me by the constitution and laws of this state, and of the United States, could not possibly engender feelings of such deep malignity. Be assured that this matter gives me no uneasiness, nor would the subject now have been mentioned, had you not requested a reply to your inquiries.

I have seen your denial published in the *Wasp*, of the prediction, attributed to you, of the death (or assassination) of Governor Boggs; be that true or false, nothing has contributed more towards fixing the belief upon the public mind, that you had made such prediction, than the repeated statements of a portion of your followers, that the manner of his death had been revealed to you, and their exultation that it needs must be fulfilled.

In reference to your request, to be advised how you should act, in case a mob should come upon you, I should feel very much at a loss to recommend any course for you to adopt, other than resort to the first law of nature, namely, to defend your own rights; because, were I to advise a quiet submission on your part, I could not expect that you would fold your arms, and silently look on, whilst those rights were violated and outraged, as long as you have the power to protect them. I, however, have not the most distant thought that there exists, at present, any real cause for the apprehension of a mob coming upon you, otherwise I should feel it my duty to endeavour to arrest it.

Very respectfully,
Your obedient servant,
THOMAS CARLIN.

To General Joseph Smith.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 15, 1857.

UTAH.

THE TERRITORY OF UTAH.—Utah is a territory of the United States, bounded on the east by the Rocky Mountains, and on the west by California; and included between the parallels of 37 degrees and 42 degrees north latitude. Its length from east to west is about 700 miles; its breadth from north to south 350 miles; it contains about 225,000 square miles. Its average elevation is not far from one mile above the sea level. The most of this extensive region is an uninhabitable desert, destitute of water and has but little vegetation, and intersected by parallel ranges of mountains running from north to south. Now and then a valley may be seen, susceptible of cultivation and the formation of settlements. It is supposed to be capable of sustaining only one or two millions of inhabitants.

THE INHABITANTS OF UTAH.—Utah was originally a province of Mexico, and inhabited only by small bands of roving Indians. In 1847, the "Mormon Battalion," in the service of the United States, took possession of the country, including California. In the summer and fall of the same year, several thousands of the Latter-day Saints formed settlements in this newly-acquired province. Soon after, the inhabitants

formed a provisional State Government; and in September, 1850, they were organized by an Act of Congress, as a territory of the United States. By the census taken in the spring of 1856, the population of the territory had increased to over seventy-seven thousand. Of these, the majority are Americans and English. Several thousands are from Wales, Scotland, and Denmark. Some few also from Norway, Sweden, Iceland, Ireland, Germany, Switzerland, Italy, and France. Asia, Africa, Australia, and many Isles of the sea have likewise each contributed a small number to help swell the population of Utah.

THE GOVERNMENT OF UTAH.—The form of government was established by the Congress of the United States; and is the same as that of Oregon, Washington, Kansas, Nebraska, and all other United States' territories. The Governor, three Judges, Secretary, Marshal, and Attorney, are appointed by the general government; while the people are required to elect their own legislators, to make their own civil and criminal laws, and to appoint their own local judges and other officers. The laws enacted by the legislature are required to be forwarded to Congress for their approval or disapproval. The citizens of Utah are also under the Constitution and laws of the United States. In all these respects, the territorial government of Utah is precisely the same as that of all other territories.

There are but very few of the laws of the United States that have any bearing upon territories. Any aggression upon the persons or property of the Indian tribes come under the Federal laws. Treason or rebellion against the United States would also come under the Supreme law. Rebellion against a republican form of government, established in a territory, also comes under the same code. But individual crimes, such as murder, robbery, house-burning, stealing, adultery, &c., &c., are tried by the laws of a territory, and not by the Federal laws. The Legislature of Utah, during its session, last winter, compiled what few of the United States' laws there are, applicable to the territory, which will be published with the territorial laws, for the convenience of the people.

THE RELIGION OF UTAH.—In Utah all religions are equally tolerated and protected, to the same extent and in the same degree, as in all other territories of the American Republic. The principal religion now existing in the territory is that of the Church of Jesus Christ of Latter-day Saints. The ecclesiastical forms of government, adopted by any religious denomination in the territory, have no connexion whatever with the Civil or Republican form of government, established by the United States. The members of any religious body are alike eligible to hold any office under the Civil Government, according to the Federal Constitution. The United States, therefore, in 1850, appointed his Excellency, Brigham Young, the Governor of Utah, and have testified their unqualified approbation of all his official acts, by supporting and sustaining him in office for the long term of seven years; while the governors of the other territories have generally held their office only for the short period of four years, and sometimes for a period much shorter. Governor Young, though occupying the dignified station of President over all the Latter-day Saints throughout the world, has shown his condescension by being willing to accept the petty office of Governor in a civil capacity. He was willing to condescend to this position for the good of the citizens of Utah. As a United States' officer he has manifested to the Federal government, and to all the world, that unequalled wisdom, and that superior capacity for governing, which far surpasses the talents and abilities characterizing the governors of other territories. In what State or territory has a governor been so universally respected and beloved? Has the general government ever disapproved of one of his

official acts? No. His whole administration, from first to last, has been in strict accordance with the Constitution and laws of the United States, and the laws of the territory over whom the Federal government appointed him as the Executive. This verifies the fact, that a truly religious man is better qualified to govern than one who is irreligious.

THE DISTINCTION BETWEEN ECCLESIASTICAL AND CIVIL LAW IN UTAH. — The Civil laws and Church laws in Utah, are as distinct as in other territories. The Methodists, Baptists, Presbyterians, "Mormons," and all other religious denominations in Utah, have the undoubted right to frame ecclesiastical laws, binding upon the individual members of their respective societies. If these laws are broken, they have the right to disfellowship the transgressor; but have no right, by Church law to interfere with his person or property. The same rights and restrictions exist in all the States and territories.

But are not the great majority of the citizens of Utah Latter-day Saints? Have they not the power to elect all the legislators, and to frame such civil laws as they think proper? Have they not the power to enact laws partial to their own denomination and favouring their own society more than others? And does not this virtually combine Church and State? We answer, that all the laws of Utah, must be sent to the Congress of the United States, and receive their approval or disapproval. Hence, the impossibility of the laws of Utah being partial, unless permitted to be so, by the Federal government. Also the Executive, and Judges of the District and Supreme Courts, are appointed by the general government; this is an effectual preventative against all partiality in the administration of law in Utah.

If any one supposes himself aggrieved by the decision of the juries, or lower courts, he has a right to appeal to the United States' Supreme Court in Utah. No jury is allowed in this Court. This effectually protects him from partiality, should any arise in the lower courts and juries, and gives him the benefit arising from the decisions of United States' officers. In this manner the power of Civil government is removed entirely beyond the reach of ecclesiastical government; and the two are as distinct from each other in Utah, as in the State of New York.

The press often accuse the Utonians of rebellion against the laws of the United States. But we have often asked the question, What particular law have they violated? Have they committed treason, by adhering to the enemies of the United States, or by giving them succour in time of war? Have they rebelled against Governor Young whom the United States have placed over them? Have they rebelled against any of the lawful and official acts of the United States or of her authorities? Have they rebelled against the Republican form of government which they petitioned for, and which Congress granted them? Have they violated any Indian treaties, or stirred the Indians up to hostility against the United States? Have they proclaimed war against the general government, or manifested the least hostility to Republican institutions? To all these questions we boldly answer, No. And we defy the whole world, to point out one law of the Federal government that the Utonians have violated. It is one of the easiest things imaginable to denounce the people of Utah, and to accuse them of open rebellion against the laws; but the sequel will show it to be one of the most difficult tasks ever undertaken, to substantiate these wholesale denunciations and accusations.

We very respectfully invite the gentlemen of the press to accommodate their readers with one solitary instance of Utonian rebellion against the United States' laws. One instance, proved, will have more influence than volumes of unsubstantiated slander.

Drummond's Reports have been proved by United States' officers and other incontrovertible testimony to be false—utterly false—without even a shadow of foundation. And the rotten-hearted, loathsome reptile has crept away into obscurity, to hide his guilty head from the just indignation of the public, and his amiable family whom he has so greatly dishonoured. Whether he still lives in unlawful intercourse with "his dearly beloved," Ada Carroll, we have not been informed. His iniquity has found him out, and the public press is down upon him rough-shod. Thus Haman has hung himself with the rope he prepared for the innocent.

A Visit to Scotland.—In accordance with the instructions of the First Presidency, we have devoted a portion of our time in travelling among the Conferences and Branches of the Church of the Saints. Our last trip was to Scotland, accompanied by President Benson. We visited Carlisle, Glasgow, Paisley, Kilmarnock, Edinburgh, and some other places. Our meetings were generally well attended, and the Saints were enjoying a good measure of the Holy Spirit. We trust that our labours have been a blessing to many, both in and out of the Church. There are some small Branches in Scotland which we had not time to visit, one or two of which were represented to be in very bad standing, and so near like the world, and the world so near like them, that it would be difficult to distinguish the difference. They scarcely have the name of Saints, much less the characteristics. When the world speaks well of those professing to be Saints, they have great reason to fear; for, if they were Saints, indeed, the world would hate them, and say all manner of evil against them falsely. Persecutions are among the blessings promised to the faithful disciples of Christ. Let the Saints awake to righteousness, and it will not be long before the world will be awake also, to persecute, revile, and slander them.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
May 29, 1857.

Brother Orson Pratt, Liverpool.—We are yet without a mail from the East, since the November mail was brought in, and I have nothing from you by the last South mail. We left this city on Friday, 24th of April, for the north, and returned on Tuesday, May 26th, all well, and no accidents, having travelled nearly 800 miles. We saw much land, some little of it good soil, much good grazing land. But the best soil we were told "lies still a-head," in Bitter-root valley, and in the valleys still further east, and on the head waters of the Missouri. We saw enough to satisfy us, had we hitherto been ignorant of the fact, that the world is not yet over peopled. There are thousands of acres of good arable and pasture land, where thousands of the honest and industrious poor, who are now immured in factories, and other civilized prisons, could sustain themselves, and thrive as industrious bees of the Deseret hive, breathing a pure and wholesome air, free to do all the good they can to the human family and to themselves.

At four o'clock this afternoon, the May mail from Independence arrived, (heavy mail), Dr. Bernhisel, George A. Smith, T. O. Angell, and other passengers, all well.

One word more on the reformation begun among the Saints in Europe. Obedience to the Gospel at first brings peace and joy. By and by, all becomes with some as an old song. Local Elders have nothing new or exciting in their addresses, soon they know a little more than they did in the sectarian churches; they are tempted to think they know all, lose the Spirit, become indolent in their attendance

at meetings, formal and dull in their prayers, frequently forgetting entirely to acknowledge the goodness and power of God in thanksgiving and praise. By and by they lose the spirit of gathering, if ever they had it, and finally fall asleep in infidelity. Hence the necessity of a sudden pause—"Where am I? What am I? What am I doing? Am I living my religion? Are the good angels ever near me ministering to me? Have I wronged my brother in anything? Am I believing in, and obedient to every legally constituted authority in the kingdom of God? Have I increased faith and power in God, His ordinances, and increasing confidence in myself, my brethren, and my God? Have I nothing to repent of, nothing to amend, reform or improve? Have I become perfect, or is my course eternally progressive?" These, and a hundred similar queries put by the Saint to himself have awakened many, and will, no doubt, continue to arouse the watchful, while humanity has its frailties, and the enemies of the kingdom seen and unseen, live and have power to oppose. All hell is now awake to destroy the work and kingdom of God here, and may become more so in foreign countries ere long. And just as we begin to arouse ourselves to live and build up another house to our God, the enemies of His work stir themselves up and are more active to our injury and destruction than ever. But we feel to joy in the God of our salvation. We know this work is His, and that we are His, and He will turn and overturn till His purposes are accomplished, and His kingdom established that shall never be thrown down. Even so. Amen.

There are settlements at Beaver creek, nine miles east of the old Pawnee village. Also at different points on the Platte river which will accommodate the emigrants from northern Europe, who necessarily start late. We are planting stations on the line from here to the East for the mail, and the Express Carrying Company.

Your sincere friend and brother in the Everlasting Covenant,

BRIGHAM YOUNG.

FOREIGN INTELLIGENCE.

NEWS FROM UTAH.

(From the "Deseret News.")

RETURN OF THE GOVERNOR AND HIS PARTY.—By Captain Egan, who arrived on Sunday Evening, intelligence has been received that His Excellency and the company with him had got back as far as the head waters of the Malad on the 23rd; he is hourly expected.

All were well, and getting along finely; the Governor's health much improved, and his body invigorated by the journey, as also many others in the company.

His return and that of the principal men who accompanied him, will give new life and vigour to the city. Though things have been moving about right since they left, there has been something lacking in general appearances that their return will supply.

In the next number, an account of their trip may be expected, which will, no doubt, be very interesting.

TUESDAY, 6½ P.M.—He has arrived.

THE WHEAT CROPS.—So far as we have heard, the wheat crops in this Territory, as a general thing, look remarkably well, and the prospects of an abundant harvest were never better. There is plenty of water for irrigation, and, with few exceptions, there is not much probability of there being any scarcity in this and the adjoining counties during the season. There is any amount of snow in the mountains, and if the grasshoppers do not make another visit this summer, the husbandman will be very likely to realize all that his industry and management will warrant him to expect at the time of harvest.

CITY ITEMS.—Improvements are being made constantly. During the week the fence around the Council House and adjacent grounds has been completed.

The wall around the Tithing Office buildings connected with the one around the President's buildings, gardens, &c., has been finished, and when the ponderous gates are made and hung, they will be much more safe.

South Temple-street has been some-

what improved; but when the deep hole between the Council House and the President's mansion is filled up, and the street and side walks made to correspond with the improvements lately made in front of the mansion and adjoining buildings, as is contemplated, that part of the street will have a much better appearance than it has now.

The city, as a general thing, has been greatly improved this spring, and preparations are making for the erection of many new houses during the summer, and general prosperity is seen everywhere.

LATEST FROM THE PLAINS.

(From "The Mormon.")

THE ST. JOSEPH *Journal*, of the 2nd instant publishes a report brought by a French trader, that a hundred troops and fifty teamsters, under the command of Colonel Summers, were attacked by a large body of Cheyenne and Arrapache Indians, two hundred miles from Fort Kearney, and all slain. The report is confirmed by a trader who arrived at Pacific City, Iowa, on the 2nd, and also by the emigrating train from Salt Lake.

[The above is discredited at Washington. Some persons who have just crossed the Plains, informed us this morning, (Thursday,) that they had learned sufficient of the Indian preparations for hostilities to warrant Uncle Sam's boys to count on tough times on the Plains.—ED. *of "The Mormon."*]

TROOPS FOR UTAH.

(From the "New York Herald.")

"The intelligence of an insurrectionary movement in Kansas grew out of the fact that a committee of citizens of Lawrence had prepared a city charter differing materially from that granted by the territorial legislature, and the design of the said committee of superseding the old charter with the new instrument. This action, which was in effect a nullification of the law, was regarded by Governor Walker as treasonable, and he forthwith made arrangements to repress the movement. Orders have been despatched to General Harney to employ the whole of the military force destined for Utah in preserving order in Kansas, if necessary. A serious difficulty occurred at Doniphan, Kansas, on the 6th instant. It seems two prominent individuals, one of each political party, had a personal trouble which they endeavoured to quietly settle with muskets at forty paces, but were interrupted. A great excitement was created, the politicians respectively taking sides with their favourite, and armed men gathered from round about. General Lane was there, and seized a number of United States' arms, and for a time a bloody conflict seemed inevitable. Lane, however, prudently avoided a collision, and, finally peace was restored. Such incidents go to show of what inflammable material the population of Kansas is composed.

"Despatches received last night state that on the 17th instant, Governor Walker encamped outside of Lawrence with eight companies of dragoons, under the command of Colonel Cook. The citizens had, up to last accounts, refused to negotiate, and had resolved to resist when fired upon by the military. We do not, however, apprehend that the Free State men will place themselves in bodily danger. Eight companies of dragoons are rather too formidable for even redoubtable General Lane to attack. Governor Walker had issued warrants for the arrest of the Lawrence malcontents, and no doubt they are duly executed. Accounts from Kansas, derived from a Free State source, state that the Topeka Convention adjourned on the 16th, after renominating the old State officers, so called. General Lane is to organize the Free State men, with the view to action, at the October election.

"D. R. Eccles, of Indiana, has been appointed Chief Justice of Utah."

A FEW MORE QUESTIONS FOR MINISTERS TO ANSWER.

(*From the "Western Standard."*)

The Bible calls Abraham the friend of God; and states, that it was because of his obedience and faithfulness that He entered into covenant with him. His

readiness to offer up his son Isaac is proof that God could give him no commandment that he would not unhesitatingly and with all his heart obey. If this be so, and if plural marriages are sinful, impure and improper in the sight of God, how is it possible that He did not make Abraham acquainted with the sinful nature of such marriages, when He promised that kings should come out of him, and that in his offspring the world should be blessed, seeing, that at that very time he was a polygamist?

When Israel made a war of extermination upon the Midianites, God commanded them to spare the young women for wives for the Israelites. They captured thirty-two thousand young ladies; and by God's command they were apportioned among the army, the congregation, and to the Lord. By this apportionment, the army drew sixteen thousand—the congregation 15,968, and the Lord 32. Now as the Mosaic ritual required no vestal virgins, nor consecrated maids to minister in the offices of religion, and as Moses, in Exodus vii. 1, is said to be God, were not those thirty-two maids given to Moses, and if given to him, were they not intended to be his wives? If not, what were they intended for? Consult the 31st chapter of Numbers.

When God, in Numbers xiv. 12, threatened to destroy the men of Israel for their wickedness, and told Moses, that He would make a great nation of him, upon what principle did He promise that, if not upon the principle of polygamy?

Hannah was the second living wife of Elkanah; Samuel therefore was the offspring of a polygamic marriage. Now polygamy is either pure and holy before God, and its children legitimate; or it is impure and unholy, and its offspring are bastards, and by the law of Moses were not permitted to enter into the congregation of the Lord. If, therefore, Samuel was not born in lawful wedlock, how was it possible for him to minister at the altar, as the chosen Prophet, Seer, and Revelator of the Most High God?

By consulting 2 Samuel xii. 8, we find that God Himself gave unto David Saul's wives, and if they had not been enough He would have given him more: How could that be, according to the uninspired ideas of monogamists?

Isaiah prophesies that at the building up and glorifying of Zion in the last days, seven women shall offer themselves as wives of one man: Do monogamic Christians believe that this prediction of the "evangelical Prophet" will be fulfilled? And if this passage is to be spiritualized, what kind of wives will those spiritual wives be?

Christ promised them who forsook wives, &c., for His sake, to reward them an hundred fold in this world: Does not the fulfilment of that involve the principle of polygamy?

Where in the Bible is polygamy forbidden, and declared to be unlawful?

What passage in the Bible says, that it is unlawful for a Christian man to have more than one wife?

Is not Paul's expression in 1st Timothy iii. 2, 12, equivalent to saying, that Bishops and Deacons must be married men, having at least one wife?

Which system is better calculated to produce a healthy and vigorous posterity; the polygamy of the "Mormons" which entirely separates a woman from her husband during pregnancy and the nursing period, or the monogamy of Christians which wantonly violates those laws of life and health which even brutes respect?

In Utah, even upon the testimony of apostates, there are but two classes of women: viz., wives and daughters. Which is the better, that condition of things in Utah, or society in California, where in addition to wives and daughters, a third and very numerous class of females are added?

VARIETIES.

The best thing to give your enemy is *forgiveness*.

The difference of time between Liverpool and New York is four hours and fifty-six minutes.

True Pith.—The force of language is apt to be much injured by the multitude of words.

HONESTY and interest, like virtue and heaven, can never be separately pursued.

WORLDLY WEALTH.—There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—*Matthew Henry.*

DISASTERS ON THE WESTERN RIVERS.—The *Louisville Courier* has a long list of steam-boat disasters that occurred on the western rivers during the year 1856. The recapitulation is as follows:—Boats lost by snags, 59; by burning, 23; by collision, 7; by ice, 34; by explosions, 8; by other casualties, 21; total steamers lost, 152; flats and barges lost, 50; aggregate loss of property $2,637,000. In addition to the above disasters there were some forty or fifty accidents by flood, fire, snags or collisions, wherein boats and cargoes were damaged to a large amount in the aggregate.

THE HAND-CART SONG.

BY ELDER PHILIP MARGETTS.

No purse, no scrip they bear with them, but cheerfully they start,
And cross the plains a thousand miles, and draw with them a cart:
Ye nations list! the men of God, from Zion now they come,
Clothed with the Priesthood and the power, to gather Israel home!
Then cheer up ye Elders, you to the world will show
That Israel must be gathered soon, and oxen are too slow.

Ye pious men whose sympathy is touch'd for fallen man,
A pattern now is set for you, just beat it if you can;
Here's men who're called to go abroad the Gospel to impart,
They leave their friends and homes so dear and start with their hand-cart.
Then cheer up ye Elders, &c.

Now competition is the rage, throughout the world 'tis true,
To head the "Mormons" they must rise far earlier than they do,
For "Mormonism" it is sound, without a crack or flaw,
They know the arts and sciences, and we're learning how to *draw.*
Then cheer up ye Elders, &c.

Some folks would ask, Why do you start with carts, come tell I pray?
We answer: when our Prophet speaks, the Elders all obey;
Since Brigham has the way laid out that's best for us, we'll try;
Stand off ye sympathetic fools, the hand-carts now or die.
Then cheer up ye Elders, &c.

Then come ye faithful ministers, with blessings now we'll go,
To gather out the honest hearts from darkness and from wo;
Our strength increasing day by day, as from this land we part,
We'll bless the day that we were called to go with our hand-cart.
Then cheer up ye Elders, &c.

MONEY LIST, JULY 24—31, 1857.

	£	s.	d.
Evan Richards, (per S. Roskelly)	2	0	0
Edwin Scott	5	0	0
Josiah Holmes	2	0	0
George Teasdale	2	0	0
Benjamin W. Brindle	5	0	0
Carried forward	16	0	0
Brought forward	16	0	0
Thomas Parkes	2	0	0
Josiah Holmes	2	0	0
William Brownlow	8	0	0
	28	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 34, Vol. XIX. Saturday, August 22, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 6.—*ENGLISH SOCIETY.*

We presume that nearly every thinking, observing mind has often been struck with the plausibility and smoothness with which villany comes to us, and with the loud pretensions that vice makes to virtue. Were not this so generally true—so much like the *rule*—people would be astounded at such audacity and deception. But as it is, to look for rottenness gaudily painted, and for vice to be loud-mouthed in its pretensions to purity, is as natural as to expect the most common occurrences of life. Times have not much changed, nor the character of men altered, since the days when hypocrites brought to Jesus a woman taken in adultery, and were sent away abashed by the simple command—He that is without sin among you, [of course more particularly meaning the sin of adultery] let him first cast a stone at her. We have often wondered whether Satan is not the most plausible and smooth of all existing beings, and if he is not loudest and most eloquent in prating of virtue and right. Nor do we consider such thoughts far-fetched, seeing that similar views are to measure mankind. We always have suspicion brewing in our minds when great pretensions to piety and purity are made, for that which in the distance appears a beautiful edifice, too often turns out, as we near it, to be nothing better than a painted sepulchre.

The foregoing reflections have been called forth by a consideration of sexual relations in "English Society," the working of the monogamic system, the loud boast that has gone to all the world of its excellence, the deep cry raised against the divine institution of polygamy, and the condition of sexual relations in "Mormon Society." Now we cannot but think in view of this, that "English Society" should really be all that it pretends; that its sexual purity should be something more than a fable, and that "Mormon Society" ought to be bad in *fact* to justify this bitterness. Yet we hold that the *facts* in both cases are quite the reverse, and that of all the plague-spots on the face of "English Society," those made by its sexual intercourse are of the deepest dye.

We propose giving Monogamy and Polygamy a thorough investigation, and design these subjects to occupy a large ground and a prominent place in our "Pictures." We shall trace faithfully the *developments* of both institutions, for *development* is the best test of systems. We shall also consider the fundamental policy and philosophy of monogamy and polygamy as *systems*. As far as practica-

ble in treating of their *developments*, we shall let monogamists paint the scenes rather than perform the task ourselves; for we would not have the shadow of unfairness on our part, but out of their mouth we prefer that testimony should come. The necessity of giving these matters a thorough investigation, and a prominent place in our "Pictures" is too important to need urging. We have selected for No. 6—

"OUR GREAT SIN.

[From "The Lancet."]

"Our social system has recently undergone one of those virtuous spasms to which the British constitution is particularly liable, at short intervals, and from divers causes. We are now as well as can be expected, and as wicked as ever, notwithstanding the revelations recently made as to the frightful depravity existing in London, injurious alike to our physical and moral welfare—disgraceful alike to the poor wretches by whose debasement it exists, and to the blind leaders of the blind who seem to think the great extent of prostitution in London sufficient reason for avoiding its consideration, or attempting any practical means of reform. For there has been no laxity in collecting facts and statistics. The increasing prevalence of the greatest of our social sins is well known, and the awful evils entailed by it fully recognized. Upwards of eighty thousand females are computed to gain their living by prostitution in London, and during last year more than four thousand were arrested by the police. Cargoes of them are actually imported from the continent because London presents the best market. And these figures and facts are again and again adduced by theoretical philanthropists to prove the enormity of the evil, yet nothing practical is suggested or attempted whereby to stem the torrent that is spreading the abomination of desolation far and wide. The alleged reason, forsooth, is that no efforts can reach all the sources of the evil, and therefore no attempt may be made to check the impetuosity of the stream. We are aware that several excellently-managed reformatories exist, but the whole number they can receive does not equal that of the 'lock' patients under treatment in general and special hospitals. Moreover, those who are received have usually had their swing of vice, have drained the cup to the dregs, and are only awakened to the foulness of the draught when they begin to taste the bitterness of the sediment.

"Meanwhile there flourish, at the West-end, gorgeous houses, where passers-by see only the painted face of Jezebel look out of the window, from which side Virtue averts her face and blushes—yet we are asked to believe that she does not see or know why she turns away her head. The children of Cornelia inquire concerning the 'beautiful lady' whose quiet brougham stops the way at the door of the theatre or concert-room, and we are expected to assume that it is ignorance which makes the pure matron hesitate to answer them. Samson, whose fine proportions are the envy of the domestic troops, drives Delilah in the park; and we are asked to suppose that his sisters are unaware who it is sits by his side. The daughters of Dives, knowing all about the plot of the 'Traviata,' visit the opera to witness the apotheosis of a consumptive prostitute, and drive home through the Gehenna-fair nightly held in the Haymarket; yet we are expected to credit that they lay their heads on their pillows without considering what it all means.

"We do not cite these illustrations at random, but select them to direct attention to the most practical means of remedying the evil without too much shocking the dainty consciences of those who object to direct legislation on the subject. Each case alluded to has a meaning and conveys a lesson. Houses at enormous rentals are seldom devoted to infamous purposes without the cognizance of the landlord or his agent—indeed, it is well known that higher rents are usually exacted on account of the use to which the premises are applied. We therefore believe that a far greater responsibility should be imposed on landlords in regard to the manner in which their houses are occupied. This is easy enough to ascertain—quite as easy as the detection of alterations made contrary to the lease, of which the tenant rarely fails to receive very early official warning.

"To those who have none other than themselves to care for, the presence of prostitutes in every public place of resort is little more than matter of passing notice. To the mother of a family it is something far more serious. That her

daughters should witness the openly-permitted blandishments of these women is to her a constant misery. That her sons may fall victims to the arts of 'the syren woman with the serpent's tongue' is a perpetual fear. Members of our profession must have deep cause to respect the beautiful homely virtues that fill the kindly hearts of our English matrons. Yet the sense of burning shame with which they must regard the openly-displayed depravity of their sex seems never to have been thought worthy of consideration or comment. Do men ever reflect what would be their own feelings of horror and disgust at seeing an Antinous parading the streets plying for hire, after the manner in which courtesans openly pursue their trade in London?

"But one of the most important (if not *the* most important) means for reforming the existing evil is an enforcement of stringent punishment for seduction. Instead of compelling the seducer to pay a paltry sum (probably far less in amount than he has expended to accomplish his evil purpose), we contend that none but directly personal punishment should be inflicted. If the evil-doer who tempts a girl from her home, who laughs at the threats of her parents, and keeps her

> 'Till his passion shall have spent its novel force,
> Something better than his dog, a little dearer than his horse'—

knew that two or three years of imprisonment awaited the detection of his guilt, he would hesitate in his evil course; for there is no such selfish animal and moral coward as a libertine.

"Lastly, we protest, in the name of common decency, against the deliverance of one of the largest and most important of our thoroughfares, for five or six hours every night, to the sole use of prostitutes and their companions. It is well known to every inhabitant of London that no person can at these times pass through the Haymarket without seeing and hearing an amount of appalling wickedness, unparalleled in any city in the world. Shops, taverns, cafés, brilliantly-lighted saloons, as specially devoted to the use of the courtesan as the Stock Exchange is to that of the merchant, are allowed to remain open throughout the night. Through such scenes roll homeward the carriages of fair and high-bred damsels from opera or concert. And well is it if their thoughts go no further astray on witnessing such sights than to feel gratitude for their own lot; even as old Bradford the martyr was wont to exclaim, when he saw a criminal going to the gallows, 'There goes John Bradford but for the grace of God.' Here the hopes and happiness of many a family are wrecked by the mad whirl of excitement that upsets the feeble brains of striplings and week-minded men. Here the thoughts of many a poor girl cursed with a dowry of beauty, dazzled at the rustling silks, and deceived by 'the loud laugh that speaks the vacant mind,' have for the first time turned to evil. If in a street thus centrally situated there broke forth a terrible plague, so terrible that death was in the very air, prompt and efficient means to subdue the evil would soon be devised. Yet a moral plague, more harmful than words can describe, prevails there night after night. To stay it with a firm hand is the duty of those in authority; and until some practical efforts are made to check the force of the current itself, as well as to catch the drops that eddy back into virtue, all preaching, and groaning, and theorizing about the increasing evils of public prostitution are vile and hypocritical. The only result of such puritanical shirking of work that must be done sooner or later is that still more applicable, and yet nearer home to ourselves, will become that terrible denunciation, 'Woe unto you, Scribes and Pharisees, Hypocrites!'"

(To be continued.)

ANTI-MORMON RIOTS.

(From the "Birmingham Journal.")

One of the results of Dr. Brindley's crusade against "Mormonism" in Birmingham has been, that for several weeks the Sunday and week-day meetings of the "Saints" have been interrupted by unruly mobs, who, not content with giving

the preachers the lie, howling and whistling during the singing of hymns, and groaning with unwonted fervour during prayers, have even pelted the members of the congregation with stones and mud on their way homewards. On the afternoon of Sunday last, a man named Thomas Horsley, on leaving Allison-street chapel, was seized by a crowd of people, who tore his coat in pieces, and treated him in such a manner that he had to place himself under the protection of a policeman. He got into a cab, hoping thereby to escape, but the mob followed him as far as Islington-row, hooting at him, and pelting both him and the cabman with stones. On Thursday night, a man named Rose, one of the deacons of Thorpe-street chapel, was beaten with sticks and otherwise roughly handled by a crowd which had assembled in the neighbourhood, where, we may remark, hundreds have nightly gathered for several weeks, with the view of disturbing the Mormon meetings. It was here that matters reached a climax last Sunday evening. Dr. Brindley had been lecturing on the iniquities of "Mormonism," nearly opposite the chapel. We don't know whether his text had been the words which we found chalked on the door-way of the chapel yard, "Brigham Young has got forty-two wives, damn him;" but we understand that he indulged freely, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the church in the Salt Lake City. His discourse closed about eight o'clock. Though a few of the more respectable looking of the Doctor's hearers left the street when he did, the great majority remained, and the crowd numbered not less than fifteen hundred or two thousand persons of both sexes. A rush was at once made to the chapel, where President Aubrey was preaching at the time. The aisles and unoccupied seats were speedily filled, and then a running fire of comment on the sermon was commenced, and carried on by the intruders for some five or ten minutes. Much of the language would have disgraced the lowest pothouse, and at last Aubrey abruptly closed his discourse, pronounced the benediction, and dismissed his flock. It was with great difficulty that they forced their way through the crowd in the chapel yard and the street. The women were hustled, insulted, and bespattered with mud; the men had their hats knocked off, and were pushed about from side to side; and hootings, oaths, tin-kettle harmonies, &c., lent completeness to a scene such as is not often witnessed in Birmingham on a Sunday evening. The police were sent for, and quiet was partially restored. However, as soon as the constables had gone away, the door of the chapel was burst open, the crowd rushed in, the front windows were smashed, and the mob conducted themselves as they liked for nearly half an hour. A Bible was taken from the pulpit, and other books stolen, including a "Key to Theology." . . . . The arrival of some policemen at this juncture had the effect of dispersing the mob thoroughly, or more serious results might have happened, as hints of an intention to burn the chapel were freely circulated. No other disturbance took place that night, but on Monday morning the chapel doors were again broken open, lock-fast closets were ransacked, and a large number of music and school books were torn in pieces, and strewn about the yard. Except when a policeman hove in sight, the crowd remained in possession of the building during the whole day. In the evening our reporter visited the place to see what damage had been done, and while he was inside, a shower of stones came rattling through the smashed windows. We believe that yesterday the building had the protection of a policeman, but this ought to have been given earlier.

A repetition of these disgraceful scenes must not be permitted. . . . . But in this country the Mormons are observers of the law; they seem to live as decently moral lives as their neighbours of the same class; they do go through the forms of worship, which may be more than many of their assailants can say; they have Sunday schools, day schools, and other means of giving enlightenment which the Book of Mormon cannot altogether overpower. And the law of the land must give them the protection which it accords to all "religions," pretended or genuine. There must be no more religious bonfires in Birmingham. The last took place more than half a century ago, and we are not particularly proud of the achievement. We believe that Dr. Brindley does exhort his audiences not to commit any act of violence, but gatherings of fifteen hundred or two thousand persons

in a narrow thoroughfare ought not to be allowed. The Doctor's peculiarly energetic language requires a larger area than the immediate vicinity of the Thorpe-street Mormon Chapel.

ANOTHER RIOT.

On Wednesday morning Dr. Brindley placarded the town with an intimation that he should "reply" to the foregoing report at the back of the Town Hall that evening, at eight o'clock; and to hear the Doctor some twelve or fifteen hundred persons assembled. On one point only did he allege any inaccuracy. He denied that his lecture in Thorpe-street on Sunday evening had any reference to the iniquities of "Mormonism," as we had stated. This constituted his "reply to the *Journal*." Of course there was abundance of vulgar abuse—assertions as to his former connection with the press having given him a knowledge (personal, we suppose,) of how reporters were capable of being bribed, and so on—but not a word did he say in contradiction of our statement of the disgraceful outrages which followed his preaching of what he called "the highest mystery of Christianity." And yet he had the impudence to ask a meeting to vote that the report in the *Journal* was false, though not one in a hundred of those he addressed could have had any personal knowledge on the subject. If this is the way he treats the question of "Mormonism," the cause of truth will gain but little by his advocacy. It was also remarked, that he did not say a word in condemnation of the excesses of his friends. The result might have been anticipated. At the conclusion of his address, several hundreds of the crowd, under the leadership of two or three professed adherents of the speaker, moved off into Cambridge-street, where the Mormons have a chapel—a dingy old schoolroom, immediately facing Messrs. Winfield's manufactory. The narrow street was literally packed in the space of a few minutes, and after the usual preliminaries to an outbreak, hissing, hooting, and yelling, several huge stones were flung through the glass windows, into the room. A few of the more orderly endeavoured to persuade the mob that they would gain nothing by attacking an empty room, but determined to wreak their indignation upon anything pertaining to "the Church of Jesus Christ of Latter-day Saints," the multitude set to work, flinging volleys of stones and other missiles at the edifice, and in less than half an hour some sixty panes of glass, all the building possessed, were shivered to atoms, and in many places the woodwork of the windows themselves completely destroyed. A desk or two, visible from the street, were likewise broken by the volleys of stones. Finding that much more could not be done in the way of damage to the building, cries were raised of "Fetch out the unbelievers;" "They've hid themselves;" "Serve 'em like the windows;" and a strong body of the besiegers forthwith set to work and tore off the iron fastenings of the doors, belabouring them at the same time with their fists and hob-nail boots. At this juncture, and while the greatest excitement prevailed, a detachment of police arrived on the spot, and proceeded to take steps for resisting any further violence. The mob were at first disposed to attack the constables, but, aided by several Mormons, the officers succeeded in restoring comparative quietness. One or two of the "Saints," in trying to gain entrance into their building, were roughly handled, and had they been recognised earlier, would most probably have met with serious bodily harm. The poorer inhabitants of the street were much terrified, and bolting their front doors, kept secure within during the disturbance. It was fortunate for the Mormons that the chapel was locked up at this particular time, for had any of them been within, the result might have been disastrous. During the remainder of the night and on Thursday, a policeman was stationed in Cambridge-street, and no further molestation of the premises has taken place. * * * *

It is surely unnecessary to say that the essence of religious freedom is the right of every man to hold and propagate his religious opinions without coercion and without fear of consequences; and it is generally admitted that the moment a religious sect is persecuted, that instant sympathy is excited in their favour. The outrageous proceedings, and the oratorical stimulants that have led to them, are therefore neither right in themselves as a means of overcoming error, nor are they politic, and probably this consideration will induce the speaker in question to confine his exposures of the delusion to the more legiti-

mate and less dangerous modes of indoor disputation and argument. Dr. Brindley may reply, as he did on Wednesday, that his expositions and the riot that ensued have no connection. We can only point to the fact that immediately after the Wednesday evening harangue, as after that of Sunday, a riot did take place, the rioters being those who composed his audience, the sufferers those against whom his denunciations are directed. If the connection here is not palpable, we confess we cannot hope to convince those who doubt it.

If these gatherings are not voluntarily stopped, they must be checked by the vulgar but effectual means of the police. And we think we have a right to ask how it is possible that outrages like those in Cambridge-street and Thorpe-street can be committed in a town professedly under the care of an expensively maintained force of police? Let a Royal Duke visit us, and we have a parade of the force that carries terror and admiration, as the case may be, to every mind; a circus attracts a bevy of police large enough to fill the reserved seats; even a photographic booth on Gosta Green can command the protecting aid of a couple of full privates; and yet a riot can take place in the centre of the town, a mob may take possession of a chapel, and hold it for hours, men and women worshipping God, as they think, may be hooted, pelted, and their lives imperilled, without interference, and without a single offender being taken into custody. A creditable state of things, truly! Still more creditable that the outrages can be repeated, as they were on Wednesday, with the same impunity! We are no believers in the vulgar notion that the police wink at these things. The fact is, that they know nothing whatever of them, take no pains to know, and seldom trouble their heads with anything out of their ordinary jog-trot daily duty. That sort of extra parade vigilance is rather a bore than otherwise. It surely did not require any great shrewdness to know that the same people who aided the riot in Thorpe-street, called together by placard to be addressed by the same speaker, in the neighbourhood of another Mormon chapel, were very likely to repeat the same outrages. And yet no provision was made to meet and prevent such an almost inevitable contingency. We believe we shall not be doing justice to the town if we do not call the attention of the Watch Committee to these proceedings. At the same time we ask the Committee of the Parks to look to it, that the Calthorpe Park is not made a theatre for controversy of all sorts, under the guise of field preaching. The evil that arises from these disgraceful outrages extends to matters with which it has no necessary connection, and may lead to the authoritative suppression of the practice of open air preaching, which, in appearance at least, is conveying a knowledge of religious truth to many a man to whom it has hitherto been a tradition and a fable.

HISTORY OF JOSEPH SMITH.

(*Continued from page 521.*)

[June, 1842.]

I received a letter from Horace R. Hotchkiss, of which the following is a copy:—

Fair Haven, May 27, 1842.

Rev. Joseph Smith.

Dear Sir—Yours, notifying me of your application for the benefit of the bankrupt act, is at hand. I regret very much the step you have taken, as I am fearful it will have a most disastrous influence upon your society, both commercially and religiously; you have, however, probably weighed the subject with sufficient care to arrive at a correct decision.

You will oblige me by stating, immediately on the receipt of this letter, your precise meaning, in saying, that "all your creditors would fare alike." It is, as you will see, important for me to know the course taken with my notes, and also the position in which we stand to each other.

You have my bond for certain lands, or rather you have my bond that you shall have a deed to certain lands upon the payment of notes specified in said bond. I wish to know exactly how this bond stands in your inventory. Of course, it cannot stand as a title to the property; but I want to know the disposition which is to be made of it.

Possibly some arrangement might be

made between us at once; still I do not know how Mr. Tuttle and Mr. Gillet will view the subject.

Yours, &c.,
HORACE R. HOTCHKISS.

To which I wrote the following answer:—

Nauvoo, June 30, 1842.

H. R. Hotchkiss, Esq.

Dear Sir—Yours of the 27th May has been received, which I shall now briefly answer. In regard to my application for the benefit of the bankrupt act, there was no other course for me to pursue than the one I have already taken; and, as I have said before, all my creditors will have to fare alike. Your papers are inventoried along with all the other property.

The influence this step may have upon our society, either commercially or religiously, is a matter we cannot stop to consult, as we had no alternative left. We have been compelled to pursue this course on account of the extreme pressure of the times, which continued to bear harder upon us, until we took the step we have.

A great pressure of business prevents my writing more at the present, you will, therefore, excuse a short communication.

I remain,
Yours respectfully,
JOSEPH SMITH.

Friday, July 1, 1842. Elder Willard Richards left Nauvoo for New England.

Saturday, 2nd. Rode out in the city with my Clerk, Mr. Clayton, to look at some lots; afterwards rode to Hezekiah Peck's, accompanied by Emma and others.

In this day's *Wasp*, I find the following:—

Mr. Editor.

Sir—I take the liberty to inform you that a large number of persons in different places have manifested a desire to know the phrenological development of Joseph Smith's head. I have examined the prophet's head, and he is perfectly willing to have the chart published. You will please publish in your paper such portions of it as I have marked, showing the development of his much-talked of brain, and let the public judge for themselves whether Phrenology proves the reports against him true or false. Time will prove all things, and a "word to the wise is sufficient."

Yours respectfully,
A. CRANE.

A PHRENOLOGICAL CHART,

By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—11, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness.—9, L. Strong parental affection, great solicitude for their happiness.

Inhabitivenes.—5, F. Attached to place of long residence; no desire to change residence.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex.

Combativeness.—8, L. Indomitable perseverance, great courage; force, ability to overpower.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—9, L. Strong love of riches, desire to make and save money.

Alimentativeness.—9, L. Strong relish for food; keen and severe appetite.

Vitativeness.—4, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem.—10, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—10, L. Kindness, goodness, tenderness, sympathy.

Veneration.—6, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—10, L. Cheerfulness; sanguine expectation of success and enjoyment.

Marvellousness.—10, L. Wonder, credulity, belief in the supernatural.

Imitation.—5, M. Inferior imitative powers; failure to copy, describe, relate stories, &c.

Prepossession.—8, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—9, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—8, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—7, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—5, F. or M. Love of music, without quickness to catch or learn tunes by the ear.

Time,—11, V. L. or L. Distinct impressions as to the time when, how long, &c.

Locality.—11, V. L. or L. Great memory of place and position.

Eventuality.—11, V. L. Extraordinary recollection of minute circumstances.

Individuality.—10, L. Great desire to see; power of observation.

Form.—10, F. Cognizance, and distinct recollection of shapes, countenances, &c.

Size.—11, V. L. or F. Ability to judge of proportionate size, &c.

Weight.—9, V. L., L. or F. Knowledge of gravitation, momentum, &c.

Colour.—9, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—6, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement, everything in its particular place.

Number.—7. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—11, V. L. Extraordinary critical acumen; great power of analysis.

There are four temperaments. The Lymphatic or Phlegmatic, in which the *secreting glands* are the most active portion of the system, produces both corporeal and mental langour, dullness, and inactivity. The Sanguine in which the *arterial* portion of the system is most active, gives strong feelings and passions, and more ardour, zeal, and activity, than of strength or power. The Bilious, in which the *muscular* portion predominates in activity, produces strength, power, and endurance of body, with great force and energy of mind and character. The Nervous, in which the *brain* and *nervous system* are most active, gives the highest degree of activity, with clearness of perception and of thought, but less endurance. Sharp and prominent organs denote activity; smooth and broad ones intensity and strength.

EXPLANATION OF THE CHART.

The *written* figures opposite the organs and ranging in a scale from 1 to 12, indicate the various *degrees* in which the respective organs are developed in the head of the individual examined: thus 1, 2 indicate that the organ is *very small* or almost wholly wanting; 3, 4 means *small*, or feeble, and inactive; 5, 6, *moderate* or active only in a subordinate degree; 7, 8, *full* or fair, and a little above par: 9, 10 *large*, or quite energetic, and having a marked influence upon the character; 11, 12, mean *very large*, or giving a controlling influence, and extreme liability to perversion. *The size of the brain, combinations of the faculties* and *temperament* of the individual, may be indicated in the same manner as the degrees of the faculties or organs.

The initials V. L. denote very large, L. large, F. full, M. moderate, S. small, V.S. very small.

I give the foregoing a place in my History for the gratification of the curious, and not for respect to Phrenology.

[*For the "Wasp."*]

TO THE CITIZENS OF HANCOCK COUNTY.

As a people the Church of Jesus Christ of Latter-day Saints are found "more sinned against than sinning." In political affairs we are ever ready to yield to our fellow citizens of the County equal participation in the selection of candidates for office.

We have been disappointed in our hopes of being met with the same disposition on the part of some of the old citizens of the County—they indeed seem to manifest a spirit of intolerance and exclusion incompatible with the liberal doctrines of true republicanism.

At the late Anti-Mormon convention, a complete set of candidates pledged to a man to receive no support from, and to yield no quarters to, "Mormons," are commended to *all* the citizens of this County for their suffrages!

As a portion of the said citizens of Hancock, we embrace the opportunity to decline *this ticket* for the want of *reciprocity* in its terms, and honesty and intelligence in the character or some of its candidates.

If the old citizens of the County are still desirous of equal participations with us in the choice of candidates, we are ready to co-operate with them. If independent gentlemen will announce themselves and possess the requisite qualities, *capacity* and integrity, they *will* receive the united support of our people in the country.

The time for holding a convention seems to have already gone by—there is time

enough for the friends of justice and fair play to *elect* a ticket to be announced in the independent manner we have suggested. Let the *gentlemen* who have the *courage* to oppose the spirit of dictation, which governed the Anti-Mormon convention candidates show themselves, and we will exercise enough, on the terms proposed in this article, to ensure complete success.

JOSEPH SMITH.

Sunday, 3rd. This morning I preached at the Grove to above 8,000 people. The subject matter of my discourse was from the Prophet Daniel's saying, that "In the last days the God of heaven would set up a kingdom," &c.

In the afternoon heard brother Hyrum preach at the Grove.

The steamer *Edna* collapsed her flues at the mouth of the Missouri river; more than sixty persons were badly scalded. A proof among many similar that the waters of the west are cursed, as saith the Lord in a revelation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 22, 1857.

THE VISION OF NEPHI.—Nephi was one of the prophetic writers of the Book of Mormon. In his youthful days he dwelt at Jerusalem with his father Lehi. By the commandment of the Lord, this family, in connexion with another family by the name of Ishmael, left Jerusalem about six centuries before the Christian era. They first went down into the wilderness near the eastern shores of the Red Sea. While there, Nephi beheld in vision, the great western continent to which the Lord promised to guide them, and on which they were to become a great nation. He saw some of the great events of latter-times, among which he beheld the rise of the Latter-day Kingdom, and its progress among all nations. We quote some extracts from the vision, having reference to present events:—

"And the angel spake unto me saying, these last records" (having reference to the Book of Mormon,) "which thou hast seen among the Gentiles, shall establish the truth of the first," (meaning the Bible,) "which are of the Twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed as well as in the records of the Twelve Apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth; and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles: and after he has manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last."—(First Book of Nephi, Chap. iii., par. 43.)

From this extract, it will be perceived that the Book of Mormon and Bible were to become one in their testimony; and that in former days Christ was to manifest himself first unto the Jews and last to the Gentiles: and that in the latter days his work was to commence first among the Gentiles, and last among the Jews. This accords with the prediction of Isaiah, who expressly declares, that the great work for the gathering of Israel in the latter times, should first commence among the Gentiles.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—(Isaiah xlix. 22.)

In fulfilment of this, the hand of the Lord was lifted up to the Gentiles in the United States in bringing forth the Book of Mormon, and setting up His Latter-day Kingdom, which will, as Nephi has predicted, result in the gathering and salvation of Israel. The angel further says:—

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God, in that day, that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks, and if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land for ever: they shall be no more brought down into captivity; and the house of Israel shall no more be confounded; and that great pit which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end; for behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him."—(Par. 44.)

Here it will be seen that the only promise left to the Gentiles in the latter times is on the condition of their repentance and embracing the great work of the Lord, revealed through the Book of Mormon, and gathering with the Saints in America, preparatory to being numbered with the American Indians, who are of Israel. Otherwise the Gentile nations will be cut off and perish from the earth.

"And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard, that whoso repenteth not, must perish; therefore, wo be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God; for the time cometh, saith the Lamb of God, that I will work a great and a marvellous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts, and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken."—(Par. 45.)

According to this, the latter-day message was to be a work, terminating speedily in the salvation or destruction of the Gentile nations. The great division line was to be everlastingly drawn; and the wicked delivered up to the hardness of their hearts, preparatory to the fearful judgments predicted.

"And it came to pass that when the angel had spoken these words, he said unto me, rememberest thou the covenants of the Father unto the house of Israel? I said unto him, yea. And it came to pass that he said unto me, look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, behold there are, save two churches only; the one is the Church of the Lamb of God, and the other is the church of the devil; wherefore whoso belongeth not to the Church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.—(Par. 46.)

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.—(Par. 47.)

"And it came to pass that I beheld the Church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the Church of the Lamb, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.—(Par. 48.)

"And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.—(Par. 49.)

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness, and with the power of God in great glory.—(Par. 50.)

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumours of wars among all the nations and kindreds of the earth, and as there began to be wars and rumours of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he has made to his people, who are of the house of Israel."—(Par. 51.)

From these quotations we learn that there are but two churches; one of God and the other of the devil; and that all mankind belong to one or the other; and that the Latter-day Church of God should be few, when compared with the numbers belonging to the church of the devil. We also learn that these few were to be upon all the earth, and their dominions small: yet they were to be "armed with righteousness, and with the power of God in great glory." We also learn that multitudes, belonging to the devil's church, "upon the face of all the earth, among all the nations of the Gentiles," should be gathered together "to fight against the Lamb of God," or his Saints. Now we ask the enemies of the Saints among all the nations of the Gentiles, the following questions:—

Are you not literally fulfilling this prediction in the Book of Mormon? Are you not hardening your hearts against the divine message which God has sent as the last warning to you? Do you not fight against this work, and often gather in multitudes to ridicule and persecute the Saints? Have you not disturbed their meetings? Have you not broken into or damaged their chapels? Have you not followed them by hundreds in the streets, shouting and crying out against them? Have not the Saints been used in the same way among many nations of the Gentiles? Did not the British army, and Europeans throughout all the Indian empire, treat the Latter-day Saints' missionaries with the greatest scorn, and literally drive them from their midst? Alas! How little did they realize the greatness of their wickedness in thus rejecting so great a message! How little did they think of the disastrous consequences which would so speedily follow! How little did they think that the predictions in the Book of Mormon would be so suddenly fulfilled upon them! But when people are "delivered to the hardness of their hearts and to the blindness of their minds," they suddenly rush to destruction. The British army in India is a sad and mournful example. O that the Gentiles would take warning from what has already been fulfilled, and repent before the more terrible judgments shall come.

Remember, O inhabitants of the British Isles, that the warning voice of Prophets and Apostles, and the prophetic denunciations of the Almighty, have been sounded in your ears for a score of years; and yet, you have not repented, nor inclined your hearts to receive with joy the only message that can save you. What will you do in the day of your visitation? When the Lord shall visit you according to all of your evil works, and according to all the filthy abominations which you practise before Him continually? If you repent not, you cannot escape; for your doom is predicted in the Book of Mormon. And not one jot, nor one tittle of the prophecies in that heavenly record shall fail.

Are not the Saints of the Latter-day Kingdom already among nearly every nation

under heaven, just as the foregoing prophecies declared that they should be? Are not multitudes among the nations fighting them as was prophesied? O, then, why will you doubt that there are to be wars among all the nations and kindreds of the earth, as the same prophecies also foretell? Why do you flatter yourselves that the wrath of God will not be poured upon these nations which constitute "the mother of harlots" as is also foretold? Why will you close your eyes, and stop your ears, and harden your hearts, and rush madly to sure and inevitable destruction? Now there is a way opened for your escape, but soon there will be no remedy; for the destroyer will do his work.

ARRIVALS.—The following Missionaries, from Great Salt Lake Valley, arrived here on the 4th instant from New York, per ship *Dreadnought*, after a passage of twenty-six days:—Henry Harriman, Ebenezer C. Richardson, Joseph W. Young, Brigham H. Young, Seymour B. Young, Samuel H. B. Smith, Enoch Reese, Phillip Margetts, James Brooks, Eli H. Peirce, David Wilkin, William J. Stewart, Robert Logan, William P. Thomas, William J. Harris, Martin L. Ensign, John Y. Green, Reuben McBride, James Andrus, and Peter Harrocks.

Also, on the 9th instant, the following Missionaries arrived at this port, by the *Columbia*, from New York, Elders Iver N. Iverson, Richard G. Evans, and John W. Berry; by the *Nonpareil*, from Philadelphia, Elders Jabez Woodard, Frederick Roulet, Jean D. Malan, William Bramall, Robert E. Miller, Samuel Longbottom, George Stanaforth, and Amos Taylor.

We hail with pleasure the arrival of these brethren, and feel assured that they will give renewed strength and energy to the work of the Lord. In company with fifty other Elders, destined for various portions of the earth, they crossed the Plains with hand-carts. They all testify that the hand-cart mode of crossing the Plains is cheap, practical, agreeable, and expeditious, and far less hazardous and laborious than crossing with oxen, which require watching day and night. These Elders have proved their faith by their works. Let the Saints in Europe do likewise—save means as fast as possible, and make your way to Zion, that you may not partake of the sins of Babylon, nor receive of her plagues.

APPOINTMENTS.—Elders Joseph W. Young, and John Y. Green, are appointed to labour in the Scandinavian Mission, under the direction of Elder Hector C. Haight.

Elder Ebenezer C. Richardson is appointed to preside over the Cape of Good Hope Mission.

Elder James Brooks is appointed to labour under the direction of Elder Ebenezer C. Richardson, in the Cape of Good Hope Mission.

Elders Enoch Reese, and William P. Thomas, are appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

Elders Samuel H. B. Smith, William J. Stewart, and Seymour B. Young, are appointed to labour in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Robert Logan is appointed to labour in the Glasgow Pastorate, under the direction of Elder James Ure.

Elders William J. Harris and Peter Harrocks are appointed to labour in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder Reuben McBride is appointed to labour in the Nottinghamshire Pastorate, under the direction of Elder Thomas R. King.

Elder James Andrus is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Brigham H. Young is appointed to labour in the Southampton Pastorate, under the direction of Elder Bernard Snow.

Elders Henry Harriman, and Phillip Margetts, are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder Martin L. Ensign is appointed to labour in the Newcastle-upon-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder David Wilkin is appointed to labour in the Irish Mission, under the direction of Elder John Scott.

Elder Eli H. Peirce is appointed to labour in the Birmingham Pastorate, under the direction of Elder William S. Muir.

EMIGRATION NOTICE.—Those desirous to emigrate to the United States this Fall, may now forward us their names and deposits, and as soon as we have a sufficient number of applications we shall charter a ship.

FOREIGN CORRESPONDENCE.

AMERICA.

Florence, Nebraska Territory,
July 12, 1857.

Dear Brother Pratt—I had intended to give you a somewhat detailed account of emigration matters at the closing up at this point, but the energies of myself, and those of every one around me, have been so severely tasked to get the Scandinavian companies off as early as possible, and then to get ready ourselves, that it seems impossible to do so without delaying ourselves, when I feel that we should be on the way. It is now morning, and we wish to make a good drive to-day.

The first hand-cart company arrived here on the 13th, and left on the 20th, being delayed four days by incessant rains. They were all well and in good spirits. They numbered 145 souls.

The first company of teams, under Captain J. B. Martin, arrived here on the 24th, and left on the 28th, numbering 34 wagons. On the 29th, I arrived here from St. Louis; on the 30th, the supplies arrived; July 1st, the supplies were stored in the warehouse. On the 2nd, the Scandinavian company of teams, under Captain M. Cowley, arrived; on the 3rd, the Scandinavian hand-cart company arrived; quite a number of the latter company were out of health from the effects of their voyage, and change in diet. On Saturday the 4th a Council was called, to take into consideration the condition of these companies, but more particularly the hand-cart company. The Council consisted of brothers H. S. Eldridge, P. H. Young, A. M. Musser, J. P. Park, D. B. Dillie, M. Cowley, G. W. Thurston, C. Christianson, L. D. Rudd, J. Liljenquist, and J. A. Little. By request, brother P. H. Young presided. It was unanimously decided, that it was wisdom for the companies to go on; and that all who were not able to walk in the hand-cart company should remain, that they might not be burdened.

On the 6th, the company of teams, consisting of thirty-one wagons, left here, and on the 7th the hand-cart company, consisting of 330 souls, with ten mules and three wagons left here, all able to travel on foot. On the 8th, brother W. G. Young's company arrived with twelve wagons, and this morning it will leave, increased to nineteen wagons. The company is small, numbering twenty-two men, but well armed.

I intend getting on to the August mail if possible at Fort Kearney, and learn the condition of the companies still on the Plains, and what assistance they may need, if any, to get in.

I shall certainly endeavour to give you a more detailed account of matters in future, including personal business matters, &c.; but it seems as though circumstances compel me to let this suffice for the present.

Please give my love to brother Benson, and the brethren connected with you.

Your brother in the Gospel,

J. A. LITTLE.

HOME CORRESPONDENCE.

TREATMENT OF THE SAINTS IN BATH.

Reform Cottage, Beechen Cliff,
Bath, July 27, 1857.

Dear President Orson Pratt—We have very lively times in Bath. An Anti-Mormon Lecturer from Bristol has "turned up" here under the patronage of Bishop Carr and the "learned" and "pious" clergy of this city. The very "enlightened" and "religious" citizens approbating this skilful measure to "put down 'Mormonism.'"

I will give you a brief account of one week's conflict. On the 20th instant W. S. Parrott (an apostáte) delivered a "lecture" to about 2,000 people, including many clergymen and dissenting ministers. The main argument used to overthrow our doctrines was the exhibition of an old rusty sword, a six shooter, a cat-o'nine-tails, and a bullock's bladder inflated with wind (a hollow and windy argument surely). After a thousand-and-one Quixotic exploits by Parrott, such as pushing the bladder under the back of his coat, &c., this grave assembly of would-be theological judges, passed a resolution to "put down" and "stamp out" "Mormonism" in Bath. The first fruits of this insane demonstration to annihilate a religious system were brought forth by a furious mob, breaking the windows of our Chapel, and besieging my residence, uttering oaths, imprecations and threats, that they would kill your humble servant.

On the 21st our Chapel was filled to overflowing. Several police were on duty there and maintained excellent order, while Pastor R. F. Neslen addressed the congregation for an hour-and-a-quarter. At the close, the "catspaw" of the clergy, (W. S. Parrott) incited his co-workers, the "lower orders," to a breach of the peace. Windows were broken, and I was guarded to the city police station, under a shower of stones, by six constables.

On the 23rd, we held our meeting as usual; no interruption until the meeting was duly closed, then "hell seemed to be broke loose." The police cleared the room, but I dared not venture out. About twenty panes of glass were smashed, the mob kicked the door in a very violent manner, and threatened to "fire the Chapel." But I experienced no fear, for the arm of Omnipotence sustained me.

On the 24th, paid the chief of police a visit; found him to be a perfect gentleman—religious liberty personified. He said we were entitled to the protection of the law, and he would see that we were protected. He was determined to "put down" and "stamp out" mobocracy by the strong arm of the law. I then repaired to the Town Hall, to hear the trial of two boys, who had been taken into custody the previous night for breaking our windows.

The magistrates adjudged them to pay the damage done to the windows, and also a fine and costs; the eldest twenty shillings penalty, or one month's imprisonment with hard labour; the youngest five shillings penalty, or five day's imprisonment; expressing at the same time their determination to "put down," and "stamp out" such "disgraceful proceedings" by the iron arm of the law.

The Town Clerk said that W. S. Parrott ought to be taken in charge by the police. The superintendent of police (Mr. Hughes), said he wondered the police had not done so. Two highly respectable tradesmen addressed the bench on the subject, and said that Parrott was the sole cause of all this disturbance, that something ought to be done to stop him. The magistrates ordered the chief of police to attend personally and take effectual measures to put a stop to such riotous proceedings.

On Sunday 26th, the chief of police attended, accompanied by about twelve other officers. The sombre and confused countenances of the Anti-Mormons present, clearly proved that authority was there. We had excellent meetings. However, as I and my lady left the chapel in the evening, the mob followed us; inspector Norris came up and said the police would go where I went to protect us. We decided to take a walk in the Victoria Park. The crowd followed; the citizens in aristocratic quarters looked amazed. We returned to the Market Place, about two thousand people following us; Mr. Hughes

called out fifty more men; they formed lines across the streets, and with staves in hand, prevented the procession from further progress. We returned home in peace, accompanied by the police in plain clothes, much amused with the events of the evening.

The authorities in Bath are sternly resolved to protect the Saints in their inalienable rights of worshiping God according to the dictates of their own consciences. May the authorities in other cities of this land of religious liberty go and do likewise, that they may be worthy of the blessings of heaven.

Yours in the covenant,
EDWARD HANHAM.

NEW YORK IN DARK COLOURS.

The New York *Tribune* gives the subjoined sketch, in very dark colours it must be allowed, of the social state of that city. "Sixteen murders have been perpetrated in this city since the 1st of April, about which time Mayor Wood began to develop his programme of violent resistance to the laws, and the whole army of grog-sellers bade defiance to any legal interference with their desolating traffic. There have been at least twice 16 attempts at murder, besides violent assaults and rum-hole fights without precedent. Ten thousand hardened and hopeless female outcasts swarm the streets at night, 2,000 children, under the guise of pedlars, from the ages of 10 to 16, penetrate every public building, store, and office in the city, to beg, steal, spy for burglars, and on their own account practise those vices which cannot be named in respectable language; 5,000 great and small gamblers prey upon the credulous and the infatuated, standing all day at the doors of their dens in Broadway, as well known in person and profession as the Mayor himself; 10,000 lazy, drunken, thieving short-boys, swill-boys, killers, roughs, and rowdies of other names, lounge on the rum-cursed corners of the streets, making day disgusting, night hideous, and travel dangerous to all who can be suspected of having respectability or money; thousands of emigrant swindlers, mock auctioneers, lottery dealers, policy backers, pickpockets, hall-thieves, burglars, wharf-rats, area-sneaks, pimps, and vampyres, practice their knaveries as openly and with as little fear of punishment as though they were engaged in the most virtuous and legitimate of human pursuits. The swell mob of London, flying from the Argus eyes of a real police, and the unendurable felons of San Francisco, expatriated by the bullet and the hemp of the vigilance committee, are received here with open arms, parade our streets under, not only the toleration, but the protection and personal friendship of the police, carry our primary elections, and fill high places on our nominating committees. On every hand we have vice and crime, and splendour; crime, vice, rum, and beggary. Here, in the most fashionable *faubourg*, is the Crockford's of New York; there, between the residences of a millionaire and a divine, is the *maison de joie* of a woman whose dress is the most brilliant, whose equipage the most costly, whose appearance is the most stunning of any of the gay butterflies, virtuous or vicious, whose beauty and wealth add glitter to the opera or sunshine to the promenade. Within a bowshot of these palaces is the other side of the world—for brocade, rags; for diamonds, dirt; for Johannisberger, whiskey; for millionaires, beggars; for divines, devils; for Aspasias, drabs; with here and there some poor, starving wretch painfully enacting the "Song of the Shirt," her besieged virtue glimmering in the misery of this tangible hell, like the fabled jewel in the dunghill. And over all we have a set of men called rulers, wrangling like hungry dogs for the public purse; lying and cheating for advancement; plotting to overthrow all law, that they may rob the people; and, in their influence upon our vast criminal population, recklessly flaring their incendiary torches in our mortal powder house."

VARIETY.

How to Look Young.—How is that some men thought to be so old, still look so young, while others thought so young, must still look old? The cause lies very frequently in in themselves. Mr. Rant once, on being asked the reason, said:—"I never ride when I can walk; I never eat but one dish at dinner; I never get drunk. My walking keeps my blood in circulation; my simple diet prevents indigestion; and never touching ardent spirits, my liver never fears being eaten up alive." But he forgot to add one of the greatest causes of lasting youth, "a kind, unenvious heart." Envy can dig as deeply in the human face as time itself.—*Concord free.*

MY ANGEL NAME.

(Selected.)

In the land where I am going,
When my early life is o'er,
When the tired hands cease their striving,
And the tired heart aches no more—
In that land of light and beauty,
Where no shadow ever came
To o'ercloud the perfect glory—
What shall be my angel name?

When the spirits who await me
Meet me at my entering in,
With that name of love and music
Will their welcoming begin?
Not the one so dimmed with earth stains,
Linked with thoughts of grief and pain;
No! the name that mortals gave me
Will not be my angel name!

I have heard it all too often,
Uttered by unloving lips;
Earthly care, and sin, and sorrow,
Dim it with their deep eclipse.

I shall change it, like a garment
When I leave this mortal frame,
And at life's immortal baptism
I shall have another name.

For the angels will not call me
By the name I bear on earth;
They will speak a holier language
Where I have my holier birth,
Syllabled in heavenly music,
Sweeter far than earth may claim,
Very gentle, pure, and tender—
Such will be my angel name.

It has thrilled my spirit often
In the hollest of my dreams;
But its beauty lingers with me
Only like the morning beams,
Weary of the jarring discord
Which the lips of mortals frame,
When shall I with joy and rapture
Answer to my angel name?

Addresses.—Isaac Higbee, 3 Stone Yard, Park Street, Derby.
Bernard Snow, 27 Lion Street, Newtown, Southampton.

MONEY LIST, JULY 31—AUGUST 7, 1857.

	£	s.	d.
B. W. Brindle, (per C. F. Jones)	37	14	0
Benjamin W. Brindle	10	0	0
Michael Vaughan	5	0	0
William Shires	2	0	0
Carried forward	54	14	0
Brought forward	54	14	0
Willet Harder	8	10	0
John Thomas	1	10	0
	64	14	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XIX. Saturday, August 29, 1857. Price One Penny.

MORE PARTICULARS OF THE ASSASSINATION OF PARLEY P. PRATT.

Brother S———

Sir—I mailed to you on the 26th of May, a lengthy communication in reference to the imprisonment, murder, and burial of Elder Parley P. Pratt, to most of which I was an eye-witness; but owing to a mistake I made in the direction, I presume you have not received that article.

I will therefore repeat, in hopes that *this* may reach you.

The first I knew of P. P. Pratt's being in the Creek nation, where I was arrested, I gathered from the man Shivers, who had me in his custody, who purported to be the United States' Marshal.

The party consisted of this marshal (Shivers), McLean, with the children in a carriage, and twelve armed men on horseback, whose names I cannot remember, except the one immediately with McLean; they called him Perkins, and so far as I could see he was McLean's right-hand man in the whole affair. I do not know that I ever saw him before; but I could point him out amongst thousands if needed. His dark, fiendish look is vividly impressed on my memory. There were two Indians, one, I think, a Cherokee (Bob), and the other a Creek. The former a tall, fierce-looking man, says he has been in Utah, and the latter a man of good countenance, and apparently of sound judgment. He manifested no exultation; but rather appeared to feel oppressed.

As we were riding along, the Marshal asked me if I would like to see Mr. Pratt, I answered "not in tribulation, such as I am in." Is he in this region of country? I inquired. "Well, he is not forty miles from here," he replied. I asked if he was going to arrest him, to which he replied, "I am bound to, if I find him."

This was the first intimation I had of brother Pratt's being in that country.

We stopped for dinner at an Indian house. While eating I observed that the excitement became more intense, and that there were additions to the ruffian band. I saw McLean leave his carriage and buckle on a sword, in addition to his pistol and knife already on. At that moment the Marshal said to me: "They have got Pratt; and McLean is determined to kill him, but we are bound to prevent him while he is our prisoner."

At this point the excitement was intense. Messengers coming and going, and brandishing their weapons. But their words were in a low tone, if not a whisper. We mounted our horses, the Marshal keeping close to me. After a little, I heard one say, "Come and see him, *he looks like a great lion.*" Another said, "ha! we have got one of the Apostles, and don't he look like a mighty

man." So they rushed to and fro until the Marshal, with his trembling prisoner, came near, then all eyes centered upon her movements. He asked me if I would alight; I said I would, and speak to brother Pratt, if he had no objections. He said, "none at all," so I advanced. Brother Parley was lying on the ground, with one hand under his head, like a man that had stopped to let his horse graze by the way side. His composed, penetrating look formed a great contrast to the pale, trembling, excited crowd that surrounded him! There was now a company of United States' troops on the spot.

When I came near he rose up and extended his hand. I said, "How do you do, brother Parley?" which he returned. I observed, "we have come up prisoners together;" to which he replied, "yes, such things will happen, but it is all in one little short life time, and it will soon be over; it is only a spec of eternity!" I then said, "The Demon that has been in my pathway these many years, has again met me, and he has torn my children away, and will not let me see them!" "Well," said he, "it is hard that a woman cannot have her own children." I then raised my hand and said, in a loud tone, "still I rejoice in the faith of the Saints, for it has *taught me how to live, and taken from me the fear of death and the grave, and now you civil and military officers* can only kill the body, and after that you have no power over the soul, and now I am ready for life or death, it matters not to me which, for that is my Father's business."

There was a young man standing near brother Parley; and after the Marshal had read the paper, charging Eleanor McLean, Pasley P. Pratt, (this is the way he read it) James Gammell, and Elias J. Gammell, with larceny of clothing, belonging to Albert and Annie McLean, to the amount of ten dollars, one pointed to this young man and said to the Marshal, "What are you going to do with this fellow?" He replied, "I have nothing to do with him, I have no authority to arrest him; if anything is done with him, Captain Little of the military must do it, for I will not." Captain Little said, "I'll be blamed if I know what to do with him. What has he been doing?" One answered, "why, he is a Mormon preacher, here in the Creek nation." The tall Indian (Bob) then stepped forward and said, "We allow ministers to preach in our nation: I don't see what you would arrest him for." After a little more consultation, one said to another "this fellow is your prisoner;" and soon all were on horseback. They put a large rope around brother Parley's right ankle, and a man rode alongside to hold the other end. The military Captain rode up and told Mr. Pratt he must not have any private conversation with Mrs. McLean.

We got into Fort Gibson, twenty-five miles from the place of arrest, at twelve o'clock that night; and brothers Pratt and Higinson were put in the jail and a strong guard set. We stayed there the following day, (Friday) and on Saturday morning they put me on the horse; but after riding a little distance I fainted, and they had to carry me into a house. I was so wounded with the ride the first day, that they saw I could not go further on horseback; so they got a carriage, and when ready to start, they brought brothers Pratt and Higinson out chained together, and we set off, two soldiers driving the carriage, and the Marshal guarding the men in chains.

Sir, I have no words to express what I felt when I saw that cursed chain, on that faithful servant of God, and it seemed to pain him; I think it was too small for his wrist. And there was that beardless youth, against whom there was no charge found, dragged along in chains, to be placed at the mercy of a ruthless mob!

When we stopped at a stream of water, the Marshal and soldiers went to let the animals drink, and brother Pratt said to me, "I suppose the Lord will do as He pleases." When we stopped at night, Mr. Pratt asked the Marshal if he could let them sleep without the chains? said he would give him his hat, coat, and boots if he would, to which the Marshal assented.

Next morning (Sunday) we set off early and rode all day, stopped at an Indian house, where there was a large family, when it was dark.

The prisoners were sent to a room, while the Marshal and soldiers attended to the horses. Brother Pratt said, as we entered the door, "this thing is all of the Lord, and great good will come out of it. Light burst upon me about an hour ago. It is on account of the populace that I am so cautious." After he sat down, he again burst forth, "I am so full of light I can

scarcely control myself;" and his countenance was lit up by the fire within him, as the Saints have often seen him when overflowing with heavenly intelligence. He was then silent for some time, and after which he said, "I feel like a little child that is led by its father, it knows not whither, but feels certain father will lead it right."

Monday we travelled on—arrived at Van Buren about twelve o'clock. When we were across the Arkansas river, the Marshal took the chain off brother Higinson, took brother Pratt to the jail, and me before the Judge. The Judge was severe in his tone and manner at first; but when I had answered three questions his voice changed; I suppose they questioned me (there were six or eight lawyers) about an hour and a half. The Judge then told me I would be taken by a proper officer to the best hotel, where my every want would be attended to, and my person protected from violence of every kind. This was done. The name of the Judge is Ogden, and the keeper of the hotel, John P. Smith.

The next day, about ten o'clock, I was taken to the court house, where I sat about half- an-hour, subject to the gaze of as rough-looking a rabble as I ever saw. Brother Pratt was brought in soon after me, and seated near me. A man by the name of Wilcox sat beside him, and apparently acted as his counsel.

A lawyer who heard me examined the day before, John T. Humphreys, stepped to me, and asked if I wished to employ counsel; I told him I had no money or friends; but if any man would defend me and take his pay in eternity, I would employ him. "I will be your friend," said he. The Judge then said to me, "Madam, you are discharged, *we find nothing against you;* you can retire." I lingered, saying, "if this is the only place on the earth where I may see my children, I wish to stay, for all the officers have told me I should see them here!" the lawyer, however, advised me to retire, as a matter of policy, which I did, and that was the last I saw of brother Pratt, until I saw his dead body.

The next day the real Marshal (Hays) called and told me that there was nothing found against brother Pratt; but he was kept in the jail to protect him from the mob, and would be let out when they thought it most safe for him to escape.

On Thursday morning about nine o'clock, I heard that he had left; and ten minutes after, McLean, and two other men, Howell and John Cornell, and soon after the rabble, amongst whom a young man, named N. D. Collins, appeared as a kind of leader. The first two kept with McLean, and twelve miles from the town came in sight, near to brother Pratt, in a turn of the road, in full view of a house. The man of the house saw them come in sight, and saw the whole affair. His name is Winn, and I have the particulars from his own lips. When McLean got very near, so that their horses nearly touched, he began to fire. Brother Pratt turned off the road, and made a circuit through the bushes in a backward direction, and McLean after him, still firing, until six balls were fired. When they came into the road, one of the other men had got in advance and headed brother Pratt's horse, throwing him directly round facing McLean. It was then he gave the fatal stab. He struck twice, but only one blow reached the skin, which made a wound about two inches long, directly to his heart. This is thought to be the second blow. I saw his coat and found the rents in—V form; the latter did not penetrate the lining of the coat, and is directly over the left breast. There are six holes in the skirts of the coat. After all this was done and he had fallen from his horse, and the demons gone out of sight, one came back and got down from his horse, and placed his pistol almost touching his neck and fired, which made a wound on the point of the collar-bone, but glanced from the bone and would not have injured him. There was a small pistol found near his side, supposed to be the one last fired, for he had no weapon. The Judge told him he had better take his pistol and knife, but he answered, "my trust is not in such weapons, my trust is in my God."

The man of the house did not go to him immediately, but got on his horse and went for his neighbours, which he says occupied about an hour. When they came, brother Pratt turned over and said, "please give me a drink for I am very thirsty, and raise my head." They asked him who murdered him? He answered, "one McLean," saying, "he shot me here, and cut me here" (pointing to his neck and side). "What did he accuse you of?" "He pretended that I took his wife and children. *I did not do it.* They were oppressed and I did for them what I would do for the oppressed anywhere."

He pointed to his pants' pockets, and said, "my gold is in this, and my watch in this, I want them sent to my family in Salt Lake City; send them to a man named Crouch, Flint, P. O., and he will attend to them. I want all my things sent to him."

The men consulted about sending for a physician; but he said, "I want no physician, I will be dead in a few minutes." They said he did not seem to suffer except from thirst. "He breathed like a man going quietly to sleep;" this was the language of the woman of the house, when I asked her if he appeared to suffer much.

I craved the protection of Marshal Hays to go to the spot, and shroud him in fine linen. This he did apparently with the feelings of a man and a Christian. Mr. Smith, of the hotel, got a piece of linen at my request, and brother Higinson and myself rolled the mangled body in it. He first, with the assistance of the Marshal, putting on clean garments and a shirt, which they had got for the purpose. We then commenced at his feet and rolled his body to his arms, passed it under his left arm, and thence across his breast and under his right arm, and from thence to his feet, tying it with a ribbond on his right shoulder and around his feet.

When we were done, he looked very well. He was not the least stiff, nor was he cold, and the expression of his face was natural, until about three o'clock, when he began to change and looked purple, and his countenance fallen.

There was a great deal of blood on the floor, and in a vessel that had been put to catch it, and it seemed still to be dripping from his side.

I went to the spot where he fell, near a stump, and where he lay the leaves were rubbed aside, and matted together with the blood, and there was a role of paper that looked as if he had tryed to stop the wound. Oh! my soul, what a sight! and what a fountain of blood was there opened!! perchance many thousands in the State of Arkansas might have lost their blood and yet not a drop of innocent blood, raised a cry from the ground. He had crawled from the place where he first lay, and that also was bathed in blood, and in that spot he breathed his last on the ground, for they did not carry him to the house until he was dead.

When we got there he lay upon a board, with the blue check shirt on in which I had seen him while a prisoner, and a clean pair of pants. He was shaved and washed clean. I could not stay to see him buried, but brother Higinson did. There was a grave yard one mile from the house, and in it he was to be buried. They said the coffin would be the best that could be made. The grand jury was there all day taking his dying testimony, as heard by four or five men who saw him die.

I am weary now of this tale of blood. I will send you further particulars at some future time.

ELEANOR.

THE MORALITY OF THE "MORMONS" DEFENDED,

(*From the "Western Standard."*)

Our article in last week's paper, on "an English Clergyman's developments" of what he terms "the proxy system," has called forth some further remarks from the editor of the *Town Talk*, which we wish to briefly notice. He replies to our assumption of his unwillingness to publish our denials of and replies to the numerous charges circulated against us, by publishing an extract from our article, denying the practice of this system with which we are charged by this clergyman. This manifests more fairness than we usually find in those who treat upon and oppose "Mormonism," and more than we expected in this instance, from the disposition that we thought had been exhibited of late by the *Town Talk* to pitch into "Mormonism" and the "Mormons" generally.

In his remarks on our denial of this clergyman's statements, he decidedly inclines to the belief that the statements he has made are true, because they are to some extent corroborated by the testimony of Judge Drummond and others. But, as

we have heretofore repeatedly had occasion to remark, we are willing to compare testimony with testimony on this subject. The truth of our statements in regard to the virtue and chastity of the females of Utah, are not dependent alone upon our mere assertion for support; they are sustained by the testimony of hundreds of disinterested men who have resided there, and who had abundant opportunities of knowing the people and their practices—men who, if not all holding office under the Federal Government, are at least honest, and with a character for integrity above suspicion. That we are a peculiar people — a people differing from our neighbours in many respects, we have always frankly acknowledged; but that this peculiarity or difference consists of a disregard and violation of the laws of God or of Nature, or that in the practice of our religion we are guilty of crime and unvirtuous actions, we most emphatically deny. It is true we believe in and practice polygamy, but we do this because we believe it to be commanded and sanctioned by Jehovah himself, both in ancient and modern revelation. Our belief in or practice of this system does not necessarily make us criminal; if it should, then the majority of those whom the Scriptures hold up as patterns for mankind to imitate, were equally guilty.

Another point of the editor's is, that unnatural crimes are infinitely more common where polygamy has existed for ages than in monogamic countries; the "Mormons" are polygamists; therefore, unnatural crimes must be common among them. We will not at present enter into any defence of the practices of nations who have been polygamists for ages, though we believe from the lights before us on this subject, that there is infinitely *less* sexual crime, whether it be termed natural or unnatural, and fewer violations of the laws of nature among polygamic nations, than there are among the boasted monogamic nations of the earth. But in regard to the polygamy of the "Mormons" and the practices flowing therefrom, there is nothing about them that is unnatural, criminal or unscriptural. In point of virtue and morality the "Mormons" are incomparably superior to the communities by which they are surrounded. These assertions may seem audacious to those who encourage the ideas so currently reported about them, but we leave it for facts to decide. For instance, in this Christian city of San Francisco, official documents, which were published by the major part of the public journals but a few months ago, state that "from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels;" and again, "that a large share of our taxation is directly traceable to the existing vices in the community." The most inveterate enemy of Utah never brought so black a charge against the fame of her inhabitants as is here brought against San Francisco by her own sons. Criminal courts, prisons and hospitals have never had occupants from brothels in Utah since her organization as a Territory; she has not needed these nor police to suppress and check the consequences of vice in her midst, for it has been comparatively unknown.

Again: he says, that good men and good sects "live down" the falsehoods which at first cruelly blacken their reputation, and then asks if "Mormonism" has done this; if it is not to-day in worse repute than when the sympathies of the world were involved in its behalf for the alleged persecutions its followers sustained in Missouri and Illinois. To this we answer that the "Mormons" are not through with life yet, and that we will, before we get through with it, "live down" falsehood, its authors and those who circulate it. As for "Mormonism" being in worse repute to-day than it was when we were driven from Missouri and Illinois, we say that it is not. Men then hated it to such an extent that they would unscrupulously murder and drive its followers, destroy their property and thrust them out homeless and destitute; and they can do no more now. The only sympathies that we experienced when driven forth from our homes into the wilderness, was the demand made by the General Government for five hundred of our young men, as a test of our loyalty, to enlist in the Mexican war. If this is the sympathy to which the editor alludes, the less we experience of it the better. If the rest of the world had sympathy for us, we profited by it but little; it neither restored to us our murdered friends nor our homes of which we had been despoiled.

As for the detestation with which, he says, this Christian community is forced

to regard the "Mormons" because of their belief in the doctrines taught by Brigham Young and his colleagues, the "Mormons" can console themselves with the reflection, that they are not the first people that have been detested by the professedly religious; also, that when a people manifest any desire to live in accordance with the laws of God, they may calculate on being hated by the world. The cause of their being detested is obvious, it is not because the "Mormons'" doctrines are unscriptural, but because they are unpopular; it is not because they will not bear the test of revelation and reason, but because they will not agree with the notions inculcated by hoary-headed tradition. Popular opinions and traditions are the criteria by which the world measure "Mormonism." It does not agree with them; it is therefore hated. They might practice "the proxy system," or any other system as much as they pleased, if they would only do it popularly, and thereby conform to the fashions of the world. They might devote three-fourths of their taxes to the regulation of evils flowing from the institution of dens of infamy in their midst, but would they then be detested? Christian communities, by their actions, answer—No.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 500.)

OBJECTION: "The Holy Spirit is said to extend through all space; and in this respect to differ from the person of the Father and the Son. Certainly, according to the Mormon material scheme, they have no authority for this in Scripture. It is said 'the Holy Ghost descended in a bodily shape like a dove' upon the Saviour, and like 'as cloven tongues of fire' upon the Apostles. How can a dove 'extend through all space, and intermingle with all other matter?" It is a clear impossibility, and consequently their scheme is inconsistent."—*The Mormon's Own Book, by T. W. P. Taylder.*

ANSWER: We do indeed believe that "the Holy Spirit extends through all space, and in this respect differs from the person of the Father and the Son." But when Mr. Taylder affirms that we have no authority for this in Scripture, he at once manifests his own ignorance upon the subject. Among other texts of Holy Writ, let him consult, for example, the following:—"Whither shall I go from THY SPIRIT? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." (Psalm cxxxix. 7—10.) These verses clearly show that God, *by His Spirit*, is everywhere present. Again: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. xxiii. 23, 24.) We learn from this that God is omnipresent, filling heaven and earth with His Divine presence; and the former quotation from David shows that He is so, and does so, *by His Spirit.* Now, that the Lord is not personally or bodily ubiquitous will be evident on looking at those portions of Scripture which describe His personal appearance, at different times, to different individuals, in different places, and which speak of His ascending and descending, His coming and going hither and thither, His moving about from place to place, and performing divers operations, according to His will. These are all characteristics of a personal being, and are not predicable of an infinite, impersonal, spatially-extended substance. The conclusion is therefore inevitable, that God is, (not personally, but) as a *Spirit*, everywhere present, pervading all things, and extending through all space: and we certainly maintain that whatever occupies space is *material*, however refined or subtil its substance may be. After refering to those passages which speak of the Spirit descending in bodily shape like a

dove, and resting upon Jesus, and of apparent cloven tongues of fire resting upon the Apostles, Mr. Taylder asks, with an air of triumph, "How can a dove 'extend through all space, and intermingle with all other matter?'" To this sage interrogation we reply, that we are not aware that any one has ever supposed, or that any one would be so foolish as to suppose, that "a dove" *can* "extend through all space, and intermingle with all other matter." The idea is peculiarly his own, and he is welcome to all the honour of the sublime conception! It is truly "a clear impossibility," as Mr. T. kindly informs us. But while we frankly admit this, we by no means acknowledge his "consequently"—that our "scheme is inconsistent;" and for this reason—that it has nothing whatever to do with our "scheme." We believe that the Universal and Divine Spirit, though in its nature infinitely extensible, may, at different times, for special purposes, assume various distinct forms and appearances. At one time, some portions of that Spirit may assume the symbolic form of "a dove;" while at another time, other portions of the same Spirit may appear as "cloven tongues of fire;" and yet this will not in the least derogate from its universality and infinitude.

OBJECTION: "Mormonism would deprive God of His omniscience, by teaching that He does not know what is passing on the earth, but by sending angels from heaven to bring Him tidings of it. The Bible teaches that God knows all things, past, present, and to come: 'Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do.'"—*Mormonism an Imposture, by P. Drummond.*

ANSWER: Mr. Drummond's idea, that "Mormonism would deprive God of His omniscience" is altogether without foundation. We fearlessly join issue with him upon this point, having no doubt as to the result. Where, we would ask, does Mormonism "teach" that God "does not know what is passing on the earth *but* by sending angels from heaven to bring Him tidings of it?" Can Mr. D. point to any such statement in the writings of the Church, or to any one passage that conveys such a sentiment? He cannot. Can he produce any proof whatever that such a doctrine is taught or involved in "Mormonism?" No, he cannot. He may, indeed, have frequently met with an expression of the fact—the undeniable fact—(corroborated in almost every book of the Bible)—that angels, as God's messengers, carry tidings from heaven to earth, and from earth to heaven; and that by this means He knows what is passing in the various portions of His vast dominions; for those ministering spirits are, instrumentally, "the eyes of the Lord, which run to and fro through the whole earth." At the same time, however, that we affirm this, we maintain that angels are not the *only* means by which God establishes His omniscient character. Instead of our declaring that "He *does not* know what is passing on the earth BUT by sending angels from heaven to bring Him tidings of it," as Mr. Drummond would have his readers believe, we simply affirm that He *does* know what is passing on the earth through the medium of His angelic ministers. And who will pretend that He does *not?* We do not, however, adopt the position which our opponent would thrust us into, that it is by such means *alone* that He is cognizant of what is passing on earth. Angels are "ministering spirits"—"men in lighter habit clad." And though, they are employed as the honoured medium of conveying intelligence from heaven to earth, or from earth to heaven, they can by no means be regarded as the *only* medium employed. There are heights which no angel can scale—depths which no angel can fathom; and, though swifter in their mission than the swiftest lightning, their motions would be far too laggard to accomplish *all* the designs of the great Jehovah. But there is a medium by which God can be everywhere present at the same moment of time, and can convey intelligence from mind to mind, and from world to world, with a speed, accuracy, and power, far, far exceeding the capabilities or calculations of angels. That medium is what is called in Scripture the Holy Spirit—infinite, divine, all-powerful and all-wise—pervading and circumscribing all creation, both spiritual and temporal. By that Divine and Holy Spirit, in the highest and fullest sense of the word, "God knows all things, past, present, and to come.' We have thus every reason for believing the truth of the texts cited by Mr. Drummond, and can declare with

ten fold more assurance of faith than he, (because we can more clearly see their import)—that "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 537.)

[July, 1842.]

Monday, 4th. The Legion appeared on parade under command of Brigadier General Wilson Law, ranking officer of the line. Lieutenant General Smith reviewed the Legion at 11 a.m., and continued in command through the day, which was somewhat unpleasant, yet an immense number of spectators were present, including the passengers of three steamers from the neighbouring cities and villages.

At the close of the day General Smith expressed his entire satisfaction in an animated speech, in which he illustrated the design of the organization of the Legion, viz., to yield obedience to the institutions of our country, and *protect the Saints from mobs*, after which leave was given for strangers to address the Legion, when General Swazey, of Iowa, expressed his friendly feelings towards Nauvoo, and his gratification at the good discipline of the Legion.

Mrs. Emma Smith and the ladies of other distinguished officers accompanied their companions on the parade. A few Lamanites were present, and but little drinking. Two individuals were fined $10,25 for offering whiskey for sale.

Tuesday, 5th. Attended Court-Martial and City Council; an ordinance in relation to public shows and exhibitions was passed.

The following was also passed:—

An Ordinance in relation to writs of Habeas Corpus:—

Sec. 1. Be it, and it is hereby ordained by the City Council of the City of Nauvoo, that no citizen of this city shall be taken out of the city by any writs without the privilege of investigation before the municipal court, and the benefit of a writ of habeas corpus, as granted in the 17th section of the Charter of this city. Be it understood that this ordinance is enacted for the protection of the citizens of this city, that they may in all cases have the right of trial in this city, and not be subjected to illegal process by their enemies.

JOSEPH SMITH, Mayor.

Passed July 5, 1842,

JAMES SLOAN, Recorder.

Wednesday, 6th. Transacted business in the city, and rode to La Harp with Emma.

Two keel boats, slooped rigged, and laden with provisions and apparatus necessary for the occasion, and manned with fifty of the brethren, started this morning on an expedition to the Upper Mississippi, among the pineries, where they can join those already there, and erect mills, saw boards and plank, make shingles, hew timber, and return next spring with rafts, for the Temple of God, Nauvoo House, &c., to beautify the city of Nauvoo, according to the Prophets.

Thursday, 7th. Weather very cool at Nauvoo; thermometer at sixty degrees.

Saturday, 9th. I rode on the prairie with brothers Clayton and Gheen to look at some land. Dined on my farm; hoed potatoes, &c., and in the afternoon returned to the city and transacted a variety of business.

I find the following phrenological chart of my Clerk, Elder Willard Richards, of the Quorum of the Twelve, by A. Crane, M.D.:—

PROPENSITIES.

Amativeness.—8, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness.—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness.—6, F. Attached to place of long residence; no desire to change residence.

Adhesiveness.—11, V. L. Passionately and devotedly attached to lovers and friends.

Combativeness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—8, F. Frugality and industry, without much of the miserly, penurious, or stingy feeling.

Alimentativeness.—8, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitativeness.—7, L. Strong desire to exist; contemplates death as the greatest misfortune.

FEELINGS.

Cautiousness.—8, L. Discretion, carefulness, anxiety, apprehension, &c.

Approbativeness.—10, L. Ambition for distinction; sense of character, sensibility to reproach, fear of scandal.

Self-esteem.—10, L. High-mindedness, independence, self confidence, dignity; aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L. Kindness, goodness, tenderness, sympathy.

Veneration.—7, F. Religion without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—9, L. Stability and decision of character and purpose.

Conscientiousness.—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—6, F. Openness to conviction without blind credulity; tolerably good degree of faith.

Imitation.—10, F. A disposition and respectable ability to imitate, but not to *mimic* or to act out.

Prepossession.—8, L or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—9, F or M. Desirous to know what others are doing; ready to counsel and give hints of a fault or duty, &c.

Constructiveness.—8, L, Great mechanical ingenuity, talent, and skill.

Tune.—8, F or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V L or L. Great memory of places and position.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—10, L. Great desire to see; power of observation.

Form.—8, F. Cognizance and distinct recollection of shapes; countenances, &c.

Size.—11, V L, L or F. Ability to judge of proportionate size, &c.

Weight.—6, M S or V S. Deficient balancing power; failure in equilibrium.

Colour.—11, V L or L. Great power of recollecting and comparing colours.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—10, L. Love of arrangement; everything in its particular place.

Number.—9, L. Quickness, facility, and correctness in calculating figures.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth; perception and love of the ludicrous.

Causality.—11, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration, ability to perceive and apply analogies, &c.—[See explanation to my chart.]

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 29, 1857.

EMIGRATION.—There are occasionally Saints emigrating singly or by families, on ships with emigrants who do not profess the faith of the Gospel, but are opposed to it in spirit and in practice. We have applications from such parties from time to

time requesting us to obtain passages for them from this port; we also learn of others who go off without apprising us at all; and some, we are led to believe, emigrate from other ports without consulting with any one as to the step they are about to take.

The Saints have been repeatedly counselled not to emigrate singly or in small companies, among Gentiles. But it seems to be again necessary to draw attention to the subject, and we wish Pastors, Presidents of Conferences, Presidents of Branches, and all Elders, to remind the Saints from time to time of their duty in relation to this matter.

It is impossible for us to enumerate all the advantages that accrue from the Saints going together, or all the disadvantages of their going in detached companies, but we will name a few of the most prominent. Each company of Saints on board of a ship is fully organized for the performance of the duties devolving upon them as Saints and fellow passengers, and they are presided over by an experienced Elder of Israel, with two Counsellors, appointed by us. Under this arrangement prayers are held in the different sections of the ship morning and night, fellowship meetings are held three or four times a-week, and the regular services on the Sabbath day. A constant watch is kept up by brethren appointed to be watchmen—to prevent iniquity among the evil-disposed, if there be such—and to prevent, what is too common upon other ships, the encroachments of the sailors in places where they have no business. Arrangements are also instituted under this organization for the daily cleaning of the passengers' deck—by which health is promoted, and disease arising from dirt prevented. The cooking arrangements, an important affair in a large company of passengers, and about which so much dissatisfaction exists on all other ships, are made so as to place all on equal terms, and secure general satisfaction.

How different are all these things on other ships. The result of this state of things is—that Captains who have carried companies of Saints across the sea say they would rather carry them than any other passengers. Captains, surgeons, and other officers on board of our ships have given testimonial after testimonial of the superiority of our passengers over any others that they have ever crossed the sea with. Newspaper reporters who have visited companies of Saints on their arrival at New York, Philadelphia, and Boston, have been unable to withhold their expressions of surprise and admiration at the cleanliness, comfort, order, and peace, exhibited among our passengers—drawing contrasts between them and others that were highly favourable to our people.

On other ships no such organization exists—no prayers are unitedly offered for the peace, blessing, and protection of Him who controls the winds and the waves—no faith is exercised in Him. The spirit of prayer is not there. He who would call on his God, Daniel-like, two or three times a day, there, would be scorned, persecuted, and scoffed at. But he who would swear, blaspheme, and utter the language of vice the loudest, would be accounted the "biggest" man on board. How much of the blessing of God can be realised under such circumstances? How much faith can any Saint be expected to exercise on such a ship? There are no Sabbath services, no worship, there. No watch is instituted there, to suppress immoral conduct, or prevent the intrusion of sailors, who, in the North American line, are notorious for their immorality. A large proportion of the passengers are often too much on a par with the crew. No arrangements are made among the passengers to promote general cleanliness, or even to manage the cooking department so as to give all equal privileges, but at the galley the strongest and most boisterous get the first and best served, while the weak, and the quiet, seldom get their cooking attended to.

These are but a very few of the advantages to be secured by the Saints going in companies. Emigrants generally are imposed upon both before starting and after their arrival, but more especially after their arrival, where sharpers in abundance, aware that the people are landing in a strange country and that they are mostly inexperienced, use their most subtle arts to deceive, impose upon and rob them.

But both in leaving and landing the Saints have those attending to their business who feel an interest in their welfare, and who will direct them for their best good. A reporter who attended at the arrival of our last ship, the *Tuscarora*, observes the fact that the "Mormons" have an agent awaiting their arrival to preserve them from the sharpers, whose chagrin when they see their prey passing by them is given vent to by scoffs at their religious profession.

While, during the period since the commencement of the Saints' emigration till now, many accidents, shipwrecks, and much loss of life have taken place on other ships, the Lord has so far acknowledged His people, as to altogether preserve them from any of those disasters; the consideration of which ought to be another stimulus to the Saints to go home in that way which He has pointed out, acknowledged, and blessed.

In view of all these and other weighty considerations, we again counsel the Saints not to emigrate by any ship but those chartered by us, which carry only our own passengers. Let those who feel themselves in so great a hurry to get off that they think they cannot wait for our next ship, ask themselves if the Lord requires them to exercise so much haste, and whether they can depend upon His blessing to accompany them while they go out of the proper channel, and subject themselves to so many evils and temptations. If they still think they must go, let them counsel with their President, or Pastor, upon the subject, make known to him their circumstances, and follow his counsel. To all such as it may thus be deemed necessary to emigrate, we have to say that we can make arrangements here for their passage better than they can do through any other Liverpool house, and if they will communicate to us through their President, we will secure passage for them.

We keep a list of the names of all the Saints who leave the British Isles within our knowledge, and desire to have the names of all. No one therefore should emigrate by any means without informing us of the date of their departure, by what ship, and from what port. And again we say, no one should emigrate otherwise than by the regular channel of the Saints' emigration without the counsel or approbation of the President of his Conference.

A ship will be despatched as soon as we have a sufficient number of applications. Those desirous to emigrate will please send their names and deposits as soon as possible. Those who have the means of emigrating should not delay sending them until they know we have a ship on hand, but they should forward, at least, their names and deposits, as soon as they know they are able to emigrate. Should circumstances prevent them going, and require a return of their deposit—they can have it at any time, by writing to us. In chartering a ship we are guided by the number of applications on our books. We cannot exactly tell when a ship will sail until one is chartered, or there are a sufficient number of applications to warrant us in chartering one. We send out notifications as soon as the charter is made, which is about three weeks, generally, before the ship sails. This gives every one ample time to complete their arrangements.

As there are many parties obliged, contrary to their own desires, to emigrate by other ships, through their friends in the United States making arrangements with other houses for their passage, we would advise all who have friends in the States, upon whom they depend to send for them, to request them to do so through *The*

Mormon office in New York. Elder Appleby will receive passage money on account of parties to emigrate from this country, and his advices in their favour will receive immediate attention.

DEPARTURES.—Elders Joseph W. Young, John Y. Green, and Iver N. Iverson, left Hull, on the 12th instant, for Copenhagen, per steamer to Hamburg.

Elders Frederick Roulet, and Jean D. Malan, left here on the 13th instant for Genève. Elder Jabez Woodard is visiting his relatives in England, and will follow in a few days.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
June 30, 1857.

Elders Orson Pratt and Ezra T. Benson.

Dear Brothers—On the 24th of April I departed on my contemplated journey north to Salmon River. I returned to this place May 26th, after an absence of thirty-two days. We had a large company of fifty-six wagons and carriages, and one hundred and forty-two persons, but during the whole trip, I did not hear an angry word, or observe a malicious feeling.

On the 29th ultimo, Elders G. A. Smith, J. M. Bernhisel, and T. O. Angel arrived in good health and spirits.

There are many improvements being made in the city, streets, sidewalks, fences, buildings, &c. There are between three and four hundred men upon the public works, and thirty teams rolling in the stone for the Temple. Although money is scarce business is lively, and everything is flourishing with this people, because of their renewed diligence and faithfulness.

Our city looks as though it had taken an emetic and vomited forth apostates, officials, and in fact all the filth which was weighing us down. The prospects were never better for a bountiful harvest than at present. There is now more grain, and food is cheaper than has ever been the case previously at this season of the year.

The express company is prospering finely. I have dispatched A. O. Smoot and N. V. Jones to locate permanent stations in the black hills; they have eighty men with them, and it is my intention to furnish them with sufficient provision to enable several hundred persons to winter there, in case of such emergency as occurred last fall. I learn from brother Haight, of Iron County, that the cotton and Indigo crops are looking well on the Rio Virgin.

The mail, conducted by F. Little, arrived at three o'clock, 23rd instant, twenty-two days and three hours from Independence.

By the *St. Louis Republican*, I regret very much to learn of the assassination of brother Parley by the villain McLean; one more good man has gone to assist brothers Joseph, Hyrum, and Jedediah in another sphere. May God comfort and strengthen you in your afflictions, brother Orson.

The prejudice against us, which you have to meet, brethren, is nothing more than we may expect, it is the devil against Christ; and be assured that the devil will always howl when the Saints are faithful.

I sent a good many missionaries to the States and Europe, they left this place April 23rd with hand-carts, and from latest accounts they were making better time than any company on the road.

Brethren, may the blessings of Christ abide with you continually.

BRIGHAM YOUNG.

Historian's Office,
Great Salt Lake City,
July 1, 1857.

Editor of *Millennial Star*.

Dear Brother—The eastern mail from the United States arrived on the 23rd ultimo, in charge of brother Ephraim K. Hanks, twenty-three days from Independence, one of the shortest trips on record.

Elders Amasa Lyman and Charles C.

Rich have arrived from San Bernardino, the former with the California mail, June 3, the latter on the 8th, with a small company of Saints; subsequently another small company arrived from San Bernardino, who brought along a seven-stopped organ, donated to the Church by the Australian Saints; which is being fitted up in the Tabernacle, in the North end, by brother Joseph Ridges who built it in Australia. Presidents Young, Kimball, and Wells, and Elders George A. Smith, A. Lyman, and others stepped in on Sabbath last, and heard brothers Ridges, and Orson Pratt, junior, play upon the organ, with which they expressed themselves much gratified. It is a valuable acquisition to our choir.

Elder George A. Smith has visited Utah County since his arrival, found the people of Provo in good health and spirits; with excellent prospects for grain this season. Attended a sabbath school meeting with three hundred scholars, and preached to a congregation of about three thousand Saints in the Bowery.

Brethren from Iron County report very favourably in relation to the crops in Cedar and Parowan, also in Beaver County.

By the arrival of the May mail, we learned of the agitation of the public press in the United States, pertaining to Utah—her Governor—and the Saints. Never at any former time have we witnessed a more universal, bitter feeling against "Mormonism" than at the present. Governor Young thinking the working bees of Utah would not take time to read what the public press say in relation to them and himself, set apart Sabbath, June 14th, at 8 a.m., to have some of the most rabid articles read to the Saints in this city and vicinity, and had two of our best readers employed for the occasion, who read alternately from 8 till nearly noon, the loathsome trash which the corrupt press of the United States had given birth to. It was, indeed, novel, however, to hear the Governor propose such articles to be read; seeing they were mostly aimed at his private and public character; this, however, only shows the consciousness he possesses of the rectitude of the path which he treads, and the confidence he has in the people whom he leads.

June 16th. Teams re-commenced hauling rock for the Temple, operations having been suspended in that department for a few days, in consequence of the Church selling many of their cattle to cancel Church obligations, but the Saints having the privilege of turning in stock to help to defray these liabilities, contributed so liberally that but a few days elapsed before the Church had as many cattle as before; and not any who donated have been hindered in their business, nor have felt any the poorer in consequence of their liberality; and thus the Saints have witnessed to God and His servants, that the spirit of the Reformation lives in their hearts, and brings forth fruit in their lives, and therefore President Young frequently of late has said this is a "God blessed people."

It it a general time of health, peace, and plenty throughout this territory.

Love to brother Benson, and all the Elders of my acquaintance, associated with you.

Yours truly,
WILFORD WOODRUFF.

NEWS FROM AMERICA.

SLAVERY PROSPECTS IN THE UNITED STATES.

The *Rising Sun* of Newburg, South Carolina, says in regard to the signs of the times in the political horizon:—"Clouds and darkness, threatening clouds, ominous darkness, gather around our political future. A night gloomy and terrible sets in upon us. We are drifting slowly, silently into an ocean of storms, furious whirlwinds, quicksands and fearful whirlpools. A solemn silence prevails—'tis the precursor of a horrible tempest. Hark! the muttering rumbling of distant thunder breaks upon the stillness. Fitful flashes reveal the sullen gloom. The lurid air is heavy and chilly. The storm approaches—nearer and nearer it comes louder and more loud it howls. Man the sails—all hands to their posts. The South expects every man to do his duty. Life and duty, honour and liberty are involved.

Let each heart be firm, each nerve be steady. The conflict will be fierce as hate and malice can make it. Stand firm. Hark! what crash was that? Kansas is gone! List! a triumphant shout from the spirits of the storm. Missouri is yielding. How fierce the blasts, how lurid the lightning! Howls horrible, yells terrific, tear our ears. Virginia is assailed. Gloomy, dark, terrible howls the tempest! Watchman, what of the night? All is dark! no dawn appears."

We make the following extracts from the *New York Herald*—

The report that the military expedition to Utah has been postponed is unfounded. Orders have been issued for the recall of Colonel Sumner's command from the Cheyenne expedition, consisting of the First Cavalry, Second Dragoons, and Sixth Infantry, together with the company of Light Artillery now at Fort Snelling. They will repair forthwith to Fort Leavenworth or Laramie, preparatory to their march for Great Salt Lake City.

We have received files of Great Salt Lake papers to the 2nd instant, from which we make copious extracts, showing the physical, religious, and political condition of the Latter-day Saints, and the progress of affairs generally in Utah Territory. The charges of malfeasance preferred against Surveyor-General Burr are substantiated by the affidavits of his accusers. We give the documents elsewhere. Doubtless the administration will order in investigation of the charges.

Mrs. Julia Ann Babbitt sends us a communication full of melancholy interest, containing the results of an inquiry lately made by her relative to the circumstances attending the murder of her husband. The letter is dated at Crescent City, Iowa, at which place Mrs Babbitt had arrived after a fatiguing and perilous journey from Salt Lake City to Independence Rock, and thence to Fort Laramie, Fort Kearney, and Ellisdale, Iowa. At the three first-named places, Mrs. Babbitt had communications from travellers, French traders, friendly Indians, and the United States' officers commanding the forts. Their joint testimony shows that Mr. Babbitt, in company with Messrs. Rowland and Sutherland, started from Fort Kearney for Fort Laramie about the 6th of September last, and that they were murdered and robbed by a party of Cheyenne Indians. Some of Mr. Babbitt's jewellery and other valuables have been since seen with the savages. Mrs. Babbitt fully acquits any white man of a participation in her husband's death, and repudiates the idea that he was murdered by the Mormons.

GOVERNOR WALKER'S PROCLAMATION ENDORSED — A COLLISION IN KANSAS DEEMED INEVITABLE — A SPECIAL MESSENGER DISPATCHED TO KANSAS WITH INSTRUCTIONS.

Washington, July 22, 1857.

The President and Cabinet fully endorse Governor Walker's proclamation. A despatch received to-day says that a collision between the troops and the rebels is inevitable. The administration feel the utmost solicitude as to the result of the imbroglio. Governor Walker is fully empowered and instructed by the President to put down any insurrection or rebellion, come from what quarter it may, and to enforce the Territorial laws at all hazzards, and at point of bayonet if necessary. A special express messenger started for Kansas this afternoon, with despatches for Governor Walker and General Harney.

THE INDIAN TROUBLES IN MINNESOTA.

Washington, July 23, 1857.

Owing to apprehended difficulties and constant depredations of the Indians, the Secretary of War has decided to send an increased force of troops to Minnesota, and General Scott is now engaged preparing the orders, &c.

MOVEMENTS OF THE UTAH MILITARY EXPEDITION.

Washington, July 25, 1857.

The President and Cabinet have ceased to have any apprehensions of bloodshed in Kansas. General Harney and staff will leave in a few days for Utah. The troops generally are in fine health and spirits, and amply supplied for an active campaign. Colonel Thomas, Assistant Quarter-master General, is ready to return to head quarters.

Governor Cummings says it is uncertain when he will leave for Utah. He may be detained yet for some time.

REPORT OF THE MORMON COMMISSIONER TO WASHINGTON.

Elder George A. Smith, who was sent to Washington last summer with a copy of the constitution of the New State of Deseret, gave an account of his mission, at the Bowery, on 31st of May. We extract from the *Deseret News*—

. . . . . .

"A great portion of the people have come to the conclusion, after having been a great many years considering the subject over, that we are a very desperate set of fellows out here. Politicians are little vexed, for they do not know what to do with us. They did not admit any Territory into the Union during this session of Congress, though they did grant a permission graciously to 250,000 inhabitants residing in the Territory of Minnesota to make a constitution. I have looked on and taken items, thought and reflected, saw how it was going, waiting for an opportunity. You know it was a very modest mission I went down on; I went to Washington to ask permission to enter the Union, and I did not want to go in until I saw a fair chance; I hated to ask and be refused admission; I have rejoiced very much at every particle of news that I could receive from the mountains. I received letters from President Young and others, three, four, and sometimes six months after they were written; when they did arrive they afforded me a great deal of pleasure and were a source of rejoicing, especially to learn that the Saints were waking up."

. . . . . .

EFFICIENCY OF THE UNITED STATES' TROOPS.

"I had a little serious conversation with Captain Smith, at Fort Kearney. The very gentlemanly commander of that Fort, Major Wharton, had nearly lost his eyesight, principally by watching for the hostile Cheyenne Indians through the spy glass, and Captain Smith was acting commander. I inquired what is the condition of the dragoons stationed there? He replied that they had about fifty horses, but their hoofs had come off. How many have you that can do efficient service if called upon? He said they had about ten or twelve in good condition, but fresh horses were expected. The company of hand-cart Elders were an astonishment to everybody that saw them. The traders on the road say that mules are nowhere by the side of them. I never saw such a pretty sight in my life. We had a meeting with them on Horse Shoe creek; and a better set of men I never saw, and men that were old when I was a boy were as active as boys, rolling on with their hand-carts, singing and rejoicing."

A SERIOUS RAILROAD RIOT occurred near Baltimore, in the early part of May. The militia was called out, and several of the rioters were killed and many wounded.

SPRING FRESHETS had done much damage in portions of the Eastern, Middle, and Southern States.

VARIETIES.

TRUE PITH.—The force of language is apt to be much injured by the multitude of words.

CHILDREN.—God bless the little children! We like their bright eyes, their winning ways, their rosy deams. Nothing seems to weigh down their buoyant spirits long; misfortune may fall to their lot, but the shadows it casts upon their life-path are fleeting as the clouds that come and go in an April sky. Their future may, perhance, appear dark to others, but to their fearless gaze it looms up brilliant and beautiful as the walls of a fairy palace. There is no tear which a mother's gentle hand cannot wipe away, no wound that a mother's kiss cannot heal, no anguish which the sweet murmuring of her soft, low voice cannot soothe. The warm, generous impulses of their nature have not been fettered and cramped by the cold formalities of the world; they have not yet learned to veil a hollow heart with false smiles, or hide the basest purposes beneath honied words. Neither are they constantly on the alert to search out faults and foibles with argus eye, on the contrary, they exercise that blessed charity which "thinketh no evil."

Religious Liberty in France.—Louis Napoleon has positively and peremptorily ordered the prefects of France to allow all the free and undisturbed exercise of their religion, desiring that he may hear no more persecution of Protestants, and that they may never again be disturbed in their worship.

A Black Catalogue of Crime.—The calendar of prisoners for trial at the Liverpool Assizes, as made up to the 27th instant, is one of the blackest catalogues of crime that has been issued for some time. There are ten cases of murder in it, (to which will have to be added another from Manchester, in which three prisoners are for trial,) fourteen of stabbing, wounding, &c., one of shooting, one of attempt to blow up a house, five of rape, and five of perjury, besides a long list of burglaries and other offences.—*The Times*, July 29, 1857.

I NEVER SEE THE LIKE.

BY W. W. PHELPS.

There is nothing like the "Mormons,"
For they go at God's command,
And they scale the highest mountains,
And they compass sea and land.

Chorus: So they cope with every nation,
And the Christian cannons spike,
For the power of God is with them,
O, I never see the like.

Where the eagle spreads his pinions
And the gilded Christians boast,
There the "Mormon" Elder teaches
What the Gentiles dread the most.

Chorus: So they cope, &c.

Where the British lion treadeth
With the fabled unicorn,
There the "Mormon" Elder reasons
For the resurrection morn.

Chorus: So they cope, &c.

Where the heathen gropes in darkness,
In the "scarlet lady's" ward,
There the "Mormon" Elder, meekly,
Lights the candle of the Lord.

Chorus: So they cope, &c.

And they bring the rescued captives
To the Zion harvest bowers;
Yea in hand-carts see them coming
To this goodly land of ours.

Chorus: So they cope, &c.

Light and glory to the "Mormons,"
Like the yonder brilliant sun,
With their fountains never measured,
Shining for more worlds than one.

Chorus: So they cope with every nation,
And the Christian cannons spike,
For the power of God is with them:
O, I never see the like!

Addresses.—R. F. Neslen, Samuel F. Neslen, } 57 York street, St. Phillips, Bristol.
J. Bunting, H. Forscutt, } 35 Paddock street, Ardwick, Manchester.

MONEY LIST, AUGUST 7—14, 1857.

John Davies	£10	0	0	Brought forward	£29	0	0
E. Harding	2	0	0	William Gibson, (per William Smith)	2	0	0
Thomas Clark	10	0	0	William Brownlow	5	0	0
Simeon Pickering, (per J. W. Young)	2	0	0	Henry Brown	4	0	0
Lewis Bowen, (per A. Calkin)	5	0	0	William H. Perkes	2	15	0
Carried forward	£29	0	0		£42	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 36, Vol. XIX. Saturday, September 5, 1857. Price One Penny.

THE FALL OF SPIRITUAL BABYLON.

BY ELDER GEORGE TAYLOR.

Why should Babylon fall?

The fall of Babylon the Great in the last days, is a subject that has occupied the attention of holy men and Prophets of God in almost all ages of the world. I do not mean the Babylon of which Nebuchadnezzar was the monarch, and which came to dissolution many centuries ago, though it is true that his empire occupied the attention of some of the contemporary Prophets, and was the subject of their denunciations.

But there is another Babylon spoken of in the Scriptures, the Great Mystic Babylon of the last days. John, when banished to the Isle of Patmos for the truth's sake, and for the testimony of Jesus, had his mind illumined by the power of the Spirit, the visions of the future opened to his gaze. And amid other great events which were to transpire before the second coming of Jesus in the clouds of heaven, he saw the destruction of Babylon the Great, the Mother of Harlots, and of the abominations of the earth.

The word Babylon, signifies confusion. Surely modern Babylon, then, is every thing its name is indicative of. The great modern Babylon comprises all the Gentile nations of the earth.

The Prophets and Seers of old, when their minds were enlightened by the quickening influences of the Holy Ghost, saw events then in the future, and rejoiced that they could discern that the time would come when the powers of this world would be cast down, in order that the way might be prepared for the coming of the Son of God.

But why should Babylon the Great be overthrown? Why should the great and flourishing empires of the nineteenth century, with all their wealth, pomp, and grandeur, be hurled from their proud position, and suddenly find their level in the dust, with all the mighty nations that have passed away before them? Why is it that ancient Prophets of God should have delivered such fearful maledictions in relation to the Babylon of modern times? Why does the Scripture say, "Rejoice over her, thou heaven, and all ye holy Apostles and Prophets, for God hath avenged you on her?" Why should a mighty angel take up a great millstone and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and be found no more at all?" Why should another mighty angel say, "Come hither, I will shew the judgment of the great whore?" Why should the kings of the earth cry aloud, "Alas, alas! that great city Babylon! that mighty city! for in one hour is thy judgment come."

Let the same Scriptures answer these

questions. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, *and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, for all nations have drunk of the wine of the wrath of her fornication.*"

Here, then, in the last days, an angel was to come so full of power that the earth would be lightened with his glory. John describes the condition of the Babel of latter times, and gives the all-sufficient reason why it should fall, and be like the chaff of the summer threshing floor, carried away, and no place found for it.

The history of ancient Babylon vanished, and its existence now is only a speck in the chronicles of things gone by. Once it stood in its heyday of pomp and power: suddenly came the hand writing on the wall,—Babylon, the world's great mistress, was undone, its doom was sealed, its die was cast. King Nebuchadnezzar in the vaunting pride of human greatness exclaimed, "Is not this great Babylon which I have built." And where is it now? A heap of lonely ruins alone marks the spot, and stands as a melancholy monument of the fleeting nature of human greatness. Then came the kingdom of the Medes and Persians: like its predecessor, it had its days of pomp and earthly magnificence, it stood its time, and now is only known as one of the things of the past; it vanished to give place to the monarchy of the Grecians; this, like its forerunners, too, had its days of glory and decay; it fell into insignificance, lost its splendour, and in its turn passed away. History informs us of many dynasties and empires that arose to eminence and grandeur; amassed almost untold wealth, made conquest after conquest, annexed kingdom to kingdom, bore an important sway upon the earth, and crushed the weak by cruel despotism; but where are they now? They have had their times of splendour and decay, their summers of prosperity, and their winters of adversity; then their declining sun set. Their power passed away, and has become like the dream of a night vision. Such has been the fate of nations.

The time has arrived for the great mystic Babylon to fall; its evening sun now gilds the horizon; its days are about numbered; it must now give way to another mightier empire that will never pass away. It is the kingdom of our God and His Christ; it will stand for ever.

What does John say will be the cry of the angel that was to come and foretell the overthrow of the great whore, the woman on the scarlet-coloured Beast, who in the nineteenth century was to bear rule over all the earth?

Listen! O ye nations of the earth! "All nations have drunk of the wine of the wrath of her fornication"—they have become corrupted by the loathsome disease of her fornications and whoredoms.

Now let us examine the great reason why Babylon should fall, why God's judgments should thus come upon her.

Eighteen hundred years ago, Jesus came upon the earth, established his Church, organized it after a celestial pattern, with Apostles and Prophets, who preached faith, repentance, baptism for the remission of sin, and the gifts of the Holy Ghost.

But where is this Church now? where among the multitude of sects that distract modern Christendom, will you go to find it? It is nowhere to be found! According to history and other records that we have, we learn that in about one hundred years the Christian era had run its fleeting course, and the wicked had slain Jesus and the Apostles; had driven and persecuted the Saints; murdered the Prophets, and made havoc of the Church of God. Then commenced the desecration of the Church. Then was introduced into it artifice, cunning, trickery, and fraud. Then came the worship of images, relics, pieces of coffins, and fragments of the cross. The pope sold heaven to the priests; the priests bartered it away to the people. Money obtained everything; crimes of the deepest dye could be pardoned by money; the blood-guilty murderer, the despoiler of female virtue, the atrocious villain, the confirmed despot, and heartless tyrant, all could have their way cleared to the realms of bliss, by feeing the priest. "They have transgressed the laws, changed the ordinance, broken the everlasting covenant," and made merchandize of the souls of men and women. Religion became a trade, wielded in the hands of the priest, like the shovel in the hands of the labourer, for the purpose of getting money. They found it a house of God, a house of

prayer: look for it among them now, and we see but a den of thieves.

Increase of crime and moral depravity is manifest on every side. What! Sin spread in a country where there are almost countless thousands of priests of every sect and denomination, with their underlings in the shape of Scripture readers, town missionaries, &c.! Yes, unfortunately, so it is! The priests cant and whine over the wickedness of this generation: that is all they can do. They see the stream of crime increasing, and flowing like a mighty river—they see it, but are powerless. Onward, sweeping with mighty speed, rolls the tumultuous stream; but all their efforts are in vain—all their exertions to stop it are futile!—onward still it rolls, being fed by the depth of thousands of sources of corruption. Sometimes it ebbs, but only to be fed more largely;—then flows with a swell that threatens to engulph the world, and carry thousands on its broad bosom down to perdition, destruction, and misery.

That the religion of the last days would be fearfully corrupt, Scripture clearly shows. Sectarian Christianity has had nearly eighteen hundred years' trial; it has been weighed in the balances and is found wanting. Who has it saved? What has it achieved? How much progress has it made in bringing in a reign of righteousness and peace? Unfortunately it has failed to do either. Apostate Christianity never can bring about the ends it has in view. Its history is all-sufficient proof on this head. Eighteen hundred years ago, as before remarked, the Church was pure and undefiled. What presents itself now in its stead? Nothing but a number of hired priests and apostate churches, who during the long interim of darkness have committed fornication; their priests have lent their power to the most unhallowed purposes. Wherever there has been a tyrant, or a despot, who has sought to trammel a nation, or to rule with an iron hand, the galling yoke of priestcraft has ever been resorted to.

It is priestcraft that has damned the nations of the earth, and sunk them into midnight darkness, excluded the light of heaven, sealed up the gates of life and salvation to the inhabitants of the earth, and supplanted the ancient Church by the cunningly devised systems of religion, which have had their origin with fallible, erring humanity.

But, "Stop," says the supporter of these creeds of earthly origin; "are we not building churches, chapels; sending missionaries to Jews, to heathens; and opening schools to instruct the ignorant? do we not print millions of tracts, circulate countless thousands of Bibles, &c., &c.?" Admitted. Were not the Jews a religious people? did they not slay Jesus? Modern Christians are a religious people, but their religion avails them nothing. See, by their own showing, the spread of crime and misery. See, with the building of churches, chapels, colleges, and the spread of Christianity (*so called*), the spread of every demoralizing sin;—the building of prisons, workhouses; the opening of beer-shops, gin-palaces, low concert rooms, gambling houses, and houses of prostitution; the publication of immoral and obscene books, songs, cards (of which, in London, whole streets make a trade of vending),—these are the inevitable results of priestcraft. Here, O ye priests, are stern realities staring you in the face. But lest you should begin to spiritualize, and say things are not so bad as they look, we will quote a few figures; and instead of ranging the wide world for proof, we will confine ourselves to the small spot of ground comprised in the area which London covers, viz., one hundred and twenty-two square miles.

"In the first place, we have one person out of every five dying in a workhouse, or some place provided by public charity; 143,000 persons annually admitted into the casual wards of the workhouses." *The Night Side of London* says, "Here we have in our midst always 107 burglars, 110 housebreakers, 38 highway robbers, 773 pickpockets, 3,657 common thieves, 11 horse-stealers, 141 dog-stealers, 3 forgers, 28 coiners, 317 utterers of base coin, 141 swindlers, 182 cheats, 343 receivers of stolen goods, 2,708 rioters, 1,205 vagrants, 50 begging-letter writers, 86 bearers of begging letters, 6,371 prostitutes, [being those only who have been convicted of other crimes besides prostitution,] besides 470 not described, making a total of 16,900 criminals known to the police," (*in Christian London.*) "Then the drunkards of London consume 65,000 pipes of wine, 2,000,000 gallons of spirits, 43,200,000 gallons of porter and ale, 60,000 persons in one night visiting the theatres and sinks of iniquity, with which London abounds. It takes 6,367 police,

and 1,572 other officers, to beat down crime, and keep order in this great Christian metropolis."

This, then, is the moral aspect which London alone presents: drunkenness, depravity, prostitutions, whoredoms, and thievery, in one night enough to sink a world to hell; and all this right under the nose of the highest ecclesiastical authorities in the realm, and the most talented body of clergy in the world.

And yet London claims to be a Christian city! Talk about Sodom and Gomorrah, —talk about the dark and damning sins of the bestial inhabitants of those ancient cities: they sink into insignificance when compared with our great modern Babel!

The vile, the vicious state of modern Christendom may, with all fairness, be charged to the account of priestly misrule. The stunted intellect, the dwarfed powers of mind of the mass is the result of priestly dogmatism. Too long have the people allowed the priest to think for them, instead of examining and thinking for themselves. The priest has ever been at the head of the rabble who have opposed the advancement of the handmaid of religion—science. What has not priestcraft done? It has been the cause of the innocent blood of unnumbered thousands being spilt. Religious feuds have drenched the battle-field with blood, filled dungeons with victims of its bitter hate. Widows and fatherless children have had to mourn in silence over the bloody doings of priestcraft. Hear a modern writer on this subject: — "Do you ask me what the proofs are, and where to be found? Where to be found? Wherever a temple is raised to an unknown God, and a hierophant installed therein to officiate. Where to officiate? In every country under heaven: in America, in Europe, in distant India, in the blooming South Sea Islands, on the desert shores of Greenland; where the cross is raised or the crescent glitters; where Juggernaut's car rolls over the prostrate devotee, or Siberians' conjuror chants his mystical incantation. In all countries, in all ages; far back to the earliest whispers of history, and down to the very hour when I speak. Where to be found? Wherever a priest is or has been; for there have been quarrels, there have been heartburnings, there have been persecutions, there has flowed human blood. Do ye know of one institution of character so infernal, of machinations so mysteriously horrible as the Inquisition? It was founded by priests! Have ye ever read of a human folly to match that folly of a hemisphere, the Crusades? Its millions of victims were roused and sent forth to the slaughter by priests. . . . . Look through history's tales of crime and blood, and mark how often the priest has assisted at each human sacrifice. Read of Socrates poisoned for atheism, and Aristotle banished for unbelief. Read of Jesus admired by the people, and persecuted and slain by the priests; of Gallileo, compelled to belie his own discovery, and to swear that the earth stood still—by priests. Trace the history of the see of Rome, from its first autocratic departure from primitive simplicity—throughout its heyday of pride and pomp, and priestly power; when kings stood bare-footed supplicants before the ecclesiastical gate, and emperors bowed their heads before the spiritual throne. . . . . And note the doings of that iron tyranny which bowed both soul and body before it. See it enter, unchallenged, the domestic sanctuary, there to plant the accursed seeds of intolerance and hate. See the suspected heretic dragged from the embrace of affection to a dungeon, that shall be his dwelling and his grave; a dwelling whose eternal gloom was never visited by the blessed light of heaven; a grave that yawns in secret, that closes in silence. Or if individual cases seem less worthy of attention, ye may have wholesale massacres: Ye may read of the blood that flowed in Piedmont valleys, until scarce a poor remnant of the inoffensive Waldenses remained to attest the red records of their nation's extermination! Ye may recall the sights and sounds of horror that awoke the Huguenots of Paris on St. Bartholomew's fatal night; or ye may follow the exterminating Pizarro over South America's reeking plains, and see the priest ever at his side, raising the holy cross over human hecatombs, and blessing the weapons steeped in pagan gore!"

But there is no necessity to weary you with details; the monstrous doings of priestcraft, its bloody encroachments, blot and stain with blood-red spots every page of the history of the so-called civilized nations.

As before remarked, the priests have deluged the world with lies and false doctrine—have turned the truth of God

into fables—chased from earth the primitive Church of Christ—have slain the Apostles, murdered the Prophets, and persecuted the Saints of God—laughed to scorn the faith of the ancients, and helped to fill the world with cant, hypocrisy, and corruption. The people have lent willing ears, and have forsaken the fountain of truth.

Once more: Why should "Babel" fall? Hear it, O ye inhabitants af the earth! Hear it, O ye priest-ridden generation! Hear it, all ye worshippers of the Beast! Because "in her was found the blood of all the prophets, and of Saints, and of all that were slain upon the earth."

What! has a Prophet of God been slain in this age of light? Impossible! Aye, but it might be so; but then it would be somewhere where the Gospel could not have been preached; among the savages, or the cannibals of the Southern Seas? O, no, dear reader, no, not there, but among this pretended Bible-loving generation. God saw the wickedness of this generation; His bowels of compassion were moved; He sent an angel to bring the Gospel back again. God spake—the dreary night of eighteen centuries of darkness was broken; the Lord saw fit once more that a ray of hope should break forth among this generation; the gates of mercy were thrown open, and once more an angel descended. A being of light and glory from the eternal worlds—a brilliant messenger of salvation from the courts of glory—brings the Gospel, the everlasting Gospel, once more to the earth—delivers his message to the young man Joseph Smith.

It was then the devil grew mad; it was then he entered into the hearts of the priests, and filled their souls with thoughts of murder and of blood. The priests gave heed to his malicious promptings. The people caught the fire, and away went the priest-ridden multitude, urged on by their ungodly leaders, and were never satisfied until they had barbarously murdered the greatest Prophet, save Jesus only, that ever stepped on the footstool of God.

And his blood is required of this generation; and his dying groans still reverberate around the throne of God; and the angels in heaven hear; and God, the Great Eternal hears; and all eternity is pained; and the angels are waiting the great command to come out and reap down the harvest of the earth.

Lastly: Why should Babylon fall? Let Jesus himself answer: "And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood; her who sitteth upon many waters, and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore she is ready to be burned."—(*Doctrine and Covenants.*)

I have presented a few reasons, then, why the destruction of Great Babylon should be brought about,—because of her false religion; because like Sodom and Gomorrah her sins have reached unto heaven; because she will reject the Gospel, and love better the lying systems invented by man.

These, then, are the reasons why God should set up His kingdom upon the earth in the latter days; why an angel should fly through the blue vault of heaven, saying, "*Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.*" That the Gospel might be preached in its primitive simplicity, and the honest in heart be gathered out, to stand in holy places, while the devastating judgments of God destroy the wicked; their judgment lingereth, but their damnation slumbereth not.

HISTORY OF JOSEPH SMITH.

(*Continued from page 553.*)

[July, 1842.]

Sunday morning, 10th. Attended meeting at the stand. Elder Woodruff preached. My health was not good. At home in the afternoon.

Monday, 11th. In the morning, trans-

acting business with Mr. Hunter. In the afternoon, at the printing office reading the papers, and bought a horse of Harmon T. Wilson, which I named Joe Duncan.

Tuesday, 12th. At the Court room in consultation about Bennett.

Bishop Miller and Erastus Derby started for Quincy and Missouri.

Attended City Council. An ordinance was passed regulating auctions; also, provision was made for publishing the Legion laws, &c., &c.

Mobs, riots, earthquakes, tumults, and distress of nations, are common. In England the manufacturers are reducing the wages of the labourers, and turn-outs and starvation follow.

The Asiatic cholera has appeared again in India.

Friday, 15th. It was reported early in the morning that Elder Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him. After which, a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett's conduct.

The people met again in the afternoon, and were addressed on the same subject by brother Hyrum and Elder Kimball. I then stated that I had heard that Edward and D. Kilbourn were engaged with John C. Bennett to bring a mob on the city, from Galena, and asked E. Kilbourn, who was present, if it was so? To which Mr. Kilbourn replied at some length, and denied the charge.

Elder Pratt returned in the evening.

Issued an Editorial, in the *Times and Seasons*, on the government of God as follows:—

The government of the Almighty has always been very dissimilar to the government of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness, and misery.

The greatest acts of the mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity amid the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to "beat their swords into ploughshares, and their spears into pruning hooks," make the nations of the earth dwell in peace, and to bring about the Millennial glory, when "the earth shall yield its increase, resume its Paridisean glory, and become as the garden of the Lord."

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, or time-worn monuments have left us but feeble traits of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratical, and republican forms of government, of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent, from centre to circumference, with party strife, poli-

tical intrigue, and sectional interest, our counsellors are panic struck, our legislators are astonished, and our senators are confounded, our merchants are paralized, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, and our States overwhelmed in debt, yet we are, and have been in peace.

What is the matter? Are we alone in this thing? Verily no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak, and tell the tale of their trouble, their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home. Chartism, O'Connelism, and radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the East are threatening her destruction abroad. France is rent to the core, intrigue, treachery, and treason lurk in the dark, and murder, and assassination stalk forth at noonday. Turkey, once the glory of European nations, has been shorn of her strength, has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia, and Egypt are each of them opening their jaws to devour her. Spain has been the theatre of bloodshed, of misery and woe for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has, for centuries resisted the attacks of barbarians, has become tributary to a foreign foe, her batteries thrown down, many of her cities destroyed, and her villages deserted. We might mention the Eastern Rajahs, the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland; nay, the world itself presents one great theatre of misery, woe, and "distress of nations with perplexity." All, all, speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as head of the universe, and take the reins of government into His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh, to direct his steps;" this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness. The Architectural designs of the Temple at Jerusalem, together with its ornament and beauty, were given of God. Wisdom to govern the house of Israel was given to Solomon, and to the Judges of Israel; and if He had always been their king, and they subject to His mandate, and obedient to His laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world.

If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power, it was from the same source, as the Scriptures abundantly testify. If, then, God puts up one, and sets down another at His pleasure, and made instruments of kings, unknown to themselves, to fulfil His prophecies, how much more was He able, if man would have been subject to His mandate to regulate the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of Government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, He translated Enoch and his Church, and the Priesthood or government of heaven was taken away.

Abraham was guided in all his family affairs by the Lord; was conversed with by angels, and by the Lord; was told where to go, and when to stop; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.

When Egypt was under the superintendence of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a

peculiar people, among whom God should place His name; their motto was, "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and he shall reign over us." While in this state they might truly say, "Happy is that people, whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished: when "the Lord shall be king over the whole earth," and "Jerusalem his throne." "The Law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy prophets since the world was"—"the dispensation of the fulness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; "he whose right it is, will possess the kingdom, and reign until he has put all things under his feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked what is the cause of the present distress? I would answer, "Shall there be evil in a city and the Lord hath not done it."

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of His hiding place, as He said He would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "saw till thrones were cast down, and the Ancient of Days did sit; and one was brought before him like unto the Son of Man; and all nations, kindred, tongues, and people, did serve and obey him." It is for us to be righteous, that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars for ever and ever."

As a Church and a people it behoves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord, and keepeth it," say the Scriptures. "Watch and pray always," says our Saviour, "that ye may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of Man." If Enoch, Abraham, Moses, the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac, and Jacob as families, and the children of Israel, as a nation; so we, as a Church, must be under His guidance if we are prospered, preserved, and sustained. Our only confidence can be in God: our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore, for not obeying His commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly His commands, and departed from His ordinances, and the Lord has chastened us sore, and we have felt His arm, and kissed the rod; let us be wise in time to come, and ever remember that "to obey is better than sacrifice, and to hearken than the fat of rams." The Lord has told us to build the Temple and the Nauvoo House; and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not a doer of God's will, nor a fulfiller of His laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, "if the Lord go not with us, carry us not up hence." We would say to the Saints that come here, we have laid the foundation for the gathering of God's people to this place, and expect that when the Saints do come, they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the Saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God's people, and they will be dealt with as transgressors of the laws of God. We are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that

when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that "Zion may be built up in righteousness; and all nations flock to her standard;" that as God's people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 5, 1857.

TITHING.—On examination of the financial reports from several of the Conferences for the last half year, we observe that there is very little order, and manifestly a great want of economy and prudence displayed, in the expenditure of the tithing money; and we are pained to learn, that in too many instances, there evidently has been a careless squandering, or misapplication of it. This is an evil which must be corrected, or the object for which the tithing was instituted will not be attained.

Tithing is designed for the building of the Temple, and for the spreading of the Gospel, and not for the personal benefit of individuals.

There are large amounts now due from many of the Conferences to the Temple, and P. E. Fund accounts, which should have been paid long since. Large portions of those amounts have been swallowed up in the extravagant expenses of "Conference Houses," "Visiting Elders," and "Relief of the Poor," and, as we are informed, in some instances, in the emigration of individuals from this country to America.

We have, already, in a former number, called the attention of Pastors, and Presidents, to the subject of Conference houses, and instructed them to be given up as far as practicable.

We deem it wisdom, also, in some measure, to restrict the expenses of visiting Elders, and that all those Elders who have particular fields of labour assigned them, such as Pastors, Presidents, and Travelling Elders, should pay their own expenses, whenever they leave their fields of labour and visit other places, the same as if they were travelling at home, with certain exceptions, which have been and will be made known to Pastors and Presidents as occasion may require. This, we think, will greatly lessen this item of expense, and, perhaps, remove one inducement to the frequency of such visits.

The Pastors and Presidents should be particularly careful that they are not imposed upon by individuals who join the Church, more for the sake of obtaining pecuniary relief than from a pure love of the truth, as has been the case in some instances.

We have never given any one the right or authority to use or dictate the use of any tithing or other Church fund for the emigration of any person from this land.

No person has a right to order or direct the disposal of tithing money in the European Mission, except the President of that mission, only as they derive the right and authority from him. Pastors and Presidents are authorized to pay certain necessary and unavoidable expenses, such as Chapel rents, lights, &c. And in all this the most rigid economy should be used, and a careful watch kept over those expenses, that no unnecessary extravagance creeps in. In order more effectually to

secure this end, the Financial Reports are required henceforth to be sent to us Quarterly, on the first of January, April, July, and October.

In handling this fund, it should constantly be borne in mind, that it is tithing, and that the Lord has commanded it to be paid into His treasury, for the furtherance of His work, and that whoever squanders it, or diverts it from its legitimate channel, robs Him.

INDIVIDUAL OR PENNY EMIGRATION FUND.—A misapprehension has existed with some in relation to this fund. They seem to have considered it as being on the same footing with, and liable to be used as Church or tithing funds. Others we learn have used or squandered it, intending to replace it out of tithing. This is an error. No person has any right to use one penny of this fund for any purpose or under any circumstances whatever. It is an individual fund, created for a specific purpose, and for the special benefit of the contributors, and paid over by them to treasurers or agents of their own choosing, and may be withdrawn at any time.

We have not counselled nor do we either directly or indirectly counsel, or countenance the using of this money, in any manner whatever; and if those funds are used, or squandered by such treasurers, or agents, they cannot be made up out of tithing.

Inasmuch as we have never, through the *Star*, counselled the Saints at all in relation to this matter; we wish it distinctly understood that neither the Office here, nor the tithing, will be held responsible for any defalcations of those treasurers or agents. The Office will be responsible for whatever is deposited here, and for that only. The people themselves must take the responsibility, and sustain all losses which may arise from the carelessness or dishonesty of their agents.

Nevertheless we feel constrained to say, that we believe the principle is a good one, and if honestly carried out would result in much good to those who are engaged in it. But the Saints have been so often wronged and swindled by unprincipled and designing men, through various schemes, such as the joint-stock concern, and others, that we are fearful that they may again be plundered through this fund operation by some of their agents, unless the utmost caution is observed in securing the safe custody and faithful application of the money.

Unless the Saints feel perfectly safe in placing their penny deposits in the hands of their own agents, it would be far better for them to retain them in their own hands; and, then, if these funds are unwisely squandered, they have no one to blame but themselves. We wish it distinctly understood, that we do not counsel any one in the British mission to deposit his small emigration Fund with any person in the land, without a full and sufficient guarantee of its safety. It is proper and right for every person who has the least doubt as to the safe keeping of his fund in the hands of an agent, to retain it, until he shall have accumulated £1, then if he feels disposed, he can forward it directly to this Office, and a receipt of deposit will be returned to him.

Perhaps some of the Saints will say, that if they undertake to keep the Fund in their own possession, they will be very likely to squander it away. To such we would reply, that if they have not sufficient stability to keep a Fund of so much importance, it is very probable that they have not sufficient stability to keep the faith in case their agents should squander the Fund. Suppose some of your agents should prove to be dishonest men, how are you to be remunerated for your losses? Would you not be tried? Would you not condemn yourselves for having more confidence in an irresponsible agent, than in your own stability? We have just learned

that scores of pounds sterling, of this Fund, have already been dishonestly used. Ought you not to look after these things? Or will you lie down and sleep, and let your own agents cheat you out of your hard earnings? Well did the Saviour say, that "the children of this world are wiser in their generation than the children of light." The children of light ought to be wiser in all things than the world; but it seems that the Saints are often too careless in their business transactions. Because they themselves are honest, they imagine that all who bear the name of Saints are also honest; this is far from being the case. Therefore, your property or Funds should only be entrusted where you have undoubted confidence. Rather than be plundered of the little means which you have so laboriously obtained, it would be better to abolish all the agents which you have appointed in connexion with this Fund, and only make the deposits at this Office.

Cape of Good Hope Mission.—We have letters from Elders Richard Provis, and N. Paul, Mowbray, near Cape Town, dated June 1st and 15th. The Saints there had complied with the requirements of the Reformation, and were rejoicing in the privilege of renewing their covenants and obtaining an increased degree of the Spirit. The publications of the Church are much called for, and baptisms are occasionally taking place. The Priesthood are united, and the Saints are doing all they can for the upbuilding of the kingdom of Christ. "The Lord has blessed us in various ways," says Elder Provis, "for our sick have been healed, devils cast out, &c., through the power of God." They desire much that some missionaries be sent there. We think the appointment of Elders Richardson, Brooks, and Littlewood will abundantly supply their wants, and give new life and vigour to the work in that place.

A very severe storm, which commenced about the 1st or 2nd of June, had caused a number of shipwrecks in Table Bay. Ten large vessels, and about twenty-two cargo and other small boats had been blown ashore and become total wrecks.

ANOTHER HERD OF MORMONS.

(*From a Philadelphia Paper.*)

Should the Salt Lake settlement continue to drain the old countries of their peasantry, as they are now doing, the Mormons will soon become a strong people. Another cargo arrived at the foot of Walnut Street, yesterday, per packet ship *Tuscarora*, consisting of five-hundred and thirty-seven souls. This entire multitude were Mormons, only xcepting one Irishman. They hail from weden, Denmark, and Great Britain, e majority being natives of the latter country. Our reporter boarded the ship on her arrival, threaded his way through the disciples who thronged the decks, and sought out the President or Elder of the party.

We found him in the person of Richard Harper, a fair type of the English mechanic — lusty, vigorous, and healthful. He became a convert to Mormonism about five years since, through the preaching of an itinerant Mormon who visited Lincolnshire, his native county. Harper declared that the truths uttered by this vagabond Mormon were so irresistible that he yielded implicit credence to them. Feeling, therefore, like Paul—"Wo is me if I preach not the Gospel," he in turn became an exhorter, an Elder, and finally President of the societies in the district. He then determined to form a company to emigrate to Utah, with what success the reader can judge for himself. He is accompanied with his wife and four children.

The appearance and condition of the passengers are better than we have ever

before seen in an emigrant ship. The contrast between these Mormons in point of cleanliness and apparent comfort with the passengers of the *Saranak*—a ship at the adjoining pier which was just then discharging a load of Irish—was strikingly in favour of the former. Their cheerfulness, too, was remarkable, but is accounted for by their immunity from care in disposing of their baggage, &c., all of which was attended to by Mr. Cannon, agent for the Mormon Emigration Society. When the ship hauled into her berth, there was a crowd of boarding-house keepers ready to extend their good offices, but all their attentions were entirely superfluous, and the Mormons saved their money.

Each family pays its own expenses. The cargo of the *Westmoreland*, which arrived some three weeks ago, was entirely from the continent, and was a sort of joint stock concern. Not so with this. Indeed, only about a third of them are going direct to Utah; the remainder will remain in the States until they can earn sufficient money to carry them out. One Englishwoman, whose dress and address were alike refined, informed us that she was a dress maker, and should remain here if she could obtain employment; otherwise she should go with the others to Salt Lake. There are quite a number of seamstresses on board who were eager to know whether employment could be readily obtained, while mechanics of the opposite sex were no less inquisitive. We were much surprised at the degree of conversance which these people have gained with the Holy Scriptures. A man, to whom we spoke upon the subject of Mormonism under the impression that he was utterly ignorant of the Bible, astounded us by an exposition of his creed backed by scriptural quotations, so apt, that none but a well versed theologian need attempt an argument with him.

It is unfair to characterize those Mormons as unlettered, or charge them with embracing the creed for the mere sake of promised happiness in an ideal country. On the contrary, they seem fully to realize the hardships before them, and to have their eyes open to the fact that they must earn their bread by patient toil upon arriving at Utah. They appear to be a moral and correct set of people, with no such ideas as we find existing in the land of Brigham Young. While on ship-board there were religious services three times on Sunday, and every morning and evening during the week. No intercourse was permitted between the crew and passengers. The President, Harper, was the mouthpiece of the tribe. The mode of address among each other was brother and sister, while their intercourse appeared to be eminently cordial and affectionate.

ANTI-MORMON RIOTS.

The following appeared in the *Birmingham Journal* as a letter to the Editor—

"Sir,—Having perused several paragraphs on the anti-Mormon riots contained in your issue of Saturday, I should feel obliged by the insertion of the following weak but faithful description of a similar affair which took place on Wednesday evening at the Mormon Chapel, in Villa street. My being present on that occasion, and somewhat peculiarly situated, will enable me to give a more definite account of the proceedings than an outsider.

"Pardon an observation or two before commencing my statement of the riot. I should not have intruded on your columns had I found any mention of this affair in your *Journal* of Saturday, and I thought you may be unacquainted with the matter. Dr. Brindley appears to be shockingly in the dark as to this night's hubbub, if I may judge by the following sentence extracted from his *Antidote*, in which he has attempted to exonerate himself from all blame of the destruction of property caused by the late disturbances: 'The windows at Cambridge street were not broken after Wednesday night's meeting, but before the meeting concluded.' Admitting, for argument's sake, the rev. Doctor's observation to be correct, how will he excuse himself in the Villa street affair, which did not take place until after nine o'clock of the same evening, some

time after the rev. gentleman had closed his discourse? Such riots as these are not only a disgrace to the originator, but the property and lives of her Majesty's subjects are in danger. You do right, sir, in writing down such peace-breaking affairs, and the Rev. Dr. Miller speaks truly, and like a minister of the Gospel of Christ, when he deprecates such abominable practices. As he observes, argument and kindness would be much better than violence, destruction of property, and probable murder.

"But to my subject. I was passing on Wednesday evening a chapel in Villa-street, Hockley. I was induced to enter the chapel by the spirited and correct manner in which the singing was conducted. I had not been seated but a few minutes when I saw the doorkeeper make to the platform, and whisper something to those occupying that position. I had scarcely time for thought, when the stones came rattling in the room as though shot from a cannon, instead of being thrown, and came whizzing by one's head, penetrating the windows at the back, and falling in the garden. Of course we were all alarmed, and escaped to a small vestry room. It was well we did so, or murder might have been the result. Notwithstanding this protecting barricade, we were not safe, as the rioters were expected every moment to enter the chapel and commence violence on the few assembled therein; and no egress could we find by way of the back to escape the fury of this excited mob. About thirty men, women, and children were present, and all huddled together almost to suffocation.

"After standing in this uncomfortable position for about two or three minutes, I espied a pane of glass in the window placed there for ventilation. Apparently this opening was not large enough for a lad to creep through; and another difficulty presented itself, by having to make a leap of some fifteen feet before any one could land in the garden, which belongs to the landlord owning the chapel. At last I determined to try this mode of escape and endeavour to render what assistance I could to those behind me.

"I pulled off my coat and dragged myself head foremost through this little hole, placed my hand on the adjoining back house, sprang to a tree, (which was about nine feet from the window,) and made the descent in safety. The landlord who was in the garden at the time, informed me that he had sent for the police, and directed me to a ladder in the passage, and by that assistance many of the females were extricated from their perilous position. Many of the women were too corpulent to make their exit in this manner; and the landlord, like a courageous and humane man, left his own house, ventured by the mob, while they were busy in the destruction of the windows, and entered the chapel, closed the doors, and conducted the remaining portion who were assembled in this little room by the way of his private passage into the garden. A woman who resided in the next street, opposite the back of the chapel, allowed us to make the retreat through her passage; and after scrambling over two walls, we all providentially escaped unhurt. After leaving this scene of riot, I could hear the mob shouting and yelling at a considerable distance, and I was afterwards informed that they were doubly furious at finding that we had out-witted them.

"If these remarks are doubted, application can be made to the landlord, and the woman above named.

"I am Sir, yours respectfully,

"VERITAS."

NEWS FROM UTAH.

(*From the "Deseret News."*)

OUR CITY, so unlike every other within the confines of Christendom, has no loafers nor grog shop bloats and bruisers to disgust the lovers of propriety, nor to lounge around corners, nor in stores, offices, and other places of business. Its streets, musical with the busy hum of peaceful industry, can be traversed at all hours, and by all ages and both sexes, with the most perfect immunity from molestation. And this desirable result is attained almost solely by the force of public-

opinion and example, unenforced by a numerous police, lock-ups, officers, and courts, everywhere else sustained at so enormous an expense. No gambling dens and other viler holes yawn to engulph the unwary, reeking with the foul odour of most awful abominations. Is not our city a heaven begun on earth, compared with any of which we have record since the days of Enoch?

THE TEMPLE.—On the morning of Thursday, June 18, and in company with President H. C. Kimball, we visited the foundation of the Temple, upon the N.E. corner of which, brother Edward Parry was laying the first stone in the basement story, under the supervision of Bishop A. H. Raleigh, foreman of the mason work. All along the foundation walls, huge stones, averaging about two tons in weight, were strewn in readiness for being placed in their positions, while numerous stone cutters were busily occupied in shaping the rude blocks from the quarry. How cheering this news to every one striving to aid in accomplishing the great design of our being here, and how strange, incomprehensible, and anger moving, they know not why, to the world!

ADVICE TO PRESIDENT BUCHANAN AND CABINET.—What, from Utah? Ay, from Utah. And it can come from no better source, save one, and that one the world do not seem to be very ready to hearken unto.

Editors and office hunters are constantly dinning the ears of the President with the cry that "the Mormon problem is a knotty one," "the matter becomes exceedingly complicated," "the Mormon question is assuming a shape that will not permit its solution to be much longer delayed," "something," hit or miss, right or wrong, "must be done with the Mormons," and so forth and so on.

Now it is notorious to all, who read, and fairly think, that this noise and smoke is raised without the first shadow of occasion given by the people of Utah, who are quietly pursuing their peaceful and legitimate occupations, breaking no applicable law, human or divine. But the universal yell is, "President Buchanan must do something with the Mormons." Not yet knowing how long and how well he will be able to withstand the terribly clamourous and unjust outside pressure, and we being known to be on the side of economy as well as justice, we most respectfully suggest, in case he cannot withstand the pressure, that he select one or more civilians unbound by any ism or isms, if such can be found, also intelligent, strictly honourable, upright and gentlemanly in the true sense of those terms, and send them to Utah on a short visit to look around and see what they can see, and return and report.

This is certainly fair, is very economical, and should be perfectly satisfactory to the most rabid "Mormon" eaters. But in case that should not suit the fire-eating, blood-and-thunder, hell-and-fury, spoils-seeking, office-hunting and black-mail-levying portion of the community, we suggest to them that they send a committee from their own clans, and so long as they behave at all as WHITE men should, we will guarantee that Govenor Young and the people of Utah will treat them with more true courtesy and kindness than they have ever met with.

NEW POTATOES grown in the open air, and measuring nearly nine inches in circumference, made their dinner appearance in this city on the 23rd June. There is a good prospect of an abundant potatoe harvest.

NEWS FROM THE UNITED STATES.

(From the "New York Herald.")

THE TENTH INFANTRY, the vanguard of the army for Utah, set out from Leavenworth, Kansas, for Salt Lake City on the 18th inst (July.) The light artillery and the Fifth infantry were to follow at intervals of a day between each. The entire force, exclusive of the dragoons detained by Governor Walker, amounts to thirteen hundred men. It is doubtful if the dragoons can be spared in time to join the expedition. Our correspondent states that much dissatisfaction existed in the Fifth infantry. Several of the officers

had tendered their resignations in consequence of what they conceive to be the injustice of ordering them upon the toilsome Utah expedition, after the harrassing service they had so recently performed in the swamps of Florida, while hunting Billy Bowlegs and his Seminole braves.

THE instructions to Governor Cumming were completed to-day. They are brief and specific. He is to see that the laws of the United States are faithfully executed. No man in Utah is to be affected for his political or religious opinions, but held responsible for his conduct.

A report is in circulation that Brigham Young has written a letter to President Buchanan, expressing his gratification at the prospect of being relieved from the Governorship of Utah, and promising that the Federal officers to be sent thither will be kindly treated, provided they attend to their legitimate business.

GOVERNOR CUMMING expects to leave for Utah by the 15th of August. It is not true that Brigham Young has written that he was glad to be relieved from the cares of office.

(From "The Mormon.")

St. Louis, July 29, 1857.

The *Republican* publishes the affidavit of Curtis E. Bolton, Deputy Clerk of the Supreme Court of Utah. It is addressed to Attorney-General Black, and the seal of the Court attached to it. Mr. Bolton declares that the statements of Judge Drummond are false regarding the destruction of the records of the Court—that they are all safe in his custody—not one missing, and that no person has ever disturbed them.

[We very well knew when the reports reached here in relation to the burning of the records that they were false; gotten up by our enemies at Utah in order to cover up their own black deeds and to raise prejudice and excitement against the "Mormons," and endeavour to bring them into collision with the Government, if possible.

We are personally acquainted with Mr. Bolton. His relatives reside in New York, are wealthy and influential. Mr. Bolton is and has been our Deputy as Clerk of the Supreme Court of the United States for Utah some two years past—an efficient, upright, and honourable man.—ED.]

VARIETIES.

THE WORLD OWES ME A LIVING.—That's false, sir. It doesn't owe you a farthing. You owe the world for the light of its days, the warmth of its sunshine, the beauty of its earth and sky, and for its love, affections, and friendships, which have from your childhood, young man, clustered around and hung to your worthless trunk. For all these and other countless numbers you are a debtor. You have never thanked God for life and health. You have never made the world better for your living. You owe for the breath you breathe, and for the strength you enjoy. You haven't anything to your credit on the day-book or ledger of life—not a cent. You have never taken a dollar's stock in heaven. You are a miserable, aimless, indolent bankrupt. You float down the stream of your lazy existence like flood-wood on water. Were you to sink to-day to oblivion, you would not leave a bubble. The world owes *you* a living! Where is there a manly thought uttered or a noble deed performed? Where are the evidences of your labour? Nowhere.. You are lounging through life with your hands in your pockets, an indolent loafer, swearing and slavering nonsense. You drink, gamble, and chew tobacco, but never earned your board. A pile of lumber would be of more account, for that can be worked into forms of usefulness and beauty; but you will not make anything of yourself, or allow society to do it. A world of such as you would be the place to live in indeed! You have degraded our common manhood, instead of enobling and elevating it, and in nothing but the form and vulgar speech are you above the brutes that perish. And because you are too lazy to work you claim that the world owes you a living! No, sir; you owe the world a better life. You never can pay all the debt, but you can do no better than commute for twenty-five cents on the dollar. Do and say something noble and manly; labour for some honourable purpose, and not inhale God's pure air for nothing, and grunt through existence like a hog, having only two aims in life—to reach the bar and the dinner table; only two attributes—to eat to gluttony, and drink to drunkenness. The world owes no such man a living.—*Cayuga Chief.*

A VERY LEARNED MAN has said, "The three hardest words to pronounce in the English language are, "I was mistaken;" and when Frederick the Great wrote his letter to the Senate—"I have just lost a great battle, and it was entirely my own fault," Goldsmith says, "This confession displays more greatness than all his victories."

THE RUSSIAN PEOPLE AND THEIR CZAR.—It is the common topic of surprise to every stranger who travels in Russia, to notice with what kindness the Czar permits the peasant to come prominently forward among the first magnates of the land. An Englishman writes from St. Petersburgh that the Czar is on terms of closer intimacy with the peasants than the British Queen is with her people.

THE HOUSEHOLD BABY.

BY EFFIE.

What a joy to human eyes,
When it laughs or when it cries,
What a treasure, what a prize
Is the household baby!

Be its temper rising, falling,
Is it cooing, crowing, calling,
'Tis the same dear precious darling—
Is the household baby!

If the scene without be dreary,
If the heart within grow weary,
Baby wakes, and all is cheery—
What a rush for baby!

Mamma's eyes grow bright with joy—
Grandpa laughs, and "grandpa's boy"
Gladly leaves his last new toy
To play bo-peep with baby!

Sisters from their music run,
Maud has caught "the sweetest one,"
Grace bends down in girlish fun
To make a horse for baby!

Up to everything we know,
Hand and feet "upon the go,"
What a funny creature though
Is the household baby!

Bring the puppy and the cat,
Let her pull, and pinch, and pat,
Puss and pup were made for that,
Made to please that baby!

Bring those china vases, mamma,
Get "the mirror and the hammer,"
Anything to make a clamor,
And delight the baby!

Let it clang and clash away,
Let it laugh, and shout, and play,
And be happy while it may,
Dear mischievous baby!

What a joy to human eyes,
What an angel in disguise,
What a treasure, what a prize,
Is the household baby!

ADDRESSES.—Thomas Bullock, 15 Little Camden Street, Camden Town, London, N.W.
Thomas Phillips, Cowick Street, near the Pack Horse Inn, St. Thomas, Exeter.

MONEY LIST, AUGUST 14—21, 1857.

Josiah Holmes	£10	0	0
William Shires	4	10	0
W. B. Child	4	0	0
A. N. Macfarlane	3	10	0
B. W. Brindle	6	5	0
Carried forward	£28	5	0

Brought forward	£28	5	0
Evan Richards	5	0	0
Josiah Holmes	4	0	0
William Brownlow	7	0	0
	£44	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XIX. Saturday, September 12, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 7.—*ENGLISH SOCIETY, SUMMARY—MORMON SOCIETY, INTRODUCTORY.*

In the foregoing pictures, we have merely given several of many black scenes to be witnessed in English Society, and inadequately portrayed a small portion of the vice and misery which it develops. The subject is not by any means exhausted. Our embarrassment has not been from a lack of matter, but rather from the difficulty of making the best choice from an immense mass, and a fear lest too much should be given, and those who have followed us should be surfeited with disgust. Another disadvantage that we have laboured under is, the general unwelcomeness of hard truths, the offence which exposure gives to so many, and the resentment which those feel whose "corns" the "shoe pinches." Our apology to such must be—

First: We undertook to show English Society as it is, and to draw a comparison between it and "Mormon" Society; believing that, by the contrast, the latter would appear to a greater advantage. But we had a more important object in view than to flatter national, sectarian, or individual feelings, whether of "Mormons" or Anti-Mormons. That object was to present the workings and developments of two systems, that are to each other as the antipodes; to spread out the broad and radical errors of modern civilization, and thus give the reason for the introduction of that divine system and social polity, in which the Saints are leading the way, and inviting the world to graduate.

Secondly: Our mission is to expose and rebuke the corruptions of modern Christendom. By showing how rotten are its systems, we hoped to make the honest dissatisfied with them; and to purge from their minds their unjust prejudice against "Mormon" Society, we have first drawn attention to the corruptions of "Gentile" society. This done, we would lead their minds to admire the motives that actuate the Saints; the healthful workings of their theological and social system, and the excellent quality of its developments.

Lastly: We are not responsible for the low condition of English Society, nor for the stubbornness of facts. Our aim has been to describe things as they are; and while endeavouring to be as delicate as the subject would admit, we have felt ourselves forced, as it were, into the witness-box, where we are sworn to "speak the truth, and nothing but the truth." Had our object been to flatter, or delight, instead of to undeceive and investigate, we should have taken a different subject. We would have painted a para-

dise; sketched the scenes of Zion triumphant; attempted to describe the glory of the redeemed—their emancipation from death and their eternal reign on a celestialized earth. We would have invoked the eloquence of angels; aimed to picture in the language of poetry, and borrowed grace and beauty from art. But such has not been our object. Nevertheless, we have realized that people do not like to be disgusted with themselves. A whisper of their deformities gives offence, and not less so because they feel its truth. They prefer to look into a glass whose deceptiveness flatters them with imaginary beauty.

In "Pictures of English Society," the City of London first appeared, with its inhabitants literally wallowing in misery and degeneracy. Then followed the social condition of the English working classes generally. Among them we saw that "women by the million" are "always" in distress; that to this class English Society is as a frightful precipice, over which they are ever in danger of falling and dashing themselves to pieces. *The Times* was introduced, pointing out the way by which they should escape. But though we looked upon an emigration out-let as good in itself, yet, *flight or ruin* seemed to us too much like transportation. Then to find how much that way was blocked up, looked like mocking misery; for the distressed "women, by the million," still remained, and the "horrible vortex of town profligacy" still drew them down. A bird's-eye view was then taken of what ought to be done to give the full horrors of English Society. Then, out of almost a countless number of the black class, came *one* "Nightly Scene in London." Following, appeared the "Sabbath in Liverpool," and in England generally; and we saw that it was made "a day of development of the accumulated vices of the preceding six." We then viewed the training for, and developments of sexual vice, and found that unlawful intercourse, seduction, whoredoms, adultery, prostitution, and the infamous traffic in young girls, were developed to a fearful extent by the English monogamic system. We had also intended to give several scenes from the pleasures and pastimes of the people; and from this source could be gathered subject matter for the blackest pictures, and none would be found blacker than those where the opposite sexes came together. But our space will not admit it, and we fear lest we should surfeit our readers with disgust.

We are continually seeing newspaper placards, announcing in large letters "More Mormon Horrors," or similar advertisements. When our attention is thus attracted, we cannot help thinking that "English Society" is full of horrible scenes, and we presume that those who have followed us have, ere this, come to the same conclusion. But have we any aversion to the people of England, or to those of any nation? Most assuredly not. We admire much in the English character; though we have little admiration for any human systems, and a general dislike to modern civilization. Our sympathies are not given to national and sectarian prejudice. Such feelings are not according to the spirit of the Gospel. They lower man, dry up the freshness of his heart, and warp his intellect. They have grown with false systems, kept pace with man's degeneracy, and represent contracted notions of God's economy. But especially are they unworthy of a "Mormon;" for true it is, that that which is known as "Mormonism" will ultimately comprehend all things, all nations, and all lands. It has nothing less for its aim and scope. A "Mormon," therefore, is a citizen of the world, and a relative of all mankind —yes, a relative in the highest sense, as well as by blood, for he should be to his fellow man as a saviour. His country is the universe, his *party* the whole family of God, and his system and creed universal truth and right. We do not arrogate to ourselves to be of a superior race to other men, nor do we feel to boast in our own righteousness. But we have cause to speak loudly and confidently of the principles and system that we have espoused. We proudly offer them to the world as the true faith, the true social policy, and the true order of government. On the other hand, we war not against men, but against error, and false institutions, both religious and social.

Our investigation of English Society has not been to under-rate the English character, nor to charge the account of its corruptions against the people or their rulers. Those corruptions are the result of mankind having departed from God, and of English Society not having been

governed by the institutions of heaven. Neither are we among that class who believe in the innate depravity of man—that in his heart is planted evil and wicked dispositions. The very name of man has a charm to our ears. It reminds us of a time when he was created little lower than the angels, in the image and the likeness of God; and our minds are carried forward to a period when he will be redeemed from his errors, and the influences of corrupt systems. We see, however, that he has gone astray; that he has given way to sin; that his mind is darkened by error; his life warped by corrupt religions, and a vicious social state; that he is plunged into the depths of degeneracy. Such being the case, are we surprised that English Society will present us with black pictures; that the world bears so close a resemblance to hell? No. We are rather surprised that man has retained so much of his original freshness and primitive nobility; for though he is not innately depraved, it might be truly said that he is shapen by iniquitous practices, born into a state of sin, and educated for the vilest kind of life. That he is not altogether drawn down by the terrible whirlpool of religious and social corruptions, says much for his *innate nobility* of nature, and for God from whom he came. As low as mankind have fallen, we believe that they are immensely superior to the systems and influences at work in society. Oftentimes do Englishmen and people of every nation illustrate that the Deity within them is not eradicated, but only buried. By many a noble act do they assert the dignity of their birth—that they are the "offspring of God." Those who charge all the corruptions of the world to the innate depravity of human nature, instead of to false systems and human errors, blaspheme against the Creator.

The religious and social institutions that have governed the world should be made responsible for their own developments, failures, and the condition of society. To charge the present state of things to the "innate depravity of man," no doubt is very convenient to impostors, priestcraft, and human governments and schemes. But the doctrine is as false in theory as its spirit is unjust. In substance it means—The world would have got on very well, and society have been a model of perfection, had not God made human nature *so bad*, and *implanted in man an irresistible disposition to evil.*

We lay down the following doctrines, and hold them to be incontrovertible.

1st: Man in his primitive and undegenerate state is *innately noble*, and in the image and likeness of his Maker. His condition might be aptly illustrated by an innocent babe in the arms of his mother, who according to the course he takes will answer the question, "What will he become?" He has to be developed by training, experience, and age; and according to the character of the systems, principles, and influences to which he subjects himself, so will be his condition.

2nd: History and observation teach us that theocracy is not the form of government which mankind have submitted to; that though God has offered it to the world at various times by His servants and Son, the mass have rejected Him and His institutions. They have established social systems and religions of their own invention, or received them from Satanic sources.

3rd: Experience of six thousand years proves that uninspired man and human schemes are not equal to the stupendous task of governing a world, and taking it to happiness, immortality, and eternal exaltation. This impotency, and the religious, social, and political systems that society have submitted to, are chargeable for the present state of things.

4th: England cannot be a Christian nation, nor are its churches, bearing that name, the Churches of Christ; else Christianity has proved itself impotent and worthless. This is demonstrated by the fact, that those churches have had an immense machinery and influences at work in English Society for hundreds of years, and yet it is in the present condition. The following description of the "City" by *The Times*, from which we extracted so largely, in "Picture" No. 1, is strikingly illustrative of this:—"Yet there is no city in the world like the City of London for its religion and its charities. There is no English city so well churched; so well clergied, so well bishoped, so well tithed, so well rated, so well charitied, so well armed with all the staff of long-established piety and ostentatious benevolence. Poverty, disease, and crime in this city are the material out of which whole classes are enriched. We have Unions to relieve them, hospitals to cure them, and clergy

to convert them. So well secured are the higher influences, that when a parish disappears, its church remains, and if there be no flock to tithe, the very soil and bricks maintain the pastor. There is no city in the whole world in which the aggregate expenditure for all the public purposes,—for government, for police, for charities, for schools, for churches, for clergy, for infirmaries and dispensaries,—comes at all near that of the city of London. Yet the result is the existence, and even fresh growth, in the heart of this metropolis, and within the favoured borders of the "City," of these physical and moral plague-nests."

5th. With such a state of things as exist in England, with "horrors" literally crowded,—compelled to resort to unions, charities, prisons, and a large army of police to make it as well as it is; its state lowest, and its moral and physical plague-nests most numerous where it has most "Christian" (?) machinery, and English society demonstrates that its religions are false and rotten, and its social system vice-making and victimizing.

6th. When we see in English Society a fearful amount of unlawful sexual intercourse, prostitution, whoredoms, adultery, seduction, traffic in young girls, and a "horrible vortex of town profligacy" to draw down distressed females, we ask, under what system do these developments grow? The answer is, a monogamic one. Then logic, truth, and justice will decide that Monogamy is a cruel and vicious system!

We would like our opponents to fairly meet the above views, instead of asking us to believe the tree good that produces such fruits as English Society does, and treating us with nonsensical declamation against "Mormonism" and polygamy. We cannot understand the mystery of how monogamy can be the model institution, and produce such developments; nor how England can be a Christian nation and in its present condition.

It is evident that if "Mormonism" is the true religion, and embraces the true social policy, it will differ in genius and institutions from English Society. Were their systems and spirit the same, their developments would of necessity be alike. On the other hand, if Mormon Society and English Society represent the antipodes, it should not, therefore, be taken as a test that Mormonism is a false and vicious system, but the reverse. That the former is antagonistic to popular religions, comes in contact with its feelings and prejudices, and teaches customs, theology, and social policy, opposite in many points to those of the latter, is in its favour. Obviously true doctrines and systems are dissimilar to false ones; and though "Mormonism" should not be what it professses, it is evident that when the truth comes, it will certainly be as unlike and antagonistic to existing creeds and institutions, as "Mormonism" is known and admitted to be. But, inasmuch as the religious and social systems of modern Christendom have *proved themselves to be false;* and inasmuch as Mormon Society receives a different order of things, and travels in an opposite direction, how can it possibly be other than the truth?

Now let us look at the fundamental basis of English Society and Mormon Society. The former does not profess to be founded on theocracy. Even its churches declare that such an order is "done away because no longer needed." The government of England is a secular one. It claims to be no other. Infidels and professing Christians, lawyers and men of various callings, quakers and sporting characters, laymen and divines, are mixed in beautiful confusion in the government of this Protestant nation, by common consent. In fact, not only is "English Society" not based on theocracy, but all classes and professions consider it an *exploded system.* On the other hand, it is known that "Mormon Society" claims to be founded upon it, and that its members advocate it as the true form of government, and the only order that can regenerate the world. We have seen what human institutions have developed, and the condition of a nation that receives not theocracy, neither in theory nor fact. English Society is itself witness that it has not the true religion and social policy. On the other hand, Mormon Society, professing theocracy, is at least founded upon the true theory.

Monogamy by its developments has proved itself to be a false system, and in doing this, it has indirectly demonstrated polygamy as the true one. We mean polygamy developed according to the laws of God. England has a perverted form of polygamy. Men in it have many women, while, in the trade of public prostitution, women get their living by having many

men. Therefore the failures of monogamy, and the fact that in the absence of the legitimate order, it is compelled to have recourse to a perverted polygamy, proves itself a vicious system, and that if there is any true order it must be found in an undistorted polygamic form.

Mormon Society having the correct *systems*, in theory, form, and practice, is based upon the right foundation. It remains for us to show in the following pictures, that its spirit and developments correspond. But let it not mistakenly be supposed we have to show that it has reached perfection, in order to substantiate our position that it has the true faith and right institutions. It must be remembered that "Mormonism" finds society almost in the lowest state of degeneracy, and that out of such society its members are first taken. Repentance and remission of sins is a work of the present, but full and complete regeneration of man and society is a *work of time*. In other words, progression and perfection is a *growth*. If we show a contrast favourable to "Mormon Society" against "English Society," and that the former is indeed travelling in the path of regeneration, this is all we have undertaken to do.

(*To be continued.*)

ORIGINALS OF THE BIBLE AND BOOK OF MORMON.

MANUSCRIPTS OF THE NEW TESTAMENT.

1st. *The Alexandrian Manuscript.*—This was probably made in the sixth century of the Christian Era. Cassimir Oudin says the tenth. It was deposited in the British Museum in 1753. Cyril, Patriarch of Constantinople, presented it to Charles the First, in 1628, by his ambassador, Sir Thomas Roe. It was written by the Monks for the use of a monastery of the order of Acæmets, i.e., *vigilant, never sleeping*. Its original text is no longer visible; written with uncial letters; no intervals before the words; it has been altered from the Latin version, and was written by a person who was not master of the Greek language. (The authority for the above is found in the writings of Cassimir Oudin, Wetstein, &c. &c., as quoted by Bishop Marsh, in his Michaelis's Introduction, vol. ii., page 185, and following.)

2nd. *The Vatican Manuscript, noted* 1209. This is said to be written in the sixth century. It was probably written by the Monks of Mount Athos; first heard of as being in the possession of Pope Urban the 8th. Deposited in the Library of Paris: some of the leaves are wanting; the ink, in some places, faded; the letters have been retouched by a skilful and faithful hand. (See Unitarian Editors of the improved version of the New Testament, and Marsh, *in locis.*)

3rd. *The Cambridge Manuscript, or Codex Beze.* "Perhaps of all the manuscripts now extant, this is the most ancient."—*Bishop Marsh.* Theodore Beza used it for his edition of the New Testament. It was found at Lyons, in the monastery of St. Irenæus, in A.D. 1562. Beza himself owns of it, that it should rather be kept, for the avoiding of offence of certain persons, than to be published. It is deposited in the University Library at Cambridge: Uncial letters; no intervals between the words; is very ungrammatical. It varies from the common Greek text in a greater degree than any other. (As authority, see Unitarian Editors, &c. Bishop Marsh, vol. ii., page 229.)

4th. *The Clermont, or Regius Manuscript,* 2245. This dates from the seventh century. It was found in the monastery of Cluny, called Clermont, from Clermont in Beauvais, where it was preserved; thirty-six leaves of it were stolen by one John Aymon, and sold in England, but since recovered. It was deposited in the Royal Library at Paris. It is Greek and Latin; and contains the Epistles, but that to the Hebrews by a later hand; like other Græco-Latin Codices, the Greek has been accommodated to the Latin. (As authority, refer to Wetstein, Unitarian Editors, Professor Schweyhäusen, quoted by Bishop Marsh, vol. ii., page 245, *et circiter.*)

5th. *The Ephrem Manuscript.* This is said to have been written in the seventh century. It was first discovered by Dr. Allix, in the beginning of the eighteenth

century. It is deposited in the Royal Library at Paris, and is in great disorder; there are many leaves lost; many wholly illegible; and the whole is effaced to make room for the works of Ephrem, the Syrian, under which the sacred text may be *perhaps* deciphered by transparency. (See Unitarian Editors of the improved New Testament.)

6th. The manuscripts from which our present text was taken are not known. Their age or antiquity is entirely unknown. Up to the year 1749, they were deposited at Alcala, i.e., Comptutum, in Spain. The Librarian sold them to one Toryo, who dealt in fire works, as materials for making skyrockets. (See Marsh's Michaelis, vol. ii., part i., page 441.)

Beside these, there are above twenty other manuscripts in large letters, of different portions of the New Testament; and some hundreds in small characters. It appears from the superscriptions of very many manuscripts of which we are in possession, that they were written on Mount Athos, where the monks employed themselves in writing copies of the Greek Testament. Some manuscripts, ascribed to the highest antiquity, have been discovered to be composition of impostors, as late as the seventeenth century, for the purpose of foisting in favourite doctrines, and imposing on Christian credulity. The Montford and Berlin MSS. for instance. —*Marsh*, vol. ii., page 295.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

1. The Peshito, the most ancient Syriac version, brought into Europe, A.D. 1552; printed at Vienna at the expense of the Emperor Maximilian.

2. The Philoxenian, a later Syriac version, made in the sixth century, under the inspection of Philoxenus, Bishop of Hierapolis. Published at Oxford by Professor White, A.D. 1778.

3. The Coptic, in the ancient dialect of the Lower Egypt, still read, though it is not understood.

4. The Sahidic, in the ancient dialect of the Upper Egypt.

5. The Ethiopic, used in Abyssinia. First published at Rome, A.D. 1548, by three Ethiopian editors.

6. The Armenian, made in the fifth century. No genuine copies in existence.

7. The Persic; there are two of this class: neither very ancient; the one a translation from the Syriac, the other from the Greek.

8. The Latin, sometimes in distinction, called the *italic*. These very translations of the Greek text, as it stood in the most ancient manuscripts, were in general use in an age that precedes the date of any manuscript now extant.

9. The Vulgate is that Latin first corrected and published by the Monk St. Jerome, A.D. 384, by order of Pope Damasus, and by the Council of Trent pronounced authentic; so that no one may dare or presume, under any pretext, to reject it.

All the French, Italian, and Spanish Bibles that were published before the sixteenth century, were taken wholly from the Latin.—*Marsh's Michaelis*, vol. ii., page 7.

EDITIONS OF THE GREEK TESTAMENT.

1. The Complutensian Polyglot, so called from Complutum, the ancient name for Alcala, a Spanish University, and polyglot—*of many tongues*. Published at the expense, and under the management of the celebrated cardinal, statesman, and warrior, Francis Ximenes de Cisneros, the 22nd of March, 1520, by permission of Pope Leo X. Only 600 impressions were taken off.

2. A.D. 1516. Erasmus, at Basle, in Switzerland, published an edition, from a few manuscripts found in that neighbourhood; a second, a third, and, lastly, in A.D. 1527, a fourth, in which, to obviate the clamour of bigots, he introduced many alterations, to make it agree with the edition of Cardinal Ximenes.

3. A.D. 1550. Robert Stephens,* a learned printer, at Paris, published a splendid edition, in which he availed himself of the Complutensian Polyglot. It abounds with errors, though long supposed to be a correct and immaculate work.

4. A.D. 1589. Theodore Beza, successor to John Calvin, at Geneva, published a critical edition, in which he made use of Robert Stephen's own copy, with

* He first introduced the present division of the text of the New Testament into verses.—*Michaelis*, vol. ii., part i., page 527.

many additional various readings,* from fifteen manuscripts, which had been entrusted to the collation of Henry Stephens, the son of Robert, a youth of eighteen years of age.

5. A.D. 1624. Elzevir Edition, published at Leyden, at the office of the Elzevirs, who were the most eminent printers of their time. The editor is unknown. This edition differs very little from the text of Robert Stephens; a few variations are admitted from the edition of Beza, and a very few more upon some unknown authority; but it does not appear that the editor was in possession of any manuscripts. The reputation of the Elzevirs for correctness of typography, and the beauty of this specimen, raised it to the pinnacle—it was unaccountably taken for granted, that it exhibited a pure and perfect text. This, therefore, became the standard of all succeeding editions, and constitutes at this day *the received text.*

EUROPEAN TRANSLATIONS.

A.D. 900. Valdo, Bishop of Frising, caused the Gospels to be translated into Dutch rhyme.

A.D. 1160. Valdus, Bishop of ———, caused them to be turned into French rhyme. We may guess how closely the original would be adhered to in these poems.

A.D. 1360. Charles the Wise is said to have caused them to be turned into French prose.

A.D. 1377. John Trevisa translated them into English.

The art of printing was discovered A.D. 1444; the first printed book in England was published by Caxton, A.D. 1474, the 13th of the reign of our Edward IV. Before this our countrymen, generally, must have been entirely ignorant of the text of Scripture.

A.D. 1517. William Tyndal made the best English translation of the New Tesament, and was put to death for having done so.

A.D. 1611. The seventh, of our king James the First, that is, 246 years since, is the date of our present English translation; in the preface to which, the translators admit, that they themselves did not know whether there were any translation, or correction of a translation, in existence, in King Henry the Eighth or King Edward's time. The ground of objection adduced by the puritans against the Church of England Liturgy, to King James the First, at Hampden Court, was, that it maintained the Bible as there translated, which they said was a most corrupt translation. In the justice of this complaint, originated our present translation under patronage of that "Most high and mighty prince, James," which the Roman Catholics, with equal justice complain, that it egregiously Protestantizes, and purposely gives a rendering to innumerable phrases, devised to hide and disguise their original and essentially monkish and papistical significancy.—*Ward's Errata of the Protestant Translation, and Johnson's Historical Account of the several English Translations of the Bible.*

MANUSCRIPTS OF THE OLD TESTAMENT.

"The sacred books of the Old Testament have come down to our times in MSS., the oldest of which date from the twelfth century. Nothing is known of the history of the text previous to that period after the return of the Jews from their captivity."—*Encyclopædia Britannica, Eighth Edition*, vol. iv., page 695.

DIVISION OF THE BIBLE INTO CHAPTERS AND VERSES.

"The division of the Old Testament into chapters as they still stand in the English, is of Christian origin, and has been ascribed by Bale, Bishop of Ossory, the celebrated antiquarian, to Stephen Langton, Archbishop of Canterbury, who died in A.D. 1227, and by others to Cardinal Hugo de Sancto Caro, who flourished about the middle of the same century. This arrangement was made for convenience of reference, in a concordance for the Latin Bible which was constructed at this time. But the sub-division of the chapters into verses had not yet been introduced, and for the purpose of referring more easily to a particular sentence, Hugo placed the first seven letters of the alphabet along the margin of each page. From the Christians this capitular division was borrowed by the Jews, and transferred to the Hebrew Bible. Rabbi Isaac Nathan

* The number of the various readings is admitted to be at least one hundred and thirty thousand.

made use of it in the preparation of a Hebrew concordance in 1438; and it was first inserted in the printed Hebrew text by Daniel Bomberg, in his edition of 1525. The numbering of the verses was first employed in the Hebrew Psalter, printed by Henry Stephens in 1509. In the Latin translation of the Bible made by Sanctus Pagninus of Lucca, and published at Lyons in 1528, there is a division throughout into verses, marked with Arabic numerals on the margin. The system of Pagninus was adopted by Robert Stephens in the New Testament in 1551, and in the whole Bible in 1555; after this time the practice of numbering the verses became general." — *Encyc. Britan.*, vol. iv., page 695.

PRINTED EDITIONS OF THE HEBREW BIBLE.

"The Jews took advantage of that new and beautiful art, which in the middle of the fifteen century superseded the labours of the calligraphists; and copies of the Hebrew Scriptures were among the earliest printed books. So early as 1477 the Psalter was printed, probably at Bologna, with the commentary of Kimchi interspersed among the text. The Pentateuch was printed at the same place in 1482, with the Targum of Onkelos, and the commentary of Solomon Jarchi. Ruth, Lamentations, Ecclesiastes, and Esther, appeared the same year. A few years later appeared the *former* prophets, viz., Joshua, Judges, Samuel, and Kings, with Kimchi's commentary; and these were soon after followed by the *later* prophets, viz., Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The Hagiographa first appeared at Naples in 1487. The entire Hebrew Bible was first printed at Soncino in 1488; another edition, which has neither date nor place, is supposed to have appeared at Soncino. The third complete edition is that of Brescia in 1494; it was edited by Rabbi Gerson, and was the edition which Luther used in making his German version. The first edition of the Hebrew Scriptures, published under the auspices of Christians, was the Complutensian Polyglot, prepared at the expense of Cardinal Ximenes. It was completed in the year 1517, but did not appear till 1522, at Alcala, in Spain. Daniel Bomberg's first edition of his Rabbinical Bible, in four volumes folio, was published at Venice in 1518. His second edition, which was followed by several others, is the parent of our present Hebrew Bibles. The Antwerp Polyglot (1569), in eight volumes folio, contains the Complutensian text, collated with Bomberg's; and Hutter's edition (1587), presents a mixed text taken from the Antwerp, Paris, and Venetian editions. Other accurate editions were published by Buxtorf (1611 and 1618), by Moses Ben Simeon of Frankfort (the Amsterdam edition 1724), and by Athias (1661 and 1667), with a preface by Leusden. The second edition of Athias formed the basis of Van der Hooght's, published in 1705, and which may be regarded as the *textus receptus*. The elaborate editions of Kennicot and De Rossi, contain an immense collection of various readings, as do also the editions of Munster, Michaelis, Houbigant, Jahn, and the Polyglots."—*Encyc. Britan.*, vol. iv., page 697.

EXTENSIVE CIRCULATION OF THE BIBLE.

"In the last report of the British and Foreign Bible Society for 1853, it is stated that the Society had promoted the distribution, printing, and translation of the Scriptures in 170 languages, not less than one hundred of which had never before been reduced to print, while 25 had previously no written language at all; and that it had been the means of circulating not less than 45,000,000 copies of the Bible; of which number 18,000,000 had been distributed in Great Britain and Ireland, 17,000,000 in Europe, 8,000,000 in America, and 2,000,000 among the Jews, Mahometans, and heathens in other parts of the world. . . . . .
The Central Prussian Society has issued since its commencement upwards of a million and a half copies of the Scriptures; a million copies have been circulated in Sweden, during the last thirty-two years; the French and Foreign Bible Society, distributed last year 28,000 copies. The Russian Society at St. Petersburg, instituted in 1813, before its suspension by an imperial ukase in 1826, had 289 auxiliaries and branches, and had printed 861,105 Bibles and Testaments in various languages and dialects.

"The Edinburgh Bible Society . . . distributes annually about 3,500 Bibles, a large portion of which are Gaelic copies of the Scriptures circulated in the Highlands.

and Islands of Scotland, and in the colonies."

"The American Bible Society" issued during the year 1853, "666,015 Bibles and Testaments."—*Encyc. Britan.*, vol. iv., page 704.

NOTES ON THE ORDER OF THE PLATES OR RECORDS OF THE BOOK OF MORMON.

(*Based upon a collation of numerous passages found in that Book.*)

The order in which the Records were written, and the order in which the Nephites possessed some of them, are rather different. The following is the order in which they were written.

1st. *The Book of Ether*, on twenty-four plates of gold, probably made and commenced to be engraven by the brother of Jared, Moriancumer, (Cowd. Lett., p. 30), and afterwards coming into the possession of Ether, were finished by him, as he dwelt in the cavity of a rock. They were afterwards hidden by him, and eventually discovered by the people of Limhi, from whom they were transferred to king Mosiah, who translated them, and conferred them on Alma. They were then handed down until, with the other records, they fell into the possession of Ammaron, who hid them all up in the hill, Shim, from whence they were obtained by Mormon, who afterwards hid them again in the hill Cumorah. From thence they were obtained by Moroni, who translated and abridged a portion of their contents, omitting the former part, which comprised the history of the Antediluvians, from the days of Adam and of the posterity of Noah till the building of the great Tower. The plates were then buried in Cumorah.

2nd. *The Large Stone with Engravings* was brought to Mosiah by the people over whom he was made king; but where it was found, or how they came in possession of it, or in what language its contents were written, or what became of it, is not stated. Mosiah having translated its contents by the gift and power of God, discovered that it contained an account of one Coriantumr, and the slain of his people; also a few words concerning his fathers who came out from the Tower at the time the Lord confounded the language of the people, and upon whom the severity of the Lord fell according to His judgment. The bones of this people lay scattered in the land northward.

3rd. *The Brazen Plates* were obtained by Nephi from the house of Laban at Jerusalem, the Lord having commanded Lehi to send his sons for that purpose. The engravings on these plates, in the Egyptian language, consisted of the five books of Moses; a record of the Jews from the beginning down to the reign of Zedekiah, king of Judah; the prophecies of the holy Prophets from the beginning, even down to the commencement of the reign of Zedekiah; many of Jeremiah's prophecies, and a genealogy of the predecessors of Lehi.* It was prophesied by Lehi that these plates should descend to his posterity. Accordingly they were handed down from one generation to another.

4th. *Lehi's Record* was the first possessed by the Nephites, of which the Book of Mormon gives any account. It contained many of his visions, dreams, and prophecies; but upon what material they were written, or what became of them, the Book of Mormon does not particularly state. It is most probable, however, that they were engraved on metallic plates, and were handed down with the other records from generation to generation. (Mos. xiii. 1.) Of this record Nephi made an abridgment upon the small plates,—which were the second set made by him, and are the same upon which he then wrote,—which comprises chapter 1 and 2 of the 1st Book of Nephi. A more particular copy of Lehi's Record was engraven on the first or large plates of Nephi.

5th. *Nephi's First or Large Plates* were made of ore, by Nephi, at the command of the Lord, soon after his arrival on the continent of America, and contained the record, genealogy, and prophecies of himself and his father, the greater part of their proceedings in the wilderness, together with an account of the reigns of the kings, and the wars, contentions and destructions of the people. These plates were possessed, engraved, and handed down by the kings, and were called the plates of Nephi. Having, with the rest of the records, been hidden in the hill Shim by Ammaron, they were, after his death, exhumed by Mormon, whom

* Lehi was a descendant of *Manasseh*. (See Alma viii. 1.)

Ammaron had instructed to do so when he should have arrived at the age of 24. Mormon, then, in the fulfilment of the instructions of Ammaron, wrote thereon a full account of all the wickedness and abominations, and all things which he himself had observed concerning the Nephites and Lamanites, and finally hid them up in the hill Cumorah, with the other records which he had also exhumed from the hill Shim, having previously engraved on plates of his own making an abridgment of these the large plates, which he gave to his son Moroni.

6th. *Nephi's Second or Small Plates* were made by him, at the command of God, for the especial purpose that there should be engraven thereon the more plain and precious parts of the ministry, prophecies, and things of God. They contained but a very brief account of the history of the Nephites and Lamanites. In common with the first plates, they were called the Plates of Nephi. They were also called the Plates of Jacob, and were handed down from one prophet to another, together with the larger plates (and other records), with which they were associated by king Benjamin. These small plates of Nephi were put by Mormon with his abridgment.

7th. *The Plates or Records of Zeniff*, containing the records of his people from the time they left the land of Zarahemla, were commenced by Zeniff, who was probably the brother of Amaleki, (Omni 15; Mos. vi. 1,) and were handed down till they came into the possession of king Limhi, from whom they were transferred to king Mosiah, when the subjects of those two kings became united as one people. The record of Zeniff was afterwards embodied in the record of Mosiah on the large plates of Nephi, which had been handed down till they fell into the possession of king Mosiah. The plates of Zeniff were then most probably handed down from generation to generation, together with the other plates and records.

8th. *Mosiah's Translation of 24 Plates of Gold* is briefly mentioned as having been made and handed to Alma, the son of Alma, by king Mosiah.

9th. *Mormon's Abridgment of the Large Plates of Nephi* down to the latter period of his own life, was engraved on plates made with his own hands, and was conferred by Mormon on his son Moroni, who also engraved thereon a few words by way of conclusion to his father's abridgment, also an abridged translation of the book of Ether, also a sacred revelation given to the brother of Jared, and a book of his own, in which he gives the latest particulars concerning the Nephites and Lamanites.

Many other large Records were possessed by the Nephites, but of which we have no further account than the simple statement of the fact. (Helaman ii. 4.)

PLATES OF THE BOOK OF MORMON.

Nephi's Second or Small Plates, and the Plates of Mormon, containing his Abridgment of the Large Plates of Nephi, remained in the hill Cumorah until the 22nd of September, 1827, when they were intrusted, by a holy angel, in the hands of Joseph Smith, together with the Urim and Thummim, found with them. Mr. Smith translated a part of them into the English language by the gift and power of God, and issued the first printed edition in the spring of 1830, called the Book of Mormon. These Plates were exhibited by an angel to Oliver Cowdery, David Whitmer, and Martin Harris, who were informed by the voice of the Lord, at the same time that they had been translated correctly. Eight other men also testify that they saw the Plates with the engravings thereon, and handled them. The testimony of these eleven witnesses is prefixed to the printed editions. The sealed portion of these plates contained a sacred revelation given to the brother of Jared, which Mr. Smith was neither permitted to translate nor loose the seal. By commandment of the Lord, the Plates were again hid up to come forth in due time, with all the other sacred Records of ancient America, for the benefit of the righteous, and of the house of Israel.

It was a judicious resolution of a father, when being asked what he intended to do with his girls, he answered—"I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become like her, wives, mothers, and heads of families, and useful and ornamental members of society."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 12, 1857.

BIBLE AND BOOK OF MORMON.—We publish in this number the dates of the oldest manuscripts of the Bible known at the present age. The oldest manuscripts of the Old Testament date from the twelfth century of the Christian era; the oldest of the New Testament date from the sixth century. The history of the text of the former, from the return of the Jews from captivity till the twelfth century, is wholly unknown. The history of the text of the latter, from the first century to the sixth, is also unknown. The oldest manuscripts now known are full of errors and contradictions; and, indeed, it is not known whether they are the genuine copies of the original in one single chapter. Of the sixty-six books of the Old and New Testaments, there is not one of the originals to be found with which to compare the present copies. And it is expressly stated by the learned, that in the copies of the New Testament only, there are no less than "*one hundred thousand different readings*," or an average of some ten or twelve variations for every verse. These different readings have been introduced by the wickedness of evil and designing men, and by the carelessness of copyists or early transcribers. And how are the learned to correct these hundred thousand variations? They have no original manuscripts for a standard to compare them with: they have no inspired men to reveal them anew. We defy the world to bring forward one witness only, who has seen the original of any one book of the Bible, during the last thousand or fifteen hundred years. We will go further. We challenge the world to produce even a true copy of the original, and prove it to be such. Such a copy has not been seen for ages.

The *Brass Plates*, mentioned in the Book of Mormon as being deposited in the hill Cumorah, contain the only true and genuine copy of the Old Testament Scriptures, down to the days of Jeremiah, of which the world have any knowledge.

The *Gold Plates*, or the original of the Book of Mormon, has been seen by twelve men in the nineteenth century: but neither the original nor a true copy of any one book of the Bible has been seen by the world, for the last fifteen centuries.

The correctness of the translation of the English version of the Book of Mormon has been testified to by the ministry of an holy angel to four witnesses, including the translator. But the English Bible was not translated from the original manuscripts of the sacred writers; and, therefore, neither angels nor men could testify to its being a correct translation of such originals.

A holy angel testifies to four witnesses that the Book of Mormon was translated "by the gift and power of God:" but the English translation of the Bible is acknowledged to be a production of human wisdom from perverted, corrupted manuscripts, containing upwards of a "hundred thousand different readings."

From a comparison of the external evidences of the two books, it will be most clearly perceived, that those, establishing the divine authenticity of the Book of Mormon, are immensely superior to those establishing the divinity of the English Bibles. Indeed, these latter are not divine in their present state, but merely the words of uninspired translators from copies containing an immense number of different readings without any original standard of correction.

The world frequently say, "Why do not the Saints show the Plates of the Book.

of Mormon?" We answer, that they have been shown to twelve men, and you have their testimony. Why do you not believe them? When you can find a man that has seen any of the originals of the Bible, your question will come with a little more grace. The infidel has far more reason to challenge you to show him the Bible original, than you have to challenge the Saints to exhibit the Book of Mormon original; for the latter has been seen by many, but the former has been seen by no one for upwards of fifteen centuries.

NEW SETTLEMENT.—Elder H. S. Eldredge writes from St. Louis, "We have just received a line from brother Snow, dated 9th July, fifteen miles above Kearney, north side of the *Platte*. They were progressing well. The new settlement on Beaver river, about one hundred miles from Florence, is called Genoa. Brother Snow states that the brethren have fenced in about nine hundred acres, and the prospects are very good, and a few men of capital could do well and confer a great benefit to the place at present. There is plenty of room for small farmers, and great prospects in these new regions."

DR. BRINDLEY AND THE "JOURNAL."

(*From the "Birmingham Journal."*)

On Thursday evening, Dr. Brindley held one of his anti-Mormon meetings at the Music Hall, the announced and special object of which was to prove that all the *Journal* had said as to the riots in Thorpe Street and Cambridge Street was "utterly untrue," "without the slightest foundation," and "a pure invention of the writer." There were probably a thousand persons present, and our friend, Mr. Alderman Allday, was called on to preside. With some preliminary talk about the disgrace and scandal which the alleged riots were calculated to bring upon "Christian truth," the Doctor proceeded to arraign the *Journal* on two indictments, some of the audience showing their peculiar fitness to serve as jurors in the case by thus early bawling out, "Burn the *Journal*." He then read the greater portion of our account of the riot in Thorpe Street, on the evening of Sunday, the 26th ultimo, taking care to omit those passages which referred to subsequent disturbances in the same locality, which declared our utter want of sympathy with Mormonism, or which admitted that Dr. Brindley was "in the habit of exhorting his auditors not to commit any act of violence." To read our remarks on these three heads would not have suited his purpose. As to the Thorpe Street Sunday evening riot, he denied, in the first place, that the words "damn him," were attached to the sentence written on the doorway, "Brigham Young has forty-two wives;" and in support of this he brought forward a man named Allsop, who declared that he didn't see those words. We could have brought forward five hundred people who would have said the same. Our reporter asserts that he *did* see the words, and his evidence would be taken in preference to that of fifty people who could merely say they didn't. The next great point was that Dr. Brindley's address on that occasion had no reference to the iniquities of Mormonism, as our reporter "understood" it had. On the contrary, the Doctor had been engaged in expounding "perhaps the highest mystery of Christianity;" and as if his own assurance that we were mistaken on this simple point would not be taken, the Doctor called a number of witnesses in corroboration! We give way to such overwhelming testimony. He then worked himself up into an alarming fury over his right to read and explain the Scriptures to his fellow-sinners in the highways and byeways of England. Clerical gentlemen, from whom he should

have expected better things, were jealous of him for reading the word of God. [Cries of "Miller."] "No names, if you please," said the cautious Dr. Brindley. He then proceeded to deny that the course of events was exactly as we recorded them. President Aubery and the congregation left the chapel ere he (Dr. Brindley) had finished his discourse, so that it was not true the crowd in the street forced their way into the chapel and disturbed the worship. He also read a statement signed by Mr. Allsop and nearly fifty other persons, who declared that the Mormons left their Chapel unmolested in the slightest way, and that "the so-called riot was purely a fiction." Nor was there any truth in the allegation that while in the chapel "language was used that would have disgraced the lowest pot-house." Several deposed to this, and it did not occur to any one to ask them how they knew, seeing they denied being among those who were said to have rushed into the chapel. Some one in the gallery shouted, "I heard the language used," whereupon calls to "come to the platform," and to "pitch him over," as the most expeditious way of arriving there, were freely indulged in. Whoever the man might be, he very wisely remained where he was. The "so-called riot" being "purely a fiction," the question to be settled was, how came every pane of glass in the building to be smashed that particular Sunday evening? This the Doctor disposed of in a very playful manner. It was "the lark of a parcel of lads." "On the Wednesday night before this Sunday, (said the Doctor, without giving any proof of what he stated) a few boys were kicking up a row near the chapel, and the man who keeps it actually rushed at them with a hay-fork (now produced,) and jobbed it at them, striking one lad a most murderous blow. These boys rushed upon him and did what was perfectly right—they rolled him in the gutter. They then kicked in the panel of the chapel door, smashed some of the panes, swore vengeance against the Mormons, and said they would break the windows of all the chapels in Birmingham. It was they who broke the remainder of the windows on Sunday night, and on Wednesday night they did the same at the Cambridge Street and Villa Street chapels." The *Journal* said that the window smashing in Cambridge Street was the result of his holding another meeting in the immediate neighbourhood on the same evening. The Doctor asserted that so far from this being the cause, the windows of the chapel were being smashed at a quarter-past eight, when his meeting commenced. He called several persons to prove this, who differed somewhat as to the time the attack began, (one making it five minutes past eight, and another ten minutes to nine,) but described those who smashed the windows as "a lot of lads, headed by a youth of eighteen." There was no violence whatever used, and the police never appeared at all, though our reporter had been informed they did. After the indictments against the *Journal* had been thus supported, the Chairman asked whether any person present had any thing to say in disproof of what had been stated? Mr. Thomas Wright, of Suffolk Street, tailor and draper, mounted the platform, and said he could prove that what the *Journal* had stated was not "a total fabrication." He was no more a Mormon than Dr. Brindley, nor perhaps quite so much—[laughter, and much confusion.]—but what he had to say was that one evening he went to Thorpe Street chapel and saw conduct as bad as that which the *Journal* had described.—The Chairman asked if he referred to either the Sunday or the Wednesday then under consideration?—Mr. Wright replied in the negative, upon which he was greeted with derisive laughter and abuse, and was declared to be out of order. Mr. Wright subsequently made another attempt to obtain a hearing; but he was met by the same objection, and on his persisting in speaking, the Chairman seized him by the arm and deposed him by force. A resolution was then unanimously passed, declaring that no riot took place, and that Dr. Brindley had a right to demand a retractation and apology from the *Journal*. With the usual appeal for pecuniary support the meeting closed. The audience had paid a penny, twopence, or sixpence, for the privilege of admission.

Now, to deal seriously with Dr. Brindley and this meeting would be to attach an undue amount of importance to both. Until Thursday evening, not a whisper about the lads and the hay-fork had been heard; and "the so-called riot being a pure fiction," we were inclined to place the smashed windows of Thorpe Street and

Cambridge Street in the same category as the phenomenon described in *Rejected Addresses*, when casual bricks encountered casual lime and cow-hare, and with the aid of sundry casual beams flying through the air, re-produced Drury Lane Theatre. Until that evening Dr. Brindley led us to infer, that if the windows were broken at all, (which he seemed to doubt, as he said as little about them as possible,) it must have been the Mormons themselves who did it. Now, however, it is proved to have been "a mere lark of some boys." We repeat that our account of the affair in each instance was substantially correct, though in one or two small matters, such as the subject of the Doctor's sermon, and the exact time at which the attacks were made, we may have been misinformd. Yesterday (Friday) we called on Thomas Chapman, the man said to be the keeper of the chapel, and who had used the hay-fork in the manner described by the Doctor. He is by trade a cork-cutter, and as fine a specimen of the English working man as we would wish to see. He is no Mormon, does not "keep the chapel," has no sympathy with Mormonism, and never attended any of the meetings of the sect. He voluntarily made the following statement:—"Your account of what took place, Sir, is quite right, except that one or two things are out of their right order. They had two turns at this here chapel before this. This was how the hay-fork story got up. On the Tuesday night before the riot there was a meeting in the chapel, and the people in the yard and outside kept mobbing and hooting them. A lot of girls had their dresses torn by the mob, and they came into my house to borrow a needle and thread. I went out three times and asked the crowd to leave the yard, as they were making a terrible noise with iron trays and tin kettles; and as they would not go, I rushed out with the fork, intending merely to frighten them. I held the prong end in my hand. I was then knocked down and kicked by some Irishmen belonging to the mob, and after I got away, bricks and stones were thrown at me, two of them striking me. My life was in danger, and I did not go out again that night. They told me if I did not go in and shut the door, they would knock my —— head off, and would burn my place, as well as the chapel. I know that a night or two before that there was a large heap of shavings, rags, and straw, at the back of the chapel, for the purpose of burning it. On the Sunday night Dr. Brindley came here, and of course a mob came with him. The Mormons closed their meeting earlier than usual, hoping that if they left they would not get so much insulted. Some of Brindley's committee were inside the yard at the time, and as soon as they saw the service was ended, they went and told him, and he also concluded. As the Mormons went out, they was hooted and hustled, and were followed in different directions by the mob. When the mob came back, Brindley had gone. The mob then came up, men, women, and children, and commenced the work of destruction inside. The windows was smashed, every one of them; and a lot of books was brought out, thrown into the air, and kicked about. I saw the Bible made a foot-ball of in the street—at least I saw it kicked out of our yard, and then the mob made a rush at it with their feet. Dr. Brindley saw the Mormons mobbed down the street, and never said a word against it. I don't remember hearing any kettles that night, but it was a regular thing to have them. On Monday night there was a Council meeting in the chapel, and then the Mormons were laughed at and hooted as they came; but Tuesday night was the worst. It was terrific, Sir. They could not preach again that night. Allsop, who was a regular ringleader, came up at the head of a gang, and forced their way into the chapel before service commenced. It was so full that many of the Mormons couldn't get in. The mob danced and sung, and knocked the things about awful, and me and my wife expected every moment that our house would come in. I thought they would have burnt the chapel down. Things was burned in pieces, and the place ransacked. There was no tea-kettles that night; no, Sir, they was too busy throwing stones. They finished it then. The Mormons have always been quiet, and nobody ever interrupted them till Dr. Brindley commenced his preaching."—Mrs. Chapman added that one evening she saw Allsop with a big Bible under his arm, and he said to the mob, "Come on, my lads; we'll give it 'em."—Both added that they believed the result of their making this statement to us would be, that their house would be mobbed and their life endangered. We assured them

that Chief-Superintendent Stephens would take care this was not done.

By the kindness of Mr. Stephens, we had an opportunity of asking the constables called to Thorpe Street the details of what they saw. As the mob had placed spies on the look out, the police did not catch them in the act of demolishing the windows, but a sergeant and two constables described the way in which one of the Mormon congregation was mobbed. About a thousand people followed him from Thorpe Street, and he had to take refuge in a public house in Smallbrook Street. Thence he proceeded, guarded by the police, to the Horse Fair, where he hired a cab, and drove towards Edgbaston, but the mob pursued him as far as Islington Row, hooting at him, and acting in a most threatening manner.

If the meeting had allowed him, Mr. Wright would have told what he witnessed in Thorpe Street, on the Thursday evening preceding the riot—how the service was stopped by a mob of men and women, who jumped about, clapped their hands, made all kinds of noise, and used language more disgraceful than any he ever heard in a pot-house. Four policemen were then in the chapel, but beyond ordering out a man who was on Dr. Brindley's platform, they did nothing. Because he (Mr. Wright) remarked to some one near him that such conduct was too bad, as the police would not have allowed Mr. Miller to be disturbed in that way, those around him insulted him, called him a Mormon, and obliged him to run from the chapel. He was pursued into the Horse Fair, pinned into a corner, and had his hat knocked over his eyes. He had never been in a Mormon chapel before.

So much for Thorpe Street. As for the Cambridge Street row, the only evidence we could gather yesterday was the following official report, taken from the police sheets of the following morning, and which will show who the "lot of boys" were:—"Police-constable 306, James Fletcher, reports that at 8.50 p.m., 29th instant, he was informed that the windows in the Mormon Chapel, Cambridge Street, were being broken by a mob. He immediately went to the place, and found about a thousand persons assembled, and the windows smashed in. With the assistance of other police-constables, who came up at the time, succeeded in dispersing the parties without further damage." The constable informed us that more than one half the crowd consisted of men.

If by the course taken by Dr. Brindley he supposes we are to be coerced into any particular line of conduct, he will find that he is mistaken. We have only to apologize to our readers for occupying so much space with him and his doings.

VARIETY.

Live for Something.—The smallest insect in creation has its appointed work to do. The atom that floats before us, the softest zephyr, the faintest ray of reflected light, each has its separate portion of labour. They all exist for a purpose—either for good or evil. Seeing this, as even untrained eyes and uncultivated intellects must, how culpable are we if we have no aim before us! If we listlessly arise and move around—or worse, if we spend the time God has given us to improve, in soulless pleasure or contaminating action. We may be poor, persecuted, sick, chained to adverse influences, but no circumstances can absolve us from a work to do. He who permitted our adversity, gave us our appointed path, and the light to walk therein. We may be Bunyans shut up in prison, our limits circumscribed, our movements clogged, but as far as we have capacity we can all write pilgrimages. They may be written in penitent tears, and transcribed by angels into the book of heaven. And the work we do. What shall it it be—for good or for evil? Shall we exalt or drag down? bless or curse, build up or destroy? One or the other we must be pursuing. Our every look, thought and action is reflected in a pure or pernicious influence, by the minds revolving around our sphere. Momentous power! thus to choose or reject! A work to do! You are not excepted, woman of fashion; nor you, gold-worshipping man. Through the walls of adamant built up around your soul—through the thick drapery of selfishness folded over and over your hearts, that voice of the Eternal

will penetrate, "Live for something." The very heaven that bends blue above you—the very earth beneath your careless tread—the flowers of humanity that bloom along your pathway—the weeds that wither under your loathing glance—the yearning of your immortal spirit, that cannot be suppressed—the voice within you that cannot be silenced—all tell you of that work to do. How beautiful your lives might be made, ye who have power; do ye ever think of it? Look back along the life you have travelled; have you built any temples where simple goodness may worship? Have you planted here and there a tree that will live when you are gone, and yielding fruit as it is plucked, will call forth sweet memories of your sojourn here? Have you ever made your name a household word, or have you lived but to build houses and buy merchandise, and erect an altar and a temple and a monument to corrupt and perishing self? How are you to answer these questions when you stand up before the Omnipotent? Not then with a laugh or a sneer, or a cold marble face, for the thousands of opportunities that you have murdered will rise up in that hour to condemn you.

WE SIGH FOR HEAVEN.

Leaps there a heart with joy and gladness,
That never knew a sorrow;
On whose bright path ne'er frown'd a storm,
To mar that bliss that e'er did form
A likeness of the morrow—
That ne'er inhaled a breath in sadness?

Lives there a man in fair creation,
With wealth his ruling passion,
Who Crassus-like hath gained his end,
While servile slaves by thousands bend,
And ape this god of fashion,
Who feels contented in his station?

Breathes there a soul by woe distracted,
In error's mazes roving,
Whose way is dark, and dread, and drear—
Or lives there yet a constant fear
In its still onward moving,
That's not by hope oft counteracted?

No! by hope and fear we're led and driven,
We seek for lasting pleasures;
Like children, first we're pleased with noise,
Till weary of our rattle toys,
We grasp for richer treasures,
And each soul, immortal, sighs for Heaven!

B. Snow.

Addresses.—George D. Keaton, 46 Tower Street, Charlton, Dover, Kent.
Frederick William Blake, Brent's Cottage, Faversham, Kent.
R. G. Evans, Cloth Hall, Llanelly, Carmarthenshire.
B. H. Young, 20 Wingfield Street, Landport, Portsmouth.

Erratum.—In *Star* No. 20, current volume, page 311, line 15, first column, for "Levi" read Leviathan.

MONEY LIST, AUGUST 21—28, 1857.

Edwin Scott	£5	0	0	Brought forward	£47	0	0
B. W. Brindle (per C. F. Jones)	25	0	0	John Kessell	2	0	0
Josiah Holmes	5	0	0	B. W. Brindle	5	0	0
Edward Oliver (per M. Romney)	7	0	0	William Norris	3	0	0
John Holsall (per M. Romney)	5	0	0	John Hyde (per J. D. Ross)	3	0	0
Carried forward	£47	0	0		£60	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XIX. Saturday, September 19, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 8.—*MORMON SOCIETY.*

How little is the authentic testimony—how few are the creditable witnesses to be produced to the dishonour of "Mormon Society!" The "Mormons" can proudly boast that the mass of trustworthy "Gentile" authorities — whose official calling or adventurous spirit has thrown them among the people of Utah —can be quoted to their advantage. Writers who have made such testimony, or the authentic history of this people their data have been led into strains of wonder at and admiration of the Saints —sometimes flying into a prophetic extacy concerning their future greatness.

"But have not all the 'Gentile' officials, merchants, and temporary residents, of respectability, at Utah, borne testimony to the immorality of its society, and the villanous character of the Mormon leaders?" No! *quite the reverse.* Tens of thousands, however, have an idea that the former is the case. "Did not the English press generally, a short time since, bear testimony to "Mormon Horrors?" We admit it. But what was the *data*? The report of Judge Drummond? But then, after the effervescence of excitement was spent, the American papers boldly acknowledged that this same *Judge* was a great rascal—that he "ran away" from his wife and children, and took up with a public prostitute; and other similar statements little in favour of this "respectable authority." Again, two of his principal charges relative to the murder of Lieutenant Gunnison and Colonel Babbit, were from the very first *known* to be false, and in the face of authentic information in the hands of the government and people of the United States. At this late date, it would manifest too much ignorance in our enemies for them to deny this. Relative to the false accusation of burning the records we refer our readers to an official document published in this number of the *Star*. What, then, becomes of *all this testimony* when the *data* of it is known to be false.

Some of those very papers, that have dwelt so largely on the "horrors of Mormonism," have, ere now, fallen into extatic admiration of Mormon Society. This excitement against us is nothing new. But judging the future by the past, we look for them to get a "fit" of praising "Mormonism" again some day, with some "second-sight-seeing" about its wonderful destiny. *Action* against us, *re-action* for us! We take this as strong evidence of the vigour, freshness, and morality of Mormon Society. It is not that people are so predisposed in our favour, that they tenaciously cling to admiration of us, till

Truth and Justice blush at their partiality. The world are disposed to "swallow us up," and when they admire and praise, they do it in "spite of themselves."

We purpose giving a *compendium* of reliable Gentile testimony concerning Utah and the "Mormons," with some extracts which the publication of that testimony to the world called forth from the press of America and England. It will consist of matter both "new and old." We believe that the Saints must have often felt the want of something of this kind, more comprehensive than has yet been given; and that they have found it embarrassing and troublesome to "hunt up" such matter for personal reference, or to place in the hands of a friend, other than in a form scattered through half-a-dozen volumes.

In doing this we do not profess an unqualified admission of every view taken by our authors, nor of all that they might say. Our object, however, is not to cavil with them, but to quote them. Surely if men with Gentile predispositions, education, and faith, could say so much in favour of Israel; when they shall no longer "see through a glass, darkly," "Mormon Society" will appear to them at a still greater advantage.

We will here observe that there is not space, nor is it to the point, to give the theological views of our authors relative to "Mormonism," nor several *individual* episodes recorded by them. Our design is not to discuss theology with them, but to hear their testimony relative to the *general* condition and history of the "Mormon" community. We will commence with an extract from a publication by Messrs. W. and R. Chambers:—

"The origin, growth, and present condition of the singular sect, calling themselves the 'Church of Latter-day Saints,' form a curious and instructive chapter in the history of fanaticism. Within the space of twenty years since they first sprung into existence, they have gone on rapidly increasing in influence and numbers, and are now an established and organized society, amounting to not less than 300,000 people. They have borne the brunt of calumny and misrepresentation, endured the severest persecutions, and, in spite of every conceivable obstruction, triumphantly vindicated the earnestness and sincerity of their mistaken faith, and the practical objects which they have considered it their special mission to realise in the world. Their progress within the last ten years has been extraordinary rapid, and is utterly unparalleled in the history of any other body of religionists. They are now a distinct and peculiar community, with a complete and effective organization; they possess and enjoy in common great wealth and material resources; their final settlement of Utah or Deseret, in New California, is in the highest degree flourishing, peaceable, and orderly: and they appear not unlikely to become an important and independent nation, whose influence, politically and socially, may be expected to affect, and possibly to modify, the older and neighbouring forms of civilization.

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"Of himself [Joseph Smith] it has been said: 'He founded a dynasty which his death rendered more secure, and sent forth principles that take fast hold on thousands in all lands; and the name of Great Martyr of the nineteenth century, is a tower of strength to his followers. He lived fourteen years and three months after founding a society with six members, and could boast of having 150,000 ready to do his bidding when he died; all of whom regarded his voice as from Heaven. Among his disciples he bears a character for talent, uprightness, and purity, far surpassing all other men with whom they ever were acquainted, or whose biography they have read. . . . He is regarded by the 'Gentiles,' who saw him in the last few years of successful power, to have been a man of unbridled lust, and engaged with the counterfeiting and robbing bands of the Great Valley; but these charges have never been substantiated.' The man had faults enough, no doubt; but it would be the grossest injustice to deny that he had also some sterling and commanding qualities. Much of the impostor as one may detect in the beginnings of his career, any one who carefully observes his progress, may perceive that his character and designs became developed into something that was at least partially commendable. A rude, uncouth genius, who, like many another genius, for a long while apprehended not his mission; knew not the things which Nature had appointed him to do; and yet, with a blind unconscious instinct—manifested through many follies and insincerities—he struggled, and could not help but

struggle, to make felt the influence and administrative power which he was born to exercise among mankind. We may call him a sort of mongrel hero, and non-commissioned leader of the unguided; a charlatan-fanatic, whose work was half knavery and half earnest, and whom, probably, Nature had ordained to do the rough pioneering of civilization in the waste places of her kingdoms. That he had available powers for leading and for ruling men, there is proof in the multitude and successful consolidation of his adherents. Saint or sinner, Joseph Smith must be reckoned a remarkable man in his generation; one who began and accomplished a greater work than he was aware of; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world.

. . . . .

"Among no people is the dignity of labour held more sacred than by the Mormons. The excellency and honourableness of work is exemplified in their whole polity and organization. 'A lazy person,' we are told, 'is either accursed, or likely to be; usefulness is their motto; and those who will not keep themselves, or try their best, are left to starve into industry. . . . The labour for support of one's self and family, is taught to be of as divine a character as public worship and prayer. In practice, their views unite them so as to procure all the benefits of social Christianity without running into communism. The priest and the bishop make it their boast that, like Paul the tent-maker, they earn their bread by the sweat of their brow; and teach by example on the week-day what they preach on the Sabbath.'

. . . . .

"In all their social and domestic relations, the Mormons are represented as being uniformly cheerful. Though professedly living in anticipation of a miraculous millennium, they object not to enjoy the hour that now is, and cordially participate in all the healthful and gladdening satisfactions which this temporary state affords. It is one of their peculiarities to blend the serious with the gay, and to invest their most light and frivolous pastimes with a kind of religious sanction.

"In only one respect can the Mormons be said to outrage the ordinary morality of mankind—and that is in what has been styled 'their peculiar institution of polygamy.' . . . . . It seems probable, however, that among a people so generally earnest and sincere, there is natural health, and virtue enough to lead them back eventually to a nobler and purer relation of the sexes, to that sacred and only natural relation which from the first has been ordained to man and woman.

. . . . .

"In drawing what we have written to a close, our own conclusion is, that the Mormon doctrines are for the most part nonsense, but that what the Momons *do* is in many ways commendable. The world may very well permit them to indulge in their millennial fancies and patriarchal crotchets, so long as they live peaceably and honestly among themselves, and make no intolerant agressions on the beliefs and religious systems that differ from their own. Their steadfast and honourable industry, the unity of aim and sentiment that subsists among them, their zealous devotion to a central idea, their reverent, if perverted, recognition of a Supreme Power over them, the pleasant fellowship that results from their social regulations, and the robust and sterling independence by which they are distinguished as a community; these, and other highly creditable qualities and characteristics, assuredly entitle them to the honest respect of all candid and discriminating persons, and must sooner or later secure for them an extensive and deserving admiration. Nothing but goodwill and an indulgent charity are due to these earnest, stalwart children of the desert—these rough and intrepid backwoodsmen of the universe—who, called by a voice which they but imperfectly understand, have nevertheless gone forth to subdue and cultivate a remote and barren region, so that, instead of the heath and the brushwood, it may bear grain for the food of man, and become a blossoming and fruitful garden for his habitation and delight. Not inaptly have they been likened to the Puritans of New England; for although their professing faith is different, they resemble them thoroughly in their hardy isolation and exclusiveness, and are endowed with the like invincibility of purpose; they are as energetic and as enduring; they have sustained persecutions more fiery and desolating, have toiled against all imaginable obstructions for liberty to work and live, con-

tended bravely with wild Indians and the hordes of pestilent outlaws that lurk about the frontiers of civilization; they have passed through many and enormous perils in roadless prairies and primeval forests, in rocky fastnesses and on the waves of bridgeless rivers; and after the severest struggles and endurance, they have at last made for themselves a prosperous and peaceful home in the bosom of the wilderness. These people are not to be despised, nor too much taunted with the impositions or irregularities of their founders; for whatever may have been the moral state of Mormon society in times past, according to all reliable testimony, great improvement has been for a long while steadily going on, and is sufficient to justify us in the belief, that in regard to the few peculiarities of conduct which demand our reprehension, there will eventually be a decided and permanent reformation. Their successful exemplification of a great social principle—the principle of concert in employments, and in the distribution of the products of their industry, along with the many solid and generous virtues which are daily manifested by their common lives and conversation—may be fairly considered proof of a large preponderance of worth, sufficient to overbalance the few admitted sins they may be guilty of; and considering that there is no society in which there is so little habitual crime and misery, and so large an amount of general comfort and well-being, the Mormon polity may be said to be admirably suited to the people living under it, and to answer all the ends for which it has been constituted. As a plan for obtaining the aggregate result of single efforts, it is the best social and industrial experiment that has yet been tried on any considerable scale. Summed up in the words of one of the Mormon writers — a man of no indifferent learning and ability—it is a polity intended to enable and induce 'each person to operate at what and where he can do best, and with all his might; being subject to the counsel of those above him.' In an enterprize so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success.—*Chambers' Repository of Tracts, No.* 53.

"We are led to these remarks by seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem. The rapid development of the Mormon community in all that constitutes material power and prosperity is admitted to be worthy a place in the annals of heroic pioneership and industry. Beneath their stalwart hands the desert is made to blossom like the rose, and their skilful enterprize is gradually making them independent of foreign manufacturers. All the external characteristics of a thriving, social State are found among them."—*New York Tribune, Oct.* 25, 1853.

"A happier people, perhaps, do not exist on the face of the earth than the Mormons. They have made 'the wilderness to blossom like the rose.' They roll in abundance. They live on the fat of the land. They work like a colony of beavers, all in harmony; and they enjoy themselves in the most improved Oriental style. They open their convivial dances with singing and prayer, and after a royal supper, and a Virginia break-down, they close with the Apostolical benediction, towards day-break, from the mouth of the Prophet himself. They have more industry, more religion, and probably more rascality, among them than any other community of Saints of the Anglo-Saxon stock. They practise the doctrines of the Old Testament; they believe in the New. And, in addition to all this, they have a Koran of their own; the motto of which is—that God is great, and Brigham Young is His Prophet. Their government, civil, religious, and social, is the most curious admixture of Mahometanism, Judaism, Christianity, Socialism, Paganism, and Infidelity. They are *imperium in imperio*—a separate kingdom of the patriarchal ages within the limits of the United States. Their history is the wonder of the age; their preservation through persecutions, expulsions, pestilence, famine, and their wanderings through the Rocky Mountains, is miraculous: their success, their increase, and prosperity, nearly a thousand miles from the borders of civilized life in any direction, surrounded on every side, in the heart of the continent, by almost impassable mountains and deserts, are still more marvellous. In all this they are entitled to a proper share of credit. It is all due to hard work, perseverance, faith, singing, dancing, and prayer, and plenty of warm and cold bathing—salt and fresh—but above all to faith, hard work, music and

dancing, and singing, and prayer."—*New York Herald*, 1852.

"However much people may differ on the subject of Mormonism, no umbrage can be taken against the settlers of San Bernardino as citizens and neighbours. They pursue the even tenor of their way, minding their own business, pursuing quietly their avocations; and in many things furnishing an example worthy of imitation. They have few or no lawsuits; no drunkenness; no rioting; no murders; no thefts. They work together and assist one another, and are building up for themselves a city which will be an ornament to the country, and a source of pride to themselves."—*Southern Californian*, 1853.

(*To be continued.*)

ANOTHER SHOT FROM THE MORMONS.

(*From the "St. Louis Republican," July 26.*)

The leading men in Mormondom do not intend, it would seem, that their assailants shall go unanswered; and, accordingly, they have sent forward to the Government at Washington duly authenticated documents, which, if true, must make some parties feel very awkward. We do not feel at liberty to withhold the following, which has the official seal of the United States Court at Salt Lake City to mark its authenticity, and which has been communicated to us for publication:—

"GREAT SALT LAKE CITY. U.T.

"To Hon. Jeremiah S. Black, Attorney-General of the United States, Washington, D. C.

"Sir—My attention having been drawn to the letter of Justice W. W. Drummond, under date of March 30, 1857, addressed to yourself, tendering his resignation as Associate Justice for Utah, wherein my office is called in question, I feel it incumbent upon me to make to you the following report. Justice W. W. Drummond, in his "fourth" paragraph, says, "The records, papers, &c., of the Supreme Court have been destroyed by order of Governor B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act."

"I do solemnly declare this assertion is without the slightest foundation in truth. The records, papers, &c., of the Supreme Court in this Territory, together with all decisions and documents of every kind belonging thereto, from Monday, Sept. 22, 1851, (at which time said Court was first organized,) up to this present moment, *are all safe and complete in my custody*, and not one of them missing, *nor have they ever been disturbed by any person.*

"Again. In the decision of the Supreme Court, in the case of Moroni Greene, the which decision was written by Judge Drummond himself, I find the following words: 'That as the case for which Greene was convicted seems to have been an aggravated one, this Court does remit the costs of the prosecution, both in this Court and in the Court below.' Greene was provoked to draw a pistol in self-defence, but did not point it at any one. He was a lad of 18 years old. Much feeling was excited in his favour, and he was finally pardoned by the Governor upon a petition signed by the Judges and members of the bar of the United States Court, the Hon. Secretary of State, and many of the most respectable citizens of Great Salt Lake City.

"Again. In relation to the 'incarceration of five or six young men, from Missouri and Iowa, who are now (March 30, 1857) in the Penitentiary of Utah, without those men having violated any criminal law in America,' &c. This is an utterly false statement. But I presume he alludes to the incarceration, on the 22nd of January, 1856, of three men, and on the 29th of January, 1856, of one more. If so, these are the circumstances: There were quite a number of persons came here as teamsters in Gilbert and Gerrish's train of goods, arriving here in 1855, after winter had set in. They arrived here very destitute, and at that sea-

son of the year there is nothing that a labouring man can get to do. Some of these men entered the store of S. M. Blair & Co., at various times in the night, and stole provisions and groceries. Some six or eight of them were indicted for burglary and larceny; three pleaded guilty, and a fourth was proven guilty. The four were sentenced to the penitentiary for the shortest time the statute allowed for the crime. And just as soon as the spring of 1856 opened, and a company was preparing to start for California, upon a petition setting forth mitigating circumstances, the Governor pardoned them, and they went on their way to California. It was a matter well understood here at the time, that these men were incarcerated more particularly to keep them from committing further crime during the winter.

"Since that time there have been but four persons sent to the penitentiary for forgery and petty larceny for terms of 30 and 60 days, to wit: one on the 19th of November, 1856; two on the 24th of November, 1856; and one on the 26th of January, 1856. So that on the 30th of March, 1857, and for several days previous, there was not a white prisoner in the Utah penitentiary, nor is there at this date.

"I could, were it my province in this affidavit, go on and refute all that Judge W. W. Drummond has stated in his letter of resignation by records, dates, and facts; but believing that the foregoing is sufficient to show you what reliance there is to be placed upon W. W. Drummond's word, I shall leave the subject.

"In witness of the truth of the foregoing, I have hereunto subscribed my name, and affixed the seal of
[L. S.] the United States Supreme Court for Utah Territory, Great Salt Lake City, this twenty-fifth day of June, A.D. 1857.

"CURTIS E. BOLTON,

"Deputy Clerk of the United States Supreme Court, in the absence of W. I. APPLEBY, Clerk."

HISTORY OF JOSEPH SMITH.

(*Continued from page 569.*)

[July, 1842.]

Saturday, 16th. Rode on the prairie with my Clerk, to show some land to brother Russell from New York; dined with my farmer, brother Cornelius P. Lott, and hoed potatoes.

The following is a Phrenological Chart of Elder Brigham Young, the President of the Quorum of the Twelve; of whom Elder Willard Richards, whose chart was given in last week's *Wasp*, was also a member.

A PHRENOLOGICAL CHART,

By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—7, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness. — 10, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness.—9, L. Love of homestead very strong; extremely fond of early reminiscences of birthplace, &c.

Adhesiveness. — 10, L. Unalterable affection when once fixed; enduring all things for their sakes.

Combativeness.—7, F. Great powers of exertion, and sustaining under opposition and difficulties.

Destructiveness.—5, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness. — 7, F. Proper reserve; prudent expression of feeling, without bluntness or deceitfulness.

Acquisitiveness.—5, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—6, F. A good appetite, but not excessive; partiality for a variety of rich, hearty dishes.

Vitativeness.—6, M or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—8, F or M. Decent

regard for popularity, fame, praise, and a good name.

Self-esteem.—7, F. Self confidence and complacency, without much pride or conceit.

Concentrativeness.—8, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—11, V. L. An overflowing of kind, humane, and tender feelings.

Veneration. — 10, L. Worship of the supreme being; reverence.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—10, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—8, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction, without blind credulity; tolerably good degree of faith.

Imitation.—7, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—11, V. L. Strong adherence to preconceived opinions; very strong prejudices, &c.

Ideality.—8, F. Refinement without a sickly delicacy; some love of poetry, without poetic talent.

PERCEPTIVES.

Admonition.—5, S or V. S. Indifference about the affairs of others, and not disposed to give advice, &c.

Constructiveness.—8, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—9, F or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V L or L. Great memory of places and positions.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—8, F. with very large 39 and 40, great observation, with deep thought, &c.

Form.—8, F. Cognizance and distinct recollection of shapes, countenances, &c.

Size.—11, V L, L or F. Ability to judge of proportions, size, &c.

Weight.—11, V. L. L. or F. Knowledge of gravitation, momentum, &c.

Colour.—8, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—8, L. Love of arrangement; everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—6, F. Pleasantry and humour, without facetiousness; fair perception of the ludicrous.

Causality.—11, V. L. Great power of thought, depth and originality of reason.

Comparison. — 9, L. A discrimination; power of illustration; ability to perceive and apply analogies, &c.

PHRENOLOGICAL CHART OF ELDER HEBER C. KIMBALL.

PROPENSITIES.

Amativeness.—10, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness.—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness.—4, M. or S. Somewhat indifferent to places as such; easily changes location.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex.

Combativeness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—9, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness. — 6, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—7, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitativeness.—6, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—8, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem. — 9, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L. Kindness, goodness, tenderness, sympathy.

Veneration.—8, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—9, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction without blind credulity; tolerable good degree of faith.

Imitation.—10, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—7, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—7, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—9, L. Great mechanical ingenuity, talent and skill.

Tune.—9, V. L. or L. Great musical taste and talent; conception of melody.

Time,—4, S. or V. S. Forgetfulness of dates, ages, appointments, day of the month, &c.

Locality.—11, V. L. or L. Great memory of places and position.

Eventuality.—10, L. Retentive memory of events and particulars.

Individuality.—8, F. With very large causality, and comparison, great observation, with deep thought, &c.

Form.—8, F. Cognizance, and distinct recollection of shapes.

Size.—5, M. S. or V. S. Inaccurate measurement of magnitude, distance, &c.

Weight.—11, V. L., L. or F. Knowledge of gravitation, momentum, &c.

Colour.—9, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement, everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration; ability to perceive and apply analogies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 19, 1857.

A VISIT TO THE ISLE OF MAN.—On Friday the 28th of August, we, in company with Elders Ezra T. Benson and John Kay, embarked on board a steamer for Douglas, Isle of Man, where we landed about 6 o'clock, p.m. At this place, it was announced by placards, posted up through the town, that two Lectures would be delivered by us on the following Sabbath, at the usual place of the Saints' meeting, commencing at 11 a.m., and 6 p.m.

In the forenoon, we selected for our text the following words:—

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."—*Isaiah* xxix. 18, 19.

From this text we spoke in substance as follows:—

Brethren, Friends, and Strangers—It is with a thankful heart that we now meet

with you for the first time, to deliver a Lecture upon the divine authenticity of the Book of Mormon, and to inform you of some of the evidences on which the Latter-day Saints receive that book as a revelation from God.

If the Book of Mormon is a revelation from God, no individual or nation can be saved who rejects it. On the other hand, if it be an imposition, all are required to reject it. It professes to be a divine book, and if so, like all other divine books, it will be attended with sufficient evidence to condemn the world; for God never sent a revelation to the world without accompanying it with all the evidence necessary to convince the world, and leave them without the least excuse if they rejected it.

If there were any evidence that the day of revelation was past, and that the canon of Scripture was full, then all might know that the Book of Mormon was an imposition without giving themselves the trouble of investigating its claims. But when there is not the least shadow of evidence to support the assertions of new revelation denyers; when the whole tenor of Scripture contradicts this wicked tradition of priestcraft, no one has the least excuse for rejecting, on such false premises, a book claiming to be a divine revelation.

It is evident from the words of our text,

First: That a "*Book*" was to be revealed:

Secondly: That the "*Day*" or age in which the "*Book*" should make its appearance, is specified in the context:

And lastly: That the most glorious results should attend the revelation of the "*Book*."

That a book was to be revealed, is not only clearly pointed out in the text, but also in the context.

In the 11th and 12th verses, Isaiah not only prophesies concerning "*the Book*," but also concerning "*the words of a Book*," saying:—

"And the vision of all is become unto you as *the Words of a Book* that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and *the Book* is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned."

Here it is prophesied that the excuse rendered by the learned for not reading "the Words of a Book" delivered to him, should be a confession of inability, "I cannot; for it is sealed." While the unlearned man, to whom, not only "the words," but the Book itself should be delivered, would merely say "*I am not learned*." It is also evident that "*the Words*" sent to the learned were to be in a language unknown or *Sealed*, otherwise he would not have confessed his incapability to read them. That the unlearned man should be inspired with wisdom to read the Book is evident from the answer of the Lord to him in the 13th and 14th verses.

"Wherefore, the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

It appears that the people among whom the unlearned man should live were to be a generation of hypocrites, pretending to worship God with their mouth and lips, while their hearts were far from Him; and that, instead of being taught by living Prophets and Seers, the fear of the Lord was to be "*taught* by the precept of men." And the people being in such a hypocritical condition, and blinded by the learning of priestcraft, the Lord prophecies that He would "*do a marvellous work, even a marvellous work and a wonder; for the wisdom of their wise men shall perish.*" How could

this be fulfilled in a more effectual way, than by inspiring the unlearned man to read a Book, the words of which could not be read by the learned.

We learn from Isaiah, in the passages above quoted,

First: That the *words* of a sealed Book should be delivered to a learned man, with a request for him to read them; and that he should emphatically reply, "*I cannot;*" thus virtually acknowledging that the language was unknown or sealed, and entirely beyond the reach of his learning to discover its meaning.

Secondly: That "the Book" itself should be delivered to a man not learned, with a similar request to "*Read*" it, who replies, "*I am not learned.*"

Thirdly: That the Lord should inform the unlearned man of the hypocrisy of the generation to whom the Book should be revealed; and that He would bring to naught their wisdom by performing "a marvellous work."

And fourthly: That "IN THAT DAY THE DEAF SHALL HEAR THE WORDS OF THE BOOK."

We take great pleasure in announcing to this audience, that all these items of prophecy have been literally fulfilled in this the nineteenth century. In the year 1827, Joseph Smith, an unlearned man, who resided in the State of New York, was visited by a holy angel, and commanded to go to a hill, some three miles from his father's house, and take from the place of its deposit a Book, written on gold plates. He was told that this book contained the sacred writings of ancient Prophets who once dwelt in America; and that the time had arrived for it to come forth. With the Book was found a Urim and Thummim.

After obtaining this sacred treasure, he transcribed upon paper some of the engravings and sent them to a learned man in New York, requesting him to translate it: but the reply of the learned was, "I cannot read it." After which the unlearned Mr. Smith, though but a youth, was commanded of the Lord to read it by the Urim and Thummim. He did so; and the Book of Mormon was thus translated. Thus "*a marvellous work*" was accomplished, and the wisdom of the learned perished. And during the last twenty-seven years, "the deaf have been hearing the Words of the Book," while "the eyes of the blind" have been seeing "out of obscurity and out of darkness."

We now come to the second part of our subject, namely, that the "*Day*" or age in which the "*Book,*" mentioned in our text, should make its appearance, is indicated in the context. In the 7th and 8th verses, we read as follows:—

"And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."

This prophecy evidently points to that great day when all the wicked nations of the earth are to be destroyed, which every one knows has not yet been fulfilled. The darkness that should reign over all these nations, prior to their destruction, is plainly foretold in the 9th and 10th verses:—

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."

Immediately after the description of this spiritual drunkenness, in which "the multitude of all the nations" who were enemies to Zion should be overwhelmed, Isaiah prophesies that a Book should be revealed and read, not by the learned, but

by one not learned, wherein a marvellous work and a wonder would be accomplished, and the wisdom of the wise perish. All these nations who were to perish as a dream of a night vision, were to be in a deep sleep—a sleep compared to drunkenness —Prophets and Seers were to be covered or withheld from them, while the fear of the Lord should be taught to them by the precept of men; they were to draw near to the Lord with their mouth and lips, in a hypocritical manner, while their hearts were to be far from Him. Such was to be the deplorable condition of the multitude of these nations among whom the Book was to be revealed, immediately preceding their utter overthrow and final destruction from the earth. It is through these plain predictions that we get a clue to the day or age in which God would reveal the wonderful Book mentioned in our text. It was not to be revealed until the eleventh hour—the hour of God's judgment upon the nations of the wicked—when they were in the midst of a deep sleep; when the voice of Prophets and Seers were no longer heard in their midst; when drunken with all manner of wickedness and abominations; when staggering to and fro under the intoxicating cup of Babylon's filth; then, and not till then, an unlearned man should read the Book? in that day "*a marvellous work, even a marvellous work and a wonder*, should be accomplished And in that day," says our text, "shall the deaf hear the words of the Book."

The first two verses, following the text, also show plainly, that the day when the Book should be manifest was to be a period immediately preceding the cutting off of the wicked.

"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

Thus it will, at once, be perceived, that before the wicked are cut off from the earth, God will favour them with a wonderful Book, brought forth in a most marvellous manner, that the deaf may hear it, the blind see it, and the meek and poor rejoice in the Holy One of Israel: while all that reject it may perish out of the earth, and become like the dream of a night vision.

And lastly, we are informed that the most glorious results were to follow the revelation of this Book. Not only our text has described the benefits to be derived from the Book, but also the 22nd, 23rd, and 24th verses.

"Therefore, thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

These results are, indeed, glorious. We can now see that Israel's only hope of restoration and redemption from captivity in the latter times, is founded on the revelation of this wonderful Book. Until it comes, Israel may look in vain for their restoration. When it does come, Jacob shall no longer be ashamed, neither will his face any longer wax pale, as has been the case during the long period of their dispersion. The Book comes for their deliverance, after it shall have accomplished its purpose in warning the Gentile nations preparatory to their destruction.

Another most glorious result, Isaiah says, shall be accomplished; those who have erred and murmured, are to come to understanding and learn doctrine, through the simplicity of the doctrines in the forthcoming Book. Marvellous and wonderful, indeed, must be the contents of the Book, to accomplish such important results!

Jesus said, that in the mouth of two or three witnesses every word shall be established. Before the Lord would permit Joseph the Prophet, to organize the Latter-

day Kingdom by declaring to the world this infinitely important revelation, He raised up three other witnesses to bear testimony of the divinity of the Book of Mormon. By the mouth of four witnesses who beheld an angel, heard the voice of the Lord, and saw the plates, were the glorious contents of this new revelation first introduced to the world. The Book was not offered to the world on the testimony of one witness, but its very first introduction was accompanied by four witnesses who had received the most infallible testimony from the heavens that could be given —a testimony prefixed to the Book to be sent forth to all nations, leaving the whole world without the least excuse for their unbelief. Besides these chosen witnesses, eight others have solemnly testified that they saw and handled the plates; their testimony also is prefixed to the Book.

If the testimony of these twelve men, in relation to the Book of Mormon, be compared with the external testimony in favour of the Bible, we shall find an overwhelming amount of evidence in favour of the former, contrasted with that of the latter. None of the original manuscripts of the Bible have been seen by the world for upwards of fifteen centuries. According to Bishop Marsh's History of the translations of the Bible, the oldest manuscript of the Old Testament dates from the twelfth century of the Christian era; and the oldest manuscript of the New Testament dates from the sixth century. The original manuscripts of each of the sixty-six books of the Bible have not been seen by any witness of whom we have any knowledge, for ages past. Indeed, all the old manuscripts, now known, differ from each other in almost every verse. In the *Encyclopedia Britannica*, eighth edition, vol. iv. p. 698, we are told that one hundred thousand different readings are found in the New Testament alone. These various readings cannot be corrected, because there is no original manuscript to be found as a standard of correction. What a deplorable state the Bible is now in! The learned are continually trying to better it, by giving new translations. But the great difficulty is, that they have no originals from which to make their translations; and are, therefore, compelled to translate from a vast collection of comparatively modern manuscripts, containing a hundred thousand different readings. Not so with the Book of Mormon, the original plates have been seen and handled; while an angel from heaven has testified to the correctness of its translation, and twelve eye-witnesses of the original have prefixed their testimony to this sacred book. Since which thousands of witnesses have been raised up to whom God has revealed by infallible testimony the divinity of the Book. Thus the world have, in confirmation of this latter-day Book, the testimony of ancient Jewish Prophets, the testimony of witnesses in the nineteenth century who have seen the original, and the testimony of thousands who have received infallible evidence of its truth. Therefore, having so great a cloud of witnesses, how great will be their condemnation if they reject it! The evidence in favour of the Book of Mormon being far superior to that which the world have in favour of any of the sixty-six Books of the Bible, it will, therefore, bring far greater condemnation if rejected. These are only some few of the external evidences which God has vouchsafed to give in confirmation of the divine authenticity of the Book mentioned in our text, and which is now being sent as the great and last warning to all nations. Time will not permit at present, a further development of the evidence in favour of the Book. May God direct the honest in heart in the paths of truth, is my humble prayer. Amen.

After having dismissed our meeting, we left the hall to return to our lodgings. Immediately upon coming into the street, a herd of several hundred animals rushed upon us, following us to our boarding house, foaming, raging, and bellowing, as though they were labouring under some great mental agony. It would have puzzled

the Zoologist to have determined to what particular species they belonged. The deep, long-toned, guttural sounds which issued from their mouths, very much resembled the braying of Jacks; and we were about to classify them with that species of animal; but upon a closer examination and inquiry, we found that they were actually a degenerate mongrel species of human being, under the name of civilized man, who had been reduced by priestcraft to their present degraded state.

Feeling a curiosity to re-examine more minutely those pitiful specimens of our fallen race, we attended our evening appointment; the hall was crowded with many gentlemen and ladies of the first respectability, who listened attentively to a lecture from Elder Benson, followed by ourself. During the time of our services, several hundreds of these semi-human beings congregated on the outside, and kept up a continued uproar until the meeting was dismissed, when we were again escorted by thousands to our lodgings. The unearthly bellowings upon this occasion far exceeded the former demonstrations; and upon making inquiry, we found that these were the usual methods of argument against the Bible doctrines taught by the Latter-day Saints.

Returning to Liverpool the next day, we found, to our astonishment, quite a number of these civilized animals on board, who exhibited themselves for several hours in the most obscene, low, vulgar language and epithets towards us. This gave us a good opportunity to leisurely contemplate the nature of their civilization, and were it not that we found them actually resembling the human form, we should have congratulated ourselves upon having discovered a new species of animals, occupying an intermediate link between the Baboon and Jack-ass.

MISSIONARIES.—We learn from a letter received by Elder Thomas Williams, from Elder William Dallin, dated Florence, Nebraska, 4th ultimo, that he, in company with some other Missionaries, destined for Europe, would proceed forthwith to England.

ARRIVAL.—Elder William Jenkins, Missionary from Salt Lake Valley, arrived here on the 26th ult, per ship *Jacob A. Westervelt*, from New York.

APPOINTMENT.—Elder William Jenkins is appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

Camp, Elm Creek,
15 Miles above Fort Kearney,
July 9, 1857.

Brother Appleby.

Dear Sir—I embrace an opportunity now offered of addressing you a few words. The first hand-cart company is about five miles ahead of us, and we are now camped with Captain Walker's company, which is the first ox-train company, and is principally laden with goods belonging to the last year's hand-cart emigration; a few teams have joined in with them. All the emigration is moving on well, their cattle are in good order, and they are moving generally from eighteen to twenty miles per day. The camps are all healthy, and a spirit of union and harmony prevails. Just before we left Florence, a company of eighteen wagons arrived with apostates. From what little we saw of them, Utah is a great deal better without them; they are composed of such as could not endure the late revival and purging among the Saints, and, like the dross when subject to the refiner's fire, they have floated off. You need feel no trouble about them or their influence, for they exhibit

themselves wherever they go; they overflow with wormwood and gall, their mouths are full of cursing and bitterness, and they are a disgrace to any decent society.

We left Florence on the 1st, and visited Genoa, our new settlement, on Saturday afternoon, where we were honoured by a military escort and an address (the particulars of which hereafter.) Genoa is a beautiful location, the land rich and fertile, and a sufficiency of timber with care for all necessary purposes. There are about eighty men there, most of whom have families, and they have taken up claims; they have enclosed two large fields, containing about seven hundred acres, about four hundred of which are in crop. Although labouring under many disadvantages, they have made better improvements than any other settlement within fifty miles of them. Their gardens were better and more forward than any we have seen in the western country. Among other vegetables, we were treated to green peas. We held a Conference there, and appointed brother Alburn Allen, as President, and Nathan Davis and Henry Peck, as his counsellors. Brother William Felshaw was appointed President of Florence, Nebraska, and Western Iowa, with Alburn Allen and John Gleason as counsellors. We organized a land company, in accordance with the provisions made by the Territorial statutes of Nebraska, for the legal protection of the citizens and their claims. A new steam saw mill is also erected, to which a grist mill can be attached when necessary.

It may be well here to inform you, that the spirit of "border-ruffianism" is rampant in most of the western country, and "Regulators" and mob law seem to bear rule. At Independence, Mo., brother James Gammell, who was with a company of Texians on their way to the valley, was mobbed by a band of ruffians in front of the public square, at the instance of Mr. Magraw, the former mail contractor, who told him "if he was not gone in fifteen minutes he should hang on that tree," pointing to one in the vicinity. Gammell immediately fled, as he saw a number of ruffians armed with revolvers; they followed him on foot and on horseback, firing at him as he ran; by leaping fences he, however, evaded them, although he had as many as fifty shots fired at him; he afterwards swam the Missouri river, and escaped, and is now with us. Threats were also made against brother Erastus Snow. In consequence of this and other appearances of hostility, we selected a guard of our own brethren who have accompanied us to this place. We expected here to join the mail *en route* for Utah, but the river is impassable, and we can only correspond through the medium of two or three good swimmers. We were informed that this said Mr. Magraw is superintendent for the construction of the military road, and acting as government agent on said road; that twenty men were going on as an advance surveying party, and that about one hundred were to follow them. Brother Gammell says that some of those in the advance party were the men who fired at him; but as he is preparing a statement of the affair, and will forward it with the next mail, I must leave this matter with him.

We are now going to dismiss our guard. As we have none of the beauties of western civilization, and nothing but the Indians to contend with, we think we are perfectly safe; but thus far we thought it prudent to be prepared both for civilization and the Indians. We take this public manner of acknowledging the kindness of our brethren who volunteered to come with us, several of whom were handcart missionaries, and also to those who fitted out our horses and teams from Bluff City, Crescent City, Florence, and Genoa. We say, God bless and prosper them all in their undertakings! and as they have stepped forward in this emergency, we pray that they always may find friends and protection in every emergency.

My kind regards to brothers Stenhouse, Dulin, Clinton, Cannon, and all the good Saints.

As ever yours in the Everlasting Covenant.

JOHN TAYLOR.

SINGULAR FACT.—During the week before last, three canal boats, named Faith, Hope, and Charity, were sunk in the Oswego canal, near Fulton, [America.]

A COVETOUS desire in the heart of youth is the germ from which may spring a poison tree, whose atmosphere is pestilential, and the taste of whose fruit is death.

CORRESPONDENCE FROM THE NEW SETTLEMENT.

Genoa City, Munroe County,
Nebraska Territory,
July 1, 1857.

Editor of *The Mormon.*

Dear Sir—According to the instructions of Presidents J. Taylor and E. Snow, I take up my pen (as Historian of the Nebraska Mission,) to inform you of our progress and prospects. As already published in *The Mormon,* through a communication from brother A. L. Cunningham, we left Florence for this place on the 11th day of May, and reached our destination after a tedious travel of five days. In consequence of the lateness of the season the feed was poor, scarcely a blade of grass a finger long was to be seen, nevertheless all arrived in safety, and commenced putting in the plough. We have very little wheat; but intend to sow liberally in the fall. Our farm lies south and south-east of the city, it contains about seven hundred and fifty acres bounded on the south by the Beaver River, south-east by the Loup Fork, north and west by a sod fence. This farm is occupied chiefly by the Florence and St. Louis companies; the Alton company are not included in the above, but are located one-and-a-quarter miles north, in a bend of the Beaver River, containing one hundred acres. Our crops are of the most flattering character; corn, potatoes, buckwheat, and garden stuffs are looking finely, and if our corn escapes the early frosts that are peculiar to this latitude, it is the opinion of some of our best judges that the yield of corn will be from sixty to seventy bushels per acre. We have our saw-mill in operation, and expect enough lumber will be got out this season to help us to put up houses sufficient for our present population. We have a brick yard in full blast, and expect soon to be able from such auxiliaries as saw-mills, brick-yards, and willing hands to build a city not a whit behind any other in Nebraska. The city of Genoa is about one hundred and two miles from Florence, contains about four hundred acres, ten acres in a block, from centre to centre of streets, eight lots in a block, eighteen rods long, nine rods wide; the streets cross at right angles, four rods wide. It is laid off on a beautiful eminence near the bluffs on the north, gradually descending to the east, south, and west. As the ground is a little the highest in the centre, standing on the public square, you have a fine view to the east, some twenty miles. Looking to the south, the Loup Fork presents itself with its ever-shifting sand bars, and zigzag course, spotted with islands of cotton wood, box elder, willow, and some cedar; still farther in the distance you see the bluffs rising, the dividing ridge between the Loup Fork and Great Platte Rivers. Strain your vision a little more, a dark blue line presents itself—that is the bluffs. Beyond the Platte, some thirty miles off, south-west, groves of timber, the Loup, Bluffs, and a sea of grass meet your eye. At every turn west, bluffs in majestic grandeur, covered with ancient ruins, telling us plainly, without any translation, that their occupants understood the arts and sciences; for we have found specimens of both copper and earthenware, being another link in the great chain of testimony of the authenticity of the Book of Mormon. I will now give you a statistical item, and then leave the subject to be resumed upon our further progress. We number ninety-seven men, twenty-five women, forty children, forty-two yoke of oxen, twenty cows, six horses, and some two dozen chickens, twenty hogs, two cats, and dogs plenty.

We are expecting plenty of sport in the fall for we are surrounded with all kinds of game. Our streams are teeming with fine fish, and we hope soon to have both time and inclination to indulge.

Yours truly,

HENRY J. HUDSON.

INDIAN DIFFICULTIES.—UTAH EXPEDITION.

From *The Mormon* we gather the following:—"Advices from Fort Kearney state that a party of nineteen drovers, charged with upwards of eight hundred

head of cattle, destined for the benefit of the Utah expedition, were attacked twenty-one miles above the Fort on the 1st of August, by a party of one hundred and fifty Cheyennes. All the cattle, and twenty-one mules were run off with, one man killed and another severely wounded; three of the Indians were slain. Colonel Tudor had started in pursuit of the Indians" From the same source we learn, by Telegraph, from the superintendent of Indian affairs for the Northwestern, superintendency of Minnesota, that the Yanctons had driven all the settlers from the neighbourhood east of Big Sioux River."

UTAH EXPEDITION. — General Scott had been sent for by the War Department for the purpose of reorganizing the military expedition recently despatched to Utah. What with the resignation of discontented officers, the wholesale desertion of privates, and the depredations of marauding Indians upon the commissary's stores, this imposing military expedition has proved a partial failure.—*Liverpool Daily Post*, Sept. 7.

WE SHALL CONQUER YET.

TUNE—"*Auld lang syne.*"

Should solemn cov'nants be forgot,
Or lightly sway the mind?
Should Mormons have a sinful spot,
That Satan's eye can find?
Oh no! dear Saints, we must be pure,
And ne'er our vows forget;
Temptation's power is great, 'tis sure,
But we shall conquer yet.

Should Passion's peace-destroying flame
Escape from Will's strong guard?
Or should the fiend Impure Desire
Our heav'nly course retard?
Oh no! to quench the *first* we will
A stream of patience get;
With holy love the *other* kill,
And we shall conquer yet.

Should Selfishness pinch up the heart,
And close Compassion's door?
Or whisper when we would impart—
"Remember you are poor"?
Oh no! the cringing elf we 'll fight,
The deed we 'll ne'er regret;
We will resist with all our might,
And we shall conquer yet.

Should Mormon hearts be fill'd with pride,
Or e'er rebellious be?
Should they the Priesthood's word deride,
Or ever disagree?
Oh no! all sin we will oppose,
Our hearts on virtue set;
We 'll struggle with our inward foes,
And we shall conquer yet!

CHARLES W. PENROSE.

ADDRESS.—Thomas Wallace, 2 John Street, Sunderland.

MONEY LIST, AUGUST 28—SEPTEMBER 4, 1857.

Edwin Scott	£10	0	0	Brought forward	£15	0	0
R. J. Philp (per W. J. Smith)	5	0	0	Richard Holt	3	0	0
Carried forward	£15	0	0		£18	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XIX. Saturday, September 26, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 9.—*MORMON SOCIETY.*

THE "MORMON EMPIRE." ITS GROWTH—SOCIAL SYSTEM—CONDITION, CHARACTER, AND MORALS OF THE PEOPLE.

"This treatise on the faith and condition of the Mormons, results from a careful observation of that strange and interesting people, during more than a year's residence among them, in an official capacity. It was conceived, that what is influencing the consciencious character of a half million souls, is worthy a serious investigation, though not pertinent to official report under government auspices.

. . . . . .

"For those who desire *facts* in the history of humanity, on which to indulge in reflection, is this offered. It were far easier to give a romantic sketch in lofty metaphors, of the genesis and exodus of the empire-founding Saints—the subject is its own epic of heroism, whose embellishment is left to imaginative genius, and its philosophy to be deduced by the candid philanthropist."—*Gunnison's History of the Mormons*, p. 5.

"But the peculiar character of the founders of Deseret, their energy, union, and hopes, stimulated by their religious views, more especially demand our notice; and this subject is equally interesting to the politician, the philosopher, and the theologian. We found them, in 1849, organized into a state with all the order of legislative, judicial, and executive offices regularly filled, under a constitution eminently republican in sentiment, and tolerant in religion: and though the authority of Congress has not yet sanctioned this form of government, presented and petitioned for, they proceed quietly with all the routine of an organized self-governing people, under the title of a Territory;—being satisfied to abide their time, in accession of strength by numbers, when they may be deemed fit to take a sovereign position; being contented so long as allowed to enjoy the substance, under the shadow of a name. They lay and collect taxes, raise and equip troops for protection, in full sovereignty, on the soil they helped to conquer first, and to subdue to use afterward."—*Ibid.* p. 23.

"The company of gold-diggers which I have the honour to command, arrived here on the 3rd instant, and judge our feelings when, after some twelve hundred miles of travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains, and narrow and difficult ravines, we found ourselves suddenly, and almost unexpectedly, in a comparative paradise.

. . . . . .

"At first sight of all these signs of

cultivation in the wilderness, we were transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy—while all felt inexpressibly happy to find themselves once more amid scenes which mark the progress of advancing civilization. We passed on amid scenes like these, expecting every moment to come to some commercial centre, some business point in this great metropolis of the mountains; but we were disappointed. No hotel, sign-post, cake and beer shop, barber pole, market-house, grocery, provision, dry goods, or hardware store distinguished one part of the town from another, not even a bakery or mechanic's sign was anywhere discernible.

"Here, then, was something new: an entire people reduced to a level, and all living by their labour—all cultivating the earth, or following some branch of physical industry. At first I thought it was an experiment, an order of things established purposely to carry out the principles of 'Socialism' or 'Mormonism.' In short, I thought it very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances had produced this singular state of affairs. There were no hotels, because there had been no travel; no barbers' shops, because every one chose to shave himself, and no one had time to shave his neighbour; no stores, because they had no goods to sell, nor time to traffic; no centre of business, because all were too busy to make a centre.

"There was abundance of mechanics' shops, of dressmakers, miliners, and tailors, &c.; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Beside their several trades, all must cultivate the land, or die; for the country was new, and no cultivation but their own within a thousand miles. Every one had his lot, and built on it; every one cultivated it, and perhaps a small farm in the distance.

"And the strangest of all was, that this great city, extending over several square miles, had been erected, and every house and fence made, within nine or ten months of the time of our arrival; while at the same time, good bridges were erected over the principal streams, and the country settlements extended nearly one hundred miles up and down the valley.

"This territory, state, or, as some term it, "Mormon Empire,' may justly be considered as one of the greatest prodigies of our time, and, in comparison with its age, the most gigantic of all republics in existence; being only its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers as their enemies represented them in the States, I must think they have greatly reformed in point of industry since coming to the mountains.

"I this day attended worship with them in the open air. Some thousands of well dressed, intelligent-looking people assembled; some on foot, some in carriages, and on horseback. Many were neatly, and even fashionably clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band who played well on almost every musical instrument of modern invention. Peals of the most sweet, sacred, and solemn music filled the air, after which, a solemn prayer was offered by Mr. Grant (a Latter-day Saint), of Philadelphia. Then followed various business advertisements, read by the clerk.

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"After this, came a lengthy discourse from Mr. Brigham Young, President of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength, and glory of England, growing out of her coal mines, iron, and industry; and the weakness, corruption, and degradation of Spanish America, Spain, &c, growing out of her gold, silver, &c., and her idle habits.

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"He further observed, that the people here would petition to be organized into a territory under that same government, notwithstanding its abuses, and that, if granted, they would stand by the constitution and laws of the United States; while at the same time he denounced their corruption and abuses.

"But, said the speaker, we ask no odds of them, whether they grant us our petition or not! We never will ask any odds of a nation who has driven us from our homes. If they grant us our rights well; if not, well; they can do no more than they have done. They, and ourselves,

and all men, are in the hands of the great God, who will govern all things for good, and all will be right, and work together for good to them that serve God.

"Such, in part, was the discourse to which we listened in the strongholds of the mountains. The Mormons are not dead, nor is their spirit broken. And, if I mistake not, there is a noble, daring, stern, and democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men, and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted, and sincere; in their politics, bold, daring, and determined; in their domestic circle, quiet, affectionate, and happy; while in industry, skill, and intelligence, they have few equals, and no superiors on the earth.

"I had many strange feelings while contemplating this new civilization growing up so suddenly in the wilderness. I almost wished I could awake from my golden dream, and find it but a dream; while I pursued my domestic duties as quiet, as happy, and contented as this strange people."—*Correspondent of the New York Tribune, July* 8, 1849. *See also H. Mayhew's Illustrated History of the Mormons.*

"It is now three years since the Mormons arrived in Salt Lake Valley, and their progress in laying out a city, buildings, fencing farms, raising crops, &c., is truly wonderful to behold; and is but another striking demonstration of the indefatigable enterprize, industry, and perseverance of the Anglo-Saxon race.

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"The Mormons, take them as a body, I truly believe are a most industrious people, and, I confess, as intelligent as any I have met with, either in the east or the west. It is true they are a little fanatical about their religious views, which is not at all strange when compared with the majority of religious denominations in the east. But let no man be deceived in his estimation of the people who have settled here. Any people who have the courage to travel over plains, rivers, and mountains, for twelve hundred miles, such probably as cannot be travelled over in any other part of the world, to settle in a region which scarcely ever received the tread of any but the wild savage and beasts who roam the wilderness, must be possessed of indomitable energy which is but rarely met with."—*Correspondent of a New York paper. See Mayhew's History of the Mormons.*

"The houses are small, principally of brick, built up only as temporary abodes, until the more urgent and important matter of inclosure and cultivation are attended to; but I never saw anything to surpass the ingenuity of arrangement with which they are fitted up, and the scrupulous cleanliness with which they are kept. There were tradesmen and artizans of all descriptions, but no regular stores or workshops, except forges. Still, from the shoeing of a wagon to the mending of a watch, there was no difficulty experienced in getting it done, as cheap and as well put out of hand as in any other city in America. Notwithstanding the oppressive temperature, they were all hard at work at their trades, and abroad in the fields, weeding, moulding, and irrigating; and it certainly speaks volumes for their energy and industry, to see the quantity of land they have fenced in, and the breadth under cultivation, considering the very short time since they had founded the settlement in 1847.

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"After bathing, we dressed in our best attire, and prepared to attend the Mormon service, held for the present in the large space adjoining the intended temple, which is only just above the foundations, but will be a structure of stupendous proportions; and, if finished according to the plan, of surpassing elegance. I went early, and found a rostrum in front of which there were rows of stools and chairs for the townfolk; those from the country, who arrived in great numbers, in light wagons, sitting on chairs, took up their stations in their vehicles in the background, after unharnessing the horses. There was a very large and most respectable congregation; the ladies attired in rich and becoming costumes, each with parasols; and I hope I may say, without any imputation of profanity, a more bewitching assemblage of the sex it has rarely been my lot to look upon."—*Excursions in California: W. Kelly. See Mayhew.*

"The founding, within the space of three years, of a large and flourishing community, upon a spot so remote from the abodes of man, so completely shut out by natural barriers from the rest of the

world, so entirely unconnected by water-courses with either of the oceans that wash the shores of this continent—a country offering no advantages of inland navigation or of foreign commerce, but, on the contrary, isolated by vast uninhabitable deserts, and only to be reached by long, painful, and often hazardous journeys by land—presents an anomaly so very peculiar, that it deserves more than a passing notice. In this young and progressive country of ours, where cities grow up in a day, and states spring into existence in a year, the successful planting of a colony, where the natural advantages have been such as to hold out the promise of adequate reward to the projectors, would have excited no surprise; but the success of an enterprise under circumstances so at variance with all our preconceived ideas of its probability, may well be considered as one of the most remarkable incidents of the present age."—*Stansbury's Expedition to the Great Salt Lake*, p. 123.

"Their admirable system of combining labour, while each has his own property, in land and tenements, and the proceeds of his industry, the skill in dividing off the lands, and conducting the irrigating canals to supply the want of water, which rarely falls between April and October,—the cheerful manner in which every one applies himself industriously, but not laboriously:—the complete reign of good neighbourhood and quiet in house and fields, form themes for admiration to the stranger coming from the dark and sterile recesses of the mountain gorges into this flourishing valley:—and he is struck with wonder at the immense results, produced in so short a time by a handful of individuals.

"This is the result of the guidance of all those hands by one master mind; and we see a comfortable people residing where, it is not too much to say, the ordinary mode of subduing and settling our wild lands could never have been applied."—*Gunnison's History of the Mormons*, p. 31.

"Their comparative comfort and degree of prosperity is significantly shown by the fact that they canvassed the country, to ascertain how many inmates there would be for a poor-house, and finding only two disposed to ask public bounty, they concluded that it was not yet time to build a house of charity: and this among the thousands who, three years before, were deprived of their property, and could, with the utmost difficulty, transport their families into the valley."—*Ibid.* p. 34.

"Nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else) to set apart a fund for the purpose of erecting a poorhouse; but after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

"This happy external state, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of Heaven and of the special favour of the Deity: but I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly-growing population, shortly to be still further augmented by an immigration even now on their way, from almost every country in Europe."—*Stansbury's Expedition*, p. 133.

"The masses are sincere in their belief, if they are incredulous, and have been deceived by their leaders, the sin, if any, rests on them. I firmly believe the people to be honest, and imbued with true religious feelings, — and when we take into consideration their general character previously, we cannot but believe in their sincerity. Nine-tenths of this vast population are the peasantry of Scotland, England and Wales, originally brought up with religious feelings at Protestant parish churches. . . . . They place implicit faith in their leaders, who, in a pecuniary point of view, have fulfilled their promise; each and all of them are com-

fortably provided with land and tenements. The first year they, of course, suffer privations, until they build their houses, and reap their crops, yet all their necessities in the meantime are provided for by the Church, and in a social point of view, they are much happier than they could ever hope to have been at their native homes. From being tenants at will of an imperious and exacting landlord, they suddenly become land holders, in their own right—free men, living on free soil, under a free and enlightened government."—*Adventure in the Far West: Carvalho*, 143—4. Published Sep. 1856.

"Considering, again, how all efforts for the improvement of these advantages must necessarily be self dependent in such a place, one cannot say they have been tardily developed. Indeed, to me, the manufactures, few as they were, and the products and settlements sprung up so extensively in so short a time, spoke not of a sensual but of a thrifty and industrious population; who, whatever might be their delusions in matters of belief, or the corrupting influence of their customs, at least determined to put their hands to the plough, and, looking forwards, to work, out of hardship and adversity, a comfortable, if not an enviable, prosperity. Observe Salt Lake City—not a San Francisco, certainly—but remember that eight years ago not a house stood here, nor a stick, nor a stone to build one of."—*Visit to Great Salt Lake: Chandless.* Published April, 1857.

The cheerful happy faces, the self-satisfied countenances, the cordial salutation of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an impression of a happy society in the vales of Deseret."—*Gunnison's History*, p. 75.

"It certainly argued a high tone of morals and an habitual observance of good order and decorum, to find women and children thus securely slumbering in the midst of a large city, with no protection from midnight molestation other than a wagon-cover of linen and the ægis of the law. In the very next enclosure to that occupied by our party, a whole family of children had no other shelter than one of these wagons, where they slept all the winter, literally out of doors, there being no communication whatever with the inside of their parents' house."—*Stansbury's Expedition*, p. 123.

"All goods brought into the city, pay as the price of a license, a duty of one per cent., except spirituous liquors, for which one-half of the price at which they are sold is demanded: the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the authorities took six; and of whisky to eight dollars, of which they collected four dollars."—*Ibid.* p. 132-3.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 600.)

[July, 1842.]

Sunday morning, 17th. Attended meeting at the Grove; was sick, and tarried at home the remainder of the day.

Monday, 18th. Rode out to brother Kearns and the farm.

Tuesday, 19th. Rode with Dr. Foster, Henry Kearns and others to examine some timber, lands, &c.

Wednesday, 20th.

State of Missouri, County of Jackson.—This day personally appeared before me, Samuel Weston, a Justice of the Peace, within and for the County of Jackson, the subscriber, Lilburn W. Boggs, who being duly swore, doth depose and say that on the night of the sixth day of May, while sitting in his dwelling, in the town of In-

dependence, in the County of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he believes and has good reason to believe from evidence and information now in his possession, that O. P. Rockwell, a citizen or resident of the State of Illinois, is the person who shot him on the night aforesaid, and the said deponent hereby applies to the Governor of the State of Missouri, to make a demand on the Governor of the State of Illinois, to deliver the said O. P. Rockwell to some person authorized to receive him and convey him to the County aforesaid, there to be *dealt* with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me this 20th day of July, 1842.

SAMUEL WESTON, J.P.

Affidavit of the City Council.

We, the undersigned, members of the City Council of the City of Nauvoo, testify that John C. Bennett was not under duress at the time that he testified before the City Council, May 19, 1842, concerning Joseph Smith's innocence, virtue, and pure teaching. His statements that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in anywise threatened, menaced, or intimidated. His appearance at the City Council was voluntary; he asked the privilege of speaking, which was granted. After speaking for some time on the city affairs, Joseph Smith asked him if he knew anything bad concerning his public or private character. He then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord, as free as any member of the Council. We do further testify that there is no such thing as a Danite Society in this city, nor any combination, other than the masonic lodge, of which we have any knowledge.

WILSON LAW,
JOHN TAYLOR,
WILFORD WOODRUFF,
VINSON KNIGHT,
HEBER C. KIMBALL,
JOHN P. GREENE,
WILLIAM MARKS,
GEO. A. SMITH,
GEO. W. HARRIS,
N. K. WHITNEY,
BRIGHAM YOUNG,
CHARLES C. RICH,
ORSON SPENCER.

Subscribed and sworn to by the persons whose names appear to the foregoing affidavit, this 20th day of July, A.D. 1842, except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me,

DANIEL H. WELLS.
Justice of the Peace within and for Hancock County, Illinois.

Friday, 22nd. A Special Session of the City Council was called at eight o'clock this morning; the Vice-Mayor presiding, when the following petition was written:—

To His Excellency Thomas Carlin, Governor of the State of Illinois.

We, the undersigned, citizens of the State of Illinois, having heard that many reports are in circulation prejudicial to the interest, happiness, peace, well being and safety of the inhabitants of the City of Nauvoo and vicinity, have thought proper to lay before your Excellency the following statements:—

Whereas, the Latter-day Saints, having suffered much in the State of Missouri, in time past, through the hand of oppression, brought upon them by the falsehoods and misrepresentations of wicked and designing men, whose hands are yet dripping with the blood of the innocent, and whose fiendish rage has sent many a patriot to his long home, leaving in our midst many widows and orphans, whose sorrows and tears even time cannot wipe away:

We would respectfully represent to your Excellency that we broke no law, violated no constitutional rights, nor trampled upon the privileges of any other people in Missouri; yet we had to suffer banishment, exile, the confiscation of our properties, and have diseases, distress, and misery entailed upon us and our children, the effects of which we bear about in our bodies, and are indelibly engraven on our minds, and we appeal to your Excellency at the present time that you will not suffer an occurrence of such heart-rending scenes to take place under your administration.

Whilst we have been in this State, we have behaved as good, peaceable citizens; we have availed ourselves of no privileges but what are strictly constitutional, and such as have been guaranteed by the authority of this State; we have always held ourselves amenable to the laws of the land; we have not violated any law, nor taken from any their rights.

Your Excellency must be acquainted with the false statements and seditious designs of John Cook Bennett, with other political demagogues, pertaining to us as a people. We presume, sir, that you are acquainted with the infamous character of that individual, from certain statements made to us by yourself pertaining to him, but lest you

should not be, we forward to you documents pertaining to this affair, which will fully show the darkness of his character, and the infamous course that he has taken.

Concerning those statements made by him against Joseph Smith, we know that they are false. Joseph Smith has our entire confidence; we know that he has violated no law, nor has he in anywise promoted sedition or rebellion; nor has he sought the injury of any citizen of this or any other place. We are perfectly assured that he is as loyal, patriotic, and virtuous a man as there is in the State of Illinois, and we appeal to your Excellency if, in three years acquaintance with him, you have seen anything to the contrary?

Inasmuch as this is the case, we, your petitioners, knowing that Joseph Smith could not have justice done him in the State of Missouri—that he has suffered enough in that State unjustly already, and that if he goes there, it is only to be murdered,—pray your Excellency not to issue a writ for him to be given up to the authorities of Missouri; but if your Excellency thinks that he has violated any law, we request that he may be tried by the authorities of this State, for he shrinks not from investigation.

We furthermore pray that our lives and the lives of our wives and children may be precious in your sight, and that we may have the privilege of following our avocations, of living on our farms, and by our own firesides in peace, and that neither said John C. Bennett, nor any other person, may be able to influence your Excellency, either by intrigue or falsehood, to suffer us as a people to be injured by mob violence, but if, in the estimation of your Excellency, we have done wrong, we appeal to the laws of this State.

Having heard a report that your Excellency had called upon several companies of militia to prepare themselves and be in readiness, in case of emergency, we would further ask of your Excellency, that if the State or country should be in danger, that the Nauvoo Legion may have the privilege of showing their loyalty in the defence thereof.

We have the fullest confidence in the honour, justice and integrity of your Excellency, and feel confidence that we have only to present our case before you to ensure protection, believing that the cries of so many peaceable and patriotic citizens will not be disregarded by your Excellency.

We therefore ask you, as the chief magistrate of this State, to grant us our requests, and we, as in duty bound, will ever pray.

Signed by the Vice-Mayor and City Council.

This forenoon I attended a general meeting of the citizens at the stand; Orson Spencer, Esq., presiding. The object of the meeting was to correct the public mind relative to false reports put in circulation by Bennett and others, and General Wilson Law presented the following resolution:—

Resolved: That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world, that so far as we are acquainted with Joseph Smith, we know him to be a good, moral, virtuous, peaceable, and patriotic man, and a firm supporter of law, justice, and equal rights; that he at all times upholds and keeps inviolate the constitution of this State, and of the United States" which resolution was adopted by the numerous assembly.

The assembly came together in the afternoon, and about eight hundred signed the foregoing petition presented by the City Council to Governor Carlin.

The "Ladies' Relief Society" also drew up a petition signed by about one thousand ladies, speaking in the highest terms of the virtue, philanthrophy, and benevolence of Joseph Smith, begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights.

A petition was also drawn up by many citizens in and near Nauvoo, who were not "Mormons," setting forth the same things.

State of Illinois, County of Hancock.

I hereby certify that on the 17th day of May last, John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in the *Wasp*, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open, and free for all or any person to pass or repass. After signing, and being qualified to the affidavit aforesaid, he requested to speak with me at the door. I followed him out; he told me some persons had been lying about him, and showed me a writing granting him the privilege to withdraw from the Church, and remarked that the matter was perfectly understood between him and the heads of the Church; and that he had resigned the Mayor's office, and should resign the office he held in the Legion; *but* as there was a court marshal to be held in a few days, Joseph Smith desired that he would wait until that was over.

I was in the City Council on the 19th day of May last. I there heard him say

what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Colonel Francis M. Higbee. He then stated that he was going to be the candidate, (meaning the candidate for the Legislature) and Joseph and Hyrum Smith were going in for him. Said, "You know it will be better for me not to be bothered with Mayor's office, Legion, "Mormon," or anything else."

During all this time, if he was under duress or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging.

I know that I saw him in different parts of the city, even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the mayor's office; and I think did attend to work on the streets.

I was always personally friendly with him, after I became acquainted with him. I never heard him say anything derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand, in Nauvoo.

DANIEL H. WELLS.

July 22, A.D. 1842.

Sworn to and subscribed before me, a Justice of the Peace in, and for the City of Nauvoo, in said County, this 22nd day of July, 1842. GUSTAVUS HILLS, J.P. and Alderman.

{L. S.}

Daniel H. Wells, Esq., is an old resident in this place, and not a "Mormon."

See affidavits of Hyrum Smith and William Law, *Times and Seasons*, page 870, &c. Also certificates of Elias Higbee and Francis M. Higbee, *Times and Seasons*, page 874.

Sunday, 24th. This morning at home sick. Attended meeting at the Grove in the afternoon, and spoke of brother Miller's having returned with the good news that Bennett could not be able to accomplish his designs.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 26, 1857.

CONSEQUENCES RESULTING FROM THE REJECTION OF PROPHETS, &C. — While the inhabitants of Utah are at peace among themselves, and are disposed to be so with all the world, priests and editors of all the various Christian denominations throughout the earth, with but few honourable exceptions, are railing out against them, and are endeavouring to arouse the malicious feelings which have characterized the acts of the propagators of false systems of religion in all ages. The Elders of the Church of Jesus Christ of Latter-day Saints are sent forth by commandment from God, with a message of truth from heaven, which will prove a savour of life unto life or of death unto death to this generation. Strange as it may seem, nevertheless it is true, that in every dispensation in which God has sent Prophets to warn the people to repent, keep His commandments, and prepare themselves for some great coming event, the mass of the people of the generation in which that Prophet made his appearance have rejected his message, persecuted him, and sought his life. When John the Baptist came in the Spirit and power of Elias, the wicked and hypocritical Pharisees said, "He hath a devil." He was cast into prison and beheaded. Jesus and his Apostles were martyred through the influence of a corrupt priesthood, who spoke all manner of evil against them falsely, and thereby created within the hearts of the populace a thirst for their blood. The Jews ever admitted that they persecuted the people of God because they were righteous, but pretended that they did it

because of their wickedness. Jesus and the Apostles were at different times arraigned before the legal tribunals of the land, and always honourably acquitted. When they were murdered it was done by a mob, who were prompted to do so by those who professed to worship the God of Abraham.

As it has been in all former dispensations so it is in this. The God of heaven has not stopped to ask fallen man whether He should send them a Prophet to correct the errors that had crept into their systems of worship or not. Neither has He condescended to ask them what particular laws or ordinances He should incorporate in the religious code that He has given for the government of His people.

Joseph Smith has been sent in fulfilment of the prediction of the 4th chapter of Malachi, and those of other Prophets, to restore the ancient Gospel, and to re-organize the kingdom of God upon the earth, preparatory to the second advent of the Messiah. From the time that he first began to lift up his voice and say, "Thus saith the Lord, repent," &c., the wicked and corrupt hypocrites of all sects and parties in Christendom, have been lying and speaking all manner of evil against him and his followers, falsely, and against the holy principles which the Lord has been pleased to reveal through him.

Joseph Smith, and many others who believe him to be a Prophet sent of God, have often been incarcerated in prison upon various false charges, such as treason, murder, &c., and have as often been honourably acquitted by the judges and juries of their country—because "*No fault was found in them.*" All the charges ever brought against them were proved to be founded in malice. But the devil, whose thirst for the blood of the righteous has ever been insatiable, stirred up the mob to acts of violence and the shedding of blood. As they did to the Son of God, so they have done unto one whom he sent in his name—Joseph Smith has been murdered for telling the people of this generation what God commanded him to tell them. He was not slain, however, until he had organized the kingdom of God, restored to the earth the Holy Priesthood, and instituted in the Church of Christ, Apostles and Prophets, Evangelists, Pastors, Teachers, helps, governments, miracles, healings, divers kinds of tongues and interpretations, according to the pattern given by St. Paul in the New Testament, 1 Cor. xii.

The malicious Jews were not content with having slain Jesus, but continued their persecutions upon his Apostles until they were also murdered. So it is with the self-righteous of this generation. They have murdered the Prophets of God, and are now seeking to destroy those who have received His message, and who are trying to sanctify themselves against the day that shall burn as an oven; when the wicked shall be consumed, and become ashes under the soles of the feet of the righteous.

The course now being pursued by the clergy and editors will lead to persecution and the shedding of more innocent blood, for which they will be held responsible by the God of heaven. It is by and through them that the opinions of the multitude are formed, which will lead to these disastrous consequences.

St. Paul tells us that he had perils by land and perils by sea; but that the greatest he ever had were those encountered through the treachery of false brethren. Jesus was betrayed by Judas, one of the Quorum of the Twelve Apostles. If a man is once made a partaker of the good word of God and of the powers of the world to come—if he has had the eyes of his understanding opened by the Gift of the Holy Ghost, and after that commits adultery, or knowingly commits any gross sin, the Holy Spirit will leave him, and he will become seven-fold more wicked and given to lying than he was before he heard and received the Gospel. It is impossible to renew such persons again to repentance. There is no class of men upon the earth

who can keep pace with apostates from the truth in lying. They are completely under the control of the devil—are his *tools* to do his work.

Let one of these vile characters make his *escape* from Utah, (as they call their exit,) which is easily done, for any true Saint in Utah would willingly contribute means to help such filth away; and let him write an article about the "Mormons," the leading Journals of the day are ready to spread their lies to the four winds, endorsed by a long editorial effort, to arouse the old mobocratic spirit of the Pharisee, that endured during Romish sway, and that again revived under the stars and stripes of the American Republic in Missouri and Illinois. But let a man of character write the truth about the Latter-day Saints, their principles, and practices, and the editors of the day are very scarce who will admit it into their papers. This shows us their true character;—like attracts like;—a man is known by the society he keeps.

The Latter-day Saints are as sincere and honest in their worship of God as any other people that now live, or that ever did live. According to the laws of England, and of the United States, they have a perfect right to exercise their own opinion in religious matters, if they violate no law of the land where they live. In the United States the servants of God proclaimed His word to the people as they were commanded. The *serpent* tongue of a hireling priesthood, unable to resist the truth by fair argument, resorted to vituperation, lying, and slander, and incited the unthinking populace to deeds of plunder, rape, and murder; while they themselves, or the most of them, would skulk behind the screen, endeavouring to hide themselves from the eyes of that Justice which will yet require at their hands the innocent blood shed in this generation. The legally constituted authorities of that land winked at the murder of the servants of God by letting the guilty go unpunished. What are the consequences? Peace is taken from the land, their glory and power are forever departed; anarchy, confusion, division, and strife reigns and rules in every part and department of the land. The legal decisions of judges and juries are disregarded. Many are hung, and murdered in cold blood. Eleven victims have thus suffered in the State of Iowa within the last few months, and many in other States have experienced the same things. When Joseph Smith and his friends were persecuted by the mob, he told the rulers of that nation, that if they did not do the Saints justice, and protect them in their civil rights, that the day was at hand when mob law would rule and subvert the liberties of the nation. His warning voice was unheeded.

Let approaching events in that land be a warning to England, and all other civilized nations. The God of heaven has decreed that His Gospel, as restored to this generation through the ministration of angels, shall be preached to every nation, kindred, tongue, and people; and the nation that will not protect His servants while in the discharge of the important duties enjoined upon them, will be destroyed, and cease to exist as a government.

Again, we say, let the history of the Antediluvians, the Egyptians, and the Jews be a warning to all to be careful how they treat those who come unto them in the name of the Lord. We invite all, both men and women, to attend our meetings, listen to what we have to say, search the Scriptures, and ask the Lord to manifest to them by the spirit of truth, whether the doctrines that we preach are true or false. We also claim at the hands of the officers of government the protection that is awarded to others by the laws of the land. We ask no more.

A Word to Elders.—Your calling as Elders in the European Mission is to make known to the inhabitants the pure principles of life and salvation, as committed

through the ministration of angels to Joseph Smith. Your being clothed with the Holy Priesthood, and having authority to stand before a congregation, and lift up your voice to the people whenever an opportunity is afforded, does not exonerate you from the duty of making the principles of our holy religion known in every possible way.

We therefore say, let the Elders spend as many hours each day in visiting from house to house as they can. When you leave the written word, leave also an impressive exhortation. Endeavour to impress upon the minds of the people the necessity of praying to God in the name of Jesus, that he will manifest unto them whether the Latter-day Saints are His servants, and are building up His Church, or not.

We do not expect any but those who pray in reference to the matter, and those who have faith in the promises of God, made through His Son Jesus and his Apostles, to come to a knowledge of the truth. It is therefore of the utmost importance that you exhort the people who receive you, to pray much for the revelations of the spirit of truth. When you find any that are influenced by a desire to ascertain the truth, visit often, and converse with them. And do not be backward in inviting them to put on Christ by baptism. Many persons believe the Gospel, but procrastinate obedience to its ordinances. In such cases the Spirit leaves them, and their faith dies. The Lord says, "My Spirit shall not always strive with man."

None are so busy but that they can spend *some* time each day, thus visiting and teaching. And none are denied the privilege of thus proving their love for the kingdom of God, and the salvation of souls, by their works.

Pray to the Lord to let His Spirit accompany you, that you may have wisdom to guide you in all your approaches to the children of men. "Be wise servants, and as harmless as doves." As a people, we are taught to pray for what we want, and not to pray formally, to be heard of men.

Therefore, before you start forth to visit and teach the people, always retire to your closet, and ask the Lord to be with, and bless your efforts. If you do not, you had as well stay at home; for Paul may plant and Apollos may water, but it is God that giveth the increase. A tree is known by its fruits; and if your labours are not blessed, it is because you are not diligent, and do not ask in faith for the blessings of your Father upon your labours; or when blessed, that you do not give God the glory and praise, but take honour unto yourselves.

Let the Elders who have come from Zion take the lead in this matter, and set a good example worthy of imitation. Let none excuse themselves from this duty because they have been called to fill responsible stations as Pastors and Presidents of Conferences. We venture to say, that all who will take hold of the work, enjoined upon them in this article, with faith and zeal, will find it a source of joy and consolation to them worthy of the effort that they make.

LATTER-DAY SAINTS' PSALMODY.—Our Book agents have repeatedly asked why the Psalmody has not been published? We answer that the requisite number of subscribers have not yet been obtained. There are yet about sixty more required before the work can go to press. Let those who feel an interest in promoting the science of music in the Church or out of it send in their subscriptions, and the work will soon be before the public. We are satisfied that the Psalmody is a good work, and will be a source of great improvement to our choirs.

ARRIVAL.—We learn from the *Liverpool Telegraph* that the *Wyoming*, Captain Brooks, had arrived at Delaware Bay on her passage to Philadelphia.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

LETTER FROM ELDER A. M. MUSSER.

On the Plains, five days from Florence,
July 16, 1857.

President Appleby.

Dear Sir—I now beg to submit for the satisfaction of your readers a brief statement concerning the emigration of 1857. Captain William Walker's company was the first that left Florence for the mountains. I succeeded in organizing it on the 13th ultimo, while encamped on the Little Papeau. It numbered eighty-six souls, twenty-eight wagons, fifteen horses, three mules, one hundred and forty-one head of oxen, twenty-six cows, nineteen loose cattle, and one hand-cart. Before they left, about twenty-seven of the emigrants were baptized—a number for the first time. Among the candidates for this ordinance appeared the venerable Thomas B. Marsh, once President of the Twelve Apostles. He received this holy rite in all humility, and is now on his way to Zion, rejoicing in the salvation of the Lord.

On the evening of the 13th ultimo, the first company of hand-carts, under the supervision of Elder Israel Evans, made its appearance on the opposite bank of the muddy Missouri; they were detained several days in Florence on account of incessant rains, which swelled the small streams to an impassable depth. The company numbers one hundred and forty-nine souls, (eighty of whom are females—twenty-one under eight and two over sixty years old, the eldest, a female, sixty-eight years old,) twenty-eight hand-carts, and an excellent four-mule team. We furnished them with a good out-fit, and they left Florence on the 19th instant, feeling well and in high spirits. Before getting under way the next morning from the Little Papeau, brothers Taylor and Snow came up and gave them many words of encouragement, and blessed them in the name of our Redeemer.

The week following the departure of this company, Captains Jesse B. Martin's and Jacob Hoffein's companies arrived; the former consisted of one hundred and ninety-two souls, thirty-four wagons, one hundred and thirty oxen, seven cows, and one horse; the latter, after being augmented by accessions from St. Louis, numbered two hundred and four souls, forty-one wagons, one hundred and seventy oxen, seventeen cows, and four horses. These two companies left a few days after their arrival.

The Danish team company, under the direction of Captain M. Cowley, arrived on the 2nd instant, and left on the 6th; it numbered one hundred and ninety-eight souls, thirty-one wagons, one hundred and twenty-two oxen, and twenty-eight cows.

On the 3rd instant, the Danish hand-cart company arrived, under the supervision of Elder J. P. Park, and other Valley brethren. This company numbered about three hundred and thirty souls, sixty-eight hand-carts, three wagons, and ten mules. Captain Christianson, a Dane from the Valley, was deputed to conduct them to Utah; they left on the 7th instant, in good spirits.

On the 8th instant, the freight train, under the guidance of Elder W. G. Young, came in with several accessions at Florence. This company numbers fifty-five souls, nineteen wagons, eighty-three oxen, four cows, and one mule. I have the honour to be numbered with this train. On the 12th instant we left Florence, and are now five days from that place. Our company is the last one on the Plains. We have a thorough organization; brother J. A. Little, president; W. G. Young, captain; Henry Lunt, chaplain; Albert P. Tyler, sergeant of the guard; and your humble servant, clerk and historian. Besides these brethren from the Valley, we have brothers P. H. Young, James Case, and G. W. Thurston, with us. Sister Nancy Kent, President Brigham Young's eldest sister, is accompanying us to Zion; she is seventy-one years old.

By recapitulating, we find that there are now on the plains one thousand two hundred and fourteen souls, one hundred

and fifty-seven wagons, six hundred and forty-six oxen, twenty horses, eighteen mules, seventy-five cows, nineteen loose cattle, and ninety-seven hand-carts; add to these the isolated emigrants in company with brother Taylor and others, and you will have the sum-total of our this year's emigration; which, I believe, have been as well fitted out, and are under as prosperous circumstances, as our emigrants have been in any preceding year. Our united desire is to see all things pertaining to the emigration brought to a successful conclusion, and satisfactory to all parties concerned. May the Lord assist us all in bringing about these results, is my prayer. Amen.

Now, brother Appleby, I am going to write you *about* something else. Five years have nearly elapsed since I bade you adieu in our own mountain home beyond the craggy ridge which divides the waters that flow into the great Atlantic from those emptying themselves into the noble Pacific. How many changes have taken place with Gentiles and Jews since then! How many myriads of human beings have at the bidding of the Great Author of our existence, come into and departed from this world of sorrow, pain, and degeneracy! How varied have been our own individual circumstances, situations, callings, and duties. While I have been circumscribing the earth, twice in distance and once in reality—preaching to Asiatics, Anglicans, Welsh, Irish, Scotch, &c., forming a religious medley of Hindoos, Pagans, Mahomedans, Parsees, Jews, Gentiles, and a heterogeneous mass of discordant elements under the appellation of Protestants, your time has been occupied very differently.

Permit me to congratulate you on your ascension to the editorial chair of the ever welcome *Mormon*. May you be highly successful as your worthy predecessor has been, in closing the mouths of those despicable members of the fourth estate, whose tales and editorial caterings are inundating the country, and exciting their greedy readers against an inoffensive, and strictly virtuous people. If editors exercised the sense, wisdom, honesty, and discrimination of ordinary capacitated donkeys, they would cease their incessant braying, and publish the truth concerning the Utonians. When about to indite a chapter on "Mormonism," I fancy I can see them with *goose* quill in hand, seated in ghostly dishabille, in their opaque editorial chamber, emulating the example of the fellow, who

> "Gnawed his pen, then dashed it to the ground,
> Sinking from thought to thought a vast profound!
> Plunged for his sense, but found no bottom there,
> Yet wrote and floundered on in mere despair."

You have also the influence of a horde of sulphuric shepherds—keepers of the public consciences to deal with. Like the former they crawl between Heaven and earth (*backwards* like the crab) apparently for no other purpose than to create dissension and confusion, setting every man against his neighbour. This is to every reflective mind the obvious tendency of their doings.

Poor fools, they little think they are taking the *night* train for Paradise, and that they will have to render an account of their stewardship.

I regret I did not find you in New York during my brief visit a few weeks since. I desired much to see you, and congratulated myself with the idea of accompanying you across the Plains.

I have been so busy since my arrival in America that I have not had time to visit but one of my relatives. After settling up the business pertaining to the emigration in Boston, I took the express train for Iowa city. A few days after my arrival in Iowa, I was deputed to accompany brother J. A. Little to St. Louis, where we bought supplies for the two first companies of emigrants; I accompanied them up the river to Florence. We had on board about one hundred and fifty ladies and gentlemen, cabin passengers; amongst whom were two Reverends and a theological student, or graduate from the city of Gotham. Prior to quitting St. Louis, I was introduced to the Captain and Clerk of the *Edinburgh* as a missionary of the "Mormon" faith from the East Indies. This brought me into note, and to satisfy a flatulent curiosity I was obliged to preach to them on Sabbath evening, and on the evening following, I delivered a lecture on the manners and customs of the Orientals of Hindoostan. Of course the knowing could not remain silent. The two following nights were occupied in delivering rejoinders. In turn, to consummate the affair, after

repeated solicitations, in a discourse which occupied over two hours, I answered all the objections of my opponents to the satisfaction of all my hearers, every one of whom, after I had concluded my remarks, tendered me a voluntary expression of their thanks.

Enough—I must conclude, as my advantages for writing are very meagre. A crammed portfolio for a desk, an inverted wash-tub for a seat, and surrounded by a parcel of loquacious emigrants, discussing their success, and other matters of the day, while their hands are employed in performing the varied paraphernalia of a camp life.

With kind regards to your able assistants, brothers Stenhouse and Dulin, and with fervent prayers for your prosperity,

I remain, my dear brother Appleby,

Your friend and well wisher,

AMOS M. MUSSER.

P.S.—It is reported and believed that the Government has wrested from the conductors the July mail, while they were endeavouring to effect its transit to Utah.

It may be pleasing for you to learn that the family of Martin Harris (one of the three witnesses to the Book of Mormon) is in Pottawattamie, and purpose migrating to Zion next spring.

Saturday, 18th. We have this day travelled about ten miles, and camped on the Platte, within half-a-day's drive of our Beaver River settlement. A meeting has been called, and the propriety of all being re-baptized was suggested, carried, and immediately attended to. We had a good time and purpose going up to the mountains as pure before the Lord as our gross natures will permit.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page 550.*)

OBJECTION: "Mark, you must bear in mind that the name Mormon is not given to the Mormons by their enemies out of mere reproach. No: the name is of the Mormons' own choice—given to them *by revelation* from their own God!"—*A peep at Mormonism, by J. T. Theobald.*

ANSWER: This statement is, on the part of this "Anti-Mormon Missionary," neither more nor less than an audacious falsehood. It is the legitimate offspring of a "father of lies." The Latter-day Saints, it is true, are everywhere called "Mormons," but the name is *not* of their "own choice," nor was it "given to them by revelation from their own God." Indeed, we might ask, if it was of their "own choice," how can it be said to have been "given to them by revelation?" or, *vice versa*, if it was "given to them by revelation," how could it have been of their "own choice." Either way, then, or both ways, the assertion is a self-evident, transparent fiction; and its author is certainly unable to produce the slightest shadow of proof in its support. The Saints were nicknamed "Mormons" and "Mormonites" by their "enemies" alone, originally, "out of mere reproach." The true name of the Church, however, was given by direct revelation from the Lord, as follows:—"Thus shall my church be called in the last days, even *the Church of Jesus Christ of Latter-day Saints.*"—(*Times and Seasons*, vol. vi., p. 922.)

OBJECTION: "Two years after the Book of Mormon was published, some 'glyphs,' or marks, were found by Professor Rafinesque in Mexico, on which an attempt has been made to build the claims of the Book of Mormon. But the plates Smith spoke of have never been *produced*, and no one can judge whether they are like these 'glyphs' or not."—"*The Doctrines of Mormonism," published by the Religious Tract Society.*

ANSWER: We make no "attempt" whatever to "build the claims of the Book of Mormon" upon the fact of certain "glyphs" having been "found by Professor Rafinesque in Mexico." We,

however, regard that discovery, with *many others* of a like nature, as affording strong collateral evidence in favour of the (otherwise fully confirmed) fact of a number of sacred glyphs having been brought to light, by Joseph Smith, in the year 1827. Our opponent has yet to learn that "the claims of the Book of Mormon" are built upon evidence of a far higher and more conclusive nature, and based upon a foundation of a far deeper and more substantial character, than the discoveries of Professor Rafinesque. Our anonymous opponent says, "The plates Smith spoke of have never been produced." How does he know? Where is his proof for so bold an assertion? "Never been produced?" We answer—and it is not in his power to disprove it—that those sacred records to which he alludes *have* "been produced," and the fact has been long since legally and sufficiently testified to by no less than eleven witnesses, all of whom personally beheld them, and at least nine of them handled them with their own hands, as well as examined their glyphic contents. What, then, does our objector propose to do with this unshaken and imperishable evidence. He cannot disprove it, nor can he adduce one single instance of any of those witnesses having ever denied or revoked their original testimony. But—what is singularly inconsistent and unreasonable, while he stubbornly rejects all evidence confirmatory of the bringing forth of those hidden records from the "dust" of ages, he nevertheless accredits the case of Professor Rafinesque's. And upon what ground does he base his exclusive credence? Surely his own eyes have not beheld those Mexican "glyphs!" Does he then, in all good faith, take the Professor at his own word? or have a of number eyewitnesses testified and subscribed to the truthfulness of the declared discovery? Can he produce any substantial and satisfactory evidence corroborative of the Professor's personal statements? If not, what proof has our one-sided objector to show that the said "glyphs" themselves have ever "been produced" at all? As, however, he receives, without scruple or hesitation, the (comparatively) slenderly-supported facts of this latter case, upon what principle of reason does he reject the case of Joseph Smith's, established as it is by the undeniable and unchanging testimony of eleven eyewitnesses? If he will not believe their testimony, which is strengthened and ratified by so many concomitant circumstances, neither would he "be persuaded, though one rose from the dead" to confirm it.

(*To be continued.*)

NEWS FROM AMERICA.

[From the "New York Weekly Herald."]

PROPOSED RE-ORGANIZATION OF THE UTAH MILITARY EXPEDITION.

Washington, August 24, 1857.

The Secretary of War telegraphed General Scott to-day to come to Washington immediately. He will doubtless arrive here to-morrow. His visit has reference to the troops stationed at Kansas, and those intended for the expedition to Utah. The programme which was made out some time ago, in reference to sending General Harney with a large force to Utah, will, I understand, now be changed. It is extremely doubtful whether the expedition will leave before next spring; but as soon as General Scott arrives, the whole matter will be arranged.

[From the "St. Louis Republican."]

Fort Kearney, Nebraska Territory, August 7, 1847.

The 10th infantry and Phelps' battery of the Utah army reached here to-day. The other regiment of infantry, the 5th I believe, is expected in a few days. These troops do not appear to be very much delighted with the service on which they are ordered. The season is so late that they anticipate a great deal of suffering during the approaching winter in the Rocky Mountains, as they will have only their canvass to protect them from its rigours. The consequence is, that the number of desertions has been unparalleled. The 5th and 10th infantry have lost nearly five hundred men since they first received orders for Utah. It is very difficult to

see why this expedition was not put off till next spring, instead of being pushed on at the eleventh hour at such an immense sacrifice of men and money. For the last six or seven years the Mormons have been conducting themselves the same as at the present moment, and it is fair to presume that next spring would have found them no worse. The secret is, however, that the Utah movement was popular, and every politician feels it his duty to mount the highest wave of popularity at once, for fear some one else might get there before him.

. . . . . .

The merchants in Salt Lake, who wished to turn an honest penny from the government and the troops, have also had a hand in this business, as they represented to the authorities at Washington that the season was not too late for moving troops across the Plains to Utah. . . . . Our army swore some in Flanders, it is said, and it must be confessed that a listener might now and then hear curses, not loud but deep, from our army to Utah.

The road is lined between here and the mountains with contractors' trains, loaded with stores for Salt Lake.

The Mormon emigration this year is truly formidable. It is confined almost exclusively to the road along the north of the Platte. Some of the trains contain very nearly a thousand souls.

THE SUNNY ISLE.

Inscribed to my Missionary Companions on approaching the British Isles, August, 1857.

O, my hopes are set on a sunny Isle,
Where the flow'rets spring, and the angels smile,
And the water round is all ether blue,
And our friends are found all faithful and true;
All amid the bowers of the thornless rose,
While deathless time in eternity flows.

Where the morning dawn and the closing day
Mark a thousand years that have passed away;
While the songs of Gods thro' the welkin ring
O'er a new made world and a Heavenly King.
O, my hopes are set on a sunny Isle,
Where the years roll not in our earthly style.

Where our sons shall grow like the olive fair,
And our daughters wave their rich clustering hair,
And they'll sing of woes in worlds gone by,
As of tears that are wiped from the weary eye.

O, my hopes are set on a bright sunny Isle,
Where sorrows can't cloud the face born to smile.

Let the banquet groan on the earthly board,
Yet I wait till the earth shall be restored,
And I'll trust for gaining a happier place,
When a new world rolls in the breadth of space.
O, my hopes are set on a sunny Isle,
Where the vain things of earth shall ne'er beguile.

Where enthroned we'll sit while the feast is spread,
And fair hands are breaking the Heavenly bread;
As the Queens sit down to the new pressed wine,
And the Music invites to come and dine.
O, my hopes are set on a sunny Isle,
Where the Queens of Heaven sit round and smile.

JABEZ WOODARD.

ADDRESSES.—Henry Harris, 19, Alma Road, Thomas Town, Merthyr Tydfil.
James G. Browning, 8, Moncreif Terrace, Bolton-le-Moors, Lancashire.

MONEY LIST, SEPTEMBER 4—11, 1857.

C. C. Shaw	£2	0	0
William Shires	5	0	0
John Mellor	5	0	0
Benjamin W. Brindle	6	0	0
Simeon Pickering	2	0	0
Carried forward	£20	0	0

Brought forward	£20	0	0
Isaac Jones	1	10	0
E. D. Miles	2	0	0
Samuel Johnson	3	0	0
William H. Perkes	2	5	0
	£28	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XIX. Saturday, October 3, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 10.—*MORMON SOCIETY.*

"They have determined to keep themselves distinct from the vices of civilization. During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill fame, in all their settlements. They preach morality in their churches and from their stands, and what is as strange as it is true, the people practise it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted." *Adventure in the Far West: Carvalho*, p. 143.

"Apart from their practice of polygamy—which, it may be said, perhaps, gives a vent for sensuality—the Mormons are not a licentious people. I do not, of course, mean to say there is no immorality; one or two houses even have a reputation such as we call 'bad,' but their frequenters are in the main Gentiles, and the subject is not much more than whispered, and then with a glance to leeward: anything like systematised or public prostitution would not be tolerated for a moment. A liquor-law, enforced pretty strictly, compels sobriety: which virtue is, therefore, no subject for praise. Swearing, at least blasphemous swearing, in the public streets is prohibited under pain of a five-dollars fine for each offence; the fine is scarcely ever imposed, but violation of the law is uncommon, and very rarely in public or private do you hear an oath.

"Theft, even of petty things, such as vegetables or fuel, is prevented not by prosecution, but by the known rule, that if a man steals two or three times he is ordered to leave the country or become honest for good; if he plays thief again it may be his last act—he may disappear. The people say they *will not* have thieves among them, and, after fair warning, a man must look to himself."—*Chandless: Visit to Salt Lake*, p. 194—5.

"Not that Mormons ever pretend there are no bad men among them; nay, agreeably to their principles, they will tell you that a Mormon, if bad, will be worse than other men, because he sins against greater light and knowledge, and after receiving the Spirit of God. Confirmatory of this, I have met at Salt Lake with two or three very proper scoundrels; but, taking the people all round, I consider them as moral, industrious, fair-dealing, and hospitable a

set, as one is apt to fall in with."—*Ibid.* p. 196.

THE MORMONS A HAPPY AND SOCIAL PEOPLE.

"In social parties and lively meetings the Mormons are pre-eminent, and their hospitality would be more readily extended to strangers, had they suitable dwellings to invite them into. . . . .

"In their social gatherings and evening parties, patronized by the presence of the prophets and apostles, it is not unusual to open the ball with prayer, asking the blessings of God upon their amusements, as well as upon any other engagement; and then will follow the most sprightly dancing, in which all join with hearty good will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple-worship, to 'praise God in songs and dances.'

"These private balls and soirees are frequently extended beyond the time of cock-crowing by the younger members; and the remains of the evening repast furnish the breakfast for the jovial guest."—*Gunnison's History of the Mormons*, p. 74-5."

"Towards the end of April, 1854, about ten days previous to the departure of Governor Brigham Young, on his annual visit to the southern settlement of Utah, tickets of invitation to a grand ball, were issued in his name. I had the honour to receive one of them.

. . . . . .

"At the appointed hour I made my appearance, chaperoned by Governor Young, who gave me a general introduction. A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and the strictest decorum prevailed. Polkas and waltzing were not danced; country dances, cotillions, quadrilles, &c., were permitted.

"At the invitation of Governor Young, I opened the ball with one of his wives. The Governor, with a beautiful partner, stood *vis-a-vis*. An old fashioned cotillion was danced with much grace by the ladies, and the Governor acquitted himself very well on the 'light fantastic toe.'

. . . . . .

"After several rounds of dancing, a march was played by the band, and a procession formed. I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table. There must have been at least two hundred ladies present, and about one hundred gentlemen. I returned to my quarters at twelve o'clock, most favourably impressed with the exhibition of public society among the Mormons."—*Carvalho's Adventure in the Far West*, p. 155-9.

On leaving for California, Mr. Carvalho joins the cavalcade of His Excellency Governor Young on his southern tour. He says—

"I have often stopped at the top of some commanding eminence, to see this immense cavalcade, lengthened out over a mile winding leisurely along the side of a mountain, or trotting blithely in the hollow of some of the beautiful valleys through which we passed, to the sound of musical choruses from the whole party, sometimes ending with

'I never knew what joy was,
Till I became a Mormon.'

to the tune of 'bonny breastknots.' Certainly, a more joyous, happy, free-from-care, and good-hearted people, I never sojourned among."—*Ibid.* p. 188-9.

MORMON SINCERITY, THEOCRACY, AND BROTHERHOOD.

"These Mormons are certainly the most earnest religionists I have ever been among. It seems to be a constant self-sacrifice with them, which makes me believe the masses of the people honest and sincere."—*Carvalho*, p. 185-6.

"While professing a complete divorce of church and state, their political character and administration is made subservient to the theocratical or religious element. They delight to call their system of government, a 'Theo-Democracy;' and that in a civil capacity, they stand as the Israelites of old under Moses. For the rule of those not fully imbued with the spirit of obedience, and sojourners not of the faith, as well as for things purely temporal, tribunals of justice, and law-making assemblies, are at present rendered necessary."—*Gunnison's History of the Mormons*, p. 23.

"The influence of their nomenclature of 'brethren and sisters' is apparent in their actions, and creates the bond of af-

fection among those who are more frequently thrown together. It is impressed on infantile minds by the constant repetition, and induces the feeling of family relationship. A little boy was asked the usual question, 'whose son are you?' and he very naively replied, 'I am brother Pack's son;' a small circumstance truly, but one that stamps the true mark of the Mormon society. The welfare of the order becomes therefore paramount to individual interest; and the union of hearts causes the hands to unite in all that pertains to the glory of the State; and hence we see growing up and prospering, the most enterprizing people of the age—combining the advantages of communism, placed on the basis of religious duty and obedience to what they call the law of the Gospel—transcending the notion of socialistic philosophers, that human regulations can improve and perfect society, irrespective of the revealed word and will of God.

"Right or wrong, in the development of the principle and in its application, they have seized upon the most permanent element of the human mind in its social relations—not yielding fully to the doctrines of earnestness and universal intention, making man his own regenerator, as the fountain-head of truth, and passing thence into mysticism, pantheism, and atheism; neither endeavouring to cure the ills of society by political notions of trade and commerce, or by educating in the sentiment of honour, and by poetical inculcation of high thoughts and noble images, independent of being 'born of the water and the spirit.'"—*Ibid.* p. 75-6.

"Nor must we look upon all as ignorant and blindfolded, guided along the ditch of enthusiasm by self-deluded leaders. Indeed, almost every man is a priest, or eligible to the office, and ready armed for the controversial warfare; his creed is his idol; and while among the best proselytes we class many that are least versed in literary attainments, still, among them we find liberally educated men, and those who have been ministers in other denominations—in fact there seems to to be as fair a sample of intelligence, moral probity, and good citizenship, as can be found in any nominal Christian community.

"Sincerity and simplicity of purpose mark the masses, which virtues have been amply proved by the sacrifices and sufferings endured. And among that people, so submissive to counsel, are those who watch with eagle eye that first principles are adhered to, and stand ready to proclaim apostacy in chief or in layman; and scrutinizing all revelations to discover whether they are from the Lord, or given through his permission by Satan, to test the fidelity and watchfulness of the disciples of truth."—*Ibid.* p. 79.

MORMON NOTIONS AND ADMINISTRATION OF JUSTICE.

"Litigation is much discouraged, and it is specially thought improper 'for brother to go to law with brother, and that before unbelievers;' so each bishop is a sort of county court judge between man and man, with an appeal to the whole 'bench,' and a final resort to Brigham, who does good practical justice without any embarrassment from statute or common law."—*Chandless: Visit to Salt Lake*, p. 187.

"This people are jealous of their rights, and feel themselves entitled to enforce order by their own laws, and severely punish contempt of them.

"The administration of justice is of the most simple kind, and based on equity and the merits of the question, without reference to the precedents and technicalities, referring to the rules of the Mosaic code, and its manner of punishment, when applicable.

"Witnesses are seldom put on oath in the lower courts, and there is nothing known of the 'law's delay,' and the quibbles whereby the ends of truth and justice may be defeated."—*Gunnison's History*, p. 83.

THE MORMON RISING GENERATION.

"I took my part alternately in quieting and romping with the children; my special pets and playmates being three little half-sisters all about of an age: I liked to mark their mutual resemblance, and variety in face and form and temper. Very bonny children they all were; two of them genuine little Anglo-Saxon rosebuds, the other darker and paler, and wild and shy as a young antelope; till one snowy evening I carried her home from school, and after that we were sworn friends, and she was the greatest romp of the lot. All the children old enough were sent to the school of the ward; but the education there is entirely secular; nor did I ever find Mormons very anxious for

the early religious instruction of their children. Very wisely, too, they do not inflict on them or the public their premature attendance at church; at the same time they are brought up carefully enough: certain newspaper paragraphs about 'the terrible immorality, blasphemous language, and ungovernable temper of the rising generation in Utah,' I look upon as so much sheer nonsense."—*Chandless: Visit to Salt Lake*, p. 204.

TESTIMONY OF THE LATE HON. L. H. READ, CHIEF JUSTICE OF UTAH.

"I waited on his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities In person, he very strongly resembles our deceased fellow citizen, W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful, articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first-rate business man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments, he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as any one—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

. . . . . .

The people all appear to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow-citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered, and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

. . . . . .

"The plurality system, as it is called here, (or polygamy in fact) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken, The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well bred ladies of the States. They are from New York and New England, (those I am speaking of,) and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here."—*From the Bath (U.S.) Advocate.*

TESTIMONY OF COLONEL T. L. KANE.

"I have been annoyed by comments this hastily written discourse has elicited: well-meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The truth must take care of itself. I not only meant to deny that the Mormons, in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities.

"It is observed to me, with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their chara-

ters as a theme for discussion.—In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to enoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 616.)

[July, 1842.]

Tuesday, 26th. Sick this morning. Rode to my farm in the afternoon.

Wednesday, 27th. Attended meeting at the Grove, and listened to the electioneering candidates, and spoke at the close of the meeting.

Quincy, July 27, 1842.

Dear Sir—Your communication of the 25th instant, together with the petitions of the citizens of the City of Nauvoo, both male and female, were delivered to me last evening by Brevet Major-General Wilson Law; also a report of James Sloan, Esq., Secretary of the Nauvoo Legion, of the proceedings of a Court Marshal of Brevet-Majors-General had upon charges preferred against Major-General John C. Bennett, upon which trial the court found the defendant guilty, and sentenced him to be cashiered; all of which have been considered.

In reply to your expressed apprehensions of "the possibility of an attack upon the peaceable inhabitants of the City of Nauvoo and vicinity, through the intrigues and false representations of John C. Bennett and others," and your request that I would issue official orders to you to have the Nauvoo Legion in readiness, to be called out at a moment's warning in defence of the peaceable citizens, &c., I must say that I cannot conceive of the least probability, or scarcely possibility, of an attack of violence upon the citizens of Nauvoo from any quarter whatever, and as utterly impossible that such attack is contemplated by any sufficient number of persons to excite the least apprehension of danger or injury, and whilst I should consider it my imperative duty to promptly take measures to suppress and repel any invasion, by violence, of the people's rights, I nevertheless think that it is not my province to interpose my official authority gratuitously when no such exigency exists.

From the late disclosures, as made by General Bennett, it is not strange that the apprehensions of the citizens of Nauvoo are excited, but so far as I can learn, from the expression of public opinion, the excitement is confined to the "Mormons" themselves, and only extends to the community at large as a matter of curiosity and wonder.

Very respectfully,
Your obedient servant,
THOS. CARLIN.

To General Joseph Smith, jun.

Elder W. Woodruff started for St. Louis, to procure printing paper for the *Times and Seasons.*

Saturday, 30th. I wrote

Thomas Carlin, Governor of the State of Illinois.

Nauvoo, July 30, 1842.

Esteemed Sir—Your favour of the 27th instant. per Brevet Major General Wilson Law is before me. I cannot let this opportunity pass without tendering to you my warmest thanks for the friendly treatment my lady as well as those with her received at your hands during the late visit, and also for the friendly feelings breathed forth in your letter. Your Excellency may be assured that they are duly appreciated by me, and shall ever be reciprocated.

I am perfectly satisfied with regard to the subject under consideration, and with your remarks. I shall consider myself and our citizens secure from harm under the broad canopy of the law under your administration. We look to you for protection in the event of any violence being used towards us, knowing that our innocence with regard to all the accusations in circulation will be duly evidenced before an enlightened public.

Any service we can do the State at any time will be cheerfully done, for our ambition is to be serviceable to our country.

With sentiments of respect and esteem, I remain your humble servant,

JOSEPH SMITH.

My wife's nephew, L. D. Wasson, who had gone out on a preaching mission, wrote us this day from Philadelphia.—See *Times and Seasons*, 891 and 892.

Sunday, 31st. In Council with Bishops Miller and Whitney, Brigham Young, John Taylor, &c., concerning Bishop Vinson Knight's sickness. Brother Knight has been sick about a week, and this morning he began to sink very fast until twelve o'clock when death put a period to his sufferings.

The High Priests' Quorum met in Council, and instructed their Clerk to publish in the *Times and Seasons*, that it is the duty of the High Priests to have their names enrolled on the records of the Quorum, when they arrive at Nauvoo. The members were required to state whether they had any hardness with the brethren, kept the Word of Wisdom, had family prayer, &c., when they spoke in turns.

An earthquake was recently felt in Dumblane Cathedral, near Comrie, Scotland.

Monday, August 1st. A most disgraceful riot is reported to have commenced in Philadelphia, between the coloured and white people, which continued three or four days.

Wednesday, 3rd. In the city, transacting a variety of business in company with General James Adams and others. Brigadier-General Wilson Law elected Major-General of the Nauvoo Legion (by a small majority over Lyman Wight) in place of J. C. Bennett cashiered.

Thursday, 4th. In company with fifteen others learning sword exercise with Colonel Brewer, and attending to a variety of business.

Friday, 5th. Engaged in a variety of business, and at six in the evening presided in the City Council; Counsellor Taylor brought forward a bill to regulate proceedings in the Municipal Court under Habeas Corpus—the bill was read the first time, and upon motion for a second reading, it was referred to a select committee, namely, Alderman Spencer and Counsellors Taylor and William Law, to report thereon at the next sitting of Council.

Saturday, 6th. Passed over the river to Montrose, Iowa, in company with General Adam, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

Sunday, 7th. At home through the day.

Monday, 8th. This forenoon I was arrested by the Deputy Sheriff of Adams County and two assistants, on a warrant issued by Governor Carlin, founded on a requisition from Governor Reynolds of Missouri, upon the affidavit of Ex-Governor Boggs, complaining of the said Smith as "being an accessory before the fact, to an assault with an intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs," on the night of the sixth of May, A.D. 1842. Brother Rockwell was arrested at the same time as principal. There was no evasion of the officers, though the Municipal Court issued a writ of Habeas Corpus according to the constitution of the State, Article 8, and Section 13. This writ demanded the bodies of Messrs. Smith and Rockwell to be brought before the aforesaid Court; but these officers refused to do so, and finally without complying, they left them in the care of the Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instructions, and Messrs. Smith and Rockwell went about their business.

I have yet to learn by what rule of right I was arrested to be transported to Missouri for a trial of the kind stated. "An accessory to an assault with an intent to kill," does not come under the provision of the *fugitive* act, when the person charged has not been out of Illinois, &c. An accessory before the fact to manslaughter is something of an anomaly.

The isolated affidavit of Ex-Governor Boggs is no more than any other man's, and the Constitution says, "that no person shall be liable to be transported out of the State, for an offence committed within the same." The whole is another Missouri farce. In fact, implied power, and constructive guilt, as a dernier resort, may answer the purpose of despotic governments, but are beneath the dignity of the Sons of Liberty, and would be a blot on our judicial escutcheon.

I received a letter from the post office, which had been broken open, and I was grieved at the meanness of its contents.

The City Council passed the following "Ordinance regulating the mode of proceeding in cases of Habeas Corpus before the Municipal Court."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that in all cases where any person or persons, shall at any time hereafter, be arrested or under arrest in this city, under any writ or process, and shall be brought before the Municipal Court of this city, by virtue of a writ of Habeas Corpus, the Court shall in every such case have power and authority, and are hereby required to examine into the origin, validity and legality of the writ of process, under which such arrest was made, and if it shall appear to the Court, upon sufficient testimony that said writ or process was illegal, or not legally issued, or did not proceed from proper authority, then the Court shall discharge the prisoner from under said arrest; but if it shall appear to the Court, that said writ or process had issued from proper authority, and was a legal process, the Court shall then proceed and fully hear the merits of the case, upon which said arrest was made, upon such evidence as may be produced and sworn before said Court, and shall have power to adjourn the hearing, and also issue process from time to time, in their discretion, in order to procure the attendance of witnesses, so that a fair and impartial trial and decision may be obtained in every such case.

Sec. 2. And be it further ordained that if upon investigation it shall be proven before the Municipal Court, that the writ or process has been issued, either through private pique, malicious intent, or religious or other persecution, falsehood or misrepresentation, contrary to the constitution of this State, or the constitution of the United States, the said writ or process shall be quashed and considered of no force or effect, and the prisoner or prisoners shall be released and discharged therefrom.

Sec. 3. And be it also further ordained that in the absence, sickness, debility, or other circumstances disqualifying or preventing the Mayor from officiating in his court, as Chief Justice of the Municipal Court, the Aldermen present shall appoint one from amongst them to act as Chief Justice, or President pro tempore.

Sec. 4. This ordinance to take effect and be in force from and after its passage.

Passed August 8, 1842.

HYRUM SMITH,
Vice-Mayor and President pro tempore.

JAMES SLOAN, Recorder.

A disgraceful and bloody mob occurred at Cincinnati this evening, in and about the "Sans Souci House."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 3, 1857.

MORE GOLD PLATES DISCOVERED.—Mr. Benjamin E. Styles of Cincinnati, Ohio, while excavating the earth for a cistern, in the year 1847, found, a few feet above high water mark on the Ohio river, a Gold Plate. It was thrown out with the loose earth while excavating about nine feet beneath the surface.

"Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, about one-eight of an inch in thickness, with the edges scolloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised characters, beautifully engraved upon its surface; the whole exhibiting fine workmanship.

"The plate was examined by Dr. Wise, a very learned Rabbi of the Jewish synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian."

The following is a *fac-simile* of the Plate and its ancient characters.

No. 1.

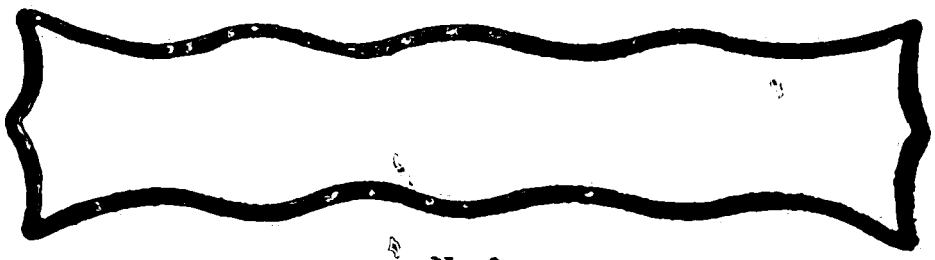

No. 2.

We do hereby certify that we did print from a gold plate, the above *fac-simile*, handed to us by Mr. Benjamin Styles, which he says he found while digging for a cistern in Cincinnati, Ohio.

No. 1 is a frame of gold containing a thin plate, No. 2, and appears to have been executed by a very superior workman.

DRAKE AND CO., Printers,
Saint Louis, Missouri.

That the aborigines of America were acquainted with copper and brass as well as gold, is a fact which no antiquarian will dispute. In *Adair's History of the North American Indians*, written about a century ago, and re-published in the eighth vol. of *Lord Kingsborough's Mexican Antiquities*, we find the following:—

"In the Tuccabatches on the Tallapoose-river, thirty miles above the Allabahamah garrison, are *two Brazen Tables, and five of Copper*. They [the Indians] esteem them so sacred as to keep them constantly in their holy of holies, without touching them in the least, only in the time of their compounded first-fruit offering, and annual expiation of sins; at which season, their magus carries one under his arm, a-head of the people, dancing round the sacred arbour; next to him their head warrior carries another; and those warriors who choose it carry the rest after the manner of the high priest: all the others carry white canes with swan-feathers at the top. Hearing accidentally of these important monuments of antiquity, and inquiring pretty much about them, I was certified of the truth of the report by four of the southern traders, at the most eminent Indian trading-house of all English America. One of the gentlemen informed me, that at my request he endeavoured to get a liberty of viewing the aforesaid tables, but it could not possibly be obtained, only in the time of the yearly grand sacrifice, for fear of *polluting their holy things*, at which time gentlemen of curiosity may see them. *Old Brachet*, an Indian, of perhaps one hundred years old, lives in that old beloved town, who gave the following description of them:—

"*Old Brachet's* account of the *Five Copper* and *Two Brass Plates* under the beloved cabin in Tuccabatchey-square.

"

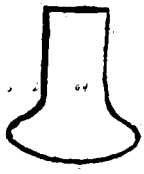

The shape of the Five Copper Plates; one is a foot-and-a-half long, and seven inches wide, the other four are shorter and narrower.

"The shape of the Two Brass Plates" was circular—"about a foot-and-a-half in diameter."

"He said that he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, some as long as he could stretch with both his arms, and some had *writing* upon them which were buried with particular men; and that they had instructions given with them, viz., they must only be handled by particular people, and those fasting; and no unclean woman must be af-

fered to come near them or the place where they are deposited. He said none but his town's people had any such *Plates* given them, and that they were a different people from the Creeks. He only remembered three more which were buried with three of his family and he was the only man of the family now left. He said, there were *Two Copper Plates*, under the king's cabin, which had lain there from the first settling of the town."

"This account was taken in the Tuccabatchey-square, 27th July, 1759, per *Will. Bolsover*."—(*Lord Kingsborough's Mexican Antiquities*. Vol. viii., pp. 357, 358.)

A *fac-simile of Six Brass Plates* with the ancient characters engraved upon each of their sides, was furnished our readers several years ago. These were found in an ancient mound in the State of Illinois, and were of a bell shape, similar to the *Five Copper ones* mentioned by Adair.

A *fac-simile* of some of the ancient characters transcribed from the *Gold Plates* obtained by Joseph Smith the Prophet, in the year 1827, has been given to our readers in the 15th vol. of the *Star*, page 540.

The Gold Plates of the Book of Mormon, like the Gold one found, some twenty years after, in Cincinnati, contained ancient Egyptian characters, handed down and altered by the Ancient Israelites of America. The Book of Mormon informs us that *Brass Plates*, containing the Holy Scriptures, were brought from Jerusalem, at the time that the Israelites first colonized America, nearly six centuries before Christ. These latter Plates were also written in Egyptian characters—a knowledge of which was undoubtedly obtained during the sojourn of Israel in Egypt. Mormon's engravings upon the Gold Plates being about one thousand years after the colony left Jerusalem, were materially altered from the original Egyptian as engraved upon the Brass Plates.

The art of engraving upon Gold was understood by the ancient Israelites; for the Gold plate worn upon Aaron's head had engraved upon it, HOLINESS TO THE LORD. And Bishop Watson says,—

"The Hebrews went so far as to write their sacred books in Gold, as we may learn from Josephus compared with Pliny." "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by." . . . . . "The first books were in the the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *Sepher*, that is, square tables. That form which obtains among us [he quotes from Pliny] is the square, composed of separate leaves; which was also known, though little used among the ancients."

The Gold Plates of the Book of Mormon were connected at the back by three rings running through the whole. The custom of the Israelites of America did not differ from their brethren in Palestine either in the *materials* or *form* of their books. Also the most celebrated antiquarians have pronounced the American Glyphs, or their symbolic and phonetic characters used in writing, to bear a close resemblance in their origin to the Egyptian. A learned writer in the *Quarterly Review*, for October, 1836, says:—

". . . Lastly, the eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the hieroglyphical language—both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs, and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar to the Tultecan of some still more ancient nation that preceded the Mexicans: which was as complete as the Egyptian in its double consistency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

That the American aborigines were well acquainted, in ancient times, with the art

of communicating their ideas by an *alphabet or written language*, there can be no dispute; that their alphabet was of Egyptian origin is also certain; that it underwent a change or gradual alteration is also demonstrated, from the variety of characters discovered, engraved on ancient coins and metallic plates; that they understood the Hebrew alphabet is also demonstrated by many modern discoveries; and that they once had a correct knowledge of Scripture is abundantly evident from their many traditions. All these external evidences strongly corroborate the testimony of the Book of Mormon, and of the twelve witnesses of the same who saw the Gold Plates from which it was translated.

ARRIVALS.—Elders George Rowley, Jabez Taylor, and J. G. Pinder arrived at Liverpool, September 16, from Philadelphia, per ship *Philadelphia*, after a passage of thirty days. These brethren are in good health and spirits. May the Lord bless them in their efforts to build up His kingdom.

APPOINTMENTS.—Elders George Rowley and John G. Pinder are appointed to labour in the Sheffield Pastorate, under the direction of Elder Lorenzo H. Hatch.

Elder Jabez Taylor is appointed to labour in the Nottingham Pastorate, under the direction of Elder Thomas R. King.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSIONS.

Rue du Cendrier, 108, Geneva,
Sep. 11, 1857.

President O. Pratt.

Dearly Beloved Brother—According to promise, I send you a few extracts from the Minutes of the Special Council of the Swiss and Italian Mission, held at the *Darsteller* Office, September 5th, 6th, 7th and 8th, 1857.

Council opened with prayer by President JOHN L. SMITH.

Elder SAMUEL FRANCIS was called upon to act as Clerk.

Present: Elders John L. Smith, Jabez Woodard, and Frederick Roulet, from Zion, the President of the Geneva and Italian Conferences (S. Francis); Travelling Elders H. Hug, John George, and Daniel Bonelli.

After the preliminary business was attended to, the supporting of the authorities of the Church, &c.,—President SMITH observed—

"I feel that my labours in these missions are drawing to a close, as Elder Woodard has been sent here to succeed me in the Presidency of the same. I feel to rejoice with the prospects of returning to Zion, the only place on earth where righteousness and peace are to be found; and on the other hand, I feel sorry to leave so many faithful Saints in Babylon, among whom I have laboured with so much pleasure, but I trust we shall all meet again in Zion in the due time of the Lord. I desire the brethren to speak freely, and then we shall have a good time. Let us seek for the spirit of the Lord to guide us in our deliberations, in order that we may do all things right. I have felt to place men in each Conference that understand English as much as possible, because they have opportunities of gaining knowledge from our numerous publications in that language; this is why Elder Francis has been continued President of the Italian Conference, although now presiding over the Geneva Conference. I will now call upon him to make a report of these two Conferences. May God bless us with His Holy Spirit, that we may do all things right during this Council, and for ever. Amen."

Elder SAMUEL FRANCIS said—

"The Italian Conference is in a good condition, the Saints are few in number, and very poor as regards the things of this world, but the majority of them are united and faithful, as well as obedient to the servants of God. I have been absent

from them seven months, but as far as I have had opportunities to learn through letters from Elder Rivoir, the prospects are good for an increase in that Conference; and I have no doubt but that the arrival of Elder Malan from Zion will do the Saints much good; as well as cause many to inquire after the truth, he being one of their own countrymen.

"The Geneva Conference is in a good and prosperous condition; the Saints were never more faithful than at present. They have all been re-baptized, and pay their tithing cheerfully, and feel determined to live their religion, follow counsel, and get off to Zion as soon as possible. We have baptized some lately, and the prospects are good for further increase."

President SMITH said—

"Elder Francis' report of the Geneva Conference is correct; I am personally acquainted with most of the Saints, and know they feel well. This Conference is the only one where we have been enabled to establish the law of tithing as yet, owing to governmental restrictions."

Elder J. G. Bonelli represented the Berne Conference; he said—

"The Berne Conference, as far as I know, is in good standing. I have been there but a few weeks, but have found more liberty there than I anticipated. Elder Bühler, President of the Conference, acts with much wisdom, and is generally beloved. There is an opening in the Valley of Emmenthal, where I think we shall be able to establish a Branch. The Saints throughout the Conference are very much scattered, and it is difficult to visit many of them. I believe a good work will yet be done in Berne, although lack of means, arising from the poverty of the Saints, prevents our obtaining rooms such as we should like for our assemblies."

Elder DANIEL BONELLI said—

"The Saints in the St. Gallen Conference are generally in good standing, although there are some that are known to be disaffected. They are considerably scattered, and the persecution is so great, and the police so excessively severe in some places, that it is difficult to visit and give them the necessary instruction. Within the past month, I have been sent out of Cantons Appenzell and Schaffhausen by the police authorities. There are numbers of people inquiring after the truth, and I think we shall be able to baptize some soon. Elder Keller, President of the Conference, is respected and obeyed by all the Saints. Many of the Saints walk from eight to ten miles every Sunday to attend meetings. The spirit of persecution, however, seems to be on the increase. I believe it would do the Saints much good if Elder Roulet could visit them from house to house. Being a native of Thurgovie they cannot send me away from this canton, but can stop me from preaching."

Elder HEINRICH HUG, of the Zurich Conference, said—

"You are already acquainted with the apostacy of Zurich; that portion of the Priesthood which was cut off by President Smith and Elder Francis, in July, for rebellion, have laboured unceasingly to stir up the authorities of the canton against the Saints, and that, too, with considerable success; we have cut off eighteen more, and there are about the same number still that are in doubtful standing. The remainder are faithful, and feel to do all in their power for the extension of the work. In Bale things are more prosperous, and brother Sevrin informs me, there are some nearly ready for baptism. He has been enabled to continue the meetings in that place up to the present without interruption, and I think a good work could be done by sending an Elder there.

"We have had no meetings in Zurich for nearly two months; we feel the loss of this blessing, and it requires much exertion on the part of the Priesthood to keep the Saints alive to the principles of eternal life. Elder Stucki, although young, labours faithfully. The Saints in this Conference are known, and can obtain but little work, and that, generally, of the poorest kind, so there are but four or five that can do anything for the funds."

President SMITH remarked—

"I was fully acquainted with the situation of these Conferences; the brethren having kept me well posted in all their movements. It is particularly necessary that much caution be used to avoid coming in collision with the civil authorities.

"I propose that Elder Frederick Roulet labour in the Zurich and St. Gallen Conference."

Seconded by Counsellor WOODARD and sustained unanimously."

Elders Smith and Woodard gave the German brethren much valuable instruc-

tion, how to act in future for the salvation of themselves and the Saints, and the prosperity of the work of God in their various fields of labour. They were followed by Elder Francis, who also gave good instructions.

The brethren all partook of the Sacrament together. The Spirit of the Lord was with us, and we had a good time.

The Council closed with the blessing of Elder Smith.

JOHN L. SMITH, President,
SAMUEL FRANCIS, Secretary.

A PROTESTANT MINISTER'S ARGUMENTS FROM THE BIBLE IN FAVOUR OF POLYGAMY.

We make the following extracts from a work recently published on "India, Ancient and Modern," by David O. Allen, D.D., Missionary of the American Board for twenty-five years in India, &c. They are published in his work in an appendix, devoted to the subject of Polygamy. This subject was taken into consideration by the Calcutta Missionary Conference, composed of Missionaries from various sects of England and America, and including Episcopalians, Presbyterians, Baptists, and Congregationalists, in consequence of the application of polygamists in India, who had been legally married to several wives, and who had given credible evidence of their personal piety, to be admitted into the Church. After frequent consultations and much consideration, the Conference unanimously came to the following conclusion:—

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the church."

The arguments which we quote below are advanced in Dr. Allen's work as a justification of this action of the Conference of Protestant Missionaries on the subject of Polygamy.

"To those who have doubts in respect to the intrinsic moral lawfulness of polygamy as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following extracts from a work called *Thelyphthora*, published anonymously,* many years ago in England, is recommended. The author of this work says:—

"'The best and fairest, and indeed the only way to get at the truth, on this, as on every other occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that polygamy, notwithstanding the seventh commandment, was allowed by God himself, who, however others might mistake it, must infallibly know his own mind, be perfectly acquainted with his own will, and thoroughly understand his own law. If he did not intend to allow polygamy, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that he should make laws for its *regulation*, any more than he should make laws for the regulation of *theft* or *murder*? How is it conceivable that he should give the least *countenance* to it, or so express his *approbation* as even to *work miracles* in support of it? For the making a woman *fruitful* who was naturally *barren*, must have been the effect of *supernatural* power. He *blessed*, and in a distinguished manner *owned*, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

"'As to the *first*, namely, his making laws for the regulation of polygamy, let us consider what is written in Ex. xxi. 10: *If he* (*i.e.*, the husband) *take him another wife* (not, in so doing, he sins against the seventh commandment, recorded in the *preceding* chapter, but,) *her food, her raiment*, (*i.e.*, of the first wife), *and her duty of marriage, he shall not diminish*. Here God positively forbids a *neglect*, much more the *divorcing* or *put-*

* This work, though published anonymously, was generally understood to be written by the Rev. Martin Madan, Chaplain of the Lock Hospital in London.

sing away of the *first* wife, but charges no *sin* in taking the *second.*

"'2ndly. When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had *another wife.* It is said, Gen. xxx. 22, that *God remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach.* Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond as cited by Christ, Matt. xix. 5.—*They twain shall be one flesh*—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in *personal knowledge* with the man of her choice, let that man's *situation* be what it may, *they twain shall be one flesh.* How, otherwise, do we find such a woman as Rachel united to Jacob, *who had a wife then living,* praying to God for a *blessing* on her intercourse with Jacob, and *God hearkening unto her, opening her womb,* removing her barrenness, and thus by miracle *taking away her reproach?* We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were *no bastards,* or born *out of lawful* marriage.* See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. i. and ii. These instances serve also to prove that, in God's account, the *second* marriage is just as valid as the *first,* and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

"'*3rdly.* God blessed and owned the issue. How eminently this was the case with regard to Joseph, see Gen. xlix. 22-26; to Samuel, see 1 Sam. iii. 19. It was expressly commanded that a *bastard,* or son of a woman who was with child by *whoredom,* should *not enter into the congregation of the Lord, even to his tenth generation* (Deut. xxiii. 2). But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh even in his *very childhood, clothed with a linen ephod, before Eli the priest.* See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy, and consequently of God's *allowance* of, and *blessing* on, polygamy? If such second marriage was, in God's account, null and void, as a sin against the *original* law of marriage, the *seventh* commandment, or *any other* law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to *no* marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and *stoned to death;* for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by him any sin against the *seventh* commandment, the *original* marriage institution, or *any other law whatsoever.*

"'*4thly.* But there is a passage (Deut. xxi. 15) which is express to the point, and amounts to a demonstration of God's *allowance* of polygamy. *If a man have* TWO WIVES, *one* beloved *and another* hated, *and they have borne him children, both the* beloved *and the* hated; *and if the first born be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the* beloved *first-born before the son of the* hated, *which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his.* On the footing of this law, the marriage of *both* women is *equally* lawful. God calls them both *wives,* and he cannot be mistaken; if he *calls* them so, they certainly

* If polygamy was unlawful, then Leah was the *only wife* of Jacob, and none but her children were *legitimate.* Rachel as well as Bilhah and Zilpah were merely *mistresses,* and their children, six in number, were *bastards,* the offspring of *adulterous* connexion. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's *wives* (Gen. xxxii. 2). God honoured the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and gave them equal inheritance in Canaan. —*D. O. Allen.*

were so. If the *second* wife bore the *first* son, that son was to inherit before a son born *afterwards* of the *first* wife. Here the issue is expressly deemed *legitimate*, and inheritable to the *double portion of the first-born:* which could not be, if the *second* marriage were not deemed as lawful and valid as the *first*.

"*5thly.* 'To say that polygamy is sinful, is to make God the *author of sin:* for, not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to *say*, or even to *think*, that this is chargeable upon him who *is of purer eyes than to behold evil, and who cannot look on iniquity?* (Hab. i. 13.) God forbid.

"'When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Almighty benefactor (2 Sam. xii.) he does it in the following terms:—ver 8: *I gave thee thy master's house, and* THY MASTER'S WIVES *into thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.*

"'Can we suppose God giving *more wives* than *one* into David's bosom, who already had *more than one*, if it was *sin* in David to *take* them? Can we imagine that God would thus *trangress* (as it were) *his own commandment* in *one* instance, and so severely *reprove* and *chastise* David for breaking it in *another?* Is it not rather plain, from the whole transaction, that David committed *mortal sin* in taking another *living* man's wife, but none in taking the widows of the *deceased* Saul; that, therefore, though the law of God condemned the *first*, yet it did not condemn the *second?*'

"*6thly.* 'When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, *he takes the same woman*, though he had other *wives* before, and no fault is found with him; nor is he charged with the least flaw or insincerity in his repentance on that account. The child that was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, *God struck to death* with his own hand (2 Sam. xv. 15.) Solomon, *born of the same woman, begotten by the same man*, in a state of *polygamy*, is acknowledged by God himself as David's lawful issue (1 Kings v. 5.) and as such set upon his throne. The law which positively excluded *bastards*, or those born out of lawful wedlock, *from the congregation of the Lord, even to the tenth generation*, (Deut. xxiii. 2,) is wholly inconsistent with Solomon being employed *to build God's Temple*—being *the mouth of the people to God in prayer*—and *offering sacrifices* in the *Temple* at its *dedication*—unless David's marriage with Bathsheba was a *lawful marriage*—Solomon, the *lawful issue* of that marriage—consequently polygamy is *no* sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification from the *law* above mentioned, he is *appointed* by God himself *to build the Temple* (1 Kings viii. 19.) *His prayer is heard, and the house is hallowed* (1 Kings ix. 3) and *filled with such glory, that the priests could not stand to minister* (chap. viii. 11.) Solomon, therefore, as well as Samuel, stands as a demonstrable proof, that a child born under the circumstances of *polygamy* is no *bastard—God himself being the judge, whose judgment is according to truth.*

"'A more striking instance of God's *thoughts* on the total difference between *polygamy* and *adultery*, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

"'When David took Bathsheba, she was another man's wife; the child which he begat by her in that situation was begotten in *adultery—and the thing which David had done displeased the Lord* (2 Sam. xi. 27.) And what was the consequence? We are told, 2 Sam. xii. 1, *the Lord sent Nathan* the prophet *unto David.* Nathan opened his commission with a most beautiful parable descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared, ver. 13. Yet God will vindicate the honour of his moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house. *The sword shall never depart from thine house*, ver. 10. The *adultery* with Bathsheba was to be retaliated in the most aggravated manner. *Because thou hast despised me, and hast taken the wife of*

Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbour before thine eyes; and he shall lie with thy wives in the sight of the Sun; for thou didst it secretly, but I will do this thing before all Israel, and before the Sun. All this was shortly fulfilled in the rebellion and incest of Absalom, chap. xvi. 21, 22. And this was done in the way of *judgment* on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. xxviii. 30) to the despisers of God's laws.

"'As to the issue of David's adulterous commerce with Bathsheba, it is written, 2 Sam. xii. 15, *The Lord struck the child that Uriah's wife bare unto David, and it was very sick.* What a dreadful scourge this was to David, who could not but read his *crime* in his *punishment*, the following verses declare—wherein we find David almost frantic with grief. However *the child's sickness was unto death*, for, ver. 18, *on the seventh day the child died.*

"'Now, let us take a view of David's act of polygamy, when, after Uriah's death, he *added* Bathsheba to his *other* wives, (ver. xxiv. 25.) *And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name* Selomoh that maketh *peace and reconciliation or recompense,*) and *the Lord loved him.* Again we find Nathan, who had been sent on the former occasion, sent also on this, but with a very *different* message. *And he* (the Lord) *sent by the hand of Nathan the prophet, and he called his name* JEDIDIAH (Dilectus Domini—Beloved of the Lord,) *because of the Lord,* —*i.e.*, because of the favour God had towards him (ver. 24.)

"'Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favour towards him already mentioned, and the many others that are to be found in the account we have of him; let them compare God's dealings with the *unhappy* issue of David's *adultery*, and this *happy* offspring of his *polygamy*, and if the *allowance* and *approbation* of the *latter* doth not as clearly appear as the *condemnation* and punishment of the *former*, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

"'*7thly.* I have mentioned the law being explained by the prophets. These were extraordinary messengers whom God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the severest terms of God's displeasure unless they obeyed. Their commission in these respects, we find recorded in Isaiah lviii. 1, *Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgression, and the house of Jacob their sins.* This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekiel, chapter iii. 18, *When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.*

"'These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if polygamy was a *sin* against God's law, for it was the common practice of the whole nation, from the prince on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any one of the prophets, bore the least testimony against it. They reproved them sharply and plainly for *defiling their neighbour's wives*, as Jer. v. 8: xxix. 23, in which fifth chapter we not only find the prophet bearing testimony against *adultery*, but against *whoredom and fornication* (ver. 7,) for that they assembled themselves *by troops in the harlot's houses.* Not a word against *polygamy.* How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any one of the prophets?*

* Some have considered Malachi xi. 14, 15, as a denunciation of polygamy. But a careful comparison of these verses with the 11th verse, and with the state of the Jews at that time, as described in Ezra x. and xi. chapters, and Nehemiah xiii. 23-31, will show that the prophet had then no reference to polygamy, but was reproving the Jews for "having married the daughters of a strange god;" that is, heathen wives, which was strictly forbidden by the laws of Moses. Deut. vii. 3. Exodus xxxiv. 16—D. O. A.

"'*Lastly.* In the Old Testament, polygamy was not only *allowed* in all cases, but in some *commanded.* Here, for example, is the law (Deut. xxv. 5-10.)—*If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel, &c.*

"'This law must certainly be looked upon as an *exception* from the general law (Lev. xviii. 16), and the reason of it appears in the law itself, namely, 'To preserve inheritances in the families to which they belonged.' . . . As there was no law against polygamy, there was nothing to exempt a *married* man from the obligation of marrying his brother's widow. . . . . For, let us suppose that not only the surviving brother, but all the near kinsmen, to whom the marriage of the widow and the redemption of the inheritance belonged, were *married* men—if that exempted them from the obligation of this law—as they could not *redeem the inheritance* unless they *married the widow* (Ruth iv. 5) the widow be tempted to marry a stranger—to put herself and the inheritance into his hands—and the whole reason assigned for the law itself, that of *raising up seed to the deceased,* to preserve the inheritance in his family, that *his name be not put out of Israel*—fall to the ground. For which weighty reasons, as there was evidently no law against polygamy, there could be no exemption of a man from the positive duty of this law *because he was married.* As we say, *Ubi cadit ratio, ibi idem jus.*"—Vol. i. pp. 108, 131, 260, 267; vol. ii. pp. 244, 402.

THERE IS NO END.

BY W. W. PHELPS.

If you could hie to Kolob
In the twinkling of an eye—
And then continue onward
With that same speed to fly:

D'ye think that you could even
Through all eternity,
Find out the generation
Where Gods began to be?

Or see the grand beginning
Where space did not extend?
Or view the last creation
Where God and matter end?

Methinks the Spirit whispers—
No man has found pure space,
Nor seen the outside curtains
Where nothing has a place.

The works of God continue,
And worlds and lives abound;
Improvement and Progression
Have one eternal round.

There is no end to matter,
There is no end to space,
There is no end to spirit,
There is no end to race.

There is no end to virtue,
There is no end to might,
There is no end to wisdom,
There is no end to light.

There is no end to union,
There is no end to youth,
There is no end to Priesthood,
There is no end to truth.

There is no end to glory,
There is no end to love,
There is no end to being;
Grim death sleeps not above.

MONEY LIST, SEPTEMBER 11—18, 1857.

	£	s.	d.
William Budge	£30	0	0
Simon Irwin (per S. F. Neslen	4	0	0
Lewis Bowen (per T. W. Russell)	5	0	0
Thomas Parkes	7	0	0
Benjamin W. Brindle	5	0	0
Carried forward	£51	0	0
Brought forward	£51	0	0
Josiah Holmes	2	0	0
John Hyde (per J. D. Ross)	3	10	0
William Shires	3	10	0
Willet Harder (per Bernard Snow)	6	6	0
	£66	6	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 89, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 41, Vol. XIX. Saturday, October 10, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 11.—*MORMON SOCIETY.*

MORMON HOSPITALITY AND KINDNESS TO EMIGRANTS.

"We were soon discovered coming down the slope, and as we entered the precincts of the town, the inhabitants came to the front of their houses, but showed no disposition to open an acquaintance account, believing us to be an exclusively American caravan. So soon, however, as they were undeceived, they came about us in great numbers, inquiring what we had to dispose of. They were neat and well clad, their children tidy, the rosy glow of health and robustness mantling on the cheeks of all, while the softer tints of female loveliness prevailed to a degree that goes far to prove those 'Latter-day Saints' have very correct notions of angelic perfectability. We politely declined several courteous offers of gratuitous lodging, selecting our quarters in a luxuriant meadow at the north end of the city; but had not our tents well pitched, when we had loads of presents—butter, milk, small cheeses, eggs, and vegetables, which we received reluctantly, not having any equivalent returns to make, except in money, which they altogether declined; in fact, the only thing we had in superabundance was preserved apples and peaches, a portion of which we presented to one of the Elders, who gave a delightful party in the evening, at which all our folk were present. We found a very large and joyous throng assembled; the house turned inside out to make more room on the occasion, with gaiety, unembarrassed by ceremony, animating the whole, making me almost fancy I was spending the evening amongst the crowded haunts of the old world, instead of a sequestered valley, lying between the Utah and Timpanagos Mountains. After tea was served,

> 'There were the sounds of dancing feet
> Mingling with the tones of music sweet.'

or, as Dermot MacFig would say,

> 'We shook a loose toe,
> While he humoured the bow.'

Keeping it up to a late hour, perfectly enraptured with the Mormon ladies, and Mormon hospitality." — *Excursions in California, see Mayhew*, p. 267-8.

"In their dealings with the crowds of emigrants that passed through their city, the Mormons were ever fair and upright, taking no advantage of the necessitous condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings

with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party was subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. Too many that passed through their settlement were disposed to disregard their claim to the land they occupied, to ridicule the municipal regulations of their city, and to trespass wantonly upon their rights. Such offenders were promptly arrested by the authorities, made to pay a severe fine, and in some instances were imprisoned or made to labour on the public works; a punishment richly merited, and which would have been inflicted upon them in any civilized community. In short, these people presented the appearance of a quiet, orderly, industrious, and well-organized society, as much so as one would meet with in any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves; nothing being farther from their faith or practice than the spirit of *communism*, which has been most erroneously supposed to prevail among them. The main peculiarity of the people consists in their religious tenets, the form and extent of their church government, (which is a theocracy,) and in the nature especially of their domestic relations."—*Stansbury's Expedition to the Great Salt Lake*, p. 134.

"Provisions were sold at very reasonable prices, and their many deeds of charity to the sick and broken-down gold-seekers, all speak loudly in their favour, and must eventually redound to their praise. Such kindness, and apparently brotherly good-will among themselves, had its effect in converting more than one to their faith, and the proselytes deserted the search for golden ore, supposing they found there pearls of greater price."—*Gunnison's History*, p. 65.

"Before taking leave of the Mormon community, whose history has been the subject of no little interest in the country, I cannot but avail myself of the opportunity again to acknowledge the constant kindness and generous hospitality which was ever extended to the party during a sojourn of rather more than a year among them. The most disinterested efforts were made to afford us, both personally and officially, all the aids and facilities within the power of the people, as well to forward our labours as to contribute to our comfort and enjoyment. Official invitations were sent by the authorities to the officers of the party, while engaged in distant duty on the lake, to participate in the celebration of their annual jubilee, on the 24th of July, and an honourable position assigned them in the procession on that occasion. Upon our final departure, we were followed with the kindest expressions of regard, and of anxious hopes for the safety and welfare of the party upon its homeward journey."—*Stansbury's Expedition*, p. 217.

MORMON LOYALTY.

"Though this people fled to a foreign country to enjoy the liberty that persecution denied them in the States, as soon as they found their adopted land had come under the jurisdiction of the stripes and stars—which their own valour had helped to win in the army of the Pacific against Mexico—they embraced the earliest opportunity of declaring their adherence to the great charter of liberty and national glory, and announced to the world that it was given to our patriot fathers by divine inspiration, and that they will uphold and defend it, though all the original parties shall secede and trample it under foot.

"'They will make no law forbidden by the *sacred* constitution of the United States,' and predict that the day is not far distant when they shall be solicited by patriotic American citizens, to descend from their rocky fastnesses, to enforce its sanctions upon those led astray by frantic political delusion and anarchy."—*Gunnison's History of the Mormons*, p. 83-4.

"Their feelings toward the Union was significantly shown at the third celebration of their memorable epoch of arrival. A small part of its history may serve to illustrate. . . . . .

"Next came the pageant of the day, to which we call attention. It was the presentation to the Governor of Deseret, of the Constitution of the United States, and their own, for his and his successors' guardian care."—*Ibid.* p. 137-8.

"Have not this people invariably evinced their friendly feelings, disposition, and patriotism towards the government by every act and proof which can be given by any people?

"Permit me to draw your attention for a moment, to a few facts in relation to raising the Battalion for the Mexican war. When the storm-cloud of persecution lowered down upon us on every side, when every avenue was closed against us, our Leaders treacherously betrayed and slain by the authorities of the Government in which we lived, and no hope of relief could penetrate through the thick darkness and gloom which surrounded us on every side, no voice was raised in our behalf, and the General Government was silent to our appeals. When we had been insulted and abused all the day long, by those in authority requiring us to give up our arms, and by every other act of insult and abuse which the prolific imagination of our enemies could devise to test, as they said, our patriotism, which requisitions, be it known, were always complied with on our part; and when we were finally compelled to flee, for the preservation of our lives and the lives of our wives and children, to the wilderness; I ask, had we not reason to feel that our enemies were in the ascendant? that even the Government, by their silent acquiesence, were also in favour of our destruction? Had we not, I ask, some reason to consider them all, both the people and the Government, alike our enemies?

"And when, in addition to all this, and while fleeing from our enemies, another test of fidelity and patrotism was contrived by them for our destruction, and acquiesced in by the Government, (through the agency of a distinguished politician who evidently sought, and thought he had planned, our overthrow and total annihilation,) consisting of a requisition from the War Department, to furnish a Battalion of five hundred men to fight under their officers, and for them, in the war then existing with Mexico, I ask again, could we refrain from considering both people and Government our most deadly foes? Look a moment at our situation, and the circumstances under which this requisition was made. We were migrating, we knew not whither, except that it was our intention to go beyond the reach of our enemies. We had no homes, save our wagons and tents, and no stores of provisions and clothing; but had to earn our daily bread by leaving our families in isolated locations for safety, and going among our enemies to labour. Were we not, even before this cruel requisition was made, unmercifully borne down by oppression and persecution past endurance by any other community? But under these trying circumstances we were required to turn out of our travelling camps five hundred of our most efficient men, leaving the old, the young, the women upon the hands of the residue, to take care of and support; and in case we refused to comply with so unreasonable a requirement, we were to be deemed enemies to the Government, and fit only for the slaughter.

"Look also at the proportion of the number required of us, compared with that of any other portion of the Republic. A requisition of only thirty thousand from a population of more than twenty millions was all that was wanted, and more than was furnished, amounting to only one person and a-half to a thousand inhabitants. If all other circumstances had been equal, if we could have left our families in the enjoyment of peace, quietness, and security in the houses from which we had been driven, our quota of an equitable requisition would not have exceeded four persons. Instead of this, five hundred must go; . . . . . but under the peculiar circumstances in which it was made comparison fails to demonstrate, and reason itself totters beneath its enormity. And for whom were we to fight? As I have already shown, for those that we had every reason to believe were our most deadly foes. Could the Government have expected our compliance therewith? Did they expect it? Did not our enemies believe that we would spurn, with becoming resentment and indignation, such an unhallowed proposition? And were they not prepared to make our rejection of it a pretext to inflame the Government still more against us, and thereby accomplish their hellish purposes upon an innocent people, in their utter extinction? And how was this proposition received, and how was it responded to by this people? I went myself, in company with a few of my brethren, between one and two hundred miles along the several routes of travel, stopping at every little camp, using our influence to obtain volunteers, and on the day appointed for the rendezvous the required com-

pliment was made up; and this was all accomplished in about twenty days from the time that the requisition was made known."—*Brigham Young.*

"The call could hardly have been more inconveniently timed. The young and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or their faith unannounced, seeking work and food about the northwestern settlements, to support them till the return of the season for commencing emigration. The force was, therefore, to be recruited from among fathers of families, and others, whose presence it was most desirable to retain.

"There were some, too, who could not view the invitation without jealousy. They had twice been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favour?

"But the feeling of country triumphed. The Union had never wronged them: 'You shall have your battalion at once, if it has to be a class of our Elders,' said one, himself a ruling Elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from a store-house of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, organized and ready to march."—*Colonel T. L. Kane.*

"It was at this time, in July, that a battalion of 520 men was recruited among them for the Mexican war. . . . . The people, however, thought this only another persecution, yet submitted, to prove their patriotism. Enfeebled by disease, and scattered, it was an enormous effort. The Elders called the congregation, and asked for recruits. The unmarried were *ordered* to *volunteer*—then fathers and husbands were called to leave their families, and the Elders declared, if necessary, they would shoulder the muskets. In three days the battalion was organized, and a merry ball, from 'noon to dewy eve,' was given, in holiday attire, by young men and maidens, joined in by reverend priests and matrons. The warriors were blessed in holy convocation, a prophecy made that they should conquer the country without a drop of blood shed in battle; and the battalion departed 'in the name of the Lord.'"—*Gunnison's History of the Mormons*, p. 133.

"They acknowledge the binding force of the Constitution, claim to be American citizens, and also to have a right that this courtesy be allowed them, after so many privations and sufferings endured, to make the wilderness and desert a habitable abode."—*Ibid.* p. 155.

"From all that I saw and heard, I deem it but simple justice to say, that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This, I think, was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the Government to furnish a battalion for service during the Mexican war. While in the heart of an Indian country, and on the eve of a long and uncertain pilgrimage into an unknown wilderness, they were suddenly called upon to surrender five hundred of their best men to the hazards of a hostile campaign, and to the exposure and vicissitudes of a march of two thousand miles across trackless deserts and burning plains, to fight the battles of their country. Their peculiar circumstances presented almost insuperable objections to a compliance with the requisition, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of President Young, 'if it has to be a class of our Elders;' and in three days the force, recruited principally among fathers of families, was raised and ready to march. Here certainly was no evidence of a lack of patriotism.*

* "The following extract from a sermon of Brigham Young to his people will, I think, confirm the correctness of my views as to the sentiments of the Mormon leaders, at that time, on this subject:—

"'I want to say to every man, the constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated

HISTORY OF JOSEPH SMITH.

(*Continued from page* 631.)

[August, 1842.]

Tuesday, 9th. In company with Judge Ralston and Lawyer Powers, preparing for the return of the Sheriff; prepared a writ of Habeas Corpus from the Master in Chancery.

Wednesday, 10th. The Deputy Sheriff returned to Nauvoo, but I was absent, and he did not see me, or brother Rockwell. He endeavoured to alarm my wife and the brethren with his threats, if I was not forthcoming, but they understood the law in such cases, and his threats proved harmless.

Thursday, 11th. This forenoon brother William Law entered into conversation with the Sheriff upon the illegality of the whole proceedings in reference to the arrest, when the Sheriff acknowledged that he believed Joseph was innocent, and that Governor Carlin's course which he had pursued, was unjustifiable and illegal.

I spent the day at Uncle John Smith's in Zarahemla, and sent word that I wished to see Emma, brothers Hyrum Smith, William Law, and others, with instructions to meet me on the island between Nauvoo and Montrose. After dark, Emma, Hyrum, William Law, N. K. Whitney, George Miller, William Clayton, and Dimick B. Huntington, met at the water side near the Brick Store, and proceeded in a skiff between the islands, until they arrived near the lower end; and then hailed to shore. After waiting a very little while, the skiff arrived from the opposite shore, and in it were myself and brother Erastus H. Derby. A Council was then held in the skiffs, and various statements set forth in regard to the state of things. It was reported that the Governor of Iowa had issued a warrant for my apprehension, and that of O. P. Rockwell, and that the Sheriff of Lee

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by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as I could ever ask for.' 'I say unto you, magnify the laws. There is no law in the United States, or in the constitution, but I am ready to make honourable.'

"Many more expressions of a like character might be quoted, but the above are sufficient to show what were the opinions of the rulers.

"The following language, used by General D. H. Wells, at the celebration of the fourth anniversary of the advent of the Mormons into the Valley, will show, I think, what was the feeling of the people:—

"'It has been thought by some, that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American republic.' . . . 'No wonder that it was thought by some that we would not again submit ourselves (even while we were yet scorned and ridiculed) to return to our allegiance to our native country. Remember, that it was by the act of our country, not ours, that we were expatriated; and then consider the opportunity we had of forming other ties. Let this pass, while we lift the veil and show the policy which dictated us. That country, that constitution, those institutions, were all ours; they are still ours. Our fathers were heroes of the Revolution. Under the master spirits of an Adams, a Jefferson, and a Washington, they declared and maintained their independence; and, under the guidance of the Spirit of truth, they fulfilled their mission whereunto they were sent from the presence of the Father. Because demagogues have arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity?' . . . . 'Those who have indulged such sentiments concerning us, have not read Mormonism aright; for never, no never, will we desert our country's cause; never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom. Although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never, no never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions, handed down to us by our honoured sires, made dear by a thousand tender recollections.'

"Such, surely, is neither the language nor the spirit of a disloyal people."—*Stansbury's Expedition*, p. 144-5.

(*To be continued.*)

County was expected down immediately; very strong evidence was also manifested that Governor Reynolds of Missouri was not acquainted with these proceedings; that Ex-Governor Boggs had made oath before a Justice of the Peace, or a Judge, and that the Judge had made the requisition, and not Governor Reynolds, also that the writ issued by Carlin was illegal and unjustifiable. It is absolutely certain that the whole business is another glaring instance of the effects of prejudice against me as a religious teacher, and that it proceeds from a persecuting spirit, the parties having signified their determination to have me taken to Missouri, whether by legal or illegal means. It was finally concluded that I should be taken up the river in a skiff, and be landed below Wiggan's farm, so called, and that I should proceed from thence to brother Edward Sayers and there abide for a season. This being concluded upon, we separated, myself and brother Derby being rowed up the river by brother Dunham, and the remainder crossed over to Nauvoo. It was agreed that brother Albert P. Rockwood should proceed up the river on shore unto the place where the skiff should stop, and there light up two fires as a signal for a stopping place. After the boat had proceeded some distance above the city, a fire was discovered on shore, we concluded that it was the signal and immediately rowed towards shore. When near the shore one of the company hailed a person on the banks, but received a very unsatisfactory answer, whereupon we turned about and put to the channel, and upon coming near the middle of the river, discovered two fires a little higher. We immediately steered towards the fires and were happy to find brother Rockwood awaiting our arrival. We then proceeded through the timber to brother Sayers' house, where we were very kindly received and made welcome. Judge Ralston and Lawyer Powers departed each for home, expressing their perfect willingness to aid us in every possible manner. Judge Ralston also promised to ascertain the state of affairs in Quincy, and give us the earliest information.

Friday, 12th. This forenoon it appeared still more evident that the whole course of proceedings by Governor Carlin and others were illegal. After some consultation with brother William Law, Emma concluded to despatch a messenger with a letter to Lawyer Powers of Keokuk, to request him to go to Burlington, Iowa Territory, and there see the Governor of Iowa, and endeavour to ascertain whether Governor Reynolds had made any requisition on him, for myself and Rockwell. William Walker proceeded to cross the river, on my horse "Jo Duncan," in sight of a number of persons—one chief design in this movement was, to draw the attention of the Sheriffs and public from all idea that I was on the Nauvoo side of the river.

At night William Clayton and John D. Parker, left Nauvoo after dark and came to see me, and found me cheerful and in good spirits.

Saturday, 13th. This forenoon brother Hyrum received a letter from Elder Hollister at Quincy, stating that Governor Carlin had said that his proceedings were illegal, and he should not pursue the subject any further. The letter also stated that Ford (the agent to receive me from the hands of the Sheriff, and carry me to Missouri) had concluded to take the first boat and start home: and that he was going to fetch a force from Missouri. All this my friends thought was only a scheme got up for the purpose of throwing us off our guard, that they might come unexpectedly, kidnap, and carry me to Missouri.

I had sent a request to Emma to come and see me, and she had concluded to start in the carriage, but while it was preparing, it attracted the attention of the Sheriff, who kept a close watch of all movements. To avoid suspicion, Emma walked to sister Durphy's and waited the arrival of the carriage, which passed off down the river with William Clayton and Lorin Walker, with raised curtains, receiving Emma by the way, without any discovery by the Sheriff; when about four miles down the river, the carriage turned on the prairie and passing round the city, turned into the timber opposite Wiggan's farm, when Emma alighted and walked to brother Sayers', and the carriage returned. I was in good spirits, although somewhat afflicted in body, and was much rejoiced to meet my dear wife once more.

A report came over the river that

There are several small companies of men in Montrose, Nashville, Keokuk, &c., in search of Joseph, they saw his horse go down the river yesterday, and were confident he was on that side. They swear they

will have him. It is said there is a reward of thirteen hundred dollars offered for the apprehension and delivery of Joseph and Rockwell, and this is supposed to have induced them to make search. The Sheriff and Deputy have uttered heavy threats several times; saying that if they could not find Joseph, they would lay the city in ashes. They say they will tarry in the city a month, but they will find him.

Great freshet in Virginia, Indian murders in Florida, and riots in Canada, are reported in this day's *Wasp*.

Sunday, 14th. Spent the forenoon chiefly in conversation with Emma on various subjects, and in reading my history with her—both felt in good spirits and very cheerful. Wrote the following letter to Wilson Law (who was officially reported to have been duly elected to the office of Major General of the Nauvoo Legion) as follows:—

Head Quarters of Nauvoo Legion,
August 14, 1842.

Major General Law.

Dear General—I take this opportunity to give you some instructions how I wish you to act in case our persecutors should carry their pursuits so far as to tread upon our rights as free-born American citizens. The orders which I am about to give you, are the result of a long series of contemplation since I saw you. I have come fully to the conclusion both since this last difficulty commenced, as well as before, that I never would suffer myself to go into the hands of the Missourians alive, and to go into the hands of the officers of this State is nothing more or less, than to go into the hands of the Missourians; for the whole farce has been gotten up unlawfully and unconstitutionally, as well on the part of the Governor as others, by a mob spirit, for the purpose of carrying out mob violence, to carry on mob tolerance in a religious persecution. I am determined therefore to keep out of their hands, and thwart their designs if possible, that perhaps they may not urge the necessity of force and blood against their own fellow citizens, and loyal subjects; and become ashamed and withdraw their pursuits. But if they should not do this and shall urge the necessity of force; and if by any means should be taken, these are therefore to command you forthwith, without delay, regardless of life or death, to rescue me out of their hands. And further to treat any pretensions to the contrary, unlawful and unconstitutional, and as a mob got up for the purpose of a religious persecution to take away the rights of men.

And further, that our chartered rights and privileges shall be considered by us as holding the supremacy in the premises, and shall be maintained. Nothing short of the Supreme Court of this State having authority to disannul them; and the Municipal Court having jurisdiction in my case. You will see therefore that the peace of the City of Nauvoo is kept, let who will endeavour to disturb it. You will also see, that whenever any mob force, or violence is used, on any citizen thereof, or that belongeth thereunto, you will see that that force or violence is immediately dispersed and brought to punishment; or meet it, and contest it, at the point of the sword, with firm, undaunted and unyielding valour; and let them know that the spirit of old Seventy-Six, and of George Washington yet lives, and is contained in the bosoms and blood of the children of the fathers thereof. If there are any threats in the city, let legal steps be taken against them; and let no man, woman, or child be intimidated, nor suffer it to be done. Nevertheless, as I said in the first place, we will take every measure that lays in our power, and make every sacrifice that God or man could require at our hands, to preserve the peace and safety of the people without collision. And if sacrificing my own liberty for months and years without stooping to the disgrace of Missouri persecution and violence, and Carlin's misrule and corruption, I bow to my fate with cheerfulness, and all due deference in the consideration of the lives, safety, and welfare of others. But if this policy cannot accomplish the desired object, let our charter and municipality, free trade and sailor's rights be our motto, and go a-head, David Crockett like, and lay down our lives like men, and defend ourselves to the best advantage we can to the very last. You are therefore hereby authorized and commanded, by virtue of the authority which I hold, and commission granted me by the Executive of this State, to maintain the very letter and spirit of the above contents of this letter, to the very best of your ability; to the extent of our lives, and our fortunes, and to the lives and fortunes of the Legion; as also all those who may volunteer their lives and fortunes with ours; for the defence of our wives and children, our fathers, and our mothers; our homes, our grave yards, and our tombs; and our dead and their tombstones, and our dear-bought American liberties, with the blood of our Fathers, and all that is dear and sacred to men.

Shall we shrink at the onset? No! Let every man's brow be as the face of a Lion; let his breast be unshaken as the mighty oak, and his knee confirmed as the sapling of the forest; and by the voice and loud

roar of the cannon; and the loud peals and thundering of artillery: and by the voice of the thunderings of heaven as upon Mount Sinai; and by the voice of the heavenly hosts; and by the voice of the eternal God; and by the voice of innocent blood; and by the voice of innocence; and by the voice of all that is sacred and dear to man, let us plead the justice of our cause; trusting in the arm of Jehovah, the Eloheem, who sits enthroned in the heavens; that peradventure he may give us the victory; and if we bleed, we shall bleed in a good cause, in the cause of innocence and truth; and from henceforth will there not be a crown of glory for us? And will not those who come after us, hold our names in sacred remembrance? And will our enemies dare to brand us with cowardly reproach?

With these considerations, I subscribe myself, yours most faithfully and respectfully, with acknowledgements of your high and honoured trusts as Major-General of the Nauvoo Legion.

JOSEPH SMITH,
Mayor of the City of Nauvoo, and Lieut.-General of the Nauvoo Legion, of Illinois Militia.

P.S.—I want you to communicate all the information to me, of all the transactions, as they are going on daily, in writing, by the hand of my aides-de-camp. As I am not willing that anything that goes from my hands to you should be made a public matter, I enjoin upon you to keep all things in your own bosom; and I want everything that comes from you to come through my aides. The bearer of this will be able to pilot them in a way that will not be prejudicial to my safety.

JOSEPH SMITH.

I gave the foregoing letter to Emma with a charge to deliver it to General Law to-morrow. After considerable conversation on various subjects, and partaking of dinner, Emma accompanied by brothers Derby and Clayton started for Nauvoo. The morning had been very wet, and the roads were very muddy. It was difficult walking—they proceeded to the river and entered a skiff, in which they proceeded across the river, and then down the side of the islands—soon after they got on the water, the wind began to blow very hard, and it was with much difficulty and apparent danger that they could proceed; but they continued on, and after considerable toil arrived opposite the city of Nauvoo—they went between the islands and crossed over the river to Montrose. As soon as they landed the wind abated, and was nearly calm. Brother Derby wanted to return up the river without the additional toil of crossing to Nauvoo—they met with brother Ivin's skiff just about to go over to Nauvoo, they got into that skiff and left brother Derby to return at his own leisure. Before they could get over, the wind arose again considerably, but they arrived safe home about six o'clock in the evening, where they found Mr. Powers from Keokuk, who had just returned from Burlington. While there he ascertained that there was no writ issued in Iowa for me.

The people inquired "if it was not true that Joseph had been commissioned by the United States to visit the Indians and negociate with them for a tract of land," such being the report in circulation. Mr. Powers answered that he "was not authorized to assert that the report was true, but he thought it was not only possible but probable:" but in this Mr. Powers was mistaken.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 10, 1857.

LATEST FROM UTAH.—By the arrival of the mail, September 23rd, we have received a letter from Elder Samuel W. Richards, dated New York, September 11, from which we glean the following items:—He, in company with four other Elders, left Great Salt Lake City, August 13th, and arrived at Florence, September 1st, making the trip across the Plains in 19 days. From Florence, Elders Richards and Snider

went to St. Louis, and from thence to New York, at which place they arrived on the 10th of September, being 28 days from Salt Lake City to that place, only 23 of which were spent in travelling. We have also received per same mail a letter from President Brigham Young, dated Great Salt Lake City, U. T., August 7, from which we extract the following:—

"We have the most abundant harvest, a greater yield than ever before since we have inhabited these peaceful vales. General health, prosperity, and peace pervade the people, their interest, and their welfare; and success eminently attends all our efforts. The Temple is rapidly progressing, although a great number of men engaged on the Public Works are at present absent aiding in securing the harvest.

"Brothers John Taylor, Erastus Snow, Andrew Cunningham, W. Martindale, Henry Miller and others, arrived to-day. We are glad to see our brethren, and feel thankful that they have been spared to meet with us again. We could wish that the same favour had been extended to us in regard to Brother Parley: but he is gone, and it is all right with him. There is a terrible atonement to be made by somebody, when the great day of settlement comes round. . . . .

"We shall discontinue all our Mail Stations except one, on Deer Creek; but shall still maintain the settlements at Beaver, on the Loup Fork. The brethren can make their way up to these points and stop for the time being, or come forward, as they shall be able.

We have also received a letter from Elder Henry Lunt, dated seven miles east of Fort Laramie, August 19.

Brother Lunt states that he is in the last company of this season's emigration, and that some of the foremost companies were then near the Valley. As far as he had heard the different companies were getting along well, in good health and spirits. Those travelling with ox-teams had suffered some little from their cattle stampeding.

We are decidedly of the opinion, all things considered, that the hand-cart system or crossing the Plains is the cheapest, safest, and most expeditious.

We feel led to say to the Saints, gather home to Zion with all possible speed. Employ every honest means placed within your reach to effect your emigration. Fast and pray much to the Lord to bless your efforts. A day of trouble from war, pestilence, and famine is at hand.

The sore distress of nations spoken of by God's Holy Prophets, both ancient and modern is now at the very door. This is a day of "Wars and rumours of wars." Famine and pestilence will follow, and the more afflicting the judgments of heaven are upon the corrupt nations of Babylon, the harder their hearts will become as did those of the Egyptians of old.

The word of the Prophets in Zion received through our last communication is "Urge the Saints to emigrate." "Time and chance happeneth to all men." If any have means to gather and fail to improve the first opportunity, we have no guarantee that such will ever be gathered at all, but think it most likely that they will be left to remain and perish with the hypocrite and the unbeliever. To the poor and oppressed who would obey the voice of the Lord if they could, we say, let not your hearts faint nor your hands hang down, for if you will be diligent in all things, and your faith fail not by the way, you will yet be delivered or taken to where you will rest from your labours, and the wicked will cease to trouble you. Think not that the trials, temptations, and difficulties that you are called to encounter are greater than those encountered by the people of God in other dispensations, for it is not so. Old Israel wandered forty years in the wilderness, and the Former-day Saints were hunted like wild beasts. If you would be of the number that John saw while in a vision on the Isle of Patmos, you must suffer tribulation. Murmur not against the Lord, but thank Him for placing you in a position where you have been led to receive the Gospel. May you be saved and borne to Abraham's bosom, while the rich who enjoy their good

things in this life from choice, and hate and reject the Gospel die and, like Dives, lift up their eyes in hell, being in torment.

ARRIVAL.—Elder William Dallin, Missionary from Great Salt Lake Valley, arrived here on the 23rd inst., from New York, per ship *Ellen Austin*, Captain Garrick.

APPOINTMENT.—Elder William Dallin is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

Deer Creek Station, July 24, 1857.

Brother Appleby.

Dear Sir—I addressed you a long letter a few days ago which I sent to Laramie post office, but as there is no certainty of the mail, I embrace an opportunity of sending this by a packer, whom I consider more reliable than the mail on this route, particularly at the present. We are informed here that there is a change of mail, and that it is taken from Mr. Hiram Kimball, under what pretext it is difficult for me to determine, for the last mail but one was carried in twenty-three days, and the last in eighteen; in much less time than it has ever been done in before. In fact the express company, from whom he has obtained assistance, are in better position to carry mail, or anything else, than any arrangement that Uncle Sam has ever had, or is ever likely to have for some time to come. They have laid out an immense amount of means, and have stations all along the route between Horse-shoe Creek and the Valley, amply furnished with men, provisions, and animals. There is from eight to ten tons of flour at this station, fifty tons more are expected soon, besides oats and other necessaries for the route. There are seventy-six men engaged in building, hewing, hauling timber, &c., &c.; seventy-six horses and mules belonging to the company, and one hundred and twenty-three cattle are employed in building purposes. They have been here about three weeks, they have fenced, broken and planted fifteen acres, made a drain and taken out the water for irrigation, completed a carrall one hundred and fifty feet square, made of logs, twelve and a-half feet long, with their ends in the ground, and dove-tailed together near the top, and a stack-yard adjoining, of the same dimensions, nearly completed. They have also commenced a fort, which will also be inclosed with a stockade enclosing forty-two houses, the timber for one-third of the houses already out, and nearly one-third on the ground. The size of the fort is three hundred and twenty feet square. A portion of the hands are engaged in putting up hay for the winter. The whole plan is admirably laid out, and some of the best of workmen engaged in its execution.

The first station that we came to was Horse-shoe. There is one commenced at La Bonte; there is also one at the Devil's Gate, and one at the head of Sweetwater, as well as at Fort Bridger, all having a corresponding amount of animals, &c., with this station; with two or three more stations on the other side of Laramie, of which Genoa will probably be one.

When the above are completed, and even now, we need ask no odds of Uncle Sam about our mail affairs; we can carry all our mails by express, and have them arrive at their destination in from ten to fifteen days less time than the mails can do it under their arrangements. We have been bamboozled long enough with a lot of nincompoops; there has been an eternal cry, but very little wool; it is high time that we attended to our own affairs, and this express will most effectually do it in mail matter, small parcels, and light merchandize. Nathaniel V. Jones is captain of this station. I would here remark, that these stations have been got up under the direction of Hiram Kimball, as mail contractor, under special act of Congress,

for which he was to have certain mail facilities.

Brother Snow, myself, and two other brethren, left Laramie on horseback in advance of our teams to the Horse-shoe Station, where we were kindly received. We were then generously forwarded in a coach-and-four to this station, where we have been for two days.

A rumour has reached here that Indians occupying forty lodges of the Cheyennes have been killed by Colonel Sumner's command; I feel, however, inclined to doubt it. The health of the brethren is good, and we pursue our journey in the morning. The Indians through this district of country are summoned to Rawhide Indian Agency to receive their annuities, and have a talk.

A large body of Indians of the Arrapahoe tribe were encamped here on our arrival, who seem to be very friendly; they are a fine body of men; a great many of them are upwards of six feet high, and straight as an arrow. I had a short interview and talk with Black Bear, one of their chiefs. Little Owl, their principal chief, is not here at present. Our company obtained here four fresh animals. Adieu.

As ever, yours, &c.,
JOHN TAYLOR.

P.S.—I gave you full particulars of our moving camps in my last. I need not say how advantageous these posts will be to them, as well as to other emigrating parties. With these posts our hand-carts from henceforth can move from place to place without any difficulty—stop awhile, or over the season—obtain supplies, and move as circumstances and convenience may dictate.

VERY LATE FROM UTAH.

ARRIVAL OF MORMON ELDERS FROM GREAT SALT LAKE CITY—FOUR THOUSAND MORMON IMMIGRANTS ON THE PLAINS—A BOUNTIFUL HARVEST—THE MORMON TEMPLE, ETC.

(*From the "New York Daily Times," Sep.* 12.)

Yesterday, we had the pleasure of an interview with Elder Samuel W. Richards, of Utah, who arrived in this city on Thursday evening, after the remarkably short trip of twenty-eight days from Great Salt Lake City. Our dates from Utah by this arrival reach to the 13th of August.

Elder Richards left Salt Lake City in company with four others. He was accompanied to this city by only one of the party, Elder George G. Snyder, with whom he is commissioned to visit the Latter-day Saints in the Atlantic States and in Great Britain. The two Elders purpose remaining in town for a week or ten days, and will then sail for England.

The harvest in Utah this season has been remarkably abundant. All the crops have yielded in larger measure than for some years previously. The Saints were joyful at the cheerful prospects before them. Peace and plenty were with them, and their causes of complaint, according to the statements of Mr. Richards, must be exceedingly slight. Wheat, corn, and potatoes, particularly, were full crops, and the harvesting had ended prosperously without adverse weather.

Business was reviving, as the result of a good crop, and mercantile pursuits bore a thrifty air of enterprise.

No alarm existed in Salt Lake City in consequence of the march of the United States military forces towards Utah. Authentic or detailed particulars of the movements of the troops had not been received up to the period of the departure of this company; but rumours of the disposition of the Government had come to the ears of the Mormons with a sufficient degree of distinctness to cause them to appreciate the extent of the recent demonstrations. They expressed themselves unable to understand the motives of the Government in dispatching a force against them; declared that they intended no harm to anybody! disclaimed any intention of entering into a conflict, armed or otherwise, and simply asked "to be let alone." It was not apprehended that the troops would find any wrongs to redress,

nor was it the Mormon purpose to place obstacles in the way of the performance of their duty. In other words, the most pacific intentions and inclinations were expressed.

The only Federal officers remaining in Utah, were Drs. Hurt and Armstrong, Indian Agents. The course of Judge Drummond since his return to the States appears to have moved the Saints to severe animadversions; they discuss the Judge's antecedents with merciless severity.

The reports of the spread of discontent and disaffection among the Mormons in Salt Lake City are denied with great emphasis. Brigham Young, it appears, has met the rumour by an offer to send all the malcontents out of the territory in good style, provided with first-rate teams and teamsters, and with equipments for the journey over the Plains, provided the Federal Government will send to Utah, in equally good style, all the parties who wish to go there. Brother Brigham says he considers this a "fair offer."

Brother Brigham had returned in excellent health from his Northern trip. His visit was extended to the infant settlement of the Saints at Salmon River, where there are now some forty or fifty persons. This settlement was begun about a year ago. It is in a flourishing condition. The settlers went out from Salt Lake City. Brother Brigham has been holding up their hands, and comforting them.

An immigration of *four thousand persons* was passed on the Plains by Elder Richards' party. This includes the entire immigration of this season. There were eight or ten distinct trains, each under the guidance of its own Elder. All were in good health, first-rate spirits, and the parties looked forward to their arrival at Salt Lake with the pleasurable anticipations of people going home. Among them were English, Welsh, Danes, Swedes, and other nationalities; the Welsh, especially, being strongly represented. The immigrants were passed between Independence Rock and Fort Laramie, and so far as could be judged, the hand-cart portion of the companies were having the best time—a fact which will gladden the heart of brother Brigham. Hand-cart travel over the Plains is one of his great hobbies.

Elder Richards' party also passed a portion of the United States' troops between Fort Laramie and Fort Kearney. Mr. Richards came down the north side of the Platte. The troops passed up on the south side. The commanding officer was unknown, nor did Mr. Richards ascertain the exact number of the troops, but he presumes they were the greater portion of the force intended for service in Utah.

A number of very heavy freight trains, with twenty-six to seventy-five wagons in each, were also passed on the way.

The little party who accompanied Mr. Richards, although but five persons all told, experienced no difficulties with the Indians. They passed the Sioux Nation in camp, and encountered several scattered bands of savages, but observed no hostile demonstrations.

Mr. Richards informs us that the work upon the New Mormon Temple in Salt Lake City is progressing favourably. The Saints have laid up the basement story of the edifice in excellent masonry. The work, however, has been delayed this season by the scarcity of workmen, who were in great demand in the harvest field. It is declared by the Saints that this Temple will be a model of architectural beauty—quite surpassing in its beauties the first one in Nauvoo. Some years must still elapse before its completion, but the Saints are proud of it already.

Just previous to the departure of Elder Richards, there were rumours of Indian disturbances in the immediate vicinity of Salt Lake City. A few days before, a company of emigrants, setting out for California, killed an Indian about forty miles from the City, and considerable trouble had been occasioned by that act. On the day Mr. Richards left, it was reported that the Indians were gathering in force to revenge themselves upon the Saints, and an immediate attack was apprehended. The Salt Lake people, however, were fully prepared, and a conflict would be necessarily attended with some serious consequences.

The present Mormon population of Utah is estimated by Elder Richards at sixty thousand. There have been some fluctuations in the population since the last census, but the arrivals have exceeded the departures. The total population of the Territory, Gentile and Mormon, is eighty thousand. At the next session of Congress, a determined effort will be made by the Mormons for the admission of

Utah as a State, and the necessary papers are already prepared.

President John Taylor, of New York, Elder Erastus Snow, and other prominent Mormons, arrived in Salt Lake City on the 8th August.

[From "the Mormon" of yesterday.]

"At the moment of going to press, we have received dates from Great Salt City, up to the 9th of August. We are glad to be able to report that the Saints are rejoicing in the work of the Great God, trusting in Him for the present and future and neither scared nor giving up the ghost at the rumour of Uncle Sam's troops being on the Plains.

We are happy to inform our readers that President Taylor, Snow, and others arrived in the City of the Saints on the 7th of August, well, and rejoicing in the privilege of mingling again with their brethren in the peaceful valleys of Utah.

The earth has yielded an abundant harvest, and plenty crowns the board of the faithful labourer. The children of Zion never felt better in this last dispensation. The Prophet of the Most High is well, and enjoys the unlimited confidence of the people. We expect to see Elder Samuel Richards from the mountains, walk into our sanctum at an early day. He has come along with the "Mormon" express. We shall be happy to see him.

By letter from Elder Musser, at Laramie, we learn that the emigration goes on well, and with the exception of a stampede, nothing particular to report. We shall publish his letter next week.

Elder Samuel W. Richards and George Snyder arrived here this (Thursday) evening, twenty-eight days from Utah, by way of Council Bluffs, Keokuk, and St. Louis. They are on a mission to the Churches in the States and in Europe. Their company consisted of five persons over the Plains. They are in good health and spirits."

PROPOSED SOLUTION OF THE MORMON PROBLEM.

(*From the "Western Standard."*)

Senator Douglas of Illinois, in a late speech made at Springfield, in that State, proposed plans, which, he thinks, will prove effectual in solving the "Mormon problem." He proposes to remove Governor Young, and other officers who sympathize with him in his "treason," from office, and to send able, bold, unflinching men to take their places, accompanied with a strong and efficient body of troops, under experienced officers to protect the civil officers and enforce the law. Then, says he:—

"Let us have good men for Governor, Marshal, District Attorney, and Judges, and then let us have a full and fair investigation into affairs there; let us know by reliable and impartial reports the actual state of things in that Territory. Let us know who murdered Babbitt, who massacred Gunnison—who has been guilty of all the murders and arsons and robberies, and every species of crime that has disgraced that Territory for years past.

"Let us have these facts in an official shape before the President and Congress, and the country will soon learn that, in the performance of the high and solemn duty devolving upon the Executive and Congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist, as we are led to infer from the reports, and such information comes in an official shape, the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law."

All this may seem very fair on paper, but if the truncated "giant" had made use of the opportunities he has had, he would already be in possession of "reliable and impartial reports" respecting the actual state of things in the Territory of Utah. He would know that Governor Young and the other officers of that Territory have not been guilty of treason. But, not stopping here to deny the charges we have already repeatedly denied and disproven, we would suggest to the talented gentleman another subject or two

for investigation; and we think that his eloquence can find as fair a field for display, and his acumen as good an opportunity for exercise, in bringing them before the people, and devising plans for their complete investigation, as they ever have had since his entrance into public life.

We propose that we have a full and fair investigation into the mobocratic proceedings against the "Mormons" in Illinois. Let it be known who they were that basely and inhumanly massacred Joseph and Hyrum Smith, while under the solemn promise of Governor Ford, and the pledged honour of the State of Illinois that they should be protected—who murdered Durfee in his own door yard—who burned the "Mormons'" houses, destroyed their grain, shot down their stock, and, finally, drove them forth by mobocratic violence from the lands and homes which they had purchased and created, into the Indian country, in the midst of extreme privation and suffering—who caused the deaths of hundreds by rudely and violently forcing them out of comfortable habitations, and compelling them to sleep on the bare ground with the heavens for their covering. Let the world know who committed these cruel and outrageous acts; and if the time has come, as the honourable senator says it has, when the high and solemn duties devolving upon the Executive and Congress will be performed without vacillation or hesitation, let these facts be again presented in an official shape before the President and Congress. Oh, that we had had a Douglas in the Senate Chamber when we petitioned so perseveringly, and cried so loudly to the General Government for a redress of the grievances which we suffered from the sovereign States of Missouri and Illinois? Oh, that we had had such a President and such a Congress, as he assures us we now have, that would have been "as prompt as the peal that follows the flash—as stern and unyielding as death" in applying the knife to the pestiferous, disgusting cancer which gnawed into the very vitals of our liberties in years that are past? Then the murderers of Joseph and Hyrum Smith, and numerous other victims, male and female, would not have went unwhipt of justice, and the innocent blood of those good men and women would not now be crying from the ground to the Lord for vengeance on those characters. Then would we have been overshadowed by the protecting ægis of the Constitution and Laws of our country, and been enabled to have dwelt on our lands in undisturbed security and peace, and been spared a vast amount of privation and misery. If Senator Douglas has really told the truth in saying that justice can be obtained from the present Executive and Congress—that they are determined to discharge, at all hazards, the high and solemn duty devolving upon them, we will rejoice with heartfelt thankfulness; for it is a time for which we, with our brethren, have longed prayed. Did we believe it, we would proclaim a jubilee! We would proclaim to our people, that though once told by the Executive of this great nation "that our cause was just, but Government had no power to redress us," yet that day was passed. A vacillating or hesitating policy was now discarded. Prompt justice would now be administered. The country and the world would now be shown the sublime spectacle of the Executive and Congress moving forward in the performance of the high and solemn duty devolving upon them—restoring a long expatriated and abused people to their rights of citizenship, and to the lands and homes which had been wrested from them by high handed oppression and violence.

In continuation of the plans which he proposes, he says:—

"Should all efforts fail to bring them, [the Mormons,] to a sense of their duty, there is but one remedy left. *Repeal the organic law of the Territory*, on the ground that they are alien enemies and outlaws, unfit to be citizens of a Territory, much less ever to become citizens of one of the free and independent States of this Confederacy. To protect them further in their treasonable, disgusting, and beastial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized Territories of the United States, what then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all territory not incorporated under any organic or special law.

"By the provisions of this law, all crimes and misdemeanors committed on its soil can be tried before the legal authorities of any State or Territory to which the offender shall be first brought for trial, and punished. Under that law persons have been arrested

in Kansas, Nebraska and other Territories prior to their organization as Territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah, you give to the General Government of the United States the whole and sole jurisdiction over the Territory."

We propose a more just, and consequently easier, plan than this. We propose the restoration of the "Mormons" to their rightful lands and possessions, as the most effectual plan that can be devised for the solution of this much mooted question. We propose, that, instead of the plan suggested by Senator Douglas being adopted, a full investigation be made into the mobocracy, murder, outrage, and robbery practiced towards the "Mormons" in the States of Missouri and Illinois, and elsewhere. We propose that every person who has been guilty of those acts, be punished according to law and justice. We propose that the claims of the "Mormons" to large tracts of land, (which they bought of the General Government and others,) cultivated farms, fruitful orchards, and comfortable and pleasant homes, from which they were ousted by violence, be fully vindicated. These are the propositions we make—the solution we suggest of the "Mormon problem." Should this plan be adopted—and it ought to be, for it is the only *just* plan that can be suggested—it will save a vast amount of labour and expense in hunting up suitable men to act as Governor, Marshal, District Attorney, and Judges. It will spare the troops, which Senator Douglas thinks it better to send there under experienced and able officers, a long, wearisome and harrassing march across the plains and back. It will obviate the necessity of a repeal of the organic law of the Territory, and the transportation of criminals to a great distance to be tried. All these difficulties, and many more that we have not space to enumerate, the adoption of the plan we propose would obviate. The "Mormons" would be restored to their own lands in the States—all men would know that they are white men, and free, and possessing equal rights with themselves to "life, liberty, and the pursuit of happiness"—and, as we would be protected in our rights by the strong arm of law, so also would we be held amenable to the law. If any of us should be guilty of "treasonable, disgusting, and beastial practices," we then could be punished according to law—the guilty party would suffer. The whole community would not be driven out by force of arms, as formerly, because of trumped up charges against a few of their members.

Senator Douglas is sufficiently acquainted with our history to know—if ingratitude has not stifled his recollection of us and our wrongs—that we never would have left Illinois could we have had our rights. The wilderness offered no inducements to us that the Mississippi Valley did not, in our estimation, possess, other than the right to worship our God according to the dictates of our own consciences. To enjoy this right—a right which we could not exercise unmolested in Illinois, we would willingly pitch our tents in the wilderness. But, were we convinced that the rights guaranteed unto us by the Constitution and laws of our country, could be obtained in the lands where we formerly resided, there would be no hesitation about returning thither. Let the honourable gentleman, then, pause before he introduces a bill into the Senate embodying the policy he has pointed out. Let him ask himself if it does not look like diabolical oppression, to be always threatening the "Mormons," and devising plans for the punishment of crimes said to be committed by them, while those who murdered, outraged, pillaged and robbed them are suffered to dwell quietly on the lands bought by the "Mormons'" money, and enjoy the comforts and conveniences the "Mormons'" toil have produced. Let him carefully consider these things, and then show unto the world—by introducing a bill into the Senate, praying for a full and fair investigation and redress of "Mormon" grievances—that the laws were framed for the protection of the "Mormons" when oppressed and maltreated, as well as for their punishment when guilty. Let him do this, and he will show unto the country and the world that he is an honest and just man, a pure-minded lover of his country and her institutions; let him refuse to do this, and persist in pursuing the line of policy which he seems by this speech to have adopted, and he will show to the world and to posterity that he is a blatant factionist and demagogue.

VARIETIES.

Between passion and lying there is not a finger's breadth.

EVERY eye loves beauty; and there is no countenance, not blushed or deformed by guilt, that may not—indeed, does not—brighten and gladden some devoted soul.

MARRIED, on the 22nd September, at Liverpool, by the Registrar, Miss Anne Eckford, to Elder Thomas Williams, both of this place.

MARRIAGE.

Inscribed to Elder Thomas Williams.

Geminous universe! Creation's twins!
What loving proneness, every where disclosed
Throughout existence, for a double self;
Two lives, two natures, and two kindred souls,
That form the ONE, and Being make complete:—
They are but *parts*, and not two perfect wholes.
Great Nature, in her generative course,
Moulds all her works in halves.
Man is imperfect when without his mate;
Nor can they separate travel up the path
That leads to God and the celestial sphere,
Where sexes reach their culminating point,
And Lives eternal send their circles down.

On every page where the Creative power
Hath wrote its wondrous genesis of life,
These great relations God and Truth maintain;
Nor hints that He will ever sexes end.
How vain His laws, how meaningless His works,
If into non-descriptive chaos we
Should be resolved, when at perfection's stage;
Not male nor female, father, mother, child,
Nor wife, nor husband, brother, sister, kin!
But can perfection those relations end,
On which it builds itself and travels up?
Or is that Being who by sexes works—
Made a Creator by creation's scheme—
Himself a sexless and non-mated God?
A "perfect man" and yet himself no man?
His works on earth, but pattern things above;
And family ties run through the Godly state,
And holy marriage leads to "Endless Lives."

Dear brother, sister, mated first in love,
It whispered each had found this second self!
Two kindred souls, two hearts, with fondness mov'd,
You entered wedlock, God hath made you ONE.
Keep strong those ties, give love eternal youth,
Nor e'er be parted whom the Lord hath joined.
So shall you be like that first holy pair,
Who once in Eden were each other's worlds,
Till you be parents of a race as great.

E. W. TULLIDGE.

ADDRESSES.—William Smith, Alfred's Court, Milbourne Street, Carlisle.
Miles Romney, 35 Paddock Street, Ardwick, Manchester.
William Fuller, Mrs. Pikes, Blind Lane, Ramsbury, Wilts.
James Andrus, Mrs. Burnett's, Castleton, Sherborne, Dorset.
Reuben McBride, Raglan Terrace, Robin-Hood Street, Nottingham.
William Turner, care of Alfred Henson, Deanshanger, near Stony Stratford, Bucks.

MONEY LIST, SEPTEMBER 18—25, 1857.

	£	s.	d.
William Gibson	1	0	0
William Ajax	1	0	0
W. B. Child, (per Thomas Wallace)	5	0	0
Edward Oliver, per Miles Romney	15	0	0
P. Q. McComie, (per J. McComie)	14	2	0
William Brownlow	8	0	0
A. N. McFarlane	2	0	0
Carried forward	£46	2	0

	£	s.	d.
Brought forward	£46	2	0
John Mellor	5	0	0
William Shires	2	0	0
C. C. Shaw, (per William Pace)	2	0	0
William Thurgood	1	15	0
Richard Holt, (per Jesse Hobson)	1	10	0
E. D. Miles	1	10	0
	£59	17	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XIX. Saturday, October 17, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 12.—*MORMON SOCIETY.*

THE ARTS, SCIENCES AND EDUCATION AMONG THE MORMONS.

"While all these exertions are making for the physical development of a new empire among the mountains, the mental elevation of the people by education has been by no means lost sight of. Liberal appropriations of land and money have been made for the establishment of an university, the grounds for which are laid out and enclosed, being situated on one of the terraces of the mountain overlooking the city. A normal school, designed for the education of those who desire to become teachers, is already in successful operation. School-houses have been built in most of the districts, both in the city and country, which are attended by old as well as young, and every effort is made to advance the mental improvement of the people.

"When it is remembered that within the space of four years this country was but a wild and dreary wilderness, where the howl of the wolf and the yell of the miserable Indian alone awoke the echoes of the mountains, and where the bear, the deer, and the antelope roamed securely over what is now a compact and populous city; that the physical obstacles to the occupation of a region so unpromising were sufficient to discourage the most sanguine imagination and to appal the stoutest heart,—the mind is filled with wonder at witnessing the immense results which have been accomplished in so short a time, and from a beginning apparently so insignificant."—*Stansbury*, p. 143-4.

"Hitherto all exertion has necessarily been bestowed on obtaining the means of living; to fence fields, build houses, and tend their crops and herds. But as soon as this pressure slackened, we find them appropriating liberally for a university, which shall be eminently practical in its character, and designed to teach the useful branches thoroughly, first, to all, and allow those who have the leisure and the means, to acquire the ornamental afterwards.

"The selected grounds for the university buildings are beautifully located on the first broad terrace, in the north part of the temple city, and overlook the dwellings of the town. City Creek has excavated a deep channel through this tableland, as it bursts out from the mountains, and its waters are to be taken at the requisite elevation in the hills; and conducted to the college plat, and made to beautify the scenery in jets, and water the groves, walks, and botanical gardens; and a part used for health, in extensive bath and swimming houses.

"A large square is to be allotted and fitted to athletic and equestrian exercises; an observatory for practical astronomy, and the instruments already collected are to be freely used to instruct on the ground, in the several departments of engineering, mechanics, and surveying—the agricultural department liberally patronised; and the living, spoken languages of all peoples thoroughly taught to the proper students.

"A peculiar feature in their instruction is the introduction of a 'Parent's school' for the heads of families; and, at the time of the organization, the President is said to have avowed his intention of attending it as a scholar, which is gladly mentioned as a thing redounding to his praise, and showing his strength of character; as also calculated to show others of his people that the time for acquiring knowledge is during the whole life of man. It is too often that the school-room is deserted in early life, or the idea acted upon, that, if our youthful days have not acquired the elementary branches, it is of no use afterwards to try to remedy the deficiency.

"The Parents' school, patronised by the Presidency and Regents of the University, with the members of the High Council, must have an immense influence in refining, elevating, and ennobling the mind of the public generally. Primary schools, opened under the direction of the chancellor, and inspected by the Regents, are well attended by the children; but the whole system is now like chaos being reduced to order. Their philosophers already aspire to something more than has yet been accomplished; and they assert that they shall soon revolutionize the kingdom of science, and surpass the most learned in mathematics, philosophy, and the sciences of observation.

"The geologist and chemist must directly come to them to learn the wonders developed from below, and in the mineral kingdoms; and the botanist and naturalist to study the arcana of the principle of life, elabbrated in the vegetable and animal. For, having 'sought first the kingdom of Heaven," they look now for the promise of having all other things and knowledge added; but they sensibly add, that the Lord helps those who help themselves, and that their minds will only be quickened to perceive by the most intense industry."—*Gunnison*, p. 80-1.

"Salt Lake City is divided into wards, consisting of nine 'blocks;' every ward has its own bishop, and a school-house in the central block, which is also used for local religious meetings. Inhabitants are required to send their children to school when of a proper age, and pay according to the number sent; but if they are too poor, the ward pays. A schoolmaster receives about fifty dollars a month, but not much of the amount in money: the education is secular, and a 'Gentile' may—one of our train did—obtain the office, but of course would not be allowed to teach anti-Mormon doctrine. The bishop also has to see that the poor are maintained, and that tithes are duly paid: no person, whatever his faith, if sick or unable to find employment, is allowed to want food and clothes and lodging; but idlers are not encouraged."—*Chandless*, p. 186.

CHARACTER OF GOVERNOR BRIGHAM YOUNG.

"Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present. I may nevertheless be pardoned for saying, that to me, President Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their moral, mental, and physical elevation. He appeared to possess the unlimited personal and official confidence of his people; while both he and his two counsellors, forming the presidency of the church, seemed to have but one object in view, the prosperity and peace of the society over which they presided."—*Stansbury*, p. 133-4.

"Upon the action of the Executive in the appointment of the officers within the newly created Territory, it does not become me to offer other than a very diffident opinion. Yet the opportunities of information to which allusion has already been made, may perhaps justify me in presenting the result of my own observations upon this subject. With all due deference, then, I feel constrained to say, that in my opinion the appointment of the president of the Mormon church, and head of the Mormon community, in preference to any other person, to the high

office of Governor of the Territory, independent of its political bearings, with which I have nothing to do, was a measure dictated alike by justice and by sound policy. Intimately connected with them from their exodus from Illinois, this man has been indeed their Moses, leading them through the wilderness to a remote and unknown land, where they have since set up their tabernacle, and where they are now building their temple. Resolute in danger, firm and sagacious in council, prompt and energetic in emergency, and enthusiastically devoted to the honour and interests of his people, he had won their unlimited confidence, esteem and veneration, and held an unrivalled place in their hearts. Upon the establishment of the provisional government, he had been unanimously chosen as their highest civil magistrate, and even before his appointment by the President, he combined in his own person the triple character of confidential adviser, temporal ruler, and prophet of God. Intimately acquainted with their character, capacities, wants, and weaknesses; identified now with their prosperity, as he had formerly shared to the full in their adversities and sorrows; honoured, trusted, the whole wealth of the community placed in his hands, for the advancement both of the spiritual and temporal interests of the infant settlement, he was, surely, of all others, the man best fitted to preside, under the auspices of the General Government, over a colony of which he may justly be said to have been the founder. No other man could have so entirely secured the confidence of the people; and this selection by the Executive of the man of their choice, besides being highly gratifying to them, is recognized as an assurance that they shall hereafter receive at the hands of the General Government that justice and consideration to which they are entitled. Their confident hope now is that, no longer fugitives and outlaws, but dwelling beneath the broad shadow of the national ægis, they will be subject no more to the violence and outrage which drove them to seek a secure habitation in this far distant wilderness.

"As to the imputations that have been made against the personal character of the governor, I feel confident they are without foundation. Whatever opinion may be entertained of his pretensions to the character of an inspired prophet, or of his views and practice on the subject of polygamy, his personal reputation I believe to be above reproach. Certain it is that the most entire confidence is felt in his integrity, personal, official, and pecuniary, on the part of those to whom a long and intimate association, and in the most trying emergencies, have afforded every possible opportunity of forming a just and accurate judgment of his true character." —*Ibid*, p. 146-7.

"I was glad of an opportunity of seeing the redoubted Brigham Young. —He is a portly man of middle height, apparently about fifty-four; his face bespeaks strong common sense, and when in the prayer he was spoken of as the "prophet and revelator," I tried—but in vain —to discover any sign of contempt in his countenance."—*Chandless*, p. 206.

"The previous remarks of Brigham Young are a characteristic specimen: he never flatters the people, nor apes the supposed mien and language of a prophet. Neither would succeed: the Mormons are not fond of "soft sawder," and would suspect affectation. He rather affects coarse and common language, merely now and then adding with conscious superiority, 'I feel to speak of these things as beneath my position and my office, but the people are such dolts and fools I am obliged to do so.' He is in shrewdness and energy well fitted to be the head, though by no means the most intellectual or most eloquent in the 'Church.'"—*Ibid*, p. 207.

"This man, with a mien of the most retiring modesty and diffidence in ordinary intercourse in society, holds a spirit of ardent feeling and great shrewdness; and when roused in debate, or upon the preacher's stand, exhibits a boldness of speech and grasp of thought that awes and enchains with intense interest—controlling, soothing, or exasperating, at pleasure, the multitudes that listen to his eloquence. His title among the Saints is, 'The lion of the Lord.'"—*Gunnison*, p. 129.

"As soon as our party were descried from the observatory at Parowan, the authorities of the town, and numbers of other gentlemen, came out to welcome the arrival of his excellency, Governor Young; and I never could have imagined the deep idolatry with which he is almost worshipped. There is no aristocracy or presuming upon position about the Governor; he is emphatically one of the people;

the boys call him Brother Brigham, and the elders also call him Brother Brigham. They place implicit confidence in him, and if he were to say he wanted a mountain cut through, instantly every man capable of bearing a pick-axe would commence the work, without asking any questions, or entertaining expectation of payment for services.

"He must certainly possess some extraordinary qualities, which could inspire such unlimited confidence in two hundred thousand Mormons."—*Carvalho*, p. 207-8.

"His great authority has thus far been made subservient to the public interests, and his attention never diverted from alleviating individual distress—therefore it is no wonder that his sanctity is believed above reproach, and his least wish abjectly complied with by almost all over whom he presides with unlimited sway."—*Gunnison*, p. 78.

(*To be continued.*)

A FAIR PROPOSAL AND A FEW PLAIN TRUTHS.

(*From the "Deseret News."*)

By the latest reports from the States, we learn that there is a wonderful uproar about the "Mormons," notwithstanding their great remoteness from all neighbours of the class commonly termed civilized and Christianized. Lying letters, though written by nobodies, have excited and bewildered the public mind; priests, politicians, and editors have lent their aid to fan the flame, and all manner of rumours are afloat about the "Mormons," while they are innocently, peaceably, and industriously walking in the pathway of their rights, as guaranteed by the constitution and laws of our common country.

It has been iterated and reiterated abroad, that there are many in our midst who would be glad to get away from here, if they could only be assured that they would not be destroyed upon attempting to leave. And it is well known that there are thousands in the States who are extremely anxious to come here, but are prevented from so doing by want of means for their transportation. It is also most generally understood that the people in all the States, and in all the Territories except Utah, have had the untrammelled privilege of locating in places of their own choosing, while the "Mormons" inhabit a region so uninviting, that no others had ever made an attempt to subdue it, neither would they now accept of it as a gracious gift, with all its hard-earned improvements, should the "Mormons" vacate in their favour. Under these circumstances it is now fairly and frankly proposed by the Saints in Utah, and the proposal will be most readily complied with on their part, to forward safely and free of expense to them, all who prefer leaving Utah and going to the States, if the people or the Government of the United States will, in like manner, forward to Utah those in their midst who prefer to dwell here.

O ye editors, priests, and politicians, is not that a fair proposition? You may reply that "in that case the Government would have far the heaviest bill to pay, as there are hundreds in the States who would prefer being here to one here who would elect to reside in the States," and your reply would be correct. But then why such a hue and cry about tyranny, oppression, and abominations in Utah, when you so well know the main facts in the case, and that you would be the losers in accepting so fair a proposition? Simply because you are, some ignorantly, some knowingly, and all willingly, led by a spirit that is madly striving to destroy the Saints of the Most High from off the face of this earth, that he may keep its inhabitants under the gross spiritual darkness that until recently has brooded over the four quarters thereof, and which even now prevails to an extent the most pitiable and disgraceful in beings professing the least intelligence, and who are accountable for their acts to the Father of all our spirits. This course of things will actually destroy themselves. Such malignity, such perversion, misrepresentation, and lack of the most ordinary degree of kindly feeling for their fellow

beings as now characterize the speeches, remarks, and publications of so great a majority in our boasted Republic, are indeed strange. This continent has been pronounced to be a land choice above all other lands, has been peopled by those who fled from persecution and oppression in other climes, and who successfully threw off the tyrant's yoke about being fastened upon their necks by a power that styled itself the parent, and yet, to the disgrace of human consistency and to the aiding and abetting the powers of darkness in opposition to the decrees of Heaven, many of the descendants of those worthy sires are doing their utmost to thwart the purposes of High Heaven, and to either exterminate or enslave, solely for their religious belief, those who are lawfully entitled to the dear bought privileges rightfully belonging to all. The dictionary of our language, voluminous as it is, has not words with which to properly describe the miserable inconsistency and hellish principles governing such a course of conduct.

How much better it would be, even solely in a political point of view, for the Government of the United States to grant land and extend aid and encouragement to those hardy settlers who are turning her barren wastes into smiling fields, than to harrass a portion of her citizens who are patriotic and loyal above all others, who have withdrawn themselves far from other settlements, and have joyfully unfurled the stars and stripes, the insignia of equal rights, in the tops of her mountain fastnesses. But no, priestcraft is in danger, politicians are hungry for office and spoils, editors must print spicy articles to increase the circulation of their papers, and all hell must be stirred up for the extermination of the Latter-day Saints, and the reversion of smiling fields and happy homes to dreary wastes, and the habitations of buzzards and wolves.

Speculators and politicians, reckless of the lives of innocent persons, indifferent to the interests of the Government, caring nought for the welfare and proper employment of officers and troops, in short, regarding nothing but the accomplishment of their own wickedly selfish purposes, have laid a plan to deplete the well filled coffers of our Treasury, and scatter some of its millions among miserably corrupt scoundrels. And what, think you, is the plan? By carefully working the wires of slander, and exaggerating the influence of the paltry howlings of priests and editors, they have induced President Buchanan and his Cabinet to order a body of troops to proceed, at vast expense, to a country and people where all is, and ever has been, so orderly, proper, and law-abiding, that no troops are, nor ever have been needed. But what care those speculators and politicians for a far worse than useless expenditure of treasure, toil, and hardship, so their pockets are well filled by the operation and a few offices distributed among them? Yet their plan, if it be persisted in, will be a dear and reckless attempt to gain notoriety, wealth, and power, by the sacrifice of principle and humanity, and the more extensively it is carried out, the more disastrous will be the result to all who participate therein, and the more complete and signal will be their final overthrow. Barren and extended plains, and rugged mountains and narrow defiles, at great distances from friends and supplies, are not the most inviting of routes, and a people thus surrounded and valiant for the truth, are not of the most pleasant description to meet with in hostile array, when they are only battling for their rights, their dear bought homes, and the just existence upon the earth of themselves, their wives, children, and friends.

No mob has ever yet been able to successfully cope with the Saints, until they could come against them with a show of legal authority. This our enemies well understand, and therefore they are cunning enough to trump up accusations to induce some action on the part of those legally in power, and thus cover their nefarious plans with the shadow of what appears to be law in the eyes of the masses who do not reflect. But it is really a pity that those who excite and urge hostile operations towards us do not themselves come. If any are to come to fight us, why not send the priests, the editors, the letter writers, the politicians, and speculators, those who are at the bottom of all the present uproar in the States about us? We should be much pleased to see them on their errand of extermination, but they are too much like the monkey who used the cat's paw for raking his chestnuts out of the hot embers. We are of all persons the ones they would prefer to avoid, for full well do they know the injustice and baseness of the representations upon which is founded the action

they have so strenuously urged upon our Government, and the justice they would meet, should they come. They keep aloof, and much prefer thrusting into the gap officers who are chagrined at being appointed to a work so illegal and utterly uncalled for, and innocent soldiers who are drilled to the bidding of their commanders without question or comment. This is a matter of real regret, for both offices and soldiers are bound to obey the orders of their superiors in command; whereas, if the miserable curses who have instigated the sending of troops on such a Tom-fool's expedition had come in person, we should know beforehand where and how to meet them, and what to do with them.

And as to the Officers appointed by Government for Territories, though such appointments are but arbitrary and unconstitutional relics of colonial usage, still, should any come to Utah and demean themselves like true gentlemen, and confine their official acts to their legitimate channels, they will find their offices to partake more of the nature of mere sinecures than in any place they have ever seen, heard, or read of. And in addition to the most urbane treatment in our midst, if they need assistance to help them in, and will only guarantee that they will carry out the above specified line of proper conduct, all necessary assistance will be promptly extended to them. But poor, miserable curses are not wanted here, and all such characters will find the mountain retreats of the Saints too hot for their comfort, for we have already endured their insults, abuse, and corruptions, as long as human nature can bear.

HISTORY OF JOSEPH SMITH.

(*Continued from page 648.*)

[August, 1842.]

Monday, 15th. This forenoon several reports were in circulation in the city, that the militia are on their way here, and the same is said to have been stated by the stage driver, but it is supposed that it is only a scheme to alarm the citizens. Emma presented the foregoing letter to Major-General Law, to which he responded as follows:—

Nauvoo City, Illinois, August 15, afternoon, 1842.

Lieutenant-General Joseph Smith.

Dear Friend—I this morning received a line from you, by the young man (Walker) respecting the guns, &c. One of them is in the Stone shop by the Nauvoo House. One I expect to get put into Mr. Ivin's barn, and the other I cannot get under lock and key in any place I know of yet, but I will have them taken the best care of that I can.

I have also received from the hand of your lady *your orders* at length, respecting matters and things, and I am happy indeed to receive such orders from you, for your views on these subjects are precisely my own. I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of Liberty and Truth, ready in a moment's warning to defend the rights of man, both civil and religious. Our *common rights* and *peace* is all we ask, and we will use every peaceable means in our power to enjoy them, but our *rights we must have*, peace we must have, if we have to *fight* for them.

There has nothing worthy of notice come to my knowledge to-day, the gentlemen officers are seemingly very unhappy and out of humour with themselves more than with any body else. They see we have the advantage of them and that they cannot provoke us to break the law; and I think they know if they do that, we will use them up the right way. I guess they see that in our patience we possess our souls, and I know that if they shed, or cause to be shed, a drop of blood, of one of the least amongst us, that the lives of the transgressors shall atone for it, with the help of *our God*.

I send you the Ordinance that was passed by the Court Martial on Saturday last, for your approval or otherwise, as it cannot become a law without your approbation. I also send you the returns of the election for Major General, as you ordered the election, you will please order the War Secretary of

the Legion (Colonel Sloan) to send for a commission.

With the warmest feelings of my heart, I remain most respectfully yours,

WILSON LAW.

P.S.—Afternoon, 6 o'clock, I have just learned that Mr. Pitman got a letter about noon and got ready immediately, and started off as he said for Carthage, but I think for Quincy, giving it up for a bad job. W. L.

About dark brother Woolley returned from Carthage and stated that he had conversed with Chauncey Robinson, who informed him that he had ascertained, that the Sheriffs were determined to have me, and if they could not succeed themselves, they would bring a force sufficient to search every house in the city, and if they could not find me there, they would search the State, &c.

As before stated the Sheriffs left the city, about four o'clock, saying they were going to Carthage but brother Woolley did not meet them on the road. It is believed they are gone to Quincy.

In consequence of these reports it was considered wisdom that some of the brethren should go and inform me. Accordingly about nine o'clock Hyrum Smith, George Miller, William Law, Amasa Lyman, John D. Parker, Newel K. Whitney, and William Clayton started by different routes on foot, and came to the place where I was. When the statement was made to me I proposed to leave the city, expecting I was no longer safe, but upon hearing the whole statement from those present, I said I should not leave my present retreat yet, I did not think I was discovered, neither did I think I was any more unsafe than before. I discovered a degree of excitement and agitation manifest in those who brought the report, and I took occasion to gently reprove all present for letting report excite them, and advised them not to suffer themselves to be wrought upon by any report, but to maintain an even, undaunted mind. Each one began to gather courage, and all fears were soon subsided, and the greatest union and good feeling prevailed amongst all present. Various subjects then were conversed upon, and counsel given, which was felt to be both seasonable and salutary. After conversing a while in the grove, the company retired into the house, and sat and conversed until about two o'clock, at which time they departed, evidently satisfied and much encouraged by the interview.

Issued the following editorial for the Times and Seasons:—

PERSECUTION.

"If ye will live godly in Christ Jesus, ye shall suffer persecution," was the solemn proclamation made by one of the ancient servants of God; a prophecy that has received its fulfilment in all ages, that has been known and understood by all Saints, and that has been engraven upon the memories of all the faithful; for while blood, and fire, and sword, and torture, have been brought into requisition against the Saints; whilst chains, and fetters and death have been employed, and their sighings and mournings have been wafted on the wings of the wind; their solitary hours and midnight cries; their distress and calamity have been disregarded. This eternal truth has re-echoed in their ears; it has touched their inmost soul; it has been written on the tablet of their hearts—"if ye will live godly in Christ Jesus, ye shall suffer persecution."

Ever since the formation of the Church of Jesus Christ of Latter Day Saints, calumny, reproach and persecution have flown plentifully into their lap—detraction, slander, falsehood, and misrepresentation have been gratuitously heaped upon them; they have been assailed by vexatious law suits, organized mobs, and illegally treated by militia; they have been imprisoned, whipped, tarred and feathered, and driven from their homes; they have had their property confiscated, and have suffered banishment, exile and death for their religion.

Missouri has been one of the principal actors in the scene; she has made many a wife a widow, and many a child an orphan. The tears of the oppressed have plentifully watered her soil; the cries of her robbed and spoiled have rung through her valleys, and been re-echoed from hill to hill; many a weary pilgrim borne down with oppression and weary of life has laid himself down to sleep in the arms of death, while the blood of the innocent has drenched her soil. And never till the trump of God shall sound, the sleeping dead shall arise, the books be opened and the secret history of peoples and nations be unfolded, will the amount of their sufferings be fully known. That day will unfold scenes of wickedness, misery, and oppression, and deeds of inhumanity and blood that the most eloquent cannot depict; the pencil of the limner portray, and that is beyond the power of language to unfold—scenes of misery, of woe, and human suffering. Dipped in the malice of the most fiendish hate, the cup of misery has been rung

out, and they have drunk it to the very dregs.

Missouri, frantic with rage, and not yet filled with blood, wishes now to follow her bleeding victims to their exile, and satiate herself with blood. And not satisfied with staining her own escutcheons, she wishes to decoy the noble, generous, and patriotic sons of Illinois—to deceive them with appearances—to draw them into her snare, that she may be sharer in her crimes, and participate in her guilt, and stamp with eternal infamy her character. We have already to blush for the gullibility of many of her editors who feel desirous to fan the deadly flame, and stain their hands with her foul deeds. We would advise such to halt, to pause for a moment—to reflect upon what they are doing. Have you not witnessed their wanton persecution; their cruel oppression; their deadly hate? Have you not loudly exclaimed against such proceeding; stood forth in defence of republicanism—and as true patriots defended the rights of man? And can you now advocate a cause that would attempt to, or even moot the question of making an *innocent, virtuous* people "*tremble* at the sight of *gathering hosts!*"

Who is it that has made his affidavit that Joseph Smith has been accessary to shooting him? Governor Boggs of Missouri, a man, who, three years ago issued an order to *exterminate* fifteen thousand men, women and children in republican America; a man who sanctioned mobocracy, and raised militia for that effect; a man who has been the cause of the death of scores of innocent people, and has actually been a wholesale murderer. This is the man who prefers the charge; a man who has long ago violated his constitutional oath. We would deprecate at all times the commission of so diabolical a crime as that of murder if committed upon our greatest enemies; and would content ourselves with letting the Lord take vengeance into His own hands; yet we would seriously ask if his statement concerning Joseph Smith is probable, or even possible, under the circumstances mentioned by him? Could Governor Boggs swear that Joseph Smith was accessary before the fact, when he has not seen him for three years? and when Joseph Smith has not been in the State of Missouri for that time? Whatever his belief might be about his being engaged in the plot, he could not swear to it. Concerning Rockwell, he was in Missouri, and it is reported that he is gone there to prove himself clear, but we should think that Missouri is the last place to go to for JUSTICE; we don't think that she is capable of administering it to the Mormons; she must, however, first atone for her bloody deeds, and refund to them what she has robbed them of before their confidence can be restored in her justice, or righteousness. But we would ask, is there no one to murder men but Mormons? Are not assassins stalking through her streets daily? Let the history of the frequent murders committed in St. Louis and other places in Missouri answer. But again, who does not know that Boggs has been in frequent difficulties with other people; that he has been on the point of duelling with Senators, and that his life has been frequently threatened, and that not by Mormons: this we are prepared to prove. Without saying more upon this subject we will proceed to give a history of the arrest.

On Monday the 8th instant General Smith was arrested upon a warrant under the signature of Governor Carlin, in accordance, as stated, with a call from Governor Reynolds of Missouri, upon the affidavit of Ex-Governor Boggs. Mr. Rockwell was arrested at the same time as principal. There was no evasion of this call for the persons of Messrs. Smith and Rockwell. The Municipal Court, however, issued a writ of Habeas Corpus, according to the constitution and city charter. This writ demanded the bodies of Smith and Rockwell to be brought before the said court, but the officers in charge of these men refused to obey its call; though after some deliberation, they left them in charge of the City Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instruction. Thus Messrs. Smith and Rockwell were free from the arrest, as the Marshal had no authority to hold them in custody. Some two or three days after, the aforesaid officers returned, for the purpose of executing the Governor's order, without paying attention to the writ of Habeas Corpus issued by the Municipal Court; but Messrs. Smith and Rockwell were absent.

In a free government every person's rights and privileges are the same; no extraordinary process can issue legally, nor no extrajudicial act be required; justice, like her representative goddess, is blind to *appearances*, and favours no one. In this point of view, then, let us legally examine the case in question:—Mr. Boggs makes an affidavit in Missouri, and charges one O. P. Rockwell with "shooting Lilburn W. Boggs with intent to kill," on the night of the sixth of May, 1842, and that the said Rockwell had fled from justice to the State of Illinois. *Shooting with intent to kill*, and Mr. Boggs alive two or three months after to swear to it may be set down as insufficient grounds for a writ from the Governor of one State, to demand a person as a fugitive from justice in another State. For aught that ap-

pears to the contrary, he might have shot in his own defence and be justifiable; as the charge is not grounded on the wilful, malicious, or felonious intent, without the fear of God before his eyes, to murder. The affidavit is therefore not sufficient for the apprehension, detention and transportation of the said Rockwell to the courts of Missouri. Here we deny that the O. P. Rockwell arrested is the one intended in the writ, this Rockwell being not guilty.

If Mr. Boggs *knew*, of himself, the fact that Mr. Rockwell shot at him with intent to kill, why did he delay the prosecution some two or three months? If he obtained his knowledge from a second or third person, why not avail himself of their affidavits in the body of the writ?

Again, Mr. Boggs charges one Mr. Joseph Smith with being "accessory before the fact to an assault with intent to kill," on the night of the sixth of May, 1842. This must allude to some other *Joseph Smith*, as the Joseph Smith of this city, was in Nauvoo on the aforesaid sixth of May, 1842, and on the next day he was at his post as Lieut. Gen. of the Nauvoo Legion. Nor can it be proved that he has been in the State of Missouri for the last three years.

But for the sake of argument admit the language of the writ, and Joseph Smith as an accessory before the fact, with intent to kill, must have aided or abetted by *words*, or by *means*, while in the State of Illinois, and cannot come under the purview of the *fugitive act*. Having not fled from justice from another State; and, according to the express language of the constitution; "*he could not be liable to be transported out of the State for an offence committed within the same.*"

An accessory before the fact in manslaughter is an anomaly—and now if *the* Joseph Smith of Nauvoo, has committed a crime of the nature charged in the writ, which we deny *in toto*, he should be held amenable to the laws of Illinois, and in the ordinary course of procedure by indictment, in accordance with the right of the constitution, which says that he should have a "*speedy public trial by an impartial jury of the vicinage.*"

Judging now from all the facts of the case, taking the two affidavits together, we must say that the whole forms but a poor excuse for executive interference, and when properly weighed by good judges of law in criminal jurisprudence, will be found wanting in all the important *counts* which constitute a fair case.

As to the writ of Habeas Corpus, issued by the Municipal Court of the city of Nauvoo, it was not acted upon, though we believe that so long as it was not incompatible with the spirit and meaning of the constitution of the State, and of the constitution of the United States, its power was sovereign, as to the rights and privileges of citizens, granted to them by the City Charter, having these express privileges, in words as follows: "To make, ordain, establish and execute all such ordinances, not repugnant to the constitution of the United States and of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of the city"—*and* "the Municipal Court shall have power to grant writs of Habeas Corpus in all cases arising under the ordinance of the City Council."

Now, it is well known that if this Court exceeded the bounds of the chartered power, or transcended the limits of the constitution of the State, or United States, it could be made to respond in a writ of *quo warranto*; and, as a writ of Habeas Corpus can only test the *validity*, not the virtue of a process (as testimony to prove the *guilt* or *innocence* of a person—under an investigation by Habeas Corpus, is inadmissible), we believe, that judges, lawyers, and jurors, will not be very apprehensive that the law of the land, or the rights of the people, will *suffer violence* on this account.

Under the existing animosity of the inhabitants of the State of Missouri, manifested towards the Church of Latter Day Saints, prudence would dictate great caution, and forbearance in the proceedings of public functionaries, relative to claims for persons or property in favor of either party, holding sacred the old maxim: "That it would be better to let ninety and nine guilty persons go unpunished, than to punish one innocent person unjustly."

Concerning the whole matter, we believe that the parties are entirely innocent of the charges alleged against them; and that the whole of it is a wicked and malicious persecution. But it may here be asked by some, if they are innocent, why did they not apply to the master in chancery for a writ of Habeas Corpus, present themselves before the Judge of the District Court, and prove themselves clear?

First, we would answer, that the writ of our Municipal Court was treated with contempt by the officers, and it would have been dishonouring our Municipal authorities to have acknowledged the insufficiency of their writ, and to have let our city charter be wantonly trodden under foot; and that could not have been enforced without coercion, and perhaps employing military force, which under the present excited state of society might have been construed to treason.

In the second place, if they appealed to the District Court it might have availed

them nothing, even if the Judge felt disposed to do justice (which we certainly believe he would have done) as their dismission would rest upon some technicalities of law, rather than upon the merits of the case; as testimony to prove the guilt or innocence of the persons charged, could not be admitted on the investigation on a writ of Habeas Corpus, the question not being whether the persons are guilty or not guilty; but merely to test the validity of the writ; which if proved to be issued in due form of law, however innocent the parties might be, would subject them to be transported to Missouri—to be murdered.

Upon the whole we think that they have taken the wisest course; we have no reflections to make upon their conduct, and shall maintain unshaken our opinions unless we have more light on the subject than we now possess.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 17, 1857.

UTAH MAIL.—The Utah Mail, by express, arrived September 28, bringing Numbers 21, 22, and 23 of the *Deseret News*; also a few letters from our friends. From these sources we are happy to learn that the Saints are rejoicing in the great work that God has enjoined upon them to do.

The world, who are not in possession of the secret spring from which all our actions flow, judge us by themselves, and conclude that if we are not alarmed, we ought to be, at the threatening aspect which affairs are assuming towards us in the States. The Latter-day Saints, in view of the present threatening difficulties, are as calm as the summer's sun. They have learned that the destiny of nations as well as that of individuals, is in the hands of the Almighty, who can and will overrule all things for the good of those who love and serve Him.

We can, with all good conscience, appeal to Heaven to bear witness to our integrity and the purity of our motives in the great work that we are engaged in. Governments, like fallen man, have their day of birth and their day of dissolution. They are, like their originators, imperfect in their organization, and after they have answered the ends for which they were created, will give place to others. The Scriptures show that the mortality which now encompasses the human family will pass away, and man exist in perfection, in an immortal state. Disease and death will then have no power over him. It is said of the righteous in that day, "Ye shall go forth and grow up as calves of the stall." And the word of God as plainly shows that there is to come a time when the kingdoms of this world will pass away, and give place to one that is perfect, set up by the God of heaven, which shall stand for ever.

The reason why the Latter-day Saints do not fear their enemies is, they know that the kingdom they are now building up is that kingdom; and, notwithstanding all the efforts made by its enemies, that it will ultimately triumph. Should we be asked how we know this, we answer, by the same means that Peter knew Jesus to be the Messiah. We know Joseph Smith to be a Prophet sent of God, to organize this kingdom, by the Lord confirming his words to us, as He confirmed with signs following the word of His ancient Apostles and Prophets, to those who believed and obeyed.

If the nations of the earth would give heed to the word of the Lord that is now going forth from Zion through His servants, they would be saved from the great calamities with which they are now threatened, from the distress which always attends a forced and sudden revolution. If the kings, queens, and rulers of the earth would assemble themselves together, enquire of the servants of the Lord, covenant before Him to keep His commandments, and incorporate His laws into their systems of government as fast as required, their governments might undergo a gradual change which would not be perceptibly felt, except for the better.

We are charged with treason, because we presume to believe and teach the doctrines taught by holy men of old, who spoke as they were moved upon by the Holy Ghost. This is not doing us justice. We are under covenant to keep the commandments of God. He has instructed us to adhere to the principles of the Constitution, and obey all the laws of any country in which we may dwell. An investigation of our history, from the organization of the Church up to this time, will clearly show to every unprejudiced mind, that we have done our duty as citizens of the American Republic, and also of other nations where we have dwelt.

If our history shows that we have done our duty as faithful subjects, why are we persecuted, and why is all manner of evil spoken against us? Because the people of that nation are corrupt, and are not willing to honour and obey God. They are not willing that He should rule over them, but prefer laws of their own making, and rulers of their own appointing.

The same spirit that put it into the hearts of the wicked in the days of Pharaoh, that if the male children were not destroyed, Israel would be delivered from bondage, has put it into the hearts of the people in this generation, that if they do not destroy the Latter-day Saints, they will build up the kingdom of God. They cannot be destroyed; and the very thing that the world fears will come to pass, for the Lord will deliver us out of their hands. We never have violated, nor do we ever intend to violate any principle of the Constitution of the United States; but we intend to adhere strictly thereto as long as that Government has an existence. But if our constitutional rights are illegally assailed, the first law of nature—that of self-preservation—makes it our duty to defend ourselves against all such unlawful aggressions.

All nations are now sunk into the lowest depths of immorality. Crime of every mentionable character, like the blight of mildew, has spread its corroding influence over the face of all that would otherwise be beautiful in human society. A reformation is necessary; more, it is indispensable. Who can bring about that much needed reformation?

Luther, Calvin, Wesley, and other great reformers in their day, seeing the corruptions that had crept into the religion of their respective ages, were led to do what they could to establish righteousness upon the earth. How have they succeeded Let the history of increasing crime answer, "They have failed." Why have they failed? Because the set time to favour Zion and build up the kingdom of God had not come. God reserved to Himself the right to revolutionize the world, and bring about a universal reign of peace and righteousness. He is doing it in His own time and in His own way. Instead of being angry at the Latter-day Saints, all ought to hail them and the principles they teach, with joy, thanksgiving, and praise to God, for the glorious prospect that has opened to their view.

We hail with pleasure the cheering news from Zion, and feel to rejoice with her sons and daughters in the prospect of a glorious future that awaits them when their enemies shall have passed out of the land. We invite the Saints and all honest-hearted

lovers of truth in Europe, to join with us, and help to magnify the name of the Lord God of Israel, who has set His hand to work, to revolutionize the world, establish righteousness, and banish Satan and his adherents to their own place, while the meek shall be made to rejoice in the everlasting inheritance of a redeemed world.

DEPARTURES.—Elders E. C. Richardson and James H. Brooks, sailed for the Cape of Good Hope, by the steamer *Waldensian*, Captain Joss, from Greenock, on the 29th ultimo.

EMIGRATION TO THE STATES STOPPED FOR THE PRESENT.—To the Saints who are making preparations to emigrate to the States and to Utah during the ensuing season, we say, for the efforts you have made you will be blessed. Our salvation, as a people, depends upon the obedience which we yield to the counsels of the Lord, given us from time to time through His servants. You have been told to save means to pay your way from this to Zion, and you will be rewarded according to the effort that you have made.

In view of the difficulties which are now threatening the Saints, we deem it wisdom to stop all emigration to the States and Utah for the present. We anticipate that it will not be long until the way will again be opened so that you can go home. As the morning mist is dispelled by the glory of the rising sun, so will the present intervening difficulties be banished by the glory of God, when He shall make bare His arm of power, in defence of His people, as He did in the days when He led them out of the land of Egypt.

It will not be long until the way will again be opened, so that the Saints can gather to Zion according to the desires of their hearts. Continue to treasure up means, and add to what you already have, so that you may not be delayed when the way opens.

THE "MORMON."—*The Mormon*, published in New York City, is discontinued.

LATEST FROM UTAH.

ARRIVAL OF ELDER S. W. RICHARDS.

Liverpool, October 4, 1857.

Elder O. Pratt.

Dear Editor—I take pleasure in informing you of my arrival here yesterday, in company with Elder George G. Snyder, per steamship *Europa*, and at an early date hand you a few items which have come under our observation during our journey, which may not be altogether uninteresting to you and a portion of your readers.

We left Great Salt Lake City on the 13th of August, with the express for the States; our mission extending to the Churches in the States, Canadas, and Europe. George W. Knowlton, and a passenger per the express, accompanied us over the Plains, and Elder Bryant Stringham as far as Horse-shoe creek with instructions to the several stations on the line. We spent the night of the 14th at Bridger. Brother Lewis Robinson in charge of this station had just completed the walls of the New Fort, built of rock laid in mortar. Some forty lodges of the Snake Indians were making a friendly visit at the Fort, and Wash-a-kete, the Chief, seemed much pleased in being made acquainted with us, and interested in the answers made to his inquiries. About eighteen miles west of this post we met Levi Stewart, Isaac Bowman, Mrs. Mc

Minn, and others returning from the States. The night of the 16th, we spent at Markham's station, upper crossing of the Sweet water. Here were also a company of surveyors who had been in camp several days, awaiting McGraw's arrival, being in his employ under Government. From this point they were to proceed on, surveying the road through to California. For the construction of this road, Government had authorized McGraw to disburse $300,000 dollars. On the 17th, coming down the Sweet-water, we met Elder William Walker's train in two divisions. With the first division was Thomas B. Marsh, on his way to the Valley. Elder Walker had left the company, and gone on to the Valley. We also met Levi Stewart's train of goods, about thirty-nine miles west of Devil's Gate.

Morning of the 18th, left Devil's Gate, and about five miles east of Independence Rock met the two first hand-cart companies, in charge of Elders Evans and J. B. Martin. Elders Dana, Ashby, Walker and Workman were in company. These companies were in excellent health and spirits, travelling when we met them at the rate of four miles per hour. Our short interview with them was indeed cheering. The next we met was Elder Moody, with a part of the Texian company, about ten miles east of Willow springs, and but a few miles further we met the first Govornment train with stores for the troops of the Utah Expedition, consisting of twenty-six wagons, each drawn by six yokes of oxen. Evening, we reached the upper crossing of the Platte, where one or more Government trains were encamped, and three companies of our emigration, including the Danish and all the remaining hand-cart emigration. It being in the night we did not make a general acquaintance with the Saints, but learned from Elders Cowley and Parkes, that they were unusually prosperous, and the general condition of the companies improving. These hand-cart companies contained many aged, sickly, and infirm persons, when leaving the frontiers.

Wednesday, 19th, forded the Platte, and three miles down met Homer Duncan, with a part of the Texian brethren, who had with them a very large herd of cattle. At ten, a.m., reached Deer creek, where we found Elders Hoffheins and Hart, with their companies from the States; they had been travelling together, and lost forty-six head of cattle in a stampede, which weakened their teams, but had not essentially detained them. They obtained some cattle from the Deer creek station, and moved on with a good degree of ease. Elder N. V. Jones and the boys with him at this station, merit much praise, as their works there abundantly testified. We tarried here near twenty-four hours, and then passed on to Horse-shoe creek station, Elder Jones accompanying us.

Here we learned that Elder W. G. Young had passed in advance of Elder J. A. Little's company, and that one or two Government trains of stores had passed up the north side of the Platte, which we had not observed. After making some little necessary preparations at this place to enable us to complete our journey to the frontiers, we took two of the brethren from here with us for a return express, and reluctantly parting with Elders Stringham and Jones, we proceeded on. At evening, camped with Elder Little and company, being the last of our this year's Emigration, eleven miles above Laramie. This company appeared to be in an excellent condition for rapid travelling, and were expecting to make good time from there in. Elders P. H. Young, Musser, and Lunt were of the company, and all well.

Thursday morning, 20th, at daybreak, we crossed the Platte opposite Laramie, and passed down the north side of the river. From this point to Kearney it was a frequent occurrence to see large trains, both in motion and in camp, with enormous herds of cattle, horses and mules. Seventy-eight wagons moving in one train, with about 1000 head of cattle, were as many as we saw together. They generally moved and camped in companies of about twenty-six wagons.

Monday, 24th. The first company of troops that we discovered were in camp 118 miles below Laramie. We camped on the opposite side of the river, in view of some 200 tents or upwards, and five or six distinct trains of Government stores and equipage for the troops. Evidently Government has designed to make the Utah Expedition a magnificent affair.

On the 28th we called at Kearney, where we were informed that most of the troops for Utah had passed that point, and many heavy trains of merchandize, in

view of a rare chance for speculation, purchasing wheat, grain, forage, &c., for the troops in Utah. Poor dear creatures, what a pity they should be disappointed!

At Fort Kearney we learned that many were deserting from the expedition, both troops and teamsters, and the officers had been obliged to hold out inducements, and adopt rigid regulations, withholding pay for one year, &c., to suppress, as far as possible, the spirit of desertion. It was thought this spirit would greatly increase as they advanced towards the mountains, and encountered the severity of the mountain storms, which must necessarily overtake them. Even at Kearney the soldiers were in very high glee at the idea of wintering sumptuously in Utah, where, as the Paddy said, "the women are as thick as blackberries," and it was a great wonder to them what Brigham Young would say to see them with his wives parading the streets of Great Salt Lake City. Every dirty, foul-mouthed Dutchman and Irishman, of which many of the troops were composed, fully expected some "Mormon" woman would jump into his arms upon his arrival in Utah, and hail him as a heavenly messenger sent to bring deliverance from "Mormon degradation, wretchedness, and despair." Who don't wait with almost breathless suspense for the issue? Suffice it to say, the information we received at this point was of the most interesting character to such as have families in Utah, and afforded us considerable amusement. With but a short detention at this point, we proceeded on our way, and on Sunday morning, the 30th, we drove into the flourishing little town of Genoa, a settlement of the Saints near the mouth of Loup Fork, where we found Elder Allen in charge.

We spent a few hours here resting ourselves and teams, and attended meeting with the Saints, who seemed as much delighted as surprised at our sudden appearance among them. Evening, we drove on, and early on Tuesday morning, September 1st, we introduced ourselves to Elder William Felshaw in Florence, being nineteen days from the city. The travelling done in little less than seventeen days.

Spending a portion of the day with brother Felshaw, we communicated to him the spirit of our mission, and afforded him such instructions as were in our power to aid him in promoting the interests of the Saints upon the frontiers in the region of Florence and Genoa, and with him crossed the river and spent the evening with a flourishing little Branch of the Church at Crescent City. The Saints here received us with a warmth of spirit scarcely anticipated by us, and the spirit of gathering was not wanting. Our short interview was agreeable and profitable.

The following morning we took stage at Bluff City for Bentonsport, *via* Fort Des Moines and Oscaloosa, where we arrived on the 5th in time for the cars to Keokuk that evening. The following day we took packet for St. Louis, where we arrived on the morning of the 7th, and soon found ourselves in the company of Elders Eldredge and Coward. Having accomplished our business at this place, we took cars on the evening of the 8th, and arrived in New York on the evening of the 10th, and were joyfully received by the brethren there. Elders Appleby, Clinton, and Stenhouse we found zealously engaged in their several duties, presiding and publishing. Upon counselling with these brethren upon the general condition of the Saints in the eastern States, some changes in the affairs of the Church were deemed expedient, and the publication of the *Mormon* was discontinued. On the 19th we left New York for Boston, where we tarried with Elders MacIntosh and Cleary, and visited and attended meeting with the Saints until the 23rd, when we took passage on the *Europa*, and had a very favourable voyage of ten days to this port.

The blessing of our heavenly Father has truly been with us upon this mission, fully equal to the importance of the duties we have had to perform. We passed several bands of Indians upon the plains, together with the principal body of the Sioux nation, but were not molested by any, further than the little annoyance of their wish to trade, or *swap*, for tobacco, matches, bread, &c. Every evil eye towards us has seemingly been blind, and no angry heart has been suffered to do us any harm, and we have been made as swift messengers that go forth from Zion, bearing glad tidings of great joy to all Saints, for our message has been received with gladness and great joy by the faithful Elders who, as watchmen upon the walls, can behold the dawning of the day

that brings with it the redemption of Zion from all her enemies.

As communications of this character are liable to be made tedious by detail, I will close without dwelling minutely upon many little events and facts which could only be fully appreciated by those who have come immediately under their influence. Having performed a journey of 5800 miles in 33½ travelling days, and near 1400 of this with animals, as you may naturally expect, we are wearied somewhat in body, though we are continually refreshed in spirit and in the knowledge of the work of our God.

In conclusion permit me to extend a hearty greeting in the name of the Lord to the Saints under your administration, in which Elder Snyder joins me. In landing once more upon these shores, I am reminded of many days that have in years past been devoted by me to the welfare of the faithful in these lands, and am constrained to rejoice in the integrity of the faithful. To all such I would say, rejoice ye, for our God reigneth in Zion, and His Prophets declare His will. The day of Zion's redemption is at hand, and her children shall speedily behold the salvation of our God; and in that day the nations shall know that Zion is established, and that she is a place of safety for those that flee thither from the wrath and anger of the ungodly, who shall seek each one to destroy his neighbour and brother from off the earth. Know ye, dear Saints, that faithfulness to your covenants, and endurance to the end in the way that God through His servants shall direct, are the terms of your exaltation to mansions of eternal glory.

Praying that success and honour may continue to crown your efforts for the salvation of Israel, I am

Your fellow-servant,

S. W. RICHARDS.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1857.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£1095	15	6¼
Birmingham	B. W. Brindle	335	11	0
Manchester	Edward Oliver	208	3	2½
East Glamorganshire	Henry Harris	189	7	9½
Glasgow	John Hunter	183	7	7
Sheffield	Wm. Brownlow	182	19	6½
Norwich	Edwin Scott	175	4	9
Warwickshire	Henry Brown	169	8	7
West Glamorganshire	John Davies	166	2	0½
Bradford	William Shires	161	18	7
Cheltenham	Thomas Clarke	137	12	8
Liverpool	W. H. Perkes	136	7	5½
Lincolnshire	Samuel Johnson	134	10	8½
Bedfordshire	William Bayliss	131	7	7½
Edinburgh	P. Q. McComie	130	6	2½
Herefordshire	Lewis Bowen	128	5	2½
Reading	John Hyde	119	0	2¼
South	Simon Irwin	114	14	5¾
Staffordshire	Charles C. Shaw	111	1	6½
Hull	S. Pickering	107	6	5½
Newcastle-on-Tyne	R. J. Philp	101	11	3
Monmouthshire	Michael Vaughan	101	0	4
Derbyshire	Thomas Parkes	94	5	5
Nottinghamshire	Josiah Holmes	94	4	11½
Southampton	Willet Harder	93	17	8
Kilmarnock	John Aird	90	12	4
Leicestershire	John Mellor	88	2	7
Durham	William B. Child	77	5	3¼
Cambridgeshire	G. Teasdale	76	7	10
Wiltshire	William Norris	72	13	9
Shropshire	David James	67	7	10½
Worcestershire	Richard Holt	65	11	7
Cardiff	Samuel Roskelly	61	11	1½
Preston	John Holsall	60	15	10½
Belfast	James McGhie	60	15	1
Dundee	A. N. McFarlane	59	19	8
Carried forward		£5384	13	9

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5384	13	9
Dublin	John Grist	52	9	7½
Lands End	John Kessell	52	7	2¼
Carlisle	William Gibson	38	4	9½
Dorsetshire	Benjamin Elliot	34	11	8
Brecknockshire	John Thomas	30	16	8
Late Herefordshire	John Preece	24	17	9
Channel Islands	W. Thurgood	24	13	1½
Llanelly	David Davies	24	4	6¼
Pembrokeshire	Edward D. Miles	15	12	5½
Caermarthenshire	Isaac Jones	10	10	0½
Flintshire	David John	10	5	9
Denbighshire	William Ajax	10	0	4
Dyffryn Conwy	William Ajax	7	18	9½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Swiss and Italian	Jabez Woodard	256	14	7
Australian	A. J. Stewart	195	12	5
Cape of Good Hope	E. C. Richardson	148	11	7½
Sandwich Islands	P. B. Lewis	78	12	5½
Scandinavian	H. C. Haight	42	16	4¾
Bombay		20	15	3½
East India	J. P. Malk	7	14	9
Malta		5	7	2
George C. Riser		6	3	5½
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
F. Merryweather		0	17	3
Frederick Mackay		0	5	3
(Errors excepted.)		£6493	10	9½

VARIETIES.

SCURVY AMONG THE UTAH EXPEDITION.—Since freely indulging their insatiable appetites with the Squaws in the neighbourhood of Fort Kearney, it is reported that the *scurvy* is prevailing to a considerable extent among the troops of the Utah Expedition.

HEAR THE STORY—OF THE CHILD which went forth into the mountain ravine. While the child wandered there he called aloud to break the loneliness, and heard a voice which called to him in the same tone. He called again, and, as he thought, the voice again mocked him. Flushed with anger, he rushed to find the boy who insulted him, but could find none. He then called out to him in anger, and with all abusive epithets—all of which was faithfully returned to him. Choking with rage, the child ran to his mother and complained that a boy in the woods had abused and insulted him with many vile words. But the mother took the child by the hand and said: "My child, those names were but the echoes of thine own voice. Whatever thou didst call was returned to thee from the hill side. Hadst thou called out pleasant words, pleasant words had returned to thee. Let this be thy lesson through life. The world will be echo of thine own spirit. Treat thy fellows with unkindness and they will answer with unkindness; with love, and thou shalt have love. Send forth sunshine from thy spirit, and thou shalt never have a clouded day; carry about a vindictive spirit, and even the flowers shall lack curses. Thou shalt receive ever what thou givest, and that alone." Always, said the speaker, is that child in the mountain passes—and every man or woman is that child.

SALUTATION TO THE FOURTH OF JULY.

Auspicious *day* of freedom's birth,
All hail thy yearly dawn!
Columbia greets thee—Glorious Fourth,—
Her Independence morn.

While thund'ring guns shake earth and skies
When thy return appears,
What thrilling scenes like spectres rise,—
Those scenes of former years.

When *rifle's crack* and *cannon's roar*
Spoke *death* in every tone;
And groaning, dying men in gore,
Fell prone like grass when mown.

Those scenes of mental, mortal strife
Of minds with passions wrung;
When wrong and right, and death and life,
In even balance hung.

When husbands, fathers, brothers, sons,—
(Although midst tears and sighs)
Each offered all. God blest. They won
Our country. Noble prize!

Through all these acts our sires we view,
And fancy they return;
And bid us like themselves—be true,
Like them—all cravens spurn.

'Till truth and righteousness shall reign,
O'er every land and sea;
And all men shout the joyful strain,—
"The *Truth*" has made us free.

PHILO.

MONEY LIST, SEPTEMBER 25—30, 1857.

William Shires	£7	0	0
E. Harding	4	0	0
B. W. Brindle	16	0	0
Josiah Holmes	12	0	0
A. J. Stewart, (Australia)	37	19	11
William Norris	2	0	0
John Hunter	31	0	0
Carried forward	£109	19	11

Brought forward	£109	19	11
George Teasdale	2	15	0
William Brownlow	2	10	0
John Holsall	5	0	0
John Kessell	1	13	2
William H. Perkes	6	3	10
	£128	1	11

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XIX. Saturday, October 24, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 13.—*MORMON SOCIETY.*

PETITION FOR THE RE-APPOINTMENT OF GOVERNOR BRIGHAM YOUNG.

"To His Excellency Franklin Pierce, President of the United States.

"Your Petitioners would respectfully represent: that

"Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, We find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumours published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory;

"We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and

"Whereas his re-appointment would better subserve the Territorial interest than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; That he is decidedly the most suitable person that can be selected for that office.

"We therefore take great pleasure in recommending him to your favourable consideration, and do earnestly request his re-appointment as Governor, and Superintendent of Indian Affairs for this Territory."

"Great Salt Lake City, Utah Territory, December 30th, 1854."

J. T. Kinney, Ch. Justice U. S. Supreme Court Utah.
R. J. Steptoe, Lt.-Col. U. S. Army.
John F. Reynolds, Bvt.-Maj. 3rd Arty. U. S. A.
Rufus Ingalls, Capt. U. S. Army.
Sylvester Mowry, Lieut. U. S. Army.

Lathett L. Livingston, Lt. 3rd U. S. Arty.
Jno. G. Chandler, Lt. 3rd U. S. Arty.
Robt. O. Tyler, Lt. 3rd Arty.
Benjn. Allston, Bvt. 2nd Lt. 1st Dgns. U. S. Army.
Chas. A. Perry, Sutler U. S. A.
Wm. G. Rankin, [Quartermaster's Clerk.]
Horace R. Wirtz, Medical Staff U. S. A.
Leo. Shaver, Asst. Jus. S. C. of U. S. Ter. of Utah.
Wm. I. Appleby, Clerk Supreme and First District Courts U. S. T. U.
Curtis E. Bolton, [Bookkeeper of Mr. Perry.]
A. W. Babbitt, Secretary of Utah Territory.
Wm. Mac, [Merchant.]
J. M. Hockaday, [Do.]
George Sims, [Do.]
Henry C. Branch,[Do.]
C. C. Branham, [Do.]
C. J. Byrne, [Do.]
Lucian L. Bedell, [M.D.]
Cortland Livingston, [Merchant.]
Felix Tracy, Jr., [Adams & Co.'s Express Agent.]
E. Smith, Postmaster Salt Lake City.
Joseph Hollman, U. S. District Atty. for Utah.
Joseph L. Heywood, U. S. Marshal Utah Ter.
Jos. Greene, [Merchant.]
J. Geo. Ziegle, [Do.]
Louis Scholl, [Do.]
B. W. Gannon, [Do.]
John J. Kerby, [Do.]
S. L. Wallace, [Do.]
F. S. Klumph, [Do.]
Stephen B. Rose, Ind. Sub-Agent for Utah Ter.
James Loan, [Merchant.]
W. H. Hooper, [Do.]
Geo. P. Styles, Associate Justice S. C. U. S. for Territory of Utah.
T. S. Williams, [Merchant.]
John Needham, [Do.]
William Bell, [Do.]
Charles G. McLure, [Forage Master U.S.A.]

"We do hereby certify that the above is a true copy of a Petition with the signatures attached, and forwarded to President Franklin Pierce, this 31st day of December, 1854.

"Thos. Bullock, G.S.L. Co. Recorder.
"Leo Hawkins, Clerk."

It will be remembered that Lieut.-Colonel E. J. Steptoe, whose signature is attached to the foregoing, had himself been appointed to the Governorship of Utah, but had honourably declined, for the reasons set forth in the petition. It will be observed that the names of Secretary Babbitt and Judge Shaver are also attached thereunto; and this fact will appear doubly significant, inasmuch as the principal charges brought against us in Drummond's Report are, that these men were murdered by the "Mormons." Query: do the "Mormons" murder their FRIENDS, while rascals and avowed enemies, such as Drummond, are allowed to escape? Consistency, answer!

TESTIMONY OF COLONEL THOMAS L. KANE.

Extract of Correspondence between the Colonel and President Millard Fillmore.

"Philadelphia, July 11, 1851.

"My dear sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate, without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism and devotion to the interests of the Union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge."—*From the Pensylvanian.*

TESTIMONY OF CHIEF JUSTICE JOHN T. KINNEY.

Remarks at a Collation given by the Hon. Secretary, A. W. Babbitt, to the Legislative Assembly of Utah.

"I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise, which have enacted the fewest and simplest laws; and as you claim superior wisdom, it will no doubt be made manifest in the framing of your laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogise Governor Young, or his Council. Everything in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty —your public buildings—your machinery,

and the union and good feelings prevailing throughout your territory. are all monuments of the wisdom and power that influence and control every department. No stranger coming into this territory, but will be struck at the luxury, magnificence, symmetry, and ingenuity that exist throughout this valley. This cannot be ascribed to the wisdom of man—it cometh from the Almighty Creator of heaven and earth; I can account for it on no other principle. I shall continue to observe with interest the progress and development of the territory, while I may be with you, and that may be for all my life, for aught I know; and it is food for the mind. Although the inhabitants of this territory are from so many nations, governments, and kingdoms, still there is no people more happy, more free, and prosperous than this people. These are the words of truth, and it gives my soul delight to express them."

ANTI-MORMON SLANDERS.

"I have not yet heard a single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences of opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation or the testimony of others, know to be unfounded."—*Colonel Thomas L. Kane.*

"Can charges which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure."—*Ibid.*

"The way these Mormons have been 'lied about' is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and every body in it seems to be active and busy."—*H. C. Lee, of Milwaukie, Wisconsin.*

"I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. . . . . I was assured, by an intellectual man—not a Mormon—who had resided two years among the Mormonites in Utah, that the morals of the public were *remarkably pure*, and that the Mormon women *were above all blame.*"—*Frederica Bremer's Homes of the New World.*

"Despite of all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants; but so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones—whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man, whose wife, daughter, or sister had been injured, to kill the seducer."—*New York Herald.*

"While to the thoughtless reader the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of

hare-brained socialists, or agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness — Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumblingblocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative, but it is linked and coupled with a moral law framed on the wisest basis."—*Ibid.*

"Nor, whatever may be the character of the leaders, can we hesitate to believe the almost unanimous testimony of travellers to the general morality of the population? Indeed, the laborious and successful industry, which we have described, could not characterize a debauched and licentious people."—*Edinburgh Review.*

(To be continued.)

THE UNITED STATES GOVERNMENT AND UTAH.

(From the "Deseret News.")

Powerful in numbers and wealth, extensive in domain, learned and practical in mechanical arts and the exact sciences, and possessing a land choice above all other lands, the United States had it in their power to become the most free, enlightened, and happy government ever instituted by man. Peopled by those who had experienced and fled from intolerance, oppression, and religious persecution in the old world, delivered from the yoke aimed to be fastened by a foreign power, and blessed with a constitution guaranteeing freedom of conscience, of speech, and of the press, it was scarcely presumable that occasion would ever be found for the prudent, cautionary counsels and exhortations to be found in the inaugural addresses of Washington, Adams, and Jefferson. But, alas, for human wisdom, when man rejects the counsels and servants of Jehovah! So recently as March 4, 1797, President Adams rationally and forcibly urged the propagation of "knowledge, virtue, and religion, among all classes of people, as the only means of preserving our Constitution from its natural ENEMIES, the spirit of sophistry, the spirit of party, the spirit of intrigue, the profligacy of corruption;" and within that brief period those very ENEMIES, so wisely cautioned against as destructive "to elective governments," are exercising almost undisputed sway over our nation, and most certainly bid fair to soon accomplish their fore-warned nefarious designs.

Place-hunters and spoilsmen, with a hireling clergy and reckless editors to bolster corrupt systems and lash unbridled licentiousness into fury, have the Executive of our nation fast bound hand and foot, and turn him, like a weathercock, to subserving their nefarious purposes, to the utter overthrow "of equal laws, of justice and humanity," principles so revered and respected in the early administration of our government. Yes, so much were those principles then respected, that President Jefferson, so late as March 4, 1801, asserted, "A wise and frugal Government, which shall restrain men from injuring one another, and shall leave them otherwise free to regulate THEIR OWN pursuits of industry and improvement," to be "necessary to make us a happy and prosperous people."

But inasmuch as rotten political pigmies have attained to almost supreme sway in the Government, and are fast trampling under foot the last vestige of "unalienable rights," utterly regardless of the correct teachings and examples of the wise and true patriots and statesmen of the Revolution, it may be asked whether we expect to wean them from the cesspool of their corruptions, or to prevent the mad officers and crew of the ship of state from pursuing their wild orgies, as they are hopelessly whirled in the narrowing circles of the vortex of destruction. We have no such expectation, for we are aware of the folly of attempting to cast evil spirits out of those who prefer their companionship, and our voice is not loud enough to penetrate the ears of those who are willingly deaf and drunken through the influence of their unbridled passions. What then do we propose? To freely

and truthfully comment upon men and principles, no matter whether high or low, powerful or weak, as opportunity and wisdom may dictate. Also to inform "the powers that be" that we are somewhat acquainted with their inhuman plans and designs, and shall subvert them so far as possible; and, for the benefit of the honest, virtuous, and upright, the wide world over, shall strive to encourage the noble and good, and restrain the vicious.

The United States have millions of acres of unoccupied land, for the rapid settling of which the very genius of our Government requires the extension of every constitutional facility and encouragement. Utah embraces a large area of mountains, deserts, and arid valleys, with three salt lakes, several brackish and fresh water springs and streams, six or seven small unnavigable rivers, and limited and widely scattered spots and strips of soil rendered fertile by expensive and vexatious irrigation. This "frightfully poor" region was unoccupied previous to 1847, save by the aborgines and a few roving Indian traders, trappers, and hunters. Being midway between the Western States and the land of gold, on the best direct central line of over-land communication, did not the Government offer large bounties in land, and almost stretch its delegated powers, to pave the way for the settlement of so desolate a country? And did they not even shake off a barbarous relic of colonial usage, and guarantee to the settlers in such a region, even more fully and cheerfully than is accorded to those dwelling in more desirable locations, the constitutional right of electing their own officers? We will answer.

In February, 1846, thousands of men, women, and children, could be seen leaving their homes in Nauvoo, and crossing the Mississippi to escape the religious persecution so ruthlessly poured upon them by the State of Illinois, while not a single move was made by the General Government to "restrain men from injuring one another." And when crossing the Missouri, after a weary journey through the State of Iowa, they were met, instead of with kindness, commiseration, and succour, with a requisition from the United States for a battalion of 500 efficient men to assist in the war with Mexico. This quota, if even any could have been legally called for under the circumstances, was so outrageously and unprecedently large, as to plainly manifest what might be expected from the then Administration, which should, according to Jefferson, have extended "equal and exact justice to all men, of whatever state or persuasion, religious, or political."

That battalion, after being so recently thrust from their homes, solely because they lived above corruptions and the commission of popular crimes, at a moment's warning turned their backs upon their wives, children, and aged parents, upon their brethren and sisters, and, least of all, upon their teams, wagons, and the little all left to them of this world's goods, and performed the most arduous, health-destroying, and praiseworthy, but much poorest requited service, in the acquisition of the very territory of which Utah is a portion. That unfair and inhuman requisition was the first open thrust at the Latter-day Saints by the Government, but it was met in a manner so different from what was expected, and so different from what any other class thus treated would have met it, that the then design for our extermination was foiled. And the ready compliance with such an unheard of requisition, for a long period, effectually silenced the most rabid persecutors of the Saints, and even caused its originator and instigators to blush at cruelty so akin to the characteristics of the fiends of darkness.

In 1847, unfostered and unsustained by human aid, but strong in the Spirit of their God, and joyous in the known eternal principles of Heaven, the Saints wended their way to the mountain fastnesses of what is now called Utah; and from that date until now have been busily engaged in the observance of the commandments of God and the counsels of His servants, in framing and abiding good and wholesome laws, and in benefitting and striving to save the human family so far as possible. Within that short time cities have been built containing, aside from the comfortable dwellings of the less affluent, large, tasteful, and commodious public and private edifices, which would add grace to cities the most favored by time, wealth, and other facilities. Many locations, previously nude and unsightly, have, by laborious, persevering, and often unrequited toil, been caused to teem with their rich products for the sustenance of man and beast, of the citizen and the stranger. And trees, planted and watered

with a labour and patient waiting that but few would endure, are now bending with their burden of beautiful, luscious, and varied fruits, where heretofore naught but barrenness met the eye. And mills and machinery add their hum to the music of waters hitherto unrestrained. These facts alone are of themselves a perfect refutation of all the lies and slanders uttered against us, whether in regard to our social, moral, or political, or religious character and habits; for no people of the character and habits given us by our enemies, would, could, or ever did, even under the most favourable circumstances, operate in a manner at all comparable, for true worth, with the course and conduct of the Saints in Utah.

"Well, for all this toil expended in peopling with patriotic citizens regions where no other people would or will dwell, has not Congress passed for Utah an extra liberal pre-emption law?" It has passed pre-emption laws, some more and some less liberal, for ALL Territories, if we mistake not, except the Territory of Utah! And here alone, where, from the very nature of the country and the just claims of its settlers, and the circumstances of its settlement, justice and mercy would require its being freely given to its occupants, as some small remuneration, there is no pre-emption law extended by a Government which proclaims its citizens to be "free and equal." At a late date, persons were sent to make scattering surveys within our borders, when it is or should be well known at Washington, that even those will never pay for the expense. For although they be made, as we are informed has been the case, at a very cheap rate to the parties entrusted with their execution, by plotting in the office lines never run, and corners never seen in the field, and by here and there sticking long stakes so loosely, that animals upon the range will rub them down (laid to "Mormons") and thus obliterate guiding marks to blunders, still the Government pays according to the office returns, and the buyer may hunt his lines and corners as best he can. But perhaps we should find no fault with large pay for not-doing, since it is preferable with some to be unwillidg to pay anything for service, unless the service be of a corrupt and corrupting description, or be not-performed.

We are as willing to pay for land as are any other people, and are as fond of valid titles to land, which, in unsold lands, whether surveyed or to be surveyed, we recognize, and always have recognized, to rest with the Government. And who in Utah has ever prohibited or in the least interfered with the customary surveying of public lands? Who refuses to pay for public lands, when they are thrown into market? No one in Utah. But how has it been in Nebraska? Congress passed an act, granting a quarter section of land to each settler of a certain description in that Territory, and the Territorial Assembly transcended their bounds, and legislated a half section to each such settler. Has the Assembly in Utah ever ventured upon legislation of anything like that character? Verily, no; and as to land they have only granted possession to certain claims and improvements thereon, as has been customary in all new countries, pending the survey and sale by Government. And we again defy the world to point out a single infraction of law by the Latter-day Saints, either in a legislative, judicial, executive, public, or private capacity.

But the unlawful land-legislation in Nebraska is not all the beauty of land practice in that region, for they have organized Clubs to mutually warrant and defend HALF sections to settlers, and have passed a resolution, among others, in which all who will not join them are called sundry very hard names, and threatened with all sorts of violence, if they in the least degree interfere with the operations of the Clubs. And we are informed that they have already shoved several under the ice, tied up and severely whipped others, banished some, and otherwise killed and maltreated those who cross their plans. Is not all that law-abiding and highly praiseworthy? But they are not "Mormons." Why not send troops to Nebraska, where Congress is openly legislated over by a Territorial Assembly, and the laws set at defiance? Why were not troops sent to California, where downright insurrection and rebellion have strode rampantly over all law? Oh, they were not "Mormons!" Why are not troops sent to New York, Baltimore, WASHINGTON, and other cities, when the civil authorities are wantonly scouted, and blood lawlessly shed by violence reddens their streets? There are no "Mormons" engaged in those pastimes of civilization; And, last, why send any troops to Utah,

where all is peace, industry, law, order, virtue, sobriety, and daily observance of the principles pertaining to both temporal and spiritual welfare and salvation? Oh, solely for the very reason that they are "Mormons," and their upright and virtuous course is so unlike our deeds of of darkness, that we are determined to make them as lawless, bloodthirsty, and rotten as we are, or exterminate them, if we have the power.

To pave the way for the accomplishment of so laudable (?) a design, and, if possible, to goad us to some overt act which can be seized upon for a plausible pretext, they persist in the barbarous colonial usage of thrusting strange and outside officers upon us, contrary to our lawful and oft-expressed unanimous choice, and the majority of whom are most well known to be utterly base and unworthy. President Jefferson, in his address already quoted from, specifies "a JEALOUS care of the RIGHT OF ELECTION BY THE PEOPLE" to be one of "the ESSENTIAL principles of our Government." But within a few days over fifty-six years from that date, and in the same professed Republic, at least one of President Buchanan's Cabinet has styled our Legislative Assembly disrespectful and threatening, because, forsooth, they plainly, though most repectfully, set forth their Constitutional rights in the matter of officers for Utah, and that, too, most strictly in accordance with the teachings of Thomas Jefferson, the great father of the party now in power. But what better can be expected from such pigmy sons of Revolutionary sires, who in so few short years have sunk to so low a depth of degradation!! Halloo in the ears of the deaf, or preach repentance to the devil, all you who have hopes of success in such a course; but for our part, we do not look for justice from a power which has striven all the day long, both secretly and openly, to exterminate us from the earth.

And now, after having briefly sketched a portion of Govermental usage to "Mormons," we actually wish our Government to cease beating about the bush, and to frankly and manfully, if they have any manhood, proclaim to us and the world what course they intend to pursue towards the Latter-day Saints. If you are too sneaking and cowardly to show your hand, but persist in the same oppressive and suspicious conduct you have heretofore, except during the administration of President Fillmore, and partially that of President Pierce, you can but expect that the ardour of our patriotism will at some period cool, for there is always a limit to the human endurance of injustice and tyranny.

If you intend to continue the appointment of certain officers, we respectfully suggest that you appoint actually intelligent and honourable men, who will wisely attend to their own duties, and send them unaccompanied by troops, which you yourselves well know are of no lawful use here, and your officers will be respected and treated strictly according to their acts and merits, as you also well know has always been the case, except that we did not hang up some of the infernal scoundrels you have heretofore sent, as they most richly deserved. And if you will not receive this fair counsel, but persist in sending us officials from the tag, rag, and bobtail of whore houses, grog shops, and gambling hells, we shall take the yankee liberty of guessing your kind (?) intentions towards us, and shall also take the liberty, for the first time, of using that class of officials strictly in accordance with their deserts.

Should you elect to send the last-named class, and should they venture to come and act out their devilish natures, they will really need a far larger body-guard than 2,500 soldiers. And not only to prevent your sending an ignorant soldiery into trouble, and to a region whose manners and society are not congenial to them, but also that such officials may have a characteristic and reasonably numerous guard, we respectfully suggest that you invite to that service particularly all the hireling priests, editors, and other infernal liars who have for years been pouring their venom upon us, and striving to banish "Constitutional principles" and all saving truth from the earth. It would be rather amusing to see how that class of characters would appear at the meeting, for they have been exceedingly diligent in their abortive attempts to successfully charge error, crime, or outrage, to the doctrine and conduct of the Saints. And when foiled in lie upon lie, they have renewed the attack, with a zeal worthy a better cause, and pertinaciously continued to make lies their refuge.

Why cannot our Government at least listen to the counsel of Jefferson, and be

"wise and frugal"—"restrain men from injuring one another, and leave them otherwise free to regulate their own pursuits of industry and improvement?" Why not wisely expend the immense national revenue in paying off the national debt, in making railroads, improving rivers and harbours, settling the public domain, and in using every proper method to promote the peace, welfare, and prosperity of a great people? But let the wicked take what course they may, and though the President, his Cabinet, Congress, and others recklessly break and trample upon the Constitution, that will not alter the course of the people in Utah, for it is our duty to stand by and preserve it, though all others forsake it; and most manfully and faithfully will that duty be fulfilled.

We are fond of peace, and will have it, even though we have to fight for it, as did the Quaker in Connecticut. An old gentleman went from New York to Connecticut on a visit, and while there, he met a man who abused him. When he returned to his home, he told his son of the bad treatment he had met with, and described to him the person who had misused him, and the place where it occurred. The son was a strong man, and a fighting character; and after brooding awhile over the subject, he started for the place described. Upon his arrival, he met a man dressed in Quaker costume, who very well filled the description, and he at once accused him of having at a certain time grossly abused his father. The Quaker stoutly denied the accusation, but the son persisted, and told him that he was bound to whip him. The Quaker, finding remonstrance and his protestations of innocence to be in vain, laid off his coat and hat, and said, "Lie there, religion, until I give this fellow a whipping," which he did most effectually.

"12. Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13. The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." (Isaiah xvii.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 24, 1857.

A Prophetic Warning to the Inhabitants of Great Britain.—Expecting soon to leave Great Britain, and return to our mountain home in the Territory of Utah, we feel it a duty to leave with the inhabitants of these countries a solemn warning, concerning those things which will soon befall them; and to point out their only way of escape.

Being called and sent of God, we humbly and in a most respectful manner, say to Her Most Gracious Majesty the Queen, and to all the Lords, Nobles, Rulers, Authorities, and Inhabitants in the United Kindom of Great Britain, that God Almighty, in this nineteenth century, has set up His Latter-day Kingdom upon the earth, as predicted by His ancient Prophets and Apostles. Angels have been sent forth from heaven, by whom power and authority have been conferred upon many, not only to set up and organize the Kingdom, but to minister in all things pertaining to the same. These inspired messengers have been sent, by the commandment of God, to nearly every nation under heaven, and have testified in humility and meekness, but yet with great boldness, that the great and terrible day of the Lord is at hand, and that the preparatory kingdom is established in the heights of the mountains on the great western hemisphere.

The kingdoms of the world have waxed old; and, because of wickedness, they are destined to be speedily broken to pieces; but the kingdom of God will endure for ever. It is destined to increase in strength, power, and dominion, and to bear rule over all the earth. Those nations and kingdoms which will not unite themselves with the kingdom of God, and become one with it, honouring its laws and institutions, will utterly perish, and no place will be found for them.

In view of these things, we humbly, as a servant of the Most High God, entreat all the people of these countries to repent; and in the name of the Lord we exhort you to put away the evils and abominations in your midst, and seek the Lord and His kingdom, and you shall be forgiven, and your great transgressions shall be blotted out, and you shall become a great and mighty branch of that universal Theocracy which is to fill the whole earth, and thenceforth be governed by its laws.

But if you will not, as a nation, repent, and unite yourselves with God's kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of vengeance upon the British nation; and your armies shall perish; your maritime forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strong-holds shall be thrown down; the poor shall rise against the rich, and their storehouses and their fine mansions shall be pillaged, their merchandize, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the Lords, and the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by sea shall lament and mourn; for their traffic shall cease. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants and His Kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the fire of the Lord, that the filthiness thereof may no more come up before Him.

Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers; and being without purse or scrip, they "had not where to lay their heads." But they were faithful in delivering their warning message, until the Lord called them out of their midst, that He might execute speedy judgment, and show to all nations that His servants cannot be rejected with impunity. Let Great Britain take warning! and not follow the wicked examples of the Europeans in India. Your fastings and your prayers will be a solemn mockery before God, if you receive not the message He has sent. Though you appoint days of fasting and humiliation before the Lord, yet He will not hear you nor answer your petitions, so long as you receive not His Kingdom, and treat His servants with scorn. He will mock at your calamities and multiply them upon you, until you are wasted away, as chaff by the whirlwind of the mountains.

THE TWENTY-FOURTH OF JULY IN THE TOPS OF THE MOUNTAINS.

(*From the "Deseret News."*)

On Wednesday, the 22nd instant, numerous teams could be seen wending their way by the different routes to the mouth of the Big Cottonwood kanyon, the company being privileged to camp for that night at any points below

the gate in the kanyon. On the 23rd, President Brigham Young led the van of the long line of carriages and wagons, which easily passed up the now comparatively smooth ascent, made so at great expense by the Big Cottonwood Lumber Company, and began to reach the camp ground at the Lake, at about 11 a.m. By good time in the afternoon all the company, numbering, 2,587 persons, with 464 carriages and wagons, 1,028 horses and mules, and 332 oxen and cows, were encamped and busily engaged in their several arrangements for the morrow.

Captain Ballo's Band, the Nauvoo Brass Band, the Springville Brass Band, the Ogden City Brass Band, and the Great Salt Lake City and the Ogden City Martial Bands were in attendance; also the 1st company of light artillery, under the command of Adjt.-Gen. James Ferguson, a detatchment of four platoons of Life Guards, and one platoon of the Lancers, under the command of Col. R. T. Burton, and one company of Light Infantry, under the command of Captain John W. Young.

Col. J. C. Little, marshal of the day.

At 4 p.m. the Martial Bands serenaded the camp.

At sunset notes from a bugle summoned the Saints to an eminence near the centre of the camp ground, when President Brigham Young made a few remarks, recounting the mercies of God to this people in delivering them from the power of their enemies, in making the desert places blossom like the rose, and the sterile plains yield luscious fruits and golden grain, in loading the leaves of the trees and shrubbery with honey dew, and in increasing our flocks and herds in a marvellous manner. After President Young had concluded his remarks, President Heber C. Kimball offered a prayer of thanksgiving unto God, for His goodness to His people, prayed for Israel and Israel's enemies, and renewedly dedicated and consecrated unto God the ground, the waters, the timber, the rocks, and all the elements pertaining to the stream upon whose head waters were assembled to celebrate the tenth anniversary of the entrances of the pioneers into these valleys.

Three spacious boweries, with plank floors, had been provided by the B. C. Lumber Company, and a large number passed the evening in the joyous dance.

July 24th, each one began to enjoy the privilege of the occasion as best suited their several tastes and feelings, in accordance with the order of the day, giving liberty to all to do as they pleased, occupying their time and opportunities in a manner the most conducive to the greatest amount of happiness and comfort.

The different bands played at intervals throughout the day, and greatly added to the zest of the varied sources of enjoyment.

At morning assembly the choir sung "On the mountain tops appearing." Prayer by Elder George A. Smith. President Kimball gave a few instructions for the government of the company in their exercises during the day, and President Wells said that on account of the large number of people, President Young wished them to attend to prayers at their several tents.

The stars and stripes were unfurled on two of the highest peaks, in sight of the camp, and on the tops of two of the tallest trees.

At 20 minutes past 9 a.m., three rounds were fired from a brass howitzer, for the First Presidency of the Church of Jesus Christ of Latter-day Saints and our rights and independence. At 15 minutes past 10 a.m., three rounds were fired for the "Hope of Israel." Captain John W. Young's company of Light Infantry were paraded, and elicited admiration and astonishment from all beholders. This company numbers fifty boys, ranging from 10 to 12 years of age, and was furnished with tasteful uniform by Governor Young, and truly they are the "Hope of Israel."

At about noon, Bishop A. O. Smoot, Elders Judson Stoddard and O. P. Rockwell, and Judge E. Smith, rode into camp, the two former from the States in twenty days.

At about sun set the camp assembled for prayers, when President Wells made a few remarks in relation to the latest tidings from the States, upon the order of leaving the ground in the morning, and concluded with prayer. Songs by brothers Poulter, Dunbar, McAlister, and Maiben, commenced the evening's exercises; after which dancing and general hilarity continued to a late hour.

On the morning of the 25th, the company began to vacate the ground by day break, every one apparently highly gratified with the privileges they had been so blessed in enjoying.

G. D. WATT, Reporter.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 622.)

OBJECTION: "The doctrine of human depravity is denied; and in their Magazine, total depravity is denounced. Children are said not to need baptism, because they have no sin, and are alive in Christ; consequently the exertions to evangelize the nations of the earth are not needed."—"*Mormonism Weighed,*" *&c., by S. Haining.*

ANSWER: We certainly were never before aware that "the doctrine of human depravity is denied" by the Latter-day Saints; although it is quite possible that, "in their magazine," the sectarian notion of man's innate and connate "total depravity," in every single feature of his individual character, may have been "denounced." The latter-day servants of God, however, both in their preaching and in their writing, continually avow the awful and indisputable fact of "human depravity." The fallen state of mankind is the perpetual burden of their discourses; and their mission, and duty, and aim are to point out to their fellow-men their low and degenerate condition, and to make known to them those Gospel principles which, if received and obeyed, will save or exonerate them from their guilt, purify them from the depravities of their nature, and exalt them into the kingdom and favour of God. The sad and lamentable fact of "human depravity" is too plain and self-evident to be doubted or denied. Its demonstrations are too legibly drawn upon the page of history to be controverted. Its proofs are traceable in furrows of blood, deep and indelible, upon earth's broad tablet. The sacred volume of Inspiration, too, is unmistakeable in its depicture of the sad fact. "The heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) "All have sinned and come short of the glory of God." (Rom. iii. 23.) "The whole world lieth in wickedness." (1 John v. 19.) "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John i. 8, 9, 10.) Similar declarations to these are made in the revelations of God given in these latter-days; and the servants of God are proclaiming them abroad among all the nations of the earth, calling upon mankind to repent of their sins, and to obey the Gospel, which is "the power of God unto salvation to every one that believeth." How, then, can our opponent's objection be deemed at all admissible? He has entirely missed his aim. He has so far overshot his mark—in other words, the point of his objection is so far distant from the real facts of the case, that there is no perceivable connection between them: they can only be viewed, therefore, as contradictory opposites. He affirms that we "deny" "the doctrine of human depravity," whereas we admit the fact of universal corruption in all its force. His next objection is, that "children are said not to need baptism, because they have no sin, and are alive in Christ." This, however, is an erroneous statement. We do *not* say this of all "*children,*" but of *infants*—that is, very young children, who are unable to discern between what is righteous and what is sinful. And, as a line must be drawn at some point, the Latter-day Saints are taught to instruct their children in the principles of the Gospel, and to prepare them for, and bring them to, the waters of baptism, at the age of eight years. Much might be said elucidatory of this important subject; but what we have here more particularly to do with is our opponent's stated objections. "*Sin,*" says an inspired authority, "*is the transgression of the law.*" (1 John iii. 4.) How, then, can infants, who know nothing of the law or its prohibitions, be considered as guilty of "*sin?*" How can an unconscious infant be regarded as a wicked and depraved being? Infants are innocent before God, and are alive in Christ; "*for of such is the kingdom of God.*" "Verily I say unto you, Whosoever shall not receive the kingdom of God *as a little child,* he shall *not enter therein.*" (Mark x. 14, 15.) And again, "Verily I say

unto you, Except ye be converted, and become *as little children*, ye shall *not enter into the kingdom of heaven.*" (Matt. xviii. 3.) Now, the ordinance of water baptism is "*for the remission of* SINS," as s evident from Mark i. 4, 5; Luke iii. 3; Acts ii. 38; xxii. 16. Infants are not guilty of sin, being incapable of committing it. Why, then, should they be baptized for the remission of sins which they know nothing of, and of which they are not guilty? We now arrive at the climax of our opponent's objection:—"Consequently, the exertions to evangelize the nations of the earth are not needed." Because infants are not depraved—totally depraved beings,—because they are alive in Christ, are not guilty of sin, and are not proper subjects for baptism—which is an ordinance for the remission of sins,—*therefore* "exertions to evangelize the nations of the earth are not needed." (!!) Oh, what powerful and convincing reasoning is this! Avaunt, ye shades of departed logicians! Away with you, Reid and Taylor, Mills and Whately! Your comprehensive treatises are no longer needed! Hide your heads, ye daring wights; retire into inglorious solitude and obscurity, and venture not into literary circles again; for, know ye, that the Rev. Mr. Haining far outshines you, and all your rules of logical argumentation are now entirely superseded! You have told us that all conclusions, to be valid, must be drawn from legitimate antecedent premises, expressed or understood. But—pshaw!—hear our modern logician, *ex cathedra*:—"Children are said not to need baptism, because they have no sin, and are alive in Christ; CONSEQUENTLY *the exertions to evangelize the nations of the earth are not needed.*" (!!) This argument, or rather, this lame *apology* for an argument, puts one in mind of Jeremy Taylor's "tower built upon a bulrush!" At any rate, it is a very heavy superstructure to be raised upon so slight a foundation. Surely "children," or infants, do not constitute "the nations of the earth!" When Christ said to his Apostles, "Go ye, therefore, and teach all nations, baptizing them," &c., did he mean, Go and teach all *infants*, and baptize *them*, teaching *them* to "observe all things whatsoever I have commanded you?" We think not. Yet our objector, in the face of all rule and reason, law and Gospel, argues, because "children" or infants, having no sin, need no baptism, that "consequently" the Gospel need not be preached to the "nations of the earth!" If infants do not "need baptism," there are thousands of men and women that do. If infants "have no sin," there are thousands and millions of men and women that have. If infants "are alive in Christ," there are, alas, too many adults who are not, but who, on the contrary, "are dead in trespasses and sins," and are going fast down to perdition. Surely, then, there are many among "the nations of the earth" who need to be evangelized, and brought to a knowledge of the truth, who have long since passed the age of infancy and childhood. Besides, many of those who are now unconscious and innocent babes, will one day become men and women; and, unfortunately, as children grow in stature and increase in years, the traditions of society which entangle them, grow with their growth, strengthen with their strength, and increase with their years, and the noxious vices and evil influences of this sinful world contaminate and destroy them. Hence, long before arriving at full manhood or womanhood, the once smiling babe, or guileless, sinless child, has a heavy load of guilt to answer for; and that very guilt—that load of sin and depravity, thus gradually acquired—if unrepented of, and unforgiven, will assuredly sink its possessor deeper and deeper into wretchedness and woe, and finally into hell.

(*To be continued.*)

HOME CORRESPONDENCE.

LETTER OF INQUIRY.

16, Crown Street, Aberdeen,
October 5, 1857.

Mr. Orson Pratt.

Sir—I am one of those simple inquirers, who, on the subject of religion, have carefully examined most creeds, and in my own estimation at least, have found them wanting. I have compared these creeds, professions, and practices, with the only standard they generally appeal to—the

Bible; but there I am unable to find a likeness of any of our professing Christian bodies. In my judgment, no one creed of all the sects I have met with is based on the Bible, or has even the slightest resemblance to New Testament doctrines or practices; and all are, at best, but a vile, spurious imitation. If religion, as at present taught, were true, it would be the same in every feature as when taught by Christ and his Apostles. The same *signs would follow those that believe*, and the same *promised Spirit would be given*—not to all who might claim, or even assume they had got these gifts— but to all true believers; while, without this, the very Scriptures themselves become a mere empty form, a cold monotony of words, from which evidence to authenticate has departed, even if it had ever existed. Of this the present state of the church, so called, affords ample proof, as professors insist that these powers, signs, &c., did exist in the Apostolic age; but, save the Roman Catholic, few admit that their existence ever reached a later period. The Tractarian sect in the English Church claim, instead, Apostolic succession, as a harmless horse to get over the absurdity of their peculiar position. These exceptions only show that the Word alone is not, in their estimation, sufficient authority. In this they seem right; but in their way to supplement that authority, wrong; as without the powers, signs, and gifts, the Church as a proselytizer ceases her mission; nay, she is even unable to defend her position, and already has, in our popular sects, ceased to exist as a truly Christian church; and the apostacy is every way complete.

Whether or not your body be an exception to the sweeping charge, is more than the proofs I have enable me to say. I have had some slight intercourse with members of the Latter-day Saints, or body called Mormons, but that intercourse has been always short of conviction. Whether the fault lay with them or with me, I know not, but I believe the fault has not been altogether mine,—at least I hope so. However inveterate my unbelief may be, I am not of those who would pray earnestly for the outpouring of the Spirit, while disbelieving entirely in that Spirit's manifestations. I believe that signs were manifested, and that they would be so still, were our churches what they profess to be—the churches of Christ. If they are not recognized by the Great Head, such manifestations are not to be expected. On this point alone do I prove them spurious, even were not their doctrines altogether unscriptural, which in most cases they are.

The Catholic Church claims infallibility, I admit; but her doctrine and practices do not substantiate that claim; neither has she ever been able to prove possession of the gifts she claims. The claim is based on Apostolic succession, the links of which are broken. Lately the teacher of some half-score of Baptists agreed to cure me of my disease on the subject of extraordinary gifts, and treated me with strong doses of what he had not only found sufficient to cure others, but had actually cured himself. He undertook to show that he had the amplest Scripture evidence to prove that these gifts, &c., were to cease with the Apostles. I do not suppose that I have convinced him, but it is certain that I have entirely silenced him.

I see much to admire in the system established by Smith. He does no violence, as far as I see, to the truths of Scripture. The social system based upon it seems just and equitable to all, and not a robbery of the poor. From the position chosen for a settlement, it needs no prophet to predict that the whole world lies at your feet; for by carrying out that system honestly, it seems clear that you are destined to rule the earth. But enough; I have left no room to apologize, and would not do so if I had; but must, in justice to myself, say a few more words.

I am pretty free from prejudice, and am anxious to arrive at truth. If you can help me, and feel so disposed, I am prepared to listen to you, and to weigh your remarks with candour. I shall also be open to conviction when the facts are such as I can understand to agree with sound reason. I cannot resist facts, if I know them to be such; but am not, on religious subjects, likely to be convinced by sophistry. Whether you think it worth while to notice this or not, lies with yourself. I wish you to do so, or I should not have written at all. . . . .

I do not believe the lying stories about the Mormons, or about Brigham Young; and the idea of sweeping them from the earth, so generally entertained, is simple, villanous, and will not take place. I say this without reference to the truth or otherwise of the system. It is clearly

destined to spread and flourish whether true or not. Many a system of error has done so, perhaps, more rapidly than truth.

I am, sir,

Yours obediently,

A. C.

[We insert the foregoing letter, and add a few words by way of advice to all who are candidly seeking after truth.

When Jesus and his Apostles made their appearance among the Jews as religious teachers, they found various religious sects in existence as at the present day. The Gospel which our Lord taught had been preached in the days of Abraham, to the Antediluvians in the days of Noah, and to the children of Israel again in the days of Moses. The Scriptures inform us that the Gospel did not profit the children of Israel because of the unbelief of those who heard it. They transgressed the pure and holy principles of the Gospel; therefore, as Paul says, "The Law was added because of transgression."

During the several Gospel dispensations that had existed prior to the advent of our Saviour, the people were taught to look forward with an eye of faith to a time when the Messiah would come and make an atonement for their sins, as we now look back with an eye of faith to the day when the promised atonement was made.

When Jesus beheld the dark and benighted condition into which the religious world had fallen, by their having lost the spirit of revelation, he told them to search the Scriptures, for in them they thought they had eternal life, and that they testified of him. The Jews were then in possession of the Old Testament Scriptures, which pointed to a day when the Father would send his Son into the world. They also pointed out many circumstances that would accompany his advent and ministrations.

The course pursued by him was to manifest to a few the divinity of his mission, and send them forth among the people to reason with them from the Scriptures, and bear their testimony to the truth. As the Old Testament pointed to the great work to be done upon the earth at the time of the first coming of the Lord, so the Old and New Testament Scriptures, with a greater degree of clearness, point to the great Latter-day work which is to be done prior to and at the second advent of the Messiah. And as it was necessary to send a Prophet to prepare the way in the former dispensation, so it is in the latter. The Scriptures clearly show that another Prophet will be sent prior to the great and notable day of the Lord's second advent. In the present divided state of the religious world, it is indispensably necessary that an inspired man should be raised up with authority to declare "Thus saith the Lord" to every principle or doctrine taught by him, or the Scriptures cannot be fulfilled; for they definitely point to a time when all shall see eye to eye, when all shall know the Lord, from the least to the greatest; when peace and harmony shall reign throughout the earth. In the absence of direct revelation, one man has the same right to promulgate his opinions as another, and the sad condition in which we find the religious world shows that the blind are ever too ready to be led by the blind. The world by their wisdom cannot find out God. As seminaries of learning, Theological Institutes, &c., &c., increase, in the same ratio do religious divisions increase. New sects and parties are continually being multiplied. In the midst of all the darkness, and division, and religious strife, by which we are surrounded, is it not rational to expect that God our Father, whose mercies are over all His works, will lend a listening ear to the cries of the upright, and manifest the truth to them by revelation? We say it is. The course that we advise all honest inquirers after truth to pursue is this: Compare the doctrines of the various religious sects of the day with the doctrines of the ancient Prophets and Apostles; exercise your own judgment independently of the opinions of any man; and pray to God, with faith in the name of Jesus, to aid you, by the Spirit of truth, to come to correct conclusions. Our experience proves that all who take this course, will find the most happy results to ensue. It is the privilege of all persons who will repent of their sins, and seek for it, to have it manifested to them, that the Gospel is again restored to the earth, and that Prophets are now leading the people of God. By revelations and by miracles wrought through Joseph Smith and the Apostles of this dispensation, many witnesses to the truth have been raised up, and are

now being sent forth as such to the inhabitants of the earth? All who let the testimony of these living witnesses have due weight with them, and do not resist the Holy Ghost, will come to a knowledge of the truth.—Ed.]

VARIETIES.

What is an Eclipse?—"An eclipse," said a Jack tar, profoundly, when asked for a definition, "happens in this way,—it's only the moon that breaks adrift and gets athwart the sun. It's all right by and by, for the old boy puts the helm hard over, and then it's all plain sailing."

How to be Miserable.—Sit at the window and look over the way at your neighbour's excellent mansion, which he has recently built and paid for, and sigh out, 'Oh, that I was a rich man!' Get angry with your neighbour, and think you have not a friend in the world. Shed a tear or two, take a walk in the burial ground, continually saying to yourself, 'When shall I be buried here?' Sign a note for your friend, and never forget your kindness; and every hour in the day whisper to yourself, 'I wonder if he will pay that note.' Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine, till you have put the owner to a great deal of trouble. Believe every shilling passed to you is but a sixpence crossed, if you should take it. Put confidence in nobody, and believe every man you trade with to be a rogue. Never accommodate if you can possibly help it. Never visit the sick or afflicted, and never give a farthing to the poor. Buy as cheap as you can, and screw down the lowest mill. Grind the faces and the hearts of the unfortunate. Brood over your misfortunes, your lack of talents, and believe at no distant day you will come to want. Let the workhouse be ever in your mind, with all the horrors of distress and poverty. Then you will be miserable to your heart's content (if we may so speak), sick at heart, and at variance with all the world. Nothing will cheer or encourage you; nothing will throw a gleam of sunshine or a ray of warmth into your heart. All will be as dark and cheerless as the grave.

Thunder.—It is well known that in old times, and indeed up to a comparatively recent period of history, eclipses, meteors, and comets have been viewed with awe and terror by all who saw them. They were regarded as dire portents of some coming calamity, or as signs of the anger of that Power which, under some form or other, has been worshipped in all ages. If such was the effect of these harmless appearances, it will reasonably be supposed that thunder-storms, which sometimes visibly resulted in death, would be regarded with still more fear. Such, in fact, was the case, and we find that the kings and heroes of old were, in many instances, no more exempt than the vulgar from the dread thus excited. Augustus trembled at the sound of thunder, and always carried on his person a seal-skin, which was then supposed to be an infallible protection from thunder. When a storm approached he would hide himself in the cellars of his palace. Suetonius, who gives us these details, states also that Caligula was struck down with terror at a flash of lightning, or a peal of thunder, and that *he* was accustomed (tastes are various) to hide himself under his bed. The ancient inhabitants of Russia placed thunder in their list of evil deities, and they erected a gigantic statue of the god, round which a perpetual fire of oak-boughs was kept burning. The Peruvians, who worshipped the sun as the supreme deity, regarded thunder as the minister of that god's anger; the places struck by lightning were marked by them with peculiar signs; no person was permitted to enter them, and they were regarded as for ever accursed. At the time of the invasion of Peru, the Spaniards, who carried fire-arms, were taken for supernatural beings, charged with the vengeance of the deity; and this idea contributed in no small degree to weaken the resistance of the Peruvians. The many experiments which have been made on atmospheric electricity have resulted in establishing the following facts:—The clouds are usually charged with positive electricity, that is to say, the same electricity which is produced by rubbing a glass with a piece of cloth. During a storm it sometimes happens that there are also clouds which are charged with negative electricity, and as the opposing electricities attract each other, we see the clouds moving about with great rapidity, and often against the wind. A grand electric spark, or flash of lightning, is produced by the collision of these two kinds of clouds, and the noise which accompanies the flash is echoed from the neighbouring clouds, or from different objects on the earth's surface. Thus we explain the rumbling of thunder which is heard long after the flash has been observed, in consequence of the well known fact that light travels with far greater speed than sound.

ROASTING A LAWYER.—County Court was sitting a little while ago in ——, on the banks of the Connecticut. It was not far from this time of year—cold weather, anyhow—and a knot of lawyers had collected round the old Franklin, in the bar-room. The fire blazed, and mugs of flip were passing away without a groan, when in came a rough, gaunt-looking "babe of the woods," knapsack on shoulder and staff in hand. He looked cold, and half perambulated the circle that hemmed in the fire as with a wall of brass, looking for a chance to warm his shins. Nobody moved, however; and unable to sit down for lack of a chair, so he did the next best thing—leaned against the wall, "with tears in his fists, and his eyes doubled up," and listened to a discussion on the proper way of serving a referee on a warrantee deed, as if he were the judge to decide the matter. Soon he attracted the attention of the company, and a young sprig spoke to him. "You look like a traveller."—"Wall, I s'pose I am; I come from Winsconsin afoot, 'tany rate.'—"From Wisconsin! that *is* a distance to go on one pair of legs. Did you pass through the 'lower regions' in your travels?"—"Yis, sir," he answered, a kind of wicked look stealing over his ugly phiz-mahogany, "I have been through the outskirts."—"I thought likely. Well, what are the manners and customs there? Some of us would like to know." "Oh," says the pilgrim, deliberately, half-shutting his eyes, and drawing round the corner of his mouth till two rows of yellow stubs, with a mass of masticated pigtail, appeared through the slit of his cheek—"you will find them much the same as in this region—*the lawyers sit nighest the fire.*"

HYMN

BY C. W. WANDELL.

L. M.

O! fear not, brother, years of peace,
Of joys celestial thine shall be;
Thy grievous trials then will cease,
And thou shalt rest contentedly.

O! care not, brother, let thy day
Of fierce contentious struggle come;
'Twill serve to hasten thee away,
To Zion's consecrated home.

Hope—hope on, brother, happier times
Await but now thine own command;
In Zion's pure and peaceful climes—
In Ephraim's fair and goodly land.

O! weep not, sister, dry thy tears!
Thy Saviour bids them cease to flow;
Forego thy griefs—forget thy fears,
And hope for brighter days to know.

Cheer—cheer thee, sister, heavenly joy
Shall fill thy soul—shall swell thy heart;
Thy peace shall be without alloy;
This is indeed the better part.

See! see! my brother, see! it breaks!
The dawn of earth's Sabbatic day;
It's genial light prophetic speaks,
"Thy toils will soon have passed away."

Look! look thou! sister, see! the Sun
Of Zion's glory shines for thee:
Hark! hear his voice—the Holy One,
"Come all ye faithful, reign with me."

ADDRESSES.—Samuel H. B. Smith, 19, Dock Street, Leeds.
Jabez Woodard, Rue du Cendrier, 108, Géneva, Switzerland.
James Bullock, care of Mr. Joseph Wilson, 7, Coley Street, Reading, Berkshire.
Philip Margetts, care of Mr. T. Davis, Mason's Yard, North Brook Street, Newbury, Berkshire.

MONEY LIST, OCTOBER 1—10, 1857.

	£	s.	d.
William Bayliss	12	0	0
Edwin Scott	10	0	0
William Shires	5	0	0
David James	4	0	0
Josiah Holmes	5	0	0
E. D. Miles	0	11	11
Carried forward	36	11	11

	£	s.	d.
Brought forward	36	11	11
J. Mellor	1	10	0
John Hyde	3	12	6
W. Norris	5	0	0
Simon Irwin	3	10	0
Edward Oliver	13	10	0
	63	14	5

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LIVERPOOL:
EDITED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XIX. Saturday, October 31, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 14.—*MORMON SOCIETY.*

POLYGAMY AMONG THE MORMONS.

"Again, they teach that the use and foundation of matrimony is to raise up a peculiar, holy people for the Kingdom of God the Son, that at the Millennium they may be resurrected to reign with him, and the glory of the man will be in proportion to the size of his household of children, wives, and servants; but that those eligible to the priesthood have only a right to marry at all. It is to be a pure and holy state; and religious motives or a sense of duty should alone guide; and that for sensual gratifications it is an abomination.

"Infidelity and licentiousness are held up for abhorrence; and when the 'plurality' law shall be promulgated, they will be punished by the decapitation of the offender, and the severest chastity inculcated upon one sex, and rigid continence on the other during the gestation and nursing of children. Thus the time of weaning will again become a feast of joy, next to the celebration of the nuptial rite, and patriarchal times return."—*Gunnison*, p. 68-9.

"Thus guarded in the motive, and denounced as sin for other consideration than divine, the practical working of the system, so far as now extended, has every appearance of decorum. The romantic notion of a single love is derided, and met by calling attention to the case of paternal affection, where the father's good will is bestowed alike on each of his many children; and they pretend to see a more rational application of a generous soul in loving more than one wife, than in the bigotry of a partial adhesion. The Seer alone has the power, which he can use by delegation, of granting the privilege of increasing the number of wives: the rule of primitive ages is applied in the case, and the suitor must first have the consent of the parents, then consult the lady, and the Seer."—*Ibid.* p. 70.

"They also assure us that this system is the preventive and cure for the awful licentiousness, the moral and physical degradation in the world; and they make it both a religious and a social custom, a point of personal honour for a man whose wife, daughter, or sister has been led astray, to kill the seducer."—*Ibid.* p. 71.

"Upon the practical working of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. Being myself an 'outsider' and a 'gentile,' it is not to be supposed that I should have been permitted to view more than the surface of what is in fact as yet but an experiment, the details of which

are sedulously veiled from public view. So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous, and friendly intercourse among neighbours, with balls, parties, and merry-makings at each other's houses, formed a prominent and agreeable feature of the society. In these friendly re-unions, the President, with his numerous family, mingled freely, and was ever an honoured and welcome guest, tempering by his presence the exuberant hilarity of the young, and not unfrequently closing with devotional exercises the gayety of a happy evening."—*Stansbury*, p. 137-8.

"If a man, once married, desires to take him a second helpmate, he must first, as with us, obtain the consent of the lady intended, and that of her parents or guardians, and afterward the approval of the Seer or President, without which the matter cannot proceed. The woman is then '*sealed*' to him under the solemn sanction of the Church, and stands, in all respects, in the same relation to the man, as the wife that was first married. The union thus formed is considered a perfectly virtuous and honourable one, and the lady maintains, without blemish, the some position in society to which she would be entitled were she the sole wife of her husband. Indeed, the connexion being under the sanction of the only true priesthood, is deemed infinitely more sacred and binding than any marriage among the gentile world, not only on account of its higher and more sacred authority, but inasmuch as it bears directly upon the future state of existence of both the man and the woman; for it is the doctrine of the Church, that no woman can attain to celestial glory *without the husband*, nor can *he* arrive at full perfection in the next world without at least one wife: and the greater the number he is able to take with him, the higher will be his seat in the celestial paradise.

"All idea of sensuality, as the motive of such unions, is most indignantly repudiated; the avowed object being to raise up, as rapidly as possible, 'a holy generation to the Lord,' who shall build up his kingdom on the earth. Purity of life, in all the domestic relations, is strenuously inculcated; and they do not hesitate to declare, that when they shall obtain the uncontrolled power of making their own civil laws, (which will be when they are admitted as one of the States of the Union,) they will punish the departure from chastity in the severest manner, even by death.—*Ibid.* p. 136-7.

"Since the return of the expedition, it has appeared evident that the nature of the domestic relations of the Mormons has been very generally been misapprehended. It seems that the 'spiritual wife system,' as it has been very improperly denominated, has been supposed to be nothing more nor less than the unbridled license of indiscriminate intercourse between the sexes, either openly practised by all, or indulged, to the invasion of individual rights, by the spiritual leaders. Nothing can be further from the real state of the case. The tie that binds a Mormon to his second, third, or fourth wife, is just as strong, sacred and indissoluble, as that which unites him to his first. Although this assumption of new marriage bonds be called '*sealing*,' it is contracted, not secretly, but under the solemn sanctions of a religious ceremony, in the presence, and with the approbation and consent of relatives and friends. Whatever may be thought of the morality of this practice, none can fail to perceive that it exhibits a state of things entirely different from the gross licentiousness which is generally thought to prevail in this community, and which, were it the case, would justly commend itself to the unmingled abhorrence of the whole civilized world. The recent acquittal of a Mormon Elder for shooting the seducer of one of his wives, on the ground that the act was one of justifiable homicide, fully corroborates the truth of this remark, and shows in how strong a light the sacredness and exclusive character of such relations are viewed by the Mormons themselves."—*Ibid. Introd.* p. 4-5.

"I had several conversations with these ladies on the spiritual wife system. They submit to it because they implicitly believe it to be necessary to their salvation. They argue, 'Cannot a father love six children? why can he not love six wives?' I must say that, during a sojourn of near

three months in Salt Lake City, I never observed the slightest indications of improper conduct, or lightness, amongst them, neither by conversation or otherwise. Their young ladies are modest, and unassuming, while their matrons are sedate and stately. Polygamy is by no means general. There are hundreds of Mormons who have only one wife."—*Carvalho*, p. 178-9.

"I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. He was a most energetic, untiring, business man—shrewd and keen, with a reasonable share of the moral and religious; honest, aspiring, ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. Yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man —known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society. . . . . The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism."—*Dr. Bourne*

"The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism."—*St. Louis Intelligencer*.

"For instance, I have, (as you see in all good conscience, founded on the word of God,) formed family and kindred, ties which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has, in all, upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life, but I know that these are good and worthy women, and that my husband is a good and worthy man—one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them, and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general eduation, and at present occupies an honourable seat in the legislative council of this territory."—*Mrs. Belinda Marden Pratt*: Extract of a letter.

EXPERIENCE OF AN ENGLISH TRAVELLER AMONG THE POLYGAMISTS OF UTAH.

"Probably few people have been more abused than the Mormons. Feelings and prejudices against them are very natural and very strong. By natural prejudices, I mean opinions that appear very natural deductions from admitted facts, but which, when you come to actual observation, are found to be untrue, and are therefore prejudices.

"The course of this narrative will best distinguish the real and imaginary effects of polygamy in Utah. Polygamy, as it exists elsewhere, is no part of my subject; nor would it be safe to draw inferences from Eastern countries, where the seclusion of women is a main element of the system, as to a country where it is not so. . . . Of the Mormons, thus much I can say, from having mixed with them: First, the community at large—for about the few who maintain large harems I say nothing — believe the custom allowable and good. Secondly, as a matter of fact, they are not a specially sensual people; nor from the nature of the country, as already described, could an indolent race avoid starving.

. . . . . .

"No man is allowed to marry more wives than he can show he is capable of supporting properly; and, in the humblest class, at least a separate bedchamber for-

each wife is required. Men cannot obtain divorces, except for adultery; women, for very trivial causes—disagreement with other wives, &c. Divorces of this kind are neither common nor yet exceedingly rare, and the divorced wives obtain new partners with as much ease as widows elsewhere in the world: they, too, have the care of their children, while their ex-husband must give a portion of his property for their support. Were men the subjects, and women the objects of sensuality, or were the latter looked upon as mere concubines, even if the mother's love were not debased, children would stand a great chance of neglect and ill-treatment. Probably no people (speaking collectively) set a higher value upon their children than Mormons do; and (though women must in time become a scarce article) upon boys particularly; not certainly without a sort of Spartan feeling that their sons belong to their country and faith, to co-operate in the building up of the "church and kingdom." Polygamy, rightly or wrongly, is valued as a means of numerical increase.

. . . . . .

"A mere chance first led me to the particular house, but certainly one might have gone further and fared worse. Of course I had an eye to the peculiar institution. To have spent my time at Salt Lake City in a monogamic household would have been unsatisfactory, and almost ridiculous. The expression, 'Mr. S.'s children,' dropping from a handsome young wife, when I first called, had determined me in my choice; but I was agreeably surprised in finding several hostesses on my arrival. What if they should quarrel so terribly? Had not I my revolver? Why, no, for it had been stolen; but then I was not aware of the fact. Were they, then, termagants, deserving pity for tempers soured by misfortune, or women self-ashamed or shameless in the consciousness of adultery? Nothing of the kind. Though in a different state of society, neither their characters, nor feelings, nor manner of life, materially differed from those of women elsewhere in the world.

"The family, or triple or quadruple family, consisted of sixteen or seventeen in all, of which the lord and master was a worthy Saint and High Priest, the centre of a fair quartette of wives; just as a church spire is of the four pinnacles at the corners of the tower, the polished corners of the temple.

"S., my host, was a native of Massachusetts, and, it is hardly necessary to add, an intelligent and enterprising man. By his own exertions he had risen from penury to the position of a wealthy farmer in the 'Bay State,' where he had lived, though one of the early Mormons, till the expulsion from Nauvoo: then he left all, joined the emigration westward, and arrived in Utah with the first settlers in September, 1847. He had since been absent three years on a mission in England, and knew pretty well as much about the country as I did. In all dealings I found him strictly honourable, though too much of a Yankee not to love driving a hard bargain; yet, if one trusted to his fairness, he took no advantage. To call him an exemplary husband might sound ridiculous, but he had at least chosen well, and not without an eye to beauty, and certainly was an affectionate father—none of his dozen children could complain of neglect. I ought to add that he was thoroughly kind-hearted and hospitable; his age was forty-three or forty-four.

"His first wife was five or six years younger, and from the same part of the country as himself: she often talked over with me her early life in New England, when she was a cotton-spinner (a very different class from factory girls in this country—in fact, as clean, clever, handy, and often nice-looking girls as you could find anywhere), and laying up money fast before she married; and then of her time of affluence, as the wife of a New England farmer, with their cows and poultry, peach orchard and apple orchard, the home-made cider, and sugar from the maple trees. Perhaps those times had also their wants; but in retrospect they were all fair, though not talked of repiningly. She told me also how she and her husband had sat at nights reading over the Mormon books and the Bible till they became sure of the truth, and her family had thrown her off in shame because she was the first woman baptized in that district; and how, after years of alienation, she and they came together only for a new and almost eternal separation, and they had offered her almost anything if she would not go to Salt Lake; and then came the long, long journey over the prairies, (which she, half-dead with consumption, never expected to cross,)

and their life at Salt Lake. Here the veil dropped: if she suffered any pang at the presence of another wife, she never intimated it to me: probably would not had I inquired; but I am no vivisector. Sometimes she said, 'That was before Lizzy (the third wife) came;' but only as a date.

"When the second wife was married I never knew, but it was either just before or just after the journey to Salt Lake; and she had nursed the other, of whom she was a previous acquaintance, on the way. This, perhaps, both being sincere Mormons, had softened any bitter feeling, if such existed.

"'Lizzy,' the third wife, was very pretty, and though with a little girl nearly four years old, hardly herself full-blown. She was an English girl, from Bedfordshire, but taken over to Nauvoo so young that practically she was a native Mormon; and had married at fifteen, almost as soon as she came to Salt Lake. The others sometimes rallied her about having begun life so young, and more than once spoke to me of her girlish prettiness. In spite of this, she was certainly the strictest mother of all, and woe betide the little offender! but like a young mother, she would sit and cry over her sick child.

"The fourth wife was a handsome girl of seventeen; her husband's cousin, and not long married; but she was a vast favourite with all their children, whom she petted immensely: perhaps she had been a playmate previously. 'Give me a drink, Liddy,' '*Do* toss me, Liddy,' 'Won't you mend my coat (or my frock), Liddy?' resounded through the household. They never called her 'aunt,' as they did the others, and as they are taught to do, upon the principle of all the wives being sisters; not but what the rest were fond enough of each other's children—almost as fond, indeed, as if they had been really aunts, and the children were quite as fond of them. The latter, indeed, when they wanted a game at play, always congregated into 'Aunt Elizabeth's' (the eldest wife's) room, for she was less particular about a 'racket' than the others, and her threatenings were long delayed in execution. She had besides a gentleness of manner acting almost as a fascination. Infants who were ill or could not sleep were often carried to her as the best practitioner; for, like a good hen, she could mannage her own brood of chickens as well as a brood of ducklings at the same time. Her own children were six, a remnant of eleven, two of them nearly grown up. I thought it a good sign of family concord that her eldest boys would nurse their young half-brothers and sisters.

"The wives lived two and two—that is, in their sitting rooms; for by Mormon law every wife must have a separate bedchamber—the eldest and youngest together. Whether from any greater sympathy, or on the mathematical principle of the product of the extremes equalling the product of the means, which was about true here, they divided the household pretty evenly; but they passed from room to room constantly, and at this time had all their meals together.

"Yet that polygamist house in Salt Lake City I left not without some sort of feeling like leaving home. I have been a visitor, and met with hospitality at other homes in America, but it was as a visitor; during somewhat a lengthened absence from England, this was the one house in which I lived as in a home, became one of the family, intimate with the eldest, a playmate of the youngest, a friend, I hope, of all; for all were friendly to me. All seemed sorry I was leaving them, and I am not ashamed to say I, too, felt sorry."—*Visit to Salt Lake*, pp. 190-2, 198-203, 265.

We will now bring "Pictures of English Society" and "Pictures of Mormon Society" to a close, hoping that we have not tired the patience of our readers, and that they have been interested and benefitted by our efforts.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 666.)

[August, 1842.]

Tuesday, Aug. 16th. Wrote as follows:—

Nauvoo, August 16, 1842.

My dear Emma,—I embrace this opportunity to express to you some of my feelings

this morning. First of all, I take the liberty to tender you my sincere thanks for the two interesting and consoling visits that you have made me during my almost exiled situation. Tongue cannot express the gratitude of my heart, for the warm and true-hearted friendship you have manifested in these things towards me. The time has passed away since you left me very agreeably, thus far; my mind being perfectly reconciled to my fate, let it be what it may. I have been kept from melancholy and dumps, by the kind-heartedness of brother Derby, and his interesting chit-chat from time to time, which has called my mind from the more strong contemplation of things and subjects that would have preyed more earnestly upon my feelings.

Last night brother Hyrum, Miller, Law, and others came to see us. They seemed much agitated, and expressed some fears in consequence of some manœuverings and some flying reports which they had heard in relation to our safety; but, after relating what it was, I was able to comprehend the whole matter to my entire satisfaction, and did not feel at all alarmed or uneasy. They think, however, that the militia will be called out to search the city; and if this should be the case, I would be much safer for the time being at a little distance off, until Governor Carlin could get weary, and be made ashamed of his corrupt and unhallowed proceedings. I had supposed, however, that if there were any serious operations taken by the governor, that Judge Ralston, or brother Hollister would have notified us; and cannot believe that anything very serious is to be apprehended, until we obtain information from a source that can be relied upon.

I have consulted whether it is best for you to go to Quincy and see the Governor; but, on the whole, he is a fool; and the impressions that are suggested to my mind are, that it will be of no use; and the more we notice him and flatter him, the more eager he will be for our destruction. You may write to him whatever you see proper, but to go and see him, I do not give my consent at present.

Brother Miller again suggested to me the propriety of my accompanying him to the Pine Woods, and then he return, and bring you and the children. My mind will eternally revolt at every suggestion of that kind, more especially since the dream and vision that was manifested to me on the last night. My safety is with you, if you want to have it so. Anything more or less than this cometh of evil. My feelings and counsel I think ought to be abided. If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own life, I would rather fight it out. It is for your sakes, therefore, that I would do such a thing. I will go with you, then, in the same carriage, and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations, or notions of anybody whatever. And I must say that I am prepossessed somewhat with the notion of going to the Pine country any how; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house. Nevertheless, if it were possible, I would like to live here in peace and wind up my business; but if it should be ascertained to a dead certainty that there is no other remedy, then we will round up our shoulders and cheerfully endure it; and this will be the plan: Let my horse, saddle, saddle-bags, and valise to put some shirts and clothing in, be sent to me. Let brothers Derby and Miller take a horse and put it into my buggy, with a trunk containing my heavier clothes, shoes, boots, &c.; and let brother Taylor accompany us to his father's, and there we will tarry, taking every precaution to keep out of the hands of the enemy, until you can arrive with the children. Let brother Hyrum bring you. Let Lorin and brother Clayton come along, and bring all the writings, and papers, books, and histories, for we shall want a scribe in order that we may pour upon the world the truth, like the lava from Mount Vesuvius. Then, let all the goods, household furniture, clothes, and store goods that can be procured be put on the boat, and let twenty or thirty of the best men that we can find be put on board to man it, and let them meet us at Prairie-du-Chien; and from thence we will wend our way like larks up the Mississippi, until the towering mountains and rocks shall remind us of the places of our nativity, and shall look like safety and home; and then we will bid defiance to the world, to Carlin, Boggs, Bennett, and all their whorish whores and motly clan, that follow in their wake, Missouri not excepted, and until the damnation of hell rolls upon them, by the voice, and dread thunders, and trump of the Eternal God. Then in that day will we not shout in the victory, and be crowned with eternal joys, for the battles we have fought, having kept the faith and overcome the world?

Tell the children it is well with their father as yet; and that he remains in fervent prayer to Almighty God for the safety of himself, and for you, and for them.

Tell mother Smith that it shall be well with her son, whether in life or in death; for thus saith the Lord God. Tell her that I remember her all the while, as well as Lucy, and all the rest. They all must be of good cheer.

Tell Hyrum to be sure and not fail to carry out my instructions; but, at the same time if the militia does not come, and we should get any favourable information, all may be well yet.

Yours in haste; your affectionate husband until death, through all eternity, for evermore,

JOSEPH SMITH.

P.S.—I want you to write to Lorenzo D. Wasson, and get him to make affidavit to all he knows about Bennett, and forward it. I also want you to ascertain from Hyrum whether he will conform to what I have requested; and you must write me an answer per bearer, giving me all the news you have, and what is the appearance of things this morning.

J. S.

I also wrote General Law as follows:—

Head Quarters, Nauvoo Legion,
August 16, 1842.

Major-General Law.

Beloved Brother and Friend,—Those few lines which I received from you, written on the 15th, were to me like apples of gold in pictures of silver. I rejoice with exceeding great joy to be associated in the high and responsible stations which we hold, whose mind and feelings and heart are so congenial with my own. I love that soul that is so nobly entabernacled in that clay of yours. May God Almighty grant that it may be satiated with seeing a fulfilment of every virtuous and manly desire that you possess! May we be able to triumph gloriously over those who seek our destruction and overthrow, which I believe we shall.

The news you wrote me is more favourable than that which was communicated by the brethren. They seemed a little agitated for my safety, and advised me for the Pine Woods, but I succeeded admirably in calming all their fears; but, nevertheless, as I said in my former letter, I was willing to exile myself for months and years, if it would be for the welfare and safety of the people; and I do not know but it would be as well for me to take a trip to the Pine countries, and remain until arrangements can be made for my most perfect safety when I returned. These are, therefore, to confer with you on this subject, as I want to have a concert of action in everything I do. If I knew that they would oppress me alone, and let the rest of you dwell peaceably and quietly, I think it would be the wisest plan to absent myself for a little season, if by that means we could prevent the effusion of blood.

Please write and give me your mind on that subject, and all other information that has come to hand to-day, and what are the signs of the times. I have no news, for I am where I cannot get much. All is quiet and peaceable around. I therefore wait with earnest expectation for your advices. I am anxious to know your opinion on any course that I may see proper to take, for in the multitude of counsel there is safety.

I add no more, but subscribe myself your faithful and most obedient servant, friend, and brother,

JOSEPH SMITH, Lieut.-General of the Nauvoo Legion of Illinois Militia.

The foregoing letters were delivered to brother Derby, who proceeded immediately to the city.

Brother Derby has taken the greatest interest in my welfare, and I feel to bless him.

Blessed is brother Erastus H. Derby, and he shall be blessed of the Lord. He possesses a sober mind, and a faithful heart. The snares therefore that are subsequent to befall other men, who are treacherous and rotten hearted, shall not come nigh unto his doors, but shall be far from the path of his feet. He loveth wisdom and shall be found possessed of her. Let there be a crown of glory and a diadem upon his head. Let the light of eternal truth shine forth upon his understanding; let his name be had in everlasting remembrance; let the blessings of Jehovah be crowned upon his posterity after him, for he rendered me consolation in the lonely places of my retreat. How good and glorious it has seemed unto me, to find pure and holy friends, who are faithful, just, and true, and whose hearts fail not; and whose knees are confirmed and do not falter, while they wait upon the Lord, in administering to my necessities, in the day when the wrath of mine enemies was poured out upon me.

In the name of the Lord, I feel in my heart to bless them, and to say in the name of Jesus Christ of Nazareth, that these are the ones that shall inherit eternal life. I say it by virtue of the Holy Priesthood, and by the ministering of Holy Angels, and by the gift and power of the Holy Ghost.

How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand,

on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.

There was brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after thy works.

Said I to myself, Here is brother Newel K. Whitney also. How many scenes of sorrow have strewed our paths together; and yet we meet once more to share again. Thou art a faithful friend in whom the afflicted sons of men can confide, with the most perfect safety. Let the blessings of the Eternal also be crowned upon his head. How warm that heart! how anxious that soul! for the welfare of one who has been cast out, and hated of almost all men. Brother Whitney, thou knowest not how strong those ties are that bind my soul and heart to thee.

My heart was overjoyed as I took the faithful hand by hand, that stood upon the shore, one by one. William Law, William Clayton, Dimick B. Huntington, George Miller, were there. The above names constituted the little group.

I do not think to mention the particulars of the history of that sacred night, which shall for ever be remembered by me; but the names of the faithful are what I wish to record in this place. These I have met in prosperity, and they were my friends; and I now meet them in adversity, and they are still my warmer friends. These love the God that I serve; they love the truths that I promulgate; they love those virtuous, and those holy doctrines that I cherish in my bosom with the warmest feelings of my heart, and with that zeal which cannot be denied. I love friendship and truth; I love virtue and law; I love the God of Abraham, of Isaac, and of Jacob; and they are my brethren, and I shall live; and because I live they shall live also. These are not the only ones who have administered to my necessity; whom the Lord will bless. There is brother John D. Parker and brother Amasa Lyman, and brother Wilson Law, and brother Henry G. Sherwood. My heart feels to reciprocate the unwearied kindnesses that have been bestowed upon me by these men. They are men of noble stature, of noble hands, and of noble deeds; possessing noble, and daring, and giant hearts and souls. There is brother Joseph B. Noble's also, I would call up in remembrance before the Lord. There is brother Samuel H. Smith, a natural brother—he is even as Hyrum. There is brother Arthur Millikin also, who married my youngest sister, Lucy: he is a faithful, an honest, and an upright man.

While I call up in remembrance before the Lord these men, I would be doing injustice to those who rowed me in the skiff up the river that night, after I parted with the lovely group—who brought me to this my safe, and lonely, and private retreat—brother Jonathan Dunham, and the other, whose name I do not know. Many were the thoughts that swelled my aching heart, while they were toiling faithfully with their oars. They complained not at hardship and fatigue to secure my safety. My heart would have been harder than an adamantine stone, if I had not prayed for them with anxious and fervent desire. I did so, and the still small voice whispered to my soul, These, that share your toils with such faithful hearts, shall reign with you in the kingdom of their God; but I parted with them in silence, and came to my retreat. I hope I shall see them again, that I may toil for them, and administer to their comfort also. They shall not want a friend while I live; my heart shall love those, and my hands shall toil for those, who love and toil for me, and shall ever be found faithful to my friends. Shall I be ungrateful? Verily no! God forbid! I design to continue this subject at a future time.

Brother Derby returned in the evening, bringing the following letters:—

Dear Husband—I am ready to go with you, if you are obliged to leave; and Hyrum says he will go with me. I shall make the best arrangements I can, and be as well prepared as possible. But still I feel good confidence that you can be protected without leaving this country. There are more ways than one to take care of you, and I believe that you can still direct in your business concerns, if we are all of us prudent in the matter. If it was pleasant weather I should contrive to see you this

evening, but I dare not run too much of a risk, on account of so many going to see you.

General Adams sends the propositions concerning his land, two dollars an acre, payments as follows: Assumption of mortgage, say about fourteen hundred, interest included. Taxes due, supposed about thirty dollars. Town property, one thousand dollars. Balance, money payable in one, two, three, and four years.

Brother Derby will tell you all the information we have on hand. I think we will have news from Quincy as soon as tomorrow.

Yours affectionately for ever,

EMMA SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 31, 1857.

VALEDICTORY.—Having permission from President Young to close our labours in this mission at no distant period, and return to our home in the mountains, we already anticipate that day with much satisfaction. Preparatory thereto, we close our labours in connexion with the *Star*, and have called Elder Samuel Whitney Richards, to succeed us in the Presidency of the European Mission.

Elder Richards has just arrived from the Presidency in Zion, by whom he has been sent out to counsel and instruct the Elders and Saints scattered abroad, in those things that more immediately concern them; and the spirit of his mission is richly with him. We have been much refreshed, and our joy greatly increased, by his arrival on these shores; and the glad news we have received of the rapidly-increasing interests and welfare of the kingdom of God, and the rolling forth of His purposes. To many, Elder Richards is well known from his former efficient labours as President of the Church in these lands; and we would only say to the Saints, Give him your faith and prayers, and give diligent heed to his instructions and counsels, and he will be an instrument in the hands of God, through which much blessing and salvation shall come unto you. To this end he has our fullest blessing, and the blessing of the Presidency in Zion.

In closing our Editorial labours, we most heartily reiterate to the Saints and the world all our former testimonies of the truth of this Latter-day work. The Saints who receive the Gospel, and enjoy the Spirit of it, *know* its truth for themselves, for the Spirit beareth record; and in that great day when the Judge of all the earth shall call the Spirits of all flesh before Him, they who obey not the Gospel, and receive not the Holy Ghost, shall know that our record is true.

As we wish to be released from the care and anxiety that necessarily attends so important a calling, all communications pertaining to the Presidency of the European Mission must be addressed to SAMUEL W. RICHARDS, instead of

ORSON PRATT.

INTRODUCTORY.—In commencing our Editorial labours of the *Star*, we expect to be excused from making the many apologies customary by learned men, as we should be fearful of manifesting our ignorance too much in the attempt. Very unexpectedly to us, our name is presented to its readers as the one on whom those labours rest, and we shall endeavour to perform them to the best of our ability. Should we succeed in edifying and instructing our readers, we shall feel very thankful in being the

honoured instrument in doing a little good on the earth, while so very much is needed.

So far as we can learn the wants and necessities of the Saints, we shall endeavour to supply them. Our present Mission is more immediately to benefit the Saints, than to preach repentance to the ungodly; yet, as a servant of God, we are ever ready to bear our testimony to the truth of the Everlasting Gospel as revealed to the prophet Joseph Smith, the keys and power of which are now held by, and are in full force under the administration of President Brigham Young; and no power can take them from the earth until the government of God, under the administration of a Prophet, becomes universal in its dominion over all creatures upon the earth.

To care for and administer to the Saints will be our first consideration; and we can assure them God is mindful of them, and His servants in Zion are also mindful of them, or we might have been now otherwise engaged than in writing for the *Star*. The world care not for the Saints but to trample them under their feet and destroy them; consequently the Lord has said it is His business to provide for His Saints; and it was said a long time ago that He "will do nothing but He revealeth His secret unto His servants the prophets." Therefore, if we ever learn what the Lord provides for His Saints, we know just where to look for the information—it will come through His Prophet. Ready obedience to that Prophet will secure every blessing that we are capable of receiving for our present and future salvation, in a general application to the church; but much individual blessing comes through individual exertion, connected with obedience. All in the kingdom of God will receive the reward their exertions merit.

Let every Saint be assured that, whatever changes be made either in administration or policy, affecting their wishes or expectations, they will all be for the best, and prove the very source through which salvation is to be obtained. The Prophet's eye is an eye of vision; it beholds the future, and enables him to provide for its evils; but the days have come in which, where there is no vision, the people must perish. The way of the Lord—which may not be our way—is no less the way of peace and life. Let us therefore walk faithfully in it. If we are told that the Lord's way to Zion is not through the United States, let us not go that way; if we are told, by the Prophet, that it is some other way, let us be ready to go in it, and we shall find deliverance, peace, and salvation.

During our absence from this country, of a little more than three years, we have enjoyed much our labours and associations with the people of God in Zion. They are a people blessed above all other people, and God is indeed their friend. Murder, seduction, infanticides, crime in every form, and the innumerable train of evils so rife in all Christian societies, are almost unheard of there. No angry feuds, arising from civil or political causes, disturb the quiet of a people who are one in faith, one in works, and one in Him—the Son of Peace. But now the scene is changed to us—a change which none can appreciate but those who have experienced it. Every tie that binds man to his fellow man, whether of consanguinity, marriage, or other social obligation, is violated by deeds of murder, rapine, and prostitution, while the spirit of profanity, drunkenness, and every species of vice and immorality is rampant in every grade of society. Virtue, as a thing that was, and shame her offspring, have retired to holier spheres, to blush unseen over the deeds of those in whom they have no place. Both the tongue of eloquence and the pen of the able writer have been employed in vain to stay the tide of iniquity that is destined to speedily make desolate the earth. Every day's experience proves that *few there be that will be saved*; and to search out, watch over, gather up, and deliver those few, becomes the most prominent duty of

the Priesthood. Under these circumstances, with little room to hope for the accomplishment of much good to the world, other than to develope truth, that they may be without excuse, we commence the important labours of our calling, earnestly invoking the blessing of Heaven upon our feeble efforts, and desiring the prayers of the faithful in our behalf.

Elder Henry Whittall, whose name is already well known to our readers, has been called to assist us in connexion with the *Star*. He is one whose ability will aid us much in the discharge of our labours, and whose pen will often strengthen and comfort the Saints.

Communications from the Elders or others for the *Star*, either in prose or verse, will receive our attention.

S. W. RICHARDS.

EMIGRATION.—Inquiries are already being made relative to the probability of any emigration from this country next season. We are somewhat aware of the great anxiety prevailing in the minds of the Saints concerning emigration; and we take this early opportunity of saying that it is possible some few may have an opportunity of emigrating to Utah next spring. Should such be case, it will be only those who have sufficient means to take them directly through without detention by the way. If the Saints will possess their souls in patience for a short time, they will find the way open again for them to go out from Babylon. In the mean time, let those who have deposits in this Office continue to add to them as much as possible, inasmuch as the time of your emigration may depend upon the amount of means at your command. Be faithful and industrious in your labours, saving and frugal with your money; so that when the door opens, you may be ready to go. Do not be over-anxious concerning the future. Any instructions we may have to give, will in due time be imparted to those who preside over you, or through the *Star* to the Saints. The signs of the times indicate much to the careful observer. Watch ye! foresee the evil, and keep out of the enemy's path.

NOTICE.—All moneys forwarded to this Office, by Drafts, Post Office Orders, or otherwise, should be in the name of Asa Calkin, as the financial department of the Office has been transferred to him.

APPOINTMENTS.—Elder Asa Calkin has been appointed our First Counsellor, and Elder George G. Snyder our Second Counsellor, in the Presidency of the European Mission of the Church of Jesus Christ of Latter-day Saints.

S. W. RICHARDS, President.

A MISSION OF EARLY DAYS.

BY ELDER JOHN HYDE.

Two servants of the Lord, an Apostle and his companion were, in an early period of the Church's history, sent upon a mission to a city belonging to an ancient nation, where flourished the arts and sciences in the highest perfection; for what country could produce orators, logicians, mathematicians, and philosophers, to compare with those of ancient Greece? These Elders had to preach the name of one, upon whom was the brand of infamy; for, as a "malefactor," Jesus had been

crucified. Yet this name, and salvation through it, these Elders had to proclaim to a people who demanded wisdom. They had to go forth without "purse and scrip;" for no rich church establishment imposed, or Missionary Association collected, funds to secure salaries to those missionaries. The servants had to be as their Lord. They arrived as strangers in a strange city, for they were Jews. No doubt they anxiously looked and diligently sought for an opening to commence their mission. They heard that some persons were in the habit of assembling "for prayer" in the open air, "by a river side." These persons met in the open air, because, perhaps, none would allow them the use of a building. They met for "prayer," because they believed that, as Deity had thought it worth His while to create them, He would, doubtless, think it worth His while to care for them. He had so constituted and combined the elements of their mental existence, that, while contemplating His works, they became the subjects of intense desire to know and love the august Workman. They clung to the hope that, as He had created the desire, it was His intention to satisfy it; and therefore they prayed. God—the Compassionate and Good—not only observed and approved the prayer, but resolved to answer it. His servants were at the prayer-meeting. They spake to the "women:" the men would not stoop to pray; they were, perhaps, too wise! Yet how natural for the weak to seek strength from the All-potent!—for the ignorant to seek wisdom and counsel from the Infinitely Wise! The servants of God spake like men upon whom rested the Spirit of the Most High: the women were all ear —all attention; and why not? Women suffer most through the fall, and should, therefore, be most ready to embrace the antidote. Among the women, there was one who intently thought and intensely felt,—a woman, respectable in position, for she traded in the commerce of a costly article. She attended to the things spoken —the truth uttered. Her friends would, no doubt, suggest the impropriety of her paying attention to the words of strangers lowly in appearance and humble in garb. They would urge the probability of her character being blasted and of her business being ruined. But such considerations weighed not with her: she heard and she believed. Among the words spoken were—Repent, and be baptized for the remission of sins. These words of the Eternal she resolved to obey at once; and, on the day she heard, she believed, and "was baptized." Noble woman! Would to God that every daughter of Eve would honour God's servants with an attention so profound, and God's mandate with an obedience so prompt! This woman employed the labour of many persons in her business. Her conduct operated for good in its influence upon her household, for they promptly followed the example of their good mistress. How puissant for blessing is a good example, and how frightful for evil is a bad one! This glorious woman not only honoured God's word, but she resolved to bless the Elders who preached it. She thought, perhaps, they were strangers, and hungry; their garments, perchance, were scanty and threadbare. She therefore said, "Come into my house, and abide there," that she might feed and clothe them. That great Being for whose inspection nothing is too minute, saw and approved, and before assembled worlds will acknowledge it. The Elders went with her to her hospitable abode—glad, no doubt, of the opportunity to enjoy a little repose; for fiery were the trials, and fierce the conflicts, of the early, as well as the latter-day soldiers of the cross. They knew that, if they were to sit on thrones of light, they must carve their way to them. They knew that, if they were to wear crowns of glory, and to sway sceptres of dominion, they must "fight the good fight," and win them. Thus these Elders had laid the foundation of a Branch of Church, to which, in later days, the Apostle himself addressed an inspired Epistle, in which he uttered many soul-stirring words of counsel and instruction; and so faithful were the Saints of that Branch, that no words of complaint occur in the whole of that Epistle. We return to the hospitable and happy home of this noble daughter of God. May all His sons and daughters resemble her in promptness of obedience, and liberality of heart. We dwell with delight upon the beautiful picture. The Elders, no doubt, rejoiced at the "effectual door" thus opened by the Lord for the performance of their mission. What were the movements of Satan under these auspicious and eventful circumstances? Did he not seek to frustrate results so glorious? He did. The

servants of God, with the Saints, still continued to assemble for prayer. With prayer they began, and in prayer they sought to realize, all that contributes to peace and progress. If Saints are to be blessed "openly," it is because they "pray in secret." As the Saints proceeded to the place for prayer, they were followed by a young woman possessed by an evil spirit. Not to oppose them, however. No; Satan has sometimes a more wily stratagem. She actually bore testimony that they were "servants of the Most High God!" Every one at Philippi knew this young woman to be a corrupt person. Satan intended that her testimony in favour of the Elders should lead people to conclude that she and they were all corrupt together. He sought to destroy the character of the messengers, and thus weaken the power of their message. How sad the thought of the bodies of men and women being the receptacles of an infernal spirit!—bodies that were intended to be temples for the Holy Spirit, pure within, and blameless without! Satan's scheme, though artful, was nevertheless defeated. The Elders being endued with the Divine Spirit, cast out of the young woman the spirit of evil. Now Satan comes out in fierceness against the Elders, and they have to prepare for conflict. The masters of the young woman find their gain, through her infamy, gone. Horrid reflection, that human beings should obtain profit by the pollution of the fair daughters of the Great God! Her masters ruthlessly drew the Elders before the magistrates, and uttered their bitter complaint. The Elders are scourged, in defiance of law and justice, and handed over to the custody of a savage jailor, who "thrust them into the inner prison, and made their feet fast in the stocks." Very different was this to the comfort of Lydia's hospitable and happy home. Comforts are, it would appear, intended, in the economy of God, to prepare for suffering. Thus, brave are the spirits who are mailed in fortitude, armed for torment, and are fearless of death! The Elders were thus lacerated in body, confined in limb, and immured in a dungeon. How vain to attempt to impede the progress of truth! The Messiah may be crucified, the Apostles may be martyred, and the Prophet may be, with his brother, barbarously murdered; but the truth they came to proclaim must live, and ere long shine with sun-surpassing splendour, and the dark mists of prejudice and folly fade before its dazzling effulgence. The suffering servants of God mourn not; they complain not. No—they pray, and the prison resounds with their praises. Serene with the storm at the fiercest,—confident, when the spring of hope seemed lowest,—buoyed up, when mere human energy alone must have sunk in the whirlpool,—shut out from men,—God was there, and from Him they learned how to suffer and triumph, like men that aspired to be Gods. The prisoners, and perhaps the jailor, with astonishment, heard the prayers offered, and the praises sung. Other prisoners complained, and perhaps execrated and cursed law and magistrates; but, thought they, these strange prisoners bless, and curse not. Suddenly, however, the earth quakes, and the presence of Deity is felt. The prison walls totter, the doors are opened. The jailor, consternated, beholds, and supposing the prisoners had fled, drew his sword to bury it in his own vitals. The servant of God cries, "We are all here." The jailor remembered the men of God, their prayers and their praises; and, overwhelmed with gratitude and with penitence, he sprang in, and fell down at the feet of the Elders. He honoured God, and therefore honoured his servants. His anguishing heart-felt cry was, "What must I do to be saved?" If Satan exulted at the suffering and imprisonment of the servants of God, what thinks he of the jailor now? We will not stay to answer; for now, there is joy among the angels of God, over a repentant sinner. They remember that he kept his first estate, and thus rejoice to see him take the first steps towards keeping his second. The jailor knows he has something to do to be saved, and he wants to know it, that he may do it at once. The Elders reply, "Believe on the Lord Jesus Christ, and thou shalt be saved." Men will never obey a law unless they believe in Him who made it. "They spake unto him the word of the Lord, and to all that were in his house." The result was that he "washed their stripes," and thus proved his penitence, and "was baptized, he and all his, straightway," that "same hour of the night." Many would suggest, "He will lose his situation, and expose his family to want and shame; and to be baptized, too, by prisoners, so branded in character." Others

would urge the impropriety of being so hasty in his decision, and the indelicacy of baptizing females at night. But the jailor decided that, as God, through his servants, had commanded, he would at once obey. Baptism is "for the remission of sins," and the sooner his sins of a crimson dye were remitted the better. Noble man, husband, and father! Would that all men were equally honest and noble! He brought the Elders into his house. They went out to be baptized. "He set meat before them." So, all faithful Saints ever act. Thus additions were made to the branch at Philippi, and success crowned the mission. May all Elders prove as faithful as these Elders, and truth, emanating around, dissipate the disastrous systems that have thrown their dark shadow over humanity, shrouding it in ignorance and woe. Such was true religion, anciently, as to its Elders, principles, and object; and such is what the world calls "Mormonism" now—compassionate as God, and universal as man. In the hearts of its faithful disciples, the hope burns, that the gorgeous picture of the future, presented by "Mormonism," shall be realized;—a picture, so magnificent in the agregate, and so exquisite in the detail;—a picture, upon which may indeed be reared radiant and resplendent anticipations of final perfection and progress. Truth, like the fragments of a shattered mirror, lies scattered around; "Mormonism," like a magnet of celestial power, will collect and fuse those fragments once more into a beautiful mirror, into which men may look, and learn their origin in worlds that are past, and understand how to consummate the perfection of their destiny in worlds that are future. As, in the days of Noah and Lot, many reject this glorious "Mormonism," which is reviled without being examined, and denied without being understood. It is sad to think that only a comparative few realize and know that, as the Gospel of Jesus, it is the "savour of life unto life;" and may all such realize from it "life more abundant." Amen.

JUDGE DOUGLAS AND THE "MORMONS."

(*From the "Western Standard."*)

Of late, Utah has been a fruitful field from which editors, priests, and harpies of every caste have culled an abundance of matter for newspaper discussion and and pulpit declamation. The Utah problem has become *the* question of the passing moment, and various plans are suggested for its solution; the last of which is that of the would-be-president Stephen A. Douglas of Illinois, a man who, by the way, attained his first seat in the Congress of the United States by the aid of some six thousand Mormon votes, as the record will show. Before our expulsion from Illinois, and while our votes were necessary to his political elevation, he expressed himself as painfully sensible of the injustice, persecution, and merciless barbarities we suffered in Missouri, and appeared indignant at the efforts made by the latter State, to drag Joseph Smith from Illinois before her own bloody tribunals. Then, he had a thousand nice things to say in defence of the poor outraged "Mormons." Now, however, the scene has changed, and with it the position and language of this two-faced demagogue. His successful war against the "Missouri Compromise," however constitutional, was evidently so impolitic and mal-appropos, that in consequence, his popularity has suffered and is still suffering a serious decline. To regain his former popularity, he again makes use of the "Mormon" people, though in a different way. Mr. Douglas is well aware of the latent fears of the people of Illinois of the growing power of the "Mormons." He knows how keenly sensible they are that they most cruelly and foully murdered Joseph and Hyrum Smith, and drove some twenty-five thousand peaceable, industrious, and unoffending citizens into exile. Like other culprits, they fear lest the rod of justice fall upon them—they dread the day of retribution. Stephen A. Douglas knows all this, and the present discussion of the "Mormon question" presents to him a fine opportunity to offer himself as their champion to "put the

knife" to the infant Goliah of the Rocky Mountains, in the hope of advancing to the Presidency over its bleeding corse.

But his propositions, and the ready echo they find in the general press, fall terrorless upon our ears. To carry them out practically, obstacles are to be overcome of a much greater magnitude than they seem to be aware of: precedents must be established which the Congress of the United States dare not establish. How preposterous must his proposition to disorganize the Territory of Utah appear to every sensible man? And if that were possible, what a fearful precedent would he establish! A little reflection will, we think, convince any man who can reflect, that it is no more possible to disorganize a Territory of the Union than it would be to disorganize a State. Disorganization is not contemplated in the Constitution and Federal statutes. Progression is provided for; not retrogression. This doughty Northern advocate of Southern principles has hit upon a solution of the "Slavery problem" that leaves such men as Seward, Hale, and Greely quite in the back-ground. Repeal the Act organizing the Territory of Utah, and by the same rule the growing power of free state sentiments and a future Congress will repeal acts organizing States, and thus *reach slavery in the slave States!* Startling as this conclusion may be, yet it is legitimate, and not difficult to be seen; and is the solution of the "Slave question" long sought after, but never found, by such dullards as William H. Seward and other Anti-slavists. Certainly this *Mormon-made Senator, Stephen A. Douglas,* deserves the thanks of the Abolition party.

The "Mormons" have never previously held the position before the country unto which they have now attained in their exile. The bloody persecutions they suffered in Missouri and in Illinois were State affairs, and for which the General Government refused to be responsible. Now, as citizens of the United States, they are organized under a Territorial government. It is to this government and to that of the United States that they are held, and cheerfully hold themselves responsible: and while they peaceably, willingly, and in good faith, yield obedience to both Federal and Territorial governments and laws, they will take good care that all officers sent from Washington to execute the laws shall do it in a lawful and proper manner. These are the real sentiments of the people of Utah, and by them they will abide, whatever the consequences may be. When will editors learn this? When will they cease to suffer themselves to be "sold" by every apostate, corrupt official and Gentile that leaves Utah, which leaving is caused in many instances by their own base conduct while there, and by which they rendered themselves obnoxious to a virtuous and orderly community.

Mr. Douglas' proposition to have investigated the charges against Governor Young and others, will meet with the hearty amen of the people of Utah. They fear not such an investigation. But whoever presides over such trial will be given to understand at the commencement, that it must be conducted *according to law.* Whoever dons the judicial ermine in Utah will find, notwithstanding the multitudinous reports to the contrary, that the majesty of the law is respected and held inviolate in that Territory, and that neither judges nor governors will be allowed to set aside its guarantees. They will find the grave charge of the lawlessness of the Saints to be based upon the fact, *that they refuse to go to law one with another.* The Latter-day Saints, as church members, settle their difficulties, either between themselves or before their Bishops, without recourse to law; which, without contradiction, they have a right to do, as well as the Quakers, and all sects of Christians. Who does not know, that if a difficulty occurs between members of any Christian congregation, they are counselled to settle it without an appeal to the law? And what honest man will say that such counsel is not wise and good? If the Saints were distributed over the country, as are the Quakers and other sects, this Christian peculiarity would probably have remained unnoticed. But this excellent custom, when fully carried out by the citizens of an entire territory, is made conspicuous, and receives the execrations of every soulless lawyer and pettifogging flunkey whose interests it crosses. This is the whole story of "Mormon lawlessness." Government officials and other lawyers have repeatedly endeavoured to stir up litigation amongst us, and they have as repeatedly failed in their attempts. The Latter-day Saints will take no civil suit before a Gentile court. That is an established fact. The General

Government may send to Utah as many judges as it pleases, and those judges may try and pass judgment upon all criminal cases: to that extent they will meet with our hearty co-operation: but we will give them no civil cases to adjudicate. We can arbitrate our own difficulties, and the power to transact all our legal business is amply provided for in our Justice and Probate Courts. The people of Utah have kept aloof from lawyers, and consequently they have but few difficulties. The people of California have patronized lawyers, and the result is, they are completely confounded with the uncertainties of law. Litigation is stirred up on all hands, and the property-holder is uncertain that what is his to-day will be his to-morrow. The citizens of Utah and of California have pursued opposite courses, and the results show which is the wiser.

We confess ourselves loth to believe that such a change has taken place in the sentiments of Mr. Douglas with regard to the "Mormons." We well remember his former kindly manner towards the Saints, and particularly towards Joseph Smith; and take the liberty of reminding him of a certain conversation he had with Joseph, when the latter told him, he would "yet be a candidate for the Presidency of the United States; and if he at that time should raise his hand against the "Mormons," he would become politically damned."

We have no fears of the tranquility of Utah being seriously disturbed by Senator Douglas, or any other man. The people there have sense and loyalty enough to calmly and firmly stand by the Constitution and the laws; which they have only to do, to disappoint "Mormon"-haters of all classes and creeds, in their vain hope of overthrowing the Church of the Living God.

HEAVEN.

(*Selected.*)

Where the love of order reigns,
Where are neither cares nor pains,
Where a warm affection grows,
Where the heart its kindred knows,
Where unite harmonious minds,
Where true love its partner finds,
Where the good shall find a home,
Where misfortunes never come,—
There is heaven!

When the toils of earth are o'er,
When we live to sin no more,
When the truth alone we speak,
When our neighbour's good we seek,
When old Mammon's bribes we spurn,
When from folly's paths we turn,
When no more from God we rove,
When our Maker's laws we love,—
Then 't is heaven!

SOLYMAN BROWN.

ADDRESS.—John W. Berry, Chapel House, St. Paul's Opening, Norwich.

MONEY LIST, OCTOBER 10—16, 1857.

Samuel Roskelly, (7th inst.)	£2	0	0
Lewis Bowen, (7th inst.)	3	0	0
Thomas Clark	10	0	0
William Gibson	1	0	0
Carried forward	£16	0	0
Brought forward	£16	0	0
William Shires	2	0	0
Edwin Scott	5	0	0
	£23	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 45, Vol. XIX. Saturday, November 7, 1857. Price One Penny.

A PARABLE.

BY ELDER E. W. TULLIDGE.

Now it came to pass, before days were measured unto man, or foundations had been given to the earth, that there went forth from a certain great king an everlasting decree, and unto it was affixed the holy and immutable seal. And there was written therein—"Come, we will go to, and stretch out the curtains of creation, and the Omnipotent Spirit, even the minister of the eternal order, shall gather together the elements of life, and out of a fruitful womb there shall leap forth a new kingdom. Let us make man in our own image; in the likeness of the Immortal Ones let us clothe him. And we will command him to multiply and spread abroad upon the face of the new kingdom. And unto the faithful it shall be an inheritance that hath no end, even an inheritance that fadeth not away. Out of the records of existence it shall not be blotted, neither at any time shall the claims of the righteous be disannulled. To them it shall remain an everlasting dominion; it shall be for them throughout all their generations. And there belongeth to the First Born the right to rule over his younger brethren; for he inheriteth all things; and not at any time have I, the Father, found him unfaithful. Therefore his birth-right remaineth; and unto those who keep his commandments shall be given a joint heritage with him. Behold, I also swear with an everlasting oath, that no art, science, or society, shall be acknowledged by me unless after the pattern and spirit of things which exist and are taught in the dominions where dwell the sacredness of my own person, or except it be according to the laws which I shall reveal for the government of kingdoms inferior to a celestial glory. There shall not be anything accounted lawful which does not proceed forth from me, through my own appointed channel. And that which is not according to this shall come to naught; and there shall come a time when all that offend must be cast out, and not anything can remain forever, nor abide my test, except it be after a divine order and pattern. And I will give unto the faithful a watch-word; and when they lift up their voices unto me they shall say, Thy kingdom come, and Thy will be done among men, even as it is done in the place where dwelleth Thy glory. And it shall come to pass, that whosoever doeth my will, shall know of the doctrine that cometh from me."

There were also many other things written in this decree, which in their own due time must be fulfilled; for naught that the immutable seal is set unto can return void and fruitless, neither can there be diminished aught from the words and commandments of this decree.

And the sons of Man began to multiply, and increase upon the face of the new kingdom, according to the proclamation of the Father of spirits, even of the Great King. And for the first four thousand years there lived many distinguished masters of the divine arts and the science of celestial organization, whose lives, genius, and labours were all consecrated to His services, to the teaching of the principles of the noble arts, and to the establishing of a state of society after the order of that which had been revealed to them.

Among these eminent masters was the chief builder of all, who was the First Born of the Great King, and all that the Father did was under the direction of this eldest son. He was a perfect master and teacher in the divine mysteries of creation, the sublime and beautiful arts, and the science of celestial organization; for he had long dwelt in the holy city, where no other order of science and art was lawful to be taught; and from the lips of his Royal Parent had been instructed and perfected in all their branches, even to the highest.

Now there was of old, before the foundations of the new kingdom were laid, an exceedingly cunning and wicked spirit, who rebelled against the Great King, and his name was Lucifer. He sought to introduce into the holy dominion a different class of arts to those divine ones which obtained there, and to establish a society at variance with the celestial order; and he practised in sciences which were unlawful, and many were drawn away by his pernicious teachings. And it came to pass that there was war in the holy dominion, and truth grappled with error; and the mighty ones under the command of Michael flocked to the standard of the Great King. These were eminent masters and chosen warriors of the celestial order, and they were girt with the armour of the holy Priesthood, and swords of power were hung about their loins. Then the fierce indignation of the Father was kindled; his fury grew blacker than the thunder-cloud, and his wrath more impetuous than the whirlwind. And Michael with his host prevailed, and Lucifer with them that rebelled were cast out and driven from the abodes of bliss, even from the glory of that against which they had sinned.

And it came to pass, after they had been cast out of the holy dominion, and from the presence of the Father, that these rebellious spirits entered into an unholy alliance to engage in the new kingdom, in teaching those unlawful arts and sciences, and to oppose the establishment of the order of the Great King, for which they had been cast out of the holy dominion.

And the children of men, in their inexperience and self-will, listened to the cunning of these agents of evil, whose speech was very enticing to the ear, for their words were smooth, and the power thereof more fascinating than the charms of the serpent. And the multitude became converts to the unlawful sciences; and the organization of society grew, in form and spirit, different to the divine pattern.

Now this difference, and this unlawful order, were made up by a mixture of theories contrary to the great primary laws of existence, with a perversion of sacred things; for it happened, from the beginning, that many who had been taught the mysteries of the genuine sciences fell into transgression, and came under the power of Lucifer; their hearts were won over to unrighteousness, and the light which was in them turned into darkness. There were also others who being captivated with the superiority, power, and brilliancy of the celestial order, for a time greatly rejoiced therein. But their hearts were more inclined to that which was spurious, for their tastes had been vitiated by former practices and teachings in unlawful things; therefore their love of the genuine was not deep-rooted. And this order being very pure and holy, they soon found it to be severe discipline to those whose hearts had been given to much evil, and whose eyes were not single to the glory of the Great King, the good of the brotherhood, the regeneration of man, and to the establishing of things in the new kingdom as they exist in the holy city. The exceeding brightness of the light being too great for the darkness within them, their love waxed cold, and they turned again to teaching and practising that which was unlawful.

And it always came to pass that these two classes became the bitterest enemies of the true order, for they did pervert it, and mix it with theories which had no truth for their foundation; they took much from it, and added much, and turned it upside down, and the parts were disarranged. This they did that it might

be better suited to their vicious tastes and evil lives. Some of these were thus reproved by one of the masters of the true order:—"I marvel that ye are so soon removed from him that called you into the grace of the First Born, unto another Gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of the kingdom.' But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."

Among all the laws and charges of the Great King, there were none more binding than those touching the perversion of the true order. So particular was he in this, that his servants were especially charged concerning the matter, even in the minutest things of his kingdom. Unto one of the greatest lawgivers of his people he gave this charge—"See that thou make all things according to the pattern shewed thee in the mount;" and it is many times recorded of this man, Moses, that he obeyed the commandment given him. Moreover, other great masters have quoted the words delivered to this lawgiver, and have given like charges by the inspiration of the Great Spirit.

Now, the perverters of the celestial order, being led by those cunning spirits, who had of old acted a similar part in the holy dominion, published to the children of men that they taught and practised the legitimate sciences; and they filled the hearts of those who knew nothing of the true order with hatred and malice towards the masters and servants, whom the Great King had ordained and sent forth to teach and organize according to the pattern which He had given. Thus mankind were deceived; wrath was kindled against the divine teachers; they were persecuted and put to death; and generation after generation passed away in darkness, doubt, and confusion. Sometimes the children of men believed that they were building after the true pattern; at other times they became disgusted with their own works; and then they pulled them down, but again commenced according to the perversion, and thus they have continued pulling down and building up until this day.

Nevertheless, the divine masters and their disciples for four thousand years laboured to establish a celestial society, which they did accomplish upon a limited scale: they built temples unto the name of the Great King, and He often revealed His glory, and unfolded to them in vision the beautiful and grand city, even the holy city in which He dwelt, and the holy order of all things as they existed therein.

And the followers of the true order were accounted a peculiar people, and all things among them was after a celestial pattern. In their organization there were Seers, Apostles, Prophets, Elders, and other masters through whom the word and will of the King came. And there was given to them a most wonderful and powerful telescope; but it was only the faithful who could look through it. Now, by looking through this telescope, there could be seen the city of palaces, even the holy city in which the King lived, and the perfect and glorious society which existed there. Therefore, the faithful never were deceived, for they had only to look through this wonderful instrument, and all doubt and darkness, touching the celestial order, at once vanished away. It was also observed, by those who were accustomed to its use, that this gift of the King had the remarkable qualities of giving strength to the vision, and becoming more transparent to the eye of a person the longer he looked into it. It was ever presenting new objects, broader views, and greater glories. Thus they who were skilled in its use were continually making fresh discoveries; their understandings were enlarged, their knowledge increased, and their power with the Great King became very strong. This was the sign and measurement of their spiritual growth, and this growth was caused by their possession of the wonderful telescope. And there went forth a saying among the faithful, that whosoever doeth the will of the Father to them should be given this instrument, and they should thereby know things of divine origin.

And it came to pass, after the First Born and all the eminent masters, who taught and practised the celestial order for four thousand years, had been rejected and destroyed, that the Great King in exceeding wrath withdrew himself for the space of a long season. And the celestial order became altogether lost, and there remained of it naught but the perversions thereof, with also many human inventions and crafts received from the cunning spirits. Therefore, none could behold the city of palaces, for the wonderful

telescope, through which alone it was to be seen, never came into the possession of any but the faithful, and they had been rejected and destroyed by the wicked who delighted not in the pure truth, but in that which was perverted and unlawful.

Then the perverters of the celestial order waxed exceedingly strong, and grew very great; they usurped dignities which did not belong unto them, and they sent forth proclamations into all the world that they were the successors of the divine masters who had been rejected and destroyed; and they arrogated to themselves the name of the First Born. Moreover, they declared that the Great King did not intend that the wonderful telescope should be any longer used, neither would he have any more Seers, Apostles, Prophets, Elders, and inspired masters in the organization of his kingdom. And they said that he never would again reveal the city of palaces unto the children of men, or make known unto his subjects the certainty of his laws. Thus, by their cunning, they deceived the nations, and taught them the practice of the unlawful sciences; and their power became so great that millions were led captive by the usurpers: kings, princes, and mighty men of the earth licked the dust of their feet, and esteemed it an honour to kiss the toe of their chief.

There were in their possession some records of the eminent masters of old, touching the celestial order. Concerning the meaning of these many differences did arise, and private interpretations to them were given; and the heads of the perverted order sometimes assembled from all parts of the earth by the command of their chief. Then they sat in grand and solemn conclave upon matters, which even a child, by the aid of the telescope, could have determined in a moment. Nevertheless, it was only by much labour that this large and learned body, in unlawful things, could come to any decision. And this they obtained by the aid of traditions and the dead letter, for they had not the infallible instrument through which might be seen the pattern of the celestial order; neither had they among them Seers, Apostles, Prophets, Elders, or any inspired master. There were some, however, who had their familiar spirits, and obtained unlawful communications, and practised in the black arts. They also worked upon the superstitions of the people by exceedingly great cunning, and they filled the world with iniquity, and bound the nations with their enchantments and spells, until at length it came to pass that this abominable order was broken by division, and many protested against its iniquities.

But none by human wisdom can find out the Great King, nor by it come to a knowledge concerning celestial things. And as no man can stand justified who takes upon himself the honour of a master, or can organize a society after the pattern of the holy order, unless he be legally ordained and put in possession of the wonderful telescope, so it happened that when the abominable community was protested against, and reformers began to organize other systems, they also did it after a perverted pattern. Neither had they Seers, Apostles, Prophets, Elders, and inspired masters called by the Great King; and, notwithstanding the wide circulation given to the writings of eminent teachers of olden times, mankind continued to depart still farther from the celestial order.

And it came to pass in later times, that the nations ripened fast in iniquity, and society grew continually more disorganized; and the people sought again unto familiar spirits, to unlawful mediums, and the practice of the black arts. Now, many intelligent and honourable men, seeing the iniquity of the perverters, and, knowing the rottenness and danger of priestcraft, would not believe that a celestial order was good for man, because of the corruptions of that which had been called by its name. Neither would they believe in the existence of a city of palaces, for the telescope, through which alone it could be seen, was lost to the earth when the divine masters were rejected and put to death; and thus, by the perversions and abominations of the wicked, the honourable men came to a wrong conclusion. Nevertheless, they were just in their condemnation of the spurious, though they were unacquainted with the genuine. Well might they sicken at the corruptions of society! and their unbelief, doubt, and confusion were the natural results of the departure of the children of men from the true order.

And, behold, it also came to pass in the latter times, that in a certain place there was great excitement among the followers of the perverted order, and it was called by them a time of revival, and they made many converts. But inasmuch as they

were not members of one body, but of many bodies, it happened, when the excitement had passed away, that they began to quarrel concerning the body to which the converts should belong, and they strove together in rivalry. Moreover, after the excitement had ceased, it was remembered that they were teaching many different systems, and that they had many spirits and interests to govern them. Therefore, there did arise disputes and great difficulties in dividing the converts, and then was manifested the real spirit and rottenness of the perverted order.

And, seeing these things, the mind of a certain young man was exceedingly wrought upon, and his soul was filled with strong desire to know concerning the true order. And, it came to pass, that while the young man was reading an epistle of one of the divine masters of old, he found among the sayings therein—"If any of you lack wisdom, let him ask of the Great King, that giveth to all men liberally, and upbraideth not,—and it shall be given him." And the young man believed the saying; and, his faith being exceedingly strong, he went into the woods to pray, nothing doubting that the King would reveal himself.

Then the Great King said unto the First Born, who was at his right hand, "Come let us go down to the young man, and we will return again to the children of men, for the long season of my hiding from them is ended, and the time of the restitution is come, concerning which all my servants have spoken since the beginning of the world. Now will I set up my kingdom again, after the pattern of the holy city. It shall be no more cast down among men, but it shall break into pieces and consume all unlawful kingdoms and orders, and it shall stand for ever. Now beginneth the time when all that offend shall be cast out, and the perverted sciences forbidden to be taught. Truth shall again grapple with error, and triumph, as it did in the holy dominion, when Lucifer was hurled from my presence; and the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to my people, even the Saints of the Most High. My kingdom is an everlasting kingdom, and all dominions shall serve me."

And the Great King and his First Born came down unto the young man; and many of the eminent masters of old administered; and unto him was given the power to restore all things, and to build up the everlasting kingdom, which was to break into pieces all others. And he went forth, according to the commandments given to him, testifying of the things which had been revealed to him, and he began to organize after the celestial pattern. And the divine order waxed very strong, and did mightily increase, notwithstanding the rage and hatred of the cunning spirits, and of the followers of the perverted order. They had, in their organization, Seers, Apostles, Prophets, Elders, and other inspired masters; and all things grew according to the pattern of the holy city: it was even as of old; and they had given to them the wonderful telescope.

And they sent forth proclamations unto all the world concerning these things, declaring unto all people, "Whosoever doeth the will of the Great King shall know of his laws; and unto them that enter into the holy order with purity of heart shall be given the instrument, through which the city of palaces can be seen."

And there were thousands who gave heed unto the proclamation, and did what the King commanded, by the voice of his servants. And they testified that they had received the wonderful telescope, through which was revealed unto their understandings much celestial glory. And by looking through it, their vision became stronger, and to their eyes the divine gift appeared to grow more transparent, for it was ever presenting new objects, broader views, and greater glories. And they declared that they knew of the truth. Moreover, they were exceedingly bold in often repeating the promise, "Whosoever doeth the will of the Great King shall know the truth, and be enabled to discern between divine and perverted things."

A CABIN boy on board a ship, the captain of which was a religious man, was called up to be whipped for some misdemeanour. Little Jack went crying and trembling, and said to the captain, "Please, sir, will you wait till I've said my prayers?" "Well, yes," was the captain's stern reply. Jack, looking up, and smiling triumphantly, replied—"Then I'll say them *when I get ashore!*"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 697.)

[August, 1842.]

Nauvoo City, Illinois, 1 o'clock, afternoon, Aug. 16, 1842.

Lieutenant-General J. Smith.

My dear Friend,—I have just received and read yours of to-day, and hasten to reply.

There is no movement of any kind going on to-day amongst the enemy, as far as I can see, which helps to strengthen me in my opinion of yesterday; but still it might be a calm before a storm; and if so, we will meet it when it comes. You wish my opinion respecting your absenting yourself for some time from those friends that are dear to you as life, and to whom you are also as dear, and from the place and station to which you are called by Him who ruleth in the armies of heaven and amongst the inhabitants of the earth.

I must confess that I feel almost unworthy to give an opinion on the subject, knowing that your own judgment is far superior to mine; but, nevertheless, you shall have it freely. It is this: I think that if they cannot get you peaceably according to the forms of law, that they will not dare to attempt violence of any kind upon the inhabitants of the city; for they are well aware that they cannot insult us with impunity, neither use violence, only at the risk of their lives; and there are but few men who are willing to risk their lives in a bad cause. It is the principles and spirit of liberty, of truth, of virtue, and of religion, and equal rights, that make men courageous, and valiant, and fearless in the day of battle and of strife; and just the contrary with the oppressor; for, nine times out of ten, a bad cause will make a man a coward, and he will flee when no man pursueth.

Now, if I am right in thinking that it is you alone they seek to destroy, as soon as they find they cannot get you, they will cease to trouble the city, except with spies; and if we knew that you were completely out of their reach, we could either laugh at their folly, or whip them for impertinence or anything else, as the case may be; for we would feel so happy in your safety that we could meet them in any shape.

On the whole, I think it would be better for you to absent yourself till the next Governor takes the chair; for I do think, if you are not here, they will not attempt any violence on the city; and if they should, they will disgrace themselves in the eyes of the world, and the world will justify us in fighting for our rights, and then you can come out like a lion, and lead your people to victory and to glory, in the name of the Lord of Hosts.

I know the sacrifice you must make in taking this course. I know it will grieve your noble spirit to do so; for, when I think of it myself, I feel no desire in life, but to fight, and to cut off from the earth all who oppress, and to establish that true form of government at once which would guarantee to every man *equal rights*. I know we have justice on our side in respect of city laws, and that the acts of the Municipal Court are legal; but the question is, are we *now* able to *assert* them? or had we better wait till we are more able? The latter course will give us peace a *little* while, by sacrificing *your liberty*, and the feelings of your family and friends, and depriving us all of your society and *governing wisdom*.

I will only add, I am ready for either course; and may God direct us to do that that is best. If you should conclude to go for awhile, I must see you before you go; and for the present, I will bid you be cheerful and make yourself as happy as you can, for the right side of the wheel will soon be up again.

And till then, and ever, I remain, under every circumstance, your friend and obedient servant,

WILSON LAW.

General Bennett wrote me from New York as follows:—

Arlington House, Aug. 16, 1842.

Dear Sir,—Your polite and friendly note was handed to me a few days since, by Dr. Willard Richards, who I must say is a very fine specimen of the Mormon people, if they are all like him; and indeed I think him a very excellent representative of yourself, as I find he is your most devoted admirer and true disciple. He spent two days with me, and, from his arguments, and from his mild and gentlemanly demeanor, almost made me a Mormon.

You have another representative here, (who spent a day with me some time since,) of the name of Foster, who is, I think, President of the Church in New York, and most unquestionably a most excellent and good man, and would be so, if he were Turk, Jew, or

Saint. He is *ab initio* a good man, and to you a most true, enthusiastic, and devoted disciple. He has no guile. Dr. Bernhisel, of New York, too, is a most excellent man and true Christian. These are men with whom I could associate for ever, even if I never joined their Church, or acknowledged their faith.

General John C. Bennett called on me last Friday and spent just two hours, when he left, he said, for the Eastern States. Being aware that Elder Richards is here, he had very little to say. He, however, proposed to me to aid him, whether serious or not, in arranging materials for publishing "An Exposition of Mormon Secrets and Practices," which I peremptorily refused, on two grounds:

1st. That I had nothing to do with any quarrel that might arise between you and him, as I could not be a judge of the merits or demerits of the matter: and

2nd. That inasmuch as he himself had proposed to you and your council to confer on me honours which I never sought, yet which I highly prize, it would be the height of ingratitude, as well as inconsistent with every principle of common honesty and propriety, for me to join him in an effort to lower *my own honours* by attempting to lower in public estimation the people from whom those honours emanated.

He gave Bennett of the *Herald* his commission, which I opposed from the very first; and you now see, by that paper, the sport which that man has made of it. I tell you there is no dependence on the friendship of that editor, when his interest is at issue. I am assured that James Gordon Bennett is going to publish, conjointly with John C. Bennett, on half profit, the exposition against you and your people, which is going to contain a great number of scandalous cuts and plates. But don't be concerned: you will receive no injury whatever from anything that any man or set of men may say against you. The whole of this *muss* is only extending your fame, and will increase your numbers tenfold.

You have nothing to expect from that part of community who are bigotedly attached to the other churches. They have always believed and still believe everything said to your disadvantage; and what General John C. Bennett is now saying in the papers is nothing more than what was common report before, throughout this whole community, insomuch that I had to contradict it in the *Herald* under the signature of "Cincinnatus," and even requested the Elders of the Mormon Church to do so long ago. You, therefore, have lost not a whit of ground by it. I must in charity forbear commenting on the course of General Bennett in this matter. Considering all things, delicacy forbids such a course.

There are some things, however, I feel very sorely, and could wish they had not transpired. He and the *Herald* will make money out of the book, and there the matter will end, as you will find that the *Herald* will puff it to the skies.

The books which I sent you, you will retain in your hands for the present.

My respects to your amiable lady and all friends; and believe me, as ever, though not a Mormon, your sincere friend,

JAMES ARLINGTON BENNETT.

P.S.—I know of no reason why the *Wasp* was not continued to be sent to me. *I don't like the name.* Mildness should characterize every thing that comes from Nauvoo; and even a name, as Peleg says in his Ethics has much influence on one side or the other. My respects to your brother, its editor. I would just say that General John C. Bennett appeared to me to be in very low spirits, and I find that many communications intended for you from me have never reached you. Those books were made over to John C. Bennett, on the presumption that he would, in his own name, present them for the benefit of the Temple.

J. A. B.

Wednesday, Aug. 17th. I walked out into the woods, for exercise, in company with brother Derby, where we were accidentally discovered by a young man. We asked him various questions concerning the public feeling, and situation of matters around, to all which he answered promptly. On being requested not to make it known where we were, he promised faithfully he would not, and said time would tell whether he did or no.

Nauvoo City, Illinois,
August 17, 1842.

Lieutenant-General Joseph Smith.

Dear Friend,—Everything is moving along in the city in the usual tranquil and industrious manner. There is no change in the appearance of things that a common observer could see, although to one who knows, and is acquainted with the countenances of the thinking few, it is evident that their minds are troubled more than common; and I know by myself that they cannot help it. And why should it be otherwise, when the Lord's anointed is hunted like a lion of the forest, by the most wicked and oppressive generation that has ever been since the days of our Saviour. Indeed every movement of this generation reminds me of the history of the

people who crucified Christ. It was nothing but mob law, mob rule, and mob violence all the time. The only difference is that the governors then were more just than the governors now: they were willing to acquit innocent men, but our governors now, despise justice, garble and pervert the law, and join in with the mob in pursuit of *innocent blood.*

I have been meditating on your communication of yesterday, and will just add a thought or so on the subject, respecting particularly your going to the Pine country. I think I would not go there for some time, if at all. I do not believe that an armed force will come upon us at all, unless they get hold of you first; and then we rescue you, which we would do under any circumstances, with the help of God; but I would rather do it within the limits of the city, under the laws of the city. Therefore I would think it better to quarter in the city, and not long in one place at once. I see no reason why you might not stay in safety within the city for months without any knowing it, only those who ought, and that as few as is necessary.

I must close for the present, remaining as ever your affectionate friend and obedient servant,

WILSON LAW.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 7, 1857.

U. S. TROOPS AND UTAH.—The idea that *Uncle Sam* is taking the "Mormons" in hand, and that their polygamy will be done away with, or that they will be broken up,—that Brigham Young will be called to an account for his sayings and doings,—that he cannot be Governor of Utah any longer,—that the United States' laws will be honoured when Governor Cummings gets into power,—that the "Mormons" have got to live like other people, &c.,—with a long list of other very important revolutions that are soon to take place in "Mormondom," affords very extreme joy to our terrible friends. They fancy that that long-looked-for day has at last arrived, and await the issue of the entrance of U. S. troops into Utah with almost breathless suspense.

In the midst of these anxious and exciting days, we wonder if some of the Saints do not feel a little faint at times,—if their hearts do not get beating a little stronger than usual, and get too near the throat to feel comfortable, for fear something awful is soon to take place. Have not some thought, peradventure, that God has forgotten His people, and that they will perhaps be destroyed? Should there be any such, we feel inclined to say to them, whether brother or sister, Calm your fears, lay aside every doubt, and let every anxious feeling subside, for all is well. God reigns both in heaven and on earth, and is doing His pleasure among men. This, indeed, is the only cause there is for all your doubts and fears. They arise because God is commencing to work with a mightier hand, and to reign with increased majesty and power in the earth; and what you require is, to have sufficient faith, and knowledge of God, to be able at all times to discern between the ways of God and the doings of the Evil One. When God works, the power of evil will work in the hearts of the children of men, and thus they are led on to do that which will seal their own condemnation; but they cannot destroy the work of God. To have fears on this point would be doubting God's power to protect His own work; and well did the Apostle say, "He that doubteth is damned;" for those who harbour such fears must be in an awful state of misery.

The wicked nations must do those works that will render them worthy of the judgments of God, as well as the Saints those works that will render them worthy

of His salvation. All will be rewarded according to their works. The cup which John saw filled to reward Babylon with, for all her iniquity, was filled *double*, simply because she had rendered herself *worthy*. The wicked, therefore, must rage, and manifest their desire to destroy the people of God, or His work can never be accomplished; and until the work of God is accomplished, the Saints cannot receive their reward. To every faithful Saint, therefore, it is a matter of great satisfaction to contemplate the present important demonstrations which are being made against the Saints. Our most inveterate enemies, in the bright anticipation of realizing their fondest hopes, cannot possibly feel that unsullied pleasure we take in witnessing those important movements that are destined to test the strength and character of God's work, and hasten the establishment of His kingdom. Truly it has been said, "If they let us alone, we will build up the kingdom; and if they don't, we will do it the quicker."

We certainly feel very thankful to our God that the work is so far advanced as to have power to attract the attention of the world as it is doing; and this is another evidence to us that the Lord is hastening His work; and it will be all that the Saints can possibly do to keep pace with it.

The gathering of the nations against Zion has been foretold by the Prophets. We glory to see the prophecies being fulfilled. It is another positive assurance that this is the work they dwelt upon as destined to usher in the latter-day glory. The angels in heaven, the spirits of just men made perfect, the spirits of our Fathers who wait for the hour of their redemption, the Patriarchs and Apostles of old, the Prophets of our day, and all faithful Saints, rejoice exceedingly at what is now being done in the earth; and the day will soon come when they will laugh and mock at the calamities of the wicked; and God, who giveth the victory, will sit upon His throne and join His children in their exultations. Doubts and fears belong to the wicked and the damned. They betray either a guilty conscience, or a weak and unstable mind,—a mind not rooted and grounded in the knowledge of God; and should form no part of the character of a Saint.

DEPARTURES.—Presidents Pratt and Benson, together with Elders John A. Ray, John Scott, John Kay, and William Miller, sailed from this port on the 14th ultimo, on board the *Baltic*, for New York, on their way to their homes in Utah.

These brethren have laboured diligently, while in these lands, to bear a faithful testimony to the people, and many will bless their names for ever for the light of truth received through their administrations. President Pratt's mighty scheme for distributing the printed word, seconded by the Saints generally, has caused some to rejoice, and others to rage with the fury of demons, all which serves to hasten the great work and accomplish holy purposes. Elder Benson's testimony will long be remembered by the many thousands to whom it has been borne, as a faithful testimony in support of righteousness, and in defence of the kingdom of God on the earth—testimonies which, we fear, will prove the condemnation of many souls at the great day of final retribution; for this is the condemnation of men, that light has come unto them and they have rejected it, simply because it made manifest their evil deeds.

These Elders have all laboured faithfully in their several fields—secured the blessing and confidence of the Saints who know them, and the angels who have guarded them and preserved them. That the God of Heaven, the interests of whose kingdom they have so faithfully served, may go with them to their homes in Zion, and preserve them from all evil, will be the prayer of many thousands who appreciate such faithful servants of the Most High.

to gratify the beastly lusts and unrestrained passions of the man. Thus it is that men of influence, men of wealth, and men who rule the nation, use their influence, wealth, and power to ruin and destroy woman—one of the choicest gifts of God to man. True, the heathens sacrifice their fellows to gods they worship; but never was sacrifice so great, or heathenism so abominable, as that which reigns in Christian (?) Europe, in sacrificing women —not to death, (for death by thousands would be welcome,) but to lives of misery, degradation, suffering, and despair, without one ray of hope, in this vain world, of being redeemed from such a fall. O man! thou art heaping up to thyself a fearful responsibility against that day when the cries of suffering innocence and virtue shall be redressed. That day will surely come. Your victims will meet you there, and they will go into the kingdom of God before you. Jesus, when upon the earth, went into the Temple and told the chief Priest and Elders to their faces that the publicans and the harlots would go into the kingdom of God before them. What a withering rebuke this must have been to them! But it is just as applicable to those who go into the sacred places, or Christian temples, now, as it was then. The harlots in the streets, who are now your outcasts, will be your judges; and you will be held responsible for the evil that you have licensed and controlled to answer your ungodly ends.

We wish that the infernal spirits that dwell in priests, editors, and gentlemen, who prate so much about the society and morals of Utah, and the baneful influence of Mormonism, could once look at themselves as God looks at them, or even as we look at them. Ignorant, degraded wretches are they, who thus strive with all their might to defame and bring reproach upon a people and place which they have never seen, and which they know nothing about. While they are so glutted with their own abominations, they never dream that there is anything wrong at home upon which to exercise their holy Christian zeal. We wish here to remind all such of that very wise saying, that "Charity begins at home." Cast the beam out of your own eye, that you may see to cast the mote out of your brother's. Any one prominent city in Europe is guilty of more immorality, prostitution, whoredoms, profanity, drunkenness and crime, in one day, than all Utah has ever witnessed since its first settlement by Latter-days Saints; and if you will not believe this testimony, call on the victims which you have subjected to crime at home, and their testimony will be to you like the voice of thunder reaching the ear of the Lord of Sabaoth; and He shall judge between us and the world.—ED.]

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 648.)

OBJECTION: "The only standard of what is true is the word of God, which is to be the object of our faith, and we are only to believe for salvation that which it contains. To the law and to the testimony we are to appeal, and if any man speak not according to these, it is because there is no light or knowledge in him."—"*Mormonism Weighed,*" *&c., by S. Haining.*

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address to you a few words of comfort and counsel, as well also as to return you my grateful acknowledgments for your many acts of kindness to me, as a servant of the Lord Jesus. Those acts are engraven on my heart. They will be to my remembrance sweeter than honey, and will be dwelt upon as precious manifestations of the love and faith of the Saints in Europe towards the cause of God and His servants. You shall not be forgotten by me; and our Father in heaven will also have your works in remembrance. I bless you in the name of the Lord; and you shall be blest, if you continue in well doing.

Be not cast down, dear brethren and sisters, nor let yonr faith waver. If a cloud gathers for a moment, be assured that, behind every frown of Providence, God hides for *you* a "smiling face." There is no cloud in your future so thick that will not soon pass away and reveal to you a brighter sun.

Though, for the time being, the Emigration is closed, think not that your deliverance is afar off, nor imagine that God has forgotten the gathering of His Saints. In a moment, peradventure, He will open the door again, and lead His people to Zion with an outstretched arm and power, such as heretofore He has not manifested in their behalf. Perchance it will be found that hardly a break will be made in the great chain of gathering. In any case, know that all is well! Fear not; sleep not; but be courageous and awake, O Israel, and behold the salvation of your God!

Let every Branch of the Church keep its organization compact, and its members full of faith. Let all be diligent; cease not your labours, nor fall into lethargy. Go on as heretofore, and let your course be unbroken. Increase, and not decrease. Multiply your works, add to your faith, gather fresh energy and determination, cement your union, and cultivate a double portion of wisdom and prudence. When the Lord again opens the way for your deliverance, brethren, *be you prepared.* In your connexions with the world, return not railing for railing, but seek to conquer by love and kindness, and avoid aggravating the feelings of any. Be not aggressors, but act on the defensive. If you are persecuted, let it be for righteousness' sake, and not the result of unwise conduct on your part.

No weapon formed against Zion shall prosper, nor device against the people of God flourish. I feel to bless all Israel. All who bless them shall be blest, and they who prophesy good concerning God's people shall have good multiplied unto themselves, and the spirit of their words shall not fail. But he who predicts evil against Israel shall be among false prophets; and they who rise up against the work of our God shall wither, and their influence depart. Those who fight against Zion "shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold, he is faint." In the name of the Lord Jesus Christ, I curse, by the authority of the holy Priesthood, every Anti-Mormon association, movement, member, and leader, throughout the world; and let all Israel say, Amen.

Before leaving this land, I feel once more to bear my testimony, through the medium of the *Star*, to the British Saints, and to all who shall peruse this communication. I *know* that God has again established His kingdom on the earth, and that it will never be overcome, but it shall ultimately hold universal dominion, and Jesus shall reign as its King for ever. I *know* that Joseph Smith was called of God to establish that kingdom, and that he accomplished the work given him—even the beginning of the restitution of all things; and that he committed unto the Church the keys and power to continue what he had begun. He was one of the greatest of Prophets, and died a holy martyr of Jesus, sealing his testimony with his blood. I *know* that Brigham Young is his successor, and that he is a man of God, and a Seer and Revelator to the Church of Christ. I *know* that the general authorities have for their object the glory of God and the salvation of man. Finally, I *know* that no one who does not receive this work can be saved in the celestial kingdom, and escape the condemnation of the Lord, the Judge of all. In the Day of Judgment this testimony shall be remembered, to the confusion of those who reject it. I will now close this communication by requesting an interest in your faith and prayers, and invoking the choicest blessings of heaven to be multiplied unto you.

I am your servant and brother in Christ, EZRA T. BENSON.

FEMALE DEGRADATION.

Extract from Elder Jabez Woodard's letter of Oct. 1857.

I have heard and read something occasionally about female degradation, but I can *see* it here. Women are often threshing out the grain, mowing the grass, and even making railroads. But all that is nothing, for the other day I saw in Berne (the political capital of this country,) 30 chained women drawing large waggons through the streets. Prisoners, somebody will say. Yes; and for what? That was my question; and it brought on a conversation, of which the following is an abridgment.

The first woman you see there has committed a great crime. She was seduced by a gentleman (?); and being afterwards sunk in hunger and wretchedness, with a babe at her breast, she committed a most daring robbery; and I do not know but that she broke the policeman's head who tried to arrest her. "And do you not think her seducer ought to be chained to the same waggon?" said I. "Oh no, sir," was the answer; "he would not steal, nor break a policeman's head, although he has probably broken the peace of a dozen families; and some of his victims lie under the green grass of the churchyard."

I answered not, for the speaker was a lady, and the mother of a large family; and this to me was the dregs of degradation—that a woman could look unmoved upon her own chain-bound countrywomen. But I thought, if ever these nations know the will of God, they will find that His ways are not as their ways, nor His thoughts as their thoughts.

N.B.—This was not in Utah, but in Christian, Protestant Berne!

[Whether thirty chained women, prisoners, drawing large waggons through the streets, could be a source of either profit or pleasure to any one, we are unable to say; but, as in the one case particularly referred to above, ninety-nine cases out of one hundred of female wretchedness may be directly traced to men's criminal abuse or neglect. Look at the hundreds of thousands of women in the Christian countries of Europe devoted to lives of prostitution and crime, and then ask who are responsible for all the wretchedness, suffering, and degradation attendant upon such a life, to say nothing of its pernicious tendency upon the rising generation? The answer is—Man. Statesmen, politicians, doctors, lawyers, gentlemen, but more particularly the Christian clergy, have got to account for this woeful state of society, which is the fruit of a misguided, unscriptural, and unholy administration of government. This administration is to a very great extent, under the influence of bishops and clergy. The laws of Christian governments claim to be established upon Scripture basis, and the clergy claim to be the expounders of the Scriptures. This is the presiding genius of the government of Great Britain. No sovereign is admitted to the throne without swearing to maintain it in their administration, and thereby become the head of the Church, and defender of the Protestant faith. Whether they have any religious inclination, or whether they be infidel, it is all the same,—swear they must to defend the Protestant faith, or lose the right to the crown.

Under these circumstances, the nation has a right to expect that the good, wholesome, and just laws of Sacred Writ will be faithfully adhered to, and the administration of government be a righteous administration. But no; both sovereign and clergy forsake the good old Protestant Bible; and by them it is virtually betrayed and held up to scorn, and its holy requirements desecrated with impunity. It was a law in the midst of Israel—a flourishing nation under the administration of a Holy Prophet—that, "If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." To enforce such a law as this now, or even to admit its justice, would be the means, necessarily, of either reforming this ungodly nation or of establing polygamy with a vengeance; and as neither would answer the purpose of whoremasters, plenty of whom are found among both statesmen and clergy, the Divine law must be carefully set aside; and woman, because she is the weaker power, must be sacrificed,

to gratify the beastly lusts and unrestrained passions of the man. Thus it is that men of influence, men of wealth, and men who rule the nation, use their influence, wealth, and power to ruin and destroy woman—one of the choicest gifts of God to man. True, the heathens sacrifice their fellows to gods they worship; but never was sacrifice so great, or heathenism so abominable, as that which reigns in Christian (?) Europe, in sacrificing women —not to death, (for death by thousands would be welcome,) but to lives of misery, degradation, suffering, and despair, without one ray of hope, in this vain world, of being redeemed from such a fall. O man! thou art heaping up to thyself a fearful responsibility against that day when the cries of suffering innocence and virtue shall be redressed. That day will surely come. Your victims will meet you there, and they will go into the kingdom of God before you. Jesus, when upon the earth, went into the Temple and told the chief Priest and Elders to their faces that the publicans and the harlots would go into the kingdom of God before them. What a withering rebuke this must have been to them! But it is just as applicable to those who go into the sacred places, or Christian temples, now, as it was then. The harlots in the streets, who are now your outcasts, will be your judges; and you will be held responsible for the evil that you have licensed and controlled to answer your ungodly ends.

We wish that the infernal spirits that dwell in priests, editors, and gentlemen, who prate so much about the society and morals of Utah, and the baneful influence of Mormonism, could once look at themselves as God looks at them, or even as we look at them. Ignorant, degraded wretches are they, who thus strive with all their might to defame and bring reproach upon a people and place which they have never seen, and which they know nothing about. While they are so glutted with their own abominations, they never dream that there is anything wrong at home upon which to exercise their holy Christian zeal. We wish here to remind all such of that very wise saying, that "Charity begins at home." Cast the beam out of your own eye, that you may see to cast the mote out of your brother's. Any one prominent city in Europe is guilty of more immorality, prostitution, whoredoms, profanity, drunkenness and crime, in one day, than all Utah has ever witnessed since its first settlement by Latter-days Saints; and if you will not believe this testimony, call on the victims which you have subjected to crime at home, and their testimony will be to you like the voice of thunder reaching the ear of the Lord of Sabaoth; and He shall judge between us and the world.—ED.]

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 648.)

OBJECTION: "The only standard of what is true is the word of God, which is to be the object of our faith, and we are only to believe for salvation that which it contains. To the law and to the testimony we are to appeal, and if any man speak not according to these, it is because there is no light or knowledge in him."—"*Mormonism Weighed*," &c., *by S. Haining*.

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simply as an expresssion synonymous with "the Bible,"—that they are convertible terms, and may be used, in any case, the one for the other, indiscriminately. But this is a fallacy. Take, for an instance in point, one of the prophets—say Ezekiel, in almost every chapter of whose book such expressions as the following occur—"The word of the Lord came unto me;" and "Again the word of the Lord came unto me, saying," &c. In many other parts of Scripture, the expression, "The word of God came unto me," occurs in like manner. Now, according to our opponent's notions of the significations of "the word of God," or, what is the same thing, "the word of the Lord," the prophet must have meant, "The *Bible* came unto me!" or, "Again the *Bible* came unto me, saying," &c.! Also when we read, for instance, that "the Gentiles had received the word of God," through the preaching of the Apostles, the meaning is, according to the same rule of interpretation, that the said Gentiles had received each a copy of the Bible! However absurd this construction of the above sentences may appear, Mr. H. is responsible for it, as it is the natural result of his own theory. Our view of the matter is entirely different. We regard "the word of God," or "the word of the Lord," to be neither more nor less than a communication from the Lord to His servants, at any time, or in any place, or under any circumstances whatever. The "word of God" is a message from God, or a revelation from God, upon any subject which He may choose to speak about to His servants from time to time, whether it be afterwards written down, or not. The Bible, as before observed, contains a great deal of "the word of God." It also contains much that is not, strictly speaking, "the word of the Lord; for it contains to some extent the words of Satan, and the words of false prophets, and of lying spirits, and the words of wicked men and women, as well as the words of true prophets and righteous persons, all of which are, nevertheless, recorded for the benefit of the reflecting portion of mankind. In fact, "all Scripture" that is "given by inspiration of God" is "profitable," in one way or another. "To the law and to the testimony we are to appeal," says Mr. Haining; "and if any man speak not according to these, it is because there is no light or knowledge in him." This text, with some slight alterations, he has quoted from Isaiah, one of the Jewish prophets. But, we would ask, what "law" did Isaiah refer to? Evidently the law of Moses. And what "testimony" could he have referred to but that left on record by Moses? Very applicable indeed was this observation of Isaiah's to the Jewish people, who lived under the Mosaic dispensation. But what propriety or consistency is there in such an exclusive "appeal" on the part of our opponent? Here is a professing "Christian" minister, in the middle of the 19th century, virtually shutting out the Gospel laws of the Christian dispensation, ignoring all subsequent revelations of God, and making his "appeal" *exclusively* to the ancient Jewish "law" and "testimony;" thus setting down every thing that cannot be substantiated by that "law," and proven by that "testimony," as entirely false; and hence, the man who dares to presume to go an inch further than the Jewish "law" will warrant, is forthwith to be condemned as having "no light and knowledge in him!" (*Judæus credat!*) Truly our Rev. objector would make an admirable Rabbi, and would be quite an acquisition to the modern house of Levi! Now, we believe that the people of God, in all ages of the world, were bound to honour and observe the laws of those dispensations in which they respectively lived. Consequeutly, there is no more consistency in a professed Christian making an exclusive "appeal" to Jewish laws and testimonies, as a "standard," than there would be in a Jewish scribe appealing to the laws that were in vogue in the days of Noah, of Abraham, of Enoch, or of Adam, as an exclusive "standard." Now, to us, as members of the Church of Jesus Christ of Latter-day Saints, the Revelations which the Lord has given in this last dispensation, through His servant Joseph, are just as much the "the word of the Lord" or the "word of God" as any that are contained in the Bible. They constitute our "law," our "testimony," and our highest "standard" of "appeal." And we furthermore say, in reference to the Latter-day Saints, that "if they speak not according to this word, it is because there is no light in them."

(*To be continued.*)

A PSALM.

(From the "Deseret News.")

1. I will sing unto the Lord a new song, even a song of thanksgiving and praise, for the Lord hath dealt bountifully with me.

2. I have remembered the days of my youth, when the springs of life moved elastic within me, and the watchcare of tutors and friends was around me. Thy mercy, O Lord, and thy goodness hath abounded towards me.

3. I have thought of thy providence in delivering me: with a stretched out arm hast thou snatched me from destruction, and thou hast saved me.

4. Thou hast sought after me in Babylon; thou hast brought me out from the pride of priestly power; from a deceitful and corrupt generation, even from the wilds of sin, and the wages of error.

5. Thou hast bound me with covenants of the righteous, O God; thou hast opened mine eyes, yea my eyes have seen the rising of the little stone from the mountains: there have I sat with the princes of thy eople.

6. Where thy flocks feed, have I heard the voice of the good shepherd;

7. Grievous wolves strove to enter therein to devour thy sheep, but at the rebuke of thy servant have they fled; yea their flight was sudden.

8. Thy goings forth, O God, in Zion are wonderful in the eyes of the nation.

9. In Zion hast thou caused peace to spring up; truth hath triumphed. Tyranny had sought a resting place among the dwellings of thy Saints, but it vanished like smoke.

10. Help me, O Lord, to take hold of thy counsels, for therein are the well-springs of life.

11. The wisdom of thy servant Brigham circumscribeth all things on the earth, and his prudence exalteth him among the Gods.

12. His right arm is thy servant Heber; thy servant Daniel is his left; and thy Saints shall lift them up for ever.

13. The Twelve Stars of Zion shall also reflect their glory among the nations.

14. There is Joseph the Elder. On his brow is placed the olive branch. The life of Joseph is a peace offering on the altar of God. The incense thereof ascendeth up for ever and ever.

15. The angel of the Lord came down; He touched his tabernacle, and he was healed. His counsellors are with him; the company of his bands shall lift him up for ever.

16. Thy High Counsellors, O God, are in thy habitation. The Judges of Israel are there also. Thy government, O God, shineth in perfection.

17. Thy mighty men go forth; the angels encamp about them; their chariots are swifter than horses. Their voices shall be heard among the nations. The great ones shall know them. They shall stand before kings.

18. The embattled hosts of the Most High have drawn the sword; yea the sword hath left its sheath; it returneth not again.

19. A cry goeth up from thine altars, O God. The avenger's hand is lifted up. The greedy vulture waiteth for his prey.

20. Execute judgment, O God, in the earth.

21. Let thy mighty men go up with a shout; let the earth tremble before them; let not thy word return unto thee void.

22. Let the nations sitting in Babylon melt like wax. Let earthquakes strike the heart of their cities; let pestilence spread destruction; let war crimson their fields.

23. Let hailstones break in pieces their splendid palaces; let the faces of their sons and daughters wax pale; let their strong men fall, and their inheritance be a desolation.

24. Then shall thy people, O God, take the earth, and possess it for ever and ever. It shall appear as the Garden of Eden. Zion shall spread her habitations abroad, and the righteous dwell therein.

25. When thou, O Lord, shall strike through kings, the people shall fly on the wings of the morning into thy chambers; to the mountain of thy holiness.

26. Rejoice, O ye Rocky Mountains. Be glad, ye snowy peaks; praise Him ye lofty crags; lift up thy beacon tops, and let thy songs be borne upon the winds.

27. Rise up, ye sterile plains; put on thy gorgeous apparel. Gush forth, ye sandy deserts. Dance in your course, ye glittering streams.

28. The valleys of Ephraim hath the

Lord chosen. He hath bowed the heavens; he hath visited the meek. He hath unfurled his standard.

29. Go up into the tops of the mountains, O ye righteous; for there is salvation. Seek unto them, ye honest in heart.

30. Come from afar, O ye that fear the Lord. Come to your rest, ye pure in heart. The light of the Lord shall shine upon thee, and thou shalt be decked with jewels of truth, and righteousness for evermore.

VARIETIES.

When fortune caresses a man too much, she is apt to make a fool of him.

Ancient Egyptian Manufactures.—One of the most remarkable inventions of a remote era, and one with which the Egyptians appear to have been acquainted, at least as early as the reign of the first Osirtasen, upwards of 3,500 years ago, is that of glass-blowing. About 1500 B.C., they made ornaments of glass. Many glass bottles, and objects of various forms, have been met with in the tombs of Upper and Lower Egypt, some unquestionably of very remote antiquity. Such, too, was the skill of the Egyptians in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones, and even arrived at an excellence in the art which their successors have been unable to retain, and which our European workmen, in spite of their improvements in other branches of this manufacture are still unable to imitate; for not only do the colours of some Egyptian opaque glass offer the most varied devices on the exterior, distributed with the regularity of a studied design, but the same hue and the same device pass in right lines directly through the substance; so that, in whatever part it is broken, or wherever a section may chance to be made of it, the same appearance, the same colours, and the same device present themselves, without being found ever to deviate from the direction of a straight line, from the external surface to the interior.—*From Wilkinson's Manners and Customs of the Ancient Egyptians.*

Married, on Sunday, 2nd of August, by President Brigham Young, Mr. Thomas Obray to Miss Caroline Brenchley, from East Kent, England.

QUESTION AND ANSWER.

(*Selected.*)

What is it, man, prevents thy God
From making thee his blest abode?
He says he loves thee, wills the heaven,
And for thy good has blessings given.

I'll tell thee: 'tis thy love of self,
Thy love of rule, thy love of pelf,
Binds thee to earth and all her toys,
And robs thee of substantial joys.

Address.—W. J. Harris, 53 Bentinck Street, Ashton-under-Lyne, Lancashire.

MONEY LIST, OCTOBER 16—23, 1857.

Benjamin W. Brindle	£5	0	0	Brought forward	£25	5	0
William Brownlow	10	0	0	Henry Brown	8	0	0
James McGhie	1	10	0	Simeon Pickering	6	10	0
William H. Perkes	8	15	0				
Carried forward	£25	5	0		£39	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 46, Vol. XIX. Saturday, November 14, 1857. Price One Penny.

FALSE REPORTS.

"Thou shalt not raise a false report" was a short but positive law given by God, through Moses, to Israel, in former days. Though very little respect is now paid to any such requirement, and by many none at all, yet in that day, from concurrent circumstances, we are led to conclude that much importance was attached to this law, inasmuch as the violation of it did at times incur the penalty of death. That the very heads of nearly all the tribes of Israel suffered death, in consequence of a violation of this law, is a well-known historical fact. To raise or circulate a false report was evidently a crime in the sight of heaven; and we do not know that the evil of such a thing is any less censurable or pernicious now than it was then. It is also written, "Thou shalt not lie;" and again, "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." But notwithstanding these and many other pointed sayings of Scripture upon this subject, the world are as fond of "false reports" and "lies"—especially about the "Mormons"—as ever a mother was of her children. There is seemingly no more crime attached to publishing, and in every possible way circulating, false reports and lies about the Saints, than if it was a pure act of kindness to some needy fellow-mortal. Both the press and the pulpit, editors and priests have become fully enlisted in the circulation of anything that appears monstrous, and can be used to excite the public mind against that constantly abused and belied people. They have not the least scruple of conscience about what it is. That which will create the greatest sensation in the public mind is the most preferred. The reports that we hear in almost every instance about Utah and the "Mormons" are to us so perfectly ridiculous, that we sometimes actually pause and wonder if mankind have become asses and apes to be duped by every excitement which it is possible for false reports and rumour to create. Possibly our astonishment at these things may arise, partially, from having just emerged from Utah and "Mormon" Society, where all was peace and contentment, into Gentile society, where lying, backbiting, evil speaking, and false reports have been so long current that anything which savours of truth and righteousness cannot be appreciated.

We are becoming every day more sensible that the world have but little relish for anything besides lies, tales of war, murder, and outrages, either at home or abroad, or something that has power to excite the feelings; and fed they must be with that kind of food which is most suited to their depraved appetites. Editors generally seem to understand and appreciate this fact, and it is dealt out with a most liberal hand.

To our very great chagrin, we find that

we did not leave Utah in time to get the news of what has been going on there at anything like a seasonable date! The capture of Brigham Young on a charge of treason and other crimes, by Col. Sumner, with a company of U. S. Dragoons, and their starting with him from Utah for Washington, without opposition on the part of the "Mormons," must have been a very rare exploit! It certainly tells a wonderful tale in favour of the "Mormons," that all this could be done in Salt Lake City *without opposition* on their part. We shall never expect to hear anything more said about "treason of the Mormons," "Mormon resistance to the U. S. Laws," and a thousand other like tales, after what has now been done in G. S. L. City, without resistance by the people! Certainly this question of "Mormon" rebellion must now remain for ever settled. Still, we cannot but have some misgivings about the matter; for all this, we are told, took place on the 25th of June, and we had heard nothing of it up to the 13th of August, which was the date of our departure! We consequently conclude that we were not worthy of having so great a mystery committed to us there, which, no doubt, was quite right, only—*we don't understand it.*

Among other interesting items afloat, we hear of five hundred kegs of powder having been taken from a "Mormon" caravan on the plains,—of the Mormons fortifying at Fort Bridger against the United States troops,—of Brigham Young having determined to resist the entrance of the troops into Utah,—of horrible murders without number having been committed in Salt Lake, at the instigation of Governor Young, &c., &c. None out of the many who leave Utah ever get away without "barely escaping with their lives;" and never before they got away could they write to tell of the horrible doings and iniquity practised at Salt Lake, because Brigham had all the letters searched; and if anybody gets disaffected, he is soon "put out of the way." All these, with the "Danite Band," "Destroying Angels," and ten thousand other things, are every day weapons used to destroy the "Mormons" and excite the world against Utah, and against those who dare to say a word in her defence.

Again, the idea that all "Mormon" places of worship in New York had been closed by imperative instructions from Washington, is evidently the conception of an imagination prompted by the strongest desires for the extinction of "Mormonism." The Saints in New York have lately given up one principal place of worship for the purpose of opening at least four or five others in various districts of the city, which of course is sufficient for all this report of Washington interference with "Mormon" meetings. Now, we are not so particular about those wholesale lies that only concern the "Mormons," but we do not like to have the authorities of our country belied and represented as breaking up "Mormon" meetings, and thereby trampling upon constitutional law, when they have not given the least provocation for it. The Lord knows they are guilty of enough, without being falsely accused; and for the Devil's children to so wilfully accuse one another is entirely unnecessary, while the "Mormons" are in existence. We understand very well that you all belong to the same family, and that your father was a liar from the beginning; but we do not know why there should not be honour among *liars*, as well as among *thieves*. There is another objection the "Mormons" have to these lies and false reports that mix them so with the Gentiles. They want all the glory themselves that will arise from enduring this system of fiendish abuse; for it is written, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the Prophets which were before you." The Saints expect to inherit this promise, knowing full well that it is for them and applicable to them. As to the report, that one hundred waggons, belonging to the Apostles, had left Salt Lake for the United States, as another indication of "Mormon" explosion, we can only wonder and be amazed at our ignorance of what the "Mormons" have been about, and thank the public for the information. We certainly ought to be thankful that we live in this enlightened age—we endeavour to appreciate it—an age when lies can travel around the world before Truth can get her boots on.

It is well known that false reports and lies are not required to maintain an honourable cause. It is for no good to any one that these weapons are used.

No one need ask the question, Are they used? The conflicting statements which daily occur are enough to destroy the sanity of any mind that should attempt to believe them; still every mail from abroad, and every day's paper is expected to bring something new and startling about the "Mormons;" consequently some one must create reports, or the public would not get fed. Could all this be done, and no possible harm arise from it, it would not be worth our attention; but harm and injury to an innocent people are the intended results. Neither is that the only serious evil arising from such a course. By it, the people cultivate that spirit which leads them to love and believe a lie in preference to the truth, if this can be called an evil. It is, at least, a most woeful condition for the people to be in, although the Apostle declared this should be the state of mankind in the latter days, that because they loved not the truth but had pleasure in unrighteousness, God would send them strong delusions that they should believe lies, and thereby be damned.

Certainly the editors, priests, lawyers, judges, and people are open to the charge of unrighteousness in the eyes of the law, which says, "Thou shalt not raise a false report." When the chief men of Israel returned from spying out the land of Canaan, they all came back with a false report, except Joshua and Caleb. This caused murmuring and confusion in the camp; and, notwithstanding there were ten against two in testimony, those ten were smitten with the plague, and died, that they might not again see, or enter into, the land they had belied. Joshua and Caleb alone were permitted to enter the land because they brought the good report. Other instances of death are recorded in Sacred Writ, wherein God has signally manifested His displeasure against those who have dared to appear as false witnesses against the work of righteousness.

In view of these things, while the ungodly persist in the way of transgression, and thereby hasten the great day of retribution, let the Saints live so as to be able to judge between the false and the true, the good and the evil, and not be among the number that will be deceived with lies, but be found standing aloof from all that can incur the anger of God, for "He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work, and bring to pass His act, His strange act," which is no less than "a consumption, even determined upon the whole earth."

ANTI-MORMON ARGUMENTS.

(*From the "Western Standard."*)

Were it not for the evil effect it has in prejudicing the minds of the people against the truth, and exciting in them hostility and hatred towards its advocates, it really would be amusing to watch the course pursued towards "Mormonism," and the weapons used against it, by those who esteem themselves, and are esteemed by others, to be men of sound sense and ability—the leading men of their day and neighbourhood. Their papers are filled with slang, lies, newspaper stories and flying reports, many of them too absurd for belief, and all of them incapable of proof. Instead of meeting the issue fairly and above board—instead of bringing forth their strong reasons, and showing our principles to be false, they content themselves with concocting, or hiring some one else to concoct, the most malicious and unfounded slanders against us as a people; or, if they do not do this themselves, they give their readers a second edition of some old hashed-up story, purporting to be from some Utah correspondent, who, in all probability, knows as much about Utah and its inhabitants and their feelings, practices, and laws, as a Hottentot does about the character, motives, and policy of the members of the British parliament.

Now, what does all this amount to, even supposing all that is said of individuals to be true? This argument, if such it may be called, may be reduced to the following simple form—The practices of many of the "Mormons" are bad;

therefore the principles of "Mormonism" must be bad also. As, however, no conclusion can be drawn from *one* premiss alone, we are compelled to conclude that the other, though not stated, is in fact admitted by these learned gentlemen, viz.,—that any system must be corrupt, no matter what its teachings or principles may be, if any portion of its followers or advocates are. Although they will undoubtedly be unwilling to admit this last statement, yet it is precisely the reasoning which they adopt in their own minds with regard to Utah. At any rate, they try to palm it off on the public for sound logic and common sense, thinking that they will be unable to detect its absurdity and fallacious sophistry.

If this mode of judging be correct, then we shall be compelled to reject the doctrines and teachings contained in the Old and New Testament; for, according to the testimony of those books, we find that the people of God, or those who professed to be His people, were, on many occasions, guilty of worse crimes than anybody has, as yet, thought of charging the "Mormons" with; and this, not merely in one or two individual cases, but nationally. They were charged with robbery, whoredom, adultery, idolatry, incest, murder, and every other crime which it is possible to think of; and on some occasions the Lord charges them with being worse than the heathen nations which surrounded them; and we are prepared to prove from the Bible, that not only the Jews, but many of the professed Christians were more wicked and corrupt than the heathen nations by which they were surrounded. For a few examples, see Jeremiah v. 8, 9, &c., where we find that this wickedness was not confined to the people, but extended even to the prophets and the priests. (Jer. viii. 10.) There we are told that *every one*, without exception, was corrupt. (Jer. xxix. 20, 23. Ezekiel xxii. 11; also xxiii. Hosea iv. 2, 3. Romans ii. 24. 1 Corinthians v. 1.) It would be impossible, however, to mention all the passages referring to this subject, for the book is full of them from beginning to end.

Now the simple question is, did the wickedness of those professed Jews and Christians prove that they were not the people of God? If not, neither will the evil practices of professed Mormons prove that we are not His chosen people. If the misconduct of a portion of those calling themselves Mormons, proves "Mormonism" to be false, then the wickedness of the Jews proves Judaism to have been false, and the corruptions of the Christians that Christianity was false.

By this same process of reasoning, if such it may be called, we could prove every society and system under heaven to be corrupt—not one would be exempted; and as these wonderfully profound and astute philanthropists have in this way discovered that the Mormons are worthy of utter extermination, we suppose the same portion would fall to the lot of other societies. Let us take, for instance, the Masonic society. All will admit that there are many corrupt men belonging to it; but does that fact affect the principle of Masonry? No. And even though we should suppose that every Mason in the world should violate his obligations and disgrace his profession, still, every candid mind will admit, that the truth and purity of the teachings and doctrines of Masonry, would not be lessened or impaired thereby. It is true, those who knew nothing about its intrinsic merits and its real character, might, by such a course on the part of its professed followers, become prejudiced against it, and imbibe erroneous impressions concerning it; but those who had been initiated would know for themselves, whatever others might do or say, that the system and its principles were truthful and pure. Let us ask any Mason, whose eye may fall on these pages, whether, supposing he should find a great portion, a large majority, or even all of those professing to be Masons at present, to be wicked and corrupt, he would forsake and denounce the system and its principles. If not, why should you expect us to forsake and denounce "Mormonism," because there are many corrupt men who have associated themselves with us?

"O, but," says one, "this is by no means a parallel case: the principles of Masonry are good, while the principles and teachings of 'Mormonism' are corrupt and degrading." This remains to be proven. We deny the charge, and we repeat what we have said before, that we defy the combined wisdom of the world, to prove any one, or all of the principles we teach, to be contrary to reason, common sense, or the laws of God and men.

We have touched upon this subject so

often, that we are almost ashamed to mention it again; but so long as editors, priests, and lecturers will pursue this course, so long we are compelled to have something to say upon it. For heaven's sake, gentlemen, quit such nonsense, drop your toys, throw away your pop-guns, tin swords, and sixpenny bows and arrows, and arm yourselves with the manly weapons of truth and reason—come boldly up to the fight, meet the issue fearlessly, bring forth your strong reasons, show us our errors, and logically prove our doctrines to be false, or else admit their truth and keep silence. You surely cannot be afraid of investigation. If you have the truth on your side, you are sure to conquer. For once, then, for the sake of your credit, cease to be children, think and speak like men.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 712.)

[August, 1842.]

Nauvoo, August 17, 1842.

To His Excellency Governor Carlin.

Sir,—It is with feelings of no ordinary cast that I have retired, after the business of the day, and evening too, to address your honour. I am at a loss how to commence; my mind is crowded with subjects, too numerous to be contained in one letter. I find myself almost destitute of that confidence, necessary to address a person holding the authority of your dignified and responsible office; and I would now offer, as an excuse for intruding upon your time and attention, the justice of my cause.

Was my cause the interest of an individual, or of a number of individuals, then, perhaps, I might be justified in remaining silent. But it is not. Nor is it the pecuniary interest of a whole community alone that prompts me again to appeal to your Excellency. But, dear sir, it is for the peace and safety of hundreds, I may safely say, of this community, who are not guilty of any offence against the laws of the country; and also the life of my husband, who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the constitution of the United States; neither has he at any time infringed upon the rights of any man, or of any class of men, or community of any description. Need I say he is not guilty of the time alleged against him by Governor Boggs: Indeed it does seem entirely superfluous for me, or any one of his friends in this place, to testify his innocence of that crime, when so many of the citizens of your place, and of many other places in this State, as well as in the Territory, do know positively that the statement of Governor Boggs is without the least shadow of truth: and we do know, and so do many others, that the prosecution against him has been conducted in an illegal manner; and every act demonstrates the fact, that all the design of the prosecution is, to throw him into the power of his enemies, without the least ray of hope that he would ever be allowed to obtain a fair trial; and that he would be inhumanly and ferociously murdered, no person, having a knowledge of the existing circumstances, has one remaining doubt: and your honour will recollect that you said to me that you would not advise Mr. Smith ever to trust himself in Missouri.

And, dear Sir, you cannot for one moment indulge one unfriendly feeling towards him, if he abides by your counsel. Then, sir, why is it that he should be thus cruelly pursued? Why not give him the privilege of the laws of this State? When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent suffering of myself and family, and the incalculable losses and sufferings of many hundreds who survived, and the many precious lives that were lost,—all the effect of unjust prejudice and misguided ambition, produced by misrepresentation and calumny, my bosom heaves with unutterable anguish. And who, that is as well acquainted with the facts as the people of the city of Quincy, would censure me, if I should say that my heart burned with just indignation towards our calumniators as well as the perpetrators of those horrid crimes?

But happy would I now be to pour out my heart in gratitude to Governor Boggs, if he had rose up with the dignity and authority of the chief executive of the State, and put down every illegal transaction, and protected the peaceable citizens and enterprizing emigrants from the violence of plundering outlaws, who have ever been a disgrace to the State, and always will, so long as they go unpunished. Yes, I say,

how happy would I be to render him not only the gratitude of my own heart, but the cheering effusions of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans, whom he might have saved, by such a course, from now drooping under the withering hand of adversity, brought upon them by the persecutions of wicked and corrupt men.

And now may I entreat your Excelleney to lighten the hand of oppression and persecution which is laid upon me and my family, which materially affect the peace and welfare of this whole community; for let me assure you that there are many whole families that are entirely dependent upon the prosecution and success of Mr. Smith's temporal business for their support; and, if he is prevented from attending to the common avocations of life, who will employ those innocent, industrious, poor people, and provide for their wants?

But, my dear Sir, when I recollect the interesting interview I and my friends had with you, when at your place, and the warm assurances you gave us of your friendship and legal protection, I cannot doubt for a moment your honourable sincerity; but do still expect you to consider our claims upon your protection from every encroachment upon our legal rights as loyal citizens, as we always have been, still are, and are determined always to be a law-abiding people; and I still assure myself that, when you are fully acquainted with the illegal proceedings practised against us in the suit of Governor Boggs, you will recall those writs which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left there; with many other considerations, which, if duly considered, will justify Mr. Smith in the course he has taken.

And now I appeal to your Excellency, as I would unto a father, who is not only able but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies, and beg you to spare me and my helpless children. I beg you to spare my innocent children the heart-rending sorrow of again seeing their father unjustly dragged to prison or to death. I appeal to your affections as a son, and beg you to spare our aged mother—the only surviving parent we have left—the unsupportable affliction of seeing her son, whom she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your Excellency to spare us these afflictions and many sufferings which cannot be uttered, and secure to yourself the pleasure of doing good, and vastly increasing human happiness—secure to yourself the benediction of the aged, and the gratitude of the young, and the blessing and veneration of the rising generation.

Respectfully, your most obedient,

EMMA SMITH.

P.S.—Sir, I hope you will favour me with an answer.

E. S.

Several rumours were afloat in the city, intimating that my retreat had been discovered, and that it was no longer safe for me to remain at brother Sayers'; consequently Emma came to see me at night, and informed me of the report. It was considered wisdom that I should remove immediately, and accordingly I departed in company with Emma and brother Derby, and went to Carlos Granger's, who lived on the north-east part of the city. Here we were kindly received and well treated.

Friday morning, 19th. William Clayton presented Emma's letter of the 17th to Governor Carlin at Quincy, in presence of Judge Ralston. The Governor read the letter with much attention, apparently; and when he got through, he passed high encomiums on Emma Smith, and expressed astonishment at the judgment and talent manifest in the manner of her address. He presented the letter to Judge Ralston, requesting him to read it. Governor Carlin then proceeded to reiterate the same language as on a former occasion, viz., that he was satisfied there was "no excitement any where but in Nauvoo, amongst the 'Mormons' themselves;" all was quiet, and no apprehension of trouble in other places, so far as he was able to ascertain.

He afterwards stated, when conversing on another subject, that "persons were offering their services every day, either in person or by letter, and held themselves in readiness to go against the 'Mormons' whenever he should call upon them; but he never had the least idea of calling out the militia, neither had he thought it necessary."

There was evidently a contradiction in his assertions in the above instances; and, although he said "there was no excitement but amongst the Mormons," it is evident he knew better. He also said that it was his opinion that, if Joseph

would give himself up to the Sheriff, he would be honourably acquitted, and the matter would be ended; but, on Judge Ralston asking how he thought Mr. Smith could go through the midst of his enemies, without violence being used towards him; and, if acquitted, how he was to get back; the Governor was evidently at a loss what to say, but made light of the matter, as though he thought it might be easily done. He took great care to state that it was not his advice that Mr. Smith should give himself up, but thought it would be soonest decided It appeared evident, by the conversation, that Governor Carlin was no friend to the Saints, and they could expect no good things from him. He explicitly acknowledged his ignorance of the law touching the case in question.

After spending the day in conversation and reading, in the evening I received a visit from my aunt Temperance Mack, and at night went to the city, and concluded to tarry at home until something further transpired relative to the designs of my persecutors.

Saturday, 20th. Spent the day in my general business office, otherwise called the Lodge, or Assembly Room, or Council Chamber, which is over my store, and the place where most of the business of the city and Church is transacted: my health very indifferent. In the evening had an interview with my brother Hyrum, William Law, Wilson Law, Newel K. Whitney, and George Miller, on the illegality of the proceedings of our persecutors.

The High Council, in session, "Resolved that the city of Nauvoo be divided into ten wards, according to the division made by the Temple Committee; and that there be a Bishop appointed over each ward; and also that other Bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary. Resolved that Samuel H. Smith be appointed Bishop in the place of Bishop Vinson Knight, deceased; also that Tarleton Lewis be appointed Bishop of the 4th ward; John Murdock, of the 5th ward; Daniel Carn, of the 6th ward; Jacob Foutz, of the 8th ward; Jonathan H. Hale, of the 9th ward; Hezekiah Peck, of the 10th ward; David Evans, of the district south of the city, called the 11th ward; Israel Calkins, of the district east of the city, and south of Knight-street; William W. Spencer, of the district east of the city, and north of Knight-street."

The City Council instructed the Sexton to report weekly to the editor of some newspaper published in this city, the names and ages of persons deceased, and the nature of their disease, or cause of their death.

The Twelve met in council, and ordained Amasa Lyman to be one of the Twelve Apostles. Amasa Lyman was born in Lyman, Grafton county, N. H., 30th March, 1813, where he received the Gospel through the ministry of Elder O. Pratt, 27th April, 1832; ordained an Elder under my hands, 23rd Aug., 1832, in Hiram, Portage county, Ohio. He was one of my fellow-prisoners, bound with the same chain in Richmond Jail, Missouri.

John C. Bennett was declared unworthy to hold the office of Chancellor of the University, and was discharged; and Orson Spencer was elected in his stead, and received the oath of office. Amasa Lyman was elected Regent of the University, in place of Vinson Knight, deceased.

(To be continued.)

A Mystery Unveiled.—After looking through green spectacles for some time, white paper appears red; and after looking through red spectacles, white paper appears green. There are only three original colours in nature—blue, red, and yellow: all the rest are compounds. White is a mixture of all. Now, in looking long at the red, the eye becomes tired; so that when the white, which contains all the three, is presented to it, it abstracts or overlooks the red; and the blue and yellow alone being left, the paper appears green; for blue and yellow make green. So, after looking through green, it abstracts the blue and yellow (or green) from the paper, and red is left. On the same principle, if you look through yellow spectacles, the white will afterwards appear purple; for blue and red, the complement of the yellow, make purple. After looking through blue spectacles, the white appears orange, or red and yellow; and so on. This is a law of nature, which leads to a knowledge of harmony in colours: blue makes the finest contrast to orange, and red to green.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 14, 1857.

TESTIMONY.—The Elders of Israel especially are required to bear testimony of the truth to this generation. It is their duty to become practically acquainted with the plan of salvation, that they may testify, as did the Apostles of old, of what they *know*, as well as of that which they *most surely believe*. They have been delegated, and on them has been conferred the Holy Priesthood, that, administering by the authority of God, their words should be His words, and their testimony be not in vain. It is also the duty of all Saints to bear testimony of what they *know* concerning the plan of salvation, as it is written—"Let him that has been warned warn his neighbour also;" but we now consider more particularly the testimony of the officers of the Church, who have been ordained and sent forth into the world to testify in the name of the Lord, and whose testimony has a direct bearing upon the salvation of every creature to whom it is borne.

When an Elder or servant of God testifies of the truth—of what he knows, the consequences of that testimony are of the utmost importance. It does not matter whether the testimony be received or rejected by the people. God does not require His servants to convert the people,—not by any means. He requires them to be faithful witnesses of Him, and their reward is sure. The result of that testimony must be left with God. The Elders are not made responsible whether one, many, or none at all receive it. The Apostle Paul understood this, and said truly, "I have planted, Apollos watered, but God gave the increase;" and "every man shall receive his own reward according to his own labour." It is the office of the Holy Spirit to accompany the word, and nourish the good seed, when sown; but, if the word is rejected, and the good Spirit has no place in the hearts of the people, the word will prove a savour of death instead of life. No testimony of the Elders dictated by the Spirit of God can be without effect. No word of the Lord will return void, but will accomplish all for which it is spoken.

Many Elders labour in meekness and great faith, and encounter difficulties, revilings, and often sore persecutions, and feel that their labours are almost in vain, because the people do not believe; but such should not be discouraged. Though the people do not now receive your testimony, the time will come when they will believe your words. The Lord has reserved this honour to himself, to make the world believe, that both Saints and sinners may know and acknowledge His power. After the testimony of His servants, will come the testimony of thunderings and lightnings, earthquakes and tempests, pestilence and famine; and these will make the ears to tingle, and the hearts of men will be penetrated and made to feel. Then shall the world know that the testimony which has been borne to them is true. Sinners will then believe, and be convinced of the fact that they have rejected the servants of God; and great indeed will be the honour of those servants who are thus magnified in the eyes of all nations; and they shall know that their labours have not been in vain in the Lord.

Under these considerations, and in view of the great responsibilities resting upon the Elders, we exhort you, beloved brethren, not to slacken your efforts, but rather to increase your diligence. Some of you may peradventure be released from your

present labours to go home to Zion the coming season. Such especially should feel more and more fervent, in your labours as that day of release approaches, that your skirts may be clean from the blood of those among whom you have laboured and borne a faithful testimony. Not one moment before you are officially released, are you free from the obligations of your ministry and calling. Therefore lift up your voices, and cry repentance unto the people, and let your words be words of truth, sobriety, meekness, and salvation,—not of railing, reviling, or of malice, even towards your enemies. Feel that you are the servants of Almighty God, and let every thought, word, and deed correspond with the true dignity of that exalted and holy calling, lest you bring reproach upon the cause of Christ, whose ministers you are.

The Lord has said his Spirit should not always strive with man. He has already commenced to withdraw His Spirit and Priesthood from the nations. An evil day is at hand,—a day awful to contemplate in its consequences to this world,—to the many millions of beings who have rejected the servants of God, and, with them, the plan of salvation. Surely no one with the Spirit and power of God upon him can retire from his labours in the vineyard, without carrying with him deep and intense feelings of pity for those who are doomed to share the fate of the ungodly nations, and measurably feel, as their Master did, when weeping over Jerusalem.

PERSECUTION.—We receive frequent communications from the Elders, informing us of the constantly increasing amount of persecution they have to endure. This is, and always was, the natural result of preaching the true Gospel. It has no place in the hearts of wicked and evil-minded men; consequently they must manifest their enmity and hatred of the truth, by persecuting those who do love it.

As the Lord begins to withdraw His Spirit and Priesthood from the nations, this spirit of opposition to the truth, and hatred towards the servants of God will increase: it cannot be avoided. Even if the Elders should stop preaching the Gospel, it would not cause this spirit to cease its fiendish manifestations. The contest has begun; it is not between man and man, but it is between the two great spirits that influence the world for good or for evil; and the struggle must continue until the mastery is gained. The weapons of this warfare are not carnal; the Priesthood and Spirit of God, now upon the earth with His Saints, are the weapons of the Almighty. They are not subject to the will of man, neither can they be overcome by man. That Priesthood must rule, and that spirit must cover the earth.

Notwithstanding this fact, the Devil will rage. From the day that he was cast down to the earth, he has sought to hold dominion over it; and now, knowing that his time is short, he is filled with great wrath, and will ever pursue the Saints while he has power. Though they flee into the wilderness and to the mountains, he will follow them; for he even vaunteth himself, and saith, "I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High."

It does not matter how far away the Saints may be; the distance will not abate his anger. This is manifest from what is now taking place in the eyes of the nations; and it is even as the prophets have foretold.

The Saints retired to the Mountains, thinking to rest from their persecutors for a little season; but they soon found that the peace and prosperity they enjoyed were equally efficacious to stir up the envy and malice of the enemy as to tell them of the error of their ways, and preach repentance to them at home. The warfare is renewed, and

hosts gather against the Saints, but the result is with God. The cause is His, and it will triumph and hold dominion over all the earth. Till then, we cannot promise much peace to the Elders or the Saints who will live their religion. Ye are not of the world; therefore the world hate you; but if ye were of the world the world would love you. In the midst of your persecutions, remember that if you endure to the end, you shall be saved; for it is the promise of the God of battles, whose soldiers ye are.

INDIAN NEWS.—We insert Elder Smith's letter in our columns with much pleasure, full, as it is, of good feeling and sentiment. He evidently has much of the good Spirit with him, that enables him to appreciate the condition of the world, as well as that of the poor scattered Saints. How long the poor Saints in India, or even those in Britain, may have to remain exiles from Zion, we cannot say definitely; but this we do know, that God, Angels, and many good men on earth are engaged in gathering them from all nations, and the *all nations* include India. There is, then, room for hope; and God will control *times* and *seasons* as may best subserve His purposes. It is unquestionably our duty to do all we can, and so live as to be numbered with the Elect, whom the Angels will be sent forth to gather in, and none shall be left. May the favour and blessing of a smiling Providence be upon the Saints in India.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 718.)

OBJECTION: "Mormonism is a new religion, and it claims for its disciples the character of the only true Church."—*Mormonism an Imposture, by P. Drummond.*

ANSWER: In itself, "Mormonism," so called, is *not* a "*new* religion." It is the oldest religion in the world. But it *appears* "new" to modern sectaries, (and, indeed, *is* "new" to them,) because they have so far departed from the ancient order of the Church, as to have lost sight of the true "faith once delivered to the Saints." Thus, what is really old and time-honoured, seems quite a novelty to them. The glorious doctrines of Mormonism are the same as those taught in the Old and New Testament Scripture, which professing Christians venerate as the "good *old* Book;" and yet our opponents, like Mr. Drummond, unable to controvert this fact, will still cry, "Mormonism is a *new* religion!" But pause a moment. What are the leading principles of "Mormonism?" Faith, pure and holy; Repentance, genuine and sincere; Obedience, full and unreserved; resulting in the remission of past sins, and the reception of the Holy Spirit. Are these principles "*new?*" If they are, then is "Mormonism" a "*new* religion." Are the sacred gifts of the Spirit, as enjoyed by the ancient people of God—such as prophecy, tongues, visions, healings, &c.,—are these things "*new?*" If so, then we will admit that "Mormonism is a *new* religion." Is the Scripture order of Church government by the ministry of apostles, prophets, evangelists, pastors, teachers, and others, "*new?*" If it is, then may "Mormonism" be said to be a "*new* religion." Is the ancient principle of revelation—the order of seeking, receiving, and obeying the direct revelations of God,—is this principle which has been practically known by every true servant of God since the world began, a "*new*" principle? If so, then the religion of the Latter-day Saints is a "*new* religion." Our opponents, then, can settle the ques-

tion which way they please. We tell them that the system of religion which they term "Mormonism" is just as "new," and just as old, as Christianity itself,—which, be it remembered, was on the earth, and in its glory, like its Divine Author, "*before Abraham was.*" As it regards the statement that Mormonism "claims for its disciples the character of the only true Church," we unhesitatingly, and without reserve, endorse those asserted "claims," and will endeavour to justify them, by proving that those "disciples," in their organised and collective capacity, are fully entitled (humanly speaking) to that peculiar and distinguishing characteristic. However many professing or nominal churches there may be, there certainly can be "only" ONE "*true*" one; and a "*true*" church must necessarily be *one* in itself, and not divided. To sustain its "true" and exclusive character, it must also be definitely recognised and acknowledged of God. Mr. Drummond cannot point out any one of the professing "denominations" or sectarian churches of so-called "Christendom," as possessing these plain and incontestable marks of a "*true*" church. But they are to be found indelibly stamped upon the Church of Jesus Christ of Latter-day Saints. It thus carries with it its own authentic "claims." In its origin, its constitution, its guidance and discipline, its gifts and powers, its doctrinal and practical principles, and the force of its accompanying evidences, it bears those unmistakeable features, which the honest seeker after truth must admit to be identical with those of the primitive Church of Christ, as delineated in the New Testament. We can, therefore, with all confidence, bear testimony to the fact, that the true and faithful "disciples" of "Mormonism" (which Mr. D. calls a "*new* religion,") *do*, in reality, constitute "the *only true* church" now upon the earth. Taking the Church of Christ in former days, then, as a true standard of comparison, we find the following prominent features to have characterised it:—1st. Jesus Christ himself was its founder. 2nd. The officers of the Church consisted of Apostles, Prophets, Evangelists, Presbyters, Bishops, Priests, Teachers, Deacons, &c., duly authorised to administer the laws, ordinances, and endowments of the Church. 3rd. The Church was guided in all matters of doctrine and discipline by revelation from God through His inspired Priesthood. 4th. The Church was in possession of the various gifts of the Spirit, such as miracles, visions, tongues, prophecy, &c. 5th. The leading or introductory principles of the Church were—faith in God and His Son Jesus Christ, and in the revelations of His Holy Spirit; repentance from dead works to serve the Living God; baptism of the entire body in water, for the remission of sins; and the laying on of hands for the gift of the Holy Ghost, for ordination to the ministry, for the blessing of children, for patriarchal benedictions, and for the healing of the sick. Now, it will, on examination, be clearly evident to all honest-hearted truth-seekers, that the very same features and unmistakeable marks which distinguished the Church of Jesus Christ in former days, identify it also in these latter days: for, 1st. The Church of Latter-day Saints was not set up by any man or set of men. It is called after no man's name, and acknowledges no man as its originator. The Lord alone is its real founder. Joseph Smith was simply the instrument—the honoured instrument in the Lord's hand of commencing the work of the ministry. And, as a true Prophet of God, he was endowed with all the gifts and powers necessary for the accomplishment of the work allotted to him. He was indeed hated and despised, persecuted and reviled—ah, and even foully murdered, by wicked men, who were headed and spurred on to the deed by sectarian preachers. So also were the Prophets and the Apostles of old, and even the Saviour himself. How close, then, appears the parallel! 2nd. The Church of Latter-day Saints is organised with a similar grade of officers to that which characterised the primitive Christian Church. Many persons suppose that the various officers mentioned in the New Testament as belonging to the Christian Priesthood are not needed now: but we believe them to be just as necessary now as they ever were, if not more so. Some imagine that the Lord only designed them to remain in the Church for a short period, as merely introductory helps: but we read, on the contrary, in the written Word, that, Apostles, Prophets, &c. were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—(HOW LONG?)—"*till we all come in the unity of the faith*, and of the *knowledge* of the Son of God, unto a *perfect* man,

unto THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST." (Eph. iv. 11, 12, 13.) We also read, in reference to apostolic and prophetic gifts, and other endowments of the Church, that "*when* that which is *perfect* is come, THEN that which is in *part* shall be done *away*," but not *till* "then." (1 Cor. xii. 28; xiii. 8, 9, 10.) We therefore conclude that, until we "all" *do* come to the "unity of the faith," and arrive at the *full measure of perfection*, a divinely-inspired priesthood, of the apostolic and prophetic order, is still essentially necessary; for, without it, the Church is incomplete, imbecile, and powerless, and liable to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. iv. 14.) Such is unhappily the condition of the sectarian churches of the day, which shows that they have departed from the true order of the Church of Christ, and are therefore unauthorised and unrecognised of God. 3rd. The Church of Latter-day Saints, like that of former days, is guided and governed by Divine revelation through its Divinely-organised and inspired Priesthood. God is the same Being now as ever, and He is therefore as ready, as willing, and as able to reveal His will, from time to time, to His acknowledged servants, as he ever was. The Priesthood is His legally-appointed medium of communication to His Church. A Priesthood, therefore, without Divine authority, is altogether powerless and useless. It is, of course, an easy matter for a self-constituted church to assume an apostleship, or for a number of self-elected men to set themselves up as prophets; but how can they truly maintain their position and assumptions without Divine authority, or the possession of apostolic and prophetic *power*? No man has the slightest legal right to act as an ambassador of Christ, unless he has received his embassy from Christ, and is endowed with the requisite qualifications to act in his name. 4th. The Church of Jesus Christ of Latter-day Saints is blessed with the various gifts of the Spirit that are spoken of in the Scriptures as possessed and enjoyed by the ancient Saints. In this Church, numbers of instances have occurred, from time to time, of the miraculous display of God's goodness and power, on behalf of His people. Hundreds, and thousands, and even tens and scores of thousands of Latter-day Saints, have individually experienced the fact, and can testify that the deaf, the dumb, the lame, the blind, the sick, and diseased, have been miraculously healed by the power of God, through the administrations of His recognised servants. This is in strict accordance with the instructions of St. James, who says—"Is any sick among you, let him send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." (James v. 14, 15.) That this is one of the Gospel "signs" is evident from our Lord's own words—"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi. 17, 18.) Numbers of cases also have occured of the casting out of devils and unclean spirits, in the name of the Lord, through the power and authority of His priesthood, vested in His servants. Heavenly visions, too, by night and by day—open communications with the spirit-world—however rare such occurrences may be among modern professing "Christians"—are by no means rare among the Saints of God. Angelic ministrations may also, in the so-called "religious" world, be very "few and far between;" but it has not been so in the Church of the Saints. And what a glorious and acceptable boon is this to the people of God! Tell us not that "such things are not needed now." Angels are "ministering spirits sent forth to minister to them who shall be heirs of salvation;" *viz.*, those who receive and obey the Gospel, which is "the power of God unto salvation." And, as sure as "where the carcass is, there will the eagles be gathered together," so sure is it that where the true "heirs of salvation" are congregated, there will angels love to appear—though, to the world around, unseen and unknown. The gift of tongues, likewise, which is one of the "signs" of the Gospel mentioned by our Lord, in the passage before quoted, is practically enjoyed by the members of this Church. The idea of unlettered men, in the *present* day, speaking in other tongues, the messages of God, as the Spirit gives them

utterance, and of others, under the same superhuman influence, interpreting their words, never enters the minds of *modern* religionists, because they have made up their minds that such things are "done away," and are "not needed now." Prophecy, too,—a gift which has been possessed by different servants of God ever since the world began,—is likewise exercised by its various possessors in this age and dispensation. We do not, by prophecy, mean presumptuous guessing, or hazarded assertions, based on human calculations; but we mean *genuine* prophecy, which is the only kind that will bear the test of time; being that which is uttered by Divine inspiration — that which is spoken under the immediate influence and power of the Holy Ghost. Many other gifts and blessings might be enumerated, as existing in the Church of Latter-day Saints, and corresponding to those experienced by their ancient brethren; but the forementioned are sufficient for illustration, and show to those who have eyes to see, and honesty enough to use them; that this is the commencement of the dawn of that day spoken of by Joel, where he says,—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Chap. ii. 28, 29.) 5th. The first principles or leading doctrines of the Church of Latter-day Saints, like those of the primitive Church, are—Faith, not only in God the Father, but in Christ, His Son—that is, in the person, character, work, and teachings of Christ, as made known to us by Revelation; Repentance, or an entire change of heart and mind; implying not only a genuine sorrow for past sins, but a renunciation of the same, and an unreserved determination, with the help of God, to live aright in future: Baptism in water, or total immersion of penitent believers, by a legal administrator, for the remission of sins, and initiation into the Church; Confirmation, or the laying on of hands, by a legal administrator, upon baptized, penitent believers, for the gift of the Holy Spirit, and a covenant-sealing of the blessings of the kingdom. These are the leading or primary principles of the great Latter-day Church of Christ, which, while they distinguish it from all modern sects, identify it in its doctrinal features, with that ancient church which was "built upon the foundation of apostles, and prophets," the Great Apostle himself "being the chief corner stone." We have, indeed, now shown that in *all* their prominent features, or leading characteristics, the Church of Latter-day Saints and the Church of Former-day Saints harmoniously correspond. We have raised a standard, to which our bitterest opponents cannot object, but to which they cannot approach, namely, the primitive Church of Christ, as described in the New Testament; and, viewing it in relation to its origin, its constitution or organization, its guidance and discipline, its gifts and powers, and its doctrinal and practical principles, we have shown that "Mormonism," in all these points, strictly corresponds to, and fully agrees with, that scriptural standard. As, therefore, none of the professing churches of the day can either give such kind of evidence in their own favour, or disprove ours, it must follow that the "claims" of the true and faithful "disciples" of Christ in these last days, derisively called "Mormons," are correct and legitimate, namely, that they constitute the *true Church* of Christ, now on earth, and, therefore, the "ONLY *true Church*."

FOREIGN CORRESPONDENCE.

INDIA.

Bhaugulpoor,
Bengal Presidency, 3rd Sept., 1857.

Editor of *Millennial Star*.

Dear Sir and Brother,—I wrote to you some time in July or August, I believe, telling you of the state of things in this miserable country.

I know not whether I informed you in my last that the native cavalry at this station had mutinied. I do not think, however, that I did. Well, sir, the Sowars (troopers) went off during the

night, only shooting an unfortunate native woman. They were civil, as they were afraid of the detachment of European Fusiliers, who had only arrived here a few days before, and, as it proved, just in time. In fact, it was nothing but downright fear which made them run away—I mean the natives. They had been talking treason for some months past; and knowing that we were cognizant of this matter, hearing that they were to be disarmed, and seeing European troops constantly passing up, it put them in such fear of the vengeance which they knew they so richly deserved, that they ran right away. They proceeded to a place called Bowsee, about 40 miles from hence. News, however, of their approach got there about half an hour before them (1,000 rupees having tempted a native to carry intelligence through the jungle); and so Colonel Burney had just time to get out some of his men, part of whom would not turn out, to make a show of resistance; for, I fear, it would have been nothing more than a show, had the troopers forced themselves into Bowsee. But, finding that they could not at least *make sure* of the 32nd joining them, they made off towards Deoghur, a noted holy place. (?) There, however, was a detachment of the same corps (the 32nd); and the officers coaxed their men out to frighten the Sowars, who then went on to Rohnee and plundered it, and then they left this district Delhi-wards *via* Gya, where they will meet some European troops. A Madras regiment is in their rear, and we hope yet to hear of these mutineers being punished. The Madras soldiers are still faithful; and I have no suspicion regarding their steadfastness; but really, when we remember what has been prophesied regarding this country, we cannot have many hopes for its welfare and peace,—at least, not until Babylon has received her full reward from the Lord God Almighty. The sooner that takes place—dreadful as its effects will necessarily be—the better, in the long run, for Saints and sinners also.

Besides levying a contribution of some 12,000 rupees from the wealthy natives of Deoghur, robbing a few mail bags, and forcing grain, &c., from the villagers, we have not heard of any mischief that has been done by these wicked men, whom "evil shall hunt to overthrow them." I could honour men who would fight for freedom (not murder women and children) with men; but neither patriotism nor any other manly feeling dwells in the bosom of a native of India, whether he be Hindu or Mussulman. The native Christians are nearly as bad. Indeed, they are generally addicted to drunkenness, from which the others are generally free. The whole people have lived in an atmosphere of lies for ages; and you cannot separate their inborn treachery and untruthfulness from them. They are deceitful to a degree of which you have no conception; and even I, who have dwelt among them for 16 years, do still sometimes marvel at their frequently useless and unblushing lies, often told without any object in view. A man who has a good cause and *bona fide* evidence in his favour will often ruin both by some gratuitous lie. "They are of their father the Devil, and his deeds they will do: he was a liar from the beginning, and abode not in the truth, because the truth is not in him." Oh, how full of meaning are these words! I just know that no man, even if he embraces the Gospel, will stand firm amid temptation to the *end*, unless the truth dwells in him. If one who has not the love of truth in him does embrace the faith, it is only to outward seeming. He may, indeed, deceive even himself, but he will not stand for ever. These things are not new to you, but I write them as they come into my mind.

These covenant-breakers—who forced them to take service under the Government of India? Clearly no one. Yet they have *broken their covenants*. Truth is evidently not in them. These Mussulman Sowars, however, think they are pleasing God by killing their masters.

These men have long been meditating murder and mutiny; and the "greased cartridge" is only an excuse, as many of them allow. At any rate, they can use them readily enough against us, our wives, and children. We dreaded having the 32nd here from Bowsee along with the Sowars, whom we thought they would join. We do not care much, however, for them; for they are broken up into detachments in a difficult and jungly country; and it is now the rainy season, when the black skin has not much courage to spare. Moreover, they (the 32nd) are in the midst of the Southals, who I think could be easily aroused against them *en masse*, as they remember the cruelties

perpetrated by the Sepahis during their rebellion in 1855-56, and would like to avenge them. Some Europeans, as I have already observed, are here too, and troops are passing up the Ganges every day; so our friends see that it may be as well to remain quiet.

Things are not bright out here. A regiment of Europeans was kept uselessly knocking up and down the river for a month and upwards! You see these Gentiles *cannot*, for the very life of them, act in unison, or with energy and decision. The imbecility here is extreme; the selfishness betrayed is vast; carriages and horses crowding up; steamers coming down from disturbed districts; while women and children (for whom Government has ordered a free passage) cannot get down, and are left to perish. I am an Englishman; but I am ashamed to confess that, as a nation, I believe we are the most intensely selfish people under the sun, taking us all in all. Meantime, our arrogance is vast, our stupidity most extensive, in persisting to legislate for the men of dark complexion as for the men of white skins, and in fancying that the blacks think as do the whites.

The hireling priests say they have sown the good seed broadcast. They have sown considerable, but there may be doubts about the description of seed used. The crop is not good by any means. I fancy the seed must have been bad! They say no, and appeal from our dictum to the Lord of the harvest. They won't make much by the motion, I expect.

The Saints in this land are looking out for deliverance; but from whence it is to come they do not well see; nor indeed do I, at present. Certainly they will never get away of themselves, but they live in hope. The Lord may give them some unforeseen lift; but, without a miracle, they certainly never will get away, unless their brethren help them. To redeem them, I would even sell myself into bondage; but, alas! at present I cannot deliver myself, though I have some hope of obtaining release; but when it shall be given me to realize this hope, I cannot say, as every thing depends on the holding out of an infirm and sickly man, who may be obliged to take his pension next month, or who may hang on and keep me out for a year, as he has done already. My hopes, you see, are not splendid, by any means; but, as far as I know, they are better than those of any other Saint in this country. I am aware of the many thousands of poor Saints in Europe who are looking for salvation from Babylon; but I guess there are none poorer than those in this land; and here they have absolutely no means of *gaining* anything. Moreover, the Saints in Europe have not the sword at their throats at this moment.

I evidently long to go myself, but I would willingly forego any assistance which might be offered, on my own behalf, if it were not sufficient for us all; for I really pity the hopeless bondage of my brethren. I, at least, am in vigour, and have a definite prospect before me, however long the vista may be; but they have none.

You will understand me, dear brother, and will not attribute what I say to any desire to remain in Babylon. I love the faithful Saints, and would die, if necessary, to save them. God is witness; and I think some of them know it. If assistance can be given, and I can be included, then indeed I shall be happy.

I have now brought my subject about to an end with the end of the paper allowed me to write on; so I conclude by wishing that the blessing of God the Most High may rest upon you, and upon your labours, and upon all the Israel of God.

I remain your brother and servant in the bonds of the Covenant of God,

W. H. C. Smith.

VARIETIES.

On Saturday, August 29, a company of one hundred Mormons arrived at Stockton, (California,) on their way to Great Salt Lake City. They stopped at Stockton, for the purpose of purchasing their outfit, and were to have gone by the Big Tree Route.—*New York Weekly Herald*, Oct. 14.

Delhi was assaulted on the 14th September, and taken by the British on the 20th. Reported loss, 40 officers and 600 soldiers. Since the news of the Indian mutinies reached England, 84 ships have sailed, carrying a force of 32,664, up to Oct. 27; and

with those then embarking, and ready for embarkation, it was expected full 40,000 would be landed on Indian soil before the close of the year.

WHOLESALE DESERTION OF WIVES AND FAMILIES.—The guardians of the City of London Union offered, in one day, rewards for the apprehension of no less than fifty men, who have gone off leaving their wives and children, numbering 300 individuals, to be permanently maintained by the ratepayers.

HUMBOLDT found, in possession of the Indians on the Amazons, engraved green stones, exactly like the Ethiopian and Babylonian, or Sabean signets, described by Mr. Landseer. They are real Jade, perforated, and loaded with inscriptions and figures. They open new fields for investigation. Did the Amazons pass from Africa to South America? Rude figures, resembling the sun and moon, and different animals, are found also sculptured in granitic and other hard rocks.—*Sir R. Phillips.*

LORD Ashley, before he charged, at the battle of Edgehill, made this short prayer—"O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me!"

A TEMPLE PSALM.

What is like unto thee, O thou Temple of the living God?

All nations shall hear of thy greatness; and from all lands the chosen seed will come to worship in thy courts.

We will wash in thy pure waters, and drink from the cup that is blessed by the Holy Priesthood.

Thou art far from the nations of the earth, that thou should'st not be breathed upon by the breath of their defilement, nor be stained by the mire of their crimes.

Happy are they that build thy walls, and that guard thy sacred gates. Their children shall inherit their glory, and they shall be allowed to pass by the sentries, and to partake of the enjoyment in the celestial world.

The sunbeams of a cloudless summer shine upon thy head; and thy foundations are firmly laid among the everlasting mountains.

As eternity is greater than time, so art thou greater than the dwelling-places of men; for thy covenants shall endure for ever and ever.

The rocks that are hewn to build thy courts are more precious than the jewels of a royal crown; for their utility will endure to all generations.

The living and the dead look for thy completion. My forefathers and my children's children shall rejoice in thy ordinances.

The angels of God shall stand by thy altars, and the Holy One of Israel shall fill thee with His glory.

JABEZ WOODARD.

ADDRESSES.—Isaac Higbee, Amos Taylor, } 45, Hope Street, Derby.
William T. Cromar, 19, Dock Street, Leeds.
John G. Pinder, Seaman's Yard, Old Spittlegate, Grantham, Lincolnshire.
William Dallin, Reform Cottage, Beechen Cliff, Bath.
George Teasdale, 14, Bradmore Street, East Road, Cambridge.

MONEY LIST, OCTOBER 23—30, 1857.

P. Q. McComie	£3	2	0
John Kessell	1	7	8
Thomas Parkes	15	0	0
John Holsall	3	0	0
	£22	9	8

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 47, Vol. XIX. Saturday, November 21, 1857. Price One Penny.

MAN THE OFFSPRING OF GOD.

The subject of man's relationship to his God is one worthy of consideration. To properly understand and appreciate this relationship will enable man to form a more just conception of the true character of God and the righteousness of His requirements. If the declaration of the Apostle be true, that we are the offspring of God—the children of "one God and Father of ALL, who is above all," His right to rule and control us cannot consistently be questioned.

To be a son or daughter of one of the most powerful monarchs on the earth might be considered a great honour; but to share in all the advantages and distinctions of the royal family might indeed be esteemed an enviable position. If so, how infinitely greater must be the consideration that we are ligitimately-born members of the Royal family of the Eternal One, with Jesus Christ for our elder brother.

That man had an existence in a spiritual sphere or organization, previous to his present temporal existence, has been questioned, though it cannot reasonably be doubted. The Apostle evidently makes a distinction between our *spiritual* and *temporal* parentage, and reasons very conclusively upon the subject of obedience to our heavenly Father, as being more necessary than obedience to our earthly parents. He says, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" We are here given to understand that obedience to an earthly father is a matter of less consideration than obedience to the Father of our spirits—that if we cannot obey both, we should rather be in subjection to the Father of spirits. By so doing, he promises that we shall live—that our spirits shall live, which fully implies (spoken of, as it is, in opposition to the flesh,) that our spirits shall have eternal life. The Apostle's reasoning upon this subject is not only consistent in itself, but it is perfectly consonant with the instructions of Jesus, which were, "He that loveth father or mother more than me is not worthy of me."

Again, according to Paul's declaration, "we are the offspring of God," which could not have reference to our flesh, but to our spirits,—that we were spiritually begotten of Him. It is also declared that things spiritual are in the likeness of things temporal, and that the earthly is in likeness of the heavenly. In his earthly form and creation, man was made in the express image and likeness of God—the great Father who had begotten the *spirits* of all flesh, but, concerning the flesh, has said that Jesus was his *only* begotten.

The fact that when the spirit leaves

the body, it returns to God who gave it, and there renders an account of all the deeds done in the body, is sufficient to prove that the spirit has its own individuality—that it is an intelligent organized being, capable of reasoning and giving an account of all it had caused the body to do, while it inhabited the body; and this spirit, thus intelligent and thus accountable, is the same that God gave to man at his creation. Hence it is that spirits—those same spirits that fought in heaven with Michael (Adam) and prevailed against the dragon, come into this world and take upon themselves tabernacles, or mortal bodies, which, through their obedience and faithfulness, will become sanctified and susceptible of immortality in the glorious resurrection. As the spirit and body united can alone partake of a fulness of glory, those spirits which do not keep the body, while in this probation, in subjection to the laws by which they can be sanctified, must fail to receive a celestial glory; neither can they, as heirs, inherit all things. If they cannot inherit a celestial glory, they cannot become Gods, even the sons of God, in the sense which includes the body with the spirit. Notwithstanding spirit, in its primitive organized state, is the legitimate child or offspring of the Father of spirits, the body which it inhabits in this world has also to pass through an ordeal, and conform to the dictates of the same parent, that, in the natural as well as spiritual sense, those that are saved may be the sons of God. He does not recognize our natural birth as a sufficient test, but has ordained another birth for the creature to undergo, when the spirit and body united shall be so far developed as to become accountable for the deeds of the body; and that is, to be born *again*, of the water, and partake of the Spirit of God, that is given to all who will ask, to light them through the world.

In view of this act of obedience, which constitutes the *new birth*, and testifies of our submission to the law of righteousness, in this probation, having been faithful in our former estate, we are promised an heirship co-equal with that of Jesus, who is the *first* begotten according to the spirit, and the *only* begotten according to the flesh.

These and many other testimonies of Sacred Writ are before us, showing that man had his origin with God in the eternal worlds, and that his existence here is only a period of probation, or a mission in which he is required to prove his fidelity to his heavenly Father, for certain great and eternal purposes. There are also other reasons apparent to every reflecting mind, which are of weight, and demand our attention.

In the undisturbed order of known laws, "like begets like," both in form, organization, and character: consequently, if we are begotten by God, we may justly expect this rule to be applicable to man,—even more so, if possible, than to all the lower orders of creation which we know conform to and demonstrate this law.

In reference to God's person, form, or likeness, we are told (Gen. i. 26, 27,) that the very first proposition of the eternal council was, "Let us make man in our own image and after our likeness;" and, in the execution of this design, we are told that God created man in His *own* image; and, in creating man in his own image, he was made male and female. What, says one, was there a female personage—a mother, in Heaven? Startling idea! Then let us pass on, only pausing to wonder how a father can beget children without a mother,—told, as we are, that the earthly is in likeness of the heavenly. And, that we might know that this likeness spoken of had reference to the body, and not to the spirit of man, we are told that Jesus Christ was not only the express image of God's person, (Heb. i. 3.) but was also in the likeness of *sinful flesh*. (Rom. viii. 3.) Thus, these, and many other witnesses testify that man's *body* of *sinful flesh* was formed in the image and likeness of God's *person*, just as it was first proposed to form him.

This point being determined, that man is like God in person, we must next inquire, Is man like God in his spirit or attributes? And, upon careful examination, we shall find that there is a very striking analogy, or likeness, even in the very attributes that form his character.

God is represented as a Being possessing the attributes of justice, judgment, mercy, and truth; and in the exercise of these attributes are displayed the power, goodness, virtue, excellency, and majesty that characterize all His wonderful dealings with His children upon the earth. Man is also a being possessed of precisely the same attributes in a smaller degree. View man in the capacity of a father, presiding

with proper dignity over his family, and we find him every day of his life exercised in all the attributes that pertain to the Godhead. He hourly feels the necessity of being *just* in his ways; and a conciousness of having been unjust in the discharge of his parental stewardship fills his soul with remorse and shame. He has continually to exercise his powers of *judgment*, not only for himself, but for those around him; and in this we find him equal to almost every emergency. *Mercy* and its accompanying train of virtues become a prominent feature of his life, and we find him full of tenderness, love, sympathy, patience, and forbearance towards his offspring; while the bright rays of filial love that cast their benign influence over the intelligences that constitute the new-born kingdom, beget a confidence that renders obedience, on the part of the child, an act of pleasure and delight. Man is also as fully qualified to be a *truthful* being as to exercise the principles of justice, judgment, and mercy. To receive and communicate truth, he finds, has a tendency to increase the potency and development of every other faculty of his soul. He finds it is the very groundwork of the mighty superstructure he is rearing. He finds God has made him capable not only of being true, but of loving the truth and living in it; and, in the love of the truth, he practises righteousness and holiness in the fear of God. Thus we find man, while moving in the sphere that God has allotted to him, daily and hourly actuated, in a greater or less degree, as circumstances may demand, by all those attributes that constitute his Father an almighty and eternal Being. Man is, indeed, like his Creator, to the extent that his being is developed. He is a child of God—a God in embryo, possessing the germs of every virtue that characterizes the Great Eternal upon His throne. As those germs mature —as his character becomes developed—as he travels the road of eternal progression, we find him expanding and embracing all the powers of eternity.

That there is a God, man's own being declares the eternal truth. That we are His children — creatures of His creation and almighty power, every day's experience proves. That we possess intelligence and faculties like His, our own consciousness and sense of right and wrong demonstrate. That there is a Great First cause to which our present being must be ascribed, we readily conceive, for we go and come at another's bidding. The intelligence, the spirit within, teaches us that we have affinity with a higher, holier, and nobler sphere than this—that we are, in short, children, in the highest sense of our being, of an Almighty God, whose right and power to rule over us is unquestionable. It is His prerogative to command; it is our duty to obey. His command is imperative—"Son, give me thine heart." The requirement is just. Honour it, therefore, with all thy soul,—thy purest affections, and thou shalt live. Refuse to comply, in this thy day of trial, and thou shalt be refused admittance to the presence and glory of that Father whom thou hast dishonoured.

Such is man, who, being but a little lower than the angels, is linked to all that is good and great above. Seek then, O man, to know thyself, thy destiny, and the purposes of thy God. Honour thy Father in heaven, and thou shalt again behold His face and dwell in His presence, crowned like Him with exaltations and eternal lives.

THE COMMERCIAL PANIC OF AMERICA.

England has met a serious visitation in her Indian rebellion, and before she has time to recover from the agitation and embarrassment consequent upon such an event, America is overtaken by a great calamity in the form of a terrible money panic. The correspondent of the *Times* thus describes it:—"New York was in a state of convulsion. A financial earthquake was rocking its moneyed institutions to the centre. One fell after another; shock followed shock; and, in the panic, no one felt sure that, at the day's close, anything would be left to tell the tale of the wealth, the commercial credit, and the mercantile honour of this community.

. . . . Confidence is so entirely destroyed that the farmer will not sell to the local dealer; and the local dealer cannot forward to New York. At this moment Chicago is filled with grain, which the machinery of commerce affords no means of moving to New York, although Chicago owes to New York and wishes to pay the debt, and New York is suffering, dying I might almost say, for want of the remittance."

We do not for a moment believe that any mere commercial crisis, unaided by other causes, could bring the United States, with her immense natural resources, to a state of national calamity from which it would not recover. Nevertheless the event in question affords food for much thought and serious reflection. While to the ordinary observer, to the eye of trade, and to those who imagine that the destiny of the world should be moved by a golden lever, this panic will be merely suggestive of a defective monetary and commercial system; the true social philosopher will read in it a broader lesson, and see it big with a more important meaning. The first will carry results back to it as a cause, and there rest; the latter will take the event itself to causes more remote, and see in it the result of a great, radical, moral and social defect.

The great secret is, society has an imperfect basis; and its relations are unnatural, unjust, and artificial. Some nations will illustrate this in one way, while others will illustrate it in a different manner. In the end, however, their developments amount to the same, and their history establishes the same truth. The financial panic of America has given us another illustration of an illegitimate social relationship. A despotic nation will show us undue relations, as they exist between the tyrant and the serf, the master and the slave. A military people will give them to us in another form; but the ties of ambition, glory, and conquest, which bind them together, are not less unnatural and unjust than those which bind the necks of the conquered to the chariot-wheel of the conquerer. Priestcraft will vary the illustration according to its different spirits and systems; and commercial and democratic communities have developed, in their own way, relations for their members that are also illegitimate; and which are found cold, brittle, and delusive.

The United States, as a great commercial community, are to a considerable extent bound by trade and commerce; while the English nation, especially the working classes, have hardly any other relations. The Americans, however, are not dependent for subsistence on commerce, but have social relations which the English masses have not. The great majority of the working men of England have no political power, or party connexions and interests. The religious sects and mechanics' institutions of the land are but little more than a name to the English working classes. They have done almost nothing towards uniting their interests; and have not even been as much to them as the basis of a casual acquaintance. In fact, the masses of England, in their capacity as part of a national community, can hardly be said to have any other relations than those of trade.

Of all relations, those of commerce are the most precarious and ephemeral. Every one can understand how hollow and uncertain are the relations between the master and his men. They are *merely* the connexions of trade, and are literally bought and sold in England, at an average of the entire mass, for the year round, of not more than fifteen shillings per week. Moreover they are almost literally ephemeral, being generally contracted only for the day or week. Their continuance depends on the fluctuations of trade and other casualties; and they are often abruptly terminated to the misery and want of tens of thousands. If we ascend the scale, we still see hollow and uncertain relations existing between the master and his customers. Indeed, they are more capricious, and are shorter of duration, than those which exist between him and his men. The master and seller derive their principal support, not from the regular customers, but from the casual buyer. The relations of trade and commerce, as illustrated by this class, are chaotic, fickle, and evanescent in the extreme. If we carry the investigation still higher to the banking world, we find it bound by the same kind of ties. The connexion between the banker and the invester is merely one of convenience—a covenant of pounds, shillings, and pence. As long as it can be turned to the pecuniary advantage of both parties, the connexion is continued. But the idea of their being interested in the welfare and

prosperity of one another, farther than it affects their pecuniary interests, none think of entertaining. And when we see bankers breaking, to the ruin of thousands, and depositors remorselessly making a run on the banks, we cannot but feel how unnatural, cruel, and merciless, from the beginning to the end, are the relations of trade and commerce, when *made the basis and principal bond of social intercourse and wellbeing.*

To a nation, then, that depends on commerce and trade, especially when, like England, its millions would have no other resource to fly to, were they to fail, a commercial crisis and stagnation is awfully ominous and frightful. With her almost inexhaustible natural resources—with a thousand outlets, and millions of acres of land inviting cultivation, America could live through any *mere* commercial crisis, and bid defiance to calamities of this nature which would overwhelm England in ruin and wreck her institutions. Indeed, what would destroy the one would result in the growth and glory of the other, as a nation; for it would force it to develop its immense natural resources, and make the people more self-dependent, and less the creatures of trade and commerce. Had the American nation not have put to death the Prophets whom God had sent, and not made the blood of innocent Saints smoke to heaven for vengeance—had they been true to themselves, and kept the firebrand of disunion from their midst, with a popular government, their glorious constitution faithfully administered, and God and nature at their back, what a splendid destiny would they unfold for themselves in the eyes of all mankind! Other nations would sink into insignificance before them. They would become first in all things—as giants to pigmies, compared with the rest. The United States might have had for their work the remodelling of society, and have become the benefactors of the world. Their constitution came from God; and, under theocracy, it is almost incomparable. It is the most perfect basis of human government: and, though all mortal things must come to an end, the institutions of America, continued in their integrity, might have aspired to the honour of running out the last sand allotted to human systems. But alas! the United States have sacrificed their chances, and are still travelling in the high road to destruction. Yet, thank God, that bright destiny is not lost to the world; for He will give it to His people, and enhance the glory by Divine government.

But to return to the point in question. A commercial crisis in England would be far more ominous than one in America. That which would force the latter nation to develop more fully its own internal resources would stagnate the vitality of the former, and perhaps bring about a revolution. Indeed, were there no other causes working to this end, commercial convulsion would ultimately wreck the institutions of England, and that at no very distant period. In making this statement, we do not claim for it a prophetic insight. Space will not allow us to enter fully into this matter; but the following are some of the reasons for our conclusion:—Every year England becomes more dependent on trade and commerce, and less self-supportive. Consequently it grows more dependent on these sources for its *very existence*. Exportation feeds it with vitality. Now, as long as England can find a market, and can compete with other nations to advantage, it is comparatively safe. But in proportion as other nations grow strong in commerce and trade, even though they should still remain behind the English, England will become weak, and its very existence more precarious; for it derives its vitality from their weakness, and its wealth from their deficiencies.

Ask any English mechanic, and he can tell you how much cheaper goods are than they were twenty years ago,—how much more have to be produced for the same money, and often, too, by hand labour. He will tell you that, almost in proportion as the manufacturer has to lower his prices, to enter the field of competition, the workman has to lower his wage and work himself up to greater activity. What will be the result in another twenty years? Let us look also at the condition of the English working classes in ordinary times. In the summer, and in their days of harvest, they have enough to do to live; while, in the winter, thousands are out of work, and with millions it seems almost a miracle how they survive it. What will it be when trade is stagnated, foreign markets flooded, and a commercial crisis overtakes the country? England has seen such times, with thousands of its working-classes

thrown out of work and home, wandering through the country, appealing to public charity. It is far more speculative to expect that England will escape these stagnations and crises than to look for them attended with all their direful consequences. Come when they will, the English workman will be found unprepared.

It must not, however, be understood that we are declaiming against trade and commerce. No nation can be truly great without both. But when they are out of their place, and form the principal basis of the relations of a community—when nations almost depend on them for existence, then, perchance, they will be found as a sharp razor with which a man commits suicide. When a nation has no relations more sacred and reliable than those which are derived from trade; no faith more divine than that which commerce teaches,—and when it worships no greater god than gold, its foundations are based as on sand, and its superstructure is ever in danger of a terrible catastrophe.

Neither let it be thought that we are dreamers who would throw aside individual interest—that we aim to establish a state of society of such an imaginary spiritual nature that interest would have no place therein. Such a state of being we cannot comprehend. Could such a state exist, we should expect to continually hear echoed a similar sentiment to that expressed by Hamlet—"What's Hecuba to him, or he to Hecuba, that he should weep for her!" But the actor had an interest in her, a professional one, or he would not have wept for her. The great desideratum is to *blend* every interest in one. This was the design of the Gospel, as understood by the Apostles and people of God of old. With them it was *one* body, *one* spirit, *one* system, *one* hope, *one* Lord, *one* faith, *one* interest, *one* destiny. Some modern reformers have tried to work out the problem of just social relations by a system of communism and co-operation. But, though partially in the right direction, it has hitherto fallen far short, and will in the future be still ineffectual to cure the social evil, and much too narrow for the true basis of society. Not only is it founded on trade and commerce, which is not the great rock on which community should stand, but it leaves too much of major importance almost altogether out.

Truly it might be a source of rejoicing to the Saints that they are establishing their community on a divine system; and that it is a basis broad enough for society to build upon, and firm enough to endure for ever. Our institutions will develop relations more sacred than those derived from trade; our faith is more divine than that which commerce teaches; and our God is greater than gold. The kingdom of the Most High will never pass away; but the kingdoms and systems of men will crumble into the dust. The time will come when confidence will be altogether lost in human institutions; but the stability of Zion will increase in all her interests. Then will the rich men of all nations come up to her to invest their wealth, and the poor to find succour. Her resources will be inexhaustible, and in her will be found a bank which no "run" can endanger, or commercial panic break!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 727.)

[August, 1842.]

August: Sunday 21st. I continued in the Assembly Room.

This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he

seen the dead raised; yet this was a thing that had actually taken place in his own family.

His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her, and bade them all farewell, with a composure and calmness that defies all description, still impressed with the idea that she was to go back.

Up to the time of her death, she expressed a great unwillingness to die; but, after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time." She said to her sisters that the Lord had great blessings in store for them, if they continued in the faith; and after delivering her message, she swooned, but recovered again.

During this time, she was as cold as she will be when laid in the grave, and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of *thirty-six* hours, when she called her father unto her bed, and said to him that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better, and should get well: that the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would restore her back to him again.

This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her that it was because of this that she must go back to her Father again, though she herself desired to stay.

She said, concerning George W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented, he would take away another; and concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith; but he would take the opportunity to state that his faith was, and had been, unshaken in the truth. It has also been rumoured that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state, that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time. He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence that. through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore, come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show that, through obedience to its laws, the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts, and not in theory.

President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, &c.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfilment of the revelation.

He then proceeded to show the folly of any person's attempting to overthrow or destroy Joseph, and read from the Book of Mormon in various places concerning the Prophet who, it was prophesied, should be raised up in the last days, setting forth the work he was destined to accomplish, and that he had only just commenced; but, inasmuch as we could plainly see that the former part of the prophecy had been literally fulfilled, we might be assured that the latter part would also be fulfilled, and that Joseph would live to accomplish the great things concerning him, &c.

He concluded his address by calling upon the Saints to take courage and fear not, and also told Elder Rigdon that, inasmuch as he had seen the mercy of the Lord exerted in his behalf, it was his duty to arise and stand in the defence of the truth and of inno-

cence, and of those who were being persecuted innocently; and finally called for all those who were willing to support and uphold Joseph, and who believed that he was doing his duty and was innocent of the charges alleged against him by our enemies, to hold up their right hands; when almost every hand was raised, and no opposite vote when called for.

This meeting was productive of great good, by inspiring the Saints with new zeal and courage, and weakening the hands and hearts of the treacherous, and of evil and designing persons disposed to secret combinations against the truth. Elder Rigdon visited brother Hyrum in the course of the day, and manifested a determination to arouse his energies in defence of the truth.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 21, 1857.

THE SALVATION OF ISRAEL.—Sacred history abounds with evidence that, when they were led by God's anointed ones and living in obedience to His commands, Israel flourished and triumphed over all their enemies. When they were in bondage, the Lord delivered them with signs and wonders, by His out-stretched arm and with fury poured out. Pursued by their tyrants and oppressors—with the host of Pharaoh behind, and the Red Sea before, like a grim sentinel forbidding their passage—the God of Jacob was near and waiting to save them. Israel appeared to the mighty ones of Egypt as an easy prey, and the fugitives were troubled, and fain would have been in bondage again. But the angel of God became to the one a cloud of darkness; to the other, a pillar of fire. By an east wind He divided the threatening sea, and His people passed over its bed dryshod. When the Egyptians pursued Israel in the dangerous path, the Lord rolled the billows over their head, and the words of Moses were fulfilled—Pharaoh's host was seen no more. Again, when the chosen people were in the wilderness, and burning thirst parched their tongues, from the solid rocks gushed forth cooling streams. When famishing for food, God sent them manna from heaven. If their enemies strove against them, the Lord fought their battles; endowed with His might, one man has put to flight a thousand. Did victory tarry, a Joshua would command the sun to stand still and hide not its face till Israel had conquered. Though the chosen people were often stiff-necked, rebellious, and given to hardness of heart, God ever sought occasion to help them; and, by abundant favours and manifestations of great power, He endeavoured to inspire them with confidence, and prove to them that they might trust in Him. There is abundant evidence that He was more willing to help them than they were to depend on Him.

Brethren and sisters, we have the same God. He has received us as His people—chosen us, that He might again manifest His power in the eyes of the nations and fill the world with His glory. Let the history of ancient Israel, and God's dealings with them, be to modern Israel a source of comfort and unshaken confidence, on the one hand; on the other, a warning against ingratitude and a lack of reliance on the Mighty One of Jacob, and the Prophets whom He has given to lead them. The experience of this Church affords ample proof than we can trust in Him. Never yet has He failed to help us in time of need, nor let an opportunity pass without displaying His providence to augment the power of the Saints. If a cloud for a moment has overshadowed the children of Zion, and adversity overtaken them, the

one has rolled away to show the increased glory of the Latter-day Kingdom, and the other has speedily fled from the grasp of the growing giant. That which our enemies have expected would destroy us has developed our strength; that which they imagined would nip our life has filled us with vigour. Had we walked in flowery paths, our constitution would have been feeble, and our feet delicate. But the storms have made us strong for the fight, and the rocks on which we have trod given stability to our footsteps. Our experience proves that we can trust in God, and that the glorious destiny of Israel is not to be cut short.

It seems from the history of this Church, as well as from the history of ancient Israel, that God has brought His people into strait places to show His power and to magnify His name. When Israel has been surrounded with difficulties, then His might has been most displayed; and when the wolf has sought to devour the flock, the Shepherd has been near to deliver. Therefore, when dangers threaten, let the Saints rejoice. Let them fear not, but "stand still and see the salvation of the Lord."

FINANCIAL.—From the reports lately received at this Office, we discover that the financial condition of the Conferences generally require the particular attention of both Presidents and Pastors. We expect that all on whom any degree of responsibility rests in this matter will give the subject their immediate attention, that the end of the present quarter may not find them deficient in their amount of Temple Fund and other requirements. It is supposed that all Pastors and Presidents know what is expected from their respective jurisdictions; and we sincerely hope no one will have occasion to plead lack of attention or inability by way of excuse.

Some Conferences and Elders we find much too free in the use of tithing money. Retrenchment in many respects is indispensible; and even then, we fear, there are those who will find themselves unable, at the close of the year, to meet the demands upon them. Economy will be regarded by every wise steward; and he that is not faithful over the earthly mammon cannot expect to have stewardship over the welfare of souls.

A Branch President, when asked why he employed such an expensive Hall for meetings, when the few that attended it would be even more comfortable in a much smaller room, replied that the Tithing collected in the Branch *nearly* paid for the Hall. The answer was conclusive. Anything in the world that the Tithing would *nearly* pay for, though actually disadvantageous, seemed to justify the expense. This illustrates the spirit too much indulged in. A spirit of extravagance and prodigality which leads to an excessive and unreasonable squandering of money, is the reigning spirit of the age; and some Elders and Saints are not as clear from it as we wish they were. This is a mighty evil. It is breaking up and bringing ruin upon the haughty and proud nations that have been led by it to indulge their lustful pride. The WISE will observe the command, "Shun even the appearance of evil."

When Hall Rents are reduced one-half, Elders travel and labour in the ministry, instead of paying weekly board, and as many excuses sought for to save the Tithing funds as there is now to expend them, it will place something to the account of REFORMATION.

It should not be left optional with Branch and Conference Presidents to appropriate funds at the mere diction of circumstances, but there should be a definite understanding with the Pastor for what purposes alone they can apply them; and in no case should they exceed those limits without special authority.

Money to a considerable amount, which is now reported at the end of the quarter as being in hand, should be forwarded to this Office.

Neglect, inattention, and indifference often become a crime, and incur lasting responsibilities. Some appear to make it an object to consume the tithing money, so that it shall not reach this Office; but all are not so. When important Pastorates have been long punctual in forwarding regularly their full amounts to the various funds, and, upon change of ministerial functions, there is a serious falling off, amounting to almost a total failure, the delinquency is very likely to be attributed to those in charge. From these smaller circumstances, an Elder's ability to manage the affairs of those committed to his care is often judged.

All true and worthy Saints will take pleasure in paying their Tithing, knowing it to be a requirement of the Lord; and as a law of the Gospel which we have embraced, it must be observed, or we do not live our religion.

PREPARE.—One of the best and wisest maxims of life is, to prepare. Whether it be in common everyday affairs, or in those which affect the present and future interests of the kingdom of God and the welfare of the Saints, it still holds good. When a certain negro was informed by his master that the latter was going to that "undiscovered country, from whose bourne," the poet says, "no traveller returns," the simple fellow expressed his surprise that his master had made no preparation for so long a journey. Whether the anecdote be true, or is merely a lesson of the moralist, it is full of pith and wisdom.

Let the Saints ever be prepared to take advantage of every opportunity to righteously advance their personal interests, and also the interests of the kingdom of God. Let them prepare themselves, intellectually, mechanically, and spiritually. The destiny of Latter-day Israel is to become the head of universal empire; and the Omnipotent has decreed that Zion shall not be accounted as a tail to the nations. The bright anticipation of its great destiny often fires us with fervid inspiration; and, in the visions uf futurity, we revel in the glories of eternity and celestial worlds. With such a hope as an anchor to our souls—with an assurance deeply grounded, and the truth of the great latter-day work made tangible by the revelations of God, we feel to exclaim—Who shall separate us from the cause we love? What can extinguish our refulgent faith? What a blessing it is to have such a religion! What comfort that we possess so bright a hope! What recompense it will be for all our trials, when we are made partakers of the destined glory of Zion! Yet the Saints must PREPARE for this, and, assisted by Divine government, must create their own heaven. They should remember that Zion has to be built, and that they have to accomplish a great deal, at least, on natural principles. They have, therefore, to prepare for every good work. Even the skill of the artizan will be needed. But, more especially, let them be prepared to spread the Gospel, warn their neighbours, bless and comfort one another, and be prepared for the development of the latter-day work. Let them also be found preparing to flee to Zion, when the way shall open.

It would be profitable were the Saints in Britain to ask the question, How many of us would be now in England, had every one been making preparation for gathering from the time they entered the Church? We believe not many. Let them, then, now prepare to obey the great command of God to gather. Instead of imagining that, because the door of emigration is for the present closed, they ought to be less diligent than heretofore, let them double their diligence and make up for past negligence. "Now is the appointed time; now is the day of salvation," or the day of preparation.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 733.)

OBJECTION.

"After patiently examining this strange production [Book of Mormon,] we find that it is founded on a notion that the American Indians are the descendants of the lost ten tribes; but instead of bringing *the ten tribes* to America, the author has fixed on *a Jew*, living in Jerusalem a hundred and thirty years after the ten tribes had been carried away captive by Shalmaneser, king of Assyria; clumsily making this *Jew* a descendant of *Joseph*, which no Jew could be."—*The Doctrines of Mormonism, pub. by the Rel. Tract Society.*

ANSWER.

If our opponent had as "patiently" examined the Book of Mormon as he professes to have done, he would certainly have learned the fact that it is *not* "founded on a notion that the American Indians are the descendants of the lost ten tribes." No such "notion" as that is held by any Latter-day Saint; nor is such a "notion" taught or even hinted in the Book of Mormon, or in any other book belonging to this Church. The direct *contrary*, however, is most plainly taught. Our patient examiner, therefore, has for once in his life made an extraordinary discovery! We are sorry to have to say anything that may tend to throw discredit on his professed discovery, or to tarnish the honour which he has, with such industry and praiseworthy "patience," won for himself! But, for truth's sake, we beg to inform our readers that, according to the plain teaching of the Book of Mormon, the aborigines of the land which we call America were *not* the descendants of the ten tribes, but *a remnant of the seed of Joseph.*

"But, instead of bringing the ten tribes to America," says our objector, "the author has fixed on a Jew, living in Jerusalem 130 years after the ten tribes had been carried away captive by Shalmaneser, king of Assyria; clumsily making this Jew a descendant of Joseph, which no Jew could be." We answer, that "the author" had no intention of "bringing the ten tribes to America." That is a "notion" that has been generated in the objector's own cranium. And as to the imaginary difficulty of Lehi being "a Jew," and yet "a descendant of Joseph," which, he affirms, "no Jew could be," we reply, that all the Israelitish inhabitants of Judea were Jews, *nationally* considered. For example, Mordecai, who belonged to the Jewish nation, was of "Benjamite" descent; yet he is called "a Jew." (Esther ii. 5.) Sceva, a Levitical chief priest, is also called "a Jew." (Acts xix. 14.) St. Paul was "of the tribe of Benjamin;" yet he designates himself "a Jew." (Phil. iii. 5; Acts xxii. 3.) Ample evidence is obtainable, both from Scripture and other sources, in corroboration of the fact that the Israelites of the Jewish nation, from whatever tribe they may have sprung, were considered as Jews. Lehi, therefore, though a lineal descendant of Manasseh, might, with propriety, be regarded as a nationalised Jew, being a native of Jerusalem, in the land of Benjamin, in the kingdom of Judah.

But the fact of the matter is, after all, that the Book of Mormon nowhere states that Lehi was a Jew. Our opponent appears to have a peculiar *penchant* for making wonderful discoveries. But, unfortunately for him, those discoveries will not bear the light. He asserts that Lehi was "a Jew," and then reflects on Nephi for "clumsily making this Jew a descendent of Joseph," which, he affirms, "no Jew could be." And in another part of his tract, speaking of what is recorded "at the beginning of the Book of Mormon" concerning Lehi, he asserts that "*there it is said* that Lehi, the father of Nephi, who is said to have written the first book, was *a Jew.*" Now, we beg to say that this is neither more nor less than a "clumsy" *falsehood*, for nothing of the kind is "said" in the Book of Mormon, either "at the beginning" or anywhere

else. He must indeed have "patiently" examined the book, to have thus found out what is certainly not to be found *in* it! Supposing that such a statement *could* be found in the book, we have shown that there would be nothing at all unreasonable in it. But as that "notion," like the other concerning the ten tribes, is entirely the work of his own imagination, though falsely palmed upon the Book of Mormon, it shows pretty plainly that even a "Reverend" can tell lies, and that a "Religious Tract Society" can publish them.

(To be continued.)

HUMAN FREEDOM.

"Know this, that every man is free
To choose his life, and what he'll be."

It is a principle of both ancient and modern revelation, as well as of reason and common sense, that the mind of every man is free. The Bible—the universally acknowledged arbiter in all matters of doctrinal disputation—teems with the plainest and clearest of proofs that every member of the human family has full liberty of choice between good and evil, and that the exercise of such choice determines his character, and constitutes him a responsible being.

In Deuteronomy xxx. 19, this doctrine of human freedom is plainly inculcated by Moses, the man of God and leader of Israel—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore, CHOOSE life, that both thou and thy seed may live." Of what possible use could this exhortation have been to the people addressed, if they had possessed no freedom of choice? None whatever. Why should man be called upon to choose between life and death, blessing and cursing, good and evil, if he has no *power* of choice (as some theologians believe)? The very fact of his being called upon to "choose," shows that he has the *faculty* of free choice; for if God, directly or indirectly, called upon man to do that which he has not the power of doing, He could not with propriety be regarded as an allwise, just, and righteous Being. It is a favourite tenet, among some classes of sectarian religionists, that man is *not* endowed with the faculty of freewill—that in spiritual things he is no more a free agent than a stock or a stone—that he contributes nothing, and in no way co-operates in the great work of regeneration and salvation. Such are the views which are entertained by a large portion of so-called Christendom. But, alas, what awful fallacies! How derogative to the holy character of Jehovah! How repugnant to the finer feelings of humanity!

The question before us, then, apart from the perversions of a corrupt theology and the erratic traditions of men, is this—Has man, or has he not, freedom of choice in spiritual things? Do we search the Scriptures for an answer, we shall find every page beaming with the same truth, and returning the same reply. Indeed, from the Genesis of Moses to the Apocalypse of John, we find the Bible to be one grand charter of human liberty. Do we investigate the Book of Mormon and the Revelations of modern date, we shall find them teeming with similar indications. Do we ask enlightened reason and common sense, we shall hear an affirmative response. Do we question our own experience, 'twill echo back the same reply. Thus, whether we turn to Divine revelation, to human reason, or the every-day experience of life, we shall find that all will unite in confirming the same fundamental truth—that man is the arbiter of his own destiny—in short, that

"Every man is free
To choose his life, and what he'll be."

If man were not perfectly free, he would not be a responsible agent, and could not, therefore, be regarded as entitled to either merit or blame, let his character and conduct be what they may. If he has no freewill, or power of choice and determination, of what utility are the many warnings, invitations, and exhortations of sacred writ? Take, for example,

such passages as these:—"Put away the evil of your doing from before mine eyes. Cease to do evil; learn to do well."—"Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool."—"If ye be WILLING and obedient, ye shall eat the good of the land."—"Turn ye, turn ye from your evil ways; for why WILL ye die, O house of Israel?"—"If ye WILL keep my statutes, ye shall live by them."—"If ye WILL enter into life, keep the commandments."—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—"Ye WILL not come unto me, that ye might have life."—"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price."—"And the Spirit and the bride say, come: and let him that heareth say, come; and let him that is athirst come; and whosoever WILL, let him take of the water of life FREELY!"

Again,—if man has no freewill, or liberty of choice and action, what can possibly be meant by such texts as the following?—"And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a FREEWILL offering." (Deut. xvi. 10.)—"I will FREELY sacrifice unto Thee." (Psalm liv. 6.)—"I have CHOSEN the way of truth;"—"I will walk at LIBERTY, for I seek thy statutes;"—"Accept, I beseech thee, the FREEWILL offerings of my mouth, O Lord." (Psalm cxix. 30, 45, 108.)

Now, let common sense dictate an answer to the following questions:—If man has no freewill, how can he give a "freewill offering" to the Lord? If he has no freedom, how can he "freely sacrifice" to the Lord? If he has no freedom of choice, how can he be said to have "chosen the way of truth?" If he has no liberty, how can he "walk at liberty?" If he has no freewill, how can the Lord accept the "freewill offerings" of his mouth? Surely a man cannot *freely* sacrifice to the Lord, *choose* the way of truth, walk at *liberty*, and offer a *freewill* offering, if he *has* no freedom, choice, liberty, or freewill? Not only, then, have we the still small voice of conscience and of reason whispering from within, but we have the mighty voice of Revelation loudly proclaiming the divine and universal truth, that man is free—free to live, or free to die—free to accept the Gospel of salvation, or free to reject it—free to rise to eternal life in the kingdom of God, and to inherit thrones, principalities, and powers, in the celestial worlds,—or, on the contrary, to become a slave to sin and Satan, and thereby to sink into the depths of perdition and unutterable woe.

H. W.

GENERAL HAVELOCK IN THE CHARACTER OF A PRIEST.

The following anecdote of General Havelock, related by the Rev. Mr. Graham at a meeting of the Hibernian Bible Society, held at Belfast, is very characteristic and significant:—

He had to tell them that General Havelock, who is now so distinguished in India, although a Baptist, was a member of his (Mr. Graham's) missionary church at Bonn; and his wife and daughter were members of it for seven years. He could also narrate an anecdote regarding that great and good man, which he had heard from the lips of Lady Havelock. When General Havelock, as colonel of his regiment, was travelling through India, he always took with him a Bethel tent, in which he preached the gospel; and when Sunday came, in India, he usually hoisted the Bethel flag, and invited all men to come and hear the gospel—in fact, he even baptized some. He was reported for this at head quarters, for acting in a non-military and disorderly manner; and the Commander-in-Chief, General Lord Gough, entertained the charge; but, with the true spirit of a generous military man, he caused the state of Colonel Havelock's regiment to be examined. He caused the reports of the moral state of the various regiments to be read for some time back, and he found that Colonel Havelock's stood at the head of the list: there was less drunkenness, less flogging, less imprisonment in it than in any other. When that was done, the Commander-in-Chief said, "Go and tell Colonel Havelock, with my compliments, to baptize the whole army."

We honour General Havelock for his

good intentions and efforts to moralize the English army. A righteous man will never depreciate the disposition to do good. But it is a great inconsistency—unworthy the dignity of a Divine plan—to suppose that a simple desire to do good will give a man authority and qualification to officiate in sacred things—in what he likes, where he likes, and how he likes. In the common affairs of life, such a basis of action no sane person would receive; and authority derived from no higher commission would be treated with general contempt. It is true that, according to the eternal laws and requirements of God, it is enjoined upon us to bless, comfort, and exalt our fellow man, and to do unto others as we would wish them to do unto us. This is applicable to the whole human family, throughout all time, and in every place. It is a great standing, universal commission. Conscience also supports it. Nor can we well resist the force of a generous interest in our well-being, or withhold our gratitude from the man who nobly labours for our good. But who, because of this, would be foolish enough to imagine that he had authority to administer every law of society, act in every office of government, and meddle with the business of everybody. Let society act according to such principles, and it would soon be thrown into anarchy. How much less, then, should we be meddlers in holy things, and administrators in the sacred ordinances of the Gospel, without Divine appointment. Such conduct, even when misguided, is still approaching too near presumption and profanity.

With their military training and experience, Havelock and his Commander-in-Chief must have learnt pretty well to perfection that no person has a right to officiate without a commission; and they would have put in irons or have shot a man under their command, who had presumptuously violated this order in military matters. However, both General Havelock and General Lord Gough have given us another illustration that the Holy Priesthood is not in the bodies of sectarian Christendom, and that none of its ministers hold authority from God either to preach the Gospel or administer its ordinances. Though the sects do not boldly acknowledge this, but endeavour to hide their emptiness by sophistry, and escape from this conclusion by subterfuge, they act as though they felt the full force of it. Indeed, they do feel the hollowness of their professions and their lack of Divine authority. They are ever giving practical illustrations of the fact. Though they endeavour to stifle the sense of their defect, and impose upon themselves, when their faith reaches actual dependence, they either stop short or lay down their profession, till the difficulty is past, and depend on their own strength and judgment. Hence, when a layman has a desire to officiate as a priest, he will take the honour upon himself; and when a congregation object to an established minister, with all his pretensions to Divine authority, they will dismiss him. Thus the lay members manifest, by their works, their real impressions that their ministers have no more authority than themselves; and, by judging their priests, a tacit declaration is made that the claims of sectarian ministers to a Divine commission are worthless.

If the above be true, it is evident that General Havelock considered his authority to preach and administer holy ordinances to be as valid as that of the professional priests of the day. There is no question in our minds that he was correct in his views! But a demonstration that his commission is as good as theirs amounts merely to the fact that neither he nor they are Divinely appointed, and that none of their commissions will stand the test. We value the administration of the General in the holy ordinance of baptism at as high a rate as any administration in sacred things by His Reverence the Archbishop of Canterbury, or by His Holiness the Pope of Rome. They are all equally without authority.

All who officiate in the ordinances of the house of God, without having received a commission from Him, dishonour those ordinances, and their administrations are of non-effect. Thus the people are led astray into a form of godliness without the power. But, though we have no faith in the General as a priest, as a *man* endeavouring to better the morals of those under his command, we honour him.

It is with narrow-minded people as it is with narrow-necked bottles,—though they have but little in them, they make great noise in letting it out.

TERRIBLE EARTHQUAKE IN AMERICA.

(*From the "St. Louis Democrat."*)

Our citizens were startled yesterday morning from those deep slumbers which ever precede approaching day, by an earthquake such as has seldom, if ever before, visited the United States. We are as yet unadvised of the extent of soil over which it has exercised its rage, and of the intensity of its violence in other localities. Rumours prevailed in the streets yesterday of disasters occasioned by it to various cities along the lower Mississippi, which were of course discredited, as the telegraph, up to a late hour, gave us no information of any such misfortune. These reports probably grow entirely out of those *a priori* reasonings which are apt to mislead and dupe the mass of men, even when they pride themselves on a strict adherence to the laws of evidence and experience. Over the adjoining regions of Illinois and those portions of the State lying contiguous to St. Louis, it is certain that the commotion was not less severe than it was in this city. In Illinois it was accompanied by a tempestuous sky and electrical phenomena of an unusual character; while with us it was preceded by freaks of electricity, variously described as vivid flashes of lightning, and as the descent of a blinding meteoric ball from the heavens. The interval between the two shocks, the first of which occurred at a quarter-past four o'clock, was one of a painful suspense to such as had aroused themselves to a full consciousness of the nature of the danger, and who adverted to the fact that ordinarily, at least, in the earthquakes of the tropics, the violence of the convulsions succeeding the first, of which there are commonly two, was that of a progress nearly equaling geometrical ratio. The staunchest houses swayed to and fro with an undulating motion, very much resembling that of a ship labouring under an angry see, now seeming to stop still and bid defiance to the towering waves, and anon bounding forward, quivering in every plank, and imparting to the voyager that ineffable sensation which is to the mind what sea-sickness is to the body. The rattling of windows, the displacement of furniture, the gleaming of lights from bedrooms, which suddenly illuminated the pitch darkness which prevailed,—the wild terror of some, and the bewilderment of others, whom the threatening phenomenon had startled from their dreams, form a scene more easily imagined than described. The second shock took place about five minutes after the first, but was of brief duration and inferior violence.

VARIETIES.

November and December are the *embers* of the dying year.

Curious Discovery.—A copper kettle has been found seventeen feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, how could it come into a solid bed of coal?

The Wandering Jew.—A New York paper of recent date has the following:—"A sensation was created in William street, on Thursday morning, by the appearance of a man on the pave, with a long floating beard, and dressed in loose pantaloons, with a turban on his head. He carried in his hand a little manuscript Hebrew book, out of which he read to the crowd which gathered around him. He represented himself as the veritable Wandering Jew. Nobody knows who he is, or where he came from. A learned Jewish Rabbi was sent to converse with him, which he did in the Hebrew language, and the stranger was found to be perfect in his knowledge of that most difficult tongue. The Rabbi tested him in the Arabic, in Phenician, and in the Sanscrit; but soon found that the aged stranger far surpassed him in intimacy with them all. The Rabbi invited him to his house; but the stranger said, 'Nay, I cannot stop. The Crucified One of Calvary has pronounced the edict, and I must not rest. I must move on—ever on!' He was last seen on Thursday, but to where he has departed no one can tell."

An Editor, whose subscribers complained that he did not give them news enough, told them "to read the Bible, which would doubtless be news to most of them."

Religious Conspiracy.—The Philadelphia papers say:—Anna Meister, Caroline Mueller, and Caroline Werner, were placed on trial, charged with conspiracy to extort money and valuables from various persons by deceitful and fraudulent practices. The evil practices consisted in representing that Anna Meister was Divinely inspired, and was the repository of a revelation from God to man. The Commonwealth alleges that the defendants, Caroline Mueller and Caroline Werner, were the agents of Anna Meister; that the latter held meetings on the Sabbath in the district of Southwark, and there preached that she was a prophetess, speaking with God's voice. Her doctrines were that she had absolute power over the life of every individual, and souls were saved or lost as she directed; that through her only could mortals see God and enjoy the blessings of Paradise. Meetings were regularly held for a period of six months, when Miss Meister announced to her followers, numbering nearly one hundred, that the time was drawing near when she must re-ascend to her home in Heaven, and that God, her Father, desired to see her arrayed in a particular kind of silk, a gold watch, chain, &c., and that it was the duty of her followers, under the pains of perdition, to supply her with these articles, in which she was to go to Heaven. The testimony disclosed that a Mrs. Zimmerman and family had given to Anna Meister a silver goblet and silk dress. She showed a paper to her disciples, which she read to them, with the remark that it was an order from God. The paper directed each one of the society to give so much money for the purpose of purchasing for Anna Meister a gold watch and chain, in which to appear before God. Other witnesses were examined, who testified to attending Anna Meister's meetings, and contributing money and goods for her use, under the belief that such a contribution was necessary to secure their salvation.

THE GREAT STRUGGLE.

Zion's glory—see it gently rising;
Night rolls up his sable-tinted shrouds;
Honest hearts celestial laws are prizing;
Light is breaking error's thick-set clouds.

Troubles gather; Mars' dread voice is booming;
Soon 't will echo throughout every land;
Distant woes and horrors dire are looming;
Pluto musters all his ghostly band.

Foes now grapple. Mark the contest raging;
Right and Wrong, and Truth and Error meet:
Who will conquer? All are fast engaging.
How determined each the other greet.

Victory hovers! see the day is fleeting!
Yes—'tis Zion that the laurels wear!
Christ has conquered; holy ones are greeting;
Saints dominion with their Captain share.

E. W. T.

Address.—William H. Kelsey, 1, Royal Place, New Road, Peckham, London.

MONEY LIST, OCTOBER 30—NOVEMBER 6, 1857.

Willet Harder	£3	12	0
Michael Vaughan, per James Taylor	10	0	0
Benjamin W. Brindle	5	0	0
Edward D. Miles	2	0	0
	£20	12	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D.SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 48, Vol. XIX. Saturday, November 28, 1857. Price One Penny.

CONDITION OF THE WORLD.

The world of mankind seems to present some very peculiar features in its workings; but, however unaccountable to us they may appear, they evidently belong to the world; consequently no one need be concerned. A slight convulsion just now is feeling a little tenderly after the foundations of her social fabric; which, as a matter of course, makes her appear a little confused for the moment to those who are so immodest and presumptuous as to look her in the face. This shaking has evidently very much paralyzed her powers; and possibly it may have a serious effect upon the brain, if it do not prove destructive to the entire nervous system. Old age is evidently creeping on, reminding us that all earthly things are subject to dissolution. Yet the least disposition to accuse her of imbecility would unquestionably be resisted with as strong a plea in self-defence as that urged by a certain noted General, in India—"*Although, from my gouty feet, I am physically unequal to active bodily exertion, I assert that, in judgment and intellect, I am fully equal, if not superior to any.*" The fact of her feet being gouty, and of her being, in consequence, unable to get about much, compels us to admit that she undergoes a fearful amount of agony while she does stand; and we think her strength of judgment and intellect may be determined, and no doubt appreciated, from the following facts, as the result of her mature deliberations, systematic policy, and superior strength of intellect:—

The present money crisis shows the rottenness of a system that has long influenced the nations, and is now plunging them into the vortex of innumerable evils. Hundreds of thousands of people are thrown out of work, and the nations are filled with terror and fearful apprehensions of the extent of crime which must necessarily result from this vast amount of indolence and unemployed labour. To avert, if possible, the calamity at home, 140,000 men, or more, are announced as being on hand, in the United States, waiting for a chance of employment in foreign wars—one of the most prominent Christian employments of the age. Foreign nations are accused of being impolitic, and of evincing but little forethought, in not employing a few hundred thousand men to kill one another. As safety-valves to ease a groaning nation's pains, fillibustering expeditions to any of the adjacent countries that may be inclined to revolutionary measures are recommended, to keep the nation from exploding. Among these, St. Domingo, Mexico, Central America, Cuba, Nicaragua, and Costa Rica are included, as affording ample room for revolutionary enterprize. Constant war with the Indians, and Indian depredations in the Western Territories, are mixed up with warlike demonstrations against Utah. Bolivia,

Peru, Chili, and nearly all the provinces in South America are convulsed with civil war and revolutionary intrigues among Government officials. England is engaged in the generous and humane work of destroying a few millions of natives in India. To accomplish this, scores of thousands of young men at home, who are out of *other* useful employ, are gathered up and sent to India—most of them, probably, never to return. Thus war virtually becomes a happy circumstance to the country,—the elements of a revolution at home passing off to other climes. India, in turn, does her best to redeem her nationality by slaying as many Europeans as possible, showing her good will towards their extermination from her borders. Lands most desirable, and proverbial for their untold wealth, are made a desolation for generations to come; while the remnants of the nation that are left will find themselves in perpetual servitude and bondage to a nation that has overpowered them, with their burdens increased a hundredfold, and their religion equally invaded with their national rights. China—that ancient and mighty nation that minded her own business at home—can no longer find peace on earth. It has actually been discovered that she is a member of the great universal family, and her die is cast. The devil to her kingdom enters every port, and plunders when he can. He gnashes his teeth and spits forth fire; his voice is like the voice of thunder; and the innocent, filled with terror, quail at his presence.

Nations not at war with arms are at war in policy, and the constant negotiations, designed to adjust differences, only divert for a moment the pending calamity, while the seeds of controversy, disunion, and rebellion are taking deeper root, and are undermining for a more terrible disruption. The powers of earth have become so impotent and infirm that they have neither energy nor skill to settle their own difficulties or terminate their own controversies.

The weaker powers among all nations watch with jealousy the doings of the stronger, while their approach is more dreadful than the devouring pestilence. The eye that seeks for liberty is as the eagle's eye watching for its prey, it wearies not; but, alas! peace and liberty are not even visible in the distance beyond the yawning gulf.

Man is the real enemy of man, his kindness is as the kindness of the hungry wolf that descends from the mountain for its prey. His generosity is betrayed in the envy he feels at the prosperity of another. He stretches out his strong arm and plucks from other members the wealth his greedy eye beholds in their possession. Like the grave and the barren womb, mankind are never satisfied; they never say it is enough.

All these are but a very few of the innumerable symptoms of old age and incompetency that appear on the wrinkled and haggard features of the world. It is true that she yet stands, but it is on gouty feet—an inveterate chronic disease, from which there is no hope of recovery. The items we have enumerated are only the outward visible evidences of approaching dissolution; the inward symptoms, observed only by the well-informed student, are far more alarming, and exhibit an entire constitutional derangement, from which recovery is impossible. Her staggering efforts fully indicate the unharmonious action of her social machinery, which fails to produce the peace, life, and power intended in her organization. The original design of her existence was extremely magnificent, worthy of the designer; and the throes of her agony, which already precede her disorganization and end, indicate that her fall must be magnificently grand. Long ago, the prophets foresaw the day, and declared the fall of Mighty Babylon; but it is now close at hand.

Such is the state and condition of mankind, who are all members of one great family, children of one Father, who made of one blood all nations. To the same tribunal all must render their account. A black and fearful one it will be with many. Men, families, communities, societies, sects of different orders, republics, nations, kingdoms, and empires will find much unsettled in their accounts with one another in that day when the great Judge and Arbitrator of wrongs will adjust all differences according to the strictest rules of equity and right. Outward appearances will not govern the judgment that will then be rendered. The secret motives of the heart, which have prompted deeds of cruelty, oppression, and wrong, will no longer be hid. They will have their full weight in the scales of justice, by which we must all be tested. Happy, indeed, will those be, in that day, who are not found wanting.

THE WHEAT AND THE TARES.

"Let both grow together until the harvest."—JESUS CHRIST.

The words above quoted form part of a parable contained in Matt. xiii. 24—30. And by a parable is simply meant a comparison, a simile, or resemblance. In accommodation to the state of the people whom he addressed, the Lord often familiarised his instructions to their minds by means of such outward similitudes as the surrounding objects of nature afforded.

In this parable, he likens or compares the "kingdom of heaven," or the kingdom of God, to "a man who sowed good seed in his field,"—not to the man himself, but to his sowing of the seed in the field, and the other circumstances related as connected with it. According to the Lord's own explanation of His parable, we find that the "field" typifies "the world;" and that by the "man who sowed good seed in his field" is represented Jesus Christ, who came, as "the Son of Man," to establish his Church and kingdom in the "world." The "good seed" is emblematical of the word of God, which, when received into the hearts and lives of men, constitutes them new-born "children of the kingdom"—genuine disciples, or true Saints of the Lord. By his sowing the good seed is evidently meant the preaching of the word, or dissemination of the Gospel, and by that means raising up members of his Church and kingdom.

But "while men slept, his enemy came and sowed tares among the wheat, and went his way." Now, the "enemy," as contradistinguished from the man who sowed the good seed, or "wheat," is said by the Lord to signify "the Devil," who is the great adversary of the Saints, and the declared enemy of all righteousness. And those evil principles which, when imbibed in the minds of men and practised in their lives, constitutes them "the children of the wicked one," (or, in other words, merely professing members of the Church—merely nominal, but not real Saints of God,) are here represented by the "tares" which the enemy sowed and mixed up with the wheat; and the fitness and force of the illustration are obvious from the fact that what are in our version called "tares" were a species of bastard wheat, common in Palestine,—a sort of plant similar to wheat in appearance, but of a very different nature. Although at first, during their growth, they cannot, at a distance, be readily distinguished from wheat, they may afterwards be clearly discerned; and though, for convenience' sake, they may be allowed to remain and be reaped with the wheat, they can be easily separated and burned. We therefore see, by the nature of the allusions made in the parable, the force and propriety of the comparisons drawn.

The "harvest," or time of reaping and gathering-in of corn, is here used by our Lord to signify "the end of this world,"—the termination of this *αιον*, or age,—denoting the time of the General Judgment, at the Second Advent of the Son of Man, when he shall come in the clouds of heaven, accompanied by a retinue of holy angels, to "gather out of his kingdom all things that offend, and them which do iniquity."

In gathering a field of wheat, each ear is not taken up, as it ripens, and transferred to the granary; but the farmer waits till he sees all ready for the sickle, and then the general crop is reaped and the field cleared. Just so will it be with that great harvest of the kingdom of God, which is representatively alluded to in this interesting parable. It is precisely the same, whether we speak of the Church of God as it existed in former days, or as it exists in these latter days; for the kingdom, with all that pertains to it, is the same now as then. The good and the bad are mingled now as then; the righteous and the wicked are mixed; the true children of the kingdom and the children of the Wicked One congregate together; Saints and sinners assemble and unite in outward brotherhood; the wheat and the tares—the genuine and the spurious plants—grow together until the harvest; but then a separation must take place. "The harvest," says the Lord, "is the end of the world; and the reapers are the angels." The work of final judgment and separation, then, will be effected through the instrumentality of angels. "The Son of Man shall send forth his angels, and they shall gather

out of his kingdom all things that offend, and them which do iniquity." This shows the fallacy of the notion entertained by many persons, that the Church and kingdom of God upon the earth, in order to be entitled to such a name and character, must necessarily be pure and perfect, and uncontaminated with unworthy members. They who look for and expect to find such a Church and such a kingdom, will never see the object of their search this side the Millennium. The general tenour of the parable before us is utterly inconsistent with such an idea. The specified object of the Saviour's coming implies the existence of two classes of members—the good and the bad, the false and the true.

The same lesson is taught and the same fact declared in other parables; as, for instance, in that concerning the Ten Virgins. The kingdom of heaven is likened by our Lord to ten virgins, five of whom were wise, and five foolish. The former made due preparations for meeting the bridegroom at his coming; the balance, being unprepared, found themselves too late for their anticipated admission into the presence of their Lord. The door was shut, and they were rejected. (Matt. xxv. 1—13.) The kingdom of heaven is also likened to "a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So (says the Lord) shall it be at the end of the world (αιον, or age); the angels shall come forth and sever the wicked from among the just." (Matt. xiii 47—49.)

While, then, it is perfectly vain and futile to expect the Church and kingdom of God on the earth to be found free from such characters as are represented by the tares of the field, it is, on the other hand, quite certain that a complete and final separation of the tares from the wheat must ultimately take place. The latter will be garnered, and the former burned. The wicked will be assuredly cast into the "furnace of fire;" and "THEN shall the righteous shine forth as the sun in the kingdom of their Father."

H. W.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 744.)

[August, 1842.]

Tuesday, 22nd.

I find my feelings of the 16th instant towards my friends revived, while I contemplate the virtues, and the good qualifications, and characteristics of the faithful few, which I am now recording in the Book of the Law of the Lord, of such as have stood by me in every hour of peril, for these fifteen long years past,—say, for instance, my aged and beloved brother, Joseph Knight, senior, who was among the number of the first to administer to my necessities, while I was labouring in the commencement of the bringing forth of the work of the Lord, and of laying the foundation of the Church of Jesus Christ of Latter-day Saints. For fifteen years he has been faithful, and true, and even-handed, and exemplary, and virtuous, and kind, never deviating to the right hand or to the left. Behold he is a righteous man: may God Almighty lengthen out the old man's days; and may his trembling, tortured, and broken body be renewed, and the vigour of health turn upon him, if it can be Thy will, consistently, O God; and it shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel; therefore his name shall never be forgotten.

There are his sons, Newel Knight and Joseph Knight, junior, whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends.

There is a numerous host of faithful souls, whose names I could wish to record in the Book of the Law of the Lord; but time and chance would fail. I will mention, therefore, only a few of them, as emblematical of those who are too numerous to be written. But there is one man I would mention, namely, Orin Porter Rockwell, who is now a fellow-wanderer with myself, an exile from his home, because of the murderous deeds and infernal fiendish disposition of the indefatigable and unrelenting hand of the Missourians.

He is an innocent and a noble boy. May

God Almighty deliver him from the hands of his pursuers. He was an innocent and a noble child, and my soul loves him. Let this he recorded for ever and ever. Let the blessings of salvation and honour be his portion. But, as I said before, so say I again, while I remember the faithful few who are now living, I would remember also the faithful of my friends who are dead, for they are many; and many are the acts of kindness —paternal and brotherly kindnesses—which they have bestowed upon me; and, since I have been hunted by the Missourians, many are the scenes which have been called to my mind—many thoughts have rolled through my head, and across my breast. I have remembered scenes of my childhood. I have have thought of my father, who is dead, who died by disease which was brought upon him through suffering by the hands of ruthless mobs. He was a great and a good man. The envy of knaves and fools was heaped upon him, and this was his lot and portion all the days of his life.

He was of noble stature, and possessed a high, and holy, and exalted, and virtuous mind. His soul soared above all those mean and grovelling principles that are so congenial to the human heart. I now say that he never did a mean act, that might be said was ungenerous, in his life, to my knowledge. I love my father and his memory; and the memory of his noble deeds, rest with ponderous weight upon my mind; and many of his kind and parental words to me are written on the tablet of my heart.

Sacred to me are the thoughts which I cherish of the history of his life, that have rolled through my mind, and have been implanted there, by my own observation, since I was born. Sacred to me is his dust, and the spot where he is laid. Sacred to me is the tomb I have made to encircle o'er his head. Let the memory of my father eternally live. Let his soul, or the spirit, my follies forgive. With him may I reign one day, in the mansions above, and tune up the lyre of anthems, of the eternal Jove. May the God that I love look down from above, and save me from my enemies here, and take me by the hand, that on Mount Zion I may stand, and, with my father, crown me eternally there.

Words and language are inadequate to express the gratitude that I owe to God for having given me so honourable a parentage.

My mother also is one of the noblest and the best of all women. May God grant to prolong her days and mine, that we may live to enjoy each other's society long, yet in the enjoyment of liberty, and to breath the free air.

Alvin, my oldest brother—I remember well the pangs of sorrow that swelled my youthful bosom, and almost burst my tender heart, when he died. He was the oldest and the noblest of my father's family. He was one of the noblest of the sons of men. Shall his name not be recorded in this book? Yes, Alvin, let it be had here, and be handed down upon these sacred pages, for ever and ever. In him there was no guile. He lived without spot from the time he was a child. From the time of his birth he never knew mirth. He was candid, and sober, and never would play; and minded his father and mother, in toiling all day. He was one of the soberest of men, and when he died, the angel of the Lord visited him in his last moments.

These childish lines I record in remembrance of my childish scenes.

My brother Don Carlos Smith, whose name I desire to record also, was a noble boy; I never knew any fault in him; I never saw the first immoral act, or the first irreligious, or ignoble disposition in the child, from the time that he was born till the time of his death. He was a lovely, a good-natured, a kind-hearted, and a virtuous, and a faithful, upright child; and where his soul goes, let mine go also. He lies by the side of my father.

Let my father, Don Carlos, and Alvin, and children that I have buried be brought and laid in the tomb I have built. Let my mother, and my brethren, and my sisters be laid there also; and let it be called "the Tomb of Joseph, a descendant of Jacob;" and when I die, let me be gathered to the tomb of my father.

There are many souls whom I have loved stronger than death. To them I have proved faithful—to them I am determined to prove faithful, until God calls me to resign up my breath. O Thou, who seeth and knoweth the hearts of all men—Thou eternal, omnipotent, omniscient, and omnipresent Jehovah—God—Thou Eloheim, that sitteth, as saith the Psalmist, "enthroned in Heaven," look down upon thy servant Joseph at this time; and let faith on the name of thy Son Jesus Christ, to a greater degree than thy servant ever yet has enjoyed, be confered upon him, even the faith of Elijah; and let the lamp of eternal life be lit up in his heart, never to be tken away; and let the words of eternal life be poured upon the soul of thy servant, that he may know thy will, thy statutes, and thy commandments, and thy judgments, to do them.

As the dews upon Mount Hermon, may the distillations of thy divine grace, glory, and honour, in the plenitude of thy mercy, and power, and goodness, be poured down upon the head of thy servant. O Lord God, my heavenly Father, shall it be in vain, that thy servant must needs be exiled from the midst of his friends, or be dragged from

their bosoms, to clank in cold and iron chains; to be thrust within the dreary prison walls; to spend days of sorrow, and of grief, and misery there, by the hand of an infuriated, incensed, and infatuated foe; to glut their infernal and insatiable desire upon innocent blood; and for no other cause, on the part of thy servant, than for the defence of innocence; and thou a just God will not hear his cry? Oh, no; thou wilt hear me—a child of woe, pertaining to this mortal life, because of sufferings here, but not for condemnation that shall come upon him in eternity; for thou knowest, O God, the integrity of his heart. Thou hearest me, and I knew that thou would'st hear me, and mine enemies shall not prevail; they all shall melt like wax before thy face, and, as the mighty floods and waters roar, or as the bellowing earthquake's devouring gulf, or rolling thunder's loudest peal, or vivid forked lightning's flash, or sound of the archangel's trump, or voice of the Eternal God, shall the souls of my enemies be made to feel in an instant, suddenly, and shall be taken, and ensnared, and fall backwards, and stumble in the ditch they have dug for my feet, and the feet of my friends, and perish in their own infamy and shame, be thrust down to an eternal hell, for their murderous and hellish deeds. I design to renew this subject at a future time.

Received an interesting visit from mother and aunt Temperance Mack. My health and spirits good.

This afternoon, received a few lines from Emma, informing me that she would expect me home this evening, believing that she could take care of me better at home than elsewhere. Accordingly, soon after dark, I started for home, and arrived safe, without being noticed by any person. All is quiet in the city.

Wednesday, 24th. At home all day; received a visit from brothers Newel K. Whitney and Isaac Morley.

Quincy, Aug. 24, 1842.

Dear Madam,—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say it recalls to my mind the subject matter of your solicitude, because that subject, except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long; but be assured, madam, it is not for want of regard for you and your peace of mind that I have postponed, but a crowd of public business, which has required my whole time, together with very ill health since the receipt of your former letter; and it would be most gratifying to my feelings now, if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes; but my duty in reference to all demands made by executives of other States, for the surrender of fugitives from justice, appears to be plain and simple, consisting entirely of an executive, and not a judicial character, leaving me no discretion or adjudication, as to the innocence or guilt of persons so demanded and charged with crime; and it is plain that the constitution and laws of the United States, in reference to fugitives from justice, presumes and contemplates that the laws of the several States are ample to do justice to all who may be charged with crime; and the statute of this State simply requires, "That whenever the executive of any other State, or of any territory of the United States, shall demand of the Executive of this State any person, as a fugitive from justice, and shall have complied with the requisitions of the Act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his *warrant* under the seal of the State, to apprehend the said fugitive," &c.

With the constitution and laws before me, my duty is so plainly marked out, that it would be impossible to err, so long as I abstain from usurping the right of adjudication. I am aware that a strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in hardships to those involved; and to you it doubtless appears to be peculiarly so, in the present case of Mr. Smith.

If, however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attribute to me, that I "would not advise Mr. Smith ever to trust himself in Missouri," I can only say, as I have heretofore said on many occasions, that I never have entertained a doubt that, if Mr. Smith should submit to the laws of Missouri, the utmost latitude would be allowed him in his defence, and the fullest justice done him; and I only intended to refer (in the remark made to you, when at my house.) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me, in reference to General Smith, that is without foundation in truth; a knowledge of which fact enables me to receive what I hear, as coming from him, with great allowance.

In conclusion, dear madam, I feel conscious, when I assure you that all my official acts in reference to Mr. Smith have been prompted by a strict sense of duty, and in-

discharge of that duty have studiously pursued that course least likely to produce excitement and alarm, both in your community and the surrounding public; and I will here add that I much regret being called upon to act at all, and that I hope he will submit to the laws, and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions when at Quincy, and accept of my highest regard for yourself, and best wishes for your prosperity and happiness.

Your obedient servant,

THOS. CARLIN.

To Mrs. Emma Smith.

August: Friday, 26th. At home all day. In the evening, in Council with some of the Twelve and others. I gave some important instructions upon the situation of the Church, showing that it was necessary that the officers that could, should go abroad through the States; and, inasmuch as a great excitement had been raised, through the community at large, by the falsehoods put in circulation by John C. Bennett and others, it was wisdom in God that the Elders should go forth and deluge the States with a flood of truth, setting forth the mean, contemptible, persecuting conduct of Ex-Governor Boggs, of Missouri, and those connected with him in his mean and corrupt proceedings, in plain terms, so that the world might understand the abusive conduct of our enemies, and stamp it with indignation.

I advised the Twelve to call a Special Conference on Monday next, to give instructions to the Elders, and call upon them to go forth upon this important mission: meantime, that all the affidavits concerning Bennett's conduct be taken and printed, so that each Elder could be properly furnished with correct and weighty testimony to lay before the public.

Great distress prevails in England on account of the dull state of trade.

Saturday, 27th. In the Assembly Room with some of the Twelve and others, who were preparing affidavits for the press.

Nauvoo, Aug. 27, 1842.

To his Excellency Governor Carlin.

Dear Sir,—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart for the interest which you have felt in my peace and prosperity; and I assure you that every act of kindness and every word of consolation have been thankfully received and duly appreciated by me and my friends also; and I much regret your ill health, and still hope that you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself with the illegality of the prosecution instituted against Mr. Smith. And I now certify that Mr. Smith, myself, nor any other person, to my knowledge, has ever, nor do we, at this time, wish your Honour to swerve from your duty as an executive in the least.

But we do believe that it is your duty to allow us, in this place, the privileges and advantages guaranteed to us by the laws of this State and the United States. This is all we ask; and if we can enjoy these rights unmolested, it will be the ultimate end of all our ambition, and the result will be peace and prosperity to us and all the surrounding country, as far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law, but honourably and honestly to fulfil all of the laws of this State and of the United States; and then, in turn, to have the benefits resulting from an honourable execution of those laws.

And now, your Excellency will not consider me assuming any unbecoming dictation; but recollect that the many prosecutions that have been got up unjustly and pursued illegally against Mr. Smith, instigated by selfish and irreligious motives, have obliged me to know something for myself. Therefore, let me refer you to the eleventh section of our City Charter—"All power is granted to the City Council to make, ordain, establish, and execute all ordinances, not repugnant to the Constitution of the State, or of the United States, or, as they may deem necessary for the peace and safety of said city." Accordingly there is an ordinance passed by the City Council to prevent our people from being carried off by an illegal process; and if any one thinks he is illegally seized, under this ordinance, he claims the right of Habeas Corpus, under section 17 of the Charter, to try the question of identity, which is strictly constitutional.

These powers are positively granted in the Charter over your own signature. And now, dear Sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy, and Springfield, and many other places, where the citizens enjoy the advantages of such ordinances, without controversy?

With these considerations, and many more which might be adduced, give us the privilege, and we will show your Honour, and the world besides, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo;

for he was not in Missouri; neither is he described in the writ according as the law requires; and that he is not a fugitive from justice. Why, then, be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugitive from justice?

It is not the fear of a just decision against him that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended he should have a fair trial.

And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and Warsaw, twelve men from Jackson County, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody. Also those two men from Missouri that were here with Messrs. King and Pitman divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which, we can furnish you at any time, if required.

And, dear sir, our good feelings revolt at the suggestion that your Excellency is acquainted with the unlawful measures taken by those engaged in the prosecution—measures, which, if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy.

I admit, sir, that it is next to an impossibility for any one to know the extent of the tyranny, treachery, and knavery of a great portion of the leading characters of the State of Missouri; yet it only requires a knowledge of the Constitution of the United States and statutes of the State of Missouri, and a knowledge of the outrage committed by some of the inhabitants of that State upon the people called "Mormons," and that passed unpunished by the administrators of the law, to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions.

If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it, and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peaceable?

And now I entreat your Honour to bear with me patiently while I ask what good can accrue to this State or the United States, or any part of this State or the United States, or to yourself, or to any other individual, to continue this persecution upon this people, or upon Mr. Smith,—a persecution that you are well aware, is entirely without any just foundation or excuse?

With sentiments of due respect, I am your most obedient servant,

EMMA SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 28, 1857.

UTAH NEWS.—We have received letters from our friends in Utah, with dates to September 14th, among which are communications from President Young, Elders W. Woodruff and F. D. Richards, and from our family, all which afford us the most cheering intelligence. In addition to Elder Woodruff's letter, which appears in another column, we extract the following from President Young's letter of the 12th September:—

"Since the departure of brother Samuel W. Richards, events of some moment have transpired in relation to the future of 'Mormonism.' My last to you supposed General Harney on his way to this Valley with a command of 2,500 soldiers. More recent advices state that he is detained in Kansas; and one Colonel Johnson, of Texas, is appointed in his stead. In place of three full regiments, about 1,400 men only were collected; of those, although they reached Lamarie about the 31st ultimo, nearly one half had deserted. By express, this morning, we learned that 700 men left Laramie on the 3rd instant for Salt Lake. Captain Van Vliet, of Harney's Staff, arrived here on the 8th instant. He left his escort on Ham's Fork, and came in with Elders Bryant Stringham, and N. V.

Jones. We have decided to send Doctor J. M. Bernhisel down this fall. He leaves here on Monday, 14th instant, with Captain Van Vliet, and, by special invitation, will accompany him directly through to Washington. . . . . All is well with us in the Valley. We have an abundance of grain, vegetables, and fruit. Health, peace, and faithfulness are universal; and at no period of our Church history have the Saints had so much occasion for rejoicing as at present. The Temple and other public improvements are progressing finely. In fact, the brethren throughout the Territory continue to build and improve with the same degree of interest that would be manifested, were there no prospect of trouble in the future."

By letter from brother Franklin, we learn that the object of Quartermaster Van Vliet's visit to Salt Lake was to ascertain if forage, lumber, and fuel could be obtained for the troops ordered by the Government to Utah, and report to the Department at Washington thereon; also to learn the facilities for a proper cantonment of the troops sufficiently near the city to efficiently aid the new Governor in executing the civil law, and in extending the laws of the United States over the Territory. Elders Little, Dana, Martin, Evans, and all forward of the St. Louis Company had arrived September 14th. Elder G. A. Smith had returned from a tour through the southern settlements, and brought a very flattering report of their condition and prospects. Brother Franklin says—"I wish to be remembered with much love to the brethren in the ministry, as well as all the faithful Saints; for the memory and prayers of the just are precious, after having laboured so long in those islands."

From the information before us, it is evident that Governor Young fully intends to pursue that policy in the present crisis with the United States which will make the General Government show their true colours in reference to their designs with Utah. A system of double dealing and disgraceful partiality has so long characterized the conduct of the General Government towards the Saints, that it is quite time the mask was torn off, and the grim visage of a shame-faced monster made to appear, if there is one. From the settlement of the Saints in a town, city, or county capacity, they have been grudgingly permitted to enjoy the common rights and privileges of citizens; and, in almost every instance where any chartered rights have been given, they have been soon repealed, because of that fear and jealousy toward the Saints which have actuated the authorities of the land. Utah cannot now be admitted to the Union, for fear she would have too much power. The General Government must fill every office in the Territory, which from usage, they can claim any right to fill, so as to keep the "Mormons" under, or they will soon usurp powers and prerogatives as monstrous as themselves. Consequently, civil officers must be sent, sworn to suppress "Mormon" institutions, and troops must go to help to do it. That the "Mormons" may be kept ignorant of their intentions, until perfectly in their power, troops must march under *sealed orders*, lest the Saints should get wind of the determination to make them like their civilized (?) neighbours, and plant a force strong enough to keep them so. This kind of conduct implies a belief that such intentions might be objected to on the part of the people of Utah, as unreasonable and unjust; and a little stratagem must be used to avoid a formidable oposition. This *modus operandi* may be necessary where there is a want of strength or a want of justice in the cause; but as there is no lack of strength, we necessarily conclude that a want of justice demands this hitherto hypocritical policy to accomplish certain unjustifiable ends.

An almost utter disregard has been shown, by the General Government, to the petitions of the people of Utah for seven years past, in relation to their rights and interest in that Territory; and it is a source of untold satisfaction to us to see a disposition on the part of Governor Young to make the Parent Government declare

her intentions towards the people which he has for so many years faithfully and wisely presided over. When those intentions are understood and are before the world, they will receive that response which will show to the world that the spirit and blood of '76 are as warm to-day as then, and that constitutional liberty is worth maintaining. When *Uncle Sam* wants troops in Utah to protect the country, and defend constitutional liberty, he can find them right on the ground, ready at a moment's warning; and he had better bless the country at home with the money expended in such expeditions, than to spend his millions to curse the country and people who are so far away. No one can reasonably expect the people of Utah to be satisfied with anything less than their constitutional rights, so long as they are a part and portion of the great political structure built upon that basis.

ANTI-MORMON MOVEMENTS.—There, perhaps, never was a time when Satan, the great adversary of the work of God, was more busily engaged in his work of opposition that he is at the present time. "Mormonism" is alive, a great reformation and revival has taken place, and the true Saints of God are up and doing, and are unitedly exerting their utmost energies to forward the interests of the great cause to which they are espoused. This the Devil knows right well, and it rouses his ire. Hence his fierce counter-work: hence his bitter enmity, malice, and revenge, as displayed in the many efforts now being made by his agents in different parts of his domain to pull down "Mormonism," and to build up, on its anticipated ruins, their invisible master's kingdom. Anti-Mormon lectures are being delivered here and there by the notables of his sable Majesty's clique: Anti-Mormon Societies are springing up in all directions, and menacing the "Mormons" with their meditated exposures and unveilings: the Priesthood are being continually challenged to discussion; and if they presume to exercise their judgment and freedom by refusing to comply with the calls made upon them, they are forthwith stigmatised as cowards and impotents. "What, then," some may ask," are we to do in such cases?—Are we to reject such challenges, or to accept them?—Should the Saints attend the Anti-Mormon meetings, and listen to the statements there made or the arguments there used, or should they absent themselves from all such lectures and debates?" Our answer and counsel in this matter is—Keep away from such meetings of opposition and strife. Use all your efforts to *build up* the kingdom of God, and do not countenance, by your presence, your example, or your means, any of the stratagems of Satan and Co. to *pull down* or *undermine* that kingdom. Many of our opponents are endeavouring to make a trade of discussion and lecturing upon "Mormonism." Encourage them not, but rather lend your efforts to make known the truths of the Gospel to all who come within the sphere of your influence by all laudable means in your power, which is the easiest and best way of counteracting error. This is our general counsel, to which cases worthy of exception will rarely occur; and when they do, they should receive the attention only of wise and competent Elders.

Saints, be wise, and do not help to create public excitement against our holy religion either by word or deed; but rather direct your energies, exert your talents, and use the time at your disposal, in making known to those around you those glorious principles of "Mormonism" of which you are yourselves the happy possessors.

Brethren of the Priesthood, you stand in a responsible position before God, before the world, and before your brethren. Maintain your position and integrity, as servants of the Most High, by resisting every temptation to swerve from your duty as up-builders of the Latter-day kingdom. Be careful, in all your public

administrations, not to excite feelings of anger and animosity in the minds of your auditors, by injudicious and unnecessarily harsh remarks or offensive taunts. Be wise as serpents, yet harmless as doves. Let your address be courteous, and dignified with humility; and let your whole deportment be such as becomes the servants of God. Discharge your duties in the spirit of meekness and love, which is the spirit of the Gospel and the Spirit of God. By wearing the "breastplate of righteousness," and carrying with you the "shield of faith," you will be equal to every emergency, and will be able thus to "quench all the fiery darts of the wicked." Wield manfully the two-edged "sword of the Spirit, which is the word of God," and you will come off conquerors; for that word cannot return void. It must and will result either in the salvation or the condemnation of those to whom it is sent.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 748.)

OBJECTION.

"They say that the Holy Spirit, the Spirit of Truth, inspired them to write what they did; and He who never caused anything to be penned that is not true is said to be the author of this production [the Book of Mormon]; and the Holy Spirit instigated Nephi to take away the life of Laban. 'And it came to pass that the Spirit said unto Nephi, Slay Laban, for the Lord hath delivered him into thy hand.' If this be not blasphemy, I know not what it is. It is almost, if not altogether, the sin against the Holy Ghost." —"*Mormonism Weighed*," *&c., by S. Haining.*

ANSWER.

Yes, we *do* say that "the Holy Spirit, the Spirit of Truth," who inspired the Prophets and Apostles of old, has also inspired the Prophets and Apostles of this present dispensation to speak and write the truths of heaven for the good of mankind; and that it was the selfsame Spirit that dictated the truths of the Book of Mormon to the minds of those who wrote them; and also that it was by the aid of the same Spirit that the Prophet Joseph was enabled to translate the hieroglyphic contents of that sacred book into the English tongue. We likewise believe, and dare to affirm, that it was the same Holy Spirit who, in the words of our objector, "instigated Nephi to take away the life of Laban." Laban was a wicked man, who sought to rob and destroy the servants of the Lord, and (Pharoah-like) to frustrate the purposes of Jehovah; and Nephi, under peculiar circumstances, and contrary to his own personal feelings, was "constrained by the Spirit," when the Lord had delivered Laban into his hand, to "smite off his head with his own sword." This act of Nephi's (performed, we presume, in a similar way to that of David's, who borrowed Goliath's sword to cut off that worthy's own head therewith, after the Lord had delivered him into David's hand,) has given no small umbrage to Mr. Haining, who forthwith designates Nephi's account as *blasphemous!* Says he, "If this be not blasphemy, I know not what it is. It is almost, if not altogether, the sin against the Holy Ghost."

Now, if our horror-struck opponent were to carry out his principle fairly, he would necessarily condemn as blasphemous in the extreme that very book (the Bible) which he professes so highly to venerate. If we were to cite the case of Moses, who "slew the Egyptian, and hid him in the sand," (Ex. ii. 12,) Mr. H. might object to it, on the ground that nothing is said about God sanctioning the deed. To accommodate the objection, however, we will cite a few cases that bear a closer affinity with that of Nephi's.

What, then, will Mr. H. say to the procedure of Ehud, the Benjamite, who,

after introducing himself privately to Eglon, the king of Moab, (Israel's enemy,) drew out a two-edged dagger, which he had made for the purpose, and "thrust it into his belly," which caused his immediate death? Of this man, Ehud, it is said that the Lord had raised him up as a deliverer for Israel. (Judges iii. 15—25.) In connection with this, we will cite the case of Jael, Heber's wife, who "took a nail of the tent, and took an hammer in her hand, and went softly" to Sisera, the captain of the Anti-Israel host, who lay asleep in her tent, whither he had fled for safety, and "smote the nail into his temples, and fastened it into the ground;" and "so he died." To show that the deed was approved of God, it is recorded—"The Lord shall sell Sisera into the hand of a woman," and "the Lord hath delivered Sisera into thine hand;" also "Blessed above women shall Jael, the wife of Heber the Kenite, be." (Judges iv. 9, 14, 21; v. 24.) In addition to these cases, we will also instance that of Phineas, who "rose up from among the congregation, and took a javelin in his hand," and went after Zimri and Cozbi, (the former a Simeonite prince, and the latter a Midianitish woman,) and "thrust both of them through," for committing whoredom; and they died. The Lord approved of this deed of slaughter, which is evident from His own words to Moses:—"Behold I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel." (Num. xxv. 1—13.)

Here, then, we will pause, and ask our objector what he thinks of these recorded acts of slaughter? Not to mention Moses or David, what does he think of Ehud stabbing Eglon with a dagger? of Jael driving a nail through Sisera's temples, with a hammer? and of Phineas stabbing Zimri and Cozbi with a javelin? All these are recorded in the Bible as actions sanctioned by God himself! Will he cry "Blasphemy!" to this? Will he say that this is "almost, if not altogether, the sin against the Holy Ghost?" If he does, he is decidedly wrong; and if he does not, he is inconsistent with himself. Take, therefore, which of the horns he may, he is still impaled; and the only way to extricate himself from the dilemma is, by acknowledging that he is entirely in error upon the subject on which he has expressed himself so pointedly and strongly.

But, having little hopes of any such recantation taking place, we proceed to adduce other instances from "Holy Writ" of persons having been instigated by the Spirit to take away life. There is the account of Samuel, the acknowledged prophet of God, who, according to "the voice of the words of the Lord," commanded king Saul to "go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul went and "utterly destroyed all the people with the edge of the sword." Thus far he obeyed the word of the Lord, given through the Prophet Samuel; but he spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." Because he had thus spared alive "Agag, the king of the Amalekites," and a portion of the flocks and herds, he incurred the displeasure of the Lord, who, in retribution, took from him his throne, and gave it to David. Samuel, however, obeyed the voice of the Lord, which Saul had in part neglected to do; and we read that "Samuel hewed Agag in pieces before the Lord in Gilgal." (1 Samuel xv. 1—33.) What, then, can Mr. H. say to this sanguinary transaction? He cannot plead that God did not sanction the deed; for it was all done expressly by Divine command. Will he say this is "blasphemy?" To be consistent with himself, he must do so; for, if it be blasphemous to represent Nephi as striking off the head of one man, with his own sword, by the instigation of the Spirit, what must it be in the case of a whole city being slaughtered, and their king "hewed in pieces," by Divine instigation?

Again: Take the account of Jehu's exploits. We find that he "slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left none remaining." (2 Kings x. 11.) Lest, however, Mr. H. should put in, as a plea, that Jehu did not do this by Divine approval, we refer him to what is said in verse 30:—"And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast

done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." Is this "blasphemy?" Is this "almost, if not altogether, the sin against the Holy Ghost?"

Then again, there is the slaughter of the prophets by Elijah. The word of Elijah was—"Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there." (1 Kings xviii. 40.) Surely our objector will not for a moment think of calling in question the inspired character of Elijah! How, then, will he harmonize this account of that man of God with his own notions of "blasphemy" and the unpardonable "sin?"

There is also the case of Moses v. the Midianites. Israel "warred against the Midianites, as the Lord commanded Moses; and they slew all the males; and they slew the kings of Midian, beside the rest of them that were slain." "And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire; and they took all the spoil, and all the prey, both of men and of beasts." And we find that the word of the Lord, through His prophet, was—"Kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children, that have not known a man by lying with him, keep alive for yourselves." (Num. xxxi. 7—18.) Now, what would Mr. H. say to it, if such an account as this occurred in the Book of Mormon? If it were recorded in the 1st Book of Nephi, instead of the "4th Book of Moses, called Numbers," how awfully blasphemous would it appear in the eyes of our opponent! It would then be not "almost," but "*altogether* the sin against the Holy Ghost."

Leaving, however, the matter of Moses and the Midianites, let us glance at the exploits of his successor. What will our objector think of Joshua, who, according to sacred Scripture history, "burnt" the whole "city" of Jericho "with fire, and all that was therein," except "Rahab the harlot;" "set the city" of Ai "on fire," "slew the men of Ai," and "hanged on a tree" the "king of Ai;" uncaved the "five kings of the Amorites," and "smote them, and slew them, and hanged them on five trees;" attacked a number of other cities — thirty-one altogether — slew all their inhabitants and their kings, and "left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded." (Josh. vi. —xii.)

What, then, we repeat, will our objector, Mr. Haining, be able to say to all this? Will he cry "Blasphemy!" to these recitals of Joshua's deeds? They certainly throw Nephi quite into the shade! If it be "almost, if not altogether, the sin against the Holy Ghost," to represent the decapitation of one man as effected by Nephi at the suggestion of the Holy Spirit, what must it be to represent the destruction of thirty-one cities, with all their inhabitants and kings, by the Divine command, and under Divine approbation? Compare the case of Nephi with those of Ehud, and Jael, and Phineas, and Saul, and Samuel, and Jehu, and Elijah, and Moses, and indeed many others that might be mentioned, if necessary—and how considerable does the difference appear! Surely, then, the account of Nephi is of all the others the least entitled to the opprobrious epithet of "blasphemy!"—that is, supposing such an expression at all applicable—which it is not, it being entirely out of place. Our impetuous opponent has evidently yet to learn the truth of that Scripture which says—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

(To be continued.)

FOREIGN CORRESPONDENCE.

DESERET.

Historian's Office, Great Salt Lake City, September 12, 1857.

Editor of *Star*.

Dear Brother,—In consequence of the annulment of our postal arrangements by the United States Government, we are obliged to write by such opportunities as may present themselves for communicating with our friends. Dr. J. M. Bernhisel,

our delegate, and Captain Stuart Van Vliet, assistant quartermaster of the United States army for Utah, start on Monday for Washington, by whom I forward this.

You have, no doubt, heard of our celebration of the 4th July by a grand military review, and of the 24th July party at Big Cottonwood kanyon. While at the head waters of Big Cottonwood, Elders A. O. Smoot, O. P. Rockwell, and Judson Stoddard arrived from the States, bringing the news that General Harney and an army of 2,500 men were fitting out for Utah.

Many companies of emigrants from and to California, have passed through our city this season. The Indians north have robbed and killed many of the emigrants, in consequence of the cruelty of one company from California, who, it is reported, shot every Indian they could see on the route. This party were journeying from California to the States.

August 13th. S. W. Richards and G. G. Snyder started as an express, taking letters to the States.

14th. Brother William Cooke arrived from his mission to Australia; also Brother Jennings, with a company of brethren from Carson Valley.

15th. Brother J. W. Cummings and R. T. Burton, with a company of brethren, started out to help in the emigration, and report proceedings eastward.

We have reaped the largest crops this season ever known in these valleys. The Tithing office begins to receive new Tithing, having 11,000 bushels of last year's wheat on hand. Peaches are becoming very plentiful; and Doctor Willard Richard's family yesterday carried in 100 apples as their Tithing apples. The currants were a mammoth crop this season. Brother Hemanway brought me a specimen which were larger than cherries, and of a very fine flavour.

We have much cause to be grateful to our Heavenly Father for His abundant goodness to us as a people this season, the elements have conspired to favour us. We have had several excellent showers this summer; and hay lots, on which two and three tons of hay were cut last season, have produced this season ten and twelve tons.

September 4th. Thomas B. Marsh, with a part of Brother Walker's immigrating company, arrived.

6th. Thomas B. Marsh, formerly President of the Quorum of the Twelve, but who has been away from the Church nearly twenty years, was on the stand today, made his confession, and, by vote of the Church, was received for baptism.

8th. Captain Van Vliet and Brother Stringham arrived. The Captain is sent on by General Harney to buy forage and subsistence, and prepare quarters for the army.

11th. Brother Israel Evans' hand-cart company arrived at 2 p.m. in very good condition. 154 souls, 31 carts. Evening Elder James A. Little arrived.

12th. Jesse B. Martin's waggon company arrived.

W. WOODRUFF.

AN EDITOR'S REVIEW OF AN ANTI-MORMON BOOK.

We insert the following from *Reynolds's Newspaper*, which shows that the Editor, in his Review of Hawthornthwaite's work against the "Mormons," justly and properly appreciates the extent to which such evidence is entitled to our credence and regard. As almost all opposers of "Mormonism" fall back upon the testimony of apostates as the basis of their objections, we recommend to their consideration the fact that all such evidence is from those who have unblushingly forsworn themselves, and who take pleasure in making themselves notorious for denying their own previous testimony, to which they have used the sacred name of God and that of His Son Jesus Christ, in order to enforce it upon the people. Arguments and statements from such a source are seldom worth notice: neither have they a claim upon the consideration of any sensible person.

REVIEW.

ADVENTURES AMONG THE MORMONS.—The evidence of a discharged servant against his master is invariably viewed with the utmost suspicion. In fact, all kinds of

what may be termed "Queen's evidence" should be subjected to the strictest analyzation before a particle thereof is believed. Pure water does not flow from putrid sources, and irreproachable testimony seldom comes from the mouths of informers. We make these remarks in order to guard the reader from accepting all Mr. Hawthornthwaite tells us of the infamies, deceits, &c., practised by his former associates — the Mormons; of which body he was a preacher, or elder, as they are termed. The author is now an apostate from Mormonism, and has turned a betrayer of their confidence, and denunciator of their alleged profligacies. Mr. Hawthornthwaite assures us he does so from purely disinterested and philanthropic motives. But he was a Mormon and a preacher eight years! Surely he could not have been thus connected with the sect without long since becoming familiar with those practices he now thinks fit to denounce and decry. Why not, then, have separated himself before from such a "desperate combination of villains?" When a man, who is constantly boasting of his honesty, is seen perpetually in the society of thieves, doubts naturally arise as to the sincerity of his professions and of the vaunted integrity of his character. Mr. Hawthornthwaite has for eight years been an associate of persons he now brands as "villains," and he asks us now to ignore, for his own special behoof, the old adage which saith, "You cannot touch pitch without being defiled." So much for the character of its author; now for the book itself. It is a brief history of the origin and progress of Mormonism —more particularly in this country. The heads of the Mormon sect, from Brigham Young downwards, are denounced throughout as a pack of ruffians, hypocrites, and profligates. They must, however be very clever knaves, or Mr. Hawthornthwaite a great noodle, if it took him eight years to penetrate their real character. We shall, however, extract copiously from his work, and leave the reader to form his own judgment upon the truth or falsity of the statements these extracts contain.

VARIETIES.

SHALLOW streams are always the most noisy.

LIBEL.—Count Mazarin kept a complete collection of the libels written against him. It amounted to forty-six quarto volumes.

A MELTING sermon being preached in a small country church, all fell a weeping except one man, who was asked why he did not weep with the rest. "Oh," said he, "I belong to another parish!"

ANCIENT RUINS IN TEXAS.—We have been informed by a gentleman, who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fé and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puero, and on the Colorado of the west. He says that on one of the branches of the Rio Puero, a few days travel from Santa Fé, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone, regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for human habitation. Our informant was unable to describe the style of architecture; but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From this description, we are induced to believe that it resembles the ruins of Palanque or Otulun. He says there are many similar ruins on the Colorado of the west, which empties into the Californian Sea. In one of the valleys of the Cordilleras traversed by this river, and about 400 miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of delapidation; and were it not for the want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city. The traces of a large aqueduct, part of which is, however, in the solid rock, are still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The antiquary, who is desirous to trace the Azteo or Toltec races in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.—*Simmonds's Colonial Magazine.*

HUMBOLDT states that fragments of ancient painted pottery are found in the woods of both Americas, far from the residence of man, exhibiting crocodiles, monkeys, and some large quadrupeds.

ANCIENT BOOKS.—In early times books were generally rolled, not folded as at present, being made of palm leaves, the inner bark of trees, the Egyptian papyrus, (whence comes the name of paper,) and the skin of animals. In the very earliest times writing seems to have been on stone, wood, lead, iron, linen, and copper. God's law was written on stone; Hesiod's poems on tables of lead; Solomon's laws on planks of wood. The printing of books was invented in the year 1450. *To eat a book*, signifies to digest it well in the mind; Jer. xv. 16; Ezek. iii. 8; Rev. x. 9. This expression may have arisen from the fact that a very common kind of book was formerly made from an eatable plant. *A book written within and without*; or on the back side, may signify one containing a vast amount of instruction, as the ancients did not write on the back of the roll, unless when there was a great deal of matter to record. *A sealed book* is one whose contents were not to be known, until by competent authority the seal was removed. Writings were often hidden in the earth in times of war and confusion, and were consequently enclosed in boxes or jars to preserve them from the dampness.—*From the Bible Class Magazine.*

LET US BE FAITHFUL AND TRUE.

TUNE:—*Red, White, and Blue.*

Up, awake, ye defenders of Zion!
The foe's at the door of your homes;
Let each heart be the heart of a lion,
Unyielding and proud as he roams.
Remember the wrongs of Missouri;
Forget not the fate of Nauvoo:
When the God-hating foe is before ye,
Stand firm, and be faithful and true.

By the mountains our Zion's surrounded;
Her warriors are noble and brave;
And their faith on Jehovah is founded,
Whose power is mighty to save.
Opposed by a proud, boasting nation,
Their numbers, compared, may be few;
But their *union* is known through creation,
And they've always been faithful and true.

Shall we bear with oppression for ever?
Shall we tamely submit to the foe,
While the ties of our kindred they sever?
Shall the blood of the Prophets still flow?
No! The thought sets the heart wildly beating;
Our vows, at each pulse we renew,
Ne'er to rest till our foes are retreating,
While we remain faithful and true!

Though, assisted by legions infernal,
The plundering wretches advance,
With a host from the regions eternal,
We'll scatter their hosts at a glance!
Soon "the Kingdom" will be independent;
In wonder the nations will view
The *despised ones* in glory resplendent;
Then let us be faithful and true!

CHARLES W. PENROSE.

ADDRESSES.—William Bayliss, Gwynn Street, 2 doors from Thurlow Street, Bedford.
George P. Ward, 6 Clevedon Buildings, Clevedon Street, Toxteth Park, Liverpool.

MONEY LIST, NOVEMBER 6—13, 1857.

Josiah Holmes, (per J. Cook)	£10	0	0	Brought Forward	£24	0	0
George Teasdale	2	0	0	Richard Holt	1	15	0
Edwin Scott	2	0	0	Josiah Holmes	5	0	0
W. B. Child	5	0	0	B. W. Brindlé	5	0	0
John Davies	5	0	0	William Shires	2	0	0
Carried Forward	£24	0	0		£37	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 49, Vol. XIX. Saturday, December 5, 1857. Price One Penny.

SAVING FAITH.

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 30, 31.

The question above cited was put by the Macedonian jailer to Paul and Silas, as recorded in the Acts of the Apostles. We find that these men of God were cast into prison for preaching the Gospel. Their clothes were rent from them, their bodies beaten with stripes, and their feet made fast in the prison stocks. Notwithstanding this unmerited treatment from those whom they had desired to bless with the light of divine truth, they were heard at midnight singing praises to God. Suddenly the earth quaked, the prison shook, the doors flew open, the prisoners' hands unloosed; and the affrighted jailer, fearing that his prisoners had escaped, was about to terminate his own life,—which, according to the Roman law, would have been forfeited, had he permitted the escape of the prisoners committed to his charge. Paul, however, arrested him by crying out with a loud voice, "Do thyself no harm, for we are all here!" This produced the desired effect; and the unhappy jailer, who had no doubt previously heard of Paul's testimony to the truth of the Gospel, came trembling before Paul and Silas, and, after having brought them out of the prison into his own house, asked them the important question—"*Sirs, what must I do to be saved?*"

The jailer evidently felt alarm for his own state. He realised his lost condition as a sinner before God. He felt his own unworthiness and ignorance; and, from a desire to obtain salvation, he earnestly sought instruction from those who had the power and means of administering it. And what was the Apostle's answer to his all-important inquiry? It was—"*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

Now, this question and this answer are just as applicable to persons living in these latter days as they were to those in former days. We need salvation as much as the Phillippian jailer did. Salvation is as accessible now as it was then; it is to be obtained in the same way now as it was then: and hence, to those who, like him, feel the reality of their lost and ignorant condition, and their actual need of instruction in the way of salvation, the direction is the same now as ever—"*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

There is no ambiguity here. Faith, or belief, is a principle simple in its nature and easy to be understood. It is the first or leading principle of the Gospel; it involves all others, and stands as their initial representative. In itself, faith may be considered as belief based upon satisfactory evidence. In order to illustrate

this, we will suppose a case. We will suppose a man to have a certain important fact stated or laid before him. Now, before he can really accredit it, he must exercise his judgment. He does not know it to be a fact: he must, therefore, examine the evidence which may be adduced in its support. If he has sufficient confidence in the veracity of his informant, or if, on examination of the evidence advanced, he is satisfied with it, and can rely upon all the testimony given in support of the alleged fact, he *believes* it—he has *faith* in it; but if not, he *dis*believes it, or has little or no faith in it. It may be that the alleged fact is stated, and no evidence given to substantiate it, so that he can neither prove it nor disprove it. In such case, (if he has not a sufficient personal knowledge of the character of his informant to warrant a reliance upon his bare word,) he is not bound either to believe or to disbelieve it, but remains simply neutral. He doubts—that is, is undecided. Faith may be true or false, strong or weak, &c., according to the nature of the evidence or the amount of reliance to be placed on it. A man may believe a lie, or he may give but a cold assent to a well-established truth. Belief in error is false faith; partial acknowledgment of a truth is weak faith; mere gullibility is no faith at all. True faith, however, is the belief of truth arising from a conviction of the accuracy of the testimony or evidence adduced. This is the kind of faith which, when directed towards the Great Saviour of the world, is alluded to by the Apostle as being of a *saving* nature:—"*Believe on the Lord Jesus Christ, and thou shalt be* SAVED.

We now proceed to show what is to be understood by faith in Jesus Christ. To believe on the Lord Jesus Christ is to believe on him as the Son of God—the Messiah—the great Mediator of the New Covenant, whose blood alone can atone for human guilt,—who, in the flesh, "died for our sins," and, quickened by the Spirit, "rose again for our justification." This implies, therefore, our full acceptance, by faith, of the great vicarious sacrifice, or atonement, which he, as the choice Lamb of God, made for us upon Calvary. To believe on him is also to acknowledge him as the Divinely-appointed Teacher of the Church of God; and this necessarily implies faith or belief in all the principles of the Gospel which he revealed, all the doctrines of divine truth which he taught, and all the divine commandments which he gave. Hence, we conclude that true saving faith in Jesus Christ is nothing less than a full and firm belief in the *entire* system of Christianity, doctrinal and practical, from first to last.

Whoever thus believes in Jesus Christ as the Son of God and the great Mediator between God and man, acknowledging hereby his great sacrificial work, his divine teachings, and commandments,—whoever thus believes in him, as the Sent of God, will undoubtedly also believe in *Him who sent him*—even the Father. The Apostle says, "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi. 6.) Faith in God, we thus learn, implies, first, a firm belief in His Divine personal *existence*—a belief that "*He is.*" This is a point which is too often overlooked. Many, it is to be feared, who call themselves Christians, and profess to believe in and worship God, the Father of our Lord Jesus Christ, do it with little or no evidence as to even His actual existence *as* God. With such professors, it would really appear that "ignorance is the mother of devotion." Ask them what solid grounds they have for believing in the personal existence of the God they profess to worship, and it will be found that they have none in reality. They may believe, or rather assent to, the declared fact, simply because they cannot contradict it or disprove it; or they may do so because *others* have believed or do believe it. At best, however, it is with them a matter of *mere tradition.* Such a faith, (if it were not a misnomer to so call it,) having no substantial or reasonable basis to rest upon, and being, therefore, uncertain and unstable in its character, will tend more and more to wavering and doubt, and finally to utter unbelief and despair. The true Saints of God, however, who possses and enjoy a sound, enlightened faith in God their Father, can at all times approach Him with humble boldness, as the God of their salvation, and the "rewarder of them that diligently seek Him," firmly relying upon His mercy and goodness, ever confiding in His parental love, and trusting continually in his Divine wisdom and power.

To believe on Jesus Christ implies also true faith in the dictations and influences of the Holy Spirit, which he promised to bestow upon all His true disciples. It implies, therefore, faith in all his inspired servants—apostles, prophets, and others, who held the holy priesthood; and this of necessity involves faith in all those principles which they taught, in his name, by the power of that Holy Spirit. When he ordained his apostles, and commissioned them to go from house to house, from town to town, and from nation to nation, to make known to mankind the glad tidings of the Gospel, he told them that whoever received or rejected *them* received or rejected HIM; and that whoever denied or believed them and him, denied or believed his Father also.

Inasmuch, then, as Jesus Christ is "the same yesterday, to-day, and for ever,"—inasmuch as the Gospel is the same in character, power, and importance now as ever,—and as the nature, necessity, and operations of faith are the same now as ever, it will follow that believing on the Lord Jesus Christ, in the present day, will include a belief in the power and efficacy of his authorised Priesthood which is *now* upon the earth, faith in all the revelations of the Spirit, and all the principles of life and salvation, which emanate from him through that channel. As said Jehoshaphat to Israel of old, so say we to Israel now, "Believe in the Lord your God, so shall ye be established: BELIEVE HIS PROPHETS, so shall ye prosper." (2 Chron. xx. 20.)

Further: Faith in Jesus Christ, to be genuine, and of saving efficacy, must be a living and active faith—vital and operative in its nature and character, its tendency and effects. Any other kind will condemn instead of save. Indeed, no man can be said truly to believe in Jesus Christ who does not obey him, by conforming to the requirements of his Gospel, and by carrying out the authorised instructions and counsels of his servants. Those who take upon them his name, and yet disregard his precepts, his commandments, his example, and his servants, may say they have faith, but such faith will be of no avail in effecting their salvation. St. James says—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" "Faith, if it hath not works, is DEAD, being alone. Yea, a man may say, Thou hast faith and I have works. Shew me thy faith without thy works, and I will shew thee my faith BY my works." (Ch. ii. 14, 17, 18.) We thus see that although faith is a necessary means of salvation, it is not the *only* means. Salvation by faith alone is a false dogma of the sects. Faith, if alone, is a *dead* faith, having in it no salvable virtue. Of what possible utility, we would ask, can a *dead* faith be in the attainment of eternal *life?* None whatever.

When, therefore, the Apostle Paul told the jailer of Phillippi to believe on the Lord Jesus Christ, and he should be saved, he did not mean that he was simply to believe abstractedly, and nothing more. He well knew that acceptable, saving faith was the reception of Christianity as a *whole*—a living, practical belief in all the truths and requirements of the Gospel of Christ; and that whoever had such a faith would manifest it by due obedience to his will and unreserved conformity to his laws and commandments. True obedience is the outward act or activity of the impulsive faith within, even as words are the expression of ideas, or speech the embodiment of thought. As thoughts and ideas can only be expressed by language, written or spoken, so, by comparison, faith can only be manifested and proven by acts of obedience. Hence, those who thus believe on the Lord Jesus Christ will be saved; but those who believe not will as surely be damned. H. W.

MORMONISM A PRACTICAL RELIGION.

What is there in heaven or on earth worth knowing, doing, or possessing, that is not comprehended in Mormonism? Nothing. It embraces every good and true principle which has ever been or ever will be revealed; and it involves and enjoins every duty which man owes to God, to his fellow-beings, and to himself. It is not a merely intellectual, but a practical religion, and can therefore be developed

and manifested in every station and department of life. Whatever is estimable in character, correct in principle, or useful in life, belongs to Mormonism. Love and charity, goodness and truth, faith and intelligence, knowledge and wisdom, meekness and virtue, art and science, industry and sobriety, all the moralities and proprieties of life,—indeed whatever is good and true, just and holy, pure and beautiful, on earth or in heaven, may with the strictest propriety be said to be involved and comprehended in Mormonism. It is thus, in the fullest sense of the words, a practical religion, which can be manifested and experienced as well at home as abroad, in the workshop as well as the chapel, and can be practised from Sunday morning till Saturday night, from one year's end to another, as much one day as another, through all time, and through the countless ages of eternity. Hence, a true Saint of God will continually let his light so shine before men, that they may see his good works, and be led thereby to glorify the God of Israel. This can only be done by the Saints faithfully discharging the various duties of life incumbent upon them, whether public or private, political or social. It is applicable to all the circumstances of daily life. It is competent to adjust and regulate all the transactions of business, all recreations and enjoyments, and all the relative positions and duties of parent and child, husband and wife, master and servant, friend, neighbour, and stranger. As the blood of the human body flows through a thousand channels, warming and vitalizing the entire system, that it may live and fulfil all requirements, so do the living, practical principles of Mormonism, when properly understood, appreciated, and obeyed, vivify and strengthen the mind of every true Latter-day Saint, and enable him to fill up the complete measure of his creation.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page 765.*)

OBJECTION.

"Notwithstanding the warnings contained in the New Testament, there have been many pretenders to new revelation since the days of the Apostles. It is clear that there can be no more witnesses of the resurrection of Jesus Christ, like the Apostles. In this sense, their office died with them, and so did the 'signs' of the office. No power was given by Christ to any others at the time when they disappeared from the world to take their place."—"*Mormonism,*" *published by the Religious Tract Society.*

ANSWER.

We are not aware of any "warnings contained in the New Testament" against "new revelation." In fact, we know that there are none. Neither our opponent nor any of his abettors can point out one single passage in the whole Bible which can, by any fair means, be brought to bear against the principle of new direct revelation from heaven in the present day. There are some few texts, it is true, which our anti-Mormon objectors *imagine* will tell mightly in their favour, when quoted against us; but, on examination of these pet texts, they will be found to be quite irrelevant to the point in dispute. The principal ones we have already commented upon in our previous "Answers." The others, having still less connection (or rather no connection at all) with the subject in hand, need not now be cited; but some of them may perhaps come under our notice in subsequent "Answers," if pointedly (mis) used by our objectors.

We readily grant that "there have been many pretenders to new revelation since the days of the Apostles." This, however, affords no warranty for the assumption that no divine revelations have been given to the people of God "since the

days of the Apostles." As well might it be argued that, because many counterfeit coins have been passed with her Majesty's profile stamped upon them, there have been no genuine coins issued from the Mint since Victoria Guelph became Queen, as to argue (inferentially) that there has been no direct revelation from heaven since apostolic times, simply because "there have been many *pretenders* to new revelation since the days of the Apostles." In fact, the very existence of "pretenders" to "new revelation" is, to some extent, corroborative evidence in favour of the principle of revelation to which they make pretence. As the illegal utterance of spurious coin implies the legality and utility of the true coin of the realm, so do the falsely-pretended revelations of impostors show the necessity, and importance, and indispensable utility of genuine revelation from heaven, through a Divinely-authorised and inspired Priesthood.

With regard to the next objection, we can assure our opponent that it is quite as "clear" to us as to himself that "there can be no more witnesses of the resurrection of Jesus Christ like the Apostles." But he will do well to remember that it was not their witnessing of the "resurrection of Jesus Christ" which constituted their apostleship; for Jesus called and ordained them as Apostles in the early period of his ministry, long before his death and resurrection took place.

Our opponent also entertains the notion that the apostolic office ceased with the bodily life of the Apostles. "In this sense," says he, "their office died with them." To this, however, we demur; for, as we have shown, they were not Apostles in any such "sense." The objection is evidently based on the assumption that none but Apostles were "witnesses of the resurrection," which is altogether fallacious. Mary Magdalene was the first witness of her Lord's rising; and certainly she was not an Apostle. At different intervals during the forty days of his sojourn on earth, between the periods of his resurrection and ascension, other disciples as well as the Apostles, beheld him. Indeed, St. Paul speaks of his appearance, on one occasion, to "five hundred brethren at once;" and certainly they were not all Apostles. To suppose that these numerous "witnesses of the Lord's resurrection" all "died" before the Apostles—however necessary the supposition may be to make good the objector's case—would indeed require a great stretch of the imagination!

Having thus shown the objection, that "in this sense, their office died with them," to be at best but mere verbiage, we proceed to test the worth of the author's next assertion—viz., that "so did the 'signs' of the office." This statement (which is closely akin to the other,) is based on the false notion that the miraculous "signs" were exclusively peculiar to the *apostolic* "office." But they were not. Why, then, should they be said to have "died" with the "Apostles?" The signs of the gospel, some of which are enumerated by our Lord in Mark xvi. 16, were to follow *believers*, and not merely the Apostles. It is undoubtedly true that the Lord empowered His twelve Apostles to work miracles, but not them exclusively. He "appointed other SEVENTY also," and gave *them*, in *that* respect, similar powers and authority, as may be seen in comparing Mat. x. with Luke x. Will our opponent, then, take upon himself to declare that these "*seventy*" all "died" before the apostles, and with them the "signs" of the everlasting Gospel? If he does so, the *onus probandi* will necessarily rest upon his shoulders, which he will find it somewhat difficult either to sustain or to shake off. These miraculous "signs" which accompanied the "Apostles" and "the other seventy also," were likewise to "follow them that believed" the Gospel. Did, then, the *believers* "in all the world" die before the Apostles? To be consistent with his own theory, without coming in direct contact with Scripture facts, he must (without the slightest evidence in hand,) maintain that they did; or otherwise, without faltering or paltering in the matter, he should honestly and candidly cede the point.

He adds—"No power was given by Christ to any others at the time when they disappeared from the world to take their place." How, then, we would ask, in reply, was *Matthias* "appointed" and "ordained" to the "apostleship," in the place of Judas, who had "died?" (See Acts i. 15—26.) Will the objector presume to affirm that the Lord did *not* "shew" that He had "chosen" Matthias to "take part of this ministry and apostleship from which Judas, by transgression, fell?"—and that "no power was given by Christ" to him, to be "numbered with

the eleven Apostles," after Judas had "disappeared from the world?" And, we would further ask, if others of the twelve had apostatised or died, would not the surviving Apostles have had equal power to appoint and ordain others in their place? Undoubtedly they would. Christ had really "given" them full "power" to act in his name, and to do even as he had done. To them he had given the keys of the kingdom; and a key signifies official power. They were his servants—his ministers—his agents—his ambassadors—his inspired representatives on earth; and whoever rejected them in their apostolic capacity, with their collective instructions and discipline, *rejected Him that sent them.*

(To be continued.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 760.)

[August, 1842.]

Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received. That which is wrong under one circumstance may be, and often is, right under another.

God said, "Thou shalt not kill;" at another time He said, "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which, in reality, were right, because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas, if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite: there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with his children. Every thing that God gives us is lawful and right; and it is proper that we should enjoy his gifts and blessings, whenever and wherever he is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—the happiness of all his creatures, he never has—he never will institute an ordinance or give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant: the proffered good returns to the giver; the blessing is bestowed on those who will receive, and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

> Be wise to-day; 'tis madness to defer:
> Next day the fatal precedent may plead.
> Thus on till wisdom is pushed out of time
> Into eternity.

Our heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way, than we are apt to suppose him to be. He will be inquired of by his children. He says, Ask and ye shall receive, seek and ye shall find; but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your

deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things—who still listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.

Sunday, 28th. At home. James Whitehead, Peter Melling, Tarlton Lewis, and Ezra Strong were received into the High Priests' Quorum at Nauvoo.

The British convict ship, *Waterloo*, was wrecked at Cape Town, during a gale. Hundred lives lost.

Monday, 29th.

This being the day appointed for the Conference referred to on the 26th instant, the Elders assembled in the Grove near the Temple. About 10 o'clock in the forenoon, President Hyrum Smith introduced the object of the Conference by stating "That the people abroad had been excited by John C. Bennett's false statements, and that letters had frequently been received inquiring concerning the true nature of said reports; in consequence of which it is thought wisdom in God that every Elder who can, should go forth to every part of the United States, and take proper documents with them, setting forth the truth as it is, and also preach the Gospel, repentance, baptism, and salvation, and tarry preaching until they shall be called home. They must go wisely, humbly setting forth the truth as it is in God, and our persecutions, by which the tide of public opinion will be turned. There are many Elders here doing little, and many people in the world who want to hear the truth. We want the official members to take their staff and go East (not West); and if a mob should come here, they will only have women and children to fight with. When you raise churches, send the means you get to build the Temple, and get the people to take stock in the Nauvoo House. It is important that the Nauvoo House should be finished, that we may have a suitable place wherein to entertain the great ones of the earth, and teach them the truth. We want the Temple built, that we may offer our oblations, and where we can ask forgiveness of our sins every week, and forgive one another, and offer up our offering, and get our endowment. The Gospel will be turned from the Gentiles to the Jews. Sometime ago, almost every person was ordained, the purpose was to have you tried and ready to receive your blessings. Every one is wanted to be ready in two or three days, and I expect there will be a liberal turn out."

Near the close of Hyrum's remarks, I went upon the stand. I was rejoiced to look upon the Saints once more, whom I have not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand, under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on that point, we were now all filled with thanksgiving and rejoicing.

When Hyrum had done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or by carnal weapons; I had done it by stratagem, by outwitting them; and there had been no lives lost, and there would be no lives lost, if they would hearken to my counsel.

Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. At Hauns' Mill, the brethren went contrary to my counsel; if they had not, their lives would have been spared.

I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We want to whip the world mentally, and they will whip themselves physically. The brethren cannot have the tricks played upon them that were done at Kirkland and Far West. They have seen enough of the tricks of their enemies, and know better. Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. Is it not enough to put down all the infernal influences of the Devil, what we have felt and seen, handled and evidenced, of this work of God? But the Devil had influence among the Jews, after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging him between heaven and earth. They would deliver me up, Judas like; but a small band of us shall overcome.

We don't want or mean to fight with the sword of the flesh, but we will fight with the broad sword of the Spirit. Our enemies say our Charter and writs of Habeas Corpus are worth nothing. We say they came from the highest authority in the State, and we will hold to them. They cannot be disannulled or taken away.

I then told the brethren I was going to

send all the Elders away, and when the mob came there would only be women and children to fight, and they would be ashamed. I don't want you to fight, but go and gather tens, hundreds, and thousands to fight for you. If oppression comes, I will then show them that there is a Moses and a Joshua amongst us; and I will fight them, if they don't take off oppression from me. I will do as I have done this time, I will run into the woods, I will fight them in my own way. I will send brother Hyrum to call Conferences every where throughout the States, and let documents be taken along and show to the world the corrupt and oppressive conduct of Boggs, Carlin, and others, that the public may have the truth laid before them.

Let the Twelve send all who will support the character of the Prophet, the Lord's anointed; and if all who go will support my character, I prophesy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me, and no other person has. And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson can do to prevent me, I can kick them off my heels, as many as you can name; I know what will become of them.

I concluded my remarks by saying I have the best of feelings towards my brethren, since this trouble began; but to the apostates and enemies, I will give a lashing every opportunity, and I will curse them.

During the address, an indescribable transport of good feeling was manifested by the assembly, and about 380 Elders volunteered to go immediately on the proposed mission.

Treaty signed between Great Britain and China, Chinese to pay $31,000,000, throw open five ports for trade, and cede Hong Kong to Great Britain.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 5, 1857.

GOVERNMENT. — Eighteen hundred and fifty-seven is fast approaching its final period, and the time is rapidly rolling round when the administrative functions of the Church in Europe will undergo a change. In the waning of the old year, it has been the rule for the presiding Elders in these lands to be released to gather home to Zion with their flocks, or else they have received appointments to new fields of labour. It has also oftentimes been the case that those who have not presided before have been appointed as Conference Presidents, while they who have held that office have been entrusted with the more responsible duties of the Pastoral charge. The closing of every year, therefore, brings a momentous epoch to the Church in Europe. Though 1858 might not see a large gathering of the Saints, it is prohable that changes will be made in the ministerial organization of this mission, at least as important as any that have yet taken place. For this reason we deem it needful to offer some general instruction to the Priesthood under our charge, and to treat upon a subject suitable to the occasion.

In the establishment of the kingdom of God, it is obvious that the first great qualification of the Priesthood is, if we may so express ourselves, the art of convincing; and the first duty of the Saints is to warn their neighbours and to preach the Gospel of Christ to the unbeliever. But, as the kingdom grows, the art of *government* comes in, and its internal interests and organization become the most prominent matter for attention. Not only is this the case with the kingdom of God, but it is also true of all earthly kingdoms. Nations have been powerful, and have sent their glory afar to the ends of the earth, while they have travelled the path of conquest. But kingdoms, whose glory has increased while they have conquered others, have

been broken into atoms; and their greatness has departed, when they have been thrown upon the strength of their internal organization and left to their home policy. But it is by home policy and its internal organization that the real strength of a nation is tested. Sooner or later this test must come, and none as yet have been able to abide it. It has been the history of empires, that while they have conquered they have flourished. But ambition and worldly conquest will in time be sure to hear that startling command to halt—"Thus far shalt thou go, and no farther." Then comes the danger of human institutions—the test of national strength. The great kingdoms of the earth have been wrecked by their international policy and the impotence of their rulers. The mission of conquest, then, any more than that of proselytizing, is not the greatest mission: that belongs to the government.

The organization of the Latter-day Kingdom is wonderful. Its union is fast growing terrible to the nations, and its internal policy is the most remarkable that the history of the world affords. Indeed the latter is startling to established customs, and it actually sets the brains of astonished lookers-on into an extraordinary whirl. In nothing has the strength of Zion been seen so striking as in its organization. Nothing has manifested the power of endurance and vitality of the Kingdom of Saints so much as its internal and peculiar policy. Society has had tens of thousands engaged in the work of proselytizing, and millions enlisted in the mission of conquest. The Elders, in multiplying disciples and adding subjects to the kingdom, are, therefore doing no more than others have done. Excepting that they are working for another master, they are in this, figuratively speaking, merely engaged in a trade in which all the sects are proficient, and travelling in a path with which every nation is more or less familiar. But, in their government and internal policy, they are continually solving new and wonderful problems.

The time has come for the Priesthood in England to demonstrate something more than the mere fact that they are in a kingdom whose organization and general policy is superior to that of all others. They must show that they are inspired by the same administrative power and spirit which is manifested by the authorities in Zion, and that the wisdom which the Prophet Brigham displays in his movements has flowed in streams from the Great Fountain, and has been imbibed copiously by them. Let the Elders and every officer of the Church in these lands prove that they know how to *govern* in their various callings as well as they do to proselyte. If they cannot now do this, let them hasten to cultivate the great art of government. Let the native Priesthood in this mission prepare themselves so that, should they be called upon to bear the part of self-government in a Church capacity, they may be found equal to the task.

We intend, before the close of the year, to treat on several branches of government, either in the shape of editorials or as articles. We hope attention will be specially directed to them, as they will be on financial administration and general economy. However, we cannot defer impressing upon the minds of the presiding officers especially the following duties and facts; for they cannot be understood and appreciated too soon:—

Let all the Priesthood in the mission use every effort to place their Pastorates, Conferences, Districts, and Branches in the best possible working condition. Let every Pastor or President who anticipates being removed or released make it a point of honour to give his field of labour into the hands of his successor in as flourishing a state as he can, and not leave it to him groaning under disease and burdens. Let it be also understood that the resources of the Church should be husbanded and appropriated to the best purposes, and in the most economical manner! If a Pastorate,

Conference, District, or even Branch of any size, unless in very peculiar cases, finds itself involved in difficulties, or barely out of debt, at the end of the year, it is a ready conclusion that such has had bad financiers and rulers—men neither competent to govern nor to be entrusted with the means of the Saints. Although we do not wish any to cultivate a niggardly and ungenerous spirit, let it be distinctly understood that the resources of God's kingdom are not to be squandered on individuals, but to be used for the building up of that kingdom and the gathering of Israel. Especially let it be understood that it is not for the Elders to buy personal favour with the funds of the Church. We would impress on the minds of those who buy or sell favour through the means of the Church that God will not hold them guiltless.

THE SPIRIT OF THE TIMES.—We have again received letters from our brethren in the Mountains, and also Numbers 24, 25, 26, and 27 of the *Deseret News*. The latest date of the News received by us is September 9th. We have also received a variety of American papers. From these sources we gather the "spirit of the times" relative to the great latter-day work as illustrated by the people of the United States on the one hand, and our brethren at home on the other. We hardly need inform the Saints that there is a vast difference between the feelings and intentions of the two parties.

On the one hand, the United States manifest a disposition to continue in their course of injustice and oppression towards the people of God. Instead of redressing our wrongs and giving us our constitutional rights, after having endured so much from the hands of our enemies, and with the extraordinary history of our settlement in the wilderness to prove how nobly the Saints have won their claims to self government, they are determined still to add insult to insult, injury to injury, and oppression to oppression. Instead of letting us alone to develop the kingdom of God and the vitality of its institutions, they are determined, if possible, to crush the Saints and every thing of "Mormon" origin. Be it so! It is the greatest compliment that our enemies can pay us and our holy religion. If it is a fact that this kingdom is filled with the seeds of dissolution, so that, untouched, it would dwindle to decay,—if its inherent strength will not bear up its body, and its light is so flickering that it would soon expire of its own accord, why is there such an effort made to destroy us, such gigantic arms put forth to grapple with us, and such a whirlwind blown up to put out that light? All this is an acknowledgement of the stability of the work, a proof of the vigour of young Israel, and a glorious omen of his rising star.

On the other hand, the authorities in Zion are determined to be no longer oppressed, insulted, and trodden under foot by those who hate the Saints. They will no longer see the spirit of republican government violated, which says that the people shall choose their own rulers, and that a community capable of self-government shall have that privilege. This is obviously the tenor of a republican spirit. We defy the world to show a community which has such claims on self-government as that of the Saints. Their history—more especially since their exile to the Mountains—is full of evidence of this fact. They are evidently no longer inclined to receive every rascal that Government is pleased to send to pick quarrels with the Church; neither to have an armed force in the territory to worry the people and embarrass the men of their choice in the discharge of their callings. Neither will they allow the community to be subdued and exterminated, without giving strong evidence that the fire of '76 burns in the heroes of '57. In this the Saints nobly second their leaders, and the whole Territory is unanimous in the heroic demonstration.

A PROPHET IN ISRAEL.—Every one of our readers who is at all conversant with the Bible must often have been struck with the peculiar and extraordinary history of Israel under the Prophets. They were then, indeed, a peculiar people. A common standard would not measure them, nor was their history to be understood by ordinary minds; for Israel revolved in a higher sphere than that in which the other nations were accustomed to travel. Many extraordinary events in their experience will rush to the memory—many examples of the superior wisdom and deep insight of the Prophets could be cited. But just now we have in our mind's eye one particular case.

The king of Syria was troubled because the king of Israel knew of his stratagems, and by some means discovered, and was thus enabled to escape, the traps laid to ensnare him. And the Syrian king called together his servants, "and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha the Prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

Latter-day Israel, like Israel of former days, are also a peculiar people. Neither they nor their institutions are to be measured by a common standard. This all the world who are brought into contact with the Saints realize, and they are continually acknowledging the fact. They feel that "Mormonism" is altogether an innovation, and that the movements and developments of this Church are as novel and strange to their every-day experience as though beings from another world had come to take part in the great drama of this earth. Notwithstanding the enmity that exists in the hearts of the Gentiles against the Saints, one fact they all seem to realize—namely, that this Church and the world are revolving in two different spheres.

There are Prophets also in Latter-day Israel, even as there were Prophets in Israel of old. It will yet become a matter of trouble to the rulers of the earth—as a nightmare to oppress them in their sleep—that those Prophets will know the words which they shall give utterance to in their "bedchamber" and secret councils. The following testimony from the *New York Herald* is full of significance:—"Major Van Vliet held a long interview with the President last evening. He says Young is as well informed in relation to the government as any man in Washington." We will reveal the secret. The fact is, *an Elisha, and more than an Elisha, is again in Israel.*

APPOINTMENT.—Elder Henry I. Doremus is appointed to labour in connection with Elder William I. Smith in the Newcastle-upon-Tyne Pastorate.

AMERICAN NEWS.

UTAH EXPEDITION. — Captain Van Vliet, Assistant Quarter-Master United States army, arrived in this city last evening, direct from the Territory of Utah, having left Great Salt Lake City on the 14th ult.

We understand that the Mormons are determined not to allow the United States troops to enter Salt Lake Valley, and will use force to prevent them, if necessary. They look upon the present movement of the Government as only the renewal of the persecutions which they complain of having endured in this State and Illinois, and are determined to resist it at the outset. Captain Van Vliet met the troops the 22nd of September, on the Sweet Water, some two hundred and thirty miles beyond Fort Laramie. They were all well and in good spirits. Some of the supply trains were at Harris Fork, one hundred and forty-three miles this side of the Valley, while others were far behind; and it is very doubtful if they can enter Salt Lake Valley this season.

Colonel Johnson, with his escort, was met on the 1st of October, ninety miles

this side of Fort Laramie, and determined to enter the Valley of Salt Lake this fall. Governor Cumming and Secretary Hartnett were met on the 8th of this month ninety miles beyond Fort Kearney, all well. A heavy snow fell at Fort Bridger on the 15th of September.

Captain Van Vliet has made an extraordinary trip, having travelled over 2,400 miles, by land, since the 1st of August. He leaves for Washington to-day.

We hear that Captain Van Vliet passed a week in Great Salt Lake City. He was treated with much consideration, and invited to partake of the hospitalities of the leading men of the city. But on all occasions, and from every quarter, he heard only one expression of opinion—and that was, that they never would permit United States troops or the officers appointed by the United States Government to get a foothold in their dominions. In all their public declarations, and in their private conversations, this sentiment is boldly avowed:—they will never suffer the troops to enter the city; and if they do, it will be after the city has been committed to the flames, the Territory around it laid waste, and all the inhabitants have fled to the mountains. They believe Brigham Young to be the appointed agent of the Lord; and whatever he commands them to do they will perform with alacrity. They say that they have provisions sufficient to last them for three or four years; and that, persecuted as they have been, and are, by the Americans, they will resist to the last extremity.

These statements being true, as they undoubtedly are, the Government will have to make levies of new men, and to despatch heavy reinforcements to the army in Utah next spring.

Dr. Bernhisel, Delegate from Congress to Utah, arrived in company with Captain Van Vliet.—*From the St. Louis Republican.*

Troubles of the Expedition.—There is *no grass* at all between Fort Laramie and Green River, a distance of *four hundred miles*. The contractors for delivering the Commissary and Quartermaster's supplies, (Messrs. Russell and Wadell,) are losing large numbers of their cattle; and the trains accompanying the different commands that have gone by Fort Laramie could make only twelve miles a day. We look for the six companies ordered out as an escort to the Governor and suite to-morrow. They cannot make over eighteen miles a day, and will be until December making the trip. I do not believe that they can get their horses through at all this winter; and perhaps a great many of the men will perish for the want of protection. I know that there will be an abundance of snow by the middle of this month in the passes through which they have to go.—*From the Buffalo Commercial Advertizer.*

The cattle of the Government trains, *en route* for Utah, were dying fast; and it is believed the trains will encounter great suffering through the winter.

Colonel Johnston, head officer of the transport service, with nineteen light waggons, was met. He was travelling rapidly, at the rate of sixty miles per day. The mules were breaking down. Numbers of them were dropping on the way, worn down and rendered useless by the extraordinary labour they had been compelled to undergo.—*From the St. Louis Democrat*, Oct. 26.

Patriotic Demonstration of Utah.—Their expressed determination, from first to last, was this: to resist at all hazards the ingress of the troops this autumn. When they were reminded of the certainty that, in case their resistance one year should be effectual, a force would be despatched to Utah the next, against which twice their population in arms would strive in vain to close the passes; they replied that they had considered all that, and that when such a force had stormed those passes, they would enter a valley in which not one shrub would be green nor one stone remain upon another. They took pains to show him their gardens and vineyards, their harvest, barns, houses, and live stock, and to contrast their present prosperity with such a scene of desolation. Their object now, they said, was to gain time to enable the National Government to retrace its steps; and they intend to present their case to Congress through their delegate, Dr. Bernhisel, who accompanied Captain Van Vliet on his departure, and is now in his camp. It was at one period his determination not to proceed to Washington this winter; but that was reconsidered.

They said that they would regard the entrance of the troops as the beginning

of a repetition of their sufferings at Kirtland, Independence, and Nauvoo; that they had learned a lesson from experience, and would now meet aggression at the start, and would resist the wedge before it should enter the wood. If they could not keep the troops out this year, they would sacrifice all for their religion, take to the mountains, and fight a war of glory and extermination. Brigham Young remarked repeatedly that this was the most glorious era of his faith, and that a happier day never dawned on Mormonism than that on which the advance of the troops was ordered; for the more his Church was persecuted, the more it would thrive.

At the close [of a discourse], Mr. Taylor called the attention of the people to the Captain, and alluded to his business in the city, recounted the substance of his conversations, and said that he would make a request, in order that Captain Van Vliet might learn that he had been made acquainted with the determination of the whole people. He would ask that all those present who were willing to raze their houses, burn their crops, pull down what they had passed ten years in building up, make their beautiful valley a desert, and retreat to the mountains, in case the troops should force an entrance, would rise; and the audience, without exception, rose to their feet, and remained standing long enough to enable him to see that they were absolutely unanimous.—*New York Daily Tribune*, Oct. 28.

Alarming Earthquake at Buffalo.—The entire city was startled and alarmed yesterday afternoon, about ten minutes past three o'clock, by a shock which agitated the most solid buildings, and set household utensils and furniture dancing in a most unaccountable manner. So severe was the shock, which lasted about thirty seconds, that people ran out of their houses in wild dismay. In many instances walls were cracked and chimneys thrown down, and we hear of one gentleman having his arm injured by a falling brick. Bells were rung, and a variety of strange incidents occurred otherwise. In the neighbourhood of our office, the impression obtained that our steam boiler had exploded, but that is more stable than the foundations of the town appear to be. We were in the midst of a sentence, when the low, deep rumbling of subterranean thunders startled us and shook the building as with a palsy. Printers dropped their "sticks" and "cut stick," evidently under the impression that things generally had been knocked into "pie!" The startling phenomenon was observed and felt throughout the city, and in the back streets, amongst the residences, (without a man in the house,) the most lively apprehensions were momentarily felt. Well, it has done no particular damage, that we learn, besides scaring people from their offices and houses into the streets, and has furnished us with an interesting item, an article as scarce, now-a-days, as gold. Like the condition of the banks, the earthquake was only a "temporary suspension," probably. However, we hope that no resumption will take place, as blanched cheeks and wild, wonder-filled eyes are not as happy a sight as we have seen. One man accounted for the circumstance by the surmise that "Niagara falls had caved in;" another held that it was caused by "the explosion of some banking institution;" another, that "the bottom of suthin' had had fell out;" and a lady says it was just exactly like when her "husband comes home at two o'clock in the morning." A celebrated physician states that it is his opinion that the "Young American Sampson got mad and hit something, and thus created the commotion. At the old Court House, when the shock was felt, judge, jury, bar, and clients bolted; a learned argument was upset, and the case reversed.—*Buffalo Express*, Oct. 24.

Unemployed Female Labour in New York.—On the 19th of October, our reporters ascertained that between *six and seven thousand girls* had, up to that date, been thrown out of work in this City. Appalling as this statement was, it will doubtless fall short of the actual truth at that time; and it may be safely assumed that more than *ten thousand* of this class are now absolutely destitute of all means of support, except such scanty savings as the more provident of their number may have accumulated, and such insignificant advances as they may be able to wring, at ruinous rates, from the reluctant pawnbrokers. These resources must, of course, be very soon exhausted by those who can command them; and it is perfectly plain that, if something cannot be effectually and

speedily done to re-open the channels of honest industry to these victims of the "panic," they must begin to contribute largely to the rising tide of misery and of crime which menaces the Metropolis.—*From the New York Times.*

THE GRASSHOPPER PLAGUE IN MINNESOTA. — Two gentlemen are in this city, soliciting subscriptions for the relief of the sufferers by the grasshopper plague, which desolated many of the settlements in Northern Minnesota last summer. They represent that many families there are in a suffering condition, and illy prepared to stand the winter. They appeal to the charitable for relief.—*From the Galena Advertiser.*

GOVERNMENTAL TREATMENT OF UTAH.

(*From the "Deseret News."*)

ADMINSTRATION.—A detailed publication of Governmental treatment towards Utah as a Territory, contrasted with that towards all other Territories from the beginning, would mantle the cheek of every true-hearted American with shame at the glaring corruptions so soon overtopping a just administration of our free institutions, and fill the heart with wonder that any American citizens could be found sufficiently patient to endure such illegal treatment. And since even the *New York Herald* has admitted that the Constitution and laws of the United States do not curtail nor in the least infringe upon any act which our citizens have done or wish to do, it might be supposed that there is yet sufficient integrity among the powers that be, to remedy the gross injustice of the past and mete to a most intelligent and loyal people those equal rights and principles rightly promised to all.

Such, peradventure, would be the case were the administration of our Government actually in the hands of the people—the true sovereigns. But is it not in their hands? No, and never has been since the wily and corrupt institution of caucuses and conventions. The busy traders, mechanics, manufacturers, and farmers—the real virtue, intelligence, and bone and sinew—are quietly pursuing their peaceful and national-prosperity avocations, while the professional politicians, the office-holders, the office-seekers, corrupt editors, hypocritical priests, grog-shop bruisers, bullies, and loafers have managed to usurp the administration of the best man-made Constitution and laws in existence.

Do not the last-named classes have Governmental affairs all their own way, each in turn as they become seated in power, from the Presidential chair in Washington city to the smallest office in Washington Territory? And do not the small fry, who through corruption seize the reins of government, annually control some three hundred millions of public revenue, and every four years march and countermarch, turn out of office and confer office, and all the time wield the power of the nation far more for selfish and low purposes than for the public weal? They do, as all office-seekers and their clans shriek, and as every good citizen knows.

How has so dire a result been produced? By the entering wedge of corruptly-designed caucuses, which were swept away, as demagogism gained boldness by success, to make room for the present devilish system of conventions, whereby the really intelligent, upright, law-abiding, and honestly industrious are overridden by those classes who worship the prince of darkness upon his altars, called "love of gold," "notoriety," "office," "man-worship," "temporal power," "oppression," and so forth, and so on. Do such men care for our Constitution and laws? No, no further than they serve them as a cloak for successfully carrying on their nefarious schemes.

Under such a condition of things, well known by all men, it is not to be wondered at that the free, just, and equal principles of our Constitution and laws should be so often and so glaringly wrested to the subserviency of rotten cliques and parties, to the overthrow of all that is pure, strengthening, and ennobling. It is a persistency in such a course that causes lies to be so greedily published and swallowed, that is clamorous for the outrageous squandering of the public revenue in pet

channels, and unjustly withholding it from channels tending to natural prosperity, and advocates the dragooning of citizens for exercising the rights of religious worship.

The principles of our Government are good, and they will ever be observed and sustained by the inhabitants of Utah; but an administrative violation of those principles, for the express purpose of forwarding the designs of corrupt parties and enslaving American citizens, will eventuate in the direst civil war upon record and the rending of the fairest governmental fabric ever reared by man. In a free Government, all just powers, whether of taxation, election, representation, or of any other rightful description, are justly based upon the CONSENT of the governed. Continually violate that great principle, and where, in all the experience of the past or good sense of the present, is there any promise of stability?

American born and reared, knowing our Constitutional rights and privileges, (as the *Herald* admits,) governing ourselves strictly in accordance therewith, and daring to advocate and maintain them, it is not presumable that an intelligent people will ever tamely bow to tyranny in any shape. Neither, amid the wrigglings of parties, the lies of hypocrites, the howlings of corrupt editors, and the rottenness of officials, will they ever be unmindful of "the great Republican doctrines of 1798, known as the Virginia Resolutions," which were wisely acquiesced in by the great Republican party of that day, and are of right as applicable to TERRITORIES as to States, and are in the following words:—

Resolved: That this Assembly doth explicitly and peremptorily declare that it views the powers of the Federal Government as resulting from the compact, to which the States are parties, as limited by the plain sense and intention of the instrument constituting that compact; as no further valid than they are authorized by the grants enumerated in that compact; and that in case of a deliberate, palpable, and dangerous exercise of other powers, not granted by the said compact, the States, who are the parties thereto, HAVE THE RIGHT, AND ARE IN DUTY BOUND, TO INTERPOSE FOR ARRESTING THE PROGRESS OF THE EVIL, AND FOR MAINTAINING, WITHIN THEIR RESPECTIVE LIMITS, THE AUTHORITIES, RIGHTS, AND LIBERTIES APPERTAINING TO THEM.

EXTRAORDINARY PHENOMENON.

We learn from the *Utica Herald* that on June 13, the day appointed for the collision between the comet and the earth, a remarkable phenomenon was witnessed near that city, and caused the destruction of life and property. It was a very remarkable formation of nebulus or cloudy substance extending from the heavens nearly to the earth, where it seemed to diminish almost to a point, but expanding gradually as it ascended, until the peculiar form was lost in the clouded sky. It passed over the city of Utica at about four o'clock, and was remarked for its appearance, not only, but also for a rushing, buzzing noise as it swept off in the direction of Deerfield.

The conical mass first settled to the earth at a point in Deerfield, where one or two fences were torn down and scattered about the fields. Here the destructive power seemed merely to touch the surface. In Schuyler, a distance of one or two miles, a prostrate tree or fence only attest to its destructiveness. At another place the mysterious agency settled to the earth, and in an instant scattered a barn to pieces, and tore up several trees.

At another place a house was struck. The whole framework was lifted from the stone foundation; the entire woodwork above the first floor was carried some twenty feet, and then dropped in grand perfection of ruin. In the rear of it was a barn, distant about five rods, 25 by 32 feet, which was literally shivered into splinters.

At another spot was a building of recent and very substantial build, and 35 by 50 feet upon its base; yet the destructive element tore it to pieces, scattering large timbers about the fields at a distance of from five to fifteen rods, distributing portions of the roof in various directions, and actually taking up an iron cylinder threshing machine, weighing, perhaps, four hundred pounds, and de-

positing it at least eighty feet from the barn. About eighty rods farther on, a small barn was demolished; and what is very singular in this instance, but little of the material of which it was constructed is to be found anywhere. A few shivered boards and timbers alone attest to its previous existence.

It was then seen to rise from the surface and dissolve its conical shape into a general cloudy form.

VARIETIES.

Hope for the best, prepare for the worst, and then take what God sends.

Neither men nor women can become what they were intended to be, by carpeting their progress with velvet. Real strengh is *tested* by difficulties.

In the plains of Varinas, South America, are found tumuli and a causeway, thirteen miles long, and fifteen feet high, more ancient than the Indians. On the high rocks of Encaramada are sculptured and painted rocks; and also others on a large rock in the plains, which the Indians say were made by their fathers when the great waters lifted their boats to those levels.—*Sir R. Phillips.*

THOUGHTS ON READING THE HISTORY OF SWITZERLAND.

BY ELDER JABEZ WOODARD,

President of the Swiss and Italian Mission.

Three Switzers vowed, amid a wild sublime,
A fearful vengeance for a black'ning crime.
Each with one hand had firmly grasped a brother,
And each to heaven in token raised the other.
'Twas silence of night, and the echo flew
Where the mountains rose and the forest grew;
And morning came: Oh! 'twas a golden day;
For tyrant rule, like night had pass'd away.
Three souls were free, tho' thousands woke enslav'd;
And from that hour those three the tyrant brav'd.

Now, seven hundred years and fifty more have flown,
Since that immortal deed was bravely done;
Yet still the laurel of their fame is green,
And freedom blesses all where *Tell* hath been.

Great God! should ever land on earth require
Another Tell, thou canst that Tell inspire;
Another three to earth shall God's will cry,
And rocks, and hills, and heaven above reply;
And nations yet unborn shall bless that hour,
Though dark be the night and the storm clouds lour;
For the morning dawn will herald a day
That from memory's page will ne'er decay;
While Israel, awaking happy and free,
Shall raise one shout of "God and Liberty!"

Address.—Jabez Taylor, Raglan Terrace, Robin Hood Street, Nottingham.

MONEY LIST, NOVEMBER 13—20, 1857.

John Mellor	£5	0	0
Simon Irwin, (per R. F. Neslen)	3	5	0
William Norris, (per R. F. Neslen)	2	11	0
William Bayliss	16	0	0
Carried Forward	£26	16	0

Brought Forward	£26	16	0
Edward Oliver	12	0	0
William Budge	20	0	0
Edward Harding	1	10	0
	£60	6	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D.SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 50, Vol. XIX. Saturday, December 12, 1857. Price One Penny.

TRUTH *VERSUS* APPEARANCE.

"Judge not according to the appearance, but judge righteous judgment."—Jesus Christ.

There are very many appearances in nature which are far from being realities. The world is full of them. It will therefore be evident that if we attempt to draw just conclusions from mere appearances, and not from real facts, those conclusions will be entirely fallacious. A few instances will suffice for illustration.

If a person watching the apparent motion of the sun round the zodiac were to judge, from such appearance, that the earth on which he stands is stationary, and that the sun whirls round it every day, like the moon, his judgment would not be correct, but erroneous. The real fact of the case—notwithstanding the appearance, and the supposed parallel case of the moon—is that, instead of the sun moving, rising, and setting, it is himself that is moving—that it is the earth on which he stands which is whirling round on its own axis daily, and at the same time making a yearly circuit round the sun. In consequence of this appearance, we commonly speak of the sun rising and the sun setting. The Scriptures frequently allude to it. The Sun of Righteousness is said to rise with healing in his wings (or rays). Some of the Lord's disciples went to the sepulchre at the rising of the sun. The Lord makes his sun to rise on the evil and on the good. "The sun was risen upon the earth when Lot entered into Zoar." We are to praise the Lord "from the rising of the sun even to the going down of the same." The sun's "going forth is from the end of the heaven, and his circuit unto the ends of it." All this, and more like it, is the language of appearances; it is expressive of, and founded on, appearances only. But if we were therefore to *judge* merely *according* to the appearance, our judgment would be far from the real, genuine truth.

The same remarks are equally applicable to the apparent rising and setting of the fixed stars. It is really *we* who move: they are comparatively stationary. Yet we conventionally speak of them in language which is not expressive of the literal facts of the case, but which is adapted to the appearance only.

A few hundred years ago, on such subjects as these, men *did* judge according to appearances. The real truth was not known to them. They believed and taught that the earth was one vast plane. And indeed this is just as much an *apparent* fact now as it ever was. But the real truth is, as the merest tyro in science well knows, that its surface is not flat, but convex—that the earth (including the sea) is spheroidal in form, revolving like other celestial bodies in

space, and constituting as much a portion of what is called the heavens, relatively speaking, as any other planet.

The ancients, whose philosophy was that the earth was a flat body, also believed that the sun and all the heavenly bodies actually rose above and set below its edges diurnally. This universal belief they religiously confirmed by Scripture texts such as those above quoted; and whoever dared to affirm the contrary (as witness Galileo,) were persecuted, prosecuted, imprisoned, and punished as heretics and infidels. All this arose from erroneously *judging according to appearances.*

This is the way that many errors are originated and confirmed. Since Galileo's day, however, the truth in relation to this matter has to a great extent triumphed; for now, although the appearances still remain the same as ever, sensible people do not judge according to them, but according to the known reality.

Thus, though the stars of heaven appear comparatively close to us, we know from mathematical demonstration that the nearest of them is many millions of millions of miles from us; while, on the contrary, the clouds, which appear so far from us and so close to them, are in reality only a mile or two above our heads.

The moon *appears* to us to be a great deal larger than the stars. This is simply because she is much nearer to us. We know, however, that, notwithstanding her larger appearance, she is in fact considerably less.

Many of the stars appear to us to be close together,—so much so, that in some case two stars appear but as one, and are therefore termed "double stars;" whereas the real truth is that such apparently close stars are many millions of miles apart.

Objects that are at a great distance from us also appear in different positions, according to the position of the observer. They are not where they appear to be. Hence the rules for finding what is termed the parallax of celestial bodies. At what is called sunset, the sun is sometimes *apparently* seen *above* the horizon even for some time after it is *really below* the horizon, and therefore out of actual sight. If objects are viewed through a telescope, they appear to be close upon us; by reversing the glass they appear considerably afar off. If an observer change his place or point of view, the objects around him appear to have changed. The same object will appear to one spectator in one place; to another, in another. It cannot be in both places; and, in reality, it is in neither.

Thus it is that we are surrounded on every side with appearances in nature, which the unreflecting are sometimes liable to mistake for facts. The untutored and simple-minded may ignorantly imagine that the sun at times does not shine, when in reality that glorious orb is always shining, it being merely some cloud that intervenes and prevents us for a time from beholding its bright rays. The child that walks along the road mistakenly imagines that his shadow upon the wall or on the ground is an independent substance which moves along as he moves, and stands as he stands, not knowing what a shadow really is. Certain it is, too, that many men are, as it were, but "children of a larger growth," and are continually judging from appearances, mistaking them for realities,—taking shadows for substances, and sometimes substances for mere shadows.

Men of reflection, however,—men of wisdom, and intelligence, and mature judgment, will, in all matters, both physical and moral, natural and spiritual, temporal and eternal, adopt the counsel of the Saviour—"Judge not according to the appearance, but judge righteous judgment."

When the Lord had rejected Saul from being king over Israel, He commanded Samuel the Prophet to anoint one of the sons of Jesse to be king in his stead. We read, however, that Samuel looked on Eliab (one of those sons), and said, "Surely the Lord's anointed is before him." He was thus judging by appearance; but the word of the Lord came to him as follows:—"Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for MAN LOOKETH ON THE OUTWARD APPEARANCE, but the Lord looketh on the heart." Abinadab, Shammah, and seven other sons of Jesse then passed before Samuel; but, said he, "The Lord hath not chosen these." Lastly David, the youngest son, was placed before the Prophet, and the Lord said, "Arise, anoint him; for this is he." Then was David, the young shepherd-boy, anointed by Samuel, the Prophet of God, to be king over all Israel; "and

the Spirit of the Lord came upon David from that day forward." (1 Sam. xvi. 1—13.)

Are kings and rulers *now* thus chosen and appointed of the Lord, and ordained through his Prophet, as was David? Are legislators, judges, magistrates, and other dignitaries, *now* set apart by Divine authority, as were those of olden time? Are the professing ministers of religion *now* called of God, as was Aaron, and as all the true servants of God have been, ever since the word began? Alas, no! Men have been for centuries looking on outward appearances;—the "powers that be" (or rather the powers that *would* be) have taken upon themselves to do, what Samuel did *not* do—appoint their Eliabs—elect candidates of their own fancy, for their wealth and grandeur, their position and connexion, their influence and power, their learning, and worldly wisdom, or something else that may be said to come under the name of "outward appearance."

How liable too, are mankind to judge of the *moral character* of individuals by appearances; and how seldom is a "righteous judgment" made! Polished manners and flattering words frequently sway the judgment. Smooth words gain an influence over some minds, and artful words frequently lead the unwary into ruin and disgrace. How many simple-minded souls are led astray by the subtle speech and dazzling appearance of the designing knave! This would not be so were the Saviour's counsel followed—"Judge not according to the appearance, but judge righteous judgment."

In the congregation of the Saints, too, it is quite possible to be deceived by appearances. A man may profess to be a Saint, and yet be a hypocrite. "All is not gold that glitters," even in the Church of God. If righteousness and stability of character are to be found anywhere, they are certainly to be found there; but all men are not what they profess to be, or even appear to be. A Judas was found among the chosen Twelve—a Lucifer among the heavenly magnates; and surely we must not expect to find the Church of the Saints entirely free from false brethren. Baser metal may be gilded, and deceive the eye. Fond expressions may deceive the heart, and often do. A man, professing to be a Saint of God, may talk very intelligently and fluently upon the things of the kingdom, and yet, with all his prating, be grossly evil at heart. He may preach and counsel like an angel, and pray with all the earnestness and apparent sincerity possible, and yet be a hypocrite and dissembler. Ah! fallen, erring "man looketh on the outward appearance, but the Lord looketh on the heart."

How needful, then, is it that the Saints should possess, among other gifts of the Gospel, that of "discernment of spirits!" for, as the Apostle says, in reference to the days in which he lived, so can we, in reference to these latter days, "Many deceivers are entered into the world," and "many spirits are abroad in the earth." And we have to take heed, and "believe not every spirit, but try the spirits whether they are of God." And how shall we try them, except by the Spirit of God? That is the only way by which we can judge righteous judgment. If we attempt to judge by our own unaided, unenlightened judgment, we shall be liable to be misled and deceived by outward appearances.

It often happens that one person will judge of another's character from some one particular feature or act of his life; but such judgment is unjust and unwise. It is the general tenour and course of a man's life, and not any particular *trait* or solitary action thereof, that constitutes the standard of his character. It is according to this rule—according to his characteristic "works"—that the great Judge of all will pronounce the final verdict; and it is upon this principle alone that the Saints should estimate each other's worthiness or unworthiness.

Again: Looking at the subject from another point of view, we may remark that it is equally necessary to avoid judging by appearances in reference to the actions, &c., of good and true Saints of God. As we should not hastily make a man an "offender for a word," so we should be backward in condemning a man for an apparently bad action. That which at first sight appears to be wrong may in reality turn out to be quite right. Even in words or actions that are not altogether justifiable in themselves, motives may be misjudged—intentions mistaken—objects misunderstood. And actions which are good are often misjudged by superficial judges. Suspicion is a slimy, green-eyed monster, whose glance has always had a

cold and withering effect. To the evil-minded all things appear evil, just as everything looks yellow to the jaundiced eye. Hence the pith and force of the royal motto—"*Honi soit qui mal y pense.*" (Evil be to him who evil thinks.)

Jesus himself, who came into this our world for the express purpose of blessing mankind, and who went about continually doing good, was subject to many annoyances in this way. His words were criticised, and his actions scanned by those who sought and designed his condemnation. When he performed a miracle of healing on the Sabbath day, the over-pious Jews, his enemies, reprehended him for breaking the Sabbath in so doing; to which he replied, "Ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day? Judge not," &c. (John vii. 22-24.) It was said too, of Jesus, by way of scorn and contempt, "Behold a gluttonous man and a winebibber, a friend of publicans and sinners!" He was regarded as a companion of harlots and persons of the lowest description of character in society. But they judged him wrongfully. He came to save mankind, and to exalt them in the scale of intelligence and virtue. He came to "seek and to save that which was lost," even "the lost sheep of the house of Israel." He came as the Great Physician of souls to heal the broken-hearted sons and daughters of Israel. He "came not to call the righteous, but sinners to repentance." How, then, could he accomplish the object of his mission, unless he came in contact with the class of persons who most needed his aid? Did the great ones of the earth receive him? Did the self-righteous scribes and high-minded Pharisees accept his instructions and counsel? No; they spurned him with derision, and laughed him to scorn. They would neither heed him nor the Gospel which he came to proclaim. But the humble poor receive him with joy; the despised "publicans and sinners;" whom he befriended with his presence and teachings, listened to his words; and many believed and obeyed his Gospel. "Verily, I say unto you," said he to the chief priests and elders of the people, "that the publicans and the harlots go into the kingdom of God before you."

If the Saints wish to follow their Master's footsteps, and, like him, preach the Gospel to the poor, illiterate sons and daughters of men, even though some of their auditors be the lowest and most degraded outcasts of society, they must expect to meet with reproach and contempt, and to have the finger of scorn derisively pointed at them as they move along from place to place. And the very individuals who profess to be the paid teachers of Christianity and the dictators and regulators of the morals of society, are those who cry the loudest against the Saints as being the friends of sinners, although they are themselves the last to offer a helping hand to save those, who from having sunk so low in sin and degradation, most need help and salvation.

If, then, the great Saviour of the world, whose words were pure, and whose conduct was entirely irreproachable, had to encounter the suspicious, carping criticisms of a falsely-judging world, his followers cannot expect to escape such a course of treatment. If the Saints have the mind of Christ, they will enjoy a spirit far superior to that of the world, even as heaven is higher than earth or superior to hell. As, therefore, it is impossible, according to true ("Mormon") philosophy, for an inferior spirit to comprehend and judge a superior one, it cannot be expected that the judgment of the world concerning them or their principles and motives can be otherwise than what it is—according to *appearances;* for an unrighteous world cannot judge *righteously* concerning the movements of God's people. The reproach and slanders, and evil and false reports that are continually flying about the world concerning the sayings and doings, the motives and intentions, the character and conduct of the Saints of God and the authorities of the Latter-day Church and kingdom, supply abundant evidence in proof of this fact. What does the world, with all its wisdom, know concerning the great work of God now re-commenced and re-established on the earth? Literally nothing. Our enemies may prate, and conjecture, and judge, according to mere appearances, and that is all. To expect a *righteous* judgment from them is futile and vain, because they are not actuated by the spirit of justice and truth, but, unfortunately, by that same spirit which led their fathers to persecute the Prophets of old, to put to death the Son of God

himself, and which has dug a martyr's grave for more than one in this last and greatest of all dispensations.

The day is fast approaching, however, when the God of heaven shall mete out to all, both Saints and sinners, their just recompence of reward. Judgment will be laid to the line and righteousness to the plummet. The secrets of all hearts will then be open to the eye of Him who "seeth not as man seeth"—who will "judge not according to the appearance, but judge righteous judgment."

HISTORY OF JOSEPH SMITH.

(*Continued from page 776.*)

[August, 1842.]

August: Tuesday, 30th. At home through the day.

Wednesday, 31st. At home in the forenoon; afternoon rode to the Grove with Emma, and attended the Female Relief Society's meeting.

The following minutes were reported by Miss E. R. Snow:—

President Joseph Smith arose and said, "I am happy and thankful for the privilege of being present on this occasion. Great exertions have been made on the part of our enemies to carry me to Missouri and destroy my life; but the Lord has hedged up their way, and they have not, as yet, accomplished their purpose. God has enabled me to keep out of their hands. I have warred a good warfare, inasmuch as I have out-generalled or whipped out all Bennett's corrupt host.

My feelings at the present time are that, inasmuch as the Lord Almighty has preserved me until to-day, he will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fulness of the Priesthood in the last days, that all the powers of earth and hell can never prevail against it.

My constant persecution reminds me of the words of the Saviour, when he said to the Pharisees, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." I expect that my Heavenly Father has decreed that the Missourians shall not get me into their power; if they do, it will be because I do not keep out of their way.

I shall triumph over my enemies: I have begun to triumph over them at home, and I shall do it abroad. All those that rise up against me will surely feel the weight of their iniquity upon their own heads. Those that speak evil of me and the Saints are ignorant or abominable characters, and full of iniquity. All the fuss, and all the stir, and all the charges got up against me are like the jack-a-lantern, which cannot be found.

Although I do wrong, I do not the wrongs that I am charged with doing: the wrong that I do is through the frailty of human nature, like other men. No man lives without fault. Do you think that even Jesus, if he were here, would be without fault in your eyes? His enemies said all manner of evil against him—they all watched for iniquity in him. How easy it was for Jesus to call out all the iniquity of the hearts of those whom he was among!

The servants of the Lord are required to guard against those things that are calculated to do the most evil. The little foxes spoil the vines—little evils do the most injury to the Church. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief. These things result in those evils which are calculated to cut the throats of the heads of the Church.

When I do the best I can—when I am accomplishing the greatest good, then the most evils and wicked surmisings are got up against me. I would to God that you would be wise. I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done.

The Female Relief Society have taken a most active part in my welfare against my enemies, in petitioning to the Governor in my behalf. These measures were all necessary. Do you not see that I foresaw what was coming, beforehand, by the spirit of prophecy? All these movements had an influence in my redemption from the hand of my enemies. If these measures had not been taken, more serious consequences would have resulted. I have come here to bless you. The Society have done well: their

principles are to practise holiness. God loves you, and your prayers in my behalf shall avail much: let them not cease to ascend to God continually in my behalf. The enemies of this people will never get weary of their persecution against the Church, until they are overcome. I expect they will array everything against me that is in their power to control, and that we shall have a long and tremendous warfare. He that will war the true Christian warfare against the corruptions of these last days will have wicked men and angels of devils, and all the infernal powers of darkness continually arrayed against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you falsely, blessed are ye, &c. Shall a man be considered bad, when men speak evil of him? No. If a man stands and opposes the world of sin, he may expect all wicked and corrupt spirits arrayed against him. But it will be but a little season, and all these afflictions will be turned away from us, inasmuch as we are faithful, and are not overcome by these evils. By seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea, we shall rejoice that we were not overcome by these foolish things.

A few very important things have been manifested to me in my absence respecting the doctrine of baptism for the dead, which I shall communicate to the Saints next Sabbath, if nothing should occur to prevent me.

President Smith then addressed the throne of grace in fervent prayer.

The prayers of the Society were requested in behalf of Mrs. Repshaw.

President Joseph Smith remarked that Mrs. Repshaw had long since been advised to return to her husband. It has been ascertained, by good evidence, that she left her husband without just cause—that he is a moral man and a gentleman. She has got into a way of having revelations, but not the revelations of God. If she will go home and do her duty, we will pray for her; but, if not, our prayers will do her no good.

President Smith said, "I have one remark to make respecting the baptism for the dead. To suffice for the time being, until I have opportunity to discuss the subject at greater length—all persons baptized for the dead must have a Recorder present, that he may be an eyewitness, to record and testify of the truth and validity of his record. It will be necessary, in the Grand Council, that these things be testified to by competent witnesses. Therefore let the recording and witnessing of baptisms for the dead be carefully attended to from this time forth. If there is any lack, it may be at the expense of our friends; they not come forth."

Closed with prayer by Elder Derby.

Some time this month, Elder Hyde published a pamphlet in the German language, in Germany, entitled "A Cry out of the Wilderness," &c., of about 120 pages, setting forth the rise, progress, and doctrines of the Church of Jesus Christ of Latter-day Saints.

About this time, while I was crossing from Montrose to Nauvoo in a boat, in company with brother Hyrum, we passed through an immense shoal of fish of considerable size. Hundreds jumped in and over the boat; but we succeeded in securing about 16, which we brought to shore.

Thursday, September 1st, 1842. During the forenoon in the Assembly Room, and in the afternoon at home, attending to business. I wrote the following:—

To all the Saints in Nauvoo.—Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State, were again in pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow or colouring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood, of the blackest die, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people.

I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner, and will see that all my debts are cancelled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad.

But, nevertheless, deep water is what I am wont to swim in; it all has become a second nature to me. And I feel, like Paul, to glory in tribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth;

for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice, therefore, and be exceeding glad, for Israel's God is their God; and he will mete out a just recompence of reward upon the heads of all your oppressors. And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled; and you shall in no wise lose your reward, saith the Lord of Hosts; and if they persecute you, so persecuted they the Prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a Recorder; and let him be an eyewitness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth, may be bound in heaven; whatsoever ye loose on earth, may be loosed in heaven; for I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of Hosts.

And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the Saints, that I desired with exceeding great desire to have addressed them from the stand, on the subject of baptism for the dead, on the following Sabbath. But, inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present, for the want of more time; for the enemy is on the alert; and, as the Saviour said, the prince of this world cometh, but he hath nothing in me.

Behold my prayer to God is, that you all may be saved; and I susbcribe myself your servant in the Lord, Prophet and Seer of the Church of Jesus Christ of Latter-day Saints,

JOSEPH SMITH.

September: The following is from the *Times and Seasons* of September 1st:—

Let none suppose that God is angry with his Saints because he suffers the hand of persecution to come upon them. He chasteneth those whom he loveth, and trieth and proveth every son and daughter, that they may be as gold seven times purified. Rejoice, then, ye Saints of the Most High; for the God of Abraham is your God, and he will deliver you from all your enemies. Seek diligently to know his will, and observe to do it. Be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not, "The Lord delayeth his coming;" for, behold, the day draweth near; the hour approacheth; be ye ready.

Be virtuous, be just, be honourable, be full of faith, love, and charity; pray much, and be patient; wait a little season, and the voice of God shall thunder from the heavens, his voice shall be very terrible; then the wicked shall tremble and fall back; they shall be taken in their own snares and fall into the pits which they have digged for others; but the just shall live by faith, and shall shine forth as the stars in the firmament; their glory shall be as the brightness of the sun; for they are gods.

WILLIAM LAW.

Friday, 2nd. Spent the day at home. A report reached the city, this afternoon, that the Sheriff was on his way to Nauvoo with an armed force.

Saturday, 3rd. In the morning at home, in company with John Boynton.

A letter was received from brother Hollister to the effect that the Missourians were again on the move, and that two requisitions were issued, one on the Governor of this State, and the other on the Governor of Iowa. Their movements were represented as being very secret and resolute. Soon after 12 o'clock, Pitman, the Deputy Sheriff, and two other men came into the house. It appeared that they had come up the river side, and hitched their horses below the Nauvoo House, and then proceeded on foot, undiscovered, until they got into the house. When they arrived, President Joseph was in another apartment of the house, eating dinner with his family. John Boynton happened to be the first person discovered by the Sheriffs, and they began to ask him where Mr. Smith was. He answered that he saw him early in the morning; but did not say that he had seen him since.

While this conversation was passing, President Joseph passed out of the back door, and through the corn in his garden to brother Newel K. Whitney's. He went up stairs, and undiscovered. Meantime Sister Emma went and conversed with the Sheriffs. Pitman said he wanted to search the house

for Mr. Smith. In answer to a question by sister Emma, he said he had no warrant authorizing him to search, but insisted upon searching the house. She did not refuse, and accordingly they searched through, but to no effect.

This is another testimony and evidence of the mean, corrupt, illegal proceedings of our enemies, notwithstanding the Constitution of the United States says, Article 4th, "The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

Yet these men audaciously, impudently, and altogether illegally demanded, and searched the house of President Joseph, even without any warrant or authority whatever. Being satisfied that he was not in the house, they departed. They appeared to be well armed, and, no doubt, intended to take him either dead or alive; which we afterwards heard they had said they would do; but the Almighty again delivered his servant from their bloodthirsty grasp.

It is rumoured that there are fifteen men in the city along with the Sheriffs, and that they dined together to-day at Amos Davis's. Soon after sundown, Thomas King and another person arrived at the house and demanded to search, which they immediately did; but, finding nothing, they also went towards Davis's. Some of them were seen about afterwards; but at about ten o'clock all was quiet.

It is said that they started from Quincy yesterday, expecting and fully determined to reach Nauvoo in the night, and fall upon the house unawares; but report says they lost the road, and got scattered away one from another, and could not get along until daylight. This, in all probability, is true, as they appeared much fatigued, and complained of being weary and sore from riding.

President Joseph, accompanied by brother Erastus H. Derby, left brother Whitney's about nine o'clock, and went to brother Edward Hunter's, where he was welcomed, and made comfortable by the family, and where he can be kept safe from the hands of his enemies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 12, 1857.

ORDER IN GOVERNMENT.—Order is said to be the first great law of nature. It must prominently characterize all human governments and institutions, to render them efficient; but far more should it characterize the doings of those who administer in the governmental affairs of the Church and kingdom of God. In that kingdom we have a right to expect the perfection of order, or the highest degree of perfection that exists upon the earth. Those who bear the Priesthood of God on the earth are the administrators of His law and government. If they see eye to eye—if their understandings are equally enlightened by the same Spirit, their administrations produce on earth the same harmony, order, and oneness that dwell in heaven. Through this channel His kingdom may come and His will may be done on earth as in heaven. But if those administrators do not see eye to eye—do not understand as they wish to be by others understood, confusion, disorder, contention, and finally strife and opposition are the result. All experience goes to show that such a state of things would soon prove the overthrow of any kingdom; and as this is not the destiny of God's kingdom, order and discipline must be observed by those who are aiding to build it up. The order of God's Priesthood is such that every officer can administer in the duties and functions of his calling, without infringing upon the position and calling of another.

To illustrate this, we will notice the present organization of the Church in the

British Isles. There is a President with his Counsellors over the whole; next there are Pastors over districts, Presidents over Conferences, and Presidents over Branches, each one of whom should faithfully honour his calling, by being found always discharging its duties. When this is the case, every man can lawfully be held responsible for the work and charge committed to him; but if he is not allowed to control that work, he cannot be held responsible for it.

In our travels among the Churches, we find that this order is not observed. We see the President of a Branch, at a Branch meeting, turned out of his place, and the President of a Conference in it. We see the President of a Conference, at a Conference meeting, turned out of his place, and a Pastor in it; and so on through the various grades. Instead of every man having a place, and being in that place, we find the policy adopted by some is to put themselves into another's place, though it be by *crowding* some one out. Why this system has prevailed we are not able to divine, unless it is that some have falsely imagined they were getting to themselves a greater degree of glory by condescending to act in a lesser sphere than their calling demanded. If there is any glory or blessing to be derived from acting in any particular calling, that glory or blessing rightfully belongs to the person filling that calling, and he should not be robbed of it by another.

We do not wish to be understood that a Pastor has no right to officiate in the calling of a President of a Conference or a Branch; for he has this right, if either of those offices should be vacant, or the incumbent unable to discharge his duties; but if he does it otherwise than from necessity, he destroys, in a degree, his own influence and power, and robs another of what justly belongs to him. If the President of a Branch is worthy to preside over its members and interests six days in a week, why not on the seventh, when they are assembled together? If the President of a Conference proves himself worthy, by faithfully watching over its members and interests for three or six months, why is he not worthy to preside over it when assembled in a General Conference capacity, as well as when scattered? Who, indeed, can be so well qualified to administer counsel and instruction suited to their circumstances as he who is most acquainted with those circumstances.

The President of a Branch or Conference has undoubtedly the right to tender the presidency of any meeting in his hands, as a matter of courtesy, to a superior officer, if one be present; but that officer will seldom have occasion to accept the offer, as he is no more the President of the meeting, by so doing, than he was before, if the meeting be within the limits of his jurisdiction. The President of a Conference does not increase a Pastor's rights, prerogatives, or powers, by tendering to him the Presidency of a Conference meeting. His calling is to preside over *more* than one Conference, and he has a right to dictate all things under his Presidency according to his own will and pleasure, that being the pleasure of *his* superior officer; and all lesser officers sustain a similar relationship to each other in their respective appointments. When the natural and legitimate duties of a Pastor, President of Conference, or President of a Branch, do not afford him sufficient labour, without turning another faithful officer out of his place, he may apply to us, and we can find him enough to do where he will have no occasion for trespassing upon the rights and privileges of another.

It is an important feature in the administration of government that every officer performs the duties of his own office; and so far as he has charge or oversight of others, it is to see that they faithfully perform the duties of their respective offices, and not especially to do those duties himself. When this order is observed, the utmost harmony exists in every department of government. It would be obviously im-

proper for two men to be appointed to fill two distinct offices, were either one of those men expected or required to perform the duties of both. Every officer holding an office in the Church of God should not only understand the duties of that office, but he should understand the duties of every officer under him, otherwise he is not qualified to direct those officers in the discharge of their duties; and to direct them being a prominent duty of his own office, he is obviously unqualified for the position he occupies, the result of which is shame and dishonour to himself, and disorder and confusion in every grade of authority that has been subject to his ignorant and unwise administration.

Let every officer and man, therefore, go to and learn his duty, and every one be found standing in his lot and place, honouring and bearing the responsibilities of his calling. Then shall the work of God prosper exceedingly in their hands, and the order of heaven established upon the earth shall bring eternal life to all that embrace it. Every soul that will embrace that order under Apostles, Prophets, Evangelists, Pastors, &c., can be made perfect if they continue in it; for it was ordained of God for the "work of the ministry" and the *perfecting of the Saints.*

THE "STAR."—It is gratifying to know that the *Star* does not reflect its light unobserved upon the world. We find that it is watched with as much apparent interest and anxiety, especially at the present time, as was the *star* which led to the birth-place of our Saviour. The most inveterate haters of the truth and light which it radiates give it their careful attention and criticism, so that much of its contents gets reiterated in other public journals, by which many important facts obtain a far greater circulation, and the doctrines of the Saints a much more critical investigation, than they otherwise would have. This result is not only pleasing, but most desirable; and unquestionably very many give their attention to facts, when set forth by our enemies, who would not deem them worthy of the least consideration, if emanating from any other source. Aware that our pages are not sufficient to contain the vast amount of information that we would be pleased to lay before the Saints, we shall make it our study not to occupy space with mere reports of what is transpiring in the world, but to furnish as far as practicable all important items of news concerning the Church, and the movements of the world which have a direct bearing upon the interests of Zion.

As the *Star* will be for a time to come the principal publication out of Zion that can be relied upon for correctness in relation to the course and policy pursued for the redemption of Zion and the advocacy of her rights, the Saints may have an anxiety to increase their subscriptions for the coming year; in which case, timely notice must be forwarded by our agents, with the approval of the Presidents of Conferences and Pastors.

The *Star* is entitled to the first and highest consideration of all tracts, pamphlets, or periodicals issued from this Office; and orders for Vol. 20, requiring any change, should reach us at least ten days before the close of the present volume. If not otherwise instructed, the number now forwarded to agents will be continued.

IMPORTANT INVENTION.—We copy the following extract from a letter, written by Judge W. W. Phelps, bearing date, Great Salt Lake City, September 1, 1857:—

"After twelve years' application and discernment, I have invented a machine that corrects the *variation* of the compass needle, or finds true south; gives exact apparent time; shows latitude and longitude without logarithms; calculates the true place, latitude, and longitude of the planets and fixed stars, as well as the sun and moon,

together with their rising and setting. It takes the place of the compass, quadrant, level, theodolite, sextant, transit dial, goinometer, circle of reflection, &c. The learned are decided in their opinion that it is the greatest invention known—exhibiting its own proof. It will calculate much of the nautical by a candle or lamp."

ORGANIZATION AND APPOINTMENTS.—In consequence of a portion of the Elders now labouring in this country being released to emigrate to Zion the coming year, the following changes and appointments are made to take effect from and after the first of January next. Those Elders released will remain in their respective fields of labour, unless specially directed otherwise, and aid, as far as possible, their successors in becoming acquainted with all duties pertaining to their respective callings, so that, when the time arrives for their departure, they can leave without interruption to the good order, harmony, and business arrangements of the Conferences.

That the Reading Conference be attached to the Southampton pastorate.

That the Cambridgeshire Conference be disorganized, and the Branches thereof connected with the Bedfordshire Conference.

That the Kilmarnock Conference be disorganized, and the Branches thereof connected with the Glasgow Conference.

That Elder Charles F. Jones be appointed to the charge of the Sheffield Pastorate; Elder George Taylor, of the Cheltenham; Elder William Bayliss, of the Norwich; Elder Edward Oliver, of the Manchester; Elder George Teasdale, of the South; and Elder John McComie, of the Scottish Pastorate.

That Elder William G. Noble be appointed to preside over the Birmingham Conference; Elder Richard Aldridge, over the Warwickshire; Elder John Clarke, over the Staffordshire; Elder James Evans, over the Cheltenham; Elder Thomas Smith, over the Worcestershire; Elder Edward Hanham, over the South; Elder William Jeffries, over the Wiltshire; Elder John H. Kelson, over the Land's End; Elder John Hyde sen., over the Sheffield; Elder Joseph Silver, over the Essex; Elder Aaron Nelson, over the Leicestershire; Elder Charles Housley, over the Derbyshire; Elder T. A. Jeffrey, over the Bedfordshire; Elder Edwin Scott, over the Norwich; Elder Willet Harder, over the Southampton; Elder Edward Harding, over the Dorsetshire; Elder Mark H. Forscutt, over the Preston; and Elder John Croft, over the Manchester Conference.

SAMUEL W. RICHARDS, President.

ASA CALKIN, G. G. SNYDER, } Counsellors.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 774.)

OBJECTION.

"The account which Joseph Smith gave of his visions contradicts the plain teachings of the New Testament. There we are told that there must be 'repentance towards God, and faith towards our Lord Jesus Christ,' before there is forgiveness of sins. But Joseph Smith says that an angel told him that 'his sins were forgiven.' If an angel had told him so, the angel would have preached another Gospel than that which was preached by the Apostles of our Lord."—"*Mormonism,*" *published by the Religious Tract Society.*

ANSWER.

It is quite true that, according to "the plain teaching of the New Testa-

ment," "there must be 'repentance towards God, and faith towards our Lord Jesus Christ,' before there is forgiveness of sins;" and we know of nothing in "the account which Joseph Smith gave of his visions" which "contradicts" this in the least. Supposing that there was no intimation given, in that account, of Joseph Smith having manifested faith and repentance before receiving the tidings of the forgiveness of his sins, would it necessarily follow that he had *not* faith, and that he had *not* repented of his sins before receiving pardon? Certainly it would not. The non-statement of a particular fact is surely no disproof of it. We might adduce many instances from the Bible bearing upon this point. One, however, will suffice for illustration. In Mat. ix. 2, we read—"And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Now, there is no mention here made of the palsied man's faith and repentance. We find, indeed, that those who brought him to Jesus had faith in his power to heal him; but we do not read of the man himself having either "repentance towards God," or "faith towards our Lord Jesus Christ." Yet our Lord, "seeing THEIR faith," said to the man, "THY *sins be forgiven* thee!" Will our objector, then, to be consistent with himself, aver that this account of Matthew's "contradicts the plain teaching of the New Testament?" He might possibly urge, in reply, that silence concerning the man's faith or repentance is no proof of its absence. True. What right, then, has he to assume that there was any absence of faith and repentance on the part of Joseph Smith? No right whatever. It is merely a begging of the question at issue, in place of proof.

But we will now show that there *is* sufficient evidence in the "account" itself to warrant us in affirming that the principles of faith and repentance were by no means strangers to Joseph's heart at the period alluded to by our opponent, when "an angel told him that his sins were forgiven." Immediately prior to the appearance of the angel, Joseph says—"I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I had previously had one." The "prayer" which he offered up on that occasion is, of course, not recorded; but there is no reason for doubting that he expressed his sorrow and repentance for his past sins, and his hope and trust in God for pardon and salvation, through the merits of Christ. Surely the recorded fact of his having "felt condemned" for his "weakness and imperfections," and his "calling upon God" in earnest "prayer and supplication" for the "forgiveness" of his "sins and follies," and his "full confidence" in receiving an answer and "a divine manifestation" of his pardon and acceptance with God, is amply sufficient evidence that he exercised both "repentance towards God, and faith towards our Lord Jesus Christ;" and, consequently, that there was nothing whatever in this part of the angel's mission contrary to the spirit of the Gospel which was "preached by the Apostles of our Lord."

(*To be continued.*)

PRIESTHOOD.

BY ELDER GEORGE TAYLOR.

It may be doubted whether some that have received the Priesthood restored in these last days understand the character of the gem committed to their charge—its power, its authority, and enduring nature. The reason for assuming that some do not fully appreciate the value of Priesthood, and understand it in all its eternal bearings, is, that sometimes, on being asked what office they hold in the Church, one will reply, "I am only a Deacon;" or another, "I am only a Teacher;" or another, "I am only a Priest."

Let us take the Deacon as an example: "I am only a Deacon." If the Deacons sufficiently understood the nature of their office, they never would make a reply like this. Hear what David says about the doorkeeper of the house of the Lord; and then let it be recollected that the

Deacon is something more than a doorkeeper:—"For a day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Aye, so will say every devoted officer of the kingdom of God,—or even than to be a king, and reign in a palace. A few fleeting years of human greatnesss, what are they, even though we may be graced by the title of a prince, or a potentate, and be arrayed in all the pomp of this world's grandeur. The king and the peasant alike are equal in the dust; but when the sound of the resurrection trump shall be heard, then will be made manifest the enduring nature of even the Deacon's office over the greatest earthly title that can be conferred. The one ends and perishes with this mortality; the other stretches beyond the vail, and is legalised in eternity. The king lays down his title at death, to be honoured by it no more; the Deacon his on this side of the grave only, to receive it again on the other, and to use and enjoy it when all earthly greatness shall have passed away.

Again: "I am only a Priest." ONLY a *Priest of God!* What an insult to the Majesty of heaven! In the Doc. and Cov., sec. iii., par. 10, we shall find some mention made of the power and authority of the Aaronic Priesthood:—"The power and authority of the lesser or Aaronic Priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the Gospel, the baptism of repentance for the remission of sins." Here, then, to commence with, we have one of the glorious privileges of this Priesthood clearly shown forth—"to hold the keys of the ministering of angels." How few realise that they have received a portion of that Priesthood, which has the power to turn the key, unlock the door, and, when living in the full authority of their priestly functions, to have holy beings to administer to them—messengers of glory from the courts of God—harbingers of peace from the eternal world, bringing messages of joy and comfort to their hearts, filling them with the Holy Spirit, cheering and animating them by their holy presence, and imparting that peace which surpasses all mortal understanding.

The Aaronic Priesthood, as restored to the earth through Joseph Smith, has all the power that it ever had, together with all the privileges and immunities that we can read of in Holy writ.

It is the privilege of this Priesthood to minister in the outward ordinances of the Gospel—to baptize for the remission of sins, and to administer the memorials of the Saviour's dying love. Think, then, brethren, who are "*only* Priests," of holding such a delegated power as this, by which you can take a repentant sinner down into the watery tomb, and remit his sins as effectually as if done by an an angel, or by the Lord himself! And then, what an honour to be permitted to raise your voice in the name of the Lord, among the people of this benighted generation, to proclaim with the authority of Heaven's King the everlasting Gospel of His Son—to look on the assembled multitudes and reflect that God has called you by His voice from darkness and nothingness, and lent you His power to save not only yourself, but others, from misery and destruction. Great, indeed, is the honour of being associated with John the Baptist, who was a peculiarly favoured instrument in the hands of the Lord, to preach the baptism of repentance. And when at the present time Satan is on the alert to do all he can to overthrow this great work, it is necessary that the servants of God gird on the armour of faith take the sword of truth, and make a bold stand in their master's cause. It is right against might—the power of God against the powers of the world. Hence the necessity of the Priesthood living holy and pure lives, that they may more effectually fight the good fight of faith, and thus lay hold on eternal life.

Next in relation to the enduring nature of this Priesthood. It has sometimes been thought that this Priesthood first came into existence in the day when it was settled upon the house of Levi. This Priesthood is called sometimes Levitical, sometimes Aaronic;—Levitical, because God choose the tribe of Levi for its repository; Aaronic, because Aaron was called to it by the voice of God. By referring again to Doc. Cov., Sec. iv., par. 3, we read, "And the Lord conferred a Priesthood also upon Aaron and his seed through all their generations, which Priesthood also continueth and abideth for ever with the Priesthood which is after the holiest order of God." Here we perceive that this Priesthood is, like the Melchisedec, eternal. For it "*abideth*

and continueth for ever with the Priesthood, which is after the holiest order of God." This, then, is a complete bar to the idea that it did not exist prior to its being conferred upon Aaron and his sons.

Where did it exist then? By whom was it held? Turn to Num. iii. 12. "And I, behold I, have taken the Levites from among all the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine." Here, then, we perceive that, previous to the tribe of Levi receiving this Priesthood, the firstborn among the house of Israel was used for this purpose. The same is stated in verses 41—45 of the same chapter, and in verse 3 we read, "Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both man and beast; mine shall they be: I am the Lord." Here, then, we perceive that when the Lord smote the firstborn of Egypt from the child of Pharaoh on the throne to the child of the captive in the dungeon, the Lord saved the firstborn of the Israelites; and why? Because they were holy unto the Lord.

Thus, then, it is perceived that this Priesthood existed long antecedent to the days of Aaron. It is in its nature like our Father in heaven, ineffable and eternal.

(*To be continued.*)

A SIGN OF THE TIMES.

Great distress prevails among the working classes in America. A few weeks ago the American papers contained the startling news that *forty thousand* working men would be out of employ in New York. It has also been calculated that in the same city *ten thousand* females are "absolutely destitute of all means of support," excepting the scanty savings of the more provident portion, and such means as they might be able to scrape together by disposing of their clothing, household comforts, &c., and by forming ruinous connections with pawnbrokers, under the more than ordinary disadvantages of general stagnation and distress. "Hungry meetings" have been held, and processions have paraded the cities, and banners bearing the device, "Work or Death," in English, French, and German, have decorated the proceedings.

At one of these demonstrations in New York, a man mounted the steps of the Exchange, and made the following declamatory outburst to the multitude:—

"We want work, and must have it. (Applause.) We want work, and must have it, or we must die or do worse; for we will never consent to starve to death in a country like this. We ask for nothing but what is right, and we mean to submit to nothing that is wrong. You owe us a living, and we mean to have it. (Loud applause.) We have come here among you, to show you, our fellow-creatures, what we are, and to demand of you what we must have—work, work, work—wherewith to earn bread and meat for ourselves, our wives, our little ones. We must and will have work or bread. (Tremendous applause.) We will keep the peace; but we will show to the merchants and wealthy classes here before us that we are starving, with our wives and children, and that we must have relief. All we want is work. You wealthy men here in this street, and hereabout, you have the power to relieve us, and you must do it. (Applause.) There are twenty millions of dollars here in your street, idle, doing nothing, not circulating among the people; and you must circulate it among the people, so that we can get some of it to buy bread. (Tremendous applause.) We suppose, however, that we will have to starve; but no, no, no—we will not starve. (Great burst of applause.) There are some who say we are the ignorant classes, who don't know how to keep the peace here, even here, in this place, with millions of money about us—starving here though, and yet we keep the peace. We will increase in numbers every day—mark that—in numbers irresistible in strength; and we will march through the streets with these increased numbers day after day. You, my friends, boys, you will keep the peace, will you not? (Cries of 'Yes.') What we want is work, is it not, boys? It is all on that banner. Is it not there? (Cries of 'Yes,' 'yes,' 'yes.')"

This distress and these "hungry meetings" and demonstrations are certainly

among the signs of the times. Both ancient and modern Prophets have repeatedly declared that famine should be one of the judgments and calamities of the last days. Indeed, it is evident from the tenour of prophecy that famine is one of the greatest monsters that will go forth to devour the wicked, and to lay waste their cities by the devastating madness with which it will smite the multitude. When we see anything like a foreshadowing of famine in a land of plenty and almost inexhaustible natural resources —the poor man's country, and his "land of promise,"—then indeed does the sign appear more than usually ominous. The present famine and state of starvation which thousands have to endure are only aggravated by the fact that there is an abundance in the land to which the suffering mass have no access but through acts of desperation or the generosity of friends.

VARIETIES.

THE whole human race, if collected together in one spot, would not occupy a space about that in which our metropolis stands. For suppose the population of the globe to be equal to 1,000,000,000 souls, and the average square occupied by each individual to be one square foot, the whole of the human family collected together in one column would cover a square of 31,620 feet, or of about six miles. They would all easily be contained within the circumference of London.

SOME weeks since, in Manchester, 10,394 hands were reported out of work; 18,136 working short time, and many more of the Cotton Mills were expecting to stop. There were also 700 joiners on strike. In Rochdale and its neighbourhood there were 15,050 hands on short time, and 1,427 out of work.

PASSING EVENTS.—Upwards of two thousand persons have died in Lisbon of fever during the past month. About 60,000 persons have emigrated from the city. The steamer *Mag de la Gardie* has lately been wrecked near Gottenbury, and the crew drowned. The explosion of a powder magazine at Mayence, Nov. 18, destroyed much of the town, killing and wounding more than 500 persons; estimated loss over 1,000,000 florins. The Yorkshire local crown calendar contains the names of 84 persons now on trial for various offences, two of murder and four of manslaughter, the most prevalent being burglary and highway robbery. Great destitution is now existing among the Spitalfields weavers, upwards of 3,000 looms in their locality being idle.—AMERICA: Nov. 12. Nearly all the Central States are revolutionizing. The Mexican Congress had invested President Commonfort with supreme authority. The whole population of Yucatan were in arms; whole towns were being sacked most atrociously by the Indians, against whom a war of extermination was being waged. Walker, the filibuster had been arrested at New Orleans, admitted to bail, and immediately put to sea with 100 men for Nicaragua. Oct. 22, Colonel Johnson's command for Utah were 230 miles beyond Laramie, with no prospect of entering Utah this season; snow had fallen seven inches deep, and teams and dragoon horses were failing rapidly. The Indians were reported to have taken a train of Government supplies, and captured one waggon-load of ammunition, and one load of Sharpe's Rifles. Colonel Cook, with the 2nd Dragoons, was four miles this side of Laramie, and had encountered a snow-storm five days previously. Colonel Alexander's command, the vanguard of the army, were reported beyond Green River. The Government is said to have decided on taking no further steps toward strengthening the Utah expedition at present. Nov. 17. Dispatches had been received in Washington from Col. Johnson, that Gov. Young had issued a proclamation by virtue of his Office, declaring martial law in Utah, and expressly forbidding the U. S. troops entering the territory without his authority for doing so. This step appears to have been taken in consequence of the Mormons not having been treated as American citizens—the present object of Government being to drive the Mormons from the territory. The Mormons in Carson Valley had left for Salt Lake City, and the few remaining inhabitants had applied to the Governor of California for asssistance to protect them from the ravages of hostile Indians. Extreme distress prevails in the Eastern cities, and the labouring men, by thousands, in mobs, were demanding work from the authorities. New York had promised one thousand dollars per day $250,000 were expended. Philadelphia had been recommended to issue $4,000,000, in city warrants, to meet the necessities of the labouring class. Crops were abundant in the West.

When a man takes his morning bath, nine million mouths are open to thank him for disencumbering their orifices.

The ruins of an ancient city, called Palangal, of great extent and high finish, have been discovered by Goo Galindo, in a thick forest, near Poten, in the vicinity of the Missouri; and the neighbouring country is also filled with architectural works. These and other remains in North America, and the city lately discovered in Guatemala, seem to prove revolutions of which we have no present suspicion.—*Sir R. Phillips.*

Tattling.—There are few circumstances which tend more to disturb the harmony and repose of societies than a proneness in some of their members to a gossiping, tattling disposition. There are persons so deeply infected with the Athenian passion to hear or tell some new thing, that their ears or lips are always open. With insatiable appetite they devour all the news they can by any means collect, and are never easy until it is all disgorged again, to the unspeakable annoyance and disgust of others around them. They are generally like the grasshoppers of the field—little hopping, shrivelled insects, too insignificant to be noticed by anything but their noise, and who on that account make the domain to ring with their importunate chink. It is one of the mysteries of God's natural government, that creatures, otherwise very low in the scale of being should gain a sort of adventitious consequence by the mischief they occasion, and which are thus sheltered from scorn by being regarded with dread. The *tattler* is of this description: I mean the individual who loves to talk of other men's matters, and especially of their *faults:* for it will be found that, by a singular perversity of disposition, those who love to talk about the circumstances of others rarely ever select their *excellences* as matter of discourse, but almost always fix upon their *failings;* and thus, to borrow a simile of Solomon's, they resemble the fly which neglects the healthful part of the frame to pitch and luxuriate on the sore.—*James.*

PRAYER FOR THE PRIESTHOOD.

(*Selected.*)

With joy we own thy servants, Lord,
Thy ministers below,
Ordained to spread thy truth abroad,
That all Thy name may know.

O may they now, and ever, keep
Their eye intent on Thee!
Do Thou, Great Shepherd of the sheep,
Their bright example be!

With plenteous grace their hearts prepare
To execute Thy will;
And give them patience, love, and care,
And faithfulness, and skill.

Inspire their minds with ardent zeal
Thy flock to feed and teach!
And may they live, and may they feel,
The truths they're called to preach.

As showers refresh the thirsty plain,
So let their labours prove:
By them extend Thy righteous reign,—
The reign of truth and love.

MONEY LIST, NOVEMBER 20—27, 1857.

	£	s.	d.
William Brownlow	5	0	0
Richard Holt	5	0	0
William H. Perkes	2	5	0
George Teasdale	2	0	0
B. W. Brindle	5	0	0
Carried Forward	19	5	0
Brought Forward	19	5	0
S. Roskelly	5	0	0
C. C. Shaw	2	0	0
Samuel Johnson	4	5	0
Edwin Scott	4	0	0
	34	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D.SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 51, Vol. XIX. Saturday, December 19, 1857. Price One Penny.

GOVERNMENT.

Every one is interested in the important question of government. It is most instructive to learn the errors which nations have made in their respective policies—to see their illustrations of false systems, and glorious to contemplate the legitimate order of things. It is also important and instructive to consider government in it various branches. Our object in this article is to treat on government in general, and financial administration in particular.

Financial Administration is a most important branch of government. To give it the broadest scope—to find its legitimate and complete mission, we must take a more comprehensive view of financial administration than any shown in the present arrangements and policies of the nations. On the one hand, it should take in something more than ordinary taxation; on the other hand, the apportionment of a nation's resources and its landed property ought to have a broader scope than the aggrandizement of an aristocracy, the salarying of its rulers, the support of its army and navy, the pensioning of its worn-out officers, and the working of its political machinery. Or, if we extend it farther, it ought to take in, besides the above, more than the tithing of the land and the personal interest of the clergy. It should not merely comprehend the body politic and the body ecclesiastic; but it ought also to embrace and care for the social body and social interests.

While there is financial machinery in England that raises upwards of fifty millions for the support of political government and its establishments; and while about ten millions are raised for the support of the Established Church, the social body has no acknowledged claims on the national resources. Indeed, excepting the law department, it can hardly be said that the social body comes at all within the care and administration of the General Government. It would be as improper to say that its establishment for the purpose of national conquest or defence is administering *socially* to the nation, as it would be to say that a man's pugilistic achievements or a defence of his house from robbers can be considered as *domestic* administration. Even the Queen is not taken care of in her simple character as a member of the social body, but in her official character as the head of the body politic. So also is it in like manner with all her officers, and with all the subjects of *political* care.

The financial administration of the General Government ends when it reaches the social body. Moreover, all the national resources are at this stage exhausted, and the whole of the remaining work is left to be carried on by the wealth accumu-

lating from labour. But though the financial administration of the General Government of England has at this stage ended, society cannot get on without starting on another stage of financial administration. And now masters become the ministers of finance to the largest portion of the nation. What is the national Chancellor of the Exchequer to the working man? The master is *his* Chancellor of the Exchequer! It is at this stage that we begin to feel more acutely the defects of the whole financial scheme of England. The working man has no certain dependence even for an existence. He is continually changing his minister of finance. At the caprice of the master or the fluctuation of trade, every resource is, perhaps, for the time being, out of his reach, and he and his family are left to starve. At the best, the lower classes in this country find it a hard matter to live; and in times of a commercial crisis and slackness of trade, the condition of the people is truly heart-rending. If we take the subject to a lower stage, we find the worn-out, broken-down, working man and family making the poorhouse overseers and guardians their financial ministers; and the public become burdened with a local taxation which they hate, but must endure.

We now come to the fundamental defect of English government, not only in its financial policy, but also in its whole scheme. (We take England as our example, because her institutions are among the most liberal of the earth.) We shall also point to the legitimate system of government, and direct attention to *its* financial administration. Indeed, a legitimate financial scheme is so closely allied to the general scheme of legitimate government that the one, as a branch, cannot grow without the other as the trunk. A nation that has not the true form of government as a whole cannot have the true scheme of financial administration as a part.

In the first place, the landed interests of a nation should belong to the nation—to its whole social body. But as we find the land divided among the aristocracy and gentry, we will not discuss the now somewhat abstract right of the entire nation to it. Neither will we declaim against any party shade in governmental administration. The mission of "Mormonism" does not condescend to party combat, nor does it particularly war against any one system of politics.

Here we at once come at the great defect. A mere system of *politics*, no matter how good it might be, is at best only partial government; and, as illustrated by the nations in the character of a system of national administration, it is a counterfeit and a bastard. We will lay down the following as an axiom:—Thorough and perfect government comprehends all that comes under the head of religion, morals, philosophy, art, social development, and politics. As a branch of subdivision in the great scheme, financial administration has for its aim, scope, and object, the wielding of the material wealth and resources of society, the care of the financial interests and well being of every member of the social body, and the most just and economical appropriation of all influence and means that come within its administrative scope. For the present, we will pass over the fact that *religion* embraces the whole of that which we have divided according to a conventional classification.

We believe that there are millions who deplore the evils that exist in society, and who would remove those evils had they the power. They do not intentionally prefer bad systems to good ones. We have no doubt that there are millions in England who would gladly hail the dawning of a day which would show the nation moral, religious, and happy. They would rejoice to see want, crime, misery, and greedy hunger leave its shores. The day that sees abundance poured into the lap of the English poor, and reveals no mismanagement in the land, they would gladly receive as the "good time" come. But the accomplishment of the work preparatory to the ushering in of that auspicious day presents more difficulties to mere human reformers than would the untying of any gordian knot.

Thousands of England's brightest intellects and noblest sons have commenced life full of youthful enthusiasm and vigour, with a proud and generous confidence that their labours would go to the accomplishment of that preparatory work and the ushering in of that "good time coming." Some of them have sunk immense fortunes, wrecked their intellects in their praiseworthy efforts, and broken their hearts at seeing their darling fabrics fall, and reviewing how little in reality

they and their co-workers had done to better the condition of society, and how far distant the "good time coming" appeared! Most who have started life as Reformers full of energy and faith, in their experienced years have changed their views and sentiments; and when their bright dreams have passed, they have felt like disappointed lovers, and treated with cynical bitterness that which once tinted their future with a rich, glorious halo.

All the modern English reformers, even those of the aristocratic class, have professed that their aim and object were to better the social and financial condition of the people. Upon the strength of this profession, they have won the confidence and support of the people, rather than by offering them abstract politics; and when the latter have been proposed, it has been merely as the means to accomplish the desired end. Hence, these people-movements have largely taken in the war of labour against capital, "strikes" of the working classes, &c. All have felt the importance of the financial element in popular reform; that is to say, the bettering of the social condition of the people and the supplying of them with more material wealth. Many of the reform school have been extensively engaged in organizing Co-operative Associations. Their great object has been to turn labour to the most economical account for the benefit of the working man; in other words, to the establishment in the social body of a Financial Administration devoted to the interests of the working classes. Some of them have fallen into the error of making this the basis of the people's regeneration—the true policy to elevate the morals of society, while they have left religion out altogether. But the present social and financial condition of the English working classes, the low state of morals, the amount of crime, misery, and false and impotent religious systems in the land, abundantly prove, after all that has been done, how far the nation is from thorough and legitimate government.

As for the General Government, what can it do to stem the tide of *moral* degeneracy, leaving out all the rest that is comprehended in legitimate government. Take, for instance, sexual corruption; how far is it out of its administration! How little can *political* leaders do, in their official capacity, to make their administration bear upon the religious, moral, social, and financial elevation of the masses! They realize this, and many of them engage in a private capacity to help to bring about that which they cannot do in an official one. This fact alone proves how incomplete is a mere political government. Moreover, with all its politics and financial administration — its masters, capital, and labour — its poorhouses, charities, and prisons—its reformers, philanthropists, and local administrators,—we see how deplorable is the condition of this nation. Immense machinery is at work to correct existing evils: thousands who desire to bring about a better state of things are engaged in the work; but those evils are not *come-at-able* to them: that better state of things is beyond their reach. Let us now consider the legitimate system of government, and see if *it* has not a probe that will search to the bottom of the mortifying wound of the social body, and show reasons for our belief that *it* can bring society to a state of convalescence, and give to it the elixir of life that shall restore its old, worn-out, rotten constitution to its pristine purity and vigour.

Legitimate Government is something more than a theory with the Saints. To them the question is a practical one. It is something belonging to their every-day life. They are realizing the substance whose imperfect shadow prophets, poets, visionaries, enthusiasts, and theorists have beheld in their ecstatic moments. The work that will usher in the "good time coming" they have been engaged in for more than a quarter of a century. It forms the capital letters of the history of this Church—it is the subject of its experience—it is the burden of its mission. The general nature of the true system of government ought not to be a novelty to the world; for our Elders have proclaimed its character in many lands; and, again, we reiterate the statement that Theocracy, or Divine government, is the true system, and the only one that can heal the social body and regenerate mankind. Let us see whether or not theocracy comprehends what we have before stated belongs to legitimate government.

Theocracy comprehends what is usually termed religion, morals, a social and a political system, financial administration, domestic government, art and science.

A "Mormon" classification would somewhat vary from the above; for we give to *religion* a broader meaning than is given to it by sectarians. Theocracy comprehends every branch of government; its *reaches* ALL—it *takes in* ALL; and consequently, it is a thorough and complete scheme. But a mere political government takes in only a small part—and that, in reality, the most unimportant part. Moreover, it requires every branch to constitute a *system* of government; and those branches must not exist in a *disconnected* state, but must be *organized* into a general scheme. Consequently, it is strictly true that no Gentile nation is *governed*.

Let us now present "Mormonism" as a practical illustration of legitimate government. Theocracy is its order. The system came from God. It takes in every branch of government, every member, and every interest in an organized state. It is, in the proper sense of the term, a *system*. In theory, then, this Church has the true policy of government. But passing on from the Divine origin of the work, let us consider the *visible* developments of the kingdom of God as illustrated in the organization and policy of this community. We will go to the bosom of the Church, where Divine government is more fully developed than it is with the Saints scattered among the nations.

At head quarters, the Church may be said, even at this early period, to exist in a thoroughly and perfectly organized state. It is not saying too much to affirm that no known history will present one nation that ever reached, during the whole period of its existence, such a thorough state of organization as this people have in the short space of twenty-seven years. Indeed, no nation has ever been so completely organized as this people are, even in their scattered condition. The Church is not an organization that will merely answer to the idea of a community of *members*. There is not a faithful man of any length of standing in the Church in Utah who is not an officer—who does not hold some portion of the Priesthood. This community of officers—this "kingdom of Priests," is divided into its various branches, and every officer enters his respective Quorum. Every city has its President and High Council; every Ward has its Bishop and his assistants. The whole is organized under one general Church Government; and the Leader holds the strings which control the entire mass and direct every interest. This fact is more or less generally known. The union and organization of the body and the power of its leaders to move it wheresoever the presiding wisdom points, have become a bye word and a terror to the nations. There never were a people who so strikingly illustrated the blending together of popular sovereignty, union, organization, and absolute authority, as the Saints have done. They have almost perfectly reconciled these apparently paradoxical relations.

Now, thorough organization is merely another name for thorough government—the one embraces the other. That nation which exists under such a condition is truly subject to a system of government.

This, our greatest opponents must admit, is the case with the Saints, while it is not true of any other people. The Latter-day kingdom, therefore, is the only kingdom which, properly speaking, has a *government*. But let us enter further into details.

There is not a thorough, faithful "Mormon" in Utah who is not subject and responsible, religiously, morally, socially, domestically, *financially*, and in all other conceivable respects, to the government and authority of the Church. "Mormonism, therefore, comprehends in theory all that can possibly be said of true government; and, practically, it is a complete system.

Every officer and member is responsible and subject to his quorum and to the proper authorities in relation to all that we have named. The Bishops and their assistants overlook every family, to see that they are in the faith, that they are moral and just to themselves and their neighbours, that they are in order and performing their religious duties; to counsel, comfort, and take care of the poor; to develop and direct the material wealth of the community; to see that all are wise and diligent stewards, and that there exist neither squandering nor want: Carrying it higher, the Prophet directs the entire body—the members and the officers—their religion, their morals, their means, their movements, and their destiny. The greatest cause of offence to the United States' officers was, that

the Saints were so thoroughly governed that they lived above them and their official capacity. This fact is no mean proof that the "Mormons" in Utah are living under the true and only system of government in the world.

It should be borne in mind that the best Gentile governments, with all their resources, assisted by reformers, philantropists, charities, intellectual institutions, and sectarian societies, have not been able to *reach* existing evils, or to *embrace* the social body, even when disposed. These facts will, by contrast, show the value of that government which can blend the faith, morals, hopes, interests, and destiny of an entire nation—which can wield the whole body and its resources—which, at the lifting of the finger of one man, will move a kingdom, to the astonishment and terror of the world. Let us now dwell particularly on the financial administration of the Church as a branch of its government.

That the leaders of this people have excelled in this branch, and developed and increased the resources of the community, well-known facts and the testimony of every honourable witness of their growth abundantly prove. In this direction, positive miracles have been accomplished. The rapid development of the people to national greatness, the springing up of cities as if by magic, and the general prosperity of the community, have no parallel in the annals of history. Every writer on the subject and every visitor to Salt Lake have witnessed this with astonishment. Their books are full of such matter, and the fame of the extraordinary material development of that community has gone to the ends of the earth. What powerful testimonies to the quality of the financial administrations of "Mormon" government did Capt. Stansbury and Lieut. Gunnison bear, when they penned the fact that "poor-houses" in Utah were found to be absolutely unnecessary. Mark again! There was famine in the land! Many gloated over the anticipation that Mormonism would find in it a horrible solution. Under the circumstances, it would have wasted away and given to the monster jaws of Starvation any other nation under heaven. But the cloud passed, and the yawning grave received not *one* starved victim. Again, the emigration was overtaken by winter; but a whole territory rushed to the rescue! Such examples no history besides our own will show. And let not these instances be put to the credit of *unorganized* benevolence. In the time of famine, the food in the Territory was *controlled*, economized, and divided. Those who had plenty assisted the poorer. The whole community were put under a system of economy. The authorities set the example. Brigham and Heber confined their families to half rations, which enabled them to feed hundreds besides. The people followed the humane example, and, adopting this masterly policy, the community was preserved.

Thus we see that in financial administration, as well as in every other branch of government, Mormonism is equal to its Mission.

Let us now come to the Saints in England. Brethren, pattern after the Church in the mountains. Understand that financial administration is a branch of God's government, and that it takes in you as well as the Saints at home. You belong to the kingdom financially, and should, therefore, be subject, in the use and appropriation of your means, as in all other branches of legitimate government, to the Priesthood over you.

Brethren of the Priesthood, you are God's financiers. The President of this mission is the Minister of Finance for the mission. Every Pastor is a financial minister to his Pastorate; and a Conference President stands in a corresponding relation to his Conference; while Brigham is the Minister of Finance to the whole Church. It is your duty, therefore, to act wisely and efficiently in this branch of government. It is your duty to look after the pecuniary interests of those under your watchcare. Teach them to husband their means; and by your administrative tact and wisdom, put them in the way to help themselves, and to promote their personal interests, which should always be subordinate to the great work in which they are engaged.

Prove yourselves truly the financiers of God, having for your great aim the well-being of those committed to your charge, and the accomplishment of our holy mission. Be it your aim to escape the errors, squandering, misappropriation, and defective financial administration illustrated by the nations of the earth, and to make this important branch of government as broad and as effective as possible. Re-

member that a bad financier is a bad governor.

As a great deal of financial administration depends on the Saints themselves, we shall resume our subject under the head of GENERAL ECONOMY.

PRIESTHOOD.

BY ELDER GEORGE TAYLOR.

(*Continued from page* 798.)

And now a few words in relation to the Melchisedec Priesthood, which includes in its compass the office of an Elder. According to Doc. and Cov., sec. iv., par. 9, "The power and authority of the higher or Melchisedec Priesthood is to hold the keys of all the spiritual blessings of the Church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and Church of the Firstborn; and to enjoy the presence and communion of God the Father, and Jesus, the Mediator of the New Covenant." Here, we see that it is the province of this Priesthood to hold the keys of the spiritual blessings of the Church; to lay on hands; to heal the sick, by the power of God; to transfer that heavenly boon—the gift of the Holy Ghost; to preach the Gospel of eternal life to a perishing world; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them, as they were to Stephen of old, who gazed up into heaven and saw Jesus at the right hand of God; or, Paul like, to receive mysteries unlawful to be uttered; to be filled with the Holy Ghost, and understand the mysteries of the worlds above; by the power of faith, to commune with the Church of the Firstborn, with God the Father, and with Jesus the Mediator.

Here, then, is a power which, when spoken of, causes sectarian priests to stand aghast, makes their faces turn pale with rage, and stirs them up to thoughts of murder and of blood. Yes, the hireling priesthood with which we are surrounded tremble with fear and bite their tongues with rage, whenever the sound of *Divinely-inspired Priesthood* reaches their ears.

The Priesthood in the days of Jesus enjoyed the same privileges and powers. Paul, in writing to the Hebrew Saints, says, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and Church of the Firstborn, which are written in heaven; and to God, and to the spirits of just men made perfect; and to Jesus, the Mediator of the New Covenant." As before remarked, the powers vested in this Priesthood, in their several spheres and gradations, are precisely analogous to those granted by Jesus in his day. His Apostles were next to him in power; and great was the authority he gave them. Said Peter, "Thou hast not lied unto men, but unto God." Then Ananias fell a lifeless corpse, and his wife shared the same fate. Said Paul, "O full of all subtlety and all mischief! thou child of the Devil! thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?" Then immediately Elymas the sorcerer was struck blind. And Jesus, who held greater power than his Apostles, could advance to the edge of the grave, and, by the mighty power of God, could cry, "Lazarus, come forth!" Then, by the Priesthood's holy power, the dead could arise and come forth from the tomb. It was by the same power that Elijah divided Jordan—that Moses smote the rock, and forthwith gushed out the crystal stream; and also plagued the Egyptian King, by turning the rivers into blood, and the dust into lice; and also amazed the Egyptians, by enveloping them in darkness. Enoch, too, possessed this power, and by it led the people of God when their enemies came to battle against them. "He spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their courses; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the words of Enoch, and so great was the power of language which God had given him. There also came up a land out of

the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came out of the depths of the sea; and the giants of the land also stood afar off." Abraham, who also received this Priesthood, was an astronomer; and so much did he excel the professors of that science, (even in this our day,) that he was privileged to gaze upon Kolob, the residence of God. By the power of the Priesthood, with his bosom filled with gratitude, his mind enlightened by the quickening influences of the Holy Ghost, and his vision guided by Almighty power, he could gaze into the blue concave of heaven—into the boundless regions of space—into the heights and depths of immensity, and could discern the revolutions of the planets in their orbits, the circuits of worlds,—could discern, in the far off regions of space, heavenly bodies, and understand their times and seasons, as well as their different degrees and stages of glory.

Contemplating such a power as this, the believer in genuine Christianity and in a heavenly Priesthood turns from the follies of sectarian priestcraft with the utmost loathing; for its history is a history of woe—its tale a tale of crime and blood.

They who have received of this eternal Priesthood, which is unchangeable in its nature, and God-like in its effect, possess an office which will never end. And when the great superstructure of cant, bigotry, and intolerance shall have fallen to the ground, the divine priesthood of Enoch, of Melchisedec, of Moses, and of Jesus, shall continue to bear rule in the kingdom of God; and its power, influence, and glory will never have an end.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 792.)

[September, 1842.]

Sunday, 4th. Hyrum Smith and William Law left for the Eastern States.

Monday, 5th. The sisters wrote as follows:—

To his Excellency Thomas Carlin, Governor of the State of Illinois:—

We, the undersigned members of the Nauvoo Relief Society, and Ladies of Nauvoo, hearing many reports concerning mobs, threats of extermination, and other excitement, set on foot by John C. Bennett, calculated to disturb the peace, happiness, and wellbeing of this community, have taken the liberty to petition your Excellency for protection.

It may be considered irrelevant for ladies to petition your Excellency on the above-named subject, and may be thought by you, sir, to be officious, and that it would be more becoming for our husbands, fathers, brothers, and sons to engage in this work, and in our defence. This, sir, we will admit, in ordinary cases, is right, and that it would be more consistent with the delicacy of the female character to be silent; but, on occasions like the present, our desires for the peace of society, the happiness of our friends, the desire to save the lives of our husbands, our fathers, our brothers, our children, and our own lives, will be a sufficient palliation, in the estimation of your Excellency, for the step we have taken in presenting this petition, in support of the one already sent your Excellency by the male inhabitants of this city.

We would respectfully represent to your Excellency that we have not yet forgotten the scenes of grief, misery, and woe, that we had to experience from the hands of ruthless and bloodthirsty mobs in the State of Missouri. The cup of misery was prepared by lying, slander, and misrepresentation. It was wrung out, and filled by tyranny and oppression, and by a ruthless inhuman mob. We had to drink it to the dregs.

Your Excellency will bear with us if we remind you of the cold-blooded atrocities that we witnesed in that State. Our bosoms heave with horror, our eyes are dim, our knees tremble, our hearts are faint, when we think of their horrid deeds; and if the petitions of our husbands, brothers, fathers, and sons will not answer with your Excellency, we beseech you to remember that of their wives, mothers, sisters, and daughters. Let the voice of injured innocence in Missouri speak; let the blood of our fathers, our brothers, our sons, and daughters speak; let the tears of the widows and orphans, the maimed, the impoverished speak; and let the injuries sustained by fifteen thousand innocent,

robbed, spoiled, persecuted, and injured people speak; let the tale of our woe be told; let it be told without varnish, prejudice, or colour; and we are persuaded there is no heart but will be softened, no feelings but will be affected, and no person but will flee to our relief.

Far be it from us to accuse your Excellency of obduracy or injustice. We believe you to be a humane, feeling, benevolent, and patriotic man; and therefore we appeal to you.

Concerning John C. Bennett, who is trying, with other political demagogues, to disturb our peace, we believe him to be an unvirtuous man, and a most consummate scoundrel, a stirrer up of sedition, and a vile wretch, unworthy the attention or notice of any virtuous man; and his published statements concerning Joseph Smith are barefaced, unblushing falsehoods.

We would further recommend to your Excellency, concerning Joseph, that we have the utmost confidence in him, as being a man of virtue, integrity, honesty, truth, and patriotism. We have never, either in public or private, heard him teach any principles but the principles of virtue and righteousness. And so we have knowledge; we know him to be a pure, chaste, virtuous, and godly man.

Under these circumstances, we would petition your Excellency to exert your privilege in an official capacity, and not to suffer him (should he be demanded) to go into the State of Missouri; for we know that, if he should, it would be the delivering up the innocent to be murdered. We would represent to your Excellency that we are a law-abiding people, a virtuous people; and we would respectfully refer your Excellency to the official documents of the State, during our three years' residence in it, in proof of this. If we transgress laws, we are willing to be tried by those laws; but we dread mobs; we dread illegal process; we dread fermentation, calumny, and lies, knowing that our difficulties in Missouri first commenced with these things.

We pray that we may not be delivered into the hands of mobs, or illegal proceedings of the militia, but that we may have the privilege of self defence, in case of attack, without having to contend with legalized mobs in Missouri; and we therefore appeal to the honour, philanthropy, justice, benevolence, and patriotism of your Excellency, to afford us all legal protection, and to grant us our request; and we, as in duty bound, will ever pray.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 19, 1857.

THE UTAH QUESTION.—Many conflicting statements, some of which are altogether inconsistent, are before the public, relative to the state of affairs in Utah. We extract for our readers what appears to be the most *official*, and, consequently, most entitled to credence, as such will no doubt constitute the mainspring of the action of the General Government towards the people of that Territory. Governor Young is evidently discharging the functions of his office with a degree of promptitude little anticipated by those who are assailing the rights and liberties of the people of which he has been appointed guardian, by the President and Senate of the United States. He evidently looks upon the force entering Utah as an *invading* force, having for its object the subjugation of the people to *civilized Christian notions* of religion, and the breaking up of their religious institutions. That this is their object is unquestionable. It has been heard and reiterated time and again—from the Cabinet Council and from Congress—by the leading journals and by all the priests of the day, who influence public opinion—that the "Mormons" *must* give up their polygamy, and be reduced to the one wife system, before they can be admitted into the Union, or be entitled to the common respect and civilities of a Christian people. This being the universal decision of the American nation upon the people of Utah, it is reasonable to suppose that neither the Governor nor the people would quietly

and tamely submit to those measures which were inevitably destined to *compel* them to sacrifice their religion, their faith, their union, their wives, their children, and their liberty of conscience, or to destroy them as a people. If even the credit of sincerity in their religion were allowed the Saints, the world must know that they would endure the sufferings of the latter before they would sacrifice the former. The question, therefore, assumes an important aspect, and demands from all concerned a serious consideration. That question is, whether a war of extermination shall be waged against the "Mormons" in Utah, or whether they shall be allowed to live their religion, and still cherish their sacred and Scriptural institutions. The people of Utah have virtually answered this question on their part—that they will, if necessary, sacrifice everything they possess, even to their lives, before they will sacrifice their religion, or suffer it to be trampled upon with impunity. In this unanimous decision they have the sympathy of many scores of thousands scattered throughout the world, who have embraced the same faith, and many more thousands whose fathers, mothers, brothers, and sisters are among the people of that Territory, to whom they are bound by the tender ties of consanguinity, if not of religious faith.

The *Herald* has at last become converted to the fact that Brigham Young, in his policy, is determined, if he is not sincere. We know that he is both; and that the people are *one* with him, Captain Van Vliet testifies. Under these circumstances, this *wiseacre* of popular sentiment prefers the exodus of the "Mormons" to some unknown region, rather than the credit of exterminating a hundred thousand souls from American soil, over which the rights and privileges of the Constitution are extended. This, certainly, is generosity with a vengeance, at the expense of consistency. If the people of Utah, citizens of the United States, are not entitled to live under the American Government, they are not under any other. Then why be so ready to dispense with the honour of doing mankind a service by putting at once an end to their career? It might not be a popular act in this enlightened Christian age; but why let popularity swerve from what in your estimation has become such an apparent duty? Why lose the opportunity of immortalizing your name by urging the slaughter of a hundred thousand American citizens at their own homes and firesides, without cause or provocation?

But, says one, Provocation has been given; Governor Young has proclaimed martial law throughout the territory, and arrayed the forces of the Territory against those of the General Government. Allowing this to be the case, circumstances must decide whether it is a real or only an imaginary provocation. The fact that an officer has given offence in the discharge of his duty does not prove that he has exceeded his authority. If accounts are correct, the Governor of Utah claims *authority* for his acts, and is exercising the legal functions of his office for the peace and protection of the Territory. By Congressional enactment he was made Commander-in-Chief of the Militia of the Territory; and, by virtue of his oath of office, he is required to use the authority vested in him for the safety and welfare of the people, especially when the evidence is before him that they are endangered by an armed invading force. Neither is this a duty peculiar to the Governor of Utah alone, but it is the duty of every Governor, whether of State or Territory. A Governor that would do otherwise—that would tamely submit to the despoiling of his territory and the destruction of his people, would be looked upon as a vile miscreant, a cowardly knave, and as justly meriting the indignation of a world. We are confident there would be no exceptions to this rule, unless in the case of a "Mormon" Governor. And further, when an armed force insisted upon marching into the very heart and

centre of a territory, against the warning and proclamations of such unquestionable authority, what else could have been expected but that serious disasters might follow such a defiant course—a course from which wisdom alone would have dictated forbearance, until the question of right and authority was, if possible, amicably decided.

The *Herald's* advice to "give Brigham Young and his chief conspirators no promises of mercy" is as uncalled for as it is gratuitous. *He* may have forgotten that but a few years since the Prophet and Patriarch of that people were martyred in cold blood, under promise of protection from the Government; but the *Saints* have not, neither can they be expected ever to forget that infamous deed—a deed sanctioned by the Government, without the first step being taken to redress the wrong, or to bring the perpetrators to an account. They have not forgotten that they have been more than once exterminated from their homes and driven from place to place, and men, women, and children slain by thousands, under the most horrible and heart-rending circumstances. This, with very much more, they remember, has been approved by the Government that should have protected them; and if that people have now to depend upon the *promises* of a power which has proven itself so utterly faithless, they certainly are without hope. We have no idea that the people of Utah will put the halter around their own necks by accepting promises from such a source, however abundantly or gratuitously they may be given. We see no remedy. A severely burned child *will* dread the fire. Should "Brigham Young and his chief conspirators" have occasion to go to another Carthage, most undoubtedly the people will go there with them.

In the present crisis, it is a well-known fact that the people in Utah were honestly and industriously pursuing their business avocations with an unusual degree of prosperity, and were in the enjoyment of peace and quietude, until disturbed by the approach of those whom they had every reason to believe were avowed enemies to the union, peace, and devotedly-cherished institutions of the community. They foresaw a re-enacting of scenes of murder, driving, ravishing, and pillage, from which they had but just escaped, and which were still fresh upon their minds. They knew that the strong military arm of that power which had sanctioned all the past sufferings and martyrdoms they had endured was once more raised against them. The boast of the army rabble, that they would have all they wanted of the "Mormons'" wives, &c., and the damnable pledges made by officers, to be fulfilled at the expense of "Mormon" chastity, were no secret. They constituted the theme of both officer and soldier from morning till night, from Kansas to Utah. The multitude who were ready to cry, "Crucify him! crucify him!" were upon their track, and treading upon the very threshhold of their sacred homes. What was to be done? We are told what was done. They were officially notified not to advance into the settlements of the Territory; and timely warning was given, to avoid any serious collision. Had the peace and protection of the Territory been the object in view by the officers in command, they would have soon learned that the presence of an armed force in Utah was the very opposite to a peace policy. No Indian outbreak demanded their assistance. No officer required their protection in the discharge of his duty. No law had been violated, which required an army to enforce. And had the civil and judicial officers appointed to that Territory quietly entered upon the duties of their respective offices, we have no hesitation in saying that they would have been assisted and honoured in the faithful discharge of those duties: the laws of the land could have been honoured, and peace and goodwill maintained. The opposite is now the result, and time will determine the action of the General Government, whether it be for peace or for extermination.

To Correspondents.—A short time ago we invited Elders and others to favour us with their contributions, in prose or verse, for the pages of the *Star*. In repeating that invite, we beg to add that we shall be glad to receive them in as correct and *legible* a form as their authors can send them, so that we can get at their meaning and merit as quickly as possible, and so that the printer can decipher their contents readily. Those who favour us with metrical compositions will also oblige us by giving the name of the authors, if known, when the pieces sent are not original. We do not approve of the system adopted by some correspondents of sending us verses, copied from some author, known or unknown, with divers alterations and modifications of their own introduced, and then attaching their own names to the medley compositions. This is not right. It is trifling with us, and dishonestly palming off as their own what does not belong to them. We sometimes receive contributions of this sort, which we do not insert in the *Star;* and we sometimes receive also communications, written in so unreadable a hand, that the trouble and loss of time which they cause us in making them out prevent their insertion, even though the matter itself may be good; for we cannot undertake to re-write articles, to fit them for the printer's use.

To Newly-Appointed Elders.—Those Elders who have received appointments for 1858 are not expected to move their families to their newly-appointed fields of labour, to be supported by the Church, where those families are located and are now wholly or in part supporting themselves by their own work. They should not give up the means of their support to become a burden upon others. Elders can leave their families where they are thus situated, and labour in districts away from them, as well as the Elders that come from Utah thousands of miles to preach the Gospel, while their families are earning their own bread at home. There may be cases where wisdom would dictate that a man's family should be with him in his field of labour, and no burden increased by it. Such cases can be represented to the proper authority, and be considered. The instructions accompanying the Appointments made in *Star* No. 50 are also applicable to the following cases:—

Appointments.—Elder William Budge is appointed to the charge of the Birmingham Pastorate; Elder George D. Keaton, of the Southampton; Elder John Cook, of the Nottingham; and Elder Thomas Wallace, of the Newcastle-upon-Tyne Pastorate.

Elder Benjamin Evans is appointed to succeed Elder Daniels in the Presidency of the Welsh Conferences; and Elders John Davis and David John are appointed to be his Counsellors.

Elder William Moss is appointed to preside over the Reading Conference; Elder Joseph Burrows, over the Herefordshire; Elder Benjamin Fellows, over the Shropshire; Elder Charles C. Shaw, over the Bradford; Elder William Carney, over the Hull; Elder Charles Astle, over the Nottingham; Elder R. R. Hodson, over the Durham; Elder George Reed, over the Newcastle-upon-Tyne; Elder Henry Hobbs, over the Carlisle; Elder Isaac Fox, over the Glasgow; and Elder William Jarvis, over the Edinburgh Conference.

Samuel W. Richards, President.

Asa Calkin, G. G. Snyder, } Counsellors.

The celebrated Jean Paul Richter says, "No man can either live piously or die righteously without a wife."

"It's a very solemn thing to be married," said maiden Aunt Bethany to her sprightly niece of sixteen. "Perhaps so," replied the girl; "but I should think it's a deal more solemn thing *not* to be!"

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 796.)

OBJECTION.

"A delusion, which is closely allied with this, exists amongst us. The Holy Scriptures are declared to be incomplete; that some parts of them have been lost; and that the new revelations are to be received as of equal authority as the Bible. This wicked sentiment has been avowed and maintained."—*Mormonism Weighed, &c., by S. Haining.*

ANSWER.

We have no hesitation whatever in declaring the present compilation of Holy Scriptures to be "incomplete," inasmuch as "some parts of them have been lost." Whether this be a "delusion" or not, as our opponent ignorantly designates it, we will leave our readers to determine for themselves after they have investigated the evidence which we lay before them. The following books mentioned in Scripture, which were extant at the time when the sacred writers referred to them, are now lost:—"Book of the Wars of the Lord," Num. xxi. 14. "Book of Samuel the Seer," 1 Sam. x. 25; 1 Chron. xxix. 29. "Book of Jasher," Josh. x. 13; 2 Sam. i. 18. "Book of the Acts of Solomon," 1 Kings xi. 41; "Book of Nathan the Prophet," 1 Chron. xxix. 29; 2 Chron. ix. 29. "Book of Gad the Seer," 1 Chron. xxix. 29. "Book of Abijah the Shilomite," 2 Chron. ix. 29. Book recording the "Visions of Iddo the Seer," 2 Chron. ix. 29; xii. 15; xiii. 22. "Book of Shemaiah the Prophet," 2 Chron. xii. 15. "Book of Jehu," 2 Chron. xx. 34. Book written by Isaiah, recording the "Acts of Uzziah, first and last," 2 Chron. xxvi. 22. Book of the "Sayings of the Seers," recording the History of Manasseh, 2 Chron. xxxiii. 19. An "Epistle" to the Corinthians, by Paul, 1 Cor. v. 9. An Epistle to the Ephesians, Eph. iii. 3, 4. An "Epistle" to the Church in "Laodicea," Col. iv. 16. Book containing the prophecies of "Enoch," Jude 14.

Now, we think it will be obvious to the most ordinary perception, if all these writings of inspired men and recognized servants of God, which were once extant, are now "lost," that the present compilation of sacred writings, or "holy scriptures" must necessarily be "incomplete."

In reference to our critical objector's (ungrammatical) allegation that the "new revelations are to be received as of equal authority as the Bible," we willingly admit that "this wicked sentiment," as *he* chooses to call it, *is* "avowed and maintained" by the Latter-day Saints. We do believe, and, what is more, we *know*, that the revelations which God has given to his people in these latter days are "of equal authority" with those given to his people in former days. And why should they *not* be so regarded? If the Lord has spoken to us through his prophet Joseph, (and we *know* that he has,) ought not his words to be regarded by us with as much veneration as those which he addressed to his covenant people hundreds or thousands of years ago, through his servant Moses, or any other prophet? We "avow" and "maintain" that they ought to be, and that they *are* so regarded, although our opponents may, for want of knowing better, consider it a "wicked sentiment." Did not the Former-day Saints esteem the revelations given to them, through their inspired Apostles, as "of equal authority" with those given to their more ancient brethren, through their prophets? They certainly did, and rightly so, too; and Mr. Haining cannot controvert the fact. What reason, then, can be fairly urged against the application of the same principle in our case? None whatever. Our foes may rant and rave; but ranting and raving are not reason. Calling a principle a "wicked sentiment" is not proving it to be so. Our enemies may shout "Delusion!" until they are tired; but, till they can *prove* the object of their vituperation to *be* a "delusion," their cry can be only regarded by us as a mere volume of "empty sound, signifying nothing!"

(*To be continued.*)

AMERICAN NEWS.

(From the "Herald" of November 17.)

"October 2, 1857.

"News had reached Laramie that the Mormons had burnt three Government trains (seventy-five waggons) near Green River, ninety miles behind Colonel Alexander's command (10th Infantry), which constituted the vanguard of the army. It was rumoured that the 10th and 5th Infantry, and the batteries of artillery would go over and take possession of a Mormon village on Bear River for winter quarters. It is said that the dragoons had a month's supply of corn, at half allowance, and not a particle of grass. With snow on the ground, at that, it seems like madness for them to proceed beyond Laramie. Certainly such a step could only be justified in view of the prospect of actual hostilities this winter, of which no one at this distance can judge. There was probably never before any portion of our army subjected to such privations, and to whom the future presents such a gloomy picture as is the case at present with the "army for Utah." And it can be said, without disparagement to others, that no portion of our army could have been better selected to battle with the hardships of a campaign, which more than all others proves the soldier, than the 'army for Utah.' The commander, Colonel Albert S. Johnston, of the 2nd Cavalry, stands among the first in ability in the army, with the indefatigable Major Fitzjohn Porter at his elbow. Under his command, and emulating him in the the patriotic zeal of warriors, are the respective commanders of the 10th Infantry, Colonel Alexander, and the 5th Infantry, Lieutenant Colonel Waite; while the trying duty—the almost hopeless task of conducting the 'rear guard' (the six companies of 2nd Dragoons) through a snowy path to its distant goal, rests with Lieutenant-Colonel Cooke. No one familiar with the operations of our army for the last twenty years will fear that any of these officers will prove recreant to the important trusts confided to them. We doubt if Colonel Johnston will be able, when his whole force is concentrated, to muster over one thousand men for duty. Such an army, so far from the base line, is too small to cope long with vigorous resistance."

"Camp on Sweet Water, October 13.

"Our express brought in his mocassin an order from Captain Marcy, which I have been permitted to read, ordering the train to halt until Colonel Smith came up. We have three or four trains, of twenty-six waggons each, up with Colonel Alexander—one a few miles in advance of us, and two behind us, and sutlers' goods for one hundred miles in our rear. Col. Alexander has broken up his camp on Ham's Fork, and changed his course for the Bear River route; and we are expected to collect and guard these trains to his camp near Soda Springs. There is yet plenty of provisions for us until spring, except forage. We have no corn, hay, or oats for our animals, and must rely upon grass. This the devil saints may burn, unless the snow prevents it, and then our mules can profit little by it. Our force, rank and file, is about sixty-five men; but I am informed the teamsters will be armed to-morrow with rifles, and made to stand guard over their train by night. Our expressman believes we shall have to fight for our trains in a day or two more, and it may be so. If attacked, Col. Smith will fight to the last. There will be no surrender. Col. Chapman, an old veteran in war, Lieutenant Elwood and Kinsel, and Judge Eckels and Brown, and Mr. McCormack are with us, and will all use the rifle, if necessary. We shall do our duty. Will the people of the States do theirs? I believe they will send us men and supplies soon. California could give us soldiers even in winter."

"Baltimore, November 12.

"The *Herald's* correspondent writes,—'According to the latest reliable information, it appeared that the force under the command of Col. Johnston, and which has now, in all probability, reached Fort Bridger, unless their passage has been disputed successfully, consisted of ten companies of the 10th Infantry, and eight companies of the 5th Infantry, numbering in the aggregate not over one thousand

men, all told. In addition to this was a light battery of the 4th Artillery, which the general orders of June 30 (No. 12) authorized Captain Phelps to extend to the war complement, but which, owing to the manner in which the expedition was despatched, started with not over sixty men and six pieces. Lastly is an ordnance train, under command of Captain Beno, which probably numbers fifty men. Here we have a force of about eleven hundred men, and of these the Artillery arm, both light and heavy, which your correspondent seems to rely upon so much for their efficiency, utterly unavailable amid the mountain defiles, or even, to a great extent, upon the plains, if deeply clogged with snow, which usually covers the valley of the Great Salt Lake to the depth of several feet during the entire winter. The number of teamsters and and other outsiders would probably swell the aggregate nearly up to your correspondent's figures; but it is obvious that these cannot be reckoned as part of the available military strength of the expedition, as they would find work enough on their hands in taking care of their teams. Add to all this, the want of forage for the animals, which is already beginning to be felt, and which may eventually leave both teams and artillery helpless in the snow, and the chances of desertion among the soldiers, pinched by the severities of a Moscow campaign, and allured by the temptations which will no doubt be attractively displayed by Brigham Young's spies and emissaries, and you may judge what are the chances of this much-talked-of Utah expedition for sustaining itself during the winter, much less for making a conquest of the Saints or enforcing respect for the United States' officials who go under its escort. Justice to the gallant men who have been ordered on this needlessly desperate service, requires that the plain, unvarnished facts should go out to the country; so that, in the event of a disgraceful catastrophe, (which, from all appearances, does not seem improbable,) the public may know with whom to settle the account.'"

"The *Herald* says—'We see that Brigham Young is really in earnest, and that his programme is a desperate struggle to maintain his dictatorship and his polygamy. We have been led to believe, from his speeches and his movements, that he expects to be able to beat back the present army expedition of the Government; that by the next spring he proposes to organize all Mormondom into a moveable camp, and, with the approach of an army force which cannot be resisted, his plan will most probably be to evacuate Utah with the whole Mormon community, burning or destroying everything in their retreat which they cannot carry away. From his tour of exploration last spring, the Mormon prophet will thus, perhaps, move northward across Oregon and Washington Territories into the British Possessions, to try the hospitality of Queen Victoria. It is certain, at all events, that Brigham Young is fully aware of the extreme folly of attempting to maintain by arms his occupation of Utah against the United States Government. Accordingly, we think it a safe conclusion that his scheme is to beat back the present Government expedition, and to evacuate Utah in an Israelitish exodus, or by a peaceable dispersion of the Saints in the spring, to be collected together again at some new Canaan, as their means and facilities may permit. There is no longer any peace or security for them and their adulterous and incestuous habits in Utah. They are fully convinced of this; and the policy of the administration henceforth should be that active military policy which will most speedily operate to relieve the country of the nuisance of Mormonism without the effusion of blood. Give Brigham Young and his chief conspirators no promises of mercy; but leave every avenue open for their peaceable retreat to some other part of the world, and let them go. Should they pass over into the dominions of Victoria, let them go; for the most of them will thus be returning to their first allegiance. This news from the Sweet Water is good news, as it indicates an early removal of the Mormons beyond our boundaries."

"November 17.

"The following is said to have been telegraphed from Washington to Boston:—'The War department to-day received some highly interesting official depatches, including a proclamation of Brigham Young, declaring martial law in Utah. He claims his right to do so by virtue of his authority as Governor of the Territory and Superintendent of Indian affairs, not having been suspended from exercising his functions, and, by virtue of

his power under the Territorial Organic Act, he expressly forbids the United States' troops entering the Territory without his authority for doing so, and complains that the Mormons have not been treated as American citizens, and that the Government of the United States has acted on misrepresentations, the object being to drive the Mormons from the Territory. The language of the proclamation is emphatically in hostility to the authority of the United States, and is regarded here as a declaration of war. When Colonel Alexander was within thirty miles of Fort Bridger, which place is occupied by Mormon troops, he received a letter from Brigham Young through the Commander of the Nauvoo Legion, warning the troops out of the Territory, but saying, if they desired to remain till spring, they might do so, provided they gave up their arms and ammunition; but they must then leave. In the meantime, he would see that they were furnished with provisions. The letter was accompanied by two copies of the proclamation, and a copy of the laws of Utah. The Commander tells Colonel Alexander that he is at the Fort to carry out Young's instructions, and expresses the hope that Colonel Alexander's answer and actions will be dictated by a proper respect for the rights and liberties of American citizens. Colonel Alexander, in his reply, dated October 2, says he has given Young's communication his attentive consideration, and will submit the letter to the General commanding as soon as he arrives here (meaning the Camp, Winfield, on Hams Fork). 'In the meantime,' he adds, 'I have to say that the troops are here by the order of the President of the United States, and their further movements will depend entirely upon the orders issued by a competent authority.' Among the documents is a letter from Colonel Johnston, dated from the 'Camp of the Three Wings of the Sweet Water,' addressed to 'Adjutant-General M'Cowell, New York,' in which he confirms the burning of the contractor's trains by the Mormons. He says the Governor's escort is four days' march behind him, with two companies of dragoons. He knows of no reason why Colonel Alexander should attempt to reach Salt Lake by Bear River, excepting from fear that the Mormons have burnt the grass on the shorter route, which they are reported to have done.' He adds, 'If I could communicate with Colonel Alexander, I would direct him to take up a good position for the winter at Ham's Fork. The road is beset between this and Ham's Fork with companies of Mormons; so it is doubtful if I shall be able to communicate with Colonel Alexander.' It is supposed at the War Department that the troops are all in good condition, as nothing to the contrary is said in the despatches."

VARIETIES.

Chewing tobacco is more unwholesome than smoking it, as the poisonous oil thus gets into the stomach.

"The ancient fortifications found in the American forests are judged, by the trees, to be much above one thousand years old." "The stone mountain in Carolina is a vast wall of stones, built by an extinct people."—*Sir R. Phillips.*

A lady once called to her little boy, who was tossing marbles on the sidewalk, to come into the house. "Don't you know you should not be out there, my son? Go into the back yard, if you want to play at marbles—it's Sunday." "Well, yes," returned the boy, "but aint it Sunday *in the back yard*, mother?"

Do it Well.—"That which thou hast to do, do it with all thy might," said a clergyman to his son one morning. "So I did this morning," replied Bill, with an enthusiastic gleam in his eye. "Ah! what was it, darling?" and the father's fingers ran through his offspring's curls. "Why, I walloped Jack Edwards," said the young hopeful, "till he yelled like blazes! You should just hear him holler, dad!" The father looked unhappy, while he explained that the precept did not apply to any act like that, and concluded, mildly with, "You should not have done that, my child." "Then he'd wallopped me," replied the young hopeful. "Better," said the sire, "for you to have fled from the wrath to come." "Yes, but," replied hopeful, by way of a clincher, "Jack can run twice as fast as I can." The good man sighed, went to his study, took up his pen, and endeavoured to compose himself.

PASSING EVENTS.—The commercial embarrassment and stagnation of trade in England are unprecedented. There are said to be millions of people starving. Two thousand needle-women in Belfast are at the present time out of employ. The English Parliament convened on the 3rd inst., the commercial crisis and condition of the manufacturing districts forming the principal item in the Queen's Speech. On the Continent, commercial crises and general distress are also prevalent. Recent exposures have proved the present banking system an extensive, though respectable system of swindling. Immigration to the port of Melbourne exceeds 5,000 per month, and its streets are filled with unemployed persons of the working class. On the whole, the world was never in such a deplorable condition as at present. The Queen of Spain was delivered of a prince on the 28th ult.—AMERICA: The late storm which passed over the middle and western portions of the United States has occasioned an immense loss of both life and property. One hundred lives were lost on the river near Cairo, Illinois, alone. Kansas affairs present a more serious aspect than ever. The gross amount of war-claims from Oregon and Washington Territories upon the General Government is said to be $10,000,000. Should the difficulties continue one year with both Mormons and Indians, the estimated cost is $30,000,000; if two years, not less than $75,000,000. Orders have been issued from the war department for troops from California and Oregon to proceed to Utah. It has been proposed to detain Dr. Bernhisel in Washington, the Utah delegate, as hostage, in consequence of the Mormon War; but General Cass thinks it cannot be done under the Constitution. The revolution throughout the Central American States is daily becoming more universal and alarming. Colonel Jacob B. Backenstos, of Portland, (Oregon,) committed suicide by drowning himself in the Willamette river on the 26th September last. He was formerly Sheriff of Hancock County, Illinois, and, as such, was prominent in the Mormon troubles in that county in 1845.

BRIGHTER HOURS.

Though dark the present hour may seem,
With sorrow, care, and strife,—
Though gladness may not shed her beam
Upon thy sky of life,—
Yet fear not; for, amidst the gloom,
One hope is ever ours—
That joy may yet our lot illume,
And bring us brighter hours!

Droop not, but nobly struggle still,
For others look to thee;
And they would cease to strive with ill,
If thou should'st conquered be.
In darkest night some star appears,
In winter's hand some flowers;
So shines for us, in adverse years,
The hope of brighter hours.

With fearless spirit still press on;
Act thine allotted part:
Life's high rewards were never won
By faint and coward heart.
Keep on thy course, and falter not,
Though the dread tempest lours;
But still, however sad thy lot,
Hope on for brighter hours!

Cares may be around thee—doubts and fears
Thy trembling soul oppress:
Mourner! look upward through thy tears;—
Thy God is near to bless!
E'en should hope's earthly ray grow dim,
A better light is ours,
Which leads us on to trust in Him
Who gives us brighter hours!

GEORGIANA BENNETT.

MONEY LIST, NOVEMBER 27—DECEMBER 4, 1857.

Lewis Bowen	£2	0	0
B. W. Brindle	5	0	0
Henry Harris	5	0	0
Carried Forward	£12	0	0
Brought Forward	£12	0	0
Thomas Parkes	7	10	0
	£19	10	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.

LONDON:
FOR SALE AT THE L.D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XIX. Saturday, December 26, 1857. Price One Penny.

GENERAL ECONOMY.

Economy is an art, and an art, too, of considerable importance. Those who are proficient in it, if inspired by right motives, will show great tact, good capacities for management, and considerable paternal solicitude. It is not a bad measurement of the capabilities of a person as the head of a nation, a community, or a family. Those who do not manifest an aptitude in this art are but little qualified to preside.

Economy, considered in a national sense, requires that the resources of the nation should be appropriated to the accomplishment of the greatest amount of good to the greatest number of persons. We believe it to be quite a practical matter for a nation under proper government, by economy and just appropriation, to become generally wealthy. But the nations have not succeeded in solving this problem. On the other hand, they have solved the problem of making the few rich and the millions poor. But it is charging the Great Creator with parsimony, and treating nature as a bankrupt, to consider such a state of things as the result of *their* economy. God and Nature are bountiful, and out of their abundance all can become rich, with just and economical management in society. We feel assured that the resources of nature, the bounty of God, and the capacities of science and labour are equal to the working out of the problem of general prosperity; and it will yet be declared of the people of Zion, in accents of admiration, There are no poor among them! Let us now come direct to the claims of economy upon the Saints.

The Prophet Brigham is eminently an economist; and those who are acquainted with his movements cannot but be aware that he has nobly sustained this character. The disposition which the Priesthood ought to cultivate, then, is evident. It is to follow his example in economy, to copy the spirit of his administration in this as in all other respects. The following are among the questions which every presiding officer should be continually asking himself:—How can I best use the means committed to my care for the interests of the kingdom of God? How shall I best appropriate them to the accomplishment of the great ends of Mormonism? How can I direct the wealth and energies of those under my watchcare to bring salvation to them individually, and to be conducive to the general good of the Church? How can I, by economy and tact, most enable the presiding authorities of this mission to accomplish all that is in their hearts for the good of the Saints and the prosperity of the cause of God? Brethren of the Priesthood, you have no doubt heard a great deal about political economy. We exhort you, as

God's financiers, to cultivate the art of theocratical economy; for it forms an important item in your mission.

Let us now come to economy as a principle which the Saints should generally practise. Every member should follow his leader in this. All that we are and all that we have should be considered as belonging to God; and we should use ourselves and our means for the promotion of His glory and the building up of His kingdom. Every member of the Church should feel that he has no interest apart from this work. His time, talents, energy, and means should be deemed as much the property of God as himself. Such is actually the case, whether he feels inclined to admit it or not. It will be found that in the same proportion as that which he *has* belongs to the Lord, so will HE be owned. Where his treasures are, there will be his interests and his heart also. His brain should plot for the interest of God's kingdom; his energies and talents should be consecrated to its advancement; and his means should be used for its upbuilding. He should ask himself the question, How much can I save from the means which a kind Providence has committed to my stewardship, and how much can I appropriate to the cause of God? How much can I effect by my economy? Remember, brethren, that in advancing the interests of the work of the Lord, you advance your own individual interests.

How great is the principle of economy! How superior will it make the individuals who practise it to those who disregard it! There are many families who live better, effect more, and have a larger surplus, who only receive fifteen shillings per week, than others who are in the receipt of thirty shillings. Where does the secret lie? The answer is obvious—In the power of economy. In England, this difference is mainly to be attributed to the superior management of good housewives. The sisters, therefore, will see that much depends on them! How great is their power, and how great are their responsibilities!

What will not economy accomplish! Many a man, by it, has grown rich. Many a man, from small beginnings, has accomplished wonders through its instrumentality. The less provident have wondered at this: they fain would learn the secret of their neighbour's success. That secret is a simple one. It is the secret of *economy!* There are very few people who practically realize how much small savings will amount to in the end—how fast pence will accumulate into pounds, and how much the aggregate sum will accomplish. If the Saints in England had practised economy, and appropriated their means aright, there would not have now been many of the old members in this land. If all of them had appropriated but one penny per week to their emigration, from the day that they entered this Church, what a vast amount of means would have been in the hands of the Presidency of this mission for the gathering of Israel!

In closing, we recommend to the Priesthood and the members of this Church to practise economy. Let them now start out to see how much small savings in the end, if properly appropriated, will amount to. Let them consider themselves altogether devoted to the interests of God's kingdom. Let them make all that the Lord has committed to their stewardships tell in the advancement of His cause. Consider it as an established principle, brethren, that your interest advances with that of Zion's cause. Be it a doctrine of your faith, that no man is truly in the Church while his means remain without. We would not, however, have a parsimonious disposition indulged in. A spirit of economy is as far removed from a miserly spirit as heaven is distant from the earth. Liberality and economy are perfectly compatible. Both principles belong to the kingdom of God. The faithful will not have much difficulty in discriminating between niggardliness and mismanagement, on the one hand, and carefulness and wise appropriation on the other. The former should be avoided by the Saints, but the latter should be duly cultivated.

As a rose-tree is composed of the sweetest flowers and the sharpest thorns,—as the heavens are sometimes fair, and sometimes overcast, alternately tempestuous and serene,—so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—*Burton.*

IMMORALITIES ON BOARD EMIGRANT SHIPS.

We extract the following, as affording some of the reasons why the Saints have been counselled to emigrate in companies. The evils complained of are not confined to this individual ship or voyage; they are universally prevalent upon the sea, and exist to an almost inconceivable extent. If a female is the least exposed, it is almost impossible for her to escape from those infamous sea-goers who have so long practised this system of debauchery as to be familiar with every possible advantage that can be taken of circumstances at sea to accomplish their diabolical ends. We fully endorse the sentiment that no *unprotected* female is safe on board emigrant ships at sea.

"I would desire to direct your attention to the outrages practised on the women of our country on board the emigrant vessels which annually convey so many to this side of the Atlantic, as the evil is growing to a most alarming extent. I was a passenger, this fall, on board a New York clipper, which conveyed some 500 souls across the waters to this land of promise, and therefore had an opportunity of seeing the manner in which they were treated. I might dwell on the scanty allowance of water given, or doled out, to the passengers, who are never allowed three pints a day, though legislative wisdom decrees three quarts; or I might describe the inferior quality and restricted quantity of the provisions which I saw served out; but these, though very important matters to be looked after, are but minor evils compared to the systematic profligacy of the officers of the vessel, whose leisure moments were devoted to the task of debauching and seducing the female emigrants on board. I can assure you they boasted of their conquests by tens, for the poor victims were coerced into the snare; and the only way of purchasing the petty indulgences of an extra allowance of water, a better berth to sleep in, or a bit of meat from the galley, was to yield to the proposals of the mates and petty officers. Often, in the twilight, when pacing the deck, has my attention been drawn to some modest-looking girl, crying bitterly, leaning over the bulwarks; and, in reply to my questions, a torrent of tears was the answer. Some of the respectable married women on board, however, elicited the tale, and it would be found that the mates, the carpenter, or the sailmaker had seduced her, and then turned to some new conquest. "How many have you had, Jack?" I overheard one of these functionaries say to another, the evening ere we reached New York. "Only eleven this time," was the ruffian's reply, "and I had twenty the last voyage: the —— —— grow saucy." And, with a coarse oath, the conversation closed. I need not tell you how sad and miserable some of these poor girls looked as they landed; how they clung to their seducers, and were rudely repulsed; nor how one modest northern girl—very handsome, too—besought me, for God's sake, to take her to a respectable house, where the mate could not follow her. She had steadfastly resisted during the voyage, but the mate thought he now had her in his power, as her friends had not met her, and she was well nigh penniless. He was promising to get her employment as a dressmaker—with what object I can too well divine. I am glad to say that, by the kind assistance of a married lady on board, to whom I told the story, we were enabled to rescue her from the career of infamy to which she would have been hurled. It is, of course, a difficult and a delicate matter for a young man like myself to convey to you the disgust experienced by all the passengers at the nightly scenes of vice—how many prayers arose from Roman Catholics and Churchmen, from Wesleyans and Presbyterians, on board, for the unfortunate objects of the seamen's persecutions, and how every remonstrance was met with contempt. I am glad to say the crew, generally, did not join their superiors in this matter. They were chiefly orderly men, and often told me that in other ships it was much worse; and that one of the chief heroes on board, as a woman-killer, had seduced upwards of one hundred since he had been in command, and had a wife in every port besides. Now, can nothing be done to obviate this crying evil? Cannot a special act be passed, providing an adequate punishment for the crime? And cannot the doctor of the vessel be made also a

Government officer, with authority to prosecute? The difficulty lies in procuring evidence, as the victims will not come forward: they are swallowed up in that seething sea of iniquity, New York, and cannot be traced. I implore all emigrants never to allow their female relations to go out alone: let them always have a protector. I entreat of you to discountenance single women from emigrating by themselves: not one in a dozen reaches the other side undefiled."—*Correspondent of the Northern Whig.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 26, 1857.

REVIEW OF THE YEAR.—Eighteen hundred and fifty-seven has nearly completed its reign. Soon it will have passed away, never to return, and that division of time allotted to the now waning year will, ere long, have formed another drop of that fathomless ocean — eternity past. But though eighteen fifty-seven will soon be consigned to that bottomless grave, the events that have transpired during its reign will transmit their effects to all future ages. When time shall be no more, the records of eternity will show many important chapters in the history of man bearing the date of '57.

Momentous indeed has been the reign of that year whose epitaph we are now writing. Full of importance have been its developments to the nations of the earth and to the kingdom of God. On the one hand, we have seen old, worn-out systems dwindling to decay, and the incompetence of human legislation made apparent; on the other hand, we have seen the expansion of the great Latter-day work. Zion has bounded forth to the eyes of the nations, full of youthful vigour; and its leaders have given evidence that they are endowed with the power of the Almighty, and are fully equal to perform their part in the great drama of the last days.

Those who understand the spirit of the times, and in a measure comprehend the purposes of the Almighty, have watched the events of the year with intense interest. They have seen during the reign of '57 the nations fast ripening in iniquity, and the great struggle pending between Lucifer and Christ increasing its speed and bringing these contending powers to the final issue. On the one hand, they have seen war, distress, agitation, increase of crime and corruption, injustice and imbecility of rulers, and a general rising to put down the kingdom of God; on the other hand, they have witnessed the futility of all attempts to war with Jehovah, the heroic defence of right and truth by the leaders of Israel, and the patriotic spirit of the children of Zion.

With feelings of satisfaction and confidence, we announce to our readers that the year retiring shows to the eye of faith prospects glorious and encouraging. A comparative calm has succeeded the excitement of bigotry and intolerance which has existed in the popular mind against the Saints. The developments and movements of this Church have become an important topic for the press. Petty considerations of this rising kingdom are fast being absorbed in the great national aspects which the subject presents. Anti-Mormon Societies have sprung up, but have passed away like the mists of night: like dismal spectres of the midwatch, they have vanished; and periodicals devoted to an unholy campaign against the people of God have flickered and expired before the closing of the year. Fear not, O Israel, for Jehovah is

on your side. His power will be manifested to you in the future more marvellously than in the past, and His Almighty arm will be stretched forth for the salvation of Zion.

We close our labours of the year by paying our readers the compliments of the season, and by soliciting the peculiar favour of God upon His people Israel.

GOVERNOR YOUNG'S PROCLAMATION.—As an official document, this proclamation has obtained much public notoriety; and we insert it in our columns on account of the general interest that will be attached to it by our readers, thereby affording them an opportunity of judging of its real merit, spirit, and design. It will well repay a careful perusal; and if sufficient reasons are not set forth to justify the steps taken, any one acquainted with the past history of the Saints can easily extend the catalogue to any desirable length. The spirit in which it is written abundantly evidences that it was not prompted by any malicious design to subvert the true principles and good order of Government; but that self-preservation demanded it. Upon the necessity and justice of such a step, the feelings and decision of the community are unanimous. They are not, as the people of Kansas have been, divided among themselves in the administration of the law, thereby rendering the interference of an *armed* force necessary to suppress anarchy and confusion. They are united, and this union seems to render them not only objectionable, but proportionably formidable. It may be in view of this fact that General Harney says, "It will take an army of twenty thousand men to conquer the Mormons," and that causes Judge Kinney to say, "The United States cannot conquer a peace in less than three years," which, however, are mere speculative notions. Notwithstanding the objections that are urged by our contemporaries, the justice and legality of the document cannot consistently be questioned by those acquainted with the history of the people it would protect, and the authority of the source from whence it has emanated.

DONATIONS.—Since the principle of Tithing has been observed among the Conferences, they have but seldom been called upon to impart of their individual means to assist the work. Almost every expense necessary to provide for the Elders and the spread of the Gospel at home, and to a considerable extent abroad, has been paid from the Tithing funds. Under ordinary circumstances, this is all that has been required. The Tithing constitutes the general or public fund of the Church; but cases do arise, in connexion with all governments and institutions, which render it both proper and necessary to call directly for individual aid. Indeed, were such cases never to arise, there would be no opportunity of testing the generosity of the people—no opportunity for them to manifest their zeal and faith in a praiseworthy manner by their good works.

Consequent upon the approaching departure of the Elders who are released from their missions, we have deemed it advisable to call upon all the Saints throughout the mission over which we preside to donate of their means, and thereby assist them to return to their homes. This will afford the Saints a favourable opportunity to manifest their good feelings towards those who have laboured so long and so faithfully among them,—an opportunity which many desire to have.

This donation now called for is to be the voluntary gift of the Saints, and must be understood as being no part of their Tithing. Pastors and Presidents of Conferences are instructed to arrange in their several districts for receiving any contributions made, and forward the same to us before the first of February next. The names and amount donated by each individual should accompany the amount forwarded.

THE LATTER-DAY SAINTS' PSALMODY.—We take great pleasure in informing our readers that this work has been for some time in the hands of the musical publisher. It will comprise ninety-six pages. The hymns most in use among the Saints have been expressly set to music by the composer, whose great aim has been to interpret truthfully the "Mormon" spirit, and give to the Saints a collection of their own. All will see the importance of this new acquisition to the Church, and that it is a movement in the right direction.

We are prepared to receive orders at this Office for the Psalmody. We hope the Pastors, Presidents, and Saints generally will feel interested in this matter. For the benefit of Subscribers, the first edition of this Work will be issued at 5s. per copy. We therefore advise those who intend to purchase this valuable Work, to send in their orders as soon as possible.

NOTICE.—Those Elders who, on account of having business to transact in the States, require to emigrate at an earlier date than those who go directly through, will please report their names, that we may advise the time of their departure.

PROCLAMATION OF GOVERNOR BRIGHAM YOUNG.

(*From the "New York Weekly Herald."*)

Citizens of Utah,—We are invaded by a hostile force, who are evidently assailing us to accomplish our overthow and destruction. For the last twenty-five years we have trusted officials of the Government, from constables and justices to judges, Governors and Presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the Government for their safety, and our families driven from their homes to find that shelter in the barren wilderness and that protection among hostile savages which were denied them in the boasted abodes of Christianity and civilization.

The constitution of our common country guarantees unto us all that we do now or have ever claimed. If the constitutional rights which pertain unto us as American citizens were extended to Utah according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask—all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us, because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege or opportunity of defending ourselves from the false, foul, and unjust aspersions against us before the nation. The Government has not condescended to cause an investigating committee or other person to be sent to inquire into and ascertain the truth, as is customary in such cases. We know those aspersions to be false; but that avails us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter writers, ashamed to father the base, slanderous falsehoods which they have given to the public—of corrupt officials, who have brought false accusations against us to screen themselves in their own infamy, and of hireling priests and howling editors, who prostitute the truth for filthy lucre's sake.

The issue which has thus been forced upon us compels us to resort to the great first law of self preservation, and stand in our own defence—a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires

that we should not quietly stand still and see those fetters forging around us which are calculated to enslave and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country or constitutional law, from usurpation, tyranny, and oppression.

Therefore I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in the name of the people of the United States, in the Territory of Utah, forbid,

First—All armed forces of every description from coming into this Territory, under any pretence whatever.

Second—That all the forces in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.

Third—Marshal law is hereby declared to exist in this Territory from and after the publication of this proclamation; and no person shall be allowed to pass or repass into, or through, or from this Territory, without a permit from the proper officer.

Given under my hand and seal, at Great Salt Lake City, Territory of Utah, this fifteenth day of September, A.D., eighteen hundred and fifty-seven, and of the Independence of the United States of America the eighty-second.

BRIGHAM YOUNG.

VARIETIES.

HE doubles his troubles who borrows to-morrow's.

MADAME de Stael asked Napoleon who was the greatest woman in France? He answered—"She who has had the most children."

A LEARNED Transcendental preacher took for his text, "Feed my lambs." A plain farmer, who could not understand his discourse, quaintly remarked to him, on coming out of the church—A very good text, sir, was that; but you should take care not to put hay so high in the rack, that lambs can't reach it!"

GEOLOGICAL.—Lieutenant Kotzebue discovered, in the western part of the gulf to the north of Behring's Straits, a mountain covered with verdure, moss, and grass, composed interiorly of ice. On arriving at the place where the shore rises almost perpendicularly from the sea, to the height of 100 feet, and continues afterwards to extend with a gradual inclination, he observed masses of the purest ice 100 feet high, preserved under the above vegetable carpet. The portion exposed to the sun was melting, and sending much water into the sea. An undoubted proof of the ice being primitive—that is, not formed by any causes now in action—was afforded by the great number of bones and teeth of mammoths, which make their appearance when it is melted. The soil of these mountains, which, to a certain height, are covered with an abundant herbage, is only half a foot thick. It is composed of a mixture of clay, earth, sand, and mould. The ice melts gradually beneath it, the carpet falls downward, and continues to thrive. The latitude is 66° 15′ N.—*Gilbert's Annalem.*

PUNCTUATION.—A country schoolmaster, who found it rather difficult to make his pupils observe the difference in reading between a comma and a full point, adopted a plan of his own, which, he flattered himself, would make them proficients in the art of punctuation. Thus, in reading, when they came to a comma, they were to say tick; and read on to a colon or semicolon, tick, tick; and when a full point, tick, tick, tick. Now, it so happened, the worthy Domine received notice that the parish minister was to pay a visit of examination to his school, and as he was desirous that his pupils should show to the best advantage, he gave them an extra drill the day before the examination. "Now," said he, addressing his pupils, "when you read before the minister to-morrow, you leave out the ticks, though you must think of them as you go along, for the sake of elocution." So far so good. Next day came, and with it the minister, ushered into the school-room by the Dominie, who, with smiles and bows, hoped that the training of the scholars would meet his approval. Now, it so happened that the first boy called up by the minister had been absent the preceding day, and in the hurry, the master had forgotten to give him instructions how to act. The minister asked the boy to read a chapter in the Old Testament, which he pointed out. The boy complied, and in his best accent, began to read—"And the Lord spake unto Moses saying, tick; speak unto the children of Israel, saying, tick, tick; and thus shalt thou say unto them, tick, tick, tick." This unfortunate sally, in his own style, acted like a shower-bath on the poor Dominie, whilst the minister and his friends almost died of laughter.

A COUNTRYMAN entered a photographic portrait room, a few days since, and wished a likeness of his uncle. "I can do it," said the artist; "but where is he?"—"Oh, he's dead," was the simple reply; "but I've got a description of him here in an old passport."

PASSING EVENTS.—Want of employment in Australia is a great topic of the press. The country is glutted with labour. Indeed, it is stated, as the general case, that not more than five out of every hundred obtain constant employment. Australia, it appears, is not desirable for emigration; and the working men of Melbourne have resolved on forming a board of trades for the purpose of sending to England, by every mail, a statement of the true condition of the labour market of the colony. Extensive strikes exist in South Wales. Thousands are upon strike in Aberdare valley and vicinity. Violence is threatened, and great disquietude and apprehension exist. The iron and mining works are nearly at a stand-still, and labour totally disorganized. The trade of Cardiff is greatly damaged by this state of things. There are no coals at Brute docks, and ships have to seek cargoes elsewhere. So gloomy a prospect for winter has never before been known in Wales. In Paris, credit of one million francs has been granted for the relief of suffering working-men. In the locality of Ballymacarrette, near Belfast, 264 looms were idle, on which 1,244 persons depended for a livelihood. Webs of 1,700 were worked at 1s. 6d. per piece. The proceeds of a week's labour, as paid by one of the largest employers in Belfast, amounted to 2s. 4d. per week. The famine in some parts of Caffraria has been awfully extreme. Thousands were dying, and even the most affectionate parents were selling and killing their children for food. At Delhi the sepoys burnt alive all the wounded Europeans they could catch. The women were tied down upon their backs, and ravished, and exposed to extreme brutality. The life of the king of Delhi is to be spared. Above 70,000 sepoys were gathered around Lucknow, Oct. 30. An annuity of £,1000 has been granted to Sir Henry Havelock for life, by the English Government. The amount of bills protested in Hamburg within a short time up to the 10th inst. was estimated at 140 to 145 millions, and the crisis still continued. At the Royal Mint of England 840,000 sovereigns were lately coined in one week. Shipwrecks reported during the year to Dec. 1st were 1,835.

FAULTS OF OTHERS.

(Selected.)

What are another's faults to me?
I've not a vulture's bill,
To pick at every flaw I see,
And make it wider still.

It is enough for me to know
I've follies of my own,—
And on my heart the care bestow,
And let my friend's alone.

MONEY LIST, DECEMBER 4—11, 1857.

William Shires	£3	0	0
John Hyde, (per J. D. Ross, Nov. 8)	4	10	0
W. H. Perkes	4	0	0
E. D. Miles	2	0	0
B. W. Brindle	5	0	0
Richard Holt, (per Jesse Hobson)	2	10	0
Carried Forward	£21	0	0

Brought Forward	£21	0	0
John Kessell	1	10	0
William Norris, (per William Brown)	1	15	9
R. J. Philp	5	0	0
Simeon Pickering	2	0	0
	£31	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XX.

"THEREFORE THUS SAITH THE LORD, WHO REDEEMED ABRAHAM, CONCERNING THE HOUSE OF JACOB, JACOB SHALL NOT NOW BE ASHAMED, NEITHER SHALL HIS FACE NOW WAX PALE."—*Isaiah.*

Liverpool:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
London:
LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY.

1858.

ENTERED AT STATIONERS' HALL.

PREFACE.

In the kind providence of God and by the assistance of his Spirit, we have been enabled to complete the Twentieth Volume of the *Millennial Star*.

Since the commencement of the Volume, our readers have witnessed the Church passing through, perhaps, its most critical stage and many important events and movements connected with the Saints in the Mountains. That which has affected our brethren and sisters at home has been felt by the Saints in these lands. They have been touched by their tribulations and sacrifices, and have sympathized with them in their peculiar and trying circumstances. We have also been thus affected while the burden of sustaining the faith and confidence of those committed to our charge and bearing them through this trying as well as affecting stage of the Church has rested upon us.

Besides this, the Saints have witnessed the departure of the Missionaries; and the native Priesthood have, in the wisdom of Providence, received the burden and faithfully sustained the work of the Mission. To this may be added the facts that nearly all communication has been suspended between us and the Presidency in Zion, and that, excepting a diminished sheet of the *Deseret News* which has occasionally reached us, the *Star* has been, during past months, the only Church luminary in the English language. It can be readily understood that we have felt the pressure of these combined and peculiar circumstances. But God remained, and we believe that his holy, effective Spirit has moved with us and with the Priesthood in these lands.

The present Volume shows somewhat new features, chiefly made by the numerous contributions, variety of articles, &c., and a select and limited correspondence from our Counsellors and the Pastors representing the movements of the Mission; and we believe that the arrangements have been generally productive of interest and profit to our readers.

Editor.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XX. Saturday, January 2, 1858. Price One Penny.

THE RIGHTS OF MAN.

It is noble and heroic to battle for our own rights; but it is more noble and magnanimous to be mindful of the rights of our neighbours.

We shall not attempt to define and enumerate all the rights of man, but purpose to consider his claims as a thinking, religious, and responsible being.

The great first right of man is Free Agency. This involves the whole of our subject. All his other rights of which we design to treat grow out of this primary one.

Free agency is neither an abstract nor a weakly-supported right of man. The whole economy of physical nature and all human experience and history go to establish the fact that, in the sight of God, man is a free agent. Indeed, it seems that the great Creator, in His arrangements and in His dealings with the human family, has been very particular upon the point of free agency; and, if we might so express ourselves, He has been very delicate even to avoiding the appearance of tampering with it. God, in the enactments of nature, has set up no barriers against man's self-destruction by the deadly steel, or against his thrusting his hand into the consuming flames, or against his throwing himself from a frightful precipice into the yawning gulf beneath; nor has he set up barriers to prevent the meeting of armies and the horrible slaughter of the battle-field. It is true, there are penalties attached to the violation of nature's laws; but no obstacle exists to prevent man's breaking them. There are rewards and immunities held out to the observers of those laws, but no coercive power in God's economy to enforce obedience. Free agency is perfectly compatible with rewards and punishments. Indeed, the latter are based on the former. Man's free agency constitutes him a responsible being, and makes the idea of human accountability consistent and intelligible. Were he not a free agent—were he subject to coercive economy, he would not be an accountable being, but a mere machine. Neither his good nor his evil would belong to himself, and the law of rewards and punishments would be unjust and meaningless. To speak of good or evil in relation to man would be an absurdity. God might, in such case, justly claim to be the author of right, but He would also be the origin of wrong. He would at once be God and the Devil. Measuring things as they now exist with evil vastly preponderating, he would be a greater devil than He is God. But man is a free agent, and this fact tells to the glory and to the justification of the Creator.

If we consider the dealings of the Almighty with the human family in a moral and religious point of view, the

free agency of man is still more forcibly illustrated. It commenced with our common parent in the garden of Eden. He was placed between the choice of good and evil. Acting upon his agency, he, as it were, set the world in motion. We speak of the great Patriarch reverentially. The course which he took was a necessary one. He trod the path which all the Gods had trodden before him. The tree of good and evil lay in the path of his exaltation. It had to be partaken of. But it is not our object now to discuss the philosophy and necessity of the fall. Suffice it to say that there has been *relatively* a fall, and in this mankind have exercised their agency.

The beautiful order of the universe, the revolutions of the times and seasons, the inseparable relation of cause and effect, and the harmony of physical nature give abundant proof that the great Creator is eminently qualified to govern aright, as far as His wisdom, power, and legislative attributes are concerned. Everywhere there is evidence displayed in His works that He is able to direct wisely and efficiently all that is *subject* to Him. We have every reason to believe that, as far as God is concerned, He is able to produce, in the moral government of the world, all the beautiful harmony which we see existing in physical nature. But He respects man's free agency; and it seems to be more compatible with His economy to let man go wrong for a time, and thus give him the benefit of experience, than to destroy that agency and make man a mere human machine. That such is the case we have proof in the fact that God has the power and disposition to govern mankind aright; yet the course of the world has been contrary to His will.

If God respects the right of man's free agency as a thinking and religious being—if He, the highest of all, considers it too sacred to interfere with, then it is the height of presumption in human governments to dare to tamper with this great right of man. For society to attempt to mould the thoughts of its members, and prescribe for them a coercive faith, is impious in the extreme. Such a proceeding would give a striking illustration of the truth, that "Fools rush in where angels dare not tread." The religious faith and the direction of thought do not come within the limits of human legislation. Thought and belief are not arbitrary or mechanical. To make a man a thinking automaton is impossible. All attempts of legislative bodies or theological councils to subvert man's free agency, to make him an intellectual machine, and to prescribe for him a religious faith, is not only fighting against the first great right of man, but is like an attempt to grasp infinite space or to span eternity.

No government has a right to interfere with the religious faith of the people, or to attempt to coerce them into a belief according to *law*, or to force them to give up their conscientious views. Such interference and attempt would be not only futile, but also unjust and despotic. No one should presume to say that an individual shall not hold the faith of a Catholic, Protestant, Baptist, Methodist, or any other shade of faith; or that he shall not be infidel to them all. We do not deny to Government the prerogative of legislating on all points that come within the legitimate scope of national administration; but an arbitrary direction of the thoughts of the people and the subjugation of the human mind to a constrained faith do not come within those limits. Moreover, the conscientious faith of an individual results from the evidence, impressions, and training that he has received. In such cases, it is often as hard for him to believe differently to what he does, as it is for a person who beholds the light of the sun to conscientiously declare that there is no light. History teaches us how ineffectual have been the rack, the innumerable instruments of torture, the stake, the cross, and the sword, to conquer the mind and shackle it with a repugnant faith. Such means, instead of winning the erring to truth, and converting the unbeliever, have riveted the chains of error, added fuel to fanaticism, made resistance on the part of the oppressed a virtue, and exalted the victims of religious warfare to the dignity of martyrs.

But, for the sake of argument, let us admit the prerogative of governments to prescribe by law a faith *against the will* of a nation or any part of its community, and the right of man capriciously to dictate the religion of his neighbour; and what will be the result? The Catholic would insist on his heretical Protestant neighbour's giving up his heresy, upon pain of being consumed at the stake,

broken on the wheel, or tortured in the most scientific manner that cruelty could invent; while the Protestant, in his turn, would do the same to the Catholic. The rigid Churchman would seek to destroy Dissenters, while the Dissenters would endeavour to overwhelm the Establishment in ruin, and then, with unabated animosity, would make war upon one another. The Jew would crucify the Gentile, and the Gentile would exterminate the Jew. The Hindoo and Mahometan would annihilate the Christian, and the so-called Christian would put them both to death by the sword. The victory would then be, not to truth and right, but to the fiercest bigot and the strongest arm. Thus, "this even-handed justice" would bring "the poisoned chalice" to every man's lips! Who would like to see such a state of things? None but the most devilish,—none but the enemies of mankind, — none but those who hate truth and right.

We seem to hear our enemies exclaim with one accord—"But the Mormons must be made the exception. Their agency must be denied, and their faith proscribed; they must be gorged with religions which they loathe, and they must be exterminated from the earth." Thousands of expressions tantamount to these could be gathered from newspapers, and recorded from private sources. But justice, the great law of man's free agency, and God, who has tolerated a myriad faiths and opinions contrary to His mind, will not acknowledge the exception. Neither will three hundred thousand Mormons admit it. If oppression, intolerance, and power seek to subvert their right of free agency, and exterminate them for their conscientious convictions and religious faith, resistance and defence of their rights will become heroism and a virtue, while tame submission would be cowardly, unmanly, and slavish.

(To be continued.)

ENGLISH LAW ON MARRIAGE.

A very important question in English law has lately received the opinion of Justice Cresswell as assessor to Vice-Chancellor Stuart. This judgment determines the marriage of a man with his deceased wife's sister to be illegal, and the issue of such marriage to be illegitimate. The judgment appears to be founded upon an Act which was passed in 1835, amending the then existing laws so as to conform to the ecclesiastical prerogative; for, under the former law, such a marriage might be contracted, and, after the death of either party, the marriage could not be invalidated; but, while both parties were living, the Ecclesiastical Court could make it void. The law passed in 1835 made legal such marriages as were already contracted, but made illegal all future contracts of that nature. Thus, the same law is made to justify what it condemns—to legalise what it declares illegal—to declare no sin that which is sin, merely as a matter of policy, without respect to the eternal laws of right and wrong.

This practice, however, of marrying a deceased wife's sister has still been continued, by going abroad and contracting marriage in an adjoining country where such contract was legal, and then returning to England, believing that the law had been fully evaded, that they were legally husband and wife, and their children strictly legitimate. The case in question appears to be the first that has arisen under the law requiring a legal opinion, which decision, if sustained by the Vice-Chancellor, invalidates all such marriages, and declares illegitimate all children born in them during the past twenty-two years. The case which called forth this decision was a question involving the right of property; and, although ably defended by very learned counsel, it was determined that the property willed by the father to such illegitimate child escheated to the *Crown*, and could not be claimed by near of kin. In this case, the child to whom the property had been willed was dead, and the other members of the family laying claim to it were contested by the crown, in whose favour it terminated.

It is a well-known fact that it has been a prevailing custom among the aristocracy and gentry of England, as well as many

of the lower classes, to marry a deceased wife's sister, for the desirable object of preserving, as much as possible, extensive estates and property in the family relation. The crowned heads and royal families of Europe also intermarry one with the other for similar purposes, and to preserve the reigning power as far as possible with themselves. Such examples have necessarily had their influence upon other grades of society.

Many hundreds of the wealthy of the land, by this decision, are virtually disinherited, and their possessions and immense wealth are virtually declared the property of the *Crown*. Many, who supposed themselves in rightful possession of great wealth, are, by this decision, in one day made poor; and many, who supposed themselves rightful heirs of immense fortunes, have had their hopes blasted by this legal decision. It has been said that riches take to themselves wings and fly away; and this, perhaps, is as lucid an illustration of the truth of the saying as ever was given. The many hundreds who are now in this very awkward dilemma will require special legislation to establish their rights of possession, or be liable to have to vacate in favour of the Crown. It evidently becomes a very serious matter, affecting not only the present illegitimacy, but their children and children's children after them. Exposed as they are by this liability, they necessarily must have some law passed to legalize their claims, or they will remain insecure; though it could scarcely be supposed that the Government would *enforce* its rights in such cases.

This state of things certainly exhibits a rare specimen of enthraldom and perplexity, consequent upon human interference with the divine law which regulates the holy institution of marriage. No wonder that the moral results of such interference are so horribly manifest, when the political results are so inconsistent. All political governments claim the right to regulate marriage according to their own views, and those views are as conflicting upon this as upon any other institution, ordinance of heaven, or doctrine of religion. Consequently, as governments increase in number and in power, difficulties of a moral, political, and social nature are destined proportionately to increase; which, indeed, is the inevitable result of departing from the right ways of the Lord. There are principles regulating marriages which are ordained of God, unchangeable in their nature, adapted to the whole human family, and should be conformed to by all countries. Those principles, however, can never be appreciated or understood until marriage is very differently estimated, and has a much holier object ascribed to it than at present. It is now universally a matter of convenience—a means of obtaining wealth—a plan adopted to secure and settle the right to property—an easy way at times to influence and power, and even to earthly crowns. The first and greatest consideration in marriage now is, what earthly advantage is to be gained? How much is the dowry, or how much property is the man to have as a consideration for taking the woman. Under these circumstances, when the great and eternal object of the union of the sexes is lost sight of, and made, both by law and custom, a matter of mere temporary convenience, no wonder laws are introduced to regulate that union to the greatest possible convenience of the law-makers. The rich principally are concerned in making these laws which are adapted to their pride, passions, designs, and caprices. Hence the prophet complains that the earth "is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant,"—that a curse shall devour the earth, and they that dwell therein *become desolate*.

TRIBULATION.

The Saints of God must expect tribulation. It is a legacy that has been left them by their Lord and Master. It is their undoubted privilege to be tried in all things—to be tested in all points, so that they may, if faithful, be counted worthy of salvation and eternal life. Indeed, this is the only possible way of attaining glory and exaltation in the future life. Jesus himself, the great

Captain of our salvation, was tested in all points as we are, yet without sin: he was made *perfect*—HOW?—*through sufferings*. He had to battle with the world, the flesh, and the Devil: he had to experience the bitterest of sorrows: he had to undergo trials of a far deeper and more agonising character than we have yet experienced, because he was more advanced in the stage of perfection than we. Long prior to his martyrdom, *he* was ABOVE temptation in matters that would almost OVERWHELM *us*. Yet he had to pass through ordeals of suffering of the most intense kind, proportionate to the extent of his progress in perfection, or he could not have become in all things a complete conqueror, or God. We, too, must travel the same path, if we aspire to the same goal. If we wish to become his people—his followers, we must follow his footsteps, wherever they may lead us. Darkness and sorrow may be our portion, and even the shadows of death may hover around us, and threaten us with their cold embrace; but let us remember that that is the pathway to eternal life and exaltation, which we cannot reach by any other way.

What said one of the Elders to John the Apostle, concerning that great "multitude which no man could number, of all nations, and kindreds, and tongues," who were described, in prophetic vision, as having "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands?" Says John, "He said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: THEREFORE are they before the throne of God," &c. (Rev. vii. 9—13.)

Celestial glory and exaltation, then, cannot be obtained without preparatory purification; and that purification necessarily involves tribulation. Before the Saints can be deemed fit for angelic society and for communion with the Gods, a great change in their whole nature will be requisite. Evil propensities must be subdued; the asperities of of their nature must be softened down; unholy tempers and selfish dispositions must be controlled and mastered: and before this can be accomplished, a severe ordeal of suffering will necessarily have to be passed through. As a little child cannot be weaned from its mother's breast without much trouble and distress of its kind, so neither can we, who are as yet but children of a larger growth, be brought to part with those evils which have, by long indulgence, become, as it were, incorporated in our very nature, without undergoing considerable anguish and sorrow. Our most besetting evils are most dear to us, and they cannot be parted with without some trials of the most acute nature. The Saints of God have to be tried in *all* points—even the very *weakest* points of their nature; and if they can, by repeated tribulations, be brought to stand the test *there*, nothing on earth or in hell can hinder their exaltation.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 808.)

[September, 1842.]

September: Tuesday 6th. I wrote as follows:—

Nauvoo, September 6, 1842.

To the Church of Jesus Christ of Latter-day Saints, sendeth greeting.

As I stated to you in my letter, before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

I wrote a few words of revelation to you concerning a Recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a Recorder who should be eyewitness, and also to hear with his ears, that he might make a record of a truth before the Lord.

Now, in relation to this matter, it would be very difficult for one Recorder to be present at all times, and to do all the business. To obviate this difficulty, there

can be a Recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes and heard with his ears, giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time, when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established.

Then let there be a General Recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record which they have made is true. Then the General Church Recorder can enter the record on the General Church Book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the Church. And when this is done on the General Church Book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the General Church Book.

You may think this order of things to be very particular; but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared, before the foundation of the world, for the salvation of the dead who should die without a knowledge of the Gospel.

And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelations xx. 12—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works."

You will discover, in this quotation, that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things that were written in the books, according to their works: consequently, the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place, that in all your recordings it may be recorded in heaven."

Now, the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ; wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own *propria persona* or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of—a power that records or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be amended, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?

And again, for a precedent, Matthew xvi. 18, 19. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the power of the Holy Priesthood; for, to him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

Herein is glory, and honour, and immortality, and eternal life: The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other.

To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead, in coming forth out of their graves. Hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

Consequently, the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another,—that which is earthly conforming to that which is heavenly, as Paul hath declared, 1 Cor. xv. 46, 47, and 48.

"Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom, which consists in the key of knowledge.

And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, "that they without us cannot be made perfect;" neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation from Paul, 1 Corinthians xv. 23. "Else what shall they do which are baptized for the dead if the dead rise not at all; why are they then baptized for the dead?"

And again, in connexion with this quotation, I will give you a quotation from one of the Prophets, who had his eye fixed on the restoration of the Priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting Gospel, viz., the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other: and behold, what is the subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or us be made perfect without those who have died in the Gospel also; for it is necessary, in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which have never been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.

Now, what do we hear in the Gospel which we have received? "A voice of gladness! A voice of mercy from heaven, and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion, Behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them."

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fulness of times.

And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca County, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael the Archangel, the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honours, their

majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little and there a little; giving us consolation by holding forth that which is to come, confirming our hope.

Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren, and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again, I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honour, and immortality, and eternal life, kingdoms, principalities, and powers.

Behold the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy Temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.

Brethren, I have many things to say to you on the subject, but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant and never deviating friend,

JOSEPH SMITH.

The important instructions contained in the foregoing letter made a deep and solemn impression on the minds of the Saints; and they manifested their intentions to obey the instructions to the letter.

In the evening, William Clayton and Bishop Whitney called to see me concerning a settlement with Edward Hunter. Also Brigham Young, Heber C. Kimball, and Amasa Lyman called to counsel concerning their mission to the Branches and people abroad.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 2, 1858.

THE NEW YEAR.—Another year has run its course, and we are privileged to behold the dawn of 1858. Many events have transpired, in connection with the Church and the world, since we last wished our readers a happy new year. Some of them we have chronicled in the *Millennial Star*, and we fully expect to have to record others which have yet to transpire, of a still more startling character, in the Volume which we are now commencing.

During the bygone year, many dark and ominous incidents have occurred in the world, which will have a fearful bearing upon its future destiny. Signs of the times are they; but how few discern them as such! War has lighted up its lurid fire, to make the surrounding darkness more visible. Earthquakes, and pestilences, and disasters of various kinds have pierced the gloom with a voice so terrible that even the most obdurate have felt alarm. The golden god of this world has assumed a menacing frown, and frighted his deluded votaries into convulsions and agonies of no ordinary character. Banks and moneyed institutions that were aforetime regarded as possessing unlimited strength and security, have failed and fallen to ruin, and multitudes of Mammon's worshippers have been victimized at his shrine, and thrown into sudden and unlooked-for distress. Not only have the rich been made poor, but

the dependent poor have become poorer still. Thousands upon thousands of men and women, having to gain their daily bread by the sweat of their brow, have been and are now cast worse than penniless upon the world; for employment—their only staff of support, has been, as it were, snatched from them. Disease has stalked through the land with a bold and dauntless front, sweeping away, with demon-like fury, thousands upon thousands of its victims. Plunder, and murder, and hosts of other crimes have filled up a vast calendar of guilt that would sicken the stoutest heart to gaze upon. Poor-houses and prison-houses have been filling and overflowing, and dens of infamy of all descriptions have increased their baneful and destructive allurements. And are not these things fearful and foreboding signs of the times —even of the latter times? Are not the lawless and disobedient getting fast ripe for the burning? "O earth, earth, earth, hear the word of the Lord:"—"Behold and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth." (Doc. and Cov., sec. cxviii., p. 13.)

Such will be the condemnation of those who reject the Gospel, and set at naught the counsels of God's servants in these latter days. God will withdraw the influences of His Spirit from them, and leave them to the hardness of their own hearts. Their wickedness will then work their own destruction. They will fall, as it were, by their own hands. Every man's hand will be against his neighbour. Treachery and deceit, rapine and cruelty, robbery and murder, and all the items that make up the great catalogue of crime, will obtain unchecked and uncontrollable sway over the masses of mankind. God will give them up to strong delusions, that they may believe a lie; and to their own ungovernable lusts, that they may consume each other in their fury. Thus "the wicked shall be turned into hell, and all the nations that forget God."

The true Saints of God are the salt of the earth. Remove that preserving salt, and wherewith will the earth be seasoned? It would speedily fall to decay and destruction. Sodom was destroyed because there were not to be found even ten righteous men within it. The antediluvian world was deluged with destruction because there were not ten righteous people to be found on its surface. And were it not for the Saints of God and the honest in heart who dwell therein, Great Babylon's term of days would indeed be short.

There are many souls in Christendom (so-called) who have never heard the Gospel preached in its purity and power, who have honesty of heart enough to embrace it when it may be presented to them, and to obey its requirements from a sincere love of the truth for truth's sake and for the good to which the truth leads.

Up, then, ye Elders of Israel,—be up, and doing! Promulgate, far and near, the holy principles of your religion. Scatter the seeds of Gospel truth around you, wherever and whenever you may have an opportunity. Be not weary in well-doing; for you shall reap abundantly, if you faint not. He that putteth his hand to the Gospel plough and looketh back is not fit for the kingdom of God. Let eighteen hundred and fifty-eight commence a new epoch in your history as messengers of life and salvation to the people; and so discharge the duties of your high and holy calling, that, at the close of the year, you may be able to look back with pleasure and satisfaction upon your labours, and see that they have not been in vain. You will then enjoy, not only the sweet reward of an approving conscience, but the smiles of an approving God; and, if you continue on in the path of duty, as ministers of the word, you

will, in the evening of your days on earth, have no cause to regret that your life has been spent in the service of God; for in the great day of accounts you will hear from the lips of that Saviour whose cause you have espoused, and in whose kingdom you have laboured, the soul-cheering commendation—"Well done, good and faithful servant!—enter thou into the joy of thy Lord!"

MUSIC.—We most heartily commend the letter in our present Number upon the subject of Music to the attention of our readers. To cultivate this science should be the ambition of every soul. It is not only a means of praise to God, but it is a means of pleasure, comfort, and delight to every one capable of appreciating those exquisite sensations which serve to elevate the feelings and perfect the joy of intelligent beings. Good music should not only be cultivated and appreciated for divine worship, but it should be appreciated in every family circle, not only as an embellishment, but as a necessary qualification to the peace and happiness of every home. By it the cares, vexations, and gloom of life may be dispelled, and earth be made a temporary paradise. The family circle gathered around the sacred altar of home, with harmonious voices united in songs of gladness or hymns of praise, presents a picture of heavenly delight which angels can truly gaze upon with admiration. It is indeed symbolical of heavenly joys. The wife or mother who has this embellishment gives an enchantment to home which commends it to husband, children, and friends. A cultivated taste in this science is generally productive of those refined feelings which render woman angelic in the estimation of man, and man more susceptible of the rich enjoyment and peaceful influence of the Spirit of God. We trust the Saints will appreciate brother Tullidge's labours in furnishing a "Psalmody" for their increased enjoyment and social refinement.

FOREIGN NEWS SUMMARY.—*California.*—From the *Western Standard* of Oct. 23, we learn that that paper had been suspended three weeks, on account of other pressing duties. A Conference of the Saints in Elder Wandell's circuit was held at Pajaro, Oct. 4. Twenty-two additions to the Conference by baptism were represented. Another Branch of the Church had been organized in Oregon Territory, on the Coast Fork of the Willamette River, called the "Coast Fork Branch." Elders Silas Smith, Edward Partridge, S. E. Johnson, Ward E. Pack, William King, S. B. Thurston, and Joseph Smith arrived at San Francisco Oct. 22. They were returning to Utah from the Sandwich Islands, where they had performed a useful and somewhat protracted Mission.

Australia.—An interesting Conference was held at Sydney, Oct. 6, when the usual business was transacted, and additions to the Church were represented. Elder Joseph A. Kelting, with a company of Saints, sailed from Sydney on the 14th Sept.; and Elders Norton, Clark, and Chaffin were to sail with another company for San Francisco, on their way to Utah, about the first of December.

Scandinavia.—The Mission is prosperous, and many are being baptized. The work has been introduced into some new islands with success.

Switzerland and Italy.—The usual difficulties exist to the spread of the work, in consequence of the combined energies of the police authorities to resist the spread of doctrines that are new among the people. Accessions, however, were being made to the Church. Many in the continental countries would rejoice in the truth and obey the Gospel, had they the moral courage to encounter the prejudices and difficulties that would arise in consequence of taking such a step, where bigotry and intolerance are supreme. We have this blessed assurance, however, that the day will come when the word of the Lord shall have free course and be glorified.

MUSIC.

To the Editor of the *Millennial Star*.

Dear Sir,—Having completed the labours of composing, revising, and seeing the Psalmody safely launched in the press, I now offer a few remarks on my object in composing the above work and on Psalmodic Music generally, adverting also to the study and influence of music in ancient days.

My object in composing the "Latter-day Saints' Psalmody" was to give them a selection of music which would harmonise with the words; also to avoid the frequent appeal to tunes that were in many respects objectionable; and, lastly, to supply a volume of their own.

In instances where we have no choirs, an appeal must be made to memory: some kind of music must be selected; and, in order to find a tune of every one's acquaintance, the choice is fixed on some popular melody; and frequently that choice happens to be of a doubtful character; thus, not only making the alliance of poetry and music absurd, but we cannot help adverting to the original words from which the composition has been separated. The thoughts are then led from the sublime to the ridiculous, thereby rendering void that magnificent and beautiful effect which would be produced from a mass of voices exalted in spirit and desirous of praising the great Creator "with the heart and with the understanding also." Instance the obscenity and low slang twang of the original words from which we have transferred the music to our useful and favorite hymn, "Come, all ye sons of God."

Many examples of the like character could be cited; but I think this sufficient, without occupying valuable space in giving a multiplicity of quotations on the subject. The new Psalmody will obviate this difficulty, and save the Saints from the necessity of appealing to such improper sources for sacred purposes.

In congregations where choirs are established, I have found selections made from authors of the most trashy kind. The introduction of those pieces to the public was somewhat similar to the proceedings in the time of Cromwell. The tunes then in use were not suited to the mawmish customs of his religion; he therefore exiled the best musical composers from the country, and destroyed the music by fire. It is evident from the few musical specimens left on record of our ancient composers, that England, before Cromwell's time, was superior to Germany or Italy in musical compositions. It is also evident that our English musicians knew but little of the science of counterpoint at the beginning of the nineteenth century; and our composers were far behind our continental neighbours, until the appearance of Albrechtsberger's great work on composition, which gave them the key to harmonious combinations; and it can be proved, beyond all doubt, that our ancient writers were good contrapuntists.

The object of Cromwell, in exiling our musicians and burning their compositions, was to introduce a style of singing better suited to the sanctimonious, puritanical notions of that age. In like manner did the followers of Wesley proceed; and, to suit their own notions on musical matters, they patronised composers who would produce pieces more in accordance with their religion.

Those composers regarded neither harmony nor rhythm. In fact, their knowledge of those essential points of composition was of a superficial character. The above assertion can be proved by the examination of their works, where may be found many periods containing eight, nine, and ten bars of music, set to metres which required only the contracted section of three bars, and the simple one of four. Sometimes half of the line would be repeated; at others, one or two words; thereby driving the congregation into utter confusion by the variety of enunciations on different syllables.

Repetitions are at times unavoidable, as the composer is compelled to use an adjunctive member to secure progressive unity, and to give effect to a final sentence; but, in instances like those abovementioned, the repetitions are not only useless, but unmeaning. As for the harmonies, the Arch-enemy himself could scarcely have produced such a concourse of discords. Consecutive major triads of all

denominations were used without the least attention to relationship or connection. Compound harmonies altogether foreign to the tonic, dominant, sub-dominant, or sub-mediant (the nearest relative keys) were in use, and huddled together non-prepared and non-resolved. Every fundamental law laid down by the great masters of theory was broken, by those composers, with barefaced impunity. On the other hand, the "Mormon" spirit, in its freshness and vigour, needs a different style of music to that dolorous, whining class, so incompatible with praise from full and grateful hearts. But in the absence of music composed expressly for the services of the Saints, an error has often been committed in selecting tunes which, although lively, are non-adapted.

The study of the art of singing does not appear to carry that importance to the minds of the members of our Church which it should do; and that portion of service which ancient Israel considered so necessary to their divine worship, is as yet, in a scientific sense, not fully appreciated by Israel of the last days. They have a great love for singing; and, with a patient and systematic course of training, they would excel the world in choral music. Some may be sceptical on this point; and I can only ascribe it to our religion, which engenders one of the greatest requisites necessary for the sublime and grand in music, viz., energetic spirit. Mighty and glorious results could be accomplished by the Saints, if large bodies of voices could be brought together, uniting in perfect harmony. Persecution would in a great measure be disarmed. For example, take the meeting held at the Music Hall, Birmingham; on which occasion a complete hubbub prevailed throughout the hall, thereby preventing the speakers from being heard; and, notwithstanding they were clothed and aided by the Holy Spirit, the effect of their truthful and powerful eloquence was unavailable. By a single sign, the choir, consisting of about fifty untrained voices, sprang forth in simple, but correct harmony, and the rabble was brought to perfect silence; and a voice was heard to exclaim, "There is some sense in that!"

No mob in the world could stand against a mass of cultivated voices producing, in purest harmony, those chosen strains of majesty and grandeur, in praising God with "songs divine."

The importance of music is evident to all who have the slightest insight into the practices of ancient Israel; and I do not believe the Saints of the last dispensation can do better than imitate the method of the former day ones in the practice of the musical art.

In the writings of David, the great Psalmist, we find the best poetry ever written. The greater portion of his Psalms were evidently composed for music, and many were addressed to the chief musician of the house of Israel. It appears, by his writings, that his chief delight was in praising God in melody of song; and harmonious combinations were not wanting, as we find the great poet and musician a master of the harp—an instrument capable of producing harmonies in various forms. He was not satisfied with being the only recipient of those luxuries which flow in abundance from this delicious source, but he felt it his duty to communicate the same to his people. He became, therefore, a great patron of the art, and even commanded its study; and its influences were brought to aid in the festivities of his people. This was not all: the sacred ordinances of the Church were accompanied by a magnificent and mighty mass of vocal and instrumental musicians. Their office was a priestly one; and the choice fell on the sons of Asaph, Jeduthun, and Heman.

Trusting my lengthy epistle will not be intrusive, I beg to subscribe myself yours in the Gospel,

JOHN TULLIDGE.

NECESSITY OF PUTTING AWAY EVIL.

It is an indisputable fact, corroborated by every-day experience in life, that the prevalence of evil is the great bane of society—that its existence and influence among mankind are the fruitful source of misery and woe. Therefore, before true happiness and peace can be enjoyed, this great enemy of man—this curse of his whole being—this soul-destroying demon, must be removed.

Before a man can put away any of his evils, he must first see them to be evils. But we know that it is the aim and object of Satan, or the Devil, to blind man's mental eyes, and harden his heart, lest he should see and feel the nature and extent of his guiltiness. The wicked, who yield to the influence of the spirits and powers of darkness, actually "love darkness rather than light;"—and why?—"Because their deeds are *evil.*" Unless, then, man can be brought to see and feel his own evils, as such, he will not know his real condition, he will not acknowledge and repent of his evils, and, therefore, will not be likely to put them away.

Repentance implies contrition of heart on account of evil, and a desire to put it away. It is thus an active principle, involving a change of mind towards improvement. It is more than mere regret; it virtually implies self-examination—a searching out of latent evils—a dislodgement of those hidden foes that lurk in the deep recesses of the heart—a real abhorrence of them, and an earnest desire and determination to cast them out, or put them away.

Before any man can be truly happy, he must thus put away those things which cause his unhappiness; he must thoroughly banish from his heart his heretofore evil desires, evil motives, evil intentions, evil thoughts, words, and actions.

By *doing* evil, we enstamp it upon our character, and give it a fixedness and adherent hold upon our minds. It becomes, as it were, a mental habitude; and the more it is practised the more difficult its removal becomes. Like everything else, it increases and strengthens by exercise; so that the longer we delay resistance to its influence the more powerful will be its dominion over us, and the less able we become to subdue it and put it away.

But how is it that so few consent to part with their evils, even when seen, felt, and acknowledged? It is because they love them and delight in them. Evil principles and evil propensities, by long-continued indulgence, get incorporated into their very nature, become a part of their own being, and constitute their life and joy. Hence, to put them away seems like destroying themselves—like parting with their life. As, therefore, they are not willing to sacrifice themselves, by dying unto sin, and then resolving to live anew unto righteousness, they continue to cherish their evils of heart, and persevere in their evil doings, until death and hell end the scene.

How necessary, then, is it that the people of God, the Saints of the Most High, should take heed to their steps, lest they fall. We should be continually on our guard; for evil examples and evil influences, like subtle poisons, often steal upon the senses unawares; and their certain tendency, however gradual, is to overcome, and, at length, to prostrate and destroy. Sin is a powerful enemy to contend with after we have once placed ourselves under its influence and control. Its evil spell gains upon its victim, and increases in intensity and power the more he yields to its seductive and fascinating influence. Every step the apostate takes in the wrong path the farther he wanders from the right one, and, consequently, the greater will be the distance which he must necessarily traverse in order to return.

The wayward course of the evildoer, if unrestrained by the voice of conscience or the warning dictates of truth, leads direct to hell. Its impulsive tendency is like that of a stone rolling down a declivity, which, when once set going, continues on in its downward direction; and although its motion may be at the onset but slow and uncertain, it will move at every evolution with increased rapidity, until it gains a level and can proceed no farther. Thus it is with the stages of apostacy. Little sins, if unchecked, will lead to greater ones, and these again to greater still, till evil habits are fully formed; and if such habits, instead of being restrained and conquered by their possessor, are allowed by him to grow, and strengthen, and become permanently confirmed, "woe unto him!" for "it had been better for that man had he never been born!"

The mind of man is somewhat like a garden, the character and condition of which depend chiefly upon the adopted mode of culture. If neglected, the noxious weeds will grow and luxuriate, and, if undisturbed or not removed, will surely multiply and spread, until nothing else can be seen but them upon the whole ground.

The sooner, then, we commence in earnestness, if not already performed or begun, the work of self-examination and reformation, by putting away all known evils, the better will it be for us,—the greater will be our happiness in this life, and the clearer our prospects of happiness in the life to come.

A CHAPTER FROM THE PROPHET OF THE NINETEENTH CENTURY.

(An Unpublished Poem by E. W. Tullidge.)

THE ARGUMENT.

Gathering of the Grand Council of Hell. Speech of Satan: He reviews the past, glories in his rebellion, and boasts of the victories of the infernal host. The wicked glee of his Council. Their determination not to yield the dominion of the earth, but to battle to the last. Satan calls attention to the Latter-day Work; he informs his princes and lords that it is about to commence, and that the Grand Councils of heaven were even then sitting upon the matter. The intelligence strikes them with terror, and even their chief is for a moment overcome. Arrival of a herald announcing the dismissal of the Celestial Assembly and the departure of the Father and Son from the courts of day to reveal themselves to Joseph the Chosen. A celestial Messenger bears a Petition from the Youth. Furious breaking up of the Infernal Council.

When Silence, waking, walks her solemn round,
And busy Life in slumber spells is bound,
Great sable Night, who veils the King of day,
In awful grandeur treads her misty way.
Where mark her footsteps curling vapours spread,
And darkness circles round Natura's head;
Grim sentinels of horrid Death's domain
Keep watch till morning breaks the spell again:
Then Pluto's horrid regions start to life,
And haunts of Mischief are with murder rife;
The ghostly world unlocks its prison doors,
And on the earth its phantom army pours;
And spirits, doomed to dwell with black Despair,
With measured steps tread incorporeal air
To haunted glen or adamantine cave,
Where sea-gods visit and the surges lave,
Or crumbling ruins of some castle bold
Of extinct races, where dread spirits hold
A midnight, whirling, demon, revelry,
Or consultations o'er their misery.
Thus in the confines dread of sulph'rous hell—
The prison-house of spirit-hosts that fell,
Where grim Despair and sable Night retire—
Regions of horrors and of lurid fire—
There dwell descendants of the Gods above,
For crimes and malice hurled from realms of love,
Who, goaded by their fierce internal flames,
Will writhe, and curse, and spit out dreadful names
Against the sacred Majesty of heaven,
Or, by their direful hate and anguish riven,
Will rush to plot some fiendish horrid plan
To roll fresh floods of woe on fallen man.
The lords of hell a solemn conclave hold;
Its princes gather and its warriors bold.
Not like the rushing of a lawless band
Do these assemble; but a council grand:
With stern resolves the awful congress meet,
And sullenly each takes his princely seat:
Throughout the region of the dark domains
A fearful and a heavy silence reigns.
Now hell's great king the car of Mars ascends;
The vengeful god of war his chief attends,
And open flies the monarch's palace gate
Where chosen guards their mighty lord await.
His cavalcade with funeral steps advance;
All catch his mood and wait his speaking glance.
Well might he hell's infernal sceptre hold,
And rule those fallen, rebel spirits bold!
His sunken eyes that look like darkened suns,
Would smite with awe and blast hell's fiercest ones.
O'er his broad chest he hangs his massive head,
Which waves as the impatient coursers tread,
As does old Ocean when the storm-king roars
And heaves the billows on the sea-girt shores:
And gloomy thoughts o'er his dark spirit brood,
Which give new blackness to his fearful mood:
But, like the pent-up fury of volcanic fire,
It bursts and blazes out tempestuous ire,
"On!" On!" he cries. His voice like thunder rolls:
'Twould shake the earth and echo round the poles.
The demon coursers heed their master's cry,
And o'er the trembling ground like whirlwinds fly.
The council hall the rushing chariot gains;
The steeds then halt and proudly shake their manes;
The Chief descends, the vaulted chamber strides,
'Mid shouts of welcome, as if many tides
Had furious met, and, roaring, dashed their spray
To kiss the clouds. Thus, as he bent his way
Where stood his throne exalted 'bove his peers,
Their voices mingle: frighted Chaos hears.
Now hell's great monarch takes the sov'reign chair,
And grasps the sceptre which his princes fear;
Then, waving it in mystic circles round,
Deep silence reigned, and made its spells profound.

As when the treach'rous calm the storm king rides,
And close behind old Boreas fiercely strides,
When air is dead and with foul gases filled,
And Ocean's breathing seems for ever stilled,
Dark clouds roll up and blot the azure blue,
The dreadful sign affrighted sailors view:
It tells of storm to their accustomed eye,
And shipmates drowned, around their vessel cry,
And mocking sprites are chuckling in their ears:
The Tempest, with his foaming coursers, nears.
Thus the deceitful calm that reigned in hell
When Satan, rising, broke the death-like spell.
"Companions—Princes—Chieftains, famed in war,
"Whose dreadful prowess set the heavens ajar,
"When nobly we defied their sovereign's might,—
"I'll call ye greater—even Gods by right!"
With boastful pride, he spake in accents bold;
His mighty voice like rumbling thunder rolled.
As stands a frowning mountain near the skies,
To which when Spring returns, old Winter hies,
And caps its summit with eternal snow,
Nor deigns to heed the genial sun below;
So stood the awful king.
He seemed like some great rebel-god dethroned
Of standing high, who once creations owned,
And having paused, to let his words digest,
Again he spake, and thus his lords addressed:—
"I have not called you here, ye princes great,
"To counsel o'er events of little weight:
"Such weighty matters ne'er before us rose
"As that which I would now to you disclose.
"Call up the past; let mem'ry take its sway,
"And on it mount to realms of endless day—
"Our native home—that dear primeval world
"Where once we dwelt till heaven's dread sovereign hurled
"His bolts of thunder in resistless storms,
"That brought dismay and paralyzed our arms.
"But for that dreadful, unforeseen surprise,
"We had been now the monarchs of the skies:
"But, though o'erwhelmed by heaven's resistless ire,
"Compelled to yield, and from those scenes retire,
"We were not crushed. Our strength and hate remained;
"And even now the loss might be regained.
"Perchance that dreadful, unforgotten day,
"Which gave him vict'ry, brought to us dismay,
"Like His own thunder-cloud that hides the sun,
"Might be the prelude of a brighter one,

"When He the vanquished, we the victors stand,
"And heaven be conquered by our mighty band.
"Then you with me shall greater glory share,
"And earth and heaven shall both our sceptre fear.
"We were before but striplings in the fight,
"And unprepared to brave the tyrant's might,
"But now familiar with the deadly field:
"Our arms have often made his generals yield;
"Our skill in subtle stratagems of war
"Has brought renown and sent our names afar.
"When from the hand of her creative sire
"Fair Eden bounded, decked in rich attire,
"With thousand graces to bewitch the sense,
"And fragrant breath that made delight intense,
"The cunning serpent I myself inspired,
"And woman's mind with ardent longings fired;
"For in that Paradise of virgin life
"Grew fruit forbidden both to man and wife;
"Its luscious clusters ravished woman's heart:
"She ate that fruit, and gave her husband part:
"It cost them Eden, filled the world with woes,
"And showed to heaven we were no common foes.

"When man by our insidious snares was caught,
"And earth into our iron bondage brought,
"Displeasure seized the monarch of the skies,
"And o'er mankind His dreadful tempest flies.
"To break the spells with which the earth was bound,
"He sent the floods, and nearly all were drowned.
"Ha! Ha! That was a victory! Well might boast
"The wrathful monarch and his slavish host!
"It sent us captives to our dread domain,
"And gave us kingdoms to extend our reign!
"When man his broken race revived again,
"And shot his branches over land and main,
"We led them on: still were mankind our prey:
"They hailed our sceptre and obeyed our sway:
"We ruled their kingdoms, made their lords our slaves,
"And held the sons when greened the fathers' graves.
"E'en Jacob's offspring—chosen of the skies—
"The people sacred in Jehovah's eyes,
"On whom He poured the richest streams of grace,
"We made a hardened and rebellious race;
"The Prophets stiffened in their martyred gore;
"The guilty fathers guilty children bore;
"When came the Son to break our iron bands,
"And wrest the sceptre from our powerful hands,
"(My haughty rival—him whose name I hate,—
"With whom we battled in the first estate,)
"We fired our minions, hung him on the cross;
"His life and kingdom were at once his loss;
"Blows were his honours, mock'ry his renown,
"The rugged tree his throne, and thorns his crown:
"Say, my brave princes, was not triumph here!!
"Was he not mighty on his bloody bier!!"
He paused: a wicked glee inspired his band,
While servile, taunting imps the mock'ry fanned:
Convulsive Laughter all his chorus brings;
With boist'rous mirth, the council chamber rings.
As when a struggling wretch, with cares opprest,
By hope forsaken, anguish in his breast,
And hurried on, with madness in his brain,
To find in death oblivion for his pain,
Makes suicide the antidote of woe,
And by self-murder sends his ghost below,
Finds as he dies a mocking host is near
To fright his soul and chuckle in his ear;
So was the humour of that rebel host
Called up by their more wicked chieftain's boast:
Again he speaks; again a heavy spell
Hangs o'er the fierce assembled crew of hell.

"Ye know, my lords, since that triumphal day
"When David's heir and they who owned his sway
"Were, by our direful wrath, deprived of breath
"And sent as captives to the realms of death,
"Our vengeful arms no Prophet host has dared,
"But hell's dread sceptre every nation feared.
"Monarchs of earth!—its undisputed lords!—
"We gave the honours, meted out rewards,
"And Virtue's children—Merit's gifted race,
"We sank in mis'ry, heaped on them disgrace,
"Robed them in rags, exalted them to slaves,
"And Nature's nobles found unhonoured graves.
"To those with spirits kindred to our own
"We gave distinction, built for them the throne:
"Say, princes, say—shall our strong chains be broke,
"And earth released from our long-fettered yoke?
"Shall any from our grasp dominion tear;
"And earth, redeemed, another's sceptre fear?
"Shall we resign our glorious hard-earned fame,
"And do obeisance to my rival's name?
"No,—by hell's infernal, awful powers, no!
"We will not yield, but give back blow for blow!
"Defiant still we stand, defiant will remain,
"Till we the vict'ry or extinction gain."
At this the dreadful council filled with rage,
Determined still their rebel war to wage,
Gave signs approving, bellowed out a cheer,
And then prepared again their chief to hear.
"Heroes of hell!" he said,—"unconquered braves!
(His voice grew deep and hollow as the grave's,)
"I need not tell you how the Seers of old,
"By vain illusions and conceits made bold,
"Foretold that in the latter times should rise
"A mighty kingdom towering to the skies,—
"That Saintly dreamers held a foolish boast
"That it should break and scatter all our host.
"Know, then, my lords, those vaunted times now loom,
"And we must conquer or receive our doom.
"Those spirits fore-ordained to lead the way,
"And usher in my hated rival's sway,
"In daring bands are setting out for earth,
"And thousands have already had their birth.
"The final struggle has not yet begun,
"Nor do they see the race which they will run;
"But this I know—Ere long the dreadful strife
"Will have commenced and started into life:
"Aye, even now the councils of the skies
"(The news I gather from my faithful spies,)
"Are met to meditate some fruitful plan
"To break our spells and rescue fallen man;
"Yet end their consultation how it may,
"We still will battle—still maintain our sway."
He ceased, and terror fell on all around,
While chains of horror hell's assembly bound;
E'en he, their haughty king, whose lofty boast
Was made to stimulate his drooping host,
Gave up his soul to inward anguish dire.
As when a mountain, by volcanic fire
Convulsed and groaning, heaves from side to side,
With fierce internal strife, its lava tide,
So inward raged the awful king of hell,
Till with stern pride he broke the painful spell.
And now again the chief essays to speak,
And, by fresh boasts, the settled horror break,
When, rushing in, like some damned wretch who flies
From wrathful Justice as his victim dies,
A speedful herald came. The council starts,
He speaks, and thus the weighty news imparts:—
"Monarch of all, and ye our chieftains brave,
"I bear great matter—herald tidings grave!"—
"The news!" the impetuous monarch cried:
The herald, with a trembling haste, replied—
"E'en now the councils of the skies dismiss,
"And strains of joy ring through the realms of bliss:
"The Father and the Son the courts of day
"In glory left; to earth they bent their way.
"Just as I entered, through our watchful spies
"Came startling news, in which great import lies.
"A messenger of God on lightning wing
"Petition bears to heaven's eternal king,
"Sent by the youth whose future course we fear—
"Anointed and pre-ordinated Seer!
"Urged by the whisperings of auspicious fate,
"He claims the blessings which for him await."
"Enough! Enough!" the sovereign roared and frowned,—
His mighty voice the herald's feebler drowned.
"Away, my lords! Crush all who brave our sway!
"Flood them — drown them with hate! Away, away!"

As, when the home-bound ship its haven nears,
And happy sailors give to joy their fears,
The spiteful gale with madden'd fury roars,
And fain would wreck them on their native shores;
Then dash the billows, roll the mountain waves,
And round the ship appear deep briny graves;
The sea-gods now exasperation gain,
And foaming hosts come rushing o'er the main;
So raged that rebel host against the Seer,
When they beheld his mighty mission near;
And, breaking up, they rushed with horrid yell,
Which echoed through the vast domain of hell.

VARIETIES.

Of all characters, a traitor is most despicable. He who trusts him embosoms a serpent.

Passing Events.—American: The thirty-fifth Congress was inaugurated Dec. 7th, and on the 8th the President's Message was delivered. President Buchanan and Governor Walker of Kansas are widely at variance upon the Kansas question, and there are fearful forebodings that a civil war will ensue. A Vigilance Committee is being formed throughout the Territory. The revolutionary troops at Chelapa, Mexico, had been utterly routed, after four days' severe fighting. The city was sacked. Neither age nor sex escaped the frightful excesses of vengeful soldiers. A fearful revolution is prevailing throughout Mexico. Several slave vessels have been captured and taken into Havanna: one had 460 Africans on board. In November last, 10,745,417 dollars in specie were imported to New York, Boston, and New Orleans; and from New York and Boston 3,329,910 dollars were exported. War has been officially declared between Nicaragua and Costa Rica. President Martinez is determined to maintain the right of the republic to the Territory now in the possession of Costa Rica. In Peru the revolution has not ended. There has been severe fighting at Ariquipa city. Cordova, President of Bolivia, has retreated before the revolutionary leader, the Indians committing great outrages during the confusion. Nov. 3, the Utah Expedition expected to winter on Henry's Fork, Green River. Six hundred cattle had been run off in sight of Col. Alexander's Camp, and there was much suffering from want of provisions and clothing. Efforts are being made to organize Carson Valley and the surrounding country, in Utah, into a new Territory.

RESIGNATION.

(*Selected.*)

Oh! happy resignation,
That rises by its fall;
Which seeks no exaltation,
But gains by losing all;
Which conquers by complying;
Triumphant is its lot;
Which lives when it is dying,
And is when it is not.

Address.—T. A. Jeffery, Gwynn Street, two doors from Thurlow Street, Bedford.

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.

LONDON:
FOR SALE AT THE L.D.SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 2, Vol. XX. Saturday, January 9, 1858. Price One Penny.

LETTER TO THE "DAILY TELEGRAPH."

Editor *Daily Telegraph.*

Sir,—My attention having been arrested by an article which lately appeared in your paper, I consider it due to the public that the following facts should be laid before them, and trust that you consider it one of the highest objects of your mission at all times to correct the public mind. It is especially due to the people of Utah, at the present crisis, to say that by that article they are greatly misrepresented; but, by the insertion of this communication, it will appear that on your part it was not maliciously done.

That article says, "We have in Mormonism a system of government that refuses to amalgamate itself with the great Federal Union, or in any way to acknowledge or respect its authority." In answer to this, permit me to say that, since 1849, the citizens of Utah have unceasingly sought for an intimate alliance and amalgamation with the Federal Union. They then presented their petition to Congress for admission into the Union with a State Government, which was refused; but a Territorial Organization was granted to them, which was most readily accepted. In this capacity, the Legislature of that Territory has yearly enacted laws for the regulation of its citizens. Those laws, as required by the Organic Act, have been yearly submitted to the President and Congress of the United States for their approval or disappoval; and not one of them, up to the present date, has been declared void or unconstitutional by that authority; neither has their disapproval of any one of them been intimated.

In the spring of 1856, a Convention of Delegates, elected by the people, pursuant to legislative enactment, was held in Great Salt Lake City, and a State Constitution framed,—which, with a special delegation, was forwarded to Congress, with the application of more than 70,000 petitioners to be admitted into the "Federal Union." This application was refused, in consequence of religious prejudices, without any legal or constitutional objections being made. The late proclamation issued by Governor Young states most emphatically that they do not now and never have claimed more than the Constitution of their common country guarantees to them. This is all that has ever been asked, could be asked, or even desired by the people of Utah. I state this from a knowledge of the facts, having been a citizen of that Territory since 1849, and a greater portion of the time a member of the Legislature, and also of the Municipal body of Great Salt Lake City. Knowing, as I do, that there is not the least possible ground on which, in justice, your statement can be founded, I am led to conclude that it was made

without a knowledge of existing facts, and that you will have the greatest pleasure in correcting so unwarrantable an assertion.

You say, "Overtures have been repeatedly made to induce Brigham Young and his immediate adherents to place themselves within the pale of the Constitution, and submit peaceably to the general laws of the Confederation." Now, my dear sir, you and every other man of common information ought to know that they are not, and never have been *out* of "the pale of the Constitution." You ought to know that both "Brigham Young and his immediate adherents" are natural-born American citizens, and would have been living to this day in one or more of the Federal States of the Union, if they had not been most unjustly driven from their homes by an armed mob, to find that protection among the savages of the wilderness which was denied them where civilization and Christianity reigned. They are now where the American Government has suffered them to be driven, and looked, untouched in their feelings, upon the privations and sufferings necessarily endured while traversing the barren deserts and making a home in the parched and desolate wilderness, a thousand miles from the white man's "home of the free." If, as you say, it is "a subject of humiliating reflection to the citizens of the United States" that the "Mormons" occupy such an important position within their Territory, do let the world know that they occupy that position of necessity—that they were *driven* there by those who now deplore the consequences of their occupying that position; and let them know further that there has not been the least inducement offered to cause them so to do, but that they have, as it were, instinctively clung to the parent Government, like the infant child to its mother's breast. They have cried, from the first, for admission into the Union; they have pleaded their right to be favourably recognized by the parent Government, and have claimed its protection under "the general laws of the Confederation." But their cries, their entreaties, and their demands have been in vain. This is, indeed, the great cause of their complaint. And in the very face of these facts, which should be known by almost every schoolboy, from the publicity they have had, we are told that "overtures have been repeatedly made to induce them to submit peaceably to the general laws of the Confederation." Now, sir, I believe I am extending to you the very utmost lenity in admitting the possibility of your making such entirely unreasonable statements through ignorance.

Further, you say, "The people of the United States have at no time desired to meddle with the *faith* of any person or community: the most ample liberty of opinion, in matters spiritual and political, has been accorded to all persons." So far, you say, "is this grand axiom maintained, that every State is permitted to choose whatever character of Constitution its own subjects prefer;" and that "the Mormons might hold what opinions they choose—profess any creed which the peculiar idiosyncracy of their minds might induce them to cling to; they could organize their internal affairs after their own model; but it was thought a disgraceful inconsistency that a separate Government, having not the slightest connection or communication with the General Government, should be allowed to take root." Now, sir, you may believe me when I say, there is not probably a "Mormon" living that would differ from you in this last conclusion—that it would be a disgraceful inconsistency for any people to attempt to set up a separate Government under a Constitution which extended, and under an administration which secured to them all these rights and privileges which, you admit, belong to citizens of the American Government. And the fact that you are so well acquainted with the rights guaranteed to all citizens of the United States, and that they are all that any reasonable man could ask for, makes it the more strange that you could even allow yourself to believe that Brigham Young or the "Mormons" claimed more than the Constitution of the land granted to them, when you have every evidence, if you have any at all, to the contrary. The fact is, the people of Utah have been denied a State Constitution,—a right which you admit when you say that "every State is permitted to choose whatever character of Constitution its own subjects prefer." They have been denied the right of electing their own officers—a right which every State in the Union enjoys. They have been denied a State Government, for the very purpose that they should not have the power to

elect their own officers—a right which constitutes the great fundamental principle of American Constitutional Liberty. They have been denied the right to regulate their own domestic institutions. They have been denied, time and again, officers of their own choice, while in their Territorial capacity, when that choice has been officially made known to the General Government, the ability and character of which were unquestionable. They have been most emphatically denied the right to exercise their religious views or to cherish their domestic religious institutions; and those views and institutions have mainly constituted the objections urged against their admission into the Union. In being denied these rights, they have been virtually disfranchised and severed from the General Government, against which their strongest protestations have constantly been urged. They have sought, and urged, and most fervently desired to enjoy the common rights of American citizens; and this is all they claim. They insist upon having them, and will not be satisfied without them. If the people of Utah ever occupy a position independent of the American Government, it will be, as they now occupy their mountain home—when they are *driven* to it; and those who thus force them to extremes must alone be answerable for the consequences. A long-continued course of injustice and oppression may serve to make that a welcome day, should it ever come.

It is not necessary for Brigham Young to complain that "the Mormons have not been treated as American citizens, to succeed in inspiring them with an ill-regulated and abominable zeal." The people themselves know the *justice* of that complaint. They have all drank for themselves the dregs of the bitter cup, and none need that Brigham Young or any other should tell them that it is not sweet. It is the many, and not the few, who are too well acquainted with the history of the past—with the grievous wrongs that have been endured. And while you "wish it to be distinctly understood that the war—if war should ensue—about to be waged against Utah has no religious pretext," we wish it to be as distinctly understood that, if war takes place with the people of Utah, it is because they are denied both their political and religious rights under the American Constitution, and are driven to the extreme of self-defence, to save themselves and their religion from being destroyed from off the earth.

But, sir, lest I should protract my communication beyond the limits it could be allowed to occupy in your widely-circulated paper, I must simply be permitted to repeat, in a more simple form, that the people of Utah have never refused to amalgamate themselves with the great Federal Union; nor, in any one instance, have they refused to acknowledge or respect any authority or power legally exercised under the Constitution. They have never required any *inducement* on the part of the Federal Government, but have exercised a degree of fidelity and loyalty thereto of which few of their sister Territories can boast. And instead of any overtures being made, many advantages and grants freely bestowed upon adjoining Territories have been unjustly withheld from Utah. They have never even been "*desirous* of establishing, independently of national law or constitutional control, a separate kingdom;" much less have they been inclined to attempt it. And whether they are permitted peaceably to remain in Utah, or whether by force of arms they are again driven from their homes, the Constitution of the American Union they will ever respect and venerate with a sacredness which the blood and lives of their fathers which were sacrificed to obtain it demand. So far as the *present* position of the people of that Territory may appear the least inconsistent with these facts, it must not be misconstrued into a rebellion against the principles of the American Constitution and Government. It is for self-preservation alone, after being denied both constitutional and religious liberty.

I am, sir, yours respectfully,

S. W. RICHARDS.

42, Islington, Liverpool.

MEN will wrangle for religion, write for it, fight for it, die for it,—anything but *live* for it.

TRUTH often suffers more by the heat of its defenders than from the arguments of its opposers. Reason is often commended by the coolness of those who offer it.

THE RIGHTS OF MAN.

(*Continued from page* 3.)

To acknowledge in theory the great rights of man and the enactments of the Creator is just; but to deny them afterwards in practice is perjury and a mockery against both God and man.

In the foregoing, we have brought before the minds of our readers the cardinal rights of man as a thinking, religious, and responsible being. We have considered free agency as a fundamental and necessary condition to the very existence of *thinking* being. The soul is not a machine. That which is termed spiritual and thinking nature is not mere mechanical force. Thought cannot be measured out to the mind by rule and compass. Impulsive life will not travel in an arbitrary direction; and the immortal spirit, with its infinite and versatile powers, cannot be held by the chains of creeds or legislative enactments. Free agency in thought, then, is absolutely essential to thinking being.

We have also claimed free agency as the very basis of man's accountability. As a religious being, his agency is still indispensable. Freedom of conscience grows out of this primary right, and coercive faith is antagonist to both. We have seen that God, in His works and dealings, has acknowledged these fundamental laws, and, in His economy, has preserved them inviolate. Not only has He tolerated myriads of faiths, and an almost infinite variety of thought, but, in allowing a Devil to exist, He has, if we may so express it, admitted even the Satanic agency—admitted the liberty of the Devil to entertain his devilish views, his devilish thoughts, and his devilish disposition. It is true, the Almighty holds the hosts of hell accountable, but it is not for exercising these rights. It is because they infringe on the rights of others—because they interfere with His economy and wage war against His creatures and subjects. From these considerations, we lay down free agency, liberty of thought, freedom of conscience, and unrestrained faith, as essential to the existence of thinking, religious, and responsible being, and as necessary conditions to give consistency to the ideas attached thereto. As a Mormon, then, is a man, all these rights belong to him; and were he even a devil, God, by precedent, has granted to him these rights; and, therefore, taking an extreme view of the case, we are justified in claiming them.

Perhaps there can hardly be found an individual with ordinary intelligence and respect for the rights of man who would boldly protest against the rights of the Saints as men. Their claims to free agency, their right to the peculiar disposition of their minds, their privilege of embracing the faith which recommends itself to their judgment and feelings, their right to believe in the divine mission of Joseph Smith, or in any other feature of their religion, will not, we apprehend, be denied in theory. The most ordinary understanding would have enough sagacity to see that such a denial would cover more than was intended, and that, admitted against one man, it would fit every other. They could not well help realizing that, in finding its level, it would overshadow every individual, every community, every nation, and indeed all mankind. To utter a protest against the rights of the Saints, their free agency, and their faith, would in reality amount to a protest against the rights, agency, and faith of every man. It would sit as an incubus upon one thousand million beings. The Mormon could then in fairness bring the protest against every sect—the Catholic against the Protestant, &c. Indeed, on some point or other, a thousand million individuals, if the law were carried out, would be a thousand million intolerant protestators against one another. There would be universal strife. Every man's hand would be literally against his neighbour. Such principles as free agency, the rights of man, liberty of thought, and freedom of conscience would be inconsistent and meaningless. These rights of the Saints our liberal (?) opponents are, therefore, bound to admit, or deny them at the expense of the rights of every man. But it is only in word that our rights are admitted. The following questions will find a ready affirmative in the general

mind, and this affirmative has become a pet doctrine with the popular press in its dealing with the Mormon problem. The intellectual lords imagine that they thus give it a consistent solution.

Have not the United States the prerogative to declare that they will not have a Mormon community in their territory? Has not a State the right to say that it will not have them within its borders? Has not a man the privilege of saying that he will not have a Mormon neighbour, and that the faith of the Saints shall not take root near *his* homestead? Of course, in wording these questions, our enemies would couple them with opprobrious epithets, and season them with expressions of abhorence. And such expressions and epithets we know would be to weak and silly minds as hobgoblins, whose imagined existence is the terror of childhood. They would also excite the prejudice and raise the choler of fools and bigots, but could not hide the merits of the case from just and reflective men.

Not only have these questions found an affirmative in words, but they have also found it in deeds, in actions, in blows. That affirmative has been forced home at the point of the bayonet, exhibited on the edge of the sword, and sent hissing from the deadly revolver. These answers have been published in extermination, and illustrated by ravishment, robbery, and mobocracy. They have deprived tens of thousands of their rights, and disfranchised a whole community. They have been written with the tears of the widow and the fatherless, and sealed with the gore of martyrs. Those who have thus dealt with the Saints will admit their rights in theory, but the rest of the tale our history will best relate. And even now the United States would exterminate the Mormons from their mountain fastness, and, for ought they care, send them to enjoy their rights in that "undiscovered country from whose bourne no traveller returns."

We, however, do not thus understand the rights of man. Justice will not be satisfied with the wordy admission of her laws by those who break and deny them in act; and those who thus trifle with her deserve her frowns and will kindle her indignation. To interpret the privilege of His creatures according to the spirit of the above is mocking the Almighty. A mere theoretical admission of the rights of man and a violation of them in practice is hypocritical dealing towards both God and man. To exterminate the Saints as natural or adopted citizens, to disfranchise and exile them, to send them to enjoy their rights beyond the borders of American territory, is, to all intents and purposes, denying and repealing both their natural and national rights. The individual who admits the agency of his neighbour, grants him liberty of thought and freedom of conscience in words, and, with professions of love and tolerance for him, will set fire to his house, and leave him to be consumed in the flames, is at once a hypocrite, an incendiary, and a murderer. We know how much his professions are worth. In such a light we are bound to view the United States or any nation who thus act towards the Saints.

We emphatically deny the United States the prerogative to say that they will not have a Mormon community within their territory; or a State, to say that it will not have them within its borders; or of an individual to say that he will not have a Latter-day Saint for his neighbour. True, if they will all evacuate the country in favour of the Saints, and, in carrying out their absurd, unjust, and intolerant dispositions, will renounce *their own* rights, it will not exceed the limits of their privileges and prerogatives. But to demand the sacrifice at the hands of their Mormon fellow-citizens and neighbours is not just.

If the Latter-day Saints are entitled to the rights of man, as they undoubtedly are, their rights will hold good, irrespective of time, place, or circumstances. If it belongs to them to receive that faith which recommends itself to their minds, to exercise their agency, and claim liberty of thought and freedom of conscience, at any time, in any place, and under any circumstances, then those rights belong to them in *all* time, in *all* places, and under *every* circumstance. They would belong to them in the palace of the Queen of England, or in the city of Washington, as well as in the Rocky Mountains. They have belonged to them since 1830 to 1858. They will belong to them in 1958. Indeed, while time lasts, a "Mormon" exists, and the rights of man remain, they can with justice be claimed, and cannot in justice be withheld.

The great Creator, in giving an individual birth, not only declares, in that act,

of creation, that the natural rights of the man are equal to those of other men, but therein is also contained an admission that his natural rights belong to him in the land of his nativity or in any part of the earth where it has pleased the Creator to place him; for the earth belongs to the Lord, and not unto man, nor any part of it to one more than unto another, unless the great Divine Landholder confers it by special gift. As far as the natural rights of man extend, all have equal claims upon the earth, and the privilege of an existence in any part of it where birth, the providences of God, or the course of events may place them. We must not, however, be understood as advocating absurd doctrines of promiscuous settlement, and no fixed right of property; nor must we be understood as denying to Governments and the members of society the prerogatives and privileges of organizing, making just divisions of the land, and legislating in the best manner to preserve public good and the general harmony of society. But we do mean to say that any act of legislation antagonistic to the natural rights of man is unjust.

A native American, then, has the undoubted right to be a Latter-day Saint in America, and to exercise in that land all the rights pertaining to thinking, religious, and responsible beings. To make a declaration contrary to this is blasphemy against the sacred rights of man. Who art thou that deniest to thy neighbour that which his Creator has granted to him? What nation is great enough to defy the Omnipotent and stand justified in repealing His enactments?

A nation is composed of a number of individuals of equal natural rights collected together in a national capacity. But this amalgamation does not subtract from individual rights. The fundamental object of such amalgamation is to better preserve the rights of every member of society, to prevent one man from trampling upon the privileges of his neigbour, and to restrain the human family from being as beasts of prey to one another. This is the great object of national organization. Therefore, to take from the Saints their rights, and disinherit them, is a breach of the first principle of national existence.

The leading paper of England considers that the present rebellion in India has been principally caused by the natives' not understanding the liberal spirit of Protestant Christianity. It holds that this country has manifested a too sensitive fear in avoiding the appearance of tampering with the religious rights of the natives, and that, in not giving a practical illustration of the liberal spirit of its Protestant policy, it has led them to misunderstand and be suspicious of the intentions of England—engendered a fear in their minds that this country secretly designed to supplant the Hindoo faith and coerce that people into abhorrent religions. The *Times* of November 28, 1857, has the following:—"During a whole century of dominion, we have failed to persuade the natives of India that we have not, and never can have, any intention of forcing them to abandon their religion for our own." If Protestant Christianity makes such an acknowledgement of the religious rights of a conquered race at the time of their rebellion, free-born or naturalized American citizens are surely entitled to the same privileges. We claim for the Latter-day Saints the same privileges; and to withhold them from that people is a violation of the spirit of Protestant Christianity, and a breach of its fundamental principles.

If we measure the rights of man as guaranteed by the glorious Constitution of America, then indeed are the Saints entitled to all they claim. Its spirit is to preserve man's agency. It grants him his rights as a thinking, religious, and accountable being. It declares that the faith of American citizens shall not be coerced, that liberty of thought belongs to them, and that freedom of conscience is their undoubted right. The whole tenour and design of that Constitution is to ensure man's natural rights and allow a community to regulate its own domestic institutions, and receive that faith which most recommends itself to their minds; and to grant the people the privilege of choosing their own officers is its fundamental principle.

(To be continued.)

PERSONS whose ears are ever open to catch reports should be avoided as the plague they are mischief-makers and quarrel-mongers, and the very pests of society.—*James.*

HISTORY OF JOSEPH SMITH.

(*Continued from page* 8.)

[September, 1842.]

September: Wednesday, 7th. Early this morning I received a letter from Elders Adams and Rogers, of New York, who brought me several letters,—one from Dr. Willard Richards, who, referring to his visit with James Arlington Bennett, Esq., of Arlington House, says, "He would be pleased to receive a letter of President Joseph's own dictation, signed by his own hand;" which request I was disposed to comply with, but deferred it till the next day.

Governor Carlin writes as follows:—

Quincy, September 7, 1842.

Dear Madam,—Your letter of the 27th ultimo was delivered to me on Monday the 5th instant, and I have not had time to answer it until this evening; and I now appropriate a few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband, and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing, that does not subserve his interest, that can possibly be satisfactory to you; and before I proceed, I will here repeat my great regret that I have been officially called upon to act in reference to Mr. Smith in any manner whatever.

I doubt not your candour when you say you do not desire me "to swerve from my duty as executive in the least," and all you ask is to be allowed the privileges and advantages guaranteed to you by the Constitution and laws. You then refer me to the 2nd Section of the Charter of the City of Nauvoo, and claim for Mr. Smith the right to be heard by the Municipal Court of said city, under a writ of Habeas Corpus emanating from said Court, when he was held in custody under an executive warrant.

The Charter of the city of Nauvoo is not before me at this time; but I have examined both the Charters and city ordinances upon the subject, and must express my surprise at the extraordinary assumption of power by the Board of Aldermen as contained in said ordinance! From my recollection of the Charter, it authorizes the Municipal Court to issue writs of Habeas Corpus in all cases of imprisonment or custody arising from the authority of the ordinances of said city; but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts or the Executive of the State, is most absurd and ridiculous; and to attempt to exercise it is a gross usurpation of power, that cannot be tolerated.

I have always expected and desired that Mr. Smith should avail himself of the benefits of the laws of this State, and, of course, that he would be entitled to a writ of Habeas Corpus issued by the Circuit Court, and entitled to a hearing before said court; but to claim the right of a hearing before the Municipal Court of the city of Nauvoo is a burlesque upon the City Charter itself.

As to Mr. Smith's guilt or innocence of the crime charged upon him, it is not my province to investigate or determine; nor has any Court on earth jurisdiction of his case but the Courts of the State of Missouri; and, as stated in my former letter, both the Constitution and laws presume that each and every State in this Union are competent to do justice to all who may be charged with crime committed in said State.

Your information that twelve men from Jackson County, Missouri, were lying in wait for Mr. Smith between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvellous stories that you hear in reference to him—not one word of it true; but I doubt not that your mind has been continually harrowed up with fears produced by that and other equally groundless stories. That that statement is true is next to impossible; and your own judgment, if you will but give it scope, will soon set you right in reference to it. If any of the citizens of Jackson county had designed to murder Mr. Smith, they would not have been so simple as to perpetrate the crime in Illinois, when he would necessarily be required to pass through to the interior of the State of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain. That is like the statement made by Mr. Smith's first messenger, after his arrest, to Messrs. Ralston and Warren, saying that I had stated that Mr. Smith should be surrendered to the authorities of Missouri, dead or alive; not one word of which was true. I have not the most distant thought that any person in Illinois or Missouri contemplated

personal injury to Mr. Smith by violence in any manner whatever.

I regret that I did not see General Law when last at Quincy. A previous engagement upon business that could not be dispensed with prevented, and occupied my attention that evening until dark. At half-past one o'clock, p.m., I came home, and learned that the General had called to see me; but the hurry of business only allowed me about ten minutes' time to eat my dinner, and presuming, if he had business of any importance, that he would remain in the city until I returned.

It may be proper here, in order to afford you all the satisfaction in my power, to reply to a question propounded to my wife by General Law, in reference to Mr. Smith, —viz., whether any other or additional demand had been made upon me by the Governor of Missouri for the surrender of Mr. Smith. I answer, none. No change whatever has been made in the proceedings. Mr. Smith is held accountable only for for the charge as set forth in my warrant, under which he was arrested.

In conclusion, you presume upon my own knowledge of Mr. Smith's innocence, and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment; and you will be compelled to answer that it is impossible I could know him to be innocent; and, as before stated, it is not my province to investigate as to his guilt or innocence. But, could I know him innocent, and were he my own son, I would nevertheless (and the more readily) surrender him to the legally-constituted authority to pronounce him innocent.

With sentiments of high regard and esteem, your obedient servant,

THOS. CARLIN.

To Mrs. Emma Smith.

Brothers Adams and Rogers called again this afternoon, and I related to them many interpositions of Divine Providence in my favour, &c.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 9, 1858.

ORDINATION—APPOINTMENT.—No man has a right to administer the ordinances of the Gospel without being ordained for that purpose. Neither can a man be appointed to preside over those who have a right thus to administer, without holding like authority himself. Ordination and appointment, in the common use of the terms, are separate and distinct. The one gives man the authority to act, and the other places him in a position where he can exercise that authority. Many are ordained to the Holy Priesthood, and perhaps for years have the right to officiate in the Gospel ordinances, before they are required or have any particular occasion to exercise that right. An appointment, therefore, to an active position in the Kingdom of God does not necessarily imply an increase of authority in the Priesthood of God. Ordination confers upon man certain rights, which are eternal in their nature, and will ever abide with him so long as he does not forfeit them by his own conduct; but an appointment is of a very different character, implying a temporary use or exercise of those eternal powers and prerogatives. Like fleeting things of earth, subject to circumstances, it may exist a week, a month, a year, or even more, and then come to an end. But who appreciates or justly estimates this fact?

We write thus because many have not yet learned the difference between position and power. Some have even attached more importance to their position as presiding officers than to their actual authority in the Priesthood. An appointment has been to some a stumbling-stone over which they have fallen, and never been able to rise. Many have lately been appointed to important positions throughout the European Missions, and we trust that such may never be the case with any of them. The few observations which we make upon this subject are particularly for that class

of Elders whose welfare we most earnestly desire, as Presidents and Pastors appointed to watch over the flock of Christ.

Some have felt that they were much superior to others of their brethren because they were called upon to preside over a Branch or a Conference; and they have suffered a spirit of pride to enter into their hearts—a spirit to be jealous of their authority, and have thereby rendered themselves obnoxious to the people over whom they were presiding. Such a spirit leads to haughtiness, arrogance, and oppression, manifesting itself in partialities in administration—traits of character that are not only inconsistent with the calling of a servant of God, but which are abhorred by every faithful Saint who enjoys the Spirit of God. When a President has these feelings in his heart, the feelings of all good persons become alienated from him; he loses his influence over them, and consequently his power to do them good. The few that do obey him and receive his counsel do so from a mere sense of duty, that order in government may be preserved, and themselves saved from the evils of rebellion. A President can thus make his position a curse to himself, and become an offence and curse to the people—the very opposite to the intent and spirit of his calling. On the other hand, when a person is exalted, then is the time, above all others, that he should be humble. Humility is the *only* road to exaltation. It is written, "He that exalteth himself *shall be abased.*" Let no one, therefore, claim honour from his position, but know that honour lies in the diligent and faithful discharge of the duties belonging to that position, and that the reward obtained will be for actual services rendered.

Men betray their feelings in different ways; and the higher their position the more readily are their faults detected. Some have felt, when once called upon to preside over a Branch or Conference, that they could never occupy a lower position without its being a disgrace to them, or at least a very great condescension on their part. This view of the subject, however, is utterly inconsistent with the truth; and, when properly understood, a man who is really worthy of an appointment will be just as ready to deliver it up to his superior as to receive it from him, just as willing to preside over a Branch as over a Conference, just as willing to perform the duties of a Teacher as an Elder, and just as ready in his spirit to occupy one position as another, when circumstances require. The duties of the least office come within the province of his authority, and he should feel as free in his spirit to perform them as those of the highest. When he feels this way he feels right; he is passive and obedient, and can say truly, "Not my will, but thine be done." When Elders feel that, because they have been Presidents of Conferences, they cannot officiate as Presidents of Branches, or as Travelling Elders, we naturally expect to hear next that they cannot exercise faith, because it is the *first* principle of the Gospel, and that they are so far above it, that it would be a mortifying condescension to get so low, although we are told that, when that which is perfect is come, faith will still abide. Until man, like Jesus, becomes the Saviour of a world, he must not be above condescending as he did to the very lowest estate, and learn that true greatness is displayed in real condescension.

Those Elders now entering upon their new fields of labour for the year will be exceedingly blessed of the Lord, if they will but keep His Spirit with them. The present is an important period in the history of the latter-day work; and the character and importance of that work will rapidly become more prominent before the nations of the earth. Men who would be efficient in the service of God and in the defence of Zion need to be filled with the inspiration of God and the revelations of eternity. The workings of the Almighty will be of that wondrous magnitude that none others can comprehend His goings forth among the nations. The day of His mighty-

power is at hand, and but few will be able to abide it. We rejoice to know that there are many faithful and efficient labourers in the Lord's vineyard. Those who have been appointed to preside are not the only ones worthy of similar opportunities. All faithful Elders shall reap their full reward, if they faint not.

THE PUBLIC PRESS.—The liberty of the press is the boast of civilized nations, but its dishonesty, injustice, rottenness, and corruption are beyond all conception. The dishonesty and fraud practised in the world are denounced with much bitterness as great national evils; but they are not to be compared with the evil and corrupting tendency of the press. The one may effect men's temporal concerns for a time, but the other most effectually demoralizes and vitiates the public mind. Instead of its being used as a means to enlighten the people and defend the truth, it has to a very great extent become a slave to popular feeling; and it is difficult to tell whether it most controls the public mind or is controlled by it. To say the least, the latter is the case to an alarming extent. Money and popularity can wield it at pleasure, and, as the wind does the weathercock, turn it whichever way they will.

An editor that will publish lies for the sake of chiming in with popular opinion, and then shun the truth when it is presented before him, is certainly one of the most dangerous and despicable characters of society. Such men should not only be denounced for their infernal cowardice and dishonesty, but they should be utterly abhorred for their readiness to sacrifice the happiness and lives of a nation, people, or community, upon the altar of their lustful and damnable cupidity. They know that to publish the truth about the "Mormons" would render them unpopular and be objectionable to their patrons, and patronage must be maintained at the sacrifice of truth and honour. Not only so, but a wilful and malicious system of falsehood and misrepresentation is adopted, which, if practised under oath in common Courts of Equity, would doom the perjured wretches to lasting infamy and disgrace. At the bar of Eternal Justice they will meet a merited retribution.

We insert in this number two communications written to leading journals, but not suffered to appear in their columns, though they were written expressly to correct misrepresentations and falsehood which had been published by them. These, however, are not isolated cases. It is the universal practice with Editors to refuse a "Mormon's" statement admission into their columns. There are very few exceptions. The many fruitless efforts that are made to get, through the press, the truth before the people, relative to the Saints, prove conclusively the determination that exists to put them down by keeping the truth hid as long as possible. It is in vain to look for honour from such a source of corruption. Grapes do not grow on thorns, nor figs on thistles.

PENNY FUND.—Although we do not, as has already been stated in former numbers of the *Star*, hold this Office or any of the funds of the same responsible for any deficiences which may occur in the "Penny Fund," or delinquencies of any of the Treasurers of that fund, we feel it our duty to guard all the interests of the Saints, both temporal and secular, as well as spiritual, to the best of our ability; and, in view of the many changes which are taking place throughout the Mission, among the Treasurers of that fund, we feel constrained to offer a few words of counsel on the subject.

Order and uniformity in conducting the business are very desirable, and will greatly facilitate the same. In order to bring about this desirable end, we wish all those Treasurers, whether of Conferences or Branches, who have opened "Penny

Fund" accounts with this Office in their own names, to immediately cause all such funds to be transferred from their individual names, to the name of the proper Conference or Branch; and that all remittances be hereafter made in the name of the Conference or Branch. Persons who at any one time deposit twenty shillings or upwards can have the amount placed to their individual names in this Office, and obtain a receipt therefor, without its appearing in the Penny Fund account.

Each Treasurer should exhibit his books publicly at some meeting of the Saints, that it may be ascertained if the correct amount has been credited to each individual; and that all errors, if any exist, may be corrected before the books are transferred. Each Treasurer is required, on delivering up the books to his successor, to produce and deliver to his successor receipts from this Office, and also money sufficient to balance the total amount received by him. He can then receive from his successor a receipt for the entire amount of cash and receipts thus transferred.

A strict and punctual compliance with these suggestions will secure harmony of action and the confidence and good feelings of all concerned.

UTAH MAIL.—The Utah Mail has arrived, bringing letters and papers with dates to October 7, too late for the news to appear in this Number. It will appear in our next.

APPOINTMENTS.—The following alterations and appointments are made in connection with the Welsh Conferences:—

That the Brecknockshire Conference be disorganized, and its Branches added to the Monmouthshire Conference.

That the Dyffryn, Conway, and Anglesea Conference be in future called the Carnarvonshire Conference.

That the Merionethshire Conference be disorganized, and the Machynlleth and Dinas Mowddwy Branches added to the Cardiganshire Conference; and Harlech and Festiniog Branches added to the Carnarvonshire Conference.

That the Carmarthen Conference be disorganized, and the Carmarthen and St. Clears Branches added to the Llanelly Conference; and Brechfa, Pencader, and Llansawil Branches added to the Cardiganshire Conference.

Elder Thomas Jones is appointed to preside over the North Wales Pastorate.

Elder John Davies is appointed to preside over the Eastern Glamorganshire Conference; Elder Edward D. Miles, over the Cardiff; Elder William Ajax, over the Monmouthshire; Elder Thomas Rees, over the Western Glamorgan; Elder Edward Pergwyn, over the Pembrokeshire; Elder John Treharne, over the Cardiganshire; Elder Thomas Jones, over the Carnarvonshire; and Elder Edwin Price, over the Flintshire Conference.

Elder Joseph Griffiths is released, on account of indisposition.

LETTER TO THE "ANDOVER ADVERTISER."

The following is an extract from a letter sent to the Editor of the *Andover Advertiser*, in reply to a scurrilous article published in that paper:—

Editor of the *Andover Advertiser*.

Sir—I presume your charge of licentiousness is intended to apply to polygamy. Remember that the men whose characters are most highly reverenced—whose writings are most deeply studied and venerated—whose thrilling psalms are most fervently sung, were polygamists! Were these polygamist Patriarchs, Prophets, and Psalmists guilty of "licentiousness?" Do moral right and wrong change their natures by lapse of time? If polygamy is "licentiousness" *now*, it was "licentious-

ness" *then*. Why did not God denounce it? Why did God say to David (2nd Samuel xii.), "I gave thee thy master's wives?" Was God guilty of licentiousness?

Seduction, prostitution, and licentiousness exist and fearfully increase in all your large towns; but such crimes are unknown in Salt Lake Valley. The penalty for such crimes in Christian England is occasionally 2s. 6d. per week!—not to compensate the months of mental and physical woe of the hapless mother; no,—that goes for nought; but to support the unfortunate infant. How fearful is the number of illegitimate births in England! In the Salt Lake Valley, every infant born has a father to welcome and give his name to it. You call Salt Lake Valley a "sink of iniquity;" but how infinitely more applicable are your words to London, with its 80,000 unfortunates, unpitied, forlorn, and hopeless. What tribunal affords them redress, or visits vengeance upon the vile perpetrators of their fearful wrongs?

You are anxious for the overthrow of what you call "Mormonism." It is based upon certain principles and facts. Its principles are—God loved the world and gave His Son as an atonement to be received, and as a Teacher to be obeyed; also faith, repentance, baptism for remission of sins (Acts ii. 38. John iii. 5. Acts xxii. 16); and the gift of the Holy Spirit by laying on of Elders' hands (Acts viii. 16. Acts ix. 17. Heb. vi. 1. 1 Timothy iv. 14). I respectfully challenge your dialecties to overthrow these principles. Designating our women "poor common drudges," and our men "ignorant-looking," is, you must admit, wretched logic. "Judge not according to the appearance," said he who was scorned by learned scribes, because he "had not learned letters"—he in whom men saw no beauty that they should admire him. You pronounce Joseph Smith a "wicked impostor." In his lifetime, Joseph Smith was frequently charged with crime, and brought before American Courts of Justice; but was he ever convicted? No; "cute" Yankee judges and juries, in all cases, acquitted him. Is it not monstrous injustice to denounce a man as a criminal whom juries always pronounced innocent? He was, however, basely murdered, at last, in defiance of all law and justice.

In proof of your charge of imposture, you instance the Book of Mormon. "In the mouth of two or three witnesses," says the Bible, "shall every word be established." Plates of stone, written by the finger of God, were delivered to Moses. None were permitted to handle those plates. The gold plates delivered to Joseph Smith were seen and handled by many. In preface to the Book of Mormon, we have the solemn declaration of three persons, whose names are signed, who state that they handled the plates, and heard the voice of God pronouncing the translation to be essentially correct. To the plates of Moses we have no such testimony. Those three men were afterwards cut off from the Church of Latter-day Saints, by Joseph Smith, for transgression. Was he not afraid they would divulge the secret lie? No; for out of the Church they bore the same testimony as when in it.

You affirm that the Book of Mormon "is based upon the romance of Spaulding." You forget that the Book of Mormon refers only to one tribe of Israel—that of Joseph, while Spaulding's novel speaks of the ten tribes. The one is a translation by an uneducated man; the other, the work of an educated Presbyterian Minister. The Bible is a revealed history of ancient people, some of whom flourished in Asia, Africa, and Europe, and the Gospel of Jesus as preached to them. The Book of Mormon is the revealed history of an ancient people who flourished in America, and the Gospel of Jesus as preached to them. In dealing with the character of Jesus Christ, you judge by the testimonies of his apostles and friends; but, in dealing with the character of Joseph Smith, you judge him by the testimonies of his bitter and relentless enemies. Is this justice? "Shame, where is thy blush?" You say we are guilty of idolatry towards Joseph Smith. In this you bear false witness against your neighbour. We adore the Lord Jesus as the Son of God, and we honour Peter, Paul, and Joseph Smith as his servants. You say you "prefer Mahomet to Joseph Smith." Mahomet rejected the Divinity and atonement of Jesus Christ; but Joseph Smith believed in, gloried in, and fervently preached those transcendent principles. I am willing to suppose you did not know this; but how unpardonable is such ignorance in public-

writers. You place Joseph Smith in the category of "Naylor, Munzer, Southcote, Thom," &c. These persons taught contrary to the Bible, and therefore were impostors. I defy you to prove that Joseph Smith taught contrary to the Gospel of Jesus. If he had done so, we would reject him, though his character were as pure as that of "an angel from heaven."

You say you "wonder that, in the braying of the jackass in the adjoining stable, we did not recognise the ridicule we deserved." We assure you that we are not to be driven from our principles by the ridiculous braying of jackasses, whether quadruped or biped. Our enemies find it easier to "bray" at us than to prove us scripturally wrong.

You say you "rely upon the preaching of the Gospel in its purity to annihilate Mormonism." What do you mean by "the Gospel in its purity?" Is it Calvinism, which says Christ died for a few; or Methodism, which says this is a lie—that Jesus died for all? A thousand different sects preach different doctrines, which they each call "the Gospel in its purity!" In your churches and chapels, the rich worship in the costly cushioned pew, while the "ignorant-looking men" and the "poor, common-looking drudges" of women shiver in the cold corner, to obtain tickets for blankets, soup, &c. Is this the Gospel of him who said, "Love your neighbour as yourself?"—a gospel which would make all men one with each other by making all one with God and with His Son Jesus Christ. Where is this Gospel exhibited? Alas, where?

A friend said to me, recently, "There are no sects in heaven. They are all one there." Said I, "As they are not all one here, they must undergo a great change in going there." "Ah," replied my friend, "So they must." But, said I, "The fact that they all needed a change proves them all wrong here; for if they were right, they would need no change!" My friend seemed startled at the idea of a right religion leaving its votaries wrong, and needing a change!

You seemed pleased that the old argument of faggot, axe, and gibbet is about to be resorted to in the form of "steel, lead, and American soldiers," to put down Mormonism. Why not send missionaries to prove us wrong from the Bible? Are steel, lead, and soldiers the arguments by which, as you say, "Right shall conquer might, and truth grow strong?" My principles do not need ridicule; but I cannot help remarking that Jesus said, "The servant shall be as his master." Did the Lord or his former-day ministers preach jarring doctrines, or receive hundreds and thousands of pounds per year for preaching? In the New Testament, do we read of the *Reverend* Paul, the *Right Reverend* James, the *Most Reverend* Peter, or *Lord Bishop* Andrew, living in pompous palaces, encircled by wealth and grandeur? Is this "Having food and raiment, therewith be content," as Paul taught Timothy? Is this being like him "who had not where to lay his head?" If I were to offer you a sovereign as little like a sterling coin as these servants are like the Lord, you would hand me to a policeman to share the fate of a forger and a knave. You reject the counterfeit sovereign, and I reject the counterfeit "servants" and their sham religions.

From your enlightened intellect and masterly pen, I promise myself the pleasure of reading such a reply to this letter, as will demonstrate my error, if in error I am, and thus save me and many others from the woes that error inevitably entails.

Your obedient servant,

JOHN HYDE, SEN.

CANADA.

(*From a Prize Essay, by J. S. Hogan.*)

In England, or France, or any of the States of Europe, if upwards of a million of the working classes had, within a short space of time, and by means hitherto unknown or unthought of, raised themselves to comparative affluence and independence, their example would be alike a matter of wonder and of instruction. To the poor, who are struggling against becoming poorer; to those who, though

they may be able to steer clear of actual want themselves, have the painful picture constantly presented to their minds of their offspring being otherwise circumstanced; to the mere "hewers of wood and drawers of water," who are too low to dream even of comforts or respectability, how deeply interesting should be the knowledge, not only that a million-and-a-half of people like themselves had been able to cast their poverty behind them, but that many millions more could "go and do likewise." Nor to the statesman, who gathers from such examples the knowledge how to make nations great, and to become great himself; or to those who are engaged in the human task of endeavouring to mitigate the evils of redundant population, should such a fact be less interesting or valuable. And this, without exaggeration, is the lesson that may be learned from the industrial history of Canada, but especially of the Upper Province.

In 1829, the population of Western Canada—for that Province, having exhibited greater progress in population and wealth, I shall at present allude to—had but one hundred and ninety-six thousand inhabitants. Its assessible property, being the real and personal estate of its people, was estimated, and I think with sufficient liberality, at £2,500,000. Its population in 1854 had increased to 1,237,600; and its assessed and assessable property not including its public lands, the timber on them, or its minerals, is set down, in round numbers, at fifty million pounds. This sum is over the assessors' returns, but when it is considered that the assessments were based upon the people's estimates of their own property, and that these are proverbially made with a view to avoiding taxation rather than to appearing rich, and that bonds and mortgages and other valuable effects were not included in the assessments, the addition of fifteen per cent.—being that made—is by no means an error on the the side of exaggeration. The Marshals appointed to correct similar returns in the United States made a much larger addition, although the property I have named, as exempted in Canada, is all assessed in the States.

Thus, then, the remaining inhabitants of 1829, and the descendants of those who have died, together with the settlers who have come into the Province since, divided between them fifty million pounds' worth of property, being £200 4s. 2d. to each family of five, and £40 0s. 2d. to each man, woman, and child,—a degree of prosperity it would be difficult to credit, were it not established by proofs wholly incontrovertible.

And who and what are the people who divide among them this magnificent property? And how have they acquired it? Did they come in as conquerors, and apppropriate to themselves the wealth of others? They came in but to subdue a wilderness, and have reversed the laws of conquest; for plenty, good neighbourhood, and civilization mark their footsteps. Or did capitalists accompany them to reproduce their wealth by applying it to the enterprises and improvements of a new country? No; for capitalists wait till their pioneer, industry, first makes his report, and it is but now that they are studying the interesting one from Canada. Or did the generosity of European princes or European wealth or benevolence provide them with such outfits as secured their success? On the contrary, the wrongs of princes and the poverty of nations have been the chief causes of the settlement of America. Her prosperity is the offspring of European hopelessness. Her high position in the world is the result of the sublime efforts of despair. And he who would learn who they are who divide among them the splendid property created in Canada, has but to go to the quays of Liverpool, of Dublin, of Glasgow, and of Hamburg, and see emigrants there embarking, who knew neither progress nor hopes where they were born, to satisfy himself to the fullest.

It is the object of this essay to describe the country, its soil, its climate, and its resources, in which these people have prospered; to trace their advancement and its causes; to describe the public works and improvements they possess; to show how they govern themselves, and what are their institutions — religious, educational, and municipal; to exhibit, in short, what may guide industry in search of a place wherein to better its condition, and capital in quest of fields for profitable investment.

GEOGRAPHICAL.—Canada extends, in length, from the coast of Labrador to the river Kiministiquia, at the western extremity of Lake Superior, about sixteen hundred miles, with an average breadth of

about two hundred and thirty miles, being nearly three times as large as Great Britain and Ireland. It contains an area of about three hundred and fifty thousand square miles, or two hundred and forty millions of English acres.

Upper, or Western Canada, is comprised within the parallels of 40° to 49° N., and the meridians of 74° to 117° W. of Greenwich, and embraces an area of about one hundred thousand square miles, or sixty-four millions of acres. Of these there were, up to the 1st of January, 1854, twenty-one millions, forty-nine thousand, one hundred and sixty-four acres surveyed, consisting of thirty-one thousand, one hundred and seventy-five acres of mining tracts on the shores of Lakes Huron and Superior, four hundred and fifty-three thousand five hundred and fifty-eight acres of Indian reserves in the same localities, and twenty millions, two hundred and forty three thousand, four hundred and forty-one acres in farm, park lots, and sites for towns and villages.

As compared with the Lower Province, Upper Canada is in general a level champaign country, with gently undulating hills and rich valleys. At a distance of from fifty to one hundred miles north of Lake Ontario there is a ridge of high rocky country running towards the Ottawa or Grand River, behind which there is a wide and rich valley of great extent, bounded on the north by a mountainous country of still higher elevation. From the division line on Lake St. Francis to Sandwich, along the shores of the St. Lawrence and Lakes Ontario and Erie, there is not an elevation of any consequence; and throughout this extent the soil is generally remarkable rich.

VARIETIES.

A WOMAN, aged 70, who appeared some time ago at the Police Office, Bow Street, London, stated that she was the mother of forty children; and that her daughters had had twins three or four times.

A LETTER from Jerusalem of the 29th of November states that great agitation prevails in that city and the neighbourhood. A conflict had taken place between the inhabitants of Bethlelem and those of Tamar, in which one man was killed and several wounded. Caravans of pilgrims were beginning to arrive in the country. Jerusalem is crowded with pilgrims in a new character. A great part of the crew of the American frigate Congress had arrived there to visit the holy places, together with a great number of the crews of the three Russian ships of war now anchored at Jaffa.

"TABLE.—A broad piece of stone, brass, or the like, Hab. ii. 2; Luke i. 63. Such the the ancients used, to write upon, as they had no paper; and they wished what they wrote to continue recorded to many generations. Twice God wrote his law on tables of stone. The Romans wrote their ancient laws on twelve tables of brass. In allusion hereto, man's heart is represented as *a writing table*, and *a fleshy table*, ready to receive and be affected with divine truths. (Prov. iii. 3; vii. 3; 2 Cor. iii. 3)"—*From Gurney's Dictionary of the Bible.*

INJURIES.—"When we have received an injury which is too serious to be passed over unnoticed, and requires explanation in order to our future pleasant intercourse with the individual who inflicts it, we should neither brood over it in silence nor communicate it to a third person, but go directly to the offender himself, and state to him in private our views of his conduct. Many persons lock up the injury in their own bosom, and instead of going to their offending brother, dwell upon his conduct in silence until their imagination has added to it every possible aggravation, and their mind has come to the conclusion to separate themselves for ever from his society. From that hour they neither speak to him nor think well of him, but consider and treat him as an alien from their hearts. Others, when they have received offence, set off to some friend—perhaps to more than one, to lodge their complaint, and tell how they have been treated. The report of the injury spreads farther and wider, exaggerated and swelled by those circumstances which every gossip through whose hands it passes chooses to add to the original account, until, in process of time, it comes round to the offender himself in its magnified and distorted form—who now finds that *he* in *his* turn, is aggrieved and calumniated; and thus a difficult and complicated case of offence grows out of what was, at first, very simple in its nature, and capable of being adjusted."—*James.*

PASSING EVENTS.—After a series of struggles, the garrison of Lucknow was relieved on the 17th November. Sir Colin Campbell was slightly wounded. Twenty-four inferior members of the Delhi royal family were, on the 20th November, executed by sentence of a military commission. The revenue derived from sources of taxation in India for the fiscal year 1855—6, was £30,817,528. AMERICA: The Kansas affair appears more ominous than ever. It is now made the basis of a combination against the Government of Mr. Buchanan more formidable than any opposition during the last thirty years. Messrs. Douglas, Stuart, Hale, Seward, and Trumbull have taken the field on the side of Gov. Walker against Mr. Buchanan. There is said to have existed a perfect understanding between the great filibuster Walker before his departure and the Minister of Nicaragua: and Walker is said to have been invited back to Central America by the connivance of President Martinez. It is stated that about one thousand men for the expedition will *rendezvous* on the Colorado. Another revolution is now pending in Mexico. The steamship Tennesse, on the 24th November, brought from Mexico to New Orleans twenty-three political exiles. Gen. Denver has superseded F. P. Stanton, dismissed from the Secretaryship of Kansas. The United States' Treasury department has suspended payment, and bills amounting to half a million of dollars laid over. The New York banks resumed specie payment on the 12th December, after fifty-nine days' suspension. Lieutenant-General Scott does not favour sending troops from the Pacific to Utah, but will send reinforcements and supplies from this side. The actual strength of the United States' Army on the 1st of July last was 15,764, from which sixty-eight forts and seventy ports had to be garrisoned.

SONG OF ISRAEL IN EGYPTIAN CAPTIVITY.

(Selected.)

Oh, breathe it soft! the mourning lay,
To Israel's lonely children dear,
Would waste its melody away
By falling on a tyrant's ear.

Far other strain serene ascended
From bowers our maidens twine no more:
The song of hope and memory blended,
That died on Goshen's happy shore.

How can a captive's strain aspire!
The echoing horn may charm the free:
Alas, my heart! a broken lyre
Would form the only type of thee!

Yet never can our souls forget,
When music blends its power with prayer,
All that our children may be yet,
And all that once our fathers were.

A rest remains—a promised land,
Where Jordan winds his silver way,
By heaven's selectest breezes fanned,
And robed in verdure's bright array.

There shall the clarion's blither tone
Swell our triumphant song's career:
The land we tread on is our own;
Our God, our home, our heart is here!

ADDRESSES.—R. R. Hodson, 6, New Gray Street, Sunderland.
Thomas Liez, 31, Great Union Road, St. Helier's, Jersey.
John H. Kelson, 2, Back of St. Michael's Place, Plymouth.

MONEY LIST, DECEMBER 19—25, 1857.

	£	s.	d.
B. W. Brindle, (per C. F. Jones)	20	0	0
B. W. Brindle	5	0	0
W. H. Perkes	2	6	0
Carried Forward	27	6	0
Brought Forward	27	6	0
William Thurgood	3	0	3
	30	6	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

(53)

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XX. Saturday, January 16, 1858. Price One Penny.

REMARKS BY PRESIDENT BRIGHAM YOUNG.

It is a pretty bold stand for this people to take, to say that they will not be controlled by the corrupt administrators of our General Government. We will be controlled by them, if they will be controlled by the Constitution and laws; but they will not. Many of them do not care any more about the Constitution and the laws that they make than they do about the laws of another nation. That class trample the rights of the people under their feet, while there are so many who would like to honour them. All we have ever asked for is our Constitutional rights. We wish the laws of our Government honoured, and we have ever honoured them; but they are trampled under foot by administrators.

There cannot be a more damnable, dastardly order issued than was issued by the Administration to this people while they were in an Indian country in 1846. Before we left Nauvoo, not less than two United States' Senators came to receive a pledge from us that we would leave the United States; and then, while we were doing our best to leave their borders, the poor, low, degraded curses sent a requisition for five hundred of our men to go and fight their battles!! That was President Polk; and he is now weltering in hell with old Zachary Taylor, where the present administrators will soon be, if they do not repent.

Liars have reported that this people have committed treason, and upon their lies the President has ordered out troops to aid in officering this Territory; and if those officers are like many who have previously been sent here,—and we have reason to believe that they are, or they would not come when they know they are not wanted,—they are poor, miserable blacklegs, broken down political hacks, robbers, and whoremongers, men that are not fit for civilized society; so they must dragoon them upon us for officers. I feel that I won't bear such cursed treatment, and that is enough to say; for we are just as free as the mountain air.

I do not lift my voice against the great and glorious Government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet. They care no more about them than they do about the Government of France, but they walk them under their feet with impunity. And the most of the characters they have sent here as officers cared no more about the laws of our country and of this Territory than they did about the laws of China, but walked them under their feet with all the recklessness of despots.

I do not want to be angry nor to have my feelings wrought up, but I cannot keep quiet under the continued outrageous tyranny of the wicked.

I have said that if the brethren will have faith, the Lord will fight our battles, and we will have the privilege of living here in peace. I have counted the cost to this people of a collision with our enemies, but I cannot begin to count the cost it will be to them.

I have told you that if this people will live their religion, all will be well; and I have told you that if there is any man or woman that is not willing to destroy anything and everything of their property that would be of use to an enemy if left, I wanted them to go out of the Territory; and I again say so to-day; for when the time comes to burn and lay waste our improvements, if any man undertakes to shield his, he will be sheared down; for "judgment will be laid to the line and righteousness to the plummet." Now the faint-hearted can go in peace; but, should that time come, they must not interfere. Before I will suffer what I have in times gone by, there shall not be one building, nor one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay, that will burn, left in reach of our enemies. I am sworn, if driven to extremity, to utterly lay waste, in the name of Israel's God.

I know that the Saints, both the brethren and sisters, pray that our enemies may not come here; for their entrance is designed by our Government to be the prelude to the introduction of abominations and death. And you cannot talk to a brother, or even a sister, but that she will tell you that if she consents in her feelings to have our enemies come here, she feels uncomfortable and her heart sinks within her. If I consent in my feelings to have them come here, my heart sinks within me, my buoyant spirits are gone, and I have no comfort; for I know the hellish designs concealed under the present movement. But we are free, and every man says, "Stand by the kingdom." When this is the case, every man is like a troop; they are like lions.

Admit of corrupt administrators sending troops here, and what would be the result? All hell would follow after. I naturally dislike to have any trouble, and would not were I not obliged to; but we are obliged to defend ourselves against the persecution of our oppressors, or have our constitutional rights rent from us and ourselves destroyed. We must either suffer that, or stand up and maintain the kingdom of God on the earth.

We have known all the time that the kingdoms of darkness were opposed to the kingdom of God—that the powers of earth and hell were combined against it. Christ and Baal cannot make friends with each other; you cannot mix oil and water, righteousness and wickedness. This is the kingdom of God; all others are of the Devil. They never can be united in this world, nor in any other: there is no possibility of the two kingdoms becoming one. Those who believe and obey the Gospel of the Son of God, and forsake all for its interests, belong to the kingdom of God, and all the rest belong to the other kingdom. There is a distinction, and the line must be drawn, and you and I have to stand up to it, even though it may take from us our right eyes and right hands. We must stand up to the line and maintain the kingdom of God, or we shall all go to destruction together.

I am perfectly willing that the brethren should stop all improvements, if they choose, and spend a few years in seeing what our enemies will do, though their efforts against us will only tend to use them up the faster. But if the people prefer it, they may stop their improvements and take care of their wheat, and *cache* a supply of grain, flour, &c., where no other persons can find it; though we can raise grain here all the time, yes, all the time.

Suppose that our enemies send 50,000 troops here, they will have to transport all that will be requisite to sustain them over one winter; for I will promise them, before they come, that there shall not be one particle of forage or one mouthful of food for them, should they come. They will have to bring all their provisions and forage; and though they start their teams with as heavy loads as they can draw, there is no team that can bring enough to sustain itself, to say nothing of the men. If there were no more men here than there are in the Seminole nation, our enemies never could use us up; but they could use up themselves, which they will do. The Seminoles, a little tribe of a few hundred in Florida, have cost our Government, I suppose, in the neighbourhood of a $100,000,000; and they are no nearer being conquered than when the war commenced. And what few have removed

have been induced to do so by compromise; and it would be far cheapest for the Government to pay the debts they honestly owe us, and leave us unmolested in the peaceful enjoyment of our rights.

Would not our enemies feel well in going to the kanyons for wood, the first night, to cook their suppers with? The idea puts me in mind of an anecdote told by one Brown, about the man who took the first barrel of whiskey up the Missouri River on a log raft.

They might stay amid blackened desolation till they ate up what they brought, and then would have to go back.

It has been asked, "Have you counted the cost?" Yes, for ourselves; but I cannot begin to count it for our enemies. It will cost them all they have in this world, and will land them in hell in the world to come, while the only trouble with us is, that we have two or three times more men than we need for using up all who can come here to deprive us of our rights.

As I said this morning, ten years ago on this ground I stated that we would not ask any odds of our enemies in ten years from that date; and the next time that I thought of it was ten years afterwards to a day. "They are now sending their troops," was the news; and it directly occurred to me, "Will you ask any odds of them?" No, in the name of Israel's God, we will not; for as soon as we ask odds we get ends—of bayonets. When we have asked them for bread, they have given us stones; and when we have asked them for meat, they have given us scorpions; and what is the use of our asking any more? I do not ask any odds of those who are striving to deprive us of every vestige of freedom, and to destroy us from the earth.

Suppose that we should now bow down, and they should order their troops back, and then send a Governor and other officers here, how long would it be before some miserable scamp would get into a fuss with the Indians in Utah county, or in some other county, and get killed? Then the Governor would order out the militia, probably two or three hundred men, to kill off those Indians. Well, the brethren, knowing that the aggressor is a white man, do not want to turn out, and, like General Harney, kill the squaws, and they say, "We shall not go." Then the Governor would say, "They have committed treason;" and it would be, "Send an army here, and shoot and hang them." Our enemies are determined to bring us into collision with the Government, so that they can kill us; but they shall not come here.

If the troops are now this side of Laramie, remember that the Sweetwater is this side of that place. They must have some place to winter, for they cannot come through here this season. We could go out and use them up, and it would not require fifty men to do it. But probably we shall not have occasion to take that course, for we do not want to kill men. They may winter in peace at some place east of us, but when spring comes they must go back to the States, or at any rate they must leave the mountains.

We have no desire to kill men, but we wish to keep the devils from killing us. If you hear that they are near the upper crossing of the Platte, they will probably stay there till they can collect 50,000 troops. We will say that 9 and 3 equal 17; and if that is so, how long will it take to get those troops here? Let an arithmetician figure out how long it will be before 9 and 3 will make 17; for that will be just as soon as our enemies will get 50,000 troops here.

We have got to be called treasoners by our enemies. Joseph was taken up six times, if I remember rightly, on the charge of treason. Once he was brought into court by some enemies who thought they could prove that he had committed adultery, and that they termed treason. At another time our brethren wanted to vote in Davies County, Missouri, and said they would cast their votes and have their rights with other citizens, whereupon Joseph was taken up for treason. Another time he was taken up on a charge of high treason, and when he came before the grand jury his enemies wanted to prove that he had more than one wife, asserting that that was high treason.

Our enemies are constantly yelling, "Rebellion, treason," no matter how peaceful, orderly, and loyal we may be. And now to come out in open opposition to their cursed corrupt practices will of course be counted treason. But let me tell you that the real, actual treason is committed in Washington, by the Administrators of our Government sending an army to take the lives of our innocent

citizens. Every man is allowed by the Constitution to have what religion he pleases, and to profess what religion he pleases. That liberty is guaranteed by the Constitution; "but you 'Mormons,' an army must be sent against you because you are Latter-day Saints." Yes, an army must be sent to drive us from the earth.

There is high treason in Washington; and if the law was carried out, it would hang up many of them. And the very act of James K. Polk in taking five hundred of our men while we were making our way out of the country under an agreement forced upon us, would have hung him between the heavens and the earth, if the laws had been faithfully executed. And now, if they can send a force against this people, we have every Constitutional and legal right to send them to hell; and we calculate to send them there.

I am aware that you want to know what will be the result of the present movement against us. "Mormonism" will take an almighty stride into influence and power, while our enemies will sink, and become weaker and weaker, and be no more; and I know it just as well now as I shall five years hence. The Lord Almighty wants a name and a character, and he will show our enemies that he is God, and that he has set to his hand again to gather Israel, and to try our faith and integrity. And he is saying, "Now, you my children, dare you take a step to promote righteousness in direct and open opposition to the popular feelings of all the wicked in your Government? If you do, I will fight your battles."

Our enemies had better count the cost; for, if they continue the job, they will want to let it out to sub-contractors before they get half through with it. If they persist in sending troops here, I want the people in the west and in the east to understand that it will not be safe for them to cross the plains.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

RIVERS.—The waters of all the lakes and rivers of Canada empty themselves into the Gulf of St. Lawrence, which is formed by the western coast of Newfoundland, the eastern shore of Labrador, the eastern extremity of the Province of New Brunswick, and by parts of Nova Scotia and Cape Breton.

The River St. Lawrence rises in Lake Superior, in Upper Canada, and flows through Lakes Huron, Erie, and Ontario, a distance of about 3,000 miles, with a breadth varying from one to ninety miles; and, by the aid of the Welland, St. Lawrence, and Lachine Canals, is navigable the whole distance for large class ships. It has, however, in its course, received different names, viz.: between Lakes Ontario and Erie it is called the "Niagara;" between Lakes Erie and St. Clair, the "Detroit;" between Lakes St. Clair and Huron, the "St. Clair;" and between the latter and Lake Superior, the "Narrows or Falls of St. Marie."

"The River St. Lawrence and the whole country unfold scenery, the magnificence of which, in combination with the most delightful physical beauty, is unequalled in America and, perhaps, in the world. From both land and water there are frequently prospects which open a view of from fifty to one hundred miles of river, from ten to twenty miles in breadth. The imposing features of these vast landscapes consist of lofty mountains, wide valleys, bold headlands, luxuriant forests, cultivated fields, pretty villages and settlements, some of them stretching up along the mountains, fertile islands with neat white cottages, and rich pastures, and well tended flocks, rocky islets, and tributary rivers, some rolling over precipices, and one of them, the "Saguenay," like an inland mountain lake, bursting through a perpendicular chasm in the granite chain, while on the bosom of the St. Lawrence majestic ships, large brigs and schooners, with innumerable pilot boats and river craft, charm the mind of the immigrant or traveller."

Before alluding to the "Ottawa," I may mention that there are numerous other rivers which, after flowing through highly cultivated districts, empty into the "St. Lawrence." The chief of these is the "Saguenay," a majestic stream, of which no less than thirty rivers are tributaries. It flows into the "St. Lawrence" about 100 miles below Quebec. In some parts this river is said to be unfathomable, and its banks vary from 200 to 2,000 feet in height, rising in some places perpendicularly from the river's side. For a distance of ninety miles this river is navigable for vessels of large tonnage, and some of the largest saw mills in the Province are erected upon it.

The River "Ottawa," second only in size to the "St. Lawrence," rises about 100 miles above Lake Temiscaming, which is upwards of 350 north-west of the latter river. It flows 450 miles through a country abounding in natural wealth, and admirably adapted for the purposes of agriculture and settlement. Its tributaries are equal in size to the largest rivers of Great Britain, and it drains an area of 80,000 square miles, which, as presumed by Bouchette, is capable of maintaining a population of 8,000,000 souls. It is impossible here to dilate upon its varied and magnificent scenery, its cascades, its rapids, and its lakes. Bouchette describes the country as presenting unusual inducements to agriculture, industry, and commercial enterprise; and Lord Elgin, in his despatch of the 5th of September, 1853, alludes to this fact as worthy of special notice. His Lordship remarks, "that the farmer who undertakes to cultivate unreclaimed land in new countries often finds that not only does every step of advance which he makes in the wilderness, by removing him from the centres of trade and civilization, enhance the cost of all he has to purchase, but that moreover it diminishes the value of what he has to sell. It is not so, however, with the farmer, who follows in the wake of the lumberman: he finds, on the contrary, in the wants of the latter, a ready demand for all that he produces, at a price not only equal to that procurable in the ordinary marts, but increased by the cost of transport from them to the scene of the lumbering operations."

The water power of this river is positively unlimited; and both it and the River Gatineau water a country which affords an inexhaustible supply of iron, abundance of timber, copper, lead, plumbago, marble, and various ochres.

The greater part of this country is covered with a luxuriant growth of red and white pine, forming, according to Bouchette, the most valuable timber forests in the world, abundantly intersected with rivers to convey it to market when manufactured.

This district supplies annually to the European market above 25,000,000 cubic feet of timber, 850,000 deals and planks, and an innumerable amount of staves and other timber.

The water shed of the Ottawa is said to be about 1,000 miles, and its length 780, or about fifty miles shorter than the Rhine. In its course it receives the River Blanche, the Montreal River, running a distance of 120 miles from the north-west, being the river route of the "Hudson's Bay Company;" then the Keepewa, a river of vast size, passing through an unknown country, and exceeding in volume the largest rivers in Great Britain, with a magnificent cascade of 120 feet in height; then the River Dumoine, fifty miles above the City of Ottawa, formerly Bytown; it receives the River Bonne Chére, 110 miles in length, and draining an area of 180 miles; eleven miles below this, the Madawaska, 210 miles in length, and draining 4,100 square miles; and twenty-six miles from the City of Ottawa, the Mississipi, 101 miles in length, draining a valley 120 square miles.

An extract from the Report of Mr. Russell, the Government Agent to the Crown Lands Department, furnishes some idea of the wealth of this district. In one item alone, he says—"On principles of calculation admitted by persons of experience to be correct, after making deduction for barren ground and future destruction by fire, it is estimated that there are still standing on the Ottawa and its tributaries about 45,811,200 tons of timber, of the kind and average dimension now taken to market, and about 183,244,800 tons of a smaller size, though still valuable."

At the present rate of consumption, this would last at least 150 years, without taking into consideration the natural growth during that period.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 24.)

[September, 1842.]

Thursday, 8th. I dictated the following:—

Nauvoo, September 8, 1842.

I have just received your very consoling letter, dated August 16, 1842, which is, I think, the first letter you ever addressed to me, in which you speak of the arrival of Dr. W. Richards and of his person very respectfully. In this I rejoice, for I am as warm a friend to Dr. Richards as he possibly can be to me. And in relation to his almost making a "Mormon" of yourself, it puts me in mind of the saying of Paul in his reply to Agrippa, Acts xxvi. 29, "I would to God that not only thou, but also all that hear me this day were both almost and altogether such as I am, except these bonds." And I will here remark, my dear sir, that "Mormonism" is the pure doctrine of Jesus Christ; of which I myself am not ashamed.

You speak also of Elder Foster, President of the Church in New York, in high terms; and of Dr. Bernhisel, in New York. These men I am acquainted with by information; and it warms my heart to know that you speak well of them, and, as you say, could be willing to associate with them for ever, if you never joined their Church or acknowledged their faith. This is a good principle; for when we see virtuous qualities in men, we should always acknowledge them, let their understanding be what it may in relation to creeds and doctrine; for all men are or ought to be free, possessing unalienable rights, and the high and noble qualifications of the laws of nature and of self preservation, to think, and act, and say as they please, while they maintain a due respect to the rights and privileges of all other creatures, infringing upon none.

This doctrine I do most heartily subscribe to and practise, the testimony of mean men to the contrary notwithstanding. But, sir, I will assure you that my soul soars far above all the mean and grovelling dispositions of men that are disposed to abuse me and my character. I, therefore, shall not dwell upon that subject.

In relation to those men you speak of, referred to above, I will only say that there are thousands of such men in this Church, who, if a man is found worthy to associate with, will call down the envy of a mean world, because of their high and noble demeanour; and it is with unspeakable delight that I contemplate them as my friends and brethren. I love them with a perfect love; and I hope they love me, and have no reason to doubt but they do.

The next in consideration is John C. Bennett. I was his friend; I am yet his friend, as I feel myself bound to be a friend to all the sons of Adam. Whether they are just or unjust, they have a degree of compassion and sympathy. If he is my enemy, it is his own fault; and the responsibility rests upon his own head; and, instead of arraigning his character before you, suffice it to say that his own conduct, wherever he goes, will be sufficient to recommend him to an enlightened public, whether for a bad man or a good one.

Therefore, whosoever will associate themselves with him may be assured that I will not persecute them; but I do not wish their association; and what I have said may suffice on that subject, so far as his character is concerned. Now, in relation to his book that he may write. I will venture a prophecy, that whoever has any hand in the matter will find themselves in a poor fix, in relation to the money matters; and as to my having any fears of the influence that he may have against me or any other man, or set of men may have, is the most foreign from my heart; for I never knew what it was, as yet, to fear the face of clay or the influence of man. My fear, sir, is before God. I fear to offend Him, and strive to keep His commandments. I am really glad that you did not join John C. in relation to his book, from the assurances which I have that it will prove a curse to all those who touch it.

In relation to the honour that you speak of, both for yourself and James Gordon Bennett, of the *Herald*, you are both strangers to me; and as John C. Bennett kept all his letters which he received from you entirely to himself, and there was no correspondence between you and me, that I know of, I had no opportunity to share very largely in the getting up of any of those matters. I could not, as I had not sufficient knowledge to enable me to do so. The whole, therefore, was at the instigation of John C. Bennett, and a quiet submission on the part of the rest, out of the best of feelings; but as for myself, it was all done at a time when I was overwhelmed with a great many business cares, as well as the care of all the churches. I must be excused,

therefore, for any wrongs that may have taken place in relation to this matter; and, so far as I obtain a knowledge of that which is right, it shall meet with my hearty approval.

I feel to tender you my most hearty and sincere thanks for every expression of kindness you have tendered towards me or my brethren, and would beg the privilege of intruding myself a little while upon your patience, in offering a short relation of my circumstances. I am at this time persecuted the worst of any man on the earth, as well as this people, here in this place, and all our sacred rights are trampled under the feet of the mob. I am now hunted as a hart by the mob, under the pretence or shadow of law, to cover their abominable deeds.

An unhallowed demand has been made from the Governor of Missouri, on oath of Governor Boggs, that I made an attempt to assassinate him on the night of the sixth of May; when, on that day, I was attending the officer drill, and answered to my name when the roll was called; and on the seventh, it is well known by the thousands that assembled here in Nauvoo, that I was at my post in reviewing the Nauvoo Legion in the presence of twelve thousand people: and the Governor of the State of Illinois, notwithstanding his being knowing to all these facts, yet he immediately granted a writ, and by an unhallowed usurpation has taken away our chartered rights, and denied the right of Habeas Corpus, and has now about thirty of the bloodthirsty kind of men in this place in search of me, threatening death, and destruction, and extermination upon all the Mormons, and searching my house continually from day to day, menacing, and threatening, and intimidating an innocent wife and children, and insulting them in a most diabolical manner, threatening their lives, &c., if I am not to be found; with a gang of Missourians with them, saying they will have me dead or alive; and, if alive, they will carry me to Missouri in chains; and when there they will kill me at all hazards: and all this is backed up, and urged on, by the Governor of this State, with all the rage of a demon, putting at defiance the Constitution of this State, our chartered rights, and the Constitution of the United States; for not as yet have they done *one thing* in accordance to them.

While all the citizens of this city *en masse* have petitioned the Governor with remonstrances and overtures that would have melted the heart of an adamantine, *to no effect*. And at the same time, if any of us open our mouths to plead our own cause, in the defiance of law and justice, we are instantly threatened with *militia* and extermination. Great God! when shall the oppressor cease to prey and glut itself upon innocent blood? Where is patriotism? Where is liberty? Where is the boast of this proud and haughty nation? O humanity! where hast thou fled? Hast thou fled for ever?

I now appeal to you, sir, inasmuch as you have subscribed yourself our friend. Will you lift your voice and your arm with indignation against such unhallowed oppression? I must say, sir, that my bosom swells with unutterable anguish when I contemplate the scenes of horror that we have passed through in the State of Missouri, and then look, and behold, and see the storm and cloud gathering ten times blacker, ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow-citizens, and their quiet, and peaceable, and innocent, and loyal subjects. But I must forbear, for I cannot express my feelings.

The Legion would all willingly die in the defence of their rights; but what would this accomplish? I have kept down their indignation, and kept a quiet submission on all hands, and am determined to do so at all hazards. Our enemies shall not have it to say that we rebel against Government or commit treason. However much they may lift their hands in oppression and tyranny, when it comes in the form of Government we tamely submit, although it lead us to the slaughter and to beggary; but our blood be upon their garments: and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools as to let once the precedent be established, and through their prejudices give assent to such abominations, then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together, and until they may know that the Almighty takes cognizance of such things. And then shall church rise up against church, and party against party, mob against mob, oppressor against oppressor, army against army, kingdom against kingdom, and people against people, and kindred against kindred.

And where, sir, will be your safety or the safety of your children, *if my children can be led to the slaughter with impunity by the hand of murderous rebels? Will they not lead*

your's to the slaughter with the same impunity? Ought not, then, this oppression, sir, to be checked in the bud, and to be looked down with just indignation by an enlightened world, before the flame becomes unextinguishable, and the fire devours the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views. On my part, I am ready to be offered up a sacrifice in that way that can bring to pass the greatest benefit and good to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow-beings, and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men being sent to ascertain the justice or injustice of of our cause, to get in possession of all the facts, and then make report to an enlightened world whether we, individually or collectively, are deserving such high-handed treatment.

In relation to the books that you sent here, John C. Bennett put them into my store, to be sold on commission, saying that, when I was able, the money must be remitted to yourself. Nothing was said about any consecration to the Temple.

Another calamity has befallen us. Our Post Office in this place is exceedingly corrupt. It is with great difficulty that we can get our letters to or from our friends. Our papers that we send to our subscribers are embezzled and burned, or wasted. We get no money from our subscribers, and very little information from abroad; and what little we do get, we get by private means, in consequence of these things: and I am sorry to say, that this robbing of the Post Office of money was carried on by John C. Bennett; and since he left here, it is carried on by the means of his confederates.

I now subscribe myself your friend, and a patriot and lover of my country, pleading at their feet for protection and deliverance, by the justice of their Constitution.

I add no more. Your most obedient servant, JOSEPH SMITH."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 16, 1858.

PRESIDENT BUCHANAN AND UTAH.—The most interesting and important feature of the news by this mail is the apparent fixed determination of the authorities and people of Utah to resist every attempt that may be made by armed forces to interfere with their peaceable possession of the Territory, the free exercise of their religious and political rights, and the quiet enjoyment of their domestic institutions.

The cowardly, inhuman, and damnable policy of President Buchanan and his abettors to commit the citizens of that Territory to the merciless rule of an armed mob, in the guise of national authority, will unquestionably meet with the indignation it merits. In Buchanan it is cowardly, because he has feared to defend the rights of an injured people against the clamour of the multitude, and consented to become the cat's-paw of those miserable wretches who expect to make capital and accomplish their hellish designs out of a national crusade against the "Mormons." A people whom it was his bounden duty to protect in the full enjoyment of peace and constitutional liberty he now wantonly and inhumanly consigns to the mercy of the sword and the bayonet, instead of protecting them in a peaceful administration of civil law, under such officers as, by the Constitution of their country, they have the right to choose. This flagrant violation of his oath, by which he is pledged to characterize his administration by a strict adherence to the Constitution and laws of his country, will, if persisted in, bring damnation to himself and ruin to the country so

shamefully sacrificed to the evils and curse of a civil war, which he alone had power to prevent.

He may consider that it will reflect great honour upon his career to trample under his feet the petition of 75,000 of his fellow citizens, as the first great official act of his executive power. And the fact that that petition only respectfully prayed him to nominate and appoint officers of the people's choice to be their rulers can only serve to add lustre to his daring heroism; for, of all his predecessors, none have before had the hardihood to publicly repudiate this constitutional right to a whole State or Territory of the Federal Union. A most wonderful picture of republicanism is this for a modern Nero to exhibit to a *civilized* world. It might have been less censurable in those dark ages of barbarism when the light of humanity scarcely shed a benign ray upon the path of mortals. But now it is wholly inexcusable. Such assumptions of tyranny and injustice cannot but excite the indignation of any people who have the least sense of honour, virtue, and justice dwelling in them.

Many of the people of Utah have already been thrice driven from their homes by like measures. Their Prophets, Patriarchs, fathers, mothers, wives, and children have been butchered and slain upon American soil, over which the banner of stars and stripes —the boasted flag of liberty—was in mockery floating. They have, in times past, submitted to every requisition that had the least semblance of authority, however cruel and unjust; and if Buchanan imagines such scenes can be re-enacted under the colour of national authority, he may very possibly find that he has not correctly estimated the cost. The Alps were not very favourable to Napoleon's project of conquering the Eastern world, and the Rocky Mountains may possibly prove less so to a worse than Napoleon's ambition in the West.

The God of Heaven has said that the mountain, or glory, of the Lord's House should in the last days be established in the tops of the mountains; and He has likened His kingdom to a stone cut out of the mountain without hands, and has said that it should roll forth and fill the whole earth. How do you know, President Buchanan, but that you are arraying your hosts and fighting against that Kingdom and that work? Just so sure as this is the case will you fail in your unhallowed purposes and efforts to crush the Saints of the Most High, and you and the nation that fights against Zion shall be destroyed. The God of Heaven knew, and His prophets foresaw and foretold, that just such ungodly wretches who were in power would array the nations against Zion—the pure in heart, to battle. He consequently determined to establish them where even the mountains should be for them a defence from their enemies; and Presidents, and Kings, and Queens, and Governors, and the mighty ones of the earth, and the priests, and the people shall all know that that kingdom is beyond their control—that it is God's kingdom; for He will inspire His people to defend it against all assailants, and He will fight their battles. Then who art thou, O vain man, that fightest against God? Thine arm shall wither and thy power be brought to nought. Truly was it once said, "My kingdom is not of this world, else would my servants *fight;*" but in the last days, His kingdom *will* be of this world, for all the kingdoms thereof shall become the kingdoms of our God and His Christ.

It is not to be supposed that the Devil will relinquish his power over these kingdoms, without a fierce and mighty struggle for the mastery; but who could have foretold that James Buchanan was to be his mighty chieftain—the hero of his hosts against a few Saints who will be honoured to defend the kingdom of God, and to establish a universal reign of righteousness upon the earth.

That such is likely to be the case seems more than possible. Yet the certainty of

the establishment of the kingdom of God upon the earth must be admitted by every believer in divine revelation. It is consistent with the character of God that He should inspire men to defend that kingdom. To propagate righteousness with the sword is unlawful; but to defend it when assailed is both honourable and just. Not to do it would be an unpardonable sin in the people to whom the keys and power of that Kingdom are committed. The Saints must not be guilty of that sin; for it would bring upon them the sins of the world, and the blood of all nations would be found on their skirts.

Now, as heretofore, the Saints have not been the aggressors. They are only defenders of their rights—rights guaranteed to them by the laws of both their country and their God. That they bear with honour the responsibility which is upon them—that they have the moral courage to speak and act as should the children of God, is a matter that can only be appreciated by those who anticipate and long for an inheritance in that kingdom. To the Saints scattered throughout the world, the present momentous epoch is one of unbounded interest, and one which will call forth their warmest solicitude for the weal of Zion and the worthy defenders of her holy cause.

President Young's remarks in this Number will be read with much interest.

UTAH NEWS.—The mail from Utah, *via* California, arrived on the 28th ult., bringing dates to October 7.

The following extracts are from President Young's letter of the above date:—

"In regard to the Government 'Expedition against Utah,' the advance troops, some 1,200, mostly footmen, were, on the 5th instant, moving up Ham's Fork by short marches towards Fort Hall. What their intentions or winter destination are, we do not know, as it is not yet known here who their commanding officer is, or whether he is on the road.

"Conference convened on the 6th, and the General Authorities of the Church were unanimously sustained. There was quite an attendance from the country, notwithstanding there are so many very busily engaged in threshing grain and securing the remarkably heavy crops of the season, and at different points on the look-out.

"Circumstances have caused a suspension of labour on the Temple. It will be resumed at the earliest opportunity.

"The exhibition of our Second Annual State Fair came off on the 1st, 2nd, and 3rd of this month, and was highly spirited and creditable, considering the activity and interest at present in other directions."

From the *Deseret News* we learn that Elder W. G. Young, with the last company of immigration, arrived in the Valley on the 26th September.

At Parowan, a flood in City Creek brought down all the bridges for seven miles up the kanyon, tore away the saw-mill dam, tore out the ox-frame dam on Cricket Fork, cut down the grist-mill dam some twelve feet, and covered with drift and rubbish a portion of the field adjacent to the city.

Excellent molasses was being manufactured from the Chinese sugar cane.

The State Fair, held on the 1st, 2nd, and 3rd of October, in Great Salt Lake City, is noticed as a matter of considerable interest, and praiseworthy in the extreme to the citizens of the Territory. It was confidently reported that many of the contributions have not been excelled in the best manufacturing districts in the old or new world. A calf, eight months old, raised by W. Rydalch, weighed 748lbs. standing on the machine. In the vegetable and field-crop department it was reported that from one acre was produced 666 bushels of potatoes of best quality. Wheat yielded from 75 to 90 bushels per acre in various settlements. Squashes reached 94lbs., and beets 50lbs. each. Indian corn had yielded 150 bushels to the acre. Many other depart-

ments were also well represented, and the cabinet of curiosities and foreign specimens was extensive.

CALIFORNIA.—We gather the following from the *Western Standard*:—Elder Silas G. Higgins was labouring in Oregon Territory with some degree of success. Elder Henry G. Boyle was about to return to Deseret. A General Conference of the Elders of the Sandwich Islands Mission was held at Honolulu, Oahu, October 4, 1857. Seven Conferences were represented, consisting of 3,192 Saints, including 22 Seventies, 76 Elders, 125 Priests, 126 Teachers, and 138 Deacons. The Mission was represented as generally prosperous, and a committee was appointed to select a more favourable place than Lanai for the gathering of the native Saints. In crossing the mountain from Wailuku to Lahaina, Elder Alma L. Smith had the misfortune to break his wrist; but the fractured limb was doing well.

THE RIGHTS OF MAN.

(*Concluded from page* 22.)

Give to others that which you claim for yourself. Acknowledge the rights of your neighbour with willingness, and defend your own with determination.

In the preceeding branches of our subject, we have presented to our readers the rights of man as a thinking, religious, and accountable being. As authorities to support us in this matter, we have cited Nature, God, Protestant civilization, and the American Constitution. And here it may be pertinently asked, Are the Saints willing to grant to others that which they themselves claim? We will give the following extracts from a discourse delivered July, 1855, by President Brigham Young, as the best answer to this question:—

"What is the foundation of the rights of man? The Lord Almighty has organised man for the express purpose of becoming an independent being like unto Himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter-day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister the Greek Church, or to be an infidel and belong to no church.

"When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business, and let other people alone.

"If you and I could live in the flesh until that Kingdom is fully established and actually spread abroad to rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow-creatures. For instance, if the Kingdom of God was now established upon the continent of North and South America, and actually held rule and dominion over what we call the United States, the Methodist would be protected just as much as the Latter-day Saints; the Friend Quakers, the Shaking Quakers, and the members of every religious denomination would be sustained in what they considered to be their rights, so far as their notions were not incompatible with the laws of the Kingdom.

"The Calvinist would be equally preserved in his rights, whether he believed, wished to believe, or said he believed and did not believe, that God has fore-or-

dained whatsoever comes to pass, and has dictated from all eternity the acts of the children of men down to the end of time, embracing every sin and every transgression of the law that has ever been committed upon the earth, from the first creation of man upon it; the Kingdom of God will protect him in that belief, and extend to him the privilege and the liberty of believing that, as fully as we should have the liberty of believing the opposite.

"Suppose the Kingdom of God is compared to the American Eagle; when it spreads over the nations, what will it do? Will it destroy every other bird that now flies, or that will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter-day Saints? If you do, you will be much mistaken. Do you expect that every person will be destroyed from the face of the earth but the Latter-day Saints? If you do, you will be mistaken.

"That Kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the Church, for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all.

"And further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled, and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.

"In those days the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter-day Saints; neither will the Latter-day Saints be allowed to rise up and say, "We will kill you Methodists, Presbyterians, &c.," neither will any of the different sects of Christendom be allowed to persecute each other.

"What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom, and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a Church, and do not wish to change their religion.

"When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag-staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity."

But, though we are willing to grant to others their rights, and acknowledge the sacredness of the claims of our neighbours of every sect, name, or creed, let it not for a moment be imagined that justice requires that we should renounce our own rights and bow our necks to the heels of injustice, intolerance, and persecution, without a struggle. While justice demands that we grant to others their rights, both justice and patriotism call upon us to defend our own. The true patriot will battle for the rights of man in behalf of mankind, and will resist with equal determination every violation of his own natural and national privileges. It is the bigot and the tyrant that withhold from others that which they claim for themselves, and none but cowards and slaves will stand by and see their own rights trampled under foot. The following question and answer of Brigham Young from the discourse we have been extracting is at once indicative of the humane disposition and heroic determination of the Saints:—"Are we going to fight? No, unless they come upon us and compel us either to fight or be slain."

Our over-pious friends, perhaps, will consider the above sentiments as incompatible with the spirit of Christianity. They will make use of the remark of Christ as a cant doctrine against the Saints—"Whosoever shall smite thee on thy right cheek, turn to him the other also." But will *they* rise up and defend our rights, and obviate the necessity of the Saints doing it on their own behalf? Would

these Pharisees, who strain at a gnat and swallow a camel, calmy look on and see their rights wrested from themselves? Let Protestantism and the history of religious warfare for the last few centuries answer. Though God has respected and preserved the free agency of man, He will bring the human family into judgment for their evil deeds. Though Christ once came as a Lamb, he will appear as the Judge, taking vengeance on those that know not God and obey not his Gospel; and though he has commanded us to "turn the other cheek also," he has nowhere countenanced the violation of the sacred rights of man.

But the Saints have turned the "other cheek" many times. Many times have they been driven. Their houses have been burned, their lands laid waste, their brethren butchered, their sisters ravished, their hard-earned wealth taken from them, and their homes divided among their enemies. They have been outlawed and driven into the wilderness, and the flower of their Church demanded to fight the battles of their ungrateful country, while it calmly looked on and saw their wives, sisters, daughters, and mothers, fathers, brothers, and children exterminated. They have been sent to the limits of forbearance. That they should endure such treatment any longer, and see their rights again trampled upon, is more than Justice demands, is more than can be expected of human nature. Henceforth passiveness would be cowardice, and submission a libel upon manhood. But let it be understood that if the Saints are brought into contact with their enemies, it will not be from a disposition to fight against the rights of man, but because they will no longer permit their own rights to be infringed. We will close these articles with a brief summary of "Mormon" rights.

Nature, God, Protestantism, and the Constitution of America guarantee to the Saints their natural agency, freedom of thought, and liberty of conscience. It is their privilege to receive that faith which most recommends itself to their judgment. They have the right to believe in Joseph Smith, Brigham Young, or in any religious creed. As American citizens and members of a great republic, it is the privilege of the people of Utah to regulate their own domestic institutions, and choose their own leaders; for this is according to the spirit of the Constitution of the United States. The Saints have just claims to an existence on American territory, and to the enjoyment of every privilege granted to other citizens of the Union. No man has the prerogative to say that a Saint shall not be a Saint in any part of the earth where birth, Providence, or the course of events may place him. These rights we claim; these rights it is patriotism to defend.

SIGNS OF THE TIMES.

The times we live in are of momentous significance. No one of reflection can read the Scriptures without being aware that, if they be true, in the latter times many events will transpire of a startling and extraordinary character, in fulfilment of the predictions of the Prophets, prior to the coming of the Son of Man. God has given us, through His servants, and through His own begotten Son, a series of signs and tokens by which we may know the time of the end—the end of this age—the end of gentile rule, and dominion, and oppression, and the commencement of that period when He will gather His people together, set up His kingdom on the earth, and give to His Son therein the throne of universal empire.

In allusion to the parable of the fig-tree, the Lord said, "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise, when ye see all these things, know that it is near, even at the doors." What, then, were the things which, when thus seen, should indicate the nearness of the second advent of Christ? Wars and rumours of wars, nation rising against nation, and kingdom against kingdom, famines, pestilences, and *earthquakes in divers places.* These calamities, which occurred in Judea immediately prior to the destruction and siege of Jerusalem, will also take place, but to a far greater extent, in these last days, previous to the downfall of great Babylon, and the supremacy of the

Latter-day Kingdom of Christ. This is the time for mankind to expect to see the fulfilment of the predictions of the former-day Prophets relative to the latter days. This is the dark, midnight hour—the hour of God's judgments; and the events now transpiring and those about to transpire shortly, will be regarded by all who have eyes to see, and hearts to feel and understand, as premonitory tokens of the coming dawn of that great day when the Son of God shall descend in the clouds of heaven, occupy in His Temple the throne of power and of judgment, and reign in Zion and Jerusalem as Judge of judges, King of kings, and Lord of lords.

Every year brings fresh evidences, fresh tokens, fresh corroborative signals of the fact that that day is near. The foreshadows of the great coming event become every day more distinctly visible. War, famine, pestilence, earthquakes, and calamities of divers kinds, in divers places, afford striking indications of the approach of the "hour of God's judgments;" and as time rolls on, we expect to have to chronicle events of a far deeper and more intense character than we have hitherto done. The following extracts of recent "accounts current" will show that the foregoing sentiments are no idle speculations or imaginary theories:—

EARTHQUAKE AT THE CAPE.—Accounts have been received from the Cape of Good Hope of an earthquake, which at Groenekloof was felt severely, some of the houses being seriously injured. At Cape Town, Malmesbury, and St. Helena Bay, the shock was very violent; and at the Koup, in the district of Beaufort, it was distinctly felt. It ranged over an area of some 200 miles from north to south, and 100 miles from west to east. In the village of Darling, many of the houses and a church were damaged. Some declare that they saw something resembling fire issuing from the earth. The earthquake was felt at Worcester on Friday night, but it was more severe at the Brand Valley Baths. —*Cape Town Paper.*

EARTHQUAKE IN PERU.—On the 20th of August, a severe shock of an earthquake took place in Peru, by which the city of Peru suffered severely. A private letter received at Panama, published in the *Star*, says:—"At seven o'clock on the morning of the 20th of August, the most severe shock of an earthquake ever remembered was felt here, which has done damage to the amount of 500,000 dollars. The shock lasted about a minute and forty-five seconds, and every house in the town has suffered more or less. The police have had one hundred and twenty-two houses taken down that were in a dangerous state, and a number of the churches have been completely destroyed. The damage done is estimated at 100,000 dollars. The river of Puira, which had been dry, suddenly rose. In other places the ground opened and jets of dark coloured water were ejected. There is no record of any similar phenomena having taken place. At Paita the effects of the earthquake were less severely felt."—*Western Standard.*

EARTHQUAKES IN SAN FRANCISCO.—Earthquakes are getting to be quite common again in this locality. At a quarter past six o'clock on the evening of the 19th, a single shock was experienced, which, although of brief continuance, was severe to a degree unequalled by any felt during the present season. Much alarm was created in many quarters, and persons might have been seen making a sudden exit from their several places of abode. The wall of the old *Herald* building, on Montgomery street, below Sacramento, now occupied as the office of the French paper *Le Phare*, was cracked in two places from top to bottom, to the great consternation of the "typos" engaged therein. Several other buildings were more or less injured. Since writing the above, the city has been visited by three other shocks of earthquake—one at eight minutes after twelve o'clock, another at twenty-five minutes before one o'clock, and the third at twenty minutes past one. The first two were comparatively slight, amounting to mere vibrations. The last was nearly equal to that of the 15th February, 1856. The direction apparently was from south-west to north-east, accompanied by a low, rumbling sound, like distant thunder, which preceded the elevation of the ground. People rushed from their beds in their night-clothes into the streets, and the largest and strongest built houses shook to their foundations. So far as we are advised, the tremendous shock of earthquake felt here on Monday night was not experienced in the interior. Telegraphic despatches to this effect have been received from Sacramento and San Jose.—*Western Standard.*

EARTHQUAKES AT NAPLES.—Accounts from Naples state that several earthquakes of a most terrific and disastrous character have befallen that kingdom, and ravaged many of its towns. "At Bari, the two awful shocks on the night of the 16th had crushed the barracks of gensdarmes, and filled the people with terror, who passed the night in the open air. At Ricigliano, ten houses had fallen, five or six persons had been dug out of the ruins, and two persons had been killed. In many other communes houses and churches had been split, and the cupola of the Church of St. Gregory had fallen in. On Saturday morning, two shocks had been felt, and staircases had fallen, while many of the houses had fissures in them. Potenza and the neighbourhood suffered more than any other part. The shocks there were continuous, and not a single house remains which is habitable. Potenza possesses a population of 12,000 souls. The Palace, the hospital, the barracks, the College, the churches, and the Cathedral, are all rendered useless, and 'no one can without danger cross his own doorway.' The whole population, who had been in the open air, were beginning to take shelter in wooden barracks erected for the purpose. Tito, Marsico Nuovo, Laurenzana, and Brienza were almost entirely destroyed. Two-thirds of Vignola had perished. Immense are the disasters in Viggiano, Calvello, Anzi, and Abriola. 'The pen falls horror-struck from one's hand,' says the Government reporter. With regard to Naples, several shocks occurred after Wednesday night. On Saturday, others were felt, which in some parts raised the fearful cry of 'Earthquake! Earthquake!' and again a great number of persons rushed into the streets. The movement appeared to be almost vertical, as the ground swelled beneath my feet, and the table rose and fell. The same scenes were witnessed again; for the fourth night, many people spent the night in their carriages in the open squares. On Sunday morning, another shock was felt, sufficient to lead to the idea almost that the earth was in a continual state of vibration. Up to the 18th, nineteen bodies had been dug up at Potenza, and more were being sought for; 300 had been dug out of Polla. Lagonegro, on the same night, experienced three shocks in seven hours. None of the inhabitants perished, but almost all the buildings, as well public as private, were cracked, and three are falling, among which are the Church of the Capuchins and the Electric Station. The entire population were living in barracks hastily erected in the middle of a great plain. In Carboni, twenty-one have perished, and nineteen have been wounded, not to speak of the damage done to the buildings. In Castelsano, which is nearly levelled with the ground, 400 persons have perished. The same misfortune has happened to Sarconi, where thirty have been killed. The other communes of the district of Lagonegro which have suffered damage in the houses generally, and particularly in the churches, and from which no returns of the dead have been made, are Maratea, Lauria, Castelluccio, Rotonda, Vigianello, Sant' Arcangelo, Calvera, San Martino, Castro Nuovo, and Senise. It is impossible to calculate the number of the dead. I have heard as many as 15,000, even 22,000, stated. It is very clear that, according to official information, several thousands must have perished. Persons who have fled from the awful scenes and have arrived in the capital give yet more heartrending details, but the official journal evidently fears the effect of them upon the public mind. No sooner was the shock of Saturday felt, than a horde of thieves and asssassins rushed towards the Toledo, but the gensdarmes soon put them down with their drawn swords. Resina is in a continual state of vibration. The mind shudders to contemplate the details—they surpass beyond measure what has already been published. In Polla alone 2,000 victims had been disinterred, and they were still at work. Pertosa, Attessa, Auletta, entirely destroyed, suffered next after Polla. Then Padula and St. Pietro, and afterwards Sala, Diano, Sassano, Montesanto, S. Arsenio, and Sapri. In all these places, the number of dead as yet brought to light is 2,600. The official journal cannot and will not enter into details, but mentions Melfi, Barile, Avella, Venosa, in the Basilicata, where houses and churches were thrown down, and people killed and wounded. The same of Vallo, Matera, Majori, and Tramonti, in Principato Citeriore. Intelligence had been received from the province of Bari, but not given. Canosa suffered deplorable disasters, but they are not narrated. In Principato

Ulteriore houses were thrown down and people wounded. Abruzzo Ulteriore Secundo suffered less. The same may be said of Capitanata, Molise, and the three Calabrias. I believe the disaster is vastly greater than we have any idea of; but take only the admissions of the official journal, and yet how awful! Reports brought since make the number of buried dead amount to 13,000.—*Times.*

VARIETIES.

THE clouds that intercept the heavens from us come not from the heavens, but from the earth.

PASSING EVENTS.—The last advices from Jerusalem state that 2,600 pilgrims have arrived there, besides a number of distinguished travellers, clerical, noble, and royal. The authorities at Canton are now preparing for defence; and proclamations have appeared ordering "all Christians and foreign dogs to be killed." In Bolivia, the revolutionary party has triumphed, and the ex-president fled.—AMERICA: Reports state that General Lane, the leader of the Free State forces, was shot by a Government official at Lecompton. A revolution had broken out at Fort Scott. Governor Walker had sent to the President his resignation. The Indian war in Florida is going on vigorously. The Government disagrees with General Scott's Utah Expedition policy, the object of Government being to cut off the possibility of Mormon retreat by reinforcements from the Californian side.

DISTANT WORLDS.

(Selected.)

Come forth, O man—yon azure round survey,
And view those lamps which yield eternal day;
Bring forth thy glasses; clear thy wond'ring eyes:
Millions beyond the former millions rise!
Look farther—millions more blaze from remoter skies!

Consult with reason, reason will reply,
Each lucid point, which glows in yonder sky,
Informs a system in the boundless space,
And fills with glory its appointed place;
With beams unborrowed, brightens other skies,
And worlds, to thee unknown, with heat and light supplies.

ADDRESSES.—James McGhie, 32, Earl Street, Belfast.
Charles C. Shaw, 19, Dock Street, Leeds.
Thomas Wallace, 8, Ravensworth Street, Bishopwearmouth, Sunderland.

MONEY LIST, DECEMBER 26—31, 1857.

	£	s.	d.
Willet Harder (per B. Snow)	11	4	0
Benjamin Elliot (per E. Harding)	2	3	0
B. W. Brindle (per C. F. Jones)	9	5	6
Edwin Scott	10	0	0
John Kessell (per R. F. Neslen)	0	15	7
John Hunter (per J. Gibson)	21	6	0
Simon Irwin (per S. F. Neslen)	5	0	0
B. W. Brindle	6	15	0
Josiah Holmes (per J. Cook)	14	18	4
John Mellor	5	0	0
Carried Forward	£86	7	5

	£	s.	d.
Brought Forward	£86	7	5
W. B. Child	7	0	0
P. Q. McComie (per J. McComie)	7	0	0
William Bayliss	13	14	0
William Shires	10	0	0
William Brownlow	8	0	0
John Kessell (per W. Yeates)	4	6	6
Richard Holt (per J. Hobson)	4	18	10
W. H. Perkes	5	4	6
	£146	11	3

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 30, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XX. Saturday, January 23, 1858. Price One Penny.

FAITH AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

The principles enumerated by the Apostle in the foregoing passage constitute what are commonly called the three cardinal graces of Christianity. In previous portions of his Epistle he had referred to divers spiritual gifts which the Lord had bestowed upon his people, the Saints, in order to strengthen them and make them perfect in their position and sphere, even as their Father in heaven was perfect in His. He had been showing that the spiritual gifts and blessings alluded to were absolutely necessary to the perfection of the Saints, and that they were not intended by the Divine Donor to be "done away" in His Church and kingdom, among His people, until "that which is perfect is come,"—in other words, as expressed by the same writer to the Ephesian Church, until "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These temporary gifts, he shows, however necessary for the edification (i.e., building up) of the Church, will be quite unnecessary when the building is *perfected*. At present, even the Saints only "know in part," and consequently can only "prophesy in part." Says Paul, "For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known." (1 Cor. xiii. 12.)

After thus informing us that these things, which are but temporarily required for the edification and perfection of the Saints, will necessarily cease when the object for which they were given is gained, the Apostle informs us of principles that will *not* cease, but continue to abide, because necessary to advancement in another and higher sphere of existence. Those principles are *faith, hope,* and *charity*. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

FAITH, then, is an *abiding* principle. It is a necessary and indispensable principle of true religion, and will not, cannot pass away. It is eternal in its nature. It is a flower of perennial bloom! —a gem of unfading lustre!—a fountain of pure and living water, whose stream is everflowing!

The prevailing idea is that faith is a principle which will ultimately cease to exist, being as it were entirely swallowed up in knowledge. This view of the matter may be said to be either true or erroneous according to the extent of meaning attached to the expression. Viewing faith and knowledge in their relative connection with each other, and their united connection relatively with a

particular subject, knowledge must, of course, be regarded as the *ultimatum* of faith. But though faith in a certain fact becomes, relatively speaking, swallowed up in the knowledge of that fact, the principle of faith itself does not cease its operation. A man does not really (though he may nominally) cease to believe a truth when he obtains a knowledge of it. He does not believe it less because he knows it. His knowledge embraces, comprehends, includes, involves, or circumscribes his faith. He has as much faith as before; for faith as a principle is not annihilated or destroyed; but he has also knowledge, which is greater. Even though the knowledge of a particular fact could be said to annihilate as well as supersede all previous faith in that fact, it does not follow that faith, *as a principle*, is extinguished or destroyed. The objects of faith may change, or a transition of faith to knowledge may take place in a variety of ways upon different subjects; but it does not follow, because a man attains to a degree of knowledge, or even a full and perfect knowledge of one thing, (which is supercessory to his faith in that instance,) that the man will never believe anything else. Even that partial knowledge which, so to speak, rides over his faith, will be ultimately perfected, and, relatively speaking, swallowed up by a fuller and more complete knowledge; and thus both his faith and knowledge will yield and give place to what succeeds.

Faith, then, as before observed, is an abiding principle in itself, and will never cease its exercise.

It is contrary to the order of nature or of God's government that knowledge should be otherwise than preceded by faith. A child has to rest upon belief a long while before his faith merges into knowledge. He has to be taught, and trained, and brought up to the point of knowledge necessarily by degrees; and, after he has reached the mature age of manhood—however learned he may be, however profoundly versed in the mysteries of science and philosophy he may become, however high he may soar in the atmosphere of thought, or however deep he may dive into the secrets of nature—he has still to take many things for granted, on the credit of faith, and, like the algebraist, to deduce, from the known, the *un*known. When he has gained an intellectual or a practical knowledge of some things which he before merely gave credence to, that acquired knowledge, instead of extinguishing faith, lights it up,—instead of destroying faith, builds it up, as a principle; and forms a basis—a broader basis, too, upon which to erect another superstructure,—forms a starting-point from which to commence another work of faith; and thus he proceeds, until that likewise terminates in actual knowledge. In this way he continues through time and in eternity, ever progressing in knowledge, by or through *faith*.

Let us now make a practical application of the foregoing remarks to individual cases. The Church is made up of individuals, and necessarily includes minds of all kinds. There is, however, a class of minds that may be distinguished by a resistless and impetuous desire to *know all about everything at once*. Such persons feel a degree of uneasiness and dissatisfaction at being unable to understand and know all the mysteries of God's kingdom. If a doctrine is revealed which is not fully explained so as to be seen and understood at once in all its bearings upon the past, the present, and the future, they feel annoyed, and become achingly anxious to dive into all the "depths of the vast profound."

But what extreme folly is this, to say the least of it! Such persons forget that "the just shall live by *faith*." They forget, in their hurry, that all have in a great measure to "walk by *faith*, not by sight." The steps of faith are preparatory steps to knowledge. They lead to and end in it. If faith is based on evidence, its strength will be proportionate to the strength of that evidence; and, therefore, the stronger our faith is, (according to the validity and satisfactoriness of the evidence,) the nearer we approach to a sound and certain knowledge.

In temporal affairs, many of our acts are purely acts of faith. We often *walk* by faith, and *live* by faith. Why, then, should it be otherwise in spiritual things? The farmer sows his seed in faith, believing that the sun will shine and the rains descend as heretofore, and that the seed will germinate and bring forth thirty, sixty, or perchance a hundredfold. Were it not for this faith, would he sow that seed? He certainly would not; for doubt and unbelief have a cold and withering

effect upon the mind and the feelings, and tend to weaken and paralyse the soul's energies. He has sown similar seed before upon the same ground, and has reaped an abundant harvest. Success and experience have thus not only strengthened his present faith, but supply him with ample evidence and encouragement for the exercise of future faith. When he sows his seed, (which seed may be a portion of the very product of his former labours,) he does it still in faith. He does not *know* that he will reap another harvest, but he nevertheless *believes* it. His experience and knowledge pertain to the past; his faith, to the future: and when the future becomes the past, and his faith, so to speak, becomes knowledge, he has then to start again in the same or a parallel direction—to circumscribe the same or a similar circle. And as it is in temporal things, so it is in spiritual and eternal things; for, as spiritual life is but life in a higher sphere of action, so eternity is but an endless succession of evolutions and revolutions of the same circle or sphere of life.

Is not, then, a great portion of human life made up of the vicissitudes of faith and hope? Verily, it is. Are not many of the joys and pleasures of life anticipatory in their nature—sometimes even mere reveries of the expected future? They certainly are. How little, indeed, do we really *know*, compared with what we hope and *believe!* Were it not for faith, which is one of the sweets of life, dull and insipid would be our present existence and experience—inane, and dark, and cheerless our future prospect. It is this principle which causes the people of God, wherever they may be located, or whatever circumstances they may be placed in, to rejoice under all the dispensations of Divine Providence. Although the Saints who are most worthy of the name they bear may experience many trials and afflictions, and encounter many difficulties and troubles, day by day, or even hour by hour, they nevertheless realize that the hand of God is over them for good—that the Spirit of God is with them to bless them and enable them to bear the burden that is placed upon them. The principle of faith within them strengthens their spirits, nerves their hearts, sustains their courage, extinguishes fear, lights up the darkest scenes through which they may be called to pass, and sheds a rich halo of brightness over their dull pathway of life. Although clouds of sorrow may hang with foreboding blackness over their heads—although the tempest may rage, "the sea roar, and the mountains shake with the swelling thereof," as the Royal Psalmist expresses it, the true Saints of God, whose faith is steadfast and true, can stand calm and unfaltering amidst the scene, and still put their trust in Him.

Such is the power and triumph of true faith. Who, then, would not possess it? When trials and tribulations of various kinds and degrees cross the path of a Saint, and he can meet them with a steady and dauntless front—with an undimmed eye and an unshaken heart,—when, breasting himself against the coming tide, he can defy its power to move him from his onward course, and in the name of Israel's God can say, "Thus far shalt thou come, and no further, and here shall thy proud waves be stayed," then it is that faith is seen in its true character and real power. Happy indeed—thrice happy is the man who possesses such a faith, and has it in such lively exercise! He is strong and mighty, and equal to every emergency. Come what will, he is ready and prepared for it. Whatever danger may threaten, he is equipped to meet it. He even "rejoices in tribulation;" for it affords him an opportunity for evincing his courage and manifesting his faith. It stimulates his spiritual energies, calls them forth into active exercise, and develops his inherent, latent, mental powers.

Faith is power—living and growing power; and nothing on earth or in hell can withstand its influence. Our Lord said to his disciples of old, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." And again—"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: *and nothing shall be impossible unto you.*" As an oriental mustard seed, though small in itself, when planted in a fruitful soil, will grow and become a mighty tree, so also genuine, living faith, if cultivated and cherished, will increase and develope its secret power, until its possessor is enabled, if necessary,

even to move a mountain or a sycamine into the midst of the sea. "Greater things" than even Christ did on earth shall his servants be enabled to do, by the power of faith. "All things are possible to him that believeth." Hence, speaking of the power of genuine, vital faith to accomplish what the world or the weak and faithless professors of Christianity would pronounce impossible, John Wesley says truly—

"Faith laughs at impossibilities,
And cries, It shall be done!"

If, then, faith has such important uses and such inherent power, as we have described, what reason can possibly be urged against its uses and its power in the eternal worlds? Can we for a moment suppose that man, after he has put off mortality and ascended to a higher sphere of life, ceases to believe—ceases to have faith in God his Father and in the principles of Divine and eternal truth which will be by degrees unfolded to his mind during the ages of eternity? No. Banished for ever be the thought! Man will not plunge into all the mysteries of eternity as soon as he enters the threshold of his future state. He will not grasp at once the infinitude of Divine, almighty wisdom. He will not—cannot become in a moment an omniscient and omnipotent God, comprehending infinity at a glance, and circumscribing all existing knowledge and intelligence throughout the vast immensity of worlds. As we rise in the scale of intelligence—as we ascend the heights of angelic and Divine wisdom, we shall still have to exercise faith. Our steps upward will be progressive steps of *belief*—gradations of enlightened *faith;* and as evidence gains upon evidence in close and rapid succession, adapted in its nature and force to our quickened perceptions, that faith will be strengthened and increased until perfected in knowledge. Thus series of truths will follow series, and intelligence accumulate upon intelligence, until we reach an altitude of knowledge which is far beyond our present capability of conceiving. But still it will be attained by and through the exercise of *faith;* for faith is just as necessary in the spiritual world as it is in the natural world. There, as here, it precedes, introduces, and finally merges into knowledge; and while knowledge may be said to be the meridian or culminating point of faith, knowledge itself knows no meridian. In the spirit-world we shall *know* those things which we now only *believe;* and thus, perhaps, *that* knowledge may be said to "swallow up" *that* faith. But neither faith nor knowledge are fixed. There is no stand-still—no cessation of spiritual life. Life is *increase*—illimitable *growth.* Endless duration, therefore, is endless progression—not an eternal standing still, as some imagine. Spiritual life is ever onwards—ever upwards. There are no barriers fixed to progress—no bounds set to knowledge, although knowledge itself is the natural boundary of faith. Knowledge and faith, viewed as distinct principles, will ever maintain their true relative position, like a planetary orb and its lunar satellite, and will thus move on perpetually in the great cycle of spiritual life.

None, then, need be discouraged or dismayed because they cannot possess an immediate knowledge of all the various mysteries of God's kingdom. There is plenty of time between now and the other end of the Millennium; and after that, a long eternity has to come. The Saviour told his disciples of old that what they knew not then, they should know hereafter. And the same remark will apply to us, if we prove faithful till the end of our race. We must be satisfied with this; for it is the unalterable decree of Heaven that faith shall be the pioneer of knowledge. Faith is an indispensable condition of salvation; for, upon this point, the laws of high Heaven—more irrevocable than those of the Medes and Persians—are indelibly written upon the pages of Revelation.

"And now ABIDETH faith, hope, charity, these three." When, then, we ask, in conclusion, can they be "done away," or cease to abide? Never; no, never. They will have an interminable existence, and cannot fade away. They will be durable and lasting as the throne of God, from whence they spring. They will abide with the Saints and angels and sons of God, in all worlds, throughout all time and all the eternities to come,

"While life, and thought, and being last,
Or immortality endures!"

NONE are so empty as those who are full of themselves.

REMARKS BY PRESIDENT HEBER C. KIMBALL.

The President of this nation and his brethren in office, with all the rulers and all the priests, have sanctioned the destruction of this people; yes, the President and all his coadjutors have sanctioned our death as much as if they had taken our lives; and they are a bloodthirsty nation. They have killed our Prophets, Patriarchs, and Apostles, and they have slain, or caused to fall, thousands—yea, thousands of our brethren and sisters, our wives, our fathers, and our mothers; and they shall see the same fulfilled upon themselves, and it shall be measured to them double for all they have dealt out unto us.

They have afflicted us ever since the day that Joseph got the plates; they have driven us five times and broken us up, and here we are. Have they ever repented? No, they have not. Have they afflicted us as many as seventy times seven? They have, speaking of it individually. Well, they are not yet punished as they will be; but they are in punishment, are they not, Thomas? They are. Our government is God's government on the earth, and He will see to the interests of His kingdom; He will know the designs of our enemies, and He will know at all times to take them when they do not think of it.

I never knew an instance in the days of Joseph when he confided in those poor devils but what they turned traitor to him, and were the very men that took his life, aided by the apostates that left this Church; and I know it, and so do you.

How many times have I been through the mill? Lots of times, and expect to go through it again, and then through the bolt and the screen, &c.

Joseph never trusted in one of them but what they betrayed him; and I wish to God I had taken some of their lives when I had a chance. They were blacklegs, whoremongers, murderers, liars, sorcerers, and rascals; and you may take many of the leading men of the United States' Government, and they are not one whit better.

We have never been the aggressors, but they have raised the weapons of war to exterminate us as many as five times, and they have robbed us of all we had. I have but three little articles in this world that I obtained before I was a "Mormon"—an earthen vessel, a tin tea-canister, and a chest that brother Brigham made for me. He made me several, but that was the first one.

I have said for years that never, no, never again will I be subject to such cursed scoundrels as the United States' Government have sent here as officers. I say, in the name of Israel's God, I will not.

[Voices: "Amen."]

James Buchanan now occupies the chair of state. He and his counsellors, his coadjutors, his Cabinet and Congress have met and planned the destruction of this people, of brother Brigham and his associates in particular; and the priests of the day say amen to it, and they exhort the people to say amen to it; and the whole people of the United States are under condemnation. They consented to the death of Joseph, Hyrum, David, Parley, and lots of men, women, and children: the ground is planted with men, women, and children from Nauvoo to this place, and the world have consented to it, and they say it is just. The Government, the President, the heads of the military departments and of all the governmental affairs have consented to these things.

When we were poor and lived on cow hides and cattle, skunks and thistle roots, Brother Brigham and his brethren paddled this way and that way, and sought out this place.

While we were in winter quarters, 500 men were demanded: they travelled over the Plains and gained a part of Mexico, which is this land. Then came grasshoppers and crickets, and ate up our crops, and our enemies have all the time been saying, "That is just; they deserve it."

Now, brethren, if you can comprehend what I have said, they shall suffer all that we have, and it shall be doubled upon them, and then it shall be pressed down.

I know that while you and I have no feelings of anger, we are right. Jesus says, "With what measure ye mete, it shall be measured to you again." The Scriptures say that Jesus said this; but if he did not, it is just as true as anything that is written: it is God Almighty's truth. Yes, they will meet it, in the United States, beginning at the head.

But we are free! They have laid a snare to entrap us and to kill brother Brigham, and they want to hang him between the heavens and the earth, and every other man that will support him; but, as the Lord God Almighty lives, they shall meet that also; and if I had the power I would tell it to them, so that they could hear it. Do I fear them? I do not fear anything that is upon this earth.

Let me tell you that ten years will not pass away before God will play with this nation as he did with Pharaoh, only worse.

I tell you, if we now live our religion every day, inasmuch as the President of the United States, or the senators and legislators make laws to afflict us, the thing they design to bring upon us shall come upon themselves; and the affliction, the snares, the traps, and the gins which they lay for us, they themselves shall suffer with and be caught in. These words never shall fail.

We commenced last Sunday to declare that we are a free people, and we will be free from this day henceforth and forever, and we never will come under that yoke again. I tell you, as my soul lives, the bow-pin has dropped out of old Bright's bow, and the bow has dropped out, and the yoke is now on old Buck-anan's neck.

The Lord God is going to play with them, as He did with Pharaoh in Egypt; and, let me tell you, there will not be much fighting for us to do, if we live our religion; but God will use them to accomplish His own work, as the monkey did the cat when he took the cat's paw to pull the nut out of the fire. We will make monkeys of them, and we will make them crawl on all-fours, and they never will rest.

When you look upon it you shall know that Heber told the truth, as wild as he is; but there is no wildness in this boy.

Will we go into these mountains? Will these troops come here? No, no, no; not yet. We do not want them to come till we are brought to the test and have not anything to help ourselves with; then we want them to come and bring the honey and the good things; then we will show them how it is done. We do not want armies of men to go out of here; we have got boys here, ten thousand of them, enough to take everything they have got.

You know I said that I had wives enough to whip the United States; and why? Because they will whip themselves, and my wives would not have to resist them.

Well, as the evil is measurably turned away this year, if the Saints will be faithful, they will be foiled next year, and then more abundantly the year after that, and so on; but they will keep sending their troops and forces from year to year, and from time to time, and you need not lay down your watch. The day has come when the Devil is coming with all his combined forces: he has laid a siege against the kingdom of God, and it never will cease till this kingdom triumphs.

Do I want to shed the blood of my brethren and sisters, or to see it shed? No, and neither do you, unless the Holy Ghost dictates for us to shed the blood of our enemies. Then it is just as right as it is for us to partake of the sacrament. But I wish they would take the hint, and go the other way, and not attempt to come here. We do not want to hurt them; but if they come upon us, and we have to repel them by the force of arms, God Almighty will give us the power to do it: now, mark it.

Do as you are told, and Brigham Young never will leave the Governorship of this Territory from this time henceforth and for ever; no, never: and there shall no wicked judge with his whore ever sit in our Courts again; for all who are against Israel are an abomination to me, and to our God.

We are up in the tops of the mountains, and our Governor is here. What do you say to that? And his God is here, and his associates are listening.

Well, if it is time for the Government of the United States to cut the thread, we are perfectly competent to take care of ourselves. We would not give a dime for this people to be one more in number than they are. There are enough of us; for the Lord is going to manifest His power and to play with our enemies as He did Pharaoh and all his host. Now, mark it, and see if it does not come so, or something similar. All these things are in this dispensation—and why? Because this is the fulness of times: it is the time fixed for all to make a sacrifice before God.

If you will live your religion, you never will have anything to do but to live your religion, and lay up stores, and prepare

for the sceneries that are to come; for, as true as the Lord lives, the people of the nations will come by hundreds and by thousands for food, and for raiment, and for protection; and that time is right at our door.

This is but a shadow of what is coming: it is in embryo. You will see such a time as you never saw; but, bless you, we won't be troubled; we will live as in the presence of God and of angels: and will we ever have to go into the mountains? No, never. If you will live your religion, you never will.

Will the United States send troops here? Yes. And when they have done, the other inhabitants of the earth will send them. But remember, the Prophets have said that the riches of the gentile world shall be consecrated to God and to His people. I think we will have a little of it along occasionally.

Do not be sad: our God rules in the heavens and in the earth beneath, and He has almighty power.

We will yet save the Constitution of the United States. We will do it, as the Lord liveth; and we will save this nation—every one of them that will be saved. Brother Brigham Young and brother Joseph Smith stand at our head, and will do that thing, as the Lord liveth: yes, we, as their children, with our children to assist us, will do it. We have got that power, and so have they, and will bear the kingdom off victoriously to every nation that is upon God's footstool; and I know it.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 40.)

[September, 1842.]

September, Friday, 9th. At 10 p.m. I received a very interesting visit from Emma, Amasa Lyman, George A. Smith, and Wilson Law.

I counselled George A. Smith and Amasa Lyman to stay in Illinois and preach in the principal cities against mobocracy, and to notify the Twelve that it was my wish that they should also labour in Illinois. After a conversation of two hours, I accompanied the brethren and Emma to my house, remaining there a few minutes to offer a blessing upon the heads of my sleeping children; then called a few minutes at the house of my cousin George A. Smith, on my way to my retreat at Edward Hunter's. John D. Parker accompanied me as guard.

Brigham Young, Heber C. Kimball, Amasa Lyman, George A. Smith, and Charles C. Rich declared to the City Council their intention of absence for three months or more, and others were appointed to fill their places during their absence. John P. Green, Lyman Wight, and William Law were absent, and their places were filled. The object of the absence of these brethren was to preach the Gospel in different States, and show up the wickedness and falsehood of the apostate John C. Bennett.

An ordinance relative to the returns of writs of Habeas Corpus was passed by the City Council as follows:—

An ordinance relative to the return of writs of Habeas Corpus.

Sec. 1. Be it, and it is hereby ordained by the City Council of the city of Nauvoo, that the Municipal Court, in issuing writs of Habeas Corpus, may make the same returnable forthwith.

Sec. 2. This ordinance to take effect, and be in force from, and after its passage, passed September 9th, 1842.

GEO. W. HARRIS,
President pro tem.

JAMES SLOAN, Recorder.

President Young started on his mission.

Saturday, 10th. Heber C. Kimball, George A. Smith, and Amasa Lyman started on their mission, and proceeded as far as Lima, where they met Brigham Young, who was preaching to a congregation.

Saturday, 10th, was the training of the companies of the Nauvoo Legion; and, lest I should be observed by the multitude passing and repassing, I kept very still. After dark, my wife sent a messenger and requested me to return home, as she thought I would be as safe there as anywhere; and I went safely home undiscovered.

Sunday, 11th. I was at home all day. My letter of the 6th of September was read to the Saints, at the grove near the Temple. The High Priests' Quorum met. Several had gone on missions; others were preparing to go, but few were present, and the meeting adjourned *sine die.*

Elders B. Young, H. C. Kimball, G. A. Smith, and Amasa Lyman addressed a large assembly in the Grove in Lima, in relation to the slanderous reports of John C. Bennett.

Monday, 12th. To the Editor of the *Times and Seasons:*—

Dear Brother,—Having commenced our mission yesterday, we held our first Conference at brother Isaac Morley's. We had a good time. The brethren here are in good spirits. We ordained nineteen Elders, and baptized twelve. We expect next Saturday and Sunday to hold a two days' meeting in Quincy, being the 17th and 18th instant; on the 24th and 25th, at Payson; the 1st and 2nd of October, at Pleasant Vale; the 8th and 11th October, at Pittsfield; the 15th and 16th October, at Apple Creek in Green county. From thence we shall proceed to Jacksonville and Springfield.

If you please, notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant,

BRIGHAM YOUNG,
H. C. KIMBALL.

Morley Settlement, September 12, 1842.

I was at home all day in company with brothers Adams and Rogers, and counselling brother Adams to write a letter to the Governor. In the evening, Emma received Governor Carlin's letter of the 7th instant.

Tuesday, 13th. At home all day. Settled with Edward Hunter.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1858.

BUCHANAN'S PARADOX.—President Buchanan, in his Message to the Congress of the United States, thus comments on the course of Governor Young:—

"He has committed these acts of open hostility, notwithstanding Major Van Vliet, an officer of the army, sent to Utah by the Commanding General to purchase provisions for the troops, had given him the strongest assurances of the peaceful intentions of the Government, and that the troops would only be employed as a *posse comitatus* when called on by the civil authority to aid in the execution of the laws."

Governor Young has certainly manifested considerable infidelity relative to the good faith and designs of the Government of the United States in sending an armed force into the Territory of Utah. From first to last he has looked upon the Expedition as an invading army, sent for the express purpose of subverting the rights of American citizens, breaking up the "Mormon" community, and entrapping its leaders to be consigned to the tender mercies of their enemies.

In this he has not been alone. The views and feelings of the Saints universally perfectly correspond with Governor Young's, "notwithstanding" the "strongest assurances" of our enemies.

To the Saints in that Territory, a Utah Expedition, coming with the "strongest assurances" of the "peaceful intentions of Government," would be sufficient to bring before their mind's eye vultures pecking at their hearts, vampires sucking their blood, brimstone and fire, ravishment, murder, and hosts of other such delightful things, with something worse than grasshoppers eating up the children.

President Buchanan and all others with the same views greatly err when they talk as though Governor Young's "acts of open hostility" and feelings of "despotism" and "ambitious designs" were the cause of Mormon repugnance to a Utah

Expedition, or that he goads them to resistance by anathemas, or stimulates them with fanaticism. No, President Buchanan, it is based upon their experience when trusting to the strong "assurances of the peaceful intentions" of their enemies. There is no question that the Saints move where and when Governor Young points. But let not this be taken as an evidence that his views, feelings, and acts are not supported by the *unrestrained and unbiased* judgment of his numerous followers. Neither will this agreement between the Saints and their leaders be properly understood unless it is based on their history and experience.

It is doubtless remarkable to some that there should exist such a universal infidelity concerning the "peaceful intentions of Government," especially when they are seasoned with the "strongest assurances," and sent by an *army*. Yet such is the fact, "notwithstanding" the Saints have been exterminated nearly half-a-score times—"notwithstanding" their homes have been given to the devouring flames, their smiling fields to devastation, their women to the ravisher, and their children to the tender mercies of a mob,—"notwithstanding" their Prophets and leaders have been murdered, their old men *ripped* up with instruments that would horrify a soldier, and even make a butcher's blood crawl,—"notwithstanding" they were *driven* to the mountains, and that they have many other evidences of the "peaceful intentions" and love of their enemies, backed by "strongest assurances," written in deep characters on the page of memory. How great is the mystery of Mormon incredulity! It is only equalled by their faith in their religion and the incomprehensibility of the love and good intentions towards the Saints of Anti-Mormons and Mr. Buchanan's Administration.

But why send an army to Utah at all? Oh, to back the "strongest assurances of the peaceful intentions of the Government!" Now, really, Mr. Buchanan, this is too rich! The sword and bayonet are truly significant indications of peaceful intentions!! Of course, we are also told of Governor Young's despotism—how the people groan under it, and how many would gladly fly from the "detestable den," but fear to whisper such a desire, lest they should meet some horrible death. But the Saints have indignantly denied these assertions, and, as well as having officially reported on the matter, have invited a Commission of Investigation. Common sense and common justice would have dictated such a proceeding. The turn which events have taken is irresistible evidence that Brigham Young has the almost miraculous confidence and love of the people, and that, instead of thousands waiting for an opportunity to "throw off the yoke," the whole community supports him in making the most heroic and remarkable protest against tyranny that the world has ever witnessed. The testimony of Major Van Vliet is abundant proof of this. His anecdotes about the unanimous determination of the Saints, if driven to it, to destroy their homes and fly to the mountains, are quite romantic. They lead him round their fields, gardens, and city, to exhibit their prosperity, and then with enthusiasm inform him that they were prepared to lay all in ashes and desolation rather than trust themselves again in the hands of their enemies. No, no; it was not dissension among the Mormons that was feared. It was their *union!* Dissension would have broken them, without sending an army to do it.

But President Buchanan and his Government can no longer conceal the cloven foot. The real designs of the Utah Expedition at last appear with scarcely the covering of an excuse. It is said—

"The Government at Washington does not agree with General Scott as to the plan of campaign, and believes that when he comes to understand the views of the Administration, he will see the wisdom of them. General Scott would only send a force from this side, and does not appear to comprehend that the Government wishes to prevent the Mormons from being driven southward into Mexican territory—into Sonora or one of the contiguous States."

Yes, Buchanan and his colleagues have determined to crucify Mormonism—to act in accordance with Senator Douglas's suggestion, and "*cut out the loathsome ulcer!*" It is their policy not even to give the Saints a chance of retreat, but to drive them up into a corner. Such has ever been the practice of officials who have had to do with the Saints—trespass upon their rights, drive them to extremes, compel them to resist, and then make that resistance a pretext for extermination. It is a barbarous policy; and the attempt to carry it out will be found a dangerous experiment. What a concord it makes with the "strongest assurances of the peaceful intentions of the Government!" It is another evidence that Governor Young and the Saints read justly the murderous and damnable intentions of that same Government, and that they were right in not allowing themselves to be again entrapped. As far as the Saints are concerned, it was altogether unnecessary to withdraw the covering from the cloven foot. By them it was discovered long ago.

Correct use of Language.—A correct use of language is very important to the dissemination of true principles. It aids us in conveying our ideas correctly to others—in expressing them so clearly that they cannot be misunderstood. It is quite as important in writing as in speaking, and often more so. A person who has not a proper use of language often expresses himself so that his meaning is ambiguous or obscure, and perhaps quite uncertain. This leads to equivocation, doubt, and confusion, and, finally, to disagreement in opinion upon what is expressed or written. In consequence of this, and in the absence of a true spirit, the world has become one universal mass of discord and strife upon all matters of theory, doctrine, and principle. The Elders of Israel desire to extricate the world from this truly lamentable condition. To accomplish it, they not only require to learn correct principles, but how to communicate them correctly to others. Elders who are permanently engaged in the ministry have but little excuse for not soon acquiring a suitable knowledge of the language they use. A very little attention and study will soon put them in possession of all its principal rules, which by many speakers are so flagrantly violated. Letters are often written so as to render it utterly impossible to determine the writer's meaning. Two or more sentences are written as one sentence, without either a capital letter at the beginning, or any stop whatever at the end. Such sentences are often as ambiguous and uncertain in their meaning as any unknown language could be. The singular verbs are almost always used when the plural should be; and the plural, if used at all, are used for the singular. We have heard fluent speakers when it was impossible to determine the precise nature of their views, they were so vaguely and improperly expressed. If this state of things were necessary, it could possibly be patiently and silently endured; but it is not: and as it is only for the want of a little study and attention, it becomes almost a criminal offence for one not to thus improve and make himself useful to the world of ignorance that is around him. A most excellent pocket companion is a small work that teaches to speak and write the English language correctly. This brief hint to the wise will be just as good as a lengthy exposition of the evils of ignorance: and if the Elders of Israel expect to successfully reform and enlighten the world, let them increase their own intelligence by obtaining all useful knowledge,—more especially that which is so indispensable to their calling—a knowledge of how to use correctly the English language, in which the Gospel for the last time has been revealed from heaven to earth.

Departures.—Elders George G. Snyder and John Y. Green sailed on the 2nd instant on board the steamship *America*, for Boston.

Elder Snyder arrived in this country on the 3rd of October last, and during his stay of only three months, has performed a useful and important mission, visiting a greater portion of the Conferences in England and Scotland. He leaves the Saints with his best blessings upon them, and returns to the States to complete the duties assigned to him, preparatory to his return to Zion in the mountains.

Elder Green has been labouring in the Scandinavian Mission, and accompanies Elder Snyder to assist him in his further labours. These brethren go with our special blessing and the prayerful solicitude of the faithful.

APPOINTMENTS.—Elder Charles Widerborg is appointed to succeed Elder H. C. Haight as President of the Scandinavian Mission; and Elders Nels Willhelmsen and Peter O. Thomasen are appointed his Counsellors.

Elder Charles W. Penrose is appointed President of the London Conference, and Elder Edward L. Sloan, President of the Belfast Conference.

SECTARIANISM.

BY ELDER GEORGE TAYLOR.

That the world has become sectarianised, and, consequently, has departed from God, there is abundant proof. Society, religious and political, has been and is now divided into sects and cliques, each having diversified interests, each aiming at a certain end—to establish itself and reign supreme on the ruins of all its rivals.

On looking around, in this world of clamour and tumultuous opinion, where we might naturally expect to find the least of turmoil and contention, we unhappily find the most—viz., in the "religious world." On no subject has there been more heart-burnings, more jealousy, and disputation than on that of religion—a subject on which there ought to be none.

The modern sectarian world presents an aspect totally different to what a truly religious world would present, and the very opposite to that which Jesus would have it appear. He taught his followers to be one. Modern religionists are not one, either in thought or action; consequently, they do not belong to Jesus. If sectarian Christianity were of God, there would be no shoals of doubt or rocks of unbelief for the human mind to strike and make shipwreck of hope and faith upon.

It is true that we live in a professedly religious age. But it still remains unproven that sectarian Christianity, with its tumult of opinions, its war of words, and strife of doctrine, is the Christian religion. If cant and empty boast are the attributes of religion, then we have around us plenty of it—we have religion in full bloom.

Sectarianism is the opposite of true religion. True religion comes from God, and teaches the pure worship of the Creator of the Universe, and unexceptionable obedience to every word of revelation, to all his Divine commands, and to every whisper of the Holy Spirit. Sectarianism teaches the religion of man, the supremacy of human laws, and the carrying out of feats of human policy. It inculcates obedience to the irreligious and vain commandments of man.

It was the Devil that preached the first sectarian sermon on this earth. "In the day that thou eatest thereof thou shalt surely die," said Jehovah. "In the day that thou eatest thereof thou shalt *not* surely die," said the Arch-sectarian. His teaching was believed. Sin came into the world, and also death. Pollution raised its hydra head among the beautiful and pure. The ground was cursed, and also man; and the whole of the posterity of our first parents have to die. On glancing at the religious world, the humble seeker after truth is struck with amazement at its complex figure. Its aspect is so diversified that it seems to be a child of many fathers. And, above all, he finds the great characteristic of that religion which comes directly from God absent. The charity that "vaunteth not itself" is not there; for each sect contends with great vehemence that it is better than its neighbours. That charity which "suffereth long and is kind" enters not into their composition; for they can display an animosity of feeling and an implacable hatred towards one another, and can fight and quarrel with a rancorous malignancy that defies description. Yet these contending religious factions all appeal to the Bible to establish their different systems, and oppose from the same book the dogmas of each other. Now, the Bible teaches either one religion or many: it teaches the great variety of doctrines purporting to be drawn from it, or it does not. The Bible helps to support all the contradictory systems of sectarian religion, or it refuses to support them. *If* the Bible teaches contradictory systems of religion, it teaches manifest absurdities; and the sooner it perishes, and its name buried in eternal oblivion, the better. If the Bible is a revelation from God, showing forth God's system of religion, it cannot teach different ways.

to heaven; it cannot require opposites as necessary qualifications for celestial glory; nor can it be found to inculcate opposing doctrines. If the Bible be true and contain the way of eternal life, it will teach only one system; and therefore any system that is not identical with the one taught therein must be false and unworthy of belief. It thus follows that sectarianism does not derive its multifarious religions from the Bible. They are purely a perversion of God's word—false inferences drawn therefrom; and that system which is based on false inferences must itself be false of necessity. Then their contending elements of society profess all of them to be guided by the Holy Ghost, and influenced, in their varied practices, by a true spirit. What an utter absurdity! A true spirit teach hundreds of different doctrines and ways to eternal life? It is impossible. Jesus said that when the spirit of truth should come, it should lead and guide its possessors into all truth—that it would instruct all those that were the recipients of its sacred influences in the truthful principles of the Gospel. But the Gospel is not a variety of plans. It is *one*, exclusively independent of all others. It is a scriptural truth that with the Holy Ghost there are "diversities of gifts," "differences of administrations," and "diversities of operations;" but this does not give authority for preaching different Gospels. And the diversity of gifts here spoken of is no argument in favour of diversity of faiths, but solely applies to the different spiritual gifts conferred on the one body of the Church of Christ.

Let us now examine a few of the general features of sectarian religions, and see if they can have their origin from one source. "Can the fig tree bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh."

We find that some of the sects, in their manner of worship, are most vehemently noisy,—sometimes roaring like bulls, sometimes mourning like doves; others, in frenzied excitement, praying with a loud voice, and imploring the Lord to bless the preacher; others, again, in the same meeting, are in ecstatic paroxysms, approving the doctrine set forth. Then there are "revivals," "four-day meetings," "anxious meetings," "protracted meetings," &c., where scenes of spiritual intemperance and unearthly excitement are enacted, and where the spirit of ghostly infatuation presides over the assembled crowd, until groans of terror or shrieks of insensate exultation proclaim the final victory over reason and common sense. These are scenes which the wise witness with a sigh of pity or a smile of contempt, while woman's quick affection and childhood's credulous innocence are wrought up to a pitch of enthusiasm that verges upon, and sometimes terminates in idiotcy. Then we have the very opposite, which we are called upon to regard as the influence of the selfsame spirit, namely, the silent worship of the Quakers. Frequently, during their worship, not a word is spoken to break the corpse-like stillness. Here, then, are real opposites. These opposites cannot come from one source. Either one is the dictation of the Holy Spirit, and the other not, or both are false. Then, again, we have sect contending against sect, not only in relation to the influence of the Spirit, but also in point of doctrine. Each sect asserts that its peculiar doctrines are the right ones, and that all others are false. For instance, we have one party affirming that the Holy Spirit is given before baptism; another, that it is given after: one affirming that baptism is for the remission of sins; another, that remission of sins precedes baptism. Some believe in the literal reign of Christ, opposed by those who deny it. Then we have another party contending that a morsel of bread and a drop of wine are transformed into the real body and blood of Christ. We have a whole host arrayed against this idea, who stigmatise it as blasphemous. Next come great diversities of opinion on one of the most solemn of Gospel ordinances—baptism. Some, in relation to its mode of administration, contend for immersion; some, for sprinkling; others, for pouring. Then come election doctrines clashing with those of free grace,—one party preaching infant depravity and damnation, and declaring that "there are infants in hell not a span long;" the opposite contending that whoever wish to be saved may come, in their own way, and "drink of the water of life freely." Then we have the Materialist contending and disputing with the Immaterialist,—one affirming that all things are alike material; the other, that God is an immaterial Being, having no affinity with matter whatever. Then we have sectarians of

all creeds contending with the Jew. They contend that their own doctrines are the true ones; the Jew retorts that the ancient Israelites were the stock from which sectarians have descended—the trunk upon which they have been grafted: from which it inevitably follows that either the Jews' religion is from God, and the sectarians' a heresy because it differs from the Jews; or that the Jews' is a heresy; and, therefore, whatever proves the falsity of the Jewish religion is alike destructive of the sectarians'.

(To be continued.)

CANADA.

(From a Prize Essay, by J. S. Hogan.)

LAKES.—The Lakes of Canada are almost innumerable; and some of them, especially in the Upper Province, may, with truth, be styled Inland Seas, and afford a water communication unrivalled in the world.

Lake Superior, the monarch of all fresh water lakes on the globe, is the largest and most elevated of these inland seas. It is 627 feet above the level of the sea, 430 miles long, 160 miles broad, 1,200 feet deep, and 1,750 miles in circumference; and it is said that more than 200 rivers and creeks flow into it. Its shores are rocky, with bold promontories, and occasional sandy bays, the most remarkable elevation being the Thunder Mountain, 1,200 feet high. It contains numerous islands, and its shores are, for the most part, covered with timber. Its waters are discharged into Lake Huron by the River St. Mary, now rendered navigable by a short canal for large sized vessels.

Lake Huron is 580 feet above the sea, 250 miles long, 220 miles broad, 900 feet deep, with a circumference of 1,100 miles, divided by the chain of the Manatoulin Islands, the northern portion being known by the name of the Georgian Bay. There are many good harbours on the northern coast, but the southern is for the most part flat and shallow; it receives the waters of many rivers. The great Manatoulin Island is eighty miles long, eighteen broad, with an area of about 1,500 square miles. It is fertile in some parts, and contains valuable timber. It has two known communications with the River Ottawa; the one through Lake Simcoe and a chain of lakes to the River Madawaska, which falls into the Lake des Chats; the other up the French River, through Lake Nipissing, and down to the Ottawa. This route, either by water or railway, would shorten the communication from the St. Lawrence to the northern lakes to an extent of several hundred miles. The river Severn connects Lake Huron with Lake Simcoe, and the River St. Clair with Lake Erie.

The third grand lake, Erie, unlike Huron and Superior, runs nearly east and west, and the southern shore is exclusively within the territory of the United States. It is about 280 miles long, 63 broad, with an area of 11,000 square miles. Although the navigation of this lake is at times difficult and dangerous, its commercial position is highly favourable, being bordered by one of the most fertile regions of North America. The River Niagara, having in its course one of the wonders of the world, the FALLS, connects this with Lake Ontario, and the obstruction in the navigation is overcome by the Welland Canal.

It would be impossible to compute with accuracy the traffic of these inland seas, either present or prospective. It is chiefly made up of the natural productions of the forest, the mineral kingdom, and agricultural produce, to which may be added the fur trade and fisheries. The admirable lectures of Professor Williamson, of the University of Queen's College, Kingston, give some very interesting particulars on the subject, which are freely used in this sketch.

The quality of the iron found near Lake Superior is said to be very good. The report of English manufacturers, who have recently submitted it to the test, added to the examination of scientific men, fully corroborate the statement. Its ultimate tenacity in bars has been found to be 89,882 lbs. to the square inch, that of the best Russian being only 79,000. The copper mines on Lakes Superior and Huron appear to be inexhaustible; but their real value has been

only recently ascertained, large quantities of this ore having been shipped during the past year. Of all natural productions, however, the traffic in timber appears at present, at least, to equal that of agricultural produce, and far exceeds that of any other description.

Hitherto, the imports and exports of the lakes have more than doubled every four years; and there is every reason to believe that this rate of advancement will more than continue. The St. Lawrence will probably become the great highway to the Pacific and to the East; and on her waters alone can the western portion of the continent find an outlet for its enormous traffic.

The length of the navigation of the lakes is said to be about 1,800 miles; and, as Professor Williamson describes them, they are "innumerable canals in one."

Combining these with the net-work of railways now intersecting her shores, Canada may safely boast as fine internal communication as any in the world.

THE MORMONS IN CONGRESS.

The House of Representatives, yesterday, adopted a resolution declaring the Territory of Utah to be in a state of rebellion against the United States, and directing an inquiry into the propriety of excluding the delegate of that Territory from a seat in the House. This action strikes us as being much more hasty than wise. It is like most of the anti-Mormon movements—the result of impulse rather than of good policy or common sense. It would puzzle ordinary men, we suspect, to explain why a hostile army was sent against Utah at the outset. There were undoubted disorders in the affairs of the Territory; but it has never yet been shown that they were such as could only be remedied by fire and sword.

The only evidence the House professes to have, to establish the fact that Utah is in a state of rebellion, is found in the proclamation of BRIGHAM YOUNG. But YOUNG is not the Territory, nor, in any legal sense, its representative. He is the agent and deputy of the Government of the United States in Utah. He was appointed Governor by the Executive and Senate; he receives his instructions from Washington; and, in the eye of the Constitution and the presumption of the law, he is a Federal officer, exercising authority over, but in no sense representing, the Territory of Utah. He has proclaimed a purpose to resist the advance of Federal troops. This is a good reason for removing him from office, for arresting him, for bringing him to trial, and for inflicting upon him such punishment as he may deserve.

But why should the *delegate* of the people of Utah be excluded from Congress for the misconduct of a Federal officer? The people may or may not sympathize with YOUNG and support him in his rebellious demonstration. Until the contrary is shown, it is to be presumed that they will not. And they are entitled by the Constitution to have a delegate upon the floor of Congress to represent their interests, to defend their character, and to protect their rights from unjust encroachment. If the member from Utah has personally connected himself with the rebellion, then he should not only be expelled, but arrested and put upon his trial. But if not, there is no reason whatever for excluding him from his seat and depriving his constituents of the representation guaranteed to them by the Constitution.

The whole Utah business has been mismanaged in the most extraordinary manner from the beginning; and if it does not end in open and bloody rebellion, it is not likely to be saved from that issue by any special wisdom on the part of the General Government.—*New York Daily Times*, Dec. 24.

The following is the resolution referred to:—

Whereas it appears from the proclamation of Brigham Young, late Governor of Utah, and from the President's message, that said Territory is now in open rebellion against the Government of the United States; therefore,

Resolved, That the Committee on Territories be instructed to consider and report on the facts, and inquire into the propriety of excluding from a seat on the floor of the House the delegate from that Territory.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1857.

CONFERENCE.	AGENT.	AMOUNT.		
London	William Budge	£1,143	7	6½
Birmingham	B. W. Brindle	346	9	5½
Manchester	Edward Oliver	231	17	3
East Glamorganshire	Henry Harris	214	8	3½
Glasgow	John Hunter	199	17	3
Warwickshire	Henry Brown	178	13	5
Sheffield	Wm. Brownlow	172	16	5½
Bradford	William Shires	168	17	4½
West Glamorganshire	John Davies	166	12	10
Norwich	Edwin Scott	162	12	0
Cheltenham	Thomas Clarke	149	10	10½
Edinburgh	P. Q. McComie	139	9	4½
Lincolnshire	Samuel Johnson	138	12	11
Monmouthshire	Michael Vaughan	136	6	1½
Liverpool	W. H. Perkes	134	19	6
Herefordshire	Lewis Bowen	134	18	9½
Reading	John Hyde	121	4	8½
Staffordshire	Charles C. Shaw	119	14	9
South	Simon Irwin	114	13	5¾
Bedfordshire	William Bayliss	108	3	8½
Newcastle-on-Tyne	R. J. Philp	107	2	7
Hull	S. Pickering	103	13	9½
Kilmarnock	John Aird	96	10	6
Southampton	Willet Harder	94	17	2½
Leicestershire	John Mellor	89	8	10
Derbyshire	Thomas Parkes	88	14	10½
Nottinghamshire	Josiah Holmes	86	6	6
Cambridgeshire	G. Teasdale	79	17	5½
Durham	William B. Child.	78	3	3¾
Belfast	James McGhie	73	4	3
Wiltshire	William Norris	71	0	6½
Preston	John Holsall	69	5	8½
Shropshire	David James	67	15	2½
Dundee	A. N. McFarlane	65	7	10
Cardiff	Samuel Roskelly.	63	8	0
Worcestershire	Richard Holt	62	13	0
Carried forward		£5,580	15	8

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5,580	15	8
Dublin	John Grist	53	7	7½
Lands End	John Kessell	48	18	2½
Carlisle	William Gibson	42	3	11½
Dorsetshire	Benjamin Elliot	34	7	0½
Llanelly	David Davies	25	1	9½
Late Herefordshire	John Preece	24	17	9
Channel Islands	W. Thurgood	23	13	6
Pembrokeshire	Edward D. Miles	14	14	0
Caermarthenshire	Isaac Jones	11	1	1½
Denbighshire	William Ajax	10	16	8½
Flintshire	David John	10	16	7
Dyffryn Conwy	William Ajax	8	7	9
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	A. J. Stewart	355	11	9½
Swiss and Italian	Jabez Woodard	275	12	3
Cape of Good Hope	E. C. Richardson	127	9	11½
Scandinavian	H. C. Haight	104	0	2¾
Sandwich Islands	P. B. Lewis	78	12	5½
Bombay		21	3	3½
East India	J. P. Meik	12	1	4
Malta		5	7	2
George C. Riser		6	3	5½
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£6,885	3	6½

VARIETIES.

THE town of Birmingham has attained celebrity for its manufacture of idols for Africa, of false coins for many parts of the world, and of the late King of Delhi's oft-used instrument of torture, which was one of the most horrible inventions ever heard of, completely crushing the victim under a heavy weight.

PASSING EVENTS.—France has refused to co-operate with England against Canton. A small printing office has been sent from Paris to Constantinople, which is to be worked entirely by the ladies belonging to the harem of one of the great Pachas residing on the Bosphorus. The Circassians have massacred 1,200 Russians of the garrison of Adekow. The veteran Field-Marshal Count Radetzky died at Milan on the 5th inst. Redschid Pasha, the Porte's Grand Vizier for the sixth time, has died. The births registered in London for the week ending Jan. 2, were 1,933; showing an average increase of 496 over those of the ten corresponding weeks since 1847. The number of deaths was 1,431. Australia shipped during the year 100 tons of gold. A shock of earthquake was felt on the 15th December at Rhodes, and another on the 22nd at Broussa. The suffering and distress in Lisbon is almost beyond conception, from the yellow fever epidemic which lately carried off near 5,000 victims. India continues to present a constant scene of military carnage and blood. Frequent skirmishing and heavy loss of life are poor prospects of peace. The garrison at Lucknow was relieved at a fearful expense of life, but the town was not held. Fifteen hundred bodies of Sepoys were counted in one garden after the relief of Lucknow. At Delhi, a military commission was hanging dozens of the rebels daily. General Havelock died, Nov. 25, of dysentery. The Gwalior mutineers defeated the British troops under

General Wyndham Nov. 27, nearly cut up the 64th and 80th Regiments, and burned 3,000 tents. The report of General Lane's death is false. A battle between the Pro-Slavery and Free State men was fought at Fort Scott, Kansas, Dec. 16, in which several were killed and wounded. Charleston, S.C., was visited with the shock of an earthquake on the 19th ult., creating considerable alarm, but doing little damage. At Washington, Dec. 23, a warm discussion took place in the House questioning the right of the Utah Delegate to a seat on the floor: by resolution, the subject was referred to the Committee on Territories for consideration. The War Department fixes the actual cash value of the property destroyed by the Mormons at near fifty thousand dollars. Several riots and fatal affrays took place in Philadelphia on Christmas day. During the past year, 229 divorce cases came before the Court in Philadelphia. The Utah Expedition are in winter quarters on Henry's Fork of Green River; and in the early part of November last the stock was freezing to death at a rapid rate, with scarcely a hope of preserving any alive until spring.

PRAISE AND PRAYER TO THE GOD OF ISRAEL.

I will tell thy fame, while thy people list,
And while nations all lie wrapp'd in mist;
For thou art God from the morn of time,
Till its latest sun shall set sublime.

Thou hast drowned the world with a deluge rain,
And dried the waves of the ocean main,
And swept a host to the surf-beat shore,
Where Pharaoh oppresses Israel no more.

Thou hast smote the rock in thirsty lands,
And waters gushed o'er the desert sands;
And food lay strewn like the morning dew,
Till countless hosts from thy favours grew.

Thou hast curbed the force of the raging flame,
And the hungry lions in their den,
And burst the bars of the prison grim,
When thine Elders sang their midnight hymn.

And ages roll by, till here comes the last,
And men bow down like reeds to the blast;
Yet the Saints wax strong with heavenly power,
And wait the shock of the final hour.

Thy kingdom come, for thou hast *right to reign*,
And no guiltless blood thy banners stain;
Let the tombstone burst and the martyred rise,
And angels come from the opening skies.

In the Northlands now let thy power be felt;
Let the sea roll back and icebergs melt;
Let thine Israel come with a mighty train,
O'er the snow-clad mound and the dried-up main.

Let the vulture feed on his carrion prey,
Where the proud of earth must rot away,
Where the Captain and King in dust must sleep,
When thy plagues descend and whirlwinds sweep.

And thy crown shall shine when the sword shall rust;
For thou art GOD, and the nations dust:
And the Jews shall yet o'er the palm-land reign;
For the great Messiah comes again.

Basle, Nov. 22nd, 1857. JABEZ WOODARD.

ADDRESSES.—Charles Houseley, 45. Hope Street, Derby.
William Jefferies, 9, Twerton Hayes, Bath.
William Smith, Rose Cottage, St. Clement's Place, St. John's, Worcester.
Edward Oliver, John Croft, } 24, Chorlton-upon-Medlock, Manchester.
Mark H. Forscutt, 4, St. Peter's Street, Preston, Lancashire.

MONEY LIST, JANUARY 1—8, 1857.

	£	s.	d.
Henry Brown	9	10	0
E. D. Miles	0	17	9
C. C. Shaw	1	11	0
Edward Oliver	12	0	0
Carried Forward	23	18	9
Brought Forward	23	18	9
M. H. Forscutt	5	0	0
S. Pickering	2	0	0
	30	18	9

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS,

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XX. Saturday, January 30, 1858. Price One Penny.

ELDER JOHN TAYLOR ON THE RIGHTS OF MORMONISM.

The rights of "Mormonism" are so varied and extensive that it would be very difficult to speak of them all in one discourse. We have the right to live. That is "Mormonism." We have the right to eat and drink, and to pursue that course that we may think proper, so long as we do not interfere with other persons' rights. We have a right to live free and unmolested; and there is no law, human or divine, that rightfully has a right, if you please, to interfere with us. We have a right to think, and we have a right, after we have thought, to express our thoughts, and to write them and to publish them. We possess as many rights and as much liberty in relation to this as any other persons; and there is no law, human or divine, that can rightfully rob us of those liberties, or trample upon our rights. We have a right to worship God according to the dictates of our own conscience; and no man, legally, in this land, has a right to interfere with us for so doing. We have a right to believe in and practise as we please in relation to matrimony. We have a right to choose whether we will have one wife or twenty; and there is no law of the land that can legally interfere with us, neither is there a man that I have met with, who professed to be a man at all, that can say that we are acting illegally. We have a right to secure the favour of God, and we have rights as the citizens of the kingdom of God. We have rights upon earth, and we have rights in heaven; we have rights that affect us and our posterity and progenitors, worlds without end; and they are rights which no man can interfere with. We have a right to our own Governor, as brother Kimball says; we have a right to our own Judges; we have a right to make our own laws, and to regulate our own affairs.

These are some of the rights that belong to us; but when you come to talk about rights, they are so various, complicated, and extensive, that it is difficult, without reflection, to enumerate them. They exist with us here and all around us, and they are rights that affect us, our progenitors, and posterity, worlds without end. But in regard to some of the things with which we are more intimately connected, we have our individual, our social, and political rights, so far as existing here as a people is concerned.

What made people come from the old countries to this land? It was because they were oppressed in England, in Germany, and in other states; and they fled from that power which sought to bind chains upon their necks. And why were they determined to flee from that Government into this country? Because the mother country tried to make them subject to institutions and laws that they

were unwilling to submit to, and because she wanted to put yokes upon their necks.

Then the mother country sent armed men over here, and thought to enforce their armed minions upon the people; but they would not submit to it; for it was on that very account that they had fled from their mother country.

Such were the feelings of your fathers, and these were the things they talked about a few years ago; and, on account of the encroachments of the parent Government, they took up the sword, and declared that they would live or die free men.

What was that freedom for which they contended? Just what I said a few minutes ago: it was the right to think, the right to speak, the right to act, the right to legislate, and the right to worship God according to the dictates of their own consciences, and the right to do their own business without being interfered with.

We have come here to this land as citizens of the United States; and why have we come? Because there were men who sought to rob us of our rights, and because there was not sufficient purity and justice in the Government to protect us in our rights—because magistrates, constables, judges, governors, presidents, and officers of state, either directly or indirectly, drove us or suffered us to be driven—suffered us to be dispossessed of that which legally belonged to us.

Who are we? We are men made in the image of God, possessing the rights of other men. We have turned this desert into a flourishing field, and the desert has blossomed as the rose, and God has blessed our labours. And whom have we interfered with? Have we gone over to the States and interfered with them? Have we gone over to California and interfered with them? Have we gone to Oregon? Have we gone to New Mexico? Have we gone to any State and interfered with their rights, their laws, their immunities, or their privileges? I say we have not.

Well, then, what right has anybody to interfere with us? Oh, because they have got the power! That is, there is no right to it, there is no legal authority to it; there is no more right to it than there is in a bully and a blackguard insulting a little, weak man, because he has the power to do so. They have just the same authority that a large ox has to goad a small one, because he has the power.

They dare not interfere with some nations as they are doing with us: they dare not interfere with England or France, for fear of the consequences; and it is nothing but a principle of nasty little meanness that would try to interfere with us, and try to make you believe that they are the lords of creation. Great God! who are they? Poor pusillanimous curses, that have not manhood or gentility enough about them to be gentlemen. They have just the same right that the highwayman has to put his hands into your pockets and take out your money.

Who led us here? Not the Christians of the United States, nor their governors, legislators, or presidents. Who provided for us? Did the Government of the United States? Verily, no. Who built the houses in this city? Who made the improvements around it and through this Territory? Did the inhabitants of the United States? No; but they have done all that lay in their power to discourage us in every possible way. Who have fed you and clothed you? Your own right hands, your own energy and industry, by the blessing of the Almighty.

Then, by what right and by what authority, in the name of God and in the name of every principle of right, honour, and integrity, have they a right to interfere with us?

"Oh," say they, "the land belongs to us." Ah! indeed; and I wonder where you got it from? "Oh, we got it by right of treaty with Mexico." And whence did the Mexicans obtain it? Who treated with those Indians? Did they pay them for it? "No; but they are good Christians, and the Indians are poor savages; and what right have savages to land?" Where are their deeds and their right of possession? Will anybody tell me? "Oh, we took it because we had the power, and the United States took it from Mexico because they had the power."

It is just like a lot of boys playing together, and one of them steals the other's marbles because he has the power; and then another steals them, and calls them his, because he is a little more powerful than the other: or, when one man meets another and robs him of what he has, then two more go and take from him what he has stolen from the first one.

The simple fact in the case is, they say, "You are left upon our land, and therefore you must be in subjection to us, and we must rule over you." But, even on this principle, they are at fault; for we, if there is any glory in the conquest, sent five hundred men, and possess equal rights with them as American citizens.

In speaking upon this subject once before, I showed you that by the Constitution and the very genius of our Government, that they had no right to interfere with us.

Again, on the common principle of justice, where did they get their rights to interfere with us? They did not bring us here, nor cultivate our farms; they did not send us either schoolmasters or priests to teach us; and we are not indebted to them for anything else. I would like to know what right they had to interfere with us. They have not a right upon religious grounds, for they kicked us out because of our religion, and consequently they have nothing to do with that. It is not because we have learned any morals of them, for we got our morals from a superior source: we have not learned either our religion or morality from them. We have not had them to cultivate our farms or to build our houses: they have not done anything for us.

In relation to the land, I will suppose they did steal it, which they did: they obtained it because they had the power, and Mexico obtained it upon the same principle. The United States made a quarrel with the latter nation, because they knew they could bring them into subjection; and they intended to capitulate for California before they began the quarrel, and they took it upon those grounds. But that is righteousness—that is purity, truth, and holiness, in the eyes of a corrupt and mighty nation.

We have got a little place that nobody else would live upon; and I will warrant that if any other people had been here, half of them would have died, the last two years, of starvation; but they cannot let us alone. This is their greatness, this their magnanimity, and this is the compassion manifested by the fathers of our great country. Of course we must feel patriotic: we cannot but feel strongly attached to such a kind, such a benevolent, such a merciful Government as we have got! How can we feel otherwise? They would take from us the right to live, and then it would be in their hearts to sweep us from the face of the earth; but they cannot do it.

There is no right associated with this matter: there is no justice about it. There are old rights and privileges the people used to have, and we have our rights. In the first place, we have a God that lives, and He will help us to take of them, to maintain and to preserve them. Then look at this in whichever light you please, you cannot change it: we are citizens of the United States, and have a right to the soil, if they did steal it.

I am ashamed of being associated with such things; but we cannot help ourselves: we are a part of the people, and we had to partake of their evil deeds. When we came here, we came as American citizens; and we had just as much right to be here as any other American citizens in the United States.

(*To be continued.*)

FAITH AND UNITY—THEIR RESULTS.

BY PRESIDENT BRIGHAM YOUNG, GREAT SALT LAKE CITY, SEPT. 13, 1857.

What is the cause of the hostile feeling against this people? Brother Taylor has been telling you. God has restored the Gospel of salvation to earth again. That unites the hearts of the people, brings together those of different nations, notwithstanding their various traditions and their different manners and customs, and makes them of one heart and one mind. And what follows? All hell is moved against them, because the kingdoms of this world—the kingdoms of darkness—are in danger. All hell is moved against this people because we are of one heart and of one mind.

The faith of the Gospel of Jesus Christ is calculated to unite the people in one and to bring them back to the unity and

faith of those who obeyed the Gospel anciently, and finally to bring them back to glory. Then do you wonder that all the sects of the day are enraged against us? I have told you that I do not wonder, neither do I wonder that governors and rulers are enraged at our success. Are there any Democrats, any Whigs, any Methodists, any Baptists, or anything like the parties and sects of the day among us? No. What is there? Those who want to do the will of their Father in heaven; and when they can know his will, their faith is one, their hope is one, and they are one in all things.

It is not alone the United States that is in fear because of the union that exists with this people, but all Europe trembles this day in consequence of the faith there is here. Some may think that it is not so, but I know more about the United States than men do who come here direct from Washington. I read their history and their feelings every day. You need not think that the world are not opposed to us; you need not think that politicians are not opposed to us; for they are.

The Government of our country will go by the board through its own corruptions, and no power can save it. If we can avert the blow for another season it is probable that our enemies will have enough to attend to at home, without worrying the Latter-day Saints. Have faith, and all will be well with us. I would like this people to have faith enough to turn away their enemies. I have prayed fervently about this matter, for it has been said that the troops would come; but I have said that, if my faith will prevent it, they shall not come. If God will turn them whithersoever he will, so that they do not come here, I shall be perfectly satisfied. But another man steps up and says to the one that prays for our enemies to be turned away, "Brother, you are a coward; damn them, let them come, for I want to fight them." Herein you perceive a conflict in our faith, and that should not be. If there was a perfect union of our faith, our enemies never could cross the Rocky Mountains; or if they undertook to come some other way, they never could cross the Sierra Nevada Mountains, or the Basin Rim on our north, or the deserts at the south. "But," says one, "I want to fight." Do all such persons know that they are not right? If they will examine their hearts, they will find a wicked anger and malice there, and they cannot get into the kingdom of God with those feelings.

Learn to control yourselves; learn to be in the hands of God as clay in the hands of the potter; and if he will turn our enemies away, praised be his name. But if it should become a duty to take the sword, let us do it manfully and in the strength of Israel's God. Then one will chase a thousand, and two will put ten thousand to flight. The day will be in which a man will go out and say to an army of a hundred thousand men, "Do thus and so, or we are upon you;" and they will hear the rumbling of chariots and the rushing of troops, as in the days of Elijah.

SECTARIANISM.

BY ELDER GEORGE TAYLOR.

(*Concluded from page* 61.)

Time would almost fail to tell the differences of opinion which exist about a subject on which there really ought to be none at all, and of the jealousy and ill-feeling with which one body looks upon the other, each fearing that the other will obtain more converts than itself. Neither is there any necessity to go back to earlier days and bring up the blood-drenched records of the past, and tell how, in the meekness of a *Christian spirit*, the Protestants murdered the Catholics, and how Catholics, with the like *Christian feeling*, murdered the Protestants,—how fields were drenched in human gore, and how the rack, the faggot, the pincers, and the sword have been used as the mild persuasives of religion. This we forbear to do, but will proceed to other facts.

Take two opposing sects, and observe, with all their Christian meekness, how bitterly they can hate and slander one

another, and call each other coarse and odious names; how they can vent their spleen and gall of bitterness in base vituperation. And then, what boundless charity fires their bosoms! How they can recriminate and adjudge one another to the regions of the damned, with as much coolness and as little ceremony as they would condemn a dog to death.

A writer in the *New York Herald* seems to have cleared his brain and wiped the dust out of his eyes; for he says of sectarian religions—"They are separate, discordant bodies, opposing, reviling, and condemning each other; while, at the same time, under a name that includes them all, they are loving Christians—a perfect embodiment of pure Christianity. They fight against each other in detail, and exalt and praise themselves in the mass as Protestant Christians—a name which includes them all. Taken separately, according to their own representations of one another, these multitudinous sects are all evil and all wrong. Every single one declares it to be so with all the others. But, taken collectively, they are all pure and good, constituting a body of excellence, which they call "Protestant Christianity." What a contradiction—what an absurdity, that the separate parts should each be bad, but that the whole, composed of these same corrupt parts, should be pure and good Christianity! Each part is bad, and acts wrongly, but all of them put together produce unexampled good! Here, then, we have a most curious resulting phenomenon: Put a thousand corrupt things together, and the result will be that the aggregate will be perfectly good! Or, to give a more homely illustration—If this year we have the return of the potatoe disease, how many pecks of bad potatoes would an agriculturist have to put together to make a bushel of good ones? The answer is obvious. No substance which has for its composition corrupt and unhealthy parts, can, as a whole, be found healthy and sound. "Either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt." But, we would ask, will that era ever arrive when men will dare to think? Will the time ever come when the leading-strings of mental babyhood will be broken—when men will leap out of the dense fog which for ages has been gathering round their mental faculties, and take into their own hands those matters which belong to their individual peace and wellbeing? We believe it will. The period is fast approaching when men must be men, if they are to stand at all—when they must and will shake off their long-held traditions, and begin to think, speak, and act for themselves, as independent and responsible beings.

Strange it is, after all, that bodies of intelligent, thinking beings, who are keen enough at every day business, can allow themselves to be cajoled into the idea that this mass of conflicting discord can come from God. Just as well might it be contended that the various disputes and contrary theories of astronomers in relation to the revolutions of planets, their weight and specific gravities, and their periods of rotation, are all justifiable and true. Just as well might we be told that the sun moves, and at the same time stands still; that the earth is a plane, and at the same time a sphere; that all the contradictory motions and qualities ascribed to matter and the physical universe end in oneness; that all the quarrels of metaphysical philosophers have mingled to form one true system; that the unnumbered sectarian clashing expositions of the "word of God," which baffle and confound the reasoning powers, and spread disunion and spiritual destruction around, are all true and harmonious in themselves, and beneficial in their tendency.

There is implanted in human nature a ceaseless, restless spirit of inquiry—a constant looking-out for the things of the future—an uncontrollable desire to soar into the atmosphere of truth and liberty, or to feast in the verdant pastures of science—to throw off the mist of ages and to break forth into the wide-spread ocean of truthful principles. But sectarianism is the implacable enemy of this inward spring. It hates innovation of all kinds; it detests the march of intellect and the diffusion of the radiant principles of knowledge. It has, in all ages and in all countries, ever been the enemy of religious freedom. It has ever put the gag into the mouths of patriots, and met science with a menacing look. It delights in old, cumbrous, time-honoured institutions, dislikes to have the cobwebs of antiquity removed, and prefers the venerable institutions and antiquated opinions of our forefathers to the important scientific

facts revealed in this our day. Says sectarianism to its votaries, Listen not to reason, lest you be misled. Your fathers —praise to their memory, lived long and died content. They are your patterns. They never disputed the validity of our ancient system. They were good, quiet-going folks enough. They minded their own business, and let the parson mind his. There was no ungodly disputes with them. They went to the mill with the bag on their shoulder—the corn in one end, and the stone in the other to balance it. What mattered it to them whether the earth was the centre of the universe, with the planets revolving around it, or not? What cared they whether or not there was a chain of mountains in the moon, or lakes, rivers, and seas in the sun? They were content. They could see the man in the moon with a bundle of sticks on his back plain enough. No matter if they did see wrong; the seasons came in their turn; the night followed the day then as now: and if our fathers were content to receive, without examination, the doctrines they were taught, surely their children may do the same; for reasoning and investigation will lead to unbelief, and unbelief will lead to despair and damnation.

Yes, sectarianism has its bounds: its stakes are driven. It has its circle—its chalk-line, over which none may dare to pass. Its creeds extend "thus far, and no farther." Around the boundary of its visible horizon the fiend imposture keeps watchful guard.

Such is sectarianism—the enemy of God, the friend of Satan, the stalwart opponent of truth, which has caused blood to flow as a river, and perpetrated deeds of blackest dye in the name of God. But see! The turbid waters of sectarianism are troubled; the foul waters of the stagnant lake are put in strong commotion; they rush in swelling circles from the centre, and break with foaming rage upon the shore. But what is the matter? God has spoken and commissioned men, as in ancient days, to preach the everlasting Gospel to the inhabitants of the earth. The pealing notes of truth come down from the mountains of Israel, and the Prophet's mighty voice proclaims that which rings as a death-knell in the ears of sectarians. Churches have their ranks thinned: the priest looks on with pious horror. But something must be done: the voice of truth must be stifled; our time-honoured orthodoxy must be saved. Now for a crusade. Joseph Smith and the Latter-day Saints are the foes to be met. This great work must be stopped. No matter though the blood of innocents lie in pools on the earth. The seething caldron of hell boils over. The devil flies from church to church, and puts gall and bitterness into the mouths of priests. Hell's treasury is ransacked for lies—the regions of infernal wickedness for foul plots and diabolical machinations. But all to no purpose: the truth of God must triumph. The Gospel wins its way from land to land; the hosts of Israel gather home. The house of God is being built on the mountain tops; and this Gospel will spread and spread, until Satan shall be bound and the knowledge of the Lord cover the earth as the waters cover the mighty deep. The gaudy temples, the richly-adorned and mighty-sculptured theatrical churches of modern times, with all their gilded shrines, their ostentatious display, and their mitred and pompously-titled priests, serve but the same purpose that the rose does which decks the dead man's sepulchre—hiding merely the corruption, the rottenness, and the festering putridity that exists within.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 56.)

[September, 1842.]

Wednesday, 14th. At home. Mr. Remmick gave me a deed of one-half his landed property in Keokuk, though it will be a long time, if ever, before it will be of any benefit to me. Had a consultation with Calvin A. Warren, Esq. In the evening I received the following letter from General James Arlington Bennett:—

"Arlington House, Sept. 1, 1842.

Lieutenant General Smith.—Dear Sir,—Mrs. Smith's letter to Mrs. Bennett, con-

taining a very lucid account of Dr. John C. Bennett, has been received; and the only thing concerning him that I regard of importance is that you found it necessary to expose him. I wish most ardently that you had let him depart in peace, because the public generally think no better of either the one party or the other, in consequence of the pretended exposures with which the newspapers have teemed. But then, in the long run, you will have the advantage, inasmuch as the universal notoriety which you are now acquiring will be the means of adding to Nauvoo three hundred fold.

That you ought to be given up to the tender mercies of Missouri no man in his senses will allow, as you would be convicted on the shadow of evidence when the people's passions and prejudices are so strongly enlisted against you; and, under such a state of things, how easily it would be to suborn witnesses against you, who would seal your fate. Add to this, too, the great difficulty under which an impartial jury, if such could be found, would labour in their attempt to render an honest verdict, being coerced by surrounding public prejudice and malice. And yet, as you are now circumstanced, it will not do to oppose force to force for your protection, as this in the present case would be treason against the State, and would ultimately bring to ruin all those concerned.

Your only plan, I think, will be to keep out of the way until this excitement shall have subsided, as, from all I can understand, even from the Dr. himself, there is no evidence on which an honest jury could find a verdict against you; and this opinion I have expressed to him.

I most ardently wish that you had one hundred thousand *true* men at Nauvoo, and that I had the command of them, *times and things would soon alter.* I hope to see the day, before I die, that such an army will dictate times from Nauvoo to the enemies of Mormon people. I say this in the most perfect candour, as I have nothing to gain by the Mormons, nor am I a Mormon in creed; yet I regard them in as favourable a light (and a little more so,) as I do any other sect. In fact, I am a philosophical Christian, and wish to see an entire change in the religious world.

I have been long a Mormon in sympathy alone, and probably can never be one in any other way; yet I feel that I am a friend of the people, as I think them honest and sincere in their faith; and these I know as good and honourable men as any other professing Christians.

Dr. Bennett has been the means of bringing me before your people, you will therefore see; for *this act,* I am in honour bound to say, "*Peace to his manes.*" To act otherwise would be ungrateful and dishonourable, both of which qualities are strangers to my nature: nevertheless, by leaving him as he is, I can still be your friend; for be assured that nothing I have seen yet from his pen has in the least altered my opinion of you. I well know what allowances to make in such cases.

Doctor Bennett and Bachelor are now delivering lectures in New York against you and your doctrines and asserted practices at Nauvoo.

Elder Foster told me, this forenoon, that the seats have been torn to pieces out of his church in Canal-street, and that the congregation had to move to another place.

I intimated to you, in my last, that Bennett of the *Herald* was about to publish, conjointly with the Doctor, his Book of Exposures; but since, have learned that it is about to come out in Boston. He expects to make a fortune out of it, and I presume he needs it; but I feel sure that it will make converts to the Mormon faith. He has borrowed largely from Com. Morris' lascivious Poems.

A general order, signed by Hugh McFall, Adjutant-General, and authorised by you, has appeared in the *Herald,* ordering me to repair to Nauvoo, to take command of the Legion, and to bring with me Brig.-Gen. J. G. Bennett, which states that, if the requisition be persisted in, blood must be shed. I have assured Bennett of the *Herald* that I deem it a *hoax,* but he insists upon it that it is genuine. My reply to it has appeared to-day in that paper. I have there stated that I have written to Gov. Carlin for instructions. This is not so: it is only a *rub.*

On the whole, you will only be made a greater Prophet and a greater man — a great *Emperor,* by the affliction and consideration of your good friends.

My respects, with those of Mrs. B., to your lady.

I am, dear Sir, your sincere friend,

JAMES ARLINGTON BENNETT."

This letter was placed in the hands of General Hugh McFall, who immediately wrote a refutation of the clause concerning himself to Governor Carlin, and also one for the *Wasp.* The general order was not written by McFall, neither had he a knowledge of its existence until shown to him in the letter. It was evidently got up by our enemies to increase excitement and anger, and is barely another addition to the many slanderous reports put in circulation by evil and designing men.

Thursday, 15th. In council with C. A. Warren, Esq. Also counselled uncle John Smith and brother Daniel C. Davis to move immediately to Keokuk, and help to build up a city.

Friday, 16th. At home with brother Rogers, who was painting my likeness.

Saturday, 17th. I was at home with brother Rogers, who continued painting my portrait. Elder William Clayton wrote Governor Carlin a long letter, showing up the Missouri persecution and my sufferings in their true colours.

Ship Sidney sailed from Liverpool for New Orleans with 180 Saints.

Sunday, 18th. At home. In the evening, received a visit from my mother.

Monday, 19th, and Tuesday, 20th. With brother Rogers, painting at my house.

Wednesday, 21st. In the large room over the store. In the evening had a visit from Elder John Taylor, who is just recovering from a long and very severe attack of sickness. I counselled Elder Taylor concerning the Printing Office, removing one press to Keokuk, &c.

Thursday, 22nd. At home, arranging with Remmick concerning moving printing press to Keokuk, buying paper, &c.

Friday, 23rd. At home. Visited by Elder Taylor.

Colonel George Miller was elected Brigadier-General of the 1st Cohort, Nauvoo Legion, to fill the vacancy of General Wilson Law, promoted.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 30, 1858.

PROPHETIC ADVICE TO THE U. S. GOVERNMENT.—By late advices we learn that a very general feeling of dissatisfaction is avowed by the American press at the result of last season's operations of the Utah Expedition. None but those entirely ignorant of a life in the Rocky Mountains could, however, have anticipated any other result. The Commander of the Expedition and the Civil Officers lingered upon the frontiers until near October, while it is seldom possible to reach Great Salt Lake City, at that date, without encountering snow storms at the Pass. The consequence is, they arrive at Fort Bridger, just in time to be too late to enter the kanyons and narrow defiles between there and Salt Lake Valley with an army, were there no other barriers than the elements to oppose them. Deep repentance is now felt that so great an error occurred at the time of their departure, and much deeper repentance may be felt that the error of going at all was so blindly and rashly committed. And while our friends in the States are in the way of penitence, and before they get too angry with their own folly, we would advise that it extend to all those sins which so prominently characterize their unscrupulous acts; and that they not only mourn over the folly exhibited in the time and manner of doing evil, but repent of the evil that is in their hearts to do, and disannul the covenant in which they have sworn to exterminate "Mormonism." Both those that were sent and those that sent them knew very well that troops were not needed in Utah—that no duty called them to perform such a service; and they would have shown more good sense if they had spent "Uncle Sam's" money where pleasures could be more easily purchased, and at cheaper rates.

The entire cost of the Expedition has been worse than lost to the country. A body of men have been sent up into the mountains to suffer, and many of them, no doubt, to perish amid the piercing frost and accumulating snows,—a feat which inspires but little pride, and manifests less wisdom on the part of those who directed so fruitless a campaign. Those that survive the winter and escape even with frozen limbs are, in

the spring, destitute of both horses and cattle, and also of supplies to fit them for service, even if they had the necessary animals with which to advance. The future success of the Expedition depends entirely upon aid which must be sent to them another season. Supplies must be forwarded, not only for the increased number of reinforcements to be sent, but for those already there, which will greatly increase the burden of transportation.

With these difficulties now on hand, we would advise the Administration and General Scott to look forward to another winter, if they purpose sending five or ten thousand troops to spend it in Utah. See them there without a morsel of food for themselves, and scarcely any for their animals, but what they haul from the States; and if they cannot find something pleasing and satisfactory in the idea, we would recommend them to abandon the project, and, if they must necessarily have some chance to spend their money, employ the Mormons to protect and keep peace in the Territory. They would do it at a much cheaper rate than "Uncle Sam" possibly can. No civilized people but the Mormons have attempted to live in those valleys; and none other could, if they would. There is too much selfishness and indolence among civilized people, except true Saints, to go into a country which offers so few inducements, and where the land will not produce without frequent irrigation, while they can live in a fertile country like the States—fertile not only in its soil, but in every species of immorality and vice which are so essential to the prosperity and existence of civilization and Christianity. Drive the Mormons from Utah, and it becomes a desolation. A desolation it would certainly remain, for their possessions will never again be inherited by their enemies as has hitherto been the case whenever they have been driven. It may be true "that judgment must begin at the House of God;" but if the Saints are again under the necessity of desolating their homes and their fruitful fields, none others can ever inherit them. That desolation will continue its devastating career until it has wasted the earth and the inhabitants thereof.

The Mormons are not the only ones that censure the Government in its proceedings against Utah; and public feeling is, that the past is much to be regretted; and from it a profitable lesson ought to be learned for the future. To those reckless demagogues who are so wantonly squandering the people's money for the damnable purpose of again wreaking their vengeance upon innocence, and glutting themselves with the blood of martyrs, we would here give a word of advice. Abandon your hellish purposes and proceedings against the citizens of Utah. Call home your troops, and set them to work for an honest living. If you want an army in Utah, employ the people that live there, and then pay them for their services. Your own officers testify that there never were better or braver soldiers marshalled than the "Mormon Battalion" that served in the Mexican war: and they are better and truer men now, if possible, than they were then. Encourage, by every reasonable means, the hardy pioneers of the mountain vales to occupy, possess, and improve their lands in peace. Indemnify them for their losses sustained by Indian depredations, as you do citizens of other Territories. Tell them to live their religion, as you ought to every society under your administration; and tell them that, in so doing, they honour not only their religion, but the Constitution of their country. Tell them that they have as much right under that Constitution to be polygamists as to be believers on the Lord Jesus Christ or to be infidels, and that they shall be protected in their institutions so long as the national banner shall wave over proud sons of liberty. Tell them that for their heroic services in the late war with Mexico, which secured the Territory they now occupy, and for their hitherto unparalleled energy and success in making the barren desert a fruitful field, and the wilderness to blossom as the rose, they may

freely have all the land they can occupy, and that you will, if necessary, protect them in peace upon it. Tell them they may have whom they please for officers,—that it is a Constitutional right in which they shall be protected—a right which you yourselves enjoy, and one which you most cheerfully extend to others. Tell them that they shall have admission into the Union, and that your mighty arm shall succour them. Tell them that when they cry, you will hear; that when they ask, you will answer; that when they seek, they shall find; and that when they knock, it shall be opened to them; and that from henceforth you will be as a father and protector to them. If you will do this, the days of your national greatness and pride shall be increased on the earth; and if you will repent and atone for all your sins, and say to the Priesthood of Almighty God, "Rule over us and our children," you shall abide for ever and ever. But if you will not do this, the sun of your day shall speedily set, and your light shall become darkness. Your joy shall be turned into sorrow, and the fair and the beautiful shall be a desolation. The anger of the Lord shall be upon you, and upon all that rejoice in you. Your torment shall increase with every dream of the night, and the thoughts and visions of your head will trouble you worse than Belshazzar was troubled, when the joints of his loins were loosed and his knees smote together upon learning that God had numbered his kingdom and finished it. So shall you fall and not rise; you shall perish as the grass is consumed by the devouring fire, and you shall be utterly wasted; for the Lord God has purposed to bring an end to wickedness.

BENEVOLENCE.—Charity or true benevolence may be considered as one of the moral attributes of God. It is a certain indication of pure religion in those who exercise it here on earth. No one can truly be a child of God without its constituting a prominent feature of his life. To be kind, generous, and humane is commendable in all, as thereby is manifested a desire to promote the happiness of mankind. Some bestow gifts merely as a token of personal favour, or in acknowledgment of favours received. They may be bestowed with impure motives, and even in view of accomplishing the basest designs, which is not unfrequently the case when gifts are imparted to those who are not needy, or even worthy of them; but when charity or true benevolence prompts a generous deed, the act is a God-like one, and is sanctified by the motive to the good of both the giver and the receiver.

Of all people on the earth, the Saints should most possess this inestimable virtue, and every day of their lives it should be cultivated by some deed that will merit a lasting reward. All shall be rewarded for the deeds they have done. If those deeds have been deeds of charity, kindness, liberality, and love, springing from a desire to bless and save from ills of life our needy fellows, the reward for such deeds can only be blessing and salvation in return. If they have been deeds which were evil, unkind ungenerous, aud unjust, or if we have, without pity or regard, looked upon our neighbour in distress, and not exercised the power we had to save, evil and untold, misery will be the merited and sure reward. "With what measure ye mete, it shall be measured to you again."

The present time of distress throughout the land affords ample opportunity for the exercise of this heavenly virtue. Many are suffering, and are in want of the actual necessaries of life; and among the Saints we hope no one will manifest an indifference to the sufferings of others. Saints should not only be charitable and generous when called upon so to be, but they should take pleasure in seeking after and administering to the worthy poor. This is one prominent item in *living our religion.* This is "pure and undefiled religion," to visit the widow and the fatherless, and admin-

ister to them in their *affliction*. Those who are most worthy of a kind act or a kind word are often the least ready to make their wants and necessities known. From such the utmost gratitude is received for favours bestowed; for they best appreciate the kindness shown. Kind words are a healing balm for many a sorrow, and "a good word maketh the heart glad;" but words alone are not always sufficient. The hungry must be fed, the naked must be clothed; those who are pierced with the wintry cold need to be warmed and sheltered; and noble generous acts must be performed on the part of those who have influence and power, to bring about the necessary good. If a person has not actually the means to administer to another's necessity, he may have influence to induce others to do all the good he would himself do. Such may be the case with many of the Elders, Teachers, and Deacons, whose duty it is to know the circumstances of the Saints. They may not have the means to fully relieve the temporal wants of those under their care, but they should have influence to relieve much suffering by obtaining means from those who have, and imparting it to those who have not. Let every officer look after his flock and see that they do not perish.

We are called upon to be saviours,—that is, to assist in redeeming our fellow creatures from every evil, every pain, and every sorrow that exists in consequence of sin; and every day affords us some opportunity for doing good. Let no such opportunity pass without adding to the sum of happiness in this life; and thereby will salvation and eternal happiness be secured in the world to come, and we be accounted as the saviours of men. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse."

CORRESPONDENCE AND NEWS.—We insert in our columns the very brief extracts from Governor Young's and Elder John Taylor's correspondence, which the *liberal* officers of the Department at Washington have been pleased to hand out to the public through the press. Other portions kept back probably tell too much truth for the eye of the public to gaze upon at once, who certainly ought to feel very thankful for such considerate and tender guardians: also items of news from the army, relative to their condition and prospects, and what is transpiring with them. Utah matters occupy such general attention, and call forth such widely differing opinions, that the many comments made upon them we are unable to give for want of room.

CORESPONDENCE OF GOVERNOR YOUNG AND ELDER JOHN TAYLOR WITH THE ARMY.

(*From the "New York Herald."*)

Among the documents transmitted in a letter from Brigham Young, dated October 16th, in which, replying to Colonel Alexander, he says:—

"If you come here for peaceful purposes, you have no use for weapons of war. We wish, and ever have wished for peace, and have ever sued for it all the day long, as our bitterest enemies know full well: and though the wicked, with the Administration now at their head, have determined we shall have no peace, except it be to be down in death, in the name of Israel's God we will have peace, even though we be compelled by our enemies to fight for it. If you persist in your attempts to permanently locate an army in this Territory, contrary to the wishes and constitutional rights of the people therein, thus aiding the Administration in their unhallowed efforts

to palm their corrupt officials upon us, and protect them—the blacklegs, black-hearted scoundrels, whoremasters, and murderers, as was the sole intention in sending you and your troops here, you will have to meet a mode of warfare against which your tactics furnish you no information. In regard to myself and certain others having placed ourselves in a position of rebellion and hostility to the Government of the United States, I am perfectly aware; and we understand our true and most loyal position far better than our enemies can inform us. We, of all people, are endeavouring to preserve and perpetuate the genius of the Constitution and constitutional law, while the Administration and the troops they have ordered to Utah are, in fact, themselves the rebels, and in hostility to the General Government: and if George Washington was now living and at the helm of our Government, he would hang the Administration as high as he did Andre, and that, too, with a far better grace and to a much greater subserving of the best interests of the country."

After much similar language, Young says:—

"By virtue of my office, as Governor of the Territory of Utah, I command you to marshal your troops and leave this Territory; for it can be of no possible benefit to you to waste treasures and blood in prosecuting your course upon the side of a rebellion against the General Government by its administrators. You have had and still have plenty of time to retire within reach of supplies at the east, or to go to Fort Hall. Were you or your fellow-officers as well acquainted with your men as I am with mine, and did they understand the work they are now engaged in as well as you may understand it, you must know that many of them would immediately revolt from all connection with so ungodly, illegal, unconstitutional, and hellish a crusade against an innocent people; and if their blood is shed it shall rest upon the heads of their commanders. With us it is the kingdom of God or nothing."

In another letter to Colonel Alexander, Brigham Young says:—

"When the President of the United States so far degrades his high position and prostitutes the highest gift of the people as to make use of the military power, intended only for the protection of the people's rights, to crush the people's liberties, and compel them to receive officials so lost to self-respect as to accept appointments since the known and expressed wish of the people, and so craven and degraded as to need an army to protect them in their position, we feel that we would be recreant to every principle of self-respect, honour, integrity, and patriotism, to bow tamely to such high-handed tyranny, a parallel to which is only found in the attempts made by the British Government in its most corrupt stages against the rights, liberties, and lives of our forefathers. If our real enemies, the mobocrats, priests, editors, and politicians, at whose instigation the present storm has been gathered, had come against us, instead of you and your command, I would not have addressed them thus. They would never have been allowed to reach the South Pass."

John Taylor, in writing a letter to Captain Marcy, says:—

"I know, from your personal intercourse with members of the Senate and House of Representatives of the United States, that there have been various plans concocted at head quarters for some time past for the overthrow of the 'Mormons.' Mr. Fuller, of New York, who sent you an introductory letter to me, informs me that you are a politician. If so, you must know that in the last Presidential campaign the republican party had opposition to slavery and polygamy as two of the principal planks of their platform. You may know that Utah was picked out, and the only Territory excluded from a participation in the pre-emption rights to land. I might enumerate injuries by scores: and if these things are not so, why is it that Utah is so knotty a question? Why could Drummond and a host of other mean scribblers palm their barefaced lies with such impunity, and have their infamous slanders swallowed with such gusto? Was it not that the Administration, as their satellites, having planned our destruction, were eager to catch at anything to render specious their contemplations of blood? Or, in plain terms, the Democrats advocated strongly popular sovereignty. The republicans tell them, if they join in maintaining inviolably the domestic institutions of the

South, they must also swallow polygamy. The Democrats thought this would not do, as it would interfere with the religious scruples of many of their supporters, and they looked about for some means to dispose of the knotty question. Mr. Buchanan, with Messrs. Douglas, Cass, Thompson, and others, after failing to devise measures, hit upon the expedient of an armed force against Utah, and thus thought, by a sacrifice of the 'Mormons,' to untie the knotty question;—yes, by destroying or killing a hundred thousand innocent American citizens, to satisfy the pious, humane, and patriotic feelings of their constituents, take the wind out of the sails of the Republicans, and gain to themselves immortal honours."

After defending the Mormons, he, in conclusion, says:—

"On my departure from the States, the fluctuating tide of popular opinion against us seemed to be on the wane; and by this time there may be quite a reaction in the public mind. If so, it may probably affect materially the position of the Administration and tend to more constitutional, pacific, and humane measures. In such an event, our relative frontiers would be materially changed; and, instead of meeting enemies, we could meet as American citizens should—friends to one another, and united against our legitimate enemies. Such an issue is devoutly to be desired."

NEWS FROM THE PLAINS.

(*From the Special Correspondent of the "New York Tribune."*)

Camp in the South Pass, Oct. 22, 1857.

The Mormons have intrusted the command-in-chief of their forces to Daniel H. Wells, whom they style Lieutenant-General. He dates his orders from Fort Bridger, but is in reality posted with his forces on Bear River. I have heard no estimate of their strength.

Two more prisoners were made by Col. Alexander's command, on whose persons were found documents issued by Wells, enjoining them to retard the progress of the army by burning grass, stealing cattle, destroying trains, or any other means short of taking life. One of them is named Taylor, and the other Stowell. The two prisoners taken previously prove to be brothers of the notorious "Bill" Hickman. The younger of them has been sent to Salt Lake City with a message or a letter, of the contents of which I am uninformed, the elder being retained as surety for his return. A prisoner has also been made to-day in Col. Smith's camp, who confesses that the Mormon band which burned the trains on Green River endeavoured to employ him to steal cattle, &c.

Brigham Young has sent a lengthy document to Col. Alexander, covering several pages of foolscap paper, which seems to be a protest against the progress of the troops and a defence of his own attitude. No further account of its contents has reached us.

An order was issued by Col. Johnston several days since, prohibiting any one from passing or sending any message across Green River westward without special authorisation. The object, I presume, is to prevent the Mormons from gaining information of the movements of the supply trains and of the troops which will act as their escort. To those conductors of trains who had entered into bonds to deliver their goods in Salt Lake City before a certain date he has given official copies of this order, to insure them against responsibility for their detention. Mr. Irwin, for instance, the agent of Livingston, Kinkead and Co., sutlers to the 2nd Dragoons, has, in his trains, goods which he is under bonds of $30,000 to deliver there before January 1st, 1858.

There is a Mormon train between us and Fort Laramie, which is said to belong to the Church, and to be freighted with private property of Brigham Young. Col. Johnston passed it at the beginning of this month, a day or two before he arrived at Laramie. During his stay there it caught up, and its conductor, a man named Groesbeck, called on him to request a *passport* to enable his train to proceed to Salt Lake City. All trace of

him further than seventy or eighty miles beyond Laramie seems to be lost; but it will be impossible for his train, if ever seen again, to escape recognition. It consisted of sixteen waggons, all gaudily painted, and each drawn by six mules.

Three of the teamsters belonging to the supply trains which were burnt on the 5th were frozen to death in the storm on the 16th. They had travelled back to the South Pass with their fellow-teamsters, and after camping, on the night of the storm, had become intoxicated with whisky, and wandered out into the snow.

Camp on Pacific Creek, Oregon Territory, Oct. 27, 1857.

A squadron of the Second Dragoons and the detachment of 50 men left at Fort Laramie, to escort the Governor, arrived yesterday afternoon at the camp, where we had been lying for more than a week. The last of the supply trains had come up the day before, and to-day the mass has moved forward ten miles. Such an array of waggons and cattle has seldom been seen on the Plains. The whole train moving in close order will be six miles long. To-day it has been scattered over the entire line of march, so that the head of the column reached our present camp two hours before the rear guard began to move. Capt. Magraw arrived with his company of volunteers, 44 in number, about the same time with the dragoons. Including his waggons, which are those employed on his expedition, there are twelve trains moving *en masse*, and the number of waggons is nearly 400. In this aggregate are included the train of Col. Johnston and those of the dragoons, volunteers, and Col. Smith's battalion, four supply trains, the sutlers' trains of the Fifth and Tenth Infantry and Second Dragoons, and a private train freighted with goods consigned to a firm in Salt Lake City.

Camp on the Big Sandy, Utah Territory, Oct. 30, 1857.

We have been in doubt, during the last two days' journey, as to whether we have actually entered the Territory of Utah; but to-night we are surely camped within its boundary line. In future judicial proceedings, it may become important to determine whether the ravine where the train was burned is in Oregon or in Utah. I noticed on the road, a few hundred yards beyond it, three stones set in a line, on one of which the letters U. T. were inscribed. The incendiaries of the other two trains are surely amenable to the Courts of Utah; for the scene of their operations was on the bank of Green River, near Baptiste's.

It is a matter of regret that Gov. Cumming is not now present to issue his Proclamation declaring the Territory to be in a state of rebellion, and calling upon the army to assist him in maintaining the supremacy of the civil power. Although there has been much talk in camp about the necessity of a declaration of martial law by Col. Johnston, doubts are entertained whether such a declaration would be valid; and I do not believe that an officer of his experience and prudence will venture on a step which may, by any possibility, be perverted to palliate the treason of the Mormons. It is a novel and interesting question whether, under any circumstances, such a suspension of all civil functions as a declaration of martial law effects, would be constitutional within any portion of the United States. The treason of the Mormons is an offence surely and exclusively within the jurisdiction of the Civil Courts; and I doubt whether it is constitutionally within the power of anybody to remove it, for trial and punishment, to different tribunals.

Chief Justice Eckels is the only civil officer who is with this command; and it is possible that neither the Governor nor any of the other Judges may arrive before the decisive movement of the campaign is made. But, whatever may be done, either by way of substance or of form, universal confidence is expressed in the ability of Col. Johnston to act discreetly, energetically, and promptly. I do not believe that another officer could have been selected from the entire army to head this expedition more acceptable to those under his command.

The Mormon train, of which I made mention in my letter of Oct. 22nd, has been heard from. Its conductor disposed of the waggons and of part of their contents at the bridge over the North Platte, and packed what he could not sell upon mules, with which he has again disappeared from the main road.

Camp on Black's Fork, Nov. 4, 1857.

This morning Judge Eckels has made temporary appointments of Marshal and Clerk of the Courts for Green River County, for the purpose of securing the testimony of various individuals concerning the burning of the trains and the various robberies of cattle. B. F. Ficklin was sworn in as Marshal, and A. G. Browne, jun., as Clerk. The witnesses, whose affidavits were taken, were James Rupe, Wm. Eads, Samuel Foster, and Lewis Simpson. Simpson's affidavit relates to the destruction of the train near the Big Sandy, of which he was waggon master.

The trains were not all burned at the same time, those on Green River having been destroyed on the night of Oct. 5th, and that on the Sunday on the morning of Oct. 6th. The leader of the band on the Sandy was named Lot Smith, not Locksmith, as I wrote.

The 700 cattle which were driven off from the rear of Col. Alexander's command, on or about Oct. 13th, were all the property of Russell and Wardell. In the attacking party, beside Porter Rockwell, were Lot Smith, who seems to have been the commander, and Joseph Taylor, the same man who is now a prisoner in camp. The evidence against the latter was of such a nature as to justify the issue of a writ, which was served on him to-day, holding him to answer to a charge of high treason.

(To be continued.)

VARIETIES.

In Offerton, near Stockport, there is living a woman who, within 22 years, has presented her husband with 26 children, all single births.

The clerk of a church in Devon, who had to read the first lessons, always made a hash of Shadrach, Meshach, and Abednego; and as those names occur twelve times in the 3rd chapter of Daniel, after getting through them the first time, he afterwards called them each time "the aforesaid gentlemen."

Laborde, a well-known traveller in Arabia Petrea, says,—"We passed through the Wady Mokatteb, which means *written valley*, and beheld the rocks covered with inscriptions for the length of an entire league. We afterwards passed mountains, called Jebel-el-Mokatteb, which means *written mountains*; and, as we rode along, perceived, during a whole hour, hosts of inscriptions in an unknown character, carved in these hard rocks, to a height which was ten or twelve feet from the ground; and although we had men amongst us who understood the Arabic, Hebrew, Greek, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, French, and Bohemian languages, there was not one of us who had the slightest knowledge of the characters engraved on these rocks."

Passing Events.—The Australian mail, which arrived at Southampton on the 13th inst., brought 80,000 letters and 120,000 newspapers. The cost of printing for the various Government offices during the session of 1856 was £24,982. The marriage of the Princess Royal with Prince Frederick William of Prussia, on the 25th inst., and the horrors of the Indian war constitute the leading topics of English admiration and disgust: they form a very significant contrast, though both are extremely expensive. The annuity of £8,000 granted by Parliament to the Princess Royal for life commenced on the 25th, the day of her marriage. Late details from India are truly heartrending: reinforcements are still being sent, and a line of telegraph from this country to India is strongly advocated. That England should give up India is strongly urged by some writers, on the grounds of being unjustly possessed by her. An unsuccessful attempt was made to assassinate the Emperor Napoleon at the door of the Opera, on the evening of the 14th, by three explosions from hollow projectiles: sixty persons were wounded, several mortally, one horse of his Majesty's carriage killed, and the carriage broken: several horses of the guard were also killed.—America: In Mexico, Comonfort was successful, December 17, in overturning the Constitution recently adopted, dispersing the National Congress, and proclaiming himself Dictator: he promises in three months to convoke a Congress which shall provide for the election of a ruler by the people. The Indians have attacked the American ports in the Gila country, having destroyed everything in their range on Mexican soil. General Walker demands that the United States shall send himself and men back, re-hoist the Nicaraguan flag, and cause it to be saluted by the United States' ships-of-war, as the only proper indemnity for his illegal capture by Commodore Paulding; he estimates his loss

at $140,000. General Scott arrived in Washington on the 2nd inst., to arrange matters for a spring campaign against the Mormons in Utah: the administration is determined to send a force sufficient to overawe them. A repeal of the Organic Act of Utah and the attachment of that Territory to adjoining ones has the attention of Congress. Mr. Morrill introduced a Bill to punish the practice of polygamy in the Territories. A weekly mail has been established between Fort Leavenworth and Fort Kearney; and General Scott has issued orders to the officers in command at Fort Kearney, Fort Laramie, and of the army in Utah, to carry a semi-monthly mail between those posts: fifty mules and four light waggons are provided, and the services of ten reliable Indians advised. Civil war had commenced in Kansas, December 24: some were killed and more wounded.

TO ELDER THOMAS BULLOCK, ON HIS DEPARTURE FOR EUROPE.

By Eliza R. Snow.

Go forth, thou son of Zion;
And going, be thou blest:
The light of Zion's Priesthood
Upon your path will rest.
You leave the Vales of Ephraim—
Your peaceful mountain home,
Amid the world's confusion,
In distant parts to roam.

You're going from the nurs'ry,
A truly favoured child,
To tread the world's brown desert,
In Bab'lon's dreary wild.
You leave the fount of knowledge,
And yet its streamlets flow
Through God's appointed channels
Where'er his servants go.

Should evil powers surround you,
Lean humbly on your God,
And no one shall confound you,
While you remain abroad.
Touch not, taste not, nor handle,—
Trust not a thought's pursuit
Of that which brings dishonour—
Of that which would pollute.

Go,—you will be remembered
By those who meet to pray
In high and holy circles,
When you are far away.
Go—go, fulfil your Mission,
Salvation's work to spread;
And you'll return to Zion
With blessings on your head.

Great Salt Lake City, Sept. 6, 1856.

Addresses.—E. L. Sloan, 32, Earl Street, Belfast.
Thomas Leiz, 31, Great Union Road, St. Heliers, Jersey.
John Redington, 22, East Street, Grays Thurrock, Essex.
Thomas Crawley, Gwyn Street, 2 doors from Thurlow Street, Bedford.
James H. Linford, care of Charles Sells, Chapel Street, Hemel-Hempsted, Herts.
Mark Linsday, care of James Sheffield, West End, Wellenborough, Northamptonshire.
James Bullock, care of John Wallace, 3, William Street, Windsor, Berkshire.
E. Oliver, J. Croft, } 24, Carver Street, Chorlton-upon-Medlock.

MONEY LIST, JANUARY 9—16, 1857.

John Mellor (per T. R. King)	£3	0	0
William Moss (per J. D. Ross)	2	12	4
Simon Irwin (per S. F. Neslen)	2	10	0
E. L. T. Harrison	24	13	1
Thomas Clarke	10	0	0
Carried Forward	£42	15	5
Brought Forward	£42	15	5
William Brownlow	2	0	0
Lewis Bowen (per T. W. Russell)	3	0	0
David James	2	0	0
Samuel Johnson	2	10	0
	£52	5	5

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D.SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XX. Saturday, February 6, 1858. Price One Penny.

HOPE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

In a former article upon the subject of "Faith," we endeavoured to show that that principle was a natural and eternal one—that, although various spiritual gifts, such as tongues, interpretations, prophesyings, healings, &c., may pass away, because unnecessary, "when that which is perfect is come," the principle of *faith* will remain, or *abide* with its happy possessors, because it is in its nature eternal, and essential to progressive being.

The same course of argument and the same remarks will (in spirit) apply equally to the principle of Hope, the second in the sacred trio of "graces" named in the text which we have chosen for a motto.

And what is hope? It is an agreeable anticipation of something to come—an anxious expectation of some future blessing, enjoyment, reward, or possession. Hope is the bosom companion of faith, without which it would soon languish and expire. It is the antithesis of despair—the antidote of care and sorrow. Hope cheers the heavy heart of the troubled one, lightens its burdens, banishes gloom, drives away dismal forebodings, whispers consolation, buoys up the mind amid the trials and calamities of life, sweetens the bitter cup of adversity and affliction, and tends to encourage perseverance against adverse influences that would otherwise, perhaps, not only intimidate, but overwhelm the soul.

It often happens that there is more pleasure in the hope than in the possession of a thing. And what does this prove? It proves, at least, that hope has a share—a large share, too, in the causation of human happiness. Without hope, indeed, the world would be to us but a wide, desolate wilderness, and all the scenery of life within it cold, and dark, and dreary. Though surrounded by all the splendour and luxury which earth can afford, without the presence and influence of hope, all would be to us a dead, gloomy blank. In the heart there would be left, still,

"An aching void
The world could never fill."

Hope is one of the mainsprings which set the world's machinery in motion. Without its influence, the great projects of rulers and statesmen, which direct the energies and control the political movements of society, would die in the bud: the gems of science which philosophers have culled from nature's solitudes would have remained concealed in their secret casket: the bold intrepidity of the traveller, who, daunted at no danger and shrinking at no obstacle, loves to roam through distant lands, to penetrate their

deep seclusions and explore their rugged heights, would fail: the enterprising diligence of the merchant and tradesman would slacken, and commerce would dwindle away: the labours of the husbandman would cease, and earth's broad bosom would soon become an unlovely, uncultivated wilderness: in short, all nature would suffer; human energies and efforts in all directions would be paralysed and deadened; and life itself would be the mere dragging out of an insipid and miserable existence.

What a sad condition the world of mankind would thus be in without the principle and exercise of hope! From the cradle to the tomb, man, in every station of life, is the child of hope. All men have their difficulties to encounter, and their peculiar trials and troubles to contend with: indeed the Scripture says that "Man is born to trouble as the sparks fly upward." Without hope, then, what would or could he do? Troubles and difficulties he would certainly have to meet with, face to face; and how could he escape the experience of their depressing influence? Trial would follow trial, and sorrow succeed sorrow, like the gathering billows of a troubled sea; and, without hope to buoy him up, he would assuredly sink under the weight of his accumulated woes. There would be no sun to shine above him—no cheering rainbow to gild his mental horizon,—no solace within, and naught but obscurity without. Everything around him would be dark and dismal. Despair would then seize upon him: his prospects would fade, his anguish would prove insupportable, and his only place of refuge would be the deep and silent grave.

If, however, hope glows within the heart, man can rejoice even in the midst of danger and trial. It is the hope of final success which cheers the daring adventurer who seeks his fortune or his reputation at the hazard of his life. The warrior, who is surrounded by the engines of war, contemplates in prospective the plaudits of his countrymen or his sovereign, and the prize and renown which his martial prowess will win for him; and this hope nerves his arm and stimulates his courage—softens and subdues the roughest shocks of conflict, makes the din of war sound less harsh to his ear, and renders the severest toil comparatively easy to be borne. So also the mariner, amidst the dangers of the sea, far away from home and from all that is near and dear to him, toiling and struggling against the blusterings of a stormy main, is cheered on by the hope that all will yet be well—that the rough and boisterous winds will abate their fury—that the angry, foaming tempest will subside, and the ruffled bosom of ocean become calm and tranquil. He is cheered, too, by the hope of one day reaching his destined haven, where he anticipates that the comforts of home will reward him for his toil and compensate him for all his trouble. What is it, again, but hope that keeps up even the fire of the designing and ambitious man? The gibes and contemptuous taunts which his eager course excites from others are lost upon him; and if he has to buffet with the world and to struggle against opposing influences, his high spirit braves them all; his eye stretches over them to the more distant and alluring object which he has in view; and, despite all obstacles, hope still animates his ambitious heart, until he at length obtains the dignity, distinction, and glittering honours for which he has so ardently longed, and to which he has so eagerly aspired.

Hope, though intimately allied with faith, is nevertheless quite a distinct principle from it. A person may believe a thing, and yet entertain no hope whatever concerning it. He may, for instance, believe most firmly that he will soon die, and yet not *hope* for death. A condemned murderer may believe that he will be hung for his crime, and yet not *hope* for his doom. The devils in hell believe that there is a God, and that His Son died for man's redemption; but not a particle of *hope* animates their hearts, or they would not "tremble" at that which hope rejoices in.

Faith without hope, instead of yielding joy and satisfaction, would be the source of misery and woe. What joy or consolation will a belief in the existence of God or in the atonement of Christ for the sins of the world be to a man, if he has no hope of mercy from and acceptance with God, or an interest in the sacrificial work of redemption thus wrought out? None whatever; for a hopeless faith would be worse in its effects than no faith at all. A man may intellectually believe the doctrines of the Gospel; but if he has no hope of realizing the benefits and blessings of that Gospel, what real comfort or

enjoyment can he experience in the exercise of such belief? The apostate sons of the morning cannot help but believe in the forfeited glories of their first estate; but, having no hope of ever re-possessing them, their belief yields them no happiness, but, on the contrary, stings them with remorse, fills them with madness, and leaves them in unmitigated despair. Hence Dante, the Italian poet, inscribes over the portal of hell the graphic words—

"Ye who enter here, bid Hope farewell!"

The Apostle says truly that "we are saved by hope." He does not, of course, mean that *mere* hope—hope *alone*, will effect our salvation, any more than faith alone, or anything else alone. But while faith is one means, *hope* is another, love or charity another, and so on. Hope is what he elsewhere calls "the anchor of the soul;" for it tends to keep its possessor firm and steady, calm and unwavering, amid the stormy influences and ruffled scenes of life. To the sick and afflicted hope is a soothing balm that will medicate many a wound, and ease the heart of many a pang. To the poor and needy it whispers anticipatory tidings of better times to come. To the hapless victim of misfortune and despair it points exultingly and encouragingly to the approaching dawn of a brighter day. To the captive exile it breathes prospectively the perfumed air of liberty. To the dying Saint it tells, in soft and sweet accents, of the prospects of eternity and the glories of celestial life. To the blood-stained martyr it smilingly offers, for his fortitude and magnanimity, a bright, unfading crown. And to all the faithful, persecuted servants of God it reverberates with increased power the strong assurances of faith, that in the world to come there is, for them, "glory, honour, immortality and eternal life."

(*To be continued.*)

ELDER JOHN TAYLOR ON THE RIGHTS OF MORMONISM.

(*Continued from page* 67.)

They have made a religious pretext to rob us of the right of pre-emption; that is, because we have more wives than one. This is the course they have pursued towards us.

Have they a right to force upon us judges, and send officers under a military escort? The very act says they are afraid of something. Have they a right to send those men to rule over us without our having a voice in the matter? I say they have not, according to the laws which exist among men; they have not, according to the principles of justice and truth; they have not, according to the principles upon which this Government is established: but they want to rule over us contrary to the principles of the Government; and, as you have expressed it, you have a right to withstand it.

Why did we come here? We came here because the people drove us, and because the Lord would have us come here; for it was necessary we should come into our secret places and hide ourselves till the indignation of the Lord be overpast, until the Lord has shaken our enemies by the nape of the neck, as it were, until nations and empires are overthrown. We came to serve our God—to a place where we could more fully keep His commandments, where we could fulfil His behests upon the earth. This is the reason why we came here.

Well, then, if we are the only people that God acknowledged as a nation, have not we a right to the privileges which we enjoy? Who owns the gold, the silver, and the cattle upon a thousand hills? God. Who, then, has a right to appoint rulers? None but Him, or the man that He appoints.

Who has ruled the earth? Who has borne sway? Man, who by the power of the sword has got possession of thrones, powers, and dominions, and has waded through scenes of blood.

By what right, then, do nations and governments rule generally? Do they rule by the grace of God? I will tell you. They rule by the power of the sword.

What is the Government of the United States? It does not profess any religion. There is no religion or priesthood con-

nected with it nationally, only they allow or profess to allow everybody to worship God according to the dictates of their own consciences; but nationally they are a nation of infidels. They have no national creed, no national religious institutions; and hence the absurdity of interfering with us, when, forsooth, they have none themselves, and they do not want that we should have any.

Do they seek to acknowledge God in their acts? Or, is there any other nation that profess to acknowledge God?

We cannot find a nation upon the earth that has obtained its dominion or power to rule from God. If there is any people except this people, I know them not.

The Lord has said, "If ye observe my law, ye have no need to break the law of the land." We have not broken the law of the land, and we do not mean to, although He has revealed to us his will, and given us certain privileges and immunities that he never gave to any other people. Still, we have not broken the law; and there is not another people who maintain the laws of the United States as faithfully as this people do.

Why, they are in storm and trouble every way in the United States, and here is the most perfect peace and the best morality that can be found in the world, by a thousand-fold: yes, it is a thousand-fold better than I have seen in any part of the earth where I have been. There is not a place that can compare with it; and nothing but the very Devil himself could inspire the hearts of the children of men to make war against such a people as this.

What are we engaged in? We are engaged in building up the kingdom of God; and many of you have been ordained, by the revelations of the Almighty, to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord: you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of: they do not understand it; but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young and this people to carry it out; and by whom? By the Lord God; by Him who holds dominion throughout the universe; by Him who created all by the word of His power; by Him who said, "Let there be light," and there was light; by Him who spoke, and the worlds rolled into existence. By Him you received rights that are not of this world—rights that flow from the great Elohiem.

What are we going to do, then? We are going to establish the kingdom of God upon the earth. This is our privilege—our right, if you please; but I consider it a high privilege—the greatest boon that can be bestowed upon mortals on the earth—to be the representatives of God.

What are we doing? God has seen proper to establish His kingdom upon the earth, and here is that kingdom—that stone which has been cut out of the mountain without hands; and it is rolling forth to fill the whole earth.

A great charge is committed to us as a people: it is for us to walk up to the rack, resist the powers of darkness, and bear off the kingdom of God, that the powers of darkness may be rolled back with all their forces.

We are placed in this position to see if we will let the kingdom of God be trampled under foot of men. It is not a little thing, but it is one that is associated with our progenitors and posterity, as eternal beings, having to do with the past, the present, and the future.

Well, what are we doing? We are laying the foundation for salvation for ourselves, for our progenitors, for our children and our posterity after us, from generation to generation,—the foundation of liberty, whereby the bond that has been on the neck of the nations shall be burst asunder; for it is here that liberty shall spring from.

Here is a nucleus—a band of brethren inspired from on high, having the oracles of God in their midst,—the only people that are taught by the revelations of God. Here is the place where the standard is to be erected to all nations.

We were talking some time ago about our rights. These are our duties. We have got through with our rights.

What is a man's duty here? It is obedience to the oracles of God that are in our midst; and so long as we keep the commandments of God, we need not fear any evil; for the Lord will be with us in time and in eternity.

"But," says one, "I have got a son who has gone out upon the plains, and

perhaps the soldiers will kill him." Let them kill him.

[President Kimball—"There can be more made."]

I suppose there can.

Did you ever know your sons were in possession of eternal life, and that this is only a probation or a space between time and eternity? We existed before, in eternity that was, and we shall exist in eternity that is to come; and the question only is, whether it is better to die with the harness on, or to be found a poor, miserable coward?

All that I said to my son Joseph, after blessing him, before he went out, was, "Joseph, do not be found with a hole in your back." I do not want any cowardice, any trembling, or feelings of that kind.

What! are we all going to die together? God has designed and said He would establish His kingdom upon the earth, and that the Devil shall not reign for ever; but he whose right it is shall come and take the kingdom, and possess it for ever and ever.

Now, brother Brigham has said all is right, and he is the representative of the Almighty upon the earth, and it is for us to stand by him and obey him; and he says, "Rejoice, and live your religion, and all shall be well!" Is not that the voice of God? It is. Shall we not listen to it? Yes; and we will maintain our rights as citizens of the United States.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 812, Vol. XIX.

OBJECTION.

"In the revelation Joe Smith professes to have received from the Lord, the following promise is made to him:—'And I will bless him and multiply him, and will give unto him an hundredfold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds!' How one person can have an hundredfold of fathers and mothers, we must leave for Mormon divines to explain."—"*The Latter-day Saints and their Spiritual Wives*," *by H. T. J.*

ANSWER.

Our beloved Prophet, whom "H. T. J." contemptuously designates "Joe Smith," was, without doubt, favoured by the Lord with the promise above cited. And what reasonable objection can be urged against it? The Lord promised to bless him and multiply him, as He did His faithful servants of old. What, for instance, said the Lord to His servant Abraham?—"I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." (Gen. xvii. 1, 2; xxii. 17.) What said He to His servant Isaac?—"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries; and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. xxvi. 3, 4.) What said He also to the patriarch Jacob?—"I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it; and to thy seed after thee will I give the land. (Gen. xxxv. 11, 12.)

Without multiplying texts in further proof of the fact that God favoured His faithful servants of old with many promissory blessings, our opponent will no doubt readily admit the fact and propriety of the distinguished personages just named having received such promises and blessings from the Lord. What objection, then, can he reasonably urge to Joseph

Smith's reception of similar favours? The Lord promised to "bless" him and "multiply" him, as He did His servants of old, among whom the three patriarchs alluded to stood pre-eminent. But lo! here is the great difficulty in Joseph's case: The Lord promised him "an hundredfold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds!" This is the gigantic obstacle in the mind of H. T. J. Hence his all-potent query—"How one person can have an hundredfold of fathers and mothers, we must leave for Mormon divines to explain!"

Well, we certainly do not think that "Mormon divines" have much occasion for giving up the problem in despair, seeing that any "Mormon" *child* could easily solve it, even though the sagacious "H. T. J." may be unequal to the task. Take time, then, Mr. J.: you will, perhaps, be enabled to get over the difficulty sooner than you at first expected.

It so happened that our Lord, when he was on earth, made a similar promise to His servants in those days. They were persecuted, and mobbed, and robbed, and driven, and hated, and despised, and belied, much in the same way as the Latter-day Saints have been; and when Peter remarked that he and his brethren had "left all, and followed" Jesus, we find that "Jesus answered and said, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an HUNDREDFOLD!" Ah! say our opponents, but the promised hundredfold has reference to *spiritual* blessings—to heavenly, and not to earthly things. Indeed! Is it so? But pause a moment, and let us see if what follows will bear out such spiritualizing interpretation. The Lord says—"He shall receive an hundredfold, now in this time, *houses*, and *brethren*, and *sisters*, and *mothers*, and *children*, and *lands*, with *persecutions;* and, in the world to come, eternal life." Does the Lord *here* refer to *spiritual* things—spiritual houses, spiritual brethren and sisters, spiritual mothers, spiritual children, and spiritual lands? We think not. We believe that he meant what he said, and said just what he meant.

We will, therefore, quietly answer our objector's posing query by turning it round, and asking *him* how, in accordance with our Lord's promise, one "man" can "receive a hundredfold" of "*mothers!*" And when he has made that point clear to his own mind, we shall be in some measure relieved from the sad difficulty, and shall be able, perhaps, more satisfactorily to "explain" to him "how one person can have an hundredfold of *fathers!*"

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 72.)

[September, 1842.]

Saturday, 24th. The Legion was called out for general parade, and reviewed by General Law. In the evening, Lieutenant-Colonel Stephen Markham was elected Colonel of the 1st Regiment, 1st Cohort, to fill the place of Colonel George Miller, promoted; and Captain John D. Parker elected to fill his place; and Captain Thomas Rich to fill the place of Major Wightman, deceased.

At home. Had a visit from old Mr. Murdoch and lady concerning some land, &c., at St. Jos.

Sunday, 25th. At the Grove. Spoke more than two hours, chiefly on the subject of persecution.

Ship Medford sailed from Liverpool for New Orleans with 214 Saints.

Monday, 26th. The office of Notary Public for the city of Nauvoo was created by the City Council, and James Sloan was elected. A seal for the Municipal Court was ordered by the Council.

Tuesday, 27th, and Wednesday, 28th. At home. Nothing of importance transpired. 29th: Ship Henry sailed from Liverpool for New Orleans with 157 Saints.

Sept. 28th, 1842.

"Resolved, that William Seichrist be excluded from the fellowship of this [the first regular Baptist] church [of the city of Alleghany, Alleghany county, Pennsylvania,] for embracing and maintaining a heresy,—to wit, doctrines peculiar to a late sect called Mormons or Latter-day Saints, that miracles can be wrought through the instrumentality of faith; that special revelations from God are now given to men; and that godly men are now endowed with the gift of prophecy, such as to foretell future events. William Benson, Ch. Clerk. Deacon John Beck was moderator of the meeting."

Thursday, 29th. This day, Emma began to be sick with fever; consequently I kept in the house with her all day.

Friday, 30th. Emma is no better. I was with her all day.

[October, 1842.]

Saturday, 1st. This morning I had a very severe pain in my left side, and was not able to be about. Emma sick as usual. I had previously sent for the Temple Committee to balance their accounts and ascertain how the Temple business was going on. Some reports had been circulated that the Committee was not making a righteous disposition of property consecrated for the building of the Temple, and there appeared to be some dissatisfaction amongst the labourers. After carefully examining the accounts and enquiring into the manner of the proceedings of the Committee, I expressed myself perfectly satisfied with them and their works. The books were balanced between the Trustee and Committee, and the wages of all agreed upon.

I said to the brethren that I was amenable to the State for the faithful discharge of my duties as Trustee in Trust, and that the Temple Committee were accountable to me, and to no other authority; and they must not take notice of any complaints from any source, but let the complaints be made to me, if any were needed, and I would make things right. The parties separated perfectly satisfied, and I remarked that I would have a notice published, stating that I had examined their accounts and was satisfied, &c. It was also agreed that the Recorder's Office should be moved to the Temple, for the convenience of all.

In this day's *Wasp* I noticed the following letter from Elder Pratt:—

"City of Nauvoo, Illinois,
September 26, 1842.

Mr. Editor.—Dear Sir,—I noticed in the last week's *Wasp* a letter from Dr. R. D. Foster, written from New York city, which states that Dr. John C. Bennett had declared in said city that he had received a letter from me and from my wife, and that we were preparing to leave and expose Mormonism.

I wish through the medium of your paper to say to the public that said statements are entirely false. We have never at any time written any letter or letters to Dr. J. C. Bennett, on any subject whatever. Neither are we "preparing to leave and expose Mormonism," but intend to make Nauvoo our residence, and Mormonism our motto.

Respectfully,
ORSON PRATT."

Sunday, 2nd. About ten o'clock in the forenoon, a messenger arrived from Quincy, stating that the Governor had offered a reward of $200 for Joseph Smith, jun., and also $200 for Orrin P. Rockwell. This report was fully established on receipt of the mail papers. The *Quincy Whig* also stated that Governor Reynolds has offered a reward, and published the Governor's Proclamation offering a reward of $300 for Joseph Smith, jun., and $300 for Orrin P. Rockwell. It is not expected that much will be effected by the rewards.

Emma continued very sick. I was with her all day.

Monday, 3rd. Emma was a little better. I was with her all day.

Tuesday, 4th. Emma is very sick again. I attended with her all the day, being somewhat poorly myself.

Wednesday, 5th. My dear Emma was worse. Many fears were entertained that she would not recover. She was baptized twice in the river, which evidently did her much good. She grew worse again at night, and continued very sick indeed. I was unwell, and much troubled on account of Emma's sickness.

Elder Rigdon called Elder William Clayton into his office, and said he had some matters to make known. He had been at Carthage and had conversation with Judge Douglass concerning Gover-Carlin's proceedings, &c., and had ascertained that Carlin had intentionally issued an illegal writ, expecting thereby to draw President Joseph to Carthage to get acquitted by Habeas Corpus before Doug-

lass, and having men there waiting with a legal writ to serve on Joseph as soon as he was released under the other one, and bear him away to Missouri, without further ceremony. Elder Rigdon asked what power the Governor's Proclamation gave to any man or set of men who might be disposed to take President Joseph. He was answered, "Just the same power and authority which a legal warrant gave to an officer."

It is more and more evident that Carlin is determined to have me taken to Missouri, if he can. But may the Almighty Jehovah shield and defend me from all their power, and prolong my days in peace, that I may guide His people in righteousness, until my head is white with old age. Amen.

Thursday, 6th. Emma is better; and although it is the day on which she generally grows worse, yet she appears considerably easier. May the Lord speedily raise her to the bosom of her family, that the heart of His servant may be comforted again. Amen. My health is comfortable.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 6, 1858.

PRINCIPLES *versus* CIRCUMSTANCES.—The greatest and the longest-continued warfare is the one which has existed between principles and circumstances. It is the warfare of the universe. We believe that it is, like eternity, without beginning, and that, like eternity, it will never have an end. Men, devils, and Gods are engaged in it. It is the same great struggle which is variously denominated the war of right and wrong, of good and evil, of virtue and vice, of right and might. Each term has its peculiarly associated ideas; but they all refer to the same great strife, though it is impossible to express in two antagonistic epithets all the meaning attached to these ideas, and every side view which they will present.

In this great universal war a vast majority array themselves on the side of circumstances against principles. It is instructive and interesting to look at this matter aright, for it will show us wherein real virtue consists—who are the truly noble, and where the quicksands are on which mankind wreck their souls and lose the great reward.

It would be a very easy matter to do right, did it run with the tide of popularity, and were we wafted along the current by the winds of favourable circumstances—by such a breeze as poets would describe the gentle zephyr fanning a paradise with. Oh, it would be easy to do right then: few would then be found to do wrong. But principle seldom runs with favourable circumstances and popularity. The path of duty, though it is the path of peace and safety, is generally one of trial and sacrifice. Where there exists an apparent agreement between principle and circumstances, the latter acts as a test to the former. Perchance it serves as a trap to an individual. By lulling him to security, an attack is made on his weak points which principle has left unguarded. Thus the fortress of the soul is carried, and the fabric of character laid in ruins.

In this state of probation at least it seems to be the way of Providence to discipline mankind by bringing circumstances to bear against their principles. Neither does this trial of character always assume a repulsive appearance. How few there are who endure the test! How few prove themselves worthy of the great reward by standing to their integrity and principles under all circumstances!

Had Satan been the First Born, he might not have fallen and become the great rebel. What earthly brother would dip his hands in his elder brother's blood, if circumstances were likely soon to remove the obstacle from his path? What elder brother would not raise his voice against the fratricide whose bloody hand seized an heirship. The assassin will not take life without his hire, nor the robber steal without a sufficient motive. It would be against *their principles.* There are thousands of respectable men who, under other circumstances, would make the greatest rascals—thousands of dames who appear as icicles of chastity, who, had they trod the path of temptation and poverty, would bring the blush into the faces of wantons by their aptitude in vice. It would be mortifying to the pride of such, did they realize how much they owe to favourable circumstances, and how little to their principles.

There are others who are ever waiting for favourable circumstances to do right, to perform their duties, and to obey the laws of heaven. Thus they wait and wait, and never do right—never accomplish anything good. Truly such die having "left undone the things which they ought to have done, and done those things which they ought not to have done." Living, they have been worthless; and dying, they have found the harvest was passed. We can bring examples to the Saints. For instance, how many of them have neglected preparations to obey the command of God concerning the gathering? How many have put it off from year to year, waiting to commence when *circumstances* were favourable to their obedience to the *principle!* Yet, at this late date, they have not a penny in store for that purpose! How many will put off paying their tithing until they are in better circumstances, or cease to obey this divine law when their worldly affairs are not so prosperous.

Supposing the Elders of Israel had acted according to the above—had waited until the coffers of the Church were overflowing, out of which they could receive large salaries,—supposing they had waited until their families were comfortable, with stores sufficient to last while they were on their missions, how few among the nations would have heard the sound of the everlasting Gospel? The tens of thousands in these and other lands who have been converted to the truth would now be sitting in thick spiritual darkness. Supposing they and the people of God in Zion were now to act according to this spirit, the work of God would never be accomplished, the redemption of Israel never brought about, and the "restitution of all things" would be a failure.

Brigham, Heber, and many of the authorities left their families sick and in want, and sick and in want themselves, to fly, at the command of God, to preach the Gospel of salvation to the nations. What is now their position? That position they have nobly earned. When the poor widow threw in her mite, Jesus said she had done more than all the rest. She had given her all. She had let principle triumph over circumstances. This is the true spirit of the Gospel. Such actions show integrity of soul, test the dignity of character, and point out the people of God. Deeds of this kind show us Virtue with a golden halo round her head, bring before us the true patriot, and present us with manhood tried as by fire. Every Saint should take such bright examples as their pattern. None should let circumstances make them swerve from principle—never fail in their duty because there are obstacles in the way—never wait to a more fitting season to obey the laws of God—never boast of strength and fidelity in prosperity, and show weakness and coldness in adversity. When circumstances are unfavourable and their prospects overcast, they should with courage and stern integrity stand by principle and duty. When difficulties are in the way, they should feel a God-like pride in surmounting them and playing their part nobly. It

is in this war of principle and circumstances that men prove their mettle, prove their origin, and develop the quality of their character. Those who are found on the side of the former will come out of the struggle like gold seven times purified, and be exalted to Gods; those who are found on the side of the latter will be worthless in life, and in death be accounted as unwise stewards, and lose the great reward.

UNLICENSED PLACES OF WORSHIP.—For the benefit of our readers, we publish extracts from English law relating to places of religious worship. It is supposed by many that a religious assembly has no legal claim upon the officers of Government for protection unless convened in a licensed or registered place of worship. This idea, however, is very erroneous, as will be seen by a perusal of the late Religious Worship Act, which we publish in this Number. That law entirely does away with the necessity of registering any place whatever for religious meetings; and if protection is contemplated for such meetings at all by the English law, it is just as much due to meetings "held in a private dwelling," or "on the premises belonging thereto," and "in buildings not usually appropriated to purposes of religious worship," as to licensed chapels and churches. All such meetings are now recognised by, and come under the purview of law; consequently they claim its full protection.

Why it is that the idea still prevails that meetings held in registered places are most under the protection of the law, or why it is that magistrates or police authorities give preference, in their decisions and conduct, to such places, we are not able to determine, unless they are actually ignorant of the law upon that matter. If they are ignorant, it is quite time they were enlightened upon the subject. Clergymen, Ministers, and Elders who officiate for the spiritual welfare of the people should know the rights they have under the law; and all persons should know the penalty they incur by wilfully, maliciously, or contemptuously disturbing any person or meeting assembled for religious purposes.

A late law, passed in 1846, re-enacts all laws then in force against the disturbing or disquieting any religious meeting, and makes the penalties in such cases provided for applicable "to all meetings, assemblies, or congregations whatsoever of persons lawfully assembled for religious worship," as appears in the extract we have quoted. The law passed in the 52nd year of King George the Third fixed the penal sum at forty pounds, and no Justice had any authority to mitigate the amount of the penalty, neither can we learn of any subsequent law which repeals or mitigates that penalty.

RELIGIOUS MEETINGS PROTECTED BY LAW.

AN ACT FOR SECURING THE LIBERTY OF RELIGIOUS WORSHIP, PASSED AUGUST 14TH, 1855, CHAPTER 86.

"Whereas it is expedient that the laws affecting assemblies for religious worship should be amended: And whereas by an act passed in the First Year of King William and Queen Mary intituled *An Act for Exempting their Majesties Protestant Subjects Dissenting from the Church of England from the Penalties of certain Laws*, it is enacted that no congregation or assembly for religious worship shall be permitted or allowed until the place of such meeting shall be certified and registered or recorded as described in such Act: And whereas by an Act passed in the Fifty-second Year of King George the Third, chapter one hundred and fifty-five, intituled *An Act to Repeal certain Acts, and to Amend other Acts, relating to Religious Worship*

and Assemblies, and Persons Teaching or Preaching therein, it is enacted that no congregation or assembly for religious worship of Protestants (at which there shall be present more than twenty persons, besides the immediate family and servants of the person in whose house or upon whose premises such meeting, congregation, or assembly shall be had,) shall be permitted or allowed unless the place of such meeting is certified as described in such Act; and that every person who shall knowingly permit or suffer any such congregation or assembly as aforesaid to meet in any place occupied by him, until the same shall have been so certified, shall forfeit for every time any such congregation or assembly shall meet a sum not exceeding twenty pounds nor less than twenty shillings, at the discretion of the Justices who shall convict for such offence: Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

"I. From and after the passing of this Act, nothing contained in the above-mentioned Acts, or in an Act passed in the Fifteenth and Sixteenth Years of the reign of Her Majesty, chapter thirty-six, shall apply to the congregations or assemblies hereinafter mentioned, or any of them; that is to say,

"(1) To any congregation or assembly for religious worship held in any parish or any ecclesiastical district, and conducted by the Incumbent, or, in case the Incumbent is not resident, by the Curate of such parish or district, or by any person authorized by them respectively:

"(2) To any congregation or assembly for religious worship meeting in a private dwelling house or on the premises belonging thereto:

"(3) To any congregation or assembly for religious worship meeting occasionally in any building or buildings not usually appropriated to purposes of religious worship:

"And no person permitting any such congregation to meet as herein mentioned in any place occupied by him shall be liable to any penalty for so doing."

The penalty for disturbing a religious meeting, as fixed in the second Act named above, sec. 12, is as follows:—

"XII. And be it further enacted, That if any person or persons at any time after the passing of this Act do and shall willfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons so offending, upon proof thereof before any Justice of the Peace by two or more credible witnesses, shall find two sureties, to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next general or quarter sessions, and upon conviction of the said offence at the said general or quarter sessions shall suffer the pain and penalty of forty pounds."

An Act to Relieve Her Majesty's Subjects from certain Penalties and Disabilities in regard to Religious Opinions, passed August 18th, 1846, chapter 59, sec. 4, enforces the penalty for disturbing any meeting assembled for religious worship, as follows:—

"IV. That from and after the commencement of this Act all laws now in force against the wilfully and maliciously or contemptuously disquieting or disturbing any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by any former Act or Acts of Parliament, or the disturbing, molesting, or misusing any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, shall apply respectively to all meetings, assemblies, or congregations whatsoever of persons lawfully assembled for religious worship, and the preachers, teachers, or persons officiating at such last-mentioned meetings, assemblies, or congregations, and the persons there assembled."

NEWS FROM CALIFORNIA.

(*From the Correspondent of the "New York Tribune."*)

You, no doubt, have your news of affairs at Salt Lake, from your own side; and we have ours. We have received Brigham Young's Proclamation, and expect that the Government forces will be completely destroyed, if they attempt to cross the limits declared sacred by the Mormon Prophet.

Orders have been received by all the Mormons at Carson Valley, San Bernardino, and those throughout this State, to repair to Zion, in preparation for the great contest which is to end in the overthrow of all the gentile nations, and the establishment of the chosen people of this age, as a nation with a name, and a power, and a glory far beyond that which blessed Israel when David and Solomon sat upon the throne of Judea.

The Mormons are no doubt an ignorant, fanatical, superstitious sect; but they are sincere. Such faith as they have in their creed and their leaders is not paralleled elsewhere in this age. I scarcely know where to find a parallel to it in any age save in the history of Mohammed. A word from Brigham Young is held in more respect by the Mormons than the most weighty, formal, and solemn command from the President and Congress of the United States. What he orders is done, no matter what the order be. He ordered the Mormons in Carson Valley to move to Salt Lake, and they went. Many had been established for five or six years in that valley: they had become wealthy; they had made farms which furnished them with all the comforts of life, and many of the luxuries, in so far as those were obtainable in a new country, remote from the great centres of commerce. They had fine houses, fences, barns, orchards, gardens, and fields; and, at the word, all these were sacrificed by men who had nothing to fear from refusal. Gentile neighbours were abundant and friendly, and willing to protect any Mormon who should refuse to obey Brigham's request; but nine hundred and sixty-eight persons sold their property for such prices as could be obtained at a few days' notice, from gentiles in the valley, and started joyfully to obey the word of Brigham. According to Exodus, the ancient Jews in the wilderness paid far less respect to Moses, and scarcely so much to the Almighty himself.

An exodus similar to that of Carson Valley is about to take place at San Bernardino. There the Mormons have been settled for nearly seven years, and had made the place one of the most beautiful in the State; and it is a well-known fact that they were greatly attached to the place, and were exceedingly proud of the manner in which they had built it up and beautified it. Farms, houses, orchards, vineyards, all kinds of property which cannot carry itself or be carried in a waggon, is being sold to gentile speculators who hurried in to buy for $1 what is worth $10. There, as at Carson Valley, there is no hesitation among those who have hitherto had a good standing in the church. Jefferson Hunt, Assemblyman elect of the Legislature of this State from San Bernardino, goes with the others. He offers a saw-mill which cost $25,000 for $2,500. Mr. Stark, a brother of the well-known actor, has sold a horse valued at more than $5,000 for $500. American cows worth here $100 at the least are selling there at from $25 to $35; and work-oxen are sold for about half their value. Furniture goes at the buyer's own price. The Mormons not only wish to get money for property which they cannot carry off, but they want money to buy arms and ammunition. A correspondent of the *Bulletin*, writing from San Bernardino, says that the Mormons there have sent four or five tons of gunpowder, several cases of revolvers, and a large number of rifles to Salt Lake.

The Mormon population of San Bernardino numbers 1,500; and, according to report, they are all to go. Those who are too poor to provide waggons for the conveyance of their scanty provisions, cooking utensils, clothing, and bedding, are to be furnished with waggons by the more wealthy, or are to be left behind and brought on by waggons which will be sent back. According to rumour, they

expect to winter at the first settlements, about 300 miles from San Bernardino. The Los Angeles Correspondent of the *Alta* writes under date of Nov. 23rd:—

"Fifty-five families are said to have left that valley last week. They go quietly: in the evening they are about town, and in the morning they are not seen. It is supposed that within six weeks 1,000 persons will have forsaken their homes in that valley in obedience to the commands of their chief. Men, women, and children go off without a murmur, and with countenances lighted with stern joy, at the assurance they receive that they are about to fight and destroy their enemies. It is terrible—the firm resolve and blind obedience these people exhibit; and the war they wage will be merciless. There is not one line in the face of a Mormon that does not defiantly say, We will die before we submit. Down here we look upon the war as already begun; and after the affidavits which have been made and published concerning the state of things in Utah, we are surprised that no precautionary steps are taken—that the only outlet, the Cajon Pass, is left unguarded, so that warlike munitions may pass unmolested, and the enemy, whether they be Mormons or Indians, allowed to come and go at leisure."

The Mormons seem to have a wonderful faculty for conciliating the Indians; and it is reported at Los Angeles that the numerous tribe of the Cahuillas are going off to Salt Lake with the people of San Bernardino. It is generally conceded by those who have lived among the Mormons that no people get along more peaceably and quietly than these Latter-day Saints. The editor of the *Los Angeles Star*, the nearest newspaper to San Bernardino, thus bids farewell to his departing neighbours:—

"From our acquaintance with the people of San Bernardino, we must say, that we know them to be a peaceable, industrious, law-abiding community. Under great disadvantage they have cultivated their farms, and caused the ranch, which was, before their occupation, almost unproductive, to teem with the choicest products of the field and the garden. With their peculiarities of religion or church we have nothing to do: we know them to be good citizens, and cheerfully testify to the fact."

Beside the people of San Bernardino, our State will lose three or four hundred other Mormon citizens, many of whom are now on the way to join the departing Saints.

NEWS FROM THE PLAINS.

(*From the Special Correspondent of the "New York Tribune."*)

Camp on Black's Fork, Nov. 5, 1857.

I have been permitted to-day to read some of the papers found on the person of Joseph Taylor, the Mormon prisoner, against whom a writ was issued yesterday charging him with high treason. I regret that it was not in the power of Col. Johnston to allow me to take copies of them. It is deemed advisable, for various reasons, to withhold them at present from publicity.

It is probable that all the banditti who have been hanging around Col. Alexander's command for the last month are acting under precisely the same instructions. As yet, they have taken but one soldier prisoner—the assistant hospital steward of the 10th Infantry—who was captured a fortnight ago, while passing from the camp of his own regiment to that of the 5th Infantry, four or five miles distant. They have been more expert in stealing cattle; and in addition to the principal robberies, which I have recorded, they succeed in running off a few head almost every night. On one occasion, I am told, they stole 21 horses and mules within 500 yards of the camp.

What constitutes the basis for the distinction between their present system of hostilities and the shedding of blood I am unable to understand. But whatever it may be, they give us official information that it will cease to exist the moment we attempt to force a passage through the mountains. If it lies in a belief that they do not become traitors till they take human life, they are greater fools than I am willing to believe. No such scruples exist on the side of the army; and on the first occasion on which a soldier's musket can be levelled at any of the banditti, the trigger will certainly be pulled. In the present crisis there is no longer room for

child's play. There is but one alternative. Either the laws of the United States are to be subverted and its Territory appropriated by a gang of traitorous lechers, who have declared themselves to constitute "a free and independent State," or Salt Lake City must be entered at the point of the bayonet, and the ringleaders of the Mormon rebellion seized and hung. Whether such an entrance can be effected this year is a matter of great uncertainty. My own opinion is that it cannot. Even after Col. Cook shall have arrived, the strength of the regular army will not exceed 2,000 men. The dragoon horses will be unfit for service, and an enormous train will embarrass all operations until a depôt is formed.

Ever since the storm of October 15th and 16th, we have been remarkably favoured by the weather, as we were before. But last night came another heavy fall of snow, and the sky is still louring. Before we can disencumber ourselves of the hundreds of waggons and thousands of cattle which are entirely dependent on military support, it is too certain that the Wahsatch Mountains will be covered to the depth of several feet with snow. The utmost, in my opinion, which Col. Johnston can be expected to effect within the next three weeks will be to put himself into position to take advantage of any favourable turn that may occur thereafter in the weather for a rapid movement upon the Mormon capital. His determination is evinced in the heading of the orders that issue from headquarters, which read "*en route* Salt Lake City."

FURTHER PARTICULARS OF THE EARTHQUAKE.

(*From the "Times" Correspondent.*)

NAPLES, JAN. 5.—The first object of my letter must be to report the statements of a gentleman who has just returned from some of the places which suffered most from the shocks of the earthquake.

Pertosa had a population of 3,000 souls: it is completely destroyed; not more than six houses remain standing, and those are split, and are leaning out of the perpendicular. On the 1st of January, 143 bodies had been dug out; 200 were known to be missing besides, and perhaps many strangers. Many persons had been taken out alive.

Leaving Pertosa about 9.30 a.m., my friend went towards Polla. All along the line of road were observable traces of destruction similar to those already mentioned. At one point they crossed a deep ravine, and, mounting up on the other side, found that the entire road had been carried off to fully 200 yards distant. One-half of the houses were prostrate; the roofs of all had fallen in, and those which were standing were unsafe. Out of a population of 7,000, 1,000 have certainly fallen victims; 567 have already been taken out and buried, and on Friday last the horrid work of disinterment was going on. During this day three severe shocks of earthquake were felt throughout the district. It is difficult to describe the consternation of the people; all ran to the temporary building where Divine service is performed, and the crucifix and the image of the Madonna being brought out, all followed in procession, priests and all scourging themselves with ropes.

Our guide in Polla had lost his wife and two children; three priests, among the others, had been killed; a gendarme had been dug out alive, and died shortly afterwards, while a child of 16 months old had been saved and recovered.

Retracing our steps, we diverged, after passing Pertosa, to visit Auletta. It seems to have been inhabited principally by Government officials; and a large palazzo belonging to a Neapolitan marchese, which had been let to the Government, was completely destroyed. A gendarme saved himself by jumping out of the window; a priest and his brother had just got out when the house fell in. The population of Auletta was 3,000, and out of these not more than 40 lives had been lost. Half of the houses were, however, destroyed.

On the road the travellers heard many remarkable incidents connected with the earthquake. A tree had been rooted out by the earthquake, and, as it were, replanted upside down; so had it been with a house. Three houses had fallen into

the opening fissures, and the earth had closed upon them.

The following curious fact occurred to Sesso, a village consisting of one long street. It opened throughout its whole length; the sides receded to a great distance from one another. There they remain, and no damage was done. This happened on the night of the 26th—that is, ten days after the shocks which there, as elsewhere, had occasioned so much damage. The official journal of Saturday night reports disasters at Muro, Rionero, Castelgrande, Calvello, Barletta, Canosa, and Ruovo.

In the commune of Bella, reports the *Journal*, the earthquake of the 16th levelled hills, turned the land over and over, forming deep valleys. In half an hour before the first shock took place, a light as that of the morn hung over the country, and a strong exhalation of sulphur was perceived. On the following morning, after the double shock and the thunder, at about two miles distant from the city, a piece of ground, consisting of nearly 600 moggia, was found encircled by a trench from 10 to 30 palms deep, and of the same width.

The official journal of last night says—"The description which the Intendente of Basilicata sends us is such as to draw tears at every word. The details are too awful to report publicly, but the disaster is cruel beyond conception. People speak confidently of 30,000 persons and upwards (official) having been destroyed, and of fully 250,000 persons (official) being houseless." And to remedy these evils scarcely anything has been done. Fifteen days after the time bodies were rotting under the ruins. Some people had been taken out alive on the eighth day; pigs had half eaten the bodies of children who were lying exposed without any one to help them.

A meeting of the English residents and visitors was held yesterday at the house of the Rev. Mr. Pugh, the chaplain of the Legation. Facts were stated at that meeting which confirm all I have said. "The people," said one who had returned from Polla, "are broken-spirited, have lost almost the traces of humanity, and look more like monkeys flying to the solitude about the ruins."

VARIETIES.

Dr. Johnson, on being asked the difference between an attorney and a solicitor, replied "Much the same as between a crocodile and an alligator!"

The loss by fires in the United States during 1857 is estimated at $20,000,000 of property; loss of lives, 158. Steamboat accidents on the rivers, lakes, and bays for 1857, are 30, with 322 persons killed, and 86 wounded.

Passing Events.—Spain has resolved to take part in the expedition against Cochin China, and will employ 4,400 Infantry and an Artillery battery from the garrisons of the Philippine Islands. The Gwalior Contingent has been totally annihilated by the Commander-in-Chief at Akberpoor, near Cawnpore. The Emperor of Austria has expressed his determination to uphold the rights of the Protestants in that country equally with those of the Catholics. The smallpox is raging in Adana to a fearful extent: in one town alone 3,000 children have been carried off. At Salzburg, in the Tyrol, influenza is so prevalent that all the public schools are closed. Mr. Goldsmid, son of Baron Goldsmid, has been appointed a Queen's Counsel, being the first Jew that has yet attained that dignity. The free navigation of the Danube has been the subject of a sharp and bitter correspondence between the French and Austrian Governments. Austria blusters and talks of her 800,000 bayonets. In Herregovine, Turkey, the Christians have had unjustly heavy imposts laid upon them: women have been subjected to the vilest outrages; their breasts were cut off, and themselves burnt alive: children were impaled before their parents' eyes, and the men put to death in the most cruel manner. Later accounts of the attempted assassination of Napoleon state that the total number of wounded is 141.—America: President Buchanan considers that Commodore Paulding committed a grave error in arresting General Walker, but pleads the substantial justice of the act; and great demonstrations of sympathy have been expressed by the people in New Orleans and Mobile towards the General, against the Commodore and Government in supporting him. Georgia, Mississippi, and Alabama have pledged to secede from the Union if Kansas be refused admission. A political combination has been formed against Comonfort the Dictator in Mexico; and

civil war seems inevitable. General Scott's policy of reinforcing the Utah Expedition, backed by the War Department, has swayed the Government: no troops are to be sent by way of California. The General-in-Chief, with the approbation of the War Department, has directed the Utah Army to be reinforced as soon as practicable by the First Regiment of Cavalry, Sixth and Seventh Regiments of Infantry, and Light Companies A. and M. Second Artillery. Orders have also been issued requiring 1,300 recruits by 15th March, who will concentrate at Fort Leavenworth. The House refused to receive a bill providing for five additional regiments for the army. Colonel Johnston was at Green River on the 8th November, with the whole army in a most deplorable condition, their cattle failing at the rate of one hundred per day. The Government has received advices, relative to Utah, to the effect that the Mormons will not retreat from Utah, but will fight it out where they are. The House Committee on Territories are enquiring into the administration of ecclesiastic and civil justice in Utah, and the disposition of the people towards the United States.

A SONG FOR RETURNING MISSIONARIES.

BY CHARLES W. PENROSE.

From afar we've come to our lov'd valley home,
And enchanted our dwellings we view:
Oh! what rapture to hear, from our Prophet and Seer,
Welcome back, O ye faithful and true!
O Zion, dear Zion, land of the free!
Of your beauties we've sung, and your praises have rung
In the lands o'er the wide-spreading sea.

With a tender caress, to our bosoms we press
Our companions and children so dear;
With our honour unsoiled, and our robes undefiled,
Oh! 'tis heaven once more to be here.
O Zion, dear Zion, land of the free!
As the fond ivy clings to the tall forest kings,
Our affections entwine around thee.

Though in lands far away there are scenes bright and gay,
And the laugh echoes merrily round,
Rank hypocrisy grows, looking fair as the rose,
But its sharp, deadly thorn may be found.
O Zion, dear Zion, land of the free!
Solid pleasures are thine, and thy virtues shall shine
When the nations in ashes shall be.

Here our voices we'll raise, and we'll sing of thy praise,
Sacred home of the Prophets of God:
Thy deliverance is nigh, thy oppressors shall die,
And the Gentiles shall bend 'neath thy rod.
O Zion, dear Zion, land of the free!
In thy temples we'll bend, all thy rights we'll defend,
And our home shall be ever with thee!

NOTICE.—With the date of this Number fully expires the time allotted for donations in aid of the returning missionaries to be forwarded to this Office.

ADDRESSES.—William Budge, 58, Albion Street, Birmingham.
Edward D. Miles, 6, Great Frederick Street, Cardiff.
Charles F. Jones, Henley Grove, Masbro, Yorkshire.
George Reed, 17, Derby Street, Newcastle-upon-Tyne.
Aaron Nelson, 15, Wilton Street, Belgrave Gate, Leicester.
William Fuller, Mr. J. Langton's, Back Lane, Newbury, Berks.
Jonathan Jackson, care of Joseph Wilson, Alma Place, Derby Lane, Chesterfield.

MONEY LIST, JANUARY 16—22, 1857.

Edward D. Miles	£4	0	0
William Brownlow	2	0	0
B. W. Brindle	5	0	0
	£11	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XX. Saturday, February 13, 1858. Price One Penny.

OBEDIENCE.

Obedience is compliance with the revealed laws and commandments of God. It is the expression and manifestation of our love to and faith in Him, by corresponding actions.

That this is absolutely necessary to salvation is evident from the Lord's own words—"If thou wilt enter into life, keep the commandments:" and again, "If a man keep my saying, he shall never see death." The Apostle also, in his Epistle to the Hebrews, speaks of the Lord as being "the author of eternal salvation unto all them that obey Him." Obedience to the Divine will, then, is absolutely and essentially necessary and indispensable. It is not everyone who says, "Lord, Lord," that shall enter the celestial kingdom, but he that doeth the will of God."

That obedience to the Gospel requirements and to all the revelations and commandments of the Lord is the only legitimate proof and test of our love to him is also evident from his own declarations, where he says—"He that hath my commandments, and keepeth them, he it is that loveth me." And again, "If ye love me, keep my commandments." The Apostle John likewise says—"This is the the love of God, that we keep His commandments; and His commandments are not grievous. Some persons imagine that the Divine laws and commandments *are* grievous, and cannot possibly be observed with strictness and kept inviolate. But here we are taught, by an inspired Apostle, that they are *not* grievous—that they *can* be and *must* be kept; for obedience to them is the required evidence of our love to God. In proof of this fact, we are further instructed, by Divine revelation, that "God will judge every man," not according to his professions of love and faith, but "according to his *deeds*"—"according to his *works*." Hence, faith or love, however strong or ardent, if not embodied in corresponding actions of obedience to the Divine commands, will be regarded as of no real value, having no sound basis—no ultimate form in the life and conduct. As the Apostle says, so say we—"Not the hearers of the law are just before God, but the *doers* of the law shall be justified."

It is opposite to all principles of rationality and justice to suppose, as do modern sectarians, that faith alone will be acceptable in the sight of God in place of obedience to His will. That will is made known in the laws which He reveals to His people in any and every dispensation. Obedience to those laws and commandments are essentially necessary to the wellbeing and salvation (temporal or eternal, as the case may be,) of the people to whom they may be given. Salvation by faith alone—that monstrous and soul-

destroying figment of modern times—is, therefore, to say the least of it, an absurdity. Not a word of Scripture sanctions such a romantic idea. Indeed, the whole Volume of Inspiration, from Genesis to Revelation, speaks in language diametrically opposed to it. What says the Lord by His servant Moses?—"Hear, O Israel, and observe my commandments to do them, that ye may live." What says the Psalmist?—"O that my ways were directed to keep thy statutes! O let me not wander from thy commandments! By them shall thy righteous servant be justified, and in keeping of them there is great reward." What says Solomon, the man of renowned wisdom?—"Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man." What says the Lord Jesus, who spake as never man spake?—"If thou wilt enter into life, keep the commandments." What says the Apostle, whose words were the words of God to the people?—"Faith, if it hath not works, is dead, being alone." "By works a man is justified, and not by faith only." "What doeth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Thou believest that there is one God: thou doest well. The devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead." What says John, the apocalyptic divine? Through him the Spirit said unto the churches—"Blessed are they that do His commandments, that they may have right to the tree of life."

It is true the Apostle Paul tells us that by the deeds of the law man cannot be justified—that by the works of the law no man living can be justified—that man is justified without them, and not *by* them. But it will be evident to all who examine the subject carefully that he alludes to the Jewish laws of external rites and ceremonies—the superadded legalities of the Mosaic economy, together with circumcision and sacrifices. In other parts of his writings, he enforces the duty of obeying the Divine laws and commandments; thus, in the one case, referring to the Jewish ceremonial laws, not intended for Gentile Christians; and, in the other, to what is called, in the language of modern religionists, the *moral* law, which is of universal obligation. In reference to the abrogated Levitical laws, which were peculiar to the Jews in the latter part of the Mosaic dispensation, the Apostle of the Gentiles says that "By the deeds of the law there shall no flesh be justified in His sight;" but, in reference to what is modernly termed the *moral* law, he declares that "the doers of the law shall be justified." In his letter to the Corinthian Saints, he, in one passage, alludes to both the Levitical and the universal laws, showing the comparative inutility of the one, and the essential importance of the other—especially of those which were given by revelation to them, at that time, for their own guidance and discipline, as Saints and followers of Jesus Christ, when he says—"Circumcision is nothing, and uncircumcision is nothing, but the *keeping of the commandments of God.*"

It should, then, be the chief object and concern of all professing Saints to live continually according to the commandments of the Lord. The Divine laws and commandments and revelations given to us will be of no real utility to us, and can secure to us no blessing or reward, unless and until we act in implicit conformity with their requirements. Obedience to the will of God here will insure to us a life of true happiness hereafter, but our heedlessness and neglect of it will as certainly lead us to ruin and death. If we would "enter into life" eternal, we *must* "keep the commandments" of God. If we "do His commandments," we shall "have right to the tree of life." They are our only title-deeds to immortality; for "God will render to every man according to his *deeds.*" Obedience to the Divine will is the Saint's only passport to the kingdom of heaven. Without that pass, "no man can see the Lord"—no eyes can see the king in his beauty," or "behold the land that is very far off;"—without it, no man or woman can ever reach the bliss designed for the righteous, or obtain that glorious "inheritance" which is "incorruptible, undefiled, and that fadeth not away."

Oh, then, ye Saints of the living God, who are privileged to belong to this, the last and greatest of all dispensations, beware, we beseech you, of the great responsibilities under which you stand. All your doctrinal professions will be of no avail to you, unless you exemplify them in your life and conduct. Daily live as you

would wish to die—Saints of the living God.

So let your hearts and lives express
The holy doctrines you profess.

Remember that unto whom much is given, from them much will be required. To you are committed the living oracles of God: to you are given the revelations of the Most High, through the last and greatest of all Prophets, the Son of God excepted. Upon you are bestowed the riches of eternity, the powers, and blessings, and fulness of the Gospel of life. You are privileged to belong to and to be identified with a Church and kingdom characterized above all others for its possession of heavenly and divine blessings. Well may you rejoice that your ears have heard the glad tidings of the Gospel—that your eyes have beheld the dawning light of so glorious a dispensation as this; for this is the opening twilight of a day whose meridian brightness will surpass all others that have preceded it—whose midday sun will shine with sevenfold splendour, and in the midst of whose radiant glory all the nations of the earth shall rejoice.

Did you but know and realize even one-thousandth part of the blessings and beatitudes which you are destined to enjoy in the kingdom of God, when it shall attain the pre-eminence over the kingdoms of the world, and when all nations under heaven shall bow to its sceptre, how would your bosoms swell with delight, and your very hearts within you leap for joy, at the prospective contemplation! But the glories of the future are not for you, unless you live for them, and are willing even to die for them. "No cross, no crown." "If ye will enter into life, keep the commandments" of God. "That servant who knows his Master's will, and will not do it, shall be beaten with many stripes;" but he who is faithful and obedient to his Master's will shall not only enjoy in the present the smile of His approbation, but in the end shall receive a full and superlative reward. No tongue can tell, no lips can express, no heart can conceive the fulness and extent of those real and imperishable joys that are laid up, as it were, in reserve, for the faithful Saints of God. Unnumbered blessings and immeasurable glories await their reception in the celestial world. Their life here, in this stage of action, notwithstanding all their trials, is comparatively a life of happiness and peace, because they are obedient to the law of righteousness; but when they are called upon to exchange worlds—when the herald of mortal dissolution arrives to proclaim the time of their departure hence, they will with gladness hail the welcome summons; they will willingly put off their fragile tenement of clay, and pass behind the vail of mortality into a higher and holier sphere, and will be prepared to enter into that Divine "presence" where there is "fulness of joy," and where are to be found true and substantial "pleasures for evermore."

PATRIOTIC DEMONSTRATION IN UTAH.

DECLARATION OF GOVERNOR BRIGHAM YOUNG.

I have been in this kingdom a good while—twenty-five years and upwards, and I have been driven from place to place; my brethren have been driven, my sisters have been driven; we have been scattered and peeled; and every time without any provocation upon our part, only that we were united, obedient to the laws of the land, and striving to worship God. Mobs repeatedly gathered against this people; but they never had any power to prevail until Governors issued their orders and called out a force under the letter of the law, but breaking the spirit, to hold the "Mormons" still while infernal scamps cut their throats. I have had all that before me through the night past, and it makes me too angry to preach. Also to see that we are in a Government whose administrators are always trying to injure us, while we are constantly at the defiance of all hell to prove any just grounds for their hostility against us; and yet they are organizing their forces to come here and protect infernal scamps who are anxious to come and kill whom they please, destroy whom they please, and finally

exterminate the "Mormons." We have transgressed no law, and we have no occasion to do so, neither do we intend to; but as for any nations coming to destroy this people, God Almighty being my helper, they cannot come here. [The congregation responded by a loud Amen.] That is my feeling upon that point.

NARRATION OF ELDER GEORGE A. SMITH.

I visited the different settlements hurriedly until I reached Parowan, in the county of Iron, the place of the first settlement in the southern part of the Territory. When I arrived there it appeared that some rumour or spirit of surprise had reached them, for there were active operations going on, seemingly preparing for some thing that was near at hand. As I drove in at the gate I beheld the military on the square exercising, and was immediately surrounded by the "Iron Battalion," which seemed to have held its own very well since it was organized in that place. They had assembled together under the impression that their country was about to be invaded by an army from the United States, and that it was necessary to make preparation by examining each other's arms, and to make everything ready by preparing to strike in any direction, and march to such places as might be necessary in the defence of their homes.

As it will be well recollected, I was the president of the company that first made the settlement there. I was received with every feeling of enthusiasm, and I never found them in better spirits. They were willing any moment to touch fire to their homes, and hide themselves in the mountains, and to defend their country to the very last extremity. Now, there had not been such preaching as that when I went away; but the spirit seemed to burn in my bones to visit all these settlements in that southern region. Colonel Dame was about organizing the military of that district under the law of last winter. As the Colonel was going along to organize the military, I got into the carriage and went on a mission of peace to preach to the people. When I got to Cedar, I found the Battalions on parade; and the Colonel talked to them and completed the new organization.

On the following day I addressed the Saints at their meeting-house. I never had greater liberty of speech to proclaim to the people my feelings and views; and, in spite of all I could do I found myself preaching a military discourse, and I told them in case of invasion it might be necessary to set fire to our property and hide in the mountains, and leave our enemies to do the best they could. It seemed to be hailed with the same enthusiasm that it was at Parowan. That was the same Sabbath that brother Young was preaching the same kind of doctrine, and I am perfectly satisfied that all the districts in the southern country would have given him their unanimous vote.

I went to Penter, and there addressed a house full of people in the evening, and then proceeded to Cedar the next day. They had heard they were going to have an army of 600 dragoons come down from the East on to the town. The Major seemed very sanguine about the matter. I asked him, if this rumour should prove true, if he was not going to wait for instructions. He replied, there was no time to wait for any instruction; and he was going to take his battalion and use them up before they could get down through the kanyons; for, said he, if they are coming here, they are coming for no good. I admired his grit; but I thought he would not have the privilege of using them up, for want of an opportunity.

I do not know whether the inhabitants of Parowan intended to whip a regiment of dragoons or not; but it is certain they are wide awake, and are not going to be taken by surprise. There was only one thing that I dreaded, and that was a spirit in the breasts of some to wish that their enemies might come and give them a chance to fight and take vengeance for the cruelties that had been inflicted upon us in the States. They did feel that they hated to owe a debt and not be able to pay it; and they felt like an old man that lives at Provo, brother Jameson, who has carried a few ounces of lead in his body ever since the Haun's Mill massacre in Missouri; and he wants to pay it back with usury; and he undertook to preach at Provo, and prayed that God would send them along, for he wanted to have a chance at them.

Now, I never felt so. If the Lord

brings us in collision with them, and it is His will, let us take hold, not in the spirit of revenge or anger, but simply to avenge God of His enemies, and to protect our homes and firesides; but I am perfectly aware that in all the settlements I visited in the south, Fillmore included, one single sentence is enough to put every man in motion: in fact, a word is enough to set in motion every man, or set a torch to every building, where the safety of this people is jeopardized.

REMARKS OF ELDER JOHN TAYLOR—RESPONSE OF THE PEOPLE.

You are terribly tyrannized over, according to what I hear; and many of you want to leave.

I engaged, when I was back in the States, that if they would send all to Utah that wanted to come, we would engage to send all back that wanted to go. That would be a fair bargain, you know; but I think they would have the heaviest job on hand. [Voices: We know they would.] What was your object in coming here? Was it to rebel against the General Government? [President Brigham Young: To get away from Christians.] Brother Young says it was to get away from Christians—from that unbounded charity which you had experienced amongst them. In consequence of their treatment, you had to come away to seek a home in the desert wilds, and to obtain that protection among savages which Christian philanthropy denied you. We came here because we could not help it; and now we have got an idea to stay here because we can help it. This is about the feeling. In the day of our sorrow and affliction, when hunted by our enemies, was there anybody to pour in comfort to the wounded bosom? Have there been any of the priests and editors to take our part? Where are they?

What have you heard taught here? Nothing but the law of God and obedience to the laws of the land. Nobody but the most black-hearted villains that ever lived would have gone among our enemies and represented things otherwise. You comprehend liberty, and you will have this boon. Many of your fathers have fought for this, and you are resolved to enjoy it. Will you endeavour to disannul the Government? No, but we will rally round the Constitution that was purchased by the blood of our fathers, and will support it. These are our views; and while we do not trample under foot the Constitution, we will take care that others do not do it.

[The congregation responded, "Amen."]

Furthermore, this people have confidence in their leaders, because in times of trouble and trial they have stemmed the torrents and been foremost in the battle. It is not a kind of soft, smooth eloquence to tickle the ears of men, but it is stern matters of fact that the people know. As Paul said, "Can anything separate us from the love of God?" No, brethren; we are cemented together by eternal ties that the world does not know, nor can it comprehend. Talk to us of bowing to the Gentile yoke! Nonsense. What would be your feeling, if the United States wanted to have the honour of driving us from our homes, and bringing us subject to their depraved standard of moral and religious truth? Would you, if necessary, brethren, put the torch to your buildings and lay them in ashes, and wander houseless into the mountains? I know what you would say and what you would do.

[President Brigham Young: Try the vote.]

All you that are willing to set fire to your property and lay it in ashes, rather than submit to their military rule and oppression, manifest it by raising your hands.

[The congregation unanimously raised their hands.]

I know what your feelings are. We have been persecuted and robbed long enough; and, in the name of Israel's God, we will be free!

[The whole congregation responded "Amen;" and President Brigham Young said, "I say Amen all the time to that."]

The great God has set His hand to roll forth His purposes, and the hand that opposes it shall be palsied. The power of God shall be felt among the nations that reject the truth. All is right in Israel, and we do not want to hurt anybody, but we feel to bless everybody, and our hearts are full of blessings for all who will work righteousness. Shall we still bless the human family? Yes. Shall we rally around the Constitution of the United States and protect it in its purity? Yes, we will save it when others forsake it.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 88.)

[October, 1842.]

Friday, 7th. This morning Elder Elias Higbee states about the same things as were stated by Elder Rigdon two days ago, and also that he had been informed that many of the Missourians are coming to unite with the Militia of this State voluntarily, and at their own expense; so that after the Court rises at Carthage, if they don't take me there, they will come and search the city, &c. It is likely that this is *only* report.

Emma is some better. I am cheerful and well.

From the situation and appearance of things abroad, I concluded to leave home for a short season, until there should be some change in the proceedings of my enemies. Accordingly, at twenty minutes after eight o'clock in the evening, I started away in company with brothers John Taylor, Wilson Law, and John D. Parker, and travelled through the night and part of next day; and, after a tedious journey, arrived at Father Taylor's well and in good spirits.

This day the teachers met in Nauvoo, and organised into a Quorum, by appointing Elisha Averett, President; James Huntsman and Elijah Averett, Counsellors; Samuel Eggleston, Scribe; and eleven members.

Monday, 10th. Elder Taylor returned to Nauvoo and found Emma gaining slowly. My health and spirits are good.

Tuesday, 11th. From the *Times and Seasons*:—

"To the Saints at Nauvoo and scattered abroad.—This may certify that President Joseph Smith, the Trustee in Trust for the Temple, called upon the Temple Committee on the 1st instant to present their books and accounts for examination, and to give account of their work at the Temple. After carefully and attentively examining and comparing their books and accounts, the Trustee expressed himself well satisfied with the proceedings and labours of the Committee, and ordered that this be published in the *Times and Seasons*, that the Saints may know the fact, and be thereby encouraged to double their exertions and forward means to roll on the building of the Temple in Nauvoo. It was also ordered that the Recorder's Office be henceforth removed to the Committee House near the Temple. All property and means must therefore be brought to that place, where it will be recorded in due form.

WM. CLAYTON,

Clerk and Recorder of the Temple.

Nauvoo, October 11, 1842."

Thursday, 13th. The brethren arrived from Wisconsin with a raft of about 90,000 feet of boards and 24,000 cubic feet of timber for the Temple and Nauvoo House.

Saturday, 15th. Brother John D. Parker returned to Nauvoo, and informed my friends that I was well.

Sunday, 16th. I copy the following from the *New York Herald*:—

"THE MORMONS.

Arlington House, October 16, 1842.

General J. G. Bennett.—Sir,—Some time since I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his introducing to my kind attention, a friend of his from the Holy City of Nauvoo.

In this letter I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation. I likewise commiserated with him in his affliction, and signed myself, at the conclusion of my letter, as his friend, which I really am, and the friend of all good Mormons, as well as other good men.

Why should I not be Joseph Smith's friend? He has done nothing to injure me, nor do I believe he has done anything to injure Ex-Governor Boggs, of Missouri. The Governor, no doubt, under strong feelings, may have thought and believed that Smith had preconcerted the plan for his assassination; but there is no legal evidence whatever of that fact,—none by which an unprejudiced jury would convict any man; yet to send this man into Missouri, under the present requisition, would be an

act of great injustice, as his ruin would be certain.

How could any man, against whom there is a bitter religious prejudice, escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal, and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the Eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the Eighth was excommunicated, body and bones, soul and all, by his Holiness the Pope; still the Church of England has lived as well as all the other sects.

Just so it will be with the Mormons. They may kill one Prophet and confine in chains half his followers, but another will take his place, and the Mormons will still go ahead. One of their Elders said to me, when conversing on this subject, that they were like a mustard plant,—"If you don't disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more."

Undertake to convince them that they are wrong, and that Smith is an impostor, and the answer is, laying the hand on the heart, "*I know in my own soul that it is true, and want no better evidence:* I feel happy in my my faith; and why should I be disturbed?"

Now, I cannot see but what this is the sentiment that governs all religiously-disposed persons, their object being heaven and happiness, no matter what their church and creed. They, therefore, cannot be put down while the Constitution of the United States offers them protection in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe that all the real, sincere Mormons would die sooner than abandon their faith and their religion.

General John C. Bennett has stated that to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet.

Now, is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of from one to three thousand lives will, no doubt, follow in an attempt to accomplish an object not in the end worth a button. Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as, since that affair, they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are drove farther west, they may set up an Independent Government, under which they can worship the Almighty as may suit their taste. Indeed, I would recommend to the Prophet to pull up stakes and take possession of the Oregon Territory in his own right, and establish an independent empire. In one hundred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act of one man.

With respect to myself, I would just repeat that I am the Prophet's friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat ox, nor bowed for a favour on my own account to mortal man. While I despise the purse-proud man, I am proud to the proud man, and humble to the humble; and, where men were contending, have ever thrown myself on the weakest side.

By inserting this communication, it is presumed that no one will hold the *Herald* responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent, liberal-minded men in this country who think as I do. Neither the Mormon Prophet nor his people can add any thing to my fortune or reputation. I expect nothing from them: they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, and hope the Governor and State of Illinois will act in the like manner. It is true I was commissioned in their Legion, through the instrumentality of their enemy, General John C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since.

The Missouri persecution fixed my attention and commiseration on the people. It must be recollected, too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this certainly is contrary to every thing like despotism.

I hope, therefore, and with great deference express that hope, that Ex-Governor

Boggs will withdraw his demand from the Prophet, and let those poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceeding.

Most respectfully,
Your humble servant,
JAMES ARLINGTON BENNETT,
Counsellor at Law, &c."

By this I discover a spark of liberty burning in the bosom of the writer. May it continue to burn and burn, till it once more fires the whole land with its heavenly influence.

Thursday, 20th. Early this morning I arrived at home on a visit to my family. During the day, I was visited by several of the brethren, who rejoiced to see me once more. Emma is still getting better, and is able to attend to a little business, having this day closed contract, and received pay for a quarter section of land of brother Job V. Barnum.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 13, 1858.

TITHING.—The law of Tithing is not peculiar to this last dispensation. It has characterized the people of God since Abraham's day, and even ages before. With holy men, such as Abel, Seth, Enoch, and Methusaleh, it was an acknowledged law that God required an offering of earthly substance—of that which was possessed by His children. That it was a law of God, and not of man, was acknowledged even by the *self*-righteous Pharisee, who, in boasting of his own righteousness, declared in evidence thereof that he gave tithes of all that he possessed. Jesus fully sustained this law when he pronounced the Pharisees hypocrites! saying, Ye pay tithe of mint, anise, and cummin, but have omitted the weightier matters: "these ought ye to have done, *and not to leave the other undone.*" God also complained of the iniquity of His people through Malachi—"Ye have robbed me in tithes and offerings," for which they were cursed with a curse, and were required to return unto the Lord by bringing their tithes. All these acts prove, beyond a doubt, the law to be eternal, and of holy and Divine origin.

This law is now in force and binding upon the Saints of the last days. But many do not appreciate it; and some suffer themselves to be cut off from the true vine, and to lose their standing, rather than pay their tithing. Others in impoverished circumstances say they cannot pay it—that it is unjust in God, and especially so in His servants, to require it; and they come to the conclusion that they *will not* pay it. Thus stubborn will prevails over the law of righteousness. But let us ask, Has man authority to suspend the eternal laws of God? Can man condemn God, and say He is unjust? Can poverty or any other circumstance justify man in transgressing and setting at naught laws of Divine origin? Such we do not conceive to be possible. If mere circumstances and our own will are allowed to prevail over the requirements of God, we can have no hope of redemption from those evil and adverse circumstances. They and our obstinate *will* are adverse to the law of righteousness: they make us slaves to sin, the wages of which is death. It is the legitimate struggle and warfare of life to overcome and subdue all influences, circumstances, and feelings that are repugnant to the laws of heaven. This is fighting the *good* fight, in which we must overcome or fail to obtain the crown.

A person who has once subscribed to the laws of the kingdom of God becomes a

transgressor by refusing to pay tithing. To say that he cannot do it is accusing the Author of the law. A man that earns but ten pence per week can pay his tithing as well as the man that earns ten pounds, so far as the deed is concerned; and it is by our deeds, not the consequences of them, that we are to be judged, and for them that we are to be rewarded. The poor can keep the law as well as the rich. Were not this the case, it would be without effect upon most of mankind. Indeed it is the poor who receive the Gospel: the requirements of God are suited to them; and "theirs is the kingdom of heaven," a kingdom into which the rich can hardly enter. The poor, above all others, need the fellowship and favour both of God and His Saints, and should never do anything to deprive themselves of that favour, nor fail to do anything that would entitle them to it. The poor who pay their tithing are the first to whom assistance should be rendered, if in need. Such should be regarded with favour by those who are rich; and, like Paul, we would "charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Where the Saints are so poor that they cannot tithe themselves without receiving assistance in return for their support, they may be released from paying it until their circumstances are improved, and then pay up all arrears; but they cannot be released from the obligation they are under to the law. That obligation will hold good till the end of time, and the accumulating debt must be fully cancelled. The fact that it has been paid will secure the promised blessing—"He that is tithed shall not be burned." Until the Saints are released from paying tithing by him who holds the keys of the kingdom of God, neither circumstances, nor men without those keys, can justify them in not faithfully complying with the Divine requisition. The willing and obedient are highly esteemed by the Lord, and they shall inherit all things.

For further instructions, see *Star* Number 28, page 440, Number 30, page 473, Vol. XVIII.; and Number 36, page 569, Vol. XIX., which, with the foregoing, will fully answer questions that have been propounded.

LATEST FROM UTAH.—The Utah mail for November, *via* California, bringing letters with dates to the 7th, and Nos. 32, 33, 34, and 35 of *Deseret News*, arrived on the 28th ult. The news received fully confirm the previously expressed determination of Governor Young and the people to resist the entrance of an armed force into their settlements, which, if submitted to, would inevitably result in the most disastrous consequences to the Territory. They prefer keeping out of the tyrant's grasp to the struggle that would be necessary to extricate themselves, if once in.

The weather had been very warm, but was becoming changeable. Influenza had prevailed, especially among children, and in some cases proved fatal. We are requested to notice the death, on the 23rd of October, of William Jabez, son of J. V. and Lydia E. Long, aged 1 year, 8 months, and 11 days. The semi-annual Conference held in G. S. L. City, Oct. 6th and 7th, was addressed by President Brigham Young, Elders Hyde, Lyman, Rich, L. Snow, and E. Snow, of the Twelve; and of the returned missionaries, Elders P. H. Young, Musser, Hoffheins, Carrigan, Little, Rogers, Thurston, Holden, Dille, Walker, Evans, Cowley, Curtis, Ashby, Tyler, Kelly, Duncan, Christiansen, and Neilsen.

Elder Henry P. Richards had arrived with the Carson Valley Company, from his late mission to the Sandwich Islands. About two feet of snow had fallen on the mountains, and considerable rain in the Valley. "The people are all full of joy, and peace, and thanksgiving to the Lord their God for His goodness and mercy, and for the prospects of Zion shortly being free."

HOPE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity,"—PAUL.

(*Continued from page* 83.)

Thus we see that though hope, like faith, is a natural principle, common to all classes of men, and exhibited in the affairs of every-day life, both secular and sacred, it is not confined to the present scene of action. It has a far wider scope—a higher and far more extensive range than this world's temporalities can afford. It reaches to the other side the vail. It steps over the sepulchre of mortality, and wings its way to a higher sphere. Could we gaze upon the glories of the celestial world now, in our frail and unaided mortal state, we should be overcome with the power and grandeur of the scene: the eye would be dazzled and the sight bedimmed by the intensity of its brilliance. But faith can look, and hope can revel, with the most ecstatic joy, in the anticipation of one day realizing in very deed that which the eye cannot now see, neither the ear hear, nor the heart fully conceive. "If in this life only we had hope," says the Apostle, "we are of all men most miserable." It is the Saints' peculiar privilege, at all times and under all circumstances, to "rejoice in hope." Though tossed on the stormy waves of persecution, and surrounded on every side with apparent dangers, we have no reason to fear—no cause for despair; for amidst the howlings of the tempest and the almost overwhelming power of the influences that are brought to bear against us, may be heard the gentle voices of faith and hope sweetly whispering, "Fear not: all is well." Thus fortified, we can at all times "glory in tribulation," and put our whole trust and confidence in Him who presides over all things in heaven and on earth. And even at the last trying hour of mortal dissolution, when treading the verge of the dark "valley of the shadow of death," the true Saint of God can declare, with the fullest assurance of faith and hope, "I will fear no evil, for Thou art with me!" And at the time, too, of the final winding-up scene, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,"—when "the earth also and the works that are therein shall be burned up,"—even then he can take the pinions of hope, and soar far above the terrors of a blazing world. Thus the poet Campbell, in his "Pleasures of Hope," has the following beautiful and expressive lines:—

"Eternal Hope! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous youth began—but not to fade.
When all the sister planets have decayed,—
When, wrapt in fire, the realms of ether glow,
And heaven's last thunder shakes the world below,
Thou, undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

How baseless, then, and how totally unworthy of credence is the popular notion that hope will cease and be "done away" when the body dies. Modern theologians teach that hope is a principle peculiar to this mortal life, and that it will terminate when earth returns to earth, dust to dust, and ashes to ashes. But far—far from this is the real truth. As well might it be said that *life* terminates here—that intellect, energy, and happiness all end with the body, and lie buried in the tomb! Hope end with *this* life? Hope confined within the boundary of mortality—the narrow limits of some threescore years and ten? Not so! It cannot die as long as the spirit lives. It is a sempiternal attribute of the soul—an indispensable element in its organization,—a characteristic feature—a constituent portion of the mind, necessary to its perfection, which grows with its growth and strengthens with its strength. It is thus necessary to our progress in spiritual life; and being, as it were, a part of ourselves, it belongs to us, and we cannot separate ourselves from it, or it from us. It is an inseparable ingredient of our nature, and must go where we go, and abide with us—abide where and just as long as we abide. When we enter the spirit-world we shall take it with us, for

we cannot leave it behind. In exercising it, we promote its growth and increase its strength. In developing and perfecting it, we develop and perfect ourselves. The more we exalt it the more we exalt ourselves, our mental state, and spiritual character. How, indeed, can the mind continue to exist without its essential attributes? As well might we suppose a substance to exist without its form or its qualities as to imagine that man can continue to live without his mental and spiritual characteristic—hope. If hope be one of the springs of action in this world, it will be so in the world to come. If the energies of man be inspired by hope here, they will there; for change of place, change of scene, and change of circumstances will not and cannot change or destroy essential principles. An angel has the same mental characteristics that we have, although far more exalted in knowledge, power, and glory. Hope is just as necessary to the life and happiness of the highest angel as it is to ours. Can we conceive of a heaven of bliss without the smiling presence and sweet influence of hope? Where there is no anticipation, no expectancy, no hope of future blessings, there can be no joy—no happiness. Take away hope, and heaven itself, with all its glories, becomes at once a hell.

"And now abideth faith, hope, charity, these three." We have seen that hope, like faith, is an essential, constituent principle of the mind, and as such, is peculiar to all intelligencies, of every grade and character, from mortal men upwards. It is thus, of necessity, an *abiding*, ETERNAL principle—high as heaven, boundless as the universe, and immortal as the Gods!

FOREIGN CORRESPONDENCE.

RELIGIOUS INTOLERANCE.

Switzerland, December 31, 1857.

President S. W. Richards.

Dear Brother,—I am happy to inform you and the readers of the *Star*, that the Latter-day Work progresses here, although the opposition is considerable.

Brother Alder has just paid a fine of about thirty shillings; and I remarked to him that those were thirty pieces of silver for which the mob magistrates were selling the Saviour, although they knew it not.

The first charge against him was that he had wished to read the Bible with his family and three friends. He had not commenced reading when the mob came; but the fact that five or six Saints being together, with a Bible in the house, was sufficient testimony (as they were not likely to commit any other wickedness). They were found "guilty," and fined on this count.

The second charge was that he had lodged some of the Saints. Found "guilty" on this count. This leads me to remark that Lot would probably have been fined for allowing the angels to remain over night, *if Sodom had not been burned the next day.* How many were fined for lodging Jesus and his persecuted Apostles I do not know.

The third charge was that he had hid up an Elder from the fury of a brutal mob, who had demolished the windows and everything else they could. For this he was also found "guilty," *and the mob were found* INNOCENT.

Yours truly,

JABEZ WOODARD.

THE "NEW YORK TRIBUNE" ON THE UTAH EXPEDITION.

The letters of our Utah correspondent which we publish to-day throw considerable light on the position at present occupied by the Mormons. We refer particularly to the orders of General Wells, the Mormon Commander-in-Chief, found on the person of Taylor, a Mormon Major, taken prisoner along with two others, by some of the troops. These orders are, in substance, to harass the

advance of the army in every possible way short of shedding blood. We do not share the surprise expressed by our correspondent that the orders contain this limitation. It does not grow out of the idea that bloodshed is necessary to constitute treason, but out of that hesitation at taking life, which, however soon and however completely it may be got over, always characterizes the commencement of civil warfare. In point of law, the shedding or not shedding of blood might make no difference. In point of sentiment and feeling, and of action stimulated by sentiment and feeling, it makes a great deal. Hence, in these cases, it is always a great point to throw the responsibility of the first bloodshed on the opposite party. Brigham Young has sense enough to know that, great as is the existing antipathy against him and his people, a conflict commenced by his orders, in which the blood of United States soldiers should flow, would greatly aggravate it. On the other hand, it may be found that extreme proceedings against Major Taylor, who it seems is charged with high treason, as having been one of the party concerned in stopping and burning the provision waggons, will produce a state of feeling in the Mormons which, perhaps, in the present position of the troops, might as well not be precipitated. At last the forces are concentrated, and are encamped for the winter at Fort Bridger. The annals of military operations are sufficiently full of disastrous blunders; but they will scarcely furnish a more striking instance of the kind than this sending of two thousand men a thousand miles into the wilderness, to pass the winter at that dreary place. For any purpose of operating against the Mormons, these troops would have been a hundred times better posted, had they remained in Kansas. A start from Kansas early in the spring would have brought them to Salt Lake City by midsummer,—quite as soon as they can expect to arrive there now, even if the cold, and the Mormons, and the diet of lean beef, which forms the chief part of their rations, should leave them, when the spring opens, with numbers, strength, or spirit for the enterprise. In fact, no movement from Fort Bridger can be attempted until draft cattle, fresh supplies of provisions, and additional forces are brought up from the frontier; so that nothing can be gained, even in time, by the present position of the troops, and the inevitable sufferings and privations to which they will be subjected. Had it been the object of the Government to encourage Brigham Young to oppose the entrance of the troops into Utah, and to aid the Mormon leaders in working up the fanaticism of their deluded followers to the highest pitch of desperate resolution, they could hardly have chosen a method of procedure better adapted to that end. If the troops, according to the original plan, had pushed forward in the spring and arrived in Utah by July, as they might and should have done, it is not likely that any resistance would have been opposed to their entrance into the country, or that the civil officers would have found any serious difficulty in entering upon the formal discharge of their duties. The political exigences of Kansas, and the retention of the troops in that Territory to aid in keeping down the Free State men, and sustaining the Border-Ruffian regime, having interfered with this movement, evidently the true policy would have been to have held back the troops for the winter. In that case, the Mormons, would probably have regarded the expedition as abandoned. At all events, the interval might have been employed in disseminating among them a more correct idea of the real object of the enterprise; and when the army moved forward in the spring, it might have been in such force as to deter the Mormon leaders from the idea of an armed resistance.

Instead of either of these reasonable courses, finding itself exposed to the suspicion of never having really intended any movement against the Mormons, the Government undertook to relieve itself from that charge by precipitating the troops, just at the beginning of the winter, into a position where they can do no good, where they are exposed to suffer greatly, and in which, worn down and diminished in strength and numbers, as they necessarily must be by a winter spent in cantonments under such circumstances, should the Mormons attack them in the spring, they may have great difficulty to maintain themselves till supplies and reinforcements can come up.

In addition to all the other criticisms to which this unlucky winter encampment at Fort Bridger lies open, in the present state of the Federal Treasury, the

expense of it is not to be overlooked. The exceedingly heavy cost of transporting to such a distance and through such a country a six or eight months' supply for two thousand men will be entirely thrown away. On the frontier the troops might have been fed during the winter for a fifth part of the sum which their maintenance at Fort Bridger will cost. Flour transported over the Plains, by the time it reaches Fort Bridger, mounts up to half a dollar the pound, and other things in proportion. The beef of the half-starved oxen, on which the troops will be chiefly fed, will doubtless cost the Government three or four times the money for which, in the market of St. Louis, they might have purchased beef of the best quality. Even the limited quantity of supplies which the country about Fort Bridger might, under ordinary circumstances have furnished, will now be cut off by the Mormons. In fact, the whole cost incurred in fitting out this Expedition may be considered as absolutely thrown away,—indeed, much worse than thrown away,—since the only result of it will have been to put the troops into a winter position, the least advantageous that could possibly have been chosen for them, and which, if it has no worse result, will certainly inspire them with a bitterness of feeling towards the Mormons not favourable to a peaceful solution of existing difficulties; while the Mormons themselves will be wrought up by this hostile encampment, as they regard it, on their border, to the highest pitch of fanaticism, and may be stimulated by the helpless condition of the troops in the spring, as they have been by the difficulties of a winter advance into their country, to measures of annoyance and hostility, upon which, otherwise, they might never have ventured.

INDIAN AGENCY OF UTAH.

Camp in the South Pass, Oct. 25, 1857.

Dr. Hurt, the Indian Agent, supposed to have been murdered by the Mormons, arrived at our camp on the evening of the 23rd, escorted by twenty Utah Indians. He fled from his station on Spanish Fork on Sept. 27th, at midnight, and had wandered with his escort nearly 300 miles before he received the information which guided him to us. His story of the circumstances which led him to conclude that his life was in danger, and of his escape, is long and complicated. He proposes to reduce it to writing, in which case I shall be able to forward to you a copy of the narrative.

It is said Dr. Hurt failed to receive the following letter from Governor Young, who had no knowledge of his intentions to leave until on the eve of his departure.

Office Superintendent Indian Affairs,
Great Salt Lake City, Utah Territory,
September 26, 1857.

Sir,—I am informed that you propose going to the States by some unfrequented route, and in company with certain Indians as pilots and travelling companions. Such a course is very unsafe, and highly improper in an officer of the Government. I, therefore, respectfully advise you, when you are ready to start upon your journey to the East, to call upon me, in my office in Great Salt Lake City; and I hereby pledge you a sufficient escort and a comfortable carriage for your speedy and safe transportation to the protection of the United States troops *en route* for this Territory.

Trusting that this advice will meet with a cheerful compliance on your part,

I am

BRIGHAM YOUNG,

Governor and Ex-Officio Superintendent of Indian Affairs.

Dr. GARLAND HURT, United States Agent for the Territory of Utah.

THE French Academy of Sciences has just rewarded a journeyman shoemaker, named Rigault, for his invention of a system by means of which arithmetic can be entirely superseded by the use of geometry.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

THE EARLY SETTLER OF UPPER CANADA.—Great as has been the prosperity of America and of the settlements which mark the magnificent country just described, yet nature has not been wooed in them without trials, nor have her treasures been won without a struggle worthy of their worth. Those who have been in the habit of passing *early clearings* in Upper Canada, must have been struck with the cheerless and lonely, even desolate appearance of the first settler's little log hut. In the midst of a dense forest, and with a "patch of clearing" scarcely large enough to let the sun shine in upon him, he looks not unlike a person struggling for existence on a single plank in the middle of an ocean. For weeks, often for months, he sees not the face of a stranger. The same still, and wild, and boundless forest every morning rises up to his view; and his only hope against it shutting him in for life rests in the axe upon his shoulder. A few blades of corn, peeping up between stumps whose very roots interlace—they are so close together, are his soul safe-guards against want; whilst the few potatoe plants, in little far between "hills," and which struggle for existence against the briar bush and luxuriant underwood, are to form the seeds of his future plenty. Tall pine trees, girdled and blackened by the fires, stand out as grim monuments of the prevailing loneliness, whilst the forest itself, like an immense wall round a fortress, seems to say to the settler, "How can poverty ever expect to escape from such a prison-house?"

Yet there is, happily, a poetry in every man's nature; and there is no scene in life, how cheerless soever it may seem, where that poetry may not spring up—where it may not gild desolation itself, and cause a few to hope where all the world besides might despair. That little clearing—for I describe a reality—which to others might afford such slender guarantee for bare subsistence, was nevertheless a source of bright and cheering dreams to that lonely settler. He looked at it, and instead of thinking of its littleness, it was the foundation of great hopes of a large farm and rich corn fields to him. And this very dream, or poetry, or what you will, cheered him at his lonely toil, and made him contented with his rude fire-side. The blades of corn, which you might regard as conveying but a tantalizing idea of human comforts, were associated by him with large stacks and full granaries; and the very thought nerved his arm, and made him happy. His little lonely hut, into which I saw shrink out of sight his timid children—for they rarely if ever saw a stranger—was coupled by him, not with the notion of privations and hardships you might naturally attach to it, but with the proud and manly idea that *it* should be the place where he should achieve the respectability and independence of those children. But, besides this, he knew the history of hundreds, nay, thousands of others in Canada, who had gained prosperity against similar odds; and he said, in his manliness, that he should go and do likewise.

Seven years afterwards I passed that same settler's cottage. It was in the valley of the Grand River in Upper Canada, not far from the present village of Caledonia. The little log hut was used as a back kitchen to a neat two-story frame house, painted white. A large barn stood near by, with stock of every description in its yard. The stumps, round which the blades of corn, when I last saw the place, had so much difficulty in springing up, had nearly all disappeared. Luxuriant Indian corn had sole possession of the place where the potatoes had so hard a struggle against the briar bushes and the underwood. The forest—dense, impenetrable though it seemed—had been pushed far back by the energetic arm of man. A garden, bright with flowers, and enclosed in a neat picket fence, fronted the house. A young orchard spread out in rear. I met a farmer, as I was quitting the scene, returning from church with his wife and family. It was on a Sunday; and there was nothing in their appearance, save perhaps a healthy brown colour in their faces to distinguish them

from persons of wealth in cities. The waggon they were in, their horses, harness, dresses, everything about them, in short, indicated comfort and easy circumstances. I enquired of the man who was the owner of the property I have just been describing? "It is mine, sir," he replied: "I settled on it nine years ago, and have, thank God, had tolerable success."

Such was an early settler of Upper Canada. Such were his hardships, his fortitude, and his success. His history is but that of thousands in the same Province.

THE JEWS OF MOROCCO.

"The Jews are considered by the Mussulmans of Morocco in the light of unclean animals and of enemies of God; and if they do not exterminate them it is only because they are useful, and because true believers have a right to turn everything to account. Indeed, were the Jewish population suddenly removed from the country, such an event would be a public calamity of incalculable magnitude; for it is the Jew alone who can mend a lock, build a house, make gold and silver trinkets, coin money, decorate a room, or weave silk, all such handicrafts being regarded by the Mussulman with supreme contempt. Even the Sultan himself is obliged to have recourse to them for the collection of taxes or negotiations with Christians. Slaves in appearance, the Jews possess in reality all that power which superior talent and cunning can confer. Every night the Jews are shut up in a particular quarter enclosed with a wall, and it is only after sunrise they are allowed to enter the Mussulman town, where they have their shops. The Jew is obliged to wear black clothes, that colour being the emblem of misfortune and malediction. If he passes before a mosque, a zaouia or chapel, or if he meets a holy man, a marabout, or a sheriff, he must take off his shoes, and carry them in his hand until he has passed them. They are not allowed to cross a Mussulman cemetery, and their women are publicly flogged on the slightest pretence by a Mussulman woman, specially designed for this function, and who is called the *ahrifa*. If a Mussulman strike a Jew, the latter is not permitted to defend himself, otherwise than by flight or stratagem. When the Sultan passes through a town, the Jews of the place are obliged to offer him rich and magnificent presents. Yet with all this burden of servitude upon them, they never abjure their faith; but this constancy, certainly commendable in itself, is coupled with the grossest ignorance and superstition. They hate the Christians quite as much as the Mussulmans, although the little protection they enjoy at Tangier, is due to the Christian consuls. When a Christian enters the house of a protected Jew he is received with every mark of hospitality; but no sooner is his back turned than the glass out of which he has drunk is broken into pieces, and everything he has touched is subjected to a rigorous purification, performed with many complicated ceremonies. A Jewish servant will not eat the meat she has cooked for a Christian, although bought at a Jewish butcher's, because it has been cooked in Christian vessels."—*From the "Revue Contemporaine."*

VARIETIES.

Humility is the nearest path to exaltation and honour.

Syracuse, N. Y. it is said, may be justly considered the hot-bed of immorality, with a splendid yield of forbidden fruit. Two out of five of the married women, a resident states, were addicted to drink and Free Love Associations.

Passing Events.—On the wedding day of the Princess Royal, upwards of ninety couples were married in the Parish Church of Leeds. In Berlin, the same day, seven young bridal couples received a donation of 100 thalers each towards commencing housekeeping: other Prussian towns followed the example. The arrangements made for the departure of the Princess and Prince Frederick William from Gravesend and their arrival in Berlin

on the 8th inst. were magnificently grand. Success continues to attend the British arms in India, and the rebels seem inclined to evade collision, though still determined on resistance and committing new depredations. The French Government has resolved to put down all religious controversy in the public press. The late attempt at assassination has only served to strengthen the Imperial Throne. The Queen of Oude died at Paris on the 25th ult. The Leviathan was successfully launched and towed to her moorings at Deptford on the 30th ult., after more than three months' constant exertion.—AMERICA: The final losses of firms during the late money panic have been estimated at 142,780,000 dollars. Arrangements are being made for forwarding supplies to Utah, but no money is available for purchases. California volunteers her services to the General Government against the Mormons. The fact that only two Mormon women remained in Carson County is cited as another instance of the tenacity with which they cling to their peculiar faith. Colonel Cumming, at Bridger, issued, Nov. 21, a Proclamation as Governor, declaring Utah in a state of rebellion, and commands all armed parties to disband and return home. The rebels were to be tried by a Court organized in Green River County by Judge Eckels, and not by a Military Commission. Colonel Johnston had established his head-quarters at Fort Bridger, which was being rebuilt by the army for a permanent post. Governor Young had invited the officers of the army to spend the winter in G. S. L. City. The Gentile merchants had left the city, and gone to California. Colonel Anderson and his men, of the Walker Expedition, have surrendered and been conveyed to the United States. A violent storm passed over New Orleans on the 15th ult., damaging ships, steamboats, houses, and other property; and several lives were lost.

IMPROMPTU.

Let cowards fear when danger 's nigh,
Forgetful of their boast:
Valiant in peace, in war they fly,
And magnify the host.

But let me be among the brave
Who scorn the coward's flight:
Oh, lay me in the hero's grave,
Or bear me through the fight.

E. W. T.

ADDRESSES.—George Teasdale, 9, Twerton Hays, Bath.
Joseph Burrows, Swan Row, Abersychan, Pontypool, Monmouthshire.
Henry Bywaters, care of John Verry, Aconbury Hill, near Ross, Hereford.
Richard Taylor, Sugwas Pool, Stretton Sugwas, near Hereford.
Thomas Smith, Rose Cottage, St. Clement's Place, St. John's, Worcester.
William Fuller, Mr. Wilson's, 7, Coley Street, Reading, Berks.
John Clark, 31, Waters Green, Macclesfield.
T. W. Kirby, 85, Wolverhampton Lane, Walsall, Staffordshire.
H. A. Shaw, 4, Ward Street, Wolverhampton.
R. R. Hodson, 8, Ravensworth Street, Bishopwearmouth, Sunderland.
C. C. Tester, care of Mrs. Pikes, Blind Lane, Ramsbury, Wilts.
Joseph Silver, care of George Stratford, High Street, Maldon, Essex.

MONEY LIST, JANUARY 23—29, 1858.

William Norris (per E. Hanham)	£3	3	11
Edwin Scott	2	11	9
W. H. Perkes	2	0	0
	£7	15	8

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XX. Saturday, February 20, 1858. Price One Penny.

ZION.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—ISAIAH.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety."—JOSEPH SMITH.

The Latter-day Zion has been the object of peculiar admiration with all holy Prophets. She has been the subject and glory of their vision, the theme of their praise, and the inspiration of their song. Both the Zion of Enoch and the City of Zion where David dwelt have scarcely come into remembrance by them, in comparison with the Zion of the last days—"the city of God." We are informed that the true signification of Zion is, "the pure in heart;" but the Prophets in contemplating the upbuilding of Zion and the gathering of the elect, have ever had before them the circumstances and events that are necessarily associated with the idea of her becoming "the joy of the whole earth." This has also caused them to dwell with much emphasis upon the *city* of Zion and the *land* of Zion, or the city and land of "the pure in heart."

By this we understand that the pure in heart are to have a city and a land; and the prophets have ever described that city and land as being more glorious than all others,—so much so, that the Prophet Isaiah informs us that the Gentiles shall come to her light, and kings to the brightness of her rising; for the glory of the Lord should be upon her. Of the city we are told, "Thy gates shall be open continually, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." And it shall also be said, "The Lord dwelleth in Zion; God is in the midst of her;" and this certainty is an abundant reason for the declaration that the law should go forth from Zion—the Lawgiver would dwell there.

It is not our object to particularize upon all the varied and interesting features of this subject, but to direct attention to one or two important considerations set forth in the texts which we have quoted at the head of this article. In so doing, we shall speak of Zion in general terms as being not only the people of God, but the land and place where that people dwell—a place to which even those from among the wicked can flee for safety, and the only place where that safety can be obtained. The Latter-day Saints are the people to build up this Latter-day Zion. This is perfectly reasonable from the fact that the Saints of God, or the redeemed of the Lord, are to inhabit it. It is also reasonable from the fact that all who receive the Gospel re-

ceive the spirit of Zion, and their faith centres upon it as the place of their future home, their resting-place, the place of their brightest hopes and fondest expectations—the place alone where they look for those ordinances, keys, and powers, which shall constitute them saviours upon Mount Zion, and the only place where they can realize the benefits of those institutions, principles, and covenants which can make them the anointed and redeemed of the Lord, and lead them to an exaltation, with eternal lives. No wonder such faith and hopes inspire the Saints of this day, as they did the Saints and Prophets of former days, to make Zion their theme of praise and song of lasting joy. But, says one, Who knows that this Zion, this gathering place of the Saints—the pure in heart, is a place of *safety*—a place where they can be secure from the wicked and from the judgments that are to come upon them? Perhaps even Saints would be doubtful in answering this question; and if so, how much more the wicked, who have no hope in Zion. This being the case, however, only proves that Zion is not yet what she is to be—that she is not yet known for a place of refuge; but that she is to be all that the Prophets have predicted cannot be doubted without questioning the inspiration of those Prophets. It cannot be doubted by Saints without questioning the spirit they have within them, and every hope they cherish, which, if once blasted by doubt or unbelief, would render them of all men most miserable.

As these hopes and this faith can never perish, they who possess them have only to wait for those events to transpire which will test the Zion of God and prove her to be all that the Prophets have declared of her. That test must come; that trial she must endure. It is one that her God has prepared, and will require her to abide. It will be no less than the gathering of the nations against her to battle, as the means of separating her from the world and placing her in a position to be known in all the earth. This great struggle for supremacy against the powers of earth will be the day of God's avenging power, and Zion will be redeemed with judgment. So great and marvellous will be the manifestations of the power of God in that eventful crisis, and so infinitely great the victory gained by the inhabitants of Zion, that the nations of the wicked will say, "Let us not go up against Zion to battle; for the inhabitants thereof are terrible." This is not the present feeling of those who go up against Zion. There is a change to come over the scene—a change which experience alone will have power to effect, and that experience the most overwhelming and disastrous to those who shall be made to feel the wrath of God and of His people. Those events must transpire which will fully test the people of God and demonstrate to the world that they cannot be overcome—that they are beyond the power of their enemies. Such is the ultimate destiny of Zion. Then, and not till then, will the nations know that there is safety in Zion; and then will the time come that those who have not become so hardened in sin as to take up their sword against their neighbour will only find safety by fleeing to this latter-day city of refuge, and by submitting to her laws. Then will be literally fulfilled the language of Isaiah which we have quoted—"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly worsted."

It is to the Saints, and should be to the world, a source of anxiety to know when all these things are to be fulfilled. And if they would look around them, they would see them now fulfilling before their eyes, and would be reminded that they live in the most important and eventful era of the world. They would now see the armies of a mighty nation gathering against the despised and persecuted people of God,—a people who in every respect answer the description given by the Prophets—a people who have been driven as captives moving to and fro, who have gone up into a high mountain, that the mountain of the Lord's house may be established in the tops of the mountains, and thereby the Scriptures be fulfilled.

Notwithstanding every thing so far corresponds with divine predictions, when that which is to follow is considered, unbelief withstands the truth, and says, Impossible!—it cannot be that the strong and mighty who go up against the Saints shall perish, that they shall be utterly wasted, that God will contend with the enemies of Zion, that He will feed them with their own flesh, and make them drunken with their own blood, that they shall be spoiled as they have thought to

spoil, that they shall be trodden down as the mire of the streets, and His anger and indignation cease in their destruction. Even Saints can scarcely believe that the time is at hand for all these things to be consummated; but they have all been spoken, and must be fulfilled; not even one word can fail. If we do not behold it to-day, we may confidently look for it to-morrow.

The people of Zion thus far have been as the chased roe upon the mountains. They have not, like the wicked, fled when none pursued; but they have been hunted from morning until evening, and driven by the hounds of persecution madly thirsting for their blood. No covert has afforded them security, or kind arm protection; but the days of their sorrow will soon be turned into joy. Zion shall be established, no more to be moved out of her place. She will be to the world as were the cities of refuge to ancient Israel—only far exceeding them—and the hand that now oppresses her shall be no more. The Lord will dwell in the midst of her; He will comfort her, and she shall triumph over all her enemies: she shall no more be driven and persecuted; for a *Deliverer* shall come out of her, and she shall beat in pieces all her enemies. God shall rejoice over her, and those that dwell in her shall be called "the redeemed of the Lord." Such is evidently the destiny of the Latter-day Zion, as contemplated by both ancient and modern Prophets, and by God himself, who will take her as a favoured child into his peculiar care, and afford to her the protection of His almighty arm.

The land of America is the land of Zion; and wherever the Saints of God are assembled upon it, there will be the immediate place of those scenes which, for a display of the marvellous power of God, will exceed any the world has yet ever witnessed. The place now occupied by the Saints in the mountains is, above all others, best suited to the great emergency. The mountains will aid in their defence against those who seek to destroy them; and the earth cannot afford them greater security than is now had in "the munition of rocks." But, independently of these, the power of God is ever sufficient for His people. In Him the inhabitants of Zion trust, knowing that their cause is the cause of truth, of righteousness, of the oppressed on earth, of angels, of Jesus Christ and his Church, and, finally, the cause of God. What is transpiring there is only fulfilling ancient prophecy; and Prophets are conducting the work with their eye upon all these things. They, with us, await with joy the pending crisis, and confidently anticipate the glorious result—a result that will set Zion free from every power and alliance but that of God and heaven. The important struggle through which she has to pass claims not the sympathy of her enemies. She would spurn the worthless proffer; but she claims the solicitude of Saints and the sympathy of heaven, while, with the unflinching hand of justice, she meets out merited retribution to all her foes. Then shall the Prophets of God rule over the kings of the earth, for they shall serve Zion; and the nations thereof shall flee unto her for safety, and there shall be the place of their redemption; for the Lord hath spoken it, and will hasten it in its time.

LOVE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

(*Continued from page* 107.)

In our previous articles upon Faith and Hope, we endeavoured to show, in as clear a manner as we were able, that those two principles are in themselves both natural and eternal—peculiar to intelligent beings, not only through all the phases and vicissitudes of this mortal life, but through the various progressive stages of spiritual life in all the eternities to come.

We now purpose to treat, in a somewhat similar manner, upon the subject of Love, or Charity, and to show its bearings upon and relations to man's present and future life.

Charity is a term often used now-a-days to signify almsgiving. Hence public institutions for the relief or benefit of the poor are frequently called "*Charities.*" Schools for the gratuitous instruction of youth are likewise called "*Charity* Schools." The expression "Bestow your *charity*," is commonly used, as every one is aware, to signify, bestow your *alms*. But in all such cases, the term charity is used in an improper and secondary sense. Though thus adopted, and allowed to pass current as a synonym for almsgiving, in popular phraseology, such a signification is certainly a wide departure from its original and proper meaning.

That such is not the intended meaning of the Apostle is evident from the 3rd verse of the chapter from whence our motto text is taken, where he says, "Though I give all my goods to feed the poor, (&c.,) *and have not* CHARITY, it profiteth me nothing." He here makes an unmistakeable distinction between charity and almsgiving; for the latter, without the former, is comparatively worth "nothing."

But the nature of the principle treated of by the Apostle will be much more clearly seen and understood when it is borne in mind that the original Greek word which is translated "charity" in our version of his writings, is "αγαπη," which literally signifies *love*. This is its only proper meaning. Although "αγαπη," frequently occurs in the original, it is not (as it should be) uniformly translated *love*, but is in some cases (for no apparent reason) rendered "*charity*," in our version of the New Testament Scriptures. In the old English versions the word "love" is uniformly used; and why King James's translators took it upon themselves to alter it seems unaccountable, except it was done in order to mislead and confuse the reader! The fact of charity being commonly misconstrued to refer to outward acts, instead of the inward principle that prompts them, is a sufficient reason of itself, were there no other, why the meaning of the sacred writers should not be misrepresented by such a word.

Charity is also frequently viewed as a latitudinarian principle that panders to the erratic notions and conduct of another. "Oh, do not be so *uncharitable*," says one; "let every man enjoy his own opinion in religious matters: all denominations are right in the sight of God." "Don't be so hard," says another; "be *charitable:* what does it matter what a man believes, so that he belongs to some denomination, and reaches heaven at last?" Thus charity is considered by such persons as a principle that should excuse or overlook presumed errors of faith and inconsistencies of conduct, and look complacently upon all systems of religion and modes of life, without condemning any.

But real and true charity is at all times exemplified in a firm adherence to rectitude and truth, in honestly calling things by their right names, and in denouncing and discountenancing all unrighteousness, as well as in reverencing and sanctioning what is holy and pure.

If we saw a fellow-being travelling near a dangerous precipice, true charity would lead us to acquaint him of his peril; and if he neither saw his danger nor believed our testimony concerning it, genuine charity would prompt us to warn him faithfully in even stronger and stronger terms of the inevitable destruction which would befal him if he persisted in pursuing his intended course. Charity will not call sweet bitter, or bitter sweet, —light darkness, or darkness light: it will not designate good evil, or evil good,—vice virtue, or virtue vice: it will not confound truth with error, right with wrong, or safety with jeopardy. Yet it will ever incline us to cast a vail over another's infirmities, to look favourably on the best side of his character, to make due allowance for all the peculiar weakness of his nature and all the force of overbalancing influences, according to the circumstances of the case, and to avoid unnecessary and harsh exposure of an erring, repentant brother.

We are taught in the Scriptures to love the Lord our God with all our hearts, and our neighbour as ourselves. This is declared by our Lord to be the sum and substance of the whole law; and hence the Apostle John says that "Love is the fulfilling of the law;" for whoever possesses and exercises this principle of love to God and man will assuredly honour the divine law by fulfilling those duties, towards both God and man, which it so plainly enjoins.

It will be evident to all who duly reflect upon the subject that genuine love to God must necessarily be preceded by faith in Him; for it is utterly impossible for us

to love anything without previously believing in its existence and in those qualities which we deem worthy of our love. That which is not an object of our sight or of our belief is as a nonentity to us, and cannot, therefore, be an object of our affection. It is impossible, then, that we can, in any definite sense, love God with all our heart, and soul, and mind, and strength, as we are called upon to do in what our Lord calls the first great commandment, without previously *believing* in His existence and in His Divine character and attributes, as God, and also *hoping* for an acceptance with Him, through the merits of His Son, and for an ultimate realization of the rewards and blessings which He has promised to His people.

So also in reference to our fellow-man —our friend, brother, or neighbour. Before we can exercise genuine love towards him, we must necessarily have a degree of faith and confidence in him, and also entertain some hope of finding, by experience, that he has in reality those qualities, and will manifest those principles, which will entitle him to our love.

But who is meant by our neighbour? In common language, a neighbour is one who lives near to us. It is not, however, in such a confined sense as this that we are to view the neighbour alluded to in the Divine Law. Our neighbour is any and every person with whom we have to do, whether he be brother, friend, or stranger. We are to love *him*—not his faults, his errors, or his frailties. We are to him as a fellow-being—as a brother of the same universal family, springing from the same common Parent—viewing his good qualities with complacency, and his others with pity and compassion. The rule for our guidance in the exercise of brotherly love or charity is plainly laid down—"Thou shalt love thy neighbour *as thyself*. The chief characteristic feature of the love which we bear for ourselves is the continual desire we feel to benefit ourselves and promote our own happiness, by doing ourselves all the good we can, and as little injury as possible. If, then, we adopt this as a standard from which to measure the nature and extent of our love to others, the result will be obvious.

Whenever the true principle of love or charity exists within the heart, it must and will manifest itself. It cannot remain inactive, as a *mere* principle, but it will exhibit itself in the outward deportment of life. It is a *living* principle, and cannot remain dormant and inoperative. Whenever and wherever an opportunity presents itself, love will be found prompting to deeds of mercy and benevolence. In every stage and condition of life, at all times and under all circumstances, true love remains the same, and is ever active for good,—rejoicing with those who do rejoice, and weeping with those that weep,—encouraging the broken-hearted, relieving the indigent, helping the weak, wiping away the tear of sorrow from the eye of the disconsolate and distressed, and cheering the hearts of the poor and needy by acts of kindness and goodwill.

It will thus be seen that love itself is a natural, inborn principle, common to *all* ranks and classes of persons, although it varies in extent and quality in different individuals. In some it is more intense than in others, according to the nature of the objects on which it is placed and the character of surrounding circumstances.

Though the *principle* of love in *all* cases is abstractedly the same, its nominal character is determined by the nature and character of the objects towards which it is exercised. Thus parental, fraternal, filial, and conjugal love may be considered as one and the same principle, although its exercise or mode of operation may be different in each case. Thus the different positions and conditions of life simply create a variety of channels through which the living, natural and overflowing stream of innate love may flow. Love is life, and these are the directions which it takes; and if, according to the ever-varying circumstances of life, it cannot or or does not take one direction, it will another.

We see it manifested by the father of a family, who is constantly labouring to provide for their wants and to promote their interests. We see it manifested by the mother, who thinks no toil too great, no care too irksome, in administering to the necessities of her child,—who anticipates its every want, and who would unmurmuringly undergo any privation, or sacrifice any pleasure, to gratify her darling boy or girl. We see it in the lover, whose whole soul is fired with the most devoted affection towards her who

is the object of his choice as a partner for life; for what sacrifice is too great for him to make—what difficulty is there that he cannot surmount, in order to secure the prize upon which his heart is fixed? In these, and numerous other instances, out of the multitude that might be cited as illustrations, it will be seen that love is a natural principle, innate and connate, of the human mind, and that, to promote the success of its objects, there is no labour that will not be engaged in, or sacrifice that will not be made,—no pain that cannot be borne, or privations endured,—no obstacle that cannot be overcome, or difficult task undertaken and accomplished. The soul that is animated with real and ardent love towards any object knows no difficulty too great to encounter—no enterprize too mighty to venture upon, in order to accomplish the consummation of its desire and aim.

And what *is* this inward, secret, living, all-potent, and unquenchable principle of Love, that dwells in the recesses of every human heart, however varied may be its operations? How can it be described? Language would fail to give an adequate definition of this mysterious principle, whose heights of rapture are to mortals inexpressible, and whose depths of intensity and power are utterly unfathomable. Well might the poet say—

"Love is a passion so divine,
Description would but make it less:
'Tis what I know, but can't define;
'Tis what I feel, but can't express."

(*To be continued.*)

REMARKS BY ELDER W. WOODRUFF.

Brother Brigham feels calm and serene as a summer's morning, and in his desire to save Israel he wishes to save also the lives of our enemies, if possible. Why is he so calm and steady? It is because God is with him; and though armies are approaching and ready apparently to swallow up this people, yet he and his brethren feel calm, and the Lord reveals unto them by the Holy Spirit how to govern and control this people. They have had a long experience in proving the Almighty God, who holds the destiny of the Saints and the sinner; and has He ever failed us? No never. The wicked rage and the heathen imagine a vain thing, and they say, "Let us go and take a prey and a spoil; let our eye be upon Zion, and let her be defiled." But they know not the thoughts of the Lord, neither understand they His counsel. God will work for us and defend us, if we do our duty, and Zion will soon be free. We will not suffer the oppressions of our enemies as we have done.

If the United States make war upon this people, the Lord will hold them responsible for it, and the measure they mete will be measured unto them again; and if they are ripe, and the cup of their iniquity full, they will be shattered to pieces, their union broken up and destroyed. They will be visited with thunder and lightning, and hail, and the judgments of God, and every man that will not draw his sword against his neighbour will be obliged to flee to Zion. They are sending their armies here to destroy us; but I ask no men to weep for Utah, or spend their sympathy for us,—not even my relatives, or the priests, the doctors, lawyers, or editors. No, not even one soul, from the President of the United States down through the whole nation, who have given consent to our death, for they will have plenty to bear themselves, and they may save their weeping for themselves and their children. The Lord will teach them that their proud looks and haughty feelings will be laid low.

The Lord has suffered some of our Prophets and Apostles to be martyred; and what for? That the cup of the iniquity of the nations might be full, and that His servants might be crowned heirs of God and joint heirs with Jesus Christ to a martyr's crown. Through the persecutions of the enemies of truth, many of the Saints have been worn out; but as a body, the kingdom and people have been led off as victorious conquerors. We stand now and hold the keys of the American continent: we stand in the strong chambers of the mountains; and can the Lord God give us the victory? He can and He will, and He has been preparing us for this, by pouring out upon

us His Holy Spirit, uniting the people, who have been willing to repent and forsake their sins; and I hope we shall continue faithful to the end. We have had to stoop to our enemies heretofore, and bear many things from them worse than death; but if there is anything that give us joy and consolation, —at least, I can speak for myself,—it was when I heard the brethren say, "You are free, brethren,—you are free; and you may prove yourselves before God and men that you are willing to defend yourselves against tyrants and oppressors." When I heard this, I was full of joy, and who would not be? Who would not rather die than bow down to the yoke of the enemy? It would sweeten death to a man to know that he should lay down his life in defence of freedom and the kingdom of God rather than to longer bow to the cruelty of mobs, even if the mob have the name of being legalized by the nation. I thank God, and I rejoice that this people are determined to be free from mobocracy and oppression, and that they are determined to have peace, if they have to fight for it.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 104.)

[October, 1842.]

"Chicago, October 20, 1842.

Sidney Rigdon, Esq.—Dear Sir,—In answer to your favours of the 17th instant. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri upon the Governor of this State for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested for the purpose of being surrendered. I had no doubt but the Supreme Court of this State would discharge him upon Habeas Corpus. Subsequent examination has confirmed me in that opinion.

I understand from your letter, and from the statement of facts made to me by Mr. Warren, that the requisition of the Governor of Missouri is accompanied by an affidavit of Ex-Governor Boggs, stating in substance that on the 6th day of May last he was shot while sitting in his house, with intent to kill; and, as he verily believes, the act was was committed by O. P. Rockwell; and that Joseph Smith was accessory to the crime before its commission; and that he has *fled* from justice. That it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed, but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since. He could not, therefore, have *fled* from that State since the commission of said crime.

The right on the part of the Governor of Missouri to demand Smith, and the duty on the part of the Governor of this State to deliver him up, if they exist, are given and imposed by that clause of the Constitution of the United States which declares "that a person charged in any State with treason, felony, or other crime, who *shall flee* from justice and be found in another State, shall, on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crimes."

It is unnecessary to refer to the Act of Congress in relation to the delivery up of fugitives from justice, as Congress has just so much power, and *no more*, than is expressly given by the said clause in the Constitution. The Constitution is the best exponent of itself. What persons, then, can be surrendered up by the Governor of one State to the Governor of another?

First. He must be a person charged with treason, felony, or other crime. "It is sufficient, if he be *charged* with the commission of crime, either by indictment found or by affidavit. Second: He must be a person who shall flee from justice and be found in another State."

It is not sufficient to satisfy this branch of the Constitution, that he should be "charged" with having fled from justice. Unless he has actually *fled* from the State where the offence was committed, to *another State*, the Governor of this State has no jurisdiction over his person, and cannot deliver him up.

When Mr. Smith is brought up on a Habeas Corpus, he will have a right, under the 3rd sec. of our Habeas Corpus Act, to introduce testimony, and show that the process upon which he is arrested was obtained by *false pretence;* that it is untrue that he fled from the State of Missouri, to evade being brought

to justice there, for the crime of which he is charged. He will have the right to place himself upon the platform of the Constitution of the United States, and say, I am a citizen of the State of Illinois: I have not fled from the State of Missouri, or from the "justice" of that State, on account of the commission of the crime with which I am charged. I am ready to prove that the charge of having fled from State is false, and I am not, therefore, subject under the Constitution of the United States to be delivered up to that State for trial.

You say, in your letter to me, that you doubt whether on a Habeas Corpus the Court would have a right to try the question, whether Smith was in Missouri at the time of the commission of the crime of which he is charged. To this I answer, that, upon a Habeas Corpus, the Court would be bound to try the question, whether Smith fled justice from Missouri to this State. The affidavit of Mr. Boggs is not conclusive on this point. It may be rebutted. Unless Smith is a person who has fled from justice, he is not subject to be delivered up, under the express provisions of our own Habeas Corpus Act. He has a right to show that the affidavit is false, and that the order for his arrest was obtained by false pretences. Again, the affidavit on its face was not sufficient to authorize the arrest of Smith. It is evasive and deceptive. It does not show that he fled from the State of Missouri to evade justice for the commission of the crime of which he is charged by Governor Boggs.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 20, 1858.

FILIBUSTERISM IN UTAH.—In our columns will be found a most remarkable Proclamation issued by Colonel Cumming as Governor of Utah. From this extraordinary document we learn that a temporary Government was being organized in Green River County of that Territory, and steps taken by non-officials as extraordinary as they were illegal. We have often heard it remarked that "necessity knows no law," but in this instance Governor Cumming is quite equal to necessity by heeding no law. The fact that Utah is now represented as having two Governors, each in opposition to the other, each issuing his Proclamation to the people, and both claiming to be done by authority, offers for consideration a very anomalous state of things. We have heretofore shown that Governor Young had full authority for his proceedings as a Federal Officer and Executive of the Territory. That he has held his office as such, and that the Territorial Government has been in efficient and successful operation for several years, by approbation of the General Government, is certain; and the only question now is, Has he been lawfully succeeded by Governor Cumming? If he has not, then Governor Young is still Governor; and any attempt of official proceeding on the part of another in the Territory must only be considered in the light of filibusterism, which President Buchanan repudiates, and in which Governor Young will sustain him, so far as Utah is concerned.

The Organic Act of that Territory provides that the Governor "shall hold his office for four years, and until his successor shall be appointed *and qualified,* unless sooner removed by the President of the United States." The executive authority, therefore, must remain with Governor Young until his successor is appointed and qualified. His successor has been *appointed;* but, to be *qualified* to enter upon the duties of his office, the law expressly says, "The Governor and Secretary shall, before they act as such, respectively take an oath or affirmation before the District Judge, or some Justice of the Peace in the limits of said Territory, duly authorized to administer oaths and affirmations by the laws now in force therein." The fact that Governor

Cumming has not been near any Judge or Justice authorized *by the laws of the Territory* to take oaths or affirmations, proves that he is not qualified to do or perform legally, as Governor, any act within the Territory. His Proclamation, therefore under these circumstances, can only be considered as an insult to the people and a burlesque upon the office of Governor; and every act of this kind is criminal in the eyes of the law. The law would declare him a subverter of the Government—a traitor to his country, and justice would hang him for his conduct, if Brigham Young did not.

Should Governor Cumming even admit the illegality of his course, and fall back upon the old maxim that "necessity knows no law," and claim, as some may, that circumstances demanded the policy he has pursued, we have only to say that, if Utah was in a state of rebellion, and everything there as bad as represented, there was a legal remedy for the evil; and while such was the fact, he could not be justified in adopting the policy which he has, thereby aggravating the case, and, to all appearance, wilfully violating every principle of honour and integrity to Government.

To excuse his conduct, it is possible Governor Cumming may claim to have taken oath of office before Judge Eckles, who is organizing a court in Green River County. If so, we have only to say that Judge Eckles is no more qualified to act officially in Utah than Governor Cumming; and he might as well have appeared and taken oath before the lowest officer of the army as Judge Eckles, so far as its legality could be concerned. The law requires the same steps to be taken to qualify a Judge, and all other officers appointed by the President, as a Governor; and all the objections that can be urged against the legality of Governor Cumming's Proclamation, and all other acts done by him as Governor, apply with equal force to the Judiciary and every other civil officer sent by the General Government to Utah. For proof of this we quote the law applicable to the case:—"And the Chief Justice and Associate Justices, and all other civil officers in said Territory, before they act as such, shall take a like oath or affirmation before the said Governor or Secretary, or some Judge or Justice of the peace of the Territory who may be duly commissioned and qualified." Thus it is rendered an impossibility for any civil officer to go into Utah and enter legally upon the duties of his office without first appearing before some already *qualified officer* in the Territory, and taking oath of office; and that oath must be certified to and recorded in manner and form as prescribed by law.

Were it possible to remove all these objections and admit that the Judiciary were qualified for office, they have not been assigned to any judicial district by the Governor or Legislature, as provided for in the Organic Act and by the laws of the Territory. Their proceedings, therefore, must be in opposition to the laws of Utah regulating the courts thereof, which seriously increases the difficulty of recognising the least legality in their acts or doings. They have no authority to arrest, commit to trial, or punish any offender of the law in that Territory. Such are the requirements of Congressional enactment which Governor Young has been sworn to see honoured in the Territory; and he understands his obligations better than to doff his executive robes before he finds another qualified to put them on. His abilities and fidelity as a statesman, lawyer, and General are none the less for his being a Prophet.

It is well known that Governor Young has generously invited these officers into Great Salt Lake City to spend the winter, where they could attend to everything requisite for them to enter upon their official duties, and by so doing has courteously extended to them every facility in his power. But, because he objected to an armed military force occupying the city, they saw proper to decline going. For this conduct we can assign no reason, unless it was more in keeping with the spirit of their

mission to usurp authority and indignantly trample under foot every vestige of good order and government, together with the Governor and people of the Territory.

With these facts now before us and before the world, the proceedings of Governor Cumming, Judge Eckles, and all their associates in the civil department in Green River County, can only be considered as a gross outrage upon good government, and a disgrace to both executive and judicial administration. Governor Young and the people of Utah are now compelled to denounce them as rebels, traitors, and conspirators against the Government, and would be legally justified in treating them as such. The least President Buchanan can do, without violating his own oath of office, is to call them all home in disgrace, and publicly denounce all such proceedings as being illegal and unconstitutional. By doing this, he will save, in this particular, his Administration from eternal infamy and disgrace, and Governor Young the necessity of even more effectually remedying the evil.

As the people of Utah approve of President Buchanan's views upon filibusterers, and are quite willing to defend their own rights at home against such, they will have no difficulty in recognizing their true Governor, and paying all the respect to "Governor Cumming's Proclamation" to which it is entitled. But should any marauding filibusterers fall into the hands of Governor Young, they cannot expect to be sent to the States as comfortably as were those who fell into the hands of Commodore Paulding in the South.

FOREIGN CORRESPONDENCE.

REPORT OF THE SCANDINAVIAN MISSION.

Lorentzens Gade, 504, D 5,
Copenhagen, Jan. 18, 1858.

President S. W. Richards.

Dear Brother,—This Mission includes the kingdoms of Denmark, Sweden, and Norway; and, in order to carry on the work over such a great extent of country, it is necessary to have many travelling Elders engaged, who can go from village to village, and from house to house, bearing testimony of the truth, and spreading the printed word.

There are not the same facilities for travelling in this country that you have in England; and our brethren journey almost entirely on foot, which makes their transportation from place to place somewhat slow; nevertheless, they are very diligent in their labours, and are full of zeal in the Redeemer's cause.

In the kingdom of Denmark we continue to have peace, and are not disturbed in our meetings, unless by some drunken rowdy, as is usual in all countries. Our brethren and sisters are respected, and can get work quite as readily as any other class of society.

We have baptized four hundred and seventeen in Denmark during the last half-year.

The persecution of the Saints in Sweden continues with more cruelty, if possible, than ever. The proposition for religious liberty, which I mentioned in my last report as having been presented to the Diet, has been rejected. The result is that the priests and civil authorities use all the power which the law gives them to prevent the brethren from preaching or baptizing in the kingdom.

Many of the Elders have been arrested and cast into prison, there to feast on rye-bread and water for weeks together; but I do not know of any being in prison now, all having been discharged a few days since; but they have warning that, if they begin again to preach or make proselytes, they will not get off so well next time. Notwithstanding all this bitter persecution, the brethren are determined that the people shall have the Gospel preached to them; and they continue to labour, but in the most cautious manner; and many people are anxiously enquiring after the truth.

There have been one hundred and fifty-

one baptized in that kingdom during the last half-year.

In Norway things remain much the same as at the date of my last report. The officers are more humane in executing the law than in Sweden; but the brethren are frequently fined and cast into prison for baptizing.

There have been fifty-five baptized in that kingdom in the half-year, making the sum total baptized in the Mission six hundred and twenty-three.

You will see by the statistical report that this Mission numbers three thousand, three hundred, and fifty-three souls. The greater part of these are very poor as to the things of this world; yet they are rich in faith. Wages are low; and the many calls which are made on the Saints for money to carry on the work, and the great number of Elders who are travelling and preaching, make the burden pretty heavy; but the willingness which they manifest in meeting these calls, according to the best of their ability, cannot, I think, be surpassed. They are humble, willing to be taught, and are ready to do all in their power to build up the kingdom of God: in short, they are a good people, and I am proud of them.

The brethren from Zion, who have been labouring here for the last few months, have done the Saints much good. Elder Iversen has spent a considerable portion of his time among his relatives on the island of Als, in Sleswick. He has baptized three persons on the island, which has created a great excitement. He came over to see me and visit among the Saints during the Christmas holidays. He has been visiting among the Conferences since he left Als, and will probably continue to do so, until he starts home. His knowledge of the language enables him to do much good.

The Saints and many who are not in the Church have desired for a long time to see some of the Danish brethren return from Zion; for they know that one of their own countrymen, who has lived for a few years in the Valley, can give them a better idea of things there than anybody else: hence, brother Iversen's testimony will do much good.

Elder John Y. Greene, who was with us a short time, laboured in the province of Pitland; and notwithstanding he could not speak the language of the people, the Saints were glad to see him; and, through the aid of an interpreter, he bore many faithful testimonies.

Elder Joseph W. Young remained with me until brother Greene left here to return home, when he went to Pitland, where he laboured until within a few days, when he returned to this place. He has visited all the principal Conferences in the province, and has had a good time in testifying of the truth, and counselling the Saints.

I rejoice in the anticipation of soon returning to my home in the mountains, to mingle again in the society of those faithful servants of God who have from the beginning stood in the first rank, and who are still in the front, leading on the hosts of Israel to that glorious victory over the works of darkness which every true-hearted Saint desires so much to see.

In closing my labours in this country, I can look back with a good deal of satisfaction upon the prosperity which has attended the work in this Mission during the time in which I have had the honour to preside over it. The Lord has truly blessed me in my labours; and I am thankful that I can leave the Mission with such good prospects for the future.

I cannot close this report, and do justice to my feelings, without speaking of Elder Charles Wederberg, who has been my Counsellor and Junior Editor of the *Skandinaviens Stjerne*. His labours have been of great service to me and the work of God in these lands; and I, as well as all the Saints in this Mission, appreciate them very highly. His knowledge of the Danish, Swedish, and English languages renders him very efficient in translating the publications of the Church and the counsels of the First Presidency in Zion. His labours have been very arduous, but he has gone through them with a zeal and determination which are truly commendable; and he is still willing to labour wherever his brethren shall place him to build up the kingdom of our God.

Praying God to bless you and all faithful labourers in the vineyard of the last days,

I remain your brother in Christ,

H. C. HAIGHT.

HE who loses in an argument is the real gainer. He loses an error and gains a truth.

EXTRACTS FROM THE REVELATIONS OF JANE LEADE.

(*Translated from the German Edition*, 1807.)

It was shown unto me that the different existing modes of worship are nothing more than Babylonian fantasies, and that an angel is commissioned from the Chief Shepherd to make known that all man-made systems of religion must pass away, like a shadow, before the brightness of a day when nothing but the power of God and the Lamb will endure.

The time is not yet come, but it is not so very far off, when the everlasting Gospel will break forth with power that nothing can withstand; and nothing that is from men will be mixed with it; for it is only those that are like children that will confide therein.

To preach this, an agency will come that will bring back all which was lost in the first Adam. How great the blessing for those that first lay their hands to the foundation of the spotless Church; and how greater still for that man who is chosen from his mother's womb to be such a remarkable instrument in the hand of God. He will raise a mighty standard to which the dove-like spirits will flee for shelter. The trumpet of the Priesthood will be blown, and the children of bondage will hear the call to come beneath the banner of our God.

All from Abraham's seed groan in slavery; but the Most High will raise up a Prophet that will bring His people from Babylonian witchcraft, and from the tyranny of the Prince of Darkness.

Like as Moses, Joshua, and Aaron were anointed, as types, to lead the way to the rest of the promised land, even so must this Chieftain be raised up as a terror to unbelievers and a joy to those who are led back to Mount Zion.

The Priesthood after the order of Melchizedek shall be brought forth, that the way to the Holy of Holies may be made known. The sign of these Priests will be the Urim and Thummim, and they will have a right to hold communion with God. And thus will man come back to the state and condition he had before the material world existed, so that he will again have a place above the angels; for to which of them hath God said "Thou art my son."

THE GATHERING.

I saw an Ark float through the air, as that of Noah did in ancient times over the water; but from this Ark came a voice, saying, "Here is a refuge from the curses that will come like another deluge upon the earth." Those that had a lofty degree of faith went in, and endeavoured to bring others therein also.

I was told this Ark was the Church of the gathering from all people; and it floated here and there, and the voice of a mighty angel came therefrom, saying, "Come from the mazes of Babylon: here is free entrance." Many came from the ends of the earth; and when the Ark was full, it went to a particular land, and then came back to fetch others. This land was a prepared place to plant the virgin Church, and the beloved Apostle John conducted the very last convoy therein.

Various temples were seen, where the Elders, in long, white, and shining robes, administered in ordinances and with power unknown before. Some went forth with power from this new found land; and so mighty was their testimony, that many came from all quarters to breathe its pure air, and to enjoy the light of its peculiarly clear atmosphere, which changed even the weakness of the body.

I have written this vision so far as the Spirit renews it upon my mind; but the end thereof I do not remember, as I have lost my manuscripts where it was at first written.

[We have seldom read anything more pointed or expressive of the Latter-day Work than the foregoing. It is another evidence that those who are spiritually minded, according to the light and advantages they have, can seek after God and learn of His ways—that He giveth liberally to all who ask wisdom of Him, and upraideth not. It was a conviction of this fact that inspired the Prophet Joseph to ask, and in answer to which he received a knowledge of the Latter-day Work and purposes of God,

even before he had obeyed any outward ordinances which entitled him to the spirit of inspiration which made him a Prophet and Seer to the world. Many persons have been inspired by God to do certain works, and proclaim certain truths, who never had an opportunity of embracing the everlasting Gospel. But how much more should those possess the spirit of inspiration and prophecy who have access to God through His holy ordinances.—ED.]

PROCLAMATION OF GOVERNOR CUMMING.

Green River County, near Fort Bridger, Utah Territory, Nov. 21, 1857.

TO THE PEOPLE OF UTAH TERRITORY.—On the 11th of July, 1857, the President appointed me to preside over the Executive Department of this Territory. I arrived at this point on the 17th of this month, and shall probably be detained some time, in consequence of the loss of animals during the recent snow-storms. I will proceed at this point to make the preliminary arrangement for the temporary organization of the Territorial Government.

Many treasonable acts of violence having recently been committed by lawless individuals, supposed to have been countenanced by the late Executive, such persons are in a state of rebellion. Proceedings will be instituted against them in a Court organized by Chief Justice Eckles, held in this county, which will supersede the necessity of appointing a Military Commission for the trial of such offenders. It is my duty to enforce unconditional obedience to the Constitution, to the organic laws of this Territory, and to all the other laws of Congress applicable to you. To enable me to effect this object, I will, in the event of resistance, rely first upon a *posse comitatus* of the well-disposed portion of the inhabitants of this Territory, and will only resort to a military *posse* in case of necessity. I trust that this necessity will not occur.

I come among you with no prejudices or enmities; and, by the exercise of a just and firm Administration, I hope to command your confidence. Freedom of conscience and the use of your own peculiar mode of serving God are sacred rights guaranteed by the Constitution, with which it is not the province of the Government or the disposition of its representatives in this Territory to interfere.

In virtue of my authority as Commander-in-Chief of the Militia of this Territory, I hereby command all parties of armed individuals, by whomsoever organized, to disband, and return to their respective homes. The penalty of disobedience to this command will subject the offenders to the punishment due to traitors.

A. CUMMING,
Governor of Utah Territory.

Green River County, near Fort Bridger, Utah Territory, Nov. 21, 1857.

TO BRIGHAM YOUNG, EX-GOVERNOR OF UTAH TERRITORY.—On the 11th July, 1857, I was appointed by the President to be Governor of this Territory. Since my arrival within the limits of the Territory, I regret to find that many acts of violence have been committed on the highways, in the destruction and robbery of property belonging to the United States. These acts, which indicate that the Territory is in a state of rebellion, are ascribed—how truly I do not know—to yourself. A Proclamation purporting to have issued from you, and passes signed by your authority, found upon the person of Joseph Taylor, have been submitted to my inspection. The matter contained in these papers authorizes and commands violent and treasonable acts—acts tending to the disruption of the peace of the Territory, and which subject their actors to the penalties accorded to traitors.

If these papers referred to be not authentic, I trust you will promptly disown them.

I herewith enclose a copy of my Proclamation to the people of Utah.

You will oblige me by acknowledging the receipt of this by the returning messengers.

I am, sir, very respectfully, your obedient, &c., &c.

A. CUMMING,
Governor Utah Territory.

FIRST BOOK OF THE PROPHET OF THE NINETEENTH CENTURY.

(An Unpublished Poem by E. W. Tullidge.)

THE ARGUMENT.

Invocation. The subject proposed. Long departure of the Prophetic dispensation and universal apostacy. Dawning of a new Gospel day. Birth of the Prophet, land of his nativity, and humble parentage: his age at the opening of the poem; strife of sects, and its influence upon his youthful and prophetic mind. Close of day. Joseph seeks a woodland dell in pensive meditation: his holy reverie; lamentation for the departure of the Patriarchal age, and impulsive longings for a new dispensation. He derives comfort from the writings of the Apostle James: having determined to apply to God for instruction on the morning of the coming day, he seeks his father's dwelling.

Come, Muse divine, that didst the Seers inspire,
And light my soul with thy celestial fire,—
Strike up thy golden harp, and let me feel
Sweet inspiration o'er my senses steal;
And while thy dulcet strains enchant my ear,
Thy breath I'll catch to celebrate the Seer,
And sing of him to whom the Lord revealed
Things which for ages to the world were sealed,—
Who held the keys of Restitution's plan,
To renovate the earth and rescue man.

The Prophets slept in Earth's last restingplace—
Returned to native dust that Godlike race,—
So long had slept, that scarce their dust remained—
Their names and acts no more than myths obtained,—
So long had gone, and gone so far away—
So thick the darkness since departed day—
A gulf so broad betwixt this age and theirs,
And fled so many dreary hundred years,
Men doubted they had been—aye, doubted God;—
He, too, had left where *they* no longer trod.
Ah! could but Lethe quench immortal fire,
Then life had felt its hollest spark expire
When that grand race resigned their saintly breath,
And gave their mortal tenements to Death.
No true successors of that Godlike band
Their solemn warnings thundered through the land;
From north to south, from east to west, in vain,
From pole to pole, and o'er the trackless main,
The weary pilgrim roamed, but found no Seer,
No sage inspired, no Prophet guide was near.

But when Natura hears the midnight hour,
She hastes to fetch Aurora from her bower:
The drowsy Dawn the mighty mother shakes;
The dewy goddess from her slumber wakes,
Then sends her herald on—the Morning Star—
Her white steeds harnessed to her yellow car;
Aurora mounting, winds her silver horn,
And its shrill echoes wake the rosy Morn:
Soon Sol arising, clothed in bright array,
Comes forth and nature crowns with golden day.
So now Earth's midnight hour had come—had passed;
Now heaven its Dawn celestial wakes at last;
Then sends Young Morn to break the long-veiled skies,
To let the Sun of Righteousness arise.

A mighty Prophet had received his birth—
The man ordained to renovate the earth;
His native land above all others blest,
Where float the stars and stripes—the virgin west—
The fair Columbia!—where the feathered king
Symbols the *future world* with outstretched wing.
Thou royal bird, that proudly soars on high,
And fain would bathe in the ethereal sky,
Art fitting emblem of the lofty mind
Who soared to heaven and left the earth behind!

No kings assemble at his natal hour,
Or fairies bear him to enchanted bower,
Where Flora's hands weave garlands for his head,
And lay his infant limbs on mossy bed,
While round his couch nymphs join in merry dance
And wrap his senses in a magic trance,
Till full-blown Manhood break the peaceful charms,
And bear him on—a God confessed, in arms;
No angels write his hist'ry on the skies,
And read the flaming record to the wise,
Or flash his glory on the nation's eyes.
The grandest men, the heroes of the earth,
Not from ancestors or from royal birth,
Nor chance, nor fortune, nor illustr'ous dead,
Received the laurels of the hero's head.
Yet princely they who win a lofty name,
And by their merit earn immortal fame!
E'en such a prince was he of whom I sing,—
And such a one the shepherd poet-king,
Who left, by instinct moved, his father's flock,
To bless with cheer his brothers in the wars,
Where raged Goliath, fired by vengeful Mars,
And Israel's armies trembled at the shock:
To him the Spirit of the Lord confessed;
Jehovah's might was lab'ring in his breast:
With eye inspired he read the book of fate;
Then, full of faith, and with indignant hate,
"Who's this uncircumcised (the stripling cries,)
"That he the armies of the living God defies?"
With sling and stone he struck the giant dead,—
With Gentile sword smote off the Gentile's head,
And raised the trunkless boaster to the warriors' eyes.
Such Joseph—he whose name my hero bears,—
Such Abram, Jacob, Moses, and the Seers,—
Such Jesus, and those Apostolic bands
Who bore glad tidings into many lands:
Humble by birth they won a princely name;
Born not in palaces, they earned immortal fame;
Keepers of sheep, and tillers of the soil,—
Nature's nobles—hardy sons of toil!
And such his parents—delvers of the sod:—
Proud origin!—claimed by the Son of God!

Now fourteen summers o'er his brow had spread,
And fourteen winters mellowed round his head.
Not yet had loomed his mission from the skies,
Nor yet beheld by his prophetic eyes,
When, like an epidemic fierce and dire,
Religious mania spread its raging fire:
But soon the wild excitement passed away;
Again sectarian strife resumed its sway:
Like hostile armies overtaxed by wars,
Grown faint and shattered by their bloody jars,
Send flags of truce and join in hollow peace,
Then for a moment bid contention cease,
And turn the tide where each new conquest gains,
And vict'ry find on other battle-plains;
But soon again resume their wonted strife,
And buried hatred starts to greater life;
With madden'd fury rush the hostile hosts,
And foemen give to Death their foemen's ghosts.

Meantime, while wordy war and tumult rage,
Great doubt and trouble haunt the youthful sage;
Reflections deep his tender mind possessed,
And feelings pungent laboured in his breast:
In vain he sought 'mong each contending sect
To find the holy Church of God's elect.

Unskilled in sophistry, with childlike sight,
He saw not wrong transformed to truth and right.
Thus, tossed by doubt, by winds of doctrine blown,
O Muse, present him, and his acts make known.

Now day is fleeting, care and labour past;
The sun is setting, night is spreading fast,
And flick'ring twilight glimmers round the earth;
And hushed the feathered songsters' warbling mirth:
Now lads and lasses join in revelry,
And woo young Cupid with their loving glee:
Their playful voices charm the vocal wind,
And wake sweet laughter, and their echo find.

But not with Joseph thus. The youthful sage
Hears in his soul the deeper tones of age.
Forth from his humble and parental home
He strays; his fervent thoughts in vision roam.
He wends his way and gains a woodland dell,
Where holy awe and peaceful silence dwell,—
Where solitude enchants the pensive mind,
And angel-whispers undulate the wind,—
Where man and nature fond communion hold,
And Godlike instincts of the soul unfold.
His measured steps scarce break the silence round,
And frequently he halts in thought profound,
Lest he should fright the gentle, holy awe,
And make his visions of the past withdraw.
Like when a mother tends her darling child—
The crisis passed, and gone the madness wild—
The parent thanks the charm—her loved one sleeps!
Yet with full heart she silent vigils keeps,
And scarce with breathing vents her lab'ring breast,
Lest it should break the peaceful spell of rest.
But now his struggling thoughts expression find,
And speech at last unlocks his fervent mind.

"O Godlike age!" in ecstacy he cries:
"See! mortals hold communion with the skies!
"O Godlike men, whom power Divine attends!
"Thrice blessed race that calls immortals friends!
"Your lofty souls Jehovah's impress bear!
"On you His image and His mind appear!
"A band of heroes by the heavens beloved!
"A race of men not far from Gods removed!
"I see a mighty man in vision rise;
"Celestial fire is beaming in his eyes;
"Within he feels the Spirit of his God:
"Lo! o'er the hostile flood he waves his rod!
"Ha! how it shakes! The liquid mass divides!
"A mighty angel on its bosom rides!
"Before his face the baffled sea-gods fly;
"They foam with rage and dash their spray on high:
"The stricken waters roll on either hand,
"And Israel firmly treads the new-made land,
"While madly follows Egypt's might and pride.
"Now Jacob's sons are past the rolled-up tide!
"Down rush the waves! With fury mad they leap!
"Horses and men they bury in the deep.
"Hark! dying shrieks are mingled with the roar:
"Where now is that proud host that shook the shore—
"Great Pharaoh's boast? It meets my eyes no more!
"I see a warrior sage lift high his hand;
"The sun, obedient, hears the strange command,
"Then stays its course, nor farther travels round,
"Till those proud walls lie level with the ground.
"I tread the path the mighty Seers have trod—
"I walk with Saints and stand beside my God!
"But this fond ecstacy must pass away;
"Again I feel a humble child of clay.
"Yet will those glorious days return no more,
"And smile on earth as they have smiled before?
"Oh, have such scenes their final period run—
"Their brightness set, as soon will be this sun?
"Or will they, when the midnight hour has passed,
"Arise again, and burst the veil at last?
"Will this thick darkness ever roll away,
"And earth behold a new celestial day?
"Must man remain thus poor—thus blind?
"No power Divine—no help?—yet God so kind!
"Or do there yet remain the sons of light?
"Oh! which is wrong? Where shall I seek the right?"

When on mount Horeb great Elijah stood,
Mourning the loss of all the just and good:—
"Thy Prophets slain, O God, and Israel blind,—
"And I alone!—I only left behind!"
Then past him swept a mighty rushing wind,
Which rent the mount and hurled the rocks around;
And then an awful earthquake shook the ground:
Yet not in these, nor in consuming flame,
But in the "still small voice" Jehovah came.
Like Zephyr's breath, thus o'er young Joseph's soul
The "still small voice" of God its whispers roll:
Within he feels the inspiration given,
And hopefully obeys the voice of heaven:
Forth from his breast the Word of God he took,
Then turned the pages of the sacred book,
And thus with holy eagerness he read:—
"If any man doth heavenly wisdom lack,
"Then let him ask of God, whose liberal hand
"To all men giveth—who upbraideth not,
"And unto him that wisdom shall be given."

As when a stranger in a foreign land,—
Borne there by Fate, and left at her command,
With empty purse, by care and want oppressed,
Houseless, forlorn,—no couch whereon to rest,—
An unknown city wanders o'er and o'er,
By hunger forced to beg from door to door,
At length remembers some forgotten friend,
Whose hand is rich, and will assistance lend:
Now hope runs high; he lifts his drooping head;
Firm grow his feet, yet skippingly they tread:
The friendless stranger gains the rich man's door,
No longer friendless and no longer poor:—
Thus with the sage. To heaven he lifts his eyes;
His heart is fixed, and joyfully he cries,
"To Him I'll go! Yes, God will be my friend!
"He will give light, and will assistance lend.
"Ere next the sun puts forth his golden head,
"I will arise and leave my humble bed:
"His course begun, I from my parents' cot
"Will hie, and seek this dear secluded spot;
"Then to my greater Father will I pour
"My soul, drink of His grace, and thirst no more."
Now round his heart Hope's clinging tendrils twine;
Faith quells his doubts and reigns in strength divine:
With lightsome heart he homeward bends his way,
And gains his cot just when expires the day.

(To be continued.)

VARIETIES.

The late Earl Fitzhardinge in will bequeathed unto Jane Baker (one of his concubines), her heirs and assigns, the advowson and presentation to the rectory of Evesbach; also the estates and all the interests arising from the estates of Helmore and Acton. He also gives to her the sum of £5,000 together with his dog Prince, with an annuity of £25 per annum for his maintenance. He likewise gives legacies to Mrs. Baker's child; and to Mrs. Bunn (another of his concubines) he gives £1,000 in cash, and an annuity of £700 per annum. [A modern polygamist of the improved order.—Ed.]

VERY CLEAR.—"Pray, Mr. Professor, what is a periphrasis?" "Madam, it is simply a circumlocutory and pleonastic cycle of oratorical sonorosity, circumscribing an atom of ideality, lost in a verbal profundity."

A NEW IDEA.—"Those who baptize infants don't bring forward Scripture to prove their authority," said a person one day to a stickler for Church customs. "No," was the sage reply; "but I'll tell you how that is. The Bible was written before infant baptism came up, and so it didn't get put in!"

REPORTS.—We should beware of saying anything which, by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough that we do not *originate* a report, but we ought not to *circulate* it. When it reaches us, there it should stop and go no farther. We should never appear pleased with the tales of gossips and newsmongers, much less with the scandals of the backbiter. Our smile is their reward. If there were no listeners, there would be no reporters. Talkers know where to find a market for their stuff; and, like poachers and smugglers, who never carry their contraband articles to the house of an exciseman, *they* never offer their reports to an individual who they know would reprove them in the name of Jesus. —*James.*

PASSING EVENTS.—Parliament re-opened on the 4th inst., and both houses have presented addresses of congratulation to the Queen on the marriage of the Princess Royal. The refugee question is assuming rather a serious aspect, and has the attention of Parliament. A Reform Bill providing for the extension of the elective franchise in England, and a bill providing for the better government of affairs in India, are among the most important items before the present session. The East India Company are opposed to any alteration of their present constitution. A change has been made in the passport system, which in effect will make each nation responsible for the passports granted to its own subjects. News from China states that the island of Honan had been occupied, that Yeh had insolently answered the *ultimatum* of the English and French Plenipotentiaries, and that the two forces would, at the expiration of a few days, attack Canton. The Empress Eugénie has been appointed Regent of France in case of the death of the Emperor during the Prince's minority: a Council of Regency has also been appointed. The Porte has despatched 3,000 troops to put down disturbances in Bosnia. Sixty thousand recruits are yet wanted for the English army: six thousand sick and disabled are returning from India. Several extensive rich silver mines are being opened in New Mexico. A Puseyite College has been established at Cuddeston by the Bishop of Oxford, the internal arrangements of which closely approximate to the Romish model. On the 2nd inst., about forty lives were lost by the explosion of fire-damp in the colliery at Bardsley. The Leviathan was launched on the 31st instead of the 30th ult. Newspapers published but a short time since at fourpence are now reduced to one penny, with predictions that this will yet be the current charge for newspapers throughout the kingdom.

THE DAY OF TRIAL.

The dastard trembles in the trying hour;
Pale grows his cheek when dangers lour:
Fain would he hide his craven head,—
His friends forgotten and his courage fled.

The brave man sternly hails the trying day,
And proudly treads the darkened way;
Undaunted, rushing to the fight,
He shouts his battle-cry, "God and the Right!"

E. W. T.

ADDRESSES.—George Taylor, James Evans, } Woodbine Cottage, Croft Street, Cheltenham.

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK-DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XX. Saturday, February 27, 1858. Price One Penny.

REPUBLICANISM IN THE UNITED STATES.

That government is essential to the peace and wellbeing of mankind none can doubt; but as to the form of government which would be most conducive to the general good there is a great diversity of opinion. The Monarchial, Aristocratic, and Democratic have each their respective adherents; and each has had its experience. The Democratic or Republican form of Government has ever had its advocates as being most suitable and best calculated to answer the wants of the people, because based on the voice of the people. Staunch advocates of this form of administration tell us that the will of the people—the voice of the majority—is the only true source of government, the only sovereign that should be consulted; and they have carried this principle so far as to adopt the maxim that "*vox populi*" is "*vox Dei.*" Now, this may be true, and it may not be true. That the will of the people ought in all cases to be supreme, because it is their will, is a most unreasonable conclusion. True it is that so long as the majority of the people are righteous, it is safe and proper that they should hold the reins of government; not, however, because they are the majority, but because righteousness and justice provide for and protect, without partiality, the interests of all under their administration. On the other hand, where the majority have become corrupt, as has frequently been the case, their rule is a curse; and, in the language of Scripture, "when the wicked rule, the people mourn." The will of the multitude can never change right into wrong, or wrong into right; and the popular will should never stand in the way of the public good; for unjust and injurious laws have no claim whatever upon man, although they may have emanated from the majority as the fruits of Republicanism.

In the Government of the United States of America we have a most forcible illustration of Republicanism in the hands of a wicked nation. For certain special purposes, this form of government prevails upon the land of Joseph,—a land choice above all lands, because God had chosen it to be the theatre of His mightiest work, and, above all others, for the most marvellous manifestations of His power. Neither does this particular form of government exist there by mere accident, but by the counsels of eternity. Long before the days of Christ, God predicted, through His servant Nephi, that no Gentile king should ever reign upon that land—that it should be a land of liberty unto the Gentiles. The fact that this remarkable prophecy has been literally fulfilled is another striking evidence of the truth of the Book of Mormon. All nations of the Gentiles have looked upon that land as a land of liberty to them, and

hundreds of thousands have flocked to it to enjoy the civil and religious freedom which has characterized that asylum of the oppressed, and made it the pride of all lands.

That Nephi's words might be verified, or rather that the purposes of Jehovah as predicted through him should be brought to pass, Columbus was marvellously wrought upon to contend with difficulties which perilled his life, to bring to light the long-hidden world destined for the gathering of all nations. His success proved that the promptings of his heart and the inspiration of his soul were by the Spirit of Eternal Truth—that he was a servant of that God who determines the bounds of all nations, and by whom kings reign. It may well incite the reflecting mind to inquire why the Gentiles could never be suffered to have a king on that land, when the same source of prophecy informs us that Israel had many kings after they were forbidden to the Gentiles; and more so, when we consider that a kingly Government is most after the order of heaven or of God's government. The reason why this prohibition was placed upon the Gentiles was because God had purposed to establish His kingdom upon that land; and He would only suffer a form of government to exist in their hands that would not have power to interfere with and put down His kingdom, which, in its principles, would be opposed to all other kingdoms.

To prepare the way for the ushering in of this Kingdom of all kingdoms, He inspired Washington to redeem that land from the power of a king who sought to reign over it, and to establish a form of government for the Gentiles who should dwell upon it that could not interfere with His eternal purposes. Consequently, the form of government was Republican; and the Constitution framed for its basis recognized no control or jurisdiction over faith or religion. Thus religious liberty was fully secured to all dwelling under the genial influence of that glorious Constitution. Another important consideration is, that the political form of government framed by that Constitution exhibits truly the wisdom of a God, and affords evidence of Divine inspiration: for while it was sufficient for the demands of the people, while they would observe those true principles of righteousness that alone can unite and bind man to his fellow-man, it would, on the other hand, work out its own end whenever they departed from those principles: and upon the downfall of the once mighty American Republic shall rise in magnificent splendour the kingdom of our God and of His Christ. Nothing is more natural than that one kingdom or government should succeed another. Such is, indeed, the history of the world.

But, says one, the American Union commands the respect of the world; her flag is honoured by the nations, and all lands laud her fame; and to predict the end of such greatness would be the height of fanaticism. Such, however, has been done. The end of their greatness is as plainly and surely predicted as were the days of Belshazzar numbered by the writing upon the wall, by Him who spake not as man speaks—"If a kingdom be divided against itself, that kingdom cannot stand;" and "Every city or house divided against itself shall not stand." This language cannot be mistaken; and room for its application is not wanting. The liberty guaranteed by American institutions has encouraged strife and disunion; and opposition is a fundamental element necessary to its existence. The two great parties which once, like mighty wings, balanced her in power and gave her a just poise on which she could securely rest, are now rent into a thousand fragments. Parties have multiplied, each in opposition to the other, until division has become the main characteristic of the Union, which is now on the very verge of dissolution. From this inevitable fate she shrinks with horror, and grasps the unnatural principle of compromise to eke out, if possible, a few short days of miserable existence, ere she falls, to rise no more. The feeble and tottering steps with which she treads the path of her short pilgrimage betrays but too plainly that her vital spark is nearly extinguished. This state of disunion in which the Union is involved proclaims aloud her departure from truth and right. Not only is the Government divided against itself, but the evil extends to almost every House of State Legislature. The wheels of Government are stopped for successive weeks by the opposition that is arrayed against wholesome and necessary measures, and the pride of each is to boast of conquest over the other. The utmost confusion, bitter hate, and angry strife maintain unbridled sway;

and the end of their power, greatness, and glory appears.

All this is but the working of Republican principles in the hands of those who have departed from the Lord. They encourage disunion; they invite controversy and contention; and each is forced to seek his own, instead of another's good. Their interests have become divided, and those interests are as adverse to each other as the parties which advocate them are opposed; and all these adverse interests claim protection from the same source of power. How unreasonable the expectation!—how awfully ominous the dilemma! Or, can now the same fountain send forth both bitter and sweet water?

In this extreme state of despair, and when disunion appears inevitable, the Government, utterly unable to grant the demands of either the North or the South, virtually proclaims her impotency by entreating the parties to compromise, as the only possible alternative to avoid a universal wreck; while, at the same time, that compromise will only increase the magnitude and extend the limits of the already insurmountable difficulty. The picture forcibly reminds us of a father with two sons who were sworn never to agree, upon whose mutual and united efforts he depended for his existence!

Compromise is not a principle of true government. It is only a circumstantial policy, dangerous in its results, as resorted to and exercised by the American people. In that compromise the fundamental principle of their Government is subverted by the majority yielding a portion of their rights, and sacrificing their conscientious views to the whims and caprices of the minority against a firm conviction of right and justice. Were this principle suffered to extend its influence, all Government might be obliterated, and the minority dictate with impunity. Such is the precedent, such its results, and such the end of democratic and republican principles as developed by the American people.

But very little of the prophetic spirit is required to foresee the end of such a state of things. The purposes of God, in not permitting a king to reign over the Gentiles on that land, will soon be fully realized in the utter extinction of a Republican form of government, as the natural and legitimate result of its own workings.

Just prior to the dissolution of this once great and mighty nationality, the Lord of heaven, mindful of His Latter-day Work, has restored the keys of legitimate power to His servants, and commenced to rear a kingdom after the order of eternal things. That this order should differ and be opposed to the order of earthly government is not unreasonable. None of the earthly and perishable forms of government can compare with that which is based upon and like the order of the eternal priesthood, which is "without beginning of days or end of years," and endureth for ever. That which is of the earth must perish with the earth. Those who now make the ballot-box the test of their controversies, will find no more use for their systems when all strife and controversy shall cease. Those Governments which are now framed, and operate upon principles that incite disunion and encourage opposition, are all perishable, and must pass away: and who shall declare the time of their end!

The fact that this class includes all the Governments and organizations of the earth except that advocated and maintained by the Latter-day Saints is only too well known. And the fact that the *union* of the Saints is the quality which renders them most obnoxious to the world declares unmistakeably its corruption and awful degeneracy. To the world, union, and the strongest bonds of love and perfect agreement, are no longer desirable virtues, but detestable and unenduring vices. How deplorably fallen! God has said, "Except ye are one, ye are not mine." But that a people should become one, should see eye to eye, should have one faith, should serve one God, and should centre their confidence in one man as His Prophet, and thereby destroy the necessity of the ballot-box, is a crime not to be tolerated in this enlightened age: it is "a loathsome ulcer," eating into the heart and destroying the vitals of all Governments, monarchial, aristocratic, or republican in form! Certainly it is God *versus* the world, and He must decide the controversy. This He has set His hand to do, and the consequences will be as glorious as the array of the world against the principles of His kingdom is universal. The following language of the prophet Jeremiah is appropriate:—"The Lord hath

a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. And the slain of the Lord shall be in that day from *one* end of the earth even unto the *other* end of the earth; they shall not be lamented, neither gathered nor buried." This controversy, for which the world is preparing itself, is also referred to by Hosea, in language peculiarly suited to the present day, as follows:—"Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and His goodness in the latter days. Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."

The universal stand now taken by the world to put down the Latter-day Saints and prevent them from attaining to any form of government in the earth, while they are the only people that present a policy in which is combined, to the fullest extent, both liberty and union, indicates the near approach of that day when God will be under the necessity of defending the honour of His people and kingdom with all nations. In that controversy there will be no appeal to the ballot-box. Republicanism and all other isms must then terminate their career; and Federations must cease, except that federation of eternal brotherhood that admits of no division—that has but one faith, one hope, one policy, one Lord and one great Ruler—a system and state of things now represented on the earth only by the "Mormons"—the Latter-day Saints—the people of God. By them this eternal brotherhood and union will be defended, and a kingdom reared that will increase and spread itself abroad until it fills the whole earth. It has already taken root on American soil, where, planted and nourished by the King of kings upon a sacred and chosen land, it will grow with an eternal growth without disunion—the seed of mortality and decay. The glory of this kingdom will far exceed the brightness of the rising sun, and its influence be more precious than the refreshing dew upon the hills. Her majesty and power shall both declare—"God reigneth in Zion."

LOVE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

(*Concluded from page* 118.)

In the exercise of genuine love is experienced the greatest amount and highest degree of true happiness. In its exercise there is a sacred charm—a heavenly and indescribable sweetness—a pure and holy delight, which none can know or appreciate but those who experience it. The selfish and morose are utter strangers to the inward pleasures, the mental joys, and the freedom and lightness of heart which those possess in whose bosoms glow the sacred fire of charity, and whose love extends to all around them who bear in any degree the image of God. Love softens down the asperities of their nature, smoothens and tranquilizes their ruffled feelings, and, like oil cast upon troubled waters, calms and subdues the rising storm of passion and anger. They may have their troubles and perplexities, their trials and tribulations, as they pass through the various chequered scenes of life; but still they rejoice and feel happy; for true charity or love is an ever-buoyant principle; it bears up their spirits above every depressing influence, fortifies their souls against every adverse power, however formidable, and renders them superior to all surrounding dangers. As far as practicable, they even love their enemies, bless those who curse them, do good to those who hate them, and pray for them that persecute and spitefully use them. They have that principle of "charity" which "suffereth long and is kind," which "envieth not," and "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things," and which

"never faileth." (1 Cor. xii. 4—8.) Thus true charity has many characteristic features or manifestations, such as meekness, kindness, forbearance, and forgiveness. Hence, while they hate evil and sin, they grieve for the evildoer or sinner, and would fain reclaim him and do him good. They know not those hateful feelings of malice and revenge which come from the Devil: they feel not those malignant and infernal desires for the destruction of their enemies which the wicked experience. Even if called upon to punish the obdurate transgressor, a desire for mere revenge has no share in their motive for punishment: it is done from a love of justice and the maintenance of wholesome laws, together with a desire for the amendment of the offender and the benefit and protection of the offended.

Certainly, those who possess and exercise this kind of charity or love, which we have described, cannot but feel, at the same time, a peculiar and special affection for those who are connected with them in the bonds of fellowship in the same covenant—who worship the same God, maintain the same Gospel principles, partake of the same Spirit, are inspired with the same faith, the same hope, and the same love, and are unitedly pressing forward to obtain and enjoy the same inheritance of eternal life in the world to come.

Not only is love a natural principle, but it is also an eternal one. It "never faileth," but "abideth" for ever with its possessor. Like faith and hope, it survives the wreck of the body, and, with the spirit, travels beyond the grave. It, like them, is a part of spiritual nature, and can never die while the spirit exists in an organized capacity. It is an imperishable principle of the soul—an inextinguishable flame—an immortal, internal fire, which, the Bible says, "many waters cannot quench." As long as the faculties of mind remain, and as long as there are objects in existence upon which it can exercise itself, so long will the principle of love abide. As long as God himself exists—as long as heaven exists—as long as intelligent beings exist—as long as truth and righteousness exist—as long as anything lovely or loveable exists in heaven, on earth, or anywhere within the bounds of eternity and space, just so long will the principle of love abide.

It is the super-eminent and crowning principle of all that constitute the religion of Jesus Christ. It is even greater than faith and hope. "And now abideth faith, hope, charity, these three; but the greatest of these is charity," or love. Faith and hope are great principles in themselves, but love far transcends them. It is the "last, but not least" of the sacred trio. It is the last developed; but its comprehensiveness, independency, and universality of character establish its pre-eminence and entire supremacy. This position it will ever occupy, and will never fail. "Charity never faileth." It is of Divine origin, and can never die. It is a spark from the Eternal Fire—a burning ray from the central Sun of Righteousness. It is a part of God in the soul; for "GOD *is* LOVE!"

In conclusion, we would counsel all the Saints to cultivate and promote the growth of this holy and divine principle of love—indeed, to encourage in their hearts and minds the continual exercise of all the three graces which we have shown to be of such paramount importance—namely, faith, hope, and charity. They are all necessary and indispensably essential to their present and future wellbeing. None can be true Saints of God without them. A Saint without faith, without hope, and without charity! Impossible! Even the highest intelligence—the brightest seraph—the mightiest archangel that ever trod the courts of heaven—would fall from his high position, and that speedily, were he to cease to believe, to hope, or to love as angels do. Seek, then, ye Saints of God, who aspire to thrones of celestial glory and to receive even the homage of angels,—seek, we beseech you, to qualify yourselves for an eternity of bliss in such an exalted position, by developing more and more these sacred and all-important features of the truly Christian character, which are so essential to your salvation and exaltation, and without which your natures can never be perfected. Without the possession and exercise of enlightened faith, well-grounded hope, and pure, unselfish love, no man or woman can ever be saved or exalted in God's kingdom, or can ever enjoy real peace and happiness, either in this world or in the world to come.

CENSURE is the tax a man pays to the public for being eminent.—*Swift.*

HISTORY OF JOSEPH SMITH.

(*Continued from page* 122.)

[October, 1842.]

Robert G. Williams, in the year 1835, was indicted in the State of Alabama for attempting to incite rebellion and insurrection in that State. He was demanded by the Governor of that State of the Governor of New York, and the requisition stated that he had fled from justice. The Governor of the State of New York (Marcy) took notice that the said Williams was a citizen of the State of New York, and had not fled from justice, from Alabama, and on *that ground alone* refused to surrender him up. This was a stronger case than that of Smith's, as an *indictment had been found.* Governor Marcy puts his refusal upon the express ground that, by the Constitution of the United States, the Governor of one State had no right to demand, nor the Governor of another State a right to surrender up, one of his citizens, unless he had fled from justice; and it was the right and the duty of the Governor upon whom the demand was made to inquire into the fact whether he had fled from justice before he made the surrender.

I have the book containing all the proceedings in this case of Williams. There are several other cases equal in point, and they proceed upon the ground that a Governor of a State has no jurisdiction over the body of a citizen, to arrest and surrender him up to a foreign State, unless he is a fugitive from that State, unless he has fled from that State to evade "justice," or, in other words, to evade being tried for the offence with which he is charged.

In a despotic form of Government, the sovereign power is the will of the monarch, who can act in every instance as may suit his pleasure. But can the Governor of one of our States, of his own mere will, without any authority from the Constitution, or the Legislative power of the State, arrest and deliver up to a foreign Government any person whatever? If he can do this, then is the liberty of the citizen wholly at his disposal.

The writ of Habeas Corpus is a suit which every person imprisoned or unlawfully detained has a right to prosecute for the recovery of his liberty; and, if he is in custody by process from a competent power, he is entitled to his discharge when the jurisdiction has been executed.

The Government of this State has no power or jurisdiction over the person of a citizen of this State to arrest and cause him to be delivered up and transported to another State, except the power expressly given to him by the Constitution of the United States. And what is that power? It only authorizes the Governor of one State to surrender up a fugitive from justice, to return him back to the State from whence he has fled.

First. The person to be surrendered up must be a fugitive from the State to which it is attempted to surrender him.

Second. He must be a fugitive *from justice;* in other words, he must have been in the State when and where the crime was committed, and have fled from the State to evade being apprehended and tried for that crime.

Third. Unless he is, in fact, such a fugitive from justice, the Governor has no power, by the laws and Constitution, to deliver him up.

Fourth. If he is charged with being a fugitive from justice, and the Governor cause him to be apprehended on that charge, he has a right to sue out a Habeas Corpus; and, when brought up on that writ, he has the undoubted right of showing that the Governor has no constitutional power to deliver him up to another State; that he has not "fled from justice into this State," and is not such a person as the Constitution authorises the Governor to deliver up; and that it would be an excess of jurisdiction on the part of the Governor to deliver him up.

The question to be examined into, upon the return of the Habeas Corpus, would be a mere question of locality. The question would be, was Smith in this State, or not, at the time the crime was committed in Missouri? If he was in this State at that time, then he could not be a fugitive from justice, from Missouri, in the sense of the Constitution; and the Governor would have no power to deliver him up.

The argument that, because Governor Boggs has made affidavit, Smith has fled from justice, his affidavit is to be taken as conclusive on that point, and that, upon the return of a Habeas Corpus, Smith would be precluded from controverting or showing the falsity of that affidavit, is too absurd to require a serious answer.

The liberties of the citizens of this State are not held on quite so feeble a tenure, nor does the Constitution authorize the Governor to transport the citizens of this State upon a mere "charge" made by a

citizen of another State. Such is not the reading of the Constitution. That instrument only authorizes the delivery up of such persons "who shall flee," upon the demand of the executive authority of the State from which they "fled." There must have been a "flight" in *fact and in deed* from the State where the offence was committed, or the Governor has no jurisdiction to "deliver up."

If the charge of having "fled" is made, and the Governor acting in *pais* is attempting to deliver up upon that charge, the person attempted to be made the victim has a clear, undoubted, constitutional right by means of a writ of Habeas Corpus, to test its truth before a judicial tribunal of the country; and, if the charge is proven to be false, the Governor is ousted of his jurisdiction over the person of the prisoner, and he is restored to his liberty before he has undergone the penalty of the transportation to a foreign country upon the mere charge of an interested or partial witness.

The power of the Executive of a State to surrender up a citizen, to be transported to a foreign State for trial, is a most tremendous power, which might be greatly abused, were it not limited by constitutional checks, and the citizen secured against its despotic exercise by the writ of Habeas Corpus.

In the case of Williams, the Governor of New York, in his reply to the Governor of Alabama, says, "What occurs daily, in the ordinary course of criminal proceedings, may take place in regard to persons transported to a distant jurisdiction for trial. It may happen that an innocent man will be accused; and, if demanded, he must be delivered up, should your exposition of the Constitution be sanctioned. Under these circumstances, his condition would be perilous indeed,—dragged from his home, far removed from friends, borne down by the weight of imputed guilt, and unable, probably, to obtain the evidence by which he might vindicate his innocence. If appearances were against him, he could scarcely hope to escape unmerited condemnation."

The American colonists regard the exercise of this power as an act of revolting tyranny, and assigned it in the Declaration of Independence as one of the prominent causes that impelled them to a separation from the British Empire. A power which may be thus oppressively used should be resorted to with the greatest caution. When its exercise is invoked, it is not sufficient that the case may apparently come within the letter of the Constitution. It is the duty of the Executive, before yielding a blind obedience to the letter of the law, to see that the case comes within the spirit and meaning of the Constitution.

It may be pleasing as well as instructive to look into the proceedings of the Executive of our sister State, and witness that, by faithfully administering the law in relation to the delivery up of fugitives from justice, according to its spirit and meaning, they have saved at least two of the citizens of Illinois from becoming victims to its abuse. In the year 1839, the Governor of the State of New York was presented with the copy of an indictment by a grand jury in the city of New York, against John and Nathan Aldrich, for fraud in obtaining goods by false pretences, and was requested to make a requisition upon the Governor of Illinois to surrender them up as fugitives from justice.

Now, here was a case which came exactly within the letter of the law of Congress in relation to fugitives from justice. An indictment *had been found*, charging them with having *committed a crime*. But did the Governor of New York make the "requisition?" No; he referred the application to the Hon. John C. Spencer, now Secretary of War, and one of the most enlightened lawyers of the age.

The following is an extract of Mr. Spencer's opinion upon the case:—

"The constitutional provision under which requisitions may be made by the Governor of one State upon the Governor of another was a substitute for the principle recognized by the law of nations, by which one Sovereign is bound to deliver to another fugitives who have committed certain offences. These offences are of the deepest grade of criminality, and robbers, murderers, and incendiaries, and those enumerated, as proper to be surrendered. Following the analogy thus suggested, the provision in our Constitution, it would seem, should be construed to embrace similar cases only, except, perhaps, those offences which arise from an abuse of the same constitutional provision. That provision must be guarded with the utmost care, or it will become intolerable. I do not think the circumstances of the case before me are of such grave import, or the offence itself of such high grade, as to justify the requisition desired. The power given by the Constitution ought not to be cheapened, or applied to trifling offences, or indeed to any that was not originally contemplated."

For the reasons stated in Mr. Spencer's opinion, the Governor of New York refused to make the requisition upon the Governor of Illinois. The case certainly came within the letter of the law, but not within its spirit and meaning. So with the affidavit of Governor Boggs, when he swears that Smith has fled from justice. It may come within the letter of the Constitution; but

does it come within its spirit and meaning? Does it show that Smith was in Missouri at the time of the commission of the crime, and that he fled from that State to evade being brought to justice for that crime? Or does it refer to the flight of Smith and the Mormons from Missouri some years since?

I will refer to one more case of a similar nature. Lord Campbell, formerly Attorney-General of England, in a recent debate in Parliament upon the subject of the Creole, made the following remarks:—

"To show how cautious States should be in making such concessions one to the other reciprocally, he would mention a case that occurred when he was Attorney-General. A treaty had been agreed upon between the State of New York and the province of Canada, by which the Government of each agreed reciprocally to deliver up the citizens or subjects of the other against whom grand juries had found a bill, and who had sought refuge within the territories of the other. It happened that a slave had escaped from his master in New York, and had got to Canada. To facilitate his escape, he rode a horse of his master's for a part of the way, but turned him back on reaching the frontier. The authorities of New York well knew that England would not give up a runaway slave, and that, as they could not claim him under the treaty, they therefore had a bill of indictment against him, before a New York grand jury, for stealing the horse, though it was clear the *animus furandi* was wanting. The grand jury, however, found a true bill against him for the felony, and he was claimed under the treaty. The Governor, under such circumstances, refused to give him up until he had consulted the Government in England. He (Lord Campbell) was consulted, and gave it as his opinion that the man ought not to be given up, as the true bill, where no felony had been committed, did not bring the case within the treaty. The man was not given up, and there the matter rested. This, he repeated, showed the necessity of the greatest caution where reciprocal rights of surrender were granted between States."

It is not to be presumed that the Executive of this State would, knowingly, lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign State for trial. The Governor has undoubtedly been misled by the evasive affidavit which accompanied the requisition.

I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question, that he was in this State, and not in Missouri, at the time the crime with which he is charged was committed, and upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest.

If he should refuse so to do, I am clearly of the opinion that, upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.

Respectfully, your obedient servant,

JUSTIN BUTTERFIELD.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 27, 1858.

THE ENEMIES OF ZION.—The Prophet Isaiah, speaking of Latter-day Zion, predicts that no weapon formed against her should prosper, and that every tongue raised against her should be condemned.

The Saints of the present age have, with the greatest assurance of their applicability, fondly taken these comforting promises to themselves. Whether or not their enemies have possessed any faith at all in the words of the Prophet we shall not stop to enquire. We presume, however, that they do believe that those passages referring to Zion have found a misapplication in the case of the Latter-day Saints. The whole world, comparatively speaking, have for twenty-seven years, during the whole period of the existence of Latter-day Zion, been raising their tongues to prophesy evil against her, and have formed every kind of weapon which they imagined would effect her destruction. It is true many of them did not know that it was Zion they were warring against, nor did they realize how ineffectual all their endeavours would

prove, and how futile every effort must be to stay the progress of "Mormonism" and to drive back the development and cut short the destiny of the great Latter-day Work.

The Saints, on their part, have continually endeavoured to impress on the minds of their enemies the fact that they have not misapplied those glorious passages with which the Scriptures teem. Had they not realized that no man, unless lighted up by the Holy Ghost, can see the ways of the Lord, it must have been a matter of astonishment that the world do not see the power and purposes of the Almighty that have been so marvellously moving the events of the last quarter-of-a-century. To them it has been abundantly manifest, both in their own and the world's experience, that God is bringing to pass His act, His strange act. The Elders and members of the Church have declared it to the world, but the world would not believe their words. They have testified that the Latter-day Saints were the people who composed the Zion of God, and have warned her enemies continually that no weapon formed against her would prosper, and that every tongue raised against her interests would but utter curses to fall upon their own heads.

The history of the Latter-day Work is full of proof that no weapon has prospered against the Saints, and that every tongue raised against them has been cursed. This has been the case with individuals of all classes and all ranks, and even with whole communities. From the President of the great Federal Union to the bloodthirsty border-ruffian of exterminating Missouri, all have verified the truth of the Prophet's words, when they have fought against Zion. The favour of heaven, peace of mind, reputation, influence, and success, when they have engaged in the dangerous experiment of fighting against God—when they have undertaken a crusade against the "Mormons"—have been withheld from them, and they have utterly failed in all their purposes. This will apply to apostates as well as to every other class. Where is the man in the world who can in truth say that he has prospered when he has entered into such a movement, and that he has not found difficulties, anxiety, and loss of character and peace of mind, as the results of such a course? If there is such a one, he will yet reap the fruits of his labours in that direction. The debt must be paid, sooner or later, and in general the settlement is speedy. On the other hand, what movement against Zion has ever been effectual in the accomplishment of her enemies' designs? What demonstration and oppressive measures have been brought to bear against the Latter-day Work that have not given it a more rapid development? Let those enemies answer.

We have been led into this strain by the disastrous history of the Utah Expedition and the oppressive and unconstitutional acts of the Administration towards the Saints during the past twelve months. Those who have taken an active part in these ungodly movements have had abundant evidence that there is no success for those who fight against Zion, or blessing to those whose tongues are raised against the people of God.

LATE FROM AMERICA.—Elders George G. Snyder and J. Y. Green arrived in New York from Liverpool, January 19th. It was currently reported that the last despatches from the Utah Expedition were so bad the Administration feared to publish them. It is said "the troops are necessarily undergoing the severest service that has ever devolved upon soldiers." Canvas tents were but little better than the open air. Thirteen men in two companies had their feet frozen in one night. In one day ninety mules and a very large number of cattle died. The thermometer stood 20° below zero. Judge Eckles had organized a Court. One McCarty,

of the waggon train, had shot a soldier, was tried, and acquitted. It was contemplated building a court-house and jail at Fort Bridger, where log-houses were being built for the officers, settlers, &c. Persons under civil arrest were committed to the care of the military. Joseph Taylor, one of the prisoners, made his escape from the army on the 16th November. Dr. Hickman had been released by Colonel Johnston, and a writ served on William Stowell charging him with high treason. The Utah Indians who accompanied Dr. Hurt to the army had all returned home, except five, having been presented with clothing, rifles, and ammunition. Before the army reached Fort Bridger they were not able to travel more than two miles per day for a length of time. From five to seven head of animals were often counted lying dead within the space of one hundred yards. The War Department has asked Congress for an appropriation of $1,224,000, to pay for four millions eight hundred and eighty thousand rations, for the subsistence of the Utah army for twenty months from the 1st July next. A very bitter state of feeling existed in the camp at Fort Bridger, criticising severely the conduct of the civil officers, the Proclamation of Governor Cumming, and also the military officers, as being inadequate to the emergency. General Scott has issued orders for all the disposable force of the army to start early in the spring to reinforce Colonel Johnston's command. The General, it is said, goes to California, to direct the war movements from that point. Missouri offers volunteers to fight the Mormons in Utah. The Salt Lake mail was stopped at Fort Bridger, and the bags opened by order of Colonel Johnston. It was supposed all letters addressed to Mormons connected with the present movements would be opened. Mr. Bridger and others were about to make application to Congress for indemnification of alleged losses sustained. Fort Bridger, which he, it appears, sold and mostly received pay for, is now claimed by him and rented to the army. Captain Marcy with 35 men had been despatched to New Mexico for supplies of salt, and to make arrangements for forwarding mules to the army in the early spring, without which there could be no further advance of the army. A general application was made by the troops to accompany Mr. Marcy rather than spend the winter at Camp Scott. Among the Quartermaster's stores there were found only 148 pairs of shoes and 600 pairs of stockings to supply two regiments of infantry and several volunteer companies through the winter.

It is proposed to raise volunteers for the Utah service, not only in view of the expulsion of the "Mormons," but of colonizing the Territory with a new school of settlers; and the better to effect this object, a liberal system of land grants to actual settlers of the *corps* in Utah is advised. The almost inaction of Congress for the strengthening of the army movements is creating much uneasiness, as the Administration can do nothing until money and men are voted. Very strong and reasonable objections are now being urged against the measures already taken; and national legislators are wisely considering the propriety of sending a deputation to Governor Young, in view of a more pacific adjustment of the present difficulties than hitherto proposed. It is admitted a grave error on the part of the Administration in not officially notifying Governor Young of his removal and of the movements relative to Utah. In the absence of any such notice, it is urged that his acts must be considered legal, which involves Governor Cumming's doings with great complexity.

ACCESSIONS TO "MORMONISM."—The statistical reports which we have received for 1857 show that the preaching of the Gospel has not been without pleasing results. It is well known that Christianity generally is on the decline—that an unaccountable

degree of barrenness attends the preaching of popular Christian doctrines; so much so, indeed, that simple Collegiate qualifications are no longer considered the only test of ability to promulgate the Christian faith with success, though it is still a very prominent one. "Clerical scandal," powerless preaching, priestly pomposity and criminality, and a universal disregard of Divine precepts among those who profess to teach them, bring religion into disrepute, and drive reflecting minds to infidelity, as the natural result of perverting the right ways of the Lord, and endeavouring to make the streams of "living water" flow through the channel of an uninspired priesthood degenerated to an abominable system of priestcraft. Well may they mourn the disrepute to which they have brought Gospel virtues. The increasing immorality of professed Christian communities renders an unmistakeable verdict against them.

On the other hand, the illiterate Elders of Israel go forth, as did the young stripling to meet the formidable Goliath, trusting in the God of Truth; and their testimony sinks into the hearts of the people, who feel that they have been smitten with the arrows of truth as effectually as was the Philistine with the sling-stone. They feel a power, in that wielding of the truth, unknown to them before, and they obey the command. Thus truth prevails with the honest in heart: they hear the voice of the good shepherd, and are gathered into the fold.

The past is encouraging to the Elders, affording assurance that their labours will not be in vain—that if they sow, they shall also reap. If the angels in heaven have joy over one sinner that repenteth, how great should be the joy of the faithful servants of God, who bring their thousands to a knowledge of the truth, and administer to them the ordinances of eternal life.

The Mission under the British Presidency has had four thousand one hundred and ninety-four added to it by baptism during the past year.

A DEFENCE OF THE MORMONS—THE OTHER SIDE OF THE QUESTION.

(*From the "San Francisco Chronicle."*

I have read with some attention what accounts we have received from Mormondom, and what has been written upon the subject. I have not made it a question of my special study, feeling no interest in the subject itself; but what little attention I have given to it has not enabled me to concur with the opinions generally expressed in newspapers. Yet I do not find myself singular on this subject. In conversation with other gentlemen I find the majority of the well-educated in a similar predicament. I am not willing to see my country plunged into an unjust war, nor am I willing to see any injustice done, or to see the established principles of our Government violated for any temporary advantage.

That the Mormon religion is a most absurd delusion, no well-informed man questions. It is too ridiculously absurd to be a matter for serious argument. But I do not find any warrant for therefore treating it as a cause of war, or for the exertion of force to suppress it. To many religious people the tenets of opposing sects seem equally absurd; and there are some who consider all religions in the same category. This is unfortunate; for I consider religion as absolutely essential to a well-ordered society. The Christian world have never approved the expulsion of the Mormons. Except in that small section of this country which immediately surrounded them, it has always been considered as a barbarous

act, without any warrant in law or justice. They were driven from their homes as vagabonds and outlaws, and wandered forth into the wilderness, and located themselves in a place which was then desolate, and the farthest possible from any other people. They have there built them a city and many small towns. They have cultivated the fields, and, through almost incredible hardships, in the face of ridicule and derision, have persevered until they are a considerable people.

From the accounts that I have read, I do not perceive that they are less orderly than we. Their laws seem to be faithfully administered; their lives and property secure, and the people content; nay more, they are not merely content, but enthusiastic. I know that it has been repeatedly alleged that their apparent content and submission are enforced. But this is simply absurd. A people who have endured what they have, for the sake of their personal and religious liberties, are not the men to submit tamely to any oppression.

They have not gone out of their way to seek opportunities, but they have gone far out of the way of their enemies to avoid them. Their enemies have come to them, and even then have not exercised that prudence which a remembrance of the past should have taught them, but have rather sought, by contemptuous conduct towards them, and derision, to resuscitate the enmities of the past, and to rekindle the fires of old animosities.

The late massacre of a train of emigrants is charged upon them. The charge may be true or it may be false. But I ought to throw this out of the question. It was not one of the causes of the present military movement. That had long before then been threatened, and was then under way. Neither was it nor any of the other individual crimes committed by them a cause of war. Individual violations of the law are not treason, and are not warrant for levying war upon a whole people. They are injuries to be remedied through the ordinary channels of administrative justice. These often prove temporarily insufficient; but I am not yet prepared to admit that such ends justify a departure from the principles of the Constitution. Time always affords a remedy; and it is better, in my view, to endure for a time such evils, than, by violating the principles of our Government, to confess before the whole world its insufficiency and weakness.

It will be said, and it is charged, that the laws could not be administered—that while a formal show of submission to the Federal Government was manifested, there was no real loyalty or obedience. I have not yet seen satisfactory proof of this.

The testimony on this head is very contradictory, and the witnesses are not such as are entitled to implicit confidence. If we take the testimony of two or three office-holders who have been there, and discard all the testimony on the other side, the case is perhaps clear. I say perhaps; for, even in that case, the evidence is very unsatisfactory. There should be some particular act of disobedience clearly shown. But the witnesses on our side do not agree in their accounts, and frequently flatly contradict each other. It is charged that public funds have been misappropriated. Surely we need not go so far to find instances of that. The survey of the Territory has not been conducted in accordance with law. Has ours? But, even to give any credit to these charges, we must reject the testimony on the other side entirely. This is not in accordance with my views of justice; and before I could take any steps to punish such alleged offences, I should have sent a commission there, composed of men in whose honesty and probity I could place confidence, and have had their report; and even then admitting the truth of these charges, is it treason? Is it a cause of war?

And if the laws of Congress have not been enforced, whose fault is it? Have they appointed the Judges who were to try offences, or the Marshals who were to execute their judgments? What decree of any court is there which has not been executed? If there is any, it is the fault of the officers whom we have appointed, and not theirs. Crimes, I can see, would have to be tried by a jury, and a conviction or even an indictment of some offences might be difficult; but that class is small. But as to the administration of the laws of Congress—the enforcement of the performance of duties by public officers, juries do not intervene. This matter is tried by the Judge alone: he makes the decree, and the United

States Marshal enforces it. Has there been any resistance to any such decree? If so, it might have required the assistance of a small body of soldiers to enforce the laws, but not war.

But it is said that they are Mormons, and, as Mormons, polygamists. This is the great and principal charge, and the real cause of the war; and, singular to say, this very important charge they do not deny, but openly avow it. Their candour in this respect might entitle them to some credit in what they say as to the other charges. But now, let us candidly examine this charge, and see whether it is a cause for war. Polygamy is said to be a crime. I cannot consider it a *malum in se.* That they have an abundant warrant for it in the Holy Scriptures will not be denied. Perhaps it is forbidden by the New Testament; but I do not at this moment recollect any passage which forbids polygamy to laymen, though it is forbidden to bishops.

In most Christian lands it is forbidden by law,—therefore a *malum prohibitum,*—therefore a crime. But Christendom is not nearly one-half the globe; and the remainder of it do not make polygamy a crime. Is it prohibited from any act inherent in itself? If so, what is that evil? There are few persons in California or elsewhere in the United States who would find it convenient to have more than one wife. One is as much as one man can conveniently support. It seems to me rather a social than a political or religious question. It cannot be considered as a political question; for I cannot see how it in any way affects any other State or people. If it is a religious question, then surely we have nothing to do with it. It does not suit us, but it suits them. It is contrary to our religion. Whether it is anywhere forbidden in the Bible or not, we do not consider it as a part of our religion. All our churches make it a part of their religious belief that it is sinful. The Mormon religion, on the contrary, teaches that it is not only not sinful, but highly honourable. Is this a question to be decided by war?

Does our Constitution give any authority to the General Government to decide on points of conscience, or to enforce the belief of the majority of the Confederacy upon the minority? But if it is merely a social or domestic institution, have we any right to interfere? Whether this State shall permit a man to have more than one wife, is a question to be decided by this State itself, upon the simple query whether it is best for the interests of the State itself. When the number of the sexes is equal, or nearly so, it is generally conceded that polygamy is against the interests of society, and is therefore prohibited; but where they are not so,—or if, by any peculiarities of circumstances, the population, prosperity, or happiness of a State will be increased by polygamy, I do not see anything in our Constitution that forbids it. We call slavery a domestic institution, meaning thereby simply to assert that our General Government has no power over it. Polygamy is certainly a domestic institution, and is equally beyond its power.

In concluding this hurried review of the question, then, it seems to me—1st. That the violations of law charged upon the Mormons do not amount to treason, and are no cause of war. 2nd. That polygamy is an evil or an institution of a domestic nature, over which the Constitution has given the General Government no supervision. Consider, my dear sir, the thing we are contemplating—a civil war—and a religious one at that. Let us not plunge into it thoughtlessly, to be the derision of all the world as a people proclaiming liberty of conscience to all people, and the first in these modern days to attempt its suppression by force. B.

[The foregoing extracts contain some important facts, none the less commendable or worthy of consideration because they come from one who is pleased to say "that the Mormon religion is a most absurd delusion." There are many men, like himself, who have not the Spirit of God, and consequently cannot discern the things of God, but have the spirit of man, by which they seem to discern clearly the things of men; and in many respects, by the aid of this spirit, the writer has given a plain, common sense, and intelligent view of his subject. It cannot be expected that such a communication would contain the *whole truth* and *nothing but the truth;* yet we have no disposition to question the statement that he finds "the majority of the well-educated" possessing similar views upon the proceedings against Utah.—Ed.]

FIRST BOOK OF THE PROPHET OF THE NINETEENTH CENTURY.

(An Unpublished Poem by E. W. Tullidge.)

(Continued from page 127.)

THE ARGUMENT.

Night. The peasant's home after close of day. Family of the Prophet; their evening's pastime. The Patriarch reads from the Sacred Record concerning the great Restitution. Presentiment of the family that the glorious work was about to commence, and indications of a Divine call. The Mother's dream. Closing devotions of the family, and their retirement to rest.

The hum is hushed, and silence reigns around;
Night rolls her sable curtains to the ground;
The Moon's pale face is peeping from on high,
And clouds fantastic o'er the blue vault fly;
The vast abyss the starry millions roam;
A circle gathers in each peasant-home;
Now Art, ingenious, imitates the Day,
To make Night cosy and illume her sway:
Thus like great Nature: ere to rest she hies,
She lights her lamps and purple stains the skies.

The hearth is ample in the peasant's home,—
Not marble-bound, as in a princely dome:
No costly grates his chimney corners grace:
There Nature in simplicity is found,—
Yet there the noblest of the human race:
The wood is piled upon the brick or ground;
Each chimney corner spreads its stony arm
To hide the children from the cold and storm:
The humble circle gathers near the fire;
On either side then sits the dame and sire:
A sprightly fugue the blazing log then sings,
And round the room the cracking chorus rings:
The children join in happy, gleeful song,
And thus the cosy evening skips along:
The youthful watch the twining flames ascend,
Then with fond impulse kindred hands they blend.
Perchance the parents mark the curling smoke,
And dream of friends long dead and ties long broke:
Each mind is tinted by its age or cares;
Now joyfully they talk, or now give vent to fears;
Now pious lips converse on sacred themes,
Or in God's word read great prophetic schemes;
Then hymns of praise such holy circles sing,
And grateful orisons send to heaven's King:
They seek each humble couch and find sweet rest,
By angels guarded and by Gods are blest.

Thus, in the parent dwelling of the Seer,
Around the cheerful fire each gathers near;
The patriarch the evening's pastime leads,
And from the Sacred Book devoutly reads.
Exalted was his mind, and grand his soul;
In heaven his treasures, and in heaven his goal:
His deep, sonorous voice in rich tones rolled;
His manner fervent, but his accents bold.
He seemed an oak from some choice royal wood,
Which, though transplanted, still the storms withstood,—
A true descendant of the Prophet race,
Who felt the origin he could not trace.
With awe profound they hear the holy man;
The theme was Restitution's glorious plan;—
Enchanting subject! one which gave delight;
And, as he read, his eyes with faith grew bright:
Now inspiration kindles in his heart—
The sacred fire which powers divine impart;
Hope's brilliant halo in his vision shone;
He saw her round his family hang her zone;
Faith with prophetic clearness marked the time
When God would work with wondrous power sublime.
He, ending, paused, and holy awe profound
Reigned in each heart, and angels breathed around:
All felt the charm Divine, and feared to speak,
Lest human voice the heavenly charm should break:

But now no longer could the sire control
The flood within, and thus he vents his soul:—
"Sure angel-whispers echo in my ear,
"And tell my heart the glorious day is near:
"Ne'er felt my soul the faith which now it feels:
"For faith prophetic o'er my senses steals.
"And are the instincts true that swell my heart?—
"Shall I or mine perform some Godlike part?"
Quick youthful Joseph caught the ardent flame:—
"And o'er me too the thought prophetic came.
"Yes! holy promptings do our minds control,
"And here to God I dedicate my soul!
"If of that mighty work there aught be mine,
"To that great cause my life I will resign!"
Then thus the mother:—"Offspring—darling child!
"Fervent in thought, in disposition mild!
"Why not, thus young, commence thy holy part?
"At once begin, with zeal—with all thy heart.
"In youth I felt the lack which now you feel—
"Disposed to wait till Powers above reveal;
"But if you with no pious sect combine
"This zeal might vanish—gone this mind divine."
And now he answers with a modest pride:—
"Where shall I go? and who shall be my guide?
"Fools reckless run, and, blindly running, fall:
"I will obey—but not till God shall call.
"Doubt reigns around; no certainty is given:
"Oh! when I follow, be the light from heaven!"
"The boy is right!" the patriarch replied;
"In this thick maze, 'tis God must be our guide:
"Long have I felt the same, nor can upbraid."
The Mother caught the strain, and thus she said:—
"Heaven bless thee, child!—heaven bless thee, darling one!—
"The father Godlike, and Godlike the son!
"Yet once this very nobleness of soul
"Called up a grief my heart could not control:
"My trusting spirit by its weight was bent,
"Till God a comforter in mercy sent.
"That voice which charmed the raging storm to peace,
"Hushed Ocean's tumult, bade its troubles cease,
"Spake peace to me, and soothed my doubting mind;
"My soul was calmed and to God's will resigned.
"In days of youth, my boy, thy noble sire
"Remained unmelted by sectarian fire,
"And sighed for kindlings of celestial flame,
"Like you, the son, who bear his honoured name.
"Averse to discord and religious strife,
"His mind, unbending, sought diviner life;
"But yet I feared lest in too light esteem
"The means of grace he held. Then, in a dream,
"Sweet Consolation came and said, 'The rays
"'Of light Divine shall bless his latter days.'
"The dream returns, and memory inspires;
"This night serene re-kindles holy fires:
"I, too, can feel prophetic faith sublime!
"The day seems near—not far the promised time."

The parent's words enchant each youthful soul:
As through their minds her strains of fervour roll,
The children linger on each dying tone,
And fain would make her every word their own.

Around their youthful thoughts hope strongly twines,
And brightly in each eye it sparkling shines.
With tongue persuasive now, and heart elate,
"Mother," they cry, "Oh, do the dream relate!"
"Yes, mother!" then rejoined her chosen child;
At which the parent thus their ears beguiled:—
"I stood in a lovely, meadowy vale,
"Fanned by the breathing of a fragrant gale:
"Fair, like another virgin Eden born,
"It looked just bursting from primeval morn:
"Choice beds of variegated beauty grew
"O'er the rich scene, where balmy breezes blew.
"I gazed, transported, on the lovely plain,
"Where smiling Beauty shared with Peace her reign;
"But when my raptured senses lost surprise,
"I traced each object with delighted eyes.
"A rippling streamlet pure, as crystal clear,
"Rolling delicious music on my ear,
"Through that rich meadow flowed along,
"And feathered warblers joined harmonious song.
"Two trees were planted on its margin side,
"Hanging their branches o'er the gentle tide,
"Whose lofty heads were towering to the skies:
"Their forms majestic met my wondering eyes,
"And thick luxurious foliage spread around
"The trunks, which cunning symmetry had bound.
"In admiration wrapt, with eager gaze
"I saw that one shot forth bright dazzling rays:
"Encircled round its stock, a brilliant zone
"With more than burnished golden splendour shone.
"Then, light as Zephyr's breath, the rising breeze
"With gentle undulations fanned the trees.
"The one encircled with the shining belt
"Waved gracefully as it the light air felt.
"As did the fragrant gale in strength increase,
"Its animation, happiness, and peace,
"And motion-speaking sensibility
"Seemed that of soul-possessing entity.
"E'en had it been with intellect endowed—
"That Godlike power of which mankind are proud,
"By arbitrary sounds it could not tell
"The joy and gratitude it spoke so well.
"In Nature's language these the tree expressed—
"The tongue of Life—which beggars all the rest.
"The streamlet clear seemed, too, endowed with soul,
"And full of joy, nor could that joy control:
"Flowing beneath, in gentle ripplings heard,
"The calm sensation of the tree it shared;
"And as the branches played above the stream,
"Just like the dancing of a sunny beam,
"It swelled with lively motion, soft and mild,
"Receding like the breathing of a child.
"The golden zone the joy serene partook
"Felt by the tree and by the running brook:
"In unison they moved, as though one mind
"Pervaded each; their gentle wavings twined.
"In magnitude the brilliant circle grew,
"And shot increasing glory to the view:
"It threw its brightness on the silver stream;
"The liquid surface caught each golden beam:
"Like when the sun on Ocean's bosom plays,
"Adorned with richness of Midsummer days,
"Sheds floods of glory on the waving plain,
"And with fond kisses greets the deep blue main;
"In easy undulations swell the sea,
"And water ripples with a dazzling glee.
"Then to its kindred oak I turned my gaze;
"(Bound with no zone, it shot no brilliant rays,)
"Fixed as the marble, this no joy partook,
"Nor waved its branches o'er the gentle brook:
"No leaf was stirred, and not a bough was bent;
"The breeze it did with sullenness resent,
"Defying equally the Storm King's might,
"As now it scorned the Zephyr's breathing light.
"With wonder then I cried, 'What does this mean?'
"When thus a voice revealed to me the dream:—
"'Behold the brother of the Godlike man,
"'Unbending ever to the Gospel plan.
"'Not thus thy husband of obedient heart,
"'To whom the Lord will choicest gifts impart:
"'The breath of heaven shall fan his pliant mind,
"'And wave his branches with celestial wind:
"'He, ripe in days, the word of God shall hear;
"'His soul, rejoicing, will that God revere:
"'Then light Divine shall on his head descend,
"'With life, and truth, and peace, that know no end.'"

The Mother paused. Her face with brightness glowed—
An index faithful of the mind it showed;
Which, gathering inspiration from her theme,
Shot through the soul's reflector every beam.
Enthusiam fires the circle round,
And hopeful words from every tongue resound.
Then from his chair the patriarch arose:—
"Now let our orisons the evening close."
With childlike awe they heed the holy sire,
And bend the knee ere they to rest retire.
"Eternal God! Thou Parent of mankind!"
(Thus spake the head: devotion filled his mind:)—
"For all the blessings of departed days,
"And mercies which Thy providence displays,
"Receive our thanks. Our grateful breathings hear!
"Oh, mould us, Lord, and every heart prepare!
"With strength Divine endow each fervent soul,
"And let our eyes behold the promised goal.
"If on my house, Thou Lover of the poor,
"Anointing sacred Thou design'st to pour,
"Then let Thy holy unction from above
"Our minds inspire to tell Thy boundless love.
"Give to our eyes this night refreshing sleep:
"Kind heaven protect! Good angels vigils keep!
"Be Thine the praise and power when time shall end."
And now the family solemn amens blend:
Then rising from their knees, the godly sire
The "good night" leads, and all to rest retire.

(To be continued.)

VARIETIES.

Mr. Salt, a modern oriental traveller, describes the remains of ancient Christian churches hewn out of the solid rock in Abysinnia.

On the 7th of August, 1752, 20 women, who had sold themselves for four years to a shipmaster bound for Philadelphia, were taken from the "Bolt and Tun" Inn, Fleet street London, to his ship.

A young preacher who by no means thought meanly of himself, remarked to an elderly gentleman, who somewhat differed from him, that he could never expect to reach heaven without first being born again, adding in a conceited, canting tone, "I have myself experienced that change, and now feel no anxiety." The old gentleman replied, "Oh, and you have been born again, have you?" "Yes, indeed," returned the young fop, "I trust I have." "Well," said the old gentleman, eyeing him attentively, "I don't think it would hurt you, young man, to be born once more."

"SEVERAL sorts of materials were used formerly in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity." "Hesiod's works were written on tables of lead; the Roman laws on twelve tables of brass; Solon's on wood; and those of God on stone."—*From Gurney's Dictionary of the Holy Bible.*

PASSING EVENTS.—The latest news from India is cheering: the enemy had sustained several defeats with severe losses of men and guns: the Lieutenant-Governorship is to be given to Sir John Lawrence. The bombardment of Canton commenced at daylight on the 28th December, and was continued during the whole of the day and night: one French and two English assaults were made on the 29th, and Gough's Fort taken and blown up. A Governmental organ of France, *Le Pays*, informs us that in the bosom of the French populace a "permanent army of anarchy and disorder" is organized. It is said that some difficulty has arisen between the French Government and the Swiss Confederation on the subject of the refugees. A new revolutionary plot has been discovered in Madrid. War between Spain and Mexico is considered imminent.—AMERICA: A new anti-slavery movement is beginning to agitate the North under the leadership of Master Seward. Vindictive war is the order of the day in Kansas: each side is thirsting for the blood of the other. Flogging has been abolished in the United States army. Walker had been arrested at Mobile, but liberated by Judge Gale. The New York Assembly has at last elected a Speaker. Mexico City has been bombarded by Comonfort's opponents, and a conflict of several days took place, when more than 100 lives were lost, and a large number wounded. It is stated that he has offered to resign in favour of Juarez, the Chief Justice, who is now in prison; but he refuses, unless Comonfort would deliver himself up as prisoner and submit to a trial for the dictorial *coup d'etat.*

CHARITY.

(Selected.)

Though perfect eloquence adorned
The sweet, persuasive tongue,—
Though I could speak in higher strains
Than ever angels sung,—
Though prophecy my soul inspired,
And made all mysteries plain,—
Yet, were I void of Christian love,
These gifts were all in vain.

Although with liberal hands I gave
My goods the poor to feed,
Or gave my body to the flames,
Still fruitless were the deed:
Nay, though my faith, with boundless power,
Even mountains could remove,
I still am nothing, if I'm void
Of charity and love.

ADDRESSES.—William Ajax, 100, Newtown, Ebbw Vale, near Brynmawr, Monmouthshire.
Charles R. Jones, 15, Sussex Street, Grand Parade, Brighton, Sussex.
George Pope, care of John Ellis, Cross-in-hand, Waldron, Sussex.

ERRATUM.—In *Star* No. 8, page 123, 1st column, last line, and 2nd column, 7th line, for "Pitland," read Jutland.

MONEY LIST, JANUARY 30—FEBRUARY 12, 1858.

	£	s.	d.		£	s.	d.
John Clarke (per W. Budge)	1	0	0	Brought Forward	10	5	0
Edward Oliver	8	0	0	E. L. T. Harrison (per J. D. Ross)	10	0	0
Robert Toogood	1	5	0				
Carried Forward	10	5	0		20	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XX. Saturday, March 6, 1858. Price One Penny.

CHURCH AND KINGDOM OF GOD.

Both ancient and modern usage of the words "Church" and "Kingdom" have rendered them almost synonymous when used in reference to the Church and Kingdom of God. Many passages of Scripture might be quoted to show that the Apostles did not always observe a critical distinction in their use, although frequently used by them in a very dissimilar sense. It is not our object to examine every particular feature of what has been or should be understood or implied by the use of these terms. However possible it may be to use them as synonyms, the fact that they cannot in all cases imply the same, but a very different meaning, justifies us in endeavouring to present them in their proper and distinct relative sense. "Church and State" always implies separate and distinct organizations, as recognized by the world; so to a certain extent does "Church and Kingdom" differ, as applicable to the Kingdom of God. More fully expressed, the Church can exist without the Kingdom, but the Kingdom cannot exist without the Church.

In the year 1830, the Church of Jesus Christ of Latter-day Saints was organized by Joseph Smith, under the authority of Heaven, and a new organization was presented to the world, as a Church, and not as a Kingdom. Branches of this Church have been built up in almost all parts of the earth; but in all cases they have been subject to the political form of government which existed where they were reared. They could not, therefore, be viewed in the light of a kingdom, according to the usual and correct signification of the word, notwithstanding both officers and members of that Church have borne testimony that the Kingdom of God was established, that they were members of that Kingdom, and that it never would be overthrown, but stand for ever. All this testimony is true in a spiritual and, perhaps, Scriptural sense; for truth cannot be overthrown. It will abide for ever; but this state of things does not present a political influence and power in the earth, claiming dominion and the right to regulate society, as the Kingdom of God ultimately must. They, however, are so intimately allied, that the one leads directly to the other. The one is the forerunner of the other.

When Jesus was upon the earth, he taught the principles of the Gospel, and he also obeyed them. He organized his Church and ordained officers therein to preach that Gospel in all the world; but evidently these officers did not understand *that* to be the Kingdom which they were so anxiously looking for; neither were they satisfied with what they had already received, but enquired, "Lord, wilt thou at this time restore again the Kingdom to

Israel?" To which he replied, "It is not for you to know the times or the seasons which the Father hath put in his own power." Here the Apostles were plainly told that it was not for them to build that Kingdom—it was not for them to know the time when it should be restored to Israel. They had the Gospel; they had the Church organization; they were officers in it; and it possessed everything requisite to the perfecting of Saints. The plan of salvation they were to teach to all nations; but they were not to see the return of the Kingdom to Israel. It was not a work belonging to their day; it was reserved for a future generation—for a more glorious dispensation. It was yet in the Father's hands, and had not even been committed to the Son.

Thus the Church of God did exist, endowed with all its spiritual gifts and blessings, and its sacred ordinances were administered with power; but that Kingdom so earnestly desired and anticipated by the Apostles was not established. In that Kingdom they unquestionably foresaw greater glory, honour, power, and dominion, and that it would bring much greater deliverance to Israel than simply the Gospel could which they had received, or they would not have so anxiously enquired after it. It is in this view of the subject we have remarked that the Church can exist without the Kingdom.

More than eighteen hundred years have transpired since that important enquiry was made of the Son of God; and we may reasonably suppose that the time of the return of that Kingdom—of the restoration of it to Israel—is so much nearer; and if it concerned the Apostles in their day, how much more should it concern us who are necessarily living so much nearer its development.

As we have already stated, the Church of Jesus Christ has again been organized, with officers, gifts, and blessings, as in the Apostles' days. A system capable of perfecting Saints is again in harmonious operation. By a similarly Divine appointment, the Gospel is again preached and administered; and, as anciently, it is a "Gospel of *the* Kingdom;" and now we may justly enquire, Will the Kingdom actually be restored as well as the Gospel? A careful observance of the operations of this Gospel indicates what must be its results. Those indications suggest a speedy fulfilment of the predictions of the Prophets, that the God of Heaven shall set up a Kingdom, and that the Saints shall take and possess it for ever and ever—even the Kingdom and greatness of it under the whole heaven. This Kingdom, to be an everlasting Kingdom, must differ from all worldly kingdoms. It must be one in which there is no division—in which love, and union, and perfect order and harmony in administration must exist. Otherwise it could not be an everlasting Kingdom; for every kingdom or house divided against itself must come to desolation.

This is why we have said the Kingdom of God cannot exist upon the earth without the Church of God. There is no other system but the Gospel—no other authority but the Priesthood, which can produce the union necessary for such a kingdom. That Gospel cultivates *one* faith and recognizes but *one* Lord; and where there is but one faith, the hopes, expectations, and consequently the works, or acts, are *one*. Here, then, is the material necessary to the establishing of God's Kingdom. The Gospel, the plan of salvation, is a system applicable to every individual member of society; and those alone are Saints who submit to the requirements of the Gospel. Officers of the Church who administer that Gospel law are not like the officers of a kingdom administering laws framed only in view of the public or general good: they apply holy and pure laws to every individual; and when every member of society, or of the kingdom, is made holy and pure by the Gospel law, that society or kingdom is necessarily holy and pure. If the parts are all sanctified, the whole cannot but be holy. If every individual has become subject to the law of righteousness, which justifies him in the sight of God, he would most cheerfully be subject to every law requisite to the good order and regulation of society. A kingdom composed of such subjects would be as easily controlled as the members of the body are by the *will*.

This fact is illustrated in the power of President Brigham Young over the Saints who have obeyed the Gospel principles, according to their degree of perfection in them. He speaks, and it is done; he commands, and is obeyed. Neither is his power confined to one place; it extends to all who have embraced and live in the Gospel, though they may be in the utter-

most parts of the earth. All that is necessary is to know his will, and it is done in all the world, as it is done in Utah in his immediate presence. At his bidding many run to and fro in the earth—not for hire or reward, but that knowledge and power may be increased therein.

These facts prove to the world that the Saints have in their possession the true principles of government, that their leader understands the very secret of power, and that in them is developed every principle necessary to the establishing of an eternal kingdom—even of God's Kingdom. Such an example of power over will and the voluntary acts of men, as the Prophet of this dispensation now affords, has not been witnessed by the world since Enoch's day. It is the power and influence of Almighty God, and it is destined to circumscribe the world and all kingdoms and powers therein.

Thus far, under a wise administration, the Church has grown from one degree of power to another, until the little one, in a comparative sense, has become a great nation. Faith has been nurtured—has grown with an unparalleled growth, and now asserts the rights which belong to the people of God, not only in respect to sacred ordinances and institutions belonging to the law of righteousness which is of faith, but in respect to political dominion, the right of inheritance, and earthly possessions. In asserting these rights, it is in view of maintaining them. It is in view of ushering in that day when the Kingdom and greatness of the Kingdom under the whole heaven shall be possessed of Divine right by the Saints of the Most High, and when the Priesthood of God shall govern all things upon the earth. Then the law shall go forth from Zion, and he who holds the keys of that Priesthood will be recognized as the Chief Ruler.

When the Kingdom of God is fully established in the earth, it will be as distinctly recognized in its political sovereignty as hitherto the Saints have only been known as a Church. Political rulers, judges, and counsellors may exercise their respective functions; but all will be subject to and circumscribed by the Holy Priesthood, over which the Prophet of God presides. This order was observed by ancient Israel. Their kings were chosen and anointed by the Prophets. While they walked in the counsels of the Prophets, they prospered and reigned with power; but when they set at naught those Prophets, their power and kingdom departed from them, and even the people that followed them were sorely cursed, and ofttimes given into the hands of their enemies to be destroyed.

The world has not profited by these lessons. Prophets are despised, derided, and set at naught. Where a church is recognized at all, it is regulated and controlled by the State. The professed order of God is made subject to the wisdom of man's legislation. God's professed ministers, the priests and clergy, are controlled by Ministers of State, who fix the bounds of their power and ministerial acts. The spiritual is in subjection to the temporal; or, in other words, man dictates to his God. All this order of things now prevailing in the world is from beneath: it never descended from above. It is of the Devil, and will perish with all his works. Darkness is set for light, and man is preferred to God, and the confusion and disorder which reign in the earth proclaim the absence of all true and Divine government. There has been a turning of things upside down, and it will be esteemed as the potter's *clay*, and not as *vessels* of honour. The Lord will turn and overturn until He whose right it is shall reign.

The following facts, therefore, are deducible from both revelation and experience—that the preaching of the Gospel and the administration of its ordinances by an authorized and inspired Priesthood are necessary to prepare a people for a true order of government, and must precede the establishment of God's Kingdom, so that the gathering together of those who obey the Gospel—the Saints—will necessarily produce and develop those political interests and associations which will lead to a full exercise of every legitimate branch of government that can effect the wellbeing of man. This will constitute a kingdom in the fullest and most literal sense of the word; and that kingdom, in every possible respect, will be subject to the order of heaven, under the direction of the Priesthood on earth,—which Priesthood, being eternal, will govern and control after the order of eternal things; and every order of government contrary to that must come to an

end, as they cannot constitute any part of eternal things, or of that Kingdom which is an everlasting Kingdom, and shall never pass away.

This great work is now being performed in the earth. It is the work of the last days—the days in which we live; and it is being performed by the Latter-day Saints. None others profess such a faith, or claim to be enlisted in such an enterprise. By them the victory will be won, the glory achieved, and the Kingdom established, in which the will of God shall "be done on earth as it is done in heaven."

ANTI-MORMON OBJECTIONS ANSWERED.

Continued from page 86.

OBJECTION.

"There are some statements in your Book of Mormon which no reasonable man can believe. At page 614,* I read of a man who rejoiced in the name of Coriantumr, a man who would somewhat surprise our men of war in the present day: they lay siege to cities and garrisons; but 'It came to pass that Coriantumr did lay siege to the wilderness.' Still even this worthy is outdone by his antagonist Shiz; for 'It came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with loss of blood. And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. And it came to pass that after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died.'† Reader, this is in the Book of Mormon, and Latter-day Saints believe it to be the Word of God!"—"*Mormonism Absurd,*" *by the Rev. B. Willmore.*

ANSWER.

The first obstacle in the mind of our Reverend objector is the statement that Coriantumr laid siege to the wilderness. He has no objection to the idea of laying siege to cities and garrisons; but how a wilderness can be besieged is past his comprehension. Yet we do not see, for our part, that it requires a very extensive stretch of intellect to compass the meaning of a plain writer, when there exists a *willingness* to understand, and an *un*willingness to mystify and *mis*understand.

We find that Coriantumr and Gilead were leaders of antagonistic armies, and gave each other battle. Coriantumr pursued Gilead to the wilderness of Akish, and laid siege to the wilderness,—in somewhat the same way, we presume, that an army in the present day would besiege a town or any locality—by stationing forces at different places to prevent escapes, and assuming the customary attitudes of war, offensive and defensive, with the view of conquering the enemy thus beleaguered. During the battle in the wilderness, "many thousands fell by the sword." Gilead, however, strategically made his way by night out of the wilderness, "and slew a part of the army of Coriantumr as they were drunken."

But this siege in the wilderness, according to our clerical opponent, is a matter "which no reasonable man can believe." Where the unreasonableness of it lies we are certainly unable to divine. The meaning of the writer appears to us quite plain and evident; and if the learned "Incumbent of Trinity Church" cannot see it, we by no means incline to envy his faculty of discernment. It is an old but true saying, that "None are so blind as those who *will* not see."

As, however, he is in a critical cue, he will, perhaps, excuse our freedom in offering for his reflection and the exercise of his hyper-criticism a passage or two from the Bible, which he professes to venerate exclusively as "the Word of God" in reality. We could, if necessary, furnish him with many; but one or two will suffice. He will find one in Gen. iii. 8, which reads as follows:—"And they heard

* Page 545 of current edition.

† Page 549. We have here followed the Book of Mormon *verbatim*, as Mr. Willmore's quotations are not strictly correct.—H. W.

the voice of the Lord God walking in the garden in the cool of the day." Now, if we, like Mr. Willmore, were inclined to be hypercritical, we might pattern after him by saying—This account would somewhat surprise men and women in the present day: they speak of *persons* walking about in the cool of the day; but Moses tells of a *voice* walking! Another passage which we would submit to his notice is contained in Isaiah xxxvii. 36:—"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." In reference to this text, were we disposed to assume our objector's serio-comic humour, and, like him, to quibble rather than reason, we might say—If the angel of the Lord smote these Assyrians, so that they "all" became "dead corpses," how did they manage to rise in the morning? Or, if they "arose early in the morning" alive, how did they find out that "they were all dead corpses?" But our Rev. Incumbent, shocked at the idea of such daring profanity, would doubtless, in such cases, charge us with being unreasonable, and with manifesting a hasty disposition to misrepresent the intended meaning of the sacred writers, by taking advantage of the defective wording of the passages in question. And, in so doing, he would be quite right. Yet this is precisely the course *he* is taking in reference to the Book of Mormon. He assumes that position which he would condemn another for adopting. We can see very clearly that Moses (or his translator) *means* that Adam and Eve heard the voice of God, who was walking in the garden, although it is not so expressed. We can also readily understand what the text in Isaiah *means*—namely, that when the Jews arose early in the morning, they found that the 185,000 Assyrians, who had laid siege to Jerusalem, were all slain. Though the fact is not so expressed in the verse quoted, it is evident from the context that such is the intended meaning.

The next objection of Mr. Willmore's is, that the Book of Mormon states, after Coriantumr "had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died." Had the Bible happened to have related a similar occurrence, it is likely that our Reverend opponent would not for one moment have presumed to question the validity of the Bible's statement. But as the Book of Mormon records such an incident, of course the whole matter must be at once condemned as fictitious and "absurd." Yet there is nothing in the account which can be shown to be either impossible or improbable, much less proved to be untrue.

An insect, after its head is cut from its body, will run about for some time upon its feet, as if its loss was not much detriment. Fowl, and various kinds of animals, after their heads are severed from their trunks, will often run about and struggle for a short time before death. Cases of this kind are frequently observed. If the lungs could be kept inflated with air, which the scission of the trachea, or windpipé, renders impossible, life and motion could doubtless be continued for a length of time. Though the human structure is different to that of the lower animals, there is nevertheless a sufficient resemblance to warrant us in considering it quite possible, and by no means improbable, that, under some circumstances, a man might for a short time after decapitation raise himself on his hands, and struggle as it were for breath; for that is the only thing he would struggle for, in such a case. Many instances have been known of criminals moving about and struggling for some time after having been beheaded. There is nothing so very strange in the occurrence, although our opponent endeavours, by sarcasm, to throw discredit on the Book of Mormon, because it records an instance of this kind. He would fain make a mountain of a molehill; but his efforts are futile and vain.

It is true that the passages he has cited are "in the Book of Mormon," and we are "reasonable" enough to "believe" in the Divine authenticity of that Book, whether he will receive it or reject it. We willingly avow that "Latter-day Saints believe it to be the Word of God;" and certainly, taking his present lucubrations as specimens of his future productions, nothing that *he* can say against it is likely to induce us to *dis*believe it.

SOLITARIANS.—Those beings only are fit for solitude who like nobody, are like nobody, and are liked by nobody.—*Zimmerman.*

HISTORY OF JOSEPH SMITH.

(*Continued from page* 136.)

[October, 1842.]

The foregoing letter of Mr. Butterfield (United States' Attorney for the district of Illinois,) shows in a very lucid manner what our rights and privileges are, pertaining to the Habeas Corpus, and fully sustains the proceedings and views of the City Council and the Municipal Court. It is sustained by the usages of all enlightened courts, and accords with the opinion of every intelligent man, — the opinions of Ex-Governor Boggs, Governor Reynolds, of Missouri, and Governor Carlin, to the contrary, notwithstanding.

Friday, 21st. This evening I returned, in company with John D. Parker, to Father Taylor's, judging it wisdom to keep out of the way of my enemies a while longer at least, although all is peace and quiet, and a prospect that my enemies will not trouble me much more at present.

Sunday, 23rd. This day the Temple Committee laid before the Saints the propriety and advantages of laying a temporary floor in the Temple, that the brethren might henceforth meet in the Temple to worship, instead of meeting in the Grove. This was my instructions, and the Saints seemed to rejoice at this privilege very much.

Monday, 24th. Printing Office took fire, which was extinguished with difficulty.

Tuesday, 25th. Ship Emerald sailed from Liverpool with 250 Saints for New Orleans.

Friday, 28th. Soon after daylight this morning, I returned home again to visit my family. I found Emma worse; the remainder of the family well. In the afternoon I rode out into the city and took a little exercise. From the appearance of things abroad, we are encouraged to believe that my enemies will not trouble me much more at present.

This day the brethren finished laying the temporary floor and seats in the Temple, and its appearance is truly pleasant and cheering. The exertions of the brethren during the past week to accomplish this thing are truly praiseworthy.

Saturday, 20th. About ten in the forenoon I rode up and viewed the Temple. I expressed my satisfaction at the arrangements, and was pleased with the progress made in that sacred edifice. After conversing with several of the brethren, and shaking hands with numbers who were very much rejoiced to see their Prophet again, I returned home; but soon afterwards went over to the store, where a number of brethren and sisters were assembled, who had arrived this morning from the neighbourhood of New York, Long Island, &c. After Elders Taylor, Woodruff, and Samuel Bennett had addressed the brethren and sisters, I spoke to them at considerable length, showing them the proper course to pursue, and how to act in regard to making purchases of land, &c.

I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured; and many, when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they get mad, and thus the Devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect: if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities.

I told them it was likely I would have again to hide up in the woods, but they must not be discouraged, but roll on the city, the Temple, &c. When my enemies take away my rights, I will bear it and keep out of the way; but if they take away your rights, I will fight for you. I blessed them and departed.

Dr. Willard Richards returned to Nauvoo with his family, having visited most of the churches in the Eastern States, and preached to them the necessity of building the Temple and gathering to

this place, in obedience to the commandment of God to His people.

Sunday, 30th. The Saints met to worship on a temporary floor in the Temple, the walls of which were about four feet high above the basement; and notwithstanding its size, it was well filled. It had been expected that I would address them, but I sent word that I was so sick that I could not meet with them; consequently Elder John Taylor delivered a discourse. In the afternoon I went to visit the sick, &c.

Monday, 31st. I rode out to my farm with my children, and did not return until after dark.

Tuesday, Nov. 1, 1842. I rode with Emma to the Temple for the benefit of her health. She is rapidly gaining. In the afternoon, went to see Dr. Willard Richards, who was very sick at Elder Woodruff's; afterwards, accompanied by my children and William Clayton, rode out towards the farm. When going down the hill, near Casper's, the carriage got overbalanced and upset. I was thrown some distance from the carriage, and all three of the children almost under it. I arose and enquired if any of the children were killed; but, upon examination, there was no one seriously hurt. Frederick G. Williams had his cheek bruised, which was the worst injury received.

It seemed miraculous how we escaped serious injury from this accident; and our escape could not be attributed to any other power than that of Divine Providence. I feel thankful to God for this instance of His kind and watchful care over His servant and family.

The carriage was so much broken, we left it, and, putting the children in brother Stoddard's buggy, returned. In the evening I rode to the Temple with two of my children.

Dr. Richards had a severe attack of cholera morbus.

Wednesday, 2nd. Spent this forenoon in removing the books, desk, &c., from my store, over to my house. In the afternoon rode out to the farm, and spent the time ploughing, &c.

Thursday, 3rd. Rode out with Emma to the Temple.

Friday 4th. Rode out with Lorin Walker to examine his timber, north of the city.

Brothers Hyrum Smith and Wilson Law returned from their mission in the East. They bring very good reports concerning the public feeling, and say that John C. Bennett's *expose* has done no hurt, but much good.

President Brigham Young, H. C. Kimball, George A. Smith, and A. Lyman, of the Twelve, also returned from their missions, and brought a similar report. They had visited the Conferences according to the notice which they published on September 12th, and had also visited many of the principal places in the State, delivered addresses to the people, and found a friendly feeling in most cases.

Saturday, 5th. I tarried at home on account of the rain. I received a visit from some Indians, who were accompanied by a negro interpreter. They expressed great friendship for the Mormon people, and said they were their friends. After considerable conversation and partaking of victuals, they departed, evidently highly gratified with their visit.

I told Dr. Richards the Mississippi river would be frozen over in less than a month, although the weather was then warm and pleasant.

Sunday, 6th. At home all day. My brother Hyrum preached. Afternoon, received a visit from Dr. Willard Richards.

Monday, 7th. Spent the forenoon in Council with brother Hyrum Smith and some of the Twelve, and in giving instructions concerning the contemplated journey to Springfield on the 15th December next, and what course ought to be pursued in reference to the case of bankruptcy. In the afternoon, Calvin A. Warren, Esq. arrived, and I called upon some of the Twelve and others to testify before Squire Warren what they knew in reference to the appointment of Trustee-in-Trust, &c., showing also from the records that I was authorized by the Church to purchase and hold property in the name of the Church, and that I had acted in all things according to the counsel given to me.

Tuesday, 8th. This afternoon called upon Windsor P. Lyons and others to make affidavits concerning the frauds and irregularities practised in the Post Office in Nauvoo. A petition was drawn and signed by many, and sent by Squire Warren to Judge Young, with a request that the latter should present the same to the Postmaster General, and use his influence to

have the present Postmaster removed, and a new one appointed. I was recommended for the appointment. In the afternoon, officiated in Court as Mayor at my house.

Wednesday, 9th. Paid E. Rhodes $436.93, it being the amount of three notes due for the north-west quarter of Sec. 9, 6 N. 8 W., and presided in City Council, a special meeting to investigate the writ of Habeas Corpus.

Thursday, Friday, and Saturday, 10th, 11th, 12th. Presided at adjourned sessions of the City Council at my house.

Sunday, 13th. I was at home through the day.

"Ship Sidney, New Orleans.
November 13, 1842.

Dear Brother,—We have had a passage of fifty-six days—fine weather—with a kind captain and crew, who allowed us every reasonable privilege. There have been five deaths out of the company, and one sailor who fell from the yard arm and was killed. Brother Yates' eldest child, sister Cannon, brother Browne's child, and two children belonging to a man not in the Church.

We stuck upon the bar at the mouth of the river, thirty-four hours. About two hours after we got off, the "Medford" came on the bar, where she stuck thirty hours. We landed here on the 11th instant, and the Medford arrived to-day, 13th. She lies about ten yards from us. They have had two deaths. Upon the whole, a good passage.

We have taken one of the largest and best steamboats in this port. We pay 2-1-2 dollars per head, and 25 cents per cwt. above the weight allowed each person, which is 100 lbs. We are all going up together.

Yours truly,

G. D. Watt."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 6, 1858.

Farewell.—But little more than four months have transpired since we tendered, in this department, our sincere greetings to the readers of the *Star*. Having filled up the time allotted to us, we now say to them, Farewell. Truly our labours have been short, but to us they have been pleasing and profitable; and we hope they have been to our readers generally edifying and acceptable. If such be the case, we shall feel well rewarded for our feeble efforts, and have an assurance that God has approved, as we feel that He has blessed. In the present advanced stage of the work, when faith has become strong, and knowledge greatly increased, we feel sensible that none can efficiently feed the flock of Christ, or successfully defend the cause of truth, without the aid of that Spirit which leads into all truth, which comprehends the things of God, circumscribes the wants of man, and can impart to all severally as they need.

Important changes have transpired in the ministerial department of the European Missions. Many Elders have been released to gather home, and others newly appointed to succeed them. These changes, we anticipate, will prove a blessing to the people and work at large. Some may have thought otherwise; but past experience has taught us that everything which God orders is for the best, and will tend to promote the work of God—to roll it on with increased power and energy in the earth. To feel other than this would manifest weakness of faith—a lack of confidence in the work of God and in His power as alone sufficient to accomplish all His good pleasure. Our instructions, counsels, and doings have been in view of this time

when we should bid adieu to the Saints over whom we have been called to preside,—that we might leave them in the best possible condition to live in and enjoy the spirit of their religion. This, we believe, has also been the object of those who have lately left these lands—that they have sought to be fathers and not masters to the people; and if the Saints will now give their faith as unreservedly to those who preside over them as they have hitherto done, great indeed will be the manifestations of the power of God among His people for the redemption of Israel; the future shall be far more propitious than the past, and from henceforth God shall be more abundantly known among those who serve Him.

To the Elders who are called to preside over the various Missions, Pastorates, Conferences, and Branches, we would say, Seek not only to stand in, but to *fill* the office to which you are called, with fidelity to the trust reposed in you, to the Saints, and to God. You are called to be the greatest of all by being *servants* to all: therefore, let not pride enter into your hearts; for it "goeth before destruction, and a haughty spirit before a fall." Let your light so shine before men that others, by your example, shall be led to glorify God. According to the service you render to the cause shall be your reward. May it achieve a most glorious and never-fading crown!

The present general condition of the Saints in the European Missions is prosperous and cheering. Harmony and a willingness to heed counsel are universally manifested among the Saints, who seldom fail to do right, except from lack of understanding. Experience has taught the lesson that union is necessary to increasing strength and prosperity; and we are happy to know that it is cultivated by all Saints. The readiness of the Saints to assist the returning Missionaries shows that they are alive to the important events transpiring in Zion, and that they sympathize with those who are called upon to aid in the work of her redemption. But however satisfactory the present condition of the Saints may be, a constant progressive increase in faith, knowledge, good works, and power must characterize their lives, and should remind all that they are not so perfect as they might be—that they have not yet attained to the fulness of Christ, and must continue faithful to the end to inherit life.

The future, to Saints scattered abroad, is full of hope and promise. As the darkest hour just precedes the dawn of the rising day, so do the louring clouds of evil that seem to bespeck the horizon of Zion's future welfare but announce the ushering in of her brightest day of glory—the jubilee of her eternal deliverance. To the majesty of her rising the Saints shall come; they shall continue to flow to the land of Joseph, and his seed shall redeem it from every power, and the Saints dwell upon it in peace. Let the faithful continue to receive the counsel given to them in relation to their emigration; and those who have means to emigrate with may send in their names, stating the amount they have at their command, and they will be further advised upon the subject. Those who have means to go out and assist in making a new settlement for the time being, are advised to report themselves immediately.

With this Number we transfer our Editorial duties, together with the entire Presidency of the European Missions, into the hands of our successor, Elder ASA CALKIN, to whom all communications relating thereto should be addressed. To many of our readers he is not a stranger; and we are happy to know that he already has the confidence and faith of the Saints. We cannot but notice with pleasure the faithful services of those with whom we have been associated, both in counsel and in labour; and we feel joyful that the interests of the work of God in these lands are committed to such worthy men. For the success of their continued labours, the blessing of the Saints, the rolling forth of the work of God, and the increase of its

power, we shall ever pray, humbly desiring the prayerful solicitude of the Saints, whom we so fervently love, in our behalf.

DEPARTURES.—The ship *Underwriter*, Captain Roberts, sailed from this port on the 21st ult., for New York, having on board twenty-five Saints, under the presidency of Elder Henry Harriman. Elders Joseph W. Young, L. H. Hatch, and Seymour B. Young sailed on board the steamship *City of Washington* for New York on the 10th instant. The ship *Empire*, Captain Coombs, bound to New York, sailed on the 19th instant, having on board sixty-four Saints, under the presidency of Elder Jesse Hobson. May the God of Israel be with and bless these our brethren on their journey over the trackless deep, and enable them to reach their destined haven in safety.

THE PHILOSOPHY OF HISTORY.

A world's experience speaks from history's page,
And teaches lessons of each by-gone age;
Now shows a nation's bright encircled head,—
Then with its halo gone and beauty fled.

History consists of something more than dates and letters, and embodies more than dry facts and narrative. Indeed, these are merely the verbal expression of events—points to dot the period of occurrences—bodies which the spirit of history assumes to appear in every day life, that it may show to the present a panorama of the past.

The verbal record of nations has been translated into many languages and read by the civilized of every tongue. Every well-educated school-boy is familiar with it. He has read it as a part of his educational exercises, and can repeat the principal events of two or three thousand years, and intersperse the narrative with dates and places, with as much ease as he can relate the adventures of his last Christmas holidays. But how few study the philosophy of history! Its symbols are read and learned by heart by the millions; but it is only the units who read and understand the meaning which those symbols represent. While the verbal record is written in many languages and read by many tongues, the spirit or philosophy of history is written in only one language—the language of a common experience; is read only by one tongue—the tongue of wisdom; is understood only by those whose minds are touched by the finger of God and enlightened with the Spirit of Truth.

The real value of history, both sacred and profane, consists in the lessons which it teaches. Wisdom's hoards are hidden within its leaves, waiting for the human bee to discover and extract the elixir of experience which, like the nectar of the fabled gods, is drink for spiritual being, and which, when the growing soul sips, infuses it with strength of diviner life. But how few discover that treasure, and partake of the draught which other hands have prepared! How many dash it from their lips when presented to them! Yet they who will not drink experience willingly must partake of it by force; they who will not extract it from the lives of others must extract it from their own: then the mixture is bitter, and the medicine often kills rather than cures the patient.

In what character does history come to us? It comes as humanity re-embodied, as it were, in letters—as extinct generations embalmed by the creative and perpetuating power of knowledge and literature. It is the experience of one generation transmitted to a later generation by art and symbols,—as the finger of the dead pointing out the footprints of the past and marking the ever-recurring circles of humanity—as the past supplying us with means to comprehend the present, and with lessons to prepare us for the unfolding future. The pen of the historian brings before us the nations of the earth revolving in their circles of national existence—the beginning, progress, and end of their career. It supplies us with the record of the great drama of the world, and brings before us its principal characters acting with almost real life. In bringing up the past, history gives a just and impartial view of the present and future. In telling the result of a given course in the cases of others, it assures us,

that similar results will follow a like course of our own. By showing the record of mighty nations that have been and are now no more, it contains a startling, humiliating, unwelcome, though certain prediction, that mighty nations who are now travelling in the same path will have written concerning them, These are they who have been—who have flourished in other ages, but their glory has departed, the sand of their existence run out, and they are now numbered with the extinguished and almost forgotten things of other times!

History presents us with the following general view of the world. (We take sacred history as well as profane; and in our investigation give the greater authority to the former.) In the early ages of the human race, we have no doubt that God caused a proclamation of the Gospel to be made, and endeavoured to establish His kingdom among men. This is reasonable. He is the rightful Monarch of the earth; His government is legitimate government; mankind are natural subjects of His kingdom; His rulership is the only efficient rulership, and His power the only saving power. Such a course on the part of the Creator was, therefore, not only consistent, but just and absolutely necessary. To have let the world take any other start, after the fall, would have been unlike the merciful and wise Creator. It would have left man in despair and without hope — left the human race to run, unwarned and powerless, into chaos and darkness, until they were inextricably entangled in false systems and schemes of their own invention. In such case, man would not have been responsible for the abuse of his agency; for good and evil would not then have been presented to the immediate descendants of Adam that they might choose for themselves. But we are not left in doubt upon this matter. The great modern Prophet has supplied us with this much of the history of those times. Adam had the Gospel revealed to him. God sought to establish His kingdom among men in the early ages of the world. Our common parent and the first Patriarchs preached that Gospel and laboured to bring their children into subjection to Divine government. But then, as ever since, men in the pride of their hearts imagined that they could do without the intervention of God. They preferred human systems to the order of heaven, and chose to follow the bent of their own inclinations rather than the will of their Maker. They spread themselves abroad upon the face of the earth, established systems, and submitted to organizations, according to caprice, the force of circumstances, the power of might, and the will of the despot. They thus lost nearly every relic of the Divine order, and then came the following:—

History brings before us mankind establishing many antagonistic systems, propounding almost innumerable religions, faiths, and governmental policies, framing a variety of dissimilar constitutions, giving trial, perhaps, to every form of government and legislation, and breaking the world up into distinct and contending nationalities. Party has made strife with party, sect with sect, and nation with nation. War and carnage have claimed their tens of millions of victims, depopulated cities, laid the work of ages in ashes, brought once-renowned powers into bondage, and swept away once-mighty people. Aggression has been a general favourite policy with all nations. One has conquered, to be conquered in its turn, and nearly all have felt the iron hand of the invader. Rulers have oppressed, impoverished, enslaved, and worn out their subjects. The groaning serf has risen up against his task-master, and volcanic revolutions have spread anarchy and desolation through many lands. Sects have spewed out vituperation and spleen against each other, and universal bitterness and discord have reigned. A thousand curses, with famine, pestilence, crime, and misery have stalked forth in broad daylight. Kingdom has succeeded kingdom, empire succeeded empire, and republic succeeded republic. Every human system and institution has been tried and has failed, giving general disgust, while confidence has fled from the world. History shows us great nations struggling to solve the social problem and losing their very existence in the attempt. To-day we see them flourishing with a bright halo of glory encircling their heads: tomorrow, as it were, they have vanished with the past; and they who awed a world are indebted to the historian's pen even for the continuance of their names among the living. On this page we read a description of cities whose splendour seems to belong to fairy lands, and their

costly grandeur to fabled magnificence and wealth. On the other page we see them a heap of ruins and desolation, converted into haunts for beasts of prey, loathsome reptiles, and perhaps the unclean and doomed spirits of their former inhabitants. On the one hand, we read of nations blessed and favoured by God, victorious over all their enemies; on the other hand, we see them weak and broken, cursed and overwhelmed by the judgments of the Almighty.

Surely there is much to be learned from history—much wisdom to be gathered from the experience of the past. To ascertain some of the causes of the foregoing, to discover the secret of drawing down Divine favour, to find the shoals on which nations have wrecked themselves, and to lay before our readers lessons deduced from sacred and general history, will be our object from time to time.

EXTRACTS FROM A SERMON BY PRESIDENT BRIGHAM YOUNG.

Col. Alexander accuses us of what he terms a very uncivilized method of warfare. If we are to do as they do, we shall have to get drunk, to swear, to quarrel, to lie, and believe in lies, and indulge in many like traits of civilization, in order to be prepared to act as they do. I do not know anything about those men that are now in the mountains, only in the capacity of a mob. I have no business to know them as anything else, neither shall I, until I have been officially notified that the Government of the United States wishes to send troops here and build stations.

I suppose that the boys have annoyed them a good deal; but, at the same time, I would much rather clothe them and feed them, if they would agree to go back in the spring, and leave us in peace as they found us. We are obliged to maintain our rights; for every blackleg, horse-thief, counterfeiter, and abominable character are united with the hireling priests, and lying editors, and wicked leaders of our Government, to falsely accuse the "Mormons," with a view to our destruction. Can they now truly accuse them of anything? Yes, of burning up a little grass, as brother Atwood told them, when they asked him why he burnt the grass, "that we may have a better crop next year," (which, you are aware, is customary in prairie regions.) We have done that; therefore, our enemies can now concentrate their power to shoot at the target they have compelled us to raise in self-defence, whereas hitherto they have shot without an object to fire at.

We have laboured diligently, and suffered everything but death, to preach the Gospel to our fellow-beings; and thousands of our fathers, mothers, brothers, sisters, children, and connections, have gone into their graves, through their sufferings, from being robbed of everything we had and scattered to find shelter where we best could. Are we going to suffer it any more? No—God being our helper! We are perfectly free, on condition that we do right; and upon that condition we never will be in bondage again. You will recollect that this is the first time that this Church can say, "We are free." Do we wish to be free from the United States Constitution? No. There is not a word in it but what we can subscribe to with all our hearts. Do we wish to be free from the laws of the United States? No. They are as good laws as we can ask for. Neither do we wish for any better laws than those enacted in Missouri and Illinois. What, then, was the difficulty with this people? Magistrates, sheriffs, constables, military officers, &c., walked those laws under their feet, and trampled upon them as a thing of naught, in order to get at this people and drive them from their hard-earned homes. I have said, and say it again, if those laws had been executed, they would have hung Governor Boggs and Governor Ford, with many others, between the heavens and the earth, or shot them as traitors to the Government. It is not the laws and the Constitution of our country that we wish to be free from, but it is from the power of those who profess to be law-makers and law-

executors, but who trample every wholesome law under their feet.

We are now as free from them as the mountain air we breathe; and we could wipe the few enemies now in our borders out of existence in a very short time, if I would give the word to do so; but they will judge themselves out of their own mouths, and receive their just reward at the hands of him whom they have listed to obey. I believe the Lord has wisdom enough to make them destroy themselves; though, if it were left to me solely, under the guidance of the spirit pertaining to man, probably I should have had them in eternity before now. But the Lord dictates, governs, and controls: I do not, neither do I wish to. After this season, when this ignorant army has passed off, I shall never again say to a man, "Stay your rifle-ball," when our enemies assail us, but shall say, "Slay them where you find them." But the army that are now upon our borders are in ignorance, and know not what they are doing, nor the spirit that prompts them, or they would ere now have been visited with the spirit of swift destruction. On account of their ignorance and their having been sent by rotten demagogues and corrupt speculators, I feel like letting them alone, unless they turn to come here,—which, if they do, sleep will depart from their eyes, and slumber from their eyelids, until they sleep the sleep of death, or beg quarter at our hands—God being our helper.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

THE FARMER OF UPPER CANADA.—There is, perhaps, no class in the world who live better—I mean who have a greater abundance of the comforts of life—than men having cleared farms, and who know how to make a proper use of them, in Upper Canada. The imports of the country show that they dress not only well, but in many things expensively. You go into a church or meeting-house in any part of the Province which has been settled for fifteen or twenty years, and you are struck at once with the fabrics, as well as the style of the dresses worn by both sexes, but especially by the young. The same shawls, and bonnets, and gowns, which you see in cities, are worn by the women, whilst the coats of the men are undistinguishable from those worn by professional men and merchants in towns. A circumstance which I witnessed some years ago in travelling from Simco to Brantford—two towns in the interior of the Province—will serve to convey an idea of the taste as well as the means of enjoyments of these people. At an ordinary Methodist meeting-house in the centre of a rural settlement, and ten miles from a village or town, there were *twenty-three pleasure carriages*, double and single, standing in waiting. The occasion was a Quarterly Meeting, and these were the conveyances of the farmers who came to attend it. Yet twenty years before, and this was a wilderness. Twenty years before, and many of these people were working as labourers, and were not possessed of a pair of oxen. Twenty years before, and these things exceeded even their brightest dreams of prosperity.

To persons not practically acquainted with Upper Canada, these evidences, not only of comfort, but of considerable refinement, may appear extraordinary, because mere rude husbandry, just emerging from a wilderness, could hardly be expected to produce such results. Wealth in agriculture, like wealth in every other occupation, is usually the offspring of skill and judgment, as well as of labour and perseverance. But it is a remarkable fact that the farmers of Upper Canada have opportunities of improvement and of enlarging and correcting their views beyond what are enjoyed by many of their class, even in England. And this arises from the circumstance of the population being made up of so many varieties. The same neighbourhood has not unfrequently a representative of the best farming skill of Yorkshire, of the judicious management and agricultural experience of the Lothians, and of the patient

industry and perseverance of Flanders. In a country so peopled, the benefits of travel are gained without the necessity of going away from home. Other countries, in fact, send their people to teach Canadians, instead of Canadians having to go to other countries to learn. A thousand experiences are brought to their doors, instead of their having to visit a thousand doors to acquire them. Nor is the advantage of this happy admixture of population altogether on the side of the Canadian; for whilst he gleans from the old countryman his skill and his science, he teaches him, in return, how to rely upon himself in emergencies and difficulties inseparable from a new country,—how to be a carpenter when a storm blows down a door, and there is no carpenter to be had; and how to be an undismayed wheelwright when a waggon breaks down in the midst of a forest, and there is no one either to instruct or to assist him. The one, in short, imparts to a comparatively rude people the knowledge and skill of an old and highly civilized country; the other teaches skilled labour how to live in a new land. The consequence is, the old countryman of tact becomes, in all that relates to self-reliance and enterprise, a capital Canadian in a few years; whilst the Canadian, in all that pertains to skilful industry, becomes an excellent Englishman. As a natural result of this, there is scarcely an improvement effected in English farming which does not find its way into Canada soon after; nor is there an agricultural implement of value, which can be adapted to Canadian soil, that is not immediately copied or imported. And Agricultural Societies have sprung up and prospered in the country to an extent hardly paralleled in any other part of the world. The result is that Durham cattle may be seen at the very verge of civilization in Western Canada,—that there is scarcely a neighbourhood where may not be found the descendants of Berkshire pigs, nor a village that has not horses which exhibit all the fine peculiarities of the best breeds of England and Scotland. That a country so circumstanced, with a fine climate, and with abundance of land for those who had the energy to clear and cultivate it, should have enjoyed great prosperity, is really not so much a wonder as it would be a matter of surprise if it had not had such success.

A PSALM OF ZION.

O! Zion, thou art the crown of all lands, and blessed above all others for ever and ever.

Thy shores are washed by the waves of the Atlantic and Pacific oceans; and thou spreadest thyself from north to south, like the wings of a mighty eagle.

Among the rivers that water the earth's wide bosom, none are so great as thine; and among the mountains that pierce the clouds of heaven, none are so strong as thine; for *they* are the fortifications of Israel.

There dwell the people of God, that are gathered from the east and the west, from the north and the south.

They have come from all lands, and from the islands of the sea, that they may worship the God of Abraham, Isaac, and Jacob, according to the revelations which he gives unto the Holy Priesthood.

They are like a family that sleep safely in their chamber, while the lightning is blasting and the hailstorm is destroying all in the fields around.

For the day of the Lord's vengeance will come, and the wicked will enquire, with trembling, "Who shall be able to stand?"

The earth will quake beneath their feet, and the heavens be clothed with blackness over their heads.

And the God of Elijah shall smite them; and the fruitful lands shall become dry, and the fountains shall yield no water; men shall sow the fields, but they shall not reap, and there shall no more be grass in their meadows.

And the rainbow shall disappear, because men have broken the everlasting covenant; therefore must the sign and seal of that covenant be taken away, and also the raining clouds on which it is written, like the contract of marriage which is taken from the adulterer.

Then shall the proud among the nations mourn and cast dust on their heads; for the mighty will fall in battle, and the aged and the maiden will faint in the streets.

When the storms and the waves are overpast, Israel shall come from the chambers of the mountains as Noah came from the ark.

And they shall plant the gardens and sow the fields of the wicked that are no more; and the flowers shall come and the grass grow, and the golden and luscious fruit shall be abundant for a thousand years.

And the song of praise shall break the silence of the tomb, and the rocks shall rend; and with the eyes of our flesh shall we see God, even our Redeemer, standing upon the earth.

Then shall awake the bodies of my beloved relatives and friends that sleep beneath the sacred soil; and I shall take them by the hand in the streets of the New Jerusalem.

Then shall thy land, O Zion, be glorious amid the western waters; and thy towers and temples surpass the palaces of kings.

A Royal Priesthood shall inhabit thy dwelling places; and they shall have an inheritance enduring as the throne of God.

Paradise will bloom once more on thy bosom; and the Ancient of days, even Adam, the Father of all, come with hair upon his head as white as wool, and garments like the driven snow.

And the scourge of the pestilence shall waste thy sons and daughters no more; and the foot of the Gentile shall come no more into thy sacred places.

And these that have been hungry and naked for thee shall be clothed with white linen, and gold, and precious stones; and they shall sit down at the marriage-supper of the Lamb.

Who would not live and die for such a glorious land, that he may rise and reign thereon through the great Millennium, and then on the new earth, that shall be like a sea of glass mingled with fire?

May God give unto us strength, O my brethren, that we may stand upon Mount Zion with the crown of eternal glory. Even so, Amen.

JABEZ WOODARD.

St. Gall, Nov. 13, 1857.

VARIETIES.

AN earthquake has been experienced at San Jose.

ON New Year's eve a shock of an earthquake was felt at San Francisco, California.

A LETTER from Parma of the 26th Jan. states that a slight shock of an earthquake had been experienced in that city.

ON the night of Jan. 15th, a slight shock of earthquake occured at Lockport, N.Y., accompanied by a loud, rumbling noise.

EARTHQUAKE IN CHARLESTON, S. C.—We had a smart shock of an earthquake on Saturday morning, ten minutes before nine o'clock, the undulatory motions continuing about five seconds. In some localities there was considerable alarm, one counting-house, at least being emptied of its occupants in double quick time. In the western portion of the city, plates and glasses rattled on the tables; chandeliers, with their glass pendants, jingled together; pictures hanging on the walls moved from their perpendicular position, and a general disposition to see-saw manifested. The same phenomena were very perceptible at Mount Pleasant and on Sullivan's Island. The direction of the movements seemed to be from north-west to south-east. It was some fourteen or fifteen years since Charleston was favoured with a similar visit.—*Charleston Mercury*, Dec. 21.

OFFENCE.—"We should ever be cautious not to *give* offence. Some persons are rude, dogmatical, or indiscreet: they never consult the feelings of those around them, and are equally careless whom they please and whom they offend. They say and do just what their feelings prompt, without the least regard to the consequences of their words and actions. We should all be backward to *receive* offence. There are some people whose passions are like tow, kindled into a blaze in a moment by the least spark which has been designedly or accidentally thrown upon it. A word, a look is in some cases quite enough to be considered a very serious injury. I would have a text of Scripture written upon a label, and tied upon the forehead of such persons, and it should be this—'Beware of dogs!' We should never suffer ourselves to be offended, until at least we are sure that offence was *intended*; and this is really not so often as we are apt to conclude. Had we but patience to wait, or humility to enquire, we should find that many things were done by mistake which we are prone to attribute to design."—*James*.

PASSING EVENTS.—Lord Palmerston resigned his Premiership on the 20th ult., owing to his defeat on the Conspiracy Bill, and Lord Derby was sent for by the Queen to form a new Cabinet. The trial of Orsini and his accomplices has been postponed for the present. The trial of the ex-King of Delhi was postponed, in consequence of his indisposition from fever. Marshal Pelissier is to be appointed Governor of Paris. Canton was escaladed and captured on the 29th of December. Commissioner Yeh was taken prisoner on the 5th of January; also the Tartar General. Sir Colin Campbell was still successful in defeating the rebels at the date of the last despatch.—AMERICA: The general condition of Mexico is reported as being disastrous in the extreme. President Buchanan affirms that Kansas is as much a slave State by the will of the people as Georgia or South Carolina, and insists that its speedy admission into the Union under the Lecompton Constitution is the only means of restoring tranquility. The feeling against the Mormons is very strong in all sections of the State of California, and thousands in the different counties are said to have volunteered to march against them when required: 150 volunteers were enrolled in Columbia and vicinity; and in Sacramento and San Francisco several companies have been organized. A volunteer regiment had been organized in New York.

PASSING JUDGMENTS.

Ye rulers and statesmen, the judgments of God
Are o'erwhelming the earth like a turbulent flood;
Yea, full to the brim are his vials of wrath,
And his angels are waiting to pour them forth.

Gaunt pestilence stalks through the breadth of the land,
And bloodshed and famine will join hand in hand
To depopulate earth and the wicked destroy,
That the Saints a millennium of rest may enjoy.

The spirit of peace cannot now o'er you brood;
For the skirts of your garments are stained with the blood
Of the Saints and the Prophets Jehovah has sent
To warn every nation and bid them repent.

Ye slumbering nations, why, why will you sleep,
While the sword of stern justice hangs o'er you unsheathed?
Awake to repentance, be saved by the word,
Now times of refreshing have come from the Lord.

Obey the commandments of God while you may,
And seek your salvation while yet it is day;
Gather home to His garner, and escape His dreadfire,
When He'll burn up the chaff with unquenchable fire.

Then hasten to Zion, the land of the west,
Where the upright in heart will for ever be blest,
And be freed from the turmoil, division, and strife
Which in the dominion of Satan are rife.

Oh, cast in your lot with the righteous; for there
The voice of sweet praise daily mingles with prayer
To that God who is mighty to show forth His power,
And whose Spirit will strengthen in danger's dark hour.

MERCY BATH.

ADDRESSES.—Joseph Stanford, Edward Samuel, } 22, Lady-well Place, Dover, Kent.
T. A. Jeffery, Wellington Street, Bedford.
Charles F. Jones, 4, Fox Terrace, Dewsbury Road, Leeds.
E. T. Gibbs, Mr. G. Stratford's, High Street, Maldon, Essex.
Thomas R. Jones, Penuchrau Llan, Eglwis Bach, Denbighshire.
John Reed, 12, Ann's Terrace, Coburg Road, Old Kent Road, London, S.
William T. Cromar, care of Mr. Wm. Myers, Elecar Hill, Idle, near Bradford.
H. W. Barnett, care of Mr. William Jemmitts, Brent's Cottage, Faversham, Kent.

MONEY LIST, FEBRUARY 13—19, 1858.

	£	s.	d.
B. W. Brindle (per W. Budge)	4	0	0
William Moss	3	0	0
E. D. Miles	3	0	0
Carried forward	10	0	0
Brought forward	10	0	0
Richard Holt (per Thomas Smith)	2	0	0
A. N. McFarlane	2	0	0
	14	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY SAMUEL W. RICHARDS, 42, ISLINGTON
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 11, Vol. XX. Saturday, March 13, 1858. Price One Penny.

WHO ARE THE REBELS?

The epithet of rebel is one of those terms which has obtained a loose and improper usage. There is not another in the political vocabulary that has been so much distorted and so often misapplied. It has been made the bugbear to frighten mankind. As an iron-hoofed horse, kings and tyrants have mounted it to ride down the people and to trample upon the laws of justice and the sacred rights of humanity. The few who have been interested in upholding established institutions and illegitimate and oppressive authority have made "Rebel" a political cant-cry to startle and awe the millions. Nations groaning under the burden of accumulated grievances have been paralyzed by its pernicious fascination and influence. While the people have forcibly realized the justice of their cause, and been painfully conscious that their oppressors were the enemies of humanity and progression, they have trembled like the aspen leaf in the presence of their tyrants, and brave men have sneaked away like cowards when they have heard "Rebels" thundered in their ears. Yet had the majesty of the people's power been exerted in protesting against wrong and in asserting the rights of man, the despot's strength would have been found weakness, and the oppressor's chain as the smoked reed.

The Latter-day Saints, of all people, hate rebellion most. It is repugnant to the very genius of their holy religion. The "Mormon" disposition abhors rebels. The eternal Priesthood are uncompromising enemies of rebellion; and they wage an unceasing war against the great Arch-rebel, and against all who partake of the like spirit which animated him in defying the King of kings. All who know anything of the Latter-day Church can hardly help realizing that the Saints are the greatest respecters and the sternest upholders of authority of any people in the world.

But the Saints are not to be misled, their power paralyzed, and their rights subverted by a perversion of language. It is obvious that if the etymological meaning of words be made to destroy the spirit which they should embody, then language loses the power to convey just and correct ideas. There is nothing in the abstract term "rebellion" which constitutes rebellion a crime, or in the mere epithet of "rebels" which makes that character hateful. This consists in corresponding conduct. Language is a science of arbitrary sounds and symbols adapted to communicate and express the conceptions, emotions, and instincts of the soul and to embody ideas in words. To reduce it to a conven-

tional usage, and lose the spirit of its meaning, would be to confound language altogether. The strange doctrine which Byron makes his Lucifer enunciate would then find a practical illustration:—

"He, as the Conqueror, will call the conquered
"*Evil.* But what will be the *good* he gives?
"Were I the victor, *his* works would be deemed
"The only evil ones."

In such a case, there would be no positive right or wrong: virtue and vice would be decided by circumstances; the true basis of authority would then be *might*; and patriots, otherwise with right and justice on their side, would be "rebels," though protesting against the abuse of authority, and resisting oppression, simply because it was against the "*powers that be.*"

It is according to this loose and conventional sense that the term rebel is generally used. We see a mighty people rising up in their majesty against tyranny and oppression; and we hear their tyrants and oppressors stigmatize them as "rebels," and their acts as rebellion. A Washington, and the master spirits of his age, supported by the mass of their countrymen, clothed with the God-like dignity of their cause, resist the injustice of the parent Government; and a misguided king and his ministers denominate them "rebels." But such an application of the term is perversion of language and a libel on the rights of man. In mere human governments the great decision of the people cannot be rebellion, in a just sense, though rulers might be rebels against the people. Did kings and presidents reign by right Divine, and hold their authority from a higher will than man's, then the case would be different. But such is not the fact in human governments; and, therefore, the people are a superior authority to either king or president, and the assertion of their rights and the integrity of their constitution does not make them rebels.

No true American will object to the above views; for it is consistent with the very basis and the whole superstructure of American institutions. Yet, because the great patriot, Brigham Young, maintains the Constitution of his country, the degenerate children of the United States stigmatize him as a rebel; and because a *whole community* raises the majestic "voice of the people" to sanction his administration, that act is blasted with the infamy of rebellion. Oh! America, how art thou fallen!

We will now proceed to show that the "Mormons" are not, and never have been rebels, neither against the spirit nor the *letter* of the Constitution of America. We will then give our answer to the question, "Who are the rebels?"

First: The Constitution guarantees to all men the undeniable and free exercise of their religious faith without sectarian respect or favouritism. It matters not how much the faith of a community might be obnoxious to their neighbours, the Constitution will not allow that community to be coerced or interfered with in the free exercise and development of its peculiar faith, providing its developments be not criminal in the eye of the law or opposed to the spirit of the Constitution itself. Neither has it the least respect to numbers in this matter. It extends the same great protecting and parental care towards a single individual as it does to the whole nation collectively, whether he be Saint, Methodist, Catholic, Protestant, Jew, Gentile, Heathen, Infidel, or Christian, providing as an American citizen or sojourner his acts are not unconstitutional and in violation of the legislative enactment of the State or Territory to which he belongs, or in which he sojourns. Even though that individual stood alone in his faith, with the decision of a thousand million against that faith, the Constitution would still guarantee to him the unshackled exercise of his religious rights, the free development of his system, if in keeping with the above, and the unrestrained power of thought. It says to presidents, statesmen, magistrates, and the whole nation, Touch not Religion's subjects; do her worshippers no harm: the nation has no tribunal before which to summon them; legislate upon matters for which the Constitution provides; but God is alone the Judge of the heart and the only Legislator in that which pertains to the consciences and faith of His creatures! In the drawing up of this glorious document, its framers have manifested the spirit of wisdom which inspired them and the profound respect which they entertained for the sacred rights of man. They have faithfully shown their appreciation of the facts that good and intelligent men had held, and would hold, a variety of different and antagonistic faiths,—that in the days

of superstition and spiritual despotism the people have been proscribed for their religion, and thousands of martyrs offered up on the altar of religious persecution. They have manifested that they had learned from the experience of the past how often, on the one hand, a faith has become popular upon the strength of ignorance and tradition; and how often, on the other, a faith or a community has been obnoxious merely upon the authority of popular prejudice, predisposition, and sectarian interest, and not because of its own intrinsically-pernicious nature. In refraining, therefore, from legislating upon these matters, and in leaving religion an open question for every person to choose and decide for himself, those mighty statesmen have shown their wisdom, justice, and patriotism. So far, then, "Mormons" are not rebels, neither according to the spirit of American institutions nor the intentions of their great framers. In the eyes of the Constitution there are no *religious rebels*. It takes no cognizance of such a class of individuals, nor does it provide a tribunal before which to arraign them. It takes into account *political rebels;* but it ignores the very existence of every other class. The "Mormons," therefore, *cannot* be religious rebels according to the American genius. Let us now try them as *political rebels*, and see if they deserve to be thus stigmatized.

Second: The spirit and intentions of the Constitution of America design that every community shall frame its own domestic institutions and regulate its own internal policy, providing these institutions and that policy be not repugnant to a republican genius, and that the people are subject to the general authority of the parent Government, and not aliens to the great Federal Commonwealth. To every community capable of self-government it designs to guarantee the right of self-government. It designs to respect the voice and the will of the people, and to give to the majority of a community the power to choose their own rulers. This is as applicable to Territories as to independent States. If the Constitution prescribes limits, and withholds from Territories the same extent of jurisdiction that it commits into the hands of States, it is upon the presupposition that those Territories are not sufficiently developed and capable of self-government — that they are too young, and their hands too weak to hold the reins, and that they require further *nursing* from the parent Government. But if Congress takes advantage of a community, stands in the way of its development, and denies to it the right of self-government, when its numbers and legislative capacities have been shown to be equal to it, then it is obvious that Congress violates the spirit of the Constitution and wages rebellious war against the intentions of its noble and patriotic framers. Now, the "Mormon" community has shown itself eminently equal to the task of self-government. It has flourished, developed itself, and become powerful in the wilderness, and under circumstances that would have crippled and endangered the very existence of any other community. It has been shamefully neglected by the fostering care of the parent Government, and has been more *independent* of the favour of Congress than any State or Territory in the Union; it has grown from the strength of its own inherent vitality, and given greater evidence of power to govern and preserve itself than any other people. The Territory of Utah, being also almost composed of persons of one mind and unanimous voice, have, under these circumstances, the right to come to the following decision:—We have eminently shown our capabilities to exercise the prerogative of self-government: for our officers we will have the men of our own choice, and will regulate our internal policy, compatible with the spirit of the Constitution; we will be faithful to our allegiance and the interests of our country; we will develop her resources and defend her cause with our best blood; but we will not be coerced, even though the whole Union should attempt it; we will not have officers obnoxious to the popular will, even though ten thousand Presidents should send them, backed by Congress and the whole United States' army. Such a decision would be according to the spirit of the Constitution and the intentions of its framers. Should the President and Congress abuse their power, and disregard the popular will of Utah, and that community should resist the injustice and become rebels according to the *letter* of the law, they would still preserve the *spirit* of the Constitution in its integrity; while those who took that advantage, though justified by the letter, would violate its spirit and rebel against

its intentions. The former, in reality, would be patriots and constitutional men; while the latter would be demagogues and rebels. But we will now proceed to show that the "Mormons" never have been, and are not now rebels, neither according to the spirit nor the *letter* of the Constitution.

(*To be continued.*)

DIRECTION OF A WORLD.

CHAPTER I.

Stupendous task to move a world along!
All interests blend, and justly use the rod;
Not crush the weak, but guard them by the strong:
Too much for man!—The task belongs to God!

To direct a world properly and efficiently is, indeed, a stupendous task. The resources of nature have to be developed and turned to the best account. All ought to be participators in the rich creation, and in the bounties and goodness of a beneficent Providence to that extent that the Creator designed. The children of the earth should be joint inheritors of the earth. Just and economical apportionments must be made to meet the wants, satisfy the capacities, bring out the energies, nurse the genius, and reward the merits of the human family. The blessing and possessions of men ought to be regulated by their character and worth. The natural rights, labours, talents, and goodness of every person should constitute his claim to favour and inheritance; and without these, no claims ought to be held valid. Justice must sit as the arbitrator, dispenser, and rewarder of all. The continuance of favours and possessions to a man and to his family after him should depend on their continuance in righteousness and worthiness; and if they departed from this standard, their talents should be taken from them and given to those more righteous and faithful. Should worthless and ungodly children forfeit blessings and inheritances left by righteous ancestors, the rewards of the lives of the worthy dead should not be lost to them, but provisions must be made to restore all that is due either to themselves in the resurrection of the just, or perchance to more righteous offspring who might succeed their wicked descendants. Whatever might be the way to accomplish the task and work out its details, all ought to be regulated with fairness and to the advantage, reward, and increase of every deserving being.

Then, again, to direct a world properly and efficiently, every interest must be blended, and so toned that it will speak for the general good, and so worked as to increase the sum by addition. The relative value of every figure should be enhanced by its due order of progression, and not rendered valuable by making others valueless: the many must not be made to stand as ciphers to give the few a value which they do not of themselves possess or obtain by due progression. Individual power, talent, influence, and interest must be organized and made to operate for the universal advancement and general good, while all must be worked so as to preserve the individual good, develop personal capabilities, and advance its interests, and by no means allow it to be buried in a universal rubbish.

There must also be taken into account the ever-aspiring instincts of the soul and and its increasing and insatiable desires. An object worthy of the soul's aspirations must be given, and its desires must be properly regulated and supplied with wholesome and nutritious food. The *infinite* capabilities of mind have to be grappled with, and a world exalted and redeemed. This is what a proper and efficient direction of the world of mankind comprehends.

It will no doubt be erroneously considered by many as being at once the refinement and wildness of speculation to make a statement of what has to be done for the efficient direction of a world. They will look upon it as a mere visionary work—as a task impossible to be accomplished. They will tell us to take things as we find them, make the best of that which comes, and not indulge in nonsensical dreams about a world moving in the right direction and efficiently governed.

Now, we do not for a moment expect.

human legislation to be competent to the task. We believe that speculation in the efficiency of human legislation to direct a world would be wild and unprofitable indeed, and that to dream of all things moving harmoniously and mankind travelling in the right direction under its guidance would be the refinement of visionary illusion. Moreover, we believe in the policy of making the best of things and in the expediency of getting on with bad machinery as well as possible, in the absence of a more effective machinery—in turning human government to the best account, in the absence of Divine and legitimate government. But the philosophy of the would-be social philosophers to whom our objectors belong is very inconsistent and defective. We should not hide from ourselves the errors of mankind, cover over the inefficiency of human legislation, trace the difficulties which it meets, and refuse to look in the direction which the world ought to take. To undertake a task without calculating the difficulties, to run a race blindly and with uncertain strength to perform the course, and not to see where inefficiency will lie or know how much it will take to ensure success, shows far less practical talent than would be shown if all this were taken into account. To invent a thousand ineffective schemes,—now to agitate here, and then to madly run in this direction, and then in that,—to never find the way, yet always be dreaming of having found it, is far more wild, absurdly speculative, and short-sighted than to realize the magnitude of the work, see the world travelling in the wrong direction, and point out the one in which it should travel. To attempt the government of mankind with inefficient means, to fall down century after century, to blunder and fail, and blunder and fail again, and never to acknowledge the inefficiency and turn into the right way, reaches the climax of blundering. It is like the absurd endeavours to gain perpetual motion, to discover the elixir of life, and hunt out the philosopher's stone.

Would it not be more consistent, after vainly endeavouring to direct the world aright through the long space of several thousand years, and meeting with continual failures, for human legislators to give up the task, than to still persist in their impotent endeavours and push the world to its day of doom in an unprepared state? Would it not show more humility in the Governments of every nation to clothe themselves in sackcloth and ashes, acknowledge their inefficiency, and petition a higher Power to take the reins of government in its own hand? Would not mankind sooner get out of their difficulties and travel in the right path were they to offer the authority to the holy Priesthood, and say, Let God reign over us? Or are the human family so infidel that they imagine that the Almighty is not equal to the task? Or have they departed from Him so far, or does He appear so far off, that He will not hear their petitions and come to the rescue? We believe the world is very faithless—that it is gone so far astray as to lose sight of its God, and that it blindly and madly rushes on to its own overthrow.

We have abundance of experience that the direction of a world properly and efficiently is a stupendous task. All history is full of the difficulties which human legislation has met with in its endeavours to accomplish the work, and is crossed with its failures and inefficiencies. The fact is, the task does not belong to man or mere mortal power, but to God and to those who hold the eternal Priesthood, who are endowed with His authority, and who hold the keys of a Divine system.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 152.)

[November, 1842.]

Monday, 14th. Presided in City Council, when was passed "An ordinance regulating the proceedings on writs of Habeas Corpus."

Sec. 1. Be it ordained by the City Coun-

cil of the city of Nauvoo, that if any person or persons shall be or stand committed or detained for any criminal or supposed criminal matter, it shall and may be lawful for him, her, or them to apply to the Municipal Court, when in Session, or to the Clerk thereof in vacation, for a writ of Habeas Corpus; which application shall be in writing, and signed by the prisoner, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and in whose custody he, she, or they are detained; and shall be accompanied by a copy of the warrant or warrants of commitment, or an affidavit that the said copy had been demanded of the person or persons in whose custody the prisoner or prisoners are detained, and by him or them refused or neglected to be given. The said Court or Clerk to whom the application shall be made shall forthwith award the said writ of Habeas Corpus, unless it shall appear from the petition itself, or from the documents annexed, that the party can neither be discharged nor admitted to bail, nor in any other manner relieved: which said writ shall be issued under the hand of the Clerk and the seal of the Court; which seal may be a written one, until another shall be obtained, and shall be in the following of the City of Nauvoo;" and said writ shall be words, to wit—"Seal of the Municipal Court in substance as follows, to wit—

STATE OF ILLINOIS, }
City of Nauvoo, } ss

The people of the State of Illinois to the Marshal of said city, greeting:—

Whereas application has been made before the Municipal Court of said city that the body (or bodies) of A B, &c., is or are in the custody of C D, &c., of &c., these are therefore to command, the said C D, &c., of &c., to safely have the body (or bodies) of said A B, &c., in his custody detained, as it is said, together with the day and cause of his (her or their) caption and detention, by whatsoever name the said A B, &c., may be known or called, before the Municipal Court of said city, forthwith, to abide such order as the said Court shall make in his behalf; and further, if the said C D, &c., or other person or persons having said A B, &c., in custody shall refuse, or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith, before the Municipal Court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, J. S., Clerk of the Municipal Court, at Nauvoo, this day of in the year of our Lord one thousand eight hundred and forty .

J. S., Clerk,

and be directed to the city Marshal, and shall be served by delivering a copy thereof to the person or persons in whose custody the prisoner or prisoners are detained, and said writ shall be made returnable forthwith, and the form and substance thereof, as herein set forth, and be taken and considered as part and parcel of this ordinance. To the intent that no officer, sheriff, jailor, keeper, or other person, or persons, upon whom such writ shall be served, may pretend ignorance thereof, every such writ and copy thereof served shall be endorsed with these words, 'By the Habeas Corpus Act;' and whenever the said writ shall by any person be served upon the sheriff, jailor, keeper, or other person or persons whomsoever, holding said prisoner or prisoners, or being brought to him or them, or being served upon any of his or their under-officers or deputies at the jail, or place where the prisoner or prisoners are detained, he or they, or some of his or their under-officers or deputies shall, upon payment or tender of the charges of bringing the said prisoner or prisoners, to be ascertained by the Court awarding the said writ, and endorsed thereon, not exceeding ten cents per mile; and upon sufficient security given to pay the charges of carrying him, her, or them back, if he, she, or they shall be remanded, make return of such writ, and bring or cause to be brought, the body or bodies of the prisoner or prisoners before the Municipal Court forthwith, and certify the true cause of his, her, or their imprisonment, unless the commitment of such person or persons shall be to the county jail in Hancock county, in which case the time shall be prolonged till five days, after the delivery of the writ as aforesaid, and not longer.

Provided, nevertheless, that in case any person or persons may at any time hereafter be taken and lodged in the city or county jail, under any writ or process, as provided by the city charter of the city of Nauvoo, and shall require a writ of Habeas Corpus to issue to bring him, her, or them before the Municipal Court of said city, said writ shall issue to bring him, her, or them before said Court, and be directed to the City Marshal to be served upon the person or persons in whose custody such prisoner or prisoners may then be detained.

Sec. 2. Where any person or persons not being committed or detained for any criminal or supposed criminal matter shall be confined or restrained of his, her, or their liberty, under any colour or pretence whatever, he, she, or they may apply for a writ.

of Habeas Corpus, as aforesaid, which application shall be in writing, signed by the party, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and and wherein the illegality of such imprisonment consists, and in whose custody he, she, or they are detained; which application or petition shall be verified by the oath or affirmation of the party applying, or some other person on his, her, or their behalf. If the confinement or restraint is by virtue of any judicial writ or process, or order, a copy thereof shall be annexed thereto, or an affidavit made that the same had been demanded and refused: the same proceedings shall thereupon be had in all respects, as are directed in the preceding Section, and any officer, person, or persons, knowing that he or they have an illegal writ, or not having any writ, who shall attempt through any false pretext to take or intimidate any of the inhabitants of this city, through such pretext, shall forfeit for every such offence a sum not exceeding one thousand dollars, nor less than five hundred dollars, or in case of failure to pay such forfeiture, to be imprisoned not more than twelve months nor less than six months.

Sec. 3. Upon the return of the writ of Habeas Corpus, a day shall be set for the hearing of the cause of imprisonment or detainer, not exceeding five days thereafter, unless the prisoner or prisoners shall request a longer time. The said prisoner or prisoners may deny any of the material facts set forth in the return, or may allege any fact to show either that the imprisonment or detention is unlawful, or that he, she, or they, is or are then entitled to his, her, or their discharge, which allegations or denials shall be made on oath. The said return may be amended, by leave of the Court, before or after the same is filed, as also may all suggestions made against it, that thereby material facts may be ascertained. The said Court shall proceed in a summary way to settle the said facts, by hearing the testimony and arguments, as well of all parties interested civilly, if any there be, as of the prisoner or prisoners, and the person or persons who holds him, her, or them in custody, and shall dispose of the prisoner or prisoners as the case may require. If it appear that the prisoner or prisoners are in custody by virtue of process from any Court, legally constituted, he, she, or they can be discharged for the following causes:—First, where the Court has exceeded the limits of its jurisdiction, either as to the matter, place, sum, person, or persons; second, where, though the original imprisonment was lawful, yet by some act, omission, or event which has subsequently taken place, the party has become entitled to his, her, or their discharge; third, where the process is defective in some substantial form required by law; fourth, where the process though in proper form has been issued in a case, or under circumstances where the law does not allow process, or orders for imprisonment or arrest, to issue; fifth, where although in proper form the process has been issued or executed by a person or persons, either unauthorized to issue or execute the same, or where the person or persons having the custody of the prisoner or prisoners under such process is not the person or persons empowered by law to detain him, her, or them; sixth, where the process appears to have been obtained by false pretence or bribery; seventh, where there is no general law, nor any judgment, order, or decree of a Court, to authorize the process, if in a civil suit, nor any conviction, if in a criminal proceeding. In all cases where the imprisonment is for a criminal or supposed criminal matter, if it shall appear to the said Court that there is sufficient legal cause for the commitment of the prisoner or prisoners, although such commitment may have been informally made, or without due authority, or the process may have been executed by a person or persons not duly authorized, the Court shall make a new commitment, in proper form, and directed to the proper officer or officers, or admit the party to bail, if the case be bailable.

Sec. 4. When any person or persons shall be admitted to bail on Habeas Corpus, he, she, or they shall enter into recognizance with one or more securities in such sum as the Court shall direct, having regard to the circumstances of the prisoner or prisoners, and the nature of the offence, conditioned for his, her, or their appearance at the next Circuit Court to be holden in and for the county where the offence was committed, or where the same is to be tried. Where the Court shall admit to bail, or remand any prisoner or prisoners brought before the Court, on any writ of Habeas Corpus, it shall be the duty of said Court to bind all such persons as do declare any thing material to prove the offence, with which the prisoner or prisoners are charged by recognizance to appear at the proper Court having cognizance of the offence, on the first day of the next term thereof, to give evidence thereof touching the said offence, and not to depart the said Court without leave; which recognizance so taken, together with the recognizance entered into by the prisoner or prisoners, when he, she, or they are admitted to bail, shall be certified and returned to the proper Court, on the first day of the next succeeding term thereof. If any such witness or witnesses shall neglect

or refuse to enter into a recognizance as aforesaid, when thereunto required, it shall be lawful for the Court to commit him, her, or them to jail until he, she, or they shall enter into such recognizance, or be otherwise discharged by due course of law. If the Court shall neglect or refuse to bind any such witness or witnesses, prisoner or prisoners, by recognizance as aforesaid, or to return any such recognizance, when taken as aforesaid, the Court shall be deemed guilty of a misdemeanor in office, and be proceeded against accordingly.

Sec. 5. Where any prisoner or prisoners brought up on a Habeas Corpus shall be remanded to prison, it shall be the duty of the Municipal Court remanding him, her, or them to make out and deliver to the sheriff, or other person or persons to whose custody he, she, or they shall be remanded, an order in writing, stating the cause or causes of remanding him, her, or them. If such prisoner or prisoners shall obtain a second writ of Habeas Corpus, it shall be the duty of such Sheriff or other person or persons upon whom the same shall be served, to return therewith the order aforesaid; and if it shall appear that the said prisoner or prisoners were remanded for an offence adjudged not bailable, it shall be taken and received as conclusive, and the prisoner or prisoners shall be remanded without further proceedings.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 13, 1858.

ADDRESS.—Beloved Saints,—It seemed good to Elders Pratt and Benson, just prior to their departure for Zion, to appoint and set me apart to succeed Elder Samuel W. Richards in the Presidency of the Church in the British Isles and adjacent countries; and when I take into the account the departure (with one or two exceptions) of all of the Elders from Zion, who have so faithfully and diligently laboured among you, and imparted to you personally, by the aid of the Holy Spirit, those instructions which you from time to time required, I realize most thoroughly the magnitude and importance of the trust committed to my charge.

It is a matter of grave and serious importance to have the watchcare of the thousands of Saints scattered abroad through this and the adjacent countries. And it is with very peculiar feelings that I assume the responsibilities and enter upon the discharge of the varied and laborious duties of this Mission.

When I reflect upon the great variety of circumstances under which counsel and instructions will be required, that the Saints may know at all times, and in all things, how to deport themselves, so as to secure the favour and blessings of our Heavenly Father, and avoid the snares, withstand the temptations, and overcome the powers of the Evil One, I feel keenly sensible that nothing short of the Divine influence of the Holy Spirit—the wisdom of God—the inspirations of the Almighty—can qualify me for this great undertaking.

In addition to the other vast and important duties of the Presidency of the Church in these lands, the Editorial department of the *Star* also devolves upon me; and here it may not be amiss to remark that, perhaps, at no period since the *Star* sprang into existence and began to shed its glorious light upon the pathway of the weary pilgrims of earth, who are wandering in darkness, error, and superstition, until the present time, has any man been called to the Editorial chair under such peculiar and trying circumstances as myself.

The interruption and almost total stoppage of mail communications from Utah, the consequent loss of the *Deseret News*, except at very long intervals, the absence of the

Mormon, *Luminary*, and *Standard*, which have all been for the present suspended, will leave the *Star* entirely dependent upon its own resources,—no reflection from other luminous bodies—no external objects from which to glean even an occasional ray of light—and, except the *Deseret News*, at present, the only organ of the Church. Thousands are looking to its columns for spiritual food—for meat to strengthen and nourish them in their weary pilgrimage through the journey of life.

It is expected to feed the flock and deal out to all a portion in due season, that all may be strengthened and nourished according to their requirements in the multiplied, various, and ever-changing circumstances in which they are placed, and to send forth light to guide them through the dark and crooked paths they are compelled to tread while they remain in Babylon.

In view of all these disadvantages, it is with no ordinary feeling that I receive the trust and enter upon the discharge of the duties assigned me; and I humbly ask, and hope, by integrity of purpose and by diligent and faithful attention to the interests of the cause and the welfare of the Saints, to merit and receive your kind indulgence for any errors and deficiencies which may occur; and although I cannot reasonably expect to make the *Star* shine as brightly as it has been wont to do under the management of the more able and experienced men who have from time to time preceded me, yet I may indulge the hope that, with the aid of the Holy Spirit and my brethren, it may be made sufficiently luminous to direct the Saints in the way of life and salvation.

I embrace the present opportunity to invite contributions from the Elders and others, who may feel desirous to aid in this great work. And all such articles, if written plainly, well arranged, and calculated to increase the interest, and enhance the value of the paper, shall be carefully directed to that end as also to the credit of the contributors.

The Saints in these lands have been greatly blessed by the labours and wise counsels of our beloved brothers Pratt and Richards, during their late presidencies here; and it is a source of great joy and satisfaction to me to know that they generally realize and appreciate the same, and are growing in wisdom and knowledge, in faith and good works: and it shall be my constant aim to carry on the great work which they have so ably conducted and so materially advanced in this part of the Lord's vineyard. And in all my counsels and instructions, my only desire shall be to promote the interests of the cause of God and His people. To this end I earnestly crave a remembrance in your prayers, that the Spirit and wisdom of God may direct all my energies, and that in all my labours I may be guided by the Holy Spirit, so that you may be blessed and benefitted, and the cause of God advanced in this country.

May God bless and prosper His faithful people, and open a way for their speedy deliverance and gathering to Zion.

A. CALKIN.

EFFICIENCY.—Having been called, in the mysterious providence and wisdom of God, to preside over the European mission—to guide the Priesthood, comfort and instruct the Saints, and watch over and advance the cause of Zion, we commence our Editorial labours by treating on a significant subject—Efficiency! This Mission has assumed a new and novel phase in its history; the Church generally is marching forth with gigantic strides, and becoming most conspicuous in the eyes of the nations; the glorious work of the last days is unfolding in rapid and extraordinary developments; and the Almighty has placed upon our shoulders a responsibility, which at once humbles and leads us to seek Him for strength Divine. For this cause the subject under consideration dwells upon our minds with more than ordinary weight. We

are led to exclaim—O Lord God, Thou that canst strengthen Thy servant with more than human strength, endow us with Thy Spirit; make us efficient in our calling, mighty with Thy might, and equal to the day of Thy power and the advancement of Thy work.

While we are exceedingly anxious to be efficient ourselves, we feel to impress upon the minds of the Priesthood in these lands the necessity of their being efficient also, that they may be truly co-workers with us. We earnestly desire to see every branch and department of this Mission in the best possible working order, conducted efficiently, with success attending all its administrations.

It is with the head that power, wisdom, integrity, and legislative ability must commence. If there be lacking there, then will the extremities of the body be lacking, and derangement found to exist among its members. If the hand of the rulers be weak or paralysed, then will the organization of the body be intractable in its movements, and its constitution sickly. It is the Priesthood, therefore, that we first call upon to stand up in the dignity of their holy offices, and to make themselves, by the assistance of the Spirit, efficient in their labours of love and salvation to the scattered sheep of the house of Israel, and also in their administration and government of the people of God.

Let the Pastors of the Mission endeavour to reach a more than ordinary efficiency, so that the holy cause may prosper—advance and not go backwards, and that they may be equal to the increased responsibility, and be prepared to march along with the gigantic strides and developments of the Church. Let them endeavour to make themselves acquainted with every interest and department of their several fields of labour, and be to their flocks as shepherds and guardians. Let them be ever devising the most effective schemes to carry on the work, cogitating day and night upon the best legislative policy, and be continually on hand to advance the wellbeing of the cause. If they will labour with an eye single to God's glory, and seek power from on high, the Almighty will make them efficient, the work will not take a retrograde movement, success will attend their labours, and honours unfading will crown their heads.

The Presidents of Conferences come next. Your task, brethren, is indeed a responsible one! Your callings bring you, more especially, in contact with the Saints; and it devolves upon you, more particularly, to see that the Conferences and Branches are in good working order, and to devise means to send the Gospel throughout the length and breadth of these lands. Be you also efficient! Follow the righteous example of your Pastors, and manfully uphold their hands.

Then come the Travelling Elders and Presidents of districts. Your duties are also responsible, brethren; and your task requires zeal, faith, and energy. Upon you rest, more than upon any others, the honourable and laborious mission of bearing "glad tidings of great joy" unto those that sit in spiritual darkness, and of accomplishing the gathering of the house of Israel. By the blessing of God, be you also efficient in your labours

Nor must we leave out the local authorities. Their duties are not less responsible in their sphere and limits than are those above them. And here we must offer a little counsel—the result of mature reflection. It should be one of the principal objects of the Pastors and Presidents of Conferences to choose for presiding local officers men full of the Holy Ghost—men having the interest of the cause of God first at heart—men who will govern righteously and efficiently, and who feel to consecrate their every talent, energy, thought, influence, and means to the building up of the Kingdom of Zion. Integrity, faith, and a determination to make themselves efficient should be considered as the only valid recommendation to their appointment.

Without these qualifications, none should be considered eligible for office. The best men should be chosen without respect or favouritism; and when their righteous acts cease, they should be displaced for others more worthy. With such men the work must progress; God will not withhold His blessing, nor can Satan stay its progress.

And now, a word to Branch Presidents, Book Agents, and the Church financiers generally. Presidents of Branches, bring your fields of labour into good order and your Branches into an easy working state. Endeavour to keep the local Priesthood united, avoid petty jealousies, and seek to put every man and everything in its right place; set a good example to all, and instruct and comfort the flock under your charge. Book Agents, keep your accounts clear and straightforward, cultivate business habits, learn to write a good hand and to properly keep accounts, and be continually endeavouring to extend the publications of the Church—the word of life and salvation. Financiers of God, remember yours is a most responsible calling! The stewards who are faithful over a few things and a few pence will be made rulers over much and possessors of eternal riches. But the unworthy steward shall have that which he possesses taken from him and given to the more diligent and faithful. Remember the day of small things! Be wise, economical, and fruitful, and you shall reap an abundant harvest.

Finally, let the Saints come forward nobly and do their duty. Brethren, "seek first the kingdom of God and His righteousnes, and all other things shall be added unto you." Be you all efficient and faithful, both officers and members, from the highest unto the lowest.

At convenient seasons, we shall perhaps, enlarge upon several items of the foregoing, and shall from time to time lay before our readers counsel, experience, and subjects gathered from our travels and acquaintance with the necessities of the mission.

DEPARTURES.—Elders Samuel W. Richards and Hector C. Haight sailed on the 20th instant, in the steamer *Europa*, for New York, accompanied by Elder Peter Harrocks.

Elder Richards' mission to this land has been a short, but profitable one. The Saints have been greatly blessed by his wise counsels and instructions during his short Presidency over them; and he returns with the prayers and blessings of thousands of grateful hearts.

Elder Haight has had the presidency and watch-care of the Scandinavian Mission for about two-and-a-half years, where his labours have been diligent and faithful. The mission has been greatly blessed and prospered under his presidency, and he leaves with the confidence and blessings of the Saints and his brethren. May the Lord extend His protecting care over these our beloved brethren during their journey to the land of America.

APPOINTMENTS.—Elder James D. Ross is appointed First Counsellor to the President of the Church of Jesus Christ of Latter-day Saints in Great Britain and adjacent countries; and Elder William Budge, Second Counsellor.

These brethren have for several years past been diligently engaged in the ministry in this country; and to many of the Saints they are already well known. Their faithful labours have secured them the hearts and confidence of all who know them; and we take great pleasure in recommending them to all good men, and earnestly request the Priesthood and Saints throughout these countries to give diligent heed to their counsels and instructions, and, by so doing, secure to themselves the favour and blessing of Heaven.

ASA CALKIN, President.

LEGISLATION MAD.

AN EXTRAORDINARY PLAY PERFORMED WITH IMMENSE SUCCESS AT THE XXXVTH CONGRESS OF THE UNITED STATES BY THE HONOURABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES.

PROGRAMME OF ENTERTAINMENT.

KANSAS MESSAGE ON THE LECOMPTON CONSTITUTION.

Important and Novel Measures introduced amid much Confusion.

EXTRAORDINARY SPECIMENS OF STATESMANSHIP.

DESPERATE FIGHT ON THE FLOOR OF THE HOUSE.

ENCOUNTER BETWEEN MESSRS. KEITT AND GROW.

GROW'S THROAT GRASPED BY KEITT.

Keitt knocked down by Grow.

General Melee.

BLISSFUL UNCERTAINTY.

ACT I. *Scene* 1.

Mr. *Clingman* moved an adjournment.

Cries of "Let's take the question!" mingled with vociferations, "No! no!"

Great disorder prevailed.

A *Voice*—"Go it, boys; the fight's commenced. Ha! ha!"

The House by yeas and nays first voted down the motion to adjourn, and then a motion to adjourn till Monday. Both parties were evidently nerved for the fight. Somebody on the Democratic side moved an adjournment till Tuesday.

Mr. *Clingman* — We are getting into a snarl. I move an adjournment.

Mr. *Campbell*, amid confusion, proposed that the several propositions for adjournment be withdrawn, and that the House come to a direct vote on the pending propositions respecting the Message.

This was received with laughter and cries of "No, no;" "You can't steal a march on us in that way!" and "That is the very thing we want to avoid."

Mr. *Keitt* moved an adjournment.

Mr. *Stanton* raised a point of order.

Mr. *Cobb* asked to be excused from voting, and also that the question be determined by yeas and nays.

Mr. *Warren*, this being Friday, moved that the private calendar be taken up. [Laughter.]

The confusion was great, members standing in all parts of the hall.

The *Speaker* asked them to please to come to order, and knocked with his gavel till they did so.

Cries of "Call the roll."

A motion was made from the Democratic side for an adjournment, the Republicans impatiently demanding the yeas and nays on that question.

Mr. *Steward*, in a loud voice, said, "It's too late.

Cries of "Order," "Order."

The motion to adjourn was negatived by 14 majority.

The *Speaker* announced the pending question to be the excuse of Mr. *Cobb* from voting.

Mr. *Houston*—That being an important question, I move for a call of the House. [Laughter.] It involves the fate of the country.

Mr. *Washburne*, of Maine, called Mr. Houston to order.

Mr. *Letcher* asked to be excused from voting on the question to excuse Mr. Cobb from voting. [Laughter.]

After similar proceedings, and the confusion continuing,

Mr. *Jones*, of Tennessee, asked whether it would be in order to move that when the House adjourns, it adjourn to meet in the old hall. [Laughter.] He thought that the majority of this House would willingly go back, being satisfied with this experiment.

The *Speaker* said that the motion was not now in order.

Mr. *Jones* gave notice that he should make it when in order.

Scene 2.

The House, at half-past five p.m., again refused to adjourn, by a majority of 21. *Some of the members paired off for dinner.*

Mr. *Campbell* again asked whether it would be in order for him to move his compromise that all other questions be

withdrawn, and that the House come to a direct vote on the propositions to refer the Message. [Laughter.]

The *Speaker* thought it was hardly in order.

Another motion to adjourn was negatived.

Mr. *Warren* moved that the House go into Committee of the Whole on the state of the Union. [Laughter.]

Many gentlemen on the Democratic side asked to be excused from voting, while some would not vote at all.

Mr. *Leiter* wished to know whether it would be in order to excuse them all in a lump. [Laughter.]

The *Speaker* replied negatively.

Mr. *Seward* wanted to make a few remarks.

Cries of "Go on," "Go on," "Hear him," "Hear him;" but objections were interspersed.

Mr. *Warren* said that, after Mr. *Leiter's* suggestion, Democrats would be justified in not voting.

The House continued disorderly, not one-half of its members being in their seats.

A gentleman in the crowd wished to know whether he could move that a daguerreotypist be sent for to take a view of the scene. [Laughter.]

The *Speaker* said it would not be in order exactly at this time. [Merriment.]

A *Voice*—"How in the d——'s name can they take pictures by gas-light?"

"Ha! ha! ha! ha!" all over the House.

Various questions, principally relating to an adjournment, were then determined negatively by yeas and nays.

Several clerks broke down in calling the roll, and as often inexperienced subordinates were dispatched to their relief.

Members were continually going out to, and coming in from, lunch; and some were eating at their seats.

"Come," said one, "let's adjourn. What's the use of continuing this farce?"

Another replied—"I'll bring my bed and stay here till Monday before I give way to the Lecomptonites."

A *Voice*—"Good for you!"

Scene 3.

Seven p.m.—Both parties still determinedly hold out.

Mr. *Florence* wanted to know if the morning hour had expired? [Laughter.]

The yeas and nays were continually taken, principally on motions to adjourn.

Mr. *Miles* asked, and was excused from voting.

The yeas and nays were taken to settle the question.

Mr. *Phillips* moved a reconsideration of that vote, and to lay that motion on the table. [Laughter.]

To determine whether the question should be taken by yeas and nays, Tellers were appointed to take a vote, and 37 voted in the affirmative.

Mr. *Keitt*—I demand a count.

Vociferations—"Let's have it." "Let's have it."

A *Voice* from the Republican side—"We give it up."

Mr. *Keitt*—I don't. I demand a count.

Mr. *Craige*, of North Carolina, thought they had better have a call of the House.

The Tellers reported that none of the members had voted in the negative.

Mr. *Keitt*—Then there is no quorum.

A *Voice*—Yes there is, but gentlemen will not vote.

The *Speaker* said it was not necessary there should be a quorum to call the yeas and nays.

Mr. *Warren* generally agreed with the Speaker, but must now appeal from his decision and demand the yeas and nays. [Laughter.]

The *Speaker* said Mr. *Warren* could not appeal, as an appeal was already pending.

Cries of "Good!" and laughter.

The yeas and nays continued to be taken on trivial motions from the Democratic side.

Mr. *Warren* suggested, as they had been so long engaged on Kansas, they had better do a little for his State, Ar-kansas.

Loud laughter followed this, amid which Mr. Warren was called to order from the Republican side.

Mr. *Washburne*, of Maine, thought they had better first dispose of Kansas by referring the President's Message.

Mr. *Keitt* and others called him to order.

The *Speaker* endeavoured to calm the confusion, and requested gentlemen to take their seats.

Mr. *Clay*—Suppose a gentleman occupies another's seat, what then?

The *Speaker*—He can be ousted.

Mr. *Letcher* inquired whether it could be done by legal process. [Laughter.]

Mr. *Davis*, of Mississippi, appealed to the Republicans for the liberty to speak for an hour. He said if this privilege was denied his personal popularity would be sacrificed. [Laughter.]

Among the questions voted on was a motion to lay on the table the motion to reconsider the vote by which the House excused Mr. Miles from voting; on the motion to excuse Mr. Garnett from voting; on the motion to excuse Mr. Letcher from voting; and on the motion by Mr. Seward to lay on the table the appeal by Mr. Stanton from the decision of the Speaker,

that a motion to adjourn till Monday may be entertained for a second time.

Mr. *Davis*, of Mississippi, rose to a privileged question, saying that the heat from above was blistering his head, which is bald; and he asked unanimous consent to wear his handkerchief over it. [Excessive laughter.]

Mr. *Florence*, whose head is also bald, objected, causing renewed laughter.

Scene 4.

Ten p.m.—Several members asleep and the galleries thinning out.

Mr. *Florence* wanted to know when the morning hour would expire? [Laughter.]

A *Voice*—"In two hours."

On excusing Mr. Warren from voting, no quorum voted, although one was present.

Mr. *Barksdale* asked whether it was in order to take a recess.

Two unsuccessful motions were then made to adjourn. On the last one, only fifteen members voted in the affirmative, and ninety-six in the negative. Not a quorum.

Mr. *George Taylor* hoped that the members would give up their factious opposition, and allow a vote on the reference of the Message to be taken.

Mr. *Harris*, of Illinois, at eleven p.m., moved a call of the House, which was ordered by 142 against 19.

(*To be continued.*)

THE DAY OF TRIAL.

The day of trial! What a different aspect it presents to different individuals! It comes to every man according to the character of the man. It appears to him in a form which his own imagination creates for it. He sees it by the light of his own mind. If we might so express it, it is to him the colour and stripe of which he is himself. It sounds to his soul in concord with its own tones. It is the ghost of himself, which, while he yet lives, haunts him and frightens him with his own likeness.

The day of trial! It comes to the weak-minded as a grim giant, which, seizing the pigmy, squeezes his little life out. It appears to the faithless robed in mist and clouds, through which their near-sighted vision tries to penetrate in vain. It comes to the half-hearted and the traitor whining, sneaking, and fearful: it suggests to him a thousand difficulties, shows the path of duty thorny, magnifies the losses which integrity sustains, tempts him to be a Judas, and allures him into a path that seems covered with beds of roses, but which, when he treads, withers under his feet and poisons his senses with their deadly odour. It appears to the "lily-livered" coward as a frightful monster, which scares his flickering wits away. It comes to the nutshell soul as a king of terrors, from whom it tremblingly flies to its narrow hiding-place. But the truly great man, when the day of trial approaches, feels endowed with more than his ordinary strength: he takes hold with a grasp of iron, wrestles with it, and conquers. The man of faith sweeps the clouds away from his vision, and his piercing eye penetrates the gloom. The whole-hearted and the true man scorns the difficulties, prides himself in integrity, fearlessly treads the path of duty, finds stability given to his feet and laurels for his head. The brave man sees in the day of trial an antagonist worthy of his encounter; and, rushing with confidence to engage his enemy, he wins the battle, and leaves the field a hero. To the noble soul the day of trial has no terrors; and, boldly marching up, he calmly looks the apparent monster in the face, and sends it away abashed.

The weak and sickly constitution can only creep abroad with feeble steps, when the sun shines, and can but just retain life while the heat quickens the torpid pulsation of its sluggish blood: when the winter comes, its nature is shrivelled, and its circulation stagnated. But the robust constitution in summer exists upon its own vitality; and though it is ripened by the generous heat, yet grows from its own inherent vigour: when winter comes, it defies its power, lives through the frost, and shoots out bunches of young and healthful buds in spring. In a calm and gentle breeze, the timid landsmen crowd the deck of the

brave ship, chat commonplace nonsense, watch the rippling waters, and point to the clear blue sky; in the storm they fearfully seek their cabins, and tremblingly wait for the fury of the ocean to subside. The dauntless seamen are at their posts in fair weather to send their vessel skippingly over the main; and duty, and not pleasure is ever in their eye: when the hurricane bears down upon them, intrepidly they meet its fury, and urge the noble ship through the foaming spray, or sink in the bosom of the deep with brave hearts still beating. The parlour-soldier is a hero in peace and valiant in the presence of his lady-love: in war he turns his face from his country's foes, sells his commission, and retires to a place of ease. But the warrior flies to the battle-field when his country calls, performs prodigies of valour, and *retires from the fight a hero.*

The day of trial is the hobgoblin of the faint-hearted, but it is the true man's good genius. It looks full of clouds and failure to ordinary men, but it is especially the noble man's *own day.* Brothers—Saints, the Day of Trial is *our* day!

VARIETIES.

An Editor, at the dinner table, being asked if he would take some pudding, replied, in a fit of abstraction, "Owing to a crowd of other matter, I am unable to find room for it.

In Glasgow, 1,000 illegitimate children were born in 1857, and the proportionate number in Manchester was nearly as large. In Vienna one-half the number of births are illegitimate, and in Paris the proportion is 333 per 1,000.

A very little boy had one day done wrong, and was sent, after parental correction, to ask in secret the correction of his Heavenly Father. His offence had been passion. Anxious to hear what he would say, his mother followed him to the door of his room. In lisping accents she heard him ask to be made better—never to be angry again; and then, with child-like simplicity, he added, "*Lord, make ma's temper better, too.*"

Lorenzo Dow relates the following anecdote of a negro:—"A negro had been at a meeting; and on his return, his master said, 'Well, Jack, how did you like the minister?' 'Why, massa, me scarcely know; for de minister say, God makey beings, calla man; he pickey one out here, one dere, and givey dem to Jesus Christ, and dey can't be lost. He makey all de rest reprobate, and givey dem to de devil; dey can't be saved. And de devil, he go about like a roaring lion, seeking to get away some a Christ's, and he can't. De minister, he go about to get some a de devil's, and *he* can't. Now, massa, me dono which be de greatest fool, de preacher or de devil!'"

A Rich Scene in Church.—One Sunday within the last 100 years, the service had commenced in a country church, a few miles from Penrith, when in walked a woman in a grey cloak, accompanied by two half-grown urchins, with eyes and mouths both fearfully agape, and the trio took their seats, in all modesty, near the door. By-and-by the clergyman gave out his text—"Jesus I know, and Paul I know, but who are ye?" The grey cloak was agitated. The text was energetically repeated, and the minister's eyes seemed cast toward the party seated behind the door. Our friend in grey stood up, and with the voice of a "shepherdess on a Westmoreland Fell," replied to this pointed question—"Please sur, I'se Petty Jones, 'o Wetsleddale, an' this is our Bob an' our Peggy, an' we'se ga'an to Peerith to see our Nancy, an' we thowt we'd just come in an' see what ye were macken, an' git a rust."—*Carlisle Patriot.*

Passing Events.—The new Ministry is formed, having the Earl of Derby as Premier, the Right Hon. Benjamin Disraeli as Chancellor of Exchequer and Leader of the House of Commons, Sir F. Thesiger (now Lord Woodstock) as Lord Chancellor, the Earl of Malmesbury as Foreign Secretary, the Right Hon. Spencer Walpole as Home Secretary, and Sir F. Kelly as Attorney-General.—America: Gen. Houston proposes to inquire into the expediency of assuming a Protectorate over the people of Mexico and Central America, upon the ground that they have shown to the world their incapacity for self-government. Gen. Harney and Col. Sumner arrived in Washington from Fort Leavenworth to report themselves on Kansas affairs: their presence is said also to have reference to the arrangement of the spring and summer campaign against the "Mormons." A majority of the Senate Committee on Territories are preparing a report and a bill for the admission of Kansas into the Union under the Lecompton Constitution.

THE Queen of England has nine children, eight of whom have at least one name beginning with A. When the last was born, Her Majesty commenced a new series with B (Beatrice).

"I HAVE just heard," said Frank to an old friend of his, "one of the most delightful sermons ever delivered before a Christian congregation. It carried me to the very gates of heaven." "Well Frank," replied the other, "I think it would have been as well for you to have just dodged in when you were there; for you'll never have such another chance."

PRESIDENT BRIGHAM YOUNG.

Hail! Brigham, mighty Chief of Israel!
Much favour'd Utah's honoured Governor!
Thy spirit-stirring *words* arouse the fire
That latent slumbers in the soul of man,
And wake it to a flame, to light him on
To deeds of glory; and thy noble *acts*
Wake admiration in all truthful hearts;
And all who hate oppression's yoke will cry,
God bless him ever for his works of love!
When Gospel truth once more to earth was sent,
You bent among the first to God's commands;
When Israel's standard once again was raised,
Among the foremost 'neath its folds you stood;
When persecution's flood rushed o'er the Saints,
You bravely battled with the cruel tide,
And overcame, though suffering with the rest;
When those too poor to flee, were left behind,
Your voice was heard to vindicate their cause;
The spirit of Benevolence arose,
And crouching selfishness turned pale and fled!
When Joseph and his much-lov'd brother fell,
And greedy traitors lurk'd in Israel's camp,
When dark forebodings hung, like mists, around,
And dissolution threaten'd all the Church,
Then lustrous shone your lightning spirit forth,
Your words inspired toned out in thund'ring peals,
The craven traitor's heart in terror shrank,
The doubting Saints revived their faith again,
The bolder ones increased in fearlessness,
In compact masses Israel gathered round,
And God's gigantic work triumphant stood!
When furious mobs and *pious* wretches sought
To crush the Saints and sweep them from the earth,
Inspired by the unerring Spirit's voice,
You led God's people forth, 'mid scenes of death,
Through the wild prairie, o'er the rushing stream,
Encount'ring dangers, scaling mountains steep,
Till in the peaceful vales of Ephraim,
You found for them a home, a safe retreat!
And there are Israel's thousands gath'ring home;
The wealthy *few* bring home their glittering store;
The num'rous poor, help'd by your bounteous hand,
Lift up their toil-worn faces with delight,
And gathering up their strength, burst off the yoke,
Then, thanking God and you, come singing home!
To that choice land, the wise and good will flee,
To practise virtue and escape from woe.
There Peace shall be when direful War shall rage,
And Plenty live when bony Famine stalks;
There Health shall dwell when Pestilence shall roam,
And Pleasure sit when Mis'ry reigns abroad!
When Zion's palaces and towers shall shine,
In glittering splendour, spreading glory round,
When golden pavements, pearly gates, and walls
Deck'd o'er with costly stones and priceless gems,
Reflect the shining beams in streams of light,—
When Jesus, Joseph, Hyrum, yea and all
Who've *liv'd* for truth, or *died* in its defence,
Shall dwell together in this bright abode,
Then BRIGHAM shall receive *his* just reward,
His dazzling crown shall sparkle with the rest,
The *royal robes* around him shall be thrown,
As King and Priest to God he'll ever reign,
And bending thousands sav'd from sin and death
Shall whisper, "He's the LION OF THE LORD!"

London. CHARLES W. PENROSE.

ADDRESSES.—Isaac Fox, 41, Charlotte Street, Glasgow.
John Cooke, Charles Astle, } Raglan Terrace, Robin Hood Street, Nottingham.
William Yates, Mr. Thomas Davis's, Mason's Yard, Newbury, Bucks.
Thomas Hobbs, Alfred's Court, Melbourne Street, Carlisle.
George Burgon, care of Mr. Robert Holt, Chapel Street, Broadwinsor, Dorsetshire.

MONEY LIST, FEBRUARY 20—26, 1858.

William H. Perkes	£3	0	0
William Brownlow	3	5	0
	£6	5	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 12, Vol. XX. Saturday, March 20, 1858. Price One Penny.

WHO ARE THE REBELS?

(*Continued from page* 164.)

When did the Saints rebel against the Constitution of America, which their Prophet has rendered doubly sacred in their eyes by teaching them that it was given by the inspiration of God? What is the nature of their rebellious acts? and in what manner has this Church sanctioned them? Where did they prove themselves rebels to the great Federal commonwealth? In what court register of the United States is recorded their conviction for deeds which deservingly brand them as enemies of their country's institutions and aliens to her interest?

Can our calumniators answer these questions to the confusion of the Saints? We are confident they cannot.

Did the Saints rebel against the letter of the Constitution when they organized their Church and claimed the right of worshipping God according to the dictates of their consciences? Were they committing rebellion when they confessed faith in the Divine mission of Joseph Smith—when they dared to despise popular religions, time-honoured creeds, and venerable customs—when they nobly scorned prejudice, persecution, and the favour of the world, to obey the voice from heaven and witness to the consciousness of the Spirit within—when they dared to tread in the new-found path and subscribed to their peculiar faith? Our enemies cannot have the unblushing effrontery to say that this made them rebels against the *letter* of the Constitution, much less against its spirit.

Where did they rebel? Was it in Missouri? Was it because they there claimed their religious rights—because they asked for the privileges of American citizens, and refused to acknowledge themselves amenable to that state only for good citizenship? Was it when their leaders were imprisoned for religious faith, subjected to demoniac torture, fed on the flesh of their murdered brethren, tried, not by the civil authorities, but by a court-martial, at which a number of priests sat, and led forth to be shot in the presence of their nearly heart-broken families,—when their women were treated with horrible brutality, their aged sires butchered, their helpless children wantonly murdered, their houses and lands given to fire, devastation, and plunder,—when thousands were bereft of all their earthly possessions, and driven destitute to wander through the land in the inclement season of winter,—was this their rebellion against the *letter* of the Constitution? It was indeed rebellion, but not theirs! Yes, this treason against the letter of American institutions ought to

have hung up Governor Boggs and his fiendish coadjutors, and given their names to the nation as by-words of cruelty and ruffianism. They took advantage of power, office, and numbers to murder and exterminate American citizens, and not only violated the letter as well as the spirit of the Constitution, but also trampled under foot the great laws of humanity. They should have been made examples of, to show how American justice punishes such acts.

But our enemies will tell us that the Saints deserved this treatment. They will tell us that they were worse than rebels, and not fit to live or to be considered in the light of ordinary citizens. Now, this is merely begging the question, and certainly enunciating a novel political doctrine, which even the most despotic nations have never before thought of. If they were criminals, why did not the criminal law grasp them in its iron clutches? If they were rebels, why did not the State convict and punish them as such? They had plenty of enemies around to take every advantage—plenty of witnesses that would gladly have sworn their life away, and hard judges to pass the cruelest sentences upon them. But this summary process of extermination, not as condemned criminals into transportation, but because they were obnoxious to their intolerant neighbours, and the law could not touch them, is a most extraordinary, though by no means a constitutional mode of procedure. Why, the Emperors of Russia and France, who are said to be summary despots, would not have cast so great a libel on law—so committed themselves, and given those whom they desired to *put out of the way* such serious grounds for charges against their injustice as Missouri gave the Saints. As for not treating them as ordinary citizens, who ever heard of *extraordinary* citizens? We are certain that neither the spirit nor the letter of the American Constitution recognises any such. But is not the whole treatment, which the Saints were in this instance made the victims of, strong evidence that the debt was not of their contracting, and that Government should make Missouri discharge it to the last farthing? Thus far, then, the Saints are not rebels, even against the *letter* of the Constitution.

With the loss of homes and all their earthly possessions fresh in their minds to aggravate the actual sufferings and privations which the poor exiles were then subject to—with their murdered friends, brethren, fathers, and children horribly mutilated and ghastly in their gore, haunting their vision, while excited imagination would heighten the scene by painting their assassins re-acting their accursed parts in the martyrdom again—with the imprisonment of their leaders, the indescribable pangs and horrors of the past, and scores of Saints *indirectly murdered*, sinking beneath their insupportable burden still painfully distinct and fresh in their memories—with a thousand wounds, which the act of extermination necessarily inflicted, still bleeding—the Saints, worn out and destitute, sought and found a temporary asylum in Illinois. Here they again gathered themselves together, and by their unparalleled industry, energy, and organization, which all are forced to admit so strikingly characterized them, they flourished. Like mighty giants, sweeping all obstacles away, breaking all barriers down, and almost compelling destiny to aid them, they marched onward and built for themselves a position which they had never occupied before.

Missouri pursued them even into exile. Again commenced those harrassing, ruinous, and illegal prosecutions, villanously unjust in their nature, and designed to entrap the leaders of the Church into the hands of their enemies. At the instigation of Ex-Governor Boggs—that same ruffian under whose exterminating order the Saints were murdered and exiled—Missouri sought to gain possession of the Prophet. Carlin, Governor of Illinois, while professing a disposition to administer justice to the Saints equally with all other citizens of the State, sanctioned the proceedings, granted a writ, and lent his official co-operation to the accomplishment of the hellish designs of Missouri. Notwithstanding that the defendant demanded the right of trial in the State to which he then belonged—notwithstanding that it was represented to the Governor, both by petition and otherwise, that the design was to murder the Prophet—a fact that was thought hardly necessary to be hid even with the covering of pretence—Carlin persisted in lending his countenance to the murderous suit. Notwithstanding it was urged that the charge was without just grounds, and

that evidence was offered to substantiate the plea—notwithstanding that the cruelty as well as the illegality of the suit was insisted on, Carlin refused to investigate the case, and determined to give the defendant up, in reality, for execution, pretending that he had no authority to interfere. Yet his successor, Governor Ford, and the Supreme Court of the State gave their decision that his course had been illegal and the demand of Missouri unconstitutional. To escape the assassins who sought his life under the shadow of law, aided by official human bloodhounds who abused their authority, the Prophet hid himself from his pursuers, and his brethren concealed the retreat. But this yielding to the strong natural instinct to preserve life, and to escape a demand illegal and unjust, only having *might* for its justification, was not rebellion on the part of Joseph. The disposition of the Saints to preserve their Prophet, when they knew his innocence —when they realized that to give him up would not be the surrendering of a criminal into the hand of justice, but like giving a victim to the knife of a butcher, certainly did not constitute them rebels. The Prophet held himself continually on hand to submit to a fair and Constitutional investigation. Such a disposition neither manifested the consciousness of crime nor the spirit of a rebel.

At length, on a similar malicious prosecution, Illinois demanded the person of the Prophet. Notwithstanding that the Saints knew the bloody meaning of the requisition—notwithstanding Joseph and his brother felt a presentiment that they were going to the slaughter, at the same time confident that, if he gave the word, thousands of true hearts would gasp out their life in his defence, he gave himself into the hands of the authorities of the State. Though Governor Ford pledged his personal faith, coupled with the faith of the State, what was the result? All the world know. The brothers were murdered; and Ford and Illinois stand to this day stained with perjury! This as yet was the climax! Something like forty times the Prophet had answered malicious charges at the tribunal of his country; but, though comparatively a considerable portion of his life was spent in prison and under arrest, whenever a trial was granted him, the substance of the decision was, "We find no fault in this man." Now, what does all the foregoing prove? Does it not show that the Saints and their leaders were neither rebels nor criminals.

When the bloody deed was communicated to the people of Nauvoo, did they revenge it? No! As they listened to the voices of the speakers—voices which had but just then told the dreadful tale, counselling them to leave vengeance to the Lord, they bowed their heads to the stroke and left their cause with heaven.

Again the exterminating order came! The Saints were required to leave the city of Nauvoo. Beautiful, no doubt, it had often appeared to their fond vision when a momentary sunshine chased the clouds away. They were compelled to give up their sacred Temple and their all, and seek an asylum among savages, whose untamed natures were less to be dreaded than the tender mercies of Christian professors and the degenerate sons of America. Their pioneers left to find a home in the Rocky Mountains, where the cursed lawlessness of the white man reigned not, and where the hand of the assassin dipped not itself in the blood of Saints. Then, when the flower of the Church had departed into the wilderness, few, excepting the sick, the decrepid, the aged, the women, and the children, were left, contrary to the compulsory treaty, the fiends rushed upon the defenceless remnant, and drove them at the point of the deadly bayonet. Who were the rebels then—the rebels against the Constitution as well as humanity? Were they the Saints?

Previous to this, however, after their Leader and the strength of the Church had been forced into exile, at the suggestion of certain magnanimous senators, Government more magnanimously demanded five hundred men from this bleeding community. Yes, five hundred men from a religious body! Not on a State, not on a Territory, not on a political branch of the Union, but on the Saints, as a Church, was this levy made. Their rights of citizenship had been wrested from them; their political organization had been broken by extermination; they were now exiles—were almost bowed to the earth with the burden of their wrongs; and the history of their sufferings would have made any hearts but those of adamant bleed: yet on them, in such a time, the demand was made. The requisition was villanously uncon-

stitutional and fiendishly cruel. Injustice, was this not a time to call a blush to thy stony cheeks! The design to exterminate them from the earth, as they had been already exterminated from civilization, was forcibly realized by the authorities of the Church. But how was the devilish requisition met? "You shall have your battalion at once, if it has to be a class of our Elders," said the Prophet Brigham! Was this an act of rebels? Did this manifest a spirit of rebellion, even against the letter of the Constitution? Such patriotism and love of country so strong and sublime have never found a parallel in the whole record of history. It was patriotism which even injustice could not conquer;—a love of country which even that country's neglect and cruelty could not smother!

Not to dwell upon the trials, the difficulties, and privations of intervening scenes, we find them a few years later asking Government for admission into the Union; for they had grown to be important enough for a Territorial organization. Yes, they cried to that country from whom they had received so many bruises, and so little protection and love, to open her arms and receive her natural child—to open her heart and give to Deseret a portion of a mother's love. From that day to this, the Saints have sought to earn a broader relationship with their national parent, and to be bound with stronger ties in the great sisterhood of the American Union. Their proud ambition and their fervent hope have been, not to withdraw from the Federation, but to gain admittance as a State. Utah all the day long has cried to the parent to receive her, and to the sister States to acknowledge her. They have shown more veneration for the Constitution than any other people in America; they have manifested more enthusiasm in celebrating the great day of Independence, and have delivered orations and speeches fuller of ardent patriotism than any State or Territory in the Union. Does this constitute rebellion? Has this made them deserving the stigma of rebels?

(To be continued.)

DIRECTION OF A WORLD.

(Continued from page 165.)

CHAPTER II.

With daring hand and proud and impious mind
To guide a world—to hold and rule mankind,
Vain mortals undertake the task. They fail!
And sad experience tells the doleful tale.

That the direction of a world is a work which belongs to the Creator is most consistent. It is one of those truths which is so nearly self-evident as to render argument unnecessary and almost superfluous. The extent and magnitude of the work to be accomplished directly point to the Almighty as the only adequate power. The government of a world is at least a parallel task to its creation. Indeed, it is a work of much greater magnitude. To sustain and govern a world is a complicated and advanced task, whereas simple creation is the primitive stage of progressive existence, and shows the first efforts of Deity. The one may be illustrated by the bringing forth of man; the other, in taking him through all the stages of life, from infancy to youth, from youth to maturity, from maturity to the full completion of the object of his creation. To sustain and govern a world demands larger capacities, greater experience and judgment, a mind more exalted, wisdom more Divine, power more strictly almighty, with administrative ability and creative skill at once more delicate, just, minute, and yet comprehensive, than are called forth in primitive creation. The generation and bringing forth of a world, is, if we may so express it, the first effort of a God. It is that which constitutes Creator. It is Deity commencing practice. It is creation in its simple form. But in the proper and efficient government of a world Deity is seen in His most exalted character. It calls forth the sublimest efforts of a God and belongs to the highest order of Divine administra-

tion. It is the task of a Being ripe with creations, full of experience, and perfect in practice. The latter comprehends all that the former embraces, and enters into a branch of administration that the other does not reach. It is at once creation in a complex form, and creation brought under a system of legislation. The creative power did not cease its operations when the earth and our first parents were brought into existence. It has been operating from that day to this, reproducing itself in higher forms, and travelling in more advanced circles. To this complex creation, which has succeeded the primitive one, and the progressive evolutions and growth of the world, which at its commencement was merely the *germ*, must be added creation sustained, led onward, kept in harmony, developed to the extent of its capabilities, and carried on to endless exaltation. All this is comprehended in the proper and efficient direction of a world. It is obvious, therefore, that a task more stupendous than creation itself, and indeed one which embodies creation in a higher form, none less than the Creator is equal to accomplish.

How mad, then—how impious—how vain is man to undertake the work which calls forth the sublimest efforts of a God. But it will, perhaps, be urged that human legislators, in undertaking the government of the world, do not pretend to tread in the path of creation, and are not, therefore, chargeable with all that we would seem to throw on their shoulders. We do not intend to say that they do. But this is the point—government is even a higher work than creation, and, in the administration of Deity, comprehends all that precedes it. Man, therefore, in undertaking government, undertakes the more advanced work of a God—a greater task than that which called forth the first efforts of Deity. O man, how inconsistent—how unequal to the task—how presumptuous, to undertake the crowning work of a God! How certain must failure be the reward of thy impious daring!

Government is evidently a task Divine. Man has no right to engage in it, unless appointed, qualified, and instructed by the great rightful Lawgiver and Governor of the world. It is true that, in the absence of legitimate government, expediency may offer some justification for human legislation to interfere. Still, even in this case, man assumes a fearful amount of responsibility. He must bear the burden, and it is not lessened by the expediency. When man arrogates to himself to be the head of government—when he undertakes to give laws to the world—when he leads, instead of following—when he officiates in the place of his Maker, without Divine appointment and qualification, his conduct is madly daring, his mind impiously vain, and his capabilities immensely unequal to the task. Granting that, in the absence of the legitimate system, human governments are expedient, what makes the expedient necessary? for the law of expediency is at best a subject for suspicion. Jeremiah gives the clue in the following passage:—"Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." This has been the case, not only with Israel, but also with the Gentiles. When grace has been offered them—when God has sought to establish legitimate government amongst them, they have been stiffnecked and unbelieving. They have forsaken the fountain of living waters, and have hewn out for themselves broken cisterns. They have apostatized from the truth, refused to allow their Creator to govern them; and He has hidden his face from mankind in displeasure. This is the ground upon which the expediency of human legislation is based—a sandy foundation indeed!

That man would fail in the attempt to govern the world we might have concluded by *a priori* reasoning. But we are not dependent upon a system of induction for means to solve the problem of human inefficiency. We have the experience of a world for our *data*, and the direction which it has taken as a sure basis for the conclusion.

The developments of society, the phases which it presents, and its workings during six thousand years take us directly into the very heart of the matter. Here we see the magnitude of the work, the nature of the difficulties, how they have operated, and the elements which have made up failure.

We have now the results of six thousand years of human legislation before us.

summed up in the present existing state of society. We have the legislative skill of all ages concentrated in this. The experience, wisdom, and acts of kings, rulers, and lawgivers of the world, modern politicians have for their study; the rise and fall of empires are examples for them to go by; and nearly all systems of politics, philosophy, and religion are crowded together on the platform of the nineteenth century. Yet who are satisfied with the result? Where is the class of legislators that are deemed efficient—that can long hold sufficient confidence to give the shadow of general satisfaction, or even to carry on a system of popular administration for any length of time in their several nations? Everywhere we hear the cry raised against the inefficiency of legislators; and where the voice and judgment of the people are of any authority, they fail to give satisfaction even during their short period of administration. They come into office, flicker their glimmering light for a moment, become extinguished by the breath of parties, and expire amidst general disgust. Their successors also flicker for a time, to meet the same fate. There is no doubt that a great deal of this is chargeable to popular caprice and party strife. But the experience of the world in administrative failures is too tangible, and the grounds for discontent too certain, for us to suppose that this general dissatisfaction is altogether delusion, and the result caprice. Indeed, this uncertain, chaotic, and changeable state of affairs is of itself, from beginning to end, evidence of misgovernment and striking proof of human inefficiency.

But by far the most painful and tangible evidence of human incompetency to govern a world is to be found in its condition. The feverish, fretful, and deranged state of the body politic is truly symptomatic of disease. The madness, failures, neglect, squandering, injustice, perfidy, tyranny, aggression, &c., which legislators, conquerors, and kings have so abundantly manifested, coupled with their occasional almost utter prostration of power, are unmistakeable signs that the world has gone in a wrong direction, and, besides confirming the fact that man is unequal to the stupendous task of a world's government, prove that generally the wicked and unworthy have ruled mankind. But it is in the awful amount of misery, ignorance, misconduct, depravity, crime, and rottenness that has so thickly spotted the social body that best shows the degeneracy of mankind, and the downward direction which the world has taken. It is the frightful groupings of distress, famine, temptation, vice, murder, war, prisons, madhouses, workhouses, prostitution, and a legion of pitiful and loathsome objects crowded on the stage of life, with an immense army of police and law-officers to keep society in check, that proclaim with more than a thousand tongues how badly the world has been directed.

But what do the history of six thousand years, the experience of all nations, and the phases and conditions which society has shown, go to prove? Does it not all establish the fact that, without Divine authority and power, and aid from on high, man is fearfully unequal to the government of a world? The task is indeed the work of God. Man has dared to undertake it; and how signally awful and complete is the failure!

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 168.)

[November, 1842.]

Sec. 6. It shall not be lawful for the Municipal Court, on a second writ of Habeas Corpus obtained by such prisoner or prisoners, to discharge the said prisoner or prisoners, if he, she, or they are proven guilty of the charges clearly and specifically charged in the warrant of commitment with a criminal offence; but if the prisoner or prisoners shall be found guilty, the Municipal Court shall only admit such prisoner or prisoners to bail, where the offence is bailable by law or ordinance, or remand him, her, or them to prison, where the offence is not bailable; or being bailable, if such prisoner or prisoners shall fail to give the bail required.

Sec. 7. No person or persons who have been discharged by order of the Municipal Court on a Habeas Corpus, shall be again imprisoned, restrained, or kept in custody for the same cause, unless he, she, or they, be afterwards indicted for the same offence, or unless by the legal order or process of the Municipal Court wherein he, she, or they are bound by recognizance to appear, the following shall not be deemed to be the same cause. First, if after a discharge for defect of proof, or any material defect in the commitment in a criminal case, the prisoner or prisoners should be again arrested upon sufficient proof and committed by legal process, for the same offence; second, if in a civil suit the party or parties have been discharged for any illegality in the judgment or process, and are afterwards imprisoned by legal process, for the same cause of action; third, generally whenever the discharge has been ordered on account of the non-observance of any of the forms required by law, the party or parties may be a second time imprisoned, if the cause be legal and the forms required by law observed.

Sec. 8. If any person or persons shall be committed for a criminal matter, in case of the absence of a witness or witnesses whose testimony may be considered to be of importance in behalf of the people, the Municipal Court may adjourn from time to time at its discretion, provided they decide upon the case within thirty days, if it shall appear by oath or affirmation that the witness or witnesses for the people of the State are absent, such witness or witnesses being mentioned by name, and the Court shown wherein their testimony is material.

Sec. 9. Any person or persons being committted to the city or county jail, as provided in the Charter of the City of Nauvoo, or in the custody of an officer, sheriff, jailer, keeper, or other person or persons, or his or their under-officer or deputy, for any criminal or supposed criminal matter, shall not be removed from said prison or custody into any prison or custody, unless it be by Habeas Corpus, or by an order of the Municipal Court, or in case of sudden fire, infection, or other necessities; if any person or persons shall, after such commitment as aforesaid, make out, sign, or countersign any warrant or warrants for such removal, then he or they shall forfeit to the prisoner or prisoners aggrieved a sum not exceeding five hundred dollars, to be recovered by the prisoner or prisoners aggrieved, in the manner hereinafter mentioned.

Sec. 10. If any member of the Municipal Court, or the Clerk of said Court shall corruptly refuse or neglect to issue writ or writs of Habeas Corpus when legally applied to in a case where such writ or writs may lawfully issue, or who shall for the purpose of oppression unreasonably delay the issuing of such writ or writs, shall for every such offence forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not less than five hundred dollars and not exceeding one thousand dollars, and be imprisoned for six months.

Sec. 11. If any officer, sheriff, jailer, keeper, or other person or persons upon whom any such writ shall be served, shall neglect or refuse to make the returns as aforesaid, or to bring the body of the prisoner or prisoners according to the command of the said writ, within the time required by this ordinance, all and every such officer, sheriff, jailer, keeper, or other person or persons shall be guilty of a contempt of the Municipal Court who issued said writ: whereupon the said Court may and shall issue an attachment against said officer, sheriff, jailer, keeper, or other person or persons, and cause him or them to be committed to the city or county jail as provided for by the City Charter of the city of Nauvoo, there to remain without bail or mainprize, until he or they shall obey the said writ; such officer, sheriff, jailer, keeper, or other person or persons shall also forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not exceeding one thousand dollars, and not less than five hundred dollars.

Sec. 12. Any person or persons having a prisoner or prisoners in his or their custody, or under his or their restraint, power, or control, for whose relief a writ or writs of Habeas Corpus is issued, who, with intent to avoid the effect of such writ or writs, shall transfer such person or persons to the custody of, or place him, her, or them under the control of any other person or persons, or shall conceal him, her, or them, or change the place of his, her, or their confinement, with intent to avoid the operation of such writ or writs, or with intent to remove him, her, or them out of the State, shall forfeit for every such offence one thousand dollars, and may be imprisoned not less than one year, nor more than five years. In any prosecution for the penalty incurred under this section, it shall not be necessary to show that the writ or writs of Habeas Corpus had issued at the time of the removal, transfer, or concealment therein mentioned, if it be proven that the acts therein forbidden were done with the intent to avoid the operation of such writ or writs.

Sec. 13. Any sheriff, or his deputy, any jailer or coroner having custody of any prisoner or prisoners committed on any civil or criminal process, of any Court or Magistrate, who shall neglect to give such prisoner or prisoners a copy of the process,

order, or commitment, by virtue of which he, she, or they are imprisoned, within six hours after demand made by said prisoner or prisoners, or any one on his, her, or their behalf, shall forfeit five hundred dollars.

Sec. 14. Any person who, knowing that another has been discharged, by order of the Municipal Court, on a Habeas Corpus, shall, contrary to the provisions of this ordinance, arrest or detain him or her again for the same cause which was shown on return of such writ, shall forfeit one thousand dollars for the first offence, and two thousand dollars for every subsequent one.

Sec. 15. All the pecuniary forfeitures incurred under this ordinance shall be and inure to the use of the party for whose benefit the writ of Habeas Corpus was issued, and shall be sued for and recovered with costs by the City Attorney, in the name of the city by information, and the amount when recovered shall, without any deduction, be paid to the parties entitled thereto.

Sec. 16. In any action or suit for any offence against the provisions of this ordinance, the defendant or defendants may plead the general issue, and give the special matter in evidence.

Sec. 17. The recovery of said penalties shall be no bar to a civil suit for damages.

Sec. 18. The Municipal Court, upon issuing a writ of Habeas Corpus, may appoint any suitable person to serve the same, other than the Marshal, and shall endorse the appointment on the back of said writ.

Sec. 19. This ordinance to take effect and be in force from and after its passage, any act heretofore to the contrary thereof in any wise notwithstanding. Passed November 14, 1842.

JOSEPH SMITH, Mayor.

JAMES SLOAN, Recorder.

Many other bills were discussed on this and previous days.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 20, 1858.

TITHING.—Much has already been written on the subject of Tithing in this country; yet in many instances it does not appear to be clearly and correctly understood in all its bearings, either by the Priesthood or Saints generally. We therefore deem it wisdom again to call the attention of the Saints to this subject.

Tithing, as has been before remarked, is for the building of the Temple and preparing a place in which the Saints may receive blessings, light, knowledge, intelligence, advancements, and exaltations, which they can receive nowhere else. The desires of all true Saints are Zion-ward; and they feel that their only real and true interests are there, and that those interests cannot be secured and their hearts satisfied until they have received the blessings of the House of the Lord, and are prepared to abide His coming.

Every one who desires to go to Zion is vitally interested in this matter, and the experience of thousands, who have been punctual and honest in paying their Tithing every week to the uttermost farthing, proves that the faithful and cheerful discharge of this, as well as every other duty, brings the blessings of peace and joy to their souls; and not only so, but that they are also blessed in temporal things—that they have more wisdom to apply their means, live better, and are able to lay by a larger amount for their own emigration than they have been wont to do on former occasions.

Upon the other hand, those who have been neglectful or careless, and have not made their weekly payments of Tithing, but have suffered it to remain unpaid for two, three, or four weeks at a time, have also learned by experience that the same blessings have not attended them. The amount due from them has increased beyond their means to pay; the money that should have been paid week after week for Tithing,

has been otherwise used, and cannot be replaced; and they realize that they have not been materially benefitted,—and now, when they do set about it, can only pay a small amount of what they feel and know they really ought to do. Instead of that peace, joy, and satisfaction—that cheerful contentedness, which would have flowed into their souls on their punctual discharge of this duty, they experience only care, anxiety, and disappointment. They realize that the blessing of Heaven is not upon them as they desire, and that they are not entitled to it. They really suffer loss.

Here, then, in the experience of these two classes is a proof that the faithful and honest observance of the law of Tithing (like all other laws of the kingdom of God,) secures blessings to the righteous which none others can realize.

In some instances the Saints are widely scattered, and so situated, that it is very difficult to get out every Sunday to their meetings, and are not often visited by the Elders or Teachers, and consequently have not the opportunity of paying their Tithing weekly. This is an error that should be corrected. It is the duty of Presidents of Branches to visit themselves, or see and know that their Teachers and Elders visit every Saint in their respective Branches, at least once in each week, to receive their Tithing, and otherwise bless, comfort, and instruct them, and remove all excuses for not paying it. It is also the duty of the Branch President to see that all such moneys are faithfully paid over to him by the Teachers and Elders, and by him paid over to his Travelling Elder or President of Conference, as the case may be, regularly every week, or, at farthest, every two weeks, in those cases where the scattered condition of the Conference renders it quite impracticable to attend to it weekly. It is the duty of Presidents of Conferences to pay all moneys which come into their hands to their respective Pastors, to be by them forwarded to this Office monthly.

By this means, we hope to secure a large amount of money annually for the building of the Temple and advancing the work of the Lord that has heretofore been used for other and illegitimate purposes. The possession of money creates the desire and an imaginary necessity (if nothing more) for its use; and when Tithing lies three or four months in the hands of Presidents, much of it will very likely be eventually used up and never find its way to this Office. If the plan here advised is adopted, we feel sure that the Saints will be blessed, and the cause benefitted thereby.

It is desirable—nay, absolutely necessary, that order should be introduced and maintained in all matters pertaining to the Church and Kingdom of God, whether spiritual or temporal. Order, as has often been observed, is the first great law of Heaven. Without it, nothing pertaining to that kingdom can prosper and move on with that harmony and satisfaction that should invariably attend every movement of the work in all its particulars. In order to bring about so desirable a result and a uniformity in business transactions, we purpose, as soon as practicable, to forward to each Conference a Tithing Record, so arranged, ruled, and headed, that those most inexperienced in book-keeping may be able to keep their accounts correctly.

We wish particularly to call again the attention of the Saints to what has already been written on this subject in *Star* Number 36, Volume xix., page 569, and in Number 7, page 104, present Volume, and ask them to seek to understand and enter into the spirit of what is there written, and especially in regard to expending or using Tithing funds.

We wish the Branch Presidents and Councils particularly to understand that they have no authority whatever for using one penny of Tithing for the relief of the poor, or any other purpose whatever, only as it is expressly given them for the particular and specified case by the Pastor and President of the Conference.

Pastors and Presidents of Conferences have no authority for granting any general license, or discretionary power, to Branch Councils to appropriate Tithing for any purpose whatever. They are, however, authorized to direct the payment of the necessary legitimate expenses of Conferences and Branches, consisting chiefly of hall rents, lights, &c.; and also to exercise a discretionary power in regard to exacting the immediate payment of Tithing from such as, from occasional lack of employment, would for the time being require assistance in return to procure the necessaries of life. They may, in their discretion, upon an investigation of the case, release the party from the present payment of Tithing under such circumstances, requiring him however, to keep a strict account of the amount which should have been paid, and thus by permission retained, and to pay it by instalments as soon as his circumstances will allow of it. In short, they are required to be fathers, and not masters to the people, and to watch over all their interests as they would over those of their own children. This cannot be done without a thorough knowledge of their circumstances; and that cannot be obtained without they are visited by the Elders or other proper officers: and we hope our ears will not again be pained, as they have been on former occasions, in our visits to Conferences, by the confessions of the Elders that there were Saints in their districts who, because they were poor, or a little on one side, had not been visited by the Elders for months—who had been for month after month, for long periods, without the visit or presence of an Elder in their habitations to instruct, comfort, cheer, and bless them.

Let the Elders be faithful, diligent, and untiring in the discharge of their duties, and magnify their high and holy calling, if they would secure the favour and blessing of the Lord upon their labours.

LETTER OF GOVERNOR BRIGHAM YOUNG TO COLONEL ALEXANDER.

(*From the "Weekly Council Bluffs Bugle."*)

Great Salt Lake City, Utah Territory,
October 16, 1857.

Sir,—I have the honour to acknowledge the receipt of your letter of the 12th inst., at 8.30 this morning, and embrace the earliest opportunity to reply out of courtesy to your position at this late season of the year.

As you officially allege it, I acknowledge that you and the forces under your command have been sent to this Territory by the President of the United States; but we shall treat you as though you were open enemies, because I have so many times seen armies in our country, under colour of law, drive this people, commonly styled "Mormons," from their homes, while mobs have followed and plundered, at their pleasure, which is now most obviously the design of the General Government, as all candid, thinking men know full well. Were not such the fact, why did not the Government send us an army to protect us from the savages when we first settled here, and were poor and few in numbers? So contrary to this was their course, that they sent an infernal requisition for five hundred of our best men (while we were in an Indian country, and striving to leave the borders of the United States, from which its civilization (?) had driven us) with a preconcerted view to cripple and destroy us. And do you fancy for a moment that we do not fully understand the tender (?) mercies and designs of your Government against us? Again, if any army was ordered here for peaceful purposes, to protect and preserve the rights and lives of the innocent, why did Government send here the troops withdrawn from Minnesota, where the Indians were

slaughtering men, women, and children, and were banding in large numbers to lay waste the country?

You say that it is alone in my gubernatorial capacity that you have any business with me, though your commanding officer, Brevet Brigadier General Harney, addressed his letter by Captain Van Vliet to "President Brigham Young, of the Society of Mormons."

You acknowledge the receipt of my official Proclamation forbidding your entrance into the Territory of Utah; and upon that point I have only to inform you that the matter set forth in that document is true, and the orders therein contained will be most strictly carried out.

If you come here for peaceful purposes, you have no use for weapons of war. We wish, and ever have wished for peace, and have ever sued for it all the day long, as our bitterest enemies know full well. And though the wicked, with the Administration now at their head, have determined that we shall have no peace except it be to lie down in death, in the name of Israel's God, we will have peace, even though we be compelled by our enemies to fight for it.

We have as yet studiously avoided the shedding of blood, though we have resorted to measures to resist our enemies; and through the operation of those mild measures, you can easily perceive that you and your troops are now at the mercy of the elements, and that we live in the mountains, and our men are all mountaineers. This the Government should know, and also give us our rights, and let us alone.

As to the style of those measures, past, present, or future, persons acting in self-defence have of right a wide scope for choice, and that, too, without being very careful as to what name their enemies may seem fit to term that choice; for both we and the kingdom of God will be free from all hellish oppressors, the Lord being our helper. Threatenings to waste and exterminate this people have been sounded in our ears for more than a score of years, and we yet live. The Zion of the Lord is here, and wicked men and devils cannot destroy it.

If you persist in your attempt to permanently locate an army in this Territory, contrary to the wishes and constitutional rights of the people therein, and with a view to aid the Administration in their unhallowed efforts to palm their corrupt officials upon us, and to protect them and blacklegs, blackhearted scoundrels, whoremasters, and murderers, as was the sole intention in sending you and your troops here, you will have to meet a mode of warfare against which your tactics furnish you no information.

As to your inference concerning "public and private letters," it contains an ungentlemanly and false insinuation; for, so far as I have any knowledge, the only stopping or detaining of the character you mention has alone been done by the Post Office Department in Washington; they having, as you must have known, stopped our mail from Independence, Missouri; by which it was but fair to presume that you, as well as we, were measurably curtailed in mail facilities.

In regard to myself and certain others having placed ourselves "in a position of rebellion and hostility to the Government of the United States," I am perfectly aware that we understand our true and most loyal position far better than our enemies can inform us. We, of all the people, are endeavouring to preserve and perpetuate the genius of the Constitution and constitutional laws, while the Administration and the troops they have ordered to Utah are, in fact, themselves the rebels, and in hostility to the General Government. And if George Washington was now living and at the helm of our Government, he would hang the Administration as high as he did Andre, and that, too, with a far better grace, and to a much greater degree subserving the best interests of our country.

You write—"It becomes you to look to the consequences; for you must be aware that so unequal a contest can never be successfully sustained by the people you govern." We have counted the cost it may be to us. We look for the United States to endeavour to swallow us up, and we are prepared for the contest, if they wish to forego the Constitution in their insane efforts to crush out all human rights. But the cost of so suicidal a course of our enemies we have not wasted our time in considering rightly, deeming it more particularly their business to figure out and arrive at the amount of so immense a sum. It is now the kingdom of God and the kingdom of the Devil. If God is for us, we will prosper; but if

He is for you and against us, you will prosper, and we will say, "Amen! let the Lord be God, and Him alone we will serve."

As to your obeying "orders," my official counsel to you would be for you to stop and reflect until you know wherein are the just and the right, and then, David Crocket like, go a-head. But if you undertake to come in here and build forts, rest assured that you will be opposed, and that you will need all the force now under your command, and much more. And in regard to your warning, I have to inform you that my head has been sought during many years past—not for any crime on my part, or for so much as even the wish to commit a crime, but solely for my religious belief; and that, too, in a land of professed constitutional, religious liberty.

Inasmuch as you consider your force amply sufficient to enable you to come to this city, why have you so unwisely dallied so long on Ham's Fork at this season of the year?

"Carrying out the views of the Government," as those views are now developing themselves, can but result in the utter overthrow of that Union which we, in common with all American patriots, have striven to sustain; and as for our failure in our present efforts to uphold rights justly guaranteed to all citizens of the United States, that can be better told hereafter.

I presume that the "spirit" and tenour of my reply to your letter will be unsatisfactory to you; for doubtless you are not aware of the nature and object of the service in which you are engaged. For your better information, permit me to inform you that we have a number of times been compelled to receive and submit to the most fiendish proposals made to us by armies virtually belonging to the United States, our only alternative being to comply therewith. At the last treaty forced upon us by our enemies, in which we were required to leave the United States, and with which we have hitherto complied, two United States' Senators were present, and pledged themselves, so far as their influence might reach, that we should no more be pursued by her citizens. That pledge has been broken by our enemies, as they have ever done when this people were a party; and we have thus always proved that it is vain for us to seek or expect protection from the officials or the administrators of our Government. It is obvious that war upon the State is all the time determined; and now we, for the first time, possess the power to have a voice in the treatment that we will receive; and we intend to use that power, so far as the Constitution and justice may warrant,—which is all we ask for. True, in struggling to sustain the Constitution and constitutional rights belonging to every citizen of our Republic, we have no power to trust in any but Jehovah, and the strength and ability which He gives us.

By virtue of my office as Governor of the Territory of Utah, I command you to marshal your troops and leave this Territory; for it can be of no possible benefit to you to waste treasures and blood in prosecuting your course upon the side of a rebellion against the General Government by its administrators. You have had, and still have, plenty of time to retire within the reach of supplies, at the most, or go to Fort Hall. Should you conclude to comply with so just a command, and need any assistance to go east, such assistance will promptly and cheerfully be extended. We do not wish to destroy the life of any human being; but, on the contrary, we ardently desire to preserve the lives and liberty of all, so far as it may be in our power.

Colonel, should you, or any of the officers with you, wish to visit this city, unaccompanied by troops, as did Captain Van Vliet, with a view to personally learn the condition and feelings of this people, you are at liberty to do so, under my cheerfully-proffered assurance that you will be escorted from our outposts to this city and back, and that, during your stay in our midst, you will receive all that courtesy and attention your rank demands.

Doubtless you have supposed that a great many of the people here would flee to you for protection on your arrival; and if there are any such persons, they shall at once be conveyed to your camp in perfect safety, so soon as such fact can be known.

Were you and your fellow-officers as well acquainted with your men as I am with mine, and did they understand the work they are now engaged in as well as you may understand it, you must know that many of them would immediately

revolt from all connection with so ungodly, illegal, unconstitutional, and hellish a crusade against an innocent people: and if their blood is shed, it shall rest upon the heads of their commanders.

With us it is the kingdom of God or nothing.

I have the honour to be your obedient servant,

BRIGHAM YOUNG,
Gov. and Sup't. of Indian Affairs, U. T.

E. B. ALEXANDER,
Col. 10th Infantry, U. S. Army,
Commanding.

FOREIGN CORRESPONDENCE.

LETTER FROM PRESIDENTS PRATT AND BENSON.

Bitter Springs, 125 miles North East of San Bernardino, and 350 miles South West of Cedar City, Utah Territory, December 23, 1857.

Dear Brother Asa Calkin,—We, in company with brothers John A. Ray, John Kay, William Miller, and John Scott, arrived at New York, per steamer *Baltic*, October 25th, and sailed for California on November 5th.

We reached Aspinwall in eleven days from New York, and started thence per rail for Panama, which we reached in about five hours. The atmosphere there was excessively warm. Persons with the thinnest summer clothing suffered much with heat.

On the 17th, at 5 o'clock p.m., we sailed per steamer *Sonora* for San Francisco (a slow boat). We touched at two points on the way. Mail steamers never touch at St. Diego or San Pedro.

We arrived at San Francisco on the 30th November. On the 3rd of December we sailed for San Pedro, and arrived at that place on the 6th. We arrived at San Bernardino on the 10th, where we completed our purchases for teams, &c.

On the 13th we left San Bernardino for the Plains. We have been out ten days, and have travelled 125 miles. We expect to reach our first settlement, Cedar City, about the 10th of January.

The Saints at San Bernardino are selling their property at a great sacrifice, and moving to Utah as fast as they can. By this time the great majority of those in the faith have left. San Bernardino is now getting to be full of apostates and wicked men. It is no longer a home for the Saints. The *Western Standard* has been discontinued, and the editor and his associates are with us on their way to G. S. L. City.

It has cost us a great deal more to go home by this route than we anticipated. We have to take food for our animals, and, in many places, carry water for them. So far, this is the worst road that we ever travelled, in consequence of deep sand and steep hills. In passing the Cahoon Pass, Sierra Nevada Mountain, we had eight span of mules to a light waggon, with 1,500lbs. of loading, and with difficulty made the ascent.

We have no news from the Valley later than Nov. 5th. The troops were then within a few miles of Fort Bridger, and seemed determined to force their way into Salt Lake City, while the Saints were as determined that they should not.

Rumour says, Governor Young has notified the officers of the army that if they will surrender or leave behind their arms and munitions of war, and enter the Territory as peaceable citizens, that they will be kindly received and kindly treated, and Governor Cumming duly installed into office as Governor of Utah. But, as an armed mob, they will not be allowed to enter, Governor Young having received no official notice of troops being sent to the Territory.

December 26th. Near the Lead Mines, about 200 miles from San Bernardino. We have just met the Utah mail, carried by four of our brethren. The Indians refuse to let the former mail-carrier pass. The news that we glean is that the United States' troops are wintering at Fort Bridger, with the expectation of entering Salt Lake City next spring. They had said that they would enter this fall or die; but their courage failed. Nearly all our brethren have returned to their homes for the winter, only enough at *present* remaining in the mountains to

keep watch over the movements of the troops. Our brethren have been shot at many times, but none of them as yet have been hit.

We wish to be remembered kindly to all our brethren. May the blessings of our God rest upon you and all Saints.

ORSON PRATT, Sen.,
E. T. BENSON.

LEGISLATION MAD.

AN EXTRAORDINARY PLAY PERFORMED WITH IMMENSE SUCCESS AT THE XXXVTH CONGRESS OF THE UNITED STATES BY THE HONOURABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES.

(*Concluded from page* 174.)

ACT II. *Scene* 1.

Mr. *Warren*, at midnight, moved an adjournment. Negatived by 76 against 102.

The House resumed the call of the House.

Mr. *Boyce* called for the regular order of business.

The *Speaker* said, technically speaking, the morning hour had not arrived.

Mr. *Boyce* pointed to the clock, which indicated half-past twelve. [Laughter.]

The sofas were occupied by sleepers, while other members were sleeping in their chairs.

The names of absentees were called, and the yeas and nays taken on excusing each of them. These proceedings were occasionally interrupted by motions to adjourn.

Mr. *Davis*, of Mississippi, unacceptably proposed by way of variety that the House have a few speeches.

Mr. *Grow* objected.

The proceedings were exceedingly dull, about one-tenth of the members being either asleep or nodding in their seats: a few were smoking cigars, and others going to and coming from the refreshment rooms.

Mr. *Quitman* had a proposition to make. It was now manifest that all this contest would come to no practical result. He had no authority to speak for his friends, but he suggested that they come to the understanding that all motions subsequent to the previous question shall be withdrawn.

Just at this point, the House was thrown into the most violent excitement, and a fearful scene of confusion took place.

Mr. *Grow* was walking down the aisle on the Democratic side of the hall, when Mr. Keitt and a friend approached him. A squabble quickly took place between Mr. Grow and Mr. Keitt. Mr. Keitt struck Mr. Grow, when the parties were separated by friends. They then exchanged words in an evidently excited and menacing manner, when Mr. Keitt again dealt a blow at Mr. Grow, the latter knocking him down. The respective friends of both parties rushed to the rescue. Various members on each side engaged in the fight, which took place in the area fronting the clerk's desk.

Mr. *Washburne*, of Illinois, was conspicuous among the Republicans, dealing heavy blows.

The *Speaker* loudly and imperatively demanded order, and called on the Sergeant-at-Arms to interfere.

That functionary, carrying his mace of office, together with his assistants, hurried to the scene and crowded into the thickest of the fight, in which at least a dozen members were engaged.

Some minutes elapsed before this truly fearful contest was quieted.

The members having reluctantly returned to their seats, there was a dead calm, in comparison with the scene just enacted.

Mr. *Quitman* proposed that they now adjourn, and take the question on the reference of the Kansas Message on Monday at one o'clock.

Emphatic and general responses from the Republican side—"No," "No," "No."

The confusion began to break out afresh, when the *Speaker* said he would direct the Sergeant-at-Arms to put under arrest those who disregarded the order of the House.

Mr. *Campbell* said he foresaw that disagreeable feelings would result here from the exciting questions connected with Kansas.

Mr. *Barksdale*—I call the gentleman to order.

Mr. *Campbell* wished the gentleman from Mississippi (Barksdale) to know that he (Campbell) was his peer.

A member of Congress, who was witness to the difficulty in the House between Mr. Grow and Mr. Keitt, gives the following particulars:—

Mr. Grow objected to Mr. Quitman's making any remarks. Mr. Keitt said, "If you are going to object, return to your own side of the House." Mr. Grow responded, "This is a free hall; and every man has a

right to be where he pleases." Mr. Keitt then came up to Mr. Grow and said, "I want to know what you mean by such an answer as that." Mr. Grow replied, "I mean just what I say. This is a free hall; and a man has a right to be where he pleases." Mr. Keitt (taking Mr. Grow by the throat,) said, "I will let you know that you are a d——d Black Republican puppy." Mr. Grow knocked up his hand, saying, "I shall occupy such place in this hall as I please, and no nigger-driver shall crack his whip over me." Mr. Keitt then again grabbed Mr. Grow by the throat, and Mr. Grow knocked his hand off; and Mr. Keitt coming at him again, Mr. Grow knocked him down. The fight took place at twenty minutes to two o'clock.

Further difficulties are apprehended.

Scene 2.

Three a.m.—The House is still voting, by yeas and nays, to excuse absentees.

Mr. *Quitman* wished to make a proposition, with the view of ending this unprofitable contest.

Objections were made, but were afterwards withdrawn.

Mr. *Quitman's* proposition read, that all motions now pending, since the call for the previous question on the amendment of Mr. Harris, of Illinois, shall be withdrawn; and that a vote shall then be taken on the demand for the previous question; and, if carried, the House will then adjourn till Monday; and at one o'clock on that day a vote shall be taken on the main question.

Mr. *Harris*, of Illinois, hoped the proposition would be adopted, as it embraced everything gentlemen could ask for.

Mr. *Cobb* said no man had a right to compromise his position without consulting him.

Mr. *Stanton* thought the proposition just, and hoped it would be agreed to unanimously.

Mr. *Phillips* said, as the proposition was for a vote to be taken to-night, he objected.

The *Speaker* said he could not entertain the proposition without unanimous consent, and this was denied.

Scene 3.

Four a.m.—The House has just refused to adjourn. There is no immediate prospect of a vote being taken on any of the questions connected with the Kansas Message.

No nation ever yet rejected the messages of High Heaven, stoned, persecuted, and murdered the Prophets and holy men that were sent unto them, and prospered after. Can the United States hope to be an exception? Can they lift their arm to contend against the Almighty with impunity? Can they deal thus with the Anointed of God without meeting a day of just vengeance and recompense?

Ever since the Saints were plundered and driven from their homes, their Prophets and holy men murdered, the blood of the innocent shed by ruthless mobs, and all redress denied by the Government and people, their cries for justice treated with contempt, and their appeals for protection as American citizens laughed to scorn, who cannot see the retrograde movements of that once great and glorious nation? Ever since she consented to and sanctioned the shedding of the blood of the Prophets, who cannot see that she has been making rapid and gigantic strides towards her own dissolution and overthrow? From that time, the spirit of mobocracy and ruffianism has increased and spread till it covers the whole land, and enters into all her social relations. It is found in her political gatherings and her worshipping assemblies, in her deliberative bodies, Courts of Justice, and Legislative Halls, till at last the Halls of Congress—the National Legislature—are turned into gladiatorial arenas, in which scenes of outrage and ruffianism are enacted, that would do credit to the bullies of the lowest groggeries or vilest dens.

Who cannot see that the spirit which animated the noble breasts of the founders of the once glorious Republic has taken its departure from their degenerate sons, and that in its place disunion, discord, variance, strife, anarchy, confusion, and all the elements of dissolution reign?

Who cannot see that God is not in their counsels—that the presence and guiding influence of His Holy Spirit is not in their midst, and is not sought after?

Who cannot see that in their hearts they have rejected God and all His ways, and are rushing—madly, blindly rushing, to their utter destruction? How humiliating—how melancholy the thought. "How are the mighty fallen!"—Ed.

VARIETIES.

A Cheap Substitute for a Vapour Bath.—Professor Serle recommends the following means of inducing abundance of transpiration:—Take a piece of quicklime, about half the size of your fist, and wrap round it a wet cloth, sufficiently wrung to prevent water running from it. Place one of these packets on each side of the patient when in bed. An abundant humid heat is soon developed by the combination of the lime with the water, which induces copious transpiration,—the effect of the apparatus lasting for two hours at least. When sweating is fully established, withdraw the lime, which is now reduced to a powder, and is easily removed. In this way, neither copious drinks, nor loading the bed with coverings will be required.

Passing Events.—Delhi has been placed under the authority of the Punjaub Commissioner. 100,000 insurgents are said to be in arms and around Lucknow. The Rajpootana field force captured Avas on the 23rd January, and Awah on the 24th. The Central Indian field force captured Ratguth on the 29th January. The *Official Journal* of the Two Sicilies, of the 18th ult., in its total list of sufferers during the late earthquake at Naples, reports 9,350 dead, and 1,359 wounded. Crimes of more than ordinary atrocity are becoming unusually frequent in France. A young man has recently murdered his father and two sisters with a hatchet, horribly mutilating their bodies, for the sole purpose of robbing the house. Rumours are afloat of the Government of France having received information of a general rising. The number of persons arrested in France since the 14th January exceed 1,500; the arrests in Paris alone amounting to 300: numerous arrests take place daily. Only one Senator had courage to vote against the Public Safety Bill,—namely, the brave General M. Mahone, who commanded the assault on the Malakoff Tower.

ADDRESS TO ERIN.

Hark! a silver-toned call from the mansions of glory
Proclaims to all people a heavenly story:
From the west—from the west, rising clearer and higher,
Shout seraphs—join angels—the heavenly choir.
Heaven's minstrels feel the sound,
Sweetly stealing all around;
And in holy raptures greet,
Theme so sacred, song so sweet;
And with joy swell the burden of love—holy love,
Through all worlds and creations, below and above.
Rejoice, rejoice! O Erin, verdant isle;
Look up, and in the face of heaven smile!

Down-trodden, mocked at, trampled o'er, and cursed!
God's just: soon will His mighty vengeance burst,
And the tyrant sink in mire,
And the honest poor aspire.
Rejoice! for now thy shores are blest and trod
By heaven's nobles, and by men of God,—
Some of the chosen judges of their race,
Ordained before earth rolled into her place;
Praise God, ye few who bear the name of Saint:
Praise Him in song, in prayer, nor fear nor faint:
Offer the incense of a grateful heart
To those who bless you, ere from you they part.

Edward L. Sloan.

Addresses.—C. C. Shaw, 4, Fox Terrace, Dewsbury Road, Leeds.
Edward Phillips, 19, York Street, Allen's Field, Southsea, Portsmouth, Hants.

MONEY LIST, FEBRUARY 27—MARCH 5, 1858.

Edward Oliver	£20	0	0
William Norris	2	0	0
B. W. Brindle, (per W. Budge)	6	15	0
William Brownlow	2	0	0
Carried forward	£30	15	0

Brought forward	£30	15	0
William B. Child	2	10	0
James Oakey	4	10	0
E. D. Miles	2	0	0
	£39	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D.S. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 13, Vol. XX. Saturday, March 27, 1858. Price One Penny.

WHO ARE THE REBELS?

(*Continued from page* 180.)

The importance of taking the foregoing into our investigation is obvious. It is necessary to take the past history and dreadful experience of the Saints into consideration, that their present feelings and position may be accounted for, that their lack of confidence in an Administration which sends an armed force against them may be duly appreciated, and that their determination to abide extreme results rather than trust themselves again to the tender mercies of their enemies may be properly understood.

Allow us here to ask several questions, which, in this stage of our subject, have become pertinent. Supposing, after the horrible past, which we have only feebly described, and the continual insults, neglect, injustice, and disregard of the unanimous voice of the people of Utah on the part of the General Government, the Saints had at last been *driven* to rebellion, what less could reasonably be expected? Can the forbearance of human nature be expected to last for ever under the accumulating burden of wrongs? Should it not be considered that the time for human patience to be exhausted had come, and that an indignant outburst was almost necessary to keep the very stones from crying out?

But, in spite of all this, the people of Utah have not been driven to the painful extremity of rebellion against the institutions of America. They are not now rebels against the Constitution, nor have they yet become aliens to the interests of their country. They still venerate that glorious legacy left to them by their patriotic ancestors. The first word has never been extorted from them in their most agonizing moments to its disparagement. Their speeches are full of eulogy towards the Constitution. They teach that it was given by the inspiration of the Almighty, and believe it to be an especial part of their mission to uphold it in its integrity. They do not design to put themselves without the pale of its authority. They desire to be amenable to its laws; and, while they claim its guarantees, will cheerfully submit to any constitutional process, and ask no more than to travel unmolested within its limits. They have with laudable emulation brought their indomitable energy, for which they are so eminently characterized, to the development of their country's resources, and would proudly shed the last drop of their blood in her defence. It is true they believe that unjust and wicked administrators have held the reins of power and have trampled the Constitution under their feet. Their own experience strik-

ingly illustrates this; and, in their own name, and in the name of the Constitution, they protest against the abuse of power and the rebellious acts of men in high places.

But why should we be called upon to defend the Saints against rebellion—at least up to the time that Buchanan's Administration dispatched a Utah Expedition? Government has not yet shown just grounds for such a proceeding. It has not yet published a statement of charges upon which the people of that Territory have been tried, convicted, and found guilty. Such trial, conviction, and condemnation have not even taken place up to this period. The conduct of Governor Young has not been shown to be unconstitutional, or to exceed his authority as the supreme Federal officer of that Territory, nor has the state of society there been shown to justify the extraordinary measures of Government in the matter. It is not enough to tell us that Governor Young and the people of Utah have been denounced, that the general prejudice is against them, and that their enemies would gladly put them out of the way. Until legally and constitutionally shown in the eye of the law, nothing has been shown.

Why should we be called upon to prove that the sending of an army of invasion to Utah was unconstitutional until the grounds of such a movement have been legally and justifiably established? Though we do not admit that Governor Young has ever exceeded his authority, or that the Saints are now in rebellion against the Constitution, it is asking too much of us to account for events consequent on the sending of the Utah Expedition. Whatever might have been its results, if the act was unconstitutional, Mr. Buchanan's Administration are alone chargeable with the matter, and must answer for it. The conduct of Government in this movement as a *first* act would be considered unconstitutional and contrary to the fundamental laws of all nations in the most extreme case. It is like giving a man into the hands of the executioner before he has been committed to the charge of the jailer, leaving out all the intermediate process required by law.

Until a proper and constitutional investigation had been made for the purpose of arriving at the facts of the case and administering justice without sectarian partiality or prejudice, until the General Government had been shown, and satisfactory evidence thereof put into its possession, that the acts of Governor Young were unconstitutional, that he had exceeded his authority, that both himself and people were in rebellion, and the state of society in the Territory sufficient grounds for such a measure, a Utah Expedition is, to say the least of it, altogether out of place. For, unless the state of society and organizations of the Territory have been shown to be repugnant to the Constitution, and that military force was necessary to re-organize it and give to the people a constitutional basis, such military force is uncalled for, as it must also be oppressive, burdensome, and coercive in all its workings. Unless the Territory of Utah was in rebellion at the time the "Expedition" was determined on,—unless it was in tangible hostility to the Constitution and the Union,—and unless the people had refused to submit to civil authority, then this movement was at best groundless and unnecessary. If there was no rebellion, military force had nothing to subdue. If the people did not refuse to be amenable to the civil power, then General Government could have reached them through its means, and have remedied all that was repugnant to the Constitution of America and the Organic Act of the Territory. Unless society in Utah answered to the above, and, upon due investigation, the case had been shown to be such at the time of decision upon sending an armed force to Utah, then this measure of Government, viewing it in its best light, was uncalled for and unjust, exhibiting at once a blundering policy and an oppressive disposition on the part of the Administration towards the people of that Territory. It is almost unnecessary for us to observe that such investigation has not even yet been made.

There are three views to be taken of the Utah Expedition measure: — 1st. Upon the supposition that a due investigation had shown that the workings of society in Utah were unconstitutional, that the people of the Territory had resisted competent civil authority delegated by General Government to rectify the Territorial Administration according to the Constitution, and the people were really in rebellion. 2nd. Upon the supposition that the intentions of the Administration

towards the people of Utah were, in the abstract, well-meaning and designed to preserve the integrity of American institutions; but that the measures of Government in carrying their well-meant intentions into operation were informal and unconstitutional: indeed, upon the supposition that a series of blunders has been committed of such a serious nature, that even good intentions cannot excuse in those who undertake to hold the destiny of a great nation. 3rd. Upon the supposition that the Utah Expedition was designed in malice,—that its intentions were to coerce and subjugate by military force the people of that Territory, and perhaps to exterminate them,—that it was designed to take from them their just rights, and to deprive them of the guarantees of the Constitution, and, consequently, that Buchanan's Administration were rebels against that Constitution.

The first supposition is known to be not according to the facts of the case. The second we believe to be partially true; while we hold that the greater stress must be laid upon the third supposition Our grounds for the conclusion are the following:—

1st. The Utah Expedition was at the instigation of private malice and the agitation of political demagogues, and incited by popular prejudice against the Saints as a religious body. It has the appearance upon its face of being only an extension of that persecuting, coercive, and exterminating policy of which the Saints have been so long the victims. The Expedition was not the result of a due investigation and a constitutional resort to suppress a rebellion shown to exist, and is, therefore, corroborative evidence of our views.

2nd. It was generally understood that such were the designs of the Administration, and the press has liberally endorsed this understanding. It was looked upon as the means to "solve the Mormon problem," which was understood to mean the breaking up of the Mormon community as a religious body, and the extinguishing of the "peculiar religion" of the Saints. That such was not their intentions, the Administration has not been very particular to disavow.

3rd. The very fact of the existence of a Utah Expedition was, under the circumstances, suspicious. The dispatch of an army thought to be sufficient to intimidate and subdue the people cannot be considered other than the result of a coercive policy. To contemplate an armed force of 2,500 men marching into Utah with any other intentions is to look upon the movement merely as a design of the administration to treat the nation with a stupendous farce.

4th. The soldiers composing the Expedition considered the designs of Government to be the breaking up of the Saints as a community of religionists. All along the road they boasted of their intended gallantries with the females of Utah, and in imagination had already engaged in countless adventures to drive away the "peculiar institution." The press thus understood it, and supplied their readers with a variety of pictorial scenes of Mormon women rushing lovingly into the arms of the United States' troops. In an address to the army, its Commander is considered to have intimated, as a stimulant, the division of Utah among his soldiers; and it is certain that they have entertained the expectation of such a reward. Now, it is evident, unless the designs of Government correspond with that of its military representatives, that its choice of its *army of order* destined for Utah has been a serious blunder, and its instructions to it very ambiguous, and capable of a wicked and unconstitutional construction.

5th. The civil authority has the unquestionable right, if necessary, to call to its aid a *posse comitatus* to execute the laws. But the militia of Utah is the *posse comitatus* for the Territory at the command of its supreme Federal Officer. Until that *posse comitatus* has refused to uphold the Governor of the Territory, and a hostile condition of society has rendered it necessary to call in the foreign aid of a United States' army, it is informal, unconstitutional, and can only be looked upon as an aggressive and coercive measure.

These are some of the reasons for our views of the Utah Expedition.

Now, although the Constitution admits of aid lent by the military arm to strengthen the civil power in the lawful discharge of its functions, it does not contemplate an army of invasion upon a State or Territory which has not been duly shown to be in rebellion, or to demand such an extreme measure. It does not contemplate an army of *extermination!* It

does not design to coerce a people upon the strength of popular prejudice or the injustice of any administration; nor does it propose to break up a religious body, or to interfere with the faith and consciences of the people. Every officer and citizen of the Union is justified in protesting against and resisting such a rebellious movement, though headed by ten thousand times a Buchanan, with all Congress and the United States' army at his back.

Now, how did it stand with Governor Young and the people of Utah up to the time that the Utah Expedition was determined on? Governor Young was and is still the supreme Federal authority of the Territory. He had not been duly notified of his removal and of the new appointment. Up to this day his successor has not been installed into office as provided for by the Organic Act of Utah, granted by Congress. Moreover, he has, in common with the United States' officers, refused the invitation of Governor Young to enter Salt Lake City with peaceful intentions, where his installation could have been duly attended to. The Saints, it is said, were industriously following their usual avocations of life, and enjoying a peace, contentment, and prosperity unknown before in their experience. They had never refused to act as a *posse comitatus* to the civil authority, nor to uphold the Constitution. Then came the tidings of a Utah Expedition. Ominous, indeed, was the sound to them! Their past history had taught them too well the meaning of such a movement.

In such an extremity, what were Governor Young and the Saints to do? They knew the design was to break them up as a body and to subvert their rights. Had the Governor tamely submitted to this high-handed injustice, he would truly have countenanced rebellion against the Constitution, and have been unworthy the trust and confidence of those whom he was sworn to protect and preserve against all unconstitutional movements, even though they should be at the instigation of the President of the United States. It is known what he did. He dared to be faithful to the institutions of his country, his oath, and to those committed to his charge. The people, on their part, dared to support him. The future will yet laud the patriotism of both the Governor and the community—a patriotism not unworthy the sons of the heroes of American Independence.

We have endeavoured, in our investigation, to show that the Saints are not rebels; and we think that our readers have anticipated our final decision as to "who are the rebels." They are all those who have thought to deprive the Saints of their constitutional rights—all who have persecuted, murdered, exterminated, and designed to break them up—all such, from the ruffianly Missourians to President Buchanan and his Administration—all who have designed, led, or abetted an army of extermination against the Territory of Utah.

ORIGIN OF THE TERMS "CHRISTIANS" AND "MORMONS."

It is a well-known fact that the appellation of "Mormons" is one that has been given by the world to the Latter-day Saints as a nickname rather than as a true cognomen. But it is, perhaps, not so well known that the term "Christians" was also a nickname applied to the Former-day Saints by their enemies. Yet such is the case. By degrees it got into common use, and by succeeding generations was adopted as a sufficiently characteristic term to represent the followers of Christ. Now-a-days, however, the word "Christian" is not considered distinctive enough for those who profess the Christian religion. The religious community is divided into so many different sects, that each one must distinguish itself by the name of its founder, or by some term which will express the most prominent feature of its peculiar faith or system. Then, again, many of these sects are subdivided into minor parties, all differing from each other upon the various points of dispute, and all adopting some particular title accordingly, in order to distinguish themselves and prevent the various subdivisions from being confounded. None of the sects are satisfied with the name of Christians, and even

their own partisan titles are not deemed sufficiently explicit to classify them. No sooner does one part, or party, separate from another, and call itself by a new name, than it again, according to its own inherent spirit of division, breaks up into other schismatic parties, thus giving rise to more new names; and thus the work of division continues from time to time, every new sect forming a new outpost of Satan's kingdom—Great Babylon. But it will not always be so. The many-headed "beast" crowned with "names of blasphemy" will be finally overcome. The Prince of Babylon will be bound; and his kingdom, so divided against itself, that it cannot stand, will ultimately fall, to rise no more.

We are informed, by the writer of the Acts of the Apostles, that "the disciples were called Christians first in Antioch." (Acts xi. 26.) Antioch, which was the Syrian metropolis, was a large and notoriously-depraved city; and its inhabitants, who were heathen, were particularly noted for their propensity to ridicule, nicknaming, and mimicry, and for their bold and insolently contemptuous usages. Procopius, in his History of the Persian War, says—"The people of Antioch, being men of no earnestness, but altogether addicted to scoffing and lawlessness, heaped insults upon Chosroes from the battlements, and mocked him with disorderly laughter." It was the scornful and insolent treatment which this Persian king (Chosroes) received from the Antiochenes that so enraged him and induced him, in revenge, to burn the city, after he had captured it, and also to put the inhabitants to death.

It was these people of Antioch, then, who were so given to taunting and jesting, who first called the primitive Saints, or disciples of Jesus Christ, by the appellation of "Christians." And what else could it have been but a derisive by-name? Christ was regarded as a deluded fanatic—a madman—an impostor—a false prophet, &c.; and his followers were regarded in the same light. It is not, therefore, likely that the term "Christian" would be used in a very complimentary sense, but the contrary.

However strange and impious the declaration may appear to those who, from antiquated custom and long usage of the term, venerate the word "Christians," we do not consider it to be a strictly proper name for the recognized people of God. If we take the Biblical Record as a standard in the matter, we find that the acknowledged people of God were anciently known as "*Saints*." The Apostles, throughout their Epistles to the people, continually address them and speak of them as "Saints," but not as Christians. There are only three passages in Scripture where the expression "Christians" or "Christian" occurs. The first is the one already quoted from Acts xi. 26:—"And the disciples were called Christians first in Antioch." The second occurs in Acts xxvi. 28:—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The third and last is contained in 1 Peter iv. 16:—"Yet if any man suffer as a Christian, let him not be ashamed." In the first case, there is merely an allusion to the fact that the Antiochenes designated the disciples "Christians." In the second text, the term Christian is merely given as the expression of a heathen, who used the word which was in common use among the scoffers. And in the last case cited, Peter, in addressing his brethren, merely takes up the same term used by their enemies and persecutors, and conjures the Saints not to be ashamed of their being *accounted* "Christians," or of their *being*, or *suffering* from being, what the world derisively called "Christians."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184.)

[November, 1842.]

Tuesday, 15th. About home. Wrote for the *Times and Seasons* the following "Valedictory:"—

"I beg leave to inform the subscribers of the *Times and Seasons* that it is impossible for me to fulfil the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves

upon me renders it impossible for me to do justice to a paper so widely circulated as the *Times and Seasons*. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office; and I doubt not but that he will give satisfaction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career.

JOSEPH SMITH."

Elder Taylor proceeded to his duties as editor.

Elder Bradley Wilson died suddenly in his 74th year. He received the Gospel in Ohio, removed his family to Missouri, and was driven to Nauvoo in 1839. He has left seven sons and thirty-nine grandchildren residing in Nauvoo.

Wednesday, 16th. About home. In the evening started on a journey to the counties north, in company with John D. Parker.

Thursday, 17th. There was a severe snow storm, and Elder Alpheus Harmon (who was just returning from a mission,) and another man were frozen to death on the prairie between Nauvoo and Carthage. The Mississippi was frozen over, which fulfilled my prophecy of the 5th instant.

Monday, 21st. A Council of the Twelve, namely, Brigham Young, Heber C. Kimball, W. Woodruff, John Taylor, George A. Smith, Amasa Lyman, and Willard Richards, assembled at the house of Elder Kimball, in Nauvoo, and decided by unanimous acclamation that the printing of the *Millennial Star* and all other publications in England relating to the Church of Jesus Christ of Latter-day Saints be suspended, on the return of Elder Parley P. Pratt from that country, until further instructions from the quorum; and that the foregoing minutes be forwarded to Elder Pratt or to the Editor of the *Star*, which was done by letter from the President and Clerk of the Council.

Tuesday, 22nd. I arrived at home, after a pleasant out, in good health and spirits.

Wednesday, 23rd. At home all day.

Thursday, 24th. By report of the papers, the island of Madeira was visited by a dreadful storm. The summer was hot and weather fine till the 15th, when the rain commenced falling heavily and continued to the 24th. At one o'clock in the afternoon the water fell in torrents, the sky became dark, the streets in the capital became inundated, and the affrighted inhabitants in town and country fled to the mountains. Upwards of two hundred houses were destroyed at Funchal, and much corn and wine. The damage to lives, houses, and crops on the island, and boats in the harbours was incalculable.

Saturday, 26th. At home in the morning. At ten, met in City Council, which resolved that the inscription for the seal to be procured for the Municipal Court of this city shall consist of a circle, including the words "Municipal Court, City of Nauvoo," within which is to be a book circled with rays, on which is to be inscribed the words "Constitution and Charter."

Wrote as follows:—

Nauvoo, November 26, 1842.

Horace R. Hotchkiss, Esq.—Dear Sir,—Yours of the 8th instant to S. Rigdon has been received; and, in consequence of his not knowing anything concerning the matters therein mentioned, or being in any way connected or interested in my affairs, he of course has handed the letter to me, which I shall proceed to answer.

And, sir, permit me to say, on the subject of the deal between myself, as Trustee-in-Trust for the Church of Latter-day Saints, and you, that I am as anxious as ever to have the contract continue good between us, and to meet the obligations specified in the contract. I am not, neither have I ever been wishful to shrink from it in any manner whatever, but intend to make payments as fast as my circumstances will admit.

But, sir, you are unacquainted with the extreme hardness of the times and the great scarcity of money, which put it out of my power to meet all the payments as they fell due, and which has been the only cause of any failure on my part; and should you feel disposed *not* to *press* the *payments*, but offer a *lenity* equivalent to the state of the times, then, sir, I shall yet endeavour to make up the payments as fast as possible, and consider the contract as still good between us.

I would here say that when I found it necessary to avail myself of the benefits of the Bankrupt Law, I knew not but that the law required of me to include you amongst the list of my creditors, notwithstanding the nature of the contract between us. This explains the reason of my doing so.

I have since learned, from a decision of the Judge of the Supreme Court, that it was not necessary, and that the law has no jurisdiction over such a con-

tract. Consequently, as I have before stated, I am disposed to hold it, provided you will not press the payments. Under these circumstances, I consider it nnecessary to give you the information required in your letter, in regard to the number and kind of houses on the land, &c.

I shall expect to hear from you again soon. In regard to your having written to me some few weeks ago, I will observe that I have received no communication from you for some months back. If you wrote to me, the letter has been broken open and detained, no doubt, as has been the case with a great quantity of letters from my friends of late, and especially within the last three months.

Few if any letters for me can get through the Post Office in this place, and more particularly letters containing money, and matters of much importance. I am satisfied that S. Rigdon and others connected with him have been the means of doing incalculable injury, not only to myself, but to the citizens in general; and, sir, under such a state of things, you will have some idea of the difficulties I have to encounter, and the censure I have to bear through the unjust conduct of that man and others, whom he permits to interfere with the Post Office business. Having said so much, I must close for the present.

You will hereby understand my feelings upon the subject and the reasons of the course I have hitherto pursued.

With sentiments of due respect, I remain, as ever, yours respectfully,

JOSEPH SMITH.

P. S.—Should it suit you better, I am ready on my part to renew the contract, and would prefer it.

J. S."

In the evening went to see President Brigham Young, in company with Dr. Richards. He was suddenly and severely attacked with disease, with strong symptoms of apoplexy, which was followed immediately with laying on of hands and prayer, accompanied with the use of herbs. Profuse vomiting and purging followed, which were favourable indications. Although few so violently attacked ever survive long, yet the brethren were united in faith, and we had firm hopes of his recovery.

Sunday, 27th. At home, except visiting President Young, who remained extremely sick.

Monday, 28th. At home all day. Charges of an unequal distribution of provisions, giving more iron and steel tools to Reynolds Cahoon's sons than to others, giving short measure of wood to Father Huntington, also letting the first course of stone around the Temple to the man who would do it for the least price, &c., having been instituted by the stonecutters against the Temple Committee, —viz., Cahoon and Higbee, I requested the parties to appear at my house this day to have the difficulties settled by an investigation before myself and Counsellor William Law. President Hyrum Smith acted as Counsel for the defendants, and Elder Henry G. Sherwood for the accusers. The hearing of testimony lasted until four o'clock, at which time the meeting adjourned for half-an-hour. On coming together again, President Hyrum addressed the brethren at some length, showing the important responsibility of the Committee, also the many difficulties they had to contend with. He advised the brethren to have charity one with another, and be united, &c., &c. Elder Sherwood replied to President Hyrum's remarks. President Hyrum explained some remarks before made. Elder William Law made a few pointed remarks, after which I gave my decision, which was that the Committee stand in their place as before. I likewise showed the brethren that I was responsible to the State for a faithful performance of my office as sole Trustee-in-Trust, &c., and the Temple Committee were responsible to me and had given bonds to me, to the amount of $12,000, for a faithful discharge of all duties devolving upon them as a Committee, &c. The trial did not conclude until about nine o'clock in the evening.

Tuesday, 29th. In council with brother Hyrum, Willard Richards, and others, concerning bankruptcy. Afternoon, attended Court at the house of Mr. Hunter, grocer, before Alderman Spencer, for slander. I forgave Hunter the judgment, but he was fined $10 for contempt of Court.

Wednesday, 30th. Morning, in Council in the large Assembly Room preparing evidence in the case of bankruptcy. Afternoon, had Amos Davis brought before the Municipal Court for slander; but, in consequence of the informality of the writ drawn by Squire D. H. Wells, I was nonsuited.

A severe storm of snow, rain, and wind is reported to have been experienced.

at Boston this day and evening, doing much damage to the ships and wharves.

Thursday, December 1st. Emma was sick, which occupied some of my time, Visited George A. Smith and Brigham Young, who were sick. Called at Mr. Angel's, in company with Elder Richards, to give some counsel concerning a sick sister. Called on William W. Phelps to get the historical documents, &c.; after which I commenced reading and revising History.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 27, 1858.

THE LORD OF ALL.—The Christian world are unanimous in assenting that Jesus is this mighty Potentate. With what eloquence and pathos has it been sounded forth from the pulpit that he has long reigned in power over the Christian Church! How many have delusively imagined such to be the fact! With what meaningless enthusiasm have congregations sung—

"Bring forth the royal diadem,
"And crown him Lord of all!"

Yet, though the personage which the general assent of the Christian world has fixed upon is indeed the "Lord of all," how little is the evidence that he has reigned! The homage of the mouth has been given to him in abundance: "Crown him! Crown him!" has been the loud and reiterated acclaim of ten thousand tongues; yet, how far short of the reality is the assumed fact that Christ has been Lord of *all*, even over those who have professed his name!

It is not our object now, however, to dwell upon the short comings of others. Our design, in going in this direction, is to give the subject a practical bearing upon the Saints. A mere theoretical submission and bare lip-homage are unworthy of the Saints. Such an offering to their God would be an awful insult against the Majesty of heaven. A phantom-kingdom is not a kingdom for the righteous to desire, nor one over which the King of kings will reign.

This Church teaches, as a fundamental doctrine, that Christ is Lord of all. It stands as a living monument and testimony of his right. The Saints profess that they will have him to reign over them, and they will with equal enthusiasm and far more conscientiousness than any other people raise the shout "Crown him! Crown him!"

But is he "Lord of all" even among the Saints? If we compare his authority over them with that which he holds over any other portion of mankind, then is that authority very great. To a great extent he is indeed their king, and they are his people; and the homage which they pay him is not worthless and wordy. There never was a time when Christ gained so large and complete a dominion in so short a time as he has over his latter-day subjects. More especially is this the fact with the Church at head-quarters. But the Saints are by no means so completely under the dominion of the Lord as He designs, nor as they ultimately must be. Yes, brethren He must be the Lord of ALL—the persons, family, talent, influence, possessions—*all*, ALL belong to Him.

There are some who come into the Church without duly counting the cost. They give to the Lord a part—a very small part. Even their persons do not belong to Him. They give no more than an *assent* to the work. The power and light which

accompany it are so great that they cannot resist yielding thus much. But it does not deserve even the name of a gift. It is forced from them by the weight of evidence. They are not *devoted* to the cause. In reality, they have no part in the matter; for they never invest anything. Are they rich? They leave their riches out of the Church. Have they nothing but themselves to give—nothing but their persons, their lives, their energies, their labours, their hearts, and their love? They make no investments with these. Are their persons needed in a time of danger and difficulty? The test is come, and they are—gone! Are their riches required? Oh, that question is not so easily settled. They believe in the "glorious first principles of Mormonism;" but their faith is not so far advanced as to acknowledge that Christ is the Lord of their wealth. At least, they must decide that point some future day—in the Valley—when the Saints are perfect, Zion built up, and Jesus reigning on the earth—or, perchance, when they get to heaven! Does Zion want their lives to stand in her defence, or to be consecrated to her interest? Well, they want them too! That is the time to grow weak in the faith—to *withdraw* from their "dear brethren;" or, if residing in Utah, urgent business requires that they should take a trip to California with some Gentile merchants—of course to return to the bosom of the Church full of faith when it is victorious! Are their energies and labours needed? They also need them to better their circumstances and take care of their families. As for their hearts and love, their course soon determine where these are centred. They give their *assent!* What a gift to offer a God! As well might a man take credit for saying the sun shines as to make a merit of such. Being destitute of the more weighty matters, when the day of trial comes they lose their faith. This is the great secret of apostacy in general. When will such learn how worthless is a barren faith? When will they learn the difference between being a Saint by mere *assent* and being a Saint in heart, disposition, interest, destiny—a Saint altogether?

There are also too many of years' standing in the Church who do not fully realize how much belongs to the Lord. It is *all*—ALL! Brethren and sisters, have you energies, intellect, talents, riches, poverty in this world's goods, or aught besides? He is the Lord of all! To endeavour to make him such is the great aim of our mission; and it is your duty and privilege to aid in the work. Let it be with us a practical matter, and our acclaim of "Crown him Lord of all!" something better than mockery.

PREACHING THE GOSPEL.—The preaching of the Gospel is a most important part of of the Latter-day mission, and is the means by which the glad tidings of great joy are communicated to mankind. It is the first effort which the holy Priesthood makes for the salvation of the world. Through its instrumentality, those who are now Saints have been converted; through its means they are in the Church of Christ and on the road to exaltation; and through its influence the honest in heart have still to be convinced, and Israel led to the knowledge of God's purposes and the obtainment of the blessings promised to the Fathers. There are many ways of preaching the Gospel, but the principal are by oral communication and through the publications of the Church.

In preaching the Gospel, the great object of those called to discharge that duty should be to lay before their hearers or readers the clearest exposition of its doctrines, evidences, character, and tendency. The aim should be to do it in the most simple, concise, comprehensive, forcible, and convincing manner which the speaker or writer can command. The principles of the Gospel should be treated with spirit and energy, yet with self-command, and in a style that will command the attention of the people. The plan of salvation should be laid down in a manner worthy of its Divine cha-

racter. The purposes of God should be unfolded in their sublime comprehensiveness as well as in their details; and all the evidences and the strongest arguments should be brought to bear on the work of the last days, to give to that work authority and weight, and to invite the attention and conviction of investigators. This should be the aim of the preachers of the Gospel. If they do not make this the object of their endeavours, and the honest, because thereof, remain in darkness, then the blood of the unconverted seeker after truth will be found on the skirts of those who did not faithfully discharge their duties. And even supposing that God in His providence should lead these lovers of righteousness through a mysterious path into His kingdom, still those who preach the Gospel unworthily will not be found guiltless.

We have often sat and listened, we are sorry to say, to men who have almost altogether disregarded these things—who have, as it were, gone all round creation, impoverished every subject in one discourse, and been loose, feeble, and obscure on every point they touched. We have heard them speak for a period tediously lengthy, even with an interesting speaker and subject,—but, as it was, almost unbearable. It would have puzzled more than a Solomon to have understood what they intended to communicate. Indeed, they did not know themselves. They had no definite intentions, no purpose, except, perhaps, to talk and "show off." They had no subject and no connection, and consequently conveyed no information. They have wearied and disgusted their audience, including ourselves, who, of course, are supposed to have a tolerable share of patience. Then, to cap the climax, they have informed their hearers that they had been preaching the Gospel of Jesus Christ by the power of the Holy Ghost, as revealed through Joseph Smith, and as believed by all Latter-day Saints. We certainly never should have imagined that we believed in such nonsense, had not the speaker kindly informed us of the fact. Now, we protest against having the Gospel so dishonoured. We do not like to be so painfully disgusted ourselves, nor to see an intelligent audience go away dissatisfied, and with low impressions of our glorious religion. Our desire is to see such errors effectually remedied. Let the Priesthood in this respect, as well as in every other, copy after the highest authorities of the Church. Joseph never justified such preaching, nor has Brigham, either by teaching or example. The sermons of Brigham are full of subject, ideas, and arguments, and are remarkably clear, forcible, connected, and convincing. Let those discourses be their examples.

We have heard some, whose special duty it was to preach the Gospel, stand before a congregation, and almost boast that they had nothing to say—that they were *empty!* Now, this is a disgrace to them, and is an evidence that they have not magnified their calling. They should be *full* of the Gospel, *full* of subject, *full* of truth, and *full* of arguments. We by no means expect them to go to the platform with written discourses, trusting in human strength. They should go trusting in God, but full of matter, that the Spirit may enable them to deal it out to their hearers as they severally need. It is evident that unless the treasures are in the storehouse, and their minds prepared to receive the inspirations of God, the Spirit cannot bring out of *emptiness* treasures new and old.

Perhaps it will be asked if we desire to hear great preaching and vain display. By no means. We have a decided repugnance to all such. But it is necessary that the Gospel should be preached clearly, effectively, and with the power of God. We also like to hear the *local* Priesthood speak and bear their testimony. We believe this kind of Gospel-preaching, if properly conducted, to be very effective and interesting, and sometimes more so than regular, set, and talented discourses. It matters not how simple and unlearned a speaker might be,—if he is clear in thought,

endeavours to convey information, and is not ostentatious and vain, he will interest his audience, and none but fools will criticise him.

Do we despise genuine oratory, learning, and logical arrangement? By no means, providing it all be judiciously directed, used with an eye single to the glory of God, and is not made to display the vanity and wisdom of man. Those to whom the Lord has given the talents we would like to see surpass the brilliance, clearness, dignity, and artistic treatment of Cicero, and the simplicity, power, and overwhelming eloquence of Demosthenes. But they must be something better than "sounding brass and a tinkling cymbal." They should be the mouthpiece of the Holy Ghost, and their only object be the preaching of the Gospel and the convincing of the honest.

There are a class of men whose principal object is the display of their own imaginary great talents. We have found a few such, though we are pleased to say only *few*, even among Presidents of Conferences, where they most assuredly should not be found. They seem to imagine that it is their duty to take up all the speaking at Councils, Saints' meetings, as well as the evenings' meetings. When their Pastors are present, or they are at head-quarters, they will over-reach themselves and try to preach big sermons, instead of following the dictates of the Spirit, and letting the prayers of the Saints have effect in their behalf. Instead of conveying to their hearers the principles of the Gospel, they will talk about that which they do not understand, blunder over definitions of learned terms, and make a discourse that altogether puzzles *us* to give meaning to—much more the Saints and strangers. Being ignorant and dark themselves, they do not realize the fact that others can see their ignorance and darkness. Will such take the hint? Or will it be necessary to make our remarks *more pointed?* We can, if required, extend their fields of labour, even to "the highways and hedges" and "the streets and lanes of the city," and thus give them ample opportunities for gratifying their propensities to "much speaking." Will the Priesthood generally profit by the whole of the foregoing remarks? We hope they will.

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 149.)

OBJECTION.

"We have instances of persons being converted before baptised; therefore it cannot be essential. Cornelius received the gift of the Holy Ghost before he was baptised. Peter did not preach to him remission of sins through baptism, but through Christ. After he had received the Holy Ghost, he commanded him to be baptised."—"*The Mormon's 'Only Way to be Saved'* NOT *the Way to be Saved," published by P. Drummond.*

ANSWER.

It is undeniably true that "we have instances of persons being converted before baptised." Indeed, they are the only kind of instances *worth* having! It is the custom of professing Christians in the present day to administer what they call baptism to unconscious infants, that are of course entirely ignorant as to what conversion is. But in the Scriptures there is no record to be found of any such baptisms having taken place in the Church of God. "Instances of persons being converted before baptised!!" Yes, indeed, we have many such instances; and we have by no means the slightest inclination to deny it. But what seems remarkable to us is, that our sagacious and *professedly-logical* objector should deduce from this fact such an out-of-the-way and illogical conclusion as—"*Therefore it cannot be essential!*"

The order of the Gospel, as laid down in

the New Testament, is, that after persons have experienced a change of heart and mind—after they have believed on the Lord Jesus Christ, and truly repented of their sins—after they have been thus converted, or turned from sin and Satan to serve the Living God, accepting in all sincerity, with full purpose of heart, the truths of the Gospel and its blood-bought blessings, it is necessary that they should be *baptised* in water in the name of the Father, Son, and Spirit, as a sign, seal, and token of the remission of their sins, their adoption of the New Covenant, and their initiation into the Church and Kingdom of God.

This is the true order of the Gospel, as revealed in the Scriptures, where we find many cases recorded as examples; or, as our objector says, "we have instances of persons being converted before baptised:" yet from this acknowledged fact he draws the extraordinary conclusion that "*Therefore it cannot be essential!*" But why "THEREFORE?" Does the fact of persons having been converted before baptism render their baptism non-essential? If so, then, to carry out this system of logic, it must follow, as "we have intances of persons being converted before" *saved*, that "*therefore*" SALVATION "*cannot be essential!*" Or, to apply this method of reasoning to modern usages, it would follow, as in modern churches "we have instances of persons being" baptised before converted, that "therefore" CONVERSION "*cannot be essential!*"

With regard to the case of Cornelius, it is evident from Scripture testimony that, as our objector says, "Cornelius received the gift of the Holy Ghost before he was baptised." But how that proves *baptism* to be *non-essential* is certainly beyond the limits of our comprehension. Yet this is the object for which our sage logician has cited the case. Certainly his logic is of a very peculiar and elastic nature. Caoutchouc-like, it will stretch to any length required, and in any direction. It lacks, however, one important characteristic—namely, *soundness*. Sound logic, or the true science of reasoning, is at least consistent with itself. But such wretched attempts at reasoning as are made by the author of the *professedly*-logical tract before us (sub-titled "The Plausible Logic of Mormonism Refuted,") exhibit not only their own inconsistency and imbecility, but also the weakness of the cause which requires such miserable props for its support.

"Peter," says our would-be-thought acute reasoner, "did not preach to him remission of sins through baptism, but through Christ." If we had the particulars of Peter's discourse with Cornelius and his company, we should doubtless find that, as an Apostle of Jesus Christ, he fulfilled the commission given to him by his Divine Master—"Teaching them to observe all things whatsoever I have commanded you:" and that baptism, as an essential ordinance of the Gospel, was one of the things commanded by Christ and obeyed by Cornelius, is so evident from the Scriptures, that any attempt to prove it would be superfluous. When giving his last commission, Christ said emphatically, "He that believeth AND IS BAPTISED shall be saved:" and though Peter well knew that "he that believeth not shall be damned," whether baptised or not, he had no authority and assumed no authority whatever to disparage the sacred ordinance or to nullify its Divinely-authorized connection with faith, in reference to salvation. The angel said to Cornelius, "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." Is it reasonable, then, to suppose that the Apostle forgot or disregarded his Master's parting words? Would he be likely to say, as a servant of Christ, He that believeth, and is *not* baptised, shall be saved? or He that believeth, *whether baptised or not*, shall be saved? Not so. He knew better. We doubt not that he taught his hearers to observe all things whatsoever Christ had commanded; and we have reason to believe also that he gave to baptism, as a saving ordinance of the Gospel, all the prominence and importance which his Lord and Master attached to it in his commission. Is it to be supposed for a moment that Peter, who, when preaching to the people in the Temple porch, said, "Repent ye, therefore, and be CONVERTED, *that your sins may be blotted out*," and who, when preaching at the day of Pentecost, salvation through Christ, said to the assembled multitude, "Repent, and be BAPTISED every one of you in the name of Jesus Christ FOR *the remission of sins*," would fail to preach the same doctrine in the house of Cornelius? Surely not.

The order of the Gospel undoubtedly is, that persons should receive the gift of the Holy Ghost through the laying-on of hands *after* having been baptised for the remission of sins; but that does not in the least prohibit God from bestowing that gift upon whom he pleases *before* baptism, or, indeed, whenever he pleases, or for whatever purpose he pleases. It is a common saying among sectarians that "He who makes a law is above that law." If so, then, why may not that Being who issued the Gospel law of baptism *for* the remission of sins, and the laying-on of hands *for* the gift of the Holy Ghost, deviate from that order or rule whenever he may be so disposed, for special purposes, and thus, under some circumstances, remit one person's sins before baptism, or confer a gift of the Holy Ghost upon another before either baptism or the laying-on of hands? Yet this does not nullify the order of the Gospel, nor does it in the least warrant us in departing from that order.

A temporary *suspension* of an established law *by the Lawgiver* is not to be regarded by its observers as a violation of order; nor is it to be viewed by its non-observers as a warrant for their disregard and non-observance of it. Thus, although Cornelius had received the Holy Ghost before Peter commanded him to be baptised, it does not follow that *we* have any right to expect such a gift before baptism. In the case of Cornelius, there was evidently a special reason for this suspension of the general Gospel law. Cornelius and his family were Gentiles; and as Peter, in common with his Jewish brethren, entertained the notion that Gentiles were not entitled to the privileges of the Gospel, this would have prevented him from administering to them the ordinances of salvation. He, however, had received a vision from the Lord for the purpose of correcting his national prejudice, and to prepare him for carrying out the will of God in bringing the Gentiles to a knowledge of the Gospel and of the blessings of salvation. Even when, according to the instructions of the Spirit, he paid a visit to Cornelius, and found a number of Gentiles gathered together in the house, he said to them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you, without gainsaying, as soon as I was sent for." After hearing from Cornelius a relation of *his* vision, wherein an angel had instructed him to send for Peter, the latter exclaimed—"Of a truth I perceive that God is no respector of persons; but, in every nation, he that feareth Him, and worketh righteousness, is accepted with Him." He then preached the Gospel to the assembly, and "the Holy Ghost fell on all them which heard the word." His Jewish brethren who accompanied him were "astonished" to find that "on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God." Thus old prejudices were effectually removed, and the newly-revealed doctrine of the universality of the Gospel was confirmed and established. Peter then exclaimed—"Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as me?" We then find that "he commanded them to be baptised in the name of the Lord."

We thus learn, from the plainest Scripture testimony that the case of Cornelius was an evident deviation from the general rule as to the order of the Gospel, and that it was for the special purpose of removing from Peter's mind (as well as from the minds of his brethren) the prejudice which he held concerning the Gentiles, and to impress upon him and them the fact that God was no respecter of persons, but that the honest in heart of every nation were equally acceptable in His sight. When Peter found that God had favoured Gentiles with the ministration of an angel and the gift of the Holy Ghost, his prejudices gave way, his narrow mind expanded, his views of God's purposes were changed, and he could no longer "forbid water"-baptism to the uncircumcised and "unclean" Gentiles, seeing that they had "received the Holy Ghost" as well as himself and his Jewish brethren. Hence we find that although Cornelius was "a just man," and a "devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway," he was not in a *saved* state; for Peter had to *tell him words whereby he and his house should be saved* (Acts xi. 14): he had to *tell him what he ought to do*, to

effect that object. (Acts x. 6.) He had not yet obeyed the Gospel, which was "the power of God unto salvation." Thus, after he and his company had heard and believed the word, and had even received the gift of the Holy Ghost, we find that Peter "*commanded them to be baptised in the name of the Lord.*" And why? Because he well knew that baptism was a Divinely-appointed and indispensably essential ordinance of the everlasting Gospel of salvation.

(*To be continued.*)

TESTIMONY OF THE LAST GENTILE FROM UTAH.

(*From the "New York Herald."*)

MR. BELL AN AUTHORITY UPON THE SUBJECT.

Mr. Bell, of the firm of Livingston, Kinkead, and Co., of Great Salt Lake City, having arrived here within the last few days, direct from Utah, *via* California, and being the last of the "Gentiles" who left that Territory, our reporter sought an interview, for the purpose of obtaining reliable information on matters and things generally in Mormondom, and submits the following as the substance of an interesting "talk" with that gentleman:—

Mr. B. went out to Utah with one of the principals of the firm, in 1849, for the purpose of establishing business relations with the inhabitants of that Territory. Being well received, they immediately opened store, and from that time till the 8th November last, with the exception of six months' absence, Mr. B. has been a resident of Great Salt Lake City. From his long residence there, and the nature of his business throwing him in contact daily with every class of citizens, probably no one who has been to Utah has had better opportunities of forming an opinion of that people, nor could speak with more certainty on the course of their procedure.

MORALITY OF THE MORMONS.

As a community, he represents them honest, sober, and very industrious, fully convinced themselves that they are the people of God, and that Brigham is His Prophet. Notwithstanding, there are plenty of persons in the Territory who are far from being ornaments to society, or models worthy of imitation. Some of the rising generation are fond of a spree, fun, and frolic,—not over particular how they raise a shindy, or at whose expense they have it. Of this class there are a sprinkling who betimes forget the wholesome teachings of Father Mathew. With all their faults, admitting, he says, the legality of polygamy, there is, "taking them all in all," not a more moral community in the world than is to be found in Utah, nor, indeed, any so moral, anywhere that he knows of.

TREATMENT OF GENTILES.

Outsiders, or "Gentiles," have not been subjected to abuse or annoyance on account of negative faith in Mormonism. The troubles between the Gentiles and the Mormons have sprung from meddling, unnecessarily and uncalled for, on the part of the former. Many had come to Utah with the idea that the new faith and "peculiar institution" were matters which everybody had a right to criticise, talk about, joke about, ridicule, and oppose; and such have invariably got themselves into trouble: but others who have gone there, and who have regarded Mormonism and polygamy as matters pertaining to the Mormons, and attended to to their own affairs, have lived in peace and been respected by the community. That a prejudice exists against Gentiles in general is very certain; but it has no practical results, if they mind their own business.

FEDERAL OFFICERS.

Mr. B. says that he has seen federal officers arrive and seen them leave. He has watched their proceedings, but never took part for or against them there; and here he purposes to pursue the same course. Some federal officers were much respected by the Mormons, and they had always amicable intercourse with each other: hence he infers that all might have had the same experience. A federal officer who would go there without pre-

judice against the people, and attend strictly to his own business, would have no difficulties. The fact should not be concealed from the public, that the commencement of difficulties has almost invariably sprung from personal matters—not official.

REFUTATION OF CHARGES OF MURDER.

On such grave charges as those of the murder of Captain Gunnison, of Col. Babbitt, and of poisoning Judge Shaver, preferred by Drummond, he considers it his duty to protest against the imputation of such crimes being laid at the door of the Mormons. There is no room for doubting the murder of the two former by the Indians, far from the influence of the Mormons, and under circumstances which demonstrate that it was entirely an Indian affair. At Judge Shaver's death, Mr. B. was called on the Coroner's jury, and there were no grounds for the insinuation of the Judge being poisoned by the Mormons; nor were any such thoughts expressed or entertained by any of the jury, or any persons cognizant of the circumstances attending his death.

SPECIAL COMMISSIONERS EXPECTED.

The present position of Brigham Young and the inhabitants of the Territory is the consequence of the past difficulties with such persons as Drummond—so they believe. They are, therefore, determined to oppose the approach of the army. Their labours heretofore have been confined solely to crippling the Expedition and hindering its advance, with a view to preventing the effusion of blood. Mr. B. had a lengthy interview with Brigham just previous to his departure, and assures us that such was his explanation of the stampeding cattle, &c. Brigham thinks that through the winter the Government and Congress will have time to consider the matter thoroughly, and, if they wish, withdraw the troops and send in special commissioners. To an investigation they would never have objected, and he thinks they will not even now object; but to an army entering their valleys, under such circumstances, they will not consent: and, sooner than the army should enter, they will fight, and, if overpowered, burn all their possessions and take to the mountains. Some have thought Brigham's discourses were for effect outside of Utah; but our informant thinks to the contrary, and considers that Brigham's works sustain his words.

NO PREPARATION FOR BURNING.

The people are devoid of fear touching the future. They are in hopes that there will be no fighting,—but, if it must come, that victory will perch on the banners of the Saints. Nothing has been done by way of preparation for the burning. Brigham has counselled the Saints in all settlements to sow, plant, build, and improve the same as usual; and he attends to his affairs as before.

BRIGHAM'S HONOUR IN BUSINESS.

The firm had extensive business transactions with Brigham—from first to last, probably, to the amount of $500,000. They speak of him as an honourable business man, whose word or honour cannot be questioned. An attempt had been made by some parties to trouble the Gentile stores; but immediately on the intelligence reaching Brigham, he and General Wells came and gathered all the information they could, and the following Sunday denounced from the stand the conduct of the offenders; and predictions have since been uttered against all who may be found guilty of stealing, even from the army.

VARIETIES.

PASSING EVENTS.—At Chalons, France, on the 6th instant, 40 revolutionists tried to get possession of the railway station and intercept communication with the barracks, crying "*Vive la Republique*:" 15 rioters were captured, and the rest dispersed. Count Walewski has been dismissed from the French Cabinet. There are premonitory symptoms of a great convulsion in France. The gaols are literally crammed with political prisoners. No less than 15,000 "suspected" persons have been imprisoned within the last few weeks. The entire country is now swarming with police spies, who have power to arrest any individual whom they may suspect as being hostile to the existing despotic Government. On the 13th instant, Orsini and Pierri were executed at Paris: Rudio was pardoned.—AMERICA: The Douglas combination is in considerable trouble: Ex-Governor Walker and several of its most important members have deserted Mr. Douglas. The New Orleans

Delta states, in an editorial, that the slave trade in the South has been re-opened and a regular *depot* established on Pearl river, Mississippi, where cargoes of negroes have arrived and been sold and put to work. It is understood that James Gordon Bennett, of the *New York Herald*, will, on the adjournment of Congress, receive his commission as United States' Minister to Austria. On the 25th ult., the Administration were defeated on the Army Bill, proposing the increase of four or five thousand to the regular army especially designed for the Utah Expedition. An inveterate hostility to the bill in every shape was manifested by the Senate. Buchanan's big gun, the *Herald*, roars upbraidings at Congress, charges the Opposition with a lurking sympathy for the Mormons, and speculates upon the probability of Colonel Johnston's force being exterminated before he has performed half of the 250 miles distance between his present position and Salt Lake City. Col. Johnston, in his letter to the War Department, bearing date Jan. 4, says that no incident of any military importance has transpired since his last communication. The greater number of the soldiers who have been on the sick list were rendered unfit for duty by being frost-bitten. Gen. Scott has ordered a train for the Utah Expedition, to consist of at least 206 mule waggons, to be organized with the utmost dispatch at Fort Leavenworth: seven companies of cavalry and infantry will escort it beyond Fort Laramie. The Secretary of War and the General-in-Chief are diligently arranging the spring campaign. Kentucky is supplying volunteers for the Expedition. The young gentlemen of Covington are so enthusiastic that they have placarded the town with their expressed intentions to whip Brigham Young and all his wives. A company has also been organized in Lexington. Captain Marcy arrived at Santa Fé on the 2nd of February, after a tedious trip and loss of a large number of animals. He is expected to have completed his mission and to leave New Mexico about the 20th of March. Brigham Young, Heber C. Kimball, Daniel H. Wells, and other Mormon leaders and others unknown, to the number of one thousand persons or more, have been indicted for high treason by the United States' Court held at Camp Scott. On the 15th December, Governor Young's Message was presented to the Utah Legislature, in which he officially declares himself on the subject of the Expedition; whereupon the Legislature passed resolutions expressing their entire confidence in him and their determination to sustain him and his measures. It has also disorganized Green River County, the seat of Governor Cummings and Judge Eckels' farcical administration, and attached it to Salt Lake County, repealing all laws conflicting therewith.

BIDE YOUR TIME.

(Selected.)

Bide your time! One false step taken
Perils all you yet have done:
Undismayed, erect, unshaken,
Wait and watch: all—all is won!

'Tis not by a rash endeavour
Men or states to greatness climb:
Would you win your rights for ever,
Calm and thoughtful *bide your time!*

ADDRESSES.—Richard L. Kearsley, care of Mr. Watson, Stone Street, Boxford, Suffolk.
William Moss, 11, Mill Lane, London Street, Reading.

MONEY LIST, MARCH 6—12, 1858.

E. L. T. Harrison	£20	0	0	Brought forward	£41	10	0
William Shires	10	0	0	William Ajax	2	0	0
R. J. Philp (per G. Reed)	7	18	0	Willet Harder (per G. D. Keaton)	6	10	0
Thomas Birt	3	12	0	Edward Harding (per G. D. Keaton)	3	0	0
Carried forward	£41	10	0		£53	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L.D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XX. Saturday, April 3, 1858. Price One Penny.

THE ANGEL'S MISSION.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water."—JOHN.

In the 4th chapter of his Book of Revelation, John informs us that he heard a voice saying to him, "Come up hither, and I will show thee things which must be HEREAFTER." In spirit, he obeyed the call; and in his book he describes the visions which he then beheld. That which we have cited at the head of this article was one of them; and thus the fact is obvious that, in common with the others described, it had relation to events which were to transpire in the *future*. It was therefore a *prophetic* vision that John beheld, which was to be fulfilled "hereafter," in the "hour" of God's "judgment." He saw, in that vision, "another angel fly in the midst of heaven."

And what was the mission of this predicted angel? *To preach the Gospel.* "What!" some may exclaim—"an *angel* preach the Gospel?" Yes: so John informs us. He speaks plainly of the angel's "*having the everlasting Gospel to preach.*" To whom? The answer is clear, in his own words—"*Unto them that dwell on the earth.*"

In order to elucidate this subject in as full and clear a manner as its importance requires, we will first put the question, *What is the Gospel*, which the angel was commissioned to preach to them that dwell on the earth in the hour of God's judgment?

Says one—The Gospel means "the power of God unto salvation." To avoid misapprehension, we would observe, in reference to this supposed definition, that such is indeed the operative characteristic of the Gospel, but not its signification. The Gospel is, *instrumentally*, and and *in effect*, "the power of God unto salvation." (Rom. i. 16.) This is what the Apostle means in making the statement. He is not giving the definition, but the character and working result of the Gospel. The same writer describes "the preaching of the cross" as being "foolishness" to them that perish; but to them that are saved he declares it to be "the power of God." (1 Cor. i. 18.) He, of course, does not mean that "the preaching of the cross" *signifies* "foolishness" or "the power of God;" but simply that its rejectors account it as "foolishness," while to those who receive it and are saved by obedience to its requirements, it is, in its result, the manifestation of "the power of God." The same Apostle (v. 24,) also speaks of "Christ"

as being "the power of God and the wisdom of God;" not that he wishes us to infer that "Christ" *means* "the power of God and the wisdom of God," but that Christ manifests the power of God—exhibits and demonstrates Divine wisdom. These passages, then, serve as illustrations of his meaning in the one already alluded to—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." In other words, the Gospel of Christ is the MEANS by which God is enabled, in justice to himself, and in mercy to man, to save all who will accept His Divine overtures. To "every one that believeth" the Gospel in reality, God's willing "power" to save is thus manifestedly proved and exercised. The Gospel, therefore, is the exemplification or instrumental means of the display of God's "power" to the true believer.

The word rendered in our version "Gospel" literally signifies *good news*, glad tidings, or joyful intelligence—a message of welcome, hope-inspiring character; and it is used in the New Testament to represent the *Divine Plan of Salvation*—the New Covenant scheme of man's redemption, through the sacrificial atonement of Christ, made available to all mankind on condition of their faith, repentance, and obedience.

But, exclaims one, What necessity is there for an angel to be despatched from heaven to preach this Gospel, or Divine Plan of Salvation, when the Gospel is already on the earth, and has been ever since the days of Christ? To this objecting query we reply—The historic form of the Gospel plan may have been in existence in manuscript or printed books of Scripture; but the mere verbal or skeleton *form* of the Gospel is one thing, and the living and "everlasting" *spirit* of it another. The former may have been enshrined in libraries, shrouded in learned mystery, and even idolized by its professed votaries: it may have been, as it were, daguerreotyped, and copies of its outer form carried by the four winds of heaven to the uttermost corners of the earth; or it may have passed through the hands of learned commentators of all "denominations," each one making his own improvements upon this feature or upon that, and each one stereotyping his own version of the Gospel system, and proclaiming the same to the world as "the pure Gospel of Christ." But, we would ask, is this preaching *the Gospel*—the primitive plan of salvation? Alas, no. Each sect and party has its own gospel, or its own model-image of the Gospel: but oh, how perverted!—how distorted its features!—how unlike the divine original! And even if the verbal *form* of the Gospel had been preserved and preached, where do we find its *spirit* manifested? Where can the living spirit and *power* of the Gospel be found on the earth? Let the different classes of sectarians, who *profess* to adore and venerate the Gospel, answer for themselves. Let them point out any class of professed Christians who possess and enjoy the original gifts and blessings of the Gospel, and who are actuated and inspired by the spirit of the Gospel, as the ancient Saints of the Lord were, and we will then show where the "everlasting Gospel" is truly known and obeyed. But such cannot be found. The original Gospel in its purity and power is not known in the so-called Christian world. Its outward form, or rather the sectarian, denominational *models* of its form, may be exhibited by self-authorized priests of the day to public view, both by preaching and writing; but its spirit is not there: and even if the primitive form were really preserved in its original entirety, in the professed Christian Church, it could only be regarded as a mere body, destitute of life. From that body the spirit has long been absent, and on its cold brow might be written the mournful "*Ichabod!*"—for the glory has departed.

(To be continued.)

ORIGIN OF THE TERMS "CHRISTIANS" AND "MORMONS."

(Concluded from page 197.)

Circumstances are, in these respects, with the Latter-day Saints, much the same as those experienced by the Former-day Saints. The world know them not

in their true character. They are recognized only as "Mormons," or "Mormonites."

The Saints were called "Mormons" first in America, simply because they believed in the Divine inspiration of the Book of Mormon and in the truthfulness of the doctrines and principles revealed in its pages. Many, from a thorough conviction of the truths of the Gospel made known in that book, and of the power of the same manifested in the progress and character of the Latter-day Work, have been, not merely "almost," but altogether "persuaded" to become what the world derisively calls "Mormons." And although numbers have been and are called upon to suffer persecution for the sake of their religion, they, like the Saints of old, are not "ashamed," but rather "glory in tribulation," well knowing that all who nobly and valiantly take up their cross and follow their Master through evil as well as good report, willingly sacrificing themselves for His sake and the Gospel's, shall ultimately be glorified, and crowned, and privileged to live and reign with him in his celestial kingdom.

We, as a people, justifiably disavow the appellation of "Mormons," not from any dislike to the name itself merely, but simply because it is not our true title, and is otherwise too exclusive and narrow in its signification. It is by no means adequate and comprehensive enough to express our character as a people. We do not in any way confine ourselves to the Book of Mormon. It is not the alpha and omega of our faith. We have far greater right to call our religious enemies "*Bibleites*" than they have to call us "*Mormonites*;" for they profess to acknowledge the Bible as the sum total of all revelation, and with them it is "The Bible, the whole Bible, and *nothing but the Bible*." We, unlike them, but nevertheless like all Former-day Saints, believe in all past, all present, and all future Divine revelation. We believe the Bible (with a far stronger assurance of faith than our professed Christian opponents) to have been a revelation from God, or rather a collection of revelations and historic records: we also believe the Book of Mormon to be a volume of similar character: we likewise believe the Book of Doctrine and Covenants to be what it professes to be—a collection of doctrinal and other revelations pertaining to the work and people of God now upon the earth: we believe in all other revelations which God from time to time sees fit to give his people, through his authorized channel—the holy Priesthood; and we believe that He will continue to reveal His mind and will, through his legal servants, to his acknowledged people, through all time to come. Taking this view of the matter, then, how can a term of such narrow signification as "Mormons" be considered adequate to express a faith so comprehensive—a theological system so expansive as that which characterizes the religion of the Latter-day Saints?

The professing successors of Former-day Saints have, it is true, as before remarked, adopted the appellation of "Christians," notwithstanding its having been originally given to the Saints as a by-name of contempt, because there was nothing in the mere name itself objectionable, and because it was the name by which they were commonly known and acknowledged in the world. But we are not therefore desirous, on similar grounds, to adopt and patronize the cognomen of "Mormons," or recognize it as a fitting title for the latter-day people of God, however harmless the term may be in itself, or however much we may be distinguished and known by it in the world. We acknowledge no name but that which truly and rightfully distinguished God's people in all ages of the world, as before observed,—namely, that of *Saints*. Our proper designation, as a Church, is not to be given by our enemies. We do not admit their right in this matter. The God whom we worship, and whose people we are, has alone the prerogative to give us that, even as a parent has the sole right to give his child a name. And while we ignore the right of others to dictate our title, we do not even claim the privilege ourselves. Revelation has decided that point. The word of the Lord, through his Prophet and Revelation, was as follows:—"Thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." This, then, is our name, and none other will we own. Our enemies may stigmatize us how they please, but we heed them not. We no more heed their taunting reproaches and contemptuous raillery than we do the patterings of a hail-shower or the whistling of the wind.

And we would, in conclusion, advise

our brethren, the Elders, the nature of whose calling necessarily brings them often before the public, not to pander to, but to discourage and distinctly disclaim the inappropriate and exclusive title of "Mormons," which the Gentiles have fixed upon us as a brand. Not that we should be too rigid and unnecessarily tenacious and formal in the matter; for, at times, it is wisdom to accept an opponent's terms rather than appear to cavil at mere words, or evince a disposition to misunderstand his meaning. We do not wish to quibble and "make a man an offender for a word;" but we want the world to know our true position and character. We desire to call ourselves by the right name, and we desire others to do the same. As we belong to the Church of God, we wish to call ourselves and to be called by the name which He himself has given us — "Latter-day Saints." The Latter-day Kingdom, spoken of by the Prophet Daniel as ultimately bearing universal sway, is to be possessed by the recognized people of God, not as "Mormons," or as a sect of any kind, but as "Saints,"—even "*Saints of the Most High.*"

DIRECTION OF A WORLD.

(*Continued from page* 182.)

CHAPTER III.

War—all war!—the ceaseless war of Life!
The earth is but a monster battle-field!
Strife—all strife!—a fratricidal strife!
The strong engages and the weak must yield!

War upon humanity well nigh fills up the whole history of the world. All nations have engaged in it. They have wasted their resources, spent their best strength, and exhausted their greatest powers of mind in a fratricidal strife. Ten times ten thousand Cains have dipped their hands in their brothers' blood, while mother Earth has been gorged with the sickening feast of her children's gore.

But the conflict of the sword is not the only nor the greatest war upon humanity. There is a strife in society more exciting and feverish, more subtle and victimizing, more extensive and continuous than the strife on the ensanguined battle-field. It is that universal, social, religious, political, and intellectual war which rages every day, in all nations, between all parties, and with every individual. There have been but few exceptions in the history of the world. Mankind have generally engaged in it. Aye, they have been drawn into the fratricidal strife as into a vortex which whirled them down and bound their powers of resistance. They have been hurried on in the mad direction which society has taken, without power to turn the course or to withstand the current. The only class that may be said not to have warred against humanity is that composed of the holy martyrs, Prophets, and self-devoted mortals, who, while they laboured for the good of mankind, have been especially victims of the general strife.

It is not the design of this chapter to tell how nearly every man is in some manner combatting his neighbour,—how master competes with master, man with man, and nation with nation,—how sect contendeth with sect, party with party, and member with member,—how society makes prostitutes and criminals, and how these outcasts revenge themselves on society. Nor is it our design to attempt to enumerate all the elements that enter into this great fratricidal war. We shall leave that chiefly to the experience and imagination of our readers.

Life is indeed a battle! The instinct to conquest, increase, and extension is an irresistible tendency of our nature. It is one of the signs of man's immortality and of the infinite and insatiable capacities of mind. It is not a disposition which does not naturally belong to man—a disposition which is acquired after birth; but it is an inherent and the most powerful instinct of his being. It is not an appetite of artificial creation. It is more primitive than the animal craving for food; for the latter depends on the economy of man's physical constitution, whereas the former is an inherent, uncreated instinct of his spiritual being. It is the native disposition of the mind, which life only develops.

Shall we conclude, therefore, that the

human race are depraved in their very nature—that they are immortal devils—that their inherent disposition is to prey upon one another? Let us not so blaspheme the great creative Father. Let us not so libel humanity and its Divine Author. But let us rather believe that this disposition, noble in itself, has been perverted and viciously affected by the wrong direction which the world has taken.

We are not now considering that class who seem to manifest in their organizations a low, brutal appetite for murder, —though, were it our design, we could give views of them, and bring in a *pre-existing* state and action. But we are speaking of the battle of life in a national and social capacity — not of sneaking assassination, which all the civilized world condemns, but of that great universal strife in which all nations engage. This does not arise from a fiendish and cruel disposition in man. Millions lament the existence of such a state of things, but are forced to combat in self-defence and from the stern necessity of circumstances.

Foremost in this warfare on humanity are the leading and conquering spirits of our race. They have shown most intellectual and spiritual energy, manifested a will and power that existed but to subdue, and an ambition too big even for the limits of a world. The higher we ascend the scale of being, the greater is the manifestation of this instinctive aspiration to power, increase, extension, and conquest. It has not been the masses, impiously termed the "herd," that have created and kept the strife alive. It is true, they have been the fuel, but not so much the fire. It is the men of great spiritual energy and natural endowments —the princes of intellect, warriors, statesmen, kings, priests, capitalists, and leaders of the people generally, who have engaged mankind in a fratricidal war and lighted the world with an awful conflagration. But do we rail against this power and instinct, which in some have been manifested to an almost superhuman degree? No. It is in their perverted development and illegitimate direction that the evil has consisted.

The battle of life is also the battle of the Gods! But with them it is lawful progress, just increase, the subjugation of evil, conquests in creation, and triumphs in government. God, in rolling out the curtain of creation, and spangling immensity with worlds and systems, manifests the instinct and power of increase, extension, and conquest, in the sublimest degree. When Jesus conquered Death, he achieved a conquest more than human; and when the earth shall be redeemed, a victory greater than that gained by any earthly hero will encircle the brow of the mighty Conqueror. The battle of life among immortals is in a legitimate direction. They subdue creation, march onwards to progression, conquer evil, and increase and extend on righteous principles. But man turns the battle of life upon his fellow man, and makes war upon humanity!

How awful it is to contemplate the perverted direction of this instinct and power as manifested by the leading spirits of mankind. When Alexander conquered a world and wept that there was no other for him to conquer, he exhibited an almost supernatural energy misdirected. If we go to higher beings to see the perversion of this instinct and power, it is still more awful. How necessary it is, therefore, that the immense, varied, and infinite energies, dispositions, and powers of spiritual and eternal beings should be properly directed! How fearful the consequences when they are perverted and misdirected.

How necessary it is that God, whose benevolence, wisdom, experience, and legislative skill are alone adequate to the task, should stand at the head and lead mankind! How essential it is that the world should be under the true system of of government and moving in the right direction! Heaven, earth, and hell show the *same* powers and instincts travelling in the opposite paths and developed for good and evil. Mark the difference!

(*To be continued.*)

"WHOEVER is the original aggressor, a feud seldom continues long ere both parties are to blame. Even the aggrieved individual has something to concede; and the way to induce the other to acknowledge his greater offence is for him to confess his lesser one. It is the mark of a noble and ingenuous mind to confess an error and solicit its forgiveness."—*James.*

BUCHANAN'S REPORT ON THE UTAH REBELLION.

Congress having called upon the Administration to lay before the House information relative to the Utah question, Mr. Buchanan has responded to the demand.

The *New York Herald says*:—

"The call upon the President for information as to whether the people of Utah are in rebellion against the Federal authorities has been responded to. The documents, however, contain nothing of importance on the subject that is not familiar to the public."

Now, we must insist that this is placing matters in the wrong light. Congress should not have called upon the Administration for information as to whether the people of Utah *are* in rebellion; but it should, with the stern spirit of justice, have demanded information as to whether the people of Utah *were* in rebellion at the time that Government despatched an expedition to subdue that people by military force. Mr. Buchanan, on his part, should not have dared to cast so great a slur on American justice and the consistency of American laws, nor on the dignity of his high office, as to have attempted to prove that the people of Utah *are* in rebellion, until he had first shown, upon the strength of constitutional and adequate investigation, that the people of that Territory *were* in rebellion, and that his extreme measure was justifiable, lawful, and necessary. It would then have been time to consider events subsequent to and consequent upon that measure. But to leap over all this and stand upon a state of things of his own creating, to hide his own culpability, blundering, informality, and unconstitutional course in the issue,—to *drive* the people to the attitude of self-defence and indignant protestation against being made the victims of extermination and wholesale slaughter,—and then to triumphantly endeavour to show that they are in rebellion, is the most extraordinary burlesque on justice that the world has ever witnessed. It is like jumping over the judgment-seat, acting the character of "Jack-Ketch" *impromptu*, and then complaining that the victim struggled. A most dignified character surely for the representative of a great nation, and a most novel and summary way of administering justice! To give another illustration:—A policeman goes into the house of an individual that is in some manner obnoxious to him or his friends, and commences to beat the man with his bludgeon; whereupon the assailed, to preserve his life, resists, and the judge condemns him for breach of the peace and an assault on an officer of the law.

Now, the whole matter hangs on the decision as to whether the people of Utah *were* in rebellion, and whether Mr. Buchanan's course has been justifiable, constitutional, and duly formal. If they *were* in rebellion in point of fact, but, instead of being legally shown by a constitutional investigation, that fact has only been assumed, and upon this assumption the Administration has unwarrantably acted, and consequently committed itself to an unlawful and informal policy, then that error should, even now, be remedied, and all further movements suspended, until due investigation shall have given a proper basis to further proceedings. If such investigation should be found to establish the fact, which the Saints indignantly deny, that the people of Utah *were* in rebellion, then they should be punished accordingly. But we protest against pre-judgment of the case, and an assumption of guilt, especially when the accused continues to plead not guilty. We insist, also, that the point at issue is not whether the people of Utah *are*, but whether they *were* in rebellion. Mr. Buchanan and his coadjutors are alone responsible for their blundering and unconstitutional policy, and for all its past or future consequences. For the planning, the conducting, and the termination of *that* Expedition they must answer.

The statement of the *Herald*, that "the documents, however, contain nothing of importance on the subject that is not familiar to the public, after the extreme measure of Government and advanced state of affairs, reflects shame on the Administration, and is presumptive evidence that a constitutional proceeding would not have answered its wicked and oppressive designs. Why, the public are "familiar" with "nothing," whether of little or great "importance," that has been duly and legally shown.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 200.)

[December, 1842.]

Extract of a letter from Orrin Porter Rockwell, superscribed to N. K. Whitney, dated Philadelphia, December 1, 1842, whither he had gone to escape the hands of those who sought his life in Missouri:—

"Dear brother Joseph Smith,—I am requested by our friend Orrin Porter to drop a few lines informing you that he is in this place. His health is good, but his spirits are depressed, caused by his being unable to obtain employment of any kind. He has applied in different parts of the city and country, but all without success, as farmers can get persons to work from sunrise till dark for merely what they eat. He is most anxious to hear from you, and wishes you to see his mother and children and write all particulars, how matters and things are, and what the propects are. I pity him from the bottom of my heart. His lot in life seems marked with sorrow, bitterness, and care. He is a noble, generous friend. But you know his worth: any comments from me would be superfluous. He will wait in this place until he hears from you. Please write immediately, as it will be a source of great comfort to him to hear.

If Joseph is not at home, brother Whitney will be kind enough to write. He says every other one he has come across has been afraid of their shadows, but he watches them well. He comes to see me every day, and I keep him a close prisoner! But he does not complain of my cruelty, or being hard-hearted, but, when with me, seems resigned to whatever punishment I may see proper to inflict: but he takes it in good part. Answer this as soon as received.

Yours truly,
S. Armstrong,
for Orrin Porter.

Friday, 2nd. Sat as Mayor on trial of Amos Davis, who was fined in the sum of $25 for breach of city ordinance for selling spirits by the small quantity. In the evening, called on Elder Richards and Bishop Whitney to take an appraisal of the Printing Office establishment, preparatory to a lease to Elders Taylor and Woodruff for the term of five years.

Saturday, 3rd. Called at the Printing Office several times. In the afternoon, attended the Municipal Court in the case of Amos Davis, for breach of city ordinance, &c.

Sunday, 4th. The weather being very wet, I remained at home all day.

The High Council of Nauvoo met, heard, accepted, and adopted the report of their Committee for dividing the city into ten Wards, for transacting Church business, as follows:—

The First Ward is bounded on the north by the city boundary line, and on the south by Brattle-street.

The Second Ward is bounded on the north by Brattle-street or the First Ward, and on the south by Carlos-street or the Third Ward.

The Third Ward is bounded on the north by Carlos-street or the Second Ward, and on the south by Joseph-street or the Fourth Ward.

The Fourth Ward is bounded on the north by Joseph-street or the Third Ward, and on the south by Cutler-street or the Fifth Ward.

The Fifth Ward is bounded on the north by Cutler-street or the Fourth Ward, and on the south by Mulholland-street.

The Sixth Ward is bound on the west by the Mississippi river, and on the east by Main-street or the Seventh Ward.

The Seventh Ward is bounded on the west by Main-street or the Sixth Ward, and on the east by Durfee-street or the Eighth Ward.

The Eighth Ward is bounded on the west by Durfee-street or the Seventh Ward, and and on the east by Robinson-street or the Ninth Ward.

The Ninth Ward is bounded on the west by Robinson-street or the Eighth Ward, and on the east by Green-street or the Tenth Ward.

The Tenth Ward is bounded on the west by Green-street or the Ninth Ward, and on the east by the city boundary line.

Monday, 5th. In the morning, attended in council with brother Hyrum and others on bankruptcy, making an inventory of our property, and schedule of our liabilities, that we might be prepared to avail ourselves of the laws of the land as did others. Afternoon, had

conversation with brother Green. In the evening, attended the Masonic Lodge.

Tuesday, 6th. Attended the trial of an appealed case of Amos Davis before the Municipal Court. Judgment confirmed.

Wednesday, 7th. Dined with Elder Orson Hyde and family. Elder Hyde has this day returned home from his mission to Jerusalem. His presence was truly gratifying. Spent the day with Elder Hyde and drawing wood.

Thursday, 8th. Spent the day at home. Received a visit from Elder Hyde and wife.

This day, Thomas Ford, Governor of Illinois, in his inaugural address to the Senate and House of Representatives, remarked that a great deal has been said about certain charters granted to the people of Nauvoo. These charters are objectionable on many accounts, but particularly on account of the powers granted. The people of the State have become aroused to the subject, and anxiously desire that these charters should be modified so as to give the inhabitants of Nauvoo no greater privileges than those enjoyed by others of our fellow citizens.

Friday, 9th. I chopped wood all day. My brother Hyrum started for Springfield to attend to his case of bankruptcy, with Benjamin Covey as witness. Willard Richards, William Clayton, Henry G. Sherwood, Peter Haws, Heber C. Kimball, Alpheus Cutler, and Reynolds Cahoon accompanied them to attend to my case, present testimony to the Government that I was in Illinois at the time Boggs was shot—consequently could not have been a fugitive from the justice of Missouri, and thus procure a discharge from Governor Ford, on Governor Carlin's writ for my arrest. The weather was very cold, and the travelling tedious; yet my messengers travelled thirty-four miles, and stayed with my brother Samuel Smith, who kept a public-house at Plymouth.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 3, 1858.

MAGNIFY YOUR CALLING.—We presume there is hardly a member of the Priesthood who has not uttered the exhortation, "Magnify your calling,"—hardly a Saint who has not heard it reiterated many times, and who is not almost as familiar with it as with the command enjoining baptism for the remission of sins. Nevertheless, we are persuaded that but few realize the extensive signification of the injunction—that but few are impressed with the great meaning which those three words, "Magnify your calling," embody.

Brethren and sisters, what is our calling? Elders of Israel and officers of the Church generally, what is our calling? We are called to be the Saints of the Most High—to bear that name which Prophets, Apostles, martyrs, and the holiest mortals of earth have borne—a name which angels reverence. We are called to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that we may "show forth the praises of Him who hath called" us "out of darkness into his marvellous light." We are called to be the oracles of God—to be the recipients of the Holy Ghost—to be the repositories of the revelations of heaven and the riches of eternity—to be the saviours of mankind, and to hold the powers of eternal lives. We are called to be the Latter-day Israel—to become the head of the nations—to be the earthly instruments to accomplish the great restitution, to bear off the kingdom triumphant, and ultimately to be the lawgivers of the world.

What a high calling, then, is ours! How much is comprehended in its scope!

But this must be made something more than a mere pretentious and unsupported claim. We have to become such in *reality*. There is not a member of the Church but looks forward for such a destiny to be eventually realized by the Saints. But they have to magnify their glorious calling, qualify themselves for the mighty work, prepare themselves for this high destiny, and *fulfil* all that has been spoken concerning the exaltation of Israel. "Aye, there's the rub!" It is one thing to be called, and another thing to be chosen. It is joyful to have a glorious destiny open before us; but it should not be forgotten that the race has to be run and the goal reached. When the Saints dwell on the prophecies concerning them, they should remember that to a great extent they have to fulfil them. It is one thing to have a high calling, and another thing to magnify it. The practical working out of this grand destiny, we fear, is too often overlooked. But our religion is a practical religion; and unless the Saints work out this destiny, they will never realize its attainment. To this practical point we would draw attention.

How, then, does the matter stand with the Priesthood generally? They should endeavour to realize, in the performance of their calling, all that appertains thereunto. In government, they should manifest, by their works, skill, tact, comprehension, wisdom, and legislative abilities unequalled by the Gentiles. Their Pastorates, Conferences, Districts, and Branches should show such an organization, order, system, and obedience, so that a very child could work the celestial machinery, if necessary. They should be the best business men in the world, keep clear accounts, and be more than ordinarily straightforward and honest in their official dealings; and in the accumulation and judicious appropriation of means, they should excel all other economists. In preaching, they should be more enthusiastic, energetic, simple, comprehensive, truly eloquent, *learned in truth*, effectual, and powerful than any other preachers. Let them endeavour to excel and be efficient in all their administrations. Let bungling, muffery, and inefficiency, henceforth and for ever be considered a disgrace. They should also endeavour—especially Pastors, Presidents, and Elders—to become skilful in the judgment of human character, and familiar with the manners, customs, movements, legislation, profitable literature, art, science, and business of all nations,—indeed, as much as may be useful for the upbuilding and Glory of Zion, and compatible with their missions. Knowledge and experience are in no case worthless. Unless prepared and qualified, they never will be appointed to govern kingdoms and give laws to the world; nor would nations submit to their rule, or the world receive their laws. Do you understand this matter, brethren? Will you prepare and qualify yourselves by your practice now for the great future?

As for the Saints—the non-official members of the Church—they must magnify their calling; for it is a high and holy one. In *all* things they should make themselves superior to their Gentile neighbours of the same rank, opportunities, and social and intellectual advantages. But more especially should they make themselves acquainted with the revelations, purposes, and wisdom of Heaven. Have they not the sublimest religion, the grandest destiny, and noblest motives to stimulate them? There is not a publication of the Church but they should endeavour to obtain and partake of its light. Especially should this be the case with the European Saints in reference to the *Star*. All should either read it or have it read to them; and there is not a young brother or sister that ought to be excused from subscribing to it regularly, and diligently making themselves acquainted with its contents. The old might have the plea that they cannot read; but this is no excuse for the young. They should *learn* to read.

Many disgrace their calling, disgrace their religion, and disgrace themselves. Take

from some their Priesthood or Presidency, and what is left? Nothing but a mass of worthlessness and inefficiency. Instead of magnifying their calling, they are drags upon it. They would pull it down to their own level. To tolerate them, you have to look over the men, and keep your eye upon their Priesthood, which they dishonour. Were it not for their calling, they would be nothing. Let such remember that the time will come when they will be nothing in very deed! There are also some Saints who, were it not for the name, would not be known from devils,—and those that claim the name of Israel, who would not be known from Gentiles.

Now is merely a day of trial and of temporary arrangements. When the great balance of accounts is struck, it will be seen who have been worthy, and perhaps that day will show a remarkable turning of things upside down. It is not improbable that some, who have been high in the Church and held important and responsible offices, will then be less than "hewers of wood and drawers of water;" and humble, worthy men, now unknown, may then be exalted among the Gods. At that day our subject, "Magnify your calling," will have a more pointed meaning!

MESSAGE OF GOVERNOR BRIGHAM YOUNG TO THE LEGISLATURE,

DELIVERED IN GREAT SALT LAKE CITY, DECEMBER 15, A.D. 1857.

(*From the "New York Daily Tribune."*)

Gentlemen of the Council and House of Representatives,—The people, for the promotion of whose advancement in correct government you are now assembled in a legislative capacity, are so remote from the high-wrought excitement and consequent entangling questions common to the populous marts of national and international commerce,—are so little prone to deem mere property, rank, titles, and office the highest prizes for human effort,—and, through enlightened choice, are so invariably peaceful and law-abiding, that your duties partake but in a small degree of that varied, perplexing, and intricate description so characteristic of the legislation of most, if not all other communities. But, however orderly and upright are a people, the changes and experience incident to transpiring circumstances, and consequent new views and events, afford ample scope for the exercise of that candid deliberation and prudent forethought, without which legislation is liable to be far more detrimental than beneficial.

Those unparalleled habits of industry, sobriety, order, and respect to the just rights of all, which so pre-eminently distinguish the occupants of a region uninviting to dwellers in more favoured climes, have continued in a rapidly-increasing ratio to advance Utah to a position in social and political progress worthy the highest commendation. During the past year, for reasons well understood, our progression has not been so particularly marked by improvements under appropriations from the Territorial treasury as it has by unostentatious, persevering, and skilful, individual efforts, most successfully applied to extending the area of our tillable land, to the gradual introduction of a more economical, systematic, and judicious cultivation of the various products adapted to our soil and climate, to the requisite care and improvement of stock, to the erection of more commodious private dwellings, and to a large and highly encouraging increase in domestic manufactures. These pursuits and their results, in the comparatively humble, limited, and tardy mode, as yet compelled by the time, thought, and means that can be devoted to their conduct and attainment, are tame and uninteresting to those who dwell amid the whirl of mental and physical energies, constantly taxed to their utmost tension in the selfish, unsatisfying and frenzied quest of worldly emolument, fame, power, and maddening draughts from the syren cup of pleasure; but they are laying for us and our children a foundation broad, deep, strong, and durable, upon which, through the blessings of our God, to rear a superstructure for the temporal well-being of ourselves and the thousands upon thousands who will seek unto us for sustenance and the enjoyment of the inalienable rights of civil and religious liberty.

Whether our agricultural interests, though so broadly underlying and essentially up-

holding all other avocations, require at present the further aid of special legislation, may well be questioned, since private enterprise has accumulated individual means until our agriculturists and graziers are abundantly able, either singly or by a combination of a few of the more energetic, to procure those approved labour-saving machines, and import those kinds and numbers of domestic animals that their ripening experience may dictate. And aside from that constantly-increasing experience and ability, and a higher tone of energy in their application, the Deseret Agricultural and Manufacturing Society have, through the appointment, from time to time, of lectures upon these and other practicable branches of industrial pursuits, and the annual distribution of prizes for the best specimens of home products, diffused a laudable emulation for attaining superior excellence in every department pertaining to our temporal advancement, insomuch that, with the facilities as yet at our command, it would appear advisable to still leave those and kindred interests to the able management and fostering care of that Society. True, their recurring annual fair, held in this city in October last, owing to circumstances beyond their control, was by no means so fully attended, nor the articles in exhibition so numerous and varied as would otherwise have been the case. Still the most casual observer could not but note and be gratified with the abundant evidence of the industrial prosperity of our Territory.

The mechanical skill of our artisans, so far as material would permit, has also been assiduously applied to the home supply of those necessaries and comforts so essential to well-ordered civilized society, thus freeing us, in a goodly degree, from the heavy tax of imported goods; yet there is an ample and ever-increasing demand for the products of their labour, at very liberal rates of compensation, which will, doubtless, afford all necessary inducements for home manufacture, to the full extent of the raw materials in our possession, except, perhaps, in the article of iron. They, also, in common with all other classes of our producers, share proportionally in the benefits arising from the annual exhibition of their handiwork in our fairs.

In some instances, especially so in relation to the sugar cane, cotton, wool, and dye stuffs, the want of the raw materials has been a serious drawback. It therefore affords me the greater gratification to be able to inform you that there is a fair prospect, at an early date, that our wants in those particulars will be amply supplied, independent of the burdens of importation. The Sorghum, or Chinese sugar cane, has been generally and successfully cultivated in small patches, in a great variety of soil throughout many of our settlements, and has been proved to be well adapted to a wide latitude of our climate. This plant is an almost invaluable acquisition, being singularly prolific in seed, as well as in a large amount of most excellent forage, and affording a remarkably large proportion of juice, highly charged with saccharine matter, which can easily be manufactured into a syrup, almost, if not quite equal, to the far-famed golden syrup of the sugar refineries, thereby relieving us from the necessity of submitting to a burdensome drain of our circulating medium, or the deprivation of a healthful article of diet. A small crop of a very good sample of cotton was successfully cultivated in our southern settlements during the past season, also a few stalks of indigo; and preparations are being made in that region for the production of cotton and indigo to supply our demands, as speedily as indigo seed can be procured in sufficient quantity. Madder can be raised in all our settlements; and it is a matter of astonishment that no seed of so useful and easily cultivated a plant has ever been brought into this Territory, so far as I am informed; and it is to be hoped that our friends abroad will take the earliest steps to supply this want. Our quantity of wool is still far short of an adequate supply, chiefly caused by a measurably culpable inattention to the care of so valuable a class of stock as are our sheep, and to depending too much upon foreign supplies, which are at any time liable to be beyond our reach. Your influence, counsels, and example can do much towards encouraging the production of wool and flax, that our spinning wheels and looms be not compelled to stand idle, and the people caused to suffer through their own improvidence in affairs within their reach and comprehension.

The manufacture of iron has not been prosecuted with that success so fondly anticipated and so much desired; but an engine having been furnished to the company, it is expected that all compatible attention will be given to supplying an article which enters so largely into our various daily operations. In fine, there is no known limit to the resources kindly provided in the elements surrounding us, no trammel upon the skill and energies of the people to hinder any from putting forth their talents to the fullest stretch for enriching, beautifying, and making heavenly the mountain and desert region in which our lot is cast.

Our schools, to those unacquainted with the facts and circumstances connected therewith, may seem not to have received that attention which their importance demands:

at the same time, each Ward throughout the Territory has provided one or more comfortable school-houses commensurate with the number of pupils to be accommodated; and proportionably more has been done in Utah for the true enlightenment of the rising generation than has ever been accomplished, under like conditions, in any other portion of the Union. And aside from the stated hours and exercises of schools, education is constantly attainable from books, from conversation, from reflection, at home; abroad, in highways and byways: and as its developments implant the desire for still higher attainments, academies, colleges, and universities will arise at the summoning wand of increasing wealth and leisure for learned requirements, until, ere long, we shall as far outstrip the world in every branch of true science as we now do in that knowledge which savoureth of eternal lives. In this great cause, also, your influence and example can be made productive of much good, even though your judgment should lead you, during your present session, to waive direct legislation upon this subject.

Reports from the Auditor and Treasurer, which I have the honour herewith to transmit, will furnish you the requisite information touching the condition of the financial affairs of the Territory.

The parent Government exercises a general supervision over the aborigines within its borders; yet a brief allusion to the red men within and around Utah may not here be inappropriate, the more especially since the expense of their care and support has, from the beginning, fallen almost exclusively upon us, and, from present appearances, bids fair to do so altogether; and still, after we have invariably fed and clothed them, and treated them with the utmost forbearance, in proper consideration for their degraded condition, if we do not turn out and, safely and without charge, escort to their destination those passers-through who have cheated and then poisoned and wantonly slain untutored savages, lying and corrupt presses throughout the Union will send forth against us a united and prolonged howl of base slander and false accusations, charging upon us all the murders and massacres occurring between the Missouri River and the Sierra Nevada Mountains, with the sole intent to excite to frenzy a spirit for our extermination. However much we may be disposed to deplore that savage usage which wreaks indiscriminate vengeance, we still more deeply deprecate that double-dyed villany of fiendish editors and their lie-loving readers, who wilfully suppress and falsely colour facts and subvert truths, for the sole purpose of raising an unhallowed hue-and-cry against an innocent people; for those editors and readers have been better taught; and suggest that if all such characters would organize themselves into patrolling Vigilance Committees, for the purpose of restraining the cruel and outrageous conduct of a portion of the annual passing emigration, they would soon learn that the Indians are far oftener, if not always, when difference of education and habits is included, "more sinned against than sinning;" that the most forbearing will not forever patiently endure a continued tirade of unjust threats, abuse, and vituperation; that kindness is much more winning than severity; and that the inhabitants of Utah, as ever, are at home noiselessly pursuing their peaceful avocations, and struggling to mete out even-handed justice to all, irrespective of creed or party. But, however Government may neglect, and however enemies may rage and falsely accuse, the experience derived from a long observation of the yearly improvement in some of the most degraded Indian tribes upon the Continent strongly prompts me to again recommend the continuance of that humane policy so uniformly pursued by Utah towards her wild denizens, gradually leading them like children in the rudiments of civilization, which has so often resulted and will ever result in saving lives that would otherwise have been and otherwise will be destroyed, and which my judgment dictates to me to be the wisest, most humane, and even cheapest policy that can as yet be adopted.

You are already aware that, upon examining the bids for carrying the mail on the route between this city and Independence, Mo., in the Fall of 1856, the contract for that route was awarded to Mr. Hyram Kimball, a citizen of this Territory, in compliance with a rule requiring the acceptance of the lowest responsible bid. You are also aware that the requisite service began to be put upon that route so early as February last, upon the first unofficial intimation of the acceptance of the bid, and several weeks before the arrival of official notification, the letter containing that notification having wintered at the Devil's Gate in care of a mail conductor in the employ of the former contractor. So soon as that notification came to hand, arrangements were entered into for the services of the requisite number of trusty and efficient men to transport the mail and select station points at convenient distances, and erect suitable buildings, and provide grain and forage thereat; animals and vehicles were rapidly forwarded throughout the whole length of the route; and with such liberality and energy were these proceedings conducted, that, instead of occupying and often exceed-

ing the schedule time of thirty days, as had heretofore been the custom in the most favourable seasons of the year, the trips were performed in a less and still lessening number, until Mr. John R. Murdock and Company took the July mail through in the unprecedented short time of fifteen travelling days, with every prospect for even that brief period being still further shortened. This prompt, safe, and reliable service, attained by the expenditure of upwards of $125,000 in a few months, was well understood in the Post Office Department in Washington; but, instead of even making punctual quarterly payments at the low contract rate of $23,600 a year, and extending every legal facility and encouragement in their power to the contractor, that Department, taking an unjust and altogether unwarrantable advantage of a clause wisely designed for the protection of public rights, tyrannically disannulled the contract, alleging as cause for such outrageous usurpation, naught but a failure in commencing the service at the time required, when they well knew that service was put upon the route weeks before the arrival of the acceptance of the bid, unduly detained through the fault of their pet contractor, and bolstering that allegation with the false and slanderous assertion—"The unsettled state of things at Salt Lake rendering the mails unsafe under present circumstances." To all human appearance, such conduct could only have been actuated by the fell design to prevent Utah from receiving a single dollar of public money for the performance of public service honourably contracted for, even though that service were performed in a praiseworthy manner hitherto unexampled, and to deprive us, if possible, from becoming acquainted with the exterminating plans concocted in Washington against the most loyal Territory known since the days of the Revolution. Would they have dared to thus treat any State or any other Territory, or to have even suggested such treatment? Every one knows that they would not. What is obviously the only inference to be drawn from such tyrannical usage by so important a Department of the General Government? That a deep-settled and pre-determined plan has been agreed upon to deprive us of every vestige of constitutional rights; for that usage accords only with the cry, constantly reiterated throughout the States, "Destroy the inhabitants of Utah," thereby compelling a numerous portion of the citizens of our boasted Republic to fall back upon the indefeasible right of self-defence, and adopt lawful measures for their own protection.

It is a matter of deep regret that officers of a Government, founded at so great a sacrifice by our forefathers upon "a land choice above all other lands,' have become so sunken in degradations as to have utterly lost sight of those pure and just principles embodied in the Constitution, and prefer, in the mad pursuit of low, grovelling, and selfish aims, to adopt and carry out that suicidal policy, a persistence in which can but end in rending to pieces a nation that otherwise might become the happiest and most powerful on the globe. Reckless office-holders and office-seekers have their poisoned fangs so deeply buried in the vitals of the body politic, and are so thoroughly organized and drilled in the defence and attack of the spoils, while the tradesmen, the mechanics, the husbandmen, and the humble labourers—the real virtue and sound intelligence of the Republic—are so busily occupied in their daily toil, and, except here and there a few, are so little aware of the dire portent of the future, and of the measures necessary for insuring public tranquility, that it is a discouraging task to attempt arresting the turbid current of official corruption that would sweep every vestige of truth, virtue, and human rights from our unhappy country: but the crimsoned satellites of plunder, oppression, and usurpation may rest assured that every friend of liberty will resist their destructive progress and stand fast by the Constitution and all laws conformable therewith.

True, all human-instituted governments contain more or less of the weakness pertaining to imperfection; and to this law our Government is by no means an exception. Still I am not acquainted with any man-made form of government in which are sown so few of the seeds of its own dissolution. Lovers of justice as were the Revolutionary patriots,—endowed as they were in their deliberations and acts, with a good proportion of that wisdom which cometh from above, and wielding an influence seldom attained by so small a number, yet they were unable to devise a republican form of government without a system of checks and balances, dividing the federative power into three distinct branches, controllable only by the will of the sovereign people. Their former experience makes it matter of no surprise that in their deliberations and acts they leaned so strongly to the side of the largest degree of individual freedom, nor, having suffered so sorely under the cruel rod of religion established by secular power, that they so clearly and strenuously guarded and guaranteed the widest scope to freedom of conscience and consequent right of worship in accordance therewith. But with the sound judgment and experience possessed by those great statesmen, it is only another evidence of the weakness incident to huma-

nity, even when acting under the best of motives, that, after having so long groaned under the bitter oppression of British colonial rule, and successfully struggled for the establishment of the inherent right of each and all to "life, liberty, and the pursuit of happiness," with the positive guaranty that every one should be privileged with and protected in the blessings flowing from a republican form of government, whose characteristic consists solely in the well-defined and well understood fact, that the rulers and laws shall proceed only from the election and consent of the governed, they should in April, 1784, pass resolutions, and in July, 1787, over two months previous to the adoption of the Constitution, pass an Ordinance specially legislating for American citizens residing on public domain, directly contrary to the very genius of the Articles of Confederation by which they had mutually pledged each other they would be guided. And that very legislation, contrary as it was to the authorities and limitations of the Articles of Confederation existing at the time of the passage of the celebrated Ordinance of '87, and to those of the Constitution adopted in the same year, as well as to the great truth embodied in the Declaration of Independence, that governments derive their just powers from the consent of the governed, could be and was endorsed by Americans, so long as the usurped power was exercised in justice; and the portion of that illegal legislation copied into "Organic Acts" for Territories could still be endured, were it not so grievously abused, as is the case when officers are attempted to be forced upon a free people contrary to their known and expressed wishes. Still, looking, as our patriot fathers measurably did, to the governmental experience and example of the mother country, and surrounded as they were by so many conflicting views and entangling questions, it is not a subject of so much surprise that they inadvertently took so illegal a course as it is that an early Congress, under the Constitution, continued to perpetuate and endeavour to make legal that which neither was nor ever could be law, without first destroying or remodelling the very Constitution from which Congress derives its power to act. And again, the course of that Congress is by no means so surprising as that Congress after Congress, with a lengthening experience in the workings of the governmental machinery and a boasted increase of enlightenment, should still continue to fasten a portion of that unconstitutional relic of colonial barbarism upon American citizens, whenever a laudable spirit of enterprise induces those citizens to lawfully occupy and improve any portion of the public domain. And it is most surprising of all, that Americans occupying public domain in Territories have so tamely submitted to such long-continued and obvious usurpation.

(*To be continued.*)

THE "TIMES'" REVIEW OF STANSBURY'S "EXPEDITION TO THE VALLEY OF THE GREAT SALT LAKE."

The *Times* has recently given the public a review of Captain Stansbury's official report of his "Expedition to the Valley of the Great Salt Lake." After lauding the work as the "principal key to the geography of this strange country," and informing its readers that "his survey was made at the expense of the United States' Government," and that "it was also printed by order of the Senate, with that ample illustration by means of maps and engravings which the flourishing state of their finances admits," the *Times* makes reference to his description of society and the character of the people in Utah. It affords another evidence of the pandering spirit of the press to popular prejudices and bigotry, and of the determination of our enemies to hide the true character of the Saints and to throw discredit on any testimony, no matter how reliable, that gives a favourable view of the people of Utah. It is an unworthy disposition even in the *Times*. By such expressions as the following, it seeks to lessen the weight of the testimony of an honourable gentleman, simply because it is favourable to the Saints :—

"It was the singular result of Captain Stansbury's mission that he was so struck by the worldly prudence which combined with their fanaticism, that he bore an emphatic testimony to their consequent prosperity.

"Assistance, and even hospitality, appears to have been afforded, and Captain Stansbury accordingly came to view their domestic institution with a tolerance which is remarkably conspicuous in the following passage." [Here follows the passage.]

The foregoing shows the mean and contemptible spirit of the writer, and his disposition to *blot* that part of the report creditable to the Saints, though, in every other respect, he admits that it is "unquestionable." Those who have read the Captain's work know that he has not represented the prosperity of Utah as "consequent" on a combination of "worldly prudence and fanaticism." After stating that "nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community," he thus accounts for this state of things:—"I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise counsels of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected."

Because of the "assistance" and "hospitality" afforded him, the Captain did not "accordingly" "view their domestic institution" and social state generally with "tolerance." It was on *facts* that this view was based. All honourable men, Gentile officials, merchants, and others who have sojourned in Utah have viewed them with equal tolerance, and have borne testimony "even" to their "hospitality." When the Anti-Mormon press cannot let the simple statement of a gentleman of high character and talent come before the public until blotted, it shows unmistakeably the spirit that inspires it; and when we see our enemies resort to their mean tricks and dodges to blacken evidence and testimony favourable to the Saints, it looks to us the offspring of black hearts. We then have the following closing paragraph:—

"Possibly the Captain's impressions might have changed if he had enjoyed the opportunity of a longer residence. At all events, he could not at the present day insist, as he then did, on the loyalty of the Mormons to the Government of the United States, maintaining that 'a more loyal and patriotic people could not be found within the limits of the Union.' Such expressions suggest doubts of Captain Stansbury's political discernment, though the geographical value of his work, especially at the present time, is unquestionable. For the latter reason only we point it out to our readers as at least enabling them to follow the transactions now commencing."

When Captain Stansbury maintained that "a more loyal and patriotic people the Union," he did so from the evidence could not be found within the limits of before him. He simply narrated facts and merely acted the part of a faithful historian. He related the unprecedented call for five hundred of our best men under circumstances more aggravated than have been known in the experience of any other people. He told how that call was responded to. He bore testimony to the enthusiastic celebration of American independence by the people of Utah in the face of all their wrongs. He heard the patriotic speeches of their leaders and made extracts therefrom. Such evidences of loyalty had never been given by any State or Territory in the Union. Therefore his statement was merely a statement of facts, and not the bare expression of an opinion. It had nothing to do with his political discernment either to suggest doubts or confidence. Any other honourable and truthful man, relating the same events and doing justice to his narrative, would have said as much, no matter what might have been the value of his "political discernment." In this Lieut. Gunnison and others have not been far behind the Captain. The events of the present day do not at all affect the stubborn facts of the past. And the most that can be said is that the Saints have been driven beyond the point of forbearance.

But does not the *Times* know that the true test of loyalty does not consist in sanctioning the oppressive and exterminating measures of any Administration, but in a people's fidelity to the Constitution and to the integrity of the basis of the great Federal Union? Does it not know that the Constitution gives no sanction for a President to turn a Nero and rush on society with his hordes to butcher American citizens, and that it does not demand of a State or Territory that it should tamely submit to such slaughter as the test of loyalty? The *Times* states, in this same review, that the "Expedition" was "intended for their complete subjugation." Does it not know that the Constitution does not contemplate the "complete subjugation" of "a loyal and patriotic people?" Does it not remember that this "Expedition" for the "complete subjugation" of the Saints was despatched prior to the events of the "present day," and that the "present" is

the consequent of that *past* act? Have the brains of the writer been wool-gathering, that he could write so much inconsistency, and so commit himself in one article.

For the "geographical value of his work" "*only*," says the *Times*, "we point it out to our readers." That is, that they may see the path through which an army is to be led to the "complete subjugation" of Utah. It is another evidence that the Saints have rightly read the designs of their enemies, and that their conduct has manifested another act of "loyalty" to the Constitution, as well as faithfulness to their own rights.

VARIETIES.

To Draughtsmen.—By slightly damping or breathing strongly on a pencil drawing, it will be fixed so as to preserve it from being rubbed out.

Passing Events.—The former sentence of Rudio, the accomplice of Orsini and Pierri, is commuted to penal servitude for life. In Milan, robberies and public street outrages have lately been unusually frequent and alarming. The ex-King of Delhi has been tried, found guilty, and banished for life to the Andaman Islands. His life was spared in consequence of it having been previously guaranteed to him by General Wilson. Oude, at the date of the last despatch, was being invaded. Shorapore was captured on the 8th of February, and the Rajah taken prisoner at Hyderabad on the 12th. The Bareilly rebels were defeated on the 10th February. An address, signed by 3,000 natives, has been sent from Bombay to the Queen, expressing their indignation at the atrocities committed by the Bengal soldiery.

A VOICE FROM ZION.

Ye Saints of the Lord, attend and be still:
For Jehovah has spoken from Zion's fair hill:
His kingdom has come!—let the winds waft the strain
From one end of the earth till it echoes again.

The voice of an angel has published the news—
Salvation has come for both Gentiles and Jews:
The Gospel of Jesus again has been given,
That God's will, on earth, may be done as in heaven.

Now high waves the standard of Zion's great cause;
The nations will see it, and learn of her laws:
The honest in Bab'lon, who now sit at ease,
Will rally around, as it floats in the breeze.

The heavenly Sun, with a sevenfold light,
Will soon chase away the dark shadows of night
From the face of the earth, which has long been oppress'd:
She is panting for freedom, and longs to have rest.

Rejoice, then, O Israel, and shake off your fears;
The long night is breaking—the daylight appears:
Go, sound the glad tidings, and make the earth ring
With anthems of praise to your God and your King.

A. Ross.

Address.—John H. Kelson, Charlotte Cottage, back of Gloucester Street, New Passage, Devonport, Devon.

MONEY LIST, MARCH 13—19, 1858.

	£	s.	d.
David Davies	0	15	0
T. A. Jeffery (per W. Bayliss)	10	0	0
Edwin Scott (per W. Bayliss)	4	12	0
A. N. McFarlane	2	0	0
John Davis	4	0	0
Carried forward	£21	7	0
Brought forward	£21	7	0
B. W. Brindle (per W. Budge)	6	0	0
Henry Brown (per W. Budge)	3	0	0
John Clarke (per W. Budge	1	10	0
	£31	17	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XX. Saturday, April 10, 1858. Price One Penny.

WHAT IS THE TRUE CHARACTER OF JOSEPH SMITH?

BY CHARLES W. PENROSE.

Everybody who has any knowledge of the events of the age has heard something of Joseph Smith, the "Mormon" Prophet; and all, except those who are too indifferent to form an opinion, have passed judgment in their minds upon his pretensions. Very few, however, have fully examined the evidence which has been offered on both sides of the subject; therefore they have not all arrived at the same conclusion.

Some persons have placed him in the list of religious enthusiasts led by their own overwrought imagination to *believe* themselves inspired of God and to *fancy* themselves the subjects of heavenly communications. Others have stated their conviction that he was one of the greatest *impostors* that ever disgraced the footstool of the Almighty. Others, again,—and these are in the minority,—have declared to the world that they are positively certain that he was one of the greatest *Prophets* that ever came with "the burden of the word of the Lord."

A proper understanding of this subject is of the greatest importance to the human family; for, if Joseph Smith was a vile deceiver, or himself deceived, all the world should be warned against his system and influence. If he was a Prophet of God, commissioned to declare to the inhabitants of the earth a message from heaven, then all the world should know it, that they might receive the glad tidings and obey the commandments of the Great Jehovah.

Let us, then, examine the conclusions which have been formed concerning him; for, considering the nature of his pretensions, it is as certain that one of these conclusions is correct as it is sure that the others must be erroneous. If it can be proved that two of these opinions are false, it follows, as a matter of course, that the other is the true view of the subject.

We will first examine the statement that Joseph Smith was deceived by his own fanaticism and led away by an excess of religious zeal. To do this properly, it will be necessary to enquire briefly into some of his history and pretensions.

He informs us that, when about fourteen years of age, he became much concerned upon the subject of religion, and that, through the diversity of the creeds of the day, he commenced the study of the Scriptures for the purpose of finding out the religion of Jesus Christ; that, through reading the New Testament, he was led to enquire of the Lord in secret and earnest prayer in a grove near his father's house. Here, he informs us, in

answer to his prayers, two glorious beings showed themselves to him in open vision, who informed him that the creeds of the various existing sects were opposed to the doctrines of Christ, and promised that the Gospel in its purity and fulness should in due time be made known to him.

Some three or four years subsequent, he was visited in his chamber, at night, by an angel of God, whose glory was beyond description, and who communicated to him the intelligence that he was called of God to commence the Latter-day Work—the preaching of the Gospel, the gathering of Israel, the preparing the way for the second coming of Messiah, and the ushering in of the Millennium. He was also enlightened upon the existence of certain sacred records containing the history of the American aborigines, who were descendants of a branch of the house of Israel. This visit was repeated three times in the same night.

Through the intelligence received in this vision, he went, on the 22nd Sept., 1823, to a hill about four miles from Palmyra, Wayne County, New York, U.S.A. Here he discovered the "records," enclosed in a stone box and buried in the side of the hill. The angel who appeared to him the previous night now stood before him again, gave him further information concerning the work that he was to accomplish, and instructed him to present himself at that place from year to year, until he was prepared, by experience and the intelligence which should be given him, to take the records into his own possession, and use them for the purpose designed.

For four successive years he presented himself at the appointed place, and each time received instruction from the heavenly messenger; and, on the 22nd September, 1827, obtained possession of the records, consisting of a number of plates resembling gold, filled on both sides with engravings in unknown characters. With the plates was an instrument called the Urim and Thummim, by the aid of which he translated the characters into the English language, after transcribing some of the hieroglyphics and sending them to the learned of America, who were unable to translate them. The book was published in 1830, containing nearly six hundred pages, almost as much matter as the Old Testament. Its title was "The Book of Mormon." (For a more complete account of these things, see "Remarkable Visions," by O. Pratt.)

Now, if any person will carefully examine the above statements, we think he must be forced to the conviction that Joseph Smith was not deceived by his imagination, but that he either saw these visions and received the records, or invented these stories to deceive the world. Passing over the statement about the angel appearing three distinct times in the same night—if true, evidently for the purpose of assuring him that he was *not* deceived, and, if false, certainly not a *delusion*, but a plain *fabrication*,—let us reflect upon the account of the discovery of the records, the visits year after year to the place of their concealment, the work of translation day after day, and month after month, as circumstances allowed him opportunity, until a large volume was produced of several hundred pages!

If there should be an individual who still believes that Joseph Smith was deceived into the belief of having received heavenly visions, even he must admit that no man, however excited, unless quite insane, could *imagine* that he received those records under the circumstances described, that he had them with him year after year, and that he translated the characters upon them, when there was no characters to translate! But supposing, for the sake of argument, that it was possible for him to be deceived into this belief, what shall we say to the testimony of the "Three Witnesses," (see their testimony prefacing the Book of Mormon,) who affirm that an angel of God came down from heaven *to them*, and exhibited before *their* eyes the sacred records, while the voice of Jehovah from the skies proclaimed that they were translated by His power and authority; and to the testimony of the "Eight Witnesses," who testify that they saw the plates with their natural eyes, and handled them, and knew of a surety that Joseph Smith had them in his possession? Were they also deceived? If so, it is evident that Joseph deceived them; and he would therefore appear before us, not in the light of a religious enthusiast, but as an artful knave imposing upon the credulous.

It is certain, therefore, that Joseph Smith was either a true Prophet Divinely inspired to bring to light hidden things, or a base impostor who invented a cunning tale for some sinister purpose.

Next, we will investigate the statement that Joseph Smith was a base impostor, who devoted himself to the task of deceiving the world. When we hear of a great scheme of fraud, or of an attempt made by any person to deceive the world or an individual, we are naturally led to ask the question, What were the *motives* of the impostor, or what object had he in view? More especially is this the case when the impostor arrogates to himself the authority of the Deity, and attempts to deceive the world upon so important a subject as salvation. Men have been known to impose on others for the mere pleasure of deceiving them; but these have been petty, mean scoundrels, with nothing great or noble in their character; and their sphere of operations has been within a very narrow compass; for their souls were not large enough to conceive of anything grand or extensive. That Joseph Smith was not a man of this stamp, there is no need to argue; for his whole course, from the announcement of his first vision to his death at Carthage, proves undoubtedly that his vast energies were devoted to the accomplishment of some great purpose; and if that purpose was not to establish the kingdom of God, to reveal truth to the world, and to prepare the way for the coming of the Lord Jesus, for what did he labour? Why did he continue, in the midst of deep suffering and unparalleled persecution, to follow the course which he commenced?

Some, perhaps judging by their own love of Mammon, have stated that his object was to accumulate riches. If, like a hireling priest, he had required his followers to provide him with a handsome salary, or to yield up their property for his private and particular benefit, there might be some foundation for that idea; but, so far from this, we find him teaching the doctrine that the servants of God should travel "without purse and scrip," depending for their support upon the *voluntary* contributions of those friends whom the Lord should move upon to assist them. "But," says one, "did he not require his followers to pay the tithe of their property and increase?" He did; but these tithings were not to swell *his* coffers. Certain men, who were sustained in their calling by the vote of the people, received the tithings for the benefit of the whole Church, such as the building of Temples, the spreading of the Gospel, the relief of the widow and the orphan, &c.

"But," says another, "it is commonly reported that when people with property joined his Church, he forcibly deprived them of their wealth and left them to starve or shift for themselves." It is *very* easy to make accusations against any man. The greatest difficulty—as anti-Mormons have found by experience—is, to prove them. If Joseph Smith deprived any one of his property, why was this not proved before a Court of Justice, and judgment passed upon him as a swindler and a thief? Many a court of law in America would have been pleased to convict him, if there had been the slightest evidence on which to found a conviction; and the very fact of his never having been convicted is circumstantial proof that these flimsy stories are as false as they are absurd.

Can it be shown by any one that Joseph ever did accumulate wealth by the system which he established? No, it cannot; and when we consider the dreadful suffering, both of mind and body, which he endured through that system, we are led to conclude, if he had commenced his career with the idea of becoming rich in this world's goods, that, after suffering so much and failing in his designs, he would have abandoned a course so unprofitable and dangerous. Besides, a man with so great a mind as his—for it is now almost universally acknowledged that he was a man of great intelligence and powerful abilities—could have obtained wealth in a much easier way by a course either honourable or dishonourable. No man is fond of suffering; no one takes delight in pain inflicted upon himself: therefore, if Joseph had formed the design of becoming rich, he would, after failing in his first attempts, have turned his talents into another channel and invented some plan less likely to produce pain and more likely to produce riches. But, notwithstanding increased opposition and trouble, though the floods of persecution swelled to an overwhelming torrent, he still continued on his way, never swerving, never faltering; but, until he lost his life because of the principles which he advocated, in every circumstance acting without personal pecuniary benefit, as the Prophet of the Lord and the revealer of His will to mortals.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 206.)

OBJECTION.

"There is an account [in the Book of Mormon] of persons going *by the Red Sea* from Jerusalem to the wilderness. The Red Sea is not in the way from Jerusalem to the wilderness. Then, in the wilderness, three days' journey, we are told of a river, where there *never was a river*. Then this river is said first to empty itself into the Red Sea, and then into the fountain of the Red Sea! Evidently the ignorant man who wrote all this nonsense, or spoke it, knew nothing of the geography of the wilderness, and knew little about seas, and rivers, and fountains."—"*The Doctrines of Mormonism*," *published by the Religious Tract Society.*

ANSWER.

The author of the foregoing objection commences it with a false statement. He says, "There is an account of persons going *by the Red Sea* from Jerusalem to the wilderness." (The italics are his own.) But WHERE does the Book of Mormon, or any other book, give such an "account?" We are entirely unaware of the existence of the said account: indeed, we have no hesitation in affirming that the objector never read anything of the kind either in the Book of Mormon or in any other book published by the Latter-day Saints. The statement is his own, and, like many others of his in the tract before us, entirely false. We know just as well as he does that "the Red Sea is not in the way from Jerusalem to the wilderness; and we never heard or read any intimation that it was. Instead of Nephi giving an account of his father and family's "going by the Red Sea from Jerusalem to the wilderness, he, on the contrary, describes their going from Jerusalem into the wilderness, even down *to* the neighbourhood of the Red Sea! In order to prove the correctness of our statement and the falsity of our objector's forged "account," we need simply to subjoin Nephi's own words, and let him speak for himself:—"And he [Lehi] left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness; and he came down by the borders near the shore of the Red Sea; and he travelled in the wilderness in the borders which are near the Red Sea." (1 Nephi i. 13.)

Having thus evidenced the fallacy of our opponent's commencing statement, and leaving the reader, without further comment on that point, to determine for himself what credence the author is entitled to, we now proceed to consider his next objection. He says—"Then, in the wilderness, three days' journey, we are told of a river, where there *never was a river*." Nephi, it is true, says—"It came to pass that when he [Lehi] had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water." In contradiction to this, our objector affirms that in the wilderness alluded to "*there never was a river*." How does he know that? Supposing that he had himself traversed that region, and found no river there, would even that prove that no river existed there 2,000 years ago? History tells of many rivers in different parts of the world which cannot be found now, having long been dried up. Will, then, our objector, to *carry out* his principle, denounce such historical records as false? Then, again, it does not follow, because Nephi speaks of a river in the wilderness, which ran into the Red Sea, that it was a river like the Thames, the Severn, or the Mississippi! It may have been, and probably was, a very *small* river—what we would call a brook or rivulet. He says, "And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water." There is nothing novel in the idea of small rivers being found in a wilderness. Scripture and history will furnish the objector with ample evidence of this. We have his assertion that in the wilderness between Jerusalem and the Red Sea, where Lehi and his family

travelled, "*There never was a river*"—an assertion as false as it is bold; and we have, on the contrary, Nephi's testimony that in his day, at any rate, there *was* one, and that he and others pitched their tent by the side of its stream. In the absence of proof to the contrary of this record, we therefore have—to say the *least* of it—just as good reason for believing Nephi's statement as we have that of our objector's. And, until he is prepared to offer something more than bare denial, or mere contradictory assertion, we are likely to continue to hold our present views of the subject.

Our opponent also objects that "This river is said first to empty itself into the Red Sea, and then into the fountain of the Red Sea." If he assumes, or wishes the reader to infer, that Nephi speaks of "the Red Sea" and "the fountain of the Red Sea" as two distinct things, he is mistaken, and such an inference would be far from the truth; for both expressions evidently refer to the same thing. Of course there is nothing strange in the idea of a river running into the Red Sea. Is there, then, anything particularly objectionable in the Red Sea being spoken of as a fountain? Perhaps the author of the tract on "The Doctrines of Mormonism" might not have so designated it, had he been in the writer's or the translator's place. And, in that case, if he had, we should not be inclined to make him "an offender for a word"—especially if he made no pretensions to learned accuracy. So long as we get an honest man's meaning, we do not wish to quarrel about his terms, when they are the best he has to give. But what great objection can be urged to the phrase, "fountain of the Red Sea?" The Red Sea was a gulf—a portion of the sea which is the great fountain of water. True, the rain descends from the clouds of heaven to fertilize the earth: but whence do the clouds obtain the water which they thus rain down? True, the rivers flow into the sea: but whence are they supplied? From secondary sources, which are relatively termed "fountains." But whence are those fountains supplied? From the sea itself, which is not only the vast reservoir, but also the great fountain of waters. Its "waters *under* the earth" bubble up here and there, hydraulically, in the form of springs, thus supplying lakes, rivulets, rivers, &c.,—the rivers emptying themselves into the great reservoir again, to be continually re-supplied from the same source, according to the course of nature. If, then, the sea itself is the universal fountain of the earth's watercourses, and the Red Sea, or Gulf, is a part of it—what is called by geographers an "arm of the sea"—stretching into the land, between Arabia and Africa, we would ask, where is the great inconsistency of applying the term "fountain" to it? The river which Nephi speaks of flowed into the Red Sea. And can our criticizing objector undertake to prove that that great gulf which, as an arm of Ocean, stretched so far into the Arabian shore, was not itself the very fountain whose "waters, under the earth," really supplied the stream of the river Laman, which thus again, as Nephi says, "emptied into the Red Sea?"

Our opponent winds up his remarks as follows:—"Evidently the ignorant man who wrote all this nonsense, or spoke it, knew nothing of the geography of the wilderness, and knew little about seas, and rivers, and fountains." We are not aware that Nephi *professed* to know much about "the geography of the wilderness," except what he learnt by experience while passing through it. But we are inclined to think that he practically knew quite as much about it as his wise opponent, who, we presume, was never there. The latter may, perhaps, know a little "about seas, and rivers, and fountains;" but all his knowledge put together could not enable him to disprove the correctness of Nephi's record. He may ridicule and seek to throw discredit on the Book of Mormon, by calling a servant of God an "ignorant man," and his testimony "nonsense." But what of that? Disparaging plain evidence is not overturning it or nullifying it. It is very easy to deride that which cannot be fairly disposed of. Scoffing children could lustily call an aged prophet a "bald head!" and shout with all their might, "Go up, thou bald head!" Yet that sacred head, though bereft of hair, might enshrine more knowledge and sterling wisdom than a host of theirs. So also a child of larger growth, wonderfully wise in his own conceit, may, in contemptuous depreciation of the outward knowledge of a man of God (who, in matters of vital import, is far a-head of him), cry out in pious mockery, "Go *down*, thou bald

head—thou ignorant man! Down with thy nonsense! What dost *thou* know about the geography of the wilderness—about seas, and rivers, and fountains?" But all such balderdash will amount to nothing. Merely crying down evidence disproves nothing. Calling black white does not make it so; neither does calling white black prove it to be so. Designate a rose by what other name, however disagreeable, we may, a rose it will still remain, and will emit the fragrance of a rose, even after its leaves are dead. Both Nephi and his translator Joseph are now numbered with the dead; but the memory of their honoured names, their virtues, and their character will still live and flourish; and the rich legacy which they have left the world will never decay or be forgotten. They and their work will remain, and the memory of their names be cherished and revered by untold millions long after the names of their enemies are forgotten and blotted out of the pages of the book of life.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 216.)

[December, 1842.]

Mr. Davis, of Bond county, introduced a resolution to the House of Representatives at Springfield, concerning the Charter of Nauvoo, and urged its repeal.

Mr. Hicks was in favour of having the State arms taken from the Mormons.

Mr. Owen thought they had no more than their quota.

[The arms referred to consisted of three cannon or six-pounders, and a few score of muskets, swords, and pistols, which were furnished by the United States to Illinois, for the supply of her Militia for common defence, of which the Nauvoo Legion had received but a small portion to which it was entitled.]

My brother, William Smith, representative to Hancock county, colleague with Mr. Owen, made the following speech in the House, in reply to Mr. Davis:—

Mr. Speaker,—I beg the privilege of making a few remarks on this subject. This, sir, seems to be a question which has excited, to a very considerable extent, the attention of members who compose this honourable body. But, Mr. Speaker, it does really appear to me that this is a question that has been gotten up quite prematurely; for I doubt not many members here have not yet had the opportunity of learning what privileges are granted in the Nauvoo City Charter.

The subject which the gentleman has raised is only an assumption. I doubt not that if the subject had been fairly investigated, and weighed equally in the balance, by every candid individual in the community, that prejudices of this kind would not have obtained such a hold upon the public mind. In the estimation of genuine democracy, the rights of the people of Nauvoo are just as sacred as those of any other people. The people that live there should have just the same privileges extended to them as are awarded to Springfield, Chicago, Quincy, or any other city in the State.

It is true, indeed, that they have laboured under many embarrassments. The public mind has been heated in regard to what were supposed to be their chartered privileges. But you, Mr. Speaker, are well aware that all the corporate privileges that they enjoy have been granted to them by a previous Legislature. Upon that occasion all that was done was not considered, by any, more than an act of justice towards them. They had no greater rights or privileges given them than were already enjoyed by the citizens of Quincy or Springfield. The people have chartered privileges in both of those cities, and we have the same in Nauvoo. Our condition in that respect is not at all different from Chicago, Alton, and many other chartered cities in this State. It would be hardly worth while, Mr. Speaker, to detain either you or this honourable body by making many preliminary remarks in respect to our religion. This is a matter that cannot at all come under the purview of this Legislature.

I do not fancy myself placed here before a body of sectarians invested, in their own estimation, with authority to enact rules for the government or regulation of any sect, upon matters of religion. I do not suppose that I stand in the presence of persons dis-

posed to take away one single religious right pertaining to the people among whom I dwell.

But what could legislation, in regard to this matter, effect? What would it prove? It would neither prove Joseph Smith to be a Christian nor that Tom Thumb came from the moon. It would prove nothing in reference to the principles of any body of religionists. But I do not feel it my prerogative to enter into a discussion of religious principles here. I know very well that the people called "Mormons" are thought to be a very strange people. I come right from among them, and you can all judge whether or not they seem to have the appearance of a strange animal of seven heads and ten horns. You can all decide for yourselves whether, from the appearance I present, I should be numbered among outcasts, or be ranked among human beings.

One word further as to the chartered privileges. They have, as this honourable body is well aware, assembled a population of from five to ten or fifteen thousand inhabitants. It is in consequence of the privileges granted in their Charter that they have been induced to do this. Nauvoo is not, as some may erroneously suppose—a city composed entirely of Mormons. I can inform gentlemen that Methodists, Presbyterians, Baptists, Universalians, in short, many of different kinds of religion, and even infidels may be found there; and all these are tolerated there, just as in any other community. A great many persons have gone to Nauvoo, and there invested their property. They are now engaged in the erection of buildings, which, when consummated, will cost enormous sums of money. But, should the Charter of that city be repealed, individuals who now consider themselves rising to wealth, in consequence of what has been done by a former Legislature of this State, will be reduced to wretchedness and want. In that event, property now worth three to ten thousand dollars will not be worth five hundred, or nothing in comparison to that amount.

There is another point, Mr. Speaker, to which I would call your attention, and that is to the observations which have been made in regard to taking away from the citizens of Nauvoo the State arms. Well, suppose that should be done, would that effect anything? They are now organized, and have under existing laws drawn a certain portion of the public arms. In that, wherein are they acting differently from any other citizens? They have not even that equal portion of arms that they are entitled to by law. Where would be the object in taking away the public arms from the Militia of this State? It surely cannot be believed that there is any danger of the Mormons' breaking out and killing the people. There is no more danger of that than there is that five, six, or a dozen old women and a few boys should do the same thing. Is this State to be carried by a hue-and-cry of that kind raised by politicians? I own that it is not the design of that people even so much as to molest a hair on the head of a single individual; but that, on the contrary, it is their intention in all things to conform to the Constitution and laws of the land. If prejudices have been accumulating upon the public mind calculated to produce the expression that they are villains, such prejudices are entirely unfounded. It is a great mistake to suppose the contrary. Those people consider themselves bound by the laws, and endeavour to obey them. Have they not, I would ask, contributed their portion towards replenishing your county and State revenues? Have they ever refused to pay their taxes? Have they not always been both ready and willing to obey both the civil and military laws of this State? Where, then, is the necessity that this honourable body should enact a law taking away from them their chartered privileges?

I will not, Mr. Speaker, detain you or this honourable body much longer. I am heartily sorry that a blow has been aimed at the chartered privileges of Nauvoo. I speak in defence of my constituents upon this occasion, feeling myself bound to do so, not by any former pledges, but by principle. I believe in defending the cause of the defenceless, as has already been remarked. All that we claim is equal rights and equal provisions. I would remark, for the satisfaction of my own feelings in this matter, that I was some little interested in the event of the last election. I then was engaged in the cause of Democracy, enlisted in the campaign of canvassing my county; and, in consequence of the many prejudices that were excited against the "Mormons," as they are called, I was placed under circumstances of most unparalleled embarassment; but still I thought it a favourable opportunity to unite the Democracy of the county.

I know that considerable political capital has been made by the question of Mormonism and anti-Mormonism. Perhaps one thing that now contributes to that result is, that there are hints in the Governor's Message in regard to a repeal of the Nauvoo Charter. It is a circumstance within my own knowledge that, previous to the last election in Hancock county, some few individuals there made strong efforts to get our votes for the Governor's election. By exertions made there, more than a thousand votes were cast for the Governor by Mormon

influence; and since I have been here, a gentleman of opposite politics has said to me, "Now your Governor is paying you off."

I do not allude to this to wound the feelings of any person whatever. I do not consider that the recommendation of the Governor was designed to effect the repeal of our Charter. All that we have to say is, that we throw ourselves upon your mercy. As Democrats, we ask for equal justice and equal rights. Give us those rights, and we are content: without them, we are deprived of that which was purchased by the blood of our fathers.

Saturday, 10th. In this day's paper, William Smith gave his valedictory, resigning the editorship of the *Wasp* to Mr. John Taylor.

Tuesday, 13th. I continued to chop and haul wood, and attend to my domestic concerns. My delegation arrived at Springfield about three o'clock this afternoon, and found the repeal of the Nauvoo Charter in a high state of agitation in the Legislature.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 10, 1858.

WORKS NOT WORDS.—The text is itself a sermon. It does not require argument to prove the correctness of the principle and the superiority and power of "works" above "words." Nor does it require amplification or much illustration to bring its truthfulness to the understanding and obtain general consent. It is not an abstract matter, difficult to grasp, realized only by a few of the highest intellects, and illustrated only once or twice in an age. Nor is it something which is but faintly traced in the circumstances of life, the events and movements of the world, or the history of mankind. It is strongly marked everywhere—in every cause and among all nations,—in every age, movement, undertaking, and reformation,—in all development, progression, and experience. There is hardly a person but what has often proved how valueless are words, unless made valuable by works. Indeed, how many have been deceived and ruined by words which have been but treacherous pledges of good works. How much people have been led to expect by the fair words of rulers, politicians, masters, subordinates, relations, friends, debtors, and creditors; and how often has everybody been disappointed; for corresponding works have not followed, and their words have been found worthless.

Our subject is not chosen because of its being little understood, or because of the principle which it embodies being without a thousand illustrations in everybody's experience to make them familiar with its force; but because, like all other maxims and principles, it requires to be continually kept before the mind and more especially *brought home.* Men often forget the lessons which experience teaches, seldom take the matter to themselves, and are prone to condemn in others that which they are ever committing in their own persons. Though every one realizes that works and not unsupported words, should obtain, yet how generally is the opposite the case. Not only is this the case in men's associations and engagements with one another, but they carry it to their professions of religion and into their covenants with God. It is worthless and bad enough when it is between man and man; but when it enters into their religious duties, it is solemn mockery offered to their Maker.

The time has been when a splendid discourse, a beautiful testimony and an excellent prayer was highly valued, and often taken in lieu of good works. Now, we have no disposition to detract from the real value of such; but we would call the

attention of the Saints to the fact that the present is eminently a day of works rather than words, speeches, testimonies, and prayers, no matter how excellent. We believe in such, if accompanied by good works; but if not, our faith is exceedingly weak as to their value. If there ever was one period of time above another when works and watching stood before words and prayer, it is now. We like to hear splendid discourses, beautiful testimonies, and nice prayers, if they are accompanied by corresponding actions. The former, of themselves, have but little intrinsic value. If they are mere wind, they are valueless. It is the latter that give weight and worth to the other. The Saints may make as large promises as they feel disposed, if they will only fulfil them. Prayers, testifying, and words generally can be far better dispensed with than watching and working. But, as Carlyle expresses it, in his quaint manner, "Labour is worship;" and when that labour is directed to the building up of God's kingdom, it is the highest form in which man can adore his Maker.

Many have declared how firm they were in the Gospel, and how immovable they stood, who, when trial came, clouds passed over them, or difficulties arose, have lost their faith and gone out of the way. We have often remarked how easy such have been thrown out of the right path, how loosely they held the pearl of great price, and how soon they returned as a sow that was washed to wallow in the mire. Some men who make these same "beautiful testimonies" and "nice prayers," and tell of the many "wonderful manifestations" they have had, their devotion to the cause, and how much they would sacrifice for the truth, will at the same time begrudge a penny to build up the kingdom, and scarcely lend an effort to roll it forth. Our estimate of their words is in proportion: experience has taught us the lesson. Others declare that they will die for the cause, make extraordinary promises, and assert that there is nothing that they can be called upon to accomplish that they are not willing to do. Yet, at almost the first call to *do*, they will back out. There is hardly an apostate who has not made all these pretensions.

The experience of all the Saints has doubtless more or less accorded with our own in this matter. Our faith is generally stronger in men of few words than in those who promise much; for we have found the good works of the former to exceed those of the latter; and "Works before words" is our motto. But if men profess much, we expect them to perform accordingly: so does God. And if they do *not* promise, we expect them to *do*: so also will God; for it is a duty which Saints especially owe to Him.

It would be well if all would remember what they have testified, promised, and professed, and then endeavour to work to that mark. If they made this their rule, there would not, as a general thing, be much cause for complaint. We would, however, much rather see men *live* for the kingdom of God than hear them declare that they would die for it; for those who make such declarations too seldom fulfil their promises; while men who will *live* for the cause do not so often shrink when they are called upon to *die* for it.

The Apostle James uttered a wise maxim when he said, "Show me thy faith without thy works, and I will show thee my faith *by* my works." Let all the Saints make this their motto, and always remember and manifest that this is a day of works rather than of words.

DEPARTURE.—The ship *John Bright*, Captain Cutting, sailed for New York on the 22nd instant, having on board eighty souls of the Saints from the Scandinavian Mission; also nine from this Mission; all under the Presidency of Elder Iver N. Iverson. This company intend to proceed to Canada or Utah this season.

FOREIGN CORRESPONDENCE.

UNITED STATES.

New York, March 9, 1858.

President A. Calkin.

Dear Brother,—I improve the first opportunity to inform you of my safe arrival in this city on Saturday, the 6th instant. Our passage was a few hours more than two weeks, and as pleasant generally as could be expected at this season of the year. We mostly had head winds during the voyage; and while we were passing through the *Devil's Hole*, the sea treated us very unceremoniously—stove in our bulwarks, and carried off some parts of the vessel, which, although not most agreeable to us, will no doubt be appreciated by quite a number of ship carpenters, who will find employment in making the necessary repairs.

Among the passengers aboard, were several Turks—Mohammed Pasha, the Turkish Rear-Admiral, and his suite; consequently, we flattered ourselves that we were not the only *Jonahs* aboard, as polygamists, in case any were looked for.

On arriving here, we learned that Dr. Clinton had left for St. Louis, *via* Washington, accompanied by Elder A. M. Cannon. Elder W. I. Appleby we found well in spirits, but in poor health of body.

No emigration of importance is expected over the Plains other than the Elders who may return.

To all appearance, the Government is fully determined to prosecute the pending war with Utah, and supplies and reinforcements will be forwarded early. Animals are already purchased in the West for early movements from the frontiers, and Captain Marcy has obtained 1,400 animals—horses and mules, with which he has to leave Mexico for Camp Scott, at Bridger, about the 10th of this month. His march to Mexico is said to be the most severe ever known. In snow from three to five feet deep. At times they could only make three miles a day. They lived eleven days on mule flesh alone, without salt, and lost forty-four out of sixty-six animals which he took with him. It is said he lost only one man. Colonel Johnston is fearful of his being cut off by Indians or "Mormons;" but, should he arrive in camp successful. Colonel Johnston says he shall advance upon G. S. L. City, without waiting for reinforcements from the States. It is also said that the Colonel has sent to the Flatheads and other Indians in Oregon for animals.

Congress is still in session, doing nothing, and worse than nothing, at which business they intend to continue as long as possible.

The very unsettled and threatening condition of affairs in Kansas and other general news you will learn from the papers you receive.

Elders J. W. and S. B. Young and L. H. Hatch arrived here on the 25th ultimo, and left for Burlington, Iowa, on the 27th, where Elders Snyder and Green are with animals which they have purchased in the North and Canada.

The *Underwriter* has not yet arrived, but is daily expected, having been spoken some days since, about five days out.

I am not yet decided whether or not to stop in this city until their arrival.

No general organization of the Church remains in the Eastern States. Certain men have been appointed to take charge of districts, into which the Conferences have been divided, for the purpose of winding up unsettled business; but no one has been appointed to take the general oversight.

I expect to hear from our Delegate at Washington to-day, but not in time to send you any word of him by this mail.

You may expect to hear from me again before leaving the States.

Elders Haight, Harrocks, Appleby, and Stenhouse wish a very kind remembrance to you, your Council, and the brethren in the Office; in which most fervently, with prayerful solicitude for you and all Saints, joins your brother and fellow-labourer,

S. W. RICHARDS.

AN old negro, crossing the river from a dancing frolic, lost his oars, and came near swamping. In terror, he fell down on his knees, and exclaimed—"O massa Lord, if eber dow be gwine to help old Ira, now 's de time!"

MESSAGE OF GOVERNOR BRIGHAM YOUNG TO THE LEGISLATURE,

DELIVERED IN GREAT SALT LAKE CITY, DECEMBER 15, A.D. 1857.

(*From the "New York Daily Tribune."*)

(*Concluded from page 222.*)

Ever since the more odious features in the Ordinance of '87 have been omitted in Organic Acts more recently passsed by Congress for Territories, which acts are but illegal patterns after that unconstitutional Ordinance, officers are appointed to rule over American citizens in Territories, and to have a voice in the enactment, adjudication, and execution of Territorial laws; and worse still, those officers are frequenly appointed from a class well known, through the rightfully expressed wishes of large majorities, to be justly objected to by those whom they are appointed to govern. Call you that republican? It is British colonial vassalage, unconstitutionally perpetuated by tyranny and usurpation in the powers that be. It is difficult to conceive how a people so enlightened as are Americans should for so long a period have suffered themselves to be measurably disfranchised by usurpations curtailing their rights when passing a hair-line from a State into a Territory, more especially when that changing of locality is to result in the improvement of regions that would otherwise remain waste.

It is foreign to my present purpose to detail that policy which should have governed from the beginning in relation to enlightened residents in our Territories, a policy that would not have curtailed them in the least constitutional right, and would thereby have utterly excluded that odious and suicidal inconsistency existing from the first until now between the form and the administration of our Government, and would have caused the administration as does the form, to guarantee equal freedom to all, in Territory as well as State; but will merely remark, in passing, that the continued practice of that wretched inconsistency has done and is doing much to undermine the fair fabric of American liberty.

Utah also, like other Territories, saw fit to waive those constitutional rights so illegally denied to citizens who cross certain hair-lines of a common country, to extend the area of civil and religious liberty; and an Act organizing our Territorial Government was passed by Congress on the 9th of September, 1850. Fortunately for us, a wise and good man then occupied the executive chair of our nation,—a statesman whose sound judgment and humane feelings prompted him to extend to us our rights, so far as the "Organic Act" and hungry office-hunters would permit. He appointed a part of the customary appointees in accordance with the wishes of the people, and no doubt thought that he had appointed good men to fill the remaining offices; but in this he was partially disappointed, being deceived by the foolish, although very common habit of recommending men who are not worthy. I am also confident that his successor endeavoured to make as good appointments for us as circumstances and unwise counsels and recommendations would allow; but, during his administration, prejudice began to set in strongly against Utah, and he was so unfortunate as to appoint, at the instigation and solicitation of a then influential Senator in Congress, a person who proved to be as degraded as his capacity would admit, and who, it is reported, came, acted, left, and still acted in accordance with the instructions from the Senator who procured his appointment, but in a manner outraging morality, justice, humanity, law, and even common decency.

The members and officers of the last Legislative Assembly, familiar with the evils visited upon the innocent by the miserably bad conduct of certain officials heretofore sent here by Government, knowing that all republican governments—which both our General and State Governments are, in form—are based upon the principle that the governed shall enjoy the right to elect their own officers and be guided by laws having their own consent, and, perfectly aware that, by the Constitution, residents in Territories are guaranteed that great right equally with residents in States (for Congress has not one particle more constitutional power to legislate for and officer Americans in Territories than they have to legislate for and officer Americans in States), respectfully memorialized the President and Senate to appoint officers for Utah in accordance with an accompanying list, containing the names of persons who were her first choice for the offices placed opposite those names; but, if that selection did not meet with approval, they were solicited to make the appointments from a list containing other and a larger number of names of residents, who

were also the choice of the people; and if that selection was also rejected, to appoint from any part of the Union, with the simple request, in such event, that the appointees be good men. In this matter of appointment of officers, what more rights could the most tyrannical in a republican government ask a Territory to waive? Yet, up to this date, no official information concerning the action, if any, taken upon that memorial has ever reached us.

Time glided by, and travellers and newspapers began to confirm the rumour that the present Executive and a part of his Cabinet had yielded to the rabid clamour raised against Utah by lying editors, corrupt demagogues, heartless office-hunters, and the ignorant rabble, incited by numbers of the hireling clergy, and were about to send an army to Utah with the sole and avowed purpose, as published in almost every newspaper, of compelling American citizens, peacefully, loyally, and lawfully occupying American soil, to forego the dearest constitutional rights, to abandon their religion, to wallow in the mire and worship at the shrine of modern civilization and Christianity, or be expelled from the country or exterminated. Where now are constitutional rights? Who is laying the axe at the root of the tree of liberty? Who are the usurpers? Who the tyrants? Who the traitors? Most assuredly those who are madly urging measures to subvert the genius of free institutions and those principles of liberty upon which our Government is based, and to overthrow virtue, independence, justice, and true intelligence, the loss of either of which by the people, the celebrated Judge Story has wisely affirmed, would be the ruin of our Republic—the destruction of its vitality. And ex-President James Madison, among other purposes, declared it to be the purpose of Government "to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction."

Has Utah ever violated the least principle of the Constitution, or so much as broken the most insignificant constitutional enactment? No; nor have we the most distant occasion for so doing, but have ever striven to peacefully enjoy and extend those rights granted to all by a merciful Creator. But so unobtrusive and wise a course does not seem to please those who live and wish to live by office and those who make and love lies; and since those characters are numerous, and also powerful through well-disciplined organization, and since Utah has yielded right after right for the sake of peace, until her policy has emboldened the enemies of our Union, it must needs be that President Buchanan, if he has ordered an army to Utah, as reported—for he has not officially notified me of such a movement by his order—has at length succumbed, either of choice or through being overcome, to the cruel and nefarious counsels of those enemies, and is endeavouring to carry out a usurpation of power which of right belongs only to the people, by appointing civil officers known to be justly objectionable to freemen, and sending a so-called army under mere colour of law, to force those officers upon us at the point of the bayonet, and to form a nucleus for the collection and protection of every gambler, cut-throat, whoremaster, and scoundrel who may choose to follow in their train. Such a treasonable system of operations will never be endured, nor even countenanced, by any person possessed of the least spark of patriotism and love of constitutional liberty. The President knew, if he knew the facts in the case, as he was in duty bound to do before taking action, that the officials hitherto sent here had been invariably received and treated with all the respect their offices demanded, and that a portion of them had met with far more courtesy than elsewhere would have been extended to them or their conduct deserved; he also knew, or had the privilege of knowing, that the Memorial to the last Assembly, as already stated, respectfully informed him that Utah wished good men for officers, and that such officers would be cordially welcomed and obeyed; but that we would not again tamely endure the abuse and misrule meted by official villains, as were some who have formerly officiated here. Such being a few of the leading facts, what were the legitimate inferences to be drawn from the rumours that the President had sent a batch of officials, with an army to operate as their *posse?* That he had wilfully made the official appointments for Utah from a class other than good men, and placed himself, where tyrants often are, in the position of levying war against the very nation whose choice had made him its chief executive officer.

Fully aware, as has been justly written, that "patriotism does not consist in aiding Government in every base or stupid act it may perform, but rather in paralyzing its power when it violates vested rights, affronts insulted justice, and assumes undelegated authority," and knowing that the so-called army, reported to be on its way to Utah, was an undisguised mob, if not sent by the President of the United States, and if sent by him in the manner and for the purpose alleged in all the information permitted to reach us, was no less a mob, though in the latter event acting under colour of law, upon learning its near approach, I issued, as in constitutional duty bound, a Proclamation

expressly forbidding all bodies of armed men, under whatsoever name or by whomsoever sent, to come within the bounds of this Territory. That so-called army, or, more strictly speaking, mob, refused to obey that Proclamation, copies of which were officially furnished them, and prosecuted their march to the neighbourhood of Forts Bridger and Supply, (which were vacated and burnt upon their approach,) where it is said they intend to winter. Under these circumstances, I respectfully suggest that you take such measures as your enlightened judgment may dictate, to insure public tranquility and protect, preserve, and perpetuate inviolate those inalienable constitutional rights which have descended to us—a rich legacy from our forefathers.

A civilized nation is one that never infringes upon the rights of its citizens, but strives to protect and make happy all within its sphere, which our Goverment, above all others, is obligated to accomplish, though its present course is as far from that wise and just path as the earth is from the sun. And, under the aggravated abuses that have been heaped upon us in the past, you and the whole people are my witnesses that it has more particularly fallen to my lot, and been my policy and practice to restrain rather than urge resistance to usurpation and tyranny on the part of the enemies to the Constitution and Constitutional laws, (who are also our enemies and the enemies of all republics and republicans,) until forbearance under such cruel and illegal treatment cannot well be longer exercised. No one has denied or wishes to deny the right of the Government to send its troops when, where, and as it pleases, so it is but done clearly within the authorities and limitations of the Constitution, and for the safety and welfare of the people: but when it sends them clearly without the pale of those authorities and limitations, unconstitutionally to oppress the people, as is the case in the so-called army sent to Utah, it commits a treason against itself, which commands the resistance of all good men, or freedom will depart our nation.

In compliance with a long-established custom in appointing officers not of the people's electing, which the Supreme Court of the United States would at once, in justice, decide to be unconstitutional, we have petitioned and petitioned that good men be appointed, until that hope is exhausted; and we have long enough borne the insults and outrages of lawless officials, until we are compelled, in self-defence, to assert and maintain that great constitutional right of the governed to officers of their own election and local laws of their own enactment. That the President and the counsellors, aiders and abettors of the present treasonable crusade against the peace and rights of a Territory of the United States may reconsider their course and retrace their steps, is earnestly to be desired. But, in either event, our trust and confidence are in that Being who at his pleasure rules among the armies of heaven and controls the wrath of the children of men; and most cheerfully should we be able to abide the issue.

Permit me to tender you my entire condence that your deliberations will be distinguished by that wisdom, unanimity, and love of justice that have ever marked the counsels of our Legislative Assemblies, and the assurance of my hearty co-operation in every measure you adopt for promoting the true interest of a Territory beloved by us for its very isolation and forbidding aspect; for here, if anywhere upon this footstool of our God, have we the privilege and prospect of being able to secure and enjoy those inestimable rights of civil and religious liberty, which the beneficent Creator of all mankind has, in His mercy, made indefeasible, and perpetuate them upon a broader and firmer basis for the benefit of ourselves, of our children, and our children's children, until peace shall be restored to our distracted country.

BRIGHAM YOUNG.

RESOLUTIONS

Expressive of the sense of the Legislative Assembly of the Territory of Utah, relative to the Message and official course of his Excellency Governor Brigham Young.

Resolved: That we unanimously and most cordially, for ourselves, and in behalf of the well-known feelings of our constituents, concur in the sentiments and doctrine advanced in the Message delivered by his Excellency Governor Young to the Legislative Assembly of this Territory, convened in the Representatives' Hall, in Great Salt Lake City, December 15, 1857.

Resolved: That the entire policy and all

the acts of his Excellency Governor Young have been able, just, and humane—conducive to and protective of the development of the best interests and welfare both of this Territory and of the General Government, so far as that policy and those acts could accomplish so desirable a result.

Resolved: That we hold ourselves, our means, and influence in readiness to sustain his Excellency Governor Young in every act he may perform or dictate, in accordance with the Constitution and constitutional laws of the United States, and the laws of Utah, for the protection of the lives, peace, and prosperity of the people of this Territory.

Resolved: That neither the present nor any other Administration of the General Government shall enforce profane, drunken, and otherwise corrupt officials upon us at the point of the bayonet, and that the attempt so to do, by the present incumbent of the executive chair of our nation, has incurred that contempt and determined opposition of all good men which such an act of usurped authority and oppression so richly deserves.

Resolved: That, while we deprecate the bitter hostility manifested towards a most loyal and innocent people, by the present Administration of the General Government, we will continue to resist any attempt on the part of the Administration to bring us into a state of vassalage by appointing, contrary to the Constitution, officers whom the people have neither vote nor voice in electing; nor shall any persons appointed to office for Utah by the present Administration, either qualify for, or assume and discharge, within the limits of this Territory, the functions of the offices to which they have been appointed, so long as our Territory is menaced by an invading army, (for such an army cannot have been sent to protect either the citizens or the passing emigration, but is manifestly sent to aid in trampling upon American liberty,) nor so long as such appointees are so pusillanimous as to require a numerous armed force to attend their beck, to enable them to carry out their traitorous designs concocted for depriving American citizens of their indefeasible and vested rights.

Resolved: That we will at least have our constitutional right to a voice in the selection of our Territorial officers, and in the enactment of local laws for our Government.

Resolved: That these resolutions be signed by the Members of the two Houses and be printed in the *Deseret News*.

Unanimously adopted and signed, Dec. 21, 1857.

[Here follow the signatures of the said members.—Ed.]

PASSING EVENTS.

General: Great agitation prevails in Russia, owing to the opposition of the nobility to the emancipation of the serfs. Many have fled to the capital for their lives. Marshal Pelissier (Duke de Malakoff) is appointed French Ambassador to the British Court, in place of M. de Persigny. A *corps* of 150 mounted police is ordered to be organized for service in Paris. The secret police of France is considerably augmented and scattered throughout the capitals of Europe, especially in England. Newspapers and letters containing any liberties of speech are daily seized at the Post-office. Arrests are numerous. Recently, sixty natives of Provence were embarked in one week for Marseilles without trial. France assumes a threatening attitude towards Europe generally, and affairs present an ominous aspect, especially between that nation and England: the Government has received a telegraphic despatch announcing that four more Italian assassins have left Genoa to make another attempt. At Genoa, Mazzini and five others of the insurgents have been condemned to death: 28 have been condemned to various terms of imprisonment, from 7 to 20 years, with hard labour: 29 have been acquitted. Mazzini has published a defence of the late Genoese insurrection, in which he upbraids the wealthy "Italian Patriots" with indifference, and endeavours to stimulate his countrymen. There is very great political ferment in Italy. A republican proclamation has been extensively circulated in Madrid. At date of February 15, Canton was quiet and trade re-opened. The blockade of the city had been raised on the 10th. America and Russia had joined the alliance, and a course of common action was agreed upon. Lieut. Osborne has taken and dismantled Kunwarsa and Tyeragoogurh, capturing 17 guns. General Inglis defeated the Gwalior mutineers, near Calpee, on the 4th. Colonel M'Causland, with 1,000 men, defeated the Rohilcund mutineers, 4,000 strong, near Moradabod; and also 4,000 rebels at Buheree, on the 10th. The Etawah rebels were defeated by

the police and Zemindaree levies. The Rajah of Honapore was taken prisoner on the 12th of February. Preparations have been made for an attack on Lucknow on the 21st of February. On the 21st February, about 11 a.m., a shock of earthquake was felt at Athens. At the same hour a shock was also experienced at Corinth and Calamaki, both of which towns were almost totally destroyed. Only six houses were left standing in Corinth, thirty people being killed, and sixty seriously injured. Nearly the whole of what was left standing of the Temple of Minerva has fallen, and the fortress on the Acro-corinthus was overthrown by the shock.

AMERICAN: A bill has passed the Kentucky Legislature, signed by the Governor, authorizing the Executive of that State to raise a volunteer regiment for the Expedition. A Washington despatch states that Dr. Bernhisel has recently received letters from Brigham Young predicting the annihilation of the troops unless recalled by Government, also suggesting the appointment of a Commission to proceed to Utah to enquire into the condition of affairs there. An extensive religious mania is raging in different parts of America. Multitudes attend the meetings of various denominations under influences of great excitement. Such is the *furor* of the worshippers that shrieking, stamping, and jumping are common occurrences. At Kingston, (Canada,) one person is said to have fairly jumped over a stove in a paroxysm of religious feeling, and another to have become a hopeless maniac. From the American news just received we learn that the *Underwriter* had arrived at New York, having on board 25 Saints. The *Council Bluffs Bugle* says that Mr. Wingate had just arrived from Salt Lake, which he left on the 25th January, and reports that there is no snow in the Valley, and very little in the mountains. He says the Saints are making great preparations for defending all the passes to the Valley, and are manufacturing small cannon with percussion locks and telescopic sights, which will carry a two-pound ball, and, from their peculiar construction, will do execution at a distance of a mile-and-a-half with as much certainty as common rifles will at 120 yards. He also states that Governor Young is willing to receive the civil officers, and allow them to enter on their duties; but that if the troops attempt to enter the city, they will be every one cut off. They are also manufacturing revolvers, of which 500 are turned out every week, and a coarse powder, which they calculate to use in the construction of mines, whereby they will be able to blow up a train without running any risk themselves. He reports that a skirmish has taken place between the picket guards and the "Mormons;" also that Brigham Young predicts that not a blade of grass or other green thing will be left on the Plains for the support of the enemy's cattle; and that Kansas, Nebraska, and Iowa, Missouri, will be made desolate, and a famine prevail over the whole land. General Harney and Captain Pleasanton left Fort Leavenworth on the 1st of February for Washington, to procure aid for the Utah army. The Quartermaster at Leavenworth had bought 500 mules for the Expedition. Thirty or forty thousand yoke of cattle are declared to be necessary to haul the trains; and some three thousand men are required to conduct them. The officers who are on leave of absence have had their furlough prolonged from the 20th of March to the 20th of April.

VARIETIES.

PREACHING AND PROPHESYING—A country clergyman, who, on Sundays, was more indebted to his manuscript than to his memory, called unceremoniously at a cottage, while its possessor, a pious parishioner, was engaged (a daily exercise) in perusing a paragraph of the writing of an inspired prophecy. "Well, John," familiarly enquired the clerical visitant, "what's this you are about?" "I am prophesying," was the prompt reply. "Prophesying!" exclaimed the astounded divine; "I doubt you are only reading a prophesy." "Weel," urged the religious rustic, "if reading a preaching be preaching, is not reading a prophecy prophesying?"

THE MORMON TERRITORY.—The *New York Atlas* says:—"It may be a matter of some importance to our readers to know something of the comparative extent of territory of the United States, whose chief officer is bidding defiance to our Government. According to Colton, the area of Utah is 269,170 square miles. To engineers and a few others this will give a just idea of its vast extent; but the majority of the people will form a better estimate by being told that it is as large as the whole of the New England States—New York, New Jersey, Pennsylvania, Delaware, Maryland, Kentucky, and Tennessee. Or, to compare it with European countries, it is equal in extent to Great Britain and Ireland, Switzerland, Prussia, and Denmark, with the islands of Guernsey, Jersey, and Man, and the Ionian Islands added."

THEY who think twice before speaking once speak twice the better for it.

A PAPER, in announcing the marriage of Richard Wolf to Mary Lamb, says—"'The wolf and the lamb shall lie down together, and a little child shall lead them'—after a while!"

CAPTAIN Ewell in his report of the late exploring Gila expedition, New Mexico, says—"I reached the Gila in the Valley, the lower end of which was out of sight, but evidently from 25 to 30 miles long, and from three to five wide. The soil is rich, and lies well for irrigation. There was enough arable land passed through to support 20,000 people, surrounded by fine prairie for grazing. Broken pottery was everywhere so plentiful that it amounts to a puzzle. A great many ruins, some of large villages or pueblos, are to be seen, and at points the marks of what must once have been a noble acequia, cut through such hard, strong banks, that it is difficult to believe no iron was used in the construction. The Pimo Indians say these were the homes of their ancestors." Captain Bonneville also says—"Every one is in admiration of this beautiful region. No doubt this country has been inhabited; for we find evidences of a population more industrious, more civilized, and more docile than the rascally Apaches who now infest it." "These mountains enclose one of the most fertile and healthy spots on earth, beautiful to perfection. This valley (about 40 miles wide) was remarked by all as most fertile—extensive bottom lands, a rolling country on either side, offering the finest grazing to the very foot of the mountains. This valley, like every other capable of being cultivated, gives evidence of a former people, agricultural in their pursuit, and no doubt far more civilized than the present race who desolate it."

A SONG OF GRATITUDE.

We bless our God for daily bread—
For all the bounties earth has spread—
For every bright and cheering ray
Emitted by the king of day.

We bless Him for the boon of health—
That mine of rich and real wealth,
And ne'er forget, whene'er we bend,
To thank him for the faithful friend.

We bless him for the homes we share,
And all the comforts centred there,
For parents, brothers, sisters, wives,
With promise of eternal lives.

We bless him for the peaceful Vale,
Where truth and virtue e'er prevail—
Where peace looks down with heavenly smile,
Unmixed with Babylonish guile.

We bless Him for the sacred page
Revealed in this the latter age,
And that we live in days so bright,
Emblazoned by the Gospel light.

HANNAH KING.

ADDRESSES.—William G. Noble, Frederick W. Blake, } 53, Albion Street, Birmingham.

MONEY LIST, MARCH 20—27, 1858.

	£	s.	d.		£	s.	d.
James Oakey (per J. Cook)	8	0	0	Brought forward	19	9	0
Thomas Birt	3	14	0	Edward Harding (per G. D. Keaton)	0	18	0
James McGhie	1	5	0	P. Q. McComie	6	0	0
Willet Harder (per G. D. Keaton)	6	10	0	Richard Holt (per G. Taylor)	1	10	0
Carried forward	19	9	0		27	17	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 16, Vol. XX. Saturday, April 17, 1858. Price One Penny.

ANTAGONISM TO THE WORK OF GOD.

BY ELDER GEORGE TAYLOR.

Nearly eight and twenty years have passed away since the Church of Jesus Christ of Latter-day Saints was organized with six members. Since then the Elders of the Church with great zeal and intrepidity have crossed and re-crossed the oceans, and preached the Gospel in many lands; and the fruit of their labours is seen in the thousands that have embraced the Gospel and gathered up to the mountain home of the people of God.

Many and various have been the devices of the wicked to bring the Latter-day Gospel into disrepute. There have been arrayed against it the foul breath of the slanderer, the pen of the corrupt editor, the eloquence of the lecturer, and the studied rhetoric of the preacher. Cries of "Delusion!" and "False Prophets!" have abounded, and malicious and lying pamphlets have been circulated in all directions.

But, with all this opposition, what has been accomplished? In spite of it, the Gospel has rolled forth, and will, until there shall be an end of all Gentile rule and power. If the Gospel as preached by the Latter-day Saints is the Gospel of heaven, it will accomplish everything that the Lord requires; and the unbelieving might as well undertake to batter the solid rock to pieces with straws as to attempt to impede it in its progress. On the other hand, if it is not from God, like the tradition of men, it will work its own overthrow. How vain, then, is man's attempt to war against God! for, in the end, he must be vanquished, and there is none that can contend with ultimate success against the God of Israel.

David understood this matter. He exclaims, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth and the rulers take counsel against the Lord and against His anointed." The word heathen is commonly associated with the idea of black skins, flat noses, and woolly heads. But it does not follow that a heathen must necessarily be clad in a dark skin. There are heathens in white skins as well as in black. The most heaven-daring and presumptuous of all heathens are enclosed in white skins, and are now engaged in contesting the progress of God's work on the earth. Of such the Psalmist exclaims, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Such will be the fate of all that fight against God.

If we review history's page, we shall observe that the dire judgments of God have visited those who have defied His

power and been rebellious to His laws. The descendants of Canaan are living monuments of God's judgments upon the disobedient. The Lamanites of the western hemisphere were once "a white and delightsome people"—a people whom God honoured; but mark them now. They show even in their dark skins the mark of outcasts, rejected of God for rebellion. Witness the Jew as he travels from place to place to gain a scanty maintenance by peddling his wares from door to door. Mark him, as he wanders far from his fathers' land. The curse of God is written on his brow. His ancestors killed the Messiah—slew him who said, "My kingdom is not of this world." The Saviour would "have gathered them," but they thrust him from them; and now, the Jews and the covenants, "to whom pertaineth the adoption, and the glory, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came," have to wander from their fathers' home, and must do so until the prophecies are fulfilled; for "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."

The kingdom of God is now set up and will be established on the earth, and its glory, dominion, and power will never cease. No matter how much sectarian priests may dislike it; no matter how jealous politicians and statesmen may be of a Theocratic Government; no matter how unwilling potentates may be to give up their usurped power; no matter how many thousands of troops may be marshalled and brought to oppose God's kingdom: it will roll forth, and every obstacle will be crushed that lies in its way.

The prophet Isaiah gives a clear portrayal of the mistaken idea of those who fight against Zion with the hope of ultimate success. He says, "It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all nations be that fight against Zion." Thus we see that those "who fight against Zion" only *dream* that they are arresting its progress; and, when they *awake*, they will find that the Gospel of Jesus is still the same, and will exist when the fancies of its enemies will have ended and dispersed like a bubble.

By a stern decree of the "Immutable One," the earth rotates on its axis daily. By another decree, equally as peremptory, it completes its journey round the sun in a year. Now, it matters little how much men may dislike to be whirled round with the earth once a day, or how much they may object to be carried round the sun every year: there is one thing certain—they cannot help themselves, but go they must. The Lord sends heat and cold; and though some may dislike the chill of winter, they are obliged to put up with it, when it comes. Others may dislike the burning heats of summer; but what God sends they must receive.

So with the Latter-day Gospel: God has sent it into the world for the salvation of the human family; and rich and poor, bond and free, great and small have to obey it or be damned; and none can get over it, or under it, or round about it. All that are saved will yet have to hail it it as their friend and only means of salvation.

God has decreed that vice, cant, and corruption shall be swept from the face of this our globe; and a Millennial morn shall dawn, and Jesus and the ancient Prophets will come back to the earth, the dead be raised, and the glory of God cover the earth as the waters cover the sea.

The kingdom of God will be established on the earth, and before it all mundane powers must fall; earthly pomp and human greatness must flee before it; and, like Jonah's gourd, smitten by the sun's heat, the vain traditions of men must perish. However much, then, the Devil may howl and man oppose, God will accomplish His own purposes on the earth. Men and devils have not the power to thwart God's designs, and never will until they will obtain that power by which they can command the seas to flow back, and the pulse of the universe to cease beating—power by which they can forbid the lightning to fly and the thunder to roar, and command the whirlwind to be hushed and the earthquake to cease its devastation—power by which they can ascend into heaven, dethrone the Almighty, trample on the decrees of Omnipotence, and overturn the heavenly institutions.

WHAT IS THE TRUE CHARACTER OF JOSEPH SMITH?

BY CHARLES W. PENROSE.

(*Concluded from page* 227.)

The accumulation of wealth, then, was not his motive. Was it, as some suppose, to gain the applause of the world? If this was his design, never did a man take so foolish a course for its accomplishment. If he had been able, by his own wisdom, to concoct such a scheme as "Mormonism," he could not have devised a better plan for defeating his own purposes. An impostor, wishing to obtain the applause of the world, would have invented something pleasing to the views and feelings of mankind. But the principles which he taught are so opposite to the views and feelings of the people, that, wherever they have been proclaimed, they have raised a whirlwind of opposition. "Mormonism" comes in contact with popular ideas and customs, social, political, and religious. It is not flattering to the minds of men; for it informs them that they and their forefathers for ages have been in error. It is not pleasing to their feelings; for it requires them to subdue their own will and bend in complete subjection to a superior power. It does not pander to the lusts of men, but puts a check upon their passions and requires strict control over every desire. It does not offer inducements of worldly wealth, but teaches its adherents to devote their time, strength, talents, and riches to spread its principles and influence.

"Ah," says one, "his motive was *ambition*. He wished to establish a community over which he should be Prophet, Priest, and King, to whom his word would be law, and who would be compelled to submit to his will in all things." If this had been the case, his motive would have appeared in his policy and bearing when the Church was established. But we find that he presided over his followers by their own choice and unanimous vote. Twice every year at least he was presented for their approval or disapproval. If he had attempted to play the tyrant, or to introduce measures dangerous to their liberty, here was an opportunity for them to reject him as a Leader. Was he ever rejected by the people? Never! Every hand was always raised to sustain him in his calling and as a token that they were willing to receive his counsels. No impostor would ever act on such a plan; and if he did, it would be a sure way to effect his own downfall.

It is admitted by the enemies of Joseph Smith that he gathered round him many men of great shrewdness and varied abilities. Brought up in republican America, with minds as free as air, with souls as independent as the soaring eagle, would they have bent to the mandates of a designing impostor? Would they have allowed an ambitious deceiver to rule over them with supreme authority? Oh no, we cannot think so. Yet we find strong-minded, intelligent men clinging to Joseph Smith in all his adversities, sharing his troubles, obeying his voice, and, without earthly benefit to themselves, crossing the seas, travelling in distant lands, braving the uncertain dangers of the ever-changing ocean, suffering in foreign climes the pangs of hunger and the bitter sting of poverty, far away from loved ones at home, preaching, "without purse and scrip," the principles which he had taught them, though opposed, derided, and imprisoned. Men of this stamp are not the kind to be governed and oppressed by an ambitious knave.

If Joseph Smith was ambitious to set up the government of God, to spread truth and righteousness, to establish true liberty and real freedom, and to have power among men that he might make known to them the laws of God, then his ambition was laudable and founded upon correct principle: nor can it be shown that he was ambitious to attain any other object.

If we attempt to attribute *any* sinister motive as the cause of his professing Divine inspiration, when we become acquainted with facts in his history we meet with difficulties at every step which cannot be surmounted. The pretentions of Joseph Smith were such that, if he had been an impostor, *his deception must*

have been discovered. Revelation after revelation was published by him as coming from God, containing counsel for the guidance of his followers in almost every kind of emergency, and predictions of events to take place during the course of their own lives. If the counsel, when followed, did not produce the promised results, or if the predictions fell to the ground unfulfilled, their confidence in him would have failed, and his imposture have been made apparent.

If Joseph Smith was an impostor, how did he produce such a work as the Book of Mormon? In the early period of his history he was an illiterate youth, brought up in seclusion and unacquainted with the world and its ways. By such an individual that book could not have been written. A collection of books so replete with incidents, interwoven with principles and doctrines, describing events that had transpired in both the Eastern and Western Hemispheres, containing predictions of events to transpire in the present age, and so linked together that the whole is harmonious and without a contradiction, evinces a knowledge of human nature, geography, and history which, as his enemies will admit, could not be attributed to Joseph Smith in the days of his youth. Grammatical errors, which occur occasionally throughout the volume, are evidences that it was not the work of a learned man; and whoever will read the Book of Mormon from beginning to end, carefully, with an unprejudiced mind, will close with conviction that an impostor could have no object in writing such a book, and that it is easier to believe the book itself than any of the numerous contradictory statements of those who have written and spoken against it. The story of the book's having been produced from a romance written by one Solomon Spaulding has been so many times clearly refuted, that there is no need to attempt to do so here. The best refutation of that widely-spread, but foolish statement, is, the Book of Mormon itself.

If Joseph Smith was an impostor, then the "Three Witnesses" must have been impostors also; and scores of thousands, who are called by the name of Latter-day Saints, must be impostors too; for they declare that, by dreams, visions, revelations, miracles, healings, and the outpourings of the Spirit, the Almighty has made known to them, in a way which leaves them no room to doubt, that Joseph Smith was His Prophet. The idea of thousands of people in different countries, many of whom have never seen or held communication with each other, uniting together to deceive their fellow-creatures, for no earthly object, is preposterous. And when we take into consideration the fact that adherence to their testimony has cost many of them their lives, and that, even in death, they have persisted in their statements; and also reflect that the promulgation of "Mormonism" produces to them no worldly emolument, but that, on the contrary, they have had to spend their time and money, and to endure the scorn of the world, to brave the wrath of incensed relatives, to suffer privation, pain, and sometimes imprisonment, and to leave friends and fatherland, our minds are overwhelmed with the conviction that they must be sincere and that there is truth in their testimony.

The "Three Witnesses" were cut off the Church for transgression by Joseph Smith. This, also, is an evidence that he was not an impostor. If he had been, he would not have dared thus to dispose of his accomplices; for, through revenge, they would have endeavoured to expose him. But their testimony has remained the same; and, though many inducements to the contrary have offered themselves, they have persisted in the declaration that their eyes beheld the plates, the engravings thereon, and the angel who exhibited them, and that their ears were blessed with the sound of the voice of God bearing testimony to the correctness of the translation.

The life and conduct of Joseph Smith, if we may credit the testimony of those who were constantly in his society, were the very reverse of what would be seen in so base an impostor as he is represented to have been. A man with the vile intention of deceiving the world upon things of so great a moment, must be a bad man, and would surely have betrayed his evil qualities and intentions at some time or other. But the testimony of those who knew him for many years, who saw him by night and by day, in public and in private, in life and in death, and who gain no earthly good by their testimony, is to the effect that they never saw him guilty of a single action, or heard

him teach a single doctrine contrary to virtue, or at any time to do or say anything to violate his character as an inspired Prophet of the living God.

The principles and doctrines taught by Joseph Smith are calculated in their nature to elevate mankind, to increase their intelligence, to promote their welfare, to incite them to acts of virtue and benevolence, to unite them in a bond of brotherhood, and to produce universal peace, concord, and happiness. They have been and never can be refuted by reason or revelation. Men of great learning and ability have attempted to controvert them, but they have signally failed; and, in doing so, they have used such miserable arguments, and made such ridiculous statements, that, if they had been used upon any other subject than "Mormonism," it would have exposed them to the scorn and derision of all possessors of common sense.

If Joseph Smith had such a corrupt heart as he is said to have possessed, he could not have produced such sublime principles and such virtuous doctrines; and if he had been so great an impostor as represented, it would have been an easy task to show it to the world by the errors of his system.

Joseph Smith finished his earthly career by one of the noblest acts that a good man could perform. Although certain that he was going to death when he went to Carthage, he went calmly and cheerfully to his fate; for his object was to *save the lives of his loving followers.* They had declared that he should not be delivered up again to his treacherous enemies—that they would rather die in his defence. He had accomplished the object for which he had lived, toiled, and suffered. The work which he had commenced was so established that his life was no longer essential to its existence. If he had held out, many lives would have been lost to defend him: he therefore determined to sacrifice his own life, that their's might be spared. "I go," said he, "like a lamb to the slaughter; but I am calm as a summer's morning. I have a conscience void of offence towards God and towards all men. I shall die innocent; and it shall yet be said of me, 'He was murdered in cold blood.'"

Witness his conduct in the gaol at Carthage. When his loving brother Hyrum fell—shot dead by the balls of the bloodthirsty mob, and Willard Richards and John Taylor were in danger of the same fate, he flew to the window, and, throwing himself among his enemies, to save the lives of his friends, fell, pierced by many balls, and exclaiming "O Lord, my God!" This is not the death of an impostor. The words of Jesus here occur to us with peculiar force—"Greater love hath no man than this, that he lay down his life for his friends."

The words of his assassins—"*Law cannot touch him,* but powder and ball shall," is a testimony given by his most inveterate foes, which ought to put to silence for ever the tongues of his defamers.

Many intelligent men, who have investigated the life, character, and death of Joseph Smith, have come to the conclusion that it is impossible to believe he was an impostor; (and we think sufficient has been said to prove that point;) but, being unwilling to admit his claims to inspiration, believing that the day for prophets is past, they have classed him among those religious enthusiasts who, though sincere and honest in principle, have been led away by their own excited imagination to believe themselves the chosen of Heaven, and have thus become deceivers of others. But we have proved that he was not one of these: therefore, he must have been a Prophet of the living God; and all who reject the message he has brought will bring upon themselves the wrath of the Lord who sent him, and will experience the fate of those who despise the Almighty.

Reader, investigate the doctrines which God has revealed through his servant Joseph. Pray to the God of Israel, in the name of Jesus Christ, for a witness of their truth; and if you do this, really desiring in your heart to know and obey His will, He will regard your prayer; your soul will be blessed with light and knowledge, and you will be able to say with us, "As sure as I know that I exist, I know that God has sent His angel with the Gospel of peace—that He has spoken through His servant Joseph Smith, and commenced the glorious Latter-day Work of which the ancient Prophets have spoken."

Let the Saints of the Most High rejoice and praise the Lord of Hosts for His goodness in saving them from darkness and error; for He hath done

marvellous things! From the bosom of eternity hath He descended, and from the bright glories hath He come down. By His side was His anointed, even His Only Begotten. They have spoken to the unlearned stripling, that the mighty might be confounded. They have sent their angels to reveal the Gospel, and from the unconscious earth to bring forth sacred things. He hath restored to man the long-lost Priesthood, and the way is opened up to endless glories and eternal lives. By His mighty power shall the truth prevail; evil shall flee as with terror; Satan, the deceiver, shall be bound; the ungodly and the murderer shall receive their portion; and the pure in heart shall sing for joy! Then shall Joseph be exalted: among the princes he shall sit in the eternal councils; and God, even the God of Israel, shall reign over all the earth.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 232.)

[December, 1842.]

Wednesday, 14th. My delegation at Springfield having made affidavit that I was in Illinois on the 6th of May last, and consequently could not have been concerned in the attempted assassination of ex-Governor Boggs, and also having prepared a petition to Governor Ford to revoke the writ and proclamation of Governor Carlin for my arrest. Called on Governor Ford at four in the afternoon, by their own selection, namely, Dr. Richards, brother Hyrum, Elders Sherwood and Clayton, in company with Mr. Butterfield, United States District Attorney, who read his communication to Sidney Rigdon, Esq., of the 20th October, my petition to revoke and countermand Governor Carlin's writ and proclamation, and the affidavit of Lilburn W. Boggs.

Governor Ford, in reply, stated that he had no doubt but that the writ of Governor Carlin was illegal; but he doubted as to his authority to interfere with the acts of his predecessor. He finally concluded that he would state the case before the Judges of the Supreme Court at their Council next day, and whatever they decided on shall be his decision. He then stated his reasons for recommending a repeal of the Charter, and said that he regretted that he had not recommended a repeal of all the charters in the State.

Thursday, 15th. My delegates at Springfield continued to prosecute my discharge.

On the 16th, brother Hyrum received his discharge in case of bankruptcy. Every arrangement was made with Mr. Butterfield, whereby I was equally entitled to a discharge, but was put off with a plea that he must write to the office at Washington before it could be granted.

Saturday, 17th.

Springfield, December 17, 1842.

Dear Sir,—Your petition requesting me to rescind Governor Carlin's Proclamation and recall the writ issued against you has been received and duly considered. I submitted your case and all the papers relating thereto to the Judges of the Supreme Court, or at least to six of them, who happened to be present. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause your arrest, but were equally divided as to the propriety and justice of my interference with the acts of Governor Carlin. It being, therefore, a case of great doubt as to my power, and I not wishing, even in an official station, to assume the exercise of doubtful powers, and inasmuch as you have a sure and effectual remedy in the Courts, I have decided to decline interfering. I can only advise that you submit to the laws and have a judicial investigation of your rights. If it should become necessary, for this purpose, to repair to Springfield, I do not believe that there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force from mob violence whilst asserting your rights before the Courts, going to and returning.

I am most respectfully yours,

THOMAS FORD."

"Springfield, December 17, 1842.

Joseph Smith, Esq.—Dear Sir,—I have heard the letter read which Governor Ford.

has written to you, and his statements are correct in relation to the opinion of the Judges of the Supreme Court. The Judges were unanimously of the opinion that you would be entitled to your discharge under a Habeas Corpus to be issued by the Supreme Court, but felt some delicacy in advising Governor Ford to revoke the order issued by Governor Carlin. My advice is, that you come here without delay, and you do not run the least risk of being protected while here, and of being discharged by the Supreme Court by Habeas Corpus. I have also the right to bring the case before the U. S. Court, now in session here; and there you are certain of obtaining your discharge. I will stand by you, and see you safely delivered from your arrest.

Yours truly,
J. BUTTERFIELD."

"City of Springfield,
17th December, 1842.

Gen. J. Smith.—My Son,—It is useless for me to detail facts that the bearer can tell. But I will say that it appears to my judgment that you had best make no delay in coming before the Court at this place for a discharge under a Habeas Corpus.

I am, &c.,
J. ADAMS."

On receiving the foregoing letters, and Dr. Richards having entered for the copyright of a map of the city of Nauvoo, for Joseph Smith, in the Clerk's Office of the District of Illinois, the brethren left Springfield for Nauvoo.

Tuesday, 20th. Chopping and drawing wood with my own hands and team, as I had done mostly since the 9th. President Young continued very sick. This afternoon, the brethren arrived from Springfield, and presented me with Messrs. Ford's, Butterfield's, and Adams' letters, and general history of their proceedings, which was highly satisfactory.

Elder Lorenzo D. Barnes died this morning at a quarter past three o'clock, at Bradford, England. He is the first Elder who has fallen in a foreign land in these last days. He had been long connected with the Church, and had been distinguished, both in his native land and in Great Britain, for his piety, and virtue, and general amiability of character, that endeared him much to all who knew him. He was one of the most active and efficient Elders, and one whose labours were most extensive, and was eminently successful in his ministry; and while we lament his loss, yet we mourn not for him as without hope, knowing that shortly he shall come forth in the resurrection of the just, and stand in his lot at the last day.

Wednesday, 21st. At home, transacting a variety of business. Gave instructions about a letter to General James Arlington Bennett.

I appointed Dr. Willard Richards my private Secretary and Historian, and he immediately entered on the duties of his calling.

Elder William Clayton had previously been appointed Temple Recorder, and continued to be Clerk in my temporal business as he had been since Dr. Richards went East in the summer. He is a faithful man, and called on me with the Temple Committee for some advice concerning their laying by provisions, stone cutting, &c. After listening to their business, I wrote the following:—

"Nauvoo, December 21, 1842.

To the hands in the Stone Shop.—Whereas an appeal has been made to me, as sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, for a decision in relation to sundry matters in regulating the stone-cutting, &c., &c., by the Temple Committee,—I have duly considered their complaints, and heard all their arguments in relation to the matter, and am satisfied that a proper deference has not been paid to their high standing by some or many of the hands in the Stone Shop. And further, that their policy in relation to the pork, and beef, and provisions, is for the furtherance of the building of the Temple, in the *ultimatum* thereof. These are, therefore, to advise you to submit patiently to their economy and instructions, and that we, with one accord, with united feelings, submit patiently to the yoke that is laid upon us, and thereby secure the best interests to the Temple of the most High God that our limited circumstances can possibly admit of; and then, having done all on our part, that the great Eloheim, who has commanded us to build a house, shall abundantly bless us and reward us for all our pains. I am, sirs, your sincere friend and brother, and fellow-sufferer in the bonds of the good work,

JOSEPH SMITH,
Sole Trustee-in-Trust for the Church."

Thursday, 22nd. I was about home. Read correspondence between Dr. Richards and General James Arlington Bennett, and read German with Elder Orson Hyde. Brother Shearer inquired the meaning of the "little leaven which a woman hid in three measures of meal."

I replied, it alluded expressly to the last days, when there should be but little faith on the earth, and it should leaven the whole world; also there shall be safety in Zion and Jerusalem, and in the remnants whom the Lord our God shall call. The three measures refer directly to the Priesthood, truth springing up on a fixed principle, to the three in the Grand Presidency, confining the oracles to a certain head on the principle of three.

Friday, 23rd. Wrote R. M. Young, Esq., Washington City, that I would accept the proposals of John C. Walsh, and and give him $2,500 for the north-west quarter of section 8, 6 north, 8 west, said land lying between my farm and the city.

Saturday, 24th. At home afternoon. Read and revised my history with Secretary Richards, and walked with him to see sister Lyon, who was sick. Her babe died a few minutes before our arrival. From there we went to brother Sabine's to compute expense money for our journey to Springfield, having just borrowed $100 for that purpose. While there, brother Richards asked if I wanted a wicked man to pray for me? I replied, Yes; if the fervent, affectionate prayer of the righteous man availeth much, a wicked man may avail a little when praying for a righteous man. There is none good but ONE. The better a man is, the more his prayer will avail. Like the publican and the pharisee, one was justified rather than the other, showing that both were justified in a degree. The prayer of a wicked man may do a righteous man good, when it does the one who prays no good.

Sunday, 25th. I wrote to Orrin Wright, jun., Philadelphia.

The Manchester (England) Conference met, numbering 1,506 members, including thirty-three Elders, thirty-seven Priests, fifty-three Teachers, and nineteen Deacons, under the Presidency of Elder Thomas Ward.

Monday, 26th. In the morning held court, and I was afterwards arrested by General Wilson Law, on the proclamation of Governor Carlin, and Elders Henry G. Sherwood and William Clayton went to Carthage to obtain a writ of Habeas Corpus to take me before the Court at Springfield. General Law gave me in custody of Dr. Richards, with whom I visited sister Morley, who was severely afflicted. We prescribed *lobelia* for her, among other things, which is excellent in its place. I have learned the value of it by my own experience. It is one of the works of God, but, like the power of God, or any other good, it becomes an evil when improperly used. Brother Morley gave me a walking stick, the body of which was from the tooth of the sperm whale, and the top of whale ivory, with an interstice of mahogany. On my return home, I found my wife Emma sick. She was delivered of a son, which did not survive its birth.

The Herefordshire Conference (England) under the presidency of Elder William Kay, met at Colwall, numbering eight hundred and forty-four members, including twenty Elders, fifty-three Priests, twenty-two Teachers, and ten Deacons.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 10, 1858.

THE HOPE OF ISRAEL.—We have always been particularly interested in the young brethren. They are, indeed, the hope of Israel. The authorities and leaders of the Church have ever looked upon them as such. The first Apostles and Elders were called to perform a great and glorious work. But the part allotted to them was, more especially, to send the proclamation of the Gospel into all the world and *establish* the kingdom. But upon their children and the young men of this generation rest the responsibility of bearing off the kingdom triumphant and establishing a universal reign of righteousness.

The first Elders and members of the Church were in reality the young men and

women of the *last* generation. Though scarcely matured then, they are now mellowed with age. They have passed through the scenes, trials, hardship, persecution, and action of more than a quarter of a century. They have borne the labour, travels, and responsibilities of long, world-wide, and trying missions in foreign climes, and travelled without purse or scrip among an inhospitable and ungodly generation. They have sounded the trumpet of warning to the Gentiles, hunted out Israel, made their hearts burn with the glad tidings of restoration, called up within them the spirit of their fathers, and waked the slumbering instincts of their nationality, to bear testimony of their noble origin, and whisper that they are the chosen seed. They have borne the toils of many a weary pilgrimage since they enlisted in the cause of Zion; and locks which, at the rise of the Church, were as black as the plumage of the raven, are now silvered over by time and the events of their singularly eventful life. Prophets, Patriarchs, and Apostles of the last days have passed behind the vail, and many of the early Saints have died the death of the righteous, and joined Joseph and his companions in the spirit-world to move the work along in new fields of action. We realize that, in the common course of nature, but few of the early veterans of the Church can live to see the winding-up scene and the consummation of the Latter-day work. Their labours among the nations are nearly alone. Henceforth we must look upon them as fathers and rulers in Israel—pillars in the house of God. But it is their children and the young Israel of the present that are to be the men of the future. They have to be the bone, sinew, and strength of the Church, and the vigour and vitality of those movements which will revolutionize the world and establish the empire of God on the earth. They are more strictly the young men of *this* generation, and thousands of them will live to see the consummation of the mighty work.

Their fathers and forerunners, to whom the keys of the restitution were committed, have in a short period accomplished an unparalleled work. But, though they have sent and carried the Gospel into many lands—though they have gathered together the nucleus of a universal empire, the great work of the last days has only just begun. What a mighty undertaking is before us! How many startling and wonderful scenes have yet to come! A world has to be redeemed, all Israel gathered and saved, and the kingdom and power of God spread over the whole earth.

Do the young brethren realize the magnitude of that which has to be accomplished? Do they comprehend the part which they have to enact? Are they *preparing* themselves to perform it nobly, with honour to themselves, and in a manner worthy of the cause and of those who have gone before? They should already feel the responsibility which must some day fall upon them. It should arouse all their energies, fire their souls, and absorb their whole being. They should grow with the kingdom, mark out their several parts, feel that they are called upon to be the men of the future to bear off the kingdom of God and bring in the fulness of Zion's glory to the nations. They should look upon their leaders now as men who have been tried and approved, and prepare to take up the work where their predecessors leave it, and let their actions show that they are worthy to be the successors of those great men. Then, when the brave veterans of other days shall be ripe with years, they will commit the governing power into the hands of the "hope of Israel," and go down to their graves with the certain expectation of an early resurrection, to resume their places when every knee shall bow to Jesus, and God be the ruler over the whole earth.

Up, ye youths of Israel, and engage yourselves in the great conflict with right earnestness. Consider yourselves on a mission which, if you are faithful, will con-

tinue throughout eternity. You are not all called to take the field in a literal sense, but you can all be labourers and even heroes in another sense. Live for the great cause, devote your energies, your souls, your *all* to the glory of Zion; and you can be valiant, even in your workshops, and warriors in private life, accomplishing much for the triumph of the kingdom. Prove yourselves worthy of the royal ancestry which you claim—that you are indeed the children of Abraham. Be worthy of the first Elders and founders of the Church, and bear off the kingdom triumphant. Then, when they return at the resurrection of the just, they will take it where *you* leave it, and roll it onward for ever. Then they will dwell with pride and fondness on the reflection that the "hope of Israel" did not fail them, and that the children had answered the expectations of their fathers.

News from Utah.—We have again received intelligence from the Mountains, bearing date January 6th, with Numbers 40 to 44 of the *Deseret News*. All things at *Home* are moving along satisfactorily. Peace, contentment, and plenty reign, and the Saints at *Salt* Lake Valley are preparing to *preserve* themselves.

THE ANGEL'S MISSION.

(*Continued from page* 210.)

Let us now ascertain if the angel alluded to by John has been and accomplished the object of his mission, or not. One thing is quite certain—that if he has not already been, he has yet to come, or otherwise John's prophetic vision will fail in its fulfilment.

If we inquire of the Roman Catholic whether, in the history of his Church, there is any record of an angel having visited the earth with a commission to preach the Gospel, he will laugh us to scorn, and reply—There has been no necessity for an angel to come to preach the Gospel to the inhabitants of the earth, for the Gospel has been preached throughout the world, ever since the days of the Apostles, by the Catholic priesthood: and, as it is now preached by them, and will continue to be preached by them till the end of the world, no angel will ever be required to come on such an errand. If we make a similar inquiry of the Protestant, he will tell us that ecclesiastical history gives no account of any angel having come down from heaven to preach the Gospel on earth,—that there has been no need for anything of the kind hitherto, and that certainly there is no need for it now, inasmuch as there are thousands of Protestant clergymen, who have been educated in colleges and halls of learning, and are supported by the State for the express purpose of preaching the Gospel,—that they are doing this duty every Sabbath-day, and will continue to do so till the end of time. If we ask any of the various sects of Dissenters whether they have seen or heard of, or ever expect to see or hear of, an angel coming down from heaven to preach the Gospel to the nations of the earth, they will tell us, with disdainful surprise, that there never has been and never will be any need of such an occurrence, for the Gospel has hitherto been, and will still continue to be, as it is now, efficiently preached through the length and breadth of the land by talented ministers of different "denominations;" that Tract Societies are busily engaged in circulating religious tracts; that Scripture Readers are daily employed in visiting families and explaining the Gospel to them; that Bible Societies are publishing the Scriptures, printed in different languages, all over the world; that Missionary Societies of various "persuasions" are frequently sending out well-salaried missionaries to different heathen countries; that thus the Gospel is being faithfully preached, not only from myriads of pulpits at home, but abroad in almost every nation throughout the earth; and that there is, therefore, no necessity whatever for an angel to be sent from heaven at all: indeed, that such

things as ministrations of angels are now entirely done away, because no longer needed.

Thus we shall find that all classes of professing Christians, however much they may disagree with each other in their views of Gospel doctrine, will strike hands in "evangelical alliance" and cordially agree in exclaiming against angelic ministrations in the present day. However rancorous may be the opposition of party against party, sect against sect, they will all unite, heart and soul, in one general phalanx, to oppose the idea of a heavenly messenger being sent here on such a mission as that of preaching the Gospel.

Let us, however, put the same question to the Latter-day Saints that we have proposed to others, and they will unitedly testify to the fact that *the angel referred to by John* HAS BEEN *to earth and* FULFILLED HIS MISSION.

In the year 1827, an angel descended from heaven and appeared to Joseph Smith, (to whom he had previously imparted full instructions concerning the restoration of the ancient Gospel and the work of the last days,) and delivered to him the original plates of the Book of Mormon, which contained, in all plainness and purity, the fulness of the everlasting Gospel.

Oh, says an objector, I see now what you are aiming at. You want to insinuate that the Gospel referred to is the Book of Mormon, and that by the angel coming to preach the everlasting Gospel is meant the bringing forth of the Book of Mormon.

We do *not* wish to be understood as meaning that the Gospel is the Book of Mormon, or that the Book of Mormon is the Gospel. Nor, indeed, should we affirm that the Gospel is the Bible, or the Bible the Gospel. But we would say of the Book of Mormon, as we would of the Bible, that it *contains* the Gospel, or *records the principles of the Gospel.* There was this great difference, however, between the plates of the Book of Mormon and the translated Bible,—namely, that the former were unalterably the same as when they were written and deposited in the earth centuries before; whereas the latter has been copied and re-copied, mutilated, and interpolated, and in various ways corrupted by the different hands it has from time to time passed through. See, too, the numbers of versions—not foreign, but English versions—that there are of the Bible, and no two to be found agreeing with each other. The same may be said of the various disagreeing Commentaries of the Bible, to which the professing ministers of the Gospel look for guidance in their interpretations. See also the numberless conflicting views there are in the so-called Christian world upon doctrinal matters more or less connected with the Gospel. The world, at the time of the angel's visit, was already in possession of the Bible, though no two of its believers could be found to agree as to its doctrinal principles. But the Book of Mormon was entirely unknown. It therefore pleased God, through His angel, to reveal its uncorrupted contents to mankind, and in this way restore and publish the original, pure, and everlasting Gospel to "every nation, and kindred, and tongue, and people."

When John says that he "saw another angel fly through the midst of heaven, having the everlasting Gospel to preach," &c., he does not intimate that the angel had the Gospel in his hand, carrying it with him from heaven like a book; but that he came on a mission from heaven, having the Gospel to preach, or *having to preach the Gospel* to them that dwelt on the earth. The Book of Mormon, containing the fulness of the Gospel, was hidden in the *earth.* The angel did not bring it with him "through the midst of heaven," but came himself to earth to reveal its hiding-place and its contents, and deliver it and the work of its translation and publication to the world into the hands of Joseph Smith, the Divinely-chosen Prophet, Seer, and Revelator. That angel was Moroni, the same personage who, when the tenant of a tabernacle of flesh and blood, had with his own hands deposited the sacred treasure in the hill Cumorah centuries before.

EFFECTS OF FORTUNE-TELLING.—Mistress: "Not going to remain in a situation any longer! Why, you foolish thing, what are you going to do, then?" Eliza: "Why, ma'am, you see our fortune-teller says that two young noblemen is agoing to marry us; so there's no call to remain in no situations no more.

MEMORIAL TO CONGRESS.

THE MEMBERS AND OFFICERS OF THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH TO THE PRESIDENT AND CONGRESS OF THE UNITED STATES.

Gentlemen, — Your memorialists beg leave to represent that, at the last session of the Legislative Assembly of this Territory, resolutions and a memorial to the President of the United States were adopted and presented to him, which partially set forth our grievances and made known to the Government at Washington our desires and wishes in regard to the appointment of the federal officers for Utah. We have received no response to those documents, unless it is to be understood that the appointment of a full set of officers for this Territory, backed by an army to enforce them upon us—as reported by common rumour to have been ordered, and fitted out, and sent to this Territory by the President — is to be deemed an answer. Certain it is that such an army is now invading our Territory, claiming to have been sent by the authority of the President of the United States.

We now forward to you respectfully, to wit, the President and each House of Congress, a printed copy of these resolutions and Memorial. And if it is true that the army now menacing this Territory is at the instance of the President and by the authority of the Government, we request to be informed of the fact, and why it is so; for what reasons our resolutions and Memorial are treated with silent contempt, and a hostile course pursued towards an unoffending people; why it is that our Eastern mails have been stopped, and the communication between this Territory and the General Government cut off.

If officers had been appointed and sent in accordance with the voice of the people, as ever should be the only course in a republican Government, there would have been no need of an army's being sent here. Were the resolutions or Memorial disrespectful or defiant? Read them again and see. There is not a word or sentiment in them that can fairly be construed to throw obstacles of any kind in the way of good men that might be appointed to rule over us: they simply express a fixed determination not to submit to the misrule of corrupt demagogues who are a disgrace to the Government, and who, as subsequent events have proved, expended their time in endeavouring to create a disturbance between us and the General Government.

Cannot American citizens upon American soil be heard in their own defence? Can they not petition the parent Government without incurring its hot displeasure? Are we to be sacrificed because lying officials and anonymous letter-writers wish it so? And does the Government rely upon their false statements to base its action, and such action, to send an army compromising the constitutional rights, the liberties of freemen? Are the horrid scenes of Missouri and Illinois to be re-enacted by the General Government? Are we to be robbed and plundered, our best men slain, and the residue again driven from their homes by merciless and infuriate soldiery under authority usurped by the General Government?

Do you not know, gentlemen, that when Government ceases to perform its legitimate functions to the people, and to protect them in their inalienable rights, among which, as our fathers declared, are "life, liberty, and the pursuit of happiness," and seeks to oppress and destroy, it becomes an object of dread, of terror, a foul disgrace to its name, and cannot expect the support, respect, and esteem which should be its pride and are its duty to inspire?

We appeal to you as American citizens who have been wronged, insulted, abused, and persecuted, driven before our relentless foes from city to city, from State to State, until we were finally expelled from the confines of civilization (?) to seek a shelter in a barren, inhospitable clime, amid the wild savage tribes of the desert plain. We claim to be a portion of the people, and, as such, have rights which must be respected, and which we have a right to demand. We claim that in a re-

publican form of Government, such as our fathers established, and such as ours still professes to be, the officers are and should be the servants of the people—not their masters, dictators, or tyrants.

To the numerous charges of our enemies we plead not guilty, and challenge the world, before any just tribunal, to the proof.

Are we mistaken in our views in regard to the policy and intention of Government? We hope that you will prove to us that we are. We ask you to reconsider the course that has been taken—to evince, by some act of returning justice, that you respect our constitutional rights, and see whether it will not lighten the burden of oppression which you have inflicted. And that the people may have just cause to rejoice in and applaud—not condemn—your acts, withdraw your troops and give us a voice in the selection of our officers, thus proving to us your willingness to extend peace rather than war.

True, this Territory is a part of the public domain of the United States. But how was it acquired? Did not the people of Utah furnish, at the call of the Government, an altogether unprecedented quota of troops to aid in the war then raging with Mexico, and that, too, under most adverse circumstances? And did not the people settle this Territory while it was still under the dominion of Mexico? And did not the Government discharge the "Mormon" Battalion in an enemy's country, after a most toilsome march of over two thousand miles, without furnishing them the means to return? Your present acts would deprive of life and liberty those very men who so gallantly perilled their lives for the common good.

We do not charge the acts of his predecessors upon the present incumbent. But now restore unto us our rights in Missouri and other States, of which we were inhumanly robbed; reinstate and guarantee unto us the peaceful possession of lands for which you have taken and yet retain our money; bring to justice the murderers of Joseph and Hyrum Smith, who were massacred while in the custody of the law, under the pledged faith of a sovereign State; punish the assassins of Parley P. Pratt, who slew their unresisting victim beneath the portals of the Court which had pronounced him guiltless; restore unto us our political, religious, and inalienable rights, that we may have reason to believe that you are our friends and not our enemies; execute justice and judgment upon the guilty, and spare the innocent; let truth, honesty, industry, love of right and liberty stand unmolested and protected by your acts as they are by the very genius of our loved institutions. Do that, and you will do more towards rescuing our beloved country from its foul pollution and its fearful doom than can be accomplished by endeavouring to destroy a people who, under the broad folds of the Constitution, deem it no sin to unite in worshipping God according to the dictates of their own consciences. Pay us a few hundred thousand dollars which the Government honestly owe us for suppressing Indian hostilities and maintaining peaceful relations with the native tribes, instead of expending millions to deprive a portion of our citizens of "life, liberty, and the pursuit of happiness." Try on the plaister of friendly intercourse and honourable dealing, instead of foul aggression and war. Treat us as friends, as citizens entitled to and possessing equal rights with our fellows, and not as "alien enemies," lest you make us such.

You have never cherished nor fostered this as you have other Territories, though having more claim to your generosity, forbearance, and protection. In 1856, we adopted a Republican Constitution and form of Government, and forwarded these documents, a census report, and a petition to be admitted into the Union as a free, sovereign, and independent State; but an unhallowed prejudice was so strong against us that our delegates found no member of Congress willing to present and advocate our petition. Why not grant us admission, and thereby at the same time act justly and peacefully, and wisely dispose of a vexed question?

You have appointed, the newspapers state, a full set of officials for Utah from among entire strangers; and, to do so, were obliged to hawk about the offices from State to State, every honourable and principled man indignantly declining your appointments, until at length you succeeded in finding the requisite number from among the reckless, the drunken, the unprincipled, the dissolute, the houseless, and penniless, who alone feel the need of the backing afforded by bayonets,

and for this reason had far better remain where society is more congenial to their depraved and corrupt tastes. No doubt such is the character of the present appointees; for what other class would accept offices among a people where they well knew they were not wanted, and hence had no right officially to be? All we have further to say of them is, that they had better tarry with their friends if they really have any.

We claim that we should have the privilege, as we have the constitutional right, to choose our own rulers and make our own laws without let or hindrance. Examine our reports, our laws, our acts: they have ever been before the public—they speak for themselves.

All we want is the truth and fair play. The Administration have been imposed upon by false and designing men? Their acts have been precipitate and hasty, perhaps through lack of due consideration. Please to let us know what you want of us before you prepare your halters to hang, or "apply the knife to cut out the loathsome, disgusting ulcer." Do you wish us to deny our God and renounce our religion? That we shall not do.

We are at the defiance of earth and hell to prove that we have done aught to offend the good.

You have not extended to Utah so much as the customary usage of investigation, which would have placed in your possession the facts of the case. Do you wish us to permit a hireling soldiery to come into our settlements? If so, for what object? Is it to protect the citizens in their rights? That is needless, because those rights have never been in the least infringed upon in Utah; and we are far better prepared to protect ourselves than when we first settled in this Territory, while our young and healthy men were in the United States' army in Mexico. United States' troops, acting in their legitimate capacity, are only sent to protect the citizens, or suppress insurrection—never, in any case, to make war upon the people.

We feel as competent to protect ourselves as we have hitherto, and there is no insurrection to quell. That "white heap" within our borders contains something besides meal: there are the deadly fangs to hold the innocent prisoners still, while assassins kill them. We shall not hold still while fetters are being forged to bind us. We have no confidence to believe the present a harmless demonstration intended for our good. The troops, which claim to have been sent by the Government, have openly said, from the time they left the Missouri river, and even before, that they were coming to destroy the leaders of our people, and that that was their object. That has been their constant speech by day and the burden of their songs by night. They have threatened to take our lives and to sport at pleasure with our wives and daughters. That is their openly avowed object; but woe to all who undertake to accomplish it! We trust, therefore, that you will excuse us if we do not entertain a very exalted idea of your humane (?) intentions in sending armies hither.

Give us our constitutional rights: they are all we ask, and them we have a right to expect. For them we contend, and feel alone justified in so doing.

We are aware that we have many enemies, and that they make a strong party against us. From them we expect no mercy. A large portion of them know that, if justice had its due, they would either be pulling hemp by the neck, or learning a trade in the confines of a prison. They roam at large in your community, are boon companions in your halls of business and of pleasure, adorn your circles of fashion, and participate in your festivities; but there is a chord of right, of honesty, of integrity to the institutions of our country, of a love of freedom, and respect for the rights of the weak and comparatively defenceless, that will yet thrill with emotion, vibrate through the honest heart, and respond to the cry of usurpation, tyranny, and oppression exercised upon an innocent people. To that we appeal, and trust that a stern sense of justice yet remaining among the worthy sons of patriotic sires will stay the suicidal band of crawling sycophants and corrupt rulers, and that American liberty may not be immolated upon her own altars nor strangled in the halls of her own citadel by those whose sworn duty it is to be her protectors.

Withdraw your troops, give us our constitutional rights, and we are at home.

[Here follow the names of the Councillors, Representatives, and Officers of the Council.—Ed.]

PASSING EVENTS.

General.—Another attempt at a revolution has taken place at Luna, which, however, was quelled at its rising. Fever had been raging extensively in West Africa up to the time of departure of last mail. In Jung Bahadoor's force, small-pox has broken out, and cholera is fatally busy in Bengal. At the date of the last despatch, Sir Colin Campbell was before the walls of Lucknow, with a force of 50,000 infantry, 10,000 cavalry, and 200 guns of heavy calibre. The mutineers number about 200,000. On the 19th February, General Franks prevented a junction between Bundeh Dussein Chuckladar and Nazim Mendee Dussein, attacked them, and defeated them with a loss of 800 men and 6 guns; on the 20th, seized the stronghold of Badhayan; and on the 23rd, attacked Bodshahgunge, killed 1,800, took 20 guns, all their ammunition, and a standing camp, with a loss of only 2 killed, and 16 wounded. General Hope Grant's brigade attacked Meangunge, a fortified town in Oude, on the 23rd February; and, after a breach had been effected, the place was stormed by Her Majesty's 53rd Regiment: 500 rebels were killed and 4 guns taken. The Commander-in-Chief seized Dilkoosha on the 3rd March. The rebels had attacked the friendly Rajah of Chodarce, whose troops mutinied: they captured his guns and retired to Calpee on the 21st March. The report that the ex-king of Delhi had been convicted and sentenced to transportation for life was erroneous. His trial, at the departure of last despatch, was not completed.

American.—In Mexico a state of anarchy reigns. The House has passed Gen. Quitman's bill, authorizing the President to call for five regiments of volunteers. An express had arrived at Fort Leavenworth from Col. Johnson, requesting immediate supplies of ammunition and men. A correspondent from the above place states that two companies of the First Cavalry and two companies of the Sixth Infantry would proceed on the 10th March to reinforce Col. Johnson's command. The *St. Louis Republican* of the 15th March announces the unexpected arrival of Mr. John Hartnett, Secretary of the Territory of Utah. He left Camp Scott on the 26th of January, and reports that Col. Johnson's command was in very comfortable condition and excellent health, and that everything was going on pleasantly. (?) He states that all intercourse between the Saints and the troops at Camp Scott ceased after the 1st January. It was considered by the army a well-established fact that the Saints were actively employed in fortifying the most important passes, and that they intended to oppose the entrance of the troops. It was admitted in camp that the kanyons, when fortified and in possession of determined men, offer very great, if not insurmountable obstacles; and it was seriously discussed whether or not the army should take another route a hundred miles longer. The Territorial Government at Camp Scott was rather passive. 3,000 troops were expected *en route* from Fort Leavenworth in a few weeks. It is stated that the Saints intend to attack Camp Scott if opportunity is given them, and fears are expressed lest reinforcements may arrive too late.

VARIETIES.

Knowledge is the treasure, but judgment the treasurer of a wise man.—*Penn.*

A Knock-Down Argument.—A certain man went to a dervish and proposed three questions:—First—"Why do they say God is omnipresent? I do not see Him in any place: show me where He is. Second—"Why is a man punished for crimes, since whatever he does proceeds from God? Man has no free will; for he cannot do anything contrary to the will of God; and, if he had power, he would do everything for his own good. Third—"How can God punish Satan in hell-fire, since he is formed of that element? and what impression can fire make on itself?" The dervish took up a large clod of earth and struck him on the head with it. The man went to the cadi and said:—"I proposed three questions to such a dervish, who flung a clod of earth at my head, which made my head ache." The cadi, having sent for the dervish, asked him—"Why did you throw that clod of earth at his head, instead of answering his questions?" The dervish replied—"The clod of earth was an answer to his speech. He says he has a pain in his head: let him show it to me, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God, and I did not strike without the will of God. What power do I possess? And as he is compounded of the earth, how can he suffer from that element?" The man was confounded, and the cadi highly pleased with the dervish's answer.

PAST OFFENCES.—"When once an offence has been removed, it should never be adverted to in future. Its very remembrance should, if possible, be washed from the memory by the waters of Lethe. Other causes of disagreement may exist, and fresh feuds arise, but the old one is dead and buried, and its angry ghost should never be evoked to add fury to the passions of its successor. Nor should *we*, when in our turn we are convicted of an error, shelter ourselves from reproof by reminding our reprover that he was once guilty of a similar offence. This is mean, dishonourable, unchristian, and mischievous."—*James.*

A HYMN.

We thank thee, God, our Father,
That we thy children are;
We thank thee thou hast own'd us
And gather'd us from far—
From many a distant nation,
From many a varied clime,
To be thy chosen vessels
In this peculiar time.

We thank thee thou has called us
To manifest thy might,
To be to every people
A certain beacon light,—
The nucleus of thy kingdom—
The little mountain stone
By which the wicked nations
Will shortly be o'erthrown.

We thank thee for the knowledge
Which thou to us hast given,
And for the keys and powers
To translate earth to heaven.
We thank thee for the mountains
From earth's deep bosom hurled:
They serve as massive curtains
Between us and the world.

We thank thee for the deserts,
And for the kanyon bold—
For all our rocky bulwarks,
And for the piercing cold,—
And that thou dost surround us
With heavy mantling snows;
For these are our defences
Against our Christian foes.

We thank thee for these valleys—
The chambers of the Lord,
The places of sure refuge
For those who love thy word,—
The hiding place for Israel,
As flocks see here they fly,
That thy fierce indignation
May safely pass them by.

We thank thee thou hast planted
The tree of liberty
Where it will grow, and flourish,
And bloom eternally;
And that the word is publish'd
Far o'er the land and sea,—
That we are independent—
That Zion now is free!

Help us, we do desire thee,
Our freedom to maintain,
That we may ne'er be subject
To wicked men again:
Help us, for we've declared it,
We will be free or die!
And we'll bless thee, our Father,
And thy name we'll magnify.

G. S. L. City, Dec. 22, 1857.

JOHN JAQUES.

ADDRESS.—Charles W. Penrose, 68, Napier Street, Shepherdess Walk, City Road, London.

MONEY LIST, MARCH 27—APRIL 2, 1858.

	£	s.	d.
W. H. Perkes	7	0	2
John Mellor	5	0	0
A. N. McFarlane	1	10	0
John Kessell	2	5	9
John Hunter	19	0	0
William Shires (per C. F. Jones)	7	10	0
William Brownlow (per ditto)	7	0	0
Samuel Johnson (per ditto)	2	12	0
Carried forward	£51	17	11

	£	s.	d.
Brought forward	£51	17	11
Simeon Pickering (per C. F. Jones)	6	10	0
Edward Oliver	30	0	0
William Moss (per G. D. Keaton)	4	6	0
R. J. Philp (per T. Wallace)	2	0	0
Edwin Price	0	8	0
E. L. T. Harrison	20	0	0
	£115	1	11

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17, Vol. XX. Saturday, April 24, 1858. Price One Penny.

PROVIDENCE AND REVELATION.

BY ELDER JOHN K. GRIST.

Man receives his existence from an overruling and all-wise Being; and, in order that he may exist rightly, God has placed him where he may be instructed in the great school of Providence and Revelation. This, when taken into due consideration, will involve the grand leading principle of the science of life and cause of endurance. To know ourselves and realize the purport of our being is the mainspring of progressive intelligence; and, when fully carried into operation, will ultimately lead to the highest attainments of a perfect state.

In viewing the present position and general aspect of society, perhaps there never was a period in any age of the world which called forth more absorbing interest in and observance of the movements of God's providence than at the present.

"The earth is the Lord's and the fulness thereof." It is God that giveth the increase, and it is His providential mercy that gives sustenance to life. Then, with what gratitude should we acknowledge this at His hands! Every grain of the material element that is good for food man may freely eat. But too frequently is the Author of nature forgotten, and His mercies trampled under foot; and every unlawful abuse of the means He has provided is being practised by those whom Providence has favoured; whilst, on the other hand, a meagre pittance is being dealt out to the starving multitude; and this because of the perverted economy of God and the substituted insufficient economy of man.

In regard to political things, what serious and reflecting mind can see, without concern, the Great Lawgiver banished as it were from His own kingdom in the systems of modern policy? Who does not tremble to see fortune or human prudence more regarded and depended upon than the wisdom and power of heaven, while the counsels of weak and erring statesmen are exalted in many instances above the oracles of God?. Yet how plain is it to perceive that this is more or less the case in modern politics, wherein comparatively little account is made of that Divine, overruling Providence, who "changeth the times and the seasons, removeth kings and setteth up kings, giveth wisdom unto the wise, and knowledge to them that know understanding;" who "increaseth the nations and destroyeth them, enlargeth the nations and straiteneth them." (Dan. ii. 21; Job. xii. 23.) Shall we find it a principle observed in the Council of the Senate, that "the kingdom is the Lord's, and he is the governor among the nations;" that "the battle is the

Lord's," and that "He doeth according to his will in the army of heaven and among the inhabitants of the earth;" and that "by the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked;" (Psal. xxii. 28; 1 Samuel xvii. 47; Dan. iv. 35; Proverbs xi. 11;) or, in other words, that the prosperity of empires depends solely on the blessing of heaven? But rather is it not an established article of modern political faith, that accumulated wealth, extensive dominion, numerous and powerful fleets and armies, a flourishing commerce, an increasing population, large and magnificient cities, the splendour and parade of public show, a superior sagacity in private councils, &c., are the essentials of national prosperity,—that a people, in short, may be great without being good, happy without being virtuous, secure without having the protection of heaven, powerful without feeling its power, and wise without consulting and being guided by the Fountain of wisdom?

And so it is in moral and spiritual things. What serious reflection does the lamentable fact of the perversion of the revealed mind and will of heaven call forth! How sad to behold the great design of the Gospel plan disregarded by mankind, who are perpetually changing the ordinances of salvation and treating them as non-essential! Because of such things—"because they have transgressed the laws, changed the ordinances, broken the everlasting covenant," Isaiah says that the earth is defiled under the inhabitants thereof, and a curse shall devour the earth, and they that dwell therein will be desolate! Who cannot see this state of things coming to pass according to the visible aspect of the world, lying as it were in the arms of the Wicked One; and this because of disobedience to the commandments of heaven, and because the ordinances of the Gospel are rejected or grossly perverted by the professed teachers and leaders of the people; while, in other cases, they have established systems of their own invention, without regard to the order of God in the revelations of his will, and without considering the force of language like the following:—"Without me ye can do nothing." "A man can receive nothing except it be given him from heaven." (John xv. 5; John iii. 27.) Truly there are some who allow of an occasional aid from Him who rules in the heavens, in order to assist them on great and extraordinary emergencies, but deny the necessity of such aid in the practical rule and order of everyday life.

Let us now enquire what is really meant by Providence, or the general order of God's Providence. First, then, there is provision made for the salvation of the human family, on condition of our accepting the terms. This is the Providence of eternal life; and it is an eternal law of heaven that man should co-operate with his Creator in the great work of his salvation, whether natural, temporal, spiritual, or eternal. At the same time God will never force man's free will.

Some, by an error of understanding, ascribe to an overruling Providence all the effects which transpire around, and are continually attendant upon them to the result of causes that are contained in the womb of Providence, and assign to it an absolute power independent of the free will. The most simple mode of correcting this error is to ascribe to all natural causes their consequent effects; for God to overrule man's free agency by an arbitrary influence would be acting against his own order.

Now, considering revelation in connection with the movements of Providence in its particular application, we find God has revealed certain things for the personal benefit of those who believed and sought after revelation, concerning what steps they should take in life; and, deriving information from this source, have been enabled to avoid certain things consequent upon such steps. But let it be understood that this power of foreknowledge or revelation comes only by pursuing that course which belongs to the order of the Church and Kingdom of God. This is the only safe and proper channel of communication, although there are a class of individuals who seek after revelation from mediums that are not congenial with the Divine order, but are deceptive in their nature: and, to confirm this, we may refer to the language of Scripture:—"And for this cause God shall send them strong delusions, &c." (Thess. ii. 11.) And again—"Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2nd Peter ii. 2.) These delusions have their origin with the father of lies, to whose priesthood they belong.

But those who seek to know what the Lord would have them to do, and the mission they have to discharge, are privileged to receive revelation from the right source, through the proper channel, and to know that they are living, moving, and acting in that sphere which is prepared for them, to mature and carry into operation those plans which are necessary to their salvation, as well as those which are more immediately connected with their every day life.

DIRECTION OF A WORLD.

(*Continued from page* 213.)

CHAPTER IV.

'Break up the world and dislocate mankind,
Then let the nations warful *interests* find,
And they in these a battle-field have found:
The war *will* come—the strife *will* spread around.

There is almost a total division of mankind, and a general conflict of interest at work in society. Those divisions clash, and these interests continually cross. Out of this, again, grows a common indifference to the wellbeing of others. Nations build themselves upon their neighbours' ruin, class sacrifices class, party is divided against party, individuals prey upon the vitals of each other, and principles, bonds, relations, and obligations are utterly disregarded. As long as this is kept within certain broad, national, and legal marks, the division and strife are considered legitimate. But those bounds are broad indeed. They admit of nation invading nation, people subjugating people, diplomacy tricking diplomacy, and of the many phases of social warfare which the world presents. In a certain sense, this is legitimate; for it is the natural development of a world going in a wrong direction. Nor should any be held responsible for these results, inasmuch as no human power can stay its course.

Let us bring our consideration now to those capital divisions of mankind that make war with the sword; and, in our next chapter, we will extend our investigation to the social, political, and religious divisions and conflict.

Though having the same Creator, Redeemer, and Judge, and a common parentage, the human family is *broken* up into nations, tongues, tribes, and clans. There is a distinctiveness and *non*-relationship between them. Especially is this the case with the principal divisions. They exist upon the earth, wrapped in their exclusive nationalities, and can scarcely be said to present the appearance of having the same common parentage, Creator, and God. (Of course we are merely speaking of man's works, national divisions, &c., and not of the works and economy of the Creator.) The nations are like distinct and separate worlds inhabited by the same species, but different races in a primitive sense. There is contingency of country, it is true; but this is merely a relationship of space and territory. It is true, also, that such connections, coupled with commerce, travel, war, and diplomacy, mix the nations up together. But they are like certain liquids thrown together into a bowl. They are in the same vessel and swim around each other, make fantastical circuits, and join with encounters; but they have no positive affinity for each other, and still retain their radical distinctiveness. Excepting this questionable, territorial, and circumstantial connection, worlds and systems separated by countless trillions of miles are more related in the universe than mankind are upon this little earth, in their national character. The solar system is a family of worlds. But it is too much to say that mankind are a family of nations.

We will suppose a being to come from some distant system who is ignorant of the true facts of the case, and he sits in judgment on the appearances of the world, apart from those connections which have been named. Christendom shall be summoned to his tribunal. From the common profession of name, he might reasonably expect this part of mankind to be something like a family of nations. But, upon investigation, would he imagine that the people composing this division claimed the same first parents, the same Creator and Saviour, and that they expected to

stand before the same Judge, and enter into the same heaven after death? Would he imagine that Englishmen and Frenchmen traced their parentage to a common origin, and that they looked for the same final destiny and one eternal nationality? Would he think that Austrians and Italians were to become one people in another world and members of the same kingdom? He would have no right to come to such a conclusion, judging merely from appearances. Unless a great change comes over the scene on earth, it is evident that the next world will present a similar aspect to this. The future state of things will be taken up just where this is left off, or there is no consistency in development; and the arrangements of heaven must have a due reference to this state of probation, or there will be no fairness and justness in those arrangements.

Good-natured enthusiasts and theorists may talk of mankind being brothers, and all nations one family; but, practically, the reverse is the case. After all has been said, look on the map and on the actual divisions of the world, and you merely see England, America, France, Russia, Austria, Italy, Spain, &c. Nowhere can we find them resolving into a family of nations. There still exist the same radical divisions and antagonistic nationalities. If they join in alliances, there remain the same essential differences. A quarrel arises: they are Englishmen, Frenchmen, &c., again.

It is only in the case of one nation subjugating another that this difference can be said to cease. And England and Ireland will show how little, after centuries of forced relationship, has been done to break down these barriers. England and India are still worse examples. If the relationship existing between the English and their German cousins be considered, it will be observed that is not a relationship of the people, but merely one existing between royal families and nobles. Even nations of the same blood—brothers, sisters, and relatives by the ties of nature, who now respect those ties, as with England and America, are *nationally* distinct; and in a few generations, all things being equal, the children of those brothers and sisters would probably meet on the battlefield *merely as foes*.

America has presented us with an example most like a family of nations; but she is also fast breaking up: and were this state of things allowed to continue, in a comparatively short time the new world would present a similar aspect to Europe and the rest of the old world. Australia and the other colonies would follow in the wake. If we come to tribes and clans, they will not present a much more favourable view. At the best, the relationship is only among the nobles and chiefs, and is not a just relationship of the people. We have all read something of their terrible wars. And Scotland, which could scarcely have been otherwise subdued, has, if we may so express it, been exhausted by its *non*-family-clanships.

Not only is the world thus broken up, but it also possesses many distinct and conflicting interests. The destinies and glory of the nations run in different directions. Perhaps, however, it would be more proper to say that they run in the same direction; but in certain narrow passes they crowd each other and engage in combat, when might and trickery conquer.

We observed in Chapter III, that "the instinct to conquest, increase, and extension is an irresistible tendency of our nature." That disposition we held to be Godlike in itself, and that it was possessed in common by men and Gods. It was its mis-direction which we condemned.

Now, it is evident that, if mankind are broken up into fragments, possessing conflicting interests, and are inspired with distinct and repugnant nationalities, then those very Divine instincts of man's nature will bring forth strife and deadly enmity, and hurl down a world. A keen, fine-wrought blade, if turned against life, will cut its threads with much greater ease than a blunt-edged tool, and the noblest powers of man abused be awful to contemplate; and beings with the spiritual nature of Gods will become Devils by taking a wrong direction. To thus break mankind up, then, and give them a thousand conflicting interests and repugnant nationalities, is to mark out for them that wrong direction. The world has travelled in it, and we see the result. All history is full of the fearful, blood-written tale. To throw away the sword, wipe out bloodshed, enthrone peace, and appeal to arbitration to settle

national differences was, a year or two ago, becoming a favourite doctrine in England. Its converts were some of the most intellectual and philanthropic — literary men, first-class politicians, and the scientific and commercial world. People generally began to look upon it as "a consummation devoutly to be wished," and hopefully anticipated the "good time coming," when the "pen" would be "mightier than the sword." To "wait a little longer" was the chief condition proposed to patience, and everybody would then realize the Millennium of peace. It was only the army, navy, and bad-natured people who were supposed to be unconverted to these peaceful views. They were considered at once as the upholders and relics of barbarous systems and ages. It took the war with Russia to wake England up from the pleasing reverie to the painful reality—to the prospect that, before swords will be beaten into "plough-shares" and "spears into pruning-hooks," the reverse is likely to take place; and subsequent events have tended to make that prospect still more distinct.

A Millennium of peace and equitable arbitration is, with the present constitution of society and conflict of interests, a radical impossibility, and the expectation of it a purely visionary matter. Figuratively speaking, while every man is a sword manufacturer, and the earth a gladiatorial arena, we can reasonably expect nothing else than that mankind will do battle and that strife will reign. This is about the state of the case. Such a Millennium cannot be brought about until the world is re-adjusted, and a broader relationship than that of the present given. Though we do not expect to see nationalities ever wiped completely out, yet, before a state of peace and equitable arbitration can be brought about, a platform must be formed upon which all nations may meet as a common family, the *conflict of interests* cease, and a legitimate power preside as the supreme arbitrative authority.

Supposing a congress of nations were formed, and every kingdom and people sent delegates to it, yet, if there were no radical reconstruction of the world, and the conflict of interest remained, there would be no radical difference in the results. This might be received as a truism, and its statement considered unnecessary. But truisms, as well as being the most tangible forms of truth, are often overlooked, and are therefore proper to be enforced. Those who have talked a great deal about peace and arbitration have generally overlooked the fact that there must be first a radical re-arrangement.

Let us suppose, for the sake of illustration, that the immense difficulties of inducing the nations to meet on a congressional platform have been overcome. We will imagine that they all send their delegates to it in good faith, but that the fundamental arrangements remain as at present. There would still exist a broken-up world and distinctive *non*-relative nationalities: there would still be the many interests to hold combat, and many destinies to be taken care of. Motives and inducements are to remain the same, and that platform is not supposed to be itself based on a foundation where all interests and destinies are blended. The strong, as now, would still flourish by feasting on the weak. It would be merely the process of feeding that would be changed. To imagine that the instinct to conquest, extension, and increase would find its scope in manufactures, internal government, &c., is too visionary. All would want to have something to do with the direction of the world beyond their international affairs. Indeed, their commercial interests and greatness would often be found to depend on their congressional preponderence. The *people* would not be brought in as a family of nations. It would be merely a *meeting* of their *delegates* to hold what is technically termed the "balance of power." Though, for the sake of consistency, a representative of an inferior nation should be chosen occasionally to preside over this council, we have every reason to believe that the most powerful nations would have the dominant voice. It would be a game of diplomacy *par excellence* in which every one would try to win for the special interest of his country. We might naturally expect that out of it would grow extraordinary jealousies and bitterness, which would ultimately burst in a terrible human volcano. Unless the conflict of interests be first done away and a radical re-adjustment made, we think it the best policy to keep the combatants separated.

There never can be a Millennium of peace and arbitration until the kingdom

of God is made the platform upon which all other kingdoms may meet. God is an efficient, just, and the legitimate Arbitrator. No mere representative of any nation, however powerful, can stand in His place. He stands in the relation of Father to all, and he would justly preserve the interests of all. When God occupies such a position in the hearts of people, and His Priesthood hold the presiding power, and Israel stand at the head of nations, then the world will move in the right direction, and a family of nations exist; but not till then.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

[December, 1842.]

Tuesday, 27th. At nine in the morning, started in custody of Wilson Law for Springfield, in company with Hyrum Smith, Willard Richards, John Taylor, William Marks, Levi Moffit, Peter Haws, and Lorin Walker. On our way to Carthage, we met William Clayton and Henry G. Sherwood, who had obtained an order for a writ of Habeas Corpus from the Master in Chancery, as no writ could issue, the Clerk of Court having been elected to the Senate.

There was considerable snow, and the travelling heavy; but we arrived at my brother Samuel's, in Plymouth, a little after sunset, and we were soon joined by Edward Hunter, Theodore Turley, Dr. Tate, and Shadrach Roundy. I supped with brother William Smith's family, who lived under the same roof, slept with Dr. Willard Richards on a buffalo skin spread upon the floor, and dreamed that I was by a beautiful stream of water and saw a noble fish, which I threw out. Soon after, I saw a number more, and threw them out. I afterwards saw a multitude of fish, and threw out a great abundance, and sent for salt and salted them.

Wednesday, 28th. The morning was wet. We started about eight o'clock, and arrived at Mr. Stevenson's tavern, in Rushville, at three in the afternoon, about twenty miles. Brother William's wife, who was sick, went with us, accompanied by sister Durphy, who went with us from Nauvoo to take care of her. I spent a part of the evening with Mr. Uriah Brown and family and a part of my company. In conversation respecting the repeal of charters, I told them that to touch the Nauvoo Charter was no better than highway robbery; that since the creation there never had been a repeal of a perpetual charter by God, angels, or men; and that I never would submit to lowering our Charter, but they might bring other charters up to it. On my return to the tavern, the brethren took my height, which was six feet, and my brother Hyrum the same.

Thursday, 29th. Started early; crossed the Illinois river at eleven, and arrived at Captain Dutche's before five in the eve, about thirty-two miles: the weather extremely cold. General Law asked why the sun was called masculine and the moon feminine? I replied that the root of masculine is stronger, and of feminine weaker. The sun is a governing planet to certain planets, while the moon borrows her light from the sun, and is less or weaker.

Let the Government of Missouri redress the wrongs she has done to the Saints, or let the curse follow them from generation to generation until they do. When I was going up to Missouri, in company with Elder Rigdon and our families, on an extreme cold day, to go forward was fourteen miles to a house, and backward nearly as far.

We applied to all the taverns for admission in vain: we were "Mormons," and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counselled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as freeze to death.

I went into a tavern and pleaded our cause to get admission. The landlord said he could not keep us for love or

money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, "We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay." I said to him, "We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses." The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

Friday, 30th. Started at eight this morning, and arrived at Judge Adams', in Springfield, at half past two o'clock in the afternoon, where I saw Justin Butterfield, Esq., United States' District Attorney, who told me that Judge Pope had continued the Court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits, and not on any technicality.

Sheriff Pitman, of Adams county, was in the place, but would not say whether he had the original writ which had previously been demanded of the officers of Adams county, King and Pitman. I gave Mr. Butterfield a general history of my Missouri persecution, and it was agreed by him that I should be arrested on the writ. Had an interview with my brother, William Smith, who was a member of the Legislature at the time, and spent the evening with Judge Adams and the brethren from Nauvoo. We all lodged at Judge Adams'.

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.

Salt, vinegar, and pepper, given internally, and plunging into the river when the paroxysms begin, will cure the cholera.

Saturday, 31st. At nine in the morning, Mr. Butterfield called and informed me that King had the original writ, and I signed a petition to Governor Ford to issue a new writ, that my case might be tried thereon, as well as on the Proclamation. My petition was granted, and at eleven o'clock I was arrested thereon by a deputy, Mr. Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of Habeas Corpus, which I signed, and at half-past eleven in the morning went before Judge Pope.

Mr. Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the Governor of Missouri. He then read Governor Ford's warrant, Watson's affidavit, Governor Reynolds' requisition on the Governor of Illinois, and the proclamation of Governor Carlin, shewing that Reynolds had made a false statement, as nothing appeared in the affidavits to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one State to another rests on the Constitution and the law of Congress. We ask for Habeas Corpus because the papers are false, and because that we can prove that Joseph Smith was in this State at the time of the commission of the crime.

The writ was granted, returned, and served in one minute, and I walked up to the bar. Mr. Butterfield read the Habeas Corpus, and moved the Court to take bail till I could have a hearing,—which was granted; and although it was only a case of misdemeanour, Generals James Adams and Wilson Law were bailed for me in the sum of $2,000 each, and Monday was set for trial.

The Court-room was crowded; and, on our returning, as General Law came to the top of the stairs, one of the crowd observed, "There goes Smith the Prophet, and a good looking man he is;" "And (said another) as damn'd a rascal as ever lived." Hyrum replied, "And a good many ditto." "Yes, (said the man,) ditto, ditto, God damn you; and every one that takes his part is as damn'd a rascal as he is."

When at the foot of the stairs, General Law said, "I am the man, and I'll take his part." Said the man, "Your are a damn'd rascal too." "You are a lying scoundrel," replied Law; and the man began to strip off his clothes and ran out

in the street, cursing, and swearing, and raising a tumult, when Mr. Prentice, the Marshal, interfered, and with great exertions quelled the mob. Much credit is due Mr. Prentice for his zeal to keep the peace.

When the rowdies had dispersed, I went with Mr. Butterfield and Dr. Richards to see Governor Ford, who was sick. He told me he had a requisition from the Governor for a renewal of persecution in the old case of treason against Missouri; but he happened to know that it was all dead. We dined with Mr. Butterfield at the American House, where the Governor quartered, after which we returned to the General's room. In course of conversation he remarked he was no religionist. I told him I had no creed to circumscribe my mind; therefore the people did not like me. "Well, (said the Governor,) from reports, we had reason to think the Mormons were a peculiar people, different from other people, having horns or something of the kind; but I find they look like other people: indeed, I think Mr. Smith a very good-looking man."

At two in the afternoon, I returned to Judge Adams', and appointed Elders Hyde and Taylor to preach in the Representatives' Hall on the morrow.

Judge Douglas stated that it was possible to revoke political charters, but not company charters. I argued that if a legislature has power to grant a charter for ten years, it has no power to revoke it until after the expiration thereof. The same principle will hold good for twenty or one hundred years, and also for a perpetual charter: it cannot be revoked in time.

John Darby came in and said he was going to California with Brewster. I told him I would say, as the Prophet said to Hezekiah, "Go, and prosper; but ye shall not return in peace." Brewster may set out for California, but he will not get there unless somebody shall pick him up by the way, feed him, and help him along. Brewster showed me the manuscript he had been writing. I inquired of the Lord, and the Lord told me the book was not true—it was not of Him. If God ever called me, or spake by my mouth, he never gave revelations to that Brewster boy or any of the Brewster race.

This afternoon, a team ran away, and went past the State House, when the hue-and-cry was raised, "Joe Smith is running away!" which produced great excitement and a sudden adjournment of the House of Representatives.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 24, 1858.

ADVICE TO THE YOUNG BRETHREN.—They can be addressed in various characters and advised upon a variety of duties. But in this we merely design to contemplate them in one of those characters and offer them a little advice accordingly. We shall, however, continue from time to time to instruct both young and old, brethren and sisters, officers and members,—to view them in their various characters, and counsel them on their many duties. Thus we hope to make our labours of every-day benefit to all and to effect their practical usefulness. But in this we shall view our young brethren in their public and social spheres.

Every man has a public character and parts to perform in social and religious life. It may be said that all *men* are public property. Many, however, disgrace their public character and show themselves unworthy members of society. Some neglect the obligations and duties which they owe and live a life of uselessness. Others perform their duties and work in life so wretchedly, are so trustless, even when intending well,—so slovenly and unskilful in everything, that it really does

seem that if "Nature's journeymen" have not "made them," they must have failed to cultivate their gifts, fulfilled their duties imperfectly, and performed their work badly. Thus they pass through life without advantage to themselves or benefit to the world.

Our young brethren are just commencing the duties and labours of life. There lie before them efficiency and inefficiency—usefulness and uselessness. Which will they reach? Upon the decision of this point rests the writing down of their names as the truly great or as the cyphers of mankind, who will stand for nothing, because they effected comparatively nothing.

Our young brethren are generally of the working class, and as such we address them. They belong to a noble order. The workers, if they perform their parts honourably, are the princes of mankind. The most eminent men of the world have belonged to this class. Patriarchs, Prophets, Apostles, and Saints generally have been husbandmen, shepherds, fishermen, and persons of humble callings. Jesus himself was the reputed son of a carpenter. Our young brethren, therefore, should act in a manner worthy of their class generally.

But they have a higher character to sustain. They are Saints—the sons of Abraham—the children of God. They profess to be in possession of the Holy Ghost and the revelations of heaven, and to have a glorious destiny before them. They, therefore, should seek to excel the Gentiles in efficiency, character, and tone of mind—to be superior to the ordinary working class. In all their labours, conduct, and in the avocations of life, they should be noted for integrity and skill. They, at all times, should be the best and most trustworthy servants in their masters' employ. They should be the most accomplished workmen and the most skilful and valuable persons in the various establishments of trade and branches of labour. When we see any of our young brethren bunglers and inefficient in their callings, we are assured of one of two cases,—namely, that they are either a disgrace to the community to which they belong, or are in their wrong spheres. Men with the Holy Ghost—men of Israel should always consider it their duty to be superior to the Gentiles, even in their trades and daily avocations of life.

To render themselves thus efficient and trustworthy is not only their duty as men inspired by a higher spirit and looking forward to a brighter destiny than ordinary, but it is to their own pecuniary advantage. Men of integrity, efficiency, and skill can generally command employment and the best wages. Faithful and skilful servants are not superabundant. They are generally valued and respected by their masters upon the point of interest, if no more; and if the Saints find some difficulties in the world on account of their religion, those difficulties will evidently be lessened, if they themselves can command a high value for integrity and skill. If they are noted for this, they will be able to increase their worldly substance, and will have more means for the building up of the kingdom of God.

Then there is a higher view to be taken of the subject. Zion has to be built and made the glory of the whole earth. The young brethen will have this work to perform, and, under the direction of their leaders, the immediate superintendance of its accomplishment. They will not be able to take all the material wealth and glory of the Gentiles to Zion. But one thing they can do. They can learn to be skilful and efficient in all their callings and labours. They can obtain an insight into and a practical understanding of the secrets and various branches of business, agriculture, mechanics, architecture, and manufacture. Though they carry nothing else to Zion, if they take with them this knowledge, the great essentials will go with them. Labour and skill are real wealth; and thus, with the elements of nature and the mines

of raw material on every hand, all the rest can be worked out. In England, they have excellent opportunities to acquire all the necessary skill; and if they will make the most of their advantages and practise integrity, they will prepare themselves to be superintendents in the building up of Zion and the developers of her resources. If they are not thus worthy now, they will find all their anticipations of greatness evaporate in dreams; for others more worthy and skillful will take their crowns and stand in their places.

But something even more than this can be done; and Pastors, Presidents, Travelling Elders, and all can labour in the same direction. They can take with them the cream of all the knowledge, skill, and worth of the Gentiles. They can make themselves generally acquainted with the arts, sciences, commerce, literature, history, customs, and legislation of the world. When they gather up to Zion, what a glorious gathering it will then be!—a concentration of the best men and the skill and worth of all nations. In very deed, in the highest sense, will the glory and riches of the Gentiles be brought to Zion. The children of Israel will then also be worthy to stand at the head of a universal kingdom, and its rulers and masters be qualified to preside and direct a world by the power of their superiority and the authority of the Priesthood. If our counsels on the practical affairs of life help to contribute towards such a result, our labours will be well rewarded.

Cape of Good Hope Mission.—We learn, by correspondence from Elder E. C. Richardson, President of the Cape of Good Hope Mission, the condition and prospects of the work of God in that country. Since the arrival of our correspondent and Elder Brooks there, they had been labouring with considerable success to the cause, satisfaction to themselves, and comfort and blessing to the Saints. Elder Richardson and Brooks found the Church at Cape Town in a somewhat indifferent condition on their first arrival; but, through the blessing of God, they were enabled to revive the Church. In that place they had baptized and re-baptized sixty-four, ten of whom were new members. After this reformation had infused new life into them, the law of Tithing was inculcated, the spirit of gathering infused, and a Penny Fund established. The Mission generally was in as prosperous a state as could be expected, and the Church full of faith and good works. Previous to President Richards' instructions to the Elders there, relative to the Emigration, the Saints had cherished the fond anticipation of speedily gathering to Zion. They were willing to appropriate all their means to the accomplishment of that object, and as many as three or four hundred expected to have emigrated in the course of a year.

At the time of his writing, Elder Richardson, in company with his fellow-labourer, Elder Brooks, intended to start on the next Tuesday for Boston, per ship *Gemsbook*. They had lacked no necessary blessing while on their mission; and, excepting its attendant difficulties and a little persecution, their labours had been pleasing. Their departure from the Saints generally was accompanied with tears and blessings, and expressions of anxious desire for their own speedy deliverance.

The Ship "Empire."—We learn, per advices from New York, that the *Empire*, with its company of Saints, arrived at the above port on the 20th of March. They had a remarkably swift and pleasant passage, the voyage being made in 28 days. The brethren had enjoyed good health and the spirit of peace.

It is a reprovable delicacy in men to despise truth in plain clothes.—*Penn.*

THE ANGEL'S MISSION.

(*Continued from page* 251.)

But how was the angel to accomplish the work of preaching the Gospel to the nations of the earth? Was it necessary for him that he should do the whole work himself personally? Was it necessary for him to go into every kingdom and country himself, and ascend the platform, or enter the pulpit, and personally preach the Gospel, in every tongue, to the people of the various nations? Certainly not. If he communicated all the requisite information and instruction to one man, and that man in due time received competent authority to communicate the same to others and ordain them to spread the intelligence to the various nations of the earth, then, in such case, the angel may justly be regarded as having fulfilled his allotted portion of the Latter-day mission.

Such was the case with the angel Moroni.

To illustrate the matter in a plain and simple manner, we will suppose, for example, that we require to have a house built. We go a master *builder*, and describe to *him* the kind of house we wish to have erected. He then collects his workmen, (and perhaps appoints a "foreman over them,) to whom he gives their respective shares of labour; and, in course of time, the house is finished, according to order. Who, we would ask, is then accounted *the builder?* According to conventional, common parlance, he is the builder who received the order, engaged to execute it, and is responsible for its execution, although the different portions of the work were performed by men in his employ, under his direction.

So also, if we require to have a book printed, we go to a master *printer*, and describe to *him* the kind of book we wish to have got up,—at the same time giving him the manuscript copy of the required contents. He then engages a staff of men, (including perhaps a "foreman," or "overseer,") to whom he gives their apportionments of work. And when the volume is completed, according to order, who is considered as *the printer?* According to the usual, regular custom, he is the printer who received and engaged to fulfil the order, by means of the hands in his employ, and whose name appears in the "imprint" as the legally responsible party.

These instances will in some measure serve as familiar illustrations of the way in which Moroni may be truly said to have accomplished his part of the great commission to preach the Gospel to the inhabitants of the earth,—namely, by delivering into Joseph's hands the original records of the Book of Mormon, which contained the fulness of the ancient Gospel, and giving him all the necessary instructions concerning the sacred contents of the same, the work of translation, and other particulars of information requisite to be known by him, so that the Gospel might be spread abroad throughout the earth prior to the execution of the great judgments of God, which he declared were "coming upon the earth."

But, although Moroni so far accomplished the important work assigned him, in fulfiment of the prophetic vision, it does not follow that he was to be the *only* angelic personage that should take part in the work of the great mission. The vision of the angel seen by John was prophetically representative of the fact that the fulness of the Gospel (that is, the principles, blessings, and power of the ancient and everlasting Gospel in its integrity and completeness) should be restored to the earth by ANGELIC MINISTRATION. That ministration was not necessarily confined to *one* angel. Moroni came and revealed the Book of Mormon, which recorded the pure, unadulterated principles of the ancient Gospel, and imparted all the needful information and instruction for its translation, &c.; but he did not personally communicate to Joseph the authority to officiate in any function or administer any ordinance of the Gospel. That was not his individual mission. Another heavenly messenger had to be despatched for that purpose. Although Joseph had the Gospel revealed to him, was possessed of the sacred plates of the Book of Mormon, and had received the gift of interpretation, by which he translated the contents thereof into the English tongue, he nevertheless lacked legal authority to preach the Gospel to his fellow-

men or to ordain others to that work. He had not the slightest Divine authority to do this, any more than had the self-authorised preachers of the professing churches of the day; nor could he legally exercise the power to administer one single ordinance of salvation, or impart to any one else that power.

The records he had in his possession possessed no power themselves, and could therefore *give* none, any more than could the Bible or any other book. Power or authority could only be exercised, lawfully, by those who themselves possessed it. Joseph, therefore, in order to be able to exercise such authority, or to impart it to others, had to receive it himself from some person who possessed it; and as, in the economy of God's purposes, that was not Moroni's particular mission, another ministering angel was despatched from heaven for that purpose. His name was John, the same personage who, when on earth, was known as John the Baptist, the Elias of that dispensation, who died a martyr for the truth at the instigation of Herod. This same John, who was a priest after the order of Aaron, and had received Divine authority to preach repentance and administer baptism for the remission of sins, and to prepare the way for the coming Messiah, (see John i. 6), was also "sent from God" in the year 1829, as the Elias and forerunner of the present dispensation, preparatory to Messiah's second advent, bearing a Divine commission to ordain Joseph Smith, empowering him to ordain others to the ministry of preaching the Gospel of repentance and officiating in the ordinance of baptism for the remission of sins.

Subsequently to this, three other angelic messengers, known in the world as Peter, James, and John, appeared to Joseph, and ordained him to a higher grade of priesthood, which was after the order of Melchisedek, and which empowered him to exercise other sacred functions of the ministry, which they, as Apostles and Prophets of the preceding dispensation, possessed and held the keys of.

Some time after the foregoing, three other heavenly messengers appeared to him and transferred to him other powers which they were authorized to do, as participators in the great Latter-day mission. One was Moses, the leader of ancient Israel, who committed to Joseph the keys of official power pertaining to the gathering of Israel. Another was the Elias of the Abrahamic dispensation, who bestowed upon him the patriarchal keys. And the other was the prophet Elijah, who came to fulfil his part in the last great dispensation of the fulness of times, according to the prophecy of Malachi, prior to the coming of the "great and dreadful day of the Lord," and committed into the hands of Joseph his portion of the keys of power, to be exercised when the hearts of the fathers should be turned to their children, and the hearts of the children turned to their fathers,—power to administer those ordinances which should seal the bond of union between the living and the dead, and prepare the way for the ushering in of the great Millennial era, when all shall meet again on earth, inherit the promised possessions of "the meek," and live in happiness and harmony under the peaceful banner of the King of kings and Lord of lords.

(*To be continued.*)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 230.)

OBJECTIONS.

"One fact is very remarkable—that of representing Nephi as knowing all about the mariner's compass 2,400 years ago, whereas its invention at the present day has not been known little more than 300 years. This shows a decided proof that the Book of Mormon is a modern forgery."—"*Mormonism Exposed,*" *by J. Williams.*

"It is quite certain that the Greeks and the Romans were ignorant of the compass; and the European nations were ignorant of it till the twelfth century. Nephi seems, however, to have discovered it eighteen hundred years before. Only think how many sailors' lives might have been saved, had he but made known his secret sooner."—"*Is Mormonism True or Not?*" *pub. by the Rel. Tr. Society.*

ANSWER.

However true it may be that the invention of the mariner's compass "has not been known little (?) more than 300 years," as affirmed by Mr. Williams, or however "certain" it may be that "the Greeks and the Romans were ignorant" of it, and that "the European nations were ignorant of it till the twelfth century," as stated by the anonymous "religious tract" writer, "one fact is very remarkable" and evident, namely, that all this has nothing whatever to do with, and in no way affects, either "Mormonism" or the Book of Mormon. The objectors, therefore, who have brought these matters forward as an exposure of "Mormonism," or as tests to prove whether "Mormonism is true or not," have entirely missed their aim, and succeeded only in exposing themselves and proving their own ignorance and folly.

Without entering at all into the disputed question as to whether the mariner's compass is or is not an invention of so modern a date as generally supposed, we would ask, in reference to our opponents' objections, Where do they find the Book of Mormon "representing Nephi as knowing all about the mariner's compass 2,400 years ago?" Where does Nephi speak of having "discovered it eighteen hundred years before?" Where is to be found this "decided proof that the Book of Mormon is a modern forgery?" We can safely take upon ourselves to answer—*Nowhere.* The "fact" that is urged as being so "very remarkable" in affording such a "decided proof, &c.," is, after all, merely imaginary —*non est inventus.* No mention whatever is made of the "mariner's compass" in the Book of Mormon, or of anything like it, either as to its form or its use. Nephi, in describing an instrument which his father and family had to guide them during their journey in the wilderness, says that it was a "*round ball,*" made of "*fine brass;*" and that "within the *ball* were *two spindles,*" which "pointed the way" they should go in the "*wilderness.*" (See Book of Nephi v. 4.) This "*ball,*" or "*director,*" was called "*Liahona,*" which is "interpreted a *compass,*" and, says Alma, "was prepared to show unto our fathers *the course which they should travel* in the *wilderness;* and it did work for them *according to their faith in God.*" (See Book of Alma xvii. 12.)

Very much like a *mariner's compass* is this, surely! Let us compare the two. 1st. The one is called a "*mariner's compass;*" the other was called "*Liahona,*" or *a compass.* 2nd. The mariner's compass is an instrument used only at *sea:* the liahona was for use also on *land,* in a *wilderness.* 3rd. The mariner's compass is a *steel needle,* pointing to the *north:* the liahona was a *brass ball,* containing *two spindles,* which pointed in certain directions which the travellers were to take in their journey. 4th. The mariner's compass worked by *magnetic power:* the liahona worked by *miracle,* according to the *faith of its possessors.*

It is true that the Revelator Joseph, in his translation of the word by which Alma interprets the name of the "liahona," calls it a "compass," being, we we presume, the most suitable familiar word of English usage which he knew of that could represent the instrument alluded to. Still, although a compass, its form, construction, nature, and use, as well as its name and mode of working, were obviously distinct enough from the characteristics the of modern "*mariner's* compass" to show that Nephi was making no allusion to the latter when he was describing the former.

Our opponents' objections put us in mind of an argument sometimes used by infidels against the validity of the Bible. The Bible speaks of "old bottles" as being unfit for "new wine." For instance, Christ says in Mark ii. 22—"No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled." Now, say they, this is a modern forgery, and is also absurdly false; for old bottles, whether of glass, stone, or earthenware, are just as strong and as suitable for containing wine as new ones; and men often *do* put new wine into old bottles, and the wine does *not* burst them. This might, to some inconsiderate minds, appear as a formidable objection. Yet, when we consider that the bottles used in those eastern countries were formed of *skins,* which, when old and worn, were unfit for receiving new wine, from their being unable to withstand the working of the fermentation process, we can see at once the truth and force of the Scripture statement, and the weakness of the infidel's objections. (See also Joshua ix. 4, 13.) And this will serve as an illustration of the futility of our opponents' objections to the Book

of Mormon in the case we have considered. Because the word "*compass*" occurs in the Book of Mormon, our objectors, without reflecting upon the nature of the compass spoken of, jump at once to the conclusion that Nephi is represented as "knowing all about the mariner's compass," and "to have discovered it eighteen hundred years before" its actual discovery. Hence they set it down at once as "a decided proof that the Book of Mormon is a modern forgery." In this conclusion they unwittingly pattern after the infidel, who, as before observed, sets the Bible down as a forgery and a work of imposture and absurdity, because the word "*bottle*" is used in a connection which does not tally with well-known facts at the present day;—thus neglecting to take into consideration the fact that the "compass" alluded to in the Book of Mormon was as different to the modern *mariner's* compass as the "bottles" alluded to in the Bible were to the *glass* and *stone* bottles of the present day. And yet, in both cases, modern names ("compass" and "bottles") are given by the English translators.

The closing sarcasm of the latter objector, therefore, appears to us singularly unadvised and puerile. As well might he exclaim—Only think how many sailors' lives might have been saved, had John Goia or Flavio Givia made known his secret sooner! Or he might with equal propriety say—Only think how many lives might have been saved, had the secret of life-buoys, life-boats, life-preservers, lighthouses, and a number of modern instruments of navigation been made known sooner! If the secrets of steam-power, electricity, magnetic telegraphs, and divers scientific discoveries of modern date, had been made known sooner, how much better it would have been! If the earth had not been flooded, only think how many lives might have been saved from drowning! Or, to descend still lower in the scale of puerility—If the sky were to fall, only think what a number of larks might be caught!

(*To be continued.*)

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1858.

CONFERENCE.	AGENT.	AMOUNT.		
London	E. L. T. Harrison	£1148	5	11¾
Birmingham	B. W. Brindle	367	13	2
Glasgow	John Hunter	296	12	1
East Glamorganshire	John Davies	216	19	6½
Manchester	Edward Oliver	189	17	1½
Warwickshire	Henry Brown	175	11	2
West Glamorganshire	Thomas Rees	170	5	1
Sheffield	Wm. Brownlow	167	16	4
Norwich	Edwin Scott	166	4	0
Bradford	William Shires	163	17	6½
Cheltenham	Thomas Clarke	154	15	8½
Edinburgh	P. Q. McComie	147	5	8½
Monmouthshire	William Ajax	141	19	11½
Herefordshire	Lewis Bowen	138	4	11½
Lincolnshire	Samuel Johnson	137	12	11½
Liverpool	W. H. Perkes	132	15	0
Staffordshire	John Clarke	121	4	9½
Reading	William Moss	119	18	9¾
South	Simon Irwin	119	16	10¾
Bedfordshire	T. A. Jeffery	111	6	0
Newcastle-on-Tyne	R. J. Philp	102	4	5½
Hull	S. Pickering	100	11	5
Southampton	Willet Harder	93	9	2
Nottinghamshire	James Oakey	90	4	4½
Derbyshire	Thomas Birt	88	14	6
Leicestershire	John Mellor	86	12	0
Durham	William B. Child	84	15	1¾
Cambridgeshire		79	17	5½
Preston	M. H. Forscutt	74	9	9
Belfast	James McGhie	73	5	4
Wiltshire	William Norris	71	1	1
Shropshire	David James	68	8	4½
Dundee	A. N. McFarlane	64	3	4
Worcestershire	Richard Holt	63	3	2
Carried forward		£5,529	2	4

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5,529	2	4
Cardiff	E. D. Miles	60	16	2
Dublin	John K. Grist	54	3	7½
Lands End	John Kessell	49	17	1½
Carlisle	William Gibson	45	2	11½
Llanelly	David Davies	37	0	8¾
Dorsetshire	Edward Harding	33	0	3½
Channel Islands	Robert Toogood	25	3	5½
Late Herefordshire	John Preece	24	17	9
Pembrokeshire	John Gibbs	15	19	6½
Denbighshire	Hugh Evans	11	6	2½
Flintshire	Edwin Price	11	1	3
Dyffryn Conwy	T. R. Jones	8	18	0
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	A. J. Stewart	355	11	9½
Swiss and Italian	Jabez Woodard	275	12	3
Cape of Good Hope	Richard Provis	127	9	11½
Sandwich Islands	P. B. Lewis	78	2	5½
Scandinavian	C. Widerborg	51	7	4½
Bombay		21	3	3½
East India	J. P. Meik	12	1	4
Malta		5	7	2
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£6,843	4	11½

PASSING EVENTS.

GENERAL.—In the month of February last, the heat of weather in Australia was of the most intense kind, the heat in the shade reaching 146°. Innumerable deaths from *coup de soleil* took place: so great was the heat, that apples and similar fruit actually roasted on the trees, while other kinds completely dried up. Intelligence from the East states that a conflict had taken place near Ghadames, between the Ottomans and the Arabs, under Sheik Goumah, who had been betrayed and slain by one of his followers, and his head taken to Tripoli, where great rejoicings resulted. Advices from Venezuela state that great political discontent and excitement prevailed throughout that republic, and that serious outbreaks are impending. The latest China news state that braves were mustering in large numbers round Canton, determined on an attempt to retake the city. Late despatches from India report that a panic occurred in Calcutta on the 3rd March: volunteers were called out, and cannon placed on the bridges. On the 10th March, Sir E. Lugard captured the Martiniere and the Bank House. On the 11th, Hope's Brigade captured the Begum's (Queen's) Palace, with a loss of 100 killed and wounded; the enemy's loss being 500. On the 13th, the Kaiserbagh and Imambarra, a mass of palaces adjoining the Residency, were stormed and captured, and 24 guns taken.

AMERICAN.—The bill providing for the admission of Kansas into the Union under the Lecompton constitution has been passed by a vote of 33 to 25. The Kansas question still claims the chief interest of the House. The bill authorizing the employment of five regiments of volunteers was reported by the Committee on Military Affairs, without amendment: it is thought it will pass the Senate. A bill has been introduced authorizing the Secretary of War to construct a line of telegraph from the frontier of Missouri or Iowa to some one of the military posts in Utah, with the view of effecting rapid communication with the army in that Territory. The Senate has confirmed an appointment conferring the rank of Brevet-Brigadier General upon Col. Johnson, commanding the army in Utah. Late accounts from Santa Fé state that Captain Marcy was to leave Fort Union, New Mexico, on the 25th of March, for Camp Scott, with one thousand mules. Lieut. Beale, of the camel expedition, had arrived in St. Louis. A large train of supplies, two regiments of Infantry, and two of Cavalry had already left Leavenworth for Utah. The Washington correspondent of the *Herald* states that he is informed that, according to the plan laid down by the War Department, 5,500 troops, amply supplied for active campaign, will be in Utah Territory by July next. Three-fifths of this force have yet to be sent. Russell, the contractor for the transportation of the army, will employ 3,500 teamsters to drive waggons carrying supplies. In view of the importance of the service and the object and end of this warlike and expensive Expedition, he says it is under consideration with the Government whether, notwithstanding Col. Johnson's new appointment, it would not be proper to assign an officer of more service and experience, as Gen. Harney, or some other, to this command. The *Herald's* Fort Leavenworth correspondent states that an express had arrived from Fort Bridger, with dates to the 20th January, which reports good health among the men and improvement of the animals. Col. Johnson complains of having received no communication from Government since the 22nd of October, and that the contractors take more than three months, instead of one, as contracted, to carry the mails to the camp. He compliments his troops, states that the Saints have, both by words and action, fully manifested their intentions to oppose the entrance of the army, and expresses an earnest hope that every exertion will be made to forward supplies, &c., early in the spring. Government has received despatches from Col. Johnson; and although it is said that nothing of particular interest has transpired since the last advices, his letter is of such a character that it is deemed advisable not to permit a copy of it to be made for publication. (Query: Do its contents refer to mutiny among the troops? Was his letter couched in insolent and insubordinate language to his Government, telling them to "mind their own d—— business," and that he "would do as he d—— pleased?" The design under consideration to remove Col. Johnson from the command, after having just raised him to the dignity of Brevet-Brigadier General, has reference, no doubt, to something of this kind.) The Utah correspondent of the *Leader* states that the Crow Indians had come down and threatened to run off the stock of Waggon Road Expedition, and made suspicious movements generally. Six mountain-men had arrived from Camp Scott. They left January 26th on foot, with a pack of mules, and encountered several severe snow-storms. They think the Mormons could easily overcome Col. Johnson's command, if they wished.

VARIETIES.

WHAT act is very trying to a young man's feelings? Tying a pretty girl's bonnet.

THE FOLLY OF FRETTING.—Two neighbouring farmers had their crops of early peas killed by the frost. One of them came to condole with the other. "Ah!" cried he, "how unfortunate! Do you know, neighbour, that I have done nothing but fret ever since. But, bless me, you seem to have got a fine crop coming up! What are these?" "Why," replied the other, "these are what I sowed immediately after my loss." "What! coming up already!" cried the fretter. "Yes," rejoined the other; "while you were fretting, I was working."

JOHN B. GOUGH'S DESCRIPTION OF COLD WATER.—"Look at that liquid which has been produced from the clear distillery of nature," holding up a glass of water. "The Eternal Father of us all has brewed it for his children. It has been produced, not in filthy distilleries, but in beautiful, fragrant places. It has been brewed down in yon grassy dell, where the deer linger and the rippling rills sing their wild lullaby; or away upon the mountain tops, where the blazing sun has lighted it up with heavenly fire: or afar off upon the ocean, where showers and storms are born. It sparkles in the ice-gem. It makes the graceful frost-tissue on which the moonlight plays. It dallies in the cataract; weaves the snow-wreath and the emerald setting on the mountain peak. It never injures, but always does good. It is blessed always, at evening and at morning. It is ever beneficent and kind. God makes it glorious. Take and drink. Take the pure liquid which God our Father gave us. Take it as it is—bright, beautiful, and blessed."

THE PROMISED LAND.

There is a little Island across the mighty deep,
Where Angels love to visit, and Saints their vigils keep,—
Where mountains rise and slopes descend, all dressed in living green:
Rich fruits and rare exotics there delight and charm the scene;
The sun in regal splendour, with soft, rich beams doth shine;
The earth is dressed in verdure, majestic, and divine;
The feathered songsters warble their little notes of love,
As through the clustering folinge they travel down the grove.
But oh! to me the sweetest in that far-off land of peace
Is the Prophet and the Priesthood, the union and the grace:
No matter what their trials—what fears and doubts assail,
Good Angels hover round them; afflictions can't prevail.
There dwells in perfect safety the heaven-directed Seer,
And rich young voices chaunt their lays in accents soft and clear:
There Israel's sons and daughters are safe from fear or harm;—
Rejoicing, they have witnessed the great Millennial morn.
My spirit longs to mingle with that holy, happy band,
To join my great Redeemer in the far-off promised land.

London. M. CLARK.

MONEY LIST, APRIL 3—9, 1858.

John Gibbs	£1	2	0	Brought forward	£12	2	0
John K. Grist	1	0	0	Thomas Rees	1	13	0
Richard Provis (Cape of Good Hope)	10	0	0	William Ajax	5	0	0
Carried forward	£12	2	0		£18	15	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 18, Vol. XX. Saturday, May 1, 1858. Price One Penny.

CONSTITUTIONAL GOVERNMENTS.

For many ages it was supposed that kings reigned by "right divine," and that the people owed natural fealty to hereditary lords. Had this really been the case —had they been duly delegated with the authority of God, and commissioned to stand as the Creator's vicegerents to govern His creatures, then, indeed, would they have been the channel of legitimate power. They would then have been true standards of authority to which loyalty was called to bow—rulers to whom the natural fealty of the people was due in virtue of the obligations which the creature owed to the Creator, from whom "right divine" proceeds. But these claims were presumptuous pretensions, supported by might, and tolerated because of the ignorance and moral timidity of the people. To preserve those claims from being questioned, the mind had to be chained, thought suppressed, and usurped thrones continually cemented with blood. But those old doctrines which kings and nobles so arrogantly enforced, and which were so awe-inspiring to soul-enslaved nations and semi-savage warriors, are now in England and America ranked among the exploded doctrines of the past. Any attempt to revive them in these nations would be laughed at.

In the absence of "right divine" to govern, no man has the least authority, hereditary or otherwise, to rule his fellow-man in a *national* capacity. The authority of parents to rule their children is not affected by this statement. Indeed, that *is* based upon a "right divine." Neither do we question moral and intellectual *weight* (we will not call it authority) by which superior minds move inferior. We are speaking of authority pertaining to national government. No man has such *in propria persona*. The only human authority deserving respect is that springing from *representation*. This, it is true, is not delegated by God, who is the proper source of authority, but it is supposed to be the delegated power and sanction of the people, which, in the absence of the "right divine," may in a sense be considered a legitimate (as it certainly is the only legitimate) human authority.

The principle of representation is the genius of constitutional government. With a nation purely of this character it is the alpha and the omega of administration. This is professedly the character of the American Government and the essential genius of its institutions. England, though still retaining the name and relics of monarchial government, is to a great extent also a constitutional nation. Neither the *ipse dixit* of its sovereign nor the will of its nobles is the law of the land. Their mere personal *fiat* has not sufficient intrinsic weight to move even the lowest

beggar in the street. If such a person is standing upon his legal rights, he is not called upon to give place to any one, even though it should be the Monarch or the Premier of the nation. If he does give place to any one, it is his gratuitous act of courtesy—a voluntary mark of respect or good nature. If, on the other hand, official despots or their tools force him to give way, that act violates the rights of a British subject, and is at once unlawful and an abuse of power. But it is in America where a constitutional standard is lifted highest, and recognized not only as the supreme authority, but also as the only basis of administration. It has nationally no rank, privileges, authority, or power except that which the Constitution allows, or which is compatible therewith. This is according to its spirit. Official abuses, permitted wrongs, and lawless violence are another matter. To this latter nation, and its institutions and genius in reaching the object of this article, we shall now more particularly confine ourselves.

In order to mark more distinctly the steps in this important investigation, let us trace the authority of the American Government to its source, see how far it can legitimately extend, consider the principles and genius of its national institutions, and contemplate the circumstances, views, and designs of the patriotic fathers.

A persevering, soul-daring branch of a strong-minded, progressive race declared their independence! What were the grounds? The machinery of bad institutions oppressed them and destroyed the rights which God and nature had given them. Despotic power and a corrupt colonial administration cramped their energies, trod on their neck, and drove the development of man and the country back. They felt that the institutions and Government of the mother country stood directly in the way of human progress and were cruel and unjust in their workings. They exploded the doctrine of the "right divine" of the kings of the earth to govern and the authority of hereditary lords, and protested against all power and administration of such an origin. They realized that those institutions and arrangements in which monarchs and nobles had been the ornaments and the iron feet, and the people their polishers and serfs, were mostly based on false principles, and were the relics of barbarous ages. They struck down the prerogative of these kings and lords to rule and coerce the people, and would no longer receive their will and passions as law. Their presumptuous pretensions to "right divine," by which they covered their vices, evil deeds, and oppression, and justified themselves in the eyes of their serfs and mind-enslaved nations, these daring men of Independence scattered to the winds. Their own experience and all history taught them how dearly the world had paid in blood and misery for these pretensions, corrupt institutions, and undue authority and power, and how much these had kept back the development of mankind. The position which they took did not admit that men possessed authority *in propria persona* to administer and direct in a national sphere. They held that the people whom their rulers had dared to call the "herd" were the source of human authority, and that the principle of *representation* ought to be the basis and spirit of government. The result was, they delared their independence, threw off the yoke, and framed constitutional institutions and government.

Since that day, the majority and most enlightened of the mother country have nearly totally subscribed to the doctrines and actions of those soul-daring, progressive men; and England has also followed practically so close in the footsteps of America, that it will hardly admit itself behind. Indeed, on some points, the English even claim to be in advance in what might not improperly be called the great American pathway. Their royal family and aristocracy have been reduced nearly to nothing in the actual government of the land; and, in the face of old names and shadows of bygone days, the *Times* itself—a great literary relic of the past—has been found contending, ere now, that England, in the practical workings of its institutions, is really more a constitutional nation than America. Here, then, are the two strongest-minded, energetic, progressive nations proclaiming the old authority to be worthless and unjust, setting up a constitutional standard, as the only just one to which loyalty is called to bow, and acknowledging the principle of representation as the true basis, spirit, and object of human government.

Our investigation, then, has brought out several prominent points, which, as well as being true in themselves, are supported by these protestations and decisions of the American and English people:—1st. That the claims which kings and nobles have made to "right divine" are presumptuous pretensions. 2nd. That there is no authority for national government, except it be delegated—that no man possesses authority or rank in his own person. 3rd. That, in the absence of authority springing from a Divine right, the authority must come from the people—that in case of its not being delegated from the Supreme Being, who, as the Creator and Father, has an undoubted right to rule, the authority, to be of worth, must be delegated from those who are to be governed. 4th. That this must be upon the principle of representation,—as, indeed, it can be upon no other.

It follows, therefore, that the Administration, with Congress and the whole body of official characters of America, have no authority whatever in any State or Territory, even over a solitary individual, except upon the principle of representation. There is no authority in the nation to administer or appoint officers in any department or place repugnant to to that principle. The power to rule must be based upon the sanction and support of *those who have to be ruled*, and *not those who are not the subjects of that particular administration*, though they should be the whole United States besides. The rulers must be the representatives of the will, sanction, and interests of those to be ruled—no matter how small the community, or how many might be against their decision, providing their actions are not contrary to the Constitution, which their voice, as well as the voice of the whole nation, has already made the general representative of their interests and views. As soon as the principle of representation ends, or is violated, then, to all intents and purposes, authority ceases. For, if the authority of the American nation is based upon and has grown out of representation, then, as soon as representation is gone, its authority is departed. America might pertinently paraphrase the characteristic description of Iago, "I am nothing, if not a critic," by describing its authority nothing if not representative.

But are not Territories an exception? Has not the United States' Government authority to appoint its officers, if so disposed, without reference to the principle that the rulers should represent the ruled, even in opposition to the choice and will of the latter? Decidedly not! The patriotic fathers answered that question years ago. Their whole course and Declaration of Independence was based upon that very point. The very existence of the United States is a living, continued declaration that Government has no such authority. But let us now investigate this Territorial question more fully.

(*To be continued.*)

THE WAY TO LIFE.

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—JESUS CHRIST.

Our Lord, when on earth, was wont to illustrate his Divine teachings to the multitude by such outward symbols as the surrounding objects of nature, the varied circumstances of life, and the general habits and customs of the people around him afforded.

In the case before us, he represents the way to eternal life and salvation by a path which is strait and a gate which is narrow; and he compares the way to destruction and death to a broad path and a wide gate; the former being traversed by few persons, but the latter by great numbers.

In order, therefore, to clearly understand and appreciate the value of the truths taught, it is necessary that we feel the force and perceive the adaptation of the similes or comparisons instituted in illustration of those truths.

Now, a gate which will admit a number of people through it is supposed to be a wide one; and a pathway which will

allow crowds of people to walk along it will naturally be a broad one. On the contrary, a gateway adapted for the admission of only a few persons now and then is likely to be a comparatively strait (or narrow) one; and a path along which only few travellers occasionally pass is likely to be a narrow one. Multitudes thronging a pathway naturally *wear* it broad, and require a wide gateway; but, on the other hand, when merely "here and there a traveller" walk in one direction, their path is necessarily narrow, and the gate for the admission of such will naturally be strait.

It will be borne in mind that the word "*strait*" means *narrow*, (as contradistinguished from "*straight*," which means *not crooked*.) Thus a "strait gate" is a narrow gate; "strait" and "narrow" being synonymous terms, like "wide" and "broad;" the adjectives of each couplet in the text being merely, for poetic variety, different words to express the same idea.

Let us now endeavour to trace the connection between the figures employed and the facts they are designed to represent and illustrate.

The way to "*destruction* from the presence of the Lord and from the glory of his power" is that of *disobedience to the Gospel*. The Gospel will prove "the power of God unto salvation to every one that believeth"—the "savour of life unto life" to all who receive and obey it, but of "death unto death" unto those who reject or disobey it. Alas, the giddy multitude *do* reject it—spurn it from them—despise its overtures of mercy—refuse to comply with its requirements—will not submit to wear the "yoke" which is "easy," or to bear the "burden" which is "light." They are determined, in spite of all the remonstrances of God's servants and all the warnings and invitations of his word, to go their *own* way; and that way leads to "destruction."

The way to eternal *life*, on the contrary, is that of OBEDIENCE *to the Gospel*. "He that believeth and is baptised shall be saved." Christ is "the author of eternal salvation unto all them that obey him," having "brought life and immortality to light through the Gospel." Alas, how few receive it!—how few obey it! Since its restoration to the world, in these last days, through angelic ministration, in accordance with the prophetic vision of John the Apostle, described in Rev. xiv. 6, some few out of the multitudes in Babylon have received and obeyed it, and rejoice in the possession of its promised blessings and in the glorious prospects that are before them of eternal "*life*" and exaltation in the presence and favour of God.

In consequence of the immense numbers who daily walk in the path of disobedience to the will of God and the Gospel of his Son Jesus Christ, their career is aptly designated a *broad way*; and their entrance into the portal of death and "destruction" is truly described as a *wide gate*. "Wide" indeed "is the gate"—"broad" indeed "is the way that leadeth to destruction,"—for "*many there be which go in thereat*.

In consequence, also, of the comparatively few who heed the latter-day proclamation of the former-day Gospel, and are found walking in the path of obedience to its requirements and to the will of God as revealed from time to time through his appointed servants, their course is fitly represented as a *narrow way;* and their entrance into "life" and immortality is truly symbolized by a *strait gate;* for "strait" indeed "is the gate and narrow is the way which leadeth unto life; and *few there be that find it*."

How great, then, should be our joy—how intense our delight—how supreme our happiness—yea, how deep our gratitude, and how high our praise to the God of heaven, who hath in these last days blessed us with the revelations of His will, and restored to his children the knowledge of the ancient and everlasting Gospel. Blessed, for ever blessed be His name for this inestimable boon! Let the hallelujahs of praise to His glorious name ever ascend, not only from our lips, but from our hearts! The straiter the "gate," the narrower the "way which leadeth unto life" may be, and the fewer "there be that find it," the greater should be our exuberance of joy, the higher and sweeter our songs of praise, and the deeper our feelings of heartfelt gratitude, when we reflect upon the fact that, through the favour and providence of God, *we* have *found* it. Yes, thanks to our Father in heaven, we are among the happy "few" who have, in these latter days, asked and received—sought and *found* the "way" of salvation and eternal life! Every true-

hearted Saint, when he realizes his happy position, can shout with a voice of gladness more rapturous than that of Archimedes, and in reference to a far more valuable discovery and a far nobler prize —"*Eureka! Eureka!*"—"I have found it! I have found it!"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 264.)

[January, 1843.]

Sunday morning, 1st. The Speaker of the House of Representatives called on me to say we might have the Hall for preaching this day. Had a pleasant interview with Mr. Butterfield, Judge Douglas, Senator Gillespie, and others. In reply to Mr. Butterfield, I stated that the most prominent point of difference in sentiment between the Latter-day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which deprived its members the privilege of believing anything not contained therein, whereas the Latter-day Saints have no no creed, but are ready to believe *all true principles* that exist, as they are made manifest from time to time.

At the suggestion of the company, I explained the nature of a Prophet.

If any person should ask me if I were a Prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a Prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected.

At half-past eleven a.m., we repaired to the Representatives' Hall, where Elder Orson Hyde preached from the 3rd chapter of Malachi, to most of the members of the Legislature and the various departments of the State.

I dined with Judge Adams at one p.m., and at half-past two returned to the Hall, and heard Elder Taylor preach from Revelations 14th chapter, 6th and 7th verses, on the first principles of the Gospel. There was a respectable congregation, who listened with good attention, notwithstanding the great anxiety to "see the Prophet."

I supped at brother Bowman's, where I saw sister Lucy Stringham (who was one of the firstfruits of the Church at Colesville, New York,) and many more of the Saints. At seven, I returned to Judge Adams'.

Monday, 2nd. After breakfasting with Judge Adams, I prophesied, in the name of the Lord, that I should not go to Missouri dead or alive. At half-past nine a.m., repaired to the Court-room; and at ten, Judge Pope took his seat on the bench, accompanied by several ladies.

My case was called up, when Mr. Lamborn, the Attorney General of Illinois, requested the case to be continued till the next day, and Wednesday morning was set for my trial. My attorney, Mr. Butterfield, filed some objections to points referred to in the Habeas Corpus, and, at half-past ten, I repaired to the Senate lobby, and had conversation with several gentlemen. Dined at the American House. As we rose from table, Judge Brown invited me to his room, and informed me he was about publishing a history of Illinois, and wished me to furnish a history of the rise and progress of the Church of Latter-day Saints to add to it.

At half-past one p.m. returned to General Adams. A gentleman from St. Louis told General Law that the general impression was that Smith was innocent, and it would be a kind of murder to give him up—that "*he ought to be whipped a little and let go.*" It was evident that prejudice was giving way in the public mind.

At four, Mr. Lamborn, Mr. Prentice, the Marshal, and some half dozen others called to see me. The Marshal said it was the first time during his administration that the ladies had attended court on a trial. A peculiarly pleasant and conciliatory feeling prevailed in the company, and the Marshal invited me to a family dinner, when I should be freed.

At five went to Mr. Sollars with Elders Hyde and Richards. Elder Hyde inquired the situation of the negro. I replied, they came into the world slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls, and are subjects of salvation. Go into Cincinnati or any city, and find an educated negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than the Presidents, and the black boys will take the shine off those they brush and wait on.

Elder Hyde remarked, "Put them on the level, and they will rise above me." I replied, If I raised you to my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer, and many others, who said I was a fallen Prophet, and they were capable of leading the people, although I never attempted to oppress them, but had always been lifting them up? Had I anything to do with the negro, I would confine them by strict law to their own species, and put them on a national equalization.

Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, &c. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also, so that tongues, healings, prophecy, and Prophets and Apostles, and all the gifts and blessings have been wanting.

Some of the company thought I was not a very meek Prophet; so I told them, "I am meek and lowly in heart," and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, pharisees, and hypocrites," &c. But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; NO, NEVER; and this is what is meant by the meekness and lowliness of Jesus.

Mr. Sollars stated that James Mullone, of Springfield, told him as follows:—"I have been to Nauvoo, and seen Joe Smith, the Prophet: he had a gray horse, and I asked him where he got it; and Joe said, "You see that white cloud." "Yes." "Well, as it came along, I got the horse from that cloud." This is a fair specimen of the ten thousand foolish lies circulated by this generation to bring the truth and its advocates into disrepute.

What is it that inspires professors of Christianity generally with a hope of salvation? It is that smooth, sophisticated influence of the Devil, by which he deceives the whole world. But, said Mr. Sollars, "May I not repent and be baptized, and not pay any attention to dreams, visions, and other gifts of the Spirit?" I replied, "Suppose I am travelling and am hungry, and meet with a man and tell him I am hungry, and he tells me to go yonder, there is a house of entertainment, go and knock, and you must conform to all the rules of the house, or you cannot satisfy your hunger; knock, call for food, sit down and eat;—and I go and knock, and ask for food, and sit down to the table, but do not eat, shall I satisfy my hunger? No. I must eat. The gifts are the food; and the graces of the Spirit are the gifts of the Spirit. When I first commenced this work, and had got two or three individuals to believe, I went about thirty miles with Oliver Cowdery, and only one horse between us, to see them. When we arrived, a mob of about one hundred men came upon us before we had time to eat, and chased us all night; and we arrived back again a little after daylight, having travelled about sixty miles in all, and without food. I have often travelled all night to see the brethren; and, when travelling to preach the Gospel among strangers, have frequenty been turned away without food."

Thus the evening was spent in con-

versation and teaching, and closed by singing and prayer, when we parted, and Elders Hyde, Richards, and myself lay down upon a bed on the floor, and enjoyed refreshing rest till morning.

Tuesday, 3rd. After breakfast, called on sister Crane and blessed her little baby, Joseph Smith, and returned to Judge Adams', where we conversed with Messrs. Trobridge, Jonas, Browning, and others, on my old Missouri case of treason. At half-past nine, went to the Court-room, and had conversation with Messrs. Butterfield, Owen, Pope, Prentice, and others.

At twelve, returned and spent the afternoon at Judge Adams'. At dusk, the Marshal called with subpœnas for my witnesses. Spent the evening with the brethren at Judge Adams' in a very social manner, and prophesied in the name of the Lord that no very formidable opposition would be raised at my trial on the morrow. Slept on a sofa as usual while at Springfield.

Wednesday, 4th. At nine o'clock a.m., repaired to the Court-room, Judge Pope on the bench, and ten ladies by his side, when Josiah Lamborn, Attorney-General of the State of Illinois, appeared and moved to dismiss the proceedings, and filed the following objections to the jurisdiction of the court,—viz.:

1st. The arrest and detention of Smith was not under or by colour of authority of the United States, or of any officer of the United States, but under and by colour of authority of the State of Illinois, by the officers of Illinois. 2nd. When a fugitive from justice is arrested by authority of the Governor of any state upon the requisition of the Governor of another state, the Courts of Justice, neither State nor Federal, have any authority or jurisdiction to enquire into any facts behind the writ.

My counsel then offered to read, in evidence, affidavits of several persons, showing conclusively that I was at Nauvoo, in the county of Hancock, and State of Illinois, on the whole of the 6th and 7th days of May, in the year 1842, and on the evenings of those days more than three hundred miles distant from Jackson County, in the State of Missouri, where it is alleged that the said Boggs was shot; and that I had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842, the said persons having been with me during the whole of that period. That on the 6th day of May aforesaid, I attended an officer's drill at Nauvoo aforesaid, in the presence of a large numnumber of people; and on the 7th day of May aforesaid I reviewed the Nauvoo Legion in presence of many thousand people.

The reading of these affidavits was objected to by the Attorney-General of the State of Illinois, on the grounds that it was not competent for Smith to impeach or contradict the return of the Habeas Corpus. It was contended by my counsel, 1st, that I had a right to prove that the return was untrue. 2nd, that the said affidavits did not contradict the said return, as there was no averment under the oath in said return that I was in Missouri at the time of the commission of the alleged crime, or had fled from the justice of that State. The Court decided that the said affidavits should be read in evidence, subject to all objections; and they were read accordingly, all of which will appear on my discharge. B. S. Edwards, Esq., opened the defence in an animated speech, and made some very pathetic allusions to our sufferings in Missouri, followed by Mr. Butterfield, who made the following points:—

1st. This Court has jurisdiction. The requisition purports on its face to be made, and the warrant to be issued, under the Constitution and laws of the United States regulating the surrender of fugitives from justice, 2nd sec., 4th article Constitution of the United States, 1st sec. of the Act of Congress of 12th Feb., 1793. When a person's rights are invaded under a law of the United States, he has no remedy except in the courts of the United States, 2nd sec., 3rd article Constitution United States, 12th Wendall, 325—16 Peters, 543.

The whole power in relation to the delivering up of fugitives from justice and labour has been delegated to the United States, and Congress have regulated the manner and form in which it shall be exercised. The power is exclusive. The State Legislatures have no right to interfere; and if they do, their acts are void, 2nd and 3rd clause of 2nd sec., 4th article Constitution United States, 2nd vol. Laws United States, 331—16 Peters, 617, 618, 623; 4th Wheaton's Reports, 122, 193-12; Wendall, 313.

All courts of the United States are authorized to issue writs of Habeas Corpus when the prisoner is confined under or by colour of authority of the United States, Act of Congress of Sept. 24th, 1789, sec. 14; 2nd

Condensed 33; 3rd Cranch, 447; 3rd Peters, 193.

2nd. The return to the Habeas Corpus is not certain and sufficient to warrant the arrest and transportation of Smith. In all cases on Habeas Corpus previous to indictment, the Court will look into the depositions before the magistrate; and though the commitment be full and in form, yet, if the testimony prove no crime, the Court will discharge *ex-parte*; Taylor 5th; Cowen 50. The affidavit of Boggs does not show that Smith was charged with any crime committed by him in Mo., nor that he was a fugitive from justice. If the commitment be for a matter for which by law the prisoner is not liable to be punished, the Court must discharge him; 3rd Bacon, 434. The Executive of this State has no jurisdiction over the person of Smith to transport him to Missouri, unless he has fled from that State.

3rd. The prisoner has a right to prove facts not repugnant to the return, and even to go behind the return and contradict it, unless committed under a judgment of a court of competent jurisdiction; 3rd Bacon, 435, 438; 3rd Peters, 202; Gale's revised laws of Illinois, 323. The testimony introduced by Smith at the hearing, showing conclusively that he was not a fugitive from justice, is not repugnant to the return.

J. Lamborn, Attorney-General of the State of Illinois, in support of the points made by him, cited 2nd Condensed Reports, 37; Gordon's Digest, 73; Gale's Statutes of Illinois, 318; Conkling, 85; 9th Wendall, 212.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 1, 1858.

THE DAY OF OPPORTUNITIES.—In the economy of salvation, the world has its days of opportunities. These we term Gospel dispensations, or times of God's special dealings with the human family. Those periods in a world's history are very few. At least it may be safely said that a thousand years elapse between them. It must also be observed that these dispensations are not all of a universal character, but limited in their bearings to portions of mankind. Properly speaking, there is only one universal dispensation; for, although the first did embrace *all* the early family of Adam, it would be a mere play on words to call that universal. The world's universal dispensation will embrace all its other dispensations and take in the whole of mankind. Of necessity, therefore, there is only one universal dispensation, and the same necessity directs that one to come in last.

Putting these Gospel dispensations all together, it would puzzle the knowledge of most to trace the number to six. They have been so distant, and, because of hardness of heart, so limited in their bearings upon the children of men, that those Gospel periods are nearly all hid in the obscurity of thousands of years. They cannot be traced at all in the history of most nations, though some of them date their existence and histories back to fabulous ages. We read of but one dispensation given to the Gentiles. That appears to have been the broadest in its operations: nevertheless, it must have been comparatively limited in its unperverted developments. An apostacy soon came; and for about seventeen centuries, the whole eastern hemisphere was shrouded in spiritual darkness.

Doubtless the world started its course with the Gospel in its possession and within the reach and knowledge of all. But, because of their wickedness, they were scattered, broken up, and cursed with many tongues. They soon lost every pure relic of the Gospel, and even the traces of their own origin in time became extinct,

while the Creator was altogether forgotten, and unknown gods worshipped in His stead.

In most cases, since their forefathers lost it both for themselves and children, *their day* of Gospel opportunities has never returned to the nations. Indeed, since they have been nations, they have never known such a day. Their ancestors in the early ages saw it, but let it pass away without catching its light and transmitting the same to their descendants. Many national branches springing from those roots have shot out, reached maturity, and then disappeared with decay, without ever feeling the Gospel sun. In what is termed the Christian dispensation, nine-tenths of the world could not even have heard the name of Christ, much less have felt the influence of the unperverted Gospel during the existence of the pure Church. Indeed, nearly the same can be said of modern Christianity as far as its practical influence goes. Those nations of the past, as well as the present, will never find their Gospel day until it returns in the dispensation of the fulness of times, embracing the living and the dead.

These dispensations are something like stages in the world's probation, at which it stops at certain measured periods, then re-continues its circling course anew; for God moves all things along in a complete and unbroken circle. Destiny moves with the world, and stops at each of its stages but *once* in its single circle. It cannot stop *twice* at the same point in *one* revolution, nor will it pass those points again until it *re-travels* its progressive rounds. When destiny—a dispensation—a day of opportunities, appears in any part of the world, or stops at any nation, unless the people are prepared to embrace it and travel in its course, it will continue in its circle and leave them behind. Dispensations are like time and tides—they wait for no man,—no, nor for nations either!

When a dispensation, or the *same* day of opportunities, occurs to a people more than once in the world's cycle, it is not because the world stops twice at any one point, but because they place *themselves*, or are placed by Providence, at *more than one* point. They could also *travel with* God and Destiny, and consequently they would always have a day of opportunities, and not only receive but continue the Gospel dispensation with them. The latter has not been the case with any nation. The former, however, has been true concerning Israel.

The chosen seed, through their transgressions, lost the destiny of Israel. Those wicked generations who did this will never find their day of opportunities again until it comes to them in the spirit-world. But God had confirmed that destiny upon the holy fathers, and therefore those wicked children could only lose it for themselves and certain generations of their descendants, until an appointed time should come in. The Lord revealed to the Prophets as early as the days of Moses that a remnant of the chosen seed should find the lost day or destiny of Israel and bring salvation to their fathers' house and blessings to all mankind. Ephraim was the one called to this honour, and to be the heir of the promises and Priesthood, as intimated in the following Divine language:—"I am a Father to Israel, and Ephraim is my *first-born.*"

To accomplish these purposes, God placed Israel at *more than one point.* This is not merely true spiritually, but it is also true *geographically.* And why was this? Because the destiny of the world also moves *geographically.* And in this we see the harmony of God and Nature—the blending of the spiritual and natural. Ever since the flood, civilization and the dominant national power have travelled from the east westwards. Had God, to fulfil His purposes, driven civilization *back* eastwards—had He designed that Israel should find their destiny in the land where it was lost,

the course of the world would have been thrown out. It is evident that had God gathered Israel to the east, to let them there find their glorious destiny as the head of the nations and the presiding power of the world, it would inevitably have driven civilization *backwards*—thrown nature out of her course, and turned emigration eastwards. Old, worn-out portions of the earth, that are burdened with population and corrupt and tumbling institutions, would then have to become the centre and arena of a Millennial reign, while a virgin, fruitful, and comparatively unpeopled hemisphere, towards which civilization *was* travelling, would have been left waste—a home for savages and beasts of the forest. Indeed, we have no reason to suppose that it would be possible to bring about a Millennium thus and make Israel the head of the nations. Evidently in such a case the nations would have to be swept nearly altogether away with their institutions, and Israel have none left over which to stand as head. God has therefore taken the children of Ephraim westward, that they might catch the cycle of their destiny as the world goes round. They *lost* it in the east, they *find* it in the west. The east is now a land of thick darkness and heathenism, and it will never have the light which it lost until that light goes from the west. Ephraim will send it round, and the west will reveal the sun of the world, emitting glory to all, but moving with the west.

There are special dispensations and Gospel days of opportunities, and there are others of a general nature. The former are but few, and are of the highest order. The latter are more numerous, and embrace nations and individuals generally. Thus all have their day of opportunities, though it is only in few cases that it has been of the highest or Gospel character. Now, when civilization and the providence of the world comes round to a nation, and that nation drives them away, they are lost to it for ever in this sphere. The providence of the world cannot stop, but moves on and asks admittance elsewhere. Thus, though that nation will meet with inferior days of opportunities, it has lost the greater destiny which it might have possessed. Israel appears to be the only exception; and to make it such, we have seen that God has taken them from the east and located them on the opposite point—the west. We cannot expect God to work in such an extraordinary manner to let wicked nations find a lost destiny as He did to fulfil the covenants made to holy sires on behalf of a righteous remnant of their seed preserved for that great purpose.

America is a frightful modern example of a nation rejecting a Gospel dispensation, as well as losing its general day of opportunities. What a glorious destiny it might have reached! Yet what a horrible wreck it is soon likely to become! We shall not dwell upon this point. Its sad state of anarchy, wickedness, abominations, and horrors of every kind, is too palpable to require comment. That generation of Americans who have rejected the Gospel and lost their day of opportunities, excepting individuals, will never find it again until the doors of the great prison-house are opened, and the cry of repentance and the voice of mercy are heard.

Having, we hope, brought the minds of our readers to reflect on the course of God's special and general Providence, and shown how few are the days of opportunities, and how awfully solemn it is to lose them, let us apply the principles and weight of our subject to the European mission. This is the special object of our article; and we wish it to be understood that all which has been said will bear on this case. Let our *readers* make the general application, and we will add a few closing remarks.

This is especially a day of opportunities with the Church in Europe, and especially the Priesthood thereof. Such a day has never occurred before in its history. The work of God, with scarcely an exception, is committed to the native Saints. The native Priesthood have nearly the whole administrative and presiding power. Saints, will

you, then, improve YOUR *special day?* Ye Elders and officers generally, will you you now show *what you are* and *what you intend to be.* This is YOUR *day of opportunities!* God Himself has proved it in committing His great work to your charge. It will test you, to your everlasting honour or disgrace. If you lose this day, it will never return again. It is true you might have offers of minor periods of opportunity. But this is your appointed time—this is your day! Remember, if you imagine that your day will be found in Zion at some future day, and that then you will show *what you are* and *what you intend to be,* instead of finding it now and doing it here, you are most likely to be disappointed. Oh, brethren and Saints generally, we would that we could make you fully alive to the importance of this period both to the Church and to yourselves,—yes, and even to your generations after you; for they will share the honour, if you win,—but the disgrace, if you lose. Who shall say what your destiny will reach, or what great results will spring from your present actions, if you are now true to yourselves and to your God. Brethren—Saints, let heaven and earth now see your determination not to dishonour *your day* of opportunities.

THE ANGEL'S MISSION.

(*Continued from page* 268.)

Thus, then, we see that Moroni was the deputed angel through whose instrumentality the ancient Gospel was restored to the world of mankind; and that John the Baptist was the appointed messenger who restored the power to preach that Gospel and to administer the baptismal ordinance to repentant believers; while the other angelic personages alluded to imparted additional official powers which were necessary to the confirmation and furtherance of the objects of those previously bestowed. All, therefore, were inclusively represented by the "angel" spoken of by the Revelator John. Moroni was undoubtedly *the* "angel"—the particular angel referred to, standing, as he did, as the initial representative of the others who followed him and performed their respective parts in the administration which *he* opened. He was not *the* "angel" prophetically referred to, however, in his *merely* individual capacity, *isolated* from the others, but in *connection* with them.

The everlasting Gospel had to be dispensed to the nations of the earth by angelic ministration,—not merely *its first principles,* but THE GOSPEL—the *entire* Gospel—the *fulness* of the Gospel, including all its doctrinal and practical principles—its ordinances, keys, gifts, powers, blessings, and various privileges,—everything that belonged to it.

Now, the everlasting Gospel involved and comprehended many principles,—which, to be of any service, had to be taught; many ordinances,—which, to be of any use, had to be administered; many gifts and powers,—which, to be of any benefit, had to be imparted; many blessings and privileges,—which, to be experienced, had to be bestowed; many keys,—which, to be of any advantage, had to be conferred. These things could only be had by being communicated; and they could only be communicated by those who possessed them, and whose official duty it was to transfer them.

Moroni's individual, particular mission, which was essential to and had to precede the others, was, as before observed, to restore the Records which contained the fulness of the ancient Gospel, and to impart all necessary instructions, and convey authority from God to the chosen Joseph, to translate and publish those Records to the world. There his personally official duties ended. But when that particular work over which he presided was accomplished, other duties were necessarily required to be engaged in, otherwise the world would have been but

little the better for what had already been done. Supposing mankind to have believed the first principles of the Gospel from reading them, when published, how much nearer salvation would they have been for believing them without obeying them or fulfilling their requirements? "He that believeth *and is baptised*," says Jesus, "*shall be saved*." "Repent *and be baptised* for the remission of sins," says Peter, "and ye shall *receive the gift of the Holy Ghost*." If, then, mankind, through reading the Gospel, as taught plainly and fully in the Book of Mormon, had believed the same, they would have required an authorized administrator to baptize them "for the remission of sins," that they might "receive the gift of the Holy Ghost," and be "saved." They would, in short, have to "observe all things whatsoever" the Lord "commanded" his servants to teach them,—which they could not do, unless such teachers were sent to them, empowered to administer the required ordinances.

As, then, Moroni's commission ended where it did, it was evidently necessary that others should be sent to take up the work of restoration where he left it. John's part of the "angel's mission" was to ordain the Divinely-chosen Joseph to the lesser priesthood, (which was held during the Mosaic dispensation by a portion of the tribe of Levi,) which, in the Gospel ministry, empowered its possessors to preach the first or leading principles of salvation, and officiate in the initiatory ordinance of water-baptism. There his particular mission ended. But all repentant believers who received the remission of past sins through baptism were entitled (by "promise") to the gift of the Holy Ghost, through the laying-on of hands, which gift could only be sealed upon them by a servant of God authorized to officiate in the sacred ordinance pertaining thereto. This power or function belonged to a higher grade of priesthood —the Apostolic, which, after the death of Christ, held the keys of what is frequently called the Melchisedek order of priesthood, the same having been transferred by Jesus to his Apostles, the presidency being vested in Peter, James, and John. They accordingly came, subsequent to the ministration of John the Baptist, and transferred to Joseph the keys of authority which Jesus had bestowed upon them; which thus enabled him and those whom he ordained as his coadjutors to confirm and carry on the great work committed to him with additional power, and to effect those purposes and consummate those designs of the Gospel plan which could not otherwise have been accomplished. If faith, repentance, and baptism had been all that was required to save, exalt, and perfect mankind in the kingdom of God, then the "angel's mission" might, perhaps, have been confined to Moroni and John. But such was not the case. We have seen that the gift of the Holy Ghost, which is designed to bless mankind—to produce and enable them to manifest the signs of true faith, such as healings, tongues, interpretations, visions, prophecy, and various miraculous and spiritual gifts and powers,—also to support and strengthen the soul during its trials, afflictions, and weaknesses,—to enlighten the mind in spiritual and eternal things, past, present, and future,—to fill the heart with joy and delight, and enable man in all things to fill up the full measure of his creation.

Again: This is not only an Apostolic, but also a *gathering* dispensation. The ancient Prophets frequently allude to the great latter-day period of time when God would gather his people together, and cover them as it were with his protecting hand, as a hen covers her gathered brood under her wings, while his long-threatened judgments should descend, the vials of his long-restrained wrath be poured out, and war, pestilence, and famine combine to desolate the ungodly nations who pervert His Gospel and reject the messages of His servants. It was necessary, therefore, that some one, called of God as were Moses and Aaron, should be vested with due authority to open and commence this mighty gathering and direct its workings. Hence Joseph the Seer received the keys of this administration at the hands of Moses, the ancient Leader of Israel

This is likewise a *patriarchal* dispensation—one in which the blessings long promised to Abraham's seed will be ratified to and fully realized by the faithful latter-day Israel of God. And not only so, but it is a dispensation in which those who have in ages past died without a knowledge of the Gospel and the true principles of life, but have had the means afforded them of hearing the same declared to them in the spirit-world, will be privileged with having all the outward

ordinances of the Gospel administered on their behalf to their representatives on earth, that thus a bond of union may be effected between the living and the dead, and sealed in the Temple of God, and that in the peaceful Millennial era the families of Israel, in their respective organizations, may together reap the glorious promises made to their fathers, and obtain and enjoy their inheritances upon the renovated earth. Hence, in order to bring about these purposes of the Almighty, the requisite powers to administer the *patriarchal* and *sealing* ordinances of the ancient Gospel were transmitted by the Elias and Elijah of former dispensations to the Prophet, Seer, and Revelator of these last days—Joseph Smith.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 270.)

OBJECTION.

"Mormons profess to bring the doctrine of baptism for the remission of sins out of the Scriptures, where there is not even the shadow of it. If taught anywhere in the Scriptures, we might expect it to be taught by Jesus Christ. He nowhere, in his discourses or parables, connects remission of sins with baptism, but connects this blessing with faith in his mediation. (See John iii. 14—16; Luke xxiv. 46, 47; John x. 7, &c.")—"*The Mormon's 'Only Way to be Saved'* NOT *the Way to be Saved," published by P. Drummond.*

ANSWER.

"Mormons" undoubtedly *do* "profess to bring the doctrine of baptism for remission of sins out of the Scriptures." It is indeed a doctrine so plainly and pointedly taught therein that we are certainly astonished at the bold assurance of the man who, professing such an intimate acquaintance with Scripture as does our negative "friend in London," daringly hazards the reckless assertion that "there is not even the shadow of it" in "the Scriptures." Just as well might he declare of baptism itself, or any other doctrine of the Gospel, that "there is not even the shadow of it" to be found in "the Scriptures." John the Baptist, according to the testimony of the Apostle John, "was a man sent from God." And we find that the inhabitants of Judea "were baptised of him in Jordan, *confessing their sins.*" (Matt. iii. 6.) Why confess their sins at the waters of baptism? Because that ordinance, when preceded by true repentance, was *for the remission of sins.* What says Mark, in allusion to the same occurrence?—"John did baptise in the wilderness, and preach the baptism of repentance *for the remission of sins.*" (Mark i. 4.) What says Luke upon the same subject?—"The word of God came unto John, the son of Zacharias, in the wilderness; and he came into all the country round about Jordan, preaching the baptism of repentance *for the remission of sins.*" (Luke iii. 2, 3.) What said the Apostle Peter to the enquiring multitude at the day of Pentecost?—"Repent and be baptised every one of you in the name of Jesus Christ *for the remission of sins.*" (Acts ii. 38.) What said Ananias to Saul of Tarsus, after his conversion to the religion of Christ?—"Arise, and be baptised, *and wash away thy sins.*" (Acts xxii. 16.) It will thus be seen that while "Mormons profess to bring the doctrine of baptism for the remission of sins out of the Scriptures," their profession is no idle boast; for texts of Scripture of the plainest and most pointed character are here cited to speak for themselves; and surely none but those hopelessly blind characters who *will* not see will venture to affirm, with our objector, concerning this doctrine, that "there is not even the shadow of it" to be found in "the Scriptures." There is evidently "not even the shadow" of truth and honesty in his absurd remark! We proceed, however, to examine his next position.

Says he—"If taught anywhere in the

Scriptures, we might expect it to be taught by Jesus Christ." Does he, then, "expect" to find every item of doctrine which was personally "taught by Jesus Christ" recorded in "the Scriptures?" If he does, he will expect in vain. And as to not finding the doctrine in "his discourses or parables," it is evident that many doctrinal truths and facts are taught in the Scriptures, to prove which Mr. Drummond's "friend in London" cannot quote even one passage from Christ's "discourses or parables." Christ taught many things which are not recorded by Mathew, Mark, Luke, and John. And it does not follow that a principle must be false because we cannot cite chapter and verse from the records of Christ's "discourses or parables" in verbal proof of it,—especially when the plainest of evidence is deducible from other portions of the sacred history in close connection therewith. If the "man sent from God, whose name was John," unto whom "the word of God came" to preach the doctrine which our opponent impiously ignores,—if Peter, the Apostle of Jesus Christ, when under the special influence of the Holy Ghost, preached and urged that doctrine, and Paul, the Apostle of the Gentiles, practically corroborated its truth,—we would ask, Is the doctrine to be set aside by us, because Mr. Drummond cannot find a text upon the subject in the recorded "discourses or parables" of Christ, or because he is so blind that he cannot see "even the shadow of it" in those parts of the New Testament Scriptures where every school-boy knows it *is* taught?

Says the objector—"He nowhere, in his discourses or parables, connects remission of sins with baptism, but connects this blessing with faith in his mediation." Undoubtedly Christ connects the blessing of the remission of sins, as he does every other blessing of the Gospel, with "faith in his mediation." But does it thence follow that baptism is *not* for the remission of sins?

Let us, however, examine the texts to which our objector directs attention, and see how far they support him in his statements, or how far they militate against the doctrine of baptism for the remission of sins. The first one alluded to is John iii. 14—16:—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." Not only does this passage say nothing whatever against "the doctrine of baptism for remission of sins," but it is also silent upon the point which it is referred to as proving. Faith in Christ is the subject treated of, but "remission of sins" is not mentioned in connection with it.

The next text is Luke xxiv. 46, 47:—"Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here both repentance and remission of sins are mentioned as subjects for apostolic preaching; but nothing is said against baptism being the appointed ordinance for sealing that remission. Neither faith nor baptism is spoken of in the passage; and if the non-mention of baptism as following repentance shows it to be non-essential, the non-mention of faith as preceding repentance must show faith to be non-essential. But both are necessarily implied, as repentance alone would never secure remission of sins; and, according to the Apostles' own preaching and teaching, baptism is "FOR *the remission of sins.*" This text, while it declares nothing contrary to the baptismal doctrine of "remission of sins" as "preached" by the Apostles, "beginning at Jerusalem," on the day of Pentecost, it, like the other, is silent upon the subject of "faith." Remission of sins is certainly connected with faith in the mediation of Christ,—but this passage does not declare it.

The remaining text referred to is John x. 7:—"Then said Jesus to them again, Verily, verily, I say unto you, I am the door of the sheep." What there is in this, or in the "&c." following, that contradicts the baptismal doctrine of "remission of sins" as preached by the Apostles of our Lord, or "connects this blessing with faith in his mediation," or with anything else, we are totally unable to conceive. To our sagacious "friend in London," therefore, belongs all the honour of the discovery. We, at the same time, believe as firmly as he professedly does, that Christ our Lord is "the door of the sheep," and that all who enter through that door, by obedience to him, or the principles which he taught, and follow him in the regeneration, will

be "saved." He is "the way, the truth, and the life;" and hence all who approach the Father in his name, as the good shepherd of the sheep and the living "door" of the fold, avail themselves of his mediation, tread the path which he laid out, follow his example and footsteps, and live in obedience to all the requirements of his Gospel, will assuredly be "saved" in his kingdom and enjoy the blessings of eternal life.

It will thus be seen that we as fully believe the "blessing" of "remission of sins" to be connected with "faith" in the "mediation" of Jesus Christ as does our objector; but that does not in the least nullify the Scripture fact that *baptism* is intimately connected with that "blessing." Mr. Drummond and his friend may quote as many passages as they please to prove the former connection (and there are many Scripture texts far more pointed and suitable for that purpose than those which he has selected); but when they have laboured in that direction to their heart's content, the truth observed from the other point of view will still remain unaltered and undisturbed. The ancient Apostolic "doctrine of baptism for the remission of sins," however it may be assailed or denied by its opponents, still remains true and in accordance with the word of God, unaffected by them and undoubted by us.

(*To be continued.*)

PASSING EVENTS.

General.—The central part of the city of Christiana, capital of Norway, has been destroyed by fire. The express trains running between London and Brighton are now performing the journey of over 50 miles in 70 minutes. A rainbow of a brilliant red colour was observed in the west, opposite the sun at its rising, a week or two ago, in the neighbourhood of Wigton. It is stated that a Neapolitan squadron is fitted out in anticipation of an attack from Piedmont. Last advices from Bombay state that Lucknow fell on the 19th of March: 117 guns were captured, and about 2,000 of the enemy were slain during the siege; but about 50,000 escaped: the army was in pursuit of the rebels. Stewart's Brigade captured Chunderee on the 17th March. The 2nd Brigade of the Central India field force laid siege to the Hill Fort at Chunderee on the 8th; and on the 17th it was stormed and taken. The Calpee mutineers have taken the Fort of Churbard, and made the Rajah prisoner. The Rajah of Bampoor's territory had been abandoned by the rebels, and confiscated to the British crown by Sir R. Hamilton.

American.—The Senate has passed a bill for the admission of Kansas under the Lecompton constitution. The House has amended it by a bill providing that the constitution shall be submitted to the popular vote, and that, if thus ratified, Kansas shall be declared a sovereign State; but that, if rejected, the people shall frame a new constitution, which Congress will be called upon to receive. The Senate has rejected this amendment and voted to adhere to its own bill. It is expected that the House will adhere to its amendment; and then, should the Senate refuse to recede, the question will be as far off settlement as ever.

VARIETIES.

It is much easier to conquer our passions than to satisfy them.—*Arbouin.*

That which is good is often better for being short. We gain by brevity what is lost by much speaking.

If men would take half the pains to be what they ought to be, which they take to appear what they are not, they would be much better than they are.—*Arbouin.*

Revenge.—"A revengeful spirit is often as effectually gratified by imposing hard and humiliating terms of reconciliation as it possibly could be by making the severest retaliation. No offender is so severely punished as he who is obliged to degrade himself in order to obtain a pardon. And as all revenge is unlawful, we should be extremely careful not to gratify it at the very time and by the manner in which we are dispensing pardon. To convince a brother, not to degrade him, is the object we are to seek."—*James.*

God's promises are *sealed* to his people, but not always *dated*.

Family Prayer.—"It serves as an edge and a border to preserve the web of life from unravelling."—*Robert Hall.*

Pedigree.—An Irishman, boasting of his pedigree, affirmed that he was perfectly independent of Mr. Noah, as one of his ancestors had saved himself at the deluge, in a boat of his own.

We are apt to be very forward to censure others, when we will not endure advice ourselves. And nothing shows our weakness more than to be so sharpsighted at spying other men's faults, and so purblind about our own.—*Penn.*

TO A WEEPING YOUTH.

Thou comest from a land of dazzling light,
Where the shade never falls from the wing of night,—
Where the spring of youth can ne'er pass by,
Nor a tear drop start from the sparkling eye,
Nor wearied limbs need ask for midnight rest,
While endless vigour nerves the manly breast,—

Where the smiling look and the blooming cheek,
Like a song of praise in their rapture speak,
And the tottering step, and feeble breath,
And the edge of pain, and the shaft of Death,
And the blist'ring hand, and the burning eye
Ne'er trouble the years as they gladsome fly.

But now, like a dove away from her nest,
(The snow on her wing and fears in her breast,)
Whose feet must alight on deserts forlorn,
And, trembling, await the breaking of dawn,—
So thou know'st not why thou art dull and opprest,
And so wide flown away from the regions of rest.

Yet the story I'll tell, (long hid from their eyes,)
Thou camest to seek for a golden prize—
For kingdoms and crowns whose splendour will last
When visions of earth are faded and past:
For this thou didst wish so lowly to fall,
That thou might'st arise far, far above all.

Wide as eternity's seasons can roll,
The circle that measures the life of the soul,
Lay painted in glory a thousand times bright
As thy first dwelling-place, though burnished in light:
And who would not venture when worlds are the stake,
Though the Heavens be black, and the frighted earth quake?

Youth weeps for flow'rets that wither and fade—
Joys that are lost—or the love of a maid;
Yet Edens will spread their blossoms for thee,
And children of kings will soon bow the knee,
If faithful thou art to man and to God,
Till the storm is past and the winepress trod.

Emmervale, Switzerland. Wood.

Address William Thirgood, care of Mr. H. Cooke, Shopwyke Road, Portfield, near Chichester, Sussex.

MONEY LIST, APRIL 10—16, 1853.

	£	s.	d.
E. D. Miles	2	0	0
Simon Irwin (per G. Teasdale)	7	3	5
William Norris (per ditto)	2	17	7
E. L. T. Harrison	50	0	0
B. W. Brindle (per W. Budge)	15	0	0
Henry Brown (per ditto)	3	5	0
John Clarke (per ditto)	1	10	0
Thomas Birt (per J. Cook)	9	0	0
Carried forward	£90	16	0

	£	s.	d.
Brought forward	£90	16	0
T. A. Jeffery (per W. Bayliss)	5	6	11½
Edwin Scott (per ditto)	4	3	8
Lewis Bowen (per G. Taylor)	2	0	0
Richard Holt (per ditto)	0	10	0
Thomas Clarke (per ditto)	15	0	0
Henry Hobbs (per T. Wallace)	1	14	5
	£119	11	0½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XX. Saturday, May 8, 1858. Price One Penny.

CONSTITUTIONAL GOVERNMENTS.

(*Continued from page 275.*)

This very abuse of Territorial administration under another name was the identical cause of the great American Revolution and Declaration of Independence. That revolution and the principles and grievances set forth in that Declaration, though having a reference to the common rights of man and all mankind in a similar condition to that in which the American people were then placed, and though having a general application and bearing on the States of America, have a more particular application and direct bearing on the condition of her Territories. The reason is obvious. The colonies occupied a similar relation to Great Britain to that sustained by Territories to the United States. It must be observed that those incorporated bodies known as the States of the Union have changed positions and occupy other grounds than that upon which they stood in the struggle for American liberty and the rights of man. They were then *colonies;* they now stand as free and independent nations—bound together in a great Confederation, it is true, but still answering to independent nations joined by a common alliance. It is their Territories which now occupy the position which they then occupied.

The American Revolution, though having a general reference to the natural rights and political condition of all mankind, was not particularly a decision on the rights and grievances of *independent nations.* It was more directly a protest against the injustice practised by such nations towards their colonies, and a pointed declaration of the rights of the latter. Though the institutions of America have grown out of those actions and decisions of the patriotic fathers, and though the United States are based thereon, those States, having changed the position then occupied by them as colonies, and given it to their Territories, those decisions and actions have in principle a more immediate bearing on and pointed application to Territories than to States. The Declaration of Independence against an abuse of colonial administration becomes significant to the last degree in case of an abuse of territorial administration.

In a former part of this article, we maintained that the Government of the United States has no just authority, if so disposed, to appoint to a Territory its officers and to act generally without reference to the principle that the rulers shall represent the ruled, and even in opposition to the choice and will of the latter. In view of the political circumstances of the men of Independence, and

that they were speaking especially in behalf of themselves as colonies, or, what amounts to the same, as Territories, the following from the Declaration is pertinently to the point, from the fact that it was made for a similar case:—

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

"Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right—it is their duty to throw off such government and to provide new guards for their future security."

When the Government exercises its assumed power in its federal administration over any given Territory for good, having its wellbeing and interest in view, and paying a due regard to the choice and will of the people thereof, however wrong in the abstract principle its usurped powers might be, practically its administration would be tolerable and just. So also would be a colonial administration of the same character. But when the tendency is in the opposite direction, and in violation of the principles embodied in the Declaration and Constitution, as in the case of Utah, then that administration becomes intolerable. In such case, the men of Independence have declared that "it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such forms as to them shall seem most likely to effect their safety and happiness." Indeed, it asserts that it is not only "their right," but it is also "their *duty* to throw off such government, and to provide new guards for their future security."

The framers of the Declaration of Independence did not make the radical system of colonial administration and the usurped powers of the parent Government, in the abstract, the ground of their protest. It was the abuse of that administration and power and the disregard of the popular will and interest upon which the stress was laid. Neither do we wish to dwell on the abstract error of Territorial administration and the assumed authority of the Federal Government, providing it is practically in accordance with the spirit of the Declaration and Constitution; but when it is practically the reverse, we do protest against the abuse. We readily admit "that Governments long established should not be changed for light and transient causes." It is by no means satisfactory to us to see the integrity of the Union violated in any manner. We are likewise assured that it is repugnant to the general disposition of the Saints to witness such violation, as they certainly have no disposition to perpetrate it. We are also conscious, with the patriotic fathers, "that experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they have been accustomed." Never was this fact more forcibly illustrated than in the history of the Saints.

It is true that Congress has passed ordinances, upon the strength of which, Government has assumed the prerogative of special interference in territorial affairs, and upon which the distinction is made between the rights and powers of a community to which the name of State is given and one to which Congress is pleased to confer the name of Territory. But those ordinances by no means make the principles embodied in the Declaration and Constitution void, nor was it designed that contradiction and disparagement to them should be thus given.

That Declaration and that Constitution contain the fundamental and *abiding* principles of American institutions. But the grounds of Congressional interference with the domestic and social arrangements of Territories, and indeed in any assumption of prerogatives above those which also apply to States, is professedly of a circumstan-

tial, provisionary, and temporary nature. Moreover, such prerogatives are no part or parcel of American institutions and genius. They are no more the legitimate offspring of republicanism than are kings and nobles, nor will they find any stronger support in it than would the claims of monarchs to "right divine," or lords to hereditary authority. They were first assumed by good men who were also republicans for a *good*, benevolent, and *parental* purpose; but they are essentially anti-republican. They can no more be said to belong to American institutions than a scaffolding can be said to be part of a building. Indeed, what the one is in architectural edifices, the other is designed to be in the republican superstructure. Nevertheless, though those prerogatives are in themselves anti-republican in principle, they can, when exercised with a true republican spirit, be made practically republican in operation. This has ever been the design of all true American, honest statesmen. But when they are not underlined with the practical illustration of the principle, that Governments derive "their just rights from the consent of the governed," —when the obligation of representation is utterly disregarded, and obnoxious officers are forced upon a community in direct opposition to their choice and will, —when those officers are the representatives of neither the faith, feelings, nor interests of that people, though they may be unanimous, but on the other hand are even designed to harass them and to subvert and go in direct opposition to those feelings, interests, and that faith,—when Government works this by its assumed prerogatives, instead of using them parentally, then the abused exercise of those prerogatives becomes rank usurpation—at once anti-republican in principle and in practice. Concerning such a case the Declaration is very pointed and definite. "It is the right of the people to alter or abolish" "any form of government" "and to institute new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

Such conduct and abuses of power have been remarkably exercised against the community of Latter-day Saints by the General Government as well as by those of some States. It was practised towards them, when incorporated with those States, upon the strength of religious prejudice and intolerance, which was in direct violation of the constitution of America. Though they were a large part of those States, numbering many thousands, every effort was made to coerce them, and to destroy not only their political, but also their natural and religious rights. How far this was permitted to extend, even to extermination, is too well known to need recapitulation. The General Government, as a rule, has pursued the same course—especially the present Administration. In the past they have been forced to put up with abuse as patiently as they could, because, though not according to the republican spirit, Might threatened to scourge and crush them, and even now is on the way with the commission to to scatter and extirpate them. The Saints do not feel disposed to bear this abuse longer, and have determined to try the strength of the arm of Him who delivered and gave freedom to the patriots of '76, and thus stand upon the platform upon which they stood. They may have no disposition to "alter or abolish" the established *form* of Government, as their fathers did; yet henceforth they will stand upon a protest against their grievances and a declaration of their rights.

(To be Continued.)

THE WISEMAN FAMILY.

A DRAMA.

ACT I.—SCENE 1.

(William Wiseman and John Doubt in conversation.)

W. W. It appears to me, John, that society in general is undergoing a great change for the worse. What will be the final result, if things continue to move in the same downward direction, God only knows. When I reflect upon the present low and degraded condition of mankind, and observe the many abominations that

are carried on in almost every grade of society, I certainly feel astonished at the great mercy and forbearance of God towards His rebellious creatures; and I sometimes wonder that some signal judgment is not sent to punish mankind and to check the fearful progress of vice which is really threatening to overwhelm the earth. What do *you* think upon this subject, John?

J. D. Well, William, my view of the matter is much the same as your own. I do not see that society can be much worse than it is at the present time. The signs of the times appear ominous indeed to me. Unless some extraordinary change take place soon, universal ruin must be the inevitable result. Selfishness reigns predominant in every circle of society, from monarchs on their thrones to beggars in the streets. Pride and oppression, poverty and misery, ignorance and folly, deceit and cunning, degradation and infamy are observable everywhere — more especially in the so-called civilized, Christian communities. Priests and moralists talk a good deal about the great superiority of this enlightened age, compared with the by-gone dark ages; but I very much doubt if what are designated "the dark ages" were much darker than the present enlightened period, in matters of real importance and moral worth. The boasted *light* of the 19th century, in my opinion, serves but to make the existing *darkness* more visible.

W. W. I agree with you fully in all the remarks you have made. And what are your candid views respecting the various religions of the day?

J. D. Well, William, I must say that my mind has of late been much disturbed on the subject of religion. It appears to me that there is something internally and radically wrong in all the systems of the present day. Our professing theologians and leading men tell us to follow the Scriptures,—at the same time meaning *their own* INTERPRETATIONS of Scripture. But then, their various "private interpretations" are in their nature and character so opposite and conflicting, that an earnest seeker after truth is sorely puzzled to know what to believe or to disbelieve, or what dependence to place upon their different doctrinal theories and their various partizan expositions of Holy Writ. "When Doctors disagree, who shall decide?"

W. W. I can truly sympathise with you, my friend, in your doubt and perplexity of mind concerning the modern systems of religion. I have spent many an anxious hour in the investigation of religious principles. But, among all the numerous sects and parties of so-called Christendom, I have hitherto met with none that adhere to the principles of the ancient Gospel taught in the New Testament so strictly as do the Latter-day Saints, or "Mormons," as they are termed. [*John Doubt looks astonished.*] They certainly come nearer the old standard than any other people I have yet met with.

J. D. Indeed!

W. W. They do not profess to base their opinions or views upon any mere human say-so, or to found their belief upon tradition and worldly reasoning, but upon direct, express revelation—upon "Thus saith the Lord." They affirm that, as a people, they enjoy the same spiritual gifts and blessings, and experience similar manifestations of Divine power and goodness, to those which the Saints of former days received and enjoyed. And, with all sincerity and earnestness, they promise, in the name of the Lord, that all who will honestly fulfil the requirements of the Gospel shall obtain a knowledge for themselves that "Mormonism," so called, is the work of God. I am thinking of going to their meeting this morning to gain more information upon the subject. Perhaps you would have no objection to go along with me and hear for yourself. You could then judge the matter according to the evidence which may be laid before you, and decide accordingly. I feel very much inclined to cast in my lot with theirs. Something within me tells me that they are right; and certainly their doctrines fully agree with the plain declarations of Scripture.

J. D. My dear friend, you really surprise me! You surely do not mean to say that these poor deluded fanatics, who are so much talked of as the abettors of a wild, romantic scheme, originated by a crafty impostor, are worth your consideration! The idea of *their* setting themselves up as the chosen people of God!! Why, they are accounted, by all men of respectable standing, as the very scum and offscouring of society—in fact, as the worst set of impostors that ever trod the earth.

W. W. Well, John, so far as that is concerned, the servants of God in all ages of the world have been accounted as deceiv rs and impostors. Even the Son of God himself was "despised and rejected of men," and had his name cast out as evil by men of respectable standing. But I will tell you why it is that the Latter-day Saints incur the displeasure and excite the prejudices of the religious community. They profess to constitute the only true Church of Jesus Christ now on earth; and they testify that angels from heaven appeared to a young man in America, named Joseph Smith, and, by authority from God, committed to him the dispensation of the ancient Gospel, with its keys and powers, its spiritual gifts and blessings ——

J. D. [*Astonished.*] William Wiseman! you astonish me more and more! What! angels sent from heaven in *these* days? Keys — powers — spiritual gifts *now?* I thought these things were long since done away! There is something very strange and extraordinary in this, which I understand but little about. [*Pauses and considers.*] Well, William, I think I will go with you some Sunday, and see what sort of people these Mormons are. I have heard a good many queer tales about them. But one can't depend upon mere hearsay. The best way to get at the truth of their system is to go and see and hear for one's self. Perhaps, by-the-bye, it will be as well if I accompany you to the meeting this morning, as you say you intend going. I shall then be able to get at the truth from the right quarter; for, of course, it is not fair to condemn anything before trial.

W. W. Well said! Then I think it is about time for starting now. [*Looking at his watch.*] Yes. [*Rising.*] So, if you please, we'll be going.

[*Exeunt.*

SCENE 2.

(*Mrs. Wiseman and her daughters Fanny and Mary in conversation.*)

Mrs. W. I do not understand how it is, but your father seems to have greatly altered since he has joined the Latter-day Saints. He reads and prays more, and is kinder to us all than he ever was before,—although I must acknowledge he has always been a good husband to me and a good father to you.

Fanny. Yes, mother, it is true there is a manifest change in the disposition and conduct of father; for, from what I understand of the principles of "Mormonism," their tendency and influence are good. He was certainly good and kind to us before; but that was nothing compared with what he is now. What say you, Mary?

Mary. You are quite right, Fanny. Depend upon it, "Mormonism" is a religion worth having, judging from its effects. A bad tree could not produce such good fruits. I hope we shall give due attention to all father's instructions and counsels; for it is evidently his desire and object to promote our happiness and true welfare. It is our interest, therefore, as well as our duty, to comply with his wishes and to do whatever he requires or counsels us to do from time to time; and if we adopt this course, God will bless us for our obedience.

Mrs. W. My dear daughters, you have indeed cheered and rejoiced my heart, and have expressed my feelings in stating your own. I do not yet fully and properly understand this "Mormonism:" yet something within me whispers that it is right; and I sometimes feel constrained to yield to its influence. But as we shall attend the meetings of the Saints, and hear their own testimony and experience; as well as explanations of their doctrines, we shall be better able to judge for ourselves. We ought, of course, to be very careful in what we do in matters of such serious importance, and, as the Scripture says, "prove all things, and hold fast that which is good."

Fanny and Mary (*una voce*). Here comes father!

[*Enters W. Wiseman, followed by John Doubt.*]

J. D. Well, Mrs. Wiseman, [*sitting down,*] I have been with William again to hear the Latter-day Saints. This is the second time I have been with him since his baptism. But I have some doubts on my mind yet. Still, somehow or other, I cannot but confess that their doctrines are in strict accordance with Scripture; and that is more than can be said of the different sectarian tenets of the day. If "Mormonism" is really the work of God, I hope it may prosper and bring to naught everything that is *not* of

God. Their leading doctrines, or "first principles," as they term them, are certainly reasonable and true, and the Saints themselves are a happy and cheerful people; and may God bless them.

W. W. I can truly testify, John, that the work is true, whether you embrace it or not. And I feel impressed with more than a hope that my wife and children will ere long yield obedience to the Gospel, and become one with me in the Church and kingdom of God. What say you to that, good wife?

Mrs. W. That is by no means so unlikely an occurrence as I once thought. We were just conversing upon that subject ourselves as you and Mr. Doubt came in. In fact, we have made up our minds to attend the meetings of the Saints, in order that we may hear their own testimony concerning their religion. May God enable us to understand the truth, and to be faithful in all things to the dictates of His Spirit, whatever they may be. If "Mormonism" is indeed the work of God, we wish to know it for ourselves.

J. D. Well, I am astonished! There is something about this "Mormonism" that I cannot comprehend or get over. Its power and influence are almost irresistible. [*Rising.*] But I must bid you all good bye for the present.

[*Shakes hands. Exit.*]

W. W. Well, my dear, its almost time for me to go to the meeting. Would you like to go with me?

Mrs. W. Yes, William, I should; and the girls will go also. Come, Fanny!—Come, Mary! Let us be getting ready.

[*Exit Mrs. W., followed by Fanny and Mary.*]

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 280.)

[January, 1843.]

In the course of his plea, Mr. Butterfield showed that Governor Reynolds had subscribed to a lie in his demand for me, as will appear on the paper, and said that Governor Carlin would not have given up his dog on such a requisition. That an attempt should be made to deliver up a man who has never been out of the State, strikes at all the liberty of our institutions. His fate to-day may be yours to-morrow. I do not think the defendant ought, under any circumstances, to be given up to Missouri. It is a matter of history that he and his people have been murdered or driven from the State. If he goes there, it is only to be murdered, and he had better be sent to the gallows. He is an innocent and unoffending man. If there is a difference between him and other men, it is that this people believe in prophecy, and others do not; the old Prophets prophesied in poetry and the modern in prose.

Esquire Butterfield managed the case very judiciously. The Court-room was crowded during the whole trial; the utmost decorum and good feeling prevailed, and much prejudice was allayed. Esquire Lamborn was not severe, apparently saying little more than his relation to the case demanded.

Court adjourned till to-morrow nine a.m., for the making up of opinion. After an introduction to several persons, I retired to Judge Adams', and after dinner spent some time in conversation with brother Hyrum and Theodore Turley. At half-past five o'clock I rode in Mr. Prentice's carriage to his house, accompanied by General Law and Elder O. Hyde, where I had a very interesting visit with Mr. Prentice and family, Judge Douglas, Esquires Butterfield, Lamborn, and Edwards, Judge Pope's son, and many others; partook of a splendid supper, with many interesting anecdotes, and everything to render the repast and visit agreeable; and returned to Judge Adams' about eleven o'clock.

Thursday, 5th. At nine a.m., repaired to the Court-room, which was crowded with spectators anxious to "behold the Prophet," and hear the decision of Judge Pope, who soon took his seat,

accompanied by half-a-dozen ladies, and gave the following

OPINION.

The importance of this case, and the consequences which may flow from an erroneous precedent, affecting the lives and liberties of our citizens, have impelled the Court to bestow upon it the most anxious consideration. The able arguments of the counsel for the respective parties have been of great assistance in the examination of the important question arising in this cause.

When the patriots and wise men who framed our Constitution were in anxious deliberation to form a perfect union among the States of the confederacy, two great sources of discord presented themselves to their consideration—the commerce between the States and fugitives from justice and labour.

The border collisions in other countries have been seen to be a fruitful source of war and bloodshed; and most wisely did the Constitution confer upon the national Government the regulation of those matters, because of its exemption from the excited passions awakened by conflicts between neighbouring States, and its ability alone to adopt a uniform rule, and establish uniform laws among all the States in those cases.

This case presents the important question arising under the Constitution and laws of the United States, whether a citizen of the State of Illinois can be transported from his own State to the State of Missouri, to be there tried for a crime, which, if he ever committed, was committed in the State of Illinois; whether he can be transported to Missouri, as a fugitive from justice, when he has never fled from that State.

Joseph Smith is before the Court on Habeas Corpus, directed to the Sheriff of Sangamon County, State of Illinois. The return shows that he is in custody under a warrant from the Executive of Illinois, professedly issued in pursuance of the Constitution and laws of the United States and of the State of Illinois, ordering said Smith to be delivered to the agent of the Executive of Missouri, who had demanded him as a fugitive from justice, under the 2nd section, 4th article of the Constitution of the United States, and the Act of Congress passed to carry into effect that article.

The article is in these words, viz.:—"A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime."

The Act of Congress made to carry into effect this article directs that the demand be made on the Executive of the State where the offender is found, and prescribes the proof to support the demand,—viz., indictment or affidavit.

The Court deemed it respectful to inform the Governor and Attorney-General of the State of Illinois of the action upon the Habeas Corpus. On the day appointed for the hearing, the Attorney-General for the State of Illinois appeared and denied the jurisdiction of the Court to grant the Habeas Corpus. 1st. Because the warrant was not issued under colour or by authority of the United States, but by the State of Illinois. 2nd. Because no Habeas Corpus can issue in this case from either the Federal or State Courts to inquire into facts behind the writ.

In support of the first point, a law of Illinois was read, declaring that whenever the Executive of any other State shall demand of the Executive of this State any person as a fugitive from justice, and shall have complied with the requisition of the Act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his warrant to apprehend the said fugitive, &c. It would seem that this Act does not purport to confer any additional power upon the Executive of this State independent of the power conferred by the Constitution and laws of the United States, but to make it the duty of the Executive to obey and carry into effect the act of Congress.

The warrant on its face purports to be issued in pursuance of the Constitution and laws of the United States, as well as of the State of Illinois. To maintain the position that this warrant was not issued under colour or by authority of the laws of the United States, it must be proved that the United States could not confer the power on the Executive of Illinois; because if Congress could and did confer it, no act of Illinois could take it away, for the reason that the Constitution and laws of the United States, passed in pursuance of it, and treaties, are the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding. This is enough to dispose of that point.

If the Legislature of Illinois, as is probable, intended to make it the *duty* of the Governor to exercise the power granted by Congress, and no more, the Executive would be acting by authority of the United States. It may be that the Legislature of Illinois, appreciating the importance of the proper execution of those laws, and doubting whether the Governor could be punished

for refusing to carry them into effect, deemed it prudent to impose it as a duty, the neglect of which would expose him to impeachment. If it intended more, the law is unconstitutional and void—16 Peters, 617 Prigg *versus* Pennsylvania.

In supporting the second point, the Attorney-General seemed to urge that there was greater sanctity in a warrant issued by the Governor than by an inferior officer. The Court cannot assent to this distinction.

This is a Government of laws, which prescribes a rule of action as obligatory upon the Governor as upon the most obscure officer. The character and purposes of the Habeas Corpus are greatly misunderstood by those who suppose that it does not review the acts of an executive functionary. All who are familiar with English history must know that it was extorted from an arbitrary monarch, and that it was hailed as a second Magna Charta; and that it was to protect the subject from arbitrary imprisonment by the king and his minions, which brought into existence that great palladium of liberty in the latter part of the reign of Charles the Second. It was indeed a magnificent achievement over arbitrary power. Magna Charta established the principles of liberty—the Habeas Corpus protected them. It matters not how great or obscure the prisoner, how great or obscure the prison-keeper, this munificent writ, wielded by an independent judge, reaches all. It penetrates alike the royal towers and the local prisons, from the garret to the secret recesses of the dungeon. All doors fly open at its command, and the shackles fall from the limbs of prisoners of State as readily as from those committed by subordinate officers. The warrant of the king and his Secretary of State could claim no more exemption from that searching inquiry, "The cause of his caption and detention," than a warrant granted by a justice of the peace. It is contended that the United States is a Government of granted powers, and that no department of it can exercise powers not granted. This is true. But the grant is to be found in the second section of the third article of the Constitution of the United States:—"The judicial power shall extend to all cases in law or equity arising under this Constitution, the laws of the United States, and treaties made, and which shall be made under their authority."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 8, 1858.

EMIGRATION.—The Adversary is ever on the alert to retard the progress of the work of the Lord and prevent the accomplishment of His purposes on the earth in the establishment of His kingdom and the salvation of His people. To this end, he is constantly working with and endeavouring to influence the Saints themselves to become as it were their own executioners: at one time lulling them to sleep and persuading them that all is right—that this duty is not particularly binding, or that commandment is not positively authoritative nor unqualifiedly obligatory,—or that it is not convenient for them to comply with the requirement at present, and therefore it is not binding on *them;* or that there is plenty of time yet, and some other time will answer just as well: at another time, when it suits his purposes better, stirring them up to be over zealous, and to run as much too fast as before they were too slow,—any way to prevent the Saints from keeping the commandments of God, or following the counsels of His servants: and again, creating doubts and fears, uneasiness and discontent in their minds, causing them to lose their faith, get into darkness, and finally go to destruction.

Since the Lord in his wisdom has seen fit to allow the Devil to hedge up the way, and for the time being put a stop to emigration to Utah, and the Prophet has counselled the Saints in this land not to emigrate to the States, and those already in the States to get out as quickly as possible, many Saints have become over anxious to

emigrate to the United States, so as to be ready to go to the Valley, the place appointed for the gathering, when the way shall be opened again. Their desires are uncommonly intense and pressing, and they seem, for the first time in their lives, to have awakened to a sense of the importance of gathering with the Saints.

The Elders have been for years preaching, urging, and counselling them to emigrate—to gather to Zion—to prepare themselves for these very times. The columns of the *Star* have teemed with counsels and instructions to the Saints on this very subject, and the most powerful reasoning and the strongest arguments have from time to time been presented by its former talented and inspired Editors. The letters, epistles, and sermons of the Prophet of the Lord in Zion have been filled with the most earnest and pressing invitations and appeals to the Saints in these lands to gather home.

Warning after warning has been sent forth to the people, from the stand and from the press, of the coming to pass of the very events that have been for the last twelve months and are now transpiring in the United States, in relation to the Church and kingdom of God; but with very little apparent effect upon many of them. A strange and unaccountable apathy relative to this subject seems to have taken possession of them; and although they all fully intended at some time to obey the call, yet they did not deem it of importance enough to make any particular exertion to effect their own deliverance, but seem to feel that there was time enough yet, and they quietly folded their hands and waited for the Church or some one else to take them up and set them down in Zion, without any exertion of their own. Now, however, when it is too late, and emigration to the Valley or the States is closed for the present, they are all alive and anxious to get out of this country. They have suffered themselves to be lulled to sleep under the idea that there was no hurry—that there was plenty of time yet; and now, when the way is for the present actually hedged up, they seem to be allowing themselves to run into the opposite extreme, and feel and act as though this was the last moment, the last hope, and that their salvation depended upon their immediate emigration.

Almost every mail brings letters urgently soliciting us for counsel to emigrate to the United States, under one pretence or another; and when the writers find they cannot get from us counsel to suit their minds, they often act upon their own. Individuals are frequently coming here on their way to the States,—some without counsel, and some under pretended counsel from their President or Pastor to do so; and, failing to receive the same counsel from us, they not unfrequently go on without it.

Many, and not unlikely all of these cases are those who have been aforetime disobedient to counsel, negligent of their duty, and slow to keep the commands of God; and, as a natural consequence, they are more easily deceived and led astray by the Evil One.

All experience in this Church shows that none can set the authority and counsel of the Priesthood at defiance, and yet have the blessing of the Lord to attend them. They expose themselves to the temptations and throw themselves into the power of the Devil, and are particularly susceptible of the influences of his spirit, and almost, if not quite universally, make shipwreck of their faith and lose their salvation. None who follow the dictates of their own misguided wills ever reach the desired haven.

The history of the Church in all ages shows that any person who disregards the order of the kingdom of God, treats lightly the authority of the Priesthood, and follows his own counsels, invariably brings upon himself the judgments of heaven. The Lord does not, will not prosper or bless the disobedient, but his hand is and will

be against all such for evil. Let the Saints be patient and contented, faithful and diligent in keeping the commands of God, cheerfully discharging every duty, and following the counsels of the Priesthood who are called and appointed to preside and watch over their welfare, and be industrious and prudent, realizing that the Lord holds the destiny of nations as well as individuals in His hands, and that in His own time and way will His kingdom be established; and then, if we are faithful and obedient, we shall yet gather to Zion with His blessings and the blessings of His servants on our heads. At the same time, let the Saints remember that now is emphatically the time to *prepare* for their emigration. If we wish to enter in when the gate is again opened, let us strive to be ready.

We cannot reasonably expect the blessing of the Lord upon us unless we live for it. Our emancipation from this land, like our salvation, depends upon our individual exertions. "The Lord helps those that help themselves," and His servants, the Prophets and Apostles, work upon the same principle; and if help comes from abroad, be assured that it will not come to those who fold their hands in idleness and make no exertion for their own deliverance, or who improvidently waste their substance. To the Saints, therefore, we would say, Be diligent and constant in saving and adding to your means, and increasing your deposits for your emigration; for the time of your departure may, and in all probability will, depend upon your own diligence and exertions in this respect.

But let not your anxiety to gather home cause you to neglect your Tithing, (which should be the *first* thing attended to under all circumstances,) or any other calls which may reasonably be made upon your benevolence and charity. So shall you secure the favour and blessing of our Heavenly Father.

We wish Pastors and Presidents of Conferences and Branches to withhold the letters of standing and commendation from all and every one who may emigrate contrary to or without counsel.

A call was made in the 10th No. of the current Volume of the *Star* for all who were prepared, and desired to emigrate and help to form a new settlement, to send in their names to this Office. Only about twenty names have been sent up under that call, and none of those have reported themselves as having means to subsist upon for a few months while they would be engaged in building, clearing, and fencing land, and securing a crop of grain, all of which would necessarily have to be done before they could realize any returns from their labour. A few have had enough to enable them to reach the settlement with prudence, some barely enough to take them across the water, and others, again, not even that.

We should be pleased to see more interest manifested in relation to the new settlement by those who have the ability to help it forward; and we again invite those of the Saints who are desirous to emigrate and help on the work, and can raise £18 or £20 each, to send up their names at once to the Office; and we will further counsel them in the matter.

THE NEWLY-FORMED VIRGINIA VOLCANO.—On the 1st day of January the reports caused by the bursting forth of the subterranean fire were heard for a distance of 20 or 30 miles. Vast columns of flame and smoke issued from the orifices, and red-hot stones were thrown up in the air several hundred feet above the mouth of the crater. Our informant adds that the people in the vicinity are becoming alarmed at the pertinacity with which the flames are kept up and the red hot masses of rocks thrown out. A heavy rumbling noise, like distant thunder, is continually reverberating through the deep caverns of the mountain, which at times seems to tremble from summit to base.—*Cumberland Telegraph.*

THE ANGEL'S MISSION.

(*Continued from page* 285.)

Another part of the "Angel's mission" was to cry with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." We may naturally infer, from this, that at the time of the restoration of the Gospel by angelic ministration, the nations, and kindreds, and peoples of the earth would *not* be fearing God and giving glory to Him, nor be worshipping Him that made heaven and earth. We have seen that the present *is* the time alluded to. And certainly never was there a time when the pure Gospel in its fulness and power was more needed; for even the universal outcry against its restoration is a sufficient evidence of this. And another point of evidence lies in the fact that the position of mankind, even in this much-vaunted 19th century of the Christian era, necessitatively warrants the warning cry, "Fear God, and give glory to Him," and "Worship Him that made heaven and earth," &c.

Let us look around us, and see how far the reality of the scene verifies our description of it. Even the professing religious bodies of Christendom unite in lamenting the acknowledged fact that the great bulk of mankind do *not* "fear God and give glory to Him," nor "worship" the living and true God "that made heaven and earth." Hence the formation of "Home Missionary Institutions," "Scripture Readers' Associations," "Religous Tract Societies," and other conventions, whose professed operations are designed for the expressed purpose of inculcating the fear of God to the people, and teaching the duty of giving glory to Him. Hence also the general practice of in-door and out-door preaching, and the varieties of open-air meetings of a religious character. Prayer-meetings are held, preaching-rooms, churches, and chapels abound, and numerous plans are adopted for this purpose. Hence, too, the number of "Foreign Missionary Societies" which are formed by the different sects of religionists, whose avowed objects are the conversion of the heathen in distant countries to the "worship" of the "true God." Millions upon millions of human beings of every clime and colour are known to make their own Gods and worship them—to bow the knee to idols, the workmanship of their own hands. Indeed, the vast majority of mankind are idolators, according to the confession of professing Christians.

Then, as to the professing Christians themselves, we would ask, are *they* fearing God and giving due glory to Him—even to the God they *profess* to worship? According to the statements and expressed feelings of the different sects in relation to each other, we should conclude that they are not. Judging from their virulence and opposition towards each other, their reckless disregard of Gospel truth, their utter perversion of the Gospel ordinances, and their repugnance to the expressed will of God, it would appear that, in one sense of the word, at least, they fear neither God nor the Devil, or their course would certainly be different to what it is. They cannot love one another, or they would not carry on the fratricidal war they do. And, in the absence of unity and mutual love among themselves, to talk of their loving and fearing God is vain and impious. "He that loveth God, loveth his brother also;" and "he that loveth God keepeth His commandments." Solomon says truly, "Fear God, and keep His commandments; for this is the whole duty of man." Alas, how little is this salutary admonition heeded!—how seldom is this "whole duty of man" attended to! How little is God feared!—how seldom and how partially obeyed! Instead of giving "glory to God," men too often seek to monopolise it themselves. Even the most prominent characters far more incline to glorify their own dear selves than to give honour to another. It cannot be said that "whether" they "eat or drink, or whatsoever" they "do," they "do all to the *glory of God.*" Even the clergy, who assume the position of teachers and leaders of the people—even they, in the

highest functions of their professed office, give not God the glory, but take it to themselves. They obtain it from their books and colleges of learning; and, being full of themselves and their own attainments, endeavour, from a spirit of emulation and competition, to so display their talents and acquirements as to win the applause and praise of men: and thus fame, honour, and self-aggrandisement are, in too many cases, the real objects sought after and coveted, rather than the glory of God. The idea of God inspiring men with *His Spirit*, and using them as His *instruments* to communicate *His* wisdom to the people, is not for a moment entertained. Such a thing as inspiration in the present enlightened age is the last thought of, having, in their view of the matter, been long "done away." Although the Apostle declares that, in former times, "holy men *spake* as they were moved by the Holy Ghost," the idea of such a thing is now indignantly scouted, and the plain statement of the Apostle is twisted and represented to mean that the *Bible* was *written* by holy men, and is an inspired book; and, therefore, that there is no need for inspiration now.

Again: Do they themselves really worship "Him that made heaven, and earth, and the sea, and the fountains of waters?—not, do they worship Him aright? but, do they worship Him at all? Do they worship the living and true God, who is described in Holy Writ as the great Creator of all things—the "God of Abraham, the God of Isaac, and the God of Jacob"—the "God of Elijah" and of Elisha, of Moses and of Joshua, of Daniel and of Jesus, and of all the holy Prophets, and Apostles, and Saints, whose history Scripture records,—do they worship *Him?* Alas, they do *not*. The "God" whom the sects of so-called Christendom profess to worship is a god possessing neither body, parts, nor passions—a sort of shadow of something—a kind of ethereal, imaginary deity, who can neither move, act, nor even exist—a nondescript "being" (if the solecism be allowed) who has no form whatever, and no substance,—one who can neither approach nor be approached—neither love nor be loved—neither see, hear, or speak, nor be seen, heard, or spoken to,—a mere shadow—a non-substantial, non-existent nonentity! A "God" of this character the Bible knows nothing of. Yet such is the "unknown God" that is worshipped by myriads of professed "Christians," who raise up and set into operation Missionary Societies for the conversion of foreign heathen, who are equally and even more devout and pious in the opposite extreme of worshipping blind, deaf, and dumb blocks of wood and stone, the workmanship of their own hands.

Looking, then, at the state of society, both at home and abroad, how urgently necessary does it appear that "every nation, kindred, tongue, and people" should hear the "loud voice" of Divine revelation proclaimed by angelic ministration and through the restored Priesthood—"Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

(*To be continued.*)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 287.)

OBJECTION.

"Another thing which is a mark of delusion is, the importance which they attach to dreams and visions; and, in reality, they think more of these things than of the revealed will of God to man, which is infallibly sure, and cannot mislead."—"*Mormonism Weighed,*" *&c., by S. Haining.*

ANSWER.

The Latter-day Saints attach the same degree of importance to dreams and visions as did the Saints of old. If, then, the attaching of "importance" to "these things" is "a mark of delusion" in our case, it must have been so in theirs. The statement, that we "think more of these things than of the revealed will of God,"

is, at best, mere verbiage. We presume that, by "the revealed will of God," the objector means the Bible. If so, the assumption that it contains nothing but revelations of the Divine will is more than can be sustained. We grant that whenever God has revealed or does reveal his will to any of His servants, that "revealed will of God to man" is in itself "infallibly sure, and cannot mislead." But that neither proves the Bible to be infallible, or any of its writers, nor makes it and the will of God synonymous. If a servant of God is favoured with a dream or a vision *in which God communicates to him His will* in relation to some particular act or occurrence, is it anything remarkable or strange that he should "think more" of that than he would of some chapter in Leviticus or in the Book of Esther, or of one of Solomon's Songs? Whether the chapter or the song happened to contain a revelation of God's will to some ancient personage or people, or not, he would surely be justified in thinking more of the revelation by dream or vision which he had *himself* received than of a dream, or vision, or anything else which some *other* person or persons had received *ages before*. As, however, the Bible contains much that cannot, strictly speaking, be designated "the revealed will of God," the objector will have to point out some portion of the Bible as example, before it can be determined whether or not we "think more of these things" to which he alludes "than of" *it*. If, on the other hand, the expression, "revealed will of God," be taken in its general (and yet particular) sense as referring to what God may at any time communicate to his servants, the objection can still only amount to mere verbiage; for dreams and visions are some of God's own means of revealing His will to man.

Whenever God has had a Church or recognized people on the earth, he has from time to time communicated instruction and revealed His will to them, as necessities or circumstances have required. Different modes of communication and revelation have been adopted, among which "*dreams and visions*" have been somewhat prominent. Scripture abounds with testimonies in proof of this. Were we to give a full list and account of the cases there recorded, it would probably be too extensive to suit the objector's position. But every Bible reader will be familiar with the names and histories of Abimelech, Laban, Abraham, Isaac, Jacob, Joseph, Pharaoh, Moses, Joshua, Balaam, Samuel, Nathan, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Obadiah, Nahum, Habbakuk, Zechariah, Joseph, Zacharias, Peter, James, John, Cornelius, Ananias, Paul, and many others not mentioned. These persons, who lived in different ages and dispensations, all received the intimations and declarations of God's will through the medium of *dreams and visions*: and who will venture to affirm that these men did not "attach" great "importance" to those "dreams and visions?" Indeed, it is highly probable that each one "in reality" would relatively "think more of these things," in his own case, "than of the revealed will of God" to any of his predecessors.

That "dreams and visions" were the recognized, *Divinely-appointed* means through which the Lord revealed His will to His servants the Prophets, is evident from the following passage:—"Hear now my words: If there be a Prophet among you, I the Lord will make myself known unto him in a VISION, and will speak to him in a DREAM." (Num. xii. 6.)

The "importance" and even indispensable *necessity* of visions, as the adopted means for revealing the "will of God to man," is obvious from the following words of Solomon:—"Where there is no VISION, the people PERISH." (Prov. xxix. 18.) Not only were "dreams and visions" recognized by the servants and people of God in *former* days as the Divinely-appointed and indispensably-necessary means for revealing the Divine will to man, but we also learn that "these things" (the attaching of "importance" to which our objector considers to be "a mark of delusion,") are ranked among the promised gifts and blessings of the *latter* days. Hence the Lord says by his servant Joel:—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream DREAMS; your young men shall see VISIONS." (Joel ii. 28.)

When the disciples of the Lord were assembled together on the day of Pentecost, and "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance,"—so much so that the multitude were confounded, some mockingly saying,

"These men are full of new wine,"—the Apostle Peter quoted the above prophecy of Joel's as having reference to "the last days," and declared those spiritual manifestations, which the mocking Jews attributed to the influence of wine, to be the operations of that same Divine Spirit which the Prophet had predicted should be "poured out" ultimately "upon all flesh." The history of the former day Saints plainly shows that "dreams and visions" were by them regarded as matters of "importance;" and the history of the Latter-day Saints as plainly shows that they, too, "attach" sufficient "importance" to "these things" as to accept and duly appreciate whatever God may choose from time to time to reveal to them in this way. And no scoffing and unseemly ridicule which the priests of the day (who apparently pattern after the "mocking" Jews of Pentecostal fame) may heap upon us, in this respect, can possibly lessen that "importance" which we "attach" thereto, knowing as we do that it is *God's* appointed way of blessing and instructing his people, and not ours.

In conclusion, we may observe that it is not to the mere dreams or visions themselves that we attach importance, but to that which God *reveals* thereby. In other words, it is the signification, or import, or (when it is verbally explained) what is called the "*interpretation*," that is the point of importance. However often "old men" may "dream dreams," or "young men" "see visions," unless their dreams and visions convey instructions from God, and they receive the interpretation thereof, their dreams and visions will be of no spiritual benefit to them, but will be *merely* visionary pictures, like the common dreams of men, to which no particular importance can be attached.

(To be continued.)

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, April 13, 1858.

President A. Calkin.

Dear Brother,—Through the communications from our Elders, I learn that the work of the Lord in the several parts of of the Mission is advancing, though struggling its way through many obstacles and impediments, whereby the enemy of righteousness and truth and his partizans seek to hinder its progress. Several of our Elders in Sweden and Norway have of late been treated with persecution and imprisonment, and several of the Saints of both sexes have been fined for partaking in religious exercises. Nevertheless, they are faithful and cling to the truth, serving the Lord the best they know how, and praying for victory in the cause of Zion and for deliverance from the yoke of bondage.

On the 11th of May, I intend to have a General Council with the presiding Priesthood, that I, from their own mouths, may learn the condition of their respective fields of labour and the future prospects, as well as lay before them what your valuable instructions have given me, and what the Spirit will dictate, that we may devise such plans for our proceedings in the future as the importance and promotion of the great and glorious work we are engaged in demands, and the different circumstances under which we labour in these countries require.

Elder N. Wilhelmsen is travelling in the Conferences, and will do much good in preaching, exhorting, counselling, and assisting the Elders and Saints.

Elder Thomasson, who assists me in the Office, is of great help and faithful.

I am very thankful to you for the *Deseret News*. It is indeed refreshing to hear from Head-quarters.

Every number of the *Millennial Star* is also a welcome friend, read with the greatest interest and duly appreciated for its useful and instructive contents. It has lost nothing of its brightness.

I am your affectionate and humble servant in the Gospel covenant,

C. WIDERBORG.

PASSING EVENTS.

GENERAL.—The six days trial of Dr. Bernard at London, in the Court of Queen's Bench, on the charge of conspiracy against the life of the Emperor of the French, ended on the 17th April, when a verdict of "Not Guilty" was returned. Hundreds of Poles have left Paris to return to Poland under the amnesty. The number of the Toulon fleet is to be increased to 15. Accounts from Naples state that preparations are being made for defending the Territory against Sardinia: Count d'Aquila, brother of the King, will command the squadron. Two thousand troops of the line are engaged in levelling a portion of the height which commands the citadel of Gaeta. All Sardinian officers on leave of absence have been recalled to their regiments. The *Times'* Vienna Correspondent states that the King of Holland is to be the arbiter between Naples and Sardinia. On the 21st March, the Nombries (Nana Sahib's) retreat was stormed, but he escaped, and a reward of 50,000 rupees is offered for his head. The sentence on the ex-King of Delhi, at date of last despatch, was not made known to the public. China news state that Commissioner Yeh's conduct has, by imperial edict, been condemned, and his successor appointed.

AMERICAN.—At Tampico, Mexico, thirteen prominent Reactionists have been captured by Governor Garza, while attempting to land from the British mail steamer. Advices from Vera Cruz state that General Osollo, acting in behalf of the Zulaga Government, had taken the city of Guadalagara, capturing the entire government of Juarez: Osollo was on his way to the city of Mexico, and would probably be declared President of the Republic. Vera Cruz held out for the Juarez party. From Peru we learn that Arica was bombarded on the 21st February, and, after a resistance of seven hours, was taken by the Vivanco party. A memorial from the citizens of Carson Valley, asking the erection of a Territorial Government, had been transmitted to the House by the President, and referred by them to the Committee on Territories. General Kinney, Adjutant-General of Illinois, has addressed a note to the Secretary of War, tendering the Government one or more regiments of mounted volunteers for Utah. Another company for the same destination has been organized at Frankfort, Kentucky. Most of the recruits now at Newport, Kentucky, are ordered to *rendezvous* at Leavenworth on the 20th April, and no exertions are spared to render them fit for active service. In the Senate, the bill providing for the employment of five regiments of volunteers was amended so as to reduce the number of regiments to three,—one to be employed on the frontiers of Texas, and the others in protecting emigrant and Government trains on their way across the Plains: it was passed by a vote of 41 to 13. The House has been occupied in rambling discussions on Utah affairs, especially the expenditures incurred by the military expedition to that Territory. The *Herald*, in view of these matters, is affected by another of his occasional fits of lamentation over the tendency of the members to cripple operations against Utah. It is reported that the President will appoint a Commission to proceed to Utah for the purpose of inducing the Saints to yield, offering them pardon for the past, and to represent the determination of Government to reduce them to submission. Governor Powell and Major Ben McCulloch are spoken of as the Commissioners. The *Union* states that both Generals Persifer F. Smith and Harney have been ordered to Utah: it was intended that the chief command of the army should devolve on the former, since which a division has arisen between the friends of the two Generals, in which their respective claims are urged by the two parties. General Harney has protested against being placed second in command under General Smith, and desires a command in some other direction. A correspondence from Fort Leavenworth states that seven men arrived March 28, having left Camp Scott on the 16th February. They report Johnson's command in good health and spirits, and that the Colonel has no fear, providing provisions are advanced in time. They think that skirmishes will take place during the early part of the summer, but that he will not attempt any serious operations until the arrival of reinforcements. He does not design to enter Salt Lake City *via* Echo Kanyon, but will endeavour to obtain an entrance through the Bear River Valley. These men express their opinion that the Saints will pursue an active, persevering, and determined guerrilla warfare, and that it will take two or three years to subdue them. We have received a mail from Utah, with letters dated February, and Numbers 45, 47, and 48 of the *Deseret News*. By letter from Elder John Kay to Elder Thomas Williams, we learn that President Pratt and company arrived safe and in good health and spirits January 19th. The general news from Home will be given in our next issue. By letter from Elder Samuel W. Richards to Elder E. W. Tullidge, dated Florence, April 1st we learn that the movements of missionaries are so far satisfactory.

VARIETIES.

WE should eat and drink to live, and not live to eat and drink.

HE who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—*Pope.*

A LADY was teaching a boy to spell. The boy spelt c-o-l-d, but could not pronounce it. In vain his teacher asked him to think and try. At last she asked him, "What do you get when you go out on a rainy day, and wet your feet?" "I gets a hidin,'" was the reply.

CHILDREN and fools, says an old adage, always tell the truth. "Mother sent me," said a little girl to a neighbour, "to come and ask you to take tea with her this evening." "Did she say at what time, my dear?" "No, ma'am; she only said she would ask you, and then the thing would be off her mind: that's all she said."

A YOUNG student, showing the Museum at Oxford to a party, produced a rusty sword, which he assured them was the identical sword with which Balaam was about to kill his ass. One of the company observed that he thought Balaam had no sword, but only wished for one. "You are right," said the student; "and this is the very sword he wished for!"

THE LAND OF THE WEST.

There's a land in the West, so rich, fertile, and fair;
'Tis the land of the blest, for sweet freedom is there:
'Tis the land of the brave, of the true and the bold,
For it ne'er bore a slave since created, we're told.
'Tis Zion, the lovely, proud queen of the world,
And liberty reigns where her flag is unfurled.

There's a land in the West, far, far 'yond the sea;
'Tis the land I love best; 'tis the land of the free;
'Tis the land of pure worth and all virtues most rare:
Not a spot upon earth can with Zion compare.
O Zion, dear Zion, thy standard's unfurled;
As a banner it waves to the gaze of the world.

There's a land in the West; 'tis truth's ensign and stur,
Where her sons and her daughters have gathered from far:
May Israel's God save those hearts good and true,
While the fate of the slave be the tyrant's just due.
Lord! strengthen Thy sons to defend Zion's cause,
To maintain firm her freedom and honour her laws.

To the land of the West, then, oh, aid me to go,
There to share with the blest in their weal or their woe,—
To sit under the voice of our Prophet and Seer,
And be nigh to those loved ones whose memories are dear.
O Zion, dear Zion, thy sons have gone forth
And proclaimed to the nations thy beauty and worth.

Belfast. CAROLINE BAILLIE.

ADDRESS.—Aaron Nelson, 52 Upper Brunswick Street, Leicester.

MONEY LIST, APRIL 17—23, 1858.

W. H. Perkes	£15	5	0	Brought forward	£45	5	0
A. J. Stewart (Australia)	30	0	0	W. B. Child (per I. Wallace)	4	0	0
Carried forward	£45	5	0		£49	5	0

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XX. Saturday, May 15, 1858. Price One Penny.

CHILDREN A BLESSING.

BY CHARLES F. JONES.

"Lo, children are an heritage of the Lord, and the fruit of the womb is His reward.—PSALM cvii. 3.

From the above language of the inspired Psalmist, we learn that children were looked upon in olden times as an heritage of the Lord, and the fruit of the womb as a reward to the righteous. Those who possessed the most were supposed to be the happiest, according to the following remarks of David:—"As arrows are in the hand of a mighty man, so are children of the youth; and happy is the man who hath his quiver full of them."

If the above be true, how degenerate are people of modern times, judging from the loose conversation, depraved sexual intercourse, frightful amount of infanticide, and general cruelty of parents towards their offspring, that everywhere prevail.

These views were not peculiar to David. Let us refer to the history of the past, and we shall see that multiplicity was the object God had in view in uniting the sexes; and that, on the one hand, it was a source of great comfort to the righteous to have children; on the other, one of grief to those who were deprived of them.

The first command given to our great common parents was to multiply, and replenish the earth, and subdue it. It is needless to say that this instruction was faithfully and effectually carried out. It is also evident that the pure principles and objects of procreation were taught their children and their seed after them. It is also certain that as long as this principle was righteously observed, it was an especial blessing to man; but, on the other hand, was a source of misery, sickness, and death. In proof of this, to illustrate the former fact, see the history of Noah, Abraham, Isaac, Jacob, and their families, who were perfect in their generations; and of the Canaanites, Sodomites, and many others, who, because of their degeneracy, were swept from the earth, as an example of the latter.

In the 11th chapter of Genesis, we are informed that Sarai, the wife of Abraham, was barren, and had no child. Instead of this being a source of comfort to her, as it would be to many of her sex now, we find it was one of constant grief,—so much so, that she prevailed on her husband to take Hagar, her handmaid, to wife, hoping by this means to obtain children. We have no reason to doubt that Sarai fully realized the worth of her husband, knowing, as she did, that he was an approved servant of God, and

therefore, (like other noble women,) desiring that her husband's worth should not be forgotten, wished that his seed might remain—that his name might be had in honourable remembrance upon the earth in after ages. After Sarai had thus nobly acted, we find the Lord expresses himself well satisfied with them and their doings,—so much so, that He condescends to visit them personally and hold converse with them; and amongst the many instructions given and blessings promised, was the following:—"Thou shalt not call thy wife Sarai, but Sarah shall be her name; and I will bless her, and give thee a son of her; and she shall be a mother of nations: kings of people shall be of her." We are then informed that Sarah conceived, and bare Abraham a son in his old age, and he called his name Isaac. Sarah was well pleased because of her pregnancy, and acknowledged that the child was a gift from God.

Genesis 25th tells us that when Isaac was forty years old, he took a wife named Rebekah, the daughter of Bethuel, the Syrian; but she bare him no child: and he intreated the Lord for her, because of barrenness; and the Lord heard him, and Rebekah conceived and gave birth to twins—namely, Esau and Jacob. Isaac well knew the promises that had been made to him and to his worthy father before him; and he knew that, for these to be fulfilled, he must have children to continue the lineage of his father's house. He therefore asked for children; and the Lord, in fulfilment of His promises, gave them to him.

Genesis 28th informs us that Isaac, just before his death, called his son Jacob to him, in order that he might bless him; and he said to him—"Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father, and take unto thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people."

By reference to the 29th of Genesis, it will be seen that God designed to bring about the blessings pronounced upon the head of Jacob by his father. Jacob, in compliance with his father's counsel, went to Padan-aram, and served Laban seven years for his daughter Rachel. At the expiration of this time, Laban deceived him by giving him Leah to wife, instead of her sister Rachel, the former being the firstborn, as it would have been contrary to the custom of the country to have given the youngest in marriage before the oldest. But, after fulfilling a week with Leah, he received Rachel also. History tells us that Leah was barren, which was the cause of affliction to her; but in due time the Lord opened her womb, and she gave birth to Reuben. This was a source of joy to her; for, says she, "the Lord hath looked upon my afflictions." She bore Jacob six sons. During the time of non-conception, she gave her handmaid Zilpah to her husband to wife; and she considered herself thus favoured with children because she had given Zilpah to Jacob. Said she, "God hath given me my hire, because I have given my maiden to my husband." Rachel also was barren; and, in order that her husband should not be deprived of an increase of blessings, she gave to her husband her handmaid Bilhah to wife. Rachel afterwards conceived and gave birth to Joseph, saying, "God hath taken away my reproach."

Thus we perceive that, in olden times, barrenness was considered an affliction and a cause of reproach; and we find that through the medium of Jacob's four wives the foundation was laid for the the fulfilment of the blessing promised upon him, which was, that he should become a multitude of people.

Jacob, previous to his death, gathered his sons together, and blessed them one by one. The great blessing pronounced upon the head of Joseph was, that he should inherit the blessings of the breasts and of the womb, and thus become a multitude of nations, so numerous as to cause him to need a much larger extent of country than his brethren.

Solomon says that "Children's children are the crown of old men, and the glory of children are their fathers." Doubtless Jacob fully realized this when looking upon his sons and his sons' sons. He undoubtedly felt blest and honoured of God while contemplating their future greatness.

How dignified were the positions of Abraham, Isaac, and Jacob, and their successors!—men who frequently conversed with God face to face, receiving frequent revelations from Him respecting themselves and their families!—men who

could gaze upon the past and present, and look forward with certainty to the future!—men who were able to foretell what position their children would occupy and the part they would perform upon this stage of action at the remotest period of time. They were not ignorant respecting the purposes of God. They fully understood that the Being they worshipped had an important work to perform upon the earth, and that it would require time for its performance. And they had the assurance that, however distant the period might be, and however long they might be separated from their children, the time would come when the hearts of the fathers would be turned to their children, and the hearts of the children to their fathers; and that the earth, according to promise, would become their everlasting possession. We thus perceive that, rather than a good man in olden times should have his name forgotten through death, his brother or nearest of kin was expected to act as proxy for him, and raise up seed for him.

(To be continued.)

CONSTITUTIONAL GOVERNMENTS.

(Concluded from page 291.)

When a decision is obtained to the effect that there is no authority of "right divine" in society, and no laws and statutes enacted by divine law-givers for national government, it is tantamount to the obtaining of a decision that there exists no national law or authority of an intrinsically-binding nature—none which, in absolute justice, man is called upon to obey. There is, then, no authority left, only that of a patriarchal order — no rights but those which are inherent—no laws except natural laws. These, being divine in themselves, remain unmoved. This is how the case stands abstractedly. To this point, the great American Revolution and the Republican decisions and Declaration of Independence had virtually brought American society. There can be no question that their decisions and position were legitimate, and our *ultimatum* is the necessary consequence.

The American revolutionists, however, did not lay down a system of abstract truths and advance by due progressive steps of a social philosophy. They treated the revolution according to a practical necessity, and did not strictly measure their movements by exclusive, abstract rights and absolute truths. In this they acted wisely; for, however complete and and radical a revolution might be, certain national arrangements, social conditions, and political organizations must be taken up where they are found, and continued therefrom. Society must not be thrown into chaos, its relations absolved, its landed interests swept away, and its functions suspended, in order that it might be reorganized according to a model system. Nevertheless, when we sit in judgment on the value and limits of authority and prerogatives,—to define a just position, and to decide the *moral* question of rights, we must take the model truth as the standard. We must, it is true, take circumstances and practical necessity into due consideration, but must not make circumstances and conventional, artificial arrangements the proper and legitimate standard. While compromising with expediency and that which *is*, the absolute truth and that which *ought to be* should not be forgotten. This seems to be the spirit in which the patriotic fathers viewed the matter. They made the revolution more radical and republican than any since the creation; and, perhaps, all things considered, to the greatest possible extent. Though compelled, by the force of circumstances, to continue some standing arrangements, and to preserve and even remix some of the old elements in their republican superstructure, they appear as much as practical to have worked by a model of truth and right.

When a decision of the *non*-existence of authority based on "right divine" has been obtained of such a just and practical nature as that given by the Republican Fathers,—and when a revolution of such a radical character has swept away the

old authority, pretensions, and government, it becomes necessary to *create* new authority and re-establish government of some kind. Society cannot exist and perform its functions without authority and law. Destitute of checks and administrative powers, it would reach a state of chaos and anarchy. These must be created, therefore, and a constitutional basis laid down, whereon to build the social superstructure. This is precisely as it stood with the American people. A constitution was framed,—itself based as nearly as wise men could lay it on the inherent rights of man, and designed to preserve as much as possible individual interests and liberty, and take in the largest amount of public good. To this the people delegated their authority, and endorsed it with their approval. It was republican in its very origin, and its genius and designs partook of the same character. This made it consistent and, in a sense, legitimate. The nation possessed no constitution and authority delegated from God, but the *people* delegated them.

The Constitution of America is based on the admission that Governments derive "their just powers from the *consent of the governed*" with the design especially to preserve the "unalienable rights" of men to "life, liberty, and the pursuit of happiness." With this also is laid down a fundamental law to the effect that, when a Government, or, what is about the same, an Administration, "becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government [or administration], laying its foundation on such principles, and organizing its powers in such a form, as to them shall feel most likely to effect their safety and happiness." In other words, it is the right of the "governed" to withdaw their "consent" from any Administration that has become "destructive" of their "life, liberty, and the pursuit of happiness"—to recall that "consent" which in the case in question gave authority and virtue to both the Constitution and Government—to resume the "powers" thus derived and re-delegate them "in such a form, as to them shall seem" not "destructive of these ends." Of course, we are only extending the law to its legitimate application, and not supposing that any given community possesses the right to interfere with the consent of other communities and to "alter or abolish" aught for them. This would be contrary to the tenor of our argument. Perhaps to *them* the Administration might neither seem nor be destructive of "life, liberty, and the pursuit of happiness." It was not because the English Government was thus destructive to the English people in the mother country that the men of Independence made this Declaration, but because it was thus destructive to *themselves*. Nor do we mean to imply that any such pernicious tendency is found in the Constitution itself. But we do mean to convey the idea that this has been the tendency of corrupt administrations towards the community of Saints, in violation of the principles of the Constitution, the Declaration, and a republican genius. To this and all like cases our arguments may be justly applied.

A government delegated from the Supreme Being is from its very nature absolute in principle. This by no means implies that it is despotic and crushing in its tendency. Truth is essentially absolute. This quality may be considered as its characteristic signature. It has no compromises, and asks neither consent nor permission, but commands obedience. In the physical world, the positive, absolute nature of truth is rigidly asserted and and enforced; and disobedience to its authority is attended by its consequent punishment. Theocracy, or indeed Divine government under whatever name or classification, is also essentially absolute. But the Supreme Being is especially careful to preserve the free agency of man. He oftentimes waives His prerogatives, permits mankind to disregard and throw off His authority and government, winks at follies and disobedience, forgives rebellion, and is very long-suffering and merciful. This does not, however, affect the absolute principle of Divine government. His authority over man is positive and absolute in it rightfulness. It is not conferred by man, neither can it be withdrawn or abrogated by man—the creature of the God. All rights, privileges, laws, powers, and authority, delegated from Him, are of the same character, and do not require the "*consent*" of the people to be valid and binding; nor are they based or dependent on concessions and powers delegated from the people. Man cannot delegate aught to God, nor do the

will and sanction of the people confer authority on the creative Governor of the universe.

But in human governments, authority and powers are not legitimatly derived from the higher, but delegated from the lower to the higher. Properly speaking, however, there is, in a primitive sense, neither higher nor lower, governor nor governed. In a political sense, "all men are created equal." None have an inherent authority to rule in a governmental capacity. In their simple state, all are the *people*. Government has to be instituted, rulers made, and powers delegated from those to be governed before distinctions exist or Executive can administer. This is the legitimate *human* government, and its character is republican.

The General Government has no just prerogatives or authority over any State or Territory, only as based on the "*consent*" and delegated powers of that community. This is the point of connection between the two as the treaty of political friendship, and mutual interest is the basis of the general Union. When Government, therefore, pays no respect to the consent of the people of any such State or Territory, arrogantly deeming it unnecessary,—when it treats their will with contempt, and acts contrarily to their feelings and interests, its authority virtually ceases, for it has lost the grounds upon which only it can be justly based. It would be similar with the Union, were the States to violate the object and design of their treaty, and turn their powers against each other, and engage in a fratricidal war: the Confederation would depart. What would remain in either case would be worthless shadows,—though, perhaps, such usurpations and pretensions might be pernicious and destructive. Indeed, this would be their tendency: for, in the latter case, the friendship of the States would be hypocritical and Judas-like; and in the former, the usurped authority of the Government unjust and subversive.

A republican government, in its design, principles, and intentions, is broad, equitable, benevolent, fraternal, and right-preserving. We consider that it is the only legitimate human government, and, properly speaking, the only constitutional one; for that which comes neither from God nor the people is nothing more than a bastard government. For this very reason, however,—from its very goodness and purity of principle, it is not so durable, and is more liable to be abused than any other human government. Not that its principles are subject to decay, for there is something of eternal truth and divinity in them; but because they are not so likely to be carried out by the rulers, and wicked people too often trample them under foot and subvert their intentions. Other governments are radically based on usurpations and abuse, and therefore usurpation and abuse are in keeping with their character. But it is not so with a republican system; its designs and tendency are for the good and wellbeing of the people, and for the preservation of inherent rights. The powers and prerogatives that it confers on government are for the same great ends. But it by no means follows that they are executed for those great purposes, nor that the intentions of the Republican Fathers are realized by the administration of those powers. There are such examples to be found of the existence of good systems of government and bad administrators. No nation since the creation has illustrated this so strongly as America. Never have the principles of its own institutions been so perverted and ignored—never were the powers of its administrative bodies so turned from their purposes, and its own genius smothered by any nation as by the American. When such is the case, it is truly lamentable; for good government and corrupt and wicked administrators are much more pernicious and crushing than bad systems and righteous rulers.

Now, when corrupt administrators violate the principles of republicanism, subvert the rights of the people, and turn the powers and authority committed to them, the corruption should be protested against and morally resisted by every true Republican. None should countenance it, none should stand by and witness such abuse and hold their peace. The higher the authority and office the worse does it become. And when the operations of the General Government become destructive of the "life, liberty, and the pursuit of happiness" of any community, and such conduct is continued and even sanctioned and abetted by degenerate Republicans of the United States, it is the privilege of that State or Territory to withdraw their "consent" by which, according to the principle laid down by the great masters

of Republicanism, Government derived its just right to rule over them. When the powers which they themselves delegate to their rulers, and which none others but themselves can delegate for them, or retain justly without the "consent" which gives those powers virtue,—when they are used in a way destructive of the "life, liberty, and the pursuit of happiness" of the delegators, "to secure" which "governments" are declared to be "instituted among men," then that people have an undoubted right, and it is enjoined upon them as a "*duty*" by the fathers to abrogate the power and authority which they have conferred.

The foregoing remarks, as well as our article generally, are to the last degree applicable to the General as well as State Governments in their administration towards the Church of Latter-day Saints from its birth, and that community ever since it has been numerous and powerful enough for political organization. The Administration have no "right divine;" but they are presuming that they have to do what they please, or in their wicked hearts devise, where Utah is concerned; and the people of the United States are vigorously helping them to wreck their once glorious and powerful republic on the *rock*.

HISTORY OF JOSEPH SMITH.

(*Continued from page 296.*)

[January, 1843.]

The matter under consideration presents a *case* arising under the 2nd section, 4th article of the Constitution of the United States, and the act of Congress of February 12th, 1793, to carry it into effect. The judiciary act of 1789 confers on this Court (indeed on all the courts of the United States,) power to issue the writ of Habeas Corpus, when a person is confined, "under colour of, or by the authority of the United States." Smith is in custody under colour of and by authority of the 2nd section, 4th article of the Constitution of the United States. As to the instrument employed or authorized to carry into effect that article of the Constitution, (as he derives from it the authority to issue the warrrant,) he must be regarded as acting by the authority of the United States. The power is not officially in the Governor, but personal. It might have been granted to any one else by name, but considerations of convenience and policy recommended the selection of the Executive, who never dies. The citizens of the States are citizens of the United States; hence the United States are as much bound to afford them protection in their sphere as the States are in theirs.

This Court has jurisdiction. Whether the State Courts have jurisdiction or not, this Court is not called upon to decide. The return of the Sheriff shows that he has arrested and now holds in custody Joseph Smith, in virtue of a warrant issued by the Governor of Illinois, under the 2nd section of the 4th article of the Constitution of the United States, relative to fugitives from justice, and the act of Congress passed to carry it into effect. The article of the Constitution does not designate the person upon whom the demand for the fugitive shall be made, nor does it prescribe the proof upon which he shall act. But Congress has done so. The proof is "An indictment or affidavit," to be certified by the Governor demanding. The return brings before the Court the warrant, the demand, and the affidavit. The material part of the latter is in these words, viz.—

"Lilburn W. Boggs who, being duly sworn, doth depose and say that on the night of the 6th day of May, 1842, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot with intent to kill; and that his life was despaired of for several days; and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessary before the fact of the intended murder, and that the said Joseph Smith is a citizen or resident of the State of Illinois."

This affidavit is certified by the Governor of Missouri to be authentic. The affidavit being thus verified, furnished the only evidence upon which the Governor of Illinois could act. Smith presented affidavits proving that he was not in Missouri at the date of the shooting of Boggs.

This testimony was objected to by the Attorney-General of Illinois, on the ground

that the Court could not look behind the return. The Court deems it unnecessary to decide that point, inasmuch as it thinks Smith entitled to his discharge for defect in the affidavit.

To authorize the arrest in this case, the affidavit should have stated distinctly—1st, that Smith had committed a crime; 2nd, that he committed it in Missouri.

It must appear that he fled from Missouri, to authorize the Governor of Missouri to demand him, as none other than the Governor of the State from which he *fled* can make the demand. He could not have fled from justice unless he committed a crime, which does not appear. It must appear that the crime was committed in Missouri, to warrant the Governor of Illinois in ordering him to be sent to Missouri for trial.

The 2nd section, 4th article, declares he "shall be removed to the State having jurisdiction of the crime." As it is not charged that the crime was committed by Smith in Missouri, the Governor of Illinois could not cause him to be removed to that State, unless it can be maintained that the State of Missouri can entertain jurisdiction of crimes committed in other States. The affirmative of this proposition was taken in the argument with a zeal *indicating sincerity*. But no adjudged case or *dictum* was adduced in support of it. The Court conceives that none can be. Let it be tested by principle.

Man, in a state of nature, is a sovereign, with all the prerogatives of king, lords, and commons. He may declare war and make peace, and, as nations often do, who "feel power and forget right," may oppress, rob, and subjugate his weaker and unoffending neighbours. He unites in his person the legislative, judicial, and executive power; "can do no wrong," because there is none to hold him to account. But when he unites himself with a community, he lays down all the prerogatives of sovereign, (except self defence,) and becomes a subject. He owes obedience to its laws and the judgments of its tribunals, which he is supposed to have participated in establishing, either directly or indirectly. He surrenders also the right of self-redress.

In consideration of all which, he is entitled to the *ægis* of that community to defend him from wrongs. He takes upon himself no allegiance to any other community, so owes it no obedience, and, therefore, cannot disobey it. None other than his own sovereign can prescribe a rule of action to him. Each sovereign regulates the conduct of its subjects, and they may be punished upon the assumption that they have known the rule, and have consented to be governed by it; it would be a gross violation of the social compact, if the State was to deliver up one of its citizens to be tried and punished by a foreign State to which he owes no allegiance, and whose laws were never binding on him. No State can or will do it.

In the absence of the constitutional provision, the State of Missouri would stand on this subject in the same relation to the State of Illinois that Spain does to England. In this particular, the States are independent of each other: a criminal fugitive from one State to another could not be claimed as of right to be given up.

It is most true, as mentioned by writers on the laws of nations, that every State is responsible to its neighbours for the conduct of its citizens, so far as their conduct violates the principles of good neighbourhood; so it is among private individuals. But for this, the inviolability of territory or private dwelling could not be maintained. This obligation creates the right, and makes it the duty of the State to impose such restraints upon the citizen as the occasion demands.

It was in the performance of this duty that the United States passed laws to restrain citizens of the United States from setting on foot and fitting out military expeditions against their neighbours. While the violators of this law kept themselves within the United States, the conduct was cognizable in the Courts of the United States, and not of the offended State, even if the means provided had assisted in the invasion of the foreign State. A demand by the injured State upon the United States for the offenders whose operations were in their own country, would be answered, that the United States' laws alone could act upon them, and that as a good neighbour it would punish them.

It is the duty of the State of Illinois to make it criminal in one of its citizens to aid, abet, counsel, or advise any person to commit a crime in her sister State. Any one violating the law would be amenable to the laws of Illinois, executed by its own tribunals. Those of Missouri could have no agency in his conviction and punishment. But if he shall go into Missouri, he owes obedience to her laws, and is liable before her Courts to be tried and punished for any crime he may commit there; and a plea that he was a citizen of another State would not avail him. If he escape, he may be surrendered to Missouri for trial. But when the offence is perpetrated in Illinois, the the only right of Missouri is to insist that Illinois compel her citizens to forbear to annoy her. This she has a right to expect. For the neglect of it, nations go to war and violate territory.

The Court must hold that where a necessary fact is not stated in the affidavit, it does not exist. It is not averred that Smith was accessary before the fact, in the State of Missouri, nor that he committed a crime in Missouri; therefore he did not commit the crime in Missouri, did not flee from Missouri to avoid punishment.

Again, the affidavit charges the shooting on the 6th of May, in the county of Jackson, and State of Missouri, "that he believes, and has good reason to believe, from evidence and information now (then) in his possession, that Joseph Smith was accessary before the fact, and is a resident or citizen of Illinois."

There are several objections to this. Mr. Boggs, having the "evidence and information in his possession," should have incorporated it in the affidavit, to enable the Court to judge of their sufficiency to support his "belief."

Again, he swears to a legal conclusion, when he says that Smith was *accessary before the fact.* What acts constitute a man an accessary in a question of law are not always of easy solution. Mr. Boggs' opinion, then, is not authority. He should have given the facts. He should have shown that they were committed in Missouri, to enable the Court to test them by the laws of Missouri, to see if they amounted to a crime.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 15, 1858.

LABOUR TO MAKE ISRAEL THE HEAD.—Moses, the divine lawgiver of old, prophesied that Israel was destined to become the head of the nations and the glory of the earth, and to hold the presiding power of the world. God made the same promise also to Abraham, Isaac, and Jacob. He covenanted with them that in them and their seed all the nations of the earth should be blessed. For this purpose he committed to them the Priesthood and holy oracles. The powers of salvation were sealed on the heads of the descendants of the "Father of the Faithful," and from them redemption was appointed to come unto the whole world, and the Son of God himself pre-ordained to spring from the loins of the chosen seed. Unto a remnant of the descendants of the man whom God condescended to call friend, which should be mixed among the nations in the last days and known only to Him, the Lord also designed to commit the keys of the great restitution of all things. Indeed, no promises of salvation and blessings of the Priesthood have ever been made to the Gentiles only as depending on and coming through the "household of faith," into which, to become joint-heirs with the Seed of Promise, the Gentiles had to be adopted. Even the heathen and nations of the last days, who will not receive the laws of celestial glory, God designed to bless through the administration of Latter-day Israel.

Prophets, Apostles, and Saints, from the day God made the covenant with Abraham, have firmly believed in the destiny of Israel and prophesied and testified thereof. The very host of heaven, among whom are those worthies who received the covenants, still hold on to the promises and fondly anticipate their fulfilment. The Jews also, though "scattered and peeled," and after their nationality has been broken up for eighteen centuries, to this day cling to those promises with a tenacity which no adversity has been able to sever. In their dispersion, while smarting under most inhuman persecution and known as a hiss and a by-word among the nations, a view of this destiny has borne them up.

But Israel of old transgressed, offended God, abused their privileges, and put off the fulfilment of the promises. The Prophets were aware of this, and lamented the fact. The Saints, however received the comforting assurance that this glorious des-

tiny was not lost for ever, but that it should be found in the last days and all the predicted glory thereof revealed.

The commencement of the great work of restoration has already taken place. Latter-day Israel have received birth; they are increasing, growing to maturity, and flourishing with the development of uncommon vigour and vitality. God has acknowledged the Church of Latter-day Saints as the thrice-blessed people in whom He will fulfil the accumulated sum of glorious promises made to the fathers of old—as that remnant of the chosen seed hid up in Christ to bring about the purposes of God's marvellous work. All that ancient Israel might have been, modern Israel are destined to be,—aye, more than those of old had the privilege of being, they have to become; for the dispensation of the fulness of times was appointed to the last days. Let us now address ourselves to the Latter-day Israel—the Saints.

Brethren and sisters,—you claim to be the people out of whom will grow that mighty kingdom of the last days which the Prophets have declared should hold universal empire, and become the head of the nations and the glory of the earth, and through whom God designs to pour blessings upon the whole human family. Upon this theme and many of the views showing the glory of Zion, you have often dwelt with ecstatic delight, and borne testimony thereof with enthusiasm and great faith. But let us pause and reflect for a moment. Lay aside for a time this ecstacy of imagination inspired by the beautiful ideal presented to your view. Then look at it with the cool, dispassionate eye of reason; and that which imagination sees by faith as a vision, let calm judgment bring before you with the embodiment of a reality. The work will appear as great and glorious to the eye of reason strengthened by faith as to the eye of the imagination kindled with faith's celestial flame. But while one is delighted with the *beau ideal*, the other perceives that it has to be embodied,—while to the latter it is a vision of glory, to the former it assumes the bearing of a practical work,—while assurance is given to one that it *will be accomplished*, the other discovers that it has *to be done*—that it has *to be worked out*.

When you claim the high destiny of Latter-day Israel, and bear testimony that this work will grow into universal empire,—when you prophesy that the Saints will become a "nation of Kings and Priests unto God," to give wisdom and institutions to order and govern mankind, do you sufficiently realize the import thereof? We are afraid not. When you talk about this destiny and dominion, is it duly impressed on your minds that under the favour of God you have to *make such a reality*—that it is not a mere matter of testimony and prophetic assertion, but that it has to become also a *matter of fact?* It is not enough that the headship of Israel be spiritually and prophetically true. You have to be co-workers with God to make it also bodily and practically true. The Church of which you are members has to take the lead and become the greatest of all kingdoms, not only in numbers, (for it will include every knee that will bow to Christ,) but also in wisdom, power, science, art, and everything which is good and true. We do not mean to say that agriculture, architecture, mechanics, commerce, science, and arts generally, constitute the highest callings of the Priesthood. We believe that they will be Governors in the kingdom of God and Priests of the Most High. But the Priesthood will circumscribe all the wisdom, truth, and usefulness of the world. Israel must become the head in every branch, the leaders in every right path, and the master spirits in every department.

Do you realize, Saints, how far the nations are in advance upon some points? Look at their navies, merchant service, commerce, cities, museums, libraries, manufactories, railroads, telegraphs, splendour, and wealth. Look at the sciences, arts, intelligence, cultivation, taste, and skill that flourish among them. Yet in all this,

Israel has to surpass the Gentiles. We do not mean that the Saints are to become book-worms, antiquarian babies, and to waste their precious time in acquiring more than a necessary knowledge and learning in matters in which there is but little intrinsic value. When a pure, universal language prevails again, and a new state of things and correct principles have spread abroad, the artificials and learned rubbish may with advantage be "done away, because no longer needed." Indeed, it would not be a very great loss were nine-tenths of the mass of books burned, and a large portion of "learning" thrown with "physic to the dogs." But the truths of the universe, the beauties of nature, the wealth of the earth and virtue of the elements, the wonders of science, the dignity, usefulness, and worth of architecture, mechanics, and manufacture, the excellence of art, poetry, and general literature, and the worth of all useful things will *not* be done away. In all such, Israel has to surpass the Gentiles, and to lead the way in every divine and natural path.

How much, then, has to be done! How much of it comes within the scope of what is termed practical life, and how much has to be accomplished to make Israel the head of the nations! The Saints have the best religion in the world: a more glorious revelation of theology was never given to mankind; and their social and domestic institutions will elevate them above all nations, and many of them are rough diamonds that will yet become polished and shine in the firmament of God's kingdoms. But they should never forget that all this has to be *worked out;* and their motto should be—"*Labour* to make Israel the Head!"

News from Home.—This mail brings characteristic, cheering intelligence from Home. The *Deseret News* contains pointed and determined, yet respectful addresses, accompanied with Resolutions, to the President and Congress of the United States, from the citizens of Great Salt Lake City. In Number 47 of the *News* is commenced the "History of Brigham Young." The following extract from Elder John Kay's letter is indicative of the condition and determination of Utah:—

"All is peace here! I must say that the Saints never felt better; and they are willing to do as they are told. The United States' troops are at Fort Bridger yet; and, I think, will have to remain there, or go back. Brother Brigham does not want to hurt them, but is determined they shall not come here in peace."

TITHING.

BY ELDER GEORGE TAYLOR.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."—Malachi.

Tithe-paying is of great antiquity. Abraham, in whose footsteps we all have to tread, paid to Melchisedec "tithes of all." Jacob exclaims—"Of all that thou shalt give me I will surely give one-tenth unto thee." Under the law, tithe-paying was not abrogated nor diminished: "Thou shalt truly tithe all thy increase." Under the Gospel dispensation, Paul approbates the course of Abraham in tithe-paying. Paul also informs us that it is one of the chief duties of the Levitical priesthood to receive tithing:—"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, that is according to the law, that is of their brethren." And as we have the Levitical priesthood in our midst, this is another proof of the necessity of our paying tithing.

The Lord has always required some proof of obedience from the creature man. It is said, "The love of money is the root of all

evil." And deeply enough in the minds of men and women does this root take hold. What will not money tempt erring humanity to do? For it, kingdoms have been sold, and the liberties of the subject bartered away. For money, men will lie, thieve, cheat, and shed innocent blood. For money, the peasant toils, and the king rules for it, the priest will preach lies, and the advocate-at-law will call God and angels to witness the innocence of some blood-guilty wretch who, he knows well, is guilty of the crime laid to his charge. For money, even the Son of God was betrayed. In all ages, and in all countries, the love of money and the acquisition of wealth has ever been a prominent feature.

The Lord requires the Saints in this Mission to pay their tithing. Do we possess property? Then let its value be estimated, and let one-tenth of its value be paid into the treasury of the Lord; and, after that, one tenth of our periodical increase. And let that increase be *faithfully* tithed. As to what need the Lord has of the money is not a question for us to entertain. Suffice it to say, the Lord requires it; and why He does so is no more our business than why he desires candidates for celestial glory to be baptized. It is for God to dictate, and for man to comply. Some Latter-day Saints act as if they expected the Lord to make an exception in their favour in relation to paying tithing; but the Lord has nowhere informed us that he will consent to have his laws evaded, trodden under foot, or rendered inutile, according to the whims and caprices of men.

That Saint who neglects to faithfully and promptly pay his tithing stands in the way of his own salvation; for it is only by keeping the commandments of God that we can continue to drink of the fountain of living water. When God's commands are violated or treated with contempt, then the supply of spiritual nutrition ceases.

The hopeful countenances and happy looks of thousands of Latter-day Saints proclaim the fact that they are tithing-payers. The warm grip of brotherly love and their fervent devotion to the interests of the Church proclaim this fact, and that they live in the sunshine of the approbation of God, and that they enjoy the sweet whisperings of the Holy Spirit: whilst, on the other hand, the non-payer of tithing is easily discovered. His half-earnest demeanour and sluggish manner, his downcast or averted eye, his motionless, passionless shake of the hand, his continual complaints of poverty, and everlasting excuse-pleading, because he leaves some point of duty unperformed, all indicate the man.

Saints should be very careful to guard against a species of (pardon the name) "Ananiasism;" that is, representing their earnings to be less than they actually are, in order to avoid payment of tithing on all they earn. Said the Apostle to Ananias, "Why hath Satan filled thine heart to keep back part of the price? Thou hast not lied unto men, but unto God." And to his wife, "How is it that ye have agreed together to tempt the Spirit of the Lord." Such a mode of procedure as this in Saints is as dishonourable to themselves as it is unjust to God. Those who have covenanted to pay their tithing ought to be most particular in this respect, as God looks upon covenant-breakers with peculiar indignation. Though a man may not with his mouth tell a lie, when he hands over only a part of his tithing to his Teacher, he induces the teacher to believe one, and places a lie on the book to his credit, instead of a true item to procure him a blessing. In the days of Moses, a man was not allowed to keep back any part of his tithing. If he did, not only was he obligated to pay the full tenth, but to add to it that part which he had kept back by fraud. If a man had a field of corn which had been blighted, or in part destroyed by mildew, he was not allowed to send all bad as his tithing: neither did the Lord require all the good as tithing. He wanted nothing but fairness and common honesty. "And concerning the tithe of the herd, or of the flock, even of whatsoever he possess under the rod, the tenth shall be holy unto the Lord, He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change shall be holy; it shall not be redeemed."

Now a few words in relation to the nature of the blessings predicted to be received by tithing-payers. The latter part of our quotation says, "Prove me now herewith, Saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that

there shall not be room enough to receive." What is the nature of the blessings here referred to? Are they temporal or spiritual in their nature and character? In the kingdom of God the temporal and spiritual are intimately blended, and thus the blessings here spoken of partake of both natures.

To fulfil the law of God in relation to tithing with the expectation alone of receiving temporal blessings is wrong. By temporal blessings is meant such as God's helping us to amass this world's wealth, — that the flour, and the oil, and the wine shall be miraculously increased, as was the widow's cruse of oil in olden time. Not that such things are impossible in this age. On the contary, we have experience of a positive and undoubted nature that instances of this kind are common among the faithful of the Latter-day dispensation. Such a mode of procedure is no means of "proving" the Lord. A man may be as punctual in paying his tithing as the sun is in rising, and withal as honest as an angel in this respect; but then there may be drawbacks. He may be an adulterer or a drunkard; and, though paying his tithing faithfully, he may yet be an immoral and prayerless man, and pay his tithing from motives of a sinister nature. A man that wants to prove the Lord must be a valiant champion in the cause of God—must aspire to the spiritual as well as to the temporal, and hunger and thirst for the bread and water of *life*, as well as for the good things of this world. A bad man may preach a true doctrine; but who will argue that he is worthy of the blessing of heaven because the doctrine he preaches is true? And who can in righteousness say that the man who pays his tithing merely from a sordid view can claim the blessings of heaven? It is tithing in connection with fasting, prayer, and a heartfelt devotion to the cause of God—paying tithing because it shall build up God's kingdom and help to fill the world with righteousness and truth —paying tithing because it is a duty, a compliance with God's request; it is thus that they will "prove" the Lord. Mere lip service or the mere payment of a few shillings will not bribe God and induce him to "open the windows of heaven."

The faithful Saint, who appreciates the teachings of the Holy Spirit, pays his tithing because it is the command of heaven, and keeps the commandments of God, is the man to "prove" the Lord and receive the predicted blessings. In fact, all is contained in the words of Jesus—"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

THE WISEMAN FAMILY.

A DRAMA.

(*Continued from page* 294.)

ACT II. SCENE 1.

(*A room in Thomas Merchant's house, in which Thomas Merchant, Fanny Wiseman's suitor, is sitting alone.*)

[*Enters a lad with a note.*]

T. M. Well, my boy, where is this from?

Boy. From a young woman, sir, of the name of Fanny Wiseman, that lives down ——

T. M. [*Interrupting him.*] Oh, oh! Aye, very well. Here is sixpence for you. That 'll do.

Boy. [*Making a bow.*] Thank you, sir. [*Exit.*

[*T. M. impatiently opens and reads the note.*]

"To Mr. Thomas Merchant.

"*My dear Thomas,*—It is my painful duty to inform you that our intended union must now be stopped. This information will doubtless surprise you; but it is by the advice of my parents that I communicate it to you. I assure you it was the farthest intention from my mind to have treated you thus. But you will understand that I am as yet under the control of my parents, and must be subject to their counsel. You will remember that, at our last interview, I intimated to you that my father had embraced the principles and joined the Church of Latter-day Saints, commonly called "Mormons," —the same people that you have so long ridiculed and opposed, and against whose

character and principles you have at different times said so much. Since then, my mother, my sister Mary, and myself have become members of that Church also; and, according to the teachings of the servants of God, I find that it will not be right for me to marry a young man who is out of the Church, and who is so bitterly opposed to that which we believe and know to be the work of God. I therefore feel it to be my duty (at least for the present, under these circumstances,) to comply with the wishes of my parents and the counsels of those who are over us in the Lord; and I hope that you will not feel aggrieved or angry with me for so doing. Believe me, however, dear Thomas, to remain your sincere friend, FANNY WISEMAN."

T. M. [*Rising from his seat, agitated.*] And am I to be abandoned in this manner by my dear Fanny? Are all my hopes, and desires, and intentions to be thus frustrated? No—they shall not. I will press forward and win her, come what may. What the d—l do I care about her father's new fangled religion and notions! What does it matter to me whether he is a follower of Joe Smith, the money-digger, or not! The Mormons are only a poor, ignorant, miserable set of deluded fanatics, and can do *me* no harm. If I can get *Fanny* from them, that's all that I care about. But let me compose myself, and devise the most feasible plan for effecting my object. [*Pauses and reflects.*] I have it! I'll make large promises to her father and mother, and fill them with great expectations of their becoming *rich* from my help. They are poor, and nothing will glitter in their eyes so brightly as anticipated gold. At any rate, I am determined to conquer and come off victorious; and I care nothing for the result. I will soon show her Mormon teachers that I have nothing to fear from *them*. I'll let them know who's who, when I have got her. Now, it will be better for me to go and see Fanny by herself this morning, if I can, and win *her* over; and then I can return and wait till her father comes home at night, when I will go and see him and and the wife, and bribe them with golden promises. I'll go about the matter as coolly and quietly as possible, and try my luck in that way. But, let the consequence be what it may, *she* SHALL *be mine!* [*Exit.*

SCENE 2.

(*W. Wiseman and family in conversation.*)

W. W. Now, Fanny, I have given you my advice in the matter; but if you are determined to have your own way again, and allow yourself to be beguiled by him into a marriage which you not long ago consented to decline, you will be acting a very unwise part, and will certainly have cause to repent of the imprudent step when it will be too late to retrace it. They who wilfully sacrifice their religion and their well-known duties to themselves and their God, for the sake of a little worldly distinction or mere outward appearance, must, in so doing, sacrifice their own happiness and peace of mind, and perhaps, ultimately, their eternal salvation. Mark my words again, Fanny: If you reject my counsel and *do* marry Thomas Merchant, you will suffer acutely, both in mind and body, for your folly and waywardness.

[*A knock at the door. Enters Thomas Merchant.*]

T. M. Good evening, Mr. Wiseman! I hope you are all well. [*Bows to Mrs. W. and daughters.*] My visit is no doubt rather unexpected, but I wished to see you upon a subject of some importance to me; and I thought this evening would be as suitable and convenient a time as any for the purpose.

W. W. Very well, sir; sit down.

[*Mrs. W. hands him a chair.*]

T. M. Well, Mr. Wiseman, I this morning received information, by note from your daughter Fanny, that you are unwilling to sanction her becoming my wife. Your reasons for such disapproval are best known to yourself. May I ask, what your objections are?

W. W. Sir, there are several reasons why I cannot sanction your desired connection with my family. I might mention your professed rank and habits of life, which would not accord with our humble position and calling. I am but a poor working man, and earn my daily bread by the sweat of my brow; and we make no pretensions whatever to what the world calls "respectability" of standing in society. But, sir, what is of far greater moment than this, to me, is the fact that you are an avowed enemy to the religion and Church of Jesus Christ, to which I and my family are privileged to belong. We are latter-day Saints, holding fellow-

ship with a community of people whom you have for some time professed to hate and despise. How, then, can I consistently approve of my daughter's union with a man possessed of a spirit so opposite to that which we cherish? Without a union of soul in matters of such vital importance, there can be very little true happiness. Indeed, where spirits of such uncongenial and opposite natures as yours and Fanny's must be, in these respects, are thus "unequally yoked together," nothing but disappointment, unhappiness, and really misery can be expected to ensue.

T. M. Well, Mr. Wiseman, I admire your plainness and candour. I do hate Mormonism, and always did; but I wish to tell you that I love your daughter Fanny; and it is the highest wish of my heart to obtain her hand in marriage. If you will consent to her becoming my wife, I will promise you that your present position in society shall be no barrier to either you or her. I can keep her like a lady all her life; and you and your good wife would soon be able to bid farewell to poverty and labour; for I have got money enough to keep you all like gentlepeople as long as you live.

Mrs. W. Thank you all the same, sir, for your offer; but we would rather continue as we are, and honestly work for our living, than depend upon you or upon any one else. To be plain with you, Mr. Merchant, you will never have a daughter of mine for your wife, with *my* consent.

W. W. Nor with mine. I *cannot* sanction it.

T. M. Fanny! and this is all through your father's espousal of Mormonism! Oh, cursed Mormonism, that you had never been heard of! It is through you and your contemptible, blasphemous pretensions that *this* has happened! If I were one of the followers of Joe Smith, the money-digging conjuror, I suppose it would be all right! [*With rage.*] But no, —I'll be ——

W. W. [*Interrupting him.*] Now, sir, I'll thank you, if you please, to ——

T. M. [*Going mutteringly to the door, and opening it.*] Wiseman, [*shaking his fist with rage,*] say what you like, I'll—I'll HAVE her!

[*Exit.*

Fanny. Oh, father, what is to be done? I have promised him again that I will marry him; and I feel as though I could not part with him. [*Sobs.*]

Mrs. W. Oh, foolish girl!

W. W. Fanny, you have power, of course, to do as you think proper: but remember the warning I have given you. I will tell you again, what I have said before: You will suffer wounds and bruises, and experience much sorrow and trouble, if you persist in taking the course you contemplate. Be wise, my dear girl, be wise, and reflect upon the danger that lies before you, and do not heedlessly rush into it. [*Looks at his watch.*] But I see it is getting late, and is almost time we retired to rest. Before separating for the night, let us all kneel down and return thanks to our heavenly Father for His kind, protecting care over us during the day. [*All kneel.*

(*To be continued.*)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 302.)

OBJECTION.

"The Mormonites are taught to believe that though God is declared to be *omnipresent*, He cannot be *everywhere* present, which is a flat contradiction."—"*The Doctrines of Mormonism*," *published by the Religious Tract Society.*

ANSWER.

The Latter-day Saints (miscalled "Mormonites") are "taught to believe," and *do* believe, quite as firmly as any of their "religious" opponents ever professed to, that God is *omnipresent*, or (what is the same thing,) *everywhere present*. Where-

then, lies the "flat contradiction" which our objector speaks of? We certainly cannot perceive any, except, indeed, in the "religious tract" itself, from which the objection is taken, whose Rev. author has thus *flatly contradicted* the truth. If "omnipresent" and "everywhere present" are synonymous, convertible terms, (a fact which he will himself neither deny nor, surely, suppose that *we* deny,) it must follow that, in whatever sense "God is declared to be *omnipresent*," He is, in the SAME sense, "*everywhere present.*"

Now, in what sense is "God declared to be omnipresent?" Certainly, not *personally*. Let the objector collect all the texts of Scripture which in any way refer to the omnipresence of God, and point out *one*, if he can, that either declares or intimates that God is everywhere present in PERSON. For every *one* that he can produce in favour of that doctrine, (supposing him able to find any at all,) we will produce at least a *hundred* to the contrary, and leave him to reconcile the "flat contradiction" the best way he can. It surely does not necessarily follow, because the omnipresence of God is spoken of, that *personal* omnipresence must be meant, especially when so many proofs of the plainest and most decisive character are to be found in direct opposition to such a notion. If God's person were thus infinite—spatially extended everywhere, how could He be personally seen by any one either in heaven or on earth? How could He be said to go from one place to another, if He were always in one place as much as in another? How could He move at all, in any direction, if He were in all parts of His dominions alike and at once. The idea of His Son being with Him, or of angels worshipping *before* Him, or of heaven being His *dwelling*-place, or of His glorified Saints beholding His *face*, and enjoying His immediate *presence*, in their anticipated final home, would be altogether vain and futile, were such a doctrine as that admitted. There would indeed be "a flat contradiction," which, we opine, our objector could not easily or consistently explain away.

Latter-day Saints, then, most assuredly are not taught to believe that God is infinite in person. They "are taught to believe that though God is declared to be omnipresent, He cannot be everywhere present" *personally*. They do not believe that even the omniscient, omnipotent, and *omnipresent* God can personally occupy more than one place at the same moment of time. Yet this does not in the least derogate from His Divine attribute of infinity. He may be truly "declared to be omnipresent" in various ways—as, for instance, by His power and authority, by His Divine wisdom and influence, by temporal and spiritual representative agency, and by His HOLY SPIRIT.

(To be continued.)

PASSING EVENTS.

GENERAL.—There has been for the last few weeks a considerable increase of lunacy in the town and neighbourhood of Birmingham: the increase of pauper lunatics is considered alarming. Many disasters are reported to have been caused by severe storms in the Black Sea. Another shock of earthquake was felt in Malta on the 14th ult. The town of Frankinstein, in Silesia, was entirely destroyed by fire on the 24th ult. On the 29th ult., 15 members of a Revolutionary Secret Society, were tried by the Paris Police Tribunal, the greater part of whom were condemned to various terms of imprisonment. Letters from Jerusalem state that, in the district of Mount Hebron, disturbances still continued, and that reinforcements were called for by the Governor. The bombardment of Jhansi (which was invested by Sir H. Rose on the 22nd March,) commenced on the 25th: on the 4th April the town was stormed and captured, and on the 6th the fort was occupied. Gen. Roberts captured and occupied Kotah on the 30th March.

AMERICAN.—Frightful consequences are anticipated from the extraordinarily high risings of some of the American rivers: the lower Mississippi has risen higher than ever before known, by the accession of the combined floods from the upper rivers: the Missouri and Illinois rivers have also risen alarmingly high; and all their tributaries are at flood height. The usual spring mountain rise has not yet taken place; and, should it do so before the present flood subsides, there is danger of the whole lower country being inundated: already, several hundred miles are covered with water.

VARIETIES.

The good man who is small in his own estimation is great in the sight of God.

We often take more pains to appear what we are not than would suffice to make us what we ought to be.

We do not pray to inform God of our wants, but to express our sense of the wants which he already knows.—*Arbouin.*

Second-hand Gunpowder.—A negro, who was purchasing some gunpowder, but did not approve of the specimen shown him, remarked, as he winked suspiciously at it, "Me don't like de look of dat. It look as if it ha' been used before."

Dr. Adam Clark, who had a great abhorrence for swine's flesh, was one day invited to a dinner party. The chief dish was a fine roast sucking-pig, with ears erect, and cocked-up curly tail, and the doctor was requested to ask a blessing. He rose and said, with his hand stretched towards the pig, "O Lord, if thou canst bless, under the Gospel, what thou didst curse under the law, bless that pig!"

Benevolence.—At a meeting among the negroes in the West Indies, it is related, these resolutions were adopted:—1. We will all give something. 2. We will give according to our ability. 3. We will give willingly. At the close of the meeting, a leading negro took his seat at the table, with pen and ink to put down what each came to contribute. Many advanced to the table, and handed in their contributions, some more and some less. Among the contributors was an old negro, who was very rich—almost as rich as the rest united. He threw down a small silver coin. "Take dat back again," said the chairman of the meeting. "Dat may be 'cordin' to de fust resolution, but not 'cordin' to de second." The rich old man took it up, and hobbled back to his seat much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying, "Dar—take dat!" It was a valuable piece of gold; but it was given so ill-temperedly, that the chairman answered—"No, sir, dat won't do! Dat may be 'cordin' to de fust and second resolutions, but not 'cordin' to de third." He was obliged to take it up again. Still angry with himself, he sat a long time, until nearly all were gone: he then advanced to the table, and, with a smile on his countenance, laid down a large sum of money. "Dar, now, dat berry well," said the presiding negro; "dat will do; dat am 'cordin' to all de resolutions." Reader, this simple narrative contains in a nutshell the whole formula of benevolence. The first duty is to give, the second is to give according to our ability, and the third is to give willingly.

THE STILL SMALL VOICE.

Hark! those sounds melodious, soft, and clear,
In whispering accents fall upon my ear!
Fear not, thou child of Jacob; be his God thy choice,
And blessings shall attend thee, says the still small voice.

Stand firm in everlasting truth and love;
Obey the just commands from Him above;
Turn thou not hither to the right or left,
E'en though of every tie thou art bereft.
I'll never leave the people of my choice—
My own dear children, says the still small voice.

London. M. Clark.

Addresses.—John Clarke, 17, Freehold Villa, Newport Lane, Burslem.
E. D. Miles, 2, Station Row, Treforest, near Pontypredd, Glamorganshire.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY E. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 21, Vol. XX. Saturday, May 22, 1858. Price One Penny.

THE MAGNITUDE AND DIGNITY OF THE WORK OF GOD.

That which the world improperly terms "Mormonism" is the Gospel of Jesus Christ. It is the plan which God has given to redeem a fallen world, and the only plan of Divine institution to save mankind. Yea, it is more than this! It is the plan which has saved ten times ten thousand worlds, and is ordained to save unnumbered thousands more. Aye, it has done and will again do more than even that! When this God-designed, world-saving plan has brought creations and kingdoms to a point which we might represent as their *positive degree* of salvation—as earths just budded into heavens—it will then take them on through their *comparative* degree until it finally reaches their *superlative* one. Then, again, we might represent a new and advanced series commencing where the first ends. *Saved* existence travels upward in rounds of eternal progression. We may variously denominate these advancing courses as the circles of progressive being, graduated spheres of action, or series of creations, infinite developments. Each of these is a repetition of the other in a higher grade, having its positive, comparative, and superlative degrees of a "more excellent salvation" than the preceding one. And thus the great plan takes existence onward—onward—onward without end! It involves all truth, circumscribes all being, comprehends all knowledge, wields all power, and is full of beauty and glory. The heights, lengths, breadths, design, and fulness of the Gospel of Jesus, and the works, doings, and mercies of God are beyond the comprehension of man.

A portion of this great plan, with some of its first principles, authority, and powers, has been committed to the earth to accomplish the great restitution of all things and the salvation of mankind. A part of the work of God is now moving and increasing on the earth, and a few of the members of an eternal line of Priesthood are administering among the children of men. This branch of the stupendous work the world has been pleased to term "Mormonism." Men may denominate it as they choose. But if they thus name it, we will inform them that it is only comparatively a small part of "Mormonism;" for the system embraces all that has been before named. It is, compared to the whole, something like an acorn to a majestic forest of oaks. But that germ now planted and growing among men will increase in power, vitality, glory, and dominion, until the restitution is accomplished, and mankind redeemed. Yet even then, it will be but a small portion of the work—like a grain of sand to the whole, even as the earth is but as a grain of sand to the universe. Immensity has gone before and immensity will be added

to it. To grasp its scope through all its systems and spheres, and find its beginning, we cannot; nor will the limits of its increasing magnitude and end of its growth be ever reached. But, for illustration, we will suppose that an acorn has been brought from a previous system and planted as the beginning of another cluster of existence. In time, a thousand lordly forests of oaks spring therefrom. An acorn growing from one of these shall be planted again, and we will call it the work of God. That seed, fostered, will become a thousand forests of oaks itself, even as the first acorn has done before. Speaking in the broadest sense, however, the work of God comprehends the whole, and that which is now on the earth is only a part; yet, like the seed of the kingly tree taken to illustrate that part, it is the first one reproduced and planted again.

The theological systems of the day are poor, narrow, and empty. At most, they embrace only a few principles, which, in reality, amount to nothing;—fanatical feeling and sorrow, which any good actor on the stage could produce; and a Bible, whose mass of truths are disbelieved or spiritualized away. Indeed, such expressions as "only believe, and you shall be saved,"—that is, believe in the atonement, and *feel* that it was made for you, and that it will wash all sin away; "the blood is purchase of redemption," "the sacrifice is all-atoning," and similar nothingless outbursts, are about the amount of modern theology. And this is termed the work of God—the plan of salvation—the Gospel of Jesus Christ! How contemptible! Yet, to bring in anything more and to believe in a continual flood of revelation and a universe of principles would be accounted blasphemy. As for receiving the Divine truths and history of the Book of Mormon, that is out of the question; for the canon of scripture is supposed to have been long since completed.

The Saints, however, contemplate the work of God and the Gospel of Jesus Christ from a broader point of view. A few books, though inspired and valuable, they look upon as merely so many items in the immense sum. In their view, it comprehends all the truths, beauty, glory, power, and goodness of the universe—all the revelations of God that ever have or ever will be made—all the worlds and systems that have been created, redeemed, and exalted, and all that shall yet travel up the same path in the increase of the kingdoms, dominion, and glory of God.

CHILDREN A BLESSING.

BY ELDER CHARLES F. JONES.

(*Concluded from page* 307.)

Every righteous man will feel it is duty to assist his great progenitors in fulfilling the first great commandment, to multiply and replenish the earth; but the wicked slight this command, and take a course to destroy life, instead of perpetuating it. God is himself unchangeable; so are His laws: therefore the Saints of latter-days should strive to observe them strictly, knowing that their children are God's heritage.

Solomon says that "A just man walketh in his integrity, and his children are blessed after him." This has often been the case, and would be more fully realized if men were more righteous. But so long as mankind violate the laws of God, (which are the laws of nature,) so long must their children inherit their evils. How necessary it is, then, that mankind should retrace their steps, and seek to know the mind of God concerning them. For, unless a man thoroughly understands his own duties, he is not capable of acting on the advice of Solomon, so essential to the peace and prosperity of a family—"Train up a child in the way he should go, and when he is old he will not depart from it." If men were really walking in integrity before God, their children, as a general thing, would follow their example. But such is not the case. In many instances we find men addicted to various evils, such as adultery, drunkenness, theft, idleness, &c. When such men beget and train up children, they often prove to be

like their fathers. And these evils often increase in families to a fearful extent, until they end their days in the confines of some gaol, or, perhaps, on the gallows. Precept is not sufficient to the rearing of a family. If it were, many would be much better than they are. But we find, from experience, that example needs to be blended with precept, in order to properly train a family. How often, indeed, do we find that parents chastise their children for following the example which they themselves set them. To govern a family aright, every father must first be able to govern himself; for, until he can do so, he need not expect to make much lasting impression upon the minds of his children. No people living are expected to train up their children aright more than are the Saints of God; for in our children lie our strength and future greatness. We have commenced God's great work; but these, if properly taught and trained, must finish it.

Let not the Saints imbibe the false theory which now is so prevalent, that he who has no children, or who loses them by death, is greatly blest. But rather let them take care of those they have, and ask God to add more to them. This course will please God: and although famine may rage, and poverty stare us in the face, yet, if faithful, we shall be able, with David, to say that we have "not seen the righteous forsaken, nor his seed begging their bread."

In the government of a family, the decision of the husband should be law; and the wife should cheerfully assist him in the carrying out of the same. If chastisement is necessary, it should be administered with prudence. Mothers should avoid covering up too much the sins of their children from the father, as this ofttimes proves very injurious to families. If reproof is needed, it should be given. Saints should not lie to their children, by promising them that which they are not able or do not intend to perform, as this destroys their confidence in them. They should also teach them habits of cleanliness, order, and industry; and at the same time show them, *by example*, that these things are essential to health and happiness. Under such arrangements, few children would be reprobate, but they would feel it a pleasure and duty to honour their parents for ever; and instead of time dividing families, it would tend to cement them the more closely together.

May God in His great goodness enable us to fully realize that children are blessings to us, and qualify us to train them up acceptably before Him, that they may be a comfort to us in our old age and a bulwark to His kingdom.

THE WISEMAN FAMILY.

A DRAMA.

(*Continued from page* 318.)

SCENE 3.

(*Room in William Wiseman's house. Mary Wiseman and James Workman, her suitor, in conversation.*)

Mary. Why, James, how is it you have been so long in coming to-night? You know you promised to be here long before this time.

James. Indeed, my dear, I did; but I have been unexpectedly detained. [*Draws his chair close to hers.*] Mary, I have heard strange things about your sister Fanny; and if all be true, I feel very sorry for her.

Mary. Pray tell me what you have heard.

James. I have heard that she has left home, with the intention of getting married to Thomas Merchant.

Mary. There is certainly some truth in that; and I am really sorry in my heart for her. You know Thomas Merchant is not only out of the Church, but is greatly opposed to it; and I'm afraid poor Fanny will have a sad life with him when the gayeties of the honeymoon are over, and she finds her liberty of attending the meetings of the Church curtailed, or perhaps taken entirely from her. And I am sure she cannot expect to prosper in her marriage state, when she enters it in direct opposition to her father's wishes, and contrary to the counsel of the Priesthood.

James. That is true, Mary; and I

certainly sympathize with you in your feelings of regret at the unfortunate course she has taken, which must in the end prove fatal to her happiness. The marriage state is not one that should be hastily and thoughtlessly entered upon, *is* it?

Mary. Indeed, it is not.

James. But still I think, on the other hand, the opposite extreme of long, formal courtship is as well avoided. For instance, Mary, I think that *you and I* have been courting about long enough! [*Smiling, and tapping her on the back.*] What do you say to that?

Mary. [*Blushing and smiling.*] Oh, you know, James, if you feel tired of me, and don't want any more of my company, you can give me notice to quit!

James. Tired, indeed! No, no; I'm not tired of you. But I think, if we were to change the scene from courting to wedding, it would be all the better. Now, come, Mary, what say you to our being married? You know I am not a rich man, like Mr. Merchant; but if you will accept of me as a husband, I will promise you that I will do all in my power to make you happy and comfortable, according to my station and circumstances in life.

Mary. Well, James, I might look a long while before I could find one that I should like better for a husband than you. But you have taken me so unexpectedly! I should like to hear what father and mother think about it before we say anything more upon the subject. Perhaps *you* had better speak to them first. But who's this coming? [*Enters Mrs. Wiseman.*] Oh, it's mother!

James. Good evening, sister Wiseman! [*Rises and shakes hands.*] I hope you are well. I have taken the liberty of paying you a visit, you see, to-night.

Mrs. W. You are heartily welcome, James, I assure you. But I feel quite cast down and depressed in spirits. Our Fanny has left her home to get married to Thomas Merchant; and this is sorely against my will and her father's too.

James. So I hear.

[*A knock at the door. Enters Elder Campbell.*]

Elder C. Good evening to you all! [*Sits down.*] Sister Wiseman, as a token of respect and kind regards, I have called to visit you,—hoping, at the same time, that you are all well.

Mrs. W. And most welcome you are, sir. But tell me, have you seen or heard anything of our Fanny to-day?

Elder C. Yes; I have just seen her; and she informs me that she is about to be married to a young man of the name of Merchant—the same person that we warned her against marrying some time ago. I advised her again, as before, not to marry out of the Church, but rather to wait until she gets to Zion, if she can see no one in this part of the Church that she would like for a husband. She, however, disregarded my advice, and intimated that she was not inclined to remain single till then for any one. I told her, in the name of the Lord, if she persisted in taking the course which she seemed bent upon, that she would certainly suffer before long the sad consequences of her wrong doing. I told her, in fact, many things, which I feel sure will come to pass, sooner or later, if she determines to reject the counsels of her father and the servants of the Lord in this matter.

[*Enters W. Wiseman.*]

W. W. Oh, brother Campbell, how do you do? [*Shakes hands.*] I am happy to see you, though I feel rather low in spirits just now. But I suppose you have heard about my daughter Fanny?

Elder C. Yes; and I must say she is taking a very wrong and imprudent step. We were talking about her as you came in.

W. W. I have seen her intended husband to-day, and find that they are going to be married to-morrow morning. I again refused my consent to the union, and warned him of the consequences that would follow his present ungodly career; at which he flew into a violent passion, cursed and swore, and damned "Mormonism" and all that profess it. But I told him that the curse, instead of harming us or affecting the work of God in the least, would surely fall upon his own head.

Elder C. Thank God, there is no fear of His work coming to naught, whoever may condemn it. It has often been assailed by its enemies; but hitherto all their opposition has proved a failure, for it still thrives, and will continue to do so, in spite of their efforts and curses. [*Looks at his watch.*] But it is time for me to be going.

James Workman. I have a somewhat

particular request to make before we separate. I wish to ask you, brother and sister Wiseman, if you have any objection to allow your daughter Mary to become my wife. I sincerely love her, and have done so ever since I became acquainted with her. I am a poor man, it is true; but I will endeavour to make her as comfortable as a working man's means will allow, if you consent to our union.

W. W. As to that, brother Workman, I assure you there is not the least objection on *my* part. You are just the man that I would like for a son-in-law. If you wish to have Mary for a wife, and she is agreeable to it, I freely give you my consent and blessing. What say you, good wife?

Mrs. W. Why, as far as I am concerned, James, you have my free consent and approval. Indeed, I would much rather have seen you with *both* my daughters than to see Fanny take the course she is taking!

Mary. Oh! oh!

James. I thank you kindly for the good reception I have been favoured with, and will endeavour to prove myself a faithful husband to Mary through life, come poverty or riches, come weal or woe.

Mary. And I will endeavour to be a good and faithful wife to you, James.

W. W. God bless you both, then.

Elder C. Well, I must be going. It's getting late. Good night, all! And [*addressing Mary*] may heaven bless your intended union, Mary! [*Goes to the door and opens it.*]

James. Take your time, brother Campbell! I'll go with you in a moment. [*Rises and takes his hat.*] Well, good night, all!

[*Kisses Mary. Exeunt Elder C. and James W.*]

SCENE 4.

(*Thomas Merchant, a few weeks after marriage, smoking his pipe and drinking liquor.*)

T. M. [*Musing.*] My wife wants to go to her Mormon meeting this morning. But I'll take good care she don't. Confound her impudence, she thinks I must bend to *her* whims, does she? I never will though, that's certain. But, hark! [*Listens.*] She's coming. I must be as composed as possible. She begins to know, already, by looking in my face, whether I am likely to be agreeable or not.

[*Fanny enters, smiling.*]

Fanny. Thomas, my dear, have you any objection to my going to the meeting this morning? I have not been there for some time.

T. M. Well, I *have* an objection to that. You had better stay where you are. You have changed your name, and I shall expect you to change your profession too. You must conform to *my* will now; that is all I have to say on the subject.

Fanny. [*Looks disappointed. Pauses.*] Well, Thomas, if you 'll not consent to my going to the meeting, you will, perhaps, allow me to go and visit my parents and sister at home.

T. M. No—I am not disposed to allow that, either, at present. *This* is your home *now.* You must henceforth submit to *my* authority and rule; and I may as well be plain with you, and tell you that you may make up your mind to leave those Mormon meetings. You 'll not go there again, if *I* can help it; and you may thank your ignorant, insolent, deluded father for it.

Fanny. Sir, my father is an honourable man; and I beg you will not speak so disrespectfully of him. In so doing, you wound my feelings very much; for I love my parents dearly. [*Sobs.*] It is now I begin to feel that I have done an injury to myself by disobeying them. I *will* go and see them, whether you consent to it or not.

[*Goes to the door.*

T. M. [*Springing from his seat, and following her.*] Now I have determined you shall *not* go. You shall not go from my house. You had better go to your own room instantly, or it will be the worse for you. [*She obeys. He goes and locks the outer door, and returns with the key in his hand.*] That 's the way to train my lady!

(*To be continued.*)

A TRAVELLER relating his adventures, told the company that he and his servant had made fifty wild Arabs run; which startling them, he observed, that there was no great matter in it—"for," says he, "we ran, and they *ran after us.*"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 312.)

Again, the affidavit is fatally defective in this, that Boggs swears to his *belief*. The language in the Constitution is, "Charged with felony or other crime." Is the Constitution satisfied with a *charge* upon suspicion?

It is to be regretted that no American adjudged case has been cited to guide the Court in expounding this article. Language is ever interpreted by the subject matter. If the object were to arrest a man near home, and there were fears of escape if the movement to detain him for examination were known, the word *charged* might warrant the issuing of a capias on *suspicion*. Rudyard (reported in Skinner, 676,) was committed to Newgate for refusing to give bail for his good behaviour, and was brought before Common Pleas on Habeas Corpus. The return was, that he had been complained of for exciting the subjects to disobedience of the laws against *seditious conventicles;* and upon examination they found *cause* to suspect him. Vauhan, Chief Justice, "Tyrell and Archer against Wild," held the return insufficient; 1st, because it did not appear but that he might abet frequenters of conventicles in the way the law allows; 2nd, to say that he was complained of or was examined, is no proof of his guilt. And then to say that he had cause to suspect him is too cautious; for who can tell what they count a cause of *suspicion*, and how can that ever be tried? At this rate, they would have arbitrary power upon their own allegation, to commit whom they pleased."

From this case, it appears that suspicion does not warrant a commitment, and that all legal intendments are to avail the prisoner. That the return is to be most strictly construed in favour of liberty. If suspicion in the foregoing case did not warrant a commitment in London by its officers, of a citizen of London, might not the objection be urged with greater force against the commitment of a citizen of our State to be transmitted to another on *suspicion?*

No case can arise demanding a more searching scrutiny into the evidence than in cases arising under this part of the Constitution of the United States. It is proposed to deprive a freeman of his liberty; to deliver him into the custody of strangers; to be transported to a foreign State; to be arraigned for trial before a foreign tribunal, governed by laws unknown to him; separated from his friends, his family, and his witnesses, unknown and unknowing. Had he an immaculate character, it would not avail him with strangers. Such a spectacle is appalling enough to challenge the strictest analysis.

The framers of the Constitution were not insensible of the importance of Courts possessing the confidence of the parties. They therefore provided that citizens of different States might resort to the Federal Courts in civil causes. How much more important that the criminal have confidence in his judge and jury. Therefore, before the capias is issued, the officers should see that the case is made out to warrant it. Again, Boggs was shot on the 6th of May. The affidavit was made on the 25th of July following. Here was time for enquiry, which would confirm into certainty, or dissipate his suspicions. He had time to collect facts to be had before a grand jury, or be incorporated in his affidavit.

The Court is bound to assume that this would have been the course of Mr. Boggs; but that his suspicions were light and unsatisfactory. The affidavit is insufficient. 1st, because it is not positive; 2nd, because it charges no crime; 3rd, because it charges no crime committed in the State of Missouri. Therefore he did not flee from the justice of the State of Missouri, nor has he taken refuge in the State of Illinois.

The proceedings in this affair, from the affidavit to the arrest, afford a lesson to governors and judges whose action may hereafter be invoked in cases of this character. The affidavit simply says that the affiant was shot with intent to kill; and he believes that Smith was accessary before the fact to the intended murder, and is a citizen or resident of the State of Illinois. It is not said who shot him, or that the person was unknown. The Governer of Missouri, in his demand, calls Smith a fugitive from justice, charged with being accessary before the fact to an assault, with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this State (Missouri). This Governor expressly refers to the affidavit as his authority for that statement.

Boggs, in his affidavit, does not call Smith a *fugitive from justice*, nor does he state a fact from which the Governor had a right to infer it. Neither does the name of O. P.

Rockwell appear in the affidavit, nor does Boggs say Smith *fled*. Yet the Governor says he *has fled* to the State of Illinois. But Boggs only says he is a *citizen* or *resident* of the State of Illinois. The Governor of Illinois, responding to the demand of the Executive of Missouri for the arrest of Smith, issues his warrant for the arrest of Smith, reciting that "whereas Joseph Smith stands charged by the affidavit of Lilburn W. Boggs with being accessary before the fact to an assault, with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, on the night of the 6th day of May, 1842, at the county of Jackson, in said State of Missouri; and that the said Joseph Smith has fled from the justice of said State, and taken refuge in the State of Illinois."

Those facts do not appear by the affidavit of Boggs. On the contrary, it does not assert that Smith was accessary to O. P. Rockwell, nor that he had fled from the justice of the State of Missouri, and taken refuge in the State of Illinois.

The Court can alone regard the facts set forth in the affidavit of Boggs as having any legal existence. The mis-recitals and over-statements in the requisition and warrant are not supported by oath, and cannot be received as evidence to deprive a citizen of his liberty and transport him to a foreign State for trial. For these reasons, Smith must be discharged.

At the request of J. Butterfield, counsel for Smith, it is proper to state, in justice to the present Executive of the State of Illinois, Governor Ford, that it was admitted on the argument that the warrant which originally issued upon the said requisition was issued by his predecessor; that when Smith came to Springfield to surrender himself up upon that warrant, it was in the hands of the person to whom it had been issued at Quincy, in this State; and that the present warrant, which is a copy of the former one, was issued at the request of Smith, to enable him to test its legality by writ of Habeas Corpus.

At the close, I arose and bowed to the Court, which adjourned to ten o'clock tomorrow. I accepted an invitation to see Judge Pope in his room, and spent an hour in conversation with his Honour, in which I explained to him that I did not profess to be a Prophet more than every man ought who professes to be a preacher of righteousness; and that the testimony of Jesus is the spirit of prophecy; and gave the judge a brief but general view of my principles. Esquire Butterfield asked me "to prophesy how many inhabitants would come to Nauvoo." I said, I will not tell how many inhabitants will come to Nauvoo; but when I went to Commerce, I told the people I would build up a city, and the old inhabitants replied, "We will be damned if you can." So I prophesied that I would build up a city, and the inhabitants prophesied that I could not; and we have now about 12,000 inhabitants. I will prophesy we will build up a great city; for we have the stakes, and have only to fill up the interstices.

The judge was very attentive and agreeable, and requested of me that my secretary, Dr. Richards, would furnish him a copy of his decision for the press. Dined at General Adams', and in the afternoon visited Mr. Butterfield, with brother Clayton. In the evening, visited Mr. Groves, and lodged at General Adams, with Dr. Richards.

Friday, 6th. In the morning went to see Judge Pope, with Dr. Richards, who presented the judge with a report of his decision; called on Mr. Butterfield, and gave him two notes of $230 dollars each, having paid him $40 dollars as fee for his service in my suit. I took certified copies of the doings of the Court, and waited on Governor Ford for his certificate thereto, after which he offered me a little advice, which was, that I "should refrain from all political electioneering." I told him that I had always acted upon that principle, and proved it by General Law and Dr. Richards: and that the "Mormons" were driven to union in their elections by persecution, and not by my influence; and that the "Mormons" acted on the most perfect principle of liberty in all their movements.

During the day, I had considerable conversation in the Court-room, with the lawyers, &c., on various topics, and particularly on religion. Judge Pope's son wished me well, and hoped I should not be persecuted any more," and I blessed him. Mr. Butterfield said I must deposit my discharge and all my papers in the archives of the Temple when it is completed. My discharge, here referred to, commenced with my petition for Habeas Corpus, and closed with the certificate of Thomas Ford, Governor of Illinois, including all the documents relating to my trial, on separate sheets of paper, attached by a blue ribbon, and secured by the seal of the Court, and reads as follows:—

"Pleas before the Circuit Court of the United States for the district of Illinois,

at the December term, A.D., 1842, December 31st.

In the matter of Joseph Smith: Petition for Habeas Corpus.

Justin Butterfield, attorney for said petitioner, comes and moves the Court for the allowance of a writ of Habeas Corpus, and files the annexed petition, and the papers referred to therein.

To the Honourable the Circuit Court of the United States for the district of Illinois:

The petition of Joseph Smith respectfully sheweth that he has been arrested, and is detained in custody by William F. Ekin, Sheriff of Sangamon County, upon a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of Missouri, as a fugitive from justice, a copy of the said warrant, and the requisition and affidavit upon which the same was issued, is hereto annexed. And your petitioner is is also arrested by Wilson Law, and by him also held and detained in custody, (jointly with the said Sheriff of Sangamon County,) upon a proclamation issued by the Governor of the State of Illinois, a copy of which proclamation is hereunto annexed. Your petitioner prays that a writ of Habeas Corpus may be issued by this Court, directed to the said William F. Elkin and Wilson Law, commanding them forthwith and without delay to bring your petitioner before this honourable Court, to abide such order and direction as the said Court may make in the premises. Your petitioner states that he is arrested and detained as aforesaid, under colour of a law of the United States, and that his arrest and detention is illegal and in violation of law; and without the authority of law, in this, that your petitioner is not a fugitive from justice, nor has he fled from the State of Missouri. And your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 22, 1858.

PRACTICAL DUTIES.—To contend for the faith once delivered to the people of God has been a *doctrinal* duty with every member of the Church. The Saints have taken up the exhortation of Jude, dwelt upon it with delight themselves, and urged it upon others with much enthusiasm. They have read the glowing description of Paul's in the 11th chapter of his Epistle to the Hebrews on the power of faith. Jesus has been triumphantly cited to prove that genuine faith, though but as a grain of mustard seed, would enable its possessor to remove mountains; and the promise of the Lord to his servants has been hopefully reiterated—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Indeed, the faith of the Saints of latter days has extended to the reconstruction and regeneration of society, the unfolding of the Millennium, the eternal growth and increase of the people of God, and ultimately to the creation of worlds. Thus they give to the promise of Christ a gloriously broad signification, and make the salvation and exaltation brought about by the Gospel of Jesus indeed worthy of spiritual, progressive, and eternal beings.

Archimedes, the great mathematician, is represented to have said, "Give me a place to stand upon, and I will move the world." This eminent philosopher possessed all the faith necessary for such a wonderful undertaking. Indeed, he also possessed the requisite theoretical knowledge. His theorem was based upon the practical principles of mechanism; and, had the conditions been practicable, the object could have been accomplished, wonderful and wild as it might appear to the ignorant. But the given condition was indispensable—the "*place to stand upon!*" Being minus that, though his faith and mechanical knowledge were great enough to move a world, they were utterly powerless for the practical end, *because they lacked the* PRACTICAL ELEMENT.

Here, then, so far, are something like parallel cases—Archimedes' and the Saints'. The one had faith enough to move the world; and that faith was also consistent with the principles of mechanism. The others have faith that more even than that can be ultimately accomplished by the people of God—that the true believer in Christ will be enabled to follow the Lord in his wonder-working path, and do the "greater works" of Christ, the extent of which has not entered into the heart of man to conceive. Their faith is also consistent, according to the promises of God and the great principles of eternal development and exaltation. But Archimedes had no "place to stand upon" that he might use the immense power of faith and true theory. We have not yet named the "place" where the Saints may "stand upon" to bring the splendid power of Gospel faith to bear and move all the immensity comprehended in the development and increase of the kingdom of God. We do not pretend to be able to point out the position to suit the former case; but this is the "place" for the *Saints* —their *practical duties!*

The foregoing is not a strained effort to tell a tale about an old Greek philosopher. Our design has been to illustrate a stupendous truth in a simple and homely style. The lesson is, that the greatest faith, though consistent with the abstract principles of development and power, are impotent and purposeless, unless a place is found where they can practically operate. With all his knowledge and faith, Archimedes possessed no more actual power to move the world than the plough-boy who would be puzzled even to understand the meaning of the term science. There are many Saints, possessing great abstract Gospel faith, that have accomplished next to nothing after ten or fifteen years' profession of the religion of Christ. They believe in the fact that their religion is the power of God, and that true faith will effect all that they have dreamt about in their spiritual reveries. But they have not realized the way that God's purposes and their own salvation were to be brought about, and have wondered why they have not been able to remove mountains, and have often consoled themselves with the fancy—"The time is not yet come." Now, the fact is, the faith which they possess is based upon mistaken notions. The time will never come when the kingdom will grow in the manner that they expect, and the power of the Saints increase according to their childish fancies. Yet the faith of the people of God, properly directed, will accomplish more than they have been able to conceive. If these individuals in question had laid the "place to stand upon," they would have accomplished something, during the fifteen years, that would amount to more than the moving of a mountain of earth.

How important are these practical duties; but how often are they overlooked! The gaze is directed at the great things and the glories above, and the lights looming in the vista of thousands of future years. Yet how often people fail to reach any of the glory, and partake of none of the *power* of faith, because there is a chasm of unperformed practical duties between. If the ladder which Jacob saw in vision, by which the angels were ascending and descending, was not made of *practical duties*, it might have been; for it is the identical ladder by which Jacob, and all the Patriarchs, Prophets, and Saints have to ascend to heaven, and travel up eternal exaltation and glory.

There is another ancient philosopher, who wisely observed, "There is no royal road to greatness;" and a modern one might add, "There is no going to heaven in balloons." Yet how often some such notions as these are entertained. For instance, many of the Saints have, in a mistaken faith, imagined that some day they were to be emigrated in a marvellous and supernatural way. Perhaps they had read the saying of Jesus to the effect that, at the end of the world, God would send His

angels to gather His elect from the four corners of the earth; and, though they might not have so worded it, they have almost felt as if the angels would come some day and waft them through the clouds to the land of Zion! Now, the fact is, God's servants have for this last quarter-of-a-century been sent to gather the elect from the four corners of the earth. There are many now in England who have been waiting for angels with wings to gather them, who might have been in Zion before this, had they stood upon the performance of practical duties and laid in store even a penny per day.

To those who possess the faith to remove mountains, but have been waiting for the day to come to put it into operation, we will say, the day has come! "Is it possible?" Yes, it is the fact; and it has been here all the time, but many have not been aware of it. Wonders could have been accomplished, and lots of mountains moved, if all had made practical duties the place to stand upon. We will suggest an undertaking for every faithful Saint to engage in for the future. Are there any mountains resting on the Branches, Conferences, Pastorates, or Missions? Then stand upon practical duties and move them. They will obey your word and fly when you are on that point, and the power of an *active* faith will be wonderfully manifested. You can also, when the emigration opens, cast some of the mountains *over* the great Atlantic, and that will be doing more than casting them "*into* the sea." Those who have faith that the Saints will go forth some day into space and create worlds might with advantage commence practice now, by preparing to go to some appointed place to make settlements. Moreover, we see no objection to the brethren's taking a flight into the clouds occasionally, providing they will come down to ascend the ladder of practical duties.

We have been homely in our remarks, in order to be instructive and to give to our readers the true basis for their faith. We are certain that faith can accomplish wonderful results, if practical duties be made the "place to stand upon." It is the *only* place where faith can find a bearing! No other will ever be found!

THE ANGEL'S MISSION.

(*Concluded from page* 300.)

The present, then, being the predicted time of the "angel's mission," is the ominously-eventful "hour" of God's latter-day "judgment." An hour is a small, measured, distinctive portion of a day, and is here used to denote that marked period of time in which the Lord will fulfil the declarations which have, from generation to generation, been made through His servants, the Prophets, concerning the great work of the last days. It is the *eleventh hour* of time, wherein the virgin Church of Christ will be found watching for his promised coming, expecting soon to hear the welcome tidings burst forth, "Behold, the Bridegroom cometh!" It is the long-anticipated, decisive "hour," at the end of which the door of celestial salvation, though open to the wise, who have obeyed the Gospel and watched for the coming of their Lord, will be closed against the foolish, who have rejected the Gospel, or, instead of watching, have "slumbered and slept" in heedless self-security till awakened by the midnight cry. It is the predicted time when the Lord will take "vengeance on them that know not God and that obey not the Gospel." (2 Thess. i. 8.) It is the time when "Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (Isaiah i. 27, 28.) It is the time when

"the indignation of the Lord" will be "upon all nations, and His fury upon all their armies," that oppose the interests of His kingdom. (Isaiah xxxiv. 2.) It is the time when Zion shall "arise" and "shine," having "the glory of the Lord" upon her, and "shall break in pieces and consume" all antagonistic kingdoms; and when the Lord "will avenge the blood of His servants, and will render vengeance to His adversaries." (Isaiah lxi.; Dan. ii. 24; Deut. xxxii. 43.) It is the time when "wars and rumours of wars" will spread through the earth,—when "nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places," to a far great extent than has hitherto been experienced in the world's history; for the earth shall be desolated by the severest "plagues" from heaven, and be "emptied" of its rebellious inhabitants; and "Babylon the great" shall fall—shall "be thrown down, and shall be found no more at all," because that "in her was found the blood of prophets and of saints," and "God hath avenged the blood of His servants at her hand." (Matt. xxiv. 6, 7; Rev. xiv. 8; xviii. 2, 21, 24; xix. 2.)

But although it is being proclaimed with a loud voice from heaven to the nations of the earth, by the servants of God, that "the hour of His judgment is come," there are but comparatively few of those who hear it that believe it. The unwelcome tidings are unexpected, and the general mass of mankind are totally unprepared and unwilling to receive them. Yet this is nothing strange; for when have the great bulk of mankind been found attentive to the declarations of God's servants, or at all favourable to the revelations of heaven? Never!

In the days of Noah, the people were forewarned by that "preacher of righteousness" of the deluge that God had designed to bring on the ungodly world; but they disregarded and despised the heaven-sent warning. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." (Luke xvii. 27.)

It was much the same in the days of Abraham and Lot, with the inhabitants of Sodom, and Gomorrah, and all the cities of the plain. "They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained brimstone from heaven, and destroyed them all." (Luke xvii. 28, 29.)

We are fully prepared to expect the prevalence of a similar spirit of heedlessness and disregard of the warning-cry of God's servants at the "hour of His judgment," which is to usher in the Latter-day Advent of the Son of Man; for, after citing the cases of Noah and Lot, the Lord adds—"Even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 30.)

What, then, is the duty of the Saints of God who live in this predicted hour of Divine judgment and time of the downfall of Babylon? To gather out of the doomed ungodly nations, to the place prepared for them in the chambers of the Lord—the valleys of the mountains of Israel. Noah and his family escaped in the ark from the dangers of the flood; Lot and his daughters escaped to the mountain from the perils of doomed Sodom and Gomorrah. Both Noah and Lot, with their families, did this at the command of God. And if it is now as it was in the days of Noah and of Lot in reference to the wicked, so it is now as it was then in reference to the righteous: the righteous are Divinely counselled to gather out from the abodes and impending dangers of the wicked to the place appointed for them; but those who reject the warnings and counsels of God and His servants must and will suffer in the general overthrow. The histories of the past suffice to show the folly of disregarding the proclamations of heaven in this respect. Even delay is dangerous. "Procrastination is the thief of time." A hint to the wise is sufficient. Let us, then, remember the antediluvians!—remember the cities of the plain!—"remember Lot's wife!"—remember the five foolish virgins—the parabolic types of modern drowsy, half-hearted, *professing* Saints, who, though now "sitting at ease in Zion," and dreaming of safety, must, ere long, awake to the sad and stern reality that the door is closed, that they are too late, and that they must remain as they are, lost in outer darkness. Let all such take timely warning and arouse themselves to action and watchfulness, bearing in mind that "Now is the accepted time; behold, now is the day of salvation." This is the day of the Lord's power—a day of trial to the righteous

and of peril to the wicked. The hour of God's judgment has come!—the downfall of proud Babylon is at hand!—and the "voice from heaven," proclaimed by the tongue of an angel, and resounded from the lips of God's servants in our ears, is urgent and imperative—"*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*"

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

The citizens of Great Salt Lake City convened a "Mass Meeting" in the Tabernacle, January 16, 1858, and adopted Addresses and passed Resolutions, which have been forwarded to the President and Congress of the United States. We are satisfied that our readers would like to become acquainted with these important documents, and have therefore concluded to republish them in the *Star*.

AN ADDRESS

From the Citizens of Great Salt Lake City to His Excellency James Buchanan, President of the United States.

SIR,—Unused alike to the fawning sycophancy of modern office-seekers and the rough personalities of sectional strife, we choose rather to address you in the plain language of American citizens, respectfully, yet firmly demanding at the hands of the chief magistrate our inalienable rights. To us who dwell in the mountains, far away from the busy world without, the term chief magistrate implies a man who, from an innate consciousness that he is capable of benefitting the people, can solicit their votes without servility, administer justice without favour, and one who will strive to be worthy of the great confidence reposed in him. When such an one is at the helm of state, his course is marked by peace and good order at home, respect and consideration abroad.

It is with nations as with individuals—gentle treatment and thoughtful care are often more efficacious in curing systematical derangements than the most pungent prescriptions. Sound policy, if no other motive, would impress upon the President of the United States the necessity of cherishing and protecting the interests of the Territories; for it is presumable that such districts more particularly require a kindly, fostering care.

Two years since, the census was taken, a constitution formed, and a delegation was sent to Washington from the citizens of Utah to lay before Congress our petition for a State government. Senators and representatives declined interesting themselves in our behalf, on the ground that they "would lose their political influence." The makers and administrators of our federal laws have thus declared that American citizens shall not only for crime be disfranchised, but also on the score of unpopularity. They have refused, in point of fact, to make us a State or give us the rights of a Territory. Whether or not these were the intentions of our fathers, in battling for freedom, we refer you to the administration of George Washington and Andrew Jackson.

The circumstances under which this Territory was settled are matters of publicity. The strong hand of oppression had bereft us of lands of which Government had guaranteed to us the possession, and of homes created by untiring industry. We came to this desert, mountainous country, and hoped here to unmolestedly enjoy those rights which we had been denied in Ohio, Missouri, and Illinois. We were very poor, and our young men were far from us, having enlisted to fight the battles of that country which had refused them protection from mob law. That, sir, stands upon the pages of history, a mark of patriotism rarely if ever equalled—never surpassed.

Considering these facts, was it strange that we should look to the parent Government for an extension of those rights which heretofore had been denied us? How far our anticipations were warranted, subsequent events have determined.

Trusting that the services of the "Mormon Battalion" would be remembered by Congress, and the fact that no inducements had been offered to settle a country that would otherwise have remained a desert, to this day, we have felt no hesitation in locating on lands claimed as public domain.

No treaties have been made with the Indians in this as in other Territories, nor scarcely so much as even a few miserable presents made them, if we except an altogether unprecedented expenditure of private means. Our kind treatment and liberality have secured unto us the friendship of the Indians,—not, as has been laid to our charge, to tamper with them, but on the principle that it is cheaper to feed and clothe than to fight them. Even the accounts of the Superintendent of Indian affairs have often been disallowed, when, at the same time, they have been far, very far less than those allowed in other Territories; and we are well assured that he has never demanded one dollar which was not justly his due. We have fed and fought the Indians, to preserve life and secure public domain. In either case, compensation has been refused.

The one unfinished wing of our State House is a fair type and lasting monument of the liberality and fostering care of our Government.

Mankind are the creatures of circumstances and habit. It is said that constant custom will reconcile them to practices the most odious. This, beyond doubt, is exactly the case with the present Administration; else how can the principles for governing, made public both in the Cincinnatti Democratic platform and your inaugural address, be reconciled with the old British colonial usage of appointing rulers against the unanimous wish of those to be ruled? If the opposite is the case, a fact is conveyed infamous beyond precedent.

We cannot think the people of the United States so far lost to all decency as to elect a man to the chair of state who has no principles of honour or consistency. If this is the case, we must believe that this most noble of national fabrics is unappreciated, and the nation doomed to anarchy, confusion, and bloodshed by a justly offended God.

There is a class of persons whose greediness for office is only equalled by their disregard of the means of obtaining and unfitness for it. These persons act as scavengers in politics; hence honourable members often find it more convenient to give them a recommend for an appointment to some official dignity in the Territories than to endure the unhappy mixture of impudence, ignorance, and affectation which is their characteristic.

From the above causes, judges of the Supreme Court of this Territory have come here as ignorant of law as of common decency—have insulted the people and outraged the dignity of the bench. They have permitted a public prostitute, which they imported, to sit with them upon the bench.

Nor is this all: they have one day petitioned the President to continue Brigham Young as Governor, because of his fidelity and trustworthiness, and the next intrigued for the appointment themselves. The accounts of the Marshal—incurred by the express order of the judges—were disallowed by the advice of one of their number, who, the very next spring, went to Carson Valley and bought several thousand dollars of the Marshal's drafts at 50 per cent. discount. Whether advices from Washington induced him to indulge in the speculation, we are unable to say.

One, and perhaps the only reason why the returning officials have been hostile towards us is, that the United States appointees are usually the only habitual loafers, whoremasters, drunkards, and gamblers in the Territory; and parents have been compelled, in self defence, to hold them up to their children as an example which should never be imitated. Do our best interests demand SUCH rulers?—our intelligence such insult?

Our Legislative Assembly of 1856-7 sent a memorial to the President of the United States. In that memorial were measurably enumerated what we consider to be our constitutional rights,—was pointed out, in part, wherein we had been wronged, and a request made to have the Territorial offices filled from a list appended; but, if that should not be done, to at least give us good men for rulers. Was there anything in that document to warrant the reception it met, even though we make allowance for that feeling in man which leads him to think, when a wrong action has been laid to his charge, that the odium consequent thereupon is also heaped upon him? That was not the case with us: we merely pointed out wrongs we had received, and were willing to accept them as errors in judgment rather than in intention.

A distinguished member of the Cabinet remarked that he considered that memorial equivalent to a declaration of war; and for the same reason—there is no other—the mail contract was taken from Mr. Kimball, after an expenditure of over

$100,000, from which there has been but a paltry return. Where is our boasted liberty, when objecting to such officials as most who have been sent here, whom ever honest man is conscientiously bound not to receive, disqualifies us, in the eyes of Government, for the rights of freemen, and brands us with the name of traitors?

Now, sir, let us examine the policy of the present Administration in regard to Utah, bearing in mind the following facts:—

1st—The Government have not made treaties with the Indians—have not paid us our just dues.

2nd—They have heretofore appointed officers to preside over our welfare, whose very presence, it is widely known, was an outrage on common decency.

3rd—We petitioned, through our Assembly, to have GOOD men for rulers, and declared that such would have been courteously received and strictly obeyed; but it was plainly stated that if such men were sent here as had been previously, they would be sent back.

4th—Because our legislators dared to exercise the right of petition, we are denied mail facilities and branded as traitors.

5th—The reports of the returning officials about the injustice of our courts, the breaking up of the Supreme Court, and the rebellion of the "Mormons," are as base falsehoods as were ever hatched in hell or propagated by the Devil.

From current report we learn that you have appointed and intend importing a full set of civil (?) officers for Utah, even down to a Postmaster, for Great Salt Lake city: and that they are fully qualified to enjoy the contempt so deservedly bestowed by the Utonians upon their predecessors, we are satisfied beyond doubt.

We accept your hint, although it is rather delicate (?) for the occasion, that you have not only denied us a voice in choosing our rulers, but have appointed men the opposite of those we petitioned for, and have determined to ENFORCE them upon the citizens of this Territory, by placing twenty-five hundred United States troops under their control. Is this the justice that dwells in the breast of a chief magistrate? Have a hundred thousand people no rights? You have tried us without hearing our defence—passed sentence, not giving us the benefit of a doubt; and, sir, we have no assurance that you will not attempt to carry the remainder of the sentence into effect. Their cry has been, Send an army to Utah—exterminate the "Mormons."

We are fully convinced that the presence of an army can only be tolerated when the evil to be dispelled is greater than the evil of their presence. It has been reiterated again and again by the troops selected to come here, that they intended to possess our houses, slay our leaders, ravish our wives and daughters, and pollute the pure valleys of Utah with their fiendish revelries. This they well knew would not be tamely borne, and thus they would gain an excuse, under colour of which, if they had the power, would be enacted those scenes of bloodshed and cruel oppression which have no parallel in history.

That army is now upon our borders. Say they, "Our mission is peace; we come to establish the laws." Is the business of an army peace? What laws have we broken? Not the laws of the United States, nor of this Territory: we dare proof to the contrary. If they come to establish the common law of Great Britain, or the by-laws of Bedlam, we have law enough without, and their presence is unnecessary. If they come to crush out from our bosoms that noble feeling—American independence, hallowed by our fathers' blood, and bequeathed to us as a sacred boon,—the task is greater than they can perform. Your army will not be permitted to enter our valleys. We wish for peace, but we will sacrifice all the fruits of our labours rather than surrender our domestic peace and inalienable rights.

Although it has been provided, and wisely so, that a majority of suffrages shall elect the President of this nation, does it follow that they have a right to require that President to oppress the minority? In fact, we are thoroughly convinced that majorities have no right which is not shared with minorities, and we submit that, under the constitution and laws of the United States, no man has authority to demand aught which will interfere with the rights of another. Yet, if we go beyond popularity, where can we find a single reason for the present demonstrations against Utah?

And now, sir, at your hands we demand that justice which has ever been denied us. Pay us those just dues which have been so long and illegally withheld, and appoint good men to rule us, who have discernment to perceive our wants and

sufficient judgment to promote our welfare; withdraw your army, grant us our rights, and receive the heartfelt gratitude of a whole people.

Continue the injustice of your present course, and your grave will be pointed out as that of the man who broke the noblest of national compacts—your name be consigned to future generations with lasting infamy.

ELIJAH F. SHEETS,
A. H. RALEIGH,
GILBERT CLEMENTS,
J. M. WHITMORE,
WILLIAM MOODY,
Committee on behalf of the citizens of Great Salt Lake City, Great Salt Lake County, Utah Territory.

Great Salt Lake City, U. T.,
Jan. 16, 1858.

PASSING EVENTS.

GENERAL.—There is in England a general deep-set suspicion of Louis Napoleon's friendship for this country. The French press is feeling its way to an invasion of England, and there is great probability that Napoleon's legions will follow as soon as convenient. On the 27th of April, an earthquake was experienced in Constantinople, accompanied by a noise similar to the discharge of artillery. The vine disease is again showing itself in Portugal: it is also manifesting itself with great severity in the Levant. Madrid is in a state of political agitation, and martial and other precautionary measures are being taken in anticipation of a revolutionary movement. A letter from Konigsberg states that an insurrectionary movement had taken place at the Russian town of Tauroggen, which was ultimately put down by military force, some of the leaders being flogged, and others imprisoned. Russia is making considerable preparations for war with Circassia. On the 21st of April, a combat took place at Zargotta between the Bashi-Bazouks and the insurgents, the latter being assisted by a number of Montenegrins: the number of killed and wounded amounted to 140. In Modena, twelve persons have been condemned to various terms of imprisonment or hard labour, for belonging to a secret Revolutionary Society, or having arms in their possession. Radical changes have just been made in the Government of Servia: the power of the Prince is reduced, and the power of the Senate greatly increased. Rome is now comparatively empty, foreigners having taken their flight in great numbers. Sir Colin Campbell (says the *Pays*) has urgently demanded large and immediate reinforcements, on account of the great losses the army has sustained by sickness and the enemy's fire: he also says that, notwithstanding the taking of Lucknow, Oude is in full insurrection; and the revolt, instead of being trodden out, extends daily. In Antigua, there has been a negro insurrection, the intention of the rioters being to murder the whole white population and establish a negro government: 14 of the rioters were killed by the fire of the police, and a special commission was appointed to try the leading revolters who were captured.

AMERICAN.—There are said to be upwards of 35,000 Jews in New York at the present time. A battle took place at Callao, Peru, on the 7th and 8th of March, which left Gen. Castilla master of Arequipa, and Vivanco retired to Bolivia: the loss on both sides was over 2,000 killed, and the city was filled with wounded: blood ran down the barricades in streams six hours after the fight. It is reported that Santa Anna had entered into an arrangement with Spain to subjugate the Mexican republic and to establish a monarchy, or to make it a foreign dependency. General Houston has explained his plan in the Senate of establishing a protectorate over Mexico, and offered a resolution for the appointment of a special committee on the subject: the Senate ordered the resolution to be printed. A resolution has been introduced tantamount to authorizing a declaration of war against Paragnay. Mr. English has proposed a compromise, which, it is hoped, will end the "long agony" of the Kansas question. The bill authorizing the construction of a telegraphic line to some point in the vicinity of Utah is laid aside till December next. The memorial of the citizens of Utah has been presented and read in the Senate: Mr. Bigler moved, as an expression of contempt of the Senate for its authors, that it be laid on the table, which was agreed to by 32 to 13. Gen. Harney has left Washington for Utah, and will assume the command of the forces in the event of the disability of Major-General P. F. Smith. Captain Marcy's expedition has been detained in the vicinity of Bent's Fort, awaiting the arrival of four companies of troops intended as an escort. News from San Francisco state that the arrival of a Special Commissioner of Government, bearing the name of Osborne, created considerable excitement at San Bernardino. His sympathy for the Saints being known, the citizens

called a meeting, demanding proofs of his mission; and, satisfactory explanations being given, the envoy was allowed to proceed. The name of Osborne was assumed, the gentleman being the brother of the celebrated Dr. Kane, and the Col. Kane so noted for his friendship to the Saints. The Col. left Cedar City for Salt Lake on the 20th February, expecting to make the trip in four days.

VARIETIES.

A Thoughtful Servant.—"Now then, Sarah! what are you burning off my writing-table?" said an author to his servant. "Only the paper that's written all over—I hav'nt touched the clean," was the reply.

Advantages of Education.—"Doctor," said an old lady, the other day, to her family physician, "kin you tell me how it is that some folks is born dumb?" "Why, hem! certainly, madam!" replied the doctor. "It is owing to the fact that they come into the world without the power of speech!" "La, me!" remarked the old lady; "now jest see what it is to have a edication! I've axed my old man more nor a hundred times that ere same thing; and all I could get out of him was, '*Kase they is!*'"

PAUL AND AGRIPPA.

Almost thou dost persuade me, Paul,
To cast this bauble crown aside, and deck myself
With everlasting jewels. Full well I know
This sceptre is a rotten stick, compared
With that eternal one thou preachest,
And that thy Priesthood far surpasses all
That earth can dream of kingly pomp and power.
But ah! how could I bear that pond'rous chain,
Whose rustling links clank as thou walk'st?
(As they have done full oft on dungeon floors.)
I'm worn by ease, and wasted by the want
Of daily toil; and far, far weaker grown
Than he who lacketh daily bread.
Thou wast surely born for what thou preachest—
A hero from thy youth, born both to read
And toil in making tents.
Gamaliel spoiled thee not for labour,
And all thou learned'st was in practice brought:
Truth was the object of thy restless zeal,
As much when Stephen fell, as *now* thou fain
Wouldst fall like him, for what thou hatedst *then*.
The voice from heaven brought no new soul to thee;
It merely showed where truth eternal smiled:
But I have never lived for truth; and what
I've never woo'd how can I win? I've lived
For pleasure and the world's opinion;
And so I'll die, and more will follow me
Than thee; although thy fame will bloom when mine
Is wasted and my spirit cursed.

Jabez Woodard.

Address.—Charles Astle, Campbell Grove, Robin Hood Street, Nottingham.

MONEY LIST, APRIL 24—May 7, 1858.

	£	s.	d.
John Davies	4	0	0
David Davies	0	18	0
Simon Irwin (per Geo. Teasdale)	1	11	9
William Norris (per do.)	0	8	8
John Kessell (per do.)	1	3	2
Edward Oliver	30	0	0
M. H. Forscutt (per E. Oliver)	6	1	1
W. H. Perkes (per do.)	8	0	0
Carried forward	52	2	8
Brought forward	52	2	8
B. W. Brindle (per W. Budge)	12	0	0
W. B. Child (per T. Wallace)	3	0	0
R. J. Philp (per do.)	3	1	4
W. Harder (per G. D. Keaton)	8	7	8
William Noss (per do.)	3	10	0
Edward Harding (per do.)	0	16	0
	82	17	8

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK-DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XX. Saturday, May 29, 1858. Price One Penny.

THE DESTINY OF NATIONS.

BY ELDER E. L. SLOAN.

There are few subjects possessing greater interest to the student of history than the workings and developments of those great powers which have consecutively borne sway over the greater portion of the earth. Viewed as experiments of the power of man to control, guide, and happify humanity, they have been, at best, vain and impotent.

Rising, like grand specimens of architectural creations, at the bidding of some master-mind, who, meteor-like, flashed across the horizon of time; or, slowly accumulating wealth, power, and importance, they have seemed so firmly based, powerful, and impenetrable to any assault, that their virtual weakness and rotten foundation were seldom discovered, till, like the mighty avalanche hurled from the mountain's side, they trembled, tottered, and with fearful devastation rushed down the acclivity of ruin, burying friends and supporters in the mighty mass.

A reflective mind is apt to pause and enquire, Why is this? Why have empires risen to greatness? And when they have seemed the most powerful, vaunting themselves in the pomp of their bloated pride, why have they so suddenly fallen from their seeming greatness, leaving nothing but the wreck of what they have been to warn mankind of the mutability and emptiness of all human greatness? The answer is plain and pointed. Because they grew with the seeds of dissolution in their composition, (for want of confidence,) and consequently *disunion* entered into their core. If we go back as far as sacred or profane records will carry us, and view how the death-throes of one empire have proved the precursors of its successor's greatness; when we see Nineveh succumbing to Assyria, it in turn yielding to Babylon, which fell before the growing power of the Medes and Persians, and watch the youthful king of Macedon marching, "conquering and unconquered," till debauchery cut short his bloody career; and then see Rome rise up the mistress of the world, with not a rival to dispute with her the sovereignty of the then discovered portions of the Eastern hemisphere, and view her wither before the fierce tread of the rude northern tribes, changing the fortunes and destiny of Europe and the world; and on through each succeeding age, while Turk and Tartar, German and Frank, Eastern and Western played their parts in the great drama of time, we find the same causes produced the same effects in every age and in every empire. Unity formed their power and their greatness, and disunion caused their downfall,—whether that union was produced by faith in the genius of a leader, whose superior abilities, acting upon the masses, produced a feeling of confidence — confidence doomed to be

destroyed when the idol was shattered, as in the case of Alexander of Macedon, or Napoleon the First,—or by faith in the Divine origin of a creed, whose principles were considered capable of securing celestial happiness, as in the case of Mahomet, the like results were produced; and when the disunion that had only been covered by the freshness and excitement that operated on the actors appeared, the splendour, pomp, power, and greatness disappeared, proving that the unity which they appeared to possess was neither real nor based upon just and righteous principles.

One remarkable exception to the rest, and illustration of the truth of what is here advanced, is manifested in the history of ancient Israel. Reserved by Divine agency from the power of the tyrant Egyptian, guided by a leader who drank at the celestial fount of knowledge, given principles, laws, and regulations from the Essence of Life, and led by the visible presence of His power who controls the universe, they of all others had the chance of building up a kingdom that might have been eternal in its duration, because their king, leader, and laws were calculated to elicit confidence, the natural progenitor of unity. But brief had been their career, when the miraculous interposition manifested in their behalf was forgotten, and their grosser appetites quickened by a short space of liberty made them forget their God and the tyranny from which they had been rescued, and recalled the "flesh-pots" of the land of their captivity. Murmurings were followed by idolatry, till they lost the high privilege they were about to enjoy, and were considered unworthy to receive the "higher law," with power to build up an everlasting kingdom to the Most High. Led and guided by a kind and merciful hand that corrected them for their salvation, their succeeding history is one continued series of obedience, faith, and confidence in God, and consequently unity and exaltation, or disobedience, idolatry, and consequent disunion and degradation, till the cup of their iniquity brimmed over with the maniac cry, "Upon us and upon our children be his blood!"—a cry which eighteen centuries of woe, dispersion, and insult have fearfully verified.

Having, then, carefully arrived at the conclusion, that "union is power," whether in a family, institution, or empire, and that disunion is weakness and ultimate dissolution, what must be our conviction concerning the present condition of the institutions and governments of the present day, when the noblest and proudest of earthly governments, the most enlightened (?) assemblies of legislature, and the recognized master-minds among the statesmen of the nineteenth century gravely assure us that they "cannot exist without an *opposition*." The poor, debilitated, and debased frequenter of the gin-shop and spirit-cellar, the maniac opium-eater, and the worn-out victim of any potent stimulant as gravely tell us they cannot exist without that which has proved their curse; and while the wretched inebriate drains the dregs of the poison-cup, or the demon-lashed victim greedily swallows the opiate, if the poison which is rapidly eating into their cores was suddenly forbidden them, their shattered constitutions, ruined by their debauchery, would give way, and they would sink immediately into that grave to which they are prematurely hastening themselves. In like manner would the effete constitutions, governments, and institutions instantly crumble into ruin upon their rotten foundations, if their *stimulant* opposition was suddenly, by some powerful hand, forbidden to exist. That opposition which has been eating at their heart, leaving them, like the apples of the Dead Sea, fair to look upon, but in the centre full of ashes and bitterness, —that opposition which, by its very name, declares their disunion, and consequently that principle indicative of approaching dissolution, and those powers which govern by despotism are based upon either ignorance or fear; and as Truth marches on in its bright career, the ignorant will be awakened to a sense of their condition, and the fearful will partake of a spirit of courage, while the fires of revolution, lit by some desperate hand, will go arm-in-arm with anarchy and the war-spirit of the age, till the rotten seats of crime and disunion that now rule the earth in unrighteousness and injustice fall blackened with their iniquities, burying serf and noble, teacher and taught, king and clown in one vast mass of ruins. They are doomed, and they have doomed themselves, unless they speedily repent and receive lessons in wisdom and knowledge from the messengers of heaven whom they are daily rejecting.

Having arrived at the conclusion that all the present dominant systems of government are doomed to destruction; and as history continually points out the fact that *man* is unable to organize a system calculated to produce the happy results which philanthropists of every age have so ardently laboured to bring about, the question naturally arises, Is there any being at once sufficiently powerful and willing to do so? Or are there any reasonable grounds for believing that such a system will ever be introduced? To believers in Divine revelation it is unnecessary to say that God is perfectly able: and that He has not only expressed His willingness but His determination to do so, His holy Prophets in all ages have repeatedly declared.

That the Scriptures abundantly testify to the fact that God, seeing the futility of man's attempts to organize an ever-during kingdom, declared that He Himself would establish a kingdom which should never be destroyed, is beyond contradiction. That all the kingdoms or institutions established by Divine assistance which have had time to work out their dispensations have failed in proving themselves such, the ancient records of the past and the present corruptions and confusion of so-called Christianity declare. And that there is a people professing to be the nucleus of that kingdom, the united testimonies of hundreds of thousands abundantly prove. We shall therefore notice what peculiar claims they have upon us, as reasonable beings, to believe that they are what they profess to be. It must be admitted, from the foregoing arguments, that a people led and guided by Divine Wisdom directly communicated are the only ones capable of rearing up a kingdom which shall bring heaven upon earth, by ruling with justice and equity, and bringing happiness to the children of men. The people led by Moses rebelled against the wise hand which had delivered them from slavery, and, as rebels to the Majesty of heaven, were unworthy of receiving that higher law, without which the redemption of the earth could never be wrought out. They enjoyed the best opportunities for carrying into effect God's purposes,—as a wholesale emigration, in their exodus from Egypt, enabled them to concentrate their power at one particular focus. But, in consequence of their sin of rebellion, again and again repeated, this served no other purposes than the carrying out of some of God's promises to the fathers and preparing for the first advent of the Messiah.

When he appeared, Rome bore sway, unrivalled for power and importance. Her iron legionaries had carried the victorious eagles from nation to nation, and the ancient seat of David's throne was in her possession. Then, though the Gospel was revealed in its purity by Jesus, and the Apostles made an attempt to carry out one of its highest principles, by a joined community, the jealous eye of Rome was upon their actions, and the frenzied wrath of the blinded Jews endeavoured to mar their purposes, so that it was utterly impossible to concentrate the members of the Church to form the kingdom spoken of by the Prophets. Centuries rolled on, and the principles then delivered became lost through corruption and iniquity; and, in consequence of these corruptions, the authority to administer in the holy ordinances of salvation was taken from among men, till extension of manufactures and commerce, or the iron hand of tyranny and bigotry, caused men to flee from their over-crowded homes and seek an abiding-place where there was room to dwell; and constitutions were framed according men more or less of freedom of conscience and action, one of which gave to man all the freedom, if rightly administered, which the citizens of the kingdom of God would require. Then the Lord, whose hand was working all the time to bring about these results, commenced a work unparalleled in any age. The principles and ordinances of the higher law, the Gospel, were revealed, and the authority to administer them restored once more to earth; and when these principles were proclaimed to the children of men, thousands gladly obeyed the sound, and the "Emigration mania of the nineteenth century" was a practical introduction of the gathering of the Saints, declared by all the holy Prophets as the necessary accompaniment of the never-ending kingdom which God would establish in the last days. Independently of any other reasoning, here are two grand causes why the Latter-day Saints are forming that kingdom. They possess the principles of the Everlasting Gospel in their purity. This has been proved time-

and again, and stands incontrovertible. They are also gathering the recipients of these principles to one common centre, where the celestial law can be fully carried out, and where they will be able to maintain the cause of Truth, under the direct sanction of high heaven.

Let the honest heart rejoice, then, that these corrupt and rotten organizations, under which the earth is groaning, are so near a speedy dissolution; and that the principles of equity and justice, love and peace, are making such rapid strides towards universal empire, under the energetic workings of Israel of the last days, when a people shall be prepared for the reception of their King, "whose coming is nigh at hand, even at our very doors."

THE WISEMAN FAMILY.

A DRAMA.

(*Continued from page 325.*)

ACT III. SCENE 1.

(*A Room in Thomas Merchant's house.*)

[*Enters Thomas Merchant.*]

T. M. [*Solus.*] I'm surprised that my wife will not give up this cursed Mormonism. She must conform to my views and feelings in the matter, and follow where I lead. The wife's duty is to yield to her husband, and she must submit to me. It is nature's law that the weak must give way to the strong; and she must not think that I shall be ruled by *her*. I'll not, that's certain. But here she comes. I expect she has found out something!

[*Enters Fanny, with a look of despair.*]

Fanny. Oh, Thomas, you cruel, wicked man! What is your reason for treating me in this manner? You have burned nearly all my books; and what you couldn't burn you have torn up! What harm have *they* done you? This is another specimen of your persecuting and illiberal spirit. Oh, how can mortal woman endure the usage that I am continually receiving at your hand? You will neither allow me to attend the meetings of the Saints nor to visit my friends; and you are perpetually taunting me on account of my religion, and ridiculing everything that does not suit your mind. If you do not like Mormonism, you can surely leave it alone, and not wreak your vengeance on me and that which belongs to me, without cause. What have I done to injure you, that I should have my religion jeered at, my feelings outraged, my liberty restricted, and my books destroyed? I am sure I have given you no cause for treating me thus. For you, I left my home, where I was comfortable and happy; and here, in return, I am doomed to misery and sorrow. Oh, what will become of me, wretched woman that I am! [*Sobs.*

T. M. What the d—l have you got to whine about? You have everything about you that you need, and are surrounded with every comfort and luxury that wealth can bring.

Fanny. What does all that amount to, without peace of mind?

T. M. "Peace of mind," be ——— I beg your pardon. But I tell you, you must give up that abominable system of Mormonism, and submit yourself to me. I have elevated your social position and opened the way for your intercourse with good society. I think you have been exceedingly fortunate in your matrimonial connection. Look at your sister Mary. She has got a husband in the Mormon Church, who is a "*work*man" by nature as well as by name. They are as poor as ever, while you ———.

Fanny. [*Interrupting him.*] Sir, if my sister and her husband *are* poor in this world's goods, you need not reproach them, for they live an upright and happy life, and they are rich in spiritual things, and enjoy the liberty of worshipping God according to their own conscience, which is more than I can do. My sister's husband is a man of prayer and of good sense and judgment. He is kind to her, loves her, and treats her as a man ought to treat the wife of his choice, which is more than I can say of you. You professed a good deal before we were married, but you have not proved yourself a good

husband to me. Alas, alas, I fear my happy days are over! [*Sobs.*

T. M. Come, now, Fanny, [*partly embracing her,*] don't distress yourself so. Cheer up. I will try and mend. But mark, I shall never become a Mormon Saint; for I abhor the religion and hate the very name, as I do those who profess it. I understand that your father and mother, and a few other Mormons in the town, are about to emigrate to their promised land; and then the tide shall turn in your favour. Cheer up, then, and be a sensible woman, and all will come right yet. [*Exit.*

Fanny. [*Solus.*] Oh, misery! And is *this* the comfort he holds out to a woman in despair—the prospect of being eternally separated from her best friends! Does he think he has brought me good news? If he does, he is greatly mistaken. Oh, what is to become of me? It seems as if there was no eye to pity me—no tongue to speak in my behalf—no friend to plead for me, or to help me out of my tribulation. Here I am, a disconsolate, miserable, God-forsaken woman! When I think of the many instructions I have received concerning the various blessings obtainable through obedience to the Gospel and the counsels of the Priesthood, it pains me to see how foolishly I have acted. Instead of carrying out the principles of the holy religion I professed, I have taken quite an opposite course, in spite of my own dear father and mother's remonstrances and admonitions; and, in so doing, have done myself injury and brought tribulation on my own head. Oh, Mormonism! Mormonism! would to God I had held fast to thee, and followed thy dictates! I should not then have been as I am now, a miserable, heart-broken woman; but I should have been enjoying the privileges and blessings of the Gospel and the spirit of Zion, and, by living in the discharge of my duties, should have been as happy as the day is long. But alas, all my hopes of happiness are now fled for ever! My doom is fixed—ah, and *sealed by my own hand!* [*Weeps.*

SCENE 2.

(*Mr. and Mrs. Wiseman seated at home, in conversation.*)

W. W. Well, Elizabeth, I am glad to think that we have hitherto kept our covenant and standing good in the Church, and that we have been so far enabled to overcome the evil influences of the world around us. And as the time of our emigration draws near, my joy increases more and more.

Mrs. W. Yes, William, and I rejoice, too, with you; for the prospect of our getting away from old Babylon and all its Gentile customs and evil influences, and going to Zion, where we can mingle more fully with the people of God and live under higher and purer laws, administered by the acknowledged servants of God, is to me more and more welcome and cheering as the time of our departure approaches.

[*A knock at the door. Postman delivers a letter.*]

W. W. [*Examining the post mark.*] Why, it's a letter for us from Liverpool.

Mrs. W. I'll be bound to say it's our "Notification" from the Office!

W. W. [*Opens it.*] Yes, it is. [*Reads.*

Mrs. W. Oh, what glorious news this morning! If poor Fanny was going with us, what a happy little company we should make!

W. W. Ah, poor girl, she has placed herself in a position which forbids all hope of that. She now belongs to a man whose objects and intentions are to keep her away from the society of the Saints, and to prevent her from fulfilling those duties which devolve upon her as a member of the Church.

[*Enter James Workman and his wife, Mary.*]

James and Mary. Good morning!

Mrs. W. You've both come just at a right time to hear some good news!

W. W. Yes. We have just received a "Letter of Notification" from Liverpool to be all on shipboard for New York on Easter Tuesday.

[*Hands the letter to James, who reads.*

James. Capital! *Rubbing his hands gleefully.*] That's the best news we have heard since the day we were married—eh, Mary?

Mary. Yes, it is indeed; and I am delighted to hear it. But there wants another to make the list complete. Oh, Fanny, I wish *you* could be with us.

Mrs. W. So do I, Mary.

W. W. And so do I, with all my heart. I did all I could to dissuade her

from the step she has taken; for I clearly foresaw what would naturally follow from her marriage with such a man as Thomas Merchant. She is now prohibited from attending any of the meetings of the Church, and is debarred even the privilege of visiting her friends. Her husband, being himself devoid of the spirit of the Gospel, feels no interest whatever in the work of God, but, on the contrary, is violently opposed to it. I feel truly sorry for her. Her position is not by any means an enviable one; and, unfortunately, there appears to be no prospect whatever of any change taking place for the better.

Mrs. W. We must, however, try and see her in some way, and acquaint her with our intentions to emigrate. Oh, if she could but accompany us to Zion, how happy I should be!

W. W. We shall, of course, have to adopt some plan of communicating with her. But I understand her husband keeps a strict watch over her, and forbids any "Mormon" entering his house on any pretence whatever. Such is his hatred of the people and cause of God.

Mary. What a tyrant! Thank God I have not such a man for *my* husband!

W. W. [*Looking at his watch.*] Well, I think I will go as far as Brother Campbell's, and acquaint him with the good news we have received this morning.

James. And, if you have no objection, I will accompany you.

W. W. Very well.

[*Both take their hats. Exeunt.*

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 319.)

OBJECTION.

"Although Mormons profess to have received many revelations from God—especially the Book of Mormon, and the Book of the Docrines and Covenants—yet they carefully keep these back when seeking converts to their system, and use arguments (if such they can be called,) from the Bible to establish their doctrines and pretensions.—"*The Mormon's 'Only Way to be Saved'* NOT *the Way to be Saved," published by P. Drummond.*

ANSWER.

The Latter-day Saints assuredly do "profess to have received many revelations from God," some of which are contained in the Book of Doctrine and Covenants. The Book of Mormon is a history of ancient America. To say, as does the objector, that the Saints "carefully keep these back when seeking converts to their system," is to say that which is untrue. Such a procedure would be as absurdly inconsistent with its profession and object as it would be futile in its results.

As the Bible is the professed sole standard of doctrinal truth in the religious world, what course could we pursue more commendable than that of appealing to its authoritative pages for proof of the truth of our "doctrines and pretensions." There seems to be no way of pleasing such an objector as the author of the tract before us. If we undertake to "establish" the truthfulness of our doctrines by Scripture proofs, that course does not suit him. If, on the other hand, we were to direct attention to the Book of Mormon and the Book of Doctrine and Covenants as establishing our cause, it is evident that *that* would not suit him; for he would then, in all probability, charge us with disbelieving or ignoring the validity of the Bible. His objection would then be changed and worded thus:—"They carefully keep the *Bible* back when seeking converts to their system, and use arguments from their *own books* to establish their doctrines and pretensions!" This would forthwith be the cry of our opponents; and so, whichever course we might adopt, we should be equally reprehensible in their eyes.

However, this much we can with certainty declare, and it is entirely out of their power to disprove it,—namely, that the Bible, the Book of Mormon, and the Book of Doctrine and Covenants all contain "many revelations from God" to His people, all harmonise with and confirm each other, and all unitedly "establish" the truth and Divine authenticity of the "doctrines" of the Church of Jesus Christ of Latter-day Saints.

OBJECTION.

"The chief and first point Mormons seek to teach is, that baptism is essential to salvation; and then that no baptism is valid but theirs.—"*The Mormon's 'Only Way to be Saved'* NOT *the Way to be Saved," published by P. Drummond.*

ANSWER.

The "chief and first point" which all true Latter-day Saints "seek to teach" is, that genuine *faith* in God, in the Gospel of His Son, and in the revelations of His Spirit, is of paramount importance and "essential to salvation." The second "point" which they "seek to teach" is the absolute and indispensable necessity of practical *repentance* from all evil works to serve henceforth the living and true God. The *next* "point" of order and duty which they "seek to teach" is the ordinance of *baptism* for the remission of sins, which, as a Divinely-instituted ordinance of the Gospel for so important a purpose, is necessarily "essential to salvation,"—and which, to be valid in the sight of God, must be administered to the penitent believer only by one of his legally-appointed and Divinely-recognized servants.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 328.)

The Governor of the State of Missouri to the Governor of the State of Illinois—greeting:

Whereas it appears by the annexed documents, which is hereby certified as authentic, that one Joseph Smith is a fugitive from justice, charged with being accessary before the fact, to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, in this State; and it is represented to the Executive department of this State, has fled to the State of Illinois:

Now, therefore, I, Thomas Reynolds, Governor of the State of Missouri, by virtue of the authority in me vested by the Constitution and laws of the United States, do by these presents demand the surrender and delivery of the said Joseph Smith to Edward R. Ford, who is hereby appointed as the agent to receive the said Joseph Smith, on the part of this State.

In testimony whereof, I, Governor of the State of Missouri, have hereunto set my hand, and caused to be affixed the Great Seal of State of Missouri.

SEAL.

Done at the City of Jefferson, this 22nd day of July, in the year of our Lord one thousand eight hundred and forty-two; of the Independence of the United States, the sixty-seventh, and of this State the twenty-third.

By the Governor,

THOS. REYNOLDS.

Jas. L. Minor, Secretary of State.

STATE OF MISSOURI, } ss
County of Jackson, }

This day personally appeared before me, Samuel Weston, a justice of the peace within and for the county of Jackson; the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the sixth day of May, 1842, while sittting in his dwelling, in the town of Independence, in the county of Jackson, he was shot, with intent to kill; and that his life was despaired of for several days, and that he believes, and has good reason to believe, from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessary before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the State of Illinois, and the said deponent hereby applies to the Governor of the State of Missouri to make a demand on the Governor of the State of Illinois to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the State and county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J. P.

State of Illinois,
Office of Secretary of State.

I, Lyman Trumbull, Seceretary of State, of the State of Illinois, do hereby certify the

foregoing to be a true and perfect copy of the demand of the Governor of the State of Missouri upon the Governor of this State, for the apprehension and surrender of Joseph Smith, who is charged with being a fugitive from justice, and the affidavit of Lilburn W. Boggs attached to the same, which are on file in this office.

SEAL. In testimony whereof I have hereunto set my hand, and affixed the great seal of state at Springfield, this thirty-first day of December, A.D., one thousand eight hundred and forty-two.

LYMAN TRUMBULL.
Secretary of State.

December 31, 1842.

I do hereby certify the foregoing to be true copies of the demand and affidavit upon which the writ for the apprehension of Joseph Smith was this day issued.

L. TRUMBULL,
Secretary of State.

December 31, 1842.

The people of the State of Illinois to the Sheriff of Sangamon County, greeting:

Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith stands charged by the affidavit of one Lilburn W. Boggs, made on the 20th day of July, 1842, at the county of Jackson, in the State of Missouri, before Samuel Weston, a justice of the peace within and for the county of Jackson aforesaid, with being accessary before the fact to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, on the night of the sixth of May, A.D. 1842, at the county of Jackson, in said State of Missouri; and that the said Joseph Smith has fled from the justice of said State, and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States, and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Edward R. Ford, who has been duly constituted the agent of said State of Missouri to receive said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, and make due return to the Executive department of this State, the manner in which the writ may be executed.

In testimony whereof, I have hereunto set my hand and caused the Great Seal of the State to be affixed.

SEAL. Done at the city of Springfield, this 31st day of December, in the year of our Lord one thousand eight hundred and forty-two; and of the Independence of the United States, the sixty-seventh.

By the Governor,

THOMAS FORD.

LYMAN TRUMBULL, Secretary of State.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 29, 1858.

TITHING RECORDS.—About two years and a half ago, the law of Tithing was extended to this Mission. It is too much to expect that, at its introduction, its operations would be as perfect and broad as its design—that all have understood its principles, sacredness, dignity, and scope, or that every member and officer has performed the extent of obligations due. It would also be too much to expect that all the members and officers have been as familiar with the principle, and that they have worked it according to that nice exactness to be expected when it has been long and perfectly established. Though it is perfect in its principles and design, to be perfect and thorough in operation, it will require time and a faithful observance of duties on the part of the Saints; but more especially does it require an efficient, *practised*, and just administration on the part of the officers. Practical perfection and completeness, it is true, is a matter of development and improvement. Nevertheless, it is most desirable that the operations of the Tithing system should travel as near to its

perfect design and object as fast and as far as practicable. We have devoted no inconsiderable portion of our time and attention to accomplish this, and give to the Tithing system as much of its dignity and character, as the financial branch of God's government, as possible. As soon as, in the providence of heaven, the responsibility of this Mission fell upon our shoulders, we commenced operations in this direction. "Tithing Records," answering all necessary purposes, and of various volume, to suit every Conference, were got up, neatly bound, and distributed to each Conference throughout the Mission. Our operations were designed to extend from the first of January, 1858, and have now been in *actual* working about three months. Nearly every Conference in the British Isles has already been visited by us and our Counsellors, and instruction especially designed to bring the Tithing into a complete and systematic branch of government has been imparted to the Priesthood. Providing the Saints honestly discharge their obligations, our arrangements, if faithfully and efficiently carried out, will represent the whole actual wealth and income of the Mission. We shall be able to tell at *this Office* what every Pastorate, Conference, and even Member has paid, and consequently know the worthiness of all. It will also show every farthing of expenditure, who has used the means, how it has been expended, whether it has been legitimately appropriated, and, if required, will enable us to hold all necessary checks. We are exceedingly gratified that our arrangements will meet the instructions recently received from President Young. The following extract therefrom will doubtless be interesting to the Saints:—

"We learn from Brothers Pratt and Benson, for the first time, that a large amount of Tithing, called the weekly Tithing, is collected in the various Conferences without credit, and has been disbursed without keeping a proper account. This must be attended to without delay. Credit must be given to every person who pays Tithing, no matter how small the amount; and each individual's account should be consolidated in our credit for the year, and forwarded to the General Tithing Office in this City. You, having been acquainted with the Tithing business in the Office, will readily comprehend the necessity for this regulation, as you are aware that people often complain that they have paid their Tithing, but can find no credit. If a poor person can only pay a farthing or a penny, he is just as much entitled to having it recorded to their credit as the person who pays his hundreds."

Now, it matters not how perfect and practicable our design might be, it is evident that, unless the Priesthood administering in this matter perform their duties efficiently and economically, their squandering, bungling, or inattention must measurably render our intentions void. In order that those intentions may be certainly met, and to leave no excuse to any for failure, we will offer the following remarks and suggestions.

The design of the Tithing Records is of such a comprehensive nature as to meet every requirement, both present and prospective. Moreover, the arrangement is so simple that any boy of ordinary intelligence may understand it. The object had in view in their drawing up was to do everything for those through whose hands they were to pass, and to leave nothing to be done but a little *looking at* to make the officers acquainted with that arrangement. One hour's attention is quite sufficient for this to every person capacitated for Church business at all. Every Pastor, President, and Conference Clerk should be familiar with it; and we can take no excuse for neglect or *misunderstanding*.

Men of faith, with the work of God at heart, and who are also *active, intelligent*, and *growing*, should at all times be chosen for officers. But all the Clerks and men appointed to transact Church business must be men of business habits and talents, who are capable of keeping clear, correct, and clean accounts.

Pastors and Presidents ought themselves to see that these Records are properly kept, and *must not* depend on the Clerks alone. Of course, the latter are expected to do the working part; but it is the duty of the presiding officers to see that it is *properly* and *faithfully done.*

Let the names of tithe-payers be recorded in *connection with the Branch to which they belong.* To be effective, classification and systematic arrangement are absolutely necessary in everything, but especially in business. In the Conference Record, the Branches should be classified according to their numbers or importance, and the names of all persons representing tithe-payers entered in their own Branch divisions; and in these, space should be left for fresh names added through baptisms or by letters of recommendation.

In the "Balance Sheet," the names of the Pastor, President, and Travelling Elders should be recorded, with the *amounts* received by *each,* and the *purpose* for which received.

The Branch Records, even down to the "Teacher's Books," should receive the due attention of the Pastors and Presidents. They, or a Travelling Elder appointed, should visit the Branches at least *once* in every two weeks, when Branch affairs and books ought to be examined. If anything is out of place, it should be rectified directly; and this can be done much easier thus than if two or three months were allowed to pass over with an *accumulation of errors.*

The brethren engaged in the ministry are required to turn their attention to the business arrangements of the Church, and to strictly observe the order thereof as much as they are required to observe the ordinances of the Gospel; for all that belong to the kingdom have one object—*salvation.* Those who do not answer to this, are unworthy, or, though good at heart, are yet inefficient in their callings, should be displaced, and other men appointed who are both worthy and efficient. The Pastors and Presidents should extend this principle even to the Deacon. The Pastors and Presidents will also be attended to. Harshness and tightness are not the objects; but the interests of the kingdom *must* be insured.

ARRIVAL.—We learn, by letter from New York, that the ship *John Bright* arrived safely in that port on the 23rd ult., after a somewhat slow, but, on the whole, not unpleasant voyage. The Saints had been treated with marked respect and kindness by the Captain and crew, and the general health had been good. Two deaths however, had occurred among the Scandinavians.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

108, Rue du Cendrier, Geneva,
April 23, 1858.

President Calkin.

Dear Brother,—I came here last night, expecting to see Elder Francis before his departure; but he had, six days previously, rolled up everything with business-like rapidity, and fled away on the wings of steam to receive your orders in England. The Lord bless him! He is a good and faithful man. I think of remaining here awhile, and, if possible, to issue another number of the *Darsteller* for the benefit of many families both *in* and *out* of the Church. *The storm breaks upon us from all quarters, and it is dangerous to visit in many places.*

However it may go, I expect the time is nigh when our preaching and publishing must be suspended for awhile, till some of the scourges of the Almighty go through these lands, and *men* think less

of gold and silver, and *women* less of silks and satins. A well-known proverb on the Continent runs thus—"No money, no Switzer." In their mercantile operations, they are more honourable than many other nations; but the love of gain is the very foundation of that honour in general,—which is proved by the fact that, for many hundred years, whenever a war has broken out among neighbouring nations, they could always be enlisted in swarms by the party that offered the best pay, without any question as to who was right or wrong. You are at liberty to publish this, if interesting; for it is all written here, even in the children's school books; and these are among the causes which have wrested this ancient republic from its primitive simplicity, and prepared the elements of combustion, that it can burn with the rest of Babylon. Religious liberty has been considerably diminished of late. Native Methodists have been fined and imprisoned by their Protestant brethren, and two of their American preachers were publicly beaten; for which, however, the U. S. Consul has demanded satisfaction. Of course, we have to catch it a little worse, and can obtain no satisfaction till the Consulate of Heaven takes it in hand.

A little while ago, one of our sisters, a poor widow, was dragged away from her young children, and taken from place to place to be examined concerning her knowledge or profession of religion. She was brutally insulted and compelled to sleep in horrid dungeons, in one of which a man had just before committed suicide, and in another that was not more than three feet high. After suffering hunger, thirst, and cold, she was at length discharged, with many threatenings.

I have seen them strike the ground with clubs at my feet, as if they would kill me if they dared; but I have not learned to fear them yet: but I tell the Saints to make every preparation to flee as soon as the way opens.

With kind love to yourself, Counsellors, brethren in the Office, Elder Francis, &c., I remain, yours faithfully,

JABEZ WOODARD.

P.S.—I never saw such stormy times as the last few weeks. Some of the weak Saints have gone overboard; and if it keeps on blowing, we shall soon be rid of the chaff, and light wheat also. Yet we have, I believe, never passed four or five days without baptizing. I try to live my religion, and I expect to weather the storm, as I know I am not alone.

J. W.

HOME CORRESPONDENCE.

SOUTHAMPTON AND DORCHESTER CONFERENCES.

27, Lyon Street, Newtown,
Southampton, May 8, 1858.

President Calkin.

Dear Brother,—I am happy to inform you that the work of the Lord in the Southampton Pastorate is in a prosperous condition. There is a good feeling existing in the Conferences, both among the Priesthood and the Saints. The Presidents of Conferences, Travelling Elders, and local Priesthood are one with me, and so are the Saints. They manifest a willingness to sustain us, by their means, in our plans to secure the Temple Offering and to get the Conferences free from debt.

We are now turning our attention to the book debt, and we have adopted plans to get off much of the old dead stock.

The tract debt will be paid by offerings that the Saints have volunteered to bring in quarterly.

Many of the Saints who, for some time past, have been in the back-ground, are renewing their covenants, and entering into reformation.

In some places an interesting spirit is manifested in the work, and, in some of the Branches, baptisms are frequent; but in most places we find the people much prejudiced against the Saints, through not understanding our principles and being too credulous in the slanderous reports published and circulated by our enemies.

Praying for your continued prosperity, I remain, yours faithfully,

GEO. D. KEATON.

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(*Continued from page* 335.)

AN ADDRESS

From the people of Great Salt Lake City to the Honourable the Senate and House of Representatives in Congress assembled.

GENTLEMEN,—In the present peculiar position of affairs between Utah and the Parent Government, we, the citizens of Great Salt Lake City, think proper to present to you our individual personal feelings, and to ask your honourable body for a redress of our grievances. We take this step to lay before you the feelings and grievances of the whole, by our own individual act, because of the apparent neglect and utter contempt with which you treat the acts of our Governor and Legislative Assembly of this Territory. For, whatever may be the feelings of Congress towards a Governor of its own appointing and towards the acts of a Legislature selected, organized, and qualified according to an organic act of your own making, it is presumable that you may yet be so far constrained by the principles of popular government, which have so frequently been our boast, as to respect the voice of a whole Territory comprising 100,000 American citizens.

We have been taught, from our infancy, to respect the patriotism and wisdom of our venerated sires who planned that great palladium of liberty and equal rights—the Constitution of the United States—embracing the right to live, the right to think, and the right to speak—the great inalienable right of "life, liberty, and the pursuit of happiness,"—embracing the right to express thought, either *viva voce* or by the press, together with the right to vote and the right to worship God freely, untrammeled and unmolested. We have been taught to admire the philanthrophy and magnanimity of our heroic fathers, who dared to break the fetters of an oppressive foreign yoke, who despised the selfish policy, contracted notions, and self-constituted authority of European tyrants, who dared defy the power of a foreign prince, and not only "proclaim liberty throughout the land," but to emphatically declare themselves the champions of "the opposed of all nations," and who freely offered the down-trodden of the world an asylum and resting-place. We have, in our jubilees and rejoicings, exultingly sung of "an asylum for the oppressed"—"the land of the free and the home of the brave."

Our fathers, we know, were sincere; for, while they pledged "their lives, their fortunes, and their sacred honour," for the defence of those principles, they nobly fulfilled their pledges, and resisted alike the honied speech and wily diplomacy of intriguing sycophants, and the less equivocal display of military prowess manifested in marshalled legions, roaring cannon, and bristling bayonets. The heavens were propitious: victory perched upon their banners, and the sound of liberty echoed from hill to hill, reverberated through the valleys, was the chorus of every song, and was whispered by every breeze. Inspired by the living God for the accomplishment of their mission, industry, commerce, trade and manufactures sprang up as if by magic, until the stars and stripes floated on every ocean, fluttered over every sea, and waved over every harbour and inlet. Under the fostering hand of the genius of liberty, our trade increased, manufactures prospered, cities sprang up, agriculture spread over a vast continent, and the busy hum of industry was heard throughout the length and breadth thereof. Foremost in the application of science, steam has been controlled and made subservient to our use, and magnetism made to convey our thoughts. Our river steamers, the pride of the world, float upon our majestic rivers, bearing the rich treasures awarded by Providence to industrious toil, while our railroads groan under the vast amount of manufactures and agricultural wealth, until, within the short space of a few years, America stands, in naval, agricultural, and political influence, as the foremost among nations and Queen of the world. Who but must admire such a nation, and who is not proud of an alliance therewith? She stands, indeed, as a community—a continent of nations, under the em

blazoned title of the United States, having for her significant motto, '*E pluribus Unum.*'

Often—oh, how often—have we boasted of our nation, of her power, greatness, glory, wealth—her institutions, of the blessings of civil and religious liberty, and the great boon conferred by our fathers! for we had fondly hoped that these dear-bought rights were our heritage and had descended to us; and while we proudly strode the earth and pressed the unconcious soil, our bosoms have swelled with gratitude, while we have exultingly said, "This country is ours; these are our rights." Our rights! Yes, we have said it, and used to feel it, until the withering blast of mob violence, civil discord, and religious intolerance have chilled our very vitals. The loved words, once so piously spoken, have frozen on our lips. Now, shall we say it? Our tongues have faltered; and, putting our hands on our hearts, all we can now say is—"These WERE our rights, but now so no longer."

The young Hercules has found an adder in his path; his once manly frame is feeble and emaciated; he sickens, pales, and falters, while a worm is gnawing at his very vitals. And while America has been blessed, prospered, and elevated among the nations, she has forgotten that God who raised her to that eminent position; and as Babylon, Persia, Greece, and Rome rose, triumphed, and fell, so she seems thus soon to have fulfilled her destiny. "*Upharsin*" is written in indelible characters on her walls. She has the seeds of dissolution within herself, and is destined at no distant day to crumble, fall, and perish. Already anarchy and confusion stalk abroad; State is arrayed against State, North against South; law is trampled under foot, and Lynch law and vigilance committees prevail. Laws are passed counter to other laws, and life and property are insecure. Disunion meetings are fast becoming popular. Riots exist even in Congress, and blood stains the floors thereof; and no one is found to arrest the headlong current, or stem the impending ruin.

"And what of us?" Gentlemen, you may ask, "Why have you not confidence in our appointments?" You shall hear. In 1831, a number of "Mormons" settled in Jackson county, Missouri. We purchased lands, built houses, made improvements, and thought we had a right to worship God according to the dictates of our conscience. We had not then learned that the Constitution was old fogyism, and that it did not mean what it said. We were mercilessly driven from our homes and possession by an inhuman mob. Some were tarred and feathered, some imprisoned, some whipped, and all robbed and expatriated. We went thence to Clay County, and there received similar treatment. By express stipulation that we should be unmolested, if we would remove to Caldwell and Davis Counties, we went and again built houses, opened farms, and made improvements to a great extent, hoping vainly that we should be permitted to remain in peace: but again our persecutors and tormentors followed us. We appealed to Judges and to the State authorities for protection: the answer was, 10,000 troops were raised against us, under an exterminating order issued by Governor Boggs. This army, of what would now be termed "border ruffians," laid waste our fields, destroyed our cattle, ravished our women, imprisoned our leaders, and, in some instances, offered their victims food of the dead bodies of their murdered brethren. Mock trials were had: as soon as witnessess were called, they were imprisoned. Every kind of indignity, inhumanity, and barbarism were perpetrated; and finally we were compelled, at the point of the bayonet, to sign an instrument confiscating all our property to the State; and thus 30,000 American citizens were driven houseless, homeless, and friendless, in the inclement season of an American winter, robbed, plundered, and despoiled by an inhuman, reckless, blood-thirsty banditti, who, under mob law, deprived us of nearly all that is dear to man, and rioted in the spoils of their victims, who perished by thousands in consquence of their exposure and hardship. We had purchased lands of Government in all of those places. Were we protected on them? No. Was the Government apprized of this? Yes. A memorial was forwarded to Congress in 1839, and a deputation sent to the President. What was the reply we received from Martin Van Buren? "Your cause is just, but I can do nothing for you." Thus ended that affair, and 30,000 American citizens were robbed and disfranchised, without redress, with a full acknowledgment, from the chief magistrate of the land, of the justness of our cause.

We then settled in Illinois, and built one of the most flourishing cities of the west—Nauvoo, and erected the most magnificent building in the State—the Nauvoo Temple: its cost $500,000. Again mobs rose, and again we appealed to both State and United States authorities in vain. Under pretext of law, Joseph and Hyrum Smith were incarcerated in Carthage Jail, and there murdered by a gang of assassins with blackened faces, although the Governor was informed that such an act of barbarity was contemplated, and had previously pledged his faith and that of the State for their protection. Yet, notwithstanding that pledge, he withdrew, after disbanding the troops, all but one company who had pledged themselves to kill those men, and did assist in the murder. Were those assassins brought to justice? No. But one of the prominent ringleaders has since been elected to the Congress of the United States, from that district, as a reward for his deeds of blood.

Under a continued series of persecution and oppression, for the sake of peace, we again abandoned our homes and sought for an asylum among the savages, denied us by Christian civilization and republican institutions. Two United States' Senators were foremost in counselling and planning that removal. Our farms were again laid waste, or seized as prey by our persecutors, our city was taken possession of, our temple laid in ashes, and 40,000 American citizens again robbed, plundered, and expatriated by a blood-thirsty, oppressive, and savage foe. And, after the main body had left Nauvoo, the mob—the poor despicable, craving things, in the shape of men, violated their contract, and assembled an armed force to drive the widow, the orphan, the aged, and infirm, that were unable to leave with the body, and drove them helpless and destitute to the western banks of the Mississippi river to perish, where, with demoniac joy, they gloated over the misery of their victims. And while many of you, gentlemen, were lounging in your rich saloons, and revelling in all the luxuries of oriental splendour, talking of American glory, or in Congress declaiming about our free institutions and the rich boon conferred by our fathers, of the cruelty of despots, and descanting on popular sovereignty and the great blessings of American freedom, 40,000 Americans were flying from the face of an infuriated mob, under the auspices of the Governor of a State and two United States' Senators. Some of the ancient veterans, who had battled for American freedom, had to flee from the very country for which they had fought, until, heart-broken, feeble, and tottering, they sickened and died, the victims of a degenerate government which, while it owed, in part, to them its very existence, had not the moral honesty to protect them in their civil and religious rights, nor the justice to protect them in their persons and property, but basely offered them up as victims to the Moloch of civil discord and religious intolerance.

Why did we all leave for the mountains? Because the United States' Government would not protect us; and, furthermore, we had the audacity to worship God according to the dictates of our conscience: and for that presumption and misdemeanor, and for that alone, we must be exiled. What right have "Mormons" to worship God in the Uuited States? Again, after leaving our homes in the State, and fleeing, we scarcely knew whither, that very government that had refused us protection and suffered us to be thus despoiled, and while we were flying as fugitives and exiles, in its noble generosity (?) and philanthropy (?) sent a requisition for 500 men to join the United States' army in Mexico, a quota many hundred times larger than that required of any other State or people in the Confederacy. That was the commencement of their generosity; it ended by turning the "Mormon" battalion adrift in California, penniless and destitute, without means of returning home. But what did that signify? They were "Mormons;" and what right can "Mormons" have?

We came to this Territory and opened farms, built cities, and made improvements in this far-off isolated country, heretofore considered desert, which no other people would or could dwell in for five years; and, notwithstanding the abuses formerly heaped upon us, organized a provisional government, republican in form, under the title of "Deseret," and submitted our acts to Congress, and prayed them to extend their fostering care over us. By an organic act, they sanctioned our laws and organized us into a Territory. We had fondly hoped that, one thousand miles from civilization, free from many of those petty, local, sectional feelings and religious intolerance which so frequently embitter society, and under the fostering care of a

great nation, we had in a great measure escaped the annoyance of religious bigotry and intolerance; for we found it hard to believe that the Senators and Representatives of so great a nation could stoop to be the pliant tools of religious fanatics. We fancied, moreover, that under a Territorial form of government our rights would be respected, and that Congress would not so far debase itself as to make invidious distinctions among the citizens of the commonwealth. What is the result? We find that we are yet "Mormons."

(*To be continued.*)

PASSING EVENTS.

GENERAL.—Revolutionary rumours are rife in Spain at the present time: the Democratic Junta has issued a manifesto in favour of a republican government. Strong symptoms of political agitation prevail throughout the whole of Lombardy. Persecution of the Jews is in full vigour at Cassel, Germany; and in many of the states petty tyranny is so active as to render it probable that a wholesale exodus of the Jews from that country will take place. On the 19th April, two shocks of earthquake were felt at Broussa; and on the 21st, three more were experieneed at the same place. On the 28th and 30th April, intense and terrible shocks of earthquake were felt in many parts of Naples: in Potenza and other parts of the Basilicata, in Polla, Atena, Sala, Lauro, and various other communes, the shocks, lasting from fifteen or sixteen seconds to five or six minutes, were most alarming and disastrous. Apprehension of a French invasion, it is said, are spreading in Belgium, and active preparations are being made there for defence. Turkey now threatens to invade Montenegro. 1,000 Turkish Regulars have arrived at Cattaro from Constantinople, and ten other battalions are expected. A reinforcement of 3,700 Ottoman troops has been despatched to Klek, Bosnia. There has been a battle at Grahova between the Turks on one side, and the Montenegrians and the Herzegovine rajahs on the other: the latter had 120 killed and wounded; but the loss on the Turks' side was not known. Grahova was burnt by its inhabitants. A despatch from Ragusa states that the Turkish army has occupied Balosnas and Vitonce; which places have also been burned to the ground, the loss of the Montenegrians being nearly 200 killed. At dawn, on the 13th instant, the Montenegrians captured a transport of provisions which was on its way to the Turkish *corps* before *Grahova:* at a late hour of the day, they attacked and completely used up the Turkish forces. In Galicia fortifications are being erected; and the fortresses in Italy are being strengthened. The 4th Bengal Light Cavalry (160 strong,) has been tried by court-martial at Umballah: sixty were sentenced to be hanged, and 100 to be transported for life. Rohilcund is still in possession of the rebels, who are 100,000 strong.

AMERICAN.—A mournful tranquility reigns in Monte Video, but the precarious state of the Government occupies every mind: commercial affairs are entirely at a stand-still, from the effects of the late sanguinary revolution and the present crisis. A war between the Confederation and Buenos Ayres is apprehended; in consequence of which, trade is drooping, many houses failing, and others suspending payments. News from Mexico state that the rebel leader, Gandara, was defeated and slain, with 100 of his followers. The Kansas question is at last settled. Mr. English's compromise has passed both houses; in the Senate with eight, and in the house of Representatives with a majority of nine: the President has signed the bill. The loss of the South by the "Kansas blunder" is immense. *Missouri* and *Illinois* have been especially unfortunate and losers both in honour and interest. (Rather significant!) The struggle has "thrown Missouri as a slave state upon her beam ends" and Illinois has lost its *prestige* of political power. Mercy is offered to repentant "Douglas renegades;" but Douglas, the chief conspirator, is to be handed over, by the Domocratic party, "to the executioner." Among these conspirators are six members from Illinois, including Douglas. The Herald thinks it will be "found expedient to shoot some other Douglas deserters" (politically, of course). The Peace Commissioners, Major Ben McCulloch and Governor Powell, left Fort Leavenworth on the 25th April, with an escort of six men: a messenger a few days previously had been despatched in hot haste to suspend the war. "The object of sending Commissioners to Utah is not generally understood. The President, from motives of humanity, believed it to be his duty to make an effort to induce the deluded Mormons to refrain from opposing the authority of the United States, and to give them an opportunity to retrace their steps. In case they

do, all but the leaders, except, probably, Young and Kimball, will be forgiven. In the meantime, however, the most active preparations are going on to push the military movements forward; and as the Commissioners will reach there before military operations can be commenced, no time is lost by the efforts to avert bloodshed. In case the Mormons refuse these propositions, the war will be prosecuted vigorously as a last resort." Messrs. Russell, Major, and Wandell, contractors, have despatched, in all, 312 army supply waggons; and 550 more are now getting in readiness. The Liverpool *Daily Post* has the following: "The President had received authentic information that a large body of Indians, of various hostile tribes, are collected on the headwaters of the Red River, though not so large as at first reported. Their encampments, however, extend along the banks of the river a hundred and fifty miles. They are all well armed and hostile." They profess, it is said, to be carrying out instructions from the "Great Chief of the West, Brigham Young."

SPEAK THE TRUTH.

BY CHARLES SWAIN.

Oh, ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!
The way to fortune all inquire,
But truth's a nobler prize;
For truth, immortal as its sire,
Still lives, when fortune dies!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!

'Tis truth that bids the bosom glow
With independent worth;
It is a joy that angels know,
And maketh heaven on earth:
Who first one step from honour took,
Took one step to disgrace;
Who keeps the truth—though poor—may look
The whole world in the face!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!

ADDRESSES.—G. D. Keaton, 27, Lyon Street, Newtown, Southampton.
B. F. Cooke, Mr. Ashdown, Mead Lane, West Street, Farnham, Surrey.
Samuel Francis, 40, Cottage Lane, Birmingham.
Samuel Carter, care of Mr. Edward Gulliford, New Dock, Dudley.
James Bullock, care of George A. Smith, Silk Mills, Watford, Herts.

MONEY LIST, May 8—14, 1858.

	£	s.	d.
William Shires (per C. F. Jones)	12	8	0
W. Brownlow (per do.)	5	1	4
Simeon Pickering (per do.)	2	5	0
S. Johnson (per do.)	1	12	9
James Oakey (per J. Cook)	25	10	0
John Mellor (per do.)	6	10	0
Thomas Birt (per do.)	14	0	0
Richard Holt (per G. Taylor)	1	5	8½
Lewis Bowen (per do.)	1	12	0
P. J. M'Comie (per J. M'Comie)	3	5	2
Carried forward	£73	9	11½
Brought forward	£73	9	11½
Edwin Scott (per W. Bayliss)	4	0	0
T. A. Jeffery (per do.)	4	5	0
East India Mission (per J. P. Meik)	5	0	0
East India Mission (per W. H. C. Smith)	1	19	2
A. N. McFarlane	2	0	0
John Clarke (per W. Budge)	1	10	0
David James (per do.)	1	11	5
Edwin Price	0	8	0
E. L. T. Harrison (per J. D. Ross)	30	0	0
	£124	3	6½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 23, Vol. XX. Saturday, June 5, 1858. Price One Penny.

EVIL SPEAKING.

BY ELDER THOMAS WILLIAMS.

"There is no disposition of the mind so contemptible as that restless inclination to speak evil, and that impulsive activity to pick up faults. Its possessor is like a pestilence or a viper, which all instinctively shun. Thus should we fly the evil speaker, who is more vile than contagion and more poisonous than the serpent."

Many and varied are the machinations of the Adversary in endeavouring to impede the progress of the Saints towards perfection. Among his many stratagems to produce strife and disunion in their midst, is that of inducing them to begin to "speak evil" one of another. His object accomplished in this respect, the confidence of the Saints is materially lessened in each other; and, in some instances, when *repentance* has not been immediately manifested on the part of the guilty ones, it has resulted in more serious consequences. It will cause the entire withdrawal of the Holy Spirit from the bosoms of those who give way to so mean a disposition, until their minds become totally darkened. They are then left to themselves, and ultimately turn round and deny the faith, and become ten times more the children of the Devil than they were before embracing the Gospel. They are now prepared to act upon the suggestions of any and every contemptible spirit that possesses a tabernacle, while those spirits that are abroad in the earth without tabernacles find an abiding-place within those that have thus become their victims and have willingly succumbed to their dictates.

A desire to speak evil or disrespectfully one of another should not for a moment be encouraged in the bosoms of the Saints. Immediately that they feel it creeping over them, they should pause, reflect—yea, consider well! The results of one evil thought, much less an expression derogatory to the character of a brother or sister, will, on some occasion, cause pain; and if vent or expression is given to those evil thoughts, it may, perhaps, produce feelings in the mind of the accused that will take years to obliterate. Again, it has often, under similar circumstances, caused much anxiety and unnecessary trouble to the Priesthood in endeavouring to bring about a reconciliation between the parties; whereas, had such been guarded against at the commencement, harmony of feeling and sentiment would have prevailed. The precious moments of the Elders would then, probably, have been spent to better advantage, and more in accordance with the high vocation whereunto they have been called.

How often does it occur that the weaknesses of others magnify in a marvellous manner to the view of some, and a desire is palpably manifest on their part to

expose such weaknesses as with the shrill blast of a trumpet. They never feel right in the circle of their acquaintances unless they are holding up to the gaze of all the failings of this or that individual; whereas, if such characters looked at home, and examined "number one," they would, without a doubt, in most instances, find something equally as bad—perhaps ten times worse in themselves. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see more clearly to cast out the mote out of thy brother's eye." How like the personage that uttered these sublime sentiments! How beautiful, yet pungent is this expression of him who "spake as never man spake," and in whose mouth was found no guile! How applicable to those who now live and continually pander to the low, grovelling disposition of speaking evil of their fellow-citizens in the kingdom of God.

Every man and every woman in the enjoyment of the inestimable privilege and blessing of a name among the Saints of Latter-days will have just as much to do as they can stand under to save themselves from this untoward generation, without attending to the matters of those they have no right to meddle with. What a deal is couched in what is generally termed the "Mormon creed"—"*Mind your own business!*" In some of the habitations of the Saints, (in a neat frame,) will be observed the inscription just referred to. Would that it were engraved on the heart's tablet of all tattlers who are at present numbered amongst the people of God!

How awfully contemptible to the faithful Elder in Israel do men and women appear who are proverbial for indulging in a desire to speak evil or disrespectfully of others! If they themselves are better or more exalted in the scale of intelligence, what a different course, it would seem, they should pursue! Their whole deportment should be God-like. The Divine attributes should be patterned after. Love, charity, forbearance, long-suffering, &c., should characterize their movements. A desire to pity, instead of exposing to all men the seeming evils or weaknesses of their brethren and sisters, should be apparent. They should stand forth as saviours endeavouring to reclaim, yea, setting an example worthy of imitation. Their light should shine forth to illuminate the darkness and ignorance of others, in order that, seeing their works of righteousness, they may be constrained to follow in the same track and to become co-labourers with them in seeking to bring about the great work of regeneration.

Where the disposition to speak evil one of another is indulged in, the Saints do not prosper; their faith diminishes; the love of God does not dwell in their hearts; and when a course of this kind is persisted in, it becomes exceedingly difficult to eradicate such desires. They are eternally on the watch for something to say: their appetites are never satisfied in this respect, and they are sure, sooner or later, unless they repent, to be left to themselves and go down to death and destruction.

How devilish must be the feeling in a Branch of the Church where "evil speaking" is the order of the day! How formal are the movements of all its members! How dry and unacceptable their worship before God, who knows the thoughts, and intents of the hearts of all his creatures! On the other hand, where evil speaking is not countenanced in a Branch, how joyful the Saints feel! How heavenly it is to meet with them in their worship! How pleasing and satisfactory it is to talk to such a people of the good things of our Father's kingdom! How copiously the Spirit is poured out upon speakers and hearers! What is the cause? When living their religion, God is with them, the heavens are propitious to them, and confidence exists, which brings forth the fruits of righteousness.

Saints of God, if you have indulged in speaking evil of others, refrain from doing so again; shun such feelings as you would the sting of a venomous reptile. Seek to *reform* in this respect, and live so as to secure the favour and blessing of God and His Priesthood, in order that you may be prepared for the trials that await you, and ultimately, through your faith and good works, be entitled to celestial habitations and accepted of your Father and God. Remember that a generous, virtuous mind seeks for the excellence and virtue in others; while a vicious, illiberal soul hunts for the flaws and faults. Each seeker will be certain to find in others *his own* qualities.

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(*Concluded from page* 351.)

Again, by wilful or designed neglect, no treaty stipulations have been made with the Indians in our Territory, and only a parsimonious amount of presents or supplies granted, while treaties and supplies have been granted to every other Territory. Thus the savages around us have been left to suppose that we were trespassers upon their lands, without remuneration, and the people exposed to their vindictive wrath, thereby placing the *onus* upon us to protect ourselves and provide for them.

Again, when such provisions have been made by the Governor, as Superintendent of Indian Affairs, his acts have been often repudiated and his drafts dishonoured, although those drafts have been much less than the Indian expenses of any of the surrounding Territories. Whence this parsimoniousness, illiberality, and special legislation? *Governor Young is a "Mormon!"*

In regard to our postal arrangements, they have never been satisfactory. It has frequently taken us six months to obtain an answer to a letter; and when a "Mormon" bid for the Independence route, and it was awarded to him, it was fraudulently taken away, under the plea that service was not timely put on, notwithstanding the notification had been, no doubt, purposely withheld to afford a pretext for so unjustifiable an act; and when the arrangements were made and the service put on, immediately after the reception of the information, the mail was carried in eighteen and twenty days, and the last down trip was made in fifteen days, a time far less than ever before; and after an outlay of more than $100,000, the contract was basely annulled, the Territory left almost without communication, and our mail matter violently and fraudulently detained.

We are asked why we do not want Judges and other officers of Government appointment sent to us. You shall hear. The first batch of Government officials sent to us were so mean that, failing to get either emolument or place, to both of which they aspired, they forsook their positions and left the Territory, after having locked up the supplies forwarded for Territorial expenses; and some of them sought to redeem their broken fortunes and characters by writing libels on the "Mormons."

A notorious Judge, who furnished false testimony concerning "Mormon" atrocities, the burning the United States' Library and documents, and made many other libellous statements, forsook his wife, came here with a Washington strumpet, introduced her as his wife, and set her on the judicial bench, as a fit example of purity for the "Mormons" to imitate, and then went home and talked of "Mormon" impurities. That Judge compelled Marshal Heywood to summon possees in the depth of winter to ferret out Indians, and those men were compelled to find their own horses and provision themselves. Thousands of dollars of expense was incurred at his instance, yet he dishonoured his own acts, and the drafts ordered by him have been dishonoured to this day; and thus men forced by Government officials into service have been deprived, by the acts of those mean scoundrels, of pay for their services.

Again, when your officers have issued drafts upon the Government, those drafts are generally either materially curtailed or entirely dishonoured, and every mean pup of a clerk assumes the right to insult and abuse any person presenting a "Mormon" claim, and presents every obstacle to its collection that lies in his power. There are now thousands and thousands of dollars' worth of dishonoured paper issued by Governmental appointees in this Territory, until it has become a nuisance to speak of it, and consequently no man can be found that will perform service for the United States, without pay down in specie or some other available property.

In regard to propriety, some of the Government officials so depraved themselves, that a squaw entered the United States courts, when in session, and claimed, at the hand of a United States district attorney, blankets and paint in pay for their libidinous acts; and that officer had to leave the Court and bring the price of

his devotions, under penalty of Indian vengeance.

Do you want any more reasons for our wishing a voice in the selection of our officers? We have them on hand. These, however, may suffice. Our Legislature of 1856-7 petitioned the President and Senate not to send such worthless characters as were most who had heretofore been sent, and made a selection of names, respectfully praying that the appointments might be made from that selection, or, if not from that, at least that GOOD men might be appointed. How was that petition met? It was answered by armed legions and bristling bayonets, and officers have been appointed so lost to self-respect as to accept office against the known and expressed wishes of the people, and so degraded as to need an armed force to protect them in a Territory where GOOD men are and ever *have* been respected. What can we understand, gentlemen, but that the Administration is determined upon sending their mean curs—the scum and dregs of creation—upon us and forcing us to submit to their acts, by the aid of an armed force? We can come to no other conclusion.

Let us here review, in brief. We have purchased lands on the good faith of Government, and then have been despoiled of them, without redress. We have been robbed, devastated, and plundered, without protection. We have been banished, exiled, and disfranchised, without resource. Our farms have been laid waste, our houses burned, and our cities destroyed. Our leaders have been kidnapped, whipped, imprisoned, and murdered, without redress. We have been persecuted, proscribed, and injured by individuals, cities, counties, states, and the United States. We have had officers sent to us by the Federal Government, whose conduct has been so depraved and disgusting that they have become a by-word among the boys in our streets; and when we have petitioned for better men, we have had an armed force sent, as appears to us, for the express purpose of forcing upon us men of like habits with their predecessors, contrary to the known and expressed wish of the people, made known through their Representatives.

Our mails have been kept back for months, and armed legions are now menacing our borders, and, it is said, stopping the mails from the East. At any rate, we have not received a mail from the East since last June.

We have been deprived of property, of the lives of many, of liberty; and it is now sought to deprive us of the right of speech, of worshipping God, and of our lives. Is such deprivation the blessing of a free and enlightened Republic? Is that the justice meted out by a professedly great and magnanimous nation? Is that the rich boon purchased with the blood of our venerated sires—the inheritance bequeathed us by our fathers? If so, better—far better that we return to colonial vassalage; for the tyranny and yoke of Great Britain were light in comparison with the huge injustice that is now sought to be perpetrated upon us.

Gentlemen, who are we? Have we the rights of men, or are we dogs? Why, the meanest serf that cringes beneath the lash of Russian despotism is better protected in his rights than we are. And who are you, that we must bow in craven servility to such high-handed acts of usurpation, outrage, despotism, and treason? Have you so soon forgotten the Declaration of our fathers, which ought to be indelibly engraven in living characters upon the heart of every American, that "All men are created equal; that they have the right to life, liberty, and the pursuit of happiness; that, to secure those rights, governments are instituted among men, deriving their JUST powers from the CONSENT of the governed; that whenever any form of government becomes destructive of those ends, it is the right of the people to alter or abolish it?" And, furthermore, that "When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their DUTY to throw off such government and provide new guards for their future security."

Have you forgotten that you are the Representatives—the servants of the people of the United States? Have you forgotten that you have sworn, before high Heaven, to support and maintain inviolate the Constitution and constitutional laws of the United States, the ample provisions of which offer and ought to afford the most free and untramelled liberty and equal rights to all?

Gentlemen, what have we done, that we should be singled out to bear the sins

of the nation, or endure the outbursting of your mad, unholy, inhuman, and fratricidal wrath? Have we abused and imprisoned United States' officers, as in California and Ohio? Have we repudiated United States' laws and passed counter laws, as in Michigan, Ohio, Maine, Massachusetts, and other States and Territories? Have we had vigilance committees, as in California, Iowa, and elsewhere; or barn-burners, as in New York? Have we had disunion meetings, such as are now becoming popular over the Union, or underground railroads, as in Illinois, Indiana, Ohio, and other States? Have we sent out *filibusters*, as California, Florida, and New York, or made a Sevastopol of our Territory, as Kansas? Have we practised Lynch law, as many of our accusers; or have our Legislative Halls been stained with blood and become the scenes of riot, as in Congress? Have we gone to California, or to New Mexico —to Oregon, Washington, Kansas, Nebraska, or Minnesota, to interfere with the political, civil, or religious rights of those States and Territories? Gentlemen, answer us—Whose rights have we infringed upon? Whom have we deprived of the rights of "life, liberty, and the pursuit of happiness?"

There have been more crime, outrage, and murder, in one week, in California, than in the ten years that we have sojourned here; and the same would apply to New Orleans, St. Louis, Cincinnati, and many other southern and western cities.

If we are guilty, why not prove it? If we are not, why persecute us? Have we, as American citizens, no rights? The only crime that we can acknowledge ourselves guilty of is that of permitting such mean, abandoned characters as many of the Government appointees to remain among us, who were so degraded and lost to all self-respect as to disgrace themselves in the eyes of all respectable persons, to dishonour the Government that sent them, and to calumniate and abuse us.

We have not broken any law, nor violated the Constitution of the United States; and we have done as much in reclaiming lands, making roads, building cities, introducing manufactures, and adding to the wealth of the country, as any other people. We have settled and improved new counties in several parts of Missouri; we enhanced the value of property in and around Nauvoo, from five to one thousand fold; we made several settlements in Iowa. We built the first grist mill in Nebraska, and printed the first newspaper in California. We have turned a vast desert into a fruitful field, and offered facilities for emigration across the continent that they could not and did not have without us, affording them ample supplies in the desert. In Iowa we made a new road and built bridges for 350 miles; we surveyed and made roads for hundreds of miles in the west, some of which were through hitherto impassable kanyons. We have peopled a vast desert and opened an extensive trade; we found the first gold and opened the first mines in California. Our armies were foremost in subduing California and in defence of our Government. In our various improvements, you have followed us from city to city, and State to State, and fattened upon our labours; and we are determined that we will endure it no longer.

We have neither had trouble in our midst nor interfered with the rights of our neighbours abroad, and we are proud to state that we have had and continue to have more peace and tranquillity than has existed in any other State or Territory in the United States. Then, since we have peace at home and have not interfered with the rights of individuals, Territories, States, or the United States, why should you, who are placed as the guardians of the people's rights, seek to rob us of ours, seek to make us unhappy, and, by an armed force, under pretext of law, force upon us civil discord? You would send men among us who, to say the least, have no affinity with us, and who, if we judge by the past, would, instead of promoting peace and harmony, occupy themselves in scattering discord, disunion, and strife, and in villifying and calumniating us. And what can be our opinion of men who will accept office against the known and expressed wish of the people, and who will so degrade themselves as to be sustained by bayonets and dragoons?

Our choice, for Governor, is Brigham Young, and that choice is unanimous. Have nearly a hundred thousand American citizens no right of franchise? Must they be dragooned into servile obeisance to the will of their servants? How and when were we cut off from having a voice in the selection of those who are to rule us?

We used to vote in other places. Where, when, and by what authority are we disfranchised? Have we not cause for complaint? When you reject our Governor, you reject us. You treated with contempt the petition of our Legislature. When you did that, you treated us with contempt; for they were elected neither by stump speeches, cabals, nor log-rolling; they are the unanimous choice of the people who send them. Shall we tamely submit to such high-handed aggressions upon our rights, and become the mean, servile dogs of a tyrannical Administration? We declare, in the face of high Heaven, God being our helper, we will not.

We call upon you to reconsider your acts, to mete out to us even-handed justice, to withdraw your army, restore our mails, execute justice upon our oppressors, and give us our constitutional rights. We ask no more, but that, in the name of God, we will have, He being our helper. Act, then, the part of the representatives of a great and mighty nation; seek to promote peace, union, and happiness throughout the land; and do not, in your fury, light a torch that may raze to the foundation the fair fabric of our glorious Union.

We come not to you with smooth speech or honeyed words: we have not learned to cringe beneath the lash of tyranny, nor to basely lick the feet of public servants who undertake to oppress us. We approach you as your equals, and frankly, openly, and above board, ask for our rights. We will not tamely submit to be abused, as we have been hitherto. We approach you not as a clique, a cabal, or a miserable faction: our voice is the united voice of nearly one hundred thousand Americans, labouring under the most unprecedented cruelty, outrage, and wrongs; and our cry is, Give us our constitutional rights; let us enjoy our liberty in peace, and let even-handed justice be administered throughout the land; for we will no longer wear your cursed yoke of unconstitutional requirements.

ANDREW CUNNINGHAM,
H. S. BEATIE,
THOS. CALLISTER,
J. D. T. MCCALLISTER,
LEONARD W. HARDY,

Committee on behalf of the citizens of Great Salt Lake City, Great Salt Lake County, Utah Territory.

Great Salt Lake City, U. T.,
Jan. 16, 1858.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 344.)

[January, 1843.]

PROCLAMATION.

Executive Department, Illinois,
September 20, 1842.

Whereas a requisition has been made upon me, as the Executive of this State, by the Governor of the State of Missouri, for the apprehension and surrender of O. P. Rockwell, who is charged with the crime of shooting Lilburn W. Boggs, with intent to kill, in the county of Jackson and State of Missouri, on the night of the sixth day of May, A.D., 1842:

And whereas a demand has also been made by the Governor of Missouri upon me for the apprehension and surrender of Joseph Smith, commonly called the Mormon Prophet, who is charged with the crime of being accessary to the shooting of said Boggs at the time and place aforesaid, with intent to kill:

And whereas, in obedience to the Constitution and laws of the United States, and of this State, Executive warrants have been issued, and the said Rockwell and Smith arrested as fugitives from justice from the State of Missouri; and whereas the said Rockwell and Smith resisted the laws by refusing to go with the officers who had them in custody as fugitives from justice, and escaped from the custody of said officers:

Now, therefore, I, Thomas Carlin, Governor of the State of Illinois, in conformity to an Act entitled "An Act concerning fugitives from justice," approved January 6, 1827, do offer a reward of two hundred dollars to any person or persons for the apprehension and delivery of each or either of the above-named fugitives from justice, viz., O. P. Rockwell and Joseph Smith, to

the custody of James M. Pitman and Thomas C. King, or to the Sheriff of Adams county, at the city of Quincy.

SEAL. In testimony whereof, I have hereunto set my hand, and caused the Great Seal of State to be affixed, the day and date above mentioned.

By the Governor,

THOMAS CARLIN.

LYMAN TRUMBULL, Secretary of State.

The *Fulton Advocate, Quincy Herald, Galena Sentinel,* and *Rockford Pilot,* will copy the above two weeks.

In the United States' Circuit Court. District of Illinois, of the December Term, 1842, December 31st day.

In the matter of Joseph Smith, on petition for Habeas Corpus.

And now at this day comes the said Joseph Smith by Justin Butterfield, his attorney, and presents to the Court his petition, setting forth that he has been arrested and is detained in custody by William F. Elkin, Sheriff of Sangamon county, upon a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of Missouri, as a fugitive from justice; and that he is also arrested by Wilson Law, and by him also held and detained in custody (jointly with the said Sheriff of Sangamon county,) upon a proclamation issued by the Governor of the State of Illinois; that he is arrested and detained as aforesaid, under colour of a law of the United States; and that his arrest and detention is illegal and in violation of law, and without the authority of law in this, that the said petitioner is not a fugitive from justice, nor has he fled from the State of Missouri; and praying that a writ of Habeas Corpus may be issued by this Court, directed to the said William F. Elkin and Wilson Law, commanding them forthwith and without delay to bring the petitioner before this Court to abide such order and direction as this Court may make in the premises: upon reading and filing of which said petition, it is considered and ordered by the Court that a writ of Habeas Corpus be issued as prayed for in said petition, returnable forthwith.

And thereupon a writ of Habeas Corpus was issued in the words and figures following,—to wit:

The United States of America to William F. Elkin, Sheriff of Sangamon county, State of Illinois, and Wilson Law, greeting.

We command you that you do forthwith, without excuse or delay, bring or cause to be brought, before the Circuit Court of the United States for the district of Illinois, at the District Court-room, in the city of Springfield, the body of Joseph Smith, by whatever name or addition he is known or called, and who is unlawfully detained in your custody, as it is said, with the day and cause of his caption and detention, then and there to perform and abide such order and direction as the said Court shall make in that behalf. And hereof make due return under the penalty of what the law directs.

SEAL. Witness, Roger B. Taney, Chief Justice of the Supreme Court of the United States at Springfield, in the district of Illinois, this 31st day of December, A.D., 1842, and of our Independence the sixty-seventh year.

JAMES F. OWINGS, Clerk.

And afterwards, on the said 31st day of December aforesaid, the said writ of Habeas Corpus was returned, with returns endorsed thereon in the words and figures following:—

I, William F. Elkin, Sheriff of Sangamon county, do hereby return to the within writ, that the within-named Joseph Smith is in my custody, by virtue of a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of the State of Missouri, made on the affidavit of L. W. Boggs, and a copy of the said warrant, requisition, and affidavit is hereunto annexed, dated December 31, 1842.

WM. F. ELKIN,
Sheriff S. C., Illinois.

I, Wilson Law, do return to the within writ that the said Joseph Smith is in my custody by virtue of an arrest made by me of his body under and by virtue of a proclamation of the Governor of the State of Illinois; a copy whereof is hereunto annexed, dated December 31, 1842.

WILSON LAW.

The return to the within writ of Habeas Corpus appears by the foregoing returns and the schedule hereunto annexed, and the body of the said Joseph Smith is in Court.

WM. PRENTISS,
U. S. Marshal, district of Illinois.

December 31, 1842.

And afterwards, to wit, on the same day aforesaid, upon the return of the said writ of Habeas Corpus, the following orders were made in this cause:—

In the matter of Joseph Smith, on Habeas Corpus.

William F. Elkin and Wilson Law having made return to the writ of Habeas Corpus issued in this cause, and brought the body of the said Joseph Smith into Court, on motion of Justin Butterfield, his attorney, it

is ordered that the said Joseph Smith be admitted to bail; and thereupon came the said Joseph Smith in proper person, principal, and James Adams and Wilson Law, sureties, and severally acknowledge themselves to owe and be indebted to the United States of America, in the sum of two thousand dollars each, to be levied of their respective goods and chattels, lands and tenements; but to be void on condition that the said Joseph Smith shall be and appear before the Circuit Court of the United States for the district of Illinois, now sitting from day to day, and shall not depart without leave of the Court. And thereupon it is ordered that this cause be set for hearing on Monday next; and it is further ordered that the Governor of Illinois and the Attorney-General be informed by the Marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the Governor of Illinois, 31st December, 1842, is before this Court on Habeas Corpus, and that the case will be heard on Monday, January 2nd, 1843, and that a copy of this order be handed to each of those officers.

It is ordered that the Governor of Illinois and the Attorney-General be informed by the Marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the Governor of Illinois, 31st December, 1842, is before this Court on a writ of Habeas Corpus, and that the case will be heard on Monday, 2nd January, 1843, and that a copy of this order be handed to each of those officers.

United States of America, } I, James F.
District of Illinois, } Owings, Clerk of the Circuit Court of the United States for the district aforesaid, do certify that the foregoing is a true copy of an order passed by said Court, the 31st day of December, 1842.

In testimony whereof I have hereunto subscribed my name and affixed the seal of said Court at Springfield, this 31st day of December, A.D. 1842.

{SEAL.}

JAMES F. OWINGS, Clerk.

Delivered a copy of the within order to Thomas Ford, Governor, and Josiah Lamborn, Attorney-General of the State of Illinois, December 31st, 1842.

WM. PRENTISS, Marshal.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 5, 1858.

APPROPRIATION OF TITHING.—The Tithing system and endowments of the Church of England—indeed, all its glory, influence, machinery, and wealth are especially designed for and devoted to the benefit of the clergy. It is much the same with the Dissenters. While false priests and hireling teachers have preached the "blessings of poverty" to their deluded followers, they themselves have lived in luxury and ease, have amassed great wealth, and made their families the "pets" of fortune. The priests and ministers generally of apostate Christendom have many times received and consumed the whole produce and wealth of Europe. Though, on the whole, they have been the most useless class of society, they have been the best paid, and still continue to be the wealth-suckers of, at least, the religious world. Theirs is emphatically priestcraft, and Christianity is prostituted to personal interests.

But it must not be thus with the Priesthood of God. The wealth and resources of this Church are not designed for personal interest and the particular good of the officers. They should share the blessings and prosperity of the kingdom in common with the Saints generally. But that celestial kingdom over which our Father in heaven presides has no place for "pets" or hirelings. If any of the former are among the sheep, or any of the latter among the shepherds, they will some day find that there is no place for them, and at the great day of recompence they will be

found speechless, like the man without the wedding garment. For what would such have to be rewarded? They will have had *their pay*—the hireling's reward.

All faithful Saints love the cause of Christ dearer than self, and they have no personal interest only as growing out of the commonwealth of Israel. They have the disposition to seek first the kingdom of God and his righteousness. They will devote their means and energies, their soul, their all, for the establishment of righteousness on the earth, and in their poverty will cheerfully perform their duty to God and man. This, of course, should be more strikingly illustrated by the Priesthood than by the members. When the accumulations of means, then, are designed for such a glorious purpose as the upbuilding of the kingdom—when the Church funds and their operations should appear as the practical illustration of the faithfulness and love of the Saints for truth, it is very sinful to squander the means or devote it to personal ends. But the sinfulness extends farther than this view. It is also robbing God, and it partakes of that disposition which led Judas to sell his Lord for thirty pieces of silver. The resources of the Church are not designed to support priestcraft and to give the officers a life of ease and luxury out of the hard earnings of the poor. Every true servant of God will protest against such abuse, while our Church government has not one particle of toleration for this unholy prostitution of the Gospel. The administrations of the Priesthood are upon the principle of "without purse and scrip." All the resources of the kingdom have for their object the spread of the Gospel, the good of mankind, the salvation of Israel, the gathering of the Saints, and the success of Zion's cause. That which is not according to this is not according to the order of God. It is the spirit of the hireling, and is based on selfishness and patronized by the Devil.

In applying these remarks to the Church means generally, they find a particular bearing on the Tithing system, which is now the General Church Fund of the Mission. Now, though it is very important that that fund should increase in means, it is still more important that means thus accumulated should be judiciously appropriated, and that the operations of the system should not be obstructed by unwise or selfish conduct,—indeed, that its action might be as beneficial and extending as its design. Upon this point, we will extract the following instructions from a letter from President Young.—

"We do not object to the brethren's using Tithing money, when it is necessary, for the spread of the Gospel and other legitimate purposes; but a strict account should be kept and rendered of every disbursement. Elders abroad should be charged with what they receive; for they have no more right to the indiscriminate use of the Tithing funds than those who spend all their time for the Church at home; and you know that here every one is charged with what he gets. You will hold a check upon the indiscriminate use of the means thus collected by having the credit entered. You will get the back credit and disbursements so far as you can correctly."

It will be seen from the above that the President by no means expects the Tithing to be "used up," according to the apparent anxiety heretofore manifested by some persons in the appropriation of this fund. He has no objection to its being used for "legitimate purposes," such as for the "spread of the Gospel." But there is a *marked* objection to *mis*appropriation of Tithing, a call for "a strict account" of "every disbursement," and a duty enjoined upon the President of this Mission "to hold a check upon the indiscriminate use of means." Moreover, we are charged to "get the back credit and disbursemennts" as far as possible. This has a just significance to the hireling and to self-aggrandisement, and especially all future *mis*appropriation.

Another feature of these instructions will doubtless command the attention of the Elders in a striking manner. "He says, "Elders abroad should be charged with

what they receive." This is bringing their administrations to the celestial law—to the true public spirit of the Gospel—to that order which gives no countenance to the hireling. It will be understood that the Elders are contracting a debt against themselves. They are not working for wages; and that which they receive is not *pay*, but *credit*. Let the Saints mark the fact that they, in faithfully paying their Tithing, discharge their obligations, while the Elders, after all their labours, have been contracting a debt against themselves—that they have not only to labour for the good of the kingdom, "without money and without price," but will also have their food, clothing, and expenses "charged" to them. It will be wise for the Elders not to make that debt too heavy, seeing that they themselves have to meet it.

It might be asked if the Elders will have to actually pay that debt in pounds, shillings, and pence, when they are in Zion. That is no part of our business. Our instructions are that the "Elders abroad should be charged with what they receive." But, supposing the Prophet intends to cancel the debt by *services;* then, if the debt be much larger than the services, in what manner shall the balance be made? The order of God allows not the first farthing to the Priesthood as *pay*. Though it becomes necessary, when men of no fortunes are wholly engaged in the work of the ministry, that they should be supported accordingly, it appropriates nothing to Prophets, Apostles, High Priests, Seventies, Elders, Priests, Teachers, or Deacons. When aught is given, it is to the *labourer*. Now, granting that God's Prophet forgives the debt, in consideration of that labour which, after all, is no more than the *duty* of the Priesthood, would it be wise to tamper with and attempt to abuse that generosity? Let the Elders make it a matter for their consideration; for there might be another supposition appended—What if, because of such abuse, the demand were to be made for the just payment of the uttermost farthing? Remember the unjust steward! The rule has more than one application.

Before closing our remarks, we wish to call attention to another matter. In the form of quarterly report or balance sheet which we have furnished to Pastors and Presidents, we have given an appropriate heading for every legitimate item of expenditure justly chargeable to the Tithing Fund. We hope, therefore, in future, never to see an item of expenditure reported which is not provided for in those balance sheets, and that those items will be kept within the prescribed bounds. There is also another matter which we would draw attention to,—namely, that, as the Pastors and Presidents of Conferences are allowed a sufficient amount from the Tithing to meet all legitimate and necessary expenses, they should not solicit donations from the Saints for their private use, thereby forestalling our operations, and preventing the Saints from responding to any call which might be made by the Presidency for the general advancement of the work. Saints, Elders, and the Priesthood generally, let us all be *liberal*, but also *just!*

REPORT OF ELDER FRANCIS' MISSION.

Birmingham, May 4, 1858.

President A. Calkin.

Dear Brother,—According to your request, I sit down to pen you a brief account of my travels and labours in the Swiss and Italian Missions, and to acquaint you, as far as I am able, with the prospects and position of the work of God in those countries at present.

I was appointed to labour in the Swiss and Italian Mission, August 28th, 1854, by President F. D. Richards; and on September 28th, I left England, in company with Elder William Budge, for

Geneva. We landed at Dieppe, France, which we passed through, however, with little difficulty, and arrived in Geneva on the 30th September. Here we found Elders Stenhouse, Tyler, Mayer, Secrist, and others, from whom we received a hearty welcome, and felt really glad to find some one with whom we could speak to once more.

Sunday, October 1st, I was appointed President of the Italian Conference. I spent a few days in council with the brethren at Geneva, and on the 5th I bid them farewell and proceeded to Italy. I arrived among the Saints on the 9th, and was kindly received by them, and their looks told me what their language could not, that they were glad to see me, and I, for my part, felt to bless them. The next day I began to study the French language, and in five weeks after, I bore the following testimony in French: — "I know that this is the Church of God and that Joseph Smith was a true Prophet, and I hope to be faithful to the end." This rejoiced their hearts and mine too, and I felt to praise God that I could do so much.

I spent the most of my time among the Saints until September, 1855. The Saints were very ignorant and badly circumstanced, and required to be visited often to keep them alive in the faith. I found it very hard work to make myself understood among the people, and this was one great reason that I did not go among them so much as I otherwise should. I held meetings for the people as well as for the Saints every Sunday, and two or three times a week, when I could get a place to preach in, and people to hear me. We gathered in a few, here and there, and many more would have joined us if they had not been afraid of their ministers. We went among the Catholics several times, but could not succeed among them. If we left them a tract, they carried it to the priest, and he burned it, telling them that we ought to be burned too. If we preached to them, and told them God had spoken again from the heavens, and that they were to repent and be baptized, they informed us they could not believe it; for, said they, if anything of that kind had taken place, our priest would have heard of it and told us all about it. They had too much confidence in the Catholic priesthood, to believe in the words of the *Holy Priesthood.*

The Protestants would listen to us and believe our words, (that is, many of them,) but they believed their ministers as well. The last that spoke to them was always right. They have no minds to think for themselves; they are led as beasts are led; and it seemed impossible to show them that they were going down to the pit. I never saw a people who merited the title of hypocrites more than the Waldensians inhabiting the valleys of Piedmont; and I never saw a dirtier or a more depressed and degenerated race of beings. I laboured among them a long time before I got acquainted with their character.

In the month of September, 1855, I received a visit from President F. D. Richards and Elders W. H. Kimball, D. Tyler, John L. Smith, and John Chislett. I had spent so much of my time studying French and the character of the people among whom I was labouring, that, when these brethren arrived, I could not converse with them in my native tongue for several hours. I enjoyed myself much with these brethren, and we had a good time among the Saints. Much good instruction was given, and the Saints as well as myself were strengthened and built up. We all went upon "Mount Brigham," and on the "Rock of Prophecy" we prayed the Lord to remember His Church in Italy. We spoke our feelings and prophesied good things for the work of God in that country.

President Richards called upon us to express our feelings about preaching the Gospel "*without purse or scrip*" in these countries, and asked us if we thought it could not be done there as well as in other countries. He gave me a mission to Turin, and I was to go up on Gospel principles; and after the brethren left, I commenced studying the Italian language, to prepare myself to go to Turin.

The Swiss and Italian Missions have always been supported more or less from the Liverpool Office. When the brethren went there, they did not know the language, and had no tracts, and could not even tell the people who they were. Some of our brethren, having been found without money in some of the Swiss Cantons, were banished from Switzerland under the Vagrant Act. They will not let us preach there "*without purse and scrip.*" Even those of their own country that have been sent out to preach have been taken

up and put in prison as vagabonds, because they could not prove that they were independent gentlemen. Everybody must have a place of work or prove that he has a fortune to live independently.

Nov. 28th, I left Italy to accompany our emigrants to Liverpool. They were thirty in number, and I got them through to Liverpool with very little difficulty. I spent two months in England very agreeably, and two months at Geneva with Elder J. L. Smith; and on returning to Italy again I found plenty to do for two months, so that I did not go to Turin until the 2nd July, 1856. I went there upon Gospel principles, and remained there until the month of September, when I was obliged to apply to Elder Smith for aid to keep me from starving. I laboured there diligently to establish the work for five months, but could not succeed, and left Italy the 12th of February, 1857, having done all I possibly could to save the people there. Some of the Saints there are good and faithful, and will be saved; but the majority like the doctrine of emigration better than anything else, and will not remain in the Church long, if there be no emigration.

On leaving Italy, I was stopped by a man named Rostan, a boucher. He had a hatchet-handle in his hand, and he came near me with the intention to strike me with it; but, as he lifted his hand in the air to strike me, his hand seemed suspended there by some supernatural power, and he tried to strike, but could not. He was hell, and a legion of wicked spirits ived within him. Oh, how hellish he looked as he stood there with his hand suspended over my head! I was never calmer in my life; and in a mild tone I asked him what harm I had done him? He withdrew from me, and cursed, and swore he would kill me; and he began searching for his knife, and I wished him good day and walked quietly away.

I was walking along on the side of a mountain, one day, and beneath was a great precipice, when I met this same man. I did not know him then, although he knew me. I was right on the edge of the precipice, and the Spirit led me to the other side against the mountain. This man stopped and asked me why I did not continue to walk along as before on the edge of the precipice? I then saw why I did not, and thanked God for his goodness. This was a small thing, but it saved my life. Ofttimes the Lord warned me in dreams and visions, and showed me my enemies and how to escape from their power.

I arrived in Geneva February 15th. There I found Elder J. L. Smith, and I spent a happy time with him. I shall never forget brother Smith's goodness towards me. May God bless him for ever! He left soon after my arrival, to accompany some emigrants to Liverpool, and left me in charge of the office and the affairs of the mission. On his return, I was appointed President of the Geneva Conference, so that I was the President of the Saints in the French part of Switzerland, as well as of the Saints in Italy. I had to perform all my duties towards the Italian Saints by writing in a foreign language. They were often in difficulties, and gave me a great amount of labour.

I laboured with much satisfaction among the Geneva Saints. They are a good people, and desire to do right. Some of them pay their Tithing, and they have always done well towards those who laboured among them.

I spent the most of my time in the *Darsteller* office, writing for the Mission and compiling matter for the *Darsteller*, &c. I made a few visits among the French cantons of Switzerland; but the people seemed so worldly-minded, or so bound up to their own creeds, that but few of them have received the Gospel. I believe the Spirit of the Lord is withdrawing from the people in those countries, and I cannot see any prospects of doing much good until those nations shall have been revolutionized. A few weeks before leaving the Continent, I read President Young's sermon about those nations that had an opportunity to receive the Gospel in the days of Jesus Christ. *Then I saw why I had not succeeded.* I fulfilled my mission to the satisfaction of my Presidents. I have their blessings and confidence, and I feel to thank God for giving me a mission on the Continent. I have not laboured in vain, neither for myself nor for others. The seed is sown, and, perhaps, some day it will grow, and I shall be led to praise God even more than at present.

I cannot close this letter without giving you a few extracts from letters received from Elder Woodard, showing the feelings of the civil authorities in Switzerland towards the Saints:—

"A few days ago, Elder Frederick Roulet was conducted out of the valley of St. Imier, because he was a Mormon. Brother Roulet is a native of the adjoining canton. The police have been looking for Elder Eichenberg en Thun, Canton Bern; and Elder Bühler was summoned before the authorities to answer to some questions, such as, 'Do you practise a community of wives? 'Do you lodge Mormon Elders?' 'Can you tell me their address? &c.' They found brother Bühler too good a Mormon to answer their purpose, and they let him go.

"According to the interpretation put upon the law in Thurgau, every brother and sister who go to speak with a neighbour after dark is liable to imprisonment.

"I think the very Devil is in the Gallic tongue. Every person who spoke it in the German Conferences has, I believe, apostatized within the last two months."

Elder Woodard is travelling incessantly among the German Saints, and doing much good. Nearly a hundred have been baptized there since Elder Woodard's arrival. He is obliged to travel fast, and hide himself often in the day-time; and there are many places now where he dare not go again. The Germans seem more disposed to receive the Gospel than the French. I never did and never could feel much of the Holy Spirit among the French; and the little portion which they had is being withdrawn from them.

I left Geneva on the 17th ult. for England, having accomplished a mission of three-and-a-half years on the continent. I found the Saints in a poor position, coming through France. I do not think there is anything to be done there at present. I landed in England on the 20th ult., and feel glad to find myself once more among the English Saints. I was astonished to find that the Saints here had made such rapid progress. I found I was all behind, and thought I ought to be baptized into this Mission. I feel at home now, and am determined to do all the good I can to build up the kingdom of God; and I know I shall have pleasure in my labours among the Saints in this land.

I will now conclude this lengthy communication, and subscribe myself,

Yours faithfully,

SAMUEL FRANCIS.

THE WISEMAN FAMILY.

A DRAMA.

(*Concluded from page* 342.)

ACT IV. SCENE 1.

(*Mr. and Mrs. Wiseman and James and Mary Workman preparing for emigration.*)

[*Enters John Doubt.*]

J. D. Good morning, my friends! I hope you are all well.

W. W. Good morning, John! We have not seen your face for a long time. You see, we are all in a bustle. We are preparing for emigration.

J. D. [*Sitting down.*] So I perceive. I have been out of town for some time, and have not long returned home. I heard that you were going to America, and therefore determined to pay you a visit before your departure, for old acquaintance' sake.

Mrs. W. And we are very glad to see you, Mr. Doubt. But pray tell me, have you obeyed the Gospel?

J. D. I do not exactly understand you, Mrs. Wiseman. Will you explain?

W. W. She wants to know, John, if you have complied with the requirements of the Gospel. You know, you heard the first principles explained some time ago by Elder Campbell and others.

J. D. Well, I must confess that I have not done so yet. There has been so much said against the Latter-day Saints, and so many queer reports have appeared, at different times, in the newspapers and other periodicals, that I have really not known what to think about them. Sometimes I have felt that Mormonism was true, and at other times I have fancied that, after all, it was a mere system of fraud and imposture.

W. W. But, John, were you not convinced, when I last saw you, that the fundamental principles of our religion were true and Scriptural?

J. D. Yes—oh yes.

W. W. And were you not expressly told that if, in sincerity of heart and honesty of purpose, you obeyed those

Gospel principles, you should receive for yourself, by gift of the Spirit, a testimony and knowledge of the fact that Joseph Smith was the Prophet of God, and that "Mormonism" is the work of God?

J. D. Yes, William, it is true that Elder Campbell and others did tell me this; and I have often wished that I had done so, and acted on my convictions. I should probably have been more established in my mind than I am now. Oh, it is truly miserable to be in doubt and to be "halting between two opinions." But your departure will urge me to reconsider the matter and to be more diligent in future. I shall attend the meetings oftener than I have done of late, and will get Mr. Campbell to let me have a few books to read; for I need more instruction upon the doctrines of the Church.

J. Workman. Mr. Doubt, I can bear testimony before you that I know "Mormonism" to be of God; and this knowledge was gained, not from reading books or hearing the testimony of others merely, but by the witness of the Spirit within me, through obedience to the Gospel.

J. D. Well, James, what you say is no doubt true; but your leaving the home and land of your birth and going so many thousands of miles away, for the sake of your religion, will be a stronger testimony to me than what you have said. It is quite possible I may be a Latter-day Saint yet; and if so, I shall certainly follow you.

Mrs. W. I hope you may, Mr. Doubt!

J. D. [*Rising, and taking his hat.*] Well, I wish you all a safe and speedy journey over the sea and across the plains; and I hope you will do well and prosper in your new home! Good bye!

[*Shakes hands. Exit. J. D.*

SCENE 2.

(*Mr. and Mrs. Wiseman and their daughter Mary in conversation.*)

W. W. Well, our time of departure from this land is now drawing very near! We shall soon have to bid farewell to old England!

Mrs. W. Yes. But before we go, I think ———

Mary. Who is this coming? [*All look towards the door.*] Dear me, if it isn't our Fanny!!

[*Enters Fanny Merchant.*]

Mrs. W. Why, Fanny, my child! is it you? [*Rushes to her and embraces her, followed by Mary.*]

W. W. [*Rising.*] Well, Fanny, my daughter!—this *is* an unexpected visit, indeed! I am glad to see you once more. We are about to leave this country. Have you heard of it?

Fanny. [*Sorrowfully.*] Yes. My husband intimated it to me: otherwise I should not have known anything of it.

Mrs. W. We were considering this morning what plan we could adopt to see you; but, knowing that your husband would neither allow you to visit your friends, nor them to visit you, we could scarcely tell what plan to devise. I was just going to propose, as you opened the door, to send you a *letter*, and inform you in that way of our intended emigration and our desire to see you before leaving.

Fanny. Ah, good mother; but my husband has ordered all letters to be delivered at his warehouse; so that if you had written to me, he would have intercepted the letter, and the result would have been still worse for me.

Mary. Oh, what an unkind, tyrannical man!

Mrs. W. Does he know that you have come to see us now?

Fanny. No. Whenever I have expressed a wish to visit any of you, he has peremptorily refused me, and has accompanied his refusal with such austere threatenings, that I have been afraid to come this way, lest he might in some way hear of it and carry his menaces into effect. But to-night he is away from home, and I thought I would venture here; for I could not rest till I had seen you and obtained your forgiveness for my foolish and disobedient conduct. Will you forgive me, father?

W. W. Forgive you, my dear, did you say? Yes, I *do* forgive you. But seek *God's* forgiveness, my daughter; for you have grieved His Spirit. Your mother and I have felt deeply pained to see the results of the unwise course you pursued. In rejecting our counsel, you were doing the greatest harm to yourself, and must have often lamented your own folly. You know, we did all we could to persuade you to act differently.

Fanny. I *do* know it, father, and feel that I have offended a just God by heedlessly despising the counsels of his servants.

Oh that my young sisters in the Church did but know what troubles I have had to pass through, on account of my disobedience, it would surely be a warning to them! [*Mrs. W. and Mary weep.*] And now, worse than all, I must part for ever from my best and truest friends on earth! O God, how can I endure it! My father, and mother, and sister are going to enjoy the blessings of the faithful in Zion; and I, through my own folly and disregard of wise counsel, am doomed to remain behind in Babylon, to welter in misery and despair! Oh, my father—mother—sister, I love you dearly! But —*farewell!*

[*Falls fainting into her father's arms.*]

WILLIAM T. — HENRY W.

PASSING EVENTS.

GENERAL.—The government of Algeria is about to be given to Prince Napoleon, with full power to administer it without being under the control of a Minister in Paris: it is expected that he will sail for his seat of government early in July. It is said that the French naval squadron in the Pacific is about to be reinforced. To such a height has the demoralization and despotism of the army in France risen, that even the Emperor is afraid to control it. A correspondent of the *Figaro*, having given umbrage to some officers by a few harmless remarks in his article, was challenged to a duel, at the termination of which the challenger's second struck the man on his face, and challenged him to another duel: a few yards distant were 40 other officers lying in ambush, ready to successively insult and challenge him to fight. Instead of these blood-thirsty villains being brought to justice, the Paris papers have been ordered to hush the matter up, and the public feeling, so deeply outraged, dare not be expressed. The French people are the slaves of Napoleon, and he in turn is a slave to the army. It has attracted notice that the French Government suppressed the despatch containing the news of the defeat, or rather of the massacre of the Turks on the 13th ult. The villages of Orahovaz, Lustua, Unido di Corienich, Corsenich, and Kuedos have been burnt to the ground by a band of Montenegrians and natives of Bagnani and Grahovo; and other places were about to be attacked for the same purpose. The fortifications of Konigsberg are about to be considerably strengthened, and 18 additional forts to be erected at Spandau. In Naples, defensive works are being set up at various points of the coast, all regiments filled up to their full complement, and new regiments raised. At Perpignan, a tremendous hailstorm has occurred: an idea may be formed of the quantity of hail that fell, when it is stated that it required more than ten carts to carry away what was afterwards swept up in the small Place du College.

AMERICAN.—The revolution in Venezuela has terminated without bloodshed: Gen. Castro entered Caraccas on the 25th March, at the head of 10,000 men, and was proclaimed President of the Republic *pro tem.*: as soon as the new Constitution is framed, the President will be nominated. The *Independence Messenger* mentions the arrival there of three men direct from Camp Scott. They reported that the troops were in good health, but that provisions were scarce, with the exception of poor beef. General Johnston would not be able to move forward until a fresh supply of animals was received. The party met the express messenger from New Mexico at Green River, with the news that Captain Marcy would not be able to reach Camp Scott before June, in consequence of the great quantity of snow on the mountains. The party also met Colonel Hoffman with two companies of cavalry, and one hundred and fifty waggons with supplies, one hundred and twenty miles east of Laramie. On the 16th April, about one hundred waggons were ready to leave Laramie as soon as Colonel Hoffman arrived. These trains would reach General Johnston early in May. The first ox trains started this spring were met just beyond Big Blue, but, in consequence of the weather, were making slow progress. Some of the trains were waiting for better roads. Major-General Smith and staff were to leave St. Louis for Leavenworth, May 10th. The General has issued elaborate orders relative to the movement of the trains and troops of the Utah Expedition. The trains are to be divided into divisions of two hundred and twenty-six waggons each, and they will be organized into six columns, each constituting the escort of a division. These columns constitute the first brigade of Utah forces, under command of General Harvey, and each is to be supplied with four months' provisions, which are to be replenished when passing Forts Kearney and Laramie. The *Herald's* Fort Leavenworth correspondent says that the Peace Commissioners, McCulloch and Powell, left Leavenworth April 26th. Every kind

of rumour is afloat relative to the conditions to be proposed to the Saints, and the probabilities of a peaceable settlement of the Utah difficulties. Some have it that the Commissioners are to agree to anything proposed by the Mormon leader, providing a loophole be left for the honour of the Government to escape; while other reports vary from this more or less. The intentions and result of the Peace Commissions are little better than matters for speculation.

VARIETIES.

THE NEEDLEWOMEN'S HISTORY.—"They come like shadows, *sew*, depart."

QUILLS are the *pinions* of one goose, which are sometimes used to spread the *o-pinions* of another.

A LADY, passing along the street, noticed a boy scattering salt along the side walk to clear off the ice. "Well, I am sure," said the lady, "that is real *benevolence!*" "No it aint, ma'am," replied the boy; "it's *salt*."

A CONTENTED SOUL.—A person, once visiting an unworldly philosopher, whose mind was his kingdom, expressed surprise at the smallness of the apartment. "Why, you have not room enough here to swing a cat!" "My friend," was the serene, philosophic answer, "I don't *want* to swing a cat!"

JOSEPH THE PROPHET.

Whose eye first saw those angel bands
That hover'd o'er the western lands
Like stars when night's blue arch expands?
'Twas Joseph's.

Who gave the world Moroni's page,
And wonders from a former age,
And words of many an olden sage?
'Twas Joseph.

Who spake with God as man with man,
Until he learned the saving plan
By which we 'scape an endless ban?
'Twas Joseph.

Who built the Temple of the Lord,
Where gifts and blessings were restored,
And angels with the Saints ador'd?
'Twas Joseph.

Whose smile ten thousand smiles hath lit?
Whose word ten thousand hearts hath knit?
Whose fame still grows while kingdoms flit?
'Tis Joseph's.

Whose vision saw fair Babel's pride
Sink like a stone in ocean's tide.
As John from Patmos' Isle had cried?
'Twas Joseph's.

Who saw God's kingdom born below,
And felt the rage of its first foe,
And bared his bosom for the blow?
'Twas Joseph.

Whose lion heart was laid to rest,
Upon the cold earth's gory breast,
One more amid the martyr'd blest?
'Twas Joseph's.

Whose name shall shine in this last age,
The first upon our starry page,
Though men and devils 'gainst it rage?
'Tis Joseph's.

And who shall rise a scepter'd king,
While Zion's sweetest chime shall ring,
And Israel's choirs in rapture sing?
'Tis Joseph.

I would be one of that bright band,
To hail him on his native land,
When 'mid the Saints again he'll stand
As JOSEPH.

Emmervale, Switzerland, March 14, 1858.

JABEZ WOODARD.

ADDRESSES.—Charles Housley, 4, Leonard Street, Derby.
Samuel Pyne, care of William Firth, Scott's Buildings, Sandal Common, near Wakefield.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 24, Vol. XX. Saturday, June 12, 1858. Price One Penny.

TESTIMONY FOR THE TRUTH *VERSUS* POPULAR OPINION.

BY ELDER JOHN K. GRIST.

Many and various are the ideas that engross the mind and form the opinions of society generally concerning that which is calculated to excite the attention and call forth the feelings of love or hatred to certain popular subjects. Among these, we will take the important one before us—Whether conflicting opinions, prejudices, and opposing sentiments regarding the great work of God in the last days are to be viewed in comparison with the plain, bold, and powerful testimony of one who speaks the words of truth, God bearing him witness.

How are opinions formed, and upon what grounds do people come to their conclusions? Says one, My views are confirmed from what I have heard concerning this great popular delusion, called "Mormonism." They say what an awful, fearful, and dangerous thing it is to have anything to do with those people who style themselves "Latter-day Saints."

But reason will say, Where are your evidences and confirmatory proofs relative to the doctrines and principles imbibed by this people? Do you comprehend or rightly appreciate their position? All heresies are bound to be examined and tested. Then bring forth your cause, produce your strong reasons, and you are at liberty to decide upon just conclusions. Until this is done, who can say this principle or that doctrine is false, unreasonable, or unscriptural? If, for instance, we take a new principle, and it comes in contact with preconceived notions and what are called established theories, is that principle to be set aside and considered of no importance, because, forsooth, it is not popular, or comes in contact with former prejudices? No; we say at once, Let prejudice give way; let reason have her choice; let the mind and judgment be informed; and who will dare resist such truths that come with force upon the hearts of those who are honest enough to receive them. Is the cry of "Delusion!"—"False prophet!"—"Heresy!" to be regarded without consideration, reflection, or the right use of judgment? No; for wise men will have their opinions confirmed by proof before deciding in a just cause. But fools cling to old traditions and enjoy the bliss of ignorance, and thereby set aside those truths which, if well understood and rightly applied, would lead to their future exaltation and happiness.

True, there are some individuals who acknowledge, by that amount of intelligence they are in possession of, that the "Mormons" (so called) have accomplished what no other community ever did under the like circumstances; that they are a most enterprising and praiseworthy people; that their system and organization are excellent. But the name of it, as a religion, under such pretensions, claiming to

be of Divine authority, they cannot endure. But others will dare to come forward and deny the efficacy of that power which is invested in the servants of God. The Elders of the Church of Jesus Christ of Latter-day Saints, having received their authority and commission from heaven, can bid defiance to all the man-made systems and creeds of the day to hinder their progress or prevent the designs of God from being accomplished through them.

Should the testimony of a Latter-day Saint concerning the divine mission of Joseph Smith, when accompanied by the Spirit of God, be accounted as a thing of naught, or as the mere impulse of an excited enthusiasm? Verily no; for out of the mouth of these witnesses shall the truth be established; and their testimony will stand in judgment against the unbelieving of this generation.

"He that judgeth a thing before he heareth it is not wise." Who, then, will form their estimation, or put their constructions upon the merits of things divine, or condemn that which has been rendered unpopular by false, lying, slanderous reports? It is the truth that makes us bold, and knowledge that makes us free and indifferent to all the railing accusations that our enemies may attempt to assail us with. We can say with Paul, "None of these things move us."

When a Saint of God stands forth bearing his testimony to the truths of the everlasting Gospel, his knowledge is not of this world. It comes from Him who has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty. What is this testimony, this knowledge, and the power that the Saints lay claim to in the last days? The knowledge they receive is through obedience to the principles of the everlasting Gospel. Having rendered obedience to this Divine command, they come in possession of the gift of the Holy Ghost, the Spirit of truth, which reveals all truth, shows to them things past, present, and to come. It is that which clothes them with light and intelligence, and unfolds to them those great and glorious principles which are revealed from heaven for the salvation and exaltation of the human family, who become the sons and daughters of God and heirs of those promises. It is this power that is invested in the servants of God, who administer in holy things, and through faith can lay hold of the gifts and blessings that are in the Church and kingdom of God. By this they are enabled to testify before high heaven, and in the presence of holy angels and men, of the things they have received, and can realize that so great a work has never been commenced on this earth than the one which they are engaged in, and that a greater Prophet than Joseph Smith never graced the footstool of God; for to him and to the Prophet Brigham Young (who now holds authority upon the earth) are committed the keys and powers pertaining to eternal life in the kingdom of our God.

CREATION AND REDEMPTION.

"Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind for ever. You have taken Zion to your bosom from all your creations, from all eternity to all eternity, and naught but peace, justice, and truth is the habitation of your throne; and mercy shall go before your face and have no end."—PROPHECY OF ENOCH.

"And I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof."—BOOK OF ABRAHAM.

For many ages this little earth was looked upon as the most important in creation—the capital item of created things—the crowning work of God. All other works were considered as subordinate to this and as existing for its special convenience. The "great lights," with the twinkling stars in the firmament, were contemplated as the minions of the earth. They were supposed to be called into existence about six thousand years ago. At that period, God is supposed to have sent forth, for the first time, in behalf of a terrestrial world, his great *fiat*

—"Let there be light." The sun, moon, and stars were supposed to have been all created at that period in obedience to this command. Their purpose and duty were to light this little globe, and to send down their physical virtues to bless, enliven, warm, and comfort the earth and man—to exist for this special good and purpose. The design of the "greater light" to *rule* the day was erroneously interpreted to mean merely to *make* a day. It did, it is true, make a day. It sent down its glory to bless, comfort, and enlighten man, and to animate, fructify, and adorn all nature. But with all this, Ignorance did not realize how inconsistent was the belief that this giver of so much could be inferior to its earthly receiver, and, though so much superior in physical glory, without the higher and spiritual objects for its creation. Not being itself inhabited by spiritual, intellectual, and moral life, it was thought to be a kind of privilege to the glorious sun that it should be permitted to give light to man!

The "lesser light" and "the stars also" were supposed to be merely designed to light the earth when Night assumed her sway and her alternate reign commenced. They were looked upon merely as the illumination of space when the mantle of darkness was unfolded, and Night's sable curtains let down.

The innumerable star-clusters which modern science has declared to be bodies of immense magnitude and superiority in point of dimensions to this earth and all the celestial family of worlds which traverse the trackless path in the blue abyss, the contracted views of former ages and the poorness of an uninspired theology made little better than a meaningless mass of dazzling vapours. They were of small practical benefit in the universe, having no important object for their creation, no sentient beings to inhabit them, with Divine instincts and powers of soul—were not worlds full of subjects for God's mercy, justice, and benevolence, whom salvation could embrace, and, by giving happiness and exaltation to spiritual beings, contribute to the glory of the Creator.

It is true that poets and revellers in the beauties and enchantments of night poetically imagined the stars singing the glory of God. But as worlds superior to the earth, with races of beings resembling the order of mankind—as worlds and systems, thousands of whom are far advanced beyond this world in the path of being, redemption, and exaltation, they were not considered even by the sublimest uninspired minds. Perhaps a few had vague, mystical speculations on these matters, but little tending to solid conviction and tangible faith.

It is true, also, that men believed in the existence of a heaven where angelic creatures dwelt. But even these were inferior to man, and were, in a subordinate sense, ministering angels to the heirs of salvation. They partook not of the blessings of redemption, and were not purchased by a Divine sacrifice. They were higher than wicked and lost souls, it is true, but lower than the least among the children of grace. According to these narrow views and popular ignorance, they were in the kingdom of God something similar to what eunuchs are in the palace of an eastern potentate. Thus almighty power, Divine love, creative energy, and the resources of the universe were chiefly directed to and exhausted in man.

Indeed, the majority of these views remain the same to this day. The darkness is about as thick as ever. It is true, scientific men will inform us that the starry worlds are astronomically many times more important than this, and that space is covered with innumerable multitudes of celestial bodies. Theologically, however, things remain about the same. Tell those scientific men, and proclaim in the ears of the priests and their spiritually blind followers that millions of worlds are inhabited,—tell them that those beings and worlds are subjects of salvation,—tell them that they have their Gods and Redeemers,—tell them that millions of such have travelled up the path in which the earth and man are travelling, and have already entered into their glory,—tell them that the same great scheme of creation, increase, redemption, and exaltation will continue throughout all eternity, and they will, with a shudder, cry "Blasphemy!" and, like Hamlet at hearing the dreadful tale of the "poor ghost," exclaim "Horrible! horrible!! most horrible!!!"

But how poor, meaningless, and useless does creation appear with such narrow views of its magnitude and design! How much like foolishness does Divine wisdom seem—how designless the works of the Creator—how limited and poor the plan

of redemption, when we look from the low point and foggy atmosphere of sectarian, uninspired theology! Such would make God not to commence any real good and intelligent work until six thousand years ago he created man. Throughout eternity anterior to this period, this mean theology asks us to believe that God was not creating and redeeming inhabited worlds, and offers no expectations that he will ever do the like after he has saved and exalted mankind. But no Divinely-enlightened man can have so poor a faith.

It is in the glorious theology revealed to the Prophet Joseph, and in the teachings of a Divinely-inspired Priesthood, and in the visions of the Holy Ghost, that we obtain views of creation worthy of the Almighty, and of a plan of salvation worthy of a God-Redeemer. Here we learn that millions of worlds have been created and saved, and that millions of worlds will be created and saved again!

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(*Concluded from page* 358.)

PREAMBLE AND RESOLUTIONS.

Whereas, in the year 1833, the military of the county of Jackson, State of Missouri, under the command of the Lieutenant-Governor thereof, did expel our people from their homes, many of whom were murdered by them, their property destroyed, and their families driven and scattered; others were whipped, tarred, and feathered, and otherwise barbarously treated by and under the immediate direction of the military and civil authorities:

And whereas, in the year 1838, the Executive of Missouri did order out an overwhelming military force, march them into our settlements, and butcher many, without regard to either age, sex, or condition; robbed us of our property, imprisoned many of our brethren without process, ravished our wives and daughters, and drove us off under a brutal order of extermination from land we had purchased from the General Government:

And whereas, the Executive of the sovereign State of Illinois, in violation of all law, did march a military force into our neighbourhood, and, under the most solemn pledge of protection and legal justice, compel our leading men to deliver themselves into his hands, he himself acknowledging that they were not guilty of any crime, leaving them in the power of assassins, who did treacherously and inhumanly butcher them:

And whereas, the State of Illinois, in 1845, did require our people, under pain of extermination by an infuriated mob, to leave the State, pledging themselves to protect us in doing so, yet suffered our people to be murdered and our houses burned with impunity:

And whereas, we did petition the chief Executive of our nation and the Governor of the Union for an asylum from our persecutors, where we could enjoy our religion unmolested, which only met with insult and cold neglect:

And whereas, when we were fleeing into the wilderness, a call was made by the General Government on us for five hundred of our most efficient men, who were readily furnished, and who went in the service of our country, which was then engaged in a war with the Republic of Mexico:

And whereas, as soon as our most efficient men had left in the service of our country, the State of Illinois marched a formidable army to Nauvoo, where many of the infirm and aged fathers, mothers, brothers, and sisters of those very men engaged in the war with Mexico were killed and wounded, forcing the families that were left destitute to the desolate prairies, a prey to hunger, cold, and disease:

And whereas, on our journey here, we were compelled to make a temporary location for winter quarters on the west bank of the Missouri river, near Council Bluffs, to which the Government of the United States sent their officers and notified us to vacate our houses, notwithstanding many of those who occupied them were the families of those very men engaged in the service of the United

States in the war with Mexico, and who themselves were discharged two thousand miles from their families, in an enemy's country, without the means of returning home:

And whereas, we have wandered under the protection of the Almighty and the wise counsel of our worthy Governor, Brigham Young, fourteen hundred miles into the desert, making our own roads, and leaving our persecutors to the enjoyment of our hard-earned labours:

And whereas, not a solitary individual who has participated in any of the murders, robberies, rapes, and other enormities inflicted upon us within the United States, has ever been brought to justice:

And whereas, our repeated petitions for redress to those in authority have been answered by adding insult to injury:

And whereas, the people of this Territory have been peaceful and law-abiding, living in the strict observance of the laws of the United States applicable in our Territory:

And whereas, the Government of the United States, as is reported, has sent a formidable army into our Territory:

Resolved, that we regard the movements of the present administration in sending their armed legions into our midst as a renewal of the persecution, butcheries, and horrid scenes of destruction with which their eyes were gloated while we were in their midst:

Resolved, that we highly approve of the Constitutional, patriotic and humane course pursued by his Excellency Governor Brigham Young in taking efficient measures to intercept the progress of these unwelcome, unasked, and corrupting intruders:

Resolved, that we fully approve of the resolutions passed in the Legislative Assembly, endorsing and approving the acts of the Governor in relation to the invading army, and we heartily concur in the spirit and sentiments expressed in the Memorial adopted in the Legislative Assembly, January 6th, 1858:

Resolved, that no officer appointed by the Administration shall exercise any dominion over us while their armies are menacing our Territory:

Resolved, that we would be recreant to every principle of honour, patriotism, virtue, integrity, self-respect, and common decency, should we tamely submit, like the menial serfs of Russia, to be ruled by the bayonet:

Resolved, that we tender to his Excellency Governor Young our utmost exertions, our lives, and our fortunes, for the defence of our rights; that we regard no sacrifice too great, and are ready, if necessary, to sacrifice our homes; but we will not see them inherited by our enemies:

Resolved, that we request the Government of the United States to withdraw their armed menials and cease to prostitute the Executive power of a great nation to subserve the ends of cruelty, religious oppression, and injustice:

Resolved, that as, in all our persecutions and sufferings heretofore, we have been deceived by promises of protection and pretexts of enforcing the law, we will not suffer ourselves again to be deceived by such shallow pretences, and that, if the authorities of the United States wish to convince us of their lawful, humane, and just intentions to us as a people, they must pay us our damages, redress our wrongs, punish our murderers, plunderers, and ravishers, or we shall continue to believe that they have not reformed:

Resolved, that we appeal to the native justice of the people of the United States, our brothers, our kindred, whose fathers fought side by side with ours the battle of our country's independence, and whose blood mingled together, a sacrifice to purchase civil and religious liberty; we have been reared at the same firesides, educated at the same schools, colleges, and universities; and we are entitled to all the privileges of religious liberty purchased by the common suffering of our fathers; to you we appeal to stretch forth the hand and save these principles from the vile attempt of unprincipled demagogues to crush and submerge them in the blood of our fellow countrymen:

Resolved, that we deprecate and deeply deplore the causeless but overwhelming prejudice which denied even the presentation of our Constitution and application for admission into the Union as a State, and also the subsequent attempts of the Government to crush the people of this Territory by depriving them of every vestige of constitutional right and liberty:

Resolved, that our religion inculcates morality, a strict observance of social ties, a lasting interest in the welfare of all

good men, and respect to the rights of others in the same degree, as we would have our own respected:

Resolved, that, by the help of Almighty God, we will maintain our constitutional rights and liberties, our religion, our wives and children, and our hard-earned firesides and homes; and we invite the down-trodden and oppressed of all nations, kindreds, tongues, and people, of whatever faith they may be, to gather to these valleys, where they can worship God according to the dictates of their own consciences.

N. V. JONES,
E. SMITH,
R. L. CAMPBELL,
LEWIS ROBISON,
R. T. BURTON,
JOHN VAN COTT,
WM. EDDINGTON,
E. D. WOOLLEY,

Committee on behalf of the citizens of G. S. L. City, January 16, 1858.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 360.)

[January, 1843.]

In the matter of Joseph Smith on Habeas Corpus; copy of order, Marshal's fees for serving on two, $4,00; returning twelve, $4,12.

And afterwards, to wit, on the 2nd day of January, A.D. 1843, Justin Butterfield, attorney for said petitioner, filed the written denial of the said petitioner of the matters and things set forth in the return to the said writ of Habeas Corpus, which denial is in the words and figures following,—viz.:

Circuit Court of the United States,
District of Illinois,

In the matter of Joseph Smith upon Habeas Corpus.

Joseph Smith, being brought up on Habeas Corpus before this Court, comes and denies the matter set forth in the return to the same in this, that he is not a fugitive from the justice of the State of Missouri; but alleges, and is ready to prove, that he was not in the State of Missouri at the time of the commission of the alleged crime set forth in the affidavit of L. W. Boggs, nor had he been in said State for more than three years previous to that time, nor has he been in that State since that time; but, on the contrary, at the time the said alleged assault was made upon the said Boggs, as set forth in said affidavit, the said Smith was at Nauvoo, in the county of Hancock, in the State of Illinois, and that he has not fled from the justice of the State of Missouri and taken refuge in the State of Illinois, as is most untruly stated in the warrant upon which he is arrested, and that the matter set forth in the requisition of the Governor of Missouri, and in the said warrant, are not supported by oath.

JOSEPH SMITH.

State of Illinois, ss.

Joseph Smith being duly sworn, saith that the matter and things set forth in the foregoing statement are true.

JOSEPH SMITH.

Sworn and subscribed to before me, this 2nd day of January, 1843.

JAMES F. OWINGS, Clerk.

And afterwards, to wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on Habeas Corpus.

At this day comes the said Joseph Smith, and, by Justin Butterfield, his attorney, files his written denial, verified by affidavit, of the matters and things set forth in the return to the writ of Habeas Corpus, issued in this cause; and at the same time also comes Josiah Lamborn, Attorney-General of the State of Illinois, and on his motion it is ordered that this cause be continued for hearing until Wednesday morning next.

And afterwards, to wit, on the 4th day of January, 1843, Josiah Lamborn, Attorney-General of the State of Illinois, filed his objections to the jurisdiction of this Court in this cause, and moved to dismiss the proceedings herein, which said motion and objections are in the words and figures following, viz.—

United States of America,
In the Circuit Court of State of Illinois.

In the matter of Joseph Smith.

J. Lamborn, Attorney-General of Illinois, moves the Court to dismiss the proceedings herein, for the reason that this Court has no jurisdiction.

1st. The arrest and detention of said Smith was not under or by colour of authority of the United States, or any of the

officers of the United States, but under and by colour of authority of the State of Illinois, and by the officers of Illinois.

2nd. When a fugitive from justice is arrested by authority of the Government of any State, upon the requisition of any other Governor of another State; the Courts of Justice, neither State nor Federal, have any authority or jurisdiction to inquire into any facts behind the writ.

J. LAMBORN,
Attorney-General of Illinois.

And afterwards, to wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith, on Habeas Corpus.

And now, again, at this day comes the said Joseph Smith, by Justin Butterfield, his attorney; and at the same time also comes Josiah Lamborn, Attorney-General of the State of Illinois, and enters his motion to dismiss the proceedings herein, for want of jurisdiction; and the Court having heard the allegations and proofs herein, and the arguments of counsel upon the same, and also upon the aforesaid motion, and not being sufficiently advised, took time, &c.

And afterwards, to wit, on the same day and year aforesaid, Justin Butterfield, attorney for said petitioner, filed the affidavits, of which the following are copies:—

Circuit Conrt of the United States,
District of Illinois,

In the matter of Joseph Smith, upon Habeas Corpus.

District of Illinois, ss.

Stephen A. Douglas, James H. Ralston, Almeron Wheat, J. B. Backenstos, being duly sworn, each for himself, says that they were at Nauvoo, in the county of Hancock, in this State, on the seventh day of May last; that they saw Joseph Smith on that day reviewing the Nauvoo Legion at that place, in the presence of several thousand persons.

J. B. BACKENSTOS,
STEPHEN A. DOUGLAS.

Sworn to and subscribed in open Court, this 4th day of January, 1843.

JAMES F. OWINGS, Clerk.

Circuit Court of the United States,
District of Illinois.

In the matter of Joseph Smith upon Habeas Corpus.

District of Illinois:—Wilson Law, Henry G. Sherwood, Theodore Turley, Shadrach Roundy, Willard Richards, William Clayton, and Hyrum Smith, being duly sworn, say that they know that Joseph Smith was in Nauvoo, in the county of Hancock, in the State of Illinois, during the whole of the sixth and seventh days of May last; that on the sixth day of May aforesaid, the said Smith attended an officer-drill at Nauvoo, from ten o'clock in the forenoon to about four o'clock in the afternoon, at which drill the said Joseph Smith was present. And these deponents, Hyrum Smith, Willard Richards, Henry G. Sherwood, John Taylor, and William Clayton, were with the said Smith, at Nauvoo aforesaid, during the evening of the sixth day of May last, and sat with the said Joseph Smith in Nauvoo Lodge from six until nine o'clock of said evening. And these deponents, Hyrum Smith, Willard Richards, and William Marks, were with the said Smith at his dwelling-house, in Nauvoo, on and during the evening of the fifth day of May last, and conversed with him; and all of the deponents aforesaid do say that, on the seventh day of May aforesaid, the said Smith reviewed the Nauvoo Legion, and was present with the said Legion all that day, in the presence of many thousand people; and it would have been impossible for the said Joseph Smith to have been at any place in the State of Missouri at any time, on or between the sixth and seventh days of May aforesaid. And these deponents, Willard Richards, William Clayton, Hyrum Smith, and Lorin Walker, say that they have seen and conversed with the said Smith at Nauvoo, aforesaid, daily, from the tenth of February last until the first of July last, and know that he has not been absent from said city of Nauvoo, at any time during that time, long enough to have been in the State of Missouri; that Jackson county, in the State of Missouri, is about three hundred miles from Nauvoo.

WILSON LAW,
HENRY G. SHERWOOD,
THEODORE TURLEY,
SHADRACH ROUNDY,
WILLARD RICHARDS,
WILLIAM CLAYTON,
JOHN TAYLOR,
WILLIAM MARKS,
LORIN WALKER.

Sworn to and subscribed in open Court, this 4th January, 1843.

OWINGS, Clerk.

And afterwards, to wit, on the 5th day of January, 1843, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on Habeas Corpus.

And now, at this day, comes again the said Joseph Smith, by Justin Butterfield, his attorney, and at the same time also comes Josiah Lamborn, Attorney-General

of the State of Illinois; and the Court being now sufficiently advised of and concerning the motion heretofore entered to dismiss the proceedings in this cause, it is considered that said motion be denied; and the Court, having fully considered the petition of the said Joseph Smith, and the matters and things set forth in the return made to the writ of Habeas Corpus issued herein, and being now sufficiently advised of and concerning the same, it is considered and adjudged that the matters and things set forth in the return to the said writ of Habeas Corpus are wholly insufficient in law to authorize the arrest and detention of the said Joseph Smith; and it is further considered, ordered, and adjudged by the Court, that the said Joseph Smith be fully released and discharged from the custody of William F. Elkin, Sheriff of Sangamon County, under the warrant of the Governor of the State of Illinois, mentioned in the said return, and also from the custody of William Law, on the proclamation of the said Governor, mentioned in the said return, and that he go hence without delay.

United States of America, } ss. I, James F.
District of Illinois. } Owings, Clerk of the United States Circuit Court for the district of Illinois, do certify that the foregoing is a true and correct copy of the record and proceedings before said Court, in the matter of Joseph Smith, on petition, to be discharged on Habeas Corpus, as the same remain on the record and files of said Court.

{ SEAL. } In testimony whereof, I have hereunto subscribed my name, and affixed the seal of said Court, at Springfield, this sixth day of January, A. D., 1843, and of our Independence the 67th year.

JAMES F. OWINGS, Clerk.

I do hereby certify that I have inspected the foregoing record, and that there is now no further cause for arresting or detaining Joseph Smith, therein named, by virtue of any proclamation or executive warrant heretofore issued by the Governor of this State; and that since the judgment of the Circuit Court of the United States for the district of Illinois, all such proclamations and warrants are inoperative and void.

Witness my hand and seal, at Springfield, this 6th day of January, 1843.

THOMAS FORD,
Governor of Illinois. { SEAL. }

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 12, 1858.

BUSINESS QUALIFICATIONS.—PRACTICAL TALENTS.—We set a high value on religious fervour. It is the vitality of religious life, without which religion is but a cold, inanimate form. It is, as it were, the characteristic signature of religious natures, with which they stamp their acts. Persons thus endowed in a large degree will manifest strong spiritual sensibility in themselves and great spiritual force to move others. There is something God-like in the power to touch the heart and draw out the spirituality of man. The Prophets and all the eminent religious leaders of the world have been thus highly endowed.

But religious fervour has characterized religious movements generally, and has been as strikingly manifested in the superstition, fanaticism, and intolerance of the misguided as in the holy devotion and endurance of the Saints. We are, therefore, directly led to the necessity of two other conditions to the existence of the kingdom of God,—namely, a correct system and efficient administration. It is true that religious fervour is the basis of Divine government. It will also be continued to the highest state of God's administration. But that administration itself essentially consists in enlightened and efficient government. Where there is great religious

fervour, there are, of course, great spiritual capacities and high aspirations. But fervour alone is not sufficient for the kingdom of God. Moreover, the Gospel might be preached, and thousands of Saints be upon the earth, who may consistently be termed the *Church* of Christ; but, for the existence of the *kingdom*, efficient government is necessary to be added to religious fervour and the Gospel system. We wish the Priesthood to fully appreciate this fact, so that while the *Church* is developing itself into a *kingdom*, they may become qualified for efficient administration.

The great Latter-day work is not a mere religious *agitation;* nor does it tell the whole to say that it is a prophetic warning to the nations. Besides the conversion of the honest and spiritual manifestations, it comprehends the institution of a correct system, the development of a kingdom, and the establishment of efficient government,—in fine, the uniting of every element necessary to national administration. In much of this, the Latter-day dispensation differs from that at the first coming of Christ, as well as what are termed the prophetic ages. The mission of the Prophets and former-day Apostles was one of warning, Gospel conversion, and spiritual manifestations, and not the establishment of national government. Practical talent and administrative efficiency, therefore, were not then so largely called for as now. The present, however, is a day when practical talent and business qualifications are eminently needed. First, because the work to be done makes the demand; and secondly, because this is pre-eminently a business age.

In preaching the gospel and warning the world, religious fervour and the first principles and ordinances are nearly the only requisites. But, as soon as Church organization begins, and the development of the kingdom commences, government is indispensable. Every Saint of any experience must have marked this, and also the difference in the administration of that class in Church government who are chiefly endowed with religious fervour and qualified to administer in the first ordinances of the Gospel, and in that of those who with these requisites combine practical and business talents.

Without intending to disparage the worth of the former class above-named, we have known eminent and good men who have been almost altogether incapable of superintending and governing in the kingdom. Aye, and some of these have possessed considerable talent; but their talents have been of a *special* nature. They have been destitute of general business capacities, and, though capable of effecting much in their own sphere, have not been able to extend that sphere into broad administration—who have not been able to accomplish all the work required themselves, nor endowed with the power of oversight to appoint others to do it. This class, if only left with the conducting of a Branch, unless they have practical and business men under them to supply their deficiency, will get its affairs into a deplorable condition. Not only are they powerless to effect much real good in Church government, but they will make their fields of labour *poor* and embarrass them with debt.

Now, no man is qualified to occupy the position of a Pastor, President of a Conference, nor, indeed, any presiding office, unless he has good business capacities and practical talents. If he has such, coupled with the spirit of the Gospel, his field of labour will be found in good working condition and *productive.* You have only to examine the records and books of his Pastorate, Conference, or Branch, and see the general results, and you know all. These are the true *criteria* of his capabilities. If these show to advantage, we conclude accordingly, and say, "There has been a good and efficient system at work in that man's field of labour. He manifests business capacities and practical talent. Now, as this is a practical work and requires

the qualities manifested by that man, he is, therefore, the one suitable for his position." But if those tests are not answered to—if his field of labour is in bad working condition, his records and accounts slovenly and like a writing in an unknown language, and if his stewardship be *un*productive, we say, "There has not been an efficient administration. He has not manifested business capacities and practical talents; and, as government is a practical matter, that man is consequently *not* fit for his position." We wish the Elders to understand that this is how we judge, and that, except in *very* extraordinary cases, we have no other rule.

First-class business men belong to a high order in the kingdom, and business qualifications and practical talents will be immensely called for in the great Latter-day Work. This is easily understood. It is a nation that has to be organized, set in motion, and regulated; cities, temples, and other splendid public buildings have to be erected; highways, bridges, fortifications, railroads, manufactories, machinery, and all the signs of a civilized, energetic, and creative people have to appear; tens of thousands of Israel have to emigrate from the nations to the Promised Land, the stakes of Zion to be planted throughout the western hemisphere, and the deserts of Joseph's inheritance made to blossom as the rose. All this, directed by the Priesthood for the glory of God and the establishment of his kingdom, will be accomplished by their business qualifications and practical talents.

It will be found, especially as the kingdom advances, that nearly all our leading and prominent men will manifest these characteristics. Indeed, they are, in reality, nothing less than govermental genius and administrative ability under other names. A first-class business man will make a great statesman. Indeed, he will be a great social statesman, if no more; and such are far more eminent in government than the generality of political rulers. Men of this class will be composed of the speculative and practical elements, and be endowed with superintending capacity. Such are always men of great resources, with the power to create and the tact to find a profitable use for the means which others produce. Their distinguishing characteristics are administrative ability, economy, productiveness, and increase. Such are the men that this kingdom will call forth as its leading and prominent characters.

Napoleon the First taunted England with being a nation of shopkeepers. But he did not tell the whole truth—namely, that in her business men she was also a nation of *rulers*. Though not likely to be capable of becoming so famous in generalship and military conquest, there are in England thousands of business men who would be greater in national internal government than "Napoleon the Great;" and doubtless there are half-a-million more capable of governing a nation and showing efficient administration than the majority of English peers. From these remarks, it will appear that we highly estimate business qualities.

We wish for the Priesthood to understand that the work of God is fast assuming a higher form and more advanced character every day. This is the case not only in Zion, but also in this Mission. It is now principally *internal* government and development. We now look for administrative ability, economy, *productiveness*, and internal *growth*. Governing capacities and practical talents are now in requisition. Henceforth the call is chiefly for superintendents and efficient administrators. For Presidents, none others are eligible. The day demands such men, and the condition of the work such fruits; and as the kingdom advances, the value of business or administrative talents will be enhanced proportionately.

THE lady who was nearly killed by the accidental discharge of her duty is slowly recovering.

FOREIGN CORRESPONDENCE.

AMERICA.

New York, May 11, 1858.

President Asa Calkin.

Dear Brother,—I purposed writing you by last mail; but when the time arrived that I had set apart for communion with you, I was utterly unable: my spirit was fatigued, and writing was impossible. I was pleased to hear from you; and if I can at any time serve you, or aid the great cause of which you are at present the prominent representative, it will afford me great pleasure. I think it best to offer no reasons for my past silence: *we* have to do with the future.

In opening correspondence with you, it may be well to state that my time is fully occupied with one thing or another, as I am one of those restless persons that never find time to be idle. You will, therefore, please accept in the outset a general excuse for my scribbling. To write you at all, I must dash it off; and this I expect will suit you quite as well as elaborate composition.

I sent you a copy of the *Tribune*, with the notice of the arrival of the *John Bright*, and, I think, a *Herald* likewise, with an account of their arrival from "our reporter." I presume you have heard from others directly and more particularly. President Appleby was from home. I therefore sent them on without delay to Iowa City, where Elder Haight received them, as previously agreed upon. I presume they will settle down somewhere in that State. Elder Iverson writes me, this week, that fourteen or sixteen go with H. C. H. across the Plains. This company gave very little trouble in *pushing through;* but the leaving baggage by the way and some here by mistake has not yet taken them entirely off my hands. A few days more, and I hope to be finished with them.

I had a letter from Elder J. W. Young at Florence. His letter is dated April 29th. All the brethren from Europe would start in a day or two from that date, save himself and brother Haight, and possibly one or two who were always behind might turn up. He then anticipates that H. C. H. and himself would leave about the 15th of the present month and overtake them. Thus all the brethren who intended going through will have started, and, I fully believe, will reach their destination in safety.

Elder Seymour B. Young wrote me from Genoa, Nebraska, April 11th, two days after the departure of Elder Richards with the Express. His company was composed of himself, Elders Snyder, J. Y. Green, L. H. Hatch, J. Clinton, J. Wakely, and John Turner, with eighteen horses and mules, and a light waggon carrying grain for the animals. They had some little difficulty in crossing the Loup Fork; but, once over, had a fair start. They seem to have started at a right time. It snowed three inches deep two days after they started; so it is very probable that scouting parties were not yet on the roads.

I have received the 19th No. of the *Star* to-day, by the *Persia*. I am not instructed to say anything on the emigration, but I shall be pleased to learn your calculations. On that subject, I presume, we may have some relation.

It would be well for the Saints to take heed to the instructions given through the *Star*. They know not their value; but they find out sometimes, when it is too late, that they err, when they come here on their own arrangement.

The same day that the Danes arrived at Castle Garden, a family of Saints arrived by the *Plutarch*. They came from Manchester. They arrived on Saturday, and only found me out by enquiring after a "Mormon," on the Wednesday following. They had no certificate, little money, and knew not what to do or where to go. They had no certificate of membership, and they were going to St. Joseph's, Mo., to their father, who had apostatized in Utah, and returned there. They were in the faith themselves, but had not asked for their certificate, as they owed ten shillings Tithing. I pitied them, got them some warm coffee, and gave them the best instructions and counsels I could. They remain the other side of the water, (in Williamsburgh,) till they hear from Missouri, and in the meantime seek employment. They felt

their awkwardness without a certificate. I gave them a line to the President of the Branch to aid them by his counsels; but there was no disguising the fact—I could not assure him they were members of the Church, and could not require of him, in their behalf, what members of the Church would be entitled to. The English passengers who came with the Danes have all arrived at their destinations. From all of them I have had the warmest acknowledgments for the attentions it was their right to expect in passing through here.

I sent you last mail some numbers of the *Times*, containing Loba's statement. It has been quite a card; but the journals generally think that the correspondent was awfully sold. Some are at a loss to know whether he is not more an emissary than an apostate. I was to reply to it and expose him; but the controversy over it has become so amusing, and withal agreeable, that we have determined not to spoil the fun. As the English papers may grab at it, I will send you some items another time.

The California Utah Mail will soon be stopped till the adjustment of difficulties. The Utah Mail is expected to-morrow or next day with something important.

I think I have given you nearly all I can remember. Desiring kindest regards to the brethren in the Office,

I am yours affectionately,

T. B. H. STENHOUSE.

HOME CORRESPONDENCE.

Grantham, Linconshire,
May 19, 1858.

President Calkin.

Dear Brother,—I arrived in Nottingham on Friday, and preached to a large company of Saints in the evening. Besides Elder Cook, a number of the Elders were there, and all seemed to enjoy an excellent spirit. On Saturday, in company with brother Jones, I went to Resgate, where (on Sunday) we held a Conference, and had good meetings. An excellent feeling prevailed, and I am sure the Saints felt blessed. The necessary business matters were well laid before the Conference by Pastor Jones and President Taylor, and were well received by the people. Elder Jones feels all alive, and is moving things in the right way. We returned to this place, and attended a meeting last night, and enjoyed ourselves well.

I shall be in Nottingham to-night, and in Derby to-morrow night, having appointments at each place. I shall be in Macclesfield on Saturday. Staffordshire Conference will be held there on Sunday.

In all my travels, I find the Spirit of God much with the Priesthood and Saints, they being prepared to carry out any instructions that may be given them; and the Lord is blessing them in their labours.

Elder Jones joins me in love to yourself and brother Ross; and, with prayers for your continual prosperity in all things,

I am yours truly,

WILLIAM BUDGE.

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 343.)

OBJECTION.

"The highest authorities in the Mormon community contradict and condemn each other on the subject of polygamy; and this is easily accounted for, from the fact that they both believed and practised it, whilst at the same time they were publicly denying it."—"*Mormonism Dissected,*" *by J. M.*

ANSWER.

The objector here makes an erroneous statement to begin with; and then, to account for the assumed fact, makes another assertion as erroneous as the first.

He starts with the assumption that "the highest authorities in the Mormon community contradict and condemn each

other on the subject of polygamy." To substantiate this, he makes six extracts from the works of the Church.

The first is from the Revelation on Celestial Marriage, given to the Prophet Joseph Smith. (Too lengthy to be here quoted.)

The second is from the *Times and Seasons*, as follows:—

"CITY OF NAUVOO, THURSDAY, FEB. 1, 1844.—NOTICE: As we have lately been credibly informed that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching polygamy, and other *false* and *corrupt* doctrines, in the county of Lapeer, State of Michigan: This is to notify him and the Church in general, that he is cut off from the Church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH, } Presidents of said
HYRUM SMITH, } Church."

The third is from the *Millennial Star*, as follows:—

"But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that *no such principle ever existed among the Latter-day Saints, and never will.* This is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject,—indeed, far more so than the Bible."

The fourth is from the Book of Mormon, as follows:—

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity: they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

The fifth is from the Report of Elder Taylor's Discussion in France, as follows:—

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore, I shall content myself by reading our views of chastity and marriage from a work published by us, containing some articles of our faith ("Doctrine and Covenants," p. 330). . . . . Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptised, contrary to the will of her husband; neither is it lawful to influence her to leave her husband."

The sixth and last is from the *Millennial Star* Supplement, Vol. xv., reporting the following words from Brigham Young:—

"The world has known, long ago, even in brother Joseph's days, that he had more wives than one. One of the senators in Congress knew it very well. Did he oppose it? No; but he has been our friend all the day long, especially upon that subject."

Let us now examine whether the above "authorities" do really "contradict and condemn each other on the subject of polygamy," or not; and whether they "both believed and practised it, whilst at the same time they were publicly denying it," as affirmed by our objector, or the contrary.

In the Revelation on Marriage, which was given on the 12th of July, 1843, the Lord instructed the Prophet Joseph in matters pertaining to the Patriarchal marriage law, which was polygamic, and promised to reveal more unto him at a future time. After this, the Prophet addressed the people "slightly" on the subject of Celestial Marriage, but said that, "on account of the unbelief of the

people," he could not "reveal the fulness of these things at present." The time for that was not yet come. The Lord and his people were in a similar relative position in former days. There were some things which he did not deem it wisdom to reveal to them at the time, which he therefore deferred till a future period. Said he, "*I have many things to say unto you,* BUT YE CANNOT BEAR THEM NOW."

The notice of Elder Brown's excommunication from the Church was given in the *Times and Seasons* of 1st Feb., 1844, (not 1854, as misquoted by our objector,) which was about seven months after Joseph had received the Revelation on Celestial Marriage. The objector's assumption is that Joseph here contradicts the revelation and condemns polygamy, by his cutting off a man from the Church for preaching it, and by his designating it a "false and corrupt" doctrine. But the contradiction and condemnation are in the objector's own mind, and not in the words he quotes. Did Joseph cut the man off for preaching polygamy in Michigan because the *doctrine* of polygamy was *false?* No: but because he was doing what he was not authorized to do. He had no business to preach it, even if he had preached it correctly. The doctrine itself was true enough, as Joseph well knew by revelation; but "there is a time and place for all things." At that time, the Prophet had not fully taught the true order of marriage to the Saints; and for a man to do what Elder Brown was doing, among the Gentiles, and without authority, was altogether out of order, and was a procedure calculated to bring persecution upon the Church. The objector assumes that polygamy is here ranked with "false and corrupt doctrines;" but such is not the case. It is, of course, quite easy for an opponent, if so disposed, to give another turn to the words, and attach a meaning to them never intended by their author; but it is quite as easy, and far more just, to understand and interpret them consistently with the well-known facts of the case. Elder Brown had been unwarrantably "preaching polygamy," which doctrine in itself was true, however injudiciously or incorrectly he may have taught it. But, in addition to this disorderly procedure, he had been preaching other "doctrines," which were really "false and corrupt," such, we presume, as the odious "spiritual wife" doctrine of the apostate Bennett and Co., whom the authorities also cut off for iniquity and error. The circumstances of the case entirely forbid such an interpretation as that which the objector places upon the words of the "Notice;" for, to say the least of it, it is very unlikely that the Prophet, who had previously received a revelation from God instructing him upon the subject of polygamy, would so far "contradict" himself as to "condemn" that doctrine as "false and corrupt," or even to rank it among others that were so. The more he "believed and practised it," the less likely would he be to venture upon "publicly denying it."

(*Answer to be Continued.*)

THE LOBA HOAX.

"We published, some days ago," says the St. Louis *Republican* of the 6th inst., "a letter written by the Kansas correspondent of the New York *Times*, giving an account of an interview with Mr. Loba, an ex-Elder in the Mormon church, and of the information elicited from him in regard to the disposition and ability of the Mormons to resist the military force now being sent among them to put down rebellion and enforce the due observance of the laws in Utah Territory. At the time, we had our misgivings about many of the statements of the ex-Mormon; and when, afterwards, we discovered that the revelations were made nearly a twelvemonth after Mr. Loba escaped from among the Saints, we were disposed to place much less reliance upon the story. His account of the terrible fate of the deluded company of Mormons, twenty-five hundred in number, who were induced to try a winter journey across the Plains, with hand-carts, and of whom it is said only two or three hundred ever reached Salt Lake Valley, wants confirmation desperately. We must declare our belief that, if anything of that

kind had happened—if the bones of over two thousand men, women, and children had bleached in the roads, as stated, there must have been other persons familiar with the fact; and yet it is the first time we ever heard of so terrible a result following this handcart expedition, or any other expedition over the Plains. It could not have escaped the observation of the many thousands of persons who travelled over that route before, and even since the horrible discovery was made by Mr. Loba. Other statements quite as remarkable, and implying the greatest ignorance on the part of the Mormons of ordinary mechanical arts, are given; whereas every one knows that the best mechanics may be found among them, and that, in so numerous a community, they must be up to anything. Without going further into the matter, we must express the opinion that the gentleman from New York has been sold by the ex-Mormon from Lausanne. Either Mr. Loba must have been greatly mistaken in what he saw there, or Captain Van Vliet, who spent a week or ten days in Great Salt Lake City several months after Mr. Loba left, must have formed very erroneous conclusions of the disposition of the people and their ability to make resistance to any military force despatched thither by the United States. It was a part of Captain Van Vliet's duty to inquire into and report these things; and his despatches present the matter in a very different light from that conveyed by the disgusted Mormon."

The *Herald's* Fort Leavenworth correspondent says, "A recent importation of this latter class has been piling it on to Brigham alarmingly, and relates terrible tales of outrage and stories of the iniquities of Salt Lake society, which, if a tithe were true, should sink the place to perdition. I had concluded to give you a letter on his experience, but my confidence in his veracity was shaken by a hint from a gentleman who saw him at Laramie last summer, when he arrived there from Salt Lake. His story of hairbreadth escape was irreconcileable with the fact that upwards of eighty dissenters arrived about the same time at Laramie, with slow ox-teams. The inference was that he had more potent reasons for midnight flight than disbelief; and when some missionaries came along, one or two of them met him and dared him to assert in their presence what he had reported in their absence. The dissenter failed to toe the mark; and, though a man of very large stature, he seemed to have no relish for the society of smaller men from Utah. He has been a very badly used man, or he has a very niggardly notion of moral responsibility. He will be an excellent card for any one who wants the marvellous."

PASSING EVENTS.

GENERAL.—It is said that many of the French steam-liners assembled at Toulon are about to make a demonstration against Morocco. The French Mediterranean fleet is about to be reinforced. The Paris papers publish a telegraphic despatch to the effect that the Turks have been completely routed near Grahovo, their leader killed, and all their guns captured. The batteries of Gaeta now mount 2,160 heavy guns of the largest range; the navy is daily increasing, and warlike preparations are abundant. The journals of Austrian Italy are very violent against Piedmont. In Venice and Milan signs of suspicion are prevalent, and the police show increased activity. China papers state that Lord Elgin had declared himself ready to employ force to penetrate Pekin. Teentsin, it is anticipated, will be easily taken. A decree of President Baez declares the ports of Porto Plata, Agua, and Romana to be blockaded. Notice was given that if the town did not surrender, it would be bombarded in 16 hours from the hour mentioned in the notice. On the 1st of May, fire was opened on the town: four steamers (two Danish, one Dutch, and one English,) were seized and detained by the blockading flotilla.

AMERICAN.—Severe hailstorms have visited various parts of Virginia, and totally destroyed the grain and fruit crops. The grasshoppers continue their ravages in Texas. In the State of Michoacan the greatest anarchy prevails: the new Government of the State is unable to preserve the slightest order in that quarter. A speedy downfall of the Zuloaga Government is expected. The State of Sonora has been for some time harassed with civil commotions, which still continue and increase. The Government received despatches from Gen. Johnson May 15th, with dates as late as March 14th; but they contain nothing but the minor details of the accounts already published. Despatches from Lieut.-Col. Simpson, dated Fort Leavenworth, May 7th, state that the Sixth Infantry, under command

of Lieut.-Col. Andrews and a company of Engineers, commanded by Lieut. Duane, left that day *en route* for Utah. In the *New York Tribune's* last advices from Camp Scott is an affidavit of an escaped prisoner by the name of Brown, from Salt Lake City, taken before Chief Justice Eckles. He arrived at the camp on the night of March 2nd. Mr. Brown states that all the cattle taken from the army and suttlers are in Cache Valley, and that the Mormon stock are on an island in Salt Lake in good condition. He also states that the Saints are actively making preparations for planting a large crop of grain, &c.; that the inhabitants have been divided into two classes—agriculturists and warriors; that they are well supplied with arms and ammunition, and that they are nearly all mounted on horses, which were in excellent condition. We have received letters from Home, with Nos. 49 to 52 of the *Deseret News*, containing reports of discourses in the city and mass meetings in the settlements, and a variety of extracts from American papers on Utah affairs. The arrival of Col. Kane in Salt Lake City on the 25th of February is announced. He was as little fatigued as could be expected after so long and tedious a journey. A most remarkable characteristic of the *News* is, that everything seems so *quiet* with the Saints, and the Editor takes matters so *coldly*, as though nothing was taking place of sufficient weight to move them from their wonted course!

THE WORLD WOULD BE THE BETTER FOR IT.

(Selected.)

If men cared less for wealth and fame,
And less for battle-fields and glory;
If writ in human hearts, a name
Seemed better than in song and story;
If men, instead of nursing Pride,
Would learn to hate it and abhor it;
If more relied
On Love to guide,
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If Love's work had more willing hands
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine,
The world would be the better for it.

If more would act the play of Life,
And never spoil it in rehearsal;
If Bigotry would sheathe its knife
Till Good became more universal;
If Custom, grey with ages grown,
Had fewer blind men to adore it;
If Talent shone
In Truth alone,
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If Right made Might
In every fight,
The world would be the better for it.

MONEY LIST, MAY 15—28, 1858.

Charles Horman	£0	16	11
Hugh Evans	1	0	0
James Oakey (per J. Cook)	5	0	0
Carried forward	£6	16	11
Brought forward	£6	16	11
Thomas Birt (per J. Cook)	4	0	0
John Mellor (per do.)	4	0	0
	£14	16	11

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XX. Saturday, June 19, 1858. Price One Penny.

THE END OF THE WORLD.

Among the various erroneous doctrines of the present day which have gained a strong hold upon the minds of men, is to be found one which teaches that the earth on which we live and move is at some time or other to be completely annihilated, or put entirely out of existence,—that it was at first created out of nothing by God, and will at last return to nothingness again. This notion, however, though maintained by almost all classes of sectarians, is, in our estimation, both unscriptural and unreasonable.

We maintain that matter is essentially eternal in its nature—that the elements of all material substances have necessarily existed from all eternity, and will continue to exist through all future ages of eternity; in short, that as matter never had a beginning, so it will never have an end.

As to the popular dogma, that God created the world out of nothing, we regard it as one of those self-evident fallacies which carry on their very surface the proof of their own absurdity. We fully subscribe to the sentiment in the well-known adage—"*Ex nihilo nihil fit.*" (Out of nothing nothing comes.)

Matter, again, is in itself indestructible. Alter its form, modify its appearance, burn it, melt it, pulverize it, decompose it, destroy it how and under whatever circumstances we may, MATTER *it will be still*, in some form and condition or other, and MATTER *it will eternally remain.* To reduce something INto nothing therefore, is as great an absurdity and impossibility as to make something OUT *of* nothing.

In Matt. xxiv. 2, we read of a question put to Christ by his disciples—"What shall be the sign of thy coming and of the END OF THE WORLD?" And in the 28th chapter, v. 20, the Lord says to his Apostles, "Lo, I am with you alway, even unto the END OF THE WORLD." From these and similar passages, it is argued that, at the second coming of Christ, the world will be *annihilated!* But let the important fact be taken into account, that in all existing MSS. which constituted the "original" of our Anglican Bible, the Greek noun in the foregoing passages, rendered "world," is αιων, which literally signifies AGE;—let this fact, we repeat, be taken into consideration, and the erroneous notion based upon an erroneous translation will at once vanish. That the phrase (mis) translated "the end of the world" does not necessarily mean the end of the natural or physical world, is also evident from the following passage:—"But now once in the end of the world (αιων) hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.) We know well that the natural world did not come to an end when Christ died,—much less was it annihilated, or blotted out of existence altogether. Then was indeed the end of that age, or Jewish dispensation,

but not the termination of the physical world.

We may here remark that in what is termed the "original" of the New Testament, which was written in the Greek tongue, there are (in connection with this subject,) four distinct words used,—namely, γη (earth), οικουμενη (inhabited earth), κοσμος (world of mankind), and αιων (age); and, strange to say, out of these four, three are in many parts of the Testament translated alike by one English word—"*world.*" If, therefore, we are to accept "world" as an equivalent representative of the three Greek terms alluded to, it will follow that, in the various texts where it is used, the word must be understood in three different senses, which, if confounded, will embarrass the English reader and give rise to mistaken views of the original meaning of the sacred writers.

As illustrative proof of this, we will adduce a few cases in point. In Matt. xxiv. 14, we read as follows:—"And this Gospel of the kingdom shall be preached in all the world (οικουμενη) for a witness unto all nations." And in Luke ii. 1, we read—"And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world (οικουμενη) should be taxed." In both these texts, it is all the *inhabited* earth that is referred to, and not the whole world. Again: in John iii. 16, we read that "God so loved the world (κοσμος) that he gave his only-begotten Son," &c. In Mark xvi. 15, Christ says—"Go ye into all the world (κοσμος), and preach the Gospel to every creature." And in John xxi. 25, we read—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world (κοσμος) itself could not contain the books that should be written." In these passages, it is the world of *mankind* that is denoted, and not the terraqueous globe. Again: In Matt. xxviii. 20, as previously quoted, we find our Lord saying to his Apostles, whom he had sent forth to preach the Gospel to the world of *mankind*—"And lo, I am with you alway, even unto the end of the world" (αιων). And in Luke xviii. 29, 30, he says—"Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world (αιων) to come life everlasting." In these texts it is an age or period of time, or dispensation, that is referred to, and not the world itself. In Matt. xiii. 38, 39, the Lord says—"The field is the world (κοσμος); the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world (αιων). And in Heb. ix. 26, the Apostle says, as before partly quoted—"For then must he often have suffered since the foundation of the world (κοσμος); but now once in the end of the world (αιων) hath he appeared to put away sin by the sacrifice of himself." In both these passages the term "world" is used as the representative of two words of different meaning—one of *mankind*, the other of *age*,—and *neither* having reference to the natural or physical world. The construction of these and all the foregoing texts, in this particular, besides numbers of others that might be adduced, if necessary, plainly shows the disadvantages as well as the great impropriety of the system adopted by our translators in their version of the Scriptures.

We will now proceed to cite other passages from the New Testament which are much relied on as supposed proofs of the doctrine of final annihilation. The Apostle Peter writes as follows:—"By the word of God the heavens were of old, and the earth (γη) standing out of the water and in the water; whereby the world (κοσμος) that then was, being overflowed with water, perished; but the heavens and the earth (γη) which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter iii. 10.) And again—"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth (γη) also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless

we, according to his promise, look for new heavens and a new earth (γη), wherein dwelleth righteousness." (2 Peter iii. 10—13.) Such is the declaration of the Apostle Peter: and what do we learn from it? It relates to the events that will transpire at the final winding-up scene. The utmost, however, that can be fairly deduced from it, in relation to the earth, is, that it will ultimately be burned up; that, in effecting this, the elements will melt with fervent heat; that the earth will thus be purified, and become a *new* earth: but not a word is to be found indicative of its utter annihilation.

We are aware that some professed Scripturians will contend for a purely spiritual interpretation of those texts which speak of the great change which the earth has yet to undergo. But such "private interpretations" of Holy Writ we repudiate as unwarrantable and unreasonable. Literal facts, it is true, may sometimes, to some extent, be expressed in somewhat figurative language; but we are not therefore to regard the whole as a mere metaphor. The *fact* remains the same, however it may be expressed, Some of the sacred writers speak of the same great event in language quite different to that used by others; yet all teach the same fundamental truth, that the entire earth will be finally dissolved and renewed, and that it will become the happy residence of a pure, refined, and holy people, and that, in such a celestialized condition, it and its glorified inhabitants will endure for ever.

Some, again, will argue that it is an impossibility for the earth to be melted, or dissolved, and that it is consequently unreasonable to expect such a literal fulfilment of prophecy. Hence the text is either, on the one hand, unlawfully pressed into service in support of the theory of universal annihilation; or, on the other hand, spiritualized away to mean something which is as far from the original intent of the sacred writer as earth is from heaven. According even to the common laws of chemistry, any substance whatever can be dissolved by heat of sufficient intensity. How easily could the conflagration of the entire globe be accomplished—say, for instance, by the concentration of the solar rays,—or by the action of subterranean fires,—or by the development of that latent caloric which exists in all substances,—or by the reduction of earth's circumambient air or waters into their component gases,—or by the agency of the electric fluid which pervades creation. By any of these means, or all of them combined, the imaginary impossibility of the earth's destruction, or dissolution into its native elementary condition, could, under Divine guidance and power, be very easily accomplished. Surely He who originally formed the earth can as easily re-form it! He who first organized it can, when He chooses, disorganize and re-organize it,—or, in other words, decompose it, and create a "new earth" out of the present materials, making, at the same time, such additions from other sources as He may choose.

We will now cite another passage, the subject of which is supposed to be closely connected with the destruction of the earth:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. xxiv. 29.) At first sight, this prophecy may appear to some to allude to the period of the dissolution of the earth; but on a little reflection the supposition will be found to be entirely groundless. The Scriptures, to be true, must harmonize with themselves. They *do* harmonize with themselves, when properly understood. It is a true saying, that "Scripture is the best interpreter of Scripture." It elucidates itself—one text illustrating and confirming another. Now, the events referred to in the passage just quoted from Matthew, and which are spoken of also by Luke in his 21st chapter, have no particular connection with the closing period of the earth's temporal organization; but they are the premonitory signs of the second advent of Messiah; the two classes of events being at least a thousand years apart,—the one occurring at the commencement of the Millennium, and the other at its termination.

The Apostle John, the Revelator, in describing a prophetic vision which he had upon this subject, says—"I beheld, when he had opened the sixth seal; and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty

wind. (Rev. vi. 12, 13.) This passage from John is corroborative of the one quoted from Matthew. Both relate to the same period and the same events. Christ was referring to the time of his second advent; for the verse immediately following the one quoted commences with—"And THEN shall appear the sign of the Son of Man in heaven," &c. And that the darkening of the sun and moon and the falling of stars alluded to did not imply the dissolution of the earth—much less its annihilation, is evident from subsequent verses in the same chapter, which read thus:—"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." Here we find that after the sun has been eclipsed, the moon's light (in consequence) withdrawn, the stars fallen from their positions, and the descent of the Son of Man taken place, there will still be fields and mills in existence; and that after some men and women (who will be engaged at their employments,) are "taken," others will be "*left*." So also, in John's prophetic vision of the same events, we learn the same fact of the continued existence of the earth; for, after the sun is described as having become black as sackcloth, the moon become as blood, the stars fallen, mountains and islands removed, &c., we then read of rocks, mountains, the sea, a temple, trees, fountains of waters, the sun, moon, and stars, and all the varied phenomena of both heaven and earth. John "saw, in the right hand of him that sat on the throne, a book," which was "sealed with seven seals." These seals were opened, and were found descriptive of events that were characteristic of the seven great divisions of time,—the first seal, of the first thousand years, and so on down to the seventh. It was when the Lamb opened the sixth seal that John beheld the things which are described in the passage we have quoted. They belong to the sixth thousand years, at the close of which period the Second Advent of Christ will take place, which will terminate the present age, and commence the new epoch called the Millennium, or seventh thousand years. That period is nigh at hand. The earth is now nearly six thousand years old, and ere long will be seen the fulfilment of those prophecies we have been quoting; for the sun will be darkened and become black as sackcloth, the moon will become as blood, stars will fall, and the powers of heaven will shake: then will the tribes of the earth mourn and be troubled for the things that are coming to pass. The Son of Man will come and assume the throne of power and of judgment; and though the wicked will fear and tremble, the righteous will rejoice, and will hail him as Immanuel, Lord of all—as King of kings and Lord of Lords. Then will be the dawn of that great Sabbatic era which has been spoken of by all true Prophets of God since the world began,—when Jesus, the once-crucified and rejected Nazarene, will sit upon the throne of David, and will reign over the whole congregated house of Israel for a thousand years in peace; at the expiration of which period the great immortal change of the earth will take place; for, as it was once baptised with water, it will then be baptised with fire, be cleansed and purified from all defilement, be redeemed from the curse, become a glorified, celestialized, "new earth," and thus be made a fit abode for the "meek" and glorified Saints of God for ever and ever.

COUNSEL.

BY ELDER GEORGE TAYLOR.

In all ages of the world, the path of salvation has been, as it is now, a path of obedience to counsel. To obey the Gospel of heaven is to carry out the counsels of God in relation to our salvation; and those that are saved will only be saved by obeying all the counsels of God. For men and women to reject the counsels of God and His appointed servants, is to reject salvation, and to set the seal to their own condemnation. Counsel may be had from the Lord in various ways—by dreams of the night, or by visions of day; by the whisperings of the Holy

Spirit; by the voice of God, as when the law was given on Sinai; or by the voice of the Lord through His servants, as in the case of Moses, when counselling Pharaoh to let Israel go. We shall deal with counsel irrespective of the manner in which it is given; for in all cases it is binding alike. God requires as much obedience to the counsels of His servants, when dictated by the Holy Ghost, as though He had descended from heaven and imparted the instructions himself.

We will now notice a few cases in which the Lord has visited with His displeasure those who have disobeyed His counsel. We will take the case of Cain, who, instead of the firstlings of the flock, brought an offering of fruit and offered it unto the Lord. The Lord required the firstlings of the flock. It was His counsel. But Cain, no doubt, thought that as the Lord required something to be offered, fruit would answer His purpose just as well as a lamb. Vain and foolish thought! The Lord has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He is imperative in His counsel; and Cain could no more have pleased God by offering fruit, when something else was required, than a sectarian can please God by trying to enter into God's kingdom in some way other than that which God has pointed out. The consequence of Cain's disobeying the Lord's counsel was that he was rejected, while counsel-obeying Abel received the favour of God and the smiles of His approbation.

Israel, when in the wilderness, were a murmuring and counsel-disobeying people. The counsel of God to them was to refrain from idolatry and fornication. They disobeyed that counsel. Paul, when writing to the Corinthian Saints, says, by way of exhortation, "Neither let us commit fornication, as some of them committed, and fell in one day twenty-and-three thousand." "Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents." "Neither murmur ye, as some of them also murmured." They murmured against the counsel of God, and were "destroyed."

There was a time when Saul swayed the sceptre of power over Israel as king. Samuel, the Prophet, having received a message from the Lord, sends him on a mission. There were the Amalekites, a nation who oppressed Israel in the days when they came up out of Egypt, and of whom Moses thus speaks:—"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt, how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary: and he feared not God. Therefore it shall be, when the Lord thy God shall have given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." The Lord did not forget His promise; for, according to the Bible chronology, three hundred and seventy-two years afterwards, the Lord sent Saul to avenge Israel. LET MODERN AMALEKITES BEWARE!

The counsel given to Saul was—"Now, go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, and infant and suckling, ox and sheep, and camel and ass." Here was His counsel, and here was His commission. To obtain the favour of God, he was bound to carry it out: but he failed. He saved alive the cattle, and took a spoil of the chief of the things, which, according to his own account, should have been utterly destroyed. Therefore, when Samuel saw that Saul had rejected the counsel of God, by not carrying it out, he said, "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." And further, to show unto Israel that God's counsel must be carried out to the letter, Samuel, the Prophet of God, took a weapon, and hewed Agag, the king of the Amalekites, to pieces.

Such is the strictness of the laws of God, and the stringency of His counsels, that they must be implicitly obeyed. The happiness, the peace of mind, and the eternal salvation of the Latter-day Saints depend on the carrying out the counsels of the servants of God. Admit (and the Latter-day Saints *do* admit) the Priesthood by which they are governed to be Divinely inspired, and then all reason ceases why they should not obey their counsels, inasmuch as they are given by the dictation of God. Many thousands, had they cherished and nurtured the wise counsels of the Holy Spirit, would not now be wallowing in the filth of apostacy; and thousands, on the other

hand, who have given heed to the whisperings of the Holy Spirit and received the counsels of their spiritual advisers, rejoice in the truth, and are themselves fountains of light and intelligence to others. With them, "light cleaveth to light, truth to truth;" and when wise counsel is imparted unto them, the light and the truth of the counsel given cleaves to the light and truth in their minds. They receive it, and are blessed. The Spirit of the Lord rests upon them as the dew of heaven upon the hills, and they rejoice. They receive the truth, and the truth makes them free.

On the contrary, those who reject the counsels of the Lord and His servants, after having entered the door of the sheepfold, and tasted the sweets of the Gospel and its blessings, are in a miserable state. By disobeying those counsels which they know to be true, they at once take an opposite course to the way of truth. They are then in a state of insubordination to the Gospel laws; their course is opposed to the genius and spirit of the Gospel; the channels through which the Holy Spirit flows are contracted; and the little light they receive from the source of truth is just enough to shew them their folly, and to make them sensible that their hearts are being alienated from God.

The path of safety is that of duty, and that of duty is unexceptionable submission to all God's requirements.

As before remarked, the plan of salvation is from God; and God's counsels are to obey the Gospel and be saved; and inasmuch as none can be saved except they obey the Gospel, none can be saved except they receive God's counsels: and all that obey God's counsel, by receiving the first principles of the Gospel, and continue to walk in the light of the Holy Spirit, will be saved; for, says the Psalmist, "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

The one who most strictly and *perfectly* followed the counsel of God was our elder brother Jesus. He is our pattern—our example. Said he, "I am the way, the the truth, and the life." That way was the way of humility and obedience. Guided by the counsel of God, he trod the narrow path to glory. He died the death of a martyr; he overcame and burst asunder the barriers of the tomb. Grim death could not hold him; the chains of hell could not stay him. He triumphed and ascended on high; and now he sits at the right hand of God, enthroned in glory and power. He calls to his brethren and sisters on earth, and says, "Tread the same path that I have trod; and, as I have overcome, so shall you; and you shall sit at my right hand, even as I sit at my Father's."

Could we but rend the vail, or be permitted to mount, Elijah-like, on a fiery car, and be transported to the world of glory,—were we permitted to gaze upon the heavenly host, and ask the glorified throng, "How came ye here?" we think one universal shout from the countless myriads of the glorified would answer, "By obeying the counsels of God! Do the same, and you sball come hither also."

Such is the fate of the faithful, counsel-obeying saints. To them opens a wide field of eternal life and glory. And as the world is made of parts, and the universe of atoms, so the small items of counsel being received, thoroughly digested, and obeyed, will eventually leaven the whole lump. The old man will be purged out, and the creature become a new man in Christ Jesus.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 376.)

[January, 1843.]

The opinion of Judge Pope, as recorded in this History, was copied from the *Sangamon Journal*, and believed to be Judge Pope's opinion, as corrected and altered by him from the report furnished him by my Secretary.

In the Judge's opinion on the bench, he remarked like this:—"Were it my prerogative to impeach Congress for any

one thing, it would be for granting power for the transportation of fugitives on affidavit, and not on indictment alone." He also passed several severe strictures on the actions of different governors and officers concerned in my case, but which I suppose he thought proper to omit in his printed copy.

I received many invitations to visit distinguished gentlemen in Springfield, which time would not permit me to comply with; also, a ticket from the manager to attend the theatre this evening; but the play was prevented by the rain.

Saturday, 7th. At half-past eight in the morning, we left Judge Adams' to return to Nauvoo, and arrived at Captain Dutch's at four in the evening. Travelling very bad, with snow and mud, and yet so cold as to whiten the horses with frost. While riding this day, General Law and Dr. Richards composed a *Jubilee Song*, which they wrote and sang in the evening, and "dedicated to all lovers of Illinois liberties," as printed on the first page of 37th Number of "*The Wasp*."

Recent accounts from Alexandria, in Egypt, state the mortality (murrain) among the cattle still continued; and it was calculated that upwards of 200,000 oxen had already died.

Sunday, 8th. At eight in the morning we left Captain Dutch's, and, passing through Geneva and Beardstown, and crossing the Illinois river on the ice, arrived at Rushville at four in the evening. After supper, I went to Mr. Uriah Brown's, with several of the brethren, and spent the evening very agreeably, partly in examining drafts of improvements he had made in some operative and defensive machinery.

Monday, 9th. At half-past eight in the morning, started for Plymouth: roads very hard, smooth, and icy. When about two miles west of Brooklyn, at half-past twelve p.m., the horses of the large carriage slipped and became unmanageable; and horses and carriage, with Lorin Walker and Dr. Richards in it, went off the embankment some six or eight feet perpendicular, doing no damage except breaking the fore-axletree and top of the carriage. It was a remarkable interposition of Providence that neither of the brethren were injured in the least. The company agreed that Lilburn W. Boggs should pay the damage; cut down a small tree, spliced the axle, drove on, and arrived at brother Samuel's, in Plymouth, about four in the evening. After supper, I visited my sister, Catherine Salisbury, accompanied by Dr. Richards and sister Durphy. This was the first time I had visited her in the State of Illinois, and the circumstance brought vividly to my mind many things pertaining to my father's house, of which I spake freely, and particularly of my brother Alvin. He was a very handsome man, surpassed by none but Adam and Seth, and of great strength. When two Irishmen were fighting, and one was about to gouge the other's eyes, Alvin took him by his collar and breeches, and threw him over the ring, which was composed of men standing around to witness the fight.

["While there," said Dr. Richards, "my heart was pained to see a sister of Joseph's almost barefoot, and four lovely children entirely so, in the middle of a severe winter. What has not Joseph and his father's family suffered to bring forth the work of the Lord in these latter days!"]

We returned to brother Samuel's just before the close of the meeting at the School-house, where Elder Taylor preached. After passing the usual salutations with several who had called to see me, singing the Jubilee, &c., retired to rest.

Tuesday, 10th. At half-past eight in the morning, we started for Nauvoo, and, stopping only to water at the public well at Carthage, arrived at my house at half-past two in the evening: found my family well, who, with many friends assembled to greet us on our safe return and my freedom. My aged mother came in and got hold of my arm before I saw her, which produced a very agreeable surprise on my part, and the old lady was overjoyed to behold her son free once more.

Wednesday, 11th. I rode out with Emma this morning, designing to go to brother Isaac Russel's, and apologise for breaking his carriage on our return from Springfield: but broke a sleigh-shoe, and returned home, where I received a visit from a company of gentlemen and ladies from Farmington, on the Desmoines river, who left at half-past two in the evening.

I directed letters of invitation to be written from myself and lady for a dinner party at my house on Wednesday next, at ten in the morning, to be directed to brothers Wilson Law, William Law,

Hyrum Smith, Samuel Bennett, John Taylor, William Marks, Peter Haws, Orson Hyde, Henry G. Sherwood, William Clayton, Jabez Durphy, H. Tate, Edward Hunter, Theodore Turley, Shadrach Roundy, Willard Richards, Arthur Millikin, Brigham Young, Heber C. Kimball, Wilford Woodruff, George A. Smith, Alpheus Cutler, Reynolds Cahoon, and ladies; also Mr. Levi Moffatt, and Carlos Granger, and ladies; my mother, Lucy Smith, and sisters Eliza R. Snow and Hannah Ells.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 19, 1858.

THE RIGHT MEN IN THEIR RIGHT PLACES.—Men are variously endowed with nature's gifts. They possess different talents and capacities, and are constitutionally adapted for different purposes. They also possess a mixture of characteristics, dispositions, and qualities of soul, making an almost endless variety of character. Some are plastic as clay, others as unimpressible as adamant. These are as dependent as the clinging tendril, those as self-reliant as the kingly oak. This one is like the fine strings of an instrument, vibrating at the gentlest touch; the other is like a pillar of marble, requiring great force to be moved, and which will break, but not bend. Here is one as close as a Jew in his dealings; there, another as generous as the morning dew, that lives but to refresh and bless other things. Many other traits of character and varieties of quality could be named. Each man receives from nature his share of her ingredients; and in some extraordinary characters she seems to mix the whole.

This variety and difference of character, quality, capacity, and talent should be taken into account, and adapted in life to fitting purposes. This should be the case generally, but more especially in the kingdom of God. In proportioning out the great work, the object of the presiding officers of the Church should be to give every person his proper part, and to put every man in his right place. The advantage resulting from such an arrangement is obvious. When a man is set to do that for which he is qualified, he will do it well. He will do it with energy, and will manifest a *love* for the part given, because it will be pleasing to his nature. The consequence will be that his performance of that part will exhibit skilfulness and effectiveness. When a worthy man is in his own place, he will fill it with honour to himself and advantage to the cause.

There is another reason why reference should be made to character, capacities, and acquirements,—namely, because the work to be done *demands* those various characters and capacities, and also all useful acquirements. The parts of the work are as varied as the talents and means which God and Nature have given to man. Unless, therefore, each of these various parts be given to its proper means, it will not be done properly; and a discord will be felt by the labourers, and a jerk experienced in the work. But if, to accomplish the work to be done, the proper means be employed, every place be filled, and the right men be placed there, then the grand machinery of the kingdom will operate to immense purpose, and harmony abound.

To accomplish *anything* well, men must not be chosen indiscriminately; much less, should this be with a matter of such character as the work of God. There must not

be a *scrambling* of its parts, callings, and purposes; and the labourers should not get their share and places in the confused *catching*. But presiding wisdom should, with discrimination, give to every one that work for which God designs and qualifies him.

When, on the one hand, men unadvisedly undertake that for which they are not adapted, they fail, and bring disgrace, and, perhaps, loss and misery to themselves and others. Yet they might have been able to have accomplished much higher purposes and a far greater amount of work than they undertook, had they laboured in *their own* direction and stepped in to their proper places. On the other hand, when they are called to do that for which they are not adapted, by those in authority, those who make that call prove their want of discrimination and inability to find means and adapt them to the desired ends. Such presiding officers are not only inefficient themselves, but their acts are unjust and injurious to others; for the workman cannot do honour to the work given, and his talents, that might have been useful to the kingdom and advantageous to himself, are buried, at least for the time, by those who should have drawn them out. The disgrace which such superiors in office heap on others they will have to bear, and the work badly done they will be charged with.

If a common-sense man wants a coat made, he will give his order to a tailor; but if a person in authority should force it upon a blacksmith, he must expect it to be done badly. The workman would not deserve to be responsible for the blunder, but it should fall upon the one who made the blunder. If a man, by nature radically a *non*-general, be appointed to command an army in the field, unless his subordinates weigh down his inefficiency, he will get his army slaughtered, himself disgraced, and his country will suffer loss and dishonour. On the other hand, a *fitting* general might win the battle with little loss and much credit and advantage to his country, while he, in turn, if put in the wrong place, will fail. Those who made the appointments would deserve the responsibility of such loss or their due of success. A wise and discriminating President will choose subordinates for their capabilities, and will give every one that for which he is best adapted.

Perhaps some have imagined that the appointment will mysteriously bring the qualification. But the mere *verbal* call will not qualify. An appointment should presuppose that the Spirit has called, and that God by nature has endowed for, and, because of faithfulness, given prophetic sanction to, the appointment. The Spirit will *foretell* what a man is adapted for; and it is according to this foretelling, which the President immediately concerned should discern, that the appointment ought to be made. The query might come, How is it the Spirit can call, and the man fall away? Not because his head was not shaped to wear a crown. Though he *may* become a devil through unfaithfulness, he *might* become a God by pursuing the proper path. The call of the Spirit always has reference to what a man either *will* or *might* be.

In the world, we continually see men engaged in that for which they are not adapted, and the pernicious consequences are also apparent. They either do this unadvisedly, or they are appointed to it by those who have charge over them. Too often the purposes of men's lives are decided somewhat on the principle of tossing up a penny to determine the important matter; and the conclusion is come to, with sublime resignation, that, if it be a head, the individual to be set to work shall be a chimney-sweep; but, if a tail, he shall be a baker. Whereas, he is perhaps qualified by nature to be a skilful mechanic or a statesman. But a process of this kind is not the order of choosing men for the work of God. They must be chosen by presiding officers intelligently and discriminatingly for what they are *adapted* and for what the Spirit

indicates as their work. Neither must it be erroneously imagined that God will miraculously endow them to do this part, when He has already qualified them to do something else, and when He has plenty of servants qualified for the task in question. Such a course would throw the kingdom into disorder.

To Pastors and Presidents a certain work is committed. We expect them to find men adapted to do it and to see it well done. The kingdom has a place for every man; and, for every part to be done, there may be the means found to accomplish it. The presiding officers should endeavour to find those means and to put "the right men in their right places." If this be brought about, we are certain of seeing an efficient administration in the Mission; and, at least, internal prosperity and development will crown the labours of the Priesthood.

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 382.)

(*Answer Concluded.*)

The allusion in the extract from the *Millennial Star* is to a false and calumnious report which had been previously hatched up by an apostate, named Maria Brotherton. In reference to the "foolish tales about the two wives" alluded to, and to polygamy in general, the writer (*not* "Orson Pratt," as mis-stated by our objector,) says that "no such principle ever existed among the Latter-day Saints, and never will;" and then appeals to the works of the Church in support of the existing law. This appears in the *Millennial Star* of the 1st Aug., 1842, in England, which was about a year before the Revelation was given to Joseph Smith in America. There could be, in this case, then, no contradiction, or condemnation, or public denial of a revelation which had not been given to or "believed and practised" by the Church. It was true, as the writer said, that no such principle as polygamy had ever existed in the Church of Latter-day Saints; and certainly there would at that time have been no warrant for his saying or supposing that it ever *would* exist. It is true, the doctrine of celestial marriage was subsequently revealed; but as no one is expected to speak or write otherwise than according to existing knowledge, the writer was justified in appealing and adhering to the existing monogamic law as enforced in the works to which he referred.

We have next to examine the evidence adduced by the objector from the Book of Mormon in support of monogamy. Jacob, the brother of Nephi, had been speaking to the people concerning the evil of pride, but was led to rebuke them for the grosser crime of whoredom. As well as being guilty of the sin itself, they sought to excuse themselves on the ground of what was written in the history of David and Solomon. The word of the Lord, however, to them, through Jacob, was—"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me." Now, to those who attend more to the sound than the sense of a passage, this might appear to be deprecatory of the principle of polygamy itself. But such is not the case. The simple fact of David and Solomon's having more wives than one was not the "abominable" thing referred to, considered apart from concomitant circumstances. For instance, David, who had already many wives and concubines, married the widows of his royal predecessor, Saul. This could not have been "abominable" and displeasing in the sight of God, for God himself had given them to him. The declaration of the Prophet Nathan was—"Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, AND THY MASTER'S WIVES into thy bosom." The abomination lay, not in his having many wives given by the Lord, or through His servants, in accordance with the Divine will and law,

but in his taking to himself what he had no right to. The charge against him was, not his having more wives than one, but—"Thou hast killed Uriah the Hittite with the sword, and hast TAKEN HIS WIFE TO BE THY WIFE." Solomon, too, had many wives and concubines, many of whom were taken by him in violation of the declared will of God. He had married "many strange women" of the heathen nations, which was expressly forbidden in the Divine law, and they "turned away his heart after other gods." Hence "the Lord was angry with Solomon." (See 1 Kings xi. 1—11.) Here, then, was the sin of David and Solomon —not their having a plurality of wives, but their marrying women contrary to the will and law of heaven. In the Revelation on Celestial Marriage, the Lord says, in reference to them, "In nothing did they sin, *save in those things which they received not of me.*" The Nephites, then, be it observed, *unjustly* sought to "excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son." Hence, to prevent them from following such examples, and to keep the new colony clear of such "abominable" results as would naturally flow from the adoption of a like course, the Lord in his wisdom saw fit to restrict them for a time to one wife each. The Lord, as declared, "delighteth in the chastity of women, and whoredoms are an abomination before" Him; and, though the patriarchal order of marriage itself was pure and celestially-ordained, yet, when illegally *abused* and *perverted*, as in the cases of David and Solomon, the most disastrous results would follow as a matter of course. Hence, the Lord, seeing the disorderly tendencies of the people, who were committing whoredoms and excusing themselves on account of such examples, made the prohibition plain and pointed—"There shall not any man among you have save it be one wife; and concubines he shall have none." And in this there is not the least *contradiction* or *condemnation* of the Divine polygamic law formerly enacted. The *suspension* of a law is neither a contradiction nor a condemnation of it. The *prohibition* of a privilege to a people, at one time, or under certain circumstances, or for certain purposes, does not in the least affect the *legality* of it when granted to another people, at another time, under other circumstances, and for other purposes. God can, in His wisdom, establish or suspend a law when and where he pleases, and no man has a right to object or say, "What doest Thou?" But let it be observed, that, although the Lord, for good reasons, saw fit to debar the Nephites those privileges which he had granted to their forefathers, he did not, in so doing, for ever annul and cancel the polygamic law. The restriction or prohibition communicated to the Nephites was by no means a final, unalterable decree; for, immediately after the words quoted by our objector, is the following declaration:—"*For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people;* OTHERWISE, *they shall hearken unto these things.*" This explanatory and important item the objector has unfairly omitted from his extract. He has quoted what he supposed to be favourable to his purpose, (but which, in reality, is of no service whatever to his argument,) and has left out the rest. It will be evident to the reflecting reader, however, that instead of the Book of Mormon contradicting and condemning the principle of polygamy itself, it is rather to be viewed as supportive and corroborative of it; for the foregoing quotation plainly shows that the Lord's prohibitory decree was circumstantial and temporary, and not arbitrary and final. When He wished to raise up a seed to himself with more than ordinary rapidity, and from a righteous people, (which they were not, at that time,) He would, according to promise, command his people; but "*otherwise*," they were to "hearken unto these things." No people have a right to the privilege of a plurality of wives, unless commanded of God; but, without contradiction, the polygamic law is as binding upon those to whom it is legally given as the monogamic law is upon those to whom the former is not given.

Elder Taylor's Discussion in Boulogne took place in the year 1850, seven years after the Prophet Joseph had received the Revelation on Celestial Marriage, but two years before that revelation was published to the Church. Elder Taylor, therefore, had no authority to preach polygamy. He neither preached it, contradicted it, condemned it, nor publicly denied it. His controversial opponents adverted to certain absurd stories about seraglios of

"spiritual wives," and sisterhoods of the the "white vail" and "black vail," and other lying reports propagated by the apostate Bennett fraternity and republished by Caswall. Our objector, in making his extract from the Report, gives forth the notion that the speaker was "stoutly denying polygamy, and stigmatizing it" as "indelicate, obscene, and disgusting." But where the said stout denial is to be found, we know not. His own words are—"We are accused here of polygamy," (referring to accusations made even before the doctrine of polygamy was revealed, and which were *false* accusations,) "and actions the most indelicate, obscene, and disgusting such that none but a corrupt and depraved heart could have contrived." The idea of his "stigmatizing" polygamy as "indelicate, obscene, and disgusting," is an interpretation of his words which is altogether gratuitous on the objector's part. *We* do not so understand them. Such a meaning as that attached to them by the objector could certainly never have been intended by their author. Elder Taylor, instead of entering into a formal refutation of the charges cited by his opponents, which he considered as "too outrageous to admit of belief," contented himself with simply reading a passage from the Book of Doctrine and Covenants on the existing marriage-law of the Church. As regards the Church being there spoken of as "*reproached* with the crime of fornication, and polygamy," we would ask, In what light could such false charges have been considered but in that of reproach? Polygamy was not then a revealed doctrine of the Church; and therefore the Saints, as a matter of course, adhered to the general monogamic law. If they had practised polygamy without "command" from God, their conduct would have been in that respect, as censurable as that of the ancient Nephites. It would have been a "crime" on their part. But polygamy in itself is not a crime; nor does the Book of Doctrine and Covenants intimate that it is. Our objector, in his extract given in "Mormonism Dissected," makes a false quotation, which is an unfair act. The original is not "*crimes* of fornication and polygamy," but "*crime* of fornication, and polygamy;" the word "crime" referring only to "fornication," after which a comma is placed, but is left out by the objector in his extract. If, however, the plural word "*crimes*" was used, as the objector would have his readers believe, it would then refer, of course, to both "fornication" and "polygamy." But it is not so. Nor, indeed, is the construction of the next sentence so favourable to the objector's purpose as he might wish. Even if the word "but" occurred before "one wife," as it does before "one husband," it would prove nothing against the principle of polygamy itself; for the Saints were then living under the monogamic law. The wording of the passage, however, is—"We believe that one man should have *one wife*, and one woman BUT *one husband*." As far as punctuation is concerned, we may here observe that the commas after "polygamy," in the Notice from the *Times and Seasons* and in Elder Taylor's remarks from the Report, and after "fornication," in the passage from the Book of Doctrine and Covenants, all prove adverse to the objector's argument. Although those commas are not really necessary, yet they aid in showing the import of the sentences where they are used. Their absence would neither be favourable to his position nor unfavourable to ours; but their presence is certainly fatal to his interpretation.

The extract from the *Millennial Star* Supplement of Dec. 31, 1853, taken from the *Deseret News* Extra of Sept. 14, 1852, simply shows that the Prophet Joseph, after having received the Revelation on Marriage, "had more wives than one." This fact we have neither inclination nor reason to deny. President Young, in making this statement, did not, of course, in any way "contradict and condemn" polygamy itself, nor "publicly deny" the fact of Joseph's having "believed and practised it."

What, then, do our opponent's objections amount to? He invites "special attention" to the "facts" adduced, and pledges himself to "produce" the "books" quoted from, "when required." We have given "special attention" to those "facts," and have ourselves "produced" and made due reference to the "books" alluded to; and our conclusion is, that the objector's Dissection of "Mormonism," instead of causing the honest observer or the Latter-day Saint to fear his knife, will cause him still more attentively to study the real "facts" of the case, as well as to more highly appreciate the value of the "books" which record them.

(To be Continued.)

INTERMENT OF A MORMON ELDER IN CYPRESS HILLS CEMETERY—FUNERAL CEREMONIES IN WILLIAMSBURGH.

(*From the "New York Herald."*)

The Mormons of New York and Williamsburgh were, yesterday, for the first time in their history, called to follow to the silent grave the mortal remains of one of the Utah Missionaries. So seldom does the messenger of death visit the ranks of the Elders while abroad on missionary duties, that the occurrence is regarded by the faithful as one of the very sore afflictions and trying visitations of Providence. Probably not more, so our reporter was informed, than half-a-score of Mormon Missionaries ever died abroad, notwithstanding the large number that have been travelling in the nations.

The deceased Elder, Samuel Francis Neslen, was a native of Lowestoft, Suffolk County, England. He embraced Mormonism there in 1852, and, the following spring, accompanied his father and family to Utah. He was soon ordained a member of the 39th Quorum of Seventies. In the summer of 1855 he was one of a number of Elders who were sent as an escort to the Apostle Orson Hyde, when he went as Judge to Carson Valley. The deceased was one of the "boys" that could be counted on: accordingly he was appointed to return to Utah, in the same capacity, to the Apostle P. P. Pratt, on his return from his mission to Chili and California. In the fall of 1856 he received a mission to England. The first night they camped in the mountains, he caught cold, which led to consumption and death. He arrived here, from England, in the begining of March, with a small company of Elders, who were returning for "the defence of Zion;" but his health not permitting him to face the hardships and dangers of a trip to Utah, he has since remained in Williamsburgh.

At 11 o'clock yesterday morning, the funeral *cortege* moved from the house where the Elder died, to Cypress Cemetery. Arriving there, a venerable gentleman called the Saints to order. A circle formed round the grave, and the assemblage sang a Mormon funeral hymn, ending with—

Vain are the trophies wealth can give;
His mem'ry needs no sculptor's art;
He's left a name; his virtues live,
Like golden medals, in the heart.

A young man, one of the Elders, gave a short address, suited to the occasion, but thoroughly Mormon at that; speaking highly of the virtues of the deceased, of the esteem in which he was held by those who knew him, and of the glory of Mormonism.

A solemn prayer was offered by one of the Utah Elders, in which "Brother Brigham" was respectfully named as the object of particular solicitude in the present trying moment in the history of the Church. Another hymn, and a lengthy prayer by the brother of the deceased ended the ceremony.

The most noticeable peculiarity of the funeral, yesterday, was the enclosing of the coffin in a heavy pine box. On inquiry, our reporter learned that the remains of the deceased would have been taken to Utah, but for the unsettled state of things in that Territory. The pine box is intended as a protection to the inside case, while it is necessary to keep the body here; but, on the return of gentle peace, the last wishes of the departed will be attended to, and his body will be transported to Zion, that, in the morning of the of his rection, he may rise in the midst resur- family and friends.

A Lucid Definition.—"A case of monomania!" said Mike, reading alond. "What the d—l is monomania?" "Arrah, dear, don't you know? Suppose you were to borrow an article without axing for it, and then forget to put it back again,—wouldn't that be stealing, ye fule?" "To be sure it would, Pat, and nothing else." "Hush, darlint! If you was rich, it wouldn't be thieving at all: it would then be *monomania*."

OPPOSITION.

BY CHARLES W. PENROSE.

This is a world with opposition rife:
How fierce the contest between Death and Life!
Darkness, black mail'd, and silver-crested Light,
Keep up a constant ne'er-forgiving fight:
Falsehood, with shameless brow, a monarch reigns,
And willing man girds on his cankering chains;
While modest Truth, pure as the breath of spring,
In majesty assails the crafty king,
Dissolves his fetters, sets the captives free,
And makes them partners in the victory.
Evil, a demon from the shades of hell,
Bewitches mortals with his baneful spell;
And Good, a kindly spirit from the skies,
A counteracting elixir supplies.
Alas! how few drink from the healing cup!
To Evil's spell the multitude give up.
Pleasure, with golden curls and mirthful face,
By Pain pursued, flies swift from place to place;
The stern soul'd-monster, with his scorpion hand,
Untiring, chases him from land to land.
Fear creeps around, and shrinks and chills the heart:
The anxious, doubting glance, the sudden start,
Its presence there displays; but Courage shows
His form divine, and warm the life-tide flows;
Nerv'd is the arm, calm and serene the face;
The puny reptile Fear slinks off apace.
See, low-brow'd, dull-eyed Ignorance extends
A filmy curtain o'er the globe. He mends
And patches it; for bright Intelligence,
His mortal foe, has sworn to drive him hence,
And rend his curtain from the earth away.
With Reason's aid, he hastens its decay;
His glory sparkles through each orifice;
But ign'rance stops the holes with *prejudice*.
With brow serene calm Wisdom walks alone;
For giggling Folly sits upon his throne.
Malice and Love, Pride and Humility
Are each contending for the mastery;
And swarming round, on earth, in sea and air,
Opposing powers are struggling everywhere.
Behold the tempest! See the maddened waves
In passion rolling! How the strong wind raves!
The twisted lightning shows like fiery snakes,
And over all the crashing thunder breaks:
Each on the other frantic fury vents;
It is a war among the elements.
The beasts, with howlings fierce, for prey contend,—
With frightful yells each other's bodies rend.
The finny monsters of the briny deep,
(Mysterious bed, where countless treasures sleep,)
With vengeful ire, pursue their scaly foes:
What scenes of blood old Ocean could disclose!
The feathered nations of the firmament,
So harmless, seemingly, and innocent,
May oft be seen in battle as they fly,
With savage spite and fierce discordant cry.
But who could tell—what mortal pow'r could pen
The opposition raging amongst men?
Nations contend for glory and renown,
And millions die to gain for one a crown.
See lords and plebeians on the hustings mix,
And fawn, and lie, and squabble upon politics.
In Congress Hall, or House of Parliament,
These "Statesman" meet, on Opposition bent,—
Against each "bill," "amendments" introduce,
And smear each other with polite abuse.
The Doctors, who make physic and long bills,
Wrangle about their ointments, drugs, and pills,—
Jabber chopp'd Latin, and dead bodies hack.
The Druggist calls the Herbalist a quack;
"And you're a poisoner," Herbarius cries:
Their learned twaddle blinds the "patient's" eyes;—
Patient, indeed, their filthy stuff to drink,
And pay to have his stomach made a sink.
With Merchants, "competition" rages high,
And tradesmen advertise, and puff, and try
With others' ruin fortune's road to pave,—
With rival houses "*no connection* have."
The Railway Companies, in every town,
Are striving hard to run each other down.
If *Opposition* still continues thus,
By screeching train or rumbling omnibus,
We may expect to travel, in a crack,
For sixpence each, to Jericho and back!
But oh, how fiercely strife's dark current rolls
Among the traffickers in human souls!—
The meek-faced, smooth-tongued, snuffling, priestly set,
Who fish for sinners with a cunning net
Of silken sophistry and guesswork made!
'Mong hell-scared souls they drive a "roaring" trade.
Often they buy or sell a fishery,
Entitle it a "living" or a "curacy."
Sometimes a "living" fat is *giv'n* away:
Then what a scramble! How they'll cringe and pray
Before the bishop, titled dame, or peer,
Who holds the gift!" Five hundred pounds a year
Is not the cause of their anxiety;—
Oh no! 'Tis zeal for truth and piety!
Some say we're doomed, as soon as we expire,
To burn for ever in a blist'ring fire,
Or chosen for the realms of everlasting bliss;
And nothing we can do will alter this.
Then others call this doctrine devilish,
And say we're free to go which road we wish.
"All dead unsprinkled babies are in flames,"
One parson says. "'Tis false," the next exclaims.
One sect will tell us none are right but them,
And ev'ry party but their own condemn.
While others vow that, if we're but sincere,
It makes no odds what road we travel here;—
No difference, if our pace be slow or fast,
We're sure to meet in heaven—one place—at last!
Oh, when will all this opposition cease,
And mother earth enjoy a time of peace?
That time will come—is coming even now!
The nations then to righteous laws shall bow,—
The Great Eternal reign as King of kings,
O'er earth, and men, and all created things,—
Direct the forces of the universe,—
Discordant elements and pow'rs reverse.
Evil and Malice, Ign'rance, Pain, and Death,
Pride, Folly, Falsehood, all shall sink beneath:
Each, baffled, conquered by its opposite,
In haste shall emigrate to spheres of night;
And those who love and live on strife and woe
Will have to study unity *below!*
Among mankind, contention then shall end;
Their feelings, views, and interests will blend:
The scattered Saints of every age shall meet,
The sheep be gathered, garnered be the wheat.
Soul-thrilling sounds of gushing harmony,
The vocal powers of immortality,
Blending with instruments of richest tone,
Shall spread soft melody to every zone.
The happy years on wings of peace shall fly,
All griefs dissolve, and every tear be dry.
And He whom damn'd, rebellious spirits own
As their High Priest and King, shall lose his throne;
His sceptre, melting from his grasp, shall fall;
Jesus shall reign, and God be all in all!

PASSING EVENTS.

General.—Riotings in Belfast are again renewed. Louis Napoleon is striving to compel the directors of hospitals and other public charities to make over their possessions to the Government; the property of which he will then be master will amount to £24,000,000 sterling: resignations have been received, in consequence, from numerous directors in different towns, but the prefects have been ordered not to accept them. The cares and anxieties of state are now weighing heavily on the mind of the Emperor, which is forcibly evident in his moody demeanour. The Toulon squadron is now under weigh with sealed orders. 150 officers serving in India have tendered their resignations. An insurrection of Greeks has taken place in the Turkish island of Candia. Insurrections are breaking out in all parts of Turkey. An army of 20,000 Turks has been ordered to advance into Montenegro. The field force under General Sir Sidney Cotton attacked and burnt Tanita on the 25th April. General Whitelock arrived at Baddon on the 19th April, having defeated the Nawah, captured four guns, and took possession of the city and palace: the Nawah fled precipitately.

American.—There has arisen a new and very serious difficulty between England and America, growing out of what is termed "British outrages" on American merchantmen. The whole United States are burning with excitement over the matter. A belligerent Senator has been specially lauded for proposing "Broadsides first, explanations after." Mr. Dallas is instructed to lay the facts of the case before the British Government, and to demand satisfaction and indemnity for insults to the American flag. The Naval Committee have reported a bill authorizing the construction of steam gun-boats, and vessels of war have been ordered to the Gulf to interpose between British cruisers and American merchantmen. It is said also that the President is determined to make reprisals. Mr. Gwin had made a proposition to the Senate, authorizing the President to employ force, if necessary, to bring about a prompt settlement of pending difficulties with New Granada, Nicaragua, and Mexico. Gen. Persifer F. Smith, Commander of the Utah army, died at Fort Leavenworth on the 16th inst. The command will now devolve upon Brigadier-General Harney. Gov. Cumming has gone to Great Salt Lake City by invitation from Governor Young, in company with Col. Kane, under the protection of a Mormon escort, Gen. Johnson having both refused an escort and disapproved of his visit. The Utah army, with its General, manifest great vindictiveness towards the Saints, and are disposed to hunt them to death and extermination, even if they peacefully leave their homes to the invaders. All sorts of rumours, speculations, and editorial firing upon Utah affairs are carried on with considerable briskness, which leaves everybody in a glorious confusion of ideas. The *Herald* says:—"We have received files of the *Deseret News* direct from Salt Lake City, up to the 31st of March, containing news four weeks later than the accounts brought by the last California mail. It seems to be the intention of the Saints to keep the Gentiles as much as possible in the dark with regard to what is passing among them. The apostolic discourse from which we make extracts has not the same confident tone of success that has characterized the former speeches of the Mormon leaders. It is sufficiently warlike, however, to show that although Colonel Kane had been among them a month, peace had not been resolved on." And the Washington correspondent of the *Herald* says:—"My particular friend Y., who considers himself an oracle on the Expedition in general, and Utah matters in particnlar—having done considerable legal business for the people out there with the people down here—says there is no betting on the Mormons. They generally calculate to travel in a contrary direction to that in which their regards are turned—something like Paddy's pigs—willing to go where no one wants them."

VARIETIES.

Nothing can be done well that is done in a hurry—except, catching fleas!

To Make a Twelfth-cake.—Having made eleven in any way you please, make another, which will be a twelfth-cake!

An Irishman, going to America by one of the emigrant ships at the Waterloo, dock was accosted by a German, who sold boxes with—"Buy a box, sir?" "What for?" said Paddy. "To put your clothes in," replied the German. "Bedad, if I do, then," said Paddy, "I shall have to go naked on deck!"

"WHAT are the chief ends of man?" asked a Sunday School teacher of one of his pupils. "Head and feet," was the reply.

A PUBLICAN'S wife in Suffolk, whilst at church, fell asleep, and let fall her bag, in which she carried a bunch of keys. Aroused by the noise, she jumped up and exclaimed, "Cus it, Sal! there's another jug broke!"

"WELL, Pat, my good fellow," said a victorious General to a brave son of Erin, after a battle; "and what did *you* do to help us to gain this victory?" "Do!" replied Pat—"May it please your Honour, I walked up bouldly to one of the inimy and cut off his fut." "Cut off his foot! Why did you not cut off his *head?*" asked the General. "Ah, an faith, that was cut off already, your Honour," answered Pat.

AN OLD WOMAN'S INTERPRETATION OF SCRIPTURE.—A gentleman, travelling in a section of the country that shall be nameless, stopped at the house of a pious old woman, and, observing her fondness for a pet dog, ventured to ask the name of the animal. The good woman answered him by saying that she called him "Moreover." "Is not that a strange name?" inquired the gentleman. "Yes," said the pious old lady; "but I thought it must be a good one, as I found it in the Bible." "Found it in the Bible!" quoth the gentleman; "pray in what part of the Bible did you find it?" The old lady took down the Bible with the utmost reverence, and turning to the parable of the Rich Man and Lazarus, read the text as follows:—"*Moreover the dog* came and licked his sores." "There!" said she, triumphantly, "haven't I the highest authority for the name?"

MILLENNIAL CHIMES.

Cold hearts in Zion
Glow in the warm breath of Judah's Lion!
Flesh clings to flesh, bones to bones knit,
Eyeballs their sockets find, limbs their trunks fit;
Sweet music springs from martyrs' graves, and
Earth dances to it!
Stars nod to stars, flowers wreath with flowers,
Dews salute dews, showers kiss showers,
Isles move to isles, lands join to lands,
Seas with seas mingle, strands twine with strands,
Streams with streams unite, hills and valleys meet,
Christ comes, and Nature laughs in the rich sunlight of his feet!
Tear-drops and blood-drops crown martyrs' brows of fire,
And star-choirs peal joy-songs, and form a Living Lyre!

Manchester. THOMAS HARGREAVES.

ADDRESS.—William Jarvis, 62, Thistle Street, Edinburgh.

MONEY LIST, MAY 29—JUNE 4, 1858.

	£	s.	d.
Willet Harder (per G. D. Keaton)	6	0	0
William Moss (per do.)	2	6	0
Edwin Scott (per William Bayliss	4	1	7
J. A. Jeffery (per do.)	3	11	6
William Shires (per C. F. Jones)	10	0	0
William Brownlow (per do.)	5	15	6
Simeon Pickering (per do.)	1	8	0
Simon Irwin (per G. Teasdale)	2	17	0
William Norris (per do.)	2	5	9
John Kessell (per do.)	0	13	5
James McGhie	0	10	4
Richard Holt (per G. Taylor)	1	0	7
Carried forward	£40	9	8

	£	s.	d.
Brought forward	£40	9	8
Thomas Clarke (per G. Taylor)	3	0	0
Edward Oliver	25	0	0
W. H. Perkes (per E. Oliver)	15	0	0
Thomas Rees	2	0	0
John Davies	2	0	0
John Gibbs	1	10	0
East India Mirsion (per W. H. C. Smith)	2	0	0
W. B. Child (per T. Wallace)	3	0	0
R. Philp (per do.)	3	2	4
John Hunter (per John McComie)	5	0	0
	£102	2	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XX. Saturday, June 26, 1858. Price One Penny.

TRY THE SPIRITS.

BY ELDER THOMAS WILLIAMS.

"Beloved, believe not every spirit, but try the spirits whether they are of God."—JOHN.

At no period of the history of the Church in these lands have the Saints generally been so active and alive to the interests of the great work of God committed to their charge as at the present time. There seems to be manifest a desire on the part of the faithful to learn the mind and will of our heavenly Father through His servants upon the earth, and to engage *practically* in assisting to build up the kingdom of God, and to prepare themselves for the great events that will come to pass, in rapid succession, in connection with the development of "Mormonism" and the rising greatness of Zion.

In proportion to the increased light and intelligence conferred upon the Saints, through their faithfulness and diligence in keeping sacred and inviolate their covenants with God, will they have to combat with the opposing, false, and delusive spirits that are abroad in the earth, that are constantly on the alert and watching every opportunity to lead the unguarded from the order of the Holy Priesthood. This Priesthood is eternal, and after the order of endless lives, and must be honoured and revered by all, in order to secure the favour and blessing of High Heaven.

The Arch-adversary of souls is, without question, a being of considerable intelligence. His once exalted position in the councils of the Gods is indicative of the same; and the power he has often displayed is of such a nature as to leave no doubt of the fact. We learn that he has the power to transform himself into an angel of light, and that on one particular occasion he took the Saviour up into an exceeding high mountain, and showed him all the kingdoms of this world and the glory thereof; and said unto him, "All these things will I give thee, if thou wilt fall down and worship me." Since the apostolic age, until the days of the Prophet Joseph, when the Priesthood was restored, he has held undisputed power and dominion upon the earth. In the first vision of the Prophet, we have another instance that the Evil One was on the alert and exerting his influence to prevent the youth from carrying out his determination to "ask wisdom" at the hands of God. At another time, while viewing and contemplating the sacred treasure he had received, with wonder and astonishment, behold! the angel of the Lord, who had previously visited him, again stood in his presence, and his soul was wrapped in the visions of eternity. "While he thus stood gazing and admiring, the angel said,

'Look!' And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates." All this passed before him, in order that he might be shown the good and the evil, the holy and the impure, the glory of God and the powers of darkness. It is evident, from the testimonies adduced, that his power is great, and that he will endeavour to exert his influence upon the minds of the Saints, even at a time when they are living as near the Lord as they possibly can.

It requires ever-constant labour and exertion on the part of the Saints to guard effectively against the powers arrayed against them, which are unobserved by the natural eye; and, in consequence of the variety of ways that they are acted upon, it is highly necessary that they should seek diligently the Divine influence of the Spirit and the counsels of the Priesthood, in order that they may not be operated upon by the seducing spirits that are gone forth.

There are times when the Saints actually permit themselves to be lulled to sleep and to take their ease. To such the prophetic warning is, "Woe to them that are at ease in Zion!" and this is just as applicable to the ungathered as to the people of God who are gathered together in the mountains.

Again: There are seasons when the Devil tries to entrap the Saints by getting them to go too fast; and some are worked upon to a marvellous extent in this respect. Good Saints have at times been led astray through their ignorance of the devices of Satan. There have been instances of some who have so given way to these fast propensities, as to have outstripped the Priesthood altogether! They have received such astounding revelations in visions, tongues, interpretations, &c., as to cause them to imagine that they were extraordinary personages, and immediately they would set the Priesthood at defiance. But where do such wonderful revelations — revelations bearing such fruits, come from? The Devil.

Let it be distinctly understood, and be for evermore a key to such, that it is not the policy of our Father in heaven to communicate His mind for the direction of the body to the feet, but to the head. Saints who are not called according to the order and institutions of the Gospel to receive revelations respecting the government of a Conference, Branch, or District, but yet set themselves up to be the receptacles of intelligence respecting matters that do not concern them, are evidently under the influence of, and are being operated upon by, the false and delusive spirits that are abroad in the world.

There is a class of individuals in the Church who are very desirous to obtain the gifts of the Gospel, but who generally confine themselves to tongues and interpretations. And when they obtain these blessings, they make an unwise use of them, and, in some instances, feel that they are considerably more in favour with God than their brethren and sisters, or the Priesthood that do not enjoy them, and they become lifted up in their hearts. *Here there is great danger;* for if such feelings are not speedily eradicated from their bosoms, another spirit will take possession of them that will counterfeit the good Spirit they once enjoyed. They will then become liable to be operated upon in various ways, until they dishonour their callings and become entirely lost to a sense of their obligations to the Priesthood over them.

Saints who have been so highly favoured with the gifts of the Gospel should humbly seek for the blessing of the Lord in the exercise of those gifts, and should live pure and uncontaminated by the evil with which they are surrounded, and bear in mind that they must be subject to the Priesthood in the exercise of the same.

It is through the great governing power—the Priesthood, that the kingdoms of this world will be brought into subjection. Through it, already thousands and tens of thousands are rejoicing in the knowledge that their sins have been remitted and their names entered in the Lamb's book of life. It is through this holy order that myriads more will be blessed; and unto it also the keys are committed to open the way of life and salvation to the spirits of the dead who now wait behind the veil, that they, in the economy and wisdom of God, may be brought forth in the morning of the resurrection of the just.

There is another class of individuals who imagine that if the gifts of tongues, interpretation, &c., are not experienced at nearly every meeting of the Saints, there must be something radically wrong; or, if they are not continually receiving some extraordinary miraculous sensation, that all

is not right: their suspicions are aroused; they begin to have doubts and fears, and thus give the Devil advantage over them to operate upon them as his subtlety may suggest.

The gifts referred to certainly *are great blessings* in their place; but when the Saints centre their faith in them and look for something marvellous all the time, they lay themselves open to be overcome and led away captive by the Devil at his will. He will be on hand when the Saints imbibe such feelings, and will grant them the desires of their hearts, by supplying them with the marvellous; and if their appetites are not satisfied with ordinary manifestations, he will, perhaps, reserve them for future use, and give them power in his kingdom to work miracles in his name, and use them for the accomplishment of his purposes in the great pending struggle between the good and evil powers, before the Millennium of peace and righteousness is ushered in.

Let the Saints seek *wisdom* at the hands of an all-wise God, that they may honour and appreciate the gifts conferred upon them, and be led by that holy and eternal institution—the Priesthood, at which the Evil One is enraged, But the Saints rejoice in that Divine order, knowing that obedience to it will lead them on to honour and exaltation among the just, while a disregard to it would cause them to be led away by the spirits which are abroad in the earth, and that they would ultimately find themselves among the degraded, living masses of corruption that are now ready for the burning, only waiting for the torch to be lit to consume the wicked and those that take pleasure in unrighteousness from off the face of the earth.

PROGRESS IN INTELLIGENCE.

Whoever will reflect for a moment upon the present state of scientific and other kinds of knowledge in the world, compared with that of past ages, cannot but observe evidences of extensive improvement; and thus the idea of mankind attaining to a higher and superior position with regard to *spiritual* intelligence and wisdom will not appear so strange and extraordinary as it otherwise would. The mental capacities of man are in themselves the same, whether considered in reference to scientific or to spiritual things; and if a man is capable of advancement in intelligence in one direction, he is so in another, the opportunities and attendant circumstances being equal. We know, from present experience and from past history, that the mind of man has this capability. Indeed, his capacities are infinite. The more his latent powers are developed—the higher his mind soars in the atmosphere of thought and intelligence, the broader his scope of vision becomes, and the more extensive does the prospect of mental progression appear. The present is, as it were, fed by the past, and the future will be fed by the present. Every succeeding age has or might have profited by the many lessons of experience, the improvements, and advantages of those which preceded it. Intelligence has in this way been increased; and in the act of applying and still further extending the means and benefits thus gained, an expansion of mental power and capability has been the necessary and continual result. And so it always will be. The world must and will move on in some direction, either backwards or forwards. It cannot stand still. If it profits by past experience, and, by exercise, increases its powers and develops its capacities, it will advance; if not, it will retrograde—go back. In the former case, new light and intelligence can be communicated from above, there being a corresponding capability of receiving and appreciating it; but in the latter case, it must be withheld, as, for want of sufficiently-developed capacities to receive and reflect the superior light, the flood of new light would out-dazzle and darken, instead of enlighten and benefit mankind. Instances, indeed, have occurred of principles and truths having been promulgated and advocated by men in advance of their age, when the minds of men generally were unfitted to receive and unable to appreciate them. Witness Galileo, for example, who was even forced to retract his own doctrine of the earth's daily circuit round the sun,

because it was opposed to the existing popular theory of astronomy. Yet, although he, in his day, suffered persecution for the truth he advocated, and would have forfeited his life, had he persisted in or refused to renounce it, that very doctrine is now regarded as an established and irrefutable fact; and any one who would deny it or attempt to oppose it would be set down by more than nineteen-twentieths of modern astronomers as a madman or a fool.

Now, there is a much closer analogy existing between mental progress and development in spiritual things and that in scientific and worldly things than may at first be imagined; and a little reflection will enable any thinking mind to trace that analogy in all its bearings and directions, and through all its various windings. But one point of analogy may be here adduced as indisputable,—namely, that Divine revelation, like the light of science, has not been communicated *all at once* to mankind, but gradually and partially, according to the position and circumstances, and proportionate to the requirements and capabilities of the people to whom it has been given. The eternal Father has ever been willing to bless his children, according to their state and exigencies of life, both naturally and spiritually, when there has been nothing on their part to hinder or forbid it. The Divine Sun of heaven is ever ready to shine upon and bless the world, if no obscuring clouds intervene to counteract his design. When our Lord, as the "light of the world" was upon earth for the very purpose of enlightening and blessing the benighted children of men, he said even to his own chosen Apostles, "*I have many things to say unto you;* BUT YE CANNOT BEAR THEM NOW!" If, then, such was the case with those who, on earth, stood *foremost* in the ranks of the "children of light," how much more so must it have been the case with the rest of his disciples, who had not the same amount of advantages and privileges which the Apostles enjoyed!

Yet the religious portion of mankind in the present day, with all the foregoing facts before them, entertain the notion that Divine revelation is for ever closed up; that there is to be no more progression in spiritual things; that the way to advancement in divine knowledge is entirely barred up; that the idea of inspiration *now* is absurd and blasphemous; that the Sun of heaven is set, and will emit its direct beams no more; that the Bible has absorbed all the light of revelation, and contains within its pages all the intelligence that we ever need expect to obtain on this side eternity.

This is, in reality, the same spirit, however modified it may be by attendant circumstances, that prevailed in the days of Galileo. The people are in a different and more advanced position now than they were in his day, but the same kind of spirit appears to actuate them. With them, as it was with the Florentines, the prevailing feeling is—We have enough light, and need no more! Away with you, all that seek or profess new revelation! Recant—or you shall pay the penalty!

There are, however, two classes of persons who fail to receive the light of new revelation, which is now penetrating the thick darkness of the so-called religious world. There are those who *wilfully* and *determinedly* reject the truths of modern Divine revelation, in spite of all evidence; and there are others who, though naturally honest and well-intentioned, are so spell-bound by tradition, and whose minds are so warped and influenced by sectarianism, and so blinded by priestcraft, that the light of pure truth cannot reach or affect them. Of the former class of characters, we can only say that their spiritual prospects and hopes are, at best, but dim and distant; of the latter, that much has yet to be revealed to them, but they cannot bear it now. Not, however, in the same sense in which the words were used by our Lord to his Apostles, do we apply them to the persons now under consideration. The Apostles received the promised light of new revelation while they lived in the flesh. But the persons to whom we allude will not, we fear, come to a knowledge of the truth while in this life, biassed and blinded as they are by their long and deep-rooted prejudices in favour of existing established systems. After they have passed the vail of mortality, and are freed from the over-swaying influences that surround them while in the flesh, they may be brought to see and embrace those principles of Divine truth which they do not appreciate now; and thus what they know not in this life they will know hereafter.

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 396.)

OBJECTION.

"It has been pretended that an angel appeared to the three witnesses, to show them the plates and to assure them that the book had been translated from them. Might not these men, confederates with Smith, have contrived a lie to give currency to their tale? Such things have been done, and such things may be done again."—"*Mormonism Weighed,*" *&c., by S. Haining.*

ANSWER.

We have not only the testimony of the three witnesses alluded to, but the additional testimony of eight others, that they, too, beheld the plates, and also handled them with their own hands. If, then, the three witnesses "contrived a lie," the other eight must have done the same. We thus find the plain testimony of eleven eyewitnesses totally rejected on the mere strength of a *might be!* "Might not these men have contrived a lie?" asks the objector. Certainly, as far as that is concerned, they "*might*" have done so, had they been disposed; but they *didn't!*

The objector adopts the same position, in regard to this event, that infidels assume in reference to the events recorded in Scripture. That very course which he would censure others for taking, in matters pertaining to the Bible, he is himself pursuing in the case before us. He might with equal propriety set down the history of the antediluvian world as fabulous, and ask, "Might not Moses have contrived a lie to give currency to his tale?" Tell us, Mr. H., how many witnesses had *he* to confirm the truth of *his* declarations? Not even "three." Supposing, however, that he could have produced Noah and his family (*eight* in all,) as witnesses to the declared facts of the deluge and the circumstances connected therewith, (as well as the events which preceded it,) even then the all-potent objection might be urged, "Might not these persons, who were confederates with Noah, have contrived a lie to give currency to their tale?"

We read in the Bible also that Moses communed with God personally for the space of forty days and forty nights, on Mount Sinai, and that he received, while there, two stone tables, on which God himself had written laws for the children of Israel. Our opponent believes this account of Moses, and considers it "worthy of all acceptation." But hold! "Might not" Moses have "pretended" this, and so "contrived a lie to give currency to" his "tale?"

We also read in the Bible that Hilkiah the high priest found in the Temple, at the time of its repair, the *long-lost* Book of the Law of the Lord, given by Moses; and that he delivered his discovered treasure into the hands of Shaphan the scribe, who carried it to the king, saying, "Hilkiah the priest hath given me a book." This, too, our opponent, of course, readily believes, and would doubtless be shocked at any attempt to disparage the Scripture testimony in the matter. But if we were to adopt *his* mode of reasoning, we should object and say that Hilkiah merely "pretended" to have found the lost book, and should ask, "Might not these men (Hilkiah and Shaphan) have contrived a lie to give currency to their tale?" And thus we should scepticize away every fact of biblical history, if we were to follow our objector's example.

How, indeed, does he know that Jesus lived and died, or that any of the events transpired that are related in the New Testament? He has to depend upon the testimony of a less number of witnesses in such cases than in the case of Joseph Smith. And if his wonderfully acute and strong argument of pretence, confederacy, and what-*might*-be, is of any weight in the one case, it must be equally so in the other. The witnesses of Christ's resurrection were as much "confederates" as were the witnesses whose names preface the Book of Mormon; and the testimonies of the confederate witnesses in both cases were, with equal prejudice, treated by the priests of the day as mere pretensions and contrived lies "to give currency to their tale."

"Such things have been done," adds

the objector, "and such things may be done again." Granted. But whatever may "have been done" before, or "may be done again," in other cases, can form but very poor and slender groundwork for a rejection of the well-established testimony in the case before us. By such negative reasoning as this, every relic of plain history would be swept away, and all testimonial evidence upon any subject, however strong and clear, would be at once vetoed and scattered to the winds. The Divine authenticity of the Book of Mormon is based on evidence of a far more conclusive character than Mr. Haining seems to be aware of; and he is much mistaken, if he imagines that such evidence can be shaken or invalidated by anything that *has been*, or that *might have been*, or that yet *may be done*.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 392.)

[January, 1843.]

On hearing of my invitation for dinner, the Twelve Apostles issued the following

PROCLAMATION

To the Saints in Nauvoo.—Feeling a deep sense of gratitude to our Heavenly Father for the great blessings which He has conferred on us in the deliverance of our beloved President, Joseph Smith, from the oppression with which he has so long been bound, the Travelling High Council invite the brethren in Nauvoo to unite with them in dedicating Tuesday, the 17th day of January instant, as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, that He will continue the outpouring of His Holy Spirit upon this people, that they may ever walk humbly before Him, seek out and follow the counsels given through His servant, and ever be united, heart and hand, in building up this stake of Zion and the Temple, where God will reveal Himself to this people; that no strife or confusion may ever be found in our midst, but peace and righteousness may be our companions; and as He has hitherto sustained His Prophet in all the difficulties he has had to encounter, so He will continue to do, until he has finished the great work committed to his charge; and that all those who have been called to his assistance in the holy ministry, may be diligent and faithful in all things, that his hands may be stayed on high, like unto Moses; that our enemies, if such we have, may repent and, turning away from their enmity, get forgiveness and salvation; and that they may have no dominion over the servants of God or His Saints, but that Zion may flourish upon the mountains and be exalted on the hills, and that all nations shall flow unto it and be saved, we will humble ourselves with fasting and supplication, and sing praises unto our God with the voice of melody and thanksgiving, for the deliverance He has wrought out for His servant Joseph, through the legally constituted authorities of our Government.

The Bishops of the several Wards are requested to see that meetings are appointed sufficient for the accommodation of the brethren, and make a report unto us immediately of the same; and it may be expected that some one of the brethren who visited Springfield will be present at the different meetings, and give a history of their proceedings.

In our fastings, humiliations, and thanksgivings, let us not forget the poor and destitute, to minister to their necessities; and respectfully would we suggest to the consideration of the brethren the situation of our President, who has long had all his business deranged, and has been recently obliged to expend large sums of money in procuring his release from unjust persecution, leaving him destitute of necessaries for his family and of means for prosecuting the History of the Church and the transactions which he is anxious should be in the hands of the brethren as speedily as possible. We therefore recommend that collections be taken at the different meetings for his benefit; and such as have not cash will recollect that provisions will be an excellent substitute, whenever it is convenient to bring them in: and we hope our brethren who are farmers in La Harpe, Ramus, Zarahemla, &c., and the region around, will have the opportunity of reading these few hints. A word to the wise is sufficient. The Lord loveth a cheerful and

a bountiful giver, and will restore an hundredfold; for the labourer is worthy of his hire.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.
Nauvoo, January 11, 1843."

Thursday, 12th. At home all day.

Friday, 13th. At home till near sunset; then went to brother William Marks with Dr. Richards, to see Sophia Marks, who was sick: heard her relate her vision or dream of a visit from her two brothers who were dead, touching the associations and relations of another world.

Saturday, 14th. Rode out with Emma in the morning. At ten attended City Council, and in the evening called the quorum together in my chamber, to pray for Sophia Marks, who was very sick.

Sunday, 15th, I spent at home with my family.

Monday, 16th. I was about home, and directed a letter to be written, as follows:—

Nauvoo, January 16, 1843.

J. Butterfield, Esq.

Dear Sir,—I now sit down to inform you of our safe arrival home on Tuesday last, after a cold and troublesome journey of four days. We found our families well and cheerful. The news of our arrival was soon generally known; and when it was understood that justice had once more triumphed over oppression, and the innocent been rescued from the power of mobocracy, gladness filled the hearts of the citizens of Nauvoo, and gratitude to those who had so nobly and manfully defended the cause of justice and innocence was universally manifest; and of course I rejoiced with them, and felt like a free man at home.

Yesterday, a letter was received by Sidney Rigdon, Esq., from John C. Bennett, which was handed to me this morning. From that letter, it appears that Bennett was at Springfield a few days after we left there, and that he is determined, if possible, to keep up the persecution against me. I herewith transmit a copy of his letter, and shall rely upon your counsel, in the event of any further attempt to oppress me and deprive me of liberty; but I am in hopes that Governor Ford will not gratify the spirit of oppression and mobocracy so glaringly manifest in the conduct of John C. Bennett.

The following is a copy of his letter:—

Springfield, Illinois,
January 10, 1843.

Mr. Sidney Rigdon and Orson Pratt.

Dear Friends,—It is a long time since I have written to you, and I should now much desire to see you; but I leave to-night for Missouri, to meet the messenger charged with the arrest of Joseph Smith, Hyrum Smith, Lyman Wight, and others, for murder, burglary, treason, &c., &c., who will be demanded, in a few days, on *new* indictments, found by the grand jury of a called court on the original evidence, and in relation to which a *nolle prosequi* was entered by the District Attorney.

New proceedings have been gotten up on the *old* charges, and no Habeas Corpus can then save them. We shall try Smith on the Boggs case, when we get him into Missouri. The war goes bravely on; and, although Smith thinks he is now safe, the enemy is near, even at the door. He has awoke the wrong passenger. The Governor will relinquish Joe up at once on the new requisition. There is but one opinion on the case, and that is, nothing can save Joe on a new requisition and demand predicated on the *old* charges on the *institution of new writs.* He must go to Missouri; but he shall not be harmed, if he is not guilty: but he is a *murderer*, and must suffer the penalty of the law. Enough on this subject.

I hope that both of your kind and amiable families are well, and you will please to give them *all* my best respects. I hope to see you all *soon.* When the officer arrives, I shall be near at hand. I shall see you all again. Please to write me at Independence *immediately.*

Yours respectfully,
JOHN C. BENNETT.

P.S. Will Mr. Rigdon please to hand this letter to Mr. Pratt, after reading?

J. C. B.

This is his letter *verbatim et literatim.*

In the foregoing, the designs of Bennett are very plainly manifest; and, to see his rascality, you have only to read some articles from his pen, published in the *Times and Seasons* about two years ago, on the subject of the Missouri affair. I shall be happy to hear from you on this subject as soon as convenient; also if you have received any communication from Washington. We are ready to execute the mortgage at any time.

Yours very respectfully,
JOSEPH SMITH.
By WILLIAM CLAYTON, Agent.

P.S. I would just remark, that I am not at all indebted to S. Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me.

J. S."

The Ship "Swanton" sailed from Liverpool with a company of Saints for New Orleans, led by Elder Lorenzo Snow.

Tuesday, 17th. Being the time appointed by the Twelve as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, I attended a public meeting in my own house, which was crowded to overflowing. Many other meetings were held in various parts of the city, which were well attended, and there was great joy among the people, that I had once more been delivered from the grasp of my enemies. In the evening, I attended a reference, with six others, on a land case of R. D. Foster's.

Wednesday, 18th. At ten o'clock in the morning, the party invited began to assemble at my house, and before twelve they were all present, except Levi Moffatt and wife, and brother Hyrum's wife, who was sick. I distributed cards among them, printed for the occasion, containing the Jubilee Song of brothers Law and Richards; also one by sister Eliza R. Snow, as printed on the 96th page, 4th volume of *Times and Seasons*, which were sung by the company with the warmest feelings.

I then read John C. Bennett's letter to Mr. Sidney Rigdon and Orson Pratt, of the 10th instant, and told them that Mr. Pratt showed me the letter. Mr. Rigdon did not want to have it known that he had any hand in showing the letter, but wanted to keep it a secret, as though he were holding a private correspondence with Bennett; but as soon as Mr. Pratt got the letter, he brought it to me, which proves that Mr. Pratt had no correspondence with Bennett, and had no fellowship for his works of darkness. I told them I had sent word to Governor Ford, by Mr. Backenstos, that, before I would be troubled any more by Missouri, I would fight first.

Conversation continued on various topics until two o'clock, when twenty-one sat down to the dinner table, and Emma and myself waited on them, with other assistants. My room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen at the fourth table, including children and my household.

Many interesting anecdotes were related by the company, who were very cheerful, and the day passed off very pleasantly. President Brigham Young was present, although very feeble. This was the first time that he had been out of his house since he was taken sick. His fever had been so severe, that he had lain in a log-house, rather open, without fire most of the time, when it was so cold that his attendants would freeze their toes and fingers while fanning him, with great coat and mittens on. One thing more, which tended to give a zest to the occasion, was, that it was fifteen years this day since I was married to Emma Hale.

The brethren dispersed about six o'clock, with many thanks and expressions of gratitude; and in the evening I attended the Lodge.

Thursday, 19th. I was at home, excepting a short out in the city in the forenoon.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 26, 1858.

THE FIRST PILLARS OF THE CHURCH.—Young Saints have been the first pillars of the Church. They have been the bone and sinew, the life and soul of the work. It is remarkable that God committed the great dispensation of the fulness of times almost exclusively to the young. The keys of the kingdom and the powers of the Priesthood were committed to young men. They have filled nearly all the principal and presiding offices, being the pillars of every mission of importance, and the vital energy of every undertaking. All the Priesthood and power of the Gospel that the

old have received have come through the young, and in most cases directly administered by them. A few prominent men have received the Gospel in the prime of life; but by far the majority of them embraced it at about the age of from twenty to thirty. A few also, whose names have become part of the history of the Church, entered it at a patriarchal age; but, almost without exception, these have been the sires of "the pillars of the Church."

This dispensation has been emphatically a young men's dispensation. It was a youth who opened it, and his principal co-labourers and disciples answered to his age. It is a remarkable fact that the majority of those "first pillars of the Church" were born within a few years of the Prophet, as though God had expressly sent them into the world together to establish His power upon the earth, and to be the founders of a universal empire of righteousness.

It is true, those who remain of the first Elders are now mellowing with age, and every year will deepen their ripeness. But they were the young Saints of the past, and "the first pillars" in their youth. With scarcely an exception, the Presidency and Twelve, including Willard, Jedediah, Parley, and hundreds of the Elders, have, on the average, been in the vineyard about a quarter-of-a-century, and have not yet reached threescore years. Indeed, a great many have been in the ministry and actively labouring for the kingdom for from fifteen to twenty years, whose ages range from about thirty-five to forty.

And what have those young men done? The Prophet Joseph accomplished a greater work, and crowded bigger events, more faith, heroism, self-denial, and devotion into his life than any other man since the creation, and died ere he reached his fortieth year, in the very flower of life. His fellow-labourers and disciples continued the work which he began; and in a quarter-of-a-century there has been effected by them conjointly more than has ever before been done, even in a hundred years. From six individuals, organized into a Church, they have grown into a nation, with power to strike fear through the heart of a strength-boastful nation, with weight enough to move the United States to war against them, and with importance sufficient to draw the eyes of the nations upon them in excitement and suspense.

From the day when young Abel offered his acceptable sacrifice to the time when the modern youthful Seer retired to the silent woods, and in the rich copiousnesss of his great heart poured forth his boyhood's first love to his Father in heaven, there has not been such instances of holy devotion as those given by the young men and women who formed the nucleus of this kingdom. The wives and sisters of these "first pillars" have been examples equally as bright as their husbands and brothers. They were wedded to the Gospel with whole-heartedness, and they have manifested towards it a tenderness greater than that of a mother towards her young, and a beautifully confiding love that has transcended natural affection in its intensity, and which has grown stronger and more trusting with age. The ties that bound them to the kingdom, neither time nor circumstances, prosperity nor adversity, life nor death, has been able to sever. Theirs, indeed, has been a first—an all-absorbing love. To them their religion—the great cause—was more than all earthly things, and the kingdom of God and His righteousness were the first and principal things which their fervent minds sought after. They gave a tangible meaning to the somewhat mystical expression of Christ—"These are my mother, my sisters, and my brethren," and have literally answered to his extraordinary test, to the effect that those who were alone worthy to be his disciples would leave father and mother, brothers and sisters, wives and children, houses and lands, for his sake.

While yet the young hearts of these first Elders were in their dawn of love, and

before the great pride of newly-made fathers had toned down its throbbings of delight, they left the gentle companions of their bosom. Committing their young wives, with their firstborn infants, into the hands of the Husband of the widow and the Father of the fatherless, they flew to the nations to gather Israel and build up the kingdom of God.

And what had they for the motive of such extraordinary course?—what the reward of such uncommon sacrifices? Not that fame, favour, and affluence so dear to youth generally. Their's is a history of derision, persecution, frowns, imprisonment, and banishment. Indeed, it is full of that which youth especially shuns. It is true, young, ardent, adventurous minds delight in surmounting difficulties, astounding the world, and making for themselves a name. But it is out of the ordinary course of things for youth to choose the cup of an experience so bitter as that out of which the young Elders of this Church have drank so deeply. They did it for God and their religion!

Equally as much can be said to the honour of the sisters as to that of these brethren. Their faith, devotion, self-sacrifice, and holy reliance were as greatly manifested by them as by their husbands and brothers; and instead of holding the Elders back, they urged them to duty, and shared with them the dangers, privations, disgrace, and banishment. They were heroines of the first order.

That which is true of the American Saints is also true of the English and continental Saints. "The first pillars of the Church" and the first pillars of this Mission are evidently of the same spirit, and both are the true seed of Abraham. Hundreds of the English Elders have taken the field, enduring hardships, privations, and care, and oftentimes being weighed down by spirit and body-wearing labour. Nearly all the English travelling ministry have been young men. Most of them have gone into the vineyard at about the age of twenty-one, and many still younger. While thousands of youths around them were enjoying the pleasures and favour of the world, they have drank deeply its scorn and bitterness. They have wandered through the land, preaching the Gospel almost friendless and naked, frequently houseless, hungry, cold, dispirited, and sick. How often have their hearts been full of aching, not for what they have been called upon to endure; for, in their enthusiasm and devotion, they rejoiced that they were accounted worthy to suffer for the cause they loved. With the broad canopy of the skies for their curtains, and the green carpeting of earth for their bed, from their full hearts they have sent thankful orisons to heaven. But their heart-aching has been caused by the hardness of heart manifested against the message which they have borne, and because success was so hard to gain. Sooner would they have died in the field than have failed and been thought unworthy. The experience of Travelling Elders none but *Travelling Elders* can tell—none but Travelling Elders can realize. The examples of devotion, self-denial, heroism, and reliance on God, shown by thousands of Latter-day Israel, would put the Gentile world into the shade and beggar a whole generation of the Israel of former days.

Our object in bringing before our readers "the first pillars of the Church," both in America and this Mission, has been to give the young men and women who are now coming into or growing up in the Church *their pattern*. If they are the legitimate seed of Israel, they will prove their kindred and show the *family features*. If they do not this, they bear the mark of bastards. We have given the young Saints of the present a mirror. Let them look into it and trace the family likeness in their own faces, if they can, or blush to see their deformities brought out by the comparison.

FOREIGN CORRESPONDENCE.

EXTRACT FROM A LETTER FROM PRESIDENT YOUNG.

President's Office,
Great Salt Lake City, U. T.,
March 5, 1858.

Elder Asa Calkin.

Dear Brother,—We have no advices from you since the arrival of Elders O. Pratt, E. T. Benson, and others: still we are aware that news from home and a word of counsel are ever welcome to the Elders abroad.

We have had no news from the troops near Bridger Ruins since the withdrawal of our forces last fall; but as Col. Thomas L. Kane, who arrived in this city on the 24th ult., purposes to start on Monday next, (the 8th,) to visit Col. Johnston and to return this way *en route* for his home in Philadelphia, it is probable that we may soon learn how they have passed the time during the past winter.

In the meantime, the people are busily occupied in ploughing, sowing, setting out trees, &c., and also in making wise preparations for such future contingencies as may arise.

Under present circumstances, at home and abroad, it will probably be best to confine your printing operations to such numbers of the *Star* as are likely to meet a ready sale, and not print many surplus numbers to be piled on the shelves as dead stock: and print no books or pamphlets for any one, where there is the least probability that such publications will have to remain unsold in your store-room.

You have had sufficient experience in business to know that prudence and economy should be among the characteristics of its management.

Affairs at home are prosperous. The people realize that with us it is the kingdom of God, or nothing, or our constitutional rights to serve God as we please, and are acting accordingly; and general health and increasing union are enjoyed in our settlements.

Your family are well. Ever praying for your guidance by the Spirit, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

LETTER FROM ELDER W. MILLER.

Springville, City, U. T.,
January 24, 1858.

Brother Calkin.

Dear Sir,—I cheerfully improve this the earliest opportunity of writing a few lines to you. I arrived at home safe and in the enjoyment of health, except a slight cold on the 10th of January, after a speedy and prosperous journey of three months and a half.

The expenses of my trip across the Isthmus to San Francisco were considerable — more than I expected when I left Liverpool. We enjoyed ourselves well, took cabin passage all the way, had a very agreeable time with the passengers generally, and had a good opportunity of hearing them discuss the present position of the Mormons freely and without reserve. Their opinions were various: some were for exterminating them, while others were for capturing their principal men, and making an example of them, to strike terror into the hearts of the rest, thinking that the rest would become an easy prey, and be awed into submission, and be willing to accede to any terms which they might dictate. Poor fools! They do not realize what they are doing; for, if they will persist in carrying on this inhuman, fratricidal war, they will get something in return which they never thought or dreamt of. Peace we are determined to have, if we have to fight for it. They did not suspect that we were Mormons. We travelled *incognito* all the way, and appeared as strangers to each other. We thought it advisable to adopt this course as the safest, on finding how full of prejudice and hostile in their feelings they were towards us as a people. We were honoured with a company of U. S. troops from New York to San Francisco, consisting of a Colonel and his attendant officers; and, by conversing with them pretty freely, we learned their place of destination, and that their ultimate designs were against Utah, although they endeavoured to keep quiet, so that we should not be apprized of their designs or intentions. We Yankeed them for once, and no mistake; but, had they sus-

pected the deception we were practising upon them, they would have shown us no mercy. They think to take us by surprise, but will find themselves mistaken, in my opinion; for we have engaged the Lord on our side, and intend to be ready and prepared for any emergency. They will not find the Saints the passive, quiet, unresisting people they always have been in former times. We feel to rise up *en masse*, and, in the strength of Israel's God, maintain our political and religious rights, and claim the legacy that was bequeathed unto us by our patriotic sires, even if it be at the sacrifice of our lives and property, which, no doubt, will be the case with many of us, before we gain the victory.

I sincerely rejoice to find the Saints manifesting such a spirit of unison and willingness to adhere to the instructions and abide the counsels of the authorities here, and cheerfully respond to all the requirements made of them. I find a great improvement among the Saints—the majority willing to do just as they are told; and if there are any disaffected ones, they do not show their colours. I did not think it possible that there could be so much difference between the Saints and the Gentile world, until I had the privilege of contrasting their ways with ours. I had been living in such retirement a number of years in our peaceful, secluded vales, that I had almost forgotten the ways of the world. I think I can appreciate our lovely mountain home, if possible, more than ever; and I feel to thank the Lord for His preserving and watchful care over us, and for permitting us to return to the bosom of our families, in the midst of the Saints, where we can hear the pure principles of life and salvation from the living oracles of God, as they flow pure and free from the fountain head. I esteem this a great privilege and a blessing, which I cannot be sufficiently thankful for.

Give my best love to all enquiring friends. I have not forgotten their kindness to me, neither shall I; and my prayers ascend in their behalf.

Brother Calkin, I feel to bless you in the name of the Lord, and pray that His Spirit may rest upon you and qualify you for the arduous duties which devolve upon you.

I remain your friend and brother in the Gospel of Jesus Christ,

WILLIAM MILLER.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

Newcastle-on-Tyne,
May 27, 1853.

President Calkin.

Dear Brother,—I had the pleasure of attending Conference in Glasgow on Sunday, the 16th inst. The Saints turned out well from the country branches as well as those in town. The Presidents of Conferences, with all the Travelling Elders in the Scottish Pastorate, were present. The instructions given were such as the circumstances of the work in Scotland really required at the time. I am able now to add another testimony to the fact that the Spirit of God dictates your counsellings to the Priesthood in this land. How very necessary and applicable did I find your instructions to be in these cases. The fruits of your labours among them began to show themselves before I left the Pastorate.

After your departure, I visited the Dundee and Edinburgh Conferences; and I must say, that the Saints in Scotland are as good a people as any in other parts of the British Mission. There has, however, been a carelessness on the part of the *presiding authorities* there in regard to the financial interests of the Church, which deserves *severe reproof;* but a reformation, I believe, is now thoroughly effected. Had we been able to visit them sooner, it would have been of benefit every way. Here we have another example of the superiority of the living word over the letter.

Notwithstanding the plainness of the instructions imparted through the *Star* on these matters, they seem not to have comprehended them; but a word from your mouth unveiled great mysteries. How very important it is for men holding authority to seek the spirit of the work assigned unto them. These brethren

desire in their hearts to do right, and will succeed from this time. God bless them!

I have spent two days with the brethren in the Newcastle-on-Tyne Pastorate. All here enjoy richly the spirit of their calling. Business is done up here in good style. In February, March, and April, I visited the Manchester, London, Southampton, South, Cheltenham, and Welsh Pastorates, in all of which I found the brethren endeavouring, to the utmost of their ability, to carry out the instructions given them for the interest of the work of God committed to their care. The Saints in Wales can, if they will, improve very much in *one* particular,—namely, in the circulation of the *Udgorn Seion*. It would be well if the Presidents of Conferences in Wales would give this matter their attention.

I have travelled in this land for the last sixteen years, and I never knew the Priesthood engaged in the ministry to enjoy so much of the spirit of their mission as they do at the present time. There is a spirit of humility, and a willingness to be taught, and an amount of diligence and attention to the duties devolving upon them, constantly manifested by them, that speaks louder far than words in testimony of their faithfulness to God and the interests of the Saints.

I can say with truth, that the mission in this land is in a progressive state; and I feel assured that you will have great joy in your labours. Your teachings—plain, pointed, and practical, imparted through the *Star*, proves that the spirit of Brigham is with you; and I can assure you that your instructions are fully appreciated by your brethren.

Yours faithfully,

J. D. Ross.

OVERWHELMING AND TERRIFIC STORM IN AMERICA.

(From the "Peoria Union," May 14.)

One of the most terrible and terrific storms that in all probability ever visited any one locality in the Western country, commenced its ragings in this city yesterday evening, shortly before six o'clock. At about that hour, heavily charged Eastern clouds darkened the horizon so densely, that it became necessary to put in use, long before the customary hours, the gas and other facilities for light. It was not long before the pent-up storm burst in all its fury upon the apparently doomed city and its affrighted and panic-stricken citizens.

The rain came down in literal torrents, accompanied with a heavy wind, washing away before it every moveable article, such as men, women, and children, dry goods, boxes, signs, and other materials, who and which happened to be upon the streets; and it was with great difficulty that several of our citizens, of both sexes, were rescued from an involuntary precipitation into the Lake, in which event, the loss of life would have been calamitous indeed; for no human power would have been of the slightest avail towards saving such as might have been so disastrously and unfortunately imperilled. The rain and wind were accompanied by the severest hail-storm that we ever witnessed, the hail-stones, without the least exaggeration, being as large as English walnuts, the effect of which was to break out the panes of glass in nearly every house, both public and private, in the city. During the height of the storm, the falling of signs, the incessant rattling of fragments of glass, the tumbling of chimneys, the flying of shingles, and the general devastation everywhere visible, was truly awe-striking and terror-inspiring to the very last degree.

All over the city, women and children were so stricken with fear as to faint entirely away; and their screams and groans, proceeding from almost every tenement, grated mournfully on the ear, and altogether presented a wide-spread scene of desolation, that utterly beggars an adequate description. Men, too, were aroused from their *post prandial siestas* only to be met with fallen and falling ruins, and to, in a great measure, lose their physical and mental manliness in the all-prevailing sense of fear. People rushed madly about, aggregated in small knots in the various houses, abandoned from their persons all such material as would be likely, in their estimation, to invite a stroke of lightning, and in every way giving themselves up to wild amazement and an unearthly dread of the surrounding state of tottering things. The amount of property destroyed by this storm, will not, in our estimation, when posted up, sum up less than two hundred thousand dollars. It is barely possible that we may over-estimate in this respect: but if so, we do it on tolerable

reliable *data;* for there cannot be less than five hundred tenements, in various parts of the city, most seriously damaged, and numbers of them entirely demolished. Those, added to the steeples blown down from the churches, not one being left standing in the whole city, the very extreme damage done to the steamers and various other river crafts sojourning in port, induce us to believe that we have under, rather than over, estimated the aggregate loss.

(From the "Bloomington Pantagraph" of Saturday.)

The storm of Thursday evening proves to have been even more violent than we at first supposed. The wind, which was very strong here, increased to a perfect tornado a few miles further north, and was attended with disastrous consequences. The rain seems to have fallen over all the neighbouring country quite as heavily as it did in Bloomington, producing sudden and destructive freshets in all the small streams in this and the counties next north; and the lightning also assisted in the work of desolation.

Both branches of Sugar Creek were swelled into raging rivers. Both bridges on the road leading to the Junction were swept away. Near North Bloomington, the lightning shivered several telegraph poles into splinters. We learn that, further up the roads, several miles of telegraph were completely prostrated. East of town, we hear reports of fences blown down and buildings partially unroofed. But from the north there came reports of wholesale destruction. El Paso is said to have suffered severely, a number of buildings being unroofed, and much other damage done. Some cars which were standing on the side track were blown over on their sides on the main track. The mail train for Chicago was blown off the track into the ditch, the engine alone remaining on the track. Many houses were unroofed and greatly injured at Chenoa. At Towanda a good deal of damage was done. The storm at Chenoa was terrific. The Station-house was unroofed, and the platforms around it were lifted from their foundations and torn to pieces.

Dr. McMahan's dwelling was utterly destroyed, and the fragments strewn to an immense distance across the prairie. Mr. D. says this house appears to have been thrown into the air and completely reversed, the roof striking the ground first. The family were inside, but escaped with such slight injuries, that they were all able to assist in gathering up the scattered contents of their house.

The Bush-house was unroofed. Eight houses were moved from their foundations. One small two-story house actually slid for some three hundred yards across the smooth prairie, with a family inside, and finally stopped, remaining upright and uninjured. Mr. Heatherington's farmhouse was destroyed. At Lexington, the R. R. Company's warehouse was entirely demolished. The regular station-house was unroofed, and suffered some other injury. The building occupied by Mr. Anderson's school, in the second story, and by a billiard saloon below, was completely unroofed. There were a number of young men in the building at the time. The spirit lamp was blown down and exploded, setting fire to the house.

Isaac Harness' mill lost the east half of its roof and its chimney; also sustained some other damage from the wind and rain. Mr. Volentine's cabinet shop was totally destroyed. The storm struck it with great fury, slid it off the foundation blocks, rolled it over *endways*, and smashed it to pieces, together with a large stock of furniture contained in it. Many small outbuildings, stables, &c., were blown down, and most of the dwellings in town were more or less damaged.

Mr. C. W. Long's farm-house, two miles north west of Lexington, a two-story frame, was blown down. The side posts broke off at the sills, and the whole structure went overboard.

Mr. McNaught's and Mr. Franklin's farm-houses, in the same neighbourhood, were very much damaged. They were both fine buildings. A widow Bennett, in Lexington, had her house lifted off the foundation.

The fencing in the adjacent country is totally destroyed, and immense damage has been done to the timber. It is declared positively, by passengers in the train which was blown over above Lexington, that, just before that catastrophe, they saw horses rolling over and over before the wind across the open prairie, and made unavailing efforts to stop themselves and regain their feet.

At Towanda, Mr. S. noticed the principal warehouse was unroofed, and the chimney of the new steam-mill blown down.

The Station-house at Kappa was unroofed, and three or four houses suffered in a similar manner. Two barns, this side of the Mackinaw, were blown over, and four horses were killed.

In El Paso, thirteen houses were pretty well demolished, and Panola suffered severely.

At Galesburg, twenty-five houses were destroyed. Among them were two churches, which were *entirely* demolished, "from turret to foundation stone."

PASSING EVENTS.

GENERAL.—Terrific thunderstorms, accompanied by heavy rains, &c., have lately visited many parts of this country. Arrests for various political reasons still continue to be made in Paris and other parts of France. Orders have been given to the frontier authorities to use the utmost vigilance in preventing the entrance into France of "suspicious" foreigners. Another political secret society for the assassination of the Emperor and the overthow of the Government has been discovered, and its members condemned to various terms of punishment. Accounts from the French provinces represent the industrial and commercial position to be very bad. The heat in many parts of France has been unusually intense, which has produced considerable effect on the various crops. A French *slave*-ship of 420 tons has been employed to procure natives for labour in the French colonies. A general emigration has taken place from Madrid, in consequence of the excessive heat. Vesuvius is now really a mountain of fire: on all sides flow down streams of burning lava, so wide and rapid, that at night the mountain appears to be clothed with fire. The number of insurgents in Candia is increasing, five other districts of the island being in open revolt. Another sanguinary collision between the Turks and Christians in Bosnia has taken place. The religious feuds in Belgravia are now assuming a formidable aspect. A severe hurricane on the 5th May damaged many ships at Madras. A conspiracy against the Shah of Persia has been discovered. Murad Mirra Khan led the army against the city of Merve, but the Turconian tribes defeated and dispersed the forces. The new Commissioner was, at the date of last despatch from Pekin, gathering forces for the recapture of Canton. A village in Central India was stormed on the 1st May, by Colonel Gall, and the whole adult male inhabitants put to the sword. Sir Hugh Rose defeated the rebels at Beel-sir-Kooneh, about the 30th April, killing 400; also those at Komos on the 7th May, killing 700 men, and taking seven guns.

AMERICAN.—The excitement in the United States upon the subject of "British outrages" is as fierce as ever. The *Herald* states that the boarding of American ships on the coast of Cuba is continued, and that the instances of such outrages amount to 32. The Committee of Foreign Relations has reported a resolution to the Senate, directing an inquiry as to whether any legislation was necessary to protect the American flag and citizens from the aggressions of foreign powers. Upon the point of resistance against the search of American vessels, the report is emphatic and unequivocal. To the report is appended a series of resolutions re-affirming the principle that the molestation of American ships is an infraction of the sovereignty of the United States, and that the recent aggressions demand such an unequivocal explanation from Great Britain as shall prevent their re-occurrence for ever in the future. Orders have been taken to the Home Squadron, warning British vessels against visiting American merchantmen, and, if necessary, to prevent it by force. The Committee were unanimous in their indignation; and the only difficulty seemed to be the choice of language sufficiently strong to express their sense of the indignities, complained of, to the Senate. Various resolutions have been introduced to the Senate upon the subject of the outrages. Senator Hall considered the acts of the British Senate should be met by acts, and not by argument. Senator Toombs suggested that British ships of war in the Gulf should be seized, brought into American ports, and sunk. Messrs. Seward, Hammond, and Cullenden deprecated the belligerent spirit. Mr. Hammond said, "A war with England will be the most momentous event that has happened in the past three centuries—perhaps in all time past." In New York, two regiments have proffered their services, in case of a war with England; and the naval officers have exhibited great alacrity in the matter. A virtual declaration of war has been made by the President against Paraguay. Rumours were received by telegraph at New York of a terrible slaughter of Free State men in Kansas by border ruffians; but the papers believed the facts to be exaggerated. An insurrection has taken place in New Orleans. A Vigilance Committee is organized, and the Arsenal was seized by it, and volunteers are crowding in large numbers. The Mayor has ordered out the Militia, and a battle is expected. The following is going the rounds of the papers:—"New York, June 3rd, Evening.—We have received dates from the Territory of Utah to the 6th of May, and the news is highly important. The Mormons had expelled Governor Cumming, the regularly appointed executive officer of the Territory, from their settlement, and had determined to resist the troops sent against them to the last."

VARIETIES.

"PA!" "Well, my dear; what is it?" "Didn't you tell me that the world was round?" "Yes." "Then I'd like to know how it can come to an end!" "My child, how often must I tell you not to talk when you are eating."

BORROWING A KNOCKER.—"Why, you'd better knock the door down! What do you want?"—"Och, my darling! don't let me wake any of *your* family; I'm jist usin' your knocker to wake the paple next door: I'm locked out, d'ye see, and they've niver a knocker."

A FIELD-SLAVE in the south one day found in his trap a plump rabbit. He took him out alive, held him under his arm, patted him, and began to speculate on his qualities. "Oh, how fat!—berry fat!—the fattest I eber did see! Let me see how I'll cook him. I boil him? No: he so fat, he lose all de grease? I fry him? Ah, yes! He so berry fat, he fry himself! Golly, how fat he be! No—I won't fry him: I stew him!" The thought of the savoury stew made the negro forget himself; and, in spreading out the feast in his imagination, his arms relaxed, when off hopped the rabbit; and, squatting at a goodly distance, he eyed his late owner with cool composure. The negro knew there was an end of the stew; and, summoning up all his philosophy, he thus addressed the rabbit, at the same time shaking his fist at him:—"You long-eared, white-whiskered rascal!—you not so berry fat, arter all!"

THE LAND OF ZION.

There's a rich land that lies where the setting sun shines
O'er streamlets and trees, over gardens and vines,—
Where the sugar-cane grows; and the ripe harvest waves,
And ocean's deep bed bears the pearl in its caves.

And the gold of that land, and the bright onyx stone,
In th' morning of time to our fathers were known;
But the Lord in His wrath by Himself hath long sworn,
The nation that leaves Him from thence shall be torn.

'Tis a land that is known to the ends of the earth,
Where Liberty calls to the feast of her birth,
Where the prairies are spread like the sea when it heaves,
And forests shade nations 'neath the clouds of their leaves.

And the realm of Missouri, yet blooming in pride,
Waits exiles that fled, and her martyrs that died;
And the blood-stain ere long shall be wiped from her breast,
While thousand years roll, and the Saints find a rest.

Where the milk and the honey for ever shall flow,
Oh, there, in the land of the West, would I go:
And the mighty shall learn of her strength in that day
When the kingdoms are dust which the wind drives away.

Solothurn, May, 1853. JABEZ WOODARD.

MONEY LIST, JUNE 5—11, 1853.

	£	s.	d.
E. L. T. Harrison	30	0	0
B. W. Brindle (per W. Budge)	16	10	0
John Clarke (per do.)	1	10	0
Henry Brown (per do)	4	14	5
Carried forward	52	14	5
Brought forward	52	14	5
David James (per W. Budge)	1	10	0
Lewis Bowen (per G. Taylor)	2	0	0
Henry Hobbs (per T. Wallace, May 31)	1	7	2
	57	11	7

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 27, Vol. XX. Saturday, July 3, 1858. Price One Penny.

CONSISTENCY OF OBEDIENCE.

When the creature knows or even believes that the Creator has ordained any course or sent forth any given commandment, it should be of sufficient justification to the mind of that creature that the appointed way is right and of sufficient weight to move such to obedience. When God directs, man should obey.

A law or institution of Divine origin should be received as perfect. It might not be perfect in an absolute sense. It may be of a circumstantial nature and designed to accomplish a special purpose or a personal good. Perhaps it is only given to bring an individual or a society to a certain point where a superior law is in force and a higher sphere commenced. Or, perhaps, it is only given for the occasion, and is neither of a general nature nor common application. There are many such laws and directions that could be instanced from the Scriptures and other inspired records, as well as from the every-day dealings of God with His people, the Saints. Nevertheless, such are relatively perfect, and will accomplish all for which they were given. They are as perfect and effective as the circumstances will admit, or as the condition and character of the subject are capable of receiving. All the the laws and institutions of God being perfect and sufficient for that which they were given, obedience thereunto is consistent, wise, and imperative.

Any institution, doctrine, ordinance, or commandment admitted to be of Divine origin should inspire every mind that makes the admission with the greatest degree of confidence. To doubt its wisdom, its efficacy, its moral tendency, or its excellent practical operations, is to doubt the Being who originated it, and to virtually charge the Almighty with impotence, and Eternal Wisdom with foolishness. It is true, doubtless, that at the first introduction of a system, the establishment of an institution, or the revelation of a law, obstacles will stand in the way. The traditions and customs of the people, the prejudices of birth, class, and sex, the condition of society, and arrangements that are of long standing and popular are all barriers to the will of God being done on the earth as it is done in the heavens. The mind has to be convinced, the heart softened by the Holy Ghost, unbelief chased away, and all obstacles removed, before the Divine system can be thoroughly established, the will of God perfectly done on the earth, and complete obedience rendered to all the the institutions and laws of heaven. But there is this fact which must not be lost sight of in these considerations,—namely, that God never requires that of man which circumstances or His dispensations will not admit of being enforced and carried into effect by those of an obedient spirit and righteous disposition. When the Lord gives a commandment to nations or

sends a message to the world, that very act is a sign that obedience is both applicable to their circumstances and reasonable in its requirements. It is similar with the Church. When God further developes His system, branches out into another direction, commences a fresh movement, brings into operation a higher institution, or enforces a superior law, it should be an evidence to the Saints that the time is come when compliance may be considerately demanded, while on their part obedience is both consistent and due. Though it will, of course, take time to put such a law into its greatest effectiveness and most satisfactory operation, yet, if endeavours are made to carry it out in its integrity, it will soon be found excellent in its workings and beneficial in its effects.

When a Divine law or institution is introduced into the Church through the legitimate channel of the Priesthood, it should never become a point of question with the Saints whether or not the time has come for such introduction. Neither will it be thus questioned by the obedient and faithful. By the Spirit that is within them, they will feel that it is *the identical* time—the time when the most acceptable obedience can be rendered. They will readily realize that to put off compliance to a future period will not only be offensive to God, but liable also to lose for them the blessing, and perchance endanger their salvation. The godly-minded will know the time, obey the will of heaven, and receive its blessings and approbation, while the ungodly will be inclined to believe that it is introduced *too soon*, and procrastinate obedience, and thus lose the blessing and come under condemnation.

Neither should the wisdom, moral tendency, benevolence, and potency of a law or institution of Divine origin be deemed points open to discussion. Unless we dare to question the character of the Author himself, there is not even logical consistency pending on such discussion. It would originate with the Great Representative of Wisdom, and consequently would be wise in its nature and above the measurement of conventional reasoning. It would be given by the Pure Teacher of Morals, and would therefore be moral in its tendency. It would be instituted by the Benevolent Father of the human family, and its operation would be fraught with Divine benevolence. Being designed by God, and partaking of Almighty power, its action would be effective, and its saving influence great. At every view, obedience appears consistent, and the obligation rendered more binding.

To all but the brutal-minded and profane, the fact of the Divine origin of anything might reasonably be expected to be of sufficient weight to convince the mind, and of sufficient authority to stand as its own justification. That which comes from the Creator is binding on the creature. And a command, law, or an institution ought to be considered as invested with the decision of every doubt on the matter, and with an authority which man has not the prerogative to abrogate. We should first ascertain whether or not the given law is of Divine establishment. Having done this, all has been done that can justly be required to produce obedience. Not that we would by any means have it imagined that obedience is to stop at blind, unintelligent submission. A holy disposition of mind to dive into the the wisdom of God's economy, in order that an offering to Him may be made of a higher and more intelligent reverence, is perfectly congenial with an obedient spirit. Obedience is, however, the first disposition of a godly mind. But to stand over the decision of the essentiality or non-essentiality of obedience manifests great inconsistency, and is really a wicked trifling with God and sacred things. An enlightened man will at once comprehend the consistency of its essentiality, and the righteous will humbly bow to it as a duty.

When a person knows of the Divine origin and introduction of a law or an institution, it is presumption to hesitate on the propriety and necessity of obedience. To admit that God, Jesus Christ, or the Holy Ghost, through the Priesthood, has delivered and established any given thing, and then to ask, "Is it binding upon *me?*"—"May not I be an exception?" and to demand a justification for this part, and a reconciliation for the other, a little more clearness for this, and a greater authority for that, is, to say the best of it, very inconsistent. To quibble over the matter—to measure it by human reason, and bring it to a conventional standard,—to criticise its intrinsic merits, and to ask the secrets of its object to make obedience necessary,—to question its essentiality, or to qualify admission with a "perhaps it is binding," &c., or to

speculate on the advantage of obedience and its profitable results, is like flying in the face of the Creator, and charging Eternal Wisdom with foolishness. In some cases, such conduct might be partially the result of a weak impression of the necessity of obedience made on dull and feeble minds that are susceptible of neither deep nor lasting impressions. But it will be generally found mixed with a great deal of presumption as well as ignorance, and that it springs principally from a dishonest mind and a *spirit of disobedience*.

DIRECTION OF A WORLD.

(*Continued from page* 262.)

CHAPTER V.

"The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—ISAIAH.

The world has been travelling in a path where a way-mark is, as it were, planted, bearing as an inscription, "The Rise and Fall of Empires." The general history of nations will show some of the broad and striking causes of that rise and fall. Out of the breaking-up of mankind, the nations, kingdoms, and empires of the earth have grown. Here we directly come to a great radical flaw in the constitution of society—the world at the very onset travels towards, not organization, but *dis*organization. In building nations, kingdoms, and empires upon the dividings—the disunions—the breakings-off among mankind, is laying society upon an essentially sandy foundation. The falling must come as the fruit of the seeds sown in the rising. It will be brought about by the consequent antagonism growing out of these breakings-off. Nations will catch the glory of waning nations, kingdoms the breath of dying kingdoms, and empires rise out of the fall of empires. This, indeed, has been the actual history of the world.

But, after all, national divisions and strife merely present us with the general view of the direction which the world has taken towards conflict and chaos. That view is like one of its own battle-fields. Looking at it, the eye takes in the broad horror, which sends a shudder through the soul. But mixed with that emotion will be found a kind of sublime sensibility, produced by the horrid grandeur of mighty nations rushing to battle, and terrible armies struggling for a phantom glory. There is a detail to the subject; and not until that is traced do the full horrors become realized. So also it is in the breaking-up and conflict of mankind. There is a detail. That detail will be found in the social, political, and religious states of the world.

In tracing this detail, we see what deep root the seeds of dissolution have taken in society, and how inevitably the present state of things must pass away. In the present social, political, and religious conditions of society, we see at once the extensiveness and minute ramifications of a tendency to disunion and strife. Here may also be found innumerable branchings out of the world into various kinds of wrong directions. Here we can more clearly perceive the nearness of the world to those limits where another inscription will be found,—namely, "Thus far shalt thou go, but no farther."

Never was there a time since the creation when the divisions of mankind were so ramified, and the conflict so general, as at the present. In England and America it has become almost literally true that every man's hand is against his neighbour. This fact tells a startling tale, and shows fearful prognostications of the future; for the nearer the world travels to this state of which Christ predicted, the nearer it is to social dissolution and death—the nearer to that point where old things must pass away.

The world has well nigh reached a state of thorough disorganization and radical conflict of interests. To bring the point

home to our readers, let us take England as the example. And first, let us take a general view of her social condition.

In the social condition of England, embracing her commerce, labour, and general trade, we see almost a total breaking-up and a radical and irreconcileable conflict of interests. Every merchant, banker, shopkeeper, master, and man form a part of the national chaos, and join in a general antagonism. There are scarcely even two friends or relations who have not their lives of social divisions, and whose interests do not conflict, cross, or part at some point. Nearly every man stands upon his exclusive, individual, social good; nearly every one enters into the battle of life single-handed. It is true that fathers lend assistance to their children, and so also with other relations. But this is merely family assistance, holding good only in certain cases, and received only by a few fortunate individuals. The working of the social system itself, however, gives no aid and offers no assistance. It rather presents obstacles, produces division, and creates strife. There can nowhere be found in England a social community of good. It is true, a few modern reformers have endeavoured to introduce the co-operative principle. But, like a tender sprig transplanted to a barren and weedy field, it has not grown. The only point where interests even appear to reconcile is where no connection becomes *profitable*. When this is not the case, English society present something like a picture of human wolves feeding upon each other. The time is not far distant when it will be seen how fearfully the social condition of England will become productive of convulsion, misery, and dissolution. What is true of this nation is also true concerning the world generally, though, in this particular symptom of organization, other nations in their dying throes will, from circumstantial causes, be less convulsive.

In politics, the world has become anarchial in its divisions and paralyzing in its strife. It has never presented such an arena of political gladiators as at the present. Especially is this true of those nations where the iron foot of military despotism is not crushing the neck of the people. And this fact forcibly shows that the world is going entirely in a wrong direction, inasmuch as it requires a cruel military tyranny to keep it in restraint.

In England, party strife, opposition, and paralyzing combinations of factions to throw out an Administration are of every-day occurrence. Periodical changes of ministry become more frequent. They are expected by the country, and people wait for them with a mixture of languor and longing, like the labourer looking for the approach of night. And these changes are found, indeed, to be *nights* bringing dreams, which the morning-call to usefulness dispels. England has travelled far towards political chaos and paralyzing conflict, while America has outstripped her.

The religious state of the world is in keeping with the rest. Here, indeed, "chaos is come again." The fact is, the seeds of dissolution are sown in all human systems and organizations. Man, in his inexperience and perverseness, planted them, and the fruits thereof are spread over the earth; and inasmuch as the wind is sown, the whirlwind must be reaped. The creature has refused to allow the Creator to lead the world in the right direction, and it has travelled towards its grave. The present form of society is *mortal*, and therefore it must die!

(*To be continued.*)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 406.)

OBJECTION.

"But one word in reference to the language of Scripture. You ask, Do we not read of 'the eyes of the Lord,' of 'the finger of God,' of 'the hand of the Lord?' Undoubtedly we do; but the only question is, How are they to be understood? Now, we say that they are to be taken in a figurative sense, as setting before men with limited ideas great truths, in a manner so plain that the weakest may comprehend. But you Latter-day Saints say, No—we will take the plain literal meaning. Well, be it so. By the same

rule, you will make the Almighty a 'man of war,' a 'tower,' a 'fortress.' By the same rule, you will make our Saviour a 'door,' a 'vine,' and a 'rock;' or yourselves so much hay, for it is written, 'All flesh is *grass.*'"—*Mormonism Anti-Scriptural, by the Rev. B. Willmore.*

ANSWER.

There are many expressions used in Scripture, in reference to the Lord, similar to those mentioned by our objector, some of which are evidently used metaphorically, and others literally; and, in many cases, literal facts are expressed in somewhat figurative language. The nature of the case, as observable either in the text itself or in the context, will, in most cases, determine the point as to how "the language of Scripture" is "to be understood," in that respect,—whether it is "to be taken in a figurative sense," or whether we are to "take the plain literal meaning." We certainly "take the plain literal meaning" of a plain passage, and adopt a "figurative" interpretation only where there is an obvious and unmistakeable necessity for so doing.

OBJECTION.

"The doctrine of immersive baptism being essential to salvation is at variance with the character of God as a God of love. Can we suppose all unbaptised heathens, Jews, Quakers, together with the millions who died before the Mormon gospel came, to have perished? Such a supposition is monstrous. The Mormons, to get rid of the difficulty, have invented an absurd theory upon 1 Cor. xv. 29. Paul was there reasoning upon the resurrection, and says, as so many were becoming martyrs by professing Christianity by baptism, what was the use of being baptised if Christianity were not true. Mormons, however, explain this verse, that, if any Mormon has a relation, or friend, who has died without Mormon baptism, he can be baptised for him, and this will avail to his salvation!"—"*The Mormon's 'Only Way to be Saved,'* NOT *the way to be Saved," published by P. Drummond.*

ANSWER.

How "the doctrine of immersive baptism being essential to salvation" can be in any way "at variance with the character of God as a God of love," is a problem which we are totally unable to solve. That God is a "God of love," no one, we presume, will either deny or doubt; and that baptism is "essential to salvation" is evident from the fact that it is an ordinance of the Gospel and of Divine appointment. Where, then, lies the "variance" spoken of by the objector? Nowhere but in his own imagination. He cannot deny that obedience to the Gospel is essential to salvation, nor can he disprove the fact that baptism is an ordinance of that Gospel. If he expects to be saved without compliance with the requirements of the Gospel, he will assuredly find himself mistaken. The idea of baptism or any other Divine, Gospel institution being *non*-essential is a trick of the Devil to lure men away from that strait path of obedience which leads to life eternal.

The expression, "immersive baptism," at the very onset of the objection, shows a little of the cloven foot. "*Immersive* baptism!!" As well might the objector talk about "the doctrine of" *believing* faith, or *correct* truth, or *just* righteousness, or *submissive* obedience being deemed by us as "essential to salvation, as to talk thus of "*immersive* baptism!" What *other* kind of true baptism is there? "Baptism" and "immersion" are synonymous and convertible terms: the above double expression, therefore, is unnecessary and absurd. In accomodation to conventional habits of speaking, we might say that immersion is the only true *form* of baptism; yet, strictly speaking, it is not the *form of* baptism, but it *IS baptism itself.* There is not a Greek lexicon in existence but what gives "immersion" as the primary, literal meaning of the word from which "baptism" is derived.

As regards the "monstrous" supposition that "all unbaptised heathens, Jews, Quakers," &c., who have died without a knowledge of the Gospel, "have perished," it will be evident to all who are acquainted with our doctrines that we entertain no such idea. It is, however, a common notion in the professing Christian world, and evidently shared in by our objector, according to other parts of his writing, that there is no repentance, no reception of the Gospel, no change whatever in matters pertaining to sal vation recognized after death; and therefore, to him, the idea of "heathens," or "Jews," or any

class of persons not professing popular Christianity, being ultimately saved, will appear "monstrous;" for the common doctrine is, that all who do not in this life embrace the popular Gospel will for ever perish.

So far from any attempt being made by the "Mormons" to "get rid of the difficulty," they do not regard it as a "difficulty" at all. It is only a figment of modern religionists. We regard the Creator and Saviour of the world as a "God of love;" and such a doctrine as that to which we have adverted we consider as being utterly "at variance with the character of God *as* a God of love."

That which our objector prematurely sets down as "an absurd theory upon 1 Cor. xv. 29" will be found, upon due investigation, to be, at least, far more reasonable than the explanatory "theory" which *he* has "invented." *Where* does "Paul say, "As so many were becoming martyrs by professing Christianity by baptism, what was the use of being baptized, if Christianity were not true?" Nowhere does he either say or signify anything of the kind. On reference to the chapter and verse alluded to, it will be seen that the Apostle makes no reference to "martyrs" at all. He alludes to persons who had previously died without a knowledge of the Gospel—not to those who "were *becoming* martyrs by professing Christianity by baptism." His words are—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptised for the dead." In other words —If there be no *resurrection* OF the dead, what is the use of being *baptised* FOR the dead?

Although our objector expresses himself so positively upon the supposed meaning of Paul, it will be found that his interpretation is not only inconsistent in itself, but differs widely from the opinions of many ancient and modern expositors of Scripture, whose attainments and researches have given them considerable eminence in the religious world. We might here cite passages from many noted authors, that entirely differ from our opponent's views of the subject, and which tend to confirm our own. But the following extract from Barnes, the modern celebrated and popular commentator, will suffice for our present purpose. He says:—

"There is, perhaps, no passage of the New Testament in respect to which there has been a greater variety of interpretation than this, and the views of expositors now by no means harmonize in regard to its meaning. It is possible that Paul may have referred to some practice or custom which existed in his time respecting baptism, the knowledge of which is now lost." "By others, that the Apostle refers to a custom of vicarious baptism, or being baptized for those who were dead, referring to the practice of having some person baptized in the place of one who had died without baptism."

We are indebted to Divine Revelation specially given to us as a people, through the Prophet Joseph Smith, for our doctrinal knowledge upon this subject of baptism for the dead.* And we consider it entirely out of our opponent's power to prove it to be "an *absurd* theory." We think the absurdity lies in his own explanation, which is as remote from the plain, common-sense import of the passage as the poles are asunder.

* For further elucidation of the principle, see Objection Answered in *Star* No. 32, Vol. xix.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 408.)

[January, 1843.]

Friday, 20th. Visited at brother Mark's this morning; returned at ten a.m., and gave Dr. Richards and W. W. Phelps some instructions about the History, when I received the following communication:—

"VADE MECUM—[Translated]—GO WITH ME.

From W. W. Phelps to Joseph Smith, the Prophet.

Go with me. Will you go to the Saints that have died,

To the next better world, where the righteous reside,
Where the angels and spirits in harmony be,
In the joys of a vast paradise? Go with me.

Go with me, where the truth and the virtues prevail,
Where the union is one, and the years never fail:
Not a heart can conceive—not a natural eye see
What the Lord has prepared for the just. Go with me.

Go with me, where there is no destruction or war,
Neither tyrants nor slanderers, nor nations ajar,—
Where the system is perfect, and happiness free,
And the life is eternal, with God. Go with me.

Go with me. Will you go to the mansions above,
Where the bliss and the knowledge, the light and the love,
And the glory of God do eternally be?
Death, the wages of sin, is not there. Go with me."

In the afternoon, I attended a council of the Twelve, at President Young's. There were present, Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and brother Hyrum Smith. We had conversation on a great variety of subjects. I related my dream:—"I dreamed this morning that I was in the lobby of the Representatives' Hall, at Springfield, when some of the members, who did not like my being there, began to mar, and cut, and pound my shins with pieces of iron. I bore it as long as I could, then jumped over the rail into the hall, caught a rod of iron, and went at them, cursing and swearing at them in the most awful manner, and drove them all out of the house. I went to the door, and told them to send me a clerk, and I would make some laws that would do good. There was quite a collection around the State House, trying to raise an army to take me, and there were many horses tied round the square. I thought they would not have the privilege of getting me; so I took a rod of iron, and mowed my way through their ranks, looking after their best race-horse, thinking they might catch me where they could find me, when I awoke." To dream of flying signifies prosperity and deliverance from enemies. To dream of swimming in deep water signifies success among many people, and that the word will be accompanied with power.

I told Elder Hyde that when he spoke in the name of the Lord, it should prove true; but he must not curse the people—rather bless them.

I prophesy, in the name of the Lord God, as soon as we get the Temple built, so that we shall not be obliged to exhaust our means thereon, we will have means to gather the Saints by thousands and tens of thousands.

This Council was called to reconsider the case of Orson Pratt, who had previously been cut off from the quorum of the Twelve for neglect of duty; and Amasa Lyman had been ordained an Apostle in his place. I told the Council that as there was not a quorum present when Orson Pratt's case came up before them, that he was still a member—that he had not been cut off legally, and I would find some other place for Amasa Lyman, to which the Council agreed. President Young said there were but three present when Amasa was ordained. I told them that was legal when no more could be had.

I told the Council that from the 6th day of April next, I go in for preparing with all present for a mission through the United States; and when we arrive at Maine, we will take ship for England, and so on to all countries where we shall have a mind to go. We must send for John E. Page to come home, and have all the quorum to start from this place.

Let the Twelve be called on, on the 6th of April, and a notice be given for a special Conference on the platform of the House of the Lord. If I live, I will yet take these brethren through the United States and through the world, and will make just as big a wake as God Almighty will let me. We must send kings and governors to Nauvoo, and we will do it.

At three o'clock, Council adjourned to my house; and at four I baptized Orson Pratt and his wife, Sarah Marinda, and Lydia Granger in the Mississippi river, and confirmed them in the Church, ordaining Orson Pratt to his former office and standing in the quorum of the Twelve.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 3, 1858.

BOOKS AND BOOK-KEEPING.—Much has been said and written lately on this subject; yet we feel constrained to again call the attention of the Priesthood to it. We fear that there is a carelessness, to say the least about it, on the part of some of the Priesthood, in regard to this matter, and that they do not carefully and with the Spirit study the instructions put forth from time to time in the *Star* for their guidance. That there is an indifference or inattention to the subject, and a disinclination to reform in this particular and endeavour to acquire correct business habits, is evident from the fact that we occasionally receive similar letters from our Counsellors to one just received from President Ross, from Worcester, from which we make the following extract:—

"The balance-sheet of this Conference was in a perfect muddle,—nearly as bad as the —— balance-sheets were; and, to make matters worse here, no books could be found containing the items of expenditure. When the balance-sheet was made out, the leaves of the book were torn out, and a new part opened for the present quarter, with the intention of having it destroyed also at the end of the quarter."

We are aware that heretofore the practice of mutilating, destroying, and burning the books has prevailed to a considerable extent; but we had supposed that enough had been said and written on the subject to set the Priesthood aright and insure a reformation in this particular; and we do hope we shall not be under the necessity of again referring to this subject.

All the Books of a Branch, Conference, or Pastorate, whether large or small, in which any accounts or records of the Church or any business pertaining thereto is kept, must be kept and preserved; and the Priesthood are again requested to turn their attention to the subject of book-keeping and learn to keep them correctly and intelligibly. We have lately been under the necessity of calling for certain information and items of account from the several Pastors; and, with one or two exceptions, the reply has been that it is impossible to furnish the required information correctly, because the books in which those accounts were kept in the several Conferences have been destroyed or cannot be found. Now, the information required might have been furnished at once and with very little trouble, if the accounts had been properly kept and books preserved as they ought to have been.

We wish particularly to call the attention of the Priesthood to our Editorial remarks in Numbers 14, 22, 23, and 24 of the present Volume of the *Star*, and ask them to read and study them with the Spirit until they fully comprehend and understand their meaning, and try to carry out the instructions therein contained in their everyday transactions for the Church.

Hereafter, we shall consider any President, or other officer of the Church, who mutilates or otherwise destroys *any* book whatever, in which *any* account relative to Church matters is kept, as unworthy to hold or exercise *any* office in the Church. We earnestly entreat the brethren to give this subject the attention its importance demands.

The Elders of Israel should excel in all things, and observe order and system in

everything they do, as well in book-keeping and transacting the business of the Church as in anything else; and this they will have to do, if ever they rise and become exalted in the kingdom of God.

VISITING THE SAINTS.—We have heretofore in the *Star*, as well as in our personal instructions to the Priesthood from time to time in our visits to the Conferences, endeavoured to impress upon their minds the necessity of visiting the Saints at their firesides, and instructing and counselling them as their circumstances may require.

It is the duty of Presidents of Conferences and Travelling Elders to be constantly on the move among the Saints. They should be diligent and active in visiting, instructing, and comforting the flock, taking with them the good Spirit, that they may be blessed themselves while they bless others. A faithful and humble discharge of this duty, we believe, would result in great good in many ways, and especially to the Elders themselves. It will leave them no time to grumble or become dissatisfied with their positions or with the Priesthood over them.

We have reason to know that, in some few instances, the Presidents of Conferences and Travelling Elders are still neglecting, to a considerable extent, this important duty, and that such Elders are possessed of grumbling and dissatisfied spirits, and are fearful that their brilliant talents, great usefulness, and mighty works are not appreciated and properly rewarded. Any President of Conference, Travelling Elder, or other officer, who is either too indolent, too talented, or too important to attend faithfully to this, as well as all other duties, will be considered as unworthy of being continued in office.

Our business, as Elders of Israel, is to build up and strengthen the Saints, and roll on the work of the Lord. A grumbling and dissatisfied spirit cannot advance, but will rather retard the work; and those possessing such should be removed from their offices, and the power to influence the Saints to their injury taken from them.

Brethren of the Priesthood, be humble, faithful, and diligent in the work. Improve your "day of opportunities;" and prove yourselves worthy of the Priesthood you hold, and your blessings and reward are sure.

It is but just, and we are happy to be able to say that but few instances of the kind have come to our knowledge. We have reason to believe that the great majority of the Priesthood are faithfully, earnestly, and diligently devoting their energies to the great cause.

LETTERS OF STANDING.—We have reason to believe that in some instances the Elders have been too stringent in their rules in relation to granting letters of standing to members desirous of moving from one Conference to another. It often becomes necessary for the purpose of procuring employment, especially in these dull and slack times, that such removals take place. From misfortune, perhaps from carelessness or other causes, they owe a few shillings of Tithing which they have neglected to pay up; and the Certificate is withheld from them until they send their back Tithing to the Conference they have left. They remove to another Conference; but, having no Certificate, they cannot join themselves to any Branch. In the meantime, they get employment and are earning money; but, as they are not connected with any Branch, there is no one to look after them, and no Tithing is paid. The debt thus increases, until at length it is impossible for them to pay it. It is useless to think of a poor man's paying six or eight months' back Tithing; and the result is a real loss both to the Church and the members. In all cases of removal of this kind, we would recommend that the Certificate be made out, the amount of Tithing due entered on the

back, and forwarded to the President of the Conference to which such members have removed. It will then become the duty of that President to look after them and collect the back Tithing. It is a matter of no consequence whatever what Conference gets the few shillings, so long as the money is paid and the Church receives the benefit of it. The Tithing will thus be secured, and, what is of far more consequence, the members, by being looked after, are saved.

HOME CORRESPONDENCE.

NOTTINGHAM PASTORATE.

Nottingham, June 12, 1858.

President Calkin.

Dear Brother,—I feel it my duty to inform you of what we are doing and how we are getting along in this Pastorate. Since you and President Budge have visited us, the Saints seem to have taken hold afresh, and are now showing, by their works, that their faith is increasing in the work of the Lord. We have lifted nearly fifty pounds of the old book debt this quarter, and I think we shall make it look small by the end of the year. This has been raised by voluntary donations from the Saints; and I think they feel as if they would give it another lift before very long, because they want liberty, and they know that we cannot have it until we work ourselves free from debt. I hope our Temple allotment will be all paid up by September, so that we may be ready for any other business you may have for us to do.

On the 19th of May, President Budge paid us another visit, and preached in the evening to a large congregation of Saints in the hall; and I think every heart rejoiced, for truly we had a time of refreshing,—such a one, I think, as we shall not forget. The Saints feel more and more the necessity of becoming acquainted with the practical part of our religion, which our next Quarterly Report will show. I wish to inform you that it is about the time that we have held our Conferences here; but, as we hope and expect that you or those that you may appoint will be with us, I leave it with you to set the time for us to have the Saints come together for that purpose.

The brethren join with me in love to yourself, brothers Ross and Budge, and all in the Office. I am yours truly,

JOHN COOK.

LETTER FROM ELDER W. BUDGE.

"Udgorn Seion" Office, Swansea,
South Wales, June 9, 1858.

President Calkin.

Dear Brother,—Having now spent upwards of three months as one of your Counsellors, it gives me pleasure to write you a brief statement of the condition and prospect of the Mission, as far as my time and opportunity have allowed me to form an estimate.

I have, it is true, communicated with you from time to time on the more important matters, as they have come under my notice, and have had the benefit of your counsels. At the same time, I feel sure that information in relation to the present healthy and cheerful condition of the Mission will be acceptable to the Saints, and encouraging to them in their efforts in helping to build up the kingdom.

There is much satisfaction in doing good, and it increases as the fruits of our labour appear. Until the 5th of March, I continued to labour in the Birmingham Pastorate, introducing and working out as effectually as possible, the new order of conducting business in the Conferences. In this I have been most heartily assisted by the Priesthood. Being perfectly acquainted with your intention to have a universal system of doing business introduced into the Mission, by which all funds, agencies, &c., can be understood and controlled by the Priesthood, I began to teach and practise according to your instructions, —first in the Birmingham Pastorate, and afterwards in all my visits in the Mission.

I found that, in many parts of the Mission, the business of the Conferences was not properly understood, neither controlled by those who were responsible. Many of the reports of business matters

were merely traditionary stories handed from one to another, and not the result of the most ordinary investigation.

On the 5th of March, I left Birmingham for Norwich, where I arrived the same evening, and was welcomed by Elder Scott, the President of that Conference.

Next day, Pastor Bayliss arrived, and we, with the Travelling Ministry of that Conference, spent some hours together, explaining the manner of keeping accounts and conducting business in accordance with the new order of bookkeeping about to be established throughout the Mission.

Next morning being Sunday, we attended a Conference Council meeting, and still further explained and enforced the necessity of punctually attending to all kinds of business matters. During the day, we had also two very good meetings with the Saints.

On Monday, Elder Bayliss and myself went to Cambridge, and attended a very spirited meeting of the Saints.

Next day, we went to Bedford, and had a good meeting at night, after having spent some time with Elder Jeffreys, President of Bedford Conference, and his Travelling Elders, communicating to them what we had taught in Norwich in reference to business.

Pastor Bayliss and the Elders with him were much pleased that the Presidency of the Mission was about to establish a proper and uniform system of conducting business, and they were prepared to carry out all instructions on the subject. We had an excellent spirit in all our meetings and conversations, and I felt that everything would be well done here.

I returned to Birmingham on the 10th.

I had the pleasure of meeting you at Derby on the 20th, and went with you to Nottingham, where we were met by Pastor Cook.

Next morning, we attended a general Priesthood meeting; and the counsel and instructions given by you on the Order of the Priesthood, Tithing, and other principles of the kingdom, business matters, &c., were exceedingly profitable and gratifying to the brethren. This day being Sunday, we had two more very good meetings, a large number of Saints being present.

After your departure on Monday, I visited and preached at Leicester and Derby, having very good meetings at each place. The Saints in this Pastorate are lively and on hand for any duty; and the Pastor, Presidents, and Priesthood generally are devoted to the work of the Lord.

On the 14th of May, I again visited Nottingham, and preached there in the evening to a large and good-spirited meeting; and, on the 15th, went to Grantham, where I met Elder Jones, and attended Conference at Risegate with him, as stated in my letter published in *Star* No. 24.

Returning from the Lincolnshire Conference, I again visited and preached at Nottingham and Derby, with Pastor Cook. The former was a very large meeting, but both were very good.

The Nottingham Pastorate is doing well, and improving all the time. While at Derby, I received instructions from you to visit Southampton and the Channel Islands, which I immediately did, being in Southampton on the 22nd (Saturday); and I attended meetings with the Saints there on Sunday and on Monday evening.

On Tuesday, Elder Mark Barnes arrived in Southampton, and we took steamer for Jersey, where we arrived on the following morning, having had a heavy sea to pass over. Elder Leiz received us very kindly; and on the same evening we attended a meeting of the Saints, and had a very good influence in our midst.

On the following day, Elders Barnes and Leiz and myself visited some Saints in the country, about four miles distant, and returned with some of them to Jersey in the evening, where we held a Council meeting.

On Friday, Elder Leiz and myself went to the Island of Guernsey, and visited most of the Saints there. In this island, the Saints had not been much visited of late, and were wholly disorganized. Our visit, however, gave them new life, and they promised to come together at certain times, and keep the commandments of the Lord.

On Saturday, we returned to Jersey, and spent most of the day in business.

On Sunday, I attended three public meetings and a Council meeting, at all of which I felt well in giving instructions,—the other brethren who spoke also enjoying much of the Spirit.

The Saints are not very numerous in the islands, but they were very glad to see us; and I feel that they, by being well visited, will keep pace with the times.

On Monday, May 31st, I left Jersey early in the morning, and arrived in Southampton in the evening.

On Tuesday, I went to Portsmouth, with Pastor Keaton, and had an excellent meeting with the Saints at night.

Pastor Keaton and President Harder, of Southampton, feel well, and are on hand to carry out the instructions given them. They are bringing into practice the order of doing business now being established throughout the Mission.

In my travels, it has been an easy matter to show the brethren the necessity of a complete reformation in the business department of the Church; for all have felt more or less the inconvenience of being left to seek out their own inventions in their business transactions. I am also glad to state that I have not found a single instance of opposition to such reformation; but, on the other hand, all have manifested their willingness to make improvements as fast as possible. The leading articles lately published in the *Star* have been of very great advantage to the Priesthood, bearing as they do on the practical duties of the day. In my visits, I have felt after the spirit and condition of the people, and have instructed them accordingly as the Lord has given me wisdom.

The principle of Tithing and the necessity of taking steps to pay the old book debts have received attention. Tithing is more and more generally paid; and in every Conference that I have visited, the Saints are making offerings to pay off book debts, and I expect a large sum will be obtained for that purpose. The Saints have entered into it with an excellent spirit.

On the whole, I have never witnessed such a universal willingness to "seek first the kingdom of God," among the Saints, as at present.

I am now on a visit with President B. Evans among the Conferences in Wales, and will duly report progress to you. My health is good, and I have a constant pleasure in my labours. With love to you, President Ross, and the brethren in the Office, I am yours faithfully,

WILLIAM BUDGE.

OUR JOURNAL OF THE PAST.

We believe that one of the most potent charms to call up and keep an interest in the mind of every one towards the work of God, and to keep all actively engaged in it, is to let the Saints know, as far as concerns them, what is going on, and how the cause is moving along. When they are pent up within the narrow limits of their Branches, with merely a grant of a little more liberty once or twice a year, in the shape of Conference meetings, the state of their minds and their interest in the work must necessarily be somewhat accordingly. If they, through not being in some sort of communication with other Branches, Conferences, and Pastorates, do not exactly imagine that they are the only Saints in the world, and that there is nothing going on anywhere else, they certainly, unless extraordinary characters, cannot be so broad in their sympathies for their brethren and the work as though such a communication existed. If some means of travelling be opened, that they may roam through the Mission, and in spirit take part with every one and every work, they will become fuller of interest for the cause, their life and activity will be more vigorous, and their desire to be useful increased.

Again, it is a *trait* of nature for the Saints to want, not only to know what those are doing in whom they are interested, and to take a peep at the great work moving along in every place, but they like their brethren to see also what they are doing and how it is moving along with *them*.

Now, our especial object is to call up and keep as much interest as possible in the minds of the Saints towards the great work of God, and to actively engage every one in that work. To put this Mission into sympathetic communication, let the Saints peep at every object that concerns them, fill them with interest, keep them active in the cause, and benefit them by the examples of each other, we think no means would be more effectual for the *Star* to supply than a *judicious* correspondence

from the presiding officers of the Mission. To carry out this view, we have instructed our Counsellors to lend their aid, and we also invite the *Pastors* to lend their pens to supply the Saints through the *Star* with *pertinent* views of the Mission. On our part, we design to throw in our mite with theirs in the same homely form of correspondence. As a commencement to bring things orderly up to the present, we lay before our readers

OUR JOURNAL OF THE PAST.

I have, as my labours in the Office permitted, employed my time in visiting some of the Conferences and imparting such instructions to the Priesthood and Saints generally as they seemed to require.

Saturday, Feb. 27th. I went to Birmingham; and the next day being Sunday, attended a large meeting of the local Priesthood of that Conference, and addressed them at considerable length and with great freedom. A good spirit prevailed, and the brethren felt blessed and renewed in spirit and an increase of faith and strength. It has seldom fallen to my lot to meet so large a body of the Priesthood where more union and good-will, humility and faith were manifested than among those brethren. In the evening, addressed a large congregation of Saints, who seemed to enjoy much of the Holy Spirit, and were manifestly increasing in union, faith, and good works, and appeared to rejoice much in the truths of the Gospel.

Monday, 29th. Returned to Liverpool.

Saturday, March 6th. Went to Cheltenham, and attended a Pastoral Conference of the Priesthood.

Sunday, 7th. Had the pleasure of meeting Presidents of Conferences and Travelling Elders, and imparting such instructions as the Spirit dictated. The brethren seemed to be rejoicing in the work, and expressed their determination to persevere, and a willingness to unite with hearty zeal with their Pastor in carrying out any measures which might be adopted for the advancement of the work. I addressed a large and respectable congregation twice during the day, and was much gratified to find a good spirit prevailing with them, and an increased desire to keep the commandments of God and to live as becomes Saints.

Monday, 8th. Returned to my labours in Liverpool.

Saturday, 20th. Started for Nottingham. At Derby, President W. Budge joined and accompanied me.

Sunday, 21st. In the morning, met the Presidents of Conferences and Travelling Elders of the Pastorate, and a large number of the local Priesthood, and had much satisfaction in addressing them and imparting such instructions as they required for their guidance in the work of the Lord. Elder Budge also addressed them, and imparted much useful and valuable instruction. We had much of the Holy Spirit in our meeting. The brethren felt blessed and refreshed, and received our counsels and instructions with hearty zeal and cheerful determination to carry them out to the utmost of their ability. In the afternoon and evening, hundreds came to hear. The hall was crowded, and on both occasions the most strict and anxious attention was paid while we addressed them upon the principles of the Gospel as believed and taught by the Church; and we felt sure that the Saints were strengthened and refreshed, and that much good would result from these meetings.

Monday, 22nd. Returned to Liverpool and resumed my labours in the Office.

Saturday, 27th. Went to Sunderland.

Sunday, 28th. In the morning, attended a Pastoral Conference of the Priesthood. Part of the morning was spent in hearing the reports and testimonies of the Presidents and Travelling Elders, after which I addressed them at considerable length as the Spirit led, and all felt edified, cheered, and strengthened. The brethren there are united and faithfully attending the duties of their calling, and enjoy much of the Spirit. In the evening, I again addressed a large congregation at considerable length, with great freedom, and apparently with much profit.

Monday, 29th. In the evening, in company with Elder Wallace, attended a meeting of the Saints in Newcastle-on-Tyne, and addressed the Saints for a short time. The Saints enjoy a good degree of the Holy Spirit, and are increasing in faith and good works.

Tuesday, 30th. Returned to Liverpool.

Saturday, April 3rd. Went to Leeds, and attended a Pastoral meeting of the Priesthood. I addressed them at considerable length, and with much freedom, and imparted such instructions as the Spirit dictated. With one or two exceptions, the Priesthood in that Pastorate are cheerfully and diligently discharging their several duties to the best of their abilities, and are united in upholding and sustaining the Pastor, and in carrying out all his views and suggestions for the furtherance of the work. Elder Jones is getting the Pastorate into excellent working order; and, although suffering from weakness of body and ill health, he is untiring in his labours. May the Lord bless him with health and strength, and preserve him long upon the earth to assist in carrying on His great work.

Sunday, 4th. Went to Bradford, in company with Elder Jones, and some others of the brethren, and spoke at considerable length, both morning and evening, to large and respectable congregations; and although there were quite a number of strangers present, and some who on former occasions had made some disturbances in our meetings, yet there were no indications of dissatisfaction, but all seemed interested in the remarks and paid strict attention, and a good impression was evidently made upon them. At the close of the meeting, we bid the Saints adieu, and left them rejoicing in the truth.

Monday, 5th. Returned to Liverpool.

Sunday, 11th. In the morning attended Conference in Liverpool, and addressed a large number of the Priesthood at considerable length, and with great freedom and, I trust, much profit, and to the satisfaction of the brethren. In the afternoon, spoke a short time to the Saints, and was followed by Elder Oliver and some others. We enjoyed much of the good Spirit in our midst, and had a profitable time.

Saturday, 24th. Went to London, and was kindly received by, and spent an agreeable evening with President Ross.

Sunday, 25th. Attended a meeting of the Priesthood, with President Ross, and was much pleased and edified with the instructions given by him; after which, I addressed the brethren as the Spirit dictated. The brethren are united and alive to their duties, and enjoy much of the Spirit; and there is a degree of order and system in the transaction of business which is really commendable. In the afternoon and evening, attended large and respectable meetings, and spoke at considerable length and with much freedom. Much of the Spirit rested upon the brethren and Saints generally, and we had a time of rejoicing. The Saints feel well, and are faithful and humble, and their course is onward.

Monday, 26th; Tuesday, 27th. Visited the Crystal Palace and other places of interest in London, in company with President Ross and others of the brethren.

Wednesday, 28th. Attended a large social party of the Saints in Tabernacle-square, and was much pleased to see the good feeling and union that exist among them.

Thursday, 29th. After a pleasant and not unprofitable visit of four days, I left London, and went to Birmingham, where I was met and kindly received by President Budge and others of the brethren.

Friday, 30th. In company with President Budge, spent the day very agreeably in visiting the Saints. In the evening, attended a very pleasant and agreeable social party.

Saturday, May 1st. Visited Dudley Castle, and spent an agreeable hour and dined with some of the Saints.

Sunday, 2nd. Addressed a large and attentive audience in Birmingham in the morning, and at Coventry in the evening. In both of these meetings, much of the good Spirit was enjoyed by the Saints. In the evening, I met with the Priesthood in Coventry, and had a pleasant and profitable interview, and gave them such counsel and instructions as the Spirit dictated. President Budge accompanied me during the day, and also addressed the meetings, giving much valuable instructions. We had excellent meetings, and much of the Spirit with us.

Tuesday, 4th. Returned to Liverpool.

Sunday, 9th. Attended Conference at Manchester. The forenoon was taken up in hearing the reports and testimonies of the Presidents of Branches and in transacting business. In the afternoon, I spoke for some time to a crowded house. Several of the brethren also addressed the congregation. The Spirit rested in abundance upon the people, and all felt blessed and edified. The Saints in that

Conference are doing well and progressing in righteousness, and are, with faith and humility, keeping the commandments of God to the best of their ability.

Saturday, 15th. President Ross and myself went to Glasgow. Spent an agreeable evening with Elder McComie and the President of Conferences and Travelling Elders of the Scottish Pastorate.

Sunday, 16th. We attended Conference. The hall was crowded, and the congregation was addressed by President Ross, and an animated, interesting, and instructive discourse was listened to with great attention; after which, I made some remarks, and gave such instructions as seemed necessary. Much of the Holy Spirit was with us, and the Saints seemed to enjoy themselves and the meeting well.

Monday, 17th. Met the Priesthood, and spent a couple of hours in still further counselling and instructing them in their callings and duties; and although the brethren have been somewhat behind the the times, yet I am confident their hearts are in the work, and that they will redeem the past. In the evening, I bade them adieu, and returned to Liverpool.

We have introduced and established a general order and system of book-keeping and all other business transactions, and have endeavoured to make it universal throughout the Mission; and we have had the satisfaction of seeing the Priesthood generally receive the proposition cordially and lay hold of it with a will to carry it out, acknowledging the necessity of a reformation in that respect, and rejoicing in the opportunity of bringing it about.

In some few instances, however, we found the brethren somewhat stereotyped—hard to comprehend and slow to see the necessity of any advance from the good old way their fathers trod in, especially in the business departments. Some of the officers of the Church have seemed to think that all they had to do was to preach flowery discourses and large sermons, and secure to themselves a great name, while the business of every-day life was almost entirely neglected. There seems in some a culpable indolence in respect to the labour and business of their office, if not disinclination to the discharge thereof, and more especially in regard to visiting the Saints at their homes, and imparting such instructions and counsel as they severally need, and in the keeping of the books and records properly. We have succeeded, however, in convincing these brethren of the utility of our measures, and have had the satisfaction of receiving their assurance that they will carry out our instructions to the best of their ability.

Wherever we have been, we have also introduced the subject of the old book debt, and suggested the propriety of adopting some plan for ridding the Branches of this burden. We are pleased to see the Saints almost universally receive the proposition with joy and promise to set themselves at once to work to accomplish it; and in many instances since, we have had tangible evidence of the sincerity of their promises.

We have enjoyed our visits very much, and everywhere find the people humble, teachable, and desirous to know and do the will of our Father in heaven.

PASSING EVENTS.

General.—Several hundreds of houses have been burnt at Constantinople. An armistice has been established between the Candia insurgents and the Turkish authorities. The Turkish authorities, it is said, are devoting all their energies to preparing a fresh expedition against Montenegro. The Turkish force at Regusa amounts to about twelve thousand men. A letter from Berlin states that the Prussian navy is about to be increased. A new bullet-casting machine has been invented by a Berlin engineer, by which two men can turn out 40,000 rifle bullets per hour. Smallpox is reported to have been raging fearfully among the troops in Bombay. A Zemindar of the Chunda district is in arms and open rebellion. He has gathered together a most desperate lot of Rohillas, Arabs, aud others from the Nizam's territory.

AMERICAN.—A severe shock of an earthquake was experienced at Coquimbo on the 3rd of May, causing serious damage. A terrible tornado has visited the city of Chicago and neighbouring places, doing great destruction and causing great alarm to the inhabitants. The whole village of Ellison was completely destroyed, not one out of its 500 inhabitants escaping injury. A tremendous storm visited the city of Leavenworth, Kansas, on the 2nd of June, inundating part of the town, and doing great damage. The Missouri had flooded its banks, and was still rising. A desperate battle has been fought in Texas, between a party of rangers, under Captain Ford, and a large body of Camanche Indians, terminating in the death of 76 of the latter and the capture of 17 as prisoners. A revolutionary movement has risen in New Orleans, growing out of a struggle for power between the constituted authorities and the Vigilance Committee, the latter gaining the ascendancy. A bill has been introduced into the Senate for placing the military and naval forces, and 10,000,000 dollars, with 50,000 volunteers, at the disposal of the President, to resist the pretensions of Great Britain and authorize him to send a Special Ambassador to England, if necessary. The troops at Camp Scott are reported as living on mule meat. Col. Hoffman's command were 75 miles beyond Fort Laramie, having encountered snow three feet deep; and they had lost many animals.

VARIETIES.

WHY does a cat run after a mouse? Because the mouse runs away from the cat.

"PATRICK, hereafter I want you to commence work at five o'clock, and quit at seven." Patrick: "Sure, and wouldn't it be as well if I'd commence in the morning at seven, and leave off at five in the evening?"

A MOTHER, admonishing her son, told him he should never defer till to-morrow what he could do to-day. The little urchin replied, "Then, mother, let's eat the remainder of the plum-pudding-to-night."

SCHOOLMASTER: Bill Tompkins, what is a widow?" Bill: "A widder, sir, is a woman that aint got no husband, cos he's dead." Schoolmaster: "Very well; what is a widower?" Bill: "A widderer is a man that gus arter the widders!"

THE *Literary Gazette* gives the following as the prayer taught to the children of Scarborough wreckers, in times of yore:—"God bless daddy! God bless mammy! God send a ship ashore before morning! Amen."

FAITH IN GOD.

(Selected.)

There is a principle within—
Faith in God's love and power:
Upon this moveless rock I lean,
In sorrow's darkest hour.

This oft my drooping heart hath cheered,
(With anguish worn, and care,)
And all I doubted, all I feared,
Have vanished into air.

What though a cloud o'ershade my sight,
Big with affliction's tear;
Yet faith, amidst the drops that fall,
Discerns a rainbow there.

I need not shrink, I need not fear,
Whate'er the future be,
Since God is love, and God is near
In man's extremity.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 59, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 28, Vol. XX. Saturday, July 10, 1858. Price One Penny.

THE NEWSPAPER PRESS.

BY ELDER E. L. T. HARRISON.

What an amount of importance is attached to the opinions of the Press, especially in this country, where it comes forth without name to authenticate its statements or enable us to trace to individual personages the sweeping statements that it makes about governments at home and abroad, societies and systems, the events of the day, or any other matter upon which it can dilate.

What an irresponsible, unmanageable power is the Press! Enwrapt in mystery, it speaks as from some unknown region. Hence its importance. No one knows who it is that is talking in its pages. Most people have a vague idea of a secret conclave of the combined wisdom of the nation, met in some retired spot, where the intelligence of all ages is brewed into a portable form, and thence distilled to the world through its daily and weekly sheets.

To strip the thing of its false importance, we have but to raise the curtain a little, and show the secret springs that work its machinery, and the giant will dwindle into a dwarf; the imagined combined host of mighty intellects, met with the spontaneous desire to tumble their vast requirements into one great reservoir for everybody's benefit, vanishes away; and in the stead we behold a few jobbing writers, of no unusual capacity, manipulated under the hands of a host of money-grubs, and made to produce any given tune.

"Who is that stupid, tetchy, bigoted old gentleman—that positive, cranky, arguing, crooked old man? He? Bless your soul, he's "the Press:" he edits the "Morning Blusterer." "Never! Why, who would care for his opinion?" Not many, whilst he is at home, or in the streets, or anywhere else where he can be seen; but when this same narrow-minded bigot disappears within the folding doors of the editor's *sanctum*, and puts his identical notions into print, behold and lo! what a change! The very people who would have argued till they had not a tooth left, sooner than be convinced by such a man, come humbly to the feet of the "Morning Blusterer" to know what the political world shall do to be saved. Who is that red-faced man, with a pompous tread, who can't write well till he is dosed with spirits to create a flow of ideas?—or that lean, long-haired individual, who looks as abstracted as if he he hadn't seen this world for the last three years, he has dwelt so much in the regions of ideality?—or that man with the bald head, fat and lumpy, creasy and leady, whose wisdom is so tightly glued together, that he can only break off little bits at a time, such as—"Ah!" "Hem!"

"Yes!" "Exactly!" "Indeed!" "Hem!" Who are they? Why, they are "the Press," to be sure!—the manufacturers of the thunder and the lightning!! "Surely, they are men of very ordinary notions and abilities! Who is going to be led by them?" Wait awhile; and when the conceits and theories of these same pompous, hairy, or lumpy men shall come disguised in the columns of a newspaper and prefaced with that grandiloquent syllable, "WE," you shall see their identical notions received as the voice of oracles, and treated as samples of the highest human wisdom imaginable, by the very men who would have tumbled most unceremoneously on one side the same ideas, could they only have had one glance at the parties who wrote them. Not only are the understanding and intelligence that in many cases guide the so much reverenced "Press" contemptible, but its origin is ten times worse.

The various newspapers of the present day, with scarcely an exception, are mere money speculations, started on exactly the same principles as large firms launch out in butter, cheese, or soap. Shrewd speculators, that find ordinary investments too slow in profit, deal in newspapers as coolly as other people do in "dry goods." Moneys are combined by a number of such personages, the popular taste is consulted, writers are hired to write *to* the the subject—sometimes at so much an "article;" and, like other articles made to order, if not according to pattern, are sent back, with instructions to "make up a little stronger;" and, finally, forth comes this *commercial speculation*, and in its first column meekly dilates on its benevolent intentions to enlighten the masses, to raise humanity, and to hurry reforms. Little do the thousands, who go to it for information, know the number of calculating money-spinners that hide behind its "liberal views" and "enlarged progressive principles!"—mere words hung up as call-birds by men whose souls are wrapt in sublime investigation before one great question, What will *sell* best? or, What will the people *buy?*

Who wonders that such papers contain so little fairness and impartiality, or said their leaders actually hate the truth? But that's a mistake: they merely hate the miserable price it fetches. In fact, they do intend some day to print nothing but truth—the pure, simple truth! "When," do you say? "When it shall *sell* the best.

From such an army of traders in saleable wares, how can the Church of Latter-day Saints, poor and unpopular, expect help or fair play? Where an occasional editor may be found, who unites integrity and honesty to his intellectual abilities, the proprietors of the paper hold him in check, and wisely see that he prints nothing that shall injure the reputation or popularity of the journal. In most cases, editors are but secondary characters; and though they may be selected because of their known views, still the "dealers" are at the bottom, superintending the spirit of the whole concern, keeping a jealous eye on every line, like drapers do on their windows, observing how their assistants arrange the ribbons and the silks. *They* plead the cause of a down-trodden people! They know the market price of goods too well!

Most people know how hard it often is to purchase a paper that contains anything against the "Mormons," unless they go early on the day of sale. Consequently, let any one deliberately sit down in a London garret and concoct the most stupid, not to say wicked lies about this people,—let him say that Brigham Young has gone mad, or that he has eaten his head, or has undertaken to build a tower that shall reach to the moon and scrape the rough spots from the surface; and we will undertake that, if sent in time, it shall be in all the daily and weekly papers the next morning, or the next opportunity at the latest, and circulated till it is worn threadbare. Quite as improbable stories as these have been circulated. Brigham Young has been made to traverse seven thousand miles in the course of a week, and doubtless much against his will (had he only known it), and has occupied three distinct places at one time! Now, on the the other hand, let fifty letters from Salt Lake City, authenticated by the various post-marks on the route, be sent to them, and they will refuse to publish one, should they be found to speak favourably of the people or their leaders in that region. Who, then, can wonder at the strong contempt felt by the Latter-day Saints for such poor paper-mongers?

Not long after Judge Drummond's statements against the "Mormons" had gone the round of the papers, embellished and garnished by editorial additions, the

leading London papers were addressed, to know if they would permit a reply to appear in their columns, so that their readers might hear both sides of the question. "Of course," they said, "they were only anxious to give their readers that privilege?" But not one allowed the privilege, or rather the *right* of reply, to the people whom they had permitted for weeks to be so freely abused in their columns. Poor creatures! Are they without souls, without honour, without principle? They sell, for a few miserable pence, the power to lead into truth the understanding of the masses of mankind. Future ages will point with scorn to the memory of men who, holding a position from which they could pour truth in floods, defend the oppressed, disperse prejudice, hurry on the day of rest and peace, and wear eternally the glory of being foremost in the battle that in the latter days made crime and misery to lick the dust, yet threw it all away, and, for mere temporary gain, turned the strong engine of their power upon the weak, and lent its arms of strength to any fool, liar, or hypocrite, who wished to bespatter with falsehood or becloud with misrepresentation the rising loveliness of truth.

The Press is now a perfect jumble—a chaos. An expeditious method of losing our senses would be to try and weave a simple plan for the salvation of society from the first half-dozen papers that might come to hand; and yet they are all professedly capable, and are everlastingly giving advice and saving the nation! (?) The Press, because of the greatness of its mission and province, has become the meanest of all great gifts, by the prostitution of its noble powers. It has licked the feet of parties, on the one hand, and bowed in abject slavery to the masses, on the other. It has egg'd men on to war, kindled the thirst for blood, goaded the nations into conflict, and urged slaughtering hosts over foreign soil, that an excitement might be kept up, and a few more thousand copies sold. Now is the day of the degradation of the Press. But yet it shall be purified from its corruption, and used for holy purposes alone. A day is marching on—hear it, ye editors!—when those who have misused it shall move aside, and its gigantic strength be devoted to the crushing up of evil, and its million voices cry hallelujah to the peaceful reign of that everlasting Government whose foundations are laid in the mountains of the West. Then shall it blaze terror to the wicked, reveal on the housetops the secret acts of men, and roll abroad the laws of God and Zion, her edicts, her decrees, and her sweet, heaven-born truths. First in the rank of heavenly sciences, the great lever of the Priesthood shall it stand! Well shall it then atone for all its past abuse; for in those days shall the Press be sanctified and consecrated to Truth.

DIRECTION OF A WORLD.

(*Concluded from page* 420.)

CHAPTER VI.

A NEW WORLD AND A NEW DIRECTION.

"Behold, I make all things new."—JESUS.

We have seen in foregoing chapters that the world has travelled to chaos and strife. Every view has shown us that confidence has departed from society, that its vital energy is fast drying up, that human institutions, with the organizations and relations of mankind, are altogether losing cohesive and binding power, and that, while systems are crumbling, the human family are falling apart—decaying nationally, socially, politically, and religiously. Indeed, the terms "organization," "connection," and "relationship" have become nearly altogether inapplicable to the condition of society. *Dis*organization, *dis*connection, and *non*-relationship are more suited to the present state of things. The seeds of dissolution

are spreading everywhere, and, as observed in Chapter V., "The creature has refused to allow the Creator to lead the world in the right direction, and it has travelled towards its grave."

But the world or society in *its mortality* is like man in his individual mortality. Both must die, because they are *mortal*. But both will be *resuscitated*. The dying is a prelude to a resurrection. The earth passes through an ordeal similar to that through which mankind pass, and laws which hold good over individual man are also applicable to society. We do not intend to confound the re-organization of society for the millennial reign of Christ with the last great change; but its reconstruction is to an extent analogous to a resurrection.

Jesus said, "As it was in the days of Noah, so also shall it be at the coming of the Son of Man." This expression of the Saviour has been but very imperfectly understood, and only a small part of its broad meaning has been seen. It comprehends more than the raising up of a Prophet like unto Noah, the warning of the inhabitants of the earth, and the flood-burstings of the judgments of God on the nations. It indicates the birth of a new world—a re-organization of society—the renewal of Adam's again broken race—the revival of the human family from that state of fainting into which it is languishing. Society will be *regenerated—re-created—re-born*. The awful, universal convulsions of the last days will to a great extent depopulate the earth; but it will again be *re-peopled*.

The antediluvian remnant revived the race of man which had languished because of transgression, mended a line broken because of wickedness, and scattered their seed over the face of the earth. Again, the great commandment was fulfilled—"Be fruitful, and multiply, and replenish the earth." From that remnant all the generations, nations, kingdoms, and empires since the flood have sprung. That little branch of Adam's family that survived a world's winter—eight lonely beings, who escaped the general wreck of mankind, multiplied in numbers, until the amount thereof has reached many thousand millions. They have possessed countless cities and incalculable resources, and have emitted brilliant, though lightning-like halos of glory. They have drank an ocean of experience and crowded a world's history with the events of four thousand years. But they have made the race of Adam *old* and *sin-hoary*.

That stock which survived the flood is now passing through a world's autumn; and ere long the falling of its leaves will cover the earth. It will then pass through a world's winter, whose bleak, desolating storms will give the scene an appearance of comfortless nakedness. But a few sprigs of that human tree will survive. After an unusually severe winter, it seems that nature drinks an extra draught of life, and the soil of the earth seems renewed with virgin vitality. So it will be after the world's winter has passed, when the spring of a new state of things opens. Those sprigs which shall survive will take deep root in the re-virginized soil, shoot out their branches, cover the earth with a fresh foliage, and put forth crowds of human buds again. Then a millennial summer will come, and the rich clusters of fruits will be gathered for the great feast of the King. Their luscious flavour pleasing His royal taste, He will plant the seeds thereof in celestial gardens, and they, thus transplanted, will bring forth the fruit of eternal lives.

"As it was in the days of Noah, so also shall it be at the coming of the Son of Man." A remnant will be left. The languished race of Adam will be again revived, and his broken line mended by a righteous people. Once more will the command be obeyed—"Be fruitful, and multiply, and replenish the earth." Thousands of millions of their seed will cover the land, and nations, kingdoms, empires, and generations will spring out of them. *They* will also possess countless cities, incalculable resources, emit halos of splendour, drink an ocean of experience, and crowd a world's history with events; but they will bring forth seed to the glory of God, build up nations, kingdoms, and empires to the name of the Most High; and their generations will be taught in the fear and admonition of the Lord. Their cities will be laid on the foundations of righteousness, their habitations filled with holiness, and their resources be the riches of eternity. Their experience will spring from the Fountain of living waters, and the events with which their history will be crowded will be the acts and developments under the reign of the Monarch of the universe. The race of Adam will

not grow *old* in them, but bloom in immortal youth and become ripe with fruits of righteousness.

There are, however, certain peculiar characteristics which will distinguish the times of the coming of the Son of Man from any period since the creation. The events of the final dispensation will, in some respects, remarkably differ from that of Noah. This peculiarity will not consist in the facts of a universal wreck of old institutions, the engulphing of the wicked, and a re-peopling of the earth, but in consequence of this being the great latter-day dispensation of the fulness of times—in consequence of its being a world's *finale*—its culminating dispensation, to which all other dispensations travel and give their importance, interest, and events. The difference will not be in the fact that a new formation of society took place in the days of Noah, and that such will also be the case in the days of the coming of the Son of Man; but the peculiarity will be found in the difference of the forms—in the manner, progress, and character of the re-construction. It will not be merely in the fact that society will again travel its course—that the world has another race to run, but it will be the manner in which that course will be traversed—the *direction* which that race will take.

In the days of Noah, the new world—the revived race of Adam started under Divine guidance. But it soon branched out into a thousand wrong directions. That race became scattered and broken at its very roots, and mankind have continued to depart from their Creator and His government. But in the days of the coming of the Son of Man, the future world will not only start but continue under the direction of Divine government, and will travel, not to division, but to *broad unity*, and the creature will be drawn into a closer connection with the Creator.

During the millennial reign of Christ, the government of God will extend until "the knowledge of the Lord shall cover the earth as the waters cover the sea." The re-moulding of society into the perfect form will not be brought about in a moment, nor will the Saints at one effort reach that maturity and Godlike stature to which their development approximates. Perfection is a growth; and though the world will in its regeneration resemble a new-born infant in innocence and purity, like the child it must grow to the strength, dignity, and Godlike beauty of manhood. The millennial period will be a thousand years of progression, and the millennial world, when it has reached its maturity, will embody a thousand years of progressive developments. At the end of the Millennium, the world will have reached the full development of this probationary state, and the reign of Christ will have become universal; and then shall he "deliver up the kingdom to the Father, that God may be all in all."

Thus will a "new world" be born, and "a new direction" given; and that favoured remnant who shall again revive the race of Adam will be organized under the reign of Christ, and carried to that social, spiritual, intellectual, and governmental perfection which will close the millennial day and usher in a new era of eternity.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 423.)

[January, 1843.]

Saturday, 21st. At home, except going out in the city with Elder Orson Hyde to look at some lots.

Sunday, 22nd. I preached at the Temple on the setting up of the kingdom of God. The subject arose from two questions proposed at a Lyceum.

1st. Did John baptise for remission of sins?

2nd. Whether the kingdom of God was set up before the day of Pentecost, or not till then?

The following is a synopsis of this sermon, as reported by Elder Wilford Woodruff: —

"Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the Gospel and officiate in the Priesthood of God, there is the kingdom of God; and, in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the Prophets.

"Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God, there is no salvation. What constitutes the kingdom of God? Where there is a Prophet, a Priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

"In these remarks, I have no allusion to the kingdoms of the earth. We will keep the laws of the land; we do not speak against them; we never have, and we can hardly make mention of the State of Missouri, of our persecutions there, &c., but what the cry goes forth that we are guilty of larceny, burglary, arson, treason, murder, &c,, &c., which is false. We speak of the kingdom of God on the earth, not the kingdoms of men.

"The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or of the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when He has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so: they cannot escape the damnation of hell.

"As touching the Gospel and baptism that John preached, I would say that John came preaching the Gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. The Lord promised Zacharias that he should have a son, which was a descendant of Aaron; and the Lord promised that the Priesthood should continue with Aaron and his seed throughout their generations. 'Let no man take this honour upon himself, except he be called of God, as was Aaron;' and Aaron received his call by revelation. An angel of God also appeared unto Zacharias while in the Temple, that he should have a son, whose name should be John, and he should be filled with the Holy Ghost. Zacharias was a priest of God, and officiating in the Temple, and John was a priest after his father, and held the keys of the Aaronic Priesthood, and was called of God to preach the Gospel of the kingdom of God. The Jews, as a nation, having departed from the law of God and the Gospel of the Lord, prepared the way for transferring it to the Gentiles.

"But, says one, the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand. But I would ask if it could be any nearer to them than to be in the hands of John. The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness, crying out, 'Repent ye, for the kingdom of heaven is nigh at hand;' as much as to say, 'Out here, I have got the kingdom of God, and I am coming after you; I have got the kingdom of God, and you can get it, and I am coming after you; and if you don't receive it, you will be damned:' and the Scriptures represent that all Jerusalem went out unto John's baptism. There was a legal administrator, and those that were baptised were subjects for a king; and also the laws and oracles of God were there: therefore the kingdom of God was there; for no man could have better authority to administer than John; and our Saviour submitted to that authority himself by being baptised by John: therefore the kingdom of God was set up on the earth, even in the days of John.

"There is a difference between the kingdom of God and the fruits and blessings that flow from that kingdom, because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and his Apostles, and on the day of Pentecost, than under John's administration. It does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milk-pan

because she had not a pan of milk; for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

"John was a priest after the order of Aaron, and had the keys of that Priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, 'There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose;' and Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedec Priesthood and kingdom of God, and had before revealed the Priesthood to Moses; yet Christ was baptised by John to fulfil all righteousness; and Jesus in his teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation.

"Again, he says, 'Except ye are born of the water and of the Spirit, ye cannot enter into the kingdom of God;' and 'though the heavens and earth should pass away, my words should not pass away.' If a man is born of water and of the Spirit, he can get into the kingdom of God. It is evident the kingdom of God was on the earth, and John prepared subjects for the kingdom, by preaching the Gospel to them and baptising them; and he prepared the way before the Saviour, or came as a forerunner, and prepared subjects for the preaching of Christ; and Christ preached through Jerusalem on the same ground where John had preached; and when the Apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work, and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards; and it was also with John, and he preached the same Gospel and baptism that Jesus and the Apostles preached after him. The endowment was to prepare the disciples for their missions unto the world.

"Whenever men can find out the will of God, and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels.

"I know what I say; I understand my mission and business. God Almighty is my shield; and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. All flesh is as grass, and a Governor is no better than other men: when he dies, he is but a bag of dust. I thank God for preserving me from my enemies: I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got: we only ask them to come and get more. What if all the world should embrace this Gospel? They would then see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. Amen."

Monday, 23rd. Was at home, and wrote the Editor of the *Wasp* as follows:

"Dear Sir,—I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the county; but as my ideas revolt at the idea of having anything to do with politics, I have declined, in every instance, having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the Church.

"Please insert the above, and oblige

JOSEPH SMITH."

"Nauvoo, Jan. 23, 1848."

In the evening, rode with Emma to see Dr. Richards, who was sick, at the old Post-office building, up the river.

Elder John Snider returned from his mission to England.

Tuesday, 24th. Was at home till noon, when I rode out with Emma. Evening, attended the Masonic Lodge.

Wednesday, 25th. Was about home.

Thursday, 26th. In the afternoon, rode to the Temple, and afterwards to William Clayton's.

Friday, 27th. Rode on the prairie with William Clayton. Dined at brother Cornelius P. Lott's.

Saturday, 28th. Played ball with the brethren a short time. Rode round the city with Mr. Taylor, a land agent from New York.

Some snow fell, the ice began to give way in the river, and a steamer that had wintered at Montrose went over the rapids.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 10, 1858.

SOME OF THE YOUNG.—In a former editorial, we brought before our readers young Saints in the character of "the first pillars of the Church." We found them truly deserving to be called the royal seed of Abraham, and among the bright specimens of that peculiar race. We gave them to the Saints as samples of the legitimate stock. But there are some growing up and coming into the Church who show *bastard* characteristics and bear but few of the *family* features. The object of this editorial is to trace their marks of illegitimacy, and to persuade them to become "new creatures!" But if they refuse to be re-moulded, others composed of good clay will perhaps assume a more comely form, by our pointing out these "vessels of dishonour."

Let us put a few interrogations into the mouths of "some of the young:"—"Are we not as good as our neighbours? Are we not as devoted to our religion as young people generally among the sects? Have we not as much faith and reliance on God as they? and are not our lives as full of holy enthusiasm, heroic deeds, and sacrifices for truth as theirs? Do we not act like them, move by the same motives, and reach after the same objects? Indeed, are we not like them?"

Well, we do not doubt their being "as good" as their Gentile neighbours. Perhaps they are better, and commit less improprieties; and their conduct might be less exceptionable. Let us throw the cloak of charity over them, and give them this much credit. Neither will we question their *likeness* to young people generally. That is our point of complaint. They *are like* the young generally, and, in being so, they show the marks of bastards, and not the features of legitimate Saints. They are like the Gentile young in their thoughts, feelings, dispositions, conduct, interests, and objects of life. There is nothing *peculiar* about them; and were it not for the profession of name, no one would ever mistake them as belonging to a "peculiar people."

Again: We will suppose them to further interrogate us with the following:—"What have we thought—what have we said—what have we done—what do we live for, to cause your complaint?" NOTHING! That is our principal cause of complaint. You think *nothing;* you talk *nothing;* you do *nothing;* you live for *nothing:* indeed, you *are nothing*—you *amount to nothing!*

The characteristics of "some of the young" are lightmindedness, worthlessness, purposelessness, and ungodliness. They are full of emptiness, and are great in "small talk." They care but little about their religion, and it is scarcely ever in their thoughts. They are not like those young men and women who stood as "pillars of the Church" and gave vitality to the cause. The great work of God called up in the minds of the legitimate young of Israel a noble enthusiasm, fired their souls with inspiration, claimed the whole purpose of their lives, and led them to deeds of heroism and sacrifice. But these bastard Saints, instead of being full of the spirit and importance of the work—instead of manifesting towards God's kingdom the fer-

vent love and faith of youth, abound with the follies, vanities, and fashions of the Gentile world.

That class of the young who formed the subject of our former editorial would meet together often. And what was the object of such meetings? To feast on the good things of God's kingdom, to dwell on the principles, prophecies, and instructions contained in the publications of the Church, to testify of the light and blessings which they had received, and to revel in the glories of the latter days. The class who form the subject of this also meet together often enough, but they meet to trifle, flirt, "court," and gossip. The qualities of a ribbon, the trumperies of the world, and the vicious enchantments of sweethearting have more importance in their minds than the kingdom of God and eternal things. But their "pastimes" are not always so innocent as this. They will spend their precious hours in backbiting their brethren and sisters, and even dare to meddle with the doings of the Priesthood, discuss the propriety of their actions, imagine a thousand unreal things, and busily circulate their conclusions as facts. We advise all such to mend their ways, and would warn the faithful to beware of them, and enjoin on the officers of the Church the duty of reproving them.

We are sorry to say that such characters are too often found among those who have grown up in the Church. Yes; they are children of men and women that have professed the name of Saints for ten or fifteen years. This is another evidence that many of those who boast of their being in the Church when Brigham and Heber were in England have neglected their duties, failed to embrace their opportunities to gather, and are consequently dried up. Their children show the state of their fathers and mothers. We do not include faithful Saints, who have not possessed the privilege of working out their deliverance.

It might be asked if we desire to make the young people doleful and curtail their liberties. By no means. "Mormonism" is a youthful and happy religion, and the Gospel is a law of liberty. It is possessed of youthful immortality and boundless liberty. But the liberty of the children of God is in the right direction, and their mirthfulness partakes of the joy of angels. Wise as serpents, but as harmless as doves,—blithe as innocents, yet as high-toned as immortals, is the state of mind to be desired. Trifling and liberty are not the same, and lightmindedness is not godly-mindedness.

What we have said concerning "some of the young" is also applicable to some more matured with age. There are too many of such *nothings*. Perhaps the ancient adage which says that "old fools are the worst of fools" will hold good in this case—namely, that old nothings are the worst of nothings. We advise all such of every age to become "new creatures," or to understand that the Divine Potter has no need of them. Our object is not to find fault, but, by homely and practical, though close remarks in our editorials, to make the Saints more like vessels of honour and usefulness.

News from Utah.—We have just received a letter from President Brigham Young, dated April 5, *via* California. There is no particular news in relation to the war movements. The news of interest to the Saints in this land is summed up in the following quotation:—"Your family, friends, and the people generally are well and doing well."

The tallest trees are most in the power of the winds; ambitious men, of fortune's blasts.

FOREIGN CORRESPONDENCE.

LETTER FROM ELDER A. J. STEWART.

Sydney, N. S. Wales,
April 10, 1858.

President Richards.

I have just returned from the interior of the country, and found two letters, dated 4th November, with invoices of two cases of books, which have also come to hand, all in good condition. Nearly all of the books that were in this colony previous to the last two cases, as above, are sold. I have not got any returns from Victoria nor South Australia the last quarter.

I enclose a bill for twenty pounds sterling, first of exchange, and the second of exchange for thirty pounds sterling; first having been sent on the 8th January, 1858.

I wish you to credit Joseph J. Cooper, of Sydney, Charles Frazier, of Patterson River, and Thomas Yeoman, of Hartley, N. S. Wales, each for one year's subscription for the *Millennial Star*, out of the above bill, according to my former advices; the balance to be placed to my credit on the book account.

Since our last Conference in January, the times have been very dull, and great opposition to the work has been manifested in Australia. The attention of almost every one has been turned to the "Mormon war." Some say they ought to be all killed off. Others are waiting to see the result; and if the Saints are not all killed off, they will come out on the Lord's side.

The Victoria Mission is not doing much. It numbers but few Saints at this time, and I have not got any returns from them on account of books for nine months. The Elders are working for money to go home.

I have just received a letter from President Snow, South Australia. He writes that he has baptized nine new members; but there is not much prospect of doing anything more at present.

Elder Potter and myself have just returned from a trip of 650 miles into the interior of the country. We witnessed a vast amount of suffering both with man and beast; thousands of cattle and sheep have perished for want of water. There has been a terrible drought, and this has been the hottest summer that has been experienced in Australia during the last twenty years, although there has been some rain of late. Times are very bad here, and great numbers of people are out of employment. They generally seem to be fearful that some great calamity is about to befall the inhabitants of the earth; so they drink to drive away care.

I have not received any letters from the Presidency, or any of the Twelve at home, since I have been here, and but very few from my family. The Elders all think that we are all called home, from what we gather from the news and private letters; and as we think that we are needed at home, and there is no prospect of doing much here till after the great crisis, or "Mormon War," is over, we think it expedient for us all to go home as soon as we can get the means, and organize and set the Conferences in order. We shall all do all we can in this country while we stay, and to sell all the new books and distribute the tracts, so that the people can have something to read. I will write more particulars in next month's mail, and perhaps by that time we may get some intelligence from home.

The Elders all join in respects to you, and all the brethren in the Office, and all Saints.

Your brother in the Gospel,

ANDREW J. STEWART.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

6, Richard-street, Limehouse-Fields,
London, June 23, 1858.

President Calkin.

Dear Brother,—In accordance with your request, I now proceed to furnish you with a report of my travels and labours since the 27th of May.

On May 28th, I met Pastor C. F. Jones at Leeds. Had a good meeting in

the evening. The Saints there enjoy the spirit of the work. Elder Shaw, the President of the Bradford Conference, has his business matters done up well, and, in everything his Pastor desires, is up to the mark.

On Sunday, 30th, attended Conference in Sheffield. The reports from the Branch Presidents on Sunday morning were very satisfactory, a general desire being manifested by the brethren to obey counsel and aid to the utmost of their ability in rolling on the work of the Lord. On Monday, 31st, in company with Pastor Jones and President Hyde, we examined the Tithing Record, and saw every item correctly entered in its proper place. Some Presidents pay too little attention to this part of their duty. For example, on the balance-sheet we have the total income correctly stated; but no notice seems to be taken of the various items of expenditure as to whether or not they balance with the income. The consequences are, many of the balance-sheets found in the Conference Tithing Records are *no* balance-sheets at all, because no balance is struck. Pastors should *personally* see that their Presidents attend to their duty correctly.

I remained in the Sheffield Conference until the 2nd of June, when I had the pleasure of meeting President Budge in Birmingham, and spent two days there very agreeably and profitably. The Spirit of God dwells richly with the Priesthood there.

On Friday, 4th, in company with brother Budge, reached Cheltenham, where we met Pastor G. Taylor and President Evans, and spent a good time in counsel together. On Saturday, President Budge took train for Swansea, and I remained in Cheltenham to attend Conference on the Sunday. The Saints from the country Branches turned out well. We had good meetings and instructions suited to the circumstances of the Saints. On Monday, I attended meeting in Worcester, and assisted the brethren in correcting their balance-sheets. I found in the Cheltenham Pastorate a desire on the part of the Priesthood to be taught, and a willingness to live up to the spirit of the times, as much as anywhere else. Some brethren seem to imagine that the financial department of the Church belongs to men of commonplace intellect; and, in their anxiety to make the Saints fully acquainted with the theology of the latter-day dispensation, the little matters of the present every-day life are overlooked. It would be well for us all to take Paul's advice to Timothy, and each seek to be "a workman rightly dividing the word of truth, giving to *every* man his portion of meat in due season." If the President keep the Saints well informed as to their every-day duties, they will be properly fed all the time, and will enjoy the spirit of present revelation, and will thus be in a saved condition every day.

On the 9th, I joined President Budge at Merthyr, South Wales, and found the Presidency of the Welsh Mission full of the spirit of their calling, and the Saints under their administration increasing in faith and good works. In the evening, we had a good meeting.

On the 10th, we attended a meeting at Cardiff. The Spirit flowed freely, and the instructions imparted were excellent, and all were made glad. All engaged in the ministry here are really desirous, not only to labour diligently for the upholding of God's kingdom, but to have their labours truly effective. Each one performs his own work as he is directed by the President. That Mission is bound to progress.

On the 11th, I met Pastor G. Teasdale in Bristol, in order to attend Conference there on the 13th. In the South Pastorate, I found all business matters done up well at the Priesthood meetings, and the Conference meetings were well attended, and the Spirit of God guided the brethren that addressed the congregation during the day. We had also a good meeting in Bath on Monday evening. The Priesthood possessed a humble spirit, and the Pastorate under their government must improve, and is improving. In fact, improvement and progress are the spirit of the Mission. Every one is anxious to meet your views and to observe the policy you advise, believing honestly that, by so doing, the best interests of God's kingdom will be subserved in the British Mission.

On the 15th, I returned to London, and found all well, and the work progressing in the London Pastorate. On the 19th, Brother Tullidge paid us a visit, and has attended Priesthood and several other meetings with us; and we have felt quite refreshed and instructed

under his teachings during the few days he has been here.

I am well and enjoying the spirit of my calling, seeking to the utmost of my ability to carry out your instructions among the Conferences where I travel.

Yours faithfully,

J. D. Ross.

CHELTENHAM PASTORATE.

Newport, Mon., June 21, 1858.

President Calkin.

Dear Brother,—I received a letter from President Ross a few days since, in which he requested me to forward you the "Letter of Appointment" of H. J. Bywater, lately travelling in the "Cheltenham Conference." He states that he has lost the one he received from the Office for "Herefordshire Conference." I never applied for one for "Cheltenham Conference," believing he would not travel long.

I have been and am now visiting the Saints in this Conference, and find a good spirit prevailing, and things moving right. All are ready to do to the best of their ability. We are making our arrangements to help to rub off the book debt, and hope to succeed well. The meetings of the Saints improve in spirit and power. I have to say we feel the very best about President Ross's late visit, and enjoy well the new order of things, only regretting its non-establishment before.

I had an excellent out-door meeting with the Abersychan Saints on the "Garn" last Friday night, and had a large and attentive congregation; and we are endeavouring here and elsewhere to have the Priesthood actively employed. Brothers Smith, Evans, and Burrows are moving about and doing all the good they can. I feel well in the work of God myself, and have determined to prosecute my labours with the utmost vigour. Many thanks for your kind permission of a few days' holiday, and prayers for your continual prosperity.

I am yours truly,

G. Taylor.

UTAH NEWS.

(*From the "New York Herald," June* 11.)

Washington, June 10, 1858.

The President to-day transmitted to Congress a message, enclosing a copy of a despatch from Governor Cumming, dated May 2, received at the State Department yesterday. "From this," the President says, "there is reason to believe that our difficulties with Utah have terminated, and the laws are restored." He congratulates Congress on this auspicious event, expresses the opinion that there will be no occasion to make the appropriation for the three regiments of volunteers recently authorized for the purpose of quelling the disturbances in Utah and for the protection of the emigrant trains and supplies, and says that Texas can be defended by the regular troops now within her limits. The President is the more gratified because the events in Utah will afford some relief to the treasury, and not require a loan and additional taxation of the people.

In a letter to Governor Cass, Governor Cumming says that he left the camp on the 5th of April, *en route* to Salt Lake City, accompanied by Colonel Kane as his guide, and two servants. In passing through the settlements, he was greeted with such respectful attentions as were due to the representative of the Executive authority of the United States in the Territory. Near Warm Springs, at the line dividing Great Salt Lake from Davis County, he was honoured with a formal and respectful reception by many gentlemen, including the Mayor and municipal officers of that city, and by them escorted to lodgings previously prepared for him, the Mayor occupying a seat at his side in his carriage.

Ex-Governor Young paid him a visit of ceremony as soon as he was sufficiently relieved of the fatigue of his journey to receive company. In a subsequent interview, Young evinced a willingness to afford him every facility he might require for the efficient performance of his ad-

ministrative duties. Young's course in this respect, Governor Cumming fancied, met with the approval of the majority of the Salt Lake community.

The Territorial seal, with other property, was tendered Governor Cumming by William H. Hooper, late acting Secretary of the Territory. The records and library remain unimpaired.

There were illuminations in his honour. Having heard numerous complaints, Governor Cumming caused a public notice to be posted, signifying his readiness to relieve those who deemed themselves aggrieved by being illegally restrained of their liberty, and assuring protection to all persons. He kept his office open at all hours of the day and night, and registered fifty-six men, and thirty-three women, and seventy-one children, as desirous of his protection and evincing a disposition of proceeding to the United States. A large majority of these people were of English birth, and were promised assistance to remove. Governor Cumming says his visit to the Tabernacle will never be forgotten. There were between three and four thousand persons assembled for the purpose of public worship, and there was a profound silence when he appeared. Brigham Young introduced him by name as Governor of Utah; and he (Cumming) addressed them for half-an-hour, telling them his purpose to uphold the Constitution and the laws, and that he would expect their obedience to all lawful authority, at the same time assuring them of his determination to administer equal and exact justice, &c. He was listened to respectfully.

The masses everywhere announced to Governor Cumming that the torch will be applied to every house, indiscriminately, throughout the country, as soon as the troops attempt to cross the mountains; and that although their people were scattered, they would take every means to rally them.

Governor Cumming says that some of the Mormons are yet in arms, and speaks of the mischief they are capable of rendering as guerrillas.

The way for the emigrants to the Pacific was open.

Governor Cumming would leave for the South on the 3rd of May. He says that he will restrain all the proceedings of the Military for the present, and until he shall receive additional instructions from the President.

PRESIDENT BUCHANAN'S MESSAGE TO CONGRESS IN RELATION TO UTAH.

(*From the "New York Daily Tribune," June* 12.)

To the Senate and House of Representatives:—

I transmit the copy of a despatch from Governor Cumming to the Secretary of State, dated at Great Salt Lake City, on the 2nd of May, and received at the Department of State yesterday. From this there is reason to believe that our difficulties with the Territory of Utah have terminated, and the reign of the Constitution and the laws has been restored. I congratulate you on this auspicious event.

I lose no time in communicating this information and in expressing the opinion that there will be no occasion to make any appropriations for the purpose of calling into service the two regiments of volunteers authorized by the Act of Congress approved on the 7th of April last, "for the purpose of quelling disturbances in the Territory of Utah, for the protection of supply and emigrant trains and the suppression of Indian hostilities on the frontier."

I am the more gratified at this satisfactory intelligence ftom Utah, because it will afford some relief to the treasury at a time demanding from us the strictest economy; and when the question which now arises upon every appropriation is, whether it be of a character so important and urgent as to brook no delay, and to justify and require a loan, and most probably a tax upon the people to raise the money necessary for its payment.

In regard to the regiment of volunteers authorized by the same Act of Congress to

be called into service for the defence of the frontier of Texas against Indian hostilities, I deire to leave this question to Congress, observing, at the same time, that in my opinion, this State can be defended for the present by the regular troops, which have not yet been withdrawn from its limits.

JAMES BUCHANAN.

Washington City, June 10, 1858.

DESTRUCTIVE GALE IN ILLINOIS.

(From the "New York Herald.")

Monmouth, Warren County, Illinois, June 1, 1858.

Since yesterday, I have visited the scene of devastation and death. No one can conceive it without seeing it. The village of Ellison is no more: where once it stood, the ground remains—that's all; fragments of houses are scattered for miles, trees uprooted and carried away—some of sixty feet in height broken off, and the trunks stripped entirely off the bark. Some locust trees, three feet in circumference, twisted off ten feet from the ground, and the stump stripped of the bark to the ground: even the shrubbery is rooted up and stripped of every twig. No sign of any town remains but the foundations of some of the houses; and even the stone door-steps have been carried full thirty rods. One family were taken with the house a quarter of a mile over the fields, sailing in the air, when the house struck and parted, and they escaped. The resident Methodist preacher was four miles from home; his wife and infant child at home alone; his house and goods were carried away. He found his wife nearly dead, some thirty rods from where his house stood, and his child a quarter of a mile from the spot. One man, who had his little boy in his arms when the wind struck the town, was taken with the child so high that he saw the timbers flying below him. He was carried nearly a mile, and landed with a broken leg. He lay all night, unable to walk, holding the child to keep it from drowning, for the rain poured in torrents. Every piece of furniture, clothing, bedding, farming utensils, and tools of all kinds, are gone, no one knows where, but probably scattered over the country. Horses, cows, and swine were killed, and waggons and carriages are all in ruins. You might find a tire here, a hub and a few spokes in another place, an axle twisted off, &c., &c.

Those that survived have lost their all. The inhabitants of the surrounding country are contributing liberally, and are taking the wounded away with them as fast as they can. The roads are all very bad, and the streams are high.

Below I give you the names of all I could get, as many had been carried away before I got there. [Here follow the names.]

I saw sixty or eighty more or less injured, but who will eventually recover. They are so that they can crawl round and look after the dead and dying, and their effects.

(From the "Chicago Press," June 2.)

Through a gentleman who left Monmouth yesterday morning, we learn many interesting particulars of the sad tragedy attending the destruction of the village of Ellison by a whirlwind.

Fourteen persons were killed almost instantly (one less than was stated by telegraph); and ten more, it was supposed, were mortally wounded.

Among the dead are Mr. John Hand, his son of about ten years of age, and a babe, the latter of whom is supposed to have been drowned. The whole family appear to have been whirled with the fragments of their dwelling quite up into the air, and deposited a considerable distance from where the house stood, near a slough. Mr. Hand was carried about fifteen rods, and in his terrible flight received a frightful wound in his side from a timber. He survived till the next morning. Mrs. Hand had her infant in her arms when she struck the ground, but the concussion compelled her to let go her hold upon it, and it was tossed some distance into the slough, where she heard its cry, but, owing to her severe injuries, was unable to attempt its rescue. There she remained all night, her person partly in the water; and, in the course of its dreary watches, the dead body of her infant was drifted to the shore, and she had it in her arms when discovered in the morning.

Another family, named McWilliams, suffered terribly. Miss Mary Ann McWilliams, about twenty-two, her sister Harriet, aged about sixteen, and her brother Thomas, about fourteen, are among the dead; and the poor old mother, aged eighty years of age—the only remaining member of the family, except some older children who were living at a distance—was very badly injured. The boy Thomas was not at first conscious of having received any hurt, and rescued the

body of his elder sister from the ruins soon after the catastrophe; but he was so badly injured internally, that he died the next morning.

As near as can be ascertained, in the confusion which prevailed, about fifty persons were very seriously, and many more slightly injured.

The tornado struck the village about half-past five o'clock, and during its continuance no rain fell. The houses were frame structures. There was a large tavern-stand and three stores—those of Samuel Johnson, Joseph Knowles, and another. The appearance of the dwellings and structures, after the passage of the whirlwind, is described by one eye-witness "as if one should tear to pieces and scatter a lumber yard." Of roofs and walls, and the various structures, there was seen, in many instances, scarcely a trace, as if a giant's hand had reduced and torn them to shreds and splinters. They lay scattered over the fields. Here a piece of broken furniture, and there a shattered door, and beyond, an undistinguishable mass of timbers and boards, floor beams, ceiling, and rafters. Even the bodies of some of the sufferers were torn to pieces.

As an evidence of the fearful force of the tornado, it is mentioned in the telegraph from our special reporter last evening, that fragments of the bodies of the victims were scattered in all directions.

An iron safe, weighing nine hundred pounds, was taken from Johnson's store, and carried thirty feet. Horses, cattle, and hogs were taken up by the wind, carried in the air, and dashed to the earth, killed by the fall. One sow was taken up, carried several rods, and killed by the fall. Her body lay at a distance from anything that could have inflicted a wound or injury upon her. A heavy cut stone door-step, the dimensions of which are given to us as being some seven feet long by three in width, and several inches in thicknes, was torn from its site, and carried more than its length, or about twelve feet.

The first trace of this violence is noticeable in the Ellison timber, about a mile west of the village, the place described by John McWilliams as "the meeting of the clouds." Thence on through the timber the evidences of its force were astounding. The trees do not seem to have been prostrated. They were only so, in fact, when released from the grasp of the angry storm-king. They were pulled up by the roots, twisted, turned about, simply, and in places noticed by our informant, it seemed as if they had been torn up by groups, as a child would wantonly twist the tops of adjacent weeds and tear them from the ground. Trees, a foot in diameter, were thus made the sport of the tornado, and were dashed, crushed, and broken to the ground.

PASSING EVENTS.

General.—The Pope is about to increase his navy from two corvetts to ten. The fall of a cliff at Sala has crushed fifty houses, and earthquake shocks are of frequent occurrence, with terrible tempests. A dreadful storm, with a deluge of rain, overwhelmed a considerable portion of the Sala district: several villages were destroyed, and a number of persons lost their lives. Water is so scarce at Frankfort, Germany, that it is now sold at five krutzers a bucket. A telegram from Berlin says that Dantzig has been on fire since June 17th, and that up to the 21st, the date of the despatch, it was still in a blaze. The Austrian fortifications are being strengthened by additional works; and the authorities on the military frontier have received strict injunctions to keep a very watchful eye on the Christians in Turkey. The Austrian troops in Dalmatia have been reinforced. The ferment among the Sclavonians is increasing. The Turkish *corps* in the Herzegovine, consisting of 7,000 regulars and 5,000 irregulars, with 16 guns, is likely to receive powerful reinforcements. Since the victory of the Montenegrians, the Herzegovine rayahs have been less manageable than ever; and not long since they burned down a Turkish village which was not above 15 or 16 English miles distant from Mostar. The blockade of the mountain fort of Klobuk is still kept up by the rayahs, who appear to be completely masters of the whole of the southern part of the province.

American.—Governor Powell and Major McCulloch, the Utah Peace Commissioners, arrived at Fort Laramie, May 17th, and are expected to reach Camp Scott on the 27th. The prospect of a peaceful settlement of the pending difficulty is very distasteful to Johnston and the troops, in whose eyes Gov. Cumming has committed the unpardonable sin; and "our special Utah correspondent" of the *Tribune* writes that President Buchanan's "proclamation, as a whole, will cause disappointment to every one of the civil associates of Gov. Cumming and to the entire army."

VARIETIES.

One of the finest specimens of the laconic is the speech of Rochejaquelein to his soldiers:—"If I advance, follow me; if I fall, avenge me; if I flinch, kill me."

Nearly all brave men have been of a finely-organized and therefore nervous temperament. Julius Cæsar was nervous; so was Bonaparte; so was Nelson. The Duke of Wellington saw a man turn pale as he marched up to a battery. "That," he said, "is a brave man: he knows his danger, and faces it."

Godfather of a Thousand.—An old man died, the other day, in Westminster Workhouse, who, in the course of nine years, assumed the responsibility of becoming sponsor to upwards of a thousand children born in the workhouse; and for the service of becoming godfather, he was, upon each occasion, rewarded by the parish authorities with a pint of porter.

ZION'S WRONGS.

WRONGS OF THE PRESENT.

Hail! lovely spot, where freedom's children dwell—
Fair home of outcast worth—sweet Deseret!
In years to come how oft thy sons will tell
Wrongs foes have done thee, and the doom they met.

Now gathering hosts of mercenaries hie
To wage a war upon a gathered band,
Who from the tyrant's grasp most gladly fly
To seek protection in a mountain land.

Wrong cannot rule for aye. Heaven hath decreed
To make short work of sin and wicked men:
Earth shall from tyrants and their brood be freed,
While peace restored holds jubilee 'mong men.

List! Priests and Editors, and ye who rule
Columbia's sons for either weal or woe:
Your harvest time will bring to you in full
The fruitful product of the seed you sow.

WRONGS OF THE PAST.

How dull and desolate lies fair Nauvoo!
Her Temple's ruins open to the sun:
Haun's-Mill and Carthage, Jackson County, *too*,
Proclaim o'er earth the deeds your hands have done.

The cup your hands have filled shall to the brim
Be filled for you, twice told, and running o'er;
But as you drink its dregs, remember him
Whose blood stains hist'ry's page and Carthage floor.

The time is near when fair Nauvoo shall be
Deeply atoned, as "change" unfolds each scene:
Soon shall the world a fallen nation see
Upon the list of things which once have been.

Justice will smile to see her rule restored;
Good men will rest, when Terror's reign has fled;
Angels and Saints will sing, with one accord,
Honour and praise to their redeeming Head.

Sunderland, June 25, 1858. Thomas Wallace.

Addresses.—William Halls, Edward Weaver's, 25, Norton Street, Grantham, Lincolnshire.
Edward Hanham, 27, Lyon Street, Newtown, Southampton.
R. F. Neslen, 41, Charlotte Street, Glasgow.

Errata.—In last No., page 420, col. 1, line 13, instead of "lives," read *lines*; and in line 35, instead of "where *no* connection," read *where connection*.

MONEY LIST, JUNE 13—25, 1858.

E. D. Miles	£1	0	1
E. W. Brindle (per W. Budge)	65	0	0
	£66	0	1

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 29, Vol. XX. Saturday, July 17, 1858. Price One Penny.

DESPATCH OF GOVERNOR CUMMING.

Executive Office,
Great Salt Lake City, U. T.,
April 15, 1858.

Sir,—I left camp on the 5th, *en route* to this city, in accordance with a determination communicated to you on the 3rd instant, accompanied by Colonel Kane, as my guide, and two servants. Arriving in the vicinity of the spring which is on this side of the "Quaking Asp" hill, after night, Indian camp fires were discerned on the rocks overhanging the valley. We proceeded to the spring, and after disposing of the animals, retired from the trail beyond the mountain. We had reason to congratulate ourselves upon having taken this precaution, as we subsequently ascertained that the country lying between your outposts and the "Yellow" is infested by hostile renegades and outlaws from various tribes.

I was escorted from Bear River Valley to the western end of Echo Canon. The journey through the canon being performed, for the most part, after night, it was about eleven o'clock, p.m., when I arrived at Weber station. I have been everywhere recognised as the Governor of Utah; and, so far from having encountered insults or indignities, I am gratified in being able to state to you that, in passing through the settlements, I have been universally greeted with such respectful attentions as are due to the representative of the Executive authority of the United States in the Territory.

Near the warm springs, at the line dividing Great Salt Lake and Davis counties, I was honoured with a formal and respectful reception by many gentlemen, including the Mayor and other municipal officers of the city, and by them escorted to lodgings previously provided, the Mayor occupying a seat in my carriage.

Ex-Governor Brigham Young paid me a call of ceremony as soon as I was sufficiently relieved from the fatigue of my mountain journey to receive company. In subsequent interviews with the ex-Governor, he has evinced a willingness to afford me every facility which I may require for the efficient performance of my administrative duties. His course in this respect meets, I fancy, with the approval of a majority of the community. The Territorial Seal, with other public property, has been tendered me by William H. Hooper, Esq., late Acting Secretary *pro tem.*

I have not examined the subject critically, but apprehend that the records of the United States' Courts, Territorial Library, and other public property, remain unimpaired.

Having entered upon the performance of my official duties in this city, it is probable that I will be detained for some days in this part of the Territory.

I respectfully call your attention to a matter which demands our serious consideration. Many acts of depredation have been recently committed by Indians upon the property of the inhabitants—one

in the immediate vicinity of this city. Believing that the Indians will endeavour to sell the stolen property at or near the camp, I herewith enclose the brand book (incomplete) and memoranda (in part) of stock lost by citizens of Utah since February 26, 1858, and two letters addressed to me on the same subject by William H. Hooper, Esq., late Acting Secretary *pro tem.*, which may enable you to secure the property and punish the thieves.

With feelings of profound regret, I have learned that Agent Hurt is charged with having incited to acts of hostility the Indians of Vinta Valley. I hope that Agent Hurt will be able to vindicate himself from the charges contained in the enclosed letter from William H. Hooper, late Secretary *pro tem.*; yet they demand a thorough investigation.

I shall probably be compelled to make a requisition upon you for a sufficient force to chastise the Indians alluded to, since I desire to avoid being compelled to call out the Militia for that purpose.

The gentlemen who are entrusted with this note, Mr. John B. Rimball and Mr. Fay Worthen, are engaged in mercantile pursuits here, and are represented to be gentlemen of the highest respectability, and have no connection with the Church here. Should you deem it advisable or necessary, you will please send any communications intended for me by them. I beg leave to commend them to your confidence and courtesy. They will probably return to the city in a few days. They are well known to Messrs. Gilbert, Perry, and Barr, with whom you will please communicate. Very respectfully, your obedient servant,

A. CUMMING,
Governor of Utah Territory.

A. S. Johnston, Col. of Cavalry, commanding Army of Utah, Fort Scott, U. T.

The note omits to state that I met parties of armed men at Lost and Yellow Creeks, as well as at Echo Canon. At every point, however, I was recognised as the Governor of Utah, and received with a military salute. When it was arranged with the Mormon officer in command of my escort that I should pass through Echo Canon at night, I inferred that it was the object of concealing the barricades and other defences. I was therefore agreeably surprised by an illumination in honour to me. The bonfires kindled by the soldiers from the base to the summits of the walls of the canon completely illuminated the valley and disclosed the snow-covered mountains which surrounded us. When I arrived at the next station, I found the "Emigrant Road" over the "Big Mountain" still impassable. I was able to make my way, however, down "Weber Canon."

Since my arrival, I have been employed in examining the records of the Supreme and District Courts, which I am now prepared to report as being perfect and unimpaired. This will, doubtless, be acceptable information to those who have entertained an impression to the contrary.

I have also examined the Legislative Records and other books belonging to the office of Secretary of State, which are in perfect preservation. The Property Return, though not made up in proper form, exhibits the public property for which W. H. Hooper, late Secretary of State, is responsible. It is, in part, the same for which the estate of A. W. Babbit is liable, that individual having died whilst in the office of Secretary of State for Utah.

I believe that the books and charts, stationery, and other property appertaining to the Surveyor-General's Office will, upon examination, be found in the proper place, except some instruments, which are supposed to have been disposed of by a person who was temporarily in charge of the office. I examined the property, but cannot verify the matter, in consequence of not having at my command a schedule or Property Return.

The condition of the large and valuable Territorial Library has also commanded my attention; and I am pleased in being able to report that Mr. W. C. Staines, the Librarian, has kept the books and records in most excellent condition. I will, at an early day, transmit a catalogue of this library, and schedules of the other public property, with certified copies of the records of the Supreme and District Courts, exhibiting the character and amount of the public business last transacted in them.

On the 21st instant, I left Great Salt Lake City and visited Tooele and Rush valleys, in the latter of which lies the military reserve selected by Colonel Steptoe, and endeavoured to trace the lines upon the ground from field notes which are in the Surveyor-General's Office. An accurate plan of the reserve, as it has been measured off, will be found accompanying

a communication which I shall address to the Secretary of War upon this subject.

On the morning of the 24th instant, information was communicated to me that a number of persons who were desirous of leaving the Territory were unable to do so, and considered themselves to be unlawfully restrained of their liberty. However, desirous of conciliating popular opinion, I felt it incumbent upon me to adopt the most energetic measures to ascertain the truth or falsehood of this statement. Postponing, therefore, a journey of importance which I had in contemplation to one of the settlements of Utah County, I caused public notice to be given immediately of my readiness to relieve all persons who were or deemed themselves to be aggrieved; and on the ensuing day, which was Sunday, requested the following notice to be read, in my presence, to the people at the Tabernacle :—

NOTICE.

It has been reported to me that there are persons residing in this and in other parts of the Territory who are illegally restrained of their liberty. It is therefore proper that I should announce that I assume the protection of all persons, if any there be, and request that they will communicate to me their names and places of residence, under seal, through Mr. Fay Worthen, or to me in person, during my stay in the city.

A. CUMMING,
Governor of Utah Territory.

I have since kept my office open at all hours of the day and night, and have registered no less than 56 men, 33 women, and 71 children, as desirous of my protection and assistance in proceeding to the States. The large majority of these people are of English birth, and state that they leave the congregation from a desire to improve their circumstances and realise elsewhere more money by their labour. Certain leading men among the Mormons have promised to furnish them flour and assist them in leaving the country.

My presence at the meeting in the Tabernacle will be remembered by me as an occasion of intent interest. Between three and four thousand persons were assembled for the purpose of public worship: the hall was crowded to overflowing; but the most profound quiet was observed when I appeared. President Brigham Young introduced me by name as the Governor of Utah, and I addressed the audience from the "Stand." I informed them that I had come among them to vindicate the national sovereignty; that it was my duty to secure the supremacy of the Constitution and the laws; that I had taken my oath of office to exact an unconditional submission on their part to the dictates of the law. I was not interrupted. In a discourse of about thirty minutes' duration, I touched (as I thought best) boldly upon all the leading questions at issue between them and the General Government. I remembered that I had to deal with men embittered by the remembrance and recital of many real and some imaginary wrongs, but did not think it wise to withhold from them the entire truth. They listened respectfully to all I had to say—approvingly, even, I fancied—when I explained to them what I intended should be the character of my administration. In fact, the whole manner of the people was calm, betokening no consciousness of having done wrong, but rather, as it were, indicating a conviction that they had done their duty to their religion and to their country. I have observed that the Mormons profess to view the Constitution as the work of inspired men, and respond with readiness to appeals for its support.

Thus the meeting might have ended; but, after closing my remarks, I rose and stated that I would be glad to hear from any who might be inclined to address me upon topics of interest to the community. This invitation brought forth in succession several powerful speakers, who evidently exercised great influence over the masses of the people. They harangued on the subject of the assassination of Joseph Smith, Jun., and his friends, the services rendered by the Mormon battalion to an ungrateful country, their sufferings on "the Plains" during their dreary pilgrimage to their mountain home, &c. The congregation became greatly excited, and joined the speakers in their intemperate remarks, exhibited more phrenzy than I had expected to witness among a people who habitually exercise great self-control. A speaker now represented the Federal Government as desirous of needlessly introducing the national troops into the Territory, "whether a necessity existed for their employment to support the authority of the civil officers, or not;" and the wildest uproar ensued.

I was fully confirmed in the opinion that this people, with their extraordinary religion and customs, would gladly encounter certain death rather than be taxed with a submission to the military power, which they considered to involve a loss of honour.

In my first address, I informed them that they were entitled to a trial by their peers, that I had no intention of stationing the army in immediate contact with their settlements, and that the military posse would not be resorted to until other means of arrest had been tried and failed. I found the greatest difficulty in explaining these points, so great was the excitement. Eventually, however, the efforts of Brigham Young were successful in calming the tumult and restoring order before the adjournment of the meeting. It is proper that I should add, that more than one speaker has since expressed his regret at having been betrayed into intemperance of language in my presence.

The President and the American people will learn with gratification the auspicious issue of our difficulties here. I regret the necessity which compels me to mingle with my congratulations the announcement of a fact which will occasion grave concern.

The people, including the inhabitants of this city, are moving from every settlement in the northern part of the Territory. The roads are everywhere filled with waggons loaded with provisions and household furniture, the women and children, often without shoes or hats, driving their flocks they know not where. They seem not only resigned, but cheerful. "It is the will of the Lord;" and they rejoice to exchange the comforts of home for the trials of the wilderness. Their ultimate destination is not, I apprehend, definitely fixed upon. "Going south" seems sufficiently definite for most of them; but many believe that their ultimate destination is Sonora.

(On the afternoon of Sunday last, President Brigham Young is reported to have spoken in the Tabernacle as follows:—"I have a good mind to tell a secret right here: I believe I will tell it anyhow. They say there is a fine country down south there: Sonora, is it? Is that your name for it? Do not speak of this out of doors, if you please.")

Young, Kimball, and most of the influential men have left their commodious mansions without apparent regret, to lengthen the long train of wanderers. The masses everywhere announce to me that the torch will be applied to every house, indiscriminately, throughout the country, so soon as the troops attempt to cross the mountains. I shall follow these people, and endeavour to rally them. Numbers whom I have met appear to be in dread of the Indians, whom the distressed condition of the whites has encouraged to commit extensive depredations. I may at least quiet the apprehensions of these persons, and induce some of them to return.

Our military force could overwhelm most of these poor people, involving men, women, and children in a common fate; but there are among the Mormons many brave men, accustomed to arms and horses—men who would fight desperately as guerrillas, and, if the settlements are destroyed, will subject the country to an expensive and protracted war without any compensating results. They will, I am sure, submit to trial by their peers, but they will not brook the idea of trials by "juries composed of teamsters and followers of the camp," nor of an army encamped in their cities or dense settlements.

I have adopted means to recall the few remaining Mormons in arms who have not yet, it is said, complied with my request to withdraw from the canons and eastern frontier. I have also taken measures to protect the buildings which have been vacated in the northern settlements. I am sanguine that I will save a great part of the valuable improvements there.

I shall leave this city for the South tomorrow. After I have finished my business there, I shall return as soon as possible to the army, to complete the arrangements which will enable me, before long, I trust, to announce that the road between California and Missouri may be travelled with perfect security by teams and emigrants of every description.

I shall restrain all operations of the military for the present, which will probably enable me to receive from the President additional instructions, if he deems it necessary to give them.

Very respectfully, your obedient servant,

A. Cumming,
Governor of Utah.

Hon. Lewis Cass, Secretary of State,
Washington City, D. C.

Executive Office,
Great Salt Lake City, U. T.,
May 2, 1858.

Sir,—You are aware that my contemplated journey was postponed in consequence of the snow on the mountains, and in the canons between Fort Bridger and this city. In accordance with the determination communicated in former notes, I left camp on the 5th, and arrived here on the 12th ult.

Some of the incidents of my journey are related in the annexed note, addressed by me to Colonel A. S. Johnston on the 15th instant.

AMERICAN PRESS ON UTAH AFFAIRS.

(From the "New York Tribune," June 12, 1858.)

The despatch of Governor Cumming, as printed in full, does not add much to the telegraphic summary heretofore published. He is evidently very little pleased with the idea of being left Governor of a deserted Territory, from which the inhabitants had fled at his approach. He exhibits much anxiety to put a stop to the migration of the Mormons. It would appear that his proposed journey to the southern parts of the Territory was mainly in the hope of re-assuring the fugitives, and inducing some of them to return. According to statements contained in the San Francisco papers, having an appearance of authenticity, and said to rest on the authority of private letters received at San Bernardino, by mail of April 7, from Salt Lake City, this migration was first started about the middle of March, at which time Young issued a circular calling upon the people of Salmon River, Ogden, Brownsville, Sutler's Corner, Box Elder—indeed, all the settlers north of Salt Lake City, as well as the inhabitants of that city itself, to vacate their homes and remove with their families and goods to the southern district of the Territory, there to await further orders. This command appears to have been in full course of execution on the arrival of Governor Cumming; nor does that event seem to have put any material stop to it. Brigham's circular recommended that a certain number of men be left to take care of the property and to secure the growing crops, if possible; but, should they not be able to do so, they were to burn and destroy everything, rather than have it fall into the hands of the invading Gentiles. According to the Governor's account, there would appear to be not only a readiness, but an alacrity to execute these orders. The people take with them their provisions—of which they are said to possess a sufficiency for two years—their cattle, their household goods—in fact, all their moveable possessions, even to the doors and windows of their houses.

Not merely antipathy to the presence of the troops in their settlements and to the idea, as the Governor writes, of being tried by "juries composed of teamsters and followers of the camp," but apprehensions also of Indian outrages, had contributed to this movement. Shortly before it commenced, news arrived of an attack by the Indians on the detached settlement of Salmon River, established last summer by Brigham Young, three hundred miles north of Salt Lake City, the killing of several of the settlers, and the driving off their cattle. Other Indian depredations to a serious extent, especially in the stealing of cattle, had been of late committed in the Valley itself—depredations which the Mormons believed to have been occasioned by the presence of the army in their neighbourhood, if not to have been directly instigated from the camp. It was supposed that Brigham Young and the migrating Mormons would make their first rendezvous in the valley of San Pete, about a hundred and fifty miles south-east from Salt Lake City towards the Rio Colorado. Other accounts mentioned Parowan, about a hundred miles further in the same direction. There are several thriving settlements in these valleys; but the amount of tillable land is quite limited—entirely insufficient for the whole number of Mormons; so that their stoppage there could only be temporary. Governor Cumming thinks, from some hints dropped by Brigham Young, that Sonora is their ultimate destination. Doubtless the movement

will be entirely governed by the course of events. There can be little doubt that Young possesses influence enough with the great bulk of his followers to induce them to go wherever he pleases. The very small number of fifty-six men and thirty-three women, who have registered themselves under Governor Cumming's notice to that effect, as desirous of his assistance and protection in proceeding to the States, shows the strength of Brigham Young's hold upon his disciples.

Should the Mormons execute their threat of burning Salt Lake City and abandoning that part of the Territory, it may be questioned whether, so far as facilities are concerned for overland communication between the Mississippi Valley and the Pacific, anything would be gained by the change. There can be no question that the Mormon settlement has proved a great convenience to travel by that route; and, taking as true all the charges and complaints which have been made against the Mormons, it may well be doubted whether the sort of population which would be likely to succeed them would be found more hospitable or less exacting. To anybody but the Mormons, the Salt Lake Valley could hold out little attraction, except as a convenient station for levying a heavy tribute on the travel to and from California; and it is very doubtful whether the miscellaneous vagabonds of the prairies, into whose occupancy the Valley would be likely to fall, might not soon become much more obnoxious to travellers by that route than the Mormons ever have been.

("New York Times," June 14th.)

Governor Cumming seems to have treated the "Mormons" kindly, but with a good degree of frankness and of firmness. His tone was very different from that observed by Colonel Johnston, in his negotiations at the head of the army,—being much more respectful and conciliatory, and much better calculated to win the confidence and command the assent of the "Mormon" community. In fact, the whole military movement against them seems to have been a blunder, and to have accomplished nothing. A display of force may have had some effect upon the obstinacy of Young; and it is quite possible that, but for this, he would have persisted to the last in refusing to surrender his authority as Governor. But it should be borne in mind that Young declared his willingness at the very outset to give place to Governor Cumming—to receive him into the city, to treat him as a gentleman, and to transfer to him the executive power, provided he would come *without troops*. And this is precisely what he did do at last. If President Buchanan had begun operations by sending the Governor alone, or by sending his ridiculous Peace Commission, and said nothing about an army until these endeavours had been repulsed, there is no great reason to doubt that he would have attained the same result, and saved some *ten or twelve millions of dollars* to the Federal Treasury.

The Washington *Union*, in the true spirit of a retained organ, says the peaceful termination of the Mormon War is "due entirely to the *energy of the President and the Cabinet.*" This is meant for praise, but it sounds like satire. It is not easy to see what the energy of either President or Cabinet has had to do with the affair at all. The whole thing has been brought about by a volunteer diplomatist. The Mormon war has been ended, as the Mexican war was, by a single individual, without the sanction of the Government and against its wishes, as indicated by its official acts. N. P. Trist negotiated, "solitary and alone," the treaty of peace with Mexico, and the Senate was obliged to confirm it. And in this case, Colonel Thomas L. Kane is the man who procured admission into Salt Lake City for Governor Cumming, and opened the way for the submission of the Territory to the authority of the Federal Government. The President's army was not within a hundred miles of the place, and his Peace Commission was swimming rivers in Lower Kansas. The *Union* will find it difficult to manufacture any great amount of glory for its employers out of the Utah war. Their "energy" has been mainly shown in rolling up a mountain of expense, without having the slightest possible advantage to show for it.

It is impossible to read Governor Cumming's dispatch without feelings of pity and almost respect for the fanatics who were leaving their homes and plunging into the remote wilderness, to avoid what they were evidently sincere in.

regarding as tyranny and oppression on the part of the Government. Governor Cumming himself was evidently impressed by their earnestness, and by no means inclined to underrate the resistance they would have offered to the violent coercion of the Army.

(From the "New York Herald," June 15.

Washington, June 14, 1858.

General Scott has received important official despatches from Utah five days later than those received by the President from Governor Cumming, which have been published.

The despatches state that the "Mormons" have deceived Governor Cumming, that there is no disposition to make peace, and that, after the "Mormons" had removed their women and children from Salt Lake City, the men had returned, strengthened their posts, and assumed a threatening attitude. This intelligence is considered by the Department perfectly reliable.

Messrs. Powell and McCulloch, the Commissioners, were delayed on their way by floods and rivers.

Captain Marcy was six days from Camp Scott.

The forces under General Johnston were on very short allowance, and were eating sparingly of their candles and every oily substance they had, being unwilling to kill mules for food till the last point of necessity.

LATER FROM SALT LAKE CITY—THE MORMONS FORTIFYING THEIR POSTS.—Despatches which have reached General Scott, and which are said to be five days later in date than those received by the President, bring us the announcement that the "Mormons," after sending away their women and children, had returned to Salt Lake, and were fortifying their posts. This, it should be recollected, is army news; and as there is a difference of opinion between Governor Cumming and General Johnston as to the course to be pursued to bring these fanatics to terms, it should be received with a qualification. The letters that we have been lately receiving from the partisans of both have partaken so largely of their respective views, that this reserve is justified. At the same time, there is nothing in this statement which is inconsistent either with the expectations of Governor Cumming or the policy and declarations of the Mormon leaders. In fortifying his chief points of resistance, Brigham Young is only carrying out his expressed intention of not suffering the army to enter Salt Lake City, whilst his friendly reception of Governor Cumming would go to show that he still hopes to effect a peaceable solution of the difficulty. If this cannot be obtained on favourable terms, there is no doubt that he will burn and destroy every vestige of the Mormon settlements before proceeding southward. —*New York Herald.*

HISTORY OF JOSEPH SMITH.

(*Continued from page* 439.)

[January, 1843.]

Sunday, 29th. I attended meeting at the Temple. After reading the Parable of the Prodigal Son and making some preliminary remarks, I stated that there were two questions which had been asked me concerning my subject of the last Sabbath, which I had promised to answer in public, and would improve this opportunity.

The question arose from the saying of Jesus—"Among those that are born of women, there hath not arisen a greater prophet than John the Baptist: nevertheless, he that is least in the kingdom of heaven is greater than he." How is it that John was considered one of the greatest of Prophets? His miracles could not have constituted his greatness.

Firstly. He was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was intrusted with the important mission, and it was required at his hands to baptise the Son of Man. Whoever had the honour of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form

of a dove, or rather in the *sign* of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the Devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of a dove, but in *sign* of a dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honourable, instead of destroying it. The son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven; and these three reasons constitute him the greatest Prophet born of a woman.

Second question:—How was the least in the kingdom of heaven greater than he?

In reply, I asked—Who did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said—'He that is considered the least among you is greater than John—that is, myself.

In reference to the prodigal son, I said it was a subject I had never dwelt upon; that it was understood by many to be one of the intricate subjects of the Scriptures; and even the Elders of this Church have preached largely upon it, without having any rule of interpretation? What is the rule of interpretation? *Just no interpretation at all.* Understand it precisely as it reads. I have a *key* by which I understand the Scriptures. I enquire, What was the question which drew out the answer, or caused Jesus to utter the parable? It is not national; it does not refer to Abraham, Israel, or the Gentiles, in a national capacity, as some supposed. To ascertain its meaning, we must dig up the root and ascertain what it it was that drew the saying out of Jesus.

"While Jesus was teaching the people, all the publicans and sinners drew near to hear him; and the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." This is the key-word which unlocks the Parable of the Prodigal Son. It was given to answer the murmurings and questioning of the Sadducees and Pharisees, who were querying, finding fault, and saying, "How is it that this man, as great as he pretends to be, eats with publicans and sinners?" Jesus was not put to it so, but he could have found something to illustrate his subject, if he had designed it for a nation or nations; but he did not. It was for men in an individual capacity; and all straining on this point is a bubble. "This man receiveth sinners and eateth with them." And he spake this parable unto them—"What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety-and-nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance." The hundred sheep represent one hundred Sadducees and Pharisees, as though Jesus had said, "If you Sadducees and Pharisees are in the sheepfold, I have no mission for you: I am sent to look up sheep that are lost; and when I have found them, I will back them up and make joy in heaven." This represents hunting after a few individuals, or one poor publican, which the Pharisees and Sadducees despised.

He also gave them the Parable of the Woman and her Ten Pieces of Silver, and how she lost one, and, searching diligently, found it again, which gave more joy among the friends and neighbours than the nine which were not lost; like I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety-and-nine just persons that are so righteous: they will be damned anyhow; you cannot save them.

(*To be continued.*)

THERE is a morning coming when Episcopalianism, and Methodism, and Congregationalism shall be abolished, and all shall stand on the sea of glass and worship Him that sitteth on the great white throne. I belong to the church of that morning. I like that saying of Whitfield's—"Father Abraham, have you got Episcopalians up there?" "No!" "Have you got Methodists up there?" "No!" "Have you got Independents?" "No! none but Christians, my son!"—*Dr. Tyng.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 17, 1858.

NEWS FROM UTAH.—The letters from Elder George A. Smith and G. W. Mills, which we publish in this Number, (and for which we are indebted to the kindness of Elder T. B. H. Stenhouse, of New York,) will be read with interest. They were written a few days before the arrival of Governor Cumming in Great Salt Lake City, and can be relied upon as giving an accurate and just statement of the times and feelings of the people, and their determination not to submit to intercourse with blacklegs, thieves, drunkards, and scoundrels.

In our last number, we published, in connection with President Buchanan's Message to the Congress of the United States, a synopsis of Governor Cumming's despatch to Secretary Cass. Since then, we have received a copy of the document itself, and have deemed it advisable to publish it entire, inasmuch as there are some important items contained in it that should be preserved. It will be remembered that the principal charge against the Saints in Utah, and the one which furnished the pretext for sending an army among them, was, that the Public Library and the Supreme Court and other public Records were burnt and destroyed by the "Mormons." That was the assertion of the notorious Judge Drummond; and it was upon his testimony mainly—worthless as he was and is known to be—that Buchanan and his Cabinet acted. The despatch of Governor Cumming fully and completely contradicts the report, and sets the seal of infamy on Drummond and his abettors, as well as folly, to say the least of it, on the hasty and unnecessary action of the Government in sending an armed force to invade the rights of peaceable and law-abiding citizens. The books records, and other public documents, Cumming says, are all safe and in good order and condition. This fact has been certified to repeatedly by several honourable and intelligent gentlemen—men who were cognizant of the fact; but then they were "Mormons," and of course their testimony went for nothing.

The truth is, however much it may be plastered over and attempted to be hid up, an excuse—a pretext for again driving, plundering, and exterminating the Saints had long been sought; and this was too good an opportunity to be lost; and although in their hearts they knew and despised the corrupt and perjured villain, yet they could stoop to make use of his falsehood and rascality to hide the real object. The reception of Governor Cumming proves the oft-repeated assertion of Governor Young and the people, that they were ready to receive and acknowledge the authority and yield obedience to the civil officers, if they would come alone, but not at the point of the bayonet.

To this end, Governor Cumming and the civil officers were respectfully and cordially invited to enter Salt Lake City and enter upon their duties, with the assurance that they would meet with no opposition or hindrance, provided they came without an armed force. Governor Cumming, at a very late date, accepted the invitation, and we see the result. Had the Governor and other civil officers been sent alone, the same result might have been obtained a year ago, and some twelve millions of dollars saved to the United States' Treasury, besides a large amount of honour to the nation, and no inconsiderable degree of individual suffering.

It is reported that orders have been sent by express to a large portion of the troops now on the march across the Plains, to turn in the direction of various localities requiring protection. The immense magazines of supplies will, however, be forwarded to Utah, as a considerable body of troops are intended to be kept there for a long time.

We also give a few extracts from New York papers as an indication of the state of feeling existing at this time in the United States in relation to the "Mormons" and the war expedition against them.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
April 5, 1858.

Elder T. B. H. Stenhouse.

Dear Brother, — Amid the whirl of business which surrounds me, I steal a moment to communicate a few words per the California mail, knowing your anxiety, and hoping it may be permitted to reach you. Nothing reaches us except a few newspapers which escape the vigilance of Post Office officials.

It is a general time of health, and everybody appears in good spirits. The people are vacating Salt Lake City, and flying to the mountains. About three hundred families left last week, as it is understood here that the Government has ordered large reinforcements to Utah for the extermination of the faithful, who will be found, probably, (if found at all,) in rocks and deserts, or, like the ancient Saints, hid in dens and caves of the earth.

It has been the policy of Governor Young and our people to keep the Indians neutral, should a contest ensue. I read in the last papers received from the States loud boasts of having secured the Utah and other Indians as allies against the "Mormons." Strange as it may seem to civilized persons, all the reckless and unprincipled Indians of the mountains have been hired, with new guns, blankets, clothing, ammunition, paint, &c., to steal, rob, murder, and do anything else that can be done to destroy the "Mormons." Indian agents have sent messengers to all the peaceable Indians to incite them to deeds of rapine and bloodshed. A number of scattering settlements have been attacked, and innocent blood stains the skirts of the present Administration, whose agents have procured the murders.

I am an American, as you well know. I love my country, and hate to see her rulers trample under foot her glorious institutions, and re-enact barbarism more cruel than that inflicted by the King of Great Britain, through the hands of the red men upon the scattered settlements of the colonies, in the war of independence. We wish "life, liberty, and the pursuit of happiness."

With 3,500 bayonets, rifles, revolvers, and ordnance pointed at us, and within three days' march of our city, 4,500 more *en route* to reinforce them *carte blanche* on the U. S. treasury, would seem enough to satisfy our most bitter persecutors, without hiring as allies the savage hordes of the deserts and mountains to murder, scalp, roast, and eat their fellow-citizens, because they forsooth differed on the subject of religion.

Who can believe it!—the cause is rather odd—
Men hate each other for the love of God!

You are aware that all the Indian outrages in the country, heretofore, have been caused by men who are enemies to the inhabitants of this Territory—who have passed through our borders and recklessly shot at and otherwise abused the Indians.

Experience shows that Indians, like Congressmen and Government officials, have their price.

My new house is just ready to move into. Cost about $12,000. I have sent my family away. I think my buildings will make a good fire, should Johnston advance on a sudden.

I had hoped my family might have enjoyed a few days' rest and eat the fruit of my little orchard, containing one hundred and fifty assorted trees, many of which are budded for fruit.

I have been driven from Missouri, where I left a good property and planted

fruit trees for somebody else to eat. I passed through the same ordeal in Illinois. I preferred leaving my homes to renouncing my religion. The Government expelled me from Nebraska, although they were well aware of my intention to leave in a few months for the mountains; and I can go again and again, until death shall furnish me a quiet resting-place, should our insane countrymen continue to trample the sacred rights of freemen, guaranteed by the institutions and blood of their fathers, under their feet with impunity.

We have the pleasing reflection that our only crime is following the religion and practices of the Father of the Faithful, in whose bosom all Christians expect to rest.

My kind respects to your wife and your little cherubs, and all inquiring friends.

Yours faithfully,

GEORGE A. SMITH.

Great Salt Lake City, U. T.,
April 5, 1858.

Elder T. B. H. Stenhouse.

Dear Brother,—In the present important crisis of affairs in relation to this Territory, I know that you will be pleased to receive a few items of news, on the the truth of which you can rely. I feel that you are anxious to learn the truth in connection with this place, as "rumour with her thousand tongues" has a report for every tongue and a tale for every ear, and the million receive with avidity every story invented to please the public taste. You love truth rather than falsehood; so here goes for a few items, if I can only collect from the multiplicity those which will be most interesting and can be transcribed upon a few sheets, at a late hour, to meet the mail *via* California.

We have received no mail from the East since June, 1857; consequently, we are more barren of news than we should like to be. Thousands of our papers and letters—private property of thousands here, are laid up somewhere between this and Independence or Washington. The "Mormon boys" conveyed their last mail to the States eastward in sixteen days; and it is supposed that Uncle Sam, fearing we have too much news and know too much of his measures and course towards the Territory, debarred us of the privilege. Our news is very scanty by California, so that we hardly know whether our old friends and Uncle Sam are alive or not. It is certainly an unparalleled disgrace for any government to keep back the mail privileges from its own subjects, and then pour upon them, instead, news from the points of two thousand bayonets, and unmistakeable language from the mouths of as many rifles.

Peace is enjoyed throughout this Territory by the citizens, from north to south, and every heart beats with the love of liberty—religious, political, and social. During the winter, festivities were very prevalent, and entertainments of various kinds were enjoyed. Dramatic and literary associations were attended to overflowing, balls and parties were frequent and numerously filled, and every species of amusement suitable for an enlightened and refined people was a source of profit to the caterer, and pleasure and benefit to the patronizers. Indeed, had you seen the manner in which they enjoyed themselves, you would never have surmised for one moment that within a few miles of us there was an army—repugnant to every feeling of the people—who were only waiting to kill, corrupt, and debase an innocent and virtuous community. No cases of drunkenness appeared on the streets; no lists for assault and battery on the courts of the city; no trials for larceny, *petit* or grand; no marks, in those respects, of the civilized manners of the world; no midnight brawlers and assassins; and no females promenading the streets, bartering their virtue for sustenance.

The contrast is great, when this place is put in juxtaposition with the army outside. Courts were held there for weeks together; thefts, assault, and battery, and wickedness of various kinds, were the order of the day. Ben Simons, an Indian Chief, visited the camp on one occasion, after he sold them salt at $2. 50 per pound; and, while sleeping in the Superintendent of Indian Affairs' tent, the sum of $300 was stolen from him. Gambling is carried on with a high hand amongst them, and the concomitant crimes, although all such are strictly forbidden in the Territory.

The inhabitants of the Territory feel fully determined to have no more officials among them, to rule in their courts and halls, of such character and corruption as those who have been here, appointed by the Congress, heretofore; and say that

there are men here well qualified in every respect to fill every office with honour—men whose interests are in the Territory, and whose desire it is to improve the places which have been settled through their own industry and perseverance. No settlement was effected in this Territory until they came; and now, when they can sustain themselves, they are determined to claim their privileges as American citizens, and have men over them of their own choice, and who seek their especial good. Rather than submit to officers forced upon them by the bayonet, they purpose leaving the place altogether and burning up all their improvements, "taking joyfully the spoiling of their goods." The matter is talked over in every circle and every house; and it is remarkable with what complacent feelings and apparent pleasure they discuss the propriety of the measure. They do not want to shed the blood of the soldiers—of their fellow-men, are disposed to be at peace with the United States and the world, but will not submit to intercourse with gamblers, thieves, debauchees, and blacklegs, such as compose, with few honourable exceptions, the army now at Fort Bridger. If it had been designed to fight the soldiers, and the feelings of the people not have been restrained by Governor Young, I am positive, from their means, position, and numbers of united men, the army to a man would now have been food for worms or wolves. But Governor Young is a peaceable, charitable, and feeling man—none more so upon the earth; hence the soldiers are left unmolested, and the people are happy and preparing for every emergency. Indeed, I may say that many are preparing to be ready at a word to vacate the place and burn their property, if it is deemed prudent to do so. Had the army sent in requisition for food during the winter, I feel assured that Governor Young would have furnished it with pleasure, so good were his feelings to them as fellow-beings; but their pride would rather let them suffer for want.

The officials and others among the troops are employing their influence and means to bribe the Indians to steal the cattle, and horses, and mules from the settlers here; and already some have succeeded in stealing, and have massacred several persons in the outer settlements. The cattle will be conveyed to the army. One poor fox-skin from an Indian will be paid for with quite a quantity of powder, lead, caps, blankets, and shirts—more than a hundred times its value—in order to buy over the rude savage to rob from and murder those who have hitherto fed and clothed them. This is done whenever an Indian visits them. It is not, of course, bribing or buying the Indian—it is only paying for the fox or buckskin; and significant nods, winks, and signs accompanying the gift are easily interpreted, and robbery and murder are the result. Dr. Hurt, the Indian Agent, who decamped from the Indian Farm, to create an excitement in his favour, in pretence for personal safety—"The wicked fleeth when no man pursueth"—has collected a band of Indians in Vinta Valley, among whom is the murderer Tuitic, and placed himself as their chief at their head, to make an attack on the southern settlements, and promising not only blankets, powder, &c., but a share of the pillage, as the reward of their nefarious acts. Murder in the north is to be responded to by murder of peaceable and quiet citizens in the south. Every mule and horse that the Indians steal is blamed on the "Mormons," though the latter may be a hundred miles from the scene of action. A good supply of whisky is furnished to the Indians by the officers and others, and they seem to enjoy themselves well together. Drinking among the troops was carried on to excess during the winter, which was calculated to excite their bitterest feelings and to enter in every scheme to annoy and kill the citizens. White men and murderous Indians are "hail fellows well met." Is it not justifiable for honest and moral people to resist the influence of such wicked men under the name of officials, and seek an asylum where they can live in peace, and cultivate every just and correct principle—where they can carry out their own views in relation to fidelity to the Constitution?

It is the desire of the people generally here that the troops should be withdrawn *instanter*, and a Commission be forwarded to this place to inquire into the state of affairs and learn whether there is anything to justify the acts of the Administration in their course. It is likewise generally well entertained amongst them, that if the United States despise them as fanatics and rebels, on account of their right to worship God as they please and to resist

the encroachments on the genius of the Constitution, they should pay them for their improvements and let them go where they like out of the jurisdiction of the States. This, probably, would be a good suggestion, and would enable many of those who are poor, and have not means, to emigrate from where their presence is deemed obnoxious.

It would be a pity to see this splendid city—this wonder of art in the sterile desert—destroyed on account of the false step of the Administration. It is really an oasis in the desert, and reflects the highest credit on the patience, industry, and perseverance of this community, who have battled with the elements, grappled with and overcome nature, and forced the sterile, poisonous soil to yield abundance; and though nature and commerce seemed unable to supply the wants of a civilized nation, yet mansions, houses, halls, gardens, fields, farms, comforts, and delicacies, and a thousand improvements, are seen as if called forth by magic, and greet the eye of proud possessors with delight and pleasure. An industrious people like this cannot be a bad people; a community like this should be a pride to any nation, and ought to be indulged even in a few whims, if they come not in contact with law and order. And I make bold to assert that there is greater order, peace, and content here than in any city or place in the world of the same dimensions.

The Indians, by the presence of the troops, are emboldened to annoy the various settlements, because the "Mormons" would rather not fight. In Tooele County—the most westerly in the Territory—those Indians who were hitherto friendly have become excited by the conversations and bribes of the army, and have stolen about 150 head of cattle and 60 horses, and fired upon the men who were guarding. At Salmon River settlement, 250 head of cattle were stolen about the 4th March, and several "Mormons" killed and scalped, and again attacked subsequently. It is expected that Dr. Hurt and his tribe will make an attack soon upon the southern settlements; but the people are preparing for every emergency, and will repulse them.

During the winter, there were several mass meetings in various parts of the Territory, taking into consideration the position and state of affairs, and memorials were signed expressive of their indignant feelings relative to the treatment they have received from the Administration. The language in several instances was severe, but it was the effusion of honest freemen under the lash of tyranny.

The war chiefs of several tribes of Indians, during the time of the excitement last fall and winter, applied personally to Governor Young for his advice and permission to go out with the tribes and "use up" the soldiers, which they deemed themselves amply capable to do; but he, in every instance, told them to keep away from the army and show no bad feelings whatever, and requested them to avoid killing the white men. I have seen the chiefs exhibit sanguine feelings in relation to killing the soldiers, but entirely softened down by the counsel and expressions of Governor Young. He wrote to Ben Simons, the Delaware Indian, Chief of the Weberites, in reply to a letter, to stand in a neutral position, neither take part with the "Mormons" nor the soldiers, in the event of a collision, and has always endeavoured to suppress that bloodthirsty spirit of the treacherous red men.

Last winter, when the "Mormons" were watching the movements and progress of the troops, small companies of the army fired upon them; but not one person was wounded and not a shot returned, even in one instance, although every advantage was on the side of the "Mormons," which showed no disposition to shed blood,—although, I must say, it was aggravating to be fired upon by an army professing friendship and coming to establish peace. What would you have done under the circumstances? Methinks that nothing would have restrained you from speaking as loud as any, and paying them back in their own coin. This fact is not generally known throughout the States; but it is true.

Governor Young, recently, seeing the necessity of a circulating medium throughout the Territory, established a "Currency Association," based upon live stock capital; and the matter is working well for the good of all classes. Its beneficial effects are already realized, and trade is more brisk than usual at this season of the year. Specie being very scarce, on account of no exportations, and the importations of the merchants having drained the country dry, and

Uncle Sam refusing to pay the ex-officials' drafts, something was necessary to keep trade alive; and this association was instituted in time to spread faith and confidence among the men of business who experience its salutary results. Some thousands of dollars are in circulation.

The health of the people generally is very good throughout the Territory. The past winter has been one of extreme mildness: in many places, the green fresh grass was up as early as the middle of February. A splendid harvest is anticipated, if the people remain here; and an abundance of fruit trees already show their buds. Snow seldom remained in the Valley more than three days during the winter; so that workmen could be seen at their employments more than three-quarters of the time.

I forgot to state sooner in this letter that many teamsters left the army in the winter and came into this Valley. They were forced either to enlist in the army to fight the "Mormons" or return eastward to the States, with only a very few days' rations for the long and dangerous journey, in the inclement season of winter. The poor fellows, rather than be coerced to fight in what they deemed an unjust cause, started for the States, but ultimately found their way on here, where they received work, and have peaceably gone on to California this spring. A few prisoners were taken, and brought in here, but, after being well treated, were allowed to return in safety.

I have no time to prolong my remarks, as the California mail leaves in a short time; but I trust that these will be acceptable.

Yours in the Gospel of Christ,

G. W. MILLS.

President's Office,
Great Salt Lake City,
May 12, 1858.

Elder Asa Calkin.

Dear Brother,—As an opportunity now offers itself of forwarding, safely, duplicate letters to you, dated March 5th and April 5th, 1858, we embrace it gladly.

Brothers S. W. Richards, George Snider, and John Y. Green arrived here on the 10th inst., leaving Dr. Clinton and the remaining portion of the express party on the Sweetwater. They are expected here in a few days.

Your family have moved to Provo, and were very much delighted in receiving your favours by hand of Samuel W. Richards. They are all well and, I believe, comfortable.

The President and his family have moved to Provo on their way south.

The northern settlements and the city are pretty much vacated, except a detail of men left to take care of crops and property for the present; and to prepare to burn and desolate in case of approach of the troops.

Governor Cumming is at present with us, and really seems disposed to take hold of the thread of justice, and is endeavouring to set us right before the Government and the people generally. He has officially contradicted the burning of the records, library, &c. Colonel Thomas L. Kane leaves for the East in the morning. He is a true friend.

Brother Wells is left here to superintend matters. As he is absent from the Office at present, I sign this letter.

Your brother in the Gospel,

DAVID O. CALDER.

LETTER FROM ELDER J. W. COWARD.

St. Louis, June 3, 1858.

President Calkin.

Dear Brother,—I wrote you on the 15th May, to which I refer you.

Brother Eldridge left here on the 17th [May], and I now look for a line from him daily, announcing his start on the Plains.

There are all kinds of rumours in the papers—the announcement of the arrival of Colonel Kane a fortnight ago, with a long list of events, but all false, yet generally believed prior to this week. We look for news from the Valley within a fortnight, *via* California. I have no doubt but Colonel Kane will arrive within that date by the other route. It is generally believed something will have been arranged for the present; but whether a permanent settlement, or not, seems questionable. There has been a far greater noise about the British gun-boat's boarding American vessels, looking for slaves; and the Utah question seems in some quarters to be in the way; and hence anxiety to have it settled, to be quite free and ready for John Bull. So far as the

press generally is concerned, altogether things look better for us.

Judge Appleby left here last evening, with a few others, for Florence, per steamer *Emigrant*. He will wait there until the news arrive, and, if hostilities continue, will proceed no farther; but, if pacific, will then proceed. The times are hard for mechanics and labourers. Numbers of our people have not two days in the week employment, both in city and country. I send you a paper with this. There has been a tornado in Illinois this week, sweeping all before it, and destroying a town of 500 inhabitants. Three weeks ago, the same State had the like, that destroyed buildings over a vast district of country. Floods also have been general in the western States; and we now look for great destruction at the June rise of the river here, as all the streams are overflown, to begin with; and the end of next week it is due.

Yours faithfully,

J. W. Coward.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Swansea, June 26, 1858.

President Asa Calkin.

Dear Brother,—I feel a desire to send you a few lines to inform you how affairs stand with us in Wales at the present time.

It is now six months, wanting four days, since I was appointed to preside over the Welsh Conferences; and, being (during the first two months of my presidency) obliged to turn my attention almost entirely to making myself acquainted with the duties pertaining to the publishing department, (with which, I am happy to tell you, I have tolerably succeeded,) I was not able to give you a full and correct statement of how things were, much sooner.

In comparison with the present ingenious system of book-keeping which you have introduced among us, accounts were but poorly kept before; and, indeed, in some instances, no account at all, except in the memory, and therefrom, transmitted by the mouth from one President to the other; but now, things are quite different, and the Elders have drank largely of your spirit, and have eagerly embraced your instructions to live *practically* their religion. They feel that it is an indispensable duty to be always practical in business and accounts, rather than take it as a momentary necessity; and this has been proved by the Quarterly Financial Reports for last quarter, which have been made up clean, plain, and according to the printed form on the Record Books.

I feel to thank the Lord for the visits of Presidents Ross and Budge into Wales. President Ross has visited us twice, and President Budge once: both attended several public meetings, and their instructions and counsels have been of great value to us in business and other duties, and highly beneficial to the Saints generally.

While President Budge was in Swansea, he introduced a plan to liquidate the debt for books by freewill donations, and the Presidents of Conferences have taken hold of it with great ardour, and feel, like myself, to gradually free ourselves of this load, and also to draw in the bridle and put a stop as far as possible on contracting more debt; and the Saints also have expressed their willingness to co-operate in this, as far as it is in their power, with the exception of a few grumbling spirits that are never at home except when groaning and grumbling at something. Promises to a considerable amount have been already obtained.

There is a fair prospect before us in Wales, and I feel that a great work will be accomplished yet among the Saints; and I can say, from personal observation that I have had, and from communications I have received, that there is a good feeling existing throughout the Conferences, and that both officers and Saints in general manifest a life and a desire to build up the Kingdom of God, that has rarely, if ever, been witnessed here before. Truly, the kingdom of our Father is advancing.

There is a universal desire among the Saints in Wales for a visit from you, if you could spare a few days sometime during the summer.

Praying the Lord to prosper us and to enable us to be faithful to the end, I remain yours truly,

BENJAMIN EVANS.

PASSING EVENTS.

GENERAL—Sir H. Rose captured Calpee on the 23rd May, with all the enemy's guns, elephants, and ammunition. Chundaree has been retaken from the insurgents by Smith's Brigade. Oude was still disturbed, and the rebels were again approaching Lucknow. Banda is re-occupied by the British troops. The Russians are now in possession of the whole province of Netuchals, Circassia.

THE SAINT'S FUTURE PROSPECTS.

(Selected.)

From this life's gay scene retiring,
Fairer worlds attract my sight;
Brighter joys, my heart inspiring,
Breathe ineffable delight.

Faith, her golden pinions pluming,
Rising far beyond the skies,
Sees immortal pleasures blooming—
Sees eternal glories rise.

ADDRESSES.—Henry A. Shaw, 16, White Row, Black Road, Macclesfield.
Abraham Orme, 17, Freehold Villa, Newport Lane, Burslem.

MONEY LIST, JUNE 26—JULY 2, 1858.

	£	s.	d.
Simon Irwin (per G. Teasdale)	2	10	1
William Norris (per do.)	0	17	10½
John Kessell (per do.)	1	19	2
James Oakey (per J. Cook)	6	6	0
Thomas Birt (per do.)	5	10	0
John Mellor (per do.)	1	16	0
Edward D. Miles	1	0	0
Thomas R. Jones	0	14	0
James McGhie	0	10	0
John K. Grist (per J. McGhie)	0	2	4
Benjamin W. Brindle (per W. Budge)	6	0	0
Henry Brown (per do.)	2	2	6
John Clarke (per do.)	1	10	0
William Brownlow (per C. F. Jones)	17	9	9
William Shires (per do.)	23	17	10½
Simeon Pickering (per do.)	4	2	6½
William Halls (per do.)	7	6	10½
E. L. T. Harrison	61	13	0
Willet Harder (per G. D. Keaton)	8	1	6
William Moss (per do.)	6	0	4
Carried forward	£159	9	10

	£	s.	d.
Brought forward	£159	9	10
Edward Harding (per G. D. Keaton	2	8	0
William H. Perkes	8	10	0
William Chevalier (per Mark Barnes)	1	0	0
Thomas Clarke (per George Taylor	1	15	8
Richard Holt (per do.)	1	7	0
John Hunter (per John McComie)	14	16	10
P. J. McComie (per do.)	6	8	0
A. N. McFarlane (per do.)	3	3	0
Edwin Scott (per William Bayliss)	7	0	5½
T. A. Jeffery (per do.)	9	0	6
R. J. Philp (per T. Wallace	4	4	6
W. B. Child (per do.)	3	6	3½
Henry Hobbs (per do.	1	6	3
John Davies	2	0	0
Edward Oliver	71	12	8
Mark H. Forscutt (per E. Oliver	26	16	1
William H. Perkes (per do.)	35	14	6
A. J. Stewart (Australia)	20	0	0
	£379	19	7

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 89, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XX. Saturday, July 24, 1858. Price One Penny.

THE UNITED STATES SECOND BEST.

From the commencement of the "Mormon war," we have prophesied to the effect that the United States would gain the unenviable position of "second best." The "Expedition," in its origin and design, was as unconstitutional and unadvised as it was villainous and unjust. To gratify a rancorous prejudice in the States against the Saints and to gain the political demagogue's capital, it was undertaken. But it was not taken into consideration that the demagogue's failure might attend it. In this instance, however, we have an evidence that God is just, and the iron heel of the oppressor has trod on its own toes. Whatever loss the Saints may for the time incur by the movement, there is every appearance of its being a *dead loss* to the United States. The Saints, however, will recover it. To them it will be ultimate gain.

The Utah Expedition was a most unfortunate hit of the Buchanan Administration, though it was evidently given as a knock-down blow. It is a sorry sight to see a great nation clothe itself in all the "pride, pomp, and circumstance of glorious war," to show its pluck upon an outcast, down-trodden, and outraged people. But it appears mean and unnatural in the extreme when it is remembered against whom the crushing strength was put forth.

The little community of Saints stand before us as a youthful stripling belonging to the great American family. Like the *peculiar* children in many other families, he has been hated by his brothers and sisters from infancy, and the parent has slighted him and allowed the bigger ones to peck upon him. But, by-the-bye, these same peculiar children are generally the best of the family; and because they are so, and not *like* the others, they are hated. So has it been with the Saints. It is absurd to talk of their deserving the hatred and persecution. It is the old justification for oppression and wrongs. We must continually appeal to the civil law and authority to justify or punish us, and protest against Lynch law and mobocratic rule. We ask for trial and proof of crime, and not prejudice, spiteful names, and unsubstantiated accusations. The Saints have been given plenty of the latter and denied the former, and in this fact lies the strongest justification that can be given. They have been hated, mobbed, murdered, and exiled, we know; but that brings no justification to their haters, mobbers, murderers, and pursuers; nor do these facts make the striking of an intended death-blow less cowardly. But the Buchanan Administration undertook the assassin-like task upon the same old grounds where the enemies of the Saints had stood before. The brothers and sisters of young Deseret hated the mountain child, and badly wanted to pommel and scratch him, for the logical reason that they

did hate him and did want to pommel and scratch him. That was sufficient for a magnanimous Government to know; and, scorning investigation and the civil arm, it sent the "boys," in all the "pride, pomp, and circumstance of glorious war," to "smash" the youngster.

But the undertaking has turned out to be peculiarly embarrassing, troublesome, and expensive. It has held up a mighty nation as a laughingstock for other nations. The dignified *Times* has not been able to refrain from chuckling, months ago, over the ridiculous and mean figure which America has cut in the affair. Even the papers of the States have not been able to resist an occasional laugh and pun at the expense of the Administration and the Utah Expedition, though the "expense," touching them to the quick, has brought out a little feeling as well. The *New York Tribune* thus half-seriously and half-facetiously treats in an editorial upon the present turn of affairs:—

"The President, in an official communication to Congress, has congratulated that body on the auspicious termination of the Mormon war. Had he been as fond of rhetorical flourishes and of showing the extent of his reading as are a good many of our public men, he might very appropriately have prefixed, by way of motto to this communication, those well-known lines:—

"The king of France, with twenty thousand men,
Marched up a hill, and then marched down again.

Considering the termination arrived at, it would puzzle anybody to guess for what object the Expedition was undertaken. If the Government had no other object in view, in marching an army into the Mormon country, except merely to enable Cumming to supersede Brigham Young as Governor, it must be confessed that they have paid pretty dearly for their whistle. The same thing, it is now evident, might have been accomplished at a much less price. Had they sent Col. Kane on this business, instead of Col. Johnston and his army, they might have saved, at the least calculation, ten millions of dollars. Such a saving, at the time the Expedition was undertaken, might, perhaps, have been thought too trifling to demand a second thought; but, in the present condition of the Treasury, ten millions of dollars in hand would be quite convenient and acceptable. Ten millions have gone, however; and the only feeling of the President seems now to be gratitude and satisfaction that ten millions more are not to go the same way."

Undoubtedly, "the termination arrived at" does not answer the "object" for which "the Expedition was undertaken." The Government had some "other object in view in marching an army into the Mormon country" than "merely to enable Cumming to supersede Brigham Young as Governor." That might, indeed, "have been accomplished at a much less price." "Had they sent Col. Kane on this business, instead of Col. Johnston and his army," or had they sent Cumming and the civil officers alone, they might not only "have saved, at the least calculation, ten millions of dollars," but they would have saved that sum of *honour* which the nation has lost. But everybody knows that Government had some other object, and that the object was to break up the community of Saints and exterminate them as a body. This the Government calculated as an easy matter; for they did not see the possibility of coming off second best. They did not take into account that God would fight against them, and that the Saints would remember and copy the example of their patriotic fathers. They knew the popular hatred against the Saints, and thought to crush them at once by military power. Had the Government succeeded in successfully carrying out the cruel and exterminating measure, with but little trouble and expense, there would have been a general rejoicing, and the Administration would have escaped the public whip. But in this, as well as nearly every other case, the world measures by success or failure. Great wrongs and villainous actions are varnished by success. The prosperous rogue gets courted, even when his roguery is known. It is too true that the sin consists in being found out. Thus it is with tyrants. Their acts of oppression, usurpations, and wholesale murder weigh nothing against them in the general estimation, *if* they are *successful;* but rather are they worshipped for that success which their evil deeds have purchased. But the Buchanan Administration have failed—been found out—caught; and therefore they must, figuratively speaking, go to prison and submit to a whipping at the cart's tail by that amiable personage, the Public.

"At the time the Expedition was undertaken," the saving of "ten or twelve millions of dollars" might, perhaps, have been thought too trifling to demand a

second thought from the Government; for it would be too much to expect those to be judicious in the expenditure of the public funds who so recklessly plan to spend the people's blood. Perhaps, also, such a sum in hand, in the "present condition of the Treasury," "would be quite convenient and acceptable;" and, perhaps, the "only feeling of the President" might now be "gratitude and satisfaction that ten millions more are not to go the same way." But that will not cover the amount of costs incurred by the Administration in this unhallowed Expedition. If the debt was cancelled by the millions already expended, or could it be paid by ten millions more going the same way, the President would indeed have cause for "gratitude and satisfaction" at an expense so "trifling" to be paid for an injustice so tremendous. But the Government has failed, and a capricious public will hold it responsible for that failure. But, more than this, it must be answered for to posterity. Justice will be heard in the matter, and the unsmothered voice of the Saints will "plead," "trumpet-tongued, against the deep damnation of the" *intended* "taking off."

ARRIVAL OF COL. KANE AND ESCORT FROM UTAH.

To-day, Colonel Kane, the special agent of the President to the Mormons, with an escort of five men—viz., Major Howard Egan and Messrs. Murdock, West, Knowlton, Van Ettan, and Worthing, arrived *via* north side of the Platte, at Florence, N. T., only twenty-three days out, having started on the 16th ult. Colonel Kane is bearer of important despatches from Brigham Young and Governor Cumming to the authorities at Washington, and starts in continuation of his journey tomorrow. We visited Colonel Kane to-day, and conversed freely with himself and his party, and have learned full particulars in regard to the state of affairs in the West. From his long and arduous travels and exposure of some five months of the worst season of the year, the Colonel is in delicate health, and somewhat worn and indisposed, yet seems cheerful and patient, and shows himself as not only a humane man and a philanthropist, but an intelligent gentleman.

The Colonel crossed over from California in the winter, and, after a short stay at Salt Lake City, and having a talk with Brigham, proceeded to Camp Scott, where he staid for some time, returning with Governor Cumming, who had received invitation to come into Salt Lake City and assume the responsibilities of his office. After proceeding a short distance, they were stopped by a large armed force of Mormons, who, after being informed who they were, escorted them into the city, where they were received kindly by not only Brigham and the authorities, but by the people, who honoured them with music, feasting, and every kind of attention. Brigham gave over to Governor Cumming the gubernatorial authority, books, papers, &c. The Governor examined the Court Records, Library, and other public property, papers, and records; and, to his astonishment, everything was *found*, and in their place, and in perfect order, and not destroyed, as had been reported and sworn to by the rascally officials who formerly returned and succeeded in getting up this difficulty. A great number of families had gone, and were still starting south, in anticipation of allowing the troops to come in, and thereby avoiding a collision with the Government.

The women and children had nearly all left the city and settlements north; but their destination southward was a secret the party could not penetrate. Some conjectured they would go to Sonora, Mexico, or the valleys to the interior, to the south, they have recently been exploring, where sugar, cotton, rice, and vines grow profusely. The Governor followed in the route of the emigration. Some sixty miles southward, he overtook large companies, and desired them to return to their houses, farms, and homes; and although the Mormons everywhere treated them respectfully and kindly, they were firm, kept their own secrets, and moved on—their watchword being, "To the South." From all that could be gathered,

it seems the Mormons had determined to emigrate *en masse* from the valleys of Utah, rather than come in contact with the troops and authority of their own nation and country; and for their loyalty to the American flag, they would once again leave their homes, firesides, and possessions. As far as his power extended, the Governor offered overtures of peace, and desired that the emigration be arrested; and Colonel Kane, with an escort, was immediately despatched to Washington with important business, touching the settlement of difficulties. They all left Great Salt Lake City on the 13th ult., arriving at Camp Scott on on the 16th, where they found the army nearly destitute of the means of subsistence, having but ten days' short rations in store, and soldiers very much dissatisfied, and many deserting. General Johnston seemed in bad humour towards the Governor and mankind generally, at the peaceful indications being made. Governor Cumming intended to return to Great Salt Lake City in a few weeks after his arrival in camp, and it was generally supposed that all the other *civil* officers would go with him and assume their various duties.

To-night the Colonel gives the members of his party a supper, with kind expressions of his gratitude for their attentions and watchfulness over him on so long and toilsome a journey, dismissing all but Major Egan, who accompanies him to Washington.

Some additional news we learned through the company, which we will briefly state:—

The Mormons are anxious for peace. Mr. Richards, with his company of six, who left here in April, had all arrived at Salt Lake City on the 12th ult. A portion of the company took the main road by Camp Scott, when John Wakely and Dr. Clinton were arrested on a charge of murder. Wakely had his examination, and was held to bail in the sum of $3,000; Dr. Clinton was taken as bail alone, and the parties permitted to pass on to Salt Lake City to their families.

Crops never looked better than in the valleys this year. Provisions and stock were plenty, but merchandise scarce. Brigham had gone south some sixty miles. The Ute and Snake Indians are very hostile towards the Mormons, and let no chance escape to steal horses and plunder. They had stolen from Tooele Valley and Springville a large number of horses and mules. The friendly Indians say that they are stealing horses for the soldiers, and that the officers have offered them a bounty for each horse or mule stolen, and $150 for every Mormon scalp or prisoner. General Johnston denies these charges, yet the Indians asseverate that it is true. Early in the spring the Banak and other northern tribes made a descent upon the settlement at Salmon River, killed several of the settlers, and stole all their stock, amounting to nearly five hundred head, which they took away. The settlers evacuated their homes, and returned south to Salt Lake City. The Indians asserted that they had been instigated to such acts of hostility by the agents and other officials.

The probability is that the Utah war is at an end, that the troops will be withdrawn, and the greater portion of the Mormons return to their possessions, and become good loyal subjects, and a better feeling and understanding exist between our Government and the Mormons. It is believed that the present officers sent to Utah are very good men, and the Utonians will have no difficulty with them, as has heretofore been the case with the corrupt officials sent out. The men who escorted the Colonel are a hardy, intelligent, and social set of fellows, and look as though they never knew a fear or cared for hardships and toil. They have papers from Governor Cumming, and intend to return to their friends in Utah in a few weeks. General Johnston had sent special messengers to Washington eight days previous to the starting of the Colonel and and his company. On the south side of the Platte, soldiers and trains occupied the whole line of road: grass eaten short, and roads terribly cut up and muddy. The tribes of Indians to the south and west of Salt Lake are all friendly to the people of Utah. No grasshoppers or crickets had yet appeared. Several deserters from Camp Scott arrived in Florence yesterday. The army lost over 1,500 mules by cold and starvation through the winter. Colonel Kane speaks highly of the manner in which he was received by Brigham and the Mormons, and the kindness and hospitality of the people there. Colonel Kane is entitled to much credit for the daring perse-

verance and energy evinced in making this lengthened journey in mid-winter; and we congratulate him and the country generally upon the successful result of his mission.

THE PRESS ON UTAH AFFAIRS.

(From the "New York Tribune," May 8.)

The line of Mormon settlements which are represented in our last accounts from Utah as being abandoned by the inhabitants, commences near the northern boundary of the Territory, about seventy miles distant from Salt Lake City, in the valleys of Cache and Malade, which are used, however, chiefly for the pasturage of the stock belonging to the Church. There are also two small settlements on the Bear River; but the first place approaching Salt Lake City from the north which can be called a town is Box Elder, or Brigham's City, about eight miles south of Bear River, and fifty-seven from Salt Lake City. This town, which is inhabited principally by Danes and Swiss, is very handsomely situated on a plain about two hundred feet above the level of Bear River. The houses are well built and handsomely arranged. Five miles south is Willow Creek, in the vicinity of which is much good land, producing the heaviest crops of wheat raised in the Territory. Twelve miles south of Willow Creek Fort is Ogden's Hole, a fine valley, surrounded on all sides by mountains, except the narrow pass at its entrance. It contains five hundred inhabitants. Three miles south-west of the "Hole" is Bingham's Fort, containing seven hundred inhabitants. Two miles from Bingham's Fort, and thirty-five from Salt Lake City, is Ogden City, on Weber River, one of the largest towns in the Territory, and containing many handsome buildings. The population is four or five thousand. East and West Weber Forts, on the opposite banks of the river, about eight miles above Ogden City, contain about five hundred inhabitants. Eight miles further south is Kaysville, containing about a thousand inhabitants. It has some good arable land and a fine stock range. Farmington City, the county seat of Davis County, contains about the same number of inhabitants. Three or four miles further south is Sessions, a straggling settlement, scattered some five miles along the road, but with many fine houses, and including the best lands in the Territory. Eight miles from Sessions is Salt Lake City, which is supposed to contain about a third part of the entire population of the Territory, or from fifteen to eighteen thousand people. It was originally laid out eleven years ago—in July, 1847—in two hundred and sixty blocks of ten acres each, separated by streets a hundred and twenty-eight feet wide, and irrigated by canals from the river Jordan. [Erroneous—City Creek.] There are eight houses in each block, so arranged that no two houses front each other. It has many fine and some elegant buildings, the principal of which are the Tabernacle, (in which all religious and other public meetings are held,) the Council House, the Endowment House, the unfinished Temple, the Court House, nineteen school-houses, and many costly houses erected by the leaders, among which are two belonging to Brigham Young.

All these settlements, built up in the course of ten or eleven years by the untiring industry of the Mormons, are now in the progress of abandonment, and decreed, on the advancement of the troops into the valley, to total destruction. It is probable, also, though that does not yet distinctly appear, that this abandonment extends to the line of settlements along the shores of Utah Lake, some sixty miles south of Salt Lake City, and of which Provo, containing about four thousand inhabitants, is the principal.

Where these unhappy people are to go, or what is to become of them, does not appear. They are moving south; but, so far as we know, there are in that direction no inhabitable tracts of any considerable extent within seven hundred miles of their late settlements. So extraordinary a migration is hardly paralleled in history. The depopulation of Acadie, a hundred years ago—strong political reasons as there were for it—has not left a

very fragrant odour behind it. The driving of the Mormons from their homes, by military terror, will hardly contribute much to the honour of the country, or to the posthumous reputation of Mr. Buchanan's presidency.

(From the "New York Tribune," June 12.)

Whatever may thus far have been done toward establishing the authority of the United States in Utah, it is pretty certain that nothing which has yet transpired can have much tendency to shake the confidence of the Mormons in Brigham as a Prophet.

(From the "New York Times," June 17.)

No dispassionate person, whatever his political partialities, can fail to see that the various enterprises undertaken by Mr. Buchanan do not seem to prosper in his hands. He has meddled in nothing, suggested nothing, entered upon nothing, since he entered the White House, which has not ended in confusion worse confounded. His rosiest apples have proved Dead Sea fruit and "turned to ashes on his lips;" his "dear gazelles" no sooner come to "know and love him well, than they are sure to die." The most monstrous fraud and swindle, if he only undertakes to back it up, ends in being a tolerably decent and fair proceeding. The prettiest quarrel, under his manipulation, turns into a humdrum, inglorious peace. He devoted the first year of his reign to trying to prevent the people of Kansas from voting upon their own constitution, and he finally had to join in rejoicing over an arrangement by which it was submitted to them in full. The British cruisers seemed disposed to help him out of his predicament, and committed a score of outrages on our ships; but he no sooner set about preparing for war, and dispensing fat contracts, than the foe apologised for everything, and disavows everybody who has done wrong. The Mormon war was as promising a little quarrel as ever an enterprising statesman gloated over. It contained every element of success and popularity. Impudent imposture, murders, rapes, polygamy, treason, intrusion on the United States' Territory, defiance to the Government and to public opinion—nothing was wanting to convert our venerable President into a glorious crusader on behalf of law, order, morality, and national dignity. The pudding was full of plums. It, too, has failed him. Even Brigham the Prophet has not turned out as well as was expected, and refuses to be a traitor; and when the Lord's anointed deserts our President in the time of his need, his case is indeed pitiable.

The latest news from Utah places the Administration in a position marked by a singular mixture of farce and tragedy, and the whole story of the war is crowded by as much ignorance, stupidity, and dishonesty as any Government ever managed to get in the annals of a single year. An army was sent to chastise rebels before it was clearly ascertained whether or not there were any rebels to chastise. It was sent forward in the fall just when it ought to have reached its destination, and was marching through snow over a howling wilderness when it ought to have been in winter quarters. After it had undergone six months of suffering, and was fully prepared to force the strongest natural position in the world, Commissioners were sent in search of the rebel foe, and it was then discovered there was no foe at all. Governor Cumming ought to have gone to Salt Lake City in autumn. He goes in the spring, and is received with all the honours, assumes the reins of authority without opposition, and writes home that the whole affair, like the Willet's Point business, is all a mistake, and that there is no war at all. The Commander of Forces writes, by the same mail, that Cumming is deceived and that the Mormons are still hostile. The public is in suspense, and knows not which of two such authorities to believe, when the news comes that there were no Mormons left, either to fight us or obey us, as they are abandoning our Territory *en masse*, sooner than submit to our rule. "We have made a desert, and we call it peace."

Whatever our opinions may be of Mormon morals or Mormon manners, there can be no question that this voluntary and even cheerful abandonment by 40,000 people of homes created by wonderful industry, in the midst of trackless wastes, after years of hardship and persecution, is something from which no one who has a particle of sympathy with pluck, fortitude, and constancy can withhold his admiration. Right or wrong, sincerity thus attested is not a thing to be sneered

at. True or false, a faith to which so many men and women prove their loyalty, by such sacrifices, is a force in the world. After this last demonstration of what fanaticism can do, we think it would be most unwise to treat Mormonism as a nuisance to be abated by a *posse comitatus*. It is no longer a social excrescence to be cut off by the sword; it is a power to be combatted by the most skilful, political, and moral treatment. When people abandon their homes to plunge with women and children into a wilderness, to seek new settlements, they know not where, they give a higher proof of courage than if they fought for them. When the Dutch submerged Holland, to save it from invaders, they had heartier plaudits showered on them than if they had fertilized its soil with their blood. We have certainly the satisfaction of knowing that we have to deal with foemen worthy of our steel.

However this singular affair may end, nothing can release us from the responsibility we have incurred in it. It may be that the sect may die out in Central America, through pestilence, famine, or the hostility of the Indians. It may be that a complete isolation from the influences of civilized public opinion and complete subjection to the will of the Prophet may bring about a state of things which even Mormon zealots will find intolerable, and that once foreign percution has ceased to create a bond of cohesion, the sect will go to pieces through internal dissensions or sheer inanition. All these things may be, but they may *not* be; and we may yet encounter our truant subjects in Mexico or elsewhere, and find them more troublesome customers than ever, and have to undertake a Mormon war, which will be a war in earnest. As long as they were at Salt Lake, we were sure, in a few years, of absorbing or surrounding them by the march of emigration, and had the chance, in the meantime, of bringing the influences of Christiantity and civilization to bear on them. If the conduct of the recent operations has had the effect of strengthening their fanaticism, by the appearance of persecution, without convincing them of our good faith and good intentions, and, worse still, has been the means of driving away 50,000 of our fellow-citizens from fields which their labours had reclaimed and cultivated, and round which their affections were clustered, we have something serious to answer for. Were we not guilty of a culpable oversight in confounding the insubordination of conscientious fanaticism with the insubordination of ribald license or ambition, and applying to the one the same harsh treatment which the law intends for the latter alone? Was it right to send troops composed of the wildest and most rebellious men of the community, commanded by men like Harney and Johnston, to deal out fire and sword upon people whose faults even were the result of honest religious convictions? Was it right to allow Colonel Johnston to address letters to Brigham Young, and through him to his people, couched in the tone of an implacable conqueror towards ruthless savages? Were the errors which mistaken zeal generates ever cured by such means as these? And have bayonets and cannon ever been used against the poorest and weakest sect that ever crouched beyond a wall to pray or weep, without rendering their faith more intense, and investing the paltriest discomforts with the dignity of sacrifice?

We, with our Bibles, our churches, our single wives, our education, our sacred family life, ought to know better than entrust the extirparation even of a creed which inculcates rebellion to such men as General Harney and Colonel Johnston; and Mr. Buchanan ought to know enough to do something at the right time in matters of such moment. His Peace Commissioners and Governor ought to have tried the effects of confidence and conciliation before our bayonets glistened in the canons of the Rocky Mountains, and his admonitory proclamation ought to have made its appearance before the General in command had addressed language to the malcontents worthy of Bajazet dealing with a rebellious Pasha. We placed ourselves all through on a level with these Mormons, and talked to them as we would talk to European diplomatists. We stand on the vantage ground of higher knowledge, purer faith, and acknowledged strength. We can afford to be patient and merciful. At all events, the world looks to us now for such an example of political wisdom, such as few people, now-a-days, are called on to display. Posterity must not have to acknowledge with shame that our indiscretion, or ignorance, or intolerance drove

the population of a whole State from house and home, to seek religious liberty and immunity from the presence of mercenary troops, in any spot of the Continent to which our rule was never likely to extend.

(From the "New York Herald," June 23.)

Washington, June 22.

Colonel Kane has frequent and intimate communication with the President and members of the Cabinet. The impression is that the Mormons are going to Sonora.

It is understood that the Cabinet to-day had under consideration the affairs of Utah, which are so complicated as to require great caution in their management. From the present indications, all the troops now on the way will continue their march to Utah. What additional measures will be pursued will depend on the character of the next official despatches from that quarter. The charge of Judge Eckels to the Grand Jury against polygamy is condemned as being calculated to embarrass the pacification of the Mormons.

(From the "London Times," July 5.)

New York, June 23.

The intelligence from Utah is confirmatory of the news that went out by the last steamer. This strange people were again in motion for a new home, and all the efforts of Governor Cumming to induce the men to remain and limit themselves to the ordinary quota of wives have been fruitless. We are told that they have left a deserted town and deserted fields behind them, and have embarked for a voyage over 500 miles of untracked desert, to a home, the locality of which is unkown to any but their chiefs. Does it not seem incredible that, at the very moment when the marine of Great Britain and the United States are jointly engaged in the grandest scientific experiment that the world has yet seen, 30,000 or 40,000 natives of these countries, many of them men of industrious and temperate habits, should be the victims of such arrant imposition? Does it not seem impossible that men and women brought up under the influence of British and American civilization can abandon it for the wilderness and Mormonism? There is much that is noble in their devotion to their delusions. They step into the waves of the desert of the Great Basin with as much reliance on their leaders as the descendants of Jacob felt when they stepped between the walls of water in the Red Sea. The ancient world had individual Curiatii, Horatii, and other examples of heroism and devotion. But these Western peasants seem to be a nation of heroes, ready to sacrifice everything rather than surrender one of their wives or a letter from Joe Smith's golden plates.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 24, 1858.

THE RE-ACTION.—*Action* against us—*re-action* for us! This is the law by which the destiny of this people work, as far as the world's positive power to influence it is concerned. The fact has often been illustrated in our experience, and is so intelligibly written on the pages of our history, that a child may read and understand it. And such will be the case until the kingdom of God is triumphant, and the Saints hold the dominant power of the earth.

The Saints are a people of destiny, and the direct, positive force which the world has to supply for the development of that destiny is "action against us." We are by no means surprised when we see this force in operation. This antagonistic disposition will increase until it becomes the positive principle by which all the Gentile nations of the earth will move. Antagonism to the rising empire of the future, of which that "strange" people called Saints form the nucleus, is the part which the mass

of mankind will perform in the great drama of the last days. It is *their* destiny to manifest action against the kingdom in their positive condition, as it is, on the other hand, the destiny of the "peculiar people" to manifest action for the upbuilding of that kingdom. These are the two positive forces which Israel and the Gentiles will in a direct manner put forth for the development of God's work. Both are necessary, for both have the same tendency. We are satisfied, therefore, to see the two antagonist forces—namely, the Saints' force for, and the world's force against; and, indeed, we have no complaint to urge when the antagonistic manifestation is fair and honourable. But generally it is unfair and treacherous. Then we have a reasonable cause for protesting against it, though we by no means tremble at its results; for it only gives the Saints a faster development by calling into action their own force, and driving them to drink a deeper draught of vitality.

Now, if this "action against us" could destroy us—if our enemies could find what they significantly term the "solution of the Mormon problem," that action would come to a dead rest, and no "re-action for us" would result from it. Posterity might grumble a bit at the injustice, but the community of Saints would cease to be a fact. A *griefless* mourning might come; and a procession of mourners' parade, composed of our very friendly enemies, led by the Administration, supported on the right by priests, and on the left by editors. With crocodile tears and hypocritical solemnity, they would then perform the kind office so many times tenderly desired—they would, the considerate creatures, bury us. But, while it is their part to endeavour to physic us to death, it is our destiny not to die. If the kingdom has the the action of earth and hell against it, the action of the Saints and heaven is for it. Had the former only to strike against a body of sand, it would not rebound, but scatter the atoms to the wind; but it had to strike against a rock of adamant, and consequently, a "re-action for us" becomes the natural result of "action against us."

All will remember the first bursting of the "action against us" nearly two years since, and how it spread until it vibrated England as well as America. So strong was it in many places—even in this country, that it gave rise to many truly formidable riots; so much so, that in the aristocratic city of Bath, the whole of its powerful police force had to be called out several times to find itself unequal to the task. Birmingham and other places will also afford examples of the virulence of the "action against us." Mr. Buchanan and his Administration took advantage of that strong excitement which raged in America towards the Saints, and sent the force of a mighty nation to crush them. He knew not how truly adamantean the rock was upon which he struck, and how, though it returned no blow, its stubborn solidity could make his own force rebound. He knew not how much the Saints could *pay* for a re-action in their favour—how rich they were to *purchase* it with coin, which even our enemies would be bound to admit was sterling.

We, however, knew and prophesied that the re-action must come. We knew how strong the Saints were in their devotion and integrity—how binding was their union—how true they would be to themselves and their God, and how faithful He would be to them. We knew that they could at least *pay* for a re-action with such deeds of heroism, that it was not impossible even for the *Times*' American Correspondent to call them "a nation of heroes," and that they could *buy* with "fortitude," "constancy," and "self-sacrifice," the "admiration" of any one "who has a particle of sympathy with pluck."

That re-action has commenced. It has set in with such force against the Government, that, unless Buchanan brings forth some great redeeming measure, bids fair to consign his name and Administration to infamy. The *New York Times* very

decidedly says, "The world looks to us for such an example of political wisdom, such as few people, now-a-days, are called on to display." This "re-action for us" will increase, and its effects will be felt in the world in our favour for a few years to come. The Saints will reap many advantages from it, even if it amounts to no more than the *permission* to develop themselves. Their progress will be immense, and their developments extraordinary. Those of our well-wishers whose humanity is interested in our welfare may make a note of this prophecy; for we don't mind running a risk, even when our friends tremble for us. Indeed, that is the time when we would prefer to make our prophetic mark. But we run no risk, and therefore there is no virtue in our not being afraid. Moreover, some day, "action against us" will commence again. It will then be more forceful than ever. But the stone will be adamant still. The Saints will be rich in "consistency," "fortitude," "self-sacrifice," "devotion," and "heroism." They will be able to *buy* a re-action to that action, and another, and another, until not a man on the earth "who has a particle of sympathy with pluck" will be able to "withhold his admiration"—until they will be everywhere acknowledged as a "nation of heroes," and all lands resound with the tale of the "fortitude," "constancy," "devotion," and "self-sacrifice" of the Saints.

Occasionally, the readers of the *Star* have been presented through its columns with an official or public document on the "Utah difficulties," as wisdom directed, for present interest and future value. But we have refrained from burdening our pages with extracts of the views, opinions, speculations, and correspondence upon Utah affairs, simply giving in the "Passing Events" an epitome of news to be relied on, and a bird's-eye view of the condition of things in the States. Deeming the "re-action for us" of such present interest, as well as a subject for history, we have somewhat departed from our rule, and have sent to our readers the "Press on Utah Affairs" with all its "imperfections" on its "head." Of course, we by no means endorse all that we have extracted, nor hold ourselves responsible to correct every view, sentiment, and opinion contained therein, which is unfavourable to truth and the Saints. The design is to give a view of "the re-action," and not our own views and defence. We shall, however, give them in due season, and for the present merely observe that it is not a matter of surprise that some expressions distasteful to us and our readers may be found in the signs of the re-action, but rather that the Saints have *forced* them to say so many nice things in their favour.

NOTICE TO CORRESPONDENTS AND CONTRIBUTORS.—On account of the press of matter on Utah affairs, and our desire to present the readers of the *Star* with the signs of the re-action at the earliest date, we have been compelled to postpone some contributions and correspondence, as well as the "History." We make this explanation, that our contributors and correspondents may not think their favours unappreciated or neglected, and hope that they will not be "weary in well-doing."

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
May 10, 1858.

Elder Thomas Williams.

Dear Brother,—I wrote you *via* California, some time ago, informing you of our safe arrival in this city. We have not received any communication from Liverpool since our departure, although I expect you have written me several good letters. I often think of brother Calkin and yourself, and feel to say from my heart, God bless you all, and

enable you to be faithful in building up the kingdom, and give you power to do good and bring souls in the Church of Christ, which is my prayer for you all the time.

You have heard, ere this, that Colonel Thomas L. Kane paid us a visit. He came here *via* California. He was very sick on his arrival, remained with us about ten days, then proceeded to visit the United States' troops at Fort Bridger. Some of our boys took him within about ten or twelve miles of the Fort, then watched him safe to Camp. After labouring from two to three weeks, he succeeded in inducing Governor Cumming to consent to accompany him to G. S. L. City. Accordingly, on the 5th April, they left Bridger with two carriages, and each a servant. They travelled about fifteen miles, upset one of the carriages in the snow, and there stuck for the night. It so happened that W. H. Kimball, E. Hanks, O. P. Rockwell, Howard Egan, and myself, with a few other good boys, were out scouting in that vicinity; and on the morning of the 6th April, we took the Governor and his small party under our protection, and brought them safe to this place. It is one month to-day since we brought them into this city. I have been with them on a tour as far south as Spanish Fork, and returned here last Friday. The Governor has looked over the Records of the Supreme Court, and also the Library, found all correct, and, of course, will contradict the reports which have gone abroad.

To-morrow, I expect to go into the mountains with the Governor and his party. Howard Egan and five others of our brethren will accompany Colonel Kane to the States. The rest of us will leave them at or near Bridger.

The United States' troops are expected to be in here on the first of June; but that will be if the Lord will. For over a month, the Saints have been very busy moving south with their provisions and live stock. There are not a great many families in this city. The brethren from the north and Tooele have left. Yesterday, I sent off thirty-five hundred of flour and wheat, also two of my wives, Susan and Ellen, with their children; and in a short time we shall have everybody out of this. Then, if we cannot do better, we shall cut down our fruit-trees, set fire to our houses, and move on slowly towards Sonora, although I believe the nearest way is to proceed *via* Jackson County, Mo. However, we can go any way we please: we have now the Territory on wheels.

George D. Grant, W. H. Kimball, James Ferguson, J. A. Young, and many more of your acquaintances are well, and very active officers in the Legion. All the boys are well, and those that are desirous to keep the commandments of God feel first rate, and I may add that I never saw the Saints look and feel better than they do at the present time.

I have had an interview with brother Calkin's family on several occasions: they are not a whit behind any of the good Saints. They started south last Saturday quite cheerful. Brother Samuel Richards and George Snider have just arrived. I have seen Samuel. He left Genoa on the 3rd April. He informs me they have had stormy weather all the way. He was in a great hurry to go south to see the President, so I did not get much news from him, although he seemed to be very well informed.

The Bishops are moving all that are not able to move themselves. There is a better prospect for fruit than any previous year. Our wheat and other grain looks very fine.

I should have written also to brother Calkin; but my time is limited; and, of course, the President will keep him posted. You must let him participate with you in this letter. I trust you will both be here before long. I shall be very glad to take you by the hand again.

Benjamin Ashby has just come here from Echo Kanyon. He feels very well; also his family. Please give my kind love to brother Tullidge and the younger brethren in the Office. Remember me kindly to brother Perkes and family. I should be pleased to see them here. Tender my kind love to all the Saints.

I must now conclude, praying God to bless brother Calkin and yourself. May your lives be preserved to come safe home to Zion and rejoice with the Saints of God. Write me every opportunity, and oblige your brother in the Gospel of Christ,

JOHN KAY.

FROM THE PLAINS.

Chimney Rock, 4½ p.m.,
May 27, 1858.

Editor of *Millennial Star*.

Dear Brother,—A few minutes are allowed me to write and send by the escort of Colonel Thomas L. Kane to send you a few words.

I learn from Howard Egan that Elders S. W. Richards, G. G. Snider, and J. Y. Greene arrived in G. S. L. City, on May 10th, in health and safety. Elders Clinton, J. N. Whaley, J. W. Turner, and L. H. Hatch were taken prisoners on Green River. Whaley was indicted for murder said to have been done some years ago. Bail for 5,000 dollars was required. Dr. Clinton was accepted as bail, and then they were allowed to depart in peace, thus ending the farce.

Colonel Kane has accomplished the mission as sent by President Buchanan to Utah, and is now returning to Washington to fulfil the remainder there. He and his escort were furnished with passports by Governor Cumming, who was in Salt Lake City, endeavouring to do the Saints justice. He has officially contradicted the burning of the Records, Library, &c., and "he really seems disposed to take hold of the thread of justice." Thus we can truly say we have received good news from home.

Our families are all well, and every soul in camp leaped with joy when I read them the letter from our beloved President. Praise the Lord, O ye Saints! for he is "at the helm of the ship of Zion, and she sails well."

The Lord has been with his servants the missionaries, who are now returning home, and the words declared in London are literally fulfilling; and it would be truly marvellous if I did not know that they were uttered by the Spirit of God when filling my mission there.

Saints, rejoice! Your prayers are heard by the Lord, and answered on our heads. We are all well and exceedingly happy, and our animals feel well: they are gaining strength daily.

The Platte is this season a noble river, full to the brim, thus cutting off all communication with the troops, who are moving up on the south side: and although we have an army a-head of us, commanded by Colonel Johnston, and another going a-head, commanded by Colonel Hoffman, we expect to go home safely. I understand hell is at Fort Bridger, and we don't want to go there. The soldiers were as mad as devils when Colonel Kane and his escort passed through their midst; and they have made two attempts to kill the Colonel, but were foiled.

I must close, and pray the Lord to bless you and all the Saints in the old country.

Your friend and brother in the Gospel of Jesus Christ,

THOMAS BULLOCK,

Clerk of the Missionary Camp now journeying to Zion.

P. S.—Captain J. W. Berry and all the missionaries desire to be kindly remembered to the Saints in their old fields of labour, and say, The Lord God of Israel bless you, Saints! Remain faithful to the truth.

SWISS AND ITALIAN MISSION.

Zurich, June 22, 1858.

President A. Calkin.

Dear Brother,—I have sent an Elder to Canton Schaffhausen, which, although politically allied with Switzerland, is nevertheless geographically a portion of Germany; and I have thought it well to make a strong effort in that direction, where forty-four millions of persons are without an Elder. The Prophet Joseph said they (the Germans) were a "noble race;" but up to the present time their political institutions have caused the exile of the few brethren who have visited them; yet I shall try and keep the fire burning along their frontiers; and as we have baptized several who are resident in Swiss cantons, some of the sparks may one day fly over and kindle up a mighty flame.

For the last two months, the masses of population in these lands have been so engaged in their usual excessive spring labours, that we have made little progress; and perhaps some might think, from the number announced as cut off, in the forthcoming Report, that we have been retrograding; but these are mostly persons who have long been virtually separated from the Church (chiefly

through the events in Zurich); and patience with them was no longer a virtue.

Several cases of brutal assaults upon the Saints have occurred; but, by cautious procedure, our foothold strengthens at present in these lands.

As I believe our last letters crossed in the post, I will here acknowledge the receipt of yours dated May 22, hoping you received mine from Thun,—posted, I believe, May 27.

I have been busy lately, both in talking (dare not call my German performances preaching!) and in preparing some articles for the press.

I have also published a fly-sheet, with an account of our doctrines, scripture references, &c., which a newspaper editor says nothing more against than that "it does not contain any account of polygamy." Poor man! he would not like me to give an account of the polygamy here, which reaches up to his own door.

With love to yourself, Counsellors, brethren in the Office, &c., I remain yours faithfully,

JABEZ WOODARD.

HOME CORRESPONDENCE.

IRELAND.

32, Earl Street, Belfast,
July 4, 1858.

President A. Calkin.

Dear Brother,—Knowing your anxious desire for the welfare of the kingdom of God, and aware that you wish to be posted in all matters relative to that portion of it under your immediate watchcare, I proceed to give you a report of the Irish Mission as it now stands.

In the Mission are two Conferences, Belfast and Dublin,—though I might say the latter is scarcely an entity. Some time last summer, a spirit of apostacy seized those composing it, led on by the then President, T. H. Rutledge, since which time it has been in very indifferent standing. A want of confidence in each other grew up, engendering a want of union in the whole; each one more willing to watch and report another's shortcomings, than to study his own life and remove the objectionable therefrom. Infected thus by an influence that grieves the Spirit of God, crushes hope, and banishes the holy principle of faith, their practical labours have been characterized by a slowness of movement and weakened impulse, unlike the ever-constant, progressive spirit of the Church.

Since the departure of Elder John Scott, whose labours for over two years were indefatigable, and bore the impress of the Spirit of Zion, they have been visited by Elders D. Wilkin, J. Craig, J. Croston, E. L. Sloan, and myself; and I am happy to say that of late a better feeling is manifested, and they seem more willing to aid in building up the kingdom of God.

Belfast Conference, I rejoice to say, is in a very different condition. Its President, brother E. L. Sloan, is untiring in his labours; and his example, practical and otherwise, is worthy of imitation; while the Saints under him generally feel it, and emulate each other in striving to keep pace with the spirit of the work.

I find he is getting the business department in a condition that any one may examine it and see at a glance how matters stand.

Our Tract Society is in operation, and go at their work with a will. We have added five by baptism last quarter, and there is a prospect of further increase. The Conference is scattered over the province of Ulster, and the Saints are very poor; but the cheerfulness with which they respond to the calls of duty affords us a solace while labouring among them and having to bear up against a mighty influence that pervades this much-oppressed, poor, and down-trodden people.

We held a Conference in last April, attended by brother Williams from the Office; and though we were few in number, we had a first-rate time. Brother Williams felt well, and addressed the Saints like a man of God; while they so

much rejoiced in his teachings and society, that they are wearying to see him back on another visit. I find the Saints in this Conference evincing a willingness to live the religion of Jesus Christ, and showing by their works that they love the practice as well as the theory of the cause.

Elder John Croston is at present in the city of Londonderry, labouring among the few Saints in that place with some success. He has laboured long and faithfully in this Mission.

I have tried to give you a faithful report, as brief as possible; and as for myself, I thank God I am enjoying the spirit of "Mormonism."

With prayers for your welfare in the Zion of the last days, I remain your humble brother in truth,

JAMES MCGHIE.

NEWCASTLE-ON-TYNE PASTORATE.

S, Ravensworth Street,
Bishopwearmouth, Sunderland,
June 25, 1858.

President Asa Calkin.

Dear Brother,—I have received your kind letter, and, in accordance with your desire, I proceed to lay before you the condition, &c., of this Pastorate.

I am getting along very well, and feel first-rate. Elders Hodson, Reed, and Hobbs are united with me in carrying out the various measures which have been and are being introduced for the general welfare of the work of God and the individual benefit of the Saints.

The Travelling Elders and local Priesthood generally are united and doing well. The natural consequence of this union of Priesthood is a corresponding healthy and industrious feeling among the Saints. Baptisms are few, but still an odd one now and then comes along and takes hold of the truth. Our prospects are favourable for the development of the energies of the Saints, and I trust that the good they have already done will be left in the shade when compared with what they will do this year. We intend to have a long and strong pull at the book debt, during the next six months; and, by so doing, we hope to reduce it greatly. I am fully satisfied that the Saints will respond heartily to this call. The Temple allotment for the Pastorate will be paid by the close of July. The very agreeable and, to us, profitable visits of yourself and President Ross, I trust, will soon be repeated, either in person or by proxy, as the Saints are anxiously enquiring, "When will the Conferences be held?"

In conclusion, I have to say that we all unite in praying that the Lord will preserve the health and useful lives of our brethren over us, until they are satisfied with days.

With kind love to yourself and the brethren with you, I remain yours truly,

THOMAS WALLACE.

SOUTH PASTORATE.

Bristol, June 29, 1858.

President Calkin.

Dear Brother,—It is now nearly six months since, agreeable to my appointment, I arrived here; during which time I have laboured with considerable pleasure and satisfaction; and I am happy in being able to report well of the South Pastorate.

The brethren labouring in the ministry are one. We have sought diligently to carry out your instructions, every one moving in his proper sphere. This has produced that unity, love, and power that has led to the most gratifying results. We have been favoured with two visits from President Ross, which proved a source of great blessing, not only to the Priesthood, but also the Saints. We were favoured with his approbation, which was truly appreciated. You will perceive by the works of the Saints that there is considerable improvement, and the spirit manifested by them causes labour to be a delight. The Saints in Exeter and Exmouth have been added to the South Conference, and without them the Land's End Conference has paid a trifle more than last quarter with them. There is also an excellent spirit manifested towards the "Free Offering Fund" to assist the Church in the mountains.

The brethren join me in kind love to yourself and to Presidents Ross and Budge. With fervent prayers for your continued advancement in wisdom and power, I subscribe myself yours very faithfully in the Everlasting Covenant,

GEORGE TEASDALE.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30, 1858.

CONFERENCE.	AGENT.	AMOUNT.		
London	E. L. T. Harrison	£1063	9	6½
Birmingham	B. W. Brindle	300	5	5½
Glasgow	John Hunter	296	16	3
East Glamorganshire	John Davies	216	6	5
Warwickshire	Henry Brown	172	17	4
Bedfordshire	T. A. Jeffery	172	9	9½
West Glamorganshire	Thomas Rees	170	6	5
Norwich	Edwin Scott	157	3	3½
Sheffield	Wm. Brownlow	151	1	7
Edinburgh	P. J. McComie	149	16	2½
Cheltenham	Thomas Clarke	147	13	0
Monmouthshire	William Ajax	143	15	7½
Herefordshire	Lewis Bowen	138	6	3
Lincolnshire	William Halls	133	7	11½
Bradford	William Shires	128	10	1
Staffordshire	John Clarke	120	12	9½
Reading	William Moss	116	9	3¾
South	Simon Irwin	113	15	6¼
Newcastle-on-Tyne	R. J. Philp	97	12	10½
Hull	S. Pickering	96	19	9
Manchester	Edward Oliver	88	3	8
Leicestershire	John Mellor	82	1	10
Southampton	Willet Harder	80	11	5½
Durham	William B. Child	79	10	9¾
Belfast	James McGhie	73	16	0
Nottinghamshire	James Oakey	70	3	2
Wiltshire	William Norris	68	19	2½
Shropshire	David James	68	9	11
Dundee	A. N. McFarlane	64	4	8
Worcestershire	Richard Holt	63	7	5
Derbyshire	Thomas Birt	62	4	1½
Liverpool	W. H. Perkes	60	2	1½
Cardiff	E. D. Miles	58	3	7½
Dublin	John K. Grist	53	14	2½
Carried forward		£5,061	7	8¼

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£5,061	7	8¼
Lands End	John Kessell	49	3	0¼
Preston	M. H. Forscutt	47	6	6
Carlisle	Henry Hobbs	43	2	8½
Llanelly	David Davies	38	0	4½
Dorsetshire	Edward Harding	33	4	3½
Channel Islands	W. Chevalier	25	4	0½
Late Herefordshire	John Preece	24	17	9
Pembrokeshire	John Gibbs	16	4	7
Flintshire	Edwin Price	11	6	2
Denbighshire	Hugh Evans	10	15	5½
Dyffryn Conway	T. R. Jones	8	7	6
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	A. J. Stewart	305	11	9½
Swiss and Italian	Jabez Woodard	276	12	4
Cape of Good Hope	Richard Provis	117	9	11½
Sandwich Islands	P. B. Lewis	78	12	5½
Scandinavian	C. Widerborg	31	13	7
Bombay		21	3	3½
Malta		5	7	2
East India	J. P. Meik	5	0	10½
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£6,220	11	5½

PASSING EVENTS.

GENERAL.—An insurrection has broken out in Esthonia, Russia, in a conflict which took place between the peasants and the troops sent from Revel: 40 of the former and 15 of the latter were killed. In 38 different governments of Russia, committees have been formed for the emancipation of the serfs. The tobacco crop in Algeria has been almost totally destroyed by a worm. On the 15th June, the Mahommedans of Jeddah rose and massacred the Christians resident there. A serious outbreak has occurred in Leipsic between the academical authorities and the students, the latter having risen in open rebellion, which rendered it necessary for the military as well as the civil power to interfere to quell the disturbance.

AMERICAN.—Montgomery's Free State Banditti, an organized, armed, and well-mounted body, roam about Kansas, plundering travellers and settlers indiscriminately; and so formidable have this banditti become, that Governor Denver has issued a proclamation declaring Lynn, Licking, and Bourbon counties in a state of insurrection, and proclaiming martial law. Col. Steptoe had encountered the Indians in Oregon, and been defeated with the loss of fifty men. A private letter from Gov. Cumming, received in Washington, lays much stress upon the importance of inducing the Saints to return to their homes and employment, and says that, in case of a collision between the Mormons and the army, a guerilla war of several years' duration may be expected. Advices from Camp Scott, with dates to the 10th of June, corroborate the report that Johnston would shortly move into Salt Lake City. Col. Hoffman was within one and Captain Marcy within two days' march of Fort Bridger, when last heard of. Their arrival in camp would increase the army to 2,500 effective men, with abundance of provisions and supplies of all kinds.

VARIETIES.

If it is a fact that a woman will always have the last word, about when may a squabble between two women be expected to end?

Brown says he has seen a rope *walk;* Jones thinks that he has seen a rail *fence;* and Robinson says that's nothing—he has seen a hat *box!*

Forcing Volunteers.—"Pat," said a gentleman to his servant, "what's all that noise in the street?" "Oh, nothing, sir; they're only forcing a man to *volunteer.*"

Two gentlemen were lately examining the breast of a plough on a stall in a market-place. "I'll bet you a crown," said one, "you don't know what that's for. "Done," said the other; "it's for sale." The bet was paid.

A starving Irishman, wandering about London, came to a building bearing the inscription, "Lying-in Hospital." "By the powers," he exclaimed, "that's the place for me, for I've been *lying out* for a fortnight."

National Characteristics.—An Englishman was accosted thus:—"What will you take to stand all night in the tower of St. Paul's?" "A beef steak and a pint of beer," was the frank reply. The next one thus accosted was a Scotchman. Says Sandie, "What will you gie?" Lastly came along Patrick; and when asked what he would take to stand all night in the tower of St. Paul's, he wittily answered, "An' sure, I'd be apt to take a bad cowld."

Mangling English.—There is an individual in Quincy Market doing business, who is down on all customers who do not speak properly. "What's eggs this morning?" says a customer. "Eggs of course," says the dealer. "I mean, How do they go?" "Go?—where?" "Pshaw!" says the customer, getting up his fury, "what for eggs?" "Money, money, sir, or good endorsed credit!" says the dealer. "Don't you understand the English language, sir?" says the customer. "Not as you mix and mangle it, I don't," responded the egg merchant. "What—is—the—price—per—dozen—for—your—eggs?" —"Ah! now you talk," said the dealer: "eightpence per dozen is the price, sir!" They traded.

NEVER DEPEND ON TO-MORROW.

Old Time speeds along
With his noiseless wings;
In his track sparkles wealth for procuring;
For the bright little moments
Which around us he flings,
Are gems worth the toil of securing.

Then seize them, and use them
With vigour and skill;
Remember, delay may bring sorrow:
He is wise who employs
The time placed at his will
And never depends on to-morrow.

The past has gone by
Like an oft-changing sky,
And the future is hid from our vision:
In its womb brighter rays,
Darker shadows may lie,
But the present's the time for decision.

For the present is ours
To will and to do,
And 'tis wrong from the future to borrow:
Let us cull the wreath *now,*
Or too late we may rue,
If we ever depend on to-morrow.

E. L. Sloan.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 31, Vol. XX. Saturday, July 31, 1858. Price One Penny.

FAITHFULNESS.

BY EMILY E. TEASDALE.

How much is there in the future to inspire the Saint of God to continue faithful in the path of rectitude! How comparatively small the attraction to draw him from the kingdom! What is a life spent in sinful pleasure, in comparison with the maturer joys that shall be eternal? What though he aspire to fame and win the laurel wreath? A few years will pass away, and all that remains of his greatness is a magnificent tomb, and his name engraven on the scroll of fame. But where is his spirit now? Awakened to the realization of the great loss he has sustained—not, perhaps, to himself alone, —there may be kindred spirits behind the vail waiting with anxious hopes for his onward progress, that he may one day stand for them as a saviour upon Mount Zion. Will those honest souls be lost, because they lived not in a Gospel dispensation? Oh, no! But the glory is lost to him: that crown which should have graced his brow, shining with "the brightness of the stars for ever and ever," he has forfeited,—and not the crown alone, but the dearest associations the heart can know, with all the soul's expansion and desire. Did the thought ever occur to those who resign their position in this kingdom for the loftier associations here, Who and what will be their companions hereafter? (Rev. xxii. 15.) Let us, however, look at the bright side of the future. He remains faithful to his calling; it is recognised by the Priesthood, and is recorded in heaven; and he is counted worthy to devote his talents and energies to the upbuilding of the kingdom of God on the earth. It is true, trials and difficulties await him; but he is sustained by the Spirit of God, whispering peace and recompense eternal. Time passes on, and age silvers his locks; he blesses his children; and, for awhile, his body reposes in the bosom of its mother earth, and nature's debt is paid. But does he die? No; the righteous never die: but his mission here is accomplished, and his spirit is gone to another sphere of action. Dare you pronounce him dead whom Jesus said should never die? (John ii. 26.) The body alone is committed to the tomb, but the intelligent portion of the man passes from the body, which is a dwelling-place for the spirit, that it may be enabled to accomplish its salvation in this its second estate, and, if found worthy, shall become immortal as the spirit. He rests; yet he realizes not a fulness of joy; but, with joyful anticipation, he awaits the time when his spirit and body shall be allotted him, in the land of Israel's inheritance, shared by the gentle partner of his bosom, to whom through life he has been as a morning and evening

star,—yea, greater; for her star never set, but onward and upward it rose on the horizon of the great Millennial as a sun of righteousness. Then is proclaimed the marriage supper of the Lamb: an invitation is sent to him and his household to become its honoured guests. Oh! happy one, landed beyond the shoals of time, with the children whom God has entrusted to your care! Dare we lift the vail and mark his progress still, becoming the father, now, of spirits he may call his *own*, and permitted, like his great Eternal Father, to organize the elements into a planet, where he may prepare bodies for his numerous offspring, in order for them to prove themselves in a second estate, as he himself has done?

Are not these blessings worth living and dying for? When temptation crosses our path, let us take a prospective glance, and it will vanish like dew before the king of day, and another testimony will be added to the knowledge of the past, that this is indeed the kingdom of God; and He will give us strength according to our day, and our hearts will swell with gratitude to our Father in heaven for permitting our spirits to take tabernacles in the dispensation of the fulness of times, when the Priesthood of God is restored to the earth, as spoken of by Daniel. If we are faithful, nothing can impede our progress in this great work. The Gospel car will roll on and wait for no man. Let all our energies be concentrated and brought to a focus, in assisting to establish the kingdom of God, and all will be well with us. The day is nigh at hand when our fondest anticipations of happiness shall be realized, and we shall be clothed upon with immortality and inherit eternal lives.

INTERESTING LETTERS FROM UTAH.

Great Salt Lake City,
May, 1858.

My dear Father and Mother,—I feel that I must write you another letter before I leave my home, as I do not know when or where I may get another opportunity of writing to you. I suppose that you have heard, by this time, through your papers, *that we are leaving our beautiful valley*—to go, we know not whither.

When first my beloved husband announced to me that it was decided that we should leave, I felt, a pang at my heart. I looked out at my little flower-garden, the work of our own hands, and then around me, inside my little cottage, on the few little comforts which we had accumulated through hard labour; then I sauntered into the little room which I had prepared for your reception this season. I must abandon them all and the hope of meeting father and mother and the rest of the family. And last, but not least, I looked upon our little ones, and my grief knew no bounds. In my rebellious heart, I felt to say, "I cannot expose my little ones to the trials of a wandering life, and ah, horror! perhaps the scalping-knife of the Indians; for we know that the soldiers are bribing them." I fancy I can hear you both say, "Is not 'Mormonism' worth all these sacrifices, and even our lives?" Yes, my dear father and mother, it is. But you also know how very fond of home I am; and my love for my husband and children knows no bounds; and I felt that to see those dear ones suffering again, as I did before we had a home, was more than my strength could bear; but all this was the struggle of a few hours only. When I began to reflect upon my conduct, I felt truly ashamed of my weakness. How often had I, in bearing my testimony, said that I was willing to make any sacrifice for the work of the Lord; and when He was going to put me to the test, should I turn like a coward and say, "I cannot do it." And then my rebellious heart would turn again and say, "Is it not your own house and land? Did you not toil hard enough to get it? Did you not sell all your trinkets, clothing—everything, in fact, that you possessed, to get the adobies to build it? And why should you give it up to a band of robbers, or, in other terms, to President Buchanan's troops, which are the same?"

But still I struggled, and conquered. I then made up my mind that, if I had to die, it should be in the path of duty; and when my husband returned in the

evening, I could talk calmly to him of preparations for our departure. I next thought that, as I was now so strong, it was my duty to go and see Ellen and James; but what was my surprise, on reaching their house, to find them all ready to start; and when I asked Ellen if she did not feel a little bad at leaving her home, (for you know that she had one of the most comfortable in the Valley,) she said, with a smile, "These things are not ours; they are the Lord's; and if he requires me to leave them, I am ready." I am sure you will think her a most noble woman, as I do. . . . . Where we are going, I know not; but this I do know—that if it were not for our own ultimate good, we should not be permitted to leave these valleys.

Go where you will, you will see the Saints making cheerful preparations for their departure, and a word of comfort on their lips for their neighbours; notwithstanding which, a keen observer might perceive a tear glistening in the eye of some of the stoutest among us. We have enough to eat, and for that we are thankful. Our clothing is nearly all worn out, and it is not possible to buy any more here. If we had heeded the counsel of brother Brigham a little sooner, we should now have had an abundance of clothing; but we are like children—we have to learn by experience. I think sometimes that if you could see me, you might enjoy a hearty laugh at my expense; but, fortunately for me, I have now no mirror, and therefore my own appearance does not annoy me much. I still have in my possession an article for daily wear, which once bore the appellation of a "dress;" but so transformed is it, that it would be difficult for a casual observer to decide which was the original dress piece. My husband also wears a coat of *many* colours. As for buying shoes and stockings, they are quite out of the question. We should have been out of this unpleasant state, if our enemies would only have left us alone; for we all began to see the necessity of manufacturing our own goods. We have already made some very good flannel here. We have twelve sheep of our own, two cows, and three horses, two of which were working on the farm; the other was my own private property, made à present to me by my husband.

[A postscript to this letter, dated at an encampment thirty-five miles from Salt Lake City, adds:]

We are now 35 miles from the city, and living under our tents. I have nothing particular to add, save that my little Joseph is sick; but I have faith that he will get well. We do not trouble about him, nor about ourselves; we will all get through our trouble some day. It is good to feel that the Lord is for us, though men be against us. I am resigned to my fate. It is all for the best.

Your affectionate daughter,

G—— R——.

Great Salt Lake City,
May 10, 1858.

My dear Sons, Thomas and George,—Elder S. W. Richards, with his small express company—Snyder, Green, Hatch, Clinton, Wakely, and Turner—arrived here this morning, in thirty-five days, from Florence. By this you will learn our latest information from the States. I was disappointed in learning from brother R. that he had no letter for us, though he had seen you several times in New York. It is common to us all to wish for letters and to feel sorry at the silence of distant friends; but we seldom esteem our own communications to be of the same value to others. In future, I hope that no opportunity of communication will be neglected.

The last time that I wrote to you, I was warranted by circumstances to urge you to come here at the first opening of emigration, and I fully anticipated seeing you before many months; but now, my sons, my hopes for the present are blasted. When I may have the privilege of seeing you in the flesh is beyond my ken; and, what is worse, I see no basis from which comforting hope may spring. I have every confidence in your integrity before the Lord, and feel that, with me, you will bear the dispensations of Providence for perfecting us in the school of adversity and experience without a murmur.

We were yesterday informed, in our Ward meeting, of the immediate departure of an express for the States, under the direction of brothers Murdock and Knowlton; so I resolved to write you, lest I might not find such an opportunity again for some time to come, that you might know that we are all well and enjoying

health and happiness, and joy and peace in our most unpopular religion.

From all that has transpired and is transpiring in the world in opposition to "Mormonism," particularly during the last two years, you may be ready to conclude that we are all in a most pitiable position; but I am happy to tell you, my sons, that we were never better in our religion, never more truly devoted to it, never more convinced of its divinity, and never have enjoyed more of the Spirit of the Lord. During last fall and winter, nothing, to us, was more apparently certain than that we would have our peaceful city crowded with military forces, sent to put down order and establish riot and confusion throughout the Territory. I am happy, however, to say that the army is still one hundred miles off, and that things wear a more favourable aspect.

At the present time we are all moving south. For sixty miles north, the whole inhabitants are leaving and have left their farms and homesteads, to sojourn, like Abraham of old, not knowing whither they are going. In this great city, the houses are mostly forsaken by their former occupants, who have gone with the stream of emigration. I am not yet released from my place of appointment; yet I have not been deaf to the instructions given, having forwarded two loads of breadstuffs and other necessary articles of domestic use with your mother and Mary, to wait for my release at a halting-place thirty-five miles from here, on the way to Fillmore, which is one hundred and sixty miles from this city, and from that onward, never more to return, or back again, as the children of Israel journeyed in fleeing from their oppressors in the wilderness anciently—just as the voice of inspiration may direct.

We have in the city, at present, Governor Cumming, who was sent out by President Buchanan to act as Governor of Utah. He is residing, for the time being, with your brother-in-law, whose splendid mansion, beautiful garden, and, above all, his well-plenished and elegantly-furnished rooms, and otherwise tasteful and agreeable accommodations, have been made the home of his Excellency, during his visit to this far-famed, notorious city. I have been in the gentleman's company, and, from my physiological knowledge of the outward man, I would say that he is, in appearance, a very social, good-natured-looking gentleman—a good specimen of an old country aristocrat, at ease in himself and at peace with all the world; although his coming here with a great army appears rather ominous of a contrary character. However, he speaks well of this people, and he could not do otherwise; but, as there are so very few in the Gentile world who can do this, I must give him credit for speaking the truth. Oh that he had been sent here, with honourable associates, to discharge the duties of federal officers, without that scourge and calamity for any people—the army! The misery that I have witnessed, and that only at the commencement of our pilgrimage, would have been unknown. Many a heavy heart to-day would still have been light and merry; many a little innocent that has been out exposed to drenching rain in its mother's arms, these last few weeks, would have been at home, nursed and watched over with that affection a tender mother can give and their helplessness demands. But oh, my sons, I must refrain from picturing to your mind what has almost broken my own heart. As for the honour of martyrdom, or to seek a resting-place with the eagle, it is not quite so enviable a position, when really in it, as to talk about it more than a thousand miles off, as we used to do of old at home, when the Saints were expelled from Nauvoo. Yes, I could tell you much, but I shall refrain.

Some may say we have brought the misery upon ourselves, by refusing to accept a new Governor. This is unqualifiedly false. We prefer President Young to any living man, and have done our utmost to have him re-appointed; but had Mr. Cumming, or any other man of his character, been appointed, without the army accompaniment, we would have received him. I know what I say to be just as true as it is true that we have received him respectfully and courteously into our midst now. It was only yesterday that what President Young said on that subject was the topic of conversation in a small select company, of which I was one. Five out of the six heard him the time he is said to have spoken about being Governor as long as the Lord would have it so, in spite of the opposition of men; and all heard him the second time make

allusion to it, on the return of our delegate from Congress. We got the *Deseret News* to refer to his words; and as you are not likely to possess them, I shall quote his words, that you may speak on that subject with the assurance of a full understanding of the fact. President Young, on the 17th of June, 1855, spoke in the Tabernacle, as follows:—

"There is one statement which I have already made in this stand twice or thrice; but I will now make it again before our delegate, for it has caused him much trouble. It has been reported, in the United States, that Brigham should have said that the President of the United States could not remove him from his office. Exhorting the brethren and sisters, I said, 'Do not be alarmed, neither let your hearts sink within you, or be worried in the least with regard to a new Governor's coming to this Territory; for the Lord Almighty will preserve your present Governor unto you as long as he pleases, and no power can hinder. And if it is his will to remove the present Governor, know ye that it will be for the best.' That is the spirit of what I said, if not the exact words; and I say so now. President Pierce has been in power long enough to try the experiment, and there have been many to influence him to remove the Governor of this Territory from office. Is it done? It is not, though we nearly thought it was, when Col. Steptoe received the appointment; but the Lord operated upon the Colonel to continue his march to California. He received his commission, but he would not be qualified. There were many applicants for the office, but they have not yet got it; and the Lord can baffle them as long as he pleases. He turns the hearts of men when they know it not, and the mysterious workings of his providence among the people they do not understand. He rules in their midst, and controls the nations of the earth according to his will and pleasure; so he does in this case, and will continue to do, just as long as seemeth him good. When he wishes another Governor here, the proper person will be on hand: until then, there is no power beneath the heavens that can simply remove the present Governor of Utah, much less the loyal people who inhabit these mountains."

Such was the language of brother Brigham, delivered in my own hearing. It adds honour to his head and heart, and should add disgrace to those who have maligned him, tortured his language for their own fiendish purposes, and brought upon us the crushing power of the despot. My sons, walk not in the path of the wicked, nor join them in their mockery; for a day of reckoning will come, when they will be badly prepared to meet their obligations. I know Brigham to be the Prophet of the Lord; and, to-day, the ex-Governor is, in my sight, guiding this people in a severe trial, restraining, by his influence, the party opposed to peace, controlling their ruffled tempers, maintaining order among them, and inspiring them with confidence in the Lord, ten thousand times more worthy of honour than any governor, king, or emperor upon the earth.

Your brothers and sisters are all well. John is married. A. lives about two hundred yards from my dwelling, and her little girl is running about, just the picture and figure of herself when at that age; but this cup of joy will soon be dashed from my lips. She, too, wanders, in a few days, from a comfortable home. I truly wish, notwithstanding, that my grandchildren in New York were even that near me. L. is still as hearty and healthy as she used to be when she tripped the heather hills of auld Scotia. M. is a harum-scarum fellow, as wild as a young buck. He has left with your mother's team. They all remember you and wish you were here to toddle the road with us, that we might bear our wayward fate together. I should very much like to see my daughter J. I am glad that the ways of the Gentiles have no attractions for her. She is a good soul—how I love her!—the remembrance of her, when her sparkling hazel eyes used to light up my countenance, the lustre of which shines through the dim distance of many years, in the remembrance of her father. God bless her and all of you, until the time comes when he shall be pleased to gather the scattered remnants of his people. From where, or when you will have another letter from me, I know not; but you may rest assured that, wherever the Church is located, there I hope you will find me. This is my desire and prayer. I am aware that many will forsake their first love and return to the States. They say it is too much to endure. "Mormon-

ism" is unpopular, and they are bound to suffer for it, and cannot make the sacrifice. If I know my own heart, I desire to trust in my God for my deliverance, and leave all my interests in his hands.

May the Lord bless and sustain you in the faith, and enable you to overcome and be ready to sit down with Jesus Christ when he shall come to reign on the earth, is the prayer of your affectionate father,

J. L.

P.S.—I was afraid to be too late, and hurriedly finished my letter. I have just seen Col. Kane; and, hearing that the express does not leave so early as I thought, I feel something drawing me again to communion with you. My letter closed, and at the reflection that it might be for years that I would be deprived of the privilege of speaking to you, I felt, perhaps, more keenly than before, the position in which we are now placed. Do not think that I am grieving over my lot and wish to shrink the hour of trial. God knows I do not. But

> "Man's humanity to man
> Makes countless thousands mourn,"

is the groundwork of my reflections. Of my sacrifices to get here, you know well. My most earnest hope and prayer was to see my family comfortably around me and your mother in our declining years. We patiently endured many privations on the way here, and, for the first two years after our arrival, lived very economically, depriving ourselves of many comforts and even necessaries of life, to gather around us something for a home. We got the start, and added daily to that home what we could by honest industry, and often did we sing with the spirit and understanding—

> "We'll plough, and sow, and joyful reap
> The land our God has given,
> To bless our friends, to bless our foes,
> And make our home a heaven."

But, alas! that labour of years I must leave; that cherished hope of independence in the evening of life has vanished, and before me is again the wilderness to body and to mind. Where we shall settle we know not; what may befall us is hid from our eyes: but if the mighty God of Jacob holds guiltless our persecutors for all we suffer, I have no understanding of retribution befitting infinite justice. There I leave my troubles.

Last Friday, I met brother M., about the first person whose acquaintance I made on my arrival in this city, driving his team on "the south track." It was a sad, yet a happy sight: The old man has seen threescore years and ten, yet is as straight and upright as when he left the military school, where, according to his statement, he had spent many an hour, as well as on the gory field. He embraced the Gospel in the city where you now reside. He was then in good circumstances: his person bears his statement witness. His faithful companion, a few years younger than himself, and their only son, went to Nauvoo in 1842. They lived together—suffered much the first year from sickness. From the sale of their property, before leaving New York, they had enough to buy a little house; and, from the young man's hard labour, the father's assistance, and the mother's economy, they soon got comfortable. Troubles began with apostates, leading, subsequently, to political combinations against Joseph, and, in 1844, to his death. The breaking up of the colony at Nauvoo followed, and the moving of the people to this place. The old man and his family were among the last that left Nauvoo, and were in the list of the sick that lay on the banks of the Mississippi, where Col. Kane, the good Samaritan, found them helpless. In 1850, they reached here, worn out, and penniless. The son went in the "Mormon" battalion to conquer the Mexicans, as required by the Government. He was discharged in California, on the establishment of peace. He had nothing to bring him home, so he commenced to work, and, in a short time, made a considerable amount of money in working for Horner, in the days of his agricultural prosperity. When he had enough to return and bless his parents, he came here, and lifted them from dependence, and placed them in comfortable circumstances. Two years ago, he died, from no other cause, I believe, than from over-working, to keep his father and mother comfortable, and to gather around them everything that they could desire in their last years in this weary world. They felt keenly the stroke, but measurably got round again. They were assisted on their land by a young, active man, till the troops came to Bridger. He has taken a course to their satisfaction, though now necessarily deprived of his help; and on Friday they took the road south alone—almost helpless, should

trouble or accident lay in their path. They were joyful withal; and when I shook hands with them on the road, at parting, they cried, and the old lady said, "Brother L., remember—

'When through the deep waters I call thee to go,
The river of sorrow shall not thee o'erflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress!'"

"All right!" joined the old silvery-haired gentleman. "The Lord will be with us and take us through. Bless Brigham, Heber, and Daniel! Amen." We parted. They were joyful. I was grieved. Happy thing for us, the future is often hid from our eyes. That meeting and parting will long live in my memory. I have seen many a family in this city, before enjoying every comfort our inland home could afford, turned out on the road, and I have calculated upon their change. But where they had youth and means I thought little of it; but where

"Age and poverty
That ill-matched pair"

have met, my heart has sunk within me.

I did not intend to write you these things, but my heart is full, and I could weep over the sufferings of many of my brethren and sisters. Your sister L. has brought me her note to enclose in my letter, and has asked me to read it. Well has she said, "I am afraid to mention our troubles here." None will feel it keener than she will. She leaves a comfortable home. When your mother and Mary left, and kissed the little ones round, I thought that L. would have broken her heart. Her cries were alarming. Possibly a few days together on the road will "drive dull care away," and the duties of the march leave us little time to mourn our lot. May it be so!

You possibly might have preferred to hear of our movements; but I count on your learning of these from Col. Kane. Where we are going is undecided. The people are content to go where the Presidency direct. If the Government show no spark of humanity and disposition to do us justice, it is not unlikely that we will go to a warmer climate; but if Gov. Cumming, and Col. Kane, and other honourable men can be heard, and can be credited, on what they report from actual observation, and from the report of the former on the falsity of the charges of our enemies, which has caused this trouble, we may remain in the Territory. Meantime, the northern settlements will be vacated almost entirely. Trustees remain to manage and dispose of the property as they may be directed.

When those who have caved in will have entirely left the Territory, (and of that class I expect a very large number,) I do not believe that in heaven itself there will be a more united people. When the peace propositions were submitted, there was much excitement. It was hard for many to give up the hope of meeting their enemies; but when the President said the Government should be left without a pretext for persecution, and they should acquiesce with the suggestions offered, the ruffled spirits were in a measure calmed, but remain deeply chagrined. From this time the Government can have no pretext for the insults, annoyances, and wrongs that we have suffered; and they may yet do well. We'll see.

J. L.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 456.)

[January, 1843.]

Monday, 30th. Spent the day at home until six in the evening, when I presided in the City Council, where much business was transacted, the most important of which was a bill reported by a committee, which passed as follows:—

LAWS AND ORDINANCES OF THE CITY OF NAUVOO.

The City Council do ordain as follows:—The several sections following are declared laws and ordinances of the said city; and any person who shall be guilty of any of the offences hereinafter mentioned shall be subject to the penalty hereinafter to be prescribed, to be sued for and collected before the Mayor, the Municipal Court, or any Alderman of said city.

OF CITY OFFICERS.

There shall be appointed by the City Council of Nauvoo, biennially, the following officers for the city of Nauvoo, in addition to those provided for in the City Charter of

said city,—to wit, an Engineer, Market-master, Weigher and Sealer of Weights and Measures, a Fire-warden in each ward of the city, a Sexton, and a Police-officer, to act, under the direction of the Mayor, as Captain of the Watch and a Supervisor of Streets and Alleys.

First Division.

OF THE PRESERVATION OF GOOD ORDER.

Sec. 1. No person shall keep a billiard-table, faro-bank, or any other instrument of gaming, where, or on, or with which, money, liquor, or other articles shall in any manner be played for. Or, if any person shall keep a disorderly or gaming-house, such person shall, for every offence, forfeit and pay a penalty of twenty-five dollars; and also the further penalty of twenty-five dollars for every forty-eight hours during which such person shall continue to keep the same after the first conviction for any violation of this section.

Sec. 2. Any person or persons who shall make, aid, countenance, or assist in making any improper noise, riot, disturbance, or diversion in the streets, or elsewhere, and all persons who shall collect in bodies or crowds for unlawful purposes, to the annoyance or disturbance of citizens or travellers, shall, for each offence, forfeit and pay a penalty not exceeding fifty dollars, in discretion of the Court convicting.

Sec. 3. No person shall use any abusive, indecent, or threatening words to another individual, without being deemed a disturber of the peace, and shall forfeit and pay a penalty of not less than one dollar, and not exceeding twenty dollars, and shall moreover be bound to keep the peace, in the discretion of the Court.

Sec. 4. If any person shall injure another by quarrelling, fighting, assaulting, beating, or otherwise, the person so offending shall, on conviction, forfeit and pay a penalty of not less than three dollars, and not exceeding one hundred dollars; and, moreover, may be imprisoned not exceeding six months, in the discretion of the Court convicting.

Second Division.

OF STREETS AND ALLEYS.

Sec. 1. No person shall place or cause to be placed any stones, timber, lumber, plank, boards, or other materials for building, in or upon any street, lane, alley, or public square, without a written permission for that purpose first obtained from the Mayor or one of the Aldermen, under the penalty of two dollars for each offence, and the further penalty of two dollars for each and every forty-eight hours during which the articles or materials aforesaid shall be or remain in any such street, lane, alley, or public square (without permission as aforesaid), after notice from the Mayor, any Alderman, the Supervisor of Streets, or any Police-officer, to remove the same.

Sec. 2. The Mayor, or any of the Aldermen, is authorized to grant to any person permission, in writing, to place and keep any building materials, in any of the public streets, for a period not exceeding four months; but such permission shall not authorize the obstructing of more than one-half the side-walk and one-half the street, on the side next the lot on which a building is to be or being erected, by the person to whom such permission is granted; and such permission may be revoked at any time by the City Council, in their discretion.

Sec. 3. Every person to whom permission is granted as aforesaid shall cause all the timber, building materials, and rubbish arising therefrom to be removed from the street by the expiration of the time limited in such permission as aforesaid, under the penalty of one dollar for every forty-eight hours the timber, materials, or rubbish aforesaid shall be and remain in such street after the expiration of the time limited in the permission granted; but no single recovery shall exceed the sum of twenty-five dollars.

Sec. 4. All ornamental or shade trees hereafter placed or set out in any street shall be placed within one foot of the outer line of the side-walk of such street, under the penalty of five dollars for each offence, and the further penalty of one dollar for each week any such tree shall be suffered to remain contrary to the prohibition contained in this section.

Sec. 5. All side-walks in said city shall be at least eight feet in width where the streets are three rods wide; but where the streets shall exceed that width, ten feet shall be the width.

Sec. 6. Any person who shall injure or tear up any pavement, side or cross-walk, drain, or sewer, or any part thereof, or who shall dig any hole, ditch, or drain in any street, without due authority, or who shall hinder or obstruct the making or repairing any pavement, side, or cross-walk which is or may be making under any law or resolution of the City Council, or who shall hinder or obstruct any person employed by the City Council, or the Supervisor of Streets, or the person employed by him in making or repairing any public improvement or work ordered by the City Council, shall, for every offence, forfeit and pay a penalty of ten dollars.

Sec. 7. No person shall cast or throw, or cause to be cast or thrown into any of the drains or sewers within the city, any straw, shavings, wood, stones, shells, rub-

lish, or any filthy or other substances, or any obstructions, nuisance, or injury in or to the same, by diverting or stopping the course thereof, or otherwise, under a penalty not exceeding ten dollars, nor less than one dollar for every offence, in the discretion of the Court convicting.

Sec. 8. No person shall, without permission from the City Council, dig, remove, or carry away, or cause the same to be done, any stone, earth, sand, or gravel, from any public street, highway, alley, or public ground in this city, under the penalty of five dollars for each offence.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 31, 1858.

THE EXODUS.—It is not our design to enter into a speculation on the details of the programme of future movements to be made by the Saints in the Mountains, or to determine how much is left to future developments. We are satisfied to let those matters rest for the present, with the perfect assurance that "all's well." Much less do we intend to decide on the relative value of the many-coloured speculations of our very imaginative friends on the ultimate destination of the Saints, further than that we have a shrewd notion that *they* don't know much about it. Perhaps it would be generous in us, however, after their over-taxed efforts of imagination in our behalf, to suggest to them another *possible* plan of operations, among Brigham's resources. May not the Saints intend to excavate a subterranean State somewhere in the Rocky Mountains? After the successful experiment of putting a "Territory on wheels," the scheme is surely not impracticable. Henceforth, the moving or hollowing out of mountains must be mere child's play for the faith of the Saints. It is also just within the conception of the possible, that they could cut their way through to the other side of the earth. But we are bound to admit the impracticability of *that* scheme. Our principal object, however, now, is to let friend "Everybody" know how the news of the exodus affected us.

Did not our heads droop like a tender flower in a thunder-storm when the intelligence burst upon us? No: we are used to thunder-storms, and we remembered that the Saints were not flowers, but oaks. While the first crash was yet ringing in our ear, we could have bounded from our editorial chair, and shouted, or performed some odd, but expressive antic of boyhood. Not, however, that we were disposed for merriment,—rather the reverse: but the heart's fulness is relieved by vent; and, seeing it would have un-sexed us to weep, the temptation that assailed us was not unnatural. But let no one mourn over the supposition of our lost dignity; for we manfully resisted the temptation. Perhaps we ought to be serious on the occasion; but, for the life of us, we can't be sad. Sad! There is greater cause for rejoicing in the event than an ordinary jubilee could bring. Even that commonplace "Everybody" will not lose his spirits in the exhilarating sunshine. But it is the winters and hurricanes of life that try the strength of character and the force of soul. It is doubtless charming to walk among beds of roses, when the breath of the gentle zephyr plays around, and to inspire the fragrance fanned out and wafted to the senses in ravishing undulations. But there are souls who better love manifestations of force and proofs of stability—who would rather witness a forest of oaks battling with the storm, than enjoy the delights of the rose scene. The latter is more in keeping with sublimity

and power and is strongly congenial to the "Mormon" character. It is thus, and with such emotions, that we contemplate the exodus of the Saints, as the scene rises before us in all its touching grandeur. They have shown themselves as a forest of oaks, with power to brave the fury of the hurricane.

We deeply sympathise with our heroic brethren and sisters in the mountains; but our admiration of them overflows the flood of tenderness called up by their sacrifice. If a tear will glisten in the eye to see them cheerfully leave again their homes, with the stern resolution to sacrifice scores of millions of property, if necessary, a thrill of proud emotion swells the heart as their exclamation of holy resignation, "It is the Lord's will," comes in fancy on our ear. To read the struggles of an heroic woman with what she terms her "weakness," as she looked upon her "little ones," and painted the trials of a wandering life to which they would be exposed, and shuddered at the thought of those little ones falling victims to "the scalping-knife of the Indians,"—to hear her answer the question, "Is not 'Mormonism' worth all these sacrifices and even our lives," with a "yes,"—to listen as she acknowledges herself "truly ashamed" of her "weakness," and offers, as her only plea, extreme fondness for home—a "love of husband and children" that "knows no bounds," and the dread of "those dear ones suffering again,"—to hear her contemptuously ask, "Shall I turn like a coward, and say I cannot do it?" and then realize that it "was the struggle of a few hours only," at once touches the heart and excites admiration. It is a subject full of powerful pathos and sublime devotion. Brave spirit, tender mother, faithful wife, noble Saint, your struggle was not a "weakness" to be "ashamed" of! We follow her in imagination to the comfortable home of her friend Ellen, "to find them all ready to start," and hear the question put to know if Ellen does "not feel a little bad at leaving" her paradise. We see the "smile" as the noble answer comes—"These things are not ours; they are the Lord's; and if He requires me to leave them, I am ready;" and, as we send a prayer for them to heaven, could exclaim—Our women are heroes—our sisters conquerors! We go round in fancy, and see the Saints everywhere "making cheerful preparations for their departure, and a word of comfort on their lips for their neighbours," and, in the character of the "keen observer," "perceive a tear glistening in the eye of some of the stoutest among us!" but know its source is depth of feeling. Our soul is moved within us at the sight, and fain would we drive back the started tear with blessings. We follow an aged veteran, of long experience in the Church, whose head three-score-and-ten years have covered with silver locks. His aged wife is with him, and with his own hands he drives his cattle "south." The wife is administering comfort to another veteran Saint in the language of the poet—

> "When through the deep waters I call thee to go,
> The rivers of sorrow shall not thee o'erflow;
> For I will be with thee, thy troubles to bless,
> And sanctify to thee thy deepest distress,"

and her husband exclaiming, "All right! The Lord will be with us and take us through. Bless Brigham, Heber, and Daniel! Amen." We see it all, hear it all, and are moved, but not with sadness. Deep feeling is in keeping with such scenes, but sadness is out of place. Who that loves nobility, devotion, fidelity, and heroism, could be sad at such sights? Who could mourn over such Saints as these? Let pity and mourning be for those who need them; but the characters before us are worthy of sublime emotions. Whatever might be its results, we cannot *regret* the exodus. Its scenes are worth a thousand cities. The wealth of the world would not buy the examples which it has given. Though deeply touched by the pathos of the scenes, from our souls we thank God for the exodus. Moreover, wherever might be the destination

of the Saints in the Mountains, there are thousands in England who would joyfully accompany them and share their trials.

We cannot close without administering a word of comfort to the *New York Times* and all those who are in the least troubled with a "may be that the sect may die out in Central America, through pestilence, famine, or the hostility of the Indians." To us there is but one view in the matter,—namely, that it may *not*—it *will not* be. All those who truly sympathise with the Saints in their trial, we thank, and assure them that the destiny of the community is to *live*, and not to *die*. Moreover, perhaps, they won't go to Central America at all, and may not stop there, if they do. Who shall say where they "may *not*" go, and that they will not in their travels find the ark of Noah, the rod of Moses, Samson's jaw-bone of an ass, the sling and stone of David, the seven vials of wrath to be poured out on Babylon, the ten tribes of Israel, the the chariot and mantle of Elijah, and at last the garden of Eden as their home! If these should be among the discoveries to be made by the Saints, and any of the friendly members of the Literati family desire to pay them a visit in their paradise, they will find the Saints not dead, but living, and doubtless prepared to give them a cordial welcome. Of course, no one will be expected who has the black mark on his name. All the "own correspondents" of *friendly* papers will also receive our helping hand, if at home; and we promise them a rich treat, comprising full accounts of the exodus and its results, a journal of the travels and doings of the Saints, and a history of many wonderful events of the last days.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Lorentzens Gade, No. 504, D. 5.,
Copenhagen, June 25, 1858.

Dear President A. Calkin.

On my return, yesterday, from a trip in the Conferences in Jutland, I received yours of the 19th instant, and will, without delay, drop you these lines, begging you to excuse me for not writing immediately after our General Council, as I intended to communicate the substance thereof in my Half-yearly Report.

As already mentioned, the General Council met on the 11th ult., in Copenhagen; and, besides the Presiding Elders, some of the Travelling Elders were also present.

I can say we rejoiced in coming together, and felt a considerable portion of that Spirit which the Lord in His mercy is pouring out upon his covenant people in these last days. My heart felt to praise him, when I heard the cheering reports from the Conferences, the hopeful prospects for the future, the willingness manifested to receive and obey counsels, and the prevailing unison in all things.

I can indeed bear the testimony that the Scandinavian Saints in general are a good people, and that the condition of the work is healthy and prosperous. It is true, the different circumstances in the different parts of this Mission require much discernment in the Priesthood, enabling them to adopt and follow a policy suited for their fields of labour severally; but the Elders have gained considerable experience in the ministry; and, though illiterate and unlearned in a worldly point of view, they are nevertheless a set of honest, humble, obedient, and faithful men, full of the greatest desire and willingness to learn and improve by every word they receive from the servants of the Lord; and I consider it a great honour to preside over so goodly a people.

With regard to Denmark, the Elders can travel and preach in many places and regions without being disturbed or molested in any way, and our writings are read and patronized by many strangers. The spirit of persecution is very much abated, and we are not opposed with that bitterness and hatred that we had ex-

perienced before, as our opponents and countrymen in general begin to learn and observe that the Saints are not such a bad people as they have been represented. Though it happens, still, that false stories and misrepresentations are circulating, to some extent, about us and Utah, and the Elders are sometimes mobbed, driven, and beaten, but not so frequently as in past years, yet a more peaceable spirit is prevailing, and more indifference also, especially in places where the Gospel has been preached for some length of time. I therefore directed the Elders as much as possible to break up new fields, that the Gospel seed might be spread over the length and breadth of the country. For that purpose, the Conferences are divided into suitable districts, and a Travelling Elder appointed in each to counsel and assist the Local Priesthood in the Branches, and to preach and spread the written word in every direction where the Lord may open the way.

In Sweden, there is a harder work for the Elders to perform. The opposition is very great; imprisonments are frequent; Conference meetings have to be held in the night time, and as privately and secretly as possible. I attended such a Conference meeting in Malmœ, Scona Conference, the 16th instant. We assembled at twelve o'clock in the night, enjoyed much comfort of the Spirit, transacted our business, and dispersed quietly at five o'clock in the morning. From Stockholm I have lately received the intelligence that the police, finding out the place of our meetings, came to the house, dispersed the little congregation, closed the door, took possession of the key, summoned the President of the Conference before the Court, forbade him to hold meetings, and threatened him with banishment. We shall by-and-by learn the result. If they banish him, I will soon appoint another President, and the work of the Lord will roll on, in spite of all the police in Sweden.

As Stockholm Conference was too large in circumference, I found it wisdom to divide it into two, and organized another Conference by name of Norrkoping, consisting of the middle provinces. In Gottenburg Conference there has also been some persecution, and the Presiding Elder is under trial.

The usual manner of proceeding against the Saints is, that when it is known a person has embraced our faith, he or she is called before the clergy, (first the parson's, then the Bishop's Court,) and examined, admonished, and threatened. If they do not then return to the bosom of the State Church, the eyes of the police are upon them, watching for an opportunity to imprison them or get them sentenced and fined. The hypocritical priests have begun the seemingly Christian-like conduct, not alone to visit the erring sheep, but also to pray for them in the churches, as they do for the sick, publishing their names from the pulpit, that their good fellow-men also can pray for them. A cunning plan of the Evil One and his servants! But they will not gain much thereby: the faithful will abide in the truth.

As a striking sample of the religious intolerance in Sweden, I will mention that, lately, six women, who have left the Lutheran Church and embraced Catholicism, have been banished from their native country. If it had happened with Mormons, certainly all would have been right; but because it was done with children of "the Mother Harlot," a hue-and-cry is raised in all Christendom, protesting against such cruelty of Christians towards Christians, and subscriptions are gathered for the expelled. Poor fellows, how tender-hearted they are! This case will nevertheless strike a heavy blow at their illiberal laws; it will open a warm debate about the propriety and necessity of religious liberty, and some bold and daring spirits, inspired of the Lord, will combat for the natural rights and privileges of the people. I can clearly see the hand of the Lord in these movements; and, meanwhile, his kingdom is spreading and gaining more and more ground.

From Norway we had also a cheering report. The progress is sure, but rather slow, as the Elders are so frequently imprisoned; but, as soon as they are liberated, they go to with all their strength, and are spreading the testimony as fast as they can. I had the pleasure of forming an acquaintance with two brethren from the northern part of Norway, to skippers, (masters of crafts running between Norway, Sweden, and Denmark,) who had been lately baptised and were full of faith, spirit, and love for the cause, and had come for the express purpose of attending the General Council, and desired, if it was the will of the Lord, through me, to be appointed a mission in their native coun-

try. The Spirit bore testimony that they were men of the right stripe, and they were called, ordained, and set apart for the northern part of Norway. It is a rocky land, and it is rather hard work to hew the Saints out of the rocks.

The substance of the reports of the Elders from the various parts showed that they have enjoyed much of the spirit of their respective callings, and the Spirit bore testimony of their faithfulness and integrity, which Elder N. Wilhelmson and myself have witnessed under our travellings in the Conferences.

During the months of January, February, March, and April, there were baptised in this Mission, 500 souls.

The Saints in general are faithful, obedient to counsel, willing and ready to pay their Tithing, with few exceptions, and to meet every necessary call for the promotion of the work. But the past and present season have been rather unfavourable for many of the Saints, who are out of employment, and are scarcely able to procure the most necessary articles for their support; and to some extent this is still the case. Some of the Conferences I found almost too weak and poor to defray the necessary expenses and pay some debts accumulated in times past, not through mismanagement, but rather on account of their great willingness to borrow money and donate to emigating Elders, Saints, and Travelling Elders. The financial matters were taken under earnest consideration, and we gave them all necessary attention; and the Spirit assisted us in our deliberations and counsellings; so that I believe we shall soon be able to lift, or by-and-by to lighten the burden of the weaker Conferences, through a good management and some assistance from the wealthier part of the Mission. I was glad to learn that, from the beginning when the principle of Tithing was introduced, Tithing-books have been kept, and they have recorded the names of every individual and the amounts paid; and we have now improved our Records by the pattern you were so obliging as to send us. In the General Council, as well as in my visits to the Conferences, I have had opportunities to give instructions and see to the financial matters; and I trust that we shall, by-and-by, get these things in good working order.

Our Council lasted three days, and we felt from the beginning to the end the strength and power of the spirit of Zion, of Joseph, of Brigham, Heber, Daniel, and the European Presidency. We were much instructed, edified, comforted, and strengthened. It was a joyful time—an affecting sight, to see the radiant faces and the uplifted hands, when the authorities of the Church in Zion and Europe were represented. You could feel the votes come from their hearts; and when the Elders expressed their fervent wishes for the prosperity of the authorities, for the cause of Zion, for the kingdom of God, and for their own deliverance, together with that of all the faithful, and their gathering with the people of God, the tears arose in my eyes, and I responded with a hearty "amen."

As the time is close at hand when I shall send you the Half-yearly Report, I will close at present, and beg to be kindly remembered to all associated with you. Elders Wilhelmson and Thomasson also join in love and respect. May the Holy One of Israel strengthen you, bodily and mentally; and may your health improve, dear President, that you may continue to be a blessing to us, through your fatherly and instructive counsels, is the prayer of the Scandinavian Saints and of your humble servant in the Lord,

C. WIDERBORG.

P. S. — Excuse my poor English. Remember that I am a Scandinavian.

C. W.

THE REBEL ARMY.

(*From the "New York Tribune," July* 3.)

The latest accounts from Utah present the affairs of that Territory in rather a queer light. All the correspondents of the newspapers who write from Camp Scott most zealously contend that Governor Cumming, in representing the Mormons as having submitted to his authority, has either been grossly deceived himself,

or else is seeking to deceive the Government and the country. Possibly, as to this matter, the good people at Camp Scott, civil and military, judge the Mormons a little too much by themselves. If the disposition to obey the Governor and to second and sustain him in the exercise of his office is not greater within the Valley than it seems to be at Camp Scott and Fort Bridger, the extent of the Governor's authority is certainly limited enough. Whether or not Brigham Young and his people have combined together, while seeming to acknowledge Cumming as Governor—in fact to set aside and override his authority, at least it is very certain that such a combination exists in full force at Camp Scott, with Mr. Chief-Justice Eckels at its head. Perhaps there is something in the air of Utah that stimulates to treason, rebellion, and resistance to authority. Whether that be so or not, the authority of Cumming as Governor seems just now quite as much in danger from the Chief-Justice, the civil officers, and the army sent to Utah at such an expense to place him and sustain him in the Governor's chair, as from those whose anticipated opposition to his authority led to such costly preparations to uphold it. In fact, it would seem that, on the question of due respect to Cumming's gubernatorial authority, the people inside the Valley and those out of it had completely changed ground. The resistance to Gov. Cumming is not now on the part of Brigham Young and the Mormons generally, but on the part of Chief-Justice Eckels, Marshal Dotson, Gen. Johnston, the camp, and the camp-followers.

In this resistance to the authority of Gov. Cumming and combination to reduce him, if possible, to a cipher, the recently-arrived Peace Commissioners, according to all accounts, have joined, actuated possibly by a feeling of jealousy that they should have been anticipated by Gov. Cumming and the work of pacification taken out of their hands. Nor, if we are to believe the letters from the camp, do these gentlemen confine themselves merely to thwarting the policy of Gov. Cumming and nullifying his authority as Governor. They go, indeed, much further than that. The President's proclamation, of which they are the bearers, does not meet their approbation, or appear to them adapted to the exigencies of the case. They harmonize completely, we are told, with Judge Eckels and Gen. Johnston, and, not content with upsetting and overriding the Governor, are resolved to upset and override the President too. The proclamation is, therefore, to be construed—by the help, we suppose, of that profound jurist, Judge Eckels—in conformity to their ideas. In other words, it is to be nullified and set aside.

We have heard a great deal heretofore about the danger of personal violence and loss of property to which the Gentiles in the Territory of Utah have been exposed on the part of the Mormons. At present, the danger seems to be entirely the other way. Nothing can exceed the rancorous and even ferocious feelings against the Mormons with which the army at Camp Scott appears to be penetrated. They regard themselves as engaged not so much in a public service as in the prosecution of a private quarrel. They regard the Mormons as having subjected them to all the hard service of this campaign—as having kept them encamped all winter on short rations amid the mountains—as having derided, maligned, and insulted them; and even the very common soldiers are represented as having put on an air of offended dignity at the idea that the Peace Commissioners had arrived to snatch these hated victims from their revengeful grasp. This state of feeling on the part of the soldiers affords an abundant justification for Gov. Cumming's objections to their entry into the Valley and for the dread and horror with which the Mormons regard their presence there. If it be deemed proper or necessary to station troops in Utah, they ought to be some fresh *corps*, and not a body of men filled with such hatred and prejudice. Let some of the troops now on their march across the Plains be employed in this service, and the force now collecting under Gen. Johnson be sent in some other direction. That officer, however, would seem bent upon entering the Valley, in spite of the remonstrances of Gov. Cumming, whose authority over the troops he denies, with the very object, it would seem, of driving the Mormons to destroy their houses and to prevent them from gathering their crops, thus subjecting thousands of women and children to the danger of starvation.

PASSING EVENTS.

GENERAL.—On the 8th July, hostilities re-commenced between the Mussulmans and rajahs in Bosnia; and 3,000 Christians crossed the frontier into Austrian Croatia. Farther outrages in Turkey against the Christians are reported. Fresh religious outrages are reported from Candia. The King of Oude is now a state prisoner in Calcutta, awaiting an investigation into the extent of his complicity in the rebellion. The fort of Gwalior has fallen into the hands of the rebels, who are 17,000 strong there. Bands of the courageous enemy abound in all directions; and in northern Oude ominously large forces are on foot, ready for action. The heat of the weather, said to be unparalleled in India this season, is in favour of the rebels; for while they, light of heel and lightly clad, move swiftly from place to place, and do not suffer as we do from the heat of the weather, our men fall by scores under the keen arrows of the sun.

AMERICAN.—Floods and tornadoes of a terrible nature have lately visited the land of the West. Crops of all kinds, dwellings, railways, canals, &c., have been devastated, and many millions of dollars' worth of property entirely destroyed. Particular accounts of the catastrophe will be given in subsequent Numbers of the *Star*. Indian difficulties with the United States are fast brewing. The Dacotah correspondent of the *New York Herald* describes a fearful attack on the town of Madeira by the Yankton and Cissidan Indians. The town was completely burned down, and 50,000 dollars' worth of the property of the settlers carried off. The whole frontier from Minnesota to California is pregnant with danger. About the same date that Colonel Steptoe met a defeat in the Simcoe Valley, with a loss of 50 men, a brutal massacre of Indian women and children took place at Fort Throne in Arizona, by a party of Mexicans, for the purpose of provoking war. The Commissioner for Indian Affairs, in his report to Congress, represented the Indian tribes of Oregon and Washington Territories in a very unsettled state, and predicted a general outbreak on the north-western frontier. The *Herald*, remarking on that fact, says—"The events now transpiring, not alone in these regions, but on the borders of Texas, California, and New Mexico, are ominous of a lengthened and expensive Indian war, which may cost much blood and treasure before it is terminated." On the 5th of June, the army received a general order, directing it to prepare for march into Salt Lake Valley as soon as possible. The army was delighted on receiving this order. On the 11th of June, General Johnston issued orders for the march of the troops; and though the time of moving is not named in the order, it is understood that the first division will start on the 13th, the second on the 14th, and the third on the 15th. The Government has received a letter from Major Ben McCulloch from Camp Scott, in which he states as his belief that one of the reasons why the Mormons deserted their habitations was to guard their women from the apprehended excessive gallantry of the soldiery. The Mormons, he says, do not believe that the army has orders or authority to pursue them. He thinks a great mistake has been committed in permitting the Saints to gather their crops! The "Peace Commissioners" were going at once to Salt Lake, but not with the army, although it is said that they perfectly agree with Johnston, and had said, "Do not delay a single hour on our account." The army is full of the most vindictive, cruel spirit; and it appears to be the calculation of both Johnston and the model Peace Commissioners to prevent the Saints from gathering their crops and to pursue them. This barbarous, inhuman intention has called forth a protest from Dr. J. M. Bernhisel, the delegate from Utah, in which he also reproaches the Government for breach of faith with his constituents. General Harney will be recalled from Utah, and proceed to Oregon, and assume command of the forces there.

VARIETIES.

IF thou hast a loitering servant, send him on thine errand just before his dinner.

A COUNTRY editor thinks that Columbus is not entitled to much credit for discovering America, as the country is so large that he could not well have missed it!

THE DEAD LANGUAGES.—A person pretending to have seen a ghost, was asked what the apparition said to him. "How should I know?" he replied: "I am not skilled in the *dead* languages!"

SECRETS.—A secret is like silence: you cannot talk about it *and* keep it. It is like money: when once you know there is any concealed, it is half discovered. "My dear Murphy, why did you betray the secret I told you?" "Is it betraying you call it? Sure, when I found I was'nt able to keep it myself, didn't I do well to tell it to somebody that could?"

A SOLILOQUY

FROM THE DRAMA OF "SOMETHING TO LIVE FOR."

BY E. W. TULLIDGE.

SCENE: *Noble Park. Beautiful, moonlight, starry night. Charles De Noble standing on the brink of a fine pond of water, upon which the silver beams of the moon are playing. Charles has not* YET *found his "Something to live for."*

Ye sparkling eyes of deep immensity,
Through which I seem to see the Gods look out,
Shooting their glances on this lower world,—
O what are ye! 'Tis said, these dazzling hosts,
That seem but lamps hung in the black abyss,
Are mighty planets, systems, worlds, and suns;
And I believe that such indeed ye are.
Perhaps ye're full of life, and big with souls!
Aye, might ye not have trod the path we tread,
And marked the circles which we travel round?
O retinue divine! Can ye not tell?
But what am I myself? Aye, what am I?
Why ask these shining orbs to blab to me,
And bid them lay their hidden hist'ry bare?
I know not even what I am myself!
Why here, from whence, or where my barque is bound,
All, all is dark! But yet I feel within
A spark divine of that empyreal fire
That lit this awful canopy above.
"To be or not to be!" No, Hamlet, no,—
"That's" *not my* "question." But it is, To be,
And not to know the wherefore of that being,—
To think there must be meaning, yet scarce catch
A glimpse of what that mighty meaning is,—
To feel the struggling Deity in man,
Yet find no God to give that God its birth,—
To have a heaven and hell swung round your head,
And lose their features in the dizzy whirl.
We are. The "not to be" is negative of life:
If such can come, what matters it to life?
I make no question of the "not to be;"
But of this "to be" and the "to be" to come,
And all the series of "to be's" while being lasts.
To sleep the sleep of death!—I'm sick of sleep!
This is the state of sleep; Death makes the waking.
It is that wakeful, endless life I seek:
Its spirit-dreams fill not *my* mind with dread,
But send strong fascinations through my soul.
My fears are, lest with impious hands I tear
The veil between, and dream before the time.
Oh, I have felt, ere now, to seek communion
With the great Arch-Fiend;
And, had I known the awful signs of hell,
Perchance it had been done.
But yet no demon instincts burn within:
'Tis but the struggling of the pent-up soul,
Which, rather than possess this slavish life,
Would fain roam naked through the universe.
That bursting soul aspires to thee, O God!
Its great distraction is, that Thou withhold'st:
Yet, why should this withholding be?
See how all nature lovingly communes!
The sable night is not so dark as man:
How the pale moon doth kiss this darkened stream,
And send illumination to its depths!
But thou, Effulgent Light, dost hide from me.
Fain would I bathe in this calm liquid tide,
If thou would'st make *my* moon.
I cannot bear this dear temptation more,
But will to Flora and my mother, lest
Reason leave me quite.

ADDRESS.—E. T. Gibbs, 7, Sweetbrier Street, Gloucester.

MONEY LIST, JULY 3—16, 1853.

Lewis Bowen (per G. Taylor)	£1	12	0
B. L. T. Harrison (per J. D. Ross)	27	0	0
Carried forward	£28	12	0
Brought forward	£28	12	0
W. H. Perkes	4	0	0
	£32	12	0

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY B. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 32, Vol. XX. Saturday, August 7, 1858. Price One Penny.

WHAT SHALL I DO TO BE SAVED?

BY ELDER E. L. SLOAN.

There are few expressions more used as a cuckoo-note by the poly-bodied monster, sectarianism, than that which heads this article; but, with reference to the correctness of using it, it seems as if knowledge had gone to sleep and understanding had departed.

It becomes the Saints to furnish themselves with knowledge in all that concerns themselves and the redemption of the world; and, though really acting upon the true merits of the question, many never trouble themselves by enquiring into the real meaning expressed in the query quoted above.

When the spirit of frenzy attacks whole congregations during "revival" seasons, as of late exhibited in maniac wildness in some parts of America, or when some poor mortal, anxious to secure that real happiness he is so vainly pursuing, seeks some long-faced doler-out of honied phrases, and the all-important question, "What shall I do to be saved," issues forth from blanched lips, the sepulchral tones of some leading "revivalist" or the measured words of a money-bought, sanctimonious trader in the souls of mortal beings senselessly echo the response of inspired men, addressing those who had previously looked upon the Saviour as a deceiver and blaspheming impostor, while their catechists in nearly every instance have been implicit believers in all that is recorded concerning him from the cradle.

"What shall I *do* to be saved?" At the first glance, it seems strange that the world has failed to discover the leading import of the question; but when we reflect that the Spirit of Truth has been taken from their midst, the mystery is solved. Assuming a false hypothesis, they proceed to argue that nothing is to be done, because the Apostles in former days usually taught the *first* principle first, laying faith as a foundation on which to raise the superstructure of salvation. But until it can be shown that, contrary to every reasonable faculty we possess, the Apostles impressed upon their querists that the absorbing question they had put was erroneous, and that they had literally *nothing* to *do* to be saved, we are bound to believe that salvation was not obtained merely by an involuntary act of thinking,—involuntary, since it is contended that God supplies the total of faith, irrespective of any faculty of man being employed,—but that the unequalled blessing was and is obtained by a "strange mixture of mercy in the Creator and works in the creature," as a would-be wiseacre has described the Book of Mormon to be. When we recollect that, in different instances, when this question

was proposed, different replies were given, we naturally ask the question, "Why was it so?" seeing that the Spirit of Truth will not teach contraries. By a careful investigation, we find that the responses were but parts of a great whole, and that differing circumstances produced different replies. Thus, when the jailer put the important question to Paul, the Apostle saw in him an honest heart, that knew nothing of the Christ, and very appropriately replied, "Believe on the Lord Jesus Christ, and thou shalt be saved," because that belief, acting upon the honest jailer, would immediately lead to obedience to all the laws which the crucified Lord had inculcated. But when, on the day of Pentecost, the cry pealed forth from the horror-stricken Jews, Peter saw before him those who in their anguish believed that he whom they had crucified was indeed the long-promised Messiah, that the ceremonies and formularies of their ancient faith were powerless, and that some other means were necessary to wash away the blood-dyed stain.

To have told them to believe would have been mocking the sincerity of their cry; but when that cry welled up deep and strong, "*Men and brethren, what shall we* DO," as a servant of God, great in his power and knowledge, he replied, "Repent every one of you, and be baptised for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Here, then, was a practical answer proceeding on the Gospel plan. Paul taught belief in Christ to the jailer, because that jailer, struck by the power which visited them, believed there was something supernatural about them, and, having never heard of Jesus, (except as an impostor,) could not have believed in him previously: Peter preached repentance and baptism, because his hearers were convinced and did believe that the "Nazarene" was indeed the Christ.

Again, we find the same principles carried out and the same Apostles acting in reversed positions, in the case of Peter with Cornelius, and that of Paul with the Ephesian disciples. The good centurion, directed by a messenger from the eternal world, sends for Peter, who preached unto him Christ crucified and belief in his sacred mission, carrying out the principles of the Gospel by baptising him and those believing with him. While at Ephesus, Paul speaks not of faith to believers, but, though they had already received the cleansing ordinance of John, proceeds to baptise them anew in the name of his Divine Master. John also teaches the same principle when he writes to the Church at Ephesus to repent and *do* their first *works*, else the Holy One would remove their light from them. (Rev. ii. 5.) How it is that men can be so obtuse as not to see that *doing* is an essential part of salvation, it is hard to understand, except that a *do-less* religion suits the lazy dispositions of some and the money-hunting capacity of others, in an age in which vice is the rule and virtue the exception, — a state of things easily imagined, when good works are reckoned perfectly unnecessary, or absolution can be obtained by the yellow-visaged god of the world, money. It is argued that the doctrine of good works being necessary is derogatory to the sacrifice of redemption — an argument fit only for dreamers, or worse—as if obedience to a command would not honour the Being from whom the command emanated more than disobedience, through affecting to evince extra honour.

To wind up with a short reply to the heading chosen, let me say that man, by transgression, was cast out from the presence of God, without power to restore himself to that presence. Herein, then, was God's mercy displayed. A sufficient sacrifice to satisfy justice was found, offered, and accepted, and man had the way opened to the celestial kingdom. Justice satisfied, Mercy extended her wings, leaving man the power of seeking shelter under their protection. Then, to give man the privilege of developing the divinity within him, laws and ordinances were instituted, obedience to which was strictly inculcated. Hence, Paul teaching belief, and Peter repentance and baptism, as the heavenly work proceeded, law after law was evolved, till, as citizens of the Church militant, they were commanded to "work out their salvation with fear and trembling," "abiding in the law of God continually." Therefore it is that, in answer to the question, "What shall I *do* to be saved," the everlasting Gospel ever opens its teachings with the same impressive words, "Believe on the Lord Jesus Christ, repent of your sins, be baptised for the remission of the same, and have hands laid upon you for the reception of the Holy Ghost," which, when you re-

ceive it, will execute its mission—bring things past to your remembrance, show you things to come, and ultimately lead and guide you into all truth.

THE MORMONS AND MORMONISM.

(*From "Reynolds's Newspaper," July 4.*)

The recent intelligence from Utah and the United States induces us to offer a few observations on the remarkable people who had located themselves in the Valley of Salt Lake, and who would now seem to be about to seek a new resting-place in some of the unclaimed and uncultivated territory of the western hemisphere.

It may be that Mormonism has originated in imposture, and that many, if not all, of its peculiar rites and customs are the "abomination of desolation." Let this point, though not yet proved, be conceded; still, the social and political problem is by no means solved. After we have demonstrated the fabulousness of the gold tablets, convicted Joseph Smith of all sorts of possible and impossible scoundrelisms, and proved his followers to be a mixed multitude of the gravest knaves and idiots that ever walked the earth, Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of this nineteenth century. As such, it is entitled to our earnest and respectful consideration.

The despised and execrated Mormons are men and women, whose humanity is quite as genuine and unmistakeable as that of the starched and pasteboard Puritans of Exeter Hall, or the perfumed and painted miserable sinners and exquisite saints of St. James's. As men and women, nothing that appertains to them can be altogether alien or indifferent to us. The Mormons have been reviled and ridiculed. They have been proclaimed to be the worst of the bad and the vilest of the vile. Men who arrogate to themselves the name of Christians, and ministers who profess to be the servants of him who commanded Peter to put up his sword into its scabbard, have recommended towards the Mormons the merciless and exterminating policy which Joshua, the son of Nun, pursued towards the doomed Canaanites.

On the other hand, the Mormonites have been eulogized and flattered. They have been and still are self-styled "the salt of the earth," the "chosen of the Lord," a "holy and peculiar people," the "Latter-day Saints," &c. All who do not belong to them are termed Gentiles, declared to be reprobate, and having their damnation made sure. These extravagant ravings of hostile and friendly fanaticism are nothing more than might be expected. But such extremes of eulogy and vituperation may be safely left to neutralize each other. It was inevitable that the one exaggeration should elicit its opposite. Let them, therefore, work their work—which undoubtedly they will do. Meantime, let us endeavour to form an accurate estimate of what Mormonism really is, what it signifies, and whither it tends. Failing in arriving at perfect accuracy, let us, at least, approximate towards it as closely as we can. In order to do this, the phenomenon of Mormonism must be studied, not in the radiant and rainbow-tinted delineations of its enamoured votaries; far less ought we to study it—if truth be our object—in the hideous Tartarean-hued caricatures of malignant and unscrupulous enemies. The flatteries of friends and the calumnies of foes are alike incompatible with faithful portraiture. The encomiums and the revilings of fanaticism are equally remote from reality. What, then, is Mormonism? Here let us remark that it might not be prudent—certainly not pleasant—to enquire too curiously into the origin of any existing system of sectarianism. The charms of Anna Boleyn, the lust of Henry the Eighth, the amours of Mary Stuart, and the avarice of the Scottish nobles, had, according to all Romish and some Protestant historians, something to do with the origin of the Reformed religion in these realms of England and Scotland. On the other hand, the Protestant, who may be anxious to retaliate for this silly objection to his creed, will find abundant material for a retort in the biographies of the Romish

VARIETIES.

GARDENING MEMORANDA.—To insure a succession of the best wallflowers (and the method applies to the double flowering, which yields no seed, and cannot otherwise be preserved,) —about the beginning of July pinch off slips or young shoots of five or six inches in length, taken only from the finest stocks; crop the leaves, and strip the rest of the stem bare; dibble the slips so prepared into a bed newly dug, and shaded by trees or a north wall: sprinkle them with water, and shade any part to which the sun has access. Not one will go back; and in this way a profusion of one of the sweetest flowers, and the best of its kind, may be had from year to year. The best soil for carnations is good loam, enriched with well-rotted stable-dung, and quickened with a little sand. The quantity of manure can only be determined by the previous strength of the ground: if made too rich, the flowers will lose their fine colours; if left too poor, they will want vigour.

SIGNS OF THE TIMES.—From a work just published, entitled "*The Crisis of* 1850," we extract the following as a demonstrative sign of the times:—"We have it reported of the Emperor of the French, by one who was recently in his company, that he is greatly given up to spiritualism, having entire faith in the revelations made from the unseen world in that forbidden way. The same thing has been stated from time to time in the public papers. In the course of last year we were informed, among other things of a like kind, that through a medium from America, who had summoned spirits before him, and done other supernatural things, it was revealed to the Emperor that ere long France would have the ascendancy over all the nations of Europe, and he himself be the leading star and glory of all." In a late number of the *Liverpool Mercury* occurs also the following corroborative and unmistakeable sign of the times:—"The new air played by the French troops, and sung at the theatres to words by a lady, is known to have been written (both words and music) under the influence of spirits. The lady, whose name is appended to the song, is one of the most celebrated mediums in Paris; and it was the spirit of Méhul which was evoked for the music. The air is called 'La Piémontaise,' and is highly popular."

POETRY.

REASON.

Reason, bright gift divine,
'Tis thy most sacred right to sit enthroned
Amidst the dazzling galaxy of attributes
Which grace the brow of man as with
A glorious crown,—to hold the reins of passion
And of fervent zeal, which else (as 't were a
Dangerous sea,) would evil lash to all engulphing
Storms. Thy throne usurped, confusion reigns
For order—strife for peace; and every lust
Unbridled hurls man on till plunged in
Black despair. 'Tis thine to be as 't were a mighty
Crucible, with powers developed and intensified
By truth's celestial fire, in which enlightened man
May sift and solve all mysteries, and operate till
Thoughts and motives are all analyzed, and Nature's
Secrets all confessed. But ah, since man, by evil
Acts, shut out thy guiding star, allowed the
Desecration of thy sanctuary—the prostitution of
Thy powers, to find out paths to ruin, and let
Out the floods of sorrow to o'erwhelm mankind,
How feeble is thy sceptre!—how uncertain man's
Decisions drawn from thy still remaining light!
Thy beams ere long must sink in night, and
Chaos reign again, but for the power and love
Of Him who gave thee; and, by revelation from
His own perfected reason, shall he lead thy steps,
Till thou regain the long vacated centre of thy
Throne, and there shall give thee light and
Strength, till superstition quails and melts
Before thy piercing glance, and, with its parent
Ignorance, depart from earth, enslaving mind
No more; till all the passions in their order
Serving thee shall minister to joy and pleasures
Unalloyed for evermore; till shrivelling attributes
Expand, and man becomes all God would
Have him be.

Sheffield. WILLIAM CLEGG.

ADDRESS.—Charles W. Penrose, 1, Great Western Road, Cheltenham.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 32, Vol. XXI. Saturday, August 6, 1859. Price One Penny.

MIRACLES.

Professors of Christianity are ever ready to admit that many characters of Bible history possessed a power of controlling the natural elements in a miraculous manner; but to teach that men can be and are endowed with like power now, they look upon as bordering upon the presumptuously blasphemous, or at least as extremely fanatical.

The reason why God should endow a portion of mankind at one time with such extraordinary gifts, and withhold them at another, is by them considered beyond the reach of mortal ken to fathom; but that such is the case they consider undisputed. True, it is contended that the gifts and blessings by which the ministry of the primitive propagators of Christianity was attended were given for the purpose of establishing the Gospel in its infancy; but that when once it had struck root firmly and began to spread its branches around, these gifts were gradually withdrawn, being no longer necessary.

This seems a semblance of a reason, but its inconclusiveness and fallacy are evident when we query why the Jewish Prophets and Patriarchs before that time possessed similar power, with no such ends to accomplish. It is worse than inconclusive and fallacious too: it is derogatory to the character of truth to suppose that it is not sufficiently powerful to contend singlehanded with error, but must be accompanied with extraordinary powers to strike the senses of its opponents and compel them by fear to subscribe to its precepts, instead of embracing them for their intrinsic worth.

They who are coerced into receiving a series of principles, either by fear of an unknown power or by physical force, are never honestly intelligent believers nor cheerful communicants; and such the Gospel required all who embraced it to be.

That the terrible wonders which inaugurated the mission of Moses were performed to establish his power among the downtrodden Hebrews, strike the haughty Egyptian monarch with awe, and hasten the deliverance of his suffering kinsmen from cruel bondage, is no reason why Elijah should possess a power by which he could recall the spirit of the widow's son to its mortal tabernacle and multiply the meal and oil to a suffering mother in Israel, or Elisha scare death from the pottage-pot and cause iron to swim like corkwood on the river's surface. Again, supposing for a moment that the miraculous powers which the Apostles possessed were given solely to aid the establishing and propagation of the Gospel, is there not as much necessity for them now as ever to assist missionary enterprise among the benighted natives of those dark lands that are yet unblessed with heavenly light and ignorant of the plan of salvation? How much more useful would such powers be in converting the dusky sons

of India or Africa (always supposing they were given merely for the purpose of conversion,) than glass beads, tracts adorned with wood-cuts which the natives cannot understand, and blankets which the heat renders more troublesome than useful?

Two things are plainly evident with regard to the miraculous power: first, that such a power was enjoyed by various individuals at different times for about four thousand years; and second, that professed believers in the Bible among the various sects of the age are unable to furnish a satisfactory reason why it was so, and why it ceased to be. Now, believing as we do that there is a reason for everything, we will endeavour to unfold the secret, and peradventure we may discover that claims to such powers now are not so preposterous as many assume them to be.

In the first place, then, we find that all who were so privileged enjoyed another blessing of vast importance, which invariably preceded the power of working miracles,—namely, communication with the eternal worlds. By this the secrets of nature were unfolded to the privileged characters, and the economy of heaven and the powers of creative intelligence were understood to a degree, compared with which the science and boasted knowledge of the world are foolishness. But all those who possessed this preceding privilege were the undoubted recipients of an authority or Priesthood by the possession of which they could commune with eternal intelligences. Moses evidently possessed such a Priesthood communicated by Jethro or received from some other source, else he would have had no authority to ordain Aaron and his sons to a lesser Priesthood. (See Exod. xxviii. 41.) Elijah also possessed such authority when he could call Elisha from the plough; and the Apostles themselves had power given unto them by their Divine Master, which they in part communicated to those whom they placed in charge of any portion of the great work engaged in. As the people hearkened unto the teachings of God's inspired servants, these blessings were multiplied upon them; but as they sank into infidelity, wickedness, and idolatry, they were withdrawn from them—not "because they were no longer needed," but because the people were unworthy of them.

Yet all who enjoyed the privilege of communication with the eternal world were not necessarily workers of miracles,—as witness John the Baptist, who, although a great Prophet, performed no miracles.

Another thing is likewise evident—that whenever God had a recognized Priesthood upon the earth, the *power* of working miracles accompanied that Priesthood, and was manifested in a greater or lesser degree, according to the faith of those so empowered and the positions they were placed in.

As the Priesthood of God is given to bless mankind with happiness and lead them to eternal life, every adjunct of that Priesthood must have the same end in view, so that all miraculous manifestations were either direct blessings to the people, or, by aiding in working out the purposes of heaven, tended to bring about, by seemingly indirect means, blessings to all the worthy.

What we deduce from the foregoing is, that whenever the authority by which salvation is communicated existed upon the earth, the miraculous power accompanied it; and, *vice versa*, when miracles ceased entirely from the earth, the Priesthood no longer guided men in the ways of eternal truth.

Applied to the preaching of the Gospel, this holds good, as the language of Christ is plain and significant—"Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptised shall be saved; but he that believeth not shall be damned. *And these signs shall follow them that believe,*" &c. (Mark xvi. 15—18.) The signs were not alone to accompany the teachings of the Apostles, but those who believed and received salvation were to be blessed with the same gifts. Those who believed and were baptised received salvation, and the power of God attended them. Thus do we find the authority of the Creator, the salvation of the creature, and the power of working miracles inseparably connected. But some of these gifts were not what strictly speaking are called miracles. Thus Paul places faith, wisdom, and knowledge along with healings, prophecies, tongues, and miracles. (1 Cor. xii. 8—10.) Yet all were alike gifts and blessings and adjuncts of the Priesthood; and as such, wherever and whenever it ministered to the redemption of man, they accompanied

it, and stamped with the seal of Jehovah the sacred power which he owns, showing in unmistakeable characters its vast superiority to the counterfeit impositions of man's originating. If, then, salvation is to be obtained now as it was two thousand years ago, the *power* of working miracles will be as much an accompaniment of it now as ever.

But it is viewed from the watch-tower of prophecy that the miracles of the last days stand out in bold relief. That power which in ancient times "subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, turned to flight the armies of the aliens," raised the dead, and blessed the people of God in a thousand ways, will yet display its wonder-working powers in the salvation of Latter-day Israel and the destruction of the the wicked and ungodly. When "the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams and make men go over dry-shod" (Isaiah xi. 15);—when "he maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof" (Isaiah xxiv. 1);—when he shall plague those who assemble to make war on his people, smiting "every horse with astonishment and his rider with madness" (Zech. xii. 4);—when "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths" (Zech. xiv. 12);—then shall the wicked and ungodly confess that the Lord of Hosts is a God of miracles, while his Saints shall rejoice in the salvation of Israel.

S.

STEDFASTNESS.

BY ELDER THOMAS WALLACE.

Nothing of importance has ever been accomplished by any intelligent being without perseverance. This statement is fully justified by the common adage, "Rome was not built in a day." No feature in a person's character has more influence over his destiny for good or evil than firmness. When Joseph Smith, the leading spirit of the age, had first to grapple with the opposition which corrupt men offered to his mission, he found it necessary to meet their opposition with firm dependence on the arm of the Almighty. The world waged war relentlessly against the young Prophet and his mission in vain. They tried to dissuade him from his purpose; but he was firm as the everlasting hills. Threats were useless, and flattery fell unnoticed upon his ear. The irons of the jailer placed upon his wrists by illegal processes might mar his manly frame, but he feared them not. In vain the mob mixed lime with tar and steeped his body in the hellish mixture. In vain Missouri suborned hostile bands to tear him from his friends and home. Joseph withstood each fiery trial, firmly trusting in the Lord. He was not alone in all these struggles against cruel men. No. Others shared his sufferings and will yet share his glory. How good it is to gaze upon the man who has stedfastly moved onward in the cause of eternal truth. No change of circumstances can stop him in his God-blessed career. He knows no fear with regard to his religion. To him, the work of God stands upon immutable principles. It *cannot* fail. Upward and still onward must be its unvarying course, for the Lord has stretched his hand forth and organized it: his voice from the courts of light has announced that the end of all other kingdoms is at hand. "Zion will rise and shine." The man of stedfast mind has learned to view things by the light of the Spirit of God; and hence his confidence. The advice of the poet is not only beautiful, but highly essential to every one who wishes to rise to an inheritance on the new earth—

> "Be fixed in your purpose,
> For Satan will try you:
> The weight of your calling
> He perfectly knows."

The fact that many have been tried and overcome by the powers of evil ought to act as a warning to all who realize the importance of eternal life.

The weakness of humanity often leads the careless to grow weary in welldoing. They do not obtain the *final* reward *daily*;

and authority as may be given or imposed upon them by the City Council.

Sec. 2. It shall be the duty of the Captain of the Police to keep a general superintendence of the watch, direct the manner of keeping watch and the times and rounds of the watchmen, and to perform such duties as are necessary and proper for the discharge of his duty and office: he shall keep a register of the watchmen, and have a house or building for the use of the same, and shall appoint a lieutenant, who shall discharge his duties in his absence.

Sec. 3. To the said watch shall be entrusted the peace and safety of the city during the night; and they shall arrest all persons who may be found in said city at unusual hours and under suspicious circumstances, and bring such person or persons before the Captain of Police, who may, in his discretion, detain such person or persons until such time as the Mayor or some Alderman can examine into the nature of the charges against him or them: they shall also stop all riotous or improper noises during the night, and may arrest offenders, as aforesaid, and exercise such a discretion in preserving the peace and quiet of the city as may be proper and salutary; and for such or other services there shall be allowed them such reasonable compensation as the Council may agree upon.

SIXTH DIVISION.

PUBLIC MARKET.

Sec. 1. All persons keeping fresh meat or fish in this city shall at all times keep the building in which such meat or fish is exposed for sale clean and free from any disagreeable smell; and any person neglecting to comply with this or the next succeeding section, shall, for each offence, forfeit and pay the sum of five dollars.

Sec. 2. It shall be the duty of the Supervisor of Streets to inspect the state of all places within this city in which fresh meat or fish is exposed for sale, once in each month, between the first of November and the first of April, and once in each week between the first of April and the first of November; and if he shall find the foregoing section to be not complied with, he shall order the said buildings to be cleansed: and it shall be the duty of the person or persons in charge of said building or buildings to facilitate such examination; and when directed, as aforesaid, to cause such place or places to be cleansed and put into a healthy condition.

JOSEPH SMITH, Mayor.

"Passed January, 30, 1843.
JAMES SLOAN, Recorder."

Tuesday, 31st. At home all day. A severe snow blow.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 7, 1858.

THE EXODUS A CONQUEST.—The chief value of any fact or event consists in the meaning which it embodies. The unreflective, dull, matter-of-fact man and the multitude seldom see more than the mere shell of things. They do not get a sight of the kernel until the shell is broken, nor do they know the inner substance until the outer layer is removed. Indeed, they never comprehend more than the shell of the fact: the essence of things they never reach. On the breaking of one, they merely come to the next layer, and only know whether the kernel is sweet or bitter, poisonous or nutritious, by the matter-of-fact process of eating. They mix with facts, bring forth facts, and are living passing events, but do not understand what it amounts to, or whither the world is moving. But the wise dig to the meaning of things, and weigh the forces of events—see storms in calms, sunshine in clouds, and conquest in submission.

Now, we give to the late exodus of the Saints immense importance and weight. It is big with present meaning, fraught with passing interest, and full of that force which brings forth empires and moves a world. But not only is it laden with a present importance; it also comes burdened with great prognostications of

the future. As an event, it will rank among the capital wonders of the world; and perhaps it is not too much to calmly affirm that history does not contain a parallel case—has no capital character on its pages so strongly marked—no signature of a people so characteristically written. A community that can give birth to such developments as this exodus of the Saints is indeed a "force in the world"—a growing, conquering, striking force. Such a people are certain of a destiny, for they woo it with fervour irresistible, and give an utterance in their lives that will command a hearing. A people who can thus stamp their marks among the passing events of nations must have a history written concerning them, for they supply the subject. Historians will find in it food for their labours and magic for their pen. Indeed, they will live to write their own history, and will make their power felt until older nations shall be compelled to acknowledge that the days of empire-founding are come again.

We are not aiming at grandiloquence. The exodus is a subject as full of the wonderful and, to so express it, *exaggerations* of ordinary life as can be found in any *natural* romance of the greatest extravagance in the world. It is an event, therefore, that cannot be well spoken of as one would of a commonplace affair, and certainly not, if we would mark its present importance and point out its prognostications of the future. There is scarcely a paper either in the United States or England that has not illustrated this in touching on the subject of the Saints' exodus. Even with venom in their hearts and pure anti-Mormonism in their articles, the writers on the the event have been forced to mix expressions which would seem exaggerations, did not the event more than bear them out. They speak of it as a movement "from which no one who has a particle of sympathy with pluck, fortitude, and constancy can withhold his admiration. Right or wrong," it is said, "sincerity thus attested is not a thing to be sneered at. True or false, a faith to which so many men and women prove their loyalty, by such sacrifices, is a force in the world." An editor, whose extreme humanity permitted him to write, "But for their weakness in holding fast by a creed at variance with the purity and sublimity of our dearly-loved Word, we *could pity* the misguided creatures," is bound to say, doubtless, much against his inclination, "Yet, in their departure from Utah, there is something inexpressibly touching and pathetic. There must be great faith among the Mormon community—a faith in degradation, we allow; but of such an earnestness as, if thrown into a higher and holier purpose, might move a world." Even the London *Times*, who must have been out of town when the letter from his "own American correspondent" arrived, has, through neglect, admitted a testimony into his paper, "that there is much that is noble in their devotion to their delusions." The correspondent in question, whose well-known antipathy to Mormondom has become almost a *trait* of his character, is so struck with the unparalleled examples of the exodus, that he writes, "The ancient world had individual Curiatii, Horatii, and other examples of heroism and devotion. But these Western peasants seem to be a nation of heroes." Mr. Reynolds, against whom we take many exceptions, but whose humanity we *do* respect much above that of our model philanthropist referred to above, says, "Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of the nineteenth century. As such, it is entitled to our earnest and respectful consideration." "They have a claim to something more than sympathy. Their heroic endurance and marvellous achievements entitle them to the respect and admiration of their fellow-creatures." Much more of the kind could be quoted.

Our object in making these quotations is to bring out a point. Now, it is evident that when even our enemies, whose kind of liberality and humanity has been illustrated

above, are forced to pen such passages, in view of the exodus of the Saints, we are right in saying the event has "immense importance and weight." When it can thus move the world, it has indeed a force and a *meaning* strongly *felt*, though little understood, even by thousands of the Saints. "God *moves* in a mysterious way, his wonders to perform;" and though this exodus is through one of those mysterious ways, it is indeed a *moving* in many senses. The world feels it as well as the Saints—feels it more than it would a million sermons or a library of arguments. The exodus is a *conquest* in a high degree.

We would not give a straw for the mere fact of the Saints being able to conquer by the sword ten thousand sent against them, and another ten, and another ten again, as far as its bearing on the great conquest of the kingdom is concerned. But the fact of the exodus is invaluable. It is worth a thousand military conquests. No man of judgment could for a moment doubt that ten thousand Anglo-Saxon "Mormons" would be a hard bone for ten thousand Anglo-Saxon Americans to pick, and that both parties could supply the best fighting men in the world. But what does that tell with any particular point? Why, any ten thousand ruffians could meet ten thousand ruffians of the same race, to try each other's strength. There is nothing desirable in such conflict for the Saints to show superiority. The Missourian cut-throats could excel in such warfare. But all the armies in the world cannot make such an exodus as the one in question—could not gain such a conquest; and no nation on earth possesses heroism, devotion, and faith sufficient to buy its equal. The exodus is a God-like victory in many senses, and it shows the highest courage and conquering prowess. It is a truth that "when people abandon their homes to plunge with women and children into a wilderness, to seek new settlements, they know not where, they give a higher proof of courage than if they fought for them."

Strange as it might appear to many, our faith was greatly confirmed in the work, the Saints, and the Prophet, by the exodus. We value it, as a conquest, more than we should the total destruction of the Utah army. Such an event as the latter would not have added to our confidence in the triumph of the Saints. Our faith is not based on military prowess, nor is our hope fixed on conquest by the sword. Indeed, as a *policy*, we hate war, and have no taste for bloodshed. God, after his long forbearance, will doubtless take *vengeance* on the wicked, not unlikely assisted by his people. But let it be distinctly understood that the policy of this Church is *government*, and not war, and its conquering power the power of the Priesthood. Though we expect that the kingdom will possess great military prowess, and it is not improbable that those who seek its overthrow will feel its weight, we do not believe that this work will ever degenerate into a military movement, or that war will become a policy of the Church. The grand conquests of the Saints will not be in common warfare; and though their future might have much military glory in store, it will be won in a defensive, and not in an offensive position. Their weapons and tactics will be found *peculiar*, and their battle-ground a Saints' battle-ground. If the world will fight the "peculiar people," they must prepare for a peculiar warfare—one in which they are not skilled, and where they will not find victory. If they salute with a cannon ball, the Saints, at a signal, can reply with an exodus! What army can fight with such a people? Where can the weapons be forged, and of what material made, to conquer them? In what school can tactics be learned to cross their progress?

At some future time, in articles more convenient for the extent of subject than an editorial, we will enter more into the hidden meaning and importance of such events as this exodus of the Saints, and give a view of the true path leading to the triumph of the kingdom—the Saints' path of conquest.

MR. REYNOLDS ON THE MORMONS AND MORMONISM.—We insert in this Number of the *Star* an article extracted from Mr. Reynolds' Newspaper. We take exceptions to some parts of the article. Portions of the reasoning are by no means applicable to the Saints, and there are also some, we believe, unintentional misrepresentations. But the general truthfulness of the article, its correct principles, and especially the humane spirit it breathes, entitle it to our respect and a place in our columns. We believe, with Mr. Reynolds, that the "flatteries of friends and the calumnies of foes are alike incompatible with faithful portraiture." We would not have Mormonism judged by either, but by facts; and those who are not able to arrive at "perfect accuracy," from an imperfect knowledge of those facts, or who cannot fully comprehend "Mormonism," should, like this editor, endeavour to "approximate towards it as closely" as possible. We do not expect everybody to fall in love with our religion, or to see eye to eye with the Saints. An honourable opponent will command our respect, though his words should be hard, and his impressions erroneous. Doubtless Mr. Reynolds is as hard an unbeliever as our ruffianly opposers, but he is a sympathiser with humanity. Men will be judged, not for their abstract faith, but for their deeds and the spirit which they manifest. All who do not believe with us have not their "damnation made sure." "Mormonism" is also liberal enough to admit Mr. Reynolds, not as a "Mormon," but as a friend of humanity, into the kingdom of heaven. Perhaps, until we can more fully dwell on this point, this will satisfy him that, at least, he has erred in one point. He has also erred in throwing the burden of the difficulties between the United States and the "Mormons" on the head of the latter. It is not, however, our intention to discuss this point now.

HOME CORRESPONDENCE.

SHEFFIELD PASTORATE.

4, Fox Terrace, Dewsbury Road,
Leeds, July 14, 1858.

President Asa Calkin.

Dear Brother,—I embrace, with much pleasure, the present opportunity of giving you a truthful, though brief account of my labours, &c., in this Pastorate, for the half-year ending June 30th. As you are aware, I received an appointment from President Orson Pratt, on the 12th of December, 1857, to take charge of the Sheffield Pastorate. I immediately commenced winding up my business in the Birmingham Conference, and on the 3rd day of January, 1858, handed over the same, with all books, &c., in my possession, to my successors, who expressed themselves well satisfied.

On the 8th of January, with a weak body and trembling spirit, I left Birmingham for my new field of labour.

At first, I was severely tried by the powers of darkness, which is common to most men upon commencing more important duties. But, after patiently waiting a short time, I received from Him, who's power is always sufficient to meet his servants' wants, the Holy Ghost, which dispelled the darkness and gave me the necessary light to illumine my path.

I at once saw the necessity of some system for doing business being established; and, with much care and consideration, I commenced to introduce a plan for doing it, not knowing, at the time, your intentions and views in this matter. But great was my joy and satisfaction upon finding, when your intentions appeared, that, with a slight exception, I was doing what you wanted done. And I have continued, from time to time, to give instructions and do things which, at the time, appeared strange. But I have been pleased to find instructions coming through the medium of the *Star*, from week to week, that have coincided with mine; and by this means have daily gained confidence and an assurance to do God's will.

An unseen power has attended me during the past five months; and as my day, my strength has been. I have had.

more joy, of late, in my labours than in years past, and I have desired to do good, and have had plenty of liberty so to do; but whether I have done so must be left to my superiors to decide.

I was very kindly received by the brethren appointed to labour with me as Conference Presidents; and, upon my visiting their respective fields of labour, they have seemed to regret that we had to part so soon, and have often, long before it was convenient to me, expressed wishes for me to return to them. I would much rather encourage a feeling of this kind than one that would wish to see my back.

These brethren, with a slight exception, have received, and strictly acted upon my counsels; and, as a result, their Conferences are daily improving in all things. The Travelling Elders, local Priesthood, and Saints are as good as I ever met with. They revere God, honour his servants, and respect his laws; and, (their circumstances being considered,) I believe they will do as well as any other Pastorate. At all events, we'll try and have it so.

This Pastorate is very extensive, partly situated in a manufacturing and mining district, and partly in an agricultural one. Thus men's wages vary very much; the average wages of men in the Lincolnshire Conference being about eleven shillings per week. In Sheffield, and other towns, wages are good; but, as you are aware, trade being bad has prevented the brethren doing as they have desired.

Since I came into the Pastorate, I have travelled a distance of 2,500 miles, have attended 130 meetings, and have spoken at each. By this means, I have become pretty well acquainted with it.

There are in the Pastorate 44 Branches, 158 Elders, 84 Priests, 47 Teachers, and 25 Deacons. Total number, including officers, 1,158. We have baptized, during the half-year, 78 persons. Some few have left us for the present by death, and some few have been cast from us because of their unworthiness, which has had a very beneficial effect upon the Church.

The Saints are now visited, according to your instructions, weekly, at their own homes; and such instructions are given, at the time, as their circumstances require.

Their Tithing, Penny Fund, donations, &c., are received by the officers at the time of visiting, and they are expected to hand the same over to their Branch Presidents weekly. The Branch Presidents hand the same over every fortnight, at the latest, to their Conference Presidents, either personally, or through the Travelling Elders. This arrangement has a very good effect.

Every man in this Pastorate doing Church businesss is furnished with a book in which to keep his accounts. The same becomes Church property, and, upon his removal, he has to hand the same to his Branch President; and by this means we put a check upon private books, which have so long been a nuisance to the Mission.

The hunting up of back Tithing, &c., of late, has done the brethren good: it has tended to show them the importance of keeping full and clear accounts in future.

We have the Tracts still in circulation. Some few receive and read them, and appear somewhat interested in their contents; but, as a general thing, they are rejected as things not worthy of notice. I have instructed the Saints to kindly offer them to the people, with the understanding of what they are, and, if they refuse them, to pass quietly on.

As a general thing, we do no out-door preaching. But there are a few places in the Pastorate where we have been kindly received, and where there have never been any disturbances. In those places, I have given the brethren permission to preach, and they have been heard attentively. But, at present, very few appear to have any desire to connect themselves with us. I feel that it is all right, and believe that, when we have got our present members into working order, we shall be blessed with a few more.

We have turned our attention to the young, and, where it is convenient, have established schools for their instruction.

More interest is being taken in the *Star* than formerly. The time was when it was purchased by many as any publication of the world would be. Perhaps the part that suited would be read, carelessly, and then they would cast it on one side to be forgotten. I have occasionally told the brethren that, whilst some men were sitting from morning to night, week after week, sweating their brains to furnish matter for the *Star*, it was a pity if they could not use theirs to read it. That part of the *Star*, too, that should have the particular attention of the Saints—

namely, the Editorial, often had the least. I am instructing the Saints to read these Editorials and get the meaning and spirit of them; and, in order that the Priesthood shall hear them, we purpose, when it is convenient, having them read in the Council meetings; and I feel certain that it will have a good effect, as many men cannot read, and some who can have no taste for it.

Having given you a brief statistical account of the Pastorate, I will now proceed to give an account of our financial condition.

Up to June 28th, we had collected, for various purposes, the sum of £926 6s. 3d., out of which we have sent to the Office the sum of £496 18s. 8d.

I believe we were about the last in the Mission that were informed that it was your particular wish to have the book debt paid off, and consequently are some little behind in the move, although we have paid towards it about £55 during the half-year. But this matter has our attention; and I believe, by the end of the year, by donations and otherwise, we shall considerably reduce the same. The Saints seem very cheerful about paying this debt, especially since reading brother Brigham's letter to you, instructing that no more publications be printed than are actually needed.

The Saints are weekly taking more interest in the Penny Emigration Fund, and I believe a considerable amount will be raised by the end of this year.

I believe, dear brother, when you consider that many of our best men (mechanics) in Bradford, Sheffield, and other towns have been partly or wholly out of employ, and consequently not able to help us with their means, that you will say we have done well. But I am certain, by God's help, that we shall improve the next half-year.

In conclusion, I have to say that I never saw the Saints more contented and resigned to God's will than at present. They are highly gratified with the appointments of yourself and Counsellors, and often say that God has placed "the right men in their right places," and that consequently everything is moving in the right direction.

I can truly say that I have had much grief in years past, because of the loose manner in which business has been done; but now have great joy in my labours, because I am encouraged and assisted to do business in a business-like manner.

Ever praying for the spirit, power, and and authority of your holy calling to rest upon you, I cheerfully subscribe myself your faithful brother and friend in the kingdom of God,

CHARLES F. JONES.

NORWICH PASTORATE.

President Asa Calkin.

Dear Brother,—I embrace this opportunity to give you a brief sketch of the Norwich Pastorate, where I have the honour to labour, and over which I have the pastoral charge.

As regards the Priesthood, the Presidents of Conferences are united with me in all things, and we are trying, to the best of our abilities, to carry out your instructions among the Saints. The Travelling Elders are good men, and so also are the Presidents of Branches. In fact, speaking of the Priesthood as a whole, I can speak in the highest terms; and I sometimes think that the Saints in this Pastorate are among the best in the British Isles. I have now laboured in the Bedford Conference as President two years, and six months as Pastor, and can say that they are a good people, willing to do the best they can for the advancement of the work of God. The same can be said of the whole Pastorate; and I believe, if they only had the means, they would be among the foremost in financial matters. However, the amount you gave me to raise for this Pastorate, I am happy to say, is nearly all paid up; and I anticipate not only paying the remaining portion, but also clearing off everything in the shape of *debt* which lies on the Conferences, by the end of the present quarter. The book debt is also reduced a little by the means of a monthly donation from the Saints, although it has been but small; but yet, when everything is applied to its proper place, it accomplishes something. We intend, during this quarter, to give the book debt a good lift by means of a voluntary donation from the Saints. A liberal sum is already promised in some of the Branches, and all others are going to follow their example. But I will say more about that at the end of this quarter, when I expect the amounts now promised will be paid in. Then the figures will show "works, not words."

I admire the uniform system of doing business that is now established in this Mission; for I do think it will be a great blessing to the Saints.

We are not paying so much attention to those outside the Church as to the improvement of the Saints, though we are baptising a few; and some of the old members begin to see the necessity of making a new start. Many of the brethren and sisters are actively engaged in distributing the printed word among the people; but it is an unthankful office. They meet with all kinds of abuse that an ungodly world can heap upon them. However, we feel like doing our best to warn mankind, and leave the result in the hands of God.

I will close by desiring an interest in your prayers, that I may be qualified for the important duties devolving upon me in the kingdom of God.

Yours truly,

WILLIAM BAYLISS.

SIGNS OF THE TIMES.

The Lord says, in his revelations to the Prophet Joseph—"Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth." "Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints." Those of our readers who have paid any attention to our weekly record of "passing events" must have observed many items of news strongly corroborative of the declarations given above. Wars, pestilences, and calamities of various kinds have followed each other with fearful rapidity; and America—the land "consecrated for the gathering together" of the "Saints" of the Lord in these latter days—has by no means been exempt from the menaces and ravages of "the destroyer." Besides the items contained in the "Passing Events," other and fuller reports have been given of "earthquakes," "terrific storms," "destructive gales," &c., all indicating a fulfilment of the predictions quoted above. We have now to record other disastrous scenes which, within the last three months, have been enacted by "the destroyer" in various parts of the United States. From the press of other important matter, we have not been able to spare room in our pages for the insertion of the whole account in one Number; and rather than abridge it, we prefer giving our readers the full report continued through several Numbers,—not, of course, intending it to be regarded as late news, but simply as a record of a past sign of the times.

(*From the "New York Herald," June 23.*)

The devastation of the past month in the West, by floods and tornadoes, has been unparalleled in the history of the country. The Mississippi, Missouri, Illinois, Wabash, Ohio, and, in fact, all the great and small Western streams, have been flooded by incessant storms, inundating their valleys, submerging whole towns and farming districts, and spreading ruin in their track. Along the Mississippi, the great Father of waters, the havoc has been almost universal, not only destroying the crops standing, but rendering the land unfit for use, perhaps, for a year to come. The heavy rains have prevented corn planting to more than one-half the usual extent in the western districts, while other grain has suffered seriously. In addition to the floods, tornadoes in Illinois and elsewhere have levelled whole towns and spread death and ruin around. In order to give our readers some idea of the vast extent of damage to life and property, we condense below the accounts as far as accessible.

THE CREVASSE IN LOUISIANA.

The accounts of the crevasse in Louisiana were the first indications of damage

to any extent. Early in May, the swelling torrent of the Mississippi burst the levees just above New Orleans, overflowing vast tracts of sugar, cotton, and cane lands with torrents of such force, that all attempts to stop them had to be abandoned. The village of Gretna, a few miles above New Orleans, was nearly submerged; and, for thirty miles below the city, nearly every plantation was overflowed. The parish of St. Charles suffered greatly. The total amount of sugar destroyed has been estimated at 50,000 hogsheads, worth $3,000,000, while the damage to the cotton crop in this and other districts is estimated at full 400,000 bales, worth $16,000,000. The waters were nearly as high as in 1850, when the greatest flood ever known in the river took place.

STORMS, TORNADOES, AND FLOODS IN ILLINOIS.

In some parts of Illinois, especially in the vicinity of Bloomington, the rain poured nearly incessantly during the month of May, rendering one acre in fifty of corn-planting ground unfit for use, and making the wheat grow rank. But little corn was planted, in consequence, and some of that rotted in the ground. Spring and winter wheat, however, looked well; but on the 1st of June, the heavy rains had so impeded planting and destroyed the growth of grain, that farmers were afraid of selling for fear of a famine. The Wabash overflowed all the bottom lands, on its western banks, for miles. All the streams were flooded, and many bridges were carried away.

On Thursday, May 13, a terrible tornado rose west of the Illinois river, beyond Galesburg, in Knox County, and proceeded in a north-easterly course through Woodford, Marshall, McLean, Lasalle, and Livingston, and to Indiana, uprooting trees, levelling fences, and unroofing and tearing down houses in its course. At Galesburg, the damage was particularly great, including the demolishing of Dr. Edward Beecher's brick church. The village of Ottawa was literally in ruins; and at Towanda, on the Chicago, Alton, and St. Louis Railroad, nearly every building was prostrated. An evening train on this road was blown from the track, on the open prairie, where the passengers, who were fortunately uninjured, remained from 7 p.m. to 2 a.m.

On Sunday, May 30, a terrible tornado passed over Hancock and Warren counties, in a north-easterly direction, tearing everything in its course. At Terre Haute, a number of houses were blown down, and a man and child were killed. At Ellison, in Warren County, the havoc was appalling: out of seventy houses in the place, only three escaped unharmed. Nineteen lives were lost, and ten persons were fatally injured, while over seventy were more or less maimed. Houses were torn in fragments or swept away, leaving not a vestige behind; and a vast bulk of timber, trees, waggons, and human beings was in a moment taken by the whirlwind and twirled in the air like so many feathers. The survivors of the place were stripped of all they possessed.

At Roscoe, a few days later, a freshet came rushing down a usually insignificant brook, a tributary of the Rock River. A two-story frame house standing upon the bank, occupied by Rev. Horatio Isley, was instantly swept away by the angry flood, carrying the clergyman, his wife, and eight children along with it. The father only escaped—the rest were seen no more alive.

The Illinois river has been very high since the early part of this month; and on Friday, the 4th instant, the town of Naples, on that river, was inundated, and skiffs and scows were used in the streets to convey passengers from house to house. The river was within ten feet of the high water mark of 1844.

At Cairo, on Saturday afternoon, the 12th instant, the levee of the town gave way, and the entire place was soon covered with the waters of the Mississippi. Houses were undermined, and over one thousand feet of the central railroad track was washed away. The water reached the second and third stories of the houses, and the damage to property could not have been less than $300,000. Mound City, in the neighbourhood, being on a higher elevation, fared somewhat better, but was somewhat damaged. Some three miles north, the Mississippi had, by a crevasse, formed a junction with the Ohio, which, with the junction at Cairo, left that ill-fated place on an island. The Ohio was higher than had been known for fifty years. The town of Brooklyn, Illinois, has been nearly destroyed by the flood, and Newport is entirely covered up.

(To be Continued.)

PASSING EVENTS.

GENERAL.—Severe storms have been experienced in the Drôme Allier and the Aine France; and at Tollembeck, in Belgium, considerable property has been destroyed, some persons injured, and others killed. The Turks had made a razzia on the young girls in the Bosnian Christian villages, and had carried off 180 from the age of twelve to sixteen. 6,000 of the peasants had sought refuge in Austria from the excesses of the Turkish soldiers. Various parts of Egypt have been menaced with outbreaks. Disturbances in Syria increase; Latakia and the city of Tripoli have revolted, and the Emir has again demanded reinforcements. The Chinese forts, at the mouth of Peko, were captured on the 20th of May, including 138 guns, by the allied forces, with a loss of 74 wounded and 12 killed, mostly French. The forces in India, under Sir H. Rose, re-captured Gwalior, after a severe fight, on the 20th June.

AMERICAN.—An officer, writing from Johnston's camp, on Bear River, June 16th, says the army would resume its march next day. The General had received an express from the Peace Commissioners, informing him that the army would be received peaceably. A proclamation had been issued by General Johnston to the people of Utah, in which he tells them the army is as ready now to afford them assistance and protection as it was before to oppose them. On the 19th of June, Johnston and his command are said to have been met at Echo Kanyon. President Young and company were still at Provo, but the President had been to Salt Lake City, to confer with Governor Cumming and the Peace Commissioners; and it is said that a treaty of peace had been concluded.

VARIETIES.

"TEDDY, my boy, just guess how many cheeses there is in this ere bag, an' faith I'll give you the whole five." "Five," said Teddy. "Arrah! by my sowl; bad luck to the man that towld ye!"

A NOBLE BOY.—"Why did you not pocket some of those pears?" said one boy to another? Nobody was there to see." "Yes, there was: I was there to see myself, and I don't mean ever to see myself do a mean thing."

A PHYSICIAN of New York one day received the following note, evidently from an Hibernian:—"Sir: Please call at No. 241, —— Street, this morning, and oblige me, as my wife is very sick. Yours, Patrick B——. P.S. My wife having got better, you need not come."

RESTORATION OF THE GOSPEL.

To Jesus the praise for giving us light!
'Tis he who can raise from sorrow's sad night:
Through error and darkness the truth has been sealed,
But now the rich wonders of love are revealed,

Now heaven and earth in union shall prove,
And angels with men be joined in love:
Deep truths of the Gospel shall make mortals wise,
And blend the Church here with the Church in the skies.

ADDRESS.—R. R. Hodson, George Street, High Southwick, Sunderland.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 33, Vol. XX. Saturday, August 14, 1858. Price One Penny.

THE RIGHT OF PRIVATE JUDGMENT.

BY ELDER CHARLES W. PENROSE.

This is the watchword of Protestantism. The Roman Catholic Church claims the right to dictate what its members shall believe and what they shall reject. But all Protestant churches and sects declare that every man has the right to believe what he pleases, and in theory advocate the doctrine that "every man may worship God according to the dictates of his own conscience." While the Church of Rome prohibits to some the use of the Holy Scriptures, and directs that all who are allowed to use them shall believe them according to the interpretation of the Fathers, Protestant churches claim the right for all and every person to read the Scriptures and believe them according to their *own* interpretation. Both are in error, for they go to extremes.

Popery has forged chains to fetter the human mind, to prevent its natural development and progress, and to bind it from soaring into unexplored regions. It has set up barriers to block the way of contemplation, and manufactured bolts and bars to lock up the vivid imagination of the heaven-born soul. It is true Protestantism has in theory demolished these chains and bolts, and allowed the unfettered spirit to think, and feel, and act freely. But without some certain guide, some finger-post on the road of reflection, the soul may lose itself, or wander in strange paths; imagination may run wild, and the unchecked thoughts fly far away into the airy regions of folly and extravagance.

But though in theory Protestantism is so liberal, yet in its practice we find the spirit of Popery at work, binding the people to particular dogmas and prescribed creeds. If a man, acting upon the theory of "the right of private judgment," should venture to believe something different from the doctrines of his neighbours—something novel to the present age, he is called a fanatic; he is either ridiculed or ill-used; he is marked as a dangerous man by the parson, and is either shunned or tormented by the people. Through the liberal theory of Protestantism, numberless sects have arisen; and through its persecuting practice, as in the palmy days of popery, thousands have been exiled, property has been confiscated, and the crimson tide of life has flowed in torrents.

To force the human mind and chain the thoughts of men is both cruel and unjust; to persecute in any way those who differ from us in opinion is sinful in the extreme; and to shed the blood of men, because they err in faith and judgment, or appear to do so, is an act which causes every bosom in which glows a spark of righteousness to thrill with horror and burn with deep indignation.

The mind of man should be guided,

regulated, and informed—not bound by the creeds of men, nor allowed to wander like a rudderless ship upon the waters of speculation. But who shall undertake the mighty task? Can earth produce power so great, wisdom so vast, knowledge so profound? No. God alone, who can control the elements, set a universe in motion, and create the souls of men, is sufficient for the purpose. He will "never force the human mind;" but if men would listen to him and bend to him, he would give them precepts to enlighten them, a Spirit to guide them, and a Priesthood to regulate them.

The Lord has never interfered with "the right of private judgment," but he has offered to the world in many ages the things which are necessary for their well-being in time and their happiness and progression through eternity. But men—foolish men have, in every dispensation, rejected the plans of the Almighty and refused allegiance to his authority. Instead of accepting the only true liberty, they have wandered after the phantom of freedom till they have sunk in the bogs of ignorance and become enchained with the traditions of erring and designing mortals.

The Eternal Father has again offered to the human family his everlasting Gospel, the only efficient plan to guide them. For hundreds of years he has permitted them to take their own course in government, in religion, and in their social relations. And what a spectacle of human folly is this boastful generation, with its accumulated wisdom of nearly two thousand years! Everything in confusion; no binding principle among nations or individuals—no standard of appeal which is honoured by all; crime of all kinds in every rank and grade; individualism everywhere—each claiming "the right of private judgment," and refusing it to others; and God, the author of all good, forgotten and despised! And we are told that this is the most enlightened era of the world, the brightest page in the world's history, and the day of civilization's triumph!

One would imagine that, after so long a night of darkness, the world would hail with joy the "glad tidings" of the millennial morning's dawn; but, alas! "they love darkness rather than light!" Few are those who have the moral courage and honesty of heart to "judge for themselves" in relation to the work of God; for popular opinion is a tyrant as relentless as the spirit of the "holy Inquisition."

God permits the children of men to think for themselves in all matters of religion; but all who choose to obey his Gospel will see the propriety of yielding to the guidance of their all-wise Father. They will perceive the impotence of human wisdom and the weakness of man-made institutions, and will gladly bend their own will and submit their own "private judgment" to his superior wisdom and his righteous decrees.

But the great difficulty with many is to acknowledge the representatives of the Almighty on earth. It has been shown many times that God invariably communicates with his children through chosen men—men Divinely-commissioned to reveal his will to their fellows—ordained to hold the holy Priesthood. They are and always have been like other men in appearance, and subject to the same weaknesses and infirmities, but possessing a knowledge of heavenly things far above all other individuals upon earth. They do not offer to the world their opinions and speculations, but speak with authority the truths of eternity. They do not leave in doubt and suspense those who receive their teachings; but, by the promises which they make of blessings that God alone can give, they afford the believer an opportunity of testing the divinity of their appointment. Human judgment is erring—Divine wisdom is certain. How much more preferable, then, is it to be guided by the wisdom of God than by the mutable judgment of our own frail minds!

But before we can reasonably submit ourselves to other men in matters that concern our salvation, we must become convinced of their divine authority to guide us. Let the fact be once established in our minds that certain men really hold the Priesthood of God, and if we are consistent, we shall, with gladness of heart, submit in all things to their superior judgment and intelligence.

Scores of thousands of Latter-day Saints have received from God a testimony, sure and stedfast, that their leaders, the Elders of Israel, are called of God to stand between him and the people.

"Repent," said the servants of the Lord, "and be baptised in water for the

remission of your sins; and through the laying on of our hands, you shall receive the gift of the Holy Ghost. You shall receive an assurance from God that you are pardoned, and the Holy Spirit shall give you light and joy such as you never before received; and, by many manifestations of the power of God, you shall know that you have embraced the truth."

All who have attended to these things in sincerity have obtained the promised blessings, and their voices are heard, in public and in private, declaring to their neighbours and friends that God has once more restored the holy Priesthood.

What joy and consolation does this bring to the souls of those who love truth and seek after righteousness! Oh, let the Lord be praised for his goodness in sending his servants to lead his people, to instruct them in the science of life and prepare them for his society in a glorified world of perfected intelligencies!

But while the Saints acknowledge the right of the Priesthood to guide them, they sometimes act as though their own "private judgment" was sufficient without the counsel of God through his servants. Tradition still clings around them, and the feeling, called by the world "independence," sometimes rises in their hearts—"I will just do as *I* please."

Now, though the holy Priesthood will not force upon any one the principles of the Gospel, nor compel any one to receive their counsels, yet a strict compliance with their directions in all things is none the less necessary. To receive their counsel in one thing, and reject it in another, is inconsistent. To be willing to yield our eternal interests to their care, and refuse their guidance in temporal things, is a clear proof that we attach more importance to perishable objects than to immortal blessings, and that we think our "private judgment" is far superior to the counsel of God.

How often have the Saints proved, by dear-bought experience, that the advice of their President would, if followed, have saved them from snares, loss, and misery. A brother, perhaps, has come into the possession of a sum of money. He imagines that, by embarking in some kind of business, or entering into some promising speculation, he will increase his store, have more power to assist the Church, and by-and-by be able to emigrate to Zion with comfort and plenty. He speaks to his President; and notwithstanding all his glittering expectations, he is counselled not to spend his cash, but to save it for his emigration. The counsel not being according to his own wishes, he rejects it, saying to himself, "Oh, my President is a first-rate man in spiritual things, but he can't see his way very far in matters of business. I'll let him see that I know a thing or two; I shall be sure to succeed, and then he must agree that my plan is best." He embarks his capital upon the ocean of adventure; and not until his plans are shattered by the winds of adversity, and his whole cargo shipwrecked and lost to him for ever, does he see the folly of trusting *alone* to his "private judgment."

Another, perhaps, will take a similar course, and his most sanguine expectations will be realized. But, with the increase of riches, comes a corresponding increase of selfishness and a desire for greater accumulation; the law of Tithing seems hard to obey; he cannot spare his money to build up the kingdom; he "needs it all in his business;" his desire to go to Zion becomes weaker as he becomes wealthier; his time is now "so much occupied" that he cannot attend with the Saints to worship his God and be instructed in righteousness; the lamp of the Spirit glimmers and expires, and following his "private judgment" leads him to darkness and apostacy.

A young sister, to suppose another case, is courted by a Gentile. He speaks very lovingly, promises fairly, declares he will never hinder her from attending to her religion, whatever his own opinions may be; that every one has "the right of private judgment" in matters of religion, and he would never think of interfering with it, &c. Advice is given her by the Priesthood to remain single until she reaches a land where those who hold the keys of sealing can administer the sacred ordinance of eternal marriage; at any rate, never to unite with a Gentile. She thinks she has a right to judge for herself in such matters, ties herself for life to a man who, not being "for" the kingdom, must of necessity be "against" it; and when she is prohibited from mingling with the Saints, speaking about the religion she has covenanted to be faithful to, and from going up to the "mountain of the house of the Lord," the "Zion of the Holy One of Israel," then she can see

the folly of rejecting the counsel of the Priesthood to follow her own "private judgment." Such cases have occurred many times, and the bruised face and the sorrow-stricken countenance have told a sad tale of stripes and misery.

A young man and woman in the Church wish to enter the bonds of matrimony. Contrary to counsel, they act according to their own feelings. The money expended in "beginning life" would have emigrated one or both of them to Zion; but now it is gone. Family wants, numbers, and troubles increase, and years of care and anxiety roll away, before the slightest chance of redemption from Babylon offers itself to their regretful hearts. Or, in another case, a few weeks' or months' close intimacy reveal the fact to both that they are not suited for each other; quarrels ensue, bitter words are spoken, and children are born with the very bone and sinew of rebellion bred within them, and grow up predisposed to act like their parents, determined to have their own way.

If the Saints would be happy, prosperous, and safe, let them become perfectly subordinate to legitimate authority. Let the wife be guided by her husband; let both be directed by the Spirit of Truth and be subject to the Priesthood; and let each man holding that Priesthood implicitly obey his President.

The woman holds "the right of private judgment;" but when she enters into the marriage covenant, she, by her own free-will and choice, yields herself to the guidance of her husband, and is bound to submit to his will. So, when we hear the Gospel, we have the right to judge and act for ourselves; but when we obey it, we voluntarily yield ourselves to the government of God, and, by the solemn covenant at the baptismal waters, we are bound to receive and be led by the counsels of his servants.

"But," says one, "is it not possible for the Priesthood to err as well as other men?" Yes, it is possible for all men to go astray and break the laws of God; but while the Saints of God do right and have the desire to work righteousness, he will never permit them to be led astray. Though his servants might, in their weakness, do wrong themselves, God will never suffer them to lead the righteous to their ultimate loss. If the Saints keep the laws of God, their leaders will be constrained to give them correct instruction and counsel that will be for their good; for God will use them as his instruments, and control their thoughts and words according to his will.

"But are we to practise the principle of blind obedience?" some may enquire. By no means. In "Mormonism" there should be no blindness: the true Saints of God walk in the light; their eyes have been opened; it is their privilege to see their way as they travel the road of salvation. If the Saints seek for counsel, with the determination to obey the Lord's will in preference to their own, the Spirit of Truth will bear testimony in their hearts that the counsel they receive is of God, and will give them light to see that it is for their benefit. With the commandments of God comes a sacred influence to the willing mind, giving light to understand and strength to obey. Darkness is with those who rebel; blindness is upon those who love their own way.

"Mormonism" oppresses none: its spirit is liberal; its institutions are free; its Priesthood is a standard for universal appeal. It neither enchains the mind, nor leaves it to wander in the mazes of confusion, or stray in the universe of conjecture. It guides, restrains, and instructs. It comes from heaven to lead man there. It stoops from above to lift him upward. It reveals the laws of God, that Saints may understand; and it shows them how to live, think, and feel, so that their "private judgment" may be the same as the will of their Father its Author.

May the predicted time hasten its approach, when the will of God shall be done on earth as it is done in heaven!

A CARD FROM DR. BERNHISEL.

(*From the "New York Weekly Herald," July 7.*)

Upon the advice of experienced friends, have carefully avoided presenting my name in print. The most obnoxious individual, however, is, by popular custom,

entitled to ask for himself and for others, when malice is busy against them, what is termed a suspension of public opinion.

I would most respectfully ask my fellow-citizens to distrust the letters with which the journals now abound, coming or purporting to come from the station of the army of Utah, and which are composed without any regard to truth of statement by those whose personal interests will be promoted by our country's persevering in the wicked enterprise denominated the Mormon war.

Why are you told by these cruel and mercenary persons that there is reason to doubt the sincerity of the Mormons' desire for peace? Why did the press at their command deny the authenticity of the despatches of Governor A. Cumming to the Commander at Camp Scott and the President? Can they hope, after we have entirely abandoned our plans and sacrificed all our preparations for defence—after we have opened a way into Utah to troops whose existence no one reasonable man will doubt was at our mercy,—do they still hope to bring on a war by following after our flying people so closely that the conduct of a licentious soldiery will compel our citizens to defend themselves from their outrages by force?

I do not understand it. My advices show that four months have passed since we were invited by the President of the United States, or by a gentleman who claimed to have his confidence and represent his views, to receive the assurance of his own and the nation's goodwill, and to welcome peace and free intercourse again with the forgetfulness of all past differences. Four months have elapsed since that gentleman came among us with his message of peace; and upon our national faith we felt safe to call back our troops, who were upon a hostile march, and salute the flag which should protect every American citizen who has a right to gaze upon it. But the hostile preparations against us still continue; the armed men at the camp still threaten to pursue our families and flocks.

They even write of their success in prejudicing against us the minds of the two gentlemen who have lately reached them, bearing the title of Commissioners of Peace.

With all these evidences of dark plotting, I still have the hope that they will not be able to cover up the truth with fire and blood. I will not yet place the national administration with those who are striving to destroy us. I believe the President to be a man from whom the truth may be kept by court intrigue; but I trust in him as one in every case incapable of perfidy.

I think it enough for me to beg a suspension of public opinion. Very respectfully your obedient servant,

JOHN M. BERNHISEL,

Delegate from Utah.

New York, July 3, 1858.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 504.)

[February, 1843.]

Thursday, 2nd. Spent the day at home. The weather extremely cold.

Towards evening, I rode on to the hill to enquire about the caucus which was there held the previous evening, Davidson Hibbard presiding, and brother Benjamin L. Clapp, chief speaker, reporting that Joseph and Hyrum had attempted to take away the rights of the citizens, referring to the election of the last City Council. I corrected the error and returned home.

"The Spirit maketh intercession for us with groanings that cannot be uttered." It would be better thus:—"The Spirit maketh intercession for us with striving which cannot be expressed."

Friday, 3rd. This morning, read German; at eleven, walked out in the city; returned at a quarter past twelve: read proof of "Doctrine and Covenants," which is now being stereotyped.

Brother John Mayberry sent me a cow to assist in bearing my expenses to Springfield.

Saturday, 4th. At home till one o'clock,

in the afternoon, when I attended the general city election caucus at the Temple, where all things were amicably settled and mutual good feelings restored to all parties. Brother Clapp made a public confession for the speech which he made at a former caucus.

I returned home at about four o'clock, and was visited by Amasa Lyman. I told him that I had restored Orson Pratt to his former standing in the quorum of the Twelve Apostles, and that I had concluded to make brother Amasa a Counsellor to the First Presidency.

In the evening, presided in the Municipal Court.

Sunday, 5th. At home, reading German.

Monday, 6th. Spent the forenoon at the election of Mayor, Aldermen, and Councillors for the City, to serve during the next two years, at brother Hyrum Smith's office. Dined at home. One o'clock, afternoon, Thomas Moore came in and enquired about a home. I blessed him and said, God bless you for ever and ever! May the blessings of Abraham, Isaac, and Jacob rest upon you for ever and ever; and may you sit on thrones high and lifted up, in the name of Jesus Christ. Amen.

When I returned to the election, Joseph Smith was elected Mayor by unanimous vote. Orson Spencer, Daniel H. Wells, George A. Smith, and Stephen Markham were elected Aldermen. Hyrum Smith, John Taylor, Orson Hyde, Orson Pratt, Sylvester Emmons, Heber C. Kimball, Benjamin Warrington, Daniel Spencer, and Brigham Young were elected Councillors.

Tuesday, 7th. This forenoon, attended a Council of the Twelve Apostles at the house of President Brigham Young. This afternoon, I sent a search warrant to Hyrum Kimball's, for the purpose of obtaining a book of patriarchal blessings given by Father Joseph Smith, which was stolen from Far West. The warrant was issued on the affidavit of Jonathan H. Holmes, and the book obtained. In the evening, Hyrum Kimball came to my house for an explanation, and I informed him that the book was the property of the Church; that it had been stolen, and, after passing through various hands, had been secured by Oliver Granger, while acting as Agent for the Church at Kirtland, and should have been given up by him. I have since been informed that sister Sarah, Hyrum Kimball's wife, had procured the book of her brother, son of Oliver Granger, for the purpose of returning it to the Church; but, being under a pledge to her brother not to give up the book until he had seen her again, she had neglected to mention it to me.

Elder Parley P. Pratt arrived home from England this evening.

Wednesday, 8th. This morning, I read German, and visited with a brother and sister from Michigan, who thought that "a Prophet is always a Prophet;" but I told them that a Prophet was a Prophet only when he was acting as such. After dinner, brother Parley P. Pratt came in: we had conversation on various subjects. At four in the afternoon, I went out, with my little Frederick, to exercise myself by sliding on the ice.

The public papers say that Point Petre, in Guadaloupe, was totally destroyed, and 10,000 persons supposed to have been killed by an earthquake.

Thursday, 9th. Part of the forenoon I spent at the Masonic Hall, conversing with Mr. Rennick, of Keokuk, and trying to effect a settlement with him. He promised to let me have some notes on a paper maker in Louisville towards paying me, and then went off contrary to promise. I also had coversation with Master Nye, and read several letters, one from Judge Young, and directed the following in reply:—

"Hon. R. M. Young, City of Washington.

Dear Sir,—I have this day received your favour of the 17th ult., covering one from John C. Walsh, and barely state in this that I shall despatch a messenger immediately to Quincy, to deposit the $500 in the hands of General Leach, according to your instructions; but seeing that I had little time to lose, I concluded to send this by the first mail to inform you of my intentions. My next, in which I shall enclose General Leach's receipt, together with my obligations, will be mailed at Quincy, and may be expected three days after you receive this.

I shall not be able to obtain George Miller's name as security, he being at this time several hundred miles north of Nauvoo, and is not expected back until spring. I can, however, obtain the signature of Mr. Edward Hunter, late from Chester County, Pennsylvania, who owns about twenty thousand dollars' worth of property in this vicinity, and probably as much more in the east, which I presume will be entirely satisfac-

tory to Mr. Walsh, instead of Mr. Miller. Judge Higbee's name will be on the obligations.

When you receive this, you may expect the other three days later. All the difference will be the time required to go from here to Quincy and do the business.

Some time ago, a petition, signed by the principal inhabitants of this city, praying the Postmaster-General to remove the present Postmaster and appoint another in his stead, was put in the hands of C. A. Warren, Esq., of Quincy, with a request that he would hand it to you about the time you left for Washington. We have not yet heard anything whether Mr. Warren handed it to you or neglected to do so, but we feel extremely anxious to learn something on the subject, as the citizens generally are suffering severely from the impositions and dishonest conduct of the Postmaster and those connected with the Post-office in this city. The petition was accompanied by some affidavits, proving that letters had frequently been broken open, money detained, and letters charged twice over, &c., &c., at this office, the repeated occurrence of which circumstances caused the people to be anxious for an immediate change. It will be seen, by the petition, that I was nominated for the office. I can only say that, if I receive the appointment, I shall do my utmost to give general satisfaction. Whoever may be appointed, it is necessary, in my estimation, to have it done as soon as circumstances will possibly admit.

Accept, sir, of my sincere acknowledgments for past favours, which are not forgotten, and accept of the best wishes and sincere thanks of, yours, respectfully,

JOSEPH SMITH,

By WILLIAM CLAYTON, his Agent.

Spent most of the day in conversation with Parley P. Pratt and others.

There are two kinds of beings in heaven—viz., angels who are resurrected personages, having bodies of flesh and bones. For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have. 2nd. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything: you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.

A man came to me in Kirtland, and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street, and commanded fire to come down out of heaven to consume me. I laughed at him, and said, You are one of Baal's prophets; your God does not hear you; jump up and cut yourself: and he commanded fire from heaven to consume my house.

When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After sermon, he again asked me for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me, in a revelation, that any man who wanted a sign was an adulterous person. "It is true," cried one, "for I caught him in the very act," which the man afterwards confessed, when he was baptised.

A Conference was held at Boylston Hall, Boston, when fourteen branches of the Church in Boston and the vicinity were represented, comprising seven hundred and ninety-three Members, thirty-three Elders, forty-three lesser officers, most of whom had been raised up in about fifteen months. Elders G. J. Adams, E. P. Maginn, Erastus Snow, Erastus H. Derby, and others, took active parts in the Conference.

(*To be continued.*)

There is a troublesome humour some men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, though otherwise very desirable. This comes of an overfulness of ourselves, and shows we are more concerned for praise than the success of what we think a good thing.—*Penn.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 14, 1858.

A MYSTERIOUS POWER.—The *Washington Union* has recently been convinced that there is a mysterious power among the Saints, and has discovered that it is wonderful in its concentrativeness, and almost miraculous and instantaneous in its operations. The *Union* says—

"We shall look with profound interest to the development of affairs in Utah. There is a mystery in that Territory which it will require time to solve. The power that moves a whole community at a signal is worthy of calm investigation, and its future may well be watched with extraordinary interest."

We can at once solve the mystery as far as naming the basis upon which that power stands "that moves a whole community at a signal." It is a platform which Washington does not possess, and one which can nowhere be found in America, excepting in "that Territory." It is a "*union!*" There has ever been such a platform in this Church, but never was it so broad and strong as at the present period of its history. Upon it the Saints move, when "the power" which the *Washington Union* has been unable to name gives the signal. That power and that union which have existed in this community, producing such extraordinary results, even to the moving of a Territory at the beck of one man, has been, is still, and will continue to be a "mystery" to the world.

The union of the Saints is more than a common mystery—one which differs from the very spirit of the world, and therefore one which that spirit cannot understand. There is something not only mysterious in it, but unearthly and superhuman. Such a union has never grown out of man-made institutions. As a fact, it is esteemed a novelty upon the earth. But the mystery extends much further than the fact itself; for it has its secret springs. That union is not a primary cause, but a result. It is the embodiment of a spirit; and if the result is a mystery, the cause which makes that result is a greater mystery to the world. A Saints' union is a new found fact among men, and the spirit embodied therein—the cause which produces the result, is so antagonistic to the spirit of the world, that it is deemed a mystery altogether. And so it *is* antagonistic to division, both in genius and fact. The union of the Saints being a mystery among human developments is very significant, and the question, "Is it a hellish development?" is equally suggestive. If it is not a native of earth, it is surely not the offspring of hell. No; it is Divine! The very wonder of our enemies is testimony to this truth, and the mystery in which it appears to the world is collateral proof that it is an offspring of heaven.

We do not expect the *Washington Union* to understand the union of the Saints. It is unlike the union which exists in the United States; and its genius is so different from the spirit of the *Washington Union*, that it is doubtful if its editor will ever solve the problem. There have been many political and social philosophers who have endeavoured to explain the fact and its causes. But after their profound exposition and sagacious explanations, the most simple Saint, referring to his own heart and asking his own experience, can answer, No—that is *not* the solution. We admit that "there is a mystery in that Territory which it will require time to solve." But we are certain that the *Washington Union*, in that character, will never solve it; for it is a *Saints' union*.

This editor says, "The power that moves a whole community at a signal is worthy of calm investigation, and its future may well be watched with extraordinary interest." It *is* worthy of calm investigation, and it *will* be investigated and tested, though probably not calmly, by its enemies. But it will not be understood by the world. The endeavour will be made not only to explain that power, but to arrest its course. That power will be traced to its wrong source and grappled with in the dark. Like the unity of the Saints, it cannot be understood by the spirit of man. It is traced to Brigham Young. But it is not there that the mystery finds the solution. We will name "the power that moves a whole community at a signal," as we have already named the place upon which it stands. It is the power of the Priesthood! The most simple-minded among us will at once know it as the solution of the mystery, though we by no means intend to imply that the meaning of the power explains the secret of that power. That point will require much calm investigation, even of the Priesthood, to be understood. But the *fact* of that power is the most distinct fact of the Church, which all feel, but only imperfectly understand. It is felt by the Saints in England to be nearly as forceful as in Utah. The moving of a Territory does not by far tell the extent of that power. To give the *Washington Union* an idea how much more it can move, we are bold to assert that, had the signal been given, ten thousand in England would have fled to their brethren and sisters in the mountains to share their dangers and sacrifices. In spite of poverty, and with a sublime contempt for dangers and difficulties, they would find a way to the bosom of the Church, though they reached it naked and worn-out. What, under ordinary circumstances, would seem, even to the Saints' faith, impossible, would be esteemed as trifles unworthy of notice and barriers of iron broken as straws. The weak would say, "I am strong." Our men would show themselves to the world a band of heroes, equalled only by the Saints in the mountains, and the sisters would surpass the brethren in such a movement. Ten thousand voices would declare, "We will be with those whose life is our life; and if death finds them, we will brave the monster too; and in death, as in life, we will not be separated!" Were "the power" but to give the signal, we verily believe that the Saints of this Mission would give examples of heroism, daring devotion, and invincible determination, that the recent exodus of the Saints itself will not afford; and we are certain that the brethren and sisters in the mountains can and will far exceed it. Moreover, it is not improbable that there are ten thousand in these lands whose hearts at this moment would be really gratified to receive such a signal. The *Washington Union* knows not how much the Saints can dare and do, nor how much the mysterious power in the community can move by its signals. But the mystery of the Saints' union and the power that stands upon it will not be understood, but remain a mystery to the world. "Its future may well be watched with extraordinary interest;" and as neither the *Washington Union* nor the majority of mankind will be able to "solve" it, we advise them to watch it thus.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, July 7, 1858.

President A. Calkin.

Dear Brother,—It is with the greatest pleasure I forward you the enclosed reports for the past half-year, together with £264, with which you will please credit this Mission, according to accompanying advices.

The Statistical Report shows that we have baptised 387 souls in Denmark, 118

in Norway, and 166 in Sweden, making 671 in all. We have excommunicated 271, leaving an increase for the half-year of 400.

This Mission numbers at present 3,636 members, including the Priesthood, and is divided into fourteen Conferences.

Considering the circumstances, in these countries, of which I gave you a faint outline in my last communication, the work is going onward, and the Lord has blessed the efforts of the Elders. I can say that they, with very few exceptions, have been faithful and united with me and my Counsellors. As to myself, I rejoice in my labour, and feel grateful in my heart to the Lord for the assistance of his Spirit, and to his servants placed over me in Christ, for their wise and appropriate counsels and instructions, which have aided me so much in my own duties, as well as enabled me to deal out of the good things to the flock I have the honour to preside over. I am also thankful to my fellow-labourers in the ministry and to the Saints for their willingness and obedience in carrying out the given instructions as soon as their understanding is enlightened upon the matter. They are zealous to spread the Gospel and ready to meet every call for that purpose as far as they are able. I have visited several of the Conferences and enjoyed much of the good Spirit among the Saints.

From the enclosed Financial Report, you can see the particulars of that department; and I am glad to say that the order of business you have introduced will greatly benefit us all, and we will improve thereby. Due attention shall be given to the financial matters, and we will do our best to establish a wise economy in the Branches and Conferences.

The principle of Tithing is introduced throughout the Mission, and the true Saints love that principle and live up to it; though there are also some who do not yet fully realize the necessity of obeying that law in its full extent. They shall not die for want of information and encouragement, but they will have to act upon their own agency. The extent of the Mission, with its scattered Saints and the obstacles thrown in the way for our Elders, makes the spreading of the Gospel rather difficult, expensive, and burdensome for the Saints; but they are always willing to assist.

The Book department has also been taken under due consideration, and provisions made that the Branches and Conferences, by collections, may be able gradually to pay off the old debts. But I see it will take time to accomplish this.

We have endeavoured to make our *Star* as interesting and instructive as possible; and we are very much indebted to you and the *Millennial Star* for all the useful and rich matters we have had access to. Our writings are preaching as well as our Elders.

Our opponents and enemies seem to rejoice over the late news in the papers concerning Utah; but there are also those who feel a sympathy for the poor "Mormons." As to myself and the Saints here, we know that all is right, and that every movement of the Church will tend to the victory of the cause of Zion. All we care about is to live so that we can receive the approbation of the Lord and his servants and be prepared to abide all things. The Scandinavian Saints feel first-rate; and our constant prayer is, "May the Lord bless and protect brothers Brigham, Heber, Daniel, the Twelve, all the Quorums of the Priesthood, and the Saints both at home and abroad, and hasten the time for the redemption of Zion!"

With kind and respectful love and regard to yourself, Presidents Ross and Budge, and all in the Office, from me, and Elders Wilhelmsen and Thomassen, and the Scandinavian Saints, I pray that the blessings of the Lord may rest upon you and all associated with you, and that I may always have the honour to be your affectionate and humble brother in Christ,

C. WIDERBORG.

A CLERGYMAN was reading the burial service over a corpse; and having forgotten what sex it was, on coming to that part of the service where the expression, "our dear brother," or "our dear sister," had to be used, according to the circumstances of the case, the reverend gentleman stopped, and seeing an Irishman standing nearest to him, whispered to him, "Is it a brother or a sister?" Pat replied, "It's naither, your reverence; it's only a *relation*.

HOME CORRESPONDENCE.

SCOTLAND.

Edinburgh, 11, Cheyne-street,
July 24, 1858.

President Calkin.

Dear Brother,—Having a few spare moments, I feel that I cannot use them more advantageously than in giving you an account of the Pastorate, so that you may become acquainted with the condition of the people, and thereby be enabled to give such counsel as will be suitable for us.

You will observe, from the June Quarterly Report of Glasgow Conference, that, notwithstanding the stagnation of trade there, owing to the late commercial crisis, the Saints are pretty well up to the mark, showing a disposition to seek for the glory and advancement of the kingdom of God before everything else. We have already cleared off a portion of the debt hanging on that Conference, and active measures are being entered into to liquidate the book debt and other liabilities.

The Edinburgh Conference is progressing rapidly. The establishment of the new order of book-keeping, although eminently calculated to produce harmony, from not being properly understood in some places, has caused us a little trouble. Nevertheless, we are applying ourselves zealously to overcome this thing; and, from the excellent spirit and pointed instructions of President Ross while here, which I have no doubt will be carried through the whole of the Conference, it will ultimately result in such an organization as has not been in this part of the Mission heretofore.

The Dundee Conference is also in good condition, although, like the others, somewhat in debt. They are, however, bringing it down as quickly as their circumstances will allow, and will no doubt be able, along with the rest of the Pastorate, to meet their requirements and their Temple Offering by the end of this quarter, leaving the last quarter free for whatever you may deem it wisdom to call. When I am moving amongst the people, and observe their toils and difficulties and the host of opposing influences they have to contend against, and see, in the midst of all these, their determination to work out the counsels of the holy Priesthood of God in their actions, which testify louder than words, I cannot but feel from the very deepest recesses of my heart to bless them in the name of Israel's God. Such is the temporal condition of the Scottish Pastorate.

As regards their spiritual condition, although, during the visit of yourself and President Ross, your addresses were principally confined to business matters, yet they have produced an excellent spirit. Banishing the peculiarly imaginative ideas that have long lingered in the minds of many of the Saints, that the kingdom of God would be built like some castle in the air, or by the touch of some magician's wand, I am happy to say that these notions are fast being replaced by the stern realities that the kingdom of our God has to be built up by the labour and diligence of his Saints, and that the rays that are shining from Zion's holy hill, through the mediums that God has appointed, are beginning to enlighten his people in regard to the stupendous work which they have to perform in these last days, and that in this, as well as other matters, they are determined not to follow after their own will, but the will of God, and those whom he has appointed over them.

With my best respects to you, brothers Ross, Budge, and Williams, I remain, dear brother, yours truly, in the Everlasting Covenant,

JOHN MCCOMIE.

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 422.)

OBJECTION.

"Many of the Mormon revelations are in opposition to the Bible and Paul. And he says, 'If we or an angel from heaven preach any other Gospel than that which I have preached, let him be accursed.'

When men pretend to have revelations, to have spiritual wives, &c., we can easily guess where such revelations come from. From Deut. xiii. 1—4, we learn, that if a false prophet works miracles, yet we are not to believe him unless his doctrine be according to the Scriptures. It was to be one of the marks of error, that it was to come with lying wonders and working miracles. (2 Thess. ii. 9.) If Mormon teachers can give no better proof of their sole authority to administer Gospel ordinances, we must declare such administrations to be perfectly invalid and without authority."—"*The Mormon's 'Only Way to be Saved,'* NOT *the way to be Saved,*" *published by P. Drummond.*

ANSWER.

That "many" or even *any* "of the Mormon revelations are in opposition to the Bible and Paul" is a mere assertion, which we think the objector would find more difficulty in substantiating than he anticipates. We are certainly not aware of the existence of any such opposition; and therefore, unless he gives to his "airy nothing" a "local habitation and a name," by instancing some one of the imagined "many" revelations that "are in opposition to the Bible and Paul," and attempts to show wherein the said "opposition" lies, we, of course, can have nothing further to say in the matter.

It is true, Paul says, "If we or an angel from heaven preach any other Gospel than that which I have preached, let him be accursed." But can the objector show that the Gospel received and taught by the Latter-day Saints IS "*any other Gospel* than that which" *Paul* "preached?" Neither "Peter Drummond" nor his "friend in London" can prove that, which must be done before his point of declared "opposition" can be accepted as established. Mere insinuation cannot be received as proof. We affirm, and have abundantly shown in various articles, that the same Gospel is believed and taught by the Latter-day Saints as was believed and taught by the Saints of former days. And it would be no difficult task for us to show who *are* really preaching a different Gospel to that which was preached anciently, and consequently who *do* come under Paul's anathema. Even in Stirling there appears to be some "opposition to the Bible and Paul," judging from some choice specimens which are given in the "Stirling tract" before us.

But, says our objector—"When men pretend to have revelations, to have spiritual wives, &c., we can easily guess where such revelations come from." Perhaps so. *And so can we.* But we beg to inform our pseudo "friend" and "Stirling" oracle, that, after he has searched our Church records and publications through and through again, he will fail to find even *one* "revelation" in support or favour of "spiritual wives." No such principle as that of spiritual wifeism, which has been talked so much about by our enemies, forms *any* part of "Mormonism," or constitutes *any* portion of "the Mormon Gospel."

In "Deut. xiii. 1—4," there is nothing whatever to be found about the "doctrine" of either "a false prophet" or any other prophet being "according to the Scriptures," or otherwise. Indeed, "the Scriptures" were not in existence at that time. By referring to the cited text, it will be seen that the Lord was warning his people Israel against being led away, by the divinations of any false prophet, from the worship of Jehovah to the worship of idols. Now, the Latter-day Saints acknowledge and worship the God of Israel as much as any of the former-day Saints did; and they utterly repudiate the idolatry and erratic systems of religion which prevail throughout the Gentile world at the present time.

We agree with our opponent, that "It was to be one of the marks of error, that it was to come with lying wonders and working miracles." But unless he can show that the spiritual gifts and blessings which are enjoyed by the Latter-day Saints *are* "lying wonders," there is no force in his remark nor applicability of the text quoted, so far as we are concerned. When the Lord, prior to his ascension, enumerated before his Apostles some of the "signs" which should "follow them that believe," he did not rank those signs as "marks of error," or as "lying wonders," but as corroborative and confirmatory evidences to the believers of the Gospel. It is impossible that they can be "marks of error" to "them that believe;" nor is it possible to corroborate and confirm true faith by "lying wonders." Those same Gospel "signs" that followed the believers of former days follow the believers or Saints of Latter-days; for

the same causes will, under the same circumstances, always produce the same effects. The gifts of prophecy, tongues, interpretations, visions, healings, &c., which characterized and accompanied the work of God then, do so now; and if our objector can, by any of his specious reasoning, make it appear that these sacred gifts of the Spirit are "marks of error," that will be, on his part, about as great a "lying wonder" as he can astonish us with. If he can show them to be "marks of error" in our case, he will show them to be "marks of error" in the other. But he must first prove the Gospel doctrines believed in by us to BE *erroneous*, before he can show these Gospel signs to be "*marks* of *error*."

We grant that Satan will and does display his power by "working miracles;" but those miracles are not wrought to confirm truth, by the Spirit and power of God, as the miraculous signs of the Gospel are, but are wrought in behalf and support of error, by the father of lies. Such miracles do not "follow them that believe," but those that *dis*believe—those that reject and deny the Gospel which was anciently taught by Jesus and his Apostles, and which is revealed anew in these last days to the children of men, in all its original purity, integrity, and power.

In regard to the "proof" which the latter-day Priesthood have to "give" of "their sole authority to administer Gospel ordinances," we might with truth say that, if it were "no better proof" than the sectarian priests of the day have to offer, it would be no proof at all; and, in that case, it would be perfectly consistent to "declare" their "administrations to be perfectly invalid and without authority." But the contrary is the real fact of the case, as we have plainly shown in previous Answers to Objections. Their authority is of Divine origin, and is being continually ratified by Divine recognition, acknowledgment, and power.

(*To be continued.*)

SIGNS OF THE TIMES.

(*Continued from page* 511.)

FLOODS IN OHIO.

On Monday, May 25, the vicinity of Cincinnati was visited with a violent rain, which fell to the depth of five-and-a-half inches. Mill Creek swelled to an enormous extent, and damaged the bridge to the amount of $10,000. The aqueduct of the Whitewater Canal was destroyed, and breaks occurred near Storrs' Township Hall, and about five hundred feet below, all of which damage, it is thought, is almost irreparable, and will render the canal at present useless. A number of property-holders in Cincinnati were damaged to the extent of about $50,000 by this storm. Owing to these heavy rains, hardly one-fourth of the usual amount of corn was planted, though wheat and grass were doing well. Still heavier rains fell about the 11th instant, the saturated land absorbing but little, and the streams, consequently, rising rapidly. There were thirty-eight feet in the channel of the Ohio, and the wheat crop suffered severely by the storm, while other crops were much damaged. Large portions of the Miami Valley were inundated, and the bridges, embankments, and railways were extensively damaged.

FLOODS IN MISSOURI.

Throughout the month of April, the rain fell almost incessantly in the valleys of the Wabash and Mississippi, through Indiana, Illinois, and Missouri. Nearly the whole of the levee of St. Louis was submerged on the 11th instant, and for miles along the shore, above and below the city, the bottom lands were under water. Very little corn was planted in Missouri, even on lands not adjacent to the river, owing to the heavy rains; and the wheat crop was much injured. On the 11th instant, the river rose so high that the inhabitants of Caholsia and Illinoistown, near St. Louis, were literally drowned out, and had to vacate their houses. On the upper Mississippi, Alexandria, Marion City, Lagrange, Canton, and other places on both banks were submerged. The American bottom and low land losses by the floods are very heavy,

not only from the prevention of corn planting, but from the damage to the wheat. Several farmers at Illinoistown, opposite St. Louis, lost all they possessed. One man, on the border of Goose Lake, lost thirteen head of cattle by drowning. At Weston, the old bridge was swept away, as was also every bridge between Platte City and Weston.

STORMS AND FLOODS IN VIRGINIA.

The counties of King George and Westmoreland, in the north of Virginia, were recently visited with a desolating hailstorm, which created sad havoc among the grass and grain. The damage in these counties is estimated at from $75,000 to $100,000. Beaver Creek, in the south west of Rockingham County, was recently so swollen during a violent storm as to wash away whole fields of corn, soil, and all. North River was very high, and a number of houses were damaged greatly. Hardy County was similarly visited on the 7th instant, when several houses were unroofed, and one man was nearly killed. The damage done near Fredericksburg has been estimated at nearly $150,000, over $500,000 bushels of wheat having been destroyed. The rise of the Wheeling Creek on the 11th was never before equalled. Above Triadelphia, the Hempfield railroad bridge was totally swept away, and the country round was completely inundated.

FLOODS AND STORMS IN INDIANA.

On the 11th instant, the Wabash river rose with frightful rapidity after the previous copious rains, and the river bottoms were completely inundated. The Wea and Wildcat creeks rose to be mighty rivers, and the railroads leading over them were washed away. But little corn was planted previous to the flood, and whole farms becoming submerged, a large amount of grain in barns was lost.

STORMS IN MARYLAND.

The wonderful rain storm of the 11th instant flooded Baltimore. No less than twenty turnpike bridges in the vicinity were swept away, and three persons were drowned. The neighbouring streams of Groynes Falls, Schroder's Run, Herring's Run, Rock Run, and the Patapsco, and all tributary streams were greatly swollen, carrying away an immense amount of property in bridges, dams, piers, buildings, and crops. It was the most destructive flood that has occurred in Maryland for twenty-one years.

FRESHETS IN PENNSYLVANIA.

The memorable storm of the 11th inst. did considerable damage in the vicinity of Philadelphia. In the rural portions of the city, crops sustained great damage. Along the Delaware, the lower wharves were overflowed, doing some little damage, but along the Schuylkill the injuries were extensive. Nearly seven feet of water poured over the dam at Fairmount, carrying with it much valuable property, and all the wharves below were submerged. In the vicinity of Manayunk, the Ridge Turnpike was overflowen, and several thousand dollars' worth of property destroyed.

(To be Continued.)

FULNESS OF ZION.

A PSALM.

Zion is the fountain of intelligence; and the noblest gifts of the human soul shall be trees planted beside streams of living waters; and they will bud and bloom, and bring forth their golden fruit for evermore.

Power will be there to overcome the oppressor, and to bind Satan for a thousand years, and then to lift the beloved city from the earth; and, like the fleecy clouds of the summer evening, it will glide away till this planet is celestialized.

Wisdom will be there to build the palaces of heaven and plant ten thousand gardens like Eden of old.

Knowledge will be there to govern the nations of eternity that shall spring up and flourish when the empires of time decay.

And to lay the foundation of worlds that will be inhabited by our posterity, and redeemed by the councils of the Holy Ones, and purified till they become like a sea of shining glass, and occupy a place in the vault of heaven for ever and ever.

And Love will be there—that sweetener of life's sorrows, that will remain when the last shade of sadness hath departed.

Filial love, that will look upward to the sources of existence, and speak undying

thankfulness for a body, as a tabernacle for that spirit which was organized in heaven.

Parental love, that will rejoice in the happiness of our sons and daughters, as they develop unnumbered talents, and ever rise in greatness, while eternities roll away.

Conjugal love; for Abraham remembers the faithfulness of Sarah; and the heart-strings that have been knitted together throughout life shall never unwind again.

Zion, let thy fulness come; for that is the kingdom of our Father, which will continue worlds without end. Amen.

JABEZ WOODARD.

PASSING EVENTS.

GENERAL.—On the 22nd ult., the Jews' Relief Bill and the Parliamentary Oaths Bill, as amended by the Lords, passed the British Parliament; and, after a long struggle of years to effect the emancipation of the Jews from their present political thraldom, and to give them a freedom equal to their weight and position in the nation, Baron Rothschild, the wealthy and acknowledged representative of the English Jews, has at length taken his seat as a member of the House of Commons. Great storms have been very prevalent in different parts of the world within the last few weeks. England has not by any means been exempt from them, especially in the north. Storms have raged with great violence over the greatest portion of the counties of Durham and Northumberland. At Alnwick, for instance, the storm commenced about midnight, with terrific bursts of thunder and lightning, the rain bursting down in a perfect deluge, flooding the whole of the streets, inundating houses, destroying furniture, bearing the very flaggings from their foundation like shreds of paper, carrying portions of buildings away, and committing fearful destruction: in part of one street alone £1,000 worth of property was destroyed. At Durham city, the storm rivalled, in intensity and period of duration, anything witnessed in the neighbourhood for many years past. So vivid and long-continued was the lightning, that objects were discernible at the distance of a mile. In Newcastle, no less than 26,000,000 of gallons of water fell into the Water Company's reservoir. There have been considerable disturbances in the city of Alexandria, Egypt: the Christians have been threatened with violence and insulted: 8,000 garrison troops, at the date of last despatch, were engaged in repressing the disturbances. 200 of the people implicated in the Jeddah massacre have been arrested. The Indian rebels are still disturbing many districts east of Bengal and elsewhere, plundering and burning all the towns and villages whose inhabitants are supposed to be affected.

AMERICAN.—The discovery of the Frazer River gold mines in the British possessions is creating commotion and a general stampede in California. The new mines are said to threaten to take off one-fourth of its male population. All other matters, including politics and the vindictive excitement which has existed among the people to take part in the Utah war, have lost their interest, and nothing is thought of but the new gold mines. Serious difficulties are apprehended to arise between these emigrant miners and the Frazer River Indians, who are described as a superior race—very bold, determined, and vigorous. The defeat of Colonel Steptoe's command by the Spokan Indians on the Snake River is confirmed, and everywhere events generally look ominous of an Indian war on a large scale. The Colonel, after fighting several hours, had to make a night retreat to save his command, and his men were in the saddle 24 hours. As well as loss of men, the expedition lost two howitzers, and the entire train accompanying it. At Port Orford, serious apprehensions were entertained of the Indians on the reservation, causing the settlers to abandon their homes and take refuge in the forts. The Indians are exceedingly restless, and threaten to abandon the reserve. At Chitco they have been very hostile of late; and at Waldo's Rancho they killed thirteen head of cattle, and that while a company of volunteers were on their trail. A train attached to the command of Lieutenant Ibrie had been surprised and captured by the Indians residing on Pistol River, while returning to Cresent City without an escort. Lieutenant Miller, charged by Government with the survey of a road through to Snake country has been notified by the Indians that they will not allow any road to be constructed through their country: and Colonel Steptoe thinks his command insufficient to act as its escort. Indian movements everywhere are indicative of much trouble, and the almost simultaneous rising seems to denote concert of action among them. Official despatches from the Peace Commissioners and General Johnston have been received at the War Department. A treaty of peace has been entered into. The despatch of the Commissioner has—"After the fullest and fresh conference with them [the Mormon leaders], we are pleased to state that we

have settled the unfortunate difficulties existing between the Government of the United States and the Mormon people." The Commissioners purposed to visit Provo and the southern settlements, to induce the Saints to return to their homes. They report to the Secretary of War that the people "will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere;" and it seems to be the general impression that they will be wanted "elsewhere;" and the wording of the despatch of the Peace Commission seem to indicate that they will be marched there, but in a manner to keep up appearances.

VARIETIES.

"POMPEY, de corn's up." "De corn up? Why, I only planted it yesterday." "I know dat; but de hogs got in last night, and guv it a lift you hadn't counted on."

WHY does a blacksmith seem the most dissatisfied of all mechanics? Because he is continually striking for wages.

A QUAKER, having sold a fine-looking but blind horse, asked the purchaser—"Well, my friend, dost thou see any fault in him?" "No," was the answer. "Neither will he ever see any in thee," said old Broadbrim.

DESERET.

Home of the Mormons and land of the free!
Oft has my heart turned longing to thee:
Oft have thy mountains, and valleys, and lake
Gleam'd on my dreams and my thoughts when awake.
Justice and truth are united in thee,
Home of the Mormons and land of the free!

Fair to be seen in thy grandeur thou art,
Dear to the eye, and more dear to the heart;
For thou to the humble, down-trodden, and poor,
Throughout the wide world hast opened thy door:
Thousands crowd in and are welcomed by thee,
Home of the Mormons and land of the free!

Home of the Mormons! To thee we'll repair,
To taste of thy blessings and breathe of thy air;
For all who have gone to thee ever have found
Thy mountains and valleys with blessings abound.
Where, then, can Saints dwell in peace, but in thee,
Home of the Mormons and land of the free?

Hail, Deseret! Soon the nations thy name
Will learn to revere, and the world know thy fame.
Hope of the Saints! may each omen of ill
Fade far in the light of thy destiny still!
Time will bring riches and honour to thee,
Home of the Mormons and land of the free!

ANDREW RUSSELL.

ADDRESS.—James McGhie, 20, Rupert Street, Everton, Liverpool.

MONEY LIST, JULY 3—16, 1858.

	£	s.	d.
Simon Irwin (per G. Teasdale)	2	0	0
William Norris (per ditto)	1	15	6½
John Kessell (per ditto)	4	13	11
James Oakey (per J. Cook)	26	0	0
Thomas Birt (per ditto)	7	17	0
John Mellor (per ditto)	7	13	0
James Rogers (per G. D. Keaton)	4	0	0
William Moss (per ditto)	2	10	0
Edward Harding (per ditto)	0	19	6
Thomas Clarke (per G. Taylor)	8	0	0
Carried forward	65	8	11½

	£	s.	d.
Brought forward	65	8	11½
Richard Holt (per G. Taylor)	1	13	3½
John Hunter (per John McComie)	10	9	6
P. J. McComie (per ditto)	7	18	9
A. N. McFarlane (per ditto	3	0	8½
William Brownlow (per C. F. Jones)	16	19	7
William Shires (per ditto)	21	14	8½
William Halls (per ditto)	5	8	0
William Carnie (per ditto)	3	1	7
William Ajax (per B. Evans)	4	0	0
	140	15	1

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 34, Vol. XX. Saturday, August 21, 1858. Price One Penny.

TAKE WARNING FROM THE PAST.

BY ELDER THOMAS WILLIAMS.

There are doubtless but few, who have entered the bonds of the New Covenant, that cannot, by taking a retrospective view of their past career in the Church, realize that, in many instances, they might have done more for the onward rolling of the work of God and their own emancipation from Babylon than they really have.

The experience all have derived from the past should be an incentive to good works in their present and future lives; and where it appears that a careless and indifferent spirit has prevailed, in not giving due regard to the whisperings of the Holy Spirit and the counsels of the Priesthood, it should be their constant study to reform; and the policy of every Latter-day Saint should be to live by every word of God that proceedeth from the mouths of his servants, or it will involve the disobedient in no enviable position.

This is truly a day of warning to the Saints as well as sinners; but there are many that have not realized this important fact. If they had duly appreciated and entered into the spirit of the counsels of the faithful Elders, more particularly in relation to their gathering, there are hundreds—yea, thousands, that would, long ere this, have been in Zion, labouring and assisting with all their energies, at this important juncture, for her emancipation and redemption from the oppressor's grasp.

The cry loud and long to the Saints, from Prophets, Apostles, and Elders, has been to gather out from Babylon, in order to escape the calamities that are speedily coming upon the nations for their wickedness and abominations, at which the heavens and righteous men upon the earth are pained. Thousands and tens of thousands have hailed with joy the hour of their redemption, and have fled home as doves to their windows before a storm. It is true that many, in consequence of their extreme poverty, have been compelled, much against their own feelings, to remain in Babylon. Their own consciences, therefore, do not condemn them in this particular.

There is, however, a class of individuals in the Church that could and ought to have been in Zion, with their families, years ago; but they have permitted the god of this world to take the lead of their minds, instead of the Spirit of Truth and the Holy Priesthood. Such persons now state that they were prepared, or were preparing, just as the way was closed. This may have been the case. It is probable that, in theory, they had commenced their journey; but the most important item, the practical part, was entirely lacking.

Many are the testimonies that have

been uttered by faithful Elders, bearing upon the present position of the Saints in this land, particularly in relation to the suspension of the gathering. Men that have enjoyed the Spirit of revelation in their hearts have ofttimes been led to urge upon the Saints the great necessity of economising and endeavouring, as far as practicable, to bring about their own deliverance. They have declared that the time would come when the way would be hedged up; but probably they had not the remotest idea that it was so near at hand; but the Spirit of Truth has revealed this important fact to the Saints on many occasions. The ancient Prophets have also testified that the day would come when none but the pure in heart would go up to Zion.

There are some among the class referred to that have, year after year, been counselled to gather, but they have entirely neglected this important duty. In consequence of this neglect, the blessings of the Almighty have forsaken them, a withering hand has taken hold of their possessions, and that prosperity which before attended them has hid its smiling face. Those among this class who have possessed property and abundance of means to have effected their gathering, but whose hearts have been set rather upon the things of this world than the building up of the kingdom of God, have found the value of that property to decrease, year after year, and expenses and difficulties have been heaped upon it, until its very possession has become burdensome to its owners. But not only has this been the case with their earthly possessions: they have become poor in the riches of the kingdom, and their interests in eternal things have dwindled away. So destitute have they become in their spiritual state, that they can barely keep in the track of the faithful Saints, whose diligence in keeping their covenant with God is securing for them treasures that will never fade away.

The Lord whom we serve is a just as well as merciful being. There are bounds to his mercies; and if Saints go beyond those bounds, and trifle with the Almighty, the penalty they have incurred will be inflicted, and those that have known their Master's will, but have done it not, will be beaten with many stripes.

There is also another class to whom it is designed to call attention. Though not in possession of property in money, houses, or lands, they may have valuables by which, with the exercise of prudence and economy, they could realize sufficient to emigrate with their families to Zion, when the opportunity presents itself.

There are many Saints who continually talk about and pray for deliverance, but do not make the first effort towards accomplishing this much-to-be-desired object. He who is not willing to leave father and mother, brothers and sisters, wives and children, houses and lands, for the Gospel's sake, is not worthy the name of Saint. There are Saints who in theory profess their entire willingness to do this, but with whom it is like a struggle with death to part with their eight-day clock or the huge chest of drawers bequeathed to them by their ancestors, the proceeds of which might be rendered useful in effecting their temporal salvation.

The present is the day of opportunities for the Saints, and a neglect of these opportunities will render them culpable in the sight of God. This is the time to prepare for their deliverance. To procrastinate in making every wise preparation to avail themselves of the deliverance that will present itself will cause them pain and sorrow.

How many there are that have been members of the Church for a number of years who have not made the least effort to effect their deliverance, but who can now appreciate fully that, if they had made good use of the means within their reach, Zion would have been their dwelling-place! How much greater would their satisfaction be, were this the case, instead of wearing their tabernacles out to build up and make rich the Gentiles!

These are matters for the serious reflection of the Saints, upon which they can without doubt improve. Let all realize that the Lord helps those who will make an effort to help themselves. Although he has promised that his elect shall be gathered, he still expects every man and woman to do their duties in this respect, and to use every lawful and laudable means to save themselves. When this is accomplished on the part of the Saints, they can with confidence rely upon his arm for assistance; but if there is no effort made on their parts, they cannot place that reliance on their God.

The clouds thick and black have been

gathering in the horizon of the West for some time past, and to all human appearance would burst and scatter to the four winds the handful of God's chosen people; but those that have retained in their possession the spirit of the great work they have espoused, feel confident of the ultimate result.

The ship Zion has at its helm one that will steer her safely through the storms with which she has to contend. It is a common saying that "after a storm comes a calm." It may be so in the present instance with the people of God and their enemies; but, judging from the past, it may not be of long duration. The Church of God is established upon the earth, and is rapidly developing itself into a kingdom; and it will accomplish that which the Lord designs. Its officers, citizens, and laws are opposed to the deeds of darkness countenanced upon the earth. Consequently, the Evil One will incite his emissaries again to devise plans for the overthrow of those whose designs are to establish a kingdom where equity, truth, and righteousness shall be predominant. Let the Saints diligently prepare to take the benefit of the calm which the Lord may in his wisdom suffer them to participate in for a season, and seek to deliver themselves from the nations that forget God and despise his laws, but who must be humbled, and, by his power and judgments, learn righteousness.

OFFICIAL DESPATCH FROM THE PEACE COMMISSIONERS TO THE SECRETARY OF WAR.

(*From the "New York Herald," July* 15, 1858,)

Great Salt Lake City,
Utah Territory, June 12, 1858.

Dear Sir,—We have the honour to report that we reached this city on the 7th instant. We lost no time in placing ourselves in communication with the chief men of the Mormon people. After the fullest and freest conference with them, we are pleased to state that we have settled the unfortunate difficulties existing between the Government of the United States and the people of Utah. We are informed by the people and chief men of the Territory that they will cheerfully yield obedience to the Constitution and laws of the United States. They cheerfully consent that the civil officers of the Territory shall enter upon the discharge of their respective duties. They will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere. We have their assurance that no resistance will be made to the officers, civil or military, of the United States, in the exercise of their various functions in the Territory of Utah.

The people have abandoned all the settlements north of this, and all the families have left the city, only about fifteen hundred persons remaining here to take charge of the property, and to burn it if the difficulties had not been settled. The people from this city and north of it have gone south to Provo, fifty miles south of this, and to points beyond. We will visit Provo and the settlements south in a day or two, and see and confer with the people, and inform them that the difficulties have been settled, and thus induce them to return to their homes.

We have written General Johnston by the messenger that will bear this, informing him of what had been done, and that he could march his army to the Valley whenever he desired to do so. We intend to remain and visit the people, and converse with them until General Johnston's army arrives. We think it important that we remain until the army is located in the Valley. We have but a moment to write, as the express will start in a few moments. We will, in a few days, forward a detailed report.

We have the honour to be, very respectfully, your obedient servants,

L. W. Powell,
Ben. McCulloch,

Commissioners to Utah.

Hon. John B. Floyd, Secretary of War, Washington, D. C.

LETTER FROM THE PEACE COMMISSIONERS TO GEN. JOHNSTON.

(*From the "New York Herald," July* 15, 1858.)

Great Salt Lake City,
Utah Territory, June 12, 1858.

Dear Sir,—We have the pleasure of informing you that, after a full and free conference with the chief men of the Territory, we are informed by them that they will yield obedience to the Constitution and laws of the United States; that they will not resist the execution of the laws in the Territory of Utah; that they cheerfully consent that civil officers of the Territory shall enter upon the discharge of their respective duties; and that they will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere. We have their assurance that no resistance will be made to the officers, civil or military, of the United States, in the exercise of their various functions in the Territory of Utah.

The houses, fields, and gardens of the people of this Territory, particularly in and about Salt Lake City, are very insecure. The animals of your army would cause great destruction of property, if the greatest care should not be observed in the march and in the selection of camps. The people of the Territory are somewhat uneasy, for fear the army, when it shall reach the Valley, would not properly respect their persons and property. We have assured them that neither their persons nor property would be injured or molested by the army under your command.

We would respectfully suggest, in consequence of this feeling of uneasiness, that you issue a proclamation to the people of Utah, stating that the army under your command would not trespass upon the rights or property of peaceable citizens during the sojourn in or the march of your army through the Territory. Such a proclamation would greatly allay the existing anxiety and fear of the people, and cause those who have abandoned their homes to return to their houses and farms.

We have made enquiry about grass, wood, &c., necessary for the subsistence and convenience of your army. We have conversed with Mr. Ficklin fully on this subject, and given him all the information we have, which he will impart to you.

We respectfully suggest that you march to the Valley as soon as it is convenient for you to do so.

We have the honour to be, very respectfully, your obedient servants,

L. W. Powell,
Ben. McCulloch,
Commissioners to Utah.

General A. S. Johnston, commanding army of Utah, Camp Scott, Utah Territory.

GEN. JOHNSTON'S PROCLAMATION TO THE PEOPLE OF UTAH.

(*From the "New York Herald," July* 15, 1858.)

The Commissioners of the United States deputed by the President to urge upon the people of this Territory the necessity of obedience to the Constitution and laws, as enjoined by his proclamation, have this day informed me that there will be no obstruction to the administration and execution of the laws of the Federal Government, nor any opposition on the part of the people of this Territory to the military force of the Government in the execution of their orders. I therefore feel it incumbent on me, and have great satisfaction in doing so, to assure those citizens of the Territory who, I learn, apprehend from the army ill treatment, that no person whatever will be in anywise interfered with or molested in his person or rights, or in the peaceful pursuit of his avocation; and, should protection be needed, that they will find the army always faithful to the obligations of duty, as ready now to assist and protect them as it was to oppose them while it was believed they were resisting the laws of their Government.

A. S. Johnston,
Colonel Second Cavalry and Brev. Brig. Gen. Com.

Vol. 20

SIGNS OF THE TIMES.

(*Continued from page 525.*)

TORNADO IN NEW YORK.

The metropolis was visited on Monday by a terrific tornado and thunder-shower. It only lasted thirty minutes; but in that short space of time it did a great deal of damage. It began about ten minutes before four o'clock, in the afternoon. More houses were injured, more trees uprooted, and more awnings blown to strings than ever before by any one storm in this city. Ten or fifteen large-sized trees were torn up by the roots and prostrated in Union Square alone; three or four of the largest in Tompkin's Square were blown down; a church in Fifty-fourth street was nearly demolished; carts and carriages, with their contents, were actually capsized in the streets by the force of the wind; chimneys were hurled down, blinds torn from their hinges, and signs and awnings scattered in wild confusion in every direction; brick and wooden houses, in a number of streets, were more or less damaged, some very seriously; vessels forced from their moorings and blown into the river. New York was, in fact, submerged for about half an hour.

The roofs of the houses in Mulberry-street were seriously affected, in many instances, by the storm. Several of them were much damaged, and many of the tallest chimneys were levelled with the ground. The most lamentable occurrence in this street, however, was the blowing down of the tall chimney of the Methodist Book Store, No. 200, Mulberry-street. The chimney was about one hundred and ten feet in height, and built of brick, and it stood almost between the rear of the book-store and the tenement house, No. 198, adjoining it. A sudden gust of the storm passed up along the street, about five minutes to five o'clock, whirling people who chanced to be in its way at the time in every direction, and sweeping the chimney of which we have been speaking across the roof of the tenement house adjoining where it stood. The roof was literally severed by the weight of the mass which thus so suddenly descended upon it; and thus a mass of rubbish, brick, and other ponderous materials were precipitated down through the house, sweeping away everything and carrying terror to the inmates.

A new Episcopal Church, in Fifty-fourth street, near Second avenue, was totally destroyed by the storm. The building of the church was commenced about the 1st of May, and had been just completed. It was a large frame edifice, resting on a brown stone foundation, and of its kind could still be judged, by the appearance of the ruins, to have been very substantial in its mode of construction. The painters had been at work on it previous to the bursting of the tempest; and, doubtless, no one at that time imagined that half-an-hour afterwards it would be nothing but a shapeless mass of lumber. At twenty minutes to five, the building was heard, by parties who live in a house convenient, to creak and bend fearfully before the rush of the tempestuous whirlwind. Then there was a lull in the hurricane for a few moments, as though it was mustering all the power of its violence. Another and most furious blast of the whirlwind now swept past, making the edifice creak again for a moment more loudly than before, and finally yield its form and crumble beneath the irresistible fury of the tempest. It now is nothing more than a mass of broken timber, crushed to fragments by its own weight. The cost of this building was probably about $10,000.

The large brewery, owned by Mr. Alice, in Second avenue, near Forty-first street, was very much damaged. The building was a new one, and a considerable portion of the roof was blown off it, and scattered far in every direction. Fortunately, however, no one was injured by the materials falling in the streets, probably owing to the fact that they were deserted at the time the storm was raging. A new house, on the corner of Fifty-third street and Third avenue, was also much damaged, by having a large portion of its roofing blown from it and scattered into the adjoining streets. The damage done to both these buildings may be estimated at $300 or $400.

In the liquor-store of Mr. Costello, on

the corner of Forty-fifth street and Third avenue, the storm produced no small alarm. With a sudden howl, it flung nearly half of the huge panes of glass of the large windows in showers of broken glass into the store, blowing them everywhere, to the terror and astonishment of the proprietor. An instant of comparative quiet now ensued, and gave those who stood the first shock an opportunity of recovering possession of their thoughts, and an opportunity of witnessing a second, and again relapsing, unconsciously, into a state of momentary bewilderment. The proprietor could hardly believe that his windows were now smashed in the manner they were, and he immediately determined to resist the further attemps of the destroyer, by covering his windows with the shutters. The man who undertook to do this was a stout man, but not strong enough to resist the fury of the hurricane, without considerable inconvenience. He rushed out, with a shutter in his hand, to commence his work, but was caught by the gust of the whirlwind, which just then passed the corner of the store, and whirled to the middle of the street with the most ruthless violence. By a desperate effort, he regained the mastery of his feet for an instant; but no sooner had he done so, than the returning wave of the tempest drove him with fury over towards the window, and probably would not have hesitated in blowing him through it, were it not for the strenuous efforts of the proprietor.

Many waggons were tumbled over in various streets, and, in some instances, their drivers put *hors de combat.* An advertising waggon was moving down the thoroughfare, near Broome-street, in the most haughty manner, attracting more notice than its more dwarfish companions; and its driver, posted in imagined security, in a conspicuous place near the front of the vehicle. Down the street, in hasty pursuit, rushed also a detached blast of the impetuous tempest, roaring with rage, and sweeping every obstacle out of the way of its approach. In another instant, it caught the huge vehicle, which would seem to have been the especial object of its attentions, and flung it forward a few paces more than it otherwise would have moved at its naturally deliberate pace. The driver bounced to his feet, and looked anxiously round in amazement, to conjecture what giant or other monster made a sport of his business, and, in the meantime, the tempest gave an additional howl, and then returned to the charge with increased violence. This time it took the cumbrous traveller in the flank, and is stated to have literally raised driver and all into the air, and then most treacherously flung them, beam end uppermost, upon the pavement.

(To be Continued.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 519.)

[February, 1843.]

Friday, 10th. After conversation with Mr. John B. Cowan and others, I reviewed the history of the mob in Hiram, Portage County, Ohio, on the 25th of March, 1832, and my first journey to Missouri. At three o'clock, afternoon, attended a Council of the Twelve Apostles at my house—viz., Brigham Young, H. C. Kimball, O. Hyde, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, George A. Smith, and W. Richards. I requested that all business be presented briefly and without comments, and told the Council that I had an interview with Mr. Cowan this morning; that he was delegated by the inhabitants of Shokoquon, (which is twenty miles above this on the river,) to come to Nauvoo, and petition that "a talented 'Mormon' preacher take up his residence with them, and they would find him a good house and give him support, with liberty for him to invite as many 'Mormons' to settle in that place as may please so to do." Council decided that brother John Bear go and preach to them.

I suggested that a general meeting be called in the city, in relation to the Post Office and other things, and instructed the Council to call Elder George J. Adams

28/-20

to Nauvoo, with his family, and to say that he is ordered to come by the First Presidency, and that he preach no more till he comes.

At five o'clock, I opened a Mayor's Court at my house, when John D. Parker, Deputy Sheriff, presented Oliver Olney before the Court, for stealing goods from the store of Moses Smith, on the 23rd of January, when Olney declared before the Court that he had been visited many times by the Ancient of Days; that he sat with him on the 9th, 10th, and 11th of last June, and should sit in council again with him on Tuesday next; that he had had a mission from him to the four quarters of the world; that he had been and established the twelve stakes of Zion, and had visited them all except one in the south; that he had suffered much for two or three years for want of clothing; that he despised a theft, except to clothe himself; that he opened the store of Moses Smith on the 23rd of January, and took out the goods then present (several hundred pieces), hid them in the corn-field, and carried them home from time to time, under the same roof with Mr. Smith, and that no one knew anything about the robbery but himself.

Olney was once a member of the Church of Jesus Christ of Latter-day Saints, but had been cut off a considerable time previous. He declared that the Church never taught him to steal; and I have written his voluntary confession here, that others may take warning and behave themselves in such a manner that they shall not be cut off the Church; for if they are, the Spirit of the living God will depart from them, and they may be left to a worse spirit of delusion and wickedness than even Oliver Olney, who never saw the Ancient of Days, nor anything like him. But, on the testimony presented, I bound him over to the next Circuit Court for trial, in the sum of five thousand dollars; and, for want of bail, he was committed to Carthage Jail.

Saturday, 11th. This day, had an interview with Elder Rigdon and his family. They expressed a willingness to be saved. Good feelings prevailed, and we again shook hands together.

At ten o'clock, attended the City Council. I prophesied to James Sloan, City Recorder, that it would be better for him, ten years hence, not to say anything more about fees; and addressed the new Council, urging the necessity of their acting upon the principle of liberality and of relieving the city from all unnecessary expenses and burdens, and not attempt to improve the city, but enact such ordinances as would promote peace and good order; and the people would improve the city; capitalists would come in from all quarters and build mills, factories, and machinery of all kinds; new buildings would arise on every hand, and Nauvoo would become a great city. I prophesied that if the Council would be liberal in their proceedings, they would become rich, and spoke against the principle of pay for every little service rendered, and especially of committees having extra pay for their services; reproved the judges of the late election for not holding the poles open after six o'clock, when there were many wishing to vote.

Dr. Robert D. Foster took an active part in electioneering for the opposition ticket and obstructing the passage to the polls. The Council elected James Sloan City Recorder; Henry G. Sherwood, Marshal; William Clayton, Treasurer; approved W. W. Phelps as Mayor's Clerk; Dimick B. Huntington, William D. Huntington, Lewis Robison, and John D. Parker, Constables; Alanson Ripley, Surveyor; James Allred, Supervisor of Streets; Dimick B. Huntington, Coroner; James Sloan, Notary Public; Theodore Turley, Weigher and Sealer; H. G. Sherwood, Market Master; W. W. Phelps, Fire Warden; Sidney Rigdon, City Attorney; and Samuel Bennett, Market Inspector for the City.

A Board of Health was established, to consist of Joseph Smith, William Law, William Marks, and Samuel Bennett.

The Council resolved that a market be established in the city. It was proposed to build two markets. But I told the Council that if we began too large, we should do nothing: we had better build a small one at once, to be holden by the Corporation; and if that would support itself, we could go on to build another on a larger scale: that the Council should hold an influence over the prices of markets, so that the poor should not be oppressed, and that the mechanic should not oppress the farmer: that the upper part of the town had no right to rival those on the river. Here, on the bank of the river, was where we first pitched our tents;

here was where the first sickness and deaths occurred; here has been the greatest suffering in the city. We have been the making of the upper part of the town, we have located the Temple on the hill, and they ought to be satisfied. We began here first; and let the market go out from this part of the city; let the upper part of the town be marketed by waggons until they can build a market; and let the first market be established on the rising ground on Main-street, about a quarter of a mile north of the river. Council continued through the day.

Mother came to my house to live.

Elders Young and Richards wrote George J. Adams, notifying him to come to Nauvoo, according to the decision of the Council, and answer to the charges of adultery which had been preferred against him before the First Presidency.

Sunday, 12th. Seven or eight young men came to see me, part of them from the city of New York. They treated me with the greatest respect. I showed them the fallacy of Mr. Miller's *data* concerning the coming of Christ and the end of the world, or, as is commonly called, Millerism, and preached them quite a sermon; that error was in the Bible, or the translation of the Bible; that Miller was in want of correct information upon the the subject, and that he was not so much to blame as the translators. I told them the prophecies must all be fulfilled; the sun must be darkened, and the moon turned into blood, and many more things, before Christ would come.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 21, 1858.

THE END OF THE UTAH EXPEDITION.—We will pass by, for the present, the injustice, inhumanity, and exterminating spirit which gave birth to the Utah Expedition and animated it during the whole campaign. Let the past be buried, and nothing remembered in this article, excepting as it refers to the future, or embodies itself in the present. Our point of plea is that the Utah Expedition has terminated its mission, and that it is no longer backed, even by the pretences of Government. Mr. Buchanan, in his congratulations to Congress, says:—

"There is reason to believe that our difficulties with the Territory of Utah have terminated, and the reign of the Constitution and the laws has been restored."

The despatch of Governor Cumming is *data* for the fact of the "reign of the Constitution." He says:—

"I have been everywhere recognized as the Governor of Utah; and, so far from having encountered insult and indignities, I am gratified in being able to state that, in passing through the settlements, I have been universally greeted with such respectful attentions as are due to the representative of the Executive authority of the United States in the Territory. . . . In fact, the whole manner of the people was calm, betokening no consciousness of having done wrong, but rather, as it were, indicating a conviction that they had done their duty to their religion and to their country. I have observed that the Mormons profess to view the Constitution as the work of inspired men, and respond with readiness to appeals for its support."

Now, we will pass over the strong and evident bearing which this testimony of Governor Cumming has upon the loyalty, general good faith, and conscious integrity of the people of Utah, during the period in which Mr. Buchanan would have us believe "the reign of the Constitution and the laws" was suspended. We will pass over the perfect agreement of this testimony with the emphatic and constant assurance made by the Saints of their good faith and loyalty, as well as their indignant denial of rebellion and the suspension of the reign of the Constitution. Neither

will we dwell on the strong plea that the Saints never did refuse the only Federal officers a people not shown to be in rebellion are under any obligation to receive; and, moreover, that not only did they *not* thus refuse, but gave to the Government and published to the world repeated assurances of their willingness both to receive and uphold any civil officer appointed, even though not of their choice, who would come and administer to them justice and law, according to the integrity of the Constitution. Nor will we urge the right of Republicans to choose their own officers, or at least to have men sent among them who possess the confidence of the people and have their interest at heart. "The right of the people peaceably to assemble and to petition the Government for a redress of grievances" shall be overlooked; nor shall the fact be insisted upon that they did not, in their petitions to Government, and, to so express it, in their general initiatory conduct, exceed that right. No point shall be made in this article out of the facts that their position against the Utah Expedition was, throughout, a defensive one, and that their conduct has been merely a practical protest against their extermination, wholesale murder, and general demoralization, by an army who boasted of intentions to break up the community and share the spoils, especially of the wives and daughters of the Saints. Nor shall the fact be dwelt upon, that the resistance to the army, though determined, was made as light as possible, and that no resistance was intended to the civil officers in that made against the army. The invitation to Governor Cumming and the other civil appointees, with the officers of the army, made by President Young, shall be overlooked. The resistance made to the troops shall be remembered, but no account taken of the fact that it was merely to prevent the army from accomplishing the hellish design of extermination. And while we tell of the waggons taken and burned, we will forget that Brigham offered to provision the army outside the Territory—outside an invasion with all its horrors. It shall be forgotten that the Saints were enjoined not to shed blood—that a conciliatory policy was pursued, and that, while they endeavoured to preserve their countrymen, and did not take life, Johnston pursued an opposite policy, and the Utah army even boasted that *they* had no such scruples. The inconsistency of the Saints being disloyal during this fictitious suspension of the reign of the Constitution and laws, and the unparalleled example that, with all the aggravation and injustice heaped upon them, Governor Cumming found them loyal, we will pass over. The statement of that gentleman, that "the Mormons profess to view the Constitution as the work of inspired men, and that they respond with readiness to appeals for its support," shall not be given as strong evidence that they have, as they declare, ever done so; nor shall his testimony be offered as corroborative of the testimony of Colonel Kane, Captain Stansbury, Lieut. Gunnison, and nameless other gentlemen, to the same fact; and their many examples of devotion and loyalty shall not be urged to bear it out. These points involve much more than it is the design of this article to bring out. They would help to make up a glorious defence in favour of the Saints, and we shall reserve them, with many other points, for the thorough and comprehensive treatment which the case demands, at some future time, when the Utah question has reached a distinct period. But now, however, we will only remember that the Saints have been charged with rebellion, and an expedition of extermination sent against them, and all injustice, duplicity, inhumanity, and treachery towards the Saints shall be forgotten, excepting so far as it may become embodied in the present state of affairs.

We have, then, the testimony of Governor Cumming, that he had "been everywhere recognised as the Governor of Utah; and so far from having encountered insults

or indignities," he had "been universally greeted with such respectful attentions as are due to the representative of the Executive authority of the United States in the Territory." We have his testimony to the fact of their betokening no consciousness of having done wrong, and "indicating a conviction that they had done their duty to their religion and their country," and manifesting a willingness to "respond with readiness to appeals" for the "support" of the "Constitution;" and we have also the assurance of Mr. Buchanan that the "difficulties with the Territory of Utah have terminated, and the reign of the Constitution and the laws has been restored."

Here, at this point, it is obvious, the legitimate mission of the Utah Expedition has terminated, at least in its active operations. The object which the Government would have us believe was designed has been accomplished, all pending difficulties settled, and the reign of the Constitution and laws restored. If there are any more difficulties to settle, they o bviously belong to the civil jurisdiction, and not to military authority. Granting that the army ought not altogether to be withdrawn from the Territory, the most that can be asked is, that stations should be established near enough to render efficient aid to the civil authority, if required. Acting upon this, the only just view of the case, Governor Cumming informed the President that he should "restrain all operations of the military for the present;" and, speaking of the willingness of the Saints to submit to the civil power, he says, "They will, I am sure, submit to trial by their peers; but they will not brook the idea of trials by juries composed of teamsters and followers of the camp, nor of an army encamped in their cities or dense settlements."

To extend the mission of the Utah army beyond the point where Governor Cumming has commanded it to halt—to let it enter within the "reign of the Constitution and the laws,"—to allow it to trample with an iron foot upon that reign,—to invade the homes of the people, break up and scatter the community,—to rob, murder, and despoil the Saints, and ravish the wives and daughters of the citizens, is to make the Utah Expedition all that the Saints have felt it to be and shuddered to contemplate. It will amount to an expedition of extermination, a design to introduce a reign of military terrorism, and an attempt to produce a state of anarchy and demoralization.

Yet to this end the Utah Expedition has undoubtedly travelled. In spite of the prohibition of Governor Cumming, it marched on, full of demoniac bitterness. The "difficulties with the Territory of Utah have terminated," according to the message of Buchanan to Congress, and the "reign of the Constitution and the laws has been restored." The people are declared, by Governor Cumming, to be loyally disposed, ready to respond to the appeals of the Constitution, and willing to "submit to trial" and lawful investigation. So apparent, also, had their great wrongs become, and so heartrending was their situation, that the indignation of the new Governor has evidently been aroused in their behalf, and his sympathy melted by their sufferings and endurance. But these facts amounted to nothing in the vile hearts of their invaders, but rather exasperated them and added gall to their overflowing spleen. We have been told by the *New York Tribune* that "nothing can exceed the rancorous and even ferocious feelings against the Mormons with which the army at Camp Scott appears to be penetrated. They regard themselves as engaged not so much in public service as in the prosecution of a public quarrel;" "and even the common soldiers are represented as having put on an air of offended dignity at the idea that the Peace Commissioners had arrived to snatch these hated victims from their revengeful grasp."

Such an army is not even fit for civilized warfare, nor to enter a city with the declared purpose of military coercion. Much less is it an army to be forced upon

a people who are declared by Governor Cumming to be loyal even to veneration, and after the President of the United States has announced the restoration of the reign of the Constitution. Doubtless it has been found politic to affect magnanimity and a spirit of humanity and justice. Let us try to believe that the army has repented of its sins, and General Johnston become an apostle of humanity and order, though we admit the conversion is remarkable. We must still insist that the mission of the Utah Expedition ended its active operations when the reign of the Constitution was declared to be restored, and that its march on Salt Lake City is inconsistent and despotic at best. But we are aware that, after the commission of great sins, a victim must be found to make atonement. Mr. Buchanan's Administration committed abundant transgressions in its action against Utah, and in its atonement the Saints are still chosen as the victims. The principle certainly is correct, that the just should atone for the unjust. We will consent to be victimized; for it is the old case—the strong must be let off with a good grace at the expense of the weak. We will not lift our cry, then, as the Utah army passes along the streets of Salt Lake City, but we certainly do expect to see it through the city as soon as possible, and wait to hail its departure. We do emphatically protest against the troops being quartered in the houses of the citizens in time of peace, and to tread upon "the reign of the Constitution and the laws" by military terrorism. Unless this withdrawal of the troops be made, Mr. Buchanan will have to answer for more than blunders and inconsistency. But we believe it will be found politic to march the troops "elsewhere."

THE SAINTS HAVE A FUTURE.—In the eventful history of this Church, several characteristic epochs have been marked. They are characteristic in a double sense: for they both indicate the part the world will perform towards the development of the kingdom of God and foreshadow the destiny of the Saints. At certain periods of that history, it seems as if a signal has been given by an invisible power for a general attack on this community. A spirit of intense hatred towards them has overspread the minds of the people, and their hearts have been filled with rage, and a blind demoniac impulse to destroy the Saints has taken possession of them. This was illustrated when the community was in its infancy, has been continued through all its history, and holds good in the late war against Utah. This disposition to exterminate the Saints has, at certain periods, been so general and intense, that nearly every one within its influence has been affected by it to such an extent that the very common feelings of humanity have for the time been smothered. This has grown with the growth of the kingdom. Where the name and influence of "Mormonism" had become a fact, without any reference to the meaning and quality of "Mormonism," the people have been thus affected. The cause of this antipathy towards the Saints, which has taken possession of the minds of the people, has been so mysterious and unknown to those thus affected, that, had the reason been demanded, but few could clearly have assigned one. The most that they could give would have been that they had heard or read somewhere that the Saints were a bad people and were deserving of hatred, coupled with a decided impression that they certainly did feel an antipathy towards them. Further than this, the reason of their repugnance has been vague indeed to them, and without the *data* even of a casual acquaintanceship. Those, also, who have imagined or pretended to have grounds for their action against the Saints could not, if required, give substantiated reasons for it—not sufficient evidence to bear the calm scrutiny of a moment. Mr. Buchanan and his Government have been equally in the dark, aud they have not yet been able to assign satisfactory reasons for the Utah Expedition. The very pretences for that movement arising out of the charges of the Saints burning the records of the courts of Utah, &c., Governor Cumming has solemnly and officially swept away, as well as declared that the people are loyally disposed and willing to submit to legal investigation. But the fact that the disposition has existed to destroy this community is very distinct. That disposition has grown upon society from the time the Saints were but few in number, until it has spread over the two great nations of England and America.

But there is one great fact which these general movements to destroy this Church, and which we have said marked its characteristic epochs, have demonstrated. That fact is, that the community possesses uncommon vitality—that it cannot be destroyed:

—that "the Saints have a future." The *Washington Union*, commenting on the late Utah exodus, a part of which we extracted in our last Number, says:—

"Such a people have a future. This is an important fact to be kept in view—the Mormons have a future. They are encumbered with vices and moral excrescences, which it will take time to remove; but, with the vast field before them in the interior of the continent, it is certain they have a future."

That the community of Saints are not perfect we will readily admit; but that they have vices and moral excrescences amongst them, to be at all compared with those found in what is falsely termed civilized society, we most emphatically deny. That they have a future we grant. This fact has been published to the world for more than a quarter of a century. It is "an important fact to be kept in view." We are glad to find that attention is being generally directed to it, and are assured that it will demand attention. If evidence has been given of it in the past, greater evidence will be forthcoming, until the whole world shall be convinced not only that the Saints have a future, but that they have *found* that future.

There is one point that will be very significant to our readers, when we inform them that the *Washington Union* is an official organ of Mr. Buchanan's Government. It is, that the Administration has endeavoured to cut off the future which its official organ now professess to believe in, and to which it so emphatically calls attention. Surely the exodus must have a meaning and an uncommon force to produce such results. The Saints have all the time believed in the "important fact," and it has been by them confidently "kept in view." This might have been long known and accounted as nothing extraordinary by those unacquainted with the grounds of that faith; but surely it ought to be acknowledged that the evidence of that fact must be strong, when the *Washington Union* calls attention to it.

Now, whether or not the Saints will find their future merely in the interior of the continent is a problem yet to be solved. We think it will be found far more extensive. But, as the *Washington Union* justly observes, "it is certain they have a future." We can, however, tell this editor and all the world what the Prophet Daniel says upon the subject:—

"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Now, there is a possibility that the Prophet might have been mistaken, and there is barely a chance that he might have exaggerated the fact. But we do not believe that he did. Anyhow, his prophecy is very pertinent. And while we believe, with the *Washington Union*, that the Saints certainly have a future, until it has been proved otherwise, we shall give it a broader bearing than the interior of the western continent.

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

London, July 22, 1858.

President Calkin.

Dear Brother,—It gives me great pleasure to report my labours during the last few weeks, in continuation of the report published in *Star* No. 27.

I arrived in Swansea, South Wales, on 5th June, and was met at the railway station by President B. Evans, and several other brethren, who kindly welcomed me to Wales. We spent the evening in conversation, profitable to the interests of the Church. On Sunday, 6th, we attended three very good meetings, and a Council meeting on the 6th.

On the 9th, I travelled, in company with brother Evans, by rail, over and through some of the mountain country, and arrived in Merthyr in the afternoon, where we had the happiness to meet President Ross, and with him to attend a large and spirited meeting.

Next day, we went to Cardiff, where, in the evening, we enjoyed ourselves much in imparting instruction to a large company of Saints. President Ross left on the 11th for Bristol. Elder Evans and myself went to Monmouthshire, and

attended Conference on Sunday at Blaina.

We explained the necessity of the Conferences being made free from the old book debts as speedily as possible in each Conference we visited during this trip, and the Saints in each place freely manifested their willingness and determination to assist in removing them.

As far as I am acquainted with them, the Saints in Wales are in good condition and are prepared to carry out any instruction which they may receive from the Priesthood whom the Lord has pleased to place over them. The meetings, in all the places we visited, were well attended —many of the Saints coming from a distance; and a good free spirit prevailed. We had speeches in English and Welsh. The sounds of the latter I could not understand; but, judging by the spirit and the appearance of the Saints, I felt that the instructions were good and interesting. The Saints in many places enquired for President Calkin, whom they expected to see, and regretted very much his illness and nonappearance in their midst.

Before President Evans had time to establish the present proper and profitable method of conducting Church business throughout the Welsh Mission, a good deal had been done in the old style, which gave him and the brethren considerable trouble to correct, as they are determined as far as possible to have everything done according to the letter and spirit of the instructions sent from Liverpool. Brother Evans is a good, faithful man, who takes a pleasure in working out the counsel given him, and whose disposition is not to be behind in anything. His Counsellors, with the Presidents of Conferences, enjoy the same working spirit; and I feel certain that their works will bear witness of their industry.

I returned to Birmingham on the 14th, and on the following Sunday attended at the opening of our new chapel there, and at the Astead Branch, having very good meetings and the company of Elder C. F. Jones, who was there on a visit.

During the following week, with Elder Samuel Francis, I visited several Branches of the Shropshire and Staffordshire Conferences, having good meetings and enjoying the company of Elders Fallowes and Clarke.

On Sunday, 27th, I attended, with Elder Noble, the Birmingham Conference Priesthood Meeting, and had much satisfaction in the large attendance and good spirit of the brethren.

The Priesthood of this Conference have proclaimed war against the old book debts, and are determined to "use them up." The first shot fired was a seventy-pounder (£70), which has found its way to Liverpool.

I went to Coventry on the 3rd of July, and spent several days in the Warwickshire Conference with Elder Aldridge. The Presidents of Conferences in the Birmingham Pastorate are diligently engaged attending to the book debt, and are otherwise making the best they can of all around them.

I take the liberty also of stating that we have received great assistance in the labours of Elder Francis, who is very diligent and constant in his ministry and business practice.

I attended Conference at Hull on Sunday, the 11th July, and spent a very pleasant and agreeable time with Pastor Jones, President Carnes, and the Saints. The Priesthood there are full of life, and the Conference is in good order.

In company with yourself and President Ross, I arrived in London on Saturday, the 17th, and had the pleasure of attending the Conference meetings on Sunday, and Priesthood meeting on Monday evening. I was much gratified to witness the lively feelings and the result of the constant and well-applied labours of Elder Penrose and the Travelling Elders of this Conference, under the guidance of President Ross. The large and well-conducted meetings and the universal good spirit among the Saints in my old field of labour gave me great pleasure and satisfaction.

In all my travels through the country, I have met with a good spirit among the Saints and a decided willingness to obey counsel and live by the present word of God.

Praying that God may constantly bless you, I am, &c.,

WILLIAM BUDGE.

MANCHESTER PASTORATE.

24, Carver-street,
Chorlton-upon-Medlock,
Manchester, July 24, 1858.

President Asa Calkin.

Dear Brother,—In accordance with

your request, I take this opportunity of making you acquainted with the condition of the Manchester Pastorate, which consists of the Manchester, Liverpool, and Preston Conferences. We number altogether about 1,500 members, including officers. Our numbers, as you will perceive by this report, are considerably less than they were before the Reformation; but it is easily seen that the building up of the kingdom of God in the last days does not depend so much upon numbers as it does upon the Saints' learning to do the works of righteousness and keeping the commandments of God as they come forth through the Priesthood that are appointed and placed over them to lead them on in the way of eternal life and salvation.

It is deemed unnecessary for me to eulogise the Saints of this Pastorate. They generally prefer to have their works speak for them; and when their condition and circumstances are considered, (as the great depression in trade during the first part of the year bore heavily upon most of them,) it will be seen that they have manifested by their works a love for truth, faith in God, and confidence in his work which has rarely been exceeded, and which has enabled them to cheerfully sacrifice everything in their power to build up and sustain that kingdom which they are assured must endure for ever, (mobs, devils, and *dis*-United States to the contrary notwithstanding,) and in which are centred all their hopes of temporal, spiritual, and eternal salvation.

During the first quarter of the present year, the amount of Tithing raised in this Pastorate was about £411, besides donations for various purposes; and last quarter the Tithing paid in amounted to over £642, being a trifle over £1,053 for the half-year. We have also raised about £50 last quarter for our Poor Fund, which enables us to better provide for and assist the worthy and faithful poor than we could formerly do when they were relieved from the Tithing.

These figures tell much for the improvement that has been manifested generally by the Saints during the last quarter. Upon the introduction of our last "Reform bill," several of the "members" saw the necessity of their becoming *Saints in*-DEED, and have come up to the line of their duties. There is still room for improvement in some few cases, but, generally speaking, the Saints are doing first-rate.

Our allotment for the Temple Fund for this year has all been paid as Tithing, with a considerable surplus, and the book debt has received our earnest consideration. It will be seen, by referring to your Quarterly List of Debts, that these Conferences enjoyed a prominent and exalted position therein at the commencement of this year; but they have got tired of keeping such high company, and have repectfully retired to a lower place on the list, having reduced the debts respectively as follows:—Manchester, from £231 17s. 3d. to £88 3s. 8d.; Liverpool, from £134 19s. 6d. to £60 2s. 1½d.; and Preston, from £69 5s. 8½d. to £47 6s. 6d. We trust that very shortly there will be no place found for us amongst your debtors, as we intend to become ready-money customers to your Office. The Saints have taken hold with spirit to clear off these debts, and they realize that by so doing they will be promoting their own interests, as it will materially tend to the advancement of the work.

We had a Priesthood meeting in Manchester, June 27th, and the spirit and good feelings manifested were very encouraging. The Presidents of Branches nearly all represented their Branches as being up to the mark, and all their members paying their Tithing, without exception. The subject of the book debt was laid before the meeting, and we have given it a hoist, since then, in such a style as to show that we are in earnest. The other Conferences (Liverpool and Preston) are likewise doing first-rate. In fact, I am assured that, in point of faith and good works, this Pastorate ranks among the first in the Mission.

In conclusion, I would say that I feel very grateful to our heavenly Father for the blessings that have attended our humble efforts in doing good; and it is a great pleasure to me to labour with and and amongst such a good people.

With kindest regards to you and the brethren associated with you, and with fervent prayers for the extension of Zion's glorious cause, I am, respectfully, your brother in the Gospel of peace,

EDWARD OLIVER.

PASSING EVENTS.

General.—According to the latest returns, pauperism is greatly on the increase in this country. The submerging of the Atlantic Telegraph wire (2,022 miles in length,) was successfully completed on the 5th instant, thus bringing the eastern and western continents within a few minutes reach of each other. A dreadful fire has occurred at Antwerp, destroying the Exchange, with its magnificent bronze cupola, arcades, and the Tribunals of Commerce, together with the Chambers of the Syndic and the City Archives: all are in ruins—nothing saved. Terrific inundations prevail round Dresden and the plains round Leipsic; the Ester and Pleisse have overflowed their banks; railway bridges have been swept away at Zwickau Stauchau and the course of the Weisseritz; and the Raine is greatly swollen at Mannheim. Letters from the frontiers of Bosnia continue to report sanguinary battles between the Turks and the Christians. Accounts from Jaffa of the 27th ultimo state that the Mussulmans of Gaza had attacked the Christians and massacred a great number. The Turks fell on the Christians at a moment when they were engaged at their devotions in church. An official telegraphic despatch of the 4th instant, from Trebigne states that on the 28th ult. the Montenegrins, having attacked the town in great force, the inhabitants of which, relying upon the established security, were entirely off their guard, burnt all the houses, killing about 100 men, committed atrocities of the most revolting description, and at last retired, taking with them 200 Mussulman women and children.

American.—The *New York Herald* says, "General William Walker is making a desperate effort to prevent the waters of oblivion from sweeping over him," but thinks the great filibuster is a "played out" man. Eight new sloops of war, for which appropriations were made at the recent session of Congress, are about to be constructed. A gentleman of St. Louis, direct from Salt Lake City, states that the Peace Commissioners and Brigham Young are in daily communication, and that the most peaceful feelings prevail. General Harney was at O'Fallon's Bluff, 105 miles west of Fort Kearney, on the 9th. Colonel Munroe was at Scott's Fort, and Colonel May at Plum Creek.

VARIETIES.

A Pun from the Row.—It is stated that a certain eminent medical man lately offered to a publisher in Paternoster Row a "Treatise on the Hand," which the worthy bibliopole declined, with a shake of the head, saying, "My dear sir, we have got too many *treatises on our hands* already."

Ancient Books.—"Several sorts of materials were formerly used in making books Stone and wood were the first materials employed to engrave such things upon, as men were desirous of having transmitted to posterity." "The works of Hesiod were originally written on tables of lead, and deposited in the Temple of the Muses in Bœotia. The laws of Jehovah were written on tables of stone, and those of Solon on wooden planks. Tables of wood and ivory were common among the ancients." "The materials generally used by the ancients for their books were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view, Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel. (Jer. xxxii.) In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth, and which, without such care, would have been soon destroyed. We need not wonder, then, that the prophet Jeremiah should think it necessary to inclose those writings in an earthen pot, which were to be buried in Judea, in some place where they might be found without much difficulty, on the return of the Jews from captivity." "The first books were in the form of blocks and tables, of which we find frequent mention in scripture, under the appellation *sepher*, which the Septuagint render *axones*, that is, *square tables*; of which form the Book of the Covenant, Book of the Law, Book, or Bill of Divorce, Book of Curses, &c., appear to have been." "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by."—*From Watson's Biblical and Theological Dictionary.*

A Suspicious Rabbit.—A gentleman, relating the incidents of his travels while in Paris, says, "I entered a restaurant on the other side of the Seine, and ordered a rabbit. I was green—verdant as the first cucumber—even as early peas, or I should not have done thus. The rabbit came, and I offered the *Moniteur* to an old Frenchman opposite, whose eyes were fixed upon my plate; but he bowed a negative. The bow puzzled me: it was too much. 'Monsieur has not been long in Paris?' 'No; I have just arrived.' 'Is Monsieur going to eat that?' 'Yes: may I offer you a slice?' 'Monsieur, will you allow me to make a small observation?' inquired the Frenchman, with a frightful grimace. 'Certainly,' said I, becoming alarmed. He replied, with the utmost gravity, 'Monsieur, that rabbit once *mewed*.'"

THE WILL WILL FIND A WAY.

Give me the strong, determined mind,
That wills with firmness every act;
To aught but nobler reason blind,
It never fails to claim respect.
Though adverse blasts blow keenly chill,
The wav'ring, timorous soul to sway,
The firm, determined iron will
Will never fail to find a way.

I loathe the weak, unstable soul,
Whose every act and plan is vain—
Veers with each breath, without control,
Inconstant as the fickle vane;
Unsteady as the flick'ring light,
Uncertain as the hollow wind,
Transient as is the meteor bright—
Without an aim, without a mind.

I love the soul of purpose sure—
Strong, energetic in its plan;
Determined, patient to endure—
The very essence of a man;
Stedfast as truth, unchanged by years,
Expansive as the prairie's track,—
Not swayed by transient hopes nor fears,—
The will to do, the way to act.

Then give to me the lofty thought,
Soaring 'yond fickle mortal's ken;
The soul with noble feelings fraught,
Unswerving from its purposed end.
Though adverse blasts blow keenly chill,
The wav'ring, timorous soul to sway,
The firm, determined iron will
Will never fail to find a way.

E. L. Sloan.

Addresses.—Mark Barnes, care of George Allen, 41, Parade Place, St. Heliers, Jersey.
John Cook, Edward Harding, } 3, Phœnix Terrace, Simms Street, Nottingham.
T. W. Kirby, Mr. Benjamin Gould, Kates Hill, Dudley, Worcestershire.

MONEY LIST, JULY 31—AUGUST 6, 1858.

	£	s.	d.
T. A. Jeffery (per W. Bayliss)	4	0	0
Edwin Scott (per do.)	3	2	0
William Ajax (per B. Evans)	2	10	0
John Davis (per do.)	12	0	0
Thomas R. Jones (per do.	2	14	6
Henry Harris (per do.)	1	0	0
E. D. Miles	1	10	0
Edward Oliver	30	0	0
M. H. Forscutt (per E. Oliver)	19	13	9
E. L. T. Harrison (per J. D. Ross)	30	0	0
Carried forward	£106	10	3

	£	s.	d.
Brought forward	£106	10	3
B. W. Brindle (per W. Budge)	24	15	10½
Henry Brown (per do.)	21	11	5
John Clarke (per do.)	5	8	3
George Armstrong (per do.)	2	10	6
East India Mission (per W. H. C. Smith	4	13	0
William Chevalier (per M. Barnes)	1	2	0
R. J. Philp (per T. Wallace)	5	18	4
W. B. Child (per do.)	20	14	11½
Henry Hobbs (per do.)	0	14	0
	£193	18	7

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XX. Saturday, August 28, 1858. Price One Penny.

UPHOLD THE PRIESTHOOD.

"And it came to pass, when Moses held up his hand, that Israel prevailed."

When the children of Israel, on their way from Egypt to Canaan, had arrived at the plain of Rephidim, they found that there was no water for them to drink. Moses, however, at the command of God, went to a rock and smote it with his rod; and immediately streams of water gushed from it, with which the people quenched their raging thirst. We find that, after this, "came Amalek, and fought with Israel in Rephidim." By Amalek is meant the descendants of Amalek, just as by Israel is meant the children or descendants of Israel. Amalek himself was the grandson of Esau, who was Jacob's twin brother. Thus the Amalekites, as the descendants of Esau, or Edom, and the Israelites, as the descendants of Jacob, or Israel, were *related by blood*, but in every other respect were *divided*.

Esau, the progenitor of the Amalekites, it will be remembered, had sold his birthright to his younger brother Jacob; and one privilege of a birthright was precedency in the patriarchal endowment and priority in receiving the father's dying blessing. To this, therefore, Jacob, as the new possessor of the thus transferred birthright, had a legal claim; and when, just before his father's death, he learned from his mother Rebekah that Esau intended secretly to rob him of his purchased right, he had recourse to stratagem in order to supplant him.* He thus succeeded by deception, at the suggestion and under the influence of his mother, to gain his father's benediction and blessing before Esau returned from the field, where he had gone to hunt venison. The result of this was, that "Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." The two brothers were afterwards divided; for Esau became his brother's open enemy, and that enmity descended to his posterity. Hence we find that the Amalekites† were continually at war with the Israelites. They lived by the sword, as Isaac prophesied of Esau—"By thy sword shalt thou live, and shalt serve thy brother." But the blessing upon Jacob was—"Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee." As Jacob had only one brother, (Esau, or Edom,) Isaac's prophecies had evident reference to the *posterity* of his two sons. Amalek and

* The name Jacob literally means a *supplanter*.

† The name Amalek literally means a *striker*.

Israel, then, although brethren in one sense, were adversaries in another. Hence, after Israel had left Egypt and were on their way to possess the rich land of Canaan, which was promised them, the Amalekites, wishing to oppose their progress and anxious to carry out their progenitor's threat to "*slay*" Jacob, came into Rephidim, where Israel had pitched their tents, and fought them. At the head of Israel stood Moses, the Prophet of God, with the rod of God in his hand. "*And it came to pass, when Moses held* UP *his hand, that Israel prevailed; and when he let* DOWN *his hand, Amalek prevailed.*" We find, however, when his "hands were heavy," that "Aaron and Hur STAYED UP HIS HANDS, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Thus we find that, under the military generalship of Joshua and the prophetic leadership of Moses, by the power and blessing of God, *Israel prevailed.*

Now, without attempting to spiritualize the foregoing account of facts and circumstances which transpired ages ago, we may nevertheless learn a profitable lesson therefrom; for, as the Apostle says, Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The Latter-day Saints are the people of God. They are, by adoption, the Latter-day Israel, and are headed and led by a Prophet, Seer, and Revelator, whose voice is to them the word of God. They, too, have an inheritance in a promised land, and hope to realize the many blessings and privileges which God has declared he will bestow upon them, if they remain faithful to their covenant with him. They have also, like Israel of old, enemies to encounter, who, though brethren in the flesh, are adverse in spirit,—who, in fact, though professedly bound to them by fraternal pledges in "Articles of Confederation and Perpetual Union," yet traitorously seek to destroy them—to put an untimely end to their "life, liberty, and the pursuit of happiness." The plains of the wilderness have resounded with the cries of "War, war, war!"—"Slay the Mormons!"—"Down with their religion, their Prophet, their privileges, and their prospects!"—"Away with them from the earth!" This is the cry of Amalek now; for Esau still lives in his children, and is not yet reconciled to Jacob. Nevertheless, the God of Israel is with his people; his Prophet is their lawgiver and leader; and they are destined erelong to overcome their enemies and to become, literally and spiritually, the head of the nations.

But only on certain conditions can Israel, or the Saints of God, expect to prevail,—namely, by obedience to the will of God as revealed through his Prophet. Brigham Young, who is at the present time the presiding officer in the camp of Israel, holding the rod of power and authority; and, as union is the bond of strength, unless the Saints unitedly confide in him as their Divinely-recognized leader, and comply with his counsels and instructions, they cannot prosper as a people. He is their Moses; and if his hands are held *up*, Israel must prevail; but if they are let *down*, the opposite result must follow.

The only way in which we, as Saints of God, can bear up the Prophet's hands, is, by giving him our full and united confidence, our faith, and our prayers. His Counsellors may and do, like "Aaron and Hur," bear up his hands, and unite heart and soul in assisting to carry out his designs, his instructions, and his will: but the Church, to participate in the blessings which accrue to the faithful, must unite with them in so doing. The Prophet can do nothing for Israel unless Israel co-operate with him, sustain him with their faith and confidence, give heed to his counsels, and manifest a willingness to obey his instructions. This will strengthen *his* faith, increase *his* confidence, develop his power, and call down the approval and blessing of the Lord. But without our co-operation in this way, his hands will be heavy and cannot rise to bless us; and consequently, instead of *our* prevailing over Amalek, Amalek will prevail over *us*.

If, then, brethren of the Priesthood, and Saints generally, we, in this matter, know our duty, let us do it. We have every encouragement. God has promised to bless his people with the victory over their enemies and the peaceful possession of the earth. Their inheritance shall be in Zion, and their power and rule shall extend through every land and from sea to sea.

Ancient Israel had for a long time been suffering the hardships of Egyptian slavery, under the despotic dominion of Pharaoh. But God became their deliverer. He redeemed them, by the hand of Moses, from the servile chains of the tyrant, led them dryshod through the Red Sea, protected them amidst all the dangers of the wilderness; and Canaan, the promised land that flowed with milk and honey, became the final home of Jacob's posterity. So also, brethren, we may expect that the God of Israel, who is *our* God, will as surely fulfil his covenant-engagements with us, his latter-day people, if we give heed to and sustain his Priesthood now upon the earth. He will be with us by his Spirit, and will bless us through the ministrations of his servants: he will redeem us from Babylon, and give us an inheritance in Zion; where, if we remain faithful to him, and bear up and sustain the hands of power vested in his Priesthood, his Prophet will bless us, our hearts will rejoice, trouble and sorrow will be banished from the mind, the wailings of captivity will be heard no more, the din of war will be hushed to peace, and the song of salvation and the chorus of praise will be heard from every dwellingplace in Zion.

ELDER HARRISON'S REPLY TO THE "DAILY TELEGRAPH."

35, Jewin Street, London,
August 7, 1858.

Dear brother Calkin,—

I forward you a copy of a letter sent to the editor of the *Daily Telegraph*, in reply to a leader in that paper of the 23rd July, but which the editor, with his accustomed liberality, has not allowed to appear.

With reference to the mob at Whitechapel, you will notice a very heartrending statement by the editor:—"Truth compels us to state, that the 'Saints' do not appear to have been in fault." His anguish of mind was evidently great, that truth should "compel" him to say anything of the kind. It was a most distressing case.

Trusting that he is better now, and ready for another attack of truthfulness, and earnestly hoping, should such an event ever occur again, it may not carry him off, I am, dear President, yours truly,

E. L. T. HARRISON.

To the Editor of the *Daily Telegraph*.

Sir,—Your article of the 23rd July, on the subject of "Mormonism," presents to my mind several difficulties, which, for my own information, as well as that of the public in general, I should be glad to have removed.

Your leader states that the friendly reception given by the Chief of the "Mormons" to Colonel Cumming was, in all probability, due to the fact "that the United States' Army, under Colonel Johnston, was only a few marches distant, and ready to avenge any act of treachery that might be committed."

Now, sir, I do not think that we are driven to any such horrible conclusions, or justified in any such assumptions; for it is a fact, confessed by the American press, that the army lay entirely at the mercy of the "Mormons" during the late winter, and could easily have been entirely destroyed by them, had they sought for blood or revenge. Such ideas are also totally inconsistent with the known past conduct of the "Mormons" to United States' officers.

It is a notable fact that Captains Stansbury and Gunnison, and Judges Reed, Shaver, and Kinney carried out their official duties in Great Salt Lake City, not only without interruption, but with the positive assistance of that community, if the published writings of those officers may be taken as evidence. This they did without escort or troops of any description.

Colonel Steptoe also, with a mere handful of soldiers, wintered in the same place. No imposing force was "*within a few marches*" of Salt Lake City; and yet we find the Prophet declaring before an immense assembly, in what the "Mormons" call the "Tabernacle," that he would gladly take off his hat to the Colonel as Governor, if he was appointed. I think, sir, that in weighing the character of the "Mormon" leaders, these important facts should be taken into con-

sideration. Judging from the speeches delivered before thousands in Salt Lake City, published in the *Deseret News*, amongst the people who heard them delivered, and afterwards re-published in England throughout the "Mormon" community, many of whom take in the *Deseret News*, and also keep up a continual correspondence with friends and relatives in Utah, and thus, by checks and counter-checks, know them to be the actual speeches there delivered,—judging, I say, from such sources, the opposition lately offered by the "Mormons" to the proceedings of the Federal Government was made, not in resistance to the principle of federal authority, but to the slavish idea of being compelled to receive a Governor at the point of the bayonet!—a Governor selected in opposition to their unanimous choice and escorted to them under the banner of the "stars and stripes"—a flag professedly consecrated to the American Constitution, which expressly states that "all just governmental powers are derived from the *consent* of the governed; and that whenever any form of government becomes destructive of these ends, it is the *right* of the people to alter or abolish it, and to institute new governments, laying its foundations on such principles and organizing its powers in such forms as to them [the governed] shall seem most likely to effect their safety and happiness."

If, indeed, then, the "*consent of the governed*" be the basis of all just Governments in the eye of that Constitution under which the United States Government holds its powers, and if the taking of steps destructive of that principle entitled the governed to "*alter or abolish*" their authority, as is so plainly declared above, then, I say, sir, we must, however much some may disapprove of the policy of the "Mormon" leaders in other respects, in this matter declare that they did not in self-protection even take the full advantage of the "right" offered to them by the Constitution, or they would, as entitled, have "abolished" the federal authority exercised thus disregardless of *their* "consent" and in defiance of this grand principle of American independence; for where the "consent of the governed" was, during the march of the troops that were to instal Colonel Cumming as Governor of Utah Territory over a whole people who had voted for another man, I am at a loss to say, unless it was under the feet of the soldiery!

Your article remarks that the probable destination of the "Mormons"—Sonora, is a "district about one hundred and fifty miles from the happy valley." It really is to be hoped that the literary gentleman who wrote that article is better acquainted with the principles he so earnestly deprecates than he appears to be with the geography of the country the "Mormons" are supposed to be traversing, as, unless this is the case, he must be at the very least some seven hundred miles from the subject, Sonora being at least as much further from the "happy valley", as the distance he has named. The very settlements of the "Mormons" themselves extend three hundred and fifty miles further from Salt Lake City than the "Sonora" to which he has conveyed them!

As to "Mormonism" in this country, your article takes a very common, but, to my knowledge, a most incorrect view of the policy used by the "Mormons" in making proselytes. You speak of "Mormonism" as a gross form of superstition, which holds out inducements to the "sensual appetite," or appeals by promises of improving the "social welfare" of its followers. This, I confess, is newspaper "Mormonism," but it exists nowhere else. You may go where you please into the meeting-places of the Latter-day Saints, and you will not hear any such inducements dwelt upon; but you *will* hear it repeatedly said, "If any man embraces 'Mormonism' for houses, or lands, or anything else but the pure love of principle, we are better without than with him! Our religion is bound to drag a man through such a chain of circumstances, that everything of this kind will be taken from him, until his heart is only set on things that never fade." Thousands who are unconnected with the Church have heard this description of language. It only hazards the reputation of the press to make assertions which any visit to a "Mormon" meeting would prove ridiculous.

The public discourses of the heads of "Mormonism," sold at 35, Jewin Street, only tell the thing out plainer still. "Tell the brethren in England," say they, in in effect, "if they expect to find a Zion in this country, they have got to make it. If they do not bring happiness in their bosoms, they will not find it here." These

discourses abound with such sentiments. "We can only promise you hard work and plenty of persecution," is a common "Mormon" expression.

You remark, in continuation of the idea upon which I have just commented, that "what such promises end in, and how wretchedly they are fulfilled, when once the gulled disciples have been induced to trust themselves and their little property to the guidance and keeping of their spiritual leaders, may be learned from the reports which from time to time reach this country, filled with complaints of the bad treatment they have received,"—and, allow me to add, "*may also* "*be learned*" from the "cheerful" manner in which, as Governor Cumming says, the whole of the inhabitants of Utah Territory moved out of their comfortable homes, still to keep company with Brigham Young, who had treated them so badly! Says the Governor, "They rejoice to exchange the comforts of home for the trials of the wilderness." The "bad treatment" goes uncommonly well with them! Is it not remarkable that they should want more?

I will close these hurried remarks with a reflection which appears to me applicable to the subject. If the "Mormons" make or have made their converts by inducements of a worldly kind, must they not be possessed of some singular method of unconverting them from such hopes or desires, to be able to present the spectacle of a whole people giving up homes for which they have toiled—lands they have reclaimed from a desert state—gardens adorned by unceasing industry, to plunge again into the wilderness, crying, as they did, when solicited by Governor Cumming to return to their possessions—"It's all right! God bless Brigham, and Heber, and Daniel!"

Yours, &c.,

E. L. T. HARRISON.

P.S.—With reference to your remark, that the spirit displayed by the multitude around Pisgah Chapel indicated that "Mormonism" has not much chance of a joyful reception around Whitechapel," I would say, if the non-acceptance of "Mormonism" by the ferocious mob, who used such obscene and filthy language as was sworn to by Constable Sheridan, be a matter of "satisfaction" to any one, it must be so to the "Mormons" themselves. Judging from a specimen of them seen at the Police Court, "Mormonism" must be congratulated on the loss! As to their being guided in their hostility to "Mormonism" by a "right instinct," it must, as you say, have been "instinct;" for they were a people evidently incapable of reason!

HISTORY OF JOSEPH SMITH.

(*Continued from page 536.*)

[February, 1843.]

Monday, 13th. Elder Rigdon came in early in the morning, and gave a brief history of our second visit to Jackson County, Missouri. I then read awhile in German, and walked out in the city with Elder Hyde, returning at twelve o'clock. Brother John C. Annis called for counsel. The Marshal called and informed me that Mr. Rollison was trying to get the Post Office, and that Dr. R. D. Foster was the first to sign the petition. I gave instruction about a bond for a part of a lot to brother John Oakley. A quarter before four, went to the Printing Office with brother W. W. Phelps.

I spent the evening at Elder O. Hyde's. In the course of conversation, I remarked that those brethren who came here having money, and purchased without the Church and without counsel, must be cut off. This, with other observations, aroused the feelings of brother Dixon, from Salem, Massachusetts, who was then present, and he appeared in great wrath.

I received the following communication:—

"To the Hon. Mr. Bryant, 2nd Asst. P. M. General.—We, your petitioners, respectfully beg leave to submit, that as an attempt is now, by certain individuals, being made to place the Post Office in this place

into the hands of William H. Rollison, a stranger in our place, and one whose conduct, since he came here, has been such as to forbid our having confidence in him; and we do hope and pray, both for ourselves and that of the public, that he may not receive the appointment of Postmaster in Nauvoo, Illinois, but that the present Postmaster may continue to hold the office."

"Brother J. Smith, if the foregoing can have a number of respectable subscribers, I believe Rollison cannot get the office. I should like to have it so as to send it on Sunday's mail. Respectfully,

SIDNEY RIGDON.

A letter from the United States' Army, dated at Fort Leavenworth, Missouri, states "that on the 14th of February, at three o'clock a.m., the moon, which had been obscured by a cloud for some hours, burst forth in a deep blood-red colour, with a black cross of equal proportions over the face, extending beyond the rim, while on the two sides small pieces of rainbow were visible. After continuing in this way for about an hour, the colour of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows. It continued so for half-an-hour, and heavy clouds then intervening obscured the moon, which set unseen."

Tuesday, 14th. Sent William Clayton to Quincy, and by him deposited five hundred dollars with General Leach, for Mr. Walsh, for land which lies between my farm and the city, agreeable to my letter to Judge Young.

Read proof of the "Doctrine and Covenants" with brother Phelps. Read in German from half-past nine to eleven, forenoon. Had the stove removed from the large room in my house into a small brick building which was erected for a smoke-house, designing to use it for a Mayor's Office, until I could build a new one. Had much conversation with Mr. Cowan and various individuals.

Sold Dr. Richards a cow.

Wednesday, 15th. This morning I spent some time in changing the top plate of the Office stove, which had been put together wrong. Read a libellous letter in the *Alton Telegraph*, written to Mr. Bassett, of Quincy, concerning Judge Pope, Mr. Butterfield, and the ladies attending my late trial at Springfield; and published the following letter in the *Times and Seasons*:—

"Mr. Editor.—Sir,—Ever since I gave up the editorial department of the *Times and Seasons*, I have thought of writing a piece for publication, by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intend to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind in regard to politics, morality, religion, literature, the arts and sciences, &c., &c.,—viz., the editors of the public journals; or, if you please, I will designate them the lions of the forest. This latter cognomen, sir, I consider to be more appropriate because of the tremendous noise that they make when they utter their voice.

It came to pass that, as I went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass saw me and brayed, and made a great noise, which a neighbouring lion hearing, roared, even as a lion roareth when he beholds his prey. At the sound of his voice, the beasts of the field were alarmed, and the lions in the adjoining jungles pricked up their ears and roared in their turn; and behold all the lions of the forest, alarmed by their noise, opened their mouths and uttered forth their voice, which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring, that the trees of the forest shook, as if they were shaken by a mighty wind, and all the beasts of the forest trembled, as if a whirlwind were passing.

I lifted up mine eyes with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn that is feeding alone upon his pasture, without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams. Why, then, their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunderings, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said among so many voices; but ever and anon I heard a few broken, incoherent sentences like the following:—Murder! Desolation!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be driven from the State!!! The fawn will be metamorphosed into a lion—will devour all the beasts of the field, destroy all the trees of the forest, and tread under foot all the rest of the lions.

I then lifted up my voice and said, Hear me, ye beasts of the forest! and all ye great lions, pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore, then, should animals of your noble mien stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent?

It is true that I once suffered an ass to feed in my pasture. He ate at my crib and drank at my waters; but, possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass and destroy it. I therefore put him out of my pasture, and he began to bray. Many of the lions in the adjoining jungles, mistaking his braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad, many of the lions began to enquire into the matter. A few possessing a more noble natnre than many of their fellows, drew near, and viewing the animal, found that he was nothing more than a decrepid, broken down, worn-out ass, that had scarely anything left but his ears and voice.

Whereupon many of the lions felt indignant at the lion of Warsaw, the lion of Quincy, the lion of Sangamo, the lion of Alton, and several other lions, for giving a false alarm, for dishonouring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such base ribaldry and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew well that they were following the braying of so despicable a creature.

Among these was a great lion, whose den was on the borders of the Eastern Sea. He had waxed great in strength. He had terrible teeth, and his eyes were like balls of fire. His head was large and terrific, and and his shaggy mane rolled with majestic grandeur over his terrible neck. His claws were like the claws of a dragon, and his ribs were like those of a Leviathan. When he lifted himself up, all the beasts of the field bowed with respectful deference; and when he spake, the whole universe listened; and the cinders of his power cover creation. His might, his influence, were felt to the ends of the earth. When he lashed his tail, the beasts of the forest trembled; and when he roared, all the great lions and the young lions crouched down at his feet.

This great lion lifting up himself and beholding the fawn afar off, he opened his mouth, and, joining in the common roar, uttered the following great swelling yelp:—

'Joe Smith in Trouble.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that State of the Governor of Illinois. Joe has taken out a writ of Habeas Corpus, denying the fact, and is now waiting the decision of the Court at Springfield. This will bring Joe's troubles to a crisis. In the meantime, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission, besides being very convenient to himself.'

When I heard it, I said, 'Poor fellow! How has thy dignity fallen! and how has thy glory departed! Thou that once ranked among the foremost of the beasts of the field, as the lord of the forest!—even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass.'

And now, friend B., allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth—that setteth up one and putteth down another, according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destiny of men in his power, and can as easily put down as he has raised up? Tell me, when hast thou treated a subject of religious and eternal truth with that seriousness and candour that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologist, allow me to ask a few questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah '*work a miracle or two*' to help him out of the dungeon? It would have been '*very convenient.*' Why did not Zachariah, by a miracle, prevent the people from slaying him? Why did not our Savionr come down from the cross? The people asked him to do it; and besides, he had 'saved others,' and could not save himself, so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul, by a miracle, prevent the people from stoning and whipping him? It would have been 'very convenient. Or why did the Saints of God in every age have to wander about in sheepskins and goat-skins, being tempted, tried,

and sawn asunder, of whom the world was not worthy? I would here advise my worthy friend, before he talks of 'proving missions,' 'working miracles,' or any 'convenience' of that kind, to read his Bible a little more, and the garbled stories of political demagogues less.

I listened, and lo! I heard a voice, and it was the voice of my Shepherd, saying, Listen, all ye lions of the forest; and all ye beasts of the field, give ear. Ye have sought to injure the innocent, and your hands have been lifted against the weak, the injured, and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure. Therefore hear, all ye lions of the forest: The Lord God will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon your prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted, and all the lions of the forest have lost their strength, then shall they remember, that the Lord he is God.

JOSEPH SMITH."

I copy the following from the public prints:—

"An English officer, writing to his friend in England, from Ching Keang Foo, says—'I never saw such loss of life and property as took place here: we lost officers and men enough, but it is impossible even to compute the loss of the Chinese; for when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves. In many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins: whole streets have been burnt down.'" Oh, the horrors of Christian warfare!

About one o'clock in the afternoon I started for Shokoquon, with Mr. John B. Cowan, and Elders Orson Hyde, and Parley P. Pratt, on sleighs. When we came on the prairie, it was so extremely cold, I proposed to Mr. Cowan to wait till to-morrow; but he chose to go forward, and we arrived in safety at Mr. Rose's, where we had supper; and in the evening I gave a long exposition of Millerism. That night I slept with Mr. Cowan.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 28, 1858.

OUR FRESH STARTING POINT.—For the last two weeks, we have devoted our little *Star* to the reflection of a few rays of light taken from the late important events and movements of our brethren in the mountains. We deemed it right to give the Saints in England and our readers throughout the Mission a general view of the state of affairs and reaction, as well as a few editorial articles of our own upon the subject. Perhaps it was also due to those of the public who take the *Star*. In consequence thereof, a slight suspension has taken place in our editorials on practical duties and Church administration. These evidently belong to the most important part of our labours; and, until the late events, a large portion of space has been devoted to their service. It has appeared to us, that during the general interest called up by the exodus, wisdom would afford it some gratification, especially as the fact was realized that practical duties and administrative progress would be actively carried on by the Priesthood and Saints throughout the Mission. A visit to the Saints' mountain home, a peep at passing events, and a view of future developments have given us all a little breathing time and active rest—"Mormon" rest. We hope the Saints generally are invigorated and prepared to meet us on our "fresh

starting point," to run the race of practical duties and administrative progress. Doubtless the course will be watched with greater intensity than would have been done during the height of interest called up by the late exodus, and our directions and views more appreciated than though the slight suspension had not been made to contemplate that which could not but claim the attention of all Saints.

We have, however, necessarily been labouring under a difficulty in the endeavour to present our readers with a view of the exodus, the reaction, and the position of the work, which they are, perhaps, not so conscious of. Our little *Star* is like the stars in the heavens. They show the light of the past and things as they have been: so does the *Millennial Star*. It was too small to show all the reaction with our own views at once, and dates from Utah are of course several months before the Saints in England receive the intelligence. It is not improbable, therefore, that while they are reading of a cloud that has passed over their brethren at home, the sun might be shining brightly on those we love. But that does not tell the whole matter. The fact is, this is an extraordinary work, and cannot be measured by ordinary rules. We have hardly got over the exodus yet, when in effect it is ten years past, and the position of the Church is ten years beyond what it was a few months ago. "Here is the Editor of the *Star* in his paradoxical moods again!!" Never mind, critical reader: paradoxes are the highest stages of truth—two truths meeting and becoming one. We will answer for the correctness of the paradox above—namely, that the work is ten years past the exodus. This Church is like some remarkable men—it does not measure its life by time, but by events and progress. Some men at twenty-five have lived more life, thought more schemes, accomplished more, and become more developed than others a hundred years old. The youngest is the oldest, in fact, though not the most worn-out. The road-waggon shall start for a place a week before the train, and arrive a week after it. The train in a few hours lived a fortnight of life by waggon calculation. Thus it is with this great work of God. Within a century it will live a thousand years!

The Saints must therefore make allowances according to the above, and live with the speed of the Church. It is by no means true that this Mission has been standing still on the exodus during the last few weeks. We believe it has lived years in the time, and has not lost one spark of self-life, but rather caught more sparks from the Saints at home, and kindled into a flame.

Now, let the Saints and the Priesthood throughout the Mission advance to "our fresh starting point," and, with the agility of the roe upon the mountains and the vigour of the young lion of the forest, strike into the opening field. We promise our readers that they shall not lose one line on practical duties and administrative progress, and hope that they will digest the food as it shall be supplied.

Administrative Progress and Practical Duty-Movement.—The spirit which has burned in the souls of the Priesthood and kindled in the heart of every Saint during the last few years has been that of Reformation. It took the form of a radical movement, led by the First Presidency, and borne off by the Apostles and Elders generally. It spread through all the settlements of the Saints in the mountains, extended to this Mission, and embraced every faithful member of this community throughout the world. The covenants of all the faithful were renewed. After repentance, humility, fasting, and prayer, they were again born of the water and renewed in the Spirit. So radical and thorough was the character of this movement, that the Church received something like a re-organization, and the signature of true Saintship was Reformation.

Reformation came to the Mission, crying repentance, waking up every honest Saint to a sense of duty, and demanding a test of membership. This was its first character. It was a renewing of the faith, desires, and devotion of the Saints. But this was only the beginning of the course of Reformation. The end thereof was not at this point, for it will reach the perfect state of things. Reformation first came to us in its primitive, moral, and spiritual character. This is how all reformations of society must appear, to be genuine, radical, and effective. There must first be a moral and spiritual renewing of man, and afterwards all necessary change and improvement in systems, administrations, and general operations must be made. The latter will also certainly be necessary, seeing that we start from imperfection, can only advance in the perfect order revealed by progressive steps, and have much inexperience to contend with. Reformation was, therefore, at first of necessity somewhat abstract in its nature. It was the renewing of the inner man and the increase of good works, rather than an improvement of administration, a systematizing of Church government, and an organizing and directing of those good works to the accomplishment of the greatest amount of good to the cause, the Saints, and the world. It came to us as a spirit which would receive an embodiment—as a preparation for a better state of things to come—as a spiritual reform that would be worked out in practical duties and administrative progress. This is the beginning of genuine and radical reformation, and this was the form in which it first appeared.

Again: Reformation commenced with the Church in its membership, and a test for that given. It will be extended to the Priesthood, not merely as members of the kingdom of God, but as officers and rulers. Here, its highest steps will be taken, its most striking phases appear, and greater strides in its course be made. It will assume the form of "administrative progress;" and, under its govermental power and wisdom, the practical duties and good works of the Saints will be directed to the accomplishment of the greatest amount of good.

During our administration, we have been deeply impressed with the importance of giving to Reformation this higher character. We have endeavoured to make the financial and business arrangements of the Mission meet this end, and our editorial labours and general government have also been directed to the same object. But much yet remains to be done; and we call on all the Priesthood and members of the Mission to aid in giving Reformation this higher form. We hope to see it extend, and, in the character of an "Administrative Progress and Practical Duty Movement," become as general as it was in its primitive character.

FOREIGN CORRESPONDENCE.

AMERICA.

New York, July 21, 1858.

President Calkin.

Dear Brother,—Last week I sent you the telegraphic despatch announcing the settlement of the "Utah difficulty." By this mail I expected to have been able to send something more in detail, and its recognition by President Buchanan; but it is not yet out, and probably may not be published till the arrival in the East of the Peace Commissioners, which may be expected in two or three weeks from now.

"The Utah war," then, is ended! The return of casualties is amazingly, expressively, and touchingly made out by the *Herald's* correspondent—"Killed, none; wounded, none; fooled, everybody." Of course that correspondent, in the last return, expressed the Gentile feel-

ing. "Our own reporter," however, feels highly amused at the bloodless war, and has renewed confidence in the immutable decree of the Gods. All things work together for good to those who keep the commandments.

Brother Calkin, we have had our fears and apprehensions that the wickedness and folly of the Gentiles might cause some trouble; and earnestly have they striven to get up a row. Nevertheless, the Lord has overruled everything, and their madness has been restrained. Nothing but the directions of the Lord could have piloted President Young through the shoals and quicksands that have beset his voyage through the sea of life during the last twelve months; and, what is worthy of remark, the Gentiles that went in for hanging Brigham a few months ago feel that alone he is a match for them and has accomplished what he set out for. Yesterday, the chief editor of the leading paper of this city said to me, at the conclusion of a conversation on Utah affairs, "After all, this breeze will do you folks a vast amount of good." They all feel that "Brigham is at the top of the heap." I might write you considerable on this subject; but a careful perusal of our city papers, which I send by this mail, will show most unmistakeably that "Mormonism" is not considered either as wiped out or wounded.

Since last I wrote to you, I have had the honour of making the acquaintance of that noble, high-minded, upright man, Colonel T. L. Kane, and had several very interesting interviews with him. His health is far from being good. He has not published anything since his return from Utah. He yet may—I hope so. Should he give another "Historical Discourse about the Mormons," his second will far exceed his first interesting sketch of their life and sentiments. For nearly ten years I longed to see him. I presume all the Saints who know his former labours to correct the public mind in its aberrations on the "Mormons" and their leaders, had a similar curiosity. If you have not seen him, let me say he is a modest, unassuming gentleman, of small stature, resembling more a prince reared under Italy's sunny sky, where a rude blast never ruffled mind or body, than a hardy pioneer, which his daring intrepidity would lead one who never saw him to imagine. His appearance indicates the gentleman. A conversation with him forces the conclusion on the mind that he is a great man; and so he is. To his labours, under God, we are saved a war, and the United States an inglorious defeat; for, most assuredly, had Colonel Kane not arrived when he did, the "boys" would have wiped out the army this year, and left neither root nor branch of them. It is amusing to hear how Uncle Sam's boys boast of what they could have done and intended to do. The Government, better posted, and knowing what the "Mormons" could have done at any time that suited their pleasure, had they thirsted for blood, sings "Mum"—a very discreet course. I am not inclined to boast, to balance the opposite side; but when everything comes to be known, many a mother's son will thank the man Brigham Young for the preservation of his life, and not the man Colonel Johnston.

The spirit in the army was murder and lust; and sadly are they disappointed at no gratification in Great Salt Lake City. They are likely, however, to get all they wanted from the hostile Indians in Oregon, who have just manifested every willingness to accommodate the troops with a fight. Colonel Steptoe's reported defeat is confirmed, and the greater portion of the Utah Army is expected to continue the march northward. Troubles of this nature seem to grow and multiply in all the Territories. The battle-axe of the Lord may at no distant day cause mourning and lamentation throughout the land.

For the last ten days, I have enjoyed the society of Major Egan, who escorted the Colonel to the East. He is a brave fellow—quiet as a lamb. He visited with me considerably, affording me opportunity of learning much of the last year's operations in Utah. He says, what is undoubtedly true, that the Saints in the Valleys are more firmly united than at any previous time, and have learned many valuable lessons in human redemption. At the time of his departure, the peace was only prospective; so on emigration, &c., I have learned nothing. I should think that the Saints abroad will make a vigorous effort to get home the first opening, which may not be far distant. Such is the feeling in the States. I left the Major, on Saturday, at Philadelphia, very poorly in health. He was to return home on Monday with despatches.

You have doubtless seen the list of those returning from Utah. After all the cry about the thousands held in bondage and praying for deliverance, not a hundred men and women could be scared up to take the back track. That is something. Several of our best papers here have expressed surprise, and remarked that it was not improbable that the "Mormons" had been misrepresented. In short, a mighty reaction in sentiment is manifesting itself everywhere. The army correspondents of the daily press have laboured hard to make the most of those returning. Having a pretty extensive acquaintance, I kept a smart look-out to see what kind of "Mormons" were coming back. The list is worthy of preservation. I only know a few; and whoever knew them will not be surprised. You will find an excellent piece of amusement in the very affecting story told by the *Times* correspondent of a certain "humble, honest man, who preferred but one wife at a time." I am afraid to mention names, lest some old friends should think I wound their feelings purposely. I will only say, therefore, that the very good man referred to, with his "one wife at a time," is the very quintessence of a loafer and unprincipled scamp. While he was making preparations to get his present illegal wife, he was writing piteous tales to his legitimate, ill-used wife in London for money to bring him back again to her and her daughter! Who but the meanest of the mean could be guilty of such deceit? That man goes to President Young to be married, but is denied the sacred ceremony. He goes elsewhere and perpetrates the fraud—disgraces, by his association with her, the daughter of highly respectable parents, for whose sake, and not his, I withhold names; and, when he realizes in after experience that guilt "makes cowards of us all," he flies from Utah, and is trumped up by Simonton, the slanderous reporter of the *New York Daily Times*, (who was last year expelled from the House of Representatives for his slanders against that body,) as a good, humble man, contented with one wife at a time! I would have refrained from noticing this knight of the thimble and needle and his adventures, but for the fact that, when we hear of the disgusted "Mormons" being heralded to the skies as too pure and too virtuous to live in Utah, we can better appreciate the value of Gentile statements, when the best card in their hands for immaculate purity is a ribald scamp, who merits a good cow-hiding for his unblushing impudence, and the just penalty to crime for the misery he has brought upon a family that has grown up in the world respected by all who know them.

I have occupied already more time than I intended. Excuse further notice of the discontented "Mormons."

We have had a visit from Elder Appleby since he went West. He stopped about ten days, and left last Friday in company with Elder E. R. Young's family from Connecticut. Elder A. speaks favourably of Florence as an outfitting place. When he gets up, a company of fifty waggons leave for Utah.

We shall meet in Conference on Sunday next—partly on account of the Twenty-fourth, partly to celebrate peace, and after that a good deal more to get things in proper order for a brisk campaign in the emigration interest, so that when the word comes we may be ready.

Remember me kindly to your Counsellors and the brethren in the Office.

I am yours affectionately,

T. B. H. STENHOUSE.

HOME CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

27, Lyon Street, Newtown,
Southampton, August 2, 1858.

Dear President Calkin,—

I am happy to be able to report favourably to you respecting the work of the Lord in the Southampton Pastorate.

The Southampton Conference was held at Portsmouth on Sunday, the 11th ult. I need scarcely say that we had a really good time. President J. D. Ross was present,

and blessed us all with good, sound, and spirited teaching.

The reports given in by the Elders showed the work in the Branches to be in a thriving condition. But the labours of the Elders among the world have not been attended with much success.

Your call for an offering to assist the Church was laid before the Saints; and in a short time you will be put in possession of some tangible evidence of the sympathy of the Saints in this Pastorate for their brethren in the West.

I have laboured with much pleasure with Elder Harder during the past half-year, and I feel assured that my labours with Elder Hanham will be equally agreeable.

The work in the Reading Conference is prospering under the Presidency of Elder William Moss. The Saints are gaining more confidence in the Priesthood, and consequently feel more disposed to carry out their counsels. The Conference requires a little more pruning; but by far the greater part of the Saints are a good people, and are willing to help to support the Church as far as their means will allow.

I must also report favourably of Elder E. Harding and the Saints of the Dorsetshire Conference. This is a small Conference, as you are aware; but it is composed of good people, who feel well, and who are willing to help to sustain and roll on the work.

The reformation that you have caused in the business department of the Church is participated in not only by myself and the Presidents of Conferences, but also by the Travelling Elders and the Local Priesthood.

There is a good feeling existing among the Priesthood and Saints generally throughout the Pastorate—a disposition to do right and follow counsel. Many of the Priesthood and Saints have spoken of the *Star* as becoming increasingly interesting and instructive.

I feel well in the work myself, and I am determined to try to fill my calling with honour to myself and to the entire satisfaction of those who are over me; and, by the help of the Lord, I hope to accomplish it. Praying our heavenly Father to continue to pour out his choice blessings upon you and your worthy Counsellors,

I remain yours faithfully,

G. D. KEATON.

SIGNS OF THE TIMES.

(*Concluded from page 534.*)

The storm was most generally felt on the west side of the city; but the most violent current of the storm passed through the north-western section. It was here that the new Episcopal Church succumbed to its violence, while on the side near the North River no serious damage was done to any particular building; while, at the same time, the chimneys of a large number of lofty houses were blown into the streets. The awnings of many stores along Eighth, Ninth, and Tenth avenues were rent to ribbons, or furiously dashed from their places. The rain appears to have been heavier, too, in this portion of the city than elsewhere, for the streets were flooded more than any others. Many blinds were blown off windows, and insecurely fastened signboards were torn from their places and dashed against the ground. In the Bowery, also, there were many instances of these traces of the storm; and up along Second, Third, and Fourth avenues, many houses were stripped of their ornamental unnecessaries. The Bible House, at Astor Place, was stripped of its blinds, and had many of its windows shattered. Many roofs of houses were more or less damaged, and everything one could see testified to the presence of the blustering visitor. In all the upper part of the city, trees have been torn up by the roots or stripped of their boughs, and left to testify hereafter to the violence of the hurricane.

The wind and rain beat with extreme fury around the corners of the *Herald* building; and the rain dashed down in such volume, for some minutes, that Nassau and Fulton streets looked as if covered

with snow, so white were the frothy bubbles thrown up by the force of the torrent. The chimney of Joseph Taylor's dyeing establishment, No. 119, West Seventeenth street, was struck by lightning, throwing it on some sheds adjoining, and breaking through the roof, burying three men and a horse beneath the ruins. The roof of the malt-house, corner of Bethune and West streets, blew across the street, landing on the roofs of Nos. 53 and 57, Bethune-street.

The traces of the terrific squall were visible throughout every street in the city, in a greater or less degree. Down town, loose lumps of brick, pieces of shattered roofing, or other like material, broken window-frames, unhinged or damaged blinds, &c., were the features that bore testimony to its violence. Up town, where the storm seems to have burst with the greatest fury, the tokens were more numerous and more strikingly attractive of notice. They were the broken chimneys, upturned awnings, rickety roofs, broken and uprooted trees, together with he numerous evidences of the storm that were to be noticed in the lower part of the city.

EFFECTS OF THE STORM IN THE VICINITY OF NEW YORK.

The effects of the storm were felt with particular violence at Hunter's Point, Long Island, and all along the shore of the East River, on the Williamsburg side, and in the neighbourhood of Green Point. The wind was first felt coming strongly from the north-west, accompanied by frequent peals of thunder and vivid lightning flashes. At Greenpoint and the vicinity immediately above, the rain fell at one time as if it was water from a fire-engine hose, and persons who were exposed to its fury could with difficulty keep their feet. About half-past four o'clock in the afternoon, the west wing of the factory belonging to the American Flint Glass Company, at Hunter's Point, fell, with a tremendous crash, having yielded to the fury of the gale. Two of fifteen persons who were in the building were killed, and seven injured, and a woman so seriously that it is feared she will not survive. As the wing ran from east to west, it experienced the full fury of the gale along the whole length, and, as might be expected, was toppled down in an instant, and now lies an undistinguishable heap of ruins.

The factory of the American Veneering and Varnish Company at Hunter's Point was also injured to the amount of about $200.

A ship which had lain at Hunter's Point for some time, in process of repair, was driven from her moorings; and at six o'clock in the evening, we heard she had capsized in the East River.

The depôt of the Flushing Railroad was also damaged to the extent of about $1,000. One end of the car-house was blown down, and one of the cars somewhat damaged. A shed, near the depôt, was also destroyed. No one was injured. The lightning operated extensively on the police telegraph wires in the eastern district. The wire attaching the magnet to the battery of the Sixth precinct was completely burned off. Nearly the whole length of the line, the telegraph poles showed evidences of the electric fluid, several of them being shivered into splinters.

The storm which passed over Brooklyn did considerable damage to awnings, fences, trees, shrubbery, &c.

It was particularly severe in Gowanus, where many trees were torn up by the roots, fences demolished, and roofs blown off. A number of boats along shore were smashed, and some larger vessels were forced from their fastenings, and blown upon land, or drifted into the bay. There was considerable injury to the crops as far down as Bay Ridge.

From the best authorities we can bring to bear upon the subject, we set down the aggregate losses resulting from these tremendous outpourings from the skies, at the astounding aggregate of thirty-three millions of dollars!

A Novel Answer.—A few Sabbaths since, in a town in the vicinity of this city, a teacher of a Sunday school was engaged in questioning his pupils upon subjects connected with their previous studies in the bible. At last turning to a young Irishman, a member of the class, he asked, "What did Adam lose by the fall?" Young Pat for a few moments was in a brown study; but at last his face brightened as he interrogatively replied, "An' was it his hat sir?"

PASSING EVENTS.

General.—Serious riots have broken out in Kilkenny, Ireland: infuriated mobs were traversing the country, smashing reaping and other agricultural machines, and assaulting their owners. At St. Thomas's, the yellow fever is prevalent, and doing its fatal work. The inhabitants of the Turkish provinces are emigrating in greater numbers than ever into the Persian territory, in order to escape the tyranny of the Turkish authorities. The British forces prevail in India as in China: the rebels, 30,000 in number, at the time of last despatch, were protected only by the heavy rains which were falling throughout the whole country. A plot, having for its object the massacre of the Christians, has been discovered at Smyrna. Armed bands of desperadoes have lately appeared on the confines of Thessaly and Epirus. The authorities at Alexandria are fearfully apprehensive of the introduction of the plague *via* Malta, and of a rising of the Mahommedan population throughout Egypt against the Christians. The allied admirals in China have taken Takow, and are complete masters of the Peiho up to the point where it ceases to be navigable, some miles beyond Tiensin, the important granary of Northern China, where are stored the immense supplies of rice from the southern provinces.

American.—The great abundance of gold discovered in Vancouver's Island continues to create great excitement and stir among money-lovers, fresh diggings of extraordinary richness being continually reported. Patches of land in that island, which, six months ago, were grudgingly purchased at £1 per acre, now sell for £100 per acre. The army entered Salt Lake City, at eight o'clock, on the morning of June 26th, and proceeded to a camp beyond Jordan; on the 27th, the numerous officers entered; on the 28th, General Johnston, with his staff of officers, Major McCulloch, and Dr. Hurt, started in search of a permanent camp; on the 29th, the army, under Colonel Alexander, struck their tents and moved ten miles south, and on the 30th, ten more west, towards the West Mountains, at the foot of which the army encamped, purposing to proceed thence in a few days to Cedar Valley. The Saints were returning to their houses. Presidents Young and Kimball arrived on the 30th, and their families on the ensuing day (July 1st).

VARIETIES.

"An' will you be after telling what kind of a baste ye call this," said a newly arrived Irishman, holding up a wasp between his thumb and finger. "Och, murder! Spake quick, for he's biting me!"

Discoveries.—A friend of ours says it is a remarkable fact that when the price of eggs gets very high, the hens cease laying. The man who made this observation is brother to the one who discovered that large rivers always run past large cities.

A Domestic, newly engaged, brought up to his master a pair of boots, the leg of one of which was much longer than the other. "How comes it, Patrick, that these boots are not of the same length?" "I raly don't know, sir; but what bothers me the most is, that the pair down stairs is in the same fix."

A Lady who superintended a Sunday school, having occasion to interrogate one of her pupils as to the cause of her father's non-attendance at church, received the following innocent reply, prefaced, of course, by a sweet little drop of a curtsey:—"Please mum, father says he is'nt coming to church any more: the parson hollers out so, he can't et a bit of sleep.

A tip-top exquisite was endeavouring to call a cab; but, his lungs not being very available, or having too little muscular power to blow them, or deeming it very vulgar to speak loud enough to be heard, a sailor happening to pass along, and observing the difficulty, hailed cabby in a voice like a speaking trumpet. "Here," said Jack, looking unutterable things at the dandy, "here's *something* wants you!"

Passing Light Money.—A gentleman travelling on a journey, having a light sovereign, which he could not pass, gave it to his servant, and desired him to pass it on the road. At night, he asked him if he had passed the sovereign.—"Yes, sir," he replied; "but I was forced to be very sly. The people refused it at breakfast and at dinner; so at a turnpike, where I had fourpence to pay, I whipped it in between two halfpence, and the man put it in his pocket and never saw it."

Dr. Johnson has left it on record, that as he was passing by a fishmonger who was skinning an eel alive, he heard him curse it because it would not lie still!

How to get a Feather Bed.—"In carrying off the small thing of a feather bed, Jake-Take, the bold burglar, showed the skill of a high practitioner, for he descended the stairs backwards." "Backwards!" exclaimed Larry Hogan: "what's that for?" "You'll see by-and-by," said Croggins. "He descended backwards, when suddenly he heard the door opening and a female voice exclaiming; "Where are you going with that bed?" I'm going up stairs with it, ma'am,' said Jake, whose backward position favoured his lie, and he began to walk up again. 'Come down,' said the lady; 'we want no bed here, man.' 'Mr. Sullivan, ma'am, sent me home with it himself,' said Jake. 'Come down, I tell you,' said the lady in a rage: 'there's no Mr. Sullivan here.' 'I beg your pardon, my lady,' said Jake. He then turned round and marched off with the bed fair and easy. Well, there was a regular shillho in the house when the thing was found out, and cart-ropes wouldn't hold the lady for the rage she was in."—*Lover's Handy Andy.*

STANZAS TO ZION.

Oh, say not friendship's holy name
Is but an empty, vapid sound;
Say not that friendship's sacred flame
On earthly shrine is never found;

That heavenly truth no longer cheers
The lonely pilgrim on his way;
That earth is but a vale of tears,
Where sinful mortals go astray;

That mighty faith no longer brings
The richest blessings from above;
That hope's bright star no lustre flings;
That strife has quenched the power of love;

That charity no longer moves
The heart of man to gen'rous deeds:
The desert flower yet often proves
The earth's not overrun with weeds.

See, in you lonely vales afar,
How bright these heavenly virtues shine—
How truth soars in her hallowed car,
And faith bedecks her brows divine.

Oh, Zion's sons are truly brave;
The bands of brotherhood are strong:
Know ye, who would her rights invade,
Zion shall ne'er submit to wiong.

What hope inspires that gallant host!
What love, what charity is there!
Their God and truth their only boast;
And slavery's yoke they'll never wear.

Dear Zion, grace be with thee still!
May every virtue bloom in thee;
And may their balmy fragrance fill
This world of sin and misery.

But ere the gathering clouds of dread
Burst in a hurricane of woe,
May I thy sacred places tread,
And ne'er my solemn vows forego.

Dublin. Richard H. Smyth.

Addresses.—Charles Housley, 145, Abbey Street, Derby.
R. R. Hodson, George Street, High Southwick, Sunderland.

MONEY LIST, AUGUST 7—13, 1858.

William Norris (per George Teasdale	£25	0	0	Brought forward	£200	0	0
John Kessell (per ditto)	5	0	0	Simon Irwin (per George Teasdale)	10	0	0
E. B. T. Harrison	170	0	0				
Carried forward	£200	0	0		£210	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 36, Vol. XX. Saturday, September 4, 1858. Price One Penny.

THE REST AND INHERITANCE OF THE SAINTS.

"Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you."—MOSES.

The foregoing passage is a portion of an address given by Moses to the people of Israel while on their way through the wilderness to the promised land of Canaan. He, as an instrument in the hand of God, had delivered them from Egyptian captivity, led them dryshod through the Red Sea, administered to their various necessities while journeying through the dreary deserts that lay between them and their final home; and now, he who had been with them midst many scenes of joy and sorrow, and had been their faithful friend and guide under all circumstances, was at last about to leave them—to bid them farewell, and die. He had ardently sought to enter with them into Canaan. Having so long shared their toils, troubles, and anxieties, he desired also to share with them their future home, rest, and inheritance. But this was not permitted. He was called behind the vail, to labour in another sphere, with greater honour to himself and with superior benefit and usefulness to the great work of God. Before his departure, however, he appointed Joshua as his successor in the flesh, bidding him, in the name of the Lord, to "be strong and of good courage," and assuring him that the Lord would be with him and not forsake him, and would enable him to enter and possess the land which he had "sworn unto their fathers to give them;" and, said he, "Thou shalt cause them to inherit it."

Our object, in this article, is to draw the attention of the Saints "to the rest and to the inheritance which the Lord" *their* God has promised to give *them*. There is an evident parallel between the experience of the Saints in the days of Moses and that of the Saints in these latter days. The trials and anxieties, joys and sorrows, pains and pleasures, hopes and fears, perplexities and deliverances, and the various chequered scenes which they passed through on their way from Egypt to Canaan, are not altogether dissimilar to those which mark the history of the Latter-day Saints as a people. We, like them, have a promised land; we have a promised rest and inheritance; we have a glorious prospect before us, and anticipate a final happy home in a "land that is afar off," where we shall "see the King in his beauty," live under his peaceful government, and enjoy unnumbered blessings and privileges to which we are now utter strangers. Zion is our home; there is our rest, and there our inheritance. But we have to prepare for and perform a journey there—a long, arduous, toilsome, tribulatory journey. We have, on our way thither, many obstacles to encounter, many opposing influences to battle with, many temptations to overcome, many hardships to endure, many rebellious dispositions, feelings, and tempers to conquer and subdue, and many

faith-testing duties to perform; and if we, in spite of these invaluable trials, endure faithfully to the end and prove ourselves worthy of the rest and inheritance promised unto us, we shall ultimately obtain it, and great will be our joy in the possession.

The "*rest* which remaineth for the people of God" in the coming Millenium is not so designated because it is a state of inactivity or idleness. The land of Canaan was the promised "rest" of the children of Israel, but it was not a land in which they were to live without occupation, in a state of apathetic repose. They had to till the ground, to plant and sow, and to reap the produce. They had to perform all the necessary duties of domestic and social life, and to engage in the various employments and avocations which are essential to the welfare and continuance of any political or religious community. Still they were to be at "*rest*" in Canaan; that is, they were to enjoy rest from their former life of slavery and Egyptian servitude—rest from all those perplexing cares, anxieties, and troubles which characterized their history in the wilderness. Thus, the land of Canaan, which flowed with milk and honey, and was fertile with nature's choicest blessings, was to them a land of rest and relief from all the hardships, dangers, and harassing scenes to which they were subjected on their way thither. And as it was in their case, so it will be in ours. The millennial "rest" will not be a state and period of indolence and apathy. The inhabitants of Zion, at that glorious time, will not spend their days in everlasting stillness and unemployment, as some may lazily imagine. If that were to be the case, eternal life would be in reality nothing else but eternal death. All, however exalted they may be in position, will be actively employed in various departments of life and usefulness; and, by so doing, each will be contributing not only to his own, but to the general good, welfare, and happiness of the whole community of Saints. Still, all will enjoy a state of rest and peace—rest from the burdens and turmoils of the present condition of life—rest from the miseries and sorrows of Babylon—rest from the many temptations and calamities, tribulations and disorders, which now disturb and mar our peace, and sometimes drive us into the depths of despair.

It is, however, not only a state of promised "rest" to which we look forward, but also to an "*inheritance*." An inheritance is property possessed by persons to whom it is left or bequeathed by another. In this sense, the land of Canaan was given by God to his chosen people Israel, according to the covenant which he had made with them. The terms of the covenant were—*obedience to his laws*. So it is with the Saints, or Israel of God, in these last days. Our "inheritance," which is "incorruptible, undefiled, and that fadeth not away," is promised to us solely on the condition that we keep the commandments of God. "If thou wilt enter into life," says the Lord, "keep the commandments." And again—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Matt. xix. 17; Rev. xxii. 14.)

The rest and inheritance of the Saints are *promised* to them; and he who has promised is able to fulfil. The Lord says, in a revelation through the Prophet Joseph:—"Behold, this is the blessing which I have *promised* after your tribulations and the tribulations of your brethren—your redemption and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down. Nevertheless, if they pollute their inheritances, *they* shall be thrown down; for I will not spare them, if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power: therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel." (Doc. and Cov., sec. ci., par. 3.) With what hope and joyful anticipation do these glorious promises tend to inspire the hearts of all who are interested in them! The real and true Saint of God, who not only believes but obeys the laws of heaven, and fulfils his part of the Gospel covenant, can "give a reason of the hope" that is in him, because he has a reasonable hope. He alone can confide in and claim the promises of God. Others, who neglect to obey the Divine laws and commandments, may promise themselves, and in so doing deceive themselves. The rest and eternal inheritance of the Saints are the promised gift of God, but they are promised only to those who will fulfil the requirements and conditions of the Gospel—those who are not mere hearers,

but doers of the law of God—those who manifest their faith by their works—those who, guided and directed by the Priesthood and word of God, are willing to "*work* out their salvation," even though it be "with fear and trembling." They only who thus "endure unto the end" can obtain the promised reward.

Then, again, we have before us, for our encouragement in well-doing, the fact that the promised gift of rest and inheritance to the Saints is an *eternal* one. It is an enduring, everlasting blessing—a "rest which *remaineth* for the people of God"—an "inheritance *incorruptible*, undefiled, and that *fadeth not away*." Personal worldly possessions are necessarily of brief tenure, and the best of earthly treasures will canker and fade. They are, comparatively speaking, lost almost as soon as possessed. But the glorious treasures of eternal life are immortal: they will endure for ever. No moth nor rust can corrupt them—no thieves break through and steal them. Once ours, they are ours for ever, if we are faithful. No heart can fully conceive—no tongue can adequately express the sweetness of that rest or the glory of that inheritance which awaits the reception of the true Saints of God, who have become, by adoption, the children of Abraham, the seed of Israel, and heirs to the blessings sworn by an irrevocable oath to be given to the faithful.

As the people of God, then, we should be found continually striving to prepare ourselves for, and to become worthy inheritors of, the great blessings which are laid up in store for us, by duly appreciating those which we now enjoy, by living up to our present privileges, and by faithfully performing the various duties of life which devolve upon us from day to day. Ours is a progressive, every-day religion, in which there is no going back and no standing still. The present position of the Saints is by no means a permanent one. The circumstances that attend them and the scenes that surround them are but temporary, probationary, and preparatory. We have to pass through, and *must* pass through the rough and perilous wilderness, for it lies between us and our future home. We could not appreciate or enjoy the sweets of "rest," without first tasting the bitterness of toil and trouble. We could not fully realize the blessedness and worth of our final "inheritance," unless we first experienced an opposite condition of life. It is true, we may have surmounted many obstacles and conquered many sore temptations; we may have braved great dangers, and overcome vast difficulties; we may have suffered numerous privations, and encountered much opposition and many severe trials; we may have trampled down multitudes of impediments which have from time to time beset our path, and we may have progressed considerably on the way to perfection: but we have nevertheless a long distance yet to travel, ere we reach the destined goal. We have not yet gained the end of our pilgrimage. We "are not as yet come to the rest and to the inheritance which the Lord" has promised to his people. We have much more to do before we shall have accomplished what is required at our hands in this probationary scene. We have other barriers yet to overcome—severer trials yet to undergo—greater and far more formidable obstacles yet to surmount, before we reach the end of our journey. But when we enter upon the possession of the glorious inheritance which awaits us, we shall be fully and abundantly rewarded for all our toils, anxieties, and labours to obtain it. If we are true to ourselves and to our high and holy calling, and endure faithfully to the end of our pilgrimage, we know that honour, and exaltation, and an immortality of bliss will be our happy portion. And even though we should "die before our journey's through," we shall find that "all is well." Death will be simply a re-entrance into life, and the martyr's cross will be exchanged for a martyr's crown.

Could we in imagination take our station for awhile on some Pisgah's mount, and, Moses-like, view from its lofty summit the future inheritance of the Saints,—could we gaze upon the rich and beautiful sceneries of Israel's promised home,—could we, with the undimmed, prophetic eye of faith, behold even one-thousandth part of the future glory of Zion,—could we see her palaces of gold, her streets of silver, her temples and courts of precious stones, and all her cities and habitations glittering in millennial splendour,—could we listen for a moment to the enchanting music of her happy sons and daughters, as they sing with melodious voices their sweet songs, and pour forth anthems of eternal praise to their Father and their God, our enraptured souls would be over-

whelmed with the grandeur of the scene. Yet we know that if we, as professed Saints of God, remain faithful to the covenant we have made with *him*, he will be faithful to the covenant he has made with *us*, and all the joys and glories of Zion will ultimately be ours. "He that endureth to the end," says the Lord, "shall be saved." And "He that overcometh shall INHERIT ALL THINGS."

THE QUEEN AND THE PROPHET.

BY ELDER JOHN HYDE.

Belshazzar, king of Babylon, surrounded by his nobles, feasted and revelled. His concubines were present. The sycophant company praised his gods of wood and stone. The prophet of Jehovah lived in the city; but what cared Belshazzar for the Prophet or the Prophet's God?

Nebuchadnezzar had levelled Judah's Temple and carried the vessels of sacred service with the Jews to Babylon. He had vanquished the people, enchained their monarch, razed their city, rifled their holy places; but he had not dared to prostitute those vessels to unholy uses.

Belshazzar, heated with wine, commanded those vessels so sacred and holy to be brought in, that, by drinking from them, he might express his scorn for Jehovah. The thunder rolls not, and the lightning sleeps. Who shall venture to utter tones of terrible rebuke to that profane and impious king?

While they revelled, a hand of fire traced lines of relentless doom high on the lofty wall. Belshazzar saw and shuddered. Conscience made a coward of his soul. He understood not the words, but he knew they were meant for him. "Bring in," cried he, "the learned and the wise." They came. "Interpret and explain," cried he, in tones of agony, "those mystic lines; and he who reads them right shall wear a chain of gold and sit upon a throne." They gazed upon the awe-inspiring lines, but their portentous import remained still untold.

The king's cries of horror penetrated the apartment of the queen. She shared not his polluting orgies. In his anguish she forgot the long list of her own cruel wrongs. She uttered no reproach; but, with her woman's pure and noble heart, she pitied him. She came forth into the banquetting hall; she gazed; and, while all around were horror-struck, she remained unmoved. "O king," said she, "in thy dominion lives a man in whom dwells the spirit of the holy gods!" Sublime was Daniel's wisdom, marked and circumspect his deportment, and his conduct pure: God's spirit dwelt in him. The queen saw and felt this: hence her testimony. May all God's servants ever deserve and win from the daughters of men a testimony as exalted! "Daniel," said the queen, "was known and honoured by the king Nebuchadnezzar. "Command him," said Belshazzar, "to come in." The prophet appeared. "Unfold," cried the troubled monarch, "those lines of fear, and you shall wear a chain of honour and fill a third ruler's high position." "I will read the words," said Daniel, "and interpret their meaning; but let thy gifts be to thyself, and thy rewards unto another." Communing with the Eternal, Belshazzar's gifts and honours had no charms for him. He reminded the trembling king of Nebuchadnezzar's pride and folly—told him of his degradation and his punishment, his penitence and his humility, his restoration to his throne and dignity, and his proclamation to all under his wide-spread sway to serve and honour Daniel's God. And then, with thrilling emphasis, the fearless Prophet said, "Thou knewest all this, and yet thy heart thou hast not humbled. Thou hast insulted the God of heaven; the sacred vessels of his Temple thou hast profaned, by libations drunk to gods of wood and stone. The Eternal, in whose hand thy breath is, him thou hast not glorified. Because of this, thy doom, dread and resistless, burns in those blazing lines. Thou art weighed in the balances, and art found wanting." The monarch heard and was horrified. But was there mercy, at the eleventh hour, for him? And did the Prophet urge loud, vociferous, and importunate prayers to God to pardon and save the king? No. But, as a lesson to live for ever in the memory of men, "that night was Belshazzar slain,"—that night was Belshazzar damned!

NECESSITY OF A PERFECT SYSTEM.

BY ELDER R. R. HODSON.

We are exhorted in scripture to go on unto perfection. The medium through which to obtain so desirable an object must be a perfectly organized system, possessing all the elements of progress; for a system which is incapable of leading its adherents unto perfection is inadequate to the end for which man was created. All the elements which come within the range of our observation give ocular demonstration of a Divine organization, perfect in all its parts. The human frame is a specimen of Divine workmanship, and the organization of the coarser materials of nature are not behind in this respect. The planet on which we live moves in perfect harmony with every other planetary orb in the economy of the universe, containing within itself all the elements adapted to the sustenance of man and beast and the development of the arts and sciences.

The mind of man is capable of the highest improvement. Hence the necessity of a system adapted to its development. A system which has for its object alone the temporal benefit of man, irrespective of his eternal destiny, is insufficient to lead him to perfection; and a system based on the opposite extreme is equally absurd. The history of seventeen centuries goes to prove the imperfection of human systems, which have divided mankind into sects and parties, and filled the world with division and strife.

In order, therefore, to attain the object for which man was created, a system must be devised by Infinite Wisdom. Many noble-minded philanthropists have arisen, whose hearts have burned with zeal for the amelioration of suffering humanity; and they have prosecuted their benevolent designs in the face of obloquy and scorn; yet they have failed to accomplish their object, thus showing all the combined wisdom and benevolence of man to be incapable of regenerating and exalting the human race. A perfect plan is requisite for that purpose, and that plan is the Gospel of Jesus Christ.

Eighteen hundred years ago, the Church of God was organized after a perfect pattern, comprising every officer requisite to administer the law in all its various branches, each knowing the order of his particular calling and the duties pertaining to the same, so that there should be no schism in the body. And the law was equally perfect in its order, demanding perfect submission to its requirements, and bestowing, without reserve, every blessing according to the progress and intelligence of its recipients.

This is the dawn of a *new* era. The dispensation of the fulness of times is now ushered in. After the long, death-like stillness of centuries, God has again spoken from the heavens, revealed his mind and will to man, and commenced to set up his Church and kingdom on the earth, organized with Apostles, Prophets, Evangelists, Pastors, and Teachers, who, holding the authority of the holy and eternal Priesthood, will accomplish that great work of restitution which has been spoken of by all the holy Prophets since the world began. The everlasting Gospel has been again restored, which provides for man's temporal, spiritual, and eternal salvation. It meets every demand. It not only reaches the lowest condition of man, but it makes ample provision for the growth of the highest grade of intelligence, and leads him on in the path of progression through the ceaseless ages of eternity.

HISTORY OF JOSEPH SMITH.

(*Continued from page 552.*)

[February, 1843.]

Thursday, 16th. After breakfast, we proceeded towards Shokoquon. After travelling five miles, brother Hyde and Pratt's sleigh upset. Brother Hyde hurt his hand; the horse ran away, and we brought it back. After dinner, at McQueen's Mills, we went to Shokoquon, viewed the place, and found it a very desirable location for a city, when we re-

turned to the place where we dined. Elder Hyde prayed, and I preached to a large and attentive audience two hours, (from Rev. xix. 10,) and proved to the people that any man that denied himself as being a prophet was not a preacher of righteousness. They opened their eyes, and appeared well pleased. When we had returned as far as McQueen's Mills, Mr. Cowan halted and proposed to call. While waiting a moment, Mr. Crane's horse, (Mr. Crane came with our company,) which was behind, ran and jumped into our sleigh as we jumped out, and thence over our horse and the fence, sleigh and all, the sleigh being still attached to the horse, and the fence eight rails high; and both horses ran over lots and through the woods, clearing themselves from the sleighs, and had their frolic out without hurting themselves or drivers. It was a truly wonderful feat, and as wonderful a deliverance for the parties. We took supper at Mr. Crane's, and I stayed at Mr. Rose's that night.

Dr. Richards invited the brethren to come to my house on Monday next to chop and pile up my wood.

Friday, 17th. Mr. Cowan returned with me to my house, where we arrived about noon; and I enjoyed myself by my own fireside, with many of my friends around me, the remainder of the day. Mr. Cowan proposed to give me one-fourth of the city lots in Shokoquon.

Saturday, 18th. Mostly about home and at the Office. Several called for counsel on points of law. Esquire Warren, of Quincy, called on me. He had hurt his horse, and said it was not the first time he had missed it by not following my advice. While at dinner, I remarked to my family and friends present, that when the earth was sanctified and became like a sea of glass, it would be one great Urim and Thummim, and the Saints could look in it and see as they are seen.

"The Twelve to the Church of Jesus Christ of Latter-day Saints in La Harpe, greeting:—

Beloved Brethren,—We wish to present, briefly, one important item for your serious consideration. Our beloved President Joseph Smith is now delivered from the prosecution and oppression from without, by which he has been bound, and also by the same process has been relieved of his property; so that he has nothing now to hinder his devoting his time to the History of the Church and the spiritual interest thereof, except he has to spend his time in gathering food for his family.

This is the point, brethren, whether you will do your duty in supplying the President with food, that he may attend to the business of the Church, and devote his whole time to the spiritual affairs thereof; or shall he attend to your business by running here and there for a bushel of wheat, or a pound of beef and pork, while the revelations to the Church cease? This question is for the Church to answer. Therefore we call upon the brethren in La Harpe, *at this time*, for immediate relief. You are all well aware that we do not raise wheat, corn, beef, pork, tallow, lard, butter, eggs, and provisions and vegetables in the city, such as you all use, which you are all well acquainted with. And we are the same kind of beings in Nauvoo as in the country; and what you raise and eat in La Harpe, we would eat in Nauvoo, if we could get it, our President not excepted. And everything which is required to fill a larder in La Harpe is required in this place; and by this you may know what is wanting by our President to prosecute the Lord's work and bring about your salvation, not excepting cotton, or woollen goods, or groceries.

Brethren, we hope you will give an immediate answer to this by loaded teams or letter.

B. Young, President.

W. Richards, Clerk.

Nauvoo, February 18, 1843."

Sunday, 19th. Spent the day from nine in the morning till midnight, in the High Council, who were attending to the case of Wilson Law and Uriel C. Nickerson, who were in dispute about the title to certain lands on the Island. After hearing the testimony, I explained the laws of the United States, Iowa, and Illinois, and showed that Nickerson had the oldest claim and best right, and left it for Law to say how much Nickerson should have; and the parties shook hands, in token of a settlement of all difficulties.

The following is copied from the *Times and Seasons*:—

"Nauvoo, Illinois,
February 19, 1843.

Mr. Alfred Edward Stokes.

Dear Sir,—In obedience to your request, I send you one number of each of the papers published in this place. I am well aware that designing men, for sinister purposes, have put in circulation reports concerning the people here, which are so monstrous that it is a matter of surprise how any rational being could profess to believe them

at all. If I were even to profess to believe such incredible and ridiculous nonsense about any people, I should consider the public would have sufficient cause to scorn me as the mere tool of corrupt and foul slanderers: but anything to stop the progress of that which cannot be done by fact and Scripture truth. That man must have a large stock of moral courage who dare in anywise profess belief in such outlandish representations as are made in the public papers concerning the people of Nauvoo, and circulated orally by wicked and designing men. The old stale story about common stock, in defiance of fact and truth, it would appear by your letter and that of your friend Evans, is professedly believed by the people in the vicinity of Waynesville, Ohio. This falsehood was invented by an ignorant blockhead, by the name of Matthew Clapp, who, for want of any other means to stop the progress of truth in its more incipient stages, invented this falsehood, and, finding it took with persons of his own stamp, circulated it with untiring perseverance, in direct opposition to the testimony of his senses, knowing, at the time he commenced circulating it, that it was false. He was a preacher of the Campbellite faith.

It would require the ignorance of barbarians and the credulity of savages to attempt a belief in the falsehoods which are circulated against the Saints with great zeal by many. I have never supposed that the authors of these defamatory tales ever expected the public would believe them; but they expected that men of corrupt minds, like themselves, would profess to believe them; neither do I now believe that those who profess to believe them do actually believe one word of them; but they profess to do it, thinking that, by so doing, they can make some headway against us: but it is a vain attempt; for every attempt of the kind has only excited enquiry, awakened curiosity, and caused investigation, which have, in every instance, resulted in an increase of members to the Church; so that we grant full license to all defamers to do their uttermost.

Our city is a great thoronghfare: people of all classes are crowding into it; multitudes who do not belong to the Church of Latter-day Saints are seeking locations where they can prosecute their respective callings. If you wish the papers, you can put the money into a letter, and the Postmaster at your place will send it without expense. Yours, with respect,

SIDNEY RIGDON, P. M.

Elder William Henshaw having been directed by Elder Lorenzo Snow to go to South Wales, he commenced preaching privately to several families in Pen y Darren, near Merthyr Tydvil, Glamorganshire, in the English language, a number of whom believed his testimony; and this day baptized William Rees Davis, his wife, and two of his sons, and commenced preaching publicly in brother Davis's house, about one-third of the people only understanding the English language.

Monday, 20th. About seventy of the brethren came together, according to previous notice, and drawed, sawed, chopped, split, moved, and piled up a large lot of wood in my yard. The day was spent by them in much pleasantry, good humour and feeling. A white oak log, measuring five feet four inches in diameter, was cut through with a cross-cut saw, in four-and-a-half minutes, by Hyrum Dayton and brother John Tidwell. This tree had been previously cut and hauled by my own hands and team.

From nine to eleven this morning, I was reading in German; and from eleven to twelve, held Mayor's Court on Assumpsit, Charles R. Dana, *v.* William B. Brink, which was adjourned ten days.

Last night, Arthur Milliken had a quantity of books stolen, and found them this afternoon in brother Hyrum's hayloft. Two boys, Thomas Morgan and Robert Taylor, were arrested on suspicion and brought before me for examination. After a brief investigation, the Court adjourned until ten o'clock to-morrow morning. While the Court was in session, I saw two boys fighting in the street, near Mills' Tavern. I left the business of the Court, ran over immediately, caught one of the boys (who had begun the fight with clubs), and then the other; and, after giving them proper instruction, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset. I returned to the Court, and told them that nobody was allowed to fight in Nauvoo but myself.

In the evening, called at brother Heber C. Kimball's. John Quincy Adams presented to the House of Representatives of the United States a petition signed by 51,863 citizens of Massachusetts, praying Congress to pass such acts and propose such amendments to the Constitution as would separate the petitioners from all connection with the institution of slavery.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 4, 1858.

TITHING RECORDS.—Some months since, we were led to supply the Mission with Conference Tithing Records, in order that a just and correct account might be kept of all Tithing collected, as well as the disposal of the same, and that a correct, practical, and uniform system of keeping those accounts and transacting Church business generally might be adopted and reduced to practice in every Conference throughout the Mission. We were of the opinion that if we could succeed in establishing a correct but plain and simple uniform system of keeping the accounts and transacting the business of the Church, much more good could be accomplished with the same amount of means, and much more means could be realized, and secured, and applied to the proper and legitimate object for which it was raised, than could possibly be effected under the loose and ineffectual method of conducting business which had hitherto been practised; and that the Elders would also realize the advantage of having method and system in their transactions. The result has abundantly proved the correctness of that opinion. Those books and instructions were distributed through the Mission about the 1st of April, and the present system of operations established in April and May; since which, more has been accomplished for the Church than has been accomplished in the way of finances in any whole year before: and the universal testimony of the Priesthood is, that they have more joy and satisfaction in their labours and more of the good Spirit in their ministrations than before. Still there is room for improvement. The system is not yet complete. The Branches are yet in a measure groping on in the old track, and labouring under the inconvenience of a want of system and order in keeping their accounts, so as to harmonize with and work into the Conferences as they ought to do, and constitute a check on the Conference books.

The readiness and energy with which the Priesthood have laid hold of and put into practice our suggestions and counsels, and introduced the system of book-keeping and all other business matters proposed by us, encourages us to make another move towards perfecting the system and extending the order to the Branches. To accomplish this, we have now being made a quantity of Branch Tithing Records, sufficiently large to supply every Branch. These Records are to be upon the same principle as the Conference Records, and to operate as a check upon them.

We hope the Presidents of Branches will be prepared to enter into this reformation, if we may so term it, with the same will and determination to carry it out as were the Presidents of Conferences. We feel sure that they will be blessed in so doing. We have made provision also for a *Monthly Report* of the Branch Presidents to the Presidents of Conferences. We shall supply the Branches with printed forms, merely requiring to be filled up by the Branch President, and copied into his his Record; blank forms being also furnished in the book for that purpose.

This will not, however, complete our arrangements. It will be necessary to extend it still further; and, in order to render the system as perfect as possible, we shall, as as soon as convenient, get up a set of *Teacher's Books* for the Mission. By these means, a perfectly uniform system will be established throughout the Mission, the

accounts be accurately kept, correct business habits acquired by the brethren, the books kept and preserved from destruction, the interest of the Saints thoroughly protected, and the cause thereby materially benefitted.

EMIGRATION—PENNY FUND.—It is our duty, as well as desire, to guard the interests of the Saints over whom we have the Presidential watchcare; and it is a source of great joy and satisfaction to know that they are blessed and prospered in their daily avocations and temporal affairs; but much more so to know that they are faithful and united in keeping the laws and commandments of God and the counsels of his servants.

One of the most important of the laws and commandments of God to the Saints in this land, and which most directly concerns them, after their daily practical duties, is to gather to Zion, that they may receive the blessings awaiting the faithful and obedient Saints there, and assist in building up and establishing God's kingdom on the earth. We feel particularly desirous to see the Saints make preparation to obey this command with the least possible delay.

In order to facilitate this object and assist the Saints to save the means to take them from these lands, the Penny Fund system was established, through which, by a faithful adherence to the counsels of the Priesthood, much may be done for the emigration of the Saints, and much money, which would otherwise be spent in small sums for no real, substantial benefit, be saved and laid by for the assistance of the owners in their emigration. Much has already been accomplished; but we feel assured that much more might have been done, if the Saints had all justly appreciated the movement and fully realized the benefits to be derived from it, through a strict and faithful observance of the counsels and instructions which have from time to time been given them, not only through the *Star*, but from the stand. We would again call upon the Saints to give this matter their most earnest consideration, and to set themselves, one and all, diligently to work to accomplish their deliverance from this land.

From the present embarrassed condition of the Perpetual Emigrating Fund Company, there is no probability that there will be any emigration by that Company to any considerable extent for some time to come, after the way shall again be opened for emigration: and as we have said before, so say we again, that your emancipation from this land depends, in a very great degree, upon yourselves. And should the Church assist any from this land, it will be the *faithful*, who have kept the laws and commandments of God, been diligent in the performance of every duty, responded cheerfully to every call that has been made upon them, and manifested a disposition to help themselves to gather to Zion. And hereafter the *books* will be consulted to find the faithful. You will be judged by the things written in the books. We are therefore endeavouring to supply the Conferences and Branches with all necessary books, to be *kept and preserved* as permanent records of the Church. We have deemed it advisable to supply a set of *Penny Fund Books*, enough for every Branch Treasurer of that fund in the Mission, so that order and uniformity in that department may also be established. We have them in progress, and shall send them out with the Branch Tithing Records. We shall enjoin it as a duty upon the Presidents of Conferences to see that an honest and correct account be kept of all moneys paid into that fund, and paid over to the Conference Treasurer once a week, or semi-monthly, as the case may be, at the same time that the Tithing money is paid over to him; and that it be by him paid over to the Pastor, to be forwarded to this Office monthly.

Now, although the Pastors and Presidents of Conferences and Branches are

generally and almost universally made the treasurers of this fund, yet they are made so by the people themselves; and we do not, as we have before stated, hold this Office responsible for any money except what actually reaches us; but we feel it a duty to counsel the Saints and to assist them, by throwing around them all the safeguards which can possibly be brought to bear for their security against fraud. We have therefore deemed it advisable to require a Monthly Report from the Branch President or Treasurer to the Conference Treasurer of all money paid in, as well as the paying over all such money weekly or semi-monthly, as before remarked. We hope, by this means, to assist the Saints and stir them up to greater diligence in this matter.

From the present aspect of affairs in Utah, as we are able to catch a glimpse of them through the public press, we may reasonably look for emigration to open again soon, for a short time. Should such be the case, how many of the Saints are prepared to avail themselves of the opportunity? Saints, are you doing all in your power to be ready when the way opens? Or are you putting it off from time to time, with the idea that there is time enough yet, and that you are not yet quite ready to begin to retrench or sacrifice anything for that object, and hoping that the Lord will open the way and put into the heart of somebody to emigrate you? If so, be assured that emigration will open and close again, and you will still be left in England. Arouse, then, Saints, and begin at once with a determination not to cease your efforts until your deliverance be effected.

Old Book Debt.—The great liberality and zeal manifested by the Saints, in answer to our call upon them, to pay off the old book debt, and thereby render material aid to the Church in Zion, is very gratifying to us, and speaks well for the Priesthood generally who have the immediate watchcare of the Saints, and loudly in favour of the faith and good works of the Saints themselves, and is a most truthful and tangible evidence of their love and sympathy for their brethren in the mountains: and, with the same spirit to actuate and govern them, the old debt will be more than half paid off by the end of this year. That debt has been increasing from year to year, for the last six or seven years, at the rate, on an average, of nearly £1,000 a year. This year, the Conferences, with a few exceptions, are not only not increasing their indebtedness to the Office, but are really manifesting a determination to entirely wipe out all old scores, and hereafter do business, as it always should be done, on the ready-money principle. We are sorry that there are any exceptions to this rule; but truth compels us to state that, in some few instances, the Priesthood and Saints are behind the spirit of the times in this matter, and are not only not doing anything to remove the old debt, but are actually increasing their indebtedness at this Office. This we expect to be immediately rectified, and we call upon the Pastors and Presidents of Conferences to see that this reformation is at once effected. The subscription for the *Star* this year was not forced or urged upon the Saints, and we expect the money every month for every *Star* that is sent to the Conferences.

We desire to call particular attention to the letter of President J. D. Ross in this Number. There is much truth and good counsel in it, and the Saints would do well o take the advice given. It does not speak very well for the faith or sincerity of the Saint who would refuse or neglect to take the *Star* because he could not take it with him to the Valley, and yet would pay as much as it would cost for a *London Journal*, *Home Magazine*, or *Family Herald*, and, after reading, use it for waste paper. The desire to progress in the knowledge of those principles and truths which concern their salvation is very weak indeed in such Saints, or they would take the *Star* instead,

and, having read and treasured up all the information to be gleaned from it, give it to a neighbour, if they have not faith that they can take it with them to the mountains. The expense would be the same, and the good accomplished would, in the latter, vastly exceed that of the former. In the one case, the Saint would receive some good and profitable information, which would be of lasting benefit, and the neighbour might receive light and intelligence on some principle of divine truth which would effect or perhaps bring about his eternal salvation; while, on the other hand, some fictitious tale is read, which only tends to create a distaste for solid reading and sound principle, enervate the mind, and disqualify it for the reception and appreciation of the great truths of the Gospel, or the stern realities of every-day life. The acquisition of one Gospel truth—one correct principle of salvation, would certainly be worth, it would seem, the price of a *Star*, even though the latter could not be taken to the mountains. And where, Saints, will you go to look for these glorious truths—these saving and ennobling principles—in the *Millennial Star*, or in the *London Journal?* The love of the truth—the desire to build up the kingdom and secure their salvation does not dwell in the heart of the man or woman who acts upon that principle. If every Saint in this Mission did his duty in this respect, the circulation of the *Star* would be nearly doubled, and the Saints would be storing their minds with useful knowledge, whereas they are now spending their time and money for comparatively useless trash.

We hope the presiding officers of Conferences and Branches will turn their attention to this matter, and see that every Saint who has the means to pay for any of these periodicals of light reading takes and pays for the *Star*. A reformation in this respect is really called for and must be effected, or they cannot advance with the Church and keep the spirit of the times.

Efficiency in Administration.—We desire to call the attention of Pastors and Presidents of Conferences to the subject of efficiency, and impress upon their minds the necessity of knowing and understanding everything pertaining to the Church under their watchcare.

Brethren, it is your duty and privilege to be in the constant possession of every species of knowledge and information concerning your flocks; and you must do this, or you cannot be efficient in your offices. Nothing is more calculated to assist an officer in his presidential duties over a people than a thorough knowledge of everything pertaining to that people. This knowledge is indispensable, if you would be efficient and profitable in your ministrations. A few days since, we had occasion to call upon the several Pastors for certain statistical information, which ought to have been in their possession from the Half-yearly Statistical Reports, and which we should have received by return of post. It was all-important that we should get it without delay; yet, in nearly every case, we were compelled to wait a week, and, in several, considerably longer, for what we ought to have had in forty-eight hours at the furthest; and, besides that annoyance, we were put to great inconvenience and considerable expense. This information should have been in the possession of both Pastors and Presidents of Conferences; whereas, in fact, it was with neither, but had to be acquired by them from the Presidents of Branches, before they could furnish us with it.

If you would be prompt and efficient in your callings, brethren, be careful to be constantly in possession of every species of information, statistical and financial, as well as moral and religious, respecting your several fields of labour.

Visits among the Conferences.—President Ross writes us from Nottingham on the 3rd, and Norwich on the 9th; and President Budge from Glasgow on the 10th.

We are glad to hear, through those brethren, of the welfare of the Saints in those places, and their determination to persevere in well-doing and not rest until they have paid off the old book debt and discharged every obligation to this Office.

We have also been visiting among the Conferences, and have lately returned from a pleasant and profitable visit to London, Brighton, and Birmingham, where we had the pleasure of meeting, in each of these places, large numbers of the Saints in Conference, and imparting to them such instruction as we were led to do by the Spirit, and witnessing their zeal and devotion to the cause and kingdom of God, their love and union of spirit, and their determination to do all in their power to uphold and sustain the work, and secure their own salvation. There is also great union of feeling and oneness of spirit existing among the Priesthood in these Conferences, and an order, regularity, and promptness in their business matters, that is both gratifying and praiseworthy. The Priesthood and Saints in these Conferences are earnestly striving and fully determined to wipe out their old book debt also. This, in fact, seems to be the prevailing feeling throughout the Mission; and we cannot but feel that the Lord is greatly blessing his people in this land; and we pray that he will continue to bless, strengthen, and qualify them to do his will and accomplish his purposes on the earth.

THE WORK IN AUSTRALIA.—In addition to the information contained in Elder Snow's letter from Melbourne, published in this Number, we learn by letter from Sydney, New South Wales, dated June 4, that a Special Conference was held in that city on the 30th May, when a number of officers were appointed to fill the vacancies occasioned by the return of the American Elders home. Elder Thomas Ford was appointed President of the Australian Mission; Elder James Pegg, President of the New South Wales Conference; Elder Alexander Somerville, President of the Victoria Conference; and Elder Richard Ellis, General Book Agent of the Mission. Elder Snow left Melbourne on the 30th May. The others—namely, Elders Stewart, Clark, Chaffin, Norton, Potter, and Said, were to embark on board the *General Cushing* for San Francisco on the 8th June. May God protect these his servants on their way home, and bless them abundantly for their arduous labours in his great and good cause!

FOREIGN CORRESPONDENCE.

AUSTRALIA.

Ship "Marianna," lying at Melbourne,
May 30, 1858.

President A. Calkin.

Dear Brother,—By a letter from Elder George S. Clark, of May 18, I see that the American Elders in the United States and England are released from their missions and called home, and that you are presiding in England; so I write you, believing I am writing to the correct authority. On the 18th May, 1856, I, in company with fourteen others, left Great Salt Lake City in good health and spirits, and proceeded to Sydney, where I arrived December 9th. A Conference was soon held, and myself and Elder J. C. Witbeck were sent to South Australia. In that colony we arrived January 22nd, 1857. Soon after our arrival, we perceived that South Australia had only been settled about twenty years, and that most of the settlers had either heard the Gospel in England and rejected it, or had had an opportunity to hear, and deemed it un-

worthy of their notice; and therefore little could be done. But, notwithstanding this, we commenced our missionary labours, and continued until June, 1857, when Elder Witbeck, being informed of the death of his wife, left; and he is now, I presume, in the Valley. I remained until the 19th instant. During this time, about twenty-eight have emigrated, and fourteen only were baptised. I visited and preached in nearly all the most populous settlements there; but to obtain a house to preach in was next to impossible. For this reason, my preaching was in the open air generally. My congregations were usually small, seldom exceeding two hundred, and they were not always attentive. I was frequently disturbed. As to the other members of the Mission, I cannot speak particularly; but I have good reason to believe that in New South Wales the Mission has been more prosperous. When I left "home, sweet home," I believed that if I were faithful, the Lord would go before and be with me until my return, so that, if anything happened with me wrong, it would be my own fault. I will now tell you how far my expectations have been realized.

When on our way to San Francisco, without a dollar in our pockets, we began to plan how to get across the ocean. This, you know, was not taking thought for the morrow: it was thinking weeks ahead. But we finally settled down that the Lord would have a vessel there to take us over when we arrived. So on we went; and on our arrival, to our surprise, there the vessel was, and money enough in our pockets to pay our passage, but *nothing left.*

Well, we got on to the water, bound for Melbourne. As it was to Sydney we wanted to go, How shall we get from Melbourne to Sydney? was the next enquiry. So we thought, and thought, and thought again; but, finally, gravely concluded that we could not go from Melbourne to Sydney until we arrived at Melbourne; and that if the Lord wanted us in Sydney, he could lead us there. After this, quietness within was predominant. In this situation, the wind blew where it listed, and we heard the sound thereof, until we found ourselves at the port of Melbourne; and before we went on shore, we were saluted by a brother, to whom the Lord had sent word that we were coming, and to whom instructions had been given to be on the watch for us. Soon after getting on shore, a consultation was had, and four detailed to go to Sydney; and when the time arrived for leaving, we had just money enough to go with, but *nothing left.*

Well, we got to Sydney; and who should we see but the President of the Mission coming on board again to meet us! All right! The Lord thus far had gone before us. The Conference was held, as I have before stated, and I and Elder Witbeck were sent to South Australia, not having a penny; but when the time arrived for starting, money enough for passage was on hand, and *nothing left.*

I had no notice of the call home until April 30, one month ago, when I had only two shillings, and the journey was long and expensive. The brethren were all poor, but I felt certain the call had been made; so I must start, or at least try to go. Thought I, What shall I do? No money, no clothing, and ten thousand miles to go. Yes, ten thousand! What shall be done? St. Paul says, "The Lord is a present help in every time of need." I will try it, and see. So I prayed to him to help me, and started, first travelling 130 miles on foot in South Australia, visiting the brethren, exhorting them to faithfulness, and setting things in order as well as I knew how, and then took steamer for this port. When I got here, my passage was paid, and my two shillings had increased one hundred fold; so I had *a little left.*

In this colony I have travelled 100 miles, 50 of it on foot; and now, here I am, safely on board, with my passage paid to San Francisco, with the hope that the ship will call at Sydney and take in the residue of the Mission, having on hand five per cent. more than when I landed here; that is, five times as much. If this proves that "the Lord is a present help in every time of need," then here I have it. I certainly have *a little left.*

I may here state that, during my Mission, I have not wanted for food, clothing, or a night's lodging, nor for a friend, when a friend was needed; nor have I had a day's sickness, except sea-sickness.

When I arrived in South Australia, my clothing was beginning to be a little old; so the brethren furnished me with some new. Now, the Lord had said in such cases I must cast the old from me. But

did I do it? No—not I. That command did not amount to much; it was of but little consequence: the old would, in case of a future pinch, answer to wear again. So they were laid by. Well, the result is, that on my way home I am obliged to wear my old clothing. But it is just good enough for me: I might have obeyed the command. I hope the Elders who hereafter may not wish to wear their old clothing home will take warning by me, and not think that they know better than the Saviour. But really, now, President Calkin, they are quite comfortable; and I fancy I look quite nice and tidy in them. May the Lord bless you and all the faithful.

Your fellow-labourer,

Z. Snow.

HOME CORRESPONDENCE.

LONDON PASTORATE.

6, Richard-street, Limehouse Fields,
London, August 9, 1858.

Dear President Calkin,—It is with great pleasure I embrace the present opportunity to inform you of the faithfulness and diligence of the Saints in the London Pastorate. Although I am about half of my time away from the Pastorate, yet I find every requirement made at our hands fully met. The Presidents of the Conferences deserve credit for their strict attention to the business of their Conferences, everything being done up well and in proper time. But I will allow their works to speak for them, as they are made manifest from time to time in a tangible form to you at the Liverpool Office; and they will be a little more tangible the present month than ever. From the 23rd of June until the 10th of July, I remained in the London Pastorate, and had great joy in my labours, because of the union and good feeling that prevail among the Saints.

July 11th. I attended Conference in Portsmouth; found Pastor Keaton, with Presidents Hanham and Moss, enjoying the spirit of their calling, and the Saints fully united with them in endeavouring in every possible manner to aid in rolling on the great work of the last days. The Conference was well attended by the Saints, and suitable instructions were given.

In Southampton, the Saints labour under a little disadvantage for the want of a convenient meeting-room. Sometimes the brethren are disposed to be "penny wise and pound foolish." It is not wise to give up a meeting-room where there is a good Branch, until another is secured. The same influence for good cannot be exercised over a Branch in a scattered condition that can be used when the Saints can meet together in one room.

There is another matter worthy of notice—namely, book debts in nearly every Conference in the Mission. An effort is being made to wipe off the old book debts that now burden the Conferences. Considerable has been done, and much more will be done the present quarter for that purpose. On close examination, I find that in too many instances the present accumulation of stock is being overlooked; and while we are overcoming an old enemy, a new one is gradually gaining strength and influence amongst us. Pastors and Presidents should turn their attention immediately to this subject, and make it their business to see that no stock is allowed to accumulate either in the Branch or General Agent's hands. Each Branch ought to square their accounts monthly. Money in advance would be better. A little tact and management on the part of the presiding authorities in the Conferences might create a ready-money business all the time with the publications of the Church in the Branches.

The General Agent's accounts should be carefully audited at the end of each quarter; and the amount of stock which has accumulated in his hands during the quarter should be disposed of at once. I believe that the Priesthood only require to have their attention directed to this matter, to attend to it promptly. Several thousand more *Stars* than are now published ought to be taken by the Saints in the British Mission. A reformation in this particular is really necessary in

every Conference. The reason urged by many of the Saints for not taking the *Star* is that they cannot take them with them when they emigrate, because of the small quantity of luggage allowed by the handcart trains on the Plains. Yet these same persons will every week give their penny freely for a *London Journal* or a *Family Herald*, to read some favourite tale, and then use it up for waste paper. Saints of the British Mission, why not spend your penny from week to week in procuring the *Star*? Supposing you could not carry a single volume with you to the mountains—the information and counsels imparted in this, the only legitimate publication in this country through which the Saints in these lands can receive necessary counsel from week to week, is better worth the money expended than such publications as those referred to, even though you should have to leave it behind you or use it for waste paper. Think on this matter and reform.

On the 18th and 25th, we held Conferences in London and Brighton, both of which President Budge and yourself attended. We had full houses and excellent instructions. Your visits were highly appreciated; and we shall be glad to have them repeated at the first convenient opportunity.

August 1st, I attended a Pastoral Conference in Nottingham. Everything is moving along in a most satisfactory manner in this Pastorate. The Priesthood and Saints are united and diligent in the discharge of their respective duties. Their works praise them better than I can in a letter. Each month as it rolls round enables you to form a pretty correct idea as to who are the working and who the talking men now engaged in the ministry. I was gratified to hear you remark, when in London, that the labours of the Priesthood throughout the Mission, with perhaps one or two exceptions, had given you every satisfaction; and the exceptions will probably redeem themselves before the present year terminates.

Yours very faithfully,

J. D. Ross.

PASSING EVENTS.

General.—The neighbourhood of Bedford on the 12th ult. was visited by a most fearful electric storm: the lightning was appalling; the instantaneous peals of thunder resembled a mighty cannonade, and serious damages befel the locality. In the neighbourhoods of Stafford, Derby, Barnsley, and many other towns, the storm was terrific, flashes of lightning rising from the earth like skyrockets, peals of thunder shaking the houses and public buildings, and the rains pouring down like the bursting of a waterspout. A terrible thunderstorm has visited Coleraine, doing considerable damage. A ball of fire struck one of the ribs which were being erected for the Cupola, exploding with a tremendous report, louder than 50 stand of arms, which was heard over the whole town. Parts of the scaffolding were hurled in splinters in all directions to a considerable distance: a large stone in a solid mass of masonry in the tower was also forced out of its place, and several workmen, who were standing on the floor underneath, were thrown down by the shock and stunned. Among other places, the neighbourhood of Bushmills was visited with the storm in all its intensity; and to the thunder, lightning, and rain was added the phenomenon of a shower of ice, many pieces measuring several inches in circumference. A number of conspirators at Lemberg, the capital of Austrian Galicia, most of whom were from twelve to fifteen years of age, have been tried; ten were sentenced to various terms of punishment, and one to death: in passing sentence, the judges recommended them to mercy, on account of their extreme youth. A conspiracy is on foot for a general rising of all the Sclavonic populations of Austria, with ramifications in Russian Poland, to form a republic, which would comprise some nine millions of inhabitants. A riot broke out at Tilborg on the 5th ult., resulting in several persons being wounded, and two killed. The populace gave way to great excesses; but 20 gendarmes and 30 soldiers were sent from Bois-le-duc, who made numerous arrests and restored order. The Arabian city of Jeddah has been bombarded. A smart shock of earthquake was felt at Jamaica on the 16th July. A shock of earthquake was also experienced at Toulon on the 13th ult.

American.—Advices from Tampico to the 20th July report that affairs there continued in the same unsettled state as heretofore reported. Gen. Carvajal had cut off all com-

munication with the interior, and was supposed to be preparing to make a move on Tampico. In Mexico, there has been a complete change in Gen. Zuloaga's cabinet. The Liberals have re-captured Tuspan. The important mission to Paraguay remains still unsettled. The Canadian ministerial crisis continues, and the excitement is greatly on the increase. Mr. Galt was called in by the Governor-General on the 4th ult., but declined to undertake the formation of a cabinet. The rejection of the Leamington Constitution formed the subject of discussion in the organs of the Administration and the Opposition. A despatch from Washington states that two thousand troops, equipped with the most effective arms known to the army, will soon be in the Territories of Washington and Oregon, and make a vigorous fall and winter campaign against the hostile Indians; and General Harney will command the operations. It is expected that the Sixth Infantry ordered from Utah will arrive in the Indian country, where Col. Steptoe is stationed, about the middle of November. It has further been determined to send Colonel Mansfield, Inspector-General of the army, out by the steamer to the seat of war, to inspect the forces and report also upon the state of the country, the number and capabilities of the Indians, and the additional measures required to bring them to terms. The whole Territory of Utah is reported as being perfectly tranquil. None of the soldiers of Gen. Johnston's army were allowed to re-enter Salt Lake City, and orders had been issued strictly prohibiting any interference whatever with the people. The Peace Commissioners had left for Washington.

VARIETIES.

A Dandy is a chap who would be a lady if he could, but, as he can't, does all he can to show the world he is not a man.

A Syllogistic Exercise for Logicians.—"*No* cat has two tails. *A* cat has one tail more than *no* cat. *Ergo*—A cat has three tails!

The father of a "Dublin boy," in chiding his delinquent son for wrong doing, wound up his chastisement with, "Sirrah, did you ever see *me* do such a thing, when *I* was a boy?"

PRAYER FOR THE KEEPING OF THE WORD OF WISDOM.

O God of my Fathers, look down from above,
Diffuse round my head the warmth of thy love;
Pour thy grace in abundance on this head of mine,
That thy merciful laws I may clearly define;
Give me knowledge to know what is holy and good;
Give me strength to abstain from all noxious food—
From drinks that are strong and offensive to thee:
A heart to abhor them do Thou give to me.
Give me a mind that's willing to do
All things, that thou, Lord, would'st have me pursue;
Give me wisdom and truth, that my race I may run,
And obtain a reward in thy kingdom that's *come*.

London. M. Clark.

Address.—Frank Pitman, care of Mr. R. Ashdown, Mead Lane, West Street, Farnham, Surrey.

MONEY LIST, AUGUST 14—20, 1858.

Edward D. Miles (per B. Evans)	£25	0	0
William H. Perkes	4	0	0
	£29	0	0

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XX. Saturday, September 11, 1858. Price One Penny.

NEBUCHADNEZZAR'S DREAM.

Nebuchadnezzar, king of Babylon, had a dream, "wherewith his spirit was troubled, and his sleep brake from him. Being anxious to know what it portended, he called in his wise men—soothsayers, magicians, astrologers, sorcerers, and the Chaldeans, who professed to be skilled in all kinds of divinations, and told them he had "dreamed a dream," and that his "spirit was troubled to know the dream." To this the Chaldeans replied, "O king, live for ever! Tell thy servants the dream, and we will shew the interpretation." The king, however, could not do this; for, said he, "The thing is gone from me. If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour." To this unwelcome alternative of compliance or death they demurred, and repeated their former terms—"Let the king tell his servants the dream, and we will show the interpretation." This rejoinder roused the ire of his Majesty, who was totally unable to accede to their request; and, after charging them with deception and false pretences, he challenged them to *prove* their power of interpretation by telling him the dream itself. On their failing to do this, "the king was angry and very furious;" and at once "the decree went forth that the wise men should be slain."

There was, however, among the Jewish captives in Babylon, a young man, named Daniel, to whom "the God of heaven" revealed the secret "in a night vision." On obtaining access to the king, through "Arioch, the captain of the king's guard," Daniel, in the presence of the king, revealed both the dream and the interpretation. Said he, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." His relation of the dream was as follows:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form therefore *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Dan. ii. 31—35.)

Having thus revealed the dream itself to his royal auditor, Daniel proceeded to

"tell the interpretation thereof before the king," which was as follows:—

"Thou, O king, *art* a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure." (Dan. ii. 37.—45.)

No sooner had Daniel revealed the dream and its import, by the gift and power of God, than "the king Nebuchadnezzar fell upon his face and worshipped Daniel," saying, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." The result was, that "the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

Let us now examine the various particulars of the foregoing dream and its interpretation, and see when and how the different predictions contained therein have been fulfilled.

The royal dreamer saw "a great image;" and "this image's head was of fine gold." It is evident, from Daniel's interpretation, that the image was symbolical of a succession of ruling empires, each one in its turn subduing and taking the place of its predecessor as the dominant power. At the head of the nations, at that period, stood Babylon, whose monarch and representative was Nebuchadnezzar the Great. Hence, says the prophetic interpreter, "*Thou art this head of gold.*" He was "a king of kings," rich and powerful, bearing the sway over numerous minor kingdoms, which were tributary to him. Babylon was so noted for its magnificence and wealth as to be emphatically designated "THE GOLDEN CITY." (Isaiah xiv. 4.)

The far-famed city of Babylon, which was the metropolis of Chaldea, or the Babylonio-Chaldean empire, was situated in a vast plain. It was built four-square, and in extent was about eight times larger than the British capital, London. According to Herodotus, the oldest historian upon the subject, the city was 480 stadia (or 60 miles) in compass, being surrounded by a wall 150 feet high and 87 feet thick, which was fortified with 250 towers, and had 100 ponderous gates, (all made of solid brass, with iron bars,) 25 on each side; there being four towers between every two gates, and four at every corner. The entire wall, for further protection, was surrounded by a ditch, the depth and width of which corresponded to the height and breadth of the wall, and was lined with the same material with which the wall was built—namely, bricks cemented with bitumen. Within the city stood the Temple of Belus, which was half-a-mile in circumference, and a furlong in height; the whole structure consisting of eight distinct towers, one above another. On the highest tower was a chapel, where the worshippers of Belus paid their chief devotions; and on the top of this stood an observatory for astronomical calculations, &c. The river Euphrates ran through the city from north to south, dividing the city into two nearly equal parts. On both sides of the river, quays were built of the same breadth as the city wall, and 100 furlongs in length, including a number of brass gates, from each of which were steps leading down to the water. Over the river a splendid bridge was erected; at each end

of which stood a magnificent palace. The larger palace was strongly fortified with three walls, one surrounding another, and a great tower; the entire circumference being eight miles. There was also a communication from one palace to the other by means of a subterranean passage or tunnel constructed underneath the river. The wide streets and roads of the city, 50 in number, were all 15 miles long, running in direct lines oppositely from gate to gate, and crossing each other at right angles; thus dividing the city into 676 equal squares, many of which were occupied with houses or other buildings, and others with fields, parks, or pleasure grounds. The houses of the citizens were separated by open spaces of ground, variously used as gardens, courts, lawns, &c. Within the domain of the King's Palace were pensile or hanging gardens, formed upon terraces, or platforms, ranging successively one above another to the height of the battlements, or 150 feet, the whole being surrounded by a wall 22 feet in thickness. These terraces, which were connected and ascended by flights of steps, were all covered with rich soil, whence grew trees, shrubs, and flowers of all descriptions. Upon the highest terrace was a reservoir, which was supplied with water from the river, drawn up by an engine, or hydraulic machine; and by this means the whole of the extensive gardens were well watered.

Judging from appearances, there seemed not the least likelihood that an empire so vast and powerful as the Chaldean, or Babylonian, could be conquered and possessed by another and inferior power, or that its mighty and renowned capital—the wonder of the world—which was so strongly fortified without, and so replete within with wealth and grandeur, and with the most stupendous facilities for the support and defence of its inhabitants, should be so soon besieged and captured by another people. Yet such proved to be the case. Nebuchadnezzar died; Belshazzar reigned in his stead; and during his short reign the mighty empire of Babylon fell, or, in other words, passed into the possession of another people.

(To be continued.)

THE AUTHOR OF THE WORK.

It is very essential that the Saints should not only have a general notion of the abstract attributes of God, and contemplate the majesty centred in his own person, but they should take in a broad view of his works, and contemplate the majesty and glory of Deity in the immensity of creations, the object of creation, and the design and scope of the Gospel. When an exalted view is obtained on these subjects—when the plan of creation and salvation is contemplated in its benevolent and comprehensive character, and the Great Author shines forth in the immensity of his works, and the Priesthood on the earth sufficiently realize with whom they are connected, they will approximate to their standard and labour with a spirit worthy of that connection. In this article, however, we shall confine ourselves to the "Author of the work."

The "Author of the work" is that Being who, by his power, counsel, and *fiat*, created the heavens and the earth, and all things that dwell therein. He is the Eternal Father of the universe. In the immensity of space he has stretched out the curtain of creation and bespangled it with worlds and systems so numerous, that the starry assemblage which stand within the range of human vision, declaring to man the majesty, power, and glory of the Maker, are but as the beginning in magnitude of his works. There is every reason to believe, as well upon the evidence of modern astronomical discoveries as upon the strength of modern Divine revelation, that the creations of God are more numerous than the sands on the sea shore. In ages when mankind possessed narrow views of the universe, such expressions were received as hyperbolical. But the vision of science has become so extended, and, by its aid, the path of creation through which Deity has travelled appears so broad, boundless, and inscrutable, that such language has lost its hyperbolical seeming, and stands as the literal statement of facts. So immense, however, are the facts embodied

in these descriptive expressions, that human comprehension can hardly realize their simple truthfulness—their statement seems so much like exaggeration. It is nevertheless the truth, though it is difficult for mortals to grasp its immensity.

The heart of man cannot conceive, nor can language express the number and magnitude of the creations of God. The most gigantic mind among the children of men can scarcely begin to see the majesty of the Almighty, the beauty of his works, the dignity of his actions, his lovingkindness and saving power towards the creatures of his hands, and the glorious destiny and exaltation which he has provided for the faithful. God is also as eminent in the work of redemption as in that of creation. If he has created worlds more numerous than the sands on the sea shore, he has saved or will save no less.

Such then, brethren, and sisters, is the Author of that work in which we are engaged. As *he* is, so also is the character of that work. It partakes of his dignity, majesty, and comprehensiveness. Do we sufficiently realize this great and solemn fact?—solemn from its very vastness. Do our actions, lives, thoughts, and aspirations illustrate it?

We have not been endeavouring to raise the minds of our readers to the character of the Author of this work for vain effect, but to impress them with the dignity of the cause in which they are engaged, that their souls may partake of that dignity and their lives illustrate an appreciation of their high connection with the Divine Being.

In theory, men will readily admit the exalted character of God, and will lightly say that this or that is his work and cause. But, practically, how prone they are to receive and engage in it with a spirit of carelessness and a manner of action similar to that which they would manifest, were it originated by no higher being than a Mr. Jones or Mr. Brown. We do not intend our remark to be facetious. It is truth—solemn truth.

When the Saints bear testimony that they are engaged in the work of God, and the Priesthood declare that they are the servants of the Most High, are they duly impressed with the facts they declare? and do they endeavour to act worthy of their profession? It is the cause of that great Being, whose character, after all, we have only imperfectly described. We are coworkers with God. How immense is the truth! Saints, endeavour as much as possible to realize it; and in your whole life, but more especially in your official calling, remember the character of him who is the "Author of the work."

TITHES AND OFFERINGS.

BY ELDER GEORGE TEASDALE.

There is no subject so important to the Saints as the above; and it is one which every Saint should understand by practical experience. As far as theory is concerned, there is not a true Bible believer in the world that will deny its existence both before and after the Mosaic dispensation.

There are certain modes the Almighty has of testing the faith of those who profess to love and put their trust in him. Professors of religion generally love to paint the faith of ancient worthies in the most glowing colours: they are enraptured at the brilliant description of the trial of Abraham's faith and that of others who manifested and proved their true devotion to the cause of God by their deeds.

The Latter-day Saints, as a people, not only extol, but endeavour to imitate and walk in the footsteps of those noble characters who have been so highly honoured as to be designated the friends and prophets of God. They pay tithes and offerings upon principle; they profess to serve the God of Abraham, Isaac, and Jacob; and, wishing to be justified by faith, they endeavour to prove their faith, like the ancients, by their works.

The Lord pronounced those of his people who withheld their tithes and offerings guilty of robbery. He declared that they had departed from his or-

dinances, and exhorted them to return unto him, and he would return unto them. He desired that they would prove him therewith—viz., in tithes and offerings. (Mal. iii. 10.)

Jesus Christ declared that he came not to destroy, but to fulfil the law, saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Also, on another occasion, he said, "If ye were Abraham's children, ye would do the works of Abraham," proving that he never intended to abrogate this law; for Abraham paid tithes to Melchisedec, king of Salem and priest of the Most High God.

Jacob, when journeying to the house of Laban, while sleeping under the broad canopy of heaven, was blessed with a heavenly vision, in which the Lord and holy angels were manifested unto him. The Lord blessed him, and promised that in his seed all the families of the earth should be blessed. When he arose in the morning, he consecrated the spot, and called the place Bethel, (or the house of God,) and covenanted to give a tenth unto the Lord of all that he should be blessed with. (Gen. xxviii. 22.) Most assuredly Jacob had been taught the principle, and knew it to be the order of the Priesthood of God. When he made this covenant, he owned but his staff. The abundant extent to which the Lord blessed him is shown in the sequel of his life.

The Lord, in a revelation given to the Prophet Joseph, September 11, 1831, declares that this is a day of sacrifice and a day of tithing of his people; that he who is tithed shall not be burned (at his coming); that after to-day cometh the burning, speaking after the manner of the Lord; and that to-morrow all the proud and they that do wickedly shall be as stubble. (Doc. and Cov., p. 157.) The Saints who are in the habit of living their religion have a continual testimony within them, which cannot be implanted by the power of man; and although those that fear not God may sneer at the revelations given through the prophet Joseph, yet they are dear to those whose hearts have received them, and who have, by happy experience, proved their truth. They prove their faith in them by their works, which speak far louder than words; and it may be safely asserted that a more active, self-denying people are not to be found than the Latter-day Saints. And when all secret acts are revealed, and men are rewarded according to the deeds done in the body, it will then appear who have have been the dreamers, and who the workers. It is the easiest thing in the world for men to shout "Delusion" and "Imposture;" but it is difficult to prove it in what is designated "Mormonism," for its principles are true and invulnerable.

Let, then, all Saints of latter days be true to their God, and not be guilty of robbing him; but, like Jacob of old, let us give unto him a tenth of all he blesses us with. By thus seeking "first the kingdom of God and his righteousness," all other things needful will be added unto us, and we shall stand when scorners are consumed.

HISTORY OF JOSEPH SMITH.

(*Continued from page 567.*)

[February, 1843.]

Tuesday, 21st. Opened Mayor's Court at ten o'clock forenoon, according to adjournment. Taylor was again brought up for stealing, and Morgan for receiving the books, and each sentenced to six months' imprisonment in Carthage Jail.

At eleven, I went to the Temple, and found a large assembly, and brother Haws preaching about the Nauvoo House; after which, Mr. Lucian Woodworth, the architect of the house, continued the subject, and said, "When I have had a pound of meat or a quart of meal, I have divided with the workmen. ("Pretty good doctrine for Paganism," said I. At this time Mr. Woodworth was not baptised, and called himself the Pagan Prophet.) We have had about three hundred men on the job, and some of the best men in the world. Those that have not complained I want to continue with me; and those that hate 'Mormonism' and everything else that's good, I want them to get

their pay and run away as quick as possible." When Mr. Woodworth had done speaking, I addresssed the multitude in substance as follows:—

"Well, the Pagan Prophet has preached us a pretty good sermon this morning, and I don't know that I can better it much; but I feel disposed to break off the yoke of oppression, and say what I have a mind to. If the Pagans and the Pagan Prophet feel more for our prosperity than we do for ourselves, it is curious: I am almost converted to his doctrine. He has prophesied that if these buildings go down, it will curse the place. I verily know it is true. Let us build the Temple. There may be some speculations about the Nauvoo House, say some. Some say, because we live on the hill, we must build up this part on the hill. Does that coat fit you, Dr. Foster? ("Pretty well.") Put it on, then. This is the way people swell, like the toad in the fable. They'll come down under the hill among little folks, and say, 'Brother Joseph, how I love you: can I do anything for you?' and then go away secretly, and get up opposition, and sing out our names to strangers and scoundrels with an evil influence. I want all men to feel for me, when I have shook the bush and borne the burden in the heat of the day; and if they do not, I speak in authority, in the name of the Lord God, they shall be damned.

Some say that the people on the flats are aggrandizing themselves by the Nauvoo House. But who laid the foundation of the Temple? Brother Joseph, in the name of the Lord,—not for his aggrandizement, but for the good of the whole of the Saints. Our speculators say, Poor folks on the flat are down, and keep them down. How the Nauvoo House cheats this man and that man, say the speculators. Those who report such things as facts ought to hide their heads in a hollow pumpkin, and never take them out again.

The first principle brought into consideration is aggrandizement. Some think it unlawful; but it is lawful with any man, while he has a disposition to aggrandize all around him. It is a false principle for a man to aggrandize himself at the expense of another. Everything that God does is to aggrandize his kingdom. And how does he lay the foundation? 'Build a Temple to my great name, and call the attention of the great, the rich, and the noble.' But where shall we lay our heads? In an old log cabin.

I will whip Hyram Kimball, and Esquire Wells, and everybody else, over Dr. Foster's head, who, instead of building the Nauvoo House, build a great many little skeletons. See Dr. Foster's mammoth skeletons rising all over the town: but there is no flesh on them; they are all for personal interest and aggrandizement. But I do not care how many bones there are in the city: somebody may come along and clothe them. See the bones of the elephant yonder, (as I pointed to the big house in Mullholland-street, preparing for a tavern, as yet uncovered,) the crocodiles and man-eaters all about the city, such as grog shops and card shops, and counterfeit shops, &c., got up for their own aggrandizement, and all for speculation, while the Nauvoo House is neglected. Those who live in glass houses should not throw stones. The building of the Nauvoo House is just as sacred in my view as the Temple. I want the Nauvoo House built. It *must* be built. Our salvation depends upon it.

When men have done what they can or will do for the Temple, let them do what they can for the Nauvoo House. We never can accomplish our work at the expense of another. There is a great deal of murmuring in the Church about me; but I don't care anything about it. I like to hear it thunder, and I like to hear the Saints grumble; for the growling dog gets the sorest head. If any man is poor and afflicted, let him come and tell of it, and not complain or grumble about it.

The finishing of the Nauvoo House is like a man finishing a fight: if he gives up, he is killed; if he holds out a little longer, he may live. I'll tell you a story: A man who whips his wife is a coward. When I was a boy, I once fought with a man who had whipped his wife. It was a hard contest; but I still remembered he had whipped his wife; and this encouraged me, and I whipped him till he said he had enough. Brethren, hurry on to the Nauvoo House thus, and you will build it. You will then be on Pisgah's top, and the great men will come from the four quarters of the earth—will pile the gold and silver into it till you are weary of receiving them; and if you are not careful, you will be lifted up, and become full of pride, and will be ready to destroy yourselves, and they will cover up and clothe all your former sins, and, according to the Scripture, will hide a multitude of sins; and you will shine forth fair as the sun, clear as the moon, and you will become terrible like an army with banners.

I will say to those who have laboured on the Nauvoo House, and cannot get their pay, Be patient; and if any man takes the means which are set apart for the building of that house, and applies it to his own use, let him, for he will destroy himself. If any man is hungry, let him come to me, and I will feed him at my table. If any are

hungry, or naked, don't take away the brick, timber, and materials that belong to that house, but come and tell me, and I will divide with them to the last morsel; and then, if the man is not satisfied, I will kick his backside.

There is a great noise in the city, and many are saying there cannot be so much smoke without some fire. Well, be it so. If the stories about Joe Smith are true, then the stories of John C. Bennett are true about the ladies of Nauvoo; and he says that the Ladies' Relief Society are all organized of those who are to be the wives of Joe Smith. Ladies, you know whether this is true or not. It is of no use living among hogs without a snout. This biting and devouring each other I cannot endure. Away with it. For God's sake, stop it.

There is one thing more I wish to speak about, and that is, political economy. It is our duty to concentrate all our influence to make popular that which is sound and good, and unpopular that which is unsound. 'Tis right, politically, for a man who has influence to use it, as well as for a man who has no influence to use his. From henceforth I will maintain all the influence I can get. In relation to politics, I will speak as a man; but in relation to religion, I will speak in authority. If a man lifts a dagger to kill me, I will lift my tongue.

When I last preached, I heard such a groaning, I thought of the Paddy's eel. When he tried to kill him, he could not contrive any better way to do it, so he put him into the water to drown him; and as he began to come to, 'See,' said he, 'what pain he is in: how he wiggles his tail.' So it is with the nation: the banks are failing, and it is our privilege to say what a currency we want. We want gold and silver to build the Temple and Nauvoo House: we want your old nose rings, and finger rings, and brass kettles no longer. If you have old rags, watches, guns, &c., go and peddle them off, and bring the hard metal; and if we will do this by popular opinion, we shall have a sound currency. Send home all bank notes, and take no more paper money. Let every man write back to his neighbour before he starts for him to exchange his property for gold and silver, that he may fulfil the Scriptures, and come up to Zion, bringing his gold and silver with him. I have contemplated these things a long time, but the time had not come for me to speak of them till now. I would not do as the Nauvoo House Committee have done—sell stock for an old store-house, where all the people who tried to live in it died, and put that stock into a man's hands to go east and purchase rags to come here and build mammoth bones with.

As a political man, in the name of old Joe Smith, I command the Nauvoo House Committee not to sell stock in the Nauvoo House without the gold or silver. We must excuse brother Snider, for he was in England, when the Committee sold stock for the store-house. I leave this subject.

This meeting was got up by the Nauvoo House Committee. The Pagans, Roman Catholics, Methodists, and Baptists shall have place in Nauvoo—only they must be ground in Joe Smith's mill. I have been in their mill. I was ground in Ohio and York States, in a Presbyterian smut machine, and the last machine was in Missouri; and the last of all, I have been through the Illinois smut machine: and those who come here must go through my smut machine, and that is my tongue."

As I closed, Dr. Robert D. Foster remarked to the assembly—"Much good may grow out of a very little, and much good may come out of this. If any man accuses me of exchanging Nauvoo stock for rags, &c., he is mistaken. I gave a thousand dollars to this house, (this he said upon his own responsibility,) and fifty dollars to the Relief Society, and some to Fullmer to get stone to build Joseph a house; and I mean to build Joseph a house, and you may build this, and I will help you. I am guilty of all of which I have been charged. I have signed my name to a petition to have William H. Rollison to have the Post Office. I did not then know of a petition for Joseph Smith."

I replied—"I thought I would make a coat; but it don't fit the doctor only in the Post Office. If it does fit any one, let him put it on. The doctor's mammoth bones are skeletons; and, as old Ezekiel said, I command the flesh and sinews to come upon them, that they may be clothed."

Wednesday, 22nd. At nine this morning, brother Abel Owen presented a claim of considerable amount against Carter, Cahoon, & Co., Kirtland, and notes of Oliver Granger of about $700 for payment. He said he was poor and unable to labour, and wanted something to live on. I told him to burn the papers, and I would help him. He gave me the papers, and I gave him an order on Mr. Cowan for fifteen dollars' worth of provisions. This was a gift, as the Church was not obligated to pay those debts.

I rode about the city with Mr. Cowan during the day, and also read in German.

The latest accounts from the East Indies state that the cholera was raging

in Burmah, Asia, to a fearful extent, whose villages in the interior had become desolate either by flight or death.

Thursday, 23rd. This morning, read German and rode out a few miles, but did not get off my horse.

In the afternoon, Mr. Bagby called to collect county and state taxes. Brother Dixon called concerning some lost or stolen property. I burned twenty-three dollars of city scrip, and, while it was burning, said, "*So may all unsound and uncurrent money go down!*" Gave my clerk instructions not to pay any more taxes on the Hotchkiss purchase.

Elder Amasa Lyman started for Shokoquon this morning, and commenced preaching in that place.

Filed my bond as Mayor of the city of Nauvoo.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 11, 1858.

PRESIDENCY.—We believe that there is not a calling in the Church so little understood and magnified as that of Presidency. Yet it is the most important and responsible of all. It is the head, life, and ruling power of the whole body. The office is the same in *kind* and spirit in all its administrations, from the President of the Church to the President of the smallest Branch. The difference is in the *degree* of its authority and the limits prescribed to its various spheres.

Many who have been appointed Presidents have acted in every office under them down to the calling of the Deacon, but scarcely ever in their own sphere. They mistake their calling; and, because thereof, they lower and make "cheap" the most exalted office of the holy Priesthood. Some Presidents of Conferences imagine that they must be the big preachers, Presidents of the Branches, Secretaries, Book Agents, &c. That they should be "all in all" in their fields of labour, we will admit, but not exactly in the *sense* they illustrate it. The Presidents of Branches, in their turn, must open and close almost every meeting, give out all the hymns, and speak before and after every speaker, no matter whether below or above them. We have known some so zealous to use their spouting capacities, that they would speak more than all the rest in their Branches put together, including officers and members, and extend this system even to the fellowship meetings. It is in this tendency to much speaking that Presidents most pervert their calling.

Now, we do not so understand the high office of Presidency, nor the character of the men who most magnify it. It by no means follows that Presidents should be great orators. Indeed, the master spirits of the world have not been generally endowed with what is termed "the gift of the gab." The great empire-founders, reformers, conquerors, monarchs, statesmen, and lawgivers have not earned their celebrity by spouting. If we go higher, we find the heads of the Priesthood, who could commune face to face with God, with their Aarons as mouthpieces. Even men of science and art, great thinkers, poets, and literary men generally have not been great talkers. If we go to eminent business men, they have oftentimes almost detested much speaking, more especially when it has been mere spouting. The master spirits have been renowned for action, schemes, government, ideas, business, and talent. They have not been the ones to tickle the ears of the multitude and move the rabble, though they have ruled mankind and moved the world.

The calling of Presidents, from the Great Head of the universe down to the head of a Branch of the Church, is to *preside*. The sphere of Presidency is not so much to do the work as to see that it *is* done. This high calling is not confined to the narrow limits of any particular work given to be accomplished, but extends to the broad supervision of the whole. To lay it before our readers in a simple, practical form, we will word it thus:—A certain work has to be accomplished. In the case under consideration, it is the work of God—to build up his kingdom and bring about the great restitution of all things. The Lord calls men as his instruments, confers on them the holy Priesthood, and endows them with power from on high. Out of this Priesthood grows the Presidency in its various spheres of action. The duty of this class of officers, under the guidance of their earthly head, is to see that the work given be duly accomplished according to its spirit and magnitude and the general laws of God's kingdom. The details are left with them to develop. Each President is supposed to be duly appointed by those above him, his sphere of action marked out, and a work given him, with general instructions. All in turn devise their plans to effect that part which is severally committed to them. To put those plans into operation, they are supposed to call around them suitable men from the various branches of the Priesthood, giving each that work to do for which his authority and talents best adapt him, and directing the labours of all where they can accomplish the most good. The presiding officers are supposed to use the material and talent committed to them to the best advantage, all co-operating with the head of the Mission, and he with the head of the Church, for the same great purpose. To one man they will say, Go there, and do that; to the other, Go there, and effect the other; and to another, Stay here, and do this. Having put the whole machinery into operation, their duty is to supervise the whole, watch the general workings of all under them, develop new schemes, perfect old ones, devise means to meet every emergency, and prepare for the advancing requirements and interests of the cause. This is the calling of presiding officers of the Church. Is this how it is worked out? We know it is not done so fully as it should be.

It is the greatest gift of Presidency to be able to choose the proper men and to put every one to labour at that for which he is best adapted,—in short, to use and make the most of all. It is a gift pre-eminently essential to the Presidential office. And the fact that it is rarely manifested only shows how few are qualified to preside. No matter how great a man's special talents might be—how good the man, or how high his office,—if he has not this talent, he will accomplish but little. But if he has this gift, though he should fold his hands, figuratively speaking, yet set everything in its proper place and direct the whole, he will accomplish much. One man in himself, no matter how talented he may be, is but *one*, and his sphere of action is limited. But when he efficiently works and guides the *many*, then his influence is truly great, and he is *many in one*.

There are men, though very rare, who, if put at the other end of the world, and given the reins of government, with ample communication, will guide a nation far more effectually than others on the spot. How is this done? By a judicious choice of men, and by really *presiding*. They will see a man in rags, and know that he is capable of ruling a kingdom; they will find another in costly robes and fine linen, and know that he is merely a cypher. They make their arrangements accordingly.

This gift, to choose the proper men and to set and keep the machinery efficiently working, has been the eminent characteristic of all the great men of the earth. The power of the first Napoleon was principally based on his judgment of human character. He possessed the tact and gift of choice, and surrounded himself with the

most eminent men of France, giving to each his work. This was the cause of all the world's feeling his power and hearing his renown. Had he been deficient in this gift of presidency, he would have died in obscurity. This has been also the chief characteristic of Joseph and Brigham. We believe that scarcely a man has ever lived who has manifested this gift in so great a degree as our present Leader. We consider him to be pre-eminently endowed in this respect.

Will presiding officers of the Church make their Prophet and Leader their pattern? Let them especially cultivate the gift of discernment, and properly estimate character, talents, spirits, and men, and then put everything in its place, set all efficiently to work, and preside over the whole, and they will soon find a tangible illustration of the supreme calling and power of Presidency. With the large number of presiding officers in this Mission, with almost the whole male members holding some portion of the Priesthood at their command, with the sisters as auxiliaries, and our incomparable Church organization, what a great work would be accomplished, if Presidents properly understood and magnified their calling! How rapid and irresistible would be the progress of the kingdom of our God! How the power of the Priesthood would agitate and move society, especially in England, where the Conferences and Branches of the Church are numerous! We believe that, if Presidents were to act according to the above, and cultivated and used all the powers and gifts pertaining to their high calling, several times as much would be accomplished towards the great restitution in the same amount of time.

The speaking of Presidents should be more especially directed to counsel, instruct, and direct the Priesthood, and to comfort, teach, and build up the Saints. Not that we would have it understood that presiding officers are not to consider it a part of their duty and privilege to preach salvation to the world. Unto some of them, perhaps, God has given great power and abilities for the preaching of the Gospel. If they do not magnify such gifts, when needed, they will offend the Giver. But they should act according to the wisdom of the Holy Ghost, and, as a general thing, call the many talented, godly, and inspired Elders and Priests under them, rather than devote *themselves* to proclaiming the Gospel to the world. They should ever remember that their special and chief duty is to *preside*, and that, no matter how great their talents as orators, they can accomplish immensely more by government and presiding than they can by preaching themselves; and they can preach in a thousand ways through their instruments. We know that it is an excellent gift to be enabled to melt, convince, and mould an audience by the power of speech. But though all the world were converted by a miraculous manifestation of that gift, and then left without the presiding power, it would soon be like that repentance which needs to be repented of. By no means do we design to undervalue the lesser, but merely to give to it a subordinate place to the greater. In some of the master spirits, the gifts of oratory and presidency have been wonderfully combined. Cæsar, one of the greatest generals, statesmen, and dynasty-founders, was also an orator and an accomplished author. Presiding officers of the Church may possess by nature many gifts, and they may obtain, by cultivation, diligence, and the influence of the Holy Ghost, as many more as possible, and use them all to the glory of God and to the best interests of his kingdom; but they should bring the whole of the gifts to magnify the calling of Presidency, and ever remember that their highest duty and greatest influence will be found in presiding. If the greater gift and calling be not magnified, it will hide and cripple the lesser ones, and the mighty power, wonderful organization, and numerous instruments of the Church will not be able to exert their immense influence and capabilities because thereof. On the

other hand, if presiding officers magnify Presidency in its various spheres, they will soon realize the comprehensiveness and power of the Presiding office.

News from Utah.—Elder J. A. Young, writing from Great Salt Lake City, July 15th, to Elder Thomas Williams, states that the Missionaries had safely arrived, and that the crops in the Valley were abundant. He also remarks:—

"We have recently been having lively times in these valleys; but it is now pretty evident that poor beef, half rations of flour, and the rigours of a mountain winter have taught the chivalry of Uncle Sam a lesson of respect for the 'Mormons,' which, under other circumstances, would never have been felt."

REPENTANCE.

Repentance is one of the first principles of the Gospel, and is therefore essentially necessary to salvation. "Except ye repent," said the Great Teacher, "ye shall all likewise perish."

In consequence of sin, mankind have forfeited all legal claim to eternal life and exaltation in the presence of God. Salvation is therefore a matter of grace, or unmerited Divine favour; to obtain which, however, God has instituted certain conditions on man's part. One of these is *repentance*. Hence, God "commandeth all men everywhere to repent." He is "not willing that any should perish, but that all should come to repentance." To inculcate this, Christ came. Said he, "I came not to call the righteous, but sinners to repentance." The burden of his forerunner's preaching, as well as his own, was, "Repent, for the kingdom of heaven is at hand:" "Repent ye, and believe the Gospel." Hence, too, he com- of sins should be preached in his name manded "that repentance and remission among all nations." The Apostles, in obedience to this command, taught their fellow-men, wherever they went, "that they should repent and turn to God, and do works meet for repentance."

What, then, let us enquire, is this repentance, which is so important and so imperatively necessary to salvation? It is generally imagined that repentance is simply sorrow or regret; but such is not the case. It is not a mere sorrow for sin: it is not a mere regret for what is past. It embraces in its meaning the principle of amendment, improvement, change. It is not an abandonment of the feelings to mere grief. It is not a mere passivity of mind, but an *active* principle, affecting the life, altering the conduct, modifying and changing the course of life hitherto pursued. A criminal may be very sorry for what he has done, because he has got into trouble in consequence of his crime; but give him his liberty, and he will do the same thing again. Another person, of a religious turn of mind, may be sorry for an error of conduct which he has committed, and not only for the punishment which his conduct merits, but he may feel sorry to think that he has by so doing offended God. This may be called "godly sorrow," which, if sincere, is so far good; but if it goes no farther than mere sorrow for the past, however sincere it may be, it is insufficient for the object of the Gospel, which is eternal salvation. The Apostle, speaking of sorrow and repentance, makes an evident distinction between them. He says to the Corinthian Saints, "I rejoice not that ye are made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation," &c. This plainly shows that even "*godly* sorrow" is not itself "repentance," but that it leads to it. True repentance, which involves a full, entire, radical, and complete change of heart and life, is the only kind of repentance that will result in "salvation." The fear of punishment may produce a temporary sorrow for sin; but if the cause for fear be removed, the evil may be still cherished and the sorrow fade away! But genuine repentance is the result, not of restraint, but of choice. Though fear may have

had some share in the cause of its origin, it will be carried on from choice and from a rational perception of its necessity and importance. To judge of how far we are truly repentant, let us ask ourselves the question, What would our conduct be, if we were under no restraint by established laws, or were it not for the opinions of others around us?

Although, however, repentance does not consist merely of sorrow for the past, it nevertheless implies and includes it. It involves an examination of the heart, an acknowledgment and humble confession of guilt, an abhorrence of all existing evils, and a determination to desist from them, to "cease from doing evil," and to lead, in future, a life of resolute and implicit obedience to the will of God.

Some, indeed, there are in the professing Christian world, who, judging from their creeds, have little or no other conception of God than as a Being of unlimited and uncontrollable power, whose irresponsible despotism is the grand feature of his character, and who inflicts punishment upon his creatures, not for their benefit or amendment, but for his own glory. The predominant feeling of such persons towards God is consequently that of mere servile fear. We learn from history, indeed, that there have been despots and tyrants occupying thrones of power, whose dispositions have been so cruel and depraved, that they have rejoiced on beholding the sufferings of their fellow-creatures, and have exercised their irresponsible power in the infliction of the severest kinds of punishment upon offenders—not with the view of correcting and amending the character of the persons punished, or in any way benefitting society, but purely for the gratification of revenge, or the indulgence of their own passions. But it is by no means reasonable or just to impute such motives and feelings to the Most High. Is He, whose whose goodness is itself unbounded, whose "mercy endureth for ever," and whose "tender mercies are over all his works," to be placed in the category of such tyrants, whose only idea is that of power—absolute and uncontrollable will?

There are many false and unworthy notions abroad in the so-called Christian world respecting the character of God and his mode of dealing with his creatures, which, though closely connected with the subject before us, would be too numerous to be described. The votaries of the Papal or Roman Catholic Church are taught and led to believe that what is called *doing penance* will restore the disobedient to the favour of God and cancel their guilt. Indeed, the word "*metanoia*," (or change of mind,) which is rendered by the Protestant translators "repentance," is, in the Roman Catholic version of the Scriptures, accordingly rendered "*penance*." Thus, instead of "*Repent*, and be baptised for the remission of sins," they read, "*Do penance*, and be baptised," &c. Out of this has grown another delusive figment. Those who possess wealth are allowed to purchase a release from any appointed penance, by paying a sum of money. This, again, has led to another invention—the sale of "indulgences," or permission to indulge in sin, and freedom from all church censure on account thereof, by paying a stipulated price.

These and other corruptions of the Romish Church eventually led to that great and important era in ecclesiastical history, called the "Reformation." But while this religious movement lessened one evil, it gave rise to another. The so-called "Reformers," in their hot zeal against Popery, went to the opposite extreme, and altogether excluded outward works of every kind as being of no account whatever in the salvation of man. The sufferings and death of Christ, as being an expiation for the sins of mankind, were considered and represented by them as rendering all operations on the part of man entirely useless; and thus *faith alone* in the merits of Christ was preached by them as a sure title to heaven. This has been a favourite doctrine in the Protestant religious world up to the present time. Men have been and still are well satisfied to be told that, however vile and sinful they may be—however loaded with vice and shame—however darkly and deeply dyed in guilt and infamy, if they can "only believe" in the death and merits of Christ, they may be saved,—if they will "only believe," they may, even at the last moment on their death-beds, have their evils covered over with the robe of imputed righteousness, and thus be made ready for an immediate entrance into heaven.

Now, such persons as hold this doctrine, and are satisfied that they can be absolved from their sins by *faith alone*, cannot be expected to think much of repentance;

and hence, from attaching too little importance to that duty, and laying a disproportionate stress upon theoretical faith, they will continue to *indulge* their evils: and although they may live an *outwardly* moral life, for the sake of their worldly reputation, they are not likely to live righteously from an inherent love of righteousness: their more interior evils will remain in their hearts; and, "except" they "repent," they must "perish."

Many, alas, are the travellers in this broad road which leads to destruction, which lies in the opposite direction to the way of life. The farther men traverse that false path, the farther they are straying from the true one, and the greater will be the distance to return; for there is only one way to eternal life, and that is *obedience* to the Gospel. Consequently, however far men may diverge from the line, fancying that the different bye-paths and directions taken by various "denominations" will all end in the same desired goal of eternal life, they will ultimately find themselves mistaken; and if ever they obtain the proffered prize, they will have to come back to the legal starting-point, and run the race in the right direction.

As, then, practical repentance is a duty of such serious importance and absolute necessity as to be an indispensable condition of salvation, how foolish as well as perilous it is, on the part of any one, to delay its performance! Men are too apt to procrastinate—too liable to defer the discharge of their spiritual duties till a "more convenient season." But the more they procrastinate in this matter, the more difficult the work becomes. The more they delay putting away their known evils, the more their evils are indulged; and the longer any evil is indulged, the closer it will cling to them, and the more painful will become its eradication. The wider the cancer spreads, the more dangerous it decomes, and the deeper its fibres are rooted. The longer, therefore, men neglect the duty of repentance, the greater is their folly and the shorter their opportunity. The next hour, for aught they know, may be their last. "*Now* is the accepted time; behold, *now* is the day of salvation." "*To-day*, therefore, if ye will hear his voice, harden not your hearts;" for those who are continually putting off repentance till another day—perchance, till the hour of death—and think that they can safely indulge their evils through life, and expect pardon and salvation at death, are mistaken. A death-bed repentance is, to say the least of it, a *very doubtful* one. It was a saying of the celebrated Reformer, Martin Luther, that "God would receive even *Satan* to mercy, if from his heart he could say, "God be merciful to me a sinner!" But Satan cannot do this. He has sunk too low in the depths of apostacy to hope for mercy; for with him and his associate spirits of perdition *repentance* is impossible. Those also who follow a like course to that pursued by the doomed "sons of the morning," having received the truths of heaven and known the way of life, and yet wilfully and daringly forsaken it, will find to their sorrow (the "sorrow" which "worketh death,") that the door of mercy is necessarily closed against them. If evil desires and principles are allowed to triumph over the power and influence of Divine truth, after it has been received and acknowledged, the consequences are lamentable indeed. If men wilfully and deliberately sin against the light of heaven, —if they know the truth, and yet despise its authority and defy its power, woe be to them!. It had been far better for them had they never been born! "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto REPENTANCE."

THE DIGNITY OF OFFICE IN UTAH.—The Utah correspondent of the *New York Tribune* writes from Utah:—"I have seen the Governor of the Territory walking gravely up the road towards the tents, carrying a piece of stove-funnel under each arm. I have seen the Chief-Justice cutting turf for a chimney and punching the oxen that were drawing logs to build his cabin, the Secretary of the State splitting wood, and the United States Attorney and Marshal plastering the walls of their huts with mud. Yesterday I saw the United States Commissioner, stripped to the buff and riding on horseback, piloting a waggon through a ford across the South Platte, which he had discovered by wading, while the other Commissioner, having accomplished the passage, sat upon a corn sack, on the opposite bank, mending a rip in his pantaloons. These pictures may convince you that the civil offices at least in connection with the Utah expedition are not sinecures."

AN EPISTLE TO BABYLONIANS.

A LOOKING-GLASS FOR THE CLERGY.

BY A. GALLOWAY.

CHAPTER I.

STYLE AND MANNER OF LIVING.

1st. Now, you who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see that you make to yourselves marks, yea, many outward marks, whereby you shall be known by men.

2nd. Be you not called as men are called; but be you called Pope, Archbishop, Archdeacon, or Divine, or Reverend, or Right Reverend, or some like holy name; so may you show forth your honour and your calling.

3rd. And let your dwelling-places be houses of splendour and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

4th. Let your garments in which you minister be not as the garments of men, neither let them be seamless garments woven throughout; but let them be robes of richest silk and robes of fine linen, of curious device, and of costly workmanship; and have your robes of black and robes of white, that you may change the one for the other; so shall you show forth your wisdom and humility.

5th. Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tills the ground; but live you on the fat of the land, taking good heed for the morrow and wherewithal you shall be fed.

6th. And drink you of the vines of the vintage brought from afar, and wines of great price; then shall the light of your spirits be the light of your countenances, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall you show forth your moderation and your temperance in all things.

7th. Let the houses in which you preach be called churches, and let them be built in manner of great ornament without, and adorned with much cost within, with rich pillars and paints, and with fine altars, and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver,

8th. And let there be rooms for the changing of robes, and places for the precious metals and mitres.

9th. And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich, that pay by thousands; and the next for the poorer, that pay by hundreds; and the last for those who pay by tens; and let the poor man sit behind the door.

10th. And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people, who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him that is meek and lowly in spirit.

CHAPTER II.

CHOOSING OF MINISTERS.

1st. When you go out to choose holy ones to be of your brethren, and to minister at the altar, choose you from among the youth, even those whose judgments are not ripe, and whose hearts know not yet whether they incline to God or Mammon.

2nd. But you are wise, and you shall know the inclining of their future spirits, and you shall make them incline to the good things which the church has in store for them that are called, even those that shall be called by you.

3rd. Then shall you have them taught exceedingly many things. They shall not be as ignorant fishermen, or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

4th. Nay, you shall make them wise in the things of your wisdom—yea, exceedingly cunning in many mysteries, even the mysteries which you teach.

5th. Then shall they be fitted for the laying-on of hands; and when the bishop has done his office, then shall they be reverend divines.

6th. But if any man believe that he is called by God to speak to his brethren without money and without price, though his soul be bowed to the will of the Father, and though he work all righteousness, and

speak as with the tongue of an angel, if he be not made a divine by your rulers and by the hands of a bishop, then is he not divine, nor shall he preach.

7th. He that is chosen by you shall give you honour, and shall be honoured by men and honoured by women; and verily he expects his reward.

(*To be Continued.*)

PASSING EVENTS.

GENERAL.—A railway collision near Dudley, Staffordshire, has resulted in the death of 15, and the injury of 90 passengers. Three millions of francs have been granted by Napoleon for the construction of a fort on the top of the Col de la Faucille, in the Dappen, which will command the only pass in the Jura from which an army could enter France from Switzerland. It is reported in Paris that insurrectionary symptoms are manifest in Algeria. Letters from Cherbourg speak of a new kind of ship of war having been invented by the Emperor Napoleon, called *vaisseau belier* (a battering-ram vessel), its principle being that of *momemtum* in unprecedented proportions: this war leviathan is intended to rush through an enemy's fleet, knocking to pieces everything with which it comes in contact. A telegram from Madrid states that a Spanish military expedition to Havannah is in preparation. A waterspout lately broke near the village of Kosslad, Hungary, and killed several persons and 400 horses and oxen. Another waterspout broke at Plewna, destroying 180 persons. A waterspout also broke at Ternowa, throwing down houses and crushing 400 persons. A terrible hurricane broke over Savona, Piedmont, on the 19th: all the bridges over the Lettimbro were washed away, including one of them which formed a communication between the suburb of Lavagnola and the town, so that the inhabitants of the former found their escape cut off: the coast was covered with innumerable fragments of timber, large stones, trees torn up by the roots, &c., which had been cast there by the torrent; and in various places the waters forced their way into the sea through the doors and windows of the houses, many of which were washed away, without leaving a trace behind: the roads are all destroyed, and a number of persons have lost their lives. A treaty has been concluded with China, and signed: the ports are to be thrown open, the free exercise of the Christian religion allowed, foreign consuls and diplomatic agents admitted at Pekin, and an indemnity paid to England and France, which is said to be £1,200,000. Fresh massacres of Christians in Candia are reported.

AMERICAN.—Public rejoicings, demonstrations, brilliant illuminations, &c., have been general throughout the States, in celebration of the successful laying and landing of the Atlantic telegraph cable. New gold discoveries of unusual richness have been made at Owen's Lake, in Southern California. It is estimated that at least 30,000 persons have emigrated from the States to Vancouver's Island; and from the 5th to the 18th of July, 32 vessels sailed from San Francisco to Victoria direct. An alarming fire s occurred at Oswego, doing damage to the amount of 70,000 dollars. Intelligence from Mexico shows that the movement of that republic towards extinction is rapidly increasing. Late news also presages the speedy downfall of Zuloaga, who was preparing to defend the capital: the Constitutionalists were triumphant at every point. The Indians were combining to prevent the passage of the U. S. troops through their territory, and also the construction of the military road from Fort Walla-Walla to Fort Banton. In the vicinity of Fort Colville, on the Frazer River, the Indians were making hostile demonstrations, and had driven in the settlers as they were about harvesting their crops. The Peace Commissioners, Messrs. Powell and McCulloch, had arrived in Washington at the date of last despatch. The Utah correspondent of the *Republican*, under date of July 3, says that Brigham Young has had all the animals taken from the Government trains last fall driven into Salt Lake City, for the purpose of having them delivered to Gen. Johnston, desiring Gov. Cumming to receive them officially and forward them to Gen. Johnston. The *New York Times*' special correspondent at Salt Lake says, "The anniversary of American Independence was slightly celebrated in the city on Monday, the 5th instant, [July,] when the Mormon brass band serenaded the Governor, his Secretary, and Judge Eckles."

A YANKEE boy was brought up as a witness in one of the American courts. The judge said, "Put the lad upon evidence." Upon hearing this, the young fellow exclaimed, "Who are you calling *lad?* I've chewed baccy these two years."

VARIETIES.

A PAPER, giving an account of Toulouse, France, says:—"It is a large town, containing sixty thousand inhabitants *built entirely of brick!*" This is equalled only by a known description of Albany, which runs thus:—"Albany is a city of eight thousand houses, and twenty-five thousand inhabitants *with most of their gable ends to the street!*"

AN Irish servant of a naval captain one day let the tea-kettle fall overboard; upon which he ran to his master, saying, "Arrah an' plase your honour, can anything be said to be lost when you know where it is?" "Certainly not," repliedthe officer. "Why then," said Pat, "by my sowl, your honour, your tay-kittle's at the bottom of the say."

CONSECRATION.

The glorious morn of time beheld
The majesty of patriarchal man.
Our sire, in likeness of the Deity,
Commanded all respect: his eye surpassed
The lustre of the costly diamond,
And ruled the wide world round.
There is no drop in all the stream
Of nature's faculties that did not gush
From out that parent source. No courage vast,
No manly virtue, and no blooming sweets
The soul's refinement hath displayed, but what
Intensely glowed within our Father's breast,
And shone upon his noble brow!
Who paints those features now? What sculptor moulds
The likeness of the Immortal God?
The bloom of Paradise hath fled away;
The blight of thousand stains hath marred the face
Of wretched man: but the gold of nations
Portrays the princes that successive reign.
With *them* God reigns no more. He hath no place,
"Image or superscription," in their gold,
Which wakes their worship and commands their love.
Heap all the wealth of states together
That e'er was melted in the crucible
And stamped with royal heads! Oh, what a pile
Of varied features! How the lords of earth
Have longed to have these glittering pictures!
Not so the Lord of Hosts. His image, stamped
On living beings, walks through thousand worlds,
Sings in the concert of the skies, and treads
O'er better gold than kings e'er coined below.
When these freckled, shrivelled features expand,
Like rose-buds 'mid the bowers of God's own Eden,
Then shall the lowly ones be lifted up;
And if, perchance, a king be there, he still
Would blush to see his former portrait graven
Upon a fragment of earth's shining dust—would wish
His hand had traced thereon the deathless words
Of Israel's happy consecration—
"HOLINESS UNTO THE LORD!"
Father, to thee I consecrate
The breath I draw, the blood within my veins,
This *clay*, and what it covers. All beside
Have I thrice given, nor call it sacrifice.
'Tis faith which looks for interest. Yet far more
Should not the leafy tree spread grateful shade
Upon the earth that bears it, and drop
Its ripened fruit upon its parent soil?
So be my offering unto Him from whom
The soul's immortal fabric springs.

JABEZ WOODARD.

ADDRESSES.—G. D. Keaton, 13, Frederick Street, Newtown, Southampton.
C. C. Tester, at Mr. C. Miller's, Burgess Hill, Sussex.

MONEY LIST, AUGUST 21—27, 1858.

George P. Ward	£1	10	0
Thomas Clarke (per G. Taylor)	20	0	0
Richard Holt (per do.)	5	10	4
Lewis Bowen (per do.)	13	16	1
	£40	16	5

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XX. Saturday, September 18, 1858. Price One Penny.

PRIESTHOOD VERSUS PRIESTCRAFT.

BY ELDER MARK FORSCUTT.

In every age of the world when the Eternal has had a Church upon the earth, that Church has been governed by men holding the holy Priesthood. They were duly authorized to officiate in those sacred ordinances of the Gospel, obedience to which involves the salvation of man. They were thus entitled to live in direct communication with the Supreme Head of that Church and to understand his mind and will in relation to his affairs upon the earth. Under their direction and government, as the administrators of the sovereign will, the interests of God's kingdom were to be secured for his use and appropriation.

This qualification, the Priesthood, is only obtained by man while in communication with one or more of its possessors, and is conferred by ordination, as in the case of Adam, who, having received it from the Almighty, conferred it upon Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah; who, in process of time, ordained Lamech and Noah, whereby it was continued down to the time of the flood and after. Implicit obedience to its teachings is the requisition of heaven's eternal King, when salvation, dominion, power, and eternal lives are the blessings secured, while disobedience is punished with condemnation and with banishment from the society of all that is pure, ennobling, or desirable. Yet on no point have designing men presumed more on the credulity of mankind than on that under consideration; and the unsuspecting masses have been deceived, through their lack of discernment between Priesthood and priestcraft, which, although diametrically opposed to each other, are seldom distinguished apart. Hence, when we reflect on the many evils that have been entailed on mankind, through the intolerance of hirelings, who arrogate to themselves the title of Priesthood, we are not surprised to see the amount of horror depicted in the countenances of the oppressed and priest-ridden, when we make reference to the holy Priesthood of the Son of God.

The object and tendency of priestcraft, from the day of its first appearance to the present time, has evidently been to *scatter* and *destroy*. Contrasting with this the object and tendency of an inspired priesthood to *gather* and *save*, the difference is apparent and conclusive.

Priestcraft may be defined as a religious fraud, an assumption of priestly power, or a tyrannical despotism, as an abuse of priestly power received. Its first appearance (as far as we can learn from our limited acquaintance with revelation,) took place in heaven, and was originated by no less a personage than Lucifer, son

of the morning. Ambitious of power and eager to reign, Lucifer and his followers rebelled against God and the Lamb. The latter came off victorious, and Satan and his deluded followers were cast down to the earth. The faithful and obedient enjoyed the continued blessings of heaven in the presence of their Father; but the disobedient were hurled from the society of the good and great into the depths of degradation, misery, and woe. Thus we have exemplified the effects of the two powers as illustrated before the foundation of the earth, and discovered lust for dominion and power to be the incentive to priestcraft and the cause of its continuation, that being the foundation on which the whole fabric of priestcraft rests.

Before the rebellion consequent on the rise of priestcraft, the Priesthood swayed a universal sceptre, and its effects were peace, joy, union, love, and harmony throughout heaven's high domain. No jarring words, no fratricidal strife, no factious disputations, no envious thought disturbed them in their delightsome pursuits; but

> In their sphere, all, all could move
> With pleasure and delight;
> Their every act inspired by love—
> Their interests all unite.

But mark! when priestcraft's hideous form appears, how great the change! No longer peace, but war: instead of joy, sorrow; instead of union, division; instead of love, hatred; instead of harmony, discord. Thus priestcraft's reign began. While promising liberty, it bitterly enslaved; and while pretending to charity for all, it was a spring of bitterness that carried war and destruction into the very heart of a hitherto peaceful circle. But here, in open combat, its champion met with such a signal defeat, that he resolved to change his tactics accordingly, the better to deceive. We find him at one time opposing morality with the greatest vehemence; at another time, insinuating that if man is only moral, God requires no further obedience. Again, he blinds the judgment by placing before the mind sinful pleasure in all its alluring forms, and attracting the inexperienced by his seductive charms to mount and sport in pleasure's gliding car.

Such is priestcraft in all its debasing forms. View it where you will, it is rotten to the very core. Its elements are discordant. It originated in lust for ascendancy. Its depravity is total and innate, and its effects essentially destructive to all who are tainted by its debasing influence. Deceptive in its nature, it has two objects: one is real, but not avowed; the other avowed, but not real. Its *avowed* object is hatred of suffering and desire to save; but its *real* object is the overthrow of Theocracy and the establishment of a reign of tyranny.

When Abel offered unto the Lord a more acceptable offering than Cain, the latter grew wrathful. "If thou doest well, shalt thou not be accepted?" was the language of Jehovah: "and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him." Here we again find the spirit of priestcraft; for, instead of Cain repenting of his sin in not bringing an acceptable offering to the Lord, he listened to the spirit of Lucifer—the spirit of rebellion against legal authority, and rose up against Abel his brother and slew him.

How striking the resemblance between the two, Lucifer and Cain, when operated upon by the spirit of priestcraft, which in its tendency is alike destructive in heaven and on earth. Under its influence, Lucifer doubtless reasoned within himself—Why should Jesus be accepted more than I? Am not I entitled to rule as well as he? Why are his plans so cordially adopted by the Father, and mine rejected? I will rise up in rebellion against him; and if I succeed in effecting his overthrow, I'll then *my* sceptre sway! Such also was the reasoning of Cain with respect to his brother Abel; and the punishment of both was banishment from the presence of the Lord. Jesus was appointed by the Father to fill an important mission, and was qualified therefor by the holy Priesthood. "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness *above thy fellows.*" Of this power Satan was envious, and thenceforward became the determined enemy of Jesus Christ.

The offering of Abel also was accepted, and *he* was ordained to the holy Priesthood by *his* Father, by which also he became empowered to officiate in a minis-

terial capacity. Of this ordination and power Cain was envious, and he thenceforward became the determined enemy of Abel his brother. Both Lucifer and Cain attempted a "religious fraud," both rose in opposition to an authorized Priesthood, and both manifested the essential characteristics of priestcraft; for they sought to *scatter* and *destroy*.

Again: Moses and Aaron had been called of God to lead the children of Israel. Korah, a Levite, with Dathan, Abiram, and On, descendants of Reuben, took men, and, with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, gathered themselves together against Moses and against Aaron, and said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore, then, lift ye up yourselves above the congregation of the Lord?" Here was the secret of their grievance: Korah held the priesthood of Levi, but desired to be exalted to the station of ruler like unto Moses and Aaron. Hence the rebuke of Moses—"And he [the Lord] brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? *for which cause both thou and thy company, are gathered together against the Lord.*" We are told that "the Lord our God is a jealous God," and his decrees cannot be trampled upon with impunity. His servant Moses was, by Divine appointment, the lawgiver of Israel, and Israel were required to obey him, or the edict of Omnipotence was, "The disobedient shall be cut off." In consequence, therefore, of this rebellion of Korah and his company, and as a testimony to future generations of the justice of the Almighty, "the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods."

Another striking instance is found in the case of Uzziah the king, who "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense;" and, being reproved by the priests, to whom the office appertained, he became wrathful, and the leprosy rose in his forehead, and he was a leper to the day of his death, and dwelt in a separate house, being cut off from the house of the Lord. Not satisfied with his kingly power, but still lusting for dominion, he sought to officiate in God's house. Blinded by priestcraft, he persisted when rebuked by the priests of the Most High God, usurped that authority given to them "as a service of gift," attempted a "religious fraud," by monopolizing to himself the sacred prerogatives of others, and suffered affliction and banishment as a just reward for his transgressions.

In the first and the third instances, we notice how prominently stands forth charity as the avowed object of rebellion, until the subtle monster has environed within his grasp his deluded victim, who only awakes to a sense of his perilous position when the impostor is unmasked and high heaven's retributive hand rewards departure from her laws with banishment or destruction. But in every instance is seen, in the most conspicuous manner, that same lust of dominion predominating which first of all sought to subvert the plan of salvation and loosen the girdle of unity. In men of this disposition it generated the worst of passions, and made them "wolves in sheep's clothing," unworthy of confidence.

(*To be continued.*)

NEBUCHADNEZZAR'S DREAM.

(*Continued from page* 579.)

The great image which Nebuchadnezzar had seen in a dream, having a golden head, had also "*his breast and his arms of* SILVER;" and Daniel in his interpretation of it, said, "*After thee shall arise another kingdom inferior to thee.*" This had reference to the Medo-Persian empire, which succeeded the Chaldean in its supremacy. Though inferior in wealth, power, and grandeur to Babylon, even as silver is inferior to gold, it nevertheless conquered and bore the sway, and took

its place as chief among the nations. The two arms denoted the Medes on the one hand, and the Persians on the other; the breast signifying their combination and amalgamation. Or, if we view the kings as representatives of their dominions, (as Nebuchadnezzar was of *his* empire, as the "head of gold,") the two arms of the image will denote the kings of Media and Persia, Darius and Cambyses (who were relatives of each other); and the breast signifying their union in Cyrus, who was then the military representative and ultimately became the regal successor of both.

Darius, king of Media, and Cambyses, king of Persia, combined to make war against "Belshazzar, the king of the Chaldeans." They therefore despatched their respective armies to besiege Babylon, placing their united forces under the command and generalship of Cyrus, who was the son of Cambyses and the nephew of Darius, and afterwards became king of both dominions, thus forming the Medo-Persian empire. The entire force under the command of Cyrus amounted to 722,000 warriors—consisting of 600,000 foot, 120,000 horse, and 2,000 chariots. So impregnable were the walls and fortifications of the city, that there was no hope of succeeding in assault by battery. Cyrus therefore determined upon entering the city by stratagem; and, to accomplish this, he availed himself of the advantage of a vast lake, then dry, on the outside of the city, which had been excavated in the days of Nebuchadnezzar for the purpose of carrying off the water of the river (by means of a canal) while constructing the tunnel under its bed which connected the two palaces situated upon its opposite banks. Cyrus had deep trenches dug in order to divert the course of the river towards this dry lake; and when the work was completed, the water was turned off, through the trenches, into the lake, and the whole army marched along through the thus emptied channel of the Euphrates into the city. This was effected at night, at the time of a great annual festival, when the citizens were engaged in feasting and revelry. So effectually and suddenly was the entrance made by this stratagem, that the inhabitants of the outskirts of that part of the city were made prisoners before alarm could be given or the news of the invasion and investment be communicated to head-quarters. Cyrus and his troops, thus far successful, hurried on towards the centre of the city, to the King's Palace, where they found Belshazzar and his court, with "a thousand of his lords," and a great company of attendants, &c., assembled at a banquet. Such was the hilarity and general confusion that prevailed among the palace guards, that the gates were unprotected, and Cyrus with his army gained an easy entrance into the royal enclosure. While Belshazzar was feasting and drinking with his lords, princes, wives, and concubines, in the banquet-hall, surrounded by all the luxury and splendour that his court could afford, and impiously drinking wine to the honour of idol gods out of the sacred vessels of gold and silver which Nebuchadnezzar had taken from the Temple of the Lord at Jerusalem, there appeared upon the wall, before the affrighted vision of the king, the figure of a man's hand, writing in mystic characters the doom of Babylon:—"MENE, MENE, TEKEL, UPHARSIN." So unexpected and mysterious was this occurrence, that "suddenly the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." In his fear, he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers," and asked of them the interpretation of the mysterious writing, promising that whosoever would reveal the secret to him should "be clothed with scarlet, and have a chain of gold about his neck," and "be the third ruler in the kingdom." These so-called "wise men," however, "could not read the writing, nor make known to the king the interpretation thereof." But the queen informed him that there was a young man, named Daniel, in whom was "the spirit of the holy gods," who was competent to "shew the interpretation." Daniel, therefore, was at once ushered into the royal presence, and, by the gift and power of God, gave the following interpretation to the king:—"*Mene:* God hath numbered thy kingdom, and finished it. *Tekel:* Thou art weighed in the balances, and art found wanting. *Peres:* Thy kingdom is divided, and given to the Medes and Persians." The literal meaning of the word "MENE" is simply *numbered*, its repetition making it more emphatic: its prophetic import, however, according to Daniel, was, in reference to

Belshazzar, that the hours of his reign, as king of the Chaldeans, were numbered up—that his kingship was ended—his kingdom finished. The literal meaning of "TEKEL" is simply *weighed;* but its prophetic import, in reference to Belshazzar, was, that he, as monarch of Babylon, was "weighed in the balances, and found wanting." The signification of "PERES," literally considered, is simply *divided;* "UPHARSIN" being another form of the same word, implying plurality, with the conjunction *and* (represented by *u*) also prefixed. The prophetic import of the word, to Belshazzar, was, that his Chaldean empire was about to be rent from him —his kingdom "divided and given to the Medes and Persians." Thus the startling Hebrew words, "MENE, MENE, TEKEL, UPHARSIN," (or, *Numbered, numbered, weighed, and divided,*) had their fulfilment that very night in which the mysterious "fingers of a man's hand" wrote them upon the wall of the king's "banquet-house." The days of his reign were numbered; he was weighed in the balances, and found wanting; his kingdom was taken from him, and divided between the Medes and Persians. "In that night," says the sacred historian, "was Belshazzar, the king of the Chaldeans, slain." Thus ended the Babylonian dominion; for "Darius the Median took the kingdom," adding it to his own, and made Babylon the seat of his government, Persia forming part of the new empire, to the throne of which Cyrus subsequently succeeded. During the reign of Darius, the kingdom was divided into 120 provinces, over each of which a princely governor was placed. "Over these" princes, or governors, the king placed "three presidents, of whom Daniel was first," or chief. Thus "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." (Dan. vi. 1—3.) At the death of his father Cambyses, Cyrus became king of Persia; and at that of his uncle Darius, he became monarch of the whole Eastern territory, which then took the name of the Persian empire. Hence, during his reign, the royal proclamation to rebuild Jerusalem was worded as follows:—"Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." (Ezra i. 2.) After a succession of kings, the Persian monarchy, which lasted about 200 years, was subverted by another power referred to in the dream of Nebuchadnezzar.

The great image, whose head was of gold, and his breast and arms of silver, had also "*his belly and his thighs of* BRASS." This was significative of what Daniel, in his interpretation of the dream, called "*another third kingdom of brass, which shall bear rule over all the earth.*" The "third kingdom" alluded to was the Macedonian, or Grecian, whose king was Alexander the Great. As brass is an inferior metal to silver, so was this kingdom, in wealth and grandeur, far inferior to the Persian, although it ultimately conquered it and took its place as the ruling or dominant nation of the earth. The Greeks were often designated the "brass-clothed," or "brazen-coated Greeks," owing to their coats of armour being uniformly made of brass, by which they were distinguished in the military world.

At the time of Alexander's wars with Persia, Darius Codomanus occupied the throne. Three battles were fought, in all of which Alexander proved victorious. The first was "the battle of the Granicus," which was fought near the town of Zelea, on the bank of the Granicus, a small Phrygian river running from Mount Ida into the Propontis, westward of Cyricus. That river separated the two antagonist armies; but Alexander, nothing daunted, crossed the stream and climbed the opposite bank where the Persians were stationed, which was steep and rugged, followed by his troops, and commenced the mortal strife. The Persian forces, commanded by Memnon, consisted of 100,000 foot and 10,000 horse; while Alexander's, commanded by himself, consisted only of 30,000 foot and 5,000 horse. The Macedonian hero, however, gained the victory, with a loss of only about 115 men. The loss on the Persian side was immense, 2,000 surrendering, and the rest taking to flight.

The next was "the battle of Issus," which was fought on the banks of the Pinarus in a plain near the city of Issus. The Persian army consisted of 600,000 men, commanded by Darius himself, who was accompanied by his own entire household, his officers of state, with their households, and also a large retinue of attendants; everything in connection with

the cavalcade being arranged on a most gorgeous scale. Alexander, however, unabashed by the pomp and dazzling splendour of the scene before him, again gained the victory over the Persians; and Darius, on beholding 100,000 of his men killed, timidly took to flight, followed by his discomfited hosts.

Darius, on different occasions, sent overtures of peace to Alexander, the last of which was accompanied with an offer of 10,000 talents, the hand of his daughter Barsine in marriage, and the possession of all the provinces westward of the Euphrates. Alexander rejected the offer, and replied—"The world will not admit of two suns, nor of two sovereigns."

The "battle of Arbela" followed, which was fought on the plain between the Tigris and the Kurdistan mountains, near to the village of Gaugamella, about 20 miles from the city of Arbela. Alexander's army consisted of 40,000 foot and 7,000 horse, while the Persian comprised 600,000 foot and 50,000 horse, with 200 scythe-chariots and 15 elephants. Alexander again became victorious, with a loss of only 1,200 men. Darius, finding 300,000 of his men slain and a number captured as prisoners, took to flight, as he had done before, and was followed by the remainder of his soldiers, thousands of whom perished in crossing the river Lycus. Alexander pursued him till midnight, without success, but captured all his baggage and royal treasures, which had been left at Arbela.

The success of this last battle made Alexander sovereign of the great Persian empire, and gave him dominion over all Asia. He proceeded at once to Babylon, purposing to make that city the metropolis of all his dominions. On arriving there, he found the battlements thronged with citizens; and a large portion of the population had come out of the city, for a short distance, to meet him, headed by their magistrates and priests, bearing rich presents, and welcoming him as their future king. On entering the city, with his army, he found the streets strewed with flowers, and the air fragrant with incense smoking from silver altars, with priests chanting joyful celebrations; for as, during the reign of their late kings, they had been greatly persecuted, their religion suppressed, and their temple demolished, they had now hopes of a favourable change taking place; and in this they were not disappointed.

After subduing the different provinces of Persia, and extending his conquests to India, Egypt, and other countries, Alexander died in Babylon in the year 324 B.C. He was, without doubt, a great warrior. He was daunted at no danger, and shrank at no obstacle, where he saw the least possibility of success. He professed to "love danger, for its own sake." His military fame, heightened by successive conquests, extended far and wide, and his mighty power was acknowledged and felt "over all the earth," in fulfilment of Daniel's prediction. By his sword, which had cut the Gordian knot, he gained the sovereignty of Asia; and by his martial prowess he also acquired considerable dominions in Europe and Africa. Hence he was designated "The king of the world;" and it is said of him, that when he had virtually conquered the whole of the then known world, he wept for more worlds to conquer.

After Alexander's death, his vast dominions were divided among his four chief generals; Cassander reigning over Macedon and Greece, with the western provinces; Lysimachus over Thrace and Bythinia, with the northern provinces; Ptolemy over Egypt and the southern provinces; and Seleucus over Syria and the eastern provinces. The two last dominations, the Egyptian and the Syrian, being the greatest and by far the most noted and powerful, were appropriately symbolized by the two brazen thighs of the image; the Alexandrian era being that signified by the belly. All the provinces, however, with their dependencies, were comprised in and still continued to form the one great Grecian empire, which was the "third kingdom of brass" that was to "bear rule over all the earth." This supremacy it held for upwards of 300 years, and then in its turn had to succumb to another power alluded to in Nebuchadnezzar's dream.

(*To be continued.*)

NEW MATERIAL FOR PAPER.—Another new material for paper has been discovered in a preparation of the remains of the beet root after it has been used in sugar making and distillation. The process of preparation has been patented.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 584.)

[February, 1843.]

Friday 24th. Rode out with Elder B. Young; dined abroad; called on Dr. Foster; had some conversation about the Post Office and several other matters; returned to my Office; and at three o'clock walked out with Elder Young.

In reply to W. W. Phelps's *Vade Mecum*, or "Go with me," of 20th of January last, I dictated the following answer:—

TO W. W. PHELPS, ESQ.

A VISION.

I will go, I will go to the home of the Saints,
Where the virtue's the value, and life the reward;
But before I return to my former estate,
I must fulfil the mission I had from the Lord.

Wherefore, hear, O ye heavens, and give ear, O ye earth!
And rejoice, ye inhabitants, truly again;
For the Lord he is God, and his life never ends;
And besides him there ne'er was a Saviour of men.

His ways are a wonder; his wisdom is great;
The extent of his doings there's none can unveil.
His purposes fail not: from age unto age
He still is the same, and his years never fail.

His throne is the heavens, his lifetime is all
Of eternity *now* and eternity *then;*
His union is power, and none stays his hand,—
The Alpha, Omega, for ever: Amen.

For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me and live for the life that's to come:
My delight is to honour the Saints with repose,

That serve me in righteousness true to the end:
Eternal's their glory, and great their reward:
I'll surely reveal all my mysteries to them—
The great hidden mysteries in my kingdom stored.

From the council in Koleb to time on the earth,
And for ages to come, unto them I will show
My pleasure and will, what my kingdom will do;
Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,—
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies.

And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
For the light of my Spirit shall light mine elect,
And the truth is so mighty 'twill ever prevail.

And the secrets and plans of my will I'll reveal—
The sanctified pleasures, when earth is renewed,—
What the eye hath not seen, nor the ear hath yet heard,
Nor the heart of the natural man ever hath viewed.

I, Joseph the Prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity sketched, in a vision from God
Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus the Maker and Saviour of all,
The only begotten (Messiah) his son;

Of whom I bear record, as all Prophets have;
And the record I bear is the fulness—yea, even
The truth of the Gospel of Jesus *the Christ*,
With whom I conversed in the vision of heaven.

For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the Gospel recorded by John,
Chapter fifth, and the twenty-ninth verse, which you'll see;

Which was given as follows:—
"Speaking of the resurrection of the dead,
Concerning those who shall hear the voice of the Son of man,
And shall come forth,
They who have done good in the resurrection of the just,
And they who have done evil in the resurrection of the unjust."

I marvelled at these resurrections, indeed!
For it came unto me by the Spirit direct;
And while I did meditate what it all meant,
The Lord touched the eyes of my own intellect.

Hosanna for ever! they opened anon,
And the glory of God shone around where I was;
And there was the Son, at the Father's right hand,
In a fulness of glory and holy applause.

I beheld, round the throne, holy angels and hosts,
And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
For ever and ever: Amen and Amen!

And now, after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives—yea, he lives,
And sits at the right hand of God, on his throne.

And I heard a great voice, bearing record from heaven—
He's the Saviour and only begotten of God:
By him, of him, and through him, the worlds were all made,
Even all that career in the heavens so broad;

Whose inhabitants, too, from the first to the last,
Are saved by the very same Saviour of ours;
And, of course, are begotten God's daughters and sons,
By the very same truths and the very same powers.

And I saw and bear record of warfare in heaven;
For an angel of light, in authority great,
Rebelled against Jesus and sought for his power,
But was thrust down to woe from his Godified state.

And the heavens all wept, and the tears dropped like dew,
That Lucifer, son of the morning, had fell!
Yea, is fallen, is fallen, and become, oh, alas!
The son of perdition, the Devil of hell.

And while I was yet in the spirit of truth,
The commandment was—Write ye the vision all out;
For Satan, old serpent, the Devil's for war,
And yet will encompass the Saints round about.

And I saw, too, the suffering and misery of those,
(Overcome by the Devil in warfare and fight,)
In hell fire and vengeance, the doom of the damned;
For the Lord said, The vision is further; so write.

For thus saith the Lord, Now, concerning all those
Who know of my power and partake of the same,
And suffer themselves that they be overcome
By the power of Satan, despising my name,

Defying my power and denying the truth,
They are they of the world or of men most forlorn,
The sons of perdition, of whom, ah! I say,
'Twere better for them had they never been born!

They're vessels of wrath and dishonour to God,
Doomed to suffer his wrath in the regions of woe,
Through the terrific night of eternity's round,
With the Devil and of all his angels below.

Of whom it is said no forgiveness is given
In this world, alas, nor the world that's to come;
For they have denied the Spirit of God,
After having received it; and misery's their doom.

And denying the only begotten of God,
And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
By Gospel they cannot repentance renew.

They are they who must go to the great lake of fire,
Which burneth with brimstone, yet never consumes,
And dwell with the Devil and angels of his,
While eternity goes and eternity comes.

They are they who must groan through the great second death,
And are not redeemed in the time of the Lord,
While all the rest are, through the triumph of Christ,
Made partakers of grace, by the power of his word.

The mystery of godliness truly is great—
The past, and the present, and what is to be;
And this is the Gospel—glad tidings to all—
Which the voice from the heavens bore record to me:

That he came to the world in the middle of time,
To lay down his life for his friends and his foes,
And bear away sin as a mission of love,
And sanctify earth for a blessed repose.

'Tis decreed that he'll save all the work of his hands,
And sanctify them by his own precious blood,
And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.

The Saviour will save all his Father did give,
Even all that he gave in the regions abroad,
Save the sons of perdition: they're lost, ever lost,
And can never return to the presence of God.

They are they who must reign with the Devil in hell,
In eternity now and eternity then,
Where the worm dieth not, and the fire is not quenched,
And the punishment still is eternal: Amen.

And which is the torment apostates receive;
But the end, or the place where the torment began,
Save to them who are made to partake of the same,
Was never nor will be revealed unto man.

Yet God shows, by vision, a glimpse of their fate,
And straightway he closes the scene that was shown;
So the width, or the depth, or the misery thereof,
Save to those that partake, is for ever unknown.

And while I was pondering, the vision was closed,
And the voice said to me, Write the vision; for lo!
'Tis the end of the scene of the sufferings of those
Who remain filthy still in their anguish and woe.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 18, 1858.

AGENCY OF THE PRIESTHOOD.—It is not our design in this article to enter particularly into the subject of calling men to the Priesthood. The order by which men are called of God, and the conditions required to constitute a Divine commission, would itself be matter at least for an article. Much could be said of callings made by the spirit of discernment and prophecy, and also those *blindly*, yet *legally* given. Much could also be said upon such examples as that of the Saviour calling a John the Beloved and a Judas the Betrayer. Much could be said of men being *entitled* to the spirit of their callings and their *not possessing* that spirit; and much on their power to go in the direction leading to usefulness and honour, and their liberty to travel to uselessness and dishonour. But in this we merely design to touch upon the border of calling, to bring out the subject under consideration and prevent misunderstanding.

It is a fact that the holy Priesthood has been restored to the earth, with the spirit, powers, and prerogatives thereof. A communication has been opened between the heavens and the earth, and a channel made through which Divine authority can flow.

It can unreservedly be affirmed that every officer of the Church who has been duly appointed according to the order thereof holds a *legal* commission. This being the case, the point of *legality* should not be made a subject for question. Upon this all may rest with assurance.

The fact, therefore, that the officers of the Church have received their callings through the proper channel, and are appointed by those holding the authority, should be a ground for due submission to every man in his sphere, and an inducement for all to firmly uphold every arrangement and officer in his place, until removed by those possessing the prerogative. Men who have the spirit of the Priesthood will be very jealous on this point. They would sooner lick the dust of the feet than offer indignity to the Priesthood; and they will profoundly respect in others that authority of which they themselves partake. The greatest in the Church would humbly bow to a child, if he came in the name of the Priesthood, with a *bona fide* commission to command.

But there is another principle that should also be realized, and especially would we have it understood by the presiding officers of this Mission. It is, that God commits to his servants an agency. They are his *stewards* and *co-labourers*, and have all to pass a *probationary* term. It is precisely the same in our official capacity as in our private and natural capacities. Every department of the economy of God turns upon the principles of agency, stewardship, and co-working. The servants have to act on behalf of their Divine Master.

Now, all may easily comprehend that this agency and stewardship can, on the one hand, be abused, and men prove unprofitable co-labourers, or, more properly speaking, not co-labourers with the Master at all, in a desirable sense; and, on the other hand, that agency and stewardship may be rendered both honourable and profitable, and those who are called to be servants prove themselves truly co-labourers with their Lord.

But no man with correct views will, because of this fact, have his confidence shaken for a moment in the Priesthood. One view of God's order will not make the strong eye of an enlightened man blink when he contemplates another side. It will rather enlarge the compass of his mental vision, make the Divine economy appear to him more grandly systematic; and thus, by extending his sight and increasing his knowledge, he will know where to tread with certainty and possess power to operate effectively. He will be a staunch, unflinching upholder of men and arrangements while they legitimately remain. We do not fear, therefore, that any with correct views and the spirit of the Priesthood will make a mistake in this matter.

It is a great truth, that, in the kingdom of God, "whatever is, is right;" not right absolutely, but relatively and circumstantially,—not right irrevocably, but right for the time. When men stumble because of this, they stumble over their *own* stumbling blocks and grope in their own darkness. If they took broad views, they would see no difficulties. It is a *truth* that *error* should exist, *right* that there should be *wrong*, and *good* that there is *evil*. God forbid that any Saint should "sin, that grace may abound." But we do not regret that sin has come into the world, nor that the whole human race have felt its effects. It is a truth that God's economy comprehends a Devil; and though God did not make him such, and though we have no desire to help to make devils, we have not the remotest wish that the Devil had not existed. Bad officers also have their purpose as well as good officers. The former are not only examples for the latter, but they enhance their value. Even the black-hearted traitor makes the true man more precious, and the useless man makes the useful one relatively more useful. God *tries* men—the bad as well as the good—the unworthy as well as the worthy steward—the unprofitable as well as the profit-

able labourer. The world has its period of probation, its day of trial. The kingdom has also its period of probation, its day of trial. Were it not so, how could the great balance of accounts be struck? Were it not so, how could every man's work be tried as by fire? Were not their figures and noughts made by men in their day of trial, how could God justly put the 1 of this man with 000,000's of these to make that 1 a million?

These facts, instead of lessening the confidence of an enlightened man, will give him a higher estimate of God and his economy. He will have broader views of the order of the Priesthood, and will find cause for gratitude and admiration, that the free agency of man is extended even to a celestial order. For is it not a glorious truth that our Heavenly Father does not design to make us machines—no, not even the machines of a God.

The great desideratum is, not that this agency should be destroyed, but that it should be preserved for good—that, in acting upon it, the officers of the Church should do it with an eye single to the glory of God, and with effectiveness for the success of the cause. All who belong to the holy order should be devoted to its interests—body, soul, energy, capacities, influence, and means,—indeed, altogether. It should be the great purpose of their lives to accomplish the work given to the Priesthood to perform. To this end their every thought and act should tend; and to make their agency honourable and their operations effectual ought to be the sole aim of every servant of God. As stewards, let them be worthy stewards; and as labourers, truly co-labourers with their Master.

We require that the presiding officers act according to the foregoing, and make their agency honourable and their stewardship profitable. It is their especial duty to do this themselves, and also to see that all labourers and members of the Church under their watchful care are really co-labourers with the Lord. They are responsible for the condition of the Mission, for the character and extent of the work that shall be done, and for its management or mismanagement. We do not look to the Saints and non-presiding officers, but to the Presidents. Let them realize this responsibility, then; and if they do not honour their presiding agency, we enjoin upon their superiors the duty of displacing them for others more worthy.

This Mission, with all the experience of the past, ought to be more advanced now than in past times. We humbly acknowledge our own past imperfections, but think it not arrogant to say that the experience gained ought to enable the presiding officers to improve upon the examples, both good and bad, of former times—both those of others, and those of our own. Unless this is done, it is evident that the Mission is not advancing, but going back; for there is no standing still in progression. We do not expect to reach perfection and commit *no* errors; but we feel it our duty to urge the Saints onward. The part of the officers and Saints now is not to go back to the past, either to its faults or its many virtues, but to take the virtues of their predecessors as well as to show new virtues in themselves. The point upon which we desire this administration to stand is, that we all endeavour to honour *our* agency and prove ourselves worthy stewards. Let none of the presiding officers make their noughts now, especially in calling men to office. There is a decided objection to such men and such employment at present. At this particular juncture, the cause is not in need of them, and we have also a distaste for them. If there are any with a peculiar itching for making noughts, and very clever in such employment, we advise them to wait awhile. It is one of those undertakings that may be put off till "a more convenient season." If any noughts should get made, let some official hand rub them out directly.

OBEDIENCE TO PARENTS.

BY ELDER THOMAS WILLIAMS.

"Children, obey your parents in the Lord; for this is right."—PAUL.

How pleasing and satisfactory to all men it is to observe among the young and rising members of families implicit and cheerful obedience to parents! When a desire is manifest in family circles, on the part of all its members, to be guided by the counsels of those that should and will ultimately stand as patriarchs at their head, what a heaven is there! There are, among the many thousands of the Saints in Europe, some few instances where whole families feel impressed with the great importance of giving heed strictly to the counsels and admonitions of those that have been instrumental in giving them a being on the earth, and have, with deep anxiety and parental solicitude, watched over them during their infantile moments upwards, until they have begun to realize and comprehend something of the world with which they find themselves surrounded. With what fond anticipations have faithful parents observed the bodily growth and mental developments of their offspring! And when a desire is manifest on the part of children to honour and obey their parents, and to live righteous before them and their God, it seems to more than amply repay the aged ones for all their hours of trial, sorrow, and anguish which they have undergone in seeking to train up their children "in the nurture and admonition of the Lord." It causes a joy unspeakable to pervade the bosoms of such parents; and from their souls they feel a deep sense of gratitude to the eternal God for inclining the hearts of those whom they have been entrusted with to walk in wisdom's ways.

Children that have acted and are acting in obedience to the counsels of their parents are destined to become a great blessing, not only to their parents, but to the world of mankind generally. They must necessarily be called upon, because of their righteous deeds, to take a prominent and active part in the great drama of the last days. The permanent establishment of God's kingdom upon the earth, the gathering together from their long dispersion of the scattered sheep of the house of Israel, the establishment of Zion, the erection of temples, in order that the ordinances of salvation for the living as well as the dead may be attended to, devolves to a great extent upon the rising generation; and it is nothing but natural to expect that they will be in possession of great faith in their God and his work, much more so than those who have already taken a faithful and active part in the holy ministry. Their minds will be free and untrammelled to a much greater extent from the prejudices and notions of the Gentile world, and they will obviously be prepared to drink more deeply from the pure and unsullied streams as they flow from the fountain of truth. As the kingdom of God begins to develop itself upon the earth, and assumes that position which ancient and modern Prophets have declared it will, and the glory and power of God become manifested in a more marvellous manner than heretofore, and the keys and powers of the holy Priesthood conferred upon them, bringing increased light and intelligence, with what faith and power will these striplings go forth, conquering and to conquer, and bringing, through the blessing and favour of God, salvation to the honest, and subjecting the kingdoms of this world to the laws and purposes of Jehovah! In view of the great work and responsibilities that will ultimately fall upon the shoulders of the young, it should be their constant study to be obedient to their parents in all things; and this will in the future enable them to fulfil more faithfully the obligations and covenants of the Priesthood. The time may come when they may be placed in positions and under circumstances which will call forth the whole energy of their souls, and when the least deviation from the counsel given may result in eternal consequences. If possessed of a willing and obedient spirit, it will lead them onwards to blessing, honour, immortality, and eternal lives.

There is, however, another view to be taken of the subject in question—viz.,

*dis*obedience to parents. When children trifle and rebel against the counsels of their parents, what pain and sorrow does it not bring to them and to all that are interested in their present and future welfare! How melancholy the feeling to those who are led by the inspiration of the Holy Spirit to gaze for a short time into futurity, and begin to realize what an eternal blessing or an eternal curse such children can be! With these solemn impressions, how often do parents go before kind heaven, and, in earnest devotion, implore the aid of Deity to turn the hearts of their children and incline them to cherish more holy desires, and especially a feeling to be led by those that seek earnestly their present and future happiness! If a change takes place, what joy pervades their bosoms; but if a desire to persist in a course of rebellion is manifested, how deplorably unhappy they feel! There may be some cases, in the families of the Saints, where children treat their parents with contempt, and speak to them in a manner that causes pain in the hearts of all by whom they are surrounded. To such as commit *so great a sin*, the command of God and his Priesthood is, to repent, forsake such despicable and unhallowed ways, and endeavour to treat their parents with those feelings of reverence and respect to which they are honourably entitled. The laws of God which were in force among ancient Israel for such conduct were very severe. Let all realize that they are or ought to be serving the same immutable Being, with whom "is no variableness, neither shadow of turning."

"Honour thy father and thy mother, that thy days may be long in the land," was and is the command of Jehovah. Those that will persist in disregarding and violating this holy injunction will deprive themselves of those blessings and inestimable attainments which have been already referred to, and which are only to be participated in by the willing and obedient—yea, those that love righteousness and truth, and are desirous to "live by every word that proceedeth out of the mouth of God." Such and such alone will be prepared for the great events that are about to transpire upon the earth. Let the disobedient in all humility manifest a desire to repent, by their willingness to walk in future according to the counsels of their parents, and they will thereby secure the favour of heaven. And let it be indelibly impressed upon their memories, that if their parents remain faithful to the Gospel covenant, they will stand in their true position, even at the *head;* and their children can never, no, *never* pass by them, but must, in a filial capacity, be subject to them, worlds without end.

FOREIGN CORRESPONDENCE.

AMERICA.

Crescent City, Iowa,
August 9, 1858.

To the Editor of the *Millennial Star*.

Dear Sir,—Your favour of the 9th ult. is just received. Thanks! I am just about starting for our settlement on the Loupe Fork—Genoa, or Beaver. Judge W. I. Appleby, accompanied by Father Dulin and brother Young and family, from Westport, Connecticut, arrived last week; and the Judge, with Young and family, start across the Plains for Utah to-day. Major Egan, with the little company that escorted Colonel Kane, left Florence on their return home, a week yesterday. All in good spirits, and well outfitted.

Crops look well throughout the Utah Territory. The Government supply trains are still going out with their provisions, and the mail is brought in semi-monthly, and all is now moving on like clockwork. The tone of the press here rather admits that the Mormons have got a little ahead of old Buck.

I will write you again, on my return, and give you an epitome of the Beaver settlement and of my buffalo hunt. Times are excessively dull throughout the country, and the wheat crop through the west is almost a total failure. The long, steady, and severe rains and hot sun have blighted it with rust, and not over a fourth crop will be gathered. Indian corn and other vegetation are very heavy and fine.

I shall gladly receive the *Star*, and

hope it may ever shine and grow more beauteous and sparkling as time passes. My regards to all the boys. We have some good fellows here who *mean* to be good Mormons, if they don't just *now* do much at it; and I am ever ready to do all the good I can for our common cause. Command me, where I can do you or the cause service.

Yours truly,

A FRIEND.

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE PASTORATE.

8, Ravensworth Street,
Bishopwearmouth, Sunderland,
August 28, 1858.

President Calkin.

Dear Brother,—I take pleasure in reporting the state of things in this Pastorate. I am gratified in being able to say that peace and good order reign supreme. But still we have our share of labour to perform in order to keep things as they should be. Up to the 20th inst., we were doing things in the best way we knew how towards getting rid of our book debt; but, on the arrival of President William Budge, we were put in a way to get over the difficulty sooner. A Conference was held here on the 22nd inst.; and, although the weather was unfavourable, the Saints crowded the room until every seat was occupied.

The Spirit of the Lord attended the teachings of President Budge, and the Saints responded to the call on account of the old book debt by voting to give a week's wages during the coming month for that object. I hope to announce, at the close of the year, that Durham Conference is out of debt; and the other two Conferences are doing their best to accomplish the same object. The Saints are willing, generally speaking, to obey the counsels of those placed over them. The Priesthood are growing wiser, and are labouring for the best interests of the work. And I have pleasure in being able to say that the present state of the Pastorate exceeds my most sanguine expectations.

The visit of Brother Budge to this field of labour has been truly interesting and heart-cheering to me. I have rejoiced in his counsels, and shall be glad when I see the fruit of his visit speak for itself in the next quarterly list of book debts.

I may say, in conclusion, that we have plenty of room for improvement; and I hope the Saints throughout this Pastorate will remember that our present motto is, "Upward and onward."

I have no fear of evil in future, so long as the duties of the present are attended to.

Ever praying for your success in accomplishing every desire of your heart, I remain, with best love,

Yours truly,

THOMAS WALLACE.

AN EPISTLE TO BABYLONIANS.

A LOOKING-GLASS FOR THE CLERGY.

(Concluded from page 601.)

CHAPTER III.

THE PERFORMANCE OF PREACHING.

1st. As you go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that you have on the robes of black, and take heed that your pace be measured well and that your march be stately.

2nd. Then shall your hearts be lifted up, even as the hearts of mighty men shall they be lifted up. And you shall be gazed upon by the multitude, and they shall honour

you; and the men shall praise you, and the women shall glorify you; even by the women shall you be glorified.

3rd. And when you go in, go not as the ordained, prepared only with a soul to God, and with a heart to men, and a spirit filled with the Holy Ghost; but go you with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

4th. And let your sermon be full of the enticing words of man's wisdom, and let it be beautified with just divisions, with tropes, and with metaphor, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms; and throughout let declamation be.

5th. And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful; even in your attitudes and in your gestures let your grace be. Thus shall you be pleasing in the eyes of the people and graceful in their sight.

6th. Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on the bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

7th. Then shall you charm the ears of your hearers, and their hearts shall be astounded, and their souls shall incline to you; and the men shall incline to you, and likewise the women; yea, to your sayings and to your person shall they be inclined.

8th. And be you mindful not to offend the people: rebuke you not their sins; but when you rebuke sin, rebuke it at a distance; and let no man apply your sayings to his own case; so shall he not be offended.

9th. If brother should raise up the banner of war against brother, and Christians against Christians, rebuke them not; but be some of you on the one side and some on the other, and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

10th. Preach you not peace on earth and goodwill to men, but preach you glory to the victor, and victory to the brave.

11th. If any man go into a foreign land and seize upon his fellow-man, and put irons on his feet and irons on his hands, and bring him across the great deep in bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not.

12th. And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich, and gives to the church, and is esteemed pious; so shall you not offend him, lest peradventure he withdraw himself from your flock.

13th. Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your mysteries, encompass them round about with words as with a bright veil, so bright that through it no man can see.

14th. And lo! you shall bind the judgments of men, and more especially of women, as with a band of iron; and you shall make them blind in the midst of light, even as the owl is blind in the noonday sun; and behold you shall lead them captive to your reverend wills.

CHAPTER IV.

THE CLERGY'S REWARD.

1st. With all your gettings, get money! Now, therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure; for verily I say you must get your reward.

2nd. Go you not forth as those who have been sent, without two coats, without gold, or silver, or brass in their purses, without scrip for their journey, or shoes, or staves; but go you forth in the good things of this world.

3rd. And when you shall hear of a church that is vacant and has no one to preach therein, then be that a call to you; and be you mindful of the call, and take you charge of the flock thereof and of the fleece thereof, even the golden fleece.

4th. And when you shall have fleeced your flock, and shall know of another call, if the flock be greater, then greater, or rather, if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take the charge.

5th. Those who have freely received, let them freely give, and let not men have your words without money and without price, but bargain you for hundreds and for thousands; even for thousands of silver and gold shall you bargain.

6th. And over and above the price for which you have sold your services, take you also gifts, and be you mindful to refuse none; say not, Lo! I have enough! but receive gifts from them that go in chariots, and from them that feed flocks, and from them

also that earn their morsel by the sweat of their brow.

7th. Yea, take you gifts of all, and take them in gold and silver, in corn and fine flour, in wine and oil, in raiment and fine linen.

8th. And the more the people give you the more will they honour you; for they shall believe that in giving to you they are giving to the Lord; for, behold, their sight shall be taken from them, and they shall be blind as bats, and shall know not what they do.

9th. And you shall wax richer and richer and grow greater and greater, and you shall be lifted up in your own sight and exalted in the eyes of the multitude; and lucre shall be no longer filthy in your sight. And verily you have your reward.

10th. In doing these things you shall never fail. And may abundance of gold and silver, and bank notes, and corn, and wool, and flax, and spirits, and wine, and lands be multiplied to you both now and hereafter. Amen.

PASSING EVENTS.

General.—A terrific fire has raged at Astrakan, causing many deaths, destroying 121 houses, a number of boats, stores, and other property, and causing fearful damage and destruction in that city: the number of victims, as well as the number of vessels, some of which were laden, has not yet been ascertained. A severe storm has recently occurred in Transylvania, sweeping away a large embankment, about 200 feet high and 1,200 long, near the town of Verespatak, the waters of the lake which it had kept back bursting forth and completely washing away the whole town and all the neighbouring mills, and also filling the gold mines for which Abrudbanye is so noted: the number of lives thus lost, which was considerable, is not yet known. Symptoms of a conspiracy to dethrone the Sultan of Turkey have lately showed themselves at Smyrna and even at Constantinople itself, including Turks of standing and some Government dignitaries. Religious feuds are rife in Lisbon. After an existence of more than a hundred years, that affluent, flourishing, and influential body of merchants, called the East India Company, possessing a revenue amounting to £26,000,000 sterling, an army numbering 200,000 men, and a dominion containing 200,000,000 souls, has at length become entirely defunct.

American.—The political contests in Illinois are getting hotter and fiercer. Fever and crop blights in South Carolina and other districts are creating considerable alarm at the present time. A running fight, of six days' duration, has been carried on lately between a band of 700 Pawnee Indians and the Camanches, Cheyennes, and Arrappahoes; the Pawnees having four warriors, two squaws, and a papoose killed, and several wounded, but succeeding in killing fifteen Cheyennes and two Arrappahoes, and wounding several others. "General Johnston," says the *St. Joseph's Journal* of Aug. 16, "is going to break up his present encampment, remove a short distance, and fix for winter quarters." Crops and all kinds of vegetables are abundant in the valleys of Utah this season.

VARIETIES.

What word is that of five letters, from which if you take two away, six will remain?—*Sixty.*

Australia.—"We are laying the foundation of a future kingdom, empire, or republic, as the case may be. The ballot, manhood suffrage, &c., have become facts. The result the future must determine. We have a fair field before us, and the treasures of the earth are in profusion, both above and below the soil; flocks and herds for our necessaries, and gold therewith to purchase our luxuries, a temperate climate, and a prolific soil. The troubles of the Old World are too distant to perplex us, and labour is remunerated beyond its most sanguine expectations. It is not, however, all sunshine: we have agitators among us, and discontented; the ginshop flourishes, and its *aide-de-camp*, the pawnshop, as a matter of course, displays its symbols in its neighbourhood. The old bones of contention are re-picked here. Religion (?) sows, as usual, fruitful seeds of discord. Catholic and Protestant revile each other as of yore, and the subdivisions of faith have their little bickerings in glorious imitation of their progenitors."—*From a letter written by a gentleman in an official position at Melbourne, dated June 15.*

A REVEREND gentleman in Chesterton Church, near Cambridge, one Sunday afternoon, having finished the prayers and mounted the pulpit, put his hand in his coat pocket for his sermon; but alas! it was not there. Having dined at a lady's house in the parish, he remembered that he had left his sermon on the table. However, as the hymn before sermon was given out, he thought there would just be time for the clerk to fetch his manuscript while the hymn was being sung. He therefore leaned over the pulpit, and whispered in the clerk's ear—"Run and fetch my sermon, which I left this afternoon in Mrs. Chitteau's parlour. Old Amen, being unfortunately rather deaf, mistook the words, and immediately bawled out to the congregation—"This is to give notice, that the sermon will be preached this afternoon in Mrs. Chitteau's parlour."

THE PROSPECT OF THE RIGHTEOUS.

(Selected.)

Like stars that shine with endless day,
The righteous never shall decay;
Virtue, that points th' unerring road,
Secures in heaven their bright abode:
Uniting there with sweet accord,
To chaunt the praises of the Lord,
Unnumbered hosts shall join the throng,
And rapture crown th' eternal song.

Released from transient cares below,
From heartfelt sighs and tears of woe,
Each in the Lord supremely blest,
Shall dwell in peace and heavenly rest;
While wisdom's code, divinely taught,
Guide of each action, word, and thought;
Shall sweetly form, with love's control,
The diapason of the soul.

JAMES ARBOUIN.

ADDRESSES.—Charles Astle, at James Henley's, East Road, Bridport, Dorset.
John Davies, Park View Row, Grawen Terrace, Tydfil's Well, Merthyr.

MONEY LIST, AUGUST 28—SEPTEMBER 3, 1858.

	£	s.	d.
William Shires (per C. F. Jones)	£31	16	8½
William Brownlow (per do.)	15	0	6
William Halls (per do.)	4	18	11
William Carnie (per do.)	2	12	0
William Norris (per G. Teasdale)	5	12	6½
Willet Harder (per do.)	8	5	0
John Kessell (per do.)	1	3	7½
James Rogers (per G. D. Keaton)	37	0	0
William Moss (per do.)	22	10	0
Edward Harding (per do.)	0	14	2
Richard Provis (Cape of Good Hope)	15	0	0
B. W. Brindle (per W. Budge)	71	13	3½
Henry Brown (per do.)	16	9	9
John Clarke (per do.)	11	1	8
George Armstrong (per do.)	3	7	11
James Oakey (per John Cook)	13	4	6
John Mellor (per do.)	11	10	0
Thomas Birt (per do.)	9	3	6
Edward Oliver	33	0	0
Carried forward	£314	4	1

	£	s.	d.
Brought forward	£314	4	1
William H. Perkes (per E. Oliver)	2	1	0
M. H. Forscutt (per do.)	9	15	0
John Hunter (per J. McComie)	8	0	0
P. J. McComie (per do.)	2	18	11
E. L. T. Harrison (per J. D. Ross)	131	10	6
E. D. Miles (per B. Evans)	6	6	7
Thomas Rees (per do.)	9	0	0
John Gibbs (per do.)	14	0	0
Thomas R. Jones (per do.)	3	17	9
William Ajax (per do.)	14	0	0
John Davies (per do.)	12	0	0
Edwin Price (per do.)	2	3	8
Hugh Evans (per do.)	2	0	0
Thomas Clarke (per G. Taylor)	4	10	1
Thomas Smith (per do.)	3	14	2½
William B. Child (per T. Wallace)	9	17	7
Robert J. Philp (per do.)	7	13	3
William H. Perkes	8	10	0
	£566	2	7½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XX. Saturday, September 25, 1858. Price One Penny.

SPIRITUAL BLINDNESS.

The human understanding, or intellectual faculty, may be truly called the eye of the mind. It is frequently represented in Scripture under that figure. Hence, also, intelligence and truth are symbolized by light, and ignorance and error by darkness. When the Lord commissioned Paul to go and preach the Gospel to the Gentiles, he said to him, "I send thee to open their *eyes* and to turn them from *darkness* to light." And, in reference to the Gentiles to whom he was sent, Paul says, "The god of this world hath *blinded* the minds of them which believe not, lest the *light* of the glorious Gospel of Christ, who is the image of God, should *shine* unto them." The Apostle John uses the same figures when he says, "He that loveth his brother abideth in the *light*; and there is none occasion of stumbling in him. But he that hateth his brother is in *darkness*, and walketh in *darkness*, and knoweth not whither he goeth, because that *darkness* hath *blinded* his *eyes*." (Acts xxvi. 17, 18; 2 Cor. iv. 4; 1 John ii. 10, 11.)

Spiritual blindness is treated of in Scripture sometimes as a simple calamity, and sometimes as a sin. This altogether depends upon the cause and character of the blindness alluded to.

Ignorance, which is comparatively a mild degree or form of spiritual blindness, is an unfortunate calamity; for, where it reigns, the mind is left unformed, unrefined, and undirected, to wander about, like a will-o'-the-wisp, in the mazes of doubt, conjecture, and indecision, ready to take up with any plausible error that may present itself. We find that persons of this class of minds generally form low and sensual views of religion; their undisciplined feelings sway their judgments; their acts of benevolence are unguarded and imprudent; their pious devotions are extravagant, if not boisterous; and their notion of religion is, that it consists of a tumultuous state of mind and feeling, and a great deal of enthusiasm and mental excitement. Such is unfortunately the condition of many professed religionists in the present day, arising from the ignorance and darkness which is in them and surrounds them. They are spiritually blind. They have no clear perception of spiritual truth; for spiritual things, as the Apostle says, are "spiritually discerned." They can be clearly observed only in spiritual light, which is the light of revelation. Men may be very acute in matters of worldly wisdom, well versed in scientific lore, learned and profound in all the departments of literature and philosophy, and yet at the same time be sadly deficient in spiritual acquirements, and altogether dark and ignorant as regards the things of God and eternity. Nevertheless, natural learning, intelligence, knowledge, and wisdom are highly useful in their place, and tend, when rightly exercised, to enlarge

the capacity and increase the power of acquiring and confirming truths of a higher order and more spiritual character.

Another kind and degree of spiritual blindness, however, which is more injurious in its nature and tendency than that which results from bare ignorance, is the blindness which arises from *error*.

An error may be either the negation of a truth or the positive perversion of it. In either case, blindness exists.

A truth may be negatived without being openly rejected or denied. It may, indeed, be even formally acknowledged, and yet its real virtue, influence, and power be destroyed or swept away by under-currents of fallacious reasoning. The nominal form of truth may be retained, whilst its real character is lost. This is the treatment which divine truth met with from the Jewish scribes and Pharisees, who, while they professed great respect for the laws of God literally, at the same time spiritually made them of none effect by their own traditions and expositions. The Gospel shares a somewhat similar fate in the hands of its professed believers in the present day. Its principles, one by one, are openly avowed, more or less, by the different religious bodies of so-called Christians; but, while thus verbally acknowledged, they are nevertheless negatived in spirit by insidious reasonings and sectarian glosses. The understandings of men are thus hoodwinked and blinded by all kinds of erratic persuasions and prejudices.

Positive perversion or utter falsification of divine truth produces a still deeper degree of spiritual blindness and mental fatuity than that induced by its simple negation. Erroneous persuasions arise, in many cases, from mistaking appearances for realities, adopting the mere outward appearances of truth for the genuine truth itself; but the perversion or falsification of spiritual truth arises frequently from the adoption of a self-formed opinion irrespective of Divine revelation, and then distorting the obvious meaning of revelation, or the word of God, in order to countenance or confirm that opinion,—putting, for instance, upon a Scripture statement a sense not only different to its real and evident meaning, but one which is diametrically opposite to it, and still representing the self-fabricated dogma as a Scripture doctrine.

Those errors which spring from and are prompted by a principle of *evil* are altogether different in their character from those which arise out of ignorance, a defective education, wrong impressions received in childhood, or the various traditions of society. The errors generated from an evil heart are not so much mistaken views as they are evil thoughts, vile imaginations, and wicked insinuations. For example: The Jewish Pharisees did not dispute the fact of the Lord's having performed miracles by superhuman power, but malignantly ascribed them to Satanic agency and influence. This the Lord set down as unpardonable blasphemy. It was *wilful* blindness—utter perverseness of heart and mind, that caused them to commit it.

Error has always an injurious tendency; but when it is innately loved as well as believed, its tendencies and effects are fatal as well as injurious. Those who really love what is false—those who "love darkness rather than light," love what is evil; for it is only evil that can love falsity. When the heart is depraved—when the will, the motive, the desires, and the deeds of a man are evil, the understanding becomes darkened, the judgment warped, and the mental vision dim, imperfect, and blinded. When the "eye" of the mind is thus "evil," or disordered, the whole mind is "full of darkness." Evil blinds the sight and blunts the perceptions. It cannot countenance truth, because truth reproves and condemns it. Hence truth is hated because it does not favour evil. Where the love of evil exists, the love of truth is a stranger; and where the love of truth does not exist, there can be very little spiritual perception or genuine belief of truth, although there may be a faint semblance of it, which amounts to nothing more than a mere formal assent or consent to a truth which is more easily acknowledged than disputed.

Rifles Superseded.—M. Muller, a French officer, has devised a plan for rendering ordinary guns equal in precision to rifles. The ball, which is of the shape of a helix, has its directive peculiarity posteriorly, and consists of six vanes arranged herically around a central point. The helices are so arranged that they receive the blast of powder and cause the missile to revolve while yet in the barrel.

NEBUCHADNEZZAR'S DREAM.

(*Continued from page* 598.)

The great image, we find, had also "*his legs of* IRON." In the interpretation of this typical part of the image, Daniel says, "*And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*" The kingdom referred to was the Roman, which conquered and succeeded the Grecian, and became the ruling empire of the world.

It was represented by "iron," on account of its great strength, or military power, which was even greater and more extensive than the Grecian. The Roman emperors wore an iron crown, which was commonly designated "The iron crown of Italy," the city of Rome being the Italian metropolis.

In the year 168 B.C., when Perseus occupied the throne of Macedonia, Paulus Æmilius, the Roman General, invaded his territory, and fought a battle at Pydna. The Romans triumphed, killing 20,000 of the Greeks, and taking 10,000 as prisoners. Perseus fled, but was pursued by the Romans and captured on the island of Samothrace. After a close captivity, he died at Alba, and with him fell the kingdom of Macedonia, which then became divided into four republics. After a subsequent conflict, the city of Corinth, which was proverbially "The eye of Greece," was burnt to the ground; and the Roman Consul, Mummius, aided by ten senators, completely reduced the whole of Greece to the condition of a Roman province. Pergamus was subsequently conquered, afterwards Syria, then Egypt; and thus the whole empire of Alexander and his successors became entirely subject to Rome. Other parts of the world were likewise subdued and taken by successive conquests; and thus the powerful Roman dynasty, which was to "break in pieces and bruise," even "as iron breaketh in pieces and subdueth all things," became, ultimately, what its historians represented it as being—"*Terrarum orbis imperium*" (The empire of the whole world).

The great image, which had legs of iron, also had "*his* FEET *part of* IRON *and part of* CLAY." When feet are spoken of, *toes* are necessarily implied as connected therewith. Hence Daniel, in his interpretation, says, "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

The "feet" and "toes" of the image represent the divisions and subdivisions of the Roman empire, which afterwards occurred. The Emperor Constantine built the city of Byzantium, afterwards called Constantinople, and made it the seat of his government. Theodosius immediately succeeded him on the throne; but at his demise the empire was divided into two sovereignties, eastern and western, and shared between his two sons, Arcadius and Honorius; Arcadius ruling the east, of which Byzantium or Constantinople was the capital; and Honorius ruling the west, of which Ravenna was the capital. During their reign, these two sovereignties, which were denoted by the *two legs and feet* of the image, began to show indications of further divisions; and, by degrees, various tribes possessed themselves of different portions of the extensive Roman territory. According to Machiavel, the sovereignty of the Huns was established in the year 376 A.D., that of the Ostrogoths in 377, the Visigoths in 378, the Franks in 407, the Vandals in 407, the Sueves and Alans in 407, the Burgundians in 407, the Herules in 476, the Saxons and Angles in 476, and the Lombards in 483. These ten subdivisions of the Roman empire, according to many influential writers upon the subject, answered to the *ten toes* of the image, which were partly of iron and partly of clay, indicating that these minor kingdoms would partake both of the stern

character and strength of the original parent empire and of the instability and feebleness consequent on division. Although "these kings" sought by intermarriages and other alliances to "mingle themselves with the seed of men," they failed to establish any permanent or effectual union. They could not "cleave one to another, even as iron is not mixed with clay." And so it is now with the successors of those kings and the remnants of those kingdoms signified by the toes. Notwithstanding their international alliances and marriage connections, there is no true bond of union maintained among them; the greatest discord and political oppositions prevail; hatred and enmity characterize all the party movements of society; and when national differences arise, the sword and the cannon are called into requisition, and the victory of the stronger over the weaker power is gained by the shedding of blood. Thus, as the mixture of iron and clay in the composition of the feet and toes indicated that the colossal metallic statue had but a frail support, so the existing disunion that obtains among the nations of the earth indicates their inherent weakness, and is an omen of their certain downfall.

The prophet Daniel gives another description of the same four successive monarchies that are portrayed in Nebuchadnezzar's dream. He saw, in vision, that "four great beasts came up from the sea, diverse one from another," representing the same four successive empires that were denoted in Nebuchadnezzar's dream. Says Daniel, "These great beasts, which are four, are four kings which shall arise out of the earth." While to the king, whose mind was full of ambitious aspirations after human greatness and power, the vision of the future was portrayed by a colossal image in human form, it appeared to Daniel under the symbolism of four wild beasts distinguished for their ferocity and rapacious propensities. He says, "The first was like a lion, and had eagle's wings," which represented the the Chaldean or Babylonian empire; for, as the "lion" of the forest is distinguished as the king of beasts, and the towering "eagle" as the king of birds, whose wings indicate both velocity and strength,—so was the empire of Babylon the chief of all the then existing dominions of the earth, and the king of Babylon the highest of earth's rulers—"a king of kings,"—who is necessarily described as the "head" of the great metallic statue, because with Babylon commenced the prophetical series of monarchies alluded to in the dream. The second beast was "like to a bear," denoting the Persian empire; the bear—a rabid and ravenous animal, noted for its rapacity and greedy thirst for blood, being a fit emblem of the Persians, who, for rapine and cruel oppression, were at that time unequalled. The third beast was "like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it." The leopard is a fierce, cunning, and swift-footed animal, and represents the dominion of the Greeks, under the command of their great leader, Alexander, whose intrepid boldness and celerity of conquest had given them the predominant position which they occupied in the world. The "wings" prefigured the distinguished rapidity with which the Macedonian kingdom rose into power and spread itself over the earth; and the "four heads" referred to the four successors of Alexander and the dominions they held. The "fourth beast," which was "dreadful and terrible, and strong exceedingly," and "whose teeth were of iron, and his nails of brass," and, "which devoured, brake in pieces, and stamped the residue with his feet," was emblematic of the powerful and formidable Roman dynasty, which subverted and succeeded the Grecian, and which, for stern despotism, grinding oppression, savage ferocity, and cruel, terror-striking tyranny, far outrivalled its predecessors; the "ten horns" signifying the "ten kings" that rose into power, with the kingdoms over which they reigned, growing out of the Roman empire. These dominions, with such modifications and extensions as time and warfare have produced, still exist, and will continue to exist till the stone from the mountain shall smite them and break them in pieces, and the wind carry them away "like the chaff of the summer threshingfloors."

The foregoing prophetic facts are still further confirmed by Belshazzar's vision of the ram and he-goat, related and interpreted in chap. viii. He beheld "a ram, which had two horns; and the two horns were high, but one was higher than the other, and the higher came up last." He also saw that "an he-goat came from the

west," with "a notable horn between his eyes," and "smote the ram, and brake his two horns." Then "the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven." In his interpretation of this vision, Daniel expressly says, "The ram which thou sawest having two horns are the kings of Media and Persia." These two kings, as before shown, united to overthrow Belshazzar's empire, and "Darius the Median took the kingdom." One horn, however, rose "higher than the other," and "the higher came up last:" in other words, Persia, under Cyrus, ultimately gained the ascendancy over Media, and the Medo-Persian thus became the Persian empire, of which the figure of a ram was the royal ensign. The ram was seen "pushing westward, and northward, and southward," and "became great," until the he-goat from the west "ran unto him in the fury of his power," and "smote" him and "brake his two horns." The figure of a goat was the royal arms of Macedon. Daniel further says, in explanation—"And the rough goat is the king of Grecia; and THE GREAT horn that is between his eyes is the FIRST king,"—who, as before seen, was Alexander *the Great*—the most *notable* warrior then known. This "*notable horn*," however, was at length broken off; and "that being broken," says Daniel, "whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power,"—referring to the dominions of the four successors of Alexander—Cassander, Lysimachus, Ptolemy Soter, and Seleucus, also represented in Daniel's vision by the leopard's four heads. These royal successors, however, although "notable," as Alexander's most distinguished generals, for their military prowess, neither inherited his fame nor attained to "his power;" and, as before shown, the declining empire was finally overcome and taken by the Romans.

(*To be continued.*)

PRIESTHOOD VERSUS PRIESTCRAFT.

BY ELDER MARK H. FORSCUTT.

(*Concluded from page 595.*)

All revelation demonstrates that liberty of conscience is a divine right. Priestcraft has always assumed the prerogative to subvert that right. This evil of itself is sufficient to merit our severest censure; but when we take into consideration the amount of suffering endured by the masses, owing to the unlimited power which priestcraft has assumed, we feel the force of the wise man's expression—"When the wicked rule, the people mourn." And the rulers of the earth, with but few exceptions, have ever been the slavish tools of priestcraft, under whose influence both virtue, love, and truth have been blasted. The richest productions of ingenuity, the most consummate skill and elaborate taste have been, under the despotic power of priestcraft, turned from their legitimate use to the degradation of man. It has fettered conscience and robbed men of their independence of mind. It has devised formulas and creeds, and enforced subscription thereto. It has determined men's ideas for them, thus blunting every moral sentiment and repressing the development of every faculty with which man is endowed, and making him entirely a creature of circumstances.

How strikingly in contrast is this with the beautiful and compact order of the Gospel as taught by the Saviour—"the High Priest for ever after the order of Melchizedec"—and by his apostles. These holy men were the active enemies of priestcraft in all its debasing forms. They opened the floodgates of truth, established the Priesthood on earth, and introduced a plan which, if universally adopted, would entirely abolish priestcraft—a plan that would unite in one common brotherhood the whole race of man, and whose motto was, "Glory to God in the highest, peace on earth, goodwill to man." Satan stood aghast at the inroads made upon his dominions, viewing the event with the

deepest anxiety. Jesus, whom he had opposed in the councils of heaven, now asserted his right to reign. But a short time only elapsed ere the Son of God was taken, and by wicked hands was slain. His apostles, with one exception, shared a similar fate. Numerous persecutions were waged against his Church, which at length became extinct. The holy Priesthood was taken from the earth. The light of revelation ceased to shine. The blind led the blind, and both fell into the ditch. Disputations, envyings, strifes, malice, hatred, and war ensued. Each of the conflicting parties alternately gained the ascendancy. Deliverer after deliverer appeared, to each of whom many attached themselves, expecting their distress would be relieved; but, being disappointed in their expectations, the societies thus formed became weakened by apostacy, and the people relapsed into a state of infidelity. Paganism, Judaism, (in its degenerate character,) Brahminism, Mahommedanism, Popery, and Protestantism, in their various forms, have all figured in the great drama of the world's history. But hark! what sounds are those that break upon our ear? 'Tis Joseph's voice!—a Prophet's tongue proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come." From that senseless stupor which has come over the world and lulled men into a false security, all suddenly arouse, and priestcraft's voice is heard with increased force, crying, "Beware of delusion! Impostor! Villain! Money-digger! False prophet! Heretic! Swindler! &c., &c." Others catch the infection, and cry, "Down with him!" "Mob him!" "Tar and feather him!" "Drown him!" "Imprison him!" "Shoot him!" "Kill him!" "Kill them all!" and a thousand other cries, uttered with oaths and vile imprecations. No sooner appears the unlearned Joseph, clothed with the Priesthood, than the infernal hosts appear in strong numbers and lend their aid to destroy the chosen one from off the earth. Crusades are made against the humble and honest few who dare to withstand the false traditions of their forefathers and obey the messages of heaven. Scenes of plunder, oppression, tyranny, and murder, in a "land of equal rights" (?) await them. The two powers, Priesthood and priestcraft, are both at work; and although the former has suffered much, it still exists, and will continue to do so; for the kingdoms and dominions of the whole earth shall be given to the Saints, and they shall possess them for ever and ever. In this we glory; for, while priestcraft seeks to *scatter* and *destroy*, the Priesthood seeks to *protect* and *save*. Priestcraft *robs* men of their rights; the Priesthood *defends* those rights. Priestcraft, possessing within itself the seeds of its own dissolution, has often been weakened by division; its principles are disconnected, and are often opposed to each other. Civil war and bloodshed have been the result, thus weakening its power and scattering and destroying its own subjects. The Priesthood, possessing vitality within itself, is strengthened by unity; its principles are connected, and operate with the most perfect harmony; and peace and happiness have been secured by all who, with motives pure, have embraced its principles. Sectarianism, with all its concomitant evils, manifests the workings of priestcraft, while "Mormonism," so called, with all its blessings, demonstrates the dignity of the Priesthood. To the Church of Jesus Christ, possessing the royal Priesthood, the attention of the world is now more or less directed, and the *overthrow* and *destruction* of that people is an object both secretly and openly avowed, and is freely discussed in the leading papers and from the various pulpits and platforms where the votaries of priestcraft have a foothold. Priests, editors, lecturers, necromancers, and the leaders and followers of almost every caste and creed desire the extermination of God's people, whom he has called and chosen to be the repositories of his will, a peculiar generation, a royal Priesthood, the recipients of his Divine blessings and favour, *against* whom the kings and nobles of the earth will assemble, but *for* whom the Lord shall fight, as in former days, and as in years of old. Though the "heritage" of the Lord be "as a speckled bird," and all "the birds round about are against her," yet will he "have mercy on Zion; for the time to favour her—yea, the set time is come." The Lord delighteth in her officers, and them will he make pillars for the salvation of Israel. But they who assume power that belongeth not to them shall be cut off; "and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 600.)

[February, 1843.]

And again I bear record of heavenly things,
Where virtue 's the value above all that's priced,—
Of the truth of the Gospel concerning the just,
That rise in the first resurrection of Christ;

Who received, and believed, and repented likewise,
And then were baptised as a man always was,—
Who asked and received a remission of sin,
And honoured the kingdom by keeping his laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the Spirit of truth,
By the ordinance truly of laying on hands.

For these overcame by their faith and their works,
Being tried in their lifetime as purified gold,
And sealed by the Spirit of promise to live,
By men called of God, as was Aaron of old.

They are they of the Church of the First-born of God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heaven,
And reign with the Saviour as priests and as kings.

They 're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest reward,)
Receiving a fulness of glory and light,
As written: They 're Gods, even sons of the Lord.

So all things are theirs—yea, of life or of death;
Yea, whether things now or to come, all are theirs;
And they are the Saviour's, and he is the Lord's,
Having overcome all, as eternity's heirs.

'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

Yea, the righteous shall dwell in the presence of God
And of Jesus for ever, from earth's second birth;
For when he comes down in the splendour of heaven,
All these he'll bring with him to reign on the earth.

These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound:
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the Spirit abound.

These are they that have come to the heavenly place—
To the numberless courses of angels above—
To the City of God, e'en the holiest of all,
And the home of the blessed, the fountain of love;—

To the Church of old Enoch and of the First-born,
And gen'ral assembly of ancient renowned,
Whose names are all kept in the archives of heaven,
As chosen, and faithful, and fit to be crowned.

These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mentioned by Paul,
Where the sun is the typical glory thereof,
And God and his Christ are the true judge of all.

Again, I beheld the terrestrial world,
In the order and glory of Jesus, go on:
'Twas not as the Church of the First-born of God,
But shone in its place as the moon to the sun.

Behold, these are they that have died without law—
The heathen of ages, that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

To spirits in prison the Saviour once preached,
And taught them the Gospel, with powers afresh;
And then were the living baptised for their dead,
That they might be judged as if men in the flesh.

These are they that are hon'rable men of the earth,
Who were blinded and duped by the cunning of men:
They received not the truth of the Saviour at first,
But did when in prison they heard it again.

Not valiant for truth, they obtained not the crown,
But are of that glory that's typed by the moon:
They are they that come into the presence of Christ,
But not to the fulness of God on his throne.

Again, I beheld the telestial, as third,
The lesser, or starry world, next in its place;
For the leaven must leaven three measures of meal,
And every knee bow that is subject to grace.

These are they that received not the Gospel of Christ,
Or evidence, either, that he ever was:
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

These are they that deny not the Spirit of God,
But are thrust down to hell with the Devil for sins,
As hypocrites, liars, whoremongers, and thieves,
And stay till the last resurrection begins.

Till the Lamb shall have finished the work he begun—
Shall have trodden the winepress in fury alone,
And overcome all by the power of his might:
He conquers to conquer and save all his own.

These are they that receive not a fulness of light,
From Christ in eternity's world, where they are:
The terrestrial sends them the Comforter, though,
And minist'ring angels, to happify there.

And so the telestial is ministered to,
By ministers from the terrestrial one,
As terrestrial is from the celestial throne,
And the great, greater, greatest, seem stars, moon, and sun.

And thus I beheld, in the vision of heaven,
The telestial glory, dominion, and bliss,
Surpassing the great understanding of men,—
Unknown, save revealed, in a world vain as this.

And lo! I beheld the terrestrial too,
Which excels the telestial in glory and light,
In splendour, and knowledge, and wisdom, and joy,
In blessings, and graces, dominion, and might.

I beheld the celestial, in glory sublime,
Which is the most excellent kingdom that is,—
Where God, e'en the Father, in harmony reigns,
Almighty, supreme, and eternal, in bliss.

Where the Church of the First-born in union reside,
And they see as they 're seen, and know as they 're known,
Being equal in power, dominion, and might,
With a fulness of glory and grace round his throne.

The glory celestial is one like the sun;
The glory terrestrial is one like the moon;
The glory telestial is one like the stars;
And all harmonize like the parts of a tune.

As the stars are all different in lustre and size,
So the telestial region is mingled in bliss;
From least unto greatest, and greatest to least,
The reward is exactly as promised in this.

These are they that came out for Apollos and Paul,
For Cephas and Jesus, in all kinds of hope,—
For Enoch and Moses, and Peter and John,—
For Luther and Calvin, and even the Pope.

For they never received the Gospel of Christ,
Nor the prophetic Spirit that came from the Lord;
Nor the covenant neither which Jacob once had:
They went their own way, and they have their reward.

By the order of God, last of all, these are they
That will not be gathered with Saints here below,
To be caught up to Jesus and meet in the cloud:
In darkness they worshipped,—to darkness they go.

These are they that are sinful, the wicked at large,
That glutted their passion by meanness or worth,—
All liars, adulterers, sorcerers, and proud,—
And suffer, as promised, God's wrath on the earth.

These are they that must suffer the vengeance of hell,
Till Christ shall have trodden all enemies down,
And perfected his work in the fulness of times,
And is crowned on his throne with his glorious crown.

The vast multitude of the telestial world,
As the stars of the skies, or the sands of the sea;—
The voice of Jehovah echoed far and wide,
Every tongue shall confess, and they all bow the knee.

Every man shall be judged by the works of his life,
And receive a reward in the mansions prepared;
For his judgments are just, and his works never end,
As his Prophets and servants have always declared.

But the great things of God, which he showed unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are.

I will go, I will go, while the secret of life,
Is blooming in heaven and blasting in hell,—
Is leaving on earth and a budding in space:
I will go, I will go with you, brother, farewell!

JOSEPH SMITH.

Nauvoo, February, 1843.

Saturday 25th. This morning, brother Samuel C. Brown made me a present of a gold watch. Spent the forenoon in the City Council. The Council passed "An ordinance in relation to interments," "An ordinance in relation to the duties of City Attorney," and "An ordinance concerning a Market on Main-street." Stephen Markham resigned his office as an Alderman, and Wilson Law was elected to fill his place.

At three o'clock, the Council assembled, after an adjournment for dinner. The subject of a sound currency for the city having previously arisen, I addressed the Council at considerable length, giving, amongst others, the following hints:—

"Situated as we are, with a flood of immigration constantly pouring in upon us, I consider that it is not only prudential, but absolutely necessary to protect the inhabitants of this city from being imposed upon by a spurious currency. Many of our eastern and old country friends are altogether unacquainted with the situation of the banks in this region of country; and as they generally bring specie with them, they are in danger of being gulled perpetually by speculators. Besides, there is so much uncertainty in the solvency of the best of banks, that I think it much safer to go upon the hard money system altogether. I have examined the Constitution upon this subject, and find my doubts removed. The Constitution is not a law, but it empowers the people to make laws. For instance, the Constitution governs the land of Iowa, but it is not a law for the people. The Constitution tells us what shall not be a lawful tender. The 10th section, declares that nothing else except gold and silver shall be lawful tender; this is not saying that gold and silver shall be lawful tender. It only provides that the States may make a law to make gold and silver lawful tender. I know of no State in the Union that has passed such a law; and I am sure that Illinois has not. The Legislature has ceded up to us the privilege of enacting such laws as are not inconsistent with the Constitution of the United States and the State of Illinois; and we stand in the same relation to the State as the State does to the Union. The clause referred to in the Constitution is for the Legislature—it is not a law for the people. The different States, and even Congress itself, have passed many laws diametrically contrary to the Constitution of the United States.

The State of Illinois has passed a stay law making property a lawful tender for the payment of debts; and if we have no law on the subject, we must be governed by them. Shall we be such fools as to be governed by their laws, which are unconstitutional? No! We will make a law for gold and silver; and then their law ceases, and we can collect our debts. Powers not delegated to the States, or reserved from the States, are constitutional. The Constitution acknowledges that the people have all power not reserved to itself. I am a lawyer; I am a big lawyer, and comprehend heaven, earth, and hell, to bring forth knowledge that shall cover up all lawyers, doctors, and other big bodies. This is the doctrine of the Constitution, so help me God. The Constitution is not law to us,

but it makes provision for us whereby we can make laws. Where it provides that no one shall be hindered from worshipping God according to his own conscience, is a law. No legislature can enact a law to prohibit it. The Constitution provides to regulate bodies of men, and not individuals."

Alderman Wells and Councillor O. Pratt objected to the ordinance regulating the currency from taking immediate effect. O. Spencer and B. Young spoke in favour of the bill. I invited W. W. Phelps and Dr. W. Richards, who were present, to give their opinion on the bill. They both spoke in favour of a gold and silver currency, and that it take immediate effect in the city.

The bill was postponed until the next Council.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 25, 1858.

PRIESTHOOD IN ITS DOUBLE CHARACTER.—Priesthood has a double character. One is abstract and primitive, the other is governmental and progressive. The abstract principles of authority and perfection of Priesthood constitute its primitive character. These have to be embodied in government and unfolded in progression, thus constituting its higher or governmental character.

As an institution pertaining to the earth, Priesthood is a holy order endowed with Divine commission and authority to accomplish a certain work designed in the economy of God. When it is extended beyond its primitive character, and Priesthood becomes a living, intelligent *fact* among men, something more than abstract authority and commission is brought in. Its higher or progressive character is taken, and government commences. The various administrative or governing bodies of the Church grow out of the Priesthood and act in virtue of their Divine authority and commission. But an administration properly comprehends more than abstract endowment and commission. Men, means, and system must be embodied therein. A proper administration may be considered as a number of the Priesthood in the actual performance of the work given, rendering their authority a fact and carrying on the government of God.

To illustrate the important distinction between abstract authority and authority embodied in government, let us suppose all the members of the Priesthood in England were Elders with equal authority, and the Mission not organized into an administration. As far as their abstract authority was concerned, all might lay claim to the Presidency of the Mission, all be Pastors of the London Pastorate, and every one President of the same Conference. Indeed, there would really be no Presidents or Pastors. Doubtless, however, were our supposition the case, there would be many such claimants. Were the former to be the fact, the latter would be worked out nearly literally. Moreover, were the sisters to drink in the spirit of the age, they would not improbably manage to obtain ordination, and divide the Priesthood into masculine and feminine factions. All might be doing some work, but certainly not *the* work. The probability is that nearly every one would be labouring in that for which he was eminently unfit. When wisdom and government are absent, it is a strange *trait* of human character that the majority will undertake that for which they are not qualified. The Church would be *mis*managed in such a curious manner, and

the work executed after such variety of patterns, as to be cause for wonder how the work could be done so cleverly and fantastically wrong. Men would get in such positions and act in such characters as to cut the most grotesque figures imaginable. Instead of there reigning an administration of Priesthood, there would be a disorganization of Priesthood. But, were such the case, though the abstract authority of Eldership would exist, there would properly be no authority for administration whatever. We are not treating the subject lightly nor far-fetching our illustration by supposing a disorganization of the Priesthood, or, what amounts to the same, the *non*-reign of an administration. We are only bringing the matter to its root, and marking strongly the important distinction between Priesthood in the abstract and Priesthood embodied in government. On these points correct views must be taken; for, unless the fundamental principles of the Priesthood be comprehended, blunders and mismanagement will be the consequence. If the authority of the Priesthood be not embodied in intelligent government, its power will not be so strikingly manifested, and many of its wonderful developments will be kept back or strangled in their birth. If its members stand upon its abstract and primitive character, and do not ascend its governmental and progressive scale, they can reach but little towards the purposes of God. Or, if its two characters are confounded, or the higher not seen at all, there will be little progress made and many blunders and extravagances committed. But if government, fitness, and efficiency be despised, then is God insulted and the higher character of the Priesthood dishonoured. Indeed, unless government and the elements of administration be introduced, the state of things imagined in the foregoing would be illustrated. Even under the reign of an administration, so far as the laws of government and fitness are broken, the same will hold good; and when men do not understandingly move by those laws they will also cut grotesque figures, disgrace themselves, and stand in the way of the cause.

Priesthood should be understood by its members both in its governmental character and in its abstract authority. Without clear views upon the fundamental principles of the Priesthood, it is evident that the Elders cannot render their calling as effective as designed. Many of their operations will be uncertain at best, and much of the power of the Gospel, on their part, will be only accidentally developed. Doubtless God would lead them to the developments of his kingdom, and they would find the effects from being *led* to obey the causes. But it is time that the Elders should understand those causes, and walk in the ways of the Lord in the daylight of knowledge, and not be as blind agents, whom the invisible ones cannot trust to run alone.

An organized administration is absolutely necessary to accomplish the work of God and carry on Church government. The fact of this has been generally realized, and there has always been an administration in this Mission growing out of the Priesthood and acting in virtue of its authority; but the philosophy embodied in that fact has not been so distinctly realized. Views of the Priesthood in its primitive character and Priesthood acting in its governmental capacity have not always been clearly taken, but oftentimes confounded. Sometimes the Priesthood in its higher—namely, governmental character has been practically laid aside, or rather not taken up at all, by some of its members; and they have stood on its lesser character—namely, abstract authority. Government, proper arrangements, pointed operations, and efficient labourers have been disregarded by them; and, though professing to belong to an administration, the fundamental principle of administration—namely, that means and men should be fitted to the work, and its conditions have been slighted. Men and means should be as it were inlaid in the Mission with exact reference to fitness; and a due regard to the seasons of the work should regulate the operations.

But fitness has been by some not only disregarded, but also treated with profound contempt, and a proper mode of operations and systematic arrangements considered as relics of Gentilism and indicative of a spirit of apostacy. Such have erred, and neither understand "Mormonism" nor the very first principles of government. Systematic arrangements, a proper mode of operations, and fitness of men and means constitute government, and should be eminently manifested in the administrations of the Priesthood. Yet some excellent and talented men have confounded Priesthood in its primitive character with Priesthood in its governmental capacity—have fixed their eye too much on the lesser, and not enough on the greater. They have settled their view to abstract authority, and not sufficiently taken into account that this authority must be embodied in government, and that government implies fitness. Acting upon great faith, but a mistaken notion, they have called men to do parts of the work for which they were eminently unfit, expecting that God would miraculously endow them. For instance, how often are the general preachers of a Branch men who have not the spirit of preaching the Gospel to the world, though they might be qualified for Presidents and masterly to counsel and direct the Saints. Perhaps, at the same time, there may be many others in the Branch not endowed with the capacity and spirit to preside, but excellent in the gift of preaching and powerful to convince the unbelievers. A wise President will take advantage of this, but an unwise one will make the fact a stumblingblock, and perhaps would almost feel it sinfully presumptive to call the fitting men, though God has endowed them expressly for the purposes needed. It is often the case that men seem to act under the impression that through their *mis*management God would manage the Church. It is a strange doctrine, and must be received with a good deal of qualification.

We are persuaded that there has been a too narrow view taken of the subject of Priesthood, too little attention paid to fitness and government, and that, in carrying on what should have been administration, its fundamental principles have too often been violated. We hope, however, that the experience of the past has been beneficial, and that all will now aim at fitness, efficiency, and systematic operation. Let all the Priesthood in this Mission take hold of the thread of administrative progress, and embody abstract Divine authority in practical Divine government.

THE WORK IN SOUTH AFRICA.—By letter from Elder John Stock, President of the Eastern Province Conference, Cape of Good Hope Colony, we learn that the work of the Lord in that region is progressing, notwithstanding the many difficulties which beset it. A General Conference was held at Port Elizabeth on the 11th July, 1858, when the authorities of the Church were duly sustained and various items of business attended to. There were present 19 Elders, 5 Priests, 5 Teachers, 2 Deacons, and 212 members: total, 243. The report further states that since the last Conference there have been 26 baptised, 2 disfellowshipped, and 4 excommunicated.

NOTICE.—The "Epistle to Babylonians," inserted in our last two Numbers, is credited to "A. Galloway;" but we have since learned that, although sent to the Office by him, it was not his composition. The original author is unknown. We here take the opportunity of impressing upon all correspondents the necessity of attaching their names only to those articles or verses of which they are the *bona fide* authors. If they send anything that is not of their own composition, they will please furnish us with the name of the real author, or otherwise accompany their favours with requisite explanations. Any literary fraud perpetrated by contributors of the *Star* will be severely reprehended and the attempts to thus impose on us and our readers arouse our indignation.

EXTRACTS OF LETTERS FROM ELDER SAMUEL W. RICHARDS.

Great Salt Lake City,
July 23, 1858.

President A. Calkin.

Dear Brother,—I reached G. S. L. City on the 10th of May, without interruption by either white men or Indians, very many of whom were upon the road. We passed various tribes of the latter on the road to Fort Bridger, or Camp Scott, where they expected to receive both provisions and presents from the Americans.

By conversation with the Indians, we learned they had been promised both provisions and presents, if they would help the "Americans" to fight the "Mormons." However, the officers at Bridger deny having used any such influence with them.

Since arriving home, I have learned that a company of dragoons followed us from Laramie to the Upper Platte Bridge; and there learning that we were still one day ahead, they turned back to Laramie, somewhat chagrined at their success. At Green River a similar fruitless attempt was made by a small company of soldiers, losing track of us in the night.

On arriving in this valley, I found almost everything belonging to the city and the country north on the move. The tide was flowing south at a rate truly surprising. This continued until a short time before the troops passed through.

Upon the arrival of Buchanan's Peace Commissioners, they were met in this city by the Presidency and others; and during the negociations, President Young received such assurances from the Commissioners as induced him to allow the troops to pass through the city. This seemed necessary to preserve in some degree the honour of the nation, which neither President Young nor this people wish to see destroyed, so long as they will adopt and carry out measures calculated to redeem it.

There are very many peculiarly interesting features connected with the movements in this Territory and towards it by the General Government, which only those acquainted with them can so understand as not to feel puzzled at the final result or termination of what is called the "Mormon war."

The former inhabitants of the northern counties have mostly returned to their homes, assured that "Uncle Sam" has learned a lesson, as well as themselves, from the past, and that he will not undertake to lift the "Mormons" again at arm's length, until he has somewhat recovered from the past effort.

The merchants who have commenced business are extravagant in their prices—about one-third higher than usual. Some of them are troubled already with *very poor prospects*, and many street wanderers wish they were back in the States.

The health of the people generally is good throughout the Territory, so far as I hear.

The troops in this Territory are scattering abroad as fast as could be expected, and many are deserting; so that we have already but a very small army.

There is as yet but little prospect of any great amount of quarrelling, lawing, &c., &c., being done in the Territory. Disappointment is the lot of many of our *friends!*

These few items will give you a general idea of affairs here, and all go to show that *God* rules in heaven.

To the boys in the Office please remember me very kindly. A perusal of this may gratify them. They are not forgotten by me, particularly brother and sister Williams.

My brotherly regards to yourself and Council, wishing them every good that God can bestow upon the faithful.

Yours very truly,
S. W. RICHARDS.

Great Salt Lake City,
July 23, 1858.

Elder E. W. Tullidge.

Dear Brother Edward,—Most of the people have returned to their homes, and now almost every resident of the Territory is engaged haying or harvesting.

This city does not present anything like the same appearance that it has done formerly. Everything is retired and almost secluded from active life. Almost every one says, "It don't seem like home."

The Presidency are quite retired, and are seldom seen. The people in a great measure seem left to themselves, to see what they will do. There are no public meetings, and consequently no public sacraments. The word of the Lord is seldom heard through his Prophets by the people.

You may ask, Why all this?

The enemies of Zion are among us, and they try every way they can to seduce the people from the Priesthood and the right ways of the Lord, by mixing with them, making a free use of their money, and undermining the confidence the people have in Brigham, &c. But as yet they have met with little success—very little indeed. The army—the few that are left here in our Territory—we know but little of, from any intercourse we have with them, or they with us. We never have anticipated any trouble growing directly out of their presence. It is from a set of scoundrels who follow the army, among whom are many of the civil officers, who could not come here without an army at their back. They would endeavour to create disturbances, and then call upon the army to interfere, and, perhaps, to destroy men, women, and children. This has been their intention, but they have not yet succeeded, neither will they, at present. The bars were pretty thoroughly put up to such evils before the troops were allowed to come; and, to give no occasion—to afford them the least possible success—we have, for a time, no public meetings or demonstrations. Every one attends to his own business, and has but very little to do with any of them. They are let *severely* alone, and it has a most salutary effect. The hangers-on in the streets find it will be necessary for them to get away before their money is gone, and they are already leaving. They find the ordinances of this city very strict, prohibiting many things they are very fond of. The merchants find they have but very few customers, while they have very high rents and taxes to pay; and their creditors in the States are wanting their money, but can't get it.

The civil officers have not yet been able to get up a law-suit; consequently, lawyers and others are not getting fat from their professions. The general conclusion is—"These Mormons are *damned* strange in their way: they are worse than Catholics; there is nothing here desirable for us—not even a woman; and we will leave, for civilization." So off they go—those who can; and those who can't, want to.

Troops are deserting as fast as possible; and many of the officers would like to go, if they could get furloughs. The mounted Rifles and several companies of Dragoons have returned east, and the volunteers, under McGraw, have left, growling like dogs with sore heads, because they could not get discharged here and be let loose upon this community, or even be allowed to march through the city on their return. A company passed on north, yesterday, or day before. Their place of destination I did not learn. Col. Steptoe's command have been nearly used up in Oregon by the Indians, and he will require to be reinforced. Another company is wanted on the Humbolt, and, indeed, in almost any place more than in Utah; and, to all appearance, we will soon be without much of an army in Utah. Brigham's policy looks very much like out-generalling them. In fact, they think he is considerable of a man in his way. He said to the United States' Army, Stop, and they stopped. They stopped, too, until he was satisfied of their intentions and designs, and of what they really would do; and when he gave them permission to come into Salt Lake Valley, they came, and not before.

The Peace Commissioners sent here by Buchanan to get him out of the mud, heard President Young say, in council with them, and before some three or four hundred men, that he commanded the United States' Army in Utah last fall, and they obeyed him,—that he could have used them up, if he had wished to, but had to stay those who desired to do their own pleasure with them.

The movements in the Territory will prove beneficial at home, as well as have their influence abroad. They have been such as to show to the world that no trifling thing will stay this people from doing whatever they may undertake—that home or country is no consideration compared with their *rights* and their *religion*, —that all else can be sacrificed before yielding these.

In improvements and agricultural pursuits, the season is mostly lost to this community, though there is much grain raised.

Fruit is very abundant. I have about

twenty fine bearing peach trees in my garden, some of which will not be able to support the large amount of fruit upon them to ripen. Currants are very abundant, and I have some very fine apples and grapes. My orchard will produce a variety of plums, and pears, and apricots, next season, if all be well. Strawberries have yielded well this season.

We do not expect to be again disturbed in the enjoyment of our homes, our fields, and the labour of our hands, during the administration of Buchanan, if we do as we ought to in the sight of heaven.

Please let me hear from you. All is well. Yours most truly,

S. W. RICHARDS.

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
September 7, 1858.

President Calkin.

Dear Brother, — After an agreeable visit with yourself and President Ross to the Kent Conference, I preceded you to Birmingham, where we held Conference on the 1st of August.

Throughout the day we had cheerful signs of the continued reign of the good Spirit amongst the people. The Conference representations gave proofs of increased diligence and faithfulness with the Priesthood and more confidence and good works with the Saints. All were highly gratified with your presence and teachings, and also enjoyed the company of Elder Penrose, who was with us on that occasion.

On the 8th, I attended the Glasgow Conference. We had good meetings, and an excellent spirit prevailed.

I visited Kilmarnock on the 10th, and had a very pleasant meeting with the Saints in the evening.

On the 15th, we met in Conference at Edinburgh, and on the 17th at Dundee.

At every place, signs of life and progress were presented, and good feelings, a cheerful spirit, and interesting meetings were enjoyed. I had much pleasure in my trip and stay in Scotland, and in the company of Pastor McComie, whose diligence in his duties is praiseworthy. The Presidents of Conferences are united with him, and are carrying out successfully the order of book-keeping and other regulations introduced by you. I have every reason to think that by the end of the year they will rank among the first for proper arrangement and good works.

On the 20th, I met Pastor Wallace at Carlisle, and attended a comfortable little meeting with the few Saints of that place.

On Sunday, the 22nd, we met in Conference at Sunderland; and on Monday evening, met with the Saints in Newcastle. This Pastorate is also in good working condition. Pastor Wallace, at the beginning of the year, had some untoward circumstances to contend with in some parts of his Pastorate; but I am happy to say that, through his industry and that of his brethren, with the help of the Lord, the confidence of the Saints is being restored, and the good fruits of unity are enjoyed.

On the 25th, I met Pastor C. F. Jones at Sheffield, where a large meeting had been convened for us by President Hyde. The Spirit of the Lord was with us much, and we had a good time together. The Saints in Sheffield, I believe, have not yet had a visit from yourself, and would like to see you as soon as circumstances will allow.

In company with brother Jones, I attended the Bradford Conference on Sunday, the 29th, where we had large and spirited meetings. Throughout the Conferences, the attention of the Saints has been for some time and is now directed to the removal of the book debts; and through the liberal offering which they are now making, a great proportion of their debts will disappear this quarter.

The book debts, like many other things, have been spoken about a great deal; but now the Saints are more convinced than ever that what may be necessary cannot be brought about by mere speaking, but that efforts are required.

It is now becoming quite popular with

the Saints, as well as the Priesthood, to manifest deep concern in all the Church duties; and they are nobly showing their faith by their works. The force of application and perseverance, they find, brings more rich fruit than a dreamy, do-nothing, purposeless faith. To build up the kingdom of God, they discover, requires obedience, labour, and real exertion. We are discerning the result in the lively, industrious, and progressive spirit now with the Saints, their willingness to hear and obey their leaders, increased power in their meetings, more ability and purpose in action, feeling that to be a Saint does not only require prayer and goodness of heart, attention to meetings and family duties, but also devotion to all practical measures proposed for the removal of incumbrances, and to give influence and extension to the great Latter-day Kingdom.

Praying God to bless you in all your labours, I am your fellow-labourer,

WILLIAM BUDGE.

PASSING EVENTS.

GENERAL.—In Italy, violent storms have inundated the country, with entire streets of houses and other buildings in different towns, destroying the hopes of the harvest, and leaving numbers of people and flocks of animals victims of the lightning. In the communes of Lucana, Biccari, Roseto, Gelle, Ischitella, St. Giovanni, Rotando, and various localities in Capitanata, a storm of hail and rain raged for six days together, doing considerable injury, besides destroying a great part of the harvest. A disease among the grape vines of Portugal this year will reduce the produce of the vintage to one-half its usual amount. Fatal and other accidents on railways have of late been fearfully numerous in many places. A Turkish conspiracy in Tripoli has been brought to light, the object of which was to murder all Christians of the Lebanon who inhabit Tripoli. Hundreds of houses have been burnt at Moscow, and whole forests have been on fire: many of the latter were still in flames on the 1st September, the smoke from which was unbearable in St. Petersburg: the peat bogs were also set on fire by the unusual heat of the sun. Advices from China state that disturbances and bloodshed still continued at Canton. According to the latest Indian news, the Ghazepore district and the frontier portion of the Azimghur district are in a disturbed state: a thannah, in the Shahjehanpore district, has been burned by a band of rebels from Oude: the Bhopal division is much disturbed: the rebels between the Betwa and Tessa rivers have increased in number, and have made incursions in the Jaloun district; Jaloun itself is threatened by them: General Roberts came up to the Gwalior rebels on the 14th, ten miles from Nothwabza, defeated them, and took their four guns and four ammunition waggons: all quiet in the Bombay presidency.

AMERICAN.—A terrible tornado has visited several towns in Ulster county, proving destructive to everything in its course, tearing up trees and fences, blowing down houses, demolishing all kinds of buildings, injuring many persons, and also destroying life. It appears from the American papers that the celebration of the laying of the Atlantic cable was still commanding general enthusiasm, and the demonstrations of rejoicing over the same were on a magnificent scale. A United States' brig had captured a slaver off Cuba with 318 slaves on board, and brought the vessel to Charleston, producing great sensation. We have received Numbers 15, 16, 17, and 18 of the *Deseret News*, dated up to July 7. There is nothing from Utah later than that embodied in our own correspondence inserted in this number.

VARIETIES.

A POOR farmer was one day accosted by his landlord thus—"Well, John, I am going to raise your rent for you." "Sir, replied John, I am very much obliged to you for that; for I can't raise it myself."

AN Irish lawyer, not proverbial for his probity, was robbed one night on his way home from Wicklow to Dublin. His father, on meeting Baron O'Grady the next day, said, "Oh, my lord, have you heard of my son's robbery?" "No," replied the Baron: "*whom has he robbed?*"

SHERIDAN'S RIDDLE.—Sometimes with a head, sometimes without a head; sometimes with a tail, sometimes without a tail; sometimes with head and tail, sometimes without either; and yet equally perfect in all situations.—Answer: *A wig.*

IRISH SIMPLICITY.—A military officer, living in barracks, ordered his Irish servant to boil him an egg for breakfast, adding an injunction to "boil it soft." The officer took up a newspaper and read for ten minutes, then wondered why his egg did not arrive, and rang the bell. "My egg?" "I'm seeing about it sir." Another five minutes elapsed. "Where's this egg?" "Not done, sir." "Not done! Do you mean to keep me waiting all day? Bring it directly sir." Still no egg came. The bell rang once more: "Where is the egg?" thundered the officer. "Your honour," cried Thomas, in alarm, "didn't you tell me to boil it soft sir! and haven't I boiled it this quarter of an hour, and it isn't soft yet."

WHAT WILL A GLASS OF WATER HOLD?—It is generally thought that when a vessel is full of water, any solid substance immersed in it will cause it to overflow; and such will be the case, if the substance is not soluble in the water. But the philosophic truth, that in dissolving a body, you do not increase the volume of the solvent, may be proved by a simple and interesting experiment. Saturate a certain quantity of water, at a moderate heat, with three ounces of sugar; and when it will no longer receive that, there is room in it for two ounces of salt of tartar, and, after that, for an ounce and a dram of green vitriol, nearly six drams of nitre, the same quantity of sal ammoniac, or smelling salts, two drams and a scruple of alum, and a dram-and-a-half of borax. When all these are dissolved in it, it will not have increased in volume.

BROADCAST THE SEED.

(Selected.)

Broadcast thy seed!
If thou hast truth, thou hast to spare,
And giving will increase thy share.
Pour forth thy thoughts with earnest zeal,
And make some stubborn spirit feel
The grace, the glory, the delight
That spring from knowledge used aright,—
The strength of vision more and more
Expanding as he dares to soar.
Virtue and knowledge, glorious twain!
The more they give, the more they gain!
Would'st help a brother in his need?
Broadcast thy seed!

Broadcast thy seed!
Albeit some portion may be found
To fall on harsh and arid ground,
Where sand, or shard, or stone may stay
Its coming into light of day,
Be not discouraged. Some may find
Congenial soil and gentle wind,
Refreshing dew and fostering shower,
To bring it into beauteous flower,
From flower to fruit, to glad thy eyes
And thrill thee with a sweet surprise.
Do good, and God will bless thy deed:
Broadcast thy seed!

ADDRESS.—Thomas Llez, care of Mr. C. Kidgell, Bedford, Leigh, Lancashire.

MONEY LIST, SEPTEMBER 3—10, 1858.

Edwin Scott (per W. Bayliss	£35	16	6
T. A. Jeffrey (per do.)	13	17	10½
	£49	14	4½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XX. Saturday, October 2, 1858. Price One Penny.

THE PATH OF DUTY.

BY ELDER THOMAS WALLACE.

That "the path of duty is the path of safety," no one professing to be a Latter-day Saint will attempt to deny. Admitting the above as a truism, let us turn our attention to the question, "What is our duty?"

In order to answer this all-important question, let us carefully examine the first steps which we took towards salvation. Darkness, which is common to the mind of man when unenlightened by the Spirit of God, brooded over our understandings; and, like those around us, we were ignorant of the ways of truth. The Lord sent his messengers to chase away the gloom of night and introduce to us the plan devised for the redemption of mankind. We listened with intense delight to the heavenly tidings; and, after due consideration of the duty which we were about to undertake, we willingly covenanted at the waters of baptism to keep the commandments of God, and the Spirit of truth was given to us that we might be enabled more perfectly to understand and fulfil the various duties of our future life.

How willingly have we sat at the feet of the messengers of Divine truth, and listened to the marvellous principles which they taught us! and how often have we wondered that we did not before see and understand the truths which they were laying before us! We felt humble, grateful, and obedient; our whole attention was drawn towards the kingdom of God, and our confidence in his Priesthood was implicit and strong.

It must be evident to all, that, as our first steps towards eternal life were those of obedience, it is our duty still to follow the same course. If a man were drowning, and some humane person were to throw towards him a life-buoy from the shore, he would not stay to question whether or not it was his duty to seize it. He would eagerly clutch the means of salvation, and hold tenaciously to it, until all danger was over. So it should be with us in spiritual things. As our first steps in the way of happiness were directed by the Priesthood, experience teaches us that, if we are not guided by the same power continually, we shall go back into darkness. It is our interest, therefore, at all times to respond heartily to the counsels of God's servants, as they all tend to bring about the designs of our Father in heaven, and to hasten on our own salvation.

Satan, the great enemy of human beings, is ever ready to point out a different, and, according to his colouring of it, a better path than the above. He will whisper to the easy, careless Saints, "You need not be over-anxious to attend

the meetings. Stay away to-day, and go next Sunday. You need a little fresh air. You should take care of your body as well as your mind. You should also be dressed neatly, in order to look well, when you mingle with society; and as you have paid some Tithing, the Lord will not be displeased at your stopping the payment of your Tithing for a little time." They heedlessly give way to these promptings; their meetings are neglected; their Tithing remains unpaid; the spirit of the world leads them, step by step, to avoid their Teachers, then to shun the society of the Saints; finally, they refuse to have anything to do with the Church; and thus the evil, which first showed itself in neglect of meetings, ends in a total refusal to hearken to the voice of reason and revelation; and ultimately they cut themselves off from the Church.

To the highminded, Satan whispers, "You are a sensible and highly-talented person, and are perfectly capable of improving the various measures introduced for the rolling on of the great work of the last days." A false ambition is soon felt burning in the breast of the would-be-great man; he finds fault with every measure which does not exactly meet his peculiar views; the counsels of his brethren are disregarded, or merely submitted to for the sake of expediency for a time; and thus his pride and vanity increase, until he at last retires in disgust, refusing to stay any longer amongst a people who are so blind to his greatness and to their own weakness!

But the path of duty is none the less desirable on account of the failure and folly of those who try for a time to walk therein, but afterwards grow weary in welldoing. The noble and majestic river does not lose any of its charms by our refusing to notice it. The sun would still dispense its agreeable and useful light, though we might be silly enough to close the window-shutters and use artificial light. God has decreed to adopt his own plan of governing the nations, no matter who may refuse to sanction it. How foolish, then, it is for men and women to neglect the great work of redemption, because of some imaginary benefit which they hope to obtain in this present time! A few short years are set apart for man's probation here; and oh, how swiftly they glide away! Yet many speak and act as if they were altogether independent of the fleeting hour. They never try to improve themselves. Year after year glides away, and they still make no progress. They do not seem to realize the fact that the foolish virgins will be shut out from the marriage supper of the Lamb.

Let such individuals only allow themselves a few hours for candid self-reflection, and be honest enough to put a few questions to themselves, such as these:—"What will be the result of my present course of conduct? What benefit can I possibly derive from remaining in ignorance of the contents of the *Millennial Star*, the *Journal of Discourses*, and the various standard works of the Church?" Reason would then have the opportunity of suggesting a few important ideas, which might lead to ultimate deliverance from the influences which have kept them so long from treading duty's safe and pleasant path.

REGENERATION.

BY ELDER J. K. GRIST.

There is a principle implanted in us to desire something that will create a fulness and consolation, a joy and happiness within. Before this can be obtained, an entire change or regeneration must take place, which implies an expulsion of all that is obnoxious from the mind. The natural man is of the earth, earthy; but the spiritual man partaketh of the things of God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) Hence the necessity of regeneration—a change of heart—a new creature.

But how can this change be brought about? Can a man of himself effect this renewal, by his own power? No. He is required to conform to the laws of God, which are contained in the Gospel, in

order to become a perfect man in Christ Jesus. If we look abroad in the world, we find a great portion of the human family following the depraved imaginations of their own wicked hearts, which are "deceitful above all things, and desperately wicked." The reformed drunkard, after he has ceased his habits of intemperance, feels like a changed man. The swearer and licentious man, and all accustomed to habits of vice and immorality, when they overcome and resolve to put away these sinful practices, feel that they have accomplished in some degree a reformation within themselves. But the regenerative principle, like every other that is designed for man's salvation and exaltation into the presence of God, is a principle of order. The ordinance appointed for the remission of sins is baptism, or immersion in water. This implies a covenant; but it does not prevent man from being subject to the common weakness and infirmities of humanity which "flesh is heir to." It gives us a key whereby we can be admitted to the higher laws of perfection in that covenant; for the laws and ordinances of the Gospel are intended to cleanse and purify us from all ungodliness, seeing that all mankind are under the bondage of sin and corruption, and will be "judged according to the deeds done in the body, whether they be good or evil." No man or woman living upon this earth can be received into the kingdom of God without a strict observance of the Gospel laws. Many believe in the efficacy of infant baptism, and will tell us that when they were infants their parents took them to be baptised, in order to become "inheritors of the kingdom of heaven," being "regenerated in the waters of baptism;" also that they were confirmed members of the Christian Church by the Bishop. There are thousands of professed Christians who will tell us this, who at the same time have never yet rendered obedience to the first principles of the Gospel. Others will argue the necessity of infant baptism on the ground of their having been conceived in sin and shapen in iniquity. But does it follow, because infants are born into a world of sin and amongst wicked and corrupt people, that they are therefore corrupt and sinful? It is true that the sins of the parents are visited upon the children; but this affects the body rather than the spirit; for the spirit is pure before it is clothed upon with a natural body. Nevertheless, those spirits have not all the same advantages in this life; and some are more noble in their aspirations after high and holy things.

It is often supposed that infants require to be baptised in order that they may have a safe passport to the realms of bliss, in case they should die during the period of their infantile days. But this is a flagrant error. None require the rite of baptism administered to them until they arrive at years of accountability; for this sacred ordinance is for the remission of sins, which cannot be applied to infants, who are incapable of committing sin. How often do we find parents alarmed about their children who have died without baptism! This is for want of knowing the true order of the Gospel. The various denominations of Christendom have a form of sprinkling infants, which was originated by apostates in the early ages of the Christian Church. We do not find a word in Scripture about infants being baptised; but we find that our Saviour *blessed* little children, and said to those who took umbrage at it, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." "And he took them up in his arms, and put his hands upon them and blessed them." (Mark x. 14, 16.) We have it also recorded in the book of Mormon:—

"And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them, Blessed are ye, because of your faith. And now, behold my joy is full. And when he had said these words, he wept; and the multitude bear record of it; and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again; and he spake unto the multitude, and said unto them, Behold your little ones! And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven, as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. And the multitude did see, and hear, and bear record; and they know that their

record is true; for they all of them did see and hear every man for himself. And they were in number about two thousand and five hundred souls; and they did consist of men, women, and children." (Nephi viii. 5.)

This is a most remarkable instance of the favour of Christ shown towards little children, and shows their association with the angels of heaven. The Saints of God in these latter days have the privilege of having their children blessed by the Elders of the Church holding the Priesthood of Melchisedek, which is a sealing blessing. At eight years of age, if properly trained, they are eligible for baptism; and all who are desirous of becoming regenerated and renewed in spirit can have their sins washed away and be admitted through this door into the kingdom of God on earth, by one holding legitimate authority.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 617.)

[February, 1843.]

Sunday, 26th. At home all day. My mother was sick with an inflammation of the lungs, and I nursed her with my own hands.

Monday, 27th. I nursed my mother most of the day, who continued very sick. I issued a search warrant for brother Dixon to search Fidler's and John Eagle's houses for a box of stolen shoes.

Tuesday, 28th. Mostly with my mother and family. Mr. John Brassfield, with whom I became acquainted in Missouri, called on me, and spent the day and night. In the afternoon, mother was somewhat easier; and at four o'clock I went to Elder O. Hyde's to dinner.

I saw a notice in the *Chicago Express*, that one Hyram Redding had seen the sign of the Son of Man, &c.; and I wrote to the Editor of the *Times and Seasons*, as follows:—

"Sir,—Among the many signs of the times and other strange things which are continually agitating the minds of men, I notice a small speculation in the *Chicago Express*, upon the certificate of one Hyram Redding, of Ogle County, Illinois, stating that he has seen the sign of the Son of Man, as foretold in the 24th of Matthew.

The slanderous allusion of a 'seraglio,' like the Grand Turk, which the editor applies to me, he may take to himself; for 'out of the abundance of the heart the mouth speaketh.' Every honest man who has visited the city of Nauvoo since it existed can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites, and abominable creatures that, while vice sinks them down to darkness and woe, virtue exalts me and the Saints to light and immortality.

The editor, as well as some others, 'thinks that Joe Smith has his match at last,' because Mr. Redding certifies that he has seen the sign of the Son of Man. But I shall use my right, and declare that, notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds, one morning about sunrise, (which is nothing very uncommon in the winter season,) he has not seen the sign of the Son of Man, as foretold by Jesus; neither has any man, nor will any man, until after the sun shall have been darkened, and the moon bathed in blood; for the Lord hath not shown me any such sign; and as the Prophet saith, so it must be—'*Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.*' (See Amos iii. 7.) Therefore hear this, O earth: The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready.

Yours respectfully,

JOSEPH SMITH."

Wednesday, March 1st. This morning I read and recited in German, went to my Office, and reviewed my valedictory letter in the *Times and Seasons*, No. 7, vol. 4; after which, I went with Marshal H. G. Sherwood, to procure some provisions for Thomas Morgan and Robert Taylor, who, on petition of the inhabitants of the city, I had directed should work out their punishment on the highways of Nauvoo.

Elder O. Hyde called on me this afternoon to borrow a horse. I instructed my ostler to put the Lieutenant-General's

saddle on my horse, "Jo Duncan," and let Elder Hyde ride the Governor on the the Lieutenant-General's saddle.

Signed a power of attorney, dated February 28, to Amasa Lyman, to sell all the lands in Henderson county deeded to me by Mr. McQueen.

The Mississippi froze up on the 19th of November last, and still continues so. Waggons and teams constantly pass over on the ice to Montrose.

I am constantly receiving applications from abroad for Elders, which were replied to in the *Times and Seasons* of this day—that the Conference, on the 6th of April next, will attend to as many of them as possible.

The Council of the Twelve Apostles wrote to Ramus, Lima, Augusta, and other branches, as follows:—

"The Twelve to the Church of Jesus Christ of Latter-day Saints, in and about Ramus, greeting:—

Beloved Brethren,—As our beloved President Joseph Smith is now relieved from his bondage and his business, temporarily, and his property, too, he has but one thing to hinder his devoting his time to the spiritual interests of the Church, to the bringing forth of the revelations, translation, and history. And what is that? He has not provision for himself and family, and is obliged to spend his time in providing therefor. His family is large and his company great, and it requires much to furnish his table. And now, brethren, we call on you for *immediate relief in this matter;* and we invite you to bring our President as many loads of *wheat, corn, beef, pork, lard, tallow, eggs, poultry, venison,* and everything eatable at your command, (not excepting unfrozen potatoes and vegetables, as soon as the frost will admit,) *flour, &c.,* and thus give him the privilege of attending to *your spiritual interest.*

The measure you mete shall be measured to you again. If you give liberally to your President in temporal things, God will return to you liberally in spiritual and temporal things too. *One or two good new milch cows are much needed also.*

Brethren, will you do your work, and let the President do his for you before God? We wish an immediate answer by loaded teams or letter.

Your brethren in Christ, in behalf of the Quorum,

B. Young, President.

W. Richards, Clerk.

P.S. Brethren, we are not unmindful of the favours our President has received from you in former days. But a man will not cease to be hungry this year because he ate last year. B. Y."

W. R.

Some thirty inhabitants of Saratogo, New York, have died recently of a disease called the black tongue.

About this time, a slide from mount Ida, near Troy, New York, took place, burying ten houses and killing thirty or forty persons.

Thursday, 2nd. I was engaged in the Court-room, sitting on the case of Charles R. Dana *versus* William B. Brink all day. In the evening, examining Blackstone and Phillips on evidence.

Elders B. Young and O. Hyde, with their wives, at Elder H. C. Kimball's.

The Legislature of Illinois took up the bill to repeal the Nauvoo City Charter.

"Mr. Davis, of Bond, moved to take up the bill to repeal a part of the Nauvoo Charter. Objections being made by several members, it was decided in the affirmative, and placed on the orders of the day; the question being on ordering the bill to a third reading.

Mr. Simms moved the previous question.

Mr. Logan hoped the previous question would not be sustained. Some of the provisions proposed to be repealed are very innocent ones, and he thought the house would be willing to retain them. He wanted to repeal the provisions allowing the writ of Habeas Corpus and some others. The previous question was then lost.

Mr. Logan denied that any discussion had been had on the provisions of the Charter proposed to be repealed. He wanted the gentlemen interested to have an opportunity to be heard.

Mr. Thomas B. Owen, of Hancock, went into the subject at some length. He compared the Charter of Nauvoo with any other city in the State, and showed that the bill repealed the same powers in the Nauvoo Charter which others contained and are permitted to retain. He thought this unjust, and was opposed to the principle of making such distinctions. He bore testimony to the good order and industry of the Mormons, and he had no doubt but they were much abused.

He alluded to the course of the Whigs during the canvass of the last election, and appealed to his party to sustain the Mormons, as they had so nobly carried the last election. He cautioned them against taking the other course, and predicted, if they did, that they would be the means of electing a Whig to Congress in that district, and at the next gubernatorial election would elect

the Governor also; that the arms of the Whigs were open to receive them."

Friday, 3rd. I was again sitting on the case of Dana *versus* Brink until half-past ten p.m. Many witnesses were examined, many lawyers' pleas made, and much law read. It was a very tedious suit, and excited much feeling among the people. When I returned home, I found my mother's health improving. I visited sister Durphy, who was sick, in company with Dr. Richards.

Bishop N. K. Whitney returned from Ramus this evening, with five teams loaded with provisions and grain, as a present to me, which afforded me very seasonable relief. I pray the Lord to bless them abundantly; and may it be returned upon their heads an hundred fold!

"Mr. William Smith, of Hancock, moved a call of the house (some members leaving).

The bill passed by yeas and nays, as follows:—

Yeas—Messrs. Aldrich, Baillache, Bell, Blakeman, Bone, Brinkley, Brown (of Sangamon), Burklow, Busey, Caldwell, Cloud, Cochran, Compton, Courtright, Danner, Dollins, Douglas, Edwards, Epler, Ewin, Ewing, Ficklin, Flanders, Fowler, Glass, Gobble, Haley, Hambaugh, Hick, Hickman, Hinton, Horney, Howard, Hunsucker, Keorner, Kuykendall, Lawler, Loy, McClernand, Marshall, Menard, Mitchell, Murphy, Nesbit, Norris, Penn, Shurley, Simms, Thomson, Turner, Vance, Vinyard, Weatherford, Wheat, White, Whitten, Wilson, and Woodworth—58.

Nays—Messrs. Adams, Ames, Andrus, Arnold, Brown (of Pike), Browning, Collins, Cushman, Dougherty, Dubois, Graves, Hanniford, Hanson, Harper, Hatch, Jackson (of McHenry), Jackson (of Whiteside), Jonas, Kendall, Langworthy, Lockhart, Logan, McDonald (of Calhoun), McDonald (of Joe Davis), Owen, Pickering, Smith (of Crawford), Smith (of Hancock), Spicer, Stewart, Tackerbury, Vandever, Whitcomb, and Mr. Speaker—33.

The Speaker: The bill is passed. The title of the bill:—(The Speaker recited the title of the bill.)

Mr. Smith, of Hancock: I wish to amend the title of the bill. (Profound silence.)

The Speaker: The title has passed.

By several members: In time, in time.

Mr. Smith sent his amendment to the chair.

The Speaker: The amendment is not respectful, and not in order.

Great sensation. Several members called for a reading of the amendment.

The amendment was read—'*A bill for an act to humbug the citizens of Nauvoo.*' (Profound sensation.)

Mr. Smith said he considered the amendment as perfectly describing the contents of the bill. He was anxious that things should be called by their right names.

The chair decided that the amendment was not in order.

A member: I wish a vote, to ascertain if the house does not sustain the decision of the chair.

Mr. Smith withdrew his amendment.

The title of the bill then passed."

English papers report an eruption of Mount Etna; considerable torrents of lava flowing towards Bronte, doing immense damage.

Saturday, 4th. In council with brother Benjamin F. Johnson and others from Ramus, on the subject of building a meeting-house there, out of Church property. I told them the property of the Church should be disposed of by the direction of the Trustee-in-Trust, appointed by the voice of the whole Church, and made the following comparison:—There is a wheel; Nauvoo is the hub: we will drive the first spoke in Ramus, second in La Harpe, third in Shokoquon, fourth in Lima: that is half the wheel. The other half is over the river: we will let that alone at present. We will call the Saints from Iowa to these spokes, then send Elders over and convert the whole people.

I agreed to go to Ramus this day week.

At ten o'clock, I attended the City Council.

Prayer by George A. Smith, when a bill regulating the currency was read; and, as the Legislature of Illinois have long been been trying to repeal the charter of Nauvoo, I made some remarks (as I had frequently done on former occasions), to show the Council and others that the Legislature can not constitutionally repeal a charter where there is no repealing clause. After which, I read a letter from James Arlington Bennett, dated February 1, 1843, which confirms my decision.

In debate, George A. Smith said imprisonment was better than hanging.

I replied, I was opposed to hanging, even if a man kill another: I will shoot him, or cut off his head, spill his blood on the ground, and let the smoke thereof ascend up to God; and if ever I have the privilege of making a law on that subject, I will have it so.

In reply to some of the Councillors, who thought it impolitic to stop circulating bank notes as currency *at once*, I replied, I would use a figure, and talk like some foolish fathers do to their children. If you want to kill a serpent, don't cut off his head, for fear he will bite you; but cut off his tail, piece by piece, and perhaps you won't get bit. It is the same with this bill. I say, if paper currency is an evil, put it down *at once*. When Councillors get up here, I want them to speak sense. Great God, where is common sense and reason? Is there none on the earth? Why have the canker remaining any longer to sap our life? If you get hold of a $5 bill, you can get nothing with it. There is no one dare touch it, fearing it to be a counterfeit, or the note of a broken bank. I wish you had my soul long enough to know how good it feels. I say it is *expedient*, when you strike at an enemy, to strike the most deadly blow possible.

Councillor Hyde asked me what an editor should do. I told him, Advertise in your next paper to your agents to send you gold and silver, as paper will be no longer taken as pay.

The ordinance regulating currency in the city passed by a unanimous vote, as follows:—

"Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that, from and after the passage of this bill, gold and silver coin only can be received as lawful tender in payment of city taxes and of debts, and also of fines imposed under the ordinances of the city.

Sec. 2. That city scrip shall not hereafter be emitted as monied currency; provided, however, that nothing in this bill shall be so construed as to prevent the redemption of previous emissions.

Sec. 3. That any person passing counterfeit gold, or silver, or copper coin, or counterfeit or spurious paper currency, or aiding or abetting therein, or holding the same with intent to pass it, knowing it to be such, shall be liable to a fine not exceeding five thousand dollars, or to imprisonment or hard labour in the city, for a term not exceeding fourteen years, or all these penalties at the discretion of the Court.

Sec. 4. That any person passing a paper currency, or aiding and abetting therein, or holding the same with intent to pass it within the bounds of this city corporation, shall be liable to a fine of one dollar for every dollar thus offered or passed, to be recovered as in action of debt; one-half of said fine to be paid to the complainant, the other half to the said corporation.

JOSEPH SMITH, Mayor."

I was re-elected Registrar of Deeds for the city.

Dr. Samuel Bennett was chosen Alderman, and Albert P. Rockwood, Elijah Fordham, and Charles C. Rich, Firewardens in the city.

By my suggestion, the Committee on Public Works were instructed to prepare an ordinance to provide for the erection of a city prison.

On returning to my office after dinner, I spoke the following proverb: For a man to be great, he must not dwell on small things, though he may enjoy them; showing that a Prophet cannot well be his own scribe, but must have some one to write for him.

I told Dr. Richards that there was one thing he failed in as a historian, and that was noting surrounding objects, weather, &c.

The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium.

I dictated to my scribe my decision in the case of Brink *versus* Dana, until half-past four p.m.

This day, Mr. Warren, in the State Senate, moved to take from the table the bill to repeal the charter of the city of Nauvoo; but the Senate refused to repeal it. Nays, 17; ayes, 16.

O. P. Rockwell was taken prisoner in St. Louis by the Missourians, on an advertisement accusing him with shooting ex-Governor Boggs on the 6th day of May, 1842.

Sunday, 5th. I staid at home all day to take care of my mother, who was still sick.

A severe shock of an earthquake felt at Memphis, Tenn.

Monday, 6th. I read, in the *Boston Bee*, a letter from Elder G. J. Adams, and also another communication showing the progress of the truth in Boston and vicinity. At nine o'clock, called in my office, and requested Dr. Richards to write to the *Bee;* after which, I recited in German until dinner, and in the evening rode out to visit the sick.

The Municipal Court was in session to hear my complaints against the city assessment, but none appeared.

In the evening, a grand display of burning prairie on the Iowa side of the river.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 2, 1858.

THE HARVEST AND THE LABOURERS.—Jesus, during the performance of his Divine mission on earth, exclaimed, "The harvest is great, but the labourers are few." And the experience of the Saviour does not in this particular give an exception to a rule. His statement embodied a general truth. Every reformer, every man of progress and mission has experienced the same fact. No matter what the nature of his mission might be, or how apparently insignificant the part given him to perform, if it pertained to mankind at large, the experience of Jesus will hold good concerning every person who appears in such a character. All who engage in a new movement—all who stand in the front ranks of human progress—all who, to use a common but significant expression, live before their time, have to meet the same impediment which the Divine Leader and Reformer met. They have all found the work great, but the labourers few. Of course we are speaking of human progress and healthful development, and not of that which stands as a dire impediment to the good of mankind. All, then, who have engaged in the holy mission to labour for the wellbeing of man and the diffusion of truth and light, whether they have done it upon the strength of our common obligations to God and man or by virtue of a special Divine commission, have found the work great, but the labourers few.

The fact which forms the subject of our remarks is found to stand upon common experience, and should be met by a common policy. Seeing that it is a fact, it has to be dealt with as such; and inasmuch as we cannot unmake it, the object should be to grapple with the difficulty and overcome it. There is a policy by which every given work can be accomplished and the harvest reaped. All who have been in reality leaders, reformers, and master spirits have used that policy. They have felt the difficulty, but also knew how it must be met; and when success has attended them, it has invariably been by treading in the path which that policy marks out.

Thousands, however, who feel strongly the fact that the harvest is great, but the labourers few, do not properly realize how to grapple with it. They desire to labour for the good of mankind and healthful development, but seldom go beyond the difficulty, and oftentimes stand as difficulties themselves. Yet the true policy is very simple and commonplace; indeed, so much so, that every one knows it when named. It is to increase the labourers, and set every person, energy, and talent at work,—to find the most devoted, skilful, and controlling spirits to superintend the various departments,—to economize the produce, improve the time and opportunities, concentrate the efforts and labour to the accomplishment of the desired ends, and, by effective arrangements and presiding wisdom, make the most of the means at disposal. Thus the disparity which exists between the extent of the work and the fewness of the labourers may at first be made virtually less, and ultimately overcome in the gathering of the harvest home.

But though this policy is so simple—though the mere theory is seen or will be readily subscribed to, how few act upon it—how few follow it as their system of practical operations in labouring for the good of mankind, general development, and the establishment of a just state of things! Doubtless this is to a great extent

because many of those who stand as reformers, leaders, and rulers of the nations are spurious, unworthy, and incapable, and because self-aggrandisement, ambition, and jealousies stand in the way. Be the cause what it may, it is the fact that this policy in the work of progress, whether spiritual, political, or social, is but very imperfectly acted upon. Indeed, strange as it may appear, we only see it practically and extensively illustrated in commerce and trade. A correct policy, a model system, science, art, skill, enterprise, and indomitable perseverance are often brought to bear for self-aggrandisement, and often used for evil ends, but too seldom acted upon for the religious, social, and political good of mankind. This fact is significant and humiliating.

Let us see how the man of trade illustrates the true policy. Of course we shall not take for the illustration one who has inherited capital and establishment, but one who has to build up the superstructure of his own fortune. His desire is to reap an abundant harvest in life. At the very commencement of his endeavours to make his dreams of aggrandisement and worldly greatness a reality, he becomes sensibly impressed with the fact that his work is great, but the labourers few, and the opportunities and means at his command very limited. He meets the same difficulty that is met by those who labour for righteousness, God, and mankind, and who make human good their harvest. But he grapples with the difficulty and overcomes it. At first his field is very narrow, and the plot where he has to sow his seed oftentimes not only small, but poor, and needs clearing. This is literally true of the agriculturist, and figuratively of the manufacturer. But let us take the latter as our particular example. For the accomplishment of his purposes, his object is to find and extend his field of commerce, and to obtain a demand and consumption for that which he designs to produce. To create the supply, he gathers together labourers and means. The latter are more important to the carving out of his fortune than a market for his goods or capital for their production; for without labour they cannot be created, nor capital gained, nor the golden end of his life reached. He gathers workmen around him to labour upon the most economical principles practicable. This is not only done in regard to the wages of the operative, but also to the ability of the operator and the system of the operations. It is not enough for him that they are labourers of some kind: they must be *the* kind that he requires. In hiring them, he turns to his account all the skill, experience, tact, and speed acquired by them during years of labour. Thus the worldly-wise man, though he merely pays for the actual labour of the present, really benefits by the labour, skill, and experience of the past life of his men. He is ever ready to turn every circumstance to his own account. Then his machinery and mode of operations are upon the most economical principles. The former must be the best producers which can be obtained, and the latter must be the best method to obtain the greatest amount of labour in the shortest amount of time. To carry on his trade and government with the best effect and most profitable results, he picks overseers of experience, energy, and talent—the men, in short, most suited to his purposes, and these he appoints to conduct the various departments of labour, making them responsible for that placed under their care, and making it also to their interest, advancement, and continuance in their sphere to see that it is efficiently conducted to the best interests of the establishment. To every workman he causes to be given the part required, and that for which he is most adapted. Every one is kept busily engaged. All is life and activity. No time is wasted. The eyes of the overseers are on all, and they are ever ready, by their experience and presiding tact, to direct the busy, productive hive of human industry throughout the day. While all this is going on, the master is planning to find a larger market, to court profitable customers, create a desire for his goods,

and extend his establishment; and with a masterly mind he directs and overlooks the whole. He has system throughout, and by his skill he overcomes the difficulty that first stood in his way. At his starting, his hoped-for harvest was great, but his labourers were few. Now it is no longer so; for his labourers are numerous, and by their aid he at last succeeds in reaping down and gathering all his great and golden harvest.

There have been many cases that would answer to the above illustration. Men commencing life without a penny of capital have by such means become *millionaires*, held nations as it were in their money chests, and twined the political world round their fingers. The business men of England are examples of this. The children of this world are, indeed, wise in the management of their affairs—much wiser than the majority of those who claim to be children of light. Now, though this undoubtedly *is* the fact, and though it is so intimated in the Bible, we have never been able to see a virtue or consistency in its *being* so. The children of the kingdom ought to be far superior in their administrations and more powerful in the accomplishment of results than the children of Mammon. Not to speak of hypocrites and pretenders, we would that all, of whatever profession, name, nation, or age, who have engaged in the cause of righteousness, progress, and human good, had laboured with as much judgment, enterprise, and masterly skill as that manifested by business men in their schemes of trade and commerce. What mighty results would they have produced for God and mankind! We would that all the presiding men of this Church acted upon so sound and effective a plan.

All that we have said in the foregoing is applicable to the building up of the kingdom of God and the accomplishment of the great work of the last days. We have dealt with general principles, and brought an illustration that will strike into the common sense of every one, and be readily comprehended by our working brethren. We wish to see our religion made a practical religion and practically illustrated. It is thus that the kingdom must be built up and a better state of things produced. The plan of operation which the business man exemplifies is a true one, and one which we desire to see carried to the accomplishment of higher purposes—one which we desire to see reigning throughout this Mission. Let us now, in closing, apply the facts, illustration, and principles of the foregoing to the work and administration in these lands. At the commencement of the great latter-day work, it was true, beyond our description, that the harvest was great, but the labourers few. Not to dwell upon details and prolong a view which the Saints can take in at a glance much better than we can describe, we will at once come to the point by stating that such is the case with this Mission. It takes in a broad field; and England, Scotland, Wales, and Scandinavia have been very productive portions of it. The harvest in these lands especially is not one-tenth part reaped down, nor is one-tenth of the gathering home accomplished. The field, then, is extensive and very productive, and can be made, almost beyond comparison, more productive than has yet appeared. In this, therefore, the Elders have a decided advantage to start with above many of those who build the superstructure of trade; for they oftentimes at first can only find a small and nearly barren field—something what France and Italy have been to the Elders. Then the very genius of this Church gives to the presiding officers of the Mission a very decided advantage over the tradesman; for not only may every member of the Church be considered in the character of a labourer, both by duty and privilege, but also nearly every male member of sufficient age belong to the Priesthood. There are in this Mission thousands belonging to the Priesthood, whose obligations demand their labour, and who hold them at every call of duty. Then, again, the cause

has their labour upon the most economical principles; for the principle of the Church is to labour not for money or for pay—not for the wages of the hireling. Even the expenses which are absolutely necessary for the support of those engaged solely in the ministry are at present very small; and the majority of the labourers are not only ready for work, but they also supply the means. Again, those labourers are willing, full of faith, energy, zeal, and enthusiasm. They are not only willing to work, but proud to receive something to do. This is the general case, especially at the present time. Now, this is an incomparable advantage which the presiding Elders of this Mission have above the man of trade. We are certain they do not make near as much of this fact as might be made. We shall have something to say on this point in a future editorial; but now let us continue the application. The Presidents have the labourers on hand, who, though few compared with the greatness of the harvest, now number some thousands; and they are willing, waiting, and longing for work upon the most economical system imaginable. Of course, the true policy is to set them all to work—to give them all their proper labour, for which they are most adapted by nature, experience, talent, gift, connection, influence, and pursuits of life. They should take advantage of every resource and power which the labourers of the kingdom can bring to bear for its advancement. Over every department, and watching every interest and operation of the work, there should be an overseer and leader—a man full of faith, integrity, experience, and tact. Each of these should have appointed round him co-labourers to carry out each particular part. These overseers or leaders should be made responsible, and the reward of their success and also that of those labouring under them should be exaltation and favour; while, on the other hand, inefficiency, barrenness, or lack of success without good cause should be always deemed sufficient and necessary grounds for their removal to some other department of labour for which they are adapted. Every one should be busily engaged—all be life and activity, and no time wasted. Pastors and Presidents in their turn should be laying down or perfecting plans for those under *their* direction to work by, answering to the time, requirements, and work given to them by *their* superior. They should be endeavouring to enlarge their Pastorates, Conferences, and Branches, and, by effectual operations, hunt out the honest in heart and bring them into the kingdom. Everywhere they should have system, fitness, and efficiency, and with a presiding spirit overlook and control the whole. The above system is as applicable to Presidents of Branches as to those of Conferences or to the Pastors.

We shall doubtless have occasion to enlarge upon the various points and principles contained in this; for we have merely been able to give to each a passing touch. In the meantime, we recommend a study of the policy of business men, to be used for a far more glorious purpose than trade—namely, the great work of our God!

NEBUCHADNEZZAR'S DREAM.

(*Continued from page* 613.)

We now proceed to consider the particulars concerning the other kingdom which, it is said, "the God of heaven" would "set up" in "the latter days," and which would overthrow and entirely break up the image of gold, silver, brass, iron, and clay. Says Daniel, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and

the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." The interpretation given of this was, that "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Here, then, is another and distinct kingdom spoken of, that would be "set up" on the earth after the completion of the whole image from head to toes.

The popular opinion among professing Christians is that the kingdom here alluded to was a spiritual kingdom set up by Jesus Christ upwards of eighteen centuries ago. But such a view of the subject we consider to be altogether erroneous, inasmuch as it does not consist with the declared and evident facts of the case. The kingdom here referred to by the the prophet Daniel, as is also evident from many other prophecies concerning it, will be a *literal* kingdom. It is catalogued with others that are literal in their character, although it will prove infinitely superior to them in all respects.

It will also be, in its organization, authority, and laws, entirely different to and distinct from all others, even as the stone from the mountain was distinct from the image which it smote.

Again: It was a kingdom to be set up "*in the latter days.*" When Daniel said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days," he must necessarily have referred to the events connected with the kingdom *last* set up. The days of Nebuchadnezzar, or Darius, or Alexander certainly could not have been meant by "the latter days;" and inasmuch as the Roman dominion was broken up, and other kingdoms rose out of its ruins, the days of the Cæsars could not have been "the latter days." Eighteen centuries have passed away since the Son of "the God of heaven" was martyred by those who would not have him to reign over them; and certainly the middle of the 19th century has far greater claim to be regarded as "the latter days" than any period of time that has preceded it and passed away. We believe—yea, know that ours *are* "the latter days" spoken of by Daniel, when the kingdom of "the God of heaven" is to be set up. But if they are *not*, they have *yet* to come, and the events alluded have *yet* to transpire; and, consequently, the Latter-day Kingdom has not previously been set up; for, when it *is* established, it will "stand for ever."

Again: It was "*in the days of these kings*" that the God of heaven was to set up the kingdom signified by the mountain stone. Who, then, are to be understood by "these kings?" The Emperor of Rome could not in truth have been designated "these kings;" nor could his predecessors on the thrones of Babylon, Persia, or Macedon, who were dead, and their dominions subverted. Evidently, then, these kings or kingdoms referred to are those denoted by the toes of the image, and also by the ten horns of the fourth beast in the corresponding vision, in respect to which Daniel expressly says, "And the ten horns out of this kingdom are ten kings that shall arise," &c. Kings are here used as representatives of their kingdoms, so that what was said of them referred to their respective dominions, as in the case of Nebuchadnezzar. Said Daniel, "*Thou* art this head of gold; and after *thee* shall arise another kingdom inferior to *thee*, and another third kingdom," &c. Nebuchadnezzar died, and Belshazzar succeeded him on the throne; so that it was the latter king who was dethroned by Darius, and not the former. As, however, Nebuchadnezzar is merely named as the representative of the empire over which he presided, so the "ten kings" alluded to are merely introduced as the representatives of the dominions which they held. The Medo-Persian empire did not succeed Nebuchadnezzar, for he had long been dead, and his place filled up; but it succeeded the Babylonian *empire*, over which Nebuchadnezzar had been, and Belshazzar was then, reigning. The Greco-Macedonian kingdom did not succeed "Darius the Median" nor

Cyrus the Persian, for they had been dead nearly 200 years; but it succeeded the Persian *empire*, over which Darius Codomanus last wielded the sceptre. The Roman empire did not succeed Alexander, for he had been dead nearly 300 years; but it succeeded the Macedonian or Greek *empire*. So, in like manner, the "kingdom" which, it was declared, "the God of heaven" would "set up" on the earth "in the latter days," was not to follow the immediate reigns of the "ten kings" who first occupied the ten thrones of sovereignty; but it was evidently to succeed and "consume all these *kingdoms*," which their regal SUCCESSORS would be found presiding over. Those kingdoms into which the Roman empire was divided are now in existence. Royal intermarriages and military subjugations have effected various national amalgamations, and numerous political changes and provincial extensions have from time to time taken place since the original "ten kings" first sat upon their thrones of power; but still the dominions exist. Naples, Lombardy, Sardinia, Bavaria, Hungary, Greece, Spain, Portugal, France, and Belgium, (ten distinct kingdoms clustering about old Rome,) all of which sprang *originally* from the Roman dynasty, now occupy established positions on the map of history. They are in a particular sense regarded as the modern forms of the original toes of the great image, and are therefore destined at no distant date to be "broken to pieces" and to become "like the chaff" which "the wind" carrieth away; or, in other words, to be dissolved and cease to exist as independent kingdoms, and finally be merged into the one universal Latter-day Kingdom of the Saints of the Most High.

Inasmuch, then, as the toes of the image were not formed nor even begun to be formed till centuries after the death of Christ,—in other words, as neither the "ten kings" spoken of nor the kingdoms over which they ruled were in existence till centuries after the establishment of Christianity by Jesus and his Apostles, it must of necessity follow that the "kingdom" represented by the "stone" which was "cut out of the mountain" could not have been "set up" in *those* days, which certainly cannot be regarded as "the *latter* days."

Again: The kingdom denoted by the stone cut from the mountain was to break in pieces and consume all these kingdoms, while itself should remain invulnerable and indestructible, and should stand for ever. If the churches of so-called Christendom constitute the kingdom of God spoken of, and if that kingdom has been extant on the earth ever since the advent of Christ, we would ask, How is it that the feet and toes of the great image—in other words, "all these kingdoms"—the remnants of that ancient universal empire, Rome, *still exist?* Their present existence and boastful condition is a strong argument against the popular exposition of this latter part of the dream. More than eighteen hundred years have passed away since the Gospel was first proclaimed in Judea, and the kingdoms of the old Roman world are not yet "broken to pieces together" and "carried away" "like the chaff of the summer threshingfloors." On the contrary, they are still in power, and are luxuriating with weed-like rankness upon the face of the earth. And, instead of the ancient Church organization and influence which once obtained remaining permanent on the earth, we know right well that the Apostles and Elders of the primitive Church were martyred, the Saints persecuted and sent after their leaders behind the vail of mortality, and the Gospel of the kingdom rejected everywhere with scorn. And even those who professed to receive it soon perverted it, made the laws of God of none effect by their own creeds and traditions, and fulfilled the prediction of Paul, who, in his 2nd Epistle to Timothy, said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables." So far had this foretold apostacy spread in the professedly Christian world, up to the time of the so-called Reformation, that one of the Homilies of the Protestant Church declares authoritatively that "Laity and clergy, learned and unlearned, men, and women, and children of all ages, sects, and degrees, of *whole Christendom*, have been at once buried in the most abominable idolatry, (a most dreadful thing to think,) and that for the space of *eight hundred years or more*."

And what was the origin of this vaunted Protestant Church, which thus stood up and declared the thorough apostacy of

"whole Christendom" during the previous period of "more" than "800 years?" Is its origin at all comparable to a "stone cut out of the mountain without hands?" Verily, no. Its priesthood was taken from the very "clergy" who had been "buried in the most abominable idolatry" "for the space of eight hundred years or more!" Its priesthood, then, according to its own confession, had an *idolatrous* origin. It was neither more nor less than an offspring of "the Mother of harlots and abominations of the earth." And instead of being set up and organized by superhuman power, sustained by Divine aid, and having no connection with, but being essentially distinct from and fatally antagonistic to the doomed kingdoms of the earth signified by feet and toes of the great image, which the stone or Latter-day Kingdom was to break in pieces and consume, it is, on the contrary, altogether of human origin, directed by human wisdom, supported by human power, and is a State Church, armed with State security, wielding secular authority, and supported by the national exchequer. In short, instead of proving destructive to any one of "these kingdoms," it unites and reciprocally blends with them.

(*To be continued.*)

CORRESPONDENCE FROM UTAH.

(*From the "St. Louis Republican."*)

Great Salt Lake City,
July 30, 1858.

General Johnston and his command have taken up "winter quarters" in Cedar Valley, forty miles south-west of of this city, after examining Rush, Tooele, and Skull Valleys. It is a very poor place to winter so large a body of men and animals, as there is but little water or hay, and a most excellent location for Indians to successfully annoy them, as well as affording deserters a very fine opportunity of making their escape from camp. General Johnston has already realized that he cannot winter all his stock there, and is making preparations to send some of his animals to other valleys.

Captain J. H. Dickinson, Assistant-Quartermaster, has advertised for proposals to supply the army with hay, firewood, lumber, shingles, and timber. But it is supposed that the people will be able to furnish but little, if any, as they are busy moving back to their homes, and, as soon as they get settled, will be engaged in harvesting their own crops and securing their hay and firewood.

Last week the soldiers received their pay, and since then a large number of them have deserted, taking with them some fine mules and citizens' clothing from the camp without leave. It is feared that those sent in search of them will continue their march to California on their own hook. The soldiers do not like this country. They call it a God-forsaken place. One day it is warm enough in camp to cook a nigger; the next so dusty, that they cannot see their breakfast while eating it.

There is considerable truth in the remark that those who are willing to live here ought to be permitted to do so in peace. The people have to labour under very great disadvantages, in consequence of the absence of rains in the summer, causing them immense labour yearly to make and repair water-ditches for irrigating their fields. Five acres is all that one man can attend to, if he cultivates as he ought. There is nothing under the heavens that could tie the people to this place but their religion; and for it they are freely willing to suffer all things. While conversing with a very intelligent man, who was digging in his garden, he informed me that he had not long handled so heavy a tool; that he was formerly book-keeper and general managing clerk in a large manufacturing house in Cincinnati; and nothing but his religion could make him exchange his gay society, easy and comfortable life, for that of the labourer. I turned away, wondering what there was in Mormonism to excite such a devotion, and convinced that a people

who make such sacrifices ought to be protected in the free enjoyment of worshipping God according to their conscience.

The Indians are more hostile at present than they have ever been since the Territory was first settled. During the wars of 1851 and 1853, but few bands were hostile; now nearly all the tribes in the Territory are committing depredations. A number of the settlers have been killed and bands of horses run off. In consequence of the general rising of the natives, the settlers dare not follow them up; and all their strength is required to guard themselves and stock. It is believed by many of the Mormons that some of their enemies have been busy at work in stirring up the Indians to acts of outrage. There is strong circumstantial evidence to favour that opinion. For instance, those Indians now most hostile have always been most friendly hitherto, and in a measure given up their roving disposition, and turned their attention to farming, and always could be trusted to go after hostile Indians and bring back the property stolen by them. Again, it is well known to the people of the United States that the Mormons and Indians were most friendly,—so much so that they have been charged with tampering with the redskins to the danger of the Government and emigrants on their way to California. But the most conclusive evidence to them is the fact that not a single move has been made by the troops to protect them, notwithstanding the President sent them here to establish forts, that they might protect the settlers and emigrants from Indian outrages. The Mormons say, if the troops would clear out of the Territory, they could very soon be quelled; but to undertake it so long as they are here in their midst would be nonsense.

I am of the opinion that if it is President Buchanan's intention to sustain peaceable relations with the people of Utah, he must withdraw the army, admit Utah into the Union, or give them officers of their own choice. With a very few exceptions, it is impossible to send officers here who will attend to their own business and let the Mormons attend to theirs.

PASSING EVENTS.

General.—A meeting of about 1,000 persons to pray for the special outpouring of the Holy Ghost, assembles at the present time daily in the County Rooms, Aberdeen. Railway accidents and others of a public nature, in various quarters, continue alarmingly on the increase. Fever is raging at Basle, Switzerland, carrying off numbers of persons in the prime of life, after a few hours of illness: the large hospital is over-crowded, and the physicians can hardly attend to the sick in private business. In consequence of a long drought throughout the province of Bengazi, consisting of Bengazi, Derna, Gharb, Chark, and Andjla, a semi-famine has resulted, occasioning great misery, and carrying off vast numbers of the nomade population. The construction of six fortified towns for the defence of Vienna has been commenced, forming a semicircle on the right bank of the Danube. Intelligence from West Africa states that there have been serious disturbances in Port Locho and Ropett districts of Sierra Leone, in which some lives were lost, and many natives taken prisoners. The ship *Neophyte*, bound for Liverpool, was taken back to Sierra Leone on the 20th July, the master of the vessel and all the crew having died from jungle fever. Earthquakes have been experienced lately at Antigua. The Protestant population of Fernando Po are about to emigrate in a body, in consequence of the religious intolerance of the papal Spanish Government.

American.—The *New York Herald* says—"The insurrection at Quarantine is still the great topic of the day." The frigate *Sabine* has taken up a position off the Quarantine, so as to afford protection to the shipping in case of necessity. The Staten Island rebellion begins to assume a very important aspect. With Mexico the relations of America have virtually closed, the ministers of each withdrawn, and a vessel of war ordered to visit the Pacific Mexican ports.

VARIETIES.

Modest Honesty.—A lady asked Lord Brougham who was the *best* debater in the House of Lords. His Lordship replied, "Lord Stanley is the *second*, madam."

PULMONARY PRACTICE.—Curran's ruling passion was joking. In his last illness, his doctor observed in the morning that he seemed to cough with more difficulty than before. Curran answered, "That's rather surprising, as I have been practising all night!"

AN Irishman, meeting an acquaintance, thus accosted him:—"Ah, Tim, who d'ye think I've jist been spaking to?" "Don't know," said the other. "Why, your old friend Patrick Grady. Faith, and he's grown so thin, I hardly knew him. Sure, you're thin, and I'm thin; but he's thinner than both of us put together."

THE DARK SIDE OF MATRIMONY.—A slave in the West Indies, who had been married to a female slave by one of the missionaries, brought his wife back to the minister about three weeks afterwards, and desired him to take her again. The minister asked what was the matter with her? "Why, massa," replied the disappointed husband, "She be no good. De book say she am to obey me: but she never do dat. She no wash my clothes; she no do anything what I want her to do." To this the minister rejoined, "But the book said you were to take her for better or for worse." "Yes, massa," replied the husband; "but she be all worse, and no better. She be too much worse, and no good at all."

A VILLAGE parson having in his sermons taken too exalted a pitch for the comprehension of his congregation, found it necessary to make some apology, which he did as follows:—"Respected auditors,—My oral documents having recently been the subject of your vituperation, I hope it will not be an instance of vain eloquence or supererogation, if I laconically promulgate, that, avoiding all syllogistical, aristocratical, and peripatetical propositions, all hyperbolical exaggerations and extenuations, whether physically, philosophically, philologically, politically, or polemically considered, either in my diurnal peregrinations or nocturnal lucubrations, they shall be definitively and categorically assimilated with and rendered congenial to the occiputs, caputs, and cerebrums of you, my most superlatively respectable auditory."

LET NOT THE MORN PASS IDLY BY.

Let not the morn pass idly by—
The day with sloth grow old:
Note well the moments as they fly,
Each worth uncounted gold.
That brief, short space of time may prove
Your arbiter of fate:
A moment's act, a life may move,
And hosts of acts create.

Are you a saint? Then spurn the mask
The sluggard fain would wear;
Round up your shoulders to the task—
The burthen stoutly bear.
Scorn the weak, puling, sickly whine
Of sentimental fools;
Act as becomes a noble mind
Who adverse events rules.

"Life is a road of trials still:"
We'll meet them like a man,—
March boldly up the rugged hill,
And all its dangers scan;
Then front to front the danger face,
And sternly meet the strife,—
Use nobly every "vantage place,"
To win the prize of life.

"Life is a span," the poet cries:
We'll prove the cry untrue:
Life is eternal as the skies
That bound you vaulted blue
To those who live th' exalted law
By minds celestial given:
They ne'er in death a monster saw:
Theirs still is life and heaven.

E. L. SLOAN.

ADDRESSES.—William Fuller, Mr. P. Spry's, Strugnell Buildings, Eton, near Windsor, Berks.
Edward Phillips, at Mrs. Pike's, Blind Lane, Ramsbury, Wilts.
George P. Ward, 32, Earl Street, Belfast.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 41, Vol. XX. Saturday, October 9, 1858. Price One Penny.

A REAL REPRESENTATIVE OF THE MOST HIGH.

BY ELDER E. L. T. HARRISON.

Concerning Jesus Christ, who may be termed his Father's disciple, it is said that through him was the Father "*manifested*" to the world. In other language, the virtues, the disposition, and the character of the unseen Father were manifested in the life and conduct of the Son, who had studied him, practised him, and was then acting him out; so that all who wanted to see what kind of a person the Father was could behold him in the words and actions of the Son.

For this same purpose were *we* ordained before the foundation of the world, when many of us received the Priesthood by ordination, and by decree the promise that we should inherit it in the flesh. In this promise was conveyed the condition that we should walk not merely in the authority of the appointment, but in the virtues and qualities that are its necessary accompaniments.

The ages of our probation in the spirit world have rolled away: we are inhabitants of the flesh; and, according to promise, the Priesthood has descended upon us, through the hands of our brethren, who led us once before in heavenly councils above. The authority to be the Father's representatives has been given us, and the legality of our administrations has been acknowledged on high. But whether we are the Father's representatives beyond holding his authority remains yet to be seen.

One thing is certain—Divine Authority alone is not sufficient to make us representatives of God. Some men possess that, but nothing else. There is scarcely an attribute of Almighty God about them. They walk in the authority of their appointment, but not in the virtue, the grace, or the righteousness of it. Strip such men of their authority, and there is nothing of God left to be counted. They may be successful managers, wise economists, and excellent *teachers* of the things of God, because the faith of their associates and the Saints draws the Spirit down upon them; and yet, otherwise, they have scarcely an enduring quality of righteousness in their possession.

Why, then, are they called to fill certain positions in the Priesthood? For a very good reason: God requires a certain kind of business done, and they are able to do it. They are taken on trial: but it is not thereby proved or affirmed, because they have certain gifts and powers, which it suits the Lord to use, that therefore they are really representing the Almighty, or advancing themselves towards celestial life. It may suit a gentleman to employ a man to preside over his workmen who are building him a house; but it is not

thereby shown that that man, as a necessary consequence, is getting sufficiently refined or educated to live and associate with that gentleman in the house, after it is finished.

Neither does faithfulness or energy in carrying out the *external* duties of our calling prove we are getting much nearer the Almighty, or progressing towards *celestial* perfection. Fidelity in carrying out any Church business that may be entrusted to us is an indispensable requisite; and a man would be damned who did not possess it; but, indispensable as it is, it is not a very wonderful acquirement. It is so little an affair, that, viewed in the light of celestial principles, a man would be scouted who did not possess such a very, *very* first principle of Gospel life, and many other good qualities into the bargain. Any sectarian—any member of a mere party in politics would consider himself a poor tool, if fidelity to his party and energy in the business belonging thereto formed his greatest acquirement. Anybody and everybody worth mentioning in any little system is supposed to be capable of that. Shall, then, the Priesthood, whose aim is endless life—whose ambition is the perfection of the Godhead and its glories,—shall they consider that they meet the demands of God upon them, simply because they are faithful to truth, obedient to orders, or willing to support by their means the religion of their choice? As God lives, we may do all this, and have it done apparently well, too, and then be no better than any sectarian who sincerely believes his faith and earnestly upholds it. The highest principles of righteousness, that give grace, beauty, and dignity to the character, and that live and burn in our exalted Father, may have to be begun in us after this is done; or, if begun, the foundation only may be laid. If we came into the Church aright, with a reformed character, of course we laid a foundation: but what is the use of that, except as a foundation? We are called to be exemplifiers of the very virtues of the eternal God. Jehovah's principles should shine in us, so that, seeing us, He may be seen. If we are content to be less than this, we are shams, instead of a royal and holy Priesthood. He who only represents God's authority, *bare* of his goodness and his truth, is but a poor apology for a Priest of the Most High God.

When a man is called to the Priesthood, he is then and there ordained to put down evil. He is not merely called to form part of a splendid organization. That organization is principally valuable because it is so well adapted to enable the Almighty and his servants to spread and keep alive the influences of the Holy Ghost, communicate their will to men, and carry out their purposes.

We are not called simply that God may have a number of men called Priests upon the earth. No. The holy Priesthood has been conferred on us for the express purpose that the Father and the Son may have representatives of their Spirit and their actions upon earth. We are ordained and appointed to act them out. The world are to comprehend God through us. As God was said to be "written in the face of Jesus Christ," so he is to be told out and made plain in *our* words and ways.

Godliness is not going to be loved, understood, or appreciated by the world, by the preaching of a cold theory of its nature. We have got to make them feel God by the force of his very nature diffused in us. "Holy Father," said Jesus, "the world hath not known thee;" but, says John, "the Son who hath dwelt in the bosom of the Father, he hath declared him." Such is our position in regard to God, if we really possess the Spirit as well as the authority of the Priesthood: we also are declarers of the Most High.

The heavenly authorities of the upper worlds, whose glorious characters shine white, and pure, and free, and innocent, and whose virtues have lifted them up to their high estate, have stooped to attach us to their ranks. They have delegated us to stand and speak for them, to impersonate them, and to establish their order of society among men. Shall we not, then, be true and pure? Since heaven is made by the working of heavenly laws—by the practice of principles that work peace and goodwill within the bosom, they have called us not merely to preach principles, but to let their principles live in us.

To carry out these views, Eternal Wisdom has devised a glorious Church organization to exist among men. Some men actually seem to think that to get working this grand system of powers and authorities on the earth is the principal

thing aimed at by God, and the principal thing worth rejoicing about. Hence they glorify themselves immensely over the wondrous power and increasing influence of the *organization*. They are very proud of it, and are anxious to roll it on. But they do not seem to care a straw about the internal principles of their religion, and scarcely appear to know that they exist. They do not appear to see that this glorious order of Priesthood, with the authority accompanying it, is but so much machinery created to bring forth, cherish, and establish on earth the virtues and characteristics of the upper worlds, and that the Priesthood is established solely, wholly, and entirely that it may work to that end.

And as, in the establishment of the latter-day dispensation, the great thing aimed at was not merely the erection of a gigantic, almighty organization, that should awe the world and rule it with an iron rod, so, as far as we are individually concerned, the great thing, the ruling desire with us should not be merely the getting distinction in that Priesthood, either by ordination or appointment, only so far as we make that a means towards the same great purpose that exists in the Almighty—namely, the celestialization of the world by the introduction of celestial practices in ourselves and others. We cannot think that our ordinations or appointments have necessarily advanced us one particle towards celestial life, only so far as we have made them do it, by taking advantage of the rich opportunities they have put within our hands to learn and get an insight into the real sources of celestial life. Ordinations do not celestialize; appointments do not elevate: they only authorize us to be channels of light to others and to ourselves, if we will. *Our present standing in the Priesthood, therefore, does not necessarily represent our progress in salvation*, although there will come a day when it will; for eternal authority will, finally, only be vested where the eternal attributes of God exist. But under the present state of things, if the whole world were ordained Apostles, that in itself would not make it a whit more heavenly; that alone would not bring it forward towards celestial life: it would only put the means within its reach. It takes intelligence, ruled by meekness, benevolence, justice, mercy, and uprightness in spirit and in deed, to celestialize. They will refine; and refinement of this class *is* celestialization. The Priesthood, with its authority and order, is a glorious framework, destined to guard and nourish these principles, and to bring them to maturity and perfection.

The Almighty, then, has only given to us the naked Priesthood. The virtues, the graces—in a word, the power of it, we have to get ourselves. We have to clothe it and make it beautiful. A plentiful store, however, through the intelligence revealed, lies close to our hands to do it with. Let us arise and shine, and let old sterile priestcraft and those that live under its influence see our light. And let us live so in the purity of our religion—in the immaculate integrity of all its principles, till our very presence is as poison to the wicked, and misery to the corrupt in heart. No testimony against evil can be given with power by any man who is under the influence of that evil. A heart that is pure from selfishness or greed can roll out thunders against those particular sins; and so with all the rest. Appointments and ordinations cannot confer ability to testify properly against the popular sins of this generation. To be a real disciple and representative of Jesus Christ, bearing witness against the sins of the age, we must be clean every whit. Then from the depths of a pure soul will come a testimony that will burn where it goes, and condemn where it is rejected.

This, then, is true Priesthood—to be images of the living God, exhibiting in our characteristics his brightness and his strength; to be girt and endowed with the purity of his nature; to be unsullied in heart and mind; to stand by the strength of redeeming, saving qualities; to bless, and bless, and bless again, notwithstanding ingratitude in some,—building, sustaining, and protecting all the time; to fight all spirits of division and all principles of death; to help the weak, the down-trodden, and the helpless, till helping becomes our natural food,—working on all principles that yield nourishment, support, and strength,—till our very presence is as the sun, cheering and blessing all. So shall God increase within us, refreshing our own spirits, and watering all around. And the characteristics of the holy Priesthood will grow out from us like the branches of a fruitful tree that yield shelter, shield, and fruit.

Let a man do this, and he shall be a Priest indeed. His authority shall be like a two-edged sword. It shall be confirmed on him for all eternity; for God shall love him and shall bless him. His heart shall increase in richness, and his mind shall grow in strength. No good thing shall be withheld from him. He shall save and gain influence over the hearts of men. He shall be as God among his own; and they shall feel the attributes that live within him, till their hearts are stolen from them and linked to him for ever. So shall he gain dominion, and increase in strength, and be really, truly, and eternally a representative of the Most High.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 631.)

[March, 1843.]

Tuesday, 7th. I was in my office at nine a.m., and reviewed my decision in the case of Brink *versus* Dana, and conversing with Dr. Richards on the subject of medicine. After dinner, I executed several deeds for city lots, and settled with the purchasers, assisted by William Clayton.

Brother David Manhard, of Lee county, Iowa, brought me two loads of corn and one hog; for which may the Lord bless him!

East wind through the day. Commenced raining at three p.m.

Wednesday, 8th. In office at eight a.m., and signed some documents in relation to the Nauvoo Legion, and also settling with William Ford. Rode out with Mr. John B. Cowan in the evening.

In the evening, a meeting was held in the house of Elder H. C. Kimball, which was crowded. He preached from Jeremiah xviii. 2—5, on the figure of clay in the hands of the potter.

The ship *Yorkshire* left Liverpool, England, with eighty-three Saints on board, under the supervision of Elders Thomas Bullock and Richard Rushton.

A terrible earthquake occurred at Guadaloupe and other West India Islands. Thousands of persons buried under the ruins of the fallen houses.

Thursday, 9th. Mr. John B. Cowan took the decision of Judge Pope in the United States' District Court, on the 5th January last, and other papers relating thereto, also Mr. Butterfield's opinion, to lay before the Governor of Iowa, in order to induce him to recall a writ issued on the requisition of the Governor of Missouri, for my arrest, in case I should visit my friends in Iowa.

I told brother Phelps that he should be a lawyer and understand law, and the time will come when I shall not need say to you, Thus and thus is the law; for you shall know it.

E. H. Mower wrote me from Clinton County, Indiana, that he had recently baptised thirty-two, and a great many were enquiring after truth.

William O. Clark gave me a load of corn, and Sanford Porter gave me a hog.

Rain and sleet the whole of the day.

Friday, 10th. Clear and cold day.

I opened Court at ten a.m. Messrs. Emmons and Skinner, counsel for plaintiff; and Messrs. Marr and Rigdon, counsel for defendant. Parties present, and many spectators; and I delivered the following

Decision.

Mayor's Court, City of Nauvoo,
March 2nd and 3rd, 1843.

Charles R. Dana *versus* William B. Brink. } In Assumpsit.

This is an action of assumpsit, commenced by summons, and brought by the plaintiff to recover damages, as he avers in his bill of particulars, sustained by the plaintiff by reason of the defendant's failing to perform his undertakings as physician in a usual and skilful manner, which he had undertaken, by his employment and his engagement in attending, as such physician, the wife of the plaintiff, in the city of Nauvoo, in the year 1842, to do. $99,00.

Also, for damage sustained from the malfeasance and misfeasance of the defendant in the treatment of plaintiff's wife, while

employed as physician by the plaintiff to attend his said wife at Nauvoo in 1842, contrary to the defendant's undertaking as such physician; by reason of which bad acts and treatment of the defendant to plaintiff's said wife, in the premises, plaintiff's said wife is greatly injured in her health, and put to lasting pain and suffering; and the plaintiff has thereby lost the services, company, and comfort of his said wife since said bad treatment of defendant, and been put to pain, trouble, expense, and anxiety, not only from the present loss of his said wife's health, but also from well-grounded apprehensions of the fatal consequences of the injury done to his said wife by said defendant, in the premises, to his damage. $99,00

After the witnesses were sworn for the plaintiff, the defendant's counsel raised an objection to them, on account that one school of physicians is arrayed against the other. Plaintiff's counsel replied, that the physicians were only to give their evidence as an opinion of skill, &c.; for which he read Harrison's Digest, p. 1047. Defendant's counsel resumed; but the Court decided that it could not determine the incompetency of the witnesses till there was something before the Court to show the fact. Therefore the Court heard the witnesses.

Mrs. Miles: Was at plaintiff's house on Saturday, the 22nd of October, 1842, when Dr. Brink, the defendant, was called to administer to plaintiff's wife, in a case of fever or diarrhœa. This was about noon. Plaintiff's wife told witness she did not expect to be confined then, nor for ten days: she had been injured by a fright. Witness went home, and was recalled about eleven o'clock at night. Plaintiff's wife had some pains then; witness thought they were labour-pains. Defendant said he had given her medicine; that her child was pitched on one side; had given her smut roy (ergot); said the amnion fluids were discharged. Witness thought the doctor hurt Mrs. Dana in his operations. He used force and violence; she screeched, and begged him to desist. Mrs. Dana said she did not expect to be confined, and did not know when she should be, nor did she know that the amnion fluids had discharged. Witness saw the doctor introduce his hand per vagina. Patient manifested great pain, and urged him to quit; said he was hurrying her too fast. Witness proposed having somebody else. Has heard Mrs. Dana say that defendant's treatment to her was the cause of her sickness since that time.

Mrs. Duel: Was present when the plaintiff's wife was confined on the 24th of October, 1842. Was called on the 22nd, at eleven o'clock at night. Defendant called upon witness to borrow a syringe; said that Mrs. Dana was sick, and that he thought her child had been dead two or three days. When witness came, Mrs. Dana was in considerable distress. Defendant thought she was ready for parturition, and would be delivered by three pains more. Defendant resorted to unusual means. Witness remonstrated against his course, to let nature have time, while Mrs. Dana screamed, "Do let me alone! You will kill me! Do let go!" But defendant was then plying his hand, and said he could not, for something would go back. Had given ergot and pepper; said the child was wrong, and must be turned before it could be born; that it was necessary to keep up irritation, in order to create pains and hasten delivery. Witness proposed to have some one else called. Defendant opposed it, but finally consented. Witness saw patient next day at eleven o'clock, and she seemed free from pain.

Mrs. Sessions: Attended Mrs. Dana, plaintiff's wife, as an accoucheur, last October. Defendant was there when witness arrived; shook her hand and held it fast some time; said he had sent for witness because he had a very bad case; the child was wrong and dead; that the membrane was broken, and the amnion fluids escaped, and the child turned. Had sent for witness because her hand was small, and she could turn it. Witness asked defendant what he had done. He replied, Nothing. What have you given her? He answered, Nothing but a little nervine and cayenne pepper. However, he admitted he had given one dose of ergot, of eleven grains. Defendant had ergot of witness the previous week. Witness proceeded to examine Mrs. Dana, plaintiff's wife, and, by touching the child's ear, discovered it was a natural presentation; and, by examination of the fontanella, found the child was alive by pulsation, and that, instead of the amnion fluids having escaped, they had not gathered. Witness also discovered three ruptures on the tincæ os, and fresh blood upon the patient's under-garments, and the bed-clothes as though bloody fingers had been wiped thereon. The colour of the spots was different from hemorrhage at parturition. On the evening of the 24th of October, witness delivered Mrs. Dana of a living child, which, according to its small size, was rather a premature birth. When witness visited patient the day previous, there were no regular pains. Mrs. Dana told witness, since her confinement, that defendant's treatment to her had caused a weakness in her back; that she could not hold her urine, and had been troubled with the piles also; all of which she believed resulted from the injuries she received from defen-

dant; and witness believed it was so too. Has practised obstetrics thirty years, and has never seen a physician conduct towards a woman as defendant did to Mrs. Dana, according to appearance.

Mrs. Dana, plaintiff's wife, was objected to as a witness for her husband, by defendant's counsel, on the ground that the interest of the husband and wife are both one in law. (See Phillips on Evidence, 159.)

Court overruled the objection. "In cases of evident necessity, when the fact is presumed to be particularly in the wife's knowledge, there is an exception to the general rule. Thus, a wife may be a witness on the prosecution of her husband for an offence committed against her person." (1 Blackstone, 444 n. Bull's Nisi Prius, s. c. 287.) "There are several exceptions to the general rule upon this subject, where, from the nature of the injury, the information to be expected is peculiarly within the knowledge of the husband or wife; and where to exclude such evidence would occasion insecurity to that relation of society, which is the object of the rule to protect. (Phillips on Evidence, 169.) Other authorities might be shown; but the foregoing are sufficiently to the point to warrant the Court in saying that husband or wife can be a competent witness, where the injury has been committed upon the person of either, and where the testimony to be given is presumed to be beneficial for public security and of general importance to guard individuals against imposition.

Mrs. Dana: Testified that defendant, Dr. Brink, was called on the morning of the 22nd of October last to administer to witness in case of a fever, but did not arrive till noon. He then mixed some medicine, in which was pepper, which gave her great pain. Got a syringe and administered two injections himself to witness, in which she thinks there was pepper. They were very hot, and gave her great pain; seemed almost in a flame; actually gave her cramp. Defendant stayed all the afternoon. During the night, he insisted the patient's time had come, and that she should be delivered. He continued to give doses from time to time, which gave her great pain every time she took them. Patient told defendant it was not her time under four weeks; told him her labour-pains were not on her. Defendant told her the child was dead, and everything wrong. He interfered in such a way as to cause great pain; said an inflammation had taken place in her bowels, which had caused the death of the child, and used force which gave greater pain than she had ever endured before. Patient begged of defendant to desist and let her alone, saying, there was nothing unnatural before taking his medicine, and that she believed the child was right. The blood mentioned by the former witness, Mrs. Sessions, was discharged from no other cause than the violence which the doctor used in his operations. After he left her alone, she was easier. Patient had no labour-pains till Monday, 24th; had had six children, and her reckoning had always been regular; never endured such suffering before; since then has been troubled with weakness, a difficulty of retaining her urine; was never troubled so before; has not been able to do anything since her confinement; has not been free from pain. Defendant used an unusual means in his operations; he placed his head on the patient's abdomen, and exerted his strength otherwise, which caused the most severe pain.

Drs. Bennett, Weld, Foster, and Higbee, from hearing the testimony of previous witnesses, say that defendant's treatment to Mrs. Dana was unusual and uncalled for; and had they operated in like manner, it would be unjustifiable; and that it was contrary to the general practice of physicians.

From a close and rigid cross-examination of all the witnesses, (save Mrs. Dana, who was not cross-examined,) nothing was elicited to vary the main points of the evidence.

That Dr. Brink, the defendant, was called to administer to Mrs. Dana, in a case of fever or diarrhœa, and not for parturition:

That his doses of ergot, or something else, to hasten delivery, were not expected, but was an imposition, as he was informed that her time had not come:

That he declared the child was dead without justifiable evidence, and practised violence upon supposition, to bring on a speedy delivery, thus endangering the health and constitution, if not the life of the patient:

That he practised a fraud upon a sick woman, declaring things wrong that were right:

That he pronounced the amnion fluids discharged before they were gathered:

That he gave hot injections *himself*, which (aside from the over heat, which caused great pain,) was beneath the dignity of a *gentleman*:

That he gave ergot and mixtures, which, in connection with the force and violence which he used, (leaving out the dangerous idea of using such poisonous portions, even "in extreme cases,") produced great pain:

That he introduced his hand, per vagina, without any necessity therefor, and by so doing made three ruptures in the tincæ os, thereby endangering life:

That all his efforts seemed to have been directed, both by medicine and force, to

bring on a premature birth, even at the risk of tampering with life:

And that the whole treatment has resulted in weakness, and other impediments to health and comfort.

The only witness examined on the part of the defence was

Dr. Bostwick: Said he had practised medicine twenty-four years, and had attended, as accoucheur, about 2,300 cases. If the testimony against the defendant was true, he had done an injury. Gave some explanations and illustrations of obstetrics, and defined the use and nature of ergot. Had found some cases without labour-pains, but said nothing that tended to invalidate the testimony of the witnesses, who attended Mrs. Dana, or to counteract the opinions of the physicians who had previously been examined.

The defendant filed an account (with leave of plaintiff's counsel,) for services rendered plaintiff's wife on the 22nd and 23rd of October, 1842, of $10,00.

The Court refuses to allow this account as a set off, for this reason—that "the law implies an undertaking, on the part of apothecaries and surgeons, that they will use a reasonable degree of care and skill in the treatment of the patients. This is the duty of the medical practitioner; and he is responsible to his patient for a breach of it as for a tort, although the patient was not the party who retained or was to remunerate him. And for gross carelessness or unskilfulness an action lies, although no reward was to be given. And if the patient is rather injured than benefitted in his health, in consequence of any gross unskilfulness or carelessness on the part of the medical attendant, an action for fees *cannot* be *maintained*." (Chitty on Contract, p. 438. 8 East, 348.)

Charles Ivins: Called as witness for the defendant; was rejected, for the legal reason that this is an action of skill, not general character; that "the character of the parties to a civil suit affords, in general, such a weak and vague inference as to the truth of the points in issue between them, that it is not usual to admit evidence of this description." (Phillips on Evidence, 488.)

The defendant has failed to use his privilege and rebut the plaintiff's testimony by other credible witnesses, if he had any, or to impeach a single witness of the plaintiff's.

The foregoing summary of facts, relating to the case before the Court, is deemed sufficiently full, without bringing in every minutia, in the recital and cross-examination of witnesses, with their technicalities, objections, and exceptions, which, while they enlighten one point, too often darken another.

The law knows no person till he comes within its purview; and injuries affecting health are among the most important cases that call for redress,—such "as the neglect or unskilful management of physicians, surgeons, or apothecaries. For it has been solemnly resolved that *mala praxis* is a great misdemeanor and offence at common law." (2 Blackstone, 122.) The law implies a contract on the part of a medical man, as well as those of other professions, to "discharge their duty in a skilful and attentive manner; and the law will grant redress to the party injured by their neglect or ignorance, by an action on the case, as for a tortuous misconduct." (1 Sanders, 312 n. 2 Blackstone, 122 n. 7.)

Independent of usage or practice, poisonous potions should not be administered to females in any case whatever. The law for such offences declares "that to kill a child *in utero* is now no murder, but a great misprison; but if the child is born alive, and dieth by reason of the potion, or bruises it received *in utero*, it seems, by the better opinion, to be murder in such as administered or gave them." (2 Blackstone, 198, and note 3. Hawkins' Pleas of the Crown, 80.)

The highest authority upon injuries to women is the law of God. *That* says, "If men strive and hurt a woman with child, so that the fruit depart, and yet no mischief follow, he shall surely be punished according as the woman's husband will lay upon him, and he shall pay as the judges determine." (Exodus xxi. 22.)

The law acts by rules and facts, and, when clothed in its dignity, knows no distinction: Though modesty may suffer violence in darkness, yet, upon testimony, justice is bound to bring the offender to light, whether his footsteps are traced among the tombs of the illustrious dead, or his head is pointed out among the homes of the honourable living.

The Court decides that the plaintiff recover from the defendant the sum of his bill, ninety-nine dollars and costs.

After I had delivered my decision, I referred to the threat of the defendant's counsel to intimidate, &c. Counsel explained satisfactorily.

I directed Lucien Woodworth to fix a room to confine the city prisoners in.

I told Theodore Turley that I had no objection to his building a brewery.

PROVERB.

As finest steel doth show a brighter polish
The more you rub the same.
E'en so in love rebuke will ne'er demolish
A wise man's goodly name.

I issued an execution against Dr. Brink, and a search-warrant on oath of

William Law, to search the house of Dial Sherwood, In the evening, the Marshal brought two try squares, one padlock, one shirt; also a bit-stock, smoothing-plane, and other tools, some of which were claimed as stolen property.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 9, 1858.

REFORMATION OF MEETINGS.—Church government and administrative progress will continue to command our attention; and we believe that the Elders and Priesthood generally have begun to drink deep into the spirit and necessity of reformation among those called to be the servants of the Most High and overseers of the Church of Christ. But while improvement and growth of the administrative body of this Mission in power, spirit, knowledge, and efficiency deserve our chief attention, we must not be unmindful of the general wants and enlightenment of the Saints. Neither must we be unmindful of the public; for all the Priesthood and also the Saints have obligations pertaining to the world—especially towards the honest and righteously disposed.

Reformation and progress can and must be extended to our meetings. There is much connected with them that can be improved. Advancement might be made, and a better state of things introduced. To correct all the errors in regard to this matter, to give every view upon the subject, impart all due instruction, and bring about a proper state in the various meetings belonging to the Church, must be a work of time and a subject of many editorials. Progress and improvement are states of growth, and experience teaches that the road to perfection is a gradual one. Moreover, to place too many views and subjects before the mind in a heap prevents any one of them from being properly and fully taken and digested. Therefore, though we could touch upon the various classes of meetings in one editorial, we should neither reach our end, say one-tenth as much as we design, nor write to much effect; for each class will afford subject for much ground, and will be found interspersed in future with other matters. Our object in this is more particularly to call attention pointedly to the fact that there *is* a great reformation necessary in the various meetings. Let all, therefore, be interested in this matter, and endeavour to improve and prepare themselves to digest what shall follow.

If in this we succeed in impressing upon the minds of the Priesthood and Saints generally the fact that great improvement and progress can be made,—when they get the idea fixed in their minds that there are many errors connected with these meetings, and that it has become necessary that they should be cleared away, and reformation carried into these as well as other matters, they will be watchful. They will be on the look-out to discover what is wrong—where it can be remedied—how much advance can be made, knowledge acquired, and excellency gained. If our present remarks only produce this effect, much of the work marked out for the future in this direction will be accomplished; for, after all, people must do most for themselves in self-improvement; and more depends on the state of their mind to receive light and wholesome instruction than on their teachers, in their understanding and digesting the food supplied. It is they that must see—they that must advance—they that must comprehend. All that we can do for the Saints and officers is to give hints,

present some views, and flash out a few rays of light. The greater part of this desired reformation will depend on those who preside over and take part in those meetings. It is true that a great deal depends on errors being pointed out, correct views presented, and good instruction given; but much more depends on the willingness, power, and preparation of the Saints to see and appreciate them. To illustrate the greater effect and importance of self-sight to every individual than that of having views presented, let us take a blind man for example. Nature presents many objects and much instruction to him as well as to those with the gift of sight, and the daylight discloses many errors and imperfections; but he is destitute of the seeing power, and they remain hid from his physical sight. Again, how much valuable instruction and many glorious principles are given at our meetings, which cannot be seen by the blind unbeliever, nor be understood by the blind members of the Church?

The most important point, then, is to succeed in opening the eyes of the Elders and Saints to see this necessity and matter in question. If they receive the impression which we wish to give—namely, that there are errors to clear away and much improvement in meetings needed,—if they will but look about to find the one, and enter into the spirit of the other, they will discover much that we wish them to see, do of their own accord much that we would have them do, and be prepared for all that shall appear connected with the subject of "Reformation of Meetings." Unless this be the case, our efforts will be to a great extent lost on them.

ONWARD —The presiding officers of the Mission can doubtless recall the feelings of responsibility that rested upon them when God in his providence, under peculiar circumstances, committed to their charge the care of the Church in these lands. Doubtless there came with this responsibility a sense of their own weakness, but accompanying it also an earnest desire to discharge their duties faithfully and render the administration effective—at once equal to the advancing condition of the work and sufficient for the increased wants of the Mission. Such were our feelings, and we have endeavoured to embody them in our operations. There has been good evidence given that the whole Mission was similarly affected; and nobly have the Priesthood and members entered into practical religion and progressive administration. We are exceedingly gratified with the results, both as regards the works of the Saints and the growing efficiency and disinterested spirit of the Priesthood. They have truly illustrated the maxim of the Apostle James, by embodying their faith and love towards the cause of God. Leaving the first principles, views, and methods of its infancy and youth, the Mission has stepped into its course of manhood, and vigorously started towards the perfection of maturity.

The work in England is now of age! It has passed its twenty-first yearly round, and entered that period where manhood begins. The Church in England has, as it were, received *another* birth—the birth of manhood. It has performed its first course of life, and commenced its great second course—that of maturity. We may reasonably expect it now to put forth those grand developments, enter into those stupendous undertakings, and manifest that wisdom and government which is properly characteristic of manhood. The period allotted to man for preparatory growth and schooling is past, and that one commenced where man begins to practise upon his preparatory training, enters the domestic, social, and governmental spheres, and acts the various important characters of life.

The works and courses of God are from the beginning to the end, and everywhere moving upon common principles. Throughout his economy, both spiritual and physical, a beautiful likeness obtains. Everything is linked with a spirit of kindred.

All nature, history, heaven, and earth are grandly harmonious. Man in his various stages of being will afford a striking analogy to the various stages which this Mission and the whole Church will perform. The fact that the work in England has reached its age of maturity will perhaps throw for our readers a gleam of light upon another remarkable fact—namely, that the Mission has suddenly seemed to have leaped into a new state of being. It will also afford them a key to the future.

During the first few months of the maturity of the work in England, undoubtedly rapid strides have been made by the Priesthood; and at the present time the Mission might truly be said to be full of the life, vigour, enthusiasm, and hopefulness which characterizes the spring of manhood. But the past will only answer for the past. We cannot rest upon it, but must move onward. There is no going back nor standing still. Indeed, if the Mission answers to the law of progress and nature, it will no longer be confined to the sphere in which it has moved, and to a great extent will act in a different character; for it will take broader views, think deeper thoughts, and perform the greater works of manhood. It will illustrate the law which Paul referred to when he wrote, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." It is true the Church will never change its identity. It will ever be the same in spirit and in principle; but it has passed into maturity, and will ripen in experience.

Let the Priesthood and members of this Mission grow with the work, and keep pace with its development. Everywhere let progress and improvement mark their footsteps. Let them be equal to the spirit and wants of the times, and their faith, works, and administration answer to the young manhood of the Church in these lands. Let their watchword ever be—*Onward!*

NEBUCHADNEZZAR'S DREAM.

(*Concluded from page* 638.)

Again: The kingdom which the God of heaven was to set up in the latter days is to grow and increase till its dominion extends to the utmost boundaries of the earth; and it is also destined to "stand for ever." Its complete universality is indicated by the statement that "the stone that smote the image became a great mountain and filled the whole earth." In other words, "The kingdoms of this world are" to "become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." Then, indeed, "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea." (Hab. ii. 14.) On looking, however, at the professing Christian Church, which assumes the character of being the kingdom of God, we we shall find that, in regard to unity and tendency to universality, its real character does not correspond with that assumed. It is made up of a number of contradictory, discordant "denominations;" and the work of factious division is continually on the increase, no two rival parties agreeing in matters of faith and practice. Can, then, these various sectarian churches of so-called Christendom be truly regarded as constituting, in the aggregate, that glorious and triumphant kingdom which "the God of heaven" was to "set up" on the earth in the latter days? No!—a thousand times, *No!* The kingdom of God is a kingdom of order and unity, not of discord and schism. The little stone from the mountain was to grow and become itself a mountain, which would increase and expand till it ultimately filled the whole earth. But it could not grow by dividing itself; it could not increase by schism; it could not gain power by disunion; it could not break the image in pieces and stand for

ever by splitting into pieces itself and falling into ruin and decay. The "little one" was to "become a thousand," and the "small one a strong nation" (Is. lx. 22); but that could only be effected by union, and not separation and opposition. The kingdom of God must be a kingdom of true men who are *one* in all things: hence it can "never be destroyed" nor "left to other people."

Again: The kingdom of the last days is to be given to "*the Saints of the Most High*," who shall "possess" it "for ever, even for ever and ever," according to the testimony of Daniel (chap. vii. 18). The Latter-day Saints have not arrogated this name to themselves. It was given to them by revelation from the Lord himself. They are "*Saints* of the Most High," because, as a people, they are faithful and obedient to the commandments and revelations of the Most High! and he recognizes them *as* his people, by accepting their service and bestowing upon them many blessings, both of a temporal and spiritual nature, with the various promised gifts of the Spirit as their inheritance. The sects of the day neither are nor profess to be *Saints*. They ignore the title, and call themselves after the names of their own schismatical founders and leaders; they renounce the principles and ordinances of the Gospel, as anciently believed and obeyed by the Saints, and adopt the creeds and traditions of men in their stead; they set aside and disavow the inspirations, revelations, and gifts of the Spirit enjoyed by the ancient Saints, and declare such things to be unnecessary and altogether done away; they reject and repudiate the organization and authority of the holy Priesthood, which formerly led and guided the Churches of the Saints: in short, there is no feature which identified the Saints of old, as a people, that can be found characterizing the religious communities and denominations of people who compose what is called modern Christendom. Yet they have the unblushing assurance, amidst all their conflicting differences of faith and practice in every department of religion and life, to regard themselves as constituting the universal kingdom of God alluded to by Daniel. In the absence, however, of any evidence that God recognizes them as his people, and in the absence of all the marks of legitimate Saints, such an assumption is altogether vain and futile. The latter-day kingdom was to be given to the not merely nominal, but practical and Divinely-acknowledged Latter-day "Saints of the Most High."

It appears, then, we think, sufficiently clear that the latter-day kingdom alluded to by the Prophet Daniel was not established at the commencement of what is called the Christian era; and certainly the present jarring sects of Christendom cannot with any degree of truthfulness and consistency be said to constitute that divine kingdom.

The only question now to be decided, therefore, is—*When* is that long-predicted kingdom to be established?

Our answer is—*It is* NOW *being set up*, by the God of heaven, upon the earth. The little stone, which is the foundation or nucleus of that kingdom, is *now* being detached from the mountain; and though it may be now a "stone of stumbling and offence" to the nations and haughty ones of the earth, it is destined ere long to "overturn, overturn, overturn" all the machinations and wicked devices of its enemies; and its progress from its mountain fastness will be felt, even by its bitterest foes, as an omen of their speedy downfall. It will continue to rise from henceforth in majesty and power, and will "never be destroyed" nor "left to other people." It will "break in pieces and consume" all the kingdoms of the world that will not submit to the dominion of "the God of heaven," and itself will "stand for ever."

In the year 1830, the Church of Jesus Christ of Latter-day Saints was organized, consisting only of six members; and from that time till now it has gone on steadily progressing in numbers, influence, and power,—its present numerical strength amounting to hundreds of thousands. In 1851, the people forming the Church in the valleys of Utah were organized into a Territory of the United States, according to the laws of the land, and were acknowledged as such by the State authorities assembled in Congress. In 1856, a State Constitution was framed and delegates appointed to memorialize Congress for the admission of the Territory into the Union as a sovereign State, which has not yet been granted. These movements indicate the growing and progressive condition of the community of Saints who compose the Latter-day Church; and these recognized steps of progress according to

human laws and legal authority serve as introductory helps to attain a mountainous position, from whence the stone can roll with greater impetus to effect the purposes of God, its Almighty Founder. There is a wide difference between a church and a kingdom. The Latter-day Saints have hitherto been organized only as a church: they have not yet been organized into a kingdom; and although Congress might declaratively admit the Territory of Utah into the Federal Union as an independent State, they cannot be expected to convert that Territory or State into an independent *kingdom*. Human legislation will not effect that change, but it will be effected by Divine power. It was the God of heaven that founded and established his Latter-day Church, and it will be the God of heaven who will set up and establish his own kingdom. He may use men as his instruments. Even the enemies of his people may grant privileges and unwittingly adopt plans, from various political motives, which will ultimately assist in carrying out the hidden purposes of God in regard to his people, and thus form a fulcrum to sustain the lever by which the stone can not only be detached from the mountain, but also be impelled with a mighty force against the gigantic image which has to be broken to pieces and consumed. As the Church of Latter-day Saints was instituted by God after a pattern entirely different to and distinct from that of surrounding churches of human origin, so will the kingdom of the Saints be organized by the God of heaven upon a plan or system of government altogether diverse to the kingdoms of the world, and in all respects far superior to them. They are human, and therefore frail and perishable in their nature; but it will be essentially Divine or Theocratic, and therefore all-potent and eternal in its nature and character. They, containing within themselves the seeds of their own dissolution and decay, are necessarily and meritedly doomed to destruction; but it, being essentially Divine, will as certainly "stand for ever."

ADDITIONAL HISTORIC ITEMS.—The streets of Babylon were 150 feet in width. The moat which surrounded the walls was kept constantly filled with water from the Euphrates, for protection against invasion. The siege of Babylon lasted about two years. The river running through the city was nearly a quarter of a mile wide; and during the siege, ships sailing along the middle of its stream brought supplies into the interior,—the invading army, though mortified at the sight, being unable to hinder it. The city had a twenty years' supply of provisions, and had sufficient pasturage and arable land within its walls to sustain its inhabitants for a considerably longer period. The artificial lake, formed in the days of Nebuchadnezzar to receive the waters of the Euphrates during the construction of the tunnel, was square in form, being fifty miles wide each way, or 200 miles in circumference. The coins of ancient Persia were stamped with the figure of a ram; and the king of Persia, according to Ammianus Marcellinus, wore a crown of gold in the form of a ram's head, studded with precious stones. Even to the present day may be seen, on the remaining pillars of ruined Persepolis, sculptures of rams' heads with unequal horns. On ancient Macedonian monuments may be seen figures of a one-horned goat; and on an antique gem in the Florentine collection is found the head of a ram with that of a goat engraved together, significative of the conquest of Persia by Macedonia.

BLIND LEADERS OF THE BLIND.

"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

These words were used by our Lord Jesus Christ in reference to the Jewish leaders and people. The scribes and Pharisees were the guides of the people, and exercised considerable authority and and influence over them, both in public and in private. On one occasion, some of these characters came to Jesus to expostulate with him upon the conduct of his disciples, asking him, "Why do thy disciples transgress the tradition of the elders; for they wash not their hands when they eat bread?" This was a matter of great moment in their estimation. But the Lord thought otherwise; and he nullified its imaginary importance by asking them a question—"Why do ye also transgress the commandment of God by your tradition?" This was a retort which they least expected; for he was fighting them with their own weapons. They fell into the pit which they were digging for others. The tradition which they reprehended the Lord's disciples for transgressing was itself a transgression against the commandment of God. The Lord proceeded to cite instances (which need not be here noticed,) in which his over-pious declaimers were making the commandments of God of none effect by

their traditions. They were also very precise and particular about what entered into the mouth, but were comparatively heedless as to what proceeded *out* of the mouth, from the heart. "Ye hypocrites!" exclaimed he; "well did Esaias prophesy of you, saying, "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."

After hearing this, it appears, the Pharisees went away offended. But the Lord said to his disciples, in reference to them, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

The application of these words needs not be confined to the scribes and Pharisees of olden time. Like many other sayings of him who "spake as never man spake," they will apply with equal force to modern scribes and Pharisees—professedly pious leaders of the people, who pay a great amount of attention to modern traditions, but neglect the weightier matters of the Divine law. In vain do they worship God; for they teach for doctrines the commandments of men, and thus make void the laws of heaven by their traditions. They may, with scrupulous care, wash their hands when they eat bread; but notwithstanding that, they transgress the commandments of God, and are but blind leaders of the blind, making straightway for the ditch.

Alas, how little are the laws of God heeded by men, even in the so-called religious world! On the contrary, how many human traditions are set up against the Divine commandments; and how devoutly and devotedly are those traditions heeded! And yet the sacerdotal scribes, reverend pharisees, and priestly manufacturers of creeds and traditions of modern date will presumptuously proclaim themselves servants of God, ministers of the word of God, and Divinely-authorised leaders of the people!

If needed, we might here draw up a fearfully long catalogue of human traditions, and range them severally in juxtaposition with the Divine commandments and doctrines of which they are either the negation or perversion (for every error is a truth negatived or perverted): but this is unnecessary. The reflecting mind of the true Saint will readily supply itself with all that may be needed for illustration of the fact.

The everlasting Gospel, when rightly understood and honestly obeyed, is "the power of God unto salvation;" but, when misinterpreted or perverted, and its principles mixed up with human traditions, its design becomes frustrated, its power is lost, and condemnation is the result. To be effectual in its operations, it must be preached in its original purity and power, and by men holding legitimate authority.

If those who assume authority and influence over others are themselves blind, and are leading their followers astray upon subjects of such vital importance as the salvation of the soul and the eternal wellbeing of man; and if those who are thus mis-led will blindly yield to their erratic guides, and, instead of opening their eyes and seeking to have a clear perception of truths pertaining to eternal life and a knowledge for themselves in things Divine, will foolishly close their eyes against the direct ray-light of truth, and passively submit to be hoodwinked by human creeds and sectarian traditions, and will thus set at naught and reduce to none effect the express commands of God, it certainly *must* follow that both leaders and led, both teachers and taught, both priestcrafty guides and priestridden followers will together stumble and fall, and be ultimately engulphed in the same yawning ditch.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, September 14, 1858.

President A. Calkin.

Dear Brother,—Lately returned from my trip through Sweden, it is a pleasure for me to communicate to you such items of my journey as I think will interest you. On my way to Stockholm, I first visited Gottenburg on the 26th ult., where I had an interview with the Conference President, M. Nilsson, and learned from him that the Elders and Saints had to move very cautiously; and, in order not to ex-

cite the police too much, they had to gather in smaller assemblies, inviting their acquaintances, who they know are friendly disposed. The Saints are nevertheless faithful, and glad when they have an opportunity of meeting together, to which I can bear witness. In the evening meeting which I attended, I felt first-rate. It is most difficult for the Travelling Elders, as they cannot move from place to place without passports; and the authorities, acquainted with their persons and their business, often refuse to give them passports, except they have a certain place of destination, where they will stop and labour for their support; for if they are found without passports or without employment, they are taken up as loafers and idlers, treated accordingly, and transported to their respective homes. The Elders, consequently, cannot always take care of their several fields of labour as they ought to do, and are often hindered in their ministry and in the establishment and execution of the order and regulations of the Church.

Having strengthened and encouraged the Elders and Saints, I set out from Gottenburg by steamer for Stockholm, *via* Gotha Canal, passing the falls of Trollhatten, the lakes of Venern, Vettern, Malarn; and, after three days and nights' passage, I arrived in Stockholm, where I was kindly received by the President of the Conference, L. Nilsson, and some Elders, held a useful Council meeting with the brethren, and was introduced to and visited some of the Saints; and as we could not have any public meeting, a private meeting was arranged in the house of a friend, who was kind enough to offer us one of his apartments for the purpose. Accordingly, about thirty Saints gathered in the evening of the 1st instant. We prayed, spoke, and had a good time. Elder L. Nilsson, threatened with banishment, was released, and Elder Gustavus Olson was appointed in his place as President of the Conference; and I hope the work will progress. While in Stockholm, I learned that the Baptists are gaining ground; and as there are among them many wealthy people, they command greater influence than other Dissenters, and are probably making friends with the "unrighteous Mammon," as the police are not so hard upon them as they are upon us. In fact, several parties of Dissenters are raising their heads in Sweden, and the clergy of the State Church are almost puzzled to know what to do, as the regulations of the illiberal laws and police authorities, however strong they are brought to bear upon the several cases and parties, seem to be inefficient; and by-and-by they will have to give up the struggle, and let the Dissenters alone; and then, I hope, we also will have a share of freedom.

Elder Engberg, whom I have before mentioned to you, met me in Stockholm; and as I found him to be a good, humble, and well-educated man, I have determined to bring him up for the Mission in Sweden; and, in order to make him as useful as possible, I intend to let him labour in the Office a time, that he may be acquainted with the business of the Church.

Having instructed the Elders to act in wisdom for the promotion of the cause, I left Stockholm on the 3rd instant, with a steamer for Norrkoping, arrived there in the evening, had the satisfaction to attend a little Branch meeting, and felt a good spirit among the Saints. The President of this Conference, O. Nilsson, had just returned from a trip through the middle counties of Sweden, and he made me acquainted with the condition of the scattered Saints, who have been rather behind in their practical duties, as they, on account of unfavourable circumstances, had not been visited sufficiently and instructed. We will try to pick up one or two good Elders for that Conference; but it is rather a difficult matter under present circumstances to find able and efficient men. As my time did not allow me to visit more places in that region, I returned home, arriving here on the 10th instant, thankful to the Lord that I am enjoying good health, though we encountered some rough weather, which made the voyage rather unpleasant. I am glad to have seen and heard the condition of the work in those three Conferences, and I trust in the Lord for success. May he grant me and my fellow-labourers strength according to our task; and he shall have the honour and glory for ever and ever.

With the sincerest regard for your welfare, I invoke the blessings of the Almighty God of Israel upon you and your Counsellors, and the brethren in the Office, and beg to be kindly remembered to them all. I am your humble brother and servant in the Lord,

C. WIDERBORG.

SWISS AND ITALIAN MISSION.

10 S. Rue du Cendrier,
Geneva, Switzerland,
September 13, 1858.

President A. Calkin.

Dear Brother,—Since the letter you published from me, this Mission has been steadily progressing, although constantly exposed to the persecution of people who call themselves "Christians."

In one place where I went with Brother G. Bammeli, we had been promised to be murdered; but, as many of the folks were drunk that night, they fought among themselves; and, after wounding several, they left one young man slain by the roadside, and we were permitted to remain and baptise about twenty persons. But it seemed as if evil spirits were in the air as thick as bees in swarming time.

In Zurich, the meetings have been broken up by the magistrates, as they have discovered that it is no harm to take illegal measures against an unpopular religion. I suppose they have learned that doctrine from Pilate, or Nero, or the Devil.

I left that place a little time back, and am now getting ready to start for Italy in a day or two.

In another canton, two of the brethren were kept some days under arrest, but were then graciously allowed to depart on paying the expenses!

With love to yourself, Counsellors, brethren in the Office, &c., I remain, yours affectionately,

JABEZ WOODARD.

PASSING EVENTS.

GENERAL.—A letter from Rome gives an account of more serious collisions between the Roman and French soldiery in the Eternal City. The conspiracy hatched in Persia against the Prime Minister has miscarried, and the principal parties have been beheaded. Letters from Naples say that numerous arrests were made on the eve of the festival of the *Pie di grotta*. One account is that more than 1,000 persons were taken up, including men of all professions and trades, merchants, lawyers, medical men, and even priests. We have intelligence of new political changes at San Domingo. A letter from Port au Platte, of September 2, says that when the new constitution was formed, the people chose Valverde for President, at which Santana took umbrage, as he expected his own election. Another revolution was therefore set on foot, the removal of the capital to Santiago being made the pretext. The people of San Domingo city published a *pronunciamento*, Santana being at their head. They repudiated the new constitution, declared that of 1854 as alone in force, and proclaimed San Domingo the capital of the republic. The English steamer from Vera Cruz reached Havana on the 8th instant, bringing a very large number of political exiles from that unhappy country.

AMERICAN.—The town of Ambalema, in New Granada, was visited with a destructive fire on the 4th ult., 200 houses having been burned. A Post Office agent arrived at St. Louis from Arizona reports a state of lawlessness prevailing among the inhabitants of that remote region; the pistol and bowie knife being the only recognized arbitrators of all disputes. The inhabitants of the Isthmus feared an outbreak, the result of the election agitation; and a new army decree of the Government ordered a large military force to be stationed at Panama. Later accounts from Mexico state that Tampico had surrendered to the Liberal forces, who were assisted by 400 frontiersmen and the revolutionary party in the city: Vidaurri, at the head of 10,000 men, and abundantly supplied with the sinews of war, was on his march to the capital: several engagements between the opposing forces had taken place, in one of which Miramon was defeated. The Indian difficulties in Oregon caused much alarm. A force of 900 United States troops, under the command of Col. George Wright, Ninth Infantry, was *en route* for the seat of war, determined to severely chastise the savages for their attack upon Col. Steptoe's command. The Indians were preparing for the conflict, and a bloody war or a speedy submission of the red-skins was anticipated.

A LATIN-ENGLISH PUN.—Such was the fondness of Lord Erskine for punning, that he labelled the top of a tea-chest with the Latin verb "*Doces*" (Thou teachest).

VARIETIES.

An Irishman, contending with a Jew one day, exclaimed rather tartly, at parting, "Yes, dom your sowl, if it hadn't been for the like of ye, the Saviour would ha' been alive now, and doin' well."

A clever American lawyer once argued thus:—"There are three points in the case before the court. In the first place, I can prove that the defendant found the kettle cracked when he borrowed it from complainant. Secondly, that the kettle was whole when defendant returned it. Thirdly, that defendant never had it."

A High Authority.—Curran was once engaged in a particular legal argument. Behind him stood his colleague, a gentleman whose person was remarkably tall and slender, and who had originally intended to take holy orders. The judge observed that the case under discussion involved a question of ecclesiastical law. "Then," said Curran, I can refer your lordship to a *high* authority behind me, who was intended for the *Church;* though, in my opinion he was more fitted for the *steeple!*"

A Capacity.—A common councilman's lady, who liked to be thought somebody, paid a visit to the boarding-school where her daughter was placed, to enquire what progress she had made in her education. The governess answered, "Pretty good, madam, considering. Miss is certainly very attentive. If she wants anything, it is a good *capacity:* but for *that* deficiency, of course, we must not blame *her*. "Oh, no," replied the mother: but you should by all means have mentioned that before. Her father, thank God, can afford his daughter a capacity; and I beg that you will get her one immediately, cost what it may."

CHANGE FOR THE BETTER.

There is no stopping-place in earth or heaven—
No resting of the mighty wheel;
All works amain with one eternal leaven:
We never cease to think or feel.

The new-born infants in their cradled sleep,
The martyrs slumbering in the grave,—
All, all along the road of progress keep,
And ship-like ride o'er time's wide wave.

The haven is near; the infant, waking
From darksome dreams, finds mother nigh;
And so, when the martyr's slumber 's breaking,
From the prison-world he soars on high.

All feelings must bound through the heaving breast,
All scenes must strike our watchful eyes,
That we may choose the beautiful and best
With love that never, *never* dies.

Geneva, November 14, 1858. Jabez Woodard.

Address.—C. C. Tester, 78, Old Town, Croydon, Surrey.

MONEY LIST, SEPTEMBER 11—24, 1858.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XX. Saturday, October 16, 1858. Price One Penny.

PREMATURE JUDGMENT.

BY ELDER CHARLES W. PENROSE.

Evils innumerable have been caused by hasty decisions. Through premature judgment, millions have fallen into the meshes of error, guiltless heads have been brought to the block, and nations have been involved in cruel and bloody warfare.

In giving a decision upon any matter that is brought before our notice, whether in a private or official capacity, the old Latin saying, "*Festina lente*" (hasten slowly) should be our motto. Every subject has two sides, and something can be said in favour of each. Both sides should be carefully examined, and what can be said for each should be patiently heard in all cases before judgment is pronounced. Prejudice, passion, and interest should be discarded. If this course were taken invariably, how many false steps would be saved! how many snares would be avoided! how many heartburnings and strifes would be prevented!

When one side of a subject is seen alone, it often seems to be the true one; but when the other appears, *its* claims are far greater, and our judgment is consequently given in its favour. If we had judged by the first appearance, our judgment would have been premature and unrighteous. When a matter is represented by argument, a profound impression may be made by the first speaker, and yet his statements be far from the truth. This will not be fully manifested until the other side is heard; and not then, if we suffer our feelings to be prejudiced by the mere eloquence of either.

Prejudice is a great assistant to premature judgment. A bias for or against any view of a subject blinds the eyes to the merits of the opposite, and closes the ears against the voice of its reasons. Passion distorts the appearance of a subject, and debilitates the mental powers; and interest throws upon the matter in question a false light, which endows it with an unnatural colouring.

The world judge "Mormonism" prematurely; therefore their judgment, whether "Mormonism" be true or false, is unrighteous. Interest leads thousands to speak against it. This begets prejudice in thousands more, and kindles passion in many others. Most persons judge "Mormonism" by the statements of its opponents, without hearing anything that can be said in its favour, or giving it a chance of rebutting the accusations of its adversaries. And those few who have examined its claims—excepting, of course, those who have embraced it—have been predisposed to decide against it; and, by the influence of interest or passion—perhaps both—their powers of perception have been weakened, and the edge of their understanding has been blunted; and thus

the most glorious system of religion and government ever introduced into this fallen world has been rejected by countless numbers, who will yet groan bitterly in spirit, and lament their foolishness with anguish, in judging so prematurely upon a matter of such vast importance.

The folly and evil of premature judgment has been abundantly made manifest in the late inglorious expedition to Utah. Influenced by the one-sided statements of corrupt renegades, the American Government, without waiting to investigate the matter, despatched an army to put down the alleged "treason and rebellion of the Mormons." Through the blindness consequent upon this precipitation, their troops were started in the worst season of the year; and not until they were suffering bitterly in the snows of winter, and the purse-strings of the Treasury, by repeated extension, touched the heart-strings of the nation, did the eyes of the Administration open to behold their folly! Then the sending of a Commission of Investigation to enquire whether the evils existed for which they had already sent their troops to punish the "Mormons" caused the world to laugh so loudly, that the Government started, and—a new thing under the sun—*almost* blushed at the imbecility displayed in this act of premature judgment.

It is important that the Saints of God should reflect upon these things; for, as a people, they should be distinguished above all others for calmness and correct decision. In an eminent degree should these qualities shine in those who hold the Priesthood. The members of the Church exercise their judgment in relation to principles and the common, every-day affairs of life; but the Priesthood, in addition to these, are often called upon to judge *individuals*, to decide differences between them, to hear accusations and defences, and to give decisions, which, in many cases, affect the eternal interests of the parties concerned.

How careful, then, should they be that their judgment is not premature! How calmly and dispassionately should they weigh opposing evidences! How free should they be from the influence of favouritism; and how much should they seek for the light of the Spirit of truth, to enable them to see things as they are!

When the Saints are reasoning upon the truth of any principle or doctrine they should never allow its apparent pleasantness or unpleasantness to have any weight whatever upon their minds. The way in which they will be personally affected by it should have no influence upon their decision. The question should be, Is it right or wrong—true or false? And the answer should be the result of investigation, based upon its merits.

When the Priesthood hear an accusation against an individual, they should never decide, even in their own minds, upon the case, until the accused has had an opportunity of vindicating himself,—no matter how clear the statement may appear, or how circumstances may seem to corroborate them.

In an endless variety of circumstances, no general rule can be given adapted to all cases. Hence the great necessity for the assistance of the Divine Spirit that guides into all truth—the true light that lays sin bare in all its naked deformity, that causes righteousness to emerge from the mists of misrepresentation, and chases from the pure brow of innocence the lowering cloud of calumny. The appearance of an object to our natural vision depends not only upon the soundness of our organs of sight, but also upon the medium through which we behold it. An article of delicate colour, when seen by the light of gas, may seem of one shade; and when seen by the electric light, it may appear of another: but when the light of day sheds its pure beams upon the object, we discover that both appearances were deceptive, for its real shade is different from either.

So it is with our spiritual or mental sight. We need the true light from heaven, which never deceives; and we should guard against the false glare of evil spirits, and take especial care that the eyes of our understanding are not injured by haste or irritation.

The Scripture says that "the Saints shall judge the world." If this be true, all who aspire to such a position as to sit upon the seat of judgment should seek to qualify themselves for it. They should seek to govern their impulses and feelings, to become calm and dispassionate to obtain information and wisdom, to understand human nature, and to exercise that natural discernment with which the Omniscient God has, more or less, endowed all his sons and daughters.

And, brethren, let us not forget to

judge *ourselves*. In reference to our own acts and feelings, we are liable to judge prematurely and to decide favourably; but in that judgment let us use the same calm wisdom and firm decision that we should use in judging others.

Let Justice exercise all her demands, and Mercy claim all her own. Let the spirit of haste be held back by the reins of patience, and let truth be maintained and righteousness be honoured by all and in all.

AN ADDRESS TO MOTHERS.

BY EMILY E. TEASDALE.

Do we, sisters, fully realize our position as mothers in rearing children to the Lord, and the heavy responsibilities that are entailed upon us in forming their minds and preparing them to take their stand among those who shall bear off the kingdom? Or do we regard them rather as a burden—as something to continually curtail our pleasure and sour the temper? If they do the latter, something is wrong, which generally originates in injudicious training, rather than in anything radically wrong in the child.

Children have many wants, which they naturally look up to the mother to supply. If she regard them in the true light in which mothers in Israel did anciently, as treasures from the Lord, more precious than fine gold, she will sympathise with their little sufferings, and chide all tendency to sin, as wisdom and the Spirit of God direct. Children are in reality our brethren and sisters from the spirit-world, entrusted to our care, to rear for our Father in heaven, and to instil into their minds principles of eternal truth. It is not with us as with parents in the Gentile world, who rear their children to a certain age, when all responsibility ceases, and the child for whom they have endured years of anxiety and toil turns his back upon them, and feels free to cast their love and counsels to the wind. No, sisters—mothers in Israel, no! You will never see the time when a child born under the everlasting covenant will receive his freedom thus. Strict laws were anciently observed against disobedient children. Shall they never be restored? When Abraham led forth his son to the altar of sacrifice, the latter went with the meekness of a child, although then forty years of age, having full confidence in his father. Remember, the manner in which we conduct ourselves has great influence over the minds of our children. Let a mother be gentle and affectionate, or passionate and unkind, and her children will partake, more or less, of the same spirit. A mother must therefore learn to govern herself before she can reasonably expect much from her children. Gentleness, blended with firmness, will generally have the desired effect with them. They only require the rod when accustomed to that mode of correction, or when they have not been corrected in time. Many a mother allows her children their own way until they arrive at the age of five or six years. Perceiving then the annoyance they occasion her, she considers that the rod must be resorted to in order to effect obedience. They then have to suffer for her injudicious management. In other cases, mothers will bribe their children, and they soon suppose they are not to be expected to obey without a reward. To reward obedience is well, but not to bribe it. Again, they are continually threatened, and those threats are seldom or never executed. Cannot these things be rectified? It may, indeed, at first, occasion a great deal of patience; but the welfare of the child should have more weight than to allow this to be a matter of consideration.

Obedience is an eternal principle in the kingdom of God; and if a child be thus accustomed from infancy to obey, it will never become a burden or degradation to his manhood. Great will be our reward, if we train up our children according to the laws of God. We know not, when we clasp with fond embrace our infant son, what important mission God may have assigned him here. Little did the mother of Joseph imagine that she held in her arms the germ of the great Pro-

phet of the 19th century, chosen of God to open up the dispensation of the fulness of times! But this we know—some of the noblest spirits that have ever graced this earth are reserved to come forth in this generation. Sisters, do not your hearts swell with righteous ambition that some of these spirits may be intrusted to your care? If so, ask your hearts the question, Have we wisdom to rear them for their responsible positions? If not, seek until you obtain it; for God will assuredly send among Israel his noblest children, and great are the honours they will reflect. Encourage your children to place implicit confidence in you. Teach them to love, and only fear to grieve you. Consider for one moment how this course would pave the way to truthfulness! And oh, what a gem is a truthful child, who would brave punishment rather than open his lips to utter a falsehood! Did you ever punish a child who came with truth sparkling through his tears to confess an accident, because you felt vexed at your loss, without a pang of bitter remorse! Sister, you considered not that you were blighting truth in the bud, by checking that confiding love that came trusting in its candour to be forgiven. A moment's self-government, with gentle admonition to future care, might have developed it until it had shed a halo of light around your dwelling: but henceforth he plots an untruth to avoid censure. Nothing can be more beautiful than a child reared under the influence of love and firmness. It implants a confidence which leads to a spirit of enquiry; and this is the parent of knowledge. A mother in Israel should be akin to an angel of love and mercy, sacrificing self for the benefit of those she so dearly loves. And should she be permitted to rear her sons to manhood, what an ample reward for her to see them clothed upon with the holy Priesthood, and sealed up as "kings and priests to God, for ever and ever," while she shall receive a smile of approbation from her Eternal Father, and a welcome back to his Divine presence.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 648.)

[March, 1843.]

Friday, 10th. I, with W. Richards, W. Woodruff, and many others, about seven p.m., discovered a stream of light in the south-west quarter of the heavens. Its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west, south-west, raised to an angle of forty-five degrees from the horizon, and extending nearly or within two or three degrees to the zenith of the degree where the sign appeared. This sign gradually disappeared from half-past seven o'clock, and at nine had entirely disappeared. As sure as there is a God who sits enthroned in the heavens, and as sure as he ever spoke by me, so sure will there be a speedy and bloody war; and the broad sword seen this evening is the sure sign thereof.

Last night, I dreamed that a silver-headed old man came to me, and said there was a mob force coming upon him, and he was likely to lose his life. He had heard that I was a Lieutenant-General, having the command of a large force, and that I always sought to defend the oppressed, and that I was also a patriot and disposed to protect the innocent and unoffending; and he wanted that I should protect him, and had come to hear with his own ears what I would say to him. I told him I wanted some written documents to show the facts that they were the aggressors, and I would raise a force sufficient to protect him, and would collect the Legion. The old man then turned to go from me. When he got a little distance, he suddenly turned again, and said to me, "You must call out the Legion," and he would have the papers ready when I arrived. And, said he, "I have any amount of men, which you can have under your command."

A shock of an earthquake felt in Lan-

cashire, England, and on the Isle of Guernsey, producing considerable alarm.

The papers teem with accounts of singular phenomena. Fearful sights are seen in all parts of the world.

Saturday, 11th. Very cold last night. The water froze in the warmest rooms in the city.

At nine a.m., I started, in company with brother Brigham Young, to Ramus, and had a delightful drive. Arrived at brother McClary's at a quarter to four. Lodged with brother Benjamin F. Johnson. In the evening I pulled up Justus A. Morse, the strongest man in Ramus, with one hand, at pulling sticks.

It is reported in the papers that the workmen employed on the "General Pratt," (which was burned and sunk last fall near Memphis, in the Mississippi,) with a diving-bell, on the 3rd of January, found the wreck in about twenty-four feet of water. On that night was an earthquake. Next day the wreck had disappeared, no trace could be found, and the water was from 100 to 120 feet deep, and for about 100 feet no bottom; and in another place a bar was discovered where previously was deep water.

The *New York Herald* publishes "The Vision," in poetry, &c.; also Miss Eliza R. Snow's Festival Song;—an unusual act of liberality towards the Saints, for a publisher.

Sunday, 12th. I preached to the Saints in Ramus, in the morning, taking for a text 14th chapter of John, 2nd verse: —"In my Father's house are many mansions."

I found the brethren well and in good spirits. In the afternoon, brother Brigham preached. Staid at brother B. F. Johnson's all night.

Elder G. J. Adams having been called to Nauvoo, 1,200 inhabitants of Boston petitioned for Elders H. C. Kimball and O. Hyde to come and labour in that place. A similar petition was also sent from Salem, Massachusetts, by Elder Erastus Snow.

Monday, 13th. I wrestled with William Wall, the most expert wrestler of Ramus, and threw him.

In the afternoon, held a Church meeting. Almon W. Babbitt was appointed, by the voice of the people, the Presiding Elder of that place.

In the evening meeting twenty-seven children were blessed, nineteen of whom I blessed myself, with great fervency. Virtue went out of me, and my strength left me, when I gave up the meeting to the brethren.

Mercury was three degrees below zero, at sunrise, in Nauvoo.

Mr. Ivins arrived at Nauvoo, and stated that Porter Rockwell came with him from New Jersey to St. Louis, when Porter was arrested by advertisement on the 4th of March, and put in St. Louis Jail.

Elder Hyde gone to Quincy to preach.

Newspapers report that iron filings and sulphur have fallen in the form of a snow-storm in five counties in Missouri.

Tuesday, 14th. Elder J. M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw that Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children, that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. (Luke, 8th chapter.) The virtue here referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.

Elder B. Young and myself returned from Ramus, and, after a severely cold ride in a heavy snow-storm, arrived in Nauvoo about four p.m.

Mr. Wilson, the Assessor for the County of Hancock, assessed a number of lots to Dr. Willard Richards, which he had previously assessed to me as Trustee in Trust, in order, no doubt, to collect taxes twice, for the benefit of his own pocket, or to make trouble to the "Mormons;" about which the following letter was written:—

"Mr. Bagby.—Sir,—I received an anonymous letter this morning, which was dated at Warsaw, requesting an immediate answer. I know not who to direct the answer to; but as it appears to be concerning taxes, I *suppose* it most probable that you are the person, and direct my answer accordingly.

I received your letter from Carthage, and requested Mr. Clayton to answer it, which he did, stating the facts in the case, which, in substance, I will repeat.

In the year 1842 I had no taxable property in Illinois, real or personal.

I never gave Mr. Wilson, the Assessor, a list by which to assess lots to me. If I ever gave him any list, it was to assist him in the information what lots to assess to the 'Trustee in Trust,' and for no other purpose; which Mr. Wilson *very well knew at the time, and now knows it.*

You ask, 'What shall I do with the lots?' I answer, They are lots which, on another part of your list, are assessed to the Trustee in Trust, or Mr. Smith; and, doubtless, it would be the most just and equitable course for the Assessor to correct his error, and let the matter rest where it was originally. But if this cannot be, you must take your own course. It is not for me to advise you in your duty. But of this I can advise you—that I have not the first farthing of personal property liable to taxation in this county, or to be sold for taxes, this side of eternity.

Yours respectfully,

W. RICHARDS."

At about half-past seven o'clock in the evening, the sword which had made its appearance for several evenings past moved up nearer the moon, and formed itself into a large ring round the moon. Two balls immediately appeared in the ring opposite each other, something in the form of sun-dogs, as in the following diagram:—

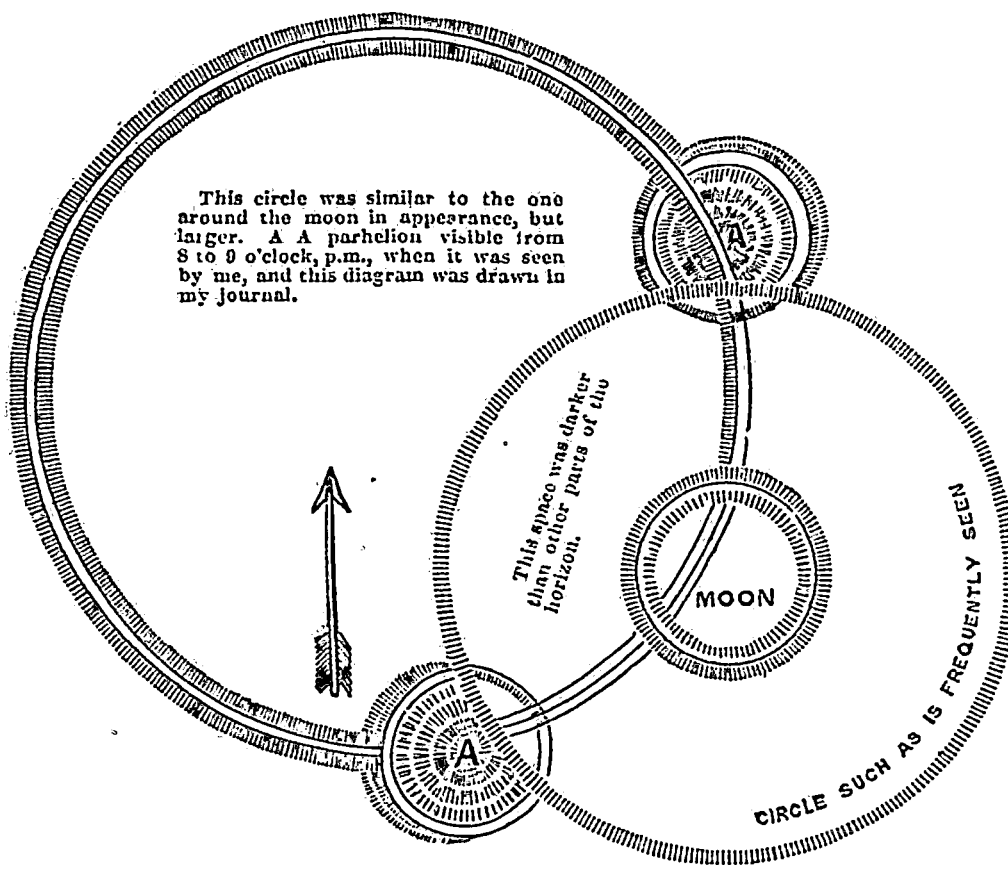

The outer part of the parhelion was much more brilliant than the inner.

R. D. Foster says that at eleven o'clock the circles interwoven around the moon were innumerable.

The above is a diagram of one of the signs of the times, designed to represent "A union of power and combination of nations."

Wednesday, 15th. I wrote a letter to G. J. Adams, and signed several deeds.

In the Office most of the day. Gave the following name to the "*Wasp*," enlarged as is contemplated—"*The Nauvoo Neighbour.*" "Our motto: The Saints' singularity is union, liberty, charity." The following is an extract from the prospectus of this date:—

"We feel pleasure in announcing to our readers and the public generally, that we have determined to enlarge the *Wasp* to double its size, as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago, small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it

would not survive the sickly season. Many of its elder brethren, who thought that they had attained to the size of manhood, sneered contemptuously at the idea of their smaller and younger brother taking the field; and, like David's brethren, they thought he was but a stripling, and that he would certainly fall by the hand of some of the great Goliahs. But, on the contrary, while some of advanced years, noble mien, and possessing a more formidable appearance, have given up the ghost, the little *Wasp* has held on in the even tenor of his way, the untiring, unflinching supporter of integrity, righteousness, and truth, neither courting the smiles nor fearing the frowns of political demagogues, angry partisans, or fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birthday to put on him a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren. And as he has acted the part of a good Samaritan, we propose giving him a new name. Therefore his name shall no longer be called the 'WASP,' but the 'NEIGHBOUR.'"

I prophesied, in the name of the Lord Jesus Christ, that Porter Rockwell would get away honourably from the Missourians, and cautioned Peter Hawes to correct his boys; for, if he did not curtail them in their wickedness, they would eventually go to prison.

I dreamed last night that I was swimming in a river of pure water, clear as crystal, over a shoal of fish of the largest size I ever saw. They were directly under my belly. I was astonished, and felt afraid that they might drown me or do me injury.

The *Wasp* has the following editorial:—

"What reliance can be placed upon a legislature that will one session grant a charter to a city, with '*perpetual succession*,' and another session take it away? We expect, however, that this honourable body believe in the common adage—'Promises and pie-crusts are made to be broken;' and we have sometimes ourselves seen boys crying for their marbles again, after they have given them away.

We suppose, however, with them, that the words '*perpetual succession*' do not mean what they say. The house, in the dignity of its standing, passes a bill, at the request of the people, telling them that they shall have a charter granting them several privileges, and telling them that it shall be *perpetual*, without any repealing clause. It is made a law of, and the grand seal of State appended to it. The people, on the good faith of the State, go to work and improve under the provisions of that charter. Companies are formed, buildings are erected, and money expended; but by-and-by they find out that they have been leaning upon a broken reed, that there is no dependence to be placed in Government, that they have broken their most sacred promises, violated their plighted faith, and wantonly and wickedly sought to injure thousands of men who relied on their promises, by an unprecedented, unconstitutional, and tyrannical law, trampling under foot the faith of the State, and virtually saying that the members of the Legislature that granted the charter were all fools or knaves, and that we, the pure representatives of the people, must break the plighted faith of the State to set them right."

The *New York Herald* gives a list of indebtedness of the several States who refuse to pay the same, as follows:—

Pennsylvania, $29,129,123; Georgia, £3,184,323; Indiana, $12,129,339; Maryland, $20,901,040; Louisiana, $21,213,000; Mississippi, $5,500,000; Illinois, $13,836,379; Alabama, $9,843,536; Arkansas, $3,900,000; Michigan, $5,611,000; Florida, $3,500,000.

A great fire at Valparaiso, unequalled in Chili. Damage, $2,000,000.

Thursday, 16th. In the Office, reading papers, and gave counsel to brother Hyrum, Dr. Foster, and many others.

Friday, 17th. Part of the day in my office; the remainder at home.

Settled with Father Perry; gave him a deed for eighty acres of land and city lot, and prophesied that it would not be six months before he could sell it for cash.

At four, p.m., N. K. Whitney brought in a letter from R. S. Blennarhassett, Esq., St. Louis, dated 7th instant, concerning Porter Rockwell; which I immediately answered.

Reports reached us that new indictments had been found against myself, brother Hyrum, and some hundred others, on the old Missouri troubles, and that J. C. Bennett was making desperate threats.

The Island of Hong-Kong was ceded to Great Britain by the Emperor of

China, who opened five ports to the English trade by treaty.

Saturday, 18th. I was most of the forenoon in the Office, in cheerful conversation with Dr. Richards and others. Finished writing a letter to Arlington Bennett.

About noon, I laid down on the writing table, with my head on a pile of law books, saying, "Write and tell the world I acknowledge myself a very great lawyer; I am going to study law, and this is the way I study it;" and then fell asleep.

Rode out in the afternoon with W. Clayton, looking at lots for Bishop N. K. Whitney, and afterwards played ball with the boys.

The French seized upon the Society group of Pacific Isles.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 16, 1858.

PREACHING MEETINGS.—The great God and Father of the human family has commenced in this age his most glorious, comprehensive, and important work among the children of men. In its progress it will surpass all other works performed upon the earth, and its destiny will absorb all other destinies. This work is none other than the "restitution of all things." It is of such importance in the economy of God, that Peter declared it to have been a theme of all the holy Prophets since the world began. Moreover, he also informs us that it would be connected with the glorious second coming of the Son of Man, thus classifying it as the crowning work of the Almighty in the probationary course of the earth. A new dispensation has been opened, and the keys thereof committed to man. It is none other than the "dispensation of the fulness of times," or the times when the great work of restitution would be accomplished. Paul, speaking of this dispensation, marks its importance and comprehensiveness by intimating that during its course God will "gather together in one all things in Christ, both which are in heaven and which are on earth." That everlasting and universal kingdom typified in the dream of Nebuchadnezzar, and which the interpretation of Daniel reveals to us as the great work of God in the last days, has been commenced. The germ of that mighty empire has been planted, and its embryo will ere long receive birth, start into national life, and grow until it shall ultimately fill the whole earth, and all dominions shall serve and obey the Lord. There are many details growing out of these great facts referred to, many of which have already been fulfilled; but the majority are in the future, or only partially fulfilled. Some of those details are as follow:—The Almighty has raised up his great Latter-day Prophet, and committed to him the keys of this dispensation of the fulness of times, for the accomplishment of the restitution of all things. That Prophet is Joseph Smith. Tens of thousands have believed in his Divine mission, and have embraced the work which he commenced, to whom the Spirit bears witness of the truth. Zion and the people of Zion have to be established: the Latter-day Saints have been engaged in bringing to pass this event for more than a quarter of a century. There has to be a great gathering together of a people from all nations in the last days: the Saints have been fulfilling this these twenty years. This people also have already a remarkable history filled with striking events. To trace out and do anything like justice to the events which will transpire would require a

thousand times more time and space than are at our command. We will add, however, that, connected with this comprehensive work, there have been revealed such a mass of principles, such a flood of light, and such a perfect system, that make the religion of the Latter-day Saints the grandest ever possessed by the human family.

Seeing that the editorial department of the *Star* is specially designed for the benefit and instruction of the Saints, perhaps some of the Elders and others have begun to wonder why we are glancing at things with which they are so familiar. They know immensely more than we have been able to hint at in the foregoing, both of the generalities and details of the work which the Lord has commenced upon the earth, and the mass of principles and light which he has revealed to the Church. Now, in this instance, that is the very reason why we are bringing the subject up and endeavouring to unlock, by a few key-remarks, the vision of their own knowledge and experience. The object is that we may bring the matter more forcibly home.

It is of vital importance that the world should hear of the great things that God is bringing to pass, and that the ears of the honest should be saluted with the sound of the Gospel and the wonders of the latter-day work. This is self-evident. The ends of the earth should hear of it: every nation, kindred, tongue, and people should have a sound of the warning and proclamation. The hearts of hundreds of thousands more must leap in ecstacy of faith and gladness, and their tongues send the glad tidings along, until every living ear shall have heard, and every knee have bowed in homage to the power that has commenced to reign. Again, the very fact that the Saints do know concerning these things, makes it imperative on them to endeavour to communicate their knowledge to others. Herein was our object in calling up their knowledge—namely, to bring before them their duty, and bid them lay the two side by side. We are persuaded that many will be ashamed, and the best of us humiliated, by the following questions:—

Have we done our duty to God and mankind in this matter? Have we sufficiently manifested our gratitude to him who has blessed us so much in the revelations and knowledge of the Gospel, and our appreciation of those blessings, by spreading the tidings thereof among the children of men? And lastly, have we done justice to our most holy and grand religion, by giving the proper views, principles, testimony, evidence, and arguments connected therewith?

To effect the above as far as possible is the design of our public or preaching meetings. At those meetings, the honest in heart and also the public generally should always be able to gather views, principles, arguments, evidence, prophecy, history, warning, and testimony connected with the great work which is being brought to pass. They are not designed for Presidents and others of the Priesthood to show off, "gab," "talk," and "spout." Neither are they designed for the repetition of the same or very nearly related speech over and over again, until it has become like an often-told tale—very tiresome to hear, or like an instrument with only one chord in the hands of a man with only one idea. But they are designed, and must be held for the purpose named. To them the Elders and Priests usually called to preach in the Branches should all go *well prepared* with principles, arguments, evidence, testimony, and views concerning their religion, so that they may deal out *by the Spirit* what is suitable to the requirements of the occasion and the character of the hearers. *None others should be called to preach to a public assembly.* Above all other places, at these meetings justice should be done to our glorious and holy religion, and correct and broad views given of that work which has fired the souls of all the Prophets with inexpressible inspiration. They should be of such a character, that persons visiting them with a desire to understand should in a dozen meetings have presented

to them a moderately extensive, living compendium of "Mormonism." (We use this cognomen for brevity and significance.) At these meetings, though some should admire, believe, and rejoice, while others tremble, rage, and shudder as a flash of light passes over their dark, superstitious minds,—or though some, from perverted tastes and warped judgment, should be offended at the truths advanced, none should be bored or disgusted by the stupidity, mannerism, or incapability of the speaker.

It is the duty of the Presidents of the Branches to make the preaching meetings answer to the character which we have described. Their arrangements must be such as to accomplish that desired end. They owe it to God, they owe it to their religion, they owe it to the world; and, having the important obligation to discharge of faithfully watching over the best interests of the work in these lands, we feel it our solemn and imperative duty to *demand* of the Presidents to bring about such a state of things as far and as fast as possible. Let the Presidents of Conferences and Pastors also seriously attend to this matter, and especially see that they themselves answer to the spirit of our remarks. We hope by this time all the presiding officers understand that they have *assistants* among the Elders and Priests for the preaching of the Gospel to the world. We hope they have not to learn, after all we have said, that, though it is one of their privileges and duties to preach, it is their *special* duty to *preside*, and, by wise arrangements and solid and penetrating judgment, accomplish such tasks as the one which we now give to them in the name of the Lord. We do not expect perfection yet; but we feel it our duty to urge progress and approximation towards that state, especially when it deeply touches the interests of the cause, and is not a personal matter. Neither do we demand of the Priesthood to be in this or any other matter what they *cannot*, but what they *can* be. Nor do we believe it within the capabilities of all the human race now on the earth to bring sufficient eloquence, language, logic, arrangement, argument, ideas, illustrations, evidence, principles, testimony, power, and spirit, to tell the fulness of the Gospel and do justice to the work of restitution, with its connections. It is not within their present power to grasp, nor the compass of language to express it. Indeed, the heights, depths, length, and breadth never can be told in any written or oral language, nor can eloquence, logic, evidence, testimony, &c., lay it fully before the mind. It may be comprehended, but not told. It may be realized and seen in the vision of the spirit by perfected beings, but never embodied in any of those partial signs, forms, or methods named. If there are any who have foolishly imagined that they could do too much justice to the work, or fill their discourses too full of ideas, argument, illustration, arrangement, eloquence, and proof, they may be surprised at these remarks. Let it be a relief to them to know that there will come many things that will surprise them before they realise the comprehensiveness of the Gospel and the magnitude of this work.

DIVINE COUNSEL.

BY ELDER CHARLES F. JONES.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sittteth in the seat of the scornful."—DAVID.

This important truth, spoken by David, equally applies to men and nations. In proof of this, we have simply to take a retrospective view of the past, as recorded in sacred history; and, by so doing, we shall discover that those people and nations have always been blessed who have walked in the counsels of the righteous. On the other hand, we shall perceive that those who have followed the devices

of the ungodly have been subjected to all kinds of misery, and eventually have been punished for so doing.

When we speak of man, we do so as being the offspring of God; and when we consider that man is so related to a Being whose character, perfections, and attributes are so much superior to his own, we must at once realize the obligation he is under to listen to and implicitly obey the Divine counsels, whether given personally or through the medium of God's servants. But, alas! how seldom has he been thus acknowledged by his creatures! For, among those who in all ages have professed to acknowledge his supreme right to govern, many have been found whose worship was simply that of the lips, without the heart; which has always been an abomination to the Lord.

God's servants, who should have been received and acknowledged as his appointees to instruct mankind, have been made subjects of all kinds of cruelties—namely, hunger and nakedness, chains and imprisonments, banishment from homes, scourgings, and even martyrdom. And these punishments were inflicted because they chose to walk in the counsels of God rather than in the paths of the ungodly. But although we are informed that God is gentle, long-suffering, and full of mercy, we are at the same time informed that he is just, and will not allow his laws to be trampled upon with impunity, nor his servants to be always insulted by an ungodly clan. As an assurance of this fact, we have only to refer to Biblical history. The Psalmist says that the man whose "delight is in the law of the Lord" "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper."

The most striking instance recorded of this fact is in the life of Enoch, the son of Jared, who walked with God, and so strictly observed his counsels, that, when three hundred and sixty-five years of age, he was translated without dying.

The next person who was particularly favoured of the Lord was Noah, the son of Lamech, the tenth patriarch before the flood, who was a just man, perfect in his generation, and walked with God. In consequence thereof, God, before bringing the flood upon the ungodly world, commanded him to build an ark to save himself and family from the deluge. Here we have another instance of God's blessing persons because they walked in his counsels. On the other hand, we see his just retribution upon the ungodly for rejecting his advice given through Noah, who was a preacher of righteousness for one hundred and twenty years. The traces of this destruction are still to be found in every country under heaven, as exhibitions of the effects of disobedience. Noah's descendants were greatly blessed, and they all spoke one language. So long as they followed the counsels of good men, they were thus favoured; but as soon as they allowed themselves to be influenced by Nimrod, they offended God. Because of so doing, he confounded their language, and thus prevented them from carrying out their design—namely, the building of the great Tower.

The Book of Genesis informs us that Abraham, because of his integrity in keeping the commandments of God, was pronounced perfect; so much so, that he was privileged to see God and converse with him as one man converses with another. When one hundred years old, he was promised that he should be exceedingly fruitful, and that nations should come out of him. This has been strikingly fulfilled, according to the scriptures; for, in less than five hundred years afterwards, one branch of the family alone amounted to the number of 600,000 men, besides women and children.

Lot, in consequence of hearkening to the counsels of the angels sent to him, escaped the flames of the cities of Sodom, Gomorrah, Admah, and Zeboim. His wife and neighbours perished because of rebellion and for following the devices of their own hearts, which were evil. The plain in which these cities stood was pleasant and fertile, but was full of slime pits; and, being very bituminous, readily caught fire. When consumed, the land was depressed 1,312 feet, and now contains the waters called the Dead Sea,—thus standing as a sample of God's vengeance upon the disobedient.

The children of Israel, after being in Egyptian bondage 430 years, were miraculously delivered through Moses and Aaron. They might have reached the land of Canaan in about two years. But, because of refusing to carry out the counsels of Moses, they suffered all kinds of privations and afflictions, besides being in the wilderness forty years.

Witness, again, Tyre, which was one of the most flourishing cities in ancient times, but is now reduced to a paltry village, where fishermen pursue their humble employment. All this happened according to the words of God's Prophets, on account of the Tyrians' disobedience.

The cities of new Tyre, Gaza, Ashdod, and others, were afterwards destroyed by Alexander. This God permitted, in consequence of their rejection of his servants and teachings, in fulfilment of the prophecies of Zechariah.

Egypt also was one of the most ancient and powerful kingdoms in former ages. But it likewise degenerated into luxury and debauchery, and consequently incurred the displeasure of God, who inspired his Prophets to foretell its destruction. Their predictions all came to pass.

Nineveh, an exceedingly great and mighty city, because of its degeneracy and refusal to receive the instructions of the Almighty, was also destroyed, according to prophecy. So complete was this destruction, that the place where it stood is with great difficulty discovered, even by the most accurate researcher.

Babylon, the glory of kingdoms and the beauty of the Chaldeans' excellency, was indisputably one of the first cities in the world. But the Prophets of God, when it was in its height of splendour, were inspired to foresee and foretell its downfall. In a few years after, it was attacked by its enemies, and has been for ages a habitation for wild beasts; and the place where it stood is now hardly perceivable.

Space will not allow the mention of Jerusalem and other cities and nations which have crumbled and been brought to a state of beggary, through rejecting righteous counsel and admonitions. But suffice it to say that disobedience to Divine counsel has caused much of this fair planet to be changed into a wilderness, sapped the foundations of nations, cast down thrones, brought powerful cities to mingle with the dust, drenched the earth with blood, introduced disease and misery in ten thousand forms, degenerated man, and made him in many respects far below the brute creation.

The same cause will always produce similar effects. God is a being who is justly jealous of his rights; and although he may wink at man's evils, and allow him for a time to reject his counsels and usurp his right to govern, he nevertheless will in time assert his rights, even though it be to the causing of the destruction of the rebels.

The history of the past has so clearly pointed out man's inefficiency to govern himself, that the inevitable consequence of attempting so to do should be a warning to all future ages. This fact should lead men to honestly acknowledge that, by their own wisdom, they cannot find out God or his purposes. It is the right of the Creator to command, and the creature to obey; and the path of obedience is the only one of safety.

Joseph Smith, the illustrious Prophet of the nineteenth century, discovered that the boasted wisdom of the religious and political world was foolishness with God, and that the world was full of division, jealousy, envyings, and various evils too numerous to mention. Consequently, in the spring of 1820, like a wise man, he sought intelligence from a higher source to satisfy his noble mind, in compliance with that sage advice of the Apostle James—"If any man lack wisdom, let him ask of God." He received counsel from on high to leave the paths of the ungodly and the way of sinners, with a promise that, if faithful, he should be greatly blessed. In fulfilment of this promise, because of Joseph's obedience, the Lord frequently sent his angels to him, who gave him much valuable instruction, and at the same time pointed out to him the follies of men and the destitute state of all earthly governments and societies. In due time, through faithful observance of counsel, he became acquainted with God and with just men made perfect; and many things which had remained a mystery for ages were solved by him. He soared aloft, and gained intelligence not common to man. He had a deep understanding of things around him, and was able to read the hearts of men as the pages of a book, and was thereby able to discern their hypocrisy and deceit. At the same time, being filled with intelligence, he was able to impart instruction to those who sought it. By virtue of the Priesthood, which was duly conferred upon him, he preached the Gospel in its fulness, conferred blessings on the faithful, foretold the destiny of Emanuel's kingdom, and prophesied of the downfall of every government and institution that should fight against God and reject his

admonitions. He made particular mention of earthquakes, floods, tornadoes, diseases, and various calamities that should befal the American continent, because of its abominations and rejection of God's counsels; and these prophecies are daily fulfilling before the eyes of the world.

Joseph, like his brethren before him, for teaching righteous principles, suffered every kind of cruelty which his ungodly persecutors could invent, and closed his earthly career in martyrdom. His memory should ever be dear to the people of God, on account of the great good he accomplished. Of that good we daily partake; and it should often be an enquiry with us, whether we fully appreciate his worth and the blessings which his labours have conferred upon us.

To satisfy ourselves of this fact, we need only refer to his counsels and the revelations given through him, and see if our walk, conversation, and actions are in accordance with them. The publications of the Church of Christ, which contain the instructions referred to, are as worthy of our perusal now as they ever were. In fact, the Saint who will ponder over the Book of Covenants and the History of Joseph, &c., will find that many of the prophecies contained therein are being fulfilled daily. This should strengthen the faith of the Saints, and help to assure them that not a jot or tittle of God's words will fail of being fulfilled in due time.

But whilst we are doing this, it is also necessary that we should give due heed to and faithfully observe the counsels that come through the medium of Joseph's successors. The discourses of Brigham and the Apostles should be carefully studied by the Saints; and we should daily examine ourselves to see if our lives are in accordance with their instructions. If not, we are not in the path of duty, and consequently are in the path of danger. And although it is good to look to a high source for counsel, it is at the same time necessary that all Saints should seek the advice of those more immediately over them. Pastors should follow the counsels of those above them, Conference Presidents their Pastors, and Travelling Elders and Branch Presidents their superiors. The same order should also be observed throughout the Church. This will create unity; and, as a result, the Church will possess strength enough to bind the Devil and overcome his power and influence.

Let the Saints do right, and observe the counsels of their leaders. Then will power and blessings descend upon them from on high. As the effects of disobedience have been evil, the effect of obedience will be good. It will perfect mankind and make the earth a Paradise.

THE LONG-LOST RECORDS.

In a letter lately published in the Liverpool *Daily Post*, written by the Rev. Dr. Baylee, Principal of St. Aidan's College, in reply to a "geological antagonist," who requests his "opinion of an alleged 'antediluvian well' discovered in Whiteside county, near Chicago," he says:—

"There appears to me no antecedent reason why we should not discover antediluvian architectural remains. . . . With regard, however, to the well referred to, I cannot see any good ground for assigning to it any very remote antiquity. In Ireland, human residences have been discovered many feet under the surface of bogs, which have certainly belonged to historic times. The American well was under a stratum 'of black vegetable soil.' One portion of the wall is broken off, and about an equal quantity of stones found at the bottom of the well. The well was full of black vegetable soil and remains of cedar. The account is too meagre to afford materials for any decisive opinion; but it appears to me most probable that there was just such an occurrence as so often takes place in Ireland—a mass of soil carried by the force of water from one place to another. There remains, however, the very interesting question—Who dug the well? This is only part of the important inquiry into the aborigines of America. That they were a post-diluvian race is abundantly proved by the Mexican remains. Farther than that is still mere conjecture. Time will probably yet disclose to us her long lost records in that interesting continent."

We agree with the Rev. author of the foregoing, that there is no apparent reason "why we should not discover ante-

diluvian architectural remains;" and, like him, we would say that, "with regard, however, to the well referred to," we "cannot see any good ground for assigning to it any very remote antiquity." The fact of the well and its stone wall having been found "under a stratum of black vegetable soil," and itself "full of" the same kind of soil, is, we think, sufficient evidence to warrant the conclusion that it, like the "human residences" discovered under the bogs of Ireland, "belonged to historic times" of *post*-diluvian date; the presence of such kind of soil *in* the well as was found above and around it being, of course, easily accounted for upon the supposition of "just such an occurrence" as the one mentioned as "most probable,"—namely, "a mass of soil carried by the force of water from one place to another."

Although, then, "the account" alluded to may in itself be "too meagre to afford materials for any decisive opinion" as to the *particular period* of the construction of the well, it is, we think, sufficiently conclusive upon the point arrived at by the Dr.,—namely, that it was not of *ante*-diluvian origin. Thus, although "the very interesting question, *Who dug the well?*" cannot be fully settled by any process of reasoning based upon the "meagre" account of the discovery lately made, it appears sufficiently evident that it was "dug" by a *post*-diluvian people of no "very remote antiquity."

This leads to "the important inquiry into the aborigines of America."

The Dr. considers that the fact that "they were a post-diluvian race is abundantly proved by the Mexican remains;" but that "farther than that is still mere conjecture."

That the "aborigines" of the present *continent* of so-called "America" (we say "continent" advisedly,) "were a post-diluvian race," is not only "abundantly proved by the Mexican remains," but is also fully confirmed by other discoveries and facts which have from time to time been published, and which we purpose laying before our readers in a regular and connected form in future numbers of the *Star*. They will then be in a better position, perhaps, to judge of the correctness or incorrectness of Dr. Baylee's supposition, that "farther than that is still mere conjecture."

The Doctor, however, rounds off his letter with the following significative hint:—"*Time will probably yet disclose to us her* LONG-LOST RECORDS *in that interesting continent.*"

We here bear our humble testimony to to the fact that those "*long-lost records*" have already been disclosed to us. Dr. Baylee may not be inclined to receive our testimony; but his doubt or rejection of it cannot in the least affect its truth. We tell him in all sober seriousness, and with a full consciousness of the sacred importance and weighty responsibility which such testimony must involve, that the historic records of ancient America—of which the BOOK OF MORMON is an abridged compilation—have in these latter days been brought forth from their long concealment by angelic ministration, and translated into the English tongue by that world-despised but heaven-inspired man of God, Joseph Smith.

From that volume of ancient records we learn that at the period of the building of the Great Tower in the city of Babel, a colony of persons (consisting of Jared and his brother Moriancumer, with their families, and also some of their friends, with their families,) migrated thence to the land now called America, crossing the sea in barges constructed upon a peculiar principle, and taking with them flocks and herds, according to their requirements, and a variety of seeds, &c., for propagation in their new settlement; where, we further learn, they increased and multiplied, and became a great and numerous people. They afterwards, however, degenerated, and at length became extinct.

We likewise learn from this book of ancient records, that at the period of Zedekiah's commencement to reign as king of Judah, another colony (consisting of Lehi and his family, who were Israelites, descendants of Joseph, together with others who accompanied them,) migrated from Jerusalem to the American continent, about six hundred years before Christ, where they multiplied and flourished, and became a mighty people; but were afterwards divided into two great nations—the Nephites and Lamanites,—the latter ultimately overcoming and destroying the former; the present tribes of (miscalled) Indians being the degenerate remnants of the Lamanite race.

The Book of Mormon, then, is an abridged history of the foregoing peoples.

It relates the principal circumstances connected with their migrations, settlement, and progress, their national prosperities and adversities, their troubles, joys, and sorrows, their wars, turmoils, and commotions, and finally, the causes and means of their complete humiliation and downfall.

The fact of the so-called Indians being the direct descendants of the post-diluvian aborigines of America, is corroborated by numerous items of evidence derived from various sources; which, as before stated, we intend shortly to lay before our readers in a regular and connected form; and the fact of the Book of Mormon being a compilation of "the long-lost records" of that ancient people will become more and more confirmed in the mind of every reader of that work, as he examines successively its various pointed and conclusive evidences.

We therefore earnestly recommend all who take an interest in "the important inquiry into the aborigines of America," to study the Book of Mormon with an honest heart and an unbiassed mind; and if, under the sought-for influence of the Spirit of truth, they do this, they certainly will not fail to acquire clearer conceptions and views of its sacred and inspired character, and to arrive at a conviction of its divine authenticity and truthfulness as a "long-lost" chronicle of the past. They will be, at the same time, at *least* none the *less* prepared to answer the "interesting question, Who dug the well?"

To the fact of the Prophet Joseph's having been in possession of the original hieroglyphic plates from which the Book of Mormon was translated, we have the personal testimony of eleven eye-witnesses, whose certificate signatures, with their declarations, preface the printed volume. These attestations are plain, pointed, and irrefutable; and while we thankfully accept the boon already proffered, and the mass of intelligence thus bestowed, we rejoice in the hope of ere long receiving additional historic treasures; for "*Time will probably yet disclose to us*" still MORE of "*her long-lost records in that interesting continent!*"

PASSING EVENTS.

GENERAL.—The south and west districts of Ireland were visited on the night of Sept. 18th with terrible and fatal floods: the injury and ruin of crops, destruction of various kinds of property, and other disasters, were ominous and appalling in the extreme. A frightful flood occurred on the 10th August in the Upper Indus, by which nearly the whole of the cantonments of Nossher were swept away. Several smart shocks of earthquake have occurred at Simla: they were also felt at Calcutta and Madras. A letter from Candia describes the country to be in a very disturbed state: armed Turks even traverse the capital, shouting "Death to the Christians." A great number of emigrants, provided with artillery, are being sent from Russia to colonise the banks of the Amoor. Fleets are constructing for the troops and sailors who are to form a French establishment on the shores of the Bay of Touraine, in Cochin China. The Gwalior rebels were defeated by General Roberts, with great slaughter, on the 14th August: they numbered 7,000 to 8,000: all their guns and ammunition were captured.

AMERICAN.—Storms passing over Georgia and South Carolina have done serious damage to the rice and cotton crops in those regions. Bad accounts are also received from Alabama. Yellow fever continues to rage fearfully in New Orleans, Charleston, and other places. A disease had broken out among the cattle in Honduras, and great numbers were dying: the deer also were dying off by hundreds. A great fire occurred at St. John's, Newfoundland, on the night of the 17th ult., when numbers of houses and other buildings were totally destroyed. Cholera was still continuing its ravages in Guatemala, the number of deaths averaging 70 per day. A strong party is reported to have been formed at Guatemala to overthrow Carrasa, who has been at the head of affairs there for 15 years. The coloured residents of Nassau have again attempted to fire the town of Belize; but their designs have been frustrated, and a number of the incendiaries captured. Affairs in Mexico are getting worse. Despatches from Fort Defiance state that military companies and a company of spies and guides were ordered to be in readiness in the event of a war with the Indians.

VARIETIES.

"My horse," said Foote, on one occasion, to a friend, "can stand faster than yours can gallop."

A Curious Fact.—It is a curious fact that children are excellent judges of character at first sight. There is a true old Scotch proverb—"They are never cannie that dogs and bairns dinna like.

In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile apart. Dr. Jamieson states that he once heard there every word of a discourse at a distance of two miles.

Novel Steamship.—A new kind of steamship has been constructed by Messrs. Joyce, built of iron, with three separate moveable compartments,—the foremost for the crew, the hindmost for the engine, &c., and the middle for the cargo. The central section can be disconnected in a few minutes, and an empty hold substituted, so that an entire cargo can be left at any port, and the vessel at once start again on her route, either with a fresh cargo or in quest of one.

A Benevolent Soul.—The Countess of K———, who was a devout Catholic, passing one day from her devotions at a chapel in Dublin, passed through a street of beggars. Her ladyship's notice was particularly attracted by one fellow apparently more wretched than the rest, and she asked him, "Pray, my good man, what's the matter with you?" The fellow, who well knew her simplicity and benevolence, answered, "Oh, my lady, I'm deaf and dumb." "Poor man!" said the innocent lady; "how long have you been so?" "Ever since I had the *faver*, last Christmas, ma'am," replied he. "Dear me!—poor man!" cried her ladyship, giving him half-a-crown; and she went on her way, piously commiserating his misfortunes.

A UNIVERSAL MAN.

I love the noble majesty of mind,
That dares to soar on independent thought,—
That, seeking Deity and truth to find,
Has not among the earth-bound slaves been bought.

I love the man who bows to Truth alone,
Who worships her for her intrinsic worth,
Who hears sweet music in her every tone,
And by each note receives diviner birth.

Give me the spirit that demands its right—
The great prerogative which God has given,
To choose his own, and not another's light,
And with his kindred make a kindred heaven.

I love the freeman and the truly proud,
That will to others give the right they claim,
And blush to ask of man or God aloud
To give them aught, if they withhold the same.

Give me the simple, universal soul,
That sees some loveliness in every field,
And hears in nature one harmonious whole,
And everywhere beholds a truth concealed.

I love the heart that beats for humankind,
Nor ask its owner's nation, rank, or creed:
If he but labours truly for mankind,
I'll waive the diff'rence, to admire the deed.

Such men are brothers! Clasp each kindred hand!
There is with them Freemasonry of soul!
I long to see them linking every land,
And making man again a fam'ly whole.

Though minds do vary, be their actions good,
We'll lay the platform of the broader plan;
And, mounting it as one great brotherhood,
Then greet each other by the name of man.

E. W. Tullidge.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XX. Saturday, October 23, 1858. Price One Penny.

PROGRESSION.

BY ELDER GEORGE TAYLOR.

Man is an intelligent being, endowed with reasoning and perceptive faculties; and there exists in him an ever-active faculty, called mind, or intellect. By this he examines the things around him, traces effects to their causes, and calculates the relative bearings of different objects. By it he ascertains truth from error and distinguishes between virtue and vice. By it he systematizes, discovers, invents, and prepares for emergencies and contingencies. By its power the practised astronomer guides his telescope to various parts of the heavens, sweeps the vast arch of the firmament, draws from their obscurity planets and worlds, names them, weighs them, and calculates their rates of speed, their densities, and gravities. Through its power the lightning has been tamed, and its vivid fire made the messenger of man. The old stage-coaches and dusty turnpike roads have had to yield the palm to iron rails and the power of steam. Before the development of intellect witchcraft and many false dreams of the ancients have disappeared. Ten thousand odd notions and superstitions have fled like dew before the sun as the boundary of man's knowledge has increased, and during the lapse of years mankind have grown wiser. Man's progress in intelligence or knowledge of things is gradual, and a question arises as to whether the capacities of man are dilatable to receive an eternal amount of intelligence, or whether they have their bounds, and, having received a given amount of knowledge, can receive no more.

Sectarianism's God, to whom is ascribed the attributes of omnipotence and omniscience, is said to know all, and can know no more: he has come to a standing-point. But the Latter-day Saints believe in a God of omnipotence and omniscience, who, while he knows and comprehends all present, can increase in wisdom and knowledge eternally.

Life must be one of two things—the bare perpetuity of existence alone, with a limited amount of knowledge, or otherwise a continual increase in all good and true principles. Does the spirit live on itself, growing older after its knowledge has arrived to a given point? or does the time never arrive that the righteous shall cease to progress in intelligence? Reason, experience, analogy, and revelation, all point to the fact that to the righteous progression is unceasing and eternal.

What, among the living beings of earth, is more desperately helpless than an infant, —its tiny mind appearing, when placed in competition with the polished intellect of a Newton or a Herschel, a mere blank.

The wisest man that ever breathed had his days of infantile mental weakness. But as he grew older, and observed things transpiring around him, and traced effects up to their causes, and applied himself to the arts and to study the faculties of his mind, he became developed, and the mental dwarf would merge into the intellectual giant. In him would be observed progression. And say, does his intellectual development stop here? Shall we have eternity of years with a finitude of knowledge, an advancement of observation, and experience of facts transpiring around, without a corresponding increase of advancement in wisdom? Sectarianism answers in the affirmative, while the voice of truth thunders, "No!"

But then, it may be said, Does not a man, when he gets old, begin to get weak in mind and to return to "second childhood?" To this it may be answered, that as human beings merge into old age, they certainly do lose their vigorous recollections, and to all appearances decrease in intelligence and mental power. What is it in man that cogitates and reflects? It is the spirit. And as the steam-engine is the medium through which the steam displays its power, so is the body the medium through which the spirit manifests itself. And it no more proves, because the body loses its tone and becomes enfeebled by disease, that the spirit is past progression in knowledge, than it proves that steam has lost its elastic force because the apparatus through which it has been used to manifest its power has become cracked and worn out.

We have a constant experience here in this life that advancement in years brings experience with it. And as we observe this, and it become tangible to us, let us proceed to enquire if, when we shall have stepped behind the vail, the same accumulation of wisdom will be perpetuated. Have we any record or experience of any being of our species progressing in infinite wisdom? We have an instance—even Jesus, our elder Brother. Having found one instance, analogy indicates that there may be others. For we are formed like him: his spirit was mantled in human flesh like ours. Like us, he passed through his infantile state; his weak memory became strengthened as he grew, like us, from infancy to manhood; and with his growth of years there was a growth of mental power. But that fleshly tabernacle was not capacitated to give vent to all the vast powers of his mind: neither are ours. But when his spirit was clothed with his resurrection-body, all the vast powers of his mind could be brought into requisition. Being untrammelled by their earthly tabernacles, and having a substitute fitted to give vent to their intellectual powers, the resurrected Saints can increase as their elder Brother has increased; and as he ascended, can they ascend, and gather around them a lasting and eternal increase of life, wisdom, and power.

Suppose, then, some faithful Saint comes forth in the resurrection of the just; he ascends on high, is clothed with the royal apparel of the Priesthood, and wields the sceptre of power as a God. He is commissioned to go forth and take of the eternally pre-existent materials which lay scattered in boundless profusion in the abyss of immensity. A world is formed and peopled; it bides its time; eventually his children die; they are resurrected, and have bodies like him. Many are exalted to the Godhead: these in their turn go forth, organize the elements, and create other planets and worlds. In turn, their children also reach the same exalted sphere. Thus can untold universes be formed, lit up with resplendent suns; and as these increase in number, so will the Father's glory increase: and as it calls forth more wisdom to control and regulate ten planets than one, so his capacious mind would stretch out; wisdom and knowledge would increase; and as his children perpetuated his works, so would his glory be enhanced.

Said Jesus, "Be ye perfect, even as your Father in heaven is perfect." Did he mean this? Then he meant that the finite should become infinite. And he certainly meant that we are to aspire to the perfections of his Father, or he meant nothing. Sectarian theology teaches that angels are the zenith, the *ultimatum* to which human beings can reach. But mere angels are not Gods; and Jesus taught that we are to become perfect as the Father. But it may be argued, If we become perfect, we can do no more. That depends upon the construction placed upon the words, "Be ye perfect." Brigham Young speaks of perfection thus:—"The Lord God Almighty has decreed this principle to be the great governing

law of existence; and for that purpose we are formed. Furthermore, if man can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition as well as to heavenly beings. We are now or may be as perfect in our sphere as God and angels are in theirs; but the greatest intelligencies in existence can continually ascend to greater heights of perfection." Jesus taught the doctrine of continual progression. "The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Here the Son plainly asserts his prerogative to follow in the footsteps and do the works of the Father, or works of a like nature. Are we not all sons of God? And will a benevolent parent show partiality to one son, permit him to tread the path to glory, and refuse the same boon to his other children? No! Jesus came to point the way to his brethren and sisters. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Here, then, it appears that the righteous will tread in the footsteps of Jesus, and be permitted to mount the ladder of exaltation after him, step by step, and to overcome as he has overcome, and sit at his right hand as he sits at the Father's.

Man rises high, as he supposes, in the scale of intelligence, in this life. But what is the low smattering of intelligence he can gain here, when placed in competition with that which we shall be enabled to amass when we have bodies capacitated to allow the full, free, and untrammelled development of the mind.

As before remarked, man has been enabled to bring to light, through study and research, many valuable and important truths, and to benefit society by his discoveries. But what knowledge man has now will not count as a drop in the bucket, compared with the vast ocean of eternity, when the Saints have power over the grosser elements. Fourteen tons of atmospheric pressure rest like a mighty incubus on the body of every full-sized man. Says P. P. Pratt on this subject—"Now, if it were possible to overcome the resisting elements, so as to increase the speed of conveyance for your body,—that is, if there were no resisting elements to be overcome, your will might dictate, and your body would move through actual space with the speed of light or electricity." And of a being having such power he thus speaks:—"Behold him as he speeds his way on the upper deep, and launches forth in the clear and boundless expanse bespangled with millions of resplendent orbs. He calculates his distance and regulates his course by observing the relative positions of those most familiar to him." Thus "planets will be visited, messages communicated, acquaintances and friendships formed, and the sciences vastly extended and cultivated." Who, then, shall tell the limits or prescribe the boundaries of such a being's mind. That gigantic mind and deeply-penetrating vision will then be enabled to see high and low, far and wide, in the boundless heights and depths of unfathomable immensity. Worlds and systems of worlds, "system after system will rise to view in the vast field of research and exploration! Vast systems of suns and their attendant worlds, on which the eyes of Adam's race in their rudimental sphere have never gazed"—these will all be understood—their manner of creation—their times and seasons of revolution. This, then, will be knowledge high as heaven, deep as hell; and as the faithful sons and daughters of God go forth and create more worlds and people them, so will the glory of the great Eloheim be continuously perpetuated, and his sons and daughters increase. And as cycles close, and more worlds are redeemed and glorified, and as they rise and new worlds are formed, so will the glory and knowledge, might and dominion of the faithful increase while eternity lasts. And as eternity's last day will never be ushered in, so the sun of glory, knowledge, and progressive intelligence will never set.

A NEW sect has been formed at Wurtemburg, under the name of "Friends of Jerusalem," and with the object of reconstructing the Temple of Jerusalem, so as to fulfil the prophecies. It has already sent out a commission to undertake the rebuilding of the Temple.

NECESSITY OF PRESENT REVELATION.

BY ELDER WILLIAM BAYLISS.

"Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."—AMOS.

When we carefully look over the dispensations of the providence of God to his people, perhaps there is not another principle spoken of in the history of his dealings with the children of men of more importance than immediate or present revelation; for by it holy men in all ages have learned the mind of the Almighty in every point of view, both temporally and spiritually. In fact, without such a principle, men could not possibly have known anything, seeing that God is the fountain of light and the source of all intelligence. This being the case, mankind are indebted to him for everything they know.

And if we look at the Bible, that old record which gives the professing Christian world all the spiritual information they possess, we find that it gives us a great number of accounts respecting the Almighty and the means by which he has instructed the children of men on various occasions for their good; and we have a great many striking illustrations of the benefits derived from having such a principle in their possession; for by it they learned the various arts and sciences that flourished in the early ages of the world. It was the Almighty that taught our first parents how to till the earth, how to dress the garden, plant the trees, and sow the seeds that flourished in that beautiful garden which the Lord God made and placed his offspring in to enjoy. Not only did he teach them the art of husbandry, but, after the fall, when Adam and Eve complained of being naked, the Bible informs us that "the Lord God made coats of skins and clothed them." Afterwards, the earth became corrupt,—so much so, that the Lord determined to deluge it. He instructed Noah, a righteous man, how to make an ark to save himself and family in. He gave him all the particulars—the height and depth, the length and width, and also what kind of timber he should use. Thus we discover how the art of ship-building came into existence, and also the great benefit of present revelation to the people; for Noah and his family were absolutely saved by it. Again, in the case of Sodom and the cities of the plain, we see how Lot and his family were saved by the revelations of the Almighty; and so might hundreds have been, if they had believed them.

Still following on, and taking a slight glance at things, we find the Almighty instructing Moses how to deliver Israel from Egyptian bondage, how to make the tabernacle, arrange all the furniture, make the ark of the covenant, overlay it with gold, make all the priests' garments, the font, and, in fact, giving all the necessary instructions relative thereto. Passing over a great number of events that transpired with the house of Israel, we find the Lord again giving instructions for that great work of art, Solomon's Temple. He instructed Solomon how to build the same, and of what kind of material it should be composed, and, in fact, gave all the necessary information from the foundation of it unto its completion. Thus we see that the Lord revealed the science of architecture to his people on earth.

Revelation has not only been beneficial in such things as those already named, but it was enjoyed by the house of Israel when going to war with the nations around them. The Almighty informed them when they should go against their enemies, and when they should not. He informed them, at the same time, when they should succeed and when they should be overcome. Thus, in every respect, we discover that this heavenly principle is the very means by which all true intelligence has been obtained by the people of God, when led by Prophets and holy men.

Neither was it in what the world calls temporal things that this principle of present revelation was beneficial; but we also find that mankind have been indebted to the Almighty for all the intelligence they have ever received concerning heavenly, or what is called spiritual things; for we read that it was the Lord who first instructed the children of men how

they should approach him, and what kind of duties should be observed so as to be acceptable with him. He instructed Abel to offer the firstling of his flock, thus setting forth a type of the Divine offering that should be made in the person of his Son Jesus Christ. And again, we find him doing the same with Moses: he instructed him in all matters of burnt offerings and sacrifices of every kind, and in all the worship of God. Indeed, it was the only means by which the knowledge of the only true God was obtained and perpetuated on the earth.

We may also see the deplorable condition of the house of Israel when they fell into transgression and lost that heavenly principle of present revelation. Look at them in the days of Eli, when Samuel was called of the Lord; and again in the days of Saul, and in numbers of other cases related in the Bible and in the Book of Mormon. Look, again, at the divided condition of society when John the Baptist came, the forerunner of the Saviour, preaching repentance and remission of sins to the Jews. Oh the darkness that pervaded the minds of that once enlightened people! And why was it so? It was because the lamp of Divine revelation had ceased to shine amongst them. They had killed the Prophets and stoned them that were sent unto them, and God had left them unto themselves for a season, to try what they could do without him, or how they would manage with their own wisdom; and what was the result? Instead of light, they had darkness; instead of being full of knowledge, they were ignorant; instead of being united, they were divided; and all this because they had rejected the means of receiving intelligence from the proper source, and leaned to the traditions of their fathers: they had substituted human wisdom and learning for the revelation of God, and thus darkness pervaded the whole of the sectarian world; and the Saviour told them that they loved darkness rather than light, because their deeds were evil.

Having taken a glance at things as they existed in the days of the Jewish Prophets, and also when the Saviour came, we will turn our attention to our own day. And what do we find in this enlightened age of ours? Perhaps there is not another principle of the Gospel that meets with more opposition than "present revelation;" and yet, strange to say, the world almost universally make great pretensions to preaching the Gospel, and exclaim, "This is the day of Gospel grace!—the glorious blaze of Gospel day!—an enlightened age! The Gospel is now preached in its purity and fulness! Christianity is now in its full development!"

Such exclamations as these have often been heard from professing Christians; but, with all their pretensions and Bible reading, darkness covers the earth, and gross darkness the minds of the people; so much so, that the glorious light of truth appears to the world of mankind as a dark vision of the past. When the true principles of the Gospel, with its accompanying spiritual blessings, are presented, they meet with all kinds of opposition, and the Christian world declare that such things as inspiration, revelation, and other spiritual blessings of the ancient Gospel were merely intended to establish Christianity, and are now no longer needed.

They will readily admit that the Lord did speak to his people in ancient times by means of Prophets and inspired men—that he did occasionally send angels to visit, comfort, and instruct them; but the idea that he will do so again appears to them preposterous. In fact, they declare that everything necessary for the salvation of the human family is contained in the books of the Old and New Testament: and although God is represented in those very books as an unchangeable being, yet they say he will never again speak to his people, either by his own voice or by heavenly messengers, revelations, visions, dreams, or any supernatural agencies whatever, although these things were once enjoyed by those who obeyed the Gospel of Christ. In making such assertions as these, it is in effect saying that men are wiser without the Holy Ghost than with it.

The Saviour, when on earth, said, in his prayer to his Father, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It was comparatively an easy matter for the people to know Jesus when he was with them; but it was not being personally acquainted with Jesus that gave his disciples that knowledge, or else the *world* might have known him. That knowledge was obtained by revelation!

How did John, the forerunner of the Saviour, know him? The Spirit revealed to him, and the voice of God declared it, after he had baptised him, that Jesus was the beloved Son of God; and when Peter declared his true character, Jesus said to him, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven."

If, then, the Apostles themselves only knew their Lord by the revelations of his Father, how is it possible for mankind to know either the Father or the Son, when they discard the principle by which that knowledge is to be obtained? And how is it possible for us now to know him on any other principle or by any other means than present revelation?

When we look at the present divided state of the Christian world, with its multiplicity of opinions concerning God's being, perfections, and attributes, we find that, notwithstanding the many differences of opinion, all profess to gain a knowledge of God by reading the accounts given of him in the Bible. But if reading the Scriptures would give men a knowledge of God, we might have thought that a number of learned and pious Christian men would not have had to puzzle their brains for so many years to have made the grand discovery that he was an incomprehensible being, possessing neither body, parts, nor passions!

How indispensably necessary, then, is the principle of present revelation! It was by it that the foundation of the Church of Christ was laid; and if the "fathers" of the so-called Christian Church had been actuated by the same principle, and those who profess to have followed in their footsteps had been guided by it, instead of the present divided forms of Christianity, there would be throughout the religious world but "one faith, one Lord, one baptism, one God and Father of all, who is above all, and through all, and in all." But, alas! professed Christians are destitute of that heavenly principle, and consequently of that order of Church government which existed in apostolic times; and they are likely to remain so; for divine knowledge is not to be obtained in the halls and colleges of modern Christendom.

But are we left to despair? Verily, no. The Lord, according to his promise to our fathers in olden times, has remembered his covenant—has again burst the heavens, which have been as brass for centuries, and has revealed himself to his servants the Prophets of this our day,—first calling Joseph Smith, while he, like Samuel of old, was but a youth, but in whom dwelt a noble and God-like Spirit, and informing him that all men had gone out of the way—that the true Church of Christ was not on the earth, but that, if he would be faithful, he should be an instrument to lay the foundation of his Church again upon the earth—that Church and kingdom which will never be thrown down nor given to another people.

Joseph Smith possessed the heavenly principle of present revelation, and it was by it that he organized the Church with Apostles, Prophets, Evangelists, Pastors, and Teachers, for the work of the ministry and the edifying of the body of Christ, so "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the *sleight of men, and the cunning craftiness* whereby they lie in wait to deceive." It was by the principle of present revelation that he held communion with the Almighty, enjoyed the society of angels and holy men who had left the earth, told numerous things that should befal the Saints, organized the various quorums of the Priesthood, and thus fulfilled his mission on the earth, died a martyr to the cause, and passed behind the vail. By the same principle the Church still exists on the earth, being upheld and sustained by the Almighty; and it will continue to exist, and will grow and thrive till it becomes great and mighty and fills the whole earth.

Let us, then, as subjects of that kingdom, seek to honour its laws, uphold and sustain its officers, and in every way seek to honour and magnify our calling, never bringing disgrace on the holy Priesthood, or tarnishing that holy name by which we are called.

THE EARTHWORM.—The soil is almost alive with the common earthworm. Wherever mould is turned up, there these sappers and miners are turned up with it. They are, indeed, nature's ploughmen. They bore the stubborn soil in every direction and render it pervious to air, rain, and the fibres of plants. Without these auxiliaries, the farmer would find that his land would become cold, hard-bound, and sterile.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 664.)

[March, 1843.]

Sunday, 19th. Rode out with Emma and visited my farm; returned about eleven, a.m., and spent the remainder of the day at home.

D. B. Huntington started for Chicago, with a letter to Mr. Justin Butterfield, U. S. Attorney, concerning Orrin Porter Rockwell.

Received a letter from Elder P. P. Pratt, giving a synopsis of his mission to England since August, 1839, in which I find he has published, since April, 1841, (when the remainder of the Twelve returned home,) 1,500 "Hymn Books," 2,500 "Voice of Warning," 3,000 Tracts, entitled "Heaven on Earth," 3,000 copies of Elder Hyde's Mission to Jerusalem," 10,000 copies of "A Letter to the Queen," and some other works, and continued the "*Star*" monthly. He left England October 20, 1842, and, after a voyage of ten weeks, arrived in New Orleans, being ice-bound on the river; and having a dislike to the outlaws who govern Missouri, he wintered at Chester, Illinois. On the news of his arrival, he was warmly pressed to preach, which he did several times, and baptised two men in that place.

Sir James South, Sir John Herschel, and other astronomers in Europe have published notices of the sword seen in the heavens on the eve of the 10th and several successive evenings. They represent it as the stray tail of a comet, as no nucleus could be discovered with the most powerful instruments.

At Paris, M. Arago communicated to the Academy of Sciences, on the subject of the comet, that the observations of the astronomers were not complete, the nucleus not being discovered.

Monday, 20th. I rode out to see Hiram Kimball, with Mrs. Butterfield, about a deed for the Lawrence estate. Settled with Robert D. Foster, and gave him a note to balance all demands; and afterwards acknowledged about twenty deeds to different individuals, which occupied my time until about three, p.m.

A letter appears in the *Millennial Star*, giving particulars of the passage of the ship *Swanton*, from Liverpool, and arrival at New Orleans, loaded with Saints, in which the power of the holy Priesthood was manifested in the healing of the sick:—

"The steward of this vessel was so injured by a blow from one of the crew, that his life was despaired of; and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of in the way of medicine, but to no effect; and after they gave up all hopes of his recovery, at twelve o'clock at night, he sent for Elder Lorenzo Snow; and by anointing him with oil, and the laying on of hands, in the name of the Lord, he was there and then raised up and perfectly healed. For this token of the Divine favour we will praise the God of Israel."

Tuesday, 21st. Was in the Office about nine, writing orders. About noon, started with William Clayton for Shokoquon. Dined at brother Russell's, and then resumed our journey to Libeus T. Coon's, sixteen miles, when I returned.

Wonderful signs have been seen in the heavens during the week.

"This night, about twelve o'clock, the pilot and officers of the steamer *William Penn*, on the Ohio river, between Aurora and the rising Sun, Indiana, observed a great light in the sky, in the form of a serpent. It turned to a livid, bright red, deep and awful, and remained stationary among the stars for two or three minutes, and then in a gradual manner formed a distinct roman G: in about a minute-and-a-half, it turned into a distinct O, and afterwards changed to a plain D, when it turned into an oblong shape, and gradually disappeared."

Wednesday, 22nd, was spent in visiting my friends.

Elder E. D. Woolley writes from Westfield, Massachusetts, that he has baptised twenty and organized a Branch in Little River village.

Elder James Burnham died in Richmond, Massachusetts, aged 46. He had been on a mission to England and Wales about two years, and was then on a mission in the Eastern States, and, through excessive labour and exposure, brought on

quick consumption. He left a wife and several children to lament his loss.

Thursday, 23rd. Spent the day in visiting my friends.

At seven-and-a-half, a.m., the heavens exhibited a splendid appearance of circles, accompanied by mock suns. For further particulars, see *Times and Seasons*, page 151.

The sword has been seen for several nights past; also, on the opposite side of the horizon, a black streak about the size of the light one. While the one is as black as darkness, the other has considerably the appearance of the blaze of a comet; but it is not a comet, for it appears about seven o'clock, and disappears about nine.

Friday, 24th. I took a ride to Camp Creek; met brother Clayton; returned to Libeus T. Coon's, where we warmed for an hour, and then returned home.

In the evening, two teams arrived from Lima, loaded with provisions; also one load from Augusta.

The *St. Louis Republican* says:—

"At Point-a-Pitre, Guadaloupe, one of the West India Islands, 2,000 persons ran together in the public square, when the earth opened and swallowed the whole mass."

The papers report that General Napier, with 3,700 English troops, gained a brilliant victory over the Belochee army of 22,000 men, on the 17th ult.

Saturday, 25th. In the Office at eight, a.m.; heard a report from Hyrum concerning thieves; whereupon I issued the following

PROCLAMATION.

To the Citizens of Nauvoo:

Whereas it appears, by the republication of the foregoing proceedings and declaration, that I have not altered my views on the subject of stealing: And

Whereas it is reported that there now exists a band of deperadoes, bound by oaths of secrecy, under severe penalties in case any member of the combination divulges their plans of stealing and conveying properties from station to station, up and down the Mississippi and other routes: And

Whereas it is reported that the fear of the execution of the pains aud penalties of their secret oath on their persons prevents some members of said secret association (who have, through falsehood and deceit, been drawn into their snares,) from divulging the same to the legally-constituted authorities of the land:

Know ye, therefore, that I, Joseph Smith, Mayor of the city of Nauvoo, will grant and insure protection against all personal mob violence to each and every citizen of this city who will freely and voluntarily come before me and truly make known the names of all such abominable characters as are engaged in said secret combination for stealing, or are accessory thereto, in any manner. And I would respectfully solicit the co-operation of all ministers of justice in this and the neighbouring States to ferret out a band of thievish outlaws from our midst.

Given under my hand at Nauvoo City, this 25th day of March, A.D., 1843.

JOSEPH SMITH,

Mayor of said City.

Received a letter from Grand Master A. Jonas, requesting the loan of cannon, to celebrate the organization of the new county of Marquette, which I granted.

Also received a letter from U. S. Senator Young, with a bond for a quarter section of land.

I baptised Mr. Mifflin, of Philadelphia.

Issued a writ for the arrest of A. Fields, for disorderly conduct. He was brought in drunk about noon, and abused the Court. I ordered him to be put in irons till he was sober.

The High Council, with my brother Hyrum presiding, sat on an appeal of Benjamin Hoyt, from the decision of David Evans, Bishop; which was, that brother Hoyt cease to call certain characters witches or wizards, cease to work with the divining rod, and cease burning a board or boards to heal those whom he said were bewitched. On hearing the case, the Council decided to confirm the decision of Bishop Evans.

The *St. Louis Gazette* reports "an awful gale" within the last six weeks. 154 vessels were wrecked on the coast of England, and 190 lives lost; on the coast of Ireland, 5 vessels and 134 lives; on the coast of Scotland, 17 vessels, 39 lives; and on the coast of France, 4 vessels and 100 lives: value of vessels and cargoes, roughly estimated, $4,125,000.

The Thames Tunnel completed and opened for foot passengers, when 30,000 persons passed through the first day.

Elder William Henshaw, who has encountered considerable opposition since he commenced preaching in South Wales, organized the Pen-y-darran Branch, and ordained William Rees Davis, Priest, who commenced preaching in the Welsh lan-

guage, which caused opposition to increase and a considerable number to receive the Gospel. While he established that Branch of the Church, brother Henshaw supported himself by work in the coal mines.

Sunday, 26th. At home, the weather being too severe for meeting.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 23, 1858.

A PROPER SPIRIT.—We have already informed the Saints that reformation in their meetings is needed. Of none is this more true than of those set apart for the preaching of the Gospel. We should long before this have brought the matter forward, had not internal development and government absorbed general attention, coupled with the fact that public operations were for a time suspended. But now we feel strongly impressed to give the matter a thorough treatment and to urge on all concerned this needful reformation.

Experience teaches that no important movement can be brought about by a passing touch, but must be dwelt upon until the desired object is accomplished. Error after error must be cleared away, and proper view after view given, until a thorough understanding is obtained and necessary steps are taken to bring about the desired state of things. Besides this, it is also necessary, for the successful issue of any movement, that all concerned should be worked into its spirit, and given to drink deeply of its fervour.

While we are endeavouring to bring about an important object, we hope the Elders and Saints generally will, on their part, enter into the matter with a proper spirit—with honesty, goodwill, and earnestness. Each should endeavour to see his own error, profit by the experience of the past, and apply the counsel to his own case. All must enter into the matter with a Saintly goodwill, avoiding personal reflection, desiring only the general improvement and the advancement of the cause. They should take hold with an honest whole-heartedness, with the design to bring about an important object. Instead of any feeling hurt by their errors being touched, they should be glad that they are pointed out. Thankfulness for the opportunity of throwing away those errors and acting upon more advanced views should be their feelings; for such will not only tend to the general good, but also to their own exaltation, usefulness, and merit. If, on the other hand, they take offence, or be self-willed and tenacious in holding on to those errors, they will stand, not only in the way of the cause and general progress, but also in their own light. By acting thus, they will, as it were, dress themselves in unsuitable garments, which will make them appear ridiculous and somewhat resembling scarecrows. If, while others are advancing and entering into the matter with heartiness and goodwill, they take an opposite course and feel great tenderness for their own dignity rather than that of the cause, they will not only lower the dignity of our holy religion, but draw a not very flattering attention to themselves, and give rise to unpleasantness. Sustaining the dignity of the cause and showing our grand religion in its true character is the better way to exalt ourselves and sustain our own dignity. Instead of pulling down God and truth to their own level, noble minds will see the littleness of self, and desire to grow nearer to the Divine standard. To discover that the pinnacle is

much higher than the point which they have reached and to find that God and truth are much better than themselves will give to each increasing joy and confidence. With pleasure they will take all the imperfections and errors, and place them to their own account. They will be right glad to find that it is they that are ordinary and poor, but their dearly-loved religion very beautiful and rich. Too often, however, do men offer themselves as the embodiment of infallibility. They do not thereby make themselves appear more divine or infallible, but rather make the divine appear more human and imperfect. Let but a flaw be found in their works, or a hint be given that improvement can be made in *their* fields of labour, and they are touched to the quick, and bitterness and venom boil within. Sometimes, also, most excellent and valuable men will be thus affected, through a morbid sensitiveness. If a flaw is pointed out, improvement urged, the law of progress insisted upon, and broader views offered, they are painfully excited, and take it all as so much reflection upon themselves. Their morbid sensitiveness whispers to them that they are treated with contempt and held up as fools, and their works picked to pieces. At the same time, perhaps, they are much respected and valued by those whom they imagine are hitting at them. The flaws, also, might not be of their making, while imperfection is something naturally belonging to a probationary state; the enlargement of views, the result of experience; progressive development, the order of God's economy; and the urging of the law of progress, the duty of all the holy Priesthood. But their tender feelings receive every word upon such subjects with pain, and the absence of a garland of praise to their special glorification makes everything distasteful to them. As an antidote to this morbid personal sensitiveness, we advise such to obtain an extra quantity of sensitiveness for the wellbeing of the cause and love for the progressive nature of our grand, beautiful religion. This is necessary; for this is not the time for praise and self-glorification. The cause! the cause! is the theme of the present; and reformation and general advancement are the watchwords of the times.

Before entering further upon the important task before us of bringing about a thorough reformation of meetings, we have deemed it wise to urge upon all concerned the necessity of taking hold of the matter with honesty, earnestness, and goodwill, or, in other words, with "a proper spirit." That this "proper spirit" is indispensable to the bringing about of the desired state of things is certain; for, destitute of such a spirit, the process of reformation of meetings must necessarily be such as to touch to the quick the Priesthood and Saints generally. The undertaking will embrace the method and fitness of preachers, the subject and quality of discourses, the prayers and testimonies of officers and members, the proceeding of Councils, and the general conducting of all meetings All, therefore, will be included; and unless the proper spirit be entertained, personal feelings are liable to be wounded, and self-conceit offended. We believe, however, that reformation of meetings will be generally entered into with a good, thankful, and earnest spirit. The ground being thus far prepared, we will lead our readers more into the heart of the matter.

In the last number of the *Star* we called the minds of the Saints and Priesthood to their imperative obligations concerning the preaching of the Gospel. A glance was taken at the extent, grandeur, and fulness of the work of God, and also the knowledge and testimony which they have received concerning it touched upon. By the side of this was laid the importance of having presented to the world proper views of our holy religion and of the honest hearing of the wonderful things being brought to pass. In this appeared prominently the first great duty of every partaker of salvation. Preaching meetings were then brought forward as part of the principal means to accomplish the great end; and their general design was drawn out and their

genuine character stamped. Our progress, then, has naturally brought us to the following important question, namely—*Do our preaching meetings answer to their design, and show the character which properly belongs to them?*

This question deserves an answer, and we fondly hope to see the day when it will be satisfactorily answered by the reformed and advanced state of our preaching meetings. This question, though nothing more were said by us on that point, is significant and full of suggestions. It is a sermon in itself. For the present, we shall leave it with our readers to ponder over and digest. Let them study our editorial on "Preaching Meetings," and while marking the character and design there given to them, bring before their minds the present state of things. Then let *all concerned* in this part of the reformation ask, "Do our preaching meetings answer to their design, and show the character which properly belongs to them?" All those *not* concerned in this part of the work will please wait for similar questions suitable to themselves, which will follow in their order. Doubtless all concerned in the answering of the proposed question will be prepared with their answers when we return to the subject with our answers and remarks.

PUBLICATIONS OF THE CHURCH.

BY ELDER E. L. SLOAN.

"To do good is the duty of all" ought to be the motto of every Latter-day Saint; and with this beaming on my mind, I will endeavour to lay before my brethren a few hints upon a matter of vital importance to them, to me, and to all who bear the name of Saint. We have learned enough to know that if ever we attain the position we are all hoping and struggling for, it must be by progression, physically, morally, and mentally. To prepare us for the society of those exalted ones with whom we yet hope to associate, we must store our minds with useful knowledge, learn the will of God concerning us, and keep pace with the movements of that body of which we are individually members.

There are two general ways of communicating knowledge—by speaking and writing. For the first of these, the Priesthood, inspired by the Spirit of God, are qualified; and by their teachings, orally, we can learn very many of our duties, more particularly of a local character, suited to our individual requirements. For the second, the publications of the Church are fully prepared to teach us principle and doctrine, gradually unfold the grand panorama of the last days, place within our reach the revelations that have been and are being given, and, by making us acquainted with the predictions of the Prophets, prepare us for the "coming events," as in rapid succession they rise, and, opening up the ultimate destiny of the world, leave us free from doubt and anxiety regarding that future which is so dark and mystically shadowing to the world. The periodical or serial portion of these now stand first in order, as by them we are truthfully acquainted with God's workings, doings, and dealings with the children of men; and the momentous events that are rapidly transpiring are faithfully delineated as well as recorded, while their pages teem with the choicest counsels and teachings suited to our present progressive condition. Circumstances have transpired of such a character, that, of those available to us, there are now only the *Star* and the *Journal of Discourses*. These, the only publications of that class in Europe available to the English reader, are joyfully hailed by every Saint who has the true spirit of the work of God burning within him.

The importance of such a class of publications is clearly manifested by the vast amount of cheap serials that are being launched forth from the press, aided by the mighty-power of steam, to satisfy the cravings of the masses. But these myriads

of more than useless sheets invariably pander to the vitiated tastes of their readers; accumulation of wealth being the first object in view with proprietors and editors, the advancement of genuine knowledge and truth being the last consideration of a venal and corrupt press. What are the imaginary troubles and adventures of some maudlin sentimental hero or heroine of romance to men and women who have the stern battle of life to face? What benefit do we derive from the namby-pamby tales, passion-struck ravings, and contortions of truth that crowd such pages? What equivalent blessings of light, knowledge, and moral culture do their producers award in return for the unbounded wealth they receive? All such are alike unworthy of the patronage of the Saints; and the pennies they throw away upon them would be better buried in the earth or cast into the mighty deep; for then they would not aid in strengthening the kingdom of darkness. See with what reluctance they make tardy concessions to the unequalled heroism of the Saints, when it is wrung from them, and how they gloss over the iniquitous persecutions they have suffered, while their pages are teeming with all manner of falsities against us; and ask yourselves if it is right to lend support to such sources of error and corruption, and if it is not iniquitous to do so and neglect that fountain of intelligence we possess weekly in the *Star* that shines with the light of heaven. If we carefully studied its contents, and made ourselves masters of the counsels and principles contained in it, we should be repaid a hundredfold for all its cost, even though we bestowed it upon some friend or enquirer after the plan of salvation. Well do I remember, when searching after truth, going some miles for works illustrative of the doctrines of the Church; and when a few *Stars* were loaned me, with what eagerness I devoured their contents, lying stretched upon my bed at the hour of midnight, and studying the principles contained in them as I read!

Very many of the Saints do not look upon the *Star* with that understanding of its importance which it demands, depending almost solely upon the Priesthood that more immediately lead them, never realizing that the Priesthood are drinking in intelligence from a source that is within their reach at so trifling a cost, and that if they perused it with the same eagerness and avidity as the leading Priesthood do, they would meet that Priesthood half-way in their duties, and, acquiring an extensive store of real knowledge, be enabled to magnify their own callings and lead others in the upward road that endeth in eternal glory, themselves walking by the light, not being blindly led. Of this class many take a *Star* because they see others take it, carry it home, and lay it aside. Ask them how they liked that beautiful editorial on "The Harvest and the Labourers," and they will quietly say they have never looked at it. Such persons profess the most profound respect for President Calkin when speaking of him, but virtually pay him the greatest disrespect by treating with such coolness his wise instructions. Nay, more, —they have never discovered that the pathway to glory is in the highway to knowledge, and that the Priesthood is upon the earth to lead and guide men and women *now*, that we may "live by every word that proceedeth out of the mouth of God."

What an interest do all the Saints take in the life and actions of our beloved and martyred Prophet! How they will hail with joy any one who has had the privilege of mingling in his society! And how they could sit for hours—aye, days, listening to his sayings being recited, or anecdotes of his life! But in man we have a being whose memory may play him false, who is liable to forget, and who looks upon everything according to his peculiar organization, while in the *Star* we have a silent witness of all the Prophet's life. His many acts for the salvation and exaltation of man are faithfully recorded, and his private thoughts laid before us, clothed in his own language. Even the secrets of the closet, sacred against the prying eye of curiosity, are there. The mute journal of his life, penned under his own inspection, lays bare, with unerring finger, the desires, prayers, hopes, anticipations, and strugglings of the greatest man that ever graced the earth, save the Son of God himself. But, further, in that eloquent record we have his public teachings, immensely important to us as progressive beings; and there, too, are the revelations from the courts of glory, that strike us with awe, while our hearts thrill with hosannas to God for all his lovingkindness towards his erring children.

I might dilate, dear Saints, upon the importance of other portions of the *Star*

with equal truthfulness, quicken your desires by pointing to the ever-welcome news from "Deseret," or the chance of learning how the great work is progressing in different parts of the earth, through the letters received from the various Elders, and other matters connected with the important work in which we are individually engaged. But if you read the *Star*, you will know all this for yourselves. What I more particularly aim at is to prompt those who read it to testify and preach of its worth, that all may realize its importance, and that, changing an old couplet,

Those may read who never read before,
And those in turn who read now read the more.

To those of the Saints who are not in the habit of reading the *Star*, if this short address should meet their eyes—and I trust it may, through the instrumentality of those who do read it—I would say, you are and necessarily must be a long way behind in the progressive march of truth, and are weekly robbing yourselves of a mighty portion of the spirit of advancement, while you are not living up to your privileges.

As Saints, we profess to form the nucleus of a mighty empire overspreading the extended limits of the earth, whose giant arms shall grasp the poles, and whose noble breast shall stretch from torrid to frigid zones!—an empire that shall comprise within its mighty bounds the noblest, the wisest, and the best!—an empire whose provinces shall be the lands that now groan under the proudest sceptres wielded in the world. And of that empire, the Saints of God, who have faithfully trod the path of duty, stood firm in the trying hour, and filled themselves with knowledge from the eternal worlds, shall be the rulers, governors, legislators, and statesmen. If, then, you ever considered the exalted future of the latter-day kingdom and the bearing it would have upon the destinies of the world for a thousand years, you would have become painfully alive to the important truth that you were robbing yourselves of your privileges, raising a suicidal hand against your future greatness, and laying the axe at the root of your hoped-for exaltation, by carelessly and continually neglecting that medium of knowledge and intelligence weekly placed within your reach in the *Star*. As the ever-progressing kingdom of God changes its features, and new phases appear, in its inspired pages you will find instructions and counsellings to fit you for future positions and make you useful in your generation, by having your latent talents drawn out, cultivated, and properly applied.

Again, there are many of you who have families growing up of say three, six, or more children, who will soon be called upon to play a conspicuous part in the affairs of the age; yet you content yourselves in taking one *Star* and one *Journal* for the whole. Instead of such a course, you ought to teach your growing sons and daughters that, if they are earning money, they ought to supply themselves with these periodicals, that they may store their minds with the matter contained in them, and have them as a source of future reference. Look how eagerly we hunt back among the old volumes for something of importance—some doctrine, principle, or item of intelligence to be found there alone; and reflect that a few years will have the same effect with those now publishing; and while so reflecting, remove the difficulty of obtaining them by procuring them now. Many, too, could and should take more than one copy, if for nothing else than lending or bestowing, as they are a mighty engine in the hands of intelligent persons for doing good and spreading the principles of truth. Let them feel that while the editor is straining mind and intellect to bless us with the richest gems of knowledge, we should be steadily bent on sustaining him in his noble efforts.

A word, in conclusion, to all. There are many endowed with talents, who could exercise them to the benefit of all, by carefully putting together their ideas, whether in prose or verse, and forwarding them, the same as I do this, to the Office, there to be used to the best advantage, if found suitable. All should endeavour to carry into effect the saying that commences this address—"To do good is the duty of all," and thus do all the good they can in this respect as well as in every other, and sustain the periodicals of the Church by every legitimate means they can, with the fullest assurance that they are purchasing for themselves priceless blessings by keeping open the fountains of eternal knowledge that shall water the seeds of truth, till on its expanded branches we may climb into the presence of the Infinite, and be crowned with glory in the mansions of eternal bliss.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

Liverpool, October 7, 1858.

Dear President Calkin,—I gladly embrace the present opportunity of giving you a brief sketch of my travels since my last letter, dated August 9. I have attended the following Conferences—namely, Norwich, Reading, Land's-End, Cheltenham, and Manchester. In addition to which, I have attended Priesthood meetings in the London Pastorate, and visited Birmingham and Paris in company with yourself. I have enjoyed much of the good Spirit, and can report the Conferences I have visited in good order and working well for the general interest of the kingdom of God, as their works testify to you at the Office month after month.

The Pastors, Presidents, and Travelling Elders are endeavouring, to the best of their ability, to practically observe the counsels imparted to them upon every subject. Yet there is room for improvement in several little matters—the circulation of the *Star*, for example. There are Conferences, numbering eight hundred members, who take 400 *Stars;* others, of five hundred members, who take 150. We find one or two honourable exceptions, where a Conference of 1,200 members sell 900 *Stars*. Still they might improve on that, with a little attention. The brethren should let this matter have their careful attention; not that we wish them to give large orders for *Stars* from the Office, and have them piled up in the Agents' hands, and thereby create another book debt; but the Saints should be taught the importance of becoming regular subscribers and of making a small deposit in advance, the same as if they subscribed to any other publication. I am very glad to see the old book debt getting beautifully less. The London Pastorate has reduced its book debt, during the past three months, the sum of £374 3s. 0½d. Several Pastorates have done as well as London in this respect, and deserve credit for the good work accomplished; and we must continue in the good work until our old enemy (the book debt) is fairly conquered.

The Penny Fund will now require the attention of the Priesthood. Much might be done by the Saints for their individual deliverance, by the saving of their pennies weekly; and as each Branch is now furnished with books for that purpose, it is to be hoped that the subject will be placed prominently before the Saints, and that they will cheerfully respond to the counsels of the brethren on this important subject.

The conducting of meetings has been lately brought before the Priesthood in the editorials of the *Star*. A reformation is really needed here; and I feel assured that the inspiration from on high has dictated the instructions given. We require to seek for the spirit of the meeting we attend. If for business, let business be done; if for testimony, exhortations, and practical teaching, let such be attended to; if for preaching, let the spirit of preaching be sought after. In all these things the spirit of progress is with the Priesthood, and your instructions will be observed by them to the best of their knowledge and ability. The Lord is blessing your labours in the British Mission. And that continued prosperity may attend your efforts for the upbuilding of our Father's kingdom, is the prayer of yours, very faithfully,

J. D. Ross.

PASSING EVENTS.

General.—A dreadful storm visited the Peninsular coast on the 26th ult., inundating many houses and other buildings, destroying ships, and damaging various kinds of property in all directions. The accounts from Naples have deepened in shade at every post: no man feels himself safe from arrest: the police often enter the houses of peaceful citizens at night, and carry off inmates from their agonized families: in the province of Salerno

alone there are 12,000 persons under the surveillance of the police, for political reasons. Advices from the province of Bagdad state that the tribes of that region are still in revolt, and that the army has been nearly decimated for want of provisions. A complete ministerial revolution has taken place in Persia: the situation of affairs is deplorable: the province of Azerbidjan has revolted, and that of Asherban has been invaded by the Turcomans, who have destroyed forty villages and carried off the inhabitants into slavery: a famine rages in Ksoracan, and Herat is surrounded by various hostile tribes. Intelligence from Hong-Kong states that in the punishment of the late outrage at Namtow, Gen. Van Stranbenzee, with 300 men, had sacked and burned the place. The steam-ship *Austria* was destroyed by fire on the 13th ult, on her way to New York: 471 persons on board perished.

AMERICAN.—A severe shock of earthquake was experienced at San Francisco on the 18th of August, which was followed by several others of less severity. New gold discoveries have been made on the Arkansas, on the heads of the Kansas, and on the south fork of the Platte, embracing an extent of country of more than 300 miles. The *Alta California* says that a fight had taken place between a party of Frenchmen and the Indians, in which ten Indians were killed, and that a general uprising of all the tribes was anticipated: great excitement prevailed. A fire took place at the town of Indian Diggings, in El Dorado county, on the night of the 27th August, by which the entire business portion of the town was consumed. The number of United States troops in Texas and Arizona is represented to be quite inadequate to the present emergency. Hostilities have commenced in Oregon and Washington against the Indians. Gen. Castilla has been elected President of Peru. Captain Marcy arrived at Washington from Utah on the 23rd ult.

VARIETIES.

A TRUE PROVERB.—A Chinese proverb says, "A lie has no legs, and cannot stand; but it has wings, and can fly far and wide."

THE French *Medical Gazette* states that charcoal has been discovered to be a cure for burns. Lay a bit on the burn, and the pain will cease: in an hour the wound will heal.

A YOUNG MAN, the other day, while carrying home a cradle which he had just purchased, was met by a friend of his, an old maid, who, laying her hand on the wicker cradle, remarked, "Ah, John, this is the fruit of matrimony!" "Oh, no," replied he; "the fruit is at home: this is only the fruit-basket!"

FACTS FOR THE CURIOUS.—If a tallow candle be placed in a gun and shot at a door, it will go through it, without sustaining injury. If a musket-ball be fired into water, it will not only rebound, but be flattened as if fired against a solid substance. A musket-ball may be fired through a pane of glass, making the hole the size of the ball, without cracking the glass: if the glass be suspended by a thread it will make no difference, and the thread will not even vibrate.

THE EXACT COACHMAN.—In an action in the northern circuit against the proprietors of the Rockingham coach, the coachman was called and warned by the cross-examiner that he must give a precise answer to every question, and not talk about what he thought the question meant. The examination proceeded. "You drive the Rockingham coach, do you not?" "No, sir, I do not." Why, man, did not you tell my learned friend so this moment?" No, sir, I did not." "Now sir, I put it to you once more: Upon your oath, do you not drive the Rockingham coach?" "No, sir," replied the coachman, unabashed; "I drive the *horses*."

FATE OF THE ANCIENT SAINTS.—History records the following:—"St. Matthew suffered martyrdom, or was put to death by the sword, in the city of Ethiopia; St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired; St. Luke was hanged upon an olive tree in Greece; St. John was put into a cauldron of boiling oil at Rome, and escaped death; he afterwards died a natural death at Ephesus, in Asia; [Query!] St. Peter was crucified, head downwards, at Rome; St. James the Great was beheaded at Jerusalem; St. James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club; St. Philip was hanged up against a pillar at Hieropolis, a city in Phrygia; St. Bartholomew was flayed alive, by the command of a barbarous king; St. Andrew was bound to a cross, whence he preached till he expired; St. Thomas was run through the body with a lance, near Malibar, in the East Indies; St. Jude was shot to death with arrows; St. Simon Zelotes was crucified in Persia; St. Matthias was stoned and then beheaded."

ABSENCE OF MIND.—The effect of absence of mind is well exemplified in an incident which happened some time ago to a well-known gentleman of Magdalen College, Cambridge. He had taken his watch from his pocket to mark the time he intended to boil an egg for his breakfast, when a friend, entering his room, found him absorbed in some abstruse calculation, with the *egg* in his hand, upon which he was looking intently, and the *watch* supplying its place in the saucepan of boiling water.

A THOUGHT UPON ITALY.

Yes, sleeping in beauty, in sunshine, and flowers,
There lie the fair scenes of Italia's bowers;
And sleeping in dust and in darkness unknown,
Now lie the proud Cæsars that once filled her throne.

How fading that glory, by Priesthood unblessed!
How swiftly the moments of splendour roll by!
How soon by the grave are the fairest caressed,
And tear-drops quick start in the love-laughing eye!

Then live for the glory that ever endures,
And live for the sealing that sceptres all time—
That heaven and earth in its bosom secures,
With all that is lovely, great, good, and sublime.

Rock of Prophecy, Mount Brigham, Sept. 19th, 1858. JABEZ WOODARD.

DIED—Aug. 2, at Payson City, of inflammation of the lungs, Richard Spencer, son of Richard and Mary Spencer, formerly from England, aged 24 years. The deceased had only been married fifteen days, and has left a young and amiable wife and a large circle of friends to mourn his loss.—*From the "Deseret News."*

ADDRESS.—Charles R. Jones, 145, Abbey Street, Derby.

MONEY LIST SEPTEMBER 25—OCTOBER 8, 1858.

	£	s.	d.
William Jefferies (per G. Teasdale)	16	7	6
Willet Harder (per do.)	10	10	8
John Kessell (per do.)	4	5	3
E. L. T. Harrison (per J. D. Ross)	90	4	7
B. W. Brindle (per W. Budge)	66	18	7
Henry Brown (per do.)	45	18	8
John Clarke (per do.)	59	7	5
George Armstrong (per do.)	17	1	6½
William Browulow (per C. F. Jones)	68	13	5½
William Shires (per do.)	54	2	9½
William Halls (per do.)	27	6	10
William Carnie (per do.)	31	14	0
Thomas Smith (per G. Taylor)	2	5	8½
Lewis Bowen (per do.)	2	6	0
Thomas Clarke (per do.)	3	0	0
James Oakey (per J. Cook)	18	8	2
Thomas Birt (per do.)	7	2	8½
John Mellor (per do.)	15	8	7
James Rogers (per G. D. Keaton)	3	4	0½
William Moss (per do.)	2	0	0
Charles Astle (per do.)	10	0	0
John Hunter (per J. M. Comie)	103	4	7
Carried forward	£659	11	1

	£	s.	d.
Brought forward	£659	11	1
P. J. McComie (per J. M. Comie)	65	13	3½
A. N. McFarlane (per do.)	29	10	0
George P. Ward	0	8	8
John K. Grist (per G. P. Ward)	0	6	6
R. J. Philp (per T. Wallace)	9	11	4
W. B. Child (per do.)	5	18	3½
Henry Hobbs (per do.)	1	5	10
Edward Oliver	50	10	7½
W. H. Perkes (per E. Oliver)	46	10	6½
W. H. Perkes (per J. McGhie	3	9	2½
M. H. Forscutt (per E. Oliver)	9	8	0½
J. A. Jeffery (per W. Bayliss)	43	6	10½
Edwin Scott (per do.)	37	15	1½
John Davies (per B. Evans)	6	1	6½
E. D. Miles (per do.)	3	0	0
William Ajax (per do.)	13	3	10
Thomas Rees (per do.)	5	2	9
Henry Harries (per do.)	11	9	2
Edwin Price (per do.)	1	15	6
Hugh Evans (per do.)	0	16	11
	£1,004	15	1½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XX. Saturday, October 30, 1858. Price One Penny.

THE PRESENT CHRISTIANITY.

BY ELDER WILLIAM E. BARTON.

That we are living in one of the most important and eventful periods of time in the world's history cannot be denied. This, therefore, needs no comment. The signs of the times, past and present, cause us to pause and wonder; and when we look around and see the world we live in and the condition of kingdoms and thrones, we are led to exclaim, These are truly the latter days! Yet far greater and more important events have to transpire in this the 19th century. Events, political and religious, which can find no parallel in any former history of the world, will cause a mighty revolution in both spiritual and temporal affairs. It is true, many things have been predicted, but none so great and important as those pertaining to the setting up of the kingdom of God, the restoration of the Gospel, its establishment upon the earth, the progress it will make, the opposition it will meet with before it accomplishes its mission—namely, the establishment of universal righteousness upon the earth, the preparation of a people to receive the Son of God and rear a temple to his name, the gathering of the Jews, the rebuilding of Jerusalem, the redemption of Zion, and the going forth of the word and law of the Lord to the ends of the earth. Looking at the present position of the world, with its thousand different creeds, the almost universal dissatisfaction that exists in the minds of the people in respect to religion and politics, the disunion that exists among the different nations of the earth, although hid under the cloak of peace, all proclaim to us the greatness of the work to be performed.

It is most true that great and rapid strides have taken place in the various arts and sciences. Astronomy, through the medium of the telescope, has revealed great and important facts pertaining to the starry heavens, and placed in order the various planets and systems, as far as they are known in the vast extent of space, and thus give us some idea of the greatness and magnitude of the works of the Gods.

Geology has revealed and brought to light the wonders of the earth's foundations. The microscope has revealed myriads of animals that now exist, which cannot be detected by the human eye, to such an extent that we are led to wonder and exclaim with astonishment, There is no end to the works of God; for all nature teems with life! Modes of travelling have been devised, by which we can with safety move from place to place at the rate of sixty miles per hour. Venturesome spirits have descended into the bowels of the earth, and have brought forth some of its richest contents. Tra-

vellers have explored the different portions of the globe. Men have ascended thousands of feet above *terra firma* through the use of balloons, and have learned something of the atmosphere that surrounds the globe. Electricity has been tamed and put into practical use, so that news can be sent with the rapidity of lightning to all the important nations of the earth. The various productions of nature and art can be rapidly exchanged among different nations by means of steam. Manual labour in many instances has been superseded by the use of machinery. That mighty engine, the press, has also met the requirements of the age. Thus we see that all things have received a great impulse: the mind of man has been enlarged, his ingenuity has been put to the test, and his exertions have in many respects been amply rewarded; and thus it is now heralded to the world, with the voice of a trumpet, by statesmen, lecturers, and learned divines, that we are living in one of the most enlightened periods of the world's history.

Yet, with all these great improvements—with all the wisdom of mankind, they are in one all-important point sadly deficient; and in this, generally speaking, they evince an astonishing carelessness,—namely, that pertaining to their eternal salvation. It is most true that we have thousands of professing Christians—many pious and devout men, who are untiring in their efforts to benefit mankind and bring them to a sense of the duty they owe to their Creator. It is also true that many noble spirits have appeared in different ages of the world, who have endeavoured by precept and example to benefit the people. But, alas, they have failed; for, being destitute of heavenly authority, and surrounded by tradition, superstition, and bigotry, they have in many respects failed. And why? They have been destitute of the holy Priesthood; and thus the channel of communication between heaven and earth has been closed. How far have they succeeded? How much has Christianity (so called) progressed during the past seventeen centuries? If we look at the picture presented to us, we shall most assuredly come to the conclusion that, unless a superior power be given, ages must elapse before the present Christianity can bring to pass any part of the prophecies mentioned in the beginning. Let us look at England alone. What a vast amount of crime is every day committed? Murder, robbery, swindling, forgery,—in short, vice in all its hideous forms reigns in all the towns and cities of Christendom. It is not the uneducated alone that are degraded: many of those moving in high circles have been instigators and perpetrators of some of the most heinous crimes,—which fact the record of our courts of justice abundantly prove. Thus education has enabled this class to act with more subtlety, while their seeming respectability has been a cloak for their more refined villany.

What, then, can be the cause of all this? Is it the want of money, talent, education, or anything of this kind? No; for there are in this country alone more preachers, professors, writers, lawyers, doctors, and lecturers, than would be necessary to direct three or four worlds like ours the way to heaven and the road from destruction.

Yet they fail in a small place like England. Money is no object. Salaries ranging high in the thousands are given to bishops, while poor curates must be content with £60 a year! There has been expended, (independently of Missionary Societies,) for the religious, secular, and moral training of England, thousands of millions. Yet all efforts fail to produce any visible improvement in the great mass of the nation. If this is the result and production of the present Christianity, we must certainly come to the conclusion that it is not destined to fulfil the prophecies.

In order, therefore, that the words of the Prophets might have their literal fulfilment, and the world be somewhat prepared for the great events of the last days, and be left without excuse, it is necessary for a superior power to interfere to save the people and bring them out of the darkness they are grovelling in at the present time. Angels weep over the fallen condition of man. Good men are filled with sorrow when they find their efforts scorned or turn out fruitless. The earth itself groans in pain to be delivered. O man, how fallen—how degraded—how far removed from what thou once wert! But let us dwell on a more exalted theme.

It has pleased the great Author of our salvation to look with pity upon fallen man. That same Being who in the greatness of his mercy gave his only

begotten Son for the sins of the world has restored once more to the earth the Gospel, bestowed upon men the holy Priesthood, and revealed unto them those glorious principles of truth which will exalt them eternally in the heavens.

Joseph, the honoured instrument of God in this the 19th century, has by Divine command proclaimed the message of Jehovah to the earth. It is replete with wisdom, intelligence, and salvation to all that obey it. The power that characterizes it proves its superiority over every creed and invention of uninspired men. It shines upon the understanding like the noon-day's sun, and whispers in the ears of mortals, "This is the way: walk ye in it." It has no alliance or connection with any sect, but speaks with Divine authority; and all nations, kindreds, tongues, and people are required to obey.

And what has this work accomplished? The world has boasted of the union of great nations, especially the joining of England and America by telegraph. But it can be said that with the Church of God or the Saints of latter days there is an infinitely superior power that bound them together long before the existence of the Atlantic cable—namely, the Priesthood. What effects has it produced? The members of this Church have in a great measure forgotten their nationality. No matter from what quarter of the globe they came, all join in the one great object—the building up of the kingdom of God. All unite their efforts for the spread of the everlasting Gospel. By the protecting care of their heavenly Father, they have been enabled to visit many nations, and have brought forth his sons and daughters from nearly all lands, and many have gathered home to the bosom of the Church. It is to Zion where the eyes of the people of God are directed. And soon the nations will gaze at them with intense surprise; for the wisdom, knowledge, and power of God will so descend, that monarchs on their thrones will wonder at "what the Mormons are doing." What the world calls "Mormonism" is a great fact—a living system, growing more formidable day after day. Thoughtless people may sneer at us; but while they sneer, we are adding to our numbers, and become more zealous in proportion to the slights put upon us; and most assuredly it will ere long be a knotty problem for them to solve, "What is to be done with the Mormons?"

Saints of God, then, let us live our religion, learn to walk always in the line of our duty, and uphold the Priesthood. Angels will assist our efforts, and God be pleased to see his children walking in righteousness, holiness, and truth. We shall, if faithful, see, and the whole world will as certainly know that "Mormonism" is the truth. Their boasted Christianity will crumble to naught, while our kingdom will thrive and grow, and will prove its vast superiority over every man-made system.

A SUCCESSFUL PRIEST.

BY ELDER JOHN HYDE.

"History is philosophy teaching by example."

Persecution, fierce and relentless, pursued the Saints of former as those of latter days. Their deeds were slandered and their persons hated, because of the faith they loved, the God they worshipped, the principles they taught, and the objects they proposed to accomplish. So Lucifer and his priesthood have ever sought to retard the triumph of truth. Too often they have succeeded. Flourishing churches planted by ancient ministers of God in Asia have passed away, leaving scarcely a trace behind.

Satan does not always prevail. Persecution once so raged in Jerusalem that Saints and ministers were compelled to fly thence for safety. One of the latter took refuge in Samaria. Full of the spirit of his holy mission to the inhabitants of that populous city, he preached the words of life. The Samaritans were hated and despised by Jewish sects of every name and class. Those outcast people gladly and attentively listened to that fervent Priest while he proclaimed the love of God to man.

At that time a magician of celebrity had imposed his dark sorceries upon the people, and many thought him "the great power of God." "Be slow to decide," they thought, and therefore heard both sides and persecuted neither. Before them truth and error grappled, and truth prevailed. They believed that faithful Priest, and were baptised, "both men and women." In the city there was great joy; and the Lord confirmed the teaching of that Priest by many "signs and miracles."

Their sins were remitted—a *negative* blessing, but still a great one. Humanity feels itself sinful and breathes its anxious cry, What must be done for salvation? The Hindoo answers, Hurl yourself beneath the spiked wheels of Juggernaut, or plunge yourself into the Ganges' waves! The Moslem answers, Believe in Mahommed, fast and pray at the sounding of the muezzine call from the lofty minaret of the mosque! The Brahmin answers, Stand before a fire till the roasted skin peels off, or gaze upon the sun until its blazing rays shall blast your sight! The South Sea Islander answers, Go, slay your purest friend, and his virtues shall become your own! The Persian sage exclaims, Go, worship fire! And to the crocodile or sacred bull the Egyptian priest compels your adoration!

But how does Christendom reply? The Papist, with scowling brow and downcast eye, fresh from the Inquisition, with his faggots and his rack, says, Confess to a priest, and from him obtain absolution! The Calvinist, with soul-depressing melancholy, says, If you be among the elect, the day of power and pardon will inevitably come! The Methodist, with lengthened face and hollow groan, says, Sorrow and pray, and perhaps some time the Lord may please to send remission! The primly dressed Quaker says, Calmly contemplate! While the Ranter, tearing "passion into rags," says, Groan, shout, and pray,—shout, pray, and groan,—and God must come down and pardon!

The Pentecost preachers, however, answered humanity's question thus—"Repent, and be baptised every one of you in the name of Jesus Christ for remission of sins." The preacher at Samaria answered the question in the same manner. Led by one spirit, ministers of God all teach alike. Truth, like God, changeth not by lapse of time. Upon the Samaritan Saints the Holy Ghost had not yet fallen. Their faithful Priest and preacher of course felt anxious that they should have the blessing. Did he call them together, and, like sectarians, agonize and pray for the Holy Ghost to descend upon them? No. Did he lay his own hands upon their heads for the reception of that gift? No. He knew that such an administration did not belong to his Priesthood. He therefore sent intelligence to the authorities at Jerusalem. With joy they appointed two Elders to visit Samaria, who prayed and laid their hands upon the heads of these humble, believing, and baptised people, and they received the Holy Ghost. Such was the true order then, and such it must be now. Such was the Church of God then, and such it is now.

The magician listened, believed, and was baptised. But when he beheld the Holy Ghost conferred by laying on of hands, his corrupt heart thought, if he had but that power, what a money-making speculation it might prove to him! He at once offered the Elders gold to bestow on him similar power. The answer to him was, "Thy money perish with thee! Thou art in the gall of bitterness, and the bond of iniquity is around thee! Thy heart is vile, and in the matter thou hast no part or lot!"

Baptism only brings a greater curse upon him who is not humble of heart, penitent and contrite of spirit, and pure in motive.

"Him that honours me I will honour," saith the Lord. An angel from on high to that faithful Priest bore another mission. "Arise," said he, "go to the south—to the desert country." He journeyed thither, and in the distance he beheld a caravan, costly in array, approaching. Drawing nearer, he perceived a personage who was high in authority under the queen of his country; and as the chariot rolled along, he sat intently reading Isaiah's prophecies. The Spirit whispered to the Priest to join that chariot and speak to the rider. He did, and heard him read the burning visions of the son of Amos. The Priest enquired, "Understandest thou what thou readest?" Many personages so circumstanced would have ordered an attendant to reprimand him for what they would have pronounced his impertinence. Not so this high, yet humble personage. He promptly replied, "How

can I, unless some man should guide me?" Then, feeling in his soul that this stranger could aid him in his studies, he desired him to come up into his chariot and sit with him. The lowly and foot-sore Priest at once accepted the invitation and seated himself in the great man's chariot by his side. The passage read was as follows:—"He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth." "Who is this of whom the Prophet speaks?" enquired the great man. Under the afflatus of the Divine Spirit, the servant of God explained how Jesus became little that we might become great!—how he stooped to manhood to lift us to God!—how the organizer of the universe became a helpless babe!—how he that gave laws by which suns and systems wheel in their spheres became a tenant of earth!—how, in his humiliation, his judgment was taken away, and he had to grow in stature and in wisdom like another of Adam's sons! With a glowing heart and eloquent tongue, he spoke of the life Jesus lived, the miracles he performed, the motives he enforced, the principles he taught, the Church he had established, the laws he had instituted, the officers he had ordained, the shame he had endured, the death he had suffered, and finally his triumphant resurrection! He told how, as a conqueror, he had marched to the gates of death and hell, and threw open their gloomy portals; and how he will one day return to earth, hurl the usurper down, and reign with his Saints thereon. The great man listened and was entranced in joy. "See," cried he, "here is water: what doth hinder me from being baptised?" The servant of God replied, "If thou believest with all thine heart, thou mayest." The great man, with prompt fervour, answered, "I believe that Jesus is the Son of God." Sectarian preachers would hereupon have said, "Glory to God, thou believest: nothing more is needed: thy sins are remitted." Not so the angel-sent Priest that rode with and taught him. He preached to him the entire plan of salvation; and on descending from the chariot, they both went down into the water, and the repentant believer was "buried with Christ in baptism" for the remission of his sins! Perchance, after this act of obedience to the requirements of heaven, the future rose before his mind,—perhaps a wrathful queen, insulting compeers, his position lost, his prospects blasted, and himself the scoff and scorn of all! He scanned the perils that his thoughts presented, and fully counted the cost; and, resolving to battle with and brave the worst, he joyfully went his way.

Such *was* the character and power of the ancient Gospel, and such *is* "MORMONISM" *now*! The examples are before us. May we be stimulated to spread around us its holy and divine principles, and ever strive to emulate the spirit of the faithful servant of God—the successful Priest.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 681.)

[March, 1843.]

Monday, 27th. I dictated the following letter to Sidney Rigdon, Esq.:—

"Dear Sir,—It is with sensations of deep regret and poignant grief that I sit down to dictate a few lines to you this morning, to let you know what my feelings are in relation to yourself, as it is against my principles to act the part of a hypocrite or to dissemble in anywise whatever with any man. I have tried for a long time to smother my feelings and not let you know that I thought that you were secretly and underhandedly doing all you could to take the advantage of and injure me; but whether my feelings are right or wrong remains for eternity to reveal.

I cannot any longer forbear throwing off the mask and letting you know of the secret wranglings of my heart, that you may not be deceived in relation to them, and that you may be prepared, sir, to take whatever course you see proper in the premises.

I am, sir, honest, when I say that I believe and am labouring under the fullest convictions that you are actually practising deception and wickedness against me and the Church of Jesus Christ of Latter-day

Saints; and that you are in connection with John C. Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep in the mud as you, sir, are in the mire, in your conspiracies; and that you are in the exercise of a traitorous spirit against our lives and interests, by combining with our enemies and the murderous Missourians. My feelings, sir, have been wrought upon to a very great extent, in relation to yourself, ever since soon after the first appearance of John C. Bennett in this place. There has been something dark and mysterious hovering over our business concerns, that are not only palpable but altogether unaccountable, in relation to the Post Office. And, sir, from the very first of the pretensions of John C. Bennett to secure to me the Post Office, (which, by-the-bye, I have never desired, if I could have justice done me in that department, without my occupancy,) I have known, sir, that it was a fraud practised upon me, and of the secret plottings and connivings between him and yourself in relation to the matter the whole time, as well as many other things which I have kept locked up in my own bosom. But I am constrained, at this time, to make known my feelings to you.

I do not write this with the intention of insulting you, or of bearing down upon you, or with a desire to take any advantage of you, or with the intention of laying one straw in your way detrimental to your character or influence, or to suffer anything whatever that has taken place, which is within my observation or that has come to my knowledge to go abroad, betraying any confidence that has ever been placed in me. But I do assure you, most sincerely, that what I have said I verily believe; and this is the reason why I have said it—that you may know the real convictions of my heart, not because I have any malice or hatred, neither would I injure one hair of your head; and I will assure you that these convictions are attended with the deepest sorrow.

I wish to God it were not so, and that I could get rid of the achings of my heart on that subject; and I now notify you that unless something should take place to restore my mind to its former confidence in you, by some acknowledgments on your part, or some explanations that shall do away my jealousies, I must, as a conscientious man, publish my withdrawal of my fellowship from you to the Church, through the medium of the *Times and Seasons*, and demand of the Conference a hearing concerning your case; that, on conviction of justifiable grounds, they will demand your license. I could say much more, but let the above suffice for the present.

Yours, in haste,

JOSEPH SMITH."

And sent it to him by Dr. W. Richards; to which I received the following reply:—

"President J. Smith.

Dear Sir,—I received your letter by the hand of Dr. Richards a few minutes since, the contents of which are surprising to me, though I am glad that you have let me know your feelings, so as to give me a chance to reply to them.

Why it is that you have the feelings which you seem to entertain, I know not; and what caused you to think that I had any connection with J. C. Bennett at any time is not within my power to say.

As to the Post Office, I never asked Bennett one word about it when I made application for it. If he ever wrote to the department at Washington anything about it, it was and is without my knowledge; for surely I know of no such thing being done at any time; neither did I know, at the time I applied for the office, that you intended to apply for it; nor did I know of it for some time afterwards. As far as the Post Office is concerned, these are the facts. I wrote myself to the department, offering myself as an applicant, and referred the department to several members of Congress to ascertain my character. This is all I ever did on the subject. I never wrote but one letter to the department on the subject; neither had I at the time any acquaintance of any amount with Bennett, nor for a very considerable time afterwards. He never was at our house but very little, and then always on business, and always in a hurry, did his business, and went off immediately. I know not that Bennett ever knew that I had applied for the office; and I am quite satisfied he did not till some time after I had written to the department on the subject; and if he ever did anything about it, it was and is to this day without my having any knowledge of it.

As to the difficulties here, I never at any time gave Bennett any countenance in relation to it, and he knows it as well as I do, and feels it keenly. He has threatened me, severely, that he could do with me as he pleased, and that if I did not cease to aid you and quit trying to save 'my Prophet,' as he calls you, from the punishment of the law, he would turn against me; and while at St. Louis, on his way to Upper Missouri, he, in one of his speeches, made a violent attack on myself, all predicated on the fact that I would not aid him. Such are his feelings on the subject and his threatenings.

As to Jared Carter, if there is anything in his mind unfavourably disposed to you, he has, as far as I know, kept it to himself; for he never said anything to me, nor in my hearing, from which I could draw even an inference of that kind. He was here yesterday, when you came, much dejected in spirit in relation to his temporal affairs, and commenced telling of the great injuries he had received by his son-in-law, and the great losses he had sustained by him, and seemed greatly dejected on account of it; but he never mentioned any other subject.

When I went to La Harpe on Friday, it was purely in relation to temporal matters, making arrangements for provisions for the ensuing season and to regulate some matters in relation to property only. While there, I heard the report of the new indictments; and Mr. Higbee told me, the day before I went out, that I was among the number of those who were to be demanded. In relation to this, I made such enquiry as I thought would enable me to determine the fact, but failed in the attempt. I confess I felt some considerable interest in determining this fact, and felt anxious to know if I could find out how it was.

Now, on the broad scale, I can assert in truth, that with myself and any other person on this globe there never was nor is there now existing anything privately or publicly to injure your character in any respect whatever; neither has any person spoken to me on any such subject. All that has ever been said by me has been said to your face, all of which you know as well as I.

As to your rights in the Post Office, you you have just the same as any other man. In the new case which occurred yesterday, I have examined all the laws and rules in this office, and find but one section in relation to it, and that indirectly, but gives the Postmaster no right to abate the postage, nor make any disposition of the letter or letters; but address the department, and they will give such instruction in the case as they may deem correct. I have written on the subject to the department.

I can conclude by only saying that I had hoped that all former difficulties had ceased for ever. On my part they were never mentioned to any person, nor a subject of discourse at any time nor in any place. I was tired hearing of them, and was in hopes that they slumbered for ever. While at La Harpe the subject was never once mentioned. The only thing was the enquiry I made myself to find out, as far as I could, whether the report made to me by Mr. Higbee was correct or no, and this in relation to myself only. If being entirely silent on the subject at all times and in all places is an error, then I am guilty. If evading the subject at all times, whenever introduced by others, be a crime, then I am guilty; for such is my uniform custom.

If this letter is not satisfactory, let me know wherein; for it is peace I want. I have been interrupted a great many times since I began to write, by people calling at the Office.

Respectfully,

SIDNEY RIGDON.

P.S. I do consider it a matter of just offence to me to hear about Bennett's assisting me to office. I shall have a lower opinion of myself than I now have when I think I need his assistance.

S. R."

Opened Court to try Field for drunkenness and abusing his wife. I fined him $10 and costs, and required him to find bail of $50 to keep the peace for six months.

A Conference held at Hartland, Niagara County, New York. Three Elders and one Priest were ordained, and five added to the Church.

It is estimated that the Chinese loss, in their recent war with England, was 15,000 men, 1,500 pieces of cannon, and a great portion of their navy.

Tuesday, 28th. I removed my office from the smoke house (which I have been obliged to occupy for some months,) to the small upper room in the new brick store.

Josiah Butterfield came to my house and insulted me so outrageously that I kicked him out of the house, across the yard, and into the street.

Elder B. Young visited George A. Smith, who was very sick.

Wednesday, 29th. Sat with Orson Spencer on a case of debt, and gave judgment against Dr. Foster, the defendant.

Thursday, 30th. In the Office, in relation to a new bond presented to me by Dr. Brink, which I rejected as informal, and told Charles Ivins he might improve my share of the ferry one year, and cautioned him that if he did not consider Brink good for heavy damages, he would be foolish to be his bondsman.

Brink afterwards took an appeal to the Municipal Court, to be tried on the 10th of April.

Elder Hyde returned from Quincy, having delivered ten lectures and baptised three persons.

At half-past one, p.m., I was called to sit as Justice of the Peace, with Alderman G. W. Harris, on the case of Webb *v.* Rigby, for forcible entry and detainer. During the trial the Court fined Esquire O. C. Skinner twenty dollars for insulting a witness, and would have fined him ten dollars more for his contempt of Court, but let him off on his submissive acknowledgments. The trial closed about one o'clock on Friday morning.

Friday, 31st. At ten a.m., I opened Court for trial of Amos Lower, for assaulting John H. Burghard. After hearing testimony, fined Lower $10.

Spent the afternoon at Mr. Lucian Woodworth's, in company with brother Hyrum, H. C. Kimball, O. Hyde, W. Woodruff, and brother Chase, with our wives; had a good time, and feasted on a fat turkey.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 30, 1858.

PROPER OFFICERS.—There is perhaps not a faithful man of any length of standing in the Church who is not also a member of the Priesthood. In a general sense, it may therefore be emphatically said that there are in the Church good and suitable officers. But between the facts of there being such men in office and the Mission being properly officered there is an immense difference. It is possible for all the officers to be good and intelligent men, yet every one to be in the wrong office and labouring at a general disadvantage, and perhaps to the positive detriment of the interests of that community. A nation might be full of vital energy, but yet the national pulsation weak, because of its functions being feebly or improperly worked by a diseased heart and an imbecile or deranged brain. It might abound with administrative capacity, and yet its arrangements be non-adapted to the wants of the people and the spirit of the times, and the action of its administrative body be impotent and fitless. The nation might contain the men capable of making the best officers in the world, and a sufficient number of them to officer the whole world, and yet be itself the worst officered of all nations. It shall overflow with talent and be thickly sprinkled with large minds and gigantic characters—it shall possess such an amount of soul-force as to be sufficient for the moving, not only of itself, but many nations besides, and yet itself be ruled by incompetent rulers, and nearly every man be in the wrong place, and its affairs be ingeniously mismanaged—a body with all the faculties, senses, and means of life, yet most of them performing the wrong functions, and the body languishing for want.

For a nation to be properly officered would, in the full sense, imply that it was properly organized and governed. Such a condition involves the whole science of society. That science, considered in its various classifications, embraces the domestic, social, religious, and political organizations, states, and conditions. National existence takes in all belonging to this classification,—in other words, takes in the whole science of society. Therefore, the properly officering a nation involves the whole of that science. And it is obvious that to affirm in the full and perfect sense that a nation is properly officered would be tantamount to affirming that it is properly organized and governed; for with such an administration carrying on its functions, such a state of things would necessarily be implied. But we will not dwell upon the immensity

of subject involved in the perfect affirmation of the fact of a nation's being properly officered. We shall speak now of the fact itself and its immediate connections, rather than of all the conditions and extent of subject which it involves.

That nation or community which, it can be affirmed, is properly officered will have reached comparative administrative and governmental perfection; that is to say, it will have reached a proper state and condition of things according to its sphere of government, stage of development, and order of being,—what in the Scriptures is termed "perfect in its day and generation." There is no other sense in which anything or any being can reach perfection, from a nation to a universe—from a man to a God. When a nation or community has become properly officered and is carrying on all its functions of government, it has reached the perfection of its sphere and day. For a community to be properly officered, therefore, is the great *desideratum* in its organization and administration.

Of course, such a state of things is a great *desideratum* in the administration of this Mission. To properly officer it and properly carry on its functions of government should be the aim of its administrative body. In fact, this is comprehended in the work of administrative reform and progress in which the Elders and Priesthood generally have of late been so zealously and successfully engaged. But that work will not be completed until the Mission is properly officered and *all* its functions are healthful and perfect in their action—indeed, until it has reached that condition where it may be said to be perfect in its day. Until this is brought about, not only in the business department, but in all its branches of government and operations—until everywhere throughout the Mission proper officers shall be properly acting in every department of our Church system and properly embodying the principles and spirit of our holy and perfect religion, it will be necessary to urge administrative reform as well as general progress. It is the duty of all the administrative body, and particularly the presiding Elders, to travel as fast and as near as possible to the desired state of things; and we especially warn the latter *not to stand in the way themselves.*

Taking up the subject where the administering of that part of the system of perfect government applicable to this Mission begins, the first condition we come to, for the Mission to be properly officered, is, that there should be proper officers. And here we are brought to the very interesting and important consideration of the conditions constituting a proper officer of this Mission. The first is that he should be legally called and ordained. This point is generally understood, but many others connected with it are not. The second condition is that he be a suitable man for his calling. We are now speaking of the fundamental offices of the Priesthood belonging to this Mission. Out of these grow other branches and departments in our Church government and operations. Not only does it come within the sphere of the administrative body to call and ordain men to the offices of Elders, Priests, Teachers, and Deacons, but the administration has also to assign to them their special departments and to set them to work. The Eldership, for instance, has a large scope in which it can legally administer; but in that scope there are many departments and portions of the work to be performed. A man may be suitable for and worthy of the office of an Elder to act in some given part of its many callings and duties; but that does not say that he is adequate to the duties of a Pastor, a President of a Conference, a preacher, a clerk, an editor, an author, or other departments belonging to that office. All these are comprehended in the sphere of Eldership. The administration, therefore, has to grapple with them all, besides the other offices and the departments which grow out of them. We have, then, to take into consideration the *parts of the work* as well as the fundamental offices. This point has not commanded the discriminating

attention which it deserves; and this is a matter to which we call the attention of presiding Elders in their future operations. For a man to be a proper officer, it is necessary not only that he should have the authority to act in any of the various duties of his Eldership, &c., but also that he be suitable for the given department and work. For instance, a Pastor should be suitable and qualified by authority, endowment, experience, govermental capacity, worthiness, and every other element necessary to constitute a proper Pastor. If he is not such, he is not fitted for that office, and we should feel at once justified and bound to remove him to some other and perhaps equally honourable and important position in the sphere of Eldership, where he would be truly a proper officer. The same would apply to the President of a Conference. Again, in sending out a Travelling Elder, a man should be chosen who not only holds the office of an Elder, but who is also suitable and likely to be efficient and to do good in that sphere. Moreover, it should be considered if circumstances and wisdom justified it. If a business man be the one in requisition, a person should be selected whose peculiar talents, habits, opportunities, and avocation of life render him fit for that department of the work. If it is to preach the Gospel, one should be set to do that part who is ordained, gifted, and prepared for that branch. In giving invitations to our readers to contribute for the *Star*, we should expect those whose turn of mind, abilities, time, and duties rendered them serviceable, to engage in that department; and those who attempted poetry, we should expect to have the gift and inspiration of the poet. All these and like conditions are comprehended in the idea of proper officers. We hope the presiding Elders will act upon the principles involved in these considerations.

The second principal condition necessary to be observed in properly officering the Mission is, that every department should be filled, and every part of the work belonging to this administration be in active operation. Those departments must also be properly filled, and those parts properly done. And to accomplish this, those men who are proper officers by authority, capacity, experience, fitness, and worthiness should be placed in those various departments: in other words, the right men should be in their right places as regards both their authority and their fitness.

The third principal condition is, that every one of these proper officers should be set to work, given their proper parts of the work, and made responsible for its being properly done. Out of this grows the fact that each should be operating in his due order and be subject to those above him. Every department and part also must be under a proper supervision; and each presiding man must not only do his own particular work, but see that those under him properly do theirs, and moreover see that every particle of work given to his charge be in active operation. Now, doubtless, this Mission has, on the one hand, every proper office and function of government pertaining to it, and, on the other, proper men to fill those departments and carry on those functions; but between this fact and the one that those departments are filled and those men carrying on those functions, there is an immense difference. There is plenty of work and to spare needed to be done, and needed to be done properly: but between this fact and the one that every person in office has plenty of work given him to do and is doing it properly, there is also an immense difference. The first facts we have never doubted; the second we are not so sanguine about. When both answer together, then the Mission may be said to be perfect in its day. When all its departments and callings are thus filled with the proper officers, and all its functions are thus brought effectively and perfectly into action, then it will be properly officered.

Now, this kingdom does largely possess the men capable of becoming the best officers. It is full of administrative capacity, thickly sprinkled with large minds and characters capable of making striking marks among the wonderful events of the last days; and as for energy, will, perseverance, powers of endurance, and, indeed, every quality of soul-force, no people have equalled them. It is true that many of these men are as rough diamonds, but still they are diamonds. They can be polished and properly set; and while their polishing and setting will bring out and enhance their qualities, they will throw the glory of those qualities around and give a dignity to the administration in which they are inlaid. They can be put where they can obtain the polish of experience and can labour efficiently—where they can honour their calling and prepare themselves for the more responsible positions for which God designs them. Is this fact—namely, that the Church does contain such men, duly appreciated and taken advantage of in this Mission? Having the material for the best officers, is the Mission properly officered with those fitting men? If it is not, let it be distinctly understood that we would have it so, and that we expect the presiding Elders throughout these lands to labour in that direction—to find fitting men for every work given, and to properly officer the Mission.

THE LORD'S SUPPER.

"And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup, after the supper, saying, This cup is the new testament in my blood, which is shed for you."—JESUS CHRIST.

In order to celebrate the sacred ordinance of the Lord's Supper aright, acceptably to God and beneficially to ourselves, it is unquestionably necessary and essential that we have a proper understanding of its real nature and use. It was instituted by our Lord and Saviour Jesus Christ as a Gospel ordinance, emblematical and commemorative of his sacrificial death. Hence, on giving his disciples the bread, he said, "This is my body, which is given for you," thus showing its *emblematic* character. He then immediately added, "This do in remembrance of me," which thus shows its *commemorative* character.

Various opinions are entertained in the professing Christian world as to the intended meaning of the words, "This is my body." It will be unnecessary to particularize them. But the most remarkable one is that held by the Roman Catholics. They profess to believe that the words really and truly signify that the bread eaten by the disciples was the veritable body of Christ. Hence they believe that the eucharistic wafer, when consecrated by the priest, is actually transmuted into the literal flesh of Jesus Christ; and that the wine contained in the chalice, when consecrated by him, is completely changed into the literal blood of Christ; and therefore that he who eats the wafer and drinks the wine thus consecrated really eats Christ's flesh and swallows his blood, and literally fulfils the words of Scripture, "Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John vi. 56.)

To enter into a refutation of this very absurd dogma of the Romish Church (called "transubstantiation") would be levying too heavy a tax on the reader's patience and forbearance. We can only lament that so large a portion of the professing Christian world should have sunk so drefully low in the scale of rationality as to countenance an interpretation of Scripture which is so far remote from the plain, common sense import of the words figuratively employed by the Divine speaker.

"This is my body, which is given for you." This evidently signifies that the bread which Jesus had blessed, broken, and given to his disciples, was *emblematical* or *representative of* his body, which was about to be offered as a sacrifice for the sins of the world. Again: "This cup is the new testament in my blood, which is

shed for you." This evidently signifies that the cup of wine, which Jesus likewise blessed and gave to the disciples, was emblematical or representative of his blood, which was soon about to be shed sacrificially for the remission of universal sin.

The act of eating and drinking is the necessary process by which food is received into the system for its support. The eating and drinking of the sacramental emblems, therefore, signify our acceptance of the work of redemption and atonement wrought by Christ on our behalf—our appropriating to ourselves the benefits resulting from his mediatoral death. This is what is meant by the words of Christ recorded in John vi. 47—56. He told his disciples that he was the "bread of life," because he came to bless mankind with the offer of "immortality and eternal life," purchased by the sacrifice of himself. Said he, "I am the living bread which came down from heaven: if any man eat of this bread, he will live for ever: and the bread that I shall give is my flesh, which I will give for the life of the world." The Jews, fancying that he meant (what appeared very absurd to them, but yet is adopted by professing Catholics as his actual and intended meaning,) that he would give his body to be *literally eaten by them*, exclaimed among themselves, "How can this man give us his flesh to eat?" Jesus, however, carrying on the figure, said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." As the atonement of the Son of Man was the Divinely-appointed means by which the redemption of the world was to be accomplished, the *exercise of practical faith* by which we *receive, adopt, and appropriate*, or *avail ourselves of* the proffered boon, is clearly denoted by the simile of eating and drinking the "flesh" and "blood" of the Saviour, and by partaking of the significant *emblems* of his flesh, and blood at the sacramental table.

The Lord's supper is also a MEMORIAL—an ordinance *commemorative* as well as significative of the death of Christ. The bread and wine (or its temporary substitute, water,) are memorials to remind us of him who died for us, and of the solemn covenant we have made to serve him. This "remembrance" tends to invigorate and renew our faith, our hope, and love,—tends to re-animate our spirits, to increase our gratitude, and to stimulate us to perseverance in our onward course of duty.

The Apostle Paul, in reference to this sacred ordinance, says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." And again—"He that eateth and drinketh unworthily eateth and drinketh damnation to himself," &c. (1 Cor. xi. 26—30.) An important point for consideration is this! He who approaches the table of the Lord and partakes of the sacred symbols unworthily is guilty of the sin of profanation, and is thereby damning his own soul! They who are living in known sin—in the violation or neglect of the known law of God, or who hold malice, enmity, or hatred to any of their brethren and sisters, or whose hearts are impure and faithless, and yet, with heedlessness and irreverence, partake of the sacred memorials of the Saviour's dying love, are guilty before God of profaning and desecrating that holy ordinance, and of making a mockery of those solemn pledges of allegiance and faithfulness which they outwardly profess to renew at the sacramental altar.

How careful, then, should we be at all times, lest we unworthily rush to and prostitute the holy supper of the Lord, and thus incur the penalty of self-damnation! We should, as the Apostle says, "*examine*" ourselves before we "eat of that bread and drink of that cup" of the "communion of the body and blood of Christ;"—for this is not to be regarded as a light and idle ceremony, but as a devout and solemn act of worship, by which we professedly celebrate and "show the Lord's death till he come" again and "drink" of the "fruit of the vine" with his faithful people in his "Father's kingdom." Self-examination will tend to check our heedlessness and carelessness of conduct in this respect, and to induce that becoming steadiness and due seriousness of mind on such occasions which should characterize every one who professes to be a Saint of God.

FOREIGN CORRESPONDENCE.

FRENCH MISSION.

41, Parade Place, St. Heliers,
Jersey, Sept. 29, 1858.

President Calkin.

Dear Brother,—It is now a little over four months since you sent me to take charge of this Mission. I feel it a pleasing duty to give you a brief account of the position and prospects of the work here. I arrived in Jersey on May 26th, in company with President Budge. We had a kind reception from brother Thomas Liez. Quite a number of the Saints were very glad to see us. We met together in council, when President Budge made a careful investigation of the affairs of the Mission.

I feel that President Budge was not here one day too soon. The wise and cautious course pursued by him, prompted by the Spirit of God, has been the means of turning the scale in our favour. The dark clouds are passing away, and our prospects are brightening. There is an improvement in the feelings of the Saints in general. We have a few really good men and women who are doing their best to carry out my intentions, and the light of truth rests upon them because of their willing obedience. We have also a few who are cold and careless, taking no interest in the work. As a matter of course, they are overwhelmed in darkness, doubts, and fears, and are feeling poor and miserable all the time.

But I believe that those who are doing well will do better, and that some of those who are in darkness will come to the light, ere long, and take hold with us and help to build up the kingdom of our Father. I feel blessed in my labours, and my faith is that we shall prosper. We have baptised a few and cut off one, and a few have left to seek employment in England or elsewhere.

Our Financial Report is as good as I could expect under our present circumstances. Some of our good brethren are suffering for lack of employment. Wages are very low; and we have but very few who attempt to honour the law of Tithing. We are certainly far behind the times, when compared with the Church in Great Britain.

Another visit from President Budge would be a great blessing to us; for we have circumstances and influences to contend with in these islands, and also in France, that are not known in Britain.

Our book debt is quite respectable, and we have not been able to make it anything less. There is a large amount of stock in hand, mostly in the French language. They will all be found useful yet.

The Branch Tithing Records, Penny Fund Account Books, and Blank Report Sheets came to hand last Saturday, 25th inst., *via* Southampton. I shall take pleasure in carrying out your instructions concerning them as far as I possibly can.

I met in Council last night in St. Heliers, and laid the Penny Fund Emigration before the brethren. There was quite a oneness of feeling on the subject. I intend to bring it before the brethren in Goree Branch on Sunday morning, 3rd October; and I shall visit the island of Guernsey next week, and Alderney the week following. I do not expect to visit France for a considerable time to come. Our finances will not admit of it. Travelling in this Mission is very expensive.

I had a letter from Paris a short time since. Brother Huber writes in an excellent spirit. (He told me of yourself and brother Ross being there.) He had some trouble with a brother by the name of Heriel, who had *appointed himself* President of the Paris Branch. He had drawn away some of the brethren with him, two of whom have seen their error and returned to the Church. I have given instruction to cut him off and all who take part with him, except they humble themselves forthwith.

I have given all particulars as far as I know at present. With a desire for your continued prosperity and the prosperity of the work in general, I subscribe myself your brother and servant in the Lord,

MARK BARNES.

WHENEVER we have occasion to utter a rebuke, it is better for our words to be soft and our arguments hard.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Swansea, October 9, 1858.

President Calkin.

Dear Brother,—According to your desire, I forward you a few lines to give you an insight as to how things are proceeding at the present time in the Welsh Conferences.

In the first place, I am happy to inform you that I and my Counsellors are in perfect union and determined to continue faithful in the work of God, to benefit the Saints, and in every way to consecrate ourselves and powers to the building up of this kingdom. Also, I can say of the Presidents of the Conferences and Travelling Elders, that I have found them unexceptionally good men—men prompt in action, and who with the greatest alacrity obey the counsel of the Priesthood above them, and have always been found ready to obey every call and requisition that has been put on them. Without omitting the Presidents of Branches and the Saints in general, I can say that they have exerted themselves well in the last quarter.

By this I do not mean to say that we have not those in our midst who are inclined to see things going on wrong and to view every scheme and plan for the advancement of the kingdom of God as naught, except they have had a voice and a finger in their construction. They, in many instances, have tried to force such a spirit into others, but, failing in their attempts, have settled themselves down, as it were, alone to sleep, not thinking that this kingdom in its progress is increasing in the rapidity and largeness of its strides, and that when they awake it may perhaps be far beyond their reach.

I am all the time doing my best to instil into the minds and hearts of the Saints the spirit of the Presidency of the Church in these isles, by teaching and having translated and published in the *Udgorn Seion* your principal articles on business, &c., which appear in the *Star*. And I know that the Saints have been greatly edified by this.

I often compare the Conferences in Wales to a *clock*, and think that you have appointed me to look after it and keep it in order, and to see that it keeps its time regularly and true. But I tell the Saints that it is not London nor Greenwich time that I want them to keep, but to look at me as I endeavour to keep the *Liverpool* time, and that I also watch the movements of every wheel and listen to every beat by the spirit and light of the *Millennial Star*.

Of late, the Saints have been rather slow in throwing their pence, &c., into the Penny Fund; but, after they have seen the books that are now introduced, my faith is that this wheel will have a swifter motion than it has had from the establishment of that fund in Wales. They are beginning to stir. The Branches' Tithing Records and the Penny Fund Books will be put into operation in every Branch through the Conferences by the end of this month.

Humbly praying the Lord to bless you and your Counsellors for your valuable instructions and strong counsels,

I remain yours faithfully,
BENJAMIN EVANS.

NORWICH PASTORATE.

Chapel House, St. Paul's Opening,
Norwich, October 6, 1858.

President Asa Calkin.

Dear Brother,—I now give you a brief sketch of the Norwich Pastorate for the quarter ending September 30th.

The work appears to be moving steadily along; not many being baptised, but I think a decided improvement amongst the Saints in point of faith and good works, —that is to say, amongst the faithful. The Saints have responded to the call made for the old book debt in a noble and praiseworthy manner. I feel a great desire to see the debt paid off, and I shall continue my exertions until I see the Pastorate square. The amounts paid for the book debt from the Pastorate for this quarter are £111 13s. 6½d., as you will see by the money I have sent you; and although I had anticipated having in some £50 more, yet I feel thankful that we have been able to accomplish so much.

I am also happy to inform you that we

have paid off about all the debts from this Pastorate, some of which have been on for a length of time.

The Saints in this Pastorate are mostly of the poorer classes. There are but about half-a-dozen who earn the sum of £1 per week throughout the Pastorate; and many men work all the year round for about 9s. per week.

I will now close, hoping that the past quarter will be satisfactory to you. We will try to do our best for the future.

Yours,

WILLIAM BAYLISS.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1858.

CONFERENCE.	AGENT.	AMOUNT.		
London	E. L. T. Harrison	£689	6	5¾
Glasgow	John Hunter	194	17	7½
East Glamorganshire	John Davies	191	16	8
West Glamorganshire	Thomas Rees	159	18	0
Herefordshire	Lewis Bowen	127	3	10
Bedfordshire	T. A. Jeffery	124	15	9½
Cheltenham	Thomas Clarke	124	11	0
Monmouthshire	William Ajax	116	13	10
Lincolnshire	William Halls	100	8	6
Warwickshire	Henry Brown	97	8	7
Reading	William Moss	96	9	3¾
Birmingham	B. W. Brindle	96	8	9
Norwich	Edwin Scott	90	6	5
South	Willet Harder	89	6	8¾
Edinburgh	P. J. McComie	85	8	11
Belfast	George P. Ward	73	10	8
Hull	William Carnie	63	14	7
Sheffield	W. Brownlow	61	5	3
Newcastle-on-Tyne	R. J. Philp	59	0	4½
Worcestershire	Thomas Smith	54	13	7
Dublin	John K Grist	53	17	6½
Staffordshire	John Clarke	50	18	1½
Shropshire	G. Armstrong	48	12	6½
Southampton	James Rogers	45	10	5½
Leicestershire	John Mellor	41	6	1
Carlisle	Henry Hobbs	39	9	8½
Dundee	A. N. McFarlane	36	18	10
Land's-End	John Kessell	36	15	5¾
Derbyshire	Thomas Birt	31	6	10
Bradford	William Shires	31	1	3
Cardiff	E. D. Miles	29	13	2½
Carried forward		£3,142	14	5½

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3,142	14	5½
Channel Islands	W. Chevalier	26	0	4½
Wiltshire	William Jefferies	25	2	6½
Late Herefordshire	John Preece	24	17	9
Dorsetshire	Charles Astle	24	6	6
Durham	W. B. Child	21	0	6½
Preston	M. H. Forscutt	14	2	2½
Denbighshire	Hugh Evans	8	8	3½
Flintshire	Edwin Price	7	19	8
Pembrokeshire	John Gibbs	4	9	6½
Dyffryn Conway	T. R. Jones	2	0	9
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	A. J. Stewart	305	11	9½
Swiss and Italian	Jabez Woodard	276	12	4
Cape of Good Hope	Richard Provis	102	9	11½
Sandwich Islands	P. B. Lewis	78	12	5½
Scandinavian	C. Widerborg	31	13	7
Bombay		21	3	3½
East India	J. P. Meik	10	8	6½
Malta		5	7	2
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£4,143	1	1¾

PASSING EVENTS.

GENERAL.—The first anniversary of the National Association for the Promotion of Social Science (which was launched into existence at Birmingham a year since, under the presidency of Lord Brougham,) was held at Liverpool during the week ending the 17th inst. Lord Brougham is also president for the ensuing year. The great comet which has been so clearly seen by the naked eye for some weeks past, descended below the horizon on the 9th inst., its tail benig 100,000,000 miles in length. A severe shock of earthquake was experienced at Calcutta on the 24th August: the Supreme Court, which was sitting at the time, was so shaken that judge, lawyers, and prisoners all rushed out of the building together.

AMERICAN.—The American papers say that Col. Harbin had been obliged to call upon Gen. Johnston for an escort of soldiers to protect the herds of cattle he was driving to California, and that the Indians have declared their intention to rob every mail and to stampede the stock of every emigrant train that attempts to cross to California: Col. Lunder had arrived at Salt Lake City, and reported that the waggon road under his superintendence was progressing rapidly and would be completed before the winter snows set in. The papers also state that Brigham Young still remained in privacy, and that business was resumed in the city, and traders were coming in with their goods.

VARIETIES.

A LAD belonging to a ship of war at Portsmouth had purchased a magpie, which he carried to his father's house, and was at the door feeding it, when a gentleman in the neighbourhood, who had an impediment in his speech, coming up, said to the lad, "T-T-T-T-Tom, can your mag-p-p-pie t-t-t-t-talk yet?" "Aye, sir," said Tom, "better than you, or else I'd soon wring his head off."

QUERY.—In an examination of the Boy's National School at a village about six miles east of Nottingham, the following question was put to the third class:—"Who was Adam's eldest son?" First boy, no answer; second boy, no answer; third boy, no answer: the fourth boy was asked, "Who was Adam's eldest son?" It was evident, from the sparkling eyes and triumphant looks of this urchin, that he was wiser than the rest, and was confident of getting up to the top of his class; and so, with a move in that direction, he immediately answered, "Jack the Giant Killer, sir."

AT a party, of which Dr. Brand made one, many most marvellous stories of a questionable character were related by one of the gentlemen. A pause occurred in the conversation. The doctor said, "Gentlemen, *I* will now tell you a tale. In a country village lived a butcher, who had the curiosity, one day, to view the adjacent country from the top of the village church tower. For that purpose, he was shown up by the clerk of the parish. Soon after they had reached the top, the bells began to ring, which caused the tower to rock from one side to the other with such velocity that the butcher, unable to bear the effect, leaped from the top of the tower into the churchyard; but, reflecting, on his way down, of the imminent risk he ran in alighting, he suddenly drew his knife from its sheath, stuck it in the wall, and there hung dangling by it, like a hat on a peg, till some persons obtained a ladder and lifted him down." "Oh, that must be a lie!" exclaimed the person who had before amused the company so much. "Yes," said the doctor: "and pray what have you been telling the whole evening?" The gentleman was mum.

ADDRESS TO THE LION.

"And the lion shall eat straw like the ox." (ISAIAH XI. 7.)

What makes thee king of the forest wild?
  What makes thy voice like the thunder's roar?
Thou'rt surely nature's proudest child,
  From mountain top to ocean's shore!
See the bellowing herds, how they fly and roll,
As thou rendest the ox like a paper scroll!

But the time will come when the lambkin's play
  Shall cheer thee round thy rock-built den,
And thirst for blood shall pass away,
  Alike from lions and from men;
For Jesus will come and all good will restore;
Then the king of the forest will be cruel no more.

JABEZ WOODARD.

ADDRESS.—R. F. Neslen, 11, Cheyne Street, Stockbridge, Edinburgh.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 45, Vol. XX. Saturday, November 6, 1858. Price One Penny.

LIBERTY.

BY ELDER E. L. SLOAN.

Liberty! The very word is euphony. It sounds like sweet music borne on the wings of the gentle breeze, across the far off plains of Ind or Araby, laden with the perfumes of a thousand flowers. Such are the thoughts that flash across the mind when the heavenly boon is brought to our recollection; but as the mind pauses to dwell on the subject, and memory recalls the hundred wrongs wrought under the sacred name of liberty, we are led seriously to ask ourselves if anything but the *sound* exists, and if mankind are cheating themselves with a visionary illusion, while the blissful reality is unknown and unappreciated.

I would not wish to be understood as endeavouring to depreciate the amount of freedom guaranteed by the more enlightened constitutions to man. But when we see the crushing despotism practised by aristocrats of birth and purse—employers, and those clothed in "the pomp of a little brief authority,"—mobs rising in the wild sublimity of madness, to wrest from those who differ from them in opinion the sacred rights of free and intelligent agents before the Creator of man,—high-placed authority mocking every claim of right and justice to enforce its iniquitous determinations,—magisterial power lending its aid to the same unholy cause, and man raising the bloody fratricidal hand against man to quench the light divine within him, in lands professing "freedom,"—we are led anxiously to enquire if the noble principle is understood, or if it is anything better than a cry raised by a few, and senselessly bandied from mouth to mouth, from pulpit and press to platform and forum, without meaning or reality.

Reason, in a thousand instances, has become the handmaid of fancy, every charlatan in polemics, science, or philosophy being ready to advance "a reason" for his speculative vagaries. So liberty is degraded to purposes the most worthless and disgusting. The superstitious bigot looks with awe-struck wonder, or raises the cry of "Blasphemy! Blasphemy!" when the onslaught of truth shakes the rotten foundation of his hoary fabric of error, and mourns over the "latitudinarian tendency" and "licentious freedom" of the principles advanced. The poor son of toil looks in vain for any extension of his rights, whilst the peer, the landowner, the merchant, and the manufacturer raise the front of opposition in defence of their "ancient privileges and immunities." The demagogue may, with bursting chest, blow the trumpet of freedom; but, in reality, it reduces itself to this—"Give *me* power!" True, his schemes, when presented in the garb of

sophistry, may appear more beautiful and truthful: but let the blood-red page of the past tell its tale. Kings talk of liberty when they carry fire and sword into the peaceful homesteads of those over whom they have no right of control. Governments boast of liberty while they arm and pour forth mercenary bands of licentious soldiery to overwhelm and destroy, and this under the garb of Christianity and civilization, caricaturing with fearful effect the sentiment, "Ye are free whom the truth has made free."

It is both interesting and instructive to observe the struggles of a people who have been writhing under the tyrannical hand of aggravated oppression, rising in stern determination and bursting their slavish chains. The hoary summits of Switzerland proclaim such a tale with majesty and sublimity. The man-cursed valleys of Piedmont sing, too, a song of deathless strife for freedom; and the names of the Pilgrim Fathers will float down the stream of time, encircled with the halo of nobility. But the degeneracy of the sons of such noble sires is painful to contemplate, and irresistibly leads us to the conclusion that though man may struggle and die for his own and his country's rights, yet, if his efforts are not based upon the broad principles of Gospel freedom and blessed with the wisdom, power, and authority of the Eternal, he struggles and dies in vain; for the fruit of his labour is blasted and withers under the degeneracy of successors, whose highest aim is the gratification of a mean, miserable selfishness. Where now is the spirit of Swiss freedom, when her sons are the mercenaries of despots and her magisterial authorities deny the freedom of thought and action to the few honest hearts amongst her children? Where now the spirit that stood nobly against the bigotted and cruel crusades of Rome, when the Waldenses and Albigenses preferred the caves and fastnesses of their own native hills and valleys to having their consciences coerced; and while among their descendants a servant of God, clothed with the Priesthood of heaven, must scatter the rays of celestial light amid persecution and suffering, and by stealth? Where now the feeling that actuated the Pilgrim Fathers, who, sooner than submit to the wrongs heaped upon them, wandered in the forest, traversed trackless wastes, and faced death in a thousand forms, while their descendants refuse the commonest rights of justice to their fellows, trample with unholy feet on the sacred form of liberty, persecute to the death their fellow-citizens, and hurl insult and indignity upon God's ambassadors to the nations, merely because they claim the privilege of worshipping him according to their consciences and his revelations to them?

Truly, when we gaze upon the kingdoms of this world, and with clear vision witness their imbecility, corruption, and selfishness, we are led to exclaim, "Ichabod! Ichabod! The glory is departed!" But when gazing with the eagle's eye over the earth's despotism and mockery of freedom, our glance is arrested by an isolated people shut up in the cloud-capt bulwarks of the Far West, whose present history teems with living instances of mental and physical heroism equalling and excelling the time-honoured heroes of yore, and whose principles of truth, equity, and freedom, launched with a force and wisdom superior to aught that has preceded them, are striking conviction to every honest heart and gathering together a phalanx of earth's truest nobles. Yet this people who had been for years the sport of persecution and the butt of all manner of indignities, and who have just weathered the fierce storm of an iniquitous crusade, must even now be made the target for the slanderer to point his envenomed arrows at. Still their power and wisdom are growing apace and striding rapidly forward, that "He may rule whose right it is to rule."

Constitutions may be framed which are founded upon the most correct principles of justice, and institutions may spring into existence as the offspring of man's greatest wisdom and highest abilities; but while *man* remains unchanged — while selfishness, intolerance, and duplicity characterize all his dealings and actions, those constitutions and institutions will in reality be worth no more than the paper upon which their regulations and determinations are written.

Man, under that influence which now rules the world, is the enemy of true liberty. To free him from that influence, to point out and lead him in the way to universal freedom and redemption, to exalt man in his social, physical, and moral condition, to free the world from the degradation and misery under which it is

labouring, to redeem it and its inhabitants from the blighting curse that now hangs upon them, and to make a heaven upon earth, by making earth into heaven, are some of the noble works which that isolated people have commenced to do, and which, under God, they will perform, in spite of all and every opposition that may be raised against them. The fervid anticipations of all God's holy Prophets, the reiterated promises of the Almighty, confirmed by his sacred oath, the freedom for which the Son of God, joined with an Abel, a Peter, a Paul, a Joseph, a Hyrum, and a Parley, bled and died, must surely be wrought out! And now the long-looked-for time has arrived; the mighty struggle between truth and error has commenced, and cannot cease till the broad folds of the white banner of peace and liberty float triumphantly over the earth, and error be driven back to its own dark regions as the bitter portion of the wicked and ungodly.

The Gospel of Jesus Christ and the laws of the kingdom of God accord perfect freedom to all to do right, and permit mankind to choose the path of darkness and of death, but will not protect them from the punishment awaiting such a course, nor permit the exercise of iniquity within its pale. Halt, then, ye professing Saints who would do wrong and then hide up your evil doings! Pause at the threshold of the palace of sin. Remember, you voluntarily covenanted to do right and abide the laws of God; and that covenant has to be abided by. Yours is the liberty of those who love righteousness and who will be protected in the exercise of it, under the *ægis* of God's power upon the earth. But if you forget your covenants, turn renegades to your faith and profession, and seek, by practising wickedness, to infringe on the rights of others, the eagle eye of Justice is upon your conduct; and when with sweeping wing she traverses earth's plains, your names will be found recorded in the calendar of crime, and your punishment will be sure and proportionate to your evil doings.

DIVINE AUTHORITY.

(*A Sequel to the Article entitled a "Real Representative of the Most High."*)

BY ELDER E. L. T. HARRISON.

In the article above referred to, one side of an important subject is taken into consideration. It is there endeavoured to be shown what a man must be, to ensure his own real progress and to enable him to give to the world the full benefit of his calling—a Priest indeed. But there are to all great truths attendant facts and principles just as important as the one in hand. The one now to be brought forward is that of the value and power of "Divine authority" considered apart from the private virtues or errors of those who hold it.

It has been said that it takes a possession of the attributes of God to constitute a man a real representative of God. That it takes all this to make him *fully* a representative, would be the more proper expression. As far as the legitimacy of a man's authority goes, and as far as *other* people are concerned, whether a man seeks for the graces, the adornments, or the accomplishments of his office, or not, he is to *them* still, and under all these circumstances, the actual Priest of God and true representative of Jehovah. Although he may not, to the satisfaction of his Father, represent him, and although he may not be so efficient a workman in the building up of righteousness as he might be, because of the dulness of his weapons, the loss is principally to himself—the dissatisfaction rests with his God.

The man who neglects to acquire the full powers of his office, by clothing himself with the qualifications that gather influence and command respect and love, has simply robbed himself of the means of increasing and perpetuating his greatness. The people under him are affected only to the extent that the blessedness of living under the influence of such principles is kept back from them; but still the Divine authority held by that man

is the same unalterable, eternal, omnipotent thing that it would be, were it surrounded with all the beauteous properties that live with him from whom the authority has come forth.

It is true that the efficiency of an administration is hindered by the want of its true accompaniments; but the sheer sovereignty of a position in the Priesthood cannot be affected by their absence. With God authority is always the same eternal thing. It rests by its own weight, and stands upon its own footing. The man who questions the acts of those in authority, because he conceives they are not supported by proper virtues in those who execute them, even should he be right in his conception, is a rebel still: he is grappling with that which has eternal vigour and strength of its own, and which, supported or unsupported, will crush him in the struggle.

Who has a right to guage the perfection of the Priesthood? Who may apply the tests of the perfection with which its individual members may be clothed, or say to what extent they are or are not enriched by celestial qualities? Certainly only those who hold it (in judging for themselves,) or those under whom it is held. They only may take up that question. With all others it is a useless as well as an illegal proceeding.

Divine authority, when once bestowed, is one of those things that need no other qualification to make it legal, or holy and true. Wherever it exists, the *whole* of it is there. Adorned or unadorned, naked or glorified, it is Divine authority—it is Priesthood, and must be obeyed. It is the almighty law of eternity, which *for itself* must be respected and succumbed to. Truly it takes with it a glorious code of principles that will, like judicial robes, dignify and grace the wearer. They are its proper dress; but they may be unworn, and authority be still the same. Those robes of individual righteousness are one thing, and Divine authority is another; and *it* can live alone, although not so happy or so glorified in its effects and operations, and not so powerful for good, but still powerful enough to command obedience and demand respect.

Truly we are taught that the power of God grew out of his righteousness and complete adherence to all the laws of truth. They gained and rivetted his greatness and consolidated his throne; but still his holiness and perfection did not constitute him God. They prepared his claim—they ensured it to him; but he was not what he is until *authority* crowned his graces and pronounced him King. Then in him was vested the strength of eternal attributes, combined with the right to govern. The one gave him power to act, while the qualities ensured its continuance and endless increase.

As far as we, who are subjects of Divine authority, (and who are not?) are concerned, we have only business with one question—namely, Does divine authority exist with our leaders? If so, we must obey. The question as to characteristics must be put by God and by those whom he delegates to enquire for him. And we may rest satisfied that it will be answered faithfully and truly. In his own due time, God will remove all appearances of stains or blots upon the authority which he has given us. A cobweb can no more effect an iron rod than the acts of men can the Divine authority of the Priesthood. Men may stain themselves, but they have not power to touch or mar the vested authority of Almighty God, or to deprive it of its rights. Let every soul, then, yield always to this eternal authority of God as borne by his servants, remembering that in its source it welled up from a pure and stainless fountain. And whether all the intermediate vessels through which it may have passed to us have been *fully* cut, chased, and adorned after the pattern of the original fountain, or not, that is "neither here nor there" to us. It is the water of life still, and will both refresh and save.

The day will come when every Saint must learn to walk by sheer naked principles alone, without bringing either men or their individual actions into the question at all.

Such is the side of the question that presents itself to us all as subjects of the holy Priesthood; but to us, as rulers or possessors of it, there is the same stern necessity—the same iron law. If we will be saved by our Priesthood as well as empowered to act by it at present, we *must* work out its attributes in our daily lives—we *must* possess the spirit that will draw it down upon us and cement it to us for ever, or there will come a day when we and our Priesthood will part company.

TRUE NOBILITY.

BY EMILY E. TEASDALE.

Say they not that it is better to be good than great? But to be good *is* to be great—great in soul and noble in acts. A man may sway a sceptre, yet never be great. The mind, not position, constitutes greatness. Many a noble spirit, that would have graced a throne, has dragged out an existence in obscurity and toil, and though well calculated to alleviate his fellow-beings, suffers wrongs; but birth has placed him low. Clasped with a monarch's diadem, the mean, contracted soul, with his progeny, is proclaimed noble. But of what does the world's aristocracy consist? Its history is pregnant with vice. Generally, at best, its origin has been valour upon the battle-field, inspired by love of fame. But this state of things will not always endure. A time is nigh at hand when nobility of spirit shall be acknowledged in men whose every impulse shall be fraught with aspirations to be great in doing good. For this cause the Saints of God endure suffering and derision, that experience may expand the mind and prepare them to take their stand among the nobles of heaven, who "came out of great tribulation," having "washed their robes and made them white in the blood of the Lamb." Be of good cheer, then, ye faithful ones; for a time will come when your brow shall be encircled by a wreath whose lustre shall excel yonder beauteous gems that deck the brow of night.

Birth cannot confer a crown like this! The wearer must first win it, and then his glory will be eternal. And oh, sweet thought! grim death cannot intrude then! No: his icy garments can never be trailed over the cherished forms of those we love. The holy tie of friendship shall be cradled in purity and matured by affection. No discord then shall cloud the brow radiant with Godlike dignity. The lips shall utter the language of the soul, pure and free as the mountain stream. No harsh, cold word shall fall upon the ear to mar the bosom's peace and send back the life-blood to the heart. All will be purity and love.

Fly, ye moments,—fly still faster;
Let the happy moments dawn,
When we shall behold the Saviour
And the great millennial morn.

Rapt the moments, rich in pleasure,
Thus to contemplation given:
Oh! to realize them ever
Would be sure foretaste of heaven!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 696.)

[April, 1843.]

Saturday, April 1st. Called at the Office about ten, a.m., for "the Law of the Lord;" and about noon I heard read "Truthiana," No. 3, from the *Boston Bee.* At two, p.m., I started, in company with O. Hyde and W. Clayton, for Ramus. The roads were very muddy. We arrived about half-past six, p.m., and were very joyfully received by brother Benjamin F. Johnson, where we slept for the night.

Elders B. Young and John Taylor went to La Harpe.

The *Times and Seasons* contains a well-written editorial upon the signs of the times. (See page 153.)

A Conference was held at Augusta, Lee County, Iowa Territory; Elder John Smith, President of the Saints in Iowa, presiding.

James Brown was appointed the presiding Elder of the Augusta Branch, which numbered eighty-four members in good standing, including two High Priests, eleven Elders, four Priests, two Teachers, and one Deacon. Twelve persons united with the Branch. Seven Elders, two Priests, and

one Deacon were ordained. One of the Elders was a Lamanite of the Delaware tribe. A resolution was unanimously passed to uphold the First Presidency and follow their counsels, and to use their utmost endeavours to build the Nauvoo House as well as the Temple. A number of discourses were preached during the Conference, and several persons requested baptism at the close.

Elder P. P. Pratt writes:—

"Alton, April 1, 1843.

Dear Brother,—Brother Lorenzo Snow arrived at St. Louis, last Wednesday, from England, with about 250 emigrants. They are now lying on a boat bound for Nauvoo as soon as the river opens. They sailed from England some time in January, and bring a copy of the *Millennial Star* and some private letters, under date January 1st. From these we learn the painful fact that our dear brother and fellow-labourer, Elder Lorenzo Barnes, is gone to be with Christ. He lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th of December last, at Bradford,—the first messenger of this last dispensation, who, for Christ's sake and the Gospel's, has laid down his life in a foreign land.

In this dispensation of Providence, an entire people are called to mourn. Brother Barnes was everywhere known and universally beloved as a meek, humble, and zealous minister of the Gospel, who has laboured extensively for many years with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship not only of the Saints, but of thousands of various sects, and of those who made no profession. In short, his was the favoured portion which falls to the lot of but few men, even among the great and good. He was loved and esteemed by *many*, and hated by *few*, in all the wide circle of his acquaintance. But, in the midst of a useful career on earth, he is suddenly and to us unexpectedly called away to a higher and more glorious field of action, with the spirits of the just, in the high council of the King of kings. His spirit now justly claims an honoured seat: his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fulness of times, whilst his body lies sleeping far away from his native shore, on a distant island of the sea.

No father, or mother, or kindred were near
To receive his last blessing or drop a kind tear,
With heart-broken anguish to weep o'er his tomb,
Or adorn it with roses of richest perfume.

Yet he was lamented with many a tear,
By hearts full of sorrow—by souls as sincere,
Who in solemn procession repaired to the grave,
To mourn for the stranger no kindness could save.

'Twas a tribute from souls he had won for his Lord—
Yea, brothers and sisters made nigh by his word,
Whose love was as strong and whose friendship as pure—
Whose grief was as heartfelt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations as one who has devoted his time from early youth in the service of his God and of his fellow-creatures, and has laid down his life for Christ's sake and the Gospel's, to find it again, even life eternal.

The Saints in England seem to be still rejoicing in the truth and increasing in numbers.

The emigration to Nauvoo is gathering as a cloud; yea, they are flocking as doves to their windows from all parts of England and the States. The ice remaining so late in the river has congregated them in St. Louis in great numbers, some from Ohio and the East, and from various places. I think that thousands will land in Nauvoo in the course of the spring. Yes, as soon as the ice is out, they will throng to Nauvoo in swarms. The people in Missouri are beginning to be more and more astonished, and are expressing great fears that 'Joe Smith' will yet prevail, so as to restore the supremacy of the laws in that dark corner of the earth, where a gang of robbers and murderers have so long controlled a State.

I long to be with you on the 6th of April, but fear that the ice will prevent.

I am, in haste,

Yours in the new covenant,

P. P. PRATT."

A short sketch of the rise of the "Young Gentlemen and Ladies Relief Society" is published in the *Times and Seasons* of this day.

In the latter part of January, 1843, a number of young people assembled at the house of Elder H. C. Kimball, who warned them against the various temptations to which youth is exposed, and gave an appointment expressly for the young at the house of Elder Billings; and another meeting was held in the ensuing week at brother Farr's school-room, which was filled to overflowing. Elder Kimball delivered addresses, exhorting the young people to study the Scriptures, and enable themselves to "give a reason for the hope within them," and to be ready to go on to the stage of action, when their present instructors and leaders had gone behind the scenes; also to keep good company and to keep pure and unspotted from the world.

The next meeting was appointed to be held at my house; and notwithstanding the inclemency of the weather, it was completely filled at an early hour. Elder Kimball, as usual, delivered an address, warning his hearers against giving heed to their youthful passions, and exhorting them to be obedient and to pay strict attention to the advice and command of their parents, who were better calculated to guide the pathway of youth than they themselves.

My house being too small, the next meeting was appointed to be held in the hall over my store. I addressed the young people for some time, expressing my gratitude to Elder Kimball for having commenced this glorious work, which would be the means of doing a great deal of good, and said the gratitude of all good men and of the youth would follow him through life, and he would always look back upon the winter of 1843 with pleasure. I expe-enced more embarrassment in standing before them than I should before kings and nobles of the earth; for I knew the crimes of which they were guilty, and knew precisely how to address them; but that my young friends were guilty of none of them, and therefore I hardly knew what to say. I advised them to organize themselves into a society for the relief of the poor, and recommended to them a poor lame English brother (Maudesley), who wanted a house built, that he might have a home amongst the Saints; that he had gathered a few materials for the purpose, but was unable to use them, and had petitioned for aid. I advised them to choose a committee to collect funds for this purpose, and perform this charitable act as soon as the weather permitted. I gave them such advice as I deemed was calculated to guide their conduct through life and prepare them for a glorious eternity.

A meeting was appointed to carry out these suggestions, at which William Cutler was chosen President, and Marcellus L. Bates, Clerk. Andrew Cahoon, C. V. Spencer, and Stephen Perry were appointed to draft a constitution for the society, and the meeting adjourned to the 28th of March, when the said committee submitted a draft of a constitution, consisting of twelve sections. The report was unanimously adopted, and the meeting proceeded to choose their officers. William Walker was chosen President; William Cutler, Vice-President; Lorin Walker, Treasurer; James M. Monroe, Secretary; Stephen Perry, Marcellus L. Bates, R. A. Allred, William H. Kimball, and Garret Ivans, were appointed a committee of vigilance. The meeting then adjourned until the next Tuesday evening.

The next meeting was addressed by Elders Brigham Young, Heber C. Kimball, and Jedediah M. Grant, whose instructions were listened to with breathless attention.

The *Boston Weekly Bee* has the following:—

"MORMONISM.

Sir,—On Thursday evening, March 23rd, agreeable to appointment, Elder Adams addressed a large concourse of people on the Character and Mission of Joseph Smith the Prophet. In speaking of him, he bears a positive and direct testimony to the divinity of his mission. He does this without hesitating, just as if he meant what he said and said what he meant. He does not say he hopes Joseph Smith is a true Prophet, but says he is positive that such is the fact. On Sabbath, March 26th, during the day, he introduced Elder E. P. Maginn, and gave him a high recommendation as an able minister of the fulness of the Gospel, who is to take his place in Boston for the present. He also spoke of Elder Orson Hyde, one of the Twelve Apostles, that would probably visit them this spring; and, according to Adams' account of him, he must be a perfect Apollo in learning and eloquence. The Boylston Hall was a perfect *jam* during the day and evening. On Tuesday evening he gave his farewell lecture. 'That was a rich treat indeed, embodying the outline of the faith and doctrine of Latter-day Saints. But on Wednesday evening, at the great tea party, was the time it was clearly manifested that kindest feelings existed in this city towards the Mormons. There were present on that occasion over five hundred people: three hundred and fifty sat down at the first table. After supper, Elder Adams delivered a very appropriate and eloquent address. It was listened to with profound attention, during which time we saw the tear start in many an eye. During his remarks, he spoke very beautifully of 'the marriage supper of the Lamb,' that was to wind up this last dispensation, cause creation to cease to groan, and usher in the long-looked-for period when universal religion, liberty, and toleration shall be proclaimed from "mountain-top to mountain-top, and every man in every place shall meet a brother and a friend.'

Yours truly, (not a Mormon, but) one of the many friends to that much abused people,

D. W. R."

Boston, April 1, 1843.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 6, 1858.

PREPARATION.—Throughout the whole of his probationary course, man is under the law of preparation. The law fits everywhere and belongs alike to the general and special economy of God. Indeed, a probationary state is essentially of a preparatory character. But the law of preparation extends farther than the limits of time, and takes in more than the present order of things. It endures with eternity and runs through all the progressive series of existence. At certain points preparation and progression become so nearly akin as to be almost identical, and in no case can there be the one without the other. To prepare is to progress and become fit for the higher degree. Not to prepare is to remain stationary and unfit for the higher degree, or to decrease and go loaded backwards. Preparation leads on to fitness, exaltation, and happiness, and is at once the means and path of progression. Indeed, it might be said that everything done, every step taken, and every state of being has its preparatory conditions and workings-up. Whether the tendency be backward or forward, to increase or decrease, to a progressive or a stand-still state, to happiness or misery, the law of preparation holds good. If a man goes backward, that course has been prepared, either by his actions, inexperience, or untoward circumstances; if he goes forward, he advances by the steps of preparation. If increase attends him, the seeds of that increase have been sown before; if he decreases, a preparatory mildew has been gathering around him. If he has an Eden for his dwellingplace, that Eden has been prepared and its beds of variegated beauty planted; if he has a vile den of filthiness and guilt, there has preceded the preparation. If the mind is soaring in a progressive sky, knowledge has cut the ignorance that bound it, and on the wings of preparation it mounts higher and higher; but if the man is in a stand-still state, then either incumbrances have been thrown around him and fetters forged to enslave him, or, by slighting his opportunities and neglecting his gifts, he has made his own bonds. Every action, state, or thing has its preparation; and this is brought about either by ourselves or others, or else by the general workings-up, action, and modifications of society. But in either case it amounts to the same: the law of preparation is marked on all.

At the moment a person obtains the full preparation for any blessing, honour, object, or state, that moment he reaches the thing sought for. In preparing to be wise, a man actually becomes wise. By preparing to be rich, he grows rich. In entering into goodness, he is transformed into the good. While he is sowing his seeds of happiness, happiness springs up within him and around him. In travelling to greatness, he becomes great. In mounting the ladder of exaltation, he becomes exalted; and in his preparation for heaven, his heaven is conceived. The last step of preparation brings us to the goal; the last moment of time completes the preparatory period for eternity's beginning; and the final course of a probationary state leads us into the eternal one. In the gathering of the Saints of God, the last step brings each to the gathering-place, and the final preparatory act for the consummation of the great

work of the last days will bring in that consummation. Thus is brought out the all-importance of preparation, seeing that it is at once the means and the path by which every end is reached.

In reality, a man never does obtain that for which he is not prepared. He never is that which he is not,—never does that which he cannot do,—never accomplishes that for which he is not qualified and fit,—never enjoys that for which he is not capacitated and prepared. He may *seem* to be that which he is not, *appear* to accomplish more than he does, pass for more than he is, and obtain the *shell* of that for which he is not prepared; but it is illusion and not reality. In a temporary, accidental, and unnatural state of society, things may seem to be upside down, nature's nobles may be clothed in rags, and the ignoble and poor in soul be sitting in the seat of royalty and aping the character of majesty. But this incongruity belongs to the arrangements, appearances, or accidents: the reality is not touched thereby. The essential agreement in the economy of God and nature remains. Nothing is worth more than its real value, and no man can properly be that for which he is not endowed and prepared. Remove those artificial arrangements, make void those accidents, and sweep away those illusive appearances, and things will be found standing on their right side: the noble peasant will be the noble, and the beggar-king will be the beggar.

Under this probationary economy, the arrangements of God are also not fitted to the essential character of men. But his arrangements have *due reference to that character* and a wise design for their justification. This is a state of trial; and the Divine will has placed men in their various positions both to prove and to prepare them. But there is another great object in view. It is, that in making the eternal arrangements everything may be fixed according to its *ascertained* value, and every man put into that place for which he has shown himself worthy. Thus will be exemplified the wisdom and justice of the Supreme, and the law of preparation be universally and grandly illustrated. Indeed, this state of things is designed altogether as a preparatory one to the next; and the temporary and probationary arrangements of God are made subservient to the adjustment of the eternal state of things. Hence we see that the Prophets, Saints, and nobles of nature have almost invariably been cast out from among men or thrown in their wrong spheres. But their essential character stood; and though they were tried, the great design was that, by passing through much tribulation, they should be *prepared* to enter the kingdom. Thus we see that all these Divine arrangements have a preparatory design, and that they will enhance the eternal state of things.

It has been said, "There is no royal road to learning." The whole truth is, there is no royal road to any essential and eternal state or condition. The man that is prepared for greatness is great; but if he is not prepared, position does not make him great. He must drink deeply of the fountain of wisdom to be a wise man. Though the ignoramus may be robed in the garments of wisdom, he is only an ignorant man unsuitably clothed. Give to a person a position, and unless he is prepared and qualified for that position, he cannot fill it with efficiency and honour. Place ten crowns on the head, and they will not give it the quality of majesty. Even though a person may be gathered to Zion, unless he has the spirit and ideal of Zion within him, in reality he never reaches Zion; and even if he were to be taken to heaven, if he was not prepared for that state, it would be no heaven to him. Thus we see the importance of preparation. Its law is eternal, and circumscribes every condition, and runs through every state.

Perhaps it will seem to some of our readers that we have been dealing with truisms

and writing proverbs. Be that as it may, they are too generally practically contradicted, and the principles which they embody slighted. Moreover, if we succeed in fixing upon the minds of our readers the importance of preparation, we shall have accomplished our design. It is time the Saints should thoroughly understand this important law, and especially should it be stamped on the hearts of the Priesthood. This is indeed important, for that law is a fundamental one in the whole economy of God and the plan of salvation. To the mind of an enlightened Saint, the building-up of the kingdom no longer resembles the building of castles in the air, but is a reality that has to be prepared for and worked out. Such a one will look at his exaltation as a ladder which he has to ascend, and his future glory and position as something for which he has to be fitted and qualified.

Whatever might have been their past views, henceforth let all make *preparation the basis of their every hope, every action, and everything which they expect to be.* If any man expects to be wise and full of the knowledge and revelations of eternity, let him seek for wisdom, store his mind with knowledge, and live in communion with the Spirit. Does he expect to be enlarged and to comprehend the purposes of God? Then let his mind grow and his soul delight in the works of God. Does he expect increase to be his portion and eternal riches his treasure? Then let him sow the seeds of good works, and lay up for himself treasures in heaven. If he expects to be great, let him prepare for greatness. If he looks forward for position, let him qualify himself for that position. Does he anticipate becoming a ruler among the nations? Then let him become a ruler indeed, and prepare himself to sit in the seat of government. Does he look forward to be numbered among the saviours upon Mount Zion? Then let the spirit of salvation grow within him and the principles of salvation be illustrated in his works. If he anticipates being crowned as king and priest of the Most High, let him magnify his present calling and prove himself worthy of that high honour. Does he expect to be among the Gods? Then let him cultivate the disposition and quality of God. If the Saints look forward for a Zion, let them make a Zion here, have Zion in their eye, and carry a Zion wheresoever they go. If they hope to dwell in heaven, let them fit themselves for that state. Do they long to see Israel the head of the nations? Then let all endeavour to make themselves superior, so that when Israel's children are brought together their superiority may be felt. Do they expect to be gathered? Then let all *prepare* to bring about their deliverance.

Those who are not building their hopes and expectations upon the basis of preparation are rearing their fabric on sand; for, though God should open their way and come to their aid in a time of need, unless they prepare, their lot will be disappointment. The Lord helps those who help themselves. Let the Elders especially understand, in all their future administrations and expectations, that inefficiency, failure, loss, and dishonour will certainly attend them, unless they work to the principle of *Preparation!*

THE "DESERET NEWS."—We have received at this Office several numbers of the *Deseret News*, with date as late as September 8th. Evidently society "at home" is resuming its wonted state of calm and happy sociability. Scarcely a remnant of the Utah Expedition can be found in the "News," and it is happily oblivious to politics. The true mission of "Mormonism," namely, the moral, social, intellectual, and religious elevation of the people, commands the attention of the editor, and we presume the community generally partake of the same spirit.

REDEMPTION OF THE EARTH.

BY ELDER RICHARD HERIVELL.

This earth was formed, not as many assert, out of nothing, but out of pre-existing elements. Adam was placed upon it, (how long after its formation, revelation does not inform us,) and Eve with him, as also the different kinds of animals, &c.; and the earth produced food for all living creatures.

Ignorance is the cause of many absurd conjectures and jarring errors among religious professors in reference to the *redemption* of the earth as well as its creation. They cannot do otherwise than conjecture and dispute on such a sublime subject; for, according to Paul's statement, "the things of God knoweth no man, but the Spirit of God." They will not humble themselves to receive the Spirit of truth in the appointed way, so that it is no wonder they do not understand the things of God. They trust in their own wisdom; but, says the Lord, "I will destroy the wisdom of the wise and bring to naught the understanding of the prudent."

The majority of professing Christians believe that this earth is doomed to be entirely annihilated. They derive this conclusion from the words of Peter in his 2nd Epistle, where he says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up." But the very same inspired man says also that, after the end is come, there will be a "new earth." Is God, then, going to destroy this earth in one day, and in the same day create a new one? If the end spoken of is the entire destruction of this earth, such must be the case; and if the inhabitants of this earth are to enjoy a "new earth" after its destruction, the end is not yet coming, or else that new earth is made or prepared unknown to us. If it is not made and prepared, and if it is to be made by the same process by which this was made, it will probably take a few thousand years to form it. Then the wicked will feel strong to ask, "Where is the sign of his coming?" When anything is said concerning the end, it is to encourage the Saints, that they may not despair. If now the righteous are cast down—if now the wicked prosper, while good men are in adversity,—if, through intrigue, malicious schemes, and evil machinations, the wicked become exalted, while the righteous toil to obtain an honest living by the sweat of their brow, while tears run down their cheeks because they cannot sufficiently provide for the wants of their families, and because the torrent of sin is so strong against righteousness and uprightness, yet it will not always be so; for the time allotted to the inhabitants of this earth for their probation will come to an end. The mighty angel clothed with a cloud, and having a rainbow upon his head, will set his right foot upon the sea, and his left foot on the earth, and swear by him that liveth for ever and ever, that time shall be no longer. There will be no more time for the wicked to commit their abominations. The righteous will look for the wicked and find them no more, for they will be destroyed, root and branch. Although they may have been verdant as a green bay tree, they will wither and be dried up. The condition of the righteous will then be far different to that hitherto experienced. Their tears will be wiped from their eyes, and they will sorrow and mourn no longer. Thus, in very deed, there is an end coming,—thanks to God for it,—but not an end of this earth. It is destined for better and higher uses. It has, however, to be burned, and its works burned up, according to the declaration of Peter—"The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But if it is to be burned, it is not to be annihilated: it has to be purified. (See Mal. iv.) As gold and other metals are purified by fire, so will the earth. It has been polluted by sin and wickedness, and by fire it will be purified.

What, let us enquire, was God's design in causing this earth to be made? The

Scripture tells us that we are God's offspring. (Acts xvii. 28.) The earth was formed for the eternal habitation of God's offspring. At the creation everything was made good; but by sin everything has been perverted, and has to be redeemed. To redeem is to bring back—to restore, after satisfaction has been given. Christ died to redeem man and the earth also. Since the fall, the ground has brought forth thorns and briers; but before the fall it was not so. If it produces food for man and beast, it is because of the great care and toil of its inhabitants, with the blessing of God upon it; but before the curse was pronounced upon it, it produced of itself. The new earth of which we read in the Bible will be the same that we now inhabit; but a great change will first take place. Sin and sinful men will be banished, and wickedness be swept from it; the lion will lose his ferocity, and the serpent its venom; discord and falsehood will have no place therein, and truth and righteousness will everywhere prevail.

The inspired writers could not see that this earth was to be destroyed, for they give us a very different account. Solomon says, "One generation passeth away, and another generation cometh, but the earth abideth for ever." (Eccles. i. 4.) David asks, "Who laid the foundations of the earth, that it should not be removed for ever?" (Ps. civ. 5.) He also declares, more than once, that the people of God are to "inherit the earth" for ever.

What a blessing, then, is it for the people of God to have his holy word in their possession, that they may learn his great designs concerning the earth which they inhabit, and that their eyes may be opened to the realities of the glory to come! They will thence learn that as this earth was before the fall so it will be after the resurrection.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

11, Cheyne Street,
Stockbridge, Edinburgh,
October 19, 1858.

Dear President Calkin,—About five months since, in company with yourself, I visited the Scottish Pastorate, when we found the brethren here a little behind the times. I am now happy in being able to report the business arrangements, the intelligence, and faithfulness of the Priesthood, with the good works of the Saints, as second to none in any Pastorate of the Mission. If the brethren deserved censure before, they most certainly deserve praise now for the good work performed.

I feel assured that the spirit of progress is with the brethren here; and a continuance in the faithful discharge of their duty will enable the Scottish Conferences to resume their former position among the Conferences in the British Mission, —that is, in the front ranks.

We held Conference in Glasgow on the 10th inst.; and although the weather was extremely wet and stormy, many of the Saints walked through rain and mud several miles to be present, and we had a really good time together. The Spirit of God rested upon the congregation. The Conference was reported in good condition. We also held Conference in Edinburgh on the 17th, when we had really a profitable and instructive time. This Pastorate under its present administration is bound to progress. When men submit to reproof and profit thereby, in my humble opinion they give evidence that true nobility of spirit dwells within them.

Reformation in business and in meetings is in progress; but reformation of certain obnoxious habits in some Conferences is tardy indeed in its movements,—tobacco smoking for example. I am almost inclined to believe that in some places the people are retrograding instead of progressing in this particular. The Elders ought to remember that they are responsible for the conduct of many, inasmuch as their example leads to the obnoxious habit. Never mind preaching about it. Set a proper pattern before the people, and they will follow their

leaders. The influence and power of example, either for good or evil, are great among the Elders, and ought to be used for the good of the Saints. May the Lord enable us all to overcome every evil and make us powerful to do good.

Yours faithfully,

J. D. ROSS.

MANCHESTER PASTORATE.

24, Carver Street, Chorlton-upon-Medlock, Manchester, Oct. 16, 1858.

To President Asa Calkin.

Dear Brother,—In presenting you with a report of the present condition of my Pastorate, I have much pleasure in stating that my anticipations in my last letter, as regards there not being a place found for us in the list of your debtors for books, has been fully realized. The Manchester and Liverpool Conferences are already out of debt; and by the end of this quarter I expect that Preston Conference will be so too, and that the Pastorate will be entirely free from debts of all kinds. The Lord is blessing his Saints with his Holy Spirit, and they rejoice in the work of the Lord and are on hand to do whatever the servants of God command them to do in righteousness.

President J. D. Ross and Elder Thomas Williams paid us a visit at our Priesthood meeting at Manchester, which was held on October 3rd, and gave the Priesthood and Saints some excellent instructions pertaining to the order of book-keeping and the necessity of attending to the Penny Emigration Fund; and I believe that the Saints will also take hold of these instructions with a zeal becoming the Saints of this Pastorate, and manifest to their brethren placed over them in the Lord that they rightly appreciate their instructions by reducing them to practice; and many of the Saints of this Pastorate will be found among the number that have made a covenant by sacrifice and have gathered themselves together according to the word of the Lord. I feel great confidence in the order in which the Penny Fund accounts have to be kept; and I have no doubt that in a short time many thousands of pounds will be gathered together by means of this fund for the deliverance of the Saints; for many of the Saints begin to realize the old proverb, "God helps them that help themselves," and are beginning to act accordingly.

We have raised more money this quarter in the Pastorate than any preceding quarter, and we have better prospects of baptising new members in many parts of the Pastorate. Some have already been baptised; others are giving in their names as candidates for baptism, and the work of the Lord continues to roll on. Some bring "Mormonism" into notice by contention and strife, thinking to stay its progress; but this will ultimately redound to the glory of God and be the means of causing some to enquire after the truth, and thus come to a knowledge of the same, and be saved with an everlasting salvation in his kingdom.

In concluding, I may say that the brethren in the Priesthood are one with me in rolling on the work of the Lord: and as to the Saints, they need no praise, for their works speak much louder than words.

May God bless and prosper you and your Counsellors in all your undertakings for the welfare of his kingdom, is the prayer of your brother in the Gospel Covenant,

EDWARD OLIVER.

CORRESPONDENCE FROM BRIGHAM YOUNG TO A GENTLEMAN OF CANANDAIGUA.

The following letter, written by Brigham Young, in reply to one addressed to him by a citizen of Canandaigua, requesting him to settle a controversy relative to his antecedents, is going the round of the papers; and from the spirit of friendship and philanthropy which the letter breathes, and also from the fact that it contains

interesting and important items of history connected with the writer and his family, we insert it entire in the columns of the *Star*.

Great Salt Lake City,
July 23, 1858.

To ———.

I received your letter, dated Canandaigua, May 5, 1858. I will give you a short sketch of my history. I was born in Whittingham, Windham county, Vermont, June 1, 1801. My father and family removed to Smyrna, Chenango county, New York, when I was about eighteen months old. We lived in the place until 1813. Shortly after the commencement of the late war with Great Britain, my father and his family removed to the town of Genoa, Cayuga county, New York, in which county I lived until 1829. I then moved to Mendon, Monroe county; and in 1830, removed from thence to No. 9, Canandaigua, into a small house owned by Jonathan Mack, situated on the west side of the road, opposite to where Mr. Mack then lived. I helped to finish his new house, so that he moved into it before I left the place. I left Canandaigua in 1832, and returned to Mendon. April 14, same year, I was baptised into the Church of Jesus Christ of Latter-day Saints. I did not live in any other house during my residence in Canandaigua than the one before mentioned. I never saw Sena Goff to my knowledge. I never held meetings in partnership with any person, nor ever preached or pretended to while I lived in the town of Canandaigua, nor ever spoke in meeting except once in a prayer-meeting in the house I lived in, when probably I occupied from two to five minutes. There is a possibility of my having spoken in prayer meeting at other times, but I have no recollection of it. If I had, I think I should have remembered it; for I found myself materially frightened when I found myself in the meeting I have mentioned. After I had joined the Church, I became somewhat accustomed to public speaking. Once, in passing through No. 9, I stopped and preached in the school-house north of Mr. Mack's. I have thus far marked out my path with some particularity. Since then, the events of my life are before the world. I will, however, state that, after my return to Mendon, I removed to Kirtland, Ohio; from thence to Far West, Mobile; from thence to Nauvoo, Illinois; and from thence to the mountains.

There are five brothers of us, in the following order:—John, Joseph, Phineas H., myself, and Lorenzo D. The two former never lived in No. 9. Phineas H. and Lorenzo D. did live there, but removed long before I came. The five of us, with my two living sisters, (I have three dead,) are here; and although some of them are past threescore-and-ten years of age, yet, by living in a judicious manner, through the blessing of the Lord, we have good health and are surrounded by an abundance of the comforts of life. Through the faith and the prayers of the Saints and the visible dealing of the Almighty, we are blessed with peace and again delivered from the grasp of our enemies, who have sought all the day long to trample in the dust and extinguish that sacred light which God, through his revelations to Joseph the Prophet, has implanted in our breasts. My heart yearns towards my friends of bygone years; and blessed indeed will be the day when they receive the light of the new and everlasting covenant, when I can join hands with them and feel that my God is their God, and that where I worship there also will they offer up devotion to the throne of grace.

The war is ended, the troops are partly withdrawn, and we have returned to our comfortable homes. Our trees are loaded with fruit. We have the best country in the world for vegetables. Our crops are most abundant. Wheat is our staple grain. At many times we have harvested three crops from one sowing, by what we call voluntary wheat springing up the second or third season. Although I have been in this valley only eleven years, I have had peaches seven years, and this year will have an abundance of apples for family use. We've apricots, almond trees, plums, cherries, and the finest grapes I have seen: they grow in bunches weighing from eight ounces to two pounds. I have a fine family of boys and girls, a part of whom are married. I have fifteen living and two dead grandchildren.

Present my warmest regards to your father and his family. I really desire you to let me know where they are living and how they are situated.

BRIGHAM YOUNG.

ITEMS OF NEWS FROM UTAH.

(*From the "Deseret News."*)

PIC-NIC EXCURSION.—Agreeable to invitation by President Brigham Young, the First Presidency, his Excellency Governor Cumming, and several other citizens, with ladies and children, rendezvoused, August 26th, at a romantic, shady location, a short distance above mill D in Big Cottonwood Kanyon, and around a commodious, bough-covered room, built by the B. C. Lumber Company for the accommodation of those who might wish to participate in the dance. Capt. W. H. Hooper accompanied the Governor to the rendezvous and in returning, while Mrs. Cumming, on her spirited pony and escorted by General Ferguson, enjoyed a wider and more picturesque view of the constantly shifting scenery than could those who occupied luxurious seats in carriages. Music, dancing, and the song enlivened the social gathering, in the enjoyment of which none seemed to surpass the Governor and his lady. The party returned on the 28th, delighted and refreshed by the pleasant drive, the pure kanyon breezes, and the two nights and a day's encampment amid leafy bowers by ice-cold streams.

COL. F. W. LANDER, Superintendent of that section of the Pacific waggon-road between the South Pass and City Rocks, called upon President Brigham Young at his office on the 28th and 31st ult., in both which interviews the Colonel advanced and assented to ideas and principles highly becoming an American citizen—one loving and respecting the Constitution and constitutional laws of our country. Col. Lander left on the 31st for the scene of his duties north of this city, where he purposes to remain until about the 1st October, and then close field duties for this season and return to Washington.

CAPT. HOWARD EGAN and party, who escorted Col. Thomas L. Kane to Florence, N. T., returned to this city on the 25th of August.

PASSING EVENTS.

GENERAL.—The spirit-rapping mania is very prevalent in the neighbourhood of Halifax, Yorkshire, and has driven several persons into the lunatic asylums. Two great fires have occurred in Russia—one at Orel, which destroyed 500 buildings, and the other at Livny, where 200 buildings were destroyed. A bloody fight has taken place near Damascus, Syria, between two tribes of Arabs, leaving 400 killed, the victorious party afterwards pillaging the villages in the neighbourhood. A formidable insurrection has broken out in Passavina, Turkey, and many Mussulmans have been killed. An insurrection has also broken out in several parts of Bosnia: the insurgents are Christians. In one place 14 Mussulmans were massacred; in another village several Mussulmans were put to death. An explosion in Candia is also regarded as imminent. News from New Zealand state that a great fire had broken out in Auckland, and had destroyed one-half of the town.

AMERICAN.—The Mexican news state that a battle had been fought between Gen. Vidaurri and Gen. Miramon, near San Luis; one despatch reporting that Miramon had captured a thousand prisoners and several pieces of artillery, and a subsequent one stating that Vidaurri had at length defeated Miramon, and that the latter had blown out his brains in despair. Despatches received at Washington indicate that relations with the Indians of New Mexico are by no means in a satisfactory condition. A battle was fought on the 29th Aug. between 300 Navajoe Indians and a small detachment of U. S. troops. On the morning of the 6th ult. the Ohio State House was found enveloped in flames; and, in addition to the loss of other property, five or six hundred volumes of public documents of great value, embracing the only complete set extant from the first organisation of the Territorial Government to the present time, were totally ruined before the fire could be subdued. The *New York Herald's* Salt Lake City Correspondent says, in a letter dated Sept. 11, that Judge Eckels purposed taking his departure for the States on the ensuing Wednesday, private business at home rendering it necessary for him to go.

VARIETIES.

JOKING.—It is all very well to joke when we please; but we should always endeavour to please when we joke.

THE only work which has come down from the pen of Longinus is his "*Peri Supsous*," or Treatise on the Sublime. A pedantic collegian was boasting in a large party of his extensive reading, adding that he had read Longinus over and over again, and thought him a dry writer. "Pray sir," said a grave character near him, "have you ever read his '*Peri Supsous?*'" "No, sir," said the pedant: "I have read all his works except that."

AN EXPEDIENT.—A Cantab, who had run up a reckoning at a house of entertainment some distance from Cambridge, and having no money withal to discharge it, hit upon the following expedient. The host being present, he began to condemn the wine, protesting that it was execrably bad, and observing that his taste was delicate, as his father was a wine merchant; but that, if the landlord would permit him to look at the cask, he had a composition with him which would make it better. The landlord at last consented to try the experiment. They accordingly repaired to the cellar, when the Cantab bored a hole in the cask, and told the landlord to place his finger upon it, while he stepped up stairs for the powder, which he said he had forgotten to bring down. The landlord waited a long time; but finding that the Cantab did not come down, he got out of all patience—went up—and lo! his guest had departed!

RELIGION.

Priceless balm of consolation!
Sweetest theme of sweetest song!
In the hour of tribulation,
Thine to aid us does belong.

Thine to dry the eye of weeping;
Thine to ease the troubled heart;
Thine to rouse the sinner sleeping;
Thine to shield from Satan's dart.

Thine to sanctify affliction;
Thine to comfort in distress;
Thine to soften our correction;
Thine to lighten cares that press.

Thine to yield us purest pleasure—
Wipe away corroding tears;
Thine to show the saving treasure,
Fan our joys, and calm our fears.

Thine to point the "Rock of Ages;"
Thine to guide us safely there,—
Safe, though hell's chief power rages,
'Neath thy potent guiding care.

Thine to smooth the dying pillow;
Thine to blunt the sting of death—
Lift us o'er the grave's dark billow,
Mounting on triumphant faith.

Oh, my soul! be this thy refuge—
This thy stay in trying hour:
Though afflictions rain a deluge,
Light shall fall the crushing shower.

Friends may vanish, cares may grieve you,
Bitter trials weighty press:
There is One will never leave you—
Ne'er forsake you in distress!

E. L. SLOAN.

ADDRESSES.—Benjamin F. Cooke, at Mr. P. Spry's, Strugnell Buildings, Eton, near Windsor, Berks.
Samuel Carter, 15, York Place, Castle Fields, Shrewsbury.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 46, Vol. XX. Saturday, November 13, 1858. Price One Penny.

TO-DAY.

"Procrastination is the thief of time."—Dr. Young.

There is in many people an inclination to postpone the duties of the present to some more convenient time—a characteristic that might be termed constitutional slothfulness, and in support of which any amount of "reasons" can be advanced why the duties might be postponed (nay, why they *ought* to be postponed) to a more suitable—that is, agreeable time.

If this inclination was not productive of any harm, it would be rather amusing to watch the shifts and plans which apathetic sloth has resource to, to avoid the necessary exertion attending the constant duties of every-day life; but the vast amount of real misery it produces, with the injury and the sin which it is the prolific parent of, forbids our looking upon it with the eye of carelessness: our common feelings of right and justice impel us to meet it with the sternest reprehension and point to the evils that directly and indirectly flow from it. The fact that many good men give way to its insinuating soporifics further prompts us to point to its baneful effects, and, by plain illustrations, to show the abundant evils that flow from it.

It has been remarked by a historian, that when Napoleon encountered Wellington on the memorable field of Waterloo, he met for the first time one who understood the value of *minutes* as well as himself; and the whole career of both those great warriors proves that they fully realized the importance of time and of having every duty attended to at the proper time—never deferring to the future what the present required.

To-day is to us the most important period of our existence. It rises full of the knowledge of the past, which with warning finger points to the fleeting velocity of the present. It is big with the destinies of the future, which may be to us dark, hopeless, and miserable, or an eternity of felicity and happiness, according as the present is used or abused—abused either by sins of commission or by those of omission. There are many homely ways by which the truth of this can be illustrated. A workman, whose labour is of such a nature that he is master of his time, may flitter away the early part of the week in sloth, in pleasure, or in trifles of no moment. When the week grows old, he finds his abilities overtasked to produce anything like the proper amount of labour. He struggles and "pushes" to regain the time lost; and, while injuring his constitution, he is unable to perform the quantity of work his necessities require, and Saturday brings aching, and pains, and a shortness of means which himself and family will feel

the want of. If he bears the name of Saint, has he stopped to consider the mighty consequences that flow from such a seemingly trifling cause. Without calculating the amount of disease and suffering it produces and necessary hastening to a premature grave, there are other evils springing from it, which carry their effects beyond the grave and operate with an influence in the eternal world. In the first place, has he realized that God abominates and is angry at sloth continually, and that we are as much stewards of our time and energies as of our means and talents? Next, has he calculated what means he has squandered? If it had been turned into the Emigration Fund, it would have been slowly but surely accumulating; and when the way to Zion was free from obstacles, he and his family might have helped to swell the throng of those ransomed ones who fly to their appointed gathering-place, singing songs of everlasting joy. And has he ever realized, too, that the Dispenser of health and strength requires these blessings to be employed to the best advantage, that a faithful Tithing may be rendered to roll forth the purposes of redemption, and that such time not accounted for is an act of dishonesty by robbing the Lord of that tithe which his law demands?

Let those who wilfully act such a part remember the fate of Annanias and Sapphira, who fell beneath the destroyer's power for trying to impose upon the Spirit of Right and endeavouring to claim the blessings bestowed upon the faithfully honest. Their case becomes still more pointed and applicable to those who pretend to render to the Lord his due, but fraudulently retain a part. Although they may not be keeping back part of their substance, still, in not using "to-day" to the best advantage, they are virtually defrauding the treasury of the Lord of that which legally belongs to it; and they will sooner or later learn that "the Lord God is a jealous God"—jealous of that worship and that reverence which are his right, and jealous also of all the interests of his Church and kingdom upon the earth.

The poet has said and sung—

> "Defer not till to-morrow to be wise:
> To-morrow's sun to you may never rise."

Yet, though the truth of this is enforced by the many warnings surrounding us in every-day life, many whirl heedlessly on in the giddy round of pleasure, putting off the more important duties of the present till a more convenient season—"eating and drinking, marrying and giving in marriage" with those whose bands are tightening fast for the burning, thinking it quite soon enough to give up the society of their gentile associations, with all their wickedness and abominations, when the time comes for them to bid adieu to home and fatherland and flee from the destruction awaiting the wicked. Oh, ye ignorant ones, think you the time will ever come for you to enjoy true and enduring happiness, either with the people of God on earth or the departed blest, while in your present condition? If you were gathered to Zion, you would find it unsuited to your diseased desires. There the faithful are fully alive to the importance of the present. They see the rapid march of the kingdom of God and the absolute necessity of "to-day" being fully occupied, as every day brings increasing responsibilities, and their still developing energies are being continually taxed—the constant accompaniment of true progression.

The wisest man that now lives upon the earth has said, "If I am saved to-day—if I am right before my Father in heaven now, and keep thus every day, I am saved eternally." To-morrow never came for any being, neither *will* it come for any one. Hence the necessity of having the comforting assurance of the Holy Spirit that God is pleased with our unceasing attention to the ever-recurring duties that devolve upon us.

But one part of the duty of to-day is to look forward with the eye of discernment to the changes that, as citizens of the kingdom of God, we shall be called to pass through, and make all needful preparation for the same. No wise general would allow his troops to rest in idleness and supineness during the heat of war because the enemy was not on the borders of his camp or the shouts of battle ringing in his ears. He would have sentinels posted, outposts established, scouts on the alert to learn every movement of the foe, and his men constantly employed in carrying out every plan which the fertility of his genius could produce. So no wise Saint will sink down in apathy and carelessness, believing that God will effect our deliverance, work out his Divine pur-

poses, and roll forth his kingdom upon the earth, leaving us nothing to do but to believe, and, when the victory is won, to step in and enjoy the prize.

When the Saviour said, "Take no thought for the morrow," his injunction applied only in a local sense and to his disciples, who went forth without purse and scrip, depending on Him who rules and controls all things for the good of those who love him and keep his commandments. Fully employed in the ministry, they were forbidden to encumber themselves with the cares and perplexities of future sustenance, having the assurance that they should be cared for. But the very injunction conveys explicitly the understanding that the duties of "to-day" were of paramount importance, their duties being to preach the Gospel, maintain the power of their divine calling, and herald forth the advent of the kingdom of God.

But there are many other ways in which the subject can be illustrated. Let us refer again to the Penny Emigration Fund. Here is an institution organized by the wisdom of God and revealed through the channel of the Priesthood, by which the poor of all lands and of all climes can aid mightily in their own home-gathering and be freed from the oppression, tyranny, and injustice which they are suffering under. An accumulation of trifles form in the aggregate a size proportionate to the quantities. An accumulation of pennies, sixpences, and shillings will give to the possessor a proportionate amount of power: and as money is the motive power with the world, the less accumulation of means there is from this source, the less amount of good can be accomplished. Again, united efforts can accomplish much with ease, which single efforts might waste a lifetime on in vain; and if those efforts are directed by superior wisdom, still more can be accomplished. The importance of this fund has been dilated upon, time and again, orally and in writing. The attention of the Saints has been directed to the fact that, by the accumulation of their trifles, under the direction of the Presidency and the wisdom imparted by the Spirit of God, thousands may be emigrated and placed in a position of accomplishing more than they ever could here, while those whose means are thus employed have still the assurance that the money they deposit will be available for their benefit and use at any moment when they may require it; whereas this money squandered in petty trifles accomplishes no good: it is lost, and even more than lost—gone to create wants which nature never requires. How often do we find this principle—that of "to-day" being well used—neglected! Resolution after resolution is formed that "Next week" or "next month I will begin to pay something into the Emigration Fund," while "to-day" is being neglected and the pennies are being squandered for no good end. Then, when "next week" comes, or "next month" arrives, the same resolution is repeated—the former having been broken. A penny appears such a trifle that few attach any importance to it, and still fewer understand the mighty power of an accumulation of pennies. One penny put to use when Christ was upon the earth would ere this, in the hands of a good steward, have amounted to a sum sufficient to form a globe of solid gold as large as the earth we inhabit. But the power of pennies may be clearly illustrated as follows. Suppose twenty thousand Saints would pay a penny weekly, at the end of a year there would be a sum on hand of between four and five thousand pounds! But if every one of these individuals paid fourpence-halfpenny per week, the Emigration Fund would be swelled in one year to almost twenty thousand pounds!! What an amount of good could be accomplished with that means! and what a return a very few years would make! Every faithful Saint would be rejoicing in Zion and aiding to build up the kingdom of God in another sphere; and all this might be accomplished by being careful of the means in our possession to-day, and putting our trifles in the hands of the proper authorities.

The subject can be further illustrated by a reference to the law of Tithing. At many times, when some of the Saints feel the necessities of life pressing hard upon them, instead of perceiving that their faith and integrity are being tried, they give way to the pressure of the moment, and permit their Tithing to run behind for a little, intending to "pay it up again," but forgetting that the debt is surely increasing, and not calculating the difficulty they experience while meeting the varied requirements that are

continually arising. The Lord has said, if his people do their duty before him, it is his business to take care of them: therefore, when such a course is persisted in, we manifest a weakness of faith and want of confidence in the Lord highly derogatory to his character and his attributes of justice and truthfulness. There is no one acquainted with the principles of household economy, who possesses a spark of common sense, but who knows that, with the many wants of a family to attend to, it is a most difficult matter to pay off a debt that has accumulated to any considerable amount, and that cares and perplexities are avoided by living within our means. The same principle holds good with regard to Tithing. If that law is fully and honestly lived up to, and the tithe we have consecrated to his service is viewed with the sacredness it requires, we shall pointedly and punctually render unto the Lord that which is the Lord's in proper season; and having used "to-day" to the best advantage and faithfully performed the duties thereof, we shall experience the blessing of the Holy One of Israel to-day; and all our undertakings and desires being sanctified before him will be blessed, our pathway in life made easy, our enjoyments sweetened, and the asperities and roughness that await us on every hand be softened down by the interposition of that Providence that watches over the welfare of the Saints.

It will not do to sit down in ease and meditate upon the glory that awaits us in the eternal worlds when the power of endless lives is ours, and our deified brows are adorned with the wreaths of never-fading glory, and yet neglect the duties that devolve upon us *now*. If such a course be pursued, we shall never enjoy those exalted glories. And though it is good to look forward to the magnificent future that awaits the faithful, to stimulate our ardour and urge us on to noble deeds, those noble deeds have got to be performed *here* and the foundation to be laid *now* on which these mighty glories may rest.

This is the course that has been pursued by all the noble philanthropists who have gone before. This is the course pursued by the noble philanthropists now. This was the track trod by Jesus and his associates. This was and is the track trod by Joseph and his associates, by Brigham and his compeers. They suffered and struggled, and many of them have bled and died; they bore persecution, indignity, and inhumanity; they toiled and laboured; and many of them still toil and labour here upon the earth, "looking forward to the recompense of their reward," but ever mindful of "to-day," knowing that the present alone exists for them, and "working while it is called to-day; for the night cometh, when no man can work."

If we want to share the glories with them—if we wish to be crowned with eternal lives, we must follow the self-same course, steadily moving on in the track they have marked out, assured that salvation and exaltation are still to be wrought out by the same means; and as they who have passed behind the vail are enjoying the fruits of their labours, so, if we steadily follow their luminous example, "verily we shall not lose our reward."

PURITY.

BY ELDER CHARLES W. PENROSE.

"Blessed are the pure in heart, for they shall see God." This was a promise made by Jesus Christ when preaching that sublime discourse which is called the "Sermon on the Mount." Simple, pointed, and powerful is that beautiful discourse, which must have enchained the attention of the assembled multitude, thrilled with joy the bosoms of those who loved the truth, and pierced with remorse or stirred up to anger the hearts of hypocrites and ungodly men.

"The pure in heart!" In this world of hypocrisy and deceit, how few are worthy of that title! Corrupted by evil desires and corroded by evil passions, the hearts of men are "deceitful above all things and desperately wicked." What a change

must take place before the inhabitants of the earth are fit to stand in the presence of the Lord!

God is a being of spotless purity, and nothing impure or unholy can enter his presence. Iniquity cannot stand before him, for his glory is a "consuming fire." How absurd, then, the doctrines of modern theologians, who persuade their deluded hearers that, no matter how wicked their lives may have been, if they have but faith in the merits of Jesus Christ and feel sorry for their sins, their souls, when separated from their earthly tabernacles, will be borne on the wings of angels to the heavenly mansions, where, in the presence of God and the society of just men made perfect, they will sing praises through all eternity!

The worst of criminals—even those who have crowned by murder a life of horrible depravity and sin, if they will shed a few tears and declare themselves penitent, are gravely informed that the fatal drop is a short cut into the holy abode of the immaculate Jehovah and a swift passage into the arms of Jesus!

How different were the teachings of inspired men! "Without holiness no man shall see the Lord." "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you by vain words, for because of these things cometh the wrath of God upon the children of disobedience." "No murderer hath eternal life abiding in him." "And there shall in no wise enter into it [the New Jerusalem] anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." These are the words of men who wrote and spoke by the power of the Holy Ghost.

None will be fit to enjoy the society of God unless they become like him. His ways are not as the ways of men, nor his thoughts as their thoughts. It would be no heaven for an unrighteous man to be in God's society. He would experience no happiness there: his feelings, habits, and views would be so opposite to those of the inhabitants of a celestial sphere that he would feel quite out of place in their company.

Take a rough, uncultivated being from the lowest grade of society, and place him in the brilliant saloon of a nobleman's mansion, when the *élite* of fashion and the most refined in this age of refinement are assembled, and what would be his feelings? Uncomfortable and ill at ease, he would feel "like a pig in a parlour," and would be glad to make his exit as speedily as possible.

Infinitely worse would he feel who should be ushered into the celestial world unlearned in the ways of God, unpurified from the grossness of his earthly habits, and unpractised in the chaste and holy refinements of such an exalted sphere. Incapable of approaching such elevated enjoyments, he would feel supremely miserable.

The Saints of God expect one day to enter into all the joys and privileges of the highest state of being. They should therefore seek diligently to prepare themselves for so brilliant a position, and, while gaining experience and acquiring knowledge, endeavour to purify themselves.

They must become *pure-minded*. All actions spring from motives. If, therefore, the motive be pure, the action will be pure; and if, on the other hand, the motive be impure, the action will correspond. The Spirit of truth will manifest to those who possess it whether their desires and motives are right or wrong; and those who listen to its whisperings and act upon its suggestions will be able to subdue all unrighteous desires and strangle in the birth all impure motives. The will of God will be made known to them by the living oracles, and they will resist all inclination to act in opposition to it.

They must learn to *govern their thoughts*. The powers of the mind can be controlled and directed as well as the powers of the body. All impure thoughts must be crushed and the energies of the mind be used to direct the stream of its reflections, so that every drop may flow in a channel of purity.

Love for truth and righteousness *for their own sake* must be established in the soul. If the Saints obey the laws of God and seek after the principles of truth *merely* because they are commanded to do so, there will be always a possibility of their turning away from the pursuit of truth and straying from the path of righteousness; but if they seek after these things from an established affection for them, their course will ever be onward.

A child is said to be pure when it first opens its eyes in this polluted world. Those who sincerely obey the Gospel are said to be pure when they emerge from the baptismal stream; and this in one sense is perfectly true: but the "pure in heart," according to the sense of the term as used by Jesus, are those who, being placed in the midst of good and evil, choose the first and refuse the other, and, being brought into contact with virtue and vice, love the former for its own chaste loveliness and hate the latter for its own impurity, notwithstanding its glittering allurements.

The spirit and the body are so closely united that they are, in almost every instance, mutually affected by the same circumstances; and as the Spirit of God dwelleth not in unholy tabernacles, the Saints must also be *pure in body*.

The inhabitants of the earth in the present age of the world have sunk deep into the mire of those abominations which defile the body. Adultery, whoredom, and other crimes too horrible to mention are practised by millions in this day of light and knowledge, and abound more especially in those countries called Christian. The effects of these things appear not only in those who are guilty of these iniquities, but also in their offspring. Diseases are entailed upon them which sap the vitality of their earthly existence, and they grow up with the disposition incorporated in their nature to plunge into the same gulf and wallow in the same quagmire with their sinful progenitors, or, like a withered bud, fall into decay and death in the spring of their youth, without filling the measure of their creation.

To be free from the contaminating influence of such examples, those who wish to become pure indeed and to see a holy seed raised up to serve the Lord will gather to the bosom of the Church in the West and become part of that community who will be called "Zion"—the pure in heart. There they will breathe a pure, moral atmosphere, clear as the breezes that play in the vales of Ephraim, and, beholding the beauties of virtue, will conceive such a hatred for vice that the choice of their hearts will be to practise holiness continually.

The Saints must also possess *habits of cleanliness*. It seems somewhat strange that there should be any necessity for such a remark when addressed to individuals called Saints. Cleanliness being essential to godliness, one would think that people who profess to serve the Lord would never need to be advised upon such a point. But the Gospel of the last days has been principally received, as in ancient times, by the sons and daughters of toil, some of whom, through the pressure of circumstances and the customs of their forefathers, have become so habituated to uncleanliness that they need to have their eyes opened to see their true condition.

The writer was on one occasion sent for to administer to a brother who was sick. When he entered the house of the sick man, the foul effluvium that was there for breathing purposes could not be called air, for it was too thick and nasty. No doubt the window would have felt astonished at being opened, and water would have struck the floor with amazement. He found the man afflicted with a severe cold and with that awful disease—*dirt*. He was very feverish: no doubt the pores of his body were closed, being filled up with grime! He ventured to prescribe for the sick man what appeared to the latter to be an extraordinary recipe—namely, to strip himself and wash his body with some soap and warm water from head to foot, and to finish up with a coarse towel! He seemed very much surprised that any benefit could be derived from such a remedy, but promised compliance with the air of a man who was about to attempt a very wonderful undertaking. To lay hands on such persons is no pleasant matter. But such cases, thank heaven, are not of frequent occurrence; for, when compared with other individuals of the same class, the Saints are far above them in cleanliness and purity. Yet there is room among them for great improvement; and all who wish for the society of God and the companionship of angels should make cleanliness of body and habitation a part of the work of preparation.

This is a very delicate subject to touch upon personally; for, no matter how dirty in their habits some people are, they are generally extremely sensitive upon the point. Plain speaking offends them, and hints are of little effect. Tell people they are dirty—urge upon them the propriety and necessity of reform, and you are looked upon as a "meddler" or a very "impertinent person," who "ought to mind his own business," &c. Touch

upon the subject in a general way, and the most filthy will agree with you that dirt is an abomination, and will tell you that, "though not perhaps quite so nice as they should be, yet they would not be like some people for ever so much!"

It would be well for all Saints to compare themselves and their habits and manners with what they have been taught concerning the purity and holiness of the inhabitants of heaven, the clear beauty of their appearance, and the spotless whiteness of their snow-like garments, and, anticipating the joy of mingling with them in scenes of celestial brightness, to strive with all their powers, while still in this lower world, and, though surrounded by many opposing circumstances, to advance towards *their* standard of purity and perfection.

We cannot jump at once from our present impurities into the sanctified state of the heavenly hosts; but, finding out our own imperfections by the light of the Spirit and through the teachings of the Priesthood, we must overcome them as fast as we discover them; and, learning by the same means the ways of the Deity, we must constantly and unwearyingly pattern after his perfections. And when instructions are given and rebukes are administered, let each apply them to his or her own case personally. Leaving the weeds we may see in our neighbours' gardens for *them* to uproot, if they choose, let us attend to the culture of *our own* fields, that the ground may be purified by our own hands and that the fruits of our produce may be holy unto the Lord.

The advent of the Lord is near; and who will be able to abide the day of his coming and to stand when he appears? None but the pure. The ungodly will wither at his presence, and the unholy will be consumed by the brightness of his glory. Let the Saints, then, prepare for his appearance. Let them become pure in body and in spirit, so that, being washed and anointed, they may be sealed up to eternal life, be clad in the holy garments of the eternal Priesthood, sit down at the marriage feast, and, in company with all the pure in heart, enjoy the never-fading pleasures of the kingdom of the Holy One.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 711.)

[April, 1843.]

Sunday, 2nd. Wind N.E. Snow fell several inches, but melted more or less.

At ten, a.m., went to meeting. Heard Elder O. Hyde preach, comparing the the sectarian preachers to crows living on carrion, as they were more fond of lies about the Saints than the truth. Alluding to the coming of the Saviour, he said, "When he shall appear, we shall be like him, &c. He will appear on a white horse as a warrior, and may be we shall have some of the same spirit. Our God is a warrior. (John xiv. 2, 3.) It is our privilege to have the Father and Son dwelling in our hearts, &c."

We dined with my sister Sophronia McCleary, when I told Elder Hyde that I was going to offer some corrections to his sermon this morning. He replied, "They shall be thankfully received."

When the Saviour shall appear, we shall see him as he is. We shall see that he is a man like ourselves; and that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. (John xiv. 2, 3.) The appearing of the Father and the Son, in that verse, is a *personal* appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.

In answer to the question, "Is not the reckoning of God's time, angel's time, prophet's time, and man's time according to the planet on which they reside? I answer, yes. But there are no angels who minister to this earth but those who do belong or have belonged to it. The angels do not reside on a planet like this earth; but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest—past, present, and future, and are continually before the

Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelations ii. 17 will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms, even all kingdoms, will be made known; and a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following:—"Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man: therefore let this suffice, and trouble me no more on this matter." I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time.

At one, p.m., attended meeting. I read the 5th chapter of Revelations, referring particularly to the 6th verse, showing from that the actual existence of beasts in heaven. Probably those were beasts which had lived on another planet, and not ours. God never made use of the figure of a beast to represent the kingdom of heaven. When it is made use of, it is to represent an apostate church. This is the first time I have ever taken a text in Revelations; and if the young Elders would let such things alone, it would be far better.

Then corrected Elder Hyde's remarks, the same as I had done to him privately.

At the close of the meeting, we expected to start for Carthage, but the bad weather prevented; so I called another meeting in the evening.

Between meetings, I read in Revelations with Elder Hyde and expounded the same, during which time several persons came in and expressed their fears that I had come in contact with the old Scriptures.

At seven o'clock meeting, I resumed the subject of the beast, and showed very plainly that John's vision was very different to Daniel's prophecy,—one referring to things actually existing in heaven; the other being a figure of things which are on earth.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

"What is the meaning of the scripture, 'He that is faithful over a few things shall be made ruler over many; and he that is faithful over many shall be made ruler over many more?' What is the meaning of the Parable of the Ten Talents? Also the conversation with Nicodemus, 'Except a man be born of water and the Spirit?'" were questions put to me, which I shall not answer at present.

I closed by flagellating the audience for their fears, and called upon Elder Hyde to get up and fulfil his covenant to preach three-quarters-of-an-hour, otherwise I would give him a good whipping.

Elder Hyde arose and said, "Brothers and sisters, I feel as though all had been said that can be said. I can say nothing, but bless you."

At the close of the meeting, we returned to B. F. Johnson's, where we slept; and I remarked that the hundred and forty-four thousand sealed are the Priests who should be anointed to administer in the daily sacrifice.

D. B. Huntingdon returned, having had a very cold and severe journey. The

ice in Chicago Harbour was three feet thick. Brought me a letter from Mr. Justin Butterfield.

Monday, 3rd. Miller's day of judgment has arrived; but it is too pleasant for false prophets.

At two, p.m., started for Carthage, where we arrived about four, p.m., and stayed at J. B. Backenstos'.

Elders Young and Taylor returned to Nauvoo, having preached four times.

In the evening, reading the Book of Revelations with Elder Hyde and conversing with Esquire Backman.

Upwards of $12,000,000 have been recently expended by the French Government to fortify the city of Paris.

Tuesday, 4th. Spent five hours preaching to Esquire Backman, Chancery Robinson, and the Backenstoses. Backman said, "Almost thou persuadest me to be a Christian."

We left Carthage about two, p.m., and arrived at Nauvoo at half-past five.

Wednesday, 5th. Sat with Aldermen Spencer, Wells, Hills, Harris, Whitney, and Kimball, Associate-Justices in the Municipal Court, on a writ of Habeas Corpus, and discharged Jonathan and Lewis Hoopes from custody.

A Branch of the Church organized at Mount Holly, New Jersey, of about twenty-five members, by Elder Newton.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 13, 1858.

FEMALE EDUCATION.—We call the serious attention of our sisters to the excellent article of sister Francis on Female Education, published in this number of the *Star*. We are deeply interested in this very important subject. The formation, development, and course of a true woman—the moulding of the character of a female Saint adorned with all the loveliness and graces of a pure, gentle, and faithful spirit, is indeed an important matter. We are pleased to see our sisters led in this direction, and their attention called to the task of purifying and elevating their sex, the formation of the character of a true woman, and the angelizing of that precious gift of God to man. A pure, gentle, fond, faithful, noble woman is indeed angelic. Is she not, when properly illustrating the characters of sister, daughter, mother, and wife, a being to be loved, valued, and protected? When we look at an Adam, an Abraham, a Noah, a Moses, an Elijah, a Jesus, a Joseph, and many more of the great dead and great living, we almost think that the Gods have been amongst men; and when the Eves, Sarahs, Ruths, Marys, and Marthas of womankind appear before us, we feel that helpmates, angels, and comforters are the companions of man. But it is sadly true that such women are rare. If he who was made in the image of God has fallen away from the standard of manhood, the daughters of Eve have fallen equally low from womanhood. Too generally we find them things of vanity and pride, votaries of pleasure and fashion, victims of passion and selfwill, children of disobedience and sin. The pure, beautiful, gentle, loving nature of woman is perverted; and, instead of being helps and blessings, they are too often the reverse. Women hold an immense influence over the hearts of the sterner sex; and in their characters of companions, sisters, mothers, and wives, the power which they hold over society is difficult to overrate. But instead of using that immense power and influence to lead man to virtue, religion, and God, they too often lead him downward. This is not because women generally are not good, gentle, and loveable in their essential natures,

nor because God has unsexed her whom he created to be a blessing and help to man. No: but it is because in ignorance and inexperience she has strayed, and by bad training, false education, and a vicious course of life, her nature has become perverted and her character distorted. The more delicate the flower, the sooner will it wither and show the contaminating touch. Its purity and loveliness is gone before the stalk upon which it hangs is completely rotted. Perhaps it is somewhat the same with the "gentler sex," for they seem to have become more perverted from their true character than the sterner.

But neither man nor woman is vicious and depraved by nature. Rather the one is noble and Godlike, and the other loveable and angelic. False education, vicious training, pernicious principles, and corrupt systems, however, have sunk or perverted them. Proper education and training, with saving principles and pure systems, must take them out of the mire and clothe them again in their right characters. The man will then be restored to the image of his Maker and show forth the glory of his God, while woman will again become truly the help of man and the glory and pride of her husband. To bring about such desirable results is the object of the Gospel. That work is the mission of "Mormonism," and those results we confidently expect to grow from its effects. Proper female education in its extended sense—the training, preparation, and course of woman throughout her life has, therefore, a wide meaning and importance to us. It is, if we may so express it, the female half of the mission of the Gospel.

We are pleased to see a just appreciation of the subject of female education manifested in the article already referred to. A weightier meaning is there given to it than that found in the artificials and embellishments of society. It is not considered as "mere schooling," but as a system embracing "every detail of life before maturity," and also as a "preparatory training for the responsible duties of womanhood." It is considered as taking in the "moral, religious, domestic, and social states;" and that "female education" should be studied by mothers as "the course they should take to train up a girl so that she may become the delight of her father, the consolation of her mother, a noble help to the family, a useful ornament in society, and the glory of her husband." This is a correct view of the case, and we wish such views were generally taken and acted upon: "the world would be the better for it."

Doubtless the Gospel commences with the reformation of the character of man. His training stands first. He is the responsible agent to God for the state of society, and in the divine mission of regeneration he must be the vanguard. We by no means hold woman responsible for the present state of things; much less do we design to cast a reflection upon her. Nevertheless, a great deal depends on proper female education and training—morally, religiously, domestically, and socially. This is not all. A great deal is here depending for the formation of society in all its features and in its conduct throughout. For though men are the heads and rulers, and therefore leaders and vanguards of regeneration, yet women are the appointed helps of the force, the first *trainers* of those heads and leaders, and the principal moulders of society. The Priesthood holds the keys of government, and is the source of all salvation and power, and man is its principal channel. It is not strictly correct to disconnect woman from that Priesthood, and to consider it apart from her; and though we might consider man as resembling the fountains of heaven which send the rains upon earth to fertilize the land, nature sucks up the living streams to *refill* those fountains. The degeneracy of man may pour into the nature and character of woman a vitiated stream, but he in turn imbibes from her that stream more vitiated still. Women are our companions, sisters, daughters, mothers, and

wives. They form three parts of the state of society. Their actions and influence are not merely confined to themselves, but extend over the whole human family. From the king on his throne to the guilty wretch in the condemned cell, the vast majority have possessed in woman all the relations which she sustains to man. How great, then, is her influence! How important is a proper system of female training and the formation of the true character of woman! Man is the responsible party. His departure from God and the loss of the Priesthood cut woman off from that connection, and his degeneracy overwhelms her. He must first return. But, passing by that fact, it may be confidently asserted that, were our female companions, sisters, mothers, and wives all that they should be—were all women pure, gentle, religious, obedient, and representing their true character, the world could not be bad. However, both sexes must travel the path of regeneration and training hand in hand, man leading the way, directed by his God.

The subject of female education and training is therefore an important matter to every one, and the course of bringing woman back to a state of purity and giving to the "gentler sex" their true character and work deeply concerns all society. But more especially does it concern the Saints; for the mission and object of the system and principles which they have received are to regenerate mankind and restore both man and woman to their proper state and character. And as the female training, duties, relations, and course constitute the female half of the great work of God, that part must become healthful and proper in action at the same time that the male parts of the body receive health and carry on their functions in the Priesthood. The female part belongs to the mission of woman, and it is she that must accomplish it, under the direction of man. The sisters partake of the responsibilities and mission of their husbands and brothers: they are the *helps* of the Priesthood to bring about the great purposes of God and the regeneration of mankind. Let the sisters, then, lay hold of their parts and perform their duties. Let them as mothers train up their daughters to become the delight of their fathers, the consolation of their mothers, helps of families, useful ornaments of society, and the glory of their husbands. Let them also remember how much they have to do with the training and course of man; and in their various characters as companions, sisters, daughters, mothers, and wives, let them nobly and properly act their parts. The mission of woman is a glorious and deeply important one; and if she truly fills it, she will appear more becoming and beautiful in it than were she dressed in all the vanities of the world and loaded with the most precious gems.

We hope that the training, duties, course, and true character of woman will command the attention and labours of our sisters more than ever. All can and should engage in the important work, and the wives and daughters of the Elders should lead the way and become eminent for virtue and the illustration of the character and mission of woman. In the operations of the *Star* to produce the desired state of things, we hope our gifted and pure-minded sisters will henceforth take their part. We are pleased to see the efforts of those who have already stepped into the work, and we hope in future to number more female contributors.

PURITY.—We also call the attention of the Saints—especially the heads of families—to the article on the subject of Purity. Cleanliness is a part of godliness, and physical purity and spiritual purity must go hand in hand. Unless this be the case, a heavenly state of things can never be brought about; for the spiritual and physical are the elements which make up a celestial state. Cleanliness and general purity should command much more attention than is given by the mass. They extensively come within the

departments of female training and the duties of woman; and we hope the homes and appearance of the sisters and those over whom their care extend will show continually that they are working out a celestial state—a state of physical and spiritual purity. Unless they thus show such signs, their distance from a heavenly state will be in proportion.

FEMALE EDUCATION.

BY ESTHER C. E. FRANCIS.

"Who can find a virtuous woman? For her prize is far above rubies."—SOLOMON.

A new-born child is full of truth, simplicity, and confidence; and, if of good parents, it resembles a good little plant, which, if well cultivated, will become some day the delight of its possessor.

A wise man likes to find a good wife, and the mother delights in a good and useful daughter. Few mothers, however, have studied what course they should take to train up a girl so that she may become the delight of her father, the consolation of her mother, a noble help to the family, a useful ornament in society, and the glory of her husband.

Having devoted many years to the study of female education in all its branches—moral, religious, domestic, and social, I have found that educating a girl is a most interesting occupation, and is attended with the most fruitful results. But ladies of the nineteenth century are educated with so much vanity and pride, that they regard the tuition of their daughters as a troublesome task. Some of them, and I might say most of them, think that they have given their daughters an accomplished education when they have taught them music, embroidery, dancing, &c. I compare such an education to a building with galleries and embellishments, but without any foundation. As such a building is unfit for habitation and of no use, except for mere show, so the above-named educated girls are unfit to be mothers, and are only fit to shine as gilded ornaments.

I would therefore entreat my sisters who want their daughters to be good wives and mothers in the future, to sow in their tender minds those principles which will make them such, and to teach them useful and necessary things previously to those which are merely ornamental. It is really a pity to see some grown-up girls doing fancy-work while they do not know even the way to mend a stocking or make a shirt. Young sisters, of what use will be your mere knowledge of embroidery, artificial flower making, &c., in Zion, where we shall have to clothe ourselves with what we can manufacture from the raw material? There we shall find it more useful to know how to spin, weave, knit, and make shirts, dresses, and all our clothing, than to be perfect in the knowledge of mere fancy-work. Perhaps some people will think these things not worth talking of—much less worth being the subject of an address: but nature and truth have been covered by fashion and tradition, like a statue robed with rags. While our brethren are occupied in searching out the honest in heart throughout the world, I deem it our duty to strive to train up a new generation free from the traditions and fashions of old Babylon.

It is not a burden, but a pleasure to train up children; and the best way to accomplish it is to live before them as you would like them to live.

If we talk of education to some mothers, they will say that they cannot give their children an education which they have not received themselves. Let me give those mothers a word of consolation. Governesses, masters, and scientific and etiquette books are at most but secondary matters in a Latter-day Saint's education. The mother who prays her Heavenly Father day by day to give her his Holy Spirit, intelligence, and wisdom to train up her offspring to his honour and glory, is the very one that will succeed the best. Proper female education is not merely schooling: it embraces every detail of life before

maturity, and is also a preparatory course of training for the responsible duties of womanhood. From prayer to recreation the child must have a good example before its eyes, be taught what is wrong by motherly solicitude and tenderness, be led to right by the parent's experience, and corrected by kind, maternal justice.

I have found it of great importance in a family to have appointed and regular hours for prayer, meals, study, work, cleaning, and rest; and that for many reasons. 1st, Because it inculcates in the children's minds the principle of order and punctuality: 2nd, Because it teaches them to appreciate time: 3rd, Because a constant and regular change of occupation keeps the children in a state of healthy activity and implants in their hearts a love for work, and, what is so essential in a woman, a deep love for home.

If females were brought up in the path they should walk in and their minds prepared for the position which the Lord has appointed them, and if they were aware of their responsibility to God and man, how much less foolish pride and vanity and how much less slandering would there be! and how different would be the state of society! The husband would find a good wife, the teacher would find young minds ready for instruction, and the ruler would find a people virtuous and obedient.

There are many branches in education which I have not mentioned. In fact, I have given but a very imperfect sketch of education, and have only tried to show—1st, That young girls should from the commencement learn useful things: 2nd, That poverty is not so great a hindrance to education as is generally believed: 3rd, That females have a very responsible work to perform, as well as men, in the building up of the great kingdom of God and the proper formation of society.

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
October 27, 1888.

President Calkin.

Dear Brother,—After finishing last quarter's business at Birmingham, I left for London, where I arrived on the 29th September. After spending a pleasant and profitable time with President Ross and the brethren there, I visited in succession the following Conferences:—Southampton, Reading, Dorsetshire, South Wiltshire, Cardiff, Derbyshire, Leicestershire, and Nottinghamshire.

I found the Pastors and Presidents in every place feeling well and attending faithfully to their duties.

The same spirit was with the Travelling Elders generally, and all seemed to be striving to the full extent of their power to carry out the counsels of the Presidency.

The Penny Fund Books are by this time in operation in all those Conferences, and the brethren are rejoicing in the improved system of bookkeeping and in the prospect of the great amount of good which promises to result therefrom.

The meetings were well attended, the countenances of the Saints were bright and cheerful, and all seemed to be enjoying their religion. The spirit of improvement and progression was everywhere manifested.

Some alteration for good, however, might be made in some places. The almost exploded idea that meetings must be conducted in a certain manner and held for a specified time is still entertained in one or two places.

Meetings should not be timed by clockwork, but by the dial of the Holy Spirit; and they should not be squared by an inflexible rule, but be conducted according to circumstances. There would then be freedom instead of stiffness, and thoughts and words would flow with ease.

In a very few instances the Travelling Elders seemed not to feel the weight of the work of God upon them. Their reports were carelessly given, as though they were not responsible for the condition of their fields of labour. This should not be the case. Every man who is called to watch over the interests of any portion of the work should feel continually the weight of his calling and

understand that he is personally responsible for all things under his care—that if the people are behind the times, it will be considered that the fault lies with him; and if business matters are neglected by any under his control, he, and he alone will be responsible to the authorities of the Church for that neglect. The sphere of a man's labours should command all his time, absorb all his thoughts, and keep him watching and working continually.

These remarks apply to the Pastors and Presidents as well as the Travelling Elders; for every man should feel, when things are not moving in a manner satisfactory to those who preside over him, that his honour and character are in imminent peril.

I returned to Birmingham on 20th October, and have since been visiting among the Branches of this Pastorate.

In all my travels I have rejoiced at witnessing the increasing good feeling among the people of God and their continued determination to overcome their weaknesses and traditions and to establish on the earth the kingdom of our Eternal Father.

With prayers for your prosperity and success in your arduous labours,

I am, &c.,

WILLIAM BUDGE.

NOTTINGHAM PASTORATE.

3, Phœnix Terrace, Simms Street,
Nottingham, October 20, 1858.

President Calkin.

Dear Brother,—Having just returned home, after a very pleasant trip through the Conferences in this Pastorate with President Budge, I sit down to write to you and inform you of what we are doing, and how the work of God is prospering in this part of the Mission.

I believe we have some of the darkness of our minds dispersed, so that we can see better now than we could some time back what is best for our good. I can truly say that the brethren and Saints generally here are making it their study to become acquainted with the valuable instructions received through the *Star* from time to time—more particularly in the business matters of the Church, as we have got your wise plans and counsels in operation.

We have all the accounts placed in the new books in the Branches, and I hope we shall be able to keep them in order and increase the weight of the figures in them as the Saints increase in faith and good works. We have not learned yet to write upon that part of the books headed "Withdrawn," neither do I wish we should do so until the party emigrates to Zion. The Saints see more than ever the necessity of saving their pennies, that they may grow into shillings, and putting them into the Emigration Fund, which our next remittance to your Office will show. We have not done much for that fund until now, as we have been engaged with our old scarecrow that has been stuck up in the Conferences for years. But I am happy to say it has disappeared from the Nottingham Conference, and we are now paying one month's subscription in advance for *Stars*, which I shall forward to you at the end of the present month.

The Derby and Leicester Conferences have done well in this matter; but you are aware that they are small Conferences, and their debts are rather large to commence with; yet we intend, with God's help, to make them small by the close of the year.

The Nottingham Saints feel like good boys at pudding—"Done first, help fellows;" and I think they will give their brethren a helping hand in this matter very soon.

In the carrying out of your instructions I have been cheerfully and ably seconded by the brethren in the Priesthood labouring with me.

President Harding has made himself well acquainted with the Nottingham Saints; and, by assiduous attention to his duties, he is making things go about right. President Nelson is labouring faithfully with the Leicester Saints, and has improved the condition of the Conference materially. I have visited that Conference for years, and never saw a better spirit manifested in it. President Jones has but lately arrived in Derby, but he is laying hold of matters in a right spirit; and I believe that what is not right there he will be able to set right. Brother Sloan is with me in Nottingham, and has got pretty well acquainted with the district in which I have placed him. He is making things move in the right direction, and your words to me about

him are really true, as I find him a great help.

The rest of the brethren who are labouring with me in this Pastorate, I can truly say, are doing the best they know how to roll forth the great work of the last days; and I feel that our labours are not in vain, as there is a greater portion of the good Spirit enjoyed by the Saints, and they feel more and more the necessity of practising their religion.

Some time ago we had the pleasure of receiving a visit from President Ross; and truly it was a time of refreshing to the Saints. We have since realized the value of the wise counsels and instructions we then received from him, by now enjoying the blessings produced by obedience to them; and the counsels and instructions given to us by the Spirit of inspiration, through President Budge, shall receive our strictest attention, that we may likewise enjoy the blessings which will flow from obedience to them. His visit to us we hailed as a blessing indeed, and his wise and fatherly counsellings to the Priesthood are duly appreciated by us.

I feel well myself in the great work of God, and am still anxious to be found busy at my post aiding and assisting to roll forth the purposes of Jehovah, and desirous that I may ever remain faithful to my covenants.

With prayers for your own and Counsellors' continued prosperity, I remain your brother in truth,

JOHN COOK.

PASSING EVENTS.

GENERAL.—On the 9th ult., there was a severe shock of earthquake at Corfu: the earth upheaved dreadfully, causing great alarm. An earthquake has also been felt at Akyab. On the morning of the 10th ult., a strong undulatory shock of earthquake was felt in Italy at Lecce, Brindisi, Taranto, and Bari. On the 17th ult., a number of houses built on the heights of Tonsberg, in Norway, suddenly moved from their foundations, and, sliding down the cliff, were engulphed in the fiord below. At Darrical, near Almeria, a terrible catastrophe lately occurred: a large rock which has for ages overhung the locality suddenly gave way and crushed a great number of houses, and considerable numbers of people lost their lives. The old and awful disease of leprosy is said to be re-appearing: it is now on its way from Egypt and the Levant to Europe, and its dreadfully contagious virulence is declared.

AMERICAN.—On the 29th September, the naval magazine at Havannah, containing over 150,000 pounds of gunpowder, several hundred loaded shells, and large quantities of fireworks, &c., exploded, killing 112 persons, wounding 128, and destroying property worth a million of dollars: nothing more remains but a mass of stones and rubbish: every residence in the city was more or less affected by the shock, some of which sustained great damage, and many were completely ruined: the concussion was so great as also to destroy the city gasometers; and it will be at least three months before the gasworks can again be made available for the lighting of the city.

VARIETIES.

THE sound of the guns fired at Cherbourg was heard at Lyme Regis, on the coast of Dorsetshire, a distance of about eighty-five miles.

A TIPSY Irishman leaning against a lamp-post as a funeral procession was passing by, was asked who was dead? "I can't exactly say, sir," said he; "but I presume it is the jintleman in the coffin."

CAN A MAN BE HIS OWN GRANDFATHER?—"There was a widow and her daughter-in-law, and a man and his son. The widow married the son, and the daughter the old man; the widow was therefore mother to her husband's father, consequently grandmother to her own husband. They had a son, to whom she was great-grandmother. Now as the son of a great-grandmother must either be a grandfather or a great-uncle, this boy was therefore his own grandfather. This was actually the case with a boy at a school at Norwich."—*Notes and Queries.*

In a party, of which the caustic and facetious Porson made one, where the merits of Hayley and some other of the minor poets were discussed, some sagacious and sympathising friends of the aspirant poets sapiently observed, "They will be read when Shakespeare, Milton, and Pope are forgotten." "Yes," added Porson, with his accustomed home-thrust, "and not *till* then!"

The Æolian Harp.—This instrument consists of a long narrow box of very thin wood, (pine is perhaps the best,) about six inches deep, with a circle in the middle of the upper side, of an inch-and-a-half in diameter, in which are to be drilled small holes. On this side seven, ten, or more strings of very fine catgut are stretched over bridges at each end, like the bridge of a fiddle, and screwed up or relaxed with screw-pins. The strings must all be tuned to one and the same note, (D is perhaps the best,) and the instrument should be placed in a window partly open, in which the width is exactly the length of the harp, with the sash just raised to give the air admission. When the air blows upon these strings with different degrees of force it will excite different tones of sound. Sometimes the blast brings out all the tones in full concert, and sometimes it sinks them to the softest murmurs.

Death.—Elder William Evans, originally of Kidwelly, Carmarthenshire, Wales, was killed by lightning, Aug. 16, near Beaver, Beaver County, Utah Territory.

TIME.

Time, like some wondrous traveller,
With swift, resistless pace,
Imprints his footsteps everywhere,
With faint or deeper trace.

To all of Adam's race he gives
A boon of priceless worth—
A space to use their agency,
For good or ill, on earth.

He deals out opportunities,
Which wise men wisely use;
But foolish hearts, by wickedness,
His favours oft abuse.

Inexorably stern as death,
Though generous he be,
Each privilege despised, he drops
Into eternity.

Where'er the laws of righteousness
Were honoured and maintained,
The steps of time were lightly traced,
And deathless glories gained.

When men or nations turned aside
From virtue's peaceful ways,
The path of time was deeply traced,
Though brief at best their days.

Each Gospel dispensation time
Has ushered in and closed;
And now the last and greatest
In its season is disclosed.

The great Creator, Lord of all,
Who gave the earth its prime,
Has now the "Royal Priesthood" sent
To visit every clime.

Hear, then, all people, if ye will,
The Gospel's truths sublime!
Now is the Lord's appointed day
And last "accepted time."

Yet, Saints of God in latter days,
Take warning by the past,
Since opportunities gone by
Eternally are lost.

Commissioned soon, an angel high
Shall lift his hand and swear
That "time shall be no longer" given,
Nor lingering justice spare.

For all who are found filthy then
Will filthy still remain;
But every true and faithful son
Will lives eternal gain.

Sheffield, Oct. 12, 1858. William Clegg.

Address.—Charles W. Penrose, Woodbine Cottage, Croft Street, Cheltenham.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 47, Vol. XX. Saturday, November 20, 1858. Price One Penny.

CONFIDENCE.

Confidence has almost entirely departed from the earth. How little of it remains among the children of men! Distrust and suspicion brood everywhere. In all their intercourse, men suspect each other. In diplomatic treaties and agreements between nations, in commercial affairs, in common business transactions, in the various organized associations and societies, whether political, social, or religious, in family connections,—aye, in all departments and relations of society, suspicion is the rule, and confidence the exception.

A youth just "beginning life," as it is called, is counselled by the experienced to treat every man he meets as if he were a rogue. "Trust no man" is a universal motto.

Every person must admit that this is not a proper state of society. Where there is a want of confidence there is a lack of happiness. A state of doubt is a state of misery. Suspicion breeds discontent, and discontent engenders crime.

But how is this to be remedied? How shall confidence be established among mankind? To answer this question properly, it will be necessary first to examine the cause of such a want of confidence in the world. This dearth of confidence is caused by a lack of virtue. The imaginations of men's hearts are evil continually. They think evil of others because they *know* evil of themselves.

If an individual is conscious of his own insincerity, he has no confidence in the sincerity of others: a liar suspects others of lying; a thief thinks others are dishonest; the adulterer believes that others are polluted, or, if not in the same manner as himself, that it is for the want of an opportunity; and those who cheat in trade imagine that everybody is trying to cheat them.

The principal reason, then, why men have no confidence in their associates and the world at large is because they have none in themselves. It is true that good men and women, by being often deceived, have to a great extent lost confidence in mankind; but it has not entirely fled from their hearts; for while they preserve their own integrity they will have some faith in the goodness of the intentions of others, unless it is in the individuals by whom they have been deceived. It is evident, therefore, that there will not be universal confidence until there is universal righteousness. By establishing the latter, the former will be created.

This is a matter worthy of the consideration of all Saints. Confidence is springing up among them, because righteousness is budding in their hearts; and as righteousness grows among them, so will their confidence increase. They have

before them a work of so great a magnitude that it cannot be accomplished without the unity of their power and influence. But where there is no confidence, there can be no real unity. It is necessary, therefore, that the Saints should have *confidence in each other*.

Instead of treating every person as a rogue, peering with the eye of distrust, and watching with suspicious expectations for evil, let us have faith in the virtue of our brethren and sisters until their actions prove them to be unworthy of our confidence. And should a brother or sister, through weakness and temptation, fall into transgression, even then confidence in them should not be wholly destroyed, inasmuch as they manifest a disposition to do right and a real desire to reform.

How many persons who have stepped aside from the path of holiness have been disheartened in their earnest endeavours to retrace their steps by the coldness and utter want of confidence manifested by their former associates; and how many, alas, by their repeated wickedness, have entirely destroyed that trust which the good would otherwise have reposed in them!

In the present imperfect state of society, while the Saints refrain from suspicion, they should guard against placing *too great confidence* in those who have not been proved worthy of it. They should be neither suspicious nor unguarded—neither mistrustful nor too confiding, but follow that golden rule, "Always take the mean between two extremes." To promote confidence in the Church, let the Saints, in all their dealings with each other, act in a manner strictly honourable. If a Saint employs Saints, let those who labour work honestly and uprightly, and let the employer give for what is done a just compensation. Let them also respect and fulfil all their mutual promises and agreements, never feeling that the relationship established by the ties of the Gospel gives them the slightest right to break them.

They should also studiously avoid all *exaggeration*. By painting the truth in unnatural colours and clothing a statement in unfitting garments, they are likely to bring upon themselves suspicion and distrust whenever they open their mouths to speak. Some seem to be possessed of a mental magnifying glass, through which all their views are taken. A discount must be taken from all they say—so much per sentence. What confidence, then, can be placed in their statements?

The Saints should also keep from *tale-bearing*. Many have gained a character for mendacity by repeating false reports, believing them to be true. If they are careful not to contract a taste for surmises and speculations, and make it a point not to assist in spreading flying rumours, confidence will be placed in their words, and they will save themselves from great unpleasantness.

That the great work of the last days may be accomplished, the Saints must have *confidence in the Priesthood*. This is absolutely necessary. Without leaders, a body of people are as nothing; and without confidence in those leaders, their energies are crippled and their influence is weak. With a divine internal testimony that their leaders are endowed with the holy Priesthood, and with numberless evidences continually before them that these men are disinterested and virtuous, the confidence reposed in them by the Saints should be unbounded.

To bless the Saints and benefit mankind, the servants of God in the Church of Latter-day Saints have scaled high mountains, traversed sandy plains, and buffeted with the strong waves of the wide ocean. Regardless alike of the fond ties of domestic affection, the dangers and hardships of long travels and distant voyages, and the persecutions and derisions of influential opponents, footsore, hungry, and houseless, they have persevered in their labours; and the present happiness of the Saints in the Gospel is the result of their works of love and patience.

They have proved themselves firm, unflinching friends in the hour of adversity, wise counsellors in the time of trouble, and pleasing companions in the season of rejoicing. If any men in the world are worthy of confidence, they are the leaders of this people.

We lay it down as a general rule, that while a man holding the Priesthood possesses the confidence of his superiors, he should be considered worthy of the confidence of his subordinates. Unless this rule obtains among the Saints, the plans and counsels of the servants of God will be of little effect, and the movements of

the Church will be tardy; and instead of union and satisfaction among the people of God, there will be doubt, division of opinion, insecurity, and unhappiness.

All men who stand as leaders in Israel should act in such a manner that the evident purity of their intentions will beget in the hearts of the Saints full confidence in their integrity. Then will their words be sought after with eagerness, and their sayings be treasured up as jewels of priceless value. Their presence will be like the company of angels, and their names will be mentioned with reverence and be remembered with affection.

It is also necessary, for the welfare of the Saints and the advancement of the Church, that they should have *confidence in their God.* What can they do without *his* assistance?—what can they accomplish without his blessing! He never deceives; his promises are true and faithful; he changes never. They who put their trust in him need fear nothing. In the midst of the sea-storm, when the heavens are craped in blackness, and the mountain waves lift themselves up in fretful wrath, threatening swift destruction,—when the howling wind blows despair to the Godless, and the strong man feels like a reed, then those who have confidence in God, calmly relying upon his promises, wait fearlessly for his help. When surrounded by enemies, and danger encircles them, their confidence in him who is Almighty drives terror from their hearts.

In the hour of sickness, when the weakening force of disease saps the fountains of life, and the gaunt "king of terrors" approaches, before whom the mightiest conquerors have quailed, then they who trust in God are strong. They know that "all things shall work together for their good." Even then the Author of life can purify the vital stream and fill them with vigour and rejoicing. And if the hour of their exit has come, then death to them is but a servant to open the doors of the flesh, that the freed spirit may enter into the mansions of Paradise.

It is a want of confidence in God that hinders many Saints from performing essential duties. For example, Tithing is neglected by some because their means are small, and other requirements are, for the same reason, not attended to. But if they had confidence in God, they would remember that he who cares for the birds of the air and the flowers of the field—who provides food for the one, and clothes the other with loveliness, has promised to add all needful blessings to those who "seek first the kingdom."

If the people of God will faithfully perform every known duty, they will have confidence in their own uprightness. Then they will have proper confidence in each other, in the holy Priesthood, and in their Eternal Father; and their peace will be like an ever-flowing stream. As this confidence increases among them, so will they approximate to the unity of the Father and the Son; and as their union becomes stronger, so will their power become greater, and the kingdom of God will rise and spread with resistless power, till the disjointed governments and crazy organizations of the wicked shall fall with them, to rise no more. Then will suspicion, distrust, and doubt be drowned in the floods of righteousness, and confidence shall knit together the heart-strings of the virtuous, and one song of universal rejoicing shall fill the world with harmony.

MAMMON WORSHIP.

BY PRIEST JOHN C. GRAHAM.

How often does the dazzling god of this world, Mammon, benumb the senses and cause mankind to forget their Maker. Present to the view of some poverty-stricken being a few pieces of gold, and observe the influence that operates upon him. Note how eagerly he clutches it. With what ardour the guilty wretch who dives into misery and degradation will grasp it to obtain another drain of the poisonous and accursed drug. See how eagerly and niggardly the wretched miser treasures up his ill-gotten wealth, and with what care and anxiety he watches over it. Experience hourly testifies to us the fearful results attendant upon this

money-worship. All the direful consequences occasioned by money must be charged to this idolatry. We can see men and women living in happiness and domestic comfort, and yet possessing wealth. They can deal out liberally from their golden coffers, mingle in society, and still retain an upright course of life and an unblemished character. Then how is it that man is brought to a degraded position, and oftentimes an ignominious end, through the god of this world—Gold? It is because he worships Mammon instead of his Maker, and gives his heart to the glittering dross instead of placing his affections on eternal things. Mankind allow the evil promptings of the Adversary to conquer the virtuous and high-principled whisperings of their consciences. They permit themselves to view the apparently bright side and reflect upon the advantages to be obtained through wealth, with the pleasures and enjoyments to be realized, and allow their imaginations to extend no farther. Thus leaving out altogether the results and obligations attending the possession of wealth, they become utterly careless as to how it is acquired, and are entirely regardless of the fact that the Creator holds them responsible for its use and their stewardship. The consequences of wealth are dependent upon the actions of the individual: he can either seal his ruin or establish his integrity and righteousness by its possession and use. Let us picture to ourselves the position of a rich man, who is surrounded with all the luxuries and pleasures which this life can afford. He possesses that choicest of blessings—a family circle. Yet his heart is steeled with avarice, and the accumulation of riches is his continual aim. His dreams at night and his thoughts by day are incessantly dwelling upon one grand object—namely, an increase of wealth. Midst all this anxiety, scarcely a passing thought is entertained of his Maker. He makes enormous speculations; losses ensue, and ultimately ruin stares him in the face. He is then, perhaps, cast into prison to satisfy his creditors; his wife and children are thrown upon the mercy of the cold world, homeless and friendless, and perhaps forced to seek "charity" from door to door. Can the feelings of such a man be described? Repentance, however, begins to open his heart. What is there *now* that he would not do to obtain liberty and regain his lost reputation? It is no difficult task now to bow the knee before his Maker and supplicate him for mercy. Oh, how humble and submissive he is now! Is there no one near to give him consolation?—no wife or child to comfort him in his hour of affliction? Ah, Poverty! thou art a wonderful physician, and possessest a precious remedy to bring mankind to a knowledge of their actual position and to show them that they are of themselves powerless to act and liable to be tossed to-and-fro in any direction, without the help of the Almighty.

Numerous and fatal are the results attendant upon all who thus worship at Mammon's shrine and seek the riches of this world in preference to their God. They may be allowed to proceed for a time in their selfish designs, and may possibly gain their long-coveted object; but God is sure to mete out to them a just reward for the neglect and indifference they have manifested towards him.

It is a pleasure to our Heavenly Father to observe those whom he has endowed with wealth use their gifts in a wise and judicious manner and to his honour and glory. On such he bestows additional blessings of a higher character, and will continue to increase his gifts as they are merited.

Money has always been considered the god of this world, which has been fully verified in the many cases that have occurred both in and out of the Church. It has been an obstruction to many hundreds of individuals, who, had they been in less affluent circumstances, might have obeyed the Gospel and its ordinances, which have been revealed in these last days through the Prophet Joseph Smith, and have long ere this gathered with the people of God to Zion. But the idea of sacrificing the pleasures and luxuries which they had hitherto been enjoying could not be endured for a moment, even though it should ensure to them a more glorious future. It is the same with many who *have* embraced the Latter-day Work. Let their circumstances become improved and their position in the world more elevated, then the spirit of avarice begins to creep insensibly into their hearts, till ultimately Pride makes a conquest and triumphantly carries them out of the Church.

Saints of God! let us not become

avaricious, or allow a covetous spirit to enter into our hearts; but let it be our chief study and constant care to render a faithful account of whatever the Almighty may entrust us with, and to use it wisely and for the promotion of his honour and glory,—which course most assuredly will produce within our souls real and substantial joy. Let us not give way to the glittering allurements of the "Mammon of unrighteousness" and forsake "the right ways of the Lord;" for if we do, the spirit of the Evil One will overcome and ultimately ruin us and rob us of our souls' salvation.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 729.)

[April, 1843.]

Thursday, 6th. I was detained from Conference to hear a case of assumpsit, Widow Thompson *versus* Dixon, until eleven, a.m.

The first day of the fourteenth year of the Church of Jesus Christ of Latter-day Saints. Sun shone clear, warm, and pleasant. The snow has nearly all disappeared, except a little on the north side of the hill above Zarahemla. The ice about two feet thick on the Mississippi, west of the Temple. A considerable number of the brethren crossed from the Iowa side of the river to the Conference, on the ice. The walls of the Temple are from four to twelve feet above the floor.

An Annual Conference of the Church of Jesus Christ of Latter-day Saints was convened on the floor of the Temple. There were present—Hyrum Smith, Patriarch; Brigham Young, H. C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and W. Richards, of the quorum of the Twelve; Elder Amasa Lyman, and a very large assembly of the Elders and Saints.

Elder Brigham Young announced that President Joseph Smith was detained on business, but would be present soon.

Sang a hymn.

Elder Amasa Lyman opened by prayer, and another hymn was sung.

Elder Orson Pratt then read the third chapter of the second Epistle of Peter, and spoke upon the subject of the resurrection.

At ten minutes before twelve o'clock, President Joseph Smith and Elders Rigdon and Hyde arrived.

At twelve o'clock, President Joseph Smith commenced by saying, "We all ought to be thankful for the privilege we enjoy this day of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads; and it truly makes the countenances of this great multitude to look cheerful and gladdens the hearts of all present. He next stated the object of the meeting, which was—

First. To ascertain the standing of the First Presidency, which he should do by presenting himself before the Conference.

Second. To take into consideration the expediency of sending out the Twelve, or some of them, amongst the Branches of the Church, to obtain stock to build the Nauvoo House; for the time has come to build it.

Third. The Elders will have the privilege of appeals from the different Conferences to this, if any such cases exist.

These are the principal items of business which I have at present to lay before you.

It is necessary that this Conference give importance to the Nauvoo House. A prejudice exists against building it, in favour of the Temple; and the Conference is required to give stress to the building of the Nauvoo House. This is the most important matter for the time being; for there is no place in this city where men of wealth, character, and influence from abroad can go to repose themselves, and it is necessary we should have such a place. The Church must build it or abide the result of not fulfilling the commandment.

President Joseph then asked the Conference if they were satisfied with the First Presidency, so far as he was concerned as an individual to preside over the whole Church, or would they have another? If, said he, I have done anything to injure my character, reputation, or standing, or have dishonoured our religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavour to do so no more. *I do not know that I have done anything of the kind. But if I have, come*

forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace.

Motion was made and seconded, that President Joseph Smith continue President of the whole Church. After a few minutes' silence, the motion was put by President Brigham Young, when one vast sea of hands was presented, and the motion was carried *unanimously.*

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

Elder B. Young motioned, and Elder O. Hyde seconded, that Elder Rigdon be continued in his office as Counsellor to President Smith.

Elder Rigdon spoke, saying, "The last time I had the privilege of attending Conference was at the laying of the corner stones of this Temple; and I have had but poor health since, and have been connected with circumstances the most forbidding, which, doubtless, have produced some feelings. I have never had a doubt of the work. My feelings concerning Bennett were always the same. I told my family to guard against that fellow, for some time he will attempt to make a rupture among this people. I had so little confidence in him that I always felt myself at his defiance. I was once threatened by Warren Parrish, if I would not coincide with his views; and I have just received such a threatening letter from John C. Bennett, that if I did not turn my course I should feel the force of his power. As there is now an increase of my health and strength, I desire to serve you in any way it is possible for me to do. If any one has any feelings against me, I hope they will express them.

Dimick B. Huntington asked him what he meant when he said Bennett was a good man, &c., when he called him a perfect gentleman and he had nothing against him?

Elder Rigdon said he did not recollect it. He did not then know as much about Bennett as he has learned afterwards. I say now, he never offered any abuse in my house. Bennett has never been about my house but little. I never saw anything about the man but what was respectable. He came to Robinson's. I was in debt to him, and consequently boarded him. I think Dimick must be mistaken.

Dimick: I know I am not. I have no private pique against Elder Rigdon.

The vote was then put and carried almost unanimously.

President Joseph Smith presented William Law as his second Counsellor, who was sustained by unanimous vote.

President Hyrum Smith, Patriarch, said he wished to be tried, when it was voted unanimously that he retain his office of Patriarch. He then blessed the people and asked the Lord to bless them also.

President Joseph said he did not know anything against the Twelve. If he did, he would present them for trial. It is not right that all the burden of the Nauvoo House should rest on a few individuals; and we will now consider the propriety of sending the Twelve to collect means for it. There has been too great a solicitude in individuals for the building of the Temple to the exclusion of the Nauvoo House. Agents have had too great latitude to practise fraud by receiving donations, by never making report. The Church has suffered loss, and I am opposed to that system of collecting funds when any Elder may receive moneys. I am opposed to any man handling the public funds of the Church who is not duly authorized. I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business, and I want the Conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them. It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have fulfilled their duties; they have always gone where they were sent, and have laboured with their hands for their support when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve solid, putting them under bonds; and let this Conference institute an order to this end, and that the *travelling expenses of the agents shall not be borne out of the funds collected for building these houses;* and let no man pay money or stock into the hands of the Twelve, except he transmit an account of the same immediately to the Trustee-in-Trust; and let no man but the Twelve have authority to act as agent for the Temple and Nauvoo House. I would suggest the propriety of your saying that no money should ever be sent by any man, except it be some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for *any Elder* to receive moneys for the Temple when he is travelling. But this system of

things opens a wide field for every kind of imposition, as any man can assume the name of a "Mormon" Elder and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received. I will mention one case. He is a good man: his name is Daniel Russell, from Akron, New York. His brother Samuel had been east on business for him, and there received twenty or twenty-five dollars as a donation to the Temple, which he put in D. Russell's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the Church; but Daniel thought Samuel had paid out too much of his money, and he would keep the Church's money to make good his own. I called to see D. Russell about the money, and he treated me so VERY POLITELY, but did not give me to understand he ever meant to pay it. He said he did not know at the time that there was any Church money in the bag,—that he had paid it out, and he had none now.

Samuel Russell, who brought the money from the east, stated to the Conference that he did not think it was because his brother was short of funds that he kept it, for he had money enough. He had told him that he should not be out of funds again—that his brother had twenty dollars of the Church funds and some dried fruit for the President.

President Joseph resumed: I give this as a sample of a thousand instances. We cannot give an account to satisfy the people on the Church books unless something is done. I propose that you send your moneys for the Temple by the Twelve or some agent of your own choosing; and if you send by others and the money is lost, it is lost to yourselves; I cannot be responsible for it. Everything that falls into my hands shall be appropriated to the very thing it was designed for. It is wrong for the Church to make a bridge of my nose in appropriating funds for the Temple. The act of incorporation required of me securities, which were lodged in the proper hands, as the law directs; and I am responsible for all that comes into my hands. The Temple Committee are bound to me in the sum of $2,000, with good security. If they apply any property where they ought not, they are liable to me for it. Individuals are running to them with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple Committee, neither I nor my clerk know anything of it. So long as you consider me worthy to hold this office, it is your duty to attend to the legal forms belonging to the business; and if not, put some other one in my place. My desire is that the Conference minutes may go forth in such form that those abroad may learn the order of doing business, and that the Twelve be appointed to this special mission of collecting funds for the Nauvoo House, so that all may know how to send their funds safely, or bring them themselves and deliver them to the Trustee-in-Trust or his clerk, who can always be found in the Office. Who are the Temple Committee, that they should receive the funds? They are nobody. When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, Governor of Illinois, to Martin Van Buren, he looked at them very contemptuously, and said, "Governor Carlin! Governor Carlin!! Who's Governor Carlin? Governor Carlin's nobody." I erred in spirit: I confess my mistake; and I here make my apology to all the world; and let it be recorded on earth and in heaven that I am clear of the sin of being angry with Martin Van Buren for saying, "Governor Carlin's nobody." *I have been sorry for it ever since.* All property ought to go through the hands of the Trustee-in-Trust. There have been complaints against the Temple Committee for appropriating Church funds more freely for the benefit of their own children than to others who need assistance more than they do; and the parties may have till Saturday to prepare for trial.

It was then voted unanimously that the Twelve be appointed *a Committee to collect funds to build the Nauvoo House and receive monies for the Temple,* with this proviso—That the Twelve give bonds for the safe delivery of all funds coming into their hands belonging to the Nauvoo House and Temple to the Trustee-in-Trust; and that the payer also make immediate report to the Trustee-in-Trust of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith to the Conference be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate receipts for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the business and more safe for the parties concerned; that he wished this speculation to stop, and would do all in his power to put it down; to which the Twelve responded, Amen. Elder Young asked if any one knew anything against any one of the Twelve—any

dishonesty. If they did, he wanted it exposed. He said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn, &c.

President Joseph said, I will answer brother Brigham. There is no necessity for the Twelve being abroad all the time preaching and gathering funds for the Temple. Spend the time that belongs to preaching abroad, and the rest of the time at home to support themselves. It is no more for the Twelve to go abroad and earn their living in this way than it is for others. The idea of not muzzling the ox is a good old Quaker song; but we will make the ox tread out the corn first, and then feed him. I am bold to declare that I have never taken the first farthing of Church funds for my own use till I have first consulted the proper authorities. When there was no quorum of the Twelve or High Priests for me to consult, I have asked the Temple Committee, who had no particular business with it; but I did it for the sake of peace. (Elder Cutler said it was so.) Let the Conference stop all agents from collecting funds, except the Twelve. When a man is sent to preach the first principles of the Gospel, he should preach *that, and let the rest alone.*

Choir sang a hymn.

Elder O. Hyde prayed; and twelve minutes before two o'clock, p.m., Conference adjourned for one hour.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 20, 1858.

IS THE DESIGN ANSWERED?—In Number 43 of the *Star*, in an editorial on "A Proper Spirit," we proposed to our readers the following question—namely, "Do our preaching meetings answer to their design and show the character which properly belongs to them?" We presume that all those whose business it is to answer are ready to compare their views with ours. But, in order that we may better realize the full meaning of the question, let us give it an amplification and detail.

In treating on "preaching meetings," we have in view those originally intended expressly for the preaching of the Gospel to the world. Circumstances and wisdom must determine when they should be held, for the customs and manners of every place are not the same. In England the Saints have generally found it most convenient to hold their preaching meetings in the evening. Be that as it may, the points to be laid down are, that preaching meetings legitimately belong to the Mission—that they should be held in every place where it is expedient, and at such times as wisdom and circumstances may determine. We believe that at the present time there is not a Branch of the Church in the British Isles holding a meeting room that cannot, by judicious management, devote a portion of their religious services to the preaching of the Gospel. Having made these remarks to ensure a proper understanding of the subject, let us resolve the question already proposed into the following:—

1st. In every Branch possessing the opportunity, is there a meeting expressly devoted to the preaching of the Gospel? In some cases, are they not devoted to anything but that for which they were originally designed? Can there not generally be heard at these meetings, in some Branches, three or four speakers making a testimony meeting of the occasion, and of such a nature as neither to inform, interest, nor convince the unconverted, no matter how honest in soul. Or, perhaps, in such cases, even when strangers are present, is not the time taken up in "talking" to the Saints, and sometimes about matters and in such a style that at least none but the

speaker can understand? Or, as it may happen, is there not some business to be taken up by the President at that particular period, to do which *he* cannot find any other occasion? Or has he not some Church affairs to "talk over," or some vital and immediate counsel to give, thus wretchedly burlesquing the sage proverb, "Procrastination is the thief of time?"

2nd. Are wise and *approved* arrangements made and consistent efforts used to assemble the public to hear the proclamation of the Gospel and the service rendered instructive, profitable, and full of power? Or, on the other hand, are not the Saints too often indifferent and negligent about gathering the honest in heart to hear the glad tidings? And if any happen to attend, do they not find the meetings senseless, uninstructive, and dead, excepting the *noise* made by the speaker? And are they not too often of such a nature as to effectually keep sensible people from coming again, instead of affording them an inducement to return and bring with them their neighbours and friends?

3rd. At our preaching meetings, can the public gather views, principles, arguments, evidence, prophecy, history, warning, and testimony connected with the great work of the last days? At these meetings, is justice done to the grand and holy religion of the Saints? and are broad and correct views given of those stupendous purposes which God is bringing to pass? Are they of such a character that those visiting them, if possessed of a humble, truth-loving spirit, may obtain, in a brief space of time, a living compendium of "Mormonism?" Or, on the other hand, do they not too often answer to the description already given? and are they not generally too far from the design and character marked out as properly belonging to them? Can there not be much improvement made in nearly every instance, and preaching meetings made more instructive, powerful, convincing, and *productive?*

4th. Do the Presidents of Branches call those qualified and suitable to address their congregations? For the preaching of the Gospel, do they choose men full of the Spirit and full of faith and zeal in their religion, fruitful in principles and ideas, and endowed by God with the *gift of that calling?* There are men with natures of that peculiar organization that are keenly sensible to the mysterious law of sympathy. Their fine instincts feel the action and sympathy of the minds of others; and will vibrate at a touch like a fine-strung instrument. When such a one stands up to preach, if the Saints exert their faith in behalf of the speaker, their confidence will bear him up like a fragile barque on the gently heaving bosom of the deep; and as the prayers of the faithful ascend to heaven to bring down blessings and Divine strength, his soul will kindle with the fire of inspiration, and he will pour out such a torrent of principles and inspired eloquence, as will spell-bind his audience and make them tremble under the power of God. These are the men who should be chosen to speak at our preaching meetings. In every Branch where there are a number of young men and men who have not passed the freshness of life and enthusiasm of manhood, there are some more or less thus endowed. If they are not known, it is because the presiding Elder lacks the spirit of discernment and presidency; and if they are covered over, it is because his course has covered them. We say there are such men at command in nearly every Branch with a moderate number of the Priesthood. Do the presiding Elders call these men thus endowed to proclaim the Gospel at our "preaching meetings?" On the other hand, do they not too generally call those to preach the Gospel to the world who are not qualified, suitable, or endowed with the gift of that calling? Do they not too often introduce their pets and favourites, without any reference to those essential conditions which we have named? Are not many in their choice insensible to those peculiar natures adapted

especially to the preaching of the Gospel? and are they not too generally ignorant of the philosophy of this matter and filled with the conceit that any one whom they please to call will do to preach the word of life and salvation? They ought not to be thus ignorant, seeing that they have to choose the men to perform the various parts of the work of God; and they must be given to understand that it should not be *their call*, but the call of the Spirit, and that their appointments should be in agreement with that call. There are good men capable of presiding over Conferences, but of cold "heavy metal" minds, or perhaps with spirits of great directing capacity, but not endowed with the gift of speech even in an ordinary degree—men capable of almost anything *except* preaching the Gospel to the world. Do not the Presidents too often mistake and call such men to do what God has fitted others to do? And—what is worse still—are they not sometimes, in their stubborness and self-importance, determined to do just as *they like*, whether in speaking themselves or appointing others to do it?

5th. Do the Elders and Priests usually called to preach go to the meetings well prepared with matter, so that they may bring out of the treasury things old and new, as led by the Spirit, to suit the occasion and the character of their hearers? Or do they not in many cases go *empty* and unprepared, so that there is nothing in the treasury, either old or new, for the Spirit to bring out, to suit any occasion or really profit anybody?

6th. In proclaiming the "glad tidings of great joy," do not our Elders clothe them in such a manner, that for "glad tidings" they look exceedingly suspicious? And do they not, instead of proclaiming the glorious principles of the Gospel and building up true systems, commence to pull other people's houses about their ears, and with their tongues persecute every one who comes within the sound of their voice?

7th. In some cases, are not the preaching meetings of such a nature that Saints with judgment and admiration of their religion are pained when honest lovers of truth are present, because the truth is shockingly distorted by the preachers, and our religion made to appear anything but grand, rich, and loveable? Would they not endeavour to counteract the bad impression by private conversation and by lending books to such, or taking them again when some Elder who does properly represent our religion is appointed to preach? Should such be the case? No. And such must no longer be the case. Let the presiding Elders look to it.

We have endeavoured to so frame our questions and remarks as to show what *ought* and what ought *not* to be. Doubtless all concerned will now be able to answer the question, Do *their* preaching meetings answer to the design and show the character which properly belongs to them? We answer, that the preaching meetings in some cases are far from the mark; and perhaps in every case there can be improvement made in this matter. We hope, brethren of the Priesthood, that you will faithfully attend to this; for you owe it to God, to your religion, and to every truth-seeking soul.

NOTICE.—We copy the following from the *Deseret News* for the information of those of our readers who have connections in the Valley:—

"TO OUR FRIENDS ABROAD.—Through circumstances at present useless to mention, and conduct probably unknown to us, since June last but few letters have been received by persons holding important positions in our community; and many of the letters then received were in a bad condition when we saw them. While our postal facilities from here to Missouri remain as they have for more than a year past, we do not feel justified in committing any important business communications to the care of that mail; nor have

we done so. Whether letters and other mail matter will any more certainly reach their destination, if forwarded to us by Panama and California, remains to be learned; but for the present we carefully avoid committing letters to either route, and would commend that course to our friends abroad, in all matters of the least importance, until the mails are more reliable. We can let the mails alone and avail ourselves of other channels for communication, while present abuses exist, which will not be TREASONABLE. If postal affairs throughout the Union cannot be managed any better than they are, it is time to abolish the present system and leave the transmission of letters, papers, drafts, &c., to untrammelled individual competition and enterprise, that all may rejoice and profit in being rid of a department which rests like an incubus upon this great republic."

OBEDIENCE AND HUMILITY.

BY ELDER GEORGE TEASDALE.

Of what an excellent spirit is a good, humble man! and how excellent when his humility springs from a profound knowlege of right, obtained through experience by obedience to the mandates of Jehovah! There would be no true order or unity in any system without obedience and humility. It is the perfection of these attributes that will bring to pass the happiness of the human family and the redemption of Zion.

There is that in the Church and kingdom of God which will produce confidence and unity and bring about the obedience and humility so essential to the power and glory of Zion; and that is the gift of the Holy Ghost. The candidate for eternal life is promised the gift of the Holy Ghost after having complied with the first principles of faith, repentance, and baptism for the remission of sins. This Spirit being imparted to the members of the Church causes "one spirit" to be manifested by them, and will cement them together with a power that will astonish the world.

When an individual embraces the Gospel and obtains a testimony that he has found the strait or narrow path, he naturally feels a desire to render himself useful, that he may make his "calling and election sure." But how? He is dependent upon the counsels of his Teacher or President, and his progress and success depend upon his obedience and humility.

The obedience of the Latter-day Saints and their willingness to carry out the counsels of their presiding officers has been a subject of surprise, and often of ridicule. But we should always endeavour to find the cause that produces the effect before we rashly pass judgment. The obedience of the Latter-day Saints is a good, wholesome, manly obedience, based upon the knowledge that it is right and thoroughly consistent with the laws of God. As a people, they have been gathered from almost every sect and creed, influence and tradition, and many have scarcely known any other will than their own; yet no sooner are they initiated into the kingdom of God than their proud tempers are subdued, and they commence to walk in "newness of life:" and although their obedience to the Gospel frequently breaks the fondest associations asunder and plunges them in the crucible of tribulation, they manifest humility of heart, yet a stern determination of purpose. For this there must be a cause; and that cause, which produces such surprising effects, is—they have embraced the truth and obtained the gift of the Holy Ghost, and have realized the truth of the Redeemer's promise, that whosoever would do the will of the Father should know of the doctrine whether it be of God or of man.

The Apostle Paul wrote, "Let every soul be subject unto the higher powers." This is absolutely necessary, or where would there be any law or order? In the Church of Christ a perfect organization is necessary to bring to pass the unity required among the members by the head, even Christ, who said, "If ye are not one, ye are not mine." To accomplish this, Paul instructed the Ephesians that God gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we

all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This organization has been restored to the earth through the Prophet and Apostle of Jesus Christ, Joseph Smith; and the Latter-day Saints, having proved the divine authenticity of the work in which they are engaged, manifest the love they have for the Father and their desire for eternal life by their obedience and humility.

There is nothing at all degrading in this prompt obedience and humility. All governments require their subjects to be obedient to their laws; and it is highly essential, for our present and future happiness and salvation, that we keep the statutes of Almighty God, whose celestial laws are far more pure and refined than any laws man has ever introduced. He requires all his children to faithfully subscribe to them, and has promised to the wicked that if they will turn from their sins, and keep all his statutes, and do that which is lawful and right, they shall surely live, and not die. (Ezekiel xviii. 21.) Jesus Christ was the great exemplar of humility: he came not to do his own will, but the will of him who sent him; and he faithfully taught the necessity of obedience and humility to obtain an exaltation in the presence of God. When his disciples, upon one occasion, asked him who should be the greatest in the kingdom of heaven, he took a little child and set it in the midst of them, and said, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." How very few there are that are willing to manifest their humility and that approve of the instructions of the Son of God! Notwithstanding the Prophet's declaration that the nations are as a drop in a bucket, how many there are that feel their own imaginary importance, and are frequently so deluded as to feel that the kingdom of God would sustain considerable loss if they should withdraw their presence and influence from it. But oh! what preposterous folly! A man in the kingdom of God is entirely dependent upon the Spirit for all the good influence he has, which he obtained by his humility, diligence, and obedience.

In the kingdom of God, no matter what position a man may be called to hold, death or some other circumstance may cause his removal; another is placed in his stead, and the work still rolls on. A man of experience, talent, and ability can undoubtedly accomplish greater good, if his heart is warm in the cause of truth. But the purposes of Jehovah *will* be accomplished; for notwithstanding thousands may reject his message of salvation to the nations, there will always be those whose humility and obedience will fit them for any position they may be called to fill. True, not many great, not many noble, but the weak things of the earth are chosen to fulfil God's mighty purposes. They by him are made strong, and through them will be accomplished the restitution of all things.

Obedience and humility shine as brightly and are as lovely when made manifest in the domestic circle as in the government of Israel, and are essential to happiness. Paul, in giving instructions to the Ephesians, said, "The husband is the head of the wife, as Christ is the head of the Church." With what confidence does the Church receive all instruction from its august head, and with what diligence do the obedient sons and daughters of Zion endeavour to carry out the same. So should it be between man and wife. The husband, walking in the dignity of his manhood, should set such an example before his wife as will win her confidence and her love, while she should endeavour so to carry out his instructions as to fulfil her high and holy mission as a helpmeet, companion, and sharer of the joys and sorrows, exaltation and glory of the man she has chosen to be her lord.

There is something both revolting and low in the character which a woman assumes when she tries to rule and to usurp a position which she is not qualified for by the laws of nature. We are assured that where perfect love reigns, there requires but little ruling; for it is agreeable to reason that where we purely love we should desire to please and fear to offend. What will not man suffer for the love of Him to whom we pray, "Our Father who art in heaven," and from whom proceed all good and truth? The histories of the ancient and the modern

Church teem with heroic deeds that have been enacted upon this planet, in which men and women have proved their love of Him who has promised eternal life to all who keep his commandments. So it is with women who truly love their husbands: they are emulated to move in their sphere by the man who by obedience and humility seeks to secure the confidence of God and his servants. Heavens are made in the domestic circle; and it is requisite that there should be true order, unity, and love to obtain the "consummation devoutly to be wished." And if we desire our children to become bright stars in the kingdom of their God, we must set them an example worthy of their emulation, which can be done by fulfilling the injunction of the Apostle Paul, "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ephes. v. 33.)

With what fond affection does a man regard the wife of his bosom who is willing to carry out all his instructions without producing an antagonistic feeling! When there exists this perfect unity, the very atmosphere of their habitation is lovely; and the same spirit being imparted to their children makes their home a heaven. It is this spirit that has produced the unity and power in the kingdom of God, and cements the affections of men who labour for Zion, every one moving in his proper sphere, endeavouring to learn the same grand lesson, and thus arrive at that perfection when we can say, like unto our Divine Master, "Father, not my will, but thine be done!" Surely we, who profess to be his followers, should endeavour to imbibe the same spirit and let that mind be in us that was in him. During the time that Saul was king of Israel, he was sent by the Lord, through the Prophet Samuel, to utterly destroy the Amalekites. He went and destroyed all save the king and some choice sheep, oxen, &c. Returning to Samuel, he professed to have accomplished the word of the Lord. "What, then, is the meaning of this bleating of cattle?" demanded Samuel. "They have brought them from the Amalekites to sacrifice unto the Lord thy God," replied Saul. Then said Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Samuel xv.) This instance is a matter of history recorded within the pages of the Bible, and some may perhaps think that it was a matter of small moment. But there is nothing of small moment in the instructions or commandments issued by Almighty God. This act of disobedience cost Saul his kingdom. For his disobedience, he was rejected from being king over Israel. How necessary, indeed, is it that we should guard against the sin of rebellion and stubbornness! for we may rest assured that, if we do not learn to govern ourselves and to bring our passions into subjection to the laws of God, we shall see much bitter sorrow.

It does not matter how much experience or education a man has in the kingdom of God, if he has not learned to govern himself and to practise humility and obedience. His experience will benefit him very little, if he has not the sacrifice the Lord delights in, even that of a broken heart and a contrite spirit. (Doc. and Cov., p. 147.) We also find it declared in another place, "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim; therefore they shall be plucked out." (Doc. and Cov., p. 156.) No man can have a greater gift than the gift of eternal life. He may hold a proud position in this state of probation; but death berefts him of all his glory, and it departs to his successor. But salvation and celestial life will be enjoyed for ever, if we remain obedient to the commandments of Jesus Christ, who, being made perfect, "became the author of eternal salvation unto all them who obey him." (Heb. v. 9.)

The Lord, being our Father and God, holds the right or just claim of our allegiance; and it is our duty to obey him, which obedience should spring from a principle of love and pure affection; for in him dwells every attribute that is lovely and refined. He has pointed the way for us to secure the glorious privilege to sit down with him on his throne, and in fact to enjoy all things that he enjoys—a ful-

ness of love, truth, and wisdom, and every noble attribute and power.

The obedience we render him is far above the low, servile obedience of the slave. He who, for the sake of filthy lucre, will fawn and stoop before his patron to obtain his goodwill by his servility, is acting in a base and contemptible manner. Such a position the truly noble soul would scorn.

There is a rich refinement in true humility and obedience which inspires feelings of a most profound respect towards the individuals in whom dwell these attributes; for they are blessed and enjoy wisdom and intelligence of the highest order, because living in the full fellowship of the Holy Spirit. When such individuals meet, they enjoy that sweet communion of soul which such alone can appreciate.

This is within the grasp of all who will accept of it; for, the Gospel being restored, obedience to it will ensure the gift of the Holy Ghost. When we have obtained this and gained a testimony that our sins are remitted, it should then be our earnest endeavour to make our calling and election sure by our constant obedience and humility.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

Switzerland, October 27, 1858.

President Calkin.

Dear Brother,—Since I wrote last, the works of the Devil continue to be manifested. The "powers that be" have seized many hundreds of our tracts; and whether they will restore them I do not know. However, I hope they will read them thoroughly. In Graubunden, Elder Stucki was sent from one dungeon to another in Missouri fashion.

At length he was delivered over to a person who said he would not be a participator in such an illegal course, and brother S. was allowed to come away from these "Christians," half dead through their kindness in giving him rotten straw to sleep upon. But I need not say they have not converted him to their beautiful, civilized religion.

Still we are neither dead nor daunted, although many are manifesting themselves unworthy of eternal life.

The *Deseret News* was long a comforter in this stormy Mission; and while absent from the scenes of my western home, I could still peep over the tops of the Rocky Mountains, or see them as in a panorama, when I had that in hand. But I am now in the same fix that the gentlemen at Valentia Bay have been in. My transatlantic communication suffers from some cause to me unknown.

Henry Baer, ex-President of Zurich Conference, having confessed his rebellion against President J. L. Smith, and having manifested a desire to do anything in his power to stop or repair the wide-spread mischief resulting from his former course, has been re-admitted to membership.

With love to yourself, Counsellors, brothers Williams, Tullidge, &c., I remain yours in the new and everlasting covenant,

JABEZ WOODARD.

HOME CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

Newbury, Berkshire,
October 30, 1858.

Dear President Calkin,—I take pleasure in forwarding to you a brief report of the work of the Lord in this Pastorate.

We have recently been favoured with a visit from President Budge, who held meetings in each of the Conferences in this Pastorate and dealt out unto us good, practical instructions.

A Conference was held at Southampton on Sunday, the 3rd inst. and on the

following Sunday we held a Conference at Bridport, Dorsetshire. President Budge was present on both occasions. The Conferences were well attended; much good instruction was given, and a good spirit prevailed.

We cannot talk of doing such great things as some of the larger and wealthier Pastorates, neither are we doing so much as I should like to see done: still I have the satisfaction to know that this Pastorate is improving. The Saints have advanced a month's subscription for their *Stars* and *Journals;* so we are now doing business on the ready-money principle. The book debt of the Southampton Conference is paid off. The meetings throughout the Pastorate are generally well attended by the Saints, and in some places by strangers also, and a few are being baptised.

Many of the local Priesthood have laboured faithfully the past summer in going to towns and villages to preach the Gospel and distribute tracts; but, as a general thing, the fruits of their labours do not immediately appear. Still we know that good has been done, and many have been warned that the kingdom of God is at hand.

Presidents Moss, Hanham and Astle are one with me; and they are labouring diligently and successfully in their respective Conferences. A good spirit prevails throughout the Pastorate.

I am constantly moving about among the Branches. Some weeks I am at a meeting every night except Saturdays.

Yours obediently,

G. D. KEATON.

PASSING EVENTS.

GENERAL.—It is authoritatively reported that the Emperor Napoleon is taking steps to carry into execution a plan for laying up stores of corn in every large town during plentiful years, in order to provide against years of scarcity. A terrible hurricane has been experienced at Genoa, injuring, among other things, the means of telegraphic communication. Russian families of distinction continue to pour into Nice. Great fermentation exists in Syria, and the Christian population are placed in the greatest jeopardy. A roving band of Arabs recently surprised the town of Gaza and butchered a number of its inhabitants: they then fell upon a neighbouring village, where they indiscriminately slaughtered all the men and children: in the Lebanon the Christians are left without even a nominal government or protecting power, and the greatest anarchy prevails in that district: nothing less than a total extermination of the Christians is expected: Damascus also is represented as a scene of tumult and terror, the Christians being in perpetual fear of plunder and massacre: the Pacha is entirely unable to overawe or control the fanatical portion of the inhabitants.

AMERICAN.—Bolivia continues in a disturbed state. Cholera still rages in the state of Guatemala with considerable virulence. Peru is again threatened with war on her border and with internal revolutions. Advices from St. Louis state that trains from Salt Lake had passed Fort Bridger up to the 22nd Sept.; that twenty more were met on the Sweetwater, and eight more north of the crossing of the Platte, snow being encountered east of Fort Loramie; that two companies of Cavalry were passed on the Big Blue; that Judge Eckels was met on the Big Sandy, and Col. Wilson at Ox Fallon's Bluff; that Col. Morrison, of the Seventh Infantry, had arrived at Camp Floyd; that several trains were likely to be overtaken by snow in the mountains, and much suffering was anticipated; that business was very brisk at Salt Lake, trains constantly arriving there from California with goods and provisions; that the Saints speak in high terms of Gov. Cumming; that Gen. Johnston's command, consisting of from 7,000 to 8,000 men, including troops and employees, were consolidated in one grand encampment and would remain together during the winter; and that there were about 4,000 troops at Fort Bridger under Col. Cambrey.

VARIETIES.

THE *Mining Journal* states that a new kind of paper has been made with prepared albumen from the residue of the beet-root after distillation and the manufacture of sugar. It has been patented by the inventor, Dr. Collyer. The great peculiarity of this paper is that it can be printed on without wetting.

REMEDY FOR STUTTERING.—A lady, who is well known in the fashionable regions of Belgravia, is stated to have discovered a remedy for stuttering. It is simply the act of reading in a whisper, and gradually augmenting the whisper to a louder tone.

USEFUL EFFECTS OF LIME WATER.—The *Journal de Rouen* says:—"A landed proprietor in the neighbourhood of Yvetot had in his garden some old apple-trees which produced no fruit. Two winters ago he took some lime, which he steeped in water, and with a brush washed the old trees all over. The result was the destruction of all the insects: the old bark fell off and was replaced by new, and the trees bore an excellent crop. Most of them have now acquired such renewed vigour that all appearance of age has disappeared."

JERUSALEM.

(Selected.)

Fallen is thy throne, O Israel;
Silence is o'er thy plains;
Thy dwellings all lie desolate:
Thy children weep in chains.
Where are the dews that fed thee
On Etham's barren shore?
That fire from heaven that led thee
Now lights thy path no more.

Lord, thou did'st love Jerusalem:
Once she was all thine own,—
Her love thy fairest heritage,
Her power thy glory's throne,
Till evil came and blighted
Thy long-loved olive-tree,
And Salem's shrines were lighted
For other gods than thee.

Then sank the star of Solyma,
Then passed her glory's day,
Like heath that in the wilderness
The light wind whirls away.
Silent and waste her bowers,
Where once the mighty trod;
And sunk those guilty towers,
Where Baal reigned as God.

"Go," saith the Lord, "ye conquerors,
Steep in her blood your swords,
And raze to earth her battlements,
For they are not the Lord's.
Tell Zion's mournful daughter,
O'er kindred bones she'll tread,
And Hinnom's vale of slaughter
Shall hide but half her dead."

But soon shall other pictured scenes
In brighter vision rise,
When Zion's sun shall sevenfold shine
On all her mourners' eyes,
And on her mountains beauteous stand
The messengers of peace:
"Salvation by the Lord's right hand,"
They'll shout, and never cease.

MONEY LIST, OCTOBER 8—NOVEMBER 5, 1858.

	£	s.	d.
E. L. T. Harrison (per J. D. Ross)	£130	4	10
B. W. Brindle (per W. Budge)	51	1	6
Henry Brown (per do.)	6	1	9½
John Clarke (per do.)	1	16	0
Samuel Carter (per do.)	1	0	0
William Brownlow (per C. F. Jones)	11	17	3½
William Shires (per do.)	20	19	1
William Halls (per do.)	22	7	6½
William Carnie (per do.)	4	0	9
James Oakey (per J. Cook)	9	10	0
John Mellor (per do.)	5	5	0
Thomas Birt (per do.)	1	10	0
Willet Harder (per G. Teasdale)	13	11	5
William Jefferies (per do.)	9	17	10½
John Kessel (per do.)	1	14	2
Thomas Clarke (per C. W. Penrose)	6	9	6
Carried forward	£297	6	9

	£	s.	d.
Brought forward	£297	6	9
Lewis Bowen (per C. W. Penrose)	1	16	0
Thomas Smith (per do.)	1	9	2½
James Rogers (per G. D. Keaton)	3	16	2½
William Moss (per do.)	4	0	0
Charles Astle (per do.)		14	8
George P. Ward		13	0
Mark Barnes	1	0	0
Edwin Scott (per W. Bayliss)	16	19	4½
T. A. Jeffery (per do.)	10	1	11½
William B. Child (per T. Wallace)	6	8	0
Robert J. Philp (per do.)	9	13	4½
Edward Oliver	5	0	0
Mark H. Forscutt (per E. Oliver)	5	0	6
W. H. Perkes (per do.)	2	13	7
	£366	12	7¼

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 48, Vol. XX. Saturday, November 27, 1858. Price One Penny.

THE POWERS THAT BE.

BY ELDER E. L. SLOAN.

Though God's direct manifestation of power has been strikingly illustrated in the history of his people, yet his broader course is of a general nature. Unseen by man, he holds the direction of nations and works out the destiny of the world. To bring to pass his holy designs, matured in the councils of eternity, indirect as well as direct means are employed, and instruments are chosen who perceive not that they are held in the hands of the Divine Master. Serious reflections grow out of these considerations concerning how far he will in his general course display his almighty power in crushing error, with all its dark array of despotism, misery, misrule, superstition, and high-handed rebellion against the Majesty of heaven.

A superficial observer can see naught in the seemingly mighty power of the nations but tremendous armaments supplied with all the munitions of war, gallant fleets riding triumphantly on the ocean waves, or sleeping on the breast of the blue deep in treacherous calm, ready to hurl from their bowels death and desolation in an angry storm of iron,—commerce extending its ramifications to every land and every clime, opening up new worlds in the uncultivated wastes of nature for the sinewy sons of toil to take possession of, and all the evidences of wealth and greatness that firmly established power can produce. Such an observer can see no means by which God's purposes can be accomplished, unless he should descend in the whirlwind of his fury and in an hour lay in desolation the accumulated resources and power of centuries. When the judgments seem to linger, and his anticipations of speedy destruction are not fully confirmed, he stumbles in his blindness from the miry brink of blind belief into the slough of unbelief. With these introductory remarks before us, let us calmly and intelligently enquire into the *reality* of the power and greatness of the nations, and whether they are occupying the progressive scale, or are in reality retrograding with fearful rapidity.

To arrive at this point by the easiest method, we will take two distinct periods of half-a-century asunder — say 1808 and 1858. If in the latter period the nations possess more real power, and all the accompaniments of greatness manifested by a capability of accomplishing more for the amelioration or even destruction of mankind, without the exhaustion of such means used being deeply felt, we must admit that they are advancing in that which constitutes power and greatness. But if, on the contrary, we find, despite all the magniloquent tirades on the rapidly developing powers of the age,

their boasted knowledge hollow at the core —their seeming greatness but the sparkling paste that counterfeits the genuine diamond—their magnified resources and armies melting away beneath incompetency and imbecility—the vaunts of their boasted prowess but the dull echoes of the past, and every effort to sustain their prestige telling with fearful distinctness on their overpowered and struggling populations, we must come to the conclusion that their days are numbered, and that the purposes of Him "by whom kings rule and princes decree justice" are being rapidly worked out by natural means.

Let us look at the aspect of affairs at the beginning of the present century. Then all Europe stood convulsed in one desperate death-grapple. War, with all its train of grizzly horrors, stalked unchecked from land to land, and the hosts of the mighty were but the sport and playthings of the war-spirit that reigned triumphant. France had been drenched in blood in the pursuit of that liberty she knew not how to obtain. Assembled Europe professed to stand transfixed with horror at the bloody regicides and their sanguinary deeds, and simultaneously had arisen to hurl a fearful vengeance on the daring despisers of the "divine right of kings." War with the infant republic was declared, to crush it in embryo and restore the fallen fortunes of the imbecile Bourbons. Foremost in the struggle appeared Britain, the avowed enemy of despotism, to punish those who had freed themselves from a galling despotism, though widely and bloodily done. Then the horrors of war in all their heart-rending sublimity appeared, as country after country was made the theatre of its bloody desolations. The same talent and energy that had carried the French revolution through its sanguinary career successfully maintained the contest with their multiplied foes, and, instead of being crushed by the powers opposed to them, struck terror into the hearts of the nations. Europe became for a time the arena in which England and France fought the battle of nations, the world as spectators, and the powers of Europe the vacillating auxiliaries. Spurred on by dread of the might of France, purchased by Britain's gold, and led on by her steady and determined action, they banded together to curb the alarming greatness and ambition of France and Napoleon. Nor was the "tug of war" confined alone to Europe. The East and the West became involved in the vortex. The nation of the "stars and stripes"—then unstained by the foul blots that have since darkened its folds—entered the arena of contest and added to the work of desolation and destruction. On, on rushed the tempest of war. Before it noble cities, smiling landscapes, peaceful homesteads, and happy families; behind it blackened walls, sodden fields red with human blood, mansions and villages charred and blackened, woe, wailing, misery, and destitution, till after well nigh a quarter-of-a-century of the bloodiest picture the roll of time can unfold, the fearful results are in part made manifest in the following summing up of a writer on the subject:—"Nearly six millions of human beings perished in the field of battle, or by the wounds received there: as many more fell the victims of fire, pestilence, shipwreck, and famine, the consequences of the war; while nearly an equal number were destroyed by civil feuds, political executions or imprisonments, or by the secret miseries occasioned by blasted hopes and ruined fortunes;" forming a total of *eighteen millions* who perished by this terrific war-storm. By some it is concluded that this is under the mark. Peace then dawned upon the broken nations; and for almost forty years were they permitted to enjoy that boon, to recruit themselves and improve in all the blessings peace produces. How far they have succeeded in improving that opportunity we will shortly see.

Thus, then, in 1808 we find the nations engaged in this mighty struggle. It had continued for sixteen years, and for seven more did they ceaselessly wage it. To give a still clearer idea of the power wielded in the conflict, it might be stated that at that time Prussia could send over three hundred thousand men into the field, Austria a still greater number, after having armies of eighty and a hundred thousand defeated again and again; Spain and Portugal were both able to raise mighty hosts; Russia, the Colossus of the north, and her Danish and Swedish neighbours could pour forth hordes to the conflict; the United States of America were *united*, and were mighty in that union; France had far over half-a-million effective men, with munitions of war to an enormous extent; while Britain could sustain immense fleets at sea and armies

on land, and scatter her gold profusely through the world,—in one instance undertaking to pay annually six millions and a quarter for five hundred thousand men to be kept in the field by her allies. Having thus arrived at an idea of the strength, power, and greatness of the nations at our first period, let us pass on to very near the second, when the flames of war again burst forth,—first glancing at the lengthened peace they enjoyed and its fruits. By peace is not meant entire cessation from war; petty broils and insignificant contests, when placed in juxtaposition with such mighty conflicts, being regarded as comparative peace.

During the forty years spoken of, the mighty power of steam was developed, the magic wonders of electricity became a matter of every day-use, and a thousand other things were discovered and brought into use, which might have and will become a real benefit to mankind when subjected to the control of righteousness. But, amid all progress and development of intellect, there ran a deadening current which has sapped the foundations of the mighty fabric. If progress in science has been made, it has been applied to the vilest purposes, and has been fully equalled by advancement in everything calculated to debase and degrade mankind, till it is no vain assertion to say that the present generation is as far behind that of half-a-century ago as boyhood is behind manhood in strength and muscular energy.

Again, before testing the results of their advancement (?) by the trial of their power, let us glance at the contrast between half-a-century ago and now, in another point of view. Then the Senate chambers of the United States were graced by the truest patriots and friends of freedom—by the wisdom of the sage and the far-seeing eye and clear mind of the profound statesman—by men who lived but to do good and scatter the seeds of human freedom, and in whose bosoms selfishness was a stranger. Now they are disgraced by the brawler, the place-hunter, and the blackleg. Instead of the wisdom of deep consultation, is to be heard the noise of violent altercation and recrimination, mixed with unmanly and bloody assaults. Then there was the noble spectacle of the Federal States bound in one common band of union; now the painful reality is, those states, increased in number and magnitude, are torn asunder by party spirit and disunion. If they unite *now* in any purpose, it is the unholy one of trying to wrest the rights and liberties from those whose venerated sires bled and died for that union. That confederacy now sits upon a deadly mine. One spark may ignite the mass, and the North and South grappling in the dying struggle will sink prostrate, overwhelmed in the fragments of their own ruined greatness. Half-a-century ago, Russia, though ignorant, was contented and ready to put forth her mighty energies at the unquestioned nod of her despot; and though her progress in knowledge has been great, that progress has awakened her children to a sense of their condition, causing them to make the huge Colossus tremble to its bounds by their demands for liberty and their rights as human beings, and preparing the way for the standard of freedom and truth soon to be borne triumphantly over the nations. Half-a-century ago, France had internal strength and self-power in her centre (the wealth of nations being seized to assist her efforts), and a galaxy of military talent, of which the world has rarely, if ever, witnessed the equal, gathered together. Now, though governed by a mixture of craft and wisdom, with apparent tranquility and advancement resulting from it, yet it is the calm preceding the hurricane's fury; for deep dissatisfaction and a stern revolutionary spirit are again growing up within her that shall cause kingdoms to quake and thrones to totter in the dust, while her own powers are exhausted in the effort.

Half-a-century ago, England had freshness, wealth, and sinew. Now, her sons are becoming enfeebled; and, despite her apparent magnificence, gnawing poverty and misery are eating at her core. Governed by imbecility and faction, the wailing cry of her suffering millions ring in the ears of their oppressors unheeded. Rebellion and contests are rapidly draining her internal resources, while her prestige of prowess is gone, and her armies are being recruited by starving, overgrown boys. The same remarks apply with equal force and justness to all the others that make up the category of independent powers. Scheming, devising, conferring, and using all the wiles and sinuosities of diplomacy to preserve the "balance of power," they watch each other with fearful anxiety, lest they should be

swept from existence and numbered among the powers that have been. Vain watching! Useless carefulness! "The balance of power" God holds. The scales of justice hang down from heaven. Weighed therein, they are found wanting. These same enfeebled powers will put forth all their energies in one mad struggle, and, making the world tremble at its fierceness, with a convulsive start, will expire and utter their last dying shriek.

As a proof that the rapid retrogression of the "powers that be" is no mere conceit, let us now come to the test of power in the late struggle between the great modern giants of war. Hardly had the ocsin of war sounded between Russia and Turkey, ere the western powers sprang to the fight, like Titans, after an invigorating rest. Vaunting themselves upon what they *had done*, they rushed eagerly to the fray, while Russia awaited their approach, believing herself invincible. Expedition after expedition was sent forth, to end in inglorious futility. Host after host was pushed across the vast plains of Eastern Europe, to perish beneath a Crimean sky; and army after army was led from Western Europe to the same fatal spot, to rot by disease or pass away by the inclemency of the seasons. Valiant men, strong and robust, the flower of their respective countries, sank down and died, weeping like children at the sufferings they were forced to endure. What a fearful cry rang through the land when over twenty thousand of Britain's bravest soldiers were struck down by the fell destroyer! How distinctly did that loss tell upon her waning strength, while the millions expended in the brief but deadly struggle swelled still greater her enormous national debt and the miseries of her people! How fearfully did the mighty losses of Russia bear upon her resources, while all were equally glad to quit the fray!

But this war was not merely a trial of strength and a waste of the powers engaged. Weighty results were to flow from it,—none of the least being an opening of the way for Judah to return to the land of his sires—Judah, who has long suffered the penalty of broken laws and neglected covenants,—Judah, whose chequered past and present might well be a lesson to these boastful, God-neglecting powers,—Judah, whose glorious future warms the heart of Israel, and whose predicted punishment, so surely received, gives a cheering assurance of her blessings being as certainly bestowed. One result of that war, then, was, that the Jews obtained the privilege of possessing landed property in Palestine, granted by the firman of the Sultan,—a privilege denied them for centuries, and another confirming testimony that God's designs are being rapidly and surely brought to pass. But to return to our subject. There needs no clearer demonstration of the retrogression of the nations than the fact that, after almost forty years of peace, a war, scarcely the tenth in duration of that which raged when this century commenced, with not a tenth of the loss in men or means, was sufficient to shake the nations to the centre and spread almost universal misery by its results.

That the judgments of God falling upon the nations in other forms have materially tended to hasten their downfall is evident to every one who possesses the Spirit of Truth. Famine, pestilence, earthquakes, storms, and the wild raging of the angry elements have done their work. But the wisdom (?) of the nineteenth century can account for all this very satisfactorily upon natural principles,—and rightly too, to some extent. Is not the great Jehovah the "God of nature?" Are not all the ramifications of nature obedient to his will? Yet, though they may cry, "Sanatory reform!" and grind pills by the bushel, when the angel of pestilence takes his flight through the land, who can stay his career? Though they may cry "Cultivate!" yet, when the earth refuses to yield her increase, who can compel her to bring forth?

The argument might be adduced, that the world was always cursed with these plagues, and that their presence now is no proof of the retrogression of the nations through Divine anger resting upon them. But it is not the fact of the earth's suffering by these plagues in isolated cases that we have to look at, but the equal fact of an accumulation of them being hurled upon one generation. The demons of desolation are, in unparalleled numbers, with unequalled fury, raging among the nations. A universal fear is felt of something direful impending, as the future looms up dark and louring. It would be an almost endless task to enumerate all the causes that are at work to destroy the "powers that be." Commercial dishonesty, reckless

speculation, intense selfishness, imbecile statesmanship, rebellion, and a thousand other sources of abasement make up the grand whole. The Master who has set the machine in motion has it under complete control and will accomplish all he has designed.

Enough has been advanced to prove that upon natural principles, as they are termed, the nations are fast hastening to their end, so that a new order of things may be introduced, which shall produce the opposite of what now exists, and happiness, peace, joy, union, righteousness, and justice take the place of misery, war, mourning, strife, and injustice, that the earth may be cleansed from the pollutions which now disgrace its surface, and wickedness, disorder, and abominations be swept from existence. Add to these causes the extraordinary judgments spoken of by the Prophets, and we have sufficient groundwork for belief that soon "the powers that be" shall be numbered with the past, and that God will lay the "pride and glory of the nations low in the dust."

There are two potent influences at work upon the earth: one, the power of iniquity, that so far reigns triumphant and directly produces all the miseries cited; and the other, the power and authority of God that is engaged in gathering together the honest in heart and raising up a holy people to the Mighty One of Jacob. When these influences have accomplished their work, then will come a day such as the world never saw and never will see again. As the children of men fill up the cup of their iniquities, God's judgments will descend more fiercely and thickly; and when the people of God are prepared to enjoy the presence of the Son, then shall the burning wrath of the Almighty sweep the wicked from before his presence and the earth be purified and made fit for a higher order of beings. While he is working by his instruments among the children of men, not only is their power being weakened for the final struggle, but these instruments are working out their own punishment. Herein is God's wisdom made strikingly manifest. And on the opposite hand, here is something glorious for a Saint to live for—that when we are pure enough to bear his glory, when he has sat like "a refiner of silver" till he can see his image *reflected back*, then shall the wicked be destroyed and the Saints rejoice for evermore, basking in the sunshine of the Eternal's smiles. With such a motive to prompt us on, every true Saint of God in whose bosom burns the Spirit of truth will work unceasingly, day and night, that Zion may be purified—that she may stand forth "fair as the moon, clear as the sun, and terrible as an army with banners," and that the glory of God may rest as a shining fire upon every dwelling within her borders, while her walls are encompassed about by his majesty and power. Hasten on thy work, O God, till the "powers that be" crumble in the dust, and thy power be not only felt but acknowledged by all,—when the earth shall be consecrated to thee, purified and renewed, and the knowledge of thee shall cover it as the waters do the channel of the mighty deep.

HISTORY OF JOSEPH SMITH.

(*Continued from page 744.*)

[April, 1843.]

[Conference re-assembled at three o'clock, p.m.]

Patriarch Hyrum Smith commenced by saying that he had some communication to make to the Conference on stealing, and he would do it while waiting for Joseph, and referred to the article in the last number of the *Wasp*. Said he, I have had an interview with a man who formerly belonged to the Church. He revealed to me that there is a band of men, and some who pretend to be strong in the faith of the doctrine of the Latter-day Saints; but they are hypocrites, and some who do not belong to the Church, who are bound together by secret oaths, obligations, and penalties to keep the secret; and they hold that it is right to steal from any one who does not belong to

the Church, provided they consecrate one-third of it to the building of the Temple. They are also making bogus money.

This man says he has become convinced of the error of his ways and has come away from them to escape their fury. I wish to warn you all not to be duped by such men, for they are the Gadiantons of the last days.

He then read from the *Wasp*, as republished from the *Times and Seasons*, his own affidavit and the proceedings of the authorities of the Church generally, dated Nov. 26, 1841. The man who told me said, "This secret band refer to the Bible, Book of Doctrine and Covenants, and Book of Mormon to substantiate their doctrines; and if any of them did not remain steadfast, they ripped open their bowels and gave them to the cat-fish." But no such doctrines are taught in those books.

They say that it has been taught from this stand that they are the little foxes that spoil the vines, and the First Presidency are the big foxes; and the big foxes wanted the little foxes to get out of the city and spread abroad, so that the big foxes might have a chance; which everybody knows is false. All these things are used to decoy the foolish and unwary.

I will mention two names—David Holman and James Dunn. They were living in my house. I went to them and asked them if they were stealing for a livelihood? Holman confessed that he had stolen from the world, not from the brethren. I told them to get out of my house. David asked me to forgive him, and he lifted his hands towards heaven and swore, if I would forgive him, he would never do so again. Soon after he went to Montrose, where he was found stealing salt. He then stole a skiff and came across the river, stole a barrel of flour that had just been landed from a steamer; rowed down the river to Keokuk and sold the flour for $2,00, saying he had picked it up in the river, and it was likely a little damaged, got his pay, and went his way. Dunn would not promise to quit stealing, but said he would go to St. Louis. I tell you to-day, the man that steals shall not long after be brought to the Penitentiary. They will soon be brought to condign punishment. I demand, in the presence of God, that you will exert your wit and your power to bring such characters to justice. If you do not, the curse of God will rest upon you. Such things would ruin any people. Should I catch a Latter-day Saint stealing, he is the last man to whom I would show mercy.

President Joseph Smith said, I think it best to continue this subject. I want the Elders to make honourable proclamation abroad concerning what the feelings of the First Presidency are; for stealing has never been tolerated by them. I despise a thief. He would betray me if he could get the opportunity. I know that he would be a detriment to any cause; and if I were the biggest rogue in the world, he would steal my horse when I wanted to run away.

It has been said that some were afraid to disclose what they knew of these secret combinations; consequently I issued a proclamation, which you may read in the *Wasp*, Number 48. If any man is afraid to disclose what he knows about this gang of thieves, let him come to me and tell me the truth, and I will protect him from violence. *Thieving must be stopped.*

Opportunity was then offered to the Elders to bring forward their appeals from other Conferences; but no case was presented.

President Joseph Smith continued his remarks and said, It is necessary that I make a proclamation concerning Keokuk and also in relation to the economy of the Church on that side of the river.

The Governor of Iowa has issued a writ in the same manner that Carlin did, and it is now held in Iowa as a cudgel over my head. I was told by the United States Attorney that the Governor of Iowa had no jurisdiction after the decision of the Supreme Court, and that all writs thus issued were legally dead. Appeals have been made to Governor Chambers; but although he has no plausible excuse, he is not willing to kill that writ or to take it back. I will therefore advise you to serve them a trick that the Devil never did,—*i. e.*, come away and leave them; come into Illinois, pay taxes in Illinois, and let the Iowegians take their own course. I don't care whether you come away or not. I do not wish to control you; but if you wish for my advice, I would say, Let every man, as soon as he conveniently can, come over here; for you can live in peace with us. We are all green mountain boys—Southerners, Northerners, Westerners, and every other kind of ers, and will treat you well: and let that Governor know that we don't like to be imposed upon.

In relation to Keokuk, it has been supposed that I made a great bargain with a certain great man there. In the beginning of August last, a stranger came to my house, put on a very long face, and stated that he was in great distress—that he was a stranger in this city, and having understood that I was benevolent, he had come to me for help. He said that he was about to lose $1,400 of property at Sheriff's sale for $300 in cash; that he had money in St. Louis, which he expected in two or three days; that the sale would take place the next day; and that he wanted to hire some money for

two or three days. I thought on the subject over night, and he came the next morning for an answer. I did not like the looks of the man; but thought I, he is a stranger. I then reflected upon the situation that I had frequently been placed in, and that I had often been a stranger in a strange land, and whenever I had asked for assistance I had obtained it; and it may be that he is an honest man; and if I turn him away, I shall be guilty of the sin of ingratitude. I therefore concluded to loan him $200 in good faith sooner than be guilty of ingratitude. He gave me his note for the same, and said, "Whenever you call on me, you shall have the money." Soon after, when I was taken with Carlin's writ, I asked him for the money; but he answered, "I have not got it from St. Louis, but shall have it in a few days." He then said, "Since I saw you, a project has entered my mind, which I think may be profitable both for you and me. I will give you a quit claim deed for all the land you bought of Galland, which is twenty thousand acres. You paid Galland the notes, and ought to have them: they are in my hands as his agent, and I will give them up. I also propose deeding to you one-half of my right to all my land in the Iowa Territory; and all I ask is for you to give your influence to help to build up Keokuk." I answered, "I have not asked for your property: I don't want it, and would not give a snap of my finger for it; but I will receive the papers; and if I find it as you say, I will use my influence to help to build up the place; but I won't give you anything for the land," and told him I wanted the $200 which was due me. He made out the deeds and gave them to me, and I got them recorded, and he gave up the notes, except a few. I then said to Uncle John, If you go there with the brethren, I will give you the property. But he would not accept it. I then let the same gentleman have some cloth to the amount of $600 or $700. He began, soon after, to tell the brethren what obligations I was under to him. I then wrote him a letter on the subject; but I have since found that he is swindling, and that there is no prospect of getting anything from him. He is owing me about $1,100; and I thought it my duty to publish his rascality, that the Elders might do the same in that Territory, and prevent the brethren from being imposed upon. He has got a writing to this effect, that if he owned as much as he pretended and did as he said, I would give my influence to build up Keokuk, and on no other terms. His name is J. G. Remick. He took this plan to swindle me out of money, cloth, lumber, &c. I want all the congregation to know it. I was not going to use any influence to have the brethren go to be swindled. My advice is, if they choose, that they come away from Keokuk, and not go there any more. It is not a good location.

I am not so much a "Christian" as many suppose I am. When a man undertakes to ride me for a horse, I feel disposed to kick up and throw him off, and ride him. David did so, and so did Joshua. My only weapon is my tongue. I would not buy property in Iowa Territory: I consider it stooping to accept it as a gift.

In relation to the half-breed land, it is best described by its name—it is half-breed land; and every wise and judicious person, as soon as he can dispose of his effects, if he is not a half-breed, will come away. I wish we could exchange some half-breeds and let them go over the river. If there are any that are not good citizens, they will be finding fault to-morrow at my remarks, and that is the key-word whereby you may know them. There is a chance in that place for every abomination to be practised on the innocent, if they go; and I ask forgiveness of all whom I advised to go there. The men who have possession have the best title; all the rest are forms for swindling. I do not wish for the Saints to have a quarrel there.

President J. Smith stated that the next business was to settle difficulties where Elders have had their licenses taken away, &c., or their membership. But whilst they were preparing, if there was any such case, he would talk on other subjects.

The question has been asked, Can a person not belonging to the Church bring a member before the High Council for trial? I answer, No. If I had not actually got into this work and been called of God, I would back out. *But I cannot back out:* I have no doubt of the truth. Were I going to prophesy, I would say the end will not come in 1844, 5, or 6, or forty years. There are those of the rising generation who shall not taste death till Christ comes.

I was once praying earnestly upon this subject, and a voice said unto me, "My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man." I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I did live to that time, he would make his appearance. But I do not say whether he will make his appearance or I shall go where he is. I prophesy in the name of the Lord God, and let it be written—The Son of Man will not come in the clouds of heaven till I am eighty-five years old. Then read the 14th chapter of Revelations, 6th and 7th verses—"And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." And Hosea, 6th chapter, After two days, &c.,—2,520 years; which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out; which judgments are commenced. Paul says, "Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night." It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to his servants the Prophets.

Judah must return, Jerusalem must be rebuilt, and the Temple, and water come out from under the Temple, and the waters of the Dead Sea be healed. It will take some time to build the walls of the city and the Temple, &c.; and all this must be done before the Son of Man will make his appearance. There will be wars and rumours of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, &c. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.

Choir sang a hymn.

Prayer by W. W. Phelps.

Adjourned at six p.m., until to-morrow morning.

Friday, 7th. Conference convened at 10 a.m.

Singing, prayer by Elder O. Hyde, and singing.

President Joseph stated that the next business in order was to listen to appeals of Elders, &c.; but none appeared. He was rather hoarse from speaking so long yesterday, and therefore said he would use the boys' lungs to-day.

The next business in order was to appoint some Elders on missions.

Voted that Jedediah M. Grant be sent to preside over the Church at Philadelphia.

Voted that Joshua Grant be sent to preside over the Church at Cincinnatti.

Voted that Pelatiah Brown go to the village of Palmyra, in New York, and raise up a Branch of the Church.

The Temple Committee were called up for trial.

William Clayton said, Some may expect I am going to be a means of the downfall of the Temple Committee. It is not so; but I design to show that they have been partial. Elder Higbee has overrun the amount allowed by the Trustees about one-fourth. Pretty much all Elder Higbee's son has received has been in money and store pay. Higbee's son has had nothing credited on his tithing. William F. Cahoon has paid all his tenth: the others of Cahoon's sons have had nothing to their credit on tithing. The Committee have had a great amount of store pay. One man, who is labouring continually, wanted twenty-five cents in store pay when his family were sick; but Higbee said he could not have it. Pulaski S. Cahoon was never appointed boss over the stone-cutting shop, but was requested to keep an account of labour in it. During the last six months very little means have been brought into the Temple Committee. There are certain individuals in this city who are watching every man who has anything to give the Temple, to get it from him and pay for the same in his labour.

Alpheus Cutler said he did not know of any wrong he had done. If any one would show it, he would make it right.

The Conference voted him clear.

Reynolds Cahoon said, This is not an unexpected matter for me to be called up. I do not want you to think I am perfect. Somehow or other, since Elder Cutler went up into the Pine country, I have, from some cause, been placed in very peculiar circumstances. I think I never was placed in so critical a position since I was born. When President Smith had goods last summer, we had better property; goods would not buy corn without some cash: instead of horses, &c, we took store pay. I have dealt out meal and flour to the hands to the last ounce, when I had not a morsel of meal, flour, or bread left in my house. If the Trustee, brother Hyrum, or the Twelve, or all of them will examine and see if I have too much, it shall go freely. I call upon the brethren, if they have anything against me, to bring it forward and have it adjusted.

Patriarch Hyrum Smith said, I feel it my duty to defend the Committee as far as I can; for I would as soon go to hell as be a committee-man. I will make a comparison for the Temple Committee. A little boy once told his father he had seen an elephant on a tree: the people did not believe it, but ran out to see what it was: they looked, and it was only an owl.

Reynolds Cahoon said, when brother Cutler was gone, brother Higbee kept the books, and they have found as many mistakes against brother Higbee as in his favour.

The Conference then voted Cahoon clear.

Elias Higbee said, I am not afraid or ashamed to appear before you. When I kept the books, I had much other business on my hands and made some mistakes.

The Conference voted in favour of Elder Higbee unanimously.

President Joseph Smith stated that the business of the Conference had closed, and the remainder would be devoted to instruction. It is an insult to a meeting for persons to leave just before its close. If they must go out, let them go half-an-hour before. No gentleman will go out of meeting just at closing.

Singing by the choir.

Prayer by Elder Brigham Young.

2½ p.m.

Conference called to order.

Singing. Prayer by Elder B. Young. Singing.

Elder O. Pratt delivered a discourse from the prophecy of Daniel on the Ancient of Days; for a synopsis of which, see *Times and Seasons*, page 204.

While the choir were singing, President Joseph remarked to Elder Rigdon, This day is a millennium within these walls, for there is nothing but peace.

To a remark of Elder O. Pratt's, that a man's body changes every seven years, President Joseph Smith replied, There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.

Singing by the choir. Prayer by Elder John Taylor."

The ice, which had made a bridge across the river since last November, moved away in immense masses.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 27, 1858.

MUCH SPEAKING.—One of the most common and disagreeable habits which Presidents of Branches fall into is that of much speaking. When set off to the best advantage by a first-class orator, it is unbecoming; but when to it is added the imperfections and the non-interestiveness of a bad or indifferent speaker, the habit becomes peculiarly disagreeable to every person of judgment and taste. Men often have an itching to do the very thing for which they are not fit, and will make a hobby-horse to ride to their own discredit and to the general disadvantage. This is a common and natural peculiarity, and there is much deep philosophy of mind's progressive grasping tendency to be gathered from it. But we have now to deal with its illustration, which is often silly and disagreeable. Some men, who are exceedingly skilful in some things and capable of bringing about important results *in their own line*, will experience a childish delight and self-satisfaction in doing very badly a trifle *out* of their line. Thus it is also with those who fall into the habit of much speaking. Not only is that habit bad in itself, but they have a peculiar knack of making it threadbare and wearing themselves out also. To have the voice of such men eternally ringing in the ears is very monotonous, disagreeable, empty-sounding, and uninstructive.

A fine, commanding person, a handsome and expressive countenance, a fluent, graceful delivery, and a rich, modulative voice are peculiarly pleasing to a general audience. The speaker who is endowed with these personal gifts will even from his first appearance before the public offer strong claims to their favour, and will have considerable

advantage over one not blessed with these personal gifts. Perhaps some of our unreflective readers will wonder what the person, the countenance, the delivery, and voice have to do with public speaking; and they may think it is trifling on our part to mention it. But it is by no means trifling to bring these personal endowments into consideration in treating on the subject of public speakers, and a passing touch upon the point will also enable us to more strongly mark the error of too much speaking. As we have observed, a speaker with these natural gifts will from the first command public favour and have great advantage over one not thus endowed. Indeed, too often the person and manner of the speaker are more highly estimated than good subject, proper treatment, deep thoughts, beautiful or grand ideas, or saving truths. The one fascinates and charms every one, while it is only the few, the thoughtful, the good, the spiritual, and lovers of truth who delight especially in the pure gold and things of real value. These personal attractions, as well with a congregation of Saints as with a public assembly, have greater influence than many are aware of; and the subject and quality of a discourse is too often overlooked or undervalued. A little man, with what the vulgar might consider an unhandsome countenance, with an ungraceful delivery and a bad voice, though his subject may be invaluable, his thoughts deep, his ideas beautiful, his doctrines saving, and his soul inspired, will find it much more difficult to command attention than one possessed of personal but not spiritual attractions; and though the former will live when the other is worn out, yet at first he will be at a disadvantage. Besides this, two men may preach the same discourse, with the same ideas and truths, and yet one seem much superior to the other. The identity of the discourses would hardly be known. The personal attractions of the one, with his good delivery and voice, would give him the advantage; and while the hearers would long to listen to the one again, they would care not, perhaps, if the other were never after to stand before them in the character of a speaker. These considerations ought not to be passed over in treating of the philosophy of discourse and the effectiveness of public speaking. They are based upon the laws of nature, and nature is as potent and sensible in the Church as in the world; and true religion does not leave nature out, but separates it from things unnatural and pernicious. We are not now treating of the advantages of personal attractions of a public speaker merely to show up those advantages and agreeable fascinations to an audience, but rather to show the disadvantages which a man given to much speaking labours under. Let us pass on to that point, then, to give to the Presidents of Branches and our preachers generally an idea of how far to their own detriment, as well as to the loss and annoyance of all, the error of much speaking tends.

A President of a Branch, or any of the Priesthood called to preach, may have a fine, commanding person, a handsome and expressive countenance, a graceful delivery, and a rich, modulative voice, and to this may be added an inexhaustible quantity and variety of subject; he may ever be dealing out grand and beautiful ideas; truth may spring from him like fresh crystal water from a fountain; eloquence may hang on his lips like sweet moisture round the honeycomb, and his tongue may utter notes delightful as those of the warbling lark hovering in the clear blue sky; and yet, if he comes before the same audience too often, his person will seem to lose its commanding bearing, his finely-moulded countenance appear commonplace, his ever-varying expression become monotonous, his graceful mien appear shorn of half its attractions, his delivery seem to lose much of its impassionate power, his melodious voice strike the ear as a discordant instrument, his subject appear exhausted, his variety stale, his ideas unbeautiful, his truths unrefreshing, his eloquence distasteful, and his speech, no matter how divine, seem very earthly. This is often illustrated by sectarian con-

gregations, who submit to hear the same preacher from Sunday to Sunday throughout the year. An unusual crowd will often flock to the chapel when a fresh preacher is to deliver a discourse; and though they may discover that the speaker is inferior to their regular minister, they are refreshed by the change. This peculiarity has some deeper secret than mere curiosity of the people to see fresh faces. How great, then, are the disadvantages which the indifferent speaker labours under who has to appear too often before an audience, and how distasteful he must appear when he is an uninteresting preacher delighting in much speaking!

Every President of a Branch must have felt the disadvantage that a local Elder labours under who has to speak Sunday after Sunday and meeting after meeting. They must be sensible of the difficulty of preaching fifty-two sermons every year. But how much greater must they have felt the task of continually feeding the ever-growing Saints and counselling the living Priesthood in their many important duties, and leading them onward—ever onward. To relieve those who have laboured under the imaginary duty of much speaking, we have repeatedly told the Presidents—meaning particularly those of Branches, that it is their calling to *preside* and *direct*, and not to speak, speak, speak eternally. They have plenty of assistants and mouthpieces. By their much speaking, they also not only lose the power to instruct and edify the Saints, but they dishonour and do injustice to their brethren of the Priesthood who have received the authority and gift of God to preach the Gospel. How often have Presidents who are given to much speaking found that the Saints who once delighted in listening to their voices now no longer do so, and that those who sincerely give them their faith, prayers, and love as brethren cannot help feeling that such Presidents make themselves very "cheap." Besides this, it tires and wears out the Saints. The meetings grow uninteresting, and they feel careless about attending them; and when they do attend, it is not with the expectation of being fed, delighted, and benefited. They do it from their sense of duty and because their feelings lead them that way, though the character of the meetings be repulsive to them. The Presidents of Branches have often blamed the Saints for this, and "whipped" them severely in consequence. We will, after their long indulgence in this error, correct it, and put the burden upon the right shoulders; for the wrong ones have borne the burden long enough. The fault is not with the Saints, but with the President. It is his duty to make the meetings interesting and attractive, and to draw attendance by the character and spirit of the meetings. It would not be a very difficult matter to get good Saints to attend, if the meetings were worth attending. We all know with what enthusiasm and delight the Saints assemble to hear the Elders at first, until the course taken by the Elders has effectually *tamed* them. Saints that love their religion to such an extent as to pay Tithing and give many other evidences of that love are necessarily willing to attend meetings that are worth attending. They are not to be charged with it. Let the Presidents henceforth take the burden upon themselves, for it belongs to them, and they may with propriety apply to themselves much of the "whipping" which they have administered to others.

We advise our presiding brethren who have fallen into the habit in question to speak less and direct more, and let their words be pointed, timely, and well digested, —rather the gathered honey of the wisdom of the Council of the Branch than their own personal, unadvised views.

There are some who have erred so egregiously in the habit of much speaking, that, as a general thing, they will deliver a short discourse of at least a quarter-of-an-hour's length every Sunday morning or afternoon, and not unfrequently close with a short sermon. The same routine goes on at night, and the same at the week-night

meetings, as well as Council meetings; and withal, the *necessary* (?) speech even at "testimony meetings" often extends to half-an-hour's length. In their anxiety for the benefit of the Saints, they entertain the mistaken notion that it is necessary for them as Presidents of Branches to speak thus often. We believe there are men of great value, deserving the best love of the Saints, who thus err; and they err because they think it necessary. Allow us, brethren, considerately and in love to tell you that it is *not* necessary, and that you thus lower your dignity and make yourselves distasteful. An ungenerous critic would say that in such cases the Saints must be miraculously quick and precocious to digest all the instruction, or the President must "talk" a great deal to no purpose. Why, brethren, the impassionate eloquence of a Demosthenes would be exhausted by such a drain, and the rhetoric of Cicero would be beggared by such a supply. Believe us, brethren, that much speaking is an error at best; and we hope that, for your own good, as well as that of the Saints and the cause, you will correct this disagreeable and pernicious habit.

NOTICE.—Owing to the press of other matter, the compilation of American Antiquities alluded to in No. 42 is deferred till the commencement of the next volume of the *Star*.

THE JOY OF ISRAEL.

BY ELDER GEORGE SWAN.

"Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—DAVID.

The beautiful and emphatic words of the Psalmist quoted above are calculated to send a thrill of happiness to the heart of every one who has not, according to the so-called wisdom of modern Christendom, spiritualized away the very essence and life of them. We can fancy ourselves in the position of the sweet singer of Israel, while before him passes in rapid succession wave upon wave of prophetic vision, revealing the destiny of Israel until the time when their salvation shall come out of Zion, and their captivity be brought back again. What must have been his feelings when he saw the man of sorrows traversing the streets of Jerusalem and its vicinity, wayworn and sad, an outcast and a wanderer among his brethren, despised and rejected among men, and at length nailed as a malefactor to the cross, amidst the fearful imprecations of the ignorant and wicked multitude —"His blood be upon us and upon our children!" What a feeling of intense agony must have pervaded the bosom of the inspired Psalmist! Yet on the vision-wave rolls, dashing wildly and furiously along. Judah's beautiful city is wasted, the temple consumed by fire, Zion ploughed as a field, Jerusalem a heap, the people led captive amongst the nations of the earth, becoming a hiss and a byword to them, and persecuted and driven till they had drank doubly at the hand of the Lord for all their iniquity, and the fulfilment of their awful imprecation had been realized to the very letter of the word. What indeed must have been his feelings then, till he saw

"Other pictured scenes in brighter vision rise,
When Zion's sun shall sevenfold shine
On all her mourners' eyes,"

and when, in the words of the Apostle Paul, "there shall come out of Zion the deliverer, who shall turn away ungodliness from Jacob." Notwithstanding, however, the various Scripture admonitions and prophecies before them, how ignorant the Gentiles are concerning the restoration of Israel! They can look upon the literal fulfilment of prophecy concerning the destruction of Jerusalem—they can point the finger to it as being a heap, to Zion as being ploughed as a field, and to the people, who were once beloved of God, but are now a hiss and a byword amongst the nations. But tell them when these things shall come to pass—that, as it

it is written, all Israel shall be saved,—that the Jews shall inherit Palestine as of old,—that the barren rock shall become a garden of delights, and the solitary place a fruitful field,—that the city now desolate shall be built and inhabited,—that ere long the Sun of Righteousness will arise with healing in its wings to that strange and wayward people,—that the once rejected Messiah shall come in glory and power to sit upon the throne of David,—that all these prophecies, with many others, shall be fulfilled; and what is the result? "Ah!" says the modern spiritualizer, with an incredulous sneer, "These things don't mean that at all!" Well indeed might Paul exhort them not to be wise in their own conceits; for if God spared not the natural branches, how much less will he spare those who are wild by nature and but a graft in the tame olive tree! But for all that, and the beacon they have in the Jewish nation being broken upon the rock, they heed it not; and, like some infatuated victim of dissipation, they rush blindly on to their destruction, paying no attention to the voice of God in these last days, and heeding not the warning cry of his servants.

But unto you, O Israel, hath the hour of redemption drawn nigh! Unto you, O Jacob, shall the arm of the Lord be revealed! Hark! a voice from the most excellent glory hath again been heard. Truth hath sprung out of the earth, and righteousness hath looked down from heaven. The times of the Gentiles are being fulfilled, and the sayings of the Prophets are coming to pass. What is this we hear? A record of a portion of the house of Israel has come forth from Cumorah's hill; a Prophet is ordained from the house of Joseph; Zion is being built; the kingdom of God is being established, and it is rolling on in majesty and power, attracting the eyes of all nations. What! can it be that the long-looked-for day is now at hand? Yes: hear it, O ye house of Jacob; give ear unto it, O ye scattered remnants of Israel! The Lord hath indeed set his hand the second time to recover the captivity of his people; and truly, in the pathetic words of your ancient king, your salvation shall come out of Zion; and in the bringing back of your long captivity, "Jacob shall rejoice, and Israel shall be glad."

LETTER FROM SALT LAKE VALLEY.

(*From the "Leigh Chronicle" of Oct. 23.*)

The following letter is from Richard Booth, formerly bookkeeper at the Bedford Coal Wharf, Marshland Green. The writer is well known to many of our readers.

Great Salt Lake City,
August 28, 1858.

Dear Friend,—In accordance with the promise I made you and others, I take the present opportunity of giving you some idea of the state and condition of myself and others. I have now been here twelve months, save a few days; and for the time I have been here I think I have been a very close observer both of men and things. We had a very good passage across the sea. There were 816 passengers, all of whom landed safe, except two,—one a child, and the other a woman. We then travelled on the railway seventeen or eighteen hundred miles to Iowa, where we camped five weeks, something in the manner you see gipsies do in England. We then commenced our journey from Iowa to Florence, which is three hundred miles,—some with waggons and oxen, others with handcarts; and for the first few days you may be sure that our patience was somewhat tried,—those who had waggons especially; for, though we had oxen to all our provisions and luggage, we knew no more about the driving of them and the manner of treating them than any other novices; so the consequence was, we sometimes cried "Haw," instead of "Gee;" and when they did as we told them, we were vexed with the oxen, vexed with ourselves and all about us. But in the course of three or four days we had learned; and then it began

to be pleasant and agreeable; and as it was through a very fruitful part of the country, we were much delighted. We found in abundance, almost every day, strawberries, raspberries, grapes, and other fruit, which, though they are wild, are sweet and good. We arrived at Florence on the 24th of June, without an accident of consequence. We there got our general outfit for the Plains, and began our journey on the 1st of July. We had then 1,004 miles to travel; the first 500 of which is very abundant in herbage, fruits of various sorts, and fish; then comes the most sterile, barren, desolate country I would wish to see. It would starve a chamelion. Then it began to look a little better, and continued to improve, but not so much as to be arable, when we arrived at the Pacific Springs—that is, the dividing ridge between the waters which flow into the waters of the Atlantic and the Pacific Oceans. It is very near 8,000 feet above the level of the sea. Here we felt the first frost. It had been a sultry, hot day, and at night almost too hot to sleep; but in the morning there was ice of the thickness of one-and-a-half inches. At every place on the way we were told that the soldiers of the States were only a short distance behind us; and they tried to prevent us from going onward, but we would not mind them. We finally got to the Valley of the Great Salt Lakes on the 12th of September, and we found the city under martial law. Orders had been given that the soldiers were not to come in before spring, if ever they came in at all. And it is not here the same as it is in England. When Brigham speaks, there needs no law to carry it out: every man considers himself bound to observe and do it well. We kept them out—not by fighting; for though our boys were in the kanyons, and round about them so thick that it would have been impossible for an army to have got in, had they tried, all were ordered not to hurt a single one; and though every man could have been used up without danger to any of ours, not a shot was fired from the Mormons. Early in the Spring, the word was, "Move south," and every family went south, and left their houses and furniture and wood piles in such a condition that every building could have been burned in an hour. In this state of things, Commissioners arrived from Government and found out that what we had been charged with was false. Peace and protection were offered and accepted; we returned to our homes, and are now settled for a short time. Well, you want to know about the people—how many wives they have got, &c., &c. Well, some have none, some one, some as many as seven, and in very rare cases as many as ten. You do not need to say, "He does not know." I know as much as is requisite to be known. Some men have two wives; but I confess they are better men than I am, or they could not do with them. You may be surprised that they agree; so was I: but they do agree, and are happy. Why, in nine cases out of ten, it is the first wife who does the courting and persuades the man to take a second; and she makes it her business to see her happy and comfortable. It could not be done with *English* people anywhere else, nor on any other footing but religion. It is not for lust. A man with six, eight, or ten wives has to restrain himself more than any man in England who has only one; and a man must be good and honourable and virtuous, or he must not have one wife. He cannot play the tyrant as he does in England. He cannot go to a harlot, for there is not one in the Territory. A woman knows her worth too much for that; the men know the consequence too well. The man or woman who does it once never does so any more. We should cut them off the Church in England; here, a little below the ears. The virtue of a woman, with us, is worth the life of a man with you: it is worth a shilling per week. Polygamy is taught—is practised—is believed to be a command from God. The people here are hardy, contented, happy, and free. We do not get the luxuries you get in England; but we get the necessaries very easily, except clothing, which is, with some, hard to get at. They have no sheep. Those who have charge labour for the surplus. With regard to the heads, Brigham is a man and a gentleman in the full acceptation of the word; so are the Twelve. As to the people in general, there is not a community on earth this day who will help one another and look after each other's interest as they will here. Some few are not satisfied: they pine after the sugar, the tea, the tobacco, the whiskey; and here we are taught they are not for our good, except

in cases of emergency. There is not an alehouse in all the Territory, and that is 400 miles long and peopled most of the way—set off in settlements according to the range for stock, &c. There is not a settlement in the States richer in flocks and herds of cattle than they are here. Almost every family in this Territory could get up their waggon and move to any distance at a day or two's notice, and would do it at a word from Brigham Young. I have as yet received no letter from our folks; but I hear the papers in England have been teeming with Mormon follies, iniquities, and abominations, &c. Would to God my own native land was as free from them as Utah is! Hundreds of men, women, and children would be made happy. I say nothing about religion: that is between every man and his God. But for honesty, honour, and integrity, give me the people in these valleys. Now, if you would write to me, as I know you can write, and give me the greatest amount of news in the least space, I should take it as a favour. I have no doubt but I shall come to England some time, but not to stop: that I could not do after having lived here. If ever I do, I shall try to see my old place and the friends and acquaintances I have left. Please give my best regards to Mr. Whitehead and all the firm, and to all my acquaintances in Leigh and neighbourhood.

There may not be much that is new in this; but what there is is just a plain statement of things as they are at present here—not set off either to the best or worst, but matters of fact. The army is 45 miles out of the city. They were not allowed to stop in, but had to march right through without stopping, and are gone to Cedar Valley. I would have written more but for the weight and the cost of carriage. As it is, you must accept this as a small token of regard for yourself and family.

I remain yours most truly,

RICHARD J. BOOTH.

PASSING EVENTS.

GENERAL.—There is a general agitation throughout Asiatic Turkey, and insurrections have taken place at several places: the tribes between Tripoli and Aleppo have revolted. A letter from Jerusalem reports the neighbourhood to be infested with highwaymen and ruffians. The Dutch are operating at Jambia, one of the native states of Sumatra. Toraine has been taken by the allied troops and declared a French territory: the gun-boats destroyed five forts in half-an-hour. Preparations have been made at Cadiz to reinforce the Spanish garrison in Cuba. The underwriters of Hamburg have been severely visited of late by numerous disasters at sea. Cholera has visited Japan and carried off a great number of inhabitants.

VARIETIES.

"SALLY, what time do your folks dine?" "As soon as you go away: that's missus's orders."

IT is well to strike the iron while it is hot; but it is sometimes better to strike it till it *is* hot.

"THE long-disputed question whether Purcell or Handel was the author of the music of the Old Hundredth tune has been set at rest by a discovery made a few days since in Lincoln Cathedral library. Purcell died in 1695, and Handel in 1759. But in the Cathedral library a French psalter, printed in 1546, contains the music of the Old Hundredth exactly as it is now sung; so that it could not be the production of either of the great musicians to whom it has been attributed."—*Family Herald.* [We have always understood that the author of the "Old Hundredth" was Martin Luther, who died in 1546.]

THE FRENCHMAN IN LONDON.—A Frenchman newly arrived in London and impatient to see the city, but fearful of not finding his way back to his hotel without having in his possession the name of the street, carefully copied upon a card the English words painted on the wall at the corner of the street in which it was situated. This done, he felt himself safe, and set out for a ramble, much upon the principle vulgarly known as "following one's

nose." The whole day long he strolled and stared to his heart's content. Wearied at last, he jumped into a cab, and, with the easy, confident air of a man who feels perfectly at home, he read out from off his card the direction which he had so prudently preserved. The cabman laughed boisterously. "This English pronunciation is sadly difficult," thought the Frenchman to himself: "he does not understand me." He then placed his card before the man's eye. Cabby grinned more than ever, gazed in his fare's astonished face, and ended by sticking his hands in his pockets and roaring with laughter. The indignant foreigner appealed to the passers-by, who gravely listened to him at first; but, upon beholding his card, all joined in merriment with the cabman. The Frenchman now got furious, swore, stamped, and gesticulated like a candidate for Bedlam. He went so far as to *threaten* the laughers. A crowd assembled: everybody sympathized with him, until they learned the circumstances of the case, when they forthwith joined in the infectious hilarity. Up came the police. The aggrieved Gaul felt sure of sympathy and succour, but was mistaken. The gentlemen in blue, on reading his card, roared like the rest. They evidently could not help it. Compunction mingled with their mirth, but they nevertheless guffawed exceedingly. To what extremities the Frenchman might have proceeded it is impossible to say, had not a gentleman appeared on the scene, who, being acquainted with his language, was able to converse with him. He, too, laughed violently on beholding the card; and when he had spoken a few explanatory words to the Frenchman, *he* laughed likewise, which was a signal for a recommencement of a general hilarity. The direction so carefully copied by the foreigner at the corner of the street was the following:—"Commit no nuisance."

WHAT IS LOVE?

That pure, celestial, never-dying fire,
Which prompts the songs of heaven's immortal choir;
An attribute of heaven sublime and pure;
True charity, which ever will endure;
The strong impetus of unmeasured speed
Of angels sent to Saints in times of need;
The arm of Deity encircling man,
Till fully saved by his eternal plan;

The power supreme which casts out slavish fear,
And fills the soul with peace when death is near,—
Knows no suspicion, fears no evil day
(For he who truly loves his Maker will obey);
A feast divine when free from sin's alloy;
A store exhaustless of unmingled joy:
'Tis mercy's highway from the throne above:
'Tis heaven indeed; for God himself is Love.

Sheffield.

WILLIAM CLEGG.

ADDRESSES.—Frederick W. Blake, 30, Water Street, Birmingham.
Daniel Bonelli, 85, Wolverhampton Lane, Walsall, Staffordshire.
Thomas S. Harding, 4, Ward Street, Wolverhampton, Staffordshire.

MONEY LIST, NOVEMBER 6—13, 1858.

	£	s.	d.
John Hunter (per J. McComie)	6	17	9
P. J. McComie (per do.)	2	16	1
C. Widerborg	16	13	4
John Davies (per B. Evans)	22	7	1½
William Ajax (per do.)	7	18	0½
Edward D. Miles (per do.)	15	14	0
Carried forward	72	6	4

	£	s.	d.
Brought forward	72	6	4
Thomas Rees (per B. Evans)	13	12	4
John Gibbs (per do.)	3	0	0
Thomas R. Jones (per do.)	0	14	6
Edwin Price (per do.)	1	4	4
	90	17	6

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 49, Vol. XX. Saturday, December 4, 1858. Price One Penny.

REDEMPTION OF MAN.

BY ELDER RICHARD HERIVEL.

It is a very common thing to hear even professors of religion say, "We live to-day and die to-morrow, but do not know from whence we came nor whither we are going." Poor souls! if they have any hope, they have no foundation for it; if they have any faith, it is encircled with doubt. Who can describe their state of mind? They do not know whether they please God or not—whether they will obtain celestial glory at the end or not. They hope so, and that is all. It is true, Paul says, "We are saved by hope." But what kind of hope was his? Hear him: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." (1 Cor. ix. 26.) Again, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day," &c. (2 Tim. iv. 8.) There is a great difference between Paul's hope and that of the religious professors of the present day. If they were sure that they "serve the Lord Christ," they would also know that of the Lord they "shall receive the reward of the inheritance." (Col. iii. 24.) When we observe their ignorance, we are led to say, "They have ears and hear not, eyes and see not, a heart and understand not." They also have the Bible in their hands as well as we, and yet they do not know "from whence they came, nor whither they are going." It is a great satisfaction, however, to know something of our origin and our destiny.

From whence, then, did man come? He is composed of two parts—one part a spirit, and the other part a body or tabernacle of flesh and bones, nerves and muscles, &c. The spirit was formed prior to the body; hence we can claim two fathers—the father of the spirit and the father of the body or tabernacle for the spirit to dwell in. Moses calls God the "God of the spirits of all flesh." (Num. xvi. 22; xxvii. 16.) Adam is the common original father of our bodies, for we all sprang from him. How the spirit enters its tabernacle we do not know, neither do we know how it leaves it. What we know from revelation is that it "returns to God who gave it." It is he who sent us here. He provides for our wants here, and when our course is finished he calls us hence.

Mankind are not now in the same state in which Adam was when he came out of the hands of his Maker; for he was then pure and holy. There has been a fall. This is a common doctrine, and needs no comment. Is man lost for ever because he is fallen from his primitive state? No. If there has been a fall, there is also a redemption; and we will venture to say

that every son of Adam will be redeemed, whether in this life or in the next, except those who sin against the Holy Ghost; for there is no forgiveness for them in this life nor in the life to come. (Matt. xii. 32. Doc. and Cov., p. 266, par. 4.) When we say that every son of Adam will be redeemed, we must be rightly understood; for some may think that it is very easy to be saved, according to our view of the subject. But let the reader be aware that there are prisons in which will be thrust those who neglect salvation in this life. Let us hear what Jesus says upon the subject: "Agree with thine adversary quickly, while thou art in the way with him, lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." (Matt. v. 25, 26.) Who, then, would neglect his salvation in this life in hope of being saved in the life to come? Who would venture to try the power of God's justice and be cast into prison for perhaps a few thousand years? For if those who are not Saints will not rise before a thousand years after them (Rev. xx. 5), they will suffer all that time; and then there is the time before the resurrection takes place. We do not desire to encourage sin in any shape whatever: on the contrary, we desire to reason with our fellow-men as rational and intelligent beings, so that we may together see and understand things as they are and will be; and instead of advising men to abuse God's mercy, we will say with Paul, "Our God is a consuming fire." And again, "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. ii. 4—6.)

Adam, when in the garden of Eden, was immortal: God's command implies it—"In the day that thou eatest the fruit thereof, thou shalt surely die." But Adam sinned, and he died, and hence all his children have to die. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men." (Rom. v. 12.)

When Adam came out of the hands of his Maker, he was pure and holy. God made him in his own image and after his own likeness; God's smile and approbation was upon him, and he had nothing to fear. All about him partook of the same happiness. The lion, the leopard, the tiger, the bear, the serpent, and all the beasts that are now full of enmity to man were there; but they revered him, and he took pleasure and delight in them. The birds of the air were there with their sweet and melodious music, and Adam enjoyed it all as a blessing from his Father. The earth produced fruit of all kinds for his sustenance; and, above all, there was the tree of life, from which he could eat and live eternally.

The first commandment given to Adam was—"Be fruitful, and multiply, and replenish the earth, and subdue it." God's desire, then, was to see a great number of his own children born on the earth and governed by laws of righteousness. This will be his glory. Happy children would they be, if they understood their Father's design; for they would then use all their endeavours to bring to pass the great blessings promised to them.

Since the fall, what a change has taken place! Cain, Adam's first son, killed his brother; and from that time murders have been numerous. Individuals have risen against individuals, and nations against nations, and have shed torrents of blood. The histories of nations sicken the heart. Since the fall, disease has made its ravages through the earth, and not only shortened the days of man, but brought suffering, misery, and woe. Covetousness has made its dreadful appearance, and man has been striving all the time to establish himself on his neighbour's ruins, not caring whether he has bread to satisfy his appetite or clothes to cover his nakedness. Pride, envy, and jealousy have done their part to bring ruination in the world. Sorrow and wretchedness are the lot of the greatest portion of humanity; and even those who may be said to be in good circumstances have their share. What a contrast between man in the garden of Eden and man since the fall! But a glorious and Divine plan has been wrought out for him. Yet, alas, mankind have despised both

the Redeemer and his redeeming Gospel, and have strayed far from the path of life.

By the power of the Gospel of Jesus Christ, all can find peace with God and regain celestial glory. The Apostle says, "For as in Adam all die, even so in Christ shall all be made alive." Again, "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ." Thus we see that although man dies, he will be brought to life again by Jesus Christ. In other words, there will be a resurrection. And where will it take place? When Jesus was raised from the dead, it took place on this earth. When many of the Saints rose from the dead at Christ's crucifixion, it was on this earth. And it is on his native earth that every man will be raised again and be judged. But when judged? The Apostle says, "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.) It does not follow, however, that men are to be judged *immediately* after death. There is a time appointed for judgment. Even the fallen angels "he hath reserved in everlasting chains under darkness until the judgment of the great day." (Jude vi.) The millennial era will last a thousand years, when those that were beheaded for the witness of Jesus and the word of God will live and reign with Christ; and then Satan will be loosed out of his prison and will go forth and gather the nations to battle. They will compass the camp of the Saints and also the beloved city; but fire will come down from God out of heaven and devour them. Then will appear the great white throne and he who will sit on it; and the dead, both small and great, will stand before God to be judged; and those not found written in the book of life will be cast into the lake of fire. (Rev. xx.)

And where will be the abode of those whose names are written in the book of life? The Prophet Isaiah says, concerning the Zion of the Holy One of Israel, "Thy people also shall be all righteous; they shall inherit the land for ever." (Chap. ix. 20.) The Psalmist David says, "The righteous shall inherit the land, and dwell therein for ever." (Ps. xxxvii. 29.) Jesus, in his sermon on the mount, says, "Blessed are the meek, for they shall inherit the earth." (Matt. v. 5.) According to Rev. v. 10, the Elders that John saw sitting around the throne said, "And hast made us unto our God kings and priests, and we shall reign on the earth." Again, when the character of the inhabitants of the new Jerusalem on the earth is described, it is said, "And they shall reign for ever and ever." (Rev. xxii. 5.)

After such proofs that this earth is designed to be the eternal abode of the righteous, why should any be looking for another heaven? Though since the fall it has been polluted, it is redeemed by Jesus Christ. It has been purchased, and the price is paid—not, indeed, in gold and silver, but "the precious blood of Christ." Jesus Christ, then, is at the head of the earth's redemption. But the Saints have also to use all their endeavours to hasten the time of its accomplishment. They have, with God's help, to "replenish the earth and subdue it, but the great burning will purify it. Some may ask, Where will the righteous be during the time of the burning? Let us hear what Paul says on the subject, in Thess. iv. 17: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." And again, John, in vision, "saw the New Jerusalem coming down from God out of heaven." (Rev. xxi. 2.) It must, of course, be previously taken up before it can come down again. While the burning or purifying of the earth will take place, the Saints will thus be far away from it, but will again return to it and live and reign thereon for ever. The heaven of the Saints, then, will be this earth. In this heaven they will eat and drink, and, like their great progenitor, the first man, Adam, they will have to till the earth and keep it. This is, indeed, very different to the idea existing in the minds of sectarians, who expect to go to a heaven somewhere beyond the bounds of time and space, where they will live without food, and where their sole employment will be to everlastingly sing hallelujahs to God. If the sectarians despise the heaven of the Saints, they can of course leave it to them. One thing is certain—the Saints desire not *theirs*. However, there is plenty of room in the heaven of the Saints for all who wish to inherit it; and their desire is that all may enter in and be saved and thus partake with them of the many and eternal blessings which are in store for the faithful.

GATHER YOURSELVES TOGETHER.

BY ELDER SAMUEL FRANCIS.

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—JOHN.

"Behold, it is my will, that all they who call on my name and worship me, according to mine everlasting Gospel, should gather together and stand in holy places, and prepare for the revelation which is to come, when the vail of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together."—BOOK OF DOCTRINE AND COVENANTS.

John the Revelator saw in heavenly vision that a commandment would be given to the people of God in the last days to go out from Babylon, that they might not be polluted with her sins and filthy abominations, and receive not of her plagues which God had determined to pour out upon her.

Soon after the organization of the Church of Jesus Christ of Latter-day Saints, the Prophet Joseph received a revelation from the Almighty, commanding all who called upon the name of the Lord and worshipped him according to his everlasting Gospel to gather together and stand in holy places. It is very evident from this revelation that the Lord designed to accomplish more by the gathering than delivering his people from the sins and plagues of Babylon. Something greater and more glorious than had entered into the heart of man was to be realized through the gathering in the last days; for through it the Saints of God will learn to purify themselves and the earth, and to become so firmly united that Satan will be bound and have no more power to tempt the Saints nor their generations after them. Through it they will learn the principles of eternal life and bequeath their blessings to their children, so that none of them will die till they are old, and their life will be as the age of a tree. And when they do die, they will receive in exchange mortality for immortality and recommence the glorious work of progression. Upward and still upward they will go towards the perfection of the Gods, until, sitting upon thrones, they will say with Jesus, "All power is given unto me in heaven and in earth."

When the Saints had completed the Temple at Nauvoo and stood in holy places, the Lord commenced to withdraw the vail and verified his promise as far as the Saints were prepared for it. Persecution soon deprived the Saints of such heavenly feasts, and compelled them to fly from Nauvoo and bid farewell to the Temple of the Lord that they had laboured so hard to erect.

It was very evident that they would have to go farther from Babylon before they could fulfil the purposes of the gathering; therefore God's Prophet led the Saints into the wilderness, where they have built cities, planted gardens and orchards, cultivated fields, and commenced to erect another Temple to the Most High, that they may stand again in holy places and be prepared to receive the revelations of God and meet him when he shall come to reveal all things—"things which have past and hidden things which no man knew—things of the earth by which it was made and the purposes and the end thereof—things most precious—things that are above and things that are beneath—things that are in the earth and upon the earth and in heaven."

When the commandment to gather was first given, it was imperfectly understood, and many of the Saints did not see the necessity of complying with it. However, such is not the case now; for the servants of God have written and spoken about it with much power and simplicity. The history of the Church in these last days, as well as in former days, has proved beyond all doubt the need of it; and the continued wickedness and hatred of our enemies, coupled with Gentile tyranny and oppression, compel every Latter-day Saint to see the absolute necessity of gathering together. And who is there among God's people, who has conceived in his mind the object and glorious results of the gathering, that has not longed and prayed for his deliverance? Surely, no one!

The question should arise in the mind of every Saint, Have my efforts to keep the command of God to gather Zion been

commensurate with the object to be obtained and the great and glorious results to be achieved? Very many of the Saints must answer in the negative; for if their efforts had been as great as the blessings to be obtained, thousands of Saints now in Babylon might have been in Zion. Too many of the Saints have been looking forward to be delivered by the means and labours of others, without making a single effort to do something for themselves. It is not too plain to say that such Saints have been building castles in the air. Why should an individual wish his brother to bear a burden which he can carry himself, or expect God to perform by miracles what can be done easily and upon very natural principles? We must save ourselves and deliver ourselves as far as we can; and if we trust to others to perform this work, we need not be surprised if we find nothing done. The Saints in the mountains have their trials and difficulties, and all that they can do is needed to support the work of God there, especially just now. Our enemies, although very desirous to get rid of our society, would sooner let us stay here till they go off "beyond the bounds of time and space" than give us any of their gold to help us away.

Let us go to, then, and labour with all our might to work out our own deliverance, and God will prosper us, so that in a short time we shall have laid a good foundation on which to build our hopes. We have but a little time now to do a great deal; therefore we should be the more diligent, that nothing may be found wanting at the appointed time. If the Saints cannot put aside anything out of their weekly income otherwise, they should make sacrifices to do so, for all should now be determined to do something *every week* for their deliverance; and if they are not willing to make little sacrifices for this purpose now, they will have to make greater ones by-and-by, when the judgments of God shall be poured out upon the nations.

For our own salvation and the salvation of our children, as well as for the building up of the kingdom of God and the redemption of the earth from the power of evil, let us show by our works that we are determined to gather to the place where God's Prophet dwells, and where we shall not be obliged to witness and experience the many corruptions and foul abominations of doomed, falling Babylon.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 761.)

[April, 1843.]

Saturday, 8th. Conference again convened.

I addressed the Saints. The following synopsis was reported by W. Richards and W. Clayton:—

"President Joseph Smith called upon the choir to sing a hymn, and remarked that 'Tenor charms the ear; bass, the heart.' After singing, he spoke as follows:—

I have three requests to make of the congregation: The first is, that all who have faith will exercise it and pray the Lord to calm the wind; for, as it blows now, I cannot speak long without seriously injuring my health: the next is, that I may have your prayers that the Lord will strengthen my lungs, so that I may be able to make you all hear: and, thirdly, that you will pray for the Holy Ghost to rest upon me so as to enable me to declare those things that are true.

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced my ministry in the Church. It is a subject of great speculation, as well amongst the Elders of this Church as amongst the divines of the day: it is in relation to the beast spoken of by John the Revelator. I have seldom spoken from the Revelations; but as my subject is a constant source of speculation amongst the Elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and difference of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the Elders to have knowledge in relation to the meaning

of beasts, and heads, and horns, and other figures made use of in the Revelations; still it may be necessary to prevent contention and division, and to do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit.

The evil of being puffed up with correct (though useless) knowledge is not so great as the evil of contention. Knowledge does away with darkness, suspense, and doubt; for these cannot exist where knowledge is.

There is no pain so awful as that of suspense. This is the punishment of the wicked: their doubt, anxiety, and suspense cause weeping, wailing, and gnashing of teeth.

In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to him. He has power over all.

I will endeavour to instruct you in relation to the meaning of the beasts and figures spoken of. I should not have called up the subject had it not been for this circumstance. Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.

I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be kicked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. Whether they actually *corrected* him or not, I am a little doubtful, but don't care. Father Brown came to me to know what he should do about it. The subject particularly referred to was the four beasts and four-and-twenty Elders mentioned in Rev. v. 8—'And when he had taken the book, the four beasts and four-and-twenty Elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints.'

Father Brown has been to work and confounded all Christendom by making out that the four beasts represented the different kingdoms of God on the earth. The wise men of the day could not do anything with him, and why should we find fault? Anything to whip sectarianism, put down priestcraft, and bring the human family to a knowledge of the truth. A club is better than no weapon for a poor man to fight with.

Father Brown did whip sectarianism, and so far so good; but I could not help laughing at the idea of God making use of the figure of a *beast* to represent his kingdom on the earth, consisting of men, when he could as well have used a far more noble and consistent figure. What! the Lord make use of the figure of a creature of the brute creation to represent that which is much more noble, glorious, and important—the glories and majesty of his kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman; but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets, he did it to represent those kingdoms which had degenerated and become corrupt, savage, and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but he never made use of the figure of a beast nor any of the brute kind to represent his kingdom.

Daniel says (ch. 7, v. 16), when he saw the vision of the four beasts, 'I came near unto one of them that stood by, and asked him the truth of all this.' The angel interpreted the vision to Daniel; but we find, by the interpretation, that the figures of beasts had no allusion to the kingdom of God. You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten-horned beast represented the kingdoms of the world, says Daniel; for I refer to the prophets to qualify my observations which I make, so that the young Elders who know so much may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp-nest.

There is a grand difference and distinction between the visions and figures spoken of by the ancient prophets and those spoken of in the Revelations of John. The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham, or Jesus, only so far as is plainly represented to John and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. 1, v. 1—3, which is a key to the whole subject: 'The revelation of Jesus Christ, which God gave unto him, to show unto his servants *things which*

must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein; *for the time is at hand.*' Also Rev. 4, v. 1: 'After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee *things which must be hereafter.*'

The four beasts and twenty-four Elders were out of every nation; for they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' (See Rev. ch. 5, v. 9.) It would be great stuffing to crowd all nations into four beasts and twenty-four Elders.

Now, I make this declaration, that those things which John saw in heaven had no allusion to anything that had been on the the earth previous to that time, because they were the representation of 'things which must shortly come to pass,' and not of what had already transpired. John saw beasts that had to do with things on the earth, but not in past ages. The beasts which John saw had to devour the inhabitants of the earth in days to come. 'And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.' Rev. vi. 1, 2, 3, 4. The book of Revelations is one of the plainest books God ever caused to be written.

The revelations do not give us to understand anything of the past in relation to the kingdom of God. What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on and pertaining to the earth.

I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation. The prophets do *not* declare that they saw a beast or beasts, but that they saw the *image* or *figure* of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered 'image,' instead of 'beast,' in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, shewing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, he always holds himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation on the subject.

John saw curious-looking beasts in heaven: he saw every creature that was in heaven,—all the beasts, fowls, and fish in heaven,—actually their giving glory to God. How do you prove it? See Rev. ch. 5, v. 13—'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,—strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified himself by saving all that his hands had made, whether beasts, fowl, fishes, or men; and he will gratify himself with them.

Says one, 'I cannot believe in the salvation of beasts.' Any man who would tell you that this could not be would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and

had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they come from, and I do not know; but they were seen and heard by John praising and glorifying God.

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the Revelations represent kingdoms. Very well. On the same principle we can say that the twenty-four Elders spoken of represent beasts; for they are all spoken of at the same time, and represented as all uniting in the same acts of praise and devotion.

This learned interpretation is all as flat as a pancake! 'What do you use such vulgar expressions for, being a Prophet?' Because the old women understand it—they make pancakes. Deacon Homespun said the earth was as flat as a pancake, and ridiculed the science which proved to the contrary. The whole argument is flat, and I don't know of anything better to represent it. The world is full of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist.

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority.

Oh, ye Elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, 'Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel.' Declare the first principles, and let mysteries alone, lest you be overthrown. Never meddle with the visions of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.

He then read Rev. xiii. 1—8. John says, 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' Some spiritualizers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic Church; but we will look at what John saw in relation to this beast. Now for the wasp's nest. The translators have used the term 'dragon' for Devil. Now, it was a beast that John saw in heaven, and he was then speaking of 'things which must shortly come to pass;' and consequently the beast that John saw could not be Nebuchadnezzar. The beast John saw was an actual beast, and an actual intelligent being gives him his power, and his seat, and great authority. It was not to represent a beast in heaven: it was an angel in heaven who has power in the last days to do a work.

'All the world wondered after the beast,' Nebuchadnezzar and Constantine the Great not excepted. And *if the beast was all the world, how could the world wonder after the beast?* It must have been a wonderful beast to cause all human beings to wonder after it; and I will venture to say that when God allows the old Devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, 'And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?'

Some say it means this kingdom of the world. One thing is sure, it does not mean the kingdom of the Saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying, Who is able to make war with my great big self? If these spiritualized interpretations are true, the book contradicts itself in almost every verse. But they are not true.

There is a mistranslation of the word dragon in the second verse. The original Hebrew word signifies the Devil, and not dragon, as translated. In chap. 12, verse 9, it reads, "That old serpent called the Devil," and it ought to be translated Devil in this case, and not dragon. It is sometimes translated Apollyon. Everything that that we have not a key-word to we will take it as it reads. The beasts which John saw and speaks of as being in heaven were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the Revelations. I give this as a key to the Elders of Israel. The independent beast is a beast that dwells in heaven, abstract from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to in Daniel's vision.

I have said more than I ever did before, except once at Ramus, and then up starts the little fellow (Charles Thompson) and stuffed me like a cock-turkey with the prophesies of Daniel, and crammed it down my throat with his finger.

At half-past eleven o'clock, President Smith's lungs failed him, the wind blowing briskly at the time.

Choir sung a hymn.

Elder John Taylor rose and made a few remarks, among which were the following:

'I have never said much about the beasts, &c., in my preaching. When I have done it, it has been to attract attention and keep the people from running after a greater fool than myself.'

Singing and prayer.

Adjourned till two, p.m."

A strong west wind; ice floating down the Mississippi seen from the stand.

"Two, p.m.

Conference again opened; but, the wind being too strong, the congregation made a temporary stand at the east end of the Temple walls, when Elder Taylor resumed his remarks on the kingdom of God being set up in the last days, which will be like the little stone cut out of the mountain.

Elder O. Hyde said it was three years since he met with the Saints and was set apart for his mission to Jerusalem. He had travelled in the four quarters of the globe and been among fourteen or fifteen different languages and people, and they all agree that some great event is close at hand.

Singing and prayer."

Sunday, 9th. Conference opened by singing "The Spirit of God like a fire is burning."

"Prayer and singing.

In consequence of President Joseph Smith being afflicted in his lungs and breast, he was not able to preach, and called on Elder Joshua Grant to speak, who stated that he had just returned from a mission of three years. He had travelled through several States, and had, in company with his brother Jedediah M. Grant, raised up a church of two hundred members. For synopsis of discourse, see *Times and Seasons*, page 236—7.

Elder Amasa Lyman also preached an eloquent discourse on the Book of Mormon, resurrection of the dead, and eternal judgment. See *Times and Seasons*, page 218—20."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 4, 1858.

BOOK DEBT.—In the forepart of the season we were led to call upon the Saints in this Mission to make an effort to reduce the debt due to this Office, which had been accumulating for years, for books, *Stars*, &c., furnished to the Conferences; and at the same time to render material aid to the Church.

The call has been most generously and liberally responded to, and that debt has been reduced some £3,017 sterling. At the same time there has been a more liberal and honest Tithing paid into this Office than at any previous time, as well as a cheerful and prompt response made to every other call for the benefit of the work. It tells much for the faith and confidence of the Saints, as well as the power and efficacy of the religion they enjoy, and the principles of truth and righteousness they have embraced. It has been really gratifying to witness the readiness and zeal with which this has been accomplished, especially when we reflect that it has been altogether a voluntary thing on the part of the Saints, and that no power whatever has been brought to bear upon them to coerce the payment of either Tithing, old debt, or any other call which has been made upon them, but a sincere and righteous desire of their own hearts to keep the commandments of the Lord and to aid in rolling on his work and building up his Church and kingdom on the earth; and we feel that they merit and have received the blessing of the Lord and his servants.

We feel that they have done nobly in respect to the old debt, and that they have done enough for the present; and we desire that no further calls for donations towards that debt be made, until the Elders receive further counsel on the subject from

us. We desire the Saints to have a rest for a while, or rather, that they turn their energies and means to the accomplishment of another object—namely, their own

EMIGRATION.—We have received no instructions from the President on this subject; yet, as we have before stated, we feel confident that the door of emigration will again be opened before long, for a short period, and in all probability for a short time only, and that those who emigrate must do so mainly upon their own means. We have been extremely gratified to observe, notwithstanding the other calls upon the Saints and the very liberal response thereto, a steady increase in the amounts paid by them towards their own emigration. We have a great desire to see this branch of the work take a stride forward and to see the Saints manifest a determination to obey the command to "gather," as well as all others; and we earnestly entreat them to give this matter their most serious consideration.

We feel well assured that the Saints as a body only require to know their duty to perform it to the best of their ability, as their readiness to meet the calls made upon them by us thus far abundantly proves; and we are very confident that when this subject is properly brought before their minds, they will lay hold of it. We therefore say to the Saints, Pay your honest Tithing, that you may claim and receive the blessing of the Lord upon your labours; for you cannot reasonably ask or expect it without a faithful compliance with this as well as all other known laws and commandments; continue your weekly and monthly donations for the benefit of the poor; and for the present, at least, until more immediate and pressing claims are made upon your liberality, devote your means to your future emigration, and let it come up to the Office to be credited to you for that purpose when the time shall come. We feel well assured that if the Saints will manifest the same zeal, energy, and perseverance in their own behalf and for their own personal benefit as they have the present season in that of the Church, they will in a short time realize a large amount towards their own emigration, and will become convinced that the object is within their reach and can be accomplished.

We are well aware that the Saints have not accomplished what they have done this year without great exertion and self-denial, and what, to those unacquainted with our faith and principles, our knowledge and expectations of the future, would appear and be felt as great sacrifices. We are aware also that the Saints have rejoiced in their hearts and felt renewed and strengthened in their spirits and blessed of the Lord while they have thus toiled for the cause; yet we feel desirous that they should be eased of the burden (for burden we well know it to be, however cheerfully and willingly they may bear it,) for a season. We will not promise that we shall not again at some future time call upon them for something more than their Tithes; but we assure the Saints that we do not willingly burden them, and that for the *present* we shall make no further requisitions upon them, unless the good of the cause imperiously demands it and it becomes unavoidably necessary; and in that case we are well assured that the call would be joyfully responded to. Yet we feel to urge it upon the Saints not to cease, but to transfer their exertions to the accomplishment of their own emigration; and we feel free to declare that if they will continue to make the same exertions and self-denials for their own individual future good that they have done for the cause generally, and live humbly, prayerfully, and righteously before the Lord, he will bless and prosper them far beyond their most sanguine hopes.

VISIT TO SCANDINAVIA.—We have just returned from a very pleasant and we trust profitable visit of some weeks to Denmark, Sweden, and Norway. We had the

pleasure of meeting (in company with Elder Widerborg, the President of that Mission,) a very large and respectable congregation of the Saints in Conference in Copenhagen on the 3rd of October, and addressing them at considerable length and great freedom through Elder Widerborg as interpreter, although a large number of them could understand the English language sufficiently well to follow the discourse without difficulty. A good and child-like spirit prevailed among the Saints, who in this place enjoy a considerable degree of religious liberty. They seem to be well instructed in doctrine, and enjoy much of the Holy Spirit, and many of them are turning their attention to learning the English language with a very commendable and praiseworthy zeal.

On the 6th, in company with Elder Widerborg, we started for Gottenburg, in Sweden. On the evening of the 7th we attended a meeting of the Priesthood of that Conference. The brethren seemed full of the Spirit, and manifested much zeal, notwithstanding that they have to contend with much opposition and persecution. They enjoy but very little religious liberty in Sweden. We were compelled to go several miles out of town in the night to hold our meeting in a private house, without singing, preaching, or praying much above a whisper.

On the 13th we attended a meeting of the Saints in Stockholm. Here, as in Gottenburg, we were compelled to hold our meeting in the night in a private house and by stealth; yet the Saints seemed to enjoy much of the good Spirit and rejoiced exceedingly in our visit. After encouraging, instructing, and blessing them as their circumstances seemed to require and the Spirit dictated, we started on the 14th for Christiana, by way of the steam canals and lakes, to Wenersburg; thence eighty miles, by Norwegian travelling-carts, to Frederickhald; thence, by steamer, to Christiana, where we arrived at six, p.m., on the 20th, and were met on landing and very warmly received by the President of the Norwegian Conferences, and conducted to our lodgings. The same evening we had much pleasure in attending a large and respectable meeting of the Saints, who seemed to rejoice exceedingly and to enjoy much of the Holy Spirit and the fresh warm love of the Gospel.

The Saints are very much scattered in Norway, extending over a distance of about one thousand miles along the coast,—one Branch between eight hundred and nine hundred miles north, and another from eighty to one hundred miles south of Christiana, with the disadvantage also of having no railway or other sure and expeditious method of overland travelling from Branch to Branch. The Elders in Norway also, as in Sweden, except in the city of Christiana, where they are not quite so strict, experience much opposition and difficulty in spreading the Gospel. The laws are very stringent in those countries against exercising any of the rites or ordinances of the Gospel, even to preaching the word or warning the sinner, except you belong to or are licensed by some one of the legally recognized churches, among which, unfortunately, the *true* one does not happen to be numbered; and the magistrates are firm, though not vindictive, in executing the laws and inflicting the penalties. The Elders are often imprisoned and fined for exercising their calling in preaching and administering the ordinances of the Gospel. Many of them in those countries have been imprisoned and fined many times; and some we saw who had been imprisoned ten and fifteen times; still they seemed in no way discouraged, and the work is slowly progressing. May the Lord bless and prosper them; for there are still many honest hearts seeking after truth in those lands.

We spent two days very pleasantly in visiting, comforting, encouraging, instructing, and blessing the Saints; and on the evening of the 22nd we attended a large meeting

of the Saints and spoke, through brother Widerborg as interpreter, to a crowded house of very attentive listeners. An excellent spirit prevailed among them, and the Saints felt refreshed and strengthened. After this, we repaired on board the steamer to return to Copenhagen, where we arrived on the night of the 24th.

After spending a few days in Copenhagen in visiting and counselling the Saints and Priesthood, we started on the 29th on our homeward trip by way of Belgium and France, and arrived here on the 6th, somewhat weary in body, but thankful to our Heavenly Father for his protection and blessing which was over us in our journeyings. And now, after we have despatched the business which had accumulated in our absence and required our personal attention, and are recovered a little from our fatigues, we cannot recall our visit to the Scandinavian Mission without feeling great satisfaction for the kindness and love with which we were received and treated by the Priesthood and people of God; and we trust that, through the blessing of the Lord upon our efforts, much permanent good to the Saints and to the cause generally in that Mission will have been accomplished.

DIVINE RETRIBUTION.

BY ELDER JOHN HYDE.

Freedom is sweet. A nation struggling against oppression or flying from tyranny stirs the heart of humanity into admiration and sympathy.

Israel in Egypt groaned under cruel and unrequited toil. Their male infants were murdered and their persons were enslaved. Flying for freedom, they reached the wilderness on their way to Canaan. Amalek, knowing their unwarlike habits and seeing their defenceless condition, resolved to destroy them.

Brave men and nations, when compelled to conflict, like to encounter their equals. The Amalekites were a nation of dastards. Jehovah could have swept them to destruction speedily and resistlessly. But if Israel are to be delivered, they must fight and prove themselves worthy of it; for "God helps them that help themselves." Joshua, by Divine direction, leads Israel to battle. Moses prays; and while he does so, with elevated hands, Israel prevails; and when in weariness they sink, triumph sides with Amalek. The hands of Moses were therefore held up by Aaron and Hur, and Israel prevailed.

Jehovah in distant years remembered the cruel and cowardly enemies of his people. Generations passed, and through startling vicissitudes, Israel became a settled people, demonstrating in their career that the practice of right is the rule of reward. The Amalekites doubtless continued to emulate the character and conduct of their poltroon progenitors.

By Divine appointment, Saul reigned king over Israel. The Lord had a mission for him. He must learn it from the lips of the Lord's Prophet, Samuel. Such is the order established by Immutable Wisdom in dealing with men. "I remember," saith the Lord, "what Amalek did to my people. All that pertain to that nation must die."

Various are the agencies by which the Deity accomplishes his behests. "I am his minister," screams the mad tornado, as, opening a hideous trough in the seething surge, it engulphs a thousand agonized creatures. "I am his agent," roars the fiery volcano, belching out flaming streams of lava over the suffocated cities beneath. "I am his messenger," hisses the pestilence, holding in its frightful grasp the forms of the fair and beautiful, the fond and the true, the agony not yet faded from their features or vanished from their eyes. "I am his avenger," thunders out the earthquake, as, opening its hideous jaws, myriads sink into living graves. "We are his instruments," scream, in one wild chorus of woe, the disasters, sorrows, and misfortunes that pass over humanity, stern as fate—inexorable as the grave.

Samuel the Prophet gave Saul his mission of death to Amalek. He gathered his forces and promptly marched to execute it.

The Kenites had administered kindness to Israel in the time of extremity. As they lived in the neighbourhood of Amalek, they were warned to remove therefrom safely. While Jehovah remembered the enemies of his people, he did not forget their generous and kind-spirited friends.

Saul's avenging army with fearful energy carried destruction on every side. Young and old died. Agag the king alone was spared. Among the cattle, all perished except the fine and well-favoured: they were saved.

The Lord said to Samuel, "Saul has rebelled: my command he has not obeyed. I have therefore rejected him." This startling revelation distressed the soul of Samuel. The envious and the mean rejoice when great men fall: not so the man of God, Samuel; for "he wept all night." Saul returns: he meets Samuel, and exultingly says, "Blessed be thou of the Lord! I have performed the commandment of the Lord." His opinion of himself was high. Samuel, in tones of thrilling import, replied, "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied, "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord." Surely, he thought, the end will justify this trifling disobedience! The Seer replied, "Stay, and I will tell thee what the Lord hath said to me this night. Saul has rebelled against me, disobeyed my command, and turned aside from following me. When he was humble, lowly, and obedient, I exalted him. I now reject him." What Saul considered a trifling departure from duty, the Lord pronounced a crime: the penalty, rejection! The Lord regarded not what Saul had done, but spoke in tones of terrible denunciation of what he had left undone. "The ways of God are one eternal round," says the inspired record of Mormon. The Lord commands men to believe, pray, repent, be baptised in water for remission of sins, receive the Holy Ghost by imposition of hands, and live by every word of God. Religionists in these days say they believe, repent, and pray, and that all beside is unimportant and non-essential.

Saul, with heart perverse and stubborn, profanely dared even again to contradict both God and his Prophet. "Yea," said he, "I have performed the Lord's command," and minutely detailed how much he had accomplished—inferring that his disobedience, if committed, was very trifling and arose from a desire to sacrifice to the Lord. Samuel, with piercing emphasis, replied, "To obey is better than sacrifice. Rebellion is as the sin of witchcraft." Saul dared to treat portions of God's commands as non-essential and unimportant. The Prophet denounced his folly, and for his neglect pronounced his doom. Sectarians repeat the sin of Saul. Neglect was sin in him, and it is also sin in them, and must entail a fate more fearful.

Saul chose to be his own judge and guide, and went from bad to worse. His destruction lingered not; his enemies came upon him; and whither did he fly for help? He enquired of the Lord; but neither by Prophet, dream, nor vision did an answer come. Samuel was dead. Forsaken of God, Saul turned to infernal agencies. Before the cave of the witch of Endor, in disguise the king appears. "Bring up the Prophet Samuel," said the troubled monarch. Before the resurrection of Jesus, Lucifer held the keys of death and hell. Not so now. The spectral Prophet appeared and said, "Why hast thou disquieted me?" In tones of anguish, Saul replied, "My enemies war against me. God has forsaken me. He answers me not, either by Prophet, or urim, or vision. Therefore have I sought thee thus." Sectarian priests would have consoled Saul. They would have said, "No further revelation or prophet is needed. Their absence does not prove that God has forsaken you. We receive no new revelation, nor hear a prophet's voice; but, notwithstanding this, the Lord is with us." Saul had not sunk into blindness and darkness such as this. In the absence of prophets and revelation, he knew and felt himself abandoned of God. The phantom prophet uttered no words to Saul and his but those of doom terrible and relentless. "He heard them on that night, and the morrow proved them true. The lessons of history are plain. Prophets and revelation were necessary then. At the present time men are far more confused and conflicting as to true religion; therefore prophets and new revelation are far more necessary now than then. "Mormonism" is the great *desideratum* of humanity. Tyrant oppressors and their destiny, disobedience, and its fearful doom are lessons never to be forgotten. May we be wise and understand!

HOME CORRESPONDENCE.

SHEFFIELD PASTORATE.

4, Fox Terrace, Dewsbury Road, Leeds,
November 5, 1858.

President Calkin.

Dear Brother,—Knowing your constant anxiety for the welfare of our Father's cause in this and other lands, and your anxious desire to hear from your fellow-labourers respecting the important work with which they are entrusted, I with pleasure embrace the opportunity of giving you a brief account of our doings for the quarter ending September 30th, 1858; also an insight of our present condition and future prospects.

The members of this Pastorate, numbering 1,136, are scattered over several hundred miles. They are divided up into 43 Branches. In many of them there are not more than five to ten members; and in many instances the members of these Branches are living from one to eight miles apart, which prevents our seeing them very often. But the Elders have been diligent in visiting from house to house when convenient, and each Branch at least once a fortnight.

The mean and unholy conduct of a few has justified us in excommunicating them from our society, which has had a very beneficial effect among the Saints; for they begin to realize that our principles are too sacred to be neglected or violated without injuring the violator.

The Presiding Elders of the Conferences, Districts, and Branches have laboured unceasingly and very satisfactorily to put the same in good working order; and the Pastorate bids fair to rise and command particular attention in future.

The *Millennial Star* is eagerly sought by the majority of this people, and is answering the purpose for which it is published—namely, instructing the Saints and establishing order in the Church.

We are using the Priesthood we possess to the best advantage; and, as a general thing, we devote our Sunday evenings to the propagation of the Gospel. The meeting-rooms are well attended with respectable and attentive hearers. During the quarter we have baptised 41, with good prospects for future increase. Trade has been very bad in many parts of this country, and remains so in Sheffield and other towns. The existing strike among the colliers of Yorkshire also very much affects the Saints in this place. Yet, notwithstanding these things, the Saints have stood to their religion and cheerfully responded to the calls made, and have paid for various purposes the sum of £612. Our book debt, which at the beginning of the year was £584 0s. 6d., is now reduced (including October's money) to £197 5s., most of which I hope to have paid by the end of December.

We have agreed that our book debt shall not increase, but purpose sending you monthly cash to the value of goods received. I was annoyed, when the quarterly list of debts appeared in the *Star*, to find Lincolnshire Conference classed with those owing £100 and upwards. If I had foreseen the future, I would have humbled its position by sending a few extra shillings, even if I had only reduced it to £99 19s. 11½d.; for, although I have a desire for my Conferences to rank high as a general thing, I had no such wish in this case. With the exception of the Bradford Conference, but little has been paid into the Penny Emigration Fund; but I feel assured that considerable will be paid by the end of this year.

The Branch Tithing and Penny Fund Records were received, and I and brethren like them very much. I have taken an active part in opening them according to your instruction, and feel assured that the Elders will take pride in keeping them clean and correct.

The visits of Elders J. D. Ross, W. Budge, and E. W. Tullidge have been a source of comfort and blessing to us all; and the enquiry is often made, (especially in the Sheffield Conference,) "When shall we see President Calkin?" I answer, When circumstances will allow, which I sincerely hope may be soon.

Ever praying that the Holy Ghost may be with you, in order that you may have joy and satisfaction in your labours and always be qualified for the discharge of your high and important duties, I subscribe myself your obedient servant in Christ,

C. F. Jones.

PASSING EVENTS.

GENERAL.—Disastrous and frightful storms have lately visited this and neighbouring countries, resulting in many shipwrecks and damages, the loss of life, and the destruction of various kinds of property to a vast extent. St. Ubes and other places in Portugal have been visited with fearful earthquakes, causing great damage to property. Some of the tribes of the province of Constantina, in Algiers, have risen in revolt. Several Jews have been appointed members of he General Council in Algeria.

AMERICAN.—From intelligence lately received, we learn that a company of six—namely, J. W. Mott, G. W. Sevy, M. L. Sherwood, J. F. Young, G. B. Tuttle, and Ira O. Tuttle, had arrived in the States from Salt Lake City, with seven animals and one waggon, having left there at the latter end of August. The *Crescent City Oracle* also reports the following:—"In Salt Lake Valley all was peace and quiet; all kinds of crops were coming in fine; money was plenty, but merchandize high; small grain was bringing from $2 to $3 per bushel, and flour $10 per hundred; health in the Valley was excellent, and peace and prosperity seemed to be established; the troops were quiet at work erecting winter quarters, and improvements in cities, town and country going on quietly and steadily: the Federal officers seemed to be well pleased at the turn matters had taken, were quiet, and in amity with the Mormons."

MEMORABILIA.*

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we *remember*, that makes us wise. All this is simple, but it is *worth remembering*."

SCEPTICS.—The Sceptics were an ancient sect of philosophers founded by Pyrrho, and were originally called Pyrrhonians. They believed little, and doubted much.

THE SEVEN WISE MEN OF GREECE.—The persons who were universally noted as "The Seven Wise Men of Greece" were—Pittacus, Thales, Solon, Bias, Milo, Cleobulus, and Chilon.

COMPOSITION OF THE HUMAN BODY.—The human body consists of 240 bones, 527 muscles and tendons, 100 cartilages and ligaments, 100 nerves, 32 teeth, and 20 nails, besides flesh, blood, arteries, veins, skin, &c.,—all formed or renewed out of the food we daily eat.

CHALK.—Chalk consists of minute chambered shells and microscopic corals, all of which are of the most complete and exquisite structure. One cubic inch of white chalk contains more than a million fossil shells of animalculites, each of which lived upon infusoria which were still more diminutive than themselves.

HOW TO TELL THE NUMBER OF DAYS IN ANY MONTH.—By counting on the finger-knuckles and in the spaces between them, all the months of 31 days will fall on the knuckles, and those of 30 days or less will fall in the spaces.

HOW TO ASCERTAIN THE LENGTH OF THE DAY AND NIGHT.—The length of the day and night at any time of the year may be found by doubling the time of the sun's rising, which gives the length of the night, and doubling the time of its setting, which gives the length of the day.

PORES OF THE SKIN.—Every square inch of skin contains between two and three thousand pores or perspiratory tubes, each penetrating through the skin to its special gland. The whole range of tubes, (many millions of which cover the entire surface of the body,) if placed end to end, would reach a distance of thirty miles.

SIGNS OF RAIN.—When the odour of flowers is unusually perceptible, rain may be expected, as the air when damp conveys the odour more effectively than when dry. Damp air being also a better conductor of sound than dry, the sound of mills, railway trains, distant bells, &c., may be heard more plainly just before rain.

THE LION AND UNICORN.—The lion and the unicorn were adopted as the British national supporters in 1603, at the time of the union of the crowns of England and Scotland, under King James the First of England and Sixth of Scotland. The English supporters were previously a lion and a red dragon, and those of Scotland were two unicorns.

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* *Memorabilia:* Things worth remembering.

VARIETIES.

To Purify Water.—A large teaspoonful of pulverized alum, sprinkled into a hogshead of water, (the water stirred round at the time,) will, after a lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring water.

Self made Men.—Columbus was a weaver, Franklin a journeyman printer, Sextus V. was employed in herding swine, Ferguson and Burns were ploughmen, Æsop was a slave, Hogarth an engraver on pewter pots, Ben Jonson was a bricklayer, Porson was the son of a parish clerk, Akenside and Cardinal Wolsey were the sons of butchers, Blackstone and Southey were the sons of linen-drapers, Crabbe a fisherman's son, Keats the son of a livery stable keeper, Buchannan was a farmer, Canova the son of a mason, Captain Cook began his career as a cabin-boy, Haydn was the son of a wheelwright, Hogg was a shepherd.

Correct Speaking.—We advise all young people to acquire in early life the habit of using good language both in speaking and writing, and to abandon as early as possible the use of slang words and phrases. The longer they live the more difficult the acquisition of good language will be; and if the golden age of youth—the proper season for the acquisition of language—be past in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears, to form his taste from the best speakers and poets of the country, to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show the weakness of vain ambition rather than the polish of an educated mind.

BUILDING ON THE SAND.

BY ELIZA COOK.

'Tis well to woo, 'tis well to wed,
For so the world has gone
Since myrtles grew and roses blew,
And morning brought the sun.

But have a care, ye young and fair,
Be sure ye pledge with truth;
Be certain that your love will wear
Beyond the days of youth.

For if ye give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part
And "built upon the sand."

'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of shining stuff;
For charity is cold.

But place not all your hopes and trust
In what the deep mine brings:
We cannot live on yellow dust,
Unmixed with purer things.

And he who piles up wealth alone
Will often have to stand
Beside his coffer-chest, and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise,
And sooth where'er we can:
Fair speech should bind the human mind,
And love link man to man.

But stay not at the gentle words;
Let deeds with language dwell:
The one who pities starving birds
Should scatter crumbs as well.

The mercy that is warm and true
Must lend a helping hand;
For those who talk, yet fail to do,
But "build upon the sand."

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 50, Vol. XX. Saturday, December 11, 1858. Price One Penny.

SEEKING COUNSEL.

There has been a great deal written and preached concerning obedience to counsel —the necessity of the Saints living up to instructions given and seeking information concerning their course of action; but the subject is so broad, so comprehensive, and so necessary to be properly understood, that a few ideas upon it may not be out of place.

As Saints, we are learning the imperative necessity of being guided by the Priesthood in all our movements, and learn also the blessings that flow from such a course, while our experience plainly points out the innumerable evils that flow from its opposite.

Man is placed here upon the earth with his refined spiritual existence shrouded in grosser material. Placed in comparative ignorance of himself and his ultimate destiny, he is unable to attain to that measure of knowledge necessary for future exaltation, unless he is teachable and clings closely to the tree of knowledge planted by the Deity among the sons of men in his Priesthood upon the earth, through which the revelations of his will are made known. This has been true in all time, and will ever remain so while our present organization exists, because it is by knowledge that we can be exalted; and by that knowledge subjected to the principles of righteousness alone can our exaltation be perpetuated. This is the case with every step we tread in the heavenward road. Without the revelations of God, we never could have known and understood the first principles of the Gospel; without obedience to the counsel given to embrace these principles, we never could have experienced the multiplied and glorious blessings which accompanied our reception of them. But subjection to those principles was but the initiation into the mysteries of the Gospel; and the same means by which we received those blessings are the only means by which we can secure all future ones.

That God is the source from whence all knowledge proceeds, and that attention to the words of those who drink deeply of that knowledge at the fount of inspiration is the safest course of action, was understood and realized to an extent by every people upon the earth who worshipped God according to his revelations and lived in obedience to the commandments which he gave.

At the word of his servants, cities were raised and thrown down, armies levied, war declared, lands divided, disputes settled, wives obtained, and all the various concerns of life regulated. In fact, the servants of God were the presiding power in everything where God was honoured and his laws respected.

We have a remarkable instance of the extent to which this principle was carried in ancient Israel recorded in the account of Saul's anointing to the kingly power.

Being despatched in quest of his father's asses and having lost his way, he was advised by his servant to enquire of a man of God concerning the road. The passage is quoted as truly illustrative of the principle:—"And he said unto him, Behold, now there is in this city a man of God: all that he saith cometh surely to pass. Now let us go thither: peradventure he can show us our way that we should go." Saul did not object on the ground of its being too trivial a matter to lay before a man of God; but, evidencing the fact that it was quite an ordinary proceeding, he enquired what they could give as a present to the Prophet when calling upon him. The whole account is well worth reading. (See 1 Sam. ix. 6—9.) The same principle is made very plain in the counsel of Jethro to Moses concerning the organization of the camp of Israel into companies, presided over by men filled with wisdom and the Spirit of God.

Moses was worn down by the multitude coming to him to enquire of God; so, at the suggestion of his father-in-law, he placed men to preside over the people—rulers of thousands, hundreds, fifties, and tens,—*Elders in Israel*, to whom the people applied in all matters requiring counsel; the weighty difficulties alone being placed before Moses. This was part of the wise arrangements by which he governed and controlled that people. We realize to a certain extent the wisdom of this proceeding and the necessity of seeking counsel continually at the hands of those men who are legitimately appointed to guide and govern the people of God.

When the Church of God in the last days was organized, the Prophet Joseph was harassed and worn down from precisely the same cause, the Saints eagerly applying to him for information, revelation, and counsel. But when he placed the Priesthood upon men, and they strove to magnify their calling, the spirit and power of counselling and directing the people rested upon them; and when the Church began to grow into a kingdom and multiplied in numbers and importance, what had been true of a few became true of a greater number. Through all the extensive ramifications of the kingdom upon the earth are placed men qualified to dispense life and salvation to the world and to guide the Saints in the narrow path that leadeth to eternal life.

Oftentimes, however, we are too apt to consult our own judgment first; and after having ascertained what course we would like to pursue ourselves, we then seek counsel of the Priesthood. If, perchance, such counsel is in accordance with our own desires, we sometimes get quite elated at the idea, and begin to fancy we are somebody, while the Evil One is only taking the advantage of the similarity of views to infect us with the "big-head"—a most dangerous disease. If, however, the counsel should be directly opposed to our desires, how often do we get mulish and determine to have our own way, considering it the best? The consequences of such a course every Saint ought to be fully alive to, as misery is its constant attendant. But, in any shape we take it, coming to consult the Lord or his servants after having settled in our own minds what we intend to do is mocking him and that Priesthood which we profess to consult. How many are there in these lands suffering the sad consequences of such a course of procedure—some in the Church and many out of it, who sought counsel to remain here that they might obtain the fulfilment of some desire they had, while the mind of the Priesthood was for them to gather with the Saints. Some of them lost the spirit of the work entirely, made shipwreck of their faith, and bartered their salvation for a foolish whim. Others have found their substance slip through their fingers in an unaccountable manner, and are now without the means of escaping from the impending calamities that threaten the nations of the earth. They often deeply feel and bitterly rue the unwise course which they have pursued, and wish for the privilege of again being placed in the same position; but that in the justice of God is denied them. Such instances ought to form examples for us, like beacon-lights to warn us from the hidden rocks, shoals, and quicksands which lie hidden in the path of disobedience to counsel.

There are others who never think of consulting the Priesthood in any of their moves, but treat them in sectarian fashion, looking upon them as men appointed to preach and administer a few ordinances, but never admitting their right to be consulted, nor attempting to realize the many blessings enjoyed through hearkening to their instructions. Such may bear

the name of Saints, but are aliens to the spirit of the Gospel and to the commonwealth of Israel. They know not what the power of God is, nor consider their covenants made at the waters of baptism. Very many do not seek counsel upon anything but matters of importance, passing over the small current of affairs that often produce weighty and grave considerations. Such would do well to study the order of the kingdom and compare it with the order instituted by Moses, and then take a glance at the incident quoted in Saul's career, as a consequence of that order of things, and the seemingly trifling matters that might be laid before the servants of the Lord.

There is another class of people who profess to seek counsel, assert their willingness to abide by it, and feel extremely hurt if any one insinuates that they are acting a hypocritical part; while, in reality, they do not understand the value of wise counsel, nor care for anything but an appearance. Such people are standing upon the brink of a precipice, and unthinkingly play on the slippery edge, where their footing may at any moment give way and hurl them to destruction.

It is a dangerous thing to fool with the power of heaven: it is unsaintlike and unwise, as the fearful results flowing from it bear witness. Many young females, fair and lovely, and endowed with noble qualities of mind and person, who might become great in their generation and fill up the measure of their creation with honour, by raising up a noble posterity and training them in the ways of truth and virtue to make them fit for exalted positions in the kingdom of God, bring lasting misery upon themselves by pursuing this course. Professing to seek counsel and to give heed to its warning voice, they yet give way to the alluring devices of Satan, mix up with the giddy multitude, permit themselves to be captivated with the tinselled pleasures of sin, and shun not the society of Gentile tempters, till they find out too late that Satan is on the watch to seize his victims, when their happiness and virtue are destroyed and themselves pointed at by the finger of scorn, with disgrace resting heavily upon them. If they had carried out the counsels given and sought the society of the Saints of God, instead of Gentile companions, who make vice their pastime, it would not have been so with them, but the Spirit of the Lord would have burned brightly in their bosoms and proved an unerring monitor to guide them aright in the way of life. Many young men act in the same way; and older heads, from whom might be expected better things in consequence of their experience, profess openly a regard for counsel, but in secret roll sin like a sweet morsel under their tongues and pander to their unruly appetites, slinking into the dram-shop or other places of iniquity, in direct opposition to all counsel sought or given. For this reason, many who seemed firm in the kingdom have gone out and apostatized. Acting a hypocritical part, they lost the good Spirit, and darkness shrouded their minds till they could neither see nor understand God's purposes; and thus losing all faith in themselves and the religion they professed, they gave themselves up to the power of evil. Many are like the miserable victim of gambling, who sees his means surely and rapidly melting away, yet appears to have no power to resist the baneful fascination, because he does not make the attempt with a firm determination to overcome. Trying game after game, he still flatters himself that the next will be the last, till his property is squandered and ruin stares him in the face. So many indulge in the things that are sinful; and though they profess to regard the counsel of the Priesthood, they yet continue to gratify desires which are unlawful, seemingly with their eyes open, till the Spirit of God leaves them, grieved away by their unwise actions, and they yield themselves to the power of iniquity.

There is yet another class of people that may be noticed. Let them hear the most earnest and eloquent preacher that the kingdom can produce, the wisest counsellors living upon the earth, and the power of inspiration made plain by sage instructions and wise, fatherly teachings; yet they will still find some method of saddling the instructions given upon some one else. Let counsel be given of a nature calculated to bless all the Saints, and they immediately find some one to which it is applicable, but never can see the necessity of applying it to themselves. Such are in the same position that the world are in through rejection of the Gospel. God is confounding their counsellings, and their schemes are being brought to naught. "The wisdom of their wise men perish,

and the understanding of their prudent ones is hid." They do not seek counsel at the hands of God's Priesthood, and that which has been offered them has been rejected: they cannot believe that they require it; yet all their plans prove abortive and futile,—the necessary consequence of the course they have pursued.

Mark the opposite condition of those who earnestly seek counsel and steadily carry out its dictates. Their lives are sweetened by the blessings of heaven; all their efforts are crowned with success; their means accumulate in their possession, are accompanied by the blessing of God, are used for the best purposes, and produce an incalculable amount of good. It is impossible to enumerate the blessings that follow a strict attention to counsel; but this may be relied on—that the Spirit of God ever attends and cheers those who pursue this path, and their course becomes "brighter and brighter until the perfect day." Then let us steadily seek counsel at the servants of God and ever faithfully attend to it, that the blessings of our Father may be with us and his smiling approbation attend us in all our probationary wanderings.

S.

PRAYER.

BY ELDER THOMAS WILLIAMS.

"The effectual fervent prayer of a righteous man availeth much."—JAMES.

Prayer is one among the many important duties demanding the constant attention of the Saints in the seasons thereof.

Many are the signal manifestations of God's power to his children upon the earth while attending to this great privilege and obligation that all mankind are under to the Eternal Father.

It is pleasing to reflect upon the course pursued by the Prophet Joseph after he had read the promises of the Lord made through his servant James—"If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." This was cheering intelligence to him who yearned to be directed in the path that leadeth to life. He believed the words of the Apostle, and in simplicity and honesty sought communion with the Majesty of heaven by *prayer*. He retired in secret and there pleaded with the Lord, until the darkness that had pervaded his mind began to give way and he was enabled to pray in fervency of spirit and faith; and while thus pouring out his soul's desires and soliciting an answer to his supplications, he saw a very bright and glorious light in the heavens above. He continued praying until the light drew nearer, increasing in brilliance and magnitude. He became immediately enwrapped in heavenly vision, and beheld two glorious personages, who communicated to him the pleasing intelligence that his sins were forgiven. His *prayers* were heard and thus gloriously answered.

On many other occasions, great were the manifestations that the Lord bestowed upon his Prophet, when his mind was drawn out in fervent prayer and his desires to drink deeper of the rich treasures of eternity became apparent. Almost innumerable have been the instances of favours and blessings conferred upon those who have diligently and faithfully enquired of the Lord by prayer.

How pleasing and satisfactory have been the results of the labours of some who have taken part in the ministry in the Church of God in this dispensation, compared with others. Those that have gone forth with prayerful hearts, feeling sensibly the importance of the great mission they were entrusted with, have been enabled, through the assistance of the Spirit, to save many from their sins and minister the words of life in power to the inhabitants of a degenerated world.

How different the results when men go forth endowed with the same authority to preach the same principles, but depending entirely and totally upon their own insignificant attainments. In such cases, their ministrations are powerless, and, being destitute of the power and influence of the Holy Spirit, they have accomplished

little or no good; whereas, had they permitted their own attainments to be subject to the dictates of the Spirit, their ministrations would probably in many instances have been sanctified to the good and salvation of the people.

How often has it occurred in families, as well as with individuals, that the important duty of prayer has been neglected. The results of this negligence soon become apparent. The spirit of peace which prevailed in the habitations of families that once attended to this duty has been withdrawn; they have neglected to draw near to the Lord; and where peace and harmony prevailed, hatred one towards another and confusion are manifest in the behaviour and countenances of those that compose the family circle; and the continuation of such a course results in the excommunication of such from the fellowship of the Saints.

Doubtless many instances similar to the one referred to can be traced as the first cause of many in this dispensation making shipwreck of their faith. The Lord whom we endeavour to serve has called upon his people to draw near to him, and he will draw near to them. A disregard of this command causes the Spirit of God to withdraw, and men are then left like the ship on the trackless ocean without a rudder to steer her safely through the raging billows, or without a compass to enable the mariner to direct the course of his sturdy bark to the desired haven.

Without the Holy Spirit, no man can appreciate or comprehend the magnitude and dignity of the work which God has commenced upon the earth through the Prophet Joseph Smith; and, like him, he must continue to seek in fervent prayer for wisdom from above to enable him to understand the wonderful works and purposes the Lord designs to bring to pass in this great dispensation of the fulness of times.

It is, however, much to be regretted that many, in public as well as private, do not enter into the true spirit of prayer, but make use of vain repetitions and approach the Deity in a manner that is ofttimes even highly offensive.

Reformation in this particular would doubtless prove conducive of much good to all interested in the progress of the Saints of latter days. Many have become stereotyped in this matter and felt bound to pray about the same prayer in all their devotions, whether of a public or private nature. Our prayers should be adapted to our circumstances. On many occasions individuals pray for and about everything but that which should have occupied their attention.

The Saviour's counsel to his disciples on the subject referred to will doubtless be cheerfully received and carried into effect by all those who really desire to progress in the ways of the Lord:—"When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your father knoweth what things ye have need of before ye ask him." Then follows the pointed and sublime prayer of "Our Father who art in heaven," &c., which is truly characteristic of the personage from whose lips it emanated.

Let us try to follow the example of the Lord Jesus by suiting our prayers to the circumstances with which we are surrounded, seek to approach our Father and God aright and with a proper spirit, and ask for the blessings really needed. The promises are sure, that if we ask aright it shall be given us, that if we seek we shall find, and that if we knock it shall be opened unto us.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 777.)

[April, 1843.]

Monday, 10th. At 10, a.m., a special Conference of Elders convened and continued by adjournment from time to time till the 12th. There were present of the quorum of the Twelve, Brigham Young, President; Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards.

The object of the Conference was to ordain Elders and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices by the Conference, agreeable to requests which were made by individuals who were acquainted with the several places which they represented:—

James M. Munroe and Truman Gillet, Auburn, New York.

Dominicus Carter, Lockport, Indiana.

Joshua Holman and John Pierce, Madison, Indiana.

Wandall Mace and Isaac Haight, Orange County, New York.

William O. Clark, Richardson Settlement, Iowa.

Benjamin L. Clapp, John Blair, Wilkinson Hewitt, and L. O. Littlefield, Alabama.

Alonzo Whitney and J. Goodale, Dublin, Ohio.

William Eaton, Westfield, Sullivan County, New York.

Zebedee Coltrin, Graham Coltrin, and James Flanigan, Smith and Tazwell Counties, Virginia.

Jonathan Dunham, Laurenchburgh, Indiana.

Lewis Robbins and Jacob Gates have a roving commission in Massachusetts, with leave to take their wives, but to keep out of the churches.

Stephen Markham and Truman Waite, Huron County, Ohio.

John D. Chase and A. M. Harding, Pittsfield, Vermont.

Amos B. Fuller and Cyrus H. Wheelock, Windham County, Vermont.

John S. Gleason and Henry Jacobs, west part of the State of New York.

Marcellus L. Bates and Norman B. Shearer, Sackets Harbour, New York.

Samuel Brown, Maryland.

Lemuel Mallory and George Slater, Washtenau County, Michigan.

Moses Wade, some county in New York, where there has not been any preaching by the Saints.

Chillion Daniels and E. Robinson, St. Lawrence County, New York.

William Brown and Daniel Cathcart, Pensacola, Florida.

Eleazar Willis, go where he likes.

John Zundall, St. Clair County, Illinois.

Crandall Dunn, Michigan.

George Middow, Waterloo, Canada.

Samuel H. Rogers and Harvey Green, Cumberland, New Jersey.

Daniel Spencer, Canada.

Elias Harmar, Chenango County, New York.

Harvey Tate, Forte Wayne, Indiana; Robert D. Foster and Jonathan Allen, Tioga County, New York.

William Wharton, of Philadelphia, Wilmington, Delaware.

Leonard Soby, Peru, Indiana.

Warner Hoops, York County, Pennsylvania.

F. D. Wilson and G. W. Brandon, Dyer and Montgomery Counties, Tennessee.

E. H. Groves and G. P. Dykes, from Terre Haute to Shawneetown and Cairo, on both sides of the Wabash.

P. Sessions, Oxford County, Maine.

John L. Butler and David Lewis, Lexington, Kentucky.

Charles C. Rich, Ottowa, Illinois.

W. W. Rust, Worcester County, Massachusetts.

Aaron M. York, Maine.

Asaph Rice, Pontiac, Michigan.

Orson Spencer, New Haven, Connecticut.

Lorin Farr, Connecticut.

Stephen Perry, Amos B. Tomlinson, E. G. Terrill, Amos P. Rogers, Joseph Outhouse, and William Bird, Connecticut.

Francis Edwards and Charles Ryan, Jackson County, Tennessee.

Benjamin Kempton, Wheeling to Mount Vernon, Ohio.

Peter Hess, of Philadelphia, Lancaster, Pennsylvania.

Noah Curtis and Luman H. Calkins, Wayne County, New York.

Stratton Thornton and Sandford Porter, south-east part of Illinois and Indiana.

Benjamin Leland and Eden Smith, Erie County, Pennsylvania.

Samuel Swarner, Orleans County, New York.

Samuel Parker, York County, Maine.

Jacob E. Terry and Err Terry, Niagara district, Upper Canada.

Edward P. Duzette and Elisha Edwards, Loraine and Huron Counties, Ohio.

Edwin Williams, Hunterdon County, New Jersey.

Jacob G. Bigler, Lewis County, Virginia.

Orlando Hovey, Franklin County, Indiana.

William B. Brink, some place in the interior of Pennsylvania, where the Elders have not been.

F. B. Jacaway and Samuel Rowland, Adams County, Ohio.

Moses Tracy, Perry County, Illinois.

Alfred Brown, Chautauque County, New York.

Noah Rogers, Peter Lemons, Joseph Mount, B. W. Wilson, Addison Pratt, and John Brown, Vermont.

Samuel C. Brown to labour on the Temple.

James Caroll, Henry County, Indiana.

Levi Stewart and James Pace, Williamson and Gallatin Counties, Illinois.

Edwin Clegg, Rock Island, Illinois.

John Carns, Richmond, Indiana.

Edward Bosley and Rodman Clark, Livingston County, New York.

James Hutchins and Daniel Tyler, Natchez, Mississippi.

George M. Chase, Geauga County, Ohio.

John Rice, Singsing, New York.

Lyman Whitney, Franklin County, Vermont.

Charles Ryan, Jacob E. Terry, Henry Moore, Samuel P. Carter, William Isherwood, Samuel Rowland, Dorr P. Curtis, Abraham S. Workman, Jeremiah Hatch, James G. Culbertson, Samuel Ferrin, Samuel Crane, David Moore, William Brown, Benjamin Barber, Oliver B. Huntingdon, Edward Clegg, Daniel McRea, William S. Covert, William B. Brink, James Long, and William Empy were ordained Elders, with this express injunction, that they quit the use of tobacco and keep the Word of Wisdom.

Almon W. Babbitt was restored to fellowship by the Conference.

Elder Curtis Hodges (who has a wife in this place,) was cut off from the Church for his *anti*-Christian conduct in Warrick County, Indiana.

Elders James Alread, John Snider, and Aaron Johnson were appointed to administer baptism for the dead in the river while the font could not be used.

President Young instructed the Elders not to go from church to church for the purpose of living themselves or begging for their families or for preaching, but to go to their places of destination, journeying among the world and preaching by the way as they have opportunity; and if they get anything for themselves, they must do it in those churches they shall build up or from the world, and not enter into other men's labours.

Several Elders have been represented to us as having travelled extensively the past season, preaching but little or none, living on the brethren and begging for their own emolument. Such Elders, be they where they may, far or near, are instructed to repair forthwith to Nauvoo and give an account of their stewardship, and report the amount of leg service performed by them, and on their return be sure *to keep out of the churches.*

It is wisdom for the Elders to leave their families in this place when they have anything to leave with them; and let not the Elders go on their missions until they have provided for their families. No man need say again, 'I have a call to travel and preach,' while he has not a comfortable house for his family, a lot fenced, and one year's provisions in store, or sufficient to last his family during his mission or means to provide it.

The Lord will not condemn any man for following counsel and keeping the commandments; and a faithful man will have dreams about the work he is engaged in. If he is engaged in building the Temple, he will dream about it; and if in preaching, he will dream about that; and not, when he is labouring on the Temple, dream that it is his duty to run off preaching and leave his family to starve. Such dreams are not of God.

When I was sick last winter, some of the sisters came and whispered in my ear, 'I have nothing to eat.' Where is your husband? 'He is gone a preaching.' 'Who sent him?' said I; '*for the Lord never sent him*, to leave his family to *starve*.'

When the Twelve went to England, they went on a special mission, by special commandment, and they left their families sick and destitute, God having promised that they should be provided for. But God does not require the same thing of the Elders now, neither does he promise to provide for their families when they leave them contrary to counsel. *The Elders must provide for their families.*

I wish to give a word of advice to the sisters, and I will give it to my wife. I have known Elders who had by some means got in debt, but had provided well for their families during their contemplated mission; and after they had taken their departure, their creditors would teaze their wives for the pay due from their husbands, till they would give them the last provision they had left them, and they were obliged to subsist on charity or starve till their husbands returned. Such a course of conduct on the part of the creditor is anti-Christian and criminal; and *I forbid my wife from paying one cent of my debts while I am absent attending to the things of the kingdom; and I want the sisters to act on the same principle.*

Elder Hyde said, If there is an Elder who does not provide for his family in the unrighteous mammon, shall we commit to him the *true* riches, the Priesthood, Missions, &c.? *No!*

Elder Woodruff requested the Elders to remember in their travels that there was a printing press in Nauvoo, and that it is in the hands of the Church, and wished the Elders would procure subscribers for the papers, collect pay for the same, and forward it to the editor *in cash.*

Elder Kimball instructed the Elders that when they found a place where the people wanted preaching, *they must stay themselves* and *preach*, and not run away somewhere

else and write to Nauvoo to have Elders sent to the place they had left.

Elders Woodruff and Taylor requested that when the Elders had built up a Church, they would write a brief statement of facts, unencumbered with useless matter, and forward their communication to the Editor of the *Times and Seasons*, post paid.

The Elders were reminded that they need not expect any attention would be given to unpaid letters directed to the Presidency.

The Elders were also reminded that although they were not sent out to be taugh, but to teach, yet, if they would prosper in their missions, they must be careful to teach those things alone which would be profitable to their hearers; that they must bear their testimony of the truth of the fulness of the Gospel, and preach nothing but faith and repentance to this generation; and that if they presumed to teach to babes those things which belong to men, they might expect to return to Nauvoo as destitute as they went out; but if they adhered closely to the first principles, and taught the 'Word of Wisdom' more by example than by precept, walking before God and the world in all meekness and lowliness of heart, living by every word that proceedeth out of the mouth of the Lord, they might expect an abundant harvest; and as doves return to their windows in flocks when they see the storm approaching, so will multitudes, by listening to their voices, learn of the things which await the earth, and arise and flee, and return unto Mount Zion, and her stakes with them, who shall be seals of their ministry in the day of celestial light and glory.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk."

Gave a letter of attorney to B. F. Johnson to sell some of the Church property in Macedonia.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 11, 1858.

MERIT *VERSUS* REWARD.—A vast portion of mankind make *reward*, or, in other words, interest, gain, or position, the great *desideratum* of life. On this they centre their affections. It is the food of their hopes and the fuel of their energies. It is the summit of their aspirations and the end of their labours. Their thoughts, their actions, their powers, their life, all gravitate to the reward. It is true that sometimes from the impulsiveness of the heart whose gold is not altogether turned to dross, and from the instinctive nobility of soul which even the clay of this world cannot completely bury, they produce really meritorious fruits and perform sterling acts of nobility. But with this class such actions and fruits are spontaneous, and not of a gradual and cultivated growth, and are not in the programme for the performance of their lives, nor to be found in their everyday calculations. Their genuine merits are the shootings out of the moment, and their truly disinterested actions take them by surprise. Indeed, after the moment is past, and their meritorious deeds are performed, it is a matter of wonder to them how they could have been so silly—how they could have been so asleep to their own interest—how they could have felt and acted so unbusiness-like.

According to worldly judgment, every man is supposed to have his price, and none of his actions are considered independent of an interested motive. So general is this, that the exception is scarcely understood—aye, even hardly believed to be real. The idea of such an exception is ridiculed with cynical scepticism, and the person is considered to be either "soft" or hypocritical. When a good action is performed, the merit is only taken as the pretence, which, although every one affects to believe,

no one will personally trust. In secret the question is asked, What is the *motive*—what does he expect to *get* by it—what influence, position, or interest is calculated as the result? In the early ages it was precisely the same: the generality of mankind neither acted upon nor appreciated the opposite. This is strikingly illustrated in the history of Job. "Then Satan answered the Lord and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. Put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." What a satire does this throw upon mankind! How cuttingly truthful in its application in all ages! How few, even of the people of God, of whom the question could be satisfactorily answered—Doth he fear God for naught? There have been but few Jobs!

Though it is not the most noble motive in the mind to make reward the principal object of its aspirations and the centre of its affections, yet, measured by an inferior law, it is fair and honourable—it is strictly according to the integrity of *business*. When the reward is earned, the *pay* is due; and it is but just that every one should be paid. So far, then, all is right. But it is according to the law of the hireling—no more. No higher claim can justly or even reasonably be urged. It is not a matter of merit. When the thing is done and paid for, the debt is discharged; and if the reward was the object, when that is reached the end is gained, and no other claim deserves a moment's consideration. To make it a point of merit is a farce: it is a point of labour and reward, and no more; and those whose lives reach no higher law will find that the Divine Rewarder will hold them to it. When that is answered, they are *paid*, and he owes them nothing; the connection has so far ceased. They only show the character of hired servants, and do not stand as the friends and children of God—not as the Priesthood of the Most High.

But there is a still lower form which the lives of many give to the law of reward. They give it an ignoble and pernicious embodiment. Too generally men are utterly careless whether they deserve the *pay* so long as they obtain it; too often they are indifferent as to how they accumulate interest or how they weave influences, so that they are successful; and too seldom do they care how they gain position, how much they merit it, or how capable they are of honourably filling it, so that they succeed in grasping it. And not only is this the case, but they think it perfectly right and business-like to gather the honey of other's labours, and thank their opportunities and especially compliment their *tact* for so doing. To thus obtain reward, position, or influence is unworthy and dishonourable. Indeed, their prize is not reward, but robbery.

But the truly noble man—the true Saint—the real representative of God—the genuine member of the Priesthood makes *Merit* his object. Upon her he centres his affections, and with his whole energies—his soul—his life he wooes her for an everlasting bride. It is true that she will bring to her fond and faithful worshipper a vast, increasing, and eternal dowry. But Merit is the object of his affections, and not that which he can gain by the conquest. Indeed she is jealous in the extreme, and well enough she might be; for her treasures are the only real and lasting ones. All others are but as dross and will pass away. Those who would obtain the pure and lasting prize must love Merit for herself, and, thus loving, win her and her possessions.

It is more gratifying to the heart of such a man—such a Saint—such a Priest to feel himself worthy of the reward than to receive it. Indeed it is more gratifying to his *pride;* and this is the true pride. To know that he is prepared for and is not

unworthy of position, should God in his providence confer it upon him, gives him more real dignity than position could clothe him with. For God or his servants to acknowledge his merit, even though it should go no farther than the acknowledgment, will be more precious to the noble heart than the praise of thousands or the honours of position. Such a man is great in his own nature. Position does not make him great—cannot do it, though it may give him the opportunity of showing his innate greatness; riches cannot enrich him, nor influence add to him, though such might enable him to dispense to others according to the largeness of his heart and to use both influence and means for the glory of God and the good of mankind. And even though he should never obtain an external or consequent reward, he will realize, in spite of the cynic or the ignoble, that merit has an intrinsic value and is its own reward.

But Merit *will* enrich her children, will honour them, and exalt them. The great in soul must—will ultimately become great in authority; the noble-minded will become noble in rank; the large-hearted will rule, that they may bless mankind; and those who bear the cross of duty will wear the crown of glory. Such, indeed, are the only ones who will be great in authority when the eternal state of things reigns. The true nobles then will be the only nobles, the large-hearted the only rulers, and the sons of integrity and duty the only wearers of celestial crowns. Such will be accounted the Saints, kings, and priests of the Most High. Let none deceive themselves in this matter; and let all the Saints and Priesthood understand that by merit they will have to endorse their profession. And whether they are known or unknown, appreciated or unappreciated, let the children of merit be assured that their time will come and their honour last for ever. Their day will continue when that of the unworthy has passed away, and their treasures be eternal and increasing when the pay of the hireling has dwindled into nothingness! We would rather know that the Saints and Priesthood merit the reward than see them rewarded.

THE "STAR" AND "JOURNAL."—We desire to call the attention of the Saints to the fact that the present volume of the *Star* is rapidly drawing to a close. Two more numbers will complete it, and as yet we have received no orders from the Agents for the next volume. It is all important that we hear from the Agents at as early a date as possible, that we may regulate our issues accordingly. We have neglected calling the attention of the Elders and Saints to this subject till a very late date; and we trust that the Pastors and Presidents of Conferences will exert themselves diligently, not only to cause the subscription to be enlarged, but to make known to us as soon as possible the quantity required.

We are expecting a decided increase of subscriptions the coming year, and that the Pastors, Presidents of Conferences, and Travelling Elders will give their attention to this matter. Indeed, a healthy and profitable circulation of these periodicals cannot be kept up without the co-operation of the Priesthood. Every Saint who possibly can should take and carefully read them, treasure up the counsels and instructions contained therein, and study to profit thereby and regulate their lives accordingly. This they must do, or they cannot retain the spirit of the work and keep pace with its onward progress. We know that the local Priesthood have an anxious desire to be actively engaged in the work and in preaching the Gospel, and are restless under the inactivity which seems as it were to be forced upon them. This must be remedied. There is a great work to be accomplished—a work which really and naturally belongs to the local Priesthood; and the labourers, instead of being too numerous, are in fact too few. The attention of the local Priesthood must be turned

to saving the people—to the bringing of the Gospel home to them, and there are thousands of honest hearts ready to receive the truth, if it is presented to them. It is the duty of the Priesthood to hunt them up and present the Gospel to them; and we know of no better way for them to commence and introduce themselves and the Gospel to their neighbours, acquaintances, and friends than to present them with a *Star* and call their attention to and point out some item of doctrine or some principle of righteousness contained therein, and thus be enabled to enter into conversation, and eventually preach the Gospel to them. The time is propitious; a spirit of inquiry is abroad and increasing among the people, and much good can be accomplished through this channel.

We therefore propose that every President of a Branch and every one holding any portion of the holy Priesthood take and pay for two *Stars* each, from the commencement of the next volume—one for his own use, and one for gratuitous circulation, as above proposed. We have already caused the subject to be introduced in some of the Pastorates which we have lately visited, and the proposition has been readily and gladly received by the Priesthood. We therefore call upon the Pastors and Presidents of Conferences throughout the Mission to lose no time in introducing this measure into their various fields of labour, showing the Saints the great advantages which will accrue not only to themselves, but to the work and the Church, if they will universally and cheerfully adopt it. Be faithful in laying it before them, and teach them to act freely in the matter. It is their "day of opportunities," and let them prove themselves by embracing or rejecting it.

We wish the Pastors to see that such arrangements are made as will ensure the payment of all *Stars* and *Journals* as they are taken in their respective Pastorates. This will prevent the accumulation of another debt upon the Branches and Conferences, and return us our money for printing and other outlays, monthly. This system is already adopted in some of the Pastorates, and works well. Let it become universal.

THE BEATITUDES.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."—JESUS CHRIST.

The "Beatitudes" form a part of the Lord's Sermon on the Mount; and though addressed to the Saints who lived upwards of eighteen centuries ago, they will be found equally applicable and interesting to the Saints of latter days. The Lord's words to his people of any age will always be treasured up as valuable jewels by those who take an interest in his work and who desire to be themselves perfected in truth. There are, indeed, some portions of the Lord's instructions to his disciples in former days that concerned them only, owing to their peculiar circumstances and position. But such is not altogether the case with the words of the Lord here alluded to. Although addressed and adapted to his immediate hearers, they will nevertheless prove applicable and encouraging to all the Saints of these latter days.

1. "*Blessed are the poor in spirit; for theirs is the kingdom of heaven.* The poor in spirit are those who are of an humble

disposition, who are lowly in heart and not inflated with pride, vanity, and worldly ambition, but are content in any sphere or position of life, however humble, in which it may be their lot to move. It is the Lord's poor who are here addressed —his true disciples, or Saints, who hitherto have been and are for the most part poor as to this world's goods as well as humble in spirit. To them and to them only he applies the beatitude—"Theirs is the kingdom of heaven." It is such characters that the Lord designs shall compose his church and kingdom; for it is they alone who can be found humble enough to comply with the requirements of the Gospel and to obey the laws of the kingdom of God. They only are worthy to receive the gifts and blessings of the Gospel; they alone can duly appreciate and enjoy the riches of the kingdom. It is "to the poor the Gospel is preached" more especially. Of those who set their hearts on worldly riches—who are haughty in spirit, avaricious, and worship the "Mammon of unrighteousness," instead of "seeking first the kingdom of God and his righteousness," the Lord truly said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." They are too high to be reached, too consequential to be touched, too wise to be taught, too self-important and too great in their own estimation to be expected to yield submission to the pride-humbling demands of the Gospel. But the poor in spirit readily acquiesce in and bow to the mandates of heaven, and, by their implicit obedience thereto, become subjects of the "kingdom of heaven," and realize in their own happy experience the truth of the maxim, that "he that humbleth himself shall be exalted." According to the testimony of the Apostle James, God has expressly "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

2. "*Blessed are they that mourn; for they shall be comforted.*" The Saints of God, while passing through this scene of action, have necessarily many trials to encounter, many troubles to endure, many temptations and sorrows to experience; for it is by these means that they are proved and perfected. One of the legacies which the Lord left his disciples, wherewith to test their fidelity to him and his cause, was expressed thus—"In the world ye shall have tribulation." "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." This result harmonizes with the blessing promised above to them that mourn—namely, that "they shall be comforted." However much the Saints may mourn on account of the tribulations, anxieties, and trying circumstances of life through which they may be called to pass, they shall be comforted and sustained under all their difficulties and adversities by that Holy Spirit which was conferred and sealed upon them through the laying-on of hands, and which is expressly called "the Comforter." In every dispensation of his providence to his people, the Lord has an eternal end in view. His design or the object of all trials is their perfection. Jesus himself was "made perfect through sufferings;" and it is said of that "great multitude which no man could number, of all nations, and kindreds, and people, and tongues," which John in vision beheld "before the throne and before the Lamb," in the celestial world, that they "came out of great tribulation," but that "God shall wipe away all tears from their eyes." Let the "mourners in Zion," then, lift up their heads and rejoice and mourn no longer; for the promise of eternal life and celestial glory is theirs, if they will remain firm and stedfast in faith to the end of their pilgrimage.

3. "*Blessed are the meek; for they shall inherit the earth.*" Meekness is that gentleness of spirit, mildness of disposition, serenity of mind, sweetness of temper, amiability of character, and unruffled calmness of soul, which is "not easily provoked," but induces that wise forbearance under injuries and that willing submissiveness to the Divine will which are so desirable and so necessary to "the perfecting of the Saints" "unto the measure of the stature of the fulness of Christ." When Christ was on earth, surrounded by malicious and revengeful foes and by the dread influences of the most malignant spirits of darkness, he was peculiarly "meek and lowly of heart." Amidst all his trials and sufferings, which were of no ordinary character, he ever maintained that sweet calmness of mind —that nobleness of demeanour—that holy, heavenly, lovely spirit of meekness, which

rendered him a true model of perfection for all his followers to pattern after. Those who do not possess this priceless "ornament of a meek and quiet spirit" are liable to be fretful and disturbed at every petty insult that may be given them by their enemies; they are easily thrown off their guard when they require the most self-control; and oftentimes the least opposition will excite and ruffle them, and the smallest spark will light up a fire of raging passion within their hearts. The possession of the Christ-like character of meekness, however, is, on the contrary, an unmistakeable evidence of true greatness and nobility of soul, which every Saint who wishes to be as his Master will strive to obtain and preserve. Such are pronounced by the Lord as "blessed," and the promise to them is that "they shall inherit the earth." So says the Psalmist David—"The meek shall inherit the earth and shall delight themselves in the abundance of peace." The time will come, and that more speedily than the bulk of mankind are aware of, when the wicked will be swept from off the face of the earth as with a "besom of destruction," and none but the meek-hearted Saints of the Lord will be able to stand. "The Lord," says the Psalmist, "loveth judgment, and forsaketh not his Saints: they are preserved for ever; but the seed of the wicked shall be cut off. The righteous shall inherit the earth and dwell therein for ever." And again—"Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Well may the Lord say, "*Blessed* are the meek;" for what greater blessing can they desire than to have an eternal inheritance on the earth when it is purified from all defilement and become a glorified "new earth," to remain full of light, life, and joy through the countless ages of eternity? "The tabernacle of God" will then be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." (Rev. xxi. 3, 4.) With what glorious hopes do these Divine declarations tend to inspire the hearts of the true and meek Saints of God! What glorious prospects lie before them! To what a rich inheritance can they lay claim! Not a few paltry strips of soil, which is all that even the richest of them can now boast of occupying, but a whole renovated *earth*—a *world* radiant with immortality and blazing with celestial glory and beatitude.

4. "*Blessed are they which do hunger and thirst after righteousness; for they shall be filled.*" Hunger and thirst are terms expressive of strong and keen desire—an earnest, ardent longing to receive something which is felt to be needed. Righteousness is but another word for justice. To hunger and thirst after righteousness, therefore, is to earnestly desire justice—to ardently long for that which is just and right—righteous principles, righteous laws, a righteous state and condition of mind and life. "Seek ye the Lord," says the Prophet Zephaniah, "all ye meek of the earth, which have wrought judgment; SEEK RIGHTEOUSNESS, seek meekness." All true Saints of the Lord *do* seek righteousness; they hunger and thirst after it; they love the "law of righteousness" and strive to practise or live the life of righteousness which that law inculcates. They "seek first the kingdom of God and his righteousness," knowing that "all things needful" will thereby be "added" unto them. Such persons are declared to be "blessed;" for "they shall be filled," or satisfied: they shall have that righteousness which they have so ardently sought; they shall surely receive justice and be fully satisfied with that for which they have so long and intensely hungered and thirsted; they shall be "filled with the fruits of righteousness," which are the "fruits of the Spirit" of God.

5. "*Blessed are the merciful; for they shall obtain mercy.*" The merciful are those who are kind, compassionate, and tender-hearted,—those who feel for and sympathize with their fellow-creatures, and are inclined to alleviate their distresses as far as they can. "Be ye merciful," says the Saviour to the Saints, in another place, "even as your Father in heaven is merciful." Now, our heavenly Father is mercy itself; and if we, as his children, possess his Spirit and act under its influence, we shall incline to be as merciful to others as he is to us. We shall even desire to bless them that curse us and to do good to them that hate us, injure us, and persecute us. One princi-

pal feature of mercy is forgiveness of wrongs; and the Apostle exhorted the Saints under his watchcare to be merciful to each other, "kind and tender-hearted, forgiving one another," even as God in Christ had forgiven *them*. The true Saints of God are ready and willing even to forgive their enemies, to render good for evil, to return blessing for cursing, right for wrong, kindness and charitableness for unkindness, ingratitude, and injury. The lines of Pope will express their sentiments and desires—

> "Teach me to feel another's woe—
> To hide the faults I see:
> That mercy I to others show—
> That mercy show to me."

The promise to the merciful is that "they shall obtain mercy." To the same purport are the words of David—"With the merciful thou wilt show thyself merciful." Those who are not merciful to others are not worthy of being dealt mercifully with themselves, nor are they able to appreciate such acts of pure mercy as might otherwise be extended towards them. Can they who are unwilling to forgive their brethren claim forgiveness themselves at the hands of their Father in heaven? No; for the Lord says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Can they who, instead of showing mercy to an erring, penitent brother, sternly mete out to him the full measure of stringent justice, realize themselves the sweets of pardoning mercy from their Divine Parent? No; for the Lord justly says, "With what measure ye mete, it shall be measured to you again." If, then, we, as professing Saints of God, under the influence of his Spirit, manifest a disposition of tender mercy and forbearance towards others, we may expect to "obtain mercy" ourselves from Him who is at all times "gracious and full of compassion, slow to anger, and of great mercy."

(*To be continued.*)

HOME CORRESPONDENCE.

SOUTH PASTORATE.

November 17, 1858.

President Calkin.

Dear Brother,—I am happy to inform you of the continued prosperity of the work in this portion of the Mission. I cannot speak too highly of the energy, zeal, and confidence manifested by Presidents Jefferies, Harder, and Kelson, nor of the faith and good influence evinced by the Travelling Elders in connection with them.

I have had great pleasure in my labours, and better men I could not have the honour to labour with. Union has prevailed amongst the Priesthood, and the Saints partaking of their spirit are in general united and are living their religion, taking a real interest in the kingdom of God, labouring for its advancement, and are willing to meet all demands made for its interest and progress.

I believe Wiltshire Conference will be free from book debt by the end of the year, and the South and Land's End Conferences considerably reduced in that particular.

We have been greatly favoured with and enjoyed much the wise counsels and fervent exhortations of Presidents Ross and Budge, whose visits have been a source of gladness, comfort, and blessing, inspiring the Saints to diligence and good works.

The brethren join me in expression of affection towards yourself, Counsellors, and the brethren in the Office, feeling that the present year will be one never-to be forgotten. And I cannot close without thanking you myself, and in the name of my brethren labouring conjointly with me, for the wise, valuable instructions and powerful exhortations delivered through the medium of the *Star*, and the noble example we have had set before us.

May the Lord continue to bless and prosper you in all your responsible labours, is our earnest prayer. I am your brother in the Everlasting Covenant,

GEORGE TEASDALE.

PASSING EVENTS.

General.—A severe earthquake has been experienced in Spain: its effects were more sensibly felt in Seville than any other place: in the principal markets all business was immediately stopped; the terrified people in multitudes fell on their knees to pray for mercy; masses were performed in the churches; large processions formed in the streets; and the shrieks and piercing cries of the people, as well as those of the frighted animals, rent the air and were awful to hear. Disasters at sea have of late been alarmingly numerous: numbers of ships have been totally lost. An agitation of an alarming character prevails at the present time in Milan. Such is the condition of continental Greece, that at the present time there is no security for either life or property. Great reserves of corn are about to be made at Alessandria, Genova, and Novara. The King of Naples has decided that all foreigners employed in his states must cause themselves to be naturalized. The celebrated and venerable Robert Owen died at Newtown, his native place, on the banks of the Severn, on the 17th ult.

American.—Late accounts from Bermuda announce that a terrible hurricane had passed through the island, doing immense damage. Terrific storms have occurred at the Bahamas, the Turks Islands, and the banks of Newfoundfand. The Oregan war is over, the Indians having sued for peace.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we *remember*, that makes us wise. All this is simple, but it is *worth remembering*."

Druids.—The Druids proper were the priests, rulers, and literati of the ancient Britons, Gauls, and Germans.

Velocity of Electricity.—Electricity will pass along copper wire at the rate of 288,000 miles per second.

Forces.—There are seven kinds of forces recognized—namely, animal force, mechanical force, weight, elasticity, attraction, repulsion, and magnetism.

Largest Lakes.—The largest fresh water lake in the world is Lake Superior, in North America. The largest salt water lake is the Caspian Sea, in Asia.

Extent of a Billion.—Counting at the rate of 200 per minute, day and night, without cessation, it would take 8,512 years, 34 days, 5 hours, and 20 minutes to count a billion.

"P's and Q's."—The common saying, "Mind your P's and Q's," took its rise from public-house credit, it being customary to head each man's score with the initial P for pints, and Q for quarts.

Coldest Artificial Mixtures.—The two coldest artificial mixtures known consist of three parts of muriate of lime with one part of snow, and five parts of diluted sulphuric acid with four parts of snow.

Hard and Soft Water.—The reason why spring water feels hard and rough, and rain water soft and smooth, is because the former, before it issues from its subterranean recesses, is impregnated with mineral and earthy substances; but the latter is not.

Orders of Architecture.—The seven orders of ancient architecture recognized by builders are—the Doric, the Ionic, the Corinthian, the Tuscan, the Composite, the Saxon, and the Norman; the three first being Grecian, the two next Roman, and the last two Gothic.

The Rose.—The rose has been the emblem of England since 1485, when the partizans of the house of Lancaster wore a red rose, and those of York a white one; the "war of the roses" terminating at the union of the contending houses by the marriage of Henry the Seventh with Elizabeth, the daughter of Edward the Fourth.

Zodiacal Signs.—The Latin names of the twelve constellations or signs of the zodiac, are as follow:—Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces,—signifying, in English, The Ram, the Bull, the Twins, the Crab, the Lion, the Virgin, the Balance, the Scorpion, the Archer, the Goat, the bearer, the Fishes.

VARIETIES.

GEOLOGICAL CHANGES.—Such are the effects of rivers and streams upon the earth, by continually wearing away portions of its dry surface, that it is estimated that the Ganges transports from the land to the ocean more than six millions of tons of solid matter annually; also that the Mississippi annually conveys upwards of twenty-eight billions of cubic feet of solid matter into the Gulf of Mexico.

WORKING UP SAWDUST.—It will interest the proprietors of sawmills and carpenters in general to learn that the ingenuity of Parisian cabinet-makers has lately found a use for common sawdust, which raises the value of that commodity far above the worth of solid timber. By a new process, combining the hydraulic press and the application of intense heat, these wooden particles are made to reform themselves into a solid mass capable of being moulded into any shape, and presenting a brilliant surface, a durability, and a beauty of appearance not found in ebony, rosewood, or mahogany. A process was also invented in Liverpool some time ago for utilising sawdust by boiling it in a thin solution of glue and pouring it into moulds, by which process there is obtained a product which becomes nearly as hard as iron.

THE TRUTH WILL NEVER DIE.

TUNE—"*Annie Laurie.*"

I sing of truth eternal,
So holy and sublime;
Its fields are ever vernal,
Its flowers in their prime—
Its flowers in their prime;
Its springs are never dry:
All earthly things shall perish,
But Truth shall never die!

The truth is like a sunbeam:
How free its bright rays fall!
It comes from heaven with one gleam
For peasant, prince, for all—
For peasant, prince, for all:
It gilds the Gospel sky;
And earthly things may perish,
But Truth shall never die!

The streamlet's crystal brightness
The hand of man may spoil,
And change the snow-flake's whiteness;
But truth he cannot soil—
But truth he cannot soil:
'Twill ever purify;
And earthly things shall perish,
But Truth shall never die!

Almighty is its power,
And this shall tyrants feel:
Its darts shall make them cower
Far more then blades of steel—
Far more than blades of steel:
Its aid they cannot buy;
And earthly things shall perish,
But Truth shall never die!

As fall the gentle showers,
When nature's beauties faint,
To raise the drooping flowers,
So truth revives the Saint—
So truth revives the Saint:
It lifts the soul on high;
And earthly things may perish,
But Truth shall never die!

O Truth! I'll love thee ever!
Sweet music is thy voice!
With ties that nought can sever,
I'll bind thee as my choice—
I'll bind thee as my choice,
And time may swiftly fly:
For earthly things *may* perish,
But Truth will never die!

Abersychan, Mon. CHARLES W. PENROSE.

ERRATUM.—In *Star* No. 49, page 772, col. 1, 13th line from bottom, instead of "mortality for immortality," read the reverse.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 51, Vol. XX. Saturday, December 18, 1858. Price One Penny.

POWER OF SMALL THINGS.

BY JOHN WILLIAMS.

"Despise not the day of small things."

An acorn contains within its little shell the germ of a future oak; and proverbs, small as they seem, express within the compass of a few words the experience of ages. The wise that have long since passed away have felt the point of such sayings as the foregoing, and have handed them down to us, that we might profit by them. But the mass have profited very little by the saying quoted at the head of this article; for there is nothing which men have been so guilty of as despising what have seemed small things. Those proud of physical strength have despised the weaker but more intellectual ones, until by the power of intellect made manifest in machinery and the arts of life, the weaker have become the masters: then have the strong known the power of small things.

The great universe is made up of atoms.

"Little drops of water, little grains of sand
Make the mighty ocean and the beauteous land."

The lofty mountain is made of as small atoms as the hillock, and the vast ocean is composed of drops as small as those that form the dew. Look at that mound that stands by the wayside. It is the work, not of a large animal, but of the tiny ant, that stores there, little by little, its winter's food. Wiser than some men, it recognizes the power of small things, and by them fulfils the purpose of its life. A little insect deep in the ocean's depths commences a wall, and time and numbers see it raised above the surface of the sea: little by little the soil is formed, seeds are drifted and grow, and in the wild waste of waters the beautiful coral island shines like a gem; yet how small was the beginning! The greatest discoveries in science and machinery have been made by deductions from small things. It is related of Newton that his discovery of gravitation was suggested by an apple falling from a tree. On another occasion, he was called an idiot by an old lady who saw him blowing bubbles: he was studying the refraction of light. Franklin made use of a boy's kite in his discoveries in electricity; yet from so small a beginning, we have come to a time when that subtil fluid is employed to convey the thoughts of men over mountains and valleys, and across rivers; aye, and under the waters of the great deep the electric wire is carried, bringing together, as it were, the very ends of the earth. When the boy Watt saw his mother's kettle-lid lifted by the steam, he little dreamt that steam-power, which was then but little known, would, by his aid, revolutionize the habits.

and mode of travel of almost all the world. Who would have been believed, had he pointed out as the Stephenson whose genius afterwards girdled his country with railways the man who toiled in poverty for his daily bread? In tracing the struggles of that man's genius, we find that mending clocks and improving pumps were the small beginnings of the future engineer. Unmoved by the mockery of the fool and the obstacles which self-conceited placemen threw in his way, he still kept on his course. He felt his own power, and in the end triumphed, because he knew the power of what other men considered small things.

In all these cases, the things which have seemed small have contained the elements of real power, to which all things must submit, although at first made apparent by very small signs. The man who would succeed in life must take notice and care of small things. "He that would become rich must take care of the pence; the pounds will then take care of themselves." He that would be wise will heed the minutes; for of them is made up the sum of life. Beware of wasting them, young men! You are sent here with intellects —with talents, to make use of for a good purpose. Make use of your time in cultivating and exercising them, and do not put off till to-morrow the time of self-culture; for the morrow of the sluggard never comes. Ask yourselves what your religion is worth to you. Is it not worth all your time—yea, even all you possess? It is. Then do not be idlers; do not let others distance you in the race, but strive earnestly to win the prize of eternal life. Remember, "God helps those that help themselves;" and none others are worth helping.

I once read a story of a little boy, who was wandering along one of those dykes that keep the sea from overflowing the country known as the Netherlands, when he noticed the water dribbling through the dyke. The little fellow had been told how by such small beginnings the sea had beforetime forced itself through the dykes and swept all before it; so he set himself bravely to work to stop the leak, and there held his little hands over it for some hours, until help came, thus saving his own home and the homes of thousands of others from destruction.

To that country may be likened the hearts and lives of the Saints, from which the stormy sea of evil and error is dyked out as, it were, by God's laws and commandments. They may feel strong and secure, and indeed are so while living in humble, faithful obedience to those laws and commandments. But if, in their unguarded moments of self-security, they heedlessly permit apparently little evils—such, for instance, as neglect of known duties, rejection of righteous counsel, or disobedience to the wise instructions of the servants of God placed over them to guard and guide them in the way of life,—if they thus cherish and encourage a spirit of heedlessness to creep over their spirits, and allow evil after evil to gain ground upon them, unchecked, the gap through which the unrestrained flood runs will become wider and wider, till the mighty stream of little evils will ultimately engulph and ruin their souls.

Let us, then, at all times beware of estimating too lightly the power of small things, either for good or evil. If we remain firm and unwavering in faith, and humble and fervent in spirit, serving the Lord to the best of our knowledge and ability, we shall be secure. The opposing waves of temptation may dash against our bulwarks, and the dark, deep billows of hell may rage and foam with terrible fury; but they will only waste their power for naught: they can only frighten the weak and faithless.

If, however, we perceive evil in any of its forms directing its insidious course into our hearts, into our families, or the society of our brethren and sisters, let us not treat too lightly the smallness of the evil, but exert our utmost strength to keep it out. We may be too weak to do much; but if we do our best, God will help us, and as we resist the Devil he will flee from us. If, however, on the other hand, in the pride of our strength, we pass by with heedless contempt, or shield by our too weak condemnation what we esteem small sins, the flood will accumulate and gather strength, sin will follow sin, coming like a thief in the night, and will sweep from before us the seemingly strong barriers of our righteousness, and leave us a mere wreck.

Then, brethren and sisters, let us beware of small sins. They are the Devil's most useful ministers—his most dangerous weapons. Let us not permit them to have place in our hearts, but cast them entirely from us. Let us trust no more

to sandy foundations, but look unto God and his servants for help and guidance, that we may stand firm and unshaken unto the end.

And as we have need to beware of small evils and spurn them from us, so should we cultivate the so-called small virtues. Let no man think that, because he has obeyed the first great principles of truth, he can afford to leave undone those lesser ones which compose his every-day duties towards his brethren as individuals and to the Church as a body. His bearing the name of a Saint will be counted as nothing, unless he discharges even the smallest obligations which are imposed upon him. Michael Angelo, the great sculptor, when on one occasion the fine touches of his chisel were by a bystander spoken of as trifles, replied, "Trifles make perfection, and perfection is no trifle." If the Saints would be perfect, they must become so, not by hugging their past good deeds, but by leaving them behind and doing this day, this hour, this moment the duties of the present; for whatever they may be called upon to do, whether to attend meetings, to pay Tithing, to emigrate, to obey any counsel, or perform any duties which at the present may be required at their hands, it is by such obedience that they will be saved. Only those who live righteously before God and their brethren day by day and continue to the end will receive the reward of the just.

The present position of the Church of which we are members is a very good example of the power of small things. A few years ago, six men only represented it upon earth; but if we now look abroad, we may count its members by thousands, thus realizing what the poet has said—

> "When I saw the cloud arise,
> Little as the human hand;
> Now it spreads from sky to sky:
> Lo, it winds its widening way."

But the masses do not see it. The world goes on as before; and only a few recognize in it the Church of the last days. Like the Jews of old, men have been praying for deliverance; but when it comes they reject it, simply because God has not moulded it to suit their expectations and perverted fancies.

The Jews judged Jesus as too insignificant a personage to accomplish what was promised of Messiah. "What!" said they, "does this carpenter of Nazareth claim to be He that was to come? A man poor and powerless as he come to free us? Nonsense!" Yet in him there was a power which they knew not of. He proved a conquerer greater than they ever dreamt of. So, in this last dispensation, many have read the Scriptures; but having not that Spirit by which they were written, and without which no man can understand them, they look for some mighty sign or miracle to force upon them a belief of the principles and claims of the Latter-day Church of Christ. They cannot see in a few "poor, illiterate Mormons," as the Saints are called, the germ of the great Latter-day Kingdom, because they have looked, as it were, for a man armed and strong, and will not stoop to recognize him in the yet helpless child. Having formed a model for themselves, they measure God's work by their own standard of greatness. But the day will come when they will realize the greatness and grandeur of that which they now despise. When the veil which now hides the glories of Christ's kingdom from the minds of men shall have been removed by the brightness of his coming, they will be made fully conscious of the power of small things by the loss of those great blessings which they might have obtained if they had by humility and prayer striven to see in small beginnings the promise of future greatness.

SHAKER BIBLE.—"We had a glimpse, a day or two since, of a Shaker Bible—a book not often allowed to be seen by 'the world's people.' It is entitled 'A Holy, Sacred, and Divine Roll, from the Lord God of Heaven, to the inhabitants of the earth, revealed in the Society at New Lebanon, County Columbia, State of New York, United States of America.' It pretends to be a revelation; and the testimony of eleven mighty angels is given, who attended the writing of the roll. The book appears to contain some passages from Scripture, altered, amended, enlarged, or curtailed, with original additions or improvements, as they are probably deemed, to suit the peculiar notions of the disciples of Ann Lee. It is a very curious volume—even more remarkable, though of less pretended antiquity, than the Mormon Bible."—*Lowell Courier*. [The Adversary has ever striven to counterfeit the work of God, the more perfectly to deceive mankind and accomplish his own designs.—ED. M. S.]

THE BEATITUDES.

(Concluded from page 798.)

6. "*Blessed are the pure in heart; for they shall see God.*" The heart is the central seat of bodily life—the moving spring of all physical action and energy—the propeller of the blood, which is the life of the body and is omnipresent in all its parts. To be pure in heart, therefore, means, by analogy, to be really pure in our internal, secret motives and principles of life—to be pure in our very inmost being—to have our inward motives, intentions, desires, and feelings genuinely and unmixedly good or holy in their nature. And blessed are they who are thus pure in heart; "for they shall see God." They "shall see him as he is." "They shall see his face, and his name shall be in their foreheads." Purity of heart is that essential state of "holiness, without which no man can see the Lord." Apparent external purity is no sign of internal purity. It is true, "man looketh on the outward appearance; but God looketh on the heart." If that is pure, all is pure; and all who are thus pure shall see God. To "see God" implies to be with him and to inherit his glory. It is said of those who shall be accounted worthy to dwell on the new earth, when the tabernacle of God will be with men, and when he will be their God, and they will be his people, that "they shall *see his face*, and his name shall be in their foreheads." Isaiah also says of the righteous that his "eyes shall see the king in his beauty; they shall behold the land that is very far off." The Lord, in his promised blessing to "the pure in heart," that "they shall see God," has evident reference to the time when the faithful, pure-hearted Saints of all ages and dispensations, who shall have passed through the fiery ordeal of trial unscathed, will inherit realms of celestial glory and be exalted into the immediate presence of God, to live in happy communion with him and all the glorified throng for ever and ever.

7. "*Blessed are the peacemakers; for they shall be called the children of God.*" Peacemakers are those who use their influence to prevent war and strife, to reconcile opposing parties, to heal their breaches and differences, and promote peace and unity. The Lord is called the "Author of peace" and "the God of all peace;" and all true Saints, who possess his Spirit and are actuated by its power and influence in their intercourse with their fellow-beings, are "peacemakers," and are truly "the children of God." They may also be "called" so in a *special* sense, inasmuch as they resemble him in their spiritual nature and daily manifest a God-like spirit, which they receive from him. The Saviour, who was the Son of God, and who came to establish "on earth peace, goodwill to men," is designated "the Prince of peace." Hence his true followers, disciples, or Saints will naturally partake of his spirit and follow his example. Their delight, their joy, their aim, their desire will be to become peacemakers among their fellow-men. Hence "they shall be called the children of God," even "heirs of God and joint heirs with Christ."

8. "*Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.*" To persecute literally means to pursue with an evil intent; and thus to be persecuted for righteousness' sake is to be hunted and harassed, oppressed and injured on account of our holy religion—to have our name and character held in disrepute, and our liberty and peace endangered on account of our profession and practice of righteousness. The Saints of God in these days, like those in former times, have experienced no small amount of persecution in this way. They have been driven from place to place, robbed, and molested in various ways, on account of those principles of truth and righteousness which they have espoused and endeavoured to carry out in their whole life and conduct. Nevertheless, they have no cause for fear; "for theirs is the kingdom of heaven." They are in the kingdom; they constitute the kingdom: the kingdom is theirs, and theirs alone; for, says Daniel, in reference

to the kingdom of God, "the Saints of the Most High shall possess the kingdom:" and again, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the Saints of the Most High." While, however, the Saints have reason to expect persecution from the enemies of the kingdom, for righteousness' sake, they are not to unwarrantably *seek* it, nor to *provoke* it by any impropriety of conduct, or by violating the orderly and wholesome laws of society, or by any kind of offensive conduct on their part. This would be doing wrong and not right, and would bring about persecution for *un*righteousness' sake. Righteousness, as before observed, is the principle of justice—being and doing *right*. A life of righteousness is all the Lord requires of his Saints to fit them for his kingdom. Hence the Prophet Micah says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humble with thy God?"

9. "*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.*" To "revile" the people of God is to ridicule and reproach them—to call them by evil and contemptuous names, because of their holy profession. To "persecute them," as before stated, is to hunt and harass them, injure and oppress them, on the same account. And those who revile and persecute the Saints do generally "say all manner of evil against them." But when they do it "falsely," for the "sake" of their Master and the principles which he taught, the reviled, persecuted, and belied Saints have nothing to fear, but have cause to "rejoice and be exceeding glad." The emphasis lies on the word "falsely." If we *do* evil, we deserve to have evil spoken of us, and must expect it; but if we have "all manner of evil" spoken of us *falsely* and undeservedly, we are "blessed" of the Lord, though cursed by our foes; and a great "reward" awaits us in the future, if we endure faithfully to the end. The Prophets of old were similarly treated, and those who follow in their wake must expect to share the same fate. Our Lord, when upon earth, suffered many revilings and persecutions, and was evil spoken of everywhere. His immediate followers also had their names cast out as evil for his "sake," or because they were his disciples; and if the Latter-day Saints follow the course pursued by their ancient predecessors, they too must suffer in a similar way. Yet, amidst all their trials, they have ample cause to "rejoice and be exceeding glad;" for "great" is their "reward in heaven." A celestial inheritance is theirs—an inheritance teeming with riches and never-ending joys. A celestial glory awaits them—a glory that never fades. Honours, exaltations, crowns, immortality, and eternal lives constitute their "reward in heaven," which will more than compensate them for all the persecutions which they have experienced in the world for their religion and their Master's sake. Who that is at all conversant with the history of the Latter-day Saints can fail to know that they have "passed through great tribulation," been reviled, persecuted, and had all manner of evil said against them falsely? Yet they rejoice and are exceedingly glad at the prospect of the great reward that awaits them in the future. They have had their Prophet and Patriarch taken from them and foully murdered; they have had their houses burned, their goods plundered, their smiling fields despoiled, and their blooming gardens and fruit-laden orchards laid waste; they have been driven from city to city and from State to State, to wander foodless and houseless in the cold, wide wilderness. And what for? For the Gospel's sake,—for the sake of their religion—the pure and holy religion of Jesus Christ,—for the sake of their faith, love, and devotedness to the holy and divine cause which they had espoused. And the same spirit of opposition to the Saints and work of God which raged from the time of the genesis of the Church in Fayette to its exodus from Nauvoo reigns predominant now. Rumour's thousand tongues are as busy now as ever. Sectarian priests still fulminate their anathemas from the pulpit; scribes still scribble, and editors publish their false and scurrilous reports; lecturers and street orators still excite their hearers with tales of calumny and reproach; party cliques, bands, and mobs still persecute and foam with bloodthirsty revenge and malice. Indeed, the Saints of modern times, like those of old, are surrounded on

all sides by adversaries, who seek their overthrow and destruction. Yet, notwithstanding all this, they have cause to "rejoice" and feel "exceeding glad," when, looking over and beyond their present position, they contemplate with the eye of faith their ultimate destiny as a people and their cheering prospects of immortality and eternal life. Great has hitherto been their tribulation, and great —yea, infinitely great will be their final reward.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 792.)

[April, 1843.]

A Conference was held at Batavia, New York, on the 6th and 7th of April; Elder J. P. Greene, President; R. J. Coats, Clerk. Eleven Branches, one hundred and sixty-seven Members, one High Priest, forty-eight Elders, two Priests, and three Teachers were represented in good standing; a general spirit of enquiry prevailing. Seven Elders were ordained. Elder Greene and others delivered addresses to the Elders on the signs of the times, the mission of the Prophet, and the building of the Temple.

A Conference was also held in the House of the Lord at Kirtland, at which was passed a resolution for the removal of all the Saints in that place to Nauvoo. Elder Lyman Wight, the President, preached several times, and about one hundred apostates and a few new members were baptised during the Conference.

J. H. Reynolds wrote to Bishop N. K. Whitney on the 7th as follows:—

"Independence, Mo., April 7, 1843.

Sir,—At the request of Orrin Porter Rockwell, who is now confined in our jail, I write you a few lines concerning his affairs. He is held to bail in the sum of $5,000, and wishes some of his friends to bail him out. He also wishes some friend to bring his clothes to him. He is in good health and pretty good spirits. My own opinion is, after conversing with several persons here, that it would not be safe for any of Mr. Rockwell's friends to come here, notwithstanding I have written the above at his request; neither do I think bail would be taken (unless it was some responsible person well known here as a resident of this State). Any letter to Mr. Rockwell, (post paid,) with authority expressed on the back for me to open it, will be handed to him without delay. In the meantime he will be humanely treated and dealt with kindly until discharged by due course of law. Yours, &c.,

J. H. Reynolds.

Mr. N. K. Whitney."

The plague appeared at Alexandria, Manshura, and Diamelta, making great ravages.

Tuesday, 11th. In the Office most of the day. Some rain and wind.

A volcano broke out near Kœningshatte, in Silesia.

Wednesday, 12th. In conversation with Mr. Gillet concerning the Hotchkiss purchase.

In consequence of misunderstanding on the part of the Temple Committee, and their interference with the business of the architect, I gave a certificate to William Weeks to carry out my designs and the architecture of the Temple in Nauvoo, and that no person or persons shall interfere with him or his plans in the building of the Temple.

Before the Elders' Conference closed, the steamer *Amaranth* appeared in sight of the Temple, coming up the river, and about noon landed her passengers at the wharf opposite the old Post Office building, consisting of about two hundred and forty Saints from England, under the charge of Elder Lorenzo Snow, who left Liverpool last January, after a mission of nearly three years.

I, with a large company of the brethren and sisters, was present to greet the arrival of our friends, and gave notice to the new comers to meet at the Temple tomorrow morning at ten o'clock, to hear instructions.

After unloading the Saints, the *Amaranth* proceeded up the river, being the first boat up this season.

About five, p.m., the steamer *Maid of Iowa* hauled up at the Nauvoo House

landing, and discharged about two hundred Saints, in charge of Elders P. P. Pratt and Levi Richards. These had been detained at St. Louis, Alton, Chester, &c., through the winter, having left Liverpool last fall. Dan Jones, captain of the *Maid of Iowa*, was baptised a few weeks since: he has been eleven days coming from St. Louis, being detained by ice. I was present at the landing and the first on board the steamer, when I met sister Mary Ann Pratt (who had been to England with brother Parley,) and her little daughter, only three or four days old. I could not refrain from shedding tears.

So many of my friends and acquaintances arriving in one day kept me very busy receiving their congratulations and answering their questions. I was rejoiced to meet them in such good health and fine spirits; for they were equal to any that had ever come to Nauvoo.

Thursday, 13th. Municipal Court met at nine, a.m., to hear the case of Dana *v.* Brink on appeal, but adjourned the case to the 19th.

At ten, a.m., the emigrants and a great multitude of others assembled at the Temple. Choir sung a hymn; prayer by Elder Kimball; when I addressed the Saints. The following synopsis was written by W. Richards:—

"I most heartily congatulate you on your safe arrival in Nauvoo and on your safe deliverance from all the dangers and difficulties you have had to encounter on the way; but you must not think that your tribulations are ended. This day I shall not address you on doctrine, but concerning your temporal welfare.

Inasmuch as you have come up here, essaying to keep the commandments of God, I pronounce the blessings of heaven and earth upon you; and inasmuch as you will follow counsel, act wisely, and do right, these blessings shall rest upon you so far as I have power with God to seal them upon you.

I am your servant, and it is only through the Holy Ghost that I can do you good. God is able to do his own work.

We do not present ourselves before you as anything but your humble servants, willing to spend and be spent in your service; and therefore we shall dwell upon your temporal welfare on this occasion.

In the first place, where a crowd is flocking from all parts of the world, of different minds, religions, &c., there will be some who do not live up to the commandments: there will be some designing characters who would turn you aside and lead you astray. You may meet speculators who would get away your property; therefore it is necessary that we should have an order here, and, when emigrants arrive, instruct them concerning these things. If the heads of the Church have laid the foundation of this place and have had the trouble of doing what has been done, are they not better qualified to tell you how to lay out your money than those who have had no interest in the work whatever?

Some start on the revelations to come here. Before they arrive, they get turned away, or meet with speculators who get their money for land with bad titles, and lose all their property; then they come and make their complaints to us, when it is too late to do anything for them. The object of this meeting is to tell you these things; and then, if you will pursue the same course, you must bear the consequences of your own folly.

There are several objects in your coming here. One object has been to bring you from sectarian bondage; another object was to bring you from national bondage to where you can be planted in a fertile soil. We have brought you into a free government,—not that you are to consider yourselves outlaws.

By free governments we do not mean that a man has a right to steal, rob, &c.; but free from bondage, unjust taxation, oppression, and everything, if they conduct honestly and circumspectly with their neighbours,—free in a spiritual capacity. This is the place that is appointed for the oracles of God to be revealed. If you have any darkness, you have only to ask, and the darkness is removed. It is not necessary that miracles should be wrought to remove darkness. Miracles are the fruits of faith.

'How, then, shall they call on him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach except they be sent?'

God may translate the Scriptures by me, if he chooses. Faith comes by hearing the word of God, and not faith by hearing, and hearing by the word, &c. If a man has not faith enough to do one thing, he may have faith to do another: if he cannot remove a mountain, he may heal the sick. Where faith is, there will be some of the fruits: all gifts and power which were sent from heaven were poured out on the heads of those who had faith.

You must have a oneness of heart in all things, and then you shall be satisfied one way or the other before you have done with us.

There are a great many old huts here, but they are all new; for our city is not six or seven hundred years old, as those you came from. This city is not four years old; it is only a three-year-old last fall: there are very few old settlers.

I got away from my keepers in Missouri; and when I came to these shores, I found four or five hundred families who had been driven out of Missouri, without houses or food; and I went to work to get meat and flour to feed them. The people were not afraid to trust me, and I went to work and bought all this region of country, and I cried out, 'Lord, what wilt thou have me to do?' And the answer was, 'Build up a city, and call my Saints to this place;' and our hearts leaped with joy to see you coming here. We have been praying for you all winter from the bottom of our hearts, and we are glad to see you. We are poor, and cannot do by you as we would; but we will do for you all we can. It is not expected that all of you can locate in the city. There are some who have money and will build and hire others. Those who cannot purchase lots can go out in the country: the farmers want your labour. No industrious man need suffer in this land. The claims of the poor on us are such that we have claim on your good feelings, for your money to help the poor; and the Church debts also have their demands, to save the credit of the Church. This credit has been obtained to help the poor and keep them from starvation, &c. Those who purchase Church land and pay for it, this shall be their sacrifice.

Men of $50 and $100,000, who were robbed of everything in the State of Missouri, are labouring in this city for a morsel of bread; and there are those who must have starved, but for the providence of God through me. We can beat all our competitors in lands, price, and everything: we have the highest prices and best lands, and do the most good with the money we get. Our system is a real smut machine, a bolting machine; and all the shorts, bran, and smut runs away, and all the flour remains with us. Suppose I sell you land for $10 per acre, and I gave three, four, or five dollars per acre; then some persons may cry out, 'You are speculating.' Yes. I will tell how: I buy other lands and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah. God did not send me up as he did Joshua. In former days God sent his servants to fight; but in the last days he has promised to fight the battle himself. God will deal with you himself, and will bless or curse you as you behave yourselves. I speak to you as one having authority, that you may know when it comes, and that you may have faith and know that God has sent me.

Some persons may perhaps enquire which is the most healthy location. I will tell you. The lower part of the town is most healthy. In the upper part of the town are the merchants, who will say that I am partial, &c.; but the lower part of the town is much the most healthy; and I tell it you in the name of the Lord. I have been out in all parts of the city and at all hours of the night to learn these things. The doctors in this region don't know much; and the lawyers, when I speak about them, begin to say, 'We will denounce you on the stand.' But they don't come up; and I take the liberty to say what I have a mind to about them. Doctors won't tell you where to go to be well: they want to kill or cure you, to get your money. Calomel doctors will give you calomel to cure a sliver in the big toe; and they do not stop to know whether the stomach is empty or not; and calomel on an empty stomach will kill the patient. And the lobelia doctors will do the same. Point me out a patient, and I will tell you whether calomel or lobelia will kill him or not, if you give it.

The Mississippi water is more healthy to drink than the spring water; but you had better dig wells from fifteen to thirty feet, and then the water will be healthy. There are many sloughs on the islands, from whence miasma arises in the summer and is blown over the upper part of the city; but it does not extend over the lower part of the city. All those persons who have not been accustomed to living on a river, or lake, or large pond of water, I do not want they should stay on the banks of the river. Get away to the lower part of the city, or back to the hill, where you can get good well water. If you feel any inconvenience, take some mild physic two or three times, and follow that up with some good bitters. If you cannot get anything else, take a little salts and cayenne pepper. If you cannot get salts, take ipecacuanha, or gnaw down a butternut tree, or use boneset or horehound.

Those who have money, come to me, and I will let you have lands; and those who have not money, if they look as well as I do, I will give them advice that will do them good. I bless you in the name of Jesus Christ. Amen.

Hyrum Smith made some remarks concerning the Prophets. Every report in circulation not congenial to good understanding is false—false as the dark regions of hell.

Closed by singing and prayer.

After meeting, many of the Saints repaired to the landing at the Nauvoo House. The steamer, *Maid of Iowa*, arrived

during meeting from Keokuk, where it went last night after the freight which it left to enable it to get over the rapids.

I was among them until about three o'clock. When the boat left, I walked with brother Kimball.

Eighteen vessels wrecked on the Irish coast by the easterly winds.

The gunpowder mills at Waltham Abbey, England, exploded, killing seven persons.

The Siamese twins, Chang and Eng, married the two sisters, Sarah and Adelaide Yeates, of Wilkes County, North Carolina.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 18, 1858.

PREPARED AND READY.—It is not only the privilege of the Saints to understand the general providence of the Almighty; but when he is bringing to pass any of his special purposes, it is both their privilege and duty to be prepared for the divine events. And not merely should they be prepared for the work of God in its grand and extended generalities, but they should also be prepared for the unfolding of its details and ready to perform their parts. They should not merely embrace a dispensation as a whole, with its principal events, but they should be prepared for those movements and periods which occur in their own lives.

When the Divine Master is prepared to work out any of his many grand designs or to unfold any of his wise purposes, his servants and people should also be prepared. If he is about to return to a suspended operation or to commence a new movement, or to organize fresh elements, or to bind influences, or to modify features, the minds of his Saints should receive a relative impression. If he requires of them, to so express it, a more classical and highly-wrought work, they should have acquired skill to produce it. Where he leads they should be prepared to follow and be ready to co-operate with him at his appointed time and in his appointed way. Neither is this too much to expect of them; for he invariably gives them time and opportunities to prepare and be ready for the seasons of his providence. Indeed, those who fully enter into the spirit and design of the Divine Master will be thus prepared and ready. He declares, "My people shall be willing in the day of my power."

Those who are not thus prepared and ready will be like the foolish virgins who made no preparation, but slumbered and slept until the Bridegroom came. Waking by the event, they desired to join in the celebration and fain would have lit their lamps. But they had no oil: no preparation had been made, and therefore they could obtain no light. "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." When the hour came for the celebration of the event, and the cry was made, "Behold the bridegroom cometh; go ye out to meet him," they all arose and trimmed their lamps. But the lamps of the foolish virgins were useless, and when trimmed would give no light; for they were unprepared in the most essential part. The principal elements required for the illumination was lacking. The body, as it were, was prepared, but the spirit of a lasting light was absent. And when the foolish virgins said unto the wise, "Give us of *your* oil," they were answered, "Not so, lest there be not enough for us

and you; but go ye rather to them that sell, and buy for yourselves." The wise virgins are never more than prepared for the purposes of God, and every one must have his own lamp burning—must carry a self-light; for the light and oil of others will not be acceptable, and those who are unprepared must "go and buy" for themselves.

And while the foolish virgins "went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." This parable of the Saviour's is not only illustrative of the actual coming of the Son of Man, but also of the events connected therewith. The Saints should remember that Jesus has declared, "Then shall the kingdom of heaven be likened unto ten virgins," &c. He was speaking of events belonging to this last dispensation. Half of the virgins were described as being foolish, unprepared, and unready. Doubtless that will be the fact. But each of the Saints should aim not to be found among that class; and those who will thus act will not be found amongst them. Those who are not prepared and ready for the unfolding of God's purposes will behold the events pass on. There will be no waiting for preparation then; and while the "prepared and ready" will enter into the spirit of those events, take their parts in them, and move onward, the unprepared and unready will not be able to enter into their spirit, will not be qualified to take parts in the Divine purposes, nor be able to march onward with the progressive movements of the kingdom.

The unprepared and unready may also be likened unto reapers going forth to perform the work of harvest when the season is past and the summer is ended.

Such examples are peculiarly appropriated to the Saints and strikingly applicable to those who are unprepared and unready connected with the Latter-day Work, and especially appropriate to the Priesthood and applicable to the administrative body. Those among them who are not prepared for the various unfoldings of the Church and ready to co-operate with the Divine Master in the parts required at his appointed time will find that they have lost their day of opportunities, and will be left behind. Only the prepared and ready will bear off the kingdom and become the chosen ones of the future.

After internal development, progress, and government, the principal parts of the Latter-day Work is the ingathering of Israel to their folds and their "gathering home" from all nations. In those parts are embraced many of the most important purposes of God. Out of them will grow the greatest events and most universal operations of the last days. The spirit of the dispensation of the fulness of times will constantly move around these centres, and in the unfolding of the future of the world the ingathering of the elect to the Church and the gathering of Israel to Zion and Jerusalem will grow broader and more strongly marked, until the grand drama of the last days reaches its last scene.

But the Divine Master is not always bearing on the same point, nor working at the same part, nor moving in the same direction. He changes and varies, suspends and recontinues, according to the development of events and the state of the nations and people with whom he is moving. Thus is the harmony of the whole preserved and greater effect given to the Divine movements. Now the Saints should be affected accordingly. By the Spirit they should discern the signs of the times and the workings of Providence. They should be prepared for all the developments, changes, variations, suspensions, and recontinuations, and be ready to co-operate with their Master at his time.

The Spirit and the signs of the work seem to mark the returning of the Divine Master with greater power and effect to the ingathering to the Church and the "gathering home." We have endeavoured to prepare the Mission for it and to bring the Saints and the administration to a state of readiness for these events. We have given to the Mission a complete number of Penny Emigration Fund Records, and have moved the Priesthood in the direction of the gathering, so that all the Saints possessing the opportunity may be prepared, and every one within whose efforts it lies be ready when the Lord returns to the work of gathering Israel.

We have also particularly directed the attention of Presidents to a "reformation of meetings," and dwelt largely and strongly first upon preaching meetings and matters connected therewith. This has been done so that all may be prepared and ready when the power of God shall move the hearts of the honest. We hope that in both these movements the Saints and Priesthood will actively co-operate, and that they will truly answer to the condition of "prepared and ready."

HEAVEN.

BY ELDER CHARLES W. PENROSE.

Among the many inconsistencies that confuse the minds of mortals may be ranked the errors that exist upon the subject of heaven. Where is it? What is it? And how are we to get to it?

Thousands of books have been written upon the subject and numberless sermons have been preached upon it. But after we have muddled our brains with reading the one and listening to the other, we still feel puzzled and ask the same questions.

If all the absurdities that have been uttered about heaven and its inhabitants were to be collected, what an amazing exhibition would be formed of extravagant folly and contradictory nonsense!

The first place in Scripture in which the word heaven occurs is the first verse of the Bible—"In the beginning God created the heaven and the earth." The heaven here spoken of is what is called the sky or the firmament; for "God called the firmament heaven."

That this is not the abode of the Eternal is evident; for the Scriptures inform us that it shall "pass away," that, "being on fire, it shall be dissolved," that it shall "vanish away like smoke," &c.

But heaven *is* spoken of in the Scriptures as the habitation of the Deity. "Thy throne, O God, is in the heavens." "Our Father, who art in heaven." "Heaven is my throne, and earth is my footstool."

This heaven is a glorified planet, around which revolve others of the same order, from which the sun obtains its light, and is inhabited by beings advanced in the scale of purity and intelligence far above the inhabitants of the earth. (See "Book of Abraham.")

In this "heaven of heavens," in the "bosom of eternity," in the "midst of all things," God sits as the Grand Head and Supreme Ruler. The principles of celestial government are there carried out to perfection; for all the hosts of sanctified intelligencies that are privileged to dwell there obey his will implicitly; therefore everything is orderly, peaceful, and harmonious.

There are palaces glittering with gems and shining with the glory of God; there are gardens ever blooming with perfumed flowers of every tint and shade; the rivers of life water the holy ground, and all is eternal and without decay. But the language of earth is too broken and imperfect to display the beauties of heaven; and if the Prophets of God saw there things which it was not possible for man to utter, it will be folly in us to attempt such a task.

There are also other places called heaven. Paul speaks about being "caught up into the *third* heaven." This would imply two more; and as Jesus says, "In my Father's house there are *many* mansions: I go to *prepare a place* for you," it is

clear that there are other heavens than the residence of the Almighty. In fact, every world is a heaven where the order of God's government is carried out.

But where is the heaven to which the righteous of this world go when they die? We reply, that they are not prepared to go to heaven at all *when they die.* They enter not into the fulness of their glory until the resurrection. Here is one of the great mistakes into which the Christian world has fallen.

> "Lo, on a narrow neck of land,
> 'Twixt two unbounded seas I stand
> Secure, insensible:
> A point of time—a moment's space
> Removes me to that heavenly place,
> Or shuts me up in hell."

This is the almost universal belief among professed Christians. But let us appeal to the Scriptures. Jesus says, "And no man hath ascended up into heaven but he that came down from heaven, even the Son of Man which is in heaven." We will not stay here to enquire who was the individual referred to in this passage; but the fact is clear that the righteous dead had not up to that time gone into heaven. Jesus himself did not go there at his death, although he was pure from sin, but ascended after his resurrection. "Touch me not," said he in the garden to Mary; "for I am not yet ascended to my Father; but go unto my brethren and say unto them, I ascend to my Father and your Father, and to my God and your God." Paul did not expect to obtain his reward at his death, but said, "Henceforth there is *laid up for me* a crown which the the Lord the righteous judge will give me at that day, and to all them that love his *appearing.*"

It is not our present purpose to enter into the subject of the intermediate state between death and the resurrection; but from these Scriptures and others that might be quoted, it appears that the righteous will receive their reward at the last day, when all shall be judged accord- to the deeds done in the body. Then they will enter the kingdom of heaven and receive the blessings for which they laboured, suffered, and endured unto the end.

To enter this kingdom they will not be compelled to travel far through the regions of unbounded space; for the place of their reward will be the place of their labours; the planet on which they were born will be their heavenly habitation; for the order of God's government in the "kingdom of heaven" will be established here, and the glory of God will cover the earth, and his will be done here as it is in the heaven where he resides. Jesus, the Redeemer of this world, will be its king, subject to his Father, who is all in all.

The kingdoms of this world and all other human institutions and organizations must pass away, all unrighteousness cease, and a change be wrought upon the earth itself, which will cause it to bloom with eternal beauty and to bring forth in their seasons productions filled with the principles of life for the sustenance and pleasure of the immortal beings who shall dwell in peaceful happiness upon its face.

The Prophets have anticipated this day; the dead Saints are waiting for it; the living and the dead who have drank from the stream of revelation are praying for its approach; and all are working to hasten it on. Job, in the midst of his afflictions, could rejoice as he thought of the time when his Redeemer should stand on the earth, when his diseased and suffering body should be changed, and in it he should behold his God. Isaiah, in the beautiful language of inspiration, predicted the time when a king should reign in righteousness and the earth should blossom as the rose—when the wilderness should be glad, the desert rejoice, and the waste places resound with the songs of the Lord's ransomed ones,—when the wolf and the lamb, the leopard and the kid, the calf and the young lion should play together,—when the knowledge of God should cover the earth, and the glory of the Lord should make it an eternal excellency. Ezekiel saw, in heavenly vision, the house of Israel brought up from their graves to dwell in the land of promise, with David as a prince over them for ever. Daniel beheld the time when the Son of Man should come and an everlasting dominion should be given him, that all peoples, nations, and languages should serve him, and the Saints with him possess the kingdom *under the whole heaven.* John heard the rapturous song of the spirits waiting for their glory—"Thou hast redeemed us to God by thy blood out of every nation, and kindred, and tongue, and hast made us kings and priests unto God; and we shall reign on THE EARTH." Joseph, the Pro-

phet of the last days, now mingling with the spirits of the just and preparing with them for the coming of our Lord, saw the glory of the Redeemer's kingdom and laid the foundation for its permanent establishment on the earth.

Why, then, look for a heaven beyond the clouds? Revelation, both ancient and modern, points out the earth as the future abode of the righteous, and shows the way to make it so.

The Saints of the last days have often been told that if ever they enjoy a heaven, they will have to make it. The propriety of this remark will be seen when we consider the present degraded state of the earth and its inhabitants. It bears now the marks of hell rather than the impress of heaven, and its inhabitants rather the traits of devils than the characteristics of angels. Aye, and before the great change shall come, the evil passions and corrupt desires of men will be more than ever developed. Satan will have a greater hold upon their hearts, and he will wield a mightier influence for evil than ever he has manifested during his long reign of darkness. Nation will rise against nation and family against family. Fraud, strife, anarchy, adultery, robbery, murder, oppression, and all kinds of cruelty and sin will abound; and the elements around, as if affected by the wickedness of the people, will become fearfully agitated and will use their mighty force to make things more horrible and wretched. It will be a dark hour before the splendour of day—an awful storm before the calm of peace. The evil day is approaching with fearful rapidity; but, thanks be to God, the heavenly kingdom is already "set up." Its citizens are gathering together and uniting their strength and influence. By subordination to inspired leaders, their energies are being directed to accomplish the greatest good; and ere long the gigantic power of this glorious organization shall be felt throughout the whole world.

The spirits of holy men are mustering for the struggle to come, and the resurrected Saints are marshalling to unite their resistless influence with the other powers of righteousness, that Satan and iniquity and all who hate the ways of God may be banished from the earth, no more to bear universal sway, for ever.

Rejoice, O Mother Earth! and let the anguish on thy countenance depart; for thou shalt be cleansed from the pollutions which have defiled thee; thy hidden light shall shine forth and illuminate the firmament; thou shalt be clothed with the garments of praise, and an immortal bloom shall glow upon thee; among the heavens of eternity shalt thou roll in splendour and in majesty; and, like thy King and thy Redeemer, thou shalt endure for ever and ever!

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
November 30, 1858.

President Calkin.

Dear Brother,—Continuing my visits among the Conferences, I visited Bedford on the 30th October; and on the following day, Sunday, attended Conference there with Pastor Bayliss. We had very good meetings, considering the scattered condition of the Saints in that Conference.

There was a goodly portion of the Spirit of God enjoyed; and, judging from the representations of the Elders, the Conference is in a very good condition. Pastor Bayliss, President Jefferies, and the Travelling Ministry are in excellent spirits and cheerfully attending to their duties.

On Sunday, the 7th November, I attended Conference at Abersychan, in the company of Pastor Penrose. The meetings were well attended by the Saints, and a good influence prevailed. There has been comparatively little done in this Conference towards the liquidation of the book debt. The Priesthood have not comprehended the nature of the effort lately made throughout the Mission for the above purpose, or it has been entirely overlooked: I believe the former, because the Saints manifested their willingness to

keep pace with the times and to give their offerings in aid of the Church; and I feel assured that things will work much better under the direction of Elders Penrose and Burrows than they did previous to the late appointment.

I arrived in Jersey, Channel Islands, *via* Weymouth, on Friday, the 30th Nov., and found Elder Barnes and the Saints in good spirits and thankful for a visit. Spent Saturday in business and conversation with brother Barnes, and on Sunday met with the Saints,—first in Council meeting, then in two public meetings. On Monday I visited the Saints at Goree, and returned to England on Tuesday.

The Saints in these islands are a remnant of a large number who have been baptised into the Church. A large proportion are fishermen and female servants, whose incomes are generally small and uncertain.

Some are so situated that they cannot be visited very often; yet those that have the privilege of attending meetings and otherwise show an interest in the work are feeling very well. A decided improvement has taken place of late in their feelings, and I anticipate a continued improvement.

Elder Barnes has been devoting himself to the work with great earnestness, and the Lord has blessed him in his labours. You were pleased to send them a little assistance for the reduction of their book debt, which is heavy, taking their circumstances into consideration; for which they felt very thankful; and doubtless this act will inspire them in their labours to make themselves entirely free.

I am your fellow-labourer in the truth,

W. Budge.

A JEWISH EDITOR AND HIS ANTI-MORMON CORRESPONDENT.

The following is an answer of the Editor of the *Jewish Chronicle* to a "Christian" bigot, who felt so scandalized at the Editor's announcing "the receipt of six numbers of the *Latter-day Saints' Millennial Star*," that he must forsooth "bore" a Jew with a formal protest against the Saints.

(*From the "Jewish Chronicle."*)

"We, of course, can have no objection to recording the protest of I. C. S. against the belief that Mormonism is a Christian sect. But let us tell our correspondent that something more than a simple denial will be necessary to convince those who, unbiassed like ourselves, examine the credentials produced by the various contending parties. The external evidence for the Prophetship of Joseph Smith appears to us at least as strong as that on which the Divine origin of Christianity itself is based. We cannot see how the proofs which should be deemed sufficient to demolish the veracity of the former should lose their efficacy when applied as a test to the latter. The parallelism, not in the life, but in the death of the founders of Christianity and Mormonism respectively is evident, with the difference that, whilst the former had a trial and was by the law of his country—rightly or wrongly interpreted, this is not the question here—found guilty and put to death by Roman idolators, the latter was murdered without trial by Christians, avowedly for his innovations in religious matters. The progress made by Christianity within the thirty years after its foundation cannot be compared with that of Mormonism within the same period; and the hardships endured by the primitive Christians find likewise their parallel in the persecutions of the Mormons from the Christians. The Mormon preachers, too, are persecuted, incarcerated, banished, and fined, and yet perseveringly go on preaching their views and making converts. Do we wish to apologise for the flagrant errors of Mormonism? God forbid. The system of Mormonism, as it is at present, would as much throw mankind back as Christianity has advanced it. But we feel induced to make these remarks in order to show how much more occasion there is for conversionists to defend their own than constantly to thrust their views upon Jews, upon whom conversionist argument can produce no impression whatever.—Ed. J. C."

PASSING EVENTS.

GENERAL.—The relations between the French Government and the Court at Rome are reported as being far from amicable. The fortifications at Dantzic are about to be considerably increased and strengthened. The telegraph between the Dardanelles, Syria, and Chio has been successfully laid; but that between Candia and Egypt is broken. The agitation in Candia is increasing, on account of the oppression and violence of the Government; and the inhabitants are supplying themselves with arms and ammunition. The allied French and Spanish forces in China have taken the city of Juron, the forts of Jeupon, and 200 guns: the Chinese losses have been heavy. In India, Berwha, Chubrowdie, and Jugdespore have been stormed and taken, and the enemy also routed in many places both in Oude and Central India. The India Empire has experienced heavy and destructive gales. Accounts from China state that on the 21st of September a fearful typhoon passed over Swatow: when the wind was at its height, a storm wave, 25 feet perpendicular, came in from seaward, sweeping everything before it, and driving the ships from their anchorage over a long mud flat two miles across: 20 vessels were driven on shore: the number of Chinese killed and drowned is estimated, according to the *China Mail*, at 3,000: all the junks (upwards of 200) were completely smashed and piled on the top of each other.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we *remember*, that makes us wise. All this is simple, but it is *worth remembering*."

VELOCITY OF SOUND.—Sound travels through the air at the rate of 1,142 feet per second.

THE TYPHOON.—The storm of wind called the typhoon is met with only in the Chinese Seas.

PULMONARY AIR-CELLS.—It has been computed that there are 600,000,000 air-cells in human lungs.

FIRST RAILWAY.—The first railway opened was the Liverpool and Manchester line. It was projected in 1823, and opened in 1830.

DOOMSDAY BOOK.—Doomsday Book is an ancient written record, in two volumes, made in the time of William the Conqueror, by his order, containing a descriptive survey of all the landed estates in England.

LIGHTNING CONDUCTORS.—A lightning conductor (other conditions being equal,) will protect a space all round four times the length of that part of the rod which rises above the building.

KENTIAN DISTINCTIONS.—Persons born in Kent on the London side of Rochester Bridge are called men and maids of Kent; but those on the Dover side are called Kentish men and women.

NUMBER OF FIXED STARS.—Of the visible fixed stars there are about 4,000. The invisible or telescopic are innumerable, 50,000 having been counted in merely a small space of the Via Lactea, or Milky Way.

THE SEVEN PRISMATIC COLOURS.—The seven primary colours, as reflected in a rainbow or divided by a prism, are—red, orange, yellow, green, blue, indigo, and violet. The first is the least refracted ray, and the last the one most refracted.

SWIMMING.—The reason why many unskilful swimmers sink in water is because they struggle to keep the head entirely out. If the head be thrown back boldly into the water, the mouth will be kept above the surface and the swimmer be able to breathe; but if the head be raised above the water, the chin and mouth will sink beneath it, and the swimmer be suffocated.

ORIGIN OF THE TURKISH CRESCENT.—When Philip, king of Macedon, besieged Byzantium, the moon (which was in her first quarter,) shone out as his troops were endeavouring to scale the walls of the city, and thus revealed his design to the citizens, who forthwith repulsed the besiegers. The crescent was thenceforth adopted as the city badge; and when the Turks afterwards took Byzantium, finding the sign of the crescent in every public place, they adopted it themselves, and the crescent ultimately became the emblem of the Turkish empire.

VARIETIES.

A COUNTRY clergyman, meeting an old man who never went to church, gave him some reproof on that account, and asked if he ever read his Bible at home. "No," replied the old man; "I can't read." "Dear me! I wonder if you can tell who made you?" Noa, not I, cried the countryman. A little boy who attended the school coming by at the same time, the parson said to him, "Who made you, child?" "God, sir," said he, making a bow. "Why, look you there," quoth the clergyman; "are you not ashamed to hear a child five or six years old tell me who made him, when you, who are an old man, cannot?" "Ah!" said the countryman, shaking his head; "it is no wonder that he should remember: he was made but t'other day. It's a great while, measter, since I war made."

USE OF A LONG NOSE.—Haydn once challenged his pupil Mozart to compose a piece of music which he (Haydn) could not play at sight. The challenge was accepted, and a champagne supper was to be the forfeit. Everything being arranged between the two composers, Mozart took his pen and wrote off a piece of music in five minutes and handed it to Haydn, saying, "There is a piece of music, sir, which you cannot play, and I can. You are to give the first trial." Haydn took it and sat down to play. He dashed away easily enough till he reached the middle of the piece, when, stopping all at once, he exclaimed, "How is this, Mozart?—how is this? Here my hands are stretched out to both ends of the piano, and yet there is a middle key to be touched! Nobody can play such music—not even the composer himself." Mozart, smiling at his great master's perplexity, then took his seat and commenced playing the piece. Running along the simple passages, he soon came to that part which his teacher had pronounced impossible to be played. Now, Mozart, it is well known, was endowed by nature with a very long nose. So, on reaching the difficult passage, he stretched both hands to the extreme ends of the piano, and, leaning forward, bobbed his nose against the middle key, which "nobody" could play. Haydn at once laughingly acknowledged his defeat, admitting that nature had certainly endowed Mozart with a capacity for music which he had never before discovered.

JUDGE RIGHTLY.

(Selected.)

Judge not thy brother harshly,
Though his faults seem dark to thee;
But woo him with the gentle words
Of melting charity;
For kind reproof may lure him back
To virtue's long-forsaken track.

Judge not thy friend unkindly,
But lean to mercy's side;
Proclaim his merits if thou wilt,
But strive his faults to hide:
In many a heart shine virtues bright,
Affections pure, and motives right.

Judge not thy neighbour hardly:
Some deeds may seem impure,
Which, were their motives but revealed,
Our praises would secure.
Oh! who on earth can hope to know
The secret springs whence actions flow?

Remember that infirmity
Is the heritage of all:
Even while thou watchest others' faults,
Thyself perchance may fall,
And need a friend to point the way
From which thy footsteps learned to stray.

ERRATUM.—In a few copies of last Number, a typographical error occurred in page 795, 4th line. For "other," read "better."

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XX. Saturday, December 25, 1858. Price One Penny.

"THE SOCIAL EVIL."

BY ELDER E. L. SLOAN.

The most ardent admirers of modern civilization do not attempt for a moment to deny that demoralization and self-degradation hang like a fearful incubus round the neck of the present social system; and while all their efforts are avowedly directed to crush it, still it grows and increases, seemingly and really fostered by its presumed opponents. Independent of any statistical information that could be adduced on the subject, it might be well to look at a few facts concerning it which our every-day experience confirms. While the ablest writers that a multitudinous host can produce are with startling vividity painting the alarming extent to which "the social evil" penetrates society, there is a painful lack of understanding as to the causes which produce it and a miserable deficiency of ability to point out a sufficient remedy for the evil. In every phase of society it grows and is fostered, and those of the unthinking masses who follow blindly the precept or example of their leaders look with carelessness on the warnings held forth in almost every broadsheet issued from the press and the solemn tones in which it is denounced from every pulpit; while the chronicles of the present reveal the truth that too many of the warners themselves are often participators in the denounced evil. In the gorgeous saloons of the noble and the low hovel of the pauper, in the magnificent streets and fetid slums of the cities, and amid the picturesque and beautiful of nature's loveliest scenes, the same spirit of lewdness and concupiscence reigns, and misery, disease, general demoralization, and premature death are the results of its workings. Woman is formed loving and confiding, and organized to be led by man and guided in the holy path that leads to future exaltation. She can bless and cheer him by her presence and her smiles, while her sympathies will soothe his troubled spirit. She is like the gentle moon that sheds her silvery light over arid plains and desert wilds, giving a hue of beauty to the barren wastes of nature, and crowning the rugged peaks and sterile tracks of life with a flood of tender loveliness. Under the guidance of a noble lord striving to magnify his manhood, she becomes all that God and nature designed her to be; and, filling up the measure of her creation, she presides with dignity and virtue over the posterity of him whom she owns as guardian and head, circling his brows with a halo of purity and happiness, ever increasing and shedding a bright lustre over his progressive career. The poet has said—

> "O woman! in our hours of ease,
> Uncertain, coy, and hard to please,
> And variable as the shade
> By the light quivering aspen made;
> When pain and anguish wring the brow,
> A ministering angel thou!"

But when man abuses his power and

influence, and trains the tendrils of woman's virtuous and sympathetic affections downwards, making her the sport of his depraved passions and the plaything of his hours passed in obscenity, crushing the growing purity of her virgin heart, and dragging her from under the sensitive robe of maiden modesty, garbing himself with a semblance of love, the better to accomplish his hellish purposes, and then hurls her forth upon society, stripped of all that makes woman loved and lovely, and covered with disgrace and wantoness—a pest and a curse, with her fountain of holy sympathies and affections tainted and turned from its natural channel,—upon him be the everlasting stigma and punishment, but to her the melting drops of pity and the outstretched arm of protection.

Abolitionists and philanthropists discourse eloquently against slavery in all its forms, and enlist the sympathies of the benevolent in favour of the darkened descendants of Canaan, as they paint the auction mart, where human flesh and blood is sold to the highest bidder. But here is an auction mart ten thousandfold worse, where the bodies and souls of earth's fairest daughters are disposed of to the most worthless of men, who pay for their precious purchase with the bogus coin of false promises and heartless vows. To paint the misery thus entailed upon many a happy family would be useless, as there are too many, alas, who know it by painful experience.

The family relationship is the foundation of society. From families spring tribes, and from tribes nations. When the family relationship is preserved pure and unsullied, happiness and a healthy condition of mind and body are its results. When the purity and proper tone of families shall be universal, the same state of things will exist in nations, and universal happiness will prevail. This truth the servants of God have been engaged in propagating ever since society became corrupt; and in these last days the inspired Priesthood of heaven is endeavouring to lead mankind to a knowledge of it, that righteousness and purity may extend through the earth, and the blessings of health and happiness be enjoyed by all the human family. But when the purity of the family relationship is destroyed, then farewell to all that makes life desirable. Vice, growing apace, stalks abroad with giant strides, and covers the earth with all kinds of corruption. While the revelations of the past point with unerring finger to the truth that iniquity would increase till the cup of abominations would overflow, Christendom, professing a belief in these same revelations, has followed in a course to fulfil them. Blind to the end for which man was created, pietists vainly endeavour to chain the affections and dry up the current of noble passions bestowed for our exaltation, but instead thereof have deepened the channel of vice; and the impulses of nature, forbidden to flow in their natural course, have necessarily turned in an opposite direction, and, corrupted at their fountains, have flooded the world with an ocean of misery and wretchedness.

The social moral polity of Christendom would affix an indelible blot on the fairest world that ever rolled from the hands of the great Creator, which would shrink beneath the accumulated load of woe which such polity would produce. That polity has blighted the fairest hopes, crushed the holiest susceptibilities, withered the noblest affections, and poisoned the very spring of existence. That polity, which punishes a man for obeying the first grand law of God, licenses dens for the prostitution of everything virtuous and pure in the weaker portion of humanity, and pays its religious teachers with the harlot's hire and the price of thousands of souls annually consigned to the yawning abyss, leaving a degraded population behind, where the ennobling, peaceful, and glorious fruits of the Gospel ought to be strewn. It is vain to write and talk with horrified feelings of the monstrous growth "the social evil" has attained to, while a polity exists that permits the gratification of the basest and most damnable desires which the human heart is capable of devising, while its abettors wink at the monstrosities of the premature *roue* or the hoary-headed libertine, and then, when his rotten race is run, consign him to a "Christian" grave, in the "*sure and certain hope of a* GLORIOUS RESURRECTION!"

That such is the condition of things requires no arguments to prove, as the facts are patent to the eye of every observer; and the man who does not know the truth of this is moving about with eyes shut to these stern and startling facts, which are written in the laws, woven in

the lives, and seared in the hearts of the nations of Christendom. Thus, then, while a polity exists that permits the seducer to walk abroad and be hailed with the welcome of society, that compels injured honour and virtue to be satisfied with a few paltry pounds, and suffers prostitution and adultery to run riot through the land, Christendom must expect "the social evil" to continue and increase; and as the polity saps at the foundation of family relationship, the whole structure of society must tremble beneath its attacks.

When "the dispensation of the fulness of times" was opened, and the everlasting Gospel had begun to take root amongst the honest in heart, God, in his mercy, pitying the degraded condition of mankind, revealed anew a plan by which the curse might be removed in obedience to the principles of nature, reason, and righteousness. But hoary tradition, blind to the fact that all the evils summed up in the expressive phrase, "the social evil," was produced by "changing the ordinances" of heaven, raised the frenzied cry of "Licentiousness!" "Abomination!" Yet the celestial law of marriage was hailed with joy by deep-thinking men and women, who loved purity and yearned for a knowledge of how the mighty avalanche of vice might be arrested, mankind restored to a healthful condition, and virtue be honoured and its growth fostered among the citizens of the world. Like every great plan revealed for the advancement of worth and the redemption of the earth, it met with the bitterest opposition from narrow minds too contracted and impure to see its beauty and utility, and from those rotten-hearted wretches who were too corrupt to abide its purity. But among the wise and the good it was hailed as the renovator of society, the restorer of blessings and privileges lost, and the mighty engine in the hands of God and his servants to cleanse the issues of life and drive all the misery and disease produced by their corruption to the nether abyss. It is but among a few, however, compared with the many, that this is understood and acted upon; for the baneful evil exists and grows, and will grow till the cup of abomination is full, when God's wrath, no longer held back, shall dart swift destruction upon those who have "transgressed the laws, changed the ordinance, and broken the everlasting covenant." Meantime, it ought to be the aim of all who love purity and righteousness to "shun" as a pestilence the very "appearance" of this monstrous "evil," to shrink from the touch of the seducer of youthful innocence and virtue; to shield and foster the growing virtues and affections of youth, to teach by precept and example true principles of purity and holiness, and flee from the plague-spot of prostitution and lewdness.

Day after day are the fairest of earth's lovely daughters given up to the maw of the devouring monster; allurements of ease, dress, and pleasure are held forth to entice the weak and unwary; and in the hamlets of the land, in the quietest of rural retreats, in the emigrant ships steering over the trackless watery waste, as well as in the crowded cities of the earth, where vile procuresses are ever busy plying all their nefarious arts to accomplish their hellish designs, unprotected female purity is surrounded by insidious and seducing foes.

Nowhere under the blue arch of heaven are virtue and purity fully recognized and honoured, save in the mountain home of the Saints of God, under the protecting *ægis* of the Priesthood of heaven. Outside that secluded spot, the condition of society is awful indeed. Well and truthfully did an Apostle of old describe mankind as they now are. Looking forward with prophetic eye to the day we live in, he said that men should become "lovers of their own selves, unthankful, unholy, without natural affection, incontinent, fierce, despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God, creeping into houses and leading captive silly women laden with sins and led away with divers lusts." Husbands are even base enough to sell the honour of their wives, and fathers to barter their daughters' virtue. Priests, too, are degraded enough to take them and their vile accomplices by the hand; for money, at once the god and the curse of the world, can shroud in silks their rottenness and cover up their manifold sins. But there is an eye that discerns their most secret actions, an arm that is not shortened, and a voice that cannot be hushed. That voice has sounded through the length and breadth of the land—calling upon the virtuous and honest to flee, like Lot of old, and look not back,—to gird up their loins.

for the journey and flee into "the wilderness of the people." That eye has sought out a hidingplace for his people, that they may be shut up when the avenging angel passes through the land—that, caverned in the secret chambers of the Almighty, the overflowing scourge may pass over while they are in safety. That arm is stretched out with thunderbolts of wrath and indignation to hurl on the wicked and ungodly and cleanse the earth from the pollutions of the "mother of abominations."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 809.)

[April, 1843.]

Friday, 14th. Rode out to my farm and to the prairie, with some of the emigrants; sold twenty acres of land; and when I was again riding out in the evening, broke the carriage on the side hill; when we all returned home on foot.

I give the following speech entire, as copied from the *National Intelligencer*, as a specimen of the way the seed of Joseph are are being "wasted before the Gentiles:"—

"SPEECH OF COLONEL COBB,

Head Mingo of the Choctaws, East of the Mississippi, in reply to the Agent of the U. S.

Brother: We have heard you talk as from the lips of our father, the great white chief at Washington, and my people have called upon me to speak to you. The red man has no books; and when he wishes to make known his views, like his fathers before him, he speaks from his mouth. He is afraid of *writing*. When he *speaks*, he knows what he says. The Great Spirit hears him. *Writing* is the invention of the pale faces: it gives birth to error and to feuds. The Great Spirit *talks*. We hear him in the thunder, in the rushing winds, and the mighty waters. But he never *writes*.

Brother: When you were young, we were strong. We fought by your side, but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak: you can scarcely hear me. It is not the shout of a warrior, but the bewail of an infant. I have lost it in mourning for the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but *here* are our dead. Shall we go, too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk; We have thought upon it. You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him and you, his child. But the Choctaw always thinks. We want *time* to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but, alas! though they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing wind. But the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we cannot resist. But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain, and you would give us land.

Brother: Is this *truth?* But we believe, now our great father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfils his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our great father about what he has promised.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small: their shadow scarcely reaches to your knee. They are scattered and gone. When I shout, I hear my voice in the depths of the woods, but no answer-

ing shouts come back. My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother (William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners,) stands by your side."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 25, 1858.

THE CLOSING YEAR.—Another of Time's cycles is nearly run. A dying year is throbbing its last pulses and heaving its expiring breath. Such events roll solemnity of thought over the reflective mind; and at such periods, the man impressed with eternal things seems to hear the voice of God demanding an account of the past, and to the prophetic soul is whispered foretellings of His future purposes.

There are cycles of being as well as cycles of time—such as the pre-existing, the probationary, the intermediate, the resurrected, the immortal, and the eternal. From the pre-existing to the eternal states, these again, doubtless, have all their divisions. Each cycle of being leads into its relative one, and that relative one is determined by the direction of those preceding. What, then, is the character of the courses which each of us have made since our pre-existing state began, and in what direction have those courses been? What has been the *past* of each one bearing the name of Saint? What cycle of being is the life of each now marking, and what is the relative one to come? The answer to the question concerning the future is dependent on those of the past and present. We all continue from the point last reached. The unfoldings of being are harmonious, and states and spheres are marked out in progressive order. We cannot bound from the first to the last, overleaping the intermediate courses marked out for our development; for each merges into the other and answers to those preceding, and the past and the present become embodied in the future. The question as to the various courses of each Saint since being first began is indeed an important question; for it involves their past and present standing before God. It asks concerning the growth of the soul, and demands of all in what course they are moving towards the confines of eternity. The closing of another year brings home these questions and considerations; for it is in the yearly cycles of this life that the circles of our probation are made, and the dying year speaks of the period when the probationary course of each will end.

Time channels into eternity, bearing on its tide the events of its reign. In that fathomless abyss, years and months, weeks and days, hours and moments are drowned. Not so with the events and acts of time. On the bosom of eternity they are received and borne onwards; and when we reach its shore, the acts and the events which each has helped to form will be floating on the boundless deep. Nothing will be lost, but will be found naked and single, or embodied and compounded. What acts and events, then, have our readers cast on the tide of time? They will find them when they reach the eternal state.

Again, time may be considered as the blank volume of the world's probation. Ages and years give space for the chapters, months and weeks for the paragraphs, days and hours for the sentences, and minutes and seconds for the words and letters. Mankind collectively write that volume. The Creator has given this blank volume to his creatures to be filled up and written with their lives and acts; and when com-

pleted, it will be a world's history. Each member in the family of worlds during its probationary term, supplies a volume, and the Gods place them in the archives of eternity, to form a *universal* history.

Again, each man has a probationary volume to write. His life is the subject, and his acts are the fillings-in. And here will be shown the quality, activity, power, compass, and character of every man. The lives of many supply bad subject, and are barren of events; their acts make poor narrative, and their paragraphs, sentences, general construction, and style are mean and unworthy. It is only the few that write their probationary volumes acceptably in the sight of God. How are the Saints writing theirs? Let each ask the question, How am I writing mine?

During the past year we have endeavoured, by the assistance of God, not to unworthily write our part. The Saints have truly done the same, and in the closing period of the year we feel to say, Well done, good and faithful ones! May your works be received and blessed of the Lord!

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE PASTORATE.

22, Ravensworth-st., Bishopwearmouth,
Sunderland, November 18, 1858.

President Asa Calkin.

My dear Brother,—I embrace the present opportunity of reporting the condition of this Pastorate.

The President of the Durham Conference, Elder R. H. Hodson, is doing very well. He is quite attached to his present field of labour, and is much esteemed by the Saints under his watchcare.

The Saints are doing their best to keep pace with the times, and their works bear testimony for them. The fact that their book debt will in all probability die with the present year speaks volumes in their favour.

Newcastle-on-Tyne Conference is not one whit behind in point of improvement. Elder George Reed, who presides over this Conference, has accomplished a good work. Confidence and good order are greatly increased, and everything betokens an increase of good works.

The Saints are in good working condition, and feel well towards their brethren who labour among them. The book debt is large; but, in comparison to the amount due at the beginning of the year, it is only small now. No stone has been left unturned by the Saints to meet the calls which have been made for the advancement of the work. The brethren here have suffered more for want of employment than in any other part of the Pastorate.

Carlisle Conference has been blessed with the labours of Elder Henry Hobbs. He has presided there to good effect. The Saints are attached to him, and are very desirous that they should be favoured with his presence among them for another year. The wages there are proverbially small; consequently, the amount of means which is raised for any purpose is not much. A better feeling has gradually increased among the Saints, and I have every reason to believe that this improvement will continue.

I am happy in being able to say that the Presidents of Conferences and Travelling Elders are united with me in seeking to roll on the cause of truth; and so far as I can judge, it is not a union merely from our relative positions to each other, but a union such as the Spirit of truth begets.

In conclusion, I have to say that the Priesthood and Saints of this Pastorate have the utmost confidence in yourself and Councillors. The complete reformation which has been brought about in every department of Church business has given the Saints a better relish for the Editorials of the *Star;* and thus their attention to the counsels of the Priesthood is becoming greater.

Ever praying for the continued welfare of yourself and the brethren with you,

I remain yours truly,

THOMAS WALLACE.

PASSING EVENTS.

General.—A fierce theological warfare has lately been raging in the old city of Ely between the Puseyite and "Evangelical" parties of the Established Church. Arrests have been made of 15 members of a secret society in Ireland, whose object is declared to have been the invasion of the country by American filibusters. Great anxiety reigns in the Austrian cabinet concerning secret societies of the disaffected in that country. There is still great political fermentation in Lombardy. The Sacred College at Rome has prohibited for the future Christians entering the service of Jews. Mount Vesuvius is again in full eruption, presenting night after night scenes of awful grandeur. New fortifications are about to be made at Venice. A fight has taken place near Damascus, with a horrible slaughter of the Mutualis, a Syrian tribe, by the nomades. At the Cape of Good Hope, political affairs are in an unsettled state on the frontier; robberies are considerably on the increase, and the smallpox continues very virulent, carrying off large numbers of the population: an attempt has been made among the Kaffirs to levy war against her Majesty.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we *remember*, that makes us wise. All this is simple, but it is *worth remembering*."

Largest Island.—The largest island in the world is Australia.

Temperature of Ice.—Water becomes ice at a temperature of 32 degrees.

Geysers.—In Iceland, one hundred geysers or boiling springs are found within a circle of about two miles.

Capability of the Eye.—The hundred-thousandth part of a grain of gold may be distinctly seen by the naked eye.

Malleability of Gold.—Gold is of such a malleable nature that one single grain of it may be beaten out so as to cover 52 square inches of surface.

Mourning Colours.—In Europe, the mourning colour is black; in China, white; in Egypt, yellow; in Ethiopia, brown; in Turkey, blue or violet.

Volcanoes.—There are about 200 volcanoes in activity. In Europe there are but three,—namely, Vesuvius, in Italy; Etna, in Sicily; and Hecla, in Iceland.

Heaviest and Lightest Substances.—Platinum is the heaviest known body, and hydrogen gas the lightest; the former being 430,000 times heavier than the latter, bulk for bulk.

Parts of Speech.—The nine classes of words called grammatical parts of speech are—articles, nouns, adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and interjections.

First English Duke.—The first English Duke was Edward, Prince of Wales, commonly called the Black Prince, who was created Duke of Cornwall in 1335, the 11th year of Edward the Third.

Artesian Wells.—The excavations called Artesian wells were so named from the French province Artesium (now Artois), the district in which wells of this description were first formed in Europe.

Alexandrian Canal.—The Alexandrian Canal, which was made 606 years before Christ, and which was 50 miles long and 90 feet wide, was excavated with hoes, the soil being carried away in baskets.

Primary Planets.—The eight primary planets of the solar system, ranged in the order of their distance from the sun, and commencing with the nearest, are—Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and Neptune.

Compound Metals.—Brass is a mixture of about two parts of copper and one of zinc; bell-metal is composed of about four parts of copper and one of tin; bronze is a mixture of copper and tin, the proportion of tin being less than in bell-metal; German silver, or white copper, sometimes also called argentan, is a mixture of two parts of copper, one of zinc, and one of nickel; pewter is a mixture of one part of lead and twenty of tin; Britannia metal is a mixture of tin, lead, copper, and antimony; type metal is a mixture of antimony and lead; galvanised iron is iron coated slightly with zinc.

VARIETIES.

A HINT.—A fond husband, in writing to his wife, commenced his letter with "My *dearest* Maria." In her reply thereto, she desired that he would forthwith mend either his *grammar* or his *morals!*

THE WAY ASTRONOMERS DO IT.—"Ike," said a rusty old heathen of the desk, "how do astronomers measure the distance to the sun?" "Why," replied the young hopeful, "they calculate one-fourth of the distance, and then multiply by four." The desk-worm fainted.

A MATRIMONIAL HOBBLE.—The *Burlington* (Iowa) *Hawk Eye* refers to a lady in that vicinity as having, by marriage, got into the singular relation of sister-in-law to her father, aunt to her brothers, sister to her uncle, daughter to her grandfather, and great-aunt to her own children.

TAKING HIM AT HIS WORD.—A Methodist and a Quaker, having stopped at a public-house, agreed to sleep in the same bed. The Methodist knelt down, prayed aloud, and confessed his catalogue of sins. When he had risen from his knees, the Quaker quietly observed, "Really, friend, if thou art as bad as thou sayest thou art, I think I dare not sleep with thee."

FORMALISM.

(Selected.)

"The oracles are dumb;" the mercy-seat
Lacks the shekinah; "Pan the God *is* dead;"
All vainly Christless temples echo tread
Of many people; vainly priests repeat
Word-creeds which have no meaning, vainly kneel
To vacant shrines, and lift dull eyes, and pray
In measured tones, at stated times, each day,
And mouthing ape an awe they do not feel.
These creeds had once a meaning, and the shrines
A holy Presence; and true priests have died
For this dead faith, and nations have defied
All persecution. Now the lifeless signs
Alone remain. Will God the soul restore?
Or shall this church decay, a corpse for evermore?

MONEY LIST, NOVEMBER 15—DECEMBER 10, 1858.

	£	s.	d.
Richard Provis (Cape of Good Hope)	£20	0	0
James Oakey (per J. Cook)	5	0	6
John Mellor (per do.)	2	10	0
Thomas Birt (per do.)	3	12	0
William Jefferies (per G. Teasdale)	3	17	4
Willet Harder (per do.)	7	6	0
John Kessel (per do.)	5	3	7
Thomas Clarke (per C. W. Penrose)	4	2	3
Thomas Smith (per do.)	1	14	10
Lewis Bowen (per do.)	4	13	2
James Rogers (per G. D. Keaton)	3	9	2½
William Moss (per do.)	3	0	0
Charles Astle (per do.)	0	17	0
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Carried forward	£192	16	3½
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William B. Child (per T. Wallace)	3	4	5
R. J. Philp (per do.)	11	1	8
Henry Hobbs (per do.)	1	15	0
	£316	4	5

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME ~~XXII~~ XXI.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—*Isaiah.*

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EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
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1859.

ENTERED AT STATIONERS' HALL.

PREFACE.

WHAT shall we say, after twenty-one *Millennial Star* Prefaces have already been written? This we will say:—

In the Editorial labours of the year, we have endeavoured to discharge the duties thereof to the best of our abilities. The objects kept in view have been to bless, comfort, instruct, and sustain the Saints and Priesthood in the performance of their duties towards God and man, and to fit them for the duties of this life and the life to come. To this may also be added that we have endeavoured to make the *Star* not unworthy of the character of a Millennial luminary.

We now respectfully offer to the Saints the Twenty-second Volume of the *Millennial Star*, and humbly pray that the Lord will bless our Editorial labours of the year. May He receive it with favour; and may each year witness the increase and diffusion of the light of the *Millennial Star*.

EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 1, Vol. XXI. Saturday, January 1, 1859. Price One Penny.

THE SUBSTANCE AND THE SHADOW.

It shall be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite. So shall the multitude of all the nations be that fight against Mount Zion.—ISAIAH.

It appears evident from the above prophetic language of Isaiah that a great multitude of the nations would seek the destruction of Zion, but that their efforts would prove futile and their victory a shadow. The Prophet has drawn a graphic description of this fact, and the hungry disappointment that would possess the enemies of Zion is painted with that remarkable simplicity and power so characteristic of this inspired writer. The dream of victory which is described as visiting the slumbering spirits of the multitude fighting against the people of God gives no substantial food to satisfy their unholy appetites, but, on the contrary, makes it feverishly keen and almost intolerable. Nor have the phantoms of their night-clad imaginations brought them more than a deceptive cup to tantalize their thirstiness.

The Latter-day Work is indeed what the Prophet in the chapter from which our heading is taken has foretold that it would be—namely, a "marvellous work, even a marvellous work and a wonder." The history of the Saints is full of remarkable events, and their course is ever showing peculiar features. Their destiny is written in strange characters; and as the angel thereof unfolds the scroll of their future, the world discovers that it is to them "as a book that is sealed." The path of Zion's development is a new found track that will lead to a proper state of things and to the establishment of the kingdom of God on the earth.

But the enemies of Zion have been fixed in their determination to fight against her and to waste and exterminate the Saints. Sometimes, like the prowling wolf or the midnight assassin, they have sought to strike the deadly blow under a covering of dark policy; now a flood of persecution and religious intolerance has been raised to drown the Church; and at other times the ungodly "powers that be" have gathered their hosts, leapt the barriers of justice and law, and, like Pharaoh of old, madly pursued the people of God. But the prowlers, the assassins, and the modern Pharaohs that have fought against Zion and sought to circumvent the destiny of the Latter-day Work have also been travelling in a strange path. It has led them into a labyrinth that has grown more perplexing and uncertain at every step they take. Instead of finding the extinction of the Saints, they have driven them to extension, union, and self-dependence, and their efforts to scatter them has been like the wind blowing the mustard seed to other fields when it has shot forth manifold branches.

From the rise of the Church, Joseph and the Elders who have followed him have been most emphatic in declaring that this work would roll forth and give birth to a mighty empire of the future. All the prophecies and foreshadowings of the glory of Zion and the growth of the kingdom of God they have looked forward to find fulfilled in the destiny and unfoldings of the work committed to them. They have proclaimed to many nations, during more than a quarter-of-a-century, that it could not be stopped nor destroyed. In this faith and testimony tens of thousands have joined, until it has become almost a household word amongst them that no weapon formed against Zion can prosper. Indeed this peculiarity of faith has been taken as a sign of their fanaticism. But it would be as difficult to convince the Saints that the progress of this work can be stopped and successful war waged against Zion as it would be to convince them that man can measure arms with the Almighty or successfully fight against the Majesty of heaven.

It would be superfluous for us to enter into details of the warfare against Zion, or the Church of God, and to trace step by step the path in which the Saints have travelled to their destiny and their enemies pursued them. Every one of our readers must be aware that, from the beginning of the Latter-day Church, the "multitude of all the nations," wherever it has extended, have sought to stop the progress of "Mormonism" and cut off the future of this "marvellous work." Its very name and fame have seemed to create a desire in the general mind to war against it. And not only have the great mass fought against this Church, but they have dreamt of victory over it and continually predicted its overthrow. Few have believed that the Saints have a future. Indeed, for more than a quarter-of-a-century, Anti-Mormons have thrown down the gauntlet; and the most insignificant of them have been so confident of success that they have declared, both in print and otherwise, that they could grapple with the work single-handed and conquer it. Were not the fact significant, it would be ludicrous to mention the "solutions," "exposures," "overthrows," "defeats," &c., of "Mormonism," which have been declared as having taken place or as about to take place. It is really remarkable that, whether combined or single, notable or insignificant, the enemies of Zion have thus dreamt. But what has been the fact?

When the Church was first founded with only six individuals, a chaldron of persecution and hatred boiled against it. The disciples of the new faith were treated with contempt and ridicule, and their prophetic declarations considered as the ravings of a few mad fanatics who would soon from stern necessity sink into oblivion with the system they had founded. But the reverse was the case. They grew and spread forth on every hand, and the spirit of a giant seemed to take possession of the infant organization. To tell of that growth—how they sent missionaries to many nations—how they gathered by tens of thousands and built cities and temples—how their leaders were imprisoned and murdered, and the community driven from time to time,—how all this has tended to their enlargement and good, and how the enemies of Zion have invariably failed to accomplish their ungodly ends, would be too great a task for us to undertake. Few or numerous, the result has been the same. Whether it has been undertaken by a single antagonist whose greatest power lay in his conceit, or by a nation mighty in arms and foremost among the powers of the earth, all have failed in their warfare against the people of God. No one, for instance, will be so inconsistent as to affirm that the United States, in their attempt to crush the Saints, gained anything or made one step in the "solution of the Mormon problem;" nor can any truthfully say that the Saints actually lost an inch of their peculiar ground. No. The reverse is the case. That event is evidently tending to the advantage of this community, and out of it will come a brighter future.

Without exaggeration, it may be affirmed that the experience of the enemies of Zion in their relationship to the Latter-day Work has been as remarkable as that of the Saints themselves. The relationship, however, has been of a different nature. The one has been that of enemies; the other, that of adherents. But to both it has been "a marvellous work, even a marvellous work and a wonder;" and while the Saints have become more learned to interpret the signs of their future, the world has been turning over new pages of the sealed book; while the former have

travelled to a broader development, the other in pursuing them has become lost in a thicker maze; and while the enemies of the people of God have only gained the shadow of victory, the Saints have followed the substance of eternal gain.

THE ESSAYIST.

SOCIETY—ITS STAGES.

In the first stages of society, it is not to be expected that mental culture will be courted with that ardour, or encouraged with such general liberality, or even fostered with the patronage of its rulers, as when it is farther advanced in civilization. Nor is it to be expected that the arts and sciences will exist in that perfection in the infantile state of society as when it has reached its stage of maturity. This is according to the order of a natural growth based upon a Divine economy. Indeed it is according to the laws of necessity and the radical conditions of development, and is equally true of a chosen people as of one not chosen. Neither would it be derogatory even to a strictly theocratical society to affirm that it must pass an infancy and travel the progressive stages of growth to maturity. Nor is it saying anything against the character, capacity, and inspiration of such a society to assert that in the first stages of its development the arts and sciences will not be found in that completeness and perfection, nor government and civilization in those advanced forms as when it has reached maturity and passed into its higher stages. The Son of God himself was subject to infancy, and grew in knowledge and wisdom as in stature. And thus it is with the growth of society.

Of course, first come settling, the cultivation of the earth, and the raising of food for the support of the physical wants of man. Then follow social organization, the erecting of villages, towns, and cities. Then the introduction of commerce, either internally or from foreign sources, follows, accompanied by home productions and manufactures. And as society passes through its stages and puts forth its developments, various forms of government grow, and the arts and sciences become known and practised.

After the coarser duties of life are performed and the physical wants are supplied, the mind justly claims attention and demands food from the storehouses of the arts, sciences, and literature. Indeed, society cannot advance far without some supply from these sources. But most certainly it can neither beautify nor adorn its cities, nor reach the higher forms of civilization; nor can its members become intellectual and refined without drawing largely therefrom.

It is true that refinement is not the most essential, nor are the arts, sciences, and literature first in the order of society's development. The duties towards God and man, religion, morality, and humanity are at once of primitive and superlative importance. The peasant, who knows little more than how to cultivate his land, build himself a hut, and attend to his flocks, might in these greatest essentials far exceed the highly cultivated man who has attained to great proficiency in the arts and sciences and has become well versed in literary studies and highly accomplished in oratory and composition. But if the latter possesses these essentials, surely it it must be allowed that he can glorify his Maker in a greater degree, serve him in a nobler form, and contribute more extensively to the good of mankind than he who is destitute of the finer features of civilization. Though the members of a society might be as rough diamonds of nature, it is evident that, until they are polished and set in a proper civilization, they cannot shine in the social building in the uncovered glory of their latent splendour. It is true that spurious material can be brightly burnished and sepulchres varnished; but if that which is in itself excellent be beautified and its brightness be brought out, it must reflect richer glory upon the Creator and be more delightful in his sight than when destitute of both symmetry and brilliance.

When society has passed its maturity and reached its advanced stages of develop-

of the lower classes, to marry a deceased wife's sister, for the desirable object of preserving, as much as possible, extensive estates and property in the family relation. The crowned heads and royal families of Europe also intermarry one with the other for similar purposes, and to preserve the reigning power as far as possible with themselves. Such examples have necessarily had their influence upon other grades of society.

Many hundreds of the wealthy of the land, by this decision, are virtually disinherited, and their possessions and immense wealth are virtually declared the property of the *Crown*. Many, who supposed themselves in rightful possession of great wealth, are, by this decision, in one day made poor; and many, who supposed themselves rightful heirs of immense fortunes, have had their hopes blasted by this legal decision. It has been said that riches take to themselves wings and fly away; and this, perhaps, is as lucid an illustration of the truth of the saying as ever was given. The many hundreds who are now in this very awkward dilemma will require special legislation to establish their rights of possession, or be liable to have to vacate in favour of the Crown. It evidently becomes a very serious matter, affecting not only the present illegitimacy, but their children and children's children after them. Exposed as they are by this liability, they necessarily must have some law passed to legalize their claims, or they will remain insecure; though it could scarcely be supposed that the Government would *enforce* its rights in such cases.

This state of things certainly exhibits a rare specimen of enthraldom and perplexity, consequent upon human interference with the divine law which regulates the holy institution of marriage. No wonder that the moral results of such interference are so horribly manifest, when the political results are so inconsistent. All political governments claim the right to regulate marriage according to their own views, and those views are as conflicting upon this as upon any other institution, ordinance of heaven, or doctrine of religion. Consequently, as governments increase in number and in power, difficulties of a moral, political, and social nature are destined proportionately to increase; which, indeed, is the inevitable result of departing from the right ways of the Lord. There are principles regulating marriages which are ordained of God, unchangeable in their nature, adapted to the whole human family, and should be conformed to by all countries. Those principles, however, can never be appreciated or understood until marriage is very differently estimated, and has a much holier object ascribed to it than at present. It is now universally a matter of convenience—a means of obtaining wealth—a plan adopted to secure and settle the right to property—an easy way at times to influence and power, and even to earthly crowns. The first and greatest consideration in marriage now is, what earthly advantage is to be gained? How much is the dowry, or how much property is the man to have as a consideration for taking the woman. Under these circumstances, when the great and eternal object of the union of the sexes is lost sight of, and made, both by law and custom, a matter of mere temporary convenience, no wonder laws are introduced to regulate that union to the greatest possible convenience of the law-makers. The rich principally are concerned in making these laws which are adapted to their pride, passions, designs, and caprices. Hence the prophet complains that the earth "is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant,"—that a curse shall devour the earth, and they that dwell therein *become desolate*.

TRIBULATION.

The Saints of God must expect tribulation. It is a legacy that has been left them by their Lord and Master. It is their undoubted privilege to be tried in all things—to be tested in all points, so that they may, if faithful, be counted worthy of salvation and eternal life. Indeed, this is the only possible way of attaining glory and exaltation in the future life. Jesus himself, the great

shown from the boy's garment. We had noticed a darkening of the room from the dim panes, and, going to the door, found the rain beginning to come down. "Come in and stop till the shower is over." But the aggregate of unsavoury smells was too much for our olfactory nerves; so we preferred a quantity of the purifying element in even an uncomfortable form to longer remaining in such a place; and so we left, wondering how it could be imagined that the Holy Ghost would abide where we could not even stay an hour.

PICTURE II.

Patter, patter, patter, down comes the rain; quicker, faster. Umbrellas fly up like clockwork, and coat collars are elevated like magic. The earth seems gone in for a shower-bath, and the sun popped behind a cloud for shelter. Splash, splash along the sludgy street. Here is a poor creature minus petticoats, whose thin gown clings close around her wasted limbs; yet, as she reels along, the fiery liquid within seems to make her impervious to the cooling liquid without. A fond mother once watched over her budding roses, now blown and withered. Yonder, a pile of silks and crinoline robs the scavenger of his work. Shopmen place "patent Alpacas" at the doors in bundles, ticketed at tempting prices. Mufflers and waterproofs appear *ad infinitum*. But here we are at sister Lively's. Let us take shelter till the shower passes over. Gently, gently! Clean your boots carefully upon the scraper. Sister L.'s door-stone inside is as white as scouring and pipeclay can make it. There, now; wipe your feet upon the mat. "Oh! how are you, brother P.? I am so glad to see you! Give me your umbrella. Your hat, please. Now sit down. Here, nearer the fire." Oh! what a fireplace! Fender and fire-irons shining like mirrors, and a bright blaze showing between all the bars of the grate. The saucepan is bubbling, and the oven sends up an odoriferous smell, enough to make one feel gastronomically inclined. What a nice frame is round that Temple plate! How splendid that plate of the Presidency and Twelve looks! What a neat little boquet on the work-table! Pincushion, needle-case, scissors, scraps of cloth, &c. "Aha! sister L., while your cooking goes on, your needle doesn't remain idle. What's that you are making?" "A quilt of some cloth cuttings." "There's good taste displayed in mixing those colours. But where are all the children?" "Eliza is out on an errand, James and Lucy are at school, and little Brigham is sleeping." We had a nice little chat, feeling perfectly at home; everything so clean and comfortable. But see, the rain is over. "Won't you stay dinner?" "Thank you, not to-day. We only came out for a short walk." Our shake-hands was hearty—our "Peace be with you," from our souls; and we left, saying to ourselves, "Brother L. is a happy man." Don't you think so?

HISTORY OF JOSEPH SMITH.

(Continued from page 820, Vol. XX.)

[April, 1843.]

Saturday, 15th. Attended Court-Martial, which was held at my house.

In the evening, rode out in my carriage with Emma.

A Conference was held at Vinalhaven, Fox Island, Maine, when four Branches, consisting of 128 Members, four Elders, five Priests, six Teachers, and three Deacons, were represented. Quite a number have been recently baptised.

Sunday, 16th. Meeting at the Temple at ten, a.m. I read brother Pratt's letter to the Editor of the *Times and Seasons*, concerning the death of Lorenzo Dow Barnes, who died in England, December 20, 1842; and I remarked that I read it because it was so appropriate to all who had died in the faith. (Reported by W. Richards and W. Woodruff.)

"Almost all who have fallen in these last days in the Church have fallen in a strange land. This is a strange land to those who come from a distance.

We should cultivate sympathy for the afflicted among us. If there is a place on

can be a Recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes and heard with his ears, giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time, when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established.

Then let there be a General Recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record which they have made is true. Then the General Church Recorder can enter the record on the General Church Book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the Church. And when this is done on the General Church Book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the General Church Book.

You may think this order of things to be very particular; but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared, before the foundation of the world, for the salvation of the dead who should die without a knowledge of the Gospel.

And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelations xx. 12—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works."

You will discover, in this quotation, that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things that were written in the books, according to their works: consequently, the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place, that in all your recordings it may be recorded in heaven."

Now, the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ; wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own *propria persona* or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of—a power that records or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be amended, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?

And again, for a precedent, Matthew xvi. 18, 19. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the power of the Holy Priesthood; for, to him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

Herein is glory, and honour, and immortality, and eternal life: The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other,

clothed upon and quickened by the Spirit of the great God; and what mattereth it, whether we lay them down, or we lay down with them, when we can keep them no longer. Then let them sink down like a ship in the storm—the mighty anchor holds her safe. So let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.

Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us, even now. I cannot find words to express myself. I am not learned, but I have as good feelings as any man.

O that I had the language of the archangel to express my feelings once to my friends! But I never expect to in this life. When others rejoice, I rejoice; when they mourn, I mourn.

To Marcellus Bates let me administer comfort. You shall soon have the company of your companion in a world of glory, and the friends of brother Barnes and all the Saints who are mourning. This has been a warning voice to us all to be sober and diligent, and lay aside mirth, vanity, and folly, and be prepared to die to-morrow. [Preached about two hours.]

Erastus Snow said he was a boarder with President Joseph Smith the first week he was in Nauvoo: he helped to carry the chain for the surveyor, and helped to lay out the first city lots.

President Joseph Smith said: As President of this house, I forbid any man leaving just as we are going to close the meeting. He is no gentleman who will do it. I don't care who it comes from, even if it were the king of England. I FORBID IT.

Dismissed with singing, and prayer by John Taylor."

I received a letter from the Post Office, of which the following is a copy:—

"Washington, D. C., March 31, 1843.

Sir,—You stand accused of high treason. You will deliver yourself up to the Governor at Springfield, Illinois, in order to be tried before the Supreme Court of the United States next term.

The Governor of Illinois will be directed to take you in custody, if you will not deliver yourself up.

The President will issue a proclamation against you, if you obey not this order by May 1, 1843.

Respectfully yours,

HUGH S. LEGARE,

Attorney-General.

Joseph Smith, Esq."

This letter was superscribed, "By order of J. Tyler, President of the United States."

I insert this letter in my history to show a specimen of the many despicable falsehoods resorted to by the enemies of truth to annoy me and my friends.

Monday, 17th. Rain last night. Green grass begins to appear.

Walked out in the city with Clayton. Visited Elder John Taylor, and gave him some instructions about the letter purporting to come from the Attorney-General Legare; also called on Samuel Bennett in relation to the house he lived in above the old burying-ground; returned home, and conversed with Elder Erastus Snow. Received from P. P. Pratt fifty gold sovereigns for the Temple and Nauvoo House; also received £87 from the English brethren for land. At half-past five, p.m., called at the Printing Office for a short time, when I returned home and listened to the reading of a synopsis of my sermon of last Sabbath.

Advices from Guadaloupe state that up to the 25th of March 4,500 bodies had been dug out of the ruins of Point-a-Pitre, and 2,200 of the wounded by the late earthquake were in the hospital at Basseterre, and that five other shocks had been subsequently felt.

Elder E. M. Webb writes that he has been labouring with success in several counties in Michigan, when he came to Comstock, in Kalamazoo County. Dr. J. C. Bennett was lecturing in Kalamazoo, the shire town, and was told that there was a Mormon Elder in the neighbourhood. Bennett said, "That is one of Joe Smith's destroying angels, who is come to kill me;" and he left in such haste that he forgot to pay his tavern bill, also the poor Presbyterians for lighting and warming the house for him. Elder Webb commenced preaching there, baptised twenty-four, and organized a branch.

One hundred barrels, or 10,000 lbs. of gunpowder were deposited in fifteen separate chambers and simultaneously fired, with complete success, in the Abbott's Cliff, Dover, England.

Tuesday, 18th. Signed an appointment to John F. Cowan, of Shokoquon, as one of my Aides-de-camp, as a Lieutenant-General of the Nauvoo Legion, and conversing with him.

Rode out on the prairie. Sold 130 acres of land to the English brethren, and

took a bond from J. T. Barnett for two lots.

Signed a transcript of the Mayor's docket, Thomson *v.* Dixon.

In the evening had a talk with three Indian chiefs, who had come as a delegation from the Pottawatamie's tribe, who complained of having their cattle, horses, &c., stolen. They were much troubled, and wanted to know what they should do. They have borne their grievances patiently.

The quorum of the Twelve met in my Office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 1, 1859.

THE NEW YEAR.—The compliments of the season to all who have the approbation of their own consciences in reflecting upon the scenes of the past year, who feel satisfied that they have discharged their every duty faithfully, and who feel renewed in strength and an increasing desire and determination to persevere in welldoing and to progress with and in the kingdom of God!

To those who feel that the time has been measurably misspent through their disregard and inattention to the commandments of God, but who have a desire to redeem the past, we say, Begin the year with humbling yourselves before the Lord, with prayer supplicating his forgiveness for the past, and with renewed diligence and firmness seeking the favour and blessing of God upon your efforts to bring about a reformation, that you may receive grace and strength to overcome evil and move on in the way of life and salvation.

Another year has been added to the past, and the day when the government of God shall extend over the whole earth is thus much nearer at hand. Each succeeding year produces events that tend to bring the Church more and more into notice, to establish her more and more firmly upon the earth, and place her more in a position to command the attention and respect of the world. The events of the past year have done more than any previous one to produce that result.

The persecutions, the hardships, the wanderings, the self-denial,—in a word, all the exertions of the faithful Saints are for the accomplishment of the great work of the Lord in the last days, the building up and redemption of Zion, and the preparation for the appearance of the Lord in his glory. The late crusade against the Church has perhaps done more to unite the Saints and strengthen their faith in their leaders, their religion, and their God, and to establish them in the truth, than anything that has gone before.

The outside pressure—the action of the world against the Church—has a tendency to make true Saints more faithful and energetic, to increase their fellowship, and to unite them more compactly and firmly to resist that pressure and action, and make the rebound more severe and effectual, while the fearful, the indolent, the selfish, and the hypocrite stagger and reel with the shock, and are finally swept away from their sandy foundation and lost. Every day's experience proves more and more plainly that it is only the humble and faithful that will stand and secure the reward.

To the Saints, then, we say, Enter upon the duties of the coming year with renewed energy, but with humbleness of heart and a firm reliance upon your Heavenly Father for the guidance of his Holy Spirit. And may the blessings of the faithful and obedient be upon you!

EMIGRATION.—We are pleased to be able at length to say to the Saints that emigration is again opened for all those who have means at their command to gather to Zion.

As we have before said, no one will receive any help whatever from the P. E. Fund. The deliverance of the Saints depends entirely upon themselves; and we hope that those who have the means will go, and that those who can assist their brethren will stretch forth a helping hand.

There will be an opportunity for all to go with handcarts this season, as usual, who cannot raise the amount necessary to procure a team. Those who have the means, and prefer it, can go with waggons.

It will be perceived at a glance that our time for making arrangements to procure the carts, waggons, and teams, and other necessary outfit for the emigrants at the point of outfit on the frontiers is very limited indeed. Our operations on the frontiers must commence by the 1st of February at the latest. By that time our Agent must be apprised of the number of carts and waggons that will be required, and have the money in hand to enable him to contract for the building of the same and the purchase of the oxen and cows. We therefore wish all who design to emigrate this season and go through to the Valley by the handcart arrangement to send up their names, ages, and occupation, with at least £4 to each person, to procure the handcart and outfit; and those who design going with waggons to send with their names, &c., at least £20 for waggon, £20 for each yoke of oxen, and £5 for other outfit, by the 15th of the present month at the latest.

We are unable as yet to state the exact sum that will be required to take the Saints through to Utah this season, but will endeavour to procure all necessary information and communicate it to them at the earliest opportunity. We do not apprehend, however, that it will much, if any, exceed ten pounds sterling per handcart after they reach Liverpool and have provided themselves with the necessary clothing, bedding, and cooking utensils.

To those who have not kept the law and paid a faithful and honest Tithing in this land—who have not been liberal in spirit and cheerfully contributed of the means the Lord has blessed them with for the furtherance of his work, as they have been from time to time required to do—who have not yielded a humble, cheerful, and willing obedience to the counsels of those whose right and duty it is to counsel and instruct them—who have not reduced the religion they profess to practice in their every-day lives—who have not loved righteousness and hated iniquity,—in short, those who have not made the kingdom of God first in their hearts, and endeavoured diligently and faithfully to keep and observe all the laws and requirements of that kingdom as far as made known to them, but have been putting off these things until they reach the Valley, we would say, You are mistaken: you will not keep the laws there; and it is far better that you do not go. It will cost you much less, both in time and money, to apostatize here than there; and most assuredly it will come to that in the end. To the honest, faithful Saint we say, "Go ahead," and may the blessings of heaven attend you!

Those who have not the means to go through to the Valley, but who nevertheless feel desirous to go to the United States and assist in strengthening the settlements on the route, will have an opportunity after the through emigration shall have closed.

THE NEW FEATURES OF THE "STAR."—As the Church matures, it will assume higher forms of development, until it has passed into national and independent existence and shown the finest and noblest features of civilization.

Although in the European Mission the Church will not exist under the same conditions as in Zion, the Saints will make corresponding progress with those at "home," compatible with their character as a religious community and their various national, social, and domestic privileges. Their minds will become enlarged and the work advance on all sides. That growth must be fed with suitable food, and that advancement be sustained and directed. The knowledge and intelligence of the Priesthood will be increased, and our young brethren be fired with a laudable ambition to reach excellency. The sisters will also make corresponding growth and have similar requirements.

We feel it both a duty and a pleasure to endeavour to supply suitable food to sustain that growth, and, as worthily as we can, to lead onwards our advancing

brethren and sisters. Our arrangements of last year in opening the columns of the *Star* for a liberal supply of contributions and the encouragement given to our gifted readers to cultivate their talents have made it still more desirable that we should lead them onward and sustain them in their praiseworthy endeavours, as well as to contribute to the general improvement.

The compass of the *Star* will not admit of our undertaking all that we could desire; but we shall endeavour to accomplish in its limits as much as practicable in agreement with other arrangements which we may be led to make in the Mission.

We introduce to our readers in this Number "The Essayist" and "The Visitor," which we hope will prove instructive and profitable. Doubtless they will appear from time to time, as wisdom shall direct, when agreeable with other arrangements and duties. There is also commenced in this Number a compilation of "American Antiquities," the result of considerable research; and we anticipate that our readers will gather from this source much information and evidence corroborative of the Book of Mormon. Besides these new features, we have recently introduced a department for "Memorabilia," or "*Things worth Remembering.*" The object of these several arrangements has been to improve the minds and manners of the Saints and to increase their store of useful knowledge. We hope that our efforts for the benefit of our readers will result in a general interest in and an increased circulation of the *Star*.

News from Utah.—We are happy in being able to lay before our readers a very interesting letter from our beloved President and Prophet, Brigham Young, which will, we have no doubt, bring joyful intelligence to many. We have also received the *Deseret News* of October 13th and Nov. 3rd. There is no particularly interesting news. The army is quiet and keeps within the limit of the encampment. The Saints are pursuing the even tenor of their way; and but for the blacklegs and camp followers who are prowling around, all would be peace and quiet as in former times in the Valley.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
Great Salt Lake City, U. T.,
September 10, 1858.

Elder Asa Calkin.

Dear Brother,—We improve the present opportunity of a private conveyance to again communicate with you. We have been somewhat in hopes of hearing from you, although it is perhaps rather too much to expect through the public mails, though they are running at present quite regularly every week.

We are expecting a small emigration the present season, as the way is deemed sufficiently open to be safe. This being the case, there will doubtless be considerable emigration another year, although we do not expect to operate any through the Perpetual Emigrating Fund. Those who choose and are able can come; and probably many others, who are not able to come through, might come to the States and gather up as the way shall open. It is wisdom for those who come to land at the northern ports and come to Chicago, where our business agency will hereafter be established, instead of St. Louis. We may also have an agency at Iowa City, thereby escaping not only the dangers of the rivers, but the epidemics generally so prevalent in the more southern latitudes.

As before advised, we repeat again for you to gather up the Tithing accounts from each Conference, that whoever may have paid Tithing may as far as possible be credited therewith. A list of names should accompany the accounts, in order that their credits may appear on the books in Zion.

We realize that there are many worthy, faithful Saints who are poor and have not the means to emigrate to this place, and that they are exceedingly anxious to do so. Our desire and prayer is that the way may open before them; that the Lord will so order and direct affairs that they may be delivered from bondage and brought to an inheritance with his people. But the Lord's will be done. We feel perfectly clear of having done our duty to the utmost in their behalf, and expect to continue to aid them as fast as it is consistent for us to do so. This

we consider the duty of every Saint—to help the poor Saints to gather home to Zion, and use the means with which the Lord has blessed them to promote the cause of truth and righteousness upon the earth.

Elders Horace S. Eldredge, Joseph W. Young, George Q. Cannon, and Frederick Kesler are going East, and will locate, as before observed, at Chicago, instead of St. Louis. They are all going out on business for us, and a portion of them at least will return the ensuing season. If brothers Eldredge or Cannon should need money, and you have it in your power to aid them, it will be all right, as it is our wish for you to do so. You are also instructed to fill any order for files or other articles which they may think best to have purchased in England. It is our determination to improve the present favourable opportunity to provide ourselves with machinery, which will enable us to manufacture our own supplies as far as possible from henceforth.

If the European Saints wish to form a handcart company and come through that way, it is their privilege to do so. If they choose to come and locate at some convenient point in Canada, as was talked of last season, that will be all right; for, when we get ready, we can gather them from there as well as from any other place. And if they stay either in Canada or the United States a few years, and see whether they are going to apostatize or not, before they come here, perhaps it will be a good thing, as it will save them the trouble of crossing the Plains twice, and save us a good deal of trouble too. It is often the case that so soon as a man, who never owned a cow or a pig or any living animal, gets here and begins to rise in regard to property, he forgets his God and all that has been done for him, and from thenceforth is not satisfied until he gets back into hell from whence he came. It is manifestly better for all such persons to remain and even die in the world without gathering at all, so that they die in the faith, than come here only to apostatize and finally go to hell. We would just as soon that the Saints should be sifted and screened in the world awhile as to have it all to do after they get here. Those that do remain stedfast in the faith are so negligent about paying up for their emigration that our hands are constantly tied as regards assisting others.

We still owe thousands of dollars in St. Louis, which was expended in helping out the poor Saints, and which we would like the Liverpool Office to liquidate, if possible.

We are still living, and expect, when this persecution flows past, as it now is in a fair way of doing, the enemy having failed in all respects in accomplishing their objects, that "Mormonism" will rise higher, be more respected, and extend wider in power and influence than ever before. We expect that you are lonesome; but be of good cheer: your friends remember you, and your family are doing exceedingly well. All is right in Zion. What sifting we are getting will do us no harm. It only illustrates the great truth that none but the humble, sincere, and obedient Saint, who lives his religion and serves God, because he loves righteousness and truth, and hates iniquity and wickedness, will stand and finally enter the celestial gate.

The weekly Tithing, as well as all other in Great Britain, must be hereafter paid into the Liverpool Office. And those persons in the different Conferences who collect it should give receipts, retaining a duplicate in a book to be (when full) deposited in the Liverpool Office. In this way you can know what is collected. It would perhaps be best for you to furnish the books for the different Conferences similar to those used with us as order books in this Office.

May the peaceful influences of heaven's rich blessings attend you, and Israel triumph over every opposing foe!

As ever, I remain your brother in the Gospel of Christ,

BRIGHAM YOUNG.

AFRICA.—CAPE OF GOOD HOPE.

Mowbray, October 20, 1858.

President A. Calkin.

Dear Brother,—I write to inform you how things are moving along with the African Saints. We are trying to do as well as we know how. The Saints in general are very poor and have to work hard for a living; but I believe they are doing all they are able to further the work of God, with very few exceptions.

As soon as I received the account of the debt incurred at the Office, it was brought before the Priesthood meeting, and the brethren expressed their willingness to use their influence and their money to wipe off the debt. The back debt will soon be all paid. We are making all preparations to be ready to go to Zion when the Lord shall again open the way. I hope to be among the first company from this Conference. Since I wrote you last, two have been baptised, and two cut off. I believe Elder Westley has baptised about twenty since the Elders left. The judgments of God are moving on here in the shape of smallpox. It is taking off the inhabitants by hundreds. We have been counselling the Saints to keep their bodies clean and temperate, and also

their houses, and to call upon God in mighty prayer to keep the destroyer from them. I feel as though the Saints will escape, if they will obey counsel. My prayer to God is that he will bless and preserve his honest-hearted Saints. I hope, dear brother, you will be so kind as to keep us posted with the news by the mail as heretofore.

The Priesthood are united in the Cape Conference, and the Saints all doing pretty well.

The mail has just arrived. I have had a glance at the *Stars* and also the letter you sent me. My soul feels to rejoice and to be full of gratitude to our God that he has blessed his Saints upon the land of Zion and again restored unto them peace for awhile. I anticipate that the way for emigration will soon be opened up again. We shall hold ourselves in readiness as much as we can until we get counsel from you by letter or in the *Star* when and which way we are to steer for the mountain home of the faithful. I believe there are a few families in this Conference who will be able to avail themselves of the opportunity when the way shall be again opened.

I will conclude by praying that the Lord will bless you and the brethren in the Office, and make you a blessing to the Saints throughout your Presidency. I remain your brother in the Gospel of Christ,

RICHARD PROVIS.

ENGLAND.—MANCHESTER PASTORATE.

Chorlton-upon-Medlock, Manchester,
November 26, 1858.

President Asa Calkin.

Dear Brother,—In compliance with your request, I present you with a report of the state and condition of my Pastorate.

As regards the Priesthood, we are feeling well. I myself feel well in the work of the Lord. If I have one desire stronger than another, it is that I may be useful in the Church to bring many to a knowledge of the truth and help to establish righteousness on the earth. Brothers Croft (of Manchester Conference), James McGhie (of Liverpool Conference), and Mark H. Forscutt (of Preston Conference,) are all one with me to do good according to the best of their abilities; but brother Mark H. Forscutt, of the Preston Conference, is now unfit for his duty through sickness.

There are many strangers in some of the Branches of both the Manchester and Liverpool Conferences coming to hear the word preached, and some few are being baptised, and there seem to be quite a number enquiring after the truth.

The Saints in general throughout the Pastorate feel well and are willing to do their duty in all respects. There are a few exceptions, however, in Preston Conference. A few there have got a murmuring spirit among them. There are some in that Conference, who have been in the Church many years, who think they know a good deal, and that there is no one in this land able to teach them anything; and I think it would be well to find them a good straightforward man of experience to preside over them.

I believe this to be a faithful report of the present condition of the Pastorate.

Yours in the Gospel,

EDWARD OLIVER.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

According to intimations given in the *Star* a short time back, we now commence a compilation of facts, derived from various sources, relative to the antiquities of America, which supply a mass of strong confirmatory evidence in favour of the Book of Mormon. Some of the extracts have already appeared in different periodicals of the Church. We have availed ourselves of every reliable source of information within our reach that would enable us to carry out the objects intended.

The Book of Mormon is a professed history of ancient America, containing an account of the migrations, settlement, modes of life, prosperities, adversities, joys, sorrows, wars, and various doings of the aboriginal inhabitants of that vast country, of whom the Indians are direct descendants. It is professedly "An account written by the hand of Mormon upon plates taken from the plates of Nephi. . . . An abridgment of the record of the people of Nephi, and also of the Lamanites, written to the Lamanites, who are a remnant of the house of Israel, and also to Jew and Gentile. . . . An abridgement taken from the Book of

Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower," &c. (See title-page of Book of Mormon.)

It is not our intention here to enter upon a dissertation on the Book of Mormon. Our object is simply to bring together and place before our readers, in a connected and compact form, what *others* (not "Mormons") have said, from time to time, since its publication, that (unwittingly) tends to substantiate its claims and illustrate its truths.

Much has been said and written at different times in support of that "good old book," the Bible. The declarations of impartial historians, the mythologies and traditions of heathen nations, the facts of geology, the evidence of existing monuments, the habits and customs of eastern people, and the testimony of modern travellers in relation to their researches in Palestine and neighbouring countries, are all assiduously collected and with praiseworthy zeal pressed into the service of Biblical expositors and defenders.

A similar course may with considerable advantage and benefit be pursued in behalf of the Book of Mormon. Much has been and much more has yet to be done in this way; and if our present labours in that direction shall tend in the least to strengthen the faith of the Saints in that sacred volume, and at the same time stimulate others to gather up and preserve all such similar evidences as may come under their notice or within their reach, we shall feel abundantly satisfied that our labours have not been in vain.

We will here quote the testimony of that celebrated geologist, the late Hugh Miller, in support of the fact that the so-called "New World" of America has far greater claims than the Eastern continent to be designated the OLD World. In his geological work entitled "The Testimony of the Rocks," published in 1857, he says—

"Not only are we accustomed to speak of the Eastern continents as the Old World, in contradistinction to the great continent of the West, but to speak also of the world before the flood as the Old World, in contradistinction to the postdiluvian world which succeeded it. And yet equally, if we receive the term in either of its acceptations, is America an older world still,—an older world than that of the Eastern continents —an older world, in the fashion and type of its productions, than the world before the flood. And when the immigrant settler takes an axe amid the deep backwoods to lay open for the first time what he deems a new country, the great trees that fall before him, the brushwood which he lops away with a sweep of his tool, the unfamiliar herbs which he tramples under foot, the lazy fish-like reptile that scarce stirs out of his path as he descends to the neighbouring creek to drink, the fierce alligator-like tortoise with the large limbs and small carpace that he sees watching among the reeds for fish and frogs just as he reaches the water, and the little hare-like rodent without a tail that he startles by the way,—all attest, by the antiqueness of the mould in which they are cast, how old a country the seemingly new one really is—a country vastly older, in type at least, than that of the antediluvians and the patriarchs, and only to be compared with that which flourished on the eastern side of the Atlantic long ere the appearance of man, and the remains of whose perished productions we find locked up in the loess of the Rhine or the lignites of Nassau. America is emphatically the *Old* World."

The same writer, in the same work, also says—

"In the human family there are races that have long since reached their culminating point, and are now either fast disappearing or have already disappeared. The Aztecs of Central America or the Copts of the valley of the Nile are but the inconsiderable fragments of once mighty nations, memorials of whose greatness live in the vast sepulchral mounds of the far West, or in the temples of Thebes or Luxor, or the pyramids of Gizah."

The following extracts from various American periodicals will be found to corroborate the fact of the Western continent having been formerly inhabited by a great civilized people:—

(From the *Trinity Times*.)

"The deep diggings in the mountains of California are daily bringing to light interesting and astonishing facts, which tend to shroud the early history of this portion of the continent in the deepest mystery, and tend to the conviction that it was once peopled by another race of men highly advanced in civilization."

(From the *San Francisco Herald.*)

"The great basin between the Colorado and the Rio Grande is an immense table-land, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canons. The country is barren and desolate and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly-settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the table-land."

(From the *New Quarterly Review.*)

"Every fact recorded by the Spanish historians would go to show that there has existed in Central America a vast empire of great civilization and great antiquity. It must be so old as to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing: . . . Bernal Diez, and De Solis, Villa Gutierre, and Cogolludo *may* be dishonest in their descriptions or in their compilations; the books of bark, the writings upon cotton, and the hieroglyphic books seen at Zempoala *may* be fictions or modern forgeries; but the testimony that these are *not* so is at present very strong and not disproved. On the other hand, there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests may have been, as their traditions assert, the grandchildren of Noah and the contemporaries of the patriarchs. The subject is at any rate worthy of research, and yet how little it has been investigated!"

(From an American paper.)

"A gentleman exhibited to us a piece of cedar, the history of which is as follows: In digging a well on the property of Smith, Brothers, and Co., at Bunker Hill, Illinois, at the distance of 53 feet beneath the surface, they came to a cedar log, embedded in the earth, and extending across the well. It was cut off, was found to be five or six inches through, and was in a state of perfect preservation. The town of Bunker Hill, as many persons know, is situated in the middle of a large and level prairie; and the gentleman who has it in his possession, who is a bit of a Yankee, wants to know how that log of cedar got there."

(From the *Fulton City* [Ill.] *Investigator.*)

"Not long since, as some workmen were engaged in excavating a well, about two miles north of Round Grove, in this county, they came on the remains of an old well, about 37 feet below the surface. The mouth of this ancient pit was covered over with earth; and, removing this, they found it walled around with a stone and lime wall about eight feet deep. There was about five feet of water in the bottom, which was found to be pure. What increases the mystery is the fact that the ground seemed perfectly solid from the mouth of the well to the surface of the ground. The material removed was stiff blue clay closely compacted."

(From the *St. Louis Republican.*)

"A day or two ago, an oak was cut down a short distance from Harrisburg, (and near an old revolutionary relic, known as Paxon's church,) which, upon counting the growth, proved to be near 400 years' old; and, perfectly embedded in it, at a height of near 30 feet from the ground, was found a well-shaped stone mortar and pestle, and an instrument very much resembling an axe, though much smaller in size. They had evidently been placed in the crotch of the tree, which had grown together over them; and, from an examination of the section, it is perfectly manifest that they must have been there at least 300 years. They are of very hard flinty stone, and in their finish exhibit much skill."

(From the *Hampshire Telegraph.*)

"Philadelphia, Feb. 18.—Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics,—all speak of some ancient race of men now for ever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recently-discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf coast; in others again, the ruins of ancient Egypt; in others again, the monuments of Phœnecia; and yet in many features they differ from all referred to. The discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed."

(To be continued.)

PASSING EVENTS.

GENERAL.—Secret societies are gaining ground in Rome, and symptoms of a revolution are observable. Insurrectionary tendencies are manifesting in the Grand Duchy of Posen. The King of Naples is about to increase his military and naval forces to the extent of 18,000 men. Considerable reinforcements have been despatched to Lombardy. The cholera still rages in several places in Japan. News from China state that the rebels were increasing and surrounding Nankin, and that the Imperial Government itself is threatened in Pekin: Cochin-China is torn by internal revolt: an insurrection has broken out in Tonkin, a vast country depending on Cochin-China, and governed by a grand mandarin by the title of Viceroy. In India, the forts of Rampore and Jamree have been taken. In Jamaica, rains had inundated several parts, damaging the crops, and the floods sweeping away houses with their inmates: shocks of earthquake were felt on the 18th and 19th November.

AMERICAN.—The Nicaraguan filibusters are persevering in their work: the five Central American States, however, are endeavouring to form an agreement to act in concert in case of invasion. Peru has declared war against Ecuador. Additional accounts from Mexico state that the Liberals had captured Tabasco after 13 days' fighting. A severe hurricane passing over Domingo has done great damage to the crops, fruit trees, &c., and injured many houses and other property on the island. The President's Message has been issued, in which he treats upon the Kansas and Lecompton questions, the policy to be pursued in the admission of Territories as States, the Utah "Rebellion" and Expedition, the Japan treaty, the English Right of Search question, the Clayton-Bulwer treaty, the Spanish and Cuban claims, the Mexican, Costa Rica, Nicaragua, New Granada, Brazil, Paraguay, and Columbia difficulties, the Panama Isthmus route and Pacific Railway questions, and the general financial policy of the Government.

MEMORABILIA.*

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we *remember*, that makes us wise. All this is simple, but it is *worth remembering*."

VELOCITY OF LIGHT.—Light travels at the rate of about 200,000 miles per second.

AVON RIVERS.—There are in Great Britain no less than ten rivers called by the name of Avon.

SWIFTNESS OF BIRDS.—The common crow can fly 25 miles in an hour; the swallow, 92 miles; the vulture, 150.

FIRST ENGLISH BOOK.—The first book printed in England was Caxton's "Game and Playe of Chesse," published in 1474.

EXPANSION OF WATER.—Water, in passing from its greatest point of density into vapour, expands to 1,696 times its own volume.

LONGEST RIVER.—The lower Mississippi and the Missouri, regarded as one stream—which they really are—form the longest river in the world, being 4,500 miles in length.

HEBREW ALPHABET.—The names of the letters of the Hebrew alphabet are as follow:—Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Caph, Lamed, Mem, Nun, Samech, Ayin, Pe, Tsaddi, Koph, Resh, Shin, Tau.

GREEK ALPHABET.—The names of the letters of the Greek alphabet are as follow:—Alpha, Beta, Gamma, Delta, Epsilon, Zeta, Eta, Theta, Iota, Kappa, Lambda, Mu, Nu, Xi, Omicron, Pi, Rho, Sigma, Tau, Upsilon, Phi, Chi, Psi, Omega.

PRESSURE OF THE ATMOSPHERE.—The atmosphere presses upon the body of a man with a weight of about 30,000 pounds, or 15 tons. He would therefore be crushed beneath so great a load, were it not for the fact that the air, like every other fluid, presses with equal force in all directions. The body thus balanced can maintain any position required, the force exerted by the air on one side being met and resisted by that on the other, and the internal fluids of the body counteracting and sustaining the outward pressure. Hence, also, as the pressure of water is equal on all sides, fishes can live and move at great depths of the sea, where they are subject to a pressure 90 times greater than land animals are.

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* *Memorabilia:* Things worth remembering.

VARIETIES.

THE EYES.—Rubbing the eyes on waking is a destructive habit which many people have contracted. Those whose occupation demand close application of their visual organs for any continued space of time will soon be convinced, by painful experience, of the truth of this.

WALKING ON THE WATER.—M. Ochsner, of Rotterdam, has invented "podoscaphs," or boats for the feet. They are shoes about fifteen feet long and nine inches high or deep. Standing erect, the podoscapher, provided with a pole flattened at the end for paddling, and twelve feet long, can advance, turn, or recede, with great swiftness, in water not deeper than the length of the pole.

TO DETECT BAD EGGS.—The true way to detect bad eggs is to put them in a pail of water: if good, they will lie on their sides always; if bad, they will stand on their small ends, the large end always uppermost, unless thay have been shaken considerably, when they will stand either end up. Therefore a bad egg can be told by the way it rests in water—always end up—never on its side. Any egg that lies flat is good to eat, and can be depended on.

POETRY.

TRUTH.

When the diamonds of twilight their anthems had sung,
As this beautiful world in its orbit was flung,—
When the sire of our race and his heaven-formed bride
With their own stainless Eden in purity vied,

Then a leaflet was plucked by the heavenly dove
From a God-rooted tree in the arbour of Love,
And 'twas borne to the newly-formed island of space
As a crowning adornment to finish the place.

But the Demon of Ill, in the stronghold of hell,
Learned the tidings that Envy had hastened to tell;
And he swore in his wrath he would poison its bloom
With the Upas that grew in his garden of gloom.

Then a demon's device and a serpent's led wile
Breathed a withering blast, the sweet plant to defile;
And the Prince of Deceit hissed a laugh in his heart,
That the stainless of hue had been tainted in part.

But the Fountain of Love with omniscience perceived
The deep death-parent blow which the Fiend had achieved;
And he vowed, ere it died in such poisonous air,
He would take it to heaven and nurture it there.

Yet ere man of so precious a boon was bereft,
He would thwart the dark Fiend in the portion then left;
For a shield of protection around it he'd throw,
And give man the proud honour to guard it below.

Then 'twas nurtured and watched, and luxuriant grew,
Gently fanned by the breezes Divinity blew,
Till its petals unfolded, as spotless as Love,
Or its parent that grew in the arbour above.

And its leaves even yet form a chaplet as bright
As the crowns that are worn by the spirits of light;
And the man that can win such a heavenly prize
May with Truth spirit-bound fill a throne in the skies.

But the low-stricken wretch who his soul would defile
With the Upas of *Falsehood*, and lie with a smile,
Will sink down in his blackness, unnamed but in scorn,
Banned for aye from the sweets of a heavenly morn.

E. L. SLOAN.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 2, Vol. XXI. Saturday, January 8, 1859. Price One Penny.

THE MOSAIC, CHRISTIAN, AND LATTER-DAY DISPENSATIONS.

I. THE MOSAIC DISPENSATION.

What an eventful history is that of the people to whom were committed the oracles of God during the Mosaic dispensation! At one time a wandering multitude, whose attendant Divine power caused nations to quake at their approach; then settled in a fertile country, where the soporific sin deadened their virtuous energies, till idolatrous tribes reduced them to abject slavery. Rising again in the might of righteousness, their giant arms were stretched far and wide, to be struck down and themselves broken and dispersed. Gathered together, they strove to build up their fallen greatness, and with all their fiery valour struggled fiercely with their foes. Triumphing for a season, they became exalted in pride, to be afterwards reduced to a provincial appendage of a mighty power, and eventually shattered and dispersed through the earth, a hiss and a by-word of reproach among the nations.

At one time blessed with the inestimable privilege of close communion with the Almighty, they robbed themselves gradually of their heavenly gifts. Aping their surrounding neighbours, they wanted a king; and in receiving one, they lost the direct guidance of the Mighty God of Jacob. One by one, they stripped themselves, by transgression, of their blessings. The loss of the Urim and Thummim preceded the spoliation of their temple. The ark of the covenant, whose cherubim with spreading wings were singularly emblematical of God's protection to the nation, followed; and lastly, the warning voice of prophecy was hushed, and mental darkness, thick and deep, passed over the people.

Aided for a time, after their restoration from Babylonish captivity, by the Medes and Persians, they remained true to their falling friends, and almost drew down the fierce indignation of Alexander of Macedon; but, miraculously saved by Divine Power, during a brief span of obedience, they nationally enjoyed Macedonian protection.

Antiochus of Syria next levelled the bolts of war at them, tore down their altars, killed their priests, and defiled the "holy of holies," till they were repulsed and defeated by the Maccabees, who, to preserve an appearance of independence to the nation, concluded an alliance with the Romans, whose appointees governed the land.

The aspect of the world at the advent of the Messiah was rather remarkable. Rome had extended her conquering arms over the known world, and the nations of the earth were either her tributaries or allies. Augustus had waded to the purple through streams of blood; but after the final defeat of his opponents, Pompey and Antony, he ruled so wisely that Peace extended her downy pinions over the human race.

Palestine was the theatre of religious contentions. Bereft of the gifts of revelation and prophecy, humanity strove to arrogate to itself the prerogative of leading mankind in the way of life; but, wanting that authority which the majestic voice of revelation possesses, it only produced disunion and repellant opinions. The ancient unity of Judaism was destroyed, and sect strove with sect for priority of position. Pharisees, Sadducees, Essenes, Therapeutæ, Herodians, and numerous others of lesser note eagerly strove to obtain supremacy over the minds of the people, and thus religious discord, with all its revolting lineaments, occupied the place of inspired unity. The pagan nations were not behind in this anarchy of opinions. Idolatry was mixed up with the theories of those great minds who stamped their characters in the mythology of Greece and Rome. Philosophy and science varied the features of Pagan worship, and the disciples of each sect ranged themselves under the principles of their founders. Epicureans, Academics, Platonists, Stoics, Eclectics, Aristotelians, and numerous others composed the grand mass of heathen confusion. Politically, peace reigned upon the earth; socially and religiously, all was disunion and anarchy; when the angel appeared with the glorious tidings of a Saviour's birth, and the heavenly host took up the chorus of "Glory to God in the highest, and on earth peace, goodwill toward men."

Thus the Mosaic dispensation had fulfilled its mission. It had become old and barren of good fruit; and another—a mightier and more comprehensive one—was to be ushered in.

II. THE CHRISTIAN DISPENSATION.

Imagination might paint many scenes foreign to the purport of this article, yet interesting and instructive. The joy of those who waited patiently for the promised "Hope of Israel" was great; and equally great was the disappointment of those who, blinded by the god of this world, passed over Christ's humility and looked only for his glorious advent.

Christ was born. Not among the mighty of Judah's aristocracy were his parents found. A poor carpenter was his presumed father—a stable his natal dwelling. For thirty years, his life seemed much the same as that of all Adam's race. Early gaining a knowledge of his mission, he grew in wisdom and stature, till John opened his way. And knowing that the time had come for carrying out the designs of his Father, he sought the banks of Jordan, and in the laver of baptism commenced his trying career. Full of the Spirit of wisdom, his first care was to lay the foundation of that organization by which his principles would be sustained, his decrees executed, and his kingdom built up and governed. Twelve were chosen and endowed with the Apostleship, or the *power to build up the kingdom of God;* and as the work progressed, seventy were called to assist them; subsequently, other seventies, each forming a quorum distinct in itself.

Three of the Twelve were chosen on the mount of transfiguration as a Presidency, and to them Christ delivered those keys which his approaching end warned him they would require. While enjoying the society of their Divine Master, they possessed not the extraordinary gift of the Holy Ghost which they subsequently received, as in him they possessed a mentor ever ready and never at fault; but upon his death and ascension, they waited patiently for the manifestation of power and wisdom promised them from on high. Like as Elisha required a double portion of Elijah's spirit, when bereft of his leading hand, so the Twelve, with all the knowledge and experience they had gained, dared not attempt the stupendous work committed to their charge unaided by the promised gift of heaven. The character of the Christian dispensation was peculiar to itself. It was one eminently of peace and liberty of mind, instructing mankind in those principles of Gospel freedom so essential to a proper development of God's mighty purposes. Such a dispensation was necessary, and the only one which the position of the world could then bear. The policy of Rome forbade centralization: the geographical knowledge of the age precluded any attempt of the kind beyond her bounds; and the sufferings and persecutions which the Saints were forced to endure, in laying the foundation of those principles of liberty and salvation which they advocated, were proofs positive of the impossibility of establishing a kingdom of power and righteousness by any natural means. The prophetic visions of the inspired ones of that day all pointed to a time when society would stand upon another basis; and the foundation of that

state of society they laboured assiduously to lay. The desirableness of unity of interest as well as principle the Apostles endeavoured practically to show in a communion of means among the Saints at Jerusalem. But the selfishness of those who professed the religion of Christ and the persecuting spirit of their bigotted countrymen cramped all their efforts, till the design was laid aside, and they confined themselves to propagating the faith of the cross and raising up churches to their great Master's name. One great aid to the Apostles was the dispersed condition of the Jews. In almost every city of the vast Roman empire were to be found those who clung to the worship of the God of Abraham; and among them were many honest souls who gladly received the joyful truth that Messiah had come, to be "wounded for our transgressions and bruised for our iniquities,"—to "preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captive and the opening of the prison to them that are bound,"—come as the "Lamb of God," but not as the "Lion of the tribe of Judah," nor to "reign in Mount Zion and in Jerusalem and before his ancients gloriously."

The grand error of the Jews was in overlooking Christ's first coming and confounding it with the second. So the great error of the present age consists in confounding the Latter-day Kingdom with that organized in part by the ancient Apostles.

The *Mosaic* dispensation was one of practices; the *Christian* Church was one of principles, while the *Latter-day* work differs from either, yet includes both. The Church being fairly organized after the ascension of Christ, the Priesthood commenced to spread the principles of truth. Wherever a portion of the Jewish family could be found, there was the joyful message of salvation borne; and, when rejected by the seed of Abraham, it was offered to the Gentiles. In the proud cities of the earth, in the peaceful villages, in the gorgeous palaces of Rome, in the miserable den of the slave, on the free mountain's top, and in the dungeon's cell were the Gospel's truths declared by the energetic and devoted men who testified of God's power and love. The testimony which they bore, accompanied by the Spirit of God, and the truths they uttered, irresistible in their simplicity, struck at the root of human systems, till proud philosophers, finding their theories shivered to atoms, were fain to come to terms with the principles of heaven; but, receiving them with all their philosophic pride, they strove to model and fashion them to meet the views of the mighty, and by this corruption forced the power of the Priesthood and the gift of revelation to flee back again to the sphere of the Eternal, thus leaving the world again for centuries to follow up the devices of their own imagination. The principles of truth, however, corrupted as they were, remained in part among men and aided the nations in unwittingly developing the purposes of God for the introduction of the mightiest dispensation of all, the winding-up scenes of the last days, and the establishment of that power in which all dispensations would merge, and before which all powers of merely earthly origin would melt away and become as things of naught.

The Christian dispensation bore more closely upon the Latter-day one, in effect, than any of the others, as it laid the foundation of those principles of freedom advocated by the great minds of all ages, and encouraged by a few constitutions of the present day. The manner in which these principles were introduced, the power of accompanying their introduction, and their deep-rooted influence upon the masses gradually worked out that to which all the efforts of uninspired men would have been directed in vain. Though the power of the Priesthood was gone, it had left behind it materials to prepare the way for its re-appearance in might to rule for ever the destinies of the earth.

We will next glance at the preparation of the nations for the opening of the great Latter-day Dispensation.

(*To be continued.*)

"THE open polar sea discovered by Dr. Kane is a consequence of natural laws governing the circulation of air around the globe; and not only the existence of water free from ice in the polar regions might have been foreseen, but that there exists at both poles of the earth a mild and perhaps a pleasant climate. Possibly some future explorers may find there new continents inhabited by men."—*Professor Clark.*

THE ESSAYIST.

MAN'S DEVELOPMENT.

For a natural and healthful development, it is a necessary condition that the growth of man be equal and progressive and his dispositions and powers harmoniously cultivated and enlarged. A complete philosophy of human development would embrace the spiritual, physical, moral, intellectual, domestic, and social conditions, relations, and character of man.

To mount the progressive scale of being, to answer to the object of his creation, and to fulfil the purposes of God, his development must be thus harmonious; for if any of the faculties of which he is possessed be suppressed or left uncultivated and his dispositions and powers be perverted, his character will in consequence be defective and deformed. For his growth to be natural and healthful, his whole being must be enlarged; he must advance in every right direction; the force of his soul must find equal vent, and the powers of his mind harmonious action. Unless this be the case, his character will be distorted, his state of mind morbid or vicious, his growth on this side deformed, and on the other stunted. It is from the lack of a just and harmonious development of the capacities and dispositions of men that society is sunk in vice and covered with imperfections. This is not because man is vile and deformed by nature. The reverse of this is true. The soul is full of nobility—full of deity. In the characters of Jesus, the Prophets, and good men of the earth, we see the embodiment of religion, virtue, and all that is noble, sublime, and spiritual. It is not our purpose here to refute the blasphemous doctrine of the innate depravity of human nature. Such examples as those referred to are a sufficient vindication of that nature whose source is Deity. Those glorious examples have been produced by a healthful, harmonious, spiritual, moral, and intellectual development.

A proper civilization and system of development will care for the growth of every part of man's being and will give to each its due training. It will bend to his natural conditions, embracing the spiritual, physical, moral, intellectual, domestic, and social, and will preserve and regulate all the relations connected with those branches, while it will feed his wants and lead onward his aspirations. Whether his state be primitive or highly advanced, whether those relations be simple or complex, or whether his wants and aspirations be few and rude or many and refined, so long as they are natural and just, a proper civilization and a true system of development will involve the whole. Of course that civilization must be duly unfolded, answering to the conditions and states of man and society, and that development must be primitive, or advanced according to the stages and advancement of the human race, while the food and inspirations must be equal to their wants and aspirations. If mankind or society were in the first unfoldings of being, the unfoldings of that civilization would be accordingly; or if they had progressed to the higher stages, systems would be equally advanced; or if their wants were many and their relations complex, the food for those wants would be abundant and suitable, and the care and wisdom to preserve and regulate those relations be adequate and fitting.

Then, again, the spiritual and physical, moral and intellectual, domestic and social have their subdivisions, branchings out, minor conditions, and dependent relations. In the foregoing, we have only been considering man and society in their simple and fundamental character. For instance, in taking man as a spiritual being, the connections between him and his God must be brought in, his dependence on him and duties towards him must have their weight and place, and his past, present, and future must be comprehended. With this come the economy of God for the redemption and exaltation of his creatures, the obedience which they owe to that plan, the blessings which they will derive therefrom, and the consequences attending disobedience. Then we may consider man in his intellectual and active characters, which, though blending with his other parts and relations of being, are to some extent distinct in their classification,

mind, and this affirmative has become a pet doctrine with the popular press in its dealing with the Mormon problem. The intellectual lords imagine that they thus give it a consistent solution.

Have not the United States the prerogative to declare that they will not have a Mormon community in their territory? Has not a State the right to say that it will not have them within its borders? Has not a man the privilege of saying that he will not have a Mormon neighbour, and that the faith of the Saints shall not take root near *his* homestead? Of course, in wording these questions, our enemies would couple them with opprobrious epithets, and season them with expressions of abhorence. And such expressions and epithets we know would be to weak and silly minds as hobgoblins, whose imagined existence is the terror of childhood. They would also excite the prejudice and raise the choler of fools and bigots, but could not hide the merits of the case from just and reflective men.

Not only have these questions found an affirmative in words, but they have also found it in deeds, in actions, in blows. That affirmative has been forced home at the point of the bayonet, exhibited on the edge of the sword, and sent hissing from the deadly revolver. These answers have been published in extermination, and illustrated by ravishment, robbery, and mobocracy. They have deprived tens of thousands of their rights, and disfranchised a whole community. They have been written with the tears of the widow and the fatherless, and sealed with the gore of martyrs. Those who have thus dealt with the Saints will admit their rights in theory, but the rest of the tale our history will best relate. And even now the United States would exterminate the Mormons from their mountain fastness, and, for ought they care, send them to enjoy their rights in that "undiscovered country from whose bourne no traveller returns."

We, however, do not thus understand the rights of man. Justice will not be satisfied with the wordy admission of her laws by those who break and deny them in act; and those who thus trifle with her deserve her frowns and will kindle her indignation. To interpret the privilege of His creatures according to the spirit of the above is mocking the Almighty. A mere theoretical admission of the rights of man and a violation of them in practice is hypocritical dealing towards both God and man. To exterminate the Saints as natural or adopted citizens, to disfranchise and exile them, to send them to enjoy their rights beyond the borders of American territory, is, to all intents and purposes, denying and repealing both their natural and national rights. The individual who admits the agency of his neighbour, grants him liberty of thought and freedom of conscience in words, and, with professions of love and tolerance for him, will set fire to his house, and leave him to be consumed in the flames, is at once a hypocrite, an incendiary, and a murderer. We know how much his professions are worth. In such a light we are bound to view the United States or any nation who thus act towards the Saints.

We emphatically deny the United States the prerogative to say that they will not have a Mormon community within their territory; or a State, to say that it will not have them within its borders; or of an individual to say that he will not have a Latter-day Saint for his neighbour. True, if they will all evacuate the country in favour of the Saints, and, in carrying out their absurd, unjust, and intolerant dispositions, will renounce *their own* rights, it will not exceed the limits of their privileges and prerogatives. But to demand the sacrifice at the hands of their Mormon fellow-citizens and neighbours is not just.

If the Latter-day Saints are entitled to the rights of man, as they undoubtedly are, their rights will hold good, irrespective of time, place, or circumstances. If it belongs to them to receive that faith which recommends itself to their minds, to exercise their agency, and claim liberty of thought and freedom of conscience, at any time, in any place, and under any circumstances, then those rights belong to them in *all* time, in *all* places, and under *every* circumstance. They would belong to them in the palace of the Queen of England, or in the city of Washington, as well as in the Rocky Mountains. They have belonged to them since 1830 to 1858. They will belong to them in 1958. Indeed, while time lasts, a "Mormon" exists, and the rights of man remain, they can with justice be claimed, and cannot in justice be withheld.

The great Creator, in giving an individual birth, not only declares, in that act,

because he cannot exist without it,—works, because necessity forces him to it. He moves on from day to day, having no object in view except to supply his physical wants, no duty to perform except that which grows out of his animal instincts, and no destiny to fulfil; but, as the brute creation, he continues on to the end without knowing or caring for what purpose he was sent into this world. Again, there are many that in one day live a century. They accomplish more—the brave, thinking, acting spirit, though young in years, lives more in a few days than others, though they were to exist a thousand years.

They will in one day bring about important revolutions. By their great and mighty works they immortalize themselves, and will never die. Their daring deeds and sublime thoughts will ever be present with us; they will ever live in the hearts and minds of mankind. Their bodies may lay cold in the dark and silent tomb. The watery deep may perchance witness their last movements; or under the scorching sun of an eastern sky their spirits may have left the frail tenement of clay. In poverty scarcely known, and perhaps unloved, some may have died. Yet the bright half of their great and noble souls floats around us like the glory of the departing day or the gentle breeze of a summer's evening wind. Then there are qualities of life as illustrated by the good and the bad. The wicked live sometimes as much as the righteous; they accomplish as much, their thoughts are as many, and their knowledge and power as great; but they live in the wrong course.

How often do we find men with evil minds, habits most pernicious, and vices of the lowest order, giving their whole souls for the accomplishment of a certain object. The object may be bad, and it might perchance prove the ruin of hundreds. Yet in it we see life, energy, and purpose. We are forced to admire the power of a great mind and fully developed soul, even though it should be in a bad or wicked man. As, for instance, Satan—that great spirit, who is the masterpiece of subtlety and the personification of evil. Who can say that his knowledge is not almost infinite—his power little less than that of a God? With what might does he rule in hell! How great his power—how vast his knowledge! On the other hand, take Jesus as the earth's master-spirit of all that is good and great, pure and holy—an ever-rising God, and the Saviour of the world.

To live largely and intensely in good and to grow and advance rapidly in the right path is the desirable thing. To make our lives useful, effective, virtuous, saving, and spiritual,—in short, to live to the wellbeing of mankind and the glory of God should be the aim of all. Such a person can be said to truly live. A life that is full of activity, beauty, and goodness is the only life worth living.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 8.)

[April, 1843.]

Wednesday, 19th. Went to the Office at nine o'clock, to attend a Municipal Court in case of Dana *v.* Dr. Brink, on appeal from Mayor's decision of March 10.

At half-past nine, called to order and issued attachment against William Marks, George W. Harris, Orson Spencer, Gustavus Hills, Daniel H. Wells, Hyram Kimball, and N. K. Whitney, Associate-Justices, to bring them before the Court forthwith to answer for contempt. Alderman Harris, Spencer, Hills, and Whitney appeared, and were excused upon condition of their paying the costs of attachment and Marshal's fees. D. H. Wells was excused on account of absence from the city.

Half-past twelve, p.m., Court opened, original papers being called for. The Clerk (Sloan) inquired if the execution would issue from this Court? "Sit down," said the Mayor, "and attend to your own business. If anything is wanted, you will be told time enough." Counsel for Brink moved that the case be dismissed for want of jurisdiction in the Court below. Much law was quoted on both sides.

The Court decided that the Mayor had jurisdiction, but the Municipal Court had not, being authorized only by the charter to

try appeals in cases arising under the ordinances of the city. This case arose under the statutes of Illinois, and should have appealed directly to the Circuit Court, and dismissed the appeal; and then stated that a legal bond for appeal was not presented till after the twenty days had expired; and therefore it could not now be legally appealed to the Circuit Court."

After adjournment, while conversing with Dr. Brink and Mr. Marr, I told them I had been called to thousands of cases in sickness, and I have never failed of administering comfort, where the patient has thrown himself unreservedly on me; and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

I have lost a father, brother, and child, because in my anxiety I depended more on the judgment of other men than my own, while I have raised up others who were lower than they were. By-the-bye, I will say that that man (pointing to Levi Richards,) is the best physician I have ever been acquainted with. People will seldom die of disease, provided we know it seasonably, and treat it mildly, patiently, and perseveringly, and do not use harsh means.

It is like the Irishman's digging down the mountain. He does not put his shoulder to it to push it over, but puts it in his wheelbarrow, and carries it away day after day, and perseveres in it, until the whole mountain is removed. So we should persevere in the use of simple remedies, and not push against the constitution of the patient, day after day; and the disease will be removed and the patient saved. It is better to *save* the life of a man than to *raise* one from the *dead*.

At three, p.m., I met with B. Young, William Smith, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, and Willard Richards, of the quorum of the Twelve, in my Office, and told them to go in the name of the Lord God of Israel, and tell Lucien Woodworth to put the hands on to the Nauvoo House, and begin the work, and be patient till means can be provided.

Call on the inhabitants of Nauvoo, and get them to bring in their means; then go to La Harpe, and serve them the same. Thus commence your carcer, "and never stand still till the Master appears;" for it is necessary the house should be done. Out of the stock that is handed to me, you shall have as you have need; for the labourer is worthy of his hire.

I hereby command the hands to go to work on the house, trusting in the Lord. Tell Woodworth to put them on, and he shall be backed up with it. You must get cash, property, lands, horses, cattle, flour, corn, wheat, &c. The grain can be ground in this place.

If you can get hands on to the Nauvoo House, it will give such an impetus to the work, it will take all the devils out of hell to stop it.

Let the Twelve Apostles keep together. You will do more good to keep together, not travel together all the time, but meet in Conference from place to place, and associate together, and not be found long apart from each other. Then travel from here to Maine, till you make a perfect highway for the Saints.

It is better for you to be together; for it is difficult for a man to have strength of lungs and health, to be instant in season and out of season, under all circumstances; and you can assist each other. And when you go to spend a day or two in a place, you will find the people will gather together in great companies. If twelve men cannot build that house, they are poor tools.

President Young asked if any of the Twelve should go to England.

I replied—No! I don't want the Twelve to go to England this year. I have sent them to England, and they have broke the ice, and done well; and now I want to send some of the Elders and try *them*.

Lorenzo Snow may stay at home till he gets rested. The Twelve must travel to save their lives. I feel all the veins and strata necessary for the Twelve to move in to save their lives.

You can never make anything out of Benjamin Wincheater, if you take him out of the channel he wants to be in. Send Samuel James to England, thus saith the Lord; also Reuben Hedlock: he ought to be a heavenly messenger wherever he goes. You need not be in a hurry. Send these two now; and when you think of some others, send them.

John Taylor, I believe you can do more good in the Editorial department than preaching. You can write for thousands to read, while you can preach to but a few at a time. We have no one else we can trust the paper with, and hardly with you; for you suffer the paper to come out with so many mistakes.

Parley may stay at home and build his house.

Brother George A. Smith, I don't know how I can help him to a living, but to go and preach, put on a long face, and make them doe over to him. If he will go, his lungs will hold out. The Lord will give him a good pair of lungs yet.

Woodruff can be spared from the printing office. If you both stay, you will disagree. I want Orson Pratt should go.

Brother Brigham asked if he should go. Yes, go.

I want John E. Page to be called away

from Pittsburgh, and a good Elder sent in his place. If he stays there much longer, he will get so as to sleep with his granny, he is so self-righteous. When he asked to go back there, he was going to tear up all Pittsburgh; and he cannot even get money enough to pay postage on his letters, or come and make us a visit.

Orson Hyde can go and travel; and I want you all to meet in Boston.

I want Elder Richards to continue in the History at present. Perhaps he will have to travel some to save his life. The History is going out by little and little, in the papers, and cutting its way; so that, when it is completed, it will not raise a persecution against us.

When Lyman Wight comes home from Kirtland, I intend to send him right back again.

William Smith is going East with his sick wife.

Brother Kimball will also travel.

I want you to cast up a highway for the Saints from here to Maine.

Don't be scared about the Temple. Don't say anything against it, but make all men know that your mission is to build up the Nauvoo House.

It is not necessary that Jedediah and Joshua Grant should be ordained High Priests in order to preside. They are too young. They have got into Zebedee Coltrin's habit of clipping half their words, and I intend to break them of it. If a High Priest comes along, and goes to snub either of them in their presidency, because they are Seventies, let them knock the man's teeth down his throat—I mean spiritually. You shall make a monstrous wake as you go.

Clayton, tell the Temple Committee to put hands enough on that house (on the diagonal corner from the brick store), and finish it right off. The Lord hath need of other houses as well as a Temple.

If I can sell $10,000 worth of property this spring, I will meet you at any Conference in Maine, or any Conference where you are, and stay as long as it is wisdom.

Take Jacob Zundall and Frederick H. Moeser, and tell them never to drink a drop of ale, wine, or any spirit, only that which flows right out from the presence of God; and send them to Germany; and when you meet with an Arab, send him to Arabia; when you find an Italian, send him to Italy; and a Frenchman, to France; or an Indian that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a mission.

Write to Oliver Cowdery, and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him. (A letter was written accordingly.)

I returned home about half-past four, p.m.

This evening located the site for a Music Hall on lot 4, block 67, on the corner of Woodruff and Young streets.

By a certificate of William Smith, of this date, we learn that Elder B. Winchester has recently published a Synopsis of Concordance to the Scriptures.

Thursday, 20th. I went out with brother Manhard to show him some lots, and settled with him; and afterwards heard read a proof sheet of the Elders' Conference.

Elder Rigdon received a letter last Sunday, informing him that the Nauvoo Post Office was abolished. He foolishly supposed it genuine, neglected his duty, and started for Carthage to learn more about it, but was met by Mr. Hamilton, an old mail contractor, who satisfied him it was a hoax; and he returned home, and the mail arrived as usual to-day.

Friday, 21st. I rode out in the city, and in the afternoon went to my farm.

There was an officer drill of the Nauvoo Legion.

Saturday, 22nd. The cohorts of the Legion were in exercise this day. My staff came out with me, and spent the day in riding, exercising, and organizing, and sitting in court-martial, to ascertain to what staff Robert D. Foster, Surgeon-General; Hugh McFall, Adjutant-General; and Daniel H. Wells, Commissary-General, belonged.

(To be continued.)

READERS.—Coleridge, in a lecture delivered upwards of thirty years ago, at some hall in Fetter Lane, divided readers into four classes. The first he compared to an hour-glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge, which imbibes everything, and returns in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 8, 1859.

UP! FOR IT IS MORNING!—As the busy day draws to its close and the restful evening approaches, the children of industry require relaxation, and gladly do they welcome the period of rest. But when the breathing time has passed and the refreshing season of night is succeeded by the morning of another day, the noble sons of toil arise and with renewed vigour pursue the duties of life. So also at the close of the year a period of relaxation and festivity seems in keeping with the economy of nature. Civilized society in this has answered to the seasons, and old Christmas is welcomed with good cheer; tales of by-gones are revived, and reflections on the well-spent or mis-spent past and hopes and dreams of the uncovered future are indulged in by the festive circle around the cosy hearth.

We have been mindful of this law of nature, and we have aimed to be in social keeping with the genial reflective and relaxing spirit of the season. At the close of the year, therefore, and during the festive days, instead of giving the Saints new movements, or urging the Priesthood to labour with overtaxed exertion, we have passed with our readers a period of comparative rest and indulged with them in the reflections of the year. And though in the opening number of this Volume, the subject of emigration was heralded to the Saints, it was less a call to labour than glad tidings of Israel's gathering. Doubtless it was thus received, and to many the Zion-bound Saints and their long-desired Deseret rising in the distance formed a vision that made the festive season more joyful, and the period of relaxation more invigorating.

But now another annual day has dawned. The morn of 1859 has commenced, and with it have come the duties of the year. One of the most important parts of the work before us will doubtless be the emigration. We sent to the Saints the news of the coming gathering of Israel as a sound of glad tidings, and issued instructions that they may be prepared for the event. We now call attention to it as a subject of labour to be performed. "Up," then; "for it is morning"—the morning of a gathering day, and we believe a day of God's power in many ways. Let the Saints now arise again to their labours, flushed with the vigour of the restful season, and let the Priesthood come forth to the field with the strength and renewed energy of labourers going forth in the morning to the vineyard of the Lord. Let the weak say, I am strong; and the children of faith, We are prepared for the service of the Master; for the period of rest and festivity has gone by, and the duties of our holy callings and the work of the Lord lies before us.

We arise to our labours of the future, praying that God will give us strength for the work and duties of the coming time, and crown our efforts with a harvest more fruitful and ripe than that of 1858. That which the Divine Master has for us to do we will endeavour faithfully to discharge; and upon all our co-labourers in the Priesthood we also call to be up and doing, that our hands may be strengthened and the work before us successfully accomplished. As their several parts shall be dealt out to them according to the direction of the Spirit, and as the advancing condition of the work shall require, let them be ready and perform their labours with energy, promptness, and efficiency. The Saints also must arise, full of faith, spirit, and good works, and begin the morning of the new year with the industry of the honey-bee. If this be done—if all will enter into the work of the future with singleness of heart, with fixedness of purpose, and with the activity of a practical faith, we confidently predict that a luscious store of blessings will be given to the Saints and an abundant harvest crown their labours in 1859. Then will the evening festivities of the year be sanctified with the approbation of heaven, and seasoned with the consciousness of duties well performed!

THE VISITOR.

TEN O'CLOCK.

The public streets of our large towns are thronged with passers to and fro. Gas-lights are flashing forth a strong glare from gin-palaces on bedizened vice. Wild revelry is sending forth uproarious noises from dens of riot and disorder. Carriages are whirling along, bearing their occupants to scenes of mirth, music, and pleasure. "Life" in Babylon is commencing, while from many a silent garret a flickering lamp sheds its feeble rays on a pale, attenuated, worn-out form bending beneath incipient consumption, work, and want.

Come with me down this quiet, narrow street. What a contrast to the glare and glitter, noise and bustle that we have just left! Stop—there is a brother lives on the right hand side here. Permit me to introduce you to a quiet look at the family, ourselves being invisible the meanwhile.

There, now, look around you. The fire is burning low, the clock tick-ticking, and earnest conversation is engaging the attention of the family. The younger children are all in bed. The father is reasoning upon the necessity of continually living so as to enjoy the constant communion of the Holy Spirit.

See him as his expressive features glow with intelligence, and his eyes beam with love on his partner and offspring. How attentively he is listened to, while occasionally a remark is made by one or another calculated to draw forth more light on the subject. A glance at the clock. It is time to prepare for rest. Sweetly does the evening hymn rise on the quiet stillness of that sanctified atmosphere; and now they bow around the family altar. Fervently does that good man breathe forth thanks for mercies received, and pray that all may be ever led in the path of duty and righteousness. Angels listen to those earnest aspirations and sweetly smile on the kneeling group, while the deep "amen" of the family proves their interest in the outpourings offered to God. After the parting kiss and the gentle "good night," all retire to rest their wearied frames, while holy influences hover around and bless their slumbers with visions of heavenly import. Surely there is heaven in that house; for happiness and peace have taken up their abode in it. Let us all learn a useful lesson from the scene and endeavour as far as possible to profit by it.

ADDRESS TO THE YOUNG SISTERS.

BY SARAH ANN MEEKS.

Have we, my sisters, considered our real position in the Church of God? Have we in our every-day life endeavoured to keep the covenants we made when we were admitted into the fellowship of the Saints by baptism? Let us pause, recall the past, and review our actions, before we answer these important questions. Let us see whether we have lived becomingly our profession as the people of the Most High, in imitation of holy women of old, whose adornment was that of a meek, quiet, and obedient spirit. Such a spirit should characterize all whose desire it is to obtain celestial life in the presence of the Father through the countless ages of eternity, as the partners of those who hold the power of the holy Priesthood, who, through their faithfulness, will eventually become Kings and Priests to reign immortally upon the earth.

By obeying the Gospel commands, we have obtained a knowledge that the Lord has again spoken through his servants the Prophets. "Repent and be baptised for the remission of sins," is the Divine command to which we have bowed; and by the laying-on of the hands of those whose right it is to administer, we have received the gift of the Holy Ghost.

Bear in mind, then, that since we have become the possessors of such valuable knowledge, it is binding upon us that we act in accordance therewith, that those

who yet remain in ignorance may be led by our example to investigate those principles which will, if we adhere to them, bring us again into the royal presence of the King of kings.

We must all be aware that we are the subjects of the conversation of the world in general. Hence it behoves us to be prudent in our walk and conduct among those who would rejoice to see and exhibit our follies and failings, imputing them to the influence of our religion: otherwise, we should grieve the Spirit and cause it to withdraw, leaving us in doubt and darkness. To what source could we then fly to fill the void made by the departure of the greatest blessing conferred on our fallen race? Alas, my sisters, those who have so far neglected their duty as to lose the Spirit (for saith God, "My Spirit shall not always strive with man,") cannot find equal enjoyment in anything else. They seek, but their search is vain; for the world cannot supply so great a boon.

Let us be cautious and endeavour to retain the Spirit, renouncing as far as possible the fellowship of the world, with its amusements that are so pernicious to the young and so ill calculated to improve our mental powers. But, realizing our present positions and aspiring to fill higher ones, let us cultivate our minds in our leisure moments, that we may be qualified to move in more exalted spheres. Whilst our brethren are progressing, we should not content ourselves with merely looking on, or we shall find them moving without us. Strive, then, dear young sisters, to become as lights in the world, by doing your duty with alacrity and delight; so will you enjoy that peace which is the fruit of the Spirit, and in the great day of accounts you will in no wise lose your reward.

CORRESPONDENCE.

AMERICA:—DESERET.

G. S. L. City, October 21, 1858.

Elder Calkin.

Dear Brother,—We improve the opportunity of sending by private conveyance afforded by Mr. Henry Kinkead.

Your letter of August 15th came duly to hand. We feel gratified with the flattering prospects which your letter indicates, and trust that your most sanguine anticipations may be realized. We think that great good will necessarily flow from the course which you are taking, in which we see much to commend, and, so far as we have been able to discover from the *Star* and your letters, nothing to condemn. We are more particularly pleased to learn of the faithfulness of the Elders and the good influence generally prevailing among all the Saints. We hope that this may continue and spread abroad until the fire of the Almighty shall be kindled in the bosom of every Saint to the consuming of every wicked principle, and the Saints of the Most High be sanctified in the truth. The love of the truth should be the motive actuating every Saint.

Our affairs remain much the same. The troops are kept pretty much within their own limits; and were it not for the gamblers and camp followers, we should see but little difference in our settlements.

As you will perceive by the *News*, brother William Cook has been killed, while in the discharge of his duty as policeman, by one of the camp followers. There is no doubt that our enemies would like to raise a "muss," if they possibly could. But it will pass.

Urge on the emigration so far as you have the power. Wherein the Saints are not able to come all the way through, let them come to the States, and then make their way through as soon as they can. We would like to strengthen at Genoa and Florence, and to make a large settlement on Deer Creek and the Black Hills, and would not object seeing about 10,000 Saints find their way to Utah the ensuing year, if they have the means and are disposed to come. But you must always remember to not run us in debt.

Of the sailing of emigrants you will do well to advise with brother George Q. Cannon, so that timely arrangements can be made for them to get places to work, be forwarded to their destination, &c.

May the Lord bless and prosper you and all the honest in heart, is the prayer of your brother in the Gospel of Christ,

BRIGHAM YOUNG.

WALES.

Merthyr Tydfil,
December 17, 1858.

President Calkin.

Dear Brother,—According to my promise to you at Cardiff, I now address you a few lines.

Last Sunday I was at Swansea with President Evans and brother John. We had a very good Conference there, and indeed have had in each of the Conferences in the Mission. We have endeavoured to instil in the minds of the Saints the counsel and instructions we received from you at Cardiff, and my faith is that a large amount will be added to the Penny Emigration Fund the coming year from Wales.

I have been travelling in the ministry nearly eight years, and I can truly say that I never saw so good a feeling generally as there is now. The whole Welsh Mission, with but very few exceptions, is in good working order and a healthy condition.

President Evans, myself, and brother John are as one in mind and feelings, and so we have been. We are looking for a good time at Birmingham. May God bless you, brother Calkin.

Yours truly,

JOHN DAVIES.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(From the *Panama Echo*, April 19, 1853.)

"It will be remembered that in the *Daily Echo* of March 9 a short paragraph announced the discovery of an earthenware vessel, containing copper coins, at old Panama. Yesterday we were favoured with a careful inspection of these relics of old times, by Dr Authenreith, of this city, into whose possession they have now come. Not professing to be a numismatologist, we are of course unable to read and interpret the inscriptions; but it is evident that they are all of Roman origin, many of them containing quite legibly the names of Maximinus, Diocletian, and Constantine. By this, therefore, we have a clue to their date. . . . These are, we believe, the first Roman coins ever discovered upon the continent of America; and as such, and from the locality in which they have been brought to light, they will doubtless possess much interest in the eyes of those curious in such matters, although their intrinsic value is probably not worth more than that of the old copper they contain."

(From an American paper.)

"A copper kettle has been found 17 feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, How could it come into a solid bed of coal?"

(From the *Washington* [Texas] *American*.)

"The ruins of an immense stone structure have been discovered by some gentlemen hunting in the Big Thicket, near San Jacinto. The foundation of the edifice covers an area of 310 by 260 feet. Marble columns 16 feet high, and beautifully ornamented, were discovered, as also were marble slabs, supposed to have been used as steps. The ruins are situated in the midst of a dense thicket, almost impenetrable, and in all probability would not have been discovered by these gentlemen, had it not been for a pack of dogs having overtaken a bear near the spot, in quest of which the gentlemen went."

(From an American paper.)

"By an official document transmitted recently by the Governor of the province of Loja, in the republic of Ecuador, to the Minister of Foreign Affairs, it appears that an interesting discovery of the remains of an ancient city had been made there. These ruins are situated at some 20 miles from the city of Loja, in the centre of the mountain called Tambabaluco. Toward an angle of the north, in an extensive plain, is to be seen a beautiful temple of 64 yards long and ten wide, with pillars perfectly worked and in good condition. To

the south is seen a magnificent palace of 60 yards long, with a grand gateway, worked in the same style as the temple, spacious saloons and apartments, with enclosed baths, which convey the idea of gardens. To the east stand several buildings, forming streets, which, though of less magnificence, are of the same material. The former populousness of this city may be estimated by the size of two pantheons on each side, each at least four miles and a half in extent, with places set apart for interring the dead."

(From the *Massachusetts Eagle*, Aug. 11, 1848.)

"A correspondent of the *Buffalo Express*, writing under date June 14, from Ontonagon, Lake Superior, says:—'Mr. Knapp, of the Vulcan Mining Company, has lately made some very singular discoveries here in working one of the veins which he lately found. He worked into an old cave, which had been excavated centuries ago. This led them to look for further works of the same sort, and they have found a number of sinks in the earth, which they have traced a long distance. By digging into those sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is 30 feet. After getting down to a certain depth, they drifted along the vein, making an open cut. These cuts have been filled nearly to a level by the accumulation of soil, and we find trees of the greatest growth standing in this gutter, and also find that trees of a very large growth have grown up and died, and decayed many years since. In the same places there are now standing trees of over 300 years' growth.'"

(From the *Lake Superior News*.)

"There is much curiosity felt by all visitors to this mine, [Lake Superior Copper Mine,] on account of the stupendous workings of a race of people now extinct. Their diggings can be traced on the three principal ridges, where veins are well developed from one to two miles in extent. Their tools and evidence of some skill in mining remain. Their age cannot be determined from existing evidences, yet sufficient to indicate great age. Some excavations are 30 feet deep. The wash of time has filled them to leave a slight depression. Trees of gigantic size have grown up in them and decayed. Evidences that these depressions are not natural are that, on opening, stone hammers are found—masses of copper, removed—copper tools also, similar in size and shape to those described by Humboldt in his travels in Mexico and the historical accounts of Egypt. It is known that the ancient Egyptians were acquainted with the art of tempering copper. Their tools, from their shape and supposed object, give equal evidence of that art. Why not, then, a reasonable conclusion that the race and age were the same with the pyramids of Egypt, the ruins of Mexico, and the ancient mining works on Lake Superior?"

(From the *New York Post*.)

"The following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears date August 26, 1849:—'There was a gold mine discovered here (what is called Murphy's Diggings) one week to-day. It is evidently the work of ancient times, 210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labour. From present indications, it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it.' This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations; and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain 210 feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times."

(From the *Texas Telegraph*, Oct. 11, 1843.)

"We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. He says that on one of the branches of the Rio Puerco, a few days' travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but

contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation. Our informant did not give the style of architecture, but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Otulun. He says there are many similar ruins on the Colorado of the West, which empties into the Californian Sea. In one of the valleys of the Corderillas traversed by this river, and about 400 miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation; and were it not for want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what has been once a large city. The traces of a large aqueduct, part of which is however in the solid rock, are still visible. Neither the Indians residing in the vicinity nor the oldest Spanish settlers of the nearest settlements can give any account of the origin of these buildings. They merely know that they have stood there from the early periods to which their traditions extend."

(From the *Placerville* [Cal.] *Herald.*)

"A party of men, five in number, had ascended the Colorado for nearly 200 miles above the mouth of the Gila, their object being to discover, if possible, some large tributary from the West, by which they might make the passage of the desert, and enter California by a new and easier route. They represent the country on either side of the Colorado as almost totally barren of every vegetable product, and so level and monotonous that any object sufficient to arrest the attention possesses more or less of interest; and it was this that led to the discovery of this hitherto unknown relic of a forgotten age. An object appeared upon the plain to the West, having so much the appearance of a work of art, from the regularity of its outline and its isolated position, that the party determined upon visiting it. Passing over an almost barren sand plain; a distance of nearly five miles, they reached the base of one of the most wonderful objects, considering its location—it being the very home of desolation—that the mind can possibly conceive of,—nothing less than an immense stone pyramid, composed of layers or courses of from 18 inches to nearly three feet in thickness, and from five to eight feet in length. It has a level top of more than 50 feet square, though it is evident that it was once completed, but that some great convulsion of nature has displaced its entire top, as it evidently now lies a huge and broken mass upon one of its sides, though nearly covered by the sands. This pyramid differs in some respects from the Egyptian pyramids. It is or was more slender or pointed; and while those of Egypt are composed of steps or layers receding as they rise, the American pyramid was undoubtedly a more finished structure. The outer surface of the blocks was evidently cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom. From the present level of the sands that surround it, there are 52 distinct layers of stone that will average at least two feet. This gives its present height 104 feet; so that before the top was displaced it must have been, judging from an angle of its sides, at least 20 feet higher than at present. How far it extends beneath the surface of the sands it is impossible to determine without great labour. Such is the age of this immense structure that the perpendicular joints between the blocks are worn away to the width of from five to ten inches at the bottom of each joint, and the entire of the pyramid so much worn by the storms, the vicissitudes, and the corrodings of centuries, as to make it easy of ascent, particularly upon one of its sides. We say one of its sides, because a singular fact connected with this remarkable structure is, that it inclines ten degrees to one side of the vertical or perpendicular."

(From the Beardstown *Illinoisian.*)

"While visiting a friend in Sangamon Bottom, in this county, a short time since, we were called to examine a specimen of stone which he had lately taken from a neighbouring quarry. The curiosity consisted of two sandstone rocks, which were found joining each other in contectual form, which, when separated, the face of one presented the appearance of having being a part of the side of a vessel, near the gunwale. There seems to have been an overlapping of the timber, in the form of a moulding, around the vessel. The work of art is as plain to be seen on the stone as on the floating vessel. The holes formed by the nails are very distinct, as well as the fossilized texture of the wood. There are also pieces of iron with the specimen, which seems to have been used, instead of cauiking, between the strips of plank."

(To be continued.)

PASSING EVENTS.

GENERAL.—A religious mania of the spirit-rapping order has lately broken out in the surrounding neighbourhood of Dudley and Tipton, Staffordshire. Ireland continues, politically, in a restless state: more arrests have been made in the south, and others are likely to take place ere long. It is announced almost officially that France is about to join Spain in a naval expedition against Morocco. Great excitement exists in Switzerland, owing to a detachment of French troops having penetrated into Des Dappes valley and advanced on the Swiss territory towards St. Cergue's. Despatches from Vienna state that the reinforcements which the Austrian Government has sent to Lombardy amount to 8,000 men. The smallpox has been epidemically raging in Berlin for some time past.

AMERICAN.—Nicaraguan affairs are getting more and more complicated. There is fear of a revolution taking place at Canea. Guayaquil has been blockaded, and troops landed at Paita. Rumours of an approaching revolution in Chile are in circulation, the opposition party appearing to gain strength every day. Affairs in Vera Cruz are in a miserably unsatisfactory state, and in much of Northern Mexico the greatest anarchy prevails. The Placerville and Salt Lake Telegraph line has been completed to Genoa, Carson Valley, from whence despatches are now sent almost daily. A Gentile newspaper has been started in Great Salt Lake City by a Mr. Kirk Anderson, late of the Missouri *Republican*: the name of the paper is the *Valley Tan*. The army at Camp Floyd had a gala on the 9th, at the raising of a national flag: after the ceremonies of the day, an Army Theatre was opened for the first time.

MEMORABILIA.

SCANDINAVIA.—Scandinavia was the name by which the whole peninsula lying between the Baltic Sea and the Northern Ocean was called during the middle ages.

HIGHEST MOUNTAIN.—The highest mountain in the world is Mount Everest, one of the peaks of the Himalayan range, in Central Asia, it being 29,062 feet above the sea level.

DEPTH OF THE OCEAN.—The greatest depth known to exist, according to soundings made in the South Atlantic Ocean, is 7,700 fathoms, or about eight miles.

GLAUBER'S SALTS.—Sulphate of soda was first brought into medicinal use by a physician of the name of Glauber; hence it was called Glauber's salts.

EPSOM SALTS.—Sulphate of magnesia, being found to exist in solution in the waters of Epsom, was thence called Epsom salts.

SAFETY DURING A THUNDERSTORM.—The safest thing a person can do, to escape injury from lightning during a thunderstorm, is to lie down upon a feather-bed in the middle of a room.

AURORA BOREALIS.—These phenomena, commonly known as the northern lights, are flashes of electrical light of various colours in the higher regions of the atmosphere. During the long polar night they appear with a brightness and splendour unknown in other parts, and give sufficient light for all common out-door labour.

ENGLISH COUNTIES.—England is divided into 40 counties, which, with their county towns, are as follow:—Northumberland, Newcastle-on-Tyne; Cumberland, Carlisle; Westmoreland, Appleby; Durham, Durham; Yorkshire, York; Lancashire, Lancaster; Cheshire, Chester; Derbyshire, Derby; Nottinghamshire, Nottingham; Lincolnshire, Lincoln; Rutlandshire (or Rutland), Oakham; Leicestershire, Leicester;* Staffordshire, Stafford; Shropshire (or Salop), Shrewsbury; Herefordshire, Hereford; Worcestershire, Worcester;* Warwickshire, Warwick;* Northamptonshire, Northampton; Huntingdonshire, Huntingdon; Cambridgeshire, Cambridge; Norfolk, Norwich;* Suffolk, Ipswich; Essex, Chelmsford; Hertfordshire, Hertford; Bedfordshire, Bedford; Buckinghamshire (or Bucks), Buckingham; Oxfordshire, Oxford; Gloucestershire, Gloucester;* Monmouthshire, Monmouth; Somersetshire (or Somerset), Bath; Wiltshire (or Wilts), Salisbury;* Berkshire (or Berks), Reading;* Middlesex, London; Surrey, Guildford; Kent, Maidstone; Sussex, Chichester; Hampshire (or Hants), Winchester; Dorsetshire (or Dorset), Dorchester; Devonshire (or Devon), Exeter; Cornwall, Launceston.*

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* Pronounced as Lester, Wooster, Worrick, Norridge, Glawster, Salzbury, Redding, Lanston.

VARIETIES.

THERE is not in the world a surer sign of a little mind than striving to gain respect by such little despicable means as finery in dress and jewellery: none will depend on such ornaments but those who have no other.

NATIONAL CHARACTERISTICS.—Three young gents—an Irishman, an Englishman, and a Scotchman—were gazing through a confectioner's window at a pretty-looking damsel behind the counter. "Let us go in and spend half-a-crown in the shop, and see the girl," said the first of the trio. "A *shilling* will be quite enough to spend," replied the Englishman. "Nae," said Sandy, in his turn; "let us go in and ask her to *gie us twa sixpences for a shilling*, and we shall see her all the same."

BUTTER.—Will salt preserve butter? No. That question is easily answered. Salt is added to butter for two reasons; one is, to assist in its preservation, the dairywoman vainly thinking that plenty of salt will keep the butter sweet. It is a great mistake. It will keep just as long and just as sweet as olive oil without salt, if no other substance be incorporated with it. It is the caseine of milk that spoils the butter; and unless free from that, no art can make it sweet. Butter should be churned at 65 deg., and immediately reduced to 40 deg.; and the less it is touched by human hands the better. Your question is answered. Salt will *not* preserve butter.

REMARKABLE AGES OF TREES.—There are cedars now on Mount Lebanon which had already flourished centuries before the Christian era began. There is a yew tree in England aged 2,880 years. There is in California an Arbor Vitæ, called "the big tree of Calaveras," which is 96 feet in circumference, and is 3,000 years old. In some countries trees greatly excel this in size and age. There is a sycamore in the Bosphorus 4,000 years old. The Baobab of Senegal, Adam Sonia Digitala, which is 130 feet in circumference, is ascertained to be upwards of 5,000 years old. De Candelle mentions others (and among them the celebrated Taxodium of Chepultepec, in Mexico, which is 117 feet in circumference,) from 5,000 to 6,000 years old.

POETRY.

ZION THE HOME OF AN HONEST MAN.

TUNE—"*The Englishman.*"

There's a land far away in the west—
A place by God assigned:
'Tis there the wearied Saint can rest,
Or a stranger safety find;
For there the Prophets have declared
The house of God shall be:
On mountain tops it shall be reared,
That all the world may see.
'Tis a favoured country—deny it who can;
And there is a home for an honest man.

The law from Zion shall go forth,
It long has been foretold,
To teach the nations of the earth,
And save a ruined world;
And from Jerusalem shall go
The word of God with might,
That men may learn to live and grow
In purity and light.
'Tis a favoured country—deny it who can;
And there is a home for an honest man.

Birkenhead. WALTER WALKER.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS,

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 3, Vol. XXI. Saturday, January 15, 1859. Price One Penny.

PARAMOUNT IMPORTANCE OF GOD'S KINGDOM.

BY ELDER WILLIAM BAYLISS.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—JESUS CHRIST.

These words form part of the Lord's memorable Sermon on the Mount, when he was striving to impress upon the minds of his followers the importance of their course of life being different to that of the world around them. He pronounced divers blessings upon those who answered to the descriptions given—the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, those who hungered and thirsted after righteousness, and those who were persecuted for righteousness' sake. He likewise plainly told them that unless their righteousness exceeded that of the Scribes and Pharisees, they could in nowise enter the kingdom of heaven.

And what was the nature of the righteousness of the Scribes and Pharisees alluded to? It appears, from what we read of them, that they were not an openly wicked or profane set of people. They were not a people that denied the existence of a God or disregarded the worship of him, so far as external appearances went. On the contrary, they appeared to have been very zealous of the laws and customs of their fathers; they appeared to have observed very strictly the feasts and fasts which Moses had commanded Israel to observe; they appeared also to observe the law of tithing,—so much so that they even tithed their mint, rue, cummin, and every little matter and article of produce; they made long prayers and professed great piety: they even stood praying at the corners of the streets, that men might see that they were really serious. Yet, after all, the Saviour condemns them, calls them whited sepulchres, tells them that they were filled with all manner of corruption; and, as before observed, he informs his disciples that unless their righteousness exceeded that of the Scribes and Pharisees, they should in nowise enter the kingdom of heaven. He also added that while such characters observed a great number of the smaller things, they neglected the weightier matters of the law. They appeared to men outwardly to fast and made great pretensions; but they were inwardly corrupt and were enemies to the truth. The Lord also informed his hearers that unless they were willing to forsake all for his sake and the Gospel's, they were unworthy of him; that unless they could leave father and mother, wife and children, houses and lands, gold and silver, and everything else, they were not worthy of him; that they must put away every evil propensity of their nature, and cleave to the Lord their God with all their heart, mind, soul, and strength, and love their neighbour as themselves; that if they engaged in his service, they must

expect persecution and various kinds of trial; and that he consequently wished them to count the cost at the onset. But, for their encouragement, he promised them that if they were willing to forsake all and follow him, that they should receive an hundredfold in this world, and in the world to come life everlasting.

It was the hope of realizing these Divine promises that animated their bosoms and buoyed them up amidst the scorn and persecution through which they were called to pass; and having these hopes, they knew that if they proved faithful—if they did lay their bodies down, they should receive them again in the world to come; and having their names written in the Lamb's book of life and being clothed with the kingly and priestly authority of heaven, they were well assured that when the Saviour should make his appearance to reign on the earth, they should enjoy the mansions prepared and sit on thrones, as had been promised by the Saviour, and reign with him. These hopes, well-founded, served as an anchor to the soul, sure and stedfast, and reached to that which was within the vail. They had sought first the kingdom of God and his righteousness, and they were well assured that all other things would in due time be added to them.

There is an evident necessity for the same doctrines to be impressed on the minds of the Saints of latter-days, seeing that they have embraced the same principles as those of ancient times, and consequently have the same hopes and anticipations as they had. If they prove faithful, they will assuredly inherit the same blessings and have their names recorded in the Lamb's book of life. All true-hearted Saints are willing to forsake all—everything of a worldly nature, and follow the Saviour, with a sincere and ardent desire to build up his Latter-day Kingdom. Many of the Saints have devoted all they possessed on this earth to its interests, and have not counted their own lives dear unto them, for the kingdom and Gospel's sake.

But, on the other hand, there have been numbers who have embraced the Gospel for a far different purpose than that of gaining eternal life. Some have come into the Church from mere selfish motives. There are others who at their entrance did not properly estimate the cost of such an undertaking. They did not make up their minds to forsake all and follow Christ. Their friends and associations were dearer to them than the kingdom of God. They could not give up their gold or silver, their houses or lands, to follow Christ. They did not really appreciate the worth of eternal life, and consequently clung to their earthly possessions and ultimately forsook the Lord.

There have been some professing to be Saints who were not willing to endure the law of God and make it their constant study and delight, but who murmur and complain at the providence of the Almighty, and think they know better than those whom God has set to guide them in the way of life. They have felt dissatisfied with the course pursued, and thought that some other would have been better. There have been others who, when called upon to assist the Church in a pecuniary way, have shut up their hearts against it and manifested the worst of feelings, showing that the kingdom of God was not their first object; while a great number of others have exhibited a praiseworthy and noble spirit, showing by their works that they were determined to assist in building up the kingdom, and consequently possess the light and influence of the Holy Spirit. Many, indeed, there have been who, instead of seeking the kingdom first, have sought every other thing first, and given the kingdom of God their last and least consideration.

Can those who follow such a course as this say to the Saviour, "Lo, we have left all and followed thee?" Can such expect to receive a hundredfold in this world, and in the world to come life everlasting? Certainly not. There must be a true and living faith manifested in good works to entitle us to receive the promised reward. We must endure to the end in order to obtain eternal life. We must consider everything of a secondary nature when compared with the kingdom of God. If we desire to reign with Jesus when he comes in his glory, we must make up our minds to suffer with him in his humiliation. If eternal life is worth anything, it is worth everything. It is better to lay up our treasures in heaven, where moth and rust cannot corrupt them nor thieves break through and steal them, than to pursue an opposite course and be robbed of all our hopes and expectations.

In conclusion, then, let us, as true Saints, go to with all our might and build up the kingdom of our God which

is now being established on the earth. Let us sustain his servants and consecrate ourselves to the interests of the great work in which we are engaged. Let us devote our time and our talents to the propagation of the principles of the Gospel, and follow the noble examples that have been set before us in ancient and modern times. Then our names will be registered in the Lamb's book of life, and we shall ultimately receive a celestial inheritance and be prepared to reign with Christ on the earth, when it will be said to us, "Well done, good and faithful servants: enter ye into the joy of your Lord!"

THE MOSAIC, CHRISTIAN, AND LATTER-DAY DISPENSATIONS.

(*Concluded from page* 19.

III. PREPARATION FOR THE LATTER-DAY DISPENSATION.

Rome, grown bloated and fat with the tribute of many nations, unwieldy from her extended bounds, and enfeebled with enervating luxuriousness, sat listening to the clangour of polemics, when the battle-cry of the northern barbarians rang at her gates and their stalwart arms hurled her from her pinnacle of majesty.

Marching on, conquering and unconquered, they soon spread themselves over the principal portions of that mighty empire and carried with them their wild superstitions and deep reverence for the mystical. This the professors and doctors of Christianity soon turned to account. By covering the principles of their religion in a mystic garb, and mingling some of their conquerors' superstitious ideas with it, they succeeded in subjecting the people to a tyranny more intolerable than the power of the sword could impose. Chiefs bent to the force of sophistry, and princes owned the supremacy of mind; and as these results were produced, the growing ambition of the hierarchy took a still wider stride until the Bishop of Rome proclaimed himself God's vicegerent on earth and the possessor of apostolic authority and power. Rome, once the governess of man, now assumed a more terrible position as the governess of mind; and so vigorously did she maintain her sway, that fear of her supposed mystic and invincible power caused kings to hold the stirrup for her haughty pontiffs and nations to band together in mad crusades to carry out her insane projects. Knowledge and science were confined to the cloister or sacerdotal garb, and things really simple were by the power of superior information made to assume a supernatural appearance, while the rude soldiers of the times, who dauntlessly dared every other foe, shrank from a contest with a power which they believed could vanquish them here and hurl them to everlasting perdition.

Once in a while some honest heart, learned in the mystic fables of the church, and impelled by a faint glimmer of the truth, strove to burst the shackles that bound, as it were, the whole human race; but, unaided and unequal to the task, they sank before that power which held the nations in its hydra folds. Fifteen centuries passed away, and the abuses of the hierarchy had grown to an overwhelming extent, when the great preparatory work known as the Reformation commenced.

The principle to be established by that work was *freedom of thought;* and to accomplish that purpose, instruments were found. An array of noble spirits burst before the scene and valiantly contended for the noble principle. Let us not scan too closely their lives, for they were mortals; but let us see what they have accomplished. Bursting forth in various places at the same time, their history plainly points to the fact that an overruling Providence watches the affairs of men, and silently but surely brings about his matured plans. Wiclif in England, after him Luther in Saxony, Melancthon, Zuinglius in Switzerland, Calvin of Piccardy, Knox in Scotland, Beza, and a host of others manfully and successfully struggled with the Papacy.

Their principles spread and laid the foundation of that liberty of conscience which is now enjoyed to some extent in several nations. As John the Baptist prepared the Jews for the Messiah's appearance, the Reformation prepared the way for "the dispensation of the fulness of times." Without that gradually-developing process employed by God, the Priesthood would have been killed from off the earth, and the designs of heaven frustrated.

But a few years prior to the commencement of the sixteenth century had America been discovered by Columbus; and as the daring navigator guided his frail barque over the bosom of the Atlantic, though his great mind swelled with the importance of his undertaking, little did he think of the grand future to all of Adam's race which would spring from that undiscovered land to which he was then steering. Everything was progressing proportionately. The principles of freedom were being in part proclaimed, and a land was discovered in which they could take deep root and bear noble fruit.

England received the spreading principles, and among her sons arose stern men with iron hearts, who would yield to none their rights as responsible beings. Party after party, as they had power, lit the fires of persecution, till these same strong hearts, firm in their faith, fled across the great waters and sought a home in the new world.

Joined by other hearts as strong from this and other lands, in the depths of the forest and along the spreading seaboard they raised their humble homes, and grew a sturdy and independent people, bold to assert their rights and strong to maintain them. But even there the hand of tyranny followed them, till, rising in the majesty of *man*, they cast off the yoke and fearlessly asserted and maintained their independence. Inspired by heaven, their sages framed a constitution which embodied all the freedom requisite for the infant state of the kingdom of truth. Religiously, the world had prepared as fast for the coming time as it had done politically. Discord, confusion, and dissension characterized all its parts, until honest thinking men became disgusted with it and asked themselves the question, Will not the Lord have mercy upon mankind once more, and restore truth, light, and salvation to the human family? By gradual development, everything was prepared for ushering in the mighty work, when a Prophet of God should once more cheer the hearts of the pure by a "Thus saith the Lord."

IV. THE LATTER-DAY DISPENSATION.

We have now brought our sketch down to the commencement of the present century. The condition of the Christian world was a strange one. Everywhere men were crying out against the abuses of the dominant churches. Reform succeeded reform, to need re-modelling and reformation as soon as they existed.

People were beginning to search deeply into the Scriptures and to ask themselves when the glorious prophecies concerning the last days were to have their fulfilment. Dates were repeatedly fixed for the opening of the Millennium; but, based upon human calculations and wisdom, they were fraught with groundwork for dubiety.

The force of progressive mental culture was opening a wide field for latitude and liberty of thought. Satan, ever on the alert, and aware that the last great struggle was rapidly approaching, would not permit it to commence without sufficient preparation on his part. Knowing that no dispensation could be ushered in upon any other principle than that of God's revealing himself through a Prophet, he took time by the forelock and heralded the millennial kingdom with prophets of his own manufacture. As the advent of the Christian dispensation was preceded by various impostors representing themselves as the Christ, so the opening of the last dispensation had its forerunners of somewhat similar character. Professing inspiration and the gift of prophecy, their extravagant assumptions and wild theories were used by the Evil One to bring the prophetic character into contempt. Philanthropists of every shade strove to ameliorate the condition of mankind and introduce a new order of things; but their schemes were strangled in the cradle. Science was stepping far ahead of all understood religious principles, and was making sad havoc among old established ideas. Revivalists were sounding their raven notes throughout the land and scaring well-meaning individuals into a fear of God through the terrors of an awfully-depicted hell.

Amid all this confusion, appeared one upon the stage of action destined to accomplish in the social, moral, and religious world the greatest revolution ever brought about since the world began.

Illiterate, plain, and rough as nature's unpolished diamond, his mind was unclouded by the senseless fables of the world. Of iron will and sound constitution, he was well fitted to cope with his stormy, ruthless, and savage opponents. Endowed with a gigantic mind and peculiarly blessed of heaven, he was called to begin his mission ere his simple faithfulness had time to be warped or corrupted, and he grew from boyhood under the training of the revelations of heaven. Called by an angel from the courts of glory to view the sacred deposit of ages, the young man Joseph entered upon his work with the most perfect knowledge that the day-star of universal truth had arisen, and the long promised dispensation was about to commence which should "gather together in Christ all things both in heaven and in earth." All former dispensations were but partial in their operations; this one was to be universal. Here the mind naturally pauses to dwell upon the vast undertaking commenced. Not only were the "honest in heart" to be gathered into one, but all of earth's sons and daughters would find themselves compelled by the force of circumstances to enlist under the respective banners of truth and error. Hell would send forth her demon hordes to the conflict, and the hosts of heaven united would aid the righteous among men to hurl them back to perdition and rescue the world from their unholy grasp, that Messiah might reign "King of kings and Lord of lords."

Before such a work all others pale and appear trifling, and the mind is lost in contemplation of the vastness and grandeur of the undertaking. All former dispensations were but progressive stages and preparatory for the consummation of God's eternal purposes. That these purposes might be perfected, all former knowledge, keys, and powers must be restored. The heavens, which for centuries have been sealed against man, burst asunder and reveal the Father and the Son gracing with their united approbation the coming era. An angel from the eternal world descends to bestow the everlasting Gospel in its purity, without which the first step could not have been taken for the salvation of the world. But "the letter killeth," while "the spirit giveth life." Without proper authority, the ordinances of that Gospel could not be administered. The scene now presents another glorious view. John the Baptist, the last man who held by hereditary descent the Priesthood of Aaron, appears, in order to impose that power upon man; and Joseph and Oliver bend with overflowing hearts before the representative of the Mosaic dispensation. The opening heavens shower down their blessings as Peter, James, and John bear to earth again "the keys of the kingdom and the dispensation of the fulness of times." The apostolic authority, or the power to build up the kingdom of God on the earth, was once more restored, never to be taken away. The Gospel was preached, its ordinances were administered, and honest hearts rejoiced in the fulfilment of prophecy and the blessings bestowed upon them.

The dispensation was thus fairly opened. The principles of heavenly truth were being gradually revealed, and men clothed with the holy Priesthood were commissioned to give them divine force and legality.

The record of Joseph in the hands of Ephraim, joined with the record of Judah, formed a weapon in the hands of that Priesthood powerful to hew asunder the bands of error which bound the human race. The work progressed with incredible rapidity, and the Church spread forth her branches on the right hand and on the left. Persecution followed persecution, and many fell martyrs to the truth. But "the blood of the martyrs is the seed of the church;" and as the front ranks were thinned by the onslaught of the powers of darkness, thousands were found eagerly pressing forward to fill the vacancies. A temple was erected, that the keys of Elijah might have full exercise, and the past, present, and future be welded together. But the infant Church was unfit to cope successfully with her adversaries. Her members were driven, but rallied again. Strong in their faith and mighty in their knowledge, they presented a bold front to the foe. Growing powerful in their tribulations, again they essayed to raise a Temple to God. It cost the life of the mighty Prophet and that of his true and loving brother,—not, however, until their work was done and their

mission here was ended. Though death had stared the Prophet in the face a hundred times and in a hundred forms, it had no power to cut the thread of life until he had accomplished all that he was sent here to do. The principles of truth were firmly established and the keys and powers of the last great "time" were bestowed upon his successor. All that could be done had been done, and he was prepared to pass behind the vail and take up the work in another sphere. The Temple was finished; but its last crowning adornment was the signal for Satan's fiercest onslaught on the children of Zion.

Driven again, they became lost to the world, till the sound of Babylon-bound missionaries proclaimed the startling news that, hidden in the bosom of the "lasting hills," the Saints had found an abiding-place for a season.

No people but the Israel of God could have borne what they had to bear, nor have existed, much less prospered, under the trying and adverse circumstances which they had to pass through. But all this was necessary for the proper development of the work.

The Church steadily and rapidly progressed in numbers, influence, and knowledge: yet it was but a *church*. Another phase was rapidly approaching: it must become a *kingdom*. All the Prophets and inspired men of old looked forward to the *kingdom* of God being established upon the earth, that, with the principles of life and the unity of the Saints combined in one, a rule of peace and equity might be established, the duration of which should be eternal.

Under the guidance of the Prophet Brigham, and with the unceasing efforts of the honest and faithful Saints, the consummation is being rapidly brought about. Unaided by aught save the invisible power of heaven, have the noble spirits who compose this kingdom borne off the banner of truth triumphantly; and already has it been planted so firmly that neither earth nor hell can root it up. But vast is the work yet to be done, and short the time for its performance. The mind can travel back and gain fresh courage and renewed energy from the past, and the eye of faith can perceive a glorious future ahead, when the hosts of the "lost" shall come forth to the conquest, and Judah rise against her tyrant oppressors,—when the remnants of the aborigines of Joseph's land shall awaken and act as the battle-axe of the Lord. Then shall Ephraim stand forth as the governing head, dispensing blessings to those who have earned them. Eastern and western hemispheres have both played their parts in the past, and both must play them out in the future. It is not against a simple people single-handed that the forces of error have now to contend, but against the accumulated resources and energies of all times. The mighty ones of ages long since past, and the noble spirits who have gone behind the vail, in this, are not gazing idly on at events as they take place; but, earnestly engaged, they are aiding mightily in rolling forth the great and glorious work of the Most High.

It is in vain to attempt to stop the onward march of truth. Onward, onward is its course, greater its strides, and mightier its power, as it pursues its career to universal dominion; and rapidly is the day approaching when Messiah shall descend, assume the crown, and reign paramount. Then "every knee shall bow and every tongue confess" that he is Lord of all.

S.

Poor Authors.—Homer was a beggar, lived in misery, and died starving. Stone, the learned antiquary and chronicler, was so poor that he was thankful for a license to become a beggar. Corneille died steeped to the lips in poverty. Cervantes died from starvation. Fielding died in a charity hospital. Savage died in a jail at Bristol, where he was confined for a debt of eight pounds. Butler, the author of "Hudibras," lived in penury and died poor. Terence was a slave. Chatterton, surrounded with misfortune, destroyed himself. Otway died from hunger. Lee died in the streets. Steele lived a life of perfect warfare with his creditors. De Lolme was often in prison for debt. Ockley was long confined for debt, and died in misery. Goldsmith was continually in difficulties, and sold his "Vicar of Wakefield" for a trifle to save himself from prison. Sale often wanted a meal while translating the Koran. Many other literary men of world-wide fame have languished in poverty and died in unmitigated distress.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 24.)

[April, 1843.]

Sunday, 23rd. Nine to ten, a.m., at home; heard read Truthiana, No. 6, also the minutes of Special Conference, which I revised.

Eleven, a.m., meeting at the Temple-stand; B. Young, P. P. Pratt, O. Pratt, O. Hyde, George A. Smith, and W. Richards present.

O. Hyde prayed.

President B. Young preached on the subject of salvation, and the Twelve commenced their mission to build the Nauvoo House. For the salvation of the Church, it was necessary that the public buildings should be erected, &c.

P. P. Pratt preached in the afternoon, showing the rapid increase of Nauvoo during the past three years.

Peter Haws called for twenty-five hands to go with him to the Pine country, to get lumber for the Nauvoo House.

President Young instructed the labourers on the Nauvoo House to commence next morning, even if they had to beg food of their neighbours to commence with; and requested families to board hands till means could be procured.

Monday, 24th. In the morning I took my children a pleasure-ride in the carriage.

At one, p.m., President B. Young, H. C. Kimball, O. Hyde, J. Taylor, George A. Smith, W. Woodruff, and W. Richards met in council in my office, and agreed to go to Augusta, Iowa, to spend the next Sabbath and devise means to secure the property which has been purchased of Moffat by the Nauvoo House Trustees, and voted John Carnes go on a mission to England; Peter Haws and James Brown to Tuscaloosa, Alabama; that Elder Murray Seaman be instructed to return home immediately; and that Mr. Lucien Woodworth be respectfully requested immediately to furnish the Twelve with a draft of the exterior and interior of the Nauvoo House.

Prince Louis Napoleon, claimant of the imperial throne of France, writes from his prison at Ham to the Parisian journals—"I would prefer captivity on the French soil to freedom in exile."

Tuesday, 25th. In the Office in the morning, and heard read the proceedings of the Twelve Apostles yesterday.

Lucius N. Scovil and other Masons came to see me concerning H. G. Sherwood, when I was told that Grand Master G. M. Nye was dead, which caused the following remark:—

"When Nye was here trying to pull me by the nose and trample on me, I enquired of the Lord if I was to be led by the nose and cuffed about by such a man. I received for answer, 'Wait a minute.' Nye is dead; and any man or Mason who attempts to ride me down and oppress me will run against the boss of Jehovah's buckler and will be quickly moved out of the way. Nye was a hypocritical Presbyterian preacher, and was known to have committed adultery in this city and violated his oath as a Master Mason. He started an opposition lodge on the hill, called the Nye Lodge; on which subject I said, They will do us all the injury they can; but let them go ahead, although it will result in a division of the lodge. Nye, fearing the penalty of the city ordinances on adultery, speedily fled from Nauvoo, and soon after died suddenly in Iowa."

At three-and-a-quarter, p.m., rain fell in torrents, and wind blew strong from N.W. Several barns were blown down. So dark for fifteen minutes, could not see to write. Considerable hail fell. The creeks rose very high. The land covered with water.

Wednesday, 26th. At home. Squally and cold weather.

Received of Wilford Woodruff a deed of north half of lot 4, block 12, on Kimball's second addition, valued at $50 on Tithing.

Thursday, 27th. At eleven, a.m., sat in Mayor's Court, when Jonathan Ford proved a stolen horse.

Visited at brother H. C. Kimball's with William Clayton.

The Nye Lodge was installed on the hill.

English state documents show an annual loss of £3,000,000 and 1,000 lives on the coast of Portsmouth, for want of harbours of refuge.

Friday, 28th. At home.

Saturday, 29th. Rode out to the prairie with my brothers William and Samuel, and John Topham, and apportioned a lot between sister Mullholland and John Scott.

Elders B. Young, H. C. Kimball, W. Woodruff, George A. Smith, Joseph Young, and Peter Haws rode to Augusta, Iowa.

Sunday 30th. The brethren held a meeting at Augusta and had a good time. About 200 Saints were present. Augusta is a flourishing little town. There are three saw mills and two flour mills, having excellent water privileges.

At ten, a.m., a trial commenced before the First Presidency, Graham Coltrin *v.* Anson Matthews, being an appeal from the High Council on complaint—

"First, for a failure in refusing to perform according to contract respecting the sale of a piece of land by him sold to me. Second, for transferring his property in a way to enable him to bid defiance to the result and force of law, and to evade the aforesaid contracts, thereby wronging me out of my just claim to the same; and also for lying," &c., &c.

Witnesses for plaintiff—H. G. Sherwood, N. G. Blodgett, Zebedee Coltrin, Father Coltrin.

Witnesses for defence—Two affidavits of George Reads, Mrs. Matthews, brother Browett, Samuel Thompson, Richard Slater.

Decision of the Council is that the charges are not sustained."

Monday, May 1st. I rode out with Lucien Woodworth, and paid him £20 for the Nauvoo House, which I borrowed of William Allen.

I insert fac-similes of the six brass plates found near Kinderhook, in Pike County, Illinois, on April 23, by Mr. R. Wiley and others, while excavating a large mound. They found a skeleton about six feet from the surface of the earth, which must have stood nine feet high. The plates were found on the breast of the skeleton, and were covered on both sides with ancient characters.

I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth.

I extract the following from the *Times and Seasons*:—

"When the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world. But when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside as being untenable.

We were then told that the inhabitants of this continent were and always had been a rude, barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence, and learning,—when they were told of the wealth, architecture, and splendour of ancient Mexico,—when recent developments proved beyond a doubt that there are ancient ruins in Central America, which, in point of magnificence, beauty, strength, and architectural design, vie with any of the most splendid ruins on the Asiatic Continent,—when they could trace the fine delineations of the sculptor's chisel on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent, and scientific race had inhabited this continent; but still it was improbable—nay almost impossible, notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently, particularly among this people.

The following letter and certificate will perhaps have a tendency to convince the sceptical that such things have been used and that even the obnoxious Book of Mormon may be true. And as the people in Columbus' day were obliged to believe that there was such a place as America, so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

It will be seen, by the annexed statement of the *Quincy Whig*, that there are more dreamers and money-diggers than Joseph Smith in the world; and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that 'If Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living.' We think that he has done that already in translating and publishing the Book of Mormon, and would advise the gentleman and all interested to read for themselves and understand."

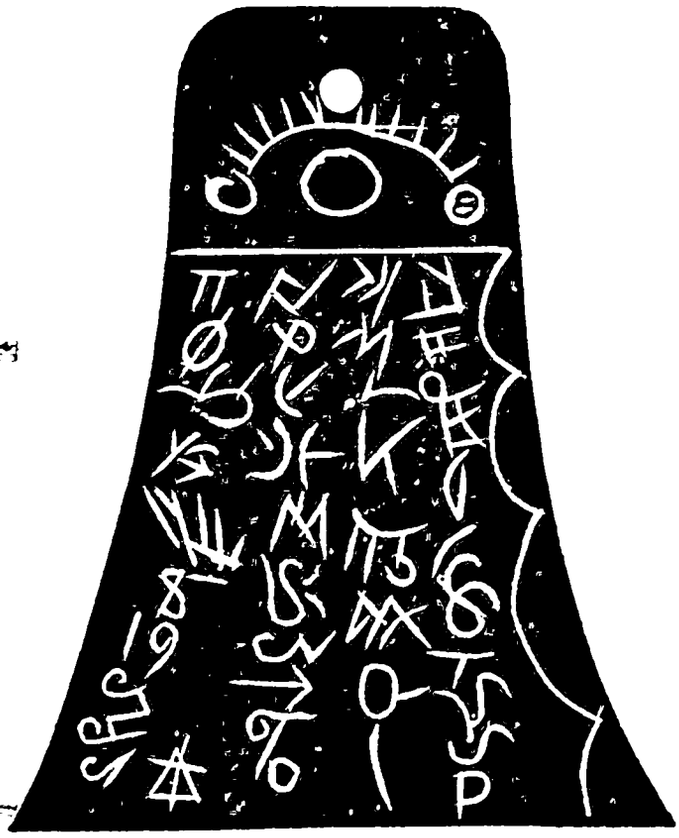

"TO THE EDITOR OF THE 'TIMES AND SEASONS.'

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work.

On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the eciphalon a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be iron very much oxydated. The plates appeared first to be copper, and had the appearance of being covered with characters.

It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woollen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read.

Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation.

They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am, most respectfully, a citizen of Kinderhook,

W. P. HARRIS, M.D."

"We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates* of a bell shape, covered with ancient characters. Said plates were very much oxydated. The bands and rings on said plates mouldered into dust on a slight pressure.

ROBERT WILEY,	GEO. DECKENSON,	W. LONGNECKER,
G. W. F. WARD,	J. R. SHARP,	IRA S. CURTIS,
FAYETTE GRUBB,	W. P. HARRIS,	W. FUGATE."

(From the *Quincy Whig.*)

"SINGULAR DISCOVERY.—MATERIAL FOR ANOTHER MORMON BOOK.

A young man by the name of Wiley, a resident in Kinderhook, Pike county, went by himself and laboured diligently one day in pursuit of a supposed treasure, by sinking a hole in the centre of a mound.

Finding it quite laborious, he invited others to assist him. A company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found SIX BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled.

The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but, after undergoing a chemical process, the inscriptions were brought out plain and distinct.

There were six plates, four inches in length, one inch and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthways.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favour on the public by removing the mystery which hangs over them. A person present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will.

In the place where these plates were deposited were also found human bones in the last stage of decomposition. There were but few bones found; and it is believed that it was but the burial-place of a person or family of distinction in ages long gone by, and that these plates contain the history of the times, or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal.

The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 15, 1859.

PRIESTHOOD IN GOVERNMENT.—In the beginning God created the heaven and the earth. His Spirit moved upon nature, and she brought forth in her fruitfulness. By his power the wandering chaos was organized and the shapeless masses formed into spheres; and at his word the rising light chased the darkness around. Then the heaven, the earth, and the ocean teemed with countless varieties of organized life, and beings in the image of their Maker appeared. And thus the Divine work goes on through all its phases and spheres, until worlds and systems are brought to a state of thorough government and willing obedience, so that the created follow where the Creator leads, and obey when he sends forth his word. First comes the collection of the instruments and elements for the work designed, organization and the due formation answering to the ideal in the creative. Mind follows, and then comes the government of the things created. In the Divine economy and in the eternal order of progressive existence, government is the final stage of every sphere and leads into its higher one. So also is it with the work of God among mankind. In working out the scheme of redemption, in bringing to bear the operations of the Gospel and the establishment of that kingdom upon the earth which shall stand for ever, the same order obtains and the Eternal is seen to move in progressive rounds. And when in each sphere things are brought under a thorough system of proper government, then the perfection of that sphere has come.

What was the spiritual state of the world when Joseph the Prophet came? A chaos. Darkness covered the minds of the people, and wandering shapeless sects conflicted. And now, while in accordance with the revelation of Jesus to John, "Behold I make all things new," his Church of the last days—his new creation is growing among men, old things are passing away and becoming disorganized. Thus it is literally true that society is fast returning to chaos, and thick spiritual darkness covers the earth.

Such is the state which the new dispensation finds, and such is the condition of mankind when the Gospel proclamation is heard, as the Elders bear its tidings from nation to nation, from city to city, and from village to village. It is at this point where the mission of the Priesthood began in this generation; at this point the work of restitution commenced. The new creation of Christ's had to be formed and to grow and increase, while the Priesthood were the labourers and husbandmen in the vineyard of the Lord. The Spirit moved upon the hearts of the people, and its light and power were manifested among the Saints, and the Elders gathered Israel into various Church organizations. Thus the work of God has grown, and thus its stages of progress have been duly passed, until the Saints revolve in an advanced sphere of Church government. It is to this stage that the European Mission has progressed and advanced, and it now becomes necessary that the Priesthood should take upon them that higher character. In the early periods of the Mission, systematic and organized operations were not so absolutely essential as in its present period and position. If the Elders were building up Branches and converting the honest in heart, nearly the whole of their duties and calling were filled. They were in the

same Church, with the same religion, and were working for the same great end; but, excepting with their immediate superiors, they were comparatively disconnected, and organized operations as we now have them were impossible. Spiritually, the Saints were bound together in one bond—united in the bonds of the Everlasting Covenant. Practically, however, their connection was but little more than with their separate Branches and Conferences, while the connection of the Saints and the Travelling Ministry in a general capacity with each other and with the Presidency of the Mission was scarcely more than semi-monthly through the *Star*, or half-yearly at a General Conference. But we have now come to a period when those Branches which the first labourers built up are organized into Conferences, Pastorates, and Missions, in the character that we now understand, and the whole Mission operates when the signal is given at the same time upon the same point. This has been from the growth of twenty-one years, and by successive labourers.

During the year now closed, nearly the whole of the Priesthood of the Mission have vigorously laboured to bring it under a thorough system of Church government. The success attending those efforts we will leave, and hope that the progress of '59 will be more satisfactory than that of '58.

NEWS FROM HOME.—The *Deseret News*, No. 37, which we have just received, has the following:—

"A Special Conference of the Church of Jesus Christ of Latter-day Saints was held in this city on Saturday and Sunday, the 13th and 14th inst., in pursuance to adjournment from the 6th of October last. The First Presidency, Quorum of the Twelve, and representatives from the various Bishoprics and Quorums of the Church were in attendance. The usual Church business was transacted, and several items of interest were entered into. A good spirit prevailed, and the brethren returned to their duties enjoying the spirit of their callings, full of gratitude to our Heavenly Father for his kindness to his people."

CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, October 30, 1858.

Elder Thomas Williams.

My dear Brother,—I received your kind letter, dated August 31st, also some gleanings from the newspapers, all of which contained matter interesting to me, which I should have acknowledged some days since, but circumstances (not carelessness) have prevented me.

I have been kept pretty busy for the last two months.

On the first Monday in this month, the grand and petty juries were called together in the City Hall. Nothing done: adjourned because the prosecuting attorney had not arrived from the States. His arrival is anticipated on the 1st November. I am one of the first-named jurors. There are twenty-four in number, half Mormon and half Gentile. So it is with the petty jurors. What will be brought before us, when we are ready for business, I cannot tell; but no doubt our enemies are expecting great things in their favour. But they will be mistaken, as before; for the Almighty has decreed that his kingdom shall be built up in the last days, and that his servants shall reign, rule, and triumph over all their enemies.

For the last two months our streets have been crowded with Government teamsters of the lowest grade. There are also another class—gentlemen gamblers, blacklegs, and cut-throats. Our lock-ups are crowded with thieves and drunkards. Our officers are therefore necessitated to deviate from the good old way and preach with the truncheon instead of the Bible. When the scum of their boasted civilization boils over, it has to be forcibly checked up.

Since the opening of the *new scene*, there have been four murders perpetrated, and knock-downs beyond number. Two murders were committed in the most

public streets, one of which was the murder of a policeman while in the discharge of his duty—a good, faithful brother, by the name of William Cook. Two gamblers got into a quarrel and shot each other: one died, but the other got better and slided off. Two negroes quarrelled: one was stabbed, and the other shot dead.

Yesterday, about sixteen miles south, one of those desperate characters went into a trading house. After some talk, seeing no one about, he drew a revolver, and wanted the young man to buy it. He refused, and the ruffian shot him, robbed the house, and left, though I believe he has since been taken. It is thought the young man will get better. Among the many nuisances introduced are grog-shops, which I trust we shall soon be able to tip over.

I understand we shall have a Gentile newspaper out among us this week. If so, I will send you a copy. The editor was at my house, the other day, wanting me to carve him a heading. I told him I had not time.

The beginning of this month was very cold and stormy. Snow fell from six to ten inches deep, but soon melted away. The weather is and has been very fine for the last eight days. Nights are cold.

Brother Miles Romney is doing considerable business, building storehouses for the merchants. He desires to be kindly remembered to you all.

Brother Calkin's family are feeling very well.

All is well at my house. I am in excellent health. Remember me kindly to all of my acquaintance. I feel to say, God bless you all in the Office! May the power of God rest upon brother Calkin, that he may have wisdom given him to preside over the flock of God, be able to feed the sheep, and take care of the lambs.

Oh, what a delightful feeling to be filled with the Holy Ghost and have opportunity to bestow the same Spirit on the poor honest souls that are scattered abroad among the nations of the earth! My heart aches for my poor brethren and sisters whom I became acquainted with in those countries. I shall never forget the kindness I received from their hands while labouring amongst them. It is my prayer every day of my life that they may live and have the desire of their hearts in righteousness before the Lord.

I have received three *Illustrated Times* and a *Daily Post*. I wish you would continue to send them. It is quite a treat to get a paper from England. I have not seen a *Star* since I left.

God bless you and all associated with you! I am, with respect, your friend and brother,

JOHN KAY.

ANOTHER SIGN OF THE TIMES.

(*From the Liverpool "Daily Post," Dec. 24.*)

"A SCENE OF RELIGIOUS FANATICISM IN DUDLEY. TWENTY SPIRIT-RAPPERS 'INSPIRED.'

A number of spirit-rappers in Dudley, Tipton, and the neighbourhood, have formed a society, which has lately deemed it necessary to convert Christian sects to their peculiar 'faith.' On Sunday afternoon they held a meeting for 'prayer and inspiration,' and professed to have held communication with the spirit of John Wesley, who had commissioned them to preach the doctrines of John the Baptist in Dudley, promising, if they obeyed his injunction, to assist them; but, if they failed, threatening them with the deprivation of the power of speech. Thus 'directed,' a body of them proceeded to the Primitive Methodist Chapel, New George-street, Dudley, where the congregation (about 500) were assembled for evening service. Mr. Rollason, of Oldbury, was the preacher, and was in the midst of his discourse, when a Mrs. Stocks (a woman well known in Dudley,) seated in the gallery, the appointed leader of the spirit-rappers, extending her right arm and upturning her face as in prayer, with many strange gesticulations, burst forth, crying—'Lord, I thank thee that thou hast permitted me to come to this congregation and to talk to poor sinners of their souls!' About twenty other spirit-rappers simultaneously commenced similar displays of gesticulation and action, groaning and shouting. The minister stopped his discourse, and the functionaries of the chapel went about to the rappers to endeavour to procure silence and order; but this only added fuel to the flame: the shouting and noises became louder, the rappers calling on

the Deity in the most revolting way. One man, a carpenter, held one of his arms upright and stiff, and declared he could not put it down. One woman, a member of the congregation, was so much alarmed that she was attacked by fainting fits, and was carried out. Meanwhile, Mrs. Stocks pleaded for the salvation of the sinners around her, till one man asked her how she could so conduct herself, being one of a 'wicked and adulterous generation' herself. She took no notice, but continued to denounce judgment, &c. So great was the tumult within, that hundreds of persons collected outside the building, and some time elapsed before the riotous rappers could be ejected and quiet restored. Mrs. Stocks has been called on to give an explanation, and she says that she and her friends did what was dictated to them on peril of losing their speech. The circuit minister of the Primitive Methodist body, aided by the stewards, is investigating the matter, and has demanded a public apology for these unseemly proceedings. If this be refused, then the rappers will be brought before the magistrates, on the charge of disturbing religious worship, under the act which renders offenders liable to a penalty of £40. Unless some effectual stop be but to these strange freaks, it is apprehended that various other congregations will receive similar noisy visits from the spirit-rappers."

We insert the foregoing as another sad sign of the existence and influence of that evil power which it has long been predicted shall fully manifest itself on the earth in the latter days, prior to the coming of the Son of Man. Many unclean "spirits" are abroad in the earth at the present time; and, under the superintendence of the great Adversary and Antichrist, they will yet "communicate" with, "dictate" to, "direct," and "inspire" men and women of this "wicked and adulterous generation" to a far greater degree than they have hitherto done. Indeed, to such an alarming extent will their "inspirations" and various supernatural (or rather *infra*-natural) powers be carried, that comparatively "all the world" will wonder after the beast," and will even "*worship* the *dragon* which gave power unto the beast;" for "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do;" and, instead of merely stiffening the arms of his mediums and votaries, or "threatening them with the deprivation of the power of speech" if they "fail" to "obey his injunction," he will even cause them that refuse to "*worship* the beast" to be "KILLED." (See Rev. xiii.) As before observed, many spirits are now abroad on the earth, making great pretensions; and their "mediums" or agents are beginning to assume the guise of religious teachers, who "deem it necessary to convert Christian sects to their peculiar faith." In order the better to carry out his purposes, "Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." But the true Saints of God, whose continual desire, aim, and object are to serve their Divine Master, and Him only, with faithfulness and singleness of heart, will give due heed to the admonitions of his acknowledged servants, and will, by the aid of his Spirit, imparted to them in proportion to their faith, be enabled to resist the seductive influences of every spirit and power which is not of God. To them we need only say, "Beloved, believe not every spirit, but try the spirits whether they are of God;" and if not of God, at once *cast them out*, in the name of the Lord.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 30.)

(From Morse's "Universal Geography.")

"In digging a well in Cincinnati, the stump of a tree was found in a sound state, 90 feet below the surface; and in digging another well at the same place, another stump was found at 94 feet below the surface, which had evident marks of the axe; and on its top there appeared as if some iron tool had been consumed by rust."

(From an American paper.)

"Mr. Butterfield, who is running a tunnel in Table Mountain, near Sonora, California, has given the editor of the *San Francisco Herald* a description of a discovery made by his company in the course of their excavations. They have got their tunnel in a distance of 300 feet. Here, 110 feet from the surface of the ground, they found the trunk of a pine tree, 22 inches in diameter, in a good state of preservation and with its bark on. The sap appeared to be in a partial state of petrifaction, and the outside was charred, giving unmistakeable evidence of fire at some period."

(From the *Nevada Journal.*)

"In the shaft of J. L. Duncan and Co., on the ridge between the Middle and South Yubas, in this county, at the distance of 176 feet below the surface of the ground, was found, on the 26th of December, a curiously-fashioned glass bottle or jar, which was dug up in hard cement. After removing the reddish coating, an eighth of an inch thick, which attached to the outside, and thoroughly washing it, it was found to be of a light colour and perfectly transparent. It somewhat resembled a small-sized pickle-jar, but has a longer neck and a flat bottom. It must have been lying in the silent spot where it was found for many hundred years."

(From an American paper.)

"The editor of the *Marysville Express* has been shown some pieces of bark taken from a cedar tree about 16 inches in diameter, which tree was struck in a tunnel at Monte Cristo, six miles from Downieville, at a distance of 980 feet from the upper surface. There were 20 of these trees lying along within a few feet of each other, and imbedded from one foot to two-and-a-half feet above the bed rock. The earth around them had formed a sort of cement almost the consistency of rock. Both above and below the trees was found pay dirt. The wood appeared natural, but was rather soft. When and how they came there is a question for naturalists to solve."

(From the *Exchange.*)

"While engaged in excavating recently upon the Milwaukie and La Crosse Railroad, near Schlesengerville, Iowa, the workmen came upon the petrified remains of an Indian, and with the remains some singular relics of olden times. The body was perfect, not having suffered by decay. His height at the present time would be considered gigantic, measuring seven feet, two inches. On his breast was a plate of copper, on which were engraved numerous hieroglyphics, the meaning of which can hardly be imagined. But there they are, a record of the past. Could these hieroglyphics be read, they might perhaps unravel some of the mystery which hangs like a dark cloud over the history of the red man. An arrow of considerable length and curious construction was also found with him, and especially invites the attention af antiquarians."

(From the *Burlington* [Iowa] *Gazette.*)

"While some workmen were engaged in excavating for the cellar of Governor Grimes' new building, on the corner of Main and Valley streets, they came upon an arched vault 10 feet square, which on being opened was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about 14 inches thick, well laid with cement or indestructible mortar. The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and are the largest human remains ever found, being a little over eight feet long."

(From the *St. Louis Weekly Union*, Dec. 29, 1849. Extracted from the *Picayune.*)

"Several specimens of American antiquities have recently arrived in this city. They were discovered by an American traveller whilst exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is wholly unknown to the present inhabitants, either by tradition or history. They comprise two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in a most perfect state of preservation. . . The sacrificial basin measures two feet in diameter, and displays much skill and truth in the workmanship. It is held by two serpents entwined, with their heads reversed,—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians."

(From the *Lake Superior Journal*, Sept. 25, 1850.)

"We have been shown by Charles Whittlesey, Esq., of the Ontonagon Mine, a copper arrow-head, and a piece of human skull and other bones, which have lately been found in the ancient Indian excavations on the Ontonagon River. The arrow-head is now about two inches in length, and seems to have had originally a socket, though but part of it remains. Several chisels, or instruments resembling chisels, having sockets like the common carpenter's chisel, and small gads or wedges, have also been found at the Minnesota Mine. But the greatest curiosity we have seen in the way of these articles is a stick of oak timber lately taken

the of one of the ancient pits or shafts at out Minnesota Mine, 27 feet below the surface. It is a small tree, about 10 feet in length and eight or ten inches in diameter, having short limbs two feet apart, and at nearly right angles with one another; and on this account, and from its standing nearly upright, it is supposed to have been used as a ladder by the ancient miners. In this shaft and around and over this stick were rocks and earth, and large trees were growing over it. Many centuries must have elapsed since that ancient ladder was placed there."

(From the *Lake Superior Mining News*, Dec. 21, 1854.)

"We have now in our possession, for safe keeping, and as a nucleus of a collection of curiosities, some very curious and singular articles made of copper. They were found near the west shore of the river, about a mile above the mouth, at a place where now is a brick-yard; and these were disinterred by those digging in search of good brick clay. After taking off from the surface of the ground about two feet of sand, the clay was exposed and the stump of a tree was discovered. Digging still lower about six or seven inches into the clay, and overturning the stump, these articles were brought to light:—First, a copper spear, about 14 inches in length; and at its base a groove or dovetail is made, in which to insert a wooden shaft or handle. Two other spears, each about 12 inches in length, and similar to the first. Third, two pieces of copper that had evidently been very nicely forged: but for what purposes they could ever have been applied is by no means plain; and it is quite difficult to give in writing a clear description of them. These are about 14 inches long and two inches wide. Upon one end there is the appearance of an attempt to make a cutting edge. They weigh about three pounds each, and are specimens of good workmanship. That these tools are the work of those who lived here years ago seems the more likely from the place and position in which they were found, being in the strata of clay, lying under the roots of a stump, and about 40 feet above the present level of the river and lake. The tree had grown up since these articles had been put there, and the deposit of sand made above the clay the depth of two feet. To do that, the river and lake must have been 40 feet higher than its present level. This, of course, was years ago, before the memory of the present races now inhabiting this country. Together with these tools was found scraps of copper, as though fragments left at the time of the manufacture of the tools."

(From the *Wheeling* [Va.] *Times*, Nov. 12, 1853.)

"We had the pleasure of being present and assisting in a partial opening of one of the largest mounds on the flats of Grave Creek, on Thursday last. The mound is situated on the farm of Mr. Price, some mile or more east of Moundsville, and was partially opened by Mr. Morris and others in 1852. They discovered and got a part of a stone covered with characters, similar to the one found in the large mounds, but of larger size. This portion was sent to an institution at Richmond soon after its discovery, and there lost sight of. The smaller stone found in the large mound has not been carefully preserved; and the existence of it with the singular characters thereon, as a relic of a past age and another people than any with whom the English settlers of this country are acquainted, has been denied by persons who have published voluminous works within the past five years. The object of digging into this mound at this time was to find, if possible, the remainder of the stone, and thus establish the fact rendered certain to the minds of all those who have seen either of those already found,—viz., that the ones who built these mounds had an alphabet, and could by that convey ideas to the minds of absent persons in language. It is well known that the Indians had no such means —no written alphabet. It is true there are other proofs beside these that there was an anterior race who occupied our valleys; and the objects now seen in the valley at the mouth of Grave Creek lead us to the conclusion that that valley was once densely populated by an intelligent and warlike people. The proofs are these mounds and the system with which they are made, the fact that in the centre of them are found altars and ashes, ornaments—among which was a copper ring, the brazing of which could neither be cut with file nor diamond—the fact of the remains of forts being found there, laid off with mathematical accuracy, and many other things of the same positive character. In the valley at the mouth of Grave Creek are some 20 mounds and one trace of a fort, while on the west side of the river are two fortifications—one on the plain. These are admirably adapted for the purpose of defence and for observation, and are works for which our Indians had no occasion, and which they never built. There is no more interesting study than that afforded by these evidences of a people that have long since passed away; and we trust it may be pursued by those who have taken an interest in it, until their character is fully determined."

(To be continued.)

PASSING EVENTS.

General.—An electric cable was, on the 9th of December, successfully laid down between the Isle of Syra, in the Grecian Archipelago, and the Phalera Harbour, at the Piræus. An insurrectionary movement has broken out among the Arab tribes in Algeria. A serious disturbance has taken place at Milan. Cremoni and Lodi are reported to be in a state of agitation. The revolution in Servia is complete and general, and has not been resisted: its character is therefore bloodless. There have been domiciliary visits and arrests made at Posen, on account of the dissemination of revolutionary prints. Prussia is about to make an earnest effort to create a fleet in the Baltic: a material alteration in the army is also contemplated. There has been of late a great extension of the newspaper press in Russia; and newspapers from other countries, which were formerly prohibited, are now to be freely admitted. The last census taken in the Sardinian States shows the inhabitants to be 5,194,807. The head of the Turkish Church is dead.

American.—One-fourth of the city of Valparaiso was destroyed by fire on the 18th of November last, and damage done to the estimate of 4,000,000 dollars. Southern Kansas is represented as the scene of great disorder and lawlessness: house-burning, robberies, and other depredations are of frequent occurrence. In San Luis Potosi, desolation now marks everything, and trade is entirely suspended. The Pacific Telegraph Line has been completed to Lexington, Missouri, 300 miles west of St. Louis. 293 Spanish soldiers had arrived at Cuba at the date of last despatch, and another vessel with reinforcements was daily expected. Some thousands of revolutionary placards have lately been found in active circulation in Havana. Advices from Port-au-Platt, St. Domingo, state that considerable damage has been done by a gale, not only to the shipping, but to the town: whole houses were washed down, and others entirely broken up.

MEMORABILIA.

House of Tudor.—The five English sovereigns of the house of Tudor were Henry VII., Henry VIII., Edward VI., Mary I., and Elizabeth.

Protestants.—The German Reformers were first called Protestants in the year 1529, because they *protested* against a decree of the Emperor Charles the Fifth and appealed to a general council.

Fifth Monarchy Men.—The term "Fifth Monarchy Men" was applied to those religionists who, in the time of Cromwell, looked for the immediate advent of Christ to establish on earth a new (fifth) monarchy, in fulfilment of Daniel's prophecy.

Methodists.—The term "Methodists" was originally applied to a sect of ancient physicians who practised medicine by a regular *method*, or fixed set of rules, in contradistinction to the empirics, or quacks. In allusion to this, the term was afterwards sarcastically applied to the religious companions and followers of John Wesley, on account of their methodical strictness of discipline and life.

Saturn's Rings and Satellites.—The planet Saturn is surrounded by two distinct, broad, flat, thin rings, both lying in the same plane, and nearly concentric with the planet and with each other. His satellites (secondary planets, or moons,) are eight in number. and are named—Mimas, Euceledus, Tethys, Dione, Rhea, Titan, Hyperion, and Japetus, The first is nearest to Saturn; the last, the most distant.

Welsh Counties.—Wales is divided into twelve counties, which, with their county towns, are as follow:—Flintshire, Flint; Denbighshire, Denbigh; Carnarvonshire, Carnarvon; Anglesea, Beaumaris; Merionethshire, Harlech; Montgomeryshire, Montgomery; Radnorshire, Radnor; Cardiganshire, Cardigan; Brecknockshire, Brecknock; Glamorganshire, Cardiff; Carmarthenshire, Carmarthen; Pembrokeshire, Pembroke.

Classification of Clouds.—There are seven kinds of clouds—three original, and four formed by combination. The former are called the cirrus, the cumulus, and the stratus; the latter are the nimbus, the cirro-cumulus, the cirro-stratus, and the cumulo-stratus. The cirrus clouds are high and light, and assume a variety of forms; the cumulus class are massy piles of vapour, which look like mountains in the sky; the stratus kind are low-spreading mists, which float slowly like a vail over our heads; the nimbus clouds are those from which rain falls; and the others are of the mixed character which their names indicate.

VARIETIES.

THE EARTH'S JOURNEY.—In winter we are nearest the sun, and in summer farthest from it; for the difference in the seasons is not occasioned by the greater or less distance of the earth from the sun, but by the more or less oblique direction of the sun's rays.

HOW TO CLEAN A GUN.—Keep a few ounces of quicksilver in the gun-case, and you can easily unlead your gun yourself. Stop up the touch-hole by means of a little wax, and then pouring the quicksilver into the barrel, roll it along for a few minutes. The mercury and the lead will form an amalgam and will leave the gun quite clean. You have then only to strain the quicksilver through a piece of thin wash-leather, and it is again fit for use; for the lead will be left in the strainer.

POETRY.

THE LAND OF ZION.

O Zion for ever!—no power shall sever
My heart from a land of such worth:
'Tis the land of the free,
As it ever shall be:
'Tis the happiest land upon earth.

There the Saints will rejoice in the man of their choice,
Whose counsel they love to obey:
They will live in that land,
Gain the blessings at hand,
And enjoy a still happier day.

For that land has been blest by the seers gone to rest;
The red men will yet find a home:
They'll the Gospel embrace,
And cease their wild chase:
In the mountains they'll rest and not roam.

We will plough and we'll sow, we will reap and we'll mow,
And enjoy what the land will produce:
We will shade 'neath the vine,
Drink the well refined wine,
Which the earth will provide for our use.

MONEY LIST, DECEMBER 11—31, 1858.

	£	s.	d.
James Oakey (per J. Cook)	12	12	6
Thomas Birt (per do.)	3	4	3
John Mellor (per do.)	3	4	5
W. G. Noble (per W. Budge)	25	15	5
Henry Brown (per do.)	5	16	11
John Clarke (per do.)	2	11	4
Samuel Carter (per do.)	1	3	6
William Brownlow (per C. F. Jones)	25	13	6
William Shires (per do.)	8	1	6½
William Halls (per do.)	8	14	10
William Carnie (per do.)	13	12	9
William Jeffries (per G. Teasdale)	17	5	4
Willet Harder (per do)	6	12	9½
John Kessel (per do.)	2	6	1¾
Mark Barnes	0	16	10
E. L. T. Harrison (per J. D. Ross)	68	3	5¼
Edward Oliver	11	6	6
W. H. Perkes (per E. Oliver)	3	11	10½
Mark H. Forscutt (per do.)	7	6	7¼
James Evans (per C. W. Penrose)	21	10	5
Thomas Smith (per do.)	12	3	2½
Lewis Bowen (per do.)	17	3	6½
George P. Ward	0	10	4¼
Carried forward	£279	8	0½

	£	s.	d.
Brought forward	£279	8	0½
John K. Grist (per G. P. Ward)	0	3	8
James Rogers (per G. D. Keaton)	8	1	3¼
William Moss (per do.)	5	1	5
Charles Astle (per do.)	1	17	1
Edwin Scott (per W. Bayliss)	4	1	9
T. A. Jeffery (per do.)	7	19	6½
John McComie	5	10	0
John Hunter (per J McComie)	8	0	0
A. N. McFarlane (per do.)	2	18	9
W. B. Child (per T. Wallace)	4	17	3
R. J. Philp (per do.)	6	0	9½
Henry Hobbs (per do.)	11	18	9
John Davis (per B. Evans)	28	12	5
William Ajax (per do.)	6	17	2½
Edward D Miles (per do.)	9	16	6
Thomas Rees (per do.)	16	13	10½
Henry Harris (per do.)	7	0	5
Edward Burgoyne (per do.)	1	0	0
Edwin Price (per do.)	0	10	2
Thomas R. Jones (per do.)	0	14	0
Hugh Evans (per do.)	0	7	0
	£417	9	10¾

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 4, Vol. XXI. Saturday, January 22, 1859. Price One Penny.

ISRAEL'S GROWTH TO NATIONALITY.

Having sketched the Mosaic, Christian, and Latter-day Dispensations, it might be both interesting and instructive to briefly glance at the growth of Israel to nationality and its bearing upon those three dispensations. There is a principle innate in mankind impelling them to adore and reverence some superior power. This is natural and right. It is the clinging of the spirit to the Invisible from whence it came. It is the secret, but to the world unknown communion between the Great Eternal and his living, intelligent offspring. It is that adoration and reverence claimed by the order of heaven, and cheerfully and willingly paid by *nature;* but art and ignorance, stepping in, rob heaven of its right by elevating some puny creation of fancy or some fellow-worm to the exalted position of that God who is jealous of his worship. As man gave way to the seductions of Satan and wandered from the glorious light of heaven communicated by revelation, darkness gathered over his mind till he became lost in the mists of self-conceit and egotistic ignorance. Then this principle caused him to look around for objects of worship; and whatever excited his fear or admiration became the recipient of his adoration. Hence idolatry and all its fantastic puerilities, its glaring absurdities, and degrading effects. It is this principle that causes the poor savage African to bow to his fetich—fire, water, light, and life being to him objects of worship; the Buddhist of Eastern Asia to prostrate himself before a man, in whom he believes the Infinite dwells incarnate; the Hindoo to reverence his Brahma and the host of deities that compose his thirty millions of gods; and it is the same principle that causes the millions of Christendom to bow down to an incomprehensible and indefinable nonentity.

After the deluge, when the family of Noah spread themselves upon the face of the earth and multiplied in numbers and importance as they withdrew themselves from the privileges of their fathers, and lost by iniquity the precious gift of revelation, the powerful tradition of God's might made manifest in the salvation of one family, while all the rest of mankind were destroyed, possessed a strong hold upon the mind; and when they lost sight of the true God, they necessarily provided themselves with deities to suit their ideas and traditions. Though some, like Melchisedec, clung fast to the Priesthood's purity with fervency and faithfulness, yet many, who by hereditary descent were heirs to this power, had turned from light to darkness, and were wandering in the murky mists of idolatry.

Out of such a family the Lord called Abraham and said to him, "In thee and in thy seed shall all the nations of the earth be blessed." That God designed the blessing of nations to be a work of ages is evident from the expression, "Thy seed;" and that he intended it to occupy successive eras must likewise be

evident to every one who considers his foreknowledge of the various actors who should appear upon the stage, their capabilities, and their susceptibilities.

Abraham, obedient to the call of heaven, "gathered" from his home and kindred, and followed the pointings of the finger of Providence. Blessed, on his journeyings, with many great and glorious revelations, God made known to him that, of the spirits in the eternal world, some were more noble than others, and were appointed to be rulers and leaders, and reserved to come forth when the purposes of heaven required them.

Among these noble ones stood Abraham, [see Book of Abraham,] as from him would spring a people who should influence the world in all future generations. Centuries rolled on; Abraham slept in the cave of Machpelah; Isaac and Jacob also paid the debt of nature, but each confirming by the Spirit of inspiration the promises made to their father. Joseph, the wise and virtuous, the noble and the good—worthy ancestor of his latter-day namesake—had yielded up the ghost, and lay among the mighty ones of idolatrous Egypt, awaiting the time when his bones should be carried up to the promised inheritance and deposited in the grave of his people. Then the descendants of Abraham began to feel that God works by means strange and unaccountable to man, to bring about his purposes.

Reared on the fat of Goshen, the richest part of Egypt, they multiplied and waxed strong, till jealousy on the part of Pharaoh of their growing power caused the tyrant hand of oppression to be placed heavily on their shoulders, and they were compelled to submit to the bitter lot of slavery, learn iron industry, reliance upon their own working energies, and a thorough development of all their muscular powers,—a necessary requirement for a people about to enter a strange land, conquer the inhabitants, and take possession of it for themselves; and this the promises to the fathers plainly pointed out they had to do.

Before proceeding further, it might be well to glance at some items of the world's history from the flood, as the records of the past make us acquainted with it. According to Bible chronology, the flood came in A.M. 1656 (see Doc. and Cov., page 16); and, according to Rollin, the exodus of Israel occurred A.M. 2493. This will leave a period of 837 years for the family of Noah to multiply and wax numerous; and when we consider that men lived according to the laws of nature, thereby possessing vigour of mind and body to procreate a healthy and intelligent offspring, to ages far beyond what are now looked upon as second childhood and babbling senility, we shall not be surprised at the array of figures representing the hosts of one or two of the mighty powers then in existence.

The first form of government was the Patriarchal, each father presiding over his own family; and as families increased in numbers and influence, this authority became more powerful, till aspiring and ambitious minds strove to extend their sway over the families of others, thus forming the kingly, and subsequently the imperial forms of government.

The two most noted empires of earliest date are admitted to have been the Egyptian and Assyrian—the first founded by Menes, supposed to be the same as Mizraim, the son of Ham, while the second is supposed to have been founded by Nimrod, the grandson of Ham. Be this as it may, it is stated that under his vigorous rule and that of his son Ninus, Assyria became a most important power, force and usurpation combining to augment its boundaries and influence, while under Semiramis, queen of Ninus, it attained a magnitude and importance hardly conceivable. Nineveh (named after Ninus) and Babylon, the great cities of antiquity, were enlarged and adorned to an extent rendering them the wonders of the world—Semiramis, according to Diodorus, employing two millions of men, collected from all the provinces of her vast empire, upon Babylon alone. Succeeded on the throne by her son Ninyas, a prince indolent in habit and wholly given up to pleasure, the empire retrograded in importance, while under his successors for thirty generations it gradually lost its prestige of greatness, till Sesostris, king of Egypt, (supposed to be the same with that Pharaoh who oppressed the Israelites so severely,) extended his conquests far into the east, subjecting nations to his sway and returning home laden with spoils of his campaigns. After his death, the Assyrian empire again regained its former greatness under more energetic rulers.

Let us now retrograde a little and take up the history of Egypt. Having, under the rule of Menes and his successors, arisen in magnitude, it became a fair mark for conquest. Accordingly, it was invaded by moving tribes from Arabia or Phœnicia, and the greater part of it subjected to their sway. For 260 years the shepherd kings, as they were called, ruled over the fairest portion of the land, till expelled by Amosis, another king of Egypt, who then ruled over the lower part of the country, known as Goshen, as well as the upper. The detestation in which the memory of these invaders was held by the Egyptians was turned to good account by Joseph when he instructed his brethren to inform Pharaoh—a name common to all the kings of Egypt—of their avocation as shepherds, and thereby securing to them the land of Goshen, rich in all the productions of nature, and the most fertile part of that thrice fruitful land. The particular circumstances which induced the patriarch Jacob to descend into Egypt are too well known to need recapitulation; but the wisdom displayed in bringing that whole people into this position is worthy our notice. Egypt at this time was undoubtedly the most powerful nation in existence, capable of furnishing an immense army both for conquest and defence.

Under the protecting wing of such a power, the family of Israel could increase and multiply, unharmed by the blasts of war that were continually bursting over tribe and nation, while their employment, hateful to their protecting neighbours, secured them from being called upon to assist in their warlike enterprises. Thus, by seemingly the simplest causes and most natural means, does the Almighty sometimes work out the most important results.

Egypt was mighty, too, in knowledge—as well in the perverted keys of Priesthood, by which her magicians strove to compete with the power of heaven, as in her knowledge of the arts and sciences—knowledge to build mighty cities like Thebes with its hundred gates, pile up pyramids that thousands of years after their erection stand objects of the world's wonder and admiration, raise stupendous temples whose ruins strike the beholder with astonishment, and construct labyrinths to surprise the inhabitants of other lands in other centuries. Under such a power was a fit place for God's chosen people to increase and multiply. Amid such knowledge was a fit place for that people's leader to drink in the cream of all human lore, which, aided by the inspiration of heaven and communion with the Deity, qualified him to maintain the lofty position he occupied as the opener of a mighty dispensation, leader of the hosts of the Lord, and lawgiver to a people whose history was to be identified with the world's history through all succeeding ages.

The time had arrived for the opening of a new scene. The nations had unwittingly served the purposes of the Lord: rich, powerful, and intelligent, they had protected the seed of Israel, till that seed had become a mighty people. Then the scene changed. Oppression and tyranny were set to work to make slavery intolerable to the Hebrews, that they might yearn and struggle for deliverance. The hour was come when Israel must assume another position; and with the hour came the man—one of those noble ones shown by God to Abraham in his vision of the heavenly world.

Moses, the lawgiver of Israel, was a remarkable man, and his history strange and eventful. Snatched from apparent death in infancy by the pity of an Egyptian princess, tended by his own mother under the guise of a hired nurse, and raised amid the splendours of a magnificent court, for forty years he lived among the gorgeous scenes of that classic land, and was taught by the learned sages of his kinsman's taskmasters, till the ties of blood prompted him to defend an abused friend, and, by slaying an Egyptian, compelled him to seek safety in flight. He sought the wilds of Midian, and there for forty years more was he employed in tending the flocks of Jethro, where he had ample leisure to brood over the wrongs of his people and prepare for the task assigned him, though then to him unknown. At length, when the Almighty saw that the time had come for opening up another dispensation, he called Moses to lay aside the shepherd's crook and grasp the truncheon of leadership, qualified him for the work by his Spirit and the power of the holy Priesthood, and sent him forth from the solitary desert to mingle again among the bustling scenes of life.

It was necessary to endow him with extraordinary power that he might successfully cope with the dark lore of Egypt

and that the Israelites might be inspired with confidence in him as their leader. Armed with this power and accompanied by Aaron, he appeared before the haughty tyrant of his people and demanded a favour for them, shaking the pride and superstition of Egypt by the power with which he sustained his demands. Plague followed plague in rapid succession, till the haughty monarch was forced to yield, when the wild wail ran through the land that all the firstborn were stricken down.

The exodus of Israel, their passage through the Red Sea, and the miracles wrought in their behalf are too well known to need comment. The opening of the dispensation was commenced. Led into the wilderness and organized in order, God proceeded through Moses to commit to them a dispensation of power and salvation: but, through their idolatry and rebellion, they forfeited that high privilege, and in its place received a preparatory dispensation, bereft of the freedom of the Gospel and acting as a "schoolmaster to bring them to Christ," or, in other words, to prepare them for a future dispensation when that power would be communicated to man. Every sin brings present punishment, as every duty fulfilled brings a present blessing as well as a future reward. So the Israelites not only forfeited the right to receive the law of Gospel freedom, but that generation was precluded from entering the promised land. The Mosaic fully bore out the noble character of a dispensation—God dispensing to man a rich fund of knowledge, intelligence, and power, indelibly marking the truth that direct communication with the eternal world is indispensable in the opening of new eras in the economy of God; and as such it has had a powerful bearing upon succeeding dispensations. While the idolatrous and rebellious character of the Israelites alone prevented them from enjoying the full measure of blessings prepared for bestowal upon the worthy, the Almighty, having opened up a new scene in the world's history, proceeded to delineate by practical operation the great truth that a theocracy is the only form of government capable of producing true happiness to the governed. Now, as happiness is the great aim of life, and as it is incomplete without exaltation, it follows that a knowledge of the means by which these blessings can be obtained is of paramount importance to man.

That a theocracy is the only rule under which these blessings can be enjoyed, the whole career of Israel fully proves. Exalted and blessed while obedient to the voice of heaven, they were enslaved and miserable when rebellious.

As a theocracy, or the direct government of God, cannot exist without direct communication with the governing head, it likewise follows that immediate revelation must exist where true happiness and prosperity are found. This was the lesson from the Mosaic to the greater dispensations, as through them the world would be wrested from the power of evil and blessed with all that could make its inhabitants great and happy. In the former, those to whom it was committed having forfeited their right to the freedom of superior knowledge and privileges, received a stern code of inexorable laws, to teach a lasting lesson to those upon whom God should confer another dispensation. Of this poets sung and prophets in inspired vision spoke; and through a long course of centuries the eye of faith looked to the "light" that would shed its heavenly rays over the darkened horizon of the world.

The whole history of the Mosaic dispensation and its workings was a grand lesson to those who lived when the Messiah appeared, of what their condition should be, if they trod in the footsteps of their ancestors; and that lesson, well studied by a few, brought light, liberty, and salvation to them, while the many, rejecting its pungent instructions, reaped as they sowed, and fearfully found that God's mighty purposes cannot be recklessly tampered with.

S.

PRODUCE OF A SINGLE GRAIN OF CORN.—A single grain of wheat properly cultivated, and having all its produce laid in the earth for reproduction, will, in five years only, multiply itself 966,562,500,000 times! The calculation is as follows:—1st year, 1 grain will produce 5 ears, or 250 grains; 2nd year, the 250 grains will produce 1,250 ears, of 62,500 grains; 3rd year, the 62,500 grains will produce 312,500 ears, or 15,625,000 grains; 4th year, the 15,625,000 grains will produce 78,125,000 ears, or 3,906,205,000 grains; 5th year, the 3,906,205,000 grains will produce 19,531,250,000 ears, or 966,562,500,000 grains!!

THE VISITOR.

THE FELLOWSHIP MEETING.

"Seven o'clock! Don't you think it almost time we were starting for meeting, brother Y.? It commences at half-past seven, and we have a long mile to go."

"Oh, yes; I'll be ready in a short time. But we need not hurry. There are seldom many there before eight."

"And if others disregard punctuality, is that any reason why we should? Our Priesthood demands of us to show the Saints a good example, and not one of carelessness."

"Well, then, come along. I am quite ready."

The night is lovely. The beautiful moon sheds a silvery radiance round and compels us involuntarily to own an affinity with all the creations of nature. The glittering stars dance like a host of magic diamonds through the deep azure above. The mile is soon gone over; and, comfortably seated in the little room, we await the opening of the meeting. Please, don't think us critical or fault-finding in our remarks; but, being endowed with the organ of order, we love propriety and order, and the Holy Spirit testifies that the same is pleasing to God.

Singing, prayer, and singing: two eight-verse hymns — one a sacramental one—to open a testimony meeting! and both sung clear through. Then the prayer! If the Saviour was seated here, he would surely repeat his command to avoid vain repetitions. Fancy a petition forwarded to royalty with every second sentence containing "Your most gracious Majesty!" Brother H., it would be as well to strike out nine-tenths of those "Heavenly Fathers" from your prayers, and the Lord would hear and answer them quite as surely.

Open and shut—shut and open; the door-hinges are having play, as one after another comes stepping in, and looking around with an air of surprise as if astonished that any one had arrived before them.

Hush! Attention! The meeting is turned over to the Saints. Now we shall be able to taste of the spirit of the people. What a solemn, yet delightful privilege it is to be permitted an opportunity of testifying to God's power made manifest on the earth and the unnumbered blessings that follow obedience to the dictates of the Holy Spirit!

See that man who is on his feet. Energy is stamped on his every feature; yet how humble he feels in his consciousness of the majesty and power of the work he is engaged in. Greatly has he been blessed of the Lord, and deeply grateful does he feel for the privilege of bearing testimony to the same.

That sister's testimony which follows is just the same now as it was ten years ago. She gained a knowledge then of the truth of "Mormonism;" but that knowledge has not increased with the progress of the work. How dull, flat, and lifeless her testimony is!

There is another sister on her feet. What a glow of life spreads around while the Spirit breathes a few short sentences through her. To her "Mormonism" is a living fact; and in trying to live with and in it, she gains fresh life every day. Every week sees her emigration money increasing, and honestly she tithes her increase to the Lord. A song of praise to God, and the Saints' hearts leap joyously to its thrilling notes.

Listen! I'll tell you a secret about him who is now speaking. Closer! You hear him express a desire to gather. He speaks of his faith in the principle and his hope to be freed from Babylon "in the due time of the Lord." Well, that has been his expressed desire for years; and yet every day he must have his pint of ale. Threepence per day; one-and-ninepence per week; four pounds eleven shillings per year! The Lord's due time has been long since, but he would not see it. Well, well; the "wheat and tares" must grow together:

> "But soon the reaping time will come,
> And angels shout the harvest home."

Don't think, brother Y., that all who bear the name are Saints in very deed. "By

their fruits ye shall know them." But obtain permission of your President, and come with me the first opportunity, and I will introduce you to another meeting, where you will feel to say, God lives and reigns in the hearts of his Saints, and his holy influences continually surround them while they are in the path of duty.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 44.)

[May, 1843.]

Slavery was this day abolished in every part of the British dominions in India, under the administration of Lord Ellenborough.

Tuesday, 2nd. Rode out in the forenoon. About three, p.m., the *Maid of Iowa* arrived from St. Louis. I was on the bank of the river, awaiting the arrival of my wife, who returned with Lorin Walker.

Elders B. Young, H. C. Kimball. W. Woodruff, George A. Smith, and Joseph Young returned from Augusta.

John E. Page wrote me a letter, wanting to dispose of Church property and establish a printing press in Pittsburgh, on which I directed the Twelve to send him to Liberia, or some other place, in order to save him.

About one, p.m., the mate of the ship *Yorkshire* opened the Testament at the 27th chapter of Acts, and asked the passengers how they would feel to be shipwrecked like Paul? Elder Thomas Bullock replied instantly, "It is very likely we shall be shipwrecked; but the hull of this old vessel has got to carry us safe into New Orleans." The mate was then called away to hoist the fore-top-royal sail.

Between one and two next morning, when off Cape St. Antonio, Cuba, there was much vivid lightning, when a white squall caught the fore-top-royal sail, which careened the vessel, when the foremast, mainmast, and mizenmast snapped asunder with an awful crash: the whole of the masts above, with the jib and spanker, and sixteen sails and studding poles, were carried overboard with a tremendous splash and surge, when the vessel righted. At daybreak, found the deck all in confusion and a complete wreck. During the day, hoisted a sail from the stump of the mainmast to the bow of the vessel, thus leaving nothing but the hull of the vessel to carry the Saints into New Orleans.

Wednesday, 3rd. Called at the Office and drank a glass of wine with sister Jenetta Richards, made by her mother in England, and reviewed a portion of the Conference Minutes.

Two, p.m., Mayor's Court, "City *versus* B. Gay," on complaint of William Law, for unbecoming language and refusing to leave the store when told to. Fined $5 and costs.

Directed a letter to be written to Gen. James Adams, of Springfield, to have him meet the *Maid of Iowa* on her return from St. Louis, and arrange with the proprietors to turn her into a Nauvoo ferry boat, which was done the same hour.

This day the first number of the *Nauvoo Neighbour* was issued by Taylor and Woodruff, in place of the *Wasp*, which ceased; and I here insert the first editorial:—

"We now, according to promise, present our young friend before the world in his new dress and with his new name. As the last week has been one of the warm weeks in the spring, when vegetation springs forth and life and animation are given to the vegetable world, so our efforts to cultivate the plant of intelligence, having been watered by industry, enlivened by perseverance, and warmed by the genial rays of patronage, have not been unsuccessful; for the young gentleman has grown in one short week to double his former size.

Relative to his dress, we have to apologize a little. As we did not live near a store, we could not get all the trimmings which we could have desired, to have made him pass so well with the *elite* in the fashionable world. However, among plain folks, he will now pass very well; and we soon expect to see him in a form that will suit the taste of the most fastidious.

Relative to the course that we shall pursue, we shall endeavour to cultivate a friendly feeling towards all, and not interfere with the rights of others, either politically or religiously. We shall advocate the cause of the innocent and oppressed, uphold the cause of right, sustain the principles of republicanism, and fly to the succour of the helpless and forlorn, pouring in oil and wine to their wounds, and acting in every way to all the human family in the capacity that our name imports—viz., that of a *neighbour*.

We have had and may have to defend ourselves against the oppressions, persecutions, and innovations of men. And if this should be the case, we shall not shrink from the task, but shall fearlessly and unflinchingly defend our rights, sustaining that liberty which our glorious Constitution guarantees to every American citizen, for which our fathers jeopardized their liberty, their lives, and their sacred honour.

Amidst the warring elements that are disturbing the world, we are glad to find so amiable and friendly a spirit manifested to us at the present time by the press; and we can assure them that, so long as they let us alone, we shall not interfere with them.

It has been our study to avoid contention, and we have never interfered with others until they have thrown down the gauntlet; and as we have not been to the present, so we are determined for the future not to be the aggressors.

We have always endeavoured to cultivate a spirit of friendship, amity, and peace with mankind. If we have not succeeded, the fault has not been with us. Rumour, with her ten thousand tongues, has always been busy circulating falsehood and misrepresentation concerning us; and men have frequently, in the absence of correct information, entertained unfavourable opinions concerning us, and have spoken as they thought: but when they have been better informed, they have regretted their course, and have seen that calumny has been like a viper in our path and has stung like an adder.

In regard to our political rights, our religion has frequently been made use of by political demagogues as a bugbear to deprive us of the free, untrammelled rights of American citizens. This is a thing that we have always protested against, and we always shall, so long as that blood that fired the bosoms of our ancestors who fought, bled, and died, in defence of *equal* rights, flows through our veins.

Concerning religion, we consider that all men have a right to worship Almighty God according to the dictates of their own conscience. And while we allow all men freely to enjoy this privilege untrammelled by us, we look upon all men that would abridge us or others in their religious rights as enemies to the Constitution, recreant to the principles of republicanism; and whilst they render themselves despicable, they are striking a secret but deadly blow at the freedom of this great republic; and their withering influence, though unseen and unobserved by the many, is like a worm gnawing the very vitals of the tree of liberty. We shall always contend for our religious rights. In short, the liberty of the press, liberty of conscience and of worship, free discussion, sailors' rights, we shall always sustain."

Thursday, 4th. At four, p.m., heard read a letter from James Arlington Bennett, showing that he was sick and could not attend the inspection of the Nauvoo Legion, according to his appointment.

Having received a letter from George W. Robinson in relation to his land difficulties, I went to Sidney Rigdon and procured a deed for Carlos Granger's farm, and settled that business.

Friday, 5th. Told the Temple Committee that I had a right to take away any property I chose from the Temple office or store, and they had no right to stand in the way. It is the people that are to dictate me, and not the committee. All the property I have belongs to the Temple, and what I do is for the benefit of the Temple; and you have no authority only as you receive it from me.

Received the following:—

"New York, 7th April, 1843.

Joseph Smith, Esq.

Dear Sir, I received on Saturday last a letter from Mr. Catlin, notifying me that the equity of redemption in my Nauvoo property would be sold on the 12th instant, and asking me whether I wished it to be purchased for me. I suppose it is quite immaterial whether I or you hold the right of redeeming; for if it should again come into my possession, I wish it understood distinctly by them who have built upon it that I shall not attempt to take their buildings from them, but shall be ready at any time to give them a lease of their lots for a very long period, at a reasonable rent. My wish, as well as my interest, leads me to conciliate and make them my friends, instead of making them my enemies.

Your obedient servant,

H. R. Hotchkiss."

Which I recorded in the City Record of Deeds:—

"Recorder's Office, May 5, 1843.

State of Illinois, } ss.
City of Nauvoo, }

I, Joseph Smith, Recorder in and for the said city of Nauvoo, Hancock County, and State aforesaid, do hereby certify that the within letter was duly recorded in Book A, page 140, and numbered 134.

JOSEPH SMITH, Recorder.
By William Clayton, Clerk."

Saturday, 6th. In the morning, had an interview with a lecturer on Mesmerism and Phrenology. Objected to his performing in the city. Also an interview with a Methodist preacher, and conversed about his God without body or parts.

At half-past nine, a.m., I mounted with my staff, and with the band, and about a dozen ladies, led by Emma, and proceeded to the general parade-ground of the Nauvoo Legion, east of my farm on the prairie. The Legion looked well—better than on any former occasion, and they performed their evolutions in admirable style.

The officers did honour to the Legion. Many of them were equipped and armed *cap-a-pie*. The men were in good spirits. They had made great improvements both in uniform and discipline, and we felt proud to be associated with a body of men, which, in point of discipline, uniform, appearance, and a knowledge of military tactics, are the pride of Illinois, one of its strongest defences, and a great bulwark of the western country.

In the course of my remarks on the prairie, I told the Legion that when we have petitioned those in power for assistance, they have always told us they had no power to help us. *Damn such traitors!* When they give me the power to protect the innocent, I will never say I can do nothing for their good: I will exercise that power, so help me God. At the close of the address, the Legion marched to city and disbanded in Main-street, about two, p.m., the day being windy and very cold.

There were two United States officers and General Swazey, of Iowa, present, who expressed great satisfaction at our appearance and evolutions.

In the evening, attended Mr. Vicker's performance of wire dancing, legerdemain, magic, &c., &c.

A Conference was held at Toulon, Shark County, Illinois: 5 Branches, 17 Elders, 3 Priests, 4 Teachers, 2 Deacons, and 129 Members were represented.

A Branch has been recently organized at Lyons, Wayne County, New York, consisting of 2 Elders, 1 Priest, 1 Teacher, and 22 Members.

Sunday, 7th. In the forenoon I was visited by several gentlemen, concerning the plates that were dug out near Kinderhook.

The Council of the First Presidency met.

Elder B. Young preached at La Harpe.

Monday, 8th. I called at the Office at seven, a.m., with a supersedeas to stay suit, Thompson *versus* Dixon.

John Scott was unwilling to give sister Mulholland one-fourth of the lot as directed by me.

Tuesday, 9th. In company with my wife, mother, and my adult family, Sidney Rigdon, P. P. Pratt, John Taylor, W. Woodruff, and about one hundred gentlemen and ladies, started at ten minutes before eight, a.m., from the Nauvoo dock, under a salute of cannon, having on board a fine band of music.

We had an excellent address from our esteemed friend, P. P. Pratt. The band performed its part well. Much good humour and hilarity prevailed. The captain and officers on board did all they could to make us comfortable, and we had a very agreeable and pleasant trip.

We started with the intention of visiting Augusta; but, in consequence of the lowness of Skunk river, it was impracticable. We therefore altered our course to Burlington, touching at Fort Madison on our way up, and at Shokoquon on our return.

In consequence of the Governor of Iowa having refused to withdraw a writ reported to have been issued on a demand from the Executive of Missouri, on the same charge as that for which I had been discharged by Judge Pope, I dispensed with the pleasure of calling upon my friends in Burlington and Fort Madison. During our stay at those places, I kept myself concealed on the boat.

The *Maid of Iowa* did well. Her accommodations are good for the size of the boat, and she performed her trip in less time than we anticipated, and we returned home about eight, p.m.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 22, 1859.

THE GENERAL COUNCIL.—A General Council of the Priesthood of the European Mission assembled in Birmingham on the 1st of January. There were present the presiding authorities of the Mission, and all the Pastors, Presidents of Conferences, and Travelling Elders in the British Isles. Very interesting reports were given by the Presidents of the various missions and the Pastors, which formed the largest portion of the business of the day. At about 8 p.m. the Council adjourned until Monday the 3rd.

On Sunday the 2nd, the Birmingham Conference was held in the splendid Music Hall of that town, at which were present in the evening about 1,500 people. To describe the calm, heavenly influence that pervaded the assemblies during the day would be indeed difficult, while deep feeling and devotion, with elevated thoughts and sentiments of humanity, characterized the speeches of the Elders, rather than loud demonstration. The large orchestra of the hall was literally crowded with the travelling and presiding Priesthood of the Mission. Their appearance when thus ranged together in the orchestra was truly gratifying and spoke volumes for the future of the cause in these lands. It was a sight long to be remembered; aud the massive, spirited, and united manner in which they sang "Come all ye sons of God who have received the Priesthood" was equally remarkable. On the word being given for them to sing it, unaccompanied by the choir and congregation, they simultaneously burst forth; and, though collected from all parts of the Mission, they rendered it the same; and, when fairly started, the strains seemed to come as from one rich, massive voice.

On Monday the General Council again convened, pursuant to adjournment; and after the performance of the business of the day, the Council terminated in the evening with the impression fixed in the minds of all that they had passed a time not soon to be forgotten.

RELEASES, APPOINTMENTS, AND RE-APPOINTMENTS.

RELEASES.

To Return to Zion.—Elders James Bond, Robert F. Neslen, Henry Harries.

To Emigrate.—Elders John Hyde, sen., William Jarvis, George D. Keaton, Frank Pitman.

From the Ministry.—Elders John Ostler, Richard Taylor, Thomas R. Jones.

Of Presidents, for Changes.—David John, from being Second Counsellor to the President of the Welsh Mission. John Davies, from the Presidency of Eastern Glamorgan Conference. William Ajax, from the Presidency of Monmouthshire Conference. Edward Harding, from the Presidency of Nottingham Conference. George P. Ward, from the Presidency of the Irish Mission. John Croston, from the Presidency of Belfast Conference. Edward Reid, from the Presidency of Dundee Conference. William Moss, from the Presidency of Reading Conference. Edwin Scott, from the Presidency of Norwich Conference. Thomas A. Jeffrey, from the Presidency of Bedford Conference. Joseph Burrows, from the Presidency of Herefordshire Conference. Thomas Smith, from the Presidency of Worcestershire Conference. William Carnie, from the Presidency of Hull Conference. Mark H. Forscutt, from the Presidency of Preston Conference. William Jeffries, from the Presidency of Wiltshire Conference. George Reed, from the Presidency of Newcastle-upon-Tyne Conference.

Of Travelling Elders, for Changes.—Charles C. Tester, Edward Samuel, John Redington, James Bullock, Thomas W. Kirby, James Payne, Thomas Leiz, Nathan Mead, E. L. Sloan, Josiah Holmes, Israel Bale, Jonathan Jackson, James D. Hurst, Frederick Turner, B. F. Cooke, William Thurgood, Edward Phillips, Joseph Stanford, Robert Crawford, Thomas Crawley.

APPOINTMENTS.

President.—Thomas Crawley, to the Presidency of the Irish Mission.

Counsellor.— William Ajax, Second Counsellor to President B. Evans, of the Welsh Mission.

Pastors.—Evan Richards, to the charge of the North Wales Pastorate and the Presidency of Carnarvonshire Conference. William Moss, to the charge of the Southampton Pastorate.

Conference Presidents.—Edward L. Sloan, to the Presidency of Sheffield Conference. Thomas Leiz, to the Presidency of Preston Conference. Jonathan Jackson, to the Presidency of Hull Conference. John Redington, to the Presidency of Worcestershire Conference. Edward Reid, to the Presidency of Herefordshire Conference. Edwin Scott, to the Presidency of Bedfordshire Conference. William Jeffries, to the Presidency of Norwich Conference. Joseph Stanford, to the Presidency of Newcastle-upon-Tyne Conference. Mark H. Forscutt, to the Presidency of Wiltshire Conference. Thomas A. Jeffrey, to the Presidency of Dundee Conference. Thomas Harding, to the Presidency of Edinburgh Conference. John Treharne, to the Presidency of the Llanelly and Cardiganshire Conference. David Rees, to the Presidency of the Eastern Glamorgan Conference. Joseph Colledge, to the Presidency of Monmouthshire Conference. David John, to the Presidency of Nottingham Conference. George Reed, to the Presidency of Reading Conference.

Travelling Elders.—John Croston and B. F. Cooke, to labour in the London Pastorate. James D. Hurst and Edward Phillips, in the Birmingham Pastorate. William Carnie, James Bullock, and Edward Harding, in the Scottish Pastorate. George P. Ward and Edward Samuel, in the Manchester Pastorate. Joseph Burrows, Josiah Holmes, and Frederick Turner, in the Nottingham Pastorate. Thomas W. Kirby and Nathan Mead, in the Sheffield Pastorate. Israel Bale, William Thurgood, and Robert Crawford, in the Cheltenham Pastorate. Thomas Smith, in the Norwich Pastorate. James Payne and Mark Lindsay, in the Southampton Pastorate. Charles C. Tester, in the South Pastorate.

RE-APPOINTMENTS.

Counsellors.—James D. Ross, First Counsellor, and William Budge, Second Counsellor to the President of the European Mission.

Presidents.—Benjamin Evans, to the Presidency of the Welsh Mission. Charles Widerborg, to the Scandinavian Mission. Jabez Woodard, to the Swiss and Italian Mission. Mark Barnes, to the French Mission.

Pastors.— James D. Ross, to the charge of the London Pastorate. William Budge, to the Birmingham Pastorate. Edward Oliver, to the Manchester Pastorate. John McComie, to the Scottish Pastorate. Charles F. Jones, to the Sheffield Pastorate. John Cook, to the Nottingham Pastorate. Charles W. Penrose, to the Cheltenham Pastorate. William Bayliss, to the Norwich Pastorate. George Teasdale, to the South Pastorate. Thomas Wallace, to the Newcastle-upon-Tyne Pastorate.

Conference Presidents.—E. L. T. Harrison, to the Presidency of the London Conference. William G. Noble, to the Birmingham Conference. John Croft, to the Manchester Conference. Isaac Fox, to the Glasgow Conference. James McGhie, to the Liverpool Conference. Charles C. Shaw, to the Bradford Conference. James Evans, to the Cheltenham Conference. William H. Kelsey, to the Kent Conference. Willet Harder, to the South Conference. Edward Hanham, to the Southampton Conference. Richard Aldridge, to the Warwickshire Conference. Aaron Nelson, to the Leicestershire Conference. John Clarke, to the Staffordshire Conference. Joseph Silver, to the Essex Conference. William Halls, to the Lincolnshire Conference. C. R. Jones, to the Derbyshire Conference. Henry Hobbs, to the Carlisle Conference. John H. Kelson, to the Land's-End Conference. Samuel Carter, to the Shropshire Conference. Charles Astle, to the Dorsetshire Conference. R. R. Hodson, to the Durham Conference. Thomas Rees, to the Western Glamorgan Conference. Hugh Evans, to the Denbighshire Conference. Edward Pergwyn, to the Pembrokeshire Conference. Edward D. Miles, to the Cardiff Conference. Edwin Price, to the Flintshire Conference.

Travelling Elders.—David Davies, George Rowley, and Dewi E. Jones, to travel in the Welsh Mission. James L. Chalmers, William Smith, John Reed, John Lindsay, James

Taylor, James Kemp, George Pope, David Pudney, R. L. Kearsley, George Luff, and Edward Pearce, in the London Pastorate. Samuel Francis, F. W. Blake, Solomon Edwards, Daniel Bonelli, Charles Turner, Henry Shaw, Abraham Orme, and Thomas Mumford, in the Birmingham Pastorate. William T. Cromer, Samuel Fyne, William Pitts, George Eyre, in the Sheffield Pastorate. Charles Housley, John Sharp, Joseph Tite, James H. Linford, Alexander Sutherland, and William Kemp, in the Norwich Pastorate. John Berrett, Thomas Yeates, Henry W. Barnett, and James May, in the South Pastorate. Edmund Gibbs, Joseph R. Morgan, and Thomas Wheeler, in the Cheltenham Pastorate. William Fuller, George Burgon, and William Yeates, in the Southampton Pastorate. Daniel Mattheson and Simpson Cook, in the Newcastle-upon-Tyne Pastorate.

HEALTH.

BY ELDER HENRY HOBBS.

Health is one of the greatest blessings that can be enjoyed by man. Without it we should be unfit for duty, unfit for society, and a perpetual burden to ourselves. The question, then, arises as to how we can best preserve our health, and thence our every-day comfort.

One thing to be attended to, in order to enjoy good health, is having a constant supply of fresh air. It is the air we breathe that purifies the blood. As, if the water we use to wash our clothing is dirty, it is impossible to wash the clothing clean, so, if the air we breathe is impure, it is impossible for it to purify the blood. What, then, are some of the more prominent things which render the air impure? As it is the nature of still water to become impure, so it is the nature of still air to become impure. A running stream purifies itself; and so it is with air in motion. Draughts of air are self-purifiers. Hence the air of a close room is necessarily unhealthy. Close rooms often bring on consumption and other maladies. All habitable rooms should be well ventilated, so as to have a free draught passing through them. We are told that a man of ordinary size renders a hogshead of air unfit for breathing and consumes its blood-purifying qualities every hour. Thus it will be perceived what a great amount of damage the system sustains in consequence of sleeping in close rooms. Though we may be alone, it will still have an injurious effect. Sitting in a crowded room, or any other place unventilated, will produce the same bad effects.

This is a subject well worthy the attention of the Saints, if they value good health. The Prophet Brigham speaks very plainly on this subject. He says that the Saints never thrive so well as when they are getting plenty of exercise in the fresh air; and that when sleeping in their huts, they are much stronger and fresher than when sleeping in close houses. Of course, good houses are far more comfortable to live in than tents, when they are well ventilated. When individuals who have been accustomed to out-door work are confined in-doors, the difference is perceptible and obvious; for they soon emaciate and grow pale and wan. There are many of the Saints who would be much healthier than they are, if they would rise an hour or two sooner in the morning and take a short walk. Medical men, as a general thing, recommend exercise and fresh air when everything else has failed, which shows the great value at which it is estimated.

Again: All sensible people well know that *dirt* is not conducive to health and comfort. Hence the necessity of having clean bodies, clean linen, &c.

It is a well-known fact that frequent ablution in cold water is very salutary and invigorating to the system. The human body is completely covered with pores. By taking a small magnifying glass, such as is used by the weavers to count the threads in their cloth, and placing it upon the hand, we discover about sixty pores on the extent of surface covered by the glass, although it is not so large as a pea. According to this, then, there must be millions of pores on the entire body; and if they are so fine that the point of a cambric needle will not penetrate them, is it not reasonable that the body should be frequently washed, in order that the perspiration and other

refuse matter may run freely from the system? Those who frequently wash their bodies have many advantages which others do not possess. They not only feel more comfortable in having a clean skin, but are better prepared to endure cold and fatigue; and in hot weather, when the body is overpowered with heat, this cools, refreshes, and strengthens it.

Much has been said on this subject in by-gone days, and many have doubtless been profited by instruction's warning voice; yet experience and observation teach us that there are many who have not truly appreciated the instructions given by the servants of God. Some think they are comfortable when they are enveloped in filth, providing they have clothes to wear, food to eat, and a good fire to sit by. Perchance they may clean out their lower rooms when they expect a few friends. But are their up-stair rooms in as good a condition, so that, if their friends should have occasion to go into them, they would not be disgusted with the sight? Some persons will clean up their houses occasionally, or at least those parts which are likely to meet the eye of a visitor, while other portions of the house which they think will not be seen are entirely neglected. How often such will say, "Oh, don't let any one come into this room; for it is so dreadfully dirty!" They are always in trouble lest some one should happen to see their filthiness. Then why, in the name of common sense, do they not *habituate* themselves to cleanliness, both in person and habitation? How often have we heard these individuals say, "Brother So-and-so never calls to see me! What can be the reason?" The reason is often this—The brethren well know that where filth abounds the Spirit of God will not abide. If some of these people could have a peep into the eternal mansions of the faithful, and see the beautiful white garments they wear and the purity of their persons, and then look at themselves and their habitations, it would surely be enough to fill them with shame and cause them to repent of their sin of uncleanness; for it most assuredly is a sin not to be clean, when water is so plentiful. But, alas, the greatest and cheapest blessings are often the least valued and the most despised!

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 50.)

From the *New York Sun*, June 8, 1848.)

"Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand—a fit symbol of the rule of blood to which it has so constantly been the victim. This 'bloody hand' was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness: but the explanation of the symbol is unknown."

(From the *National Intelligencer*.)

[Extract from a correspondent's letter on a ruined building found by Judge Neito, at Cenlap, in the province of Chichapoyas.]

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which it has to the before-mentioned height of 150 feet, is solid and leveiled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and

500 in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, 18 feet long and 15 wide; and in these rooms, as well as between the dividing walls of the great wall, are found neatly-constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colours. If this description is authentic, (and we have no reason to doubt it,) this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description, it must have been a vast tomb; but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided. Yet the Judge says that the ingenious and highly-wrought specimens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone, the elegant articles of gold and silver, and the curiously-wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

(From the *Buffalo Pilot.*)

[Extract from a correspondent's letter on some ruins, called "the Military Post," found in Allegan county, Michigan.]

"It consists of a wall of earth, running north-west and south-east, being about the height of a man's head in the principal part of its length, but varying in some places, as if it had been degraded either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the work, is the glacis, presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass; but beyond the edge of this the forest is still standing. Such was the aspect of the remains when the first white settler emigrated to Michigan, and it has remained without perceptible change to the present time. The mound is covered with monstrous trees of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who early traversed our country, were the builders; but this, of course, is erroneous. It must have been either the work of a large body of men or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter, a solitary line of breastwork, without a *fosse* or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood of a date more ancient than the trees upon the mound in its rear. If the neighbouring Indians are questioned upon its traditionary history, the invariable answer is that it was there when they came: more they either do not or cannot say. That it was the labour of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River. These latter are, however, of brick; a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

(From the *San Francisco Herald.*)

"Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the table-land. Although he had frequently met with crumbling masses of masonry and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed, at a little distance, an object that induced him to examine further. As he approached, he found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce, furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to

rose abruptly a rock 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct, although only the northern angle with walls 15 or 18 feet long and 10 feet high were standing. These walls were constructed of stone, well quarried and well built. All the south end of the building seemed to have been burnt to cinders and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat. Captain Walker spent some time in examining this interesting spot. He traced many of the streets and the outlines of the houses, but could find no other wall standing. As often as he had seen ruins of this character, he had never until this occasion discovered any of the implements of the ancient people. Here he found a number of hand-mills, similar to those still used by the Pueblas and the Mexicans for grinding their corn. They were made of light porous rock, and consisted of two pieces about two feet long and ten inches wide—the one hollowed out, and the other made convex like a roller to fit the concavity. They were the only articles that had resisted the heat. No metals of any kind were found. Strewn all round might be seen numerous fragments of crockery, sometimes beautifully carved, at others painted. This, however, was not peculiar to this spot, as he had seen antique pottery in every part of the country, from San Juan to the Gila. Captain Walker continued his journey, and noticed several more ruins a little off his route next day; but he could not stop to examine them. On this side of the Colorado he has never seen any remains except of the present races. The Indians have no traditions relative to the ancient people once thickly settled in this region. They look with wonder upon these remains, but know nothing of their origin. Captain Walker, who, we may remark, is a most intelligent and close observer, far superior to the generality of the old trappers, and with a wonderfully retentive memory, is of opinion that this basin, now so barren, was once a charming country, sustaining millions of people, and that its present desolation has been wrought by the action of volcanic fires."

(To be continued.)

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1858.

CONFERENCE	AGENT.	AMOUNT.		
London	E. L. T. Harrison	£501	19	4
Glasgow	John Hunter	199	0	5½
East Glamorganshire	John Davies	144	9	10
West Glamorganshire	Thomas Rees	126	0	1
Bedfordshire	T. A Jeffery	115	12	5¾
Cheltenham	James Evans	111	6	4
Herefordshire	Lewis Bowen	106	14	6½
Reading	William Moss	93	14	3½
Warwickshire	Henry Brown	91	18	11½
Monmouthshire	William Ajax	89	9	1½
Edinburgh	John McComie	86	8	2
Belfast	George P. Ward.	74	2	10½
Norwich	Edwin Scott	71	0	6½
South	Willet Harder	69	19	8¾
Lincolnshire	William Halls	69	2	4½
Birmingham	W. G. Noble	56	16	9
Dublin	John K Grist	54	6	4½
Shropshire	Samuel Carter	48	0	3
Staffordshire	John Clarke	47	10	4½
Hull	William Carnie	47	8	3½
Worcestershire	Thomas Smith	44	9	0½
Southampton	James Rogers	41	15	11½
Leicestershire	John Mellor	39	19	11
Newcastle-on-Tyne	R. J. Philp	38	19	0½
Dundee	A. N. McFarlane	37	16	2
Lord's-End	John Kessell	31	15	5
Derbyshire	Thomas Birt	30	4	8
Carlisle	Henry Hobbs	28	13	4
Channel Islands	Mark Barnes	25	10	6
Isle Mer[illegible]ordshire	John Pr[illegible]	24	17	9
Sheffield	W. Brown[illegible]	24	14	11
Carried forward		£2,573	17	4

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£2,573	17	4
Dorsetshire	Charles Astle	24	3	4
Llanelly	Henry Harries	22	15	8½
Durham	W. B. Child	16	16	4½
Cardiff	E. D. Miles	9	15	1
Denbighshire	Hugh Evans	8	11	10½
Flintshire	Edwin Price	7	0	8
Preston	M. H. Forscutt	7	0	3
Pembrokeshire	E. Burgoyne	2	19	8
Carnarvonshire	T. R. Jones	0	6	4
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Thomas Ford	307	8	11½
Swiss and Italian	Jabez Woodard	278	9	4
Cape of Good Hope	Richard Provis	83	14	1½
Sandwich Islands	P. B. Lewis	78	12	5½
Bombay		21	3	3½
Scandinavian	C. Widerborg	16	6	1
East India	J. P. Meik	13	13	8½
Malta		5	7	2
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£3,448	1	7¾

PASSING EVENTS.

General.—The agitation among the Christian population is increasing throughout the Turkish empire. The Porte has augmented the Ottoman forces in Candia by 5,000 men. According to official despatches, there are 100,000 armed men determined to oppose Turkish rule in Servia. The Emperor of Russia continues to give proofs of his desire and intention of elevating the condition and increasing the privileges of his people. The *Madrid Gazette* officially announces that full satisfaction has been given by Mexico to Spain for the exactions at Tampico. Piedmont continues her preparations for war. 30,000 more Austrian troops have left Vienna for Italy. The garrisons of Verona, Mantua, and Milan have been reinforced. The Austrian army in Italy will be increased to 140,000 men. The state of Italy becomes daily more and more threatening, and in France the expectation of a speedy general war gains considerable ground. The correspondent of the *Express* says the Bourse refuses to believe the *Moniteur's* "reassuring" (?) note; and though its effect at first was somewhat mollifying, the panic subsequently set in with still greater intensity.

American.—It is stated that the Government has received information of a filibustering expedition, destined for Nicaragua, fitting out at New Orleans; and the federal officers there have been instructed to use the utmost vigilance to suppress it. It is reported that the notorious Montgomery, at the head of two hundred men, lately attacked Fort Scott and captured the town, killing half-a-dozen of the inhabitants in the *melee*. It is furthermore reported that a gang of Kansas marauders had ravaged Vernon county, Missouri, killing a citizen and carrying off valuable spoil in the shape of horses, cattle, and negroes. Other depredations and murders are also reported.

MEMORABILIA.

First English King.—The first king of all England was Egbert.

Largest Mediterranean Island.—The largest island in the Mediterranean Sea is Sicily.

City.—An English city is a corporate town which has a cathedral church and is or has been the capital of a bishop's see.

Highlands and Lowlands.—The Highlands of Scotland are those parts of the country which lie to the north of the Grampian Hills. Those which lie to the south are designated the Lowlands.

Massacre of Bartholomew.—The wholesale slaughter called "the massacre of Bartholomew" took place in France in the year 1572, commencing at Paris on the night of the festival of St. Bartholomew, August 24th, by secret order of Charles the Ninth. The number of Protestants (called Huguenots) throughout France who thus lost their lives amounted to 70,000.

Apocrypha.—The following is the list of Apocryphal books attached to the Old Testament Scriptures:—First Book of Esdras, Second Book of Esdras, Tobit, Judith, Esther, Wisdom of Solomon, Wisdom of Jesus the Son of Sirach, or Ecclesiasticus, Baruch, with the Epistle of Jeremy, Song of the Three Holy Children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, First Book of the Maccabees, Second Book of the Maccabees.

Vegetable Zones.—The eight divisions of the earth recognized by naturalists as vegetable zones are—the equatorial, the tropical, the sub-tropical, the warm temperate, the cold temperate, the sub-arctic, the arctic, and the polar; the first being remarkable for palms and bananas, the second for figs and ferns, the third for laurels and myrtles, the fourth for evergreens, the fifth for various European trees, the sixth for conifers, the seventh for rhododendroms, and the eighth for the various forms of Alpine plants.

The Thistle.—The use of the thistle as the Scottish national emblem originated as follows. When the Danes from England invaded Scotland, they availed themselves of the pitch darkness of night to attack the Scottish forces unawares. On approaching the Scottish camp unobserved, and marching barefooted to prevent their tramp being heard, one of the Danes trod with his naked foot upon a large prickly thistle; and the sharp cry of pain which he instinctively uttered suddenly apprised the Scots of their danger, who immediately ran to their arms and defeated the foe with a great slaughter. The thistle was thenceforward adopted as the national insignia of Scotland.

VARIETIES.

CURE FOR WARTS.—Apply milk of spurge a few days successively, and the warts will die away gradually. On the first application they will become black.

EXTRACT FROM ORIGEN.—"I would say to Celsus, who personates a Jew that admitted of John the Baptist and how he baptised Jesus, that one who lived but a little while after John and Jesus wrote how that John was a baptiser unto the remission of sins; for Josephus testifies, in the eighteenth book of the Jewish Antiquities, that John was the Baptist and that he promised purification of those that were baptised. The same Josephus, though he did not believe in Jesus as Christ, when he was enquiring after the destruction of Jerusalem and of the demolition of the Temple, and ought to have said that their machinations against Jesus were the cause of those miseries coming upon the people, because they had slain that Christ who was foretold by the Prophets,—he, though as it were unwillingly, and yet as one not remote from the truth, says—'These miseries befel the Jews by way of revenge for James the Just, who was brother of Jesus that was called Christ, because they had slain him who was a most righteous person.'"—*Origen Contra Celsus.*

POETRY.

THE CONTRAST.

What a motley display of religion and strife
Is distracting the world in all ranks of life!
How they wrangle and rave, contradict and deny,
Yet practise the things they profess to decry.

"United, we stand, but divided, we fall,"
Is a maxim quite true, as admitted by all;
Yet the pathway to union is stoutly decried,
As if all who had uttered the maxim had lied.

"Knowledge is power," men will sagely exclaim;
Yet the true way to gain it will loudly declaim,
As though maxims were jokes of the highest degree,
And saying and doing must never agree.

"Stoop to conquer," a favourite axiom stands;
But many there are who scorn its demands;
Or the world would be blest, and humanity free;
For their rulers would lovers of righteousness be.

"Prepare for hereafter," all Christendom cry;
"For as the tree falls, it for ever must lie:"
Believe as you like, each take his own way,
Only choose from the popular creeds of the day."

Now, the "Mormons" believe in good maxims, and more—
They practise them too, like the worthies of yore,
Insisting that fruit is the test of the tree,
Whatever its outward pretensions may be.

In axioms true they greatly delight:
No matter from whom they come, they're right:
But faith and good works, they declare, must abound,
Ere peace and goodwill among men will be found.

The strange and unpopular faith they have got,
That the way to be saved has not changed one jot;
That unity, knowledge, and love will prevail.
When men become humble; till then, ever fail;

That the Gospel will every evil assuage,
Restored as it is in this privileged age;
And all who embrace it and faithful remain
Will glory and life everlasting obtain.

While the world, with their theories and practice ajar,
Are divided and weak, and from happiness far,
See, the "Mormons" are happy, contented, and free,
Determined to reach their high destiny.

Sheffield. W. CLEGG.

ADDRESSES.—James McGhie, 62, Brunswick Road, Liverpool.
E. Hanham, St. Mary's Cottage, Southampton.
T. Crawley, 32, Earl Street, Belfast, Ireland.
John Cook, David John, } 3, Phœnix Terrace, Simms Street, Nottingham.
George Teasdale, Mark H. Forscutt, } care of Mr. Edward Wherett, Waterloo Cottage, Beechen Cliff, Bath.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 5, Vol. XXI. Saturday, January 29, 1859. Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSION,

HELD AT FARM STREET CHAPEL, BIRMINGHAM,

January 1st, 1859.

PRESENT.

Asa Calkin, President of the European Mission, and James D. Ross and William Budge, his Counsellors:

Charles Widerborg, President of the Scandinavian Mission:

Jabez Woodard, President of the Swiss and Italian Mission:

Mark Barnes, President of the French Mission:

The Presidents, Pastors, Conference Presidents, and Travelling Elders of the British, Welsh, and Irish Missions.

The Council convened at 10 o'clock a.m., Elder Asa Calkin presiding.

The meeting was opened with prayer by Elder J. D. Ross; after which,

President CALKIN rose and said—I am very much gratified this morning, brethren, to see so many of you; and while we are together, let us try to call in our thoughts from the world and shut out from our minds everything that would have a tendency to withdraw them from the object for which we have met. Let our minds be concentrated upon the business directly before us and unitedly invoke the presence of the Holy Spirit with us, in order that we may be blessed and that our meeting together may not be in vain. We have assembled this morning for the purpose of hearing from each other in relation to the work of God in the European Mission—to learn the minds and feelings of the Saints, the future prospects of the cause, and that we may, through the blessing of the Lord and the help of his Holy Spirit, be refreshed and invigorated, renewed and strengthened for the labours of the present year. I have very great satisfaction in meeting brethren who have laboured with such diligence and faithfulness in the work of the Lord during the past year, and am confident that we shall have a pleasant and profitable meeting—a time of refreshing—a time of joy and peace and satisfaction; and when we separate to go again to our various fields of labour, we shall feel in our hearts that we never spent a more delightful holiday in our lives. The first business we shall attend to will be to hear from some of the brethren in relation to their several fields of labour; and I wish them to be particular in giving us the exact condition and state of everything pertaining thereto, omitting nothing that is essential for us to know in order to have a correct understanding of the condition and future prospects of the work. I wish the brethren to feel free and not at all cramped for time, nor to be under any other

restraint, but to feel that they are among their friends—among men of God who hold the Priesthood; and when they speak, let them speak under the influence of the Spirit of truth and portray to us the exact situation of the work committed to their hands. At the same time, be as concise as possible under the circumstances, and enter into nothing that is unnecessary or foreign to the subject; so that we may expedite our business and give to all who are called upon an opportunity to express their feelings. May the blessings of heaven and the Holy Spirit be with us while we remain together, in the name of our Lord Jesus Christ. Amen. I will now call upon Elder Widerborg to represent the condition of the Scandinavian Mission.

Elder WIDERBORG rose and said—Brethren, according to the wish of our President, I rise and will do the best I can. I know that the prayer which has been sent up to the throne of Jehovah will be answered upon our heads this morning. I know for a certainty that the portion of the Holy Spirit which each one of us has need of will be given according to our wish. I need not say that I feel exceedingly well, and consider it the greatest honour I ever had in my life to be present with my brethren on this occasion. I rejoice in this work. I rejoice in the God of Israel who has revealed his will to mankind and has made me a humble partaker of the blessings thus far. I cannot express my gratitude to our President for all his fatherly counsels and guidance that have aided me so materially in my Mission. I thank the Lord also for the guidance of his Spirit. I will try to act at all times so that I may have the fellowship of the good Spirit and retain a place among my brethren. I consider it one of the greatest blessings to have a name among the Saints of God. With regard to the Scandinavian Mission over which I have been placed, you know it consists of three kingdoms—Denmark, Sweden, and Norway. These three kingdoms, or I may say tribes, have somewhat different manners, customs, laws, and languages. Though all originated from one trunk, they have branched out into different and smaller tribes. Their languages are very kindred, but there are peculiarities in the characters of these three people. Each one has its own individuality. Hence it is difficult and requires great caution and wisdom in all our movements to reach these three nations. In Denmark they are greatly blessed with freedom and liberty, political and religious, in comparison to former times. In the last half-year we have not been molested in any way. The only thing is that the authorities sometimes try to hinder the Elders from preaching in this or that particular portion of country. When an Elder moves from one place to another, he must have his book of testimonials signed by the parson of the parish in which he has last lived; and when he moves to another parish, he must also report himself to the parson of that, and get his book properly signed; for he has no right to stay in that region of country till these ceremonies have been gone through. Though the parson does not look with very friendly eyes upon him when he comes to report himself, after he knows his business, yet he can't hinder him from preaching the Gospel; for, according to the laws and constitution of Denmark, every one has a right to choose his own religion. The law prohibiting the free exercise of religion is abolished, and every one now can baptise his children, or not, just as he pleases. I may say that the Lord has greatly blessed the people of that nation; and, to bear a true testimony about them, they are in general a good, innocent, honest people. In Sweden, they have much more to contend with: their bondage lies more heavily upon them. The Elders have much to endure there. During the last half-year, however, we have not had such severe persecution as before. I may mention that the Bishop of Scona, in whose diocese is our largest Conference in Sweden, has issued a proclamation to the priests, forbidding them to persecute our Elders through the police; but they are to go to the poor deluded people who have embraced "Mormonism," talk to them, pray for them in the churches, and try to convert them again to the "holy evangelical religion!" Well, I am glad—really glad that they will pray for us. That is much better than having a policeman laying his hand upon us and dragging us off to prison. In Norway our condition is still different. It is a curious nation. They have a respect for humanity and generally respect a man in his position; but they say, "We can't let you preach as you please." At the time the Mission was

opened in Norway, I had the honour to labour there for two years, I was imprisoned thrice; but I agreed exceedingly well with the judges; for, when I was brought before them, they would say, "Have you been preaching?" "Yes, sir." "Have you been baptising?" "Yes, sir." "Well, you know these things are contrary to the laws of the land." "Yes, sir; but they are in accordance with the laws of God." "Yes; but I must judge you after the laws of the land." "Yes, sir: you do your duty, and I will do mine." We were very polite to each other. I respected them in their position, and to some extent they respected me in mine. They gave me the nicest rooms they had in their prisons, and clean sheets, and came to see that I didn't want for bread and water; and I had that very comfortably. I remember the first four days I was in prison I was so intent in reading pamphlets belonging to the Church that I scarcely knew whether it was four days or four minutes. That was in the beginning of my career in the Church. When I was as a child and the Spirit of the Lord was opening my mind and showing me things pertaining to this work, my joy was so great that I heeded not the prison. Time passed so pleasantly by, that, as I have already said, I scarcely knew whether it was days or minutes; and though my fare was bread and water, I can say that I got quite fat in prison—spiritually, I mean. It is still about the same in Norway. They are preaching and baptising, and get bread and water for it. However, if they imprison one Elder, we send out another. This the people do not understand. They do not know that we can confer the Priesthood upon men and send them out as the work demands. Taking all things into consideration, the Elders do exceedingly well. They are willing to endure many things for the spread of the truth, and the Saints are rejoicing in the same. There is very little prospect for emigration from Norway. There are none except one or two who have any means more than is necessary for present use. They are in general very poor people; but I can bear testimony that they are a good, honest, and upright people. The work commenced first in Denmark, next in Sweden, then in Norway. In the whole Mission, during the past year, we have baptised 1,038, divided as follows:—Denmark, 619; Norway, 184; Sweden, 235. Total of members in the whole Mission—Denmark, 2,492; Norway, 461; Sweden, 756: altogether, 3,709. Total of money for the past year—for Tithing and Temple offering, £600 11s. 1¼d.; book money, £59 7s. 2¼d. The Scandinavian people are a humble, obedient, law-abiding people. The great hindrance to their obeying our Gospel is sectarianism. There are many sects and parties there, and consequently the people are very religious. In fact, they have gone from one extreme to the other; for even among the mountaineers, where once scarcely ever a social party terminated without cruelty, bloodshed, and murder, they are now so holy and so full of "Christianity" that they scarcely dare look up. Yet there are many honest people among them. My soul is often grieved on their account, that they do not receive the truth. In my conversations with them, they have nothing to say against the principles we teach; but they hear so many bad things concerning us, that they think we must be a bad people. However, we are gradually gathering out of these nations the honest in heart. In every place where we are, the Saints and Elders are seeking and digging after them. My Mission is about 2,100 English miles in length, and of various breadths, being intersected by water and mountains. This makes it very expensive to spread the Gospel; for it is not in every part that the people are sufficiently hospitable to give our Elders a lodging at night or food. Sometimes they have to give the writings of the Church in exchange for a lodging and the necessaries of life. With regard to the practical laws of the Lord that have lately been made known to us,—the law of Tithing, for instance, takes more and more hold of the people, and the faithful among them are rejoicing in it. I may also say that this law has been a means of cleansing the Church in that Mission, as we have cut off about 50 who would not comply with it. However, I can conscientiously state that we have not been heavy with them in the matter. We have been fatherly with them and have given them time to understand the principle. The majority of the Saints, however, are rejoicing in the principle, and we begin to feel now that we can comply with all things required by our President. We begin to feel that we stand on a firm

basis. Obstacles are moving out of the way, and our Elders will soon be experienced men. I do not feel at all discouraged; but, taking all things into consideration, our hopes are stronger and our prospects brighter for the future advancement of the work of the Lord in those countries than ever they have been. The spirit and feeling among the authorities of the land are not so bitter as they have been. They are beginning to feel and understand that this people are not so bad as represented. With regard to the publications of the Church, they are beginning to be read with great interest by outsiders; and if no other good is effected, it makes them very hard upon the priests. It puts weapons into their hands to use against the State Church, and with these weapons they are continually digging. It is my firm conviction that the basis on which the State Church stands is not near so firm as when we went there. They have lately got a law passed in Sweden which will in some measure affect our meetings. Though it will not take from us the right of private worship, yet it gives the priests and authorities power to be present and to fine us, if they hear anything said against what they call the pure evangelical religion—that is, against the State Church. But I trust that we shall have wisdom sufficient to evade a difficulty like this. If they plan and scheme for the support of their systems, we will plan also. I am thankful for the opportunity I have had to speak. I know my language is imperfect; and as it is unnecessary for me to branch out further, I will draw to a close. I pray that the Lord God of Israel may give our beloved President all the wisdom that is necessary to counsel us, and through us all the Saints here and on the continent of Europe, and that we may all continue faithful in the work of God and be ultimately saved with an eternal salvation in the kingdom of our God. Amen.

Elder Jabez Woodard, having been called upon to represent the Swiss and Italian Mission, said—Brethren, I feel rather poorly this morning; but I generally feel better when I begin to talk about the kingdom of God. I wish to lay a faithful statement of my Mission before President Calkin and the Council here assembled. In many instances there is at any rate a slight resemblance between my Mission and the Scandinavian. We feel the influence of priestcraft as much or more in the southern part of Europe than they do there. With regard to ministers, brother Widerborg has paid a compliment to one bishop in his Mission, who prays that the "Mormons" may be converted. I am very happy to say that in Switzerland also we have one good clergyman. He is not a bishop, but his influence is as great in his sphere as that of the bishops in England, and even greater. He prays that the "Mormons" may be successful. He is the first clergyman that I have ever found in any part of the earth who prayed that the "Mormons" might be successful. If it had not been for the influence of that man, blood would have flowed in Switzerland before now. Persons went to him to try and imprison me; and, as the old judge said, when running away from the Valley—"If Brigham had only lifted his finger, it would have been all over with him,"—so, if this parson had only lifted his finger, I should have been in prison. Whenever this man met any of our Elders, he would advise them to be faithful to the covenants they had made. I like to mention such an honourable exception as that, brethren, because it is quite an exception in my experience, whether it is in yours or not. You are aware that it is some years since the Italian Mission was established. Soon after its establishment, the Swiss Mission grew out of it. Some five years back, the two Missions were united; but there is very little chance of doing any good in Italy, the influence of priestcraft is so great,—or, in other words, I think I may say, the blood of Ephraim is so scarce there. We have a Branch there, and there may be in it some few persons as good as you can generally find, but they are not persons likely to have any influence; and if they were, they have not material around them to work upon. In Switzerland it is somewhat better. Nominally, the Constitution of the country guarantees religious freedom; nevertheless, any native of the country who does not baptise his children is liable to be imprisoned. You are quite at liberty there to be either a Protestant or Catholic; and though they damn each other pretty heartily, yet the Protestant believes that a Catholic can be a good citizen; and on the other hand, the Catholic believes the same, though a man be going to hell a Protestant. No new

sect must be formed there. In the town of Geneva there is a kind of liberty; but such is the spirit of the people that they care for little else than money. They live a great deal by the influx of strangers, who flock to see that beautiful land during the summer months. Consequently, it is the gold of "my lord" or "my lady," "Sir William" or "Sir John," that supports the natives. They live for the dimes. It has long been a saying of the Swiss, well known throughout Europe, that "where there is no money there are no Swiss." Still, when we get into the German part of Switzerland, there is more of a spirit of inquiry into the principles of truth. When we begin to reach the German part of Switzerland, we begin geographically to get a little nearer to brother Widerborg's Mission, and so begin to feel the better influence that is among the races inhabiting the northern portion of Europe. In Geneva and some other cantons in the southern part of Switzerland, the inhabitants are mostly of French extraction; and though a splendid report from the French Mission would give none greater joy than myself, I have unhappily found that a great deal of progress among that race is impossible to be made. Most of them composing our Mission are small farmers. They have a little piece of land of their own. There they live on a few potatoes and a little wheat. If it be a very cold position, they will have a little barley or rye. Some of the brethren there, who can live on their potatoes and barley from one year's end to another, feel willing to give the Elders lodging and food. But cash is a something they scarcely ever see. There is a greater mixture of races in that Mission than in the one brother Widerborg has represented. He has told us that there they are all from the same trunk. In the Mission I have to represent it is widely different. They are just as widely different in character, with origins as widely different, as it is possible to be. We have no negroes among them; but I think there is a sprinkling of almost every other race. In our Branch of the Church in Geneva there is perhaps a greater degree of knowledge than in any other portion of the Mission. We have full liberty to preach there, and it is the only place where we dare make public announcement of our meetings. Still there is an influence there which cuts us off from progress. Everything seems bound up there. It may be accounted for, to some extent, by the fact that that is the political capital of Switzerland. It is there that her senators gather, and from thence her laws go forth. We have done much preaching there. We have paid every attention—almost too much attention. But the spirit of the people seems dead, and progress is next to impossible. Zurich is somewhat better. There is something more noble in the character of the inhabitants. There we have made somewhat greater progress; but the spirit of persecution is considerable. I have frequently had to jump out of a window; and about as soon as I have got away from the house a policeman has been there after me. I have generally left a house when I thought I had been there long enough. No matter whether the people have said, "Stay and have some dinner or supper," or not, I have left when I felt it was time; and it has mostly happened, before another train has started, or another chance to go has presented itself, that a policeman, as I have already said, has been after me. At many of the meetings where they would have had me stay, I have been away just when the policeman has come,—sorry to give him so many journeys for nothing; but he is paid for it. "They have their reward," as was said in days of old. Several of the brethren have been imprisoned repeatedly. Even the sisters have been imprisoned. We should not mind that so much, if we could see the work roll on a little faster. But as regards a considerable portion of the Mission, the prospect is not very glowing. The German character is more favourable to the spread of truth; but, at the same time, you know that the German character is rather slow—not quite so lively as the Scandinavian. Any German present will please excuse me for speaking the truth. Well, taking all these things into consideration, I do not apprehend a sudden winding-up of the Swiss Mission. At the same time, as far as appearances go, and from an intimate personal acquaintance with the Mission and every person in the Mission,—I say, judging from these and the testimony of the Spirit within me, I must not look for a sudden enlargement of that Mission. With regard to the law of Tithing, as far as an opportunity has presented itself, we have

laid it before the Saints; but, scattered as they are over such a large surface of country, they require a great deal of instruction. Sometimes it takes two or three years even to make some of the Priesthood understand the principle. Therefore you may conclude that it is pretty slow work. I have tried this summer to set the work of the Lord going in every extensive canton that has not previously been visited, particularly in the extensive canton of Reezong. Elder Schyulk has laboured there faithfully. He got put into prison twice. Nobody would be baptised. We have one or two brethren who understand English tolerably, particularly brother Hug, who has formerly been in this country. He came along with the emigration as far as Liverpool, and is personally acquainted with the Presidency, I believe. I have had to labour under great disadvantages there. I could scarcely put my hand on three or four men who would carefully carry out the instructions given them, or who had the ability to do so. Some of our most highly-educated persons have got a little French blood in them, and I find it considerably difficult to get them into working order. There are, however, two or three Elders in that Mission who are men of considerable experience; but they labour under something similar to those mentioned by brother Widerborg. Besides, it appears to me that there is not much of the blood of Israel among the people, and consequently their hearts are not so right and ready to receive the Gospel as the people in the north of Europe seem to be. Yet there are brethren and sisters there that I know feel well, and are glowing with the spirit of God, and have stood the test of severe persecution—a test which, when it comes, may shake some of the brethren and sisters here, as it has some there; for some have gone down through this test. We have never yet cut off any individual expressly because he didn't pay Tithing, as that was the instruction of brother Pratt when he first sent instructions over relative to that law. It was not his wish, under the peculiar circumstances of the Mission, that we should yet awhile make the payment of Tithing a test of membership. I know that the few who have faithfully paid Tithing have been blessed; and so, in proportion, with any other law. As individuals have observed it there, they have been blessed as much as in any other portion of the earth. In connection with my brethren, I have done a good deal of pruning there; and our baptisms have not greatly exceeded the number cut off. We have baptised from 150 to 170 during the past year, and the number cut off exceeds 100; and there are still a considerable number on the books who have no influence and are no support to the Mission. For instance, there are the children of parents who have been cut off. Our total number, good, bad, and indifferent, is somewhat more than 550. Among the majority of the Saints there is a feeling for emigration, and some few families were expecting to go last year; but they waited, and are still waiting, and will wait till the right time comes. I think there are about four families who could sell out their little homesteads and gather away to Zion this year. There are several, perhaps, who are not so alive to the subject of emigration as they ought to be, and some that could gather. It might appear curious to some that we could emigrate as great a proportion from Switzerland as you have from England, when our brethren in the Office know that our finances have been so far behind. But it just arises from the fact of the people selling out their houses and homes, which has enabled them to raise considerable means. As far as regards cash ordinarily, as I have before said, they see but very little of it. Some few, who are engaged chiefly in the watch and silk trades, have a little more money; but since the financial crisis in America, both the watch and silk trades have considerably decreased, which has made it considerably worse for us in point of money. This is about an outline of the state of my Mission. I pray that the Spirit of the Lord may be with us, that we may all be blessed, built up, and edified. Even so, Amen.

President CALKIN rose and said—I have been considerably interested in the reports of those foreign Missions. I was considerably conversant with the condition of those Missions before, being in constant communication with these brethren. Besides, I have lately been through a considerable portion of the Scandinavian, and personally observed a good many things that brother Widerborg speaks of. I merely rise to say to you, brethren—You see that these brethren have a good deal of difficulty to contend with. Their

labours are hard, and the people poor. They are liable to a great deal of persecution that we are not liable to here. In the Scandinavian Mission, persecution comes from the Protestants; in the Swiss and Italian, from both Catholics and Protestants. But no matter whence it comes, it is different from what we have here, because the laws there do not recognize them—do not give them the privilege of holding meetings. I have travelled miles in Sweden, after dark, to a private house, to hold a meeting; and when there, we dared neither to pray, sing, nor speak scarcely above a whisper. I want you, brethren, unitedly to uphold these brethren by your faith and prayers, that they may be blessed in their labours—that they may have wisdom given to them for every emergency. This is my prayer continually. I uphold them daily before the Lord, and I want you to do the same. Our Prophet has said that there is a great deal of the blood of Ephraim in the German nation. It must come out sometime. Brother Woodard says they are slow. Still it is there, and it will be fished out; and while they continue to labour in those countries, let us uphold them by our faith, prayers, and, if necessary, by our means. May God bless them!

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HISTORY OF JOSEPH SMITH.

(*Continued from page* 60.)

[May, 1843.]

Wednesday, 10th. Directed Dr. Richards never to let the Court-room be occupied by any person until he received $2 in advance.

The blossoms on the apple and other trees appeared.

Took my brother William, Elders J. M. Grant, E. Robinson, and Horace K. Whitney in my carriage to the Upper Steam Boat Landing and back. They were intending to start on their mission, but no steam-boat came.

A meeting of the Saints at Leechburgh, Pennsylvania, numbered 5 Elders, 2 Priests, 1 Teacher, and 50 Members.

Thursday, 11th. At six, a.m., baptised Loisa Beeman, Sarah Alley, and others.

Eight, a.m., went to see the new carriage made by Thomas Moore, which was ready for travelling. Emma went to Quincy in the new carriage. I rode out as far as the prairie.

Ten, a.m., B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, O. Hyde, W. Woodruff, George A. Smith, John Taylor, and W. Richards assembled in Council, and voted—

"That Addison Pratt, Noah Rodgers, Benjamin F. Grouard, and Knowlton F. Hanks go on a mission to the Pacific Isles; Captain Dan Jones prepare himself to take a mission to Wales; James Sloan go to Ireland; Reuben Hedlock, John Cairnes, and Samuel James to England; and that Reuben Hedlock preside over the Church, &c., and be assisted by Elders Hiram Clark and Thomas Ward; that brother Cairnes go to Scotland, Lucius N. Scovil to England, under the direction of brother Hedlock; and that Amos Fielding come immediately to Nauvoo, or be cut off from the Church. Also, that this quorum recommend George Walker to President Joseph Smith, as Clerk of the Nauvoo House.

President Young stated that Woodworth had offered the use of his draft for the Nauvoo House, table, &c., if any one would copy it; but he had not time to comply with the request of the quorum to furnish a full draft.

Friday, 12th. Purchased half of the steamer *Maid of Iowa*, from Moffatt; and Captain Dan Jones commenced running her between Nauvoo and Montrose as a ferry-boat.

At sunrise, Bishop George Miller arrived with a raft of 50,000 feet of pine lumber for the Temple and Nauvoo House, from the pinery on Black river, Wisconsin, where the snow was about 2½ feet deep in the winter.

In a Council of the Twelve it was agreed to visit Lima, La Harpe, and Ramus, and hold Conferences concerning the Nauvoo House.

Saturday, 13th. I rode to Yelrome, in company with brothers Woodruff and

George A. Smith, and tarried for the night with Father Morley. Brothers Woodruff and Smith slept at brother Durfee's. Brother B. Young went to La Harpe, and brothers H. C. Kimball and O. Pratt to Ramus.

Sunday, 14th. Meeting at Yelrome, when I preached. The following is a synopsis, reported by Elder Woodruff.

"It is not wisdom that we should have all knowledge at once presented before us, but that we should have a little at a time; then we can comprehend it. He then read the 2nd Epistle of Peter, 1st chapter, 16th to last verses, and dwelt upon the 19th verse with some remarks.

Add to your faith, knowledge, &c. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ.

Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until he had put all enemies under his feet, and the last enemy was death.

Perhaps there are principles here that few men have thought of. No person can have this salvation except through a tabernacle.

Now, in this world, mankind are naturally selfish, ambitious, and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was cast down, and it is said he drew away many with him; and the greatness of his punishment is, that he shall not have a tabernacle. This is his punishment. So the Devil, thinking to thwart the decree of God by going up and down in the earth, seeking whom he may destroy,—any person that he can find that will yield to him, he will bind him, and take possession of the body, and reign there, glorying in it mightily, not thinking that he had got a stolen tabernacle; and by-and-by, some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. But the Devil steals a tabernacle because he has not one of his own: but if he steals one, he is always liable to be turned out of doors.

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the Apostle exhorts them to add to their faith virtue, knowledge, temperance, &c., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son, &c.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and stedfast. Though the thunders might roll, and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble, and tribulation. Then knowledge through our Lord and Saviour Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Compare this principle once with Christendom at the present day, and where are they, with all their boasted religion, piety, and sacredness, while at the same time they are crying out against prophets, apostles, angels, revelations, prophesyings, and visions, &c. Why, they are just ripening for the damnation of hell. They will be damned, for they reject the most glorious principle of the Gospel of Jesus Christ and treat with disdain and trample under foot the key that unlocks the heavens and puts in our possession the glories of the celestial world. Yes, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it." &c., &c.

Elders George A. Smith and W. Woodruff followed him with a few remarks, and meeting closed for one hour, when we met again. W. Woodruff opened meeting and spoke upon revelation and obeying the commandments by building the Nauvoo House, and was followed by George A. Smith upon

the same subject. Elder Lorenzo Snow then spoke somewhat at length concerning his mission to England, which was interesting.

After meeting, we all rode to Lima, and took supper with Calvin Beebe; and while we were conversing with brother Joseph and brother Morley, brother Joseph made the following remarks:—

"The way to get along in any important matter is to gather unto yourselves wise men, experienced and aged men, to assist in council in all times of trouble. Handsome men are not apt to be wise and strong-minded men; but the strength of a strong-minded man will generally create coarse features, like the rough strong bough of the oak. You will always discover in the first glance of a man, in the outlines of his features, something of his mind.

Excitement has almost become the essence of my life. When that dies away, I feel almost lost. When a man is reined up continually by excitement, he becomes strong and gains power and knowledge; but when he relaxes for a season, he loses much of his power and knowledge. But in all matters, temporal or spiritual, preaching the Gospel of Jesus Christ, or in leading an army to to battle, victory almost entirely depends upon good order and moderation. In going to battle, move slowly, dress up into line; and though your enemy rush upon you with fury, meet them slowly but firmly. Let not confusion or terror seize upon you, but meet them firmly and strike a heavy blow and conquer.

A man can bear a heavy burthen by practice and continuing to increase it. The inhabitants of this continent anciently were so constituted and were so determined and persevering, either in righteousness or wickedness, that God visited them immediately either with great judgments or blessings. But the present generation, if they were going to battle, if they got any assistance from God, they would have to obtain it by faith."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 29, 1859.

THE GATHERING.—It is a duty devolving upon us to enter directly into those paths which the Lord opens and to operate on those points to which his finger directs. Such a course, moreover, is according to wisdom and is advantageous both to the cause and the Saints personally. We have from the first endeavoured to follow this course, to shape our movements according to the movements of Providence, and so vary the nature of our editorials as to meet present wants. For this reason, the subject of the gathering has not, during past months, been largely dealt with; but the subjects of administrative progress, practical duties, reformation of meetings, and the general improvement of the Mission have commanded our attention. But the Lord has again opened the door of emigration; and, for the same reason which has guided us heretofore, we now direct particular attention to the gathering, and shall dwell with our readers upon views which have a direct or relative bearing upon this most important part of the work of God. And at the onset we will endeavour to explode an error, to supply its place with a truth.

In looking forward for the fulfilment of Divine purposes, mankind are prone to expect them to be brought about by incomprehensible agencies, by supernatural, or rather *un*natural power, upon unknown principles, and through intricate paths of mysteries, where reason is lost and natural experience has never trod. Indeed, it is thus that nearly all God's special works and purposes and indeed everything outside the physical world are generally understood, or rather mystified and *mis*-understood. Hence the universe is supposed to be made out of nothing, heaven to exist beyond the bounds of time and space, and man to be transformed from a state of great ignorance and imperfection to one of boundless happiness and felicity. Thousands of the sectarian world who have read of the second advent of the Son of Man have a very vague idea of the Bridegroom suddenly coming to the bride, wickedness passing away in a moment, the judgment day flashing by at the sound of a

trumpet, the resurrected creation bounding into existence at the vanishment of "old things," like a transformation-scene in a pantomime, and the redeemed found sitting upon thrones in the midst of eternity in "a point of time—a moment's space."

The revelations of the last days have to a very great extent exploded such errors from the minds of the Saints and given them clearer and more practical views. It would be too much, however, to expect that none of the "old leaven" remains, or that every relic of similar errors concerning the purposes of God is swept away. This fact has been shown in the expectations of many concerning the gathering.

There are none who have entered this Church and possessed the spirit of the work but have been strongly moved with the desire to gather to Zion and fervently looked forward to their deliverance. But to describe the views of some as to how they were going, when they expected to commence preparations, and by what means their emigration was to be effected, would be difficult, seeing that the matter with them assumed a very uncertain form. Some have expected to start for Zion "in the due time of the Lord," which expectation amounted to much the same as the very encouraging promise of a mother to her expectant child, that it should have the desired object when her garden grew guineas. Others have rather anticipated being gathered in some very remarkably mysterious way. Thus they have dreamed away years without making the least preparation for their emigration. Yet there are doubtless among this class those who, if some uncommon course had been proposed, would have made such efforts as to have almost surpassed belief—efforts many times more than are required to effect their emigration in an ordinary way. Moreover, we verily believe that, had it not been for their erroneous views upon the matter—had they fully understood their duty to make preparations and emigrate by self-exertion and through a practical path, they would have been in Zion years ago. Indeed, there is reason to believe that many are now in England who have for years borne much of the burden of the work, been some of the best Saints, and have ever been found willing to devote themselves to the cause, but, because of erroneous views and from not commencing preparation for gathering, are to this day ungathered. As in all cases, the error has been accompanied by loss. We feel rather to correct such than to upbraid them. And how necessary it is that wrong impressions should be corrected, seeing that they are attended both by loss of blessings and by disastrous consequences!

There are others who have misunderstood both the object and the true path of gathering. They are those who have entertained the disposition to cast the burden of their own duties upon the shoulders of others. They have also looked forward for an uncommon and blissful emigration, which in their minds simply means an emigration at the expense and by the energies, anxiety, and care of others. They have sadly misunderstood the matter; for that is not the way in which God designs to gather his Saints, nor are such the kind of people in whom he delights. We have no sympathy for this class, nor do we imagine that either themselves or the Saints have lost aught by their remaining ungathered. May they so continue to remain!

The Saints, however, are generally getting pretty thoroughly to understand the matter, to see the right path of gathering, and to desire to pursue it by self-exertions. This is gratifying; for we are persuaded that when the matter is clearly understood, self-exertions brought to bear, and the Saints guided through the right path, the gathering of Israel will not be so difficult an undertaking, but a thing to be effected comparatively easy. We may depend that in every case the greatest difficulty in the accomplishment of any purpose is from mistaken views and from not working at the point properly, or from not making the start towards the desired direction. Let those views be once corrected, the work properly undertaken, and the start be made in the right path, and then the object, be it what it may, will be reached with comparative ease.

NOTICE TO CONTRIBUTORS AND READERS.—During the publication of the Minutes of the Special Council, commenced in this Number, we shall be compelled to postpone the insertion of many articles and other matter.

APPOINTMENT.—Elder John Griffiths is appointed to the Presidency of the Llanelly and Cardiganshire Conferences, in place of Elder John Treharne, who is released to emigrate.

MINUTES OF THE SPECIAL COUNCIL.

(*Continued from page 75.*

BENJAMIN EVANS, President of the Welsh Mission, being called upon, said—Brethren and fellow-labourers in the kingdom of God,—In one way I am glad to have the privilege to stand before you this morning to represent the state of the Welsh Mission; but I am very short in the English language. I feel sometimes, when trying to talk English, like a man trying to walk without any legs. I have my fears and thoughts and feelings, but I have not words in the English language to express them so well as I should like. But I can say this, brethren, about myself, in the first place, that I do feel well and have the spirit of God with me; and my determination is to go on and always do my best for the rolling forth of the kingdom of God. The brethren in connection with me—my Counsellors, brother Davis and brother John here—are good boys. I may say the same of the Presidents of Conferences and the Travelling Elders in the Welsh Mission. I heard one of the brethren say he found it sometimes difficult to get men to follow his counsels. But I can say that when I say to the brethren in Wales, "Go," they go, and when "Come," they come. They have ever shown themselves willing to hearken to my voice and obey my instructions, whether by letter or through the *Udgorn*. They have been ever ready to do everything they were able to do. The feelings of the Saints generally are good. I can say that they are in good working condition. I don't know whether it would be wise for me to mention what our work has been in money matters during the past year. [President Calkin: Just state the condition of the Saints and what they are doing.] As I have already said, I have not much English at my command; yet, as it is the wish of our President, I will lay before you an account of what the Saints have done: then you can judge them by their works. The Bible tells us that the Lord is going to judge people by their works. I thought of that many times before I came into this Church; but I could not understand it at all. But during the last few years, I have begun to understand that what the Lord said he meant. That is what my brethren and I are now doing with regard to the Saints in my Presidency—judging them by their works. The Saints in the Welsh Mission number between 1,800 and 2,000: they don't reach 2,000. Our income of Tithing for the past year was £1,455 19s. 7½d.; for *Stars*, *Journals*, and so on, £104 7s. 11½d; donations for the Elders' emigration, £268 3s.; Penny Fund, £65 12s. 5d.; poor offering, £8 14s. 6d. We have paid for Welsh books, £130 10s.; donations for old book debt, £137 17s. 2d. Total income paid by the Welsh Saints, £2,171 4s. 8d. We have but lately commenced with the Poor Fund; for, when the Tithing came out, the Saints were taught, through a mistake, that those who would pay their Tithing should have their books for nothing, that the poor should be supported out of the Tithing, and so on. We have found some difficulty in putting this matter right; for it is more difficult to get right after a wrong start than it would have been to start right at first. By the money account I have now placed before you, you can partly judge of the state and condition of the Welsh Saints. But this much I know—that we have room to progress in our works; and it is the feeling and determination of most of the Saints to go on with the work of the Lord. However, there are some few exceptions. There are some few grumblers left in Wales yet. In the first six months of the past year we did nothing at all in preaching to the world. We devoted that time solely to preaching to the Saints. That was the counsel we had at the beginning of last year—just to take care of the Saints—to try to get them in their right places—to get the spirit of the work into them; and according to our instructions we acted, until brother Calkin began writing in the *Star* about preaching and improving our meetings. Then we took hold of that, and I can testify that a great many now come to our evening meetings and listen attentively, and we baptise a great many. We have established a new

Branch in Swansea lately; and I think it will soon contain a greater number than the old one. They are baptising there almost every week; and we have also been baptising in almost every Conference throughout the Mission. Most of the old backsliders, who have been kicking against us for a long time and saying that everything was wrong, are now coming to themselves and entering into the Church again; and they promise to be good men and to stick to building up the kingdom of God. As for emigration, I know many in the Welsh Mission who have the spirit of emigration and can raise the means; but, being chiefly small farmers or shopkeepers, they want more time to wind up their business and to collect their means than is allowed this season: consequently, I don't know a very great number who will go this season; but I know some who have the determination to be ready and go next. The Saints feel first-rate—I mean those who answer the calls of the Priesthood. Those who pay the least feel the worst. The Presidency have visited in most parts of the Mission lately, and know pretty well the feelings of the brethren and sisters in those places; and I can say that, as a general thing, they are the same everywhere. Well, I can say, as I said at the beginning, I feel well, and my determination is to do my best to build up the kingdom of God. I pray for strength to enable me to carry on the same, in the name of Jesus Christ. Amen.

President CALKIN observed—I am personally acquainted with some portion of Wales, and know the representation to be true; and I wish to make a few remarks relative to that Mission. It is true that when the Tithing was first introduced, some of our brethren—softed-hearted and filled with the milk of human kindness—wanted to introduce it in such a smooth, quiet manner, that the Saints would not feel it. They went to work, therefore, to hire them to keep the law of Tithing; and, as was said by brother Evans, they promised the Saints their publications gratis; and if there was a social party got up, they should have tickets gratis, they should be emigrated out of the Tithing, and the poor should be supported out of the Tithing; and there were some of the people who absolutely did draw more out of the Tithing than they paid into it, who were able to support themselves and had always done so before; and there were those who took *Stars* for every member—man, woman, and child—in the family, who never took any before; this was all occasioned by a misunderstanding on the part of the Elders who introduced the law of Tithing there; and, as brother Evans has said, it is much harder to correct an evil, after getting it established, than to start it right in the first place. There has been a great deal of work in Wales to get these notions out of the heads of the people, and some few have gone by the board in consequence of these things. They could not abide the change. Wales has laboured under a disadvantage in this respect, unknown to other portions of the British Mission—quite a disadvantage; but, from the report of brother Evans, you may easily see that they are coming round. Another thing: Brother Evans has had only about six months of the past year to make up what he has reported. It took the other six months to get started. I can say that the Welsh people are as good a people as any in the world. If they know what is wanted, they will do it. Another thing I want to say to brothers Evans, Woodard, and Widerborg, while these Foreign Missions are on hand: Brethren, the Lord saw fit to reveal his Gospel in these last days in the English language. America is the land of Zion—the home of the Saints. The English language alone is spoken there. When the Saints of God are gathered from all parts of the earth to Zion, they must speak that language. When they go into the house of the Lord to receive their blessings, they will be given in that language. All the ordinances are administered in that language. It is the language in which the Lord chooses to reveal himself to the inhabitants of the earth, and in which the Prophet and Apostles speak to the people in this dispensation. Brethren, teach and encourage those under your charge to learn the English language. Hold out out every inducement that you consistently can, with your circumstances, to encourage the people, while they are at home, to learn the English language. They can go through the United States to the land of Zion with far greater safety, if they understand English, than without; and when there, they can enjoy the blessings of the Gospel, the blessings of the Priesthood, and the teachings of the Prophet much better. They have got it to do some time.

Elder MARK BARNES, President of the French Mission, said—Brethren, I rejoice to have the privilege of meeting with you in this Council. I have rejoiced in my labours since I have been in the French Mission. I am happy to inform the President and Council that there is a decided improvement in the feelings of the people in that little Mission since I have been among them. The whole of the French Mission, good, bad, and indifferent, all numbered, amount only to 127, and are divided into two Conferences—the Channel Islands Conference and the Paris Conference. In the Channel Islands there are four little Branches—two in the island of Jersey, one in Alderney, and one in Guernsey, numbering altogether 84 members. With respect to the law of Tithing, there seems to be considerable difficulty on the part of the people in learning that principle. It seems to be very hard indeed. It has never yet been laid hold of properly in that Mission. Nevertheless, there are quite a number of our little flock who are living as near the Lord as they can. They delight to listen to my voice and to carry out my counsels. God is blessing them with his Holy Spirit, and they never felt so rich in their lives as they feel now. Most of our people are very poor, so far as temporal things are concerned. Wages are very low, and lately the weather has been very much against them, or our finances would have been better. President Budge paid us a visit six weeks ago, when we met in a Conference capacity and enjoyed ourselves very much. The Saints felt refreshed, cheered, and comforted. No doubt we have a number in the Channel Islands who have nothing on our books but their names; and I suppose, if they cared much about their names, they would not let them be there; for I consider that if a man dare not trust anything but his name there, his name is not very valuable. There are quite a number there who have been dull and careless for about a whole year, who are beginning to wake up and to do a little better. There are a few who are observing the law of Tithing faithfully and are receiving the wages of it. They feel rich and good. There are some that we shall be obliged to sever from the Church pretty soon, if they don't rise up and do better. I have visited some of the careless lately, and have talked with them, and told them what will be the result of their negligence; and I still hope that by our united efforts we shall be able to bring them round. I don't feel like cutting them off. We have so few, altogether, that we cannot spare any who are worth anything at all. I hope for the best, and do not feel the least discouraged. God has been with me by the power of his Spirit, and I never enjoyed myself more in all my life than I have in that little Mission, although I was almost frightened to death when I received the appointment from President Calkin in Glasgow. I could not sleep for about a week. Yet I find that all is right. Let a man be sent wherever he may, if he will do his best, the Lord will sustain him. The Paris Conference has been torn to pieces by dissension during the past year; but the disaffected have been dealt with, and things are now moving along there more comfortably. Elder Huber, the President, is a good man. Although I have never seen him, I know that the Spirit of the Lord is with him. I know he will carry out my counsels, or the counsels of anybody placed over him, to the best of his ability. He is very diligent in his attention to business. All the Saints in the great city of Paris number but 22. This little number are in first-rate condition. I should be thankful to the Lord if Elder Woodard, on his return, could spend one Sunday with the Saints in Paris. It would be a great blessing to them. In Havre there are but very few Saints, though they are still called a Branch. There are but ten Saints—one man and nine women. They don't enjoy the freedom and privileges there that they enjoy in Paris. In the latter place, it seems to me that the authorities are tolerably liberal-hearted men, for the Saints enjoy about as much freedom and liberty to meet as elsewhere. Not so in Havre: they dare not meet there to sing and pray. The authorities are afraid of them. We have not done much in the Penny Fund as yet. The St. Heliers and Goree Branches have begun to do a little in that way, and I have made a start in Guernsey and Alderney. Altogether, I feel that we have been blessed since I have been there, and I am satisfied that we shall be more so in time to come. I ask an interest in your faith and prayers, brethren, that I may be able to do right before the Lord and be a blessing to the children of men in building up the Church and kingdom

of God. It would do my soul good to see that little Mission prosper. May the Lord bless us and help us to do his holy will, is the prayer of your weak brother, in the name of Jesus. Amen.

President CALKIN rose and said—There is a decided improvement in that Mission. I am rejoiced at it. I do not think you have lost any time, brother Barnes, in not cutting them off for not paying their Tithing. I think your better course is still to try and win them over. I do not wish the Saints, particularly in those foreign Missions, where they labour under the difficulties they do in France, Switzerland, Italy, and Scandinavia, to be drawn right up to the mark or be cut off in a moment for not paying Tithing. Teach them, bear with them, and try to save them and get them out of their present position. They are labouring under very adverse circumstances, compared with the Saints in this land. They are ground down under the illiberal and oppressive laws and customs of those countries, and are deprived of very many of those advantages and opportunities of learning and practising the principles of righteousness, which the Saints in this country enjoy. They have to contend with all those prejudices, superstitions, and false notions so universal in those countries where freedom of thought and speech on religious subjects is considered a crime. Where there is no decided iniquity practised, dig about them; and as long as there is a particle of life in them, try to rear them. I hope the brethren will bear brother Barnes in mind to assist him. He has got a hard place to labour in. He tells us the Lord has blessed him, and I am sure he will continue to bless him; and a few blessings from you, brethren, will not hurt him and might help him back again comfortably. Brother Ward will now represent the Irish Mission.

Elder WARD, of the Irish Mission said—I will do my best to give you a true representation of the Irish Mission. It has its own peculiarities. The Saints there are very much scattered, and can't very well be visited, in consequence of some part of their families being out of the Church. This is the case in a great many instances. They can't attend meetings. There is no real organization of the Church in that Mission, with the exception of one or two places. There are two Conferences—the Belfast and Dublin Conferences. In the Dublin Conference there are only 13 members altogether. The Presidents of Branches have been considerably behind the times, neither attending to meetings nor paying their Tithing, nor for their *Stars*, nor performing any of the duties of their calling. One individual, of 17 or 18 years' standing, scarcely ever made it an object to get to meeting or to see that the Saints got to meeting. They have no regular meeting-room. What meetings they have had have been in private houses. I talked considerably with this man, showing him the necessity of attending to his duties, paying his Tithing, and so on. He was earning considerable money and had nothing to hinder him from paying it. We told him it was expected from him. He grumbled, found fault with the instructions contained in the editorials in the *Star*, and said that he wished to be cut off from the Church and to have no more to do with us, which was of course done. The late President of the Belfast Branch was not up to his duties as he ought to have been. As circumstances were against him, we bore with him for a considerable time; but we found it necessary to remove him also from his position as President. He, however, has still a membership. The Saints in the Belfast Conference are more scattered than in the Dublin. Many of them are unable to be visited, except now and then, when some who are opposed to us are out of the way. In this Conference they have not done so much as it would seem the Church has a right to expect, according to what is done in this country. Yet in the Mission there are some good Saints—men who are really doing the best they can. Some of our brethren in the Lurgan district have only been earning six or seven shillings at the best of times; and, of course, out of this they have had to exist. They are chiefly weavers, and they get their work out by the web; and when it is done, they have to make up their Tithing. This of course does not leave much for the Penny Fund. Their position is very hard and can scarcely be realized, except by an eyewitness. This is about a fair representation of the work in Ireland.

(*To be continued.*)

PASSING EVENTS.

GENERAL.—The telegraphic cable has been successfully laid to Constantinople and the Dardanelles, and its prolongation to Egypt is about to be recommenced. The old steamers that conveyed the Roman expedition in 1849 to the Italian coast are being put in order for another convoy, and every disposable ship-carpenter at Brest or Cherbourg is sent by rail to Toulon: every preparation in the commissariat is hastened, and the business on 'Change has become exclusively of a military kind, the transactions having all reference to supplies. At Milan, an additional number of guns are mounted at the citadel, all pointed against the city: there is to be no street fight, but a bombardment on Bomba's Messina model: Count Guilay's plan is to carry the war into the Piedmontese territory at the first outbreak. General M'Mahon is to be Commander-in-Chief of the *armee d'Italie;* and of the African contingent 30,000 men are to embark forthwith and land in Italy. The Austrian officers on leave of absence in Paris have received orders from their Government to join their regiments by the 5th of February.

AMERICAN.—Late despatches from the Utah army report that the weather had been very severe, with snow very deep, and that there had been great suffering among the men and animals. There were large encampments of Sioux Indians on Platte River, who were going to join the Cheyennes for the purpose of waging war against the Pawnees. Late Utah news also state that the United States' Court for the Third Judicial District, over which Judge Sinclair presided, had been in session about three weeks, the principal business before the Court being the application of President Buchanan's proclamation of "pardon" sent out by the Peace Commissioners to the "Mormon rebels." (!) The judge considered that the "free and full pardon to all who will submit themselves to the authority of the Federal Government" could have no force till he had found out, tried, and sentenced the guilty, and each one had for himself accepted the "act of grace:" he therefore went in for having everybody before the Court. With regard to polygamy, he directed the jury to discover whether it "exists in the Territory, and to what extent," and wound up his charge with—"It is probable that no Grand Jury in the United States ever held in its grasp questions so grave and comprehensive as those which ought to occupy your minds."

MEMORABILIA.

NUMBER OF THE EARTH'S INHABITANTS.—The total number of the inhabitants of the earth is estimated at 1,000,000,000.

DISSENTERS.—Dissenters from the Church of England first made their appearance during the reign of Queen Elizabeth, and were called Puritans.

NONCONFORMISTS.—The original Nonconformists were 2,000 ministers who were expelled from the Church of England in the year 1662, for refusing to *conform* to the conditions of the "Test Act," or "Act of Uniformity."

THE SHAMROCK.—The use of the shamrock as the emblem of Ireland is thus accounted for:—When St. Patrick could not induce the Irish people to believe in the doctrine of the Trinity, he, in order to make it clearer to their minds, took a sprig of shamrock, and gained their assent by saying, "Is not the unity of the Trinity as possible as for these three leaflets to be united in one stem?"

SCOTCH COUNTIES.—Scotland is divided into 33 counties, which, with their county towns, are as follow:—Orkney and Shetland, Lerwick; Caithness, Wick; Sutherland, Dornoch; Ross-shire, Tain; Cromarty, Cromarty; Inverness-shire, Inverness; Argyleshire, Inverary; Nairnshire, Nairn; Elgin (or Moray), Elgin; Banffshire, Banff; Aberdeenshire, Aberdeen; Kincardineshire (or Mearn), Stonehaven; Forfarshire (or Angus), Forfar; Perthshire, Perth; Fifeshire, Cupar; Kinross-shire, Kinross; Clackmannanshire, Clackmannan; Stirlingshire, Stirling; Linlithgow (or West Lothian), Linlithgow; Edinburghshire (or Mid-Lothian), Edinburgh; Haddington (or East Lothian), Haddington; Berwickshire (or Merse), Berwick-on-Tweed; Roxburgh (or Teviotdale), Jedburgh; Selkirkshire, Selkirk; Peebles-shire (or Tweeddale), Peebles; Lanarkshire (or Clydesdale), Lanark; Dumbartonshire (or Lennox), Dumbarton; Renfrewshire, Renfrew; Ayrshire, Ayr; Dumfries-shire, Dumfries; Kirkcudbright (or East Galloway), Kirkcudbright; Wigtonshire (or West Galloway), Wigton; Bute and Arran (or Buteshire), Rothsay.

VARIETIES.

To make a particular impression on a child's memory, accompany your words with some extraordinary and impressive act.

Digestiveness of Cheese.—It is commonly supposed that cheese is more difficult of digestion when toasted than otherwise; but the contrary is the real fact.

Preservation of the Eyes.—In order to preserve the eyes, avoid their resting upon a glare of light, and do not read after they have become fatigued. In reading by a strong light, let the candle or gas-light be behind you, so that it may fall over your shoulder on to the page.

Gutta Percha.—The proper pronunciation of the latter word is neither Per*sha* nor Per*ha*, but Per*cha*. "*Gutta*" means a *drop*; and "*Percha*" is the name of the *tree* from whence the droppings are obtained which form the above-named useful article of commerce.

Strange!—"You have lost your baby, I hear," said one disconsolate mother to another. "Yes, poor little thing; it was only just five months old. We did all we could for it. We had two doctors, blistered its head and feet, put mustard poultices all over it, gave it four calomel powders, leeched its temples, had it bled, and gave it all kinds of medicines; and yet, after one week's illness, it died."

POETRY.

DIVINE PRAISE.

Come, all ye Saints of latter days,
And join with me in songs of praise
To God our Father and the Son,
Whose Spirit makes our hearts as one,

We'll praise our God and love him still;
His great behests we will fulfill;
His laws we'll keep and them revere;—
We'll think not any too severe.

We'll praise him that from nature's night
He's called us into marv'llous light—
A light which shall our hearts inspire,
And plant in them each pure desire.

We, through the Priesthood's power, receive
Things which our hearts could scarce conceive—
Things which so long have been concealed,
But now are all to us revealed.

Then, O ye Saints, let us arise,
Improve our talents, and be wise:
The day is even now at hand,
When myst'ries great we'll understand.

Let us to righteousness awake—
Be all things for the Gospel's sake,
That we eternal lives may gain,
And with our father Adam reign.

St. Helens.

Barbara Parr.

Erratum.—In the Quarterly List of Debts, in last Number, for the total of "£3,448 1s. 7½d." read £3,488 1s. 7½d.

Addresses.—John H. Kelson, Morice Town, Devonport, Devon.
Jonathan Jackson, 9, Walker Square, Sykes Street, Hull.
William Jefferies, Chapel House, St. Paul's Opening, Norwich.
Thomas Wallace, care of Joseph Stanford, 17, Derby Street, Newcastle-on-Tyne.
James Bullock, care of William Lindsey, Thornton Row, near Kilmarnock, Scotland.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 6, Vol. XXI. Saturday, February 5, 1859. Price One Penny.

THE PROPER USE OF TIME.

BY ELDER F. W. BLAKE.

An industrious and humble-minded Saint will never feel tired of the pursuits suggested by God's Priesthood. If a duty has to be performed with true eagerness, he will venture to devote his energies to accomplish it, and will be always adopting means which tend to happiness and increased intelligence, and which will constitute him a being worthy of the favour of God and the confidence of his fellow-men. It is desirable for the wise man to use his time profitably: and who ought to be wiser than the Saints, whose powers of intellect are quickened by the Spirit of God? Our leaders, in their teachings, exhort us to make a choice selection of good things wherewith to adorn our minds, to convey with them bright attainments when freed from mortality. But frequently, when the gaudy sceneries of tinsel and the various wonders which serve to agitate and engross the mind are brought forward and tempt the world for patronage, many, who ought to be among the first to seek for wisdom and stamp upon their minds saving principles and moral sentiments, yield to the temptation and allow it to captivate them so entirely, that half their religion is made up of romance and things of a mere worldly character.

Many sleep whilst the wise are filling their minds with truth. Constant employment brings energy and business-like qualifications into being. When the mind is dormant in germinating ideas, it proves that the passions hold the ascendancy. In such a condition no man can feel his superiority to the brute creation. With reason unexercised, intellect barren, and faculties guided by mere instinct, he is led to corruption and crime. Oh, what a contrast to God's design. He who made man fashioned him for lofty projects, breathed into him life, and gave him intelligence. Yet such is man's degeneracy, that thoughts of greatness and usefulness but rarely thrill his mind with interest enough to incite him to acquire the means essential to his becoming really good and great; and if he attempts to stand in the front rank to promote the interest of the human family, self-interest generally reigns. Popularity, position, or fortune is too often his ambition.

But with the Saints—especially the young, a nobler object should fire their souls. To be truly great, they must be humble: to be of real service and effectual in their labour, they must be full of devotion: to bless the people, they must be inspired: to gain inspiration, they must live pure. Their God, religion, and teachers must be prized above all comforts, friends, and self; and when thus engaged to be successful in making proper attainments, they will have to embrace every opportunity given, and waste not

their time, or life; for "time is life" when spent in unprofitable, giddy, or worldly company.

After a hard day's work, it must be cheering to a Saint to listen to the eternal principles of heaven from God's Priesthood. To hear inspired sayings serves to fill him with fresh vigour and encouragement to live exclusive from the world's practices, and brightens his prospects so effectually that he forgets fatigue and prays for help to bless his fellow-men. Such an employment of time is profitable; and he is not the only one to reap the benefit, as he is capable of imparting the influence gained to many. What glorious benefits are lost by neglecting meetings! The little temporary concerns of life are allowed to interfere and rob us of progressive intelligence. The sofa with its attractions, the fireside, the gossip-house, the presence of friends, or a nice walk too frequently operates perniciously to progress. The voice of the truth-speaker is held in low estimation and is too often disregarded. Some adopt the habit of entering their meeting-places when half the proceedings are over, when by a little good arrangement they might arrive in time to engage with earnestness in the prayer for inspiration, and call down God's blessing upon the meeting. Advantage taken of spare moments will produce much that is useful and profitable, and the adoption of a system of punctuality in all the affairs of life will give confidence and always satisfy.

Employment preserves many a spirit unsullied, keeps out chances of success to tempters, brightens the intellect, furnishes power and experience, promotes a proper regulation of the passions, helps self-government, and induces propriety of general deportment.

It is better to be industrious and grow bright than to be idle and become rusty. Joy reigns in the mind of every Saint who has controlled his favoured spaces of time advantageously by storing his mind with truthful evidence in favour of his religion. He is prepared and ever ready to defend his religion when assailed, or to expound it when required; and this fills him with courage. Boldly can he stand the test of examination when the wealth of his mind thus furnishes him with incontrovertible weapons. Such a Saint's existence is felt, prized, and honoured by all progressive spirits. He is a being of attraction, and his worth is felt by all good people as an ornament and champion in God's kingdom.

Our time, then, should be precious and never wasted. If spent in idle pleasure, it is a waste of life. "There is a time for all things," the wise man said. Frequently we devote too much time to one pursuit. The body needs exercise as well as the mind, for it is essential to its proper development, health, and strength. It is necessary not only for the obtainance of the necessaries of life, but also for the strength and power of manhood. Our labour should be our pride, and our time thus occupied is nobly spent, providing we are not slaves. But this, alas, is too frequently the case. Body and mind are sold to labour: the one is crippled, becomes imbecile, and produces a dwarfish race; while the other is unable to gain the full development which freedom and study would induce. There are, however, happily, some exceptions to this lamentable condition; and the extra privileges of such impose on them the pleasant duty of instructing the other class. To live for others as well as for self is a glorious principle which our religion prominently holds forth; and every Saint who can employ his surplus time in such a useful manner renders great service to many, heightens his own fame, and reflects the glory of that Being from whom his intelligence was derived.

MINUTES OF THE SPECIAL COUNCIL.

(*Continued from page* 82.

Elder JOHN MCCOMIE, from Scotland, said—Beloved brethren, I feel first-rate this morning and am happy to represent Scotland here. I have been a long time connected with the work of God in that land—in fact, almost since its commencement. I can say that I never knew a time when it could be represented in better condition than at present. It is true that we have had a greater number in that Mission;

but it is now composed of the best material that can be found. In the commencement of the year, we were somewhat behind the times; but from the day that we were favoured with visits from our beloved Presidents Calkin and Ross, we have risen and prospered. In every call that has been made upon the Saints, all that we have had to do was to go among them and lay the matter before them, and they have been on hand to do it. Those connected with me in the ministry—Elders Fox, Neslin, and Reid, have ever felt as brethren with me. We have been united in all things. They have manifested a desire to know the will of their brethren over them, and they have carried it out to the very letter. The Saints have received their counsels and have worked in with them. I believe that throughout the Scottish Pastorate there is not an instance of disunion among the Priesthood, with the exception of two, perhaps. This is about the correct state of feeling of the Scottish Pastorate pertaining to the brethren in the Priesthood. The feelings of the Saints are such that they are just about ready for anything. At the commencement of the year, the Glasgow Conference was encumbered with a very heavy book debt. I may say that it is now entirely clear. All the Saints under brother Fox feel well, with the two exceptions I have named. The Edinburgh Conference is not quite clear in that respect. The Saints have, during the last quarter, been greatly troubled with strikes and dulness of trade. The greatest number in that Conference are miners. They are a class of men who are in the habit of jumping about from place to place a great deal. This has helped to lessen our income considerably. As a whole, the Conference is in a good condition. The Dundee Conference, although small, numbering only 124 members, is first-rate. In this Conference the ladies are in the majority, and of course the wages and income are smaller in proportion. There was a very heavy debt against this Conference at the beginning of the year. It is now reduced to about £15, and I know where I can lay my hands on £5 to help to clear it off. As regards the feelings of the people in Scotland, (I don't mean the Saints,) they seem to be perfectly quiet. In the commencement of the year a great deal of excitement existed. However, this blast seems to have blown over, and perfect peace reigns once more, and the spirit of declaring the principles of truth to the people seems to be resting on both Saints and Priesthood. There is one thing about which I wish to speak, if you please: that is, paying Tithing. It makes my heart glad to hear the brethren speak about that as they do. The great bulk of the people do not feel that it is any trouble at all. They do it because they love to keep the commandments of God and to honour his institutions. This is the feeling that is manifested among the Scottish Saints generally. I am thankful to the Lord that he has poured out his Spirit on his people, so that they can really see and understand his purposes concerning them. I have occasion sometimes to be mixed up with influential men—outsiders, and I can speak with some degree of certainty as to their feelings with regard to the Latter-day Saints. They are beginning to feel well towards us. The Scotch are proverbially slow in their decisions, and they have been watching our movements; and, after gaining a knowledge to some extent of the "whys" and the "wherefores," they are beginning to feel in their very hearts that something is about to transpire that will wake up the people concerning the Saints of the last days. Well, that is the feeling of my own heart also. I have a feeling in my heart that the work of God is about to break forth with renewed energy in that country. I believe that God will work with his people—that his power will be manifested among his Saints to the astonishment of those who have been trying to overthrow his purposes. As regards emigration, the Saints, to all outward appearance, don't seem so interested as some Saints do. They don't seem to be at all excited about the matter. They have been very diligent in saving money for that purpose, and they are just waiting to do as they are told in that matter. That is the feeling. If we say, "Prepare, for you are to go," those who have the means are on hand to go. If we say, "Stay, and let your money remain in the Office another year," it is done. That is the feeling of the people. The Penny Fund has not been so much attended to as in other places. A good deal of money is lying in the Office towards individual accounts, and I expect on my return there will be from £50 to £70 more ready for the same. I feel honoured and reckon it a great privilege to have a name and place among such a people and to be called to labour with them. I will tell you how I feel myself, if you please. I feel first-rate. I always have done in the work of God. I am not in the least weary in well-doing. I remarked, at the commencement, that we were somewhat behind the times in the start of the year. Perhaps *I* am that yet; but I don't believe I am too old to improve. I want to be put right when I am wrong. I am glad that I am connected with a people among whom are those who can put me right when I get wrong. As regards my feelings towards my brethren who are over me, I am all right with them.

All I want to know is their will, that I may do my very best to carry it out with the greatest of pleasure. These are my feelings. I love the work of God, the Saints of God, and everything connected therewith. There is nothing I feel bad about at all, except my own imperfections, frailties, and vanities. I hope my brethren will pardon me for these things. My desire is to do well all the time. May the blessing and spirit of the Lord be with us and help us to do right and keep his commandments, in the name of Jesus! Amen.

Elder Ross rose and said—I had the pleasure, with President Calkin, to visit Scotland in the month of May, as Pastor McComie has informed you. I will here take the liberty of remarking that the present authorities of the Scotch Mission are not in the least responsible for the brethren being behind the times there. The Mission was left in such circumstances as compelled them to be behind the times, and they hardly knew what plan to adopt to get up with the times until President Calkin showed them. I think I never saw the power of the holy Priesthood more strikingly manifested than on that occasion. President Calkin, in about twenty minutes, lifted the veil and enabled them to see their way through every difficulty, and showed them how to overcome them all. I have visited Scotland during the year, and am satisfied that the brethren and Saints there are doing as well as they know how. I deem it but right to bear this testimony. May God bless the men who labour there! Amen.

Elder Ross, being called upon to represent the London Pastorate, again rose and said—Brethren, I will not take up much time to represent the London Pastorate, because it is not necessary. In the first place, I will represent the London Conference. The greatest part of the year that Conference was presided over by brother Penrose; this latter part, by brother Harrison. I will just say, in reference to these men and the Elders who have travelled in connection with them, that a better set of men no man can wish to labour with; and the Presidents of Branches, Priesthood, and Saints in general have done well in that Conference. The Kent Conference, over which brother Kelsey has presided two years, is a good little Conference. It is scattered over a great extent of country, and numbers 451 members; and the total income for all purposes is £801 for the past year. I think that tells a better tale for them than I can tell. I will say, however, that that Conference requires a great many *working* men. I attribute the success of that Conference to the fact that all the brethren and the Travelling Elders in it are working for nothing and keeping themselves. Hardly a Travelling Elder in it draws anything from the funds. They are a good set of boys.. The Essex Conference, presided over by brother Silver, has always had a good name, and I am happy to say it has not lost it. It is improving all the time. Brother Silver requires five or six Travelling Elders. He has only got two. The reason so many are required in that Conference is, that it is widely scattered. Our Travelling Elders do everything. They are Presidents, Teachers, and everything you can think of in their Branches. They don't at all times do all this work themselves, but they take the responsibility, and the work is well done. All book accounts are properly and correctly kept, so that a child can read them. We have only one General Book Agent for the Pastorate, and he is in London. In the other Conferences are Sub-Agents. The brethren in the Pastorate have donated something like £500 towards reducing the book debt, and have determined in their hearts that during the present year they will pay it entirely off. There is a good disposition also manifested through the Pastorate towards the Penny Fund. We have got some £750 in that fund. The Saints generally, as far as I have any knowledge, are feeling well. I think their works say they do. The meetings are well attended, and there is a spirit of freedom strongly manifested. I am sorry to lose so many of the brethren to go to other parts of the country. However, we have material enough to manufacture more. You know some of us—pretty smart fellows—have heretofore had somewhat different notions about these matters; but I am glad that this spirit is more and more drunk in by the brethren now. We have had a fine evidence in the past year of what the power of the Spirit of God can do through the weakest of means. We all of us felt, when our brethren were taken away from among us, that we were weak indeed. But can't we now look back with pleasure upon our labours and see that as great success has attended them as in any previous year? We have looked to the Lord our God for his strength and for the power of his Spirit. We have sought the power, the wisdom, and intelligence that emanate from the Most High, and we have felt the influence of his Priesthood with us, so that we have been enabled to bless the Saints, to strengthen the hands of the servants of God who have been called to preside over us, and to bless and strengthen the Church. I know we have got the blessing of our President in these lands, the blessing of the President in Zion, and consequently the blessing of God. That is the way I feel. I never felt more satisfied in

my own mind in labouring for the Church of God than I do now. I was going to say I never had less to do. You may think that strange, being a Pastor and travelling through the country. But it is true. My work never was so little trouble—my mind never more easy. The order and system established throughout the Mission makes everything smooth and easy, and the Spirit of God is with me and with the brethren, and I feel satisfied that all is going on well. May it so continue! Amen.

Adjourned for dinner.

Reassembled at half-past four, p.m.

Opened by singing, "Now let us rejoice in the day of salvation." Prayer by Elder Widerborg.

President CALKIN said—We will now hear from brother Budge. He, as well as brother Ross, has a special mission as well as a general one. He still has charge of the Birmingham Pastorate.

Elder BUDGE said—I am pleased with the privilege of representing the condition of things in the Birmingham Pastorate before the Presidency and the brethren in Council—pleased also in having a good report to make of the labours of the brethren who have laboured with me. I I shall begin with the Birmingham Conference. It was in excellent condition when I came here, and the Saints have done exceedingly well this year. They have suffered from the depression of trade, which all in the Mission have felt, more or less. As to their feelings in regard to the work, I can say that they have honestly paid their Tithing in this Conference. The Saints understand this doctrine and faithfully keep the law, with a very few exceptions. Owing to the state of trade, we have not been able to accomplish so much as we had wished in the Penny Fund in the first part of this year. Indeed, some families were compelled to withdraw a portion of the means they had already laid by for emigration, to save themselves from starvation; and they felt very thankful to the authorities for the privilege. During the last six months we have increased that fund considerably. The Saints have donated £240 towards the old book debt; and, considering all things and knowing their circumstances as I do, I feel that they have done exceedingly well. In other parts of the Pastorate, I found, when I came here, that the brethren had not made even much pretence to keeping any account of their business affairs at all, even in the old-fashioned way; and it took some considerable pains and labour to introduce among them anything like a business spirit or taste at all. However, in these things I have been very ably assisted by Elder Samuel Francis and the Presidents of Conferences. These brethren, with the Travelling Elders, have laid themselves right at the disposal of the Priesthood, and have drunk in of the spirit shed forth by the President over this Mission. In the Shropshire Conference, which is a very small one, numbering only 60 or 70 members, there were difficulties that could not be prevented in the former part of the year. As soon as we could, we controlled matters in accordance with the feelings of the Presidency. Since that time, that Conference has been making rapid progress, and is at present under the direction of Elder Carter, promising to do as well as any Conference in the Pastorate. With the exception of the last named, the other Conferences in the Pastorate have done as well as the Birmingham in regard to the old book debt; and with another effort throughout the Pastorate, we can wipe that off altogether, and the Saints feel quite willing and prepared for it at any time. The Saints throughout are paying Tithing faithfully. The exceptions are very few indeed. I have laboured this year with my brethren and the Travelling Elders with the greatest pleasure. Indeed, I never spent one like the one that is past for pleasure and satisfaction to myself. I have rejoiced in my religion, in my labours, and in the society of my brethren and of the Saints throughout this Pastorate where I have travelled. It is true that, like President Ross, much of my time is spent in visiting the brethren round the Mission; yet, when I have had time to spare, I have used it to the best advantage in trying to work out the purposes of the Lord; and at present everything works quite smoothly and pleasingly to myself. I might state that President Calkin sent Elder Samuel Francis to assist me and look after the Pastorate in my absence. He has been faithful and diligent and rendered very great assistance indeed in visiting the Conference and a great many of the Branches, imparting good counsel and increasing the good spirit that now prevails throughout these Conferences. The Pastorate is in excellent condition. Our prospects are immensely brighter than at the beginning of last year. Trade is much better and the Saints are prospering; and if we continue to have the same increase in the Church as during the last few weeks, we shall be able to place in the hands of President Calkin next year much more means than we have the last, although we have done one-half more, perhaps, than was at first expected. It is not merely the sum that is produced from any Conference or Pastorate that bears evidence of the goodness of the Saints. I can bear testimony that the Saints rejoice in

this work. They pay their Tithing to the Lord. This is my testimony, and I don't know that I could bear a stronger. This is the state of my particular field of labour. Everything moves on in order. The brethren apply themselves diligently and constantly. They have partaken of the spirit that is spread forth through this Mission—a practical and working spirit. They feel that they are engaged in a work that requires their whole attention. May the blessing of the Lord rest upon us, and may the joy we now feel and the satisfaction which the approbation of our President this day has given us ever be our lot to enjoy, is my prayer, through Jesus Christ! Amen.

Elder C. F. Jones, of the Sheffield Pastorate, said—Brethren, I feel grateful to my heavenly Father for the privilege that is afforded me to meet with you here. It was here I was born and raised. Here I became acquainted with "Mormonism," and here I laboured in the work for about ten years. In the beginning of last year, I was called to take the charge of the Sheffield Pastorate. I found a a good people, who received me with kindness, and have always been willing to carry out my counsels. Notwithstanding the weakness of body under which I laboured at the beginning of the year, I am thankful to say that God has greatly blessed me and enabled me to travel from place to place, to do all that has appeared to need my attention. The Pastorate is composed of the Sheffield, Bradford, Lincolnshire, and and Hull Conferences, and is very extensive and divided into 43 Branches. The members are widely scattered over a large tract of country; consequently, it is difficult to see them often and to do that good with them which we might do, if they were nearer together. The total number in the Pastorate at the present time is 1,105. During the past year we have excommunicated 146 and baptised 122. The Saints, I believe, pay Tithing honestly. We have raised for various purposes, during the year, £1,950. I never laboured among a people that appeared to have less to say about the principle of Tithing by way of objecting to it. Perhaps some of the Travelling Elders or Presidents of Conferences may have heard some few individuals in the course of their travels make some objections to the Tithing; but I have not. The Penny Fund has had my attention and the attention of the Conference Presidents, although we have not felt to urge it as much as we would, if other calls had not been made upon us. Yet, I think, nearly £200 have been paid into that fund. The book debt has also had particular attention. At the beginning of the year it was £584. During the year we have paid £441, leaving at the present time owing to the Office £143, part of which is owing for tracts, which will be paid for out of the Tithing. The Saints took hold of the matter with a good spirit; and what they have done, I believe, they have done willingly. Throughout the Conferences there is a desire manifested to pay off the remainder of the debt. With regard to the instructions given during the year, I am pleased to say that the Conference Presidents have endeavoured to see the same carried out in the Conferences and Branches. We have been well pleased with the various records and books that we have received, and the same are now in good working order. The brethren who have laboured with me in general have been good men. They have sought to know my mind on all things and to carry out the counsel I have given them. For myself, I have constantly sought to understand the meaning of all letters sent to me by President Calkin, and have carefully read and endeavoured to understand and get the spirit of the editorials and instructions that have appeared in the *Star*, and to work in accordance with the same; and I am pleased to say that, as a general thing, I have given satisfaction to the brethren who have visited me; and if in anything I have not, it has been for the want of knowing how to do it. I trust that in time to come, by humility and carefulness, I shall be found worthy to enjoy the Spirit of God, and thus have wisdom and strength to carry out the instructions that may be given to me. I have rejoiced much in my labours during the past year, and still feel desirous of labouring for the building up of the kingdom of God. I pray that President Calkin and his Counsellors and all of us may be richly endowed by God with his Holy Spirit, that we may always be able to do what is required for the building up of his kingdom, in the name of Jesus. Amen.

Elder Thomas Wallace, of the Newcastle-on-Tyne Pastorate, said—Beloved President and brethren, I can say it is with very peculiar feelings that I embrace this opportunity to stand before you. My reasons for feeling so strange would be too tedious to give here; consequently, I shall not attempt it, but shall simply try to state the condition of the Pastorate over which I have been called to preside. I was called to preside over the Newcastle-on-Tyne Pastorate under very peculiar circumstances. I had laboured as a Travelling Elder for some time in the Durham Conference last year, but I had not associated with the brethren who presided sufficiently to form a very extensive idea of business matters; consequently, when called upon this year to take hold of business, I felt myself in a strait;

and it is only through the kindness and forbearance of my brethren over me and the assistance of the Spirit of God, that I have been able to carry out the instructions I have received from the Office so far as I have done. The Pastorate, at the present time, is in a healthy condition. Our numbers are 440, or thereabouts; and the Saints this year have suffered more from want of employment than in any half-dozen years previously. They have done all they reasonably could for the work of the Lord. At the same time, their efforts have not enfeebled them, but have made them stronger; and, as was remarked by one of the brethren here to-day, those who have done the most feel the best. With regard to paying Tithing, I can only say that as soon as any of the brethren begin to show anything like a falling off in that, we are in the habit of sending Teachers to them to know the reasons; consequently, they either very soon come up or very soon go down. We have baptised, during the year, somewhere on the borders of 100, and have cut off probably 70 or 80. A number who had been in the Church previously have been rebaptised during the past year, and we were compelled to cut some of them off before the year closed. The brethren who have presided over the Conferences have to the best of their ability seconded me in my endeavours to bring about the wellbeing of the Saints. I feel happy, brethren, in having to say, at the close of '58, that the Newcastle-on-Tyne Pastorate is in good standing, with very few exceptions. As far as my own individual feelings are concerned with regard to the Saints, I can say that I feel well; for they have treated me with the greatest kindness—they have carefully supplied my wants while travelling among them. My brethren who have been presiding over me have been fathers and friends to me, and my feelings towards them are of the best description; and, altogether, I can say that I never felt better towards the work of God—never felt more determined or more anxious to carry out the counsels given me, to push on its interests, and to do my best for its upbuilding. We have not done much in that Pastorate in the way of preaching to the world. We have been busy teaching the Saints and Priesthood and getting them in order. We are now turning our attention to preaching to the world, who are manifesting a disposition to investigate our doctrines. I pray that the choicest blessings may rest upon those who are over us, and upon those among whom we are called to labour, in the name of Jesus. Amen.

Elder Teasdale, of the South Pastorate, said—Beloved President and brethren in Council, I feel indeed proud and happy to be in your midst. In fact, I might say that this is, perhaps, the happiest moment I have ever enjoyed in my life up to the present season. To sit here, in company with my brethren, to hear the descriptions of the Conferences and Pastorates, and the instructions we have received, and to enjoy the sweet and hallowed influence that is here, is calculated to make one feel something like being in heaven. My labours during the past year, I may say, with President Budge, have been the happiest I have ever known. I never laboured with so much peace, with so much joy, nor with so much union of feeling as with the men I have had the honour to labour with during the past twelve months. The brethren who have laboured in conection with us as Travelling Elders have just the same spirit, and have laboured well and diligently. They have not the satisfaction of meeting in Branches always, where they might stand forth and speak of the truths of eternity; but they have to sit by the fireside to instruct the people in their duties. That is considerably more difficult than it is to stand before a congregation, where you have their united and concentrated faith and the inspiring influence of the Holy Ghost poured out upon you and upon them. By the fireside you have to hear their objections and have to be made acquainted with their position and circumstances. You have all these things to battle with. However, the people are paying their Tithing; and when there is anything required at their hands, they are prepared and ready to do it, and there is an excellent spirit prevailing among them. During last year there was considerable persecution in the South Pastorate. Everything was turned topsy-turvy. Brickbats were flying about, and the brethren and sisters were walking about the streets with blood streaming down their heads and faces, through blows from the brickbats. It is now a source of amusement to the brethren to rehearse the persecutions they have gone through during the year—in Bristol especially. Bristol was in reality a frightful place. Some time since, according to counsel, I went with Elder Hanham to the Superintendent of Police and pleaded our cause. He treated us like a gentleman, and told us we should have all the protection we wanted. We assembled together rather fearful. Our "Christian" friends tried to make a noise, but the police gave us protection. Since then we have had no noise. The Anti-Mormons have tried diligently to get up a row, but they don't seem to have any power or influence to do it. They come to our meetings, take notes, and endeavour to twist and misrepresent them to bring evil on the people; but their power to do

it has gone. With regard to our finances, I am not in a position to enter into details. If President Calkin is satisfied, I am. I know that, in the ensuing year, if the Saints will do as they are now doing, our finances will be considerable better. Upon the whole, the Pastorate is in excellent condition. My feelings towards the Presidency have been those of devotion. I have simply desired to know their will, in order to put it in practice to the best of my ability. May God bless and continue to increase in us every good and perfect gift, that we may always be able to enjoy as we have to-day our President's blessing, for Christ's sake! Amen.

(*Continued on page* 94.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 5, 1859.

THE WAY OF THE GATHERING.—The great gathering of Israel will be through natural paths. This will be the case as well in the return of the Jews to Jerusalem as with the gathering of the Saints from all nations to Zion. To so express it, the gathering will not be through dark subterranean windings; and though it may pass over a few of Nature's by-paths, it will principally travel on her great highway. Indeed, this will be found the case in the accomplishment of all the purposes of God.

Do we not, then, believe that "God moves in a mysterious way, his wonders to perform?" Do we not admit that his thoughts are not as man's thoughts, nor his ways as man's ways, and that the "restitution of all things" will be a "marvellous work and a wonder?" Most assuredly. But as assuredly we do not believe that it will be either an unnatural or an irrational work. In their blindness, men may not be able to follow the course of Providence, nor the nations perceive the Lord working out his purposes among them, nor understand that he is moving them according to his will and moulding them into the form of his design. They will see parts performed and help to perform them. They will feel the working of influences and help to create them. But they will not perceive the design, nor understand to what end all things are moving. Though they will help to form the parts, they will not comprehend the whole, nor will they know where those parts will fit, nor even for what the parts which they themselves perform are intended. Herein will the course of Providence be found mysterious, and the restitution a strange and marvellous work, and not in the one being dark and the other unnatural. Only the children of light will understand, and the grand events of the future will only be comprehended by those who study them intensely by the prophetic spirit. Still the purposes of God will be accomplished upon natural principles. This is the way of the gathering, and thus will it be accomplished.

Has not the Lord, during the last thirty years, been working miraculously and mysteriously? and is not the future full of signs of "a marvellous work and a wonder?" We think it quite unnecessary for lovers of the marvellous to desire unnatural things, seeing that the period named has been so full of strange and remarkable events, and that the future appears still bigger with events of a similar character.

The making of a world from pre-existing elements is certainly a remarkable Divine work, but it is a natural one. The making it out of nothing is unnatural, remarkably unreal, and mysteriously absurd. To expect that God will accomplish his purposes thus, whether of the gathering or otherwise, is, we must admit, too much for our

faith. He moves in a mysterious way, it is true; but not in *such* a mysterious way, neither will the Saints be gathered through such a one.

We do not forget that it is revealed that the ten tribes will come from the north and that the mountains of ice will flow down at their presence, through the power of God. Now, although it is not known to us how every particular of this great event will be brought about, yet, as God's power is a natural one, we are confident that it will be upon natural principles and consistent with the circumstances of that portion of the favoured people. But it is with ourselves that we have most to do, and the way and means for the gathering of the Saints from these lands is our part of the work.

We expect the emigration of the Saints from Europe to be consistent in itself and according to the condition and commerce of the nations and the means and circumstances of the Saints. We neither expect that mountains of ice will flow down before the presence of the gathering thousands from England, as with the ten tribes in the north, nor that a Moses will divide the Atlantic as one of old did the Red Sea. The reason is obvious. The circumstances and necessities differ very materially. There are no mountains of ice hemming in the British Saints, and it is quite unnecessary to tear asunder the parent of waters—the great Atlantic. Indeed, we are not sure that such an undertaking is exactly practicable. At any rate, though it would be mysteriously wonderful, it would be ridiculously unnecessary. Moreover, it would be a work of such magnitude and would open a way so thickly strewed with difficulties, when divided, that we advise all not to wait for such an event. By all means let the Saints go the ordinary way; for it is a thousand times more easy, less expensive, shorter, and clearer of trouble and anxiety.

We do not pretend to say where the "ships of Tarshish" are, nor from whence they will sail, nor when they will arrive at this port; but we do know that the ships of England and America have been carrying the Saints home to Zion for years, and we intend to charter some this year. Perhaps these are some of the ships referred to. Be that as it may, we advise the Saints to go by them, if prepared; and if not, to prepare as fast as practicable to emigrate by similar means in coming seasons.

We are spiritualists, but also naturalists. While we largely subscribe for the element of faith, we also ask for corresponding works. Though we believe in Prophets, revelation, and a marvellous work, we also believe that the Saints should be rationalists. It is most desirable that all should have great faith, but they should also have a rational one. Indeed, we would that their faith were increased a hundredfold, so that it were accompanied by works and they travel to the accomplishment of God's purposes by the way which he has marked out. We wish the Saints possessed a great deal more of practical faith in the gathering, and especially in their power to gather. The Lord never requires a work which cannot be performed; and how much Saints can accomplish when they take hold of any matter in earnest, the last year's efforts will somewhat show. Let the Saints but increase their store of practical faith, work to it, and proceed in the way marked out, and they will soon find thousands gathered home who have for years sung—

"O Zion, when I think of thee,
"I long for pinions like the dove,
"And mourn to think that I should be
"So distant from the land I love."

NOTICE.—Elder Solomon Edwards, whose name appears in the Reappointments of Travelling Elders, has not been reappointed to travel in the ministry. His name was entered by mistake.

MINUTES OF THE SPECIAL COUNCIL.

(*Continued from page 92.*)

Elder KEATON, of the Southampton Pastorate, said—Beloved President and brethren, I feel proud to be able to represent the Saints composing the Southampton Pastorate, which comprises three Conferences—namely, Southampton, Reading, and Dorsetshire. I will commence with the Southampton Conference, which I am proud to say, is in excellent condition. I was baptised in that Conference, have travelled in it nearly four years in my early days in the Church, and have been more or less acquainted with it ever since. I have known it to number more, but it has never been in a better condition. Never has there been more unity and good feeling among the Saints—never a better order of business. They are paying their Tithing there. In fact, so they do throughout the Pastorate, with very few exeeptions. During the past year we have done considerable by way of excommunicating dead members. We have cut off more than we have baptised. Those whom we have cut off have been dead or dying for a long time, and it was impossible to resuscitate them. They would not be resuscitated. The Southampton Conference now numbers about 300. The Reading Conference, I am happy to say, is in good condition. We have done something in the cutting-off way there, and have made it our business to look after some who had been lost sight of—who had dropt off, though they had not been cut off. We have looked every one of them up and tried to make something of them. We have tried to bring them along, and have succeeded with some: with others we have not. We have not cut off a very great many. That Conference numbers about 250. The finances of the Southampton Pastorate are a matter of entire satisfaction to me. Of course I leave the Presidency to say whether they are to them or not. They are doing well in the Reading Conference. Brother Ross is acquainted with that Conference. The Saints don't earn so much as they do in the Southampton. There are some really good people in the Reading Conference, and there is a decided improvement there. Still there is room for more, and I believe it will be effected. The greater part of those who have been dead to the work are excommunicated, and most of those remaining are now feeling well. The Dorsetshire Conference, I am happy to say, is also in good condition. That is a small Conference. They don't exceed in number 100. The Saints feel well. I am happy to say that we are improving in the Penny Fund operations. The former part of the year we did not urge it much, for the same reasons as have been expressed by others. But since President Calkin has written and published concerning it, we have talked more about it, and more has been done. A good work is bound to be done. Everything is moving along and improving to my satisfaction. I have now been nearly ten years in the ministry. In 1849 I was ordained and sent out, and this is the commencement of 1859. Well, I can say, with my brethren, that during these ten years I have never enjoyed myself so much in my labours as in the past year. I might also add that I have never been able to look with that satisfaction on my course in any previous year as in the present. I have had no difficulties with the brethren with whom I have laboured. During the whole year there has not been a discordant feeling between myself and the Presidents of Conferences or with the Travelling Elders. Our spirits have run together like drops of water. I have had a little trouble with two Presidents of Branches, but we have had but very little wickedness practised in our midst. It is true we have cut off a great number in the Pastorate, but it has not been for the sin of commission, but for the sin of omission. The Saints and the Priesthood feel highly delighted with the instructions they obtain through the *Star* from time to time. They have the fullest confidence in our beloved President and in their brethren who labour in their midst. Unity and harmony have prevailed throughout the Pastorate. There is quite a spirit of inquiry manifested now, and it is my real conviction that during the coming year many will be added to the Church and kingdom of God. I have endeavoured to do my best. If I have failed, it has been for lack of knowledge. If my labours have met with the satisfaction of my brethren over me, I shall feel exceedingly happy and thankful. God bless us all! Amen.

Elder Ross rose and said—I would like to say a word or two about finances. There are some brethren who have large figures to represent, and they like to tell it. Some have got small sums to represent, and don't like to tell it. Now, those who have the small amounts—some of them, and have not told it, have more reason to be proud than some of the big ones. There are some brethren here, I know, whom I have told, when visiting them, "You are second to none in the Mission." Say they, "Our amounts, our finances are small." Look at

the facts. Travelling among them, I find, in some Conferences, brethren earning from nine to twelve shillings a week. The highest any of them can earn is twelve. In another, whose finances are high, I find wages average from twenty to thirty. Look at the difference. Then, again, there are the children in some Conferences beginning to labour for wages at eight or ten years of age, while in others they are fourteen or fifteen before they can get a chance. Their names are on the books, and they are counted as members. I merely make these remarks that not one of you may have the slightest occasion to blush for your fields of labour; for, with one exception, every Pastorate in the Mission has given entire satisfaction to our President; and in that one exception the Presidents and people were not at all responsible, and I believe it will be an exception no longer. It was brought about by a foolish and mistaken sympathy. One thing more I wish to say, brethren. Guard against having too much charity of a kind that destroys. I will explain myself. If you go into some parts of your Conferences and visit the Saints, where they are really poor, and they tell you their poverty, do you do them any good by shaking your head and speaking mournfully, and saying, "Yes, you are very poor indeed: I don't see how you can get along: you ought not to do anything for the work of God?" Do you benefit the people by encouraging them to mourn and lament over their trials and troubles, either real or imaginary? No. It is an absolute injury to them. This feeling has been indulged by some Elders to such an extent as to excuse the Saints from actual duty in some instances. Now, much depends upon ourselves as to the influence and power of the Spirit of God that we carry among the people. I have seen it. Put two men in the same place—one with a poor spirit, and the people are poor; and another there, with a free and liberal spirit, and the people will be the same: they feel better, too. You know and realize it, all of you that have had any experience in the work of God.

Elder Bayliss, of the Norwich Pastorate, said—President and brethren, it is unnecessary for me to say that I feel happy in finding myself here to-day. The Norwich Pastorate, over which I have been presiding the past year, formerly consisted of three Conferences; but at the beginning of the year the Cambridge Conference was disorganized and attached to the Bedford. Though now there is one Conference less, there is the same amount of territory. As it is termed the Norwich Pastorate, I will commence with the Norwich Conference, which I am happy to say is in very good condition. Not that I wish you to understand that there are no individuals but what are exactly up to their duties. Yet, as a Conference, it is in very good condition. Elder Carter, who has presided there for the last two years has done a good work. When he took hold of it, it was very much embarrassed. Last year they paid off a considerable amount; but this year, I am happy to say, it is entirely freed from debt, with the exception of what is left of the book debt, and that is considerably reduced. What they have done has been done willingly, and they are to make another effort by-and-by to finish it. The people generally in that Conference are poor; and, as has been stated here, their wages are low. In fact, I don't know that that there are more than six men in the Conference who earn so much as a pound per week. I believe that generally the Saints are paying an honest Tithing. The Bedfordshire Conference is an old one, and I don't know that there is a more extensive one, so far as territory is concerned, in the Mission. It extends into seven counties. The Saints are very much scattered and in very small Branches, and we have difficulty to find men to preside over some of them. The Saints, as a whole, are paying Tithing and doing very well. I believe the brethren there have done to the best of their ability; and I am proud to say that my Presidents here have said they are satisfied with what we have done. That gives me joy. The Travelling Elders and the brethren have laboured hard and faithfully. They are mostly young men; but as we are in the habit of calling them "boys," I will say that they are a good set of boys. They have done the very best they knew how. We do know that the Travelling Elders are the real labouring men of the Conferences. Some of the brethren in my Pastorate have regularly travelled from eighty to one hundred miles a week to visit the Saints and Branches. This is by no means easy work. They are doing it and doing it cheerfully. In the whole Pastorate, I perceive, by the balance-sheet which has been forwarded to Liverpool, and which my Presidents are acquainted with, that we have raised, for all purposes, £999 14s. 8½d., —just under a thousand! Really, when I look and see where it has come from, I am almost lost in astonishment; and they have done it cheerfully, and are willing to do still more, when required. We have baptised nearly 70, and cut some off. There are great numbers of people living round that Pastorate who were once in the Church, who were baptised by President Willard Richards in the early ages of the Mission, and some who never laid hold of the "reformation," and others who are enquiring after the truth; so that I think it is probable

that some may be brought in during the present year. This is about the condition of my Pastorate, and I hope it is satisfactory. From the communication I have received, I have every reason to believe it is so. Brethren, I pray that the Lord may bless us, be with us, and enable us to carry out the counsels of those who are over us, that we may still be found worthy to occupy a prominent position in his kingdom; which I ask in the name of Jesus. Amen.

Elder OLIVER, of the Manchester Pastorate, said—Brethren, I am glad to meet with you to represent the Manchester Pastorate. I have been highly delighted while my brethren have been representing their fields of labour. We number 1,391 in the Manchester Pastorate. The Saints, as a general thing, are doing well and paying an honest Tithing; and I believe that about a tithe of them will go to Zion. Brother Calkin gave us instructions, about the second quarter, not to relieve the poor from the Tithing. We adopted the measure that he laid down before us, and raised a fund for their special use. We have raised about £40 a quarter, or £120 in the last three. Now, when a good Saint—one who has honestly paid Tithing and honestly kept the laws and commandments of God—has met with an accident or been out of work, he has been relieved from the Poor Fund. Thus we have been able to minister freely to the necessities of the poor and to make them feel that we are their brethren in the Lord. I am speaking this way that you may see the benefit that will and does result to the Church in general by following out the counsels that are given us. It is not now with the Poor Fund as formerly. I remember the time when the poor were relieved with a shilling or eighteenpence. Well, by the time they had got home and got a dinner, they were poor again. Now, if a poor man comes along who is out of work and wants a pound or thirty shillings to start him in work, we find him the money, and he soon pays us as much Tithing as the money received from us. In some cases they pay us the money back, just according to their circumstances. I can say that the Saints are a great deal better off now than when they were relieved out of the Tithing. Well, I intend by the help of God, to be a *doing* Saint, and so glorify and honour him by keeping his commandments and living by the light and knowledge I have received through his servants. May God bless us all, in the name of Jesus! Amen.

Elder PENROSE, of the Cheltenham Pastorate, said—I feel rather small and have got small things to represent. I have been labouring in the Cheltenham Pastorate for the last three months, doing my best to build up the kingdom of God and to get the Saints to live their religion. Things are beginning to move a little better now than when I first went there. Still they move rather rustily. The Priesthood and Saints had partaken largely of the spirit of their former Pastor. There are three Conferences in the Cheltenham Pastorate—the Cheltenham, the Worcestershire, and the Herefordshire. In these Conferences there are Saints as good as anywhere else, and some very dull and sleepy. We have tried to wake them up; but there are some that nothing would wake up. If an earthquake were to come, they would merely rub their eyes, blink, and doze off again. The reason of this is, in a great measure, that they have been in the Church a long time and have had the opportunity to go to Zion, but have not availed themselves of it. Some are of 17 or 18 years' standing in the Church. There are in the Pastorate about 822 members. I don't think we shall have to cut a great many of them off. After digging about them a little, I think we shall get the most of them into good working order. I have every confidence that I shall be able, with the help of the Holy Spirit and my brethren, to do a good work there yet. The obstacles that have been in the way have not discouraged me in the least. They have only helped to stir me up and make me feel more determined to move things along. I thank God for the feelings I have in relation to this work, and believe I shall be able to instil them into those who have not got them. As has been remarked, the fault is not altogether with the people, and I believe we shall be able to bring them round effectually. A more healthy spirit is already beginning to be seen and felt. I have had great pleasure in being with my brethren to-day, in looking on the countenances of some I have known before, and in making the acquaintance of some I have not before seen; and I hope, brethren, we shall be able to labour successfully to do a good work in building up the kingdom of God. I know that "Mormonism" is true. I love it better to-day than ever before. My affection for and confidence in its end and ultimate triumph seem to increase. I feel that the kingdom of God is spreading forth; and though in the past year many have not been baptised into it, yet I feel that it is developing itself, showing forth its power and internal strength; and I intend to do my best to assist. I know the kingdom of God will spread forth, that the clouds around Zion will disperse, and that the glorious sun of righteousness will be seen upon her. I pray God to bless us in our labours. May we be all satisfied at the end of the year! Amen.

Elder Cook, of the Nottingham Pastorate, said—Brethren, I am truly happy in having the privilege to be with you to-day. My heart has beat within me for joy in hearing the representations of the condition and feelings of the Saints in these lands. I do wish that what little I have to say had been said earlier. There has been so much said this afternoon, that it appears mine will be among the small things. I am nevertheless glad and proud in having the opportunity to represent the Pastorate over which I have been called to preside. I believe I have just as good Saints in that Pastorate as are in the Mission. I have a people who are willing with all their hearts, soul, and strength to carry out the instructions given by the Presidency. It is their delight and their theme by day and by night to study the interest of Zion and to adopt all plans and schemes for that purpose when made known to them by the brethren who are presiding in that Pastorate; and, with a few exceptions, they are willing to progress in the work. This afternoon, when President Ross said that some he had not named were second to none, I hoped that Nottingham was among them. I believe it is. My brethren who labour with me are most of them boys; yet we are trying to do the best we can; and if we have erred, it has been for want of experience. As we grow bigger, we shall grow in power and influence with the Saints and in the work in which we are engaged. I feel well towards my brethren, both the Presidents and Travelling Elders. I feel that they are near and dear to my heart; yet I don't know but what they think I sometimes show them the "red side of the flag." I am apt to do so sometimes, when things don't go exactly to my mind. I ought to have more patience, perhaps; but I believe they are willing to forgive me. We have worked well together thus far, and I hope to the satisfaction of the Presidency, and I believe to the benefit of the Saints. There is at any rate an increased degree of knowledge, power, and influence among them, and an increased desire to carry out the purposes of the Almighty. I love them. They are near and dear to my soul. It is the desire of my heart by night and by day to adopt the best schemes and plans that can be adopted for the benefit of that people. There is nothing in the world that would ruffle my feelings so much as to see any unwise steps taken among them that would hinder their progress or lessen their confidence in the Priesthood. That is the reason I have looked so sharply after my brethren and tried to keep them going, according to the wisdom I had, that we might all act together for the benefit and blessing of this people. I don't know that I shall name the amount we have realized. I can say that the Nottingham Conference is out of debt at the Liverpool Office; and when they order a month's *Stars*, they can send the money for them. We intend to keep it so, so that we may feel at liberty. I feel that there is a more lively spirit among the Saints, now they are freed from this load, than before. They desire to persevere and to magnify their callings both by words and works. There is an increased degree of faith in the hearts of this people. Since they have been free from these debts and difficulties, they have turned their attention with all their heart, soul, and strength, to their own individual emigration. We have not done a great deal in that yet. We have had other things on our hands similar to what you have had. But now we are turning our attention to it. The Saints are all poor. Many of them get very small wages in that Conference. They are all working men. But they are willing to do as they are told, and they are the best kind of men to work with. The Derby Conference is a small one; but there are as good Saints there as any in the Mission. My brethren who are there have been labouring faithfully among the people, striving their very best to teach them the principles of eternal truth and to show them the necessity of laying by their means and moving onward. Of late, there has been greater attention paid to our meetings. More strangers have attended; the people have paid better attention; and it appears that, if wisdom be used, good will be done in that region of country. The Leicester Saints are doing the best they know how. That is the poorest Conference. There are but few Saints there. They get very small wages; but they are just as good and as honest as any I know. They are paying their Tithing honestly, and that is all we require of them. I feel proud to represent that Pastorate. I am proud of my brethren here, and thankful that I am counted worthy to labour with such a body of men. I will name one, because I am afraid you are going to move him,—that is Elder Sloan. The little time he has been with us he has laboured with all his might, and he has gained that confidence and good feeling among the Saints that will be hard to break off. He has laboured faithfully there, and is the very man who could be useful. He has made it his business one night a week to teach the brethren who never learned to write, and they have made rapid progress under his tuition. He is a good man and worthy of note. Although we lose him, we will still try and teach the brethren all we can, I feel a good deal better than I can

find words to express. I am happy in the work of the Lord, and it is the desire of my heart to continue with this people. I pray that we may ever continue to magnify our callings and be faithful in whatever position we may be placed—that we may continue to the end, and at last be crowned with eternal lives in the kingdom of our God. Even so. Amen.

President Calkin rose and said—I am satisfied that the reports that have been given are correct. From my knowledge of the Mission, many portions of which I have visited personally, and from accounts I have received from brothers Ross and Budge, who have visited other portions, I believe we have had fair representations. I am well satisfied with the brethren. They have been diligent and have heartily co-operated with me in all the measures I have deemed it wisdom to adopt for the rolling on of the work; and their labours (with perhaps one or two exceptions,) have not been rendered grudgingly, but cheerfully. This has given me much joy and rendered my labours very pleasant. A good work has been accomplished, and the Lord has blessed and prospered us exceedingly; and I feel that we have his approbation. We have done all that could be done. I am not aware that anything has been neglected or left undone which under the circumstances could have been accomplished the past year. Nevertheless, there remains a greater work to be accomplished this year. The brethren have been humble, united, and single-hearted in the work; and to this do we owe the prosperity and success that have attended our labours. It is our privilege, brethren, to cultivate these feelings and principles—to increase in them as well as in every other qualification requisite for the further advancement of the work, and thereby be able to accomplish still more through the blessings of God than we have heretofore done. There is a greater work to be accomplished in 1859 than has been performed in 1858. We have not come to a stand-still, brethren: we have not reached that point yet. We can improve; and just in proportion to the advancement of the cause, so does its magnitude increase; and in the same proportion does the responsibility resting upon the Priesthood increase. In proportion to their faithfulness and singleness of heart to do the will of the Lord, so will be their power in the Priesthood to accomplish the task set before them. I wish to make one more remark on another point—that is, union. If you wish to be strong and powerful in the Priesthood and to roll on the work of the Lord, seek diligently to obtain the spirit of your President, that you may know his mind and will, and then go to work to carry it out to the best of your ability. You will gain the confidence of the Priesthood over you by this course, and you will secure also the confidence, obedience, and co-operation of those over whom you are called to preside; for just in proportion as they observe *your* confidence, faithfulness, and obedience, so will *their* confidence and obedience be rendered to *you*. It is no part of your duty or your privilege to question in the least the desires or plans of your President, nor have you any right to do anything that you think would incur his disapprobation. Your duty is to study his views and carry them out, and leave the result with him. Another thing: It is not your privilege to volunteer counsel, advice, and instruction to him. Above all, it is not your privilege to litigate or argue with him. A strict, willing, and childlike obedience to the Priesthood over us can alone secure the blessing. Besides, if you exhibit a captious and grumbling spirit towards your President, those over whom you preside will imbibe the same spirit, and will feel justified in following your example, and will litigate and contend with you. The consequence will be, whenever you want anything done, before you can get them to listen to your counsels, you will have to argue the question with them and give the whys and wherefores of every measure; and you will have to convince them of the correctness of your position before they will co-operate with you, which will be the most difficult part of all, while they are possessed of that spirit. This would be the legitimate result of your own rebellion against the Priesthood. They will take the same course that you do. But, upon the other hand, if you take the opposite course to that, the Saints will follow your example just as readily. If you are faithful, obedient, willing, and pliable, they will be so too; and they will have faith and confidence in you, and will render obedience to your counsels because of the faith and confidence manifested and the obedience rendered by you. Now, it is this union that has existed among the Priesthood the past year—this seeking to know the mind and will of our President, and working diligently to carry them out—that has secured the blessing of the Lord on our labours, and enabled us to accomplish what we have. I have sought to come in possession of the spirit that actuated President Young—that dictated and moved him, that I might know his mind, and what he would do if he was here, or what he would say, if I was where he could counsel me. And although I have been separated from him by thousands of miles, I have the satisfaction of knowing that I obtained what I sought, and have then endeavoured to carry it out, and have been blessed beyond my expectations; and, with the assistance and

co-operation of my brethren, I have had the desires of my heart accomplished. Perhaps it might be gratifying to you to know, and not out of place for me to state, that at the time I was maturing my plan of operations early in the season, before I had the full Presidency of this Mission, President Young was writing and counselling me to adopt the very selfsame measures; and when his letter reached me, those plans were in operation and you were working them out. Again, on the 10th of September, President Young wrote to me, counselling me to get up Tithing and Teachers' Books for every Branch in the Mission; and on the 10th September—the very day President Young wrote that letter, those books were in the hands of the bookbinder; and when the letter reached me, you had them, many of you, in use. Again, in that same letter, he writes—"We expect a small emigration this year, and a large one next; but we do not expect to operate through the P. E. Fund. On the 4th of September, I ventured to remark, in an editorial of the *Star*, that there was no probability that there would be any operations through the P. E. Fund for some considerable time after the emigration was again opened. If the Saints read and believed the *Star*, they were prepared for President Young's letter, and will not be disappointed because there is no help for them by the P. E. Fund. Are not these few instances proofs that if we are faithful and diligent, and are really seeking for the mind and will of our President, and to carry out his views, we are sure to be guided aright by the Holy Spirit and enabled to accomplish his wishes many times when he is not present to counsel us? That same spirit has been manifested towards me by my Counsellors, brothers Ross and Budge. They have sought continually to know my mind, have received my suggestions, and put themselves in order to carry them out and to have them carried out throughout the Mission. So far as I know and have been informed, they have neither done nor desired to do anything contrary thereto. In all our counsellings together there has been perfect union—a oneness. That same feeling has extended to the Pastors of this Mission. They have received and manifested a desire to receive the counsels and instructions that have been given in the spirit in which they were given. I don't know a single exception among the Pastors who are now in the ministry. This has been very gratifying, and proves them to be heartily engaged in the work. There was one, and one only, who started with us in the spring, who did not receive and cultivate this same spirit. He did not enter into the work with the single desire to benefit and roll it on. He had not a singleness of purpose in the matter—did not make the kingdom of God first in his heart and actions—did not set self aside to work for the kingdom,—in short, he did not improve his day of opportunities, but, like the sow that was washed, turned to his wallowing in the mire. In other words, he has left the ministry, abandoned the society of the servants of God, and gone to peddling rags! But to return. The Presidents of Conferences and Travelling Elders also, with perhaps two or three exceptions, have imbibed the same good spirit. They have received the instructions given, gone to work, like men of God, to carry them out, and proved themselves worthy of the Priesthood they have received. This has secured the confidence and obedience of the Saints and enabled us, as before stated, to accomplish what we have. Cultivate this spirit in yourselves, brethren, and encourage it in those over whom you have the watchcare. It will be felt—*is* felt by the people just in proportion as it is by you who are called to preside over them—you to whom they constantly look for example and instruction—you to whom they look as fathers. I think it is time to draw our meeting to a close. I pray that the good Spirit of the Lord may be with us in our separation, that we may be preserved from every evil, and that when we come together again on Monday morning the same Spirit which we now have may then be with us, that we may rejoice in the work of the Lord and act under the influence of that Spirit, and receive his blessing, in the name of Jesus. Amen. We will now adjourn, to meet to-morrow with the Birmingham Conference, and on Monday to continue the Special Council.

(*To be continued.*)

PASSING EVENTS.

GENERAL.—A royal warrant has been issued, commanding that the forms of prayer and thanksgiving and other service for the 5th of November, the 30th of January, and the 29th of May, (in reference to "Gunpowder Treason," the "Martyrdom of the Blessed King Charles I.," and the "Restoration of the Royal Family,") be no longer published in the Book of Common Prayer or read in places of worship. A great tempest

has been experienced in Naples, which was attended with such severe cold that no one remembers anything like it to have ever been felt before. Horses and carriages were blown over in the streets, the largest of trees uprooted and thrown down. Martial law has been proclaimed in Naples for political offences. 300 arrests were made in Milan on the night of January 11, and a great number also in Pavia. Letters from Turkey state that the provinces surrounding Bagdad become more serious. New conflicts have arisen between the Caimacans, and the state of affairs is particularly grave in Moldavia. There has been another collision between the Montenegrins and Turks, and lives were lost on both sides. Another submarine telegraph is about to be laid between Constantinople and Scutari.

AMERICAN.—A severe earthquake shock has been again experienced at San Francisco. An alarming earthquake has also occurred at Jamaica. A revolution has broken out in northern St. Domingo, where the population as far down as St. Mare city have proclaimed a republic, with General Giffard as President *pro tem.* According to the *Missouri Republican*, Judge Eckels has been in Washington, urging the President to bring the public lands of Utah into market, and to make regulations so as to prevent the "Mormons" from "monopolizing" them at the sale! In reference to this, the *Council Bluffs Bugle* says:—"We would be pleased to know what such a proposition amounts to, if it is not a religious test. Why have not the Mormons just as much right to monopolize lands as any other sect? We are opposed to monopoly everywhere; but if the public lands are to be monopolized, we go in for giving the Mormons an equal chance with the rest of mankind. If ever there was a time and place when monopoly ought to be upheld, the present is the time, and Utah the place where it ought to be protected."

POETRY.

KINDNESS.

(Selected.)

There's nothing lost by being kind:
It never brings us pain:
Respect and love from all around,
Kindness is sure to gain.

It is a treasure to possess,
Which wealth cannot impart:
There's music in each whispered tone,
Which reaches to the heart.

It is the sunshine of the soul:
True happiness it brings,
And raises up man's nobler powers
Above all meaner things.

If men were kind, pure joy would spring
Into this world of ours:
We should see blooming everywhere
Love's amaranthine flowers.

'Twill breathe around celestial calm,
And cheer life's saddest gloom:
It will secure domestic bliss,
And make a heaven of home.

Then let our hearts be ever kind,
And we shall surely prove,
The richest joys we can possess
Spring from a life of love.

ADDRESSES.—T. A. Jeffery, 117, Princes Street, Dundee, Scotland.
Mark Barnes, 30, Aquila Road, St. Heliers, Jersey.
B. F. Cooke, at Mrs. Foreman's, Tower Hill, Charlton, Dover, Kent.
William Fuller, care of Henry Cooke, Shopwyke Road, Port Field, Chichester, Sussex.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.*"—PETER.

No. 7, Vol. XXI. Saturday, February 12, 1859. Price One Penny.

WHOLE-HEARTEDNESS.

BY ELDER JOHN WILLIAMS.

"How long halt ye between two opinions? If the Lord be God, serve him; if Baal, follow him."—ELIJAH.

Elijah the Prophet, in this verse, calls upon the children of Israel to come to a speedy decision upon a very important point. They had been half-hearted too long. He therefore gave them the means of testing the power of their Baal and his Jehovah. The result showed them how powerless was Baal and how mighty was the Lord of hosts. This at once decided them, and they thenceforth worshipped the God of Elijah.

Now, there are to be found, both amongst the world and the Saints, a class of people who are in a very similar condition, serving neither God nor the Devil. Like the brothers of Grecian mythology, they are one day in heaven, and the next grovelling on earth. There are indeed very many among the so-called Christian churches who profess to serve the Lord, but in reality serve his adversary, the Devil, in a variety of ways. The finger of such is constantly pointed to the drunkard, the thief, and the profane, as those who are, in their opinion, serving the Devil; or they will include among his servants those who differ from them in matters of faith or opinion; but they may with equal justice include others nearer home who serve Baal while professing to serve God.

Take, for instance, many of those grave-looking Rev. gentlemen with pious looks and spotless neckties, who "preach for hire and divine for money," and who frequently preach more to please the fancies and tickle the "itching ears" of their auditors than to serve the God of heaven. Whom do they in reality serve, while doing this, and while they are teaching false doctrine and abusing both the creeds and the characters of each other, but Baal?

Then, again, as with the preachers, so with the hearers. Amongst the mass of professing Christians there is a vast amount of hypocrisy, deceit, and dishonesty. Many are professedly religious simply because it is respectable; others attend places of worship merely because it brings them trade; and many attend solely for display—to see and to be seen. It is a very small minority who attend from the love of serving God. The mass of both high and low, rich and poor, serve Baal—some by their love of money, others by their ambition; this one by pride of birth, and that one by pride of place. Many are the disguises with which men clothe their sins; but however plausible the covering with which they may strive to hide them, they are sins still.

There is another class of persons in the world who are, if possible, in a more

dangerous position than any already named. I refer to those who have heard the truth, but are either in doubt or are convinced, without possessing inclination or courage sufficient to induce them to brave the consequences of obeying it. Let such take to themselves the exhortation of the Prophet, and come to a decision whether they will be for God or Baal. There is no middle course—no compromise to be effected between the two; for no man can honestly and faithfully serve two masters.

Now let us come nearer home, and ask ourselves the important question—Are there any of us who, while professing to be Saints, are serving Baal,—or, while nominally ranking as servants of God, are virtually serving the Devil and promoting his cause? If any do his works, they are his servants. As the Apostle says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" (Rom. vi. 16.) Are there to be found any of us who, while outwardly making great professions of righteousness and purity, are from time to time indulging in sin, and thus, instead of seeming what we are and being what we seem, are continually wearing a cloak of hypocrisy and guile, saying one thing, but doing another? Are there any of us who find pleasure in speaking evil of another without cause?—any who, like the Pharisees of old, love the high places of the synagogue and to be highly esteemed of men?—any who professedly denounce but covertly love the pipe, the glass, or the pothouse?—any who spend in tawdry finery the means which ought to have been devoted to nobler uses?—any whom the love of *self-display* brings late to meetings, and who then march to the high places, fearful lest themselves or their finery should pass unobserved, and their flowers "blush unseen?" Are there any, indeed, who, by hidden sins or outward transgression, by love of show, by self-conceit, vanity, or foppery, show to God and their brethren that they do not serve him with full purpose of heart?

Let every one answer for himself or herself. If each of us can say with truth, "I am not guilty of any of these things," it is well with us. Some, however, would have to plead guilty to one or more of these things, and are thereby serving Baal. They may try to palliate the evil and excuse themselves by saying, "These are but trifling faults, which are of no consequence, and do not affect our salvation." But this is not true. A sin is a sin, and as such it brings condemnation. To call it by any other name is hypocrisy.

Let us consider for a moment what is the nature of the service which we as Saints should render unto God. Jesus says that if any man will follow him, he must deny himself; also that he who does not love him more than all earthly things (not even excepting those holy affections which bind together husband and wife, parent and child,) is altogether unworthy of him.

Thus we see that the service which we, as Saints, are called upon to render unto God is not one of mere Sunday righteousness or simple lip-worship, but one of constant love and self-denial; and he who does not hold his religion at a far higher estimate than even the most precious of earthly things is an unprofitable servant, unworthy of so great and self-denying a Master.

Now, can any self-indulgent, self-conceited, dress-proud, backbiting, evil-doing, hypocritical professors, bearing the name of Saints, regard themselves as being true followers of the great Master whom they profess to serve? They are not his followers in reality; for they do not serve him honestly with their whole hearts and souls, and are therefore unworthy to be called by his name. Let all such, whoever they may be, or whatever position they may hold, apply the words of Elijah to themselves; and if Baal be their Master in anything, let them come out boldly and serve him openly, and not under cover; for of all the servants of Evil, a half-hearted, hypocritical Saint is the meanest and most despicable, and will receive the greatest punishment, unless he repents, because his sin is increased by the greater amount of light which he possesses.

If, then, we really desire to faithfully serve the Lord our God, let us cast aside, as unworthy of men and women in Christ Jesus, everything which interferes with or interrupts our whole-hearted service in his cause. Let not the gratification of self stand in the way of our duties towards God and our brethren. Let not the love

of scandal, reproach, and evil surmisings tempt us to endanger the character or the peace of others. Let not evil thoughts disturb our minds, nor selfish and unhallowed feelings rankle in our hearts. Let no unclean thing defile our bodies —no unclean words pollute our lips, nor impure acts stain our character. Let such as are guilty of the love of outward show, vanity, and self-display reflect how little, how low, and how mean it must make them appear in the sight of God and just men, and henceforth lay it aside as unworthy of them, and put on "the adorning of a meek and quiet spirit," which will make them radiant with a beauty that will not fade, and will cause them to be loved and respected by all with whom they come in contact.

In conclusion, let every one consider and decide whom he will serve; for he who doubts is in danger of condemnation. If we serve Baal either openly or in secret, we shall reap our reward in sorrow and suffering both here and hereafter. If we are determined to serve God, let us do it with our whole hearts; for less than that will not be acceptable to him as service. If we do this, we shall reap peace and joy in this life, even though it be in the midst of trials; and in the world to come, eternal life.

REPORT OF THE BIRMINGHAM CONFERENCE,

HELD IN THE MUSIC HALL, ON SUNDAY, JANUARY 2ND, 1859.

Meeting opened at 11 o'clock, a.m., by singing "The morning breaks, the shadows flee," &c.

Prayer by Elder Ross; after which, a portion of another hymn was sung, and

Pastor BUDGE rose and said—I am very thankful this morning, beloved brethren and sisters, to meet with you on this occasion; and without prolonging my remarks, as you perceive there is a very large company of the Priesthood present—the representatives of various Missions of Europe—some of whom, no doubt, during the day, will, as President Calkin shall see fit, address this congregation, I will proceed to attend to a little business matter quite as important to the Latter-day Saints. I trust that we shall deeply feel, while we manifest, by outward signs, that responsibility which will rest upon us afterwards, if we are led this day to accept the continued guidance and blessings of the Priesthood as we shall present them before you. It would be a very great error if we, when we were called upon to sustain the authorities of this Church, let the matter rest, after we had covenanted that we would uphold and sustain them and raised our hands to heaven in witness of such covenant. To acknowledge the Divine mission of men appointed to lead and guide us in the way of salvation—to manifest that we are willing to uphold them as our leaders, is to acknowledge that we are willing not only to do so by word or outward sign, but that we are willing to sustain them by our works, by placing ourselves and all that we possess at their absolute disposal for the building up of God's kingdom,—to sustain them as the representatives of the Most High God, appointed by him to direct our energies and to teach us those principles that will bring us ultimately into his presence. I trust that all the Saints this morning will feel in this state of mind.

The authorities and organizations of the Church as they now exist in Zion, in Europe, and other portions of the earth, were then presented in order and unanimously sustained. After which,

Elder HARRISON addressed the congregation as follows:—I am thankful to God and my brethren for this opportunity of meeting the Saints here. Without intending anything particularly complimentary to the brethren, one cannot help feeling considerable diffidence in the presence of so many auditors—so many of such a kind too. However, this is Gentilism, and we have not to stand to speak as exhibitors, but to stand and speak as the mouthpieces of the Lord; and if he speaks through us, our words will be profitable and interesting. I believe that the Lord will address us during the course of this day, through his servants, in such a way that impressions will be made upon our minds which will never be effaced; and the truthfulness of our religion, its beauties, its holy influence, and its perfections will sink deeper into our hearts than they have ever yet done. We shall feel more than ever to thank God for the mission of Joseph, for the Latter-day Kingdom and Priesthood, and for every institution connected with this great and glorious work.

There are many beauties connected with this work which only a certain class of men ever get to see. There are things about it which are too delicate—too fine to be discerned by any one whose mind is not in a very susceptible condition, whose heart is not humble, and whose spirit is not contrite. Unless a man passes into this state and condition, he never can see and feel the beauty of this work. He may admire its great proportions and its fine organization; he may see that in itself it is calculated to overcome everything else; but, in the estimation of a true Saint of God, that is not its chief glory—it is not its most excellent qualification. The glory of our religion is in those finer principles that exercise such a calm and peaceful influence on the life—that teach us the art of self-government and to rid ourselves of those influences which disturb the bosom and produce within us jealousy, rivalry, and all the meaner qualities that have possessed the human heart. Everything else that has ever been produced in connection with this kingdom has been designed to work to that point and to bring about that result. It appears to me that the great Father of our spirits has raised up this Church expressly that he may have a name among mankind and eventually a class of men throughout the earth whose spirits and dispositions shall be like his own. That there is power enough in the principles of our holy religion to produce that result should be the great cause for our exultation and our joy. To know that the Lord watches over this people with a tender care, that his Spirit is bent towards them and his loving kindness concentrated upon them, that his hopes are upon this work, and that he expects to see such results flow from it as are produced among beings celestialized and sanctified, should be our joy, our exultation, and our glory. Such results will be achieved: such results are now growing in and among us. When we first came into the Church, many of us did not grasp these ideas. Some do not grasp them now, and some never will grasp them—never will get beyond the conception that this work is something that the Lord is now organizing on the earth, which shall be a terror to the nations and shall rule them as with an "iron rod" and break them to pieces as a potter's vessel is broken and trodden under foot, that he only may have a name on the earth—a name for might, for strength, for ability. These are certainly some of the results expected to be brought about; but the grand, the important thing—*the* thing which the Lord has in view, is to raise up on the earth disciples of his Son, in whom shall dwell his Spirit and whose lives shall exemplify his practices,—men of meek and lowly dispositions—men whose hearts shall be filled with benevolent purposes, whose souls shall be wide and expansive, and who shall be ready to pour out blessings all the day long on the heads of their fellows. Thus the hopes of our Prophet will be realized and expressed when he said, "The time shall come when every man shall meet his fellow and say, 'God bless you'—shall have nothing left in him but 'God bless you'"—a feeling to benefit and build up. It is on this account that I glory in my religion and rejoice in it. I know that unless I, as a member of the Priesthood and the Church, wake up to these points, vain, vain are my toilings for it, vain my sacrifices, and vain my preachings. I am but as "sounding brass and a tinkling cymbal." I am but an instrument in the hands of the Church, that will eventually be thrown aside when it has accomplished its purposes with me. But I trust to be wise enough, while the Church is using me and while the Priesthood is on me, to work in conformity with the designs of God, that I may grasp as much benefit as that which the Lord through me shall confer upon others, retain my position, and lay hold upon blessings never to be lost through a boundless eternity. I know that to do this I must be very cautious, very considerate, very patient: I must think calmly and act with wisdom, be wise in what I say, wise in what I do, and careful of everything that comes under my hand, lest in an incautious moment I should destroy the fair prospects and throw aside that bright hope of immortality which now blooms before me. The Spirit impresses upon me the course I should pursue. I thank the Almighty we are getting to be able to live closer to the injunctions of that glorious and Holy Spirit. This morning, when we voted to sustain each other by and in every good action, I thought that sometimes we hardly considered what to sustain each other means. I know that I sometimes do not so fully sustain my brethren as I could. I do not look at the best side of their character and motives, and do not sustain their reputation so well as I could. I thought if this whole Church did in reality as the Spirit dictates—sustain one another's good name and propriety of intention, making each other honourable, and endeavouring to find an excuse where excuse can really be found, what a united body of people we should be—what power we should roll forth—what power we shall eventually roll forth; for this principle is gaining ground among us. I know many of my brethren in the ministry do fully sustain one another—do feel to make each other honourable and good—do give each other a chance and opportunity for distinction. I know

this is an increasing feeling in the hearts of the Priesthood. I feel towards my brethren of the ministry, especially those with whom I have had experience, as if I could stretch my arms around them and grasp them to my bosom with such a warmth of affection and love as I never before felt for men in any other condition in life. I can see that they gleam with that same emotion of pleasure towards those who have associated with them and also towards the Saints who have partaken to this extent of the common principles of our faith. We have together an earnest that we love one another, and we know each other's fidelity towards the truth. If a few years' intimacy together and a few years' working in unison have brought about this amount of love for one another, what will it be when a hundred years have rolled over and other hundreds have followed? When we have thus known one another to be true, will there be anything that shall separate us from each other's love and union, confidence and assistance? I think we can then take up the sentiment of Paul and say, There is nothing—neither life nor death, &c., that shall separate us from the love of God. God grant that it may be so, for his son Jesus Christ's sake. Amen.

Elder Teasdale next addressed the meeting as follows:—Beloved brethren and sisters, my soul rejoices this day to have the privilege of assembling here in connection with you. I feel that it is a great privilege to gaze upon so many men labouring for the cause of truth—labouring for the upbuilding of the kingdom of God, with such perfect union and good feeling. We are told that "God is love." Can you find greater love manifested in any other denomination of people upon the earth than is manifested among this people? I have never seen it. If we are to judge men by their works, there is very great confidence and unity in this Church among its members of all ages. No matter how old a man may be, let but his file-leader say, Do thus, and it is done. Why is this? Because every one has the knowledge that he is labouring for the Most High. It is because they know that what they have embraced is the cause of truth, and that men have been clothed with power and authority to go forth and declare to the people the necessity of repentance, of serving the true and living God, of casting away their false traditions, of forsaking their follies, and doing that which is right and acceptable in his sight. How is it possible that we can know anything in connection with the Almighty, whose thoughts are not as our thoughts and whose ways are not as our ways, unless some one shall be sent from him to communicate his mind and will, and his Spirit bear witness thereof. We, as a people, do not depend entirely upon the teachings of our file-leaders: we do not take for granted everything they say, merely because they speak it, but because we are actuated by the same Spirit and influence, the Holy Ghost bearing witness with our spirits. Have we not had plenty of demonstration, this last year, that the same Spirit dwells in the President of the British islands as that which dwells in the bosom of President Brigham Young? Have not his wishes and counsels been anticipated and practically carried out before they have reached here? That is why we have such confidence in men. By this Spirit we know men, although we may have never seen them. We understand men by their words and their works. Nothing can stand between us and our God, in carrying out his counsels and keeping his commandments, but ourselves? If we stand in readiness to carry out those counsels—if we have the will to do it, there is nothing to hinder. Nothing is ever required at our hands that we cannot accomplish. There is no position we are placed in by the dictates of the Holy Spirit, but what, if we are humble and teachable, and seek wisdom and strength from the right source, we shall be able to fulfil. We have had plenty of proof of this during the past year. We have seen men who have been mere boys in years and experience called to occupy important positions in this Mission. They have fulfilled a twelve-month's mission, and have met the approbation and blessing of their President, and the work has prospered under their hands. Was it by their wisdom it was done? Was it by their influence it was accomplished? No: it was God working in and through them. That is the secret of our power; that is the secret of our influence; that is the secret of our good deeds, of our love, of our union, and our success. May God bless and prosper us in the future as in the past, for Christ's sake. Amen.

Elder Bond, who was next called upon, said — While sitting here this morning, I could not help reflecting upon the progress that the work of the Lord is making among the nations of the earth. This idea is naturally brought to our minds by meeting with so many representatives of the working ministry in the different portions of the Mission. Still it is not merely by meeting in an assembly like the present, or by contemplating the work in any single Mission, that correct ideas are obtained of the vastness and importance of the great work of the Lord. It is not by such cursory views that we can get great ideas upon our minds, but it is by realizing and understanding the spirit and genius of the work before us. The Lord has declared in former as well as in these latter days, by

the mouths of his Prophets, that all the kingdoms of this world shall become the kingdoms of our God and his Christ. As a people, the Latter-day Saints are but small and weak; and it may seem almost impossible for so great a work to be performed by them. It would be, were they unaided by the Spirit and power of the Almighty; but, weak as we are—small in numbers as we may appear, there is something in the establishment of the kingdom of God in the latter days that is drawing the attention of many of the nations of the earth, and many are looking with fear at the rapid strides that this kingdom, this Gospel, and these principles are taking among the people. It is the Lord that is working through the humble instruments he has called out from the various nations of the earth. Again, there are very many things connected with this work that those who have really the spirit of it can see, which are not seen by by the casual observer. In every movement that has taken place among the nations, even though it may not be manifest to them in every event that transpires, those who really possess the spirit of the work and understand it know that there is something calculated, either directly or indirectly, to bring about the accomplishment of the grand purposes of heaven and the full establishment of this kingdom. I feel well in view of the prospect before us, and I pray the Lord to bless the efforts of his servants to extend this great work on every hand, and that he may bless these my brethren in their efforts to put this Mission into a working and prosperous condition. I must say that I feel proud at the position the Church and kingdom of God occupies in this country at the present time. I have been acquainted with it more or less ever since I was about fifteen years old, and I never saw it in a position like the present, though certainly I have seen it number a very great many more than it does at present. We have got rid of many of those who joined and followed us from interested motives—for the loaves and fishes,—milk-and-water ones, that were merely numbered among the Saints; and it is a matter of gratification to us that the majority of those we now have are those who are Saints indeed. A motion has been made here to-day, that we sustain one another in all righteousness, which is, of course, a very good motion, and one we should heartily join to uphold. There is an additional resolution which I would suggest for each of us to put and carry in our own hearts and lives; that is, that we sustain ourselves. What I mean is that we sustain our own characters by our lives and actions. If we act meanly, do not keep the commandments of God and live as becomes Saints of the Most High,—if we do not merit the approbation of Heaven and keep the Spirit of the Lord dwelling in our bosoms, other people may speak as well as they please, but it will not wear. If such be the case, whatever others may say of us will not avail—they cannot sustain us. On the other hand, if we do that which is right, taking a course which is approved of by God and which our conscience tells us is a straightforward, legitimate course, we shall have the fellowship of good men. We have been too closely connected with the world and have seen too much of its meanness to care much about its good word or to fear its bad one. I pray that the Lord will let his Spirit be with us to-day and through all coming life, sustain all our endeavours to promote the interests of his kingdom, and let his peace abide with us eternally, in the name of Jesus Christ. Amen.

Elder HYDE was then called upon, and said—Brethren and sisters, I rejoice greatly to be favoured with the opportunity of mingling with you. I feel exceedingly little this morning, exceedingly weak, and altogether incompetent to say what I would like to say. In our calm and thoughtful moments, the thoughts of our own origin, of the object and end to be realized by our existence here, and of our ability to fully realize and consummate that object, are certainly thoughts that more or less force themselves on the consideration of thoughtful men and women. I rejoice in connection with the Church and kingdom of God, because in that Church he has unfolded to us a knowledge of those principles the observance of which will make us like him, make us happy in ourselves here, happy in the associations with his sons and daughters, and ultimately fit us to return back into his presence, to stand before his all-searching eye, and at last hear him say, "Well done, good and faithful servant!" I delight to be among those to whom he will address such words. How shall I know his will, and how shall I be taught the way to accomplish it, unless he himself is pleased to unfold that will—unless he himself is pleased to select his instruments and make those instruments a channel and source of intelligence to me? How could I know his will, or how arrive at a certainty that the course I am pursuing is at all likely to please him, unless in these last days he had selected his own instruments and placed them over us, to whom we can listen, and whom we can honour? for in honouring them we honour him, and in walking according to their counsels we walk according to his will. Whatever of sorrow I have felt—whatever anguish has ever wrung my heart, since I have been in this kingdom, has arisen from

disobedience to those whom he has appointed to be channels of life and sources of instruction to us. I rejoice because the principles of truth are unfolded. It is quite possible that we may make these principles merely subjects of the brain, or something merely to be talked and written about. But it is a matter of eternal importance that these principles should assimilate with our whole being and make us day by day more and more like God. He gives us opportunity to obey, and has unfolded a knowledge of those principles that will sanctify and make us happy in our day and make us instruments of good to all with whom we have to do. How true it is that we are continually exercising an influence, either for evil or good, upon all with whom we have to do! The principles connected with this Church, inasmuch as we are true to and live them, will assimilate our whole natures to the Divine nature. I do not ask myself whether the members of this Church and kingdom are being rapidly swelled. I ask myself, Are these principles true? and where is the man that could fairly controvert their truth? If there was anything like a wide-spread principle of honesty in the hearts of men, they would say that these principles are true and they shall triumph. Triumph they will, sooner or later, and I want to triumph with them. I want to be more than ever deserving of the approval of God and the approval of those over me. It is my happiness and honour to labour thus to deserve their approval—that is to say, deserve the blessings of God. That you and I may more than ever understand and realize these things is my prayer. Amen.

Conference adjourned till afternoon.

(*Continued on page* 111.)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 77.)

[May, 1843.]

President Young preached at La Harpe.

Almon W. Babbitt preached all the afternoon, and prevented Elders Kimball and O. Pratt from giving instructions regarding their mission at Ramus.

The wind blew terribly from the southwest all day.

A naval action took place between the Texan and Mexican fleets off Campeachy.

Edmund Brazier, aged 18, was drowned in the Mississippi river, by the upsetting of a skiff. Samuel Karnes was preserved from a similar fate by Captain Dan Jones.

Monday, 15th. Emma having arrived at Yelrome last night, from Quincy, with the carriage, we rode home together. On our way, we stopped a short time at brother Perry's. Brothers George A. Smith and W. Woodruff rode in my buggy. I was asked if the horse would stand without tying. I answered, "Yes: but never trust property to the mercy or judgment of a horse."

The following is from the journal of George A. Smith:—

"At noon, stopped at the house of Mr. Mc Mahon, a notorious anti-Mormon, at Green Plains, and waited some time for Mac to come in. Joseph and myself spent this time in conversation on the grass-plot south of the house. Joseph asked my opinion of W. W. Phelps as an editor. I told him that I considered Phelps the sixth part of an editor, and that was the satirist. When it came to the cool discretion necessarily intrusted to an editor in the control of public opinion—the soothing of enmity, he was deficient and would always make more enemies than friends; but for my part, if I were able, I would be willing to pay Phelps for editing a paper, provided nobody else should have the privilege of reading it but myself. Joseph laughed heartily—said I had the thing just right. Said he, 'Brother Phelps makes such a severe use of language as to make enemies all the time.'

At the close of the conversation, Joseph wrapped his arms round me and squeezed me to his bosom, and said, 'George A., I love you as I do my own life.' I felt so affected, I could hardly speak; but replied, 'I hope, brother Joseph, that my whole life and actions will ever prove my feelings and the depth of my affection towards you.'"

A great hailstorm in Gettysburgh, Penn. The stones were from six to eight inches in circumference. Much damage done.

Tuesday, 16th. At eleven o'clock, I, with George Miller, William Clayton, Eliza and Lydia Partridge, and J. M. Smith, started for Carthage, where we tarried about half-an-hour conversing with different individuals, when we started

for Ramus; arrived about half-past three, p m., and stayed at William G. Perkins' for the evening; then went to B. F. Johnson's with William Clayton to sleep. Before retiring, I gave brother and sister Johnson some instructions on the Priesthood; and, putting my hand on the knee of William, I said—

"Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal glory, for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose.

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

The way I know in whom to confide—*God tells me* in whom I may place confidence. In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the Priesthood; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase."

The Twelve met in the Office to see Mr. Brown, but he did not appear; and they voted that John E. Page be requested to repair immediately to Cincinnati and preach till they arrive.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 12, 1859.

THE MEANS OF THE GATHERING.—The means by which the Saints are to be delivered is a very important point in the subject of gathering, and it is highly necessary that clear and correct views should be taken of this matter. That many have possessed and taught the correct principle relative to the means of gathering we have no doubt. But we are of the opinion that the Saints have not clearly understood the proper basis of means by which the Lord designs to accomplish the greater part of the gathering. They have felt confident that he would provide the means and set machinery in motion that would effectually bring about the desired end. But what that machinery was—what providential plan he would produce to accomplish that end, was not so clearly seen. Various and uncertain have been their views concerning this matter.

We presume that all have felt certain that the Lord would some day remarkably develop the means and bring into effect his *proper* plan of gathering. They have been persuaded that he would put into operation a vast and powerful mass of machinery to accomplish those greater emigration movements that will crowd the highways to Zion with tens of thousands of the ransomed of Israel. We are also as confident in such anticipations. Yet but few have understood that the principle by which these great results will be brought about has been acted upon from the beginning of the emigration of this people. They have not so distinctly realized that the difference between the comparatively small operations of the past and the immense operations of the future will consist chiefly in that principle being

more clearly understood, more universally and energetically acted upon by the Saints, and more extensively embodied in wise and effective plans, as the Lord shall unfold his purposes and the faith of Saints in their power to bring about results increases. Indeed, it is not improbable that many have emigrated by their own means, simply because it was in their power and because they were anxious to be in Zion, rather than because they felt confident that in thus doing they were acting in accordance with the true principle and upon the Lord's own basis of operations, while others have perhaps been waiting for years to emigrate by the *special* means by which the great results of the gathering were to be accomplished. It is not unlikely, had they thoroughly understood the means, that the former would have gone with a great deal more self-satisfaction as well as thankfulness to Providence, while the latter would not thus have waited, but vigorously prepared to emigrate by self-exertions.

The *true* principle of means for the gathering is the principle of *self-exertion.* Indeed, this is the case not only in the gathering, but also in the whole plan of redemption. Every Divine movement is worked upon this principle, every dispensation of Providence answers to it, and all the laws of nature bear it out. The Divine Will has ordained that the self-exertion of his creatures, rightly directed, shall be the proper source of blessings and the means to bring about their redemption, salvation, and eternal exaltation.

It constitutes the very genius of the Gospel, which comes to us first with a demand for self-exertion of the mind—Believe on him, and in his means, and in his plan, and in his revealed word, and in his power, and in his Priesthood. Then comes the requirement for another act of self-exertion—Repent, or forsake sin. And then another demand is made—Be baptised for the remission of sins; and at every step taken by the candidate for celestial glory another requirement is made for self-exertion. It is the essence of the first, and last, and all intermediate principles of the Gospel.

Perhaps some will feel sorrowful and despondent at our insisting that the law of self-exertion is the true doctrine of means for the gathering. They may desire to know if we do not believe that the Lord will assist his poor Saints and providentially open the way of thousands? We do. But this does not at all weaken the force of the principle in question, and that fact will not be found to excuse any from one self-exertion which it is in their power to make for their gathering, or the accomplishment of any of the Divine purposes. The truth is pointed, though the proverb is old and often repeated which teaches that "the Lord helps those who help themselves." When the Saints run away from the principle of self-exertion for the accomplishment of anything, they run back into that sectarianism which inculcates the doctrine of faith without works. Though we believe, then, in the Lord's helping his poor and also in the Saints helping one another, we strenuously insist upon the doctrine of self-exertion being the true doctrine of means for the gathering.

It might be asked, What do we think of any plan based upon the self-exertion of the Saints? Have we much faith in its effectiveness and power to accomplish great results? Do we not think it impossible for the Saints to be gathered by their own means, or, at least, that it will put their emigration so far into the distance that the canker of despair will at length eat out hope? Our answer is, that we have the fullest confidence in the power of self-exertion, and we as firmly believe that those stupendous emigrations of the future, to which the Saints have looked with wonder and hope, will be, through wise and efficient operations, *based upon their own efforts.* Let this for the present satisfy the doubtful and establish the *practical* believer in the efficacy of self-exertion for deliverance, as well as its being the true basis of means for gathering.

Cape of Good Hope Mission.—By letter from Elder John Wesley, of the Cape of Good Hope Mission, we learn of his movements and the representation of the district in which he has been labouring the last two years. He represents it as follows:—Queen's Town, 5 Elders, 1 Teacher, and 20 members; Great Winterburg, 1 Elder and 20 members; Graham's Town, 2 Elders, 1 Teacher, and 9 members. Since Elders Richardson and Brooks left to return to Zion, he has baptised 32, and the Saints under his charge are rejoicing in a knowledge of the truth. Elder Wesley was about to leave his present field of labour in the charge of Elder Henry J. Talbot and take a mission in company with an assistant to Port Natal. He has travelled in the Cape of Good Hope Mission for upwards of five years, and appears still enterprising. May the Lord abundantly bless his labours, with those also of all the Elders and Saints in that Mission!

Notice to Subscribers.—We are repeatedly receiving applications for back Numbers of the current Volume of the *Star*. We beg to inform the new subscribers that Numbers 2 and 3 are out of print. We can supply a limited quantity of the other back Numbers, and advise those who are desirous of obtaining them to apply immediately to their Book Agents and give their orders also for future Numbers, which we can supply to any amount after receiving them.

CORRESPONDENCE.

AMERICA.

Washington City, Dec. 30, 1858.

Dear Brother Calkin,—I have contemplated writing to you for some weeks, but, through press of other business, have deferred doing so until to-day.

It may be of interest to you to learn that though the situation of the people at the time we left was calculated to produce depressing feelings in the bosoms of those who only view things in the light in which they naturally appear, brother Brigham never appeared more cheerful or in more buoyant spirits than he did when we parted with him. Brothers Heber and Daniel, and I may say all the authorities of the Church participated in these feelings. A firm and unwavering confidence in the Lord and in his ability to overrule everything for our good seemed to pervade the minds of the brethren generally, and they felt that all was and would be right.

At no previous time since the organization of the Church on the earth in these last days have the people, I presume, ever been subjected to such trials as now surround them. They now must have the spirit and love of the truth for themselves, and not depend on the help which their neighbours have been in the habit of affording them, or they can scarcely endure. Men sometimes endure for a great while, even after the Spirit has been mostly withdrawn from them, when all their associations and interests have a direct tendency to bind them to the work, and when they are continually being felt after, and the slumbering embers of goodness that may remain within them are stirred up by the frequent counsels and teachings they receive in private and in public from the servants of God. But when they cease to receive this support, when they are almost left to themselves and have to depend on their own resources—resources that they would have had in needful abundance and at ready command, had they faithfully sought their God and lived their religion for themselves, and the Adversary points to an abandonment of the principles of righteousness as the most ready way to promote their worldly interests, then truth is likely to lose its attractions and they are found united with its opponents. The great mass of the people, however, are too well grounded to be disturbed by the trials which surround them. The Lord in his wisdom poured out the spirit of the reformation very opportunely upon the people. They

sought the Spirit of the Lord for themselves, and have since continued to enjoy it to a very great extent.

The strong excitement which prevailed on Utah matters a few months ago has been succeeded by an apathy the most profound. There is but little said on the subject. A few newspaper correspondents still continue to write bitter and false reports from Utah; but they meet with neither endorsement nor comment from editors or public men. The hobby has been ridden long enough for the present to suit politicians and the stock-jobbers of public opinion, and it is now laid aside until it will again suit their corrupt purposes to mount it. Satan put it into their hearts to concoct a scheme of damnable villany for the destruction of God's kingdom, and they exultingly anticipated its perfect accomplishment. But though, looking from their point of view, it promised to be as eminently successful as they wished, yet God marred their plots, foiled them in their designs, and delivered his people from the contemplated evil. Glory be to his name for it! for no other power could have wrought so great a salvation.

I am anxious to see our people in the mountains freed from their present embarrassments and surroundings; and there are at the present time grounds for hope that the day is near at hand when we can enjoy rights and privileges that we have earnestly sought to obtain. It is well for us, in many respects, that we are not the only Territory: if we were, we might be apt to go to the wall.

Praying that you may be filled with the necessary Spirit and wisdom to fit you for the discharge of your high and important duties, I remain your brother in the Lord,

GEORGE Q. CANNON.

REPORT OF THE BIRMINGHAM CONFERENCE.

(*Continued from page* 107.)

Meeting re-opened at half-past two o'clock by singing "Sweet is the work, my God, my king," &c. Prayer by Elder Teasdale. After which, the choir sang an anthem—"Hark! the song of jubilee," &c.

Elder NESLEN, being called on to address the meeting, rose and said—I am quite unexpectedly called upon to address you; and, for the few moments that I may stand before you, I trust I may speak as moved upon by the Holy Spirit. It is for us to think, talk, and act according to the teachings of the Spirit of God; then we shall be led in the ways of truth. Thus far have we been led aright; thus far have we received correct principles; thus far have we rejoiced in those principles; thus far have our minds expanded, our hearts rejoiced, and our mouths been full of praise. With the religious world it is an every-day occurrence to talk of the kingdom of God with very vague, shadowy ideas of what it really is; but with us it is a reality, and our souls are filled with joy when we remember that we are subjects of that kingdom. It is moving on with great velocity and is becoming more powerful. It commands greater respect to-day than at any former period since its organization in this dispensation. I esteem it a great privilege to-day to behold the faces of so many who are prominently, actively, and harmoniously engaged in the further development of the kingdom of God on the earth. This kingdom is bound to move onward, although men may suppose it does not. The casual observer might think it does not, but we can see its onward progress; and the way that seems right to man to frustrate the designs of the great Jehovah he turns to the advantage of this work, and thus causes the wrath of men to praise him. Let us rejoice in the work of the Lord and ever feel pliable and submissive. Let us try, as has been observed, to keep ourselves in right standing. It is a far easier matter to uphold and sustain others than ourselves. The great principle we have to keep in view is to sustain and uphold ourselves. It is for this that we left the presence of our Father and came on the earth to undergo the present ordeal, to work out our salvation. It is for us to uphold and sustain ourselves, and so have not only the name of a Saint—the profession and position of a Saint, but the power of a Saint. It is my earnest prayer that we may so live and move, so think and act, in all our avocations in life, that we may have the spirit of our calling with us, that when the Lord has done with us on the earth, he may count us worthy of a part in his kingdom, through Jesus Christ. Amen.

Elder TULLIDGE next addressed the meeting and said—My brethren and sisters, I did not anticipate having anything to do with this Conference more than to sit and listen. Nevertheless, I esteem it a very great privilege to stand before this congregation to speak of the kingdom of God. The time I have spent in this Conference and the Council yesterday is the happiest I ever spent in my life. To look upon the faces of these my brethren, yesterday, in Council, and here in Conference, to-day, has caused a flood of emotion to run through my soul from the time I first saw them until now. The Priesthood of God has a great meaning in my mind; and when I see God's Priesthood, I feel absorbed in interest towards them as well as humble in their presence—not in the presence of man, but realizing that they are God's representatives. To see this fine body of men who have assembled together in Special Council has caused my soul to leap for joy, to think good of the kingdom of God, and to prophesy, in the name of the Lord, good concerning Israel; for out of the power and intelligence that evidently are in this Mission we may reasonably expect something great. I was pleased in hearing the remarks of Elder Harrison and others, this morning, but especially on certain points to which I am now referring. At this day, I believe, there is more sterling quality in the Church than ever was in it before. It seems as if we were beginning to understand our glorious religion aright—as if we were beginning to love the truth for the truth's sake and to admire that which is good, that which is spiritual, and calculated to save and exalt mankind. Time was when all of us, perhaps, delighted to view this kingdom rolling forth, crushing everything, and rising triumphant on the ruins. But now the spirit of the Priesthood seems to rest upon us more. We realize the mission of that Priesthood. We delight more in salvation—in the purposes of God being accomplished for the good and elevation of mankind and for the establishment of that kingdom on the earth which shall produce the happiness, wellbeing, salvation, and eternal exaltation of the sons and daughters of Adam. We have now just as much confidence as ever in the fact that this kingdom will roll forth, break in pieces all other kingdoms, and stand for ever,—that God is holding a controversy with the nations, that all old things are passing away, and that all things are becoming new. This new kingdom, this new creation of Christ's (for he says "Behold, I make all things new,") we realize is being formed, and that the time has come when all the old organizations of the earth are fast dwindling away; and the time will come when the kingdom of God will be universal. But we view things somewhat differently from what we once did. We look at this cause and see embodied in it the salvation of mankind and the glory of God, and it is in *this* we exult. I believe our exultation is far more God-like, dignified, and noble than the feelings we had in our spiritual infancy. Well, it is natural that as we increase in knowledge of the Spirit and character of God, we will become more like him. There is not an Elder who has spoken this day but has manifested this spirit, and I have rejoiced in listening to their remarks, and shall rejoice for many a day to come in remembering them. Truly has it been said by the brother who preceded me, that strength does not so much consist in numbers. Does not the history of the world show us what great things the few have accomplished—how they have overcome the multitude? We scarcely need go to Greece to find that ten thousand overcame three millions. We have seen in our day what a few individuals—a few leading minds have accomplished in bringing about important results. Then we may take comfort in contemplating these facts, even while we realize that our numbers are few compared with the nations of the earth. I believe that I am justified in saying that the few daring minds of this Church in thirty years have accomplished more than twice or thrice their number ever accomplished before in the history of man, so far as we are acquainted with it, in the same—aye, or double the amount of time. Then, of itself, the past of this work is sufficient demonstration that power consists not so much in numbers as in principles, in the determination of the mind and the energies of the soul of man, and in the Spirit and power of the Almighty. I verily believe to-day that this Mission is more powerful and that it really numbers more in effect than ever it did. Without speaking at all derogatory of the past, we all know that the Mission never was in that working state, never was under that thorough system of government as at the present, and never was capable of accomplishing so much. There is hardly a thing now that the Saints do not feel themselves capable of accomplishing, in the name of the Lord, when his servants call upon them to undertake it. If one thousand can accomplish as much as twenty thousand others—if the one thousand do not in reality number as many as the twenty thousand, in effect they are equal. We can hardly consider, therefore, that the European Mission has diminished even in numbers, seeing that it has not diminished in substance, in energies, in its powers of endurance, in determination, nor in its good works. We might justly boast this day

that the European Mission is in itself greater, more powerful, and more prosperous than ever it was. We might safely predict good things of its future. I verily believe that the future of this Mission will feel the past administration of the last twelve months, and that through that administration, its future will be a brighter one. I am confident in that future. The Spirit has all the time seemed to whisper to me that the power of God will be greatly manifested in this Mission, and manifested through the channel of government; for in that will consist—in that *does* consist the power of the Priesthood. When we see the power of the Priesthood manifested in its fulness, it will be when we see it manifested in the perfection of government. The reason that we are more powerful to-day than ever we were before is simply because we have advanced towards this perfection in government. May God bless us and enable us to accomplish all his purposes, to fulfil our mission, and be humble, as I desire to be, in the name of Jesus. Amen.

Choir then sang, "Great is the Lord," &c.

President Ross rose and said—I feel safe in confirming the prophecy of brother Tullidge concerning good things in the future—concerning the prosperity of the kingdom of God in this land. But our own individual advancement and progress in that kingdom is in our own hands. We can advance if we will. There is nothing outside the kingdom sufficiently powerful and strong to retard our progress. If anything impedes it, we must do it ourselves. Now, with this fact before us, we must see the importance of carrying out one resolution that was proposed this morning, and another that was suggested—that is, to sustain each other and ourselves. If we do not sustain ourselves, we can never be able to sustain anybody else. It will not be in our power; for, no matter how wise, how intellectual, how influential a man may be in the kingdom of God, let the Priesthood withdraw their countenance and support from him, and what influence and power has he among the Saints? Can he sustain anybody in the Church or hurt them then? He can do neither, because he has lost his own position. If we want, then, to be a blessing to each other, depend upon it we must ourselves possess the gift of the Holy Ghost. We must ourselves live our religion; then, and only then have we real power to confer blessings, favour, counsel, and spirit upon those who surrond us in the world. I am happy, this afternoon, to be able to advert for a brief space to another part of our religion that is near and dear to the heart of every Latter-day Saint—I mean emigration. For some little time past, this has been a subject that we have talked of as something that was to be—something that was to come to pass at some future period. That period has now arrived. We have been taught, and wisely taught, in the *Millennial Star*, the importance of improving our "day of opportunities;" and I am pleased in being able to compliment my brethren here by saying that they have ever sought to improve their "day of opportunities" in the ministry and to benefit and bless the Saints. Let none of us, then, lose one foot of ground. If an opportunity should be given to any to emigrate, improve it. If any of the brethren in the ministry, for example, who have improved their "day of opportunities" so well during the past year, should have the opportunity of going home to Zion, improve it. If any of you, my brethren and sisters, have secured the means to emigrate, now that the door is open, and you can wind up your business satisfactorily and in accordance with counsel, improve the opportunity. Do not lose it, for it might not come round again. It is necessary that every one who designs to undertake this practical part of his religion should count the cost. Is there anything in the world that you like better than your religion? Do you love your country better? Do you love your friends better? Do you love a comfortable abode better? Do you like the comforts which surround you here more than the discomforts on the Plains with a handcart? If you like any of these things better than "Mormonism," stay at home. It is of no use for you to go at all, for you will not like it. But if you are prepared to endure and put everything on the altar of sacrifice, and to carry out with all your hearts and souls the counsels and dictates of the Priesthood of the Most High for the accomplishment of the great Latter-day work, and have the means to emigrate, the way is open; and those who are not ready this year should lose no time, but make every exertion in their power to have things in readiness to go next. Now, for the next three or four months, go to work and pay as much for your emigration in proportion as you have for your book debt. If the Saints will be as honest and faithful to themselves as they have been in delivering themselves from that musty old book debt, thousands will be able to emigrate by the end of next year. Why should you not be as faithful in endeavouring to deliver yourselves as in trying to deliver us from this old debt? I was going to say that we would cut off the whole debt, not only of this Conference or that, but of the whole European Mission, before next year. (The congregation responded, "Amen.") Now, I can remember the time when we were some-

what more narrow in our views and felt that our own particular Conferences were alone entitled to the benefit of all our exertions. But now it is, How can we best operate for the interest of the whole Church—not for any particular Conference or Branch, but for the whole Church everywhere throughout the whole world. That is the spirit, to concentrate all our means and works for the interest of the whole Church. I would like to see all the debts of the continental Mission wiped out. We are able to do it, and we will do it, by the help and blessing of the Lord. But, in the meantime, now is the day for you to work out your own salvation. Brother Calkin designs to give us three or four months' work for ourselves. Improve the time—improve the "day of opportunities" in this respect. Seek to deliver yourselves; and, as sure as we live, those men or women who begin in faith to look after their own salvation, when they are counselled so to do, will find God blessing and prospering them in working it out. I have pleasure in saying to the Birmingham Conference, that they have laboured well and faithfully during the last year. The Lord God has accepted their labours: he has blessed them, and the blessings of his servants are upon them. May we ever be worthy of that, is my earnest prayer. Amen.

President Calkin then rose and said—It is nearly time to draw our meeting to a close. I shall not, therefore, detain you long, but wish to add a word to what has been already said on the subject of emigration. Heretofore the brethren have not been required to deposit more than three pounds for the purpose of securing their handcarts. Some of those who have been aware of that fact may think it strange that they are now called upon for another pound. I want to explain to the brethren, so that they will understand the matter and can explain to the Saints when they go home. You are aware that heretofore the emigration has been constantly open. From year to year there was a regular agent in the United States to look after it. By this means we could know months beforehand what the handcarts and other outfit to cross the Plains would cost. But the emigration has been stopped. There has been no agent in the United States, and we have had no information from that quarter on these matters; and, being in this situation, I could not tell exactly what the expense would be, and therefore I deemed it advisable to require the Saints to deposit enough, so that there would be no failure in procuring the necessary outfit for the Plains and that there might be no unnecessary delay on the frontiers. Should it not all be required, the Saints will have the overplus handed back to them on the frontiers: it will only be taking it across the country for them. If it should all be required, by sending it on now all necessity for delay on the frontiers will be obviated. I still think, however, though I am not certain, that £10 each will be sufficient to take the Saints through. I have also one remark to make, brethren and sisters, with regard to this old book debt. I do not want that to trouble your minds until you are called upon. Lay it by in one corner, if you choose. Think of it once in a while, if it will do you any good; but wait until you are called upon. Set your energies to work to effect your deliverance from this land; and if you can all get out before we make another call, may God bless you in so doing. We will find somebody else to pay it. We will bring more into the Church and let them pay it. If you can procure enough means to gather out before the call is made, all right. I want to say one more thing. You, the Saints of this Mission, have the blessings of the Lord upon your heads for the response you made to that call this last summer. That call was made without the knowledge of the President, but we had the spirit of it upon us. We felt that the Church would need the money. It was due, and we were persuaded that it would really be needed. I have communicated to the President what has been done, and I have this day received an answer, and you have his blessings upon you for your efforts. It has indeed aided them very materially in extricating themselves from the difficulties they have been thrown into through the troubles of the past year. You have the blessing of the Lord upon you, and so you will always have, if you keep his commandments and the counsels of his servants. May you do so, in the name of Jesus. Amen.

After singing the hymn, "Lo, on the mountain tops appearing," &c., and prayer by President Calkin, the Conference adjourned till evening.

Meeting re-opened at half-past six by singing, "Go, ye messengers of glory," &c. Prayer by Elder Williams; after which, the choir sang the anthem, "Worthy is the Lamb, &c.

Elder Bayliss, being then called upon to address the meeting, said—My brethren and sisters, it is with a degree of pleasure that I meet with you on the present occasion. This day a number of things have passed through my mind, while looking on the congregation that sits before me. I recollect the time well when the Birmingham Conference could assemble together in a very small room to hold our public meetings.

Looking on the present congregation, remembering that hundreds have removed from this place to the land of America, and that others who have once been in the Church are now not numbered amongst us, the collection together of such a body as are now before me appears almost like a miracle performed. I have also been highly edified by the various remarks that have been made. I have felt exceedingly happy this day in the contemplation of our holy religion, for it is to me as my meat and drink to be associated with the Saints, to learn the will of my Heavenly Father, and to endeavour to carry out the principles of life and salvation. The principles of our holy religion are so numerous that we cannot touch upon them all when speaking to a congregation; and I do not design to occupy a great length of time this evening in treating upon any particular subject, but will merely say a few words and then give place for others. If I had not spoken to you at all during this Conference, I should have been very much interested in looking at your countenances and realizing that a great number of individuals here this day whom I have known for a long period are still rejoicing in the principles of eternal life. I feel glad and thankful to my Heavenly Father that we are still in the track that leads to eternal life; for there is no other way whereby we can be saved. Men may have hewn out to themselves various systems, but they are as "broken cisterns that can hold no water." Men have wandered far from the true and living God and from the principles of the Gospel. They have followed the imaginations of their own hearts and have originated societies and systems, filling the world with them, as it were—all professing to serve the true and living God, and particularly professing to have the Gospel of the Lord Jesus Christ. Yet we can discover in them but a very faint resemblance to the Church once set up by Jesus and his Apostles on the earth. Hence we have cause to be thankful that we have been led to understand the principles of the Gospel and to be associated with the kingdom of God now established on the earth. I feel as conscious as that I have an existence here that the kingdom with which we are connected will roll on till it has accomplished all which God designs. By-and-by, all that will be known of numbers of kingdoms that now exist will be that they once existed, while the kingdom of our God with which we are now associated will rise, flourish, grow, and triumph, gathering within its folds all the honest in heart. Though, brethren, we may have much to contend with in the world,—though the Church may have much persecution and many changes to pass through, we have the fullest assurance that it will stand for ever. Man cannot possibly put it down or crush it out of existence. Though we may have to bend to a little persecution, we have the consciousness within us that, if we are faithful, we shall overcome every difficulty and eventually receive the reward of the faithful. Then I congratulate you, my brethren and sisters, on the position that you individually occupy this day. I appreciate the blessings we have received and the counsel that has been given by my brethren here. I feel glad that I am here and associated with such a people. At the same time, I humbly hope to continue, that my works may be of such a character that I may still be found worthy to associate with my brethren in the ministry in the kingdom of our God, and that I may, like others who have gone before, be able to fight the good fight of faith and reap the reward of the righteous by laying hold of eternal life. I feel glad that I am what I am—a member of the Church and kingdom of God. May God help us to live day by day so that we may realize his blessings—that he will help us to continue to the end, and at last save us. Amen.

(To be continued.)

PASSING EVENTS.

General.—Twenty-four daily political journals are now published in the city of Madrid—a number greater than at either London or Paris. A conspiracy has been discovered by the Austrian police at Naples against the King Ferdinand and the Emperor Napoleon. Another victory is reported from Persia over the Turcomans. War to the knife has been declared against the London Society's missionaries in the Transvaal Republic, South Africa. Accounts from Elsinore, Denmark, state that a violent tempest had occurred in the Sound, when many Russian, Prussian, and Norwegian vessels were driven ashore; also that a peculiar phenomenon took place, consisting of the extraordinary falling of the waters in the Sound during the whole continuance of the gale; after which, they again returned to their former level.

AMERICAN.—News from St. Louis, dated Jan. 13, 1859, report great suffering of men and animals on the Plains, in consequence of the coldness of the weather. Men were frozen to death at nearly every station on the route. Ten of Major Russell's men had been frozen at one time: the snow was very deep, and the weather colder than had been known for thirty years; the mercury sinking to 27 degrees below zero. The *Deseret News*, No. 41, just received, reports the arrival home of Judge Z. Snow and Elder Alma L. Smith on the 10th December,—the former from his mission to Australia, and the latter from a mission to the Sandwich Islands.

VARIETIES.

A CHINESE PROVERB.—It is the worst wheel that squeaks the most.

THE SOAP PLANT.—The soap plant grows all over California. The leaves make their appearance about the middle of November, or about six weeks after the rainy season has fully set in; the plants never grow more than a foot high, and the leaves and stock drop entirely off in May, though the bulbs remain in the ground all summer without decaying. It is used to wash with in all parts of the country, and by those who know its virtues it is preferred to the best of soap. The method of using it is merely to strip off the husk, dip the clothes into the water, and rub the bulb on them. It makes a thick lather, and smells not unlike soap.

POETRY.

TRUTH.

A blooming flower in beauty bright—
A dewdrop glistening in the light
May fade or vanish from the sight,
Nor leave a trace behind.

But truth—eternal, priceless truth—
The brightest gem that's found on earth,
Though ages roll, yet still in youth
Will shine with light divine.

Ye sons of men, this treasure seek;
And when 'tis found, securely keep;
Not shut your eyes in slumber deep
And shun its sight.

Soon may it spread from pole to pole,
Illuming every honest soul,
Till error from the earth shall roll
And take its flight.

J. H. MARTINEAU.

ERRATA.—In Elder Woodard's speech, published in No. 5, two errors were made in reporting foreign names. For "Reezong," in page 74, column 1, line 12, read Grisons; and in the next line, for "Schyulk," read Stucki. Also for "Everything seems bound up there," in page 73, column 2, line 2, read, Everything is bound up in Berne. Also in *Star* No. 6, page 95, column 2, line 3, through an error in reporting, the name of "Elder Carter" is given instead of Elder Edwin Scott.

ADDRESSES.—William Ajax, *Udgorn Seion* Office, Swansea.
William Moss, St. Mary's Cottage, Southampton.
Joseph Colledge, 36, Colliers' Row, Tredegar, Monmouthshire.
George Burgon, at Mr. Philip Spry's, Strugnell Buildings, Eton, Bucks.
E. Phillips, at Mr. Benjamin Gould's, Kates Hill, Dudley, Worcestershire.
William Thurgood, care of Mr. William Holmes, Suckley, Worcestershire.
William Bayliss, Wellington Street, four doors from Cobden Street, Bedford.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 43, ISLINGTON.
LONDON:
FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 8, Vol. XXI. Saturday, February 19, 1859. Price One Penny.

PHILOSOPHY OF THE GOSPEL.

To assume the character of an impious critic and question the ways of God, or demand the reasons of his economy and a justification of his dealings, must be peculiarly repugnant to every man with a becoming mind. But to investigate that economy with a reverential spirit and to dive into the wisdom of God's providence, that we may admire and adore his works with an enlightened love, is peculiarly pleasing to the spiritually minded and approved in the sight of Heaven. It is in this reverential spirit that we desire to view the philosophy of the Gospel.

There is no system of such paramount importance as the Gospel, nor one so full of deep meaning or with such broad bearings, nor one so fraught with beautiful and eternal truths or so abounding with principles and analogies. Neither is there a system with a design so grand, liberal, and comprehensive, nor one whose operations and influences have such a powerful tendency. Indeed, the Gospel, according to a proper understanding of it, circumscribes all philosophy and takes in every truth and every good. Yet there is no system so little understood and no system to which human theories ascribe so poor a philosophy.

That the Gospel is very imperfectly understood and appreciated is strikingly apparent in the fact that men who are considered as philosophical theologians of the first class treat learnedly of the essentials and non-essentials of the Gospel. Were there any non-essential doctrines or ordinances connected with that Divine plan ordained for the salvation of man, they of course could contain no philosophy. Such must at once be without effect and originated without an intelligent cause. Nothing less meaningless than this could give any law or thing the character of a non-essential. To originate such would be exceeding folly, only to be equalled by its uselessness as a part of a plan of salvation and the utter senselessness of theologians giving to it other than an unqualified protest. To treat any of the principles or ordinances of the Gospel as matters that can be observed or passed over without attention, according to a capricious judgment,—in short, to treat any part of God's economy as non-essential is to throw contempt on the Author and makes triflers of those who thus consider the all-important subject of religion. Instead of such views being consistent with a Divine philosophy, they are in direct violation of every principle of philosophy, both natural and Divine.

The great plan devised for the redemption of mankind is generally made to appear too much as the offspring of caprice, and religion considered as a mere system of arbitrary truths and enacted laws. In other words, the truths and laws of the Gospel are considered truths and laws merely because they are *willed*

to be such, without any cause or reason prior to that given by the designing Mind in the very act of willing them as a part of his economy. This is certainly a very low view of the great scheme of salvation, and is derogatory to God. Indeed, it strikes at the wisdom and design of that plan, and makes it to appear, as before expressed, as the offspring of mere caprice.

In agreement with this mistaken view, obedience to that system appears too much like a forced giving way to a higher power. We advisedly use the term "forced;" for, whether man be led to obedience by consciousness of duty, or by the terrors aroused by a thundered command, or by a demand for submission from the Creator to the created, both the Gospel and obedience to it would rest upon the Divine *will* and upon obligations due from man to his Maker. We admit that this partakes of the truth, but it is the truth very much perverted. To question God's right to will and give laws to man would be impious, and to deny man's obligations to his Maker and Preserver would be extreme ingratitude; but to make the subject a mere matter of debt on the one hand, and demand and will on the other, certainly very much distorts and contracts the truth. Indeed, we do not consider such views reverential; nor do they, unless blended with the higher views, meet the case on any side. Man owes more to the Creator than obedience from him can discharge. But we should shudder to consider the subject of obedience to God as resting on a point of debt, and dare not trace the origin of the great plan of redemption to an arbitrary will, even though that will be Divine. Such, indeed, was the Mosaic economy, to some extent. But it was thus because of transgression. It was given "as a schoolmaster" to bring Israel to the higher law —the Gospel.

The fact is that both the physical and spiritual economies, arranged by the great Lawgiver, are based on inherent dispositions of being and the eternal conditions of existence. The truths and laws thereof answer to fundamental truths and primitive qualities. They are adopted, classified, and arranged into systems; but there is a cause for that adoption, a consistency in that classification, and wisdom in that arrangement. The Gospel is truly a Divine system of legislation, and is by no means capricious in its origin, meaningless in its design, or ineffective in its operations. Divine wisdom and experience have devised laws upon eternal truths and shaped a plan to meet inherent dispositions, and the object thereof is to develop being and take existence upward. The physical and spiritual economies may be defined as God's method of unfolding being and the eternal forces and capacities of the universe—his plan of bringing things into a general harmony and his means of producing the greatest amount of happiness and good. Much of the Gospel, to a superficial thinker, might appear arbitrary, and much of nature only binding because it belongs to the present state of things. But, upon a closer investigation, it will be found that all the Divine laws are in strict keeping with primitive analogies, enacted to meet fundamental conditions, and designed to direct inherent dispositions in the right course. Even the simple ordinance of baptism is one principle of the best method to arrive at the best ends. This ordinance is generally considered as one of the non-essentials, and concerning it often is it impiously asked, "What virtue can there be in water?" Yet it can be shown that baptism is not only in agreement with the analogies of nature, but full of powerful philosophy as a saving ordinance, and is a strong bond of brotherhood for the body of Christ. Every principle of the Gospel could be shown to have a similar meaning and a similar tendency, and that to treat any of its principles or ordinances as non-essential is both anti-christian and anti-philosophical. To enter into these particulars is, however, obviously too extensive for a limited article. The object now is to point to the deep meaning of the Gospel as a system and to mark obedience to it as eminently rational.

At first the laws of God may seem to come to us merely with a demand for obedience because of obligations due. But as we advance we see the Divine plan fraught with wisdom and saving virtue, and we feel to acknowledge that God does all things well. Then submission becomes rational, and obedience full of meaning. Truth is loved for the truth's sake, God is reverenced aright, the plan of redemption is seen to be abounding with wisdom and benevolence, and the lesser law becomes swallowed up in the greater.

REPORT OF THE BIRMINGHAM CONFERENCE.

(*Concluded from page* 115.)

Elder WIDERBORG next addressed the meeting. He said—Beloved brethren and sisters of this congregation,—If I say what I feel, I shall express it in few words: I feel like a child. I can now fully understand the words of our Saviour when he said, "If you are not as little children, you cannot enter the kingdom of God." If I had the English language at my command, I might perhaps be able to express my feelings more fully on this occasion. Yet I am very thankful to these men who are over me in the Lord for all their kindness to me, and to the brethren here assembled that they have received me in their midst. I am glad to see all these faces who have embraced the holy religion of our Saviour. You and I know that this cause is true. We have not received this knowledge from any man in the world: it is the testimony of the Holy Spirit granted to us by that Being from whom we originated. I know, from the time I embraced the principles of this holy religion, that my heart was made to rejoice. I could see that there was no other hope of salvation than to deliver myself over to the Lord and his will. I can say, indeed, that it is with veneration that I look on this assembly of my brethren over me here and of my fellow-labourers in the Lord. If all in this city could understand and feel as we do, they would embrace the principles of our holy religion: but there is a vail thrown over mankind. That vail is over us all more or less—thrown over us by our heavenly Father, in order to prove us here in the flesh. Our former knowledge has been taken away for a holy and wise purpose, to show whether, by our good deeds here, we would be guided only by the influence of his Holy Spirit. Why is it that our heavenly Father has condescended to reveal his laws and commandments to man? It was necessary for us to acquire a knowledge of good and evil, and it was necessary, after we had gained that knowledge, to see whether we would choose good and reject evil, and work out our own salvation. How beautiful, brethren and sisters, are these days for us! I know we all feel so. We, in this congregation, who have rendered obedience to the principles of salvation, are inspired by one feeling. One feeling only pervades our bosoms: that feeling is joy, imparted to us by the gift of the Holy Ghost. Experience has taught us, brethren and sisters, and will continue to teach us, that there is only one way to exaltation. We all look with eagerness to the day when we shall return to Him who gave us a being and existence here. But, as our Saviour said, the road that leads to that is narrow. We have many hard enemies to fight by the way. But are we alone? Oh, no! Our Father promised us, through his beloved son Jesus Christ, that we should not be left fatherless here in our probation. Have we been so? Why, we have fathers over us in Christ that have wisdom enough to lead us all in the path of life and salvation, if we will only listen to and follow their advice. Every one of us has experienced that if we undertake to go by ourselves—by our own imagination, it is in vain: we shall soon be stopped; there will be impediments in our way, and we cannot hold on. But as long as we are humble and obedient as children, the way is open, a heavenly light shines upon our understandings, and we can comprehend things we never comprehended before. Why, it is as the free gift of the Holy Ghost granted unto us by our heavenly Father. So it is, beloved brethren and sisters. It is not of this world: it is from yonder world, where those holy and sanctified beings reside in the presence of our Father, who are exalted after having passed through the same kind of a probation that we are passing through. They look upon us with holy feelings. They expect us to be faithful, that we may follow them. We are all linked together in one chain, and it will be revealed by-and-by to whom we belong. Our heavenly Father is beginning to gather up his children in these the last days, by making known his laws and requiring obedience to them. We who have embraced these principles know that they are very simple—very easy to be comprehended; and I may add, it is easy to carry the cross of Christ. I have experienced that it is hardly a cross at all; for, when I can have the approbation of the Spirit of the Lord within me, (men may call it consciousness, or what they please, but I say it is the Spirit of the Lord,)—when I can have its approbation within me, I rejoice; I am free in my feelings; I am ready all the time to carry out, to the best of my abilities, all that is required of me; I feel glad when I rise in the morning, and I feel glad when I go to rest at night: I feel that I am in the hands of my Father. It is impossible for me, beloved brethren and sisters, to sketch to you the feelings that I had when first I saw the light of this Gospel. Every day, when I bow before the Lord, I pray that I may retain that childlike feeling from time to

time that is necessary to keep me humble. I pray that I may be free from temptation and sin, that I may be pure in body and spirit, and that I may retain that portion of the Holy Ghost every day that is necessary to guide me in every step I shall take. I feel that I can neither think, speak, nor act aright without that guidance. Every one of us has need of that Spirit. The Lord will grant it to us: we are experiencing that he does grant it. He says, When mortal men will give their children gifts, how much more will your heavenly Father give his Spirit to them that ask him for it? Excuse me, if I do not word it just as it is in English. We have all experienced, when we have prayed to our earthly parents, that they have granted what we have asked. How is it possible to think that our Father in heaven will deny us those heavenly gifts, spiritual or temporal, of which we have need? It would be well for us always to feel child-like. Indeed, it is easier to follow a father's counsels than it is to command others aright. It is easier to obey; but, through obedience and faithfulness, we increase in knowledge and light ourselves, until we also are able to guide others in the same path. Thus it will be with every one of these young men before us. When I look at them, my heart rejoices. Every one of them is called out, as it were, from the mass of the people: they are hewn out of the rock rough and unformed; but if they will deliver themselves into the hands of the Most High, he will form, polish, and make them vessels of honour. They belong to a holy army chosen to chain at last the prince of hell—the prince of the earth. They are chosen to fight for the Lord until his purposes are accomplished, until victory is gained, and the children are gathered round his throne—round the Messiah, who shall reign as King of kings and Lord of lords. Dear brethren and sisters, when in my own nation, I think of the enjoyment I have had among you during the few times I have been in England. I feel within me a passion for you, for your country, your language, and laws, and all things that belong to you. When at home, I think of the hours I have enjoyed with my brethren in the Priesthood in England, of the things I have heard, and the principles I have grasped, and I am thankful to the Lord that I have remembered them. Do you not think that when I go back and think of this visit and all the things I have heard, it will strengthen me? Yes. It will keep me up in times of sorrow and weakness; for there are hours when a man's spirit seems to have to battle with all the evils around him—when he can feel the weight of darkness resting upon him. Then I will think of these assemblies, where I have seen Israel's sons and daughters and the fathers in the Covenant. I have heard your songs, and they will sound in my ears. I have heard the words of my brethren poured out upon us by the power of the Holy Ghost, and these things will cheer me up and refresh me both in body and mind. The Scandinavian Saints send their love and respect through me to you. They have the same spirit as you. We enjoyed very much our beloved President's visit among us, and the Saints speak with great love of him and the Priesthood and Saints here. They are trying to learn the English language in which the Lord has been pleased to reveal his will in these last days. We have some few schools, but we have to work our way little by little. We will try for more English schools. I will work with all my strength to promote it. I have heard a hint from my President, and one hint is enough for me to try and carry it out. May we all be as children and be guided by the influence of the Holy Spirit until we can be received into the arms of our heavenly Father, for Christ's sake. Amen.

Elder CHARLES F. JONES, being called upon, said—Beloved brethren and sisters, I feel very grateful to my heavenly Father for his great goodness in affording me this opportunity of meeting you in this place this evening. As brother Bayliss remarked, I, during the time I have been in your midst, have had peculiar feelings. At the same time, those feelings have been of a grateful character, because I have the privilege of being in the town in which I was born, in which I remained during the first twenty-seven years of my life, and in which during the past ten years of my life I have been connected more or less with Birmingham Saints. I have seen the Saints of the town of Birmingham in various circumstances, met with them in various places, laboured with them under the direction of various men, and have received many blessings through the administrations of the servants of God by being associated with the Saints in Birmingham. That makes me feel on the present occasion grateful that I am here this day. When seventeen years of age, I became acquainted with what is commonly called "Mormonism." During the years '56 and '57 I had the pleasure and honour of presiding over the Birmingham Conference. During that time I was frequently visited by the Presidency from Liverpool, and scarcely ever a week passed without a visit from some American Elder, from whom I received instruction and from whose hands I received many blessings. In those days it was comparatively easy for me to preside over this Conference, from the fact that, when I needed instruction, I had

only to seek it from my brethren; and when I needed counsel, I had men to whom I could go to obtain it. It has been very different with me during the past year. If ever there has been a time since I have had a standing in the Church of Christ when I have felt the importance of often retiring to the closet, to kneel before God and seek for his Spirit, it has been during the year 1858. I felt that I needed intelligence, wisdom, and power to qualify me for the discharge of the duties that were devolving upon me. I am pleased to say that, so far as I can remember, my instructions and movements have been in accordance with the instructions and movements of President Calkin and his Counsellors. I have found in the Sheffield Pastorate a people who have the same understanding of the truths of God as have this people. I have found there a people who are as ready to contribute their means for the building up of the kingdom of God as are the people of the Birmingham Conference. This is only another testimony to me that the work in which I am engaged is of God. You may go into any part of this Conference, and, whatever circumstances the Saints may be in, you find them possessed of the same spirit and the same desire to forward the purposes of God. You may go to Sheffield and Leeds, and you will find it the same. You may go into Lincolnshire—an agricultural district, and associate with the humble peasant—the farmer's labourer, and there you will find men possessed of the same spirit and the same desire. I rejoiced much in the remarks of brother Widerborg. They were another testimony to me. We find that he possesses the same spirit and has the same understanding of God and God's work as exist in this Mission. You may go to any part of that Mission—you may go over to Italy, America, or to any of the distant parts of the earth where there are Saints of God, and there you will find a people that possess the same spirit and the same desire to build up the kingdom of God. Well, this is a comfort. We may move from place to place and get into strange towns; but when among the Saints, we are not among a strange people; for we are baptised with one baptism, have partaken of the same Spirit, and become acquainted the very moment we strike hands with each other. I have seen many good times among the Saints of the Birmingham Conference and have had the opportunity of associating with many of the Priesthood here; but this company of the Priesthood is the largest I have ever seen in the town of Birmingham, and the Saints present form the largest congregation I have ever had the privilege of looking upon in this town. I pray that we may continue to increase in numbers and goodness, and be accepted of God. May God bless you! Amen.

Elder Woodard then addressed the meeting as follows:—Brethren and sisters and friends,—It is with pleasure I rise to address you, although considerably unwell to-day. I rejoice at all times to see the Saints of God, and that is why I am here this evening. I would not have left my room to-day for the best-looking Gentile congregation on the face of the earth; but I feel that I am in the kingdom of God, and that outside that kingdom I have no interest. Here centre all my hopes for time and eternity. Therefore I come with pleasure to associate with my brethren and to receive the instructions of the Presidency. I have rejoiced in the various sentiments that have been uttered and the various instructions given. I will say, with brother Widerborg, that I have here to give the greetings of the Mission of which I am the representative—the Swiss Mission. We have brethren and sisters there scattered far and wide over the hills and dales of the Alpine regions—not many of the great, the wise, and the noble after the manner of this world, but some few honest hearts that send you greetings in the bonds of our kindred faith. We are indeed one in all lands so far as we are penetrated by the Spirit of the living God. All other systems are narrow things, but ours stretches back to the time when the "morning stars sang together, and the sons of God shouted for joy." It looks onward to the redemption of this earth—to the rolling away of the vail—to the time when Jesus shall descend in the clouds of heaven—to the period when voices shall be heard saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." I have rejoiced to hear something about emigration to-day. Some of the brethren said this morning that we love one another. I love you so well, brethren and sisters, that I want to see you all out of this comfortable hall and travelling over the uncomfortable Plains. I want to see you in the dust, in the mud, and in every other kind of trial that shall prove your faith and give testimony to God, to angels, and men, that you want no crown which you are not willing to earn—that you do not reckon upon the name of conqueror before you have entered the lists of combat. I have been asked by many of the brethren and sisters what they should take with them on their journey to Zion. Well, now, it is a very important question, and I will answer it in a very few words. You can take with you, so far as the rules of the Company will allow, all of this world's goods you can procure; but be sure that you do not forget to take heaven with you; then you will have

heaven all the way, and heaven when you get there. Take with you the principles of eternal life grounded in your hearts; then, though storm and wind may ruffle the bosom of the ocean—though rain and hail may descend before you can camp on the wide sage Plains, you will feel that you are associated with the kingdom of God. Many individuals think that all must be smooth and easy, if we are only connected with the things of God. Well, it will keep getting smoother and smoother, easier and easier; but it will always look very black around us until our last foe shall be conquered—until Satan shall be bound for the thousand years. It looked very black last year when the soldiers announced to the world their intention of being in Salt Lake City last winter. Well, the dark cloud has rent asunder and the light shines forth in power. We see that the kingdom of God yet lives. It is not rent by internal dissensions, as it was fondly hoped, when these troops were advancing thither. As I apprehend there are a considerable number of strangers before me, I will here lay my testimony before them as to the truth of the principles of the Gospel. I say, then, in the name of Him whom I serve, and whose I am, Be baptised in the name of Jesus Christ for the remission of your sins, every one of you, and you shall receive the gift of the Holy Ghost. You shall then know for a truth that this is the kingdom of Ged set up on the earth, never to be thrown down again, and that it will rise over the ruins of empires and shine resplendently for ever and ever. At this late period of the evening, I am not going to preach a long sermon nor to make any prolonged observations. But I know that this is the kingdom of God. Many people think it is delusion in us when we say so. Why, a man would be a fool to live and die for a religion he did not know anything about. John in ancient times said, "We know that we are of God, and the whole world lieth in wickedness." A gentleman in London said to me, the other day, "I would not die for my religion nor for all the religions on the face of the earth, for I do not know that any of them are true." Said I, "I commend yon. I would not wish to die for a religion that I did not know anything about, or whether it was true or not." I came into this kingdom for knowledge, and have received it. If you wish to have knowledge for yourselves, here you can receive it on the same terms. But it is a kingdom whose principles will touch upon every interest and will transfer the honours of society; for we live just at the fag end of the world's course and among corrupt nations. In a word, we live in Babylon. If you do not wish to shake off your Babylonish habits—if you do not wish to live according to the pure principles of truth, then do not start for the Valleys of the Mountains. We want individuals there who are devoted to the kingdom of God. If you have the Spirit of the Lord God within you, you will endure while crossing the briny wave, and the overturning of a waggon will not alter eternal truth. When you reach the Valleys of the West, if you see a few Gentiles there gambling with and shooting one another, it will not alter eternal truth; for truth will shine brighter for this, and we shall have an opportunity of showing to the world that we have purer principles. I rejoice to see you, brethren and sisters, gathered here,—some whom I have known in years gone by, and others that are strangers to me. But if we have our hopes and interests centered in this kingdom, we shall not always be strangers. We shall become acquainted with one another: we shall know each other through the ages of the eternities that are yet to come. That we may do so is my prayer, in the name of Jesus Christ. Amen.

President CALKIN then rose and said—I have really enjoyed the remarks of the brethren. They have had the Spirit of the Lord to assist them while addressing you to-day. If you treasure up those remarks and incorporate the principles advanced in your lives, they will insure your salvation. I have had many reflections running through my mind to-day while listening to the brethren. Several of them remarked in their speeches to you that this Mission could not boast of the numbers now which it once could. There are a few of us yet left, however, who are doing tolerably well. But one brother, who has spent several years in the ministry in this place, has just said that this is the largest congregation he ever saw in Birmingham. I can testify that, go where I will through this Mission, as a general thing I hear similar remarks made. I meet larger congregations now than ever before in my travels through this Mission. If it has numbered more for several years past than it does now, it has been on paper only. I am certain it has not been in our chapels or in works. Either there are as many Saints in the Mission now as formerly, or they are better. They show themselves better. Now, I will tell you what I think about it: I think one Saint, as they are now numbered in our books, is worth as much as ten were three years ago, as they were then numbered. There have been hundreds and hundreds of names on the books in this Mission of individuals who were supposed to be members of this Church, but who, when we came to set the Branches in order and look them up, could not be found. When

we came to set the people to work to hunt up these individuals, to find who they were and where they were, nobody knew anything of them. And no one can be found that ever did know anything of them. That is the way the numbers were swelled so a few years ago; but they have been of no benefit to the Church. If they ever were baptised, they dodged out of the way and were never seen afterwards. They did not live their religion—did not embrace the Gospel because they loved truth, and not the slightest trace of them remains. We are advancing all the time. We are not going back nor reducing in numbers—that is, numbers that are good for anything, or ever were or ever will be good for anything. I heard another remark made to-day that I have often thought of. It was that the nations of the earth are doing their utmost to roll on the work of God, and do not know it. It is true they are opening the way all the time for the advancement of this cause without knowing it or desiring it. Think of it for a moment. Within my recollection, it was a good week's journey from Liverpool to London, by quickest public conveyance. Supposing that was the case all over the earth now, how could the Elders travel from one end of the earth to the other to spread the Gospel as they do? How could the Gospel have reached so many of the nations of the earth within the last twenty years, had there been no travelling by steam? It is but a few years since it was the case. But a few years since, the nations of the earth, almost without exception, were so walled in with bigotry and religious intolerance that the Gospel could not possibly have been introduced into them. But a few years since, it would have been impossible to introduce the Gospel into a single European nation—Britain, perhaps, alone excepted. The revolutions of nations have in a measure broken through these barriers, and the Gospel has penetrated many of them and will soon reach the whole; and now, within a few months, the walls that have for ages upon ages shut out all intercourse with China and Japan, and their millions of inhabitants, have been thrown down. Those countries are now accessible from without. The nations of the earth have opened the door and prepared the way for the Gospel to enter there. It is a true remark that the nations of the earth are doing their best to roll on the work of God, and do not know it. The Lord can turn the actions of nations as well as individuals to good, although they do not design it themselves. It is an evidence to us that the Lord God rules the destinies of men and nations on the earth; and as long as we can fully realize that he does so rule on the earth, and enjoy his Holy Spirit, we have naught to fear but ourselves. Our salvation depends upon our faithfulness. May God grant his Holy Spirit to rest upon you and dwell with you, that you may understand and appreciate the doctrines pertaining to your eternal salvation, is my prayer, in the name of Jesus Christ. Amen.

Pastor BUDGE, in conclusion, rose and said—Beloved brethren and sisters, with the exercise of patience on your part for a few moments, I will make a few remarks before we close. I have spent to-day, with my brethren and this people, one of the happiest of my existence. I congratulate the Saints of this Conference on having the approbation, so plainly stated, of Presidents Calkin and Ross, in reference to their condition and past labours. But, at the same time, I cannot forget the great share that our Presidents have had in accomplishing this work, and the benefit we have derived from their instructions when they have visited us in this Conference at different times. I am sure I speak the feelings of this whole people when I say, May God bless Presidents Calkin and Ross in all their labours and in everything that they possess. [Congregation responded, "Amen."] May this prayer be ratified in the heavens, and may we, by our works hereafter, witness to the sincerity of that prayer. [After a few business remarks pertaining to the Birmingham Conference, Elder Budge closed as follows.] As to the spirit that exists among the ministry here, if I were to talk to you a long time, I could not say more to satisfy myself than to say that the Spirit of God reigns among the brethren—that the utmost union and oneness of feeling have characterized the labours of the Priesthood of this Conference. I hope the Saints will be satisfied with this short, plain statement in the matter. I am sure, as President Ross has stated, that the Saints here, as well as ourselves, would have been gratified to have heard more of the brethren speak; but it could not be; and we, the Latter-day Saints, feel grateful for all we have heard from them, and we say, May God bless them! Also, when they return to their fields of labour, may they have the power of God resting upon them mightily, to impart with their utmost strength to this Mission that spirit which has come through the Presidency to us to-day. May God add his blessing to all that has been said and done, and may we deserve hereafter the same approbation for our continued and increased labours in times to come, through Jesus Christ. Amen.

The choir then sang, "Celestial Choir," and the meeting was dismissed by President Ross.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 19, 1859.

OUR STRENGTH AND RESOURCES.—To realize our strength is to be strong, to feel our powers is to be forceful, and to know our resources is to be rich. Of course we are not speaking so much of mere brute strength and material wealth as the whole of man's strength mentally and physically to bring about results, and of his power to accomplish purposes as a member of society or as a citizen of the kingdom of God.

But do we not all realize our strength? No. There are but very few who do thoroughly, and the great majority have scarcely any notion of the strength which they possess. It might be farther queried—How can the fact of realizing strength make any one strong? and are not people as strong, if they possess strength, whether they realize it or not? We will explain the matter thus: The mass shall be taken as the example, leaving out the idiotic and the infirm, but including all the male portion of the community capable of taking care of themselves in the ordinary sense and able to perform their parts in the affairs of active social life. Of course the female portion is not excluded from the calculation, though we do not intend so much to throw the responsibility of the duties outside the domestic sphere upon woman; and moreover, women are included with families and are always supposed to be identified with man as his help. Of every ordinary man, then, it might be said that he possesses a considerable amount of strength and power to bring about results; and if all that strength be exerted and all that power be properly used, he will accomplish much. Now, to realize this strength practically is to exert it; and to *exert* a power capable of lifting much, and to the bringing about of many results, is to be strong. On the other hand, not to realize that strength—not to exert that power is to remain weak and to accomplish but little. We will admit that all men are not equally strong—that some are not capable of accomplishing so much as others, while a very few reach what may be considered the extraordinary standard. But there is a greater inequality by far in men's *doings* than in their *power* to do. The chief part, and indeed nearly the whole inequality which appears between men is made by one portion *exerting* their strength and exerting it to account, and the other *not* exerting it, or spending it to waste and using it to no account. We are firmly persuaded that there is not so much difference between men's capabilities and their power to bring about results as is generally imagined. Speaking in an ordinary sense, what one man can do every one can do; what one can accomplish each can bring about, under similar circumstances and with equal advantages. It is true that the men may vary in their particular talents and parts of work; but let the balance be struck, and the amounts will be about equal. We shall be glad when the Saints, and especially the Priesthood, are brought to realize these facts; for when they can be made to believe in their power to do what others like them under similar circumstances have done, whether in emigration or otherwise, they themselves will do as much and will bring about as great results.

Again, it might be asked, Do we not all know our resources? and are we all rich? No. The reverse of this is nearer the truth. We do not all know our resources,

do not all use them, and do not all economize or properly appropriate them. And because this is the fact, few are rich, and nearly all are poor. We are not referring particularly to poverty in money matters, but rather to being poor or rich in deeds. Many a man who is called poor does more, accomplishes more, and brings about greater results than one deemed rich. But the fact is, in reality, that in such cases the poor man is the rich one, and the rich man the poor one. Then, again, a man's resources are not to be limited to what is in his actual possession, but extended to that which is within his reach, the amount which he can produce, and that which he can accumulate by industry, perseverance, economy, and wise management. And it is in this as in the case of strength: the difference between the resources within the reach of men is not so much in the amount as in the fact that the one reaches them, and the other does not; the one produces much, the other little; the one economizes and wisely manages his affairs, but the other squanders and mismanages.

It is of immense importance, then, to realize our strength and to know our resources; for knowledge is indeed power when it is practically acted upon. We are certain that neither the Saints nor the Priesthood generally have fully realized the extent of the gifts and blessings of Providence, and the amount of their strength and natural powers, nor how much they can accomplish by well-directed efforts and accumulate by economy and a wise appropriation of their means. We have great faith in the power of the Saints to do and in the amount that they can accomplish. We mean this to apply in a general sense; but at this time we particularly design it to be applied to the subject of emigration. Let each take as an example those who have started from their sphere and position, and reached eminence and usefulness; and as the work of to-day is emigration, we advise all who should be gathered to take as examples those who have delivered themselves from like circumstances to their own and gone to Zion. And here we will ask a question—Does any person in the Mission know of any family—no matter how large or poor—that have gone to Zion, who, after they had commenced preparations, have been so long as five years working out their emigration, if they fixed that object in view and worked to it with purpose and zeal? Let each ask, How have others worked out their deliverance from similar circumstances to mine? Is it because they had more ability, determination, perseverance, economy, wisdom, or faithfulness? or was it because I did not know and exert my strength and strive to do what by the blessing of God I was capable of accomplishing? Perhaps it is partially from one or more of these causes. Let each endeavour to solve the problem *practically*. In the meantime, brethren and sisters, believe us, that what others like yourselves have done, under similar circumstances, by the help and blessing of Heaven, you also can do.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City,
November 23, 1858.

Elder Calkin.

Dear Brother,—Your note of September 10th has come safely to hand, as has also your correspondence of August and July previously acknowledged. We now advise you of a draft, No. 98, drawn upon you in favour of William H. Hooper, at three days' sight, for $10,000.

As you will learn by the *News*, we held a Conference of Elders and presiding officers of the Church, in the Tabernacle, on the 13th and 14th of this month. There was a general attendance of the authorities from all parts of the Terri-

tory. The meeting, though short, was a very profitable one, and we trust will exercise a genial influence over all the Saints. About 100 persons were cut off from the Church. Of this number, however, were included quite a number who had apostatized and left the Church some one and two years since. Notwithstanding the sifting process now going on, we find that a general good spirit prevails and that a large majority of the Saints are faithful to their covenants and rejoice in the principles of our holy religion. Indeed, considering the very many who have gathered with the Saints of late having but little experience and small faith, there are really less who are turning away than we could have reasonably expected. We feel assured that the adherence of just such characters as those who were severed from the Church is what has hitherto held us in bondage, and we rejoice that now there has transpired a succession of events which is causing them to disclose themselves, so that we can begin to cleanse the Church and rid ourselves of their unwholesome and pestilential presence. I would rather fight my way, with 100 good and faithful brethren who would be true and honest, through this unfriendly world, than to have millions of half-hearted milk-and-water adherents who continually seek to serve both God and the Devil and who form the connecting link between the Lord's and the Devil's kingdoms.

As regards the troops, they give us no trouble. Gen. Johnston maintains a strict discipline, and the visits even of officers to our city or any other settlements are not of very frequent occurrence, and the soldiers are entirely prohibited. The General at least seems disposed to preserve peace and good order.

Gov. Cumming also, and more than any other, deserves a meed of praise from us for his high-minded, just, and impartial administration of the affairs of the Territory.

In regard to future movements we wrote to you last month. We understand that you have money, and have drawn upon you as before mentioned. The Emigration Fund should be disposed of as suggested in previous advices, or, failing in that, kept sacred for the purpose of helping those who contribute to emigrate.

The *Stars* come very irregularly; but we presume that you are punctual in sending them. We are gratified with your administration of affairs in that Mission, so far as we understand them; and we cannot at present say anything about releasing you from its duties or responsibilities by sending a successor.

Your family is well, so far as I know; and may the Lord God of Israel give you great wisdom and preserve you long upon the earth to do good.

I remain truly your friend and brother in the Gospel of Christ,

BRIGHAM YOUNG.

MINUTES OF THE SPECIAL COUNCIL.

(*Continued from page 99.*)

The Council met, pursuant to adjournment, on Monday, Jan. 3rd, and was opened at 10 o'clock, a.m., by singing, "The glorious Gospel light has shone," &c. Prayer by Elder Penrose.

President CALKIN rose and said—We are about to continue our business; but I do not know that it will be necessary to call upon any more of the brethren to speak to us in regard to the work committed to them. We have heard the representations from the Pastors, and I think we tolerably well understand the condition of the Mission. I hope and believe the brethren are in possession of that humble, quiet, meek spirit that will cause them cheerfully to respond to all counsels and instructions that they may receive, and to receive any appointment that may be given them with thankfulness to the Lord. If any of you should be removed from your present positions and appointed to one which does not appear to you to be quite so exalted as the one you now hold, do not for a single moment harbour the idea that you have been injured, or that any of your *rights* have been taken from you. We are often inclined to be very tenacious of our rights, and very jealous that they are infringed upon, and particularly of those rights which in reality only exist in our imaginations. Be careful, brethren, to guard against any such feeling. I am for the present the Pre-

sident of the European Mission: but it would be very foolish in me to suppose that I have thereby acquired the right to be always continued in that position; or, when I am removed, that I am entitled of right to another position of an equal, if not a more exalted character in the kingdom of God. If, when I am released from the Presidency of this Mission, the Priesthood of the Lord counsel me to go to the mountains for wood, or into the adobie yard to tread mud for brick to build the Temple, that is my business. It is theirs to direct—mine to obey; and I have no occasion to feel that I am in the least injured, or my rights in any way disregarded or trampled upon. Or if it is found that I am not qualified to fill the station I am now in, and those over me see fit to remove me and place me in a position that I am qualified to fill, I have no right to feel in the least hurt, but ought to be thankful that there are men who know where I ought to be and can be best used to advantage for the good of the cause, and who have enough of the Spirit of God and the power of the Priesthood to discern what is best for the cause, and who will exercise that power in the fear of God and in righteousness, regardless of private feelings. Now, brethren, this is the way I wish you to feel and look upon the matter; and then, if you do not get the appointment you have been looking for, or could have wished, you will not feel hurt or that your rights have been disregarded. I hope there is no one here whose heart is so set on any particular thing or appointment as to feel disappointed if he does not get it. I have endeavoured, ever since I have been in this Church, never to set my heart on any particular thing so strongly as to be disappointed if I did not obtain it. I have done so once or twice, and have received my reward; but I have tried diligently and faithfully to guard against it; for as certain as I did do so, brethren, I did not get what I desired. I am sure to miss it, if I set my heart on anything but to do the will of the Lord and be subject to and pliable in the hands of his Priesthood. If we mark out a course for the Lord or his servants to pursue, we shall most assuredly be in the wrong. It is not our province to do so. The very fact of our doing it proves that we are in possession of a wrong spirit. I hope the brethren, when they receive their appointments, will receive them thankfully and go cheerfully to work, as they have done heretofore, to the extent of their abilities to roll on the cause. Let your hearts be in the work. Let the kingdom of God be first, and do away with all selfishness—all desires to rise and shine in the world unrighteously, or at the expense of others. Let self be the last thing thought of. Let the kingdom of God—his work—the progress of his cause be the first. Then you will be blessed continually, as you have been heretofore. There are two or three matters of business I will present before we make known our appointments. Elder Thomas Bladen, who came on a mission to this country some two years since, perhaps, was released to return to the Valley with the other missionaries last year. He begged permission to remain, and through misrepresentations obtained brother Richards' consent. He received an appointment, but did not fill it. He would not be subject to counsel nor attend to his duties, but manifested throughout a stubborn, wilful, grumbling, and dissatisfied spirit, and has in other respects conducted himself in a manner very derogatory to the character of a Saint and an Elder. In July he begged of me to release him from his appointment here, that he might return. He wished to go to the States at once and prepare to cross the Plains early in the spring. He said that he could not labour in the ministry, for he had lost all interest in the work. I did release him, and advised him to go at once, and I made provision for his passage; but he did not go. I have since learned that it was not at the time his intention to go. He is still in this country, and is using his influence against the work, and, by his conduct and manner of living, is bringing disgrace upon the cause and the Priesthood. I therefore move that we withdraw fellowship from him and altogether discountenance him in this Mission.

The motion was seconded by Elder Budge and carried unanimously.

William Jenkins, who came from Utah on a mission some two years since, was disfellowshipped for refusing to fill his appointment and for disorderly and unchristianlike conduct.

Samuel John Cook, who also came from Utah about two years ago, and was appointed to labour in London, was disfellowshipped for refusing to discharge his duties and for endeavouring to create dissension and discontent among the Saints.

George Taylor (lately presiding over the Cheltenham Pastorate,) and wife were cut off from the Church for apostacy.

Elder PENROSE, by request, then read the releases and appointments.

President CALKIN said—I wish to make one remark in relation to those brethren who have been released from the ministry. They have been released from their own choice—at least, some of them, to provide for their families, and not because there is anything against their characters as Saints. They are good men, and have laboured faithfully according to their abilities, as far as I am informed. We will now hear from

brother Ross, if he has any instructions to give us.

President Ross said—Allow me to remark, brethren, in the first place, this morning, that I feel satisfied that the most judicious arrangements that could be made have been made for the real interests of the Mission. There are several Conferences, however, that require more Travelling Elders than they now have, which we are not in a position fully and properly to regulate. But, as we travel through the country, we shall be able to find those Conferences that have an over-supply, cut them short a little, and move the Elders to where they are really needed. There is still, no doubt, a vast amount of undiscovered talent in the British Mission. I will here take the liberty of remarking to the Pastors and Presidents that a duty devolves upon them to see that the talents the brethren possess are taken and properly used for the interest of the Church. There has been in times past, in my humble opinion, a false policy in some instances pursued, through a lack of experience and better information upon the subject. Some of us, in years past, have been inclined to think, if we saw a man—a Travelling Elder, or one of the local Priesthood—who possessed a little genius or talent superior to ours, that he must be kept back or he would eclipse ourselves, and have more influence with the people, and become more popular with them than we could. It has not been spoken, but it has been felt. That is altogether wrong. If a man presides with wisdom, he will put all the talent he can command in his Pastorate or Conference to use for the interest of the Church and kingdom of God. The Lord has placed these men here to be used in building up the Church and accomplishing his purposes. The true policy for advancement in the Church, in my opinion, is always to try and draw other people forward. Do not think of trying to push yourselves forward. You will rise, if there is anything in you to make you rise, and progress in the kingdom of God, by seeking all the time to take others by the hand and lead them forward—especially a man that is falling. If you see the smallest disposition to help to roll forth the kingdom of God, or the smallest spark of truth remaining within him, try and fan it into a flame. Put him in a position where he will have an opportunity to work and show his love for God and truth. President Calkin wishes me to speak a little on emigration and the Penny Fund. It is considered that the Saints can emigrate by handcarts for about £10. Understand, brethren, that this £10 must be clear money. There must be nothing taken from that for Liverpool expenses—for their own sustenance while there, or anything of that kind. I will tell you how to advise the brethren to dispose of this £10. In the first place, deposit £5 in Liverpool, to begin with,—£1 in the shape of deposit for berth on shipboard, and the other £4 to procure handcart and other necessary outfit for the Plains. That leaves £5. They will probably have £2 or £3 to pay at Liverpool for passage money. The remaining £2 will take them, it is supposed, from the place where they land in America to where the handcarts are to be found. This will consume the entire £10. But you understand that the President at Liverpool is not responsible at all for their passage from New York, or Philadelphia, or any other place where they may land. The people have to find their own passage. We make calculation that, with management, £10 may do it: but again understand that President Calkin is not responsible for their passage-money from New York or Boston. The people pay their own passage when they get there, under the direction of those who are appointed to preside on their arrival at that port. The passage-money will be taken care of by the people themselves. Some of the brethren might say, Has it not been usual to give through-tickets for £10? Yes. That was when the emigration was conducted through the Perpetual Emigration Fund Company. This year it is not so conducted. The means that will be used during the present year for emigration will only be the means that the brethren deposit for that purpose. No Church funds—no Perpetual Emigration Fund will be used to get handcarts, waggons, oxen, or anything else. This is the Saints delivering themselves. I think I have said enough on this subject for my brethren to fully understand the wishes and designs of our President. I will say that President Calkin does not guarantee that £10 will do it. He expects to hear from the other side time enough to let the Saints know. If they cannot send in enough, the money they now deposit will not be forfeited. President Calkin will not give his instructions on the other side until he has obtained the terms; so that the money now deposited will be perfectly safe and for the interests of the Saints at any rate. All the difficulties on the £10 question will be in the extra expense for the handcart and the travelling from New York to Iowa City. With reference to the Penny Fund, I think that it requires a little more attention than has recently been given to make it work more effectually in the different Conferences. A stricter and more complete organization is required to fully develop the real benefit that will accrue from this fund. I think, as a general thing, there is no regular, systematic way of collecting this fund in the

Conferences. There may be exceptions to this rule; but we are now talking for the general interests. Well, now, I would suggest the importance of having books for the collection of the Penny Fund, just the same as for the collection of Tithing, for every Branch and Conference throughout the Mission, so that the Saints may be solicited every week for the pennies as well as for the Tithing. I think it would have a tendency to do the people good. If it is left to the people themselves, when they come to meeting, if they want to deposit a shilling or a sixpence, they perhaps go away and forget it; or, on account of the crowd round the table, they cannot get to the brother who is appointed to receive it. I think it will be an advantage and a safety to have the names and the amounts collected written every week in a book got up precisely like the Teachers' books in every respect, with the difference of having it called the Penny Fund book instead of Tithe-Collector's book. Of course, if any books are got up for this purpose, the Saints will have to pay for them. You will have to devise some means of paying for them, without charging the Tithing with them. We think the Saints ought to pay for them. They will be got up at the same expense as the former ones. There is another practice that the brethren have, in some Conferences, which gives them and the brethren in the Office extra trouble, which I think might be avoided, and would not only save trouble, but also have a tendency to establish confidence between the Saints and the presiding authorities of the Church; and that is this: During the month, in some Conferences, there are some brethren who will put away five shillings every week, and pay it probably through the Branch Penny Fund during the month, and some, perhaps, take two months; but as soon as the sum amounts to a pound, they come to the President and wish to have it withdrawn. That they may spend it? No, no; but to send their names to Liverpool with this pound, that they may have a Liverpool receipt for it. This, you observe, causes the brethren at Liverpool to write *their* names on the books, instead of the name of the Conference, and to send them a receipt for it. This causes the brother who presides over these individuals to enter the names that were on the deposit side of the book on the withdrawal side, at the same time encouraging a feeling that has a tendency to weaken their confidence in the men who are immediately over them. Brethren, all our energies should be directed to the means of establishing confidence between the Saints and their Presidents. In the London Pastorate it is a very rare thing for anybody to ask for a Liverpool receipt. It is a long time since a word was mentioned about such a thing in that Pastorate. If it is £50 that comes in, they hardly think about a Liverpool receipt. Yet, if any person should bring in a pound, or over, to be sent directly off to the Liverpool Office, and want you to get a receipt, it is all right. Do it. We do not prohibit it, only in small sums, where it gives trouble for nothing. Now, one good way to establish confidence is this — Let every Saint keep his own account. If every Saint has the Tithing he pays into the Teacher's hands put down in his own book as well as in the Teacher's every week, these books are a check on the Teachers' books and can be compared at any time; and they should also have the Penny Fund money put down every week. When this money is brought into Council, let the Teachers' books be brought in with them, so that it may be seen that all things are going on square. We do not intend that you should return any money to any parties, unless they bring in their own books and have the amount withdrawn entered on their own books as well as yours. They can then start afresh, and these measures will save trouble and inconvenience. Let your attention be turned to these things, brethren. You can do it all without preaching about it. The way to gain confidence is not to preach about it, but to be punctual and strict in all business and duties. If the Saints find all straightforward, and business attended to punctually and carefully according to the instructions given in the *Star*, they are satisfied. Your actions produce confidence far quicker than your sermons ever will do. I think it would be well, as a general thing, if the Branches would appoint a collector for the Penny Fund. In some Branches it is not practicable, for lack of men; but where you can, send two round together. Let them collect the Tithing and Penny Fund at the same time. In many of the country Branches it may be necessary for one man to do it. In some places the Travelling Elders have had to collect Tithing and emigration money, and preside as well. Well, it may keep them rather busy, but it will not hurt them. I am beginning to have far greater confidence in the Travelling Elders than ever before, in business matters, because with me they do all the business. I am not much in the London Pastorate; yet I do not find any of them wrong. Everything comes out square in the hands of the brethren. I believe that they are the proper men to be held responsible for all money transactions in the Branches committed to their charge in a district. If we appoint a man to preside over a district, we expect him to preside over everything. Now-a-days, when we

appoint a man to preside over a Conference, we do not sustain a treasurer, for the President is everything. It would be well to put all Book Agencies into the hands of Conference Presidents. They are the men to do all business connected with the Conference. They may have some presiding men travelling under their direction to superintend this business; but we want the idea of making money out of "Mormonism" knocked on the head. Now, you who are in the ministry prepare men to see to all these things—to control all profits and everything for the benefit of the Book Agency; for you will need them all. To keep the Book Agency all straight, it will need the profits. Heretofore the profits have been pocketed and the back stock left accumulating and getting the Conferences in debt. Now, we want the profits to be used in buying up any stock that may accumulate, and thus keep the thing clear. We want the Presidents and Travelling Elders to get the matter thoroughly in order and wholly into their own hands, because you are the men who are wholly and solely devoted to the interests of the kingdom of God. You should look after all its interests—not one or two of them, but all of them. Another thing by which you can facilitate business at the Liverpool Office is this: I do not think that President Calkin should be kept prisoner there all the time, waiting for little amounts, when there is a means by which he can personally see to it and be cut loose three weeks out of every four. How can you do it? By being punctual in your monthly remittances. Have one day in every Branch when your month will end. Balance all in the same day in every Branch. Of course you would balance the Conference books on the same day as the Branch books; for the Branch Tithing Record and the Conference Tithing Record should be precisely alike in all details. The money is generally collected from the Saints on a Sunday throughout the country: suppose we say the last Sunday but one in every month. Give the Saints credit for the money paid that day, and within a week after that the money will reach the President of the Conference. During the same week it is balanced in the Branches, and the Pastors make their arrangements with the Presidents of Conferences that it may reach them some two days at the farthest after it reaches the President of Conference; and in twenty-four hours afterwards it will be in Liverpool with all the ease in the world. By balancing all at the same time in your Branches, you perceive that within the same week it would be in Liverpool, booked and banked, and President Calkin could go where he liked, as far as money is concerned, know exactly what bills he had to meet, and what instructions to give, and thus be able to cut himself loose and go about his business. Heretofore the brethren have sent in their moneys some at one time, and some at another; and though the moneys have been published in the *Star* monthly, they come dribbling in for about three weeks. There is another subject I will speak a few words upon—the cutting off of members from the Church. In some Conferences, I believe, the Branch Presidents and Councils have had, or rather exercised full power, when any case has been brought before them, to cut the individual off. By-and-by the President of the Conference finds So-and-so cut off, and he does not know anything about it. This is wrong. There should not be any person cut off from the Church till the President of the Conference gives his sanction thereto. This is a safeguard. I think men and women have been improperly cut off. Let us devise some means to study their salvation. Prevention is better than cure. The being once cut off and thrown out of the kingdom of God kills some men who otherwise might have been saved. They get the spirit of the Devil in them, and we have put it in them, for the want of proper care. If a man pursues a bad course in a Branch, he may be summoned to Council, and, if necessary, be suspended—disfellowshipped for a time. But, before cutting him off, let the whole of the particulars be placed in the hands of the President of the Conference. The Presidents of Branches should put it into the hands of the Travelling Elders. It is then their business to consult with the President of the Conference, and through them the President will speak to the Branches on the subject. Again, with reference to calling men to the ministry: If a Branch President recommends a man for the ministry, as I believe there is a space in your Monthly Report sheets for that purpose, let them be instructed to give that recommendation without speaking to the Council about it. It is a practice in some Branches, if the President of the Branch wishes to call a man to office, that, before he speaks to the President of the Conference, he will mention it to the Council. There is brother So-and-So—a pretty good fellow: I think he might have such an office. He gets the Council to hold up their hands that he should be ordained, or at least recommends him, and the recommendation goes to the President of the Conference. He does not approve of it, and word goes back to the Branch, and then things are not very pleasant. With a little management on our part, all these feelings might be avoided. Teach every Branch President to give the recommendation on his own responsibility,

without speaking to his Council at all. Let him so understand it. The Pastor or the President of a Conference may call a man out independently of any recommendation; but when a recommendation is required, the Branch President is the proper person to give it, because he is in a position to know the men; but he should never bring such a thing before the Council until he has obtained the sanction of the Conference President. That obtained, let the Council vote for him to be ordained at once. In calling out Elders to preach, seek men who have got good common sense. If they are also educated, so much the better; but if they have education without common sense, do not let mere education recommend them. Common sense is a most important ingredient in an Elder's constitution. Seek men also that you believe really love the truth, who are up to their duties, and who study in all things the wellbeing and interest of the Church of God. It will not do them any harm if you try them a little with hard times, because that proves the men. I called out some men, some years ago, and sent them out into the world. They were almost starved to death; yet they stuck to it bravely, through thick and thin. I was going to say that half-a-score of them have presided over Conferences this year—men with as much ability and governing talent as I have ever seen manifested anywhere by any set of men. Pick out such men. They are the life of the Church. Do not let personal or partial feelings sway you in the matter. This has a damning influence. We have to look at the qualities of men. What is a man really qualified for? What position is he best adapted to fill in the Church? When you are able conscientiously to say what is the position for a man to fill, put him in it, and he will shine; but put the wrong man in the wrong place, and everything will go wrong about him. This is the only Special Council I can remember when all the brethren engaged in the ministry were invited to be together. I felt myself, along with brothers Calkin and Budge, that, in order to fully complete our systems in conformity with the mind of the Presidency, it was necessary for us all to meet together, that we might partake of the same spirit. I think we have pretty effectually done so. May God bless you, brethren. May his Spirit help us in all things to carry out the purposes of high Heaven in the establishment of his kingdom and in the rolling forth of his work on the earth, is my earnest prayer. Amen.

(*To be continued.*)

PASSING EVENTS.

General.—Numerous shipwrecks have occurred on the coast of Syria: 11 vessels were wrecked at Beyrout, 20 at Jaffa, and 15 at Tripoli. Some disturbances have lately broken out at Imola, in the Papal Legations. A conspiracy has arisen in the fleet at Naples, and 20 naval officers have been seized. Reinforcements continue to pour into Lombardy and cluster about the Piedmontese frontier. Venice is being fortified towards the sea, and many arrests have been made there. At Constantinople another political conspiracy has been discovered and frustrated. In Cochin-China the persecution of the Christians has increased with double fury.

American.—Ecuador is still blockaded by the Peruvian fleet. Riots have taken place at Callao. At Chili the revolutionary movement appears to be bursting into a flame. The revolution in Hayti is spreading, and the Emperor has been twice beaten by the republican army.

VARIETIES.

Attorney—A cat that settles differences between mice.

The man who fawns upon the great is apt to lose no opportunity of making himself amends by playing the "cock-of-the-walk" among others who will let him.

Remember that the wheel of Providence is always in motion, and the spoke that is uppermost will sometimes be under. Be humble, therefore, in all your exaltations.

In the condition of men, it frequently happens that grief and anxiety lie hid under the golden robes of prosperity, and the gloom of adversity is cheered by secret radiations of hope and comfort; as, in the works of nature, the bog is sometimes covered with flowers and the mine concealed in barren crags.

POETRY.

THE GATHERING AND RESTITUTION.

Great God! and shall the earth for ever be
Deluged with sorrow, woe, and misery?
Shall violence from thee the kingdom wrest
And curse for ever all that once was blest?
Shall man thine image from his soul erase,
And deeper still thy glorious gifts debase?
Ah, no! Jehovah, speaking from on high,
Reveals his power and brings salvation nigh.
He hears creation's groan, sees martyrs' gore,
And vengeance, long withheld, withholds no more:
He hears the widow's sigh and orphan's prayer,
And bids the oppressor for his wrath prepare:
The lab'rer's unrequited toil he sees—
The tyrant's pride and merciless decrees:
The suppliant voices of his Saints he hears,
And bids them trust his love—dismiss their fears.
A glorious herald from the courts on high
Proclaims Messiah's peaceful reign is nigh:
A home for all the pure hath God prepared,
Where peace and joy shall be for ever shared,—
Where charity shall be the heavenly law,
And love divine in every bosom glow,—
Where peace and plenty kiss the smiling land:
The pure in heart from every clime shall stand
Where freedom's banner proudly waves unfurled
And bids defiance to a raging world.
Above the ancient hills, exalted high,
He welcomes all who to that shelter fly:
The rich, the poor, the lame, the halt, the blind
May there a safe and blest asylum find.
'Tis God's command, ye Saints; come, gather home:
The time of restitution now has come!
The earth again shall from the curse be free,
And onward roll in spotless purity,—
Again in its primeval glory shine,
And blest for ever be with truth divine.
List, O ye winds, and catch the glorious sound,
And with ten thousand thunders roll it round
The earth, till joyful hearts the echoes loud resume,
And tyrants tremble at their hastening doom,—
The slave his snapping chains asunder breaks,
And fierce oppression dark oblivion seeks;
Till sorrow's signet stamps no human brow,
And tears of grief for ever cease to flow;
Till tyrants, quailing, lose their hell-born sway,
And terror's minions haste from earth away;
Till legion woe shall sink in Lethe's wave,
And every sorrow find oblivion's grave;
Till hate and war shall rear their heads no more,
But love and freedom reign from shore to shore.
E'en now the thunders of Jehovah roll,
And soon shall shake the earth from pole to pole.
Dry up your tears, ye Saints, and weep no more:
Lift up your heads: redemption's at the door!

WILLIAM CLEGG.

ADDRESSES.—Charles R. Jones, Joseph Burrows, } 6, Peel Street, Derby.
Isaac Fox, 44, Gloucester Street, Kingston, Glasgow.
Thomas Wallace, Joseph Stanford, } 8, High Ponteland Terrace, Newcastle-on-Tyne.

MONEY LIST, JANUARY 1—FEBRUARY 4, 1859.

	£	s.	d.
John Kessell (per J. H. Kelson)	0	10	0
Mark Barnes	1	0	0
E. L. Sloan (per C. F. Jones)	6	11	2½
Charles C. Shaw (per do.)	3	4	5
William Halls (per do.)	27	12	6
Jonathan Jackson (per do.)	2	7	10½
W. G. Noble (per W. Budge	14	11	1
Henry Brown (per do.)	2	17	8
John Clarke (per do.)	2	10	0
Samuel Carter (per do.)	1	2	0
E. L. T. Harrison (per J. D. Ross)	100	0	0
David John (per John Cook)	8	0	0
Charles R. Jones (per do.)	3	10	0
Aaron Nelson (per do.)	3	16	0
Willet Harder (per Geo. Teasdale)	11	7	2½
M. H. Forscutt (per do.)	2	10	8
John H. Kelson (per do.)	0	18	8
John McComie	4	1	8
John Hunter (per J. McComie)	4	0	0
A. N. McFarlane (per do.)	1	8	6
Carried forward	£201	19	5½

	£	s.	d.
Brought forward	£201	19	5½
James Evans (per C. W. Penrose)	3	13	5
Lewis Bowen (per do.)	2	8	8
John Redington (per do.)	1	14	8½
William B. Child (per T. Wallace)	4	8	6
R. J. Philp (per do.)	2	8	6
Henry Hobbs (per do.)	2	0	0
Edward Oliver	8	0	0
W. H. Perkes (per E. Oliver)	3	14	4
Thomas Liez (per do.)	2	12	3
William Jefferies (per W. Bayliss)	11	10	6
Edwin Scott (per do.)	6	8	2
James Rogers (per W. Moss)	4	3	3½
George Reed (per do.)	3	3	8
Charles Astle (per do.)	1	7	7
E. D. Mills (per B. Evans)	2	0	0
J. Colledge (per do.)	0	18	0
Thomas Rees (per do.)	0	19	9
Edward Burgoyne (per do.)	0	7	7
	£263	19	1½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 9, Vol. XXI. Saturday, February 26, 1859. Price One Penny.

MAN'S PROGRESSIVE NATURE.

Dr. Arnold is the author of the following admirable passage of philosophy:—

"There is nothing so revolutionary, because there is nothing so unnatural and convulsive as the strain to keep things fixed, when all the world is by the very law of its creation in eternal progress."

This reaches one of the primary laws of existence and touches one of the deepest instincts of spiritual being. Consider man in what character we may, he is properly a progressive creature. He is thus in his very essential nature. Speaking of him in the most abstract and general sense, he is a being of motion, metaphysically as well as physically; that is to say, he changes from state to state and moves from degree to degree. This general affirmation does not define his course, whether upwards or downwards, but simply affirms that he is a creature of motion and subject to change. Properly, however, man is a progressive being, or a being whose nature, if properly directed, moves him onward and upward.

Indeed, but few would hesitate to admit the fact that man is a progressive being, coupled with the truth contained in our quotation, as self-evident truths to which the experience and instincts of every soul are witnesses. Nevertheless, nearly all men will on some point or other make this a *mere* admission; and though, if brought severely to the point, they would not risk a blank denial of these truths, in effect they will often exclude them even from their theories. Popular theology, for instance, affords abundant proof of this. Does that theology admit man to be in religion a progressive being in the same constant sense that he is shown to be in science. While he receives revelation upon revelation from a bountiful, communicative nature, does it allow him to receive revelation upon revelation from nature's God? While he increases his store of knowledge of the truths of science and art, and becomes better acquainted with the physical works of the Creator, does popular theology permit him to increase his store of religious knowledge and to become every day better and more extensively acquainted with the spiritual world and the Father of spirits? Does generation in religion advance beyond generation, each throwing its amount of religious progress into the succeeding one, thus giving an ever-increasing blaze of present light. Or rather, does not that unnatural theology hinder and even forbid man's religious progress? and do not modern Christians make the celestial glimmerings of the early ages the sun to light the terrestrial and apostate sphere in which they revolve? Indeed, it is not unlikely that Dr. Arnold himself in religion would veto his own philosophy and make that "unnatural

and convulsive" "strain to keep things fixed" against "the very law" of a "creation in eternal progress."

Somewhere or other, men are almost certain to be found conservative, or in a stand-still state. Perhaps, however, precise thinkers will insist that the conservative principle is not incompatible with the progressive one; and doubtless they are right in their view. Just progress is neither destructive of authority nor productive of anarchy—neither a repealer of fixed laws nor a falsifier of truths already revealed. It is a fact, however, that a progressive course leaves behind circumstantial laws and passes the bridge of transitory states; yet this is quite consistent with a proper conservatism. But it is not in this correct sense that orthodox thinkers, theological or otherwise, interpret the term conservative; for in effect they make it to mean the opposite of progressiveness and increasiveness. It is in this sense that, even in this age of speed and progress, those ranked as its very leaders will on some points be found conservative, or occupiers of a stand-still state! The fact is, that just where men are themselves progressive they receive the progressive principle; but on their stand-still points they exclude that principle. But be existing systems, theologies, and philosophies what they may—progressive or anti-progressive, man is properly progressive in all his characters, and therefore requires principles and training consistent with his progressive nature. To make a strain to keep him fixed in religion, or indeed in any of his characters, is most unnatural; and to suppress his instincts and not give room to his energies and powers will convulse his nature. All the universe, by its very eternal uncreated tendency points to an endless progress. To restrain or pervert that tendency distorts nature and brings forth misery and sin; and as man is eminently a progressive being, the path of eternal progress is his only natural course.

MINUTES OF THE SPECIAL COUNCIL.

(*Continued from page* 131.)

The Council, which had been adjourned for dinner, re-assembled in the afternoon, and was opened by singing and prayer.

President CALKIN rose and said—It has been already stated that there will be other Elders necessarily called into the ministry. That, however, is left for after consideration and will be done through the assistance of the Pastors and Presidents of Conferences. It was remarked here to-day, and it is a true remark, that there is talent enough in the Mission, and it is your duty to bring it out. It is true, brethren. Within a year since, the Priesthood then in active operation in this Mission were taken out of the land. Many of them honestly thought that there was not talent enough left in England to keep the Mission going. They were not to blame that I know of: they had no opportunity of knowing what talent was left. As has been remarked, the native talent in the Mission had not been brought out. Well, the result proves that there was enough left here to keep the Mission going. I do not think it has fallen back a particle within the last year. Now, brethren, there are some thousand or fifteen hundred Elders in this land; and if every one of us were removed, in a month's time the Mission could be officered equally as well as now. There is talent enough here to do it—perhaps not so effectually just at first, because the men would not have that experience that we have; but there is talent enough, and the experience is all that is wanting. The time will come when you will be removed—called home to Zion, and somebody will have to take the places of all who are now here. It is your duty to hunt up the talent in the Mission and bring it out. It is the right of every man holding the Priesthood to improve his talents—to prove himself—to show to his brethren and the Lord that he is worthy of the Priesthood he holds, that he can magnify his calling, and do something towards building up the kingdom of God. It is our right to be engaged in the work of the Lord, in building up his kingdom. It is wrong to keep men who hold the Priesthood in the background and not allow them to magnify their callings.

We are about to separate, brethren: we are about to repair again to our several fields of labour, refreshed and strengthened by coming together. Let us take with us that good spirit that

has been with us here—that spirit of love, peace, and union that has been so universally felt here. Let us endeavour to infuse the same spirit into the local Priesthood over whom we are respectively called to preside, and infuse it throughout the whole Mission. Let us go to our several fields of labour with renewed energy and determination to roll on the work—seek to know and understand the mind, and will, and desire of our President, and walk in his counsels. This will secure the favour of God upon our labours, and we shall accomplish the desires of our hearts during this year. You, brethren, have been called out from among the hundreds who hold the Priesthood in this land: you are selected from that great body of men to preach the Gospel to the world, to administer life and salvation to those who are yet without, and to comfort, counsel, direct, bless, and instruct the Saints. There is a greater amount of responsibility resting on you than on the Saints. There is more expected of you, according to your position and opportunities of learning and understanding the principles of life and salvation, and the mind and will of our heavenly Father,—I say, there is a greater responsibility resting upon you than upon the Saints. They, the Saints, are oftentimes blind. They are blind to the principles of righteousness and truth; they are blind to the utility and wisdom of the counsels given them; they are blind to their own interests, both spiritual and temporal. It is your duty to see for them. They are often weak—weak to bear the burdens of every-day life—weak to keep the laws and commandments of God—weak and unstable in the faith. You will have to add your strength to theirs—to help them in their daily toils and labours by your counsels and instructions, by your planning for their welfare, by your sympathy for their real and the dispersion and scattering of their imaginary troubles, trials, and perplexities. You should help them to keep the commandments of God by your example, by your diligence, by your godly walk and conversation, by your firmness in rebuking and checking evil, and by your temperance and mercy in judging and condemning. Strengthen them in their faith by your diligence and zeal in rolling on the kingdom of God, and by the ready, strict, and willing obedience you yield to all the requirements and counsels of your President, and the faith and confidence you manifest in the Lord, in his work, and the Priesthood, and your readiness to sustain them. Call the Priesthood of your Conferences together. It is practised now in some places. Let it become universal throughout the Mission. Call them together from time to time as circumstances will allow and the good of the cause requires. Try and get them in possession of the same spirit, power, and influence that you have felt here, and it will be felt by the Saints. Instruct them in the principles of life and salvation, in their duties and callings as Elders—as men holding the Priesthood. Regulate their appointments. See that each has his duties assigned him and is thoroughly instructed in them. Instruct and counsel them in their labours among the people, that they may go among them filled with the Spirit of the Lord and infuse its fire and life into them. See that the right man is set in the right place. If you have not got the right men for Presidents of Branches, remove them and appoint others; but do it in such a way as not to destroy the men. Give them to understand that it is for the good of the cause—that the work of God is too far advanced to be impeded by any man's standing in the way—that the car is under such headway that whoever stands before it will be crushed—that they must learn to place the kingdom of God first in all things, if they expect to remain in it and partake of her blessings. Select the best men you can find for Presidents of Branches, and teach them their duties. Instruct them that it is their duty and calling to preside—to set and keep the Branches in order—to see that the Gospel is preached, the Saints instructed in their duties, and the Priesthood kept at work, each in his proper sphere and at his appropriate calling. Show them that it is their duty to direct all things and to select good, judicious, sensible men for Teachers—men who have got principle within them—men who can instruct the people and will be in reality what they profess to be—teachers of righteousness to the people,—men who, when they go forth among the Saints, may be able to instruct them, who will carry the Holy Spirit with them, who can feed the Saints, and administer comfort and blessing to them, who will find something to talk about besides their brethren, and sisters, and neighbours, who will have some principle of righteousness, some instruction, counsel, and consolation—something that will benefit them and have a tendency to elevate their minds and thoughts, and draw them from the trifling, frivolous things of the day, and give them a relish for something more holy, noble, and exalting, and that will have a tendency to exalt them in the scale of being. Teach your Branch Presidents that it is their duty to select men of this kind to visit the Saints—to select also good, honest, faithful men to accompany these Teachers, to help to instruct the people, to collect moneys for their emigration, or the Penny Fund that has been spoken of to-day, and to teach the people the pro-

priety and necessity of emigrating—the principle of emigration—of gathering together for the purpose of building up the kingdom of God. When they have done that, then teach them how to economize their means—how to live so as to lay by a portion of their daily earnings or weekly wages for the express purpose of emigrating them from this land. Teach them economy. That will help them eventually to gather home to Zion. It is the duty of the Branch Presidents also to select good men—men of wisdom—men who possess at least an ordinary share of good, sound, common sense,—men who are qualified and have the Spirit of God—men who understand principles and are gifted with ideas and language to express them, to preach the Gospel,—men who, when they rise to preach the Gospel, will not preach everything else *but* that,—men who will preach the *Gospel*, and in plainness, so as to catch the attention and convince the judgment of the honest seeker after truth,—men who, when they speak, will avoid everything like slang or bravado, or tearing to pieces other denominations, or anything that will create excitement or angry feelings unnecessarily. Let them preach the Gospel, and nothing but the Gospel. It is the duty of a Branch President to select men of wisdom from his Branch to instruct, counsel, and direct the Saints, and teach them to live their religion, be honest, faithful, and upright in all things, and show to the world, by their everyday lives, that it is not a mere empty sound, but the power of life and salvation,—men whose characters for righteousness will give weight to the counsels which they advance to the Saints—men who not only talk but live their religion. Such men will be a benefit to the Branch and to the people, and will help to elevate them; and thus the Saints will soon live so that the real honest seekers after truth will follow after and gather around them to get the truth and the spirit which they possess and which make them so happy and so far above their neighbours. If your Branch President will attend to all this, he will do his legitimate work—his duty. If, in addition to all this, he can do a portion of the preaching, so much the better. But suppose he cannot—suppose he does not possess the faculty for preaching at all, he may be one of the best Presidents notwithstanding. If he understands his duties, he can call out men who can preach. Then the preaching will be done, and the governing and presiding will be done, and all will be right. Teach your Branch Presidents, brethren, that they are not to be all in all in their Branches. They are not required to do it all. The best Branch Presidents do but little work themselves, comparatively speaking; that is, they do not go round and visit all the Saints, do all the preaching, and give all the counsel, and be all in all in the Branch, but they call out the talent in their Branches, and set the whole of it in operation, and thus accomplish many times more good than if they did it all themselves. These remarks apply equally as much to Pastors and Presidents of Conferences. The doctrine is correct, apply it where you will. A reformation is needed in your morning and mid-day Sunday meetings. In many places they have been and are now, many of them, converted into testimony meetings. I think that it would be wisdom to change the character of these meetings entirely. It has been said here two or three times that the talent in the Mission should be called out. You cannot get a better opportunity for that than would be afforded by converting your morning and mid-day meetings into meetings for instructing the Saints. Call out your young men—your boys. Nobody but Saints are in those meetings: there are no strangers by; and if they make a small blunder occasionally, nobody will be hurt by it. Your young men will have more confidence, until they get a little experience, to get up there than before a congregation of strangers, where, if they made a mistake, the consequence would be injurious to the cause. Call them out and let them show themselves. It is not long before the work will rest upon the shoulders of these young men. The burden of this kingdom will rest in a few years on the boys who are now in the Church. Call them out and give them an opportunity to show themselves. Three or four short pithy speeches from these young men would give new life to these meetings, change the monotony, give variety and interest to them, and the result would be to call the Saints out to them. There would be something to come for. It would bring out this talent, and the brethren would show what they are and prove themselves. There would be new life infused into the people, and the Holy Spirit would fill their hearts. There is more life and real energy of spirit in one of these boys than in a score of "old fogies." All they want is an opportunity to bring it out. A word now about the evening meetings. Strangers attend these meetings, and they come for the purpose of hearing the Gospel. Let them, when strangers are there, be devoted to preaching the Gospel. The Saints will have been preached to enough during the former part of the day. Let them alone and introduce the Gospel to the strangers. Make the meetings interesting, and avoid everything like vain declamation and talking about things the Elders do not understand and have no business with here. You need not

confine yourselves all the time to faith, repentance, and baptism. Preach the *Gospel*, however, and preach it in a way to convince the judgment. You will never convert them by ranting and tearing and pulling others to pieces. Such preaching did not convert us, and it will not others. Let good, sound, common sense characterize these evening meetings. Let men be called for this purpose who can preach the Gospel so as to interest the stranger, touch his understanding, set his judgment to work, and influence him to investigate the principles that are advanced. Then you will get the honest in heart to seek after the truth. Your testimony meetings also want reforming, most of them; and perhaps there are none but what might be improved. These meetings, many of them, that I have visited, have become rather stereotyped affairs. There are some three or four old men and women who have rung the same tale fifty-two times a year for the last eight or ten years—the same old story over and over again, until every man, woman, and child that ever goes to meeting knows just as well what they are going to say, when they begin, as they do themselves. You will see the people all over the room drop their heads, and for shame dare not look up. Is it not so, brethren? Well, what is the consequence? Sensible people are disgusted and the young people are ashamed: neither will take part in such testimony meetings, and these "old fogies" have it all to themselves. Just ask them to stop awhile. When you see them get up, ask them to sit down. Tell them that you know where they are, what they are, who they are, and all about it, just as well as themselves, and have known it for the last eight or ten years,—that you know where they were then, where they are now, and where they will be for the next ten or fifteen years to come. They are very good in their way and are always in their places in meeting as regularly as the day comes. The greatest difficulty with them is, they have no life, no soul, no spirit. The spirit of the work has left them a long way back. They do not advance with the Church: they do not increase. They require no looking after: there is no necessity for that. If you have occasion to look for them, you will find them any time in the next ten or twelve years exactly where they are now. Just ask them to wait and give the young people and others an opportunity once in a while to express their feelings; and perhaps—it is barely possible—they may get some fire into their dreamy souls, and their testimony might be varied a sentence or two. At all events, it will change the feature of these meetings: it will give new life to them and do good. There should also be more prayer, short-spirited testimonies, and exhortations. Make them times of life and joy, instead of the dull, dreamy, yawning things they are now. They should be held on a week-night, as a general thing, and devoted to the brethren and sisters for bearing testimony; after which, if the President has any instruction or counsel to give, let him do it briefly and spiritedly. There is another kind of meetings we have in the Branches that it would not be amiss to say something about—I mean Council meetings. But, in the first place, I want to say something about Counsellors. A Counsellor is an individual called to assist a President in the discharge of those duties which he cannot personally attend to himself. In the British Mission two are required to assist the President at Liverpool. The Welsh Mission, as it is called, is too large for a Pastorate: one man could not attend to all the business and thoroughly visit all the Conferences. It has always been considered and treated as a Mission, and is so considered yet. The President of that Mission could not attend personally to all the duties that are required of him: it is too large. He therefore requires two Counsellors. The Scandinavian also, and any other that is too extensive to be attended to by one man. No other special Counsellors are required. Pastors and Presidents of Conferences need none. They would be detrimental. If there are any such in the Mission, let them be done away with at once, if you please. The Presidents of Conferences are the proper Counsellors to the Pastor: from their position, they come in naturally as his Counsellors. The Travelling Elders and the Presidents of Branches are the legitimate and natural Counsellors to the Presidents of Conferences, without any special appointment. The Priesthood of a Branch are the natural Counsellors to the President of the Branch. Now, then, I come to the duties of a Counsellor: I gave you a little hint the other night. It is not their privilege to attempt to dictate, direct, or control their President. It is not even their privilege to volunteer their counsels. It is his right to ask them for counsel, and it is theirs then to give it—to give all the assistance and information possible. If he asks their opinion upon any particular measure, it is their duty to give their opinion with all the wisdom and talent that they possess or have in requisition. After that is all done, they have no right to feel hurt should that counsel be rejected by the President. The President alone is the responsible party. It will never stand him in excuse, when he renders an account to his superior, provided the measure proves wrong, to say that he acted under the direction of a Counsellor. It is the President, not the Counsellor, who is the responsible party for the measure—for

the work. It is the President who is called upon to give a report, not his Counsellors; so that the Counsellors should not feel hurt or injured—they should not feel that they are slighted at all, if, upon mature reflection, the President should reject or not receive and act upon the counsel which they give—if he should deem it unwise or imprudent, and take another course. If he errs in that matter, he is responsible, not the Counsellors. A good and wise President —the right man in the right place—will call out and get all the information he can to assist him: he will receive every suggestion that is prudent and wise, and act upon it: he will know when to call for it and where to apply it. If he is not the right man in the right place—if he has not the spirit of his calling, he is unfit to preside, and his President will soon find him out and remove him before any great harm is done, and will place a man in his position who is really qualified for it. He will not remain long before it is discovered that he is the wrong man for that place. So it is with the Branch Council meetings. What is the duty of a Branch Council, when they meet together? Is it to litigate with their President? Is it to introduce matters and measures of their own? Is it to attempt to instruct him in his duties relative to the management of the Branch? No, it is not. Their legitimate duty is to report themselves to him—to report their labours, so that he may have a perfect understanding of the situation of the Branch and of all the Saints in it. They should give a faithful report of all their labours—of the standing and feelings of the people under their charge. That is their duty when they come together, and then, if he (the Branch President) wants any help or counsel, to give such counsel as from the circumstances of the case and their knowledge of the affair is deemed wisdom, and then leave it to him to say whether that is correct or not, and not feel that they have a right to vote him down or to carry any measure independently of him. It is not their prerogative. The President of a Branch is just as much President and just as much responsible for his Branch as the President of a Conference is for his Conference; and it would be just as contrary to the principles and order of this kingdom for the Branch Council to vote against him, rule him down, or attempt to instruct or direct him, as it would be to attempt to exercise this power over the Conference President. They should understand this. It is just as much the right of the local Priesthood of a Conference to direct the President and control the affairs of the Conference as of the President of the Branch. Indeed, that has literally been the case in this Mission. Heretofore, Branch Presidents, with their Councils, in many instances, have had the entire control over almost everything. The amount of money that was to be raised, the voting of it away or disposal of it, the ordaining of Elders, and calling them out in many instances, the cutting off of members from the Church, and everything pertaining to the Branch, and by far too many things pertaining to the Church,—all these things have been controlled by the Branch Councils. More has been put upon them, or they have been permitted to assume more—much more authority and responsibility than were ever intended, or than legitimately belonged to them. The power and responsibility in a great measure rested on the wrong individuals. The consequence was that the whole movement was in the wrong direction, and confusion and disorder ensued. Time has been when, if the Conference President wanted a little money, he had to run to the Branch President and beg for it. If a Pastor wanted a shilling, he had to run to the Conference President for it. If he saw fit to let him have it, all right; if not, he might help himself the best way he could. Neither the Conference President nor the Pastor could exercise half the authority that the Branch Council could in these matters. Brethren, you know that this was the case. I know it has been so. I have seen it. It was all wrong. Everything moved in the wrong direction. Brethren, if there are any remains of it, let it be wiped out of existence at once. Give the men to understand their positions in the kingdom of God. Let them understand the order of that kingdom. Let these Branch Presidents and Branch Councils understand their duties, and see that they do not infringe on the rights of others. The doctrine that was introduced here this morning by brother Ross, with regard to cutting off members and ordaining men to the Priesthood, was good. I could say amen to it all. I could go a little farther in one thing than he did, and that is, I would not allow the Branch President to call men to the Priesthood or recommend them at all. When the President of a Conference feels that he wants a Travelling Elder, it is his privilege to say so to his Pastor, and, with his counsel, make his selection. But if there are Travelling Elders in the Conference and they understand their duties, they know all the men who are there. Let them inquire of their Travelling Elders. Let the Travelling Elder speak to the President of the Branch. Let the President of the Branch leave the matter entirely alone until he is called upon. He does not know whether it is necessary to call men out. Neither is it his province to call men out and ordain them, till he has the sanction of

the President of the Conference. The Travelling Elders ought to know every man in his district, and whether there is a necessity to call any one to the Priesthood and who is most worthy, and be first consulted in the matter.

The Travelling Elders are under the Presidents of Conferences, and they are or should be just as responsible for the Branches composing their districts as the President of the Conference is for his Conference. They are, in fact, the Presidents of the districts and of all those Presidents of Branches, and are just as much responsible for the condition of their districts as the President of the Conference is for the Conference. Let this be understood. I would like the brethren to understand their positions. Let the duties of the President be defined by the Pastor to the Priesthood of the Conference, as he is the ruling authority in that district. The President of a Conference is President over the various Travelling Elders. The Travelling Elder is President over his district, and ought to know every man in it and when it is necessary to call any one to the Priesthood, and the Presidents of Branches have no right to jump over him, or go beyond him, or stand between him and the President of the Conference. The President of a Conference has a right to do as he pleases—to go past the Travelling Elders; but the Presidents of Branches have no right to pass the Travelling Elders, or to go to the President of the Conference with their grievances, until there is an appeal or some other legal step taken in the matter. Brethren, understand your privileges, and teach the Saints to understand theirs and the local Priesthood to understand theirs, and everything will work like clockwork, will it not? I should object to the President of a Branch or the Branch Council having anything to do with either calling out men or recommending them for the Priesthood, until called upon. I should also object to their cutting anybody from the Church. Instruct them not to do it. Brother Ross presented that precisely as it should be. I endorse his sentiments in that respect. They can investigate, obtain an understanding of the case, and report to the President over them—the President of the district, if there is one. It is his duty to report to the President of the Conference, and to be very careful not to hastily and unadvisedly condemn any one—to be patient and forbearing when there is no positively wilful iniquity. Our business is to save, not destroy,—to nourish, cherish, and, so long as there is a spark of life remaining, to dig around them and try to preserve and save them. The people are not naturally bad, but have much to contend with in their traditions, prejudices, and education, and the influences around them; and if they are weak and falter, it is our duty to encourage and strengthen them. If they are not wilfully wicked and corrupt, bear with them as long as there is any ground to build upon. In short, be fathers, not masters. The President of the Conference should understand the case thoroughly before he acts in the matter. It is his duty to do it. I have known Presidents of Conferences to exercise a great deal of unlawful authority in that respect. I have known a President of a Conference cut individuals off from the Church without any evidence whatever that they had erred, except the suggestions, surmisings, and jealousies of his own evil, suspicious, and unsanctified heart, and accuse individuals in good standing in the Church of crimes which they had never committed or desired to commit, and without investigation cut them off from the Church, and compel the brethren and sisters to raise their hands and sanction his unholy proceedings upon pain of being themselves excommunicated. I have known even a Pastor so full of revelation, that, without any complaint—without any accusation—without any charge against the individual, in a moment of inspiration, as he called it, he has risen and cut off men who were at that very moment miles and miles away from him engaged in the duties of their calling as Elders in the Church—men who were entirely unconscious of having offended any one, and never had a thought of doing wrong or injuring anybody. Through a tyrannical, self-sufficient, and self-important spirit, such men have listened to the whisperings of an Evil Spirit—the inspiration of the Devil, and in their pride and vanity have ascribed the influence to the Spirit of the Lord, and acted accordingly. Such men disregard the commandments and dishonour God and his Priesthood. There is a day of reckoning between them and the individuals whom they thus unjustly wrong. They must some day make atonement for the wrongs which they, in their foolish vanity and wicked pomposity and tyranny, have inflicted upon innocent brothers and sisters. Brethren, be wise and cautious; and while you do not countenance iniquity in any shape, be careful that you do not unjustly condemn. I am perfectly confident in my own mind that hundreds in this country have been unjustly cut off from the Church. There have been large numbers cut off from a too rigid and tyrannical exercise of power on the subject of the Word of Wisdom, for instance. At the time the Reformation was introduced into this country, the Word of Wisdom was talked of and preached pretty strongly. I know many men who ran almost wild on

the subject. I have not the least doubt that many good honest souls in this Mission were unjustly cut off through running to the very extreme on the subject of the Word of Wisdom. There are others that have been cut off unjustly on the subject of Tithing. I have heard of instances where good, honest men, whose hearts were in this work and whose desires were to build up this kingdom, who, through lack of employment, got a little behindhand, had their families to support, and could not earn enough to do it—could not procure bread enough for them to eat; and because they did not tithe the little pittance they did earn, when they had not half enough to bread their families from day to day, they have been at once severed from the Church. It is all wrong. They are the very individuals who ought to have been lifted up, strengthened, and helped along by all means till the hard times had passed over. Then, if they had been encouraged and strengthened, they would have paid their Tithing when they had anything to pay it out of. Do not understand me to say that a man cannot pay a penny, if he only earns tenpence. He can do it—he can pay his penny: he should do it, if he only gets tenpence. But if it takes twenty pence day by day to bread his family, and he only gets tenpence, it would be very hard to take the penny off him while he has only just half enough for bread. Let him keep his penny and keep an exact account, and he will pay it when he gets the means. Let him use it, if he has not enough to bread his family without it, and let him understand that he owes it to the Lord; and when the Lord blesses him with means to live, he will take of that means and pay it back to the Lord, and be an honest, good Saint all the time. It is better to do that than to cut him off and lose him. We are sent to save men. But when we take the opposite course and destroy them, let us remember that there is a day of reckoning. Brethren, be careful. The Priesthood is an almighty power for good or evil to ourselves and those over whom we exercise it. Be careful, then, how you use it.

I have enjoyed this Council well. I felt in my heart, when I determined to bring it here, that we should have one of the best holiday times we ever had. I believe we have had it. I believe that Birmingham has been blest and will be blest from these Meetings. The excellent Conference of yesterday and the excellent Councils of Saturday and to-day will produce a good and healthy influence over this place. Our work here is accomplished. The Saints want to see you at home among them again, and the work requires your presence there. It will not be necessary to hold another meeting. If there is anything you wish to speak about, or if you have any questions to ask, use your privilege. If there are any brethren who are dissatisfied with the appointments we have made to-day, just raise your hands and let us know who you are. Well, brethren, I feel like saying, God bless you! May his Holy Spirit rest upon you, and may you have the desires of your hearts this year in building up his kingdom, and prove to yourselves and before the Lord that you are worthy of the Priesthood you hold! Amen.

(*Continued on page* 145.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 26, 1859.

To the Ungathered.—We deem it wise to keep the subject of emigration before the Saints until our design is answered. That design is to thoroughly imbue the ungathered with the spirit of gathering and to give all correct views upon the matter and such counsel as shall assist them in working out the desired end.

The gathering of Israel should be considered as a practical matter, which must be practically *worked* out; and as the Saints believe themselves to be the Israel of God, let every one engage in that work.

Faith is not only the first principle of the Gospel and the work of God in a general sense, but is also the case in the various branches and views thereof. Thus faith is the first point in the gathering. Doubtless all in the Mission believe in this branch of the Latter-day Work. But a person might believe therein and even in his

duty to perform his part, and yet make no efforts for emigration, and perhaps may never be gathered in consequence. Such, however, is not *faith* in its true sense; for that always brings forth results. The Saints should not be contented with a mere belief, but manifest faith producing results and bringing the Zion-bound nearer home.

Have faith in your power to gather. This is a point of considerable importance. Reach but the point of practical faith in your power to gather, and that alone will bring you near to Zion—much nearer, indeed, than many will credit. It is not unlikely that hundreds are ungathered simply because they have not reached this faith in their power to emigrate. The consequence is, they have made no efforts to that end, and have continued so long in unbelief upon this point that many are settled in a conviction that they cannot bring about so great a result as their own emigration. We consider this point of such cardinal importance, that, when we find a person with this faith in his own power, under the blessing of Heaven, to bring about any result, whether of the gathering or otherwise, we ourselves have great faith that he will accomplish it. But when we meet one with little faith in his power to do and little self-reliance, we have also but little faith in him; and such a man, for instance, we should never think of calling to be a Travelling Elder or to bear much responsibility of any kind. It is of great importance, then, that the ungathered should have faith in their power to emigrate and manifest self-reliance.

Have faith in God, both as the groundwork of all your hopes and undertakings, and also as the companion of self-reliance and faith in your own power to emigrate. Believe that God has not called upon you to perform that which you cannot accomplish. The nations are evidently on the eve of great convulsions, which at the best cannot be long kept back. Think not, then, that the Lord has opened the door of emigration at such a time, and yet left you incapable of gathering to the place of refuge before the coming events shall again hedge up the way, nor that he will leave the Zion-bound *struggler* comfortless and helpless. Believe that he will help you, and that according to your difficulties will be his aid. Faithfully and resolutely perform your part; and though your family may be large, your prospects seem poor, and your weekly earnings small, still be hopeful and believe that as your day your strength will be. But you must be wise and persevering, struggling and economical. Then He who never fails will open your way, the Strong One will support you, and wisdom will be found at your seeking. We have much confidence in the Lord's helping his Saints and Providence smiling on their labours, when they are truly and energetically working out his purposes. We are assured that if the Saints will do their part, the Lord will perform his; and never did we yet know him to fail or to require a work that could not be performed.

Let those who have not yet commenced preparations for their emigration come to the conclusion that the time has now arrived when, if they would stand justified, they must no longer put it off. Behold, now is the accepted time—now is *your* day of salvation. This should be accompanied with the solemn conviction that if you neglect this your day of opportunities, it is likely that to *you* it will never return again. If this period of temporal salvation now begun closes without your embracing it, you may never see Zion in the flesh, but, like the antediluvians, be lost in the deluge of judgments to come. We apply this particularly to all those now in the Church rather than to those who shall hereafter be brought in; for unto them also God will doubtless give a day of salvation. But to those who are now in the Church the day of salvation has come. Many of them have seen seasons of emigration pass away and tens of thousands gathered, and they themselves remained ungathered.

Let not such lose the opportunity now given them, but prepare and act well their part. Even should they fail, if they are performing their duties, they will be justified. But we are persuaded that, if they perform their part, they will not fail. Let, then, all the ungathered earnestly endeavour to bring about their emigration before this day of opportunities shall have closed, and let all be impressed with the truth that, though God in his goodness may wink at non-compliance with his laws during our period of spiritual infancy and ignorance, the time will assuredly come in every case when not to comply will bring upon us loss to ourselves and also his displeasure.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 108.)

[May, 1843.]

Wednesday, 17th. Partook of breakfast at brother Perkins'; after which, we took a pleasure-ride through Fountain Green.

At ten, a.m., preached from 2nd Peter, 1st chapter, and showed that knowledge is power; and the man who has the most knowledge has the greatest power.

Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy Priesthood. It is impossible for a man to be saved in ignorance. Paul has seen the third heavens, and I more. Peter penned the most sublime language of any of the Apostles.

In the afternoon, attended Council, and afterwards rode with B. F. Johnson's family.

In the evening, went to hear a Methodist preacher lecture. After he got through, I offered some corrections as follows:—

"The 7th verse of 2nd chapter of Genesis ought to read—God breathed into Adam his spirit or breath of life; but when the word "ruach" applies to Eve, it should be translated lives.

Speaking of eternal duration of matter, I said—There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter."

The priest seemed pleased with the correction, and stated his intention to visit Nauvoo.

A Conference was held in the Columbian Hall, Grand-street, New York, where 15 Branches, 6 High Priests, 36 Elders, 19 Priests, 16 Teachers, 5 Deacons, and 387 members were represented. 49 have been baptised since last Conference; many have moved to Nauvoo; and 28 have been excommunicated. Four Elders and one Priest were ordained.

Thursday, 18th. We left Macedonia about half-past eight, a.m., and arrived at Carthage at ten.

The following brief account is from the journal of William Clayton, who was present:—

"Dined with Judge Stephen A. Douglass, who is presiding at Court. After dinner, Judge Douglass requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for redress; and Mr. Van Buren's pusillanimous reply—'Gentlemen, your cause is just, but I can do nothing for you;' and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, 'You had better go to Oregon,' and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'

The Judge listened with the greatest attention, and then spoke warmly in deprecation of the conduct of Governor Boggs and the authorities of Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri have done ought to be brought to judgment: they ought to be punished.

President Smith, in concluding his remarks, said that if the Government, which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.

He appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks."

We then rode home, where we arrived about half-past five, p.m., and found my family all well.

Mr. Joseph H. Jackson, who professed to be a Catholic priest, was at my house awaiting my arrival.

At six, p.m., I called in my Office for Arlington Bennett's letter.

Friday, 19th. I borrowed of O. Hyde $50, which I paid to Mr. Eric Rhodes, which he is either to repay or let me have lumber.

I rode out with Mr. Jackson in the afternoon.

Told brother Phelps a dream, that the History must go ahead before anything else.

Elder George P. Dykes writes:—

"One year since, I visited a settlement of Norwegians in La Salle County, Illinois, and baptised five, and ordained one Elder, when I left them for about one month; then returned and organized the Branch, and called it the La Salle Branch of the Church of Jesus Christ of Latter-day Saints, and ordained brother Goodman Hougus an Elder —a man of strong mind and well skilled in the Scriptures. He can preach in Norway, Sweden, and Denmark, having an understanding of their languages.

I returned to Nauvoo, and in a few days I was appointed by the Special Conference, in August, to labour in Illinois. I travelled through eighteen different counties, baptised six in Perry County, and returned home in December.

In January I left again and went to St. Clair County, where I was joined by brother Henry B. Jacobs, who baptised twelve; and I baptised a German after he left.

I preached in Chester, Sparta, and Bellville. From thence returned home, and again visited Ottawa, La Salle County. Spent two weeks, and baptised seven. I found the Church there in good spirits and in the enjoyment of the spiritual gifts.

The La Salle Branch now numbers 58 in good standing. Elder Oley Hayer was chosen to preside over them. He is well worthy of the office.

Elder Goodman Hougus and brother J. R. Anderson visited the Norwegian settlement in Lee County, Iowa, in January last. Spent three weeks, baptised ten, ordained one Priest, and left them and went home to La Salle County.

From thence brothers Hougus and Hayer visited a large body from Norway, in Wisconsin Territory, and have laid the foundation of a great work, to all appearance. There are now 57 members of the Church from Norway; and the time is not far distant when the saying of Micah iv. 2 will be fulfilled."

Saturday, 20th. Received of Ezra Oakley a certificate of deposit in the Fulton Bank, New York, value $500, and gave a receipt payable in lands or money ten days from date.

At Court-room, and adjourned the case of Samuel Fuller.

Corrected and sent to the *Times and Seasons* the following:—

"EDITOR OF THE 'TIMES AND SEASONS.'

Sir,—Through the medium of your paper I wish to correct an error among men that profess to be learned, liberal, and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led away by the vain pretensions of the self-wise.

The error I speak of is the definition of the word 'Mormon.' It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from

which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself.

On the 523rd page of the fourth edition it reads, 'And now, behold we have written this record according to our knowledge in the characters which are called among us the Reformed Egyptian, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew: but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof.'

Here, then, the subject is put to silence; for '*none other people knoweth our language*:' therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, 'The world by wisdom know not God,' so the world by speculation are destitute of revelation; and as God in his superior wisdom has always given his Saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus. I may safely say that the word 'Mormon' stands independent of the learning and wisdom of this generation.

Before I give a definition, however, to the word, let me say that the Bible, in its widest sense, means *good;* for the Saviour says, according to the Gospel of John, 'I am the *good* shepherd;' and it will not be beyond the common use of terms to say that *good* is among the most important in use; and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say from the Saxon, *good;* the Dane, *god;* the Goth, *goda;* the German, *gut;* the Dutch, *goed;* the Latin, *bonus;* the Greek, *kalos;* the Hebrew, *tob;* and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction *mor*, we have the word *Mormon*, which means, literally, *more good*.

Yours,
JOSEPH SMITH."

Mr. Jackson representing himself as being out of employment and destitute of funds, he desired I would employ him and relieve his necessities. I took compassion and employed him as clerk to sell lands, so as to give him a chance in the world.

(*To be continued.*)

THE ANCIENT PLAN.

BY ELDER GEORGE D. KEATON.

God has revealed a plan for the salvation of the human family; and, in order for us to be saved, it is essentially necessary that we become acquainted with it. It is a subject which concerns alike all mankind, from the monarch on his throne to the peasant in his cottage. Salvation is to be desired by all: it is the *ultimatum* of our existence. Yet there are millions in the world who are perfectly indifferent about the matter, and live only for this world, as if, when they depart this life, they go out of existence.

If a gentleman were to notify the public that he would give gratis a few simple and certain rules for speedily acquiring a fortune, his residence would be thronged with persons eager to learn the art of "money-getting." As man, then, is so anxious to procure the perishable things of this life, how much more anxious ought he to be to learn the way of salvation and walk therein, thereby securing to himself the riches of eternity!

There are doubtless many thousands of honest-hearted, truth-seeking individuals who are wandering through life in a doubting, perplexing state of mind with regard to their future state of existence, but who would gladly walk in the way of eternal life, if they only knew it. There are many views abroad respecting the plan of salvation. In fact, every religious denomination has some particular views peculiar to itself respecting it. But it is not with the opinions of men that we have to do. We will therefore come at once to the law and testimony as recorded in Scripture.

The way to obtain the remission of our sins and to become members of the Church of Christ is so clearly laid down

in the Bible, the Book of Mormon, and the Doctrines and Covenants, that the wayfaring man, though a fool, need not err therein. But for the benefit of those not conversant with the contents of these books, I will quote a few passages bearing directly on the subject.

"And Jesus came and spake unto his disciples, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 18—20.

"And Jesus said unto his disciples, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.)

"Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 37, 38.)

"And he commandeth all men that they must repent and be baptised in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent, and believe in his name, and be baptised in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it." (Book of Mormon, page 74.)

"Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even God's High Priests; and ye are they whom my Father hath given me: ye are my friends; therefore, as I said unto mine Apostles, I say unto you again, that every soul who believeth on your words, and is baptised by water for the remission of sins, shall receive the Holy Ghost. * * * Verily, verily, I say unto you, they who believe not on your words, and are not baptised in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." (Doc. & Cov. sec. 4, pars. 10, 12.)

The foregoing testimonies of the above-mentioned books harmonize beautifully, and from them we learn—first, that all must have faith in Jesus; secondly, that all must repent; and, thirdly, that all must be baptised. To all who comply with the foregoing conditions two great promises are made—namely, remission of sins and the gift of the Holy Ghost. None, then, need remain in their sins and under condemnation. To all who wander in darkness I would say—Why remain in doubt and uncertainty? Why not obey the Gospel and be free and filled with light?

If a criminal before a bar of justice were offered pardon on certain conditions which he could easily comply with, he would gladly accept the offer and feel very grateful to the kind judge for showing him so much mercy. How much more, then, ought man to accept the conditions of forgiveness and salvation offered to him in the Gospel!

There are hundreds of thousands who have in these days complied with the above conditions of salvation, and know of a surety that their sins are remitted—that they are the children of God and in the way of salvation. All who will comply with the same conditions can know for themselves, and thus prove the words of Jesus—"He that doeth the will of my Father shall know of the doctrine whether it be of God or whether I speak of myself."

MINUTES OF THE SPECIAL COUNCIL.

(*Concluded from page* 140.)

President Budge, in conclusion, said—I am very glad, beloved brethren, to make a few remarks to you before we separate, as our meetings are now being brought to a close. There is not anything particularly resting on my mind that I should say with regard to business matters, because everything has been talked about that seems

necessary at present. I am happy and thankful to God for the privilege of meeting with so many of my brethren with whom I have formed an acquaintance that cannot be forgotten, and with whom I have laboured with so much pleasure during the past year. I have been delighted, during this Council, to hear so much that is really good and applicable to our circumstances, because I know that such instruction will tend to fit and prepare us for further usefulness and make us better able to fulfil our duties this year than we have been in the past; and with the growing, willing spirit that is cherished by this people and Priesthood, I am satisfied that every advantage will be taken of the instructions now given and that may be given from time to time by our brethren for our good. There is every prospect of success for us, inasmuch as we seek the blessings of God and live humbly and faithfully before him. We certainly have had a very great feast this afternoon in having our positions defined so clearly. There is not anything that gives us so much assurance as having an explanation given to us concerning the sphere of labour to which we are appointed—to know as nearly as possible what is expected from us in the fulfilment of our callings. I attribute, to a very great extent, our success of last year to the fact that our President has been at great pains to explain this matter to the Priesthood throughout the whole Mission. Now, I have many times seen in my experience such things as have been stated by President Calkin. I have seen Travelling Elders in this Mission go into the Branches and endeavour to obtain the necessary means to enable them to fulfil their duties. I have seen Presidents of Conferences humbled before men in Branches, seeking the same assistance. I have also seen Pastors too glad to take the offerings of friendship from Travelling Elders, and going so reduced that they were quite unable to execute the work which had been given them to do. It seemed as if some of these men were placed to teach the Saints, but had no right to see that the Saints carried out their instructions. They were bound and crippled, and had not the power to work so freely as we have had this last year. God's work is being developed. The teachings of the Priesthood are given to us in plainness. We understand better how things ought to be. We know in what relation we stand to each other; and it is the assurance we feel, after having these things taught us, that gives us that freedom and joy which we have had during the last year above all the years we have passed through before. I feel grateful to God for this. I feel that we have had a great feast this afternoon in having more instructions given on this subject. There is one thing among the rest that has been alluded to, concerning which I will say a word or two,—that is, the Conference Priesthood meetings. As far as this could be accomplished, it would result in the good that has been promised. Now, I would just state, for the benefit of some of the brethren, how we proceed in these matters in this the Birmingham Conference. We have in this same place (Farm St. Chapel), once a month, a meeting of the Priesthood of the whole Conference. Before that Priesthood we lay the business that we wish to be carried out in the Branches. The brethren meet with humble hearts and listen and prepare themselves, having the Spirit by which those instructions are given, and they carry them out among the Saints. In the districts of the Conference the same meetings are held about once in three, four, or five weeks. Our general Priesthood meetings interfere with the regularity of those district meetings, because we wish the Priesthood of the whole Conference to be at the Conference Priesthood meetings. However, it does not interrupt business. These meetings are held as regularly as possible. As we have been taught, the Travelling Elders are Presidents of their districts. You see they are able at these district meetings to teach the Saints and the Priesthood under their care, being acquainted with the circumstances of the people, and so forth. If this were attended to in many of the country Conferences as regularly as possible, I am sure that the blessings promised us this afternoon would result to the Saints from it. It can be done in some, if not all the districts of each Conference. I think that in almost every Conference these meetings might be held. I know I have one or two Conferences spread over a large extent of territory. In some parts there are but few Saints; yet in the more thickly populated parts we hold these meetings, and the brethren are made strong through seeing the Priesthood collected and having the privilege of instructing them according to their necessities. Well, I feel, brethren, that if we will remember and practise what we have heard at our Council, we shall be able to say in times to come that it was good to have this privilege. Not only do we feel at present that God does bless us and that we have the approbation of his servants upon our labours, but in years to come the effect created now as well as throughout the past year will produce its fruits. We shall realise the benefits of the instructions given us and the reward promised us through our faithful labours. I feel that this Priesthood have laboured faithfully and attentively. This

has been proved; for the instructions given by President Calkin in the *Star* and otherwise have been carried out in the Conferences most extended and farthest from him in point of distance. The Priesthood have carried the instructions from one to another, and we have seen that they have been carried out: those instructions have not been given in vain. Let us maintain this order. Let us endeavour to understand more clearly what is required at our hands, what we are called to do, the place we fill, and the duties we have to perform, and the blessing of the Lord will be with us, his Holy Spirit will fill us with light and intelligence, and we shall be powerful in his hands. May God bless us, brethren. May we ever live to take delight in seeing each other. May we be able to look at each other in faith, have prayers to offer up for each other's good, to work for God and for his cause, to bless his people, to save the Saints, and to protect and bless each other. May that Spirit rest and abide with us continually, is my prayer, through Jesus Christ. Amen.

Copenhagen, Feb. 10, 1859.

Dear President Calkin,—On reading the "Minutes of the Special Council," as given in the *Millennial Star* No. 5, present Volume, I am sorry to see that my language has been so imperfect as to convey the idea that 50 Saints have been cut off for not paying Tithing. I meant to convey that their not paying Tithing had caused the Spirit to be withdrawn from them, and that they thereby being neglectful, indifferent, and unfruitful members, had lost their standing in the Church. None have been cut off for only not paying Tithing.

If you should think it necessary to give this more correct statement a place in the *Millennial Star*, I shall be much obliged to you for doing so; and to me it will be a lesson to try to be more perfect and correct in the English.

I remain your humble and affectionate brother in the Gospel of Christ,

C. Widerborg.

PASSING EVENTS.

General.—The serf emancipation question is reported to be progressing satisfactorily in St. Petersburg. At the time the peninsular mail left Bahia, a large fire was raging there, and it was believed that the city would be burnt down. Letters from Palermo, Sicily, state that the whole country is as agitated now as it was in 1847, and that things are taking much the same turn: a great number of arrests of persons of station and education have taken place in Palermo. Military preparations are continued to be made upon a large scale at Milan, especially as to artillery. The Governor-General of India has issued a decree disarming the whole of Upper India.

American.—News from Mexico state that the Government Palace at Guadalajara was destroyed on the 10th ult. by the explosion of the Magazine, when 100 to 200 persons were killed. The condition of Senora is represented to be deplorable in the extreme, owing to the prevalence of domestic dissensions.

MEMORABILIA.

Birthplace of Constantine.—The English city of York was the birthplace of Constantine the Great.

Parishes.—The number of parishes into which England and Wales are divided unitedly amount to about 10,000.

Huguenots.—The appellation Huguenots (or Hugonots) was given to the French Protestants in the year 1561.

Highest Welsh Mountain.—The highest mountain in Wales is Snowdon, in Carnarvonshire, which is 3,600 feet high.

English Provinces.—England is ecclesiastically divided into two provinces (each an archbishopric)—the one of Canterbury, and the other of York.

First Reformer.—John Wiclif, who flourished in the reign of Edward the Third, was the first who publicly protested against the doctrines of Popery. His followers were called Wickliffites and English Lollards.

VARIETIES.

HONESTY.—Those who are honest merely as *the best policy* are already half-way to being rogues.

ADVICE that is given arrogantly or sharply can scarcely be expected to be received with humility and gratitude.

AUTHORITY.—Nothing tends more to impair authority than a too frequent or indiscreet exertion of it. If thunder itself were to be continual, it would excite no more terror than the noise of a mill, and we should sleep in tranquillity when it roared the loudest.

A CHEAP TELESCOPE.—Procure from an optician a 36-inch object-glass (that is, a convex glass which produces a focus of the sun's rays at the distance of 36 inches, and a one-inch eye-glass (that is, a convex glass producing a focus at one inch). Employ a tin-plate worker to make two tin tubes, one 30 inches long, and about one-and-a-quarter inch diameter; the other ten or twelve inches long, and its diameter such that it will just slide comfortably inside the larger. The inside of these tubes should be first painted, or otherwise lined with a dull black. At the end of the larger tube an ingenious workman will have no difficulty in securing the object-glass, so that not more than an inch diameter of it shall be exposed; and at the end of the smaller tube the eye-glass must be fixed. When the open end of one tube is inserted in the open end of the other, so that the two glasses shall be about 37 inches apart, a telescope will be formed, which will magnify the diameter of objects 36 times, or, in other words, will make heavenly objects appear 36 times nearer. With such a telescope, the satellites of Jupiter, the crescent of Venus, and the inequalities of the surface of the moon may be distinguished. This kind of telescope will cost about 4s.; but for double that sum a much superior one may be constructed by obtaining a larger and better object-glass, of 40 inches to 48 inches focal distance, the cost of which will be 3s. 6d., retaining the one-inch eye-glass, and having the tubes made to suit the additional greater length of focus and diameter of object-glass.

POETRY.

FREEDOM OF THE MIND.

(Selected.)

Free is the eagle's wing,
  Cleaving the sun's warm ray;
Free is the mountain's spring
  As it rushes forth to-day.
But freer far the mind—
  Priceless its liberty:
No hand must dare to bind—
  God made it to be free!

You may chain the eagle's wing,
  No more on clouds to soar;
You may seal the mountain spring,
  That it leap to light no more.
But the mind, let none dare chain;
  Better it cease to be:
Born not to serve, but reign—
  God made it to be free!

Then guard the gift divine,
  Than gems or gold more rare;
Keep watch o'er the sacred shrine—
  No foe must enter there.
Oh, let not error blind,
  Nor passion reign o'er thee:
Keep the freedom of the mind—
  God made it to be free!

ADDRESSES.—George Teasdale, Mark H. Forscutt, } 2, Abbey Green, Bath.
Thomas Liez, 4, St. Peter's Street, Preston, Lancashire.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 10, Vol. XXI. Saturday, March 5, 1859. Price One Penny.

GOD'S JUST DEALINGS WITH MANKIND.

BY ELDER CHARLES F. JONES.

"The Lord is known by the judgments which he executeth: the wicked is snared in the work of his own hands. The Lord is righteous: he hath cut asunder the cords of the wicked. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."—DAVID.

That God has been just in all his dealings with his creatures is evident to every person acquainted with sacred history. In every instance he has dealt with mankind according to their amount and degree of light and intelligence. Where little has been bestowed little has been demanded; but where much has been given much has been required. Justice enacts that he who knoweth his master's will and doeth it not shall be deemed worthy of many stripes, whilst he who knoweth it not, or only imperfectly understands it, shall be judged according to his opportunities or means of knowing and fulfilling his duties.

Cain became the guilty instrument of introducing death into the world. As a just punishment, God denounced a curse upon him—namely, that he should be a fugitive and a vagabond in the earth. Those acquainted with his history know that he neglected the worship of God and indulged in iniquity. In process of time, others, partaking of his spirit, followed his pernicious example; and thus the earth became filled with violence and every species of wickedness.

Another and most striking instance of God's just dealings with mankind is recorded in antediluvian history, where we see that his mercy and forbearance endured 125 years. Doubtless the reasons why he withheld his judgments so long was—first, because time was required to complete the ark of preservation; and secondly, that the people might be made acquainted with the impending deluge. As Noah and his sons were the only preachers of righteousness, time would be requisite to warn the people; for God never takes advantage of man's ignorance, but always employs means to reveal his intentions, and at the same time also provides a way of escape; then, if he proves rebellious, he justly punishes him, as may be seen in the foregoing instances.

The justice of God is clearly seen in his dealings with the Egyptians, in whose bondage his chosen people had been for the space of 430 years. The Israelites, during their stay in Egypt, had greatly increased from 70 souls (which was the number of Jacob's family when he went there,) to 600,000 men, besides women and children, which excited the fear of the Egyptian monarch, Pharaoh, who

imposed heavy tasks upon them, reduced them to a state of severe bondage, and, to put a check to their increase, ordered all their male children to be thrown into the river Nile. In course of time, Moses, by Divine command, demanded the release of Israel. God's just claim was refused, and he commenced to humble Pharaoh by judgments, in bringing upon Egypt ten different plagues. The haughty monarch ultimately yielded to an unconditional departure, and Israel, numbering over two millions, took up their march for the land of Canaan. Pharaoh afterwards repented of giving them permission to go and pursued them. Then was the justice of God made manifest: for, while Israel were allowed to cross the bed of the sea dryshod, Pharaoh and his hosts perished in the closing waters.

God, through his Prophet, pronounced a curse upon the rebuilder of Jericho, that he should lay the foundation thereof in his firstborn, and in his youngest son should he set up the gates of it. This prediction was exactly fulfilled in the reign of Ahab. Hiel, a Bethelite, ventured to rebuild it; but he lost his son Abiram at the beginning of the work, and his youngest son Segub when he had finished it.

The just dealings of God with abusers of the Priesthood is seen in the life of Eli, who for some time governed Israel; but, becoming aged, he administered public affairs with much negligence and was too indulgent to his unworthy sons, whose conduct not only reflected great dishonour upon God and brought contempt upon the priestly office, but the vices of their private life were so infamous as to pollute the Tabernacle, disgrace the worshippers, and demoralize the people. Instead of Eli administering justice to them, (which for such conduct in those days was death,) he gently reproved them. This offended God, who sent his servant to remind Eli of his duties. But the warning proved ineffectual, and the Almighty denounced the ruin of his family. In a short time after, the Philistines renewed their assaults upon Israel, and 4,000 perished on the field of battle. The two sons of Eli, Hophni and Phinehas, received their just reward—*death;* and Eli, who sat by the way-side, on hearing of the terrible calamity which had happened, fell back, and his neck brake.

God determined on the extirpation of the Amalekites, the descendants of Canaan, lying between the Dead and Red Seas. Samuel the Prophet directed Saul to march against them and destroy them, without exception or reserve of person, cattle, or property. The king with 210,000 of Israel advanced to the task, but was tempted to serve Agag, king of Amalek, and to bring home the best of the cattle and spoil. Samuel, apprised by the Lord of Saul's disobedience, was ordered to see him and rebuke his sinfulness, and to add, "Thou hast rejected the word of the Lord, and he will reject thee from being king over Israel." Agag was then executed by the Prophet in the presence of Saul.

Joshua and the princes of Israel made a solemn oath that the Gibeonites should be secure from the interference of the Israelites; but Saul, out of zeal to the children of Israel, slew many of them; which act of injustice offended God, who caused a severe famine to rage in the land three years. David enquired of the Lord the cause of it, and was informed that it was in consequence of the Israelites violating their promise with the Gibeonites. David then enquired of the Gibeonites what atonement would satisfy them, and they demanded seven men of the family of Saul, which were granted,—namely, the two sons of Rizpah, wife of Saul, and the five sons of Merab, Saul's eldest daughter. The justice of God being satisfied, the famine ceased.

We are further informed that Ahab was anxious to obtain Naboth's vineyard. Jezebel, knowing his desires, had Naboth put to death under a false accusation. Ahab then took possession of it; but this act of injustice brought upon his house the judgments of God. Elijah the Prophet said, "Hast thou killed and taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." Three years afterwards, Ahab in anger marched to the attack of Ramoth-Gilead. He disguised himself to avoid his predicted doom; but he was wounded and died at even, and the blood ran out of the wound into his chariot. He was brought to Samaria, and there the dogs licked his blood. He was thus another sample of God's just dealings with those who were covetous and murderous.

The Jews were under greater condemnation than any people in any pre-

vious age, because their opportunities were greater. Before their eyes the mightiest works of Christ had been performed and the most solemn warnings given. They were also acquainted with the history of the past, which should have made them wiser. But they scorned these advantages, and treated so contemptuously God's Son and servants, that he was fully justified in pronouncing certain woes upon them, which we find have been justly fulfilled. At the time of the siege, Jerusalem was crowded with people from all parts, who had come up to celebrate the passover, and they soon became a prey to the most awful famine ever recorded in history. 600,000 died, and after a siege of six months, the city was captured by the Romans. 1,364,000 are said to have fallen in the war, and 97,000 were taken prisoners. These details show the just fulfilment of God's decree.

Not only is the attribute of justice possessed by the Divine Being, but even man, with all his faults and degeneracy, exhibits in a degree this quality of Deity. All will acknowledge that men should be dealt with according to their opportunities, circumstances, and the nature and character of their deeds. Thus we find that even earthly tribunals profess to administer upon the principle of justice and to impress their decision with the stamp of equity. But although the making of justice the standard of profession may be considered as an acknowledgment of her laws, men nevertheless fall far short of practically administering them. By profession, they are her votaries, but they dole out equity with niggardly hands, or strangle it in their administrations. The greatest villain often escapes the law, while the innocent and unfortunate are made to suffer its severest penalties. Such has ever been the case, and such will still continue to be, so long as the ungodly possess the reins of power and merely man-appointed judges sit upon the judgment seat.

No man without the Spirit of God is able to make satisfactory laws and administer them. This has been seen in former times, and is visible in present governments. Laws may have been made in times past, which answered the wants of those for whom they were framed. But that does not prove, however just they may have been, that such would always be applicable to that same people, and especially to another. As time flits by and circumstances change, new laws need to be made to meet various new and peculiar wants.

But God has declared to Israel that in the dispensation of the fulness of times he would commence a great and marvellous work, which should be the means of gathering a people together from every nation under heaven to compose his great kingdom. He has said that he will make its laws; and in order that the same shall be administered with equity, he has promised to restore judges as at the first, and counsellors as at the beginning. Zion will be redeemed with judgment, and her converts with righteousness. Daniel says that those who shall compose this Latter-day Kingdom shall be called Saints of the Most High.

This is the time for the establishment of that kingdom, and the Latter-day Saints are its members. From among them will be raised up judges like those of olden times—honourable men, possessing the wisdom of God, whose duty it will be to administer his laws with equity and justice.

The destiny of the Latter-day Saints being to perform such an important work, and whose authority will render them judges of men, they should now daily make the laws of God their study and store their minds with knowledge, so as to enable them to administer them with justice to all mankind. Those whose business it now is to sit in judgment on men's doings should be very careful how they give their decisions. Selfishness, prejudice, and animosity should not be engendered by a person thus trusted. *Right*, and not *might*, should always form their decisions; and, as God's ministers, they should faithfully administer justice to all without respect or favouritism, and should endeavour to keep their own eyes free from smuts, so that they may clearly see the condition of others. As the kingdom grows, the responsibility of the Priesthood will increase, and more wisdom and a fuller understanding of God's laws will be requisite to enable them to deal justly with those whose wellbeing is entrusted to them; and having built up the kingdom to the satisfaction of the Father, he will present it to his Saints for an everlasting possession.

THE BIBLE.

BY ELDER JOHN WILLIAMS.

God has at various times made known his will to man, by giving him such laws and commandments as were suited to his condition and circumstances. To them he has required implicit obedience, promising reward to those who would keep them, and punishment to those who disobeyed them.

These revelations were at first verbal ones; for men were so pure as to be enabled to speak with God: but as they became more wicked, he withdrew his Spirit from them, giving it to such only as were keeping his laws, until at the time of the flood but one family remained of those who served him. All the rest of the world had strayed from the knowledge of God and were swept from the face of the earth by the deluge of waters. After the flood, God continued to reveal to men such things as were necessary for their guidance from day to day and year to year; and Moses afterwards wrote, by inspiration of the Spirit, a history of those dealings of God with man up to his own time, this history being the first part of the book known to us as the Bible.

The books of Moses contain also a compilation of moral, religious, and political laws; and God commanded the children of Israel to neither add to nor diminish from his word contained in them: yet he still continued to reveal to his servants his will concerning them; and those revelations accumulated until about 400 years before Christ, when they ceased, and men were left to themselves. We find that then the Jews soon split up into sects and factions, each pretending to derive his doctrine from those Scriptures which, in the absence of God's Spirit, were their only guide.

Such was the state of the Jewish people when the Messiah was revealed to those few fishermen who were humble enough to believe on him. The members of the various sects, hostile as they were on other points, all agreed in persecuting him. They seem to have known that there was danger to the whole of them in the person and teachings of Jesus. He gave evidences in his miracles and life of being the Messiah who was to come; yet the sects who opposed him shut their eyes to the fact; and while professing to be waiting for the Messiah, they fulfilled the prophecies by persecuting him unto death. Before his ascension, he gave to the Apostles of the Church he had organized a commission to preach to all the world those principles which he had taught them during his ministry. In obedience to that command, they went forth, accompanied by those signs of his power and approbation which he had promised. In a short time churches were established in various places; and, to instruct and comfort them, the Gospels and Epistles contained in the New Testament, with others now lost or rejected, were written by the various Apostles and Elders of the Church.

The Apostles died as martyrs in various parts of the earth, and the churches which they had founded yielded one after another to that "mystery of iniquity" which in their own day had begun to work; and as the living guide was withdrawn by God, because of the evils that existed, men soon discovered the want of some acknowledged guide, and thus made one of the dead letter of the word. Then it was that they began to dispute about what books should be received as the inspired word. One "father" after another would make out a list, each differing from the other. Even the Councils of Nice and Laodicea could not decide it; and it was not settled until the Council of Carthage made out a list of those works now called the New Testament, and declared that none others were to be received as Scripture. Such was the origin of the compilation of the Scriptures of the Old and New Testament.

Now, a very important question here suggests itself—What place ought those Scriptures to hold in the Church of Christ? And in endeavouring to answer it, let us see what place has been assigned to them in the various professing Christian churches.

On this subject, they may be divided

into two great parties—namely, Catholics and Protestants, the first claiming to be guided by the Bible and tradition, and the second by the Bible only. They both, however, agree in taking the Bible as their most important guide. The Church of England, in her 6th Article, declares that the "Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or be thought necessary to salvation." She defines as the "holy Scriptures" those books "concerning whose authority there never was any doubt in the church." Now, if she acted upon this definition, she would have to exclude many of the Epistles now contained in the New Testament. For some 400 years the Epistle to the Hebrews was not included in the sacred canon. The old Syriac version does not contain the 2nd Epistle of Peter, nor the 2nd and 3rd of John, nor that of St. Jude. Origen, in the year 210, in giving a list of books to be received, does not include the Epistles of James and Jude. Cyril, in 340, and the Council of Laodicea, in 364, both exclude the Revelations of John. St. Jerome, a great authority in the Latin Church, speaks dubiously of the Epistle to the Hebrews. So that, if the Church of England kept to her own definition, she would exclude these six books from the compilation which she acknowledges to be her only guide as a church. The books composing the New Testament were selected by men who were uninspired from a very great number of Epistles, &c., written by the Apostles and Elders of the early Church. Many of them are lost, but some are still in existence, said to be written by James, Paul, Barnabas, Clement, Polycarp, and others, —which, for aught their readers know, are just as authentic as those which were retained in the canon. Many of the early fathers considered them so, and quote many of them in their works—the Epistle of Barnabas in particular, a belief in which has been avowed by many eminent men of modern times, such as Dr. Clark, Archbishop Wake, Whiston, and others.

Thus we see that if Scripture contains the whole truth, its professed believers possess it not; for, by their own showing, they have included some books which ought not to have been included, because doubted by the church, and have excluded others that their own dignitaries and authorities believe in.

Again: Even supposing them to possess the whole canon of Scripture, and free from errors, where is their authority for declaring them sufficient for salvation? They quote 2 Tim. iii. 17 to prove it; but it must be evident to any person of common understanding that the Scriptures there alluded to are not those of the New Testament, for they were not written at the time referred to. The oft-quoted passage in Rev. xxii. 18, 19 cannot be taken as referring to the New Testament, which was not compiled even at that time. It evidently refers, as does a similar passage in Deut. iv. 2, to the particular book in which the prohibition is given. These passages seem to be the only authority which can be assumed for the professed doctrine. Indeed, most people seem to have believed it because they were taught it, and feel almost horrified when it is called into question.

To say that the Scripture contains all that is necessary to salvation is to accuse God and the sacred authors of being the cause of all the confusion and discord which have arisen from the very vague manner in which its doctrines are laid down. Can we suppose that, if God had intended the books of the Bible to be our only guide, he would have left them to the mercy of uninspired men to accept or reject what they chose for all future generations? There is not the slightest evidence in the Scripture of its being intended by its authors for such a purpose. They nowhere profess to give more than some necessary advice or exhortation on the existing duties of the Saints. The mention of doctrine is in many cases merely incidental; and where doctrines are expounded, they are never given in the shape of a confession of faith, but are argued singly and to those particular churches which most stood in need of such instructions. The various Gospels and Epistles show no sign of being parts of a whole. There is no connection between them other than the fact of their being dictated by the same Spirit, and that, although on widely different subjects, they have one object in view—namely, the upbuilding of the various churches to which they were written.

Thus we see that the Church of England does not act up to her own definition of what is Scripture, and can bring forward no proof for giving the Bible the place which it holds among the various Protestant churches. It is evident that it has been taken from its original place of instructor to fill up the void created by the withdrawal of God's Spirit, which always was and ever will be the guide of the true Church. What was the guide given by God to the Israelites? Did he, when he had by the hand of Moses given to them the law, which was a complete code of rules, withdraw his Spirit? No. He continued to speak to his servants, to teach them their duties, and even to expound and enforce those laws that he had given for their benefit. What was the guide Jesus gave to his disciples? Did he promise that at some future time he would give them a revelation which would last them for all time? No. He told them that he would send the Comforter, the Holy Spirit, through whose influence the Prophets had prophesied, and by whom God's people had been taught in times past. This was the guide by whose inspiration the Apostles wrote and spoke, and which continued to guide the Church of God so long as it was upon the earth.

But, say our Protestant opponents, "We are led and guided by the Spirit." This is a statement very easily made, but not so easily demonstrated. If their church has been led by the inspiration of the Spirit of God, why do they not believe as the word of God the teachings of their prelates? Surely the Spirit is as worthy of belief now as ever. Then they would no longer have any need to appeal to the law courts or other tribunals to decide what are their doctrines. If they had that Spirit which was once in the posession of the Saints and which cannot err, all would be well. "Ah!" say they, "but God does not reveal himself by his Spirit now: all that is for ever done away with." But we would ask, When did he declare this assumed fact that he would speak no more to man? The apologists for this popular notion know that he does not speak to them, and that is all they know about it. They conclude, because they cannot see, that the whole world is blind. It is a thing hardly to be believed that God would remove his Holy Spirit from the position which Jesus assigned to it as guide, comforter, representative, and substitute for his own more immediate presence, and give in its stead the dead letter of past revelation, which has proved to be, through its liability to corruption and misinterpretation, unsuited for such a purpose.

Is it not more in accordance with reason and past experience to look for the cause of the confusion which exists around us in the statement of the Church of England, that the church had gone back into a state of idolatry for eight hundred years, after which it is said to have become purified and restored. But it is difficult to discover where restoration is to be seen; for she is a worthy daughter of so lost a mother! And so glaring are her faults, that one after another have left her, and all professedly preach from the Bible totally different doctrines!

To end this sad and deplorable state of things, God has, in fulfilment of the prophecies, revealed anew the Gospel of his kingdom; and, in accordance with its principles, the Church has been again built upon the foundation of Apostles and Prophets—officers taught by the Holy Spirit, and not subject to be controlled by false constructions of Scripture, but teaching by its influence the word of God.

Seen by the light of the Spirit, the Scripture ceases to be a sealed book, because the Spirit under whose direction it was written reveals its meaning for the instruction of the Saints; and in this way, and in no other, can the Bible be read to advantage. Understood thus, it will furnish us with authentic accounts of God's past dealings with men and of the great blessings conferred in times past upon those who served him, holding out promises and furnishing examples of the greatest utility to the Church. Used thus, and subject to the revelations of God's Spirit, the Scriptures are of vast benefit. But when they are read by men void of that Spirit, and are dragged, forced, and twisted about to suit men's own fancies, they are wrested to the condemnation of the reader, and tend to render the confusion, which is already so great, still more and more dangerous to the wellbeing of the human family.

SELF-IMPROVEMENT.

BY PRIEST W. H. PERKES.

In this age of progression and enlightenment, and now that the kingdom of God is making rapid strides towards that eminence foreseen by all the holy Prophets, perhaps a few words upon the subject of self-improvement to those of my young brethren who desire to progress and make themselves useful in assisting to accomplish the great work of the last days will not be out of place.

We have been told that the young brethren at some future day will become the pillars and supporters of this Church and kingdom, after the present ones have ended their work and gone beyond the vail. But we all know that we can never expect to have this honour unless we first show, by our conduct, desires, and love of the truth, that we are worthy, and also, by our knowledge, wisdom, and ability, that we are capable of performing the duties required.

The great and mighty work of the last days will have to be rolled forth with the knowledge, experience, and resources of civilized life, as well as by the power and revelations of the Holy Ghost. We require a knowledge of the rudiments of education and of the arts and sciences, as well as things of a spiritual nature. Grammar, arithmetic, book-keeping, &c., should be brought into our first course of study; and then we may take the higher branches and learn how and by what means the great universe in which we dwell performs its revolutions through the immensity of space, and how the various changes and wonders of nature are produced around us. These and many other things of importance we can gain a knowledge of here; and it is a duty binding upon us to inform ourselves in these as well as every other useful branches of knowledge and education, so that we may adorn Zion and make her the head of all the nations of the earth.

What is more pleasant and agreeable than to hear a good orator uttering divine truths? His words seem sweet and musical to the ear, and do not grate upon the feelings of the hearer. And how easy is he to be understood, especially by those who possess a sound and extensive knowledge of language! We ought to make the study of the English language one of our first objects; for it is in that language and to the people who speak it that the God of heaven has revealed again the pure principles of life and salvation. In the English language all the principles, revelations, and doctrines of our most holy faith were first and are now mostly published; and we shall find a greater meaning and beauty in perusing those works, after gaining a knowledge thereof, than we did before. The wisdom they impart and the principles they contain will be plainer, and we shall understand more the bearings of one part of the subject upon another.

Arithmetical and mathematical studies also tend to sharpen the intellect and brighten the ideas. If we find a man eminent in this branch of education, we find one whose intellect is acute and who can see and understand the results of causes and the amount of things at a glance, and also tell what effects a certain cause will produce. We may get along in life without a knowledge of grammar; but without this branch of education, we shall be at great loss. We should acquire a knowledge of this and also of writing and book-keeping; for these branches are most useful in practical life, and we shall thereby be able to fill with more honour to ourselves and the cause we have espoused such offices and positions as we may be called upon to fulfil.

Such knowledge and acquirements we need in our every-day life, and we must not expect that they will be given to us momentarily without study or sacrifice on our part. If we want to be something, we must make ourselves so, as our brethren have done before us and are doing from day to day.

There are many ways in which many of us may increase that little knowledge that we already have. We can work until six o'clock in the evening; and instead of spending the remainder of our time in bad or frivolous company, or wasting it in seeking vain and foolish amusements in which no edification or instruction can be gained, we may spend it more

usefully to ourselves and to the cause by attending an evening school, or by studying at home ourselves. The latter will and does, I have no doubt, appear very dry to many. But if we persevere and endeavour to improve our minds, though we may not afford to attend school, we shall find our labours profitable and successful in the end. The gain will be most valuable to ourselves and useful to others: if not at present, it will in the future. Knowledge gets no heavier by carrying; and when we eventually find that our leisure time spent thus has been profitable, we shall feel glad that we ever took such a course.

Perhaps some will say, "We work exceedingly hard throughout the day; and when we return home in the evening, we feel too tired and too drowsy to enter upon dry study." But without sacrifice we cannot accomplish much; and a young man who desires to see himself on an equality with his brethren, to be able to meet whatever may come up in his life, to progress in this kingdom, and to never have it said that he had to turn his back upon anything, will not urge such a frivolous excuse; and those who do have but little energy or praiseworthy ambition in them.

In reading through the history of our beloved Prophet, Joseph Smith, we cannot but be forcibly struck with what quickness and energy of mind he progressed in the attainment of a vast amount of knowledge. And how was that knowledge gained? Under the most trying and perilous situations in life, his life being continually sought after by bloodthirsty mobs. It has not only been the case with him, but also with many others of our leading men. They have had to gain their education and knowledge under some of the most painful trials and discouraging circumstances.

Should we, then, sleep in our youth and care nothing whatever about education or self-improvement? No, my young brethen; let us not do this. We have all covenanted to reform our lives and character before God; and now let us endeavour to reform in this and become men of knowledge. If we do not, and are not competent to fulfil responsible positions, we shall not obtain them nor those blessings that we otherwise would enjoy. If we fail, the Lord will call others that *are* seeking to qualify themselves for the performance of his purposes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 5, 1859.

THE BEGINNING.—In former editorials we have treated the gathering in its religious character. We will now take up the more common and business part of the matter. The course the Saints should take for the working out of their emigration, with matters on economy, &c., will form the subjects which now remain for consideration. Upon these points we design to offer our views and give some practical counsel on these homely yet important matters.

To make the beginning and pass beyond the starting-point even but a short step is of immense importance in every undertaking, and can hardly be valued too highly. Thousands never accomplish anything worth mentioning, simply because they do not make the beginning. We are convinced that there are vast numbers who do not reach more than ordinary ends, from the bare reason that they never pass the starting-point, and not because they lack the disposition to do or the power to bring about important results. Especially is this true of the Anglo-Saxon race, whose very nature is activity, whose characteristic is self-reliance, and whose irresistible instincts lead to adventure and great achievements. Now, the Saints are chiefly of the Anglo-

Saxon family and of kindred branches of a race from which that family sprang. Moreover, their past history and the extraordinary results which they have brought about show that they have not been surpassed, if equalled, by any of the members of that indomitable race. It is our firm conviction that in nearly every case where they have not accomplished a work, whether of their own emigration or any other movement, it has been simply because they have not begun with a purpose to accomplish it, if possible, and taken it up in that honest, earnest spirit in which they took up the movement for the establishment of Tithing or the one for clearing off the book debt. We believe that they would have accomplished very much more than they have, in many ways, had they taken the matter up thus earnestly and made a beginning. Indeed, to have accomplished much more than they have would have been very gratifying to that strong yearning of their souls to do great things; for, as every one acquainted with the matter knows, this is eminently a "Mormon" peculiarity. There can be no doubt that the accomplishment of more for their own emigration would have filled the hearts of thousands with joyfulness. And the cause that this desirable result has not been brought about is, in nine cases out of ten, from the bare fact that they have not had faith that they could emigrate themselves and have not begun in the spirit of an earnest purpose.

How momentous, then, is the beginning of every movement and every undertaking. Now, as all good Saints earnestly desire to be gathered and to have a part to perform in the great emigration movements of the last days, how important it is that they should all lay hold of the undertaking and begin in earnest at once. If this be done, they will realize that we are correct in placing great weight on the importance of beginning.

Begin at Once.—There are but few who are so ungodly in spirit or so unprofitable in their intentions as to never purpose beginning their good works' and performing the duties which God or society require at their hands. Nearly every one intends to do his part at some time or other, though many very frequently put the performance of those duties far in the future—to a time when perhaps the sand of life will be most run out and themselves be incapable of doing much good. Thus it is generally found that even the greatest reprobates hope to be better and to serve God at some future day before it is too late. Indeed, the most hardened wretch would shudder to be convinced that he would never perform his duties and would be found altogether too late.

Now, we hope that none of the Saints will pursue such an unprofitable course regarding any of their duties, whether owed to God or to society. As their gathering to Zion is the point now before us, we particularly urge upon them not to put off the duty of preparing for their emigration in this manner. If any have done so heretofore, let them manifest a genuine repentance upon the matter by turning from such an unprofitable course to one more acceptable in the sight of Heaven. No matter how strong the intentions of those may be who thus put off the performance of their duties to the future, almost invariably nothing results therefrom; for even if they ever do begin, it is seldom the determined fulfilment of their long-indulged intentions, but rather from a repentance of that indulgence and a godly determination to begin their duties at once. How many of the ungathered and the unprepared are thus because they have followed this bad course and put off the beginning of their preparations for emigration! They, like those who put off their commencement to serve God until old age, have left their duties unperformed, though not from the lack of good intentions, but because they did not begin at once. The consequence

is, they are no more prepared for their emigration now than they were ten or fifteen years ago. Yet we hope that many are much nearer being prepared and much nearer Zion; for we believe that they have now clearer views upon the matter and much more experience, which they have paid for by years of longing and hopes deferred: We also believe that many will now pursue a wiser course and begin at once. To do so is not only the wisest course, but it is the only safe one.

Excepting those engaged in the public service of the Church, all who have not yet begun should commence preparations for their emigration at once. Do not, we advise you, put it off to the length of a week or even a day more than necessary; but make a beginning at once, though it should be but with a penny. Then if, having begun, you continue to the end, almost before you imagine it possible your feet will be treading the soil of your long-looked-for Zion, and perhaps our earnest exhortation to "begin at once" will be brought forcibly to your minds.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 144.)

[May, 1843.]

Sunday, 21st. At half-past ten, a.m., I arrived at the Temple, and had to press my way through the crowd in the aisles to get to the stand, when I remarked that there were some people who thought it a terrible thing that anybody should exercise a little power. I thought it a pity that anybody should give occasion to have power exercised, and requested the people to keep out of the alleys; for if they did not, I might some time run up and down and hit some of them; and called on two constables to keep the alleys clear.

After singing and prayer, I read 1st chapter of 2nd Epistle of Peter, and preached thereon. The following synopsis was written by Dr. Richards:—

"I do not know when I shall have the privilege of speaking in a house large enough to convene the people. I find my lungs are failing with continual preaching in the open air to large assemblies.

I do not think there have been many good men on the earth since the days of Adam; but there was one good man, and his name was Jesus. Many persons think a prophet must be a great deal better than anybody else. Suppose I would condescend—yes, I will call it condescend, to be a great deal better than any of you, I would be raised up to the highest heaven; and who should I have to accompany me?

I love that man better who swears a stream as long my arm, yet deals justice to his neighbours and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite.

I do not want you to think that I am very righteous, for I am not. God judges men according to the use they make of the light which he gives them.

'We have a more sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place. We were eye-witnesses of his majesty and heard the voice of his excellent glory.' And what could be more sure? When he was transfigured on the mount, what could be more sure to them? Divines have been quarrelling for ages about the meaning of this.

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women,—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding-place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.

There are three grand secrets lying in this chapter, which no man can dig out, unless by the light of revelation, and which unlocks the whole chapter, as the things that are written are only hints of things which existed in the Prophet's mind, which are not written concerning eternal glory.

I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven. The opinions of men, so far as I am concerned, are to me as the crackling of thorns under the pot or the whistling of the wind. I break the ground; I lead the way, like Columbus when he was invited to a banquet, where he was assigned the most honourable place at table, and served with the ceremonials which were observed towards sovereigns. A shallow courtier present, who was meanly jealous of him, abruptly asked him whether he thought that in case he had not discovered the Indies, there were not other men in Spain who would have been capable of the enterprise? Columbus made no reply, but took an egg and invited the company to make it stand on end. They all attempted it, but in vain; whereupon he struck it upon the table so as to break one end, and left it standing on the broken part, illustrating that when he had once shown the way to the New World, nothing was easier than to follow it.

Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder—the telestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it.

The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of his ways as they can bear it. The inhabitants of the earth are asleep: they know not the day of their visitation. The Lord hath set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.

Contend earnestly for the like precious faith with the Apostle Peter, 'and add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; for if these things be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' Another point, after having all these qualifications, he lays this injunction upon the people—'But rather make your calling and election sure.' He is emphatic upon this subject—after adding all this virtue, knowledge, &c., 'make your calling and election sure.' What is the secret—the starting point? 'According to his Divine power which hath given unto us all things that pertain to life and godliness.' How did he obtain all things? 'Through the knowledge of him who hath called him.' There could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!—especially the divines and priests, if this be true.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the Priesthood alone will do this.

The spirits in the eternal world are like the spirits in this world. When those spirits have come into this world and received tabernacles, then died, and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have no bodies, or kept not their first estate, like the Devil. The punishment of the Devil was, that he should not have a habitation like men. The Devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation.

The design of the great God in sending us into this world and organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation.

1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, &c., &c.; and another to hear the voice declare to you, You have a part and lot in that kingdom."

Judge Adams arrived at my house from Springfield.

Monday, 22nd. Called at the Office at nine, a.m, having received letters from sisters Armstrong and Nicholson, of Philadelphia, complaining of the slanderous conduct of Benjamin Winchester; and I directed the Twelve Apostles to act upon the matter.

This morning, received a large hickory walking stick, having a silver head, with the motto, "BEWARE."

Rode out to my farm; dined at Cornelius P. Lott's; then rode to the Lima road, and returned home at half-past seven, p.m.

Wrote Editor of *Times and Seasons*:—

"Dear Brother,—In answer to yours of May 4th, concerning the Latter-day Saints' forming a Temperance Society, we would say as Paul said—'Be not unequally yoked with unbelievers, but contend for the faith once delivered to the Saints;' and as Peter advises, so say we, 'Add to your knowledge, temperance.' As Paul said he had to become all things to all men, that he might thereby save some, so must the Elders of the last days do; and, being sent out to preach the Gospel and warn the world of the judgments to come, we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth and prosper, without complaint. Thus we have no new commandment to give, but admonish Elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

W. Richards, Clerk."

Tuesday, 23rd. In conversation with Judge Adams and others.

At eight, a.m., rode out to visit the sick.

Two, p.m., B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, O. Hyde, W. Woodruff, J. Taylor, George A. Smith, W. Richards, and others met in the Office.

Elder Addison Pratt was ordained into the Seventies and blessed and set apart to go to the Society Isles, by President Young, assisted by H. C. Kimball, O. Hyde, P. P. Pratt,—that he should be a swift messenger to the nations of the earth, have power over the elements, and not fear when tempests arise. "Do not be hasty and passionate, but acknowledge goodness in all, where you find it. Hearken ye, they will say, one to another, to this man; and they will carry you and give you presents, &c.: shall have power over the ship's course, and shall return again to this land and rejoice with your family, if you are faithful."

Elder Noah Rogers, of the Seventies, was blessed by the same, Elder Kimball being mouth,—that he might have power to discern between good and evil, be filled with the power of God, have faith to heal the sick, cast out devils, cause the lame to walk, and have the heavens opened, and have an appointment from on high, even from God, if thou art faithful. "Except thou art willing to be led, thou shalt never lead. Thou shalt return to this place:" and set apart to accompany brother Pratt to the Sandwich Islands.

Elder Benjamin F. Grouard was ordained into the Seventies by the same brethren, O. Hyde mouth. Prayed that the angel of God might watch over him and deliver him from his enemies and the tempests and troubles of the sea, that he might perform the mission with honour to himself, and be returned in safety.

Elder Knowlton F. Hanks was also set apart to the Islands.

Reuben Hedlock, High Priest, was blessed and set apart to go to England.

Elder John Cairns was ordained High Priest and set apart to accompany brother Hedlock.

President Young said to brother Addison Pratt and his associates—We commit the keys of opening the Gospel to the Society Isles to you; when all the Twelve said, Aye.

Elder Rogers was appointed President of the Mission.

Reuben Hedlock's mission was to preside over the churches in England, over the emigration, and over business in general, by vote of the quorum.

Elder Young said he wanted the funds in in Liverpool to pay the passage of those who were expected to be sent for by brother John Benbow and his wife, on account of moneys lent by him to commence the printing of the Book of Mormon, *Millennial Star*, Hymn Book, &c., and to send the worthy poor Saints to this country, and let brother Hedlock use what is necessary for his own convenience; and voted unanimously that the foregoing be carried into execution.

Let the Books of Mormon be sold as fast as they can in England, and the avails be retained by Elder Hedlock till further orders.

Voted that sister Ann Dawson and her family, sister Ann Braddock and her family, William Bradbury with his family, brother Leech, of Preston, and family, brother Anderson, of Stoke-upon-Trent, and all the poor Saints be brought over to this country.

Voted, on reading Elder Ward's letters of March 1st and 16th to the First Presidency and Twelve, that the printing in England be stopped, according to previous instructions, and Elders Ward and Fielding come to this place, and the funds referred to in Ward's letters be expended by Elder Hedlock, as before stated.

(*To be continued.*)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 66.)

(From the *Edinburgh Evening Courant*, Oct. 16, 1848.)

"The papers received from the United States by the last mail contain several very curious and important matters deserving particular notice. Amongst these we notice—first, the pointed and remarkable account given, that at Durango, the capital of the province of that name, in Mexico, (say lat. 24 deg. 30 min., and long. 103 deg. 35 min. W.,) caverns have been discovered and entered, containing hundreds of thousands of mummies, similar to those of ancient Egypt. This is a most remarkable point and fact in the history of man, and the further development of these ancient remains will be awaited with impatience by ourselves and an inquiring public. In the meantime, the discovery clearly points out these remains to be of Egyptian or Phœnician extraction, or more properly of both. There are many reasons, from recent discoveries, to believe that the continent of America was known to the nations of the ancient world; and a nation who, like the Egyptian, circumnavigated Africa, as the Egyptians certainly did, may readily be supposed to have crossed the Atlantic and got to America. At any rate, if once they got to the southward, and clear of land, within the sphere of the trade wind, they had no alternative but to run before it to the western world. The Red Charibs of the Windward Islands, Grenada, and St. Vincent (now, we believe, extinct,) were most certainly, from their manner, customs, and religion, of the Phœnician and Carthagenian race. But, from the discovery above alluded to, and those some time ago made in Central America by Stephens, it would appear that all the western portion of the American continent had been discovered and peopled by Eastern Asiatic nations. It would exceed our limits to quote references to show this fact. We shall here simply remark that whoever looks at the able drawings in Stephens's book on Central America will perceive them to be covered with Egyptian hieroglyphics and Hamyarctic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior civilized Asiatic nations, in which portion of the world vast civilized empires were found in very ancient times, as also in Egypt, one of the most ancient and powerful of the whole, and which, though strictly speaking an African power, yet her sway extended both in Africa and in Asia; and, above all, was, in the African portion, comprehended in what was called the Land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course."

(From the *National* [Michigan] *Democrat.*)

"Upper Peninsula, National Mine.

"A. Kingsbury, Esq. Dear Sir,—You requested me to write you what success attended our labours in excavating the ancient works on which we were engaged when you were here; and, so far as time will permit, I will endeavour to comply with that request. After opening the shaft on which we were engaged, 18 feet deep, the loose rock in the bottom gave way and sank, leaving nothing but water to be seen at the bottom. We drained this out, and continued our excavations to the depth of 32 feet, where we found the loose dirt full of copper, one piece of which weighed 30 pounds. The opening at this depth is 31 inches wide, 19 inches of the vein being left standing next the head wall, and has been worked away 15 feet on the course of the vein. In either end of this opening is a sheet of pure copper; that in the east being two, and that in the west one-and-a-half inches thick. The lode here changes from the north to the south wall, and is 18 inches thick, bearing, in addition to the above-named sheet, a large amount of barrel-copper —*i.e.*, small masses. This opening extends 18 feet deep, which, added to the 32 feet already named, makes the whole depth of the work 50 feet. No place in the country has ever been opened showing their operations to an equal extent; and, in the course of excavation, numerous hammers and a large quantity of timber have been taken out. The latter, though apparently sound, is so soft as to be readily crushed by the pressure of the hand. The timber consists principally of oak and ironwood, and in some instances is deeply charred, the coal having, when dried, all the consistence of recently-burned charcoal. Whether it will ignite I could not say, for I have not yet tried to re-light these long-extinguished fires, and the experiment remains to be tried when I have more leisure. The first

of these works was opened at the Minnesota Mine in 1848, and from one of them was taken a mass of pure copper weighing over six tons, 'pure as a penny, and bright as gold.' This mass was 10½ feet long, and in parts three feet wide. It had been raised some 12 feet by means of wedges and rollers, and bore unmistakeable evidences of years of toil in trying to detach sundry projections from its sides. Since 1848 numerous discoveries of ancient works have been made, till in length they are known as extending over more than 100 miles of the country from N.E. to S.W.; and the assurance of having them on a mineral tract is considered very good evidence of its being valuable. The tools used in these works consisted entirely, so far as we are able to judge, of bowlders of hard stone, weighing from two to 40 pounds, some with single, some with double grooves cut round them, by which fasten a withe for a handle. They evidently heated the rock, and then applied water to soften it before working; and all this was accomplished by these simple means. When this was done it is impossible to determine; but conclusive evidence exists of its being a work of a very remote period. Trees of several hundred years' growth are found extending their roots on the surface of an earth and soil that has required ages to accumulate over some of their deepest works. As yet no trace has been found of their authors—nothing to throw the remotest light on their origin. They evidently belong to a race and age passed away long before the inhabitants of Europe dreamed of the existence of a Western Continent.—I remain, sir, with much respect, very truly yours, P. B. EASTMAN."

(From the *New Orleans Picayune.*)

"About three weeks since, a gentleman, who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this:—He said that he had purchased it from a native trader, who once a-year was in the habit of visiting a city among the mountains towards the south, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the curate belongs, signifies, 'The mystery of the mountains.' Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes similar in appearance to the one referred to, which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them. This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are of course perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are the descendants of a race which migrated to this continent from the eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek characters, forming words in that language, but written backwards, in the Oriental style. On the first page these Greek inscriptions run thus (we give English characters for want of Greek):—'*Notnap not sogol,*' which, reversed, reads, '*O logos ton panton,*'—literally, 'world of all,' or 'of all things.' It is to be presumed from this that the book is a history of the mysterious people among whom it was found; and, could it be thoroughly deciphered, it would no doubt thoroughly solve the problem of our aboriginal archæology. On another page there is a picture of water, and under it is the word '*sessalaht,*' which is evidently '*thalasses,*'—Greek for 'the sea.' A representation of a vessel full of men accompanies this, and conveys the impression that it refers to a voyage or emigration from beyond the sea. The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greeks to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume, found in the possession of a western tribe of Indians; an account of which has already been given in almost all the newspapers, and will doubtless be remembered by our readers. To what nation the authors of this Aztec volume belonged is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the Ten Tribes, the many similarities between the customs, rites, and ceremonies of the Aztecs and those of the ancient Jews,

and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin. The Elders and Priests among the Jews were well acquainted with Greek. In fact, it was the polite language of that era; and it is not surprising that, with a certain affectation of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to to submit it to the inspection of Professor Gliddon, whose hieroglyphic attainments may enable him to make some interesting discoveries in this new field of investigation."

(To be continued.)

PASSING EVENTS.

General.—A serious riot is reported between the Greek and Ionian population of Soulina. An Austrian journal states that 1,000 guns of the largest calibre are to be cast at Marizall, in Styria, this year. The fortifications at Venice are being rapidly strengthened and armed with heavier artillery. A battle with great slaughter has taken place at Nizam, in India: 30,000 rebels of Rohilcund have also been beaten, with great loss on their side, and routed. The rebels at Dewsha were also defeated and dispersed, and about 300 killed.

American.—The National Telegraph line is now working in an unbroken circuit from New York to Leavenworth, Kansas, a distance of nearly 2,000 miles, despatches being dropped at all the principal cities on the way. Major Copening, the contractor for the Salt Lake and Placerville route, arrived in St. Louis Feb. 4th, *en route* to Washington, having left Utah in the depth of winter in order to test and report the practicability of the route. Late despatches state that Judges Sinclair and Cradbaugh will leave Utah Territory in the spring.

MEMORABILIA.

Largest Welsh Town.—The largest town in Wales is Merthyr Tydfil, in Glamorganshire.

The Decemviri.—The Decemviri were a body of ten Roman magistrates elected from the Senate and invested with absolute authority for two years. The office was called the Decemvirate.

The Cæsars.—The twelve Roman Emperors that consecutively bore the name of Cæsar were—Julius, Augustus, Tiberius, Caligula, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian.

Great Britain.—The kingdom of Great Britain is composed of England, Scotland, and the principality of Wales. These, with Ireland, comprise what is called "The United Kingdom of Great Britain and Ireland."

The Crusades.—The Crusades, or Holy Wars, were eight expeditions undertaken by Catholics to rescue Palestine, or the Holy Land, from the Turks. The first took place in the year 1096, and the last in 1270.

Edict of Nantz.—The famous Edict of Nantz was issued in the year 1598, by Henry the Fourth, securing to all Protestants in France the free exercise of their religion. It was afterwards, however, revoked by Louis the Fourteenth.

Irish Provinces.—Ireland is divided into four provinces—Connaught, on the west; Ulster, on the north; Leinster, on the east; and Munster, on the south. The word "culm" will serve as a remembrancer of their names, as it contains the first letter of each.

The Inquisition.—The Inquisition was a tribunal set up by papal authority for the examination and punishment of those who were deemed heretics. It originated in the 12th century, when Pope Innocent the Third despatched Dominic and others to *inquire* into the number and character of heretics, and report the same to Rome. Hence they were termed Inquisitors, and their court the Inquisition.

VARIETIES.

MISER—One who, though he loves himself better than all the world, uses himself worse.

PLAGIARISTS are purloiners, who filch the fruit which others have gathered, and then throw away the basket.

AN HONEST CONFESSION.—"You are under solemn obligations to go forward. The state of the world requires it. Popery is going forward. Other erroneous systems are going forward. Infidelity marches on. The world is still in darkness,—error reigns in it,—Satan possesses it,—and the dark places of it are still the habitations of cruelty. Hundreds of millions have never heard the Gospel. Millions who have heard it have not believed it. Thousands are falling into hell every day, and thousands are coming into life to take their places, imitate their folly, and meet their doom. By the ignorance that prevails, by the cruelties that are practised, by the crimes that are committed, by the millions that are perishing, by the myriads that fall into hell, we beseech you, go forward! The condition of the church calls for it. What shall we say of the church's condition? She is weak and feeble. She is carnal and selfish. She is poor and miserable. Her converts are few. Her soldiers are cowards. Her divisions are many. Her Lord is dishonoured. Her enemies triumph. Her rival makes head against her."—*Rev. J. Smith.*

POETRY.

A SONG FOR SCATTERED ISRAEL.

Up, Israel! fly to your mountain home,
For the clouds are gathering fast,
The earthquake rumbles, the storm-fiends come,
'Mid the plague's pestiferous blast;
For a night of horror and gloom does shroud
The gathering hosts of hell,
And the bursting thunder of yon black cloud
Will the fearful onslaught tell.
Then away on the wings of magic steam;
Bid the Truth span earth and sea,
Till the groaning nations hail the gleam
Of the coming jubilee.

Up, Israel! now is no time to sleep
Nor slumber with folded hands:
From the east, from the west the shadows creep
O'er these God-forsaken lands;
And the mighty bulwarks that gird the north,
Soon, soon shall bursting fall,
While the countless trains of the "lost" come forth
At royal Ephraim's call.
Then away on the wings of magic steam;
Bid the Truth span earth and sea,
Till the groaning nations hail the gleam
Of the coming jubilee.

Up, Israel, up! for the standard waves
On the world's proud castle-keep,
Floating proudly over the hallowed graves
Where the mighty martyrs sleep;
And the wealth and the woe, the squalor and glare,
The wretchedness, crime, and pride
Of the world assemble in wild despair,
Their dying strife to 'bide.
Then away on the wings of magic steam;
Bid the Truth span earth and sea,
Till the groaning nations hail the gloom
Of the coming jubilee.

Up, Israel! see how the powers rush
Like maddened bulls to the fight:
In the grasp of conflict they blindly crush
Their valour, their strength, and might:
The power and pomp of the despots fail,
The might of the wicked is gone,
And the honest in heart of the nations hail
The bursting of Freedom's dawn.
Then away, then away, to your posts with speed;
Bid the Truth span earth and sea;
For the hosts of the Lord shall with triumph speed
In the coming jubilee.

E. L. SLOAN.

ADDRESSES.—Charles W. Penrose, 46, St. Paul's Street North, Cheltenham.
James Payne, care of George Bradfield, Corn Wharf, Newbury, Berks.
E. Harding, care of James Burt, spring maker, Holytown Bridge, Scotland.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÓT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 11, Vol. XXI. Saturday, March 12, 1859. Price One Penny.

THE LATTER-DAY WORK.

BY ELDER J. JACKSON.

Well might the Prophet Isaiah, when speaking of the Latter-day Kingdom. call it a marvellous work and a wonder! To the Saint whose mind is enlightened by the Spirit of truth, and who in a measure comprehends the magnitude, grandeur, and sublimity to which this kingdom will arrive, the designation seems very appropriate. Whenever God's kingdom has been on the earth, it has produced wonderful effects. But when we take into consideration the work to be accomplished in these last times, and that too in a very short period, the miracles, powers, and majesty of former dispensations will, when compared with the mighty work of the last days, sink into comparative insignificance.

In former dispensations the officers and subjects of God's kingdom have eventually apostatized, been destroyed by their enemies, or, Enoch-like, have been too perfect to remain longer amongst the fallen sons and daughters of men, and have been admitted into more perfect and congenial spheres. But such will not be the case in the last days; for although the kingdom of heaven has suffered violence and been impeded in its progress by the power of the Evil One, who has worked in the hearts of the children of disobedience, and although Satan has had almost universal sway over the nations for nearly six thousand years, the kingdom of God will yet prevail, might submit to right, truth triumph over error, wickedness be swept from the earth, Satan be bound, and the earth be purified and filled with righteous beings. But much has to be done before this can be accomplished, and nothing short of the wisdom and power of the great Jehovah can bring it about.

We have an abundance of prophetic evidence in support of the foregoing assertions, and there are no true believers in holy writ but what will admit that such a state of things will yet be brought about, though they may differ as to the way and manner in which it is to be done, or as to the means which will be used for its accomplishment, and the time when that eventful epoch in the world's history will arrive. But such differences of opinion upon these important topics do not exist among the Saints of God who are in possession of that Spirit by which the Scriptures were written. They are no longer left in the labyrinth of doubt. They begin to understand many parts of the great drama to be enacted in these last days about as clearly as those will who in future shall have it from the pen of the historian. It is obvious to them that human wisdom, however great the combination, (for the world's history for six thousand years has proved its imbecility,) is inadequate to the work

designed—namely, the enlightenment of the world in the laws of God, which would raise mankind from their present degraded state, bring about universal peace, unite all the nations of the earth into one great family, fill the earth with the knowledge of the Lord, restore the animal creations to their former state of docility, remove the curse from the earth, and place man in that noble and dignified position which he held before the transgression of our first parents. It is very evident to us that the skill and ingenuity of men, however good their intentions, unaided by the inspirations of God's Spirit, can never bring about this much-to-be-desired state of things.

Man, who is made in the image of his Maker, and who is the noblest part of God's creation, enjoyed, before he sinned, constant felicity, and was often visited by his Maker. Angels were his companions. He swayed an undisputed sceptre over the whole creation, and the earth was made a paradise for his sake. But, through neglecting the laws of the Great Jehovah, following the desires of their own hearts, and assuming positions which only belong to God, the nations in a great measure have been for many ages the subjects of woe and misery, and forsaken of God, through their disobedience to the mandates of heaven and their violation of the sacred laws of nature. Man has fallen far below that standard of morality which he once aspired to, has incurred the displeasure of the Almighty, and by his degraded actions has so far displeased the Creator and Controller of the universe, that for centuries He has not spoken to or visited the human family.

Seeing, then, that disobedience has been the cause of the many evils and misery to which the human family have been subject, and from which the present generation are far from being free, it appears evident that obedience would remove the cause, and thus the effects would soon disappear. We may safely conclude, therefore, that nothing short of the direct interference on the part of the Creator can redeem the works of his creation. The everlasting Gospel or plan of salvation must be made known and observed. The ancient Prophets have foretold in the plainest terms the restoration of the Gospel in the latter days, and have shown it to be the only means by which the millennial reign of peace would be brought about. While on the lonely Isle of Patmos, the much-favoured disciple John, wrapt in heavenly vision, beheld the angel who should first bear the glad tidings of great joy in the latter days. Hear his own testimony:—"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Daniel also speaks very definitely on the matter when he says, in reference to the latter days, that the God of heaven would set up his kingdom upon the earth,—that though at its commencement it might to human eyes appear very feeble, it should grow out of obscurity into a great and formidable kingdom,—that its power and strength should be so stupendous that all other kingdoms, however great, should give way before it,—that this kingdom should cause all others to succumb to its superior power, and that it should at last even fill the whole earth. The subjects of this conquering empire will be those who obey the Gospel—those who obey the message borne by the Elias, or harbinger of the last days; or, in other words, they are the Saints of God. Hence the saying of Daniel, that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High," who shall possess it for ever and ever, and it shall never be given to another people. This one prediction proves the statement made at the commencement of this article,—namely, that the last would surpass in power and dominion all former dispensations. In previous dispensations, the wicked powers of the earth persecuted, foully treated, and put to death the servants of God, and finally banished his kingdom from the earth; but in the last or final dispensation, the heaven-born kingdom shall predominate and subdue all opposing powers. When the Saviour sojourned upon the earth, he was hated, persecuted, ridiculed, despised, and finally suffered an ignominious death. At his second coming he will be accompanied by thousands of the heavenly host. He will come in the character of a Saviour, a conqueror, and a God. He will take vengeance on the ungodly and those who dishonour his laws. On the other hand, he will reward the righteous, plead the

cause of the poor, cast down the scorner, the proud, and the haughty, give the earth to the meek and pure in heart, dwell with them for a thousand years, and prepare them for still more exalted spheres.

The everlasting Gospel has been restored; a people are preparing for the reception of the Saviour; a house is being built to his name in the tops of the mountains, according to the prediction of the son of Amos; and the various powers pertaining to the holy Priesthood which have been held by the ancient worthies in their respective dispensations are now conferred upon the Prophet Brigham Young and his fellow-servants in the latter-day ministry. Hence we see the great wisdom, power, and influence of those men. They are equal to any emergency, however perilous; for God is with them and his Priesthood is upon them.

The Prophet Joseph lived to accomplish the noble work assigned him, and is now numbered amongst those who have died martyrs for the truth. Brigham, his worthy successor, who is inspired by the Spirit of God in all his movements, has become a mighty man of God and is wisely rearing the superstructure of that kingdom of which Joseph laid the foundation, and which is destined to fill the earth and bring to pass the restitution of all things which God has spoken of by the mouths of all his holy Prophets since the world began.

ORIGINAL SIN.

The doctrine of "original sin" is as widely taught and as firmly believed in as any other propounded by the multifarious sects of the day. It has come down for centuries with the hoary fabric of error which generation after generation has so assiduously erected. It is the Roman Catholic's groundwork for infant sprinkling, and therefore the parent of that most senseless article of belief. It is the reason assigned by the whole homogeneous mass of sectarianism for what is termed "man's innate depravity;" and, in fact, upon it rests the whole superstructure of unreasonable fallacies received by professors of Christianity, and climaxed with the "only believe, and you shall be saved" doctrine. It presupposes that man is born with sin engendered in him, lives a sinner, and dies a sinner,—no moment of his life passing without sinning either in thought, word, or deed. This seems such an outrage on common sense, revelation, and all the promises of the Gospel, that various sects have tried to modify it and make it more palatable, some going so far as to avow that a man might live free from sin, if only during the act of prayer!

But to cite all the foolish, whimsical, and monstrous views upon the subject would occupy too much space, which can be used to better advantage. Let us examine the subject by the twin lights of revelation and reason, and deduce the truths disclosed thereby.

Original, of course, means primary, o first; therefore original sin must mean the first sin; and since sin exists so widespread and desolating, there necessarily must have been a first sin. On this all parties are unanimously agreed. It is in the effects of that sin where the disagreement of opinion lies. The popular theory is, that as Adam, the first man and father of all the human race, sinned, so not only were all mankind to suffer the effects of that sin physically by death passing upon all, but it was propagated with the propagation of the human family and operates prejudicially upon all the descendants of Adam, who are thereby held morally responsible for it.

There are some texts quoted in favour of this view, such as, "By one man sin entered into the world, and death by sin." "As in Adam all die, so in Christ shall all be made alive." But these have evidently reference to nothing but the physical effects of that sin—death, and the redemption from that penalty—the resurrection. Some other portions of sacred writ are quoted in like manner, which are perfectly foreign to the subject, but are eagerly clutched at by uninspired men in support of a favourite theory, when they find themselves unable to account for man's present condition.

That a sin can only exist with the transgressor is a truism which needs no argument to prove; but that the effects of that sin may exist and operate for many generations, all our experience and knowledge of humanity fully bear out. The first sin, therefore, could only exist with the first transgressor; but its baneful effects might be borne down the stream of time and affect unnumbered generations.

Reason here enquires if all mankind are to be held accountable for that sin morally, or is the justice of God satisfied with the ruin it physically produces by causing death and all its attendant train of horrors to stalk in frightful and unchecked majesty through the earth? Revelation aids us in solving this problem, as it emphatically informs us that as death passes upon all through the act of one, without any concurrence on their part, so does the resurrection from the dead come to all through the propitiation of one, without any effort on their part. That the sins of parents operate upon the physical condition of their offspring is patent to every observer, for nature will not have her laws transgressed with impunity; and if, by opposition to the workings of nature, we inherit debility and disease, our offspring must partake of the baneful results.

If, by extravagance and prodigality, a wealthy individual courses through his means, and if, by inattention to economy, or other causes, he is reduced to poverty, his children necessarily partake of the bitter fruits of his extravagance or carelessness and endure the biting pangs of want. But to suppose that they are morally accountable for acts over which they had no control is flinging an insult at the justice of both nature and nature's God. When the great I AM thundered from Mount Sinai those eternal principles of equity known as the ten commandments, and said, "I will visit the sins of the fathers upon the children to the third and fourth generation," it had evident reference to their temporal condition, as all his future dealings with that people amply prove. Preserved as a distinct and peculiar people, they are abiding witnesses of the promises made to the fathers, while the repeated punishments inflicted upon them, including both innocent and guilty in their effects, were but the necessary workings of an eternal law of justice, which claims to be honoured, and which, when transgressed, will in its grand operations punish not only the really guilty, but through them the innocent, who are so closely associated with them as to have their interests identified with theirs.

Thus the drunkard and gambler not only suffer themselves for their wrongdoings, but their innocent partners and offspring taste the bitter fruits of their evil sowing. So all mankind must meet the common lot and fall before the great Destroyer, while it is for their own transgressions alone that they are held accountable by the Divine Judge, who has gratuitously placed them, by the resurrection, in possession of all that was lost to them through the first departure from the celestial law.

Bards, Prophets, inspired men of all ages, and even the Son of God himself loved to dwell upon the innocence of childhood's hours and the spotless purity of the infant mind. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Except ye become as a little child, ye shall in nowise enter into the kingdom of heaven." Are these expressions engendered by a knowledge of infant helplessness coming into the world laden with the weight of original sin? Are they not rather the emanations, from a source that never errs, of a conciousness of infant purity?

The spirit of man will return to the God who gave it—return to render up an account of its mission in this lower sphere and of the causes that have dimmed the spotless hue which it carried from the spirit world, but not to account for a sin it had never committed, nor for another's actions over which it had no control. Revelation and reason combine in saying that man must account for the deeds done in the body, and justice joins them in proclaiming that for "original sin" a propitiatory offering has been prepared, which will burst the bonds of death and restore to man his full organization. For his own transgressions a ransom has been paid; and if he will accept the terms and fulfil the conditions of the Gospel thus mercifully offered to him, his salvation and exaltation in the kingdom of God are sure, and an eternity of bliss awaits him.

S.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 160.)

[May, 1843.]

Wednesday, 24th. Elder Addison Pratt presented the tooth of a whale, coral, bones of an Alabatross' wing and skin of a foot, jaw-bone of a porpoise, and tooth of a South Sea seal, as the beginning for a Museum in Nauvoo.

I bought eleven quarter-sections of land from Judge Adams, and then rode on the hill.

I find in the *Boston Bee* of this date a a letter; and as it is so remarkable that any editor will publish anything in the columns of his paper concerning me or the Saints but slander, I take pleasure in transcribing the following:—

"Sir, in bygone years, and long before I heard of the Prophet Joseph Smith, and indeed before he had existence, I had formed some very curious ideas about the *ancient* Prophets. From reading their history in the Bible, I supposed they must have been men of no ordinary proportions; or, if so, that there was something about them different from other men, by which they might be distinguished at *sight*. As a matter of course, I thought they must have had gray hairs for a covering to make them appear very dignified, and beard as long as a Jew's; for if they shaved, it would show that they were men; and could I have had the privilege of looking at one, I should have expected to have seen him clad in sheep, goat, bear, or wolf skin, wandering about on the mountains like the beasts he had robbed of their garments, lodging in the caves and dens of the earth, and subsisting on the fruits and nuts of the forests,—a being too holy, too sanctified, too exalted, by his high calling, to appear in the habitations or among the society of men, unless he had some important message to communicate direct from heaven—some revelation or commandment to promulgate to his fellows; and then he would just come forth and cry out, like the beasts in the wilderness, with so much sacred sanctity, that *everybody* would *know* he was a *Prophet*, and if by nothing else, when they saw his nails like bird's claws, and his hairs like eagle's feathers, and his face and hands as filthy as a baboon; for it never occurred to me that clean hands, in administering before the Lord, as mentioned in the Scripture, meant anything more than a good conscience; and I had never supposed but that a man could worship God just as acceptably all covered with dirt, and filth, and slime, as though he had bathed in Siloam every hour, until I heard the Mormon Prophet lecturing his people on the subject of neatness and cleanliness, teaching them that all was clean in heaven, and that Jesus was going to make the place of his feet glorious; and if the Mormons did not keep their feet out of the ashes, they could not stand with him on Mount Zion.

I had no thought before but that dirty people could get to heaven as well as clean ones; and that if the priests offered sacrifice with polluted hands, the fire would cleanse both the offering and the hands that offered it. I cannot say how much there may be in Scripture to contradict my views, neither can I vouch for it that the churches of the day believe any such doctrine; for I never belonged to any of them, but have rather been called an infidel. As to that, I have not altered much. I like consistency, find it where I may.

With all these curious notions, I fell into the Mormon settlement, and saw the Prophet; but having never heard a Mormon preach, you can imagine me not quite ready to receive all the impressions incident to an interview with such a distinguished personage. But I will give it as I find it, hit or miss the faith or feelings of any one.

I have had an interview since my last, and found anything but the truth in the current reports. 'The Prophet Joseph' (as he is called among his people,) said, in a conversation with a gentleman present, that he no more professed to be a Prophet than every man must who professes to be a preacher of righteousness or a minister of the New Testament.

To be a minister of Jesus, a man must testify of Jesus; and to testify of Jesus, a man must have the Spirit of prophecy; for, according to John, the testimony of Jesus is the Spirit of prophecy.

If a man professes to be a minister of Jesus and has not the Spirit of prophecy, he must be a false witness, for he is not in possession of that gift which qualifies him for his office; and the difference between himself and the clergy of this generation is, he claims to be in possession of that Spirit of prophecy which qualifies him to testify of Jesus and the Gospel of salvation; while

the clergy deny that Spirit, even the Spirit of prophecy, which alone could constitute them true witnesses or testators of the Lord Jesus, and yet claim to be true ministers of salvation.

In this, said he, I am honest and they are dishonest, and that is the difference between us. Were they true and honest witnesses of Jesus Christ, they would acknowledge they have the testimony of him, and that is the Spirit of prophecy; and every man who possesses that Spirit is a Prophet.

I, said he, claim no more than what every servant of Christ must possess to qualify him for his office, while the clergy of the 19th century deny that which alone could constitute them what they profess to be. He said he did not profess to be a very good man, but acknowledged himself a sinner like other men, or, as all men are, imperfect; and it is necessary for all men to grow into the stature of manhood in the Gospel.

I could not help noticing that he dressed, talked, and acted like other men, and in every respect the perfect counterpart of what I had conjured up in my imagination for a Prophet.

The Mormons have not yet completed their great Temple, and have no commodious place of worship; but the Apostles and Elders preach in private houses on the Sabbath and at other times, though I seldom attend these latter meetings. But when the weather will admit, they meet in the Grove, or on the rough floor of the basement of the Temple, and then the Prophet frequently preaches. On one of these occasions I heard him preach concerning the Prodigal Son.

After naming his text, the Prophet remarked that some one had asked him the meaning of the expression of Jesus—'Among those born of women, there has not arisen a greater than John;' and said he had promised to answer it in public, and he would do it then. It could not have been on account of the miracles John performed, for he did no miracles; but it was—First, because he was trusted with a divine mission of preparing the way before the face of the Lord. Who was trusted with such a mission before or since? No man. Second, he was trusted and it was required at his hand to baptise the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the *Holy Ghost* descend upon him in the sign of a dove? *No man.* Third, John at that time was the only legal administrator holding the keys of power there was on earth. The keys, the kingdom, the power, the glory had departed from the Jews; and John, the son of Zachariah, by the holy anointing and decree of heaven, held the keys of power at that time."

Elder H. Tate writes that in Cuba, Illinois, the people were anxious to hear him, when the Rev. John Rigdon, a Campbellite preacher, refused to let him preach in the chapel, because Elder Tate was "sent by the authority of Jesus Christ," saying, "That recommend will not do, for the world has condemned it already;" but at Pekin baptised six in twelve days, and many more were favourable.

Received a long letter from Thomas Rancliff, complaining of William and Wilson Law and Dr. Foster swindling him, which is another example that people will not obey counsel, although it was so pointedly made known to the people on the 13th of April last.

Thursday, 25th. Sent William Clayton to Carthage to redeem the city lots on the Galland tract, which had been sold for taxes.

Dr. Imbert, Messrs. Chastan and Manlan, missionaries, with seventy Christians, were beheaded, and 180 strangled in Corea, Eastern Asia.

The town of Tallahassee, Florida, destroyed by fire.

Friday, 26th. At five, p.m., I met in council in the upper room, with my brother Hyrum, B. Young, H. C. Kimball, W. Richards, Judge James Adams, Bishop N. K. Whitney, and William Law, and gave them their endowments and also instructions in the Priesthood, on the new and everlasting covenant, &c.

Wrote a letter of instructions to Reuben Hedlock.

Saturday, 27th. In the morning received visitors.

At two, p.m., I met brother Hyrum, the Twelve, Judge Adams, Bishop Whitney, and others, in council, to investigate the conduct of Benjamin Winchester, charges having been preferred against him by letter from Sybella Armstrong and others, in Philadelphia, sisters Jarman and Adams. G. J. Adams and others gave their testimony, when they disfellowshipped Winchester and took his license until he made satisfaction to the aggrieved parties.

EXTRACT FROM W. WOODRUFF'S JOURNAL.

"A rainy day.

In the afternoon I met in council with the Twelve and First Presidency, when the

case of Benjamin Winchester was brought up on trial for improper conduct, slandering the Saints in Philadelphia, for rejecting the counsel of Hyrum, Joseph, and the Twelve, and tearing to pieces the Saints, instead of building them up.

Hyrum pleaded for mercy, Joseph for justice, and the Twelve decided according to testimony; and in all we had an interesting time. Elder Winchester was refractory and out of order. Joseph wished the Twelve or President of the Quorum to call the house to order.

Several letters were read touching the subject; after which, Elder Winchester made a lengthy speech, trying to justify himself. Was followed by President Hyrum Smith, who pleaded in behalf of Winchester on the side of mercy.

Elder George J. Adams gave his testimony against Winchester; then Elder Winchester followed Adams, and both spoke several times. Then President Joseph Smith arose and rebuked Elder Winchester in the sharpest manner; said he had a lying spirit and had lied about him, and told him of many of his errors.

After hearing the testimony, Elder B. Young, President of the Quorum of the Twelve, said he had made up his mind, and his decision was that Elder Winchester should give up his license and cease preaching until he should reform.

President H. Smith said he should not like to have such a decision given without another trial and giving Elder Winchester a chance to get more testimony if he could.

President Young said he should then prefer to have the case turned over to the High Council.

President Joseph Smith said it was not the business of the High Council. They could not try him. It belonged to the Twelve, and them alone; for it was concerning matters abroad, and not in Nauvoo. The High Council was to try cases that belong to this State, and the Twelve to regulate the Churches and Elders abroad in all the world; and Elder Winchester's case comes under the jurisdiction of the Twelve, and them alone.

President H. Smith urged that the case should be put off until to-morrow. President J. Smith said that the case might be put off until to-morrow at ten o'clock, if it would do anybody any good.

President B. Young arose and spoke in the majesty of his calling; and, among other remarks, said that his mind was made up, and the remarks of brother Hyrum or of brother Joseph had not altered it. As for himself, he would not sit upon the case another day. He considered the course brother Winchester had taken an insult upon his office and calling as an Apostle of Jesus Christ, and he would not bear it. As for the rest of the Twelve, they might do as they pleased. As for himself, he would not submit to it. Benjamin Winchester has despised and rejected the counsel of the Presidency and the Twelve—has said they had no jurisdiction over him in Philadelphia, and to say where he should go, &c. But he and others will find there *is* power in the Twelve. We know through whom we have received our power and who are our benefactors, and we are thankful for it. Benjamin Winchester has never for the first time received our counsel, but has gone contrary to it. No one is safe in his hands. He calls Hyrum an old granny, and slanders everybody. He says there is a contradiction between Hyrum and the Twelve. There is no contradiction between Hyrum and the Twelve—is there, brother Hyrum? [Hyrum answered, "No."]

After B. Young closed, President J. Smith said he would give us a little counsel, if we saw fit to accept it. He thought it proper for us to silence Elder Winchester, take his license, and have him bring his family to Nauvoo; and if he would not do that, let him go out of the Church.

It was then moved and seconded that Elder Winchester be silenced, and give up his license, and come with his family to Nauvoo; which was carried unanimously.

Brother Joseph then addressed the Twelve, and said that in all our counsels, especially while on trial of any one, we should see and observe all things appertaining to the subject, and discern the spirit by which either party was governed. We should be in a situation to understand every spirit and judge righteous judgment, and not be asleep. We should keep order, and not let the Council be imposed upon by unruly conduct. The Saints need not think, because I am familiar with them and am playful and cheerful, that I am ignorant of what is going on. Iniquity cannot be retained in the Church of any kind, and it will not fare well where I am; for I am determined, while I do lead the Church, to lead them right.

Brother Joseph further remarked, concerning Elder Adams, that he had given satisfaction to him concerning the thing whereof he was accused. He had confessed all wherein he had done wrong, and had asked for mercy, and he had taken the right course to save himself; that he would now begin anew in the Church.

After much instruction was given from Joseph, the Council adjourned."

I then instructed the Twelve to investigate the condition of the whole Philadelphia Church while in Council.

Voted that the following persons be assisted to emigrate from England—viz., Mrs. Elizabeth Pixton, Mrs. Sarah Taylor, Jeremiah Taylor, Mrs. Mary Greenhalgh, Mrs. Elizabeth Clayton and two children, Hugh Patrick and family, Mrs. Ann Farrar and three children, Maria Barrows and children, Alice Bailey and two children, William Player's family, Prudence Parr and six children, Rebecca Partington.

A tremendous rain-storm all day, commencing with thunder in the morning.

Four hundred and fifty thousand persons met at Menagh, Ireland, to petition for a repeal of the Parliamentary Union.

Sunday, 28th. Cold rainy day.

At five, p.m., I met with brother Hyrum, B. Young, H. C. Kimball, W. Richards, N. K. Whitney, and James Adams, in the upper room, to attend to ordinances and counselling. Prayed that James Adams might be delivered from his enemies, and that O. P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House.

Of the first Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer, and myself, there have been but two but what have lifted their heel against me—namely, Brigham Young and Heber C. Kimball.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 12, 1859.

SMALL BEGINNINGS.—It is reasonable to expect that all will feel a strong desire to engage in any undertaking which they believe to be tending to their personal good; and few would hesitate for a moment in making up their minds to enter heartily into the matter or procrastinate their beginning for a day, providing they could "do the thing handsomely;" but the majority are very reluctant and careless about beginning with anything small. The wise man will understand that no action or effort with a good object in view deserves to be considered as mean, no matter how small that action or how feeble that effort may be, and that no step, however short, leading to an important end, is an unimportant step. But the majority do not thus wisely consider the matter. On one hand, it seems to them somewhat mean to have a small beginning; on the other hand, they cannot see that it would amount to much good; and therefore that it is not only unworthy of them to begin with trifles, but is also not worth consideration. They would proudly begin with the pounds, and gladly have the power to continue the appropriation of large sums to accomplish a much-desired object; but to commence with the pence seems so much like no beginning at all, and to expect much to grow out of such small savings appears like the magnifying expectation of children saving their pennies to be wealthy at some coming fair or holiday. They do not understand the great importance of a beginning, nor how great a sum small accumulations will make. After all the superior wisdom and experience of manhood, the fact is that the young urchin, hoarding his penny accumulations for the coming fair, manifests more common sense and even philosophy than some grown up people do in their affairs and duties of life.

Now, we have no preference for the pence above the pounds. Indeed, our readers will readily believe that the latter are preferred. It is the *beginning* that we have such a faith in, providing it is made with the fixed purpose of continuation. The beginning of an undertaking has a large meaning to us. We know that, if followed up, the results springing therefrom are oftentimes immense both in quantity and

importance, while we have some notion of the immensity that can be lost, has been lost, and will be lost, because the beginning has not been made.

A penny at the commencement is sometimes worth a thousand pounds, and indeed much more,—not because it is a penny, but because it is a commencement and because pennies have been the basis even of millions. There have been men who during their lives have become possessed of almost fabulous wealth through laying by the first penny and then following it up; and many more would have become possessed of equal wealth, but did not, simply because they did not commence the accumulation of wealth with small beginnings. There are doubtless cases where the loss has been wholly caused by this fact, and where, had the beginning been made, there would have been the continuation and the end.

Nearly every one possessing even an ordinary degree of spirit and continuity will, having begun in earnest, continue. This is the case even in spiritual growth and the noble pursuit of knowledge; but especially is it the case in the accumulation of wealth. A beginning is always a strong inducement for continuation. But in money matters it is remarkably so; and here, though the beginning is not so important as in nobler pursuits, it is more strikingly manifested. Wherever money is concerned, the general fact is that a commencement has a peculiar charm to induce a continuation. It invites increase, and increase brings greater increase, and has such a magic power that it seems to transmute the pence into pounds. Indeed, it is often the case that those who commence with small accumulations and think it impossible for them to exceed it soon find themselves able to amass large amounts. The fact is, that when men begin to acquire and possess, their desire to increase more and more becomes stronger. Thereby they are urged to exertion, and they put forth powers and energies which bring forth great results, but which before the beginning were sleeping. Their wits are sharpened and they learn to manage from small to great, until they are capable of managing large concerns. They become acquainted with more of their powers, and prove what men can do when they undertake a thing with fixed purposes and continue with determination. They grow vigorous by exertions and charmed with their doings, and those who once thought themselves capable of only little things will undertake nearly any amount of purposes. Though at first they might have felt a small exertion burdensome and considered it even cruel in others to urge it, they have reached that stage of activity where they could not live without a host of great exertions on their shoulders, and would even carry them from the bare love of doing it rather than not carry them at all.

We have chosen for our illustration the accumulation of wealth, not because we are Mammon-worshippers, but to bring home to our readers the importance of beginning, and to show what great results may grow out of small beginnings. Why should not the children of the kingdom be as wise as those who serve the god of this world? When they show to us how much they can do, even when acting upon sordid motives and for worldly ends, shall we not do as much when acting upon nobler motives and working for the accomplishment of the great designs of God? To bring about the glorious purposes of the gathering of Israel, shall not we be as wise and persevering as the miser, whose highest ambition is to fill his coffers with gold? Let the Saints, then, place due importance in laying the foundation of preparations for their emigration, and let the great results which have grown from the small beginnings of worldly men prove to them how vast are the purposes that may be accomplished for the good of the kingdom and the gathering of Israel by the small beginnings of the faithful.

OUR UTAH CORRESPONDENCE.—We have received correspondence from Utah up to the date of January 14, from which we gather some interesting and important items. The District Court had held a prolonged session. The general transaction of the Court was unusual, the Judge in nearly every case making innovations and departing from the ordinary course pursued by similar courts. The Legislature then in session in the Social Hall were quietly transacting necessary business and had under consideration several important bills. A general good understanding exists between Governor Cumming and the Legislature. The Governor is spoken of by our correspondent as honourable and gentlemanly and as meriting both respect and praise. A portion of the winter has been severe, which has furnished much amusement in sleighing. The health of the community is good; quiet has prevailed generally throughout the Territory; and the holidays have passed with universal satisfaction, even more so than was anticipated. Crime was not so prevalent as previously since the entrance of the army followers, though some few unsuccessful attempts had been made to steal horses to get out of the Territory; but the parties had been taken and convicted. It was anticipated that considerable business would be carried on in the spring, and the coming season is expected to be an unusually prosperous one in business of every kind, especially in agriculture, improvements, and home manufacture. But few of the army visit the city, and the citizens have but little annoyance from that quarter. "Indeed," says our correspondent, "everything seems propitious for a time of comparative peace and abundant prosperity."

OPINIONS OF THE PRESS ON LATE UTAH AFFAIRS.

We extract the following from the *New York Herald* upon Utah affairs and the efforts made by the camp followers, on the one hand, to demoralize society, and of the United States' judges, on the other, to embarrass the settlement of recent difficulties:—

"That Utah is still troubled is beyond peradventure. Otherwise, we should not have two or three thousand troops there, when they can be maintained at much less expense elsewhere. With the troops there are numerous camp followers, drunken, fierce, and disorderly, as camp followers always have been and always will be, without doubt. There are quarrels between these hangers-on and the Mormons, as a matter of course; and it is no wonder that "revolvers were freely drawn." The wonder, if any, is that they are not freely used. Let it be understood that we are not defending the Mormons nor assailing the Gentiles. We believe that there is blame on both sides. In the first place, the civil officers in Utah have not always displayed that temperance of conduct and calm firmness of judgment so absolutely necessary to the settlement of the troubles in the Territory. Judges Sinclair and Eckels are both charged with attempting to embarrass the settlement of affairs, by delaying the action of the President's amnesty, and thereby exasperating rather than conciliating the Mormons. We do not endorse these charges; but we are in duty bound to call attention to the notorious fact that frontier troubles, Indian wars, and so on, are fostered and encouraged by contractors who are interested in keeping a large body of troops at a particular depôt. The profits upon supplies furnished to the army at points remote from the seat of Government are enormous; and there is too much reason to believe that the Utah war has been not an affair of the Mormons nor of the Federal Government, but rather of the army-contractors, sutlers, and so forth. We are free to say also that, since the army has been stationed at Salt Lake City, its criminal calendar has swelled to an alarming degree; and we shall regret to see any new difficulties arise to keep the troops there. We believe in fair play for everybody—the Mormons not excepted."

It is not necessary for us to dwell upon this "drunken, fierce, and disorderly" rew let loose upon the peaceful community of Utah; nor is it necessary to show that the case seems too clear against the judges even for a defence in their behalf, nor to call attention to the significant fact that, "since the army has been stationed at Salt Lake City, its criminal calendar has swelled to an alarming degree." On the first points, the editor has said sufficient to give a clear view of the case, and his admission on the latter point speaks volumes in itself. We will, however, take up one point in his remarks, which seems too important to be passed over.

The *Herald* prefers against "the army contractors, sutlers, and so forth," the serious charge of having worked up the "Utah war" for vile purposes. This we are not disposed to question. But does not the editor remember that no one did more in the way of publishing everything from any source which came to hand of a nature calculated to forward the fiendish designs of those against whom he now complains —that no editor did more than himself in aiding the workings-up of the war by these same army-contractors, sutlers, and *so forths?*

It appears, however, that editors and people generally not only did their best to victimize the Saints, but also succeeded wonderfully in fooling and victimizing everybody; and among all the dupes none seem so conspicuous as the United States Government, and none more victimized than "Uncle Sam." Hear the *Herald's* humiliating admission:—

"There is too much reason to believe that the Utah war has been not an affair of the Mormons nor of the Federal Government, but rather of the army-contractors, sutlers, and so forth."

Here the matter does indeed become serious. We have pointed out to us a great nation as the dupe of speculators and unprincipled rascals. Moreover, that same nation appears before us as constantly receiving inspiration from this source and taking from the vilest portion of its society the cue of its most solemn and responsible movements; for that which involves the lives of thousands is indeed a solemn matter; and if war be a necessary evil, it certainly also brings an awful responsibility on those who undertake it. No greater satire could have been penned by the *Herald* against the American nation generally and its Government in particular than its attributing to such characters so great a power as that of involving the nation in war.

But there is something still more serious connected with the matter. It would certainly have been serious enough had the United States been merely duped. Had it farther resulted in an Indian war, the seriousness of the affair would have been increased. But it was more than all this. It was a fratricidal war—a strife worked up to crush a hated, long-oppressed member of the national family. We do not design to make a distinction between the responsibility of taking the life of an Indian and that of taking the life of a white man, but would make it equal in both cases. Yet, according to all civilized laws and feelings, there is something awfully unnatural in the Parent Government rising up to destroy one of its own children, and in the sight of countrymen rushing to stain their hands in kindred blood. Yet to this point was the Government worked up, and the nation only saved from an awful Cain-like act by the remarkable forbearance of the Saints, which was at last climaxed by the exodus. Surely the citizens of Utah preserved the nation from a horrid deed, and the Government from a damning responsibility!

And even still these "army-contractors, sutlers, and so forth," are at their fiendish designs. The judges sent out by the Government, it appears, must be particularly included in the "*so forth;*" for they are "charged with attempting to embarrass the settlement of affairs by delaying the action of the President's amnesty, and thereby exasperating rather than conciliating the Mormons." But we hope that the Government of the United States will effectually frustrate their designs by some future measures, though we have not much cause for faith in any but ourselves and a few honourable exceptions. Surely the nation's humiliation is too recent for any administration to be so easily duped again upon a similar case. For the honour of the nation, now the conviction has come that it was nearly fooled into an awful crime, let us hope that some justice will be done and the nation saved from anything at once so criminal and so humiliating in the future.

THE KING AND THE PROPHET.

BY ELDER JOHN HYDE.

Actuated by some strange impulse, Judah's good king Jehoshaphat visited Samaria, chief city of Ahab, king of Israel,—a man upon whose character rests the dark notoriety of having sold himself to work iniquity. Strange, indeed, must have been the hallucination that led Jehoshaphat to forget that intimacy with the vile engenders contamination and involves danger!

When Canaan was allotted by Joshua, Ramoth-Gilead was given to Israel, but was then in the hand of Syria. In order to wrest it from the usurper's grasp, Jehoshaphat and Ahab resolved to unite their forces and go up against it in battle.

Jehoshaphat, however, remembered that, under the government of God, good men always regarded it as a duty and a privilege, before embarking in any movement involving important consequences, to seek, through the Prophet of God, new revelation for their direction. He therefore said to Ahab, "Enquire, I pray thee, at the word of the Lord to-day."

Ahab commanded the presence of *his* prophets—a numerous band of 400. To them he said, "Shall I go against Ramoth-Gilead to battle, or shall I forbear?" They all obsequiously replied, "Go up; for the Lord shall deliver it into the hand of the king."

Jehoshaphat, though darkened, felt dissatisfied with what he had heard, and therefore said to Ahab, "Is there not here a prophet of the Lord besides, that we might enquire of him?" And Ahab exclaimed, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. He denounces the priests I have appointed, the altars I have reared, and the prophets I maintain. He requires me to renounce all priesthood but that of Levi, and every altar but the one in the Temple at Jerusalem."

Did Jehoshaphat fearlessly defend the Prophet of God, who was thus assailed? No. But spirits of evil surrounded him; the spell of their power was upon him; and, in tones of smoothness, he only said, "Let not the king say so!"

A messenger was sent for Micaiah. Where was he to be found? In a cold, dark dungeon. No better place could be afforded for a Prophet of the Lord! He was shut out from men, but God did not forsake him. The messenger conveyed to him the king's mandate and said to him, "All the prophets predict triumph for the king. If you speak contrary to them—400 to one—you must be wrong. Besides, how necessary it will be for you to secure the favour and patronage of the king! Let your word be like theirs, and to the king utter that which is good." But Micaiah replied, "As Jehovah lives, what the Lord saith unto me that will I speak."

The monarchs, surrounded by the pomp and circumstance of royalty, sat each enthroned. Perchance they hoped to daunt the soul and influence the words of Micaiah.

Before the kings Jehoshaphat and Ahab the Prophet was brought, and Ahab demanded, "Shall we go up against Ramoth-Gilead to battle, or shall we forbear?"

Micaiah, in scathing irony, replied, "Go, and prosper; for the Lord shall deliver it into the hand of the king."

Micaiah had thus spoken as Ahab's prophets had done; but was the king satisfied? No. He knew that their fulsome predictions Micaiah could never verify as Divine. He therefore said to him, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" Under the inspiration of God's own Spirit, the Prophet then said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, 'These have no master: let them return every man to his house in peace.'"

Writhing under these words, Ahab exclaimed, "Treason! Am not I their king, their shepherd, and their master? Did I not tell thee, Jehoshaphat, that he would prophesy no good concerning me, but evil?"

In tones that thrilled, the fearless and faithful Prophet replied, "You asked for truth. Hear, then, further, the word of

the Lord. In my dreary dungeon I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, 'Ahab lives but to sin. He shall fall! Who will persuade him to go up to Ramoth-Gilead, that he may meet his doom?' Beings so benevolent, who joy over each humble and repentant man, demur to volunteer upon so dread a mission. But a spirit, dark and malignant, stood up before that throne and said, 'I will go and persuade king Ahab. I will be in all his prophets a lying spirit; and by promises of success I will allure him to his fate.' And the Lord said, 'Thou shalt persuade him and prevail also. Go forth, and do so.' Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Ahab, on hearing these words, cried—"Take Micaiah back to his dungeon; feed him with bread and water, and afflict him till I return in triumph." Micaiah replied aloud, "Hearken, O ye people: If Ahab return in peace, the Lord hath not spoken by me!"

In spite of warnings so plain and definite, Ahab and Jehoshaphat went to the battle. To evade his predicted doom, Ahab disguised himself. The Syrian monarch commanded his ruling captains—"Fight neither with the small nor great, save only with the king of Israel."

During the battle they saw Jehoshaphat, and supposing him to be Ahab, they pursued him close. Destruction threatening him, he cried out; and his pursuers, discovering that he was not the king of Israel, allowed him to escape. This was to him a life-long lesson; for we read that he afterwards "served the Lord with all his heart." Ahab flattered himself that he should escape. An arrow from a Syrian bow pierced his body between the joints of his armour. "I am wounded," moaned he to his charioteer: take me from the conflict." They bore him to Samaria. But who shall describe his anguish as the memory of the insulted Prophet and his words of fire rose before him? There was no reprieve for him. His doom was sealed and resistless. His guilt was great, his cup of iniquity was full to the brim, and, with Jehovah's anger resting on him, he died.

How inspiring is the example of Micaiah, and how resplendent the halo of glory that must encircle his character for ever!

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 163.)

(From the *New York Herald.*)

"San Diego, California, Dec. 10th, 1849.

"Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of northern California and New Mexico, I hasten to give you, and through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent or the size and grandeur of a single structure, have no equal on the face of the globe, and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travellers, dwindle into the most minor insignificance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins; and which has and probably ever will remain an enduring memento of a race of men inhabiting this continent long anterior to the time that Divine revelation or the Book of Genesis gives as the period of the creation of the world. However startling the assertion may appear to a large majority of the Christian world, there is the most incontrovertible evidence exhibited in the symbolic writings and inscriptions upon every part of these now dilapidated monuments of their having existed from before, and during, and even long after the general deluge, admitting such an event to have taken place. But the most interesting as well as satisfactory

record as yet deciphered from the numerous hieroglyphics that everywhere abound is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. But of this, as well as their general history from a remote antiquity, I will give you in a series of letters, and as fast as we can satisfactorily and correctly translate it. I will say, however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close, and laborious attention, investigation, and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and, what is more wonderful still, far back and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but, tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries. Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you of the existence somewhere on the American Continent, if not totally obliterated by the corrodings of time, of the works of a people, which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examination of the interior of a newly-discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the Eastern Seas, inhabited by a numerous, happy, and highly intelligent people, and from whom the mysteries of writing by symbols and a knowledge of the arts and sciences had been obtained. And never was prediction or conjecture more amply verified. America must be that country beyond the Eastern Seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoliations of succeeding races of barbarous men have passed over it, yet all combined has not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people seems to be drawn aside, and an era in the world's history introduced, of which, though with all the accumulated learning of centuries, we know nothing. . . . By an easy ascent over a beautiful country, covered with every possible variety of forest timber, with here and there the residence of some miserable Mexican half-breed, we reached the summit of an elevated table of land, extending to the south and west in trees and piles of stones innumerable, and in every form and position imaginable. For the most part, however, the blocks are from 10 to 14 inches square and from 15 inches to 5 feet in length, but many of them broken in numberless fragments, and lying in ridges from 3 to 15 feet high, and forming enclosures of every conceivable shape and size; but the greater part about 40 feet square, while some were 60, 80, and even 100 feet, with ridges of the same material crossing their centres, at right angles. Near the centre of the Plain is an immense mound or pyramid or loose stones, 200 feet square at its base, and 40 feet high, having an irregular crater or basin in its top 15 feet deep. Surrounding this pyramid, 140 yards from its base, in a perfect circle, and at equal distances from each other, are seven circular ridges of the same everlasting loose and broken fragments of stone 60 yards in circumference at their base on the inner side, with an average of 20 feet in height. In the centre of each is a conical mound of the same material, and about the same height, with one exception; and this is the only instance where anything like a perfect wall remains visible amid this vast assemblage of unmeaning ruins. In this is a round solid column of masonry, 36 feet high, 30 feet in circumference at the surface, with an accumulation of stone about its base 8 feet high, that must have, at some greatly remote period, fallen from its top.

(To be continued.)

PASSING EVENTS.

General.—Formidable preparations for war continue to be made in France: there are 20 regiments of Artillery, besides the crack Artillery *corps* of the Imperial Guard: every regiment will be augmented by two batteries, each of six guns: at Marseilles the circulation of military stores and provisions for the army is greater than during any period of the Crimean war. The political excitement in Germany increases from day to day, and the Government find it impossible to prevent popular demonstrations against France, or rather against the Emperor. At the date of the last despatch from Greece, Turkish troops were assembling on the frontiers. At Venice contracts have been entered into for the construction of three new forts, which are to be completed in six weeks: 5,000 workmen, collected from all parts of the Venetian territory, are already occupied on these works. The last accounts from Turin, Piedmont, announce 50,000 volunteers from the well-to-do classes in Lombardy, the Legations, Tuscany, and Modena. Numerous arrests of Christians have taken place at Thessaly.

American.—Late Mexican news state that Zuloaga abdicated in favour of Miramon on the 2nd Feb., when the latter was installed as President. There have been some disturbances and riots in the state of Magdalena. In Chili most of the provinces were under the rule of martial law, and the entire republic was very much excited: many prominent politicians adverse to the existing Government had been exiled: all the newspapers hostile to the Executive were silenced. There was a prospect of a general revolution in Peru. The war in Ecuador was continued. Two trifling skirmishes had taken place between the troops of General Rosas and the Peruvians, in which the latter seem to have lost ground. The revolution in Hayti is at an end: Geffrard entered Port-au-Prince in triumph on the 14th of January, and was proclaimed President of the Republic of Hayti, amid great rejoicings, illuminations, and the wildest joy of the people.

MEMORABILIA.

Largest English River.—The largest river in England is the Thames.

Lake of Pitch.—At Tar Point, Trinidad island, there is a lake of pitch, three miles in circumference, the chasms in which are in many parts unfathomable.

The Zenith and the Nadir.—That point in the heavens which is immediately over the head of an observer is termed the *zenith*; and that point which is directly opposite to the zenith, or exactly under the feet of the observer, is termed the *nadir*.

Legislation of Draco.—The laws of Draco, in Athens, which were said to be written in blood, punished all crimes with death. They were, however, soon abolished; and Draco, who was forced to leave Athens, was suffocated in a theatre at Ægina, beneath a shower of cloaks and garments, and was buried in the theatre.

Parallax.—The *diurnal parallax* of any celestial body is the difference between its angular position, if seen from the centre of the earth, and its apparent position as seen from a point on the earth's surface. The *annual parallax* is the angular difference between the apparent positions of a heavenly body as seen from the earth in opposite points of its orbit.

Olympiads.—The ancient Greeks reckoned time by Olympiads (or periods of four full years), so called from certain public games celebrated about the summer solstice, every fourth year, at Olympia, a town in Peloponnesus (now called the Morea). The conqueror in the chariot-race gave his name to the Olympiad. The series of Olympiads were reckoned from the time of the full moon immediately following the summer solstice, about the 1st of July, 776 B.C. This mode of quadrennial computation ceased at the 364th Olympiad, in the year 440 A.C.

The Great Fire of London.—The great fire of London, which immediately followed the abatement of the Plague, commenced on the 2nd of September, 1666, in the reign of Charles the Second, and lasted five days. The ruins of the fire covered 436 acres, consisting of 400 streets, containing 13,200 dwelling-houses, nearly 100 churches and chapels, a number of various public buildings, and other property; the total loss of which by the fire amounted to nearly £11,000,000.

VARIETIES.

Seehowoddthislinelookswithoutanyspaces!

CURIOUS CALCULATIONS.—The ocean, accepting the supposed average depth of it as 1,000 feet, contains 29 millions of cubic miles of water; and to fill its basin would require all the rivers of the earth pouring their waters into it for 40,000 years. The amount of heat received from the sun every year would suffice to melt a crust of ice 32 feet thick, enveloping the whole earth. According to the technical reckoning, the solar heat which annually raises the sea water in the form of vapour corresponds to the enormous sum of sixteen billions of horse-power.

RATHER FORGETFUL.—At a country village church, not long since, the officiating parson sat in his "honoured seat" for some time after the appointed hour for commencing the service. Finding his visual organs meeting nothing but empty pews, he sagely looked down to the clerk and said, "I think, Richard, we had better retire, as we seem to be entirely alone this morning." "Not entirely alone, your reverence," said Richard. The parson elevated his eyebrows, looked round the empty church, and replied in a surprised tone, "Why, there is not a solitary being here but ourselves!" "Oh, yes," quietly remarked Richard, "The Lord is here." "Ah! I declare I had quite forgotten *Him*," said the parson.

MARRIED.—On Sunday, Nov. 28, 1858, by President Lorin Farr, Mr. Lewis Alvin West and Miss Elizabeth Anne Baker, both of Ogden City.

DIED.—On the 9th Jan., 1859, at Great Salt Lake City, in the 23rd year of his age, Arthur Wheatly Harris. On the 8th Jan., 1859, Georgina Maria, wife of Francis Hawkes, in her 18th year. On the 1st Oct., 1858, Georgina Eliza Ann, daughter of the above, aged 14 days.

POETRY.

KIND WORDS.

(Selected.)

Kind words are like the morning sun that gilds the opening flower;
Kind words are like the blessings spread by ev'ry summer shower:
They light the heart with sunny beams—they shed a fulgent ray,
And cheer the weary pilgrim as he wanders on his way.

If you have naught to give the poor, when winter's snow-clouds loom,
Oh, ne'er forget that one sweet smile may chase away their gloom!

Remember, too, that one kind word may blunt affliction's dart,
And softly fall, like healing balm, upon the wounded heart.

Let us hear none but gentle words—no tales of dismal strife,
But only kind things whisper, as you tread this vale of life;
Then try, by every word and glance, the suff'ring to beguile,
And watch them, when you speak kind words, how happily they smile!

ADDRESSES.—George Reed, 7, Coley Street, Reading.
James Evans, 46, St, Paul's Street North, Cheltenham.
Edward Samuel, 11, Edward Street, St. Helens, Lancashire.
R. R. Hodson, 53, Brougham Street, Bishopwearmouth, Sunderland.
John Redington, Rose Cottage, St. Clement's Place, St. John's, Worcester.

ERRATUM.—In the Poetry, in last Number, 2nd column, 11th line, instead of "gloom," read gleam.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 12, Vol. XXI. Saturday, March 19, 1859. Price One Penny.

THE BINDING AND LOOSING POWER.

BY ELDER CHARLES W. PENROSE.

"Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."—JESUS CHRIST.

Of all power ever committed to mortals, this is the greatest. Its effects are the most important and its results the most lasting. In contemplating it, the mind peers into eternity, and heaven and earth seem linked together. Blessed are they to whom such power is given! Blessed are they also who receive their administrations!

This authority has been held by the Priesthood of God in all ages. By it, God has been present with his people. Unprepared for actual personal communication with the Deity, mortals have received his pardon, his rebukes, his promises and blessings through the authorized administrations of his proxies; and by the intelligence conveyed to them through these mediums of heaven, they have been able to prepare themselves to see his face and dwell with him in the everlasting brightness.

Until mankind are greatly altered from their present condition, they will never hold personal intercourse with the Almighty. They will have to deal with men Divinely commissioned. If they obtain the remission of their sins, the gift of the Holy Ghost, the knowledge of the road to the heavenly city, the passwords for the sentinels of eternity, the key to open the celestial gate, they will obtain these blessings from men—mortal men endowed with power from on high.

Perhaps some one will exclaim, "What! has a mortal man power to forgive sins?" Yes. This power is with the Priesthood of God, to be used under certain conditions, in the name of the Lord. Those conditions are repentance and a covenant of future righteousness. When the humble, penitent believer in Christ presents himself before a servant of the Most High, covenanting to keep the Divine commandments, God's agent remits his sins, in the name of Jesus Christ, by the sacred ordinance of baptism.

When a Saint who, through temptation and weakness, has fallen into transgression, humbles himself, and with repentant spirit craves the forgiveness of God and the Church, the Priesthood of God point out his path of duty, show wherein restitution can be made, and their vote restoring him to fellowship and confidence is the voice of God to him proclaiming pardon for the past.

And is it in the power of man to bestow the gift of the Holy Ghost? There is power with God's Priesthood to seal upon the heads of those who are purified from their sins that glorious Spirit of promise, which comes like a light from the realms of day to guide the

sons of God through the midnight gloom which has curtained the world. Aye, and what they seal on earth is sealed in heaven, and the constant whisperings of the Spirit's voice is a testimony sure and unmistakeable that God honours and acknowledges the acts of his representatives!

If the Priesthood hold power to confirm individuals and *bind* them as members of the Church, they also hold the power to *loose* them and cast them out, when their transgressions prove them no longer worthy of their position.

Sometimes we hear those who have been excommunicated, and who yet possess some faith in the work of God, exclaim—"Ah, if the Church has cut me off, God has not cut me off." But let such reflect for a moment, and they must see that the binding and loosing power exist together—that one is as potent as the other—that God honours both equally, and that he has declared concerning his servants, not only that what they "bind on earth shall be bound in heaven," but that what they "loose on earth shall be loosed in heaven." Did they receive the remission of their sins and the gift of the Holy Ghost through the administrations of the Priesthood? Yes—so they testified, while walking the road of life. Then what further argument can they need to prove that God acknowledges the official acts of his delegates?

"But suppose an individual is cut off wrongfully!" Then there is the privilege of *appeal*. God has so organized his Church that justice shall be meted out to all, and the weakest Saint will in the end obtain equity therein, while the most exalted, if unrighteous, will be punished.

Some will contend that though the authorities of God's Church can ordain a man to the Priesthood, they have not power to take it away. They also seem to forget that the power that binds can also *loose*. It would be just as reasonable to say that they possess power to baptise and confirm, but have not power to excommunicate.

Look at a man ordained to the Priesthood who magnifies his calling and possesses the confidence of his brethren: what an influence there is in his presence! He cheers wherever he goes. There is a gleam of sunshine around him; gladness beams in his face, and intelligence sparkles in his eyes: there is firmness in his voice, and goodwill and blessing in the grip of his hand. But let him become slack in his duties and careless of his position, and let the servants of God deprive him of his Priesthood: how dull and lifeless he looks now! He is dry as a chip, sapless and powerless. The sunshine has departed from his brow, and all declare that "he is not the man that he used to be."

If any doubt be entertained upon the principle, see Book of Doctrine and Covenants, where we read of a man being deprived of his authority and calling, and being placed to stand as a member in the Church, by the voice of God.

Thus reason, experience, and revelation combine to show that the binding and loosing power are co-existent.

But the fulness of this power cannot be comprehended or realized by the Saints abroad. At home in Zion, in holy places, they will learn further of its operations. There, in the administrations of sacred ordinances, they will receive eternal blessings—loosings that shall make them cleaner and purer—sealings that shall bind them more closely to each other and to their God. There, links will be forged that will weld together, in a chain of everlasting union, the families of the righteous from the beginning to the end of time; and far into the eternities will it be continued, linking indissolubly together the past, the present, and the future.

Blessed be the name of God for the restoration of his holy Priesthood! Without it, there could be no Church of Christ, no remissions, and no sealings. "Mormonism" would be as lifeless and dead as the cold, rotting carcasses of dissolving sects around it. Destitute of it, the glorious Latter-day Work could not have commenced. Deprived of it, the work accomplished would go for naught, darkness would again gather in thick folds, and the hosts of hell would hold a jubilee! But the sealing and loosing power, brought back to the earth by ancient Prophets and Apostles, will never be taken away again. Through it, redemption will come to the dead by the vicarious acts of the living, salvation will be brought to Israel and Judah, and the way be prepared for his coming who is a King and Priest for ever, and without whose name the ordinances of sealing and loosing would be valueless and without effect.

DOMESTIC ECONOMY.

BY ELDER EDWARD OLIVER.

Much has been said and written about the Saints economizing their means for the interest of the kingdom of God and their deliverance from these lands; but I beg to offer a few remarks upon the subject in addition to those already sent forth, and slightly enter into a few details. The subject of gathering seems to be the all-absorbing theme of the faithful Saints. When they meet together, it forms the principal part of their conversation. They pray about it continually, and they dream about it when they lie down to sleep. And how often have we heard the Saints, when bowed down with Gentile tyranny and oppression, singing very feelingly—

> "O Zion, when I think on thee,
> I long for pinions like the dove," &c.

And when realizing their helpless condition and the very dim and distant prospect of deliverance, they despairingly continue—

> "The few that I can call my friends,
> Are, like myself, in fetters bound," &c.

Then, as if catching a faint gleam of hope that relief will be sent for them from some mysterious source at some uncertain day, they break out afresh—

> "But yet we hope to see the day
> When Zion's children shall return."

I would earnestly impress it upon the faithful Saints who desire to gather to Zion, that *now* is the time for them to arise and break the fetters that bind them; and if they will hearken to the counsel of the servants of God who are placed over them, very many will speedily be delivered from these lands.

In dealing plainly with this subject, it is necessary for us to enquire what are the fetters which bind the Saints in these lands; and if we can arrive at a correct understanding of the evils that exist, some remedy may be devised for the removal of the same. Some are ready to reply—"They are the heavy and excessive taxes, &c., with which we are burdened; and if we could only have reform and get the taxes reduced, we should get along better."

Now, if we admit of this being true, the same truth will apply to our domestic affairs at home. Let us see whether we burden ourselves with any unnecessary taxation, or whether we use the means that come into our hands with that enonomy which will secure to ourselves the greatest good. It is a most lamentable fact that thousands of the poorer classes in these countries not only have to bear the burden of heavy taxation imposed upon them by their rulers, but they also tax themselves with unnecessary burdens through not using their earnings to the best advantage. Many men who earn about 20s. per week do not actually receive the benefit of 15s. for the use of their families, the remainder being lost to them through the unwise manner in which the means are used.

In the first place, they are in the habit of going on credit at some shop for the food they consume; that is, their stomachs are seven days ahead of their income, and consequently they have to be taxed for the privilege of living on credit. The keepers of these small provision shops do most of their business on credit. They have to suffer many losses, and consequently have to charge the price of their goods accordingly, and the honest portion of their customers have to pay for all these losses, whether incurred through the dishonesty of swindlers or the misfortunes of the improvident; for they must sell their articles at such prices as will meet their losses.

Experience would teach people that by purchasing their food with ready money, they have a great advantage over those who get it on "trust." At most places, on the credit system, the customers have to pay about ten per cent. dearer for their food, and for some articles a great deal more than that. For instance, for a pound of bacon they have to pay eight or ninepence; whereas, if they could buy about ten or twelve pounds at once with cash, they could have as good quality for sixpence per pound. It is the same with cheese, butter, flour, and nearly every article of general consumption. In short, all who deal on the credit system have to pay a credit tax ranging from five to thirty per cent. Besides, those who pur-

chase with ready money can suit themselves where they buy and go to the best market; and it generally happens that when people pay for their goods as they get them, they are more careful how they part with their money.

Many are also in the habit of getting their clothing on credit; and when they do so, it is generally from the travelling packman, who calls at their houses once a week or fortnight. To him they have to pay about one-third more for the same articles than they could get them for with ready money. And many get so entangled with these evils that they have at last to be "sold up," or the good man of the house is sent to prison to pay for their folly, and the rest of the family are sent to the workhouse.

It would be impossible in an article like the present to show the process by which every fetter is forged, or the various ways in which are accumulated those heavy burdens of debt, difficulty, and misery which afflict and oppress society. But I will endeavour to glance at a few of them. We will suppose, for instance, a young pair who have just entered into the married state, with as fair prospects of doing well as any of their class; but somehow they do not succeed very well, and soon get into difficulties, owing to bad management and poor housewifery. The young wife has been brought up by parents who have been in the habit of getting all their food and raiment on credit for a number of years,—not of necessity, as their income would be ample, if wisely used, but because it had become habitual with them to care only for the time present; and when they were short of a few shillings, they would pack up a bundle of clothes and send the daughter with it to the pawnbroker. Hence it has become the hereditary faith of thousands that they could not exist without the help of their "uncle;" and sometimes the little children are heard to exclaim—"Oh, what should we do, mother, if there were no pawnshops?" Thus they are led to believe that these institutions are essential to their existence; and these practices have become so familiar to them that they are looked upon not as an evil, but as a blessing. In this way their characters and habits are formed for future years by the circumstances which surround them; and when a young couple commence to walk or run in the same miry path as their parents, they soon find their way clogged up.

Some, on the contrary, have been brought up by wise and judicious parents, who have taught them to shun all these evils as they would resist thieves that were breaking into their dwellings to rob them of their property; and when they carry out such teachings and follow such examples, it secures for them peace, happiness, and prosperity in this life, and preserves them from many difficulties and troubles which others have to pass through who take an opposite course. Were it possible for us to portray all the miseries they have to endure, all the insults they have to put up with, and all the sacrifices they have to make, it would be readily acknowledged that the Apostle Paul's doctrine is both good and profitable, where he says, "Owe no man anything."

And it is often the case with those who pay so dearly for their food and raiment, that they also have recourse to the pawnbroker for what they consider relief from their embarrassed condition. But that relief is only momentary, and the act only serves to add another link to the chain that binds them in bondage. Bundle after bundle is sent to the pawnbroker, until the house is stript of all the wearing apparel that will command any loan; and it often happens on a Saturday night that all the wages coming in are not sufficient to redeem them, with the interest, which is almost as much as a *tithe*. On Monday morning their Sunday clothes have to be returned to the shelf, as the provision dealer is waiting for the money; and probably he has to wait until the clothes that were doffed on the Saturday night have been washed, in order that they may share the same fate, or else they will not have sufficient to meet the demands of the provision dealer and landlord; and if they are not up to the mark, they are threatened with having their credit stopped. In a short time, perhaps, three or four tickets have nearly run their time out; and unless they are redeemed, or the interest paid, they are forfeited. Another effort has then to be made to save what is almost lost, and they have either to pawn or borrow in order to save something, the loss of which they consider would be too great a sacrifice.

We might sometimes hear some of these parties tell in pitiful tones what sacrifices they have had to make—how their dresses

or shawls have been lost,—how three years ago that dress, made of nine yards of print, at eightpence per yard, which, with lining, trimmings, and making, amounted altogether to more than ten shillings, had been pledged on Monday morning to pay for the making, after having been worn only about four hours the first Sunday, and which they had never seen but twice since, when they paid the interest of it each year. Altogether it has cost them nearly thirteen shillings; and now they might as well lose it, for it has got out of fashion, and would cost nearly as much to alter as to make a new one. Thus, by taking such a course as this, they pay nearly ten shillings for wearing a printed dress for a few hours; and hundreds of suits of clothes are obtained and sacrificed annually, which the purchasers have never had the privilege of wearing more than once.

Nor is this the end of their difficulties. When a great number of their tickets are running out, in order to save them they have to make another "shift:" they fly to the Loan Society. Like a drowning man, they are ready to grasp at anything, and they reason thus—"If we could get about £5 out of some Loan Society, we could redeem the greater part of our clothing; and it now takes nearly as much weekly to pay the interest as would pay the loan." Thus they indulge in the hope that they will be freed from the anxiety and care which before troubled their minds about the loss of their clothing. Two sureties have to be got; and when these are obtained, a form of application is procured, for which eighteenpence is charged, and as much interest as will make it come to ten per cent. for twenty weeks; for it must be borne in mind that the society requires them to pay back by instalments at the rate of one shilling per pound weekly. We will suppose the sureties accepted and the loan obtained. They often have to spend a few shillings with the bondsmen for their kindness; and, the interest being stopped in advance, they find that they have not sufficient left to meet their calculations, and in a few weeks all their clothing has to return to their "uncle's" to pay the loan; and before it is half paid, they are in greater bondage than ever. Thus their anticipated freedom has proved all a cheat, and their difficulties are increased.

The neighbours wonder how it is that they are in such distress, while the Smiths across the street are so much better off. Mr. Smith works at the same place, gets the same wages, and has a larger family to maintain. Yet Mrs. Smith always appears very respectable: they always pay their just debts, are able to help a friend in need, and are supposed to have saved about £40 towards their emigration to America; and people wonder at the great difference between the two families.

But it is easily accounted for. Mrs. Smith always bought her supplies with ready money. She never pledged their clothes, nor bought any of their wearing apparel or tea of the travelling packman, nor borrowed money from the Loan Society; and she always made a shilling do a shilling's worth of good. She always tried to make her family as comfortable and happy as she could. She always prayed that the blessing of the Almighty might be with them, and that whatever they did might be done to his honour and glory; and thus by using economy in all things, they will soon have sufficient means to emigrate all their family to the land of Zion.

I am fully convinced that a great amount of means is yearly wasted by those who profess to be Saints, especially in cities and large towns; and if the Saints would at once free themselves from these evils, hundreds and thousands of them might speedily deliver themselves from Babylon. I could tell of many who at the beginning of 1858 had not a penny towards their emigration, and had never believed it to be in their power to emancipate themselves, and were hoping for somebody else to deliver them, until, during the year that is past, they have been taught that if they would be delivered, they must accomplish it through their own exertions. They believed, and added works to their faith, and thereby have accomplished their emigration in so short a time as to be surprising to themselves; and they now bear their testimony that if they had taken the same course in times past, they might have been in Zion years ago.

May all who wish to enjoy the spirit of the Gospel, which is the spirit of liberty and freedom, seek to free themselves from the yoke of Gentile bondage, that they may become free subjects in the Church and kingdom of God.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 172.)

[May, 1843.]

Monday, 29th. At nine, a.m., I met in council with brother Hyrum, B. Young, H. C. Kimball, W. Richards, N. K. Whitney, and James Adams. Singing, and prayer by Elder B. Young. Conversation, instruction, and teaching concerning the things of God. Had a pleasant interview.

Two, p.m., in Mayor's Court. Tried a case—"The people *versus* Thomson," for assault. Fined Thomson $3.

Gave instructions to have the account of the Lawrence estate made out.

Judge James Adams gave a deed of eleven quarter-sections of land on the prairie to the Trustee-in-Trust.

Six, p.m., the Twelve Apostles met and directed the following to be published in the *Times and Seasons*:—

"SPECIAL MESSAGE.

To the Church in Philadelphia.

All the members of that Branch of the Church of Jesus Christ of Latter-day Saints which is located in Philadelphia, Pennsylvania, who are desirous of doing the will of Heaven and of working out their own salvation, by keeping the laws of the celestial kingdom, are hereby instructed and counselled to remove from thence without delay and locate themselves in the city of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo, this 29th day of May, 1843, agreeable to the instructions of the First Presidency.

By order of the Quorum of the Twelve,
BRIGHAM YOUNG,
President of the Quorum.

W. RICHARDS, Clerk."

"Appointments by the Quorum of the Twelve:—

Elder James Sloan, to Ireland. Elder Benjamin Brown, accompanied by Elder Jesse W. Crosby, to the province of Nova Scotia. Elder Edwin W. Webb, to Galena. Elder Isaac Chase, to the Eastern States. Elder Stephen Abbott and Charles E. Spencer, to Wisconsin Territory, Elder Isaac Thompson to accompany them.

W. RICHARDS, Clerk."

Pleasant, but cool after the rain.

Tuesday, 30th. In the Office from nine till noon examining Nauvoo stock, transacting business with the Twelve Apostles, and taking bonds from B. Young, H. C. Kimball, O. Hyde, O. Pratt, W. Woodruff, and George A. Smith, of which I insert one, as follows:—

"Know all men by these presents, that we, Brigham Young and John M. Bernhisel, are held and firmly bound unto Joseph Smith, as Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, in the penal sum of two thousand dollars, lawful money of the United States; for the payment of the which sum, well and truly to be made, we bind ourselves, our heirs, assigns, and administrators firmly by these presents.

Dated at Nauvoo, this 30th day of May, 1843.

The condition of the above obligation is such, that if the above bounden Brigham Young, who has been appointed an agent to collect funds for the Nauvoo House Association and for the Temple now building in the city of Nauvoo, shall faithfully pay to the said Trustee-in-Trust as aforesaid all moneys that he may collect for either house, then this obligation to be null and void, otherwise to remain of full force and virtue.

Signed, sealed, and delivered the day and year first above written.

BRIGHAM YOUNG, [L. S.]
JOHN M. BERNHISEL, [L. S.]

In the presence of John Snider."

And directed that receipts be also written for the Nauvoo Stock as follows:—

"Received May 30th, 1843, of Joseph Smith, Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, three hundred stock certificates of Nauvoo House Association, numbering as follows:—

200	numbering	1 to 200	inclusive,	dated	Feb.	8,	1841.
36	"	125 to 160	"	"	"	5,	"
36	"	376 to 411	"	"	"	10,	"
28	"	5 to 32	"	"	"	6,	"

300 shares value $15,000.

BRIGHAM YOUNG."

Afterwards superintending the preparation of papers to settle the Lawrence business.

Wednesday, 31st. Called at the Office and Court-room before breakfast, and

conferred with Dr. Richards on business.

City Council met at ten, a.m., and gave instructions to a committee to draft an ordinance in relation to the ferry.

Rode out in the afternoon on the prairie with Mr. Houston, the Speaker of the House of Representatives for Missouri, Judge S. Emmons, Lawyers Marr and O. C. Skinner, and William Clayton.

At six, p.m., met with the City Council, when the ordinance in relation to the ferry passed its second reading.

Signed letters of recommendation to James Brown and Peter Haws to collect funds in the Mississippi and Alabama.

Elder B. Young moved out of his log cabin into a new brick house, small, but comfortable and convenient.

The steamer *Amaranth* landed at Nauvoo the Saints who had left Liverpool in the *Yorkshire* under the care of Elders Thomas Bullock and Richard Rushton, all well; and also some Saints who had left there more recently in the *Swanton*.

News arrived that General Charles Napier gained a brilliant victory near Hyderabad, after a desperate combat of three hours. The Beloochee army of 22,000 men were completely overthrown by 2,700 English troops, who sustained a loss of only 250 killed and wounded, including 18 officers.

Four hundred and fifty clergymen have lately seceded from the Church of Scotland, being nearly one-half of the whole number.

Thursday, June 1st. Presided in the City Council, which passed "An ordinance to establish a ferry across the Mississippi river at the city of Nauvoo," as follows:—

"Section 1. Be it ordained by the City Council of the city of Nauvoo that Joseph Smith or his successor is authorized and licensed to keep a ferry for the term of perpetual succession across the Mississippi river within the limits of said city, on said river, bounded north, near the north-west corner of section No. 31, township 7 north, of range 8 west of the 4th principal meridian; and south near the south-east corner of fractional section No. 12, township 6 north, of range 9 west, of the 4th principal meridian, according to the charter of the said city of Nauvoo, (which charter was granted by the State of Illinois on the 16th day of December, A.D., 1840,) embracing all ferries heretofore authorized by the State of Illinois, if any there be, within the aforesaid limits.

Section 2. And be it further ordained that the said Smith shall furnish said ferry with a good flat boat, or a good boat to be worked by steam or horse power, and skiff or yawl in such case sufficient for the speedy and safe transportion of all passengers, together with their teams, animals, goods, and effects. And further, that said boat or boats shall be furnished with a suitable number of men to manage them with skill and ability.

Section 3. And be it further ordained that if any person or persons, except those whose ferry is established and confirmed by this ordinance, shall at any time run any boat or boats, or other craft, for the purpose of conveying passengers or their property across said river as aforesaid, within said boundaries as aforesaid, he, she, or they so offending shall forfeit every such boat or boats, or other craft, to the owner or proprietor of the ferry; and the owner or proprietor of the ferry aforesaid may, at any time after such forfeiture shall have accrued, enter upon and take possession of such boat or other craft to his or her own use without precept; and such offender shall moreover pay to the owner or proprietor of the ferry aforesaid, who may be aggrieved as aforesaid, the sum of fifteen dollars for each person who may be thus unlawfully carried or conveyed across said ferry as aforesaid, to be recovered on motion, before any Alderman or any Magistrate within said city competent to try the same, upon giving to such offender five days' notice of the time and place of making such motion; which notice may be served on such person or persons, either in or out of the State, by delivering or tendering a copy thereof, or leaving a copy at their last residence: provided, that nothing herein contained shall be so construed as to prevent any person crossing said river at said ferry as aforesaid, on his or her own boat or other craft, on his or her own business; and also to take in and cross his or her neighbours, when the same is done without fee, and not with intention to injure said ferry as aforesaid.

Section 4. And be it further ordained that the said Smith shall be governed in his rates of toll and in the general management of said ferry by ordinance of said City Council.

Passed June 1st, 1843."

And also passed "An ordinance respecting mad dogs and other animals."

I addressed the Council and criticised James Sloan's account current charging for room, candles, fuel, &c., &c., as extras.

W. Richards, N. K. Whitney, and W.

Clayton all day preparing papers for the settlement of the Lawrence estate.

I gave the following recommend to Elder Brigham Young:—

"*To all Saints and honourable men of the earth, greeting.*

Dear Brethren and Friends,—I, Joseph Smith, a servant of the Lord and Trustee-in-Trust for the Temple of the Lord at Nauvoo, do hereby certify that the bearer hereof, Brigham Young, an Elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the Conference held in this city on the 6th day of April last.

He, therefore, is recommended to all Saints and honourable people as a legal agent to collect funds for the purpose of building the Nauvoo House and Temple of the Lord. Confident that he will honour this high trust, as well as ardently fulfil his commission as a messenger of peace and salvation, as one of the Lord's noble men, I can fervently say, May the Lord clear his way before him and bless him, and bless those that obey his teachings, wherever there are ears to hear and hearts to feel.

He is, in the language of the Hebrews, HAWRA-ANG YEESH RAW-ALE—*the friend of Israel*, and worthy to be received and entertained as a man of God: yea, he has, as had the ancient Apostles, O LOGOS O KALOS—*the good word*, even the good word that leadeth unto eternal life. *Laus Deus*—Praise God!

Wherefore, brethren and friends, while you have the assurance of the integrity, fidelity, and ability of this servant of the living God, and trusting that your hearts and energies will be enlivened and deeply engaged in the building of those houses directed by revelation for the salvation of all Saints, and that you will not rest where you are until all things are prepared before you and you are gathered home with this rest of Israel to meet your God, I feel strong in the belief and have a growing expectation that you will not withhold any means in your power that can be used to accomplish this glorious work.

Finally, as one that greatly desires the salvation of man, let me remind you all to strive with a goodly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal; and, above all, be charitable, always abounding in all good works. And may health, peace, and the love of God our Father and the grace of Jesus Christ our Lord be and abide with you all, is the sincere prayer of your devoted brother and friend in the everlasting Gospel,

JOSEPH SMITH.

City of Nauvoo, June 1, 1843."

Also similar letters to Elders H. C. Kimball, O. Pratt, O. Hyde, W. Woodruff, and George A. Smith.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 17, 1859.

TEMPORAL CONCERNS.—To pen grand thoughts and deal with magnificent subjects is doubtless very imposing, and to dive deep into the Gospel and help to bring up its saving truths and to give spiritual health to mankind is very becoming in a theological character. But we have also to deal with every-day life, and it is certainly the duty of the spiritual guides of the Church to be also the shepherds of the flock and to take an active interest in their temporal good as well as in their eternal welfare. Not only is it the duty of the Elders to deal out to the Saints the words of eternal life and to show them how to reach a better state of things in the world to come, but it is their duty to teach them how to improve their social and domestic condition, and, gathering together where the Lord has appointed, work out a better state of things while on earth, or rather in this life. Next to the eternal good of man his temporal welfare stands in the sight of God;

and it becomes his servants to take hold of the common concerns of life and to advise his people for their good, even to seeming trifles. We grant that very likely Right Rev. Archbishops and Bishops would consider it peculiarly unbecoming in them to help their flocks in the things of this world and to be even ordinarily interested in their temporal affairs. The doctrine of the professing world is too generally to give a tract to remedy all the ills of life. But we have different views to this, and we consider it one of our duties and the duty of the Elders generally to counsel with the Saints on homely matters and to aid them by their experience to turn things to the best account. Nor do we consider it unworthy the priestly calling to deal even with apparent trifles for the wellbeing of the Saints.

Now, the Elders of this Church are peculiarly adapted to this duty; for nearly the whole of them are either directly of the working classes or practical and business men. Being men of sound common sense and considerable personal experience in the every-day affairs of life of the working man, they can be of great value in counselling and aiding the Saints in these matters to their general good and improvement of their circumstances. And particularly should they do this towards the emigration of those committed to their charge. They should direct the Saints how to proceed in working out that desired end. They can teach much of the art of acquiring means and show them how to accumulate righteously both from direct and indirect sources. They can show them many little ways to do this, answering to the particular circumstances and calling of the individual to be benefited. As working men, the Elders have a general understanding of that which concerns the working man and know pretty well how to deal with all such matters as come before them. Moreover, they can teach the Saints how to economize, make the most of everything, and turn all generally to the best account. This part is of great importance, and much may be brought about to the good of the people by instructing them how to become economical and good managers of their concerns generally both at home and in their avocations of life.

We believe that the Elders can benefit the Saints much by looking after their every-day interests and by counselling them concerning the best way to work out their emigration; and they should not allow good members to rob themselves of blessings and remain ungathered through the lack of a little perseverance, economy, and good management. But let it be understood that although we believe in looking after the temporal good of the Saints, we detest impertinent meddling and assumption. Let the Elders, then, wisely discriminate and discern the wide and important difference between fatherly counsellors and officious meddlers.

CORRESPONDENCE.

AMERICA.

New York, January 28, 1859.

President Asa Calkin.

My dear Brother,—I might have been more courteous and written to you long ago; but having nothing to communicate worth the time or the name of correspondence, I have deferred and deferred till now, when it seems that I have some little pretext for writing, looking forward to emigration.

When brother George Q. Cannon was last here, we spoke of your coming emigrants and thought that some hints to them might not be unprofitable. At least it is with this view that I am about to suggest them. I will not presume to offer instructions to the emigrants for their voyage; for it is not my province. Only,

the more patience they can exercise on the water the better it will be for their peace of mind and reputation then and afterwards.

When they approach this shore, they will very probably have quite a relish for many good things. When an emigrant vessel arrives in or opposite quarantine, a few privileged men get on board with baskets containing every kind of "fixing." Plain wheaten bread is a luxury after a sea voyage, and that staff of life is generally brought on board in abundance. Bread is thus sold in loaves for sixpence or a shilling. It should not be forgotten that an English sixpence is equal to an American shilling. If, therefore, the emigrants are not "posted" on this difference in relation to their money, the bread-venders never take the trouble to enlighten them. Folks at home may not consider that they would be so ravenous for bread as to trouble themselves about it; but I scarcely saw a mother on board the vessel that I came by, that could raise a sixpence, but what spent it on that luxury: "the children thought it so good," and the kind mothers indulged them with the last sixpence. If the venders of this or anything else speak about sixpences and shillings, the emigrants should never understand them, but pay them in cents at the rate of 24 cents per English shilling. If the venders are obstinate, the emigrants have only to wait a few hours longer and they will procure better bread at just prices in Castle Garden, the landing depôt.

When the vessel has passed quarantine and is again in motion for the city, the emigrants should busy themselves in packing up. What they do not value in bedding, tin ware, &c., may be left in their berths; but chests or sacks have to be secured by locks and ropes, and the word is given to prepare for debarkation. Passengers are expected to take their luggage to the side of the vessel where the port is opened; and one great thing to be observed is, that every person should be ready, and nobody should be in a hurry. This will save a large amount of angry talk and broken shins, and the work required be done much better. At the moment of leaving the ship for the steamboat that conveys the passengers' luggage ashore, the baggage is all checked; that is, a numbered piece of brass is put on the trunk, chest, or sack, and another piece with a corresponding number is handed to the person claiming the property checked. To avoid running in each other's way and troubling too much the officers on duty, every person or head of a family should put all their affairs on one pile, or as near that as possible, so that they can be all passed from the vessel to the steamer and the checks obtained at one and the same time. None need be afraid of being left behind; so they need not rush through the business; neither need any be slothful.

In all their intercourse with Custom-house officers and other officials, our people are and should be very courteous, though not servile; and it is a great matter of satisfaction to afterwards hear it said that "there is no trouble with the Mormons."

When all are landed in Castle Garden, all is secure enough till somebody this side can be seen. In keeping the checks, none need be afraid of their luggage. That, however, they are not entitled to touch, in ordinary circumstances, till they are about to leave the Garden. As the Saints generally pass at least one night there, they are expected to keep their blankets, &c., out of their chests; so that in taking the planks at night they have no occasion to trouble any person to let them hunt among thousands of others for the particular chest containing them. Why the building was called "Castle Garden" is of little consequence; but, that nobody should be disappointed in anticipating carpeted rooms or lovely bowers, where odoriferous flowers fill the air with sweet fragrance, I will state that it is a large building something like a circus or old round church with the inside fixings left out; and, whatever may be thought of it, it is a great blessing to emigrants, and it makes to them a mighty difference to be landed there rather than on the quay amid hordes of runners—a set of the roughest scoundrels and most heartless wretches, who are perfectly impervious in their souls to anything but gold; and, like Jews at that, when they get what they ask, they curse themselves for not asking more, or rather taking more—for at taking they are quite as ready as at asking. The Saints should have nothing whatever to do with them under any circumstances.

I enclose you my address, where the President may find me, if I am not wait-

ing his arrival. Or he may take the address of Elder Thomas Lyon, the President of the New York Conference, which I also enclose. Brother Lyon is a most trustworthy man, whose counsels will benefit all who receive and act upon them.

With emigrants passing through New York the relationship with any person here will be but very brief, and on the President of the company all such Saints depend. With those, however, who remain in the city, suburbs, or in the States, it will be different, and a word or two to them may be advantageous.

Many entertain erroneous notions about the States, about the inhabitants of this country, and their particular friends who may have crossed the Atlantic some time before them. I have seen people disappointed, get grieved, nourish bad feelings, choke the good influence in their bosoms, get as dark as midnight, and ultimately apostatize from some trifling circumstance in the beginning, which they would be ashamed to acknowledge as the stumblingblock over which they had gone headlong to destruction. It is a safe rule to always have the Lord for a friend. If a man or woman cannot calculate on his friendship, "Jordan is a hard road to travel." No good man or good woman coming to this country with a firm determination to continue doing right need fear being worsted in the battle of life: but whoever is destitute of that stamina—that means to obtain salvation at any price, will find here every opportunity of being tempted, tried, and overcome. I know nothing better for the Saints than to seek after the manifestations of the Spirit of the Lord through their President, and order their lives, thoughts, and labours accordingly. This may not suit some; but those who understand what this kingdom is, their relationship to it, and their hopes of salvation therein, understand it easily enough and know it to be the celestial path.

Fanciful notions about a free country, a free people, and amassing piles of dollars are amusing enough in themselves; but all the freedom Saints should want is simply no restriction in doing what is right, and the piles of dollars will be all right enough, when no principle has been sacrificed in obtaining them. Far better for the Saints to stay a year longer in the States before they get to Utah than to go dabbling in things that they are ashamed to let their brethren see them engaged in—far less that all-seeing eye of Him upon whom they should count for blessing and approbation in all their ways.

I have heard many people bear testimony to this work when things went smooth with them, and in a short time they did not know where they stood nor what the kingdom was when somebody had hurt their feelings. Some come here and find the work true when they are poor; but, when they get a few dollars, forget everybody and everything, and do whatever duties they must do to maintain their standing in the Church in a manner that is painful to witness. Others, again, are the reverse: when they were rich they were faithful; but, when they became poor, thought that the Lord and everybody else had forgetten them, and were not very sure if any person or God himself had ever known them. There are others, however, that have shown great integrity in every position and feel alike in the small or large end of the horn.

Nobody should be in an extravagant hurry to go into work when they arrive here, though everybody is expected to lose no time in finding employment. It is good to see the city and to see the President and counsel with him. The best way to succeed is to live in intimacy with the Lord and his servants. Expect nothing from "old friends," and then what is got from that quarter is all the more acceptable. I would not have any infer that the Saints here are forgetful of their past relationship with those in the old country, or that they are less worthy of being called Saints. On the contrary, the Saints as a general thing profit much by their temporary sojourn here when it is necessary for them to tarry, and are very kind to emigrants when in their power; and I never knew them fail to respond to any call made upon them to assist the destitute. I only wish the Saints coming to be guarded in expecting *too much* from old acquaintances to whom they probably showed much kindness.

Furthermore, in this country no person need be particular about what occupation he engages in, provided it be honest. I have an abiding confidence that industry, perseverance, and integrity will lead a man upwards. If the desired employment is not found at once, while working

at the best that he can procure, he may learn about the better and obtain it. The ways of the Lord are to mortals inscrutable; but experience in this Church teaches that in following the light of to-day and each day, the traveller through life may find himself led to some point from which he can look back and see that God's right hand has led and guided his faithful people in the path that has been for their edification and salvation.

On where or how the Saints will come to this country I have nothing to remark. But, wherever they go or wherever they are told to stay or tarry for a season, that is the best place for them. All letters for emigrants coming to this port may be addressed to my care at our P. O. Box 3,957, provided they are pre-paid.

My house address is 174, East 34th Street, near 2nd Avenue. By taking the 3rd Avenue cars at Barnum's Museum, 34th Street is reached; and on the right, verging to the East River, in the lower apartment, any person can find me.

Brother Thomas Lyon's address is 178, 29th Street West, close on the 8th Avenue. By taking the 8th Avenue cars opposite Barnum's, the place is reached easily.

The Saints who want to go to an hotel on their arrival cannot do better than go to Robert Walker's, 25, Greenwich Street. It is near the Castle Garden. "Bob" has always done honourably by our people, and has been frequently of service to them. If they go elsewhere, they run risks.

With kindest regards to yourself and Counsellors, and the brethren whose valuable labours in the Office make the *Star* to shine, and 42, Islington, Liverpool, to be respected in the world of business,

I am yours very respectfully,
T. B. H. STENHOUSE.

ENGLAND.

58, Albion-street, Birmingham,
February 21, 1859.

President Calkin.

Dear Brother,—I attended Conference at Preston, accompanied by Pastor Oliver, on the 23rd ult. We had very good meetings, though not so large as they otherwise would have been, owing to the roughness of the weather. I was particularly pleased with the good, lively spirit manifested by the Presidents of the Branches who were quite vigorous in the faith, some of whom have been in the Church from 16 to 21 years. This Conference has, during the last year, suffered considerably through want of visiting, in consequence of the illness of Elder Forscutt, who presided there. However, Elder Liez, the present President, is strong and willing to visit the Branches and instruct the people. Elder Bowman, who has lately been sent to labour in that Conference, will be a great assistance; and altogether I see every prospect of a vast improvement among the Saints and an extension of the work in some parts of that country.

I met in Conference with the Saints in Manchester on Sunday, the 30th. The meetings were well attended and an excellent spirit prevailed, and all seemed to relish the seasonable instructions given by yourself, Elder Williams, and the rest of the brethren who addressed them. This Conference, under the direction of Elder Croft, seems to be in quite a thriving state. I was, during my visit, much gratified with the good feeling of the people and the company of Pastor Oliver, who is devoted to the work and labouring diligently for the interests of the Saints.

On Tuesday, the 1st of this month, I met with the Saints of Macclesfield, and had one of the best meetings I have seen in the Staffordshire Conference.

On Wednesday, the 2nd Feb., I arrived in Edinburgh, and attended Conference there with yourself on the following Sunday. The Saints met with their usual good feeling and appeared really gratified and much benefited by the day's proceedings. Your instructions were gladly received by all present, and we felt the blessing of the Almighty upon us.

On Tuesday I visited Dundee, and on Sunday and Monday, the 13th and 14th, held Conference in Glasgow. At both places the Saints manifested particular interest in all the subjects dwelt upon during the meetings. To judge from the general spirit, as well as from the reports given by the Priesthood, the Scotch Pastorate is in a healthy condition. Elders Fox and Neslen have laboured in active co-operation with Pastor McComie, and the Lord has greatly

blessed them in their ministry. Elder Neslen, who is about returning to Zion, retires from the Edinburgh Conference with great credit to himself, as he has sought the favour of the Lord and has been a great blessing to the Saints of that Conference. Elder Harding, who is appointed to succeed Elder Neslen, will, I have no doubt, by faithfulness and continued labour, improve upon the past and keep the Saints up to the times.

Elder Jeffries, lately appointed to the Dundee Conference, has been through sickness prevented from visiting. The Saints of that Conference are a good, faithful people.

I have endeavoured to teach the Saints and to keep before them such subjects as are of the greatest importance,—among others, the saving of their moneys for their own emigration and the proper arrangement of Book Agencies to prevent future debts. In some Conferences this latter matter must be more strictly attended to.

In Conferences where the full profit on *Stars* and *Journals* does not more or little more than pay the carriage from Liverpool, the Branches should produce the cost of carriage for their *Stars* between them and their General Agent, to enable him to send to Liverpool at the end of each month the full value of stock received. This can easily be done with a little management, as the carriage and postal expenses for each Branch is very trifling. All such expenses borne by the General Agent must be returned to him in addition to the price charged for the *Stars*, otherwise a debt is contracted, and he will be unable to remit his money in *full* at the end of each month.

I am yours very truly,
WILLIAM BUDGE.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 178.)

And here it stands worn and furrowed by the lapse of centuries, without so much as a picture or figure of any description to tell the tale of its rise, its glory, or its ruin. There can be but one opinion, however, in relation to this plain and its singular remains. Covered as it is with a luxuriant growth of grass and flowers, with forest trees of great age here and there interspersed, as often within the enclosures as without, and the fact that all tradition teaches that it was always so, clearly proves its great antiquity. That it was the abode of men possessing a knowledge of the arts far superior to the present race of Indians or their ancestors, and that these ridges and mound of stones, with scarcely the appearance of earth intermixed, are the fallen walls of their habitation, none can look upon them and for a moment doubt. But by whom or when these millions of regularly-shapen stones were carved from the mountain's side some five miles distant, conveyed and erected into stately edifices, which have long since lost even the semblance of human habitations, it is impossible to determine; for never were ruins so utterly barren of all record of their own history as these. . . . We were mounted each upon an unshod, though fleet and easy horse, and, making our way at a rapid pace over a country of gently rising acclivities covered with perpetual verdure, with here and there a group of giant trees, soon reached the border of a lofty elevation, or table of land, commanding an extensive and magnificent view of the valleys of both rivers and gently-rising rolling country on the west of the Colorado. Here, upon a natural elevation, or an immense artificial mound, that rises with an easy grade, at least 30 feet above the level of the surrounding plain, stands the monument of a people, the memory of whom had passed away long ere tradition had taught their savage conquerors, by song or dance, to record the history or story of their existence. Upon a triangular base of blue granite, ten feet on every side, and more than two feet thick, stand three triangular pillars of the same material, eleven feet high, and measuring three feet across each of their several surfaces, and each made of a simple block. Their bottoms are set nearly four feet distant from each other, while their tops are brought together and probably, when first erected, touched. On their top rests a singular triangular block, projecting nearly six inches beyond the tops of the pillars, or seven feet on either side, and

which, even now, though centuries have elapsed, is still more than two feet thick at the centre; and though time or the hand of violence has greatly defaced and rounded the corners upon every part of this singular structure, enough remains to point out minutely its original form. The surfaces of the ends of these pillars, both at top and bottom, are at right angles with their sides, and both base and capstone have cesses cut into them at such an angle as to make a perfect joint. Directly over the centre of each column or pillar is a hole 4½ inches in diameter, and nearly filled with a metal much resembling zinc, but which our friendly guide assured us contained some silver. With much difficulty, we obtained a specimen —a little more than an ounce, for analyzation. It is evident the metal was poured into these holes in a melted state, and without doubt passes through the capstone and into the pillars, making one of the strongest and most enduring specimens of the skill and workmanship of an ancient people. The inner surfaces of these pillars still retain numerous traces of the pictures of men, plants, and animals, intermixed with hieroglyphic characters, of which, together with the whole structure complete, we have taken accurate drawings. Three-fourths of a mile from this are the "Finger Rings," or the remains of a structure that will defy even conjecture to give it a name. It stands, or rather, for the most part, lies just within the edge of a wood. Entering it, we were struck with surprise at seeing a lofty oak, more than nine feet in circumference at the ground, surrounded by a huge ring of solid stone, in every part at least 18 inches in diameter. Involuntarily we raise our eyes towards the top of the tree, as a child does to the end of its finger, to see how it could have been placed there; but a clean trunk, 40 or 50 feet high, with a wide-spreading top, is in solution of the mystery. You next examine the ring more closely to see there is no deception, and you find it a solid rock of granite, defying as well the outward pressure of the growing tree as the repeated blows from a heavy hammer. There were no less than nine of these huge rings encirling as many trees—some of them, however, quite small. There were but two like the one first described, in which the tree completely filled the ring, three in diameter on the inside. Three others, and amongst them a California pine, though yet standing, are dead, in consequence of these ligatures about them; and the prostrate trunks of others in every stage of decay, and in a few instances still surrounded by their death-ring, seeming like monitors speaking to the living trees unfortunately begirt by these rings—"So large canst thou grow, but no larger." There are above ground 43 whole ones, and nearly as many more broken in two, three, and four pieces, upon more than half-an-acre, and probably as many more beneath the surface. Unlike the situation of nearly every ruin as yet seen, this singular edifice or structure was placed in a deep cavity or basin. . . . But these are not the only relics to be seen in this land of antiquated structures; and I might fill a volume (as I unquestionably shall, on my return to my native land,) with descriptions and drawings of at least 80 others within the compass of a mile or two. Nothing can exceed the wild beauty of this almost boundless plain as it stretches onward and upward, dotted with here a group and there a grove, for hundreds of miles, even to the base of the Cordilleras. And if any dependence can be placed upon the information derived from the numerous and roving bands of Apaches and Tejuas that traverse these vast pampas here, there are many other equally curious and wonderful remains scattered over its whole extent. Ask the Mexican—By whom were these numerous structures reared, and the answer is—'Don't know.' He refers you to the aged Apache, or the patriarchal Tejua of 112 years, and long since blind; but the answer is—'Don't know.' Ask him for some tradition respecting them, and he will tell you that, while a little boy, he asked an aged chieftain the same question, and was told that many moons ago, when their own people were far more numerous than now, and long before the Spaniards had set foot upon their land, a deputation of the prophets of all the tribes west of the mountains assembled at Na-ha-go—a place about 150 miles north of this, and supposed to have been the great seat or capital of this extinct people; that, having ascended the great temple, there they sacrificed innumerable victims to their gods, that thereby they might be induced to tell the origin of the temple and by what people reared; that their gods were prevailed upon, and were about to do so, when the Great Spirit, who is greater than all the gods, being displeased, because the sacrifices were not made to him, sent his lightning and thunders among them, driving them all down from the temple and killing many. Insomuch, therefore, as this, their great attempt to found even a plausible tradition in them proved futile, it would seem useless to look for one among these tribes with which to unfold the mystery. Nor is it necessary, bearing as they do their own imperishable history in characters as full of meaning as are the present letters of the alphabet, but requiring careful examination.

(To be continued.)

PASSING EVENTS.

General.—Thirty-nine members of the Wurtemburg Chamber have issued a strong address representing that the armaments in France are being made with a view of establishing vassal states for the Napoleon dynasty: this is the view entertained generally by the German Radicals. The Vienna correspondent of the *Times* says that the war fever is increasing in Germany. In Prussia, the 7th Army Corps, which is stationed in Westphalia, is to be placed in a state of preparation. The *Morning Herald's* correspondent says that the warlike preparations on all sides show no signs of abating. In Lombardy, the Austrians are unceasingly working to strengthen their fortifications: quantities of artillery have been placed in all the strategical positions, and everything has been got in readiness for a campaign. The Piedmontese, on their side, are not idle. The fortifications of Alessandria are said to be nearly ready.

American.—Intelligence has been received by the American Government of the intention of England to carry out the provisions of the Clayton-Bulwer treaty in accordance with American views. Mexico is still in a disturbed state: General Miramon was advancing with 10,000 men to take Vera Cruz. The revolution in Chili continued to spread, and had entirely paralysed business: nearly the whole of the republics were under martial law. A general outbreak was expected in Peru. Bolivia was also in a very disturbed state. Ecuador is getting more deeply involved with Peru.

MEMORABILIA.

"Dieu et mon Droit."—This motto, (signifying *God and my right,*) inscribed on the royal arms, was first assumed by Richard the First, to intimate that he held his regal power by Divine right.

Distance of the Nearest Star.—Centauri is now regarded as the nearest fixed star; yet such is its immense distance from the earth, that it would take a cannon ball, travelling at the rate of 500 miles per hour, 4,000,000 years to reach it.

Guillotine.—This instrument of death by decapitation derived its name from Dr. Guillotine, a distinguished physician in Paris, who, though not its inventor, was the means of bringing it into notice and use for public executions in France.

Avalanches.—Avalanches are gradually-accumulated masses of snow originating in the higher regions of mountains, and which at length become so ponderous as to be unable to remain on the slope where they are formed, and thence slide or roll down the acclivity into the valley or plain below.

Classic Authors, &c., B.C.—The following celebrated poets, philosophers, historians, &c., flourished during the thousand years preceding the Christian era. They are ranged as far as practicable according to the order of the dates of their decease:—Homer, Greek poet; Hesiod, Greek poet; Lycurgus, Spartan lawgiver; Sappho, Greek lyric poetess; Solon, Athenian lawgiver; Æsop, Greek fabulist; Thales, Greek astronomer and geographer; Pythagoras, Greek philosopher; Anacreon, Greek lyric poet; Æschylus, Greek tragic poet; Pindar, Greek lyric poet; Herodotus, Greek historian; Aristophanes, Greek comic poet; Euripides, Greek tragic poet; Sophocles, Greek tragic poet; Confucius, Chinese philosopher; Socrates, Greek moral philosopher; Thucydides, Greek historian; Hippocrates, Greek physician; Democritus, Greek philosopher; Xenophon, Greek philosopher and historian; Plato, Greek philosopher; Isocrates, Greek orator; Aristotle, Greek philosopher; Demosthenes, Athenian orator; Theophrastus, Greek philosopher; Theocritus, Greek pastoral poet; Euclid, Egyptian mathematician; Epicurus, Greek philosopher; Xeno, Greek Stoic philosopher; Callimachus, Greek elegiac poet; Archimedes, Greek geometrician; Plautus, Roman comic poet; Terence, Carthagenian comic poet; Diogenes, Babylonian Stoic philosopher; Polybius, Greek historian; Lucretius, Roman poet; Julius Cæsar, Roman historian and commentator; Diodorus Siculus, Greek historian; Vitruvius, Roman architect; Cicero, Roman orator and philosopher; Cornelius Nepos, Roman biographer; Sallust, Roman historian; Dionysius, Roman historian; Virgil, Roman epic poet; Catullus, Roman poet; Tibullus, Roman poet; Propertius, Roman poet; Horace, Roman lyric and satiric poet.

POETRY.

A FRAGMENT.

Then where is truth? my infant mind enquired;
Where is the source of knowledge, and the fount
Of everlasting wisdom? How my head
Hath ached to find the riddle out! Mine eyes
Looked upward to the starry vault of heaven,
Then downward on earth's flowery carpet;
But there were none to answer—none to break
The seal of silence o'er my destiny.
My days rolled on, but doubts remained:
No books of learned dead nor living tongue
Of mighty orator could tell me where
The fane of truth was reared. 'Twas Babel all,
And fogs and clouds were hanging round and round.
I trod the margin of the precipice,
And stumbled ever on the craggy path,
While far below the gulph unfathomed lay.
At last the morning star was seen—
The dawning of Millennial day!
Who paints the rapture of a ransomed soul?
What words can sketch eternity? Or who
Can track the lightning movements of the mind,
That darts through worlds which gem immensity?
The change was greater than romance depicts.
Yet, 'mid the sparkling of celestial crowns,
I saw that years of strife must roll away
Ere light o'er darkness triumphed and the Saints
A final victory gained. But faith and hope
Build bright'ning kingdoms for futurity!
Shall I possess them? Yes, if I am faithful,
And all their glories greater thousandfold
Than human mind hath e'er conceived.
Where angels wander and where Edens bloom—
Where friendship waxeth and where love unfolds—
Where frost of wintry age can blight no more.
There shall I rise, and thou with me, my friend;
Yea, and from sphere to sphere, from sun to sun,
Till constellations lie beneath our feet
As footstools.
What matter, then, the scenes that intervene—
The storm-lash'd billow or the blast of war!
'Tis but a farthing outlay for to buy
A kingdom stretching through immensity!
Counting cost no lengthened time requires;
But who shall *count* the GAIN? Bring all the works
That tell the wealth of nations of our earth;
The total of their income is too small
To buy the matchless revenue that heaven
Receives in its exhaustless treasury
In one short hour! Who counts the GAIN
Must number the innumerable! or
Must travel up and down infinity!
'Tis bliss o'er bliss and worlds o'er worlds;
And calculation fails to tell the sum
Of that eternal blessedness.

JABEZ WOODARD.

ADDRESSES.—William Yates, care of Mr. R. Ashdown, West Street, Farnham, Surrey.
Edwin Scott, Histon Road, next door to Alma Cottage, Chesterton, Near Cambridge.

MONEY LIST, FEBRUARY 4—MARCH 7, 1859.

	£	s.	d.
Mark Barnes	1	0	0
Willet Harder (per G. Teasdale)	9	14	8½
Mark H. Forscutt (per do.)	1	19	10
John H. Kelson (per do.)	1	17	9½
E. L. T. Harrison (per J. D. Ross)	111	8	0
E. L. Sloan (per C. F. Jones)	23	6	11
Charles C. Shaw (per do.)	5	7	2
William Hails (per do.)	8	15	7½
Jonathan Jackson (per do.)	11	15	11½
James Evans (per C. W. Penrose)	10	14	0
Lewis Bowen (per do.)	4	7	10
John Redington (per do.)	3	16	0
James Rogers (per W. Moss)	11	9	7
George Reed (per do.)	4	8	11½
Charles Astle (per do.)	1	12	4
Joseph Stamford (per T. Wallace	3	0	0
R. R. Hodson (per do.)	3	4	2
Henry Hobbs (per do.)	0	12	7½
William G. Noble (per W. Budge)	19	3	10
Henry Brown (per do.)	3	12	1
John Clarke (per do.)	2	0	0
Carried forward	£243	7	5

	£	s.	d.
Brought forward	£243	7	5
Samuel Carter (per W. Budge)	1	0	11
David John (per J. Cook)	6	18	4
Charles R. Jones (per do.)	2	14	0
Aaron Nelson (per do.)	3	0	0
John Hunter (per J. McComie)	4	17	2
A. N. M'Farlane (per do.)	2	5	0
John McComie	8	18	9½
Edward Oliver	12	0	0
W. H. Perkes (per E. Oliver)	4	19	10
Thomas Liez (per do.)	3	7	6
Edwin Scott (per W. Bayliss)	10	9	2½
William Jefferies (per do.)	12	17	0
Henry Harris (per B. Evans)	0	10	0
Edward D. Mills (per do.)	1	18	6
Hugh Evans (per do.)	0	5	0
Joseph Colledge (per do.)	2	3	9
Thomas Rees (per do.)	7	8	7
Edwin Price (per do.)	0	6	0
David Rees (per do.)	1	13	2½
Edward Burgoyne (per do.)	0	10	6
	£331	10	8½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 13, Vol. XXI. Saturday, March 26, 1859. Price One Penny.

THE ONE PLAN.

The oneness of the plan of salvation is so consistent as to appear nearly self-evident. It comes to us also supported by the highest authority; for reason, revelation, and experience join in bearing out its truthfulness.

We are informed that the Divine plan for the salvation of mankind was framed in the councils of eternity before the foundation of the world, and also that Jesus the Christ received his commission and ordination prior to that event. Nothing could be more reasonable than such an important occurrence, or more worthy of credence. Doubtless the Designing Mind, before man was created, laid down the plan pertaining to this creation and devised the means by which it should be redeemed, at the same time marking out its general course and length of probation. This seems so natural and even matter-of-course that a child's simplicity could grasp it, and nothing but an atheism of the most absurd kind would reject such a view. To believe that the Wise One created immortal souls without a thorough understanding of all that would concern them, or without matured designs and fixed laws for the intended creation, would be to charge him with foolishness. Man being a subject of eternity as well as a traveller in time—a creature liable to fall as well as an object of redeeming grace, doubtless the Infinite Mind comprehended all and framed a plan in design and object worthy of a God. Indeed, we not only believe that such a plan was adopted for this creation prior to its birth, but also that it dates its origin in the eternities past, when older systems performed their probationary courses, before our infant solar sphere began, and that ten times ten thousand worlds have been redeemed by the one eternal plan. But it is not our present intention to dwell on this point.

The physical universe will everywhere afford abundant proof how vast and digested is the design of God, how intelligent his purposes, and how fixed his laws. So also is it in that glorious scheme of redemption in which Jesus the Anointed appears to the believer at once as the Lamb slain before the foundation of the world and as the Shepherd who shall gather into his fold the sheep of all ages and redeem a people from every nation and kindred.

The fact that the scheme of redemption was devised in the councils of eternity and that Jesus had his mission conferred upon him before the foundation of the world is received by all professing Christians. But though they will admit that a glorious effective design was thus framed to take man through his probationary state, redeem him from the fall, and bring him again into the presence of his Maker, they directly throw that admission to the winds, and in effect affirm that there was

no such design; for they do not receive the doctrine of one Church and one plan for that Church in all ages and in all places. Indeed, they carry their disagreement with this truth beyond doctrinal theology. Their sectarian bodies are living protestators against the one plan and the one Church, and they utter their protest with many tongues. Thus they would destroy the unity of the Divine scheme, and any one with ordinary intelligence will readily understand that there can be no design without unity. The law of unity is the very centre of design. All philosophy agrees with this primary truth. For instance, every master of literature will tell us that unity is the centre of design in composition. Rhetoricians formally lay down this law; and it is well known that Aristotle and the ancients were considerably more strict than the moderns upon the point, and excluded from classic literature of the higher order all composition that broke that law. They laid down the great truth that unity is the centre of design, around which the author must gather all his efforts; and, as masters of their science, they forbade every breach of unity. Unity is also the centre of design in music—the very soul of harmony; and if we pass to the physical sciences, (for instance, mechanics,) there it will be strikingly illustrated how inseparable is unity from design. Sectarianism, of course, breaks the law of unity, and is therefore contrary to that design which the councils of eternity framed. To exclude sectarianism, or the doctrines of many plans, from a system of sound theology, and to refuse the claims of sects to be the body of Christ, is therefore consistent with all philosophy and generally-admitted laws.

"Mormon" theology recognizes two grand divisions in the Divine economy—the general and the special. The former embraces all mankind, takes in many orders and degrees of glory, metes out punishment for benevolent ends, and provides for a general salvation. Thus the religion of the Saints is far more comprehensive and grasps much more good for man than sectarian religions, though it does not admit that many orders or many churches are one, nor does it allow the body of Christ to be mutilated into sects. Many bodies may receive degrees of glory according to their various orders and laws, without proving that sectarianism is unity. But we are not now dealing with the general division and the subject of universal salvation—not treating of the many orders that differ in glory like the stars of heaven, but of the Church of Christ—the celestial order, whose glory is one. To this order belong the holy Prophets, Apostles, and Saints, who are "heirs of God and joint-heirs with Christ."

This Church of Christ is one, and not many. Its primary character is unity. Its whole design, laws, and effects tend to oneness, and the Spirit welds its members together as a holy family, and they stand linked in one covenant as the children of Him who is the centre of all unity. The celestial order has been established among men in various ages, and branches thereof existed in different nations. But in organization it has been the same, and in spirit the same; its laws have been the same, and its effects the same. Again, after a long night of spiritual darkness, is that order restored, and those who enter into it receive and contend for the "one plan."

CLEANLINESS, PURITY, AND HEALTH.

BY ELDER JOHN SCHOFIELD.

Cleanliness is a remedy for all diseases that are produced by dirt and obstructed perspiration, and many other diseases with which the human system is liable to be attacked. All know that the skin is a covering for the muscles; but it must not be imagined that it serves no other purpose. It is a porous covering, provided not only for the protection of the body, but to absorb the pure atmospheric moisture, &c., and to discharge the exhausted or worn-out matter which is thrown off continually by the blood during its circulation. Physiologists tell us that there are several thousands of little pores or outlets to every square inch of skin; and

if these pores become choked with dirt or the waste of poisonous matter, this perspirable matter is not only prevented from being cast off, but is thrown back into the circulation, producing fevers of various kinds, and other diseases, from the simplest to the most fatal. According to the number of pores contained in each square inch of the skin, and the number of perspiratory tubes, it is evident that there is often more waste matter absorbed through them than through either the lungs or the kidneys. When we feel our lungs obstructed with phlegm, do we not resort to expectorants to remove that obstruction? When we feel the kidneys obstructed with gravel, do we not resort to diuretics to remove that obstruction? Why not, then, attend to the removal of all obstruction of the perspiratory organs, which is equally as requisite for the preservation of health? All that is needed is a little labour, soap, water, and a coarse towel, which the poorest have within their reach.

In order that we may become pure in body, the inhaling of pure air is also a great requisite. In fact, without it, we cannot long retain life. This is manifested by those residing in ill-ventilated rooms in the pale, sickly, and emaciated appearance which they generally present. The numberless diseases under which they are doomed to labour is ample proof that such occupations are not congenial with the natural requirements of the body. The lungs occupy the whole cavity of the chest, and their use is to inspire or draw in the air that is contained in the atmosphere surrounding us, which is composed principally of nitrogen and oxygen. It is this air that passes into the lungs; and as the blood in its circulation is forced to pass through the lungs, they intermingle with each other. Thus the blood circulates through the thousands of little cells of which the lungs are composed; and these cells being the receptacles for the air each time we inhale it, it is absorbed into the blood, which is thus purified and rendered fit to sustain life; and at each expiration, or breathing-out, we throw off the impure gas.

Here, then, we see the value of pure air, and the necessity also of keeping our dwellings clean and well ventilated. We should by no means allow vegetable or animal matter to accumulate in or about our dwellings; for when it begins to decompose, or decay, it engenders a very poisonous gas most injurious to the health, from whence arise fevers, diarrhœa, cholera, &c.

The food and drinks we partake of are also matters of great consideration in the achievement of purity and cleanliness, which demand our serious attention. Hunger is the sensation which tells us when the stomach requires a fresh supply of food, which should be of a plain and wholesome kind, and should be taken at proper seasons. This nature lays down as a general rule, leaving the exceptions to the judgment of the user. But we often find advantage taken of those exceptions, and the judgments of men on this head far overrun the bounds of reason. The penalty of so doing is disease, pain, and often death. Modern physicians acknowledge that nearly one-half of the diseases arising from indigestion are produced by over-loading the stomach. Dr. Skelton, President of the British Medical Reform Society, says—

"Indigestion may arise from an inherent deficiency of vital power, or from exposure to cold; or it may be induced by over-eating, excesses in drinking, tobacco smoking, trouble, or great mental excitement, tight-lacing, sedentary pursuits in ill-ventilated rooms, factories, &c.; or it may be that the continual use of hot tea and coffee has much to do with it."

Although these items are given by one who is not in the Church, they are nevertheless correct and worthy of our attentive consideration; for truth *is* truth, wherever it is found.

The Word of Wisdom shows the necessity of abstaining from all hot and strong drinks, tobacco, &c. "But," says one, "the Word of Wisdom is not a positive command, but a matter that is purely optional—something which would be beneficial, if attended to." It is most assuredly a fact that it is optional as to whether we receive or reject it, just as any other principle connected with with the Gospel is optional. But if we reject it, we cannot expect to enjoy the blessings promised to those who observe it. It is given for our purification and perfection. And is it not written that nothing impure or unclean can enter the kingdom of God? To see our more aged brethren and sisters, who have made tea, coffee, tobacco, &c., almost a part of their nature, still indulge in them,

is not a thing to be much wondered at. But for the younger brethren and sisters to make themselves slaves to such habits is by no means excusable. Is not the Word of Wisdom given by Him who holds the destiny of nations in his hands? and has he not said that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones?" The articles that we are counselled to abstain from are injurious to the body, and some are narcotic poisons. The spirit and the body are so closely connected that we cannot injure one without in some measure affecting the other. If we cannot now sacrifice a few things that are really unnecessary and injurious, how can we sacrifice a multitude when we are called home to Zion?

Then let us be up, like true men and women, in the majesty of our power, and give our whole energies to the establishment of the kingdom of God and to our emancipation from this land of tyranny and oppression, that we may go to the Valleys of the Mountains, where we can breath pure air, drink pure water, and eat pure, unadulterated food. Let us not say, because we cannot accumulate means so quickly as we would like, that it will be of little use to commence saving at all. But let us commence instantly to do what we can by abstaining from all these unnecessary and pernicious indulgences which are pointed out to us from time to time, and throw their value into the Emigration Fund for our own personal benefit. In so doing we have the promise that the destroying angel shall pass by us, as it did the children of Israel.

THE ESSAYIST.

MAN AS A RELIGIOUS BEING.

Man is a religious being. The revealed word contains the assurance of the Highest that such is man's proper character; and, growing from this fact, the demand is made from the King of kings to his earthly subjects that man shall live a life of godliness and be consecrated to the service of religion. Man is also a responsible being; and while his responsibility to his fellows who hold a little brief authority is admitted, how much more shall it be affirmed that he is responsible to the powers above. Again, in the line of creation the creature stands bound to the Creator. All this proclaims man a religious being.

Not merely does this important truth stand on the high authority of revelation and the fundamental obligations which man owes to his Maker, but it also rests deep in his essential nature, touches the finest instincts of his being, and reaches the highest aspirations of his soul. Independently of books and systematic theology, independently of ministers and all the machinery of religious organizations, and even independently of revelation, there is a voice in man whispering to him that he is a creature of religion. Though he should not understand that voice—though in the darkness of a beclouded mind he should not be able to interpret in words the language uttered, yet it *will* speak, and that too in the most powerful of all tongues—the tongue of consciousness. Though no written theology taught him the great truth, instinct would teach it to him; though no priest pointed him to heaven, he would look above and yearn for the favour of Deity; and though no school of philosophy should instruct him, the philosophy of his nature would cause him to yearn after the mysteries of the hidden life and to hope for happiness and a better home "beyond the sky." All ages, all races, all history, and all experience bear witness of this. There never existed a race, nation, or even kindred that was altogether non-religious, or that did not strongly manifest the religious instinct, though oftentimes in a low or perverted form, and sometimes even of a vicious character. Indeed, we are disposed to doubt the justness of excepting even one individual. No matter how vile or how good, how low or how elevated in soul, how believing or how infidel, all will afford abundant evidence that man is a religious being. At the same time that much doubt has existed upon the subject of religion, and

many false systems have flourished to disgust and make thinking minds suspicious, every one bears some kind of testimony that religion is a reality, and not a chimera of the brain; and the existence and failure of many false systems do not weigh against the true religion, but rather enhance its intrinsic value and desirableness. The claims of religion upon man *will* utter their voices, and men have ever paid homage to a creative agency under those forms most compatible with their enlightenment and moral tone of mind. This is as natural to the atheist as to the theist—to the savage as to the Christian.

To consider the atheist or the deist in a religious character may to superficial minds seem novel and contradictory, and they will perhaps imagine that such should certainly be made an exception. But many of those who are termed infidels and atheists will rank among the highest specimens of religious beings and among the greatest witnesses to the existence of God. Their writings are often manifestations of higher natures than those of the common class of men, and their ideas and the attempts which they make to explain the big mysteries which are pressing upon them and to reconcile things as they are with their conceptions of truth, wisdom, purity, and God, are only so many proofs that man is eminently a religious being and that the popular interpretations of God and the present state of things are below the standard of high spiritual natures.

Moreover, there are no infidels, according to the vulgar notion of infidelity. Every man has a faith of some kind; and what is infidelity but the sceptic's *religion?* It would be impossible for it to be otherwise, for no man can be a believer in pure unbeliefs—no one can have faith in a bare system of negatives. It would be a total contradiction. The sceptic disbelieves in some things, but believes in others; and infidelity itself is a strong evidence how eminently a creature of religion man is, and how great and numerous are his religious wants.

Such being the character of man, then, to live a religious life devoted to the services of the Deity is not only the course of safety leading to happiness and heaven, but it is also the natural course. An irreligious life perverts man's nature, and therefore an irreligious course is an *un*natural course. Too often, however, the religious promptings are stifled in the flower of manhood, when the incense of our spirituality should be offered to heaven with that holy enthusiasm and fervour of youth so pleasing in the sight of God. Yet, when old age creeps on, the ungodly feel the force of the truth that man is properly a religious being. With despair they often realize that they have become perverted and corrupt, and conscience tells them that they should have spent their lives in the service of God. How anxiously they will then exclaim, "Let me die the death of the righteous, and let my last end be like his!"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 188.)

[June, 1843.]

Signed a conveyance of Eric Rhode's bond to Joseph Smith to William Clayton.

Gave a letter of instructions to George J. Adams, who is to accompany Elder Orson Hyde on his mission to Russia.

Elders Addison Pratt, B. F. Grouard, Knowlton F. Hanks, and Noah Rogers started on their mission for the Society Islands at two, p.m., on the steamer *Sarah Ann*, for St. Louis.

The Quorum of the Twelve Apostles met in council in my Office, to make arrangements to start on their mission to collect funds for the Temple and Nauvoo House.

Friday, 2nd. Closed the contract, whereby I gave two notes for $1,375, and became half owner of the steamboat *Maid of Iowa*. Continued in the Office with Captain Dan Jones most of the morning, which was very rainy.

In the afternoon, rode out in the city to invite several friends to take an excursion on "the little Maid" to-morrow, and had a long conversation with a Presbyterian minister.

Outrages were committed in Wales on

public property, under an organised band called "Rebecca and her daughters."

Saturday, 3rd. This morning, I, with my family and a large company of brethren and sisters, started for Quincy, on a pleasure voyage, on the steamboat *Maid of Iowa;* had a fine band of music in attendance, and arrived there at about one, p.m.

The accounts of the Lawrence estate were presented to the Probate Judge, to which he made objections, when a new account was made out by Clayton, which we made oath to, when the accounts were accepted by the Probate Judge.

At five, p.m., started on our return, but tied up at Keokuk, at one, a.m., on account of a severe storm, until daylight, when we started home, and were glad to arrive in Nauvoo at seven, a.m., of the 4th.

Sunday, 4th. At ten, a.m., in conversation with Mr. De Wolf, a clergyman of the Episcopal order, who was much of a gentleman.

A Conference was held in the New Corn Exchange, Manchester, and by adjournment in the large room at Hayward's Hotel, Bridge-street. The assembly was large, although the weather was unfavourable.

Elder Thomas Ward was President, and William Walker, Clerk. President Ward and Elders Clark and Fielding preached, giving excellent teachings on the plan of salvation and the Lord's Supper. There were present 6 High Priests, 58 Elders, 64 Priests, 40 Teachers, 10 Deacons.

The representations of the Churches being next called for, the following statements were made:—

Conferences.	Presidents.	Members.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	No. of Branches.
Manchester	Charles Miller	1481		38	75	54	17	30
Liverpool	Thomas Ward	558		31	30	14	10	4
Preston	William Snalem	655	1	18	18	18	2	15
London	William Major							
„ West End		58		3	9	3		
„ East „ Clerkenwell		156		3	9	2	2	
„ Newbury		22		1	2			
„ Woolwich		30		1				
Macclesfield	James Galley	250		11	28	15	9	6
Birmingham	Cooper Royle	509		32	32	18	10	16
Staffordshire		377		38	59	14	10	12
Edinburgh	Henry McEwan	302		10	10	8	2	4
Garway	Charles Taysum	176		4	5	7	2	5
Glasgow	Peter McCue	721		24	32	28	16	14
Froomes' Hill		784	1	21	47	21	9	36
Carlisle	John Parker	154		8	19	8	3	4
Sheffield	James Carrigan	128		4	9	3	3	
Bradford	Robert Parker	240		8	15	11	6	7
Bedford	Thomas Margetts	242		14	20	8	4	10
Ireland, Hillsborough		55		3	2	2	1	
Lincolnshire, Louth		14		1	2	1		
Wigan		5						
Nottingham		5						
Worcestershire	—— Smith							
„ Earls Common		61		3	4	1		
„ Penvin		19		1	2	1		
„ Broomsgrove		36		1	3			
	Total	7038	2	278	432	237	106	163

The sacrament was administered in the afternoon.

Monday, 5th. The following persons devoted themselves to the work of the ministry—viz., Osmond Shaw, Thomas Shaw, Samuel Downes, Elders William Speakman and George Eyres.

The following persons were then

ordained Elders—viz., R. Cowen, T. Pratt, Samuel Downes, John Williams, Peter McCue, Joseph Walker, and Levi Rigg.

Priests: J. Flint, Joseph Smith, J. Nightingale, J. Lee, Thomas Jackson, Samuel Wells, Charles Turner, Christopher Riding, George Robinson.

Teachers: George Hewitt, Thomas Jennings.

Elder Barradale was appointed to preside over Cheltenham Branch; Elder Rudd, over the Nottingham Circuit; Elder Pritchard, to labour in Derbyshire; Elder Speakman, with Elder Parker, in the Bradford Conference; Osmond Shaw, Addingham, Yorkshire; Elder George Eyres, in Lincolnshire and Hull, in connection with Elder Henry Cuerdon and Elder Samuel Downes, in Derbyshire, with Elder Hibbert.

Tuesday, 6th. I rode out to the Prairie Farm.

Earthquake in Java, destroying Nias and burying its inhabitants in the ruins.

The total national debt of Europe is estimated at $10,499,710,000. A century ago the European treasury was comparatively unencumbered.

Wednesday, 7th. Concluded a settlement with J. W. Coolidge. Gave him a deed for city lot.

Visited Elias Higbee, who was very sick.

John Workman and a company of 30 Saints, mostly his own family, arrived from Tennessee.

Thursday, 8th. This morning, about daybreak, Elder Elias Higbee died at his residence near the Temple.

He was son of Isaac and Sophia Higbee, born 23rd October, 1795, in Galloway, Gloucester County, New Jersey. In 1803, removed with his parents to Clermont County, Ohio. At the age of 22 he married Sarah Ward, and removed to Cincinnati. He received the Gospel in the spring of 1832, and in the summer of the same year went to Jackson County, Missouri, where he was baptised, and returned to Cincinnati, and was ordained an Elder under the hands of his brother, Isaac Higbee, 20th February, 1833. Arrived in Jackson County with his family in March, and was driven by the mob to Clay County in the fall of 1833; ordained a High Priest under the hands of Amasa Lyman, by order of the High Council in Clay County. 26th March, 1835, started on a mission, preaching the Gospel through the States of Missouri, Illinois, Indiana, and Ohio. Arriving at Kirtland, he laboured on the Temple until it was finished, and received his endowment therein. In the spring of 1836, returned to his family in Missouri; removed them to Caldwell County, where he was appointed County Judge.

We copy the following from page 315 of the Law of the Lord:—

"He has been sick only five days of cholera morbus and inflammation, which produced mortification, and his death was unexpected by all. His loss will be universally lamented, not only by his family, but by a large circle of brethren who have long witnessed his integrity and uprightness, as well as a life of devotedness to the cause of truth. He has endured a great share of persecution and tribulation for the cause of Christ, both during the Missouri troubles and at other times. On the 6th day of October, 1840, he was appointed one of the committee to build the Temple in Nauvoo, which office he maintained during his life. In that station he has shown a disposition to do right at all times, and always manifested a great anxiety for the prosperity of the Temple as well as the work at large. He has left a large family to mourn his departure; but he has gone to his rest for a little season, even until the morning of the resurrection, when he will again come forth and strike hands with the faithful, and share the glory of the kingdom of God for ever and ever."

Emma sick.

In the afternoon, rode out on horseback; called on Willard Richards, who was at work in his garden; asked him who gave him leave to occupy that? He answered, "Your honour;" when I replied, You are perfectly welcome to it, so far as I am concerned; then continued my journey to the prairie.

Friday, 9th. Rode out to show Mr. Lewis some lots in the city.

Continued most of the day with Emma, who was very sick.

Saturday, 10th. At home. Brothers Livingston and Goodrich, from Peterboro, New Hampshire, visited me about establishing a cotton factory in Nauvoo.

City Council met and passed "An ordinance to regulate the rates of toll at the ferry in the city of Nauvoo," which is published in the *Neighbour*.

Several petitions were presented to repeal the hog law, which were rejected.

The Court-martial ordered an arsenal to be built in the city of Nauvoo, for the

security of the public arms; and also ordered Brigadier-General C. C. Rich to organize the 2nd Battalion, 1st regiment, 2nd cohort, into a regiment of Light Infantry, to be the 5th regiment, 2nd cohort.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 26, 1859.

SEASONS OF PROSPERITY.—Seeing that we are urging the Saints to the accomplishment of their own special good, it is more congenial with our feelings to make a pressure upon them than it would be were they not so personally concerned. Their desire to be emigrated is great, and they are certainly more directly concerned in the good than ourselves. In urging them to lay by every penny and to make every reasonable sacrifice to bring about that desired end, we are conferring upon them a blessing. It is with this view that we come now to consider whether seasons of prosperity can or cannot be turned to the general good of the Saints, and to their emigration interests especially.

We are of a decided opinion that if the Saints do receive any blessing more God-sent than another, that one they are especially required to use to his glory and to the accomplishment of his purposes. And when to do this is also directly to their own personal interest, there can be no justifiable excuse if they do otherwise. Whenever Providence, then, blesses the Saints with more than their ordinary amount of means from any source or in any way, instead of lavishing it away or squandering it to no real benefit, they should wisely appropriate it to their temporal as well as eternal good and to the glory of the Divine Giver. Now, in nothing can they more effectually accomplish this than in the gathering; and when they have righteously tithed themselves, they should appropriate this extra amount of means growing from prosperity to their emigration interest.

It is well known that the prosperity of the working classes especially is not equal and settled, but from various causes it ebbs and flows and changes with the seasons. During their lives their circumstances will be very fluctuating. Indeed, this inequality will be found to take place with most of the working classes every year. At one time their incomings will be very limited, and at another time quite abundant, according to a working man's reckoning. At certain periods, opportunities will spring up on every hand; fortune will smile upon them and seem disposed to let the working portion of the community have things their own way. Everywhere employment may be found, and they can command wages at a high rate. At other seasons of their lives, the way will be closed up on every side, clouds will darken all their concerns, employment will be almost unobtainable, the value of labour will be low, and masters will pay miserable wages, and in a manner as though they were conferring a favour on the toiler to let him slave. This variation in the prosperity of the working classes is caused by fluctuations of trade, panics, national convulsions, war, failure of crops, the difference in the price of provisions, sickness, and other causes. Now, all these affect the working classes most, because they have to depend wholly on the labour of each day; and that which affects labour in any way

directly affects the working man. All are forced to bear their seasons of adversity when they come; but it is a lamentable fact that the working classes let their seasons of prosperity pass away without turning them much to their own advantage. When their season of prosperity is past, they are but little better off than when their season of adversity closed. The Saints, however, should act with more wisdom; and when the Lord blesses them, that they may bring about good to themselves, they should not frustrate his benevolent designs by letting the good pass by without receiving personal benefit therefrom.

Though others often slight the favours of Providence, when the Lord blesses his people with prosperity, ought they not to manifest to him their gratitude by turning that prosperity to the accomplishment of his purposes, especially that of the gathering, seeing that his design therein is to take them to a land where he will heap upon them greater favours of temporal as well as eternal things? Should he bless them with an abundant harvest and an absence of sickness, ought they not to make the most therefrom towards their emigration, indirectly by what they have saved and by what they have not lost or have not paid to doctors, and directly by what they have gained by their health and strength to labour? If, during seasons when trade is good, or from other causes, any obtain more than their ordinary amount of work, or for more than an ordinary length of time, or perhaps both, ought not such to manifest that they at least acknowledge the hand of Providence by swelling their means to gather with the faithful to Zion?

It must not, however, be imagined that we are desirous to see the Saints drag through a lifetime of privation, or pass under that rigid discipline of "mortification of the flesh" to which hermits and monks have subjected themselves, that they may be invested with extraordinary sanctity. We wish all to be Saints indeed; but we do not desire them to taste all the bitters and none of the sweets of life. Nor would we, in times of prosperity and health, have them exist in that state of poverty and wretchedness into which they are thrown in times of sickness or unemployment. Nevertheless, we would have them in their seasons of blessings and prosperity make the most of their opportunities and turn the favours of Providence to their real benefit and the glory of the Giver of all good. Indeed, is it not sinful if the Saints do otherwise—if they let their seasons of prosperity come and go without deriving personal benefit therefrom and effecting something to the accomplishment of God's purposes?

As we have before intimated, the seasons of prosperity and adversity come alternately, and the circumstances of the working classes fluctuate from various causes in trade, &c. This fluctuation is certain and recurs periodically at shorter or longer intervals. Now, during these seasons of prosperity and abundance of trade, the working man could emancipate himself. Though we are not now designing to lay before our readers a detail of our views upon the emancipation of the working classes, we will observe that emigration is a part of the principal means by which it will be brought about—by which the down-trodden of old countries will be redeemed from poverty and from the refined yet cruel slavery of European nations, where the working man is free to starve, and the willing toiler free to beg and often to beg in vain for the privilege to toil.

Now, one of the designs of the gathering is to emancipate the working man who accepts the restored Gospel, and thus to give him temporal as well as eternal salvation. During their seasons of prosperity and health, the Saints can effect their emigration, and thereby their emancipation. Shall they, then, let the means to bring about so great a result dwindle away or be squandered to no purpose? If working

men generally let their seasons of opportunities pass away without effecting their emancipation in any manner, shall the Saints also be thus culpable, and so frustrate the designs of Providence for their good? We hope not; and if such has been the case heretofore, let all now do better. Though we would not desire to see any for ever sacrificing and passing a lifetime of pinching and shifting, remember, Saints, that in gathering together on that glorious land of the working man—America, you are placing yourselves where the Lord can bless you with a lengthened prosperity. A little struggling and self-sacrificing for a season, and you will find yourselves in a land where absolute want and poverty cannot so often assail you; for, even if we look at the worst side, counting upon the privations of the Saints growing out of persecution, &c., what is it, compared with the heart-sickening, dreary existence of the working man in the nations of Europe? Let them manfully and wisely struggle to plant themselves on the soil of the virgin West, where the natural conditions of the country tend to inspire man with new life and fill him with lofty and adventurous desires.

In our editorials upon these subjects, we are not only designing to turn the attention and energies of all to the gathering, but are also writing for the general benefit of the Saints as members principally of the working classes. Indeed, our advice is applicable not only to the members of the Church, but to every working man; and we urge upon the Saints never to let their days of prosperity and health pass without accomplishing something for their own good and the glory of God. If they will act thus, we are confident in predicting that God will not fail to prosper them; but rather, if they use their seasons of prosperity to their real interests and his glory, he will multiply prosperity to them.

NOTICE.—William Jarvis, of Wolverhampton, late President of the Edinburgh Conference, has been cut off from the Church for adultery.

WOMAN—HER SPHERE AND DUTIES.

BY EMILY G. TEASDALE.

True happiness is founded upon principle, the foundation of which is love, order, and obedience. Where the wife is in subjection to her husband and the children to their parents, there we may expect to find happiness, for all moves on harmoniously, and there the Spirit of God loves to dwell. But how frequently do we find women usurping the authority of their husbands and taking the reins of government into their own hands. Could such but understand the degraded position into which they plunge both themselves and husbands, or once view themselves in the light in which they are viewed by others, they would feel abashed indeed. "God created man in his own image" and destined him to *rule*. The Apostle Paul says, "Man is the head of the woman, even as Christ is the head of the church." We have but to take a retrospective view of the manner in which Jesus has ruled the Church to catch a glimpse of the position man and wife hold in relation to each other. We find Jesus instructing, counselling, comforting, or admonishing, as the case may be; and the Church with humble confidence, has but to be made acquainted with the mind and will of her Lord, to reduce the same to practice, and, come what may, all is well with her. Antagonistic influences should be strangers to the breasts of the sons and daughters of God, and must be overcome before either can attain to a great amount of happiness. In order for a woman to respect her husband aright, they must both be in possession of righteous principles. She is not supposed to reverence him merely because he is a man, even

as we worship not the person of God, but his attributes: but when a righteous man blends love with sound judgment, decision, and discernment, he is worthy of the veneration of the noblest woman that God ever created. Where men do not possess *all* these noble qualifications, yet hold the Priesthood of the Son of God, let our sisters respect that and render obedience to the same, and thus stand in their position, leaving the result to God, who takes cognizance of all things.

A woman should be gentle and pliant to the counsels and wishes of her husband, and it will bring a flood of light and happiness to her own bosom which she can realize no other way. There is or ought to be within her breast a confiding love as the "weaker vessel," which would be nourished by her husband with the fondest care, could he but realize its worth; for he would feel that he possessed a priceless gem. But it must be appreciated, or its lustre dims. Happy indeed is the woman who finds in a husband one who can appreciate it. She may lavish upon him her heart's purest affections and meet the bleak winds of fate calm and unmoved; for her bark has got a noble sail to spread before life's adverse gale.

We must bear in mind that human nature is at best imperfect. In the richest mines we do not find all gold, but we carefully select it from the dross; and by our subjecting it to a refining influence, we by-and-by possess the pure geld free from alloy. But love will cover many faults, and the more we cultivate this attribute the nearer we approximate to perfection, for God is love. Though a woman's affections should be centred in her home, if she carry with her a loving spirit blended with intelligence, her scope for doing good may be far more extensive than she at first imagines. It may flow as an under-current, but its influence will be felt, and in the kingdom of God appreciated and ultimately placed in its proper position. To her care is entrusted the rising generation, and honour or disgrace will be awarded her according to the manner in which she acquits herself of her responsibilities. She may become as a ministering angel to the sick and afflicted. She was given to man as a helpmete, and by blending the qualities and attributes of both they become a perfect one.

It is in the power of woman to become a blessing or a curse to a righteous man. How many of our sisters, who have grown cold in this work, have, by wielding an undue influence over their husbands, dragged them down to apostacy!

Home is a haven of rest to the man who gains his livelihood by the sweat of his brow; but what a different aspect does the home present, where cheerfulness, order, economy, and cleanliness reign, to the one where all is disorder. To the former we see the husband returning, after the toil and anxiety of business are over, to a clean room and a cheerful fire. A wholesome meal is spread; he is welcomed by a smile of affection from his wife, and his children gather around to join in the welcome. The blessing of God is solicited, and all hearts unite to thank him for the blessings by which they are surrounded. A very different picture might be drawn from the home of a man in the same position in life, where the woman possesses not the same qualifications. How frequently do women in the Gentile world drive their husbands from home by their want of order!

Sisters, do we do our best to render home happy and comfortable, and economise those means entrusted to us? Is it our constant endeavour to sustain our husbands, by our faith and prayers, in the position which they are called to occupy in the kingdom of God? Draw a line of distinction between ruling your husband and endeavouring by your gentleness and love to assist him. Even should a woman possess more intelligence than her husband, it is not her prerogative to rule, but with becoming humility to impart the same to him. Remember that you can never get before him: you partake of his glory and exaltation. Then let it be your endeavour to help him forward rather than keep him in the background. His scope for doing good and imparting blessings is greater than yours. Lay aside all selfishness, as you value your salvation; and should he be called from your side to labour in the kingdom of God, though his company be to you more dearly prized than anything on earth, and the loss of it stretch your heartstrings to their fullest extent, resign him cheerfully to fulfil his mission, remembering that "as your day your strength shall be," and bow before the throne of your Father in heaven and thank him for

having blessed you with a husband worthy of assisting to establish his kingdom on the earth; and by-and-by you will feel more worthy to take your stand with our sisters in the West, who sacrificed their husbands and all they possessed, that they might be the messengers of salvation to England, or we should still have been grovelling in sectarian darkness. Do we not bear our testimony to its being worthy of our lives—our all? Shall we be the means of depriving others of the blessings that impart to us so much joy and peace now, and an eternal exaltation in our Father's kingdom? Oh no. Sister, if you are a noble spirit of the house of Israel, you will be ever ready and willing to sacrifice feeling for the benefit of the kingdom of God, especially when you consider that it will not only enhance your own glory, but call down upon you the approbation of our Father in heaven.

A man cannot too highly prize such a wife. Safely indeed may he confide to her care the children that God may entrust to him. The Spirit of God will dwell in their habitation, and cause her instructions to sink deep into their hearts. The principle of obedience which they see carried out by their mother will have greater weight than all her theoretical instructions upon it. In return, she will realize love and obedience from them; and in years to come, when the trials and vicissitudes of life press around them, her fair form will ever rise before them as an example worthy of their imitation. Those days of tranquillity will never be forgotten, but they will endeavour to live them over again in their own homes and offspring.

Let home be ever remembered as a sanctuary of love, peace, cleanliness, and order, and it will be a shield through youth; for the cold world will possess fewer attractions from the contrast. Even in manhood the dream of a mother's love steals over the mind and often acts as a silent monitor when she rests in her grave. Say not woman's position is a mean one, when rightly understood. Her energies only require to be aroused and directed by the Spirit of God into the right channel, for her to be rightly designated the glory of her husband.

THE VISITOR.

EMIGRATION.

"Good morning, brother G.! How are you? Emigration is the spirit of the times just now. How do you feel about it? Are you going to start and push Zionward next spring?"

"I would like to do it, but I'm afraid I can't."

"Can't! Such a word is not in the 'Mormon' vocabulary, when the Priesthood say, 'Do!' I am really ashamed of you, brother G.! Just look at yourself in the glass and see the stout, burly, big-whiskered mortal who has so little faith in his own energies as to believe that he can't raise means enough in another year to emigrate! No wife—no child!—nothing but that goodly-sized edition of humanity, well finished and bound in cloth, to take care of. And besides, how do you know what you can do? Have you ever tried your utmost?"

"I see no prospect yet."

"You 'see no prospect!' Fudge! *Make* a prospect. Round up your shoulders; strike out your arms; throw back your head like a man, and say, 'I *will* do it!' and then set to work and keep your word."

"Talking is very easy."

"Of course it is, and cheap too; and that's the reason that so many are willing to deal so largely in it. But I'll give you a specimen of *doing*—not a fanciful creation of the brain, but a veritable case from observation, which may open your eyes a little. You know brother K., don't you?"

"Quite well."

"Then you know that he has a wife and six small children, with nothing to support them but his own and wife's labour. Of course she cannot earn much. Well, he told me, a short time ago, that he intends to emigrate himself and family next year. I enquired what means he had for the purpose, when he showed me receipts for a few pounds—far short of the mark. 'It will be a tight pull,' said I; 'but energy and deter-

mination can accomplish wonders.' Some short time afterwards, he invited me to dinner—stewed rabbit, potatoes, pudding, &c. 'I'm afraid,' said I, 'you will be a long time saving means to emigrate on this system of living.' He quietly took me to an outhouse and showed me some fat rabbits in store of his own raising. Still I was not satisfied; but, as every week something handsome was credited to his name in the Emigration Book, and as I knew his labour was far from lucrative—not near so much as yours—I determined to see a little further into the matter. A few days afterwards, I quietly dropped in about dinner-time, and the mystery was solved. Dinner was almost ready, and he was hard at work; so I calmly seated myself. His wife apologised for their humble fare, but invited me to dine. The invitation was accepted, when bowls and spoons, scrupulously clean, were placed for all, and the fragrant steam of a nice broth greeted my nostrils. A rather coarse piece of meat served for making the broth, which, with plenty of good bread, on which it was poured, served us for dinner, and an excellent one too. The meat was saved to hash up again for another meal. We reckoned the cost, for the adults and children, at about 1½d. per head; and before the calculation was well finished, brother K. was at work again. 'Thus you intend to emigrate,' I said. 'Yes,' he replied, 'I'm determined to go to that land where I can work for myself and the kingdom of God, instead of for grasping, tyrannical taskmasters here; and in order to do that, I must work hard and practise strict economy. Six o'clock finds me at work in the morning, and ten rarely sees me quit at night.' 'You'll do it,' said I; and I left with full faith that next spring would find him making tracks for Zion; and his name will be there before him, with as honest a Tithing attached to it as ever was paid in Britain."

"*I'll* try it!"

"Do so! Try it with a will, and you'll find your chest packed and corded before you would have made a start under your feelings an hour ago."

"I'll do it!"

"That's it! Shake yourself, go out into the big world, proclaim yourself a man, and prove that you are one by your actions, and God will bless you. But I must away; so good morning. I'll drop in and see you again some time soon."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 194.)

. . . We are now in a district of country that must for years to come be the great centre of attraction to the antiquarian. And, though the first to unfold to my countrymen a knowledge of the existence and locations of these records of the lore of the antediluvian centuries, I am far from being able to do justice to the subject, with the limited means at my command. I shall therefore only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of a line of Pharaohs or kings not only contemporary with the Pharaohs of ancient Egypt, but showing conclusively their undisputed claim to an era long prior to those. But before doing this, however, I shall continue my description of the principal monuments, pyramids, columns, and tablets of stone, on which are inscribed or engraven thousands of characters, many entirely obliterated, but yet enough remaining that are perfectly legible to employ a life-time in deciphering and fill volumes with delineations. . . . On the north shore is a strip of alluvium or bottom land extending a large distance up and down the river, before reaching the first of a series of elevations that gradually rise higher and higher as they recede from the river. Upon this low bottom land, covered with a rank, luxuriant grass and a few cottonwoods, that seem, from their uncommon size, to have stood for a century at least, is the first of a series of ruins so wonderful as almost to exceed belief. Twenty-five rods inland from the north bank of the stream is a wall of stones of great size, and which were once square-edged, many of them eight feet long by three and four wide, and 16 inches thick.

At the south end of the wall, which is 25 wide, the stones rise one above the other, and each layer receding about ten inches, until it reaches the height of seven feet, and may be called the north face of the wall, from the top of which it gradually descends towards the river, until at the distance of 40 feet it reaches the surface of the ground, and is unquestionably the abutment of an ancient bridge; and if any further proof was wanting, we have it in the fact that 15 rods to the north of this, and jutting out of the bank, is another wall, the exact counterpart of the one just described. It is clear, therefore, that the river once ran between these abutments, but has gradually changed its bed from the north to the south side of the valley, giving to these old walls at the present time a most unmeaning position. . . . We reached a point where our streamlet guide issued from a deep damp gorge, between what appears once to have been walls of massive masonry, 40 feet or more apart, but now fallen and crumbled in ruins, that nearly block up the passage of the stream. Following along the deep ravine or chasm, a distance of nearly a quarter-of-a-mile, in which the banks on either side were of a uniform height and not less than 60 feet above the level of the stream, its steep sloping sides thickly mantled with trees, whose foliage completely shut out the rays of the vertical sun, we at length emerged from this dell of broken rocks and deepest shade upon the borders of the loveliest little lake that ever reflected back the twinkling of a star, while all beyond seemed one dense impenetrable forest. Ascending the elevation on either side of the ravine and looking over this tiny sheet of water at our feet, every idea that I had ever conceived of a primeval forest was more than realized. Here, in the form of an eclipse, is an immense basin, extending towards the north, as we have since ascertained, the distance of three miles—its longest diameter, while from east to west it is hardly two miles, and so perfect in its form, one can hardly believe that its banks were not cut and carved to a geometrical line. The elevation that surrounds this vast amphitheatre is but thinly timbered, and its green and shining banks are plainly discernible throughout its whole circumference, except where the view is obstructed by a number of conical hills, visible at a point 100 rods either to the right or left of the ravine, five of them covered with verdure to their summits, the other two appearing like barren rocks. And the fact that the five first-named lie in a direct line, and varying but little from the true meridian, led us to conjecture that possibly they might be artificial structures. Our suspicion was fully confirmed on finding that the two barren ones, with the centre one of the line of five, were also in line, and crossing the other at right angles. As we neared the point that brought us in range, our curiosity was turned to amazement at finding the nearest of these barren hills, though a fourth-of-a-mile distant, to be a pyramid of stone, and the first ever seen in America, bearing in every respect the outline and general appearance of the Egyptian pyramids. . . . This forest valley is hemmed in on all sides by a nearly level plain that barely overlooks the waving foliage beneath, and stretching far and wide towards the north and east (having traversed it for miles in different directions,) is dotted here and there with the traces of edifices in every conceivable shape and state of preservation, from the massive front of solid stone, some of them 15 feet high, and pierced with openings that were undoubtedly either windows or doors, or both, down to the same unmeaning ridges of loose stones that characterize the plain already described on the island of Ignacio. Our first attempt to penetrate the forest was opposite one of the barren pyramids. Descending into the valley with axe in hand, we cut our way through tangled underbrush and fallen trees and the tortuous trunks of massive grape vines, which having reared themselves aloft and overtopped the trees that gave them their support, had fallen with them only to rear themselves again upon their progeny, in this way forming a network of vine and verdure that nothing but the edge of steel could penetrate; so that for yards together we barely made an opening sufficient to admit the passage of a person in a stooping position. At length we reached the base of this, not Egyptian, but truly American pyramid. . . . Before attempting any examination of the interior of these pyramids, we determined on penetrating to the hill or mountain in the centre of the forest, for the nearer we approached the more like a mountain it appeared. Two days of incessant toil brought us to the foot of a mighty temple, called by the Indians of every tribe in the vicinity, 'Na-ha-go,' though it seems to be applied by them to the whole valley alike, with every structure in it; the meaning of which in our language is best conveyed by the word 'Mystery,'—or, if more words than one be used, and applied to the whole valley, then 'Valley of Mystery.' But when the Indian is called upon to explain its meaning, with great vehemence he invariably answers, 'Na-ha-go!' or 'The place we know nothing about.

(To be continued.)

PASSING EVENTS.

General.—News from Naples state that there have been fresh earthquakes in the Abruzzi, and that new craters have recently opened in Mount Vesuvius. The African mail brings intelligence that a shock of earthquake was felt at Accra on the 7th Feb., and that two-thirds of the town of Lagos had been destroyed by fire. In China, further operations against the "Braves" are contemplated. In Lombardy, preparations for war are reported as being prodigious, the country swarming with troops, whose movements are frequent: fortification is going on busily on all sides. The "effective" of the Austrian troops in Italy has been increased from 50,000 to 180,000 men. The *Nord* announces very coolly that "The Holy See is now engaged in recruiting a body of 5,000 men in Ireland, who are to be sent forthwith to Rome to form his Holiness's body guard."

MEMORABILIA.

How to tell the Age of a Tree.—The age of a tree is determined by the number of circles which appear in the trunk or stock perpendicularly.

Monsoon.—The monsoon is a periodical wind which blows for about six months from one quarter or point of the compass, and then changes and blows for an equal length of time from the opposite point.

Stentor.—Stentor was a Greek herald celebrated by Homer for having a voice louder than those of fifty other men's united. Hence comes the term "stentorian," which is used in reference to any person's lungs or voice of extraordinary strength.

English Version of the Bible.—The first English version of the whole Bible was made at the end of the 13th century; the second, at the end of the 14th, by John Wiclif; the third, early in the 16th, by William Tyndal, assisted by Miles Coverdale, under the auspices of Henry VIII.; and the fourth, early in the 17th, by a committee of 47 linguists, under the authority of James I. The latter version was based upon or was chiefly a revision of the preceding translation.

Roman Names of the Days of the Week.—The ancient Romans designated each day of the week after the name of the particular deity to whom they had dedicated it, and who was supposed to preside over it. They called the first day *Dies Solis* (Sol's or the Sun's day); the 2nd, *Dies Lunæ* (Luna's or the Moon's day); the 3rd, *Dies Martis* (Mars' day); the 4th, *Dies Mercurii* (Mercury's day); the 5th, *Dies Jovis* (Jove's or Jupiter's day); the 6th, *Dies Veneris* (Venus's day); the 7th, *Dies Saturni* (Saturn's day).

British Cabinet.—The British Cabinet consists of the following thirteen members of Government:—The Premier or First Lord of the Treasury, the Lord High Chancellor, the President of the Privy Council, the Lord Privy Seal, the Foreign Secretary, the Colonial Secretary, the Home Secretary, the Chancellor of the Exchequer, the First Lord of the Admiralty, the President of the Board of Control, the President of the Board of Trade, the Commissioner of Public Works and Buildings, and the Minister of War.

Oratorical Postures of the Hands.—In the expression of graceful calmness, the hands should be open and relaxed; in emotion, clasped; in anguish, wrung; in passion, rigid or clenched; in supplication, raised or applied. In blessing, they should descend slowly; in malediction or threatening, quickly with vehemence. In astonishment, they should start; in joy or approbation, wave or clasp. In invitation, they should be moved towards the body; in rejection or dismissal, pushed from it. In candour or sincerity, the palms should be turned upwards; in concealment and cunning, downwards; in defence, apprehension, or aversion, turned outwards from the body; in boldness or confidence, inwards towards it. In pain, confusion, or mental distress, the hand should be applied to the forehead; in giddiness or delirium, to the crown of the head; in stupor, to the side of the head; in shame or grief, to the eyes: for intensity of expression, both hands should be thus applied. In languor or *ennui*, the hand should support the cheek; in meditation, the chin. In desire or appeal to conscience, the hand should be laid on the breast; in boldness or pride, on the lower part of the chest; in remorse, acute bodily distress, difficulty of breathing, palpitation of the heart, &c., it should be pressed on the upper part of the chest, or should beat it. In meekness, the hands should be crossed on the breast; in resignation, they should be crossed palm to palm; and in determination or obduracy, the back of one hand should be laid in the palm of the other.

VARIETIES.

"I AM WELL" would be *better*, took physic, and DIED.

A man is half-an-inch taller in the morning than at night, owing to the relaxation of the cartilages.

FASHION *versus* NATURE.—It is ordained among the laws of nature that hair shall grow upon the chin and upper lip of man; but Englishmen for the last 150 years have declared that this hair is a disfigurement and a nuisance, that Nature made a mistake in putting it there, and that they will diligently cut it off! Query: Have they any reasonable and sufficient ground for thus attempting to contravene one of the laws of their existence? There can be no mistake as to Nature's intention with respect to the beard. No law of hers was ever more distinctly uttered than that which ordains that hair shall grow upon the lips of man; and when Fashion presumes to contravene that law, and to require of man that he shall engage in a laborious contest with Nature, ending only when the coffin-lid is nailed over his shaven face, she is beyond her sphere, and has no authority on which to claim obedience. Englishmen have waged this war with Nature for a century-and-a-half, but they have not gained in all those years one inch of ground. Nature still utters her protest unceasingly, though in silence, and *will* utter it to the end of time. The beard still grows as vigorously as it did five generations back, in spite of all our efforts to extirpate it. And the very fact (well known to those precocious boys who shave their downy lips in order to entice the hair to sprout,) that it grows only the *more* vigorously after the application of the razor, should be to us convincing proof that Nature rebels against this nudity, and strives earnestly to restore the true order of things which our folly has disturbed.

POETRY.

HAPPY WE'LL BE.

AIR—"*Ever of Thee.*"

Happy we'll be! though life hath its sorrows,
Which with our joys will ever keep pace:
The storm is soon o'er, the peaceful calm follows,
And gloom to the sunshine will have to give place.
The glad beams of hope shall banish our sadness,
And faith every feeling of doubt will dispel:
Though cares may assail, if the heart's stored with gladness,
They soon will pass by us, and all will be well.
There's bliss in the future; we'll trust and be free:
Confidence cheers us, and happy we'll be!

Happy we'll be! we've heaven before us,
With beacons to guide and a safe course to steer;
And love's golden chain, so gently thrown o'er us,
Shall bind us for ever to those that are dear.
Though keen be the pang, when the fond tear is starting,
And trials the strength of our heartstrings may prove,
The pang and the tear which spring up at parting
Are only unfolding the wealth of our love.
There's bliss in the future; we'll trust and be free:
Confidence cheers us, and happy we'll be!

Happy we'll be! for years are but fleeting;
The troubles of this world will soon all be o'er:
Though painful to part, yet how sweet is the meeting;
For pain only heightens our pleasure the more.
Time cannot break nor distance e'er sever
The bonds that unite us, though tender the ties:
Grief is but transient; love *lives for ever*—
The phœnix that o'er all our troubles will rise.
There's bliss in the future; we'll trust and be free:
Confidence cheers us, and happy we'll be!

JAMES BOND.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 14, Vol. XXI. Saturday, April 2, 1859. Price One Penny.

WHAT IS A PROPHET?

It is said to be an article of Mahomedan belief that madmen are the special favourites of Heaven, and every mark of insanity is considered a convincing proof of inspiration.

This, of course, is treated by Christians as ridiculous; and if their own ideas concerning inspired mortals were fit to stand the test of reasoning analysis, their views upon the subject might be entitled to profound respect. But, in our endeavours to answer the question which heads this article, we may perhaps find that Christians and Mahomedans, after all, do not so very widely disagree on the subject. The further we are removed from any object, whether by time or distance, the more we are apt to draw upon the fertility of imagination, and less upon the ungarnished verity of facts; and if we have never seen the subject of our cogitations, this peculiarity is proportionably increased. Cloudy visions enveloped in the mists of tradition or imperfect description flit before our mind's eye, till fancy seizes the shadowy outlines and creates an ideal which becomes at once the object of our reverence and admiration, or our detestation and disgust,—in either case unjust as regards the primary cause.

This is pre-eminently the case with respect to the popular theory concerning inspired men. Not only disbelieving in their present existence, but confining them to a period which the driest historian cannot approach without entering into the fanciful realms of poetry, it is no wonder they have surrounded them with a poetical garb more imaginary than real; and when we consider that age after age has added some colouring or touch to the ideals of the preceding one, we have no reason to be surprised, should the solemn fact be thrust before us, that the popular ideas concerning inspired men are the fictions of inventive imaginations.

We will proceed to demonstrate the truth of this; and having done so, we shall have discovered why it is that moderns are generally so slow to believe in existing Prophets, as it would be impossible for individuals to exist (other than lunatics) like the ideals they have created for themselves, of men wrapt in prophetic vision and gazing on the secrets of the future. But we will first describe the supposed characteristics of inspiration. Imagine, then, an individual of tall, commanding appearance, with features of rigid sternness and sepulchral solemnity, eyes glaring with a strange unearthly fire, rolling in frenzied wildness or fixed on vacuity, hair thrown back from a lofty forehead of unnatural whiteness and floating in unkempt masses over the shoulders, lips muttering strange and unconnected sentences, and the whole appearance bearing unmistakeable tokens of an utter disregard to personal appear-

ance and an entire contempt of everything connected with this mundane existence, and you have before you a veritable likeness of an ideal prophet, such as many of this generation suppose the ancient Prophets were. That this picture is not overdrawn the many descriptive works published illustrative of eminent inspired characters fully confirm. Now, if such a character was described to any intelligent individual of the present day as existing in his neighbourhood, he would unhesitatingly pronounce him a fit subject for a lunatic asylum. But gather round him the garments of departed centuries, and the case becomes instantly changed. Imagination usurps the place of plain, matter-of-fact, common sense, and conjures up some supposed ascetic or holy man of old, whose name figures prominently in the well-filled calendar of saints, garbled in the fanciful trappings of a Dante, a Milton, an Angelo, or a Raphael.

Thus far, then, and no farther, despite assertions to the contrary, do Mahomedans and Christians disagree—that while the latter confine their ideals to a period of time ceasing some eighteen centuries ago, the former respect and venerate their presumed favourites of Heaven as living among them now.

Johnson has defined inspiration to be "An infusion of supernatural ideas;" and here the great lexicographer has fallen into the common error. Everything that exists is guided by certain fixed principles, and every apparent departure from these principles is not an infringement of the laws of nature, but the operation of some power or principle with which we are unacquainted. There can exist no such thing as supernatural causes or effects. Superhuman is the only expression admissible when treating of the cause of inspiration; and as the Bible is the only authentic record of inspiration professedly believed in by the bulk of Christendom, to it we refer to demonstrate what prophets and inspired men are, and wherein they differ from other mortals.

Noah was a man peculiarly favoured of Heaven and blessed with a foreknowledge of that deluge which baptised the earth for the cleansing away of the corruptions under which it was groaning, and swept from its surface the wicked generation contemporary with him. We have no account of his having received any assistance, except from his own family, in constructing the ark in which they were preserved. He therefore must have laboured as a ship-carpenter to secure his own and family's temporal salvation. After the deluge, he turned his attention to agriculture and vine-dressing, enjoying the fruits of his labours. Thus he was carpenter, farmer, and vine-dresser, all of which required the practical, every-day attention of a mind free from frenzy, calm and calculating. Abraham was remarkably blessed of the Lord, enjoying the society and converse of angels and visitants from the courts of glory. As shepherd, friend, or warlike chieftain, he performed his duties well and faithfully, attended to the cares of his flocks, settled disputes with his neighbours, washed the feet of his guests, and with the promptitude and vigour of a veteran in war attacked and defeated the spoilers and captors of his kinsmen. Thus did he display the various characters of shepherd, entertainer, soldier, and friend, and fully sustained his patriarchal dignity.

The character of Moses, who was *par excellence* the Jewish Prophet, is pertinently exemplary of that elastic range of capacity which many of the servants of God displayed. After eighty years' probation, forty of which he passed as an humble shepherd in the wilds of Midian, he was called forth to lead the hosts of Israel. As leader, judge, legislator, or architect, we find him equally alive to his onerous duties and sagely carrying out the instructions of Jehovah to bless, benefit, and advance the interests of the people under his control. We can but briefly glance at the leading characteristics of Joshua, the able general and surveyor,—of Samuel, the wise and fatherly judge,—of David, the adept in war, kingcraft, and music,—and of Elisha, the ploughman-prophet, while the fact remains before our minds that these men were not mere visionary characters given up to the wild frenzy which some suppose inspired men were the subjects of, but leading members among an enlightened and powerful people, whose genius and works have stamped them as practicalists of no common order. Amos, the herdsman of Tekoa, while following his daily avocations, was filled with the visions of heaven, and his prophecies pointedly referred to events subsequent to his own day, some of which are even now

under fulfilment,—while his son Isaiah, "the evangelical Prophet," was found to act as counsellor and adviser, and in one recorded instance as physician. (2 Kings xx. 7.) Daniel, raised to be second in power to a potentate, next claims our attention, as, in that capacity and the various others which he filled, profound wisdom and a calm, unclouded mind were absolutely necessary. We might speak of a Peter, a Paul, and a host of others who manifested untiring zeal, indomitable perseverance, and unflinching determination in the propagation of the noble truths they taught,—all bright luminaries of inspiration and abundantly gifted with the prophetic spirit, but were yet found, when occasion or necessity required it, working at their crafts, temporally unnoticed and undistinguished. But enough has been advanced to support the answer that we are about to give to our leading question.

We have found men filled with the spirit of prophecy acting in their various positions among carpenters, farmers, vine-dressers, shepherds, patriarchal chieftains, leaders, legislators, judges, architects, generals, surveyors, kings, musicians, ploughmen, herdsmen, counsellors, physicians, provincial satraps, fishermen, and tentmakers, and in each of these capacities acting well their parts as men who fully understood and were capable of practically carrying out the duties devolving upon them. The only legitimate conclusion we can come to from the foregoing is that a Prophet of God is like another man in personal appearance, general characteristics, and avocations, but one who is specially called of God, inspired from on high, and commissioned with a message bearing on the future and fraught with deep-meaning interest to all to whom it is addressed.

There are many individuals amongst politicians, statesmen, and theologians, who can, by comparing the past with the present and understanding the natural and consequent bearing of human events, based upon a knowledge of human nature, confidently predict certain events from known causes. Such are prophets, inasmuch as they predict events to come. Yet they are not Prophets of God, nor commissioned from on high, though gifted with superior wisdom, as their most confident assertions and sanguine anticipations may prove baseless, and *must* do so, if placed in juxtaposition to the purposes of the Eternal.

But by such men is the world led. Yet the futility of many of their anticipations will appear when the winding-up scene of the last dispensation is unfolded, and those who now walk in our midst scarcely noticed, yet bearing faithful testimony of Jehovah's designs, are recognized as God's accredited agents upon earth, to unfold the curtain of the future and lay bare the dark and mystic events whose advent has unmistakeably cast their shadows on the foreground.

S.

THE ESSAYIST.

SYSTEMATIC RELIGION.

The last number of the Essayist considered man in his religious character. His essential nature was the subject, however, rather than the wants growing out of that nature, and *systems* of religion were not contemplated in the view then taken. But we have now come to treat of those wants and to deal with "systematic religion."

The best illustrator of human nature is man himself, and the best authority upon the wants of man is the actual manifestation of those wants. If we can discover what has actually grown up among mankind, and what in their various characters and relations they have manifested in the experience of thousands of years, that growth will show to us what is natural to man, and those manifestations will declare his wants. We can thus obtain for the basis of conclusions the ground of positive philosophy, which in all cases is preferable to the uncertainties of speculative philosophy.

We find growing up among mankind organizations, institutions, systems, and societies. Organizations, institutions, systems, and societies are therefore natural

to man, for they have grown out of his conditions, relations, and wants. Moreover, they are further shown to be natural by the fact that they are the growth of thousands of years, and have existed in all time, and are not the offspring of to-day and the departed of to-morrow. Next in order may be classed authorities, laws, masters, teachers, guides, officers, helps, and governments. As we go on, we find relationships, bonds, covenants, and obligations; then commandments, doctrines, discipline, philosophy, revelations, &c., are brought in; and with them come gifts, endowments, rewards, and punishments. There are also commissions, ordinations, ordinances, forms, ceremonies, symbols, and means of expression, besides various details unnecessary to name. In a greater or less degree, most of this is applicable to man in each of his characters, whether national, political, social, domestic, or intellectual. Everywhere he is illustrating the same truths and manifesting similar wants. But in his religious character it is eminently so; for it is a remarkable fact that whatever can be found elsewhere can also be found in an analogous form in the domains of religion, and what has grown out of either of man's characters has a corresponding development in his religious one. Thus it would seem that the religious character of man comprehends all that concerns him, and that his religious wants circumscribe all his other wants. And as the whole named above can be found in the domains of religion and growing out of its soil, religion in its systematic character properly comprehends the whole. Moreover, the whole *has been* found in the domains of *Divine* religion. Thus is left no room to query whether or not some of these developments are intrinsically monstrous or improper; for evidently that which has actually grown out of Divine religion properly belongs thereto, and is neither monstrous nor improper when found in the integrity of its origin. Nor does the fact that truths are often perverted, ordinances changed, and other religious developments corrupted or turned from their original intention at all affect their primary quality and rightfulness. But this point we will leave for future consideration, and deal with that which more directly concerns the subject of systematic religion.

The experience, then, of thousands of years and the actual manifestations of the religious wants of man abundantly sustain the claims of systematic religion. It is not enough that religious nature and religious sentiments and truths exist; for a Divine religious *system* is also needed to fit that nature and embody those sentiments and truths.

There being in man an innate consciousness of the existence of God, which, whether understood or not, still speaks,—whether disowned or not, still utters its voice, man essays to clothe him in the highest form and to give him the most becoming character which his mind conceives, or nature supplies, or revelation makes known, or tradition teaches. But as the standards by which the Deity is measured are various, and the differences in the comprehension of minds very great, and the spiritual light of nations and ages very unequal, the forms and character which they ascribe to the Supreme are, by consequence, corresponding.

Mankind also require forms of worship in which to adore the Creator and gain his approbation and protection, while they will also seek for some sacrifice or means to propitiate Heaven and turn away the wrath of offended Deity. And, connected with this, oracles, seers, teachers, and priests will be necessary to make known the will and things of heaven and to administer in the ordinances and sacraments pertaining to religion.

To meet these wants of man and embody the truths, qualities, and powers of religion, the Designing Mind has devised a glorious system—the Great Father has instituted means to bestow the blessings and efficacy of religion upon his earthly children. The spiritual promptings of the inner life and the wonders of creation have led mankind to look above for the existence of God, and he has looked down upon them to acknowledge that existence, and by direct revelation and inspiration has made known his mind and will. He prepared and gave a sacrifice to redeem the world and atone for the broken law. He has bestowed his oracles, sent prophetic and angelic messengers, and raised up seers, lawgivers, divine masters, priests, and shepherds. He established his Church, fixed in it the proper official pillars, instituted its government, and conferred gifts, endowments, and various blessings. He-

gave forms and ceremonies of celestial order and instituted ordinances, sacraments, and covenants for the remission of sins, the gift of the Holy Ghost, the commemoration of the Great Sacrifice, and the union and perfection of the body of Christ. All this, and more than the limits of an article or the imperfect knowledge of the present will permit any writer to pen, belongs to Divine "systematic religion."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 204.)

[June, 1843.]

To show the wickedness and rascality of John C. Bennett and the corrupt conspiracy formed against me in Missouri and Illinois, I insert the following under date of the letter:—

"Independence, Mo., June 10, 1843.

To his Excellency Governor Ford:—

Sir,—For the last three months I have been corresponding with Dr. John C. Bennett relative to one certain Jo. Smith, *Mormon* Prophet, &c., of your State. In several of Dr. Bennett's letters to me, he informs me that my name is known to you. Taking this for granted authorises me without hesitation to write you fully upon a subject that the people of this part of our State feel themselves vitally interested in.

At the last term of the Circuit Court of Davies County, an indictment was found by the grand jury of said county against Joseph Smith for treason against this State. The necessary papers are now on their way to Governor Reynolds, who, on the receipt thereof, I have no doubt, will make a requisition upon you for the apprehension and delivery of said Smith to the bearer, Mr. Joseph Reynolds, who goes as a special agent to attend to this business; and I am in hopes that, so soon as the proper papers come to hand, you will take that course that will secure this *impostor* and have him delivered over to Mr. Reynolds.

Dr. Bennett further writes me that he has made an arrangement with Harmon T. Wilson, of Hancock County, (Carthage, seat of justice,) in whose hands he wishes the writ that shall be issued by you to be put. From the tenor of his letters I am induced to believe that he has made the same suggestions to you. The only wish of the people of this State is, that this *man*, Joseph Smith, may be brought to that justice which the magnitude of his crime merits.

Respectfully, your obedient servant,

Sam. C. Owens."

[Commander-in-Chief of the mob in Jackson County.]

A steamship of iron, called *The Great Britain*, was built at Bristol, England, at a cost of £90,000. She has six masts, and is 320 feet in length on deck, and is said to be the largest vessel that has been built since the days of Noah.

Sunday, 11th. Ten, a.m., meeting at the Stand.

The following report is from the journals of Elders Willard Richards and Wilford Woodruff:—

"A large assembly of the Saints met at the Temple Stand. Hymn by the choir. Prayer by Elder P. P. Pratt, and singing.

President Joseph Smith remarked—'I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone. I have not the least idea, if Christ should come to the earth and preach such rough things as he preached to the Jews, but that this generation would reject him for being so rough.'

He then took for his text 37th verse of 23rd chapter of Matthew—'O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.'

This subject was presented to me since I came to the Stand. What was the object of gathering the Jews, or the people of God, in any age of the world? I can never find much to say in expounding a text. A man never has half as much fuss to unlock a door, if he has a key, as though he had not, and had to cut it open with his jack-knife.

The main object was to build unto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practised, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the prin-

ciples and laws of the Priesthood were predicated upon the gathering of the people in every age of the world. Jesus did everything possible to gather the people, and they would not be gathered, and he therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the Priesthood, for the salvation of men, are not be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together his people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, &c. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. 'That is only your opinion, sir,' says the sectarians. When a man *will* go to hell with his eyes open, it is more than my meat and drink to help him to do as he wants to.

If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

Where there is no change of Priesthood, there is no change of ordinances, says Paul, if God has not changed the ordinances and the Priesthood. Howl, ye sectarians. If he has, when and where has he revealed it?

Have ye turned revelators? Then why deny revelation?

Many men will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation.

Many things are insoluble to the children of men in the last days: for instance, that God should raise the dead, and forgetting that things have been hid from before the foundation of the world, which are to be revealed to babes in the last days.

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe.

All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole.

I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, 'This day shalt thou be with me in paradise.' King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was—This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says he went and preached to the world of spirits (spirits in prison, 1st Peter, 3rd chap., 19th verse), so that they who would receive it could have it answered by proxy by those who live on the earth, &c.

The doctrine of baptism for the dead is clearly shown in the New Testament; and if the doctrine is not good, then throw the New Testament away; but if it is the word of God, then let the doctrine be acknowledged; and it was the reason why Jesus said unto the Jews, 'How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not,' that they might attend to the ordinances of baptism for the dead as well as other ordinances of the Priesthood, and receive revelations from heaven, and be perfected in the things of the kingdom of God; but they would not. This was the case on the day of Pentecost: those blessings were poured out on the disciples on that occasion. God ordained that he would save the dead, and would do it by gathering his people together.

It always has been, when a man was sent of God with the Priesthood and he began to preach the fulness of the Gospel, that he was thrust out by his friends, who are ready to butcher him if he teach things which they imagine to be wrong; and Jesus was crucified upon this principle.

I will now turn linguist. There are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.

I will criticise a little further. There has been much said about the word hell, and the sectarian world have preached much about it, describing it as a burning lake of fire and brimstone. But whoever revealed it? God never did. But what is hell? It is another

modern term, and is taken from hades. I'll hunt after hades as Pat did for the woodchuck.

Hades, the Greek, or Shaole, the Hebrew: these two significations mean a world of spirits. Hades, Shaole, paradise, spirits in prison, are all one: it is a world of spirits.

The righteous and the wicked all go to the same world of spirits until the resurrection. 'I do not think so,' says one. If you will go to my house any time, I will take my lexicon and prove it to you.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers. 'But,' says one, 'I believe in one universal heaven and hell, where all go, and are all alike, and equally miserable or equally happy.'

What! where all are huddled together—the honourable, virtuous, and murderers, and whoremongers, when it is written that they shall be judged according to the deeds done in the body? But St. Paul informs us of three glories and three heavens. He knew a man that was caught up to the third heavens. Now, if the doctrine of the sectarian world, that there is but one heaven, is true, Paul, what do you tell that lie for, and say there are three? Jesus said unto his disciples, 'There are many mansions in my Father's kingdom (house): if it were not so, I would have told you. I go to prepare a place for you, and I will come and receive you to myself, that where I am ye may be also.'

Any man may believe that Jesus Christ is the Son of God, and be happy in that belief, and yet not obey his commandments, and at last be cut down for disobedience to his righteous requirements.

A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God. The sectarian priests are blind, and they lead the blind, and they will all fall into the ditch together. They build with hay, wood, and stubble, on the old revelations, without the true Priesthood or Spirit of revelation. If I had time, I would dig into hell, hades, shaole, and tell what exists there.

There is much said about God and the Godhead. The Scriptures say there are Gods many and Lords many, but to us there is but one living and true God, and the heaven of heavens could not contain him; for he took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prays that those that the Father had given him out of the world might be made one in us, as we are one; but if they were to be stuffed into one person, it would make a great big God. If I were to testify that the Christian world were wrong on this point, my testimony would be true.

Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all.

If any man attempts to refute what I am about to say, after I have made it plain, let him be accursed.

As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do: then the Father hath some day laid down his life and taken it again; so he has a body of his own; each one will be in his own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.

Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels; others are raised to become Gods.

These things are revealed in the most holy place in a Temple prepared for that purpose. Many of the sects cry out, 'Oh, I have the testimony of Jesus; I have the Spirit of God: but away with Joe Smith! he says he is a Prophet; but there are to be no Prophets or Revelators in the last days.' Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy; so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for his Saints.

I will now ask this assembly and all the Saints if you will now build this house and receive the ordinances and blessings which God has in store for you; or will you not build unto the Lord this house, and let him pass by and bestow these blessings upon another people? I pause for a reply."

At half-past two, p.m., I introduced to the congregation Mr. De Wolf, a clergyman of the Episcopal Church, and requested the attention of the congregation in his behalf. He read the 6th chapter of Hebrews, and then kneeled and prayed, dressed in his black clerical gown, which excited some curiosity among some of the Saints. After the choir sang a hymn, he preached from Hebrews, 6th chapter, 1st and 2nd verses, touching on such

principles only that are acknowledged and received by the Church. In his closing remarks, he observed—"I may never meet you all again this side of the eternal world; but I will appoint a meeting—*i.e.*, when the Lord Jesus shall descend with his angels to call the dead from their graves, and sit in judgment on all the world."

A Conference was held at Lima, and the Branch re-organized, under the direction of Elder H. C. Kimball; Isaac Morley, President; Walter Cox and Edwin Whiting, Counsellors; Gardiner Snow, Bishop; Clark Hallet and Henry Dean, Counsellors; William Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clawson, Joseph S. Allen, Philip Garner, Henry Ettleman, Reuben Daniels, and Horace Rawson, High Council; James C. Snow, Clerk of the Branch.

During the appointing of the High Council, Elder Kimball made some general remarks upon the Word of Wisdom.

He commenced by saying that he always despised a penurious principle in any man, and that God despised it also; for he was liberal, and did not look at every little thing as we do. He looked at the integrity of the heart of man. He said some would strain, nip, and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron bedstead: if he was too long, they would cut him off; if he was too short, they would stretch him out. And again, he said, it made him think of the old Indian's tree, which stood so straight that it leaned a little the other way, and the best way was to stand erect.

In the after part of the day he renewed the subject by saying that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms; but said he had always obeyed the Word of Wisdom, and wanted every Saint to observe the same. He said that, when he was in England, he only taught it once or twice in public, and the Saints saw his example and followed it. So likewise when the Elders go to preach, if they will observe the Word of Wisdom, all of those will whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves; for every spirit begets its own. Neither will such Elders be able to do much good; for the Holy Ghost will not dwell in them, neither will the Father nor the Son; for they will not dwell where the Holy Ghost will not, and neither of them will dwell in unholy temples. He said that he wanted wise and honourable men to fill responsible offices who were worthy. He then closed this subject by recommending the Saints to observe the counsel of President Morley. He made some very appropriate remarks with regard to the Temple and Nauvoo House.

Elder William Curtis was appointed to go with Elder Aaron M. York to the State of Maine.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 2, 1859.

PENNY FUND BOOKS.—We sent out with last week's parcels of *Stars*, for distribution among the Branches, a set of Penny Fund books, arranged after the manner of the Teacher's book, and to be used by the Teachers or other Elders whose duty it is to visit and instruct the Saints and collect their weekly moneys to be deposited for their emigration. We have ever sought the welfare and prosperity of the Saints, and have endeavoured in all things to study their real and best interest, and devised means for its promotion. It is with this view, and in order to stimulate the Saints to renewed exertion in behalf of their deliverance from these lands, that we have got up these books; and we deem it to be the duty of all the Saints to be as punctual and careful to have a certain amount set to their credit weekly in these books as they are to have their Tithing entered in the Teachers' books. We are persuaded, if the

Saints will give this matter their serious consideration and begin at once to practically carry out with energy and perseverance the counsels and instructions they have received upon the subjects of emigration and economy and of saving and laying by their means for that purpose, that the time is not far distant when at least nine-tenths of the industrious and faithful Saints will have it in their power to emigrate, and upon their own honestly-earned means. We shall look for the Saints one and all to begin at once and have an account opened in those books, and to be as particular and faithful in having an amount entered to their credit weekly as they are in paying their Tithing; and we would urge the Saints to learn and practise economy in *all* things, so that the sum thus credited may be as large as possible.

And particularly would we urge the Saints to commence the practice of economy by at once and for ever abandoning the habit of living before their means, or, in other words, of procuring the week's supplies upon credit, and paying up when pay-day comes round. You will, at the least calculation, thus save on an average 4d. on every shilling you lay out in that way for family supplies. You who procure your supplies on a credit of even one week pay on an average of at least 25 or 30 per cent. more than you would pay for the same articles if you went with the money in hand ready to pay for it at the time. You would not then be confined to any particular shop or shops, but could go where you pleased and could do the best. You would have the advantage of being in a position to make one-half of the bargain. We are confident that we speak within bounds, and, if anything, below the mark, when we say that eight shillings cash in hand will go as far towards serving a family as twelve shillings on a week's credit will do. In this way, from four to eight shillings per week is *entirely lost* to the family, which, with the cash-in-hand system, might be added to their deposits for their emigration over what they already manage to put by, and they would be equally as well and comfortably provided for. This, in the course of a year, would amount to from £10 to £20 saved, which is now, so far as the poor labourer is concerned, no better than thrown away. So far as any benefit which he really derives from it is concerned, he might as well take that amount from his year's earnings and cast it into the sea, or otherwise destroy it.

Is it not an evil—nay, is it not a *sin* for the Saints thus to toil and squander their earnings, and deprive themselves of the blessings and comforts which this money, with a little economy and management, might procure for them, or by the aid of which they might soon deliver themselves from this land and gather home to Zion? We call upon all those Saints who are practising this most disastrous and ruinous policy to abandon it at once, if they desire the favour and blessing of the Lord on their labours and endeavours to effect their deliverance from these lands.

The command is, "Gather to Zion," and the Lord will not hold him guiltless who thus squanders or misapplies the means that ought to be employed to effect the gathering and promote His cause on the earth.

There is another ruinous practice many have become habituated to, and which they *must abandon*, if they would secure the blessing of a temporal salvation: that is, pawning their wearing apparel or other goods. They must cease patronizing the pawn-shops and loan societies, and save the very heavy tax which they are weekly or monthly paying those shops, if they ever expect to rise above their present poverty and destitution. Individuals may possibly have been temporarily relieved by those shops, but it has been at a great sacrifice, and in the end it has only tended to involve them in still greater embarrassments.

We earnestly call upon the Saints who have subjected themselves to this ruinous custom to break their fetters at once and free themselves from every such embarrass-

ment, and put the amount thus saved weekly or monthly or yearly, as the case may be, to the amount they may otherwise lay by for their emigration. If they will do this, they will be astonished to see how fast the sum will accumulate.

We would also recommend the Saints to add to their regular weekly amounts which they put by for their emigration the amount of a day's wages each month. A little extra exertion and economy or self-denial *every day* will enable them to accomplish it with ease. If the self-denial or economy be practised *every day*, it will scarcely be felt. We have already proposed this in some of the Conferences that we have visited, and it has been received joyfully, and we believe it is already in operation. We confidently expect a large increase in the amounts deposited this year by the Saints on account of their emigration, and that thousands will through this arrangement be in a condition to emigrate next year.

Lay hold of this matter, then, with faith and a firm determination to effect your deliverance, and the blessing of the Lord will be upon you and crown your efforts with success.

VISITS AMONG THE CONFERENCES.—Since our return from the Continent last November, we have visited and held Conferences in Cardiff, Nottingham, Sheffield, Liverpool, Birmingham, Coventry, Manchester, Edinburgh, Cheltenham, Hull, Macclesfield, and London. These Conferences have been well attended—most of them to full and overflowing houses. We have been much pleased to witness the almost universal good feeling and understanding that exist among the Saints; and the increased desire manifested by them to understand the principles and requirements of the Gospel, and their zeal in keeping the commandments of God and walking in the counsels of the Priesthood. Their faithfulness is drawing down the blessings of heaven upon them, and the Lord is prospering them exceedingly. We are gratified to witness the increased confidence, faith, and union of the Saints, and the consequent joy and happiness they experience in living and practising the principles of their holy religion. We are also glad to see a steady increase of individual deposits for emigration, and confidently anticipate that there will be a great work accomplished in that respect this season.

The amounts sent in by the Conferences monthly is steadily on the increase. This is gratifying, inasmuch as it evinces a growing earnestness on the part of the Saints to gather with the people of God in Zion, as also that they are beginning to have correct views of the importance of emigration and the manner in which it is to be brought about; and it proves that our counsellings on the subject have not been given in vain, but have been appreciated, received, and acted upon in the spirit in which they were given. A steady perseverance in this course will result in the temporal and spiritual salvation of the Saints.

WORK OUT YOUR SALVATION.

BY ELDER G. D. KEATON.

Judging from the conduct of some of the Saints, it would seem that they expect to enter the celestial kingdom merely because they are members of the Church and do not commit sin. But it is not enough for us to be merely nominal members of the Church of Christ. We should not allow ourselves to be lulled to sleep, fancying that we are secure—that our salvation is certain because we have professed faith in the Gospel, been baptized for the remission of our sins, and received

the laying on of hands for the gift of the Holy Ghost. We should remember that we have not yet made our calling and election sure, but have only commenced to walk in the way that leadeth unto eternal life. We have our salvation yet to work out. A rugged path is still before us—a life of trials, difficulties, and temptations; and it will require all the faith, patience, perseverance, and energy that we can command in order to overcome. Yet none need despair; for God will help all who are humble, persevering, and obedient to counsel.

At present we are but as newly born babes in the Gospel. If we would become perfect men and women in Christ Jesus, we must seek to know ourselves—to find out our own failings and imperfections, and overcome them. We should ever wage a vigorous and determined war against all our evil propensities and rebellious appetites. We should never attempt to justify ourselves in our faults by saying, "We are not perfect." It is our privilege to be as perfect in our sphere as God is in his. If we know that we are not perfect, we should endeavour to become so. Jesus says, "Be ye perfect, even as your Father in heaven is perfect."

It will be useless for us to acknowledge our faults, unless we put them away; for in that case we should be no better than the stereotyped sectarians, who, without any reformation, meet together Sabbath after Sabbath and say, "Lord have mercy upon us, miserable sinners. We have done those things that we ought not to have done, and we have left undone those things that we ought to have done, and there is no health in us."

We should never lose sight of the object we have in view—viz., salvation; and to secure this, we must attend faithfully to our duties, mind our own business, and press forward in the work of the Lord. We must not—indeed, we cannot stand still; for if we are not improving, we are going backwards. We have no time to lose. Every moment should be improved; for we have none too much time to prepare ourselves for that which is to come; and if we do not do it, we shall surely suffer loss. We should be constantly on the alert, lest in an unguarded moment our feet should slip, and we should do that which would bring us sorrow and cause our brethren to lose confidence in us. If others do wrong, we should not follow their example, nor should we stumble at the doings of others. If we have enemies who would slander and otherwise persecute us, we need not fear them, if we do right. If, in the providence of God, we should be placed in adverse and trying circumstances, or be called to see troublesome times, let us still be patient and persevering, remembering that this is the day for the trial of our faith and patience, and that after the trial of our faith comes the blessing. One reason why many have apostatized is because they lost sight of the prize they had in view and allowed adverse circumstances to overwhelm their minds, depress their spirits, and absorb their whole attention. They then began to act as though they were living only for this life, and having forgotten the Lord and his commandments and promises, they lost the light of the Holy Spirit and fell into darkness.

To the commandments of God we should pay strict attention,—not only to that class which forbid us to do wickedly, but also to those which command us to do good, to worship the true and living God, to love our neighbour as ourselves, to labour to dissipate the clouds of darkness which hang over the benighted minds of our fellow-creatures, by showing them the principles of life and salvation, and, in short, to live by every word that proceedeth out of the mouth of God.

There is a work for us all to do in the cause of righteousness, and there is plenty of room and opportunity for us to do it. If we would have an exaltation in the kingdom of God, we must work for it. It is written that all men will be rewarded according to their works. There is no praise or reward due for merely abstaining from evil. The reward is for doing works of righteousness. If we do not labour to do good, Jesus cannot and will not say to us, "Well done, good and faithful servants," &c.

It should be our delight to do good, not merely because we hope to be rewarded for it, but because it is right and Godlike. We should not refrain from evil merely from fear of the penalty, but because it is wrong. All kinds of wickedness are hateful in the eyes of every faithful Saint.

We have to prepare ourselves for the society of perfected and exalted beings.

who are far in advance of us at present, and that because they possess greater intelligence and live by higher laws. If we would become fit to dwell with them, we should seek to get an understanding of principles, even the laws of the celestial kingdom, and reduce them to practice. As we find out and overcome our own imperfections, and learn and practise the laws of God, so shall we approximate to the position of celestial beings.

In order for an ignorant and uncultivated man to become a fit companion for an educated and well-informed gentleman, his mind must be cultivated—he must be taught and instructed: so we, in order to become companions for heavenly and perfected beings, must cultivate and improve our minds, our time, and our talents, and seek after intelligence. Then how eager ought to be our desires, and how indefatigable our endeavours to attain higher degrees of perfection!

CORRESPONDENCE.

ENGLAND.

6, Richard-street, Limehouse Fields,
London, 13th March, 1859.

President Calkin.

Dear Brother,—The last letter you published from me in the *Star* was written in Edinburgh under the date of October 17th, 1858. Since then I have had the pleasure of visiting the following Conferences—Carlisle, Newcastle-upon-Tyne, Durham, Liverpool, Sheffield, Nottingham, Cheltenham, Birmingham, Reading, Southampton, South, Wiltshire, London, Kent, Essex, and four of the Welsh Conferences, and several of them more than once. Being not merely a casual observer of the proceedings of the brethren engaged in the work of the ministry, but, like them, personally responsible for the practical observance among the Saints of the counsels sent forth by the Presidency, and having myself to see that those counsels are laid before the Saints in the London Pastorate suited to the circumstances and capacity of each individual member, I am enabled to form a better idea of the spirit and progress of the Saints in the Conferences which I have had the privilege of visiting.

Greater union and more real freedom of spirit never did exist among the Saints in the British Mission than at the present time, as is clearly manifested by the prompt response made to every call and the faithful observance of the precepts of the Gospel. It is a real pleasure to labour among them, because all are so willing to do right and to keep the commandments of God as far as they understand them. To ensure a continuance, with an increase of present prosperity, the presiding authorities of Pastorates and Conferences only require to remain humble, ready to receive every word of counsel imparted to them, and to be firm, yet wise in the administration of the Gospel law among the people, avoiding partiality. And as they expect others to be punctual and attentive to every duty in its time and place, cultivating a liberal and forbearing spirit with the natural weaknesses and imperfections of the Saints, so must they seek to possess themselves of all the attributes that belong to "a real representative of the Most High." We begin to realize that our religion is really a practical system, and that every member has a portion of the great work of the latter days to perform; and we are strong in the faith that they are able to do the work expected of them. One by one, we find the errors of our infancy in the Church taking their departure from among us. Instead of expecting some rich, benevolent brother to embrace "Mormonism" for the express purpose of emigrating the poor from these countries, or a gold mine to miraculously open itself in our path, the Saints literally believe the doctrine of "working" out their own salvation, even if it should be with "fear and trembling." This doctrine of self-reliance will do more towards the development of the true character of the Latter-day Saints than any event that has ever transpired since the introduction of the fulness of the Gospel in this Mission. Industry, economy, and liberality, combined with the spirit of self-control and a strict attention to the improvement of the mind, with a proper cultivation of the

talent possessed by each individual member of the Church, will, under the direction of the Holy Spirit as it flows through the channel of the Priesthood, soon effect the deliverance of the Saints both temporally and spiritually. Your judicious distribution among the Conferences of humble but practical men, to superintend the working out of the plans devised for the general good, will bring blessings upon your head and salvation to thousands of the Saints in these lands who have heretofore imagined themselves powerless in the working out of their own salvation. I assure you that you have the confidence of the Priesthood and the hearty co-operation of all Saints over whom you preside in bringing about the purposes of our God in the British Mission. I am satisfied that the spirit of progress is with the Saints, and their prompt obedience to the requirements of their leaders may be relied upon. That the blessing of Heaven may continue to be with you and prosperity attend your labours is the constant prayer of

Yours, faithfully,

J. D. Ross.

"LIVING AT THE SALT LAKE."

(From the *Birmingham Daily Post*, March 17, 1859.)

"The following is a copy of a letter just received from the Mormon Territory:—

"Draper Villa, Utah Territory,
Jan. 25, 1859.

Dear Father and Mother,—I received your note, which was enclosed in William Humphrey's letter, a few days ago. I was glad to hear of your good health, and feel to congratulate my brother William on his success in married life. He is, indeed, more successful than I in this matter; but, on the other hand, I am afraid he will always be a poor man.

Labourers' wages are so small in England that it seems to me now that I could not live upon so small a sum per week as many people do. I will now contrast my position with his. We will say that William gets 12s. or 14s. per week. Out of this he has to pay house rent, provisions, and clothing; and if he should happen to be sick a week, he has to go in debt for rent and provisions. I have no house-rent to pay, because I live in my own house. If I should be sick a week or a month, I should not have to go in debt for provisions, because I always have them from one to two years beforehand; and I anticipate before long to make my own clothing from my own sheep. I have been in the Valley a little over five years. When I came in, I was penniless and among strangers, but now I am better off than I should have been in England all my life.

My landed property, cattle, and sheep are worth £160; and if my crops had not been destroyed by insects, I should have been worth twice that amount. It would have given me great satisfaction if William had taken the course his brother David did; then he would have laid the foundation of a living in this world, and eternal life in that which is to come.

Dear father, you say that the Devil is at work in Shrewsbury. I presume, if he was not, that it would be the only place free from his influence. I expect it will be a continual warfare until wickedness is destroyed and the 'kingdoms of this world have become the kingdoms of our God and his Christ.'

There is some talk of a large number of missionaries being sent to Europe next spring; but I have not heard anything about the emigration by the aid of the 'Perpetual Emigration Fund' opening the present season.

If the Lord prospers my crops this season, I anticipate sending for you when the emigration opens. I wish you were here now, for in the spring I shall be very busy. We have had a very hard winter up to this time; frost has not been out of the ground for the last nine weeks: but when it does break up, we shall have to put in our best licks, plough, sow, and, I trust, joyfully reap. We never get any more money than what is sufficient to buy our clothing. Henry, brother to William Humphrey, has removed to Springville. I have not seen him since I delivered his letter to him.

If William can only get to St. Louis, he can hire as a teamster to a merchant train, and get 30 dollars a month for driving.

The mail has just come. I cannot write any more. Farewell!

David James."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 210.)

It would be in vain to attempt a description, by language alone, of this stupendous monument of human labour; or, whether viewed as a structure entirely of workmen's hands or as a natural mountain, terraced from top to bottom,—in either case, the grandeur of the design and its entire accomplishment cannot but fill the beholder with astonishment and admiration; for not only does it cover more ground than any pyramid in the known world, but it is incomparably higher; and, being in the form of a cone, with a spiral terrace winding around it from bottom to top, and covered as it now is and probably always was, to some extent, with verdure to its very summit, is far more beautiful than any square-based pyramid of barren rock can be. It must not be supposed, however, that it still stands in all its original beauty, unscathed by the bitings of time and the corrosion of centuries. On the contrary, its primeval beauties, like its builders, are all gone, but its sullen grandeur and wild magnificence remain; and though time may often whet his scythe to mow this structure down, unless the changes work with or call to his aid an earthquake, he will find something for ages yet in the Valley of Mystery that will turn its edge. An accurate description of its construction and dimensions will be given when we shall have made a more minute examination of this most remarkable and colossal structure. Having visited the four other most prominent objects in the valley—two on the north and two on the south of this, we find a field open before us, so extensive that its very magnitude is almost discouraging. For, in addition to the seven immense structures that form the principal feature of the valley, when viewed from the surrounding heights or summit of the plain, there are numberless objects of startling interest to be met with in almost any direction we choose to cut our way. Broken columns of stones, obelisks, with monuments of every conceivable shape, many of them covered with hieroglyphics, some almost totally obliterated, while many remain as perfect as could be desired, fill this vale with such a complication of wonders, that, to a mind desirous of knowing the whole history of its race, its mighty and unparalleled magnificence, its final decline and total ruin, it presents so vast a field for study and contemplation as almost to induce a wish that they were not half so numerous as they really are. Omitting everything like a further description, without the accompanying drawings, I shall briefly say a few words in reference to the time in the early history of the world when this people had an existence. No one will dispute the existence of the Egyptian pyramids; no one will deny that, through the indefatigable labours of a Champohion, the hieroglyphics they present have been most accurately deciphered, and that what was once a mystery is now no longer such. Here, then, is the connecting link between the time of the final destruction of this people and the characters then in use with those that bear a date long anterior to them. Enough has already been deciphered from the pyramid of comparatively later origin to show that it was constructed not far from 1,300 years before the Christian era, and contains the well-connected history of at least 100 years before, and more than 400 years subsequent to its erection; and during this period of only 500 years there were introduced, particularly towards its close, characters utterly unknown to the Egyptian people, and yet easily understood when taken in connection with those that precede. In this way, and in connection with numerous other inscriptions upon tablets discovered in a place that seems to have been a repository of their records, a chain of incidents identical with, and which in fact becomes their history, is traced down even to the second century of the Christian era, and closing with a record of events the most startling and truly terrible that ever befel any nation of intelligent, happy, but inoffensive people. But how are we to remove the stumblingblock that is presented, when from our starting point we trace backward as unequivocally as we have forward the history of a people who, like the Chinese, date their era long before the flood? Shall we deny the literal meaning or translation of hieroglyphics that have everywhere received the sanction of the learned? As well might we deny the existence of Na-ha-go itself or the pyramids of the Nile. Or must we believe a part and deny all the rest? and that part believe a mere point of time in comparison with the whole, and that only believe because we have corroborative testimony in similar structures and records in ancient Egypt. That America was peopled long anterior to the Eastern continent I will not pretend to

say, but will leave it for all who feel disposed to look at the evidences of its far higher antiqnity that we shall present, and then to judge for themselves. . . . In my next that I send you, which may possibly reach you in about 60 days, I shall continue a description of the most remarkable objects that everywhere meet the eye, as day by day we continue our researches in the Valley of Mystery."

(To be continued.)

PASSING EVENTS.

General.—Despatches from Algeria announce that unusual excitement prevails among the Arabs, and that a demand has been made upon France for military forces. A telegram from Madrid states that the Spanish Government has given orders for the definite settlement of the Mexican question, that an imposing squadron is being organised, and that great preparations for war are in progress. A telegram from Marseilles reports that 150,000 men have died at Jeddo, the capital of Japan, in one month, of cholera. A military conspiracy has been discovered in Parma. Advices from the Caucasus state that on the 19th Feb., the Russian General Jeffdorimoff, with his *corps d'armee*, laid siege to the fortified town of Weden, Schamyl's capital.

American.—The 35th Congress terminated its sittings on the 7th ult. Advices from St. Kitts state that a strong shock of earthquake was experienced there on the 24th Jan. Despatches from St. Louis, dated March 3rd, report that a fight had taken place between a band of Apache Indians and a detachment of U.S. troops, in which the latter were worsted.

MEMORABILIA.

Test Act.—The Test Act, which was framed by a Protestant Government and was originally levelled against the Roman Catholics, and afterwards operated against Dissenters, (but is now repealed,) excluded all persons from filling public offices except they partook of the sacrament at the Established Church.

Bills of Exchange.—A bill of exchange is an order drawn by one person upon another at a distance, directing him to pay a certain sum to the person assigned in the order. The creditor, who is thus the "maker" or "seller" of the bill, is called the "*drawer*." The debtor on whom the bill is drawn is called the "*drawee*;" and by his "honouring" the bill, or accepting it and engaging to pay it when due, he becomes the "*acceptor*." The person to whom the bill is made payable is called the "*payee*." By indorsing the bill, or writing his name on the back, he, however, can transfer it to any other person, and is thence called the "*indorser*," and thus becomes responsible for the bill. The person to whom the bill is assigned by indorsement is called the "*indorsee*." Any person who may be in possession of the bill at any time is called the "*holder*." An *inland* bill of exchange is a bill drawn by one person upon another residing in the same country: a *foreign* bill is one that is drawn by a person in one country upon one residing in another.

Poetic Measures.—The measure of any description of poetry is determined by the kind of feet used, each of which consists of either two or three syllables, which are either long or short, or, in other words, accented or unaccented. There are eight kinds of feet, called the Trochee, the Iambus, the Spondee, the Pyrrhic, the Dactyle, the Amphibrach, the Anapæst, and the Tribrach. The first four of these are dissyllabic, and the last four trisyllabic. In the Trochee, the first syllable is accented; in the Iambus, the second; in the Spondee, both; and in the Pyrrhic, neither: in other words—in the Trochee, the first syllable is long, and the second short; in the Iambus, the first is short, and the second long; in the Spondee, both are long; and in the Pyrrhic, both are short. In the Dactyle, the first syllable is accented; in the Amphibrach, the second; in the Anapæst, the third; and in the Tribrach, neither: in other words—in the Dactyle, the first syllable is long, and the second and third short; in the Amphibrach, the first is short, the second long, and the third short; in the Anapæst, the first and second are short, and the third long; and in the Tribrach, all are short. The feet most commonly used in versification are the Trochee, the Iambus, the Dactyle, and the Anapæst. The number of accented syllables in a line or verse determines the number of feet; and the nature of the feet which most distinguish or chiefly compose the verse determines its measure and name—as Trochaic, Iambic, Dactylic, Anapæstic, &c.

VARIETIES.

GREEK PROVERB.—"The gods sell every good thing to man for labour."

"*I can't do it*" never did anything; "*I'll try*" has worked wonders; and "*I will do it*" has performed miracles.

USE OF THE BEARD.—The delicate and complicated mechanism of the throat can have no surer protection than the beard; and if man *will* cut this off, no artificial envelopes of silk, linen, or wool shall preserve him from cough, stiff neck, sore throat, and miserable hoarseness, without at the same time destroying all free movement of the head. Let the beard grow, and any other covering which is required may be of the simplest and most comfortable kind. The beneficial action of the moustache as a natural respirator, in all the changes of this variable climate, has been practically proved by numbers of persons who have adopted it, and may easily be imagined by those who have not. Who shall say how much of that English and American plague—consumption, which is still on the increase, has been originated, in the male sex at all events, by our shaven chins?

POETRY.

LINES ON THE DESTRUCTION OF THE TEMPLE AT NAUVOO BY A HURRICANE.*

Shall impious men pollute those sacred walls,
Where once was heard the voice of praise and prayer?
Shall Gentiles revel in those hallowed halls—
The ungodly hold their vain assemblies there?

Now Saints no more those holy courts can throng,
And Zion's sons are driven far away,
Shall there her foes exulting raise their song,
And gloat and triumph o'er their gotten prey?

No! Rather let the swift-consuming fire
Food in that fair and stately structure find;
Let the bright flames enfold her towering spire,
And leave a black and ruined mass behind.

'Tis done. But still her stone-built walls remain;
Still rears its head her sparkling pinnacle:
Fain would they strive to build her courts again—
Fain in that glorious Temple still would dwell.

Vain, vain their hopes! Jehovah's arm is bare;
His hand shall lay those swelling columns low:
Shall he endure that his own house of prayer
A seat should be for Zion's haughty foe?

Hark! the fierce howl! It is the whirlwind's blast,
In mighty torrent sweeping o'er the land:
Now trees, now dwellings to the earth are cast;
No strength avails its fury to withstand.

On rush the furious gusts across the plain;
Now in wild rage they strike the temple walls:
Hark! the loud crash! The strength of stone is vain;
Each pillar and each massive column falls.

'Tis He who storms!—'tis He who rides the wind—
He who His temple stone from stone has reft!
Now let the Gentiles seek her walls and find
One mingled heap of ruins only left.

Temple of beauty! though thy day is gone—
Though thou art now in dust and ruins laid,
Soon shall the day of Zion's triumph dawn,
When thou shalt rise in fairer garb arrayed.

Soon shall arise that bright millennial morn,
When Zion's sons her stakes again shall raise—
When driven Saints in triumph shall return,
And in thy courts pour forth sweet songs of praise.

WILLIAM FERTEL.

* The above is from an old manuscript found in the Office; and from its excellent quality, we think it not undeserving insertion in the *Star*, even at this late date.

ADDRESSES.—Thomas Harding, 27, North Richmond Street, Edinburgh.
Edward D. Miles, 15, Wellington Street, Canton, Cardiff.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 15, Vol. XXI. Saturday, April 9, 1859. Price One Penny.

SALVATION.

Salvation is an inexhaustible subject, because it is an every-day concern. It is influenced by all our motives and actions, and demands the unremitting attention of every intelligent being. All mankind are struggling for a salvation of some kind—striving to save themselves from some evil present or in prospective. The Prophet Joseph has said that "salvation is being saved from all our enemies," and with this statement all true Saints will concur; nay, for the matter of that, all intelligent individuals will agree with it. But to secure that salvation, more is required than bare concurrence with the truth of the idea. Man has many enemies of various kinds to contend with. Some have certain ones of particular kinds, and others their opposites, while all are subject to general ones, which oppose and bear upon all. The poor must grapple with gaunt and grim poverty, and struggle with, but cannot flee from the giant foe. The rich are led captive in the silken bonds of pride, and scarcely make an effort to free themselves from the insidious captor, the tightening folds sit so gracefully upon them. All have been subjected to the power of sin, and this is the first enemy we have to be saved from, if we desire a permanent and full salvation. The first step towards securing this is obedience to the initiatory principles and ordinances of the Gospel. This the Saints understand and have acted upon, and thus far are they saved. But the goal is not reached; the coveted prize is not won; the crown we hope for is yet in the distance; and foes spring up like Cadmus' men, and beset our path at every step. Each has to be met; from each have we to be saved, if we gain a full salvation, till the last great enemy, Death, is put under our feet. We have said that salvation is an every-day concern. Whether it is called temporal or eternal, it is so. In fact, the distinction between the two lies only in the words which are merely used to meet our limited knowledge. Every step taken in the heaven-lit path, under the direction of God's Priesthood, has a bearing on the future commensurate with the importance of that step. Whether it be connected with our physical or social condition, or associated with the inner and hidden man, it is alike the same: it is to secure salvation for us to-day; and its bearing upon the future is proportionate with the extent and stability of the salvation secured.

We cannot be saved for the future *now;* we can only be saved for the present. Thus it is that every day we are required to "live by every word that proceedeth out of the mouth of God,"—that, guided by his unerring counsels, we may be prepared daily to meet, struggle with, and conquer every foe to our peace, happiness, and eternal exaltation.

When we received a remission of our sins, we received only an immunity for the past: the future had to be repented and atoned for, if we would be preserved from the evils which, armed with scorpion stings, spring from their birthplace; else would there be a license to sin. But as it is, the responsibility is multiplied upon those who have once tasted the sweet purity of that fountain which wells up from a consciousness of salvation from the threatened condemnation for the transgressions of the past. It is an axiom that "like causes produce like effects;" therefore the same governing cause which produced for us the first particle of genuine salvation will, if acted upon, secure to us the victory over every enemy till the last great foe lies conquered beneath us. To make this still plainer: It was by obedience to the mandates of heaven, given through the Priesthood, that we obtained the salvation we now enjoy; and it is by continued obedience to the same sacred counsels, given through the same source, that we can secure salvation after salvation, till our joy is full and our exaltation in the eternal worlds obtained. We might have felt ourselves labouring under an accumulated load of misery and guilt; but unavailing would have been all our efforts to obtain release from the crushing burden, had not God in his mercy pointed out, through his Priesthood, a way to cast off the tyrant yoke and empowered them to lead us in paths of freedom and liberty. This is abundantly proved by the futility of the many abortive schemes invented by man to win salvation for humanity, from the great and growing evils which press down upon it with overwhelming power. The Saints have many enemies peculiar to themselves to contend with. Though saved in a great measure from the superstitions of the Gentiles, yet, while surrounded with them, they are subject to the contumely and persecution of an intolerant bigotry which these superstitions engender. Poverty, too, is a bony skeleton, whose icy clutch is often fastened upon the throats of the Saints, in conjunction with all the suffering and struggling masses. Impure and unholy influences surround them continually, and spread their slimy fascinations over the pathway of the weak and unwary, that peradventure they may be made to stumble and fall. Gentile manners and customs, degrading and dangerous in their very nature, are difficult to throw off, being bound by the strong ties of associations and recollections. And of the vast amount of misery and woe produced by false ideas in the minds of the powerful, speculative villains, hard-hearted and tyrant monopolists and capitalists, beneath whose feet the suffering poor must crouch like the lashed and whining hound, and the thousand-and-one causes that are at work, to make life miserable and intolerable, the Saints must necessarily bear their share, while pining under the rotten institutions and organizations which crush and curse the nations of this world. From all these and a host of other enemies we wish to be saved; and that this desideratum may be obtained, we look around us with anxious eye for a means and a place of safety. The numerous plans of men are subjected to analysis and yield us no consolation. We listen with enquiring ear for the melodious voice of some messenger of hope, when a silvery sound, sweet as the bubbling fountain's music to the thirsty, drooping traveller, gently greets our ears in one euphonious word, and *Emigration* cheers our hearts. Again it comes with increasing volume and power, and EMIGRATION sends a thrill of gladness through our souls. But now it comes in thundertones, till sleepy professors rouse themselves and look around, while EMIGRATION makes us leap with joy.

It is thus that we can be saved from these insidious foes. It is thus that we can secure liberty and freedom—those heaven-born twins of noble worth, and plant ourselves on a soil consecrated to truth and God. The Saints in general feel this—feel that salvation from these potent enemies is needed, and feel, too, that this is the only means by which it can be obtained: but none feel it too deeply. The same prescient wisdom which first unfolded to our view the chart of life's dreary ocean, from the shores of infancy to the haven of endless peace, points warningly to the shoals and hidden reefs which lie in our course—to the angry surge of the wild waves of society stirred by the chaotic and discordant elements which beat upon its bosom—to the dark masses of ominous clouds that loom in the troubled distance, and offers to pilot us to a place of shelter and

safety, where, securely anchored, we can ride out the coming hurricane. Under its guidance we made the first tack in the voyage to eternal life, and under its guidance alone can we hope for a happy and prosperous termination. Every idea, therefore, thrown out by the governing mind of that Priesthood, ought to command our most serious consideration. Every plan suggested or approved by the authorities ought to be faithfully and speedily reduced to practice. Every exertion we are called upon to make ought to be made whole-heartedly and with all our energies, that our individual emancipation may be effected and our salvation more firmly secured. While one enemy remains in our path—while there is one foe from which we are not saved, our salvation is incomplete. Here are many, powerful in their operations and withering in their effects, from which, by one brave struggle—one noble effort, we can at once and for ever save ourselves. Shall we rest in idle supineness while the prize is within our power to grasp? No. Let every sinew be stretched, every nerve be taxed, and every power be put into full operation, till the object is gained. Then, and even while engaged in the glorious work, the copious blessings of heaven showered upon us will repay an hundredfold all we may have borne in the accomplishment of the task set before us.

S.

THE ESSAYIST.

MAN REQUIRES A RELIGION OF PROGRESS.

In order to reach our subject by its logical connections, let us first make two fundamental statements:—

1st. Man is essentially a progressive being. This fact his every instinct emphatically declares; all experience confirms it, and every development or effort which man puts forth brings fresh evidence to bear it out. This progressive disposition is, strictly speaking, not one of his characters, but rather the basis of all his characters—the under-current of his whole nature.

2nd. Man is a religious being. This is his highest as well as his most primitive character. With this fact is coupled another, which in reality grows therefrom—namely, that man is also a moral being. To consider his religious character apart from his moral one would be improper. Morals are the first-born of religion, and are inseparable therefrom.

Inasmuch, then, as man is in his essential nature progressive, and in his principal character religious, he is therefore a *progressive religious* being. This is not merely according to the formalities of logic, but also according to intrinsic truth. Out of this fact grows the following great want:—

For the development of his essential nature and to fit his principal character, man requires a progressive religion. Perhaps, however, to speak more properly would be to affirm that, as a progressive religious being, he should be for ever ascending the scale of spiritual growth; for it is he that advances, and not truth. Truth requires neither to be added to nor moved onward to be perfected, for it is perfect in itself. It is a fact, however, that principles have been arranged into a system by the Great Lawgiver to fit man's conditions and to be as steps for his progressive spiritual nature to mount; and in speaking of the system, it may be said that one truth is higher in the arrangement than another, or this one greater than that, or that one more important, and yonder truth still more advanced. But this distinction depends on the Divine arrangement rather than on any intrinsic difference in the value of truths, for each is perfect in itself, and one is not more perfect than the other. Indeed, when man has reached what is considered the higher truths, or has become possessed of the greater ones, or can use the more powerful ones, the fact in reality is simply that he himself has advanced, become enlarged, and grown powerful. He has reached the higher degrees of his development; his knowledge is increased, his spiritual nature grown, and he is power-

ful because the inherent powers of his mind are brought out and exerted. Nor must it be forgotten that abstract truth is merely the ideal of existence or a simple recognizance of its conditions, stages, methods, and growth, and its qualities, dispositions, capabilities, and forces. Now, God's arrangements answer to those conditions, take being through those stages, point out those methods, foster that growth, deal with those qualities, direct those dispositions, bring out those capabilities, give vent to those forces, and take creation upwards and onwards for ever. This is the character of Divine religion, and it is emphatically a religion of progress.

In proportion as the nature of man is unfolded, his wants will be increased, and therefore no system but a system of progress can meet that nature. Indeed the very unfolding of his being will itself increase those wants, and his very advancement will make it imperatively necessary that he continue to advance higher and higher. No matter how exalted the degree that he has reached, wherever he fixes on a standstill point, danger commences, and the higher the point the greater will the danger be. If he is answering to the laws of his being, he is climbing up an endless ladder where steps and resting-places are to be found, but no final stopping-points. To cease to climb will leave him where there can be found neither ease nor safety; for above him would rise the infinite heights, and below him a dark abyss. It is obvious that his only safety is to look upwards and climb higher and higher.

We would not, however, be understood that any of the laws of Divine religion ever lose their force, or that the system whose author is the Eternal anywhere needs reforming to fit progressive religious nature. Not one of the steps of the Divine system will need removing, nor one of its laws require to be changed. All that is required is that God should reveal his system and man advance up its progressive steps, and by its aid be sustained in his everlasting ascent. As he advances, he will reach higher degrees and clearer views. Others below him in the scale of progress will be moving in spheres in which he moved, and under laws which were once applicable to him, while in his advanced state he will be moving in the higher spheres and obeying superior laws.

Divine religion is heaven's complete ladder let down to earth for man to ascend to his God, and to follow him wheresoever he goes, and to be truly the disciples of Jesus, the Great Teacher, receiving from him knowledge inexhaustible, and glorious lessons upon creation, redemption, and exaltation, which he will continue to give for evermore.

LANGUAGE AND ITS PROPER USE.

BY ELDER D. BONELLI.

Language is the great representative of the thoughts and emotions which pervade the human heart—the able agent to convey them from man to man, whereby the feelings and proceedings of men are influenced, and many of the events that crowd the path of life produced. In the early ages of the earth's probationary course, a pure and universal language carried the commandments of the great God and the instructions of his representatives unimpaired and in unsullied originality to all the members of Adam's family. But as time advanced, the increasing wickedness of mankind deprived the world of a continuation of that blessing, and the confusion of language, with the subsequent dispersion of mankind over the whole earth, ensued. Language has been moulded into many and various forms since that time, each diverging from the other as the nations did in destiny and accomplishments, until in our time there exists such a disparity in them, that between many of them but little affinity can be recognized.

We, however, look forward to a time when one universal language will again happify the people of God—a time when the ambassadors of Jehovah will issue his mandates and accomplish his designs throughout all his peaceful dominions.

That time is not far distant; but at present we labour under all the disadvantages and obstructions which a difference of languages throws in the way of the progress of a universal cause.

The English language, however, contains a vast variety of words and an admirable adaptation of expression, communicating, when properly arranged, an immensity of thought. It is the language wherein the Prophets of the Lord in the latter days speak, and through the confines of which the Gospel of the Redeemer in its fulness has been committed from the brighter spheres of glory unto man. No doubt it has been chosen for this purpose because of its expressiveness and its adaptation to the feelings of the human soul. We must therefore regret that its powers are seldom realized, and that many individuals do not even aspire to a correctness of expression. This indifference or negligence has a tendency to debilitate the power of communication, impoverish the mind, blind the acuteness of perception, and incapacitate for a due appreciation of the labours of many great spirits who have endeavoured to kindle the souls of their fellow-men with a fervency for the accomplishment of noble works.

A great portion of the inhabitants of this country, to whom few or no privileges of educational accomplishments have been extended, and over whom the force of the common habit of low conversation exercises continually a progress-retarding influence, may to a certain extent be excused, or at least mildly judged, as far as correctness is concerned. But the Saints of God, who enjoy the instructions of a living Priesthood, read the publications of the Church, and begin to comprehend in what way the refinement and elevation of our race have to be achieved, should certainly not only abandon every trace of immorality and rudeness given them by the world in their expressions, but should also aspire to a correctness of language, so that their conversation would ever represent the qualities and superior capabilities of their minds. A decrease of frivolity and jest and an exhibition of a little more dignity and thoughtfulness would certainly conduce to an improvement in the conversation of many among the Saints, and thus promote its value.

The New Testament gives us an idea of the phraseology of Jesus Christ, as far as the translators have expressed his sentiments unimpaired, and we can there observe and admire the expressiveness of his conversation, the sublimity of thought and wisdom, and the multitude of ideas contained within the compass of a few words. Oliver Cowdery, when describing the interview with the heavenly messenger who restored the Priesthood to the earth, says—

"Earth, nor men, with the eloquence of time, cannot begin to clothe language in so interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy—to bestow the peace which was contained in each sentence as they were delivered by the power of the Holy Spirit."

From such passages we can glean the information that neither the Redeemer himself nor other great spirits engaged in his cause aimed at that manner of expression which passes in our day for simplicity, but that their simplicity consisted in communicating the wisdom of heaven in such terms as would least impair the original power and influence thereof and allude to nothing else but that.

The Saints and especially the Priesthood ought to imitate such examples.

We live among a people who are often led by external appearance,—so much so, that eloquence alone will captivate their hearts, even though the subject which it embodies may have little claim upon their approbation. Might we not, then, expect that the great theme of every heart—salvation, which we have to offer to this generation, would claim the attention of a greater portion of the same, if its messengers were endowed with a greater knowledge of the proper use of language? We possess great and important principles, which deserve to be delivered to the human family in all their purity and sublimity, unimpaired by inadequate means of communication, that they may take full effect upon the hearts of many and save them from their errors.

Zion is to be the head of the nations, and we are engaged in her service. Let us, then, cultivate every qualification which will raise her children to supremacy, solicit the guidance of the Spirit of the great work of the latter days in our proceedings, and its superintendence over our labours; then will the time allotted for our probation here be rightly occupied, and we shall worthily serve the cause of righteousness and truth.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 220.)

[June, 1843.]

Monday, 12th. At the Office, morning and afternoon, and approved of the resolutions of a Court-martial of the Nauvoo Legion, passed June 10, 1843, as follows—

"1. Resolved, that an arsenal be built in the city of Nauvoo, to be located in any part of the city where the Lieutenant and Major Generals may direct, who are also authorized to make or cause to be made a draft of the same, and also to purchase any piece of ground for the aforesaid purposes which they may deem proper.

2. Resolved, that Colonel Jonathan Dunham be and is hereby appointed agent for the Legion, to superintend the business of the building of the aforesaid arsenal, and that he be allowed one dollar and forty cents per day for his services while employed in that business, to be paid out of any money in the treasury not otherwise appropriated; and that he be armourer of said arsenal, when completed; and that he be allowed such remuneration for said services as may be hereafter fixed by law: also that he be required to give bonds to the amount of $5,000, with approved securities, before entering upon the duties of said office.

3. Resolved, that any constable or collector of fines be and is hereby authorized, if he cannot obtain money, to take property in payment of fines, at a fair valuation, at his discretion, and make returns thereof to the proper officers, as in other cases.

4. Resolved, that Brigadier-General Rich be and is hereby authorized to organize the second battalion, first regiment, second cohort, into a regiment of Light Infantry, to be called 'The Escort Regiment of Light Infantry,' to take place in the second cohort, according to assignment, on parade days, and do such other duties of escort, &c., as may be necessary; and that he organize the first battalion, first regiment, second cohort, into a regiment of Artillery."

About 40 Saints arrived from Peterboro, New Hampshire.

Tuesday, 13th. I started north with Emma and the children to see her sister, Mrs. Wasson, and family, living near Dixon, Lee County.

Elder Woodruff, when going to the prairie with several brethren to fence his five-acre lot, broke the reach of his waggon, and all fell into a pile together. The wheel fell on his arm and bruised him considerably; but he was able to mend his waggon and continue his journey. After working hard all day, he went to brother Cheney's house to obtain a drink of water, when an ugly dog bit him through the calf of the leg, which made him very lame.

Wednesday, 14th. Business is progressing. Buildings are going up in every direction, and the citizens manifest a determination that Nauvoo shall be built up. The stones of the Temple begin to rise tier upon tier, and it already presents a stately and noble appearance.

The Mississippi has been rising three or four days, and is now three or four inches above high water mark.

Thursday, 15th. We give the following extract from the *Salem Advertiser and Argus*, being an extract from a lecture delivered in Salem by Mr. J. B. Newhall:—

"The Nauvoo Temple is a very singular and *unique* structure. It is 150 feet in length, 98 feet wide, and when finished will be 150 feet high. It is different from anything in ancient or modern history. Everything about it is on a magnificent scale, and when finished and seen from the opposite side of the river, will present one, if not the most beautiful, chaste, and noble specimens of architecture to be found in the world.

We should like to be in possession of a model of this building, both on account of its great notoriety as being connected with the Mormon or Latter-day Saints' religion and also a work of art.

Did our limits here permit, we might give a very minute description of the whole order of architecture. This splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not, on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo, the place which for some time past has created more intense interest, perhaps, than any other city, town, or village in the country, if not in the world. But on enquiring for it, we found it had been rolled up and packed away.

He gave a very glowing and interesting

account of this city. The location is one of the most beautiful upon earth, situated upon the Mississippi river, rising in an inclined plane till it reaches the height where it overlooks an extensive tract of territory, unrivalled in rich and varying scenery.

His account of the military displays in Nauvoo, where Smith's Legion, as it is called, turns out, is very interesting and *exciting*. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the Legion. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph; and to sum up his character in a word, he is a *jolly* fellow, and according to his view, he is one of the last persons on earth whom God would have raised up as a Prophet or Priest, he is so diametrically opposite to that which he ought to be, in order to merit the titles or to act in such offices. Among others he is very sociable, easy, cheerful, kind, and obliging, and very hospitable.

We have seen Hyrum Smith, a brother of Joseph's, and heard him preach, and conversed with him about his religion, its origin and progress; and we heard him declare in this city, in public, that what is recorded about the plates is God's *solemn truth*.

He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the Prophet come and make us a visit. We very much doubt whether there is a man on earth who would create so much excitement and deep interest, at least for the time being, as the Prophet."

The *Times and Seasons* of this date has the following:—

"The past year has been distinguished by calamities. In some instances the elements seem to have been commissioned to perform the work of destruction to an awful extent and unprecedented severity.

Three of the greatest calamities that have occurred within a century, happened within the short period of 100 hours. The terrible fire at Hamburgh, which destroyed 2,000 houses, and nearly $30,000,000 of property, in the fairest portion of the city, was followed in less than two days by the earthquake at St. Domingo. In this earthquake the towns of Haytien and Santiago, 60 miles apart, were entirely destroyed, and not less than 7,500 of the inhabitants perished.

On the very next day, while St. Domingo was yet rocking with the shocks of the earthquake, and the ruins of Hamburgh were not three days' old, a train of cars filled with passengers on the railroad from Paris to Versailles were thrown from the track and set on fire by the engine. Before the passengers, who were locked in, could be removed, 70 of them perished in the flames.

More recently, the city of Liverpool has suffered by fire to an extent only surpassed by the fire at Hamburg.

In this country, the cities of Portland, New York, Charleston, and Columbia have suffered severely from the same cause.

At one period of several weeks during the year, it was estimated that the loss of steamboats on the Western waters averaged one a day. In connection with six of the boats, 200 lives were lost. If to all this we add the loss of life at sea, which has been unusually great the past year, we must regard it as a year of calamities."

Friday, 16th. Judge James Adams wrote by express from Springfield, at ten, p.m., that Governor Thomas Ford had told him that he was going to issue a writ for me on the requisition of the Governor of Missouri, and that it would start to-morrow.

I copy the following from the *Neighbour*:—

"At the very moment when a spirit of toleration seemed to influence the feelings of society throughout the civilized world, we regret to perceive that the tribunals of the Pope are, in June, 1843, reviving at Rome and Ancona, the very worst proscriptions of that fell and sanguinary institute, the Inquisition, as will be seen by a perusal of the following document:—

'We, Fra Vincenzo Salina, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osino, Cingoli, Macerata, Tolentino, Loreta, Recanati, and other towns and districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in town or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

2. That all Jews who may possess property either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy Office is to sell the same by public auction, on proof of the annual harvest being got in.

3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in or remove their property into any town or district where there is no Ghetto (place or residence for Jews); and that such as may actually be there in conformacy to the laws must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenour of the law.

4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public-houses or ordinaries, out of the Ghetto.

5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto to travel in the other parts of the State.'

After laying down these monstrous rescripts, which we had hoped even the Romish Church would not have attempted to revive, and still less to re-clothe with authority, and arm with tremendous pains and penalties, the savage order is issued that these intolerant laws shall be read in each of the Jewish Synagogues. It is added, 'They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition.'"

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 9, 1859.

To Contributors.—It is now somewhat over a year since most of the prominent Elders and all or nearly all of the old writers for the *Star* emigrated or returned home.

All or nearly all of the *known* talent at that time left and returned to Zion; and particularly was this the case with the literary talent. It was generally believed that but very little if any talent for writing was left in the Mission; and indeed, such may be said to have been the fact, at all events so far as that talent had been developed. We felt confident, however, that there was an abundance of talent of all kinds still left in the Mission, and we determined to bring it out, to develop it, and to put it to use, as well for the benefit of the Elders themselves as for that of the work. We were assured that the Elders were keeping in the background and hiding up their talents, and were perhaps in many instances unconscious of its existence; and, realizing that this was their "day of opportunities," we set ourselves

to work to hunt it up and call it forth, that the Elders might learn their strength and abilities and prepare themselves by study and practice for future usefulness in the Church and kingdom of God. To accomplish this, we determined to throw wide open the door for advancement and encourage the brethren to move forward. In pursuance of this object, we invited and encouraged contributions to the *Star;* and ever since we have had the management and editorship of it, we have devoted a considerable portion of its space and much attention to the favours of those of our friends who have felt disposed to respond to our invitations. Our object was first to benefit and help the Elders to improve, by developing and strengthening their faculties; and secondly, to give variety and add to the interest and usefulness of the *Star*, and, if possible, to create an interest and desire for improvement in the minds of the readers.

We have succeeded to a considerable extent in accomplishing these objects, and we are pleased to find that our exertions in that direction have not been in vain. We are gratified with the readiness with which our invitations to contribute to the columns of the *Star* have been responded to. We are always glad to receive the contributions of our friends, and endeavour to give all a fair opportunity, and, as far our space will allow, grace our columns with their articles whenever it is possible to do so.

We trust, however, that our friends and contributors will pardon us a word of counsel and a few hints for their future guidance.

Our desire to benefit the Elders and Saints and to make the *Star* instructive and interesting still remains, and the same necessity exists for a continuance in our former policy as did for its introduction. We therefore cordially renew our invitation to *all* who have the ability and inclination to send in their contributions for the *Star*, and they shall meet with a fair reception and all the encouragement which we can possibly bestow upon them consistently with the best interest of the cause and character of the *Star;* and we expect those of the Elders whose duty it is to devote their time and talents to the work to be diligent in the discharge of this as in other duties of their calling. We desire, however, to call attention to the following *Hints to Contributors.*

We are at times compelled to delay the appearance of articles in the *Star* for some weeks, owing to our limited space. None, however, should feel discouraged or slacken their efforts because their articles do not appear so early as they expected. Our contributors have it in their power to remedy this themselves in a great measure by writing shorter articles. Very long articles are objectionable for several reasons. They require more space than we can allow them consistently, are more tedious and uninteresting to the reader, and do not allow of that variety which is desirable. Long, dull, and prosy articles are unprofitable. Short, well-written, spirited articles keep up a lively interest in the *Star*, are more profitable to both writer and reader, and ensure an earlier insertion, thereby relieving the anxiety of the writer as to its fate and removing all doubts as to its merits or favourable reception.

Other articles, again, are so badly written that we are obliged to take up time to correct them, and indeed, sometimes to cut out or re-write considerable portions of them. This, of course, takes time, delays their appearance, and gives us labour and trouble. If the brethren really desire to benefit themselves and others, they should *study* and well digest their subjects, and correct, revise, and re-write their articles. The best writers can improve their articles by revision.

Articles should also be written in a plain, legible, and moderately large hand, upon small sheets of paper, the size of a half-sheet of note paper.

There is another class of articles, of which we receive not a few, that we are forced to reject or return to the writer for revision. Like all new beginners, they try to do too much at one time and in one article. They lug three or four subjects into one article, and fly back and forth from one to another, and so jumble them together and mix them up as to render it quite impossible for us to understand or at all make out what the writer would be at, or desires to establish. More especially do these remarks apply to young and inexperienced writers. If the Elders wish their articles to appear and do credit to themselves and the *Star*, they must study their subjects well and arrange their arguments orderly and systematically, give point and weight to them, and render them as clear and lucid as possible and as the subject will allow. This cannot be done without time and study, care and attention. We repeat, Study well your subject, understand it, and then adhere to it; and when you have finished with it, close your article. One subject *only* to any one article is quite sufficient. Let the Elders remember this; and if they are gifted with subjects, let them reserve each for a separate article. We wish to give all the encouragement to our friends in our power; but we are often forced to reject articles or expend more time and labour in correcting them and making them fit and proper to appear in the *Star* than it would require to have written them originally.

We hope that none of our friends will be discouraged and cease their efforts or contributions if an article or two should be rejected. If you have talent, improve it. Try again and again. Profit by the few hints we have thrown out here, and that we may hereafter from time to time present upon this subject, and be humble, prayerful, and teachable, and you will succeed. Many who have failed in first and second attempts have, by perseverance and energy, finally succeeded in their undertakings and become eminent.

CORRESPONDENCE.

INDIA.

Madras, January 22, 1859.

President Asa Calkin.

Dear Sir and Brother,—As it is some time since I did myself the pleasure of writing to the Presidency in Great Britain, I do so now, and give you some information regarding the few that belong to the Church of Latter-day Saints in Madras.

There have been two deaths in this Branch within the short space of ten days — brother Thomas Pierpoint and sister Ann Mills. The first is a native of Lancashire, in England, and the other a person born in this country, but of European parentage. Brother Pierpoint belonged to Her Majesty's 43rd Light Infantry, and died on the 22nd November, at Calpee, 1,168 miles away in the upper provinces of Bengal, and, as I am informed, from disease brought on by a harassing campaign in pursuit of the rebels who have disquieted India for some time. Sister Mills, the wife of Elder James Mills, died of fever on the 2nd December at Paulghaut on the eastern coast, 350 miles from hence. Both, I have reason to believe, were faithful to the end, and I hope you will cause notice to be inserted in an early number of the *Millennial Star*, so that their deaths may be made known to their friends and acquaintances in both England and the United States.

We have had no accessions to the Church since Elder Mills went to Paulghaut about three years ago; but the few that we number in this place rejoice in the truths made known to us in the Latter-day Dispensation. Many of the honest in heart enquire and would obey, had we a delegated agent to bring them

through the first ordinances of the Gospel. On this important subject I adressed President Orson Pratt, while he was in England, and his answer will no doubt be found in the Records of the Office at Liverpool. I verily believe that one or two faithful Elders will do a good work in this benighted land and add materially to the household of our Eternal Father in heaven, more especially since the Drummond Expedition has terminated in the manner it has done.

Imploring the choicest blessings of our Eternal Father on yourself and the brethren labouring in the vineyard of our God,

I remain, dear sir and brother, yours obediently in the everlasting Gospel,

D * * * G * * *

Sarun Field Force, Camp Bettiah,
Bengal, Feb. 2, 1859.

President A. Calkin.

Dear Brother,—It is with feelings of gratitude to my heavenly Father and love to you and the Church that I now take this opportunity of addressing a few lines to you, to let you know that I am still alive and doing as well as I can. I have of late had the pleasure of communicating with brother Smith, which has been the means of great comfort and strength to me. He has kindly sent me some *Stars*, from the 18th Sept. to the 9th Oct., 1858. The instruction contained therein is most cheering to me. They are the first that I have had the pleasure of reading for a considerable period, which makes them the more interesting. Brother Smith has so managed matters that the *Stars* take a circuit of some hundreds of miles. After I have read them, I forward them to brother Douglass, in the 3rd European Regiment, now in Agra. He forwards them (after reading,) to brothey Sankey, Dinapore. We pass them on as soon as they have been read, before lending them to others; for, as brother Smith says, "Let the children be fed first."

Douglass gives me some favourable information concerning the Latter-day Work. I had some works belonging to the Church, which I sent him. He circulated them, and it appears that they have done some good. However, I will here give you his own statement. It runs thus:—

"Dear Brother,—I received your letter yesterday, the 18th. I am very glad you did not write before, for I have been undergoing trials for the sake of 'Mormonism;' but the work is onward. The harvest appears plentiful, but there are no labourers. Your pamphlets have done a good deal of good. It took a great deal of watching and prayer for things to be as they are, for they set the Devil mad, and he has stirred up his emissaries; but they are of little avail in the hands of Israel's God. I am glad that you did not write sooner, for your letter or letters might have been torn to pieces."

You see by this that the work is onward. I tell him to hold on to the faith and to walk uprightly in the fear of God. We both earnestly desire the prayers of the Saints that we may be humble and faithful before our heavenly Father, so that at last we may be counted worthy to receive the blessings that are in store for the faithful.

This brother has been a good deal in the field during the past year. Last month, he was the spectator of another horrid sight of mutilated human beings. As for myself, I have not known the comfort of a cherpoy (bed-cot) since last June. I have had a roving life ever since, and, like Douglass, have been the witness of some horrid sights, which I cannot describe. But I am thankful for the mercies of God in sparing me through the hardships and dangers that I have been called to pass through during the rebellion in this country, which I am happy to say is nearly over. It is reported that we shall soon be called to quarters. Dinapore, I think, will be our station. I sincerely hope that this may be the case, for I am tired of such roving. This place is pested with pariah dogs and jackals. Some of the men, when rising in the morning, find themselves minus their boots. It is supposed that the jackals take them. We are now more careful, by putting them under our heads.

I will now close, praying the God of Israel to bless you and your Council in all your undertakings. Brother Douglas desires to be remembered to you and to all the faithful. My love to all in the Church.

I am, dear brother, your humble servant and brother in the Everlasting Covenant,

ONE IN A WOOD.

ENGLAND.—SOUTHAMPTON PASTORATE.

St. Mary's Cottage, Southampton,
March 18, 1859.

President Calkin.

Dear Brother,—I am happy to be able to report favourably to you respecting the work of the Lord in this Pastorate.

Unity, faith, and good works among the Saints are on the increase. The Saints are getting a better understanding of the principle of gathering and of the way by which their deliverance is to be brought about, and they feel determined henceforth to do all they can to help themselves. Baptisms are not of very frequent occurrence, but our meetings are generally well attended by strangers; and it is to be presumed that some of the seed which is now being sown will fall on good ground and bring forth fruit.

Presidents Hanham, Astle, and Reed, with the Travelling Elders, are one with me, and they are labouring diligently and successfully in their respective fields of labour.

As for myself, I feel desirous to honour my calling, and by the help of the Lord I am determined to do all I can to help to roll on the work of God.

Elder Keaton is still travelling in the Pastorate, and has always been ready render me any assistance that I have required.

Praying that you may ever enjoy much of the Holy Spirit, I remain yours faithfully,

WILLIAM MOSS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 227.)

(From the *New York Daily Times*, March 21, 1855.)

"The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions to Peru and La Plata, in South America; in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, prove that the ruins were in existence before the Christian era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of 100 animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers and fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found in a high state of preservation, clothed with cloths and skins of various texture, inlaid with feathers. Like discoveries have been made at Carrollton. Near Milwaukee, in the State of Wisconsin, ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some 500 acres, which includes the ruin of a building (no doubt ancient tower,) with walls 150 feet high, and 80 feet wide at the base, attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico that magnificent and beautiful ruins present themselves in great abundance. The most extensive ruins are to be found at Uxmal and Palenque, in the south-east of Mexico. At Uxmal are immense pyramids coated with stone, and quadrangular stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; on one of the façades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast; the head is covered in something like a helmet; about the neck is a garment of the skin of an alligator; and over each body is a figure of death's head and bones. At Palenque are immense ruins, a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here,

having an entrance by a portico 100 feet long and 10 feet broad: it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with 14 large buildings and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been some 60 miles in circumference, and contained a population of 3,000,000 souls. Centuries must have elapsed and dynasties succeeded each other before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such a temple and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noonday of glory, enjoying all the fruits and luxuries of an advanced civilization. In this country is exhibited the largest pyramid in the world—that of Cholula, near Puebla. It covers 44 acres and is about 200 feet high. On its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture is different from anything hitherto described in the world. As in Egypt, hieroglyphics on stone denote remarkable events which no man has yet been able to decipher. Dark shades rest on the antiquities of America, and few rays of light enliven the gloom. We have ancient history to inform us of the events of Egypt—how that empire was founded, and how it prospered and fell. We have the same on record of Babylon and Nineveh, of Greece, and Rome, and Carthage. But not the least information have we relative to those who erected these cities—what people, and from whence they came; not a ray of light to dispel the dark gloom which seems to rest on the early history of America. Architecture, sculpture, painting, and all the arts that adorn civilized life have flourished in this country, at a period far remote. There is evidence sufficient to prove that those cities were in ruins at least 1,600 or 1,800 years ago. In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with mahogany and cedar trees of enormous size. The concentric circle of some of these trees—the well-known cycles for a year—have been counted, which showed they were more than 800 years old; and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion—the seat of an ancient, mighty empire. These facts are opening themselves every day to the eye of an astonished world, and it is hoped that the spirit of inquiry, which seems at present to animate all classes of learned men, may throw more light on the early history of this remarkable region."

(From the *San Francisco Herald.*)

"Lieutenant Beale states that on his first trip across the continent he discovered in the midst of the wilderness north of the Gila what appeared to be a strong fort, the walls of great thickness, built of stone. He traversed it, and found it contained 42 rooms. In the vicinity, numerous balls of hard clay, from the size of a bullet to that of a grape shot, were met with. What was singular about them was the fact that frequently ten or twenty were stuck together like a number of bullets run out of half-a-dozen connecting moulds, or like a whole baking of rolls. It is difficult to say what these were intended for. They were so hard, however, that the smaller ones could be discharged from a gun. And now it remains for the antiquary to explore this most interesting region in the very heart of our country, and to say who were the people that inhabited it. They may have been the ancestors of the Aztecs whom Cortes found in Mexico, for they were known to have come from the north. Tradition relates that they sailed out from their northern homes directed by their prophets not to cease their march till they came across an eagle sitting upon a cactus with a serpent in its claws. This they found where the city of Mexico now stands, and there they established their dominion. This legend is still preserved in the device upon the Mexican dollar. Some remnants of the Aztecs still remained within a few years past at the ruined city of Grand Quivera, or Pecos, in the wilderness of New Mexico. Here, in deep caverns, they kept alive, with

reverential care, the sacred fire, which was always to burn until the return of Montezuma It only went out about ten years ago, when the last Indian of the tribe expired. It may be that the Pimos, south of the Gila, are an offshoot of the great Aztec nation, left behind in their march to the south. The Pimos, it is known, are far superior to the Indians of Mexico. They raise fine cotton, and from it manufacture all their clothing. Would that some Stevens or Layard would arise to explore the wonders that lie concealed within this great basin, and bring to light the history of the strange people that once inhabited it!"

(To be continued.)

LINES ON THE BIBLE, &c.

Inscribed on Sacred Scripture's page,
'Mongst things which most true hearts engage,
Are God's eternal love and laws
And virtue's triumphs o'er her foes,—
The record how in heaven above
Was framed a wondrous scheme of love,
That spirits born to God on high
Might have a time wherein to try
Their fealty to their Sovereign Lord,
In living by his holy word;
How earth was framed with wondrous skill,
Obedient to its Founder's will,
And spirits in their times came forth
To prove their own intrinsic worth,—
That, clothed in flesh, might learn to be
Acquainted with humanity,—
Through tasting sin's effects, might prize
The blessing which in virtue lies,
And, feeling evil, learn and know
That good must from obedience flow,—
By opposites appreciate
And learn to conquer and create,
For ever cherish truth, and be
As Gods to all eternity.

The Bible in its varied store
Of words and acts in days of yore,
Reveals the wisdom, power, and love
Of him who lives and reigns above;
How mercy in his dealings shone,
When man could not for sin atone;
How opened up a way to rest
For all with sin and grief opprest;
How man rebelled and God forbore,
Till justice would no mercy more;
How vengeance fell with kind intent
To save whoever should repent;
How love and mercy followed still
When man repenting turned his will;
How peace and true salvation flowed
To all who in obedience bowed;
How, in the hour when faith was tried,
The willing heart was satisfied;
How faith and works were ever owned,
And righteousness with glory crowned;
How treasure given sure returned
In blessings or in curses earned;
How heavy retribution fell,
When men were fully ripe for hell;
How Prophets gladly told the plan
Of God's eternal love to man,
Or, filled with pure celestial fire,
Poured forth on sin Jehovah's ire;
How, when their pilgrimage was o'er,
They suffered for the truths they bore,
Endured the tortures planned in hell,
Then left the earth with Gods to dwell.

And Mormon's record, pure and plain,
Though brief, reveals a mighty chain
Of wondrous acts and wisdom pure—
Of virtue's blessings ever sure;
Of God eternally the same
To all who feared his holy name,—
A sure defence—a mighty tower
To all who trusted in his power;
How angels with the pure conversed,
And principles of life rehearsed;
How sin, and strife, and deadly war
Spread woe and desolation far;
Of Israel scattered, lost, and found;
Of their return, with glory crowned,
And how their Saviour should restore
All things and reign for evermore.

And Enoch's book to mortals brings
A knowledge of eternal things;
The mystery of redemption breaks;
Of wondrous things in plainness speaks;
In glowing language true portrays
The changing scenes of future days,
Down to the time when earth shall be
Redeemed and saved eternally.

And Abraham's book of precious things
A flood of light and glory brings;
Makes known to man how worlds on high
Trace out their orbits through the sky;
How order through creation reigns,
And less or greater still obtains;
How times and seasons roll away
Until submerged in endless day;
How endless increase shall be given
To all who keep the laws of heaven,
Till as the stars or ocean's sand
Their countless sons and daughters stand.

The Book of Covenants Divine,
Like a rich, exhaustless mine,
Abounds with gems of purest light
To show the path from error's night;
And as its pages light the way
To cheer and bless the "sons of day,"
God's wisdom, power, and love disclose
In duties, principles, and laws:
As steps which lead from earth to heaven,
Its precepts are to mortals given—
The echoes of Jehovah's voice,
Brought by the Prophet of his choice,
With promises which cannot fail
For all who *rightly* would prevail.

And other Scriptures pure and true
Are and shall be brought to view,
And every link of knowledge brought
To perfect those divinely taught:
Yea, every blessing ever given
To bless the sons of God in heaven
On those that overcome shall be
Conferred to all eternity.

Sheffield. WILLIAM CLEGG.

PASSING EVENTS.

General.—A succession of gales have of late raged with the most destructive fury, causing very extensive havoc amongst the shipping. It is computed that during one week there were no fewer than 300 casualties, some of them of a very lamentable character, and involving serious loss of life: there were at least 20 vessels totally lost. News from India state that the Sepoys continued to surrender, and were generally starving: 7,000 men surrendered in Bareilly alone, 4,000 in Buddon, and 1,700 in Shahjehanpore, Moradabad, and Bijnour. Tranquillity continues to prevail throughout Oude, and the disarming of the province progresses rapidly: up to the 12th instant, 378 cannons and 975,000 arms of all kinds have been collected, while 756 forts have been entirely levelled.

American.—News from Mexico state that a battle had been fought near Cordova, and the left wing of Miramon's army was completely routed by the Liberals: Miramon lost 100 men killed, three cannon, 300 muskets, and a large quantity of ammunition: General Degollado was preparing to march on the capital with 10,000 men.

MEMORABILIA.

Calculation.—In former times small stones were used as counters: hence the word "calculation," which is derived from *calculus*, a pebble, or little stone.

Atheistic Popes.—It is historically recorded of their "Holinesses" Pope John XVI. and Pope Alexander VI. that they were entire disbelievers in the existence of a God.

Poet Laureate.—The title of Poet Laureate was formerly given to one whose duty it was to compose birth-day odes and other poems of rejoicing for special occasions on behalf of the monarch in whose special service he was retained.

The Talmud.—The Talmud is a collection of Jewish traditions, and comprises the Mishna, which is the text, and the Gamara, which is the commentary, or compilation of opinions of learned rabbins on the traditions contained in the Mishna.

Extent of Lake Superior.—Lake Superior, in Canada, which is the largest fresh water lake in the world, is 400 miles long, 140 miles wide, and 792 feet deep: it is 617 feet above the level of the sea, and is supplied by 220 rivers and streams.

"Robbing Peter to Pay Paul."—During the reign of Edward VI., large portions of the lands of St. Peter's at Westminster were seized by the king's ministers and courtiers; but, in order to reconcile the people to the robbery, they allowed some portion of the lands to be appropriated towards the repairs of St. Paul's. Hence the phrase, "Robbing Peter to pay Paul."

Legislation of Solon.—The legislation of Solon at Athens comprised the following regulations:—1. Division of the people into four classes, according to property. 2. Offices of state to be filled only by citizens of the first three classes. 3. Nine annual Archons at the head of affairs. 4. Council of 400 chosen annually by lot to debate upon all matters previously to their being submitted to the Commons. 5. To the people was left the right of confirming the laws, electing magistrates, and debating all matters referred to them by the Council. 6. Restoration and renovation of the Areopagus. Solon bound the Athenians by oath to maintain his laws for 100 years,—which, however was not fulfilled; for, on his return to Athens, after an absence of thirty years in visiting other courts, he found most of them disregarded.

Prince of Wales.—The first Prince of Wales of the royal house of England was Edward II. During the reign of Edward I, Llewellyn, the reigning Welsh prince, attacked the English, but was slain in battle. Edward, after subduing the Welsh, promised them a new prince in the place of Llewellyn, but the people declared that they would acknowledge no prince, unless he was a native of their own country. Edward promised that they should have one who had been born in Wales. On their acceptance of this offer and engagement of fealty to such a prince, Edward introduced his own son Edward, who had been born but a few days before in Carnarvon Castle. Though surprised at this unexpected result, the Welsh admitted that the pledge was fulfilled. They therefore acknowledged him as their prince, who, at the death of his father, became sovereign of both England and Wales. From that time, the first son of any British monarch has always been styled Prince of Wales.

VARIETIES.

Envy.—It is the justice of envy to torment the envious. It tortures the affections, vexes the mind, inflames the blood, and wastes the spirit.

Shaving.—Any one who has had the misfortune to scrape his upper lip with a dull razor, or without having sufficiently moistened the bristly stubble beforehand, must be painfully conscious, from the smarting and watering produced in the eyes, that there is a close connection of some kind between the two parts. It is a fact well worthy of investigation; and it would be interesting to know whether diseases of the eye are most common among those who are accustomed to shave the upper lip.

Gardening Memoranda.—Those who have a small patch should trench and riddle it well. Every crop carries away a proportion of the silica lodged in the soil: sand is therefore a good restorative. Sand and vegetable manure should be delved in a clayey soil in winter to loosen and ameliorate it, and at the spring digging all will be well mixed. Roots are the anchorage and food seekers of the plant, and require a depth and compass of soil corresponding to the bulk of the tree and its demands for nourishment; for the depth and spreading of the roots are proportional to the height and spreading of the branches. The deeper the soil is, the less will the roots of a plant straggle: a depth of three feet is best for fruit culture. Deep planting is as unnecessary as deep trenching is advantageous. Leaves are the best of all shelter, the best of all materials for bottom heat, the best of all drainage, and the best of all manure. Salt kills slugs and worms. Worms are quite harmless. Plants are best transplanted in damp weather. Watering is best done in the morning or evening; but if done when the sun shines, do not water the leaves of a plant. Pump water should stand in the open air a day before using it, so that it may acquire the temperature of the atmosphere and absorb carbonic acid gas. Gather seed only when perfectly dry, and expose it freely to the sun. Flower plants require to have their leaves kept quite clean with water. Ripening fruits of choice kinds should be guarded from wasps and birds by means of gauze bags or fine netting. Fruit trees should have the surrounding earth stirred often, but not deeply.

POETRY.

KINDNESS.

It needs neither wealth nor mind to display;—
If the heart is but willing, the hand finds a way:
The poorest one yet in the humblest abode
May help a poor brother a step on his road—
No matter what fortune a man may have won,
For kindness depends on the way it is done.
Though empty our purse, or but narrow our span,
Let's all try to do a good turn when we can.

The fair bloom of pleasure may charm for awhile;
Its beauty is frail and but transient its smile;
But the flower of kindness, immortall'd in bloom,
Sheds a sweetness thro' life and peace o'er the tomb.
Then, if life we enjoy, the next thing to do
Is helping another to enjoy that life too.
Though empty our purse, or but narrow our span,
Let's all try to do a good turn when we can.

Reuben Hand.

Address.—Henry W. Barnett, care of Mrs. George Graham, South Street, Carlisle.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÓT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 16, Vol. XXI. Saturday, April 16, 1859. Price One Penny.

SIN—ITS CAUSES.

Having lately examined the doctrine of "Original Sin," and found—contrary to popular opinion—that it is not the *cause* of sin in the human family, let us now examine what produces sin, how it generates in the human being, and why it is that it exists and has the power to place its hideous paw on the noblest works of this fair creation.

That God knew that man would become subject to this power is evident from the fact of a propitiatory sacrifice being ordained in the councils of eternity to satisfy the stern demands of justice for laws transgressed and commandments disregarded; and that such a sacrifice was needed is likewise evident from the history of the past, the realities of the present, and the warning voice of God's servants continually raised against the iniquities of the inhabitants of the earth, joined with the testimony of inspiration that "all have sinned and come short of the glory of God."

Truly does the good Book say that "Man is fearfully and wonderfully made." His organization, though in part understood, is in many things a mystery to himself. But still he possesses knowledge enough to understand that he is of an impressible nature and that his organization is composed of elements which, if used, are capable of raising him to the highest honours in the courts of glory, and, if abused, will sink him to degradation, misery, and woe unutterable.

Sin, which has passed like a malignant demon over the earth, has strewn its path with all the ills that mankind have been subjected to; and sin, too, if not manfully battled with and vanquished on the field of *self*, will drown its victims in an ocean of horrible punishments. Man in his organization possesses passions, desires, and propensities, given to him for a noble purpose, but capable of being fearfully degraded and ignobly applied. Without ambition, he would never struggle for the amaranthine wreath of endless glory. Without anger, he could look upon the abomination of iniquity with a careless and unheeding eye. Without "love of approbation," he would not yearn for the smiles of the good, the great, and the noble, nor the approving glance of the God of Truth. Without self-esteem, he would not raise himself above the meanness of filthy, low, and disgusting practices; and without love, he would cherish neither his bosom partner nor his offspring—enjoy neither the endearments of home nor the glory of heaven. These and all the other passions that humanity inherit can be used in obedience to the celestial law, and produce happiness, longevity, peace, joy, and upward progression, with ultimate exaltations and endless lives. But the dire results of an opposite nature, produced by the abuse of these same passions and propensities, are so many and so witheringly fatal, that the floodgates of thought must turn aside the

current ere the mind becomes overpowered by the horrid recapitulation. Ambition acts as a spur to impel the man of genius onward; and, regardless of the sufferings entailed upon humanity, he sweeps forward in his adamantine path, scattering ills like pelting hail-drops, and watering his track with tears and blood. With strong mind and flinty heart, he spares neither friend nor foe, in obedience to the impelling motive.

When anger rages in the palace of mind, and the stormy monster, unqualified by wisdom, is let loose, murder grasps it by the red right hand, madness by the left, and wild despair sits frowning on its haggard front. What woe has not been wrought in the world by unbridled power placing itself in the possession of frenzied anger! Broken hearts and widowed mothers, nations laid waste and cities destroyed, many of the blighting ills ambition begets, without its attempt at apology; and, descending to the family circle, we find peace destroyed, hopes shattered, affection banished, till the ignominious gallows often ends the career of the unfortunate victim of anger.

"Love of approbation" will impel the possessor of magnificent talents to truckle to the vapid crowd and be anything or do anything to win the senseless applause of giddy fools. Without a guiding principle of blended truth and wisdom, he looks not to the mystic future; but the child of the moment obtains the worthless boon he craves, and is content till his hour is past, when, finding out the miserable reality, and hastening to extinguish his glow-worm spark, he departs to fill the suicide's grave. "Self-esteem" will cause a being walking upright in the form of Divinity to ape the baboon in fantastic tricks, filling every possessor of wisdom with a mixture of pity and contempt as he struts along the pavement in dainty foppishness or ignorant egotism; while love, degraded into licentiousness, works the most diabolical enactments and fills the earth with more crawling, degrading, and disgusting misery than all the rest united together. There is not a spark of nobility in humanity which it will not crush out. Manhood, honour, gratitude, compassion, truth, honesty, pure love, with everything that tends to render man akin to God, all vanish at its hideous presence, while it fills the earth with a bloated and trebly death-stricken population. "By one man sin entered into the world," else it never would have existed in this creation; but the same causes that produced it in the first transgressor produced it in all. Man, then, is an impressible being, exposed to contending influences—the power of evil and the power of good. That impels him downwards in the scale of being; this exalts him in the creations of God. That operates upon him to abuse the noble passions given him; this acts upon him to use them for the noblest purposes. Hence sin and its effects. The cause of it is plain. As an intelligent agent, he is endowed with desires and propensities to magnify and exalt him; but Satan, ever on the alert, seeks to make them his instruments for the damnation of mankind. Thus there is a continual warfare in every one who desires exaltation. The flesh and the spirit—the spirit and the flesh. If, seeking earnestly and ever the aid of God's Spirit, he fights nobly the Evil One, spirit will rise superior to flesh and his present organization attain its desired position, by being brought into subservience to correct principle and the celestial law. If he gives way in the conflict, the flesh reigns triumphant, degrades the spirit, and brings woe unutterable on the vanquished. Take it as you will, the path to exaltation is the happiest now and eternally. Every desire conquered, every passion controlled, every appetite subjected, and all under the guidance of intelligent spirit, he is fitted for the noblest and holiest enjoyments. But all have sinned; therefore all have more or less given way to carnality. This God foreknew. Knowing that Satan would endeavour to work the ruin of man, and hence he provided a way of escape from the impending danger. If man had not been exposed to the influence of evil, he would not have fallen. But then he could not have been tried—he could not have learned the principle of self-government, and, as a necessary consequence, could not have governed. Now, government is one principal end of his creation—government of himself and government of his posterity throughout eternity. Without governmental principles fully understood, he could not act intelligently under the great Eloheim, could not preside over the destinies of creations, and, from never having had experience, could not know how to control and govern

beings like we are. Hence the necessity of an evil power—an opposing influence, that man, exposed to its sinuous temptations, might be tried and proven worthy, and in the school of experience learn lessons of wisdom and knowledge never to be obtained upon any other principle. What infinite wisdom is displayed in all the ramifications of God's counsellings and designs! But God, knowing all this—knowing man's impotency to stand against the multiplied influences that would be brought to bear upon him, determined in his justice that man should meet his grand opponent upon fair terms. Hence the sacrifice of Jesus Christ, the introduction of Gospel principles, the blessings obtainable through obedience to them, and lastly, the gift of the Holy Ghost as a mighty warrior to grapple with the hellish foe, and, placing man foot to foot with his enemy, nerve his arm for the conflict, till inch by inch the battle of life is won and the vanquished foe sinks sullenly into his own black hell. It is a grand mistake to suppose that Satan is the magnificent enemy of God that he is sometimes represented to be. An evil he is, but a necessary one, as the foregoing reasons plainly show. He may strive to thwart the purposes of the Lord, kill off his servants from the earth, spread misery, degradation, and sin through the hosts of the world, fill the camp of the Saints with dissatisfaction and apostacy; but in all this he is only carrying out the purposes of that God in whom the devils believe, and at whose power, while believing in him, they tremble. All are not noble enough to be exalted in the eternal worlds. All are not brave enough to fight manfully and conquer their own organizations operated upon by the power of evil. But without this trying principle at work, the noble and ignoble, the mighty and the puny, a Jesus and a Judas, the Prophet and his murderers would receive the like reward and be numbered together. First in the order of celestial law come obedience and humility; then curtailment of carnal desires, self-abnegation trooping swiftly along, with a host of others leading to glorious results, if acted upon and faithful attention be given to the injunctions of Deity. But as these divine laws are neglected—as each generation becomes further degraded from the original standard, the power of flesh becomes stronger, the passions are more easily acted upon and become more pliant tools and more powerful engines in the hands of the Evil One for effecting his purposes. Hence the necessity of the celestial law of marriage, that a purer and more noble offspring may be raised up to stand in the front of the last mighty struggle and hurl Satan from his power and government on the earth we inhabit. They will banish him from themselves, from their homes, from their territory, and finally from the world. Then he will be bound, when he has no power on the earth—when men and women are raised up pure and holy, conquering everything opposed to the principles of life and using all the powers of their organizations for the perpetuity of purity and holiness. It is no trifling contest we are engaged in—no petty warfare that demands our energies,—no despicable foe that we are opposed to; but day by day and hour by hour we must be engaged. Weakness after weakness must be defended. Worlds yet to be organized and inherited depend upon our struggle, that the work of progression may ever continue and the word of the Prophet be fulfilled—"Of the increase of his government and peace there shall be no end." It is not "original sin" that we have now to be saved from. Redemption from that has been accomplished, the effects of that—death—will be removed. It is the battle of *self* we have to fight, sternly, nobly, and determinedly, aided by the strength of Heaven, that the second death may be escaped. God has done his part, and we must do ours. He has provided the means, and we must apply them. He offers us strength for our day, and we must accept and use it. He puts arms in our hands and gives us armour to defend us, and we must don the shield of faith—mighty faith, and with the sword of the Spirit cut our way through the opposing ranks. If we falter or faint, the blame is our own; but if we manfully maintain the contest, victory is sure. Of this, however, we may be assured—the enemy sleeps not, nor lies down in sloth. It is work, work, fight, fight, till the field is won and victory hails the conqueror.

Another thing we should well observe. It is not the theoretical and imaginative warfare on which so much idle talk and useless breath is spent, but a practical, every-day concern. Are you stubborn? Learn obedience and humility. Are you

carnally minded? Cultivate purity—purity of thought, purity of expression, and purity of action. Are you subject to anger? Study meekness, till your passion owns your power. Are you intemperate? Crush it beneath your heel. Are you extravagant? Learn economy. Are you close-hearted and miserly? Woo liberality of soul. "The liberal man deviseth liberal means, and by his liberality he shall live." No matter what our failings may be, we must set ourselves to overcome them. No matter at what part of our organization Satan makes his onslaught; if we struggle nobly, having the Spirit of God for our helper, we are bound to come off conquerors. Then we shall appreciate and enjoy the use of those noble powers with which God has endowed us, and, using them to the best advantage, aid bravely in rolling forth the purposes of Heaven; and then our reward is sure, each day as it comes along bringing a rich foretaste of the joys in the future.

S.

IMPROVEMENT OF THE MIND.

BY ELDER GEORGE TEASDALE.

The proper culture of the mind is a study in which all should take a most lively interest. Especially so should it be with those who are "called to be Saints;" for we live in an age pregnant with events—a day in the contemplation of which Prophets derived the liveliest emotions of joy, as the vision of their minds was opened and they gazed with awe and admiration at the grand events that were to take place in the latter days, when Israel is to be "the head, and not the tail." To place Israel at the head will take something more than the everyday circumstances with which we are surrounded, and will call forth the zeal, energy, and enterprise of the house of Israel.

We have to fit and prepare ourselves to fulfil every position we may be called to occupy in the future.

The improvement of the mind will take a course of years, and it will call into operation our earnest diligence and toil, before we arrive at any degree of perfection. Reading books *alone* will not prove very advantageous. We may read brilliant essays, argumentative discourses, wise counsels, and deeply-interesting instructions; but unless we ponder over the same and endeavour practically to carry out what is theoretically given, our reading will avail us little.

To gain wisdom is the aim and ambition of every intelligent spirit; and that the Lord delights in those who thirst for wisdom is evident from the history left on record of Solomon, unto whom the Lord appeared in Gibeon and said, "Ask what I shall give thee." Solomon, after testifying of the kindness God had shown to David his father, confessed his own want of understanding to govern so powerful a people as were Israel, and said, "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge so great a people?" After commending him, the Lord said, "Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee; neither after thee shall any arise like unto thee." James also declares, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Thus it is evident that the Lord delights to confer wisdom upon those who seek it; and it should undoubtedly be the aim of every one to obtain it. But the question is frequently asked, "How can we, according to our circumstances, gain wisdom, progress, and render ourselves so proficient as to be enabled to dwell with 'the spirits of just men made perfect?'" A few hints and suggestions as to how the improvement of the mind may be accomplished may, perhaps, be beneficial.

The Latter-day Saints, like the former-day Saints, are chiefly composed of the working classes—those whose business it is to earn their bread by the sweat of their brow, and who have not had the advantage of a very liberal education. Nevertheless, no sooner do they embrace

the Gospel than, as a general rule, they commence to improve their minds, and frequently arrive at a considerable degree of perfection. Perhaps we could not select a better example of self-taught men than ORSON PRATT, whose course has been a bright example to the young men in the Church. His knowledge has been gained by his untiring perseverance during scenes of trial, persecution, and responsibility; yet nothing daunted his energy or his determination to obtain the priceless pearl of wisdom.

Solomon declares that "there is a time for all things," and we find the truth of it in our daily experience. No matter how business may occupy our attention, if we have the *will*, we can always find a portion of our time to devote to the improvement of the mind. Mechanics, who labour ten or twelve hours a day, or farm-labourers, who labour from sunrise to sunset, all can find some little time, if they desire it. Some of the most learned men that this nation has produced have been self-taught men, having frequently had to toil early and late at some menial occupation, and in that state laid the foundation upon which their lofty mental structures were built.

It is a disgrace in the present generation for young men to be unable to read and write, seeing the many opportunities they can make, if they have the will. Without this, very little good can be accomplished. It requires not only will, but *energy* and *perseverance*. We are responsible for the manner in which we conduct ourselves in this state of probation, as also for the employment of our time. The Lord declared through his Prophet, Joseph Smith, in a revelation given August, 1831—"Thou shalt not idle away thy time; neither shalt thou bury thy talent, that it may not be known." How very few men there are that cannot, when looking back upon their past lives, discover a great deal of time wasted and idled away to no purpose. This should not be in Israel. All should endeavour to improve their time by carrying out the following counsel or commandment—"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning, even by study and by faith." (Doc. & Cov., page 105, par. 36.) This is our absolute duty. We should endeavour so to husband our time as to have a portion of every day devoted to reading "the best books" within our reach. Especially should we become perfectly acquainted with the Bible, Book of Mormon, Doctrine and Covenants, and other works of the Church, storing our minds with "words of wisdom," and be ready always to give an answer to every man that asketh a reason of the hope that is in us.

Thought is a property of the mind which we are all blessed with; and a very little reflection will assure us that it can be governed and considerably cultivated, so as to afford us the greatest amount of benefit. There is nothing we can engage in but what calls forth a greater or lesser amount of thought, no matter what may be our occupation, whether that of the shepherd with his flocks, the farm-labourer at his varied duties according to the seasons, the mechanic with his ingenuity, the merchant, or the philosopher. We are indebted to thinking men for the rapidity with which we travel from city to city, from nation to nation, over lands and over seas, and for the important discoveries in the sciences and the various inventions that so much contribute to our comfort. It is very evident that thought can be governed and concentrated upon any subject or study that we may desire to improve upon; and it is necessary, when we desire to improve our minds by reading, that we should concentrate our thoughts upon the subject. Gems of thought are the produce of a fertile imagination. Our imagination is principally formed by our education. It should be the study of all to muse upon what they read, so that it may be sealed upon their memory.

Language is the means of expressing our thoughts; and, as a general rule, the greater its simplicity the greater its power. Truth is powerful in itself, and requires but little embellishment. It is the truth we utter, and not the language, that makes our thoughts so valuable. Nevertheless, language is essential, and we should all make ourselves well acquainted with our "mother tongue," so as to be enabled to clothe our thoughts with suitable language.

Jesus Christ, when describing the office of the Comforter, said—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things

to your remembrance whatsoever I have said unto you." The minds of the Apostles had been stored with truth by the oral instructions of the Saviour, and a portion of the mission of the Comforter was to bring to their remembrance those principles, counsels, and instructions which had been delivered by their Divine Master.

We have not only oral instructions from those who are appointed to teach, counsel, guide, and direct, but also wisdom delivered through the press, which is necessary for us to become acquainted with, that our minds may be stored and that the Holy Spirit may have something to bring to our remembrance. The Prophet Brigham remarked, in an address given May 8, 1853—

"Mankind are naturally independent and intelligent beings: they have been created for the express purpose of exalting themselves. When they apply their hearts to wisdom, they will then get understanding. There is the fountain; go and drink at it: ask and receive all you wish; for there is an eternity of it: it will never become any less. It is for you and me to receive wisdom so as to be prepared for exaltation and eternal lives in kingdoms that now exist in eternity."

We should remember that we have to "seek learning by study and by faith," and that "the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding;" and we can safely promise to those who will manfully determine to seek to improve their minds, seeking diligently by faithful prayer the assistance of the Holy Ghost, that, no matter what their circumstances may be, wisdom will beam upon their minds, and they will be amply rewarded for their labour.

The improvement of the mind should also occupy the serious attention of our sisters, for to them is entrusted the rising generation, and "As the twig is bent, so the tree inclines." How requisite it is that they should be prepared to fulfil their responsible positions; and well indeed would it be for them if they would read, study, and practically carry out the valuable matter contained in Number 46 *Star*, Vol. XX. The Apostle James remarks, in his Epistle, that the man who is "a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." So it is with those readers of the *Star* who read, but do not seek to carry out the instructions contained therein. They will laud an article or editorial, and pronounce it "true," "first-rate," &c.; but frequently that is all that is thought of it. The instructions given through that medium are for our salvation and exaltation in the kingdom of God, and their rejection will prove our condemnation.

President Kimball, when instructing mothers in their duties, remarks, in one of his sermons—"Mothers, I wish you would wake up and act in your office and calling as well as the brethren." The children being entrusted to the mother's care, she lays the foundation and has power to considerably control their imaginations and to inspire them with the noblest resolves.

The mind may be considerably improved by observation. There are many, whose minds have been uncultivated, who pass through life without knowing some of its most refined enjoyments. They pass on without seeing anything to admire, though they may be surrounded by the most lovely beauties of nature. How different is the position of one who has been trained to cull information and wisdom from observation! There are few things that pass his view without calling forth contemplation. His observing mind

"Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

It does not follow, because our lot is lowly in this state of probation, that we should be ignorant; nor should "noble sentiments" or lofty aspirations be strangers in the cottager's dwelling. We gain bright experience by the things that we suffer, and our positions in poverty, trial, and tribulation are for our exaltation and perfection. Eternal lives and exaltations are before us, if we will "gird up our loins" and fight manfully for the prize set before us, by neglecting no opportunity of improving our minds, carrying out in our daily life the instructions, words of wisdom, and holy counsels that we are continually receiving. Thus may we live "by every word that proceedeth out of the mouth of God," render our "calling and election sure," and be saved with all the sanctified in the kingdom of our God.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 236.)

[June, 1843.]

Saturday, 17th. The *Maid of Iowa* went to Shokoquon with the Temple hands on a pleasure excursion. While there, the steamer *Shokoquon* came to port with many citizens from Burlington, when Elder George A. Smith delivered a lecture.

Sunday, 18th. Meeting at the Temple. Elder E. P. Maguin preached in the forepart of the day, to the edification of the Saints. The sacrament was administered in the afternoon.

Judge Adams' message arrived early in the evening, when my brother Hyrum sent William Clayton and Stephen Markham as fast as possible to inform me. Markham had $250, and Clayton borrowed $200. They left Nauvoo about half-past twelve at night, and proceeded for La Harpe.

Elder Elijah F. Sheets writes that he and Joseph A. Stratton have been preaching in Illinois, Indiana, and Pennsylvania since September 4, 1842; have baptised 32, and many more are convinced of the truth of the work; and that they are continuing their labours.

Monday, 19th. The labourers held a meeting in the Grove to investigate the price and principles of labour.

Clayton and Markham arrived at La Harpe at sunrise, tarried about two hours to get a horse shod and take breakfast; started again at seven for Monmouth, where they arrived at three, p.m., and put up their horses to feed and rest. They took dinner and slept till seven, when they started again and rode till midnight, when, the horses being tired and weary, they turned them out to feed, and they themselves lay down to sleep about two hours, when they again resumed their journey and rode one mile north of Hendersonville, where they stopped to feed their horses.

Tuesday, 20th. About half-past seven, a.m, again started on their journey, and arrived at Andover about ten, a.m. They turned out their horses to graze in the woods for about half-an-hour, when they proceeded to Genesseo, where they arrived at half-past two, p.m.; tried to hire a pair of horses to continue their journey, but did not succeed. They left Genesseo at six, p.m., and travelled to Portland, where they arrived at twelve, put up their horses, and went to bed until four, a.m.

The following appears in the *Nauvoo Neighbour*, and serves to illustrate the benefit of chartered rights in Illinois:—

"Sir,—In obedience to the call made in your paper for information in relation to the affairs of the Agricultural and Manufacturing Association of this city, I give you such facts as I think will be satisfactory.

The first great object of the company was to establish a pottery for the manufacturing of the various kinds of crockery in common use in the country. Persons were deputed to make the necessary search whether suitable materials could be obtained.

The persons who were employed in this service were such as had been employed all their lives in the business. Their report was favourable, having found all the materials of as good a quality as those used in the old world for that purpose in our immediate vicinity.

Efforts were accordingly made to commence the business with as little delay as possible. An eligible situation was obtained and the work of building commenced.

A stone building of sufficient size was put under construction, and progressed with much rapidity. Persons possessing means felt desirous of investing a part of them at least in the business. All was prosperous and all flattering.

A considerable amount of land was obtained for agricultural purposes, it being the wish of the managers to supply all their workmen with all their necessaries as far as could be. Arrangements were making to get stock of the various kinds for this purpose.

The building had progressed nearly to the height of one story, when the electioneering campaign commenced, and it was roundly asserted that, if certain persons were elected, all the charters granted by a previous Legislature to the citizens of Nauvoo would be repealed.

At first, the Association supposed that this was merely an electioneering intrigue. But it assumed a formidable appearance, and began to assume the character of a fixed determination to carry the design into execution.

The subsequent acts of the Legislature

have given but too much evidence that such was the real intention of a very considerable portion of the members of the last Legislature, if not a majority of them. This in a clique paralyzed the exertions of the company. Many who were about to contribute to the funds of the society paused, not knowing what was best; and, in consequence, the work stopped.

Not that the company supposed that there was any such power vested in the Legislature, either in the constitution or common sense; but they did not know how far a reckless spirit might lead men in the violation of both.

As the matter now stands, those having capital are at a loss whether to invest it in that way or not, lest the same reckless spirit may inevitably carry the proposed design into effect.

The work has not stopped for want of means or materials to carry on the business, as means, materials, and workmen of the first order are all at hand. But where is the safety, while such doctrines are boldly maintained by our Legislature?

All the prospects of the company may be blasted at any stage of their business by one single act of men who seem to have no interest in the prosperity of the State nor the citizens thereof, apart from their own political preferment.

Pledges can be made, for the sake of preferment, to an ignorant constituency, to commit the most flagrant abuses upon the rights of private companies, or even individuals, and attempts made with zeal and determination to carry them out to the extent.

If public confidence be restored, the work can go on more vigorously than ever.

Respectfully,
SIDNEY RIGDON,
President of the Company."

Elder John Snider reported the names of various persons in Great Britain and Ireland who donated various small sums between May and December, 1842, as contributions for building the Temple, and paid over $97,504. The names of the donors and amounts are recorded in the "Law of the Lord."

I insert the following as an exception to the universal rule:—Earl Spencer keeps all the poor in the parish of Wormleighton, England, and so prevents a poor-rate. He allows his labourers nine shillings a week when out of employment, and they pay only a shilling a year as a nominal rent for the house in which they severally reside.

Wednesday, 21st. Markham and Clayton left Portland at four, a.m., and travelled to within nine miles of Dixon. They changed their course, and went direct to Inlet Grove, where they arrived at half-past twelve, took dinner, and fed their horses. Left Inlet at two, p.m., and arrived at Wasson's at four, p.m., where they learned that I was going to Dixon in the carriage; and, although their horses were tired down, they started for Dixon, but met me about half-way.

They returned with me to Wasson's, and were glad to find a restingplace, having rode 212 miles in 66 hours, and had very little rest on the way: the horses were tired—their backs very sore. I told them not to be alarmed. "I have no fear. I shall not leave here: I shall find friends, and Missourians cannot hurt me, I tell you, in the name of Israel's God."

Thursday, 22nd. Another meeting of the labourers in the Grove, near the Temple, concerning wages.

I had previously given out an appointment to preach this day at Dixon; but, on account of the change in circumstances, I wrote to Dixon, telling the people there was a writ out for me, and therefore declined preaching; and I kept home quiet all day, telling my friends that if I started for home, I might be arrested where I had no friends and kidnapped into Missouri, and thought it best to tarry at Inlet and see the result. Many were desirous to hear me preach, but were disappointed.

Lawyer Edward Southwick, of Dixon, having heard of the writ being out against me, rode twelve miles to inform me. I thanked him for his kindness, paid him $25, and introduced him to my friends Markham and Clayton, showing that I had received previous information.

(To be continued.)

STATISTICS OF THE SPIRITUALIST DELUSION.—The *Spiritual Register* for 1859 gives the following as the number of professed spiritualists:—United States, 1,234,000; Canada, 40,000; Cuba, 1,000; South America, 15,000; the Eastern continent, 600,000. Total, 1,890,000. The *Register* estimates that there are 1,000 public speakers, 40,000 mediums, public and private; that 500 spiritualist books and pamphlets have been printed; and it gives the names of six weeklies, three semi-weeklies, and four monthlies devoted to the cause.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 16, 1859.

EVERYTHING IN ITS SEASON.—That there is a proper season for everything, and that everything should be attended to and the labour thereof performed in that proper season, are truths so universal and familiar that they have been made the subject of proverbs from time immemorial. Neither is it a matter of wonder that in all ages this truth has been taught by the humble peasant, and even by the savage of the forest, as well as by the Solomons of the earth; for Nature herself has everywhere taught man the truth and continually reiterated it with more than a thousand tongues. That fathers should echo her lesson to their children, and teachers and wise men clothe it in proverbs, is not, then, a matter of wonder. Nor is it wonderful that the husbandman and those who dwell much with primitive Nature should lay great stress upon this truth, seeing that Nature herself lays so much stress upon it. Those who live in pastoral simplicity, depending upon agriculture and the keeping of flocks and herds, are compelled to receive the lesson and carry out the truth in their daily pursuits; for if they plant unseasonably, their crops will fail; if they harvest untimely, their corn will be unripe; and if they go to the field to reap when winter reigns, they will find the harvest past, the foliage of the trees gone, frost and snow mantling the earth, instead of the shooting verdure or the golden corn, while the naked trunks left to battle with the winter and the unadorned, uncomfortable-looking hedges will teach man to remember the laws of the seasons and perform his labour in accordance therewith. Thus Nature in her rural domains forces upon her rustic children the important truth that everything has its proper season, and that suitable work must be done at this proper time.

Now, this same great truth holds good in the higher spheres and conditions of life as well as in Nature's rural domains. In general life and business of large towns and cities, "Everything in its season" is a law as binding as it is in a little country hamlet; and that all labour should be adapted to the seasons thereof and the work performed suitable to the conditions and wants of the people is a truth as applicable to every member of society in the great cities of the world as it is to the almost isolated labourer on some country farm.

Nor does this law find its stopping-point at the business and commercial stages of life; nor is it merely applicable to the physical wants of man. It also extends to the very highest stages of society, enters into its most advanced conditions, and is applicable to all its wants. That everything should be in its season and that the arrangements of man should answer to those of God and Nature must be acknowledged as being universally a law. To violate it anywhere would be wrong and a cause of failure equally as in husbandry.

So also, Saints, is it in the vineyard of the Lord, and with the work which he has given to be performed, and the seasons thereof. Moreover, if it is so important that the husbandman should observe these laws, how much more important is it that the Gospel husbandmen should observe them? And if it is so important that the labourers

of the field should labour diligently, suitably, and seasonably, how much more important is it that the Saints should do so?

We have taken these matters with which everybody is familiar to illustrate truths which are equally the laws of the kingdom of God and of Nature, and laws that are as binding on the Saints and labourers in the Gospel field as on the common husbandman. If they will apply the lesson which these familiar matters teach to the more important affairs and the great interests of the work in which they are engaged, they will find fruitfulness and success; but if they violate these laws, which are at once the laws of the Divine work and of Nature, or if they disregard the seasons and perform unsuitable labour, unfruitfulness and failure must and will be the inevitable result.

We are assured that if the Saints and Elders would thoroughly digest the lesson which we are endeavouring to impress upon their understandings, and if they act with the same consistency in the performance of their several parts of the great work as that of the farmer and his labourers, much more will be accomplished for the personal good of all, and immensely more for the kingdom, than is now effected. But few, however, carry out this lesson fully in the performance of their duties to the accomplishment of the various parts of the work given to be performed. For instance, in the preaching of the Gospel and in the gathering, how often has it been unobserved, and sometimes the laws thereof directly violated! The Saints, in the performance of their parts as simple members of the Church and labourers in the gathering, are rapidly advancing and effectively doing their work in the season when given, and fast preparing for their gathering home to Zion's garner. But we are assured that our presiding men and preachers can advance much farther; and we think that in their characters they do not always remember the seasons, perform the work that belongs to them, and study to make their operations suitable thereto. This is also the case with the Saints generally in their missionary capacity; and in this are included male and female; for the Lord has made it the duty of all to warn their neighbours and seek out Israel with the sound of glad tidings.

Now, not only should the Saints perform their more immediate duties, such as worshipping God, attending their meetings, and fulfilling various other duties pertaining to the internal affairs of the Mission, and in preparing and gathering to Zion, and that, too, in a suitable and seasonable manner; but they should also remember the great duty and the broad work that has to be performed in the preaching of the Gospel and the ingathering of the honest. Sometimes the seasons of this work set in very favourably, and much can be done. At other times it is like the unfruitful freezing season of winter, that drives one to the house nearly altogether. The Saints generally and the Elders and presiding men especially should regulate themselves to this and operate accordingly. When it is a winter for missionary operations, let them turn their labours and administrative wisdom to the household of faith and its internal affairs. But when there is a Gospel spring, and soil can be found on every side waiting to receive the seed and shoot forth its vegetation, then let the preaching of the Gospel also be attended to, and let every hand scatter the seed around. Let the presiding men and preachers be diligent in this matter and sow the seed of truth wherever they can find soil; and moreover let them sow the right seed in the right soil and in the proper seasons. The present is a highly-favoured time. The season of internal growth, the season of gathering, and the season of general increase to the Church are reigning together, and they all seem unusually favourable. Let not these seasons pass away and the work thereof be found unperformed.

THE VISITOR.

SABBATH.

The Sabbath! Sacred day of rest and peace—of soothing influences and holy calm; thrice welcome to the toil-worn Saint, who, eased from labour's cares, can gather in his wandering thoughts and give his whole soul to communion with his Father and his God.

"Come, brother Y., according to our promise, we will now visit the meeting spoken of the last time we were together, and have a draught from the pure fount of heaven's inspiration."

Along the quiet road, arm-in-arm we go. Nature, clad in her wintry robe, still attests her claim to loveliness. Hedge-rows, shrubs, and trees, stripped of their leafy foliage, resemble man shorn of the Gospel's blessings, but still retaining the sap of noble reason, which, when the springtime of truth appears, will enable him to gather round him heaven's loveliest garb. Here and there is seen a withered, sapless trunk, ready to be hewn down for the fire, with now-and-then an evergreen, like honest worth, arrayed in never-fading virtues.

The redbreast sweetly carols on our path. Winter may come, and bitter, biting cold may nip our outward forms; but its song is loudest, sweetest *then*. God's mercies ever cheer our wayward lives—aye, even at the darkest and coldest hour. We reach the town. The casual passers-by have now swelled to crowds. Top-coats and body-coats, cabs and curricles, silks, cottons, and crinolines, bibles and prayer-books neatly folded in spotless cambric. Don't open the bibles; for you might soil the binding and find some unpalatable truths inside! White cravats, ribbons, flounces, and gewgaws. What a crush? What a motley scene? Here comes along a gang of Sabbath-breakers—reckless, careless souls, who, shrouded in work-day clothes and poverty, can look in the face of heaven and believe that the riding, pleasure-hunting, and carousals of the rich are no less displeasing to the God of justice than their rambling abroad on his sacred day.

"Let us hurry on, brother Y.; for our loitering has thrown us almost late for meeting."

We hurry on, reach the hall, and find the deacon ready to welcome us with a smile. A busy hum of many voices, as congratulations are being passed from one to another, proves that the room is well filled with Saints, who, full of the freedom of the Holy Spirit, take a lively interest in each other's welfare. What a glow greets us as we enter? Faces radiant with love and peace. Sweet and holy influences pervade the room. There we find a spirit to draw down the blessings of heaven and mount on the wings of faith to a higher state in the progressive scale.

And now, as the meeting is called to order, what abstract attention characterizes the audience; and as the opening hymn swells up in a deep volume of harmony, all voices are united in the delightful act of praise, while the deep and solemn "Amen" from the congregation is evidence that their hearts breathe forth their earnest desires through the speaker before the Eternal. 'Tis that ever-impressive commemoration of the dying sufferings of the Son of God, and not only of him, but of all who have trod the thorny path and won the crimson crown of martyrdom in the same sacred cause.

With scarcely an exception, the eyes of the audience are riveted upon the speakers as noble truths are advanced or present duties dilated upon. The simple words of the speakers carry with them that most important garniture of eloquence—earnestness. Songs of Zion vary the features of this most interesting time, till the very atmosphere seems charged with the essence of life.

Oh! truly, in the words of inspired love, "It is good to be here!" The sins, the follies, the cares, and corruptions of the world are with the busy crowd without; but here a foretaste of those purer joys which await the faithful can be participated in.

Brother Y. says "Amen" to the benediction, and thanks Heaven for the blessings received.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, Utah Territory, January 14, 1859.

President A. Calkin.

Dear Brother,—Since I last wrote to you, nothing of very grave or serious import has transpired in our mountain home. The army remains quietly encamped in Cedar Valley, enjoying ample opportunity for perfecting any lack of discipline, if necessary and they are so disposed, while the citizens are, as usual, pursuing those industrial avocations permitted by the season. The District Court for this the 3rd Judicial District has been in session some 30 days, and has disposed of only one case, to wit—the acquittal of brother James Ferguson, indicted for threatening Judge Stiles, when sitting upon the bench, with a view to intimidate him while holding court. It has been proven that the Territorial and Court records and papers are safe; that Hockaday's tannery is here and undisturbed; and the acquittal of brother Ferguson, after a tedious trial in the District Court, has disposed of the last allegation in the late hue-and-cry against Utah—viz., "That the United States' Courts had been intimidated and broken up." There is one thing certain, in connection with this matter,—no people in our country would so patiently endure the abuse heaped upon them as have done and still do the people of Utah. All is well; the Lord reigneth and turneth the hearts of the children of men as the rivers of water are turned.

Brother Horace S. Eldridge is again in the States as our accredited agent for the transaction of business; and I trust that you will respond to his requests for pecuniary assistance, so far as he may have occasion to make them, whenever it is within your ability so to do.

Your letter of November 12 came safe to hand, and it afforded me much gratification to learn of your travels among the Saints and of the prosperity attending the Latter-day Work in Europe.

Forward on the emigration as rapidly as you may deem it consistent up to Genoa, Deer Creek, and so on,—those coming after and unable to come through at once taking the places of those who preceded them, until they also can work their way through.

On Sunday, Jan. 2, 1859, as soon as the Tabernacle was refitted, and for the first time since our move, public service began again to be held in the Tabernacle, Elder Orson Pratt, sen., addressing the congregation on that day and on Sunday last.

Your family are well and doing well. The health of the Saints is generally good, and their spirits calm, prayerful, and commendable.

Praying for your prosperity in every good word and work, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

SWISS AND ITALIAN MISSION.

Switzerland, March 24, 1859.

President A. Calkin.

Dear Brother,—Perhaps the following incident may be interesting to the readers of the *Star*:—

One of our Elders (brother Loosli) was arrested, the other day, while he was preaching by my side. I put my hat on, expecting that we should both pass one night at least in prison; but brother L., with the self-possession of a hero, contrived to draw all the attention of the mob officers on himself, and coolly gave me the signal to walk away. This saved me from the peculiarities of *lawless law*, and perhaps from banishment. But in point of comfort nothing was gained, for I had to walk more than half the night, and was lost a part of the time in a wood, where the tall pine trees make that blackness of darkness which is not agreeable to those who love the light.

Brother Loosli was liberated the next day, after he had borne testimony to all who had assembled to hear his trial. He had passed the night in a chair, as the prison bed was such as none but a pig would condescend to lie upon.

He afterwards wrote to me that he

found prison walls could not confine the movements of the mind, but that through all those scenes he could look forward to worlds that his feet had not yet trodden, and to heavens yet uncreated.

I suppose that under such circumstances a man's mind may be allowed a wide track through time and space.

Your affectionately,

JABEZ WOODARD.

ENGLAND.—SHEFFIELD PASTORATE.

Leeds, March 28, 1859.

President Asa Calkin.

Dear Brother,—It is with great pleasure that I embrace another opportunity to give you a brief account of this Pastorate for the quarter ending March 25, 1859, knowing that it is always a source of joy to you to hear from your fellow-labourers in this important Mission, especially if their tidings are such as give increased evidence of the faith and practices of those they represent. Such, I hope, may be the purport of this letter. In the past, it has been my privilege to see the Elders enjoy the Spirit of God and to take considerable interest in their callings. But I am pleased to say that, since the General Council of Elders in Birmingham, more of the Holy Ghost has been enjoyed and more real interest has been taken in the cause of truth and the salvation of the people.

The changes affecting this Pastorate made at the above-named Council have had a very beneficial effect, tending to increase the faith and activity of the Saints. Each of the presiding brethren have been truly devoted to the cause, studying the improvement of the Saints and the advancement of the work, instead of their own personal interest, believing that such a course always brings its own reward.

The appointment of Elder E. L. Sloan to the presidency of the Sheffield Conference has resulted in much good already, and is a sample of what can be done with a proper spirit and wise management. I have only to say that that Conference has raised in one month towards their emigration the sum of £60, everything else improving accordingly.

Elder C. C. Shaw, of the Bradford Conference, has laboured faithfully and taken much interest in the deliverance of the Saints; and that Conference has raised towards their emigration, during the quarter, the sum of £107.

The Lincolnshire and Hull Conferences, under the management of Elders William Halls and Jonathan Jackson, are improving and bid fair to do much better in future.

The Travelling Elders also have my entire confidence, and have laboured faithfully to promote the work in their respective fields of labour.

During the past quarter it has been necessary to give a little more attention to some Branches in these Conferences, because of the slowness (and, in some instances, neglect) of the same to carry out the counsels given them. The cause, in several instances, has been traced to some spiritless and penurious Branch Presidents, who have been willing neither to work themselves nor to let others do so. We have removed them and realized the good of so doing. As a proof, I have only to say that one Branch, that used with difficulty to raise on an average 17s. a month for emigration, has raised, under different management, £11 in the same time, everything else improving in proportion.

This Pastorate is now composed of 1,100 persons, who are, with few exceptions, a faithful people, ready to listen to the instructions of the Priesthood and possessing a disposition to carry them out.

The meetings have been unusually well attended by attentive hearers; but at present very few feel the importance of the work enough to require baptism. Nevertheless, during the quarter, we have baptised 22.

The finances of this Pastorate are improving, much more having been done during the last quarter than in any previous one; and if trade improves, I am certain we shall do much better. Emigration is the song and theme throughout this Pastorate, and almost all are beginning to express their determination to try and free themselves from the fetters that bind them, and to lay by their means for their own emigration.

You will doubtless be pleased to learn that the tract and Seer debts of this Pastorate are paid, and that the entire book debts of the Sheffield and Bradford Conferences are paid off; also that the debts of the other Conferences are very much reduced, the amount now owing to the Office for books, *Stars*, &c., being

about £66, which we will continue to reduce as opportunity presents.

In conclusion, I have to say that I feel very grateful to our heavenly Father for the blessings which have attended our humble efforts to promote his cause in this Pastorate.

With kind regards to you and the brethren associated with you, and with fervent prayers for the extension of our glorious cause,

I remain yours faithfully in the cause of truth,

C. F. JONES.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 242.)

(Extract from Captain Del Rio's Report of his Survey [in 1787] of the Antiquities of Yucatan and Chiapa, published in English in 1822.)

"From Palanque, the last town northward in the province of Ciudad Real de Chiapa, taking a south-westerly direction, and ascending a ridge of high land, that divides the kingdom of Guatemala from Yucatan, at the distance of six miles, is the little river Micol, whose waters flow in a westerly direction, and unite with the great river Tulijah, which bends its course towards the province of Tobasco. Having passed Micol, the ascent begins, and at half a league, or a mile-and-a-half, the traveller crosses a little stream called Otolum. From this point heaps of stone ruins are discovered, which render the roads very difficult for another half-league, when you gain the height whereon the stone houses are situated, being still 14 in number in one place, some more dilapidated than others, yet still having many of their apartments perfectly discernible. These stand on a rectangular area, 300 yards in breadth by 450 in length, which is a fraction over 56 rods wide, and 84 rods long, being in the whole circuit 280 rods, which is three-fourths of a mile and a trifle over. This area presents a plain at the base of the highest mountain forming the ridge. In the centre of this plain is situated the largest of the structures which have been as yet discovered among these ruins. It stands on a mound or pyramid 20 yards high, which is 60 feet, or nearly four rods in perpendicular altitude, which gives it a lofty and beautiful majesty, as if it were a temple suspended in the sky. This is surrounded by other edifices—namely, five to the northward, four to the southward, one to the south-west, and three to the eastward,—14 in all. In all directions the fragments of other fallen buildings are seen extending along the mountain that stretches east and west either way from these buildings, as if it were the great temple of worship, or their government-house, around which they built their city, and where dwelt their kings and officers of state. At this place was found a subterranean stone aqueduct, of great solidity and durability, which in its course passes beneath the largest building."

(From the *Christian Advocate and Journal.*)

"On a mountain, called the Lookout Mountain, belonging to the vast Alleghany chain running between the Tennessee and Coos rivers, rising about 1,000 feet above the level of the surrounding valley,—the top of the mountain is mostly level, but presents to the eye an almost barren waste,—on this range, notwithstanding its height, a river has its source, and, after traversing it for about 70 miles, plunges over a precipice. The rock from which the water falls is circular and juts over considerably. Immediately below the fall, on each side of the river, are bluffs, which rise about 200 feet. Around one of these bluffs the river makes a bend, which gives it the form of a peninsula. On the top of this are the remains of what are esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall following the very course of the brink of this precipice is 37 rods and 8 feet, including about two acres of ground. The only descent from this place is between two rocks for about 30 feet, when a bench of the ledge presents itself from two to five feet in width and 90 feet long. This bench is the only rod or path up from the water's edge to the summit. But just at the foot of the two rocks where they reach this path, and within 30 feet of the top of the rock, are five rooms, which have been formed by dint of labour. The entrance to these rooms is very small; but, when within, they are found to communicate with each other by doors or apertures."

(To be continued.)

PASSING EVENTS.

AMERICAN.—Accounts from Caraccas, Venezuela, to the 3rd instant, state that the country was full of attempts at revolution. A battle was reported as having taken place at San Luis Potosi between a few hundred of the Liberals of that State and a reactionary force, who are now in possession of the city, the Liberals having been beaten. Violent storms of rain and flood risings have occurred in all parts of the country, doing great damage, particularly to railroads and on the banks of rivers. On the Great Western Railroad of Canada, between Flamborough and Dundas, the rain washed away the embankment, and a train was precipitated into a chasm some 20 feet wide, six persons being killed and a dozen others injured. The bridges at Charlestown and Walpole, New Hampshire, were carried off. Three large highway bridges across the Connecticut River between White River Junction and Bellows Falls were carried off. All the meadows and lowlands of the Connecticut Valley were overflowed, and many houses flooded. The Sullivan Railroad bridge at Bellows Falls was damaged and rendered impassable. The bridge of the Belchertown and Amherst Railroad, some 300 feet long, was swept away, rails and all, by the force of the freshet. The County Bridge spanning the Chicopee River was carried off by the raging element, and away went the two bridges, tumbling down the rocky chasm. Fifty feet of the Boston Dock Company's dam, built of solid stone masonry, gave way to the force of the flood; as also did the Town Mill in Palmer. The bridge connecting the Pittsfield Woollen Company's Mills with the road, was swept away, and other mills in the neighbourhood were considerably damaged. Many public works in different parts of the country were either severely injured or entirely destroyed, involving an immense loss, the full amount of which is not yet calculated. The flood was nearly as high as that of 1854, which was the highest ever known.

MEMORABILIA.

POISONS.—The most virulent poisons are of vegetable origin.

HOW TO FIND LEAP YEAR.—Divide any given year by 4; and if it is leap year, there will be no remainder. If anything remains, the remainder will represent how many years the given date is past leap year.

JACOBITES AND JACOBINS.—The Jacobites were the partisan adherents of James II. and his descendants, after his abdication. The Jacobins were a secret society of violent revolutionists existing in France during the revolution of 1789.

"A ROLAND FOR AN OLIVER."—Roland and Oliver were two knights of romantic fame. The wonderful exploits of the one could only be equalled by those of the other. Hence the phrase, "A Roland for an Oliver," signifying an equivalent.

GRAND LAMA.—The Grand Lama is the object of worship in Thibet. He was formerly the head of the government. His votaries believe that he never dies, but that when dissolution takes place his soul merely passes into another body, for which the priests immediately begin to seek as the Grand Lama.

LEGISLATION OF LYCURGUS.—The celebrated constitution of Lycurgus, to which Sparta owed all her subsequent national splendour, (and which lasted about 600 years,) was a mixture of monarchy, aristocracy, and democracy. It comprised two kings, a senate of 28 nobles, five annual ephori, assemblies of the people composed of Spartan citizens, equal division of lands among 9,000 Spartan and 30,000 Laconian families, public and equal education, common tables, prohibition of all luxury, iron money, no trade, no fleets, no theatres, and harsh treatment of the helots, who alone attended to agriculture and trade.

ROYAL LINE OF ENGLAND.—The following is a list of all the monarchs who have reigned in England, ranged in the order of their succession:—Egbert, Ethelwolf, Ethelred I., Alfred (the Great), Edward, Ethelstane, Edmund I., Edred, Edgar (the Peaceable), Edward (the Confessor), Ethelred II. (the Unready), Edmund II. (Ironsides), Canute, Harold I. (Harefoot), Hardicanute, Edward, Harold II., William I. (the Conqueror), William II. (Rufus), Henry I. (Beauclerc), Stephen, Henry II., Richard I. (Cœur de Lion), John, Henry III., Edward I., Edward II., Edward III., Richard II., Henry IV., Henry V., Henry VI., Edward IV., Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary I., Elizabeth, James I., Charles I. (the Martyr), Charles II., James II., William III. and Mary II., Anne, George I., George II., George III., George IV., William IV., Victoria.

VARIETIES.

Removal of Warts.—(*Answer to "Typo."*)—Spurge is a plant of the genus Euphorbia, commonly known as "milkwort," which grows wild in the fields, and yields, on pressure, a sort of milky juice. The juice of the house-leek, on repeated applications, is also said to be efficacious in the removal of warts.

The Human Beard.—While writing about clothing for men, it may not be amiss to mention that, if they will suffer her, nature will provide them with clothing for the face and throat, that will prove most useful during the journey across the Plains. I think the beard eminently useful, and to most persons ornamental also. Lock up your razors, and try to believe that you cannot improve God's greatest work. It is not true that the beard makes a man look like a bear or a monkey. On the contrary, the fact is, that there is not an animal in existence that is provided by nature with the moustache and beard like man. Then, while on the Plains at least, allow your great characteristic to remain; and at the end of the journey you will thank me for my advice, and be very much tempted to advocate the total abolition of razors."—*From the "Illustrated Route," &c.*

Gardening Memoranda.—Two sorts of one family of vegetables should never be grown together, as they would be mixed by impregnation. Thus, if two kinds of cabbages, or cabbage and brocoli, be grown together, the passage of insects from one to the other when in bloom will spoil both. Peas and beans may be sown together, the stalks of the latter serving for a support to the former. The seed of cardoons should be sown five or six together, at intervals of a foot-and-a-half, in trenches, as for celery. Rhubarb thrives best in a deep, rich, moist soil. Plants may be raised either from seed or by division of the roots. Rhubarb plants require great space. In taking away the stalks for use, do not cut them, but wrench them from the main stock, so as to take them out by the socket. Turnips should be hoed when the second rough leaf appears. By topping bean-stalks and taking off potato blossoms, the produce is greatly increased. Plant Jerusalem artichokes in rows two feet apart: the poorest soil will do for them. Winter spinach requires light rich ground in a slightly sheltered situation: the seed should be sown early in August, in drills nine inches apart.

POETRY.

MOUNTAIN HYMN.

Oh, give to me the land that's blest
By Prophets called of God,
Though there the eagle builds her nest,
And none have tilled the sod.

Oh, give to me fair freedom's lot,
Though frost and snow be there;
And better far the peasant's cot,
Than aught that tyrants share.

Oh, give to me the mountain land
Before all lands of earth:
From polar ice to tropic sand,
There's naught of greater worth.

Oh, give to me that land whose light
Streams o'er the world around—
Whose standard waves upon the height
Where truth and love are crowned.

Jabez Woodard.

Addresses.—David Pudney, 38, White Cross Street, Brighton, Sussex.
Edward Oliver, John Croft, George P. Ward. } 166, Cambridge Street, Chorlton-upon-Medlock, Manchester.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 17, Vol. XXI. Saturday, April 23, 1859. Price One Penny.

CHARACTER OF THE "MORMON" WORK.

The "Mormon" religion is a practical religion, and has for its object and scope the whole concerns of man. It is not like the Sunday-coat of the popular professor of religion, which is donned to give its wearer a respectable appearance at church once a week or so many times a year; for it embraces every day in the week practically as well as spiritually, and the year with all its concerns is taken within its grasp. "Mormonism" is emphatically the religion of a life—a whole life, and nothing less. Then, again, the work of the last days is an empire-founding movement, which God in the accomplishment of his wonderful purposes will bring to pass. Thus the Saints, in working out the destiny of the Church and forming the nucleus of the Latter-day Kingdom, gather themselves together in an organized social as well as religious capacity. Then in their growth they spread themselves abroad and form new settlements, build up cities, erect temples, and perform all the details embraced in such a practical work. To the Saints all this is their religion and nothing less, and it occupies their whole life and swallows up their every act. This of course gives to them a hardy practical character and makes their religion eminently peculiar. To us the fact that "Mormonism" has such a broad scope and mission is a strong proof of its divine character and speaks prophetic of its grand, enduring destiny. It is evident that the wonderful movement foreseen by Prophets, poets, and great minds, which should give to society a new formation and the world a millennial reign, must have a scope and mission identical with that at which "Mormonism" aims. It will not be a mere Sunday dress-coat, praying, and sermonizing affair, but a broad, society-forming, and society-unfolding work. Indeed, it will pass through precisely the same stages at first as those which the "Mormon" work has actually passed, and will show the same characteristics. The character of the "Mormon" work, then, goes far to show that it is in fact the identical movement by which the Father has designed to re-model society on the earth into the likeness of society in heaven, and to give to the world a new and better civilization.

This is the character and scope of "Mormonism," considered in its practical mission. Viewed in its systematic character, it is broad and full, deep and high; and the vastness of its design and object is even more than the greatest amongst us can grasp. In subject it is inexhaustible, and its branchings and leadings-out are without end, while its principles are rich and liberal. Then its character is youthful, bold, vigorous, and conquering. Its spirit is fresh, joyous, homely, hospitable, unconstrained, brotherly, good-humoured, and impulsive,

yet heroic, grand, dignified, and martyr-like when the solemnities of eternity or the obligations of the Priesthood are brought in. A gloomy, whining, canting, drawling, illiberal, or feeble spirit is not the "Mormon" spirit, while its tendency is to solid virtues rather than starched propriety, and honest truthfulness rather than artificial refinement of views and manner.

Primitive Christianity, as represented by the fishermen of Galilee, was not clothed in that polished and scholastic garb in which the classic Greek adorned his systems of philosophy, nor was it at first decked with the arts and sciences in that profuseness and advancement of which the renowned city of Athens could boast; and while the religion of Christ was a stumblingblock to the Jew, it was accounted by the Greek as foolishness. Yet what was the result of that mission which the reputed son of the carpenter Joseph and his disciples, the fishermen of Galilee, represented? It swallowed up the civilizations of Greece and Rome, gave the dominant power of the world to nations professing the name of Christ, and a civilization which has reached such a magnificent extensiveness, crowded with the arts and sciences and those modern gigantic developments of railroads, telegraphs, machinery, &c., compared with which, the knowledge and civilization of Greece and Rome were but like the toys of childhood. We are aware that Christianity has lost much in purity, simplicity, and power; still such has been the grand result of that religion which Christ founded; and moreover, the signs of the times and the direction of every general event and movement of the nations show that the time is not far distant when "every knee shall bow and every tongue confess" to some form of religion that professes Christ as its author and acknowledges the Apostles as its first heads. Such has been the result of that glorious Christian movement and religion which was a stumblingblock to the Jew and foolishness to the Greek.

Such also is the character of that which is now termed "Mormonism," but which in reality is primitive Christianity restored and brought up and linked to a new dispensation. What it was then it is now, with the exception that it is broader in scope and will be more rapid in its accomplishment and more universal and simultaneous in its results. It takes in a dispensation of all things and all ages; it is established in more advanced times than those of eighteen centuries back; it has the knowledge and facilities of modern inventions and developments to work with; and its disciples are from the most practical, enterprising, strong-minded, and knowing nations of the earth, while England, America, France, Germany, Russia, Italy, India, China, Japan, the Jews, and all mankind seem to be simultaneously moved by the same Power that scatters the "Mormon" Elders over the earth and returns them to Zion with their tens of thousands of believers in the Latter-day Work. But in character and spirit this new dispensation of Christianity is now precisely what it was in the days of the first Apostles of Christ. To the sectarian it may be a stumblingblock, and to the learned, the "respectable," the fastidious, and the aristocratic it may appear too much what of old the movement of the reputed carpenter's son and his fishermen disciples did to the classic Greek; but it has the same fresh, youthful, vigorous spirit that has made Christianity the dominant power of the world. It will be the same again; another such a great course will be traversed, accompanied with effects as rapid as the age of steam and telegraphs and events that will embody all the importance and weight of a final dispensation. Eighteen hundred years ago, the first advent of the Christ-religion took the world from the stage to which four thousand years had brought it; and, absorbing the force and results of all preceding civilizations, it has brought the world up to the present stage. The second advent of the Christ-religion will take the world on from the stage of the present and will throw the transmigrated results of six thousand years and the vitality of past civilizations as well as the present one into the glorious seventh thousand years—the sabbatic era of creation. And when the millennial reign shall have brought a probationary world near to the eternal state of things, the arts and sciences will infold it as the drapery of a royal robe; and even the developments of modern times will cease to be a boast, and the age of steam, telegraphs, and machinery be no longer a wonder.

BUBBLES.

BY ELDER JOHN WILLIAMS.

The saying that "men are but children of a larger growth" is a well-merited satire on the pursuits and principles of the majority of mankind; and although they consider themselves wise enough to be able to look with a sort of pitying contempt on the pursuits and follies of their youth; yet, when fairly considered, such pursuits will in most instances be found to be really more in accordance with the spirit of wisdom than are many of the pursuits of their manhood.

For example, let us go into the street and notice that group of children busy with soapy water, blowing bubbles. How eagerly they watch each toy as it floats past in the sunshine, decked in colours bright and beautiful as those of the rainbow, until some puff of air bursts it and ends its short-lived glory. Does not the sight of their bright and happy faces waken up remembrances of a time when we, like them, were happy in blowing bubbles, ere the clouds of sorrow had obscured the bright sunshine of our lives, or the storms of life had burst our brightest hopes, and when we, like them, foreshadowed in our childish play most of the follies of our manhood?

And now let us notice the busy throng that is hurrying past us. What a contrast there is between the happy, smiling faces of the children and the countenances of these people! How varied are their expressions,—some smiling, some scowling; one in the livery of righteousness, with eyes upturned and mouth drawn down; another in his tattered garments of wretchedness, with blackened eye and face disfigured; drunkards, fools, knaves, and all the varied forms which humanity assumes in a large town. All these have been children,—perhaps as innocent and as happy as those that we have just noticed.

Then what can be the causes which have brought about such great moral as well as physical changes by converting innocent children into such wicked, canting, and hypocritical men? We answer, Bubbles. Yes, the religious, political, and moral bubbles, which have for ages taken place of the true government of God, are the direct causes which have produced these changes; and so long as these false systems exist, their effects will be the same on the moral and physical condition of the people.

God has implanted in man a restless energy which makes him never content with the present; and the Devil has employed this in building up false systems. He well knows that men cannot be passively good or evil. He has therefore been busy in manufacturing delusive bubble schemes and rewards to keep them active in his service; and although the experience of ages has proven that these bubbles of wealth, fame, and honours which he holds out to them are not the means of happiness in this world, and by good authority are declared to be stumblingblocks to the attainment of it in that which is to come, we find the people of the world as eagerly seeking them as ever. The bubbles which they follow are in most cases peculiar to the individual; but there are others which are sought after by large classes and communities, which have perhaps a higher claim on our attention, because of their influence on the masses of the people; the most important of which are their religious and political bubbles.

Of all the things which make up the sum of life, there are none which ought to have such a claim on our attention as religion; for in it is centred everything which is necessary for man either here or hereafter, and none can attain to true happiness without it. Yet, despite its great importance, there is no subject on which so many illusive bubbles have been blown. Man has never been without a religion in some form or other; for if tyranny and wickedness have succeeded in destroying the knowledge of the true one, the Devil has always been ready with some false novelty to take its place; and whether men serve him in the worship of a real and visible thing fashioned by their hands or an imaginary nothing invented by their corrupt imagination, the result is the same so long as they worship, instead of God, bubbles of their own

blowing; and as the foundation of their faith is based on a false idea of God, the superstructure which they have raised upon it is of the same character. Among the so-called Christians, we find that the most fanciful bubbles have taken the place of the pure doctrines of Christ. The dogmas of a false philosophy, which were introduced in the early ages of the Church, have brought forth a variety of fruit among the different sects. Each of them may have a small portion of the truth; but it is so surrounded by error and falsehood as to be utterly powerless to save.

Thus the Catholic Church, while pretending to have the authority of the Apostleship, has taken ages of disputation to settle whether they are to believe such a dogma, for instance, as the immaculate conception, whereas, had they been in possession of a truly inspired priesthood, they would have been able to decide in as many minutes as it has taken centuries; but, being without it, they have to hunt up the traditions of the "fathers" for authority to increase or alter the articles of their belief. The result is a belief in such bubbles as penance, celibacy, indulgences, prayers to canonical saints, infant baptism, &c.

The Church of England seems unable to decide what its members are to believe; for some even among its priesthood hold doctrines in reference to the sacraments which are denounced by others as popery; and some teach views on the inspiration of the Bible which others declare to be rank infidelity: yet the church has no power to expel them, because no one can decide authoritatively what the doctrine of the church really is on the subject.

The minor sects are even worse in this respect, because they have less power and are not so well organized. Hence we see that the various dissenting bodies are not really worshippers of the true God, but are worshipping mere bubbles of their own blowing.

And as the religion of a people is to a very great extent the fountain of their politics, the religious bubbles of Christendom have produced others in politics equally fatal to truth and justice. Their bubble political schemes have elevated the idle few—the drones of the hive—to the height of luxury and power, and sanctioned the consumption by them of the productions of the toiling millions, whom they thus compel to keep on a lifetime of unrequited labour and end it in a pauper's grave; whereas, had labour its proper place in the social economy, it would be at once recognized as the most honourable and important pillar of the state.

And this perversion for ages of the true principles of religion and government has had the same effect on mankind as individuals as it has on communities; for they have bubbles which they follow to the exclusion of other and more profitable pursuits. Take the soldier for instance. He risks his life sometimes in what he knows to be a bad cause, for the empty bubble of fame. Far off in some unhealthy climate, fighting against some savage people, robbing them of their homes and their only means of subsistence, or in a neighbouring country, assisting to trample down the liberties of the people, in the pay of some despot, he, like a benighted wayfarer following a will-o'-the-wisp, struggles for his bubble, even through a sea of blood. We find the clergy, likewise, in too many instances, pursuing mere bubbles. Leaving alone the illusive doctrines which make whole systems of religion so many gigantic bubbles, we find the preachers of them making bubbles of fame and wealth the object of their lives. Some endeavour to gain their object by abusing the creed or character of their neighbours; others again affect some singularity in doctrine or preaching, knowing well that the people have what the Apostle calls "itching ears" and are ever ready to run after novelties of any description. Others, again, such as the rake, the glutton, and the drunkard, who form no small portion of Christian communities, all seek in their own way the bubble of so-called pleasure. But do they, after all, find real and substantial enjoyment? Let the trembling hand and weakened frame of the rake, the pill-boxes and doctor's bills of the dyspeptic glutton, and the neglected home, the glassy eye, and the sunken cheek of the drunkard answer, and they will tell you in language which cannot be controverted that "the wages of sin is death." Every class and every individual have their bubbles and strive after them, to find in the end nothing but disappointment and misery.

But there is a power that, out of the

wreck of the bubbles of the past, can raise up, phœnix-like, a more beautiful and enduring structure,—that can bring before the mind's eye the glorious vision of a better state of things—of a day when men shall no more run after the empty bubbles of this world, but shall strive for the real honours, the true glories, the substantial wealth which shall be awarded to those who act well their part as citizens of the great kingdom of our Lord and Saviour Jesus Christ. Already God hath raised up a few to whom he has given strength to battle with the vices and follies of the age; and we find them in every land showing earth's benighted children how unreal are the seemingly-beautiful phantoms which they have worshipped, and, by the power of that Priesthood which God has conferred upon them, have burst the bubbles which have for ages dazzled the eyes and captivated the hearts of the children of men, thus enabling such as are not wilfully blind to see the signs of that great Latter-day Kingdom which is now approaching, to the laws of which all who wish to be saved must render implicit obedience.

That power, although men may not acknowledge it, is vested in the Church of Jesus Christ of Latter-day Saints; and, in the consciousness of strength, its Divinely-authorized ministers go forth declaring that the kingdom is at hand—that the day is near when God will call the nations to account; for the great Babylon of the last days has been weighed in the balance and found wanting, and God is gathering out his elect from the midst of her previously to the pouring forth of those judgments which will destroy her.

Then let us who have heard the welcome message proclaimed take heed that we keep ourselves free from her sins, that we partake not of her plagues. Let us look into our own hearts, examine our own conduct, and see whether we are not to a certain extent partakers in her love of bubbles. It is to be feared that the answer for some of us would be in the affirmative; for even among those professing the solid principles of heavenly truth there are often to be seen some who are running after mere bubbles. What art thou that lovest the high places, to be seen and praised of men, and whose voice is eternally heard in everything, whether it concerns thee or not,—what art thou but a blower of bubbles? But beware! That spirit of discernment with which God has armed his servants will burst thy hollow bubble of self-praise, and thou wilt receive nothing but disappointment for thy pains. And thou half-hearted Saint, who retainest the name only through sheer cowardice, art not thou blowing bubbles? If God be God, serve him; if the Devil be thy master, serve him openly; for, whoever is right, thou art bound to be wrong. Thy righteousness is but an empty bubble, which the first breath of persecution will burst, leaving thee without a hope.

It behoves us, who have or ought to have separated ourselves from the phantasies of the world, to see that we keep for our guidance the Spirit of God, so that when the Devil offers his glittering bubbles to lure us from the narrow path of eternal life, we may be able to reject them and keep on our way to that celestial reward which we have set out to gain; for if we have not that Spirit for our guide, we shall be sure to stray after some of those gaudy but delusive bubbles which lure the unwary, step after step, on the road to destruction.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 252.)

[June, 1843.]

Friday, 23rd. Judge Adams arrived at Nauvoo from Springfield.

At eight, a.m., a company of the brethren (a bee) gathered to remove the timbers from the Temple to the Grove.

I sent Clayton to Dixon at ten, a.m., to try and find out what was going on there. He met Mr. Joseph H. Reynolds, the Sheriff of Jackson County, Missouri, and Constable Harmon T. Wilson, of Carthage, Illinois, about half-way; but, they being disguised, they were not known by him; and when at Dixon, they

represented themselves as Mormon Elders who wanted to see the Prophet. They hired a man and team to carry them, for they had run their horses almost to death.

They arrived at Mr. Wasson's while the family were at dinner, about two, p.m. They came to the door, said they were Mormon Elders, and wanted to see brother Joseph. I was in the yard going to the barn, when Wilson stepped to the end of the house and saw me. He accosted me in a very uncouth, ungentlemanly manner, when Reynolds stepped up to me, collared me, when both of them presented cocked pistols to my breast, without showing any writ or serving any process. Mr. Reynolds cried out, "God damn you, if you stir, I'll shoot; God damn you, if you stir one inch, I shoot you; God damn you, be still, or I'll shoot you, by God." I enquired, "What is the meaning of all this?" "I'll show you the meaning, by God; and if you stir one inch, I'll shoot you, God damn you." I answered, "I am not afraid of your shooting; I am not afraid to die." I then bared my breast and told them to shoot away. "I have endured so much oppression, I am weary of life; and kill me, if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance." Reynolds replied, "God damn you, if you say another word, I will shoot you, by God." I answered, "Shoot away; I am not afraid of your pistols."

By this time Stephen Markham walked deliberately towards us. When they saw him coming, they turned their pistols from me to him, and threatened his life if he came any nearer; but he paid no attention to their threats, and continued to advance nearer. They then turned their pistols on me again, jamming them against my side, with their fingers on the triggers, and ordered Markham to stand still, or they would shoot me through. As Markham was advancing rapidly towards me, I said, You are not going to resist the officers, are you, brother Markham? He replied, "No, not if they are officers: I know the law too well for that."

They then hurrried me off, put me in a waggon without serving any process, and were for hurrying me off without letting me see or bid farewell to my family or friends, or even allowing me time to get my hat or clothes, or even suffer my wife or children to bring them to me. I then said, "Gentlemen, if you have any legal process, I wish to obtain a writ of Habeas Corpus," and was answered—"God damn you, you shan't have one." They still continued their punching me on both sides with their pistols.

Markham then sprung and seized the horses by the bits, and held them until my wife could bring my hat and coat, Reynolds and Wilson again threatening to shoot Markham, who said, "There is no law on earth that requires a sheriff to take a prisoner without his clothes." Fortunately, at this moment I saw a man passing, and told him, "These men are kidnapping me, and I wish a writ of Habeas Corpus to deliver myself out of their hands. But as he did not appear to go, I told Markham to go, who immediately proceeded to Dixon on horseback; where the Sheriff also proceeded with me at full speed, without even allowing me to speak to my family or bid them good bye. The officers held their pistols with the muzzles jamming into my side for more than eight miles, and only desisted on being reproached by Markham for their cowardice in so brutally ill-treating an unarmed, defenceless prisoner. On arriving at the house of Mr. McKennie, the tavern-keeper, I was thrust into a room and guarded there, without being allowed to see anybody; and fresh horses were ordered to be ready in five minutes.

I again stated to Reynolds, "I wish to get counsel," when he answered, "God damn you, you shan't have counsel: one word more, God damn you, and I'll shoot you." "What is the use of this so often?" said I. "I have often told you to shoot; and I now tell you again to shoot away."

I saw a person passing, and shouted to him through the window, "I am falsely imprisoned here, and I want a lawyer." Lawyer Edward Southwick came, and had the door banged in his face, with the old threat of shooting him if he came any nearer.

Another lawyer (Mr. Shepherd G. Patrick) afterwards came and received the same treatment, which began to cause considerable excitement in Dixon.

A Mr. Lucien P. Sanger asked Markham what was the matter, when he told him all, and stated that the Sheriff intended to drag me away immediately to

Missouri and prevent my taking out a writ of Habeas Corpus.

Sanger soon made this known to Mr. Dixon, the owner of the house, and his friends, who gathered round the hotel door and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another way of doing it in Dixon. They were a law-abiding people and Republicans, and gave Reynolds to understand that they should not take me away without giving me the opportunity of a fair trial, and that I should have justice done me; but that if they persisted in their course, they had a very summary way of dealing with such people.

Mr. Reynolds, finding further resistance to be useless, allowed Mr. Patrick and Mr. Southwick to come into the room to me, (but Wilson was inside guarding the door, and Reynolds guarded the outside of the door,) when I told them I had been taken a prisoner by these men without process; I had been insulted and abused by them; and showed them my flesh, which was black for about 18 inches in circumference on each side, from their punching me with their pistols; and I wanted them to sue out a writ of Habeas Corpus; when Reynolds swore he should only wait half-an-hour to give me a chance. A messenger was immediately sent by Mr. Dixon to Mr. Chamberlain, the Master in Chancery, who lived six miles distant, and another messenger to Cyrus H. Walker, who *happened to be near*, to have them come down and get out the writ of Habeas Corpus.

A writ was sued out by Markham before a Justice of the Peace against Reynolds and Wilson for threatening his life. They were taken into custody by the constable. He sued out another writ for assault and threatening my life, whereupon they were again arrested.

At this time Markham rushed into the room and put a pistol (unobserved) into my pocket, although Reynolds and Wilson had their pistols cocked at the same time and were threatening to shoot him.

About midnight he sued out a writ for a violation of the law in relation to writs of Habeas Corpus, Wilson having transferred me to the custody of Reynolds, for the purpose of dragging me to Missouri, and thereby avoiding the effect and operation of said writ, contrary to law, which was put over to be heard at ten o'clock to-morrow morning; and I was conducted back to the room and guarded through the night.

The 5th regiment, 2nd cohort, Nauvoo Legion, consisting of four companies, organized. Hosea Stout was elected Colonel; Theodore Turley, Lieutenant-Colonel; Jesse D. Hunter, Major.

Saturday, 24th. As my favourite horse Jo. Duncan was somewhat jaded with being ridden so hastily by brother Clayton, I hired a man with his horse and buggy to carry brother Clayton to Rock Island, where the steamer *Amaranth* fortunately came in about fifteen minutes, on which he took passage to Nauvoo to inform my brother Hyrum of what was being done, and request him to send me some assistance forthwith.

About eight, the Master in Chancery arrived and issued a writ of Habeas Corpus returnable before the Hon. John D. Caton, Judge of the 9th Judicial Circuit at Ottawa, which was duly served on Reynolds and Wilson.

Mr. Cyrus Walker, who was out electioneering to become the representative for Congress, told me that he could not find time to be my lawyer unless I would promise him my vote. He being considered the greatest criminal lawyer in that part of Illinois, I determined to secure his aid, and promised him my vote. He afterwards went to Markham and joyfully said, "I am now sure of my election, as Joseph Smith has promised me his vote, and I am going to defend him."

At ten, a.m., another writ was sued—this time from the Circuit Court of Lee County, against Reynolds and Wilson, for private damage and for false imprisonment, claiming $10,000 damages, upon the ground that the writ issued by the Governor of Illinois was a void writ in law; upon which said writ they were held to bail in $10,000 each, and they had to send to Missouri for bondsmen, and were placed in the custody of the Sheriff of Lee County.

Reynolds and Wilson felt bad when these last writs were served on them, and began to cool in their conduct a little; after which they also obtained a writ of Habeas Corpus, for the purpose of being discharged before Judge Caton.

I was conveyed by Reynolds and Wilson, upon the first writ of Habeas Corpus, toward Ottowa, as far as Paw-

paw Grove, 32 miles, where I was again abused by Reynolds and Wilson, which was observed by the landlord.

Esquire Walker sent Mr. Campbell, Sheriff of Lee County, to my assistance, and he came and slept by me. In the morning, certain men wished to see me, but I was not allowed to see them.

The news of my arrival had hastily circulated about the neighbourhood; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, "I wish you to understand this man is my prisoner, and I want you should disperse: you must not gather round here in this way." Upon which, Mr. David Town, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said—

"You damned infernal puke, we'll learn you to come here and interrupt gentlemen. Sit down there, (pointing to a very low chair,) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can *not* kidnap men here. There's a committee in this grove that will sit on your case; and, sir, it is the highest tribunal in the United States, as *from its decision there is no appeal.*"

Reynolds, no doubt aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence while I addressed the assembly for an hour-and-a-half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage. My freedom commenced from that hour.

Immediately after I left Dixon, my wife and children started with my carriage from Inlet Grove for Nauvoo, driven by her nephew, Lorenzo D. Wasson.

The Quorum of the Twelve received a letter from Asahel Smith, of Nashville, requesting them to appoint a Conference in that place to settle some difficulties existing there.

The free and accepted ancient York Masons met at the lodge-room, being the anniversary of St. John's Day; then formed a procession in due Masonic form in front of the hall, and walked to Main-street, where the corner stone for a Masonic Temple was laid by the Worshipful Master, Hyrum Smith. Two masonic hymns were sung, after which they proceeded to the Grove near the Temple, where an oration was delivered by brother John Taylor. From thence they proceeded to Mr. Warner's, where about 200 sat down to an excellent dinner. The company broke up early in the afternoon, highly delighted with the day's proceedings.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 23, 1859.

GIVE TO OUR RELIGION ITS PROPER CHARACTER.—The "Mormon" religion and type of character are a profound puzzle to the modern interpreter of religion, and editors and men who esteem themselves as social philosophers are bewildered by this new marvel. They speak of it as "a strange compound of the mystical and the practical, the religious and the secular, and of credulity and worldly shrewdness." The reason of this bewilderment is not because "Mormonism" is a "monstrous growth," but because they have been in the habit of considering religion as having but little practical dominion in this life. Heaven and the spirit-world are transported beyond the bounds of time and space, and even the belief in a practical connection

and communication therewith is considered superstitious, and an active profession of such connection and communication is treated as certain fanaticism or imposture. As they understand the matter, religion does not properly belong to this state, and the time to make it a practical affair of life is after a person is dead. Now, the religion of the Saints is of a type the very reverse of the popular ideal of religion. "Mormonism" is in effect what they describe it, excepting a little variation in the wording of the description. It is a compound of the spiritual and the practical, of the religious and the secular, of faith and common sense. Indeed, to a "Mormon" every proper thing is religion, and religion is to him not a dream arising from an occasional fit of melancholy and a phantom of something to be realized after death, but a whole life reality.

It is not our object, however, to dwell upon the bewilderment of others over our religion, but to prevent erroneous views being taken on the opposite side and the Saints from making mistakes themselves, though of the reverse nature to those before named. Their liability to do this is easily understood; for tens of thousands in the Church have come out of other religious bodies, and all of them have been surrounded with the religions of the day. They have actually renounced an unpractical, spiritless, melancholy, after-death kind of religion, to embrace a practical, spiritful, happy, every-day religion. Then, whether they eat, drink, work, plough, sow, form settlements, build cities, travel to preach the Gospel, or engage in the practical work of emigrating the believing thousands, it is all embraced in their religious life and in their work of building up the kingdom of God.

Now, it is a tendency of human nature and inexperience to run into extremes. It is too nearly and generally the truth that, if you tell a person he is going wrong and convince him of the fact, he will turn round and go exactly in the opposite direction; and thus, instead of reaching the desired place, he arrives, after all the fatigue of travel, at the very point from which he started. Convince people that things are not altogether right, and they will take a jump to the conclusion that they are altogether wrong. Bid them be joyful, and they will be boisterous; serious, and they will be melancholy. Insist on a becoming manner, and those will be found who will appear like formality illustrated. Ask for propriety of action, and you will get correctness without life. On the one hand can be found those with minds disposed to faith without consistency, who, like the credulous old lady, could have believed that Jonah swallowed the whale, and perhaps felt rather disappointed that such was not the fact. On the other hand can be found those who will believe nothing but what they can prove, and who treat as superstition everything spiritual.

Such being the case, we cannot expect the Saints to have advanced yet so far towards perfection as to show no one-sidedness, to run into no extremes, and to fit the exact character of their religion. Doubtless many do thus go into extremes and show a one-sided character that is improper to "Mormonism." There are two causes for such mistakes in our brethren and sisters. On the one side, they have left unpractical, gloomy, feeble, after-death religions; and on the other, embraced a practical, joyous, bold, whole-lived one. Having become altogether out of love with one and in love with the other, in their inexperience and new-born joyfulness some have run so far from the former that they have gone much beyond the latter. The two classes of religions above described are certainly unlike each other. This all the Saints realize; and such being the fact, it is consistent that they should mark the distinction in their lives. But we believe that there are some who make an effort, and with considerable success too, to make our religion as much unlike every other as possible and to act as much unlike other religious people as they can. The

consequence of this is that they show a character that does not belong to their own religion and act in a manner which, though peculiar enough, is not of the "Mormon" peculiarity, but one growing out of their own mistake. Our religion, it is true, is unlike all others of the present day; but it is possible to give it an unlikeness that no more resembles itself than it does that which the illustrator intends it should *not* resemble. It is very easy to make something unlike something else, without making it a proper thing and like what it ought to be. Though "Mormonism" does combine the practical and spiritual, the religious and secular, faith and common sense, it is possible to make the compound so strange that we should not like to own it.

Now, the Saints should not run into extremes and become one-sided. We wish them not to be like any other religious body, but to give the correct likeness to their own. We expect them to be "a peculiar people" and unlike that which is improper; but they should be consistent with the right peculiarity and put on the proper "Mormon" character. Moreover, "Mormonism" does not consist so much in its being absolutely different to every other religion as in its being a combination and new formation of religious elements found in other bodies, and a modification and remoulding of features seen in other religions. Its chief peculiarity is not in its being one-sided, but in its being every-sided,—not in its being a sect or part, but in its being a whole. Indeed, not only does it embrace the spiritual, practical, religious, secular, faith and common-sense elements of life, but the real "Mormon" type of character unites in itself every proper part of Jew, Gentile, Mahometan, Christian, Hindoo, Catholic, Protestant, Methodist, Baptist, Calvinist, Universalist, Quaker, Sceptic, or believer of any creed. "Mormonism" is a universal religion, and the proper "Mormon" is a universal man. This to the one-sided may appear a strange combination, but it speaks of a growth that is organizing the chaos of truth and right which exists around, and of a moulding that will show every proper religious feature. It is this universal tendency and every-sided character of "Mormonism" that constitutes its chief peculiarity, and this fact speaks volumes of prophetic words concerning its future.

When the Saints, then, make their religion appear one-sided or endeavour to act unlike all other religious people, they are destroying the proper "Mormon" character and are as much unlike what they ought to be as they are unlike others. Every good and every truth and every becoming feature they should endeavour to show, and there is much that is good, truthful, and becoming among others. They should not throw such away because they have seen the new-found light, but should retain and by that light admire all things pure, beautiful, and good. Thus they will "give to our holy religion its proper character."

WHAT CAN I DO?

BY ELDER RICHARD HERIVELL.

The jailer of Philippi enquired of Paul and Silas concerning his duty, asking them, "What must I do to be saved?" Would to God that every Saint and sinner felt the same anxiety, with a firm and determined purpose of heart to act accordingly! But how often do we hear some of the Saints of God say, "What *can* I do?" instead of asking, "What *must* I do?" And if Paul and Silas could give an answer to the unconverted Philippian, we believe that an answer can also be given to every Saint who may ask, "What can I do." The prophet Isaiah exhorted the people of God in his day, saying, "Cease to do evil and learn to do well;"

and some seem to believe that this injunction regards those only who are not professors of religion, and to have a certain idea that professors of religion never do any evil. They disdain the thought to have to avow that a professor of religion commits any evil; for, say they, "Whoso sinneth is of the Devil;" and yet we have seen many who will say, "We sin in a thousand ways," and asked them in what they do sin; but they could not say. "Sin is the transgression of the law;" and if we are conscious that we transgress no law, we commit no sin. So that it is the knowledge of the law which condemns the transgressor. The law of God, which is sometimes called the "royal law," is very extensive. "Thou shalt love the Lord thy God with all thine heart, &c., and thy neighbour as thyself." Who can say that he has loved God with all his heart? Happy is that man, for he must never have been disobedient, either in the positive or in the negative sense of the word; that is to say, he never did what he was forbidden and never failed to do what he was told. Oh, how fast will that man climb the ladder of exaltation! Who can tell the amount of knowledge that he has obtained? Who can tell what he has gained by his perfect obedience? None but Gods and angels; for we who have been imperfect in our obedience have not capacities enlarged enough to see and understand these things in their fulness; and should we be allowed to see them by the light of heaven, our language would be inadequate to express ourselves. But we can say they have obtained all that mortal man can obtain in this life—viz., a title to celestial glory. The Saints are not perfect, and Paul's exhortation is useful in our day—"Therefore, leaving the principles (elementary) of the doctrine of Christ, let us go on unto perfection." (Heb. vi. 1.) Again, "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us." (Heb. xii. 1.)

"Mormonism's" young days are passing away, and the Saints of God have to look at their life and conduct and see if there is any sin that besets them. If there are any who desire to learn by what rule they are to know their imperfections, I will give them one by asking them, Do you love God with all your heart, so as to be always ready to listen to what his servants say and put it into practice? Saints have no need to look into the future to know what they will have to do next year or ten years to come, and it is no good sign to hear them ask, "What can I do?" It bespeaks a secret wish not to do what they are told. And where is the Saint that is not instructed what to do? Husbands are told to love their wives and cherish them; wives are told to love their husbands and obey them; children are told to love their parents and obey them in the fear of the Lord; and parents are told how to bring up their children. Counsels are given individually and collectively, and those counsels generally are of both a moral and a physical character—such as how to dress, what to eat and drink, what to give of our income or earnings to the work of the Lord, to love God with all our heart and our neighbour as ourselves, to follow after holiness and righteousness, and to practise everything that is pure and virtuous.

But, says one, "How can I do these things?" Have you tried to do so? "Oh, no; but I know that I cannot do it." If you have not tried it, how can you know? What an idea you must have of the God you serve! You must believe that he exacts more from you than you owe him. Then how can you love him? Impossible. How can you have confidence in him? You cannot. You must be wretched in your mind. You cannot enjoy peace and happiness, but must be on the brink of apostacy, although you do not believe it, because there is such a warfare in your mind that before long you must give it up one way or the other. Have you not calculated that you were making celestial glory too cheap? Did you not know that you would have to quit many habits that are destructive to both body and soul? and did you not calculate that you would have to suffer for righteousness sake—that you were going to be tried, to know what sort of stuff you were made of? Then what have you suffered since you took the yoke of Christ?—what have you endured by obeying counsel? If you have really suffered, you ought to take your pen and write a catalogue of such sufferings and send it to the editor of the *Star*, and he will have it published, so that your brethren may sympathise with you. But have not your sufferings existed in your imagination only? Are you not really better off in temporal circumstances than you were before?

The imaginations of many picture sufferings to come that never happen. Such persons suffer before the time, and as a general thing they suffer what they have no need to suffer at all. To do our duty is the straightforward way to eternal life; and if we suffer in the path of duty, we shall be rewarded for it; but if we suffer from our own fault, who will sympathise with us? When Saints do not do their duty, they do not understand their standing in the Church of God, and they have a disposition to guide themselves; and what is the result? They despise those who are sent by God to lead them, and consequently God himself. Concerning the things of this world, a man may say, "I don't agree with my master, so I'll work for another." But if Saints of God cannot submit to his plans, what other God will they go and serve?

This brings the mind back to the laws, ordinances, requirements, and obligations to which former-day Saints were bound. How many Saints are there that would make a start to build an ark, if they were so ordered. Very likely a few would say, "I cannot do it," even without trying at all; and why? Because they have a very imperfect knowledge of the power, the wisdom, and the goodness of the God they profess to serve. They cannot trust in him. How many are there that would undertake such travels as Abraham and Sarah did, simply because God told them? Very likely a few would say, "I am too weak; I have not got means enough, clothes enough, provisions," &c., &c. They would not have faith enough to believe that God would provide for them, and so would lose their reward. How was it with Lot? He was obliged to leave his house, furniture, and all he possessed, and flee with his clothes on his back. Would it not be a trial for some Saints to find themselves in such a position? Then let such be warned in time that the period is coming, and is near at hand, when some will have to act in much the same way, and will not only have to leave house and furniture, but also father, mother, brother, and sister; and in some cases the wife will leave the husband, or the husband the wife; and why? Because God will command them to travel, and one party will be in readiness and the other will not. The Spirit whispers these things to every faithful Saint, and they will not be deceived. Look at Elijah, who preferred to go and hide himself in the brook Cherith, without provisions, trusting that God would feed him, rather than to forsake his God and his religion. How many are there who would willingly clothe themselves with sheep-skins and goat-skins and submit to be destitute for the Gospel's sake? None but those who have a good share of the power and Spirit of God, obtained by a continual practice of the principles of divine truth.

If some ask still, "What can I do," we will say, Believe that you are living in a dispensation when your faith will be tried just as much as in any other, and more so, because it is the winding-up dispensation. Cease to think that the time is not yet come for your faith to be tried. Cease to take the weight upon your own shoulders to lead and guide yourselves, but trust in your leaders, who are men of God, and do as you are told. From this day make up your minds to take your sbare in the work of God, whether you have to deprive yourselves of some of the comforts of this world, or not. Understand that if you have not a nail or a stone in the building of the kingdom, you cannot claim an inheritance there. Cease to think that you are to eat, drink, dress, and act just as other people do; but believe that the servants of God are his delegates to teach you not only in spiritual but also in worldly things. Begin from now, and try this plan, and your own experience will tell you that it is practicable and good.

DIRT.—Old Dr. Cooper, of South Carolina, used to say to his students—"Don't be afraid of a little dirt, young gentlemen! What is dirt? Why, nothing at all offensive, when *chemically* viewed. Rub a little alkali upon that dirty grease-spot on your coat, and it undergoes a chemical change and becomes soap. Now rub it with a little water, and it disappears. It is neither grease, soap, water, nor dirt. That is not a very odorous pile of dirt you observe there! Well, scatter a little gypsum over it, and it is no longer dirt. Everything you call dirt is worthy your notice as students of chemistry. Analyse it. It will separate into very clean elements. Dirt makes corn, corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kissing last night."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 258.)

(From an American paper.)

"A copper kettle has been found 17 feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, How could it come into a solid bed of coal?"

(From the *New York Despatch.*)

"While some hands were digging out a cellar in Botetourt County, Va., they came upon a quantity of coin, consisting of some eight pieces, in an iron box about 14 inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some 16 inches lower, they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and had come to the conclusion that the coins, together with the other curiosities, must have been placed there at an extremely early date, and before the settlement of the country."

(From Captain Ewell's Report of the Gila Exploring Expedition.)

"I reached the Gila in the valley, the lower end of which was out of sight, but evidently from 25 to 30 miles long, and from three to five wide. The soil is rich and lies well for irrigation. There was enough arable land passed through to support 20,000 people, surrounded by fine prairie for grazing. Broken pottery was everywhere so plentiful that it amounts to a puzzle. A great many ruins, some of large villages or pueblos, are to be seen, and at points the marks of what must once have been a noble acequia, cut through such hard, strong banks, that it is difficult to believe no iron was used in the construction. The Pimo Indians say these were the homes of their ancestors."

(From Captain Bonneville's Report of the Gila Exploring Expedition.)

"Every one is in admiration of this beautiful region. No doubt this country has been inhabited; for we find evidences of a population more industrious, more civilized, and more docile than the rascally Apaches who now infest it. . . . This valley, like every other capable of being cultivated, gives evidence of a former people, agricultural in their pursuits, and no doubt far more civilized than the present race who desolate it."

(Extracts from the writings of Sir R. Phillips.)

"Humboldt found, in possession of the Indians on the Amazons, engraved green stones, exactly like the Ethiopian and Babylonian or Sabean signets described by Mr. Landseer. They are real Jade, perforated, and loaded with inscriptions and figures. They open new fields for investigation. Did the Amazons pass from Africa to South America? Rude figures, resembling the sun and moon and different animals, are found also sculptured in granitic and other hard rocks. . . . Humboldt states that fragments of ancient painted pottery are found in the woods of both Americas, far from the residence of man, exhibiting crocodiles, monkeys, and some large quadrupeds. . . . The ancient fortifications found in the American forests are judged, by the trees, to be much above 1,000 years old. . . . The stone mountain in Carolina is a vast wall of stones, built by an extinct people. . . . In the plains of Varinas, South America, are found tumuli and a causeway, 13 miles long and 15 feet high, more ancient than the Indians. On the high rocks of Encaramada are sculptured and painted rocks; and also others on a large rock in the plains, which the Indians say were made by their fathers when the great waters lifted their boats to those levels. . . . The ruins of an ancient city, called Palangal, of great extent and high finish, have been discovered by Goo Galinda, in a thick forest near Poten, in the vicinity of the Missouri; and the neighbouring country is also filled with architectural works. These and other remains in North America and the city lately discovered in Guatemala seem to prove revolutions of which we have no present suspicion."

(From the *National Intelligencer.*)

"By the politeness of Colonel Lee, Commissioner of Indian Affairs, we have been shown a relic of great rarity and interest, left for a few days at the Bureau. It was brought from the Pottawattamie Reservation, on the Kansas River, by Dr. Lykins,

who has been residing there nearly twenty years out of thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartments of a little box or locket of about an inch cubical content. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense. Dr. Lykins obtained it from Pategwe, a Pottawattamie, who got it from his grandmother, a very old woman. It has been in this particular family about 50 years. . . . The wonder is how this singular article came into their possession. When asked how long they can trace back its history, they reply, they cannot tell the time when they had it not. The question occurs here—Does not this circumstance give some colour to the idea long and extensively entertained, that the Indians of our continent are more or less Jewish in their origin?"

(Extract from the Rev. Ethan Smith's "*View of the Hebrews.*")

"Joseph Merrick, Esq., a highly respectable character in Pittsfield, Mass., gave the following account:—That, in 1815, he was levelling some ground under and near an old wood-shed standing on a place of his situated on Indian Hill. He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one-and-a-half in breadth, and about the thickness of a leather trace to a harness. He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool box. He afterwards found it thrown out at the door, and again conveyed it to the box. After some time, he thought he would examine it, but, in attempting to cut it, found it as hard as bone. He succeeded, however, in getting it open, and found it was formed of two pieces of thick raw hide, sewed and made water-tight with the sinews of some animal, and gummed over; and in the fold was contained four folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbours, coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge, where they were examined and discovered to have been written with a pen, in Hebrew, plain and legible. The writing on the three remaining pieces of parchment was quotations from the Old Testament. See Deut. chap. vi., from 4th to 9th verse inclusive; also chap. xi., verse 13th to 21st inclusive; and Exodus chap. xiii., 11th to 16th inclusive; to which the reader can refer, if he has the curiosity to read this most interesting discovery. . . . It is said by Calmet that the above texts are the very passages of Scripture which the Jews used to write on the leaves of their phylacteries. These phylacteries were little rolls of parchment whereon were written certain words of the law. These they wore upon their forehead and upon the wrist of the left arm."

(From the *Mormon*, of Jan. 10, 1857.)

"New York, January 1, 1857.

"Mr. Editor. Sir,—In passing through Cincinnati, Ohio, a short time since, the following facts were communicated to me by Mr. Benjamin E. Styles of that place, who also exhibited to me a gold plate, found by him at the aforesaid place, in the year 1847, while excavating the earth for a cistern, a few feet above high water mark on the Ohio river. It was thrown out with the loose earth while excavating, about nine feet beneath the surface. Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, and about one-eighth of an inch in thickness, with the edges scolloped; in the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised letters, beautifully engraved upon its surface, the whole exhibiting fine workmanship. The plate was examined by a Dr. Wise, a very learned Rabbi of the Jewish Synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian. —Yours truly, P. P. Pratt."

[The following is a certificate of Messrs. Drake and Co., of St. Louis, who printed a *fac-simile* of the above-mentioned gold plate]:—

"We do hereby certify that we did print from a gold plate the above *fac-simile*, handed to us by Mr. Benjamin Styles, which he says he found while digging for a cistern in Cincinnati, Ohio. No. 1 is a frame of gold containing a thin plate, No 2, and appears to have been executed by a very superior workman.

Drake and Co., Printers,
Saint Louis, Missouri."

(To be continued.)

PASSING EVENTS.

GENERAL.—Benares was visited on the 12th Feb. by one of the most terrific storms ever remembered even by that undoubted authority, "the oldest inhabitant:" for three hours, hail, rain, thunder, and lightning reigned supreme; and, as all the buildings are tiled, the state of the interiors of bungalows may be imagined: the hailstones are said to have averaged the size of hens' eggs, and several weighed three-and-a-half tolahs: great damage was done throughout the station to furniture, books, bedding, &c.: the roads were strewed with leaves from the trees and dead birds—even vultures falling victims to the force with which the hailstones fell. At Manua Loa, Sandwich Islands, there was a grand volcanic eruption on the 23rd of January, and a whole village was destroyed by the lava: no lives, however, were lost. Late advices from Italy show that the Austrian troops continue to advance on Piedmont, and are taking up very threatening positions: nearly 10,000 volunteers for the Piedmontese service had arrived at Turin.

AMERICAN.—On the 25th, a fire at Napoleon, Ohio, destroyed nearly all the business part of the town, causing a loss of 17,000 dollars. Business at Chili is stagnant, and crops will be entirely lost, owing to the disturbances. On March 29th the Cochituate viaduct at Newton, Lower Falls, burst, carrying away portions of the embankment and causing a flood in the vicinity: the breakage of the aqueduct extends about 160 feet, including 50 feet of masonry: the granite gatehouse on the west side of the river was carried away, and the mass of it, which was swept into the stream, caused a new channel to be formed. President Miramon had left Mexico for Vera Cruz, with 5,000 men; and on the day of the packet's leaving Vera Cruz it was reported that he was about 25 miles distant, and an attack was expected.

MEMORABILIA.

MONTH-DAYS.—The Persians gave a distinct name to every day throughout the month, as we do to every week-day.

HINDOO CASTES.—The Hindoos divide themselves into four "*castes*"—namely, brahmins (or priests), soldiers, merchants, and labourers. Those who have been degraded from their "caste" are called "*pariahs*."

ROMAN PREFECTURES.—In the 5th century, Constantine the Great divided the Roman empire into four prefectures, ruled by as many viceroys; each prefecture being subdivided into dioceses, and every diocese governed by a vicar.

PLANETARY ASPECTS.—There are five aspects—namely, *Conjunction*, when two planets or stars are in the same sign or degree; *Sextile*, when they are a sixth part of a circle or two signs distant from each other; *Quartile*, when they are a fourth part of a circle or three signs distant; *Trine*, when they are a third part of a circle or four signs distant; *Opposition*, when they are half a circle or six signs distant, or, in other words, are in exactly opposite signs of the zodiac.

EPHORI.—The Ephori were powerful magistrates at Sparta, who were first created by Lycurgus. They were five in number. Like censors in the state, they could check and restrain the authority of the kings, and even imprison them, if guilty of irregularities. They had the management of the public money, and were the arbiters of peace and war. Their office was annual, and they had the privilege of convening, proroguing, and dissolving the greater and less assemblies of the people.

VARIETIES.

A PUZZLE.—"WHAT is dat goes when de waggon goes, stops when de waggon stops, it am no use to de waggon, and yet de waggon can't go without it?" "I gubs dat up, Clem." "Why, de *noise*, ob course."

RELATIVE VALUE OF THE SUN AND THE MOON.—"The sun is all very well," said an Irishman; "but in my opinion the moon is worth two of it; for the moon affords us light in the night-time, when we really want it, whereas we have the sun with us in the day-time, when we have no occasion for it!"

DULL BOYS.—Shakespeare, Sir Isaac Newton, Sir Humphrey Davy, Sir Walter Scott, Dr. Adam Clarke, Gibbon, Thompson, Byron, Sheridan, and many other great men of talent and fame, were in their youthful days noted for being great dunces.

GARDENING MEMORANDA.—Seeds that are first ripened are always the best. The growth of peas and French beans may be forwarded several days, if the seed be soaked in water a day before sowing. Blood is an excellent manure, especially for vines. Ashes are the best manure for strawberries. Scarlet runners may grow without sticks, if the points of the shoots be nipped off as they grow; but the produce is not so great as when they are allowed to climb in the usual way. Melon and cucumber plants should be watered at their roots only. Celery should be earthed up gradually: rich, light, and rather peaty soil is best for it.

POETRY.

CHRIST'S ENTRY INTO JERUSALEM.

(Selected.)

Ride on! ride on in majesty!
Hark! all the tribes hosanna cry!
Thy humble beast pursues his road,
With palms and scattered garments strewed.

Ride on! ride on in majesty!
In lowly pomp ride on to die!
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The winged squadrons of the sky
Look down with sad and wond'ring eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
In lowly pomp ride on to die!
Bow thy meek head to mortal pain,
Then take, O God, thy power, and reign.

ADDRESSES.—Edwin Scott, James Street, Bedford.
John Clarke, Sneads Croft, Newport Lane, Burslem.

MONEY LIST, MARCH 8—31, 1859.

	£	s.	d.
Charles Widerborg	11	11	1½
R. R. Hodson (per T. Wallace)	2	16	5
J. Stanford (per do.)	3	7	10
Henry Hobbs (per do.)	1	6	3½
James Evans (per C. W. Penrose)	8	7	10¾
Lewis Bowen (per do.)	8	16	7
John Redington (per do.)	8	3	6½
Willet Harder (per G. Teasdale)	16	3	10½
M. H. Forscutt (per do.)	3	13	9½
John H. Kelson (per do.)	3	5	1
E. L. Sloan (per C. F. Jones)	11	18	3
C. C. Shaw (per do.)	5	16	0
William Halls (per do.)	2	9	5
Jonathan Jackson (per do.)	8	11	3½
John Hunter (per John McComie)	43	14	6
John McComie	6	0	1
A. N. McFarlane (per do.)	2	11	7½
E. L. T. Harrison (per J. D. Ross)	54	4	7½
James Rogers (per W. Moss)	6	16	5¾
George Reed (per do.)	2	14	10
Charles Astle (per do.)	1	4	1
David John (per J. Cook)	5	14	8
Charles R. Jones (per do.)	4	10	0
Carried forward	£223	18	2½

	£	s.	d.
Brought forward	£223	18	2½
Aaron Nelson (per do.)	3	10	0
William G. Noble (per W. Budge)	15	17	9
Henry Brown (per do.)	3	7	0
John Clarke (per do.)	2	4	9
Samuel Carter (per do.)	1	6	9
William Jefferies (per W. Bayliss)	10	5	11¾
Edwin Scott (per do.)	8	10	1½
Edward Oliver	11	17	1
W. H. Perkes (per E. Oliver)	4	0	9
Thomas Liez (per do.)	2	10	1
Mark Barnes	1	1	4
Thomas Crawley	1	4	1
John K. Grist (per T. Crawley)	0	4	8
Henry Harries (per B. Evans)	1	0	8½
Edwin Price (per do.)	0	5	0
Evan Richards (per do.)	0	11	0
Hugh Evans (per do.)	0	10	0
Edward D. Miles (per do.)	3	9	3½
Edward Burgoyne (per do.)	0	12	0
Thomas Rees (per do.)	1	15	0½
J. Colledge (per do.)	2	14	2½
David Rees	2	4	3½
	£303	0	0¾

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 18, Vol. XXI. Saturday, April 30, 1859. Price One Penny.

A FULNESS OF JOY.

BY ELDER CHARLES W. PENROSE.

Man is a compound being. Two natures are united in him—one born in the heavens and created after a celestial pattern, the other formed from the earth and made according to a terrestrial order. The elements of both are eternal. But the soul, spirit, or mind, being created according to celestial principles, is constituted to exist eternally, while the body, being formed according to terrestrial laws, is organized to endure only for a certain time.

"That which is governed by law is also preserved by law." Therefore, if the spirit submits to the law of its organization, it will never die, for the "law" will "preserve" it; and if the body also submits to the law by which it was created, it will exist for the appointed time.

The natural tendency of the spirit is to eternally progress; but if it does not fulfil the law of any order of being, it must retrograde; and if it continues to retrograde, dissolution must be the consequence, for the law will not then "preserve" it.

The spirit and the body being brought into contact, each will be influenced by the other. If the influence of the body predominates, the spirit descends and is degraded; but if the influence of the spirit predominates, then the body is assimilated to the nature and constitution of the spirit, and is thus prepared for a higher law, even a celestial. Should the body, after it has answered the end of its creation under the lesser law, be then organized according to the order of the greater, the spirit and the body would then be fitting companions: together they could climb the ladder of exaltation, travel the highway of intelligence, and in the flowery meads of celestial pleasure bask in the joyous rays of the glory of God.

All men desire happiness, and all are seeking to obtain it. Many pursue it like a boy running after his shadow, and never grasp it. Some seek it in trying to gratify the desires of the body, and others in endeavouring to satisfy the cravings of the soul. But discontent holds almost universal sway; its dominions are widespread, and traces of its sovereignty are seen everywhere. More pleasure seems to exist in the prospect than in the possession of things which are earnestly desired. The miser covets a certain quantity of gold: he obtains it, but he is not satisfied. The ambitious man gains a crown, but it seems a bauble. In the race of life, the chaplet at the goal of our own creation looks green and beautiful: we strive and run, and grasp the prize, and lo! its leaves seem withered, and its whole substance worthless.

In the attainment of the object of our highest earthly aspirations there seems a void unfilled—a something still wanting.

Why is it so? Are there not in this wide world objects of sufficient magnitude for human minds to grasp? Are there not beauties enough to charm the senses, music enough to thrill the soul, scope enough for the imagination, and height for towering thoughts? No. The birthplace of the soul is the dwelling-place of Gods. Infinitude alone can satisfy its cravings; eternity is its true sphere, and immortality its true affinity. Clogged by this earthly clay, the wheels of the spirit move heavily: confined in this narrow tenement, it is restless and disquieted: chained to a lower sphere, it soars towards its own abode. But the veil which hides the eternal past hangs in such thick folds that the spirit knows not the cause of its disquietude. Here everything decays. Things which we fancy would content us fade away; kindred souls are separated, loving ties are snapped asunder, and the mutability of all things that we see is a whispered warning that we, too, must depart; and to most that departure is "a leap in the dark." Enduring happiness is not in earthly things; for when they reach the perfection of their sphere, the beginning of their end commences.

Why, then, should earth be the dwelling-place of spirits born in heaven? Why should the heavenly be incorporated with the earthly? Is it because God takes pleasure in the misery of his creatures? or have their spirits sinned, so that they are now in the hands of justice for punishment? Let us listen to the word of the Lord through the Prophet Joseph:—"Spirit and element inseparably connected receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy." (Doc. & Cov., page 246.) Here, then, is the secret revealed. God designs that man shall receive "a fulness of joy," and this is only to be obtained by an eternal union of the earthly and the heavenly—by the inseparable connection of the spirit and the body.

God, a spirit dwelling in a perfected tabernacle of flesh and bones quickened by an incorruptible circulating fluid, enjoys a fulness of happiness. His desires being in accordance with the eternal laws of his existence, he possesses the power to gratify them. One of these desires is the happiness of his children. He, the Great Father of spirits, has prepared a plan, which, if his sons and daughters carry it out, will make them like Him—like Him in the essential properties of being—like Him in the enjoyment of eternal powers and a fulness of happiness.

When he, "before the foundations of the earth were laid," explained to them his designs, "all the sons of God shouted for joy." When they gazed upon his glory, thought upon his perfections, reflected upon his almighty powers, and the brilliant prospect of becoming like Him rose in all its grandeur before them, hope, love, and gratitude alike inspired them, and they sang together a song of praise and joy. Glad were they to be bound to an earthly tabernacle, that they might bring it to their own nature and exalt it with them in eternal spheres of never-ending pleasures. Willing were they to taste of sorrow, to experience pain, and to mix with evil, that they might properly understand them and be able rightly to prize their opposites.

But the promises made were based upon conditions. Perfect obedience to the laws of God was required of all. They were to be tried; for none but the worthy were to obtain the blessings. So the heaven-born spirits have been peopling the earth that was created for them. The "remembrance of former things" departed when the portals of the flesh closed upon them, and between them and the future a thick cloud has been placed, that they might be left to the trials of the present. We are all acquainted with these trials more or less, and nearly every person thinks his troubles greater than his neighbours, while the truth is, that what would be a severe trial to one would to another be perhaps no trial at all; and God, knowing the peculiar disposition of each, suffers them to be tried in the point where they are most vulnerable.

Some have already passed through their trials, and, having been found worthy, have entered into their glory. Having overcome the temptations presented to them through the medium of the flesh and brought their tabernacles into subjection to a celestial law, their spirits and their bodies are now inseparably connected, and they have entered into a fulness of joy; and even while they dwelt in this low estate, through their faithfulness in keeping the laws of God, they obtained, by the light of the Holy

Ghost, brief glimpses of their former position and a glimmering of their future glory.

Foremost among these bright examples was the firstborn, Jesus the Christ, "who knew no sin, neither was guile found in his mouth." He was foremost in righteousness; therefore is he first in glory. His earthly body saw no corruption, but, being subdued unto righteousness, was prepared, without dissolution, to enter with the spirit through the celestial gate into the society of perfected intelligencies.

"He left us an example that we should follow in his steps," so that where he is we may be also. Around him as the centre will gather a brilliant circle of the noblest spirits who have honoured their probation and have "overcome all things."

Let all who are seeking for happiness strive to obtain it in the appointed way. Any other course is inconsistent. The Creator of men must know better than they what will conduce to their happiness. They have sought for it in vain in their own way, and they have the testimony of those who have found it in the pathway of obedience. There is a present joy in conquering desires after evil and in surmounting the trials of this lower sphere, which none can realize but those who feel them; and there is a future happiness when the day of trial is past, and the spirit, purified through suffering, shall pass into the place of rest to mingle with its own class and prepare for the resurrection morn. But the fulness of joy will not be experienced until the spirit and the body are married for eternity, when "they are no more twain, but one." Then shall the man of God, in the endearing associations of a celestial family organization, where death cannot come, nor disease present itself, surrounded by beings all animated by similar impulses and emotions, possessing the power of enjoying all that can give real pleasure in the universe, with all the functions of his united existence refined and under his complete dominion, with opportunities for the exercise of his ever-active intelligence and no barrier to the free scope of his ever-soaring mind, after experiencing the opposites of all these privileges, be able fully to appreciate them and to render a proper tribute of gratitude to the Author of his happiness.

A fulness of joy can be obtained by all who manifest their worthiness to receive it. The way is open, and a free invitation is given to all to walk in it. There is but *one* way, and God has revealed it in great plainness. Man could not discover it, but the Lord has made it known, and his servants are traversing "the wide world o'er" to show it unto all who desire to tread the narrow path. All who wish to do so must forsake their own ways by repentance, obtain pardon for their sins through baptism; then, by the laying on of hands, God will give them his Spirit for a light to their feet, and the holy Priesthood will be their guides to point out each successive stage of their journey, until, having overcome every trial and temptation by the way, through implicit obedience to the directions given, they shall enter into the full delights of immortality.

Oh, why will the sons of men still walk in their own ways and seek in man-invented pleasures the happiness for which their souls are craving? The sweetness of their pleasure turns into bitterness on their lips, and the fair-looking joys of earthly origin prove, on a near approach, to be naught but surface rottenness. The signet of death is impressed upon all that they behold; and, having no eyes but for the things of time, their happiness is as fleeting as the objects which cause it.

Lasting joys are in eternal causes. Those who are living for eternity, who make it the object of this life to render themselves worthy of an endless exaltation in the next, and who are bringing themselves into a condition for the full enjoyment of all the pleasures to be obtained therein, can receive in this present life, according to their degrees of fitness, glowing beams from that full sun of joy which shall fill them and envelop them when they shall emerge from the shadows of time.

Then, ye sons and daughters of God, live for eternity! Let all your acts have a bearing upon it; let the spirit born in the heavens rule the body made from the earth, which is given not for a master, but for a servant. Refine it and prepare it for a celestial sphere. "Obey celestial laws, and you will obtain a celestial glory." Trials may meet you and sorrows may come upon you; the deep gloom of death may enshroud you, and your tabernacle may be laid in the tomb: but the voice of the Redeemer shall call it forth. His Spirit shall quicken it, never again to be

dissolved, and, your immortal spirit being united to an immortal body, you shall receive a fulness of joy.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is."

SCHOOLS.

Progression, mental culture, self-improvement, and the necessity of acquiring useful information are subjects of paramount importance to the Saints, and as such are receiving a share of attention from both Priesthood and Saints. A few ideas, therefore, plainly put together on the subject, may not be without their use.

It has been reiterated again and again that upon the rising generation the responsibility of bearing off the kingdom of God will rest when those who now stand in the front rank have finished their honoured labours in this probation and passed behind the vail. Every person believing in the great work of the latter days and possessing an atom of common intelligence cannot help realizing this. According to the common course of nature, the present generation must pass away and another take its place. Therefore, as the kingdom of God rises in importance and power, there is the greater necessity for the rising generation stepping ahead of the existing one in information of every kind.

Israel has got to be "the head, and not the tail." This can only be done by exalting themselves above all others through superior information, intelligence, and worth. To meet the growing demand for information, schools have been opened in many parts—some of them of long duration,—more especially Sunday Schools, in which the young can obtain the assistance of those more advanced in knowledge. But, as a general thing, there is a kind of a stereotyped stiffness about such schools that smacks more of Gentile custom than the progressive character of "Mormonism" demands. Take the more advanced classes of readers in such schools, and they are busily occupied fifty-two Sundays in the year reading the Old and New Testaments. Now, with all due reverence for these books and the sacred truths they contain, we might ask—Are there no other books that could with advantage be joined with them in that exercise? Whence did the great men who have made and are making the world tremble at their knowledge, by which they can expose the shallow theology of the age, gain the vast fund of information in doctrine and principle which they possess? Not from the Bible alone. True, they possessed the Spirit of Truth; but what God has seen fit to reveal through other channels he was not going to make known through that source. And the truths contained in the Bible were hidden from them, as well as from others, till God saw fit to restore the keys by which they might be unlocked. Those keys once restored, it became their duty to apply them, else they would have remained as ignorant as others. What holds good of them must necessarily hold good of the rising generation; and if they advance with the advancement of the kingdom, it must be by availing themselves of the knowledge and information given them as a noble heritage by their predecessors. If we want plain and pointed prophecies concerning the times we live in—if we want clear and lucid instructions on doctrine and principle—if we want keys to unlock what are called the "mysteries" of the Jewish Scriptures, to what books shall we refer? Certainly not to the voluminous and contradictory commentaries of uninspired men, but to the revelations which God has made known in the day we live in. Could there not be, then, with equal propriety, and with a far surer prospect of increasing theological knowledge, a Book of Mormon class or a Doctrine and Covenant class as well as a Bible class? There is no family but what should be supplied with a copy of each of those works; and they certainly ought to be in the hands of the young much more than they are. Some objections might be urged against this, such as dividing the lengthy sections of either book to suit class readers. But there is no teacher

of average abilities who could not easily overcome all the difficulties that might be urged.

Again: The minds of the young are tenacious and pliable. They can readily receive a bias for good or evil. The ideas implanted in the youthful soil are in after life difficult to be eradicated, no matter how erroneous they may be. This we all know by experience. And this the more imperatively demands of us to fill these young minds with correct ideas drawn from the best sources. Give the mind variety, and it is exercise to it; nay, more, it is invigorating rest to it. But employed it must be. Idle it cannot remain. Like a rich soil—if not cultivated and sown with useful seeds, weeds will arise to give future cultivators extra trouble. Employ, then, the minds of the young; give them something to learn and something to think about. There is a little work published by the Church, called the "Catechism." It can be found in many of the dwellings of the Saints, and in a great many of them put away on the book-shelf among volumes of *Stars* bound and unbound, instead of in the hands of the young at the proper season. This is not the purpose for which it was either written or published. It was for communicating to the young, in the most agreeable form, solid information, with satisfactory proofs for each item advanced accompanying it. Let this little book be introduced into the schools, and the children be made acquainted with it, and you will have little men and women of nine and ten years of age outstripping greybeards of fifty and sixty in point of information. And not only the young, but those further advanced in years, who have time and opportunity, can be benefitted by attending these places of instruction.

There is yet another kind of school to which attention might be drawn—namely, evening classes, or night schools. These are established in some places; but, like the Sunday schools, they are not so general as they might be. There is a lack of interest in too many instances evinced with regard to instruction in writing, accounts, &c. In the gradual development of "Mormonism," these are becoming *necessities*, and should be pursued with a steady and unflagging determination in all to become acquainted with them. In almost every branch of moderate size are to be found men competent to lead classes of this kind, who would willingly give their time and acquirements to the Saints for the purpose of instructing them; and in many instances Travelling Elders would be found willing to assist in the same, when they could find time from their other duties. Such individuals should be sustained by the confidence that their efforts are appreciated and that the Saints rejoice in the privilege of improving themselves in these and other useful acquirements.

The writer of this has been called to visit places for the purpose of giving instruction in penmanship, &c., and has considered himself more than amply repaid in some instances by the eagerness manifested on the part of the Saints to improve their opportunities, while in other cases they have not seemed to realize the vast importance of the "day of small things." We are called upon to progress, to strike out into unbeaten paths, and lead the van in all that is great, good, and noble. Let us prepare ourselves for the high position we aspire to, and ever be found improving our opportunities. Trifling though they may appear—insignificant though they may seem, they are the first rounds of the ladder whose top is hid with the essence of knowledge; and "knowledge is power."

S.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 268.)

[June, 1843.]

Sunday, 25th. At Pawpaw Grove it was ascertained that Judge Caton was on a visit to New York, whereupon Reynolds, Wilson, Walker, Southwick, Patrick, Dixon, Stephen Markham, and myself, with others, started about eight, a.m., and returned to the town of Dixon,

arriving about four, p.m., when I was again locked in a room and guarded through the night.

The water has fallen in the Mississippi more than a foot since last Sunday.

At ten, a.m., meeting at the Temple. Elder Lyman Wight preached on charity; and in the afternoon, Elder Maginn was preaching, when my brother Hyrum went to the stand and requested the brethren to meet him at the Masonic Hall in thirty minutes.

The brethren immediately went there in such numbers that one-fourth of them could not get into the room; so they adjourned to the green and formed a hollow square, when my brother Hyrum informed them that Elder William Clayton had arrived about two and told him that Joseph H. Reynolds, Sheriff of Jackson County, Missouri, and Harmon T. Wilson, of Carthage, had come upon me by surprise and arrested me, and related the occurrences, as far was known, up to my arrival in Dixon. He wanted a company to go up to my assistance and see that I had my rights. He called for volunteers, when upwards of 300 volunteered, from whom they selected such as were wanted.

Generals Law and C. C. Rich started the same evening, with a company of about 175 men on horseback. Previous to starting, Elder Wilford Woodruff went to the company and donated a barrel of rifle powder, when every man filled his horn or flask.

Wilson Law declared he would not go a step unless he could have money to bear his expenses, upon which Elder Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar. In about thirty minutes he got on the track, and in the course of two hours he had borrowed $700, and put it in the hands of Hyrum Smith and Wilson Law, to defray the expenses of the expedition. About 75 on board the *Maid of Iowa*, with Captain Dan Jones, went up the Illinois river for Peoria, and to examine the steamboats, suspecting I might be a prisoner on board one of them, as they supposed me on the road to Ottawa.

Several of the Pottawatamie Indians called to see the Nauvoo House and Temple. They wanted to talk, but their interpreter could not speak much.

The writ of Habeas Corpus was returned, endorsed thereon, "Judge absent," when another writ of Habeas Corpus was issued at seven, a.m., by the Master in Chancery, and was worded, at Colonel Markham's request, "Returnable before the nearest tribunal in the Fifth Judicial District authorized to hear and determine writs of Habeas Corpus;" and the Sheriff of Lee County served it on them in a few minutes afterwards. I, my lawyers, Markham, Dixon, and other friends held a council and arranged to start before nine, a.m., to go before Judge Stephen A. Douglass, at Quincy, a distance of about 260 miles. I employed Mr. Lucien P. Sanger with the stage-coach to convey us on our journey towards Quincy.

After these arrangements were made, I sent Markham with a letter to General Wilson Law, directing him to meet me at Monmouth on Wednesday evening, with sufficient force to prevent my being kidnapped into Missouri, as I well knew that the whole country was swarming with men anxious to carry me there and kill me, without any shadow of law or justice, although they well knew that I had not committed any crime worthy of death or bonds.

Monday, 26th. It was reported that there were State writs in Nauvoo to take Lyman Wight, P. P. Pratt, and Alexander McRae to Missouri, who armed themselves to prevent being kidnapped.

I copy the following from the *Chicago Democrat*:—

"Dear Sir,—Our little town has been in an usual state of excitement for the few days past, originating from the arrest of General Joseph Smith, which took place at the Inlet Grove, while he was on a visit with his family to a sister who resides there. He was arrested on Friday last by an officer from Hancock County, and delivered over to the Sheriff of Jackson County, Missouri, in compliance with the orders of the Governor.

The officers who took him brought him into town in the evening and confined him closely to his room, refusing admission not only to the citizens whose curiosity had drawn them to the spot, but to counsel whom he had requested to have employed.

Our citizens, conceiving it a violation of right that a man should be deprived of that advice and assistance which is accorded to the most degraded and guilty offender in all civilized countries under such circumstances, expressed themselves in such strong and

indignant terms, that the officers finally permitted counsel to have access to him.

He applied for the benefit of the Habeas Corpus; and while the lawyers were busy drawing up the necessary papers, the officers frequently asserted that they would not wait, but would leave for the Mississippi at all hazards.

They were, however, induced, by the *force of argument*, to desist from their intention and wait until morning, when the Habeas Corpus was served. After which, they stated their determination to go to Rock Island, and by steam-boat from thence to Galena, before Judge Brown. General Smith justly felt fearful that once on a steamboat, he should hardly reach Galena. The distance from this place to Rock Island is the same as from here to Galena.

General Smith, finding this their determination, commenced suit against the Sheriff of Missouri for trespass, and held him to bail, which he was unable to procure, which circumstance lowered his tune a little; and thus finally, to-day, has left for Quincy in search of Judge Young.

The severe treatment of the General, together with his pleasing deportment and equanimity under all his trials, has made him many friends and created almost universal sympathy. Persecution or oppression always helps the cause of the persecuted and oppressed, whether their cause is right or wrong.

In haste, yours,

G."

From Dixon we travelled about forty miles, and stayed for the night at a farm house. Markham rode to Genesseo with my letter, and stayed all night.

Tuesday, 27th. I started with the company, and took dinner at Genesseo. At about two, p.m., we resumed our journey. While crossing Fox River, I requested Reynolds to give me the privilege of riding on horseback, which he refused; but, by the intercession of Sheriff Campbell and Mr. Cyrus Walker, Walker took my seat in the stage-coach, and I his in the buggy with Mr. Montgomery, son-in-law and law student of Cyrus Walker. In about two miles we met Peter W. Conover and William L. Cutler, and shook hands with both of them at the same time, and could not refrain from tears at seeing the first of my friends come to meet me, and then said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

I next enquired how many were with them; and was answered, There were ten started, but they had sent one with my letter to Wilson Law, and two to Monmouth.

While we were talking, Markham, with Captain Thomas Grover, and the other five brethren, rode up. At the same time, the company who started with me from Dixon rode up. I then said to Reynolds, "Now, Reynolds, I can have the privilege of riding old Joe Duncan," and mounted my favourite horse; and the entire company then rode towards a farm house, where we made a halt.

Reynolds and Wilson, who trembled much, then rode up to Conover, who was an old acquaintance of Wilson's; when Conover asked Wilson, "What is the matter with you? Have you got the ague." Wilson replied, "No."

Reynolds asked, "Is Jem Flack in the crowd?" and was answered, "He is not now, but you will see him to-morrow about this time." "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt.

Reynolds stood trembling like an aspen-leaf, when Markham walked up to him and shook hands with him. Reynolds said, "Do I meet you as a friend? I expected to be a dead man when I met you again." Markham replied, "We are friends, except in law: THAT *must have its course.*"

The company moved on to Andover, where the Sheriff of Lee County requested lodgings for the night for all the company. I was put up into a room and locked up with Captain Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done, and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey.

Peter W. Conover gave me the following relation of the travels of the brethren from Nauvoo to the place where I met them:—

"I started with General Wilson Law, William Law, and about 175 men, on Sunday, the 25th of June, at eight, p.m., in the direction of Peoria: travelled part of the night. About one o'clock next morning, General C. C. Rich took 35 of the company and continued towards Peoria. The two

Laws, with their company, started up the river road in the direction of Monmouth. We travelled till daylight on Monday morning, crossed Honey Creek, eat a cold breakfast, and fed the horses; then continued on till noon, when a consultation was held, and ten of the best mounted men—viz., Thomas Grover, Peter W. Conover, Zebedee Coltrin, Graham Coltrin, Philemon C. Merrill, Philander Colton, Henry Hoyt, William L. Cutler, Daniel F. Cahoon, and John L. Butler were selected to take the nearest road to Dixon, with instructions to continue until we found you.

We took the middle road between Oquaka and Monmouth, and continued on until Tuesday at two, a.m., when we rested for one hour, then passed through Hendersonville on to the prairie, about nine, a.m., at which time we met Colonel Stephen Markham with your letter of instructions to General Wilson Law. We read the letter. Philander Colton was sent with the despatch to Wilson Law. We then made a halt at Andover, where the inhabitants refused to sell us food.

Here we held a council, and sent Daniel Cahoon and Henry Hoyt back to Monmouth, with instructions to the brethren to wait there until they got further orders. We then travelled ten miles and obtained some corn at a farmhouse. One, p.m., left there and travelled on to the prairies until we met you."

Here Conover exchanged with me one of Allen's four-inch barrel six-shooter revolvers for the single shooter which Markham had slipped into my pocket at Dixon.

About eight, p.m., Reynolds, Wilson, and the landlord consulted about sending out to raise a company to take me by force, and ran with me to the mouth of Rock River on the Mississippi, as *there was a company of men ready to kidnap me over the river*. Markham overheard the conversation, and notified the Sheriff of Lee County, who immediately ordered a guard placed, so that no one might pass in or out of the house during the night.

Markham started at daybreak, and went about twenty miles, passing through Andover at eight, a.m.; and about nine he met Captain Thomas Grover and a company of ten men, to whom he delivered my message. Held a council and forwarded it on to General Law by Philander Colton. Markham turned back with the company.

My wife and children arrived in Nauvoo this evening, having burned off one arm of the carriage coming home.

Many strangers reported in the city: the watch doubled in the night.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 30, 1859.

THE PROPER AND THE IMPROPER.—In our editorial of last Number we considered the liability of the Saints to run into extremes and to put on an improper character. There we saw the ground-cause of such. Having left unpractical, gloomy, spiritless, after-death-like religions, and embraced a practical, joyous, uncramped, everyday religion, we saw how, from the two causes acting together, they were liable to run into extremes, and how easy it was for them to be unlike others, and at the same time unlike what they ought to be, and to appear clothed in an improper character. To prevent this running into extremes, to give clear views to the Saints of what their proper character is, and to prevail upon them to clothe themselves therewith is a "consummation" so "devoutly to be wished" that we shall occasionally direct our efforts to this end; and we desire our readers to follow us, endeavouring to avoid the extremes pointed out and strive to bring about the desired state of things. As the Elders and preachers doubtless influence the whole Church, and are first in order, let us commence with them, with the understanding that what is suitable to

the officers is in a degree also applicable to the members, while that which is true of the members is in a general sense true of the whole body.

Besides the general view taken in a former Number and referred to in this, there is a detail of facts which may be viewed, out of which the improper may grow, unless the proper is clearly understood and aimed at. With one of those facts we have now to deal; and it will be found in this, as in all other cases, that much of the improper will spring from the proper, when it is not understood and rightly directed; and that by being perverted or lowered the right is no longer right. The fact in question is embodied in the following view, and the difference between the proper and the improper marked.

God has always seen fit to choose unto himself a people composed of hardy, honest, self-reliant, unsophisticated, working men. Without dwelling upon the deep meaning and profound wisdom of this Divine order, it is a fact that nearly all His people, as well as most of the great and good of the earth, have sprung from the working classes. Such have been the ways of the Lord, and the Saints are themselves fresh examples of his unchangeable dealings with mankind. It would seem that the kingdom of God may not inaptly be termed the working man's kingdom, and the religion of Christ the working man's religion; and a proper working man seems best adapted to the service of Heaven. It is evident, from many of his doings and sayings, that Jesus thought thus; and on several occasions his views were very strongly marked. Instance his sermon on the mount and the circumstance of the rich young man who desired to follow him, but turned sorrowfully away. He could not stand side-by-side with the hardy fishermen, either in his willingness or power to do and endure. The course and callings of both the Father and Son show that the proper working man is the proper servant and disciple of Christ, whether to build up a church or to found his mighty kingdom of the last days.

That such have been the dealings of God—that he has chosen such men to be his ambassadors and friends, with whom he has communed and revealed his mind and purposes, and that the working man is the proper type of his kingdom, the Saints and Elders clearly understand and are living evidences thereof. But if they merely realize the fact without considering the reasons, and especially if they should mistake the *kind* of working man that stands as that type, they are very liable to take upon themselves an improper character. The Patriarchs, Prophets, Apostles, and even Jesus, all were of the working classes, and they represented at once the proper working man and the subjects and heads of the kingdom of heaven. But there are kinds of working men that no more resemble the type of character of these worthies than do the bishops and clergy and ministers generally of popular churches, or than do those useless members of society so often found among kings, princes, dukes, and the aristocratic train in general. If the fact, then, be merely understood, that the kingdom of Christ is a working man's, and that the working man's type is the "Mormon" type, without understanding the *kind* of working man's character to be the proper one, they are liable to take the wrong kind and give an improper character as the "Mormon" one.

Now, our Elders must endeavour to understand their proper character and the proper character of this work. As we understand the matter, the Saints properly represent all that is practical, useful, bold, massive, expansive, conquering, progressive, and fruitful,—all that is intelligent, moral, religious, and knowledge-grasping,—all that is elevated, noble, virtuous, benevolent, and truly refined, with all other qualities of a kindred nature. We also consider the proper "Mormon" character as masterliness personified, and that our Elders should be masters in theology, morals, government,

public discourse, and true eloquence, lovers and supporters of the arts, sciences, and literature, and strugglers after a higher civilization than even modern times have reached. We do not mean to say that every member of our community, or even any one of them will represent and be all that we have enumerated, with every quality or thing of a kindred nature. But the community as a whole does, and the proper "Mormon" character embraces it all. Nor do we think it reasonable to expect the Saints to show their proper character in the present comparative infancy of the Church in that perfection in which they will show it in another quarter-of-a-century; nor do we imagine that Utah, in her growth in arts, sciences, commerce, cities, machinery, &c., anything like equals nations that have had the growth of ages; nor that the Saints, as members of the working class, are as far advanced in some respects as those who have possessed liberal education and the advantages of wealth and its accompanying opportunities. But the Elder that represents the proper character of this people both for himself and them will impulsively feel—"All that we have not yet reached, that belongs to the destiny and character of this people, *we will* reach; and if there are either individuals or nations in the advance of us, though they have the growth of ages, *we will* overtake them and leave them behind." Be it presumption or not, such a feeling seems to be the very instinct of a real "Mormon" nature. The world might hate, seek to crush, and affect to despise us; but the Elders, when representing their proper character, are men who will hold their ground and force admiration and respect from the world, in spite of hatred, &c. Such is the proper character of this people; and when our Elders represent things low, vulgar, ignorant, unprogressive, and, in short, show features of a different character to that which we have marked as the proper one, then they put on a character that is improper, and one which is eminently un-"Mormon."

UTAH CORRESPONDENCE.—In this Number will be found two interesting letters from the Valley—one from Elders John Kay and James Ferguson, and the other from Elder S. W. Richards. Much that is edifying and instructive may be gained by a perusal of these letters.

DEPARTURE.—On the 11th instant, the ship *William Tapscott* set sail for New York, with 725 Saints on board. May the blessing of Heaven accompany them on their journey Zionward; and may the Saints whom they have left behind in these lands be stimulated to increased exertions to swell the emigration list for another season, that they may then rise and follow them.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, U. T.,
February 11, 1859.

Elders Calkin and Williams.

Dear Brothers Asa and Thomas,—Your letter of November 13th came to hand; and in answering, "Jem" thought he would like to take a hand in it. We were glad to hear of the success of the work in the British Isles, and pray that it may continue. We do not forget the many happy days we spent together in old England, nor the many happy associations of new-made but sterling friends there.

Many and varied have been the scenes through which we have passed since our return home. The glittering of hostile boyonets, rumours of war, abandonment of homes, desolation of agriculture; then, in turn, the flag of truce, the sheathing of the sword, the return, and the seed-time and harvest have all combined to

form a spicy variety in the history of affairs in Utah.

The entry of the army into our settlements reflected great credit on General Johnston. It was orderly and quiet. The vagabonds—that class which invariably forms the appendage of an army *en route*, seemed to consider it the signal for riot and abuse. The gamblers organized and clipped their cards. The sutlers crowed and adorned their shelves. The federal officers spread their peacock feathers and threatened, while the skulking hypocrite uncased himself and showed his hollow heart. But they have so far only fooled themselves, and now, as a general thing, are taking observations to find out when the way will open for a safe and favourable exit. Even the Government officers want to leave—the Judiciary in particular.

The great farce of the winter was the U. S. Court for the Third Judicial District. You should see the Judge. He would be a fortune to any man to transport him for exhibition at Westminster Hall. He calls himself 30, but would pass for 19, save that he wears the marks of fifty years' debauch. He stands about five feet four inches in height, and weighs 109 lbs. avoirdupois. You can hardly see him on the bench, although his chair is elevated for that purpose. By way of introducing himself on to the bench, he borrows a cud of tobacco of the nearest vagabond to his stand; and, as he rolls it among his larboard grinders, orders Mr. Crier to open the Court. Slanderers say his shape was patterned from a codfish. The only business done during the three months' sitting of the Court was the trial of Ferguson. You will see by the *News* the course of the trial. "Jem" tried to have them let him alone, by offering to resign. Although all they wanted was to get him from the bar, they would neither accept his resignation nor disbar him without trial. They crowded him into trial, the Judge directing the prosecution, and finally learned that they had "caught a tartar." He bothered and perplexed them for two months, and at last was acquitted by the unanimous verdict of a mixed jury of "Mormons" and Gentiles. His acquittal was the signal for a jubilee, especially among the Gentiles, who had now turned in his favour and made ridicule of the Court. So does the Almighty use the rod of the wicked for their own castigation.

Your family is well and happy. Peace prevails. The President, his Council, and the Twelve are well. The boys are jolly as ever. All join in kind love to you and the brethren of our acquaintance.

The God of our fathers bless and preserve you, favour Israel, and for ever turn the wrath of the wicked to his own praise and glory!

Your brethren in Christ,
JOHN AND JAMES.

G. S. L. City, U. T.,
February 18, 1859.

Elder Tullidge.

Dear brother Edward,—I have determined once more to remind you that I am still a sojourner with you in this probation, if the mail will do me the kindness to carry to you the news: not that it is so very important, but it is possible that it may awaken a pleasing remembrance of the past; and almost anything that is pleasurable in this world is very desirable.

I might say to you that Utah is still in existence, for anything we have heard; and being a resident of that portion of this little world, I shall be as likely to write as much about her as any other place; for which I may possibly be excused, in view of her notoriety, if not of her popularity.

That she is notorious is certain. Upon the real cause of that notoriety, however, there are divers opinions. Though every one has a perfect right to his opinion, if it should happen to be based upon false premises the conclusions must necessarily be false, and might some day hence prove seriously inconvenient to those who cherished them.

Utah is a portion of country where the people of God dwell, and where their influence prevails more than in any other part of the earth. The law of God which is observed by them is so directly opposed to the laws and regulations of most other countries, that their development as a people is creating as much commotion in the land as did the children of Israel while dwelling in the land of Canaan and observing laws incompatible with those of the heathen nations around them.

The *Gospel* of the Son of God, which is the Gospel of a kingdom, has been preached in almost all countries, and it

has triumphed. Scarcely a wise man in the earth, who is in the least acquainted with that Gospel as taught by the Elders of Israel, will attempt to confute its principles and doctrines. They have yielded the point that the doctrines of "Mormonism" are incontrovertible. None but the ignorant and Heaven-daring attempt to oppose them. A world-wide victory is achieved—a victory so glorious that none but Prophets could have foretold it, or even hoped for it. God has accomplished it by his holy Priesthood. It has been done. But all is not yet done which hath been purposed. The *Kingdom* of God must be established. It is the Gospel of that kingdom which has been preached with such unparalleled success, and the triumph of the kingdom itself is as surely destined to prevail and be as universal as the proclamation of the former.

To engage in such a work now, as ever before, excites the animosity of the world; and the consequence is, notoriety immediately attaches to the people who have the moral courage to undertake it under the direction of Heaven. That is the work of this people—the people of Utah, and it certainly will be done. Here the great lesson of spiritual power and influence is being practically taught. Many are acquiring that power, and it circumscribes and comprehends all others.

It is a knowledge of that power which has caused Prophets to do as they have done, and even to defy the armies of aliens—to adopt such general policies as have paralyzed the efforts made by enemies to fasten the yoke of bondage upon the necks of freemen, and most effectually bring to naught their deep-laid schemes and evil devices. It is the only power that can overcome. It is from heaven and is above all, and by it all will be redeemed who are redeemed; for it is the power of God, whose kingdom is an everlasting kingdom.

The prevailing fear that "Mormons" will attempt to exert an influence in the earth is not without cause. They certainly will. It is their destiny. There are times when it is policy to lie low and watch with careful observation passing events which may have a bearing upon the work in progress. That policy is being observed, and it is very annoying to those who wish to overcome by force—to those who are unacquainted with the policy of warring without shedding blood. To conquer the world with such a policy would be worthy the mission of a Prophet and the character of a God. Such has thus far been Brigham's manner of warfare, and it has been marvellously successful: armies have quailed before it, and nations been made to fear. The art will still continue to be developed to an extent hitherto unknown to man.

The present quiet position of affairs in this Territory is a matter of wonder to the observer of late events. When opposition is left to feed itself, it thrives but poorly. Such is the experience of the enemies of this people—the army, the *Valley Tan*, a portion of the Judiciary, &c., &c. Peace reigns in Utah. A long and steady cold winter has proved a most effectual *quietus* to many an angry feeling, and the flame of passion, though not altogether extinguished, has been kept from raging beyond control.

Spring is now approaching, and many victims to disappointment are anxious to retire from the place and scenes which have failed to gratify their insatiable ambition for evil. They are heartily sick of Utah. Neither Brigham Young nor the people have gratified them with any opposition to the U.S. officers. There has been no possible pretext for a fuss, and no opportunity afforded by the "Mormons" for calling out the troops to enforce the laws,—simply because they have so long and faithfully observed them, that it is difficult to persuade them now to break them.

Another "Mormon" Legislature has actually held its session and transacted its business with accustomed harmony and good feeling, and acted upon much important matter.

Governor Cumming has, to a very liberal extent, acted in unison with the Assembly so far as to approve of most of their acts. His course has had the desired effect to conciliate feeling and restore that harmony of effort which is now so desirable even by the Administration, as well as those who seek the welfare of the Territory.

Other officers have taken a different course, and proved themselves enemies to the Government they were sent here to serve.

The return of warmer weather gives assurances of opening spring, and general arrangements are being made to resume

with unusual activity the varied business pursuits of life, agricultural, mechanical, &c., &c. The soil will be extensively cultivated,—partly from necessity, there being short crops last season, in consequence of the move, and partly from a desire to accumulate the necessaries of life, lest want and starvation should some day overtake the desert wanderers. We have, on one or two former occasions, experienced these rather more than was desirable, when there was no army here to feed; and we may now have occasion to double our diligence. We cannot afford to haul our bread from the States, nor from California; and no one has the least idea of raising it here for us. So to work we must go, at home as well as abroad, to build up the kingdom.

The opening of Pike's Peak gold mines will offer an inducement to many who live for that kind of glory; and no doubt some who have called themselves Saints will engage in the tempting enterprise, the region is so convenient from this point.

The days of trial are not altogether past. Some are tried by what has transpired, and others, no doubt, with what is to transpire.

The purification of a people gathered out from among this generation is certainly a very difficult and somewhat tedious process; but time and circumstances are sure to accomplish it.

Our Sunday meetings in the Tabernacle are answering their design and doing much good. Elders O. Pratt, John Taylor, G. Clements, and O. Hyde have been the principal preachers.

The mails throughout the Territory are again regularly transmitted, some of the routes being increased to semi-weekly service. The mails both from the States and California have been as regular as could be expected, with few detentions occurring worthy of note, though some portions of the winter in the mountains have been extremely cold, freezing to death both men and animals. Much snow has also fallen, and it is still coming, which gives us a hope of having plenty of water next summer for irrigation purposes.

The Deseret Alphabet, just published to the people in the *News*, is occupying considerable attention, and seems destined to work a most wonderful reform. Most of the people in the Territory will become familiar with it and bring it into use, while many abroad will be curious to test its merits. Some books would be published here at an early date in that alphabet, only for the want of paper, which is not in the Territory. The matter is already prepared.

The nature of our winter thus far has been such as to conduce to general health—a blessing to be appreciated by most of the people after the epidemic which prevailed so universally last fall.

Considerable attention has been paid to education this winter. Many flourishing schools have been in successful operation, and the various languages have been taught.

Business is very "tort" at present in this city with mercantile and other affairs, and money is scarce. Spring movements for the gold mines and elsewhere will no doubt cause it to revive and put more or less money afloat. The merchants contemplate doing a vast amount of business here another season, in which they are encouraged by the army, and all public civil officers as well, who expect to remain here. Pike's Peak, on the way, will not be entirely unnoticed by them.

On the entrance of the troops into this city last season, there was a very sudden change of business affairs, and its opposite will be realized before long. When that day comes, it will be a blessing to the interests of this community. The hand of the Lord is in it all, and he will redeem his people from all their adversaries.

Your brother faithfully,

S. W. RICHARDS.

ENGLAND.—MANCHESTER PASTORATE.

Manchester, March 29, 1859.

President Calkin.

Dear Brother,—In accordance with your request, I send you a report of the condition of my Pastorate, and will to the best of ability represent my field of labour as it now stands, beginning with Manchester Conference.

I can truly say that the Priesthood are one with me to carry out your instructions in all things, and that they labour diligently to keep things in order; and the Saints generally receive their instructions and carry them out in such a way

that leaves evidence of their faith and zeal. They are paying their Tithing honestly, and a great portion of them are taking hold of the subject of emigration with spirit, and are determined to be gathered to Zion in 1860. I have endeavoured, with the help of the brethren, to impress upon the minds of the Saints the necessity of using strict economy in all their domestic affairs, in order that they may lay up for their emigration; and the Saints are doing well in this respect, and are diligent in endeavouring to work out their salvation. A few have been cut off, and a few baptised, and about 60 are emigrating out of the Conference.

Liverpool Conference is in a better condition than it was at the beginning of the year. President James McGhie and brother Samuels, Travelling Elder, labour faithfully to carry out my counsels, and there is a decided improvement in that part of the Conference that was behind in their duties; and as the Saints come up to their duty, the Spirit of the Lord rests upon them, and they rejoice in "Mormonism" all the day long; and our figures in this Conference will show that we are going in for emigration next year.

Preston Conference, I can say, is doing well under the care of President Thomas Liez and brother James Bowman, Travelling Elder. As regards Tithing, they have paid in the most, according to their number, this quarter, and have saved seven times more towards their emigration this quarter than was saved during all last year. Although the Conference numbers but about 180, they have paid £76 4s. 8½d. Tithing, saved £20 15s. 9d. towards their emigration, reduced their book debt considerably, and have done more for the benefit of the poor than in any preceding quarter.

A great portion of the Saints in this Pastorate feel determined to emigrate in 1860. They are economizing their means to that end, and the Lord is greatly blessing them. The Spirit of God rests upon the Saints powerfully, and they endeavour to live their religion and to work for their own emigration; and we are in hopes, by the blessing of the Almighty, to make a clearance of most of the good Saints out of this Pastorate next emigration season.

May the Lord bless you and your Counsellors with much wisdom and power to accomplish the deliverance of many of the Saints from these lands, is the prayer of your brother in the Gospel covenant,

EDWARD OLIVER.

NEWCASTLE-ON-TYNE PASTORATE.

Newcastle-on-Tyne, March 29, 1859.

President Calkin.

Dear Brother,—I pen these lines to inform you as to the condition of things as they exist in this Pastorate at present. I have pleasure in stating that a few of the Saints are about to leave our midst for the "land of Joseph," to mingle with the noble sons and daughters of Deseret. The departure of this little company will have the effect of increasing the desire in the bosoms of those who are left behind to follow in their track.

The spirit which the Saints are now manifesting will soon tell a cheering tale in the redemption from these lands of many who have been waiting for their turn to emigrate.

A willingness to respond to every call which is made upon them is the prevailing feature manifested throughout this Pastorate by the Saints.

I have heard a little grumbling; but it was not of such a nature as to discourage any one. The Saints were sorry that they were compelled to do so little, on account of being unemployed for a considerable portion of their time.

The meetings in some places are better attended by strangers than formerly, and they manifest good feelings towards the principles of the Church. I can reasonably hope that the close of '59 will witness a few respectable additions to our numbers. The brethren who labour in connection with me are doing their best to advance the interests of the glorious cause in which we are engaged.

I have great pleasure in my labours among the Saints, and I trust that the blessing of God and his servants will continue to fill our hearts with gladness.

I can confidently state that one feeling predominates in the midst of this people —viz., May the choice blessings of heaven rest upon the Presidency of the European Mission.

With best wishes for your continued wellbeing, I remain yours truly,

THOMAS WALLACE.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1859.

CONFERENCE.	AGENT.	AMOUNT.		
London	E. L. T. Harrison	£313	12	11¼
Glasgow	John Hunter	165	7	6½
East Glamorganshire	David Rees	145	11	1
West Glamorganshire	Thomas Rees	121	5	0½
Bedfordshire	Edwin Scott	104	2	9¼
Cheltenham	James Evans	101	9	8¾
Herefordshire	Lewis Bowen	99	7	4¼
Warwickshire	R. Aldridge	93	17	7½
Monmouthshire	Joseph Colledge	90	15	9½
Reading	George Reed	90	8	7¼
Edinburgh	John McComie	78	4	11½
Belfast	Thomas Crawley	74	2	10½
Birmingham	W. G. Noble	56	16	9
Dublin	John K. Grist	54	10	7¼
Shropshire	Samuel Carter	48	8	0½
Norwich	W. Jefferies	48	1	4¼
Staffordshire	John Clarke	48	0	8
South	Willet Harder	43	2	5¾
Leicestershire	Aaron Nelson	41	3	2½
Newcastle-on-Tyne	Joseph Stanford	38	13	0½
Dundee	A. N. McFarlane	36	16	0
Lincolnshire	William Halls	36	13	11
Worcestershire	John Redington	36	10	0
Southampton	James Rogers	33	19	0
Hull	J. Jackson	30	0	6
Derbyshire	Charles R. Jones	29	11	3
Land's-End	John H. Kelson	28	3	6
Carlisle	H. W. Barnett	27	17	1½
Late Herefordshire	John Preece	24	17	9
Dorsetshire	Charles Astle	23	13	4
Carried forward		£2,165	4	10½

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£2,165	4	10½
Llanelly	John Griffiths	23	5	3
Channel Islands	Mark Barnes	19	17	4
Durham	R. R. Hodson	15	13	3¼
Cardiff	E. D. Miles	9	6	2½
Denbighshire	Hugh Evans	8	8	0½
Flintshire	Edwin Price	7	2	0½
Preston	M. H. Forscutt	5	5	4
Pembrokeshire	E. Burgoyne	4	12	11¼
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Thomas Ford	307	8	11½
Swiss and Italian	Jabez Woodard	279	19	5½
Cape of Good Hope	Richard Provis	83	14	1½
Sandwich Islands	P. B. Lewis	78	12	5½
Bombay		21	3	3½
East India	J. P. Meik	13	13	8½
Malta		5	7	2
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£3,058	14	4¾

PASSING EVENTS.

GENERAL.—On the 13th April, 21 shocks of earthquake were felt at Sienna, Leghorn. Fearful distress has been caused in the colony of Adelaide by a series of bush fires. In some localities the settlers seem completely bewildered by the sudden ruin which has overtaken them. In Smyrna the agitation against the Jews continues. Volunteers continue to flock to Genoa, in scores and hundreds, from all parts of Italy, even from Rome, where a passport to Piedmont is equivalent to a sentence of perpetual exile. The entire number of volunteers in Turin is estimated at 20,000. The last returns from Lucknow show that 948 forts have been entirely destroyed, or are under process of demolition, and that 389 cannon and 1,055,889 arms of all sorts have been collected: about 6,000 sepoys have surrendered in Oude under the terms of her Majesty's proclamation.

VARIETIES.

PITTING OF SMALL-POX.—"A friend, who has been a sufferer from the disease of small-pox, informs us that if, when the pustules begin to appear, they are anointed with sweet-oil and lime-water, as these are generally prepared for application to burns or water-scalds, it will operate to prevent or allay all irritation, and hinder the discolouration of the cuticle and the pitting which are so often the accompaniment of this fearful disorder."—*American Paper.*

GARDENING MEMORANDA.—With such plants as geraniums, fuschias, myrtles, and others of similar habit, it is advisable to pinch out the points of growing shoots, when they have formed two or three joints length, in order to render them bushy. Cactuses require a sunny position and plenty of water. Ranunculuses should be taken up when the leaves fade, and the roots should be dried gradually. Carnations may be guarded from the

sun and rain by pasteboard shades fastened to the stakes which support the flowers. Loam, leaf-mould, and road-scrapings make the best compost for pink beds. Chrysanthemum suckers should be potted in a compost of leaf-mould, turf, and rotted dung. Sweet peas usually succeed better when sown in April than at other times. Rose trees should not be budded until September. Pinks and carnations require plenty of water; so do ranunculuses. Carnations succeed best in calcareous soil. Auriculas should be set in a shaded place.

A few days since, some roguish boys, in a town of New Hampshire, persuaded Joseph N——, or, as he was generally called, "Joe," to attend a Sunday school. Joe was an overgrown, half-witted, profane lad; and the boys had anticipated considerable fun out of him. But the answers to the various questions propounded were given so readily and correctly that no one could for a moment suppose that he was not fully versed in theological lore. Joe was duly ushered in and placed on a form in front of the one on which his friends were seated, and the recitation commenced. The teacher first questioned the class on their regular lessons, and then turned to Joe. "My friend," said the teacher, "who made the world we inhabit?" "Eh?" said Joe, turning up his eyes like an expiring calf. "Who made the world we inhabit?" Just as he was about to give the answer, one of the boys seated behind inserted a pin into Joe's pants. "God Almighty!" answered Joe, in an elevated tone, at the same time rising quickly from his seat. "That is correct," replied the teacher; "but it is not necessary that you should *rise* in answering." Joe was again seated, and the catechism proceeded. "Who died to save the world?" The pin was again inserted, and Joe cried out, in a still louder voice, "Christ!" suddenly rising, as before, from his seat. "That is also correct; but do not manifest so much feeling: do be more composed and reserved in your manner," said the teacher, in an expostulating tone. After Joe had calmed down, the examination went on. "What will be the final doom of all wicked men?" was the next question for consideration; and as the pin was again stuck in, Joe again thundered out, with a still higher elevation of his body, "Hell and damnation!!" "My young friend," said the instructor, "you give the true answer to all these questions. But while you are here, we wish you to be more mild in your words. Do endeavour, if you can, to restrain enthusiasm, and give a less extended scope to your feelings."

POETRY.

COMING EVENTS.

King of kings! thy people, waking,
Watch the signs which speak thy reign:
Earth around is wildly quaking;
Clouds of heaven withhold their rain.
Waiting 'mid the western regions,
While the Jews are gathering home,
Zion musters all her legions,
Till the great Messiah come.

Heave thy bosom, mighty Ocean;
Roll thou back, thou Northern Sea!
While, beyond the mad commotion,
Israel passes, blest and free.

Silent be the ancient annals,
How the Red Sea once was dry:
Thou must leave thy former channels,
While the tribes are passing by.

Melt, ye snows of hundred winters
On the mountain summits cold:
Rend, ye rocks, in thousand splinters;
Bring your hidden heaps of gold;
Bring the gems by nature treasured
Since the morn of time was bright:
All her wealth must drop unmeasured,
Where the Saints shall walk in white.

JABEZ WOODARD.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÓT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 19, Vol. XXI. Saturday, May 7, 1859. Price One Penny.

FAITH.

BY PRIEST THOMAS BROWN.

Much has been said about this great and important principle—Faith. It is the first principle of the Gospel. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. "Without faith it is impossible to please God." Again: It is "the substance of things hoped for," and "the evidence of things not seen." As I understand it, it is a firm belief of anything which is supported by evidence insufficient to make it knowledge, yet strong enough to warrant conviction. It is the primary motive or first moving principle of all action, mental or physical, virtuous or villanous, trivial or important. It enters into every phase of religious, political, and social life. It is the moving power of the Saints, and it will be the cause of the ultimate realization of their expectations. Nothing of importance has been or can be accomplished by man independent of faith.

In infancy, the power of faith is seen strongly marked in the activity of the child; and as confidence increases in the infant mind, the actions and capabilities of childhood are extended; and throughout life faith maintains its potency over man as the primary cause of all he accomplishes. No child attempts to lisp the first syllable or take the first step unless supported by this principle. No youth pushes forth into this busy, bustling world, unmoved by faith in his own ability and resources to accomplish his desires, and the cool calculating man of years and experience will not invest a dime in any enterprize in life without a firm conviction of its practicability and a faith in receiving rich returns. I cannot see that there has ever been anything accomplished by man or woman, either relative to the comparatively unimportant duties of every-day life, or the most brilliant and praiseworthy deeds that grace the page of history, unless prompted by faith in its feasibility.

Faith is an attribute of God—an eternal principle. By faith the worlds were formed. It existed prior to the creation of the universe and is destined to continue

> "While life and thought and being last,
> Or immortality endures."

Speaking philosophically rather than theologically, faith is not confined to men and women, but in a lower and primitive form promotes action even in the fowls of the air, the animals of the earth, and the insect creation. In the lower creation, however, faith is rather instinctive than based on reason, though doubtless, especially in the higher orders, instinct and reason are combined therein. The very continuation of the world is upon this principle; for, had our forefathers lacked it, they would have given up all exertion, and society would have dwindled away and become disorganized. It is a lack of

faith in themselves and the world that causes people to commit suicide, that thereby they may escape a state of things in which they have no confidence or hope.

History, sacred and profane, furnishes many instances of faith and its results, all tending to show the importance of faith and its beneficial results, when founded upon true principles and evidence, as well as the danger and ineffectiveness of a false faith. At one time the fate of the world apparently hung as it were upon the faith of one man; and had Noah been devoid of faith in God at the time he commanded him to build an ark, the probability, to all human appearance, is that the Lord would have destroyed him. But his faith was strong in his God; consequently, he and seven others were saved.

Our cry to this generation, then, is, Have faith in your God, who is willing to save to the uttermost; and repent and observe the ordinances of his house, following in all his paths. Do not listen to the man or woman who would cry, "Away with it!" before investigating whether it is anything to his or her benefit or not; but have faith in the word of the Scripture that says, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." If you do this, you will be taking a wise course, and a course that will help you to gain an exaltation in the kingdom of our God.

THE CHOSEN VESSEL.

BY ELDER C. F. JONES.

As everything in creation is made more or less the servant or means of supplying the wants of others, so has the Creator of the universe made it obligatory on man to serve his fellow, especially in administering intelligence and the means of salvation unto him.

There have always been distinctions among mankind—namely, administrators and those who were administered to.

These have often been designated by the Prophets of God as honourable or dishonourable vessels, the former being appointed to supply, and the latter to receive; and by this means, as nutritive matter passes from one vessel to another in the body for the benefit of the entire system, so truth may be imparted for the improvement of all people, if there be no obstruction.

But alas! how often is it the case that man rejects position and blessings, by refusing to be what God requires. For it is his manner to call men and dispose of them according to their intelligence and capabilities. The man, therefore, who knows the least should be content to occupy the place where little is required; and if desirous to occupy a more advanced position, he should seek to qualify himself for it by faithfully improving his present one. A man that is not qualified to direct a hamlet is certainly not adapted to preside over a kingdom. So also in the Church of Christ: he who is not governor of himself and family is not in a position to govern others. As in an irregulated family there is discord and confusion, so in the Church, where there is not wisdom and good government, there may be seen similar effects. In view of this, the man of discerning mind will see the necessity of cheerfully submitting to that for which he is best suited; and if he would be something that he is not, he should improve every opportunity in trying to make himself what he would be, by humbly submitting to present requirements. The Son of the Great Eternal has said that he who humbleth himself shall be exalted, whilst he who exalteth himself shall be abased. How clear is this to him who scans the past! How many might we cite, who through humility have risen to position? But what tongue can tell the millions that have sunk to hell through assuming positions which were not theirs.

As the clay passes over the potter's wheel, and gradually becomes finer and more useful, so man, in passing over the wheel of time, should dispense with every evil propensity, and thus become more serviceable. As the clay in the hands of its user can be formed into one vessel after another more and more serviceable, so God can deal with the obedient. On the

other hand, as a dishonourable vessel in the hands of its maker is cast on one side, so the disobedient will be condemned: they will be "broken like a potter's vessel."

God has made it the business of some to be the ministers of others. Yet it does not appear that they have been what the world have expected (speaking of them externally). But this is by no means a correct method of ascertaining men's worth; for most admit that it is unwise to always judge by appearances. The finest diamond is often clothed with the meanest garb; the sweetest fruit is often found in the roughest shell; the warmest heart is often clothed with rags, and the noblest and most intellectual mind is often covered with the most deformed frame. Or, as the Prophet Joseph has wisely remarked, "It is not always the handsomest man that has the strongest mind." By reference to the potter, we find that it is not always the handsomest article that is the most honourable, but that which serves the best use. So likewise with men: it is not he who appears something that commands our great respect, but he who does something calculated to better our condition. Men should therefore be careful in passing judgment, and should seek to understand minds more than statues. How often have we seen that whilst one man looks upon the surface of things, another traces their moral depths. So likewise God locketh not so much at a man's visage as at his heart, and by that means is able to select such men to hold his power that will use it honourably and thus promote his glory.

If such had been the view taken of men of God in ages that have long rolled into eternity, what misery and death might have been saved! But history shows that every man who has appeared on the world's stage as a servant of the Great Eternal has been underrated, and his intentions misunderstood, because his appearances in looks, dress, and manners were ordinary. They failed to see that it was the mind that made the man, instead of outward show. In proof of this, we need only turn to sacred history and give one or two instances. The first may be seen in the life of Joseph, the eleventh son of Jacob, who from childhood received great promises. As he grew, the favour of the Lord was with him. His father had a particular regard for him, because of his unceasing devotion and the interest he took in his welfare. This special attention roused the jealousy of his brethren; and when God gave him revelations touching the future position of himself and father's house, these only helped to create their hatred towards him. They could not conceive that he, their younger brother, nothing more apparently to them than themselves, should become wiser and stronger, and should occupy so important a position as to command their obeisance. The right of God so to use him was not seen. They, therefore, cruelly treated him and banished him from home. But the Lord turned their evil deeds to good account, by causing him to be taken where He needed him and to become what He required him—namely, a ruler and saviour to his father's house.

God waits for no man when he purposes to move; and if men allow their passions to overcome their reason, they must be taught humility by severer means. Joseph had reasoned with his brethren, but to no effect. Their stubbornness, nevertheless, had to yield, and they were obliged to confess that he was a chosen vessel of the Lord to confer blessings on them.

In the second place, we see the blindness of the world—the Jews in particular—in the reception given to Jesus Christ. Most of the Prophets of God who had lived in previous ages had been privileged to look into the future and see many events that would transpire. Amongst these things seen and heard was the fact that God had reserved his Son to appear on earth in the meridian of time, to perform one of the mightiest of works. They had not only told the time, place, and circumstances of his birth, but had foretold his mission and the reception he should meet with. The same Prophets had described his second advent in majesty and power. But, that his first appearance should not be misunderstood, or, in other words, that his apparent humility should not lead the people astray, because of their aptness to judge by appearances, the Prophet Isaiah gave a clear description of him. He says—"He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him," &c. Yet, notwithstanding the professed understanding of these things, he was rejected by the masses; and although of the tribe of Judah, whom he called his own, they turned him from their doors, and rejected

his profound teachings, because his appearance was not according to their standard. He was none the less the chosen vessel of God to the world—even the predicted Messiah: and although dispised and rejected, he will again appear in mighty power, to receive, not like Joseph, obeisance from one small family, but the adoration of the whole of Adam's race.

Religious people professedly lament to this day the rash and unjust course taken by their forefathers in so hastily rejecting Christ, and they believe that a little pains and examination would have convinced them of his Divinity. But we may here enquire—Have the history of the past and the examples before them tended to modify their feelings and prepared them to give more mature judgment?

Twenty-nine years ago, when the character of the true God was not known, and when the boasted wisdom of the professed religious world failed to discover the means by which he could be approached, and when all their intelligence failed to procure them the consolation to know whether their conduct was such as to procure them a glorious hereafter, one was found of humble birth and obscure parentage, but of noble mind, who saw the means by which the required wisdom could be obtained—namely, by approaching the Divine Majesty in true faith and earnest prayer.

This personage was Joseph Smith. He sought and found the required solace, which not only made his own life happy, but which has brought comfort to many a domestic circle. He became the wisest among men, and by appointment held the right to command the attention of others. But his appearance was similar to the Prophets before him, which caused him to be rejected of most. The world ignorantly supposed that if God wanted such a person, he would have selected him from the so-called upper circles of society. But they could not see whose wisdom and right they questioned. They all admit that it would be unwise to put new wine into old bottles, lest they should break, and the wine perish; and that it would be a folly to put a piece of new cloth upon an old garment, lest the new should tear from the old, and the rent be made worse. So also God, who seeth the secrets of men's hearts, knew their hypocrisy and rottenness, and thereby knew the use they would make of his appointments and truths. He therefore imparted his truths to a true heart, knowing that they would be dispensed unsullied to the world; which was the case in the life of Joseph. And whatever may be the opinions of men respecting him, he was indeed the Prophet of the Most High—the chosen vessel of the Lord to convey spiritual intelligence and wisdom to the people living in this important age.

THE USE OF LITERATURE.

BY ELDER HENRY HOBBS.

The Germans in the age of Tacitus were unacquainted with the use of letters; and the use of letters is the principal circumstance that distinguishes a civilized people from a herd of savages, incapable of knowledge or reflection. Without that artificial help, the human memory soon dissipates or corrupts the ideas entrusted to her charge; and the nobler faculties of the mind, no longer supplied with models or with materials, gradually forget their powers; the judgment becomes feeble and lethargic, and the imagination languid or irregular.

Fully to apprehend this important truth, let us attempt, in an improved society, to calculate the immense distance between the man of learning and the illiterate peasant. The former, by reading and reflection, multiplies his own experience and lives in distant ages and remote countries, whilst the latter, rooted to a single spot and confined to a few years of existence, surpasses but very little his fellow-labourer, the ox, in the exercise of his mental faculties. The same remarks will apply to whole nations or communities as well as to individual cases.

How often have I been grieved, when in the meetings of the Saints, to see fine-looking, intelligent men and women stand up with the rest of the people, but not able to join in the song of praise, for want of knowing the words. Again, when I

have seen those persons at the fireside, unconcerned about these matters, making no effort whatever to obtain a knowledge of things past, present, and in the future, I have felt to urge them on to their duties and tell them the serious consequences of their not giving due attention to those things which would eventually elevate them in the scale of intelligent being.

Perhaps some will think that I exaggerate the importance of my subject. But this cannot be, if it be true that "knowledge is power," and that through it we shall be exalted in the kingdom of heaven.

Some persons, if they cannot make all the progress they want to at once, get tired and lose heart. I have seen them in moments of perplexity throw down their books as though they would never make another effort in this direction again. Do such people know that "'*I can't do it*' never did anything; '*I'll try*' has worked wonders; and '*I will do it*' has performed miracles?" This being the case, then, I would advise my brethren to try again and again, and to bear in mind the old saying, that "Rome was not built in a day." Realizing the truth of these things, let us not despair, but put our shoulders to the wheel; and, through the blessing of God and our own exertions, we can overcome every obstacle and be prepared for celestial society here and hereafter.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 284.)

[June, 1843.]

Wednesday, 28th. We left Andover about eight o'clock; went to a little Grove at the head of Elleston Creek, where we stayed an hour to feed our animals. Reynolds said, "Now, we will go from here to the mouth of Rock River and take steamboat to Quincy." Markham said, "No; for we are prepared to travel, and will go on land."

Wilson and Reynolds both spoke and said, "No, by God, we won't; we will never go by Nauvoo alive;" and both drew their pistols on Markham, who turned round to Sheriff Campbell, of Lee County, saying, "When these men took Joseph a prisoner, they took his arms from him, even to his pocket-knife. They are now prisoners of yours, and I demand of you to take their arms from them, for that is according to law."

They refused to give them up, when the Sheriff was told, "If you cannot take the arms from them, there are men enough here, and you can summon a posse to do it; for it is plain to be seen that they are dangerous men."

Reynolds and Wilson then reluctantly gave up their arms to the Sheriff. The company then started, taking the middle road towards Nauvoo to within six miles of Monmouth, and stopped at a farmhouse, having travelled about forty miles; got there about sundown, and called for supper and lodging.

P. W. Conover laid down at the S. W. corner of the building outside the house. In about ten minutes, Reynolds and Wilson came out of the house with the son of the landlord. They talked for some time, and came to the conclusion to take the carriage horses, go to Monmouth, raise a mob, and come to the farmhouse in the night, seize Joseph, and convey him to the Mississippi river, and take him to Missouri, as they had a steamboat in readiness at the mouth of Rock River for that purpose.

After completing their plan of operations, Reynolds, Wilson, and the boy separated and went towards the stable. Conover, who had heard the plot unobserved, immediately rose and came to me, and told me what he had just heard.

I consulted with Cyrus Walker, the landlord, and Sheriff Campbell, who took Reynolds and Wilson into his custody, and put them in the upper room, placing a guard of two men at the door, with orders not to allow any man to pass in or out of the house, except the landlord, who, as soon as he was told of the attempt to get his son into difficulty, put a stop to his proceedings at once.

Some anxiety about so many strangers

and suspicious characters being in the City.

The *Neighbour* of this day has the following:—

"By the counsel and advice of President Hyrum Smith, Messrs. O. Hyde and G. J. Adams, who have been appointed to go on a mission to Russia, will deliver two addresses on the 4th July, upon the subject of our holy religion, for the benefit and edification not only of our own citizens, but also for strangers who may be pleased to visit our town on that day. The morning's address by Mr. Hyde, at half-past ten o'clock; and the afternoon's, by Mr. Adams, at two o'clock.

From the circumstances under which we are placed, this course is thought far more advisable for all who wish to be considered Saints to assemble for religious worship and collectively offer up our prayers to Almighty God for peace and prosperity to attend us as a people.

The giddy and unthinking will, no doubt, resort to public dinners, festivals, and perhaps to the ball-chamber, to spend their time and money to gratify their appetite and vanity; but no true-hearted Saint at this peculiar moment will do it.

At the close of each address a collection will be taken for the especial purpose of assisting to complete Elder Hyde's house, that he may be the sooner liberated to proceed on his important mission to St. Petersburgh.

He who has money to spend on that day can spend it more to the glory of God in the above manner than after the custom and practice of the corrupt age in which we live.

It is hoped that the band and choir will favour us on that occasion.

The lectures will be delivered in the Grove, near the Temple, where seats are provided."

Thursday, 29th. Continued our journey this morning, leaving Monmouth on our left, and Oquaka five miles on our right; and after passing Monmouth about three miles, William Empy, Gilbert Rolfe, James Flack, and three others met us.

I called Flack to my side and told him not to injure Reynolds, whatever provocation he had previously received from him, as I had pledged myself to protect him, and requested Flack to bury his feelings against Reynolds.

Reynolds then got out of the stage, exchanged seats with one of the horsemen, and Flack and Reynolds rode by themselves about a quarter-of-a-mile, when they again joined the company and rode together. The company continued to Henderson River, and took dinner at a farmhouse owned by Mr. Alanson Hagerman.

While staying at this farmhouse, General Wilson Law, and William Law, and about 60 men came up in several little squads. I walked out several rods to meet the company. William and Wilson Law jumped from their horses, and unitedly hugged and kissed me, when many tears of joy were shed.

I extract from the journal of Albert P. Rockwood, the acting Adjutant of the company, some of the movements of the company:—

"After breakfast at the tavern, on Thursday, 29th, had a few minutes deliberation. It was determined that those who had animals which were able to continue the pursuit, with a reasonable prospect of catching up, should follow at the full speed of their animals. Having heard that the posse had taken a westerly direction, as we believed, designing to cross the Mississippi at Oquaka Ferry, and so through Iowa to Missouri, raised an excitement, and most of us thought we were good for twelve miles an hour.

Several brethren swapped their worn-out animals for fresh ones; others bought; so that, in a few minutes, about two-thirds of the detachment were in swift pursuit.

On arriving near the farmhouse where the posse stayed last night, we learned that they had been gone about two hours. Then General Law said, 'Now, boys, comes the tug of war: every man and horse try your best;' and away we went with our blood at fighting heat.

By frequent enquiries we learned that we were gaining upon them. As we approached the river, we quickened our pace, which left some far in the rear.

At a watering-place, about three miles from the river, General Wilson Law and William Law, Elisha Everett, A. P. Rockwood, and two others took passage in a waggon. Having fresh animals, we left most of the detachment in the rear: yet brother Follet and from five to ten others were up with us, positively charged with fight.

While in the waggon, Wilson Law remarked, 'We must overhaul them before they can get on the ferry-boat to cross the river, and we must take the stand, that Joseph should not be taken over the river: therefore prepare yourselves for your best licks; for if Joseph goes into Missouri, they will kill him, and that will break us up, as

our property in Nauvoo will become useless or of no value,' &c., &c.

During the conversation we emerged from the timber and saw a small village on the bank of the river. We put our animals at their full speed and charged in with drawn swords, our guns and pistols cocked and primed, ready for attack.

Our sudden appearance and hostile movements caused much excitement in the village. General Law forced the contents of a bottle of spirits down his horse. Some of our horses fell to the ground as soon as we halted. All were foaming with sweat and nearly exhausted.

Some of the citizens refused to give us any information. Others declared, 'I have done nothing,' and expressed their fears and anxieties in various ways. I ran down to the river and down the beach, while William Law ran up, each in search of the ferry-boat, which happened to be on the other side. No tracks or other evidence could be found by us that any persons had passed the river this morning. Wilson Law was at this time making enquiries of the citizens.

Some of the horsemen rode on full speed through the village of Oquaka in search of the Prophet, while others left their exhausted horses standing or lying in the streets, and ran on foot.

As soon as William Law and myself returned to the waggon, we concluded that the posse, knowing that we were near by to rescue, had taken to the woods to secrete themselves or evade us; therefore brother Follet and such others as they came in were ordered to search the timbers. In a short time a wayfaring man reported he had seen a company passing down the river road below the village, whereupon all hands were ordered to the pursuit, and soon the village was clear of 'the destroying angels' (as they called us), and they were left to their own reflections and meditations on the strange scene. My opinion is that we were in the village from thirty to forty minutes, until we were all again on the trail.

Those who were in the rear of our detachment saw the posse who had Joseph travelling down the road. They crossed the prairie and arrived nearly an hour before the advance, who missed the trail about half-a-mile from the village, at the junction of the Monmouth and River Roads. On their arrival, Joseph sent a messenger back to notify us where he was, who met us about a mile from the place where he was stopping."

I consulted with my lawyers, and told them that Nauvoo was the nearest place where writs of Habeas Corpus could be heard and determined. They examined the subject and decided I was correct; when we turned our steps towards Nauvoo, which gladdened my heart at the prospect of soon being in the midst of my friends again. I sent a messenger to inform the citizens of Nauvoo of the glad change; and I requested Conover to ride ahead to Mr. Michael Crane's, on Honey Creek, and call for supper for 100 men.

After dinner, we travelled about 15 miles. On arriving at Crane's, I jumped out of the buggy, and instead of going through the gate or climbing the fence, walked up and jumped over the fence without touching it. Mr. Crane ran out and embraced me, and bade me welcome.

A flock of turkeys and chickens were killed, and a substantial supper was provided for all; and the company feasted, sang, and had a happy time that night. I showed my sides to Mr. Crane and the company, which still continued black and blue from the bruises I had received from the pistols of Reynolds and Wilson, while riding from Inlet Grove to Dixon eight days ago.

"To the Recorder of the City of Nauvoo:—

We, your petitioners, Aldermen of said city, request you to notify the Marshal to call a special meeting of the City Council, at the Mayor's Court-room, this afternoon, at two o'clock.

GEO. A. SMITH,
W. W. PHELPS, } Aldermen."
GEO. W. HARRIS,

City Council accordingly met and passed "An ordinance concerning strangers and contagious diseases, and for other purposes," as follows:—

"Sec. 1. Be it ordained by the City Council of the City of Nauvoo, for the peace, benefit, good order, convenience, cleanliness, health and happiness of said city, agreeable to the Charter of the same, that the City Council, Marshal, Constables, and City Watch are hereby authorized, empowered, and required to require all strangers who shall be entering this city, or are already tarrying, or may hereafter be tarrying in said city, in a civil and respectful manner to give their names, former residence, for what intent they have entered or are tarrying in the city, and answer such other questions as the officer shall deem proper or necessary for the good order, health, or convenience of the said city; and for a failure or refusal on the part of strangers to give the desired information, or for giving false names or information, they shall be subject to the penalty of the 'ordinance

concerning vagrants and disorderly persons,' passed November 13, 1841.

Sec. 2. And be it further ordained that the aforesaid authorities of the said city are further authorized and empowered, and required to hail and take all persons found strolling about the city at night, after nine o'clock and before sunrise, and to confine them in ward for trial, according to the aforesaid 'Ordinance concerning vagrants and disorderly persons,' unless they give a good and satisfactory account of themselves, or offer a reasonable excuse for being thus caught out after nine o'clock.

Sec. 3. And be it further ordained that the aforesaid authorities are further authorized, empowered, and required to require all such persons as they may suspect, to give information whether they have recently had or have been exposed to any contagious disease or diseases from whence they come, under the same penalties as are annexed to the two preceding sections of this ordinance.

Sec. 4. And be it further ordained that the aforesaid authorities are further authorized, empowered, and required to enter all hotels, or houses of public entertainment, and such other habitations as they may judge proper, and require the inmates to give immediate information of all persons residing in said hotel or habitation, and their business, occupation, or movements; and for a failure, non-compliance, or false information, their license shall be a forfeit, if it be a public-house, and they and the transient persons subject to the penalties of the three preceding sections.

Sec. 5. And be it further ordained that if any of the aforesaid officers shall refuse or neglect to do their duty as required by this ordinance, they shall be fined $100, and be broke of office."

They also passed "An ordinance concerning confining or keeping animals in the city of Nauvoo;" also "An ordinance concerning bathing and swimming."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 7, 1859.

LOW MANNERISM, &c.—Through not properly understanding the practical and homely character of our religion, some have put on a low mannerism, adopted an unbecoming style, used *too common* language, treated *too familiarly* sacred things and sacred names, and made themselves generally *too much* at home in our public assemblies.

Now, while we desire to retain the healthful, vigorous, and homely character of our religion, we would preserve the Saints, and especially our public men, from a low mannerism. We would have them retain that fresh, youth-preserving, joyous spirit which the very nature of our religion infuses into its recipients like a continuous stream of life from the Eternal Source. We would have them preserve that spirit which so remarkably characterizes our people, and which seems to identify them with all that is childlike, joyous, homely, and free. But we would have them also manly, solid, reverential, and restrained from all that is unbecoming and wrong, while our Elders should be respectful in their manner when before a public audience, and courteous in their language and general discourse. We would have our preachers inspiriting and unchained, and not too nice and nervously particular about words and correctness of style, nor desirous merely to please rather than to be bold and truthful; yet we would not have them wild in discourse, nor forgetful of what is due to their audience, nor to overlook the fact that they have assembled to perform the services of their Master, nor to be unbecoming in their manner and low in their language, nor at all given to the abominable habit of playing the *clown* on the stand and seasoning a speech with slang and out-of-the-way illustrations. We do not wish

our preachers to show on the platform an appearance like a model parson's black-gowned, white neck-tied, starched propriety in person and manner. Indeed, we would not have them parsonified at all. Yet we wish their general deportment and manner to be becoming, and we decidedly object to anything like buffoonery, odd and out-of-the-way conduct, and low mannerism generally.

We have a vague notion of hearing that some have gone so far into an illustration of homeliness as to make, prior to addressing their audience, quite original preparations as though they were preparing for manual labour or to enter into a more than spiritual warfare. We do not care about investigating such cases to know if they are other than fabulous, and are willing to believe that if ever such did take place, it was at some social meeting when the genial summer made everbody genial too, or when their audience had turned themselves into mobs and had commenced to address those who should have been speakers with arguments too solid and actions too demonstrative.

We all know that working men in the performance of their daily labour do fall into some interesting habits, and many a countryman believes in the potent virtue of spitting in the hands. We have no objection to such innocent habits in their proper place; and though we have heard of celebrated men passing through eccentric oratorical evolutions while delivering their master speeches in a dignified Parliament, we do not desire to see any of our preachers practise such celebrated antics.

We expect, and do not altogether dislike, in our one-family-like *social* meetings, to see the Saints brother-and-sisterified and boy-and-girlified: yet to forget what is due to common sense and propriety so far as to carry such freedom into *public* assemblies is very objectionable. Even members of one natural family observe decorum in a public assembly, where they have no right to take liberties. We think a fitting punishment for a man given to buffoonery would be to exhibit him, while it appears to us that the more fitting-place for one given to slang or claptrap language would be on the stage of a show, rather than on our platforms,—or following the amusing occupation of a "cheap John," rather than the sacred calling of a minister of the Gospel. Doubtless, anything like such cases among our Elders are really what angels' visits are said to be—"few and far between;" and we certainly would have them as few and as far between as possible.

We are proud of the fact that our Elders and preachers are like the Prophets and most of the remarkable men of the world, from the plough, or from the keeping of flocks and herds, or from occupations like the reputed carpenter's son or the fishermen Apostles; but when they are properly illustrating their character, they are noble, and not common,—exalted, and not low. The robust working man, with his cheerful, simple manner,—with his homely, but neat attire, literally as well as figuratively, and his broad, sinewy, practical hand, is a man that any community might be proud of, either as a type of its rulers or preachers. Such a man will force respect in any character and in any sphere. Such men our Elders should be, and such doubtless they are, nearly without exception; and when any are less than this, we believe it is from mistaken notions. Moreover, while we glory in the fact that our religion is practical, homely, and vigorous, we couple it with all that is grand, dignified, and spiritual. Such we would have it represented, and we would have our Elders, preachers, and members answering thereto. That which is not according to this is a perversion of "Mormonism" and the "Mormon" character.

A Remembrance to the European Saints.—We have again received communications from President Young and several of the Elders in Zion. An extract from

the President's we publish elsewhere, as also a letter from Elder H. Lunt, formerly a Missionary to England. Among the letters received are two from Elder F. D. Richards—one to ourselves, and the other to Elder E. W. Tullidge. It is unnecessary for us to refer to the long connection of Elder Franklin Richards with this Mission, and we are persuaded that the following affectionate remembrance of the European Saints, extracted from the letter to Elder Tullidge, will be as affectionately appreciated by those whom it concerns:—

"Perhaps you may have thought me remiss in writing or wanting of interest in the welfare of my friends or of the Mission in Europe, because I have not written oftener. But were you as conversant with the labours and considerations attendant upon our mountain experience of the last two or three years as you are with the labours of the Liverpool Office, it would relieve you of all apprehensions on that score, especially when considered how deep an interest some of the postmasters feel in getting a perusal of our letters. The grass may cease to grow—the flowing streams may cease to find their level, or ocean refuse to roll a wave; still I do not conceive how I can ever forget the prosperity of Zion's cause on that side the Atlantic which I have laboured so many years to nourish. The unnumbered kindnesses of the Saints to me, the numerous testimonies of the Holy Spirit while ministering to them, and their uniform readiness in responding to such measures and counsels as I was led to impart unto them has created a tie which I trust will never be broken, but grow stronger and stronger until the perfect day."

NOTICE TO CONTRIBUTORS.—We are occasionally receiving letters of enquiry from anxious contributors to know per letter whether their contributions have been received and are suitable, &c. We are also not unfrequently *requested* to put the effusions of some into the *Star*, the contributors generously granting us the privilege of making such improvements as will render them suitable for the *Star*, though some more modestly ask it as a "favour." Now, we beg to say that such enquiries are altogether unnecessary, and all such permissions or requests out of place. We cannot in the one case undertake to write to our contributors private letters, nor to insert things unsuitable, while we think that already sufficient evidence has been given of our disposition to lend a helping hand to talent.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
Great Salt Lake City,
March 10, 1859.

Elder A. Calkin.

Dear Brother,—So soon as the season will permit, we purpose sending several teams from here to Florence, U.T., to bring on a portion of the woollen machinery stored there. Your son will go with one of the teams. My mind does not as yet rest upon any one to send to your release from your present mission. If, previous to that period, any person should be selected to relieve you, such person will promptly appear in Liverpool with the proper credentials.

In relation to home matters, this city and our several settlements are quietly pursuing the customary routine of industrial occupations so far as the season will permit, which is somewhat reluctant to bid adieu to frost and snow, thereby causing a temporary inaction in the conduct of much out-door business. The bulk of the army are at Camp Floyd passing the time as best they can—an army of observation, among so law-abiding a people, having but little to do except to attend drill, prepare and consume their rations, and hunt after deserters. There is a small detachment in Juab County with some Government stock, another in San Pete for the same purpose, one at the Sevier Bridge, and another near Chicken Creek, on the south route, to stop deserters; and Judge Cradlebaugh, who commenced holding court in Provo on the 8th inst., has one company of Infantry with him, professedly to serve as a lock-up in the absence of jails, when he well knew or should have known that the civil officers were all

sufficient for such duty, or at least that the troops should not be quartered around a court in a peaceful city until it had been demonstrated that the civil authorities were insufficient. But these things are most excellent tests of the patience and forbearance of the Saints, and are such as would not be quietly endured by any other people; and they are additional facts of clear proof that a standing army in time of peace in a republican government is more dangerous to the liberties of the people than to any foreign foe, and is a terrible and dangerous tax upon the prosperity of the country. Judge Cradlebaugh's charge to the Grand Jury partakes so much of the character of special pleading, testimony, and pre-judgment, and so little of the true nature of a charge, and is withal so obviously stuffed with venom without cause, that it will directly tend to defeat the oppressive and wicked results he had in view. In the midst of these matters, it is a constant consolation that the Lord rules, and that he will overrule all things for the perfection of his people.

Numbers 1 and 2 of Vol. XXI. of the *Star*—all we have received of the present Volume, are highly satisfactory; and I am much pleased with the improvements introduced and with the spirit with which the *Star* is conducted.

Your letter of Nov. 12th came to hand Jan. 2nd, enclosed to George Sims, and the information therein contained was very gratifying.

The changing circumstances which those who love the truth are called to pass through are trying some with the probable result that comparatively a few will depart for the world when the spring opens. But the majority manifest an increased confidence in the great Latter-day Work and steadfastness in the faith.

The general health of the people continues to be good; and the good and evil here, as elsewhere, are expediting the ushering in of the great day of peace.

Praying that the blessings of heaven may attend your labours, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

Cedar City, Iron County,
Utah Territory, U.S.A.,
February 4, 1859.

Dear Brother Calkin,—Thinking that a few lines from an old friend in the southern part of this Territory might not be uninteresting to you, I embrace the present opportunity of sketching down a few items in a brief manner.

Peace, plenty, and prosperity abound among the Saints in our mountain home, for which every heart should feel truly grateful to him from whom comes every good. But I am sorry to say that in many instances such seems not to be the case.

For the last six or nine months since the United States' Army has been in this Territory, there have not been very many meetings held, or much preaching by the authorities of the Church to the Saints, thus affording them an excellent opportunity to test their faith and to see if they would live their religion. Many have proved their sterling integrity, by setting a good example, by their acts of righteousness, and living as becometh Saints of the Most High, while, on the contrary, there are some who have not done so. There have a great many left this place during the last few months and gone to other settlements, and there are also a number more going in the spring to form a new settlement and make farms in Lower Beaver Valley, which is situated about 35 miles north-west of this city. A more propitious day for the speedy rolling forth of the kingdom of God with great power and might never before dawned upon us as a people, and every Saint of God who lives his religion will enjoy his Holy Spirit and rejoice to see the prophecies, both ancient and modern, being literally fulfilled.

The settlements on the Rio Virgin and Santa Clara are in a prosperous condition. The prospect for raising cotton and Chinese sugar-cane is good. A heavy crop of cotton of an excellent quality would have been gathered last season, but for some of the latest of it being nipped by the frost. I have molasses by me made from the sugar-cane, which is equal to the best golden syrup that I ever saw in the States.

The Iron Works are not in operation just now, but little has been done at them the past year. Our necessities for wrought iron have been in a great measure supplied by such an immense quantity of heavy-ironed waggons brought in by Uncle Sam the past year in hauling supplies for the army, many of which have been bought by our people at a

low price and worked up into ploughs, &c.

An effort will be made this spring to put in all the seed grain that we possibly can, in order to prepare for a day when bread will be prized more than gold.

Home manufacture is still the order of the day. The Saints are beginning to realize the benefit of raising sheep, and much more attention is now being paid to them than has been in days past. The winter has been unusually severe and cold the present season. Much snow has fallen and has been on the ground for the past two months; but it is now going, and the weather is moderating.

In conclusion, allow me to say to the Saints under your watchcare, with many of whom I formed a very happy acquaintance, when on my mission to England—May God bless you and bestow upon much of his Holy Spirit!

That God our Father will bless you and your Counsellors, and all the brethren who labour in connection with you, with health and strength, and the spirit and power of the holy Priesthood which you have received, is my prayer, in the name of Jesus. Amen.

HENRY LUNT.

AUSTRALIA.

Rose Bank, Hinton,
January 4, 1859.

President Calkin.

Dear Brother,—I have this day returned from Sydney, to which place I have been to attend a Conference held there on the 2nd January; and I have much pleasure in saying that I found a very good spirit prevailing among the Saints in that locality. The American Elders left here on the 10th June last, per *General Cushing*, which I presume you are aware of.

Elder Chantrill is President of South Australia Conference, where there are about 30 members. I like much the tenor of President Chantrill's letters. I think he is a man that will do good if he can.

Elder Somerville was President of Victoria Conference. He has left, contrary to counsel. When I reached Sydney, I was given to understand, by one of the Sydney brethren, to whom he (Elder Somerville) had written, that himself, Elder Johnson, of Salt Lake, and a recently-baptised Saint had taken their passage for California.

Shortly after the late Presidency left, Elder Somerville wrote to me, expressing his wish to gather. Your *Star* of 8th May had just come to my hands. I wrote to him, expressing your views and the Prophet's instructions respecting the emigration of the Saints; and I have continued to labour with him since that time, showing him the necessity that existed for his remaining in his place till we should receive more information from the authorities in Zion, but, it would appear, without effect. In spite of all my counsel and advice, I find that he has left Victoria, and the Saints in that colony are in an entirely disorganized state. He has not even written me to acquaint me with his departure.

Elder James Pegg is President of the New South Wales Conferences; and, from my acquaintance with President Pegg, he appears to be a man that has the cause at heart, though he is troubled with a wife that I may say is a perfect devil, as her behaviour before me last Monday morning would abundantly testify.

Elder Cross is President of the Hunter River Conference.

The place of my residence is about 130 miles from Sydney. We have meetings in this locality every week at the following places—viz., at Elder Broadbent's, who is my First Counsellor, and resides at Maitland; at Elder Blackburn's, who is President of the Hunter River Branch, and resides at Morpeth; at brother Smith's, who has been ordained a Priest, and resides at Hinton; and at my residence at Rose Bank, where also the quarterly Conferences are held. We have also residing in this Branch Elder Joseph William Morris, formerly of the Birmingham Conference, whom I also believe to be a very good man.

You perhaps would ask what way the work is progressing in these lands. I am sorry at the present time that I cannot speak in favourable terms of it. For the last two years the work in this Conference has been nearly at a dead stand; and I believe it has been so, generally speaking, in every other part of these lands. Gold is the god of this people. To obtain it, no sacrifice is considered too great, nor toil too arduous; but the truth they will not have, though carried to their

doors. They seem as if they were wilfully blind, or entirely regardless of their future welfare; for although you manage to convince them of the truth, and they even confess that it is the truth, still they will not embrace it. Well, they must wait till their time comes; and if they will not obey the truth and be saved, they must remain in unbelief, and take the consequences. I still, however, am inclined to believe that there are some honest-hearted men and women in these lands who will eventually receive the truth; but their time is not yet come.

Elder Ellis informed me, when I was in Sydney, that he would have forwarded the book money home at the end of the three months, as directed; but he could not get a bill of exchange for less than £5; and there had not yet been that amount of books sold since the American Elders left.

I do not know of anything more of importance at this time to communicate, and will therefore conclude this letter by praying that the Spirit of God may continually rest upon you, to enlighten your understanding, so that you may at all times be enabled to counsel and instruct in righteousness, and expressing myself ever ready to receive such counsel and instruction from time to time, as you may see fit to advance, and desiring also your prayers for my prosperity and the success of the cause of God in these lands.

I remain your brother and fellow-servant in the cause of truth,

THOMAS FORD.

FRENCH MISSION.

30, Aquila Road, St. Heliers, Jersey,
April 5, 1859.

President A. Calkin.

Dear Brother,—I take pleasure in giving you a brief report of the condition and prospects of my field of labour.

The Channel Islands Conference came off on Sunday last, 3rd inst. Your instructions of March 22nd have been attended to, with other items of business for the good of the work of the Lord in this Conference. I am happy to inform you that we had an excellent time together. Several of the brethren spoke during the day, while the Spirit of the Lord rested upon us, which made our hearts rejoice.

Owing to various causes, our finances are a shade lower this quarter. The Jersey fishermen's harvest (the oyster season) is almost a failure. We must feel the effects of it for a long time to come. We have had a visit from the monster Death lately. Brother George Allen, an Elder in St. Heliers Branch, died on the 24th March. He was one of the few who gave his little portion regularly to help on the work. "Peace to his ashes!"

Baptisms are very rare. Our meetings are generally good, and a few strangers attend occasionally. I am sorry to say we have been obliged to sever some from the Church; but it was absolutely necessary to do so for the honour of the Church and to show the purity of her laws, that all men may know we do not countenance iniquity.

Poverty, sin, and death combined have somewhat retarded our progress; but I feel thankful that God has sustained us; and we have not lost an inch of ground. The Conference is in as healthy a condition as I have ever seen it.

The few Saints in Paris have been much blessed by the visit of brother Woodard. I send them extracts from the *Star* and *Journal*, translated into French, (the Special Council Minutes, &c., &c,) which is a great blessing to them. I also learn that President Budge has written to them, through Elder Francis, which is a consolation to them in their lonely condition. There are a few good Saints in France; but they are in very peculiar circumstances. We need not expect the work to prosper until some faithful man can be stationed there, and that would be impossible at the present time.

I feel well myself, and am blessed of the Lord from day to day. With sincere desire for your prosperity and also of the work universally, I am, as ever, your servant in the course of truth,

M. BARNES.

ENGLAND.—NORWICH PASTORATE.

Wellington Street, Bedford,
April 4, 1859.

President Calkin.

Dear Brother,—I embrace this opportunity to give you a brief account of the work in the Norwich Pastorate, which I am pleased to inform you is moving steadily along; and although we are not

baptising many, yet we occasionally have to attend to that ordinance.

In some places quite a number of strangers attend our meetings and appear to be interested in our doctrines. The brethren holding the Priesthood are united and manifest a determination to carry out the counsels of those whom God has been pleased to place over them to counsel and instruct them in his kingdom on the earth.

The Saints, generally speaking, are alive to their interests in the kingdom of God, and manifest a greater desire than I ever saw them to economize their means in order that they may emancipate themselves from Babylon and gather with the Saints of God to the valleys of the mountains, or elsewhere, as the Lord may direct them by his servants.

We have been much blessed and cheered by the visit of President J. D. Ross to this Pastorate, and perhaps none more so than myself, having had many years of acquaintance with him.

I am also pleased to say that I am not aware that there is a jar or discord in the whole Pastorate at the present time; but all appear to be doing their best to keep the commandments of God.

Our financial matters are before you; consequently, it is not necessary for me to say anything about them, as you no doubt will compare them with former quarters.

I ask God in his infinite mercy to bless you and preserve your life long on the earth, that you may be a blessing unto thousands yet unborn in his kingdom.

Yours truly,

WILLIAM BAYLISS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 274.)

(From the *Times and Seasons*, May 1, 1843.)

"To the Editor of the *Times and Seasons*.

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work. On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones, that appeared as though they had been burned; and near the eciphalon a bundle was found, that consisted of *six plates of brass*, of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be of iron very much oxydated. The plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woollen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics, that none as yet have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation. They were found, I judged, more than twelve feet below the surface of the top of the mound. I am, most respectfully, a citizen of Kinderhook,

W. P. HARRIS, M.D."

"We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates*, of a bell shape, covered with ancient characters. Said plates were very much oxydated. The bands and rings on said plates mouldered into dust on a slight pressure. The above-described plates we have handed to Mr. Sharp for the purpose of taking them to Nauvoo.

ROBERT WILEY,	W. P. HARRIS.
G. W. F. WARD,	W. LONGNECKER,
FAYETTE GRUBB,	IRA S. CURTIS,
GEO. DECKENSON,	W. FUGATE."
J. R. SHARP,	

(From the *Quincy Whig*.)

"A Mr. J. Roberts, from Pike County, called upon us last Monday, with a written description of a discovery which was recently

made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it as will enable the reader to form a pretty correct opinion of the discovery made. It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession that in a certain mound in the vicinity there were treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion, to satisfy his mind, of digging into the mound. For fear of being laughed at, if he made others acquainted with his design, he went by himself and laboured diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the mound. Finding it quite laborious, he invited others to assist him. Finally, a company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found SIX BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but, after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthwise. A few of the characters resemble, in their form, the Roman capitals of our alphabet. For instance, the capitals B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle. From this head proceeds marks or rays, resembling those which usually surround the head of Christ in the pictorial representations of his person. There are also figures of two trees with branches, one under each of the two small heads, both leaning a little to the right. One of the plates has on it the figure of a large head, by itself, with two ☞ pointing directly to it. By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favour on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found, who, it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will. In the place where these plates were deposited were also found human bones in the last stage of decomposition; also some braid, which was at first supposed to be human hair, but on close examination proved to be grass, probably used as a covering for the bodies deposited there. This was also in the last stage of decay. There were but few bones found in the mound; and it is believed that it was but the burial-place of a small number—perhaps of a person or a family of distinction in ages long gone by, and that these plates contain the history of the times or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal. On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground, showing the great antiquity of the mounds and of course all that is buried within them. These mounds, like others that are found scattered all over the Mississippi valley, are in the form of a sugar loaf. The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

(To be continued.)

NO IRON AMONG EGYPTIANS.—It is mentioned as a singular fact, by a scientific writer, that, while executing the most wonderful works—such as statues fifty-four feet in height, and weighing about eight hundred tons, formed of a single block of granite—the Egyptians were unacquainted with the use of iron. No iron has been discovered in their tombs, or incorporated with any of their works. But tools of bronze, hardened by some process with which we are now unacquainted, have been found; also swords of the same material, finely tempered, have been found near Thebes. The huge pieces of stone used in building are frequently found to be connected by wooden clamps.

PASSING EVENTS.

GENERAL.—Communications from Leghorn announce warlike manifestations. The total amount of the French force destined to co-operate with Sardinia, in the event of war, is estimated at 80,000 men, the whole to be under the command of the Emperor Napoleon in person. Another conspiracy against the life of the Emperor has lately come to light. At Venice the troops continue to arrive at the rate of three and four thousand a-day. Fortifications have been erected on the Lido, commanding the entrances to Venice, and various other works have been constructed on the small islands to the north of the city. From Venice to Milan the whole country is covered with troops. The numbers of the Austrian soldiery now in Italy amount to upwards of 220,000 men.

AMERICAN.—A most destructive fire has occurred at New Orleans: about 70 houses were burnt down, one of them containing 40,000 bales of cotton, a great portion of which was destroyed: the ship *Mulhouse* also sank, proving a total loss; and a great part of the cargo of the ship *Bamberg* was consumed, the loss of which is estimated at fully 1,000 dollars. A second great fire is also reported, which destroyed from 10,000 to 15,000 bales of cotton. Losses by fire and wreck have this season amounted so far to about 50,000 bales.

POETRY.

ETERNAL PROGRESS.

There's a voice in the streamlet's limpid gush,
And a voice in the mighty torrent's rush:
With a thunder-shout or whispering lay,
Each sings—"I'll travel as best I may;
I'll around or o'er each barrier flow,
And back to the fountain of waters go."

There's a voice from the condor's pinions strong,
As it scaleth the clouds and glides along,
And a voice from the wandering birds that roam
In search of a fairer, happier home:
'Tis—"While I may, I will dauntless rise,
To bask beneath serener skies."

A voice from the rising and waning light,
And a voice from the deepening shades of night,—
A voice from the seasons as they fly,
And a voice from the year as it journeys by:
'Tis—"The wise will surely hasten on;
For we travel away and wait for none."

There's a voice from the earth in its flight sublime,
As it sails away on the wings of time,
And a voice from the system rolling high
In the untold depths of a boundless sky:
'Tis—"We own the law of progress still,
And the measures of our creation fill."

There's a voice in the avalanche's sweep,
As it tears away from the mountain's steep;
There's a voice from the tide on the ocean's shore,
And a voice in the tameless whirlwind's roar:
'Tis—"Flee! for delays we never know,
When the power that holds us bids us go."

There's a voice to man from the heavens above;
'Tis a voice of warning—a voice of love:
'Tis—"Repent, and break your cankering chains,
And make your escape while the chance remains,
Ere famine and sword, with plague and fire,
Shall pour on man Jehovah's ire."

There's a voice from the King of earth and sky:
'Tis—"Away, ye Saints, to the mountains high;
Come from every clime to the lands reserved,
And be from 'the wrath to come' preserved.
All things are yours in an endless store:
Be faithful, and triumph evermore."

There are voices pealing from every clime:
They're the voices of Saints in songs sublime:
They sing—"Through Jehovah, who makes us strong,
In eternal progress we'll move along,
And ascend each step in perfection's race.
Till with joy we behold our Father's face."

The world the gems of truth may despise,
Which old Time and Nature and God supplies;
But the Saints have learned, like the worthies of old,
That wisdom is worth more than stores of gold;
And Babylon quakes, while the heavens rejoice,
As the Saints obey their Creator's voice.

Sheffield. WILLIAM CLEGG.

ADDRESS.—James McGhie, 37, Gleave Street, Everton, Liverpool.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 20, Vol. XXI. Saturday, May 14, 1859. Price One Penny.

THE STATE OF MODERN CHRISTENDOM.

BY ELDER ADOLPHUS H. NOON.

Society is very rapidly approaching that state which the Prophets have foretold should exist in the last days; and that of Europe, in a political aspect, is truly appalling. If the social state be examined, it will be seen that things are nearing with railroad speed such a condition that, without a thorough and complete purification, morally, socially, and politically, society cannot much longer hold together. This is self-evident, even if we had not the Scriptures to tell us that such was in the latter days to be the position of the world. Soon will pestilences, earthquakes, famine, rapine, murder, anarchy, and confusion, so repeatedly spoken of in the Old and New Testaments, stalk through the lands of self-righteous Christendom.

Let us first take a passing glance at the present state of English affairs, political and social. England, though its inhabitants may not generally know it, is evidently approaching many important changes. Its oppressed and often starving millions will for a very short time only tolerate the grasping avarice and oppressions of the titled few, amongst whom the fair country of England is divided, a few hundred landholders holding as they do the whole of the country. The toiling millions have at present as much as they can bear; and when the burden of the coming wars is accompanied by previously unheard of calamities of various kinds, they will be unable longer to endure their condition. Then look, England, for internal convulsions and strife! The misery and destitution in wealthy England is almost incredible. In London alone it has been calculated that 100,000 persons are daily destitute of the necessaries of life, and have not at night a place where to lay their heads. Thousands daily starve in the dark and noisome streets, not far removed from the gorgeous palaces of the covetous and luxurious, who, in most cases, would not give the crumbs that fall from their table to save them from starvation. Immense numbers of persons in London and all over the country are continually out of employment; for the rich and the governing classes, instead of spending a part of their princely revenues in employing the poor, or in making endeavours to ameliorate the condition of the lower classes of the country from which their wealth is drained, prefer making costly travels and spending the whole of it in pursuits of pleasure and the most hideous vices and profligacy, sometimes having the presumption to meet and talk about surplus population! Although they do not directly follow the advice of a certain Frenchman, who proposed to destroy the children of the poor, they are indirectly the cause of the death of many by sheer privation, and

of the transportation and imprisonment of numbers, whose crimes are brought on by misery and destitution. But what a mockery it is for the rich to talk about the surplus numbers of the poor—"for the insect on the leaf to say that his brother insects in the dust ought not to live," that he might have the whole of the leaf to himself! Talk about the civilization and refinement of the nineteenth century! Amongst the mass of the people, greater misery and degeneracy never existed. Such a state of society cannot last long, and these evils are increasing daily and advancing with giant-like strides.

Again, where are to be found followers of the examples of the meek and lowly Jesus and his Apostles, who neither divined for money nor preached for hire, but rather, by sacrifice and through scenes of endurance and death, laboured for the salvation of mankind? Are archbishops and bishops followers in the path of these worthy examples? Are they to be found among those who receive their thousands per annum, who roll about in their velvet-cushioned carriages, entirely neglecting the poor, the sick, and the destitute, and who would be horrified at the idea of entering the wretched dens which the poor are compelled to inhabit? There are some well-meaning men amongst the clergy of the Church of England; but the majority are far from being followers of these worthies, although certainly they are on a par with the dissenting ministers of the present day. In pious England people fold their religion up in a box along with their best clothes all the week, and put it on only on Sundays, when the parson gets up in church and whines about spiritual regeneration. But as for practical religion, neither he nor his flock, as a general rule, have the least notion of it. The pretended ministers of God do not go to work practically to establish the religion taught by our Redeemer—such as brotherly love between all, the rich to relieve the wants of the poor and not oppress them, wickedness to be put away, those practising it to be cast out of the Church, and religion to exist as much one day as another—to exist in real deeds, and not in words only. Instead of doing these things, they allow and sometimes indirectly encourage those dreadful crimes that are carrying the nations to perdition—viz., prostitution, adultery, murder, lying, theft, and crime of every description. They encourage these evils by not doing their utmost to prevent the misery amongst the poor which causes most of the crimes to be committed by those forced either to adopt those courses or starve—by not excommunicating and casting out of the church the rich, when guilty of crimes, now so common amongst them as to pass unnoticed, such as neglecting the poor, being guilty of seduction, adultery, profanity, drunkenness, gambling, idleness, and profligacy of every description,—and by wickedness amongst themselves.

When the heads of society set the example they do, it is not to be expected that the humbler classes will be much better. Indeed, they have too faithfully followed the example set them, and crime is now so great that persons unacquainted with the facts would scarcely believe it possible; and instead of decreasing, it is increasing with wonderful rapidity. Take one crime only, and that is sufficient in justice to bring the fate of Sodom and Gomorrah upon the cities of Europe,—namely, the great "social evil," as the newspapers call it. Though this crime is scarcely so great in England as in some continental countries, where bad women are registered and licensed, as in France and Holland, yet it is fearful in extent; and in all the cities of England the number of known houses of ill-fame is almost incredible, to say nothing of the private houses sometimes kept by ladies of high life, which the aristocracy alone visit. Then there are immense numbers of bad women who have no place to live, roaming the streets when they are without money. The diseases caused by such a state of affairs and the malaria spread by it through all society are dreadful in the extreme.

The following paragraph is taken from the *Bath and Cheltenham Gazette*:—

"The magistrates of Bath and Cheltenham have resolved to discountenance the prosecution of persons keeping houses of ill-fame, on the ground that it will drive the gentlemen and some of the ladies away, and the towns will be ruined."

What, then, must be the state of things when fashionable watering-places—places for the "*respectable*"—depend for their existence upon such horrible sources? And this is in the heart of religious Eng-

land, where all the institutions of Protestantism are in full bloom!

The state of the Catholic countries of Europe is worse than that of England. In France the people may well be called a nation of adulterers and infidels. The few that are guided by their priests are bigoted and intolerant, that being the way in which they manifest their religion; and it may truly be said that the true spirit of the Christian religion is not to be found amongst the Catholic nations. But what can be expected from a system that teaches its disciples to worship idols? The second commandment says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." How do the Catholics reconcile this with their bowing down to and worshipping crucifixes, images of the Virgin Mary, pictures, relics, &c.? It is contrary to the express command of God. It is useless for them to say that in bowing down to these images they only use them as symbols of higher divinity. This is merely endeavouring, by a few shallow, unmeaning words, to hide their rank idolatry. The nations of the East hold precisely the same opinions as the Roman Catholics. They will tell you that they do not actually worship their hideous idols, only as symbols of the gods, such as Brahma, Sceva, Vishnu, and others. Now, no person of common sense would say that they are not guilty of rank idolatry, and the Romans equally as much as the oriental nations. Any person who seeks may find ample information with regard to the corruption of the Romish Priesthood generally, the horrible crimes of the monsters that have filled the papal chair, the professed "vicars apostolic" of God, such as the wholesale murderer and profligate, Alexander VI., the incestuous Boniface VIII., and the remainder of them—monsters of iniquity, as Roman Catholic writers themselves have testified (as see the Annals of Baronius), the carryings on in the convents and nunneries, the winking pictures, the weeping statues, the miraculous blood of St. Janarius, &c., which in this enlightened age (!) were palmed off as miracles upon the Italians and others.

The following extract from the *Times* of the 1st October, 1858, shows the frightful darkness of the present age:—

"On Monday last, the day after the miraculous liquefaction of the blood of St. Janarius, their Majesties and the hereditary Prince, together with the other members of the royal family, came over from Ischia, to venerate, according to their most religious custom, the precious relics of our miraculous protector, St. Janarius."

So, with their idolatry—their worship of the Virgin Mary, images, saints, relics, &c., the Romish Church dares to affirm that out of their idolatrous church there is no salvation. They should rather say there is no salvation in it.

The Pope is only kept in his pontifical chair by bayonets. Were it not for military force, spies, the "most holy"(!) or rather, the most diabolical Inquisition, and other means by which the slightest effort for emancipation is at once crushed, the Italians would long ago have risen *en masse* and overthrown him and his chair for ever. But even as it is, the days of Popery and Protestantism are numbered.

The Greek Church—a modification of the Roman—is, if possible, more corrupt than the Romish Church. The benighted ignorance of those who are in it is proverbial. The people of Russia will yet, however, hear the word of God in its purity; and if they receive it, they may be raised from their present low and servile condition to liberty and prosperity. The Austrians are but waiting an opportunity to overthrow the despotic imperial dynasty that rules them with a rod of iron. The myriads of Prussia are against the Government, and Spain and Portugal are ripe for revolution; but the strong arm of military despotism as yet keeps them down. Oppressed Hungary, dismembered Poland, Circassia, and all the nations of Europe, large and small, are drawing to a crisis, politically and socially. The people everywhere feel this, and are making every preparation for the coming struggles; for the saying is true that "Coming events cast their shadows before."

Look at the immense warlike preparations that France and other nations are making. They instinctively feel the coming of a dreadful storm, and are making ready for the events of the last days. The time spoken of by the Prophets, our Saviour, John the Revelator, &c., is near at hand. Babylon the Great, which is no other than modern Christendom, with its cloak

of religion for a garment to hide its sins, which are even greater than those of old, will fall, and great will be the fall thereof.

Most assuredly, God will not pass unpunished the profligacy and licentiousness of the professed followers of Christ, any more than he did that of the Jews, the professed followers of Moses. God is just as well as merciful; and whilst he will show mercy to all that receive his word, let those beware who reject it; and especially let those beware who persecute his servants and blaspheme his word. Upon them that have slain the servants of God in these latter days shall come terrible retribution and judgment. Let the nations tremble, for the Lord will pour upon all who reject him the vials of his wrath. But they that close not their ears and shut not their eyes against the truth shall be saved from the approaching tribulations. Let those seeking for truth give a fair and unprejudiced hearing to the Gospel tidings, which is all that the servants of the Lord ask. In the language of the Apostle Paul, we simply say, "Prove all things, and hold fast that which is good."

THE ESSAYIST.

SUPER-PRACTICAL RELIGIONS.

Those considered as orthodox religionists put religion out of the pale of practical life, and consider spiritual and divine to mean the opposite of practical. The improper views of theologians and the intangible after-life character which they have given to religion have originated improper views in the minds of people generally, both as regards what is termed practical and what is termed spiritual. They give to the sceptre of religion only a very small fragment of dominion in this life, and religion itself is considered to have but little or no fellowship with the things of this world. Religion and all that belongs to the nobler activities of man's nature, with all that comes within the higher spheres of this probationary life, are considered, if not exactly *un*-practical, yet as belonging to an imaginary dominion of the *super*-practical. Its spheres can only be entered on Sundays, or during a few evening hours in the week, after the duties of the day are performed; and pleasure being considered a kind of nondescript, not properly belonging to practical life, nor to the spiritual, it is only the very solid and pious that enter those spheres and live for a time "out of the world" and "beyond its bustle and cares." Of course, all this certainly does not tend to much practical good, except that part which is of an educational or scientific nature. But science, art, and literature must not be robbed of their due, and the good derived therefrom credited to anything super-practical. According to the orthodox understanding, it is not considered that the mission of divine religion takes in the encyclopædia of physical sciences, and that to it is given to solve the educational, moral, governmental, social, domestic, and spiritual problems of time and eternity, and that upon its ministers rests the responsibility of bearing the world upwards, with all its branches of life. That would be genuine, practical religion, which embraced all the branches of life and solved every problem relating to man. Such is what the mission of divine religion has for its scope and object, and such ministers would indeed be worthy to be called servants and ministers of the Most High. But it is not according to this that orthodox professors understand the nature and mission of religion. Indeed, the person that taught the fact of religion being of such a character, having such a mission, would be tauntingly termed a secularist or a "Mormon."

To such an extent have false notions obtained concerning religion as to bring the religious, the moral, and the practical into a confusion, and sometimes even into actual antagonism; and the unreal is not only introduced, but made to confound and stand as the rival to the real. Thus there is a convulsion produced between the religious, moral, and practical branches of life, and a general misunderstanding is given—first by the unreal being introduced and coupled with improper

distinctions; and secondly, by putting the unreal into an antagonism with the real, and by proclaiming divorce between branches that God has joined together. Accordingly, men who are bright examples of morality and goodness are numbered by all orthodox professors among the "goats," unless they have also received some mysterious, incomprehensible "change of heart." This they do with a kind of savage joy; for they have a greater antipathy to a moral good man, unless "converted," than towards a vile wretch. The latter is a fit subject for grace, especially to a genuine Calvinist; but the former is a fitter subject for hell, because he is a moral, good man; and epithets such as "self-righteous," &c., are bountifully heaped upon him. This grows out of the same error that causes religion to be considered in the light of the *super*-practical. The next step strains towards another unnatural distinction and divorces religion and morality.

Religion is made not to be a proper subject of this life; and though it is supposed to visit the earth, it is as an intangible wanderer from some other world, shrouded in mistiness and wearing the aspect of solemn melancholy. Instead of taking up an abiding-place on earth, becoming one with man, and identified with all his concerns, and entering into a practical, affectionate fellowship with him, it comes disclaiming fellowship with earth, and with a gloomy invitation to those who give it welcome here to come and receive a welcome from it after death in some world whose connection with this is *super*-practical, and whose existence is to this state of existence *super*-real. Hence, all that is native to this earth is considered not properly to belong to the dominion of religion, and this unnatural strain towards a disunion of branches of one great tree of life; and this false understanding of religion convulses the religious, moral, intellectual, and practical branches of life. Instead of religion being the divine leader and companion of the other powers or agencies of life to lead man onwards and upwards, and to bring about a proper state of things throughout the earth and all its concerns, the false notions of men make religion antagonistic to the moral, intellectual, and practical—its sister aids. It is made to disclaim fellowship with earth, and does not become to man a whole life reality. Such is not true religion, for that is a practical religion; and such is not "Mormonism," for that is the true religion.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 300.)

[June, 1843.]

Friday, 30th. A messenger started from my company in the night, and arrived in Nauvoo early in the morning, saying that I and the company would be in the city about noon. Dr. W. Richards and W. Woodruff arranged the seats in the Court-room, preparatory to my arrival.

At half-past ten o'clock, the Nauvoo Brass Band and Martial Band started with Emma and my brother Hyrum to meet me; also a train of carriages, containing a number of the principal inhabitants.

At eight, a.m., the company with me again started; arrived at the Big Mound about half-past ten, where the brethren decorated the bridles of their horses with the flowers of the prairie, and were met by a number of the citizens. Continued our journey; and at 11.25, a.m., I was gladdened, when opposite my brother Hyrum's farm, about one-and-a-half miles east of the Temple, with seeing the train approaching towards us; and I directed Colonel Rockwood to place my Life Guards in their appropriate position in the procession. I was in a buggy with Mr. Montgomery. Sheriff Reynolds and Wilson, with my three lawyers, Cyrus Walker, Shepherd G. Patrick, and Edward Southwick, were in the stage-coach with Lucian P. Sanger, the stage proprietor. Mr. Campbell, the Sheriff of Lee County, and a company of about 140 were with me on horseback.

I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell, who had de-

livered the whole of us into the hands of Colonel Markham, guarded by my friends, so that none of us could escape.

When the company from the city came up, I said I thought I would now ride a little easier; got out of the buggy; and, after embracing Emma and my brother Hyrum, who wept tears of joy at my return, as did also most of the great company who surrounded us, (it was a solemn, silent meeting.) I mounted my favourite horse, "Old Charley," when the band struck up "Hail Columbia," and proceeded to march slowly towards the city, Emma riding by my side into town.

The carriages having formed in line, the company with me followed next, and the citizens fell in the rear. As we approached the city, the scene continued to grow more interesting; the streets were generally lined on both sides with the brethren and sisters, whose countenances were joyous and full of satisfaction to see me once more safe.

I was greeted with the cheers of the people and firing of guns and cannon. We were obliged to appoint a number of men to keep the streets open for the procession to pass, and arrived at my house about one o'clock, where my aged mother was at the door to embrace me, with tears of joy rolling down her cheeks, and my children clung around me with feelings of enthusiastic and enraptured pleasure. Little Fred. exclaimed, "Pa, the Missourians won't take you away again, will they?" The friends from Dixon gazed with astonishment and rapture to see the enthusiastic attachment of my family and the Saints towards me.

The multitude seemed unwilling to disperse until after I had arisen on the fence and told them, "I am out of the hands of the Missourians again, thank God. I thank you all for your kindness and love to me. I bless you all in the name of Jesus Christ. Amen. I shall address you at the Grove, near the Temple, at four o'clock this afternoon."

When I went to dinner with my family, Reynolds and Wilson were placed at the head of the table, with about 50 of my friends, and were served with the best that the table afforded, by my wife, whom they refused to allow me to see, when they so cruelly arrested and ill-treated me, which contrasted strongly with their treatment to me when I was first arrested by them, and until my friends met me.

As soon as we arrived in the city, the Municipal Court came together, when I told them, "The writ of Habeas Corpus granted by the Master in Chancery at Dixon was made returnable to the nearest court having jurisdiction; and you are that court."

A requisition was made on Reynolds to return the writ, who refused, when I signed the following petition:—

"To the Honourable the Municipal Court of the City of Nauvoo, Hancock County, and State of Illinois:—

Your petitioner, Joseph Smith, senior, who has been arrested by and under the name of Joseph Smith, junior, states on oath that he is now detained as a prisoner, and in the custody of Joseph H. Reynolds, in the said city of Nauvoo and State of Illinois, who claims to be the agent of the State of Missouri, and that your petitioner was arrested by one Harmon T. Wilson, by virtue of what purports to be a warrant issued by his Excellency, Thomas Ford, Governor of the State of Illinois, in the County of Lee and State of Illinois, and by said Wilson, your petitioner was delivered into the custody of said Joseph H. Reynolds, at and within the County of Lee, aforesaid; that said supposed warrant so issued by his Excellency, Thomas Ford, Governor as aforesaid, and the arrest thereupon and the imprisonment consequent thereupon by said Wilson, and afterwards by said Joseph H. Reynolds, is illegal and in violation of law, and without the authority of law, as he is informed and verily believes, for the following, besides other reasons, to wit—

1st. The said supposed warrant so issued by the said Governor of the State of Illinois as aforesaid does not confer any authority to arrest your petitioner, for that it commands the officers therein named to arrest one Joseph Smith, junior, whereas the name of your petitioner is Joseph Smith, senior; and your petitioner avers that he is not known and reputed by the name of Joseph Smith, junior.

2nd. The said supposed warrant is defective and void, for that it does not recite that the Joseph Smith, junior, mentioned therein, has been demanded by the Executive of the State of Missouri of the Executive of the State of Illinois.

3rd. Said supposed warrant is defective and void, for that it does not state that said Joseph Smith, junior, therein named, has been indicted, or that any other legal accusation of any offence has been legally preferred, and is as pending against him in the said State of Missouri.

4th. It is defective and void, for that it does not show that any legal foundation

was furnished by the Executive of the State of Missouri, upon which to issue the same, and your petitioner avers that the same was issued without due authority of law.

5th. Said supposed warrant is in other respects defective and void.

6th. The said Joseph H. Reynolds has no authority to detain your petitioner in custody, for that he is not an officer of the State of Illinois, nor is he legally authorized by the said Governor of the State of Illinois, or otherwise, as the agent of the State of Missouri in the State of Illinois, or in any other character and capacity, to imprison your petitioner within the said State of Illinois.

7th. Your petitioner, before the making of the said arrest upon which he is now detained and imprisoned, had been arrested for the same cause and upon a charge for the same offence for which he is now arrested and imprisoned, by virtue of a warrant issued by the Governor of the said State of Illinois, upon a requisition of the executive authority of the said State of Missouri, and was discharged from said arrest and imprisonment by judgment of the Circuit Court of Warren County, at a court holden in the said county of Warren, in or about the month of June, A.D. 1841, in such manner as not to be liable to the said second arrest for the same cause.

8th. Your petitioner is not a fugitive from justice, and has not fled from the justice of the said State of Missouri, and he is not guilty and has not been guilty of treason in or against the said State of Missouri.

9th. Your petitioner was not and has not been within the limits of the said State of Missouri for more than four years next before the making of said arrest and imprisonment whereby he is now detained, nor for or during four years before any indictment or other legal accusation was preferred against him.

10th. Your petitioner avers that the said supposed warrant so issued by the said Governor of the said State of Illinois, and under colour of which your petitioner is now imprisoned, and the document purporting to be an authority to receive the said Joseph Smith, junior, are wholly defective and insufficient to legally authorize the arrest and imprisonment of your petitioner; copies of which supposed warrant and the supposed authority from the Executive of the State of Missouri are hereunto annexed.

Wherefore, your petitioner prays that a writ of Habeas Corpus may be awarded, directed to the said Joseph H. Reynolds, commanding him that he bring your petitioner forthwith and without delay before this honourable court, together with the causes of his caption and detention, in order that your petitioner may be dealt with according to law; and your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH, Sen.

Subscribed and sworn to before me this 30th day of June, A.D., 1843, at the city of Nauvoo, Illinois.

JAMES SLOAN,
Clerk of the Municipal Court of the City of Nauvoo."

Whereupon the Court issued the following:—

"State of Illinois, } ss.
City of Nauvoo. }

The people of the State of Illinois to the Marshal of said city, greeting:—Whereas application has been made before the Municipal Court of said city that the body of one Joseph Smith, senior, of the said city of Nauvoo, (who is styled in the warrant by which he is held in custody, Joseph Smith, junior,) is in the custody of Joseph H. Reynolds: These are therefore to command the said Joseph H. Reynolds to safely have the body of the said Joseph Smith, senior, who is styled Joseph Smith, junior, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, senior, may be known or called, before the Municipal Court of said city, forthwith, to abide such order as the said court shall make in his behalf: and further, if the said Joseph H. Reynolds, or other person or persons having said Joseph Smith, senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law: and herein fail not, and bring this writ with you.

Witness, James Sloan, Clerk of the Municipal Court of Nauvoo, this 30th day of June, in the year of our Lord one thousand eight hundred and forty-three.

{ L. S. }

JAMES SLOAN, Clerk."

Which was endorsed.

"I, Joseph H. Reynolds, the within named, do hereby return this writ, with the body of Joseph Smith, with the following cause of caption and detention, to wit—The within named Joseph Smith was arrested on

a warrant issued by the Governor of the State of Illinois, by one Harmon T. Wilson, a Constable of Hancock County, in the State of Illinois, on the 23rd day of June, A.D., 1843, a copy of which warrant is hereunto annexed, and marked letter A, and delivered over to my custody as directed by said writ. The person of said Smith was, on said 23rd of June, in the County of Lee, and State of Illinois, by the said Wilson, delivered over to my custody; and that I received and detained the said Smith in my custody, by virtue of a certain warrant of attorney issued by the Governor of the State of Missouri, a copy of which is hereunto annexed and marked letter B, directing me to receive the said Smith, and convey him to and deliver him to the Sheriff of Davies's County, in the State of Missouri; and that the within detention referred to is the same refered to, and none other.

JOSEPH H. REYNOLDS.

Nauvoo, June 30, A.D., 1843."

"Executive Department,
City of Jefferson.

Know ye that I, Thomas Reynolds, Governor of the State of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said State of Missouri, to proceed to the State of Illinois, for the purpose of receiving from the proper authorities of that State one Joseph Smith, junior, charged with treason by him committed against the State of Missouri, and as having fled from justice to the State of Illinois; and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith, junior, from the State of Illinois, and deliver him to the custody of the Sheriff of Davies's County, in the State of Missouri.

In testimony whereof, I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri.

{ L. S. }

Done at the city of Jefferson, this 13th day of June, in the year of our Lord one thousand eight hundred and forty-three.

By the Governor,

THO. REYNOLDS."

JAMES L. MINOR,
Secretary of State."

"Thomas Ford, Governor of the State of Illinois, to all Sheriffs and Constables of any County of the State, and to Harmon T. Wilson, of the County of Hancock, greeting:—Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith, junior, stands charged with the crime of treason against the State of Missouri, and alleged that Joseph Smith, junior, has fled from the justice of the said State of Missouri and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, junior, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Joseph H. Reynolds, Esq., who has been duly constituted the agent of the said State of Missouri to receive the said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, junior, and make due returns to the executive department of this State, of the manner in which this writ may be executed.

In testimony whereof, I have hereunto set my hand, and caused the great seal of the State to be affixed.

{ L. S. }

Done at the city of Springfield, this 17th day of June, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

By the Governor,

THOMAS FORD.

THOMAS CAMPBELL,
Secretary of State."

Mr. Reynolds refused to submit to the writ, but submitted to the attachment, and I was delivered into the hands of the Marshal of the city. I told the Court I had an appointment to preach to the people, and requested the privilege from the Court, which they granted, and adjourned until eight o'clock to-morrow morning.

(To be continued.)

ENCOURAGEMENT TO A CANDIDATE.—During the personal canvass of Mr. Garnett among the electors of Salford, he and his friends, calling at a huckster's shop, found only a boy, who, having learnt their business, went to the foot of the stairs and called to his mother (who was above, making beds): "Mother! Here's a man as wants your vote for him to be a Parliament man!" "Well," shouted the mother, "tell him thy feyther's not in; but if he'll chalk his name on the counter, *we'll enquire into his character!*"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 14, 1859.

PRACTICAL "MORMONISM."—The Saints have engaged in a work, the immensity of which cannot be calculated in human knowledge. The millennial dispensation has been ushered in, and they have believed in the fact, and have entered into the Church, and taken upon themselves the responsibility of being co-workers with God in the accomplishment of his many important purposes. This dispensation takes in a thousand years' period of the most important events of the earth's probation, and then again comprehends all others and enters into the eternal state of things.

Now, there are no Saints who are worthy of the name that cannot dwell on some of these principal events to take place in this dispensation. They can enlarge on the magnitude of the Latter-day Kingdom and revel in the glories of this growing work. But this is not enough. That dispensation has to be embodied, the purposes of God accomplished, and the work performed. That work has also to be classified, the parts dealt out to the Saints and servants of God, and be moved along in due order. Its details have to be unfolded, its parts performed, and its seasons come in and go out laden with the fulfilment of God's mighty purposes.

The religion of the Saints is a practical one. It is too much for them to compress the events of a thousand years into the narrow span of their mortal lives, too general to skip from object to object "looming in the distance" of that millennial period, and too ærial for them to take imaginary parts with generations yet unborn. It is true that the next life is but a continuation of this, and that the faithful and practical Saints will take their parts throughout the Millennium, either in this or the spirit-sphere. But they have now to deal with the present, and that will lead them to the future. Indeed, their work will ever be the work of to-day.

To realize that the Almighty is specially working among the children of men and that the dispensation of the fulness of times has come in is truly very important. To believe in these facts, to take in the principal events and generalities of the Latter-day work, and to see the vision of a thousand years, even though imperfectly defined, must indeed form a glorious and inspiring faith. But unless the faith extends farther than a view of generalities—unless the vision of great events grow into realities, and faith become embodied in practical religion, the amount will be but of little value. A person might believe that such a dispensation has been opened, and his faith might embrace many of the principal events and generalities of the Latter-day work, and yet such a believer neither be prepared for any of the purposes of God, nor the course of his life tend anything to the fulfilment of those purposes. Indeed, there are many of this class among the sects. Thousands believe in the coming of Christ, the restoration of Israel, the resurrection, the judgment day, and the fulfilment of the prophecies. Nearly all Christendom will receive so much in theory; but practically their faith amounts to nothing; and, as far as appear in their lives and state of preparation, all those events are as though they were millions of years in the future.

Now, unless the faith of the Saints exceeds this, and their course forms as it were the groundwork for the rolling in of the purposes of God, their faith and condition are no better than the world's. Not only must they believe in the dispensation of

the fulness of times and in the work which it comprehends, but they must perform their parts in unfolding the massive scroll of grand events. They must do more than take ærial flights over the gathering, the building-up of Zion, and the generalities of the Millennium. They must help to fill in the details and give a fulfilment to the purposes of God. Not only must they be prepared for the dispensation as a whole, but they must receive so many of its seasons and events as shall occur in their own lives, and be ready to perform their parts as the course of Providence shall bring them round. The fulfilment of the prophecies, whether ancient or modern, the accomplishment of the "restitution of all things," the complete establishment of the kingdom of God upon the earth, and the bursting of the latter-day glory upon the world must not be as dreams of unrealities, nor even remain as visions of things to come. The people of the Saints of the Most High, under their great Head, must make the Divine purposes realities, transform the visions of inspiration into facts, accomplish the work designed, and bring in the days foretold.

An all-important point must no longer be overlooked by any who desire an inheritance in the kingdom and a right in the glory to come. That point is, that the Saints have to *prepare* for the future, that the work is a thing to be done, and that they have to do it. The day is too far gone for the glory of this work and the superiority of the Saints to remain merely subjects for the imagination to play with, or bare expectations to boast of, or simply prospects for devout conversation. The visions of glory must be transformed into facts, and the full superiority of the Saints worked out, and all the features thereof become realities. That which is not yet accomplished of the great design must be accomplished and made facts as solid as those already inlaid in our eventful history; and those features of superiority not yet formed, but which appear marked in the vision of the Saints' future excellency, must become as strongly stamped on the face of our practical life as those features of superiority which already characterize this people. Let the Saints distinctly understand that all they expect, either in the present or future, of heights, breadths, excellency, and power, they must prepare for, work out, and realize. This is "Practical 'Mormonism.'"

Emigration to the States.—In a former Number of the *Star* we proposed sending a company of Saints to the States as soon as it could be formed after the departure of those who designed to go through to the Valley this season. We still propose to do so, if the Saints will exercise a little patience and wait until it can be accomplished. We are sorry, however, to see a disposition manifested on the part of some to take the matter into their own hands and make their own arrangements. Almost every mail brings letters from individuals requesting us to secure them passages to New York or Philadelphia at a particular time set by them, and often naming the vessel, and not unfrequently vessels that we would not send a dog upon. We have had occasion heretofore to animadvert, through the *Star*, as well as personally to the Elders, upon this practice, and we have endeavoured to show our reasons for objecting to it. We have pointed out as plainly as we well could the dangers incurred by the Saints, the great inconvenience and annoyances they are subject to, and the almost utter impossibility of retaining the Spirit of the Lord, keeping his commandments, and living their religion, while crossing the ocean, surrounded as they are and must inevitably be with evil influences and opposing powers while on board of ships filled with emigrants who know nothing and care as little about his laws and commandments, and where, instead of prayer and praise, cursing and blasphemies alone are heard,—where the most abominable and wicked actions are daily transpiring before and around them,—where the conduct of all around is such as seemingly to call down the just and immediate judgments of Heaven upon their impious heads, and where nothing but brute force can in any manner restrain them. The same objections still exist to this indiscriminate emigration. We therefore earnestly request the Saints who wish to emigrate to the States this summer to send up their names and deposits at once, and trust to us to select the ship and set the time for the departure; and as soon as we receive enough to warrant it, we will make all necessary arrangements and notify the passengers all in good time. We hope to be able to send out a company in June.

THE GREAT APOSTACY.

The subject of the "Apostacy" is considered by many to be well nigh exhausted. Looked at from different points of view, it has presented various aspects of strangely-blended, gloomy hues, forming one great sombre picture painful to contemplate, and scarcely relieved by a single colouring of light. But the subject is not exhausted by merely proving that there has been an apostacy. To arrive at a proper understanding of its causes and results, we must study it historically, philosophically, and practically, as well as prophetically, and ascertain what caused society to turn back in its course, forsake the sure and steady light of revelation that beamed upon it, and leave to future times and nobler minds, unblessed with Heaven's power, to plunge into the *arcana* of nature and bring thence those brilliant gems of truths, though dark with the dross of man's imperfect handling, that have prepared the world for a greater power and more comprehensive elucidation of truth than any the world had ever been privileged with before. To begin at the beginning is generally the surest way to arrive at a correct conclusion. Let us, then, glance at the subject prophetically, and then gradually trace it from its commencement, till the departure from primitive principles is completed, and finally notice its results and bearings upon future times.

The arguments in favour of the continuity of Gospel powers and principles in uninterrupted succession, as communicated by the Saviour and his immediate followers, are specious, but rest upon a very superficial basis. The strongest are deduced from the following words, which are quoted as clearly prophetic :—

"Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

In looking at this quotation, the mind naturally dwells upon the pronoun "this," and enquires what it refers to. Correctly speaking, it could not refer to Peter, as he was the person spoken to, nor to Christ, as he was the speaker; but to the subject spoken of—namely, revelation, or the principle by which Peter obtained his knowledge of Jesus. The quotation resolves itself into this—that while revelation continued, the gates of hell should not prevail against the Church; or, interpolating the language of the Saviour—"Upon this rock, the foundation on which you have built, will I build my Church; and while resting on this secure basis, the gates of hell shall not prevail against it." But this principle was soon after lost; therefore the powers of darkness *might* prevail, not against the Church of Christ, but against that congregation of people and principles bearing the name, yet possessing nothing but the bare precepts delivered, the departure from which would be the consummation of an apostacy.

The next passage of the kind to be considered can be as summarily dealt with as the preceding one. It is the last verse of Matthew's Gospel:—

"Teaching them all things whatsoever I have commanded you, and lo! I am with you alway even unto the end of the world."

If this promise applied not only to the Apostles, but to their successors, which we do not admit, (see "Universal Apostacy," by O. Pratt,) it carries a condition annexed and plainly stated. "Teaching them all things I have commanded you." When the principles I have commanded you cease to be taught, then will I cease to honour with my blessing those who profess to act in my name. The condition has not been complied with, and the promised blessing cannot be hopefully solicited. Thus on the face of this stronghold (?) we find indubitable evidence to believe that there *might* be an apostacy.

These are the strongest proofs adduced of a prophetic character in support of the continuity of the Church of Christ established eighteen centuries ago, and these we have found to fail in proving anything of the kind.

Let us, then, examine the voice of inspiration speaking in unmistakeable terms of that universal departure from revealed religion which subsequently took place.

The art of writing was but little practised among the Jews, except by professed writers, or "Scribes," who wrote and expounded the law. Hence the teachings of the primitive Apostles were generally communicated orally. Among other principles, the second coming of Christ occupied a prominent position; and being misunderstood by many, it was looked for by them as being nigh at hand. To correct this erroneous impression, Paul writes to the Thessalonians emphatically—"Let no man deceive you; for that day shall not come except there come a falling away first." Here an apostacy is plainly foretold, but the extent of it is not definitely stated. Yet, when we investigate the subject a little farther, we find John telling us not only that there would be an apostacy, but also that it would be universal.

"And it was given him to make war with the Saints and to overcome them, and power was given him over ALL kindreds, and tongues, and nations."

Language can express nothing plainer than this. The arch enemy of mankind, the proud insulter of heaven's Majesty, the sinuous reptile that crawls into the fairest arbours of human hopes and joys which mortality ever erected, and plants his venomed sting in their loveliest petals, had power *given* unto him over all those degenerate ones who, from a multiplicity of causes, had forfeited their right to the power of Heaven's Priesthood and its accompanying blessings, that the ulterior purposes of Jehovah might be fulfilled. Here was no room for dubiety, no ambiguous language, no covering under metaphor or simile, but plain, deep-meaning words. Every believer in the Divine mission of Christ, contemporary with John, to whom this prophecy was made known, would unhesitatingly declare that a dire and universal apostacy was rapidly overshadowing the children of men, and the rank and noxious heresies which were even then spreading like fulsome weeds would soon become general. The superficial would mourn and grieve to think that the holy cause, in the defence and propagation of which such noble blood had been shed, was about to be dimmed and obscured, while the deep-thinking would look beyond and see a glorious sun struggling through the blackness of the gathering cloud, whose vivifying rays would warm up all generations and resuscitate with deathless energy the waiting worthies of all times and all climes. We who live in an age long subsequent to these can look back over the past, chronicled in the institutions as well as the tomes of the present, and see the Prophet's words as literally verified as if he had outlived his times and recorded events which had transpired, instead of foretelling the future. One or two pointed, telling proofs are as good as a thousand; and these have been produced from the midst of many. Thus prophecy says that there *might* be an apostacy, and prophecy reiterates that there *would* be an apostacy universal in its character. We will next trace it historically, and prove the truth of that prophecy.

(*To be continued.*)

THE VISITOR.

EMIGRATION PREPARATIONS.

"Well, sister C., how are you to-day? I have just got time to run in for a few moments and enquire how you are prospering in the great work."

"Oh, thank you, brother V., I feel first-rate, and I'm very glad to see you indeed."

"Well, and how are you progressing, sister C., with your preparations for emigration?"

"Why, I had determined to do something towards it; but, you see, brother V., I need a dress for summer so badly, that I really must have one, as I can't go out decently to meetings at all without it."

"Now, really, sister! you had determined; and yet a something arises which makes it no determination at all, and that something a very trifling thing too. Why, I saw you in a very nice dress only last Sunday."

"Well, brother, but you know that one requires a change, to appear like other people."

"And, pray, what have we to do with other people, whose thoughts and desires are the opposite of ours? How many dresses have you, sister C.?"

"Why, only three; and two of them are hardly fit to be seen in."

"'Only three', and only one body to cover! Why, the one you have on is a very decent dress: last Sunday's was really a handsome one; and I suppose No. 3 is as good as the one you are wearing. But what sort of a dress were you for buying?"

"The same as that pattern. It's a beautiful thing. Miss Spendenough has one of them, and they are really nice."

"Ah! I see: printed muslin, thin, flimsy, new pattern. A crooked pin would tear a hole large enough to let your head through at the wrong place. Dear, too, I'll warrant. Just like what Miss Spendenough would buy. Tenpence or a shilling a yard, I guess?"

"Just tenpence. Is it dear?"

"Wait till I see. Yarn, twopence; weaving, a penny farthing; printing, say a farthing. Yes; it cost the maker about threepence halfpenny per yard: not worth a halfpenny to you. Let me reckon: 12 yards at 10d.; that's 10s.: say four for trimmings, and three more for making: total, 17s.—rather much for a few Sundays' wear."

"But, then, I shall not pay it all at once. I have to pay it by weekly instalments; so that will make it easier."

"Worse and worse! Charge you 25 per cent. for lying out of their money: that's 3d. to the shilling. Why, my dear sister, you are actually robbing yourself. In the first place, if you really desire to gather and be saved, you don't need any more dresses at all. Next, if you did require another, muslin or any flimsy fabric of the kind is the dearest and least economical article you could buy. And again, when you do buy, you lose 5s. in the pound by purchasing on credit, as credit dealers must lay a heavy tax on their goods to meet bad debts and losses through dishonest customers. Can't you see the truth of that?"

"Well, brother V., I must say you have thrown a light upon the matter that I never discerned before. I will not have the dress now; but I'll pay all the money that I can into the emigration deposits, and try if I can't make up something handsomer than the dress by the next emigration season."

"Bravo! That's the spirit. Leave these flimsy trickeries to silly worldlings like Miss Spendenough, (who knows and cares nothing about salvation, present or future, and whose flaunting feather dancing on her gaudy bonnet will never aid her flight to glory,) and realize the truth of the saying—'Any fool can earn money, but it requires a wise person to use it.' My time is up; so I must be gone. Good bye for the present!"

"Good bye! and thank you for your visit. Won't you call again soon?"

"As soon as I can. Good bye!"

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 307.)

(From the *Saturday Magazine*, Aug 30, 1842.)

"About three centuries and a half have elapsed since the existence of America was made known to the inhabitants of the Eastern hemisphere. From that period to the present time, vast numbers of books have been written about the New World; but little has been done to dispel the darkness which broods over its early history. We have some accounts of the discoveries and conquests of the Spaniards; but from the sixteenth century to our own times, the conquerors seem to have been jealous of giving any information respecting the regions under their dominion, which included those parts of the continent that were inhabited by the only nations of the aborigines who were found in the possession of the arts of civilized life. From ignorance of the monuments which still exist to attest that the population of these parts of America was, at some period, far removed from a state of barbarism, authors have very generally been inclined to treat the glowing accounts given

by the Spaniards of the splendour of Peru and Mexico and the civilization of the inhabitants as coloured by that spirit of exaggeration of which travellers are proverbially accused. From the same cause, it is only of late years that the architectural remains of the native Americans have been thought of as likely to afford a clue to the much agitated question of the origin of that people—a question on which so many strange hypotheses have been broached by different writers, and one, into the intricacies of which we have no intention of entering. But without doing so, we may safely assume that the Western continent was most probably peopled originally by emigrants from the Old World, who crossed over the narrow sea which divides the north-eastern shores of Asia from the north-western of America; while the arts of civilization were either carried with them or subsequently diffused over parts of the country by strangers from some nation in a higher state of improvement, driven perhaps by tempests over a wide expanse of ocean. We ascribe the superiority of the people who were found in the regions which embrace Mexico and Peru over the natives of America to knowledge derived from a foreign source, rather than from their own origination, because we do not believe that man is capable of raising himself from a state of complete barbarism by his own unassisted powers. All nations appear to have been indebted to strangers for the first impulse towards civilization, as if the torch had been in the first instance kindled from above, and afterwards passed round the world, from one people to another."

(Extract from Colonel Galindo's Report of his commissioned examination of the Ruins of Central America in 1834.)

"The city of Copan extended along the bank of its river a length of two miles, as is evidenced by the remains of its fallen edifices; the principal of these was the temple, standing at the eastern extremity of the city, and built perpendicularly from the bank of the river to a height of more than 40 yards. It is 250 yards long from north to south, and 200 yards broad. Stone steps lead from the land sides to the elevations above, and again descend to a square in the centre of the edifice, 20 yards above the level of the river. Through a gallery, scarcely four feet high, and two-and-a-half broad, one can crawl from this square through a more elevated part of the temple overhanging the river, and have from the face of the precipice an interesting view. Among many excavations, I have made one at the point where this gallery comes out into the square. I first opened into the entrance of the gallery itself, and digging lower down I broke into a sepulchral vault, whose floor is twelve feet below the level of the square. It is more than six feet high, ten feet long, and five-and-a-half broad, and lies due north and south according to the compass. It has two niches on each side, and both these and the floor of the vault were full of red earthenware dishes and pots. I found more than fifty, many of them full of human bones, packed with lime; also several sharp-edged and pointed knives of chaya, (a brittle stone, called itzli by the Mexicans,) and a small head, apparently representing Death, its eyes being nearly closed, and the lower features distorted. The back of the head is symmetrically perforated by holes; and the whole is of most exquisite workmanship, cut out or cast from a fine green stone, as are also two beads I found in the vault, with quantities of oyster and periwinkle shells brought from the sea-shore. There were also stalactites taken from some cave. All the bottom of the vault was strewed with fragments of bones, and beneath was a coat of lime on a solid stone floor. There are seven obelisks still standing and entire in the temple and its immediate vicinity, and there are numerous others, fallen and destroyed, throughout the ruins of the city. These stone columns were ten or eleven feet high, and about three broad, with a less thickness. On one side are worked, in basso-relievo, human figures standing square to the front, with their hands resting on their breasts; they are dressed with caps on their heads and sandals on their feet, and are clothed in highly-adorned garments, generally reaching half-way down the thigh, but sometimes in long pantaloons. Opposite the figure, at a distance of three or four yards, is commonly placed a stone table or altar: the back and sides of the obelisk generally contain phonetic hieroglyphics in squares. Hard and fine stones are inserted in many obelisks, as they, like the rest of the works in the ruins, are of a species of soft stone, which is found in a neighbouring and most extensive quarry. There is one very remarkable stone table in the temple, two feet four inches high, and four feet two inches square. Its top contains 49 square tablets of hieroglyphics, and its four sides are occupied by sixteen human figures, in basso-relievo, sitting cross-legged on cushions carved in the stone, and bearing each in their hands something like a fan or flapper. Monstrous figures are found amongst the ruins: one represents the colossal head of an alligator, having in its jaws a figure with a human face, but the paws of an animal: another monster has the appearance of a gigantic toad, in an erect posture, with human arms and tiger's claws.

On neighbouring hills, to the east and west, stand two obelisks containing hieroglyphics alone, in squares. These obelisks (like the generality of those in the city,) are painted red, and are thicker and broader at the top than the bottom. Mounts of stone, formed by fallen edifices, are found throughout the neighbouring country."

(To be continued.)

PASSING EVENTS.

General.—On Friday, 29th ult., the American emigrant ship *Pomona*, from Liverpool, was wrecked at Wexford: 386 lives were lost. On the night of the 26th ult., the Austrian army crossed the Ticino and entered the Piedmontese territory: the bridge of Buffalora, over which they passed, has been blown up. The Austrian troops have occupied Inbra, Palanza, Arona, Novara, and Mortara, and have cut the telegraph wire communicating with Switzerland, and seized several vessels on the Lago Maggiore. Communications from Ancona state the arrival of 8,000 Austrians in that town. Several divisions of the French army have disembarked at Genoa. King Victor Emmanuel will take the command of the Sardinian army in person. News from Tuscany state that a revolution has broken out at Florence, and that the Grand Duke and family have fled.

American.—Advices from Tampico to the 1st instant state that a revolution had broken out there, and was raging violently. News from Belize, Honduras, state that a heavy gale from the south-east had done much damage to property on land, and rendered the harbour quite rough: dry weather had prevailed for six weeks, and the people suffered for want of water. Advices from Venezuela report the whole country in a state of revolution: Puerto Cabello was in arms, and the stores were closed half the time: troops were landing from the East. Quito has been nearly destroyed by an earthquake: the damage is estimated at $3,000,000, and the deaths at 5,000. Several small towns were also destroyed.

MEMORABILIA.

Specific Gravity.—The specific gravity of a body is its weight compared with that of an equal bulk of distilled water (adopted as a standard). The weight of the body in air divided by the difference between its weight in air and its weight in water determines its specific gravity.

Botanical Clock.—Some plants open their leaves and flowers at certain times in the morning, and close them at certain times in the evening. The following are examples:—Yellow goatsbeard opens at 4 a.m., and closes at 12, noon; chicory opens at 4 a.m., and closes at 8 p.m.; dandelion opens at 5 a.m., and closes at 8 p.m.; yellow poppy opens at 5 a.m., and closes at 7 p.m.; field convolvolus opens at 5 a.m., and closes at 4 p.m.; white water-lily opens at 7 a.m., and closes at 5 p.m.; lettuce opens at 7 a.m., and closes at 10 p.m.; pimpernel opens at 8 a.m., and closes at 3 p.m.; red sandwort opens at 9 a.m., and closes at 3 p.m.

Classic Authors, &c., A.D.—The following celebrated poets, philosophers, historians, &c., flourished during the first 530 years of the Christian era, and are ranged as far as practicable according to the order of the dates of their decease:—Livy, Roman historian; Ovid, Roman elegiac poet; Celsus, Roman philosopher and physician; Strabo, Greek geographer; Phœdrus, Roman fabulist; Paterculus, Roman historian; Perseus, Roman satiric poet; Quintus Curtius, Roman historian; Seneca, Spanish philosopher and tragic poet; Lucan, Roman epic poet; Pliny (the elder), Roman natural historian; Josephus, Jewish historian; Epictetus, Greek stoic philosopher; Quintilian, Roman orator and advocate; Statius, Roman epic poet; Lucius Florus, Spanish historian; Tacitus, Roman historian; Martial, Spanish epigrammatic poet; Valerius Flaccus, Roman epic poet; Pliny (the younger), Roman epistolary historian; Suetonius, Roman historian; Plutarch, Greek biographer; Juvenal, Roman satiric poet; Ptolemy, Egyptian geographer, mathematician, and astronomer; Justin, Roman historian; Arrian, Roman historian and philosopher; Lucian, Roman philologer; Marcus Antonius, Roman emperor and philosopher; Galen, Greek philosopher and physician; Diogenes Laertius, Greek biographer; Dion Cassius, Greek historian; Herodian, Alexandrian historian; Longinus, Greek critic; Eusebius, Nicomedian ecclesiastical historian and chronologer; Macrobius, Roman grammarian; Eutropius, Roman historian; Boethius, Roman poet and Platonic philosopher; Procopius, Cæsarean historian.

VARIETIES.

A surgeon should have, as it were, an eagle's eye, a lion's heart, and a lady's hand.

GARDENING MEMORANDA.—In planting potatoes, the sets with crown eyes should be placed in a separate drill, because they will grow and ripen earlier than sets from the middle of the tuber; and these again will be more forward than the sets with bottom eyes. Much earthing is not good for potatoes, except in some lands where it is necessary to form furrows for carrying off water. The bulbs of turnips should not be earthed up: the bulbs should be freed from earth.

POETRY.

DIVINE LOVE.

(Selected.)

My God, thy boundless love I praise:
How bright on high its glories blaze!
How sweetly bloom below!
It streams from thine eternal throne;
Through heaven its joys for ever run,
And o'er the earth they flow.

'Tis love that paints the purple morn,
And bids the clouds, in air upborne,
Their genial drops distil:
In every vernal beam it glows,
And breathes in every gale that blows,
And glides in every rill.

It robes in cheerful green the ground,
And pours its flowery beauties round,
Whose sweets perfume the gale:
Its beauties richly spread the plain,
The blushing fruit, the golden grain,
And smile on every vale.

But in thy Gospel see it shine
With grace and glory more Divine,
Proclaiming sins forgiven:
There Faith, bright cherub! points the way
To realms of everlasting day,
And opens all her heaven.

MONEY LIST, APRIL 1—29, 1859.

	£	s.	d.
East India Mission (per D. Geils)	3	0	0
E. L. Sloan (per C. F. Jones)	3	0	4½
C. C. Shaw (per do.)	2	17	2½
William Halls (per do.)	3	6	7
Jonathan Jackson (per do.)	1	10	1½
James Evans (per C. W. Penrose)	10	14	6½
Lewis Bowen (per do.)	8	10	8½
John Redington (per do.)	5	13	0
James Rogers (per W. Moss)	7	14	11½
George Reeil (per do.)	4	7	4½
Charles Astle (per do.)	1	8	0½
J. Stanford (per T. Wallace)	2	0	0
R. R. Hodson (per do.)	1	18	9½
H. W. Barnett (per do.)	0	13	9
E. L. T. Harrison (per J. D. Ross)	26	0	0½
C. Widerborg	0	2	9½
W. G. Noble (per W. Budge)	14	14	1½
R. Aldridge (per do.)	2	13	0
John Clarke (per do.)	2	1	6
Samuel Carter (per do.)	1	3	2
W. Jefferies (per W. Bayliss)	12	7	6½
Edwin Scott (per do.)	18	8	0
Carried forward	£134	10	7¼

	£	s.	d.
Brought forward	£134	10	7¼
Edward Oliver	5	0	0
W. H. Perkes (per E. Oliver)	4	3	11
Thomas Liez (per do.)	3	10	7
Mark Barnes	0	17	6
John Hunter (per J. McComie)	6	6	7
John McComie	3	19	6
A. N. McFarlane (per J. McComie)	1	15	6
David John (per J. Cook)	5	10	0
C. R. Jones (per do.)	3	7	2
Aaron Nelson (per do.)	4	0	0
E. D. Miles (per B. Evans)	3	1	6
David Rees (per do.)	1	12	5½
Edward Burgoyne (per do.)	0	12	0
Hugh Evans (per do.)	0	2	0
John Griffiths (per do.)	0	4	10
Edwin Price (per do.)	0	3	1
J. Colledge (per do.)	2	3	6
Thomas Rees (per do.)	1	4	5
Willet Harder (per G. Teasdale)	7	2	10
M. H. Forscutt (per do.)	1	10	2
John H. Kelson (per do.)	1	18	0
	£192	16	1¾

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 21, Vol. XXI. Saturday, May 21, 1859. Price One Penny.

MAN VERSUS GOD.

BY ELDER G. C. FERGUSON.

Men who meddle with things which they do not comprehend are likely to have more on their hands than they know what to do with. I have heard, for instance, of a man who had undertaken to repair a clock, boasting that "he had put it all to rights, and had a whole bushel of works left over, which he could see no earthly use for." The subsequent non-movements of the clock, however, proved beyond dispute that he had *not* "put it all to rights."

We might take this as an illustration of the profound judgment of "Christian" theologians, who have professedly put the Gospel all to rights by throwing all its most important parts away. The plan of salvation, to the man who comprehends it, is plain and simple, beautiful and God-like; but to the man who "comprehendeth it not" it is all miracle and mystery.

What a contrast between a Simon Peter and a Simon Magus!—the one an Apostle and perfectly understanding his calling as such, the other nominally a Saint, but understanding neither the Apostle's calling nor his own; the one exhibiting in his conduct and deportment all the majestic power and self-sacrifice of a chosen servant of God, the other manifesting all the contemptible selfishness and narrow-minded ignorance of a mere money-grubber, like Simon Magus, who, when he saw the Apostle's power, coveted it, not that he might use it for the salvation of his fellow-men, but simply that he might fill his pockets and win the adulation of the gaping multitude.

Simon Magus, however, was by no means the only one who sought to lay hold of the things of God with the spirit of a worldling; for many such characters "crept in unawares"—"ungodly men," "turning the grace of our God into lasciviousness," and "even denying the Lord that bought them." (See Jude, and 2nd Epistle of Peter.) Instead of "contending *for* the faith once delivered to the Saints," these men contended *against* it; and we have only to examine the Christian world in our own day to see the results of their contentions. The baptism of water for the remission of sins has disappeared: the baptism of the Holy Ghost has disappeared also: Apostles and Prophets there are none; and the gifts of the Spirit are nowhere to be found among the sects. In short, while the professing Christian of the nineteenth century boasts of the glorious effulgence of Gospel light, there is a multitude of Gospel principles, ordinances, officers, gifts, and blessings which he can find no earthly use for, and which he has therefore cast away as being quite superfluous and non-essential.

We can also trace the results of this tampering with eternal things — this

taking of God's business out of God's hands, in the awfully depraved state of modern society. Truly, "the earth is defiled under the inhabitants thereof;" and though there is no lack of earnest effort on the part of some good men to turn back the tide of iniquity, the fact is that neither they nor their religions nor their governments have power to do it; and so things gradually get worse. We have also, throughout Christendom generally, and in this country especially, numberless institutions of a charitable and benevolent character; and the Christian feels proud as he points to them. But the very multiplicity of such institutions attests the imperfections and inadequacy of the religious social systems which require so many adjuncts to enable them to operate. A man in sound physical health scorns to hobble along upon crutches: they are only a pest and a nuisance to him. And, in like manner, a people whose social system is in a healthy state have extremely little use for soup-kitchens, workhouses, Dorcas Societies, coal-tickets, ragged schools, &c., &c. These sort of things may be very well for sudden calamities or emergencies; but the fact that Christian communities are obliged to have recourse to such aids, even in the best of times, is of itself a proof that men have abstracted from the Gospel "its most precious things," and filled the gap with rubbish.

They may have retained something of a form, but they have lost the power and the spirit.

If the churches of Christendom were really the churches of Christ, they would have far other machinery at work; their priesthood, by divine power, would speedily lift mankind from their present disgraceful and inexcusable degradation; and the world would know that difficulties, which in mere human hands are insurmountable, are not difficulties at all when there are Gospel appliances to overcome them. But the proud, obdurate heart of man prefers the bungling makeshifts of its own contrivance to the simple, yet radical and efficient measures prescribed by Omniscience, and exemplifies in his conduct the truth of the old adage, that "fools rush in where angels fear to tread." Man rushes into the responsibility of governing a world, while as yet he has scarcely begun to know how to rule his own spirit or the body in which it dwells. He apes the God before he has played the man; nay, more,—the Pharisees of this generation will stand aghast at what they term the blasphemous daring of a Joseph or a Brigham, who, in the capacity of a Prophet, asserts the Divine law, while these same Christian Pharisees will upon their own responsibility undertake, not to enforce the law of God, but to abrogate it,—not to teach their fellow men that the least of God's laws are important, but that the greatest of them are non-essential and have been repealed by human authority to make way for mere human enactments,—thus lifting themselves up, not only above Apostles and Prophets, but even above God himself; and, having capt the climax with such a crown, what wonder if these learned doctors spurn new revelation and despise the messengers of God?

On the other hand, what wonder if Jehovah, thus insulted and as it were dared to do his worst, should send his judgments among the nations, to teach them that they are but men, and that they have neither the power to rule independently in this world nor authority to dictate the terms of salvation in the world to come? Might he not turn their own proofs of benevolence into a testimony against them, and take their soup-kitchens and workhouses as evidence that they have ground the faces of the poor, oppressed the hireling in his wages, and then, for a pretence of charity, have built houses, or rather prisons, to hide the poor out of their sight? What wonder if he should sum up all the polemical wisdom of eighteen centuries in a nutshell, and convert the creeds and confessions of faith into an indictment for conspiracy to rob his people of their inheritance assigned and sealed to them by the voluntary sacrifice of their elder brother Jesus? I say, what wonder if the Lord should do all this, and much more?

But this is only the beginning; for if the charitable and religious institutions of mystic Babylon thus condemn her, how will she appear when the Judge of all the earth confronts her with her murders, adulteries, secret abominations, perjuries, lying wonders, and treacheries, by means of which she has maintained her usurpations, bolstered up her power, and made havoc among the human family? All these things are against her, and her day of reckoning is at hand. When we think for

a moment of the tremendous price that humanity has paid for its vain and fruitless attempts to shut God out from the management of the world's affairs, that thought should cure us for ever of any lurking affection we might entertain for priestcraft, or that kind of philosophy which would rather find out a truth by the wreck and sufferings of a thousand years than learn it in a few minutes from the lips of inspiration. What has our race been doing for ages, religiously or politically, but chasing phantoms and will-o'-the-wisps, and worshipping bugbears and hobgoblins, zealously believing that they were killing the Devil, when they were only devouring each other and playing into the Devil's hands?

We may learn from the foregoing reflections one or two important lessons. One is, that without present as well as past revelation we cannot fully comprehend God's purposes as touching our present and future wellbeing, and will not only fail in our attempts to keep his laws, but in many things will be found fighting against them. We may also learn that the mission even of inspired men is saving only to the pure in heart, or those who are willing to become so. Apostles and Prophets may not only point out the strait or narrow path, but give professing believers authority to walk in it; and even then, the professor will have neither part nor lot in the matter, unless his repentance is sincere and his faith genuine. We may learn in addition that when men are out of the right path, wandering in the surrounding uncertainties, their best schemes may become the props of corruption, and their highest efforts subserve only the interests of iniquity.

THE ESSAYIST.

RELIGION—ITS PRACTICAL NATURE.

If religion be a reality, as true religion certainly is, it is throughout a practical matter. To affirm its reality and deny its practicality would be a decided contradiction, and to confine the meaning of the term practical to mere earthliness is to make a violent strain upon the philosophy of language. Practical is not the opposite of spiritual or religious, nor is it identical with grossness, or confined to things earthly. All truth that will admit of application, all action capable of being performed, all influences, all operations, and all good, as well as all evil, are practical in their nature. Whether it be human or divine, earthly or heavenly, spiritual or physical, godly or devilish, all that is real is also practical. No matter how high or ethereal a truth may be, as soon as it is applied it has actually become embodied in the practical. No matter how spiritual influences may be, as soon as they operate they are *positively* practical and among the forces that practically move the universe, though they belong to the soul of the universe, while physical nature and its forces constitute the body thereof. But the coarser is not more real in itself and sphere, nor more practical in its operations and influences than the spiritual life of things. Neither does it matter how exalted an action may be, nor whether it be performed by mortals or celestials, when it is performed it has actually become one of the facts o history, either secular or sacred. The most Divine of works—creation and redemption—are practical throughout, else the one would not be a reality, nor the other a good. Indeed, the works of the Creator and Saviour are realities in completeness, and their good and truth solid and abiding, while the things of earth are but a mixture of the real with the unreal and the good and truth-seeming of man are often found intangible and evanescent. The works, economy, and dispensations of God and Christ, whether in creation or redemption, in the spiritual or the physical, in time or eternity, are the most truly practical, for they are the most completely real.

That which is real and applied is, to those into whose experience it comes and to whom it is applied, a practical matter. That which pertains to one class of beings—that which they reach, are influenced by, and have power to perform, may not be practical to beings of a different order, kind, or degree, who live under different economies and who are possessed of different powers and capacities; but to those to whom such

are realities, and whose experience actually embraces as much, the matter is as practical as lower matters and spheres are to lower beings. Besides, when considered in the abstract, there is no essential difference as regards the practical nature of things. From the highest to the lowest—from that which is termed the most material to that which is the most spiritual, in themselves things real are equally practical. It is in the orders and stages of being where the difference lies; and in every case it is improper to say that that which is real is not practical. All that can with consistency be affirmed is, that this is not practical to that being at this stage, under this economy, and at the present time; but that to some other being, under certain laws, at a due time, and at a given stage of development, such is or will be practical and a reality. Moreover, with mortals, spirituals, and celestials, the difference is not in their essential being, but only in their spheres, stages, and degrees of development. All theologians will admit that the human family are the offspring of Deity, and therefore in a line with the Highest. Man is a mortal god, and God is an immortal man. Being in the same line, then, they are in the line of practicals, and the things, states, powers, and glories of the part are in the same line with those of the whole. It is true that man may diverge from the proper line and travel in the path of the evil ones, but it is only the direction that is changed: the realities of all, either of the past, present, or future, are equally practical. There is naught that concerns man, whether good or evil, whether in the past, present, or future, or whether he takes a right or wrong course, but what has a practical bearing for him and should be sought after as his practical good or shunned as his practical evil.

It is according to this broad sense that we must consider religion in its character, its object, and scope. Religion takes in all that concerns man, whether in the past, present, or future, either in a positive or negative sense, and embraces all his states of being, whether spiritual or physical, whether mortal or immortal, heavenly or earthly, probationary or eternal. Though it has reached down to time and the present probationary life, it opens for man a practical path up to the Highest—up to God, and reaches into the most enduring state—into eternity.

Moreover, religion is not only a matter concerning the future life, but also of the actual present; and though it is a heaven-born child, it is an earth-destined inhabitant. God has sent it down to earth to take up an affectionate abode with man, to mould him into the Divine likeness of his Maker again, and to incorporate its heavenly truths, influences, and spirit into this life, and turn the things of earth to the glory of the Creator. This is full of consistency; for that this creation was brought forth for the glory of its Maker and the happiness and exaltation of intelligent beings is a fact that nothing but the lowest infidelity would question, and to which none but the most earth-hating sectarian bigot would object. Moreover, we would be understood to mean that this creation has for its end the glory of God and the happiness and exaltation of man upon the earth. We also believe that this our terrestrial native place will not be consigned to destruction, but is destined to be purified and made the eternal abode of immortalized beings. To accomplish this is the mission of religion: to bring this to pass, it was sent down from above to enter into an affectionate relationship with man, and to make the earth also *its* eternal abiding-place. Its character is practical, its mission is practical, its good is practical, and the consummation of its work will be practical.

Religion, then, should be made a part and branch of practical life. Indeed, it should be made to circumscribe every branch of the whole life of man, and transform him into the likeness of the Divine. Why should not righteousness and the dominion of God over this earth be as great facts and as whole-lifed realities as wickedness and the dominion of the Devil? To consider the matter differently is in enmity with true religion, and almost blasphemy; for it makes the dominion of God a mere phantom and his good intangible, while the joint dominion of Satan and man over the earth is too great a reality, and evil a too substantial part of practical life. A proper system of theology will make religion practical in its character, practical in its dominion, and practical in its good. It stands thus in "Mormon" theology, and it is thus that "Mormon" theologians treat the subject of religion.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 316.)

[June, 1843.]

At five, p.m., I went to the Grove and delivered an address to the public, of which the following is a brief synopsis, as reported by Dr. Willard Richards and Elder Wilford Woodruff:—

"The congregation is large. I shall require attention. I discovered what the emotions of the people were on my arrival at this city, and I have come here to say, 'How do you do?' to all parties; and I do now at this time say to all, 'How do you do?' I meet you with a heart full of gratitude to Almighty God, and I presume you all feel the same. I am well—I am hearty. I hardly know how to express my feelings. I feel as strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found. Then two men tried, but they could not pull me up, and I continued to pull, mentally, until I pulled Missouri to Nauvoo. But I will pass from that subject.

There has been great excitement in the country since Joseph H. Reynolds and Harmon T. Wilson took me; but I have been cool and dispassionate through the whole. Thank God, I am now a prisoner in the hands of the Municipal Court of Nauvoo, and not in the hands of Missourians.

It is not so much my object to tell of my afflictions, trials, and troubles as to speak of the writ of Habeas Corpus, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers, and others, that our municipal powers and legal tribunals are not to be sanctioned by the authorities of the State; and accordingly *they* want to make it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for their religion!

Relative to our city charter, courts, right of Habeas Corpus, &c., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth.

There is a secret in this. If there is not power in our charter and courts, then there is not power in the State of Illinois, nor in the Congress or Constitution of the United States; for the United States gave unto Illinois her constitution or charter, and Illinois gave unto Nauvoo her charters, ceding unto us our vested rights, which she has no right or power to take from us. All the power there was in Illinois she gave to Nauvoo; and any man that says to the contrary is a fool.

The Municipal Court has all the power to issue and determine writs of Habeas Corpus within the limits of this city that the Legislature can confer. This city has all the power that the State Courts have, and was given by the same authority—the Legislature.

I want you to hear and learn, O Israel, this day, what is for the happiness and peace of this city and people. If our enemies are determined to oppress us and deprive us of our constitutional rights and privileges as they have done, and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and Constitution of the United States and of this State guarantee unto us, then we will claim them from a higher power—from heaven,—yea, from God Almighty.

I have dragged these men here by my hand, and will do it again; but I swear I will not deal so mildly with them again, for the time has come when *forbearance is no longer a virtue;* and if you or I are again taken unlawfully, you are at liberty to give loose to blood and thunder. But be cool, be deliberate, be wise, act with almighty power; and when you pull, do it effectually—make a *sweepstakes* for once!

My lot has always been cast among the warmest hearted people. In every time of trouble, friends, even among strangers, have been raised up unto me and assisted me.

The time has come when the vail is torn off from the State of Illinois, and its citizens have delivered me from the State of Missouri. Friends that were raised up unto me would have spilt their life's blood to have torn me from the hands of Reynolds and Wilson, if I had asked them; but I told them not. I would be delivered by the power of God and generalship; and I have brought these men to Nauvoo, and committed them to her from whom I was torn, not as prisoners in chains, but as prisoners of kindness. I have treated them kindly. I have had the privilege of rewarding them good for evil. They took me unlawfully, treated me rigorously, strove to deprive me of my rights, and would have run with me into Missouri to have been murdered, if Providence had not interposed. But now they are in my hands; and I have taken them into my house, set them at the head of

my table, and placed before them the best which my house afforded; and they were waited upon by my wife, whom they deprived of seeing me when I was taken.

I have no doubt but I shall be discharged by the Municipal Court. Were I before any good tribunal, I should be discharged, as the Missouri writs are illegal and good for nothing—they are 'without form and void.'

But before I will bear this unhallowed persecution any longer—before I will be dragged away again among my enemies for trial, *I will spill the last drop of blood in my veins, and will see all my enemies* IN HELL! To bear it any longer would be a sin, and I will not bear it any longer. Shall we bear it any longer? [One universal 'NO!' ran through all the vast assembly, like a loud peal of thunder.]

I wish the lawyer who says we have no powers in Nauvoo may be choked to death with his own words. Don't employ lawyers, or pay them money for their knowledge, for I have learnt that they don't know anything. I know more than they all.

Go ye into all the world and preach the Gospel. He that believeth in our chartered rights may come here and be saved; and he that does not shall remain in ignorance. If any lawyer shall say there is more power in other places and charters with respect to Habeas Corpus than in Nauvoo, believe it not. I have converted this candidate for Congress [pointing to Cyrus Walker, Esq.,] that the right of Habeas Corpus is included in our charter. If he continues converted, I will vote for him.

I have been with these lawyers, and they have treated me well; but I am here in Nauvoo, and the Missourians too. I got here by a lawful writ of Habeas Corpus issued by the Master of Chancery of Lee County, and made returnable to the nearest tribunal in the fifth judicial district having jurisdiction to try and determine such writs; and here is that tribunal, just as it should be.

However indignant you may feel about the high hand of oppression which has been raised against me by these men, use not the hand of violence against them, for they could not be prevailed upon to come here till I pledged my honour and my life that a hair of their heads should not be hurt. Will you all support my pledge, and thus preserve my honour? [One universal 'YES!' burst from the assembled thousands.] This is another proof of your attachment to me. I know how ready you are to do right. You have done great things, and manifested your love towards me in flying to my assistance on this occasion. I bless you, in the name of the Lord, with all the blessings of heaven and earth you are capable of enjoying.

I have learnt that we have no need to suffer as we have heretofore: we can call others to our aid. I know the Almighty will bless all good men: he will bless you; and the time has come when there will be such a flocking to the standard of liberty as never has been or shall be hereafter. What an era has commenced! Our enemies have prophesied that we would establish our religion by the sword. *Is it true?* No. But if Missouri will not stay her cruel hand in her unhallowed persecutions against us, I restrain you not any longer. I say in the name of Jesus Christ, by the authority of the Holy Priesthood, I this day turn the key that opens the heavens to restrain you no longer from this time forth. I will lead you to the battle; and if you are not afraid to die, and feel disposed to spill your blood in your own defence, you will not offend me. Be not the aggressor: bear until they strike you on the one cheek; then offer the other, and they will be sure to strike that; *then defend yourselves*, and God will bear you off, and you shall stand forth clear before his tribunal.

If any citizens of Illinois say we shall not have our rights, treat them as strangers and not friends, and let them go to hell and be damned! Some say they will mob us. Let them mob and be damned! If we have to give up our chartered rights, privileges, and freedom, which our fathers fought, bled, and died for, and which the Constitution of the United States and of this State guarantee unto us, we will do it only at the point of the sword and bayonet.

Many lawyers contend for those things which are against the rights of men, and *I can only excuse them because of their ignorance.* Go forth and advocate the laws and rights of the people, ye lawyers. If not, don't get into my hands, or under the lash of my tongue.

Lawyers say the powers of the Nauvoo Charter are dangerous; but I ask, Is the Constitution of the United States or of this State dangerous? No. Neither are the charters granted unto Nauvoo by the Legislature of Illinois dangerous, and those who say they are are fools. We have not enjoyed unmolested those rights which the Constitution of the United States of America and our charters grant.

Missouri and all wicked men raise the hue-and-cry against us, and are not satisfied. Some political aspirants of this State also are raising the hue-and-cry that the powers in the charters granted unto the city of Nauvoo are dangerous; and although the General Assembly have conferred them upon our city, yet the whine is raised—

'Repeal them—take them away.' Like the boy who swapped off his jack-knife, and then cried, 'Daddy, daddy, I have sold my jack-knife and got sick of my bargain, and I want to get it back again.'

But how are they going to help themselves? Raise mobs? And what can mobocrats do in the midst of Kirkpatrickites? No better than a hunter in the claws of a bear. If mobs come upon you any more here, dung your gardens with them. We don't want any excitement; but after we have done all, we will rise up, Washington-like, and break off the hellish yoke that oppresses us, and we will not be mobbed.

The day before I was taken at Inlet Grove, I rode with my wife through Dixon to visit my friends, and I said to her, 'Here is a good people.' I felt this by the Spirit of God. The next day I was a prisoner in their midst, in the hands of Reynolds, of Missouri, and Wilson, of Carthage. As the latter drove up, he exclaimed, 'Ha, ha, ha! By God, we have got the Prophet now!' He gloried much in it, but he is now our prisoner. When they came to take me, they held two cocked pistols to my head, and saluted me with—'God damn you, I'll shoot you! I'll shoot you, God damn you,'—repeating these threats nearly fifty times, from first to last. I asked them what they wanted to shoot me for. They said they would do it, if I made any resistance.

'Oh, very well,' I replied; 'I have no resistance to make.' They then dragged me away, and I asked them by what authority they did these things. They said, 'By a writ from the Governors of Missouri and Illinois.' I then told them I wanted a writ of Habeas Corpus. Their reply was, 'God damn you, *you shan't have it.*' I told a man to go to Dixon, and get me a writ of Habeas Corpus. Wilson then repeated, 'God damn you, *you shan't have it*: I'll shoot you.'

When we arrived at Dixon, I sent for a lawyer, who came; and Reynolds shut the door in his face, and would not let me speak to him, repeating, 'God damn you, I'll shoot you.' I turned to him, opened my bosom, and told him to 'shoot away. I have endured so much persecution and oppression that I am sick of life. Why, then, don't you shoot and have done with it, instead of talking so much about it?'

This somewhat checked his insolence. I then told him that I *would* have counsel to consult, and eventually I obtained my wish. The lawyers came to me, and I got a writ of Habeas Corpus for myself, and also a writ against Reynolds and Wilson for unlawful proceedings and cruel treatment towards me. Thanks to the good citizens of Dixon, who nobly took their stand against such unwarrantable and unlawful oppression, my persecutors could not get out of the town that night, although, when they first arrived, they swore I should not remain in Dixon five minutes, and I found they had ordered horses accordingly to proceed to Rock Island. I pledged my honour to my counsel that the Nauvoo City Charter conferred jurisdiction to investigate the subject; so we came to Nauvoo, where I am now a prisoner in the custody of a higher tribunal than the Circuit Court.

The charter says that 'the City Council shall have power and authority to make, ordain, establish, and execute such ordinances not repugnant to the Constitution of the United States, or of this State, as they may deem necessary, for the peace, benefit, and safety of the inhabitants of said city.' And also that 'the Municipal Court shall have power to grant writs of Habeas Corpus in all cases arising under the ordinances of the City Council.'

The City Council have passed an ordinance 'that no citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of Habeas Corpus.' There is nothing but what we have power over, except where restricted by the Constitution of the United States. 'But,' says the mob, 'What dangerous powers!' Yes—dangerous, because they will protect the innocent and put down mobocrats. The Constitution of the United States declares that the privilege of the writ of Habeas Corpus shall not be denied. Deny me the writ of Habeas Corpus, and I will fight with gun, sword, cannon, whirlwind, and thunder, until they are used up like the Kilkenny cats. We have more power than most charters confer, because we have power to go behind the writ and try the merits of the case.

If these powers are dangerous, then the Constitution of the United States and of this State are dangerous; but they are not dangerous to good men: they are only so to bad men who are breakers of the laws. So with the laws of the country, and so with the ordinances of Nauvoo: they are dangerous to mobs, but not to good men who wish to keep the laws.

We do not go out of Nauvoo to disturb anybody, or any city, town, or place. Why, then, need they be troubled about us? Let them not meddle with our affairs, but let us alone. After we have been deprived of our rights and privileges of citizenship, driven from town to town, place to place, and State to State, with the sacrifice of our homes and lands, our blood has been shed, many having been murdered, and all this because of our religion—because we worship Almighty God according to the dictates of

our consciences, shall we longer bear these cruelties which have been heaped upon us for the last ten years in the face of heaven, and in open violation of the Constitution and laws of these United States and of this State? God forbid it! *I will not bear it.* If they take away my rights, I will fight for them manfully and righteously until I am used up. We have done nothing against the rights of others.

You speak of lawyers. I am a lawyer, too; but the Almighty God has taught me the principle of law; and the true meaning and intent of the writ of Habeas Corpus is to defend the innocent and investigate the subject. Go behind the writ, and if the form of one that is issued against an innocent man is right, he should not be dragged to another State, and there be put to death, or be in jeopardy of life and limb, because of prejudice, when he is innocent. The benefits of the Constitution and laws are alike for all; and the great Eloheim has given me the privilege of having the benefits of the Constitution and the writ of Habeas Corpus; and I am bold to ask for this privilege this day; and I ask, in the name of Jesus Christ and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us. Will you all help me? If so, make it manifest by raising the right hand. [There was a unanimous response, a perfect sea of hands being elevated.] Here is truly a committee of the whole.

When at Dixon, a lawyer came to me as counsel. Reynolds and Wilson said I should not speak to any man, and they would shoot any man who should dare to speak to me. An old, grey-headed man came up and said I should have counsel, and he was not afraid of their pistols.

The people of Dixon were ready to take me from my persecutors, and I could have killed them, notwithstanding their pistols; but I had no disposition to kill any man, though my worst enemy,—not even Boggs. In fact, *he* would have more hell to live in the reflection of his past crimes than to die. After this, I had lawyers enough, and I obtained a writ for Joseph H. Reynolds and Harmon T. Wilson, for damage, assault, and battery, as well as the writ of Habeas Corpus.

We started for Ottoway, and arrived at Pawpaw Grove, 32 miles, where we stopped for the night. Esquire Walker sent Mr. Campbell, Sheriff of Lee County, to my assistance, and he came and slept by me. In the morning, certain men wished to see me, but I was not allowed to see them. The news of my arrival had hastily circulated about the neighbourhood, and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, 'I wish you to understand this man is my prisoner, and I want you should disperse. You must not gather round here in this way.' Upon which, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said, 'You damned infernal puke, we'll learn you to come here and interrupt gentlemen! Sit down there, (pointing to a very low chair,) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can *not* kidnap men here, if you do in Missouri; and if you attempt it here, there's a committee in this grove that will sit on your case. And, sir, it is the highest tribunal in the United States, *as from its decision there is no appeal.*'

Reynolds, no doubt, aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence, while I addressed the assembly for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage.

My freedom commenced from that hour. We came direct from Pawpaw Grove to Nauvoo, having got our writ directed to the nearest court having authority to try the case, which was the Municipal Court of this city.

It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honour to lead so virtuous and honest a people—to be your leader and lawyer, as was Moses to the children of Israel. Hosannah! *Hosannah!!* HOSANNAH!!! to Almighty God, who has delivered us thus from out of the seven troubles. I commend you to his grace; and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen.

President Smith then introduced Mr. Cyrus Walker to the assembled multitude, and remarked to him, 'These are the greatest dupes, as a body of people, that ever lived, or I am not so big a rogue as I am reported to be. I told Mr. Warren I would not discuss the subject of religion with you. I understand the Gospel, and you do not. You understand the quackery of law, and I do not.' Mr. Walker then addressed the people to the effect that, from what he had seen in the Nauvoo City Charter, it gave

the power to try writs of Habeas Corpus, &c. After which, President Smith continued as follows:—

'If the Legislature have granted Nauvoo the right of determining cases of Habeas Corpus, it is no more than they ought to have done, or more than our fathers fought for. Furthermore, if Missouri continues her warfare, and to issue her writs against me and this people unlawfully and unjustly, as she has done, and to take away and trample upon our rights, I swear, in the name of Almighty God, and with uplifted hands to Heaven, I will spill my heart's blood in our defence. They shall not take away our rights; and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone, I will turn up the world—I will make war. When we shake our own bushes, we want to catch our own fruit. The lawyers themselves acknowledge that we have all power granted us in our charters that we could ask for—that we had more power than any other court in the State; for all other courts were restricted, while ours was not; and I thank God Almighty for it. I will not be rode down to hell by the Missourians any longer; and it is my privilege to speak in my own defence; and I appeal to your integity and honour that you will stand by and help me, according to the covenant you have this day made.'

While I was speaking, Reynolds and Wilson started for Carthage, in company with Lawyer Davis, of Carthage, threatening to raise the militia and come again and take me out of Nauvoo.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 21, 1859.

HINTS TO CONTRIBUTORS.—In a former Number of the *Star*, we called the attention of our friends to a few things connected with their contributions and articles which we deemed it important that they should understand, so that their efforts might be productive of more good. We now desire to submit the following hints for their consideration. We much prefer that the Elders would write upon theological and doctrinal subjects, such being, perhaps, calculated to prove more immediately beneficial to the majority of our readers. But we by no means undervalue scientific, educational, historical, or *general* practical articles, and shall always feel pleased to assign a prominent position to well-written articles on any of the above subjects. And we say to the Elders and others, Write on any of these subjects as you are inspired with ideas. But, as variety is always preferable, we do not wish to have every one writing on the same subject. And as all are not gifted alike, we look for a variety of articles and a variety of subjects. We have a particular objection to our contributors all following n the same wake. When an article or editorial appears upon any particular subject, it is not profitable for all contributors to turn their attention to the same subject. If one writes upon the subject of emigration, for instance, it rather weakens than strengthens the interest in that subject to have all trying their hands upon that also. The same may be said of any other subject. Writers must use much the same arguments, pursue much the same course of reasoning, and come to much the same conclusions when writing upon the same subjects, when they are influenced by the same desires and advocate the same side of the question. The subject must of necessity lose much of its interest, become hacknied, stale, and flat, by a crowd of articles; and the good that might otherwise arise will be destroyed by overdoing the thing.

Our friends and contributors should be careful to avoid in their articles all special counsellings or instructions and all administrative matters. We are forced either to reject such articles altogether or to change the style and tenour of them before they are proper for insertion in the *Star*. It is the privilege and duty of the Elders to counsel and instruct the Saints under their particular charge, and to see that all the instructions given them by their Presidents or in the *editorials* of the *Star* are practically carried out; but in their articles they should avoid those subjects, as also a dictatorial style of expression.

Again: Articles should not be loaded or burdened with quotations; and great care should be taken, when quotations are made, that they have a direct and pointed bearing and influence upon the subject, and particularly should this be the case in regard to quotations in support of theological and doctrinal subjects, and when taken from the Bible, Book of Mormon, or Doctrine and Covenants. It is also very important that the particular passage should be faithfully and literally given. A misquotation or misapplication tends rather to weaken the argument than otherwise. Read the context before making the quotation, and be sure that it will really bear the construction you desire to put upon it, and will really give force to your argument. Great care should also be taken to give *correct* quotations and references. Let the chapter and verse, or page, section, and paragraph be correctly stated. We have to check all such quotations, in order to avoid being mis-led ourselves and to prevent our readers also from being mis-led. And if we do not find them where we are directed to look for them by the reference, we are at a loss. We may believe that something like the passage is somewhere in the book mentioned and *may* be found, with sufficient trouble; but we can afford neither time nor labour to hunt it up, and are therefore compelled to strike out the particular reference and let it appear as a general and casual quotation, which is somewhere to be found, and with which the reader is supposed to be familiar, or else to strike it out altogether. We certainly prefer the latter course; for if we fail to detect what really proves to be either a misquotation or misapplication, we feel that we have been taken in by the writer, and that our readers have also been taken in.

Great attention should also be paid to the correct and truthful statement of *facts* and statistics when dealing in such matters, for we cannot be supposed to be acquainted with everything, or to have it in our power to detect or correct every matter-of-fact or statistical statement, should any error exist in such statements. It is unjust to us and to our readers to carelessly allow errors of that kind to creep into the *Star*. A strict adherence to truth, facts, and dates should also be observed in all references to historical matters. The object should be to instruct and benefit the reader; but this cannot be accomplished by careless, loose, or incorrect quotations and references. We hope the Elders will take these hints kindly and profit by them, and renew their diligence in contributing to the interest and usefulness of the *Star*.

Spirit of the Times—Everywhere throughout the Mission there seems to be an increasing desire manifested by those who are not in the Church to investigate our principles, to enquire into the doctrines we profess, and to become acquainted with our faith. The spirit of opposition and persecution which prevailed to such an alarming extent some eighteen months ago seems to have died away and been succeeded by a spirit of enquiry and investigation. Instead of noise, disturbance, and ridicule, we have quiet, peace, and good and serious attention in our meetings. The letters which we receive from the Elders represent our meetings as being well attended, not only by the Saints, but by strangers, who are respectful and attentive listeners, and seem to be honestly and earnestly enquiring after truth. All are looking for and *expecting* considerable additions to their numbers soon. Few, however, are yet offering themselves for baptism. Now, there is evidently something in the way—something wrong in this matter, or the Elders would not be under the necessity of repeating the same facts month after month as they have done—namely, that "our meetings are well attended by strangers, who pay good attention, and who seem anxious to investigate our doctrines, and who seem to be honestly seeking after truth; but we are as yet baptising but few." We think we pretty well understand where the difficulty lies, and will point it out, that it may be removed. That there is a strong and increasing desire on the part of many honest-hearted and intelligent men and women in this land to learn the truth, we fully believe; that there are many whose souls are hungering after righteousness and the true religion—who are honestly seeking after the Church of Christ, we are well assured; that many such are and have been for some time attending our public meetings throughout the country, is also true; and that but few, comparatively speaking, are coming into the Church and yielding obedience to the Gospel, is also lamentably

true. But the most deplorable truth of all is that in many instances the *cause lies with the Saints themselves* more than with our friends who are seeking after truth. The Elders themselves come in for the first and largest share of this undesirable responsibility. They do not exert themselves sufficiently to conduct our public meetings wisely and render them instructive and interesting by presenting in their discourses the truths of the Gospel in such a manner as to rivet conviction on the minds of their hearers. In many instances, they are too much in the habit of talking about business matters and other things that belong exclusively to the Saints and that should be confined to the meetings devoted to counselling and instructing the Church, when there are no strangers present. We hope the Elders will set themselves at once to remedy this.

Again: The Saints have been ridiculed, disturbed, persecuted, and mobbed so much in times past, that they have come to think that there are no really honest seekers after truth left; and although many are attending our meetings, the Saints have little or no faith that they will ever embrace the Gospel, and consequently do not exert themselves to convince them of the truth of the work, and do not seek opportunities to converse with them and endeavour to remove the doubts and difficulties that stand in the way of their conversion. We hope that these few hints will be received and have a tendency to stir the Saints up to their duty.

THE GREAT APOSTACY.

(*Continued from page* 320.)

The apostacy from the primitive purity and simplicity of the principles taught by Christ and his Apostles was not the work of a short time, but slowly, gradually, and surely it developed itself. Centuries passed away before the defection was complete, and many causes conspired to bring it about, some of which we shall have occasion to mention.

Mosheim, the ecclesiastical historian, has penned a trite remark in his first book on church history, which tells distinctly against both his own church and that from which it sprang, in the following words:—"The rites instituted by Christ himself were only two in number, and were designed to continue to the end of the church here below, without any variation. These rites were baptism and the holy supper." Baptism was administered by immersion, as admitted by Mosheim; therefore, when that ordinance was changed, there was an important step taken in the apostacy, though not the first. But to proceed regularly.

That the apostolic authority, or the "power to build up the kingdom of God on the earth," was designed to be perpetuated, is sufficiently proved from the fact that Christ, by personal interposition, called Paul to conversion, who afterwards held that holy power, while the original number chosen, mutilated by the treachery of Judas, had been completed in the person of Matthias. But the reason why it was not perpetuated demands consideration.

The appointment of the Apostles called them to travel from place to place to build up churches. But facilities for travelling were scanty, and journeys were necessarily tedious; so that a few years found them spread over different countries propagating with noble zeal their sacred faith, and but few opportunities of corresponding with each other presented themselves. Thus situated, the spirit of persecution broke loose with terrible violence, and the professors of Christianity fell under it like the ripe shocks before the sickle of the reaper. The Twelve scattered—some in Phrygia, and others in Cappadocia and Asia Minor. Some in the east and others in the west were among the noblest victims offered to the Moloch of Superstition. Under Nero, the tyrant of Rome, about A.D. 64, Peter and Paul are said to have suffered, while "James the Just" was cast from a pinnacle of the Temple at Jerusalem by an infuriated mob. Others were martyred in various places, and those of the Priesthood who resided where they died had no authority to ordain successors, while their untimely fate was often unknown to their colleagues till

they met in another and a brighter sphere. John, left alone, strove to guide the growing, though suffering churches, till banished by Domitian to Patmos, in a persecution commenced about A.D. 94.

Here the vail of the future was lifted before his eyes, and he beheld the consummation of that power which was working so potently against the truth and producing such fell consequences to the suffering Saints. Thus with the churches scattered and few in number, the horrors of persecution let loose upon the Saints, and the Apostles widely dispersed, each often ignorant of the fate of the rest, they were gradually killed from off the earth; and none being, for the foregoing reasons, appointed to fill their places, the apostolic authority ceased to exist. And if it required all the authority and power of the Apostles themselves to prevent schism and heresy from spreading to any extent while they were living, how much less difficulty would schismatics and apostates have in spreading their nefarious dogmas when that authority ceased to oppose them in person.

Hitherto no marked change had taken place either in the ordinances or principles; but now they begin to assume a shape that the chronicler can notice. The first important defection from the original was in preparing for baptism. This ordinance had been administered to all who professed their faith in Christ and desired to obtain salvation through him; but early in the second century they, bearing the name of "catechumens," were required to pass through a probationary course of instruction and penitence before they could be admitted into the Church through that sacred rite. This, though very specious and seemingly right, nevertheless struck at the root of the principle of repentance, giving it another form to that given by the Saviour, and calling on men to do of themselves what he has instructed his disciples the Holy Spirit would assist them to do. By degrees the faith of the people in the gifts and blessings began to decrease; so that, after the first century, but little mention is made of the administering to the sick, as commanded by the Apostles, practised in their days and immediately subsequent to them.

As the Church increased in numbers, the influence of the Priesthood proportionately increased, and many aspiring minds, filled with a spirit of pride, strove to emulate the heathen philosophers in argumentative and oratorical display, sacrificing to this unworthy motive the plain simplicity of inspired teachings. Bereft of the gift of revelation, by the decease of those who held the keys of that blessing, and by their own departure from primitive purity, a spirit of criticizing and spiritualizing the teachings left them soon made itself manifest, and that power of evil which had been working disunion among the Saints from the earliest moments now began to infect the Church universally. Hitherto the Saints had been distinguished by a unity of feelings and faith as well as of name; but now, divided amongst themselves, they offered a fair mark for conquest to the powers of darkness. The Divine Master had said, "If ye are not one, ye are not of me;" and they, by losing sight of this injunction, opened wide the floodgates of error till the tainted stream poured in unchecked and vitiated the very soil in which truth had been planted. The consequence of this was that various leaders of aspiring genius indulged in wild speculations and outrageous vagaries concerning many of the principles of life, and while striving to mingle chimerical philosophy with the purity of Gospel principles, engendered many great and serious errors, drawing many after them by the lustre of their names and their superior talents, and forming societies for themselves, while they influenced more or less the whole of the Church.

That such was the case is sufficiently proved by the fact of such men as Athenagoras, Pantænus, and Clemens of Alexandria having embraced the philosophy of Plato, and endeavouring to unite it with the doctrines of Christianity, and this in the second century; while in the third we find Origen, who ranks among the chief of the "fathers," advocating that Christ was crucified in this world for human beings, and would be crucified in the next for devils. As this strange intermixture was gradually taking place, the authority of the church rulers kept increasing, and new orders of ecclesiastics were manufactured to meet the growing demand.

A thirst for power and worldly honours was manifested in the lives of many who bore rule, which was considerably augmented by numbers of leading spirits from amongst the various sects of heathen

philosophers embracing the spreading faith, who could ill submit to lay aside their influence and honour for the self-abnegation and laborious zeal demanded of the followers of Christ. To win such individuals into the ranks of the church, concessions were made to their speculative theories by those who ought to have guarded with unflinching fidelity the primitive simplicity of the doctrines they professed to teach. And to strike the minds of the heathen with awe and reverence, rites and ceremonies were gradually multiplied, which eventually, by important additions, changed the whole appearance of the ordinances of the Church. It would be impossible in a short sketch like this to describe the various changes as they took place, though a few may be casually mentioned.

In the second century, the sect called "Ascetics" appeared, who taught that it was not lawful for them to enjoy wine, flesh, commerce, or matrimony, &c., though other Christians might. They retired into desert places and solitary retreats, imposing a severe and rigorous discipline upon themselves, and this they called seeking communion with Christ! Hence originated hermits, monks, and nuns. Baptism was attended with the signing of the cross, and milk and honey were given to the communicants, while sponsors were instituted to answer for those "catechumens" who were considered worthy of that ordinance. Hence arose "godfathers and godmothers."

The bishops in the third century aspired to higher authority and power than they had previously held, and those who presided over influential bishoprics enjoyed a position commensurate with the importance of their charge. Rome, Antioch, Alexandria, and Constantinople stood in the first rank; but as Rome was the seat of government for the empire, its bishops struggled hard for supremacy, until Constantine the Great was elevated to the purple and embraced Christianity, in the fourth century, when he assigned to them the position that had been so eagerly coveted as first in rank and precedence. Hence arose the Popedom.

Without revelation to guide them, and with proud, ambitious, opinionative men to lead and govern them, the people rapidly sank into a state of heathenism; so that by the middle of the sixth century every principle of the primitive Christianity was changed or corrupted,—the name alone remaining as a remembrancer of what had once been. The faith that inspired the founders of the system had fled. Repentance gave place to penance; adult immersion was superseded by infant sprinkling; confirmation was attended with many useless ceremonies, to which custom soon gave the force of direct commandments; rites were multiplied; the holy supper was accompanied with various changes in administering it; and to crown all, instead of a kind and watchful Priesthood to guide the people with fatherly care, a proud and imperious hierarchy ground them to the dust, trampled upon their most sacred rights, and ruled over them with a worse than physical tyranny—the tyranny of the mind.

Thus the power *given* to the great Enemy had accomplished its work: the apostacy was complete. With the struggles of those who strove to burst the tyrant shackles we have nothing to do at present. It is for us next to look at the subject philosophically.

(*To be continued.*)

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, April 22, 1859.

President A. Calkin.

Dear Brother,—Knowing your interest for this Mission and feeling my obligations, I avail myself of the present opportunity to give you an account of our doings in the first quarter of this year.

Since I received the joyful information from you that the way was open for the gathering of Israel, and you gave me instructions about the proceedings of our emigration, my attention has been materially directed to that business, and to get as many of the Saints ready to go out from these countries this season as possible. My Counsellors and the ministering Priest-

hood in general have effectively assisted me in carrying out the necessary measures. Even the Saints themselves, being anxious to improve the opportunity of going home to Zion, have, many of them, as their means and circumstances would allow, lent a helping hand to others, which made the company larger than I at first expected. I had therefore the great satisfaction of bringing over to you 355 souls, (224 Danes, 113 Swedes, and 18 Norwegians,) who now are on the great Atlantic with the English and Swiss Saints. May the Lord give them a speedy and prosperous voyage!

I think I could prepare a company to go out in the fall, if you should deem it advisable and give us permission to do so.

Through reports from the various parts of the Mission, I am happy to say that the prospects are good and that the Lord has blest the faithful Elders in their endeavours to spread the Gospel truth. In the past quarter there have been 158 baptised in Denmark, 56 in Sweden, and 38 in Norway; in all, 252. In the last-mentioned countries, the authorities, especially the clergy, have tried, as usual, to mar and hinder the spreading and progress of the work. But, praise be to the Lord, their efforts have been and are in vain; nay, they seem rather to promote the kingdom of our God by stirring up the Elders to renewed efforts and giving them rich and valuable experience in the spiritual warfare. The Saints also are thereby tested, and the good ones strengthened and confirmed in their faith, while the faint-hearted, unfaithful, and impure are dropping off like withered leaves. It is indeed a warfare both against the visible and invisible powers of darkness; but I see clearly that the power and strength of "Mormonism" is increasing. I therefore rejoice in the glorious work of the Lord; and my constant prayer is that I may have strength and ability to do my allotted part in such a way that I may have the approbation of the Lord and his servants.

I am thankful to you for the happy and profitable days I spent in England, while there with my emigrants, wherein brother Wilhelmsen joins me. Please remember us to all associated with you. May the Lord bless you and your Counsellors, and the brethren in the Office, and the good English Saints.

With best love and respect from brothers Thomasson and Wilhelmsen, I remain your faithful and humble brother in the Gospel Covenant,

C. WIDERBORG.

ENGLAND.—NOTTINGHAM PASTORATE.

Nottingham, May 4, 1859.

President Calkin.

Dear Brother,—I improve a few moments to keep you advised of matters with us in this Pastorate. First, I will say that I have great pleasure in representing the Nottingham Conference, because the Saints are on the improve in every good work that is laid before them, and are manifesting their zeal more and more to liberate themselves from Babylon, besides attending to all other duties they are called upon to perform. President David John is labouring with great wisdom among this people, and has gained the confidence of the Saints, also of the brethren in the Priesthood, who are ever ready to take and observe his counsels and act in their several callings.

The schools are attended by the brethren, and the Saints are progressing very well in both reading and writing.

Our meetings are well attended by strangers in Nottingham and many of the country Branches. It is a pleasure to preach to them now, because they come to hear, and not to scoff, as they once did. We are baptising a few, and I think such as will stick by us, for they come with the spirit and understanding that there is a great work in connection with our religion.

Leicester Conference I can also report in good working condition. President Aaron Nelson is labouring faithfully among that people there. The Priesthood, with few exceptions, are one with him in carrying out my counsels and in laying the plan of salvation before the people. They have also a good attendance of friends at their chapels, who seem satisfied with what is preached and acknowledge it to be true, and some are being baptised.

A good young man would be a great help to us in this Conference as Travelling Elder, as some of the Saints are very scattered and need to be visited more than they can be at the present. But we will do the best and all we can for their good, because they are a good people. The Saints in the Derby Conference are doing much better than they were some time

ago. We are not baptising many here just now; but I think we shall have a little of it to do soon. We have had to move a few out of the way that were hindering the work. There are some as good Saints in this Conference as any I know, who are living their religion faithfully and making every effort to gather to Zion next year.

President C. R. Jones is alive in the work and is stimulating the Saints on to duty and diligence. I hope we shall be able to reach the honest in heart this summer, in this place, and to add to our numbers such as will be saved in the kingdom of God.

With kind love to you and your Counsellors, the brethren in the Office, &c.,

I remain

Yours faithfully,

JOHN COOK.

PASSING EVENTS.

GENERAL.—The Austrian commanders, according to official accounts published at Turin, concentrated their forces on the river Sesia, in the territory of Piedmont, on Monday, the 2nd of May. An official Austrian bulletin reports as follows :—" We have made demonstrations near Candia and Frasinetto: on our side we had 20 wounded: near Cornale we have thrown a bridge over the Po, have crossed the river, and have fortified the head of the bridge." It also reports a deplorable accident on the railway near Verona: a train, filled with troops, came in collision with a number of ammunition waggons, some of which exploded: 23 men were killed and 124 wounded, belonging to the 17th Regiment. News from Australia report the occurrence of destructive fires in Ballarat and North Melbourne: in the latter place fifty houses were destroyed. From India we learn that Tantia Topee was captured on the 8th April: De Salis and Rich's columns, by a combined movement, attacked the rebels in their flank and rear, and in one fight killed 500 of them, including many of their officers: the chiefs, however, managed to escape.

MEMORABILIA.

SHEMITIC AND JAPHETIC LANGUAGES.—These are the languages of the people supposed to have descended from Shem and Japhet, sons of Noah. The Shemitic are the Chaldee, Syriac, Arabic, Hebrew, Samaritan, Ethiopic, and old Phœnician. The Japhetic are those of Europe and the north of Asia.

POMPEY'S PILLAR.—The ancient column known as Pompey's Pillar stands about a quarter of a league from the southern gate of Alexandria, a city of Lower Egypt, and once its capital. It is 114 feet high. The base is one solid block of marble, 15 feet square; the shaft is one solid piece of red granite, 90 feet in length, and 9 feet in diameter; and the capital, which is Corinthian, is 9 feet high. A gigantic statue originally stood on the top, of which only a foot and ankle now remain.

JANUS.—According to the Roman mythology, Janus was the god that presided over gates and avenues. He had two faces looking in opposite directions. He held a key in his right hand and a rod in his left, to signify that he opened and ruled the year. He was sometimes represented as bearing the number 300 in one hand, and the number 65 in the other, denoting the number of days in the year. He was at other times represented with four heads, and placed in a temple having four equal sides with a door and three windows in each side, thus symbolizing the four seasons and the twelve months over which he presided.

COLOSSUS.—This was a celebrated statue of Apollo, made of brass, and standing 105 feet high, striding across the harbour at Rhodes, so that ships could sail between its legs. The top was accessible by means of winding steps. It was accounted as one of "the seven wonders of the world." It was commenced 300 years B.C., occupied 12 years in its erection, was partly destroyed by an earthquake 224 years B.C., remained in ruins for 894 years, and in the year 672, A.D., was sold by the Saracens (who then possessed the island,) to a Jewish merchant, who loaded 900 camels with the brass, the value of which was equal to £30,000 of English money.

VARIETIES.

A queen bee lays from ten to thirty thousand eggs in a year.

THERE is a tree in South America whose fruit resembles roast beef in taste. The butter tree grows in Africa, and the bread tree is to be found in the South Sea Islands. A person once observed that if they could but be grafted one into the other, a sandwich tree might be produced!

MELCHIZEDEC.—"1. Melchizedec was without father, mother, and descent. As a priest, he had no father or mother. He did not owe his right to the office to descent. Among the Jews, none would assume the office of priest who did not descend from Levi: the priests of that day derived their right to the office from descent—from their father and their mother. But Melchizedec did not derive his priesthood from descent. In this respect Christ is similar. He belonged to the tribe of Judah; no man of this tribe gave attendance at the altar. Of this tribe, as the inspired writer remarks, Moses had said nothing respecting priesthood. 2. Melchizedec had not beginning of days. Under the law, a man could not enter on the office before the age of thirty. This was the beginning of a man's existence as a priest. In this respect Melchizedec was not limited: no time was specified as to his assuming the office: his assumption of the office was not limited to a particular age. Here the parallel between him and Christ is complete; for no specific age was fixed when he was to assume the office of priest. As priests, they were both without beginning of days. There was a period when each of them did assume the office; but they were not limited to a particular age. 3. Melchizedec had no end of life. The priests, under the law, were commanded to lay down their office at the age of fifty. This was the end of their life as priests. But in this respect Melchizedec was not limited; if he lived for ever, he might be a priest for ever: his office was to continue as long as he lived. Christ is likewise unlimited as to the duration of his priesthood; and because he lives for ever, he hath an untransferable priesthood. Under the law, men were not suffered to continue for ever, by reason of age: they must lay down the office at the age of fifty. Besides this, they were not suffered to continue, by reason of death: on this account the office passed from one mortal successor to another. But *his* office shall not pass to another, because he continueth ever; he hath an unchangeable priesthood. Living for ever, to make intercession for us, he is able to save unto the uttermost all that come unto God through him."—*Evangelical Magazine.*

POETRY.

THE FAREWELL.

We will cross the briny ocean;
  We will plough the mighty deep:
O'er the waves in ceaseless motion
  Our progressive course we'll keep.

Though the dark, black clouds may lour,
  Mighty winds blow fierce and strong,
We rejoice to see their power;
  Swifty speeds the ship along.

Though the lurid lightning flashes
  And the waves run mountains high,—
Though the echoing thunder clashes,
  Fear ye not, for God is nigh.

Ye gentle breezes, onward waft us
  To our own sweet mountain home;
Though much trial yet may cross us,
  From the truth we would not roam.

A. H. NOON.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 22, Vol. XXI. Saturday, May 28, 1859. Price One Penny.

THE TEST OF PRINCIPLE.

BY ELDER C. F. REED.

When seeking the true order of things—the system which is to bring to pass the perfectibility and happiness of man, to develop all the faculties with which he is endowed, and to realize all the aspirations of his immortal soul, we are perplexed with the multiplicity of systems professedly having these objects in view. There are more than a thousand sects of religionists upon the earth, each offering itself as the fitting instrument for the accomplishment of the work given to be done. Each one of these systems, when separately considered, has an appearance of truth about it, and each readily finds votaries who firmly believe it to be the true Church of Christ, until some other system apparently more in accordance with reason or revelation attracts their attention; and thus the mind is torn with conflicting theories and tossed about with every wind of doctrine till life is consumed in vain with futile attempts to obtain a knowledge of the true theology.

In the midst of such a labyrinth of creeds, every one differing from another as to the means employed for bringing about the desired end, the thinking man is apt to exclaim, Surely there must be something radically wrong in the very foundations of those systems whose superstructures are so flimsy and slender, and so ill-calculated to bring to man that full and perfect happiness for which he was designed!

It is true that the founders of many of the religions of the day were honest in heart, upright and morally good in character, pure in motive, and sincere in their faith, in defence of which they voluntarily underwent dangers, sufferings, and privations, and many of them martyrdom, cheerfully allowing their enemies to break asunder the thread of life rather than give up their religion. But uprightness of character, zeal, and purity of motive do not ensure correctness of doctrine, and cannot be accepted as sufficient evidence of the truth of any system. Sincerity, however earnest, though it may lead the possessor of it to suffer death, does not prove that the principles for which he lays down his life were true and calculated in their nature and tendency to confer lasting benefits upon mankind. It, however, proves to a demonstration the honesty of his motives; for it can hardly be supposed that a hypocrite or impostor would thus suffer his life to be taken, although he might endure great hardships, sufferings, and persecutions in the endeavour to establish his imposition, comforting himself with the hope that it will ultimately be productive of some benefit to himself. The voluntary submission to dangers, sufferings, or even death, on the part of any man, however

sincere, cannot be accepted as a criterion of *truth;* for we know, by the most incontrovertible evidence, that the sincere votaries of many *false* systems of religion have of their own accord and at their own desire undertaken long and wearisome journeys, teeming with dangers from robbers, wild beasts, scarcity of water, &c. Such is the case, for example, with the devotee of Mahommedanism, who annually performs his pilgrimage to Mecca, the birthplace of his prophet; and the zealous Hindoo, who will sit with his limbs fixed in a certain position, causing excruciating pain, till the muscles become rigid, or will place himself in the way of the car of Juggernaut, and allow the monstrous idol to pass over his body, causing a horrible and painful death; or who will, at the request of his dying parents, relatives, or friends, throw himself into the Ganges, their sacred river, or place himself on its banks, that he may be washed into heaven by the returning tide: and, worse than all, the widow, whose husband has died in the faith of Hindooism, will earnestly desire to be placed on the funeral pyre and suffer death by the most painful of processes, with the body of her deceased husband upon her lap. Yet, according to the common Christian belief, all these heathens, however sincere in their faith, are in danger of hell fire; while, on the other hand, the Mahommedan and Hindoo brand as infidels all Christians. Still all more or less endure sufferings, perils, or death in attestation of their several modes of religion. Hence, the mere fact of a man's suffering for the cause of his religion is not sufficient evidence for a reasonable being to stake his salvation upon.

An infallible guide or rule is indispensably necessary where the eternal salvation of man is concerned; for it cannot for one moment be admitted that the All-wise Being would allow his creatures to perish merely for want of some sure and certain rule whereby they may judge of the divinity of those principles that may be placed before them as essential to their salvation.

"Alas! but (it may be asked,) where shall we look for such a rule? What test have we to prove the divinity of the same, when all other evidence appears to be fallacious?" We reply—The only test we can possibly possess—the only rule whereby we can judge of the divinity of a principle is *direct and immediate revelation.* This is the only guide by which we can walk; and we could look for nothing less from our Creator, whose love to his creatures is as boundless as space and as endless as duration.

But it may be further queried, "Have not men at different periods of the world's history come forth and declared that they had a divine mission to fulfil, a fiat of the Almighty to put in force, his will to make known, his purposes to bring about, his mandates to execute, and his power to manifest, and who have strenuously declared that they had conversed with messengers from God?"

But it is a generally received truism that a good tree will produce good fruit —that a pure stream will send forth pure waters, and *vice versa.* What beneficial results, then, have been brought about by the systems established by those who falsely pretended to be divinely inspired?

Let us examine the system established by that notable Arab, for example, who deluged one of the fairest portions of the earth with blood, carried devastation and death into thousands of families, whose only crime was that they did not see with the same eyes and regard with the same importance the system which he promulgated, the laws which he sought to adopt, the conditions which he desired to lay down, and the religion which he endeavoured to enforce at the sword's point,—because they would not receive as revelation what they considered to be the ravings of a distempered imagination, the fruits of a heated brain, and the dreams of a visionary enthusiast. Did he ameliorate the social, moral, religious, political, or physical condition of the people whom he conquered? True it is that he founded a large and flourishing empire, and from him has descended a long line of illustrious monarchs, possessing some of the richest, fairest, and most celebrated portions of the earth. He was a man possessed of great capabilities and mental powers. What, then, has been the result? What amount of good has been achieved? What benefits have been conferred? What blessings, either temporal or spiritual, have mankind received from that system whose founder professed to be divinely inspired? The effects of that system are these: Its followers are weak and debilitated in body, wavering and vacillating in mind, and are perpetrators

of the crime of infanticide to a fearful extent, resulting from the *abuse* of a holy, just, and correct principle, which, under the protection of good and wholesome laws, protected by stringent penalties, and enforced with decision, would have become the means of improving the moral and physical condition of the people. But, from its being handled by those not having the power of the holy Priesthood, not possessing divine authority, not having the infallible guide of the Holy Ghost, and thus not having wisdom and understanding, nor comprehending the object for which it was ordained, nor seeing the disastrous consequences that must necessarily result from its abuse, it has become the means of weakening their intellects, of debasing their minds, of destroying their faculties, and retarding their progress and wellbeing as a people. Thus we now behold that tottering nation ready to fall and crumble into decay, which would ere now have been the spoil of a despot, had she not been upheld by powers that have not yet become so weak as herself, but are most assuredly verging towards that point, when *they* will need the assistance of a stronger power. And so has it been with the systems of all those who have falsely pretended to be divinely inspired. Thus we learn that man-made systems are productive of evil, which is conclusive evidence that they are not of divine origin—that they were not inspired with the Spirit of truth.

But it may be asked, "Did not God in the meridian of time send his only begotten Son into the world—him who dwelt in the bosom of the Father, who was the joy of his presence, the apple of his eye, the inheritor of his glory, to establish on earth the Divine government—the true order of things? Yet, according to the rule you have laid down—that because the principles which he gave out as being divinely authentic and calculated in their nature and tendency to bring to mankind full and perfect happiness did not produce the object desired and permanently improve the condition of the people, how does it happen that the great God, the universal Monarch, thus allows his mighty purposes to be frustrated, his laws to be annulled, and his will and pleasure to be set at naught by the poor, feeble creatures whom he has made, by whose bounty they exist, and who are continually dependent upon him for the very air they breathe, for the world they inhabit, and, in short, for all the blessings they enjoy? And if the measure whereby we judge of the non-divinity of a principle be the evil or inutility of the same, the want of consistency in the design, the non-fulfilment of the objects set forth in the design, or its incapacity to bring to mankind full and perfect happiness, what will become of the divinity of Christ's mission? and how are to be harmonized those contradictory statements? for you most solemnly aver that Christ, his Apostles, disciples, and Church were banished from the earth, and that on the ruins of primitive Christianity was erected the superstructure of Catholicism, which has spread desolation and death over nearly all God's creation, and which has given rise to the most frightful superstitions, the most intolerant bigotry, the most cruel tortures, and the grossest ignorance and folly."

This objection admits of three statements—1st, that Christ was not an impostor, which fact it would be superfluous for us to attempt to prove to Christian readers; 2nd, that there has been a total apostacy from the system which Christ established; and 3rd, that such apostacy resulted from the abuse of man's free agency.

1st. We might endeavour to prove that Christ was the Son of God by the purity of his life and by his sufferings and death. We might fill volumes with a record of his acts of kindness, mercy, and love, and on all occasions his utter abnegation of self. We might multiply to infinity external evidences of the good he achieved, the benefits he conferred, the faith that his Apostles and disciples had in the divinity of his mission, the thousands that afterwards acknowledged his claims, believed his doctrine, trusted their immortal souls to his guidance, and gave up all their earthly possessions to follow him. We might instance the nnumerable martyrs who suffered their lives to be taken rather than deny the divinity of his mission. We might also urge the internal evidence which the Christian religion bears within itself, the high tone of morality which runs throughout the whole, the sterling goodness of its precepts, the beautiful proportion of its parts, the harmony which exists throughout, and the order and regularity which so eminently characterize it, when minutely examined; and when we have exhausted all these subjects, what have we done?—

what knowledge have we imparted? Who can conscientiously declare, in the presence of Almighty God and his angels, that they know of a surety that Jesus was the Son of God? Alas, not one.

2ndly. We might show from quotations contained in the Old and New Testament Scriptures, that God had fore ordained that his Church and Priesthood should be banished from the earth, for some great and glorious purpose known only to himself; or that it was only a link in the great chain of things pertaining to the history, salvation, exaltation, and ultimate destiny of mankind; or that hidden beneath its apparent inconsistency with the power of God was infinite wisdom. We might select numerous passages from holy writ as evidence proving beyond dispute that God had determined to make and to unmake, to do and to undo, to build up and to pull down.

3rd. We might labour without cessation and reason incessantly to show that God, in his mercy, wisdom, and benevolence, organized man a free agent —free to think and free to act, free to choose or free to reject what doctrine may be placed before him; and that it resulted from this free agency that the Church of Christ never found a resting-place upon the earth.

In doing this, however, what should we have accomplished? We should have merely heaped together a mass of simply corroborative evidence, but not substantial proofs, not unequivocal testimonies, and certainly not infallible tests.

We might urge the testimony of the miracles wrought by our Saviour and his Apostles, which are considered by professed Christians as incontestable proofs and infallible evidences of Christ's mission; but in making such testimony a criterion of principle, we should be building on a sandy foundation; we should be delivering up our reason to the guidance of others, staking the salvation of our immortal souls upon representations which might be the jugglery of impostors or the effects of magic, unless we have some sure and certain test by which we might know whether they were from God or not.

The only way by which men can get a knowledge of the divine nature of the principles that may at any time be placed before them, is by direct and immediate revelation.

But it may be enquired, How or by what means are we to obtain this glorious gift? Without here dealing with the past, we answer, It is now to be obtained by obedience to the principles of the everlasting Gospel, which is again restored to the earth, in order to bring about the final consummation of all things, and destined to bring to the human race full and perfect happiness—to fit man for the presence of his Maker, to exalt him to the highest state of progressive being, to perfect his creative faculty, and endow him with the kingly power, which will enable him to organize and to govern worlds, as his heavenly Father now does. Then, when you have *obeyed*, you will receive the Holy Spirit of Almighty God, who is one with him, the essence of intelligence, emanating from his eternal presence, vivifying and enlightening the minds of those who receive it, and stamping as truth everything that is of God Then will you understand and realize that direct and immediate *revelation* is the only test of principle.

THE ESSAYIST.

RELIGION PRACTICAL, BUT NOT COMMON.

The term practical is often improperly understood as synonymous with *low* or *commonplace*, and the same meaning is given to it in acting out this improper understanding. If the expression, "practical things," or "practical matters," &c. be used, the majority will confine it to something hard, or material for the miner to blast, the navvy to peck, or the mechanic to temper and fashion, or to domestic affairs, or to trade, commerce, and anything to which may be prefixed the idea of commonplace. Only speak of a practical man, without entering into particulars about him, and nine-tenths of the people will take it for granted that the man is a tradesman, or a lawyer, or a clerk, or, at the highest, a merchant. Now, we readily grant that there are things low and commonplace that are

practical, but there are things high and uncommon that are also practical. The class of men named are certainly of that character; but there are also practical men of a higher order, who partake largely of a divine character and calling.

In the Essayist of the last two weeks, we have been treating on the absurdity and uselessness of *super*-practical religions, but the consistency of a practical one, and have considered the religion of the Saints in the latter character. But it can be easily understood how this character may be improperly rendered. Things and actions may be practical enough, yet at the same time be practically wrong. It is not enough, then, that things and actions be practical. They must also be practically right and suitable.

Now, by no more successful means can our Elders and the Saints generally give an improper character to our religion than by making it identical with things low or commonplace, or by confining it to the mere things and pursuits of this world, or to the limits and transitory states of time. In the first place, if they attach a low idea to the practical, they violate its essential meaning; and, on the bare grounds of philosophy, we protest against it. In the second place, our religion being a practical religion, if the Elders or Saints make practical to mean low, they not only give to the term an improper meaning, but thereby also make "Mormonism," as a practical religion, to be identical with lowness and things commonplace. Against this we protest, in the name of our religion as a system, and in the name of the Latter-day Work as a work of transcendent dignity and glory.

If the Saints give to the practical the meaning of low or ordinary, and make their religion, as a practical religion, to be identical with things commonplace and affairs merely of this world, they will be guilty of violation of a worse kind than that of others. Sectarians cut off the earth and its affairs from heavenly things, and make religion the antagonist of all that is native to earth and inherent in man. Doubtless, there is great insincerity in this, judging from their extreme love of the things of earth and the gifts of Mammon, while their creation of super-practicals is unreal and absurd. Yet, with all their insincerity and absurdity, they preserve religion from being commonplace or below the dignity of man. The complaint against their religions upon this point is rather that they have not brought saving effectiveness into every-day life and made the earth and its affairs to glorify its Creator, and that the good of their religions is too intangible, their God too far away from time and space, and their heaven, even were it desirable, too far beyond the reach of earth. The Saints recognize the great truth that religion is a practical matter, and properly takes in the whole affairs of this life, and that the great desideratum is that earth and all its concerns should be transformed into the likeness of the heavenly. But if they mistake the kind of practicality belonging to our religion, and make it identical with lowness, and things heavenly to hold fellowship only with ordinary life and commonplace things, their very acceptance of a truth is accompanied with a double error, thus illustrating the fact that perverted truths make the worst of errors, and that the keener the instrument the greater the danger when it is misapplied. Divine religion will give dignity and purity even to the most ordinary affairs of life, while it will carry them upwards. Indeed, when found in primitive healthfulness, there is a native dignity in the economy of labour throughout, and a likeness of the great Father and family of heaven is found in a holy family on earth performing its daily and homely duties of life. Jacob the shepherd, Joseph the shepherd, Moses the shepherd, Elisha the ploughman, Abraham the pastoral prince, and the carpenter's son and his fishermen disciples appear in these homely primitive characters as becomingly as in their divine and priestly ones; and they bring into their religious life their husbandry, their flocks, their ploughs, and their fishing-nets, without lowering their higher callings, and without transforming celestial religion into a mere thing of earth by its fellowship with man, or giving to the homely pursuits of their consecrated lives the low spirit and common features given by the worldling and the ungodly.

But these holy men not only brought humble pursuits into their religious lives, but they also united with them their divine callings and endowments. If they took part with things terrestrial, their lives were also adorned with action celestial. Though they mixed with things of earth, they by faith and righteousness brought down things from heaven.

Though their holy aspirations reached to fellowship with God and laid hold of heaven, they did not desert their native earth, but laboured to bring man back into the likeness of his Maker, and to fashion things below into the image of those above. Though their acts were performed in time, they had also a reference to eternity, and in their lives the temporal and the eternal were combined as the relative halves of one great whole.

It is in this sense that "Mormonism" is a practical religion, and the "Mormon" a practical man. He brings into his religious life ALL the affairs of his life, whether of time or eternity. Though he performs the duties of earth, there will also be found in his actual present or prospective future things spiritual, and events that will transpire, and progressive courses that will unfold when time has run out its last period. Though, in the comprehensiveness of our religion, things native to earth are taken in, there are also embraced in its grasp things and beings celestial, and knowledge, and revelation, and immortality, and eternal lives. All this, and more than we can enumerate, is comprehended in practical "Mormonism," and embraced in the present and future of a practical "Mormon."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 333.)

[July, 1843.]

Saturday, July 1.—At eight a.m. the Municipal Court met in the Court-room. Present: William Marks (Acting Chief Justice), Daniel H. Wells, Newel K. Whitney, George W. Harris, Gustavus Hills, and Hiram Kimball, (Associate Justices,) to investigate the writ of Habeas Corpus.

The following witnesses were examined —namely, Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon.

Hyrum Smith sworn. Said that the defendant now in court is his brother, and that his name is not Joseph Smith, junior, but his name is Joseph Smith, senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was 37 years in December last; and I have not been absent from him at any one time not even for the space of six months, since his birth, to my recollection, and have been intimately acquainted with all his sayings, doings, business transactions, and movements, as much as any one man could be acquainted with another man's business, up to the present time, and do know that he has not committed treason against any State in the Union, by any overt act, or by levying war, or by aiding, abetting, or assisting an enemy in any State in the Union; and that the said Joseph Smith, senior, has not committed treason in the State of Missouri, nor violated any law or rule of said State; I being personally acquainted with the transactions and doings of said Smith whilst he resided in said State, which was for about six months in the year 1838; I being also a resident in said State during the same period of time; and I do know that said Joseph Smith, senior, never was subject to military duty in any State, neither was he in the State of Missouri, he being exempt, by the amputation or extraction of a bone from his leg, and by having a license to preach the Gospel, or being, in other words, a minister of the Gospel; and I do know that said Smith never bore arms, as a military man, in any capacity whatever, whilst in the State of Missouri, or previous to that time; neither has he given any orders or assumed any command in any capacity whatever. But I do know that whilst he was in the State of Missouri, the people commonly called "Mormons" were threatened with violence and extermination; and on or about the first Monday in August, 1838, at the election in Gallatin, the county seat in Davies's County, the citizens who were commonly called "Mormons" were forbidden to exercise the rights of franchise; and from that unhallowed circumstance an affray commenced, and a fight ensued among the citizens of that place; and from that time a mob commenced gathering in that county, threatening the extermination of the "Mormons." The said Smith and myself, upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried, the said Smith and myself went over to Davies's County to learn the particulars of the affray; but, upon our arrival

at Diahman, we learned that none were killed, but several were wounded. We tarried all night at Colonel Lyman Wight's. The next morning, the weather being very warm, and having been very dry for some time previously, the springs and wells in that region were dried up. On mounting our horses to return, we rode up to Mr. Black's, who was then an acting Justice of the Peace, to obtain some water for ourselves and horses. Some few of the citizens accompanied us there; and, after obtaining water, Mr. Black was asked by said Joseph Smith, senior, if he would use his influence to see that the laws were faithfully executed, and to put down mob violence; and he gave us a paper, written by his own hand, stating that he would do so. He also requested him to call together the most influential men of the county on the next day, that we might have an interview with them. To this he acquiesced; and accordingly, the next day they assembled at the house of Colonel Wight, and entered into a mutual covenant of peace to put down mob violence and to protect each other in the enjoyment of their rights. After this, we all parted with the best of feelings, and each man returned to his own home.

This mutual agreement of peace, however, did not last long; for, but a few days afterwards, the mob began to collect again, until several hundreds rendezvoused at Millport, a few miles distant from Diahman. They immediately commenced making aggressions upon the citizens called "Mormons," taking away their hogs and cattle, and threatening them with extermination or utter extinction, saying that they had a cannon, and there should be no compromise only at its mouth; frequently taking men, women, and children prisoners, whipping them, and lacerating their bodies with hickory withes, and tying them to trees, and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound, in order to sustain life; treating them in the most cruel manner they could invent or think of, and doing everything they could to excite the indignation of the "Mormon" people to rescue them, in order that they might make that a pretext of an accusation for the breach of the law, and that they might the better excite the prejudice of the populace, and thereby get aid and assistance to carry out their hellish purposes of extermination.

Immediately on the authentication of these facts, messengers were despatched from Far West to Austin A. King, Judge of the fifth judicial district of the State of Missouri, and also to Major-General Atchison, Commander-in-Chief of that division, and Brigadier-General Doniphan, giving them information of the existing facts, and demanding immediate assistance.

General Atchison returned with the messengers, and went immediately to Diahman, and from thence to Millport, and he found that the facts were true as reported to him —that the citizens of that county were assembled together in a hostile attitude to the amount of 200 or 300 men, threatening the utter extermination of the "Mormons." He immediately returned to Clay County and ordered out a sufficient military force to quell the mob.

Immediately after, they were dispersed, and the army returned. The mob commenced collecting again soon after. We again applied for military aid, when General Doniphan came out with a force of 60 armed men to Far West; but they were in such a state of insubordination that he said he could not control them, and it was thought advisable by Col. Hinkle, Mr. Rigdon, and others, that they should return home. Gen. Doniphan ordered Col. Hinkle to call out the Militia of Caldwell and defend the town against the mob; for, said he, you have great reason to be alarmed; for, he said, Neil Gillium, from the Platte country, had come down with 200 armed men, and had taken up their station at Hunter's Mill, a place distant about 17 or 18 miles north-west of the town of Far West, and also that an armed force had collected again at Millport, in Davies's County, consisting of several hundred men; and that another armed force had collected at De Witt, in Carroll County, about 50 miles south-east of Far West, where about 70 families of the "Mormon" people had settled upon the bank of the Missouri river, at a little town called De Witt.

Immediately a messenger, whilst he was yet talking, came in from De Witt, stating that 300 or 400 men had assembled together at that place, armed *cap-a-pie*, and that they had threatened the utter extinction of the citizens of that place, if they did not leave the place immediately; and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger.

Gen. Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist and to relieve the sufferings of the "Mormon" people. He advised that a petition be immediately got up and sent to the Governor. A petition was accordingly prepared, and a messenger despatched immediately to the Governor, and another petition was sent to Judge King.

The "Mormon" people throughout the country were in great state of alarm, and also in great distress. They saw themselves

completely surrounded with armed forces on the north, and on the north-west, and on the south; and also Bogard, who was a Methodist preacher and a captain over a Militia company of 50 soldiers, but who had added to his number, out of the surrounding counties, about 100 more, which made his force about 150 strong, was stationed at Crooked Creek, sending out his scouting parties, taking men, women, and children prisoners, driving off cattle, hogs, and horses, entering into every house on Log and Long Creeks, rifling their houses of their most precious articles, such as money, bedding, and clothing, taking all their old muskets and their rifles, or military implements, threatening the people with instant death, if they did not deliver up all their precious things and enter into a covenant to leave the State or go into the City of Far West by the next morning, saying that "they calculated to drive the people into Far West, and then drive them to hell." Gillium also was doing the same on the north-west side of Far West; and Sashiel Woods, a Presbyterian minister, was the leader of the mob in Davies's County; and a very noted man of the same society was the leader of the mob in Carroll County. And they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses, and cattle, taking men, women, and children, and carrying them off, threatening their lives, and subjecting them to all manner of abuses that they could invent or think of.

Under this state of alarm, excitement, and distress, the messengers returned from the Governor and from the other authorities, bringing the fatal news that the "Mormons" could have no assistance. They stated that the Governor said the "Mormons had got into a difficulty with the citizens, and they might fight it out, for all he cared. He could not render them any assistance."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 28, 1859.

PRESENT DUTIES —In the course of our administration, we have endeavoured to impress upon the minds of the Saints, and particularly the Elders, the great importance of attending to "everything in its season," and of performing to-day the labours of to-day. We are free to admit that the Saints have manifested a willingness and desire to do so, and that a great improvement has been made in this respect. A great movement in advance has been effected; but there is room for a still greater movement in this direction. We are assured that neither the Saints generally, as members of the Church and kingdom of God, nor the Priesthood are fully alive to the importance of this subject. But especially do we realize that the Elders are behind in this respect. *One* of the most important of the present or immediate duties of the Saints is to gather as speedily as possible to Zion, and we are gratified to witness the determined and praiseworthy efforts they are making to accomplish that object. We are pleased to see that our efforts in that direction have not been in vain—that the Saints are beginning to get the right view of the subject, and are governing themselves accordingly. For their encouragement, therefore, we will say that more has been done during the first quarter of the present year to accomplish that end, in the way of saving means in small amounts from the weekly earnings of the Saints, by at least one-third, than was accomplished during the whole of the last year. Still we are certain that much more can be done, and much greater advance can and will be made in this movement by the Saints before the close of the year, and that thousands will thus be prepared to leave these lands and gather to the body of the Church when the next season's emigration shall commence, that would not for years to come (and probably never) have been able to accomplish

their deliverance, but for this movement. But we wish the Saints to remember that this is by no means the all-important duty of the present. Greater by far and more important is the duty of gathering the honest in heart from the world into the Church —of hunting up and preaching the Gospel to such as will receive it and shall become heirs of salvation. There has not been for years, and perhaps never since the Mission was established, a more favourable opportunity or fairer prospect for an increase of good and faithful members in the Church than now exists.

Almost universally the testimony of the Elders is that a spirit of enquiry prevails to a considerable extent among the people of the world, and strangers are regularly attending our meetings. It is the present important duty of the Priesthood and Saints generally to exert themselves to bring them to receive the Gospel. While we are desirous to see the Saints gathering to Zion, we are still more desirous to see their places filled with good, honest, faithful men and women. It will doubtless be remembered, and may be seen by reference to the early numbers of the *Star* published by us in Vol. XX., that we directed the attention of the Elders to this subject, and urged it upon their consideration.

We have felt from the commencement of our administration that at no distant day such a spirit as is now being strongly and visibly manifested would rest with great force upon the honest in heart out of the Church, as well as upon the Saints. We foresaw, as it were, the harvest ripe and ready for the reaping. From time to time we were led to bring the subject before the Elders. Many indications of the workings of the Spirit may be found in our editorials; and although it was not then exactly *the* work of the present, we endeavoured to prepare the Mission for it; and while we were performing the work of "to-day" and endeavouring with all our energy and ability to roll on our administrative progress movements towards efficiency, and to secure to the Mission a character of superiority, we were at the same time keeping our eyes upon this work and shaping our course accordingly. The present universal indication of the coming work proves that our impressions were correct—that our visions were the foreshadowings of a glorious reality; and we verily believe that had all the Elders seconded us with hearty zeal in this preparation for the work, the Mission would have been in much better condition, the work much nearer its accomplishment, and the vision much nearer its fulfilment. It is true that all our labours and administrative movements and preparations had a present object; but it is equally true that they had a much more extensive and important object in the future; and if any supposed that we were performing this work, or endeavouring to bring about such a proper state of things, and stamp upon the Mission a character of excellency, merely to accomplish the emigration of the Saints now in the Mission, and leave it broken up and deserted, they were certainly not far-seeing.

We expected, of course, to see the old Mission, if we may so speak, emigrated, and designed to give it a mighty movement in that direction; but we also expected to see a new, greater, and better one grow up in its stead.

Let, then, every Saint, and particularly those who design to emigrate next year, feel that they are under special obligations to fill their places with new members, that the Mission may be kept up and the work continue to roll on in this land. We wish the Saints universally to feel this obligation resting upon them, and to set themselves diligently and energetically to accomplish it as a part of their necessary preparations for their emigration. But more particularly do we desire that the Priesthood should feel that their labours are not performed and their preparations not completed until this object is accomplished.

Our Editorial Policy—The Visitor.—In opening a department of the *Star* for "The Visitor," we were acting upon well-digested considerations, and not upon a mere whim of the moment; and our object was to supply a want and accomplish a good. We will explain these considerations and give a view of our design, in order that we may meet a present purpose, as well as bring into effectiveness our original intentions.

The Saints are well aware that from the commencement of our administration we have aimed to make our editorial labours truly administrative, and the *Star*, to the limited extent of our abilities, not only a credit, but a benefit to the Church. Passing to the editorial department of the *Star*, it may be observed that we have not devoted it to matters and principles which, though good enough in themselves, would have been as suitable twenty years ago, or could remain for twenty years to come without loss to any one; nor have we made it an article or sermonizing department; but our view was that the Church required thus much of the *Star* devoted to administrative purposes; and accordingly we gave to the editorial department an administrative object. In our editorials we have given to the Mission necessary movements, laid out the work of "to-day," and endeavoured to support the Elders in effecting the movements and accomplishing the work given, while we have also endeavoured to sustain the Saints, feed every *present* want, and to be in our editorial character the representative of the present, and at once the leader, companion, and co-labourer of the Elders and Priesthood generally throughout the Mission. Doubtless we have fallen short in much; still this belonged to our calling, and we have endeavoured to meet the duties of that calling as nearly as possible. But to accomplish all designed and to be all that we desired were objects not to be reached in our editorials alone. There was much that we desired to lay before the Saints and much that we would have them know, which would be out of place in the editorials, even supposing that so much could be done within its limits. We have ever felt that the general wellbeing of the Saints in this Mission, individually as well as collectively, rested upon our calling. Now, there is much connected with their wellbeing that does not exactly fit a general administrative character, and yet which certainly belongs to the administrative body; for the whole good of the Saints, whether of time or eternity, belongs to the sphere and care of the Priesthood. There are errors to be cleared away, some foolishness to be laughed down, and many broader views to be given. Then there is plenty and a variety of instruction, counsel, and information which it is desirable to be given, and much good reached of an educational, intellectual, practical, domestic, and personal, as well as general nature; and though we desired to reach as much of that good as possible, all could not be done in the editorial department of the *Star*, which is more particularly devoted to public matters and general administration.

To make the *Star*, then, as nearly as possible what we would have it to be and to accomplish as much of our desires as practical within its limited compass at the commencement of the present Volume, we introduced several new features, among which was "The Visitor." The *Star* department has alone sustained the editorial part, and "The Essayist," and the laborious research and extracting connected with the compilation of "American Antiquities," with the minor matters, and some article writing, besides the general labours of the *Star*; but "The Visitor" we design to be at the service of our contributors as well as ourselves; and here we will explain its character and work.

Its character is not intended to be administrative in a general sense, but local and homely, though that which is homely and suitable in one place will be at home in many homes and suitable in many places. The benefit and application will be therefore also of a general service, though not administrative for the Mission. Its character will be various—light, solid, elegant, humorous, sharp, soothing, brilliant, parental, descriptive, and generally useful in visiting everybody's home and contributing a little good to everybody's case. This is its character as it stands in our design.

The department for "The Visitor" is opened to all, both brethren and sisters, to make their occasional visits; and each contributor to this department will appear in their turn and place, if suitably dressed, in the character of "The Visitor." Pastors may visit their Pastorates, Conference Presidents their Conferences, Travelling Elders.

their fields of labour, Branch Presidents the members of their Branches, Teachers their districts; and the sisters can visit in their spheres. But all their visits must be *useful*, to be admitted into the *Star*, and they must always appear as *bona fide* visitors, who are welcome to every one, and not appear dressed in black with a cane in hand. And though it is desirable that the visitors should move about in real life and deal with matter-of-fact subjects, their pictures and scenes should rather be supposed than reports of actual visits, and the names should be assumed rather than belong to any real persons. Thus, though many will find visitors very suitable to themselves and their cases, none will reasonably take the matter personally, nor the visitor in person be liable to be ordered out of doors at the next visit to the house of the offended family; and thus much good may be done, without any harm.

The work designed is broad and various, and the character of each visitor will of course answer to each individual's taste, talent, and observation. But, considered as a whole in its various styles and in the performance of its many duties, the work of "The Visitor" may be stated thus:—To benefit the Saints personally and collectively; to deal with domestic economy, prepare for emigration, and impart counsel in a friendly manner; to help husbands to be good husbands, wives to be becoming and dutiful, parents to train up their children, and children to be now and in the future an honour to their parents, and generally to make homes what they should be, and the family useful to themselves, society, and the Church; to visit the sick, and comfort and bless them; to enter into interesting and useful conversations, and spend a time in holy devotion; to strew flowers in the paths of our readers, charm with beauty, delight with elegance, touch with pointedness, and please with humour; to broaden views, ennoble thoughts and feelings, help away errors, pull down airy castles, laugh away absurdities; in short, to be generally useful in a homely, visiting manner.

It is not to be expected that we can attend to every matter ourselves, or be equal to all designed. Will some of our Elders and talented sisters and contributors lend a helping hand? In this character, we think the sisters may be peculiarly useful. Henceforth we hope to be able to introduce to our readers a Visitor every week. If there is any lacking in this department, others must bear the shame, especially seeing that there are so many to supply it, and that we have marked out the work and given subjects. Should others, however, fail us, though we have now much on hand, and still more designed, we shall do the work ourselves, and find a hint broad enough to let it be known who is "The Visitor."

THE VISITOR.

A CONSULTATION AND THE RESOLVE.

I was on a visit to one of the Pastorates, and in company with Pastor C. and President J. Our conversation ran on the work, and the subject upon which we had settled was "the spirit of times." I shall take up the thread of the occasion at the point where Pastor C. said—

"I propose, brethren, that we adjourn to Elder G's. There will then be engaged in our consultation myself, the President of this Conference, and the President of the principal Branch in the Pastorate, besides our visitor."

"Agreed," replied President J.; and as Elder E. is on a visit to us all, I will add to the proposition that he assume the character of 'The Visitor,' and send the result of the evening to the *Star*."

"Good," observed the Pastor. "What say you, brother E.?"

"Be it so," I answered. "And, seeing the matter is rather heavy, perhaps I may manage to take the 'solid' side of 'The Visitor.'"

Putting on our hats, &c., we started, continuing our conversation, and in about a quarter-of-an-hour arrived at the house of Elder G.

"Ha!" ejaculated Elder G., as we entered, and at a bound he stood in front of Pastor C. and President J. Seizing a hand of each, he gave both a hearty shake,

at the same time looking between them at me as though he wanted another hand. Of course, he took me for one of the "family," and it goes against the "Mormon" nature to leave any of the family out.

"Our visitor, Elder E.," said President J., introducing me to brother G., and then performed the other side of the ceremony. Of course, sister G. had not been overlooked, but had shared in the shaking of hands and introduction.

"Welcome all!" said brother G. with affectionate energy. "We shall be able to spend a cosy, interesting evening together. Quite refreshing that, brethren, to a working man."

"Well, I hope we shall be cosy enough," replied the Pastor. "We are proverbially a cosy kind of people, even in our solidest moods; and doubtless our meeting will interest us all, seeing that it concerns the interest of the work. Our visit, however, brother G., is not exactly for social enjoyment, but for a consultation. President J. will propose the subject for us."

Sister G. by this time had placed chairs around her nicely-covered table, lighted the candles, it being nearly dark, drawn down the curtains, and retired without display and almost unobserved, leaving us, in spite of all our gravity and business, pretty snug.

President J. then opened the consultation by addressing the presiding Elder of the Branch.

"Doubtless, Elder G., your attention has also been called to the 'spirit of the times' touched upon in the last number of the *Star*."

"Yes," the one addressed replied; "and I have reflected much upon the subject."

"Good," continued Elder J. "We will enter, then, directly into the heart of the matter by taking for our main point of consideration a sentence from the editorial in question."

Producing the *Star*, he read—

"Now, there is evidently semething in the way—something wrong in this matter, or the Elders would not be under the necessity of repeating the same facts month after month as they have done—namely, that our meetings are well attended by strangers, who pay good attention, and who seem anxious to investigate our doctrines, and who seem honestly seeking after the truth; but we are as yet baptising but few."

The conversation then became more general; and, having passed the matter round several times, Pastor C. said—

"So far, then, brethren, we view the matter alike, and agree with President Calkin that there *is* something in the way. That something seems to be that we ourselves are not prepared and ready for the Master now he has returned to the ingathering of the honest. His Spirit seems to be moving upon the people towards great increase. But as yet we have not made such arrangements and brought sufficient force upon the investigators to give to us success. So I think the next step in our consultation, brethren, is to the conclusion that the chief obstacle in the way of success and increase of members is the unfitness of our instruments, the quality of discourses at our meetings, and the power of the Elders to force conviction upon the minds of those who are anxious to investigate our doctrines."

"Yet this was not always the case," remarked Elder G. "The time was when we were very successful in adding members to the Church, and forcing conviction upon men even of first-class minds."

"Ah! those *were* seasons of sowing and harvesting!" interposed President J. "And our Elders were equal to the task, too,—more than could have been expected, at any rate; and though generally but working men, there were some against whom but few masters of sectarian theology could stand successfully."

"True, brethren," observed Pastor C. "At our meetings could then be heard discourses upon the doctrinal points of the Church that made the Gospel appear like a new light indeed bursting from heaven. Of course, in our country Branches, our meetings and preaching answered to rustic simplicity; but even there much Gospel and much principle could be heard. So true is this, that we all know that there was many a learned minister that trembled at the force of our fustian-jacketed Elders, and frightened at our small meetings in the houses of the brethren."

"Oh," returned President J., "I have taken my part many a time in a little country house; and glorious times they often were, too. But I was brought into the Church in one of our large towns, where we had a large hall. In the evening, when strangers were present, (and the hall was often crowded,)

there could generally be heard powerful discourses. Views were given of the great Latter-day Work; the fulfilment of prophecy was treated upon; and in turn were brought before the people the ancient faith, the apostacy, the restoration and proclamation of the Gospel, the miraculous movements of God in the last days, the gathering of Israel, the building up of Zion, the Millennium, the resurrection, and a general course of subjects, among which the divine mission of the Prophet Joseph was not the least. These were handled with great knowledge, tact, and power,—so much so that the force was irresistible; and while it caused many to rage, many were impelled into the Church; and even many who had not the courage to enter had to acknowledge conviction; and often has it been said, 'Well, if there is any truth in the world, the Mormons have it!'"

"Well, I think, then, brethren," said Pastor C., "that the next conclusion to be arrived at is that our meetings should now universally be of the character just described, and that it is most desirable that success should attend our labours in preaching the Gospel. Not only should this character be given to our meetings in a few places, but in the present advanced condition of the Mission, it should be shown in every Branch throughout the British Isles; and I see no reason why we should not now be as successful as ever, as on the other hand I am certain we should be better qualified and more powerful in preaching the Gospel than in the infancy of the Mission.

"With all my heart and energy, I am willing to go into a movement in that direction," joined in President J.

"And I too," added Elder G.; "and I hope President Calkin will thoroughly take up the matter and make a regular movement to that end. We shall doubtless get some more assistance and light upon the course to pursue from future editorials. I shall anxiously look for the *Star* for a few weeks to come especially."

Thus far I had scarcely joined in the conversation; but here I proposed that Elder G. should read the editorial on "Preaching Meetings" in Number 42 of last Volume of the *Star*, and also the one entitled "Is the Design Answered?" in Number 47 of the same Volume. This was assented to, and the editorials read accordingly.

"There, you see, brethren," I observed, "the matter with which you are now dealing is already dealt with, and the proper character of our meetings defined, with the subjects for discourse, the men to use for this work, and the style and treatment, while the objectionable side is also brought out. Don't you think, Elder G., that President Calkin has already 'thoroughly taken up the matter' and made a 'regular movement to that end?' There is also much more in the last Volume 'to that end.'"

"Well, upon my honour, it seems so," Elder G. answered. "It appears that it is we who have not 'thoroughly taken up the matter.'"

"I am inclined to think, brethren," I added, "that President Calkin will *more* thoroughly take it up this time, if necessary."

"I am quite satisfied, brethren," said Pastor C., with resolution stamped on his countenance. "Let us come to our resolve at once. I am determined to bring about the desired state of things in my Pastorate in this matter, though it should remove every President and remodel every Branch."

"I am with you," added President J. with energy.

"And I, too," said Elder G. with enthusiasm.

"The Lord enable us to accomplish the work before us!" fervently ejaculated Pastor C.

"Amen," we all responded heartily; and then Elder G. ran for sister G., and between them we were prevailed upon to stay and take supper.

Touching Eloquence.—When Leitch Ritchie was travelling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him, and he turned back. "If you are in want," said Ritchie, with some degree of peevishness, "why don't you beg?" "Sure it's begging I am, yer honour." "You didn't say a word." "Of coorse not, yer honour; but see how the skin is spakin' through the holes of my trousers, and the bones cryin' out through my skin! Look at my sunken cheeks and the famine that's starin' in my eyes! Man alive! isn't it beggin' I am with a hundred tongues?"

CORRESPONDENCE.

WALES.

Udgorn Seion Office, Swansea,
May 6, 1859.

President Calkin.

Dear Brother,—I now furnish you with a brief report of the condition of the Welsh Mission.

I would have written sooner than this had it not been that I was aware that President Ross was on the intent of visiting us about the latter end of last or the commencement of this month, which he did.

We held two Conferences lately,—one at Cardiff on the 24th ultimo, and the other at Merthyr Tydvil, on the 1st instant; and we were favoured with the presence of President Ross in both. They were likewise well attended by the Saints, who felt well, and were willing to respond to the calls made upon them with regard to assisting in the upbuilding of this kingdom.

I am glad to inform you that we are increasing in number, for we have baptised quite a number this year in the several Conferences, and our prospects are very favourable in this respect at the present time.

While we are increasing in numbers, I do not believe it would seem very consistent for us to decrease or diminish in good works, but rather to increase in the latter, whether our numbers increase or not; because we believe in gaining additional power continually; and I believe that the best way to prove that we are increasing in power, so as to convince others of it, is to make our works prove it. The two visits which we received from President Ross this year were very profitable to us all, and we felt greatly edified through his instructions and counsels, which we are striving to carry out according to the best of our abilities. I feel thankful for your wise and fatherly counsels unto me from time to time, and I delight in carrying them out as well as I can.

With kind remembrances to you and a good wish for your success, I remain

Your brother in the Gospel,

BENJAMIN EVANS.

ENGLAND.—SOUTH PASTORATE.

Bristol, May 7, 1859.

President Calkin.

Dear Brother,—Agreeably to your wishes, I beg leave to forward you a report of the South Pastorate.

I am happy to inform you that the changes made at the Birmingham Council have not been detrimental to the progress of the work, neither have the harmony and good feeling that existed here during the last year in any respect been diminished. The spirit of love, unity, and unbounded confidence in the Presidency of the European Mission is manifested by the willingness of both Priesthood and members to carry out their counsels and strengthen their hands.

Presidents W. Harder of the South, M. H. Forscutt of the Wiltshire, and J. H. Kelson of the Lands-End Conferences labour diligently to carry out the instructions received from time to time, and have never raised the slightest antagonistic feeling against anything that has been required to be done, but have used their influence and energies to accomplish everything required at their hands. They have been one with me always, and the same spirit has existed between them and the Travelling Elders.

The visits of President J. D. Ross to this Pastorate have been indeed a blessing. At every visit we have taken a step in the right direction, and I believe we have now done everything to his satisfaction. The tract debt, I am pleased to say, is paid.

The Saints are learning domestic economy and are striving out of a small pittance to do something towards their own emigration. The willingness they manifest to "try" renders it pleasurable to labour amongst them. I am satisfied, that, as a general thing, the Saints faithfully pay their Tithing, are willing to contribute for the benefit of the Church, and are striving to emancipate themselves from this land. May Israel's God help them!

The brethren join me in kind love to the Presidency and all in the Office.

Yours very faithfully,

GEORGE TEASDALE.

PASSING EVENTS.

GENERAL.—All the accounts received from the seat of war in Piedmont concur in stating that the ravages, depredations, and abominations perpetrated by the Austrian troops in their line of march during their brief occupation of the Sardinian territory have been such as to render the name of Austria more than ever hateful to Italy. They have not only exacted contributions, but have pillaged and ravished. Rape, sacrilege, and murder have marked their course. They have insisted that the unarmed population should give up all their clothes and linen, and corn, carts, saddles, harness, &c.; and after having collected their spoil, they have decamped with it to the Mincio, where they and their officers have shared the booty. Their conduct has been so execrable, that, on the arrival of the French troops at Asti, the women went forth to meet them, and besought their deliverers to avenge them. At Vercelli they have compelled the poor inhabitants to open their purses to the amount of 300,000fr., exacting from them all the leather in the place, 6,000 shirts, and cloth enough to make as many more, 100 rations of forage a day for five days, and 300 bags of rice. The Austrian army has sustained another loss by the explosion of a brig of war at Ragusa: the killed and wounded by this casualty number 80. The Emperor Napoleon has in his cabinet a telegraphic service by which he can communicate directly with his generals at the seat of war. According to advices from the frontiers of Lombardy, the inhabitants of the Valteline are making great purchases of arms and ammunition: a revolution appears imminent, and the Austrians are making heavy demands. Advices from Constantinople report that agitation was increasing in the Turkish provinces, especially in Bosina: the Turkish troops had been increased to watch Bosina, Servia, and Montenegro. The last accounts from Hungary state that great agitation prevails amongst the Magyar and Sclavonian populations, anxious to recover the rights wrested from them ten years ago. Agitation also prevails in Gallicia and in the Polish provinces of Austria. A telegram from Vienna states that Brody, a town in Austrian Gallicia, situated on the Russian frontier, has been destroyed by fire.

AMERICAN.—Another of those catastrophes which are of very frequent occurrence on the great western rivers has happened on the Mississippi: the St. Nicholas steamboat exploded on her way to New Orleans from Lonisville, and, according to one account, 75 lives were lost by the disaster. News from New Orleans state that Miramon had succeeded in penetrating the lines of the Liberal forces, and reached the capital on the 11th April. He had already commenced the work of murdering peaceable foreigners indiscriminately. A Philadelphia paper says that the practice of carrying deadly weapons is becoming alarmingly prevalent in that city: the rowdy population go armed with a knife, billy, or pistol. Accounts have been received from the French West India Islands to the 12th ult.: the incendiary fires having continued in the commune of St. Pierre, Martinique, and at the very gates of that town, the Governor had declared the commune in a state of siege. The *New York Herald* gives, as "the direct cause of the present excitement" in Utah, "the attempt on the part of Judge Cradlebaugh to investigate the charges of past years against the Mormons; to accomplish which he has suddenly opened court at Provo, in March, instead of at Fillimore, in September. Claiming that, as there was no gaol for prisoners, he required a company of 100 soldiers to guard them, General Johnston sent that number, and subsequently, as excitement increased, 900 more. On this, Governor Cumming demands their withdrawal, which General Johnston refuses, and consequently an open rupture between the two chiefs ensued. From papers and correspondence we draw the conclusion that the Governor is backed by the Prosecuting Attorney and Superintendent of Indian Affairs on the side of peace, while General Johnston lends military assistance to Judges Cradlebaugh and Sinclair on the side of war against the Mormons." At the opening of the Court, two Indians were indicted for rape and murderous intents; but, says a correspondent of the *Herald*, "At this stage of the proceedings, the Judge instructed the Grand Jury to commence on Territorial business: they then went into the consideration of offences against the Territory." The Judge, however, prevented the settlement of difficulties by dismissing several criminals without trial and arresting the witnesses subpœned, (though acknowledging that there was no testimony against them,) and declaring that he would "try none but Mormons." During his addresses to the Jury, whom he treated as a pack of criminals, he inveighed bitterly against the "Mormon" religion; and when discharging them, at the close of the Court, which sat for two weeks, he declared—"If this Court cannot bring you to a proper sense of your duty, it can at least turn the savages in custody loose upon you." "Thus," says the *Herald*, "out of his own mouth, this over-zealous and too-highly excited Judge is condemned: in this vindictive and most undignified speech he has clearly shown himself unfitted for the position he occupies."

VARIETIES.

PERSONS of defective sight, when threading a needle, should hold it over something white, by which the sight will be assisted.

GARDENING MEMORANDA.—A light, sandy, deep soil is best for carrots: the ground should be well prepared in the autumn, at least 18 inches deep, as they are liable to fork and canker if manured at the time of sowing. Though celery requires to be well earthed up from time to time, it should not be done at too early a stage of its growth. Cabbages require good and fresh soil, otherwise the plants are like to club. Tap-rooted plants are the most difficult kind of plants to transplant successfully and require the greatest care. A light soil is most suited to them, and watering should be freely given to their roots. Such perennial vegetables as asparagus, sea-kale, rhubarb, and artichokes ought not to be displaced within less than eight or nine years, or until they begin to fail. When onions are ripe, their necks should be broken down, in order to improve the bulbs. Onions and carrots should be thinned to from six to eight inches apart, and parsnips and beets from eight to ten iches. Vegetable marrows should be planted in rows eight or nine feet apart, and about three feet between each plant in the row. When leading shoots are about three feet long, pinch off the head, so as to produce fruitful side branches, which should be pegged down to the ground as they advance, in order that the ground may be equally covered, and the fruit not prevented from ripening by the crowding of branches.

POETRY.

THE LATTER-DAY ZION.*

Arise, O glorious Zion,
Thou city of the Lord;
For unto thee the light has come,
According to his word:
Thy towers and bulwarks soon shall rise
Majestic and divine,
And God his glory shall reveal
Within thy sacred shrine.

The mellow cloud by day be seen,
As Prophets have foretold;
At night the fiery pillar gleam,
Thy beauties to unfold:
The forces of the Gentiles pour,—
Unto thy light they fly,
And with them bring their precious store,
Thy courts to beautify.

The pine, the box, the fir tree, too,
Thy temple shall adorn,
And to it shall the nations flow,
Jehovah's ways to learn:
Thy gates, not closed by night nor day,
Lie ope continually,
That all the Gentile nations may
Their forces bring to thee.

For silver, gold; for iron, brass,
Shall God on thee bestow,
And cause thy holy mountain's breast
With milk and wine to flow:
To thee the orphan and oppressed
From every land shall come,
With the afflicted and distressed,
The blind, the halt, the dumb.

Thy God thy light and sun shall be,
And glory of thy days;
Thy walls shall sure salvation be—
Thy gates continual praise;
Those that oppressed and hated thee
Shall bow, with reverence awed,
And at thy feet acknowledge thee
The Zion of the Lord.

"I, in its time, will haste it on
In order," saith the Lord:
The time has come, the work's begun
According to his word.
A little one shall now increase,
In spite of every foe;
A small one shall enlarged be,
And a strong nation grow.

J. B. PRICE.

* These verses are from an old manuscript found in the Office.

David John, John Cook, } 11, Promenade Terrace, Robin Hood Street, Nottingham.
T. A. Jeffery, 123, Hilltown, Dundee.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CARRIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 23, Vol. XXI. Saturday, June 4, 1859. Price One Penny.

TRUE ZEAL.

BY ELDER F. W. BLAKE.

All the great systems introduced into the world for the promotion of religious faith and practice have been severally agitated by men filled with enthusiastic zeal. They have displayed their inward emotions, the great thoughts of their minds, and their confidence in the systems they have served, principally by their zealous works. The Prophets of the past had, by virtue of their calling and through the assurance of their divine mission, every inducement to become full of true zeal. They could with much confidence present themselves before the world and feel indifferent about its decision. The power with which they were invested gave them influence over the passions of the natural man, and made them also conscious of a future which would endow them with graces that would amply reward them for their life of trouble here. In fact, they knew that every trouble they bore would give them only momentary pain, but leave behind a pearl of worth. God had delivered to them the means of banishing error from human hearts. Bold, earnest, and energetic in the communication of God's messages, in reproving the world of sin, and getting it to see God's policy of salvation, their authoritative strains of inspiration fell forcibly upon the honest and penitent-minded; but many a rash, maddened disposition was aroused—a disposition which Satan has ever aimed to encourage, as it shuts out reason and a sense of justice from the soul of man; and many were led to acts which crowd the pages of their history with appalling narrations.

For telling the truth, they fell. They would rather die as martyrs in God's cause than recant their highly-cherished views for the positions or emoluments that the world might afford them. Their spirits were buoyed up with hopes celestial —with expectations of eternal joy; and, exulting in the prospect of associating with a dignified and exalted company, they passed away heedless about their own fate, and with their last breath praying God to look with mercy upon their inhuman torturers.

This zeal was of a pure, ennobling, and saving nature; that of their enemies was a subtle, cruel, and ruinous destroyer of good. How noble those emotions which swelled the mind with pity and prayer when the body was subject to deathly pangs! but how base and craven that mind filled with rage—a slave to angry, fiery passion, heedless about a fellow-creature's sufferings, and gnashing the teeth with demoniac joy at cries of woe! One is the zeal of heaven,—the other is of hell.

The thoughts of the mind regulate the actions of life, and the formation of our views depends in a great measure upon our training. We take an earnest part in the defence of principles that have captivated our minds from youth, even

though we may not have discovered by any testing process their real merit. We cling to and approve of them on account of their age; we venerate them because our fathers did, or because it is fashionable. Such is the spirit of the world. But continued zeal for old habits would keep the world in ignorance. It has been chiefly through this spirit working in human nature that the Prophets met with strife and persecution. Proposed improvements, systems of reform, new inventions or innovations of any nature invariably meet with opposition.

"The good old times, the customs of the past, and our present institutions have answered admirably for what they were designed; and no movement that would extinguish them can be sanctioned by us." Such is the only interpretation we can give to the acts of opposition which men manifest. Such a zeal is detrimental to advancement, hinders the development of mind, stops the diffusion of exalted ideas, and keeps the world enveloped in the shroud of delusion; while, on the other hand, it has been through the true zeal of great and firm-minded men that great objects have been achieved, and power to overcome prevailing objections has evinced itself.

The stability and zeal worthy of their discoveries have, by repeated trials, gained public approval; but, had the outburst of disapprobation at their introduction damped the ardour of their authors, the world would have lost many a great auxiliary to its progress, many a gem in the knowledge of art and science: therefore, in the proclamation of truth of any nature, for general good or universal acceptance, a zeal which will carry a man above difficulties and aid him to brave the frowns and exposures of opponents must exist within him.

The Saints of God should show the intensity of their love for truth by zealous works—by being constantly attentive to progressive duties. Zeal in doing good, zeal in getting our minds to germinate fruit, zeal in becoming in every way intellectual will be worthy of our study. We can gain confidence through successes, become powerful in government of self, in manly movement, and decision of character, by banishing from ourselves a wavering, weak, and hesitating policy.

The course of all true men, especially that of man's model—namely Christ, should be zealously imitated. Remember the meek, quiet, patient spirit, and the calm, serene, and thoughtful disposition, which was destitute of rant, excitement, and declamation. Remember him who lived to bless, but not to agitate Judea, and who met every reverse boldly and with holy composure. If such qualities exist in us, they will bring their own rewards. Such is the offspring of God's Spirit; and if this Spirit exists in a people, a power to accomplish great tasks will be given them; and although the duties of the world may measurably engross their attention, they will find opportunities of displaying the power within them. They cannot be free from impulses to publish their views, to express their thoughts, and to act out in daily life those traits produced in them by the force of principles divine. They must be a people "zealous of good works," in order to be worthy of their high destiny.

THE ETERNAL REALITIES OF THIS LIFE.

BY ELDER E. L. T. HARRISON.

The words "this life" and "the next life" mystify us a great deal and cloud our understanding of the realities of eternity. Man has no "*next* life." He has but one life—one continuation of events. If man would view his whole existence as one sweep of events linked together, he would see the value of his present surroundings—he would feel more the terrible reality and importance of that part of eternity in which he *now* moves.

This life *makes* what is called the *next* life—that is, the fortune, the success, the joy, the influence that we shall possess in it, just as much as a man's early education and habits decide his standing amongst men in later years.

When men fully realize the oneness of this life with the "*next*"—when they tear down, by the force of their knowledge of matters, the *appearance* of division caused by death, it alters the whole tenour of

their movements: they act and plan for another and a wider range of things. Men of this kind, who have reason to believe that their actions are wise and properly worked to agree with the eternal state in which they exist—such men feel that eternal life is in and upon them already: they feel that every present good action is telling for their eternal benefit as much as anything that can transpire beyond the grave. In the confidence they are begetting in their worth, in the affections they are inspiring, and in the stability growing up in their souls, they see around them, rising sure and firm, the foundations of the very glories of eternity. They do not wait the hour of resurrection to come ere they can enter in upon their eternal career. Their eyes have seen it, their hands have handled it, and they have felt it, in degree, and lived in the midst of it already. The common respect which man draws from his fellow-man, because of his superior conduct or abilities, would make an eternal influence, were it worked upon principles that would cause it to endure. The common kind of love and affection that our actions draw towards us is a portion of the very love and esteem upon which thrones are built in the bosom of eternity. True, it is variable now, and uncertain; but that is because the course we take to secure it is variable and uncertain also. But while it lasts, and to the extent that we go into it, it is the same.

Yes—portions of eternal riches are often within our hands, but we know it not. We push them on one side, and think we shall get at the thing by-and-by. Men slight the love of wife and child, instead of labouring to get it firmly fastened to themselves. Instead of seeing in it valuable property—instead of seeing in it stepping-stones to their great salvation, they seek to build up a throne outside of it. From not appreciating the eternal realities of "this life," they are waiting for the materials to come from whence their greatness and happiness are to be worked. They despise the substance and are waiting for the shadow.

Fools that men often are! Well might Jesus say, "The children of this world are wiser in their generation than the children of light!" The children of this world plan to meet the *whole* of the life or generation they comprehend, whilst the children of light, who should understand the eternal continuance and endless importance of the domestic associations and friendships by which they are surrounded, do not work up these things to our advantage commensurate with our understanding of their value—their eternal advantage to us; and the fact that in the common kind of matters from which we *now* gain bliss or influence lies our only hope of glory and felicity in future worlds, and that outside of these and similarly familiar sources the universe is barren and desolate for us, and salvation impossible.

It is fearful to see how some men trample about among portions of eternal wealth and ruthlessly tear up the elements of eternal joy, and yet talk of the eternal glory they expect to get, "if faithful!"—as if God had some good to give them more real than what they now handle!—whilst they are destroying not merely that which they could work into everlasting bliss and power, but destroying that which they hold of the very thing itself. Man must return to these slighted riches and possessions and unite them to himself before it is too late, and see in the members of his family, his associates in the Church and Priesthood, and even in the influence he can righteously acquire outside the Church, the elements of his future exaltation, upon whose united shoulders he must rise. They must bear him up. Will he not, then, if he is wise, win, attract by kindness, or obtain by efforts for their benefit, all the influence and strength that they can yield?

Here is the policy—the broad, deep policy of living in the spirit of Jesus, because it binds and conciliates, draws and adds the strength of others to our own. The policy of controlling our criticising tongues, and judging not, lest we sever from us now, or hereafter beyond the grave, when our unjust criticisms shall come to light, the attachments, the support, the influence among the spirits of men we might have gained. Here is the policy of getting rid of that mean, selfish littleness that leads us to grasp at every chance of enriching ourselves, and causes us to be always trying to get the glory and credit of every little, clever, wise, or successful thing that is done within a mile of us, that it may appear how wondrously thoughtful, how wondrously energetic, how wondrously prudent, or how tremendously smart we are on all points, and crushing our way into notice, no

matter whom we shove into the back ground, so long as *our* claims are kept in sight! *There is all eternity to find us out!* and such a man's little heaps of glory will melt away like heaps of lather. He has not lived for an eternal man: he has lived for to-day alone. But on the other hand, when a man or woman, without any show, has generously brought forward another's claims, resigning their own,—when they have conferred benefits on others, without dragging them all the time into their sight, or everlastingly trying to impress them with the obligations they are under, but blessed them without an effort to be observed,—when such a one is found out, (and it must be the same when they are found out hereafter,) how Godlike and noble do they seem! How the heart warms towards them! What a disposition crowds upon us to heap everything we possess upon such characters! We cannot bless them enough! Verily, in this principle of action lies one of the keys of power and endless influence. Every one who aspires to righteous greatness will seize upon it for themselves, make it their own chosen principle and practice, that in them may be reflected their Great Father's course and Spirit. Marching in this track, their enlarged souls will see wider and yet wider openings to improve upon the eternal realities of daily life, and lay a chain of consequences which shall be felt as long as themselves endure.

Let mothers reflect on the hopes they have for eternity, and they will see them close to their hands in their sons and daughters which the Lord has given them. Let them weld the hearts of their children to theirs, so that they can never escape their influence. Let them not trust alone to the tie of flesh and blood. It will not hold their children for ever, unless that tie is cemented by confidence and esteem.

He that would preside endlessly over his children as a god must be to them the very god they want to be considered. Parents must make out their godhead, establish their superiority and right to rule deep in the minds of their children, by conferring such obligations, by such a regular course of love, mercy, gentleness, and yet stern attention to the right, that their sons and daughters shall naturally cleave to and look up to them as the greatest and best of beings they are acquainted with. Coming thus before the holy Priesthood to be sealed for eternity, there will be something to tie together: but when the bands are rotten, who can fasten together? It does not lie within the compass of Jehovah's power to unite discordant elements—to fasten contempt and coldness together for eternity. Why do not men see this? Who is going to stop with them for all eternity, unless the spirit and disposition of a parent—the attractions of a parent—the material to make an endless and immortal head, are there to rest upon and abide by?

Talk about the binding and the loosing power! It rests within ourselves. Jehovah's servants do but stamp and put the seal of office upon it, and make it legal and secure. We must bring to them a *prepared* document, written in imperishable attachments, growing out of a knowledge of qualities mutually possessed;—we must bring them, in fact, something worth the stamping—something that will *naturally* keep together, or the seal will not be affixed; or, if it is, it will sever the quicker; for that which is unnatural and uncongenial cannot be united or riveted by the power of the holy Priesthood.

Look well, then, O man, to the eternal realities abiding around you. If you are acquainted with the elements of endless life, you will see that your salvation is to grow from things now within your grasp. You will see that the joys of it have in a thousand little ways already touched your heart; and, exulting in the power you possess of *now* tasting its realities and *now* controlling the amount and quality of that which is to come, you will take such a course that the joys and power of that salvation shall endlessly increase.

TERTULLIAN AND CLEMENS ON FALSE HAIR.—Tertullian, an early Christian father, says, "If you will not fling away your false hair as hateful to Heaven, cannot I make it hateful to yourselves by reminding you that the false hair you wear may have come not only from a criminal, but from a very dirty head,—perhaps from the head of one already damned?" Clemens of Alexandria, another early father, informed wig-wearers when they knelt at church to receive the blessing, that they must be good enough to recollect that the benediction remained on the wig, and did not pass through to the wearer. [This at least shows that laying on of hands for spiritual gifts was practised in the early Christian Church. ED. *M. S.*]

TIME:

PAST——PRESENT——FUTURE.

BY ELDER JOHN WILLIAMS.

THE PAST.

Men are in time like unto travellers upon an immense desert. Behind them is stretched the boundless past, upon which the mists of years are falling, shutting out from their view old Time's children as soon as born, except where some gleam of memory, bursting like lightning from the cloud, reveals to them a transient view of some far-off time in the happy or sorrowful past. To most the light of the present reveals a path whose roses have thorns, and whose sweet waters have bitterness. Before them lies the illimitable unknown future, to which the angel of Hope points with a magic wand, raising in its clouds and vapours enchanted pictures, which fade before the present like dreams before the morning light, leaving the hard path uncovered before their view in all its cold and stern reality.

The Past! To what an immense world is that little word the key! What a throng of memories come rushing by as we think upon the past of our own lives, beginning with the days of childhood, when the stream of our life was a babbling brook, kissing in happy innocence the beauteous flowers that bloomed everywhere in its course, guided by the holy influence of a mother's love! Happy childhood!—fittest image of that purity which shall exist in the hearts of all those who are subjects of the kingdom of God. Next comes boyhood, with its joys and sorrows, its hopes and fears; then the transition from boy to man. How foolish now the past of childhood seems, when viewed by the light of a few years' experience! We have now reached what was then the future, and find the things we then thought so beautiful to be mere tinsel toys. Yet, as we begin manhood, we heed not the past, but indulge in other dreams of the future, until they are in turn dissipated by the hard realities of life. Indeed, our lives may be compared to a succession of dreams with an unpleasant awakening. Yet we go on dreaming, hoping for comfort in the future. They all, however, force upon our notice some lessons with which we may guide the present of our lives, the waste of time of which we have been guilty, or the waste of means of opportunities for improvement. Each teaches a lesson which we would do well to remember.

There are likewise many lessons taught by the past of individual lives, which it should be our constant study to improve upon.

There is a past, too, beyond our time, from which we may derive instruction. Men have walked abroad in the earth and found written upon her rocks and stones the record of the past. The history of ages innumerable far beyond our conception of time, when yet "the Spirit of God moved upon the face of the waters," bringing about by its influence those changes which the surface of our earth records. It tells us how one condition of things followed another; it tells of classes of plants and classes of animals, succeeding each other, until the crowning act was performed by the creation of man in the image of God.

The political past shows us the history of nations and people who have come and gone like so many actors upon a stage; and closely connected with it has been the religious past.

Religion has in some instances been the cause of the rise and fall of empires; and where it has not been the motive power, the religion of the conquerors has been forced upon the conquered, so that the rise of nations has in most cases been the rise of some particular form of religion; and on the other hand, the rise of some religions has been the rise of the nations who were believers in them. In proof of this, we need only refer to the early history of the two most important systems of our own day—Christianity and Mahomedanism; the first, the foundation upon which the nations of western Europe were built; the second, under the banner of the crescent, was forced upon the nations of the East.

Religion is the soul of the social and political body; and although the creeds of

the world have become corrupt and false, they still exercise a very great influence over the nations. But great as has been their influence, it is naught when compared to that exercised by the truth.

Look for instance, at the ancient Israelites. As a nation, they were few in numbers; yet their moral influence was greater than that of any other people. Indeed, so long as they continued in the truth, the Gentiles were made to minister to their prosperity; but when they became proud and rebellious, they were made scourges to humble them.

Another example may be found in the history of the Israel of the last days. Although many societies have been formed, both religious and social, during the last half-century, some of them founded by men of great learning and ability, not one of them has shown that vital energy so characteristic of this Church. They have preachers, but they are bought for hire, and have little or no interest beyond their salaries in the future of their sect. Some have attempted missionary enterprises, but have been fettered by want of funds, so that they have been on a very small scale and with still smaller results. They have shown by their conduct a want of faith in their own pretensions, and can hardly expect others to believe in them.

The Latter-day Saints, on the contrary, have shown themselves to be in earnest, not only by missionary efforts, such as have been made by no other people, but by constant endurance of hardships and sufferings; and, by their patient endurance of martyrdom and persecution, have proved to the world that they have an abiding interest in their religion beyond their present worldly interest.

Before we became members of this Church, what a sad blank did our religious past present! Crammed as some have been with pious cant about the sinfulness of the world, the future seemed like a wilderness of weeds, through which we had to wade to that haven of idleness in which we were to spend an eternity. But "Mormonism" has shown us the truth that we have to labour to make our own reward, thus giving us at once an object and a hope which has clothed with verdure the barren future, and given to the most toilsome life some foretaste of the coming reward.

From our past, as Saints, we have much to learn. The best can look back to some things which might have been improved, and too many to a long list of mis-spent opportunities now lost to them for ever. We have seen in our time as it were winters of trouble and persecution, the storms of which have shaken many dry twigs until they have fallen, and driven back the sap of others that promised a goodly harvest when clothed in the green leaves of summer. Let us take warning by them, and mend in ourselves what we have seen amiss. If we do this, we shall be making the past of use in guiding us to make the best use of the present.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 348.)

[July, 1843.]

The people of De Witt were obliged to leave their homes and go into Far West, but did not until after many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried by the wayside, without a coffin or a funeral ceremony; and the distress, sufferings, and privations of the people cannot be expressed.

All the scattered families of the "Mormon" people, in all the counties except Davies's, were driven into Far West, with but few exceptions.

This only increased their distress, for many thousands who were driven there had no habitations or houses to shelter them, and were huddled together, some in tents and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation; many of them had been killed, whilst others had been whipped until they had to swathe up their bowels to prevent them from falling out.

About this time, General Parks came out from Richmond, Ray County. He was one of the commissioned officers who was sent

out at the time the mob was first quelled, and went out to Diahman. I and my brother, Joseph Smith, senior, went out at the same time.

On the evening that Gen. Parks arrived at Diahman, the wife of my brother, the late Don Carlos Smith, came in to Colonel Wight's about 11 o'clock at night, bringing her two children along with her,—one about two years and a half old, the other a babe in her arms.

She came on foot, a distance of three miles, and waded Grand River. The water was then waist deep, and the snow three inches deep. She stated that a party of the mob—a gang of ruffians—had turned her out of doors, had taken her household goods, and had burnt up her house, and she had escaped by the skin of her teeth. Her husband at that time was at Tennessee, and she was living alone.

This cruel transaction excited the feelings of the people in Diahman, especially Colonel Wight, and he asked General Parks, in my hearing, *how long we had got to suffer such base treatment.* Gen. Parks said he did not know how long.

Col. Wight then asked him what should be done? Gen. Parks told him "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col. Wight did so precisely, according to the orders of General Parks. And my brother, Joseph Smith, senior, made no words about it.

And after Col. Wight had dispersed the mob, and put a stop to their burning houses belonging to the "Mormon" people, and turning women and children out of doors, which they had done up to that time to the amount of eight or ten houses, which were consumed to ashes,—after being cut short in their intended designs, the mob started up a new plan.

They went to work and moved their families out of the county and set fire to their houses; and not being able to incense the "Mormons" to commit crimes, they had recourse to this stratagem to set their houses on fire, and send runners into all the counties adjacent to declare to the people that the "Mormons" had burnt up their houses and destroyed their fields; and if the people would not believe them, they would tell them to go and see if what they had said was not true.

Many people came to see. They saw the houses burning; and, being filled with prejudice, they could not be made to believe but that the "Mormons" set them on fire; which deed was most diabolical and of the blackest kind; for indeed the "Mormons" did not set them on fire, nor meddle with their houses or their fields.

And the houses that were burnt, together with the pre-emption rights and the corn in the fields, had all been previously purchased by the "Mormons" of the people, and paid for in money, and with waggons and horses, and with other property, about two weeks before; but they had not taken possession of the premises. But this wicked transaction was for the purpose of clandestinely exciting the minds of a prejudicial populace and the Executive, that they might get an order that they could the more easily carry out their hellish purposes, in expulsion, or extermination, or utter extinction of the "Mormon" people.

After witnessing the distressed situation of the people in Diahman, my brother, Joseph Smith, senior, and myself returned to the city of Far West, and immediately despatched a messenger, with written documents, to General Atchison, stating the facts as they then did exist, praying for assistance, if possible, and requesting the editor of the *Far West* to insert the same in his newspaper. But he utterly refused to do so.

We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation. And in the meantime the presiding Judge of the County Court issued orders, upon affidavits made to him by the citizens, to the Sheriff of the county, to order out the Militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were in every moment.

Everything was very portentous and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people that the Governor would render us assistance; and whilst the people were waiting anxiously for deliverance—men, women, and children frightened, praying, and weeping, we beheld at a distance, crossing the prairies and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine; and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts.

But, to our great surprise, when the army arrived, they came up and formed a line in double-file within one-half mile on the south of the city of Far West, and despatched three messengers with a white flag to the city. They were met by Captain Rorey, with a few other individuals, whose names I do not now recollect. I was myself standing close by, and could very distinctly hear every word they said.

Being filled with anxiety, I rushed forward to the spot, expecting to hear good news. But, alas! and heart-thrilling to every soul that heard them, they demanded three persons to be brought out of the city before they should massacre the rest.

The names of the persons they demanded were Adam Lightner, John Cleminson, and his wife. Immediately the three persons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people and lay the city in ashes. They replied to the officers, and said, "If the people must be destroyed and the city burned to ashes, they would remain in the city and die with them."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 4, 1859.

OUR ADMINISTRATIVE POLICY.—On receiving the Presidency of this Mission, our first object was to thoroughly organize and get it into good working order, to have it thoroughly and efficiently officered with the "right men in their right places," that all business and governmental matters might be promptly and effectively attended to, and that order, system, and regularity might be introduced and extended throughout the Mission. Our object was not so much to effect the emigration of the Saints already here as to prepare the Mission for the future—for the ingathering to the Church which we foresaw would take place. We were assured in our own minds that such a state of feeling as now exists would ere long come over the Mission, that a spirit of calm and serious enquiry was destined soon to possess the honest in heart, and that the door would soon be opened for a great ingathering to to the Church. To still further prepare the Elders and Saints for this work soon to be performed, we also endeavoured to bring about a reformation in our meetings, and especially in our public preaching meetings.

In former Numbers of the *Star*, we have from time to time adverted to the subject of *preaching the Gospel* to the strangers who attend our meetings, and have endeavoured to show the Elders the importance of the subject and the necessity of attending to this duty. We have exhorted them, while they slackened none of their efforts in other matters, to double their diligence in this,—while they continued faithfully to watch over other important interests of the Church and cause of God, to remember that the greatest and most important duty of all is to preach the Gospel and bring the honest in heart into the Church,—and while they strove to instil into the minds of the Saints the true principle and spirit of gathering, and the necessity of exerting *themselves* to accomplish it, they should labour still more diligently to replenish the Mission and fill vacancies occasioned by the emigration with good honest and faithful Saints. To this end, we have exhorted the Elders to bring about a reformation in their meetings, and particularly those attended by strangers, who come to hear doctrine and learn principle. Much has been said upon this subject. The Elders have been counselled and instructed to give tone, character, and dignity to these meetings, and to make them interesting and instructive to enquirers.

But we are sorry to say that there has not been that attention paid to this matter which its importance demands. We are often pained and mortified at the want of

intelligence and almost total absence of good, sound, common sense and judgment displayed by some of the Elders in conducting some of our public meetings. We deem the subject of sufficient importance to warrant us in again bringing it up and calling the attention of the Priesthood to it; and we desire to be distinctly understood that a thorough reformation in this respect is called for, and *must* be brought about.

Our efforts to bring about a prompt, systematic, and effective business arrangement, and an energy and efficiency in administrative and governmental matters, have been crowned with abundant success. Pastors, Presidents of Conferences, and Travelling Elders have stepped forward and manfully seconded our efforts by entering into the spirit of our design and vigorously working it out. We feel confident, if they had universally realized the *nearness* of the work and the *importance* of preaching the *Gospel* to honest enquirers, and entered into the spirit of it, with the same zeal and energy that they have manifested in other reformations, that a radical change—a thorough reformation would long since have been effected in our preaching meetings. Our Elders would also have been prepared and *qualified* to preach the Gospel in such a way as to rivet conviction, convince the judgment, touch the heart, captivate the soul, and would bring these same constant and attentive listeners by scores and hundreds into the Church. Instead of that prosy, dull, and lifeless character which now attaches to so many of our preaching meetings, there would be an irresistible energy, life, and fire about them that would subdue every honest heart coming within their influence.

If the Elders will even now lay hold of this work with a zeal and energy worthy the cause and commensurate with the work to be accomplished, we have not the least hesitancy in predicting a complete success. Elders of Israel, there is a great and glorious work to be accomplished in these lands. Will you perform the labour like men of God, and thus prove yourselves worthy to hold the Priesthood you have received and secure the reward? or will you neglect your "day of opportunities," and leave the privilege and honour of doing the work, and thus lose the blessing? In a future Number we may throw out a few hints as helps to remove the objections and correct the abuses of those meetings; for we design to keep the matter before the Elders in some way until a thorough and complete reformation shall be effected throughout the entire Mission, and the Lord be no longer dishonoured therein through his Priesthood.

EXCOMMUNICATION.—John Hyde, sen., formerly an Elder in the Church, has been excommunicated for apostacy.

THE GREAT APOSTACY.

(*Continued from page 337.*)

It is very popular among all who believe in the apostacy, whether as partial or universal, to pronounce it a most lamentable occurrence. Volume after volume has been written by "Reformers" upon the subject, deploring in most pathetic terms the fall from the sublimity of primitive simplicity and purity, and depicting in impassioned language the myriad evils that flowed from it.

This is a natural position for all to take who are unacquainted with the grand workings of universal redemption and the exaltation of the noble spirits of all times and dispensations. But it is none the less a fallacy. Such individuals cannot

discern why generations should be left unblessed with the Priesthood of God; and in their vain efforts to reconcile this apparent injustice with the Almighty's recognized attributes of justice and mercy, have ignorantly concluded that the power of salvation and exaltation remained with man upon the earth, though he had fallen from his high position and was left grovelling among the miry sloughs of human conceptions.

But they find still as much difficulty in understanding why the whole world was left in darkness, except one nation, who alone held the oracles of Jehovah; and why even now three-fourths of the human family are ignorant of the name of Jesus, through whom alone is salvation. True it is that man cannot, "by searching, find out God." The purposes of Heaven are hid from all those who are not blessed with or who reject the testimony of God's Prophets upon the earth. Our position will doubtless startle some when we assert that the apostacy was a *necessity*.

It was necessary for working out the grand problem of salvation propounded in the councils of eternity. That the ancients understood this is fully evidenced by the following language of Paul:—"That day *shall not* come, *except* there is a falling away first." He, it seems, understood the philosophy of redemption and the unalterable workings of those laws by which it is to be completed. Everything that we have any knowledge of is on the move towards perfection by progressive stages, so long as it remains obedient to those laws. These stages may be limited in duration or may occupy ages in their completion. We find man first a child, helpless and innocent, without power to protect or provide for himself. Anon he is the sprightly youth, whose gathering graces and developing faculties mark him as a superior in the order of creation; and then, with manhood's flush upon his brow, and his active, intelligent mind thinking, planning, inventing, and moving to action, lord of the creations around him by his superior powers. But the burning principle of life soon wears out the fragile tenement it inhabits, and darts ahead to enter upon another sphere in a more exalted condition. Yet from childhood to old age is a work of progressive stages, gradually developing the superior qualities of man.

The same is true of the animal, vegetable, and mineral kingdoms. The same is true of the earth we live upon. Through progressive stages, it has arrived at its present condition; and to every observant mind the evidences of its further development are plainly discernible. Man has arrived at his present condition socially and politically by the same means. These we may designate observable truths: they apply to all that meets our senses; and from these, reasoning analogically, we would conclude that redemption is likewise a gradual work, approaching its consummation by progressive stages.

Nor is this position arrived at alone by analogy. From the hoary past comes a voice tremulous with age, imbued with the sentient wisdom which experience gives, and utters the solemn truth.

Every dispensation was fitted to man's developed condition; and as the progressive stages of his development succeeded each other, dispensations were communicated accordingly.

It would be needless here to recite the various dispensations, to trace their progress and completion, and to point out the apostacy from the spirit of the Mosaic preparatory to the introduction of the Christian, bearing palpable evidence that as society developed itself, the dispensations given were found inefficient to meet the growing demands, and more advanced communications were necessary.

Our present object is to show the incapability of the Christian to complete the grand chain of progressive dispensations preparing the earth for celestialization, and man for the exalted position of an inheritor of eternal lives. All the Prophets and holy men of God have pointed to a kingdom of power that should bear rule in might and majesty, be the terror of evildoers, and administer laws of righteousness with justice and equity. This the Christian dispensation never could have produced. It was a diffusion of inward peace and genuine happiness to all who embraced its principles; but the very spirit of some of these principles precluded the organization of such a power as that described, even if collateral circumstances had permitted it. Let us take such language as that in Matth. xxvi. 52—"Put up thy sword, for all they that take the sword shall perish by the sword," and compare it with Rev. xviii. 6—"Reward her even as she

rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double;" and we shall at once perceive the difference between the motive power of the two dispensations. The former strove to govern men by the force of moral suasion; but that is insufficient to control any but the honest-hearted and upright. The tyrant, the usurer, the dishonest, corrupt, and unjust will mock at its noble and Godlike teachings, and act out their abominations and iniquities in the face of its purest and most exalted precepts. The next blends together the beauty of moral suasion and the strong hand of power, to convince and happify the honest in heart and protect them from injustice and oppression, while it administers laws of equity, with justice, to all. But concurrent circumstances would not permit any other dispensation to be communicated than that given. Society was not sufficiently developed to receive another; therefore it was necessary that that given should be departed from, that man acting upon his progressive character might gradually work out a state or condition of society fitted to receive the highest, noblest, and most exalted of all.

In proof of this, it is only necessary to glance at the condition of society when that dispensation was opened. The dominant power was warlike in its character, tenacious of its authority, eagerly watching for any semblance of opposition to crush it in embryo, and mercilessly and rigorously inflicting a summary vengeance on anything and everything that bore even the faintest resemblance to antagonistic power.

This very spirit of jealousy of authority, independent of the "world's proud mistress," was successfully roused by the sacrilegious Jews against Christ, when they compelled Pilate to condemn to death him whom he believed innocent, simply because he was afraid of that power which gave him authority, if he appeared to favour the claims of one who assumed what to them was the treasonable title of "King of the Jews." That same power looked upon every assumption of religion to interfere with governing institutions as treasonable in the highest degree; hence we find the Apostles suffering more persecution upon a charge of seditious politics, based upon their teachings with regard to their Lord's glorified advent, than from any other avowed cause.

For this reason, too, they were compelled to veil their knowledge concerning the times of retribution determined upon in the councils of eternity, and present what few teachings they did give in a semi-mystical manner, which confounds the shallow theology of the present age. From this cause arose the error of the Thessalonians, noticed in the first article of the present series; and if those who were members of the "household of faith" fell into such an error concerning the coming of the Messiah in power and glory, how much more reason was there for their active and insidious foes to receive the same impression and use it to the destruction of the propagators of Christianity?

We say, then, that concurrent circumstances would not permit any other dispensation than that given. The noble principle of mental freedom was scarcely recognized by Jew or Gentile. The nobler principle of man, governed politically, socially, and religiously by Divine revelation directly communicated, was viewed by the glaring eyes of tyrant prejudice and custom as dangerous to the wellbeing of society and government, and requiring to be rooted out.

But could not that dispensation have developed itself so as to produce the power and organization necessary to bring about the consummation of God's purposes? No. Society could not have developed itself so quickly as the purposes of Heaven require to be unfolded. And again, the undoubted tendency of man to wander after strange conceits and vain imaginings, exemplified in this very apostacy, precluded all hopes of a slow and gradual growth to that nobler blending of principles, laws, and practices required to work out the destiny of the earth.

If, then, the Christian dispensation could not fully accomplish all that was required for the ultimate exaltation of man, and if an apostacy from it was necessary, why was it given at all? Simply because without it society would never have been prepared for that which was to follow,—because the expiatory sacrifice of suffering innocence for a world's guilt required to be consummated,—because the grand chain of progressive stages would have been incomplete without it. The child does not spring into manhood in an

instant—does not spring into manhood without an intervening step. Noble, promising, and blooming youth necessarily precedes and augurs well for manhood's glowing prime. That dispensation was a glorious boon to earth. Its ennobling principles, all corrupted as they became, acted upon the growing stages of society with irresistible force; and as the crystal streamlet flowing pure from its parent fountain is polluted with the filth and corrupted matter that mingles with it, yet refreshes and fosters the growth of the waving trees that spread their shady arms o'er its reclining banks, so the heavenly stream of Christian principles that welled up pure and clear from the fount of inspiration, corrupted though it became, nurtured the noble tree of human freedom, till its spreading branches afforded a shelter for the everlasting Priesthood once more to plant the standard of truth upon the earth, and rally around it the scions of nature's nobility, who, filled with the Spirit of the Eternal, will carry off the kingdom triumphant, and weld the last link in the golden chain of successive eras, by which the past, the present, and the future will become indissolubly united.

It would be impossible in a short sketch like this to advance all the arguments that sustain the truth of the position taken. We will therefore next proceed to examine the subject in its practical workings.

(*To be continued.*)

THE VISITOR.

THE FIRE SPREADING.

"You have a healthy and pleasant spot here, brother B.; and that is a prettily arranged garden of yours;—I think, productive too."

"Yes, the spot is quite rural in its situation and charms, though near the town. Besides, I have found a nice little trade here; and then our meeting-house is not far distant, and the majority of the Saints are residing around the neighbourhood; so I find the situation also convenient to me as President of the Branch."

"Still I should have had considerable difficulty in finding you, brother B., had not President J. been with me."

"Oh, you are a stranger to the town, you know, Elder E."

"Yes; and new places always appear very strange to me."

This conversation, which I give by way of introduction, passed between Elder B. and myself, as, in company with the President of the Conference, we completed our turn round the garden, while sister B. had been clearing away the tea-things. And here I must mention that, in accordance with the "consultation and the resolve" contained in my last, Pastor C. had hastened to his other Conferences to lay the matter before them, and President J. started on an official tour throughout his Conference, and I was invited to accompany him.

"Well, brethren," said brother B., as he glanced into his cottage, "I see things are all made straight within."

"Let us enter, then, and take up the matter for which we have come," returned President J.

We enter just as sister B. prepares to leave with little Joseph and Mary for a walk and a visit to the town.

"I am somewhat before you, Elder B., in getting my *Star*, and perhaps I cannot do better than to read "The Visitor" of this week. You will then understand the purport of our visit."

He then read the one containing "A Consultation and the Resolve," as well as the Editorials referred to therein.

"There, brother B., you have now as good an understanding of the matter as though you had been present. What are your views upon the subject? what are your feelings? and what is your resolve to be?"

"Why, Elder J., I cannot very well view matters differently. As for my feelings, the success of the cause is dearest to my heart, and the salvation of Israel and increase to the kingdom must move

the very soul of every true Elder. Ah, the very prospect of such makes the heart leap. Besides, I should indeed be an unprofitable servant not to go into the matter with earnestness. My resolve is soon made. I am resolved to enter with you heartily into the work laid down, and, with the help of God, to do my part."

"That's good!" returned the President. "I am glad, Elder B., to see you take up the work with such spirit and energy. I expected as much, however, from you."

"Why, I should not be worthy to preside over the Branch, else," he replied.

"Nor *would* you longer have presided over the Branch, had you not felt thus," emphatically added the President of the Conference.

"And wisely resolved, too," the other returned; "for if the Elders and Presidents do not partake of 'the spirit of the times,' however advanced, and grow equal to the work, however great, of course the members will not be equal to it nor advanced to 'the times.' It is but common honesty to feel thus; for want of faith, energy, or efficiency in me ought not to be cause of injustice to the work and injury to the Saints; and no man who really loves the Church will let his selfishness stand in the way."

"I rejoice to hear you, brethren," I parenthetically observed. "The work has grown too weighty, and the consequence of inefficiency become too serious for presiding men to stand in the way themselves, or keep friends in office to the detriment of the cause, or to let personal likings or dislikings at all influence them in their official character either to give office or to remove men to other spheres."

"As the Lord lives, *I* will not," replied President J. "If we are unequal in faith, energy, or ability to the performance of any work given, others must be called in, and we give place to them. Indeed, we should retire even with thankfulness that *others* are found equal to the burden; and in spheres more suited to us, we should endeavour to be more useful to the cause and more honourable to ourselves. May it be thus with me! and thus will I act towards my dearest friend."

"No; the interests of the work must not be sacrificed for self or friendship," added the Branch President; and then the Conference President interrogated him thus:—

"Do you, Elder B., feel equal to the work laid down for present operations?"

"With the help of God, I do," he answered.

"Do you think you can bring about such a state of things as that desired—make our meetings proper in character, the preaching effective, and the discourses suitable?"

"I *will!*"

"Now that the Lord has again opened a season for increase to the Church, and is moving towards the ingathering of Israel to his fold, have you faith to cooperate with him to a successful issue?"

"With Him as my supporter, I WILL *be successful!*"

"Ah, those are miraculous words—quite favourites of mine," I interrupted.

"Do you think," continued the President, that you can find the fitting instruments as preachers, &c., choose the right men for the right work, make such arrangements generally to bring about success in every department of your Branch, and by presiding wisdom really fulfil your proper calling?"

"I believe," he answered, "that fitting instruments are on hand for the performance of every work which the Lord gives. I believe that if there is any lack in this respect, it is in our own lack of discernment of character and from our self-incapacity to choose the proper men and put them to the performance of their proper work,—that it is generally ourselves, with our self-will, self-importance, partialities, incompetency, and self generally, that stand in the way. I will endeavour to avoid self and find the right men and means, and to make such arrangements as will ensure success; and I trust, by the aid of Divine wisdom, to preside as becomes my calling."

"Well answered, brother B.," I exclaimed, as President J. closed the examination and leaned back in his chair with the air of a man satisfied. "Though I am only a visitor, and take part by invitation, I must say that, had you answered differently, I should not have left so convinced as now that you are the right man in the right place."

"Yes!—I am satisfied!—you'll do your part! ejaculated President J., waking up out of his momentary reverie, and then added reflectively, partly to himself and

partly as observations to us—"It is long since I felt the yearning towards the honest out of the Church which seems to have now started into life, and never such a determination to bring the elect into the new covenant of Christ and add to us numbers of the heirs of salvation."

"That's just as *I* feel," quickly subjoined Elder B.

"'Tis the Spirit, brethren, moving over the Mission," I remarked. "It will spread and rest upon us until the Saints in these lands are baptised in it; and the seed of Israel around us, who have not yet entered into the new covenant, will also be moved by that Spirit. Though they will not understand its movings, they will be indrawn towards the fold, and the true shepherds of Israel will yearn after the scattered and unknown of Jacob's house, even as you do now, brethren; and the shepherds will have power to gather in the sheep; for they will know the voice and follow the shepherds. The hidden seed of Israel among the Gentiles will be found and known, and must be gathered into the fold. The work is before us—the season opening—the fulfilment at the door!"

"Brethren, let us kneel and ask power from on high that we may be equal to the future work and for all the services of the Lord," said President J. with reverence, while faith beamed in his countenance.

The presence of the Lord seemed to be with us, and prayer was pleasant to the soul, and we in turn poured forth the feelings of our hearts in short, but fervent supplication.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 323.)

(From the London *Athenæum*, Dec. 8, 1855.)

"Paris, Nov. 26.

I have received a letter from my friend, the Abbé Brasseur de Bourbourg, dated Rabinal, Department of Vera Paz, State of Guatemala, Central America, Aug. 7, from which, omitting the portions strictly private, I have taken the following extracts. They cannot fail to interest all students in American Archæology, as well as all enquirers into the aboriginal and colonial history of the Central American States. . .

Respectfully, &c.,

E. G. SQUIER."

"Rabinal, Department of Vera Paz,
August 7.

My dear Sir,—My journey to this point has been through the States of Nicaragua and San Salvador. They offered little to my curiosity in the form of antiquities; and I was only able to obtain a few traditions, a few words belonging to two of their languages, and four or five airs of their ancient *bayles*, or religious dances. I hoped to find much of interest in Guatemala; nor was I disappointed. From every quarter, official and private, I received every assistance possible; and although the various archives have suffered much during the late revolutions, I have been able to make a fine collection of manuscripts. . . . I should mention that I have consulted the original MS. of Ximenes, of which a part only is copied in Ordonez. It is composed of two distinct parts: the first contains, in three large volumes, a History of the Conquest, but more particularly of the establishment of the Dominican Order in the kingdom of Guatemala, with many geographical details and observations on natural history; the second, a comparative Grammar of the three metropolitan languages, a Catechism and Confessionario in the same languages, and finally, the Ancient History of Quiché, in Spanish and Quiché. . . . This begins with the creation of the world, as given in Ordonez, who took his copy from this book; but there are pretty large discrepancies, and the latter has not always been very faithful to the original. It has the same history of the demi-gods Hanaphu and Xbalanque; and, with the exception of a few marvellous tales, the whole is an historical episode of the most interesting character. The scene is generally in Quiché and Vera Paz; and most of the names are of places which I have been able to discover. After the semi-fabulous part of the book comes an account of the passage of the Indians to these parts of America. They are represented as coming from the north-east. I speak only of the Kachiquels, Zutugils, and Quichés, as, long before their arrival, these countries were peopled and civilized. As I have said, they came from the north-east,

and certainly passed through the United States. As they say themselves, they crossed the sea in darkness, mist, cold, and snow. I suppose they must have come from Denmark or Norway. They came in small numbers, and lost their white blood by mixture with the aborigines whom they found either in the United States or these regions. . . . After a sojourn of three months in Guatemala, I was, in May last, appointed Cura of Rabinal, by favour of the Archbishop, who made the appointment expressly to facilitate my studies in the languages and traditions of the country. My parish extends very far into Vera Paz, and is peopled by a very quiet and peaceable set of Indians, quite the reverse of the warriors of old. I begin to speak with them in their own language, which is of the utmost importance, as very few of them understand Spanish. Some weeks ago, as there is no physician here, I ventured to give one of them a remedy which cured him of a dangerous illness. From gratitude, he afterwards told me that he was the lineal descendant of the ancient chiefs,—that, by order of his fathers, he had committed to memory the whole of one of their *bayles*, or dramatic dances, in which he had recited a principal part in the time when they still danced and played it. Knowing that I had vainly endeavoured to obtain an idea of that *bayle* from the other Indians, he proposed that I should write it down from his dictation, which I eagerly undertook to do, notwithstanding that it was to be repeated in the Quiché dialect of Rabinal. *Improbus labor omnia vincit:* after twelve days of the most arduous labour I ever undertook, I got the whole of the *bayle*. With the aid of my grammars and dictionaries, I have corrected the orthography; and now I can boast of possessing the only original American drama in the world. It is a real drama, comparable in subject and style with the best of the old German poems of the middle ages, to which it bears a great resemblance. The scene is laid here in Rabinal, and the personages are the first heroes of the Quiché and Rabinal nations, —the time being, I should say, about the beginning of the twelfth century. It is an historical drama, agreeing in most of its facts with my Kachiquel MS.; and what is very interesting is, that these both agree with Ximenes. Two ancient cities, full of large ruins, spoken of in my drama, I have visited. They are called Zamaneb, or Cakyug, and Tzac-Pokoma. I shall send you a description of them by the first opportunity.

Sincerely yours,

BRASSEUR DE BOURBOURG."

(To be continued.)

PASSING EVENTS.

GENERAL.—A Constantinople letter states positively that a general insurrectionary movement is being organized throughout all the slave provinces in the Turkish empire. The war in Piedmont appears to have commenced in earnest on the 20th ult., when a body of about 15,000 Austrians marched from Stradella and attacked Montebello and Casteggio: the French, however, aided by the Sardinian cavalry, repulsed them, and the Austrians retreated, after four hours' battle: the French lost between 500 and 600 men killed and wounded, but killed and wounded upwards of 2,000 Austrians and took 200 prisoners. The French regency has, by letters patent, being conferred upon the Empress, during the absence of the Emperor Napoleon. The soothsayers, as usual, are busy with their coincidences and prognostics: one of the last, but not least, put forth is that of the coincidence of the names of the sovereigns engaged in the present war with those of the first French empire: thus—the Emperor of Russia then, as now, was named Alexander; he of Austria, Francis; the King of Prussia, William; and the French Emperor, Napoleon: their respective positions were likewise exactly the same as those occupied by their namesakes in our day.

VARIETIES.

THERE is said to be a lady in Camberwell who is so highminded that she disdains to own that she has *common* sense.

ANCIENT USE OF TOBACCO.—In a work entitled "Joyfull News out of the newe found Worlde," published in black letter in the year 1577, tobacco is alluded to as "a strange plant brought from Florida," America, which was wonderfully efficacious in healing sores, &c. Several cases are mentioned of persons high in authority being marvellously

cured of ulcers, wounds, and various diseases, by having "the saide hearbe" applied to them; and we are informed that, "from that time fourth the fame of that hearbe increased in such sorte, that manye came from all places to have that same hearbe." [This is corroborative of the Word of Wisdom, which describes tobacco as being "An herb for bruises and all sick cattle, to be used with judgment and skill."—See Doc. & Cov., p. 240. Ed. *M. S.*]

Shaving.—It is a frequent reply of the shavers to those who make objection to the practice as unnatural, that it is in every way a similar operation to the cutting of the hair or the pairing of the nails, and that if we are to let the beard grow because Nature bids it, we ought to leave the hair and the nails alone for the same reason. There is a sophism in this argument which it is not very difficult to expose. Is the cutting down of a tree at the root a similar operation to the pruning of its dead or broken branches? Is it equally justifiable in man to pare a horse's hoof, for the convenience of shoeing him, and to cut the hoof off altogether for the gratification of some morbid fancy? These instances are not perfectly analogous to the case in question, but they are sufficiently so to indicate the kind of difference which exists between the two operations. Nature everywhere asks for man's assistance. She gives the germ and leaves the cultivation to his skill and taste. But he is not, therefore, entitled to set his judgment above hers, or to contradict what she emphatically asserts. He is at perfect liberty, as far as the present argument is concerned, to arrange and cut his beard according to his particular taste and pleasure; but in removing it altogether he entirely prevents the purpose for which Nature has especially ordained it, whatever that purpose may be, and places himself in a position of antagonism to Nature which must inevitably result in defeat and damage to himself. In trimming the hair and nails, we are obeying a natural law as much as in allowing them to grow; for it is ordained that, if we omit to do this, both hair and nails, by splitting and withering at the ends, shall gradually trim themselves, although after that rough, uneven fashion in which Nature usually performs the work of disintegration.

POETRY.

ACTIONS PROVE THE MAN.

What though man springs from low degree,
Or cot the meanest kind,
With parents void of wisdom's lore
To train the infant mind,—
His youth be spent in labour, where
Oppression galls his race,
Without scholastic practices,—
Can these things make him base?

What though he come through mighty ones,
In halls of state to dwell,
Where education's priceless pearl
His intellect does swell,
And reared beneath a parent's care,
Where friendship does him greet,
And knows no toil nor poverty,—
Can these things make him great?

No; these are means through which the man
May prove his native worth;
True greatness flows from virtue's fount,
And not from rank or birth.
Although attainments' brilliant light
To life may add their gleam,
'Tis no criterion of the heart,
Or thoughts that are within.

Through poverty his path may lead,
And this with dangers fraught,
May sap life's vitals as it flows,
But cannot quench a thought.
Attainments, wealth, and influence
Are helps in nature's plan;
But actions only prove the heart,
And truly show the man.

R. Alldridge.

Address.—Samuel Francis, 3, Springfield Street West, Monument Lane, Birmingham.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 24, Vol. XXI. Saturday, June 11, 1859. Price One Penny.

"LIBERTY, EQUALITY, AND FRATERNITY."

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—JESUS CHRIST.

Were we permitted to glance through the vision of the future when the earth shall be celestialized and brought back into the presence of its Maker, or be caught away by the Spirit to view the countless creations that have already entered into the glory of celestialization, we should see deeply impressed the beautiful and love-inspiring features of true liberty, equal rights, and eternal brotherhood.

"Liberty, equality, and fraternity!" They are keys of the kingdom of heaven! These principles constitute the very genius of the everlasting Gospel, and form the basis of that holy order of Priesthood to which all the mighty ones of eternity belong. Could devils embody these divine principles in their organizations, the very regions of darkness and misery would be transformed into abodes of light and bliss! But hell cannot successfully counterfeit nor human governments realize sterling "liberty, equality, and fraternity."

Many reformers have attempted to embody these principles and make them the nucleus of a new organization on which to establish the "good time coming." Had they succeeded, then, indeed, society had well nigh reached the standard of a proper state of things; and, without building stone towers to ascend to heaven, they would have reached it and taken the order of celestial worlds as by storm. To doubt that the motives of many of this class of men were noble and their intentions large would be ungenerous; but their attempts were nevertheless presumptuous, for they undertook the work of Deity without being commissioned by him and made equal to that work by special endowment. Neither had they the plan revealed to them for the organization of such a society by the Great Society-Founder, who had tested that plan, and upon which, indeed, all celestial societies are organized, from the beginning of creations and celestialization far back in the eternities past. They did not even profess that they had been instructed by Divine revelation or had studied the science of society under the direction of the Master of social philosophy and celestial organization; nor did they, in their undertaking and endeavours to accomplish this more than human work, even pretend to be acting under the Divine Master, or to have received any qualification more than that which natural endowments and human experience gave. Moreover, many of this class of reformers —indeed, the most of them left out God and Christ altogether, and actually dis-

claimed fellowship with Christianity and a revealed religion. Thus they also involved in their schemes and life a radical inconsistency; for they aimed to realize, in effect, Christianity without Christ, and to establish a divine society without God.

It is not necessary here, and would be more extensive than our present design admits, to enter either into a theological or a sociological disquisition to show how vain is the expectation that any society not under the government of God can reach a just state of "liberty" and "equality" of rights, or how incomplete would be that "fraternity" which was unconnected with the Father of mankind. The most positive demonstration of this which we can give is to offer the experience of all nations during the long and eventful period of six thousand years. At a glance, sufficient might be read of that demonstration to justify the conclusion that without God's plan of social organization, with him as its head; his system of government as its constitution, and his Priesthood as the administrators, society cannot reach the state of things in question.

That history *does* testify to the fact that no human governments ever gave genuine and solid liberty, ever sustained a balance of equal rights, or ever bound mankind together in a bond of holy and lasting brotherhood, no sane person will question; but that thousands of the finest and most spiritual minds have earnestly desired such a state of things is equally true. This latter fact alone is sufficient proof of the excellency of that organization and government which can reach those ends and realize an embodiment of the spirit of "liberty, equality, and fraternity." He who worships liberty without hypocrisy is a patriot; he who loves equal rights is a just man; and he whose heart swells with friendship and brotherhood possesses kindred qualities to those which dwell in the bosom of the Father of heaven. For such a man Saints would impulsively feel to pray, O Lord, initiate him into the fold and brotherhood of Christ! But if he looks to human systems and governments for the realization of his spirit-yearnings, he imagines a vain thing and leans on a reed that has often been broken.

Of all the varieties of schemes and governments, theocracy alone can realize genuine "liberty, equality, and fraternity." The last of these stand first in the kingdom of God; for brotherhood is the basis of its organization. "Baptized by one spirit into one body!"—ah, there is the great secret that will solve the problem of fraternity! "One spirit, one body, one faith, one hope, one Lord, one God and Father of all, who is above all, and through all, and in you all." Thus wrote the Apostle Paul to a branch of the Christ-brotherhood. There is one great chain of Priesthood—one everlasting brotherhood binding together all the redeemed creations of eternity. That chain links together the Saints of every age and every world in one universal family of God. The law of that holy family embracing worlds and eternities past, and which will be extended to worlds and eternities to come, is the everlasting Gospel; and James the Apostle declares the Gospel to be a law of liberty. But that liberty is not an irresponsible liberty—a tendency to lawlessness—a permission to do as one likes, right or wrong; and its spirit does not lead to anarchy and general strife. The liberty of heaven is the reverse of this. Such liberty as that of some of its human counterfeits would destroy the concord of heaven, break up the everlasting brotherhood, produce war among celestials, and damn the worlds redeemed. Then the order of God insures equal rights to the members of his kingdom. But those equal rights do not involve an equality of position and a sameness of office and calling, nor do they form a level upon which all stand as it regards capabilities, endowments, growth, possessions, and power. Such is an impossibility; and to give to "equality," as applied to society, any shade of such a meaning is an absurdity; for there are worlds and beings connected in the chain of society that started in their progressive courses unnumbered millions of years before this probationary course of man began, and millions of those beings have themselves helped to unroll in the universal scheme systems of creations and soul-inhabited worlds. Moreover, such a condition is impossible, even confined to this comparatively small family of mankind, and such a meaning attached to equality not less absurd in fact. In the kingdom of heaven, however, there are equal *rights* and opportunities, blessings, and privileges, to the uttermost possible and consistent

extent; but every one stands in his own order, occupies the degree of progress that he has legitimately reached, and inherits that which he has by merit and works become entitled to, while *co-operation* is the mainspring that moves the whole family of God towards common good, interest, and destiny. Kindred ties, faith, and hopes form the bond that binds them in one, and Christ redeems, the Spirit sanctifies, and God the Father accepts his children—receives his Saints into his bosom and glory.

THE GREAT APOSTACY.

(*Concluded from page* 368.)

Religion is an essential concomitant of society. Man, in every state and stage of existence, is a religious being. Buried in the deepest recesses of the forest, with naught but nature's magnificent garniture to feast his untutored eye, bustling amid the crowded thoroughfares of earth's great emporiums, or hidden in the solitude of the ivied cloister, his mind still yearns after a Divinity superior to aught with which he is acquainted, whose claims upon his reverence are inculcated by every created form he communes with, from the meanest animalcule to the mightiest world that rolls in silent majesty its ceaseless round. Therefore it is that society is influenced by the elevated or degraded form of religion it professes.

The first great practical result of the apostacy was an entire change in the features and workings of society, as in every age religion has affected the workings of society in its various ramifications,—in some cases being made the tool of the secular power, as with Alexander of Macedon, Napoleon the First, and others; at other times acting a subordinate, but no mean part in controlling, guiding, and modelling the minds of the people, as in many of the ancient and modern nations; while in a very few instances it has been found possessing the juster and better position of deeply influencing and wisely guiding the legislative and executive departments of Government. But never until the apostacy had the world witnessed it assuming an imperious and tyrannical supremacy over mind, coercing all to submit to its most monstrous absurdities, under pain of severe and summary punishment here and threatened eternal torments hereafter, a terror of the latter operating to a fearful extent on the minds of the masses, over whom the apostate hierarchy had obtained the most unbounded sway. This influence was not gained in a short time, but grew by degrees; and to produce it, the following causes powerfully conspired.

When the irruption of the barbarian tribes from the North over the sunny and fertile plains of the South had spread ruin and devastation to the very heart of the "iron" empire, and Rome had fallen beneath their sway, the exponents and propagators of what was called Christianity possessed a power over the minds of the people outrivalling the pagan mythology of the times. The mystical manner in which they presented the incarnation of Christ and other items of their theology suited well with the wild fancies of those rugged warriors who dreamed of mingling with the gods in the halls of Valhalla, and drinking ambrosial nectar from the skulls of their enemies. Almost unconsciously they submitted to a power against which their dripping swords and impetuous valour were useless—a power that spoke to their fancies, worked upon their traditional prejudices, and moulded their rude ideas of Divinity and eternity to suit its own purposes. Thus they who by brute force had conquered the mightiest empire of the earth, and had dragged its noblest defenders in degrading servility after their victorious hordes to swell the *eclat* of triumph, became in turn the slaves of a power that ultimately demanded and exacted the most abject submission.

Spreading from nation to nation and from tribe to tribe, the same results followed; and the learning, the arts, and the sciences publicly cultivated in the palmy days of Greece and Rome were confined to the cloister and committed entirely to sacerdotal protection. Celt,

and Gaul, Frank and Sclavonian, Saxon and Norman, all became buried in the grossest ignorance, looking upon religion as something to fear, venerate, and slavishly obey, while war and the chase were considered as the only employments dignified enough to be pursued, and literature as a priestly qualification fitted only for those who understood the mysteries of "the faith of the cross and our Lady," and whose absolution was a passport to eternal felicity, until kings and noble knights considered it a degradation for any of their order to be able to write his own name. That this submission and slavish veneration was actually as deep as represented, there is ample testimony to prove. When Peter the Hermit traversed Europe preaching in inflammatory language the degradation of the holy sepulchre by the Saracens, and calling for its redemption by force of arms, his words, sanctioned by the Pope, roused the wild zeal of crowned potentates and princely nobles, who rushed forth at the head of their armed followers on the maddest expedition ever entered upon. And the hosts who fell in the crusades from the days of Godfrey de Bouillon, to those of Richard Cœur de Lion sufficiently attest the blind bigotry of those warlike devotees, the shattered remnants of whose armies spreading themselves over Europe as Palmers—or holy men who had fought for the sepulchre—extended and deepened the reverence of all for a proud and ambitious priesthood. The power of the hierarchy could not possibly be greater than it now became. Popes commanded sovereigns, gave away or divided kingdoms, absolved subjects from their allegiance, and played the tyrant over every government in the known world. An instance or two may not be out of place here.

England was absolved from allegiance to king John, and he himself was excommunicated and the throne declared vacant by Pope Innocent the Third, because he opposed the Pope, who was forcing an archbishop into the see of Canterbury. Nor was the papal ban removed until John yielded. Ireland was given to his father, Henry II., to be conquered, because her bishops refused to pay "Peter's pence." Lewis II., Emperor of the West, played the groom to Pope Nicolas the First, by holding the bridle of his horse while he dismounted,—a mark of servility only paid then to an acknowledged superior. And after the discovery of America, "his Holiness" drew a line upon the map and parcelled out the new world between the Spanish and Portugese.

But this condition of society could not last. The disease was bound to work its own cure. As the power of the priestly authorities increased, their crimes, excesses, and indulgences of passion grew until they became insupportable, and honest, deep-thinking men began to enquire if such enormities could exist in conjunction with the sacred and holy power professedly enjoyed by the priestly criminals. The revelations upon which they based their pretensions were forbidden the people, and the prying eye of the curious brought down upon its possessor the awful power of the spiritual tyrants. But noble right would enquire; and death, the dungeon, and the rack were successively and in many instances successfully dared by those bold enquirers after truth. The dungeon might yawn, the rack might stretch, and the faggot might blaze, but vain were all the efforts of cruel and relentless persecutors to quench the dawning light that was slowly but surely marking out another page in the chequered volume of human history.

If we were chronicling minutely the causes which produced the next great phase of society, we could adduce many instances of heroism in the struggles that sparkle like oases in that dreary desert of history: but such is not our purpose.

The next great practical result of the apostacy was the "Reformation," which hurried mankind through many conflicting scenes to open the portals of free-thought and liberty of mind. Bursting out in various places at the same time, it bore undoubted evidence that God was working strangely among mankind to bring about his own almighty purposes. Flying from one extreme to another, its opening scenes were characterized by many excesses, which were gradually toned down till men commenced to think calmly and reason closely on what had transpired and its results. Though stated in few words, this was nevertheless the work of nearly two centuries; but so fully did it accomplish its mission, that latitude and liberty of thought, in many countries, assumed the place of blind bigotry.

The great apostacy thus proved itself to be a necessary process—we might almost say fermentation—for the develop-

ment of society, mentally, socially, and politically; and naturally and surely it produced the desired results, until society was prepared to receive a system sufficiently ennobled to take the lead in theology, ethics, philosophy, science, and government, and ultimately work out universal restitution.

Such a system the Latter-day Work has proved itself to be, and eventually it will solve the problem of eternal redemption, and its holy claims will be fully recognized when Messiah possesses the kingdom and reigns "King of kings and Lord of lords."

S.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 364.)

[July, 1843.]

The officers immediately returned, and the army retreated and encamped about a mile-and-a-half from the city.

A messenger was immediately despatched with a white flag from the Colonel of the Militia of Far West, requesting an interview with General Atchison and General Doniphan; but as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher.

The name of the messenger was Charles C. Rich, who is now Brigadier-General in the Nauvoo Legion. However, he gained permission to see General Doniphan: he also requested an interview with General Atchison.

General Doniphan said that General Atchison had been dismounted by a special order of the Governor, a few miles back, and had been sent back to Liberty, Clay County. He also stated that the reason was, that he (Atchison) was too merciful unto the Mormons, and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson County, and whose heart had become hardened by his former acts of rapine and bloodshed, he being one of the leaders in murdering, driving, plundering, and burning some two or three hundred houses belonging to the Mormon people in that county, in the years 1833 and 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be massacred until the next morning, it then being evening. He coolly agreed that he would not, and also said that "he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regarded Neil Gillum's army, he having arrived a few minutes previously and joined the main body of the army, he knowing well at what hour to form a junction with the main body."

Mr. Rich then returned to the city, giving this information. The Colonel immediately despatched a second messenger with a white flag, to request another interview with General Doniphan, in order to touch his sympathy and compassion, and, if it were possible, for him to use his best endeavours to preserve the lives of the people.

On the return of this messenger, we learned that several persons had been killed by some of the soldiers who were under the command of General Lucas.

One Mr. Carey had his brains knocked out by the breech of a gun, and he lay bleeding several hours; but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground in the agonies of death.

Mr. Carey had just arrived in the country, from the State of Ohio, only a few hours previous to the arrival of the army. He had a family, consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now the senior Warden of the Nauvoo Lodge.

Another man, of the name of John Tanner, was knocked on the head at the same time, and his skull laid bare the width of a man's hand; and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp; and with good nursing, he slowly recovered, and is now living.

There was another man, whose name is Powell, who was beat on the head with the breech of a gun until his skull was fractured, and his brains ran out in two or three places. He is now alive and resides in this county, but has lost the use of his senses. Several persons of his family were also left for dead, but have since recovered.

These acts of barbarity were also committed by the soldiers under the command of General Lucas, previous to having received the Governor's order of extermination.

It was on the evening of the 30th October, according to the best of my recollection, that the army arrived at Far West, the sun about half-an-hour high. In a few moments afterwards, Cornelius Gillum arrived with his army and formed a junction.

This Gillum had been stationed at Hunter's Mills for about two months previous to that time, committing depredations upon the inhabitants, capturing men, women, and children, and carrying them off as prisoners, lacerating their bodies with hickory withes.

The army of Gillum were painted like Indians: some, more conspicuous than others, were designated by red spots; and he also was painted in a similar manner with red spots marked on his face, and styled himself the "DELAWARE CHIEF." They would whoop and halloo, and yell as nearly like Indians as they could, and continued to do so all that night.

In the morning, early, the Colonel of Militia sent a messenger into the camp with a white flag, to have another interview with General Doniphan. On his return, he informed us that the Governor's order had arrived.

General Doniphan said that "the order of the Governor was, to exterminate the Mormons, by God; but *he* would be *damned* if *he* obeyed *that order*, but General Lucas might do what he pleased."

We immediately learned from General Doniphan, that "the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major-General Clark, who was on his way to Far West with an additional army of 6,000 men."

Immediately after this, there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Comstock, who, the day previous, had promised them peace and protection; but on receiving a copy of the Governor's order "to *exterminate or to expel*" from the hands of Colonel Ashley, he returned upon them the following day and surprised and massacred the whole population of the town, and then came on the town of Far West, and entered into conjunction with the main body of the army.

The messenger informed us that he himself, with a few others, fled into the thickets, which preserved them from the massacre; and on the following morning they returned and collected the dead bodies of the people, and cast them into a well; and there were upwards of 20 who were dead or mortally wounded; and there are several of the wounded who are now living in this city.

One, of the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball shot through his head, which entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

The army, during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep, and cattle common plunder, and shooting them down for sport.

One man shot a cow and took a strip of her skin, the width of his hand, from her head to her tail, and tied it around a tree, to slip his halter into, to tie his horse with.

The city was surrounded with a strong guard; and no man, woman, or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot in attempting to go out to obtain sustenance for themselves and families.

There was one field fenced in, consisting of 1,200 acres, mostly covered with corn. It was entirely laid waste by the hands of the army; and the next day after the arrival of the army, towards evening, Colonel Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men; also stating that Generals Doniphan, Lucas, Wilson, and Graham—(however, General Graham is an honourable exception; he did all he could to preserve the lives of the people, contrary to the order of the Governor;)—he, Hinkle, assured them that these Generals had pledged their sacred honour that they should not be abused or insulted, but should be guarded back in safety in the morning, or as soon as the consultation was over.

My brother Joseph replied that he did not know what good he could do in any consultation, as he was only a private individual. However, he said he was always willing to do all the good he could, and would obey every law of the land, and then leave the event with God.

They immediately started with Colonel Hinkle to go down into the camp. As they were going down, about half-way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder in the centre. They supposed he was coming with this strong force to guard them into the camp in safety; but, to their surprise, when they came up to General Lucas, he ordered his men to surround them, and

Hinkle stepped up to the General and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword and said, "Gentlemen, you are my prisoners," and about that time the main army were on their march to meet them.

They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the cannon in the rear, to the camp, amidst the whoopings, howlings, yellings, and shoutings of the army, which was so horrid and terrific that it frightened the inhabitants of the city.

It is impossible to describe the feelings of horror and distress of the people.

After being thus betrayed, they were placed under a strong guard of 30 men, armed *cap-a-pie*, who were relieved every two hours. They were compelled to lie on the cold ground that night, and were told, in plain language, that they need never to expect their liberties again. So far for their honour pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the State of Missouri.

On the next day, the soldiers were permitted to patrol the streets, to abuse and insult the people at their leisure, and enter into houses and pillage them, and ravish the women, taking away every gun and every other kind of arms or military implements. And about twelve o'clock on that day, Colonel Hinkle came to my house with an armed force, opened the door, and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go; my family were sick, and I was sick myself, and could not leave home. They said they did not care for that—I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph; and within about half-an-hour afterwards, Amasa Lyman was also brought and placed under the same guard. There we were compelled to stay all that night and lie on the ground. But some time in the same night, Colonel Hinkle came to me and told me that he had been pleading my case before the Court-Martial, but he was afraid he should not succeed.

He said there was a Court-Martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. A. King, and Mr. Birch, District Attorney; also Sashiel Woods, Presbyterian priest, and about 20 other priests of the different religious denominations in that country. He said they were determined to shoot us on the next morning, in the public square in Far West. I made him no reply.

On the next morning, about sunrise, General Doniphan ordered his brigade to take up the line of march and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was "By God, you have been sentenced by the Court-Martial to be shot this morning; but I will be damned if I will have any of the honour of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march and to leave the camp, for I consider it to be cold-blooded murder, and I bid you farewell;" and he went away.

This movement of General Doniphan made considerable excitement in the army, and there was considerable whisperings amongst the officers. We listened very attentively, and frequently heard it mentioned by the guard that "the damned Mormons would not be shot this time."

In a few moments the guard was relieved with a new set. One of those new guards said that "the damned Mormons would not be shot this time," for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another Court-Martial, and had ordered us to be taken to Jackson County, and there to be executed; and in a few moments two large waggons drove up, and we were ordered to get into them; and while we were getting into them, there came up four or five men armed with guns, who drew up and snapped their guns at us, in order to kill us: some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers, and their guns taken from them, and the drivers drove off.

We requested General Lucas to let us go to our houses and get some clothing. In order to do this, we had to be driven up into the city. It was with much difficulty that we could get his permission to go and see our families and get some clothing; but, after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately, within two minutes; and if she did not do it, I should go off without them.

I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not

permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet.

We were hurried back into the waggons and ordered into them, all in about the same space of time. In the meanwhile our father, and mother, and sisters had forced their way to the waggons to get permission to see us, but were forbidden to speak to us; and they immediately drove off for Jackson County. We travelled about twelve miles that evening, and encamped for the night.

The same strong guard was kept around us, and were relieved every two hours, and we were permitted to sleep on the ground. The nights were then cold, with considerable snow on the ground; and, for the want of covering and clothing, we suffered extremely with the cold. That night was a commencement of a fit of sickness, from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather.

Our provision was fresh beef roasted in the fire on a stick, the army having no bread, in consequence of the want of mills to grind the grain.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 11, 1859.

RAPIDITY OF THE WORK—ADVANCE WITH IT.—It is of considerable importance that the Saints should understand the course of the work, take in its various views, and sum up its passing events. It is also very desirable that they should appreciate the difference and changes of circumstances, and be able to comprehend administrative policy to meet those varying circumstances. Unless this is the case, they will travel much in darkness and often be found struggling against circumstances that should have been taken advantage of to a successful issue; and, instead of realizing the providence of the seasons of God's work, they will yearn for the season that is to come; and when it is come, will bewail the one that is departed. Then, unless they take in the various views in the order presented, their sight will be one-sided. Unless they understand that there is wisdom in varying administrative operations to meet the varying conditions and wants of the work, they will perhaps be found mourning over times that are gone, conjuring up the ghost of departed days, and pouring into its ghostly ear complaints that things are not now as when the dead days lived, while they will sing doleful lamentations that the men of the present have moved from where stood the heroes of the past. Yet the fact is that had not the "dear old times" departed, there could be no dearer and better future; and had the men of the present not moved from where stood the worthies of the past, the faithful predecessors would hold their unprogressive successors accountable and reproach them for not *carrying on* the work committed to their charge.

The work of the last days is a rapid one. Its seasons, with the accompanying labour and duties of each present day, follow each other in quick succession. That labour must be performed at once, and the season go out laden with its work done, else the duties of to-morrow will be upon us before those of to-day are discharged, and the season pass away with our work undone, and bearing therewith our lost opportunities.

The Saints, and especially those who hold the holy callings of the Priesthood, should ever be impressed with the fact that in a generation—in one man's life of the period in which they are moving will be comprehended more events and work than any past thousand years have embraced. And realizing that so much will be com-

pressed into their day, and that as Saints their part is the most important part of all, their effort and advancement should be commensurate with the work to be done and with the march of the times in which we live. Their growth must correspond with the growth of the work, and *their* advance be as rapid as *its* advance. They have not the space of years to stand upon contemplating a single view, but each view must be taken in at once and fixed upon the mind, while attention must pass on to the next view as it comes in rapid succession round. When a movement is given, there is no time to hesitate over a consideration whether or not to go in to the movement and travel in the path marked out; but they must enter into the matter at once, or be left behind, while others will march into the place of the laggards. The Saints must not procrastinate their preparations, but must prepare for all they expect and *do* all the work marked out to be done. There must be quick comprehension, prompt co-operation, vigorous action, complete preparation, and rapid fulfilment. Unless presiding men enter at once into the spirit and policy of the reigning administration as set forth in the *Star*, or given in personal or private instruction, or illustrated in the general arrangements, they will be unprofitable servants, and not co-labourers with those who lead. In such cases, their charge and work will be behind, and perhaps some one will have to travel back a year to reach them and go over the ground that has already been passed. This decidedly should not be, especially in the present advanced stage of the Mission. Moreover, the work now travels so fast, and it becomes necessary to deal out its movements so rapidly, that every step makes it more imperative that all the administrative body should catch the cue at the moment it is thrown, enter into the spirit of the work of to-day, and prepare for the work of to-morrow. Indeed, as we advance, it will be found that the work will travel so rapidly, and that there is so much to be done in one generation, that to be behind a movement or season for the space of a year will be equal to being behind fifty years in ordinary times. How very unpleasant will it be for any of the Pastors or Presidents to find themselves fifty years behind! Then, if the views of the work are not taken in at once, they will pass, and others be presented; and to the slow-sighted all will appear confusion, and periods with their events and movements will be to them like a wheel rapidly revolving. There is so much to be done, that those who do not prepare and let each preparation be a qualification for their next step will find that that which they expect to reach, or expect to be, or expect to do will have passed and gone so far ahead of themselves, that it may be almost impossible for them to reach that which they might have reached, be what they might have been, or do what they could have done. If any now dally over the fulfilment of a prophecy or an expectation, they will find, when they think they are prepared to fulfil it, that the fulfilment will have gone by long ago.

Not to march on rapidly in these latter days, when the world in its race is nearing its goal, and in the present advanced stage of the work of God, will result not only in embarrassment but also danger. Those who are good Saints to-day and full of faith and rejoicing in the light, by not advancing with the work, rapidly taking in its views, and entering into its movements, will to-morrow as it were be found in perplexity and darkness, and perhaps near to a state of spiritual death. Not unlikely to such it will seem that there is continual contradiction, and that what is right to-day is found to be altered to-morrow; and they will be lost in the whirling sensation and confusion in their minds caused by their standing still while all around is in rapid motion. Perhaps orders will be given them to go yonder, and, before they have gone, other orders be given them to labour on the point from which they were called. The command may come to do this or that, and, before it is done, another

command be given to do something else; and to such it will doubtless seem that things are continually being turned upside-down. But the simple explanation will be that they should have gone and completed the work on that side and in the due season, and they would have been able to return and labour on this side when it came round again with its season and opportunities. Then there would appear no confusion. And those who obey the first order and do the work at once, when the other order is given, will be prepared; and to such the work will ever appear straightforward, and the orders to be without contradiction.

How often have those who were once full of light and life and abounding with faith and good works, by standing still for a moment, or not taking hold of movements when given, been thrown into the state of perplexity as above described. Such out-live their spiritual existence, and they will talk of "old Mormonism," as though it was dead, when it is themselves that are dead, while "Mormonism" is living and bounding forward.

Let all, then, advance rapidly with the course of the work, every rank following in due order as close on the steps of the vanguard as possible. Let every member of the administrative body at once take every cue given and vigorously accomplish the work marked out for each day's labour. They will then be prepared for the seasons, with the work thereof, as they come round; and instead of confusion and failure, there will be harmony and success.

THE VISITOR.

OUR LAST STAGE.

Our tour through the Conference presided over by Elder J. is nearly complete. The last stage is reached. Branch Presidents had taken up the matter with an energy and a determination truly remarkable; and not only did their action take in the first steps towards a thorough reformation of meetings, but it also extended to a beginning of something like systematic missionary operations. The fire of missionary zeal spread on every hand, and the souls of our brethren and sisters caught the spark from their presiding Elders. The flame is fast kindling, and the fire of God's power burning. Shall we not see the result in this Conference? Verily we shall!

In several of the Branches where it was convenient to our arrangements and desirable for rest to stay a day over the one on which we arrived, we had the pleasure of witnessing the first steps made in the great movement before us. Here I must notice the policy pursued by President J., and my hearty agreement therewith. Instead of taking the matter altogether into his own hands and out of the hands of the Branch Presidents entirely, and thus giving a mean illustration of being all in all, he adopted a wiser as well as a more generous course. To each Branch President was first given some private and general instructions, and in some cases a whispered suggestion at a meeting; but the local command and affairs were left in the charge of the local commander, President J. taking the general supervision. The first step of each local presiding Elder, at places where we could afford to stop a clear day after our arrival, was to call a general Church meeting. Here was the first bit of tact displayed, for each managed to get nearly every real Saint, male and female, together. Of course, the value of wife, children, and friends was experienced in the necessary telegraphing, and they were wires which were used without expense. As soon as each meeting was convened and all were present, (by the way, the *nota bene* of the appointment was—"Every one is expected to be punctual!") the Branch President would open the meeting, *not* with a ten-verse hymn; and then *did* follow a short, suitable prayer for *that* meeting. In each case the pre-

siding Elder seemed to feel particularly, as he certainly should, the weight of his own Branch, with *its* condition and the work given for *it* to do, though the general interests of the work and the general success were remembered and condensed into the petitions to Heaven. The next step of each local President was to lay concisely and clearly before the Saints "the resolve" to which the Pastor, Conference President, and himself had come. "The spirit of the times" was touched upon, a rapid glance in some instances taken into the past, and then generally came the "home question." Thus ended remarks occupying on the average about half-an-hour, in which each Branch President manifested ability, determination, and enthusiasm. I must here parenthetically observe that Elder J.'s men seem to be the right men for Branch Presidents, which is doubtless partly attributable to the fact that he is a good *Conference* President.

After the local Elder had closed, "our visitor" was called upon. Being somewhat privileged in my character as visitor to all present, I had to occupy about the same time as himself. This was not treading upon the time and attention of the Saints or the privilege of the Conference President, for he seemed determined not to make himself too "cheap," but to accomplish all his purposes through his means and instruments. I could not but agree with him in this policy, and was not unwilling to be used. A few pointed remarks by way of summary from Elder J., followed by a spirited hymn thrillingly sung, and the meeting was closed with a powerful invocation, by the Conference President, for the Divine aid and blessing. The meeting then broke up with the Spirit of God like a fire burning with good resolves in the hearts of all. Such is about the history of our visit to each of the Branches. The one was nearly a repetition of the other, with a little suitable variation, which my readers can easily imagine.

We are now at the last stage of our tour. It is the Branch of C——, and Elder F. is its presiding Elder. We had spent several hours before supper in an official consultation as in the other Branches. Elder F. proved to be no exception to the rule, but manifested the same spirit and determination manifested by the rest.

Our supper was nearly over, and we were nearly satisfied with eating, while sister F. showed her realization that we had arrived at that agreeable state by her "taking things easy." By-the-bye, there is nothing so gratifying to a hospitable English housewife as to see her guests do justice to her supplies. We were therefore all prepared for an after-supper's conversation, and sister F. seemed to want her share, which was nothing but fair, seeing that the principal part of the few hours since we had arrived had been spent in business. So, laying down his knife and fork, President J. opened the after-supper conversation.

"Well, Elder E., to-morrow we return to B. Let me see, our tour has extended to nine days. And a most useful and interesting time we have spent, too."

"We have, indeed," I replied. "Nine days! My 'out' will extend to a fortnight. I must return home to my own more immediate duties the day after to-morrow."

"I wish you could stay for a meeting here, to see how I prove," said Elder F.

"Oh, you'll not prove the exception," returned the President; "and I shall soon take another tour to see how the fire is spreading."

"It is peculiarly fortunate for me that all your Branch Presidents have turned out well," I remarked, "as I didn't feel in a mood to make any unpleasant visits."

At this point sister F. joined, and we all became so lost in old times, old scenes, and past success, that, as we afterwards discovered, two hours had skipped along. We had come round from the past to the present, when Elder J. observed—

"I think that out of Elder Calkin's present action will grow a great missionary movement, in which sisters as well as brethren will take part."

"Yes," I replied, "such will be the result; and I believe that your Conference will not be the last in the movement."

Sister F. figuratively leaped in at this point, exclaiming, "I'll see if I can't leave more than one new member to fill *my* place when I emigrate!"

Of course we knew that sister alluded to the "special obligations" named among "present duties" in a late editorial.

"Bravo, sister!" I said.

"And I'll see if I can't leave an offspring of the old Branch that shall not

do discredit to the best days of the parent Branch," observed the husband.

"And, not to be behind," added President J., "I suppose I must undertake to get a new edition of my Conference published, with valuable binding and gilt edges. But, (looking at his watch,) upon my word, it is twelve o'clock!"

We then closed our after-supper chat by family prayer and retired to rest.

CORRESPONDENCE.

ENGLAND.

Birmingham, May 18, 1859.

President Calkin.

Dear Brother,—Since my last communication, I have visited the following Conferences—Leicester, Worcester, London, Southampton, Dorsetshire, Reading, Herefordshire, and Cheltenham. At each place the good influence of the Gospel and a practical, working spirit with the Saints, as well as with the Priesthood, seem generally to exist, and the majority seem fully to understand that their progress depends upon constant attention and devotion to duty. The reports of the Elders are cheering, and clearly show that improvements in the feelings and enjoyments of the Saints are taking place, and that their acts of liberality and goodness spring from an inward conviction that what is proposed by the Priesthood is for their own happiness and the glory of God. A good, true, and reliable feeling dwells with them. They prize the counsels of the Priesthood, and feel assured that the Lord controls in the midst of his people. The spirit of the work continues to increase steadily but surely upon the travelling ministry, and their influence is used to work out the present requirements of the Church, and their faithfulness will give them power in the hands of God with the many strangers who are at the present time frequenting our meetings. The increase of emigration money in the Conferences tells the aim of the Saints, and also represents what can be done with a determined application to the saving of means. But much more can be done for this purpose, and will be done, when *all* apply their efforts and means as directed.

A more intelligent readiness to be dutiful—an action-producing spirit, more the result of understanding than of impulse—shows itself. The future of this influence will show the strength of this people. I have every confidence that the brethren will continue to give additional proofs of their right-meant efforts, and that the guiding influence of the *Star* will help them to accomplish with credit all the duties connected with their positions in the kingdom of God.

Praying that God may continue to increase his blessings upon you, I am your brother in the new covenant,

WILLIAM BUDGE.

CHELTENHAM PASTORATE.

Cheltenham, May 18, 1859.

President Calkin.

Dear Brother,—With pleasure I write a few lines to acquaint you with the condition of affairs in the Cheltenham Pastorate.

Having a thorough acquaintance with the position and feelings of the people, I can say that an excellent spirit prevails in each of the Conferences.

Last Sunday we held a Conference in Cheltenham, and we had very profitable and well-attended meetings. When I looked upon the earnest countenances of the large number of Saints assembled, and felt the free spirit that prevailed among them, I realized that my labours and the exertions of my brethren had been blessed of the Lord, and that the Cheltenham Conference was on the right track. I am happy in being able to report good things of the Cheltenham Branch, which *was* the dullest in the Conference, but is *now* flourishing and prosperous.

I am fully sensible of the good effects produced among the Saints in this town by the visits we received from you and President Ross. The explanations given have created confidence in their minds, and the old suspicious spirit is almost

defunct. May its miserable shade be bound with eternal fetters!

On Sunday, May 8th, we held the Herefordshire Conference in Abersychan. The spirit manifested at that Conference was first-class; and if the works of the Saints only correspond, that Conference will be shoulder to shoulder with any in the Mission. The people say they will have it so, and that "behind the times" shall not be applied to them again deservedly.

We had a very excellent Conference at Worcester on the 27th March. The Saints came in from the country Branches, and the good Spirit was with us richly in in all our meetings. Through the scattered position of the Saints in that Conference, they do not get together so often as would be desirable, and therefore the Conference was to them a greater treat.

President Budge was present at each of these Conferences, and gave us all valuable instruction. We shall profit by it, for we shall practise it.

The Saints in this Pastorate are a good people, generally speaking. The greatest portion of them are faithfully paying their Tithing, and striving to establish in themselves the righteous principles of our holy religion. The Penny Fund is taking a share of their attention, and they really feel that God will deliver them from bondage through their own exertions, directed by his servants and prospered by his blessings.

In several places our meetings are attended by strangers, who listen with respectful attention. We have succeeded in baptising a few; and I believe that if the Saints will give the duty of warning their neighbours its due proportion of attention, we shall have the joy of seeing many more entering into covenant with our God.

Elders Evans, Reid, and Redington, with the brethren travelling under their charge, are labouring earnestly and effectually for the interests of the Church, which are also the interests of the people. These brethren are willing, faithful men, and God is with them in their efforts to do good.

I have much more pleasure in my labours here than at first, for I am encouraged at the progress which the Saints are making and the good feelings which have place among them.

I thank God for "Mormonism." Holy are its principles, great is its strength, and glorious are its results. Its dominion on the earth will be universal, and its effects will be seen in peace, plenty, and brotherhood prevailing over all the globe.

Yours sincerely,

CHARLES W. PENROSE.

CORRESPONDENCE OF THE PRESS ON UTAH AFFAIRS.

(From the "New York Herald.")

The inhabitants of Provo, during the sitting of the Court, maintained the greatest good order and quietness: not even a small boy stubbed his toe near the Court-house. But, seriously, this circumstance of a part of the standing army of the United States being quartered around a Court-house, in the heart of a village, in time of peace, and no apprehension of opposition, should cause men who love their country—their whole country, and who cherish her civil liberty, to pause for a moment and reflect; for to imagine opposition by the people of Provo or its vicinity, with the army of Utah at Camp Floyd, within 36 miles, and ready for action, is simply ridiculous—ridiculous as was the original idea, started by interested persons, that the Mormons would make war against the United States' troops, without even one charge of powder all round, which it now appears was the fact. Their opposition to the army, pretended or real, was a game of brag, without a pair, to gain time to let the Government at Washington know the real state of affairs. As above stated, it might not be wholly unprofitable for men to pause a moment and reflect, and consider whether a standing army is necessary when any portion of it can so easily be brought to such uses, especially when in direct opposition to the wishes and judgment of the chief executive civil magistrate of the Territory. A time might be barely imagined, in looking at the experience of some nations long since defunct, when such scenes might be enacted in other places besides Utah.

There is no doubt that the proper kind of Judges in Utah can do everything under the majesty of the law which can be and is done every day in every other part of the United States.

You may expect to see wonderful state-

ments in the newspapers about Utah and this recent court, and the army movement and its cause. There is a clique here, in the interests of the merchants and army contractors, bitterly hostile to the Mormons and any others who are disposed to peaceful measures, who will not fail to flood the country with the seethings of their envenomed imaginations, and who would like to see, and will not be satisfied until they do see, strife and trouble; but their game is about played out. Like the shepherd boy in the fable, they have cried "wolf" until they will not be believed.

The proper way to Christianize Utah would be to send some really able ministers of the Gospel. If the Missionary Societies would let Africa and the Feejee Islands alone for a season, and try their hands on Utah, it might be productive of more good to the honour and glory of their bright calling. But then there is no "nigger" in the fence.

There is no use in the Government sending any other than really able men to fill official positions in Utah. Men of that class and calibre are appreciated and respected here, and any others are speedily detected, and, peradventure, despised. Utah is just the place, under existing circumstances, where the Government should send the best men she can get to come; for a few years under the rule of such men would satisfactorily settle the Mormon imbroglio; but if, under the rule of such men, it could not be speedily, peacefully, and satisfactorily settled. Then the Government would not be hurried into any Quixotic movements, but would have the benefit of the experience of men whose actions would stand the test of history.

You will, I presume, have received, before this letter reaches you, the *Deseret News* and the Extras, which contain, correctly, all the important doings and proceedings of the Court, and the petitions, &c., of the people.

Everything is peaceful and quiet in Utah. The spring is at least a month later than usual; but, from the quantity of snow in the mountains, which will fill the irrrigating streams during the summer, a very heavy yield at harvest may be expected.

New goods have commenced arriving here from California, and prices are at the usual high figures.

A PSALM.*

Behold the hearts of men fail them for fear, and the children of men bow themselves in the dust.

They mourn in sackcloth and ashes, for the terror of war is upon them.

They cry aloud in their agony, and in the night of threatened destruction they remember the name of the Lord.

But who shall give ear to their wailings? or who shall answer their prayers?

In the time of peace they trampled on his statutes, and in the hour of prosperity they derided his law.

Behold, O Babylon, and tremble; for the vials of wrath are poured out, and destruction is upon thee.

Weep, O thou mother of harlots; for the cup of thine iniquity is well nigh full, and the avenging sword of justice is unsheathed.

The Lord Jehovah is a jealous God; he will laugh at thy calamities, and mock when thy fear cometh.

He will visit judgment upon the oppressors of his people; and who shall stay his hand?

On such as mock at his ordinances he will send sudden destruction; and who shall offer a ransom?

His vengeance shall grind them to powder, and the wings of the morning shall bear them away.

But the servants of the Lord rest in peace, and the children of the covenant fear not.

Desolation and war threaten the earth, but peace and prosperity flourish in Zion.

Wailing and lamentation are in the cities of Babylon, but praise and thanksgiving are heard in the habitations of the Saints.

They mourn not, neither are they troubled; for the Lord God of Israel is their Lawgiver, and the armies of the alien shall fly.

Sing unto the Lord, O ransomed daughters of Zion; shout aloud, ye sons of Ephraim: the kings of the earth seek war together, but the redeemed of his people prepare for his coming.

Sing unto him, O captive Saints, and repine not; for he maketh haste to deliver you.

Sing unto him, O ye his poor; let not your hearts be sorrowful, neither cease from your rejoicing day nor night.

Let them sorrow who have no hope; but the children of promise shall rejoice with exceeding great joy.

C. V. VERNON.

* The above is from an old manuscript found in the Office.

PASSING EVENTS.

General.—We have disastrous news from the Red Sea: a terrific storm of thunder, lightning, and rain burst upon Aden on the night of the 30th April and morning of 1st May, which lasted in its full strength three hours: 187 stone houses are in ruins, nearly all the cisterns destroyed, great portions of the roads swept into the valleys by the slipping of the mountain sides, communications between Point and Camp by wheeled carriages stopped, and enormous quantities of grain and food swept into the sea; and, besides numbers of animals being destroyed, between twenty and thirty persons were drowned in places where it was thought the waters could never reach: the damage is estimated at between £20,000 and £30,000 sterling. The King of Naples is dead, and Francois II. has assumed the reins of government. A Milan letter of the 10th says—"The military commandant of this city has published a proclamation which raises the indignation of the Milanese to the highest pitch, and shows that the Government has some fears of an insurrection, which might be successful: in the proclamation it is declared that the soldiers of the garrison have received orders to kill any Milanese on the spot who shall be guilty of any insult towards them: that means, in other words, that the Austrian soldiers may strike at their will and pleasure; since an uplifted arm or even a threat will suffice to constitute the crime of insult." Insurrectionary movements have taken place in the Vateline, and 800 Vateline insurgents are now on board the Austrian steamers. The Turkish Government is still continning its armaments: camps at Schumla and Sofia are in course of organization, and the former, it is said, will be composed of from 15,000 to 20,000 men, and the latter of from 10,000 to 15,000. An immense discovery of gold is reported from Australia: a seam several yards wide and 28 inches thick has been uncovered, which will yield hundreds of thousands of tons of pure gold, as it is supposed to be some miles in length.

American.—Washington correspondents of the *New York Herald*, in special despatches, say—"Judge Cradlebaugh, United States Judge in Utah, whose injudicious course brought him in conflict with Gov. Cumming, has been removed. The vacancy will not be filled for some time." "The Government has not yet taken definite action in the troubles among the federal officers in Utah, but will wait for further information from that Territory, especially as to the course of Judge Cradlebaugh. The indications are that Governor Cumming will be sustained by the administration, his conduct being regarded as wise and conciliatory. Such instructions will shortly be forwarded to Utah as will prevent further difficulties among the federal authorities. From all that can be ascertained, no trouble is apprehended from the Mormons." A despatch from Washington, dated the 15th, says—"The State Department has received additional intelligence from Governor Cumming, of Utah. It appears that the troubles and difficulties between the Judge and himself are far from being settled. He repudiates the idea ascribed to him of affiliating with the Mormons, and says that it is an artful dodge of his enemies to injure him with the Administration and thereby bring about his removal. The instructions despatched to Governor Cumming last week, and which he will receive by the last of this month, will relieve his mind upon that subject, for they sustain his course in every particular." All the new U. S. naval steamers are, it is said, to be placed in commission as soon as finished; so that at the close of this year every available vessel will probably be in active service.

VARIETIES.

How to Dry Rhubarb.—Drying rhubarb for future use is done by simply preparing it precisely as for pies, peeling the stalks and cutting in small pieces. Dry it in the sun, or in a moderately warm oven. Its flavour is decidedly improved by drying.

Perfection.—A friend called on Michael Angelo, who was finishing a statue. Some time afterwards he called again, and the sculptor was still at his work. This friend, looking at the figure, exclaimed—"You have been idle since I saw you last!" "By no means, replied the sculptor: I have re-touched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb." "Well, well," said his friend; "but all these are trifles." "It may be so," replied Angelo: "but recollect that trifles make perfection, and that perfection is no trifle!"

GARDENING MEMORANDA.—In order to have tulips in perfection, they require great care. They should be screened from the hot sun, and when in flower and afterwards, they should on no account be allowed to go to seed, for in that case the bulb is exhausted; to prevent which, when they approach perfection, the head and stalk should be cut off. A usual signal for cutting is when they cease closing at sunset, or when the edges of the petals exhibit an appearance of withering. After the stems have withered, lift the bulbs, and lay them aside in a dry, airy situation till the period for re-planting, at the end of autumn. Plants kept in windows naturally extend their branches and leaves to the light, and they thereby become one-sided; and it is wrong to endeavour to make them otherwise by frequently turning them, as the plants will as constantly turn their growth to follow the light, which not only weakens them, but spoils their appearance. When plants receive no perpendicular light, it is next to impossible to produce well-balanced heads, and it is more natural to spread them out, forming one good face or tier of healthy foliage to the window. Place them as near the glass as can be. Windows having a south aspect possess the greatest advantage. Plants, when growing fast, may have free supplies of water, which must be lessened as their growth approaches maturity, and cease, or nearly so, when that is attained, until the return of their growing season. The leaves of plants act as lungs, by which they breathe: if they become dirty, their respiration is impeded; therefore occasional washings are useful to them. Never use spring water if soft or rain water can be had; and always let it be about the same temperature as the air in which the plants are growing.

DIED—In Salt Lake City, on the 6th March, William Anderson, late from Scotland, aged 60 years and 11 months.

POETRY.

BEAUTIFUL ZION.

Beautiful Zion, star of the west,
The sacred land of liberty,
Thy banners float proudly unfurled
And wave triumphantly.

Beautiful Zion, gem of the earth,
Thy reign by the ancients foretold;
Thy temples high in the clear blue sky
Sparkle like burnished gold.

Beautiful Zion, queen of the earth,
Mistress o'er land and sea,
Thou art a child of heavenly birth,
And grand is thy destiny.

Beautiful Zion, empress so fair,
Flowers encircle thy brow;
Fair as the lily and sweet as the rose,
Queen of our hearts art thou.

Beautiful Zion, pride of the world,
Fair land of the setting sun,
Thou wilt rule o'er the nations of earth;
Thy reign hath already begun.

Beautiful Zion, land of the free,
Great shall thy majesty be;
To thee kings and queens their tribute will bring,
And thy might and thy glory shall see.

Beautiful Zion, where peaceful rest
Our altars and children dear;
Guarded from harm, defended from foes,
No evil to thee shall come near.

Beautiful Zion, realm of the Saints,
Thy banners float proudly on high;
If duty e'er calls, our faith to defend,
We either will conquer or die.

A. H. NOON.

ADDRESSES.—Thomas Wallace, Joseph Stanford, } 9, Hopper Street, Gateshead, Durham.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 25, Vol. XXI. Saturday, June 18, 1859. Price One Penny.

TIME:

PAST—PRESENT—FUTURE.

BY ELDER JOHN WILLIAMS.

(Continued from page 362.)

THE PRESENT.

The present is the sum of life, for it comprises all we possess of time. Those days and years which were once the present have passed away, leaving to many no fruit, but the warnings which may be drawn from the wrecks which mark the shoals of the ocean of life. The future is not yet born to us. We know not how many of its days we may possess; therefore the present is all we can be said to own of time, and all the duties and responsibilities of life must be discharged in this present time, or not at all.

Of all the talents placed at the disposal of man by his Maker, time is the most valuable, for all the others are made available by it. Without it, the orator would be dumb, the general beaten; therefore it is of all things the most necessary. Hence it will be seen that it is of the utmost importance that we should make a proper use of it by devoting it to those purposes for which the Divine Giver intended it to be used. The knowledge of these purposes he has at various times revealed to his servants the Prophets. These purposes have differed in some details in different ages. But, whatever they have been, so long as the Lord has revealed them, obedience to their requirements has always been the duty of the people to whom they were given. And, to be effectual, obedience must in all cases be promptly given. Indeed, the chief difference between the people of the Lord and the people of the world in all ages has been, that while the one obeyed the present word of the Lord to them, and were saved by that obedience, the other rejected it for some past revelation clouded by years and corruptions, and were thereby condemned. This was the case with the various sects of Jews at the time of Christ: they, while building the sepulchres and praising the memory of past Prophets, persecuted unto death those who came with the word of God unto themselves. And such is also the case now with the Pharisees and Sadducees of modern Christendom, who, while they profess to condemn the conduct of their Jewish compeers, imitate their actions in their conduct towards those who are preachers of the present word of the Lord unto themselves.

Now, in order to lay out our time to the best purpose, let us inquire, What is the object in the pursuit of which we intend spending our best and most valuable posses-

sion? Let us remember that a life spent without a purpose is lost, for it is hiding the talent given us in the earth. To enable a man to live aright, it is necessary that he should have some object in view, to the attainment of which he is willing to spend his time; and according as this object is good or bad, so will his thoughts and actions be. This being the case, it becomes of the utmost importance, in the right disposal of our time, that we should not only have an object in view, but that that object should be a good one.

We see around us in the world men who are devoting their time and talents to a variety of purposes—some to vice, others to virtue,—some to making laws, others to breaking them,—some seeking fame in the pursuits of peace, others in those of war. All these seek an earthly object; therefore, their lives partake of the same character, and are full of blots and stains. But there are others who have a higher and nobler aim—namely, the attainment of eternal life. They may err in the employment of the means of attaining it; but just in proportion as the end is pure and noble will the lives of those who seek it be good and virtuous. And if the religious systems of the world, enfeebled as they are by error and false doctrine, can elevate the character of those who follow them as the purpose of their lives, how much more desirable must the truth be for the same purpose!

God hath in his mercy revealed the Gospel unto man, so that all who will may come unto him, through its agency, and gain the eternal reward promised unto those who live in accordance with its laws. Here, then, we have an object well worthy of all our time and of our best and holiest endeavours; and in order to obtain it, we must be workers, and not mere dreamers. It will not suffice that we have served the Lord in times past, or intend to do so in times to come. We must devote to him the *present* of our lives, and spend in his service every moment as it is given us.

There cannot be a more destructive habit than that of leaving until to-morrow the work of to-day, whether in our daily labour or our religious duties. The idle man will wile away his time, and console himself with the reflection that he can make up for it to-morrow. But when the to-morrow comes, he finds that it not only brings with it sufficient work, but the same spirit of idleness, and then he turns away disheartened from the accumulated labour. The end of such a course is confirmed laziness.

And as with our daily labour, so it is with our religious duties. If we would be saved with a fulness of salvation, we must perform every day and every hour the duties of the present. A day, an hour, an opportunity lost can never be regained. We cannot stand still in time. It *will* come and go. The future is ever becoming the present, and the present the past; and if we do not make a good use of our time as it is given us, its moments soon swell into days and years of neglected opportunities. The man who puts off until to-morrow the performance of his daily duties as a member of the Church and a citizen of the kingdom of God, although he may soothe his conscience with the thoughts of to-morrow, he will discover, when it comes, that while he has been idling, work has been accumulating, and he has lost the spirit of work, so as to be unable to perform even the duties of the present. To be saved, we must adopt the opposite course by living up to every law as it is given us, and thus always identifying ourselves with the *present* of the Church. We shall thus be enabled to look back with joy upon a well-spent past, and forward to the bright promises of a glorious future.

The present condition of the Church ought to teach us a lesson of dependence and trust in the providence of God; for, but a few short months since, clouds hung over it that seemed to many to menace its peace, if not its existence. Zion, however, although threatened by hostile armies without and false brethren within, has come forth from the ordeal cleansed and purified from the dross that encumbered her. The breath of the same storm has swept over the Missions, snapping the dry twigs that disfigured them. But now the spring is coming, the sap courses through every branch and twig, and already the peeping buds give fair promise of a more vigorous life and a fruitful harvest. And if we would be partakers in that harvest, let us live in the spirit of the times and purify our lives, so as to keep pace with the giant strides of the truth; for by this course alone shall we become able and willing servants in the great work of the future.

(*To be continued.*)

THE VISITOR.

A BRANCH PRESIDENT'S VISIT.—A MODEL FAMILY.

Having the responsibility of presiding over the Branch of the Church in the town of A——, I deem it wise to occasionally visit my members at their own dwellings, as time and opportunity permit, so that I may become better acquainted with them and their circumstances in life, and thus be better enabled to discharge my responsible duties, from time to time, in counselling and instructing them according to their peculiar necessities and requirements. As they are severally visited at stated intervals by their district Teachers, who give in their reports at the weekly Councils, I am somewhat prepared and better enabled to arrange and time my own visits as circumstances require.

Thus it was that I had resolved upon paying an evening visit to brother and sister M. and family, who resided at a little village about a mile from town. Brother M. is a good man, an Elder in the Church, who honours his calling and endeavours to fulfil all the duties required at his hands. Sister M. bears the character of being a good housewife, a faithful Saint, and in every respect a "helpmeet" to her husband. My object in visiting them was to become better acquainted with them by personally witnessing the character of their home-life, and to give them such encouragement or aid them with such counsel as the circumstances of the case might require.

The evening was fine, and my walk through the meadows and lanes which led to the little village of B—— was in every respect a pleasant one. The blue-arched sky overhead was beautifully clear, and the golden rays of the retiring sun spread a charming tinge of inimitable loveliness over the surrounding landscape. The air was soft and balmy, and the gilded woodlands waved with the gentlest of summer breezes. The birds had ceased their cheery songs and retired to their nests, the busy buzzing insects had ceased their merry hum for the day, and the whole airy world was hushed to peace. The little streamlet that I twice crossed on my way rippled gracefully along its winding course, its tiny waves sparkling with the reflected glory of the departing king of day. Here and there and in different directions were to be seen labouring men—the hardy, stalwart, noble sons of toil—returning from the field and the workshop to their several homes, to rest their weary limbs and enjoy a few hours of quietude and retirement within the domestic circle.

At length I arrived at the cottage of brother M. After a gentle tap, the door was opened by sister M., who greeted me, as I entered, with a becoming welcome. After sundry inquiries and remarks *pro* and *con*, and a little rest, I found that brother M. and the children were in the garden behind the house, where sister M. invited me to join them, if I would "like to see the garden."

"Certainly," I replied. "I should be pleased to see it."

Taking up little Tommy, who was rolling in "artless innocence" upon the floor, amusing himself, in his infantine glee, with the gambols of a little playful kitten, sister M. then led the way to the garden-plot behind the cottage, where we found the good man, in company with his two children, Heber and Lucy, weeding certain portions of it.

"Good evening, brother M.," said I. "How are you?"

Grasping my hand with warm congratulation, he replied, "Very well, indeed, thank you, brother W. And how are you? I am glad to see you."

After assuring him of my good health and wellwishes to himself and family, I remarked, "You have a nice little garden here, brother M. All your own handiwork, I suppose?"

"Yes," returned he; "I have laboured hard and with pleasure, too, to get it into the condition in which you now see it. When I took to it, with the house, it was hard, stony, and wild,—empty of everything that is really wanted in a garden, and full of what is *not* wanted—stones, broken pots, stumps, straggling grass, weeds, &c. So I first cleared it of all the surface rubbish, well mended the fence, then dug and trenched the soil, at the same time riddling it well and dunging it, and

afterwards dividing it off into beds, with good hard walks between them, and planted it with a variety of such things as I thought would be most beneficial to us."

"Well done," said I. "It certainly does you great credit."

And truly it was a beautiful sight to see that garden!—everything in and about it looked so neat and well-arranged. Not a stone or a clod of any account was to be seen in it. The walks were broad and even, and not a weed was allowed to grow long unchecked in any part.

Turning round and addressing all, both parents and children, I said—"A garden is indeed a fitting emblem of the human mind, heart, and character. When neglected and uncultivated, the ignorant mind is liable to become filled with all kinds of erratic notions, prejudices, and foolish traditions; the heart becomes hardened, subject to a variety of evil influences, and prone to all kinds of evil tempers and dispositions; and a character is formed which is at once unworthy and depraved, and not easily changed. But it *must* be changed, or man cannot become perfect and attain the end of his creation and incarnation. All these evils and errors must be eradicated and expelled; all these noxious weeds of an impure growth must be uprooted and cast away; the obdurate and self-willed heart must renounce its stubbornness, and yield to the superior influences and power of Gospel truth; and the whole character and conduct must become entirely changed and transformed. Yet this can only be accomplished gradually; and how painful at times is the process! How loth we are to part with our old notions and traditionary prejudices, our long-cherished evil dispositions, and besetting sins! But it *must* be done, and we must submit in all things to the requirements of Heaven, made known in the Gospel and in the counsels of an inspired Priesthood, or we can never be saved and exalted in God's kingdom."

"Very true, brother W.," replied the husband, looking at his wife with a glance of affectionate appeal, and stroking gently with a fatherly hand the head of each child, whose intelligent eyes had been fixed on me during the whole time of my remarks. Then, turning towards the house, he added, "Suppose we now go in-doors awhile, and sit down. You must be tired, brother W., after walking from town so far, after your day's employment. And I am, too."

"Very well," said I; and into the cottage we went, followed by sister M. and the children.

Everything within was scrupulously clean; and the common maxim, "A place for everything, and everything in its place," was by no means unheeded by the mistress of that humble but comfortable abode.

"This is a snug little spot altogether," I remarked, when seated, eying the room in all directions; "and I must say, from its appearance, that, like the garden we have just left, it betokens thriftiness, industry, care, cleanliness, and general good order and management on the part of its occupants."

I could not help, at the same time, but notice the healthy and tidy appearance of the children. Their flesh was clean and wholesome-looking; their clothing, although homely, was neat and comfortable; and the manners and general behaviour of the elder ones, Heber and Lucy, were simple, guileless, and respectful. This, in effect, spoke volumes in behalf of the parents.

It is probable that the father caught my glance of approval at the children; for, looking smilingly at his wife, he immediately remarked—

"It is our pride and delight, brother W., to have everything around us as clean and orderly as we can. Is it not, Sarah?"

"Yes," responded she, "you are not far from the truth in that. You know, it is said that 'Cleanliness is next to godliness;' and I've read somewhere that 'Order is heaven's first law.'"

"Ah," rejoined I; "the first statement is an old proverb, and a modern poet of no mean fame penned the second. Both are true; and you seem to have adopted the sentiments and to be determined to carry them out as far as you can in your own house and family."

"Well, brother W.," replied the husband and father, "it would certainly be mere affectation in me to say that such is *not* the case, when I know that it *is*. We do consider it a part of our religion to let the work of reformation and government 'begin at home.'"

"That's the principle!" said I. "I wish that all the Saints in the A—— Branch would adopt the same course.

God is a God of order; the 'first law' of heaven is that of order; the kingdom of God on earth, as well as in heaven, is a kingdom of order: unless, then, the Saints adopt and establish and daily carry out the principles and laws of order in their own *homes*, how can they expect to be able to build up and establish that *kingdom* on the earth which is ultimately to embrace in its dominion the whole human race in one great family organization?"

A moment or two's pause here occurred while sister M. went across the room to the assistance of little Tommy, who had come off second best in a pedestrian race with little "Tit," the kitten, and had fallen *hors de combat* in the struggle.

I then added, pointing to the two elder children, who were quietly seated by the window, attentively listening to the conversation—

"I am glad to see, by the general appearance and good behaviour of your children, that you are following the wise man's counsel—'Train up a child in the way he should go.'"

"And I hope," added the mother, "that when they get 'old,' they 'will not depart from it.'"

"We will endeavour to do our part, at any rate," observed the father, "by instilling good principles into their minds, and showing them by example as well as precept how to walk in that 'way.'"

"Very good," I replied. "If you continue the good discipline which you are now adopting day by day, you will, by the blessing of God, see the time when your children will become an honour to you and to the Church at large,—when they will be not only an ornament to society, but useful members of the kingdom of God. And when your eyes have become dim and your locks whitened with age, they, strong and vigorous in the service of the Redeemer, shall rise and call you blessed; and after you have gone to rest behind the vail, your children's children will perpetuate your memory and hand down your honourable names, deeds, and example to a posterity that will be worthy of both you and them."

The clock now struck the hour of nine; and as I had a good distance to walk home, I hastened to instruct brother and sister M. upon a few important business matters connected with the Branch over which I presided, and to which they belonged. We then all knelt in prayer before the Lord, thanking him for all past mercies, soliciting from him such further blessings as we severally stood in need of, confiding ourselves to his fatherly care and protection through the night, and re-dedicating ourselves and all we possessed to him and his service.

After bidding farewell for a season to each member of this interesting family, I then took my departure and returned home, both pleased and benefitted by my evening's visit.

POLYGAMY IN UTAH.

From the "New York Weekly Herald."

The arrival within the last few days of over 700 Mormon emigrants from Europe is a suggestive fact. The difficulties in which the people of Utah have been placed by their rebellion against the Federal Government seem to have exercised no perceptible influence in discouraging foreign immigration to that Territory. It must be an all-powerful and abiding faith which, in presence of the present embarrassments of the Saints in that quarter, brings such swarms of the brotherhood thousands of miles from their own homes to share the uncertain fortunes of Brigham Young. Taking this and other evidences into consideration, the question suggests itself—For what destiny is this singular people reserved, that they should possess in so marked a degree, not only the power of cohesion, but attraction? In the history of the world there is no parallel of religious fanaticism working its way to the realization of its wild dogmas through so many dangers and discouragements as in their case.

Amongst the majority of people the secret of the popularity of the Mormon tenets has been set down to their recognition of polygamy as a religious institution. Undoubtedly for many this has had its inducements; but to say that it constitutes the main lever by which such numbers of the industrial classes abroad, as well as here,

have been displaced from their pursuits and transferred to a Territory which offers but few natural temptations to the settler, is not correct. In Utah, as elsewhere, it is only wealth that can command the superfluities of life. The luxury of the polygamic state—if such it can be termed—can only be enjoyed by a few, and by how few it scarcely requires statistics to prove to us. A little reflection must convince any one disposed to join the confraternity from a motive of this kind, that unless he becomes one of the chosen—that is to say, a member of the hierarchy—he cannot hope to indulge his inclinations to any greater extent than at home. He must first acquire a competency before he can support one wife; and if he wishes to duplicate his blessings, he will require a proportionate increase of means. In an ungrateful soil like Utah, there are but chances of a new comer winning the prizes of extraordinary exertion. Others have sown and reaped before him, and left him but the gleanings of the stubble. If, therefore, he joins Mormonism in the hope of living a life of inglorious ease and enjoyment, he is doomed to be miserably disappointed. In Utah, perhaps more than in any other part of the world, it is the lot of man to toil without a ray of hope breaking in on the hopeless drudgery of his task.

It must not be supposed that the converts to Mormonism are ignorant of these facts. The Gentile press have not been sparing in their exposures of the delusions on which their creed is founded, or of the iniquities which are said to be practised in the Tabernacle. With the correctness of these latter statements it is not our purpose to deal; but there is no doubt a good deal of exaggeration in them. As to the practice of polygamy itself, we have recent statistics to show us that it is indulged in by but a small portion of the population of the Territory. There are but 387 men with seven or more wives, 730 men with five wives, 1,100 with four wives, and 1,400 men with more than one wife; making a total of 3,617 men thus supplied out of a population of over 40,000.

Now, we will venture to say that if, out of the population of the United States or of Great Britain, we could arrive at a calculation of the number of individuals who are guilty of polygamy in one form or another, we should not find the Mormons any worse than the Christian sects in this particular. The only difference between them is, that whilst the latter indulge in the practice covertly and with a consciousness of its guilt, the former regard it in the same light as the Mahommedans or the Chinese. If, therefore, it be impossible to sin without a conviction of the impropriety of one's acts, we had better begin reforming our own conduct before we attempt with the Mormons the task of re-conversion on a point on which they believe themselves to be socially and morally right. In such a case it is evident that the first thing necessary is example.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 380.)

[July, 1843.]

In the morning, at the dawn of day, we were forced on our journey, and were exhibited to the inhabitants along the road, the same as they exhibit a caravan of elephants or camels. We were examined from head to foot by men, women, and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly until we arrived at Independence, in Jackson County.

After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log-house, and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor, or on billets of wood, and we were compelled to stay in that house all that night and the next day.

They continued to exhibit us to the public, by letting the people come in and examine us, and then go away and give place for others, alternately, all that day and the next night. But on the morning of the following day, we were all permitted to go to the tavern to eat and to sleep; but afterward they made us pay our own expenses for board, lodging, and attendance, and for which they made a most exorbitant charge.

We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark to take us back to Richmond, Ray County, where the General had arrived with his army to await our arrival. But on the morning of our start for Richmond, we were informed,

by General Wilson, that it was expected by the soldiers that we should be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority; and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased.

During our stay at Independence, the officers informed us that there were eight or ten horses in that place belonging to the "Mormon" people, which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond.

We accepted them, and they were ridden to Richmond, and the owners came there and got them.

We started in the morning under our new officer, Colonel Price, of Keytsville, Charlton County, with several other men to guard us.

We arrived there on Friday evening, the 9th day of November, and were thrust into an old log-house, with a strong guard placed over us.

After we had been there for the space of half-an-hour, there came in a man who was said to have some notoriety in the Penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains.

Immediately the soldiers rose up, and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger; and the State's prison-keeper went to work, putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together—seven of us.

In a few moments General Clark came in. We requested to know of him what was the cause of all this harsh and cruel treatment. He refused to give us any information at that time, but said he would in a few days; so we were compelled to continue in that situation, camping on the floor, all chained together, without any chance or means to be made comfortable, having to eat our victuals as it was served up to us, using our fingers and teeth instead of knives and forks.

Whilst we were in this situation, a young man of the name of Jedediah M. Grant, brother-in-law to my brother William Smith, came to see us, and put up at the tavern where General Clark made his quarters. He happened to come in time to see General Clark make choice of his men to shoot us on Monday morning, the 12th day of November. He saw them make choice of their rifles, and load them with two balls in each; and after they had prepared their guns, General Clark saluted them by saying, "*Gentlemen, you shall have the honour of shooting the Mormon leaders on Monday morning at eight o'clock!*"

But in consequence of the influence of our friends, the HEATHEN GENERAL was intimidated, so that he durst not carry his murderous designs into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws.

After the messenger's return, the General was employed nearly a whole week examining the laws; so Monday passed away without our being shot. However, it seemed like foolishness to me that so great a man as General Clark pretended to be should have to search the military law to find out whether preachers of the Gospel, who never did military duty, could be subject to Court-martial.

However, the General seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard and in chains, and told us he had concluded to deliver us over to the civil authorities as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor deluded General did not know the difference between theft, larceny, and stealing.

Accordingly, we were handed over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the Court-house, where there was a pretended court in session, Austin A. King being the Judge, and Mr. Birch, the District Attorney,—the two extremely and very honourable gentlemen who sat on the Court-martial when we were sentenced to be shot.

Witnesses were called up and sworn at the point of the bayonet; and if they would not swear to the things they were told to do, they were threatened with instant death; and I do know positively that the evidence given in by those men whilst under duress was false.

This state of things was continued twelve or fourteen days; and after that time, we were ordered by the Judge to introduce some rebutting evidence—saying that, if we did not do it, we should be thrust into prison.

I could hardly understand what the Judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition. However, we gave him the name of forty persons who were acquainted with all the persecutions and sufferings of the people.

The Judge made out a subpœna, and inserted the names of those men, and caused it to be placed in the hands of Bogard, the notorious Methodist minister; and he took fifty armed soldiers and started for Far West. I saw the subpœna given to him and his company, when they started.

In the course of a few days they returned with almost all those forty men whose names were inserted in the subpœna, and thrust them into jail, and we were not permitted to bring one of them before the court. But the Judge turned upon us with an air of *indignation* and said, "Gentlemen, you must get your witnesses, or you shall be committed to jail immediately; for we are not going to hold the court open on expense much longer for you anyhow."

We felt very much distressed and oppressed at that time. Colonel Wight said, "What shall we do? Our witnesses are all thrust into prison, and probably will be; and we have no power to do anything. Of course, we must submit to this tyranny and oppression: we cannot help ourselves."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 18, 1859.

HINTS TO PRESIDING ELDERS AND PREACHERS.—In a former number of the *Star* we made reference to our public meetings where strangers attend who do not understand the doctrines of the Church, but who are seeking after truth. We referred to the manner in which many of those meetings were conducted, and partially promised the Elders to extend a helping hand by way of counsel, &c., to remove the objectionable features and bring about a thorough reformation in this particular. In the *Star*, as well as from the stand, we have heretofore endeavoured to point out the errors and the reformation desired. Some of our editorials of last year on this subject may be re-read with profit; and we particularly invite all the presiding, travelling, and preaching Elders to give the editorials in Numbers 4, 13, 42, 43, 47, and 48 of Vol. XX. a careful and prayerful reading.

We believe it is a custom with the medical faculty, when they have a stubborn case—an obstinate wound or sore, upon which their prescriptions and applications will not take effect, nor ordinary remedies reach—to scarify or open the wound afresh, laying bare the diseased part, so that the prescribed remedy may be able to take effect and a cure be accomplished. We think that perhaps a similar process might be profitably introduced in this case—that, by showing up these meetings as they are too often conducted, it may prepare the Elders for remedying the evil and effecting a reformation. We are not now speaking of those meetings that are exclusively attended by the Saints, or nearly so, but of those attended by strangers, who are dissatisfied with the religions of the day and are inquiring after truth,—who come to hear *doctrine*, to learn the *faith* of the Saints, and the grounds upon which it is predicated.

It is too often the case that these meetings are protracted to a tedious and unprofitable length, nearly as much time being consumed in opening as should be occupied in the whole meeting. The President commences by reading from beginning to end some long hymn with eight lines to the verse, and the congregation singing it *through* to some doleful tune that requires a repetition of one-half of each verse to carry it through. Then some good Elder is called upon to pray. And *such* a prayer! All over creation, from one end of the earth to the other and back, from the beginning of time into eternity and the eternal worlds, he roams, telling the

Deity who he is, what he is, how great he is, what he has done, and what he is going to do hereafter, and making frequent and vain repetitions of his holy name, introducing it in almost every sentence, besides asking him for scores of things that he has no business with and knows nothing about, till the audience are completely wearied out, and unitedly desire in their hearts that he would stop, and whose most distinct feeling or recollection of the prayer, when over, is that their knees ache, and that their bodies and minds are exhausted. Then follows another long hymn, precisely after the fashion of the first. By this time the meeting should have almost been brought to a close. The strangers are tired and begin to be doubtful whether they will obtain what they are seeking for. Judging from what has passed, they have little or no confidence that anything to satisfy their cravings can come from such a source. They are discouraged and about ready to take their departure. The Elder, however, arises and begins to speak. Hope again moves in their hearts, and they settle themselves to hear,—anxious, if possible, to get the information, the light, and knowledge they are seeking. But, alas, too often is it the case that these souls that are hungering and thirsting after knowledge are doomed to a second disappointment. The Elder begins his harangue by telling the congregation that he has nothing on his mind—that he does not know what he is going to say—that he is not prepared to give a discourse—that he has not studied any subject—that, in fact, he has not got much education, and that he is glad of it; but that *if* the Lord has anything for the people, he can communicate it through *him* just as well as if the case were otherwise.

We wish the Elders distinctly to understand that all this is highly irreverent and insulting to the Lord, and derogatory and dishonouring to the Priesthood. It is imperatively the duty of every man holding the Priesthood to acquire information and knowledge by every possible means, and particularly to store his mind with principle and doctrine, with Scripture, both ancient and modern, and with reason and argument, that he may be able to deal it out to the honest inquirers as occasion may require and the Spirit dictate.

After his preface, the Elder starts off and hammers out an hour or an hour-and-a-half's harangue, in which every other system of religion is attacked and demolished—of course throwing the priests, with all their learning and ability, *completely* into the shade! Tithing, domestic economy, prophecy, emigration, the resurrection, hand-carts, spiritual gifts, the Millennium, baptism, kingdoms, principalities and powers, glory, immortality, and eternal lives all used up, mixed up with a little joking here and there, and Murray's grammar and the Queen's English horribly mangled and torn to atoms, and in which the pronoun "*I*" figures most extensively,—the whole harangue being singularly devoid of everything like argument, sound sense, reason, or Scripture, and no more resembling the Gospel than Zadkiel's Almanack or Bradshaw's Railway Guide. Finally, he winds up his remarks in a style that shows he thinks no small thing of himself, and feels pretty well satisfied with "Number One" generally. He, however, informs the congregation that he "had not much to say," (a fact which they had long since discovered,) and that what he has said had been "without forethought or study," (a fact that appears sufficiently evident to the audience without any confirmation from the speaker,) and that *therefore* what he has said has been specially dictated by the Holy Ghost, (an assertion that obtains but little credence with the congregation,)—the truth of which we beg leave most distinctly and emphatically to deny. The assertion is blasphemous and insulting to the Holy Spirit in the extreme.

Again: There is *no excuse* in this day for any Elder who cannot read, write, spell, and

discourse correctly. There are brethren in every Conference, and almost or quite every Branch, who would willingly and freely bestow the time and attention necessary to instruct the brethren in these and other branches, if they will give them the opportunity. We consider the Elder who has been any considerable length of time in the Church, and who has been blessed with health and strength, that cannot at least read, write, spell, and discourse correctly, a disgrace to himself, to the Church and cause of God, and as dishonouring his Priesthood. Had we personally the ordaining and appointing of Elders to the ministry, we would not confer the Priesthood upon any man in this land that could not read, write, spell, and discourse correctly.

We do not wish to be understood as saying that the foregoing remarks apply in their full force to all the meetings or to all the Elders. On the contrary, we are happy to say that they do not, and to some not at all. But to many of them we are certain they *do* apply to the full extent, and to many others in part; and we specially design them for all such, and wish them to receive them as they are meant—for themselves particularly. We wish every one whom the cap will fit in the least to kindly put it on and wear it. It is designed for their especial benefit and to do them good, as well as to benefit the cause. We could name some of the meetings and some of the Elders, did we deem it necessary; but, knowing that *all* are ready to receive counsel and to discharge every duty as soon as they understand what is required, we feel assured that these hints will be received in a proper spirit, and that the desired end will be accomplished.

ANOTHER MARK OF "THIS SINGULAR PEOPLE."—In this Number we extract from the *New York Herald* an editorial called forth by the arrival of a large company of Saints. The event appears to the editor another strange mark of "this singular people," though to us it is only an event of our every-day history. The editor, in his reflections upon the event, says—

"The difficulties in which the people of Utah have been placed by their rebellion against the Federal Government seem to have exercised no perceptible influence in discouraging foreign immigration to that Territory."

We never for a moment expected that recent "difficulties" would have any "perceptible influence in discouraging" the Saints in the working out of their great gathering problem. Neither will any difficulties, past or future, have any such "perceptible influence" upon the faithful. It must be admitted, however, that the difficulties in question *did* have some "perceptible influence" on the Saints in relation to their emigration; but it was because those difficuities closed the door of emigration for a time and shut them out from their brethren in the Mountains. In regard to their being discouraged, however, nothing could be farther from the fact. Their desires to be emigrated were only intensified by the Utah difficulties, and the Saints of this Mission can bear us witness that they never so longed for "home"—to be with their brethren and sisters in the land of their heart's adoption, as during that period. Indeed, had the Saints been permitted by their leaders to have gone "home," and had they possessed means sufficient, we could have sent to Utah, in the very height of those difficulties, seven thousand brave English, Scotch, Welsh, and Scandinavian souls, male and female, who would have grappled with the difficulties and done their best to reach the bosom of the Church, though their path had lain through an army of intended extermination. The *Herald* evidently thinks the case remarkable enough as it stands, with the arrival of 726 Saints, (not the *only* ship's company to be chartered this year,) after the settlement of the principal difficulties. What, then, would the editor have thought of the arrival of 7,000 when the action of the whole United States was against us? Such an event he did not witness; but we have no doubt that next year he may have the opportunity of recording the arrival of numbers approximating close to 7,000 from this Mission.

"It must be an all-powerful and abiding faith which, in the presence of the present embarrassments of the Saints in that quarter, brings such swarms of the brotherhood thousands of miles from their own homes to share the uncertain fortunes of Brigham Young."

Thus writes the *Herald;* and herein he has, we presume accidentally, hit upon the key to the mystery. It *is* "an all-powerful and abiding faith" which the Saints possess, and which impels them to impress their strange marks among the events of this eventful age. It is "an all-powerful and abiding faith" in their religion and the purposes of God, which stands over neither difficulties, nor exilings, nor famines, nor crickets, nor mobs, nor hostile armies, &c., and which stops not to question the "fortunes of Brigham Young," to know whether they are certain or "uncertain." Editors and "everybody," in speaking of the Saints and their acts, bountifully mix us a variety of expressions, such as "strange people," "strange sect," "singular people," &c. Of course, such expressions amount to but very little towards arriving at a comprehension of the character of the Saints and the influences that move them. It is only an acknowledgment that editors and "everybody" have lost themselves over the new problem which this Church and its course offers to the world. Yet there is no great mystery in the matter, if the natural explanation is taken. The solution of the problem is easy, unless a strain is made from the solution. The mystery and the strangeness are made to appear by distorted interpretations and wrong-sided views which editors and "everybody" take. To the Saints the matter is simple enough, and the simplest of them can understand what it would seem the majority of the "clever folks" will not understand until doomsday. Here are premises upon which an intelligent conclusion can be based and a solution of the problem reached:—

To the Saints the truth of their religion is a *fact.* The divine mission of the Prophet Joseph is a fact; and the work and course which his prophetic finger marked out, either present or prospective realities. Their "all-powerful and abiding faith" and God-favoured experience are facts, and their hopes of the future like an anchor that cannot be moved—hopes that are not centred in man, but in the strength and purposes of the Greater One.

Accepting this as the premiss, the problem is easy of solution and the reason plain why no "perceptible influence" is seen to discourage the Saints in any of their undertakings, under whatever "difficulties," and why in the "presence of the present embarrassments," or any future ones, "such swarms of the brotherhood" are brought thousands of miles from their own homes to share the "fortunes of Brigham Young," without troubling themselves about those fortunes being "uncertain." We are aware, however, that when the Saints are not thus viewed, but reckoned up as impostors and the vilest of mankind, then their deeds of heroism, self-sacrifice, contempt of difficulties, and general history will ever be affording editors occasion for wonder, and the matter will seem all mystery and as the contents of a sealed book.

The *Herald*, in reflections called forth by the arrival of the Saints in question, says:—

"Taking this and other evidences into consideration, the question suggests itself—For what destiny is this singular people reserved, that they should possess in so marked a degree, not only the power of cohesion, but attraction?"

The cause of this "power of cohesion" will be found in our statement that to the Saints their religion and the mission of Joseph is a fact, and that they have "an all-powerful and abiding faith" therein; and the reason why they also "possess in so marked a degree" the power of "attraction" is because the Saints of this Mission, like those in Utah, possess the same "all-powerful and abiding faith" in the same religion, and are thereby moved to the accomplishment of the same purposes; and Utah at present is the centre of attraction. The explanation is simple. As for the question—"For what destiny is this singular people reserved?" we may expect it to be as remarkable as the people themselves, as stubborn as the fact of their religion, and as powerful as their "cohesion" and "attraction."

We do not deem it necessary to dwell upon the *Herald's* remarks upon polygamy in Utah. The editor has stated the case pretty fairly; and it would cover too much space to enter here into our own views of polygamy being a divine institution—that it will tend to the regeneration of the Saints from the degeneracy of the Gentiles, that

it is because they thus consider it that they receive polygamy as an institution of their religion, and that upon motives growing from such consideration they carry out what they believe God has ordained. It may be observed, in conclusion, that the *Herald* is right in referring the "popularity of the Mormon tenets" to other than polygamy. Nothing can be farther from the truth than to suppose that polygamy was the inducement of the tens of thousands who have embraced the religion of the Saints. Indeed, the tens of thousands embraced this religion before they knew of polygamy, and possessed against that institution all the Gentile prejudice, which was only conquered by their "all-powerful aud abiding faith." Moreover, looking from the *Herald's* point of view even, we are persuaded, as he seems to be, that the Saints will favourably compare with others.

NOTICE TO OUR READERS.—We have made arrangements to send the *Star* to press a few days later than heretofore. This will enable us to give to our readers nearly a week's later news and correspondence. Instead of sending parcels to our Book Agents on the Saturday previous to their date, we shall not despatch them until the Tuesday previous to their date. This will leave to our general agents sufficient time for getting their parcels into the hands of the sub-agents and for the delivery of the *Star* in all the Branches by the time of its date, or on the next day (Sunday), as usual heretofore.

CORRESPONDENCE.

AMERICA.

New York, May 13, 1859.

President Asa Calkin.

Dear Brother,—After a very pleasant and prosperous voyage of 31 days, we are happy to take the earliest opportunity, according to promise, of reporting ourselves as having arrived safe, sound, and right side up, "with care." As brevity has ever been a motto with me, and realizing that "words written are *written*," I will now proceed to give you an outline of our progress since parting with you in the river Mersey.

After we had gone through the process of Government inspection, clearing, &c., I proceeded, in connection with my Counsellors, to organize the company into ten wards, five English, and five Scandinavian, appointing a President over each to see to the faithful observance of cleanliness, good order, &c. This being done, and all ready for sea, we found ourselves necessarily detained, in consequence of head wind, until Monday the 11th ult., when the anchor was weighed at 4 a. m., and every heart rejoiced in bidding adieu to Babylon and setting forth for the land of Zion. The joyous songs of Zion echoed through the ship; and as we got into the channel, the chorus followed, of course, in good sea-sick style, in which nearly all joined in to their heart's content.

The voyage throughout was by far the most pleasant and agreeable one that I have ever realized, during the whole of the five times I have crossed these waters, owing to the very pleasant weather and the exceeding good order, general good feeling, and harmony which prevailed throughout the entire voyage.

The health of the passengers was excellent. This can be realized from the fact that out of the 726 passengers we had but one death—an old sister from Sweden, named Inger Olesen Hagg, aged 61, and who had been afflicted for upwards of five years previous to her embarkation. This was counterbalanced by two births—namely, sister Higson, from Leigh, of a son; and sister France, from Hindley, of a daughter: mothers and children doing well.

In the matrimonial department we did exceedingly well, as we had nineteen marriages, five couples of which were English, one Swiss, and thirteen Scandinavian,—all of which were solemnized by myself.

During the whole of the voyage, from the day of our organization, we had the people called together for prayer every morning and evening at eight o'clock, which was faithfully attended to by the

Saints. On Sundays, three meetings were held on deck, and fellowship meetings in each ward two nights a week, which was a good preventive against grumbling, as it kept the minds of the people actively engaged in the better things of the kingdom.

The monotony of the voyage was also enlivened with singing, instrumental music, dancing, games, &c.; in which, as a matter of course, the junior portion took a prominent part, while the more sedate enjoyed themselves in seeing and hearing the happifying recreations.

I certainly felt it quite a task in being appointed to take charge of a company composed of people from so many countries, speaking nine different languages, and having different manners, customs, and peculiarities, and thrown together under such close circumstances; but, through the faithfulness and diligence of the Saints, which were universally manifested, I soon found the load far easier than I had anticipated; and on our arrival here, we were pronounced, by doctors and Government officers, to be the best disciplined and most agreeable company that ever arrived at this port.

Of the captain it is not necessary to say anything further than that, just before our arrival, we presented him with the following testimonial, which he is in every respect worthy of:—

"*Testimonial to Captain James B. Bell, Commander of the ship William Tapscott.*

Sir,—As we are drawing to the conclusion of our voyage, we should not be doing justice to our feelings, were we not to embrace this opportunity, before we separate, of expressing, though briefly, those sentiments of sincere regard and esteem which have been engendered within us towards yourself, during our short intercourse while on our passage across the Atlantic, and throughout which we have all been so happily blessed and prospered.

We would humbly assure you that the pleasant and interesting time which we have spent on board the *William Tapscott* will be long remembered by us all, and mostly so on account of the many kindnesses and favours which we have received from her worthy captain. The assiduous care and kindly interest which you have universally displayed for our comfort and welfare, your courteous urbanity, and gentlemanly bearing have all combined to win our hearts and call forth the warmest feelings of a grateful people.

And wherever our respective lots may be cast in the future, our minds will often revert to the present voyage and its happy associations; and our heartfelt prayers shall ascend to heaven for the richest blessings of our Father to be bestowed upon you, that your life may be long, prosperous, and happy, and your future, joy and peace.

Signed, in behalf of the seven hundred and twenty-six passengers, and with their unanimous approval,

ROBERT F. NESLEN,	President of the Company of Emigrants.
HENRY H. HARRIS, GEORGE ROWLEY,	Counsellors.
JAMES BOND,	Secretary.

St. George's Banks, May 7, 1859."

We are now lying at anchor, ready for landing at the Castle Gardens to-morrow morning at an early hour; and we expect to start by the Central Railroad on Monday for the West; and as I shall have to write to you again before leaving here, I will close for the present, with warmest love to yourself and Counsellors and all in the Office, in which my brethren, Elders Harris, Rowley, and Bond, join.

Yours truly,

R. F. NESLEN.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 371.)

(From the London *Athenæum*, Dec. 13, 1856.)

"40, Albemarle Street, Dec. 10.

I send to you herewith a translation of a letter which I have received from Don José Antonio Urrutia, Cura of Jutiapa, in the Department of the same name, State of Guatemala, Central America, giving an account of some ancient monuments found in his parish, not far from the town of Comapa. The existence of these monuments is now, for the first time, made known to the world. . . . I may here observe that in the year 1853 I traversed the State of San Salvador, the ancient Cuscatlan, throughout

its length and breadth, visiting the monuments of its ancient inhabitants; but amongst the ruins I found none corresponding with those described in the accompanying letter. With these desultory observations, I submit to you the letter of the Padre Urrutia, subscribing myself yours,

E. G. SQUIER."

"Jutiapa, Guatemala, Jan. S.

Sir,—Sharing in those archæological tastes which, fortunately, are spreading in this country, so rich in monuments of an ancient civilization, I have lately devoted some time to the study of the antiquities falling within the extensive parish under my charge, and of which I propose to give you some brief notices; first, in reference to the fine ruins, hitherto unknown, of the very ancient city called Cinaca-Mecallo. To the southward, and not far from the town of Comapa, are some steep mountains, the bases of which are washed by the large river Paz or Paza, which constitutes the boundary between Guatemala and San Salvador. Upon the highest of these mountains is an extensive plain, drained by a multitude of small streams, the waters of which, uniting in a common channel, are precipitated over a ledge of rocks 15 yards in height, and mingle with those of the river, forming one of the most beautiful cataracts in this department. Upon the highest part of this plain are found the remains of an ancient city of the primitive inhabitants of America, which have successfully resisted the attacks of time, and the heavy walls of which seem ostentatiously to defy the operations of the elements. The very lofty position of these ruins, from which may be traced the majestic course of the river which flows at the base of the mountains even to the sea, and from which the eye traverses the wide plains dotted with villages of the neighbouring State of San Salvador, taking in the volcanoes of Chingo and Izalco, the American Vesuvius, with its plume of smoke rising to mid-heaven, and including the lakes of Huija and Atescatempa,—this position lends additional interest to the ruins, since it indicates a high appreciation of the grand and beautiful on the part of the builders of the ancient city. The place where these ruins are found, as I have said, is known by the name of Cinaca-Mecallo, which, in the mixed idiom of Mam and Mexican now spoken by the people of this district, signifies knotted rope (*cordel anudado*), given perhaps by the primitive inhabitants in consequence of the many vines found in these mountains, and used in binding together the frames of the huts and houses of the people. The walls, or remains of the wall of the city, describe an oval figure, within which various roads or streets may be traced, various subterranean passages, and many ruined edifices. The materials of construction are principally thin stones, or a species of slate, united by a kind of cement, which, in colour and consistence, resembles melted lead (*plomo derritido*). Amongst the monuments there are three which claim special notice. The first of these is a temple, consecrated to the sun, chiefly excavated in the solid rock, and having its door opening towards the east. On the archway of the entrance, which is formed of slabs united to each other, are found sculptured representations of the sun and moon, and in the interior are found some hieroglyphics. This monument is known amongst the Indians as *Tee-tunal* (stone of the sun). Besides the *bassi rilievi*, these stones bear hieroglyphics painted with a kind of red varnish, which, notwithstanding its long exposure to the weather, remains unimpaired. Many of the stones found in excavating, in all parts of these ruins, are painted with this varnish. Of the subterranean passages found amongst these ruins, there is one which has become celebrated, and is still the subject of many popular stories, as having been the retreat of a celebrated bandit, named Partideno, who was finally captured here by the people of Comapa. Desiring to explore this passage, and in spite of the entreaties of the superstitious Indians not to venture in it, I provided myself with a hatchet and a torch of pine, and entered. After many difficulties, I succeeded in reaching a kind of saloon, where I found various blocks of stone, carved with the arms of the ancient Indians, in all respects similar to others which I had previously found in other parts of the ruins and sent to the President of Guatemala in 1853. The second notable object, and which is no less worthy of attention, is a great slab of stone, covered with inscriptions or hieroglyphics, which, from the little knowledge I have been able to obtain of their meaning, appear to me to convey only representations of the economy of human life (*la pintura de la economia de la vida humana*). The first is a tree, symbol of life; the last a skull, emblem of death. The third object is a wild animal resembling a tiger, sculptured in a stone or rock of great size, and which, I conjecture, was intended as a monument commemorative of some great victory. . . . These, sir, are the most remarkable objects found in this ancient and ruined city. Outside of the walls, and in a little plain not far distant, are a number of mounds which, doubtless, are the burial-places of the dead. The proportions of these rude sepulchres, unshaded by cypresses and unmarked by chiselled stones, nevertheless convey to us the probable position

and influence of the dead whom they cover. It is a custom still preserved amongst the Indians to throw a handful of earth or a stone upon the grave of the distinguished dead, as a tribute to their memory. The more numerous these contributions, the higher the tumulus which is thus gradnally accumulated. I have thus given you a few of the notes which I have made upon the ancient ruins in this department. I hope soon to have the pleasure of sending you others. Meantime, I may mention that I have, agreeably to promise, sent copies of some of the hieroglyphics, which I have alluded to above, to Guatemala, to the care of the Abbé Brasseur de Bourbourg. Your obedient servant, &c.,

JOSE ANTONIO URRUTIA."

(To be continued.)

PASSING EVENTS.

GENERAL.—The whole of the Vateline is in insurrection. The Herzegovine is also reported to be in open revolt. An army of 120,000 men is about to be formed in Bohemia. On the 30th ult., the Piedmontese army, after reconstructing the bridge which the Austrians had destroyed, advanced into the great plain which extends from the Sesia to the Ticino, and found the Austrians entrenched in and behind the villages of Palestro, Casalino, and Venzaglio. The Piedmontese, commanded by the King in person, attacked the Austrian entrenchment boldly, and carried it at the point of the bayonet, after an obstinate defence, taking two pieces of cannon and many small arms and prisoners. Their losses were also great. Early on the 31st, a powerful body of Austrians, 25,000 strong, attacked the Piedmontese in their position at Palestro, which they had won on the previous day; but the Piedmontese, supported by the French division Trochu, not only held their ground, but, after repulsing the Austrians, themselves became the assailants, and drove back the Austrians with great slaughter, capturing 1,000 prisoners and eight guns. The 3rd regiment of Zouaves, which supported the Piedmontese, particularly distinguished itself: it stormed an Austrian position with the bayonet, drove 400 of the Austrian soldiers into the canal, and captured six guns. During the battle at Palestro, another fight took place at Confienza, where the Austrians were repulsed by the division Fanty, after a two hours' conflict. A French imperial message, telegraphed from Novara, reports that a battle was fought at the bridge of Magenta on the 4th instant, the French army killed or wounded 15,000 Austrians and captured 5,000 prisoners.

MEMORABILIA.

LARGEST BIRD.—The largest known bird is the condor.

HABEAS CORPUS.—This is a legal writ for the delivery of a person from false imprisonment, or for the removal of a person from one judicial court to another.

LARGEST FLOWER.—The largest known flower is the *Rafflesia Arnoldi*, (discovered by Dr. Arnold in Sumatra,) the flower of which, when in full expansion, is nine feet in circumference.

COLOSSEUM AT ROME.—The Roman theatre called the Colosseum, was an oval building of magnificent construction, and occupied a space of nearly six acres. It occupied three years only in its erection. It was commenced by Vespasian, and completed by Titus, and cost as much as would have built a whole city. It was framed to seat 80,000 spectators, ranged according to their respective rank. One portion was allotted to the Emperor, senators, foreign ambassadors, and other distinguished persons; another portion, with seats of marble, was for the equestrian order; and the remainder was filled with wooden seats, for the commoner classes of people.

AGE OF SHEEP.—The age of a sheep may be known by examining the front teeth. They are eight in number, and are during the *first* year all of a small size. In the *second* year, the two middle ones fall out, and their places are supplied by two new teeth of a larger size. In the *third* year, two other small teeth, one from each side, drop out and are replaced by two large ones; so that there are now four large teeth in the middle, and two pointed ones on each side. In the *fourth* year, the large teeth are six in number, and only two small ones remain, one at each end of the range. In the *fifth* year, the remaining small teeth are lost, and the whole front teeth are large. In the *sixth* year, the whole begin to be worn; and in the *seventh*, sometimes sooner, some fall out or are broken.

VARIETIES.

USEFULNESS OF PIPECLAY AS A CURATIVE AGENT.—It has been discovered that pipeclay, mixed to a paste with water, and applied as a poultice to any part affected, will cure skin inflammations, swellings, sprains, whitlows, bee stings, &c.

THE REASON WHY.—"I wonder why so many of my flock are getting so careless of their duty, roaming about to other places, instead of attending to their own meetings," said a preacher, the other day, to his confidential friend. "Feed them better, when they do come," was the honest answer; "and they won't want to roam to other pastures."

POETRY.

GATHERING HOME.

TUNE—"Partant pour la Syrie."

Ye Saints of God, who've faithful been,
Let songs of praise ascend;
Give thanks to him who's always been
A kind and faithful friend.
The Devil's tried his power in vain:
Despite his rage and foam,
The road to Zion's oped again,
And you can gather home.

Cease not the efforts you have made,
But try for something more,
And ask the Lord to lend his aid
And bless you hour by hour
With strength of body and of mind,
And labour to perform:
This plan adopt, and you will find
That you can gather home.

As years from moments small are made,
So pounds from pence proceed;
And all who will the effort make
Most surely will succeed.
Who help themselves, the Lord has said
His help for them will come;
And they, with blessings on their heads,
Will soon be gathered home.

Birkenhead. W. WALKER.

MONEY LIST, APRIL 30—JUNE 3, 1859.

	£	s.	d.
E. L. T. Harrison (per J. D. Ross)	31	10	0
David John (per J. Cook)	7	10	0
Charles R. Jones (per do.)	3	10	3
Aaron Nelson (per do.)	3	5	0
E. L. Sloan (per C. F. Jones)	6	11	11
C. C. Shaw (per do.)	5	7	9½
William Halls (per do.)	2	15	5
J. Jackson (per do.)	2	3	6½
James Evans (per C. W. Penrose)	13	15	9½
Lewis Bowen (per do.)	13	10	2½
John Redington (per do.)	8	8	8
Willet Harder (per G. Teasdale)	3	8	6½
M. H. Forscutt (per do.)	2	13	3½
John H. Kelson (per do.)	0	17	5
William Jefferies (per W. Bayliss)	16	15	1
Edwin Scott (per do.)	9	10	1½
Edward Hanham (per W. Moss)	6	18	6½
George Reed (per do.)	4	12	1½
Charles Astle (per do.)	1	16	3½
Edward Oliver	10	0	0
Thomas Liez (per E. Oliver)	2	0	0
Carried forward	£156	19	11¾

	£	s.	d.
Brought forward	£156	19	11¾
W. H. Perkes (per E. Oliver)	2	17	2
W. G. Noble (per W. Budge)	18	8	9½
R. Aldridge (per do.)	4	0	0
John Clarke (per do.)	3	2	0
Samuel Carter (per do)	1	12	7
John Hunter (per J. McComie)	2	8	11
John McComie	3	19	9
A. N. McFarlane (per do.)	1	7	0
Edward Burgoyne (per B. Evans)	0	12	4
Thomas Rees (per do.)	1	6	1
David Rees (per do.)	7	7	4
Edward D Miles (per do.)	10	5	8½
John Griffiths (per do.)	0	16	2
Hugh Evans (per do.)	0	2	0
J. Colledge (per do.)	1	16	3
Edwin Price (per do.)	0	4	1
Evan Richards (per do.)	0	10	0
J. Stanford (per T. Wallace)	2	12	9
R. R. Hodson (per do.)	3	16	7
Henry W. Barnett (per do.)	1	13	1
	£225	18	6¾

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 26, Vol. XXI. Saturday, June 25, 1859. Price One Penny.

SUNDAY SCHOOLS AND THEIR EFFECTS.

BY ELDER JOSIAH LOWE.

These noble institutions are generally supplied with scholars from the families of the poorer ranks of society. There are at the present time over two millions of such children gathered every Sunday into the so-called "Christian" nurseries, the greatest portion of whom are employed in the workshop or factory during the whole of the six days, and who, but for such institutions, would grow up in a state of neglect and ignorance. Here, then, is a mighty piece of machinery, noiseless and simple in its construction and operations, and in its results wonderful.

If such schools were but conducted by proficient members of the Church of Jesus Christ holding the Priesthood of God's kingdom now established upon the earth, there would be thousands of little streamlets gliding unseen along the bed of society. Meanwhile, the giddy world taking no notice of the going and coming from week to week, the work, as it were, would be progressing in secret. Nurtured by men of God, the uncultivated soil would be brought into cultivation, by the power of the Holy Ghost; the virgin soil of youth would be turned up and warmed by the Spirit of inspiration, and would be prepared to receive that truth which would soon germinate, shoot forth, bud, and blossom. The seeds of evil, those indigenous to their nature, or those borne to them by the powers of darkness or worldly influence, would be uprooted and destroyed. We should soon discover the germs of holiness and goodness implanted, the conscience aroused, the intellect expanded, dressed, and fructified; and, by the power of God's Spirit, we should see that appetite for knowledge —that spark, when once given, burst forth as a flame, wage war with ignorance, and finally overcome,—yes, and continue to move onward and onward in the great scale of progression. The servants of God would soon see the green blade of promise expand its leaves, and the progressive life of God's children yield a rich crop of usefulness and true piety.

Sometimes we see in youth an appearance of the golden grains having perished. But they are only choked for a time by the rank and evil passions of youth. The seed lies for a time, not to rot, but deeply imbedded in the heart, entangled with the fibres of sin, until a day when the power of God's Priesthood shall suddenly cause them to burst forth with startling energy into sight, to the glory of his kingdom.

The Sabbath school is a nursery of national greatness and righteousness. Such institutions have furnished to the Gentile world men of integrity, holding responsible situations in the commercial circle of this nation.

Ought we not, then, as professed men of God, who are ordained and set apart to build up his kingdom, go to with redoubled energy to sow the seed of truth and knowledge in the minds and hearts of our children and youthful brethren and sisters, who are destined to bear off the kingdom of God in its full power and glory? Then let us go to work at the foundation, and rear the superstructure to the pinnacle, by the help and blessing of the God of Israel, keeping in mind that education improves mankind, and that learning is better than gold. When once obtained, we cannot well free ourselves of it. If we soar into the eternal world, it is with us; if we sink to hell, it is still clinging to us. It will rise with us in our exaltation, or sink with us in our condemnation. But, as Saints of the Most High God, let us improve our store of knowledge, to the glory of Him who made us.

Experience plainly shows that Sunday scholars are not all alike. Some of their young minds are more acute than others; but all may be likened to a mansion in a snow-storm. If we notice the beautiful soft flakes of snow falling gentle and slow upon the roof, we find that in a few hours there is an immense weight sufficient, if it fell at once, to crush it to ruins. But the weight only adds to the stability of the building, if erected on scientific principles. So it is with the human mind: if the youthful mind be gently led on, it is capable of receiving a great amount of knowledge, and, like the roof, becomes stronger. And although only a part of one day out of seven is available for education in our Sunday schools, let us not neglect this great boon. Let the Priesthood of God use the talent that is given them to his glory, and show to the world that with the "Mormons" the mind is the standard of the man. Then, and only then, will the Saints see and the Gentile world feel the power and influence of Sunday school education.

THE AMERICAN PRESS ON UTAH AND MORMON AFFAIRS.

(From the *New York Herald*, May 8, 1859.)

THE MORMONS IN THE CITY.

Last Sunday, the Mormons of this and surrounding cities, together with a large number of the brethren and sisters from different parts of this State and from other States, met at Columbian Hall, Williamsburg, and had one of their glorifications—preaching, singing, testimonies, and business. The occasion of this particular gathering was a preparatory step towards the year's emigration to Utah.

THE EMIGRATION.

On Monday morning, while other citizens were traversing the streets with their household goods and gods, in the expectation of a change for the better, from house to house, the Mormons were mingled up with the general hubbub, trudging through the crowd with their trunks, kettles, and coffee-pots down to the depôt of the Great Western and Michigan Central Railroad. A few small parties had already taken up their line of march for the frontiers,—principally, however, young, unencumbered men, who were employed as teamsters to take out the heavy "Church" trains of machinery, merchandise, &c.; but the bulk of the emigration, the men and women of families, those going through with their own teams, did not start until Monday last.

Before the departure of the *New World*, on which they had taken passage to Albany, some hundreds of friends and strangers were around them—some apparently deeply interested, others "looking on." There were some very affecting scenes in parting. Parents who had rejoiced in the meetings at the prospect of their children going "to Zion" to "gather with God's people," found the parting bitter enough. A struggle with feelings, a momentary victory, a smile, blessing, and tears again. It was a strange sight. This singular people, at a time when the dark clouds of war threaten again the place of their rendezvous, leave their new homes with confidence and set out on a journey of some 3,000 miles to a place necessarily destitute of nearly every comfort of life. Sympathising friends who did not belong to their society, and who thought the religion a delusion, were not wanting in their efforts to dissuade them from taking so fearful and fanatical a step, representing to them the dangers that lay before them and the hardships and deprivation to which they would have to submit. But to all of which they replied, firmly and unhesitatingly, that they knew the course they were taking was right and approved by Heaven; and as

for difficulties and hardships, they expected to have them to contend with. And with the unction to their souls that "behind a frowning providence he hides a smiling face," they gave the parting shake of the hand; and as the boat started they shouted, "Three cheers for Utah," in which the outside friends on the dock joined heartily.

From what we learned, there were close on a hundred men and women in the company, with a goodly number of little responsibilities. They were from Massachusetts, Connecticut, this State, and Long Island. A company from New Jersey had started some weeks before. The company on Monday was to be joined at Albany by another company from Boston, Salem, Lawrence, and Lowell. The same day a company started from Philadelphia to meet them at Suspension Bridge. From there they would travel by rail to St. Joseph, thence up to Florence, Nebraska, their starting-place. At Florence they would be fitted out for the Plains, start some time this month, and arrive, they hope, in Utah in August.

(From the *New York Herald*, May 15.)

DEPARTURE OF THE MORMONS.

Last evening, about 500 of the Mormon emigrants that arrived in the city on Friday, from Europe, left for the West by the Albany steamer *Isaac Newton*. The Mormon agents stationed here having received positive instructions from President Brigham Young to send all emigrants in future early in the season, in order to avoid the sad calamities of being caught in early winter on the Plains, as in 1856, used every despatch, and in thirty hours from landing in Castle Garden had them again in motion up the Hudson. In emigration business the Mormons are ahead of the Gentiles considerably. The chief conceives his plans, makes all contracts, sets the whole machinery in motion, and superintends everything and everybody. Without *employes* to assist, he calls in action the willing hands of the emigrants themselves, and teaches them that they are the most interested in what has to be done, and holds forth the virtue of useful labour. Carrying out matters in this style, the 500 did all their luggage business at Castle Garden, got to the depôt of the Michigan Central Railroad with all their children, loose baggage, coffee-pots, kettles, and pans, and were ready at the appointed hour to bid good-bye to Gotham and give three parting cheers to anxious friends, who had held on to the last moment in the warm grasp of friendship and fraternity.

The Mormons seem to have very decided objections to having unbelievers mingle with their crowd. Some other emigrants for Albany got into the same part of the steamer where they were quartered, which led to a remonstrance on the part of the chief Elders, and subequently to the entire clearance of the steamer; after which, the faithful re-entered at the call of their names, and the outsiders were quartered in another part of the vessel. This separating of the sheep from the goats detained the *Isaac Newton* full an hour after her usual time of sailing.

The company had a very large amount of baggage, for people of their class. In addition to their usual free baggage with each ticket, they had nearly six thousand pounds extra. Altogether, they had upwards of fifty thousand pounds. Considering the expense of transportation in Europe before they reached Liverpool, and the charges going West—close upon 20 cents a pound—it is presumed that the "Saints" had only held on to the valuables—heirlooms from father to son, &c., to enrich the "valleys of the mountains."

By this arrival New York and adjacent cities have had an addition to the Mormon population of something like 200 souls. Over those remaining the same care and supervision were exercised as over the emigrants going West. The chief Elder in Williamsburg was "as busy as a bee" all day yesterday, and before sundown he had them all rejoicing on the bare boards in "the land of the free," &c.

Some idea of their interest to go West may be drawn from the fact that not a person tarried behind who had the means to continue the journey to the frontiers, and several of those now *en route* were entirely destitute of the means sufficient to get bread by the way, and had to start "depending on the Lord and their brethren." Several before the starting were encouraged to "exercise faith," and a way would be opened up, by which they could arrive at their destination. With all their peculiarities, the exhibition of such earnestness of purpose and determination to carry out faith, in spite of innumerable and disheartening difficulties as those that lay before them, the Utah emigrant commands respect. The end of Mormonism is not yet!

(From the *New York Herald*, May 25, 1859.)

OUR SALT LAKE CITY CORRESPONDENCE.

Great Salt Lake City, U. T.,
April 23, 1859.

In my last letter I informed you of the threat of Judge Sinclair that he would hold

court in this city during May, with three-fourths of the army now at Camp Floyd, quartered in Union Square, ready to carry out his orders. The apprehension of a collision which that threat inspired measurably died away in the bosoms of the people generally, and the youthful Judge was beginning to get credit for idle braggadocia, and his tongue was regarded as having only divulged what was in his heart to do, if he only could get the chance; but, alas! the day after the departure of the last mail from here, rumours of his intentions were in circulation at Camp Floyd, which leaves us no reason to doubt that his threat was no idle boast, but is in reality the fixed determination of his heart, to lead to a collision between the citizens and troops. Of this Governor Cumming is apparently fully convinced, as also the other officials outside of the judicial clique. By the departure of the next mail, plans will be better developed, if not even then carried into execution, or at least attempted; and should you then hear of the eagerly-sought-for collision having taken place, it can be witnessed that we have not sought it, but that it is the deep-laid scheme of settlers, degraded judges, and disappointed officers of our great republican army, for the sake of perishable gold, gratification of personal revenge, and the empty glory of swords to be crimsoned with the blood of fellow-citizens, who so love the liberty bequeathed to them by illustrious sires that they will fight for its maintenance, though their homes should be made desolate and their wives and children left without protectors in the land of freemen's inheritance.

An express from Camp Floyd arrived here on Sunday night with the intelligence that two regiments were coming to the city to make arrests, and it was expected that they would have orders for forced marches, to come in upon us unawares. *Immediately on Governor Cumming being made acquainted with the report and circumstances, which leave no room to doubt of the plans of the Judges, he notified General D. H. Wells to hold the Militia in readiness to act on orders. By two o'clock on Monday morning five thousand men were under arms.* Had the United States' troops attempted to enter the city, the struggle must have commenced, for the Governor is determined to carry out his instructions. What has deferred their arrival here we know not; but now that this plan is known, a watchful eye is kept on the camp, and the shedding of blood seems inevitable. We have confidence in the overruling care of our heavenly Father; and whatever does take place, will eventually turn out for good.

Major —— told me yesterday that General Johnston was resolved to carry out his orders, and he affirms that they are to use the military on the requisition of the Judges, and not on the requisition of the Governor only. I have just learned that 500 soldiers were on the march to San Pete settlement to arrest persons there whom the Judges are seeking after. The judicial-military-inquisitorial farce played at Provo satisfies everybody that it is not violated justice that seeks redress, but the madness of men drunken with whisky and vengeance, that seek satiety in blood. There is not an official in any settlement outside this city but what expects to be handled as were those at Provo; and the only safety they have from judicial vengeance—not personal, but vengeance against the community—is in flight to the mountains. In the south, where the weather has been excellent for early agricultural operations this spring, the fields have been left uncultivated, and the seed that should be fructifying in the soil is still lying in the barn, the end of which must be famine; for unless the Governor has power to restrain the Judges from calling the military to act as a *posse comitatus*, no man of any influence will trust himself at home. We fear no judge of the United States. The Supreme Judge of all we fear, and in His fear we live, and earthly tribunals have no terror for us: but the insolence of men like Cradlebaugh and Sinclair and the despotism of their military aids drive the iron to our souls. The very latest news now in circulation in the city is that the Judges have hired the Indians to scour the mountains in search of the persons that the Marshal and military have been unable to discover at home. What next? Shall a price be offered the red men of the forest for the scalps of our citizens? Oh, my God! what shall we be driven to? My heart sickens at the outrages to which we have been subjected, and I dread the future. Nothing shall be done on our part to hasten hostilities; but if it is impossible to avoid them, the responsibility is theirs.

Governor Cumming has no disposition, nor has this community any, to screen any man or men from the punishment due for any crime or misdemeanor they may be accused of; but he will not suffer military terrorism to reign in the Territory over which he is Governor, and we are to a man ready to sustain him. We appeal to the American nation, and ask any man whose soul is not absorbed with the acquisition of perishable pelf only, What can we do more than we have done to preserve peace? and what course is open to us but to defend our rights as citizens of the Union? Our religious faith has nothing to do with the matter now in question; that is our own. We force-

none to accept it, and we know that the faith of no man is at his own disposal. We are what we are, and so are all others what they are, and circumstances made them so. Our present difficulties are worthy of the attention of every man who loves his country and the glorious Constitution bequeathed to us by honourable, honest, and just men. Are we to be incessantly bored to death with such men representing the parent Government? The subjects of despotic Russia are freer men and women than we are. We live in terror, and know not what a day may bring forth. Whoever is free to-day cannot boast of enjoying liberty on the morrow. An apostate, to satiate his spleen for some private or family grievance, denounces somebody, or at least darkly hints that this man or the other has done something, and that another man may possibly know something against him. That little has been sufficient, time and again, to cause both the accused and the hoped-for witness to be arrested and kept in the military jail. The Governor says that that military jail is illegal. He has not been inquired of for a *posse comitatus* of the citizens of the country, as the spirit of the law and its own term signifies; but those noble, honourable, high-minded, pure, and virtuous Judges leap that which should be a barrier to their wanton outrages, and call for bayonets and the attendance at court at the beat of the drum!

Allowing that somebody has blundered in not rescinding the authority of General Harney in 1857, on which General Johnston now acts in 1859, is the fact less certain that the men who should dispense justice, and who should treat their fellow-citizens as equals, are burning with zeal to do wrong? What possible respect can this community entertain for men who take refuge for their wickedness in the blunder of another associate for the government of the nation? Instead of labouring with the civil Government to remove causes of complaint from those who have regarded themselves as oppressed and unjustly dealt with in the past, they treat the chief Executive with contempt, and burn with zeal to distinguish their reign of terror by consigning to the gallows some victim of their hate.

Everything that they could possibly do to make themselves hated they have done; and for the consequences of their acts the Government who sent them is responsible. If they are not removed, trouble must come; for the personal contempt which they have managed to create against themselves is sure to end in some conjured-up contempt of court, apprehensions of somebody, and the train of circumstances which freemen, conscious of their integrity, are are not likely to submit to.

(From the *New York Herald*, May 25, 1859.)

USURPATIONS OF JUDGE CRADLEBAUGH.

[Extract of a private letter from a Mormon.]

Salt Lake City, April 18, 1859.

Judge Cradlebaugh signalized his judicial proceedings by holding an illegal court at Provo, employing a thousand soldiers to help him; charging the whole community, and especially the prominent members, with complicity in crimes of the greatest magnitude, ignoring the existence of the Territorial civil officers; placing the prisoners in military custody; subpœnaing witnesses, swearing them, and then arresting them on bench warrants issued without the knowledge of the Attorney-General, to prevent said witnesses from giving evidence before the Grand Jury; abusing and summarily dismissing the juries, without allowing the presentment of several prepared bills by the Grand Jury, lest the subterfuge of "Church constraint" should be non-available; discharging, without trial or recognizances, prisoners who had been indicted; holding others in custody against whom no indictments had been presented, and taking those in custody to Camp Floyd with the prospect of indefinite confinement. In view of the above, is it strange that men are not at all eager to appear before his Honour, and that they prefer the freedom of the mountains to the chances of treacherous arrest—to the uncertainty of ever being legally tried—to military incarceration and possible massacre? His Honour has had a remarkable anxiety to get hold of the leading men of the Territory, of which you may form a correct estimate from the following examination of Mrs. Parrish:—

Judge Cradlebaugh attempts to incarcerate Brigham Young and the leading Bishops.—Scene in the Court-room at Provo.

Judge Cradlebaugh: When did you go to see Brigham Young?

Mrs. Parrish: Some time between Christmas-day and New Year's.

Judge C.: To what place did you go?

Mrs. P.: To Brigham Young's office.

Judge C.: Who did you see there?

Mrs. P.: Brigham's clerks and several other persons.

Judge C.: Did you see Brigham Young?

Mrs. P.: No, sir.

Judge C.: Did you ask to see him?

Mrs. P.: Yes, sir.

Judge C.: What reasons did Brigham Young assign for not seeing you?

Mrs. P.: The clerk said he did not wish to see any one, and I had better apply to Bishop Hancock, and he would see Bishop—

Judge C. (interrupting): Stop, Mrs. Parrish. Let them take that down. (After a

pause, during which clerks take notes)—Now, go on, Mrs. Parrish.

Mrs. P.: He said I had better apply to Bishop Hancock, the Bishop of the place where I live; and he would see Bishop Johnson, and Bishop Johnson would—

Judge C.: Now, stay till they have taken that down. (Clerks again take notes.) Now, Mrs. Parrish, you can go on.

Mrs. P.: Then he said Bishop Johnson would see Bishop Rowberry, who would most likely see that the horses were returned to me.

Judge C.: Now, you say that Brigham Young said you were to apply to Bishop Hancock?

Mrs. P.: No, sir. The clerk said so.

Judge C.: Yes; but he brought the message from Brigham?

Mrs. P.: No, sir; he didn't.

Judge C.: Did not Brigham Young advise you not to apply to any Gentile court?

Mrs. P.: No, sir.

Judge C.: Well, what did Brigham say?

Mr. P.: I don't know, sir.

Judge C.: Then what message did Brigham Young send to you by the clerk?

Mrs. P.: I never heard of any message.

Judge C.: Then how came the clerk to tell you to go to the Bishop?

Mrs. P.: He said that was what he should do, if he were in my place, instead of troubling Brigham Young about it.

Judge C. (evidently disappointed: To the prosecuting attorney): Have you any questions to ask Mrs. Parrish?

(From the *New York Herald*, May 25, 1859.)

How Governor Cumming is regarded—the Judge suspected of scheming mischief.

[Extract of a private letter.]

Great Salt Lake City,
April 16, 1859.

The court was adjourned *sine die* on the 4th instant, and the Judge's remarks at the time of adjournment were replete with rancour, illegal and unwarrantable accusations, and evident disappointment in not being able to criminate President Young. He left no means untried to get cause against the President. He could not disguise his anxiety and determination to arrest him; but innocence and truth in that respect have triumphed as yet, although efforts were made to implicate some eminent ecclesiastical officials. The Judge is at Camp Floyd. What he is doing I am not aware. He is, however, concocting some mischief upon the inhabitants of this Territory. What that mischief is we cannot tell; but we feel confident that all attempts to trample on our rights and to injure the innocent will fall on himself. Although the court is adjourned, and no business was on hand to warrant him to continue it, yet his Deputy Marshals are prowling about the country like the ——, "seeking whom they may devour." On Wednesday night, the 6th instant, they went into Springville, expecting to arrest several persons. But when men see the very Constitution disrespected by loyal officers, every mean and illegal measure entered into to rob them of their liberty, and witnesses arrested to deprive the accused of testimony in his favour, they are careful not to place themselves in the tender mercies of the wicked.

We fully expect that the Judge has retired to camp to consult with others to prepare a reply to the Governor's proclamation. The Judge, army officers generally, and sutlers are much displeased with the Governor's straightforward and honourable course. Indeed, it was currently reported that they threatened to arrest the Governor, if he was not careful; but I think that were such a thing attempted, (though it is scarcely possible to conceive such a measure,) the whole army would fail to succeed; for the people are loyal enough to sustain the Executive, and would, I think, resist. Governor Cumming's course is straightforward, manly, and patriotic. He is rather in a peculiar position. On the one hand, the Mormons look to him to sustain them and defend them from the inroads of judicial prejudice, and he is willing to do his duty to them and "defend the right;" and on the other hand, the interested itinerant settlers, denominating themselves Gentiles, want him to "pitch into" the Mormons, and feel very angry when he thwarts their nefarious designs. Nevertheless, he neither courts the Mormons' favour nor dreads the scowl of their enemies. He takes his own course, and seeks, in taking it, to promote the wishes of the Administration at Washington.

GARDENING MEMORANDA.—The soil in which the pansy is found to flourish best is a compost of cow-dung one-half, fresh loam one-quarter part, leaf-mould one-eighth part, and coarse sand one-eighth; but peat-soil should on no account be intermixed. The situation best adapted for it is one which is sheltered from the mid-day sun, but which receives a little in the morning. Transplanting may be performed at any season, but in doing so, remove the soil from the roots, and replant the flower with its roots unconfined.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 25, 1859.

THE GAME NOT YET PLAYED OUT.—In the absence of any direct news or communication from the Valley, we extract a letter from the *New York Herald*, written by that paper's Great Salt Lake City correspondent, under date April 23rd, and also one bearing date April 18th.

It would appear from this correspondence that the thirst for blood, rapine, and plunder is as strong as ever in the breasts of those corrupt and profligate judges, army contractors, sutlers, camp followers, ruffians, blacklegs, and cut-throats, not forgetting the military officers and the army itself; and that every effort will be made, every unlawful, wicked, and tyrannical course pursued, and every mean and dirty trick resorted to, that their ingenuity can invent or the Evil One suggest, to bring about, if possible, a collision between the army and citizens, that they may gratify their hellish and depraved appetites and that spirit of hostility and revenge which is rankling in their hearts towards the people and work of the Lord.

There are not wanting those who, for a few dimes or a glass of grog, are ever ready to manufacture the blackest falsehoods against the loyal and law-abiding people of Utah and publish them to all the world under the title of "our own correspondents," or editors mean and contemptible enough who, for political purposes or to enlarge the circulation and secure the sale of their filthy sheets, will encourage and give publicity and the sanction of the press to the vilest falsehoods manufactured to order by the drunken vagabonds, blackguards, and fugitives from justice that now infest Utah.

It will be remembered that the difficulty between the United States Government and citizens of Utah originated in the wilful and malicious lies published by that perjured villain, Drummond, and a few of "our own correspondents." Those falsehoods were refuted time and time again, till none believed them, and all despised in their hearts the scoundrels who propagated them. Yet interested and unscrupulous speculators, broken down politicians, and office-seekers, while they execrated the liar, hesitated not to use the lie for their own vile purposes. Editors and journalists from one end of Christendom to the other took up the hue-and-cry and prostituted and degraded the press to the propagation and circulation of those wicked and malicious lies. That mighty engine, the medium through which truth, light, knowledge, and intelligence should flow like a pure, healthful stream to the millions, to encourage, strengthen, and exalt them in the scale of being, was made the instrument for propagating and publishing to the world the vilest slanders and falsehoods. A corrupt and rotten Administration also took advantage of the circumstance to provide for a few of the hungry jackals that had helped to snarl and bark it into power, at the expense of the public treasury, to the tune of ten or twelve millions of dollars, by making an unholy war upon a portion of her innocent, loyal, and law-abiding citizens. And even now, after it has been solemnly and officially certified, by the Executive placed over them by that Government, that the charge brought against the citizens, and which was made the excuse for the crusade against them, is false and utterly groundless, the presence of the corrupt and profligate army, with all its wretched and

degrading accompaniments, is still forced upon them. And when the citizens respond to the call of the Executive placed over them by the Administration, and arm themselves in self-defence against the lawless encroachments of the army, the magnanimous editor of the *New York Herald* coolly advises the Government to "send a much larger force to sustain General Johnson and totally demolish Mormon rule in Utah, and drive the fraternity to one of the islands of the Pacific," notwithstanding "*it will involve an immense expense* to the country." The *Herald* thinks the "present difficulties may end in that way, and the sooner it comes about the better." Surely the *Herald* has an eye to business! But we agree with him that "the end of Mormonism is not yet!"

CAUTION.—We are informed that there is an individual travelling among the Conferences and Branches, collecting all the *Stars* and *Journals*, &c., that he can prevail upon the Saints to bestow upon him, under the pretence that he sells them again to those outside the Church as he travels about, thus spreading the word broadcast, as it were, through the land, while at the same time he obtains an honest livelihood for himself. He has a peculiar faculty for ascertaining the names and residence of the Pastors, Presidents of Conferences and Branches, and other prominent members of the Church; and by an adroit use of these, he gives colour to his representations and succeeds to a considerable extent in deceiving the honest and unsuspecting, and gathers considerable quantities of these publications, which he sells again as waste and wrapping paper for 2d. per pound. We have heard of his having obtained, through this misrepresentation and the use of the names of the Pastors and Presidents, as many as eight or nine volumes of the *Star* from a single individual. Our object in bringing this matter before the Saints is to put them upon their guard, and to remind them that there is still a debt of several thousands of pounds due to this Office from this Mission for those and other publications and books, and to suggest to them the propriety of first ascertaining from their Pastors and Conference Presidents that all is right, before they give their *Stars* and books away in this manner to strangers.

If, after they have read the *Stars* and *Journals*, they should feel desirous to part with them, it would be much more profitable to give them to their Presidents to sell for waste and wrapping paper, if they cannot dispose of them to better advantage, and apply the proceeds to the liquidation of the *old book debt*, which originated in part, perhaps, for these same *Stars*. Supposing this scheming individual should succeed in obtaining from the Saints throughout the Mission 10,000 volumes of the *Star*, which is not at all an unreasonable supposition, (if he is not checked,) considering the many tens of thousands of volumes among the Saints, at 2d. per pound, he would realize about £200 sterling, which we apprehend would be much more profitably appropriated to the liquidation of this debt. But we would advise the Saints not to be too anxious to get rid of their *Stars*. They will bear a second reading, and in years yet to come will be considered invaluable by your children as a history of the past, if nothing more.

SOUTH AFRICAN MISSION.—Elder N. Paul, President of the Cape Conference, in South Africa, writes us April 11th, inclosing the minutes of a Quarterly Conference held on the 27th March; but which, for lack of space, we must defer publishing. He writes—

"We are moving along slow, but I believe sure. I believe the Saints never felt better. They are trying to do right and live their religion. You will see by the report that we have baptised a few."

We have also received a letter from Elder John Stock, President of the Port Elizabeth Conference, South Africa, under date April 22nd. He writes—

"We have many watching us and our movements; and I believe that if we had one or two of the Twelve here, many would embrace the truth: but as we are known to be the poor of this land, they don't care to come to hear us. I should have advised you of the departure of the Saints from this land. In January last, five Saints sailed in the *James Buck;* and on the 9th March, 28 in the *Alacrity;*—all intending to go on to Zion this year."

We are glad to be able to announce the safe arrival of the *Alacrity* in Boston with the full complement of Saints. We clip the following from the *New York Herald* of May 25:—

"MORMONS FROM THE CAPE OF GOOD HOPE.—The barque *Alacrity*, from Port Elizabeth, Algoa Bay, Cape of Good Hope, arrived at Boston on the 19th instant, having on board 28 Mormons. They are bound for Salt Lake."

ARRIVAL AND DEPARTURE OF EMIGRANTS.—It will be seen, from the extracts from Elder Stenhouse's letter and from the *New York Herald* of May 15, published in this Number, that out of the 725 Saints sent out in the *William Tapscott*, 650 have proceeded on to the frontiers with the intention of going through to Utah this season. Although *all* were anxious to go through as soon as possible, yet, when they left these shores, only about 400 felt themselves prepared and able to continue the journey further than to the States this season. We much rejoice, therefore, to learn that on arriving at New York, through the faithful attention and wise provisions made for them by Elders Cannon and Stenhouse, so great a number of them found themselves in a condition to proceed on their journey to their long and anxiously-desired mountain home this season. May the blessings of the Lord attend them in all their travels, and crown their efforts with success!

We publish also an extract from the *New York Herald* of May 8th, from which we are happy to learn that several hundreds of the Saints from the States are also on their way to Utah. We are glad to find that the sojourn of our brethren in the States, surrounded as they have been by the most determinedly-opposing influences, has not caused them to lose the spirit of the work or their high and holy callings.

CIRCULAR.—We particularly call the attention of the Elders and Saints generally to the *Circular* published in this Number. It embraces many items of business which it is all-important that the Presiding Elders should thoroughly understand, that there may be harmony, union, and strength in our movements, the labours of the Elders be rendered more efficient, and the business of the Office be greatly facilitated. By a careful and attentive perusal of it, the Priesthood and Saints generally will also be much benefited.

CIRCULAR OF GENERAL INSTRUCTIONS.

In order to render every facility to Pastors, Presiding and Travelling Elders, and Book Agents in the British Isles, and in other Missions under our charge, in the performance of the various duties that devolve upon them in pursuance of their respective appointments, we have arranged the following general instructions for their guidance; and it is absolutely necessary that they should make themselves familiar with them, if they would faithfully and efficiently discharge their duty in the particulars named therein, and before we can work harmoniously together and protect the interests of the Church entrusted to our watchcare.

EMIGRATION.—The way is at present open for emigration to the States for those who are ready and desirous to go; but it is not wisdom for those to go who are in good situations, or in full employment, and are enabled to continually add to their means and lay by something for that purpose, and who have a prospect of being able in a year or two to take their families direct through to the Valley. The time lost and means expended in getting settled and procuring labour in the States would go far with one in good business here to complete his preparations for the whole journey.

And particularly is it contrary to counsel for any to emigrate who are in debt, without first coming to an understanding with and getting the consent of their creditors. Nor should any leave their families behind in this country, without first making provision for their support, so that they may not become burdensome to their friends or to the parish authorities.

It is not wisdom for the Saints to emigrate to the United States singly or in very small numbers in vessels filled with other emigrants, for reasons which have been from time to time laid before them in the *Star;* the principal of which are—first, that the evil influences by which they would thus be surrounded and the abominations and wickedness which would be constantly before and around them would prevent them from enjoying the peaceful and holy influence of the good Spirit; secondly, the almost utter impossibility of their being able to live as becomes Saints and to call upon the Lord for his blessing, while on the voyage; and thirdly, the great liability of their being drawn aside from the straight and narrow path.

If the Saints who wish to emigrate to the States will consult with their Conference President and Pastor, and obtain their sanction and counsel, and then communicate with this Office, they will be notified as soon as we have received names enough to make a company sufficiently large to warrant us in sending them out. Should there be any urgent case which should be excepted from the general rule, we will endeavour to provide for such case.

But none should go upon their own responsibility, or secure their passage until they have obtained counsel from this Office; nor should any go without or contrary to the counsel of their President; and the Pastors and Presidents are required to withhold the letter of standing and commendation from all and every one who may emigrate contrary to or without counsel.

All application for passage to America must be accompanied by the name, age, occupation, and name of native country of every individual; and a deposit of £1 for each *over one year old,* without which no berths can be secured. The time the applicants wish to embark should also be stated, and they will be accommodated as near that date as possible during the season for emigration.

When a vessel is engaged, we notify such applicants as wish to sail about the time she will be going, by printed circular, giving the date of embarkation, price of passage, and all particulars; to which we require an immediate answer, stating whether the parties notified will embark or not, so that in case they are not ready we may have an opportunity to notify others. If we receive a reply that passengers will embark in a certain ship, we immediately secure berths for them; and if they do not embark in that ship, their deposits are forfeited, unless they are prevented by sickness or death,—when we require to be informed of the fact at the earliest moment, so that substitutes may be procured to occupy the berths thus rendered vacant.

No persons who have recently been exposed to smallpox, or other contagious disorders, should come forward for embarkation, nor children having them be brought, as the lives of such would thereby be jeopardized, and death probably be sown among all the ship's company. Furthermore, in all cases where it is apparent to the Government Medical Inspector that passengers are in such a situation, they are rejected by him, and cannot proceed on their voyage until free from contagious sickness.

These regulations respecting passage are necessary to secure the Office from the loss that would accrue from a ship going to sea with a number of empty berths.

Passengers furnish their own beds and bedding. A straw mattrass will answer very well for sleeping upon when they do not bring feather or other beds with them. Each single passenger also requires a box or barrel to hold provisions, and the following articles for cooking, &c.,—namely, a boiler, saucepan, fryingpan, tin porringer, tin plate, tin dish, knife, fork, spoon, and a tin vessel to hold three quarts of water. Where families emigrate together, one boiler, one saucepan, one fryingpan, and one provision-box of suitable size will be sufficient for all. The water-bottles also may be made to convenience in size and number, but they must hold the number of quarts due for the whole family per day.

TITHING.—All Latter-day Saints are required to pay their *honest* Tithing on their weekly or quarterly income, or as they may receive the proceeds of their labour.

It is the duty of the Priesthood actively engaged in the ministry—namely, Pastors and Presiding and Travelling Elders, to see that the local officers *faithfully* discharge the trust reposed in them in visiting and collecting the Tithing *regularly* every week from the Saints, and that the amounts received by them are duly paid over to the Branch President and correctly entered to the credit of the proper parties upon the Teachers' Tithing collecting books, with the signature of the Branch President attached thereto for the amounts handed him from week to week; which amounts, with the names of the Tithe-payers, should be transferred weekly to the Branch Tithing Register.

All Latter-day Saints are required to pay their Tithing on all money which they possess or may hereafter receive from any source whatever (besides from their daily labour or regular income, which is tithed as above,) immediately on receipt of it and before leaving this country. *No Saint* will neglect this duty.

The Branch Presidents are called upon to furnish the Conference President with a *monthly* report of the income of the Branches, in accordance with the blank form supplied for the purpose, with a statement of the condition of each Branch Book Agent's affairs and an account of indebtedness (if any), also stock in hand, with the Auditors' names attached. They are also required to hand the Conference Presidents, *quarterly*, an alphabetical list of the Tithe-payers, with the amount paid by each person during the quarter.

The Conference Presidents are expected to enter the names of and the amounts paid by the Tithe-payers, which they receive from the Branch Presidents, quarterly, upon the Conference Registers, arranged in alphabetical order, and to see that the amounts correspond exactly with the moneys paid them during the quarter by the Branch Presidents; also to forward their Pastors *monthly* the money on hand, after the payment of all just claims in their Conferences, and, at the end of each quarter, a balance-sheet of the income and expenditure, as per form furnished by this Office; and to be careful to make a *correct* copy of each Quarterly Report in the Conference Register,—*which must be preserved.* No one will be considered worthy to hold any office in the Church who in any manner mutilates or destroys any of these Reports or Registers.

Let it be particularly understood that the President of the Mission is the *only person* in these lands that has the right and authority to direct the expenditure or disposal of the Tithing. Neither Pastors nor Presidents *nor any other persons* have the right to appropriate or dispose of or direct the disposal of a *penny* of the Tithing for *any* purpose, without first obtaining his sanction and permission. So far as he has given the Pastors, Presidents, and Elders authority or permission to use portions thereof for specific purposes, so far they have the right, but no farther. Any permission or license granted by *any other person* is an assumption of authority and conveys no rights.

At the close of each year, the Presidents of Conferences are required to furnish this Office (through their Pastors,) with a complete list of the Tithe-payers in their several Conferences, arranged alphabetically, with the amounts paid by each individual, and the additions correctly made. The amounts or totals should correspond with the income stated in the yearly balance-sheet, and the lists must be signed by them and countersigned by the Pastors. Great care should be taken by all concerned to have the names *plainly written* and *correctly spelled.* A neglect of this will at a future time prove very disheartening to the Saints, and perhaps also a serious inconvenience.

The head of each family should be held responsible and credited with the amount of Tithing paid in his family so long as his family remain subject to him or he is in receipt of their earnings,—unless any individual members specially request the same to be entered to their own names; then it can be done. This will apply until members of families attain to the age of 21 years; then their Tithing should be credited to their own names. When members of families leave their homes, and obtain employment away from their parents, and control their own wages, they should (even if they are not of age,) have their Tithing credited to their own names.

One name only—namely, the father or the head of the family, should appear on the Yearly Tithing Reports, in every instance, with the above exception.

It frequently occurs that individuals remove from one Branch to another in the same Conference. There will, of course, be a space, when the person leaves, opposite the name, from the time the Tithing ceases to be paid. Let it be stated in this blank space thus—Removed —— June, 1859, to —— Branch. The same course should be pursued when the name is entered afresh on the Tithing book of the Branch that the party joins. There will occur again a blank space before his Tithing account commences. Let it be inserted thus—Received from —— Branch, —— June, 1859, (naming the Branch from which the party comes.)

It also often occurs that individuals remove from one Conference to another. The same course should be pursued as in cases of removal from one Branch to another. Let it be inserted as named.

In making out the Yearly Reports of Tithe-payers, when parties have only removed to Branches *in the same* Conference, the name should not be sent here twice in the same Report; but the amounts paid in the different Branches should be amalgamated. However, in removing from one Conference to another, let the names and amounts paid appear in *each* Conference, and the accounts will be amalgamated in the Registers of this Office, providing the changes or removals are stated in the lists forwarded.

The Pastors are held responsible for the correct spelling of the Tithe-payers' names in their Pastorates.

General.—Every Pastor is required to transmit to this Office, on the last of March, June, September, and December, or as soon thereafter as possible, a Quarterly Financial Report or balance-sheet (as per form now in use), showing the income and expenditure of each Conference separately, which Report should only include the *actual* cash received and expended. No notice whatever should be taken of any transfers of money in the income or expenditure. Nothing should appear but the *bona-fide cash transactions.*

The Pastors should not remit book money to this Office in the last month of the quarter, after their usual monthly remittance has been made, without including such extra remittances in their balance-sheet, as all cash that is forwarded up to the end of the quarter is credited to the Conferences, as advised, and which in several instances have come to hand after the balance-sheets have been forwarded, thus causing a difference between the books of this Office and the balance-sheets, which have ultimately to be altered, but not without much extra trouble, and sometimes inconvenience.

All moneys collected in the several Conferences (with the exception of the Sunday collections for the poor and the Fast money,) less the allowances for the support of Elders, hall rents, rates, and lights, must be forwarded to this Office through the Pastors so as to reach here at the latest, by the 30th of every month. The collections for the poor must be appropriated to that purpose under the direction of the Conference Presidents.

The Fast moneys should be paid over by the Branch Presidents to the Conference Presidents, and by them to the Pastors, who should retain the same in their hands, subject to my order, taking care to enter the amounts received on this account in the Financial Reports of the Conference Registers. When instructions are issued to the Pastor to use or appropriate such moneys for certain purposes, let him report to the Conference President the fact, with the amount used, and the latter can enter accordingly on the Report in his Register the amount expended, and for what purpose. The Fast income and expenditure should be reported in the Quarterly Pastoral Financial Reports to this Office. If the moneys have not been expended, state under the head of expenditure, "Fast money in hand."

Should there be any legitimate expenses for which the printed form does not provide—such, for instance, as for the payment of Tithing Records, or for Fast money expenditures, the Pastors should not amalgamate them with any other expenditures, as heretofore. If the money is sent to Liverpool for a specific purpose, let it be entered so in the column for moneys "sent to Liverpool," and let the purpose for which it was to be applied be also stated. If money is expended in the Conferences, let the same be entered in the column for hall rents, stating the particular purpose for which it was expended.

It is the duty of the Pastors to carefully examine *all* the books of Conferences and Branches, as they may have opportunity, and to see that everything is kept correctly and that all accounts are properly balanced.

No one in the ministry is allowed to get up collections or to solicit donations for any purpose whatever among the Saints, unless he is so directed by the President of the Mission.

It is not the duty or business of Branch Presidents to call men to the Priesthood or to recommend them at all, unless they are specially called upon so to do. When the President of a Conference feels that there is a local necessity for calling any one to the Priesthood, it is his privilege and duty to communicate with his Pastor on the subject; and on obtaining his consent, to make his selection with the assistance of the Travelling Elder (who is presumed to, and, if he understands and attends to his duty, does know every man in his district,) and the President of the Branch with and under whom the new candidate will have to labour.

Individual Emigration Account.—The Pastors and Presiding and Travelling Elders should see that this subject is kept prominently before the Saints. Its importance will doubtless be realized by all the faithful. Books have been furnished each Conference for the collection of these moneys from the Saints on a similar principle to the Teachers'

Tithing collecting books. In the payment of all such moneys by the Saints, they should see that the collectors enter the amounts on their individual pass-books, and attach their names as an acknowledgment for the moneys paid them. The collectors in like manner should obtain the Branch President's signature to their collecting books for the amounts handed to him weekly.

The President of every Conference should, if possible, visit each Branch at least once a month to audit the Individual Emigration Account books and receive and sign for the money. But when it is inconvenient, let the moneys be sent to him by the Travelling Elder, with the Tithing moneys; the books to be signed by him, and also by the Conference President when he visits the Branches.

No moneys are to be returned in the Branches on this account without an order from the President of the Conference; and all moneys withdrawn must be signed for under the heading "Withdrawn."

The Presidents of Branches must sign the Conference Individual Emigration Account book, and the Presidents of Conferences must sign the Branch Presidents' books for all money returned.

A general *audit* of all books must be made twice a year—say at the end of June and December; which business should be seen to under the immediate personal supervision and direction of the Conference President. This audit must include the individual pass-book of every member, which must be compared with the Teachers' books; and it should be seen that every one has his just and proper credit, and that the money is forwarded to the proper person. Conference and Branch Presidents and Travelling Elders should keep a constant and vigilant watch and supervision over the Teachers' and individual pass-books, both for Tithing and Individual Emigration Account, and occasionally and as often as convenient at other times compare the individual pass-book with the Teacher's.

Every Conference President must keep the Individual Emigration Account in a Conference Record, which should contain every individual's name and the total amount deposited by them monthly, together with the amounts withdrawn, taken from the Branch books. The Conference President must also open an account in the back part of his book with each Branch, (to correspond with the back part of the Branch book,) in which he should enter the total amount deposited by the Branches monthly, as well as the amount withdrawn. He can thus know at any time from his own book exactly how each member and Branch stands every month, without the trouble and delay of calling upon the Branch Presidents for the information.

In transferring moneys from one book to another, great care must be taken to credit the correct amount to the proper individual.

One pound and all sums over should be paid directly to the Conference President, for which he will always give a receipt in the individual's pass-book, if it is to be credited at this Office with the Individual Emigration Account of the Pastorate; in which case it should be entered to the credit of the individual, not in his account taken from the Branch books, but in an account opened with him for that purpose. If, however, the party requires a receipt from this Office, it should be *immediately* forwarded, and the receipt from this Office would supersede the necessity of the President's signing the individual's pass-book. No money received by the Conference President directly from the party himself should be entered to the credit of such party in his account taken from the Branch book, nor should it be entered in the account with the Branch; but separate accounts should be opened for all such moneys, to avoid errors and disagreements between the Conference and Branch accounts. Parties, however, that are desirous of sending direct to this Office amounts from £1 and upwards have the privilege of doing so, and an acknowledgment will be furnished them for the same. Should such acknowledgments be lost by the holders at any subsequent time, they *cannot* be furnished with duplicates; but if the parties will communicate with me, stating the facts, I will cause a note of the same to be made upon the Office books; and should the acknowledgment be presented or forwarded here for payment by any other party, it will thus be detected, and payment will be refused. The rightful owners of the money can have it applied on account of their emigration, when they come here to embark, by bringing with them a certificate of identification signed by their Pastor and Conference President. Should they require the money to be sent to them, it will, on application, be remitted, by forwarding a similar certificate and a stamped receipt for the money, insuring the Office from all further responsibilities.

This Office will not, as heretofore, forward receipts to the several Conferences for the amounts sent here monthly by the Pastors on the Individual Emigration Account; but at the end of each quarter a statement of the said account will be forwarded to the Pastor, which should be compared with the general account of each Conference. If found correct,

a certificate, signed by the Auditors, Pastor, and the President of each Conference, should be sent here, certifying that the accounts have been audited, and that they correspond with the quarterly statement received from this Office. If it should not balance, the Pastor must communicate with me, with as little delay as possible, stating the facts.

The Presidents of Conferences are required to hand these and all other moneys to the Pastors monthly, in order that they may remit the same to this Office.

PUBLISHING DEPARTMENT.—*Appointment of Book Agents.* It is requested, wherever it can be so arranged, that the Presidents of Conferences be appointed Book Agents for their respective Conferences. It is of the first importance that men be entrusted with this business who have both the desire and the ability to transact it properly; and should there be any profits arising after the carriage of the parcels is paid, the same can go for the benefit and liquidation of the debts.

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agents accounts *monthly*, in order that a statement of the audit may appear in the Branch Financial Report. The Conference President should know the amount of indebtedness of each Branch monthly, which he can obtain from his own books, if he is acting as General Agent. If not, he should be furnished with a statement from the General Agent. He will thus be enabled to detect any errors that may occur; or, should the Branches be increasing their stock or running into debt, he can apply a remedy at once. It is, however, an established rule in most of the Branches of the Mission to pay for their publications in advance; and it is my wish and counsel to have this put into general practice throughout the entire Mission—namely, that *no debts whatever be contracted*, but that arrangements be made in every Branch of the Church to pay for the *Stars* and other publications in advance, or at least at the time of delivery.

List of Debts.—On the last day of March, June, September, and December respectively, we balance our accounts with the Conferences for books, *Stars*, &c. The "Quarterly List of Debts" appears in the first or second *Star* that goes to press after those dates. Each General Agent should balance his account with the Sub-Agents on those days.

Auditors.—Each Conference should appoint two Auditors to audit the General Book Agent's accounts with us.

These Auditors should audit the General Book Agent's accounts with us on the same days that we balance our accounts with the Conferences. In auditing the General Agent's accounts, the invoices forwarded to him for the quarter must be presented to the Auditors, and the total of moneys paid over to the Pastor or the Conference President on the book account, for which he should have the proper signature on his book, must balance the totals of invoices, or the Agent is a defaulter to the amount deficient. Should the General Agent receive moneys during the month in the shape of donations for the old book debt or by the disposal of old stock, such amounts should not be taken into consideration in the balance, but an account thereof be kept separately. It is desirable and must be seen to that no further increase of debt with this Office be made, and that the old be cleared off as soon as practicable.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts" due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their Conference. If the amount of their statement equals the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If all the amounts agree, a balance should be struck. If this balance disagrees with ours published in the *Star*, the President should communicate with this Office immediately.

STATISTICAL REPORT.—Two Statistical Reports are required every year from the Conferences in the British Isles and the Foreign Missions under our watchcare; the first Report to be made up from the 1st of January to the 30th of June, and the second from the 1st of January to the 31st of December; the latter to embrace a report of the proceedings of the whole year, *without regard to the Half-Year's Report.* These Reports should be signed by the Pastors and the Presidents of Missions.

The Reports from the British Isles should reach this Office at the longest in *ten days* after the dates named above, and from the Foreign Missions as soon as practicable. The particulars required are—Name of Mission, name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; number of persons excommunicated, dead, emigrated, and baptised; total number of Members, including officers and scattered members; and the names of the Pastor, President, and Secretary.

A. CALKIN,

PRESIDENT OF THE EUROPEAN MISSION.

CORRESPONDENCE.

AMERICA.

New York, May 19, 1859.
P.O. Box 3957.

President Asa Calkin.

My dear Brother,—In the midst of bustle and with very little time at my disposal, I sit down to write you. If I do not write you now and under these disadvantages, I shall be forced to leave for the West without giving you a word about the *William Tapscott* passengers.

I enclose you clippings from the *New York Herald*, with dates, which help the brevity of my letter. On one item, however, I beg to remark—their departure. "About 500" are named as going West. That figure with us probably covers about or even more than 650 with you, as I do not believe that I saw more than fifty persons who were to stay in the States. The reason of this is simply that, on sea, children from one year and upwards are counted. But by our arrangements, we got all free under five years of age. The circumstances of travelling by sea with provisions, &c., are different from rail travelling and no provisions, &c. You will no doubt be pleased to learn that so many have been able to start West.

The Lord has blessed us in making arrangements for this company, which enabled that number to go West. I anticipate that brother Cannon will write you on all figures when he gets a table; but when he may have that privilege is to me a mystery. Meantime, I may say that, instead of sending them to Iowa city, as at first contemplated, they have gone by rail all the way to St. Joseph, Missouri,—an arrangement which is a great blessing and advantage to the Saints,—to those from Europe particularly. On this matter brother George and myself have been particularly grateful to the Lord, and have frequently been led to exclaim that the hand of the Lord has been over this company; and I trust that they will continue to deserve his peculiar care and providence.

They started on Saturday evening, within thirty hours of their arrival, and by special arrangement got a train of 21 cars, and started off from Albany with them on Sunday at noon. The despatch with which business was attended to, to save time and expense in getting them to the frontiers, was very fatiguing to brother Cannon and the Elders in charge of the company; but everything was done with cheerfulness: nobody was left behind, and no baggage strayed that I have yet learned of. As brother C. felt that it was necessary to go himself with them, I was left to wind up the business, which to-day I trust to finish, and get off first train in the morning. I had hoped to overtake them at St. Joseph, but it is now impossible. I shall, however, I hope, with the blessing of the Lord, get to Florence in 48 hours after their arrival. You will see, by another slip from the *Herald*, an account of the departure of our folks from the East.

Brother Calkin, I must conclude, as moments now are precious. It is dangerous to promise future correspondence: still, if I find opportunity, or anything of consequence, I will drop you a line from the West.

With kindest regards to yourself, Counsellors, and brethren associated with you in the Office, I am yours affectionately,

T. B. H. STENHOUSE.

VARIETIES.

LIFE-PRESERVERS.—Half-a-yard of calico, painted till air-tight, made into a bag, and filled with air, will support any person in the water. Also, if a waterproof coat be made of the same stuff inside as outside all the way round, to reach halfway up the back, with a pipe to fill it with air, and a band inside to go round the waist, it would answer well for a life-preserver. The end of the pipe, however, must be nine inches above the band. It can then be put to the mouth with ease, when on. There should be another pipe at the top to allow the air to escape, if required, as the air will not go to the bottom and come up the long pipe. It will thus prevent the head and breast from sinking, as the body is surrounded with air.

Those who attempt nothing themselves think everything easily performed, and consider the unsuccessful always as criminal.

TRANSCRIPT OF THE SENTENCE OF DEATH PRONOUNCED AGAINST JESUS CHRIST.—"The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks which the Journal *Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now, I am not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—'Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the Temple, followed by a multitude carrying palms in their hands. Orders the first centurion, Quirilius Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are—1. Daniel Robina, Pharisee; 2. John Zorobabel; 3. Raphael Robina; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea.' This sentence is engraved on a plate of brass,* in the Hebrew language, and on its sides are the following words:—'A similar plate has been sent to each tribe.' It was discovered in 1820, in the city of Aquila, in the kingdom of Naples, by a search made for Roman antiquities, and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac-simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel."—*Translated from the Kolnische Zeitung.*

* This may be regarded as collateral evidence in favour of the fact (familiar to the readers of the Book of Mormon,) that in ancient times important records were often engraved on metallic plates.

POETRY.

JABEZ' PRAYER.

(Selected.)

Oh that the Lord indeed
Would me his servant bless!
From ev'ry evil shield my head,
And crown my paths with peace!

Be his almighty hand
My helper and my guide
Till with his Saints, in Joseph's land,
My portion he divide.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 27, Vol. XXI. Saturday, July 2, 1859. Price One Penny.

TIME:

PAST——PRESENT——FUTURE.

BY ELDER JOHN WILLIAMS.

(Concluded from page 390.)

THE FUTURE.

We are moving towards the future, like travellers towards some bright but distant country. Our present path towards it may lie amongst rocks and thorns, troubles and difficulties; yet now and then we catch some glimpse of that distant land, when the clouds that hide it are pushed aside by the angel Hope. Then how beautiful it seems in the distance! How green are its fields!—how fair its flowers! In the morning of our journey we hope to find it at noon; when noon comes, we find it not what we looked for, but still look to the future evening for rest and enjoyment; and night too often sets upon our path, leaving us in doubt and uncertainty. Despair shows to some the distant future shrouded in clouds and gloom. Such would wish to delay its coming. But whether it brings reward or punishment, life or death, nothing can stay its progress. From the dawn of birth until the night of death, life is a continual looking forward to the future. To most it is a dream of wealth or pleasure, from which they will be awakened when the hand of Death points to that portion of the future which they have been striving to forget. Death is the limit of the actual experience of all men; yet before it comes like an impenetrable veil between us and the future, we have much to do as subjects of the great Latter-day Kingdom. This fact becomes very apparent when we contrast its present position with that which it must attain unto before the coming of its King. Now it is weak and scattered,—then it will be strong and united; now, down-trodden and despised,—then feared and respected by all the peoples of the earth.

The important question, then, very naturally arises, How is this desired condition of things to be brought about? The time has gone by when nations can be carved out by the sword of the conqueror, or when a scheming priest can wield the destinies of empires, as in times past. Both politics and priestcraft have alike failed in bringing about that reign of truth and peace of which the Prophets spoke; and, tired of their attempts, mankind are either waiting for some miraculous intervention of the power of God, or striving to bring it about by some Utopian schemes of their own. God's purposes, however, will not be brought about either by the idleness of the one or by the restless energy of the other, but will be accomplished by the development of those true

principles of government which he has revealed for the purpose, and will be the work not of one day or of one year—of one man or generation of men, but of many ages and generations of men who will each act their part in the great work of redemption. Yet each will have sufficient work to occupy the future of his life.

Let us, then, consider for awhile what the future really demands of us as Saints and depositories for the present of these great truths. One of our first duties is to make them known to those by whom we are surrounded; and the only way in which we can make them known effectually is to thoroughly understand and practise them ourselves. This is especially the case with the young, intimately connected as they hope to be with the great future of the kingdom. The time is fast approaching when the fishermen class of preachers will be supplanted by the Pauls of this dispensation,—when "the glad tidings of great joy" will be preached in power and eloquence, and all that is beautiful and good in the learning of the world be made use of in warning mankind and carrying on the work of preparation for the coming of the Son of God; and those young Saints who would be the future ministers of eternal life must commence now to lay the foundation of their place in the kingdom; and in order to do this, they must set to work at once and educate themselves; and by education is meant not only those branches of school learning with which many really ignorant men are acquainted, but that education of the heart and mind which an earnest study of truth, both in our literature and that of the Gentiles, can alone give. The man who really desires to learn for such a good and holy purpose will, by the help of the Spirit of God, be continually learning from everything with which he comes in contact; and such alone can hope to keep pace with the giant strides of the truth. The future will require many other things of us, of many of which we have at present no conception; for our religion can be taught in no creed or articles other than a continual obedience unto all the revealed word of God unto the end of our lives.

All things in this life are uncertain. We know not whether we shall be healthy or infirm, rich or poor: but one thing is evident—we shall all surely die. "Dust thou art, and to dust thou shalt return," was the punishment inflicted for original sin. Even the Son of God would not be exempted from it. Here, then, is sufficient to awaken the thought of all men; for even the unbeliever, who looks to no future but this present life, stands appalled at the thoughts of death. I know not which of the two thoughts is the most fearful to the unbeliever—punishment or annihilation. But few can quiet their fears sufficiently to look upon death as he end. They all would sleep, but that they fear to dream. Every believer in religion must, however, look to a future beyond death; for all creeds teach a future of reward or punishment; and as death is the entrance into that future, it requires our earnest thought and serious preparation.

There is nothing on earth so uncertain as the life of man. Let the thought of death, then, act as an incentive to good works. Remember that at the hour of death we must leave all and go naked to the grave. Let us provide every day against the end of life. Away with avarice and lust, as rottenness and corruption may be our lot to-morrow. Away, too, with pride and ambition, for our glory will shortly be laid in the dust, and death will set rich and poor, small and great on the same level. Let us seek, by purity of life and the complete observance of all the laws of God, to lay up for ourselves blessing and reward where naught can corrupt; for there comes an ordeal after death through which none can pass unscathed but those who have thus prepared themselves for the first resurrection and judgment. Blessed and holy will they be that have part therein, for over them the second death will have no power, and as Priests of God and Christ they will reign with him during that great Millennium when the power of evil shall be bound for a thousand years. But woe unto those who have not part therein! How will such feel when they stand before "the great white throne and Him that sat upon it," when death and the grave shall have given up the unnumbered millions of the dead to be judged by the record of their lives, and to receive the sentence, "Depart, ye cursed, into everlasting fire prepared for the Devil and his angels?"

Who can describe their sense of loss—the unutterable punishment which this sentence will inflict? And on the other hand, what language can depict—what human mind conceive the reward of those who receive the invitation, "Come, ye blessed, and inherit the kingdom prepared for you?" Paul, although he had been taken into the third heaven, could no otherwise describe it than by saying that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Man, while in this life, is of too limited a nature to either see or enjoy it. The Hebrews associated it with pearls and precious stones, to signify its joys and grandeur. But whatever can be conceived as happiness is less than an imaginary shadow, when compared with the future rewards of the just, when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." There shall be no night, but everlasting day,—no darkness, but perpetual light,—no death, but a never-ending life,—no time, but a never-ending eternity.

Many spend their time as if they would obtain these blessings on easier terms than those which Divine wisdom hath decreed. But be ye not deceived, Saints. There is no other way than that which Christ himself has shown us both by his word and example. They must sow in tears who would reap in joy. They must fight well who would achieve so great a victory; and, by present trial, suffering, and sorrow, be rendered fit to enjoy that future of reward and blessing which awaits those who faithfully and uncompromisingly endure unto the end.

THE ESSAYIST.

THE DISPENSATION OF THE FULNESS OF TIMES—ITS CHARACTER AND SCOPE.

The dispensation which the mission of Joseph the Prophet commenced has many peculiarities and uncommon features. In much it is unlike all others. Indeed, its type is as peculiar as its position is pre-eminent among its sister dispensations.

There is nothing that goes so far to constitute its peculiar type as its completeness. Indeed, it is this characteristic of completeness that gives its particular identity and stamps its peculiar type.

"The dispensation of the fulness of times" is a perfect *whole*. This characteristic may be said to be properly its own, and not a quality which it partakes merely in common with the other dispensations. It is this wholeness, indeed, which gives its particular character. And not only does this dispensation, considered in the aggregate, show the characteristic of wholeness, but even its parts show the same quality. Not only is it a whole as considered in its entire constitution, but the principal component parts of its constitution are wholes. Its constitution, so to express it, is a compound of completeness.

Of course, this characteristic of completeness makes this dispensation superior to all other dispensations, for that was not the character of any of the preceding ones. It is true that each of those preceding were complete as far as they went, and answered the Author's design. They were also distinct dispensations; and therefore, in a sense and considered in themselves, they were wholes; but considered collectively, they were but parts. Each was merely one of a series, and it takes the entire series to constitute the whole. There is in reality no paradox in considering a thing as a whole in itself, but as a part, when referred to a greater whole to which it belongs. A leaf is a whole leaf, but it is only a part of the tree. Moreover, it belongs to the tree; and though considered in itself, it is beautifully complete; yet it is not complete in the sense in which the tree is. The one is but a dependent part of a complete organism—the other is the entire organism itself.

The human family and human development may not be inaptly illustrated by a tree. It will take all the periods of

the world's probation for that tree to complete its growth, shoot out all its limbs and branches, and put forth all its developments and fruits. We will consider this tree to be constituted and formed by all the generations of mankind, with their dispensations, civilizations, and various growths of society, and the entire probationary world, with all its events. The dispensations may be considered as the roots and body of the tree, the various civilizations as the limbs, organizations and systems as the branches, the events and growths of the world's probationary life as the lesser shoots and fruits of the tree, and mankind as the soul thereof. This tree, when it has reached its full growth and put forth all its fruits, may be considered as the ideal of the entire human family or tree laden with all the fruits of a world's probationary life.

Now, none of the former dispensations will afford us the ideal of the whole human tree laden with all the developments of a world's probation; for in none of them had that tree reached its full growth or put forth all its fruits. Since the first dispensation, tens of thousands of millions of the human race have come into the world as shoots of that tree, and various civilizations and crowds of events have sprung therefrom. But the dispensation of the fulness of times will afford us an ideal of the human tree fully grown and laden with all its fruits. In this the last great period of the world's probation that tree will complete its growth, have extended all its branches, put forth all its shoots, and brought forth all the fruits of its probationary life. Moreover, though it will take all the generations of Adam, all nations, all dispensations, all civilizations, and all the events of the full period of the world's probation to constitute and form that tree, with its growths and fruits, yet the dispensation of the fulness of times will take in the whole. When this dispensation is consummated, it will show us the human tree complete with all the dispensations as so many layers of the trunk, and the civilizations and events of the full probation of the world will be as the fruit crowding upon its boughs. That tree will then exist as an entirety, and not as a part,—not as an ungrown thing, but as a full-grown whole.

It might be queried—Is not the dispensation of the fulness of times also merely one of the series of dispensations representing merely a part of the human tree, and not showing to us the whole? and can its completeness have a broader sense than the completeness of other dispensations? Now, it is true that, considered merely in the sense of number, it is like the other dispensations—only one of a series; or, considered merely as one of the grand divisions of time, its completeness has a similar meaning with that of its predecessors. But, considered as taking in the whole of the human family, the whole of human developments, and all the civilizations and events of the great period of probation, its completeness is much broader than the completeness of any former dispensation. Indeed, it will embrace the completeness of all the dispensations combined. Every member of the human family that has grown out of the Adamic parent root is still in existence; and the dispensation of the fulness of times will embrace them all, whether they be on earth, or in heaven, or in hell, or in any intermediate state; and its operations will affect every one. Thus extending the view to this fact, even in the sense of time, its completeness is broader than that of the other dispensations; for it will in effect take in all time: in the sense of number it will embrace all the numbers; and as the last great division of a probationary term, it will encircle all other divisions. Former dispensations are as the inner circles around which this last great circle of the world will be drawn. The dispensation of the fulness of times is like a mighty ocean into which all dispensations and civilizations will flow. The unreflecting look at the past and its events as mere matters of history, and dwell upon the material relics of other ages. These are, however, but the crumbling monuments of the dead —the *perishable* remains of nations and things that have been, and which have only for a time out-lived the things already departed. But while the mass can only see and understand the letter and perishable body of the past, the thoughtful mind, quickened by the visions of God, can discern the soul of the past, and realize that the spirit and immortal part of all dispensations is not dead, but will be found transmigrated into the dispensation of the fulness of times.

THE VISITOR.

A STRIKE.

Beautiful summer! Glorious summer has come again! The earth, robed in her richest drapery, looks up into the azure vault above with grateful face, while the sun smiles down his blessings and scatters life on all around.

Come, let us leave the crowded thoroughfares, and away where the mountain breeze gives strength to the currents of life and drives away the pale hue of the wan cheek like a scared ghost at chanticleer's matin call,—where the valley rejoices in the rippling streamlet's music, and the busy hum of insect life mingles with the gentle song of the feathered chorister over dale and down, over moorland and fell. There is health in the journey and instruction on the way. Tall chimneys rise in the distance: even these we will not shun, for the currents of the valleys drive their volumes of smoke far away into upper ether; and below, the earth teems forth from her bowels treasures for her children. Steam-engines snort and pant and whistle as the trains thunder past, and dusky forms appear before us, dark with the grime contracted in the far depths.

But what is this we see on our right hand? One huge pile of buildings, silent and empty. Motionless is the cumbrous machinery, which, when active, gives bread to a thousand souls; and brother Z., coming listlessly towards us, is dressed in holiday attire. But his face does not wear a holiday expression. Care seems to have thrown a cloudy vail over his honest, open countenance.

"Heyday, brother Z.! What is the matter, that you are off work?"

"Out on strike, brother V."

"Out on strike! Why, what is the cause of that?"

"Well, you see, the master has noticed part of the men to leave, and so the rest wouldn't stand it,—because, you see, it is only a plan to reduce our wages, as he thought that the turned-off hands would want to stop on at less money than they were getting."

"Were *you* noticed to leave?"

"Yes. He noticed all the 'union' men."

"Ah, brother, *union* is a principle but little practised among Gentiles. It is much talked of in the world; but by none is it really understood and honoured, except by the Saints of God. When, think you, will the strike terminate?"

"Why, I don't know. Some of the hands are talking of going in to-morrow; but the rest won't stand it."

"Ah, brother Z., there is poor manifestation of unity! Sad is the condition of society when the employed have to band together to demand their rights from their employers. But no organization of man can meet the existing evil and accomplish that which God's kingdom upon the earth is empowered to perform. Selfishness characterizes master and man, and your friend of to-day would sell you to-morrow."

"Well, but brother V., our struggle is not only for ourselves, but for our children; and the victory or defeat of to-day will affect scores of years yet to come. It is not so much what we lose just now, as the influence it may have on the future."

"Capital reasoning for a Gentile, but not exactly what I expected from a Saint. Scores of years will not pass away before the kingdom of God bears rule in righteousness upon the earth. But a few summers like this will have clothed the earth in glowing radiance, when both employer and employed will suffer from the awful judgments that are even now bursting over the nations; and Zion will be the only place of safety for those who love truth and righteousness. There, and not here, should our children have the future prepared for them; and the only 'union' that will exist and conquer is the union which the Priesthood and Spirit of God cement. Have you ever prayed to find favour in the eyes of your employers?"

"O yes, often."

"Well, then, work to find favour with them by pursuing a straightforward and wise course, till the means gathered from them assist you in bidding adieu to their mastership. On the other hand, pursue an upright and manly course towards your fellow-workmen. Do not, in a factious spirit, take an unwise part with

them against the master, nor yet manifest a servile, cringing spirit towards the master to the detriment of your fellow-workmen; for while you may by the one course curry favour with him, you would justly merit their contempt and scorn. Let all your desires be identified with the interests of Zion. Seek first the kingdom of God, and God will bless you above measure."

"Thanks, brother V., for your counsel. I will think it over, and try to practise what you say."

"Well, good bye! I have a long journey to perform to-day."

S.

HISTORY OF JOSEPH SMITH.

(*Continued from page 396.*)

[July, 1843.]

Several others made similar expressions in the agony of their souls; but my brother Joseph did not say anything, he being sick at that time with the toothache and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather.

However, it was considered best by General Doniphan and Lawyer Rees that we should try to get some witnesses before the pretended court.

Accordingly, I gave the names of about twenty other persons. The Judge inserted them in a subpœna, and caused it to be placed into the hands of Bogard, the Methodist priest; and he again started off with his fifty soldiers to take those men prisoners, as he had done the forty others.

The Judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which he was the chief inquisitor or conspirator. Bogard returned from his second expedition with one witness only, whom he also thrust into prison.

The people at Far West had learned the intrigue, and had left the State, having been made acquainted with the treatment of the former witnesses.

But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen standing by the window on the outside of the house. We beckoned to him as though we would have him come in. He immediately came in.

At that time Judge King retorted upon us again, saying, "Gentlemen, are you not going to introduce some witnesses?"—also saying it was the last day he should hold court open for us; and that if we did not rebut the testimony that had been given against us, he should have to commit us to jail.

I had then got Mr. Allen into the house and before the court (so called). I told the Judge we had one witness, if he would be so good as to put him under oath. He seemed unwilling to do so; but after a few moments consultation, the State's Attorney arose and said he should object to that witness being sworn, and that he should object to that witness giving in his evidence at all, stating that this was not a court to try the case, but only a court of investigation on the part of the State.

Upon this, General Doniphan arose and said, "He would be God damned if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner,—that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms and thrust into that damned 'bull pen,' in order to prevent them from giving their testimony."

After Doniphan sat down, the Judge permitted the witness to be sworn and enter upon his testimony. But as soon as he began to speak, a man by the name of Cook, who was a brother-in-law to priest Bogard, the Methodist, and who was a Lieutenant, and whose place at that time was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck and jammed his head down under the pole, or log of wood, that was around the place where the inquisition was sitting to keep the bystanders from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, "Go and shoot him, damn him; shoot him, damn him."

The soldiers ran after the man to shoot him. He fled for his life, and with great

difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay County, and there to be thrust into jail. We endeavoured to find out for what cause; but all that we could learn was, because we were "Mormons."

The next morning a large waggon drove up to the door, and a blacksmith came into the house with some chains and handcuffs. He said his orders were from the Judge to handcuff us and chain us together. He informed us that the Judge had made out a mittimus and sentenced us to jail for treason. He also said that the Judge had done this that we might not get bail. He also said the Judge stated his intention to keep us in jail until all the "Mormons" were driven out the State. He also said that the Judge had further stated that if he let us out before the "Mormons" had left the State, we would not let them leave, and there would be another damned fuss kicked up. I also heard the Judge say, whilst he was sitting in his pretended court, that there was no law for us, nor for the "Mormons" in the State of Missouri; that he had sworn to see them exterminated and to see the Governor's order executed to the very letter; and that he would do so. However, the blacksmith proceeded and put the irons upon us, and we were ordered into the waggon, and they drove off for Clay County; and as we journeyed along on the road, we were exhibited to the inhabitants, and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay County.

There we were thrust into prison again, and locked up, and were held there in close confinement for the space of six months; and our place of lodging was the square side of a hewed white oak log, and our food was anything but good and decent. Poison was administered to us three or four times. The effect it had upon our system was, that it vomited us almost to death; and then we would lie some two or three days in a torpid, stupid state, not even caring or wishing for life,—the poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose.

We were also subjected to the necessity of eating human flesh for the space of five days or go without food, except a little coffee or a little corn-bread. The latter I chose in preference to the former. We none of us partook of the flesh, except Lyman Wight. We also heard the guard which was placed over us making sport of us, saying they had fed us on "Mormon" beef. I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, by one of the guard, that it was supposed that that act of savage cannibalism in feeding us with human flesh would be considered a popular deed of notoriety: but the people, on learning that it would not take, tried to keep it secret; but the fact was noised abroad before they took that precaution.

Whilst we were incarcerated in prison, we petitioned the Supreme Court of the State of Missouri for Habeas Corpus twice, but were refused both times by Judge Reynolds, who is now the Governor of that State. We also petitioned one of the County Judges for a writ of Habeas Corpus, which was granted in about three weeks afterwards, but were not permitted to have any trial. We were only taken out of jail, and kept out for a few hours, and then remanded back again.

In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night and unknown to any of the citizens, or they would kill him; for they had sworn to kill him, if they could find him. And as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was damned hard to be confined under such circumstances, for he knew we were innocent men; and he said *the people also knew it*; and that it was only a persecution, and treachery, and the scenes of Jackson County acted over again, for fear that we should become too numerous in that upper country. He said that the plan was concocted from the Governor down to the lowest Judge and that damned Baptist priest, Riley, who was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail and made his escape into Illinois.

The jailer, Samuel Tillory, Esq., told us also that the whole plan was concocted by the Governor down to the lowest Judge in that upper country early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson city with Generals Wilson, Lucas, and Gillum, the self-styled Delaware Chief. This was sometime in the month of September, when the mob were collected at De Witt, in Carroll County. He also told us that the Governor was now ashamed enough of the whole transaction, and would

be glad to set us at liberty, if he dared do it. "But," said he, "you need not be concerned, for the Governor has laid a plan for your release." He also said that Squire Birch, the State's Attorney, was appointed to be Circuit Judge on the circuit passing through Daviess County, and that he (Birch) was instructed to fix the papers, so that we should be sure to be clear from any incumbrance in a very short time.

Some time in April we were taken to Daviess County, as they said, to have a trial. But when we arrived at that place, instead of finding a court or jury, we found another inquisition; and Birch, who was the District Attorney, the same man who was one of the Court-martial when we were sentenced to death, was now the Circuit Judge of that pretended court; and the grand jury that was empannelled were all at the massacre at Haun's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder; and all the pretence they made of excuse was, they had done it because the Governor ordered them to do it.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 2, 1859.

HINTS TO BRANCH PRESIDENTS AND PREACHERS.—The Saints are proverbially practical, homely, cheerful, vigorous, original, and good-humoured. Then in every thorough "Mormon" there is a sovereign contempt for starched formality and anything like white-neck-tied-black-gowned-ism, and he cherishes a strong aversion to a canting, whining, drawling, sighing-ism, and would not have himself appear too pious for the world. Indeed, a sectarian meeting, with its parson, sermon, and general character, is about as tasteful to him as a churchyard at midnight. Then your "Mormon" preacher is, as a rule, from the working classes, and has not, as he will tell you, learned his trade at college, nor has he in any way been parsonized.

Now, we have not the remotest desire that the Saints should change their character and peculiarities; but we do expect our presiding Elders and preachers to render that character properly, and not to let their peculiarities be *un*-"Mormon," or their general conduct unbecoming, or their discourse and subject unsuitable to a public assembly.

It can easily be understood that a preacher can be very peculiar in his manner and discourse without showing a *proper* peculiarity, and that a President of a Branch can make his meeting peculiar enough without making it what we would have it to be.

As well as being peculiar, our religion is also a practical one, and our people are a practical people. This we would not alter, either from inclination or from policy. But experience and common sense tell us that this practical character may be objectionably illustrated. Things may be done untimely and unsuitable, subjects introduced into discourse that are out of place, unprofitable matters talked about, and instruction given, that may be neither in keeping with the occasion nor applicable to the audience; or the preacher, in his mannerism, subject, and views, may be generally objectionable. Yet all this may be practical enough, but practically wrong. We do not say that our Elders often err thus; yet we think that some of our remarks may be applicable, especially as regards our public preaching meetings. Let our Elders

and preachers, then, discriminate between what is practical and right and what is practical enough, though wrong.

Then, again, our religion is full, rich, life-inspiring, and limitless,—the Saints fresh, spirited, and unfettered, and our Elders original and vigorous, while the general tendency of "Mormonism" and "Mormon" likings is to travel in unbeaten tracks to a hardy independence of thought and action. But it is possible for our Elders and preachers to be too original and unrestrained, to travel in paths that had better remain unbeaten, to be too independent of their audience and the wants of the occasion, and to make the tendencies of "Mormonism" and the "Mormons" too much like what they are not, when properly shown. We have no desire for such originality; and though we expect that others will misrepresent us and our religion, we object to the Saints misrepresenting themselves and their religion.

Homeliness and cheerfulness are characteristics of our people, and formality and cant should certainly have no place whatever in our assemblies, whether of a fellowshipping or public nature. Yet speakers can make themselves too much "at home" with an audience, especially if it be a public one, and by a mistaken humorousness make our meetings too funny. Such we object to.

We do not desire to see our meetings become like the formal and lifeless meetings of sectarians, nor do we wish them to assume a pompous and gloomy character. We wish to hear neither studied and elaborate discourses preached in preference to Gospel truths and prophetic warnings so suitable to this generation, nor eloquence to please itching ears, instead of inspired force and faithful calls for obedience to the will of Heaven; nor would we by any means have our preachers parsonized; but we do desire to see all our meetings assume their proper character to the last degree of relative perfection, and to have our preachers deliver such discourses or addresses that shall be suitable to the occasion, and to treat on such subjects that shall be profitable to the Saints or the public, as the case may be. Our object being both to correct and to preserve from errors, we would remind them of the fact that in discourse, subject, treatment, language, and general manner, they may be too unlike what they ought to be as ministers of Jesus Christ charged with the solemn duty of preaching the Gospel of salvation to the world and warning mankind of the judgments to come.

We protest heartily against our preaching meetings being unsuitable. We protest against untimely things being done, or unsuitable remarks made, or an improper manner exhibited, or unfitting men used for the preaching of the Gospel. Seeing that the season for investigation and preaching is beginning, though gradually, to open before us, it is the duty of all to correct errors, bring about a proper state of things, and be generally prepared, lest the cause suffer and the inquirer be denied the privilege of obtaining proper views of our religion. We may be certain that as long as we remain unprepared, the Lord will keep back the season for the ingathering of the honest.

In conclusion, we would say to the presiding Elders—Endeavour to work up to the spirit of the times; court the investigation of seekers after truth; satisfy their spiritual yearnings, and force conviction; by wise arrangements, make our preaching meetings suitable; call proper men to preach—men who are not only naturally qualified for the performance of that duty and endowed by the good Spirit, but men who have also by study and diligence *prepared* themselves with matter for discourse; do not call too many to speak at one meeting, for in such cases no one can do anything effectively; and, above all, do not stand in the way yourselves by self-sufficiency, self-righteousness, obstinancy, or personal prejudices.

THE GIFT OF HEALING.

BY ELDER JAMES BULLOCK.

"They shall lay hands on the sick, and they shall recover."—JESUS.

It is quite evident that the above promise was intended by the Saviour not only to follow believers, to manifest his power, but also as a *blessing* to be enjoyed in time of need by the Saints of the Most High, that by it they may triumph victoriously over the power of the Destroyer, while the rebellious and unbelievers fall by thousands as victims to diseases of which all their wisdom and skill have failed to find a cure.

Yet how often has it been the case, when the Lord has placed this blessing within the reach of his people, that for a short time great zeal has been manifested, with faith, prayer, and fasting, to obtain it; but afterwards a lukewarmness has come over them, and they have step by step fallen back, and finally lost all the faith they once enjoyed, and, worse still, live a life of pain and misery, when, by a prayerful and upright course, they could enjoy health and strength.

And again, others have gone so far as to believe or profess to believe and teach that this, with other blessings, was only placed in the Church at its first organization to show forth the power of God. Such an idea is certainly calculated to cause an honest man to suppose (after so much has been said upon the subject,) that such Saints (if Saints they are,) have by their unfaithfulness placed themselves far below the position they should stand in to obtain them, and thus, like the fox with the grapes, say they are "sour," because they cannot reach them.

Every intelligent person is willing to admit that "prevention is better than cure." But as there are many things that cannot be prevented by us in our present state, is it not right and just that we should have in our possession the power to frustrate the Evil One in his plans which he has cunningly laid for the destruction of the human family, and not suffer him at his pleasure by his cunning to bind our hands and feet, weaken our bodies, and impair our intellectual faculties, that by so doing he may gain power over us, and lead us on until we become slaves to our passions, and thereby cause our lives to be spent in misery? Yes. Let us, then, as Saints of the true and living God, endeavour to understand our organization and take a course that our heavenly Father will approbate; and then, if disease should come upon us, or accident befall us, we can with confidence rely upon the promise—"They shall lay hands on the sick, and they shall recover."

The Lord has wisely promised this blessing to his Saints, that by it we may be healed when every other source will fail. The Devil may have power to hurt the fruit of the vineyard and the herb of the field; but, to cope with and overcome that power, the Lord has again placed on the earth the power of the holy Priesthood.

Then, is it not necessary that we should live nigh unto God, so that we may obtain the promise that he has made to us? The answer is quite easy, and the whole of Christendom would say, "Yes." In this we all agree. But the next question would be—What must we do to enable us to live nigh unto him? In answering this, there would be a great scene of confusion, and every person would point out his own way, while every faithful Saint of God will be led by his Holy Spirit, and thus obtain the promised blessing.

CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, April 28, 1859.

President A. Calkin.

Dear Brother,—Since my last to you, I have received yours of Jan. 15 and 28, Feb. 20, and March 4, with balance-sheets enclosed so far as advised.

It will give this Office a much better understanding of the position of the business of the Liverpool Office, if you can in future forward a detailed account

current in lieu of the balance-sheets heretofore forwarded, or in addition to such balance-sheets.

As heretofore advised, the brethren can come to the States whenever they are ready and choose, and be working their way to this place as opportunities present.

On the 21st inst., two companies of Infantry and one of Dragoons left Camp Floyd to meet on the Santa Clara and escort Major Prince, who is on his return from California with money to pay the troops. Judge Cradlebaugh accompanied the escort; — whether to act as committing magistrate in the southern counties, or whether on his way to Sonora, Arizona, or California, has not yet transpired here.

Affairs are very quiet at present, notwithstanding the strong contrary efforts of those who prefer disturbances and violence as conditions more congenial to their dispositions and desires.

The weather is at length warm and delightful, and nearly every one is busily engaged in ploughing, seeding, fencing, and other operations connected with the industrious tilling of the soil, with every prospect of abundant harvest.

Your family and friends and the people generally are in the enjoyment of excellent health.

Praying for your welfare in every good work, I remain your brother in the Gospel,

BRIGHAM YOUNG.

G. S. L. City, May 5, 1859.

President A. Calkin.

Dear Brother,—The train for Florence, of which you have been advised, will leave here to-morrow. Your son will go with it until he meets Elder Joseph W. Young, when he will join brother Joseph and assist him to come here.

Since the 28th of April, with the exception of the usual variety of idle rumours, nothing of much importance has transpired. Superintendent Forney lately returned from a trip to some of our southern Indian tribes, and brought with him the children saved from the Mountain Meadow massacre, and has them in readiness for the two Commissioners appointed at the last session of Congress to receive and conduct them to their relatives. Such an expenditure of public money is altogether needless, as they could at any time, from the first, have been forwarded to their destination by any returning company at a very trifling expense. But governments do not always study economy.

As ever, your brother in the Gospel,

BRIGHAM YOUNG.

SIGNS OF THE TIMES.

The Apostle Paul, in one of his letters to Timothy, foretold that in "the latter times" professing Christians would "depart from the faith, giving heed to seducing spirits," &c.; and the Apostle John, in one of his Epistles, counsels the Saints to "believe not every spirit, but try the spirits, whether they are of God." Never was there a time when these spiritual manifestations were more rife than at the present. The following accounts of the so-called "*Religious Revivals*" in Ireland unintendedly yield their quota of evidence in support of the fact familiar to every Saint, that these are indeed "the latter times." Many and various are the "seducing spirits" now abroad on the earth, infatuating the minds of all who will "give heed" to them. They alone who are in possession of the Spirit of God can effectually "try the spirits;" for none can know the things of God, or be able to test those which are *not* of God, but such as have the Spirit of God, which is imparted to all who seek it in the right way, and one of whose promised blessings is the gift of "discerning of spirits." Men and brethren, "TRY THE SPIRITS."

(From the *Ballymena Observer*.)

This remarkable movement, (religious revival,) originating at Connor, became strongly developed at Ahoghill, and from thence spread along a broad tract, including the entire line of country from Toome to Rasharkin. The first decided appearance of the prevailing sensations northward of Bally-

mena happened at Laymore, in the parish of Kilconriola, about two miles from this town, on the evening of Sunday, the 17th ult. On that occasion a deputation of the converted from Ahoghill conducted open-air services of prayer and exhortations at an immense assemblage of the neighbouring people; and in the course of these services some of the audience were very suddenly and remarkably impressed. Before the following morning, ten persons who had attended the meeting exhibited all the symptoms heretofore described so peculiar to the visitation. They were suddenly struck with great pain and weakness of body, a nervous twitching or quivering of the muscles, fearful agony of mind, and a torturing sense of sin, as indicated by loud impulsive cries for pardon and earnest supplications for reconciliation with God. The duration of this paroxysm is more or less strengthened: in some cases it extends over three days, but is always succeeded by peace of mind and reformation of character. The external symptoms in one case have been minutely described to us. The person affected was a married woman of middle age. She appeared to be greatly excited and feverish; her pulse was quick; there was a hectic flush upon her cheeks; her eyes were partially closed and bloodshot, and her face was streaming with perspiration. Her appetite was entirely gone, and for the space of fifty-six hours she was unable to taste anything but water. After the first four hours of racking pain and incessant cries for mercy, she became more composed, but remained prostrate for nearly three days in the condition which we have described. During the prostration of this woman, her house was visited by hundreds of the neighbouring people. She had never been taught to read or pray, and was unable to distinguish one letter of the alphabet from another; yet she prayed with intense fervency, and exhorted the people to repentance with the most astonishing fluency and accuracy of speech. This case, like many others, was accompanied by visionary scenes—illusions, certainly, but of a very extraordinary character. Among other things, she maintained that a Bible traced in characters of light was open before her; and that, although unable to read, a spiritual power had endowed her with capacity to comprehend the meaning of every word in it. It is an undoubted fact that she repeated, with literal accuracy, and as if reading from the volume, a very large number of quotations from the Old and New Testament, applying them in an appropriate manner in connection with the prayers and exhortations wherein she was incessantly engaged. But these perceptions gradually faded in her progress towards recovery, and entirely disappeared on restoration to her ordinary health.

During the following month, the movement made considerable progress at Laymore, Clinty, and the neighbouring townlands; and on Sunday evening last, an assemblage, numbering from 1,500 to 2,000 people, many of them from Ballymena, congregated at a prayer meeting in the open air, near Kilconriola. The audience arranged themselves upon the green slopes of a spacious worn-out quarry pit, and the services were opened with prayer, conducted by some religious people of the locality. Three members of a lay deputation from Ahoghill then successively addressed the assemblage; and the third speaker had nearly concluded his exhortations, when a case of sudden impression, with all the ordinary symptoms, occurred amomg the audience. The patient in this case was a young woman of the neighbourhood, who had been slightly affected some evenings before, at a similar meeting near Carncoagh. Some excitement immediately ensued, and other cases followed in rapid succession. Within half-an-hour fully twenty people of the audience were laid prostrate, some of them utterly helpless, and for a time unable to utter anything but moans or incoherent expressions of bodily pain and mental agony. The excitement now became intense, and the scene that ensued baffles all power of description. The audience became separated into groups, each eagerly surrounding some particular case, the friends of the several afflicted parties appearing in a state of mind bordering upon distraction. Some members of each group were praying with or over the persons impressed; others were in like manner singing psalms; women were wringing their hands in a fearful state of agitation; strong men were shedding tears, and the entire assemblage appeared under an influence of the most solemnizing character. We understand that, in all, thirty-two cases of decided impression, or conviction, occurred upon the ground; and in each instance the parties were carried away, removed on cars, or assisted to their places of residence by their respective friends. Seven additional cases occurred among parties who had attended the assemblage, while on their way homewards; and within the following three days, the numbers found stricken in the neighbourhood, including twenty or thirty within the town of Ballymena, have been estimated at fully 150. In some of the latter cases, the cries of the stricken party, when suddenly attacked, are described as really frightful; and a gentleman of unquestionable veracity assures us that in a particular instance they were distinctly heard at the distance of three-quarters-of-a-mile.

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 403.)

(From Huarros' History of Guatimala.)

"Francisco de Fuentes, who wrote the "Chronicles of the Kingdom of Guatemala," assures us that in his time—that is, in the year 1700—the great circus of Copan still remained entire. This was a circular space surrounded by pyramids of about six yards high, and very well constructed. At the bases of these pyramids were figures, both male and female, of very excellent sculpture, which then retained the colours they had been enamelled with, and, what was not less remarkable, the whole of them were habited in the Castilian costume. In the middle of this area, elevated above a flight of steps, was the place of sacrifice."

(From "*Chambers's Information for the People*," published in 1849.)

"Of late years, travellers have made known the remains of an architecture and sculpture not very dissimilar to that of the ancient Hindoos in certain districts of Central America, believed to be the execution of a people anterior to those Mexicans who existed at the period of the invasion of Cortes. Our limited space precludes any detail of these curious structures, which consist of temples, palaces, triumphal and religious monuments,—all of which are covered with rude but elaborate sculptures, and mark the existence of a luxurious and wealthy, but semi-barbarous people."

(From Joshua T. Smith's "*Discovery of America*," published in 1842.)

"There is one pervading character over the whole of the parts of the Assonet Rock. There are several distinctly-formed letters, so distinct that almost he who runs may read; and there are various figures, formed so regularly and symmetrically as shows that they were carefully and deliberately done, that they must have been formed at the same time, if not by the same hand, and that there exists a meaning to and relation between all the parts. . . . Only two animals can be traced: one is a bird—the ancient emblem of navigation; the other is apparently a bullock, which is placed in a recumbent position,—obviously the emblem of a settlement here, that animal being anciently considered the most important means to the cultivation of the soil."

(From a letter by the Secretary of the Rhode Island Historical Society to the Society of Northern Antiquaries of Copenhagen, and published in their work entitled "*Antiquitates Americanæ*," in 1837.)

"In the western parts of our country may still be seen numerous and extensive mounds, similar to the tumuli met with in Scandinavia, Tartary, and Russia; also the remains of fortifications that must have required for their construction a degree of industry, labour, and skill, as well as an advancement in the arts, that never characterized any of the Indian tribes. Various articles of pottery are found in them, with the method of manufacturing which they were entirely unacquainted. But, above all, many rocks inscribed with unknown characters, apparently of very ancient origin, have been discovered, scattered through different parts of the country, such as it was impossible so to engrave without the aid of iron or other hard metallic instruments."

(From Carvalho's "Incidents of Travel and Adventure in the Far West," published in 1856.)

"On Red Creek canon, six miles north of Parowan, there are very massive, abrupt, granite rocks, which rise perpendicularly out of the valley to the height of many hundred feet. On the surface of many of them, apparently engraved with some steel instrument, to the depth of an inch, are numerous hieroglyphics, representing the human hand and foot, horses, dogs, rabbits, birds, and also a sort of zodiac. These engravings present the same time-worn appearance as the rest of the rocks; the most elaborately engraved figures were 30 feet from the ground. I had to clamber up the rocks to make a drawing of them. These engravings evidently display prolonged and continued labour, and I judge them to have been executed by a different class of persons than the Indians, who now inhabit these valleys and mountains. Ages seem to have passed since they were done. When we take into consideration the compact nature of the blue granite and the depth of the engravings, years must have been spent in their execution. For what purpose were they made? and by whom? and at what period of time? It seems physically impossible that those I have mentioned as being 30 feet from the valley could have been worked in the present position of the rocks. Some great con-

vulsion of nature may have thrown them up as they now are. Some of the figures are as large as life,—many of them about one-fourth size."

(From G. F. Von Tempsky's "*Mitla*," published in 1858.)

"Early before daybreak on the 24th we started, and arrived in Mitla about nine o'clock. . . . Immediately on the outskirts of the village we came upon the first group of ruins, composed of four buildings, fronting towards an open square in the midst of them. Two were entire ruins, with but some vestiges of the wall standing; the other two were in better condition, excepting that they were roofless. The main building contains two small subterraneous chambers, wherein a pillar of stone can be seen, which is called the 'pillar of death,' because even the present Indians believe that whosoever among them embraces this column must die in a short time after. This belief does not extend to other races than themselves, because they have frequently seen white persons trying the experiment without any evil result. The walls of all these buildings have two distinct parts—the inner, which consists merely of round unhewn stones—boulders cemented together; and the outer, which is formed of a sort of mosaic, with this difference—that the figured surface of the common mosaic is formed of pieces of marble, &c., cemented on a bed of stucco, whereas the Mexican mosaic forms its figures by means of the head or outer part of oblong-shaped pieces of stone that are inserted, the rest of their length, in the spaces left for them in front of the inner portion of the wall. All these ornamental pieces are formed of a soft sandstone, cut with the greatest attention to the correctness of right angles, as they all have to fit in their whole length close together, and to form a smooth surface exteriorly with their heads. Each piece is about seven inches in length, one in depth, and two-and-one-eighth in breadth. All the figures represented in the ornamental devices of this mosaic are rectangular or diagonal, and exhibit a great variety in that limited system of design. The doors and windows of the buildings are square, wide, and low,—their lintels formed of very large solid slabs of stone. The inside of these buildings had been plundered, long ago, of all interesting ornaments, such as idols, &c.; and there remained but the naked inner walls of round stones. The soil of the inner court-yard of these four buildings had been turned, at various times, by treasure-hunting governments, officials, and private individuals. . . . We wandered to another group of ruins, which lies contiguous to the former, and found that these ruins also represent four buildings, whereof three are of similar size, and the fourth much larger than the rest, being the most important building of the two groups. This last building contains one large hall, wherein there are six solid stone pillars, standing at an equal distance from one another, along the centre of the hall. They seem to have supported the roof, are of granite, each of one massive piece, and have neither pedestal, capital, nor architrave. Their height is about twelve feet,—their diameter about four feet at the base, from which it diminishes. To this hall adjoins a projecting part of the building that looks towards the mountains in an opposite direction from the central court-yard. In it there are four apartments—three lesser ones, and a big one in the centre. One of the small ones still bears a flat roof of stone. The other three buildings of this group are merely small heaps of ruins, excepting one that has yet a window and two stone pillars standing erect. . . . We ascended the slopes of the volcano Izalco, whose crater illuminated part of our way. We passed the village of Izalco on the top of the slope, with a population purely Indian, all fast asleep during our passage. Mr. F. told me there of discoveries of subterranean buildings made in an accidental excavation on the mountain side. They have, according to him, all the appearance of great antiquity."

(To be continued.)

COLUMBUS FORESTALLED.—AMERICA DISCOVERED BY NORTHMEN.—"The honour of being the first European who trod the shores of the New World has long been assigned to Christopher Colon, commonly called Christopher Columbus. In ignorance of the previous discovery and exploration of the same land by other parties, in a much more remote period, the assignment of this honour to him might appear just. When, however, it is shown that these discoveries were, in fact, made at a much earlier period, and in a much more complete manner, by the inhabitants of a distinct and remote nation, the honour which has surrounded his name should be transferred to them. Columbus may have touched upon America in the fifteenth century; but the *Northmen*, without any of the advantages of advanced science which he possessed, discovered and explored it in the *tenth*."—*From "The Discovery of America by the Northmen in the Tenth Century," by Joshua Toulmin Smith.*

PASSING EVENTS.

GENERAL.—A French squadron of gunboats and frigates has been sent to attack Venice. A revolution has broken out at Bologna. The Turkish army is considerably on the increase. Most of the Hungarian officers have left the Turkish service, and have sailed to take part against the Austrians. 5,000 Servians, with pieces of cannon, are now aiding the Montenegrins. An official bulletin, dated June 19, in reference to a combat at Castenedola, says that the Austrians sustained "great loss," yielded, and were pursued by Gen. Garibaldi's troops, of whom there were only 100 killed and wounded. It also states that the Austrians finished on the 16th June the evacuation of Montecliaro. The Austrians have retreated from Lombardy, Parma, Modena, and the Papal States.

AMERICAN.—An extensive fire has taken place at Key West, destroying 110 houses and other property. Violent and terrific storms have occurred at Albany and Long Island. In many parts of the country, the crops of vegetables, grain, and fruit have sustained great damage by frost and blight. Disastrous news have reached Washington of the state of Arizona and Sonora: depredations of outlawry are committed to a fearful extent in open day. It is reported that President Buchanan has determined to send to the coast of Africa and the Gulf of Mexico all the gunboats now being built at the several navy yards, for the suppression of the slave trade.

MEMORABILIA.

YANKEES.—The word Yankee is a term applied to the New Englanders, or citizens of the Eastern States of America.

THE "PEDARII."—Those who were entitled to a seat in the Roman senate by virtue of the office which they held in the state, but, from not being senators, were not entitled to vote, expressed their preference by *walking* over to the party they wished to join. Hence they were called *pedarians*.

AMERICAN COINS.—The current American coins, with their value in English money, are as follow:—The *cent* (½*d.* sterling); the *three-cent piece* (1½*d.* sterling); the *half-dime* (5 cents, or 2½*d.* sterling); the *dime* (10 cents, or 5*d.* sterling); the *quarter-dollar* (2½ dimes or 25 cents, or 1*s.* 0½*d.* sterling); the *half-dollar* (5 dimes or 50 cents, or 2*s.* 1*d.* sterling); the *dollar* (10 dimes or 100 cents, or 4*s.* 2*d.* sterling); the *quarter-eagle* (2½ dollars, or 10*s.* 5*d.* sterling); the *three-dollar piece* (12*s.* 6*d.* sterling); the *half-eagle* (5 dollars, or 1*l.* 0s. 10*d.* sterling); the *eagle* (10 dollars, or 2*l.* 1*s.* 8*d.* sterling); the *double-eagle* (20 dollars, or 4*l.* 3*s.* 4*d.* sterling).

BRITISH POLITICIANS.—There are many sub-divisions of political parties, but the following are the more general divisions:—Conservatives, or Tories, are those who wish to maintain the ancient British constitution and ecclesiastical hierarchy entire. The Whigs are less rigid than Conservatives in their adherence to ancient governmental policy, and tend more to advocate popular interests. The Radicals or ultra Reformers, (in contradistinction to the more moderate Reformers, called Whig-Reformers,) wish to see the entire system of political government essentially changed. The Chartists are a class of Radicals who advocate the principles of the document called "the People's Charter," which comprises the following "six points,"—namely, "Universal suffrage, vote by ballot, annual parliaments, payment of members, no property qualification, and equal electoral districts.

JEWISH YEAR.—The Jewish ecclesiastical and civil years, each consisting of twelve months, commenced at different periods—the former in the spring, the latter in the autumn. The months of the ecclesiastical year were—1. *Abib* or *Nisan* (March-April); 2. *Javer* or *Zif* (April-May); 3. *Sivan* (May-June); 4. *Thammuz* (June-July); 5. *Ab* (July-August); 6. *Elul* (August-September); 7. *Tisri* (September-October); 8. *Marchesvan* (October-November); 9. *Kisleu* (November-December); 10. *Thebet* (December-January); 11. *Sebat* (January-February); 12. *Adar* (February-March). The months of the civil year were ranged as follows:—1. *Tisri* (September-October); 2. *Marchesvan* (October-November); 3. *Kisleu* (November-December); 4. *Thebet* (December-January); 5. *Sebat* (January-February); 6. *Adar* (February-March); 7. *Abib* or *Nisan* (March-April); 8. *Javer* or *Zif* (April-May); 9. *Sivan* (May-June); 10. *Thammuz* (June-July); 11. *Ab* (July-August); 12. *Elul* (August-September.)

VARIETIES.

Religion.—True religion has relation to life, and the life of religion is to do good.

The Beard.—The ancient Babylonian and Assyrian sculptures represent the men as bearded, while the Egyptian figures are generally without that appendage. The Greeks wore the beard and took some pains in its cultivation, until the time of Alexander the Great, who had his soldiers shaved that they might not be taken by the beard in battle. From that period shaving became the general custom until the reign of Justinian, when beards were again revived, and continued in vogue till the taking of Constantinople by the Turks in 1453. Among the Romans, shaving was first introduced about the year 300 B.C., and was a general custom for some centuries, until the tide of fashion was altered in its course by the Emperor Hadrian, who was the first of the Roman Emperors appearing with a beard upon his coins. The razor was then discarded till the reign of Constantine, when it was again summoned into use by capricious fashion. Cæsar tells us that the ancient Britons had no hair about their faces, except upon the upper lip. Our Anglo-Saxon ancestors wore the beard in its natural condition; while the Normans under William the Conqueror were so closely shaved that King Harold's scouts were astonished at their appearance, and reported to him that the advancing army was composed entirely of priests. The Normans for a time compelled the conquered Saxons to adopt their practice of shaving, but their notions upon this subject underwent a complete revolution after they had become fairly settled in the island—possibly on account of the damp and variable nature of the climate: the razor was laid aside and the beard allowed to grow in full luxuriance. From this period it passed through various phases of fashion until the reign of Queen Elizabeth. This was the golden age of the beard.

POETRY.

MY NATIVE PLACE.

(Suggested on reading a copy of the "Southern Times.")

There's a heartful gush as my native place,
By this home-stamped sheet, with a magic spell,
Is brought on Mem'ry's mirrored face
In pictured scenes I love so well.
'Twere a stone-like heart, were no love for home
Lying cherished deep, that no land or clime,
Nor the varied scenes of a pilgrim roam,
Nor the dimming breath of a misty time,
Can from that heart the love efface
Or break one's ties to his native place.

Be it duty's call, or a wayward will,
Or if Fate's decree, and its powerful hand,
That bears me farther from thee still,
To plant me in a far-off land;
There will yet thy ties strong remain entwined
Thick around my heart, which no Fate can break;
And the lightning thoughts of the subtle Mind
Will on Love's strong wings homeward journeys take,
And childhood's scenes will fondly trace
And dwell awhile in my native place.

On the Ocean borne, o'er the waving plain,
To the virgin West, where the stars unfurled,
With symbol of the eagle's reign,
Prophetic speak a rising world,—
I shall reach the bold Rocky Mountains' height,
And again may roam on old Europe's shore,—
Aye, if duty calls, and the voice of right,
On the sun-dyed East or the wide world o'er;
Still in my heart, where'er I roam,
A place of rest shall be held for home.

I may live to hear that those scenes are fled
Of my boyhood's days, and that changeful Time
Has laid the known ones with the dead,
But left me in a far-off clime.
Yet the Weymouth still that I knew of yore,
And the careless past, with the dear old band,
In my dream of youth I'll again pass o'er;
And these thoughts of home in a distant land
Shall bring me nearer, face to face,
With heaven, our spirits' own native place.

E. W. Tullidge.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 28, Vol. XXI. Saturday, July 9, 1859. Price One Penny.

MAN.

BY ELDER JOSEPH STANFORD.

Man is composed of body and spirit. To understand the object designed in their organization is, independently of Divine revelation, beyond the reach of mortals. To realize that we *do* exist and to *understand* the *object* of that existence here are entirely distinct and different matters.

The immortal part of man is the spirit, and spirit is intelligence. The tabernacle in which the spirit dwells is called the body, which is composed of the elements of the earth. By analytical tests it can be proved that the earth possesses all the elements of which the human body is organized; hence it is said that the Lord made man from "the dust of the earth."

But does man start into existence here? No—only so far as his body of flesh and bones is concerned. The spirit existed prior to this state of probation, and moved in a sphere pertaining to its native organization, which organization was effected on a principle analogous to that by which the natural body is formed. In referring to the writings of the Prophets, we find that the Lord, in speaking to Job, said—"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." (Ch. xxxviii. 4.) Also to Jeremiah—"Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Ch. i. 5.)

In the Book of Doctrine and Covenants, we likewise read—"For by the power of my Spirit created I them; yea, all things, both temporal and spiritual." (Sec. x. 8.) And again—"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither, indeed, can be." "The elements are eternal, and spirit and element inseparably connected receiveth a fulness of joy." (Sec. lxxxiii. 5.)

It is a truth to be as easily comprehended and believed that the spirit did exist previous to entering the body as for us to admit that it can and does exist after leaving it. It is also evident that God organized the spirits of men—the same great Governing Intelligence that called into organization the body from the dust of the earth. From spiritual element he made the spirit of man, and by uniting the spirit with the body a fulness of knowledge, wisdom, and happiness can be realized. As, then, there is a beginning to the organized existence of the body, so also there is a beginning to the organization of the spirit. At the same time, the component parts of each never had a

beginning, but have existed from all eternity.

It is consistent and rational to believe that after our spirits are organized, we served our Creator under certain laws compatible with his Divine goodness, in order that the attributes and properties of the spirit might be properly trained and developed; and that he perfectly understood the laws by which he designed those spirits should govern their lives. Those who kept their first estate were privileged to be present when the foundations of the earth were laid—a scene, no doubt, gratifying beyond measure, as it is said that on that occasion "the morning stars sang together, and the sons of God shouted for joy."

It is true that, in our humiliation, that which transpired—the knowledge we grasped—the wisdom and power we enjoyed in our former sphere are lost to us. We came into this world entirely ignorant of what had previously been our lot, character, and position. Yet the Lord had a grand design—a noble object in view in placing us in this probation under these circumstances, but which few fully understand.

It does appear that the masses of human beings think that there is but little else for them to do but eat, drink, sleep, and die. They consider that their whole duty is summed up in seeking to gratify the lusts of the flesh. Some among them, however, do bring under cultivation their faculties in order to benefit their fellows and have their names handed down to posterity as heroes in such a cause, as champions in the advocacy of certain principles, or as men of genius and talent in the arts and sciences; and in doing this the height of their ambition, expectations, and aspirations is achieved. In it they think they have answered the end for which they were created and sent upon this planet. At the same time, they come on and pass off without learning the all-important lesson; and their whole lives, in consequence, have been spent to no profit to themselves. Their religious creeds comprehend not the will of God—circumscribe not the mysteries of his kingdom; their minds are therefore in darkness. Their former state, as well as the future, is to them a matter of solemn mystery. They can call to memory scenes that have taken place during their lifetime, and judge what effects such and such causes will produce in a few years hence; but to lift the vail and comprehend the past and present and penetrate the great future is beyond the power of mortals, unaided by the revelations of God and the witness of his Holy Spirit.

The Lord has from the commencement been desirous that man should learn the whys and wherefores of his mission here, so that he might act out his part profitably to himself and in a way that would add to his glory. He used means and instituted a plan whereby it might be accomplished. The Priesthood, which brings within its limits the order and government of God, was in past ages conferred upon certain individuals who were honest and upright in heart, and who sought earnestly to learn the Divine will concerning them.

By this Priesthood man is taught the object of his being. He has to obey the principles of the Gospel which it unfolds, learn the laws of righteousness, and let them rule and regulate all his actions in life. Such a course will bring upon him the blessings promised—the gifts of the Holy Spirit, which, when properly used, will improve the intellect, develop and mature the attributes of the spirit, and perfect him by degrees in a knowledge of all saving principles and truths. The spiritual gift of revelation which now dwells within him will gradually open up to his understanding the history of past events, and in time all that he ever possessed will be restored to him: nothing will be lost that will be of service, providing he is faithful to his God. In life he will gain to himself much saving information and power, and in the next state of his being in the spirit-world he will continue the good work, come forth from thence, after having rendered effectual service there for the living and the dead, and gained much valuable experience for himself, and re-unite spirit and body, and live upon the earth, which will, in the meantime, by the power of Almighty God, have been made a habitation for the righteous, where the presence and glory of our Creator will be felt and enjoyed throughout all the eternities to come. The spirits of faithful men will there be clothed upon with celestial bodies and continue on in the great scale of progressive intelligence.

THE INFLUENCE OF TRUTH.

BY ELDER DANIEL BONELLI.

Religious truth is the intelligence and the light of heaven—part of that wisdom whereby the great God comprehends and devises plans for the perfect salvation of his people and the government of his creations. Those truths which he has condescended to reveal to mankind in this their temporary sojourn upon this earth constitute the plan which is intended to save them from the dissolution which is the lot of all things mundane, and to reconfer upon them that once-enjoyed privilege to stand in their Father's presence. That plan of salvation, revealed by the Redeemer of the world, will ever continue to be the teacher of man until he is perfected, because its wisdom circumscribes all the conditions of this probation and agrees with every principle of endless life and felicity in the coming eternity.

None of the pleasures, treasures, and fortunes of mere earthly origin, coveted by so many and obtained only by a favoured few, can be considered as a counterpoise to the treasures of truth; for while mutability is stamped upon all the works of this creation, and the joys derived from transient causes fail to satisfy that ardent longing for happiness which is more or less active in every soul, abandoning many a heart which is deemed most happy to discontent and voidness, the possessors of truth taste purer and holier joys, even though the virulence of the world may inflict upon them many sorrows, in the anticipation of the coming day of retributive justice and righteous reward for their present toil.

A knowledge of truth or the possession of an infallible religion is the greatest treasure mankind can enjoy, and the want thereof has plunged them into the thousand miseries, sorrows, and perplexities wherewith their history is saddened.

It was the influence and power of truth that raised ancient Israel to eminence in the midst of nations, and the same power has gathered thousands from among the nations in the latter days and established them in the valleys of the west, to form a mighty kingdom in the service of our God.

And, contemplating the working of truth in detail, what a distinction does it draw between man and man? Those who are destitute of the sublime influence of truth—whose hearts have never felt the joys and blessings of the Holy Spirit, are controlled by the circumstances and conditions of life and depend upon them for happiness, without being able to form a comforting hope for the distant future. But the Saint of God who walks in the sunshine of a true and infallible religion is thereby taught the great principles of eternal life, learns the end and purpose of his existence here, and becomes conscious of the value of his life.

The sacrifices which he is called to make for the cause of truth are not considered onerous, but appear as honours conferred upon him, for he knows their purpose, and the interests of God's kingdom are his own. Death and hell have lost their terrors, for the intelligence of heaven authorizes him to look beyond the gloomy confines of the grave for a higher and happier existence.

Comprehending the plans of his God concerning the salvation of mankind and the final destiny of the world, he is void of every mercenary propensity, and is ever ready to elevate his energies for the good of his fellows, though scorn may be his present reward, because he knows that there is a day when the true worth of souls will be revealed and the champion of truth will share his Master's glory.

May the truth continue to extend its influence in the midst of the nations, and the Saints of God still more exemplify in their daily life its heaven-born principles, until the knowledge of truth and God shall have penetrated every heart, society be moulded after the heavenly pattern, and the great and good and truly worthy reign with their Redeemer in the midst of our Father's kingdom through a blissful millennium.

THE ESSAYIST.

THE LAST DISPENSATION CONSIDERED AS A WHOLE.

In our last Number's Essay on the Dispensation of the Fulness of Times, a general view was taken of its character and scope. It was observed that its completeness stamped its peculiar type, and that throughout it showed the characteristic of wholeness. It was also remarked that this characteristic of wholeness did not alone belong to it as an entirety, but that the principal component parts of its constitution were also wholes, and that its constitution may be expressed as a compound of completeness. In future Numbers we shall give a detail of some of the principal views bearing on the dispensations; and it will be found that this character of completeness will more or less appear in every view connected with the dispensation of the fulness of times. It will everywhere appear as the final of a series, the completion of a whole, the end of a course, and as the embodiment of the spirit of all. Unless the characteristic of wholeness belonging to this dispensation is seen, and the fact understood that it is everywhere completing something and bringing together and uniting in one all the parts of the whole, half of the meaning of this dispensation will be lost.

Before proceeding farther, let us here make a passing definition of a whole, that we may more clearly realize the wholeness of this dispensation.

A whole in its very meaning is not simple, but involves a compound idea. A whole implies parts, and it moreover implies *all* the parts. The capital parts of every whole are the two halves, and every whole must have its two halves. Of course, these capital parts which we term halves always involve the minor ones; and when the halves are found forming the whole, though we should not extend our analysis farther than these principal parts, we may be certain that the lesser parts are comprehended in them. Again, a whole, besides involving the idea of parts, also involves the condition of unity. The parts must be brought together and fitted into that which we denominate the whole. Properly speaking, parts and a unity of parts are necessarily implied in the idea of a whole. Having given this definition, let us take our views of this dispensation specially, and the others generally.

We shall not attempt to bring into our subject the immensity of universal creation, with its countless worlds and their inhabitants, and their probations, and dispensations, and states and histories extending, to use the expression, into their eternities throughout endless duration and infinite space; nor shall we take into consideration that the earth is but a part of a system of worlds, and that systems themselves are but parts in the universal whole, and that the dispensations and probationary periods of worlds are but links in the eternal chain. But though a broader whole is ever rising before us, and though even, if designed, we could not reach the ultimate in the infinite whole, it is consistent with the law of classification to fix upon a relative whole. We fix upon the earth and that which pertains thereto during its probation up to the consummation as our whole. Let us make a brief detail of some of the principal parts which that whole comprehends.

1. A probationary period is given to the earth, and the human family share that period in common with the earth. It takes the entire probationary period to form the whole.

2. That probationary term is divided into sections and dispensations. No one of these sections and dispensations forms the whole, for the whole takes in the entire series.

3. None of the former dispensations formed the whole, nor embraced the whole, nor completed the series which constitute the whole. It is self-evident that none of them could do so much until the last dispensation. That dispensation does complete the series—does embrace the entire results of the probationary state, and is in effect the whole. The last or final dispensation of the world's probation is in Scripture very comprehensively denominated "the dispensation of the fulness of times."

4. It will take all the events and effects

and parts of the probationary period and existence to constitute the whole. Now, absolutely and in every sense, no one dispensation can be said to embrace so much. It is, however, a truth in physics that nothing is lost—nothing annihilated, but that change and transformation are continually taking place: a kind of transmigration of life into other forms is eternally going on. So also is this a truth in metaphysics. There is nothing lost from the great sum, though individuals may lose and things be subject to change. The past becomes embodied in the present; the spirit of events transmigrate into the bodies of after-events; influences remain and become manifested in others, when those who originated them are said to be dead, and every soul who has been born into this probationary world still retains the immortal part. It is perfectly consistent, then, in speaking of the whole in question as taking in all the times, periods, events, influences, and parts of the entire probation, and bringing them all together in one great dispensation. Of course, no former dispensation did or could take in the whole. The fact that so much has come after them is proof of this. None but the last dispensation can take in the whole, but that will.

5. It will take in all the civilizations designed to spring up as the entire growth of this probation. All the variety of civilization belonging to a complete whole and to which all nations and ages will more or less have contributed, will be brought together and amalgamated in the great civilization destined to grow up in the dispensation of the fulness of times, and the whole course of human development and experience—the growth of six thousand years—will be thrown into this last grand civilization.

6. The dispensation of the fulness of times as a whole will take in the entire human family. All generations, all races, all tribes, all nations, all peoples, and every tongue will be embraced,—Jews, Gentiles, and the whole house of Israel, including the ten lost tribes, wherever they may be hid.

7. The living and the dead will be brought under the bearing of this dispensation,—heaven, earth, and hell be embraced therein; and celestials, spirituals, mortals, and devils will take their parts in its workings out, while the opposite principles and powers—the good and evil—will thoroughly grapple and decide the long contest for victory. The wicked as well as the righteous from the beginning will be brought on to the stage of this grand period to perform their parts, and the Prophets and Apostles and Saints from Adam and righteous Abel down to the last of the Latter-day Prophets, Apostles, and Saints, with Jesus at their head, will be united and wonderfully active in the work of this dispensation; while, on the other side, their opposites will stand putting forth their power and fearfully struggling for dominion. This dispensation will show that heaven, earth, and hell—all the living and all the so-called dead will bound into an activity and put forth such life-force that will shake heaven, earth, and hell to their very centre.

8. This dispensation will not only take in the celestial state and glory, but also all the states and glories, though they be numerous and differ like the stars in the firmament. Not only will the Church of the Firstborn be embraced, but also all churches, though sectarianism should multiply tenfold upon the present. God's kingdom will not only circumscribe the Saints, but will also circumscribe all the kingdoms of the earth; and not alone will his dominion be extended to his people, but it will be laid upon all mankind and reach even to a dominion over hell.

9. This dispensation, in its genius and mission, is a whole and presents us with the two relative halves. It is both general and special in its character,—special to the chosen people, and general to all nations and generations, whether living or dead. It is local in its special character, but in its general character it will extend to all. Its mission and its Priesthood and its Church and its kingdom and its Zion and its gathering will find its centre in a God-chosen land; and to its Zion, the Deliverer, the Christ will at length come. But in its general character it will be universal in the broad sense of comprehending all mankind, of whatever age, nation, state, or glory. Though all truth is exclusive, and celestial glory exclusive to celestial laws, and celestial salvation exclusively partaken of by those of the Church of the Firstborn, yet this dispensation also extends to universal laws, universal influences, and universal salvation.

10. The dispensation of the fulness of times will bring the prophecy and the fulfilment, the vision and the reality close together. Almost as soon as the spirit of the reality is born, the body thereof will be given to it. The Prophets of this dispensation will live to see many of the prophecies of their uttering fulfilled in their own generation, and they who saw the vision of great events will live to see the reality. The prophet and the fulfiller will be contemporaries. Hand in hand will they travel through their successive generations during the millennium. Indeed, not unfrequently will one man embody the two qualities of prophet and fulfiller in himself; and he that saw the vision will often be the principal agent in creating the body of reality for his vision. Thus will he embody the two halves of a whole and bring together in himself all its parts.

We cannot enumerate all the points or touch all the features illustrative of the wholeness of this dispensation; but enough, we think, has been given in this general view to show the characteristic in question. In following Numbers we shall dwell more largely upon some of the points and features glanced at in this, and will close this essay by remarking that this dispensation of the fulness of times has been opened by the mission of Joseph Smith, and will be consummated by the second coming and reign of Messiah.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 428.)

[July, 1843.]

The same jury sat as a jury in the day time, and were placed over us as a guard in the night time. They tantalized and boasted over us, of their great achievments at Haun's Mills and at other places, telling us how many houses they had burned, and how many sheep, cattle, and hogs they had driven off belonging to the "Mormons," and how many rapes they had committed, and what squealing and kicking there was among the damned bitches, saying that they lashed one woman upon one of the damned "Mormon" meeting benches, tying her hands and her feet fast, and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed condition. These fiends of the lower regions boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but we were slow to believe that such acts of cruelty had been perpetrated.

The lady who was the subject of this brutality did not recover her health to be able to help herself for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their war dances, singing and telling each other of their exploits in murdering the "Mormons," in plundering the houses and carrying off their property. At the end of every song they would bring in the chorus, "God damn God, God damn Jesus Christ, God damn the Presbyterians, God damn the Baptists, God damn the Methodists," reiterating one sect after another in the same manner, until they came to the "Mormons." To them it was, "God damn the God-damned Mormons, we have sent them to hell." Then they would slap their hands and shout, Hosanna! Hosanna! Glory to God! and fall down on their backs and kick with their feet a few moments. Then they would pretend to have swooned away into a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of the trance, and would shout and again slap their hands and jump up, while one would take a bottle of whisky and a tumbler, and turn it out full of whisky, and pour down each other's necks, crying, "Damn it, take it; you must take it!" And if any one refused to drink the whisky, others would clinch him and hold him, whilst another poured it down his neck; and what did not go down the inside went down the outside. This is a part of the farce acted out by the grand jury of Daviess County, whilst they stood over us as guards for ten nights successively. And all this in the presence of the *great Judge Birch*, who had previously said, in our hearing, that there was no law for the "Mormons" in the State of Missouri. His brother was there acting as District Attorney in that

circuit, and, if anything, was a greater cannibal than the Judge.

After all these ten days of drunkenness, we were informed that we were indicted for *treason, murder, arson, larceny, theft, and stealing.* We asked for a change of venue from that county to Marion County, but they would not grant it; but they gave us a change of venue from Daviess to Boon County, and a mittimus was made out by the pretended Judge Birch, without date, name, or place.

They fitted us out with a two-horse waggon, and horses, and four men, besides the Sheriff, to be our guard. There were five of us. We started from Gallatin,—the sun about two hours high.

There we bought two horses of the guard, and paid for one of them in our clothing, which we had with us; and for the other we gave our note.

We went down that day as far as Judge Morin's—a distance of some four or five miles. There we stayed until the next morning, when we started on our journey to Boon County, and travelled on the road about twenty miles distance. There we bought a jug of whisky, with which we treated the company; and while there the Sheriff showed us the mittimus before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boon County, and never to show the mittimus; and, said he, I shall take a good drink of grog and go to bed, and you may do as you have a mind to.

Three others of the guard drank pretty freely of whisky, sweetened with honey. They also went to bed, and were soon asleep, and the other guard went along with us, and helped to saddle the horses.

Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois, and in the course of nine or ten days arrived safely at Quincy, Adams County, where we found our families in a state of poverty, although in good health, they having been driven out of the State previously, by the murderous militia, nnder the exterminating order of the Executive of Missouri; and now the people of that State, a portion of them, would be glad to make the people of this State believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution; and they seem to be unrelenting and thirsting for the blood of innocence; for I do know most positively that my brother Joseph has not committed treason, nor violated one solitary item of law or rule in the State of Missouri.

But I do know that the "Mormon" people, *en masse*, were driven out of that State, after being robbed of all they had; and they barely escaped with their lives, as well as my brother Joseph, who barely escaped with his life. His family also was robbed of all they had, and barely escaped with the skin of their teeth, and all this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that State.

And I do know, so does this Court, and every rational man who is acquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof, will know that Governor Boggs and Generals Clark, Lucas, Wilson, and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the Constitution of the United States, and also the Constitution and laws of the State of Missouri, and did exile and expel, at the point of the bayonet, some twelve or fourteen thousand inhabitants from the State, and did murder some three or four hundreds of men, women, and children, in cold blood, and in the most horrid and cruel manner possible; and the whole of it was caused by religious bigotry and persecution, because the "Mormons" dared to worship Almighty God according to the dictates of their own consciences, and agreeable to his Divine will as revealed in the Scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men, expecting that the Constitution of the United States would have protected them therein.

But notwithstanding the "Mormon" people had purchased upwards of *two hundred thousand dollars' worth of land,* most of which was entered and paid for at the Land Office of the United States, in the State of Missouri; and although the President of the United States has been made acquainted with these facts and the particulars of our persecutions and oppressions, by petition to him and to Congress, yet they have not even attempted to restore the "Mormons" to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know most positively and assuredly that my brother Joseph Smith, senior, has not been in the State of Missouri since the spring of the year, 1839. And further this deponent saith not.

HYRUM SMITH.

Parley P. Pratt sworn. Says that he fully concurs in the testimony of the preceding witness, so far as he is acquainted with the same; and Joseph Smith has not been known as Joseph Smith, junior, for the

time stated by Hyrum Smith. He was an eyewitness of most of the scenes testified to by said Hyrum Smith, during the persecutions of our people in Missouri. That during the latter part of summer and fall of the year 1838, there were large bodies of the mob assembled in various places for the avowed object of killing, driving, robbing, plundering, and exterminating the "Mormons," and actually committed many murders and other depredations, as related by the preceding witness.

The Governor was frequently petitioned, as also the other authorities, for redress and protection. At length, Austin A. King, the Judge of the Circuit Court of the Fifth Judicial District, ordered out somewhere near a thousand men, for the avowed purpose of quelling the mob and protecting the "Mormons." These being under arms for several weeks, did in some measure prevent the mob's proceedings for some time. After which, Judge King withdrew the force, refusing to put the State to further expense for our protection without orders from the Governor.

The mobs then again collected in great numbers, in Carroll, Daviess, and Caldwell Counties, and expressed their determination to drive the "Mormons" from the State or kill them. They did actually drive them from De Witt, firing upon some, and taking others prisoners.

They turned a man by the name of Smith Humphrey and family out of doors, when sick, and plundered his house and burned it before his eyes. They also plundered the citizens generally, taking their lands, houses, and property.

Those whose lives were spared, precipitately fled to Far West in the utmost distress and consternation. Some of them actually died on the way, through exposure, suffering, and destitution. Other parties of the mob were plundering and burning houses in Daviess County, and another party of the mob were ravaging the south part of Caldwell County in a similar manner.

The Governor was again and again petitioned for redress and protection, but utterly refused to render us any assistance whatever. Under these painful and distressing circumstances, we had the advice of Generals Atchison, Doniphan, and Parks to call out the Militia of Caldwell and Daviess Counties, which was mostly composed of "Mormons," and to make a general defence.

The presiding Judge of Caldwell County, Elias Higbee, gave orders to the Sheriff of said county to call out the Militia. They were called out under the command of Colonel Hinkle, who held a commission from the Governor, and was the highest military officer in the county. This force effectually dispersed the mob in several places, and a portion of them were so organized in the city of Far West, that they could assemble themselves upon the shortest notice, and were frequently ordered to assemble in the public square of said city, in cases of emergency.

These proceedings against the mob being misrepresented by designing men, both to the Governor and other authorities and people of the State, caused great excitement against the "Mormons." Many tried to have it understood that the "Mormons" were in open rebellion, and making war upon the State.

With these pretences, Governor Boggs issued the following exterminating order:—

"Head Quarters of the Militia,
City of Jefferson, October 27, 1838.

Sir,—Since the order of the morning to you, directing you to come with 400 mounted men to be raised within your division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my *aides*, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the laws, and of having made war upon the people of the State.

Your orders are, therefore, to hasten your operations and endeavour to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and must be *exterminated or driven from the State*, if necessary, for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do so to any extent you may think necessary. I have just issued orders to Major-General Wollock, of Marion County, to raise 500 men, and to march them to the northern part of Daviess County, and there to unite with General Doniphan, of Clay, who has been ordered with 500 men to proceed to the same point for the purpose of *intercepting the retreat of the Mormons* to the north. They have been directed to communicate with you by express. You can also communicate with them, if you find it necessary.

Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess, in their houses, you will proceed immediately to Richmond, and there operate against the Mormons.

Brigadier General Parks, of Ray, has been ordered to have 400 of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed.) L. W. Boggs.

Governor and Commander-in-Chief."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 9, 1859.

PREACHING THE GOSPEL.—We have neither time nor space in an editorial to lay before our readers anything like even an outline of the great and glorious events which are to be brought about in the latter times, among which are the "restitution of all things,"—"the dispensation of the fulness of times,"—"the gathering together in one all things in Christ, both which are in heaven and on earth,"—the establishing of that mighty kingdom on the earth which is to subdue, break in pieces, overturn, and swallow up "all other kingdoms," and ultimately "fill the whole earth,"—and numerous other mighty events which are about to transpire among men. The Elders and Saints, however, are more or less informed upon these subjects, and are looking for their development. But in looking for and expecting a fulfilment of prophecy and the accomplishment of the purposes of Jehovah, they are too apt to overlook present duties—to forget that all these mighty events are to be brought about by natural means, and that the Latter-day Saints, the people of God, the Elders of Israel are to be instruments in the hands of the Lord to accomplish the great and glorious Latter-day Work. The Elders are well acquainted with these facts, and much—very much more that pertains to this great Latter-day Work, than we can be expected to even hint at here. Yet they sometimes seem to forget or lose sight of the fact that the work is theirs to accomplish, and that for that purpose the holy Priesthood has been bestowed upon them, and that they are and will be held responsible for it, and are looking for the Lord to put forth his hand in some mysterious, marvellous, and unnatural way, and, by some superhuman and arbitrary power, at one grand stroke perform the work and wind up the dispensation. We find it necessary sometimes to bring the matter before them and call back to their minds the fact that the Lord works by means and employs his faithful servants to bring about his purposes. But more particularly is it our design in these remarks to remind the Elders and Saints that one of the *first* and most important of the great works to be performed in this dispensation is the *preaching of the Gospel to the world.* Indeed, upon this depends the fulfilment and accomplishment of all the rest. Jesus, in speaking of this time, said that "the Gospel must first be published among all nations:"—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The latter-day Apostles and Elders, as well as those of former days, are specially commanded to preach the Gospel to every nation in all the world, that the end may come, that a kingdom and people may be prepared, the great millennium ushered in, and the Lord Jesus Christ come again with his Saints to reign upon the earth as "King of kings and Lord of lords."

Now, there are many ways of preaching the Gospel. Many opportunities present themselves to the Elders and Saints, men and women, when they can preach the Gospel to their relatives, friends, acquaintances, and neighbours, by distributing the written word and publications of the Church, by quiet fireside conversations, by acts of kindness, by ordering their lives day by day continually in accordance with the principles of that Gospel, by a righteous and godly walk before the world, and in

many other ways which the Saints will readily discover and avail themselves of as they have opportunity, if they have the spirit of the work within them and a just sense of its importance and of the responsibility and obligation resting upon them. As Saints and members of the kingdom of God, it is their duty to advance its interests and spread the glorious truths of the Gospel throughout the earth as far as their abilities and circumstances will enable them.

But we design in this editorial to treat of public oral preaching only. The great object to be accomplished in preaching the Gospel is—first, to convince the hearer, to enlighten his understanding, and bring the principles home to his heart and judgment in such a way as to compel, as it were, the honest in heart to embrace those principles; next, to warn the inhabitants of the earth, and bear witness to them of the truths of the Gospel, the glory and magnitude of our religion and the great Latter-day Work, that the end may come.

To accomplish these great objects, either to convince the honest or to warn the rebellious and make it "a witness" to them, there must be matter, subject, thought, point, argument, knowledge, evidence, doctrine, principle, and sound common sense in the discourses of our preachers; and they must be delivered with life, energy, and force, to command attention, and at the same time with a simple, serious, convincing, and winning manner, so as to reach the heart as well as convince the judgment. Care must also be taken to avoid a low, vulgar style of speaking, that no false or low impressions be given of the character of the doctrines and principles of the religion which we profess. The Elders should always be mindful of the fact that God is the author of our glorious religion, and they should be ever careful to treat it with the reverence and dignity due not only to its own intrinsic worth and exalted character, but also to the Divine source from which it emanates.

It is irreverent and blasphemous to treat any of the principles and doctrines of Christ—of life and salvation—of the kingdom of God with contempt and ridicule. In fact, the contempt and ridicule are not directed to the principles, doctrines, or laws, but to the Author. So also is it irreverent and blasphemous to treat or speak of those principles, doctrines, or laws in a loose, careless, foolish, indifferent, or unbecoming manner, so as to cause others to look upon them with contempt or aversion. Painful and humiliating as the confession may be, we are forced to admit that we have sometimes been pained and mortified at the way in which the principles of the Gospel have been handled by the Elders, and much more so at the foolish and nonsensical things that have been put forth by them as the Gospel of Christ, which has again been restored to the earth through the Prophet Joseph Smith. Many an honest seeker after truth has been sickened and disgusted with the foolish and vain-glorious display of ignorance on the part of some of our Elders under the (by them) pretended influence and inspiration of the Holy Ghost. Many a one, we fear, whose heart has yearned after truth and sought to find it at our meetings, has been discouraged and driven away by the stupidity and incapacity of the speaker and his manifest ignorance of the subject he was treating upon, or the sublime truths and principles of the Gospel. Too often is it the case that the principles of our glorious religion are so mangled and distorted by the ignorance and stupidity of the speaker as to make it appear the reverse of what it really is. Instead of glorious and desirable, grand and loveable, it is made to appear dull and tasteless, low and repulsive; and instead of being irresistibly drawn to the meetings, as they would be by a wise and intelligent exposition and unfolding of the principles of our religion and the Gospel, they are effectually driven from them by the low vulgarity and stupidity of the speaker and his perversion of our doctrines. The blood of all

such will be found upon the skirts of the Elders who thus dishonour their Priesthood, the Gospel of Christ, and the cause of God, through a vain, wicked, and foolish desire to show off and induce others to think as highly of them as they evidently think of themselves. We again enter our protest against all such exhibitions of folly and dishonouring of the Gospel by the Elders in their preachings.

The great object to be accomplished in preaching the Gospel is not to build up a reputation for the preacher, or to afford him an opportunity for self-display, but to unfold the glorious principles of life and salvation, and point out to the world the direction to take, the road to travel, and the work to be performed, to secure the blessings thereof,—to portray the great work of the last dispensation in its details, in its comprehensive whole, in all its magnitude and minor proportions, in all its bearings in relation to the destiny of the human family, and in a style, manner, and language that will command the respect, rivet the attention, convince the judgment, captivate the heart, and secure its adoption by and the co-operation of every honest-hearted man or woman who hears it.

To accomplish this and to effectually preach the Gospel, the Elders must prepare themselves. They must themselves become acquainted with the doctrines and precepts of their religion, be provided with proof and argument to sustain them, and order, judgment, and wisdom in presenting them.

We hope the brethren will give this matter their serious consideration, and without delay set themselves to bring about a thorough reformation in this respect, and see that the Gospel is no longer dishonoured by them in our preaching meetings.

EXCOMMUNICATION.—Jonathan Jackson, late President of Hull Conference, was on the 19th June excommunicated from the Church for drunkenness, obtaining money under false pretences, and other transgressions and un-Saint-like conduct.

HAPPINESS.

"For if we have no hope, we are of all men the most miserable."—PAUL.

Happiness is the great aim and object in life. Philosophers, statesmen, priests, poets, and martyrs have talked of it, written of it, sung of it, and struggled and died to obtain it.

Some have maintained that it was possible to enjoy it in life. Others have placed the possession of it in the mystic future. Manifold have been the means employed to secure it; but often, like the fleeting rainbow, it has shone in the distance, and vanished when seemingly about to be secured. The warrior believes it lies in glory and power; but when the victims of a hundred battlefields marshal their grim spectres before him, as he stands on the gory pinnacle he has erected, the sting of remorse drives the angel of happiness away, or stimulated ambition unsatisfied forbids its approach. The money-hunter and miser place it in the possession of wealth; but as speculation succeeds speculation successfully, and the bursting coffers glitter with the shining dross, a demon is being evoked which takes possession of the avaricious soul and reigns triumphant, having misery for its consort. The Epicurean regards pleasure as the acme of happiness here upon earth; but when he has drained the cup to the dregs, the scorpion which lies hidden at the bottom poisons his existence and embitters his last miserable moments.

Mankind have searched in vain to find out by human wisdom the source from whence it flows, and, failing to discover it here, have placed it in an unknown sphere, to be approached with doubts, fears, and tremblings.

That some have sought and found it is an undeniable fact; and, to retain possession of the inestimable treasure, they have suffered more than could have been borne by any uninspired with the sure hope

by which their souls were securely anchored.

Once found, and with a confidence of its perfection being consummated, no trial was considered too great, no toil too arduous, no labour too difficult, and no suffering too severe by the noble recipients who were determined to struggle and win.

It was the hope of the future, based upon the realization of the present, which animated a Daniel, a Peter, a Paul, a Nephi, and an Alma, with all the great and good of past dispensations, as well as a Joseph and Hyrum, a David, a Parley, a Brigham and Heber, with all the bright galaxy who have shed their lustrous light over the age we live in.

No real happiness can be found apart from knowledge and sensibility. If we examine ourselves carefully, we shall find that the first experience of true happiness we enjoyed was when the Spirit of God bore testimony to our spirits that the Father had deigned to look down upon us with pleasure and accepted our primal efforts to keep his commandments. When, after rendering obedience to the Gospel and being baptised for the remission of our sins, we felt the Divine unction communicated to us through the laying on of hands, and a holy peace pervaded our minds, the germ of hope within was nourished and grew into a goodly plant. We had found the object of life and happiness, and felt ready to do anything or dare anything to keep the hallowed gift in our possession.

By the same means can all who are honestly inclined to do right obtain it, and by no other. Other schemes and plans may bring a false quiet and insecure peace; but doubts will arise to distract the mind, fears will come unbidden and thrill the soul with anguish, while the vague uncertainty which surrounds them can afford no better hope than wishes, desires, and trembling anticipations.

It is not with us a state of dubiety, but a perfect knowledge of what we possess that gives confidence to our expectations and tangibility to our hope, and nerves us on to the struggle. This is that which "the world can neither give nor take away," of which the poet says—

"Hope springs exultant on triumphant wing."

This it is which "enters far within the vail" and opens up a glorious prospect, with a foreshadowing in our present possession.

Compared with this happiness, what are the thousand fruitless pursuits of the world's united wisdom! As bubbles in the sunbeam, they glitter to the eye; but when they seem loveliest, they burst, and all is emptiness within.

But there is something still further in this matter. We first found true happiness through obedience to God's requirements; and not only that, but every succeeding increase of it which we have received has come through the same channel. Every duty performed has borne with it an ample recompense in continued and increased happiness.

Every requirement of the Priesthood attended to has strengthened our faith and hope, and the trials and tribulations which have fallen to our lot have been lightened by the attendant influence, while the cup of sorrows poured out for every mortal has been sweetened by the bounteous blessings of an indulgent Parent.

This teaches us a lesson fraught with importance—to live daily according to the precepts of the Gospel, and thus keep the current of happiness ever flowing. Neglect of this has caused many to lose their "first love," become careless of their duties and privileges, and grieve the Spirit of peace, until too late they awaken to a sense of their misery, and regret their unfortunate course. No matter how they may strive to soothe their troubled spirits —no matter what soporific they may administer to deaden the oppressing pain,— conscience-seared, they will strive to forget the past and tremble at the future. If seeking to be wedded to infidelity, their bride disgusts them. If striving to find relief among the conflicting opinions of the day, they start affrighted and tremble at the shadows which cross their path. And if repentant, the desire to return to their duties, sorrow for the past, and regret for their backward condition will produce a certain punishment.

It is a glorious blessing that we enjoy —a noble privilege that has been granted us; and our study day by day to appreciate, retain, and extend it will be a holy employment.

O ye who wander in troubled paths of doubts and fears—ye who are searching with unavailing labour for peace and

happiness—ye who desire to serve God and honour his commandments, but whose minds are clouded with tremblings and uncertainties,—ye who seek a heaven beyond the tomb, but cannot find a foretaste of it here,—to you is the invitation extended. Come and drink at the rich stream which flows unceasingly from the fountain of love. Come and drink of the waters of eternal life, that your thirsty souls may be satisfied. Cast in your lot with the people of God, and you will learn the secret of "Mormon" enjoyment, and participate in the hope which has sustained the Latter-day Saints during all the unparalleled sufferings and persecutions they have been compelled to pass through—the hope that cheers them onward and enables them to view the future with confidence. If we had no hope, we should be indeed "of all men the most miserable;" but that happiness which we enjoy nourishes a hope which swells within us, and those gathering ills which robe the future in terrors to the world are but to us the sable linings of a silver cloud radiant with bliss.

Come, then, and share with us true felicity and unappreciable happiness. Have your burdened spirits relieved, your guilty consciences cleansed and clothed with the blood-bought mantle of purity. Learn to follow Jesus by obeying his revelations, and prove your love to God by keeping his commandments. So shall the blessings of heaven descend upon you like genial showers which refresh and vivify the parched earth, and your hopes of the future will be nourished and supported by the present enjoyment of heaven-bestowed happiness.

S.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 434.)

(From the Report of a Lecture delivered in Bristol in 1849, by Professor Waterman, on the "Antiquities of America," &c.)

"A lecture on the above subject was delivered, a short time ago, at the Exhibition-room of the Fine Arts Academy, Bristol, by Professor Waterman, of Boston, U.S. A numerous and respectable audience was present. A drawing taken from a tablet in Copan, exhibiting a number of hieroglyphics, was appended to the wall at the back of the platform. Professor Waterman commenced by stating that during his residence in America he had been much engaged in visiting the ruins of that country—the remains of other days—which were interesting, as they carried the mind back to scenes, times, and men that were gone by. . . . From Hudson's Bay to the Isthmus of Panama there existed a vast chain of antiquities throughout the whole distance, different in many respects from anything in this country, Nineveh, Petra, or any other part of the world. There were two different classes of those antiquities; the first consisted of irregular mounds of earth, beneath which were found quantities of human skeletons, and with them those implements generally used in warfare. These tumuli, which were very similar to those in the counties of Dorset and Wilts, in England, ran entirely through North and South America. The second class was of a regular character, indicating a regular design and construction, often of very great dimensions, and made for different purposes to the first. These also extended throughout the whole country, and would be found, if a line were taken from the Isthmus of Panama, to become of increased antiquity as they proceeded in a northerly direction. In Central America were found entire cities, many of them not known twenty years ago, some of which excited as much interest as Nineveh, Babylon, or any city of the Nile; and Mr. Stevens, who had been celebrated for his travels in that part, had produced specimens equal to any found in either Thebes or Memphis. There were remains of what appeared to have been palaces and temples, covered with hieroglyphics, which, could they be translated, would give something definite, in all probability, of their former history. It was remarkable that in those hieroglyphs were taken entire portions of the human body; the drawing taken from the tablet in the ruins of Copan, so called from the province in which it was situated, was illustrative of the fact, many of them not extending back farther than 500 or 1,000 years. Squier and Davis, in their researches in the valley of the Mississippi, discovered no less than 200 of those tumuli, differing in their nature from the first. They were mounds which con-

tained traces of a once great and civilized nation: in them were found agricultural implements, figures, and almost every kind of ornamental work that the mind could conceive. In some mounds they were made of brass, silver, copper, and various other metals, showing the nature and extent of the intercouse of the inhabitants with other parts of America. Numbers of those mounds were of immense dimensions—some of them as large as the fourth part of London, many exhibiting ruins of fortifications and walls of cities. But the question arose as to who were the authors of those remains, so unique in their character, and manifesting such a high degree of intelligence. When the American continent was discovered, there were found two different classes of inhabitants; the first were those known as the red men of the forest, or American Indians, who were for a long time considered the only inhabitants, and the Mexicans, who were a people equalling in many respects the most refined of the Old World. Many and wild had been the speculations put forth at different times as to the origin of those people, which were, however, resolvable into two suppositions—either that the inhabitants were indigenous to the country or came from another land. The first hypothesis was untenable, as the manners, customs, and traditions of the people identified them as part of the great human family. When and whence, then, did they come? Albert Galatin, one of the profoundest philologists of the age, concluded that, so far as language afforded any clue, the time of their arrival could not have been long after the dispersion of the human family. Dr. Morton, after a series of investigations of many of the human crania found in the sepulchral mounds, concluded that they must have dated back at least 2,000 or 3,000 years. It would not seem that all the family to which they belonged came with them, as they were but representatives of a people still in existence in the Old World, or who had become extinct since they emigrated. This people could not have been created in Africa, for its inhabitants were widely dissimilar to those of America; nor in Europe, which was without a native people agreeing at all with American races: then to Asia alone could they look for the origin of the American. . . . Mr. Pallas, in the fifth volume of his Travels in Siberia, gave an account of very interesting discoveries near Kraznoiarck, about 56 deg. north, which indicated the occupancy of the country at a remote age by a people of civilization and refinement. Ancient mines were discovered, with mining implements like pickaxes, wedges of copper, and hammers of stone; also tombs, containing knives, arrow-heads, daggers, and ornaments in gold and silver, embossed with figures of elks, stags, reindeers, and other animals, of the most exquisite workmanship. In proof of the antiquity of these mines, Mr. Pallas stated that so long a time had elapsed since they were wrought, that the props which sustained them had become petrified, and some of them contained specimens of copper formed by the hand of nature since they were first erected. . . . In the mines and tombs of Kraznoiarck had been found different kinds of instruments, such as knives, &c., made of copper so hardened as to take the place of steel, as used among us; and it was known, on the testimony of veritable historians, that the Mexicans, Peruvians, and southern nations possessed the means of hardening copper to such perfection that they were able to bestow on it an edge equal to that of the best steel. It was a fact worthy of special attention that not only copper wedges, but other instruments, identical in form and material to those found in Siberia, had been found in the mounds and tumuli of Mexico and other parts. The fact was thus established, either that one and the same people occupied at different times these different places—Siberia, Ohio, and Mexico, or that the nations possessed, in common, a secret now lost to the entire world. The lecturer then cited a number of facts in regard to astronomy and design, to show that they must have obtained their knowledge from some eastern nation, and concluded by observing that it was to be regretted that a subject so replete with interest should be long neglected."

(From "*Cassell's Illustrated Family Paper*," July 2, 1859.)

Civilization—proud of its luxury and refinement—has often vitiated the character of an uncivilized people; and the nation that, in its rude simplicity, was accounted barbarous, has become ten times more barbarous under the influence of self-styled civilization. When the Spaniards first discovered Mexico, they found an upright people, in no way deficient in intellect, nor destitute of material comfort, nor devoid of artistic ingenuity. What have they made them? Let the present condition of Mexico reply. Humboldt, Bullock, and other European travellers have satisfactorily established the ingenuity of the ancient Mexicans. The numerous monuments which still remain fully attest this fact. There are pyramids, in some cases, larger than those of Egypt; there are sculptures beautiful as those of Etruria; there are broken walls, and prostrate columns, and the remains of artificial canals spreading far and wide. The ruins of Pelanque extend for twenty miles, and

the mountains of Tezenco are covered with the *debris* of ancient cities. The accompanying illustration represents the ruins of a celebrated temple in the Tierra Caliente, about seventy miles south of the city of Mexico. . . . It occupies an area of about 500 square yards, and is nearly 600 feet in length. It is somewhat remarkable that the gigantic stones of which it is composed have been brought from a quarry of blue porphyry, several leagues distant. Some of these stones measure no less than 13 feet in length, four or five in breadth, and two or three in height. The stones are completely covered with curious hieroglyphics. The study of Mexican antiquities presents many highly interesting features, and amply repays the toil and trouble of laborious research."

(To be continued.)

PASSING EVENTS.

General.—A most destructive earthquake occurred at Erzeroum on the morning of the 2nd instant. The catastrophe, principally consisting of one terrible shock, lasting some fifteen seconds, occasioned immense loss of lives and property. The loss of lives was roughly estimated at 1,500. Nearly all the larger buildings of the town have fallen a prey to the calamity. An imperial despatch from Turin on the 27th ult. states that at the battle of Solferino, the French army took 6,000 prisoners, 30 cannon, and three flags: about 1,000 Piedmontese were killed, and about the same number wounded. The Vienna correspondent of the *Times* estimates the loss of the Austrian army, on the 24th instant, in killed, wounded, and missing, at 20,000. The Austrians have sunk nine vessels in the port of Manolsco, to prevent the passage of a French squadron. A vessel, with 250 Mussulman pilgrims for Mecca, has foundered about 100 miles from Jeddah.

VARIETIES.

Submarine Boat.—This marvellous vessel is an American invention. The ingenious discoverer, Mr. L. D. Philips, of Chicago, U. S., built a boat on this principle, which was publicly tried on Lake Michigan with complete success. Conceiving that it would be available for military purposes, he patriotically gave the preference of purchasing his discovery to his own Government; but the U. S. naval authorities replied that they needed vessels for service above and not below the surface. It is now under the consideration of her Majesty's Government. The vessel is constructed of iron, in the form of a fish, tapering to each end, sixty feet long by seven feet six inches extreme width. To prevent its turning over, when submerged, it has four keels, meeting at the extremities, and gradually disappearing or interrupted in the widest part of the hull. There are two hatches, whereof the upper one is opened, the lower one closed when the vessel is on the surface, and when it is submerged the reverse takes place. Along the sides are glass bull's eyes giving admission to light, and enabling the inmates to see what goes on without, and whither they are going. It has also two light domes above, for use when on the surface. The vessel is sunk by admitting water into tanks, and raised by expelling it, while it may be kept stationary at any required depth from one to a hundred feet, the exact depth attained being shown by a graduated tube. There are no communications required with the surface, for the necessary air is supplied from tanks containing a large amount of compressed atmosphere. It may be propelled either by hand power or electro-magnetism, with a screw adjusted to an universal joint, that acts also as a rudder. Should the boat run into anything, it can be extricated without injury, having on its point a thimble of such construction, that, by reversing the screw, the vessel would be disengaged from it. It is designed to carry 20 or 30 men. The most obvious application of such a vessel is to hostile purposes. Able to proceed to sea in any weather, to traverse the ocean depths in any direction undetected, to rise to the surface at any point, or sink beneath it instantaneously at will, to attach torpedos to the bottoms of enemies' vessels, or otherwise damage them, it is evident that the submarine boat will be a valuable auxiliary in warfare. Carrying, if required, a 24-pounder, it can emerge to upper air, and from thence fire at a vessel from a few feet distance, re-sinking to re-load. It can be employed also for more pacific purposes, examining ships' bottoms, building docks, working on wrecks, and suchlike duties. It possesses patent machinery for working beneath the surface, sawing timber, &c., and after examining a wreck, could ascend to where the pressure would not be inconvenient—perhaps sixty feet from the surface, open the lower hatch, anchor, and send down divers, to be supplied with the air necessary to their support from the boat.—*Cassell's Illustrated Family Paper.*

GARDENING MEMORANDA.—The most approved method of propagation of the pansy is by taking off young slips in the autumn, which is the best time, as then the ground and weather are most suitable for the formation of rootlets. Strip them of their under leaves, and cut close below the bottom joint, from which the roots must spring; for if this is not done, the cutting will decay to that joint, which frequently destroys the whole. Liquid manure is greatly beneficial to such flowers as pale carnations, pinks, ranunculuses, polyanthuses, and hyacinths, when putting forth their flower-stems. Choice bulbs of tulips, ranunculuses, hyacinths, and anemones should be taken up as soon as the foliage has turned yellow, and be stored away, when dry, in paper bags until the planting season.

POETRY.

LINES TO MY SISTER.

I do not promise that I could
Leave Babylon without a tear;
But let us view the recompense
We'll gain in Zion, sister dear.

'Tis true that we must bid farewell
To father, mother, brothers, all!
But since our Saviour's said the word,
We'll willingly obey the call.

With pleasure, too, we'll haste away,
Regardless what the world may say,—
Look forward to the promised land,
To spend a sweet eternal day.

May we be classed among that throng
Who will on Zion's summit meet,
And cry, "Salvation to our God,"
Casting our crowns at Jesus' feet.

When Jesus to his Temple comes,
With all the Saints of former years,
Affliction then shall be unknown—
Forgotten anxious thoughts and fears.

We shall be there, my sister dear,
Though now reluctantly we part:
Distance and time may intervene,
But we are always one in heart.

EMILY E. TEASDALE.

MONEY LIST, JUNE 4—30, 1859.

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Mark Barnes (per S. Francis)	£1	0	0
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	£252	1	9½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 29, Vol. XXI. Saturday, July 16, 1859. Price One Penny.

READING AND REFLECTION.

BY ELDER DAVID JOHN.

Among the many means of acquiring information and improving the mind, is that of reading. Books are instruments of knowledge; but it requires taste and judgment to make a good and useful selection. It is possible to store the memory with romances and all kinds of light literature; but it should be taken into consideration, before choosing or reading a book, how much real and useful knowledge we are likely to gain by its perusal.

Again: It is in the power of the human mind to commit the whole pages of a valuable book to memory, without discovering any truth or beauty connected therewith, because the reader does not think; and if not, he does not understand; hence he gains no knowledge, and cannot progress. But when he thinks, reflects, and searches to the bottom of the subject of his reading, he will understand it, and his judgment will become more and more powerful. One author says—

"When we are searching out the nature and properties of anything by various methods of trial, or when we apply some active powers or set some causes to work, to observe what effects they would produce, this sort of observation is called experiment. So when I throw a bullet into water, I find it sinks; and when I throw the same bullet into quicksilver, I see it swims; but when I beat out this bullet into a thin hollow shape like a dish, then it will swim in the water too. So when I strike two flints together, I find they produce fire: when I throw a seed into the earth, it grows up into a plant. All these belong to the first method of knowledge."

As it is not the amount of food which we eat that gives us strength, but the portion which we digest, so also it is not the number of books which we read that gives us knowledge, but the portion that we understand. One page carefully read and perfectly understood imparts more knowledge than a whole volume without reflection.

Those who have read the most are often supposed to understand the most, but this is not always the case. Reading only supplies the mind with the materials of knowledge: it is by thought and reflection that we make what we read our own. By reviewing what we read and meditating on the thoughts of others laid down before us, one idea begets another; reflection on one simple truth generates another; or, in other words, it will point it out; and those ideas and truths attained by reflection may be called our own. Thus man will progress or rise in the scale of intelligence by his own energies and mental exercise, which is the sure road to greatness and the only true foundation of power.

Hence we may say that one hour's reading and two hours' reflection will be far more likely to improve the mind than two hours' reading and one hour's reflection.

Again: To render our reading hours profitable, we should be void of all prejudice. This has been a general complaint and cause of failure in every age of the world; but never has it been stronger than at present. It is a great hindrance to knowledge, and has in its very nature a tendency to lead its possessor into difficulties and error. Those who desire to tread in the footsteps of the wise and attain valuable and useful knowledge must rid themselves of this most dangerous impostor, for it dresses up error in the garb of truth and keeps men's minds in the dark, with a belief that they are more in the light than any others.

Impartiality also should characterize our searchings after truth. When this is not the case, we may give what is really false the force of truth, because we wish it to be true. We should not fall in love with any doctrine or principle and wish it to have such force from a mere opinion that it is true. We should contend earnestly for the true faith, but we should first be sure that it *is* the true faith. We should love the truth because it is truth, and for no other reason. Our opinion and zeal, though ever so sincere or warm, will not excuse us for taking truth for error, or error for truth. Examination and meditation will endow the mind of every man with power to judge for himself and enable him to determine the difference between what is reasonable and what is unreasonable.

We may attain much knowledge by reading histories of the past; but there is no history that can be so beneficially studied as that of the restoration of the everlasting Gospel in these latter days, the organization of the Church of Jesus Christ, and the modern revelations received through the Prophet Joseph. Nothing can be more useful and instructive than reading the works of our own Church and reflecting upon their sublime principles and truths. All the books of the Church, however, may be read over and over again without discovering the real character and worth of their contents. Hence reflection should always accompany reading, so that the reader may be edified and his mind improved.

THE VISITOR.

A CONFERENCE PRESIDENT'S VISIT.—THE EFFECT AND ITS CAUSE.

During a late visit to one of the farthest-off Branches in my Conference, the following conversation took place at the house of Elder T., the President of the Branch:—

"Well, brother T.," said I, "and how are you getting along in your Branch? Are your numbers increasing?"

"I should indeed be happy to report progress in that direction, brother H.," he replied; "but I am sorry to say that we have had no new candidates for baptism lately, and but few inquirers after truth. Strangers rarely attend our meetings now. Occasionally we have a visit or two, but the same persons seldom come more than once or twice."

"Indeed! And what do you set down as the cause of that?"

"Well, I do not know what the cause of it can be, except the general prejudice that exists in the minds of the people against the Saints, and a common hatred on their part towards the truth."

"And how do the Saints themselves attend to their duties now? I thought the meetings were but thinly attended the the last time I visited your Branch."

"Why, brother H., I must confess that the members of the Branch are getting very dilatory and are sadly neglecting their duties."

"There must be a cause for all this, brother T.; and we must endeavour to get at that—the root of the evil, and try to remove it. You know it is an old saying, 'Remove the cause, and the effect will cease.'"

"Yes. But what that cause is I cannot imagine. There have been more cut off in this Branch for neglect of duty within the last twelve months than during any two years previously. I endeavour to give the Priesthood and the members

good counsel both at the Sunday and week-evening meetings, and labour hard to spur them on to their duty, but in many cases without effect. Some of the dilatory ones will readily acknowledge the truth of what I may say, and become more punctual in their attendance for a short time, but soon begin to flag again, until they are at last roused by a summons to Council, which results in either a promise of amendment or suspension from fellowship, if not entire excommunication from the Church. Such has been too often the case, which has considerably reduced our numbers. But still I am glad to say that we have at the present time some few very good and faithful Saints in our Branch, who take an interest in the work of God; and I hope that by-and-by their numbers will increase."

"I sincerely hope so, too, brother T. But let us try and find out the *cause* of the unfortunate fallings-off and neglect of duty, which you refer to. One saved now is better than hoping to gain two by-and-by. Are your officers all actively engaged in the duties of their calling?"

"Why, no—not exactly. *Some* are."

"What is the use of a man's nominally holding an office, unless he has duties to fulfil pertaining to that office?"

"Well, I think that most of those among the officers who regularly attend the meetings are engaged in visiting the members in their several districts once a week; two or three in their turn assist in the Sunday school; and some few do also a little tract distributing."

"*So far*, so good. But how do you arrange your Sunday preaching duties?"

"I generally occupy the time before the administration of the sacrament myself in instructing the Saints and Priesthood; and in the evening I sometimes give the Saints a little counselling, and sometimes preach upon some of the first principles of the Gospel. Or, if I do not feel like preaching myself, I call upon Elder D., and sometimes Elder E., to speak: in which case, I generally close by some remarks myself upon the subject of the discourse which has been delivered."

"And what is your plan of conducting the week-evening meetings?"

"I always preside over those meetings myself, whenever I can attend them; and, as a general rule, I give the Saints such instructions as I consider necessary for about half-an-hour; after which, I deliver the meeting into the hands of the Priesthood and Saints for testimony, &c., and conclude by giving a little counsel to all present as circumstances require."

"And how do the Saints attend these fellowship meetings?"

"Not so well as I would wish them to do. And some out of the few who *do* attend seem as if they cannot get out of the habit of coming in when the meeting is half over. Somehow or other, many of the Saints, although they are naturally a good people, do not take that *interest* in the work that they should, and which I would like to see them take."

"Ah, brother T., I now begin to see the whole matter in a little clearer light; and I think I can give a tolerably true guess as to the cause of the evils of which you complain. Did you read President Calkin's remarks at the Special Council, given in *Star* No. 9, present Volume?"

"Yes."

"And also the Editorials of Numbers 21, 23, 25, 27, and 28?"

"I believe I have read all of them."

"Then it really does appear to me, brother T., that you have not *carried out* the instructions there given—at least, not to the extent designed. In the course of his instructions at the Special Council, President Calkin said—

'It is the duty of a Branch President to select men of wisdom from his Branch to instruct, counsel, and direct the Saints, and teach them to live their religion. . . If your Branch President will attend to all this, he will do his legitimate work—his duty. If, in addition to all this, he can do a portion of the preaching, so much the better. But suppose he cannot—suppose he does not possess the faculty for preaching at all, he may be one of the best Presidents notwithstanding. If he understands his duties, he can call out men who *can* preach. Then the preaching will be done, and the governing and presiding will be done, and all will be right. Teach your Branch Presidents, brethren, that they are not to be *all in all* in their Branches. They are not required to *do it all*. The best Branch Presidents do but *little* work *themselves*, comparatively speaking; that is, they do not go round and visit all the Saints, *do all the preaching*, and *give all the counsel*, and be *all in all* in the Branch; but they call out the talent in their Branches, and set the whole of it in operation, and thus accomplish more good than if they did it all themselves. . . A reformation is needed in your morning and mid-day Sunday meetings,

. . Call out your young men—your boys. Nobody but Saints are in those meetings: there are no strangers by; and if they make a small blunder occasionally, nobody will be hurt by it. . . Call them out and give them an opportunity to show themselves. Three or four pithy speeches from these young men would give new life to these meetings, change the monotony, give variety and interest to them, and the result would be to call the Saints out to them. *There would be something to come for.* It would bring out this talent, and the brethren would show what they are and prove themselves. . . A word now about the evening meetings. Strangers attend these meetings, and they come for the purpose of hearing the Gospel. Let them, when strangers are there, be *devoted to preaching the Gospel.* The Saints will have been preached to enough during the *former* part of the day. *Let them alone,* and introduce the Gospel to the *strangers.* . . Let men be called for this purpose who can preach the Gospel so as to interest the stranger, touch his understanding, set his judgment to work, and influence him to investigate the principles that are advanced. *Then* you will get the honest in heart to seek after the truth. Your testimony meetings want reforming, most of them. . . Make them times of life and joy, instead of the dull, dreamy, yawning things they are now. They should be held on a week-night, as a general thing, and *devoted to the brethren and sisters* for bearing testimony; *after* which, *if* the President has any instruction or counsel to give, let him do it BRIEFLY and spiritedly.'

In his Editorial upon the "Spirit of the Times," President Calkin also says, in reference to the Presiding Elders, that

"In many instances, they are too much in the habit of talking about business matters and other things that belong exclusively to the Saints, and that should be confined to the meetings devoted to counselling and instructing the Church, when there are no strangers present. We hope the Elders will set themselves at once to remedy this.'

In his "Hints to Presiding Elders and Preachers," in No. 25, he also particularly directs attention to the Editorials of Nos. 4, 13, 42, 43, 47, and 48 of Vol. XX. The whole of these, together with those which I have already referred to, are well worthy your re-perusal. Among many other valuable hints, are the following:—

'We hope by this time all the presiding officers will understand that they have *assistants* among the *Elders and Priests* for the preaching of the Gospel to the world. We hope they have not to learn, after all we have said, that though it is one of their privileges to preach, it is their *special* duty to *preside.* . . . In every Branch possessing the opportunity, is there a meeting expressly devoted to the preaching of the Gospel? In some cases are they not devoted to anything but that for which they were originally designed? . . . Is not the time taken up in "talking" to the Saints, and and sometimes about such matters and in such a style that at least none but the speaker can understand? . . Do the Presidents of Branches call those qualified and suitable to address their congregations? . . . Do they not too generally call those to preach the Gospel to the world who are *not* qualified, suitable, or endowed with the gift of that calling? Do they not too often introduce their pets and favourites? Are not many in their choice insensible to those peculiar natures adapted especially to the preaching of the Gospel? . . . One of the most common and disagreeable habits which Presidents of Branches fall into is that of *much speaking.* . . . We have repeatedly told the Presidents—meaning particularly those of Branches, that it is their calling to *preside* and *direct,* and not to speak, speak, speak eternally. They have plenty of assistants and mouthpieces. By their much speaking, they also not only lose the power to instruct and edify the Saints, but they dishonour and do injustice to their brethren of the Priesthood who have received the authority and gift of God to preach the Gospel. . . . Besides this, it tires and wears out the Saints. The meetings grow uninteresting, and they feel careless about attending them. . . . . The Presidents of Branches have often blamed the Saints for this, and 'whipped' them severely, in consequence. We will, after their long indulgence in this error, correct it, and put the burden on the right shoulders; for the wrong ones have borne the burden long enough. The fault is not with the Saints, but with the President. It is *his* duty to *make* the meetings interesting and attractive, and to draw attendance by the character and spirit of the meetings. It would not be a very difficult matter to get good Saints to attend, *if the meetings were worth attending.* . . . We advise our presiding brethren who have fallen into the habit in question to *speak less* and direct more. . . . There are some who have erred so egregiously in the habit of much speaking that, as a general thing, they will deliver a short discourse of at least a quarter-of-an-hour's length every Sunday morning or afternoon, and not unfrequently close with a short sermon. The same routine goes on at night, and the same at the week-night meetings; and withal the

necessary (?) speech even at "testimony meetings" often extends to half-an-hour's length! In their anxiety for the benefit of the Saints, they entertain the mistaken notion that it is *necessary* for them, as Presidents of Branches, to speak thus often. . . . An ungenerous critic would say that in such cases the Saints must be miraculously quick and precocious to digest all the instruction, or the President must 'talk' a great deal to no purpose. . . . Believe us, brethren, that much speaking is an error at best; and we hope that, for your own good, as well as that of the Saints and the cause, you will correct this disagreeable and pernicious habit!'

These hints and instructions, brother T., are only a few out of the many contained in the Editorials of the past and present years referred to. But these passages which I have now read to you are sufficient for the purpose in hand. What do you think of them?"

"They are very good, I must admit, and as just and wise as they are plain and pointed," replied Elder T. "At the same time, I must acknowledge that I have not carried them out into practice so fully as I should have done."

"If you had, your Branch would not be in so unhealthy and unthriving a condition as you now represent it to be in. You say that strangers rarely attend your meetings; that those who do visit them seldom attend more than once or twice; that not a few of your members and Priesthood are very dilatory, neglect their duty, and take but little interest in the work; indeed, that more have been disfellowshipped and cut off during the last twelve months for neglect of duty than during any previous two years. Is that so?"

"Yes, I believe it is."

"Then, I repeat, for that effect there must be a cause; and that cause, I believe, to a great extent, lies with *yourself*. You do not conduct your meetings upon the plan laid down in the Editorials referred to. Instead of actively engaging your officers in the duties of their calling as far as possible, and honouring and recognizing their Priesthood, you cover them over by doing the work yourself, and allow them as it were to rust for want of employment. They are not likely to 'feel an interest in the work,' when they have little or no part or lot in the performance of that work. If you want them to *take* an interest in the meetings, *give* them an interest in them. If you want them to attend to their duties, give them duties to perform, and not monopolize everything yourself, making yourself 'ALL *in all*,' and them *nothing at all*. Do you not know that your Priests and Elders are empowered by virtue of their office to preach the Gospel, instruct and exhort the Saints, and administer the various ordinances of the Church?"

"Yes, I am well aware of it."

"Then endeavour in future to act upon it. Do not do all the preaching and counselling yourself, but appoint others to do it. Distribute among the Priesthood the different portions of work to be done, honouring all in their several callings, according to the nature of the duty required to be performed in the various seasons thereof, and according to the wants of the time. Avoid all stereotyped sameness, and endeavour to give variety and interest to the meetings. Make each meeting consistent with itself and answering to the requirements of the occasion. Let *your* operations be suitable to each meeting, and so direct the operations of others in the fulfilment of *their* duties and callings and in the exercise of their gifts and privileges, that spirit, variety, and interest will be the natural result. It is not necessary that you should personally perform every duty, discharge every function, exercise all the privileges of the Priesthood and the Saints; but bear in mind that you are a *President*, whose "special duty" it is to *preside*, *govern*, and *direct others* in the performance of the different portions of the work. You will find, by at once adopting these hints, that both the Priesthood and Saints will take a more lively interest in the work, and your cases of excommunication for neglect of duty will become fewer and farther between. You will find also, by carrying into effect the various editorial hints in reference to public preaching meetings, that strangers will be more likely to attend them and to continue their visits, the Saints will be benefited, and your numbers will increase."

"I sincerely thank you, brother H., for your kind and candid advice. I will forthwith turn over a new leaf, and put your instructions into practice; and I trust that when you next visit us, you will find a considerable change effected for the better."

"I hope so, brother T. Do that, and all will be well."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 444.)

[July, 1843.]

In the meantime, Major-General Lucas and Brigadier-General Wilson, both of Jackson County, (who had, five years previously, assisted in driving about 1,200 "Mormon" citizens from that county, besides burning 203 houses, and assisting in murdering several, and plundering the rest,) raised forces to the amount of several thousand men, and appeared before the city of Far West in battle array.

A few of the Militia then paraded in front of the city, which caused the cowardly assailants to come to a halt at about a mile distant, in full view of the town.

A messenger arrived from them and demanded three persons before they massacred the rest and laid the town in ashes. The names of the persons demanded were Adam Lightner, John Clemenson, and his wife. They gave no information who this army were, nor by what authority they came; neither had we at that time any knowledge of the Governor's order, nor any of these movements, the mail having been designedly stopped by our enemies for three weeks previously. We had supposed, on their first appearance, that they were friendly troops sent for our protection; but on receiving this alarming information of their wicked intentions, we were much surprised, and sent a messenger with a white flag to inquire of them who they were, and what they wanted of us, and by whose authority they came.

This flag was fired upon by Captain Bogard, the Methodist priest, who afterwards told me the same with his own mouth. After several attempts, however, we got an interview, by which we learned who they were, and that they pretended to have been sent by the Governor to exterminate our people.

Upon learning this fact, no resistance was offered to their will or wishes. They demanded the arms of the Militia, and forcibly took them away. They requested that Mr. Joseph Smith and other leaders of the Church should come into their camp for consultation, giving them a sacred promise of protection and safe return. Accordingly, Messrs. Joseph Smith, Sidney Rigdon, Lyman Wight, George W. Robinson, and myself started in company with Colonel Hinkle to their camp, when we were soon abruptly met by General Lucas with several hundreds of his soldiers, in a hostile manner, who immediately surrounded us, and set up the most hideous yells that might have been supposed to have proceeded from the mouths of demons, and marched us as prisoners to their lines.

There we were detained for two days and nights, and had to sleep on the ground, in the cold month of November, in the midst of rain and mud,—were continually surrounded with a strong guard, whose mouths were filled with cursing and bitterness, blackguardism and blasphemy,—who offered us every abuse and insult in their power, both by night and day; and many individuals of the army cocked their rifles and, taking deadly aims at our heads, swore they would shoot us.

While under these circumstances, our ears were continually shocked with the relation of the horrid deeds they had committed and which they boasted of. They related the circumstance in detail of having, the previous day, disarmed a certain man in his own house, and took him prisoner, and afterwards *beat out his brains with his own gun*, in presence of their officers. They told of other individuals lying here and there in the brush, whom they had shot down without resistance, and who were lying unburied for the hogs to feed upon.

They also named one or two individual females of our society, whom they had forcibly bound, and twenty or thirty of them, one after another, committed rape upon. One of these females was a daughter of a respectable family with whom I have been long acquainted, and with whom I have since conversed and learned that it was truly the case. Delicacy at present forbids my mentioning the names. I also heard several of the soldiers acknowledge and boast of having stolen money in one place, clothing and bedding in another, and horses in another, whilst corn, pork, and beef were taken by the whole army to support the men and horses; and in many cases cattle, hogs, and sheep were shot down, and only a small portion of them used,—the rest left to waste. Of these crimes, of which the soldiers boasted, the general officers freely conversed and corroborated the same. And even Gen. Doniphan, who professed to be opposed to such proceedings, acknowledged the truth of them, and gave us several particulars in detail.

I believe the name of the man whose brains they knocked out was Carey; and another individual, who had his chest broken open and several hundred dollars in specie taken out, was the same Smith Humphrey whose house the mob burned at De Witt.

After the "Mormons" were all disarmed, General Lucas gave them a compulsory

order for men, women, and children to leave the State forthwith, without any exceptions, counting it a mercy to spare their lives on these conditions. Whilst these things were proceeding, instead of releasing us from confinement, Hyrum Smith and Amasa Lyman were forcibly added to our number as prisoners; and under a large military escort, commanded by General Wilson before mentioned, we were all marched to Jackson County, a distance of between fifty and sixty miles, leaving our families and our friends at their mercy, in a destitute condition, to prepare for a journey of more than two hundred miles, at the approach of winter, without our protection, and every moment exposed to robbery, ravishment, and other insult, their property robbed, and their houses and lands already wrested from them.

We were exhibited like a caravan of wild animals on the way and in the streets of Independence, and were also kept prisoners for a show for several days.

In the meantime, General Clark had been sent by Governor Boggs with an additional force of 6,000 men from the lower country, to join General Lucas in his operations against the "Mormons." He soon arrived before Far West with his army, and confirmed all Lucas had done, and highly commended them for their virtue, forbearance, and other deeds in *bringing about so peaceable and amicable an adjustment of affairs.* He kept up the same scene of ravage, plunder, ravishment, and depredation, for the support and enrichment of his army, even burning the houses and fences for fuel.

He also insisted that every man, woman, and child of the "Mormon" society should leave the State, except such as he detained as prisoners, stating that *the Governor had sent him to exterminate them,* but that *he* would, as a *mercy, spare* their *lives,* and gave them until the 1st of April following to get out of the State.

He also compelled them, at the point of the bayonet, to sign a deed of trust of all their real estate, to defray the expenses of what *he* called "THE MORMON WAR."

After arranging all these matters to *his* satisfaction, he returned to Richmond, thirty miles distant, taking about sixty heads of families with him, and marching them through a severe snow-storm on foot, as prisoners, leaving their families in a perishing condition.

Having established his head-quarters at Richmond, Ray County, he sent to General Lucas and demanded us to be given up to him. We were accordingly transported some thirty or forty miles, delivered over to him, and put in close confinement in chains, under a strong guard.

At length we obtained an interview with him, and inquired why we were detained as prisoners. I said to him, "Sir, we have now been prisoners, under the most aggravating circumstances, for two or three weeks, during which time we have received no information as to why we are prisoners, or for what object, as no writ has been served upon us. We are not detained by the civil law; and as ministers of the Gospel in time of peace, *who never bear arms,* we cannot be considerered prisoners of war, especially as there has been no war; and from present appearances, we can hardly be considered prisoners of hope. Why, then, these bonds?"

Said he, "You were taken to be tried." "Tried by what authority?" said I. "By Court-martial," replied he. "By Court-martial?" said I. "Yes," said he. "How," said I, "Can men, who are not military men, but ministers of the Gospel, be tried by Court-martial in this country, where every man has a right to be tried by a jury?" He replied, it was according to the treaty with General Lucas, on the part of the State of Missouri, and Colonel Hinkle, the commanding officer of the fortress of Far West, on the part of the "Mormons," and in accordance with the Governor's order. "And," said he, "I approve of all that Lucas has done, and am determined to see it fulfilled." Said I, "Colonel Hinkle was but a Colonel of the Caldwell County Militia, and commissioned by the Governor, and the "Mormons" had no fortress, but were, in common with others, citizens of Missouri; and therefore we recognize no authority in Colonel Hinkle to sell our liberties or make treaties for us.

Several days afterwards, General Clark again entered our prison, and said he had concluded to deliver us over to the civil authorities. Accordingly, we were soon brought before Austin A. King, Judge of the Fifth Circuit, where an examination was commenced, and witnesses sworn, at the point of the bayonet, and threatened on pain of death, if they did not swear to that which would suit the Court.

During this examination, I heard Judge King ask one of the witnesses, who was a "Mormon," if he and his friends intended to live on their lands any longer than April, and to plant crops? Witness replied, "Why not?" The Judge replied, "If you once think to plant crops or to occupy your lands any longer than the first of April, the citizens will be upon you; they will kill you every one—men, women, and children, and leave you to manure the ground without a burial. They have been mercifully withheld from doing this on the present occasion, but will not be restrained for the future."

On examining a "Mormon" witness, for the purpose of substantiating the charge of treason against Mr. Smith, he questioned him concerning our religious faith:—1st. Do the Mormons send missionaries to foreign nations? The witness answered in the affirmative. 2nd. Do the Mormons believe a certain passage in the Book of Daniel (naming the passage), which reads as follows:—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him?" (Dan. vii. 27.) On being answered in the affirmative, the Judge ordered the scribe to put it down as a strong point for treason; but this was too much for even a Missouri lawyer to bear. He remonstrated against such a course of procedure, but in vain. Said he, "Judge, you had better make the Bible treason."

After an examination of this kind for many days, some were set at liberty, others admitted out on bail, and themselves and bail expelled from the State forthwith, with the rest of the "Mormon" citizens. And Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, and others, were committed to the Clay County jail for further trial. Two or three others and myself were put into the the jail at Ray County for the same purpose.

The "Mormon" people now began to leave the State, agreeable to the exterminating order of Governor Boggs. Ten or twelve thousand left the State during the winter, and fled to the State of Illinois.

A small number of the widows and the poor, together with my family and some of the friends of the other prisoners, still lingered in Far West; when a small band of armed men entered the town and committed many depredations and threatened life; and swore that if my wife and children, and others whom they named, were not out of the State in so many days, they would kill them, as the time now drew near for the completion of the exterminating order of Governor Boggs.

Accordingly, my wife and children and others left the State as best they could, wandered to Illinois, there to get a living among strangers, without a husband, father, or protector. Myself and party still remained in prison, after all the other "Mormons" had left the State; and even Mr. Smith and his party had escaped to bring up the rear.

In June, by charge of venue, we were removed from Ray County to Columbia, Boone County, upwards of one hundred miles towards the State of Illinois; and by our request a special court was called for final trial. But notwithstanding we were removed more than one hundred miles from the scenes of their depredations, yet such was the fact, that neither our friends nor witnesses dare come into that State to attend our trial, as they had been banished from the State by the Governor's order of extermination, executed to the very letter by the principal officers of the State, civil and military.

On these grounds, and having had all these opportunities to know, I testify that neither Mr. Smith nor any other "Mormon" has the least prospect for justice, or to receive a fair and impartial trial in the State of Missouri.

If tried at all, they must be tried by authorities who have trampled all law under their feet, and who have assisted in committing murder, robbery, treason, arson, rape, burglary, and felony, and who have made a law of banishment, contrary to the laws of all nations, and executed this barbarous law with the utmost rigour and severity.

Therefore Mr. Smith and the "Mormons" generally have suffered the end of the law, of which they had no choice; and therefore the State of Missouri has no further claims whatever upon any of them.

I furthermore testify that the authorities of other States who would assist Missouri to wreak further vengeance upon any individual of the persecuted "Mormons" are either ignorantly or wilfully aiding and abetting in all these crimes.

Cross-examined. He states that he was very intimate with Mr. Smith all the time he resided in the State of Missouri, and was with him almost daily; and that he knows positively that Mr. Smith held no office, either civil or military, either real or pretended, in that State; and that he never bore arms or did military duty, not even in self-defence; but that he was a peaceable, law-abiding, and faithful citizen, and a preacher of the Gospel, and exhorted all the citizens to be peaceable, long-suffering, and slow to act, even in self-defence.

He further stated that there was no fortress in Far West, but a temporary fence made of rails, house logs, floor planks, waggons, carts, &c., hastily thrown together, after being told by General Lucas that they were to be massacred the following morning, and the town burnt to ashes, without giving any information by what authority. And he further states that he only escaped himself from that State by walking out of the jail when the door was open to put in food, and came out in obedience to the Governor's order of banishment, and to fulfil the same.

PARLEY P. PRATT.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 16, 1859.

PREACHING THE GOSPEL—NECESSITY FOR PREPARATION.—We hope our "Hints to Presiding Elders and Preachers" in a former Number of the *Star* have been faithfully read and carefully digested and received in the true spirit of the Gospel by all the brethren whom they fitted, and applied to *themselves;* and that all have profited by them and corrected anything which may have been wrong.

If any of our brethren were shocked at our request in the last *Star* that they would *prepare* and *qualify* themselves to preach the Gospel, we hope they have recovered and their nerves become quieted by this time, so that they may be able to receive some further counsel and more fully understand our views on the subject. If there were any who thought that they needed no more preparation—that they had already acquired all the knowledge and information and possessed all the qualifications necessary to preach the Gospel, and that there was nothing more for them to learn—no improvement for them to make, and that our remarks were not intended for them, we hope they will at once discard the foolish notion and believe us when we assure them that they were the very persons we *did* intend them for—that they were written expressly for them, and that until they can appreciate them, cheerfully apply them to themselves, and feel that the cap was made expressly for them and fits them exactly, and can put it on and wear it in humility, they will never become efficient nor accomplish much in preaching the Gospel. We therefore advise them to make another trial for a personal application of all that has heretofore been said upon the subject, and speedily put themselves in readiness to hear and learn still more of their duties and obligations as Elders of Israel.

If they will reflect for a moment upon the nature and magnitude of the work which they are engaged in, and realize that it is as much a reality as the building of a mansion by masons, carpenters, and joiners,—that the labour to be bestowed by the Elders in building up and establishing the kingdom of God on the earth is as real and practical, and equally requires knowledge, judgment, and skill to accomplish it, only that as the work to be performed in one case is immensely greater and more important than the other, so also are the preparation and skill required to perform it immensely greater and more important. If the Elders would bear these facts in mind, they would not perhaps be surprised at our earnestness and perseverance in keeping this subject before their minds. If a mansion has to be built, and men present themselves for employment in erecting this building, claiming to be workmen qualified for the task, who, when they are set to work, either from a want of understanding the nature of the work to be done, or from carelessness and indifference to the plan and instructions of the architect or the counsel, order, and directions of the foreman or master-builder, or from stupidity or stubbornness, refuse to observe these things and blunder and flounder along in their own ignorant or haphazard way, putting in sand where there should be brick, daubing on mortar where there should be polished marble, or piling up stone where there should be beams and timber, regardless of the fitness of things, the symmetry or durability of the building, and in contempt of or indifference to the counsels, instructions, and remonstrances of the architect and master-workman, they forfeit the wages which had been promised them

for their labours and skill. And not only so, but they may be called to an account, by the Lord of the mansion, for the material wasted, time lost, and injury done to the building by their bungling, unwise, and inartistic labours.

If the unskilful, careless, or stubborn workman on the temporal building forfeits his wages and is held accountable for the injury arising from his want of skill, how much more should the Elder who presents himself as a labourer in building up and establishing the kingdom of God forfeit the blessings which he would otherwise be entitled to, and be held accountable for the injury which the cause may sustain by a misapplication of time and labour through inexcusable ignorance, indifference, stupidity, or stubbornness, or by perversion and misrepresentation of its doctrines and laws. But we desire to call the particular attention of the Elders to the following remarks on the subject of preparing themselves to preach the Gospel.

We are aware that the opinion has prevailed to a very great extent, (and we have reason to believe that the Mission is by no means free from it now,) that no preparation is necessary for preaching the Gospel—that it is sectarianism and argues want of faith in an Elder to read, study, and reflect upon the principles of the Gospel, of life and salvation, of the kingdom of God and eternal truth, or anything pertaining thereto, as they are laid down in the Bible, Book of Mormon, Doctrine and Covenants, or any other authorized and Divinely-inspired publication. The prozy, sleepy, lifeless fashion which the generality of priests of various religious denominations of the day have adopted of writing off their discourses and reading them from the pulpit has been strongly disapprobated and condemned, and the Elders have been counselled not to follow it; and we are rejoiced that it is so, for we do not believe that the Lord is pleased with, or that the Holy Ghost, the Comforter, attends upon any such preaching. But in this, as in many other things, some of the Elders, through ignorance and a mistaken zeal to show that the Gospel has made them free, and their contempt for written discourses, have gone just as far out of the way and committed equally as great and deplorable an error in the opposite extreme. They not only discard the written and studied sermon, but have discarded or rather laid aside the written *Word*, and neglected to read or study the Bible, Book of Mormon, and Doctrine and Covenants, or inform themselves of the doctrines, precepts, laws, and ordinances therein, or to read and study any other Divinely-inspired work or publication of the Church for the purpose of acquiring information and preparing themselves to unfold the principles of the Gospel, but vainly and arrogantly assumed that the Holy Ghost will and does supply them with all necessary information and bestow every requisite qualification. Their discourses are necessarily void of object, point, argument, interest, talent, wisdom, or sense. An error which in its effects on a congregation or upon the honest inquirer is quite as deleterious, and to the cause of truth quite as disastrous as that of writing and reading the discourses. On the whole, we believe the error is the greater of the two. Certainly we should prefer the written sermon to a pointless and unintelligible harangue. There may be little or none of the true principles or doctrines of the Gospel contained in the sermon, but there are at least thought, point, and argument in it, even if erroneous. There may be no life or energy in it, but there may be intellect, object, and aim. If we cannot derive any permanent good or acquire any real information, we can at least sit quietly or sleep comfortably under it, and our ears are not pained nor our nervous system upset by the dying groans of the English language as it falls horribly mangled and mutilated from the lips of the speaker. The aimless, pointless, objectless, and senseless "talk" of the Elder who discards all reading, study, and preparation may have life in it, and so has the braying of a donkey; and although it may have

force, energy, and action, it lacks argument, sense, order, and intelligence; and we have often thought that the Saints, and more especially strangers, must be possessed of a remarkable degree of patience and be singularly endowed with the power of endurance to enable them to sit it out quietly.

We are well aware that the Elders now in the Mission are not the originators of the non-preparation and non-study doctrine. They have received it from those to whom the Saints have heretofore looked for instruction and from whom they have expected correct doctrine. There have not been wanting those among the many who have been sent here from Zion who have held to and propagated this doctrine, neither have there been wanting those in this land who have been willing to receive and cherish and act upon it, and who yet hold to it. We by no means believe this doctrine of non-preparation to be general; but there are remnants of it in many places, and we wish to thoroughly purge the Mission from it and to see the Elders correcting their erroneous views and coming to understand correct doctrine in this as well as in all other things. We believe that this doctrine obtains more among the local Priesthood than anywhere else, and that perhaps the active Elders, as a body, were never more universally free from it than at present, and that in many places the local Elders are also tolerably free from it. Nevertheless, we are sorry to say that it obtains to some extent among both classes. We wish and are determined to thoroughly root it out.

Elders should learn to discriminate and avoid extremes. Common sense and sound judgment should be exercised, if they would be useful and efficient in the work of God.

GOOD IN EVIL.

BY ELDER JOHN WILLIAMS.

A great poet and excellent judge of mankind has said, "There is a soul of goodness in things evil." There is scarcely anything in the world, either among men or things, that is entirely good or bad. Both are made up of a strange mixture of wisdom and folly, vice and virtue, good and evil. And, however humbling to our pride such a fact may be, if properly considered, we must perceive in it, as in all other things, the hand of a kind and watchful Providence overruling everything for our ultimate good. For man to appreciate a thing, it is necessary that he should to a greater or less extent be acquainted with its opposite; and this rule holds good, whether it is applied to moral or to physical things. Without cold, we could not appreciate heat; without the darkness of night, we could not perceive the beauty of the sunlight; without folly, we should not be sensible of wisdom; without trouble, few would be our joys. Indeed, the existence of all our sensations, whether of pain or pleasure, depend in a measure on our ability to compare them with others. The history of the world is the history of a war between the two great powers, good and evil. From the time when the Tempter first incited woman to evil, up to the last manifestation of its power amongst us, this war has been waged. The heart of man has been the battle-ground, the possession of which is the object of this strife; and although there are and have been many seeming victories, yet the ground has never been entirely in the possession of either combatant; for, let a man be ever so wicked,—let him be so steeped in crime that his heart may be likened unto a dry and arid desert, over which the scorching, drifting sands of evil seem to hold dominion,—yet, if you seek it, you will still find some green and shady oasis—a spring of purity—a well of truth and goodness, which, when the filth which encumbers it shall be

removed, will burst forth pure as at the first, changing with its fertilizing waters the thirsty desert into a blooming garden, containing much that is bright and beautiful—a soul of goodness in a wilderness of evil.

On the other hand, there is no man so good but there is some portion of evil in his composition, which, like a cork on the water, though he may sink it ever so often, will come to the surface in defiance of his better nature. Thus we see that while none are altogether bad, none are entirely good; and it will be well if we bear this fact in mind in our dealings with each other and the world.

There are many cases in the treatment of which this fact seems to be lost sight of. It is often the case in families in which there is a child who has the reputation of being wicked, that, instead of seeking for the good in its nature and bringing it out, they confine themselves to punishing its faults. The result is that our streets and jails are filled with criminals, the greatest part of whom might have been saved, had less force and more gentleness been used by those who had the charge of their youth. Nations, in their administration of justice, have committed the same mistake by confining their efforts for the suppression of crime to mere punishment of the criminal, which, instead of diminishing, has increased the evil sought to be cured. Instead of plucking out the weed when young, they let it grow until it has seeded; and then the attempt to destroy the old plant spreads the seed wider. This is the case sometimes among the families of the Saints. A child is indulged and left to have its own way, or, what is equally bad, is beaten and kept down with undue severity, so that when it has the power it flies to the opposite excess. In both cases it is more the fault of the parent than anything else that makes that child evil. Such parents reap their just reward in the disobedience of their children. They have them as they reared them. But let them not despair, but try to undo what they have done, cultivate the little good that is left, and let it not be lost for want of help. Let the past be a warning to them. Men are but "children of a larger growth;" and these remarks are true of them as well as of children. If any see a fault or sin in another, let them not by uncharitableness increase it, but, by extending a helping hand, save him that is sinking. Despise no man because of his imperfections, but remember the caution—"Let him that standeth take heed lest he fall." Take warning by others; but be cautious lest you compliment yourself on being better than your fellows, for that moment you are losing. But rather let his fall increase your diligence; and watch and pray, lest you enter into temptation, whether in speaking or thinking.

Let us be cautious how we judge either of men or things; for that in which we think there is evil often contains much that is good; and, on the other hand, that which we may esteem good may contain the germ of a great evil. Avoid hasty judgments, especially of the actions and motives of others; for "there is a soul of goodness in things evil," would men but observedly distil it out.

WAR-SIGNS OF THE TIMES.

BY EBENEZER TUCKER.

The events of every day only prove to those who have the Spirit of God (which is the spirit of discernment,) the truth of our most holy religion. How repeatedly have we been told that peace was taken from the earth! and those who have watched the events of the last few years, can realize the truth of the prophecy; and while the world are boasting of their intelligence and enlightenment, crying, "Peace! peace! when there is no peace," all nations are striving to invent the most deadly weapons and engines of destruction, calculated to spread havoc and dismay among their fellow-men.

We might take a view of the events of the last few years, commencing with the great Russian war, which cost millions of money and tens of thousands of men, and which spread misery and mourning in

almost every family in England, not to mention the incalculable loss to other nations who were engaged in it; and when, at last, peace was concluded, we had hardly finished rejoicing at the termination of a deadly struggle, when the news came of the Indian mutiny, and of the frightful massacre of our countrymen and countrywomen there.

At the time we may hope that that has been brought to a successful termination, all Europe seem preparing for a general war, in which several gigantic combatants are already engaged, and the extent of which cannot be conceived,—but, if we may judge by the magnitude of the preparations that are being made and the unparalleled horrors of the battles already fought, such a one as the world has not seen for ages.

As Saints of God, we can look on these things, knowing that they are only God's just purposes rolling on, remembering the words of Jesus, "When ye hear of wars and rumours of wars, let not your hearts be troubled."

We should also remember the warning of the angel—"Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues," and gather to Zion, the only place of safety. Saints, let not a day pass without some effort for your emigration, for you know not how soon the door may be shut; and then who can say when it will again be opened?

CORRESPONDENCE.

ENGLAND.

4, Fox Terrace, Dewsbury Road,
Leeds, July 1, 1859.

President Asa Calkin.

Dear Brother,—Knowing your anxiety for the prosperity of the cause and welfare of the people of God, I embrace the present opportunity of informing you of our past movements and present condition, that thereby you may be better able to judge whether this people have possessed the prevailing spirit of the times, understood their duties, and discharged them.

I take great pleasure in stating that, with one exception, I believe, the Conference Presidents and their assistants, the Travelling Elders, have greatly enjoyed the spirit of their callings, and have faithfully devoted their energies to the work, improving the condition of the Saints, and making known to strangers the principles of our sacred cause. And in proportion as the Priesthood have been thus dedicated to the service of God, so have the Saints in all the Branches and Conferences been improving day by day. As the faithful Saints grow in the Church, they become more dissatisfied with meaningless words and sentences, and hunger for the word of truth as imparted through the Priesthood by its Divine Spirit.

As this is the feature of the faithful in the Church, we perceive the worth of your instructions in the Editorials as to conducting our meetings, &c., and the importance of strictly carrying them out; and the more careful we are to do so, the larger and more interesting become our private and public meetings.

The Pastorate at this time numbers 1,064. We have baptised 54. Of course, our number is reduced since last I wrote you; but this is accounted for by those emigrated, excommunicated, removed, &c. I am pleased to say that the Pastorate at this time is in as good a condition as could be expected. The local officers are cheerful, are improving their minds, are seeking to make themselves as useful as possible, and at the present time are being used by their presiding officers in a manner that tells for the good of the work; for we believe that if a man is worthy of the Priesthood, his labours are worth something; and thus we seek to employ all in doing those things for which they are best adapted.

I am happy also to say that this people are not only increasing in faith and good desires, but are showing their interest in the cause of salvation by their works and liberality; for, during the past six months, our Tithing has been increasing; and as you have often spoken upon the necessity of the Saints embracing "their day of opportunities" for doing the required work, we have endeavoured to make our-

selves acquainted with every Church movement, and have sought to perform it in its right time. And as you have so kindly shown the Saints the importance of saving their means to deliver themselves from the house of bondage, so we have endeavoured to obtain the spirit of your instructions, to enable us to lay the importance of that matter before the people; and I think, considering the few who pay and their circumstances, that we have done well; for in the last half-year we have received for that purpose the sum of £472, being £291 more than was paid the previous year. Every other fund has gradually increased, and all your requirements have been punctually met; and I feel assured, if we continue to seek the Holy Spirit to enable us to understand and carry out your instructions in future, that we shall continue to prosper.

Ever praying that God in his abundant goodness will bless you and your fellow-labourers, and make your labours pleasant and profitable, as they have been in the past, I remain, as ever, yours faithfully,

CHARLES F. JONES.

SIGNS OF THE TIMES.

(Concluded from page 432.)

(From the *Ballymena Observer* of June 25, 1859.)

"On the evening of Sunday last, another open-air meeting for prayer and exhortation was held at Ballymena, on the premises which had been occupied for a for a similar purpose on the preceding Sabbath. The ground was moist, and slight rain-showers were falling at intervals; notwithstanding which, fully 3,000 people of Ballymena and the adjoining districts were in assemblage at seven o'clock. . . . Several cases of 'conviction' had occurred at an earlier period of the evening; and, after the usual outburst of agony, the parties had recovered sufficient strength to leave the park, with the assistance of their friends. But the concluding portion of the services was marked by a powerful impression upon the people, under the mysterious influence of which six or eight individuals among the audience were suddenly prostrated, uttering cries of agonizing penitence, and loudly beseeching God, for Christ's sake, to pardon their iniquities. The influence upon these parties was exhibited in some varieties of tone and attitude. A strong young woman of the middle class, who wrapped her face within her mantle, and, amid suffocating sobs, the continual prayer of her overburthened heart was, 'O Jesus, pity me this night!' Others were extended in great agony upon the grass; and one poor girl was praying fervently and hopefully, her head supported in the lap of a more aged female. Her hands were clasped and elevated, her eyes were fixed upward, and the tone of her solemn voice was [un]natural. Some of her expressions were to the following effect:—'Lord Jesus, I am a sinner, but thou canst save me!' 'Oh, pluck me as a brand from the burning!' 'I can do nothing—oh, I can do nothing for myself; but thou art my shield and my Redeemer—thou art the strong rock of my salvation! Oh, come to my relief! Oh, come—come—come!' The poor supplicant then fell back apparently exhausted, and we passed to another densely-crowded circle, but were unable to obtain a full view of the interior. We understand that it contained four or five penitents in various attitudes—some sitting, and others at full length upon the ground; but we heard one female voice exclaiming in accents of heart-rending despair—'Oh, I am lost, I am lost!' 'I am a God-forsaken sinner!' 'Hell is gaping for me!' 'My wickedness is too great for pardon!' 'I cannot pray—Oh, I have never prayed; I am lost'—I am lost.'"

(From the *Northern Whig*.)

A correspondent informs us that the religious excitement in and around Ballymena, so far from abating, is increasing and spreading very widely. The movement is chiefly among the lower classes, but some very respectable people have been affected. We also hear that in some few cases a serious extent of mental derangement has resulted from over-excitement; but it is further stated that a number of very indifferent characters have become sober, and have completely changed their mode of life.

(From the *Revival Record* of July 2, 1859.)

NEWTONLIMAVADY.—Prayer-meetings are held here every night, at which sometimes as many as forty or fifty are reported to have fallen down,—some screaming for mercy, and others remaining for hours in speechless agony.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 451.)

(From Baily's "*Journal of a Tour in unsettled parts of North America, in 1796 and 1797,*" published in London in 1856.)

"In the morning I went out to see the curious remains of antiquity with which this place [Grave Creek] abounds. They consist of circular and square entrenchments and mounds, which are scattered at different distances for ten or twelve miles along the banks of the Ohio. One of the principal circular entrenchments is on the very spot where the settlement is built; and three of the principal mounds also are within a hundred yards of the same, one of which is near one hundred feet high, and has trees growing on it to the very top, some of which must be very old: at least, they appear of the same size and age with those which grow in the surrounding valley. With respect to the entrenchments, they are about breast high, and appear, from their situation, &c., to have been intended for and used as fortifications; and these mounds (from which the settlement takes its name,) seem to have been graves, either used as public burying-places or thrown up for those dead who might have fallen in some engagement near the place. I was informed that one of these mounds has been opened, and that it was found to contain human bones, which (if true,) confirms the opinion." "I have seen several of these ancient remains in different parts of the country near the Ohio. On the two Miami rivers they are very numerous; and I have not the least doubt in my own mind but that they were built by a race of people more enlightened than the present Indians, and at some period of time very far distant; for the present Indians know nothing about their use, nor have they any tradition concerning them."

(From the "*Quarterly Review,*" October, 1836.)

"The eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the hieroglyphical language, both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar to the Tultecan or some still more ancient nation that preceded the Mexican, which was as complete as the Egyptian in its double consistency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

(From the "*Millennial Star,*" Feb. 14, 1857.)

"The ruins of an extensive city have recently been discovered in California, and of another in Texas, where the stone walls of a splendid edifice are yet standing. Also in the Rocky Mountains, in Utah, the ruins of several cities have been discovered, with the walls of some buildings yet standing as high as three or four stories, with almost endless numbers of inscriptions engraved on smooth surfaces of stone."

(From the *Saturday Magazine,* Nov 1, 1834.)

"Artificial mounds of earth in the form of pyramids are of frequent occurrence in many parts of Mexico. They were constructed by the inhabitants of those countries before the Spanish conquest, and were used for the purposes of worship and as burial-places for the kings and chief priests. The pyramid of Cholula is considered the largest of these singular structures."

(To be continued.)

PASSING EVENTS.

GENERAL.—A new instrument of war, invented by Professor Wheatstone, has been received at the Tower, which measures with the utmost accuracy the range of projectiles, and the velocity with which they are thrown. The Vienna correspondent of the *Times* says that Hungary is full of revolutionary proclamations. The inhabitants of Verona have been officially recommended to lay up stores of provisions in every available place, in case the town and fortress should be attacked. 60,000 Russians have been despatched to Khaiva, Persia assenting to the expedition, the object of which is to reduce the Turcomans

to submission. A secret political society has been discovered at Messina, and arrests have been made. The arsenals of Cherbourg, Brest, and Toulon have received orders to construct a certain number of transports, intended to receive 6,000 men each, to be ready within the course of four months. Ancona is declared by authority to be in a state of siege, and a general disarming has been ordered. "Prussia," says the *Invalide Russe*, "has called out an army of 300,000 men, which will be reinforced by a federal contingency of 150,000 men." An official despatch of the 7th July states that an armistice has been concluded between the Emperors of Austria and France. War news from China state that the army of Annam, 10,000 strong, has been attacked, 19 cannon taken, and 500 of the enemy killed.

VARIETIES.

FORGIVENESS.—"It is the sweetness which flowers give when trampled on."

HINTS TO YOUTH.—Procrastinators are rarely successful in life. Never defer till to-morrow what can be done at the present time. If you have a lesson to learn, begin at once: by constant repetition, you will accomplish it. If you wish to acquire any particular branch of education, you must be studious: by practice, you will surmount many difficulties. Should you have an important duty to perform, never defer it: by so doing, you may bring life-long trouble upon others. Be prompt in your actions. Whatever you undertake try and fulfil. Never promise what you cannot perform. Learn punctuality and self-reliance; then there will be no occasion to rely on another's ability for help. Never retire to rest, even if you are tired, without offering up a prayer to Heaven for protection and guidance Always endeavour to be dutiful to those who are capable of advising you by their superior knowledge. They feel most happy who are always ready to do right.

POETRY.

PHARAOH.

(From the "Deseret News.")

Pale as the foam of the crested wave,
The cheek of that haughty one;
And dark his brow as the scowl of wrath
Ere the tempest had begun;
And from his eyes (those spots of flame)
The lightning-flash of anger came.

"What!" said he, and his deep voice came
Like thunder, muttering low,—
"What! come ye here the boon to ask?
Again I tell ye, No!
Base slaves and sons of slaves are ye;
Yet dare ye ask for liberty?"

The holy men before him stood,
And meek, yet lofty was the look
They cast upon the angered king—
A glance he could not brook:
"Oh king! thy menials round thee stand;
They wait the wave of thy proud hand:
Yet art thou not as great as HE
Who saith that ISRAEL SHALL BE FREE."

Bowed is the head of Egypt's lord;
The crown rests on a haggard brow.
Where is the fire of his proud glance,
And where his bending millions, now?
The sunbeams shone on Israel's ranks;
They went forth in the morning light;
And he, the proud, how could he bear
The flashing of their banners bright?

How could he? Have ye seen a child
Fight till its puny strength was o'er,
Then sink in despairing rage,
Because its arm could strive no more?
Thus a strong arm was lifted up
To war with One above its power,
Whose touch had hurled it down to earth,
As the strong tempest bends a flower.

Beware! oh, mortal man, beware!
Strive with thy fellow, if thou must;
Conquer thy millions, if thou may'st,
And lay them bleeding in the dust:
But if thou would'st not see thine arm
Shattered and pulseless on the sod,
Oh! never raise its puny might
To war with thy Creator, GOD.

G. S. L. City, March, 1859. S. E. CARMICHAEL.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 30, Vol. XXI. Saturday, July 23, 1859. Price One Penny.

SALVATION.

BY ELDER JOHN REED.

Salvation may be likened to a huge tree, whose roots are firmly grounded and cannot be removed, with one grand trunk; out of this growing two main branches, the temporal and spiritual; and from these an infinitude of lesser ones. There are two kinds of salvation—one of a temporal and physical nature, and the other spiritual and eternal. The Gospel consists of principles and laws, by obedience to which man can obtain the highest state of perfection, physical, moral, and intellectual.

Salvation has its degrees, growing out of the various conditions of mankind. For instance, the salvation to be obtained by man in his rude state goes farther back than with man who is civilized; and here again a difference exists, as some are more advanced in the scale of being than others. The man who is a drunkard or a glutton has vitiated tastes to overcome and subdue, for his body is far from a state of purity, his mind is debased, and his intellect beclouded. He requires salvation in a greater degree than a man who is neither a drunkard nor a glutton, but who may have no proper sense of religious truth, and yet be acting consistently with his fellow-beings in society. Those who have been trained to believe in the various creeds, dogmas, and articles of religion as invented by societies of men, and not organized by God, have a very great deal to unlearn before they can begin to comprehend rightly the Divine nature, eternal life, or salvation; for be it understood that sets of creeds or rules of faith, having nothing but a cold, formal basis to rest upon, are really not consistent with the free exercise and full development of that spark of Divinity which is called the spirit of man, which requires to be fed as much as the body does, and whose growth will be dwarfish, unless proper food of a spiritual nature be given to it, and which, if not obtaining it, becomes stunted in its growth, dogmatical in its reasonings, and requires a greater deliverance from spiritual bondage than the spirit of one who has been trained and guided by the light of the Holy Ghost.

All men are seeking to obtain salvation of some kind or other, differing only according to their knowledge or ideas received through their education. The savage, as we term him, believes in obtaining a something more hereafter than he has now. For instance, the wild Indian believes that the powers he has now, and the opportunity for the exercise of them in his hunting-grounds, &c., will become enlarged and more extended, affording him a greater degree of pleasure than he realizes at present. So it is with all other tribes of men, and so with the Christian. His heaven or state of bliss, however, is very different from any other, but only differing according to his ideas of what happiness or salvation consists;

but it will not be as supposed by him—viz., a heaven to be made up of beings who are in themselves nothing, whose greatest degree of perfection and *ultimatum* of bliss shall consist in singing psalms and hymns of praise and adoration to God, who is to sit throughout eternity in their midst. It will be according to their works or character and conduct here, and will be at least far better than they at present imagine, but not that which the Latter-day Saints expect to obtain.

Man civilized has in reality more evils to be delivered from than when in a wild, untutored state, because he has more knowledge. "Where there is no law, there is no condemnation, for sin is the transgression of the law." It is not to be supposed, however, that there is *no law* given to the savage, but that he is under a very inferior law; for the *higher* the law we are living under, the *greater* our light, intelligence, and happiness; but if we are breakers of that law, the greater is our condemnation.

Now, without entering into a detail of the religious or moral law, we, as Latter-day Saints, believe that we have the *highest* law of Divinity revealed; consequently, we look forward to the highest state of perfection and the joy or happiness necessarily arising out of our obedience to it.

To show more clearly, however, what is meant, we all know that here, in our temporal state, the better our laws are, the more happy is our condition and the more regular does society work. We also know, by a little reflection upon our individual experience, that the greater care we take of our physical nature, by living as near as possible to Nature's (God's) laws in the body, the purer and healthier we are and the more are we enabled to enjoy *this* life. So also will it be in our spiritual state; for, as Latter-day Saints, we believe that through the working out of certain truths we shall purify our bodies and render them capable of greater enjoyment than is known among men, by which we not only do ourselves good, but are better enabled to serve God our Father; for the purer and more healthy the body is, the greater is the scope given to the mind to think and act.

But, says one, what has this to do with the redemption of the spirit—with that immortal part of man which came from God and will return to him again? Simply this: We believe, as all religionists believe, that God has organized us with faculties and powers for comprehending and enjoying his works, without which we could neither understand his wisdom, nor get any idea of the intelligence that exists in him, nor conceive of his Almighty power. For instance, there is the power of light, by which (assisted with our reason,) we look at the flower blooming, and are pleased with the transparent tints that shine forth; or observe the leaf, and mark the wonderful, though simple design of its parts; or examine, by the assistance of a microscope, one of the smallest insects of creation, and are filled with a due sense of the Master Mind that must have organized that small piece of mechanism and given it life and power to use the whole of its organization. This, then, we may say, is only one of man's outward powers brought into use, and we know the amount of joy that is produced through its exercise in the works of God.

There is also in man the attribute of love. When this is rightly used, we all know the power that is brought forth—the union of hearts in peace and truth, leading us on to a beatitude of perfection and to feel God within us

Now, as reasonable beings, we cannot suppose that these and other faculties and powers of man are all going to be destroyed or done away with; and if not—if they are eternal, even as our spirit itself is eternal, then there must ever be a something to work for and to exercise these powers upon, by which we create a heaven in the highest sense and of the sublimest character that can be conceived.

We therefore believe that God has designed the powers, faculties, and attributes of man, if properly used, to become so developed as to enable him to see as he is seen and know as he is known; that he has to learn and comprehend *all* things, even as God comprehendeth them; that the exercising of the faculties of mind and the using of the powers of the body *now*, under the guiding influence of the Holy Spirit and the direction of God's Priesthood, will ultimately lead him to the highest state of perfection, spiritually and bodily; for "He that overcometh shall inherit all things,"—which will constitute that salvation which, as Latter-day Saints, we expect to obtain.

THE VISITOR.

NECESSITY FOR PREPARATION.

"Good morning, Elder F.," said I, as I entered the house of the President of the Branch at B——.

"Ha! Good morning, brother S.," he replied: "I am nearly ready for meeting. Just sit down for a few minutes. I am glad you dropped in on your way to the meeting, though I know it is somewhat out of your nearest direction."

"Well, I went somewhat out of my way, as you say; but I thought we could profitably occupy the distance between here and the meeting-place."

Just at this moment in came brother R., a Priest in the Branch. By-the-way, I may observe that the last-named individual was an excellent man, but quite a character in his way, and had a vein of humour in his composition.

"Capital!" he nearly shouted, as he entered and as nearly bounded up to me, instead of walking. Catching the hand held out to him, he ejaculated—

"Glad to see you!—glad to see you! I'm pretty well worked up to 'concert pitch,' to use a musical phrase, by that Editorial!"

Now, the expression, "that Editorial" did not convey the most definite idea of what Editorial he meant. But I knew his impulsiveness, and could guess to which he referred, for I had, to quote his words, been almost worked up by it to "concert pitch" myself.

"I am glad," he said, continuing his rhapsody, "that the new song is commenced, and I have been long desiring to hear the glad tidings of great joy sung in strains worthy of the subject. I am sure, if we first sing the song of 'Necessity for Preparation,' the chorus of Priesthood in these lands will soon be able to master the grand and varied harmonies of the fulness of the Gospel and God's work of latter days. Aye, and is not such a subject worthy of preparation and deserving the highest effectiveness?"

"You are right in principle, brother R.," I replied; "and though you are somewhat figurative in speech, your conclusion is just, that the Gospel, in its grand and varied subjects, is worthy of preparation and deserving the highest effectiveness. To adopt your musical phrases of expression, I intend to sing to that large body of Priesthood which will assemble this morning at our meeting the song of 'Necessity for Preparation, to be effective in Preaching the Gospel.' I have always held this doctrine of 'necessity for preparation' to be of first importance in every matter—necessary for personal efficiency, necessary for success, necessary for heaven, necessary to wield the powers of heaven and to publish the heavenly tidings of the Gospel, and necessary for the whole of the services of God. I firmly believe that this doctrine of necessity for preparation in all things will become as well understood by the Saints as that of baptism for the remission of sins, and preparation be held as necessary to the fulfilling of the callings of the Priesthood as the other is to admission into the Church."

Now, though brother R. is eccentric and possessed of a vein of humour, he is blessed with a considerable amount of common sense and even refined intelligence. So he took up the thread of the subject and reasoned—

"And why should not the necessity for preparation be extended to the preaching of the Gospel and the qualification of our preachers? Can the Gospel be preached effectively without preparation? or can our preachers be efficient or even really qualified for that duty, unless they prepare themselves with subject and act generally in conformity with the instructions of President Calkin in the Editorial in question? Is not necessity for preparation a law of God—a truth of the Gospel,—aye, indeed, a very condition of existence in the kingdom of heaven? Prophets and Apostles have enforced the doctrine of necessity for preparation. The Creator and the Redeemer themselves, in all their works and dealings, set forth that necessity unmistakeably: and every enlightened Saint will accept it as being as much a law of the Gospel as it is a law of nature."

"Surely," he continued, growing warm with the theme, "the necessity of preparation is not a new doctrine, but as old as the universe. It is not a law vaguely

taught or feebly enforced, for all nature teaches the law—all experience enforces it, while success proves its power, and failure shows how absolute is the necessity for preparation in all things. We need be in no doubt concerning the authenticity of the doctrine, for it is as well authenticated as the truth of the Gospel, to which heaven and earth and successions of worlds have borne witness."

"I am well aware," I replied, "that *you* have always made it a point to act upon the doctrine of necessity for preparation; and I have often been delighted in listening to your discourses and feeling the results of your preparation. But here comes Elder F. down stairs, prepared to start with us to the Priesthood meeting. We have just about time to comfortably walk there, and we can continue our conversation, and Elder F. can take his part."

"I am ready, brethren," said Elder F.

We then left and bent our way to the Priesthood meeting.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 460.)

[July, 1843.]

George W. Pitkin sworn. Says that he concurs with the preceding witnesses, H. Smith and P. P. Pratt, in all the facts with which he is acquainted; that in the summer of 1838 he was elected Sheriff of the county of Caldwell and State of Missouri. That in the fall of the same year, while the county was threatened and infested with mobs, he received an order from Judge Higbee, the presiding Judge of said county, to call out the Militia, and he executed the same.

The said order was presented by Joseph Smith, sen., who showed the witness a letter from General Atchison, giving such advice as was necessary for the protection of the citizens of said county. Reports of the mobs destroying property were daily received. Has no knowledge that Joseph Smith was concerned in organizing or commanding said Militia in any capacity whatever.

About this time he received information that about forty or fifty "Yauger rifles" and a quantity of ammunition were being conveyed through Caldwell to Daviess County, for the use of the mob, upon which he deputized William Allred to go with a company of men and intercept them, if possible. He did so, and brought the said arms and ammunition into Far West, which were afterwards delivered up to the order of Austin A. King, Judge of the Fifth Circuit in Missouri.

It was generally understood at that time that said arms had been stolen by Neil Gillum and his company of volunteers, who had been upon a six months' tour of service in the war between the United States and the Florida Indians. They were supposed to have been taken from the Fort at Tampa Bay, and brought to Richmond, Clay County, and that Captain Pollard or some other person loaned them to the mob.

He further says that whilst in office as Sheriff, he was forcibly and illegally compelled by Lieutenant Cook, the son-in-law or brother-in-law of Bogard, the Methodist priest, to start for Richmond; and when he demanded of him by what authority he acted, he was shown a bowie-knife and a brace of pistols; and when he asked what they wanted of him, he said they would let him know when he got to Richmond. Many of the citizens of Caldwell County were taken in the same manner, without any legal process whatever, and thrust into prison.

GEORGE W. PITKIN.

Brigham Young sworn. Says that so far as he was acquainted with the facts stated by the previous witnesses, he concurs with them, and that he accompanied Mr. Joseph Smith into the State of Missouri, and arrived at Far West on the 14th day of March, 1838, and was neighbour to Mr. Smith until he was taken by Governor Boggs' Militia a prisoner of war, as they said, and that he was knowing to his character whilst in the State of Missouri; and that he, Mr. Smith, was in no way connected with the Militia of that State, neither did he bear arms at all, nor give advice, but was a peaceable, law-abiding, good citizen, and a true Republican in every sense of the word.

He was with Mr. Smith a great share of the time, until driven out of Missouri by an armed force, under the exterminating order of Governor Boggs.

He heard the most of Mr. Smith's public addresses, and never did he hear him give advice or encourage anything contrary to the laws of the State of Missouri; but, to the contrary, always instructing the people

to be peaceable, quiet, and law-abiding; and if necessity should compel them to withstand their enemies, by whom they were daily threatened in mobs at various points, that they, the "Mormons," should attend to their business strictly, and not regard reports; and if the mob did come upon them, to contend with them by the strong arm of the law; and if that should fail, our only relief would be self-defence; and be sure and act only upon the defensive. And there were no operations against the mob by the Militia of Caldwell County, only by the advice of Generals Atchison, Doniphan, and Parks.

At the time that the army came in sight of Far West, he observed their approach, and thought some of the Militia of the State had come to the relief of the citizens; but, to his great surprise, he found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

A part of these mobs were painted like Indians; and Gillum, their leader, was also painted in a similar manner, and styled himself the "DELAWARE CHIEF;" and afterwards he and the rest of the mob claimed and obtained pay as Militia from the State for all the time they were engaged as mob, as will be seen by reference to the acts of the Legislature.

That there were "Mormon" citizens wounded and murdered by the army under the command of General Lucas; and he verily believes that several women were ravished to death by the soldiery of Lucas and Clark.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 23, 1859.

PREACHING THE GOSPEL—DUTIES OF PASTORS AND PRESIDENTS.—This is emphatically a progressive age. The whole world is moving onward; the course of the work of the Lord is onward; the Church is progressing; and we earnestly desire to see the cause prospering and progressing in this land. We desire a movement forward in regard to spreading the principles of our holy religion. As a means to that end, we desire an improvement in our *public preaching meetings.* We design in this article to throw out a few hints and point out some of the present duties of Pastors and Presidents of Conferences in this respect, and shall follow it up from time to time, as occasion requires, until the object is accomplished. We have been much gratified and encouraged with the readiness with which our suggestions and counsels upon other matters connected with the welfare of the cause in this land have been received and acted upon by the Elders, and we feel encouraged thereby to press upon their notice from time to time the importance of the subject now under consideration, and expect an equally hearty response and co-operation.

It is manifestly the duty of the presiding authorities of Pastorates and Conferences, and pre-eminently so at this time, to extend a personal supervision over the public preaching meetings in their several fields of labour, until they have introduced some system and order therein, and established in them a character and reputation that will draw the honest seeker after truth to those meetings; and when there, his hungry soul should be fed with wholesome food; his mind should be enlightened; he should be edified and instructed, and his understanding convinced, so that he will be led ultimately to embrace the truth. Those meetings should be made interesting and instructive by preaching *the Gospel,* by treating upon some of the many—very many interesting events connected with this great and glorious dispensation. Of course, the *first* principles of the Gospel are to be preached to strangers; but the Elders are

by no means required to confine themselves to faith, repentance, and baptism, and laying on of hands for the gift of the Holy Ghost. The Gospel of Christ embraces much more than that. Our religion comprehends *all truth* in heaven and on earth, whether of art or science, mechanics or philosophy. Whatever truth is valuable and calculated to benefit and exalt the human family is embraced within our religion. It will exalt the mind of every honest man or woman who will embrace it, and *apply* themselves, above the vain and foolish things of earth. It will dispel the darkness and gloom which ignorance, superstition, and prejudice cast around it, and render it capable of comprehending all things, even the "mysteries of the kingdom" of God, and understanding the laws and requirements of that kingdom.

The events connected with and crowded into this dispensation are so numerous and intensely interesting and soul-stirring, that none need be at a loss for subjects to dwell upon. Let the Elders read, study, and reflect upon the great and glorious work of the latter days, seek the assistance of the Holy Spirit to understand, and its guidance when unfolding the principles and advocating the doctrines of our holy religion,—seek diligently with the Divine blessing *to prepare* themselves to preach the Gospel, disseminate light and knowledge, uphold and sustain true principles and doctrines, and advance the cause and kingdom of God on the earth, and we are fully persuaded that their efforts will be crowned with abundant success. It is the duty of Presidents of Conferences to see that none are called or allowed to preach in those meetings but those who are *qualified* and *prepared* to interest, instruct, and edify the congregations, and who are willing to embrace every opportunity and exert themselves to add to those qualifications and preparations.

It is the duty of Pastors and Presidents of Conferences to know every man in their several Conferences holding any portion of the holy Priesthood, and to become acquainted with their capabilities and qualifications for preaching the Gospel and to exercise their callings and perform the duties of their several offices. Now, we are aware that most of the local Priesthood in this land are from the labouring classes, and have not had opportunities of becoming educated or learned after the fashion of the world, and have neither the time nor the means now to acquire it to any great extent, though much might be done to overcome and remedy the evil, if the brethren were really alive to the importance of the subject. Pastors, Presidents of Conferences, and Travelling Elders, however, whose whole time and attention should be given to the work, have every opportunity to improve and qualify themselves to preach the Gospel. Indeed, their whole labours, their every duty and employment have been and are of themselves calculated to advance them in this respect. If, therefore, they have diligently applied themselves to study and reflection as well as practice, and entered into the spirit of the instructions which have from time to time been given them, they are prepared to render material aid to their brethren who have had fewer opportunities than themselves. We think that practice, in connection with study and precept in all things connected with this Latter-day Work, is always very beneficial, and particularly so with the brethren whose time and attention, cares and anxieties are so much occupied in providing the necessaries of life for their families. It is owing to this principle of practically working out the counsels and instructions given us that we have been able in the short space of about twelve months to bring the system of transacting the business and keeping the books and accounts of the Branches and Conferences throughout this Mission to such perfection as at present exists, that renders the whole operations of the Mission so harmonious, that enables us with facility to comprehend the condition of the work, or arrive at any desired information with such despatch and accuracy as we are at present enabled to

do. Had the Pastors, Presidents of Conferences, and Travelling Elders kept all the books and accounts, and done all the business, the local Priesthood might have looked on a life-time and been none or very little better qualified and prepared themselves to do the business; whereas there are now in this Mission scores and scores of Branch Presidents and local Priesthood who are, through the experience and knowledge thus obtained during the past few months, amply qualified, so far as business is concerned, in their turns, to become efficient Pastors, Presidents, and Travelling Elders.

So, in regard to preaching the Gospel, a system of practical schooling will develop the talents of the Elders and Priests, and qualify them in this respect also for higher and more responsible stations. If the Pastors, Conference Presidents, and Travelling Elders do all the preaching, the talents of the twelve or fifteen hundred men holding portions of the Priesthood in this Mission will never be developed, and comparatively little preaching be done; and when these men are released and go home to Zion, there will be none who have been proved and found prepared and qualified by experience to fill their places.

To facilitate this object and render, as we believe it will, effectual assistance to the brethren in this respect, we recommend the formation of private classes of eight or ten members each of the local Priesthood, under the immediate supervision and direction of the Pastor or Conference President, so distributed through the Branches as to best accommodate and include *all* the Priesthood. At these meetings let one or two subjects be given out, and let the brethren improve the time between that and the next meeting in reading, studying, investigating, and reflecting upon them. At the next meeting let four or five of the brethren deliver each an address of fifteen or twenty minutes in length on some one of these subjects. This would be ample time to give the Pastor or President an understanding of the capacity and qualification of each to speak upon the subject, and of the correctness of his views of it, and it would give the Elder or Priest a practice and an experience that would tell vastly in his favour when called to speak upon that subject in public. The remaining four or five brethren who do not speak will listen, and at the next meeting, in their turn, speak upon the same subject. A variety of ideas, views, sentiments, and reflections will thus be elicited and talents displayed, and the brethren of the class have the benefit of the whole. In most, if not all the Conferences, nearly every Elder and Priest, and perhaps every member of the Priesthood may attend some one of these private meetings; and in addition to the benefit derived from hearing others, they will themselves be called upon at least once in two weeks to speak upon some of the principles of the Gospel, the interim being employed in preparation. We can conceive of no plan within the reach of the brethren so well calculated to develop and bring out the talents and make manifest the powers and capabilities of the brethren. Especially do we think it will benefit the *young* brethren, whom we particularly wish brought into this work; and many, who are now lying hid up and unacquainted even with their own abilities, will be brought out and qualified for prominent places in the Church, and prepared in their turn to fill the places made vacant by the emigration of those now in the ministry. We anticipate that much good will result to the brethren themselves, as well as to the cause, from a faithful execution of the plan here suggested. In London, and perhaps one or two other large towns, this plan or something similar has already been adopted and proved to answer the desired end, and to tend more to the cultivation in the brethren of the true spirit of preaching the Gospel than anything that has yet been presented to them. We wish, however, particularly to caution the brethren against indulging in the very least degree any feeling or desire to argue, contend, or debate; and the Pastors and Presidents are

specially required and charged to discountenance and effectually keep down even the appearance of any such spirit, and preside over these meetings with the dignity, sobriety, and decorum which the subject under investigation and the object to be gained demand. Above all, suffer no levity or irreverence of conduct, language, or manner to be indulged in for a moment by any one in relation to the principle, doctrine, or subject before the meeting, or any of the principles of the Gospel or Priesthood. If the Pastor or President cannot attend and preside over all these meetings, they should be very careful to select good and proper Elders for that purpose. It is desirable, however, that the Pastors and Presidents of Conferences should move around and personally attend as many of these meetings as will be consistent with their other duties.

We hope the brethren will take hold of this movement with the energy which has hitherto characterized them thus far in other things, and not rest till the object is attained and the Gospel preached as it should be in all our public meetings.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, May 3, 1859.

Brother Asa Calkin.

An opportunity offering of safely sending to the States, I improve it to forward you a line or two. My letter to brothers Williams and Tullidge furnishes a picture, as far as it extends, of matters and things in this Territory.

There are a class of men here who are studying the hardest to create excitement, in the hope of making it appear that nothing can be done with the "Mormons," except by military force, wholly independent of civil restraint, or, in other words, by a military dictatorship. Is it not a curious thing that Americans consider such an iron government desirable on American soil? Yet there are some "respectable" men in this Territory who think the dignity of the republic of the United States can be vindicated by nothing less than by martial law, and who earnestly hope that the people of this Territory will be goaded on to commit some overt act, which may be coloured so as to make Eastern folks believe there is no salvation for the country except by exterminating the "Mormons." I said the speculators here leaned towards military dictatorship and martial law—I ought rather to have said, to those "co-ordinate functions," as Judge Sinclair would say, of anarchy, mobbery, and lynchery. In their patriotic zeal to punish the "Mormons," the federal Judges ruthlessly overstep the laws both of the Territory and of the United States; and their seconds, or, in other words, the real instigators of the hullabaloos about the "Mormons," care less about the laws, their ambition being unalterably concentrated on the dollars and dimes, and to secure which all their efforts tend, like the various tributaries of a mighty river.

Judge Sinclair greatly desired to "pitch into" the "Mormons," and he tried it on in this city; but he concluded that without the military he could do nothing. Judge Cradlebaugh had the same desires, and he thought he would try what virtue there was in soldiers; but he found that he could do less with them than Sinclair did without them. But if the military or judiciary were only absolute, oh, Jerusalem! what great things would transpire in Utah Territory! Autocrats and despots of every name, age, country, and colour would be out-Heroded. Oh, if I were but some great body! But, alas! I am only an imported federal judge in a remote and land-locked desert Territory! What boots it that in my judicial peregrinations I am enveloped in a forest of glittering steel—that I am surrounded by a thousand grim iron demons which belch forth thunderbolts and sulphurous flames, when that arch-impostor Brigham sits in his palace and wields an influence so latent, ubiquitous, almighty, and inscrutable, as to

paralyze my devoted efforts! Oh, my country! Alas, poor judge!

Can it be wondered at that the nations of the Old World sometimes point in derision to the weaknesses of republicanism, and the occasionally-manifested majesty of the mob in the dominions of "the smartest nation in all creation?"

From the time Judge Cradlebaugh commenced his court at Provo, there has been little lack of rumours tending to disturb and harass the community, and to prevent the free development of that persevering industry for which the "Mormons" are famous, and which are so essential to the temporal prosperity of any community. I give the following as a specimen of the

RUMOURS OF A DAY.

It is rumoured that General Johnston has sent an express to Governor Cumming, stating that if he, Cumming, did not attend to the case of the "Mormons," he, Johnston, would have to take it into his own hands:

That two or three regiments, with one heavy battery, are coming from Camp Floyd to this city, in consequence of some disclosures extorted from men by hanging them up till they made statements desirable to their inquisitors:

That Judge Sinclair has declared that he will not leave Camp Floyd to hold a court in this city, unless he be accompanied by a large force of U.S. troops:

That General Johnston has told Mr. Box that he will march his Infantry to this city (40 miles) in six hours, to show the "Mormons" what he can do, before they are aware of it:

That 50 soldiers are going to Springville to institute another search for "Mormon" officials:

That a company of volunteers from Arkansas and Missouri are on the way to Iron County, to use up the folks there:

That five Deputy-Marshals have started from Camp Floyd to take Bill Hickman, dead or alive; money being so scarce that several distinguished gamblers had jumped at the opportunity of serving as Deputy-Marshals:

That 500 stand of arms, with 100 rounds of ammunition each, have arrived from Camp Floyd, and are lodged in Miller and Russell's store in this city, for the use of Gentiles and apostates, in case of a muss:

That all the affidavits and testimony that could be scraped up concerning outrages said to have been committed by the "Mormons" have been sent by express to President Buchanan: that President Young's mansion is to come down, and civilization is to be introduced into this city:

That the Cavalry expedition south, with Judge Cradlebaugh, is to arrest two Presidents, four Bishops, and sixteen other Church officials: that he took with him 100 camp-loafers, making over 300 in all, to help him, the loafers having the promise of being boarded through to California.

Some of the above rumours may be entirely false, and some wholly or partially true. But, true or false, as they mostly originate with Gentiles direct from Camp Floyd, they are evidently intended to disturb and annoy the people; and they have that effect to some extent, and it is certain that they indicate clearly which way their originators desire events to turn.

Just now rumours are not quite so plentiful as they were a few days ago. Every one is waiting with interest to hear of the result, at Washington, of the reports concerning the military-judicial proceedings at Provo, to learn whether the Government intends to heap further indignities upon us, or take a common-sense view of matters, and thrust away from us those who wish to cut our throats, and and those who wish to hold our hands during the cutting operation, and those who instigate the cutters and holders,—though the instigators, being the most guilty, generally retire voluntarily when their cat's-paws are called away.

Do not think that I have spoken too harshly of the Judges. They have refused to punish any persons guilty of crimes, when those persons are not "Mormons," and have taken into military custody, and now keep there, men who have not been tried, but who happen to be "Mormons." Cradlebaugh is now scouring the country with military *posses*, hunting for "Mormon" officials, who, he presumes, are hard to find in this mountainous country. Gentile culprits he does not look for. A "Mormon" is worth hanging, if he is caught; but hanging is too good for a Gentile. So Cradlebaugh's course indicates.

Last year there was comparatively little produce raised in this Territory. Few

raised sufficient to maintain their families until harvest. The community, consequently, had to subsist and feed Gentiles and army animals mainly on the surplus produce of the preceding year. As might naturally be expected, many have now no seed to sow, and not breadstuffs sufficient to last them till harvest. Flour and wheat now fetch cash at the highest average prices in this city. The present year promises to be favourable for grain, though military incarceration without prospect of trial, combined with the driving of men into the mountains by military-judicial terrorism, undoubtedly tends towards a famine, as thousands of acres must lie untilled, which would doubtless otherwise yield their quota to swell the sum total at harvest. But if there is a prospect of scarcity of provisions in this Territory, and Government is under the necessity of freighting army supplies from the States to any great extent, speculators will rejoice, for with freightage comes the almighty dollar, or a promise of it; and the dollar, you know, has no rival in the affections of these specimens of humanity.

May 4.

Our long winter broke up early in April; after which, till last Sunday, the weather was dry and rather cold. Sunday was a thorough wet day, and this day is a great deal like it—a regular settled rainy day of the English kind. The streams are rising. Ogden river is higher than ever before known at this season. Red Bute is doing some damage to the farming land. The Provo threatens similar harm. Other streams are very high. At all events, there is a prospect of no lack of water for irrigation. The difficulty will be to control it. The snow lies much lower than usual on the mountains at this time of the year. At the head of Ross's Slide, near Provo, the snow lies 50 feet deep.

JOHN JAQUES.

G. S. L. City, April 7, 1859.

Brothers E. W. Tullidge and Thomas Williams,—Nearly three years have elapsed since I first set my feet on the shores of America. During this time I have not written much to England, nor have I received a single word from any person in that country. So, in balancing accounts with my relatives and friends there, I consider I am not indebted. And then, further in my favour, there is so much to engage one's attention and absorb one's time in the various kinds of labour incidental to settlement in this all but new country, to say nothing of the anxious interest and extra labour and travels involved in our late peculiar relations with the Government of the United States. Since my arrival in Utah, I have been employed literally in building up Zion with the axe, saw, plane, hammer, &c. I am now at work with the pen in the Historian's Office.

In regard to my feelings just now, I will say, I intend to stick to the old ship Zion, and I trust I shall be enabled to do so. I see nothing in the beggarly elements of the world worth going back for. Amid the Gentiles I might obtain a little better clothing and more of it, a few more creature comforts, and enjoy more of the luxuries of life. And then, again, I might not. I hope that I have too high an appreciation of the light, intelligence, and certainty which I have received in the Gospel, and too vivid a recollection of the fogginess, darkness, doubt, and uncertainty in which I groped as a blind man for the wall, previously to my acquaintance with the grand and glorious principles set forth by the Latter-day Saints, to turn my back to the cause of Zion, and my face to that of her enemies.

Of course you have heard that James Linforth left here, when things looked gloomy a year ago last fall, for California, where, for aught I know, he still remains. I much regretted his determination to go away, but still I believe in free agency. I believe that the first cause of his disaffection was his dread of poverty and his fear that, for the support of his family, he would have to work at manual labour, which I think he must have done, had he stayed here; though I feel justified in saying that, had he set to that kind of work with a will and to the best of his strength and ability, he would have been under the necessity of doing it but a very short time. Besides, he would have had the satisfaction of having passed through the mill, and would have gained confidence in himself and in his God, and won the confidence and approbation of many whose eyes were upon him. However, to this kind of labour he had never been accustomed, nor was he naturally

fitted for it. He shrank from it, and thus was his faith weakened and his mind darkened. The roughness of some of the boys, the imperfections of some of the Saints, the unsettled, critical, and apparently unravellable state of affairs here, combined with his constant intercourse with Gentiles, who still further blackened and thickened the darkness of his mind, by encouraging him to set his eyes only on the gloomy side of things, completed his apostacy. And I verily believe that the principal portion of those who go away from here do so because they think they can do better, in a pecuniary point of view, among the Gentiles.

This Territory is very peculiar in many features. Here is a limited quantity of land as good as can be desired—fine, black, rich, alluvial soil, some of it moist enough to require no irrigation, especially for fall wheat. Then we have all other kinds of land, up to perfect sand and rock. The higher lands require considerable irrigation to bring any crops at all. But the produce of the higher or bench lands, though not so luxuriant and rank, is always considered far richer in saccharine matter than that of the bottom lands. Wood is plentiful, but very hard to get, being far up in the kanyons and on the mountains. This is a great wheat country. The crops of this cereal surpass those of most other countries—running generally from 20 to 60 bushels per acre. This promises also to be a fine fruit country. But harvests here are subject to great fluctuations. Grasshoppers, crickets, drouth, early and late frosts, and cold summers are the principal causes. Altogether, this is not a country naturally desirable. But for this very reason it is particularly desirable for the Saints of God. This being a place where other people are not over-anxious to live gives us a chance to live with less molestation than we could in a better country.

President B. Young is a cheerful, come-at-able, straightforward man, very decided when he has decided on anything, and withal, full of the rarest quality among men — sound, practical common sense. President Kimball is eccentric and very humorous. President Wells is of a retiring disposition, but courageous and manly. They are all men of like passions with ourselves, which some people do not realize. I suppose you will not apostatize at this. In my intercourse with these distinguished brethren, they have ever treated me with respect and kindness.

All the world has rung with the news of the "Mormon rebellion" and the "Expedition to Utah." The press almost universally took up against us, and thus betrayed a great deal of folly, ignorance, and injustice. The general sentiment here, and I believe in many parts of the States, is, that the outcry and demonstration against us were got up by those who looked with a greedy eye upon Uncle Sam's purse, and were determined to put their hands to the very bottom of it, as proved to be the case. As to the pious screams of "Mormon abominations" and the patriotic denunciations of "Mormon treason," they were all fudge. Insatiable speculators and hungry office-seekers were the guilty movers of the disgraceful crusade against Utah, or rather against the "Mormons," and James Buchanan was their weak and pliant tool.

April 19.

The motley hordes of contractors, sutlers, gamblers, and speculators of every stripe, that gulped so rich a golden mouthful over the "Mormon war" bubble, are becoming distressingly anxious to seize another full bite over a similar event. So that their avaricious cravings are freely pandered to, they scruple not at the means—they reck not the consequences. A national treasury bankrupted, a nation dishonoured, an army debased, a territory depopulated, cities destroyed, a fertile country desolated, a reign of military terrorism foisted in the freest country under heaven, the shedding of the innocent blood of the venerable, gray-headed patriarch, the modest-budding maiden, and the tender, prattling infant,—all this is less than the small dust of the balance in the eyes of the cormorants, the vampires that feed and fatten on the vitals of the body politic. Common sense and honesty instinctively revolt at the sinuous and stealthy windings and ferocious attacks of these creatures of prey: But what must be the thought of a truly virtuous mind, when their motives and course are dubbed with the high-sounding titles and phrases of patriotism, loyalty, admiration of the Constitution, respect to the laws, and indignation towards traitors! What would be the feelings of the immortal Washington, if that worthy could look down from his high position and realize to what an extent every ramification of

public life, executive, legislative, and judicial, in his beloved country, is infested with, and the officers of state corrupted, wheedled, constrained, brow-beaten, and controlled by a crowd of pecuniary speculators, and all this in the name of what he and his noble compeers held so sacred, and for which they risked their lives and honour, and spent their time, talents, and energies?

The public papers tell us, and occasional public developments attest the truth of their statements in a degree, that such is the melancholy state of things in this great nation. And the course of certain federal officials here is demonstrative testimony to me that all their official and extra-official movements do not proceed from the high principles ostensibly put forth as the rule of action.

Granted a few such items here, and many occurrences, otherwise vague, and perhaps inexplicable, appear as clear as the noon-day sun. Granted that western merchants, contractors, &c., have a special interest in the disbursement of Government funds between the Mississippi and this place. Granted that said speculators fear that, if no fuss can be kicked up here, it is highly probable that nobody beside said speculators will see the particular wisdom of keeping up in Utah, at an enormous expense, the largest concentrated body of regular troops that can be found in the Union. Then it is easy to think that it will possibly pay to keep up the *Valley Tan*, which, in and of itself, is a miserably long way from being, and immensely further from deserving to be, a "paying institution." Then it is easy to think that it is possible that the federal Judges and Marshal for this Territory, with their aids and assistants, consider that they will have more chances of soaking whisky and of finding El Dorado lining in their pockets, by digging into the "Mormons," right or wrong, than by taking a truly upright, honourable, and reputable course in the midst of the community.

In this light, the strange doings of Eckels, Sinclair, and Cradlebaugh, with their little trotting dogs—the U.S. Marshal, his deputies, and their military attendants, and the discordant accompaniment ground and re-ground by their barrel-"organ," the *Valley Tan*, to the popular tunes of "The Danites," "Echo Kanyon," "Polygamy," and "Ecclesiastical Shackles," are no enigmas, but appear admirably consistent with the object in view.

Knowing the course of these officials, I positively cannot come to any other conclusion, honestly before God, than that the items granted above are veritable, stubborn facts. What was the duty of the Government officers, executive and judicial, when they came into this valley? Obviously, to respect President Buchanan's proclamation of pardon, to adopt, to the very verge of consistency with their duties, a conciliatory policy, and to faithfully fulfil their respective callings, thus smoothing over past difficulties and preventing rather than inciting new ones. But the fact is, some of these officials have studiously sought to rip open old sores, to aggravate old grievances, to irritate the feelings of parties who do not think alike, and, in short, have done their best and worst to bring about a collision between the Gentiles and the "Mormons," —the troops, of course, to be on the side of the Gentiles. The great and avowed object of the Judges is to hang some "Mormons," but particularly the leaders, anticipating that such a stroke would inevitably bring on a bloody and irreconcilable collision. Judge Cradlebaugh said that, if he could get a "Mormon" convicted, he would hang him so quick that he should not have time to get a pardon from the Governor, unless it were made out beforehand.

You know that there are in the United States certain unruly persons, called filibusters, who feel that they must fight somebody. These Judges must belong to this class. They may be termed, not inaptly, judicial filibusters. They have a powerful impression that they must hang somebody—they burn to hang some "Mormons," especially Brigham, guilty or not guilty, I suppose to show us the *superior* way they do things in the East, as Walker was anxious to show the Nicaraguans the more excellent way of the Yankees. Judge Eckels hung about the camp, but could not hang any "Mormons." So, after considerable wiggling, he finally went back to Washington, to endeavour to prevent the "Mormons" from getting a Government title to the lands which they alone, in exile, have reclaimed and made valuable. Most upright, honourable, and magnanimous Judge! I suppose he is still drawing his salary for his

eminent and protracted legal services in the field of his appointment.

It is said, by our enemies, that Judge Sinclair attempted to hold a court in this city, but soon became convinced that the Church exercised such a latent control over his court as to prevent any justice being administered. This is mere idle nonsense. Sinclair, in his charge to the grand jury, manifested, unmistakeably, that he was completely subservient to the designs of said speculating clique, by his silly idea that the President's pardon was of no effect or consequence, except specially pleaded before the high and mighty Judge Sinclair! Here was pretty tomfoolery! According to his notion, then, the grand jury would have had to find indictments against the whole of the inhabitants of the Territory, witnesses must have been examined, arguments delivered, verdicts returned, judgments given, the pardon pleaded, and then the poor criminals graciously set free by another Daniel come to judgment! Here would have been an unheard of farce—a "comedy of errors" at which Shakspeare would have paled! Here would have been a conglomeration of cases that would have eclipsed all the *causes celebres* that have ever excited and disgraced humanity. Here would have been a grand judicial proceeding with no earthly equal. What a splendid field for lawyers! Poor Uncle Sam, with a broken down treasury, how would he have relished the expenses? The courts would have cost him as much as the war. "Out of the frying-pan into the fire!"—and, after all the trouble and expense, to have been no forwarder!—for, of course, all the criminals would have pleaded the pardon and have been pardoned, provided they had been convicted. Coke, Blackstone, Campbell, Storey, Marshall, Kent, and Taney, hide your diminished heads, and sit, or rather kneel at the feet, and meekly learn of the great Judge Sinclair, and vainly try to emulate his magnificent legal attainments! But the juries were saved the trouble, the nation the expense, the newspapers the burden, the world the astonishment, Sinclair the renown, and Coke, Blackstone, Campbell, Storey, Marshall, Kent, and Taney the humiliation, by the simple, straightforward common-sense of Attorney-General Wilson. What a pity!

Complaints are also made that the grand jury did not indict as Sinclair wished. Why should they? Are juries under any obligation to humour their indictments or verdicts in the direction of judicial proclivities? The jury are sworn to act according to evidence, and a judge should certainly not live in a glass house, if he is resolved to throw stones indiscriminately at the jury. A judge must earn and sustain a better reputation than any federal judge now in this Territory has, ere his *dicta* outweigh the decisions of a grand jury of common-sense citizens. The truth is, Sinclair found he could not do as he wished, after trying three months of a "sixty days' term;" so he adjourned his court. We believe here that a judge is not omnipotent—that he has not unlimited powers—that he is not the embodiment, but only the integral portion of the entire machinery of justice.

Said Sinclair, when inspired by a certain spirit, "Do you know who I am? I am a United States' judge!" A most wonderful thing it is to be a United States' officer! He is, like Saul among his fellows, a clear head and shoulders above the "rest of mankind," and he cannot be measured by any ordinary standard! A peacock or an oriental prince is nothing to him!

Judge Cradlebaugh signalized his judicial proceedings by holding an illegal court at Provo; employing a thousand soldiers to help him; charging the whole community, and specially the prominent members, with complicity in crimes of the greatest magnitude; ignoring the existence of the Territorial civil officers; placing the prisoners in military custody; subpœning witnesses, swearing them, and then arresting them on bench warrants issued without consultation with the Attorney-General, to prevent said witnesses from giving evidence before the grand jury; abusing and summarily dismissing the juries without allowing the presentment of several prepared bills by the grand jury, lest the subterfuge of "Church constraint" should be non-available; discharging, without trial or recognizances, prisoners who had been indicted; holding others in custody against whom no indictment had been presented, and taking those in custody to Camp Floyd, with the prospect of indefinite confinement. In view of the above, is it strange that men are not at all eager to appear before his Honour, and that they

prefer the freedom of the mountains to the chances of treacherous arrest, to the uncertainty of ever being legally tried, to military incarceration, and possible massacre!

This Judge Cradlebaugh is quite a curiosity in his way. Not content with his own official powers, he has evinced his anxiety to dip into the functions of the marshal, the gaoler, the counsel, the jury; and if his impatience had given chance for any capital conviction, he would probably have aspired to the dignity of Jack Ketch! Cradlebaugh has attained the title here of the "one-eyed Jeffries," and his court that of the "Star Chamber."

If Shakspeare had seen Sinclair and Cradlebaugh's courts, he would have exclaimed—

> "Oh, but man—proud man!—
> Drest in a little brief authority,
> Plays such fantastic tricks before high Heaven
> As make the angels weep."

The idea put forth by some here, that men cannot think or act or speak freely in, or pass through, or leave this Territory without their lives being in danger, is too absurd to be entertained. The fact that hundreds annually have peaceably left this Territory, from its first settlement to the present time, is ample refutation of any such assertion. True, some who attempt to leave with other people's teams, or without liquidating their just debts, are sometimes intercepted in their flight. But if I am not mistaken, such interception is not altogether illegal, and I fancy it could be easily supported by Eastern precedents.

Governor Cumming is not a man to be ridden over by either Gentiles or "Mormons." Since his manly protest against the unnecessary, illegal, and foolish use of the troops by Judge Cradlebaugh, the Governor has not advanced in the good graces of the speculators, but he is accused of allying himself with Brigham Young and the "Mormons," "sustaining murderers and assassins in their attempts to defeat the ends of justice," and fostering the spirit of resistance to the laws. All this because he acts up to his instructions and opposes the unconstitutional and murderous designs of those who thirst for innocent blood.

You may suppose that I have spoken too lightly of some of the federal officers in this Territory. But how, without violating the light that is within me, can I speak of them otherwise than as they appear to me? The steady-going people of the old country would be surprised at the moral turpitude of many of the aspirants to office in this country, at the vast extent to which "policy," popularity, and patronage usurp the place of justice in determining the actions of public men. I verily believe that this Government is the most corrupt one under heaven, especially when I take into account the extraordinary professions made by this nation.

Yours in the Gospel,

JOHN JAQUES.

ENGLAND.—NORWICH PASTORATE.

Bedford, July 6, 1859.

President Calkin.

Dear Brother,—I now proceed to give you a brief report of the Norwich Pastorate for the quarter ending June 30th.

The Saints, as a general thing, are rejoicing in the work of God, and have met the various calls made upon them cheerfully, considering their circumstances.

The Priesthood, who are very few in number, are actively engaged in the ministry, endeavouring to spread abroad the Gospel of salvation amongst the inhabitants of the towns and villages throughout this Pastorate; though we are crippled considerably in our operations, on account of the smallness of their number.

The Presidents of Conferences and Travelling Elders are, I believe, doing their best to carry out your instructions and thus move on the work of God.

We have tried to make our preaching meetings as effective as possible with the means we have on hand, and are holding meetings out-of-doors regularly, and they are generally well attended in some places. Here persecution has been very great in past times. The people pay the greatest attention, and I am in hopes we shall be able to gather in the honest in heart.

We have baptised a few, as our Reports show you. There is likewise a little improvement in our financials.

We have again been honoured with a visit from President J. D. Ross. It was quite refreshing to us all.

May God in his infinite mercy bless you and your Council. Yours,

WILLIAM BAYLISS.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30, 1859.

CONFERENCE.	AGENT.	AMOUNT.		
London	E. L. T. Harrison	£308	8	9½
Glasgow	John Hunter	166	3	4
East Glamorganshire	John Davies	140	0	11½
West Glamorganshire	Thomas Rees	121	6	10½
Warwickshire	R. Aldridge	92	17	4½
Monmouthshire	Joseph Colledge	90	11	10
Reading	George Reed	83	0	4½
Cheltenham	James Evans	80	13	0½
Bedfordshire	Edwin Scott	77	18	8½
Herefordshire	Lewis Bowen	76	8	6
Edinburgh	John McComie	75	9	5½
Belfast	Thomas Crawley	74	8	10½
Dublin	John K. Grist	54	13	10½
Birmingham	W. G. Noble	50	16	9
Shropshire	Samuel Carter	47	10	11½
Staffordshire	John Clarke	46	16	7½
Leicestershire	Aaron Nelson	41	12	8
Newcastle-on-Tyne	Joseph Stanford	39	18	10½
South	Willet Harder	38	5	7½
Dundee	A. N. McFarlane	37	2	11½
Lincolnshire	William Halls	34	6	8
Hull	W. T. Cromar	30	0	11½
Derbyshire	Charles R. Jones	29	7	2½
Carlisle	H. W. Barnett	27	8	7
Land's-End	John H. Kelson	26	17	3½
Southampton	E. Hanham	26	2	9½
Late Herefordshire	John Preece	24	17	9
Llanelly	John Griffiths	23	14	4
Worcestershire	John Redington	23	7	6
Dorsetshire	Charles Astle	22	10	5½
Carried forward		£2,013	0	0

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£2,013	0	0
Channel Islands	Mark Barnes	19	3	11
Durham	R. R. Hodson	15	6	7½
Norwich	W. Jefferies	12	17	11
Denbighshire	Hugh Evans	8	6	5½
Flintshire	Edwin Price	7	2	11
Pembrokeshire	E. Burgoyne	5	14	9½
Preston	Thomas Liez	4	4	3½
BRANCH.				
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Thomas Ford	307	8	11½
Swiss and Italian	Jabez Woodard	305	5	5½
Sandwich Islands	P. B. Lewis	78	12	5½
Cape of Good Hope	Richard Provis	38	14	1½
Bombay		21	3	3½
East India	J. P. Melk	10	13	8½
Malta		5	7	2
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£2,863	1	11½

PASSING EVENTS.

GENERAL.—The following are reported as the preliminary conditions of peace, signed by the Emperors of Austria and France:—Austria and France to support the formation of an Italian confederation, under the honorary presidency of the Pope, to which Austria accedes: Lombardy, as far as the line of the Mincio, to be given up to Sardinia: Mantua, Peschiera, Borgoforti, and the whole of Venetia to remain as Austrian possessions: the Princes of Tuscany and Modena to return to their States: a general amnesty to be granted. Typhus fever is raging in both camps in Italy, and from 10,000 to 11,000 in the allied army have been attacked with it. A Trebizond letter represents the Persian Government as making preparations for war with Turkey. News from Naples state that 200 soldiers had revolted and endeavoured to rouse the other troops to rebellion: 40 were shot, and the rest disarmed. Arrests of Slavic agitators in the interests of Russia have taken place in Prague, and martial law has been proclaimed in Bohemia against all who seek to tamper with the troops. The rebel force in India is gradually diminishing.

AMERICAN.—Advices from Arizona say that another revolution has broken out in Sonora, and that the revolutionists, who are daily augmenting their numbers, have captured several large towns. A great amount of distress has of late existed in Toronto,—not merely a scarcity, but absolute destitution, one-half of the mechanics, labourers, clerks, &c., being without employment or means of subsistence. On the 30th of April, a convention was signed between the British Government and that of Guatemala relative to the boundary between the latter republic and British Honduras.

VARIETIES.

"TABLES of stone, of brass, and of wood were anciently employed by the Eastern nations, so that the characters were graven instead of written in the ordinary manner."—*Saturday Magazine.*

GARDENING MEMORANDA.—To improve the size of potatoes, reduce the shoots by pulling them up to one, two, or at most three of the strongest, when the plants are only a few inches high. A moist situation is best for radishes, as it is for all summer crops of salading; it saves watering and renders them naturally more crisp and juisy: if sown on a dry soil, radishes will become woody and hot. For spinach, a rich, light, dry soil is best.

OBSERVE!—Put everything in its proper place. Use everything for its proper purpose. Do everything at its proper time. Remember that nothing can be well done without order, promptitude, and perseverance; and anything that is worth doing is worth doing well. Also remember that whatever man has done man may do. Punctuality is the soul of business. Waste not, want not. Never spare attention to a small thing, as from matters small larger matters spring. Above all, do unto others as ye would they should do unto you.

FIRE OBTAINED BY WATER.—The Paris paper, the *Messager*, publishes a curious account of a contrivance invented by M. Meudt for the decomposition of water, and combustion of the hydrogen thus obtained. The apparatus consists of a small copper boiler, provided with a safety-valve and a pipe which passes into a tubulated bottle with two necks, placed near the boiler. From the second tubulature another tube passes under the boiler. About two litres (nearly half a gallon) of water are poured into the latter, and about half a litre of weak tar-water into the tubulated bottle. A spirit lamp being applied to the boiler, the steam thus generated penetrates into the bottle, where it yields its oxygen to the tar, by which oxide of carbon is generated. The hydrogen of the steam, being thus set at liberty, accumulates in the bottle, and then passes through the second tube to the bottom of the boiler, where it meets the flame of the spirit lamp. A most extraordinary effect, approaching as nearly as possible to the visionary principle of perpetual motion, is the result; for the spirit lamp being taken away, the hydrogen generated burns with its own flame and makes the water boil. This engenders fresh steam, which is decomposed as before, and furnishes a new supply of hydrogen, which feeds the flame, and so on, not *ad infinitum*, but until the water in the boiler is exhausted. All that has to be done, in order to have a perpetual flame, is to keep up the supply of water, and also, when necessary, to renew the tar water. This discovery, applied to steam engines and locomotives, (a task which the inventor has already performed,) is capable of effecting an immense saving of fuel.

POETRY.

THE COMING STRIFE.

Rumours of wars, both sad and startling,
O'er Europe fly on the lightning's wire;
From Japheth's sons is peace departing;
Now is the day of vengeful ire.
Nations at ease no longer flourish,
Futile and void are their treaties of peace;
Confidence flees, for few will it nourish;
Love, from the Gentiles, sighs for release.
O'er Europe's lands, from sea unto sea,
Approaches a scene of anarchy.

Emperors and kings for fame are thirsting;
Avarice rules with haughty pride;
The latent wrath of nations, bursting,
Drenches the earth with life's crimson tide.
Armies rush on in eager madness,
Fierce to encounter the hostile foe;
Widows and orphans, in tears of sadness,
Mourn o'er their fate in silent woe.
O'er Europe's lands, from sea unto sea,
Approaches a scene of anarchy.

Grantham. WILLIAM HALLS.

ADDRESSES.—Charles F. Jones, Charles C. Shaw, } 1, Parkfield Terrace, Dewsbury Road, Leeds.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 31, Vol. XXI. Saturday, July 30, 1859. Price One Penny.

NECESSITY FOR AN INSPIRED PRIESTHOOD.

BY ELDER G. C. FERGUSON.

Just in proportion as men arrive at a certain knowledge of truth, so do they attain to real greatness. This knowledge may in some things be arrived at by the well-directed application of our own faculties; but in some other matters, and most important ones, too, no exercise of the mere human intellect will procure absolute certainty.

In mathematics and the science of numbers generally, great certainty is attainable. For example, let us take the simple proposition that 2 and 2 make 4. We are just as much convinced of its truth as if we had a hundred revelations from heaven to assure us of the fact. But when we come to politics or religion, this certainty leaves us, and we are instantly upon debateable ground. What one man looks upon as a most equitable political measure, another denounces as the very height of injustice; and that which one man regards as a beautiful and important religious principle, another shudders at as blasphemy, or laughs at as ridiculous.

If we speak of man himself, the same or even a greater degree of uncertainty attends us. We know comparatively little of the body, and far less of the mind. Metaphysicians and phrenologists, notwithstanding all their researches, cannot tell what the mind is; neither do they know whence it came or whither it is bound; and therefore they cannot direct it in its course. Now, these are subjects of the very highest importance to mankind; yet the world has no certain knowledge of them; and the consequences of this uncertainty are written deep in characters of blood on every age and every land. Yet, from the very nature of things, no exercise of human intellect can ever place these subjects beyond controversy.

The Priesthood is by no means a modern institution. It was held by many in the earliest ages. Even the Saviour of the world was a High Priest after the order of Melchisedec.

It is not intended to introduce here a detail of the peculiar organizations of the Priesthood, but rather to show what gives that organization effect—namely, Divine authority and Divine inspiration.

Mere organization, beautiful and harmonious though it be, could accomplish but little good, if worked by human wisdom alone; but when taken in connection with Divine authority and inspiration, it is the great desideratum which is so much wanted to make up for the shortcomings of our natural intelligence, and without which it is not in man that walks to direct his steps. Comprehending, as it does, a complete system of Divine government, and taught both by past and present revelation, this Priesthood is

not only abundantly able to place our mental, moral, physical, religious, and political institutions on a sure foundation, but also, by showing how the knowledge and practice of correct principles in this world may be made the steppingstone to greatness and exaltation in worlds to come, we discover it to be the means appointed by our heavenly Father to raise man from the very zero of intellectual existence up to a position among the Gods of eternity.

THE ESSAYIST.

THE PROBATIONARY STATE.

It matters not to our subject how long, geologically speaking, the earth was being formed. Whether six days or six thousand years or six million years were exhausted from the time the earth was first conceived, so to express it, until it was brought forth and fitted for the purposes of the Creator in relation to man, or whether or not other forms of life appeared before man, inhabiting the earth during periods perhaps longer than man's probationary term, is not the subject of this Essay. We do not, however, desire to be understood as accepting the old views of orthodox sectarians in relation to the creation of the earth out of nothing in six twenty-four hours, or in relation to the creation of man out of "dust," mixed up and made into an image, into which breath is blown; nor would we be understood as receiving any such views as the basis and beginning of this probationary world and state. All experience and nature and analogies declare, in the language of stubborn facts, decidedly against such views. Nor do we consider that ancient revelation should be charged with the burden of those absurd and now nearly exploded ideas of creation and existence generally. Broader and more natural views are beginning to be taken, and creation is not confined to six days and to one little world-speck in the universe; but a grand creative scheme appears, in which creative operations extend over the distance of the illimitable past, till the mind becomes lost in the endless successions of eternity's periods. Instead of one little inhabited world, a universe appears, gemmed with unnumbered inhabited worlds and systems full of years, and which were peopled with created, redeemed, and celestialized souls before this earth had left the womb of chaos. At least, it is thus that the vision of creation and universal existence appears to the "Mormon" theologian. We do not deem it necessary, then, to fix the absolute beginning of all things to six thousand years back, nor necessary to a view of probation to believe that all things were created in twenty-four hours. With the Lord a day is as a thousand years. We do, however, believe that the probation of the world commenced about six thousand years ago. About that distance back in time the race of man physically began and the probationary state of Adam's family commenced.

But in "Mormon" philosophy there is a state prior to this probationary state. That state is termed the pre-existing state. Things were created spiritually first, and afterwards physically. The spirits of men have passed through a state previous to this. Man was created first in heaven, and God is the Father of spirits. There he passed through a first estate. Who shall number the years of his existence there, or tell when he first began, or the stages of progressive being that he has passed through? Having completed his pre-existing course and experience, at the will of the Father of spirits, he is prepared to leave his native spirit-home to fulfil the purposes of his Father in another sphere of being, and to pass over another of existence's progressive stages leading to the highest state and sphere of action —the state and sphere of celestials.

The fact of the pre-existence of man is necessary to be understood to properly understand the state of probation; and from a *non*-realization of this fact very little is clearly understood of the probationary economy, or of the design and object of man's creation. In considering the state of probation, it is essential either

that the writer should connect it with the pre-existing state, or that the reader should supply those connections in his own mind, for the fact and philosophy of the pre-existence of man affects philosophy generally and throws new light over the whole field of theology; and especially does it affect the subject of man's probation. It is in view of this that we bring it into close connection with our main subject and consider the fact of the pre-existing state and the passing from that into the probationary state as indispensable to the subject of the probation of the world.

It must be understood, then, that all things and all mankind have had a prior existence. A complete spiritual creation preceded the physical creation. The soul of the world, to so express it, was born and lived in a prior estate, and in this probationary state a body is given to that soul. The millions of Adam's family had passed through a state before this one began. All the great family of Adam, embracing the past, present, and future, constituted a world before this one commenced—a spiritual world, of which the present physical world is the body.

The earth having been created and prepared for the probation of man, and mankind having passed through their pre-existing state and become prepared for their state of probation, in accordance with the purposes and design of the Father, their state of probation commences upon the earth, over which man is made the lord. This beginning appears to have been about six thousand years ago, and the length of the probationary period, including the millennium, we fix at seven thousand years. This estimate can be directly and indirectly deduced from ancient revelation. General analogies are confirmatory of it, and modern revelation has decided the point. During that probationary period the number of the great family of Adam will be completed and this state of trial consummated.

The consummation of the probation of the human family will be by the millennial reign of Christ, and the full consummation of the object of probation will be brought about during that sabbath of this probationary state. Doubtless there will be future states, and other branches of Adam's family will shoot forth, until to his generations of time and eternity there shall be no end. But this probationary state and its generations and its duration will terminate when the numbers of man are completed and the purposes of God in the probation are fulfiled. This probation constitutes a complete course, and it is a state of trial. There were other states and courses before this began, and there will be many more after this one shall be completed. Adam and his posterity will be found extending and increasing throughout those states and courses into all the eternities to come. But this probationary state stands in the Divine design as a complete whole—as one of the grand divisions of existence—one of the states of progression's infinite series — one of the courses which celestials have passed, and the one which men are now passing. This state is not peculiar to the earth, but common to the universe. It is one of the great paths which innumerable inhabited worlds have trod, and one which millions more will tread.

THE VISITOR.

THE PREACHING QUESTION.

Brother James Collins and brother George Moore are both good men. Both mean equally well; but George is slower to catch the spirit of any new movement than James. George is given to look only at one side of a question, while James takes the trouble to walk round and look at all sides, as the following conversation, overheard by the Visitor, who was engaged in writing at the time, will show.

It should be stated that in the Conference to which James and George mutually belonged, arrangements had been made for a kind of "preachers' class" to be held in each district of the

Conference, to which a certain number of the Priesthood should in turn be invited, four or five of whom would at each meeting have to speak on some doctrinal principle connected with the Gospel previously named to them, occupying a short time each in turn; the various speakers being called upon at the close of their remarks to review what they had said and show what proofs they had given on the subjects they were called to treat upon; the object of the whole being to train the brethren into a facility for speaking on distinct subjects and to inspire them to furnish themselves with such proofs and evidences of their religion as would be an assistance to inquirers after truth.

Now, these classes were looked upon with great favour by the generality of the brethren; but George, enthusiastic Saint as he was, shook his head as though some principle of his faith was invaded by this plan of studying to preach.

The evening in question he seemed to have been thinking deeply on the matter; and as brother James, his old fellow-preacher in the neighbouring villages, had called in, he seized the opportunity to unburden his mind; and so all of a sudden he darted from a deep discussion on the weather and kindred topics with "I say, James, how about this preachers' class business? I've been thinking it over, but I don't exactly see it yet. It seems to me like knocking our old doctrine of preaching by the Holy Ghost right out of sight. Then there's the *Star* been probing us every now and then about our discourses to the world. Really, I don't think it's the same doctrine we were taught at first."

"I think we were *at first* taught to have a clear understanding of a subject ourselves before we tried to teach it to others," James remarked quietly.

"Yes, of course," said George. "It's not getting a clear idea of our doctrines I object to, but this studying how to preach them in a systematic way. I don't see the necessity—"

"George," said James, interrupting him, "do you remember brother Welch, the leader of the choir? Do you remember what we used to say of him?"

"Yes," replied George. "We used to say he understood singing first-rate himself, but he couldn't convey the least idea of it to anybody else."

"Just so," continued James. "So, also, you may well understand a doctrine yourself, while you may not understand how to tell what you know to others. Why should our minds be like an old tool-house, with the tools and materials thrown one over the other in every corner? Suppose we have got tools in our house, or ideas in our heads (which is all the same thing); that's no reason why they should be in such a confused condition that it will take an hour to get out the proper article, when we could do it in five minutes, if things were a little arranged!"

"I see what you mean in that respect," said George. "But then, you know, we used to say the ministers of the day proved that they were not servants of Christ, because they must learn a sermon by heart before they could preach at all. Of course that will prove the same against us."

"You are not called upon to learn a sermon by heart," said James. "You are certainly called upon to think over the different principles of your religion. You are also called upon to collect together in your mind some of the manifold proofs each principle possesses of its truthfulness from the Scriptures and other sources. You are asked to *arrange* these testimonies to your own understanding, so that they may come readily to your hand, and not be like the tool-house, with the things sprawling everywhere. But after this preparation of your mind is gone into, you are not called upon to fix, like the priests of the day, just the exact number of those ideas you will use and the precise order in which they shall come; but, on the other hand, having studied well the evidences of your religion and lodged each proof in a convenient place in your mind, as well as having a good, simple answer for every objection that may seem to exist, or that might reasonably trouble an honest man, you are then to leave it to the Holy Spirit to dictate which of those well-digested subjects or ideas you shall produce before the people."

"Well," said George, "it don't look so bad, certainly, if it is to be done in that spirit; but the name of studying to preach seems so sectarian."

"Why, man alive," said James, "did you or anybody else ever preach anything you had *not* studied to some little degree? The greatest opposer of studying to preach, if he has the faintest idea of the scriptur-

ality or reasonableness of his faith, must have studied to have got even so far. All men that talk like intelligent beings arrange their ideas to some extent or another. It's only a question between us how far we shall go. Some make a cellar of the job; others, a clean, comfortable kitchen; and others, a parlour. We are not all asked to get up parlours; but nothing less than a clean, homely, well-arranged kitchen will do now-a-days. If it's ever so homely, it must be orderly: that is the meaning of the present teachings, as I understand them."

"I see, I see," said George quickly. "I am quite willing to go in for a clean kitchen myself. I don't like cellar arrangements anyway!"

Here a silence ensued for a few minutes. James sat looking like one who had cleared the ground of his foes and was ready for any number more, while George looked hard at the ground, like one who had fired his biggest shot and done nothing after all. He had admitted himself worsted, but yet he was evidently searching for a further objection, which he soon seemed to get, for in a minute or two he broke out with—

"Your *principle* is right, James,—I see that; but as to putting it into practice, that's the rub. I never try to keep to a subject, while speaking, but I get cramped and can't get along. Now, if I don't confine myself to clearing up any particular principle, but speak just on what may come, I can speak ever so long, and with great freedom."

"I don't doubt you in the least," said James, "because it's just the difference between tying yourself to do something and allowing yourself to accomplish nothing; for that's just what you do, when you speak without a purpose or without a point in view. Besides," continued James, "that 'cramping,' as you call it, is felt by everybody who tries to work anything out complete, and will apply to everything from a sermon to a common piece of mechanism. 'Oh,' says the tinman's apprentice, 'I can get on for hours at hammering and cutting up tin, if you don't tie me down to a particular form. But if you tell me I must make a top and a bottom of a certain size, and sides of some particular shape, and so on, why, I shall get cramped.' And of course he *does* get cramped, but he gets over it after proper practice. And so with the man who will *think* and *say* something when he 'talks.' At first, because of the restriction he puts on himself, he can't 'talk' so freely as he did; and nobody will regret that! But let him persevere in '*talking' no faster than he can think*, and in process of time he will speak as freely as before, and *say something good* all the time he 'talks.'"

At this point of the conversation George looked pretty well satisfied, and the further objections he made were made in a tone that showed he felt they were not insurmountable.

"Was not the Holy Ghost," said he, "intended to assist us in preaching?"

"Certainly," replied James; "but only in the same way that a lighted candle assists a man in arranging a dark room. It sheds a light on the work to be done; but, you see, *the light does not move a single thing*. So, when a man studies or speaks under the influence of the Holy Spirit, his mind is lit up, so that he can see the nature of things around him and how they stand to each other; but the light in him will not arrange his ideas, so that he can *tell* what he sees. A man must exert his own powers and put them in order himself, and be very grateful if he can get the Holy Ghost to shine in upon him while he works, and to be as a candle to him while he hunts and searches in the dark corners and brings things together for his own use and that of his fellow-creatures." After a pause, James continued—"There is another thing that the Holy Ghost will do: it will give to the words uttered such an influence that they will penetrate a good man's heart; and it will flash some of the same light by which the speaker is working over an honest man's mind, so that they will both see the same thing. It can do all this; but with the intelligent, thinking preacher it labours as it were with a sword instead of a club. In one case it shines truly, but through dirty thick glass; in the other, through the clear bright substance only. It has then nothing to stand in the way of its light. With a man who has made his intelligence labour continually, the machine is oiled and bright, and goes easy, and has all the necessary rods, links, and wheels: with the man who never studies, it is the same Holy Spirit, but labouring under the disadvantages of rusty machinery, stiff joints, and no oil. Don't you see that, George?"

"Yes," he replied: "that is quite true. I can see that *you* are not 'rusty' on the preaching question anyhow! and I'll try not to be in future, if I can help it. I am glad that, after all, you make a man dependent on the Holy Spirit. I know that Spirit has oftentimes helped *me* considerably."

"Yes," said James; "but reflect on the times when it has helped you. Have you not felt the benefit of its help when it has led you to some subject with which you were previously familiar more than at any other time?"

"Well," said George, after a little reflection, "I certainly remember once in particular, while walking along the road, I got thinking about the doctrine of predestination and election, and my mind seemed to go all round the subject. Oh, what a deal I could see while I ruminated, and what a deal I thought I could explain! Well, I had to preach to some Saints soon after that. I couldn't think of anything at first. I perfectly trembled. But after a bit, this doctrine of election came along so sweetly, and the Holy Spirit rested upon me: all the grand thoughts and the things I had thought out came back to me, and I really did feel that time that I had something to hand out. I felt that there was not only power with the words, but some principle in them. So what you say is true, I know. Certainly, at other times I have felt full of testimony, and rejoiced much in that; yet it has not seemed so solid as it did at that time."

"Brethren," said I, suddenly looking up from my writing, "you have had a long argument. I have been listening out of curiosity to all you have said, and I have noted down your principal arguments. It may do you good to review, like you do at the preachers' class, the points you have made, if you have no objection?"

"Oh, go on; do please give us them all," said both nearly at once.

"Well, then," said I, commencing, "I think you have seen, with regard to this preaching question, first, that the Priesthood are only called upon to understand what they preach, as they *always* were."

"Next, that there is great use in knowing how to tell a thing to others, as well as in understanding it one's-self."

"Right," said they.

"Well, after that, that there is no resemblance between what we propose and the sectarian method of the priests of the day."

"Just so," said George.

"Next, that the Holy Spirit is as much relied upon by those who *study* aright as by those who do not."

"True," said both at once.

"Then you saw that a man may have good tools, but he is all the better for having them arranged in get-at-able order."

"Then, that the opposers of study *have* studied the little they do know, only the arrangement of their ideas is very 'cellar'-ish."

Both laughed outright.

"Next, you saw that the cramping feeling, when one attempts first to keep to a subject, results merely from not knowing how to do it."

"Which I believe," said George.

"And finally, with respect to the Holy Spirit, that its province is to *enlighten*, not to organize our ideas; that it works with greater facility through a prepared mind than through an ignorant one; and that its aid in preaching is always best felt when it is helping us over ground which under its light we have previously well trodden."

"Now, brethren," continued I, "I think your conclusions are very satisfactory indeed. And as you have both talked yourselves out, suppose you act on a principle which you will find it good to always adopt in your preaching, and that is, to *leave off* when you have *done*."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 473.)

[July, 1843.]

He also stated that he saw Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson delivered up by Colonel Hinkle to General Lucas, but expected that they would have returned to the city that evening or the next morning, according to agreement, and the pledge

of the sacred honour of the officers that they should be allowed to do so; but they did not return at all.

The next morning, General Lucas demanded and took away the arms of the Militia of Caldwell County, (which arms have never been returned,) assuring them that they should be protected. But as soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon; and also attempting to violate the chastity of the women in sight of their husbands and friends, under the pretence of hunting for prisoners and arms.

The soldiers shot down our oxen, cows, hogs, and fowls at our own doors, taking part away and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

Here the witness was shown General Clark's speech, which is as follows, viz.:—

"Gentlemen,—You, whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c., for your families.

Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you (except such as charges may be hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately.

It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you.

The first requires that your leading men be given up to be tried according to law. This you have complied with. The second is, that you deliver up your arms. This has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account. This you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me.

General Lucas (whose military rank is equal with mine,) has made this treaty with you. I approve of it. I should have done the same, had I been here, and am therefore determined to see it executed.

The character of this State has suffered almost beyond redemption, from the character, conduct, and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up and the terms of the treaty complied with before this time, your families would have been *destroyed* and your houses in *ashes*.

There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency.

I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you do this, the citizens will be upon you. And if I am called here again, in case of non-compliance with the treaty made, do not think that I shall act as I have done now.

You need not expect any mercy, but *extermination;* for I am determined the Governor's order shall be executed.

As for your leaders, do not think—do not imagine for a moment—do not let it enter into your minds that they will be delivered and restored to you again; for their *fate* is fixed—the DIE is cast—their doom is *sealed*.

I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man! I would advise you to scatter abroad, and never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors. You have brought upon yourselves these difficulties by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

When asked by the Court if it was correct, and after reading it, he replied:—

Yes, as far as it goes; for, continued he, I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies, as prisoners, which was done at the instigation of our open and avowed enemies, such as William McLellan and others, and the treachery of Colonel Hinkle. In addition to the speech referred to, General Clark said that we must not be seen as many as five together. If you are, said he, the citizens will be upon you and destroy you; but to flee immediately out of the State.

There was no alternative for them but to flee; that they need not expect any redress, for there was none for them.

With respect to the treaty, the witness further says that there never was any treaty proposed or entered into on the part of the "Mormons," or even thought of. As to the leaders being given up, there was no such contract entered into or thought of by the "Mormons," or any one called a "Mormon," except by Colonel Hinkle. And with respect to the trial of the prisoners at Richmond, I do not consider that tribunal a legal court, but an inquisition, for the following reasons: That Mr. Smith was not allowed any evidence whatever on his part; for the conduct of the Court, as well as the Judge's own words, affirmed that there was no law for "Mormons" in the State of Missouri. He also knew that when Mr. Smith left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words that there was *no law nor justice* for the people called "Mormons." And further, he knows that Mr. Smith has ever been a strong advocate for the laws and constitutions of his country, and that there was no act of his life while in the State of Missouri, according to his knowledge, that could be implied or construed in any way whatever to prove him a fugitive from justice, or that he has been guilty of "murder, treason, arson, larceny, theft, and stealing,"—the crimes he was charged with by General Clark, when he delivered him over to the civil authorities; and he supposes that the learned General did not know but there was a difference between "larceny, theft, and stealing."

The witness also says that they compelled the brethren to sign away their property by executing a Deed of Trust at the point of the bayonet; and that Judge Cameron stood and saw the "Mormons" sign away their property; and then he and others would run and kick up their heels, and said they were glad of it, and "we have nothing to trouble us now." This Judge also said, "God damn them, see how well they feel now." General Clark also said he had authority to make what treaties he pleased, and the Governor would sanction it.

The witness also stated that he never transgressed any of the laws of Missouri, and he never knew a Latter-day Saint break a law while there. He also said that if they would search the records of Clay, Caldwell, or Daviess Counties, they could not find one record of crime against a Latter-day Saint, or even in Jackson County, so far as witness knew.

BRIGHAM YOUNG.

Lyman Wight sworn. Saith that he has been acquainted with Joseph Smith, senior, for the last twelve years, and that he removed to the State of Missouri in the year 1831, when the Church of Jesus Christ of Latter-day Saints was organized agreeably to the law of the land. No particular difficulty took place until after some hundreds had assembled in that land who believed in the Book of Mormon and revelations which were given through said Joseph Smith, senior. After nearly two years of peace had elasped, a strong prejudice among the various sects arose, declaring that Joseph Smith was a false prophet, and ought to die; and I heard hundreds say they had never known the man; but, if they could come across him, they would kill him as soon as they would a rattlesnake. Frequently heard them say of those who believed in the doctrine he promulgated, that, if they did not renounce it, they would exterminate or drive them from the country in which they lived. On inquiring of them if they had any prejudice against us, they said "No: but Joe Smith ought to die; and if ever he comes to this country, we will kill him. God damn him."

Matters went on thus until some time in the summer of 1833, when mobs assembled in considerable bodies, frequently visiting private houses, threatening them with death and destruction instantly, if they did not renounce Joe Smith as a Prophet, and the Book of Mormon. Sometime towards the last of the summer of 1833, they commenced their operations of mobocracy. On account of their priests, by uniting in their prejudices against Joseph Smith, senior, as I believe, gangs of from thirty to sixty visited the house of George Bebee, called him out of his house at the hour of midnight, with many guns and pistols pointed at his breast, beat him most inhumanly with clubs and whips; and the same night or night afterwards, this gang unroofed thirteen houses in what was called the Whitmer Branch of the Church in Jackson County. These scenes of mobocracy continued to exist with unabated fury.

Mobs went from house to house, thrusting poles and rails in at the windows and doors of the houses of the Saints, tearing down a number of houses, turning hogs, horses, &c., into corn-fields, burning fences, &c. Sometime in the month of October they broke into the store of A. S. Gilbert & Co., and I marched up with thirty or forty men to witness the scene, and found a man by the name of McArty, brickbatting the store door with all fury, the silks, calicos, and other fine goods entwined about his feet, reaching within the door of the store-house. McArty was arrested and taken

try. The Spirit bore testimony that they were men of the right stripe, and they were called, ordained, and set apart for the northern part of Norway. It is a rocky land, and it is rather hard work to hew the Saints out of the rocks.

The substance of the reports of the Elders from the various parts showed that they have enjoyed much of the spirit of their respective callings, and the Spirit bore testimony of their faithfulness and integrity, which Elder N. Wilhelmson and myself have witnessed under our travellings in the Conferences.

During the months of January, February, March, and April, there were baptised in this Mission, 500 souls.

The Saints in general are faithful, obedient to counsel, willing and ready to pay their Tithing, with few exceptions, and to meet every necessary call for the promotion of the work. But the past and present season have been rather unfavourable for many of the Saints, who are out of employment, and are scarcely able to procure the most necessary articles for their support; and to some extent this is still the case. Some of the Conferences I found almost too weak and poor to defray the necessary expenses and pay some debts accumulated in times past, not through mismanagement, but rather on account of their great willingness to borrow money and donate to emigating Elders, Saints, and Travelling Elders. The financial matters were taken under earnest consideration, and we gave them all necessary attention; and the Spirit assisted us in our deliberations and counsellings; so that I believe we shall soon be able to lift, or by-and-by to lighten the burden of the weaker Conferences, through a good management and some assistance from the wealthier part of the Mission. I was glad to learn that, from the beginning when the principle of Tithing was introduced, Tithing-books have been kept, and they have recorded the names of every individual and the amounts paid; and we have now improved our Records by the pattern you were so obliging as to send us. In the General Council, as well as in my visits to the Conferences, I have had opportunities to give instructions and see to the financial matters; and I trust that we shall, by-and-by, get these things in good working order.

Our Council lasted three days, and we felt from the beginning to the end the strength and power of the spirit of Zion, of Joseph, of Brigham, Heber, Daniel, and the European Presidency. We were much instructed, edified, comforted, and strengthened. It was a joyful time—an affecting sight, to see the radiant faces and the uplifted hands, when the authorities of the Church in Zion and Europe were represented. You could feel the votes come from their hearts; and when the Elders expressed their fervent wishes for the prosperity of the authorities, for the cause of Zion, for the kingdom of God, and for their own deliverance, together with that of all the faithful, and their gathering with the people of God, the tears arose in my eyes, and I responded with a hearty "amen."

As the time is close at hand when I shall send you the Half-yearly Report, I will close at present, and beg to be kindly remembered to all associated with you. Elders Wilhelmson and Thomasson also join in love and respect. May the Holy One of Israel strengthen you, bodily and mentally; and may your health improve, dear President, that you may continue to be a blessing to us, through your fatherly and instructive counsels, is the prayer of the Scandinavian Saints and of your humble servant in the Lord,

C. WIDERBORG.

P. S. — Excuse my poor English. Remember that I am a Scandinavian.

C. W.

THE REBEL ARMY.

(*From the "New York Tribune," July 3.*)

The latest accounts from Utah present the affairs of that Territory in rather a queer light. All the correspondents of the newspapers who write from Camp Scott most zealously contend that Governor Cumming, in representing the Mormons as having submitted to his authority, has either been grossly deceived himself,

point, aim, and object, as well as intelligence, argument, and force in them, and because they edify and instruct. Unfortunately, some of the Elders, who lack all the qualifications of those above-mentioned, have borrowed and made use of their language, without discerning the difference between such men and their own stupid brains and dull and empty minds; and they have arrogantly and presumptuously attempted to teach the Saints and instruct the honest seeker after truth, expecting the Lord to turn schoolmaster and miraculously make a scholar and wise man out of a dunce. It is this class of men who have been most persevering in inculcating this erroneous doctrine of non-preparation. Had they read, studied, and understood the writings, the sermons, the epistles, the sayings, and the spirit of the Prophets and Apostles whom they presumptuously attempt to imitate, they would have learned that those men are constantly urging the Elders to *learn* doctrine and principle, and to acquire knowledge of every kind as they have opportunity, so as to *qualify* themselves more effectually to assist in building up and establishing the kingdom of God on the earth; and particularly are the Elders counselled and instructed, in preaching the Gospel, to teach such things as they know and understand, and to improve every opportunity to add to their store of knowledge, intelligence, and wisdom, that they may be prepared to deal it out as required. Did they understand the men whom they so erroneously quote in justification of their own stupid conduct, they would have learned that they were as great admirers of learning and intelligence, tempered, guided, and controlled by the Spirit of God, as any men living.

We have said that preaching the Gospel is one of the most important of the works to be performed in this dispensation. To do this effectively and acceptably to its Divine Author, and in such a manner as to do justice to its exalted character, the Elders must be *prepared* truthfully, intelligently, and correctly to unfold its principles and doctrines, and to introduce argument and evidence in their support. Their minds must be informed and stored with those principles and doctrines, arguments and evidences, which should be arranged and classified, by study and reflection, and laid by in order, ready to be taken and brought forth to suit the wants of their hearers from time to time as the Holy Spirit shall suggest. This cannot be accomplished without careful reading, study, and reflection. If the Elders will exercise and cultivate the talents which the Lord has given them, and improve the opportunities so readily furnished them to garner away in their minds stores of useful knowledge and correct principle and doctrine, and thus, by study and reflection, order and discipline the mind, and then yield themselves to the guidance and direction of the Holy Spirit, they need be under no apprehension as to the result. The Comforter will assuredly perform his office, and bring forth from the storehouse things new and old to meet existing requirements, and bring to their remembrance all things requisite for the occasion. But it is evident that the Holy Spirit cannot shed its light upon a mind empty and void, so that any real good can possibly result from it, from the fact that there is nothing for it to operate upon. Or, if it should shed its light abroad over a mind stored with the necessary principles, doctrine, and information, but heaped and jumbled together in confusion, without order or discipline, the same or a similar difficulty would exist to a very great extent. It is not the office of the Comforter to supply the material in the one case, nor to organize, arrange, and set in order in the other. Nor is there any promise that he will bring things to our remembrance that we never knew. Let the Elders, then, correct their erroneous and foolish notions relative to study and preparation to preach the Gospel, and at once set about a reformation in this respect. Be assured you cannot acquire too much knowledge

or information. You cannot be too well prepared—you cannot be too well supplied with doctrine, argument, or proof, if you will let all be in subjection and under the control of the Holy Spirit and power of the Priesthood.

We wish the Elders to understand us correctly, and not run into the opposite extreme. We have on former occasions distinctly stated that we do not expect that the Elders will all be popular orators, nor do we desire that they should be. Neither do we expect them to become acquainted with and observe all the laws of rhetoric in their discourses; nor do we desire them to write or commit them to memory, or to deliver them in set phrases or antiquated formalities of style, or to make any attempt at vain display. On the contrary, we decidedly disapprove of any such characteristics. We care not how simple and humble in his style the speaker may be, if he has truth, matter, point, object, thought, and common sense.

If he conveys his ideas clearly, forcibly, and correctly, it matters but little how humble and simple may be the language in which it is clothed. If his heart is filled with the love of the truth and interest in the work, and his life so ordered that he has the presence and influence of the Holy Spirit, he will be able to interest, edify, and instruct his audience, and effectively preach the Gospel.

We have said that it matters not how humble and simple may be the *language* which the Elders use in preaching the Gospel under certain circumstances. We also earnestly desire not to be misunderstood in this matter either. We most distinctly and emphatically mean *language*, and not an unintelligible jargon. An intelligent and observing man, though unlearned, as the world understand the phrase, may speak the English language correctly, and so as to correctly convey his ideas, and with force and energy, although the words used may be homely and simple, and adapted to the understanding and capacity of the most illiterate. Plain simplicity and homely speech are not incompatible with a *correct* use of the English language. We hope the Elders and Saints will give this matter their earnest consideration.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City,
June 2, 1859.

Elder Asa Calkin.

Enclosed I forward you a copy of the obituary of Leo Hawkins.

You have doubtless heard, ere this will reach you, of the *detour* of the United States' Associate-Judge, Hon. John Cradlebaugh, through the southern settlements of Utah, and of the accompanying developments of civilization. His Honour was escorted by a military detachment of 100 dragoons and two companies of Infantry; and last, though not least, by 100 camp loafers, on whom the soldiers entailed the unkind sobriquet of "the shirt-tail Militia."

The Judge's advance through the settlements was made terrible to the inhabitants by the unmerciful, bold, and daring onslaught made upon chicken-coops, pigs, pens, fat beeves, and everything else calculated to satisfy the appetites or fancy of his Honour's escort. Thus was a HIGH-minded Judge and a portion of our gallant army triumphantly promenading the public domain, as though they were in an enemy's country forcibly levying black mail from the inhabitants.

The town of Parowan was an exception. It is very compactly built, surrounded by a wall. The citizens armed themselves with clubs and revolvers, and kept watch during the nights that the Judge camped near that place. The inhabitants of Parowan, however, were indebted to the citizens of Beaver, who sent them timely notice of the thieving propensities of the reckless band, who

were certainly a disgrace to the stars and stripes they bore.

The citizens who visited his Honour's camp were generally treated roughly and insulted. Messrs. Hiram Judd and Lucius Fuller, while peaceably in search of cattle, visited their camp at the Mountain Meadows, and were fired upon by order of an officer.

About the time of his Honour's return to the Mountain Meadows, an express arrived in camp. What news it bore I know not; but it entirely changed the proceedings of the camp. After that, every citizen who visited the camp was treated with ordinary civility, and no attempts were made to disturb anybody on his Honour's further return.

Major Carleton and command were left at the Mountain Meadows. He was engaged in piling up, at the place of the attack upon the unfortunate emigrant party, a monument of cobble rock, about ten feet in diameter. Judge Cradlebaugh and escort returned north, with the exception of the "shirt tail" corps, who were left in camp at Jacob's Twist, with three days' rations and an old rifle and shot gun. They were in a very destitute and desponding condition, being left in an Indian country with 400 miles of barren desert between them and the California settlements. A few of them had stolen some horses from a neighbouring settlement, had been pursued, and the horses were recovered. Captain Campbell had refused to permit them to return with his company (the military portion of Cradlebaugh's escort), and they were afraid to return unaccompanied by the military, expecting that the citizens from whom they had stolen would justly wreak vengeance upon them. They assigned as a reason for stealing, that Captain Campbell refused to allow them the rations which had been promised them before leaving Camp Floyd, and they were therefore compelled to steal or starve. Whether they will turn into bands of desperadoes and continue to infest our southern settlements, or pursue their dreary way to California, is unknown. If they decide on the latter alternative, many of them, being without shoes, must inevitably die on the rough desert road.

These men stated they were employed by Government for a year, and were discharged without means to get away, although they had been promised, at Camp Floyd, transportation to California. In the course of the Judge's tour, the interpreters succeeded in bringing two or three Indians into the camp, and the officers asked the Indians to bring in their squaws. The interpreters said the Indians had been taught that they must be virtuous. The officers said they would be well paid.

The Judge told the people in the south that he should return with a greater number of troops. He told the Tithing Clerk at Beaver that the citizens might plough and plant, but they would not harvest.

President Young's health is very good. He has attended the Tabernacle the last two Sabbaths and preached. The Saints were very much pleased to see and hear him.

President Kimball's health has been impaired by an attack of influenza, from which he has suffered considerably. He is, however, somewhat better.

President Wells and the Twelve Apostles are in tolerable good health, with the exception of brother Amasa Lyman, who has been afflicted with determination of blood to the head.

The season is very backward throughout the Territory, but the grass on the range is unusually good. Slight frosts have done some injury recently.

Yours truly,

GEORGE A. SMITH.

OBITUARY OF LEO HAWKINS.

In Great Salt Lake City, at eleven o'clock, p.m., of Sunday, May 29th, 1859, Leo, son of Samuel Harris and Charlotte Hawkins, departed this life, after lingering with consumption about eight months.

He was born in London, July 19, 1834, and was baptised into the Church of Jesus Christ of Latter-day Saints by Elder John Banks, October 23, 1848. He immigrated to this country with his parents in 1849, and remained with them at St. Louis and at Council Bluffs till 1852, when, in company with his mother and family, he immigrated to this city, and arrived September 24, 1852. His father died at the Bluffs.

September 20, 1853, he was employed as a clerk in the Historian's Office, in which capacity he continued to act until prevented by the malady which terminated in his death.

He was a first-class penman, of which the Records of the History of Joseph Smith, books D and E, furnish abundant proofs. To his specimen of ornamental penmanship

exhibited at the Deseret Fair, in 1856, was awarded the first prize.

On the 7th of February, 1854, he was ordained a member of the 27th Quorum of Seventies; and on the 4th October, 1856, he was ordained a President in the 22nd Quorum.

He married Sarah, eldest daughter of John and Ellen Kay, January 31, 1856. In September following, he was appointed Recorder for Great Salt Lake County; and while acting in this capacity, he executed plots of Great Salt Lake City and other surveys of the county with great precision and accuracy, for which his peculiar taste and talents eminently qualified him. He introduced indexes and established a plot book, which facilitated the land business greatly.

In the Sessions of 1854-5, 5-6, he was Assistant-Clerk in the Legislature; and in 1856-7, 7-8, and 8-9, he was Secretary to the Legislative Council.

He was a Major in the Corps of Topographical Engineers of the Nauvoo Legion, Honorary Member of the Typographical Association, and a Member of the Deseret Agricultural and Manufacturing Society.

Such were his powers of perception and comprehension, and such his application and assiduity, that in the year 1856 he turned his attention to Phonographic Reporting; and notwithstanding the multifariousness of his business engagements, he completely mastered the system, and became a verbatim reporter in the unusually short period of five months.

His daughter Ellen K. was born December 8, 1856.

His son Leo was born January 1, 1859, and died May 28th, of inflammation of the bowels.

His remains were interred on his own lot in the Cemetery, on Monday evening, 30th instant. A large number of friends attended the funeral. The procession was formed at the house of his father-in-law, Elder John Kay; where, after prayer by Elder R. L. Campbell, by request, while the friends were gathering, Elders W. Woodruff and George A. Smith offered some consolatory and instructive remarks.

Great Salt Lake City,
June 2, 1859.

Dear Brother Thomas Williams,—I was highly gratified on the receipt of your very interesting and most welcome letter, especially so because of the information it contained relative to the British Churches and your General Conference. A few extracts from it were published in the *Deseret News*, which you doubtless saw. I hope to continue to hear from you occasionally of the condition of the European Churches.

You will perceive, by perusing the New York papers, that things are changing respecting the affairs of Utah, and that those who came here clothed with judicial authority, and who used that authority for the purpose of injuring this community and destroying our best men, have now fallen into the degradation they thought to bring upon us; and notwithstanding the influence they brought to bear in their favour, the Lord overruled it all, and, as in many other instances, "made the wrath of man to praise him," and caused them who would fight against Zion to be removed, while those who have defended her he has sustained.

I still keep busy, having a variety of business matters to attend to. During the sitting of the Court at Provo, I was present, attended it every day, and therefore had a good opportunity of knowing the spirit and intention of his Honour, Judge Cradlebaugh, and the wicked clique who were with him; but they were foiled in all their vile schemes. If they had gone like men, jurists, and scholars, without troops, without any military *posse*, and treated us citizens like civilized beings, they would have been aided to bring criminals to justice. The Administration have signified their disapproval of the course pursued by the Judges, and the prospect now is that we shall have a change of Judges, Postmaster, and some others.

The wise policy pursued by President Calkin is duly appreciated here, especially by his friends and acquaintances, who know his zeal in the cause of human redemption.

We had a long and tedious winter, but now all nature blooms with life, and we have a good prospect of fine crops of grain, vegetables, and fruit.

Brother J. V. Long, who is here, joins me in kind love to all.

Your friend and brother,
JOHN KAY.

SCANDINAVIAN MISSION.

Lorentzens Gade, 504, D. 5.
Copenhagen, June 30, 1859.

President A. Calkin.

Dear Brother,—Having made out my Half-yearly Reports, I take pleasure in

forwarding them to you, hoping that they may meet your approbation.

Through the mercy of the Lord, the Priesthood have been united in one spirit with me in carrying out your valuable instructions, according to their best abilities and the surrounding circumstances in the different parts of this Mission. Brothers Wilhelmsen and Thomassen have faithfully aided me in the duties of the Presidency. Most parts of the Mission have been visited and the Priesthood and Saints encouraged, instructed, and edified; and the Lord has prospered us, for which we feel exceedingly grateful. From the Statistical Report you will see that we have baptised in the past half-year 294 in Denmark, 90 in Norway, 123 in Sweden; in all, 507.

You will perceive from the Financial Report that I have been able in the past half-year to remit to your Office £791 2s. 7¾d. to property and weekly Tithing, which has given me great satisfaction, seeing that it is an evidence that the Saints are increasing in the practical part of their religion. You will also see a new class of income—"*Savings towards Emigration*" by the Saints, for whom I have deposited in a bank here 3,029 Danish dollars, equal to £336 11s. 1¾d.; showing that we have put in operation your valuable instructions in that respect, and the Saints themselves feel very happy to practise a principle which will tend to deliver many souls from the bonds of Babylon.

With regard to Denmark, I have before mentioned that we have comparatively great liberty in the exercise of our religion, and we have not this year met with any opposition or persecution worth mentioning. In Norway some of the Elders have been sentenced and imprisoned, but in Christiania they have had much peace. It seems that the Government there intends to lay before the Legislature (Storthing) that will be in session next winter a proposition or bill regarding the "Mormons." What may result therefrom I do not know at present; but I believe they are inclined to give us more liberty, or at least the same liberty as others (Dissenters) enjoy. I am judging from the fact that the Government has charged the clergy to send in statistical reports and information of the increase or decrease of "Mormonism." The parson in Christiania applied to the presiding Elder, brother Gudmundsen, for his help in giving correct statements as required of the Government. Brother Gudmundsen offered to give him the necessary information regarding not only our Church in Christiania, but over the whole country, which was accepted with thankfulness. Accordingly, brother Gudmundsen made out a Statistical Report, such as is used among us, both for last year and for this; and the parson declared himself very much obliged to Gudmundsen for the same, and said that we had good order amongst us, and that he in his report could not but speak in favour of the morals of the "Mormons" as far as he knew. The police authorities in Christiania also speak highly of the orderly behaviour of the members of our Church.

Concerning Sweden, I may say that I have visited the Conferences there and found the Priesthood and Saints doing well, considering what they have to grapple with, as the priests, through the police, have done their utmost of late to hinder and break up our public meetings; wherefore the Saints have had to gather in a more private capacity and with as little stir as possible. It was, therefore, a great treat to them to come together in the capacity of Conference meetings, which we held in Malmo on the 25th of May, in Norrkoping on the 5th of June, in Stockholm on the 12th, and in Gottenburg on the 19th. The Saints rejoiced in their religion and charged me to send you their best love and respects. We were undisturbed in all places, our meetings being held in private houses by ourselves, and the Lord favoured us with peace and joy, and poured out his Holy Spirit upon us, making us to rejoice and prophesy good things about the kingdom.

The next fall the Diet will sit, and it is my full conviction that the important question about religious liberty will come forth again with renewed strength, and that there will be a mighty struggle in favour of it. May the Lord grant it good success, that the honest-hearted in that country may be free to embrace the Gospel, and Israel be gathered out. We will pray for it and labour for it. My heart is sometimes yearning for that nation, where there are many intelligent spirits of the chosen, who by-and-by will come forth to join in the holy warfare against the kingdom of darkness and oppression.

In the Conference meeting in Stockholm, I felt prompted by the Spirit to organize a Conference in the northern part of Sweden, by the name of Sundswall, and appointed the Travelling Elder there, Charles E. Lindholm, to preside over the same. He has been and is a good young man, and has good influence. There are 26 members in the Conference. That part of Sweden is called Norrland, and goes to the Russian boundaries. Thus the whole of Scandinavia is organized. May the name of the Lord be praised, and his kingdom gain more and more territory.

At last, dear President, I cannot but express my thankfulness to the Lord that I am preserved in health and strength, feeling well every day, trying in my weakness to do my best, feeling love and respect for you, and feeling that I am united with my President in this work.

May the Lord bless you and your Counsellors, and all united and associated with you, is my prayer and the prayer of my co-workers and the Saints in this Mission, who join their love and respect with mine.

Yours faithfully in the Everlasting Covenant,

C. WIDERBORG.

PASSING EVENTS.

GENERAL.—Thunder and hail storms of a terrific character have lately visited different parts of the country. A waterspout fell lately at Tornagrain, between Inverness and Bogroy, doing considerable injury to the fields and carrying off immense quantities of earth and sand. The religious revival movements and excitements in the north of Ireland still continue unabated. A conspiracy against Prince Milosch and his son Michael has been discovered in Belgrade: the former was to have been assassinated on the 11th inst. at Topschider, and the latter at Schabaz: the conspirators are ex-ministers and senators. A letter from Naples of the 12th states that troops were pouring into that capital, and that the number was to be raised to 30,000 men. At Bologna, up to the 8th inst., there were 5,000 volunteers in the town, who threatened to revolt if they were not led against the Pontifical troops: these volunteers had fraternized with 2,000 Piedmontese troops and 1,200 Roman Carbineers.

MEMORABILIA.

PELOPONNESUS.—The ancient Peloponnesus (or island of Pelops,) was the celebrated peninsula now called the Morea, comprehending the whole southern part of Greece.

ROMAN CONSULS.—In the ancient republic of Rome, two chief magistrates, designated Consuls, were annually elected in the Campus Martius, and invested during their term of office with regal authority.

MARINER'S COMPASS.—The oldest known account of the mariner's compass, or magnetic needle, is that given by Raymond Lully, of Majorca, in his work entitled "Fenix de las Maravillas del Orbe," published in 1226.

SPANISH PROVINCES.—Spain is divided into fourteen provinces—namely, Gallicia, Asturias, Biscay, Navarre, Aragon, Catalonia, Valencia, Murcia, Granada, Andalusia, Estremadura, Leon, Old Castile, and New Castile.

ATHENÆUM.—The Athenæum was a place in ancient Athens, dedicated to Minerva, where rhetoricians, philosophers, and poets declaimed and repeated their compositions, and which was open to all the professors of the liberal arts.

TO TELL THE HEIGHT OF AN OBJECT BY ITS SHADOW.—Set upright a rod of known length, and measure the length of its shadow upon a horizontal plane: measure the length of the shadow of the inaccessible object of which the height is required; and then work by the following rule of proportion:—As the length of the rod's shadow is to the rod's height, so is the length of the shadow of the object to the height of that object.

TO TELL THE HEIGHT OF AN OBJECT WHEN THERE IS NO SHADOW.—Set upright a rod equal to the height of the eye, and at such a distance from the foot of the object to be measured, that the observer, when lying upon his back, with his feet against the bottom of the stick, may see the top of the rod and of the object in the same line. Then, as in the former case, by the proportions subsisting between similar triangles, the height of the object can be readily told.

VARIETIES.

GARDENING MEMORANDA.—To insure a succession of the best wallflowers (and the method applies to the double flowering, which yields no seed, and cannot otherwise be preserved,) —about the beginning of July pinch off slips or young shoots of five or six inches in length, taken only from the finest stocks; crop the leaves, and strip the rest of the stem bare; dibble the slips so prepared into a bed newly dug, and shaded by trees or a north wall: sprinkle them with water, and shade any part to which the sun has access. Not one will go back; and in this way a profusion of one of the sweetest flowers, and the best of its kind, may be had from year to year. The best soil for carnations is good loam, enriched with well-rotted stable-dung, and quickened with a little sand. The quantity of manure can only be determined by the previous strength of the ground: if made too rich, the flowers will lose their fine colours; if left too poor, they will want vigour.

SIGNS OF THE TIMES.—From a work just published, entitled "*The Crisis of* 1859," we extract the following as a demonstrative sign of the times:—"We have it reported of the Emperor of the French, by one who was recently in his company, that he is greatly given up to spiritualism, having entire faith in the revelations made from the unseen world in that forbidden way. The same thing has been stated from time to time in the public papers. In the course of last year we were informed, among other things of a like kind, that through a medium from America, who had summoned spirits before him, and done other supernatural things, it was revealed to the Emperor that ere long France would have the ascendancy over all the nations of Europe, and he himself be the leading star and glory of all." In a late number of the *Liverpool Mercury* occurs also the following corroborative and unmistakeable sign of the times:—"The new air played by the French troops, and sung at the theatres to words by a lady, is known to have been written (both words and music) under the influence of spirits. The lady, whose name is appended to the song, is one of the most celebrated mediums in Paris; and it was the spirit of Méhul which was evoked for the music. The air is called 'La Piémontaise,' and is highly popular."

POETRY.

REASON.

Reason, bright gift divine,
'Tis thy most sacred right to sit enthroned
Amidst the dazzling galaxy of attributes
Which grace the brow of man as with
A glorious crown,—to hold the reins of passion
And of fervent zeal, which else (as 't were a
Dangerous sea,) would evil lash to all engulphing
Storms. Thy throne usurped, confusion reigns
For order,—strife for peace; and every lust
Unbridled hurls man on till plunged in
Black despair. 'Tis thine to be as 't were a mighty
Crucible, with powers developed and intensified
By truth's celestial fire, in which enlightened man
May sift and solve all mysteries, and operate till
Thoughts and motives are all analyzed, and Nature's
Secrets all confessed. But ah, since man, by evil
Acts, shut out thy guiding star, allowed the
Desecration of thy sanctuary—the prostitution of
Thy powers, to find out paths to ruin, and let
Out the floods of sorrow to o'erwhelm mankind,
How feeble is thy sceptre!—how uncertain man's
Decisions drawn from thy still remaining light!
Thy beams ere long must sink in night, and
Chaos reign again, but for the power and love
Of Him who gave thee; and, by revelation from
His own perfected reason, shall he lead thy steps,
Till thou regain the long vacated centre of thy
Throne, and there shall give thee light and
Strength, till superstition quails and melts
Before thy piercing glance, and, with its parent
Ignorance, depart from earth, enslaving mind
No more; till all the passions in their order
Serving thee shall minister to joy and pleasures
Unalloyed for evermore; till shrivelling attributes
Expand, and man becomes all God would
Have him be.

Sheffield. WILLIAM CLEGG.

ADDRESS.—Charles W. Penrose, 1, Great Western Road, Cheltenham.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 32, Vol. XXI. Saturday, August 6, 1859. Price One Penny.

MIRACLES.

Professors of Christianity are ever ready to admit that many characters of Bible history possessed a power of controlling the natural elements in a miraculous manner; but to teach that men can be and are endowed with like power now, they look upon as bordering upon the presumptuously blasphemous, or at least as extremely fanatical.

The reason why God should endow a portion of mankind at one time with such extraordinary gifts, and withhold them at another, is by them considered beyond the reach of mortal ken to fathom; but that such is the case they consider undisputed. True, it is contended that the gifts and blessings by which the ministry of the primitive propagators of Christianity was attended were given for the purpose of establishing the Gospel in its infancy; but that when once it had struck root firmly and began to spread its branches around, these gifts were gradually withdrawn, being no longer necessary.

This seems a semblance of a reason, but its inconclusiveness and fallacy are evident when we query why the Jewish Prophets and Patriarchs before that time possessed similar power, with no such ends to accomplish. It is worse than inconclusive and fallacious too: it is derogatory to the character of truth to suppose that it is not sufficiently powerful to contend singlehanded with error, but must be accompanied with extraordinary powers to strike the senses of its opponents and compel them by fear to subscribe to its precepts, instead of embracing them for their intrinsic worth.

They who are coerced into receiving a series of principles, either by fear of an unknown power or by physical force, are never honestly intelligent believers nor cheerful communicants; and such the Gospel required all who embraced it to be.

That the terrible wonders which inaugurated the mission of Moses were performed to establish his power among the downtrodden Hebrews, strike the haughty Egyptian monarch with awe, and hasten the deliverance of his suffering kinsmen from cruel bondage, is no reason why Elijah should possess a power by which he could recall the spirit of the widow's son to its mortal tabernacle and multiply the meal and oil to a suffering mother in Israel, or Elisha scare death from the pottage-pot and cause iron to swim like corkwood on the river's surface. Again, supposing for a moment that the miraculous powers which the Apostles possessed were given solely to aid the establishing and propagation of the Gospel, is there not as much necessity for them now as ever to assist missionary enterprise among the benighted natives of those dark lands that are yet unblessed with heavenly light and ignorant of the plan of salvation? How much more useful would such powers be in converting the dusky sons

of India or Africa (always supposing they were given merely for the purpose of conversion,) than glass beads, tracts adorned with wood-cuts which the natives cannot understand, and blankets which the heat renders more troublesome than useful?

Two things are plainly evident with regard to the miraculous power: first, that such a power was enjoyed by various individuals at different times for about four thousand years; and second, that professed believers in the Bible among the various sects of the age are unable to furnish a satisfactory reason why it was so, and why it ceased to be. Now, believing as we do that there is a reason for everything, we will endeavour to unfold the secret, and peradventure we may discover that claims to such powers now are not so preposterous as many assume them to be.

In the first place, then, we find that all who were so privileged enjoyed another blessing of vast importance, which invariably preceded the power of working miracles,—namely, communication with the eternal worlds. By this the secrets of nature were unfolded to the privileged characters, and the economy of heaven and the powers of creative intelligence were understood to a degree, compared with which the science and boasted knowledge of the world are foolishness. But all those who possessed this preceding privilege were the undoubted recipients of an authority or Priesthood by the possession of which they could commune with eternal intelligences. Moses evidently possessed such a Priesthood communicated by Jethro or received from some other source, else he would have had no authority to ordain Aaron and his sons to a lesser Priesthood. (See Exod. xxviii. 41.) Elijah also possessed such authority when he could call Elisha from the plough; and the Apostles themselves had power given unto them by their Divine Master, which they in part communicated to those whom they placed in charge of any portion of the great work engaged in. As the people hearkened unto the teachings of God's inspired servants, these blessings were multiplied upon them; but as they sank into infidelity, wickedness, and idolatry, they were withdrawn from them—not "because they were no longer needed," but because the people were unworthy of them.

Yet all who enjoyed the privilege of communication with the eternal world were not necessarily workers of miracles,—as witness John the Baptist, who, although a great Prophet, performed no miracles.

Another thing is likewise evident—that whenever God had a recognized Priesthood upon the earth, the *power* of working miracles accompanied that Priesthood, and was manifested in a greater or lesser degree, according to the faith of those so empowered and the positions they were placed in.

As the Priesthood of God is given to bless mankind with happiness and lead them to eternal life, every adjunct of that Priesthood must have the same end in view, so that all miraculous manifestations were either direct blessings to the people, or, by aiding in working out the purposes of heaven, tended to bring about, by seemingly indirect means, blessings to all the worthy.

What we deduce from the foregoing is, that whenever the authority by which salvation is communicated existed upon the earth, the miraculous power accompanied it; and, *vice versa*, when miracles ceased entirely from the earth, the Priesthood no longer guided men in the ways of eternal truth.

Applied to the preaching of the Gospel, this holds good, as the language of Christ is plain and significant—"Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptised shall be saved; but he that believeth not shall be damned. *And these signs shall follow them that believe," &c.* (Mark xvi. 15—18.) The signs were not alone to accompany the teachings of the Apostles, but those who believed and received salvation were to be blessed with the same gifts. Those who believed and were baptised received salvation, and the power of God attended them. Thus do we find the authority of the Creator, the salvation of the creature, and the power of working miracles inseparably connected. But some of these gifts were not what strictly speaking are called miracles. Thus Paul places faith, wisdom, and knowledge along with healings, prophecies, tongues, and miracles. (1 Cor. xii. 8—10.) Yet all were alike gifts and blessings and adjuncts of the Priesthood; and as such, wherever and whenever it ministered to the redemption of man, they accompanied

it, and stamped with the seal of Jehovah the sacred power which he owns, showing in unmistakeable characters its vast superiority to the counterfeit impositions of man's originating. If, then, salvation is to be obtained now as it was two thousand years ago, the *power* of working miracles will be as much an accompaniment of it now as ever.

But it is viewed from the watch-tower of prophecy that the miracles of the last days stand out in bold relief. That power which in ancient times "subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, turned to flight the armies of the aliens," raised the dead, and blessed the people of God in a thousand ways, will yet display its wonder-working powers in the salvation of Latter-day Israel and the destruction of the the wicked and ungodly. When "the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams and make men go over dry-shod" (Isaiah xi. 15);—when "he maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof" (Isaiah xxiv. 1);—when he shall plague those who assemble to make war on his people, smiting "every horse with astonishment and his rider with madness" (Zech. xii. 4);—when "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths" (Zech. xiv. 12);—then shall the wicked and ungodly confess that the Lord of Hosts is a God of miracles, while his Saints shall rejoice in the salvation of Israel.

S.

STEDFASTNESS.

BY ELDER THOMAS WALLACE.

Nothing of importance has ever been accomplished by any intelligent being without perseverance. This statement is fully justified by the common adage, "Rome was not built in a day." No feature in a person's character has more influence over his destiny for good or evil than firmness. When Joseph Smith, the leading spirit of the age, had first to grapple with the opposition which corrupt men offered to his mission, he found it necessary to meet their opposition with firm dependence on the arm of the Almighty. The world waged war relentlessly against the young Prophet and his mission in vain. They tried to dissuade him from his purpose; but he was firm as the everlasting hills. Threats were useless, and flattery fell unnoticed upon his ear. The irons of the jailer placed upon his wrists by illegal processes might mar his manly frame, but he feared them not. In vain the mob mixed lime with tar and steeped his body in the hellish mixture. In vain Missouri suborned hostile bands to tear him from his friends and home. Joseph withstood each fiery trial, firmly trusting in the Lord. He was not alone in all these struggles against cruel men. No. Others shared his sufferings and will yet share his glory. How good it is to gaze upon the man who has stedfastly moved onward in the cause of eternal truth. No change of circumstances can stop him in his God-blessed career. He knows no fear with regard to his religion. To him, the work of God stands upon immutable principles. It *cannot* fail. Upward and still onward must be its unvarying course, for the Lord has stretched his hand forth and organized it: his voice from the courts of light has announced that the end of all other kingdoms is at hand. "Zion will rise and shine." The man of stedfast mind has learned to view things by the light of the Spirit of God; and hence his confidence. The advice of the poet is not only beautiful, but highly essential to every one who wishes to rise to an inheritance on the new earth—

> "Be fixed in your purpose,
> For Satan will try you:
> The weight of your calling
> He perfectly knows."

The fact that many have been tried and overcome by the powers of evil ought to act as a warning to all who realize the importance of eternal life.

The weakness of humanity often leads the careless to grow weary in welldoing. They do not obtain the *final* reward *daily*;

comforts do not roll in upon them so fast as they desire them; their prayers for deliverance from trial are not immediately attended to; and, not being willing to "endure hardness as good soldiers," they "drop out by the way."

Were such individuals to reflect a little, they might obtain enough light to enable them to perceive that in the affairs of this world the prize cannot be secured till the race is run. Wages are not paid till the work has been performed. Gold must pass through the furnace in order to be purified.

Stedfastness in the prosecution of any work is highly essential to its completion. If a man desires to become strong in body, he must exercise himself in order to secure the wished-for vigour. By sitting still, the body becomes enfeebled. Its various parts being framed for active exertion, they naturally waste if they are compelled to remain inactive. The spirit of man is naturally active, busy, and ambitious. A strong mind cannot be found where the nature of the spirit is neglected. Like the body, the spirit must have scope for the exercise of its inherent powers before it can display the glorious nature of its abilities. The exercise which body and mind require, in order to train them for perfection, must be attended to regularly, and not by fits and starts. "There is no royal road to greatness." We must climb the lofty steep by degrees—constantly, determinedly, yet cheerfully. The task has not those terrors about it which cowards dream of. No. Flowers of richest odour and brightest hue are to be found on those lofty heights which cannot be found anywhere else.

The garden of the Lord is only to be found where the eagle-eyed sons of stedfastness have climbed. The tree of life grows there. The presence of death is unknown. Light from the Lord gladdens the hearts of those who, putting their trust in his Almighty arm, are not afraid to face the storms of time, stand boldly forward in defence of truth, and by constant application prove themselves worthy of every favour which a kind and loving father generously bestows upon them.

THE ESSAYIST.

THE BRINGING FORTH OF MANKIND.

Our views of the probationary state and the bringing forth of the whole human family in their physical creation we underline with the important facts that the whole human family pre-existed and passed a spiritual state, that the spiritual creation was before the physical one, and that the latter is the clothing of the former with a body. This being understood, let us lay before our readers several views that may be taken of this clothing of the world with a body by the Creator—the incarnation of the millions of spirits destined to come through the great Adamic line.

Man has two natures—the spiritual and the physical. The spirit is properly the man; the body is the clothing of flesh which the Creator in the operations of his physical economy works out for the immortal being, or rather, to speak more correctly, the spiritual being. The spiritual being is often spoken of as the immortal part, &c.; but a juster classification would consider it in its own character—namely, spiritual, and consider the immortal as the stage beyond the mortal, through which the immortalized being has passed, and where the two great halves—the spiritual and the physical, are found united, purified, and glorified. Into these tabernacles of flesh the millions of the spirits of men are sent to partake of another nature, blending the two halves of existence into one being. With this double nature man passes through this state of probation, according to the Divine appointment, towards the end of creation and probation. That end is designed as glorious, and the object of him who has created by the operations of his economy and given to man a probation is worthy of a God.

The bringing forth of the great Adamic family into this physical and probationary state—the incarnation of the thousands of millions of spirits who have entered into this world of flesh has been through the

economy of generation. It is not our intention to discuss here the popular absurdities entertained relative to the creation of Adam, our common parent. We do not, however, believe that his creation was effected by the mixing up of a lump of clay and moulding it into a beautiful image, and animated, by the breath of the Creator being breathed into his nostrils, into a living soul. Such notions embody no very dignified ideas of creation and the Creator. We, however, can consistently say that all mankind now, as in the primitive creation, are created from the elements of the earth, and in them are the breath and spirit of the Lord. The essential facts remain the same, and what was true of Adam our father is true of all his offspring. They are created from the earth, and in them dwell the spirit and breath of the Creator. The children of the common father of mankind are created through the operation of the divine economy of generation. Be the process of the creation of that common father what it may, the millions of his offspring are clothed in flesh through the creative order of generation.

The human family, numbering thousands of millions, are considered to have one common origin or parentage. This consideration involves the unity of the human race. But the world-family destined to spring from Adam have not come directly through his loins, but through the loins of millions of fathers, yet all having the common Adamic parentage.

Remarkable indeed are the growths and progress of the human world!—wonderful is the creative unfolding of the human race! In viewing this feature of the creative economy, reflections spontaneously spring up and crowd into the reflective mind. How vast are the results that spring from apparently trifling causes! How vast—how numerous and important are the offspring of little germs! Thus, with man, the double germ of our race—the two halves of one perfect man—the male and female, bring forth a world. It starts with our first parents, Adam and Eve. They constitute the germ of the world. They are the root from which the great human tree springs. They increase, grow, and spread abroad until they number their thousands of millions of offspring; and thus will they increase through their generations, until in the fulness of times the Adamic world-family will be complete.

In the growth of the human race we not only see illustrated how great results spring from small beginnings, but in it we see illustrated the Divine economy of creation. Therein we see how worlds are formed, how they grow from little germs into mighty worlds, and how they fill up their numbers of souls by generation. Moreover, when the consummation comes in, and the work of Christ becomes finished, and this world has reached the end of its probation, then will be seen, in its experience illustrated, how worlds are created—how their generations die in their mortal state—how they are redeemed—how they are regenerated and brought up into immortality—how they travel through their probationary course—how, when the fulness of their times comes in, there is a "restitution of all things,"—how, during their millenniums, all is consummated which belongs to their probationary courses,—and how, having been created, fallen, dead, redeemed, and resurrected, they are presented as an acceptable offering to the Universal Father, that he may be all in all.

During the past six thousand years the world has been travelling towards that consummation; and thus it will continue, until the glorious final is reached. But no branch of the grand divine work of probation is yet complete as it will stand when it is delivered up to the Father of the universe. It is said by some that the work of Christ is finished, but such is not the case. The fact is, that not even the work of creation, much less that of redemption, is finished. God and Christ will give to each branch a broader fulfilment and a more complete and grander finishing than that yet given. Creation, redemption, resurrection, and the entire consummation of God's work and purposes of probation remain to be finished. The generations and growths and events of six thousand years, during the bringing forth of the family of Adam, have gone far to fulfil the Divine design, accomplish the Divine objects, roll on the Divine purposes, and finish the entire Divine work. Each dispensation of God to man has been as a step in the path towards the grand final, and all have blended together in their progressive successions and thrown themselves into the final dispensation. The dispensation of the first coming of Christ.

accomplished immense in some of the branches of the Divine work; but it is the final dispensation itself that finishes. The dispensation of the fulness of times is the finishing dispensation of all things in the branches of creation, redemption, restitution, and full consummation of the probationary economy and state.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 493.)

[July, 1843.]

This so exasperated my feelings that I went with 200 men to inquire into the affair, when I was promptly met by the Colonel of the Militia, who stated to me that the whole had been a religious farce, and had grown out of a prejudice they had imbibed against said Joseph Smith—a man with whom they were not acquainted. I here agreed that the Church would give up their arms, provided the said Colonel Pitcher would take the arms from the mob. To this the Colonel cheerfully agreed, and pledged his honour with that of Lieutenant-Governor Boggs, Owen, and others. This treaty entered into, we returned home, resting assured on their honour that we should not be farther molested. But this solemn contract was violated in every sense of the word.

The arms of the mob were never taken away, and the majority of the Militia, to my certain knowledge, were engaged the next day with the mob, (Colonel Pitcher and Boggs not excepted,) going from house to house in gangs from sixty to seventy in number, threatening the lives of women and children, if they did not leave forthwith. In this diabolical scene men were chased from their houses and homes without any preparations for themselves or families. I was chased by one of these gangs across an open prairie five miles, without being overtaken, and lay three weeks in the woods, and was three days and three nights without food.

In the meantime my wife and three small children, in a skiff, passed down Big Blue River, a distance of fourteen miles, and crossed over the Missouri river, and there borrowed a rag carpet of one of her friends and made a tent of the same, which was the only shield from the inclemency of the weather during the three weeks of my expulsion from home. Having found my family in this situation, and making some inquiry, I was informed I had been hunted throughout Jackson, Lafayette, and Clay Counties, and also the Indian Territory. Having made the inquiry of my family why it was they had so much against me, the answer was, "He believes in Joe Smith and the Book of Mormon, God damn him; and we believe Joe Smith to be a damned rascal!"

Here, on the bank of the Missouri river, were eight families, exiled from plenteous homes, without one particle of provisions or any other means under the heavens to get any, only by hunting in the forest.

I here built a camp, twelve feet square, against a sycamore log, in which my wife bore me a fine son on the 27th December. The camp having neither chimney nor floor, nor covering sufficient to shield them from the inclemency of the weather, rendered it intolerable.

In this doleful condition I left my family for the express purpose of making an appeal to the American people to know something of the toleration of such vile and inhuman conduct, and travelled one thousand and three hundred miles through the interior of the United States, and was frequently answered, "that such conduct was not justifiable in a Republican Government; yet we feel to say that we fear that Joe Smith is a very bad man, and circumstances alter cases. We would not wish to prejudge a man, but in some circumstances the voice of the people ought to rule."

The most of these expressions were from professors of religion; and in the aforesaid persecution, I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of November, the ground thinly crusted with sleet; and I could easily follow on their trail by the *blood that flowed from their lacerated feet* on the stubble of the burnt prairie!

This company, not knowing the situation of the country or the extent of Jackson County, built quite a number of cabins, that proved to be in the borders of Jackson County. The mob, infuriated at this, rushed on them in the month of January, 1834, burned these scanty cabins, and scattered the inhabitants to the four winds; from which cause many were taken suddenly ill, and of this illness died. In the meantime, they burned two hundred and three

houses and one grist mill, these being the only residences of the Saints in Jackson County.

The most part of one thousand and two hundred Saints who resided in Jackson County made their escape to Clay County. I would here remark that among one of the companies that went to Clay County was a woman named Sarah Ann Higbee, who had been sick of chills and fever for many months, and another of the name of Keziah Higbee, who, under the most delicate circumstances, lay on the bank of the river, without shelter, during one of the most stormy nights I ever witnessed, while torrents of rain poured down during the whole night, and streams of the smallest size were magnified into rivers. The former was carried across the river, apparently a lifeless corpse. The latter was delivered of a fine son on the bank, within twenty minutes after being carried across the river, under the open canopy of heaven; and from which cause I have every reason to believe she died a premature death.

The only consolation they received from the mob, under these circumstances, was, "God damn you, do you believe in Joe Smith now?" During this whole time, the said Joseph Smith, senior, lived in Ohio, in the town of Kirtland, according to the best of my knowledge and belief, a distance of eleven hundred miles from Jackson County, and thinks that the Church in Missouri had but little correspondence with him during that time.

We now mostly found ourselves in Clay County — some in negro's cabins, some in gentlemen's kitchens, some in old cabins that had been out of use for years, and others in the open air, without anything to shelter them from the dreary storms of a cold and stormy winter.

Thus, like men of servitude, we went to work to obtain a scanty living among the inhabitants of Clay County. Every advantage which could be taken of a people under these circumstances was not neglected by the people of Clay County. A great degree of friendship prevailed between the Saints and this people, under these circumstances, for the space of two years, when the Saints commenced purchasing some small possessions for themselves. This, together with the emigration, created a jealousy on the part of the old citizens that we were to be their servants no longer.

This raised an apparent indignation, and the first thing expressed in this excitement was, "You believe too much in Joe Smith." Consequently, they commenced catching the Saints in the streets, whipping some of them until their bowels gushed out, and leaving others for dead in the streets.

This so exasperated the Saints that they mutually agreed with the citizens of Clay County that they would purchase an entire new county north of Ray and cornering on Clay. There being not more than forty or fifty inhabitants in this new county, they frankly sold out their possessions to the Saints, who immediately set in to enter the entire county from the General Government.

The county having been settled, the Governor issued an order for the organization of the county and of a regiment of Militia; and an election being called for a Colonel of said regiment, I was elected unanimously, receiving 236 votes in August, 1837; then organized with subaltern officers, according to the statutes of the State, and received legal and lawful commissions from Governor Boggs for the same.

I think, sometime in the latter part of the winter, said Joseph Smith moved to the district of country the Saints had purchased, and he settled down like other citizens of a new county, and was appointed the first Elder in the Church of Jesus Christ of Latter-day Saints, holding no office in the county, either civil or military. I declare that I never knew said Joseph Smith to dictate, by his influence or otherwise, any of the officers, either civil or military; he himself being exempt from military duty from the amputation, from his leg, of a part of a bone, on account of a fever sore.

I removed from Caldwell to Daviess County, purchased a pre-emption right, for which I gave seven hundred and fifty dollars, gained another by the side thereof, put in a large crop, and became acquainted with the citizens of Daviess, who appeared very friendly.

In the month of June or July there was a town laid off, partly on my pre-emption and partly on lands belonging to Government. The emigration commenced flowing to this newly laid off town very rapidly. This excited a prejudice in the minds of some of the old citizens, who were an ignorant set, and not very far advanced before the aborigines of the country in civilization or cultivated minds, fearing lest this rapid tide of emigration should deprive them of office, of which they were dear lovers. This was more plainly exhibited at the August election in the year 1838. The old settlers then swore that not one "Mormon" should vote at that election; accordingly they commenced operations by fist and skull. This terminated in the loss of some teeth, some flesh, and some blood. The combat being very strongly contested on both sides, many "Mormons" were deprived of their votes, and I was followed to the

polls by three ruffians with stones in their hands, swearing they would kill me if I voted.

A false rumour was immediately sent to Far West, such as two or three "Mormons" were killed and were not suffered to be buried. The next day a considerable number of the Saints came out to my house. Said Joseph Smith came with them. He inquired of me concerning the difficulty. The answer was, Political difficulties. He then asked if there was anything serious. The answer was, No, I think not. We then all mounted our horses and rode on to the prairie, a short distance from my house, to a cool spring near the house of Esquire Black, where the greater number stopped for refreshment, whilst a few waited on Esquire Black. He was interrogated to know whether he justified the course of conduct at the late election, or not. He said he did not, and was willing to give his protest in writing; which he did, and also desired that there should be a public meeting called; which, I think, was done on the next day.

Said Joseph Smith was not addressed on the subject, but I was, who, in behalf of the Saints, entered into an agreement with the other citizens of the county that we would live in peace, enjoying those blessings fought for by our forefathers. But while some of their leading men were entering into this contract, others were raising mobs; and in a short time the mob increased to two hundred and five, rank and file, and they encamped within six miles of Adam-ondi-Ahman.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 6, 1859.

THE OLD BOOK DEBT.—We are reminded that we are under a promise to the Saints in this Mission to allow them the privilege of concluding the warfare commenced by them last year against the old book debt. They battled nobly then, and manifested a willingness to continue their efforts until the whole debt was cancelled and this and the adjacent Missions were made free. But we deemed it wisdom, under all the circumstances, to divide the task, promising to renew the call the first favourable opportunity. The Saints had proved the sincerity and strength of their religious faith by their diligence and good works. They were then counselled to turn their attention and efforts for awhile to their own emigration, and we felt assured that the Lord would bless them; and the Saints universally acknowledge that he has abundantly blessed them in means and circumstances as well as in their spirits, and that they have experienced the joy and satisfaction resulting from a faithful discharge of duty and a consciousness of having received the smiles and approbation of the Lord upon their labours. Since December last, when we gave the Saints that counsel, to the end of last quarter, about seven months, they have saved in small amounts and sent to this Office for that purpose, from their daily earnings, the sum of £3,144, being about five times more than the whole amount ever sent up before from that source. They have also gained an experience in economy, through the blessing of the Lord, which is of almost incalculable value to them.

But the Church and cause of God is progressing on the earth. The experience of the past few years has proved that the Saints in Zion must depend upon themselves rather than on their enemies for many of the necessaries of life. Isolated as they are, and shut out by thousands of miles of desert and mountains from all steam communication, they have long understood that they would some time have to manufacture much of their clothing and other necessaries. The time has arrived when their theories are to be reduced to practice. The liberality with which the Saints donated

to the book debt last year placed at the disposal of the President, in addition to the Tithing, about £3,400 sterling, which he would not otherwise have had, and with which he has been able to complete the purchase of a large amount of machinery, which has been forwarded to the Valley. This machinery is to be put in operation for the benefit of the Saints, to introduce home manufacture among them, and save the thousands and tens of thousands that are annually paid away to our enemies for the very necessaries which might be created by themselves, and at the same time furnish employment to many of our brethren and sisters who are accustomed to that kind of labour.

Now, a moment's reflection will convince the Saints that it cannot be made available without the erection of buildings in which to place and set it in motion. These buildings cannot be erected without much outlay of labour and material, which, like the machinery, can only be procured with money. The Saints in Zion are still suffering from the effects of last year's movings and drivings, and consequent loss of crops; yet they are willing and ready to respond to any call on their liberality and to bestow of their labour and substance for the welfare of the kingdom and the good of the cause. The faithful Saints in Zion set no limits to their exertions, no bounds to their liberality for the cause, even to the consecration of all they have. We are confident that the Saints in this country are not behind their brethren in Zion in good wishes and fervent desires for her prosperity; and that they are not behind them in good works, their past acts do abundantly show. It is therefore with the greatest confidence and reliance upon their faith and good works that we again bring this matter to their notice. A cheerful reply will give them the satisfaction of knowing that they are free, and at the same time testify to themselves and their brethren in Zion that they are heart and hand with them in every good thing that shall have a tendency to strengthen and establish Zion. The call is as urgent, the good to be accomplished as great and permanent, the necessity as pressing, and the benefit which the Church will derive from it as material as was that of last year. The money is due to the Church, and the Church needs it. We therefore confidently anticipate that the Saints will cheerfully embrace the opportunity which they have long been expecting, and entirely pay off the old book debt.

For the gratification of those Conferences and Pastorates that were fortunate enough to pay off all or nearly all their debts last year, we say that the call is to *all*, and is by no means confined to those Conferences and Pastorates that are still in debt. It is general and extends to every Saint in the Mission, and we expect it will be as universally responded to. The donations from those Pastorates and Conferences that are still in debt will be applied to the liquidation of their respective debts until they are paid. After which, the surplus, together with the donations from those Pastorates which have no debts, will be appropriated by the Presidency to the payment of the debts due to this Office from foreign and adjacent Missions, which were incurred in opening those Missions and introducing the Gospel to those nations. After the money has been applied, each Conference and Pastorate will be informed of the particular Mission which has received the benefit, and the credit will be given in the name of the Conference and Pastorate that has so generously stepped forward to their relief. We hope that none will feel that they are not interested in this call—that no Conference or Pastorate will feel, because they were blessed above their neighbours and were able last year, through the blessing of the Lord and their own exertions, to free themselves from debt, that therefore they are not interested. Such is not the spirit of the times or of this Mission. We hope that none will get so far behind that spirit as to feel themselves exempt.

When we first made the call last year to pay off the old book debt, it amounted to £6,885. At the close of the year it was £3,448. It has since been wasting away, till at the end of last quarter it amounted to £2,863. One more effort equal to that put forth last year will completely clear it off. We wish this money all sent in by the end of the present quarter, that it may be in readiness for any call that may be made by the President this fall. We suggest and recommend the Saints to devote each a week's wages. This we are confident will be sufficient for the purpose; and of all the plans adopted last year, this operated the best. Here we wish to give a little counsel for the special personal benefit of the Saints, that they may accomplish the object in view without greatly inconveniencing themselves. For instance, they have seven weeks to operate in. We suggest that they take one-seventh of their wages each week for that purpose, and live upon the remainder. If a man earns fourteen shillings per week, let him hand two shillings to his President, and pay his Tithing and live upon the remaining twelve shillings, and so continue to do until the week's wages is donated, taking care to create no new debt, that themselves as well as the Mission may be free. If all will do this, the object will be accomplished; and, with the exception of a little more economy than usual, the Saints will scarcely feel it, and will secure the blessing of the Lord upon their labours and means.

The Saints are encouraged to enter cheerfully and heartily into this work by the fact that there is no new debt accumulating. The order which has been introduced, and which is at present observed throughout the Mission, if persevered in, will effectually prevent the accumulation of any debt hereafter. Let them, then, answer to this call, faithfully observing the counsel here given, and they will be blessed of the Lord in so doing.

THE VISITOR.

A SAINT AND TWO GENTILES.

The first hours of a July morning have passed away; my plans for the journeys of the day are complete; and as I emerge from the gloomy portion of the town, I see the sky blue and bright, promising to favour my journey with fine weather. I confide myself to a train of carriages to bring me by rail the first ten miles of the way. It swiftly crosses the bridges and speeds through the tunnel; and before a half-hour is passed, I find myself in close proximity to brother Felix's house, and see him stand in his garden.

"Good morning, brother F.! As I was so near, I thought I would just call in. How are you?"

"Very well, brother B., thank you. I did not think of seeing you to-day; but I hope you are well."

"Yes, brother F., I am pretty well, thank you. Let us go and see Mrs. and Miss F. I presume they have no objection to see me, though they are not in the Church, and, I suppose, do not know me personally?"

"Yes; my daughter has heard you preach once, and felt very much interested in your remarks; and I dare say my wife will also be glad to see you. I will introduce you to them presently. Come and seat yourself first awhile here in the parlour."

"Very well. This is a nice place. And here is the *Star*. Do you not think this an excellent Editorial in Number 24? I much admire it myself."

"I have not had time to read it, brother B.; but I dare say it is good."

"What! Do you mean to say you have no time to read the *Star?* I am really sorry to hear you talk like this. The *Star* and the other publications of the Church ought to be the first things read by you; and I am pretty well sure you have time to read the papers of the Gentiles: so there is certainly no excuse left

for you; and I hope you will not let me hear you talk like that again."

"I have to see to my garden and other things, besides the work for my employer, and have indeed little time left at my disposal. But we will talk about that another time. I will now introduce you to Mrs. and Miss F. in the next room." (Introduces me.) "Here is Mr. B., a minister of our Church. I hope you will entertain him well during the short time he will stay; and I must go to see some of my friends whom I promised to meet about this time, and cannot stay any longer. Good bye, brother B.! I shall see you again some day."

"Good bye to you, then, if you must go; and good morning to you, Mrs. F., and to you, Miss F.! I am happy to make your acquaintance to-day."

"So are we glad of the privilege of seeing you here; and we hope you will stay with us a few hours, that we may converse upon a few points of your religion, which we are desirous of understanding."

"I am glad to hear it, especially as I did not expect to find you ready to hear much about religion, as I was led to believe your disposition to be quite different from that."

"Were you, indeed? We are both certainly sorry for that. But as we are generally excluded from the privilege of conversing with the officers of your Church, and as Mr. F. rarely, or, we might say, never introduces your religion, there is little opportunity for any one to ascertain our dispositions or opinions concerning it; and therefore reports about it must necessarily be mere conjecture, if nothing worse."

"Indeed! I thought you positively refused to hear anything about it, and disliked to see the Saints."

"We never dislike to see any of the Saints at all, though we do not intrude upon their company; and we always read the *Stars* with delight as soon as we can have them, and admire their contents. But a few points, which we desire to have elucidated, we will, with your permission, bring before you."

"I am ready and most happy to enter into any explanations about anything you choose. Bring the *Stars* and books containing the passages which require illustration."

Stars and books are readily brought, passages referred to, and a lively conversation ensues, continuing several hours; after which, dinner is prepared and enjoyed, and subsequently Miss F. proposes to accompany me to the town I purpose next to visit, in order to show me a nearer way; and afterwards, when proceeding on my way alone, I meditate upon the day's occurrences, contrasting the heedless negligence of brother F. and his unconcerned and precipitous relinquishment of my company for that of his Gentile "friends," with the inquiring disposition, the evidently cordial kindness, and apparent appreciation of my visit evinced by those of his own family, and questioning myself, How many of those who are believed and represented to be averse to the Church might, by assiduous and wise labours, by reasonable teaching, and prompt exemplification of the Saints' religion, be brought to enjoy with us the saving influence of the Redeemer's Gospel?

CORRESPONDENCE.

WALES.

Udgorn Seion Office,
Swansea, July 16, 1859.

President Calkin.

Dear Brother,—Knowing that it is my duty to acquaint you with the movements of the work of God in this Mission, I will endeavour my best to give you the information required.

I visited all the Conferences during the last three months, with the exception of one, which I had visited in the last week of the preceding quarter; and from what I could learn through my travels in the midst of the Saints, I can say that there is a good feeling, on the whole, prevailing throughout the Mission.

Much attention has been paid this season to out-door preaching, which has been attended with good success. Judging from what is told me by the Presiding Elders and from what I perceive myself, there seems to be a greater inclination on the part of the world to listen to our preachers and to inquire after our prin-

ciples than has been for some years. The brethren also experience more freedom, when speaking to them, than they have felt for a considerable time.

I believe that this can be chiefly attributed to the fact that our brethren have reformed a little in this particular point. They have paid good attention to the instructions given by you through the *Star* from time to time touching this matter, and more particularly to those given at the Special Council, which were translated and published in the *Udgorn*.

We baptised 116 in the last six months, which you can see on the Report; and one of the brethren wrote to me the other day, stating that he baptised five in his Conference during the first week of this quarter; and the same spirit seems to brood over all the Conferences. You can learn from the Report likewise that our number was not so much diminished through excommunication, during the past six months, in proportion to the number baptised, as has been the case on many former occasions.

Concerning our financial efforts, you understand those from the Financial Reports. The officers and the Saints have a determination in them to press forward continually and to keep up with "the spirit of the times."

My desire and determination is to do all in my power to carry out your counsels and impart salvation to the Saints.

With kind remembrance to you, I remain your fellow-labourer in the kingdom of God,

BENJAMIN EVANS.

ENGLAND.

Birmingham, July 20, 1859.

President Calkin.

Dear Brother,—Having just returned from a series of visits to the Conferences of this Pastorate, I will endeavour in a brief manner to show you the good spirit which prevails among them.

The Presidents of Conferences and the Travelling Elders continue to progress with the work, applying themselves diligently to the carrying out of all instructions received through the *Star* and from myself. My own experience and the testimonies of the brethren justify me in saying that the Priesthood, almost without exception, throughout this Pastorate, are perfectly united in spirit and in their labours to build up the kingdom of God; and they are blessed very greatly. They have the love and confidence of the Saints, and they use their influence wisely.

The excellent feelings and good works of the Saints are incontrovertible evidence of the success of the brethren's labours.

The Saints have generously responded to all calls, and their offerings have generally been beyond our anticipations.

Our preaching and testimony meetings are conducted as we have been directed through the *Star*, and are generally well attended. We have baptised a number of new members, and some of those who had fallen aside have been reclaimed.

Open-air preaching is attended to very extensively in the Pastorate, and very successfully, as far as large and attentive meetings are concerned; and we have a good prospect of making additions to the Church. As an instance of a remarkable change of feeling here, I may mention that an Anti-Mormon Lecturer published his intention to hold forth in one of our large halls on the "Horrors of Mormonism," about two weeks ago; but the people here, having learned a little wisdom from the past, did not think it worth their while to listen to the lying lectures of a wicked man; and the lectures, through lack of hearers, were postponed until a future time. But as renting halls and printing bills prove rather expensive, it is thought that the "Horrors of Mormonism" will not be declared for some time to come. Having heard that the above lecture was to be delivered, I gave the Saints here some counsel on the subject, which they strictly attended to, and which no doubt helped to bring the Anti-Mormon to his miserable end; and I am certain that if the Saints in all places would be consistent and give no countenance or support to the enemies of the work of God, we should hear less of Anti-Mormonism.

The preaching practice at our private Priesthood meetings is received as a boon by the brethren here, and they attend these meetings well. We will establish these improvement meetings, as recommended in the *Star*, as extensively as possible.

Praying that God may continue to bless you in all your labours,

I remain yours very faithfully,

W. BUDGE.

SOUTHAMPTON PASTORATE.

Southampton, July 15, 1859.

President Calkin.

Dear Brother,—I am pleased at embracing the present opportunity of reporting to you the condition of this Pastorate.

The Saints in the Southampton Conference, under the Presidency of Elder Hanham, are manifesting the interest they take in the work of the Lord by the payment of Tithing and the freedom with which they respond to any call made upon them in the shape of donations, as also by the willing attention given to all counsel imparted to them. They feel the great importance of gathering, and are learning that, to gain the help of the Lord, they must help themselves.

In the Reading Conference there is generally a more energetic spirit manifested, though there are some who sigh for "Mormonism's" palmiest days—those good old times, when every man thought himself justified in doing as he pleased, and (in the estimation of such,) none daring to make him afraid. Such consider the Lord and his servants hard masters, while those who live up to "the spirit of the times" rejoice at the development of the work, and desire to labour that they may thereby gain God's approval.

In the Dorsetshire Conference the Saints have made good improvement, and are prepared to continue in well doing. Their works are evidences of their faith in the necessity of working out their own salvation.

Presidents Hanham, Reed, and Astle, with the Travelling Elders, are one with me, labouring with diligence to carry out all counsel imparted to them. The number of baptisms during the past half-year have been small, but the internal progress of the Saints generally and the Priesthood particularly, brought about by their faithful observance of the counsels imparted through the *Star*, will, I trust, enable us to represent greater additions to our numbers of such as shall be saved.

The visit of President Budge has been productive of much good. The Saints, as a rule, honour his counsels and attend to his instructions.

I feel well myself, rejoice in my labours, and desire to see the work prosper committed to my charge.

Praying that the blessing of the Lord may rest with yourself and Counsellors,

I remain yours faithfully,

WILLIAM MOSS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 467.)

(From a letter by Mr. E. G. Squier, read before the American Ethnological Society, Oct. 17, 1849.)

"I have been able to pay some attention to the antiquities of the country. I have succeeded to an eminent degree in obtaining the confidence of the Indians, and have secured some of their vocabularies. In fact, the Indian Pueblo of Subtiava has presented me a formal address, written in the aboriginal tongue, and would rise in arms to-morrow at my call. In presenting it, the spokesman exclaimed, with startling emphasis, 'The Spaniards have had their feet on our necks very long. We hope the sons of Washington will overwhelm them as they have us. We hate them!' The Indians of Subtiava have dug up for me a number of their buried idols, and are now exhuming more. They impose but one condition—that I shall have no Spaniard with me when I go to see them, and shall keep the localities secret. These idols, though much smaller, closely resemble those of Copan in workmanship, and were no doubt dedicated to the same or very similar purposes. I have eight in my possession, ranging from five-and-a-half to eight feet in height, and from four to five in circumference. Some of the statues to which I have referred have the same elaborate headdresses with others of Copan: one bears a shield upon his arm, another has a girdle, to which is suspended a head, and still another has rising above its head the sculptured jaws of an alligator. All are very ancient, and the places of their deposit have been handed down from one generation to another. Many of these have been removed and are scattered over the country; and some, I believe, have been sent abroad. A number still remain; but the largest of all I brought away with me, at the cost of a day's hard labour, and at

great risk in passing fifteen miles upon the lake, in a gusty night, and a boat scarce able to sustain the great weight. This had resisted the exertions of twelve men on one occasion: after moving it a few rods, they had abandoned it in despair. The boatmen thought me mad, and crossed themselves devoutly when I proceeded to carry it away. 'The Indians of Honduras,' says Herrara, 'worshipped two images, male and female,' which they called 'the great father and the great mother,' and of which he says, a little further on, the sun and the moon were also representatives. I have heard of other localities similar to this, which I propose to visit; and shall therefore not repeat what is told me concerning them. I must not, however, forget to mention that there has lately been discovered, in the province of Vera Paz, 150 miles north-east of Guatemala, buried in a dense forest, and far from any settlements, a ruined city, surpassing Copan or Palenque in extent and magnificence, and displaying a degree of art to which none of the structures of Yucatan can lay claim."

(From a letter by Dr. S. P. Hildred to the President of the American Antiquarian Society, dated "Marietta, Nov. 3, 1819.")

"In removing the earth composing an ancient mound in the streets of Marietta, [Ohio,] on the margin of the plain, near the fortifications, several curious articles were discovered. They appear to have been buried with the body of the person to whose memory the mound was erected. Lying immediately over or on the forehead of the body, were found three large circular bosses, or ornaments for a sword-belt or a buckler: they are composed of copper overlaid with a thick plate of silver. The fronts are slightly convex, with a depression like a cup in the centre, and measure two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet or nail, around which are two separate plates, by which they were fastened to the leather. Two small pieces of the leather were found lying between the plates of one of these bosses. They resemble the skin of a mummy, and seem to have been preserved by the salts of copper. The copper plates are nearly reduced to an oxyde, or rust. The silver looks quite black, but is not much corroded, and in rubbing is quite brilliant. Two of these are yet entire; the third one is so much wasted that it dropped in pieces in removing it from the earth. Around the rivets of one of them is a small quantity of flax or hemp, in a tolerable state of preservation. Near the side of the body was found a plate of silver, which appears to have been the upper part of a sword-scabbard: it is six inches in length and two inches in breadth, and weighs one ounce. It has no ornaments or figures, but has three longitudinal ridges, which probably corresponded with the edges or ridges of the sword. It seems to have been fastened to the scabbard by three or four rivets, the holes of which remain in the silver. Two or three broken pieces of a copper tube were also found *filled with iron rust.* These pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword. No signs of the sword itself were discovered, except the appearance of rust above mentioned. Near the feet was found a [round] piece of copper weighing three ounces. . . . It [the mound] has every appearance of being as old as any in the neighbourhood, and was, at the first settlement of Marietta, covered with large trees. . . . The bones were much decayed, and many of them crumbled to dust on exposure to the air."

(From John Baily's "Central America," published in 1850.)

"On the left bank of the river Motagua, in the lands called Quirigua, about six leagues from the town of Yzabal, on the Gulf of Dulce, there are some remains of antiquity, that, were they better known, would excite the admiration of archaiologists. They consist of seven quadrilateral columns, from 12 to 25 feet high, and three to five feet at the bases, as they now stand; four pieces of an irregularly oval figure, 12 feet by 10 or 11 feet, not unlike sarcophagi; and two other pieces, large square slabs, seven-and-a-half feet by three feet, and more than three feet thick. All are of stone resembling the primitive sandstone, and, except the slabs, are covered on all sides with sculptured devices, among which are many heads of men and women, animals, foliage, and fanciful figures, all elaborately wrought in a style of art and good finish that cause surprise on inspecting them closely. The columns appear to be of one piece, having each side entirely covered with the figures in relief. The whole have sustained so little injury from time or atmospheric corrosion, that, when cleared from an incrustation of dirt and moss, they show the lines perfect and well-defined. Evidently they are the performances of a skilful and ingenious people, whose history has been lost probably for ages, or rather centuries. . . . Investigation as to their origin and purpose would lead into a labyrinth of conjecture. They suggest the idea of having been designed for historical records rather than mere ornament; and as so little is known of this country previous to the subjection of it by Pedro Alvarado and others, they well deserve the scientific consideration of antiquarians."

(To be continued.)

PASSING EVENTS.

General.—Warlike preparations are reported to be still actively carried on at Toulon. A Naples letter states that of the 270 prisoners taken in the Champ de Mars, two have been condemned to death, and all the rest to hard labour for the whole term of their lives. An official message declares the abdication of the Grand Duke of Tuscany in favour of his son. It is stated in the Turin journals that the Sardinian army, reinforced by recruitments in Lombardy, is to be raised to 100,000 men. Telegraphic communication with Lombardy is now restored. Constantinople journals report brigandage and outlawry to be fearfully on the increase in Albania.

MEMORABILIA.

Rain never falls in Peru, South America.

Hints to Public Speakers.—In a large square room, the best place to speak from is at one of the corners, with the voice directed diagonally towards the opposite corner. In rectangular rooms, it is better to direct the voice along the length of the room than across. A low ceiling conveys sound better than a high one. It is better to speak from near a wall or a pillar than at a distance from it.

To tell the Breadth of a River by means of the Brim of a Hat or the Peak of a Cap.—Place yourself at the edge of one bank, and lower the brim of your hat or the peak of your cap till you find the edge of it cuts the other bank; then steady your head and turn round gently on your heels to some level ground on your side of the river, and observe where your eyes and the edge of the hat brim or cap peak again meet the ground. Measure that distance, which will be very nearly the breadth of the river.

To tell the Distance of an Object by means of Two Rods.—Take two rods of unequal lengths, and drive the shorter one into the ground (say close to the edge of a river); then measure some paces back from it, and drive in the other, till, on looking over the tops of both rods, you find your sight intersects the opposite bank. Pull up the first rod, measure the same distance from the second rod, in any direction the most horizontal, and drive it as deeply into the ground as before. Then, looking over them again, if you observe where the line of sight terminates, you will have the distance required. This method, however, is applicable only to short distances.

VARIETIES.

"At one of the last meetings of the Academie des Sciences, at Paris, M. Guerin Mineville, produced a number of wheat stalks of more than seven feet in height, each of them bearing splendid ears. This fine species of wheat was obtained from five grains that were found in an Egyptian tomb, where for thousands of years they had been preserved from all external influence. Sown in 1849, they grew up luxuriantly and yielded a 1,200-fold produce."—*Boston Traveller.*

Ancient Manuscripts.—The following is from an old copy in our possession:—"*The Epistle of Paul the Apostle to the Laodiceans.*—1. Paul an Apostle, not of man, nor by man, but by Jesus Christ, 2. To the brethren which are at Laodicea: Grace and peace be with you from God the Father and the Son Jesus Christ. 3. I thank my God in all my prayers that you remain steadfast in him and in all his works, waiting upon his promises to the day of judgment. 4. And be not seduced by some unprofitable talkers, who go about to cause you to fall from the Gospel which was preached unto you by me. 5. O that they that were instructed by me might serve to the profit of the Gospel of truth, and become diligent in good works of eternal life. 6. And henceforth are my bonds manifest which suffer for Christ's sake. 7. Whereof I rejoice in heart, and account it eternal salvation, 8. That such is done through your prayers by the working of the Holy Spirit, whether by life or death. 9. For I have a will and joy to die in Christ, who will through the same mercy give you to have the same love and to be of our mind. 10. Therefore, beloved brethren, as you have heard in my presence, that keep and finish in the fear of God; so shall you have eternal life; for God will work it and perfect it in you without delay. 11. My beloved, rejoice in the Lord, and take heed of them that are desirous after filthy lucre. 12. Let your prayers be manifest unto God, and remain firm in the knowledge of Christ. 13. And do that which is meet, convenient, just, and

reasonable; and what you have heard and received, that keep in your hearts; so shall you have praise. 14. The grace of God and our Lord Jesus Christ be with your spirits. Amen. Cause this Epistle to be read unto the Collossians, and read you that which is written to the Collossians."—(This Epistle of Paul to the Laodiceans was found in the oldest Bible that was printed at Wormes.) "*Concerning the Death of Paul.*—Paul being delivered by Nero, bound, unto Longinus and Magistus, the chief officers, and Arestus, the centurion, that they should lead him without the city and cause him to be beheaded; and Paul, being full of the Holy Ghost, spake the words of eternal life, that both Nero and all should believe in Jesus Christ, who was King of heaven and earth, and who would destroy the glory of the world with fire; when they had led him away, Longinus, Magistus, and Arestus began to say unto him, Tell us, O Paul, where is that King, and where will he appear unto you, and how will you know him, and what will he give unto you, or what good will he bestow upon you, that you Christians so mightily love him, that by no means you will consent unto our religion, that you may live and enjoy the good of this life; but rather than all the pleasures of delight, to be led to die for him with divers torments? For this seems to us to be a great error, to hate this joyful life, and to embrace with all your desire punishment and death. Paul therefore said, O ye wise men and flourishing in knowledge, depart out of the darkness and error wherein the nobility of your understanding is clouded with darkness, lest you should see the truth which lyeth hid in you; return the eyes of your mindes to the eternal and true light, that ye may be able first to know yourselves and to come to the knowledge of that King with gladness, and to be saved from that fire which is to come upon the world, and to remain unhurt; for we do not war, as you think, for some earthly king, but the living God, the kingdom without end; who, by reason of the iniquities that is done in the world, he will come a judge, and will judge it by fire. Happy will that man be who will believe in him: he shall have eternal life, and shall live world without end. And most unhappy is he who, despising the riches of his bounties and long suffering, will not return unto him; for he shall perish eternally."

POETRY.

"NOW IS THE ACCEPTED TIME."

(Selected.)

"*Now*" is the voice that Nature breathes
To those her book who read:
The changeful cloud, the fleeting beam,
The fading rose, th' unresting stream
Confirm her warning creed.

"*Now*" is the word that wisdom writes
On palace, hall, and bower:
The buried past from hope is free;
The future—what is that to thee?
Improve the present hour.

"*Now*," saith the Spirit from on high;
"*Now*," saith a page sublime:
To-morrow hath its load of cares—
To-morrow's hand no promise bears
Of the "accepted time."

"*Now*," though another morn may rise
In purple and in gold,
Thine eye, made dim by failing breath
And shrouded in the dust of death,
May not its light behold.

"*Now*"—not to-morrow—oh, my soul,
Obey thy Maker's call,
Lest darkly on the scroll of fate
Stand forth the fearful doom—*too late*,
And thou be reft of all.

MRS. L. H. SIGOURNEY.

ADDRESSES.—John Redington, 14, Carden Street, Worcester.
James Evans, 27, St. George's Place, Cheltenham.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 33, Vol. XXI. Saturday, August 13, 1859. Price One Penny.

"MORMONISM."

BY ELDER GEORGE TEASDALE.

Of all the topics that have occupied the attention of the people, "Mormonism" (as it is called) has been one which priests, editors, and people of the most illiterate kind profess to circumscribe and sum up in a very short time; and they have been more or less unanimous in their decision that it is a delusion, and that all its votaries are either deceived or deceivers—a "base fanatical set," worthy only to be exterminated, burned, mobbed, or anything else that will destroy its existence from the earth. And not only have bitter words been used, but cruel persecution from the people, without protection from the Government, has been the lot of this devoted people, and in a land professing to be the first in the world for civil and religious liberty, having a "glorious Constitution," under the banner of which all tribes and nations are invited and promised protection, be their worship, in the eyes of others, ever so erroneous or foolish.

Yet "Mormonism" lives, thrives, and flourishes, in spite of mobbing and persecutions unparalleled, or the prejudice caused by the abuse, calumny, rant, and folly that has been poured forth from pulpit and press of every degree and denomination.

Surely it is "a marvellous work and a wonder!" Scarce thirty years ago, an illiterate boy from the backwoods of America declared that he had received visitations from angels and a commission to translate certain plates upon which was engraven the history of the aborigines of America, with God's dealings with them. The book is translated and goes forth to the world in the midst of persecution and calumny, causing a furious opposition. The same youth, nothing daunted at persecution, commences to lay the foundation of a Church, not built upon the Bible, but upon new revelations, published as proceeding forth from Jesus Christ, from whom the youth professed to have received his authority; and in the course of time we have a Church organized exactly after the pattern we read of in the history of the Church of Christ as organized by himself and carried on by his Apostles upwards of eighteen hundred years ago.

Now, "Mormonism" must be true or false; and we think, from its high pretensions, it deserves the calm, rational investigation of every honest lover of truth; for there has always existed such a powerful opposition and prejudice against any one assuming to be *sent of God*, that it is impossible to receive any testimony against the character of or doctrines taught by such men. If Joseph Smith was indeed sent of God, according to his testimony, then is the kingdom of God come unto us, and salvation must come through that source; and if we reject him and refuse to obey the form of doctrine he teaches, then do we reject Christ;

or, in receiving him, we receive Him that sent him. (John xiii. 20.) Under such circumstances, it is not to be supposed that we are merely to rely upon the testimony of such individuals; but we are promised a *knowledge*. And upon subjects of religion how careful we should be that we are not deceived, but that the form of religion we endorse will stand the test of that best of all tests—experience; for, if we credit the testimony of Scripture, faith, which is the foundation, will lead to knowledge. One of the objects of the Apostleship was, that "we all come to the unity of the faith and of the *knowledge* of the Son of God." (Eph. iv. 13.) Jesus Christ taught that whosoever would do the will of the Father should *know* of the doctrine; and it is testified that he himself received not a fulness at first, but grace for grace; and it was declared through the Prophet that line upon line and precept upon precept should be given. Therefore, if "Mormonism" is the Gospel of Christ, restored with its stream of revelation through that source, even the Holy Spirit, the Comforter, whose mission was to testify of the Saviour, (John xv. 26,) then experience must reveal whether it is true or not to every individual who, from pure motives of love of righteousness, obeys and lives the requirements of the Gospel. Paul declares that "the things of God knoweth no man, but the Spirit of God." Here, then, is the key: the Holy Spirit is imparted to the Saints by obedience to the Gospel. Hence they are enabled to comprehend quicker and clearer than those who are strangers to the gift of this Holy Spirit; for without it they judge according to the fallible judgment of men, by "the spirit of man which is in him."

The Latter-day Saint testifies that he *knows* "Mormonism" to be true. And who has a greater right to know? He has embraced it, and lives it, rejoices in the blessings imparted through his obedience; and his experience stands the test, increasing his testimony.

Can a man, by obeying the Gospel and keeping God's commandments, "putting on Christ," and fulfilling the true measure of his creation, obtain a knowledge of God? Yes; for our Redeemer declares this to be eternal life—to *know* the only true God and Jesus Christ whom he sent.

"Mormonism" is declared to be the mind of God proclaimed to man for the gathering of Israel, the preaching of the Gospel, the establishing of Zion upon the earth, and the building up of the kingdom of God. It agrees with the Church of Christ in its organization and first principles as taught in the New Testament; and that such a work was to come forth in the last days is clearly predicted in the Old Testament by the Prophets. Its history is one that is pregnant with palpable demonstrations that it has been highly favoured by some supernatural power; and the faith, energy, and devotion manifested by those who have embraced it have caused even their enemies to laud and admire it.

In a short article like this it would be impossible to do anything like justice to so stupendous a subject. But if, through perusing this, any should be led to think and investigate for themselves, instead of flowing with a corrupt stream of slander and falsehood, they will be led to consider "Mormonism" in a far more favourable light. It is neither wise nor honourable to condemn an innocent people, or use an influence against what *may be* the dispensation of the fulness of times; for the time will come when everything that is not of God will be "found wanting," on being "weighed in the balances;" and when that time comes, we feel sanguine that "Mormonism" will be much better understood.

THE DIVINE BUILDER.

BY ELDER CHARLES F. JONES.

The frailty of man is so great, and his liability to err so certain, unless he be subject to the entire guidance of a superior being, that every discerning mind must see the great necessity of the creature's paying strict attention to the instructions of the Creator, and of rightly applying them to himself, that thereby he

may be built up in purity and holiness before the Lord, and thus become in reality a son of the Most High God. It is not the mere profession that unites man with his Maker, but the possession and lawful application of certain qualities of Deity. As the scholar becomes like his master, in due time, by carefully studying every lesson given him, so man may become what he should be, and reflect honour upon his Father, by the strict observance of all his precepts.

The biography of the past oft unfolds the lives of ancient worthies who were born of humble parentage and low estate, and whose understanding of things in general was limited. Yet we learn that these rose to eminent positions and became bright exemplars of godliness through forming their lives in strict accordance with the revelations of God.

As the improving and building up of man's mind is a progressive work, being accomplished by the reception and practice of one true principle after another, and as our earthly structure is seldom the work of a moment, but often of months and years; and although, when complete and termed a whole, it is still composed of various parts, each having been applied at a given time to its proper place, so likewise is the character of Christ's Church. It is likened by the Apostle Paul to the various stages of man;—that as the body is built up by degrees from infancy to youth and from youth to manhood, and as the mind gradually expands and becomes more and more developed, so also is the progress of the Church of God.

The ancients, when speaking of the people of God collectively, often liken them to a house or building, especially in speaking of his chosen people Israel. The Apostle Paul, in addressing the Corinthian Saints, says, "Ye are God's building." These terms, applied to the people composing the Church of Christ, necessarily implies that there is a foundation upon which the said church is built, from the fact that no building can exist without one.

It is therefore wise to seek its basis, and, after having found it, to endeavour to discover its component parts. The Apostle Paul says, "For other foundation can no man lay than that is laid, which is Christ Jesus." He evidently refers to the revelations of God given through Jesus as being the foundation of the same. Christ himself gives a clear account of its basis, when he says, "Upon this rock will I build my church,"—namely, upon the communicative Spirit that bore the glad tidings to Peter that he (Christ) was the Son of God.

Christ, being the founder of the Church, necessarily became an important part thereof, and is therefore often likened by the Prophets to the chief corner stone. Hence the Psalmist says, in his 118th Psalm, "The stone that the builders refused is become the head stone of the corner."

That every person who faithfully lived by the instructions and admonitions of Deity became part of the sacred edifice, is evident from the following language of Paul—"Ye are no more strangers, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly joined together groweth into one holy temple in the Lord; in whom also ye are builded together for an habitation of God, through the Spirit." (Ephes. ii.)

Doubtless the positions of its members varied, every man being used to fill that place for which he was best adapted, one occupying an honourable and another a less honourable position. There were many, no doubt, who placed themselves in the least important positions, through their negligence in not preparing themselves for more important uses. Of this we have sufficient proof on the pages of history. If the lessons imparted had been faithfully practised, they were sufficient to have made all worthy. As the Apostle says, "The word of his grace is able to build you up and to give you an inheritance among the sanctified."

That the hearing of the word of God was not enough to improve man's mind, but the strict compliance of the same, is certain from the following language of Christ—"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock. But every man that heareth them and doeth them not shall be likened unto a foolish man, which built his house upon the sand." (Matt. vii.) From this we learn that the church which is founded upon the revelations of God will stand, whilst every false system founded by man must fall when

every man's works are tried,—as says Jeremiah, "Woe unto him that buildeth his house in unrighteousness." (Ch. xxii.)

As God in previous ages has exhibited such care and tender regard for his creatures, and has taken such pains to improve man's condition in all things, in order that he might enjoy true happiness in this state and still greater felicity in a future one, we may with consistency inquire whether God in these last days manifests such great care for the welfare of his people.

The most affectionate and beloved of his servants have frequently told us that God their Father was unchangeable and that his means of serving and exalting are eternal. If this be true, which all acquainted with his Divine character will admit, we may expect to see the same means employed to improve and build up mankind in this age as in past ones. Although this is the belief of some and the theory of others, yet we perceive the professedly religious world in a state of confusion and decomposition, in consequence of lacking the correct information respecting the organization, order, and means of life in Christ's Church.

Foundation after foundation has been laid—system after system has been formed, for the professed purpose of building up mankind; but all have proved futile and vain, thus proving the truth of Paul's assertion, "Other foundation can no man lay than that is laid," and that no system can be formed to supersede the one formed by Jehovah.

In the midst of this anarchy and distress, God in his loving-kindness condescended in the spring of 1820 to reveal himself from on high and to commune with man, even Joseph Smith, and continued to hold converse with him at sundry times, not only for his own improvement, but for the good of others; and on the 6th of April, 1830, he received the following revelation—"Behold, there shall be a record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church, through the will of God the Father and the grace of your Lord Jesus Christ, being *inspired* of the Holy Ghost to lay the *foundation* thereof and to *build* it up." (See Doc. and Cov., page 197.) And in a revelation given to Joseph in June, 1829, are these words:—"I give unto you a commandment that you rely on the things that are written, for in them are all things written concerning the *foundation* of my Church, my Gospel, and my rock. Wherefore, if you shall *build* up my Church upon the *foundation* of my *Gospel* and my rock, the gates of hell shall not prevail against you." (Doc. and Cov., page 190.)

From the above quotations we can clearly see that God has founded his Church as anciently. And Joseph being a Prophet and an Apostle of Jesus Christ, and having a correct understanding of the Gospel, and enjoying the spirit of it, the Holy Ghost fully qualified him to instruct and build up others in righteousness.

Thus from the day that the Church was organized with its six members has the same been advancing and increasing in numbers, understanding of principle, and in the observance of the same, until at the present time it numbers its tens of thousands; and these, because of their great knowledge of God's designs, are becoming purer and more Godlike day by day; thus proving that God has kindly assisted Joseph and his successors, according to promise, in building up his Church thus far. And it should assure all, whatever may be the wrath of men and their opposition towards it in future, that if the Church remains faithful, he will continue to add strength and beauty unto it, until it becomes perfect in all things.

With this view before us, and as the Church is composed of many members, each being appointed to occupy some particular place therein, to assist in giving a completeness to it, every such member should endeavour, through faithfulness, to honour his calling and assist to make the whole perfect.

As an unseemly stone in the hands of the sculptor is brought from the roughest state, by the heaviest labour, into the most perfect state, by means of the finest tools and the faintest touch, until made worthy to occupy the most prominent place in the building, so also should the Saints continue to improve daily in the hands of God's workmen, becoming more and more intelligent and refined, and thereby become in due time fit to occupy any place, however important, in the house of God; for He who has thus far worked so perfectly is certainly competent to build up and save all who cheerfully submit themselves to his lawful and qualified servants.

THE ESSAYIST.

THE TIMES APPOINTED.

The division of the probationary period into sections of time, and the classification, fitness, progressive unfolding, and fulness of the times are of immense importance in the Divine design. Of course it is not the immaterial time or simple duration that gives this importance. Were there no beings in time, no existence of responsible creatures, no purposes of the Deity to be accomplished, no events to transpire, and, in short, no world, with its fruits, conditions, contingencies, and courses, then indeed the division and classification of the probation into times and seasons would be of non-importance, and their succession, progressive openings, and fulness would be merely abstract mathematical problems of immaterial duration, the solution of which would be also immaterial. But mankind exist in time, actions are performed in time, God's purposes are rolled on in time, and the Divine work of the probation is consummated in time. It is the existence of things, the work to be done, and the growths, events, objects, and purposes of the probation that give importance to the divisions of the probationary period and meaning to the classification of those divisions. An intelligent division of the probationary period into grand and minor sections of time, the classification of those sections, their progressive unfoldings, and their ultimate blending, or grand fulness, would necessarily grow out of an intelligent design. It would amount to a corresponding division and classification of the human race and the appointment of generations, of leading spirits, capital events, Divine purposes and dispensations to their due times, as marked in God's design. The progressive unfolding of those times would amount to a progressive unfolding of all the belongings of the times. It would amount to a progressive unfolding of the human race and their manifold developments, a progressive unfolding of the purposes and dispensations of God, and a progressive unfolding of the leading spirits and powers and principles and institutions of the Priesthood to carry on those dispensations and consummate those purposes. And as the blending of times comes round, so will come round the grand blending of all things, and all beings, and all Priesthood, and all powers, and all dispensations, and all civilizations, and, in short, all belonging to this probationary world and God's designs towards it. When the fulness of the times of the world comes in, there will also come in a fulness of all involved in those times.

Inasmuch as the human race are not brought forth at once, but extend through a succession of generations during thousands of years, and inasmuch as the development and belongings of the world are brought forth and consummated during the course of the successive ages, and inasmuch as the purposes and operations and dispensations of God accompany the world from the beginning to the end, the times and the seasons of all are doubtless pre-appointed and intelligently marked in the Divine design.

God has an intelligent design concerning this world, fitting mankind with all their developments in all their generations. In that design there is an intelligent classification, succession, and progressive unfolding of things destined to exist, the human beings to be brought forth during the probation, events to transpire during that period, and actions to be performed therein. If such is the case—if the great Designer has marked the *general* lines of all things, all events, and all doings, leaving the details to be filled in by free agents and impulsive life, then there can be no doubt that he has made corresponding marks in time itself, dividing the probationary period, as stated, into grand and minor sections. These sections or times are classified, with all involved therein, and unfolded in progressive succession, and rolled at last into their fulness, all times blending together. Indeed, the divisions, arrangements, successions, and progressive unfoldings of things existing, events transpiring, or actions performed in time, would make, independently of any prearrangement, corresponding marks in the period of probation, and thus divide it into grand sections and minor sections of

duration, which we denominate the times. The successive generations, the openings and consummation of dispensations, the birth and growths of the civilizations, the rise and fall of empires, the setting-up of kingdoms and dynasties, and even the births and missions of great men would be time-marks—marks dividing and classifying the times. Out of these successions of generations, dispensations, events, &c., would grow the distinctions of ages, eras, epochs, and periods, both of a major and minor character; and even the dates of the world and the various reckonings of time among the nations would result therefrom. Such, indeed, are the facts as illustrated by history and general experience. For instance, the dates and reckoning of the Christian nations are from the birth of Christ, arising from the received divinity of his mission and the dispensation which he gave to the world at that period.

Such divisions and classifications, then, of the probationary duration into ages, successive ages, compound ages, eras, epochs, and times generally, would naturally be formed and stand out in history, even though such was not predetermined in the Divine design. But we are not among those who look at the world rolling along its important course of thousands of years, as though the Gods in the beginning had kicked it into existence to roll through an indefinite period of duration undetermined to within a few millions of years,—indeed, to roll on, on, until the momentum then given was spent. Nor are we among those who look upon the successive generations of the human race as merely matter-of-course growths, simply the result of the sexes existing and the world still rolling. Nor are we of those who consider the developments of society merely as the growths of a field into which varieties of kinds of seed have been scattered, to spring up as it may, or who look upon events as haphazards, or the courses of the world as great accidents, and the courses of nations as lesser accidents. We believe, rather, that there is an intelligent Divine government growing out of an intelligent Divine design. In that design, we believe, stands marked the period of the world's probation, fixed in its duration and limited in its embracings. That period of duration, we believe, is divided into sections. To each of those sections God has appointed that which he has marked as belonging to it. To the first section of time is given those generations, those growths and events, and those Divine purposes and operations as the wisdom of God dictates; and to the next is given its generations and belongings; and so on, until all the family of Adam stand appointed in their generations to their own times, and all the events and growths and dispensations and Divine purposes and operations stand classified in their given sections of the probationary period. As those sections of the probationary duration or those appointed times of the world become unfolded in progressive succession, so also are unfolded all the human race, with all the events, growths, &c., which they bring forth, and all the Divine purposes and operations belonging to the probationary economy. When the fulness of all the appointed times of the world comes in, then will also come in the fulness of the human family and a fulness of the civilizations and events of all the times, and a fulness of dispensations and Divine purposes and operations, and a fulness of the Priesthood, and the fulness of the Gospel. And when, at the close of the sabbatic reign of Christ, the whole series of the times are perfectly completed, then will be completed God's work of probation. Then will all mankind have passed through their state of probation, and the world will be prepared to take another step in the endless series of progressions.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 508.)

[July, 1843.]

In the meantime, Joseph Smith and those who came with him from Far West returned to their homes in peace, suspecting nothing. But I, seeing the rage of the mob and their full determination to drive the Church from Daviess County, sent to Gene-

ral Atchison (Major-General of the Division in which we lived). He immediately sent Brigadier-General Doniphan with between two and three hundred men. General Doniphan moved his troops near the mob force, and came up and conversed with me on the subject. After conversing some time on the subject, Major Hughes came and informed General Doniphan that his men were mutinizing, and the mob were determined to fall on the Saints in Adam-ondi-Ahman. I, having a Colonel's commission under Doniphan, was commanded to call out my troops forthwith, and, to use Doniphan's own language, "kill every God-damned mobocrat you can find in the county, or make them prisoners; and if they come upon you, give them hell." He then returned to his troops and gave them an address, stating the interview he had with me; and he also said to the mob, that if they were so disposed, they could go on with their measures; that he considered that Colonel Wight, with the Militia under his command, all-sufficient to quell every God-damned mobocrat in the county; and if they did not feel disposed so to do, to go home, or, God damn them, he would kill every one of them. The mob then dispersed.

During these movements, neither Joseph Smith nor any of those of Far West were at Adam-ondi-Ahman, only those who were settlers and legal citizens of the place.

The mob again assembled and went to De Witt, Carroll County, there being a small Branch of the Church at that place. But of the transactions of this place I have no personal knowledge. They succeeded in driving the Church from that place, some to the east and some to the west, &c. This increased their ardour, and, with redoubled forces from several counties of the State, they returned to Daviess County to renew the attack. Many wanton attacks and violations of the rights of citizens took place at this time from the hands of this hellish band.

I, believing forbearance no longer to be a virtue, again sent to the Major-General for military aid, who ordered out Brigadier-General Parks. Parks came part of the way; but, fearing his men would mutinize and join the mob, he came on a-head and conversed with me a considerable time.

The night previous to his arrival, the wife of Don Carlos Smith was driven from her house by this ruthless mob, and came into Adam-ondi-Ahman—a distance of three miles, carrying two children on her hips, one of which was then rising of two years old, the other six or eight months old, the snow being over shoe mouth deep, and she having to wade Grand River, which was at this time waist deep; and the mob burnt the house and everything they had in it; and General Parks, passing the ruins thereof, seemed fired with indignation at their hellish conduct, and said he had hitherto thought it imprudent to call upon the Militia under my command, in consequence of popular opinion; but he now considered it no more than justice that I should have command of my own troops, and said to me, "I therefore command you forthwith to raise your companies immediately, and take such course as you may deem best in order to disperse the mob from this county."

I then called out sixty men, and placed them under the command of Captain David W. Patten, and I also took about the same number. Captain Patten was ordered to Gallatin, where a party of the mob were located, and I to Millport, where another party was located. I and Captain Patten formed the troops under our command, and General Parks addressed them as follows:—

"Gentlemen, I deplore your situation. I regret that transactions of this nature should have transpired in our once happy State. Your condition is certainly not an enviable one, snrrounded by mobs on one side, and popular opinion and prejudice against you on the other. Gladly would I fly to your relief with my troops, but I fear it would be worse for you. Most of them have relations living in this county, and will not fight against them.

"One of my principal captains (namely, Samuel Bogard,) and his men have already mutinized and have refused to obey my command.

"I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have commanded to disperse all mobs found in Daviess County, or to make them prisoners and bring them before the civil authorities forthwith.

"I wish to be distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of Daviess.

"I deeply regret, gentlemen, (knowing as I do the vigilance and perseverance of Colonel Wight in the cause of freedom and rights of man,) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed.

"In conclusion, gentlemen, be vigilant, and persevere, and allay every excitement of mobocracy. I have visited your place frequently, find you to be an industrious and thriving people, willing to abide the laws of the land; and I deeply regret that you could not live in peace and enjoy the privileges of freedom. I shall now, gentlemen, return and dismiss my troops, and put Captain Bogard under arrest, leave the sole

charge with Colonel Wight, who I deem sufficiently qualified to perform, according to law, in all military operations necessary."

Captain Patten then went to Gallatin. When coming in sight of Gallatin, he discovered about one hundred of the mob holding some of the Saints in bondage, and tantalizing others in the most scandalous manner. At the sight of Captain Patten and company, the mob took fright; and such was their hurry to get away, some cut their bridle-reins, and some pulled the bridles from their horses' heads, and went off with all speed.

I went to Millport, and on my way discovered that the inhabitants had become enraged at the orders of Generals Doniphan and Parks, and that they had sworn vengeance, not only against the Church, but also against the two Generals, together with General Atchison; and, to carry out their plans, they entered into one of the most diabolical schemes ever entered into by man, and these hellish schemes were ingeniously carried out.

Firstly, by loading their families and goods in covered waggons, setting fire to their houses, moving into the midst of the mob, and crying out, "The Mormons have driven us and burnt our houses." In this situation I found the country between my house and Millport, and also found Millport evacuated and burnt.

Runners were immediately sent to the Governor with the news that the "Mormons" were killing and burning everything before them, and that great fears were entertained that they would reach Jefferson City before the runners could bring the news.

This was not known by the Church of Latter-day Saints until 2,200 of the Militia had arrived within half-a-mile of Far West; and they then supposed the Militia to be a mob.

I was sent for from Adam-ondi-Ahman to Far West; reached there the sun about one hour high, in the morning of the 29th of October, 1838; called upon Joseph Smith, and inquired the cause of the great uproar. He declared he did not know, but feared the mob had increased their numbers, and was endeavouring to destroy us.

I inquired of him if he had had any conversation with any one concerning the matter. He said he had not, as he was only a private citizen of the county;—that he did not interfere with any such matters.

He told me there had been an order, either from General Atchison or Doniphan, to the Sheriff to call out the Militia, in order to quell the riots, and to go to him: he could give me any information on this subject. On inquiring for the Sheriff, I found him not. That between three and four o'clock, p.m., George M. Hinkle, Colonel of the Militia in that place, called on me, in company with Joseph Smith, and said Hinkle said he had been in the camp in order to learn the intention of the same. He said they greatly desired to see Joseph Smith, Lyman Wight, Sidney Rigdon, P. P. Pratt, and George W. Robinson.

Joseph Smith first inquired why they should desire to see him, as he held no office, either civil or military. I next inquired why it was they should desire to see a man out of his own county.

Colonel Hinkle here observed, There is no time for controversy. If you are not into the camp immediately, they are determined to come upon Far West before the setting of the sun; and said they did not consider us as military leaders, but religious leaders. He said that if the aforesaid persons went into the camp, they would be liberated that night or very early next morning; that there should be no harm done.

We consulted together and agreed to go down. On going about half the distance from the camp, I observed it would be well for Generals Lucas, Doniphan, and others, to meet us, and not have us go in so large a crowd of soldiers. Accordingly the Generals moved onwards, followed by fifty artillery men with a four-pounder. The whole 2,200 moved in steady pace on the right and left, keeping about even with the former.

General Lucas approached the aforesaid designated persons with a vile, base, and treacherous look in his countenance. I shook hands with him and saluted him thus:—"We understand, General, you wish to confer with us a few moments. Will not to-morrow morning do as well?"

At this moment George M. Hinkle spake and said, "Here, General, are the prisoners I agreed to deliver to you." General Lucas then brandished his sword with a most hideous look, and said, "You are my prisoners, and there is no time for talking at the present. You will march into the camp."

At this moment I believe that there were 500 guns cocked, and not less than twenty caps bursted; and more hideous yells were never heard, even if the description of the yells of the damned in hell is true, as given by the modern sects of the day.

The aforesaid designated persons were then introduced into the midst of 2,200 mob Militia. They then called out a guard of ninety men, placing thirty around the prisoners, who were on duty two hours, and four off. The prisoners were placed on the ground, with nothing to cover them but the heavens, and they were overshadowed by clouds that moistened them before morning.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 13, 1859.

FURTHER HINTS TO THE PRIESTHOOD.—In a former number of the *Star* we endeavoured to point out some of the duties of Pastors and Presidents in relation to preaching the Gospel by the local Priesthood, and the qualifications of the brethren for that most important portion of the great Latter-day Work. To facilitate the work and assist in developing the preaching talents of the Priesthood and put it in the power of the Pastors and Presidents to know, and, knowing, to select the men best qualified and prepared to preach the Gospel to the edifying and instructing the hearers, we proposed the formation of private classes of the Priesthood, in which they should deliver short addresses on given subjects upon or connected with some of the doctrines and principles of the Gospel, and upon which they should have previously informed themselves.

Now, the benefits to be derived from the plan there proposed, if it is faithfully and perseveringly carried out in the proper spirit, are manifold. We can foresee that a vastly greater amount of good will be accomplished by and through the local Priesthood than ever yet has been done. We have said that the benefits to be derived from these meetings are many, but we shall confine our present remarks to a few of the advantages resulting to the brethren themselves. To them, if the plan proposed is entered into with spirit and energy, and continued with that perseverance which its importance demands, the advantages will be of almost incalculable value. It will develop and strengthen their mental and reasoning powers, discipline their minds, and enable them to have system and order in their reasonings, and method in their arguments, and give strength and confidence from practice, and be constantly adding to their store of useful information, knowledge, wisdom, and intelligence, and qualify them for greater usefulness and more important and responsible stations in the Church and kingdom of God. Pastors and Presidents, who, as we have said, should personally preside over these classes as often as their other duties will permit, will become acquainted with the abilities, talents, character, disposition, and qualifications of every man holding the Priesthood in their several Pastorates and Conferences, and be able understandingly to appoint each to appropriate duties and place the right man in the right place. In selecting men to preach the Gospel, Pastors and Presidents should have an eye single to the cause, and study the interest of the work, and make their appointments and selections accordingly. In judging of the qualifications of men to preach, they should not confine themselves to scholastic qualifications only, but the spirit and soul of the man should be taken into the account. If he lacks the Spirit of God and the fire, energy, and life of the Holy Ghost, and relies upon his talents, acquired abilities, and oratorical powers, be they ever so great, he cannot successfully preach the Gospel. The brethren should be careful to cultivate a meek and humble spirit within them and the abiding presence of the Holy Ghost. Pastors and Presidents should endeavour to instruct and direct the Priesthood, and call men to preach the Gospel in their preaching meetings who have the qualification of the Holy Spirit as well as that of study and acquired ability, rather than those who look upon themselves as the Pauls of the day and despise the more humble attainments of

the Peters. Again do we desire the brethren to avoid extremes. It is the duty of Pastors and Presidents to discountenance every appearance of foolish worldly pride on account of supposed superiority in literary or worldly attainments or desire to show off, and to leave out all such spirits in their selection of preachers, and select those who rely upon the Holy Spirit for guidance and assistance in all their preaching—those who take a common-sense view of the object and aim of this preparation as it has heretofore been fully explained through the *Star*. It matters not how much literary talent, worldly learning, or scientific attainments, or fluency, style, and eloquence an Elder may possess, if he holds it all in subjection to the Holy Spirit and Priesthood of God. We wish they were all Pauls and all Peters.

All the learning and eloquence it is possible for a man to acquire, combined with the first order of intellect and natural gifts and qualifications, unaccompanied by the guiding and directing influence and assistance of the Holy Spirit, will not qualify a man to preach the Gospel effectively. The man who relies upon these qualifications instead of the Holy Spirit may tickle the ears, please the fancy, and for the time interest and even fascinate and astonish an audience; but once the eloquent address comes to an end, the spell is broken, and the audience, with perhaps a sigh of relief, are separated; the power and influence are gone, and the affair is forgotten; or, if it is remembered at all, it is like the dim, shadowy, and flitting recollections of a pleasant dream. No real and permanent good has been accomplished or convictions produced upon the minds of the audience, not even with those who were looking and hungering after truth, knowledge, light, and intelligence concerning the Gospel of Christ and their own salvation in his kingdom. The power, assistance, and blessing of the Holy Spirit are not sought, and do not accompany it. Such men do no good by attempting to preach the Gospel. They dishonour the Priesthood which has been conferred upon them for the purpose of building up the kingdom of God, and do injury rather than good to the cause. Pastors and Presidents should avoid these in calling men to preach, and call the more humble but intelligent, common-sense man, who looks to the Spirit for guidance, and to his natural and acquired abilities and practical qualifications as helpers only, to enable him more effectually to discharge his duties and honour the Priesthood which he has received.

Particularly should young men be encouraged to attend these classes, and to speak in them and in the meetings of the Saints, till they get an experience and confidence that will qualify them to stand before an audience of strangers to declare the principles of the Gospel and point out to them the way of life and salvation. As we have before said, if the brethren will assiduously apply themselves, they will be prepared by the information and experience gained in those classes to effectually preach the Gospel, honour their Priesthood, and bring the honest in heart to a knowledge of the truth. In their discourses the brethren should have point, force, and argument. The speaker should aim at something, and take a course to reach that something, and not lose himself in a fog of nonsense and mystification. Public discourses should be short, but spirited and to the point, and brought to a close when the speaker has done. Brethren should be required in their classes to practice *stopping* when they have done. Do not spoil the effect of a good discourse by calling upon some dear good old man, because he is dear and good and old, to bear testimony to the remarks that have been made, in a swashy speech twice as long as the discourse itself. He may be good—very good, but not good in that place. If it is deemed advisable to call a second speaker to the stand, let it be one who can add something to what has already been said and leave as good an influence and impression as he found, or evidently there is no gain, but an absolute loss, by calling the second speaker. It

would be better—far better to dismiss the congregation when there was a relish—a taste, a hungering for more, than to surfeit them at once or to close the feast with a dish particularly unseasonable and unpalatable. Those preachers are most profitable and successful who contrive to retain their hearers from Sabbath to Sabbath, who manage to interest them and create an appetite for their discourses, and dismiss them before they get weary or their appetites satisfied. Jesus said that the children of this world are in their generation wiser than the children of light; and we often see this remark verified in this day. Writers and publishers of romances and fictitious tales are sure to break off in the midst of a very affecting or intensely interesting scene with "To be continued in our next." There is policy and wisdom displayed in it. The reader is sure to look with a longing desire for "our next" to come, and is certain to purchase it. We think some of our Elders might in this particular imitate this example in their preaching, with advantage to themselves and their hearers. We are confident that they would be much more certain to get audiences for their "next" than if they tell all they know at one time, and then, for the sake of talking and prolonging the time, repeat it again. Let the brethren read, reflect, and reduce to practice, if they would secure the blessing of the Lord upon the labourers.

THE VISITOR.

A VISIT TO THE BRITISH SAINTS.

British Saints, I come to visit you. My visit to you will not be made indirectly, nor its object be reached in conversation between persons introduced to bring out some point or to effect some good; but I come directly to visit you all at your own firesides.

Our mutual friend the Book Agent having performed the ceremonies of introduction, I shall consider myself "at home." This visit to you is not made officially, but simply in the character of a British Saint to all who have the honour to be British Saints.

You love the kingdom, British Saints, and its interests are dear to your hearts. So do I love the kingdom, and its interests are also dear to my heart. On this point I am an enthusiast, and those who know me do not doubt that I love the British Saints and am peculiarly alive to their interests and honour.

"But what is the object of this visit? and how do you purpose manifesting your love for the British Saints, and how show your sensitiveness upon the point of their honour, or your sympathy with their interests?"

Not unlikely some such query will start up in the minds of some who have accepted and welcomed me as their visitor.

The object of my visit is to encourage you to duty—to encourage you to nobly lift a great burden, and, above all, to throw force into a movement that cannot be too highly estimated in importance.

"So, so! You are the visitor that loves the British Saints! Peculiarly alive to their interests and honour! Aye, so you are! I ought to have known you as soon as introduced! Wonder I didn't!" ironically ejaculates a cynical host of mine, who, by-the-way is a sterling man, and one who never shrinks from duty, but who is nevertheless a cynic.

I have nothing but a smile for my cynical friend; for, as I said, he is a sterling man, and will be sure to do his duty, though, as people say, he has "his ways." But there is another that I am visiting, who is of a different "stripe," and whom it would be no compliment to "reckon up."

"Umph!" he growls, "You love us British Saints so much, that you could 'take us in and do for us!' 'Duty!'—'great burden!'—'throw force!'—'movement!' Signs of love! You are as sensitive upon our honour and as tender over our interests as though they were your own!"

And so the honour and interests of the British Saints are my own; for I am myself a British Saint, though I hope also a universal one, proud of the great com-

mon nationality of the Israel of God, without petty national distinctions. Still I am a British Saint, and my interests and honour, British Saints, are identical with yours. Moreover, I am proud in numbering myself among the "people" of God's kingdom and owning that my sympathies are towards the great commonwealth of Israel.

In urging my fellow British Saints to duty and encouraging them to lift a burden upon the Mission, the doing of which will also give force to a great movement affecting the commonwealth of Israel, am I not showing my love for you and study of your interests? Are not the interests of the kingdom our interests? When we contribute to that commonwealth of Israel, do we not contribute to our own good? If we serve the interests of the kingdom, do we not travel towards the interests, temporal and eternal, of all Saints? And are not British Saints included? In doing our part to contribute to the good of all Saints, do we not preserve our honour as British Saints?

But what is the burden to be lifted? It is a debt upon the European Mission. Is it not noble in us to struggle by one resolute act to free ourselves from that debt? and will it not be gratifying to noble minds to realize that their own deeds have made them free? It is true the book debt has been the growth of years during the building up of new Missions and Conferences and Branches, and is to a great extent the result of noble efforts in publishing and circulating the writings and standard works of the Church; but still the fact of the debt is the same. Likely also that but very few of the Saints now in the British Mission are in any way responsible for the accumulation of that debt. Still is it not worthy of the proud boast of Britons that they never will be slaves, for British Saints to rise up nobly and declare by the power of resolute efforts that they will be slaves no longer to any debt, and that we will really leave the heritage of the free to our successors?

But above the gratification of being free from burdens—above the satisfaction of self-reliant British Saints, that we can bear our own burdens, and by great deeds merit the plaudit, "Well done, good and faithful!"—above all this, is the fact that the efforts made in declaring our emancipation from the slavery of debt will directly contribute to the interests of the kingdom in many ways. It so happens, Saints, that it is not the Church that is in debt, but it is the Pastorates, Conferences, Branches, and Foreign Missions that are in debt to the Church. In reality, there is no burden upon this Mission. The Mission is the creditor, and the Pastorates, Conferences, &c., are the debtors. Every effort, then, that we make in this matter will increase the resources of the Church; and the increase of the resources of the Church will gratify the hearts of no Saints more than it will the hearts of all true British Saints.

Then, again, British Saints, I have something more to urge. The results—the results! Ah, there is where the great good will appear! It would be difficult to over-rate the good of the proposed results. The movement into which our efforts will throw force is a most important movement. It is the establishing of home manufactures in Zion. The successful issue of such is of immense importance to the general interests of the kingdom and the internal development of the community of Saints in Utah Territory. Such being the case, the interests of all Saints are connected with this movement; and the establishing and successful issue of home manufactures in Zion will affect the good of millions, for it will reach even to those not yet numbered with us, and extend to those unborn.

The individual whom I described just now as being of a "stripe" not of the right sort, I can easily imagine as breaking in here with—

"But will it reach our interests? Will it benefit us? Haven't we done enough? When are we to get our share?"

Now, I will not answer that home manufacturing operations in Zion will benefit those of his "stripe." But it requires no special prophet to foretell that home manufacturing operations, established and carried to a successful issue, will reach the good of all the faithful British Saints and greatly affect their interests.

I shall visit you again, to talk with you a little upon the subject of home manufactures in Zion, and how much British Saints are interested therein. But in this visit, while we are together, we may bring up the following considerations to dwell upon as an encouragement to duty.

Are not the British people eminently a

manufacturing people? Must not all such movements as home manufacturing operations tend of necessity greatly to the interests of the British Saints? Aye, will it not tend *especially* to their interests?

It is even policy for British Saints to contribute to such movements. Mere interest, however, will not be your motive-spring, brethren and sisters. Still the fact remains the same. Such movements will be to your interest, and thus it will be shown that noble deeds and the performance of duty bring reward and personal good as their results.

But, British Saints, will you not go with me to a higher platform and endorse the following:—

Show us where are the interests of the kingdom, and British Saints shall not be second in their efforts to reach them. The proud boast of British Saints shall be that they love the cause, and will show their love by their doings. Under the blessing of Heaven, in humility, British Saints will endeavour to prove to God and his Prophets—yea, and to all Israel, that they are worthy of their day of opportunities.

Adieu, British Saints! Peace and blessings be with you!

CORRESPONDENCE.

ENGLAND.—NOTTINGHAM PASTORATE.

Nottingham, July 29, 1859.

President Calkin.

Dear Brother,—I embrace this opportunity to apprise you of the condition of this Pastorate, and how things are moving generally. The Saints, I believe, never felt better in their religion than they do at the present time—never manifested more willingness to do as they are told, both to attend to their own duties in the Church and to carry the truth to their neighbours around them. There has been some outdoor preaching done this summer by the brethren, and in some places the people have paid good attention. But I feel that the greatest amount of good has been done by distributing *Stars* and tracts and talking with them in their houses. In this we must give the sisters credit; for they have faithfully discharged their duties in this matter. It has been the means of many coming to our meeting-rooms to hear for themselves; and while among us, they manifest a greater desire to understand our principles and the true nature of our faith than of late years. This is another evidence that there are many honest hearts yet to be gathered into the Church from among the different sects of the day; and I am convinced, if they could but thoroughly understand it, nothing would be a stumblingblock in their way to join us and give a helping hand to bring about the eternal purposes of Jehovah.

To effect this and to bless our hearers, we have done our best throughout the Pastorate to carry out your instructions in regard to conducting our meetings, &c.

I have never seen the Priesthood more united than at present to carry out the instructions given them. The majority of them feel ready, submissive, and willing to conform to the counsel of those over them.

The Presidents of Conferences and Travelling Elders are one with me in all things we have to lay before the Saints. This gives me joy and consolation in my labours, seeing that the Spirit, love, peace, and power of God abide with us.

The spirit of gathering continues and increases among this people, and I believe that their works correspond with their words, as a general thing; for they are willing to learn the ways of the Lord through the Priesthood.

They put in practice the instructions given them to work out their own salvation so far as circumstances will permit. They practise economy more and more, and by it they are able to govern many circumstances with ease that used to govern them. I am thankful to God that so far I have been blest in my labours with this people, and pray that I may continue to be a channel of light to the Saints, and that the spark which you have kindled within us may continue to increase until the honest in heart are gathered to the place appointed for the Saints of the Most High.

I am yours truly in the Gospel of Christ,

JOHN COOK.

VIEWS OF JERUSALEM.

BY ELDER C. W. PENROSE.

Ye scattered descendants of Judah's seed,
Who cling to the rags of a time-worn creed,
Your history's pages are marked with woe,
And you wear the scar of Jehovah's blow.
Dispersed from the land of your ancient pride,
Where the Prophets lived and your fathers died,
In every nation your forms appear,
And "Jew" as a word of reproach we hear.
The Moslem rules in the land of the vine;
Where the Temple stood he has built his shrine.
Briars grow now in the olive tree's stead,
And over the country a gloom is spread.
Once flowing with honey and milk and wine,
And blest with the beams of a light divine,
The soil of the cedars, which Seers have trod,
Is withering under the curse of God.
But we'll leave the past and the present too,
And try of the future to catch a view:
By the power of faith and the Spirit's aid,
We must rend the vail and disperse the shade;
For misty and curtained the future lies,
And hid from the glances of mortal eyes.
See! The splendour of heaven is coming down!
For the shadows melt and the gloom has flown.
Through the parting vail there's a pleasing sight:
Bathed in the waves of the sun's warm light,
A beautiful city I now behold,
Shining with treasures of silver and gold:
In the clean, broad streets there's a merry throng;
There's the hum of trade and the cheerful song;
In the market-places the merchants stand,—
Vast riches are passing from hand to hand;
There are cattle and sheep, and fruits and oil,
And garners of wheat from a yielding soil;
There's the humble cottage, the business mart,
And mansions adorned with the sculptor's art;
And a mighty structure is being reared,
Where the Great Eternal may be revered.
The city is built on an eminence;
The country around may be seen from thence;
There's a verdant bloom on each field and tree,
And the landscape smiles with fertility;
There are tears of joy on the hills around,
And the streamlets water the thankful ground.
Ah! The scene is fading! Alas, 'tis fled!
But a gleam of light on my mind is shed:
The city I saw was Jerusalem;
The people were branches of Judah's stem.
Hark! A "still small voice" with a piercing sound
Commands me to look on the scene around:
Again do the shadows dissolve away,
Like the gloom of night from the king of day.
But oh! how changed is the city now!
Distress is depicted on ev'ry brow:
The people are hurrying to and fro,
And gazing with fright on the vales below.
Great God! What a host is around the place,
To plunder and slaughter the Jewish race!
With yells of triumph they come like a flood,
Bedabbled and smeared with their victims' blood;
And the sword-gleams flash in the lurid light
From the houses fired in the dreadful fight.
Hark! what a din! There's the cannon's peal,
Mingled with curses, the clashing of steel,
Shrieks from the wounded, and cries of despair,—
Music to Satan, and Death plays the air.
A as for the maidens of Judah now!
For mercy shines not on the foeman's brow:
Their tears he will mock, and laugh at their cry;
No succour is near—no pathway to fly.
Proud dwellings are rifled and battered down;
Their treasures in heaps in the streets are thrown,
And the conquered Jews in their anguish pray
That the wrath of God might be turned away.
In the Temple's courts are the Priesthood bowed,
And around its walls there's a wailing crowd,
And many are gazing with tearful eye
Where two, who appear to be sleeping, lie.
"Alas! for the Prophets are dead," they say;
"They bid us prepare for the evil day:
At length it has dawned with a thousand woes:
Who shall deliver us *now* from our foes?
O God of our fathers, we turn to thee!
We sink in the waves of a stormy sea:
Engulphed in the floods of a bloody strife,
Jerusalem struggles, O God, for life!
For Abraham's sake, whom thou called'st thy friend,
Bid mercy step forth and its arm extend."
And the cries of the people rend the air,
As they beat their breasts and their garments tear.
Ah! Surely their prayer has been heard on high,
For the lightnings gleam in the cloudy sky,
The thunder-peals burst with a vengeful sound,
The mountains are trembling, the hills rebound,
And the host has fell on the heaving sward,
Blasted to death by a bolt from the Lord.
The army is seized with a sudden fright;
They shudder and quake at the awful sight:
Some flee from the place where their comrades fell,
But the earth gapes wide and they sink to hell!
With an awful crash do the buildings fall,
Cov'ring the dead like a funeral pall,
Entombing the living, a shrieking host;
Blaspheming heaven, they yield up the ghost.
The remnant still left of the Gentile crowd,
In wildest confusion, with curses loud,
Fighting each other o'er heaps of the slain,
And trying to flee, but they try in vain.
But the rescued Jews, in their gladness, raise
To the great Jehovah a song of praise.
And oh! what a sight for a mortal eye!
The forms of the Prophets no longer lie,
And a light breaks forth from the murky skies,
And the Prophets to endless life arise!
And a mountain eastward is cleft in twain,
While over its top is a shining train;
From the heavens they come, with their blades of fire,
To punish the wicked with judgments dire.
In the front is one with a God-like brow,
Serenely majestic, white as the snow.
His glances shoot forth like the lightning's gleam,
And his bright hair waves like a rippling stream;
His presence is mighty, subduing all,
For the sons of Judah in worship fall;
The Prophets approach with humility,
And the Gentiles shake like the aspen tree.
Jerusalem now is redeemed from woe;
Destruction has come on the cruel foe;
And the cry is raised, with united voice,
"The Messiah has come! Rejoice! rejoice!"
And the Mighty One in the midst descends,
Hails them as kindred, and calls them his friends;
And they gaze with awe, as they bend the knee,
For scars in the palms of his hands they see.
"Oh, what are these wounds in thine hands?" they cry:
They wait with forebodings for his reply.
"Your fathers inflicted these wounds on me;
They slew me, their Saviour, at Calvary:
Descended from Judah, of David's seed,
I came to mine own, as the Lord decreed;
I came to redeem them from sin and death:
I am Jesus the Christ, of Nazareth!"
And his rich voice rolls with its music waves,
Like the ocean billows in rocky caves:
From every eye do the tear-drops start,
While they still rejoice; for in every heart
Are mingled emotions of joy and pain,
As the sunbeams shine on the falling rain.
The rainbow of hope glows bright in each soul;
He smiles, and away do their grief-clouds roll.

"O ye sons of Judah," he says, "attend!
Your troubles have come to a speedy end:
Be obedient now; they'll return no more.
Your fathers were stubborn in days of yore:
For their sins they were scattered through the earth;
They brought a curse on the land of their birth,
Entailed on their children distress and shame,
And lasting reproach on their ancient name.
Let the warning voice of the *past* be heard,
And your *future* shape by Jehovah's word.
That his righteous laws you may understand,
My servants shall come from a distant land,
With power to seal, and bearing the keys
To open salvation's deep mysteries.
The blessings they seal on your heads shall be
Enjoyed by your latest posterity.
To the spirit-land, where your fathers mourn
O'er their days of sin, shall the news be borne,
That their graves shall burst and their souls be freed,
Through the works performed by their righteous seed.
Here and in Zion's fair city I'll dwell,
And reign over Judah and Israel.
Here the wealth of the nations left shall flow,
As the streams of earth to the ocean go;
And your tide of glory shall backward roll
To lighten the Gentiles from pole to pole!"
As the vision fades from before my eyes,
I hear the hosannas to God arise;
And a whisper, soft as the zephyr's sigh,
Thrills my soul with the words—"*The time is nigh!*"

PASSING EVENTS.

General.—The Paris correspondent of the *Morning Herald* says that at Cherbourg and Brest ammunition is being stored to an extent that shows an intention to be fully prepared against all emergencies; and at Cherbourg the forts are being well armed with rifled guns. The Duke of Modena is reported to have engaged 7,000 mercenaries, with whose aid he hopes to recover his throne. The people of Modena, however, have elected as their Dictator the Roman exile Farini, who has issued a spirited manifesto.

American.—Fraser River is reported to have risen twelve feet in four days, doing great damage along its banks: Fort Yale and all the houses on the beach were overflowed, and some entirely swept away. Columbia River was 45 feet above low water-mark, and the whole country submerged. The town of Lehama, California, has been destroyed by fire, and property to the amount of 100,000 dollars consumed. Rich discoveries of gold have been made in the Coast Range Mountains, Humboldt County.

VARIETIES.

Gardening Memoranda.—For strong soils the following will be found very suitable, rendering them easier to work, and the dung which had little or no effect before will then become doubly beneficial:—Road scrapings from great thoroughfares, when gathered dry: no dressing equals this for strong land intended to grow carrots and other roots. Lime when readily obtained, is exceedingly valuable, sweetening the land, and rendering it more friable, and consequently fertile; but animal manure should not be added at the same time. Oyster-shells, pounded, are excellent, being similar in their effects to lime, of which they are chiefly composed. Sand, burnt clay, ditch bottoms, and any loose vegetable substances will be found useful. For very light or sandy soils the following will be found the best:—Marl or clay, which has been previously mixed with dung. This will render the soil adhesive, and prevent the manure being so soon washed down. For such soils cow and pig dung are preferable, they being less readily washed away, retaining their moisture a considerably longer time than most other manures.

Where was Eden?—"We are informed in the sacred narrative that 'the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' But where was this land? According to a late author, 'the manifold resources of philology, literature, and historical research have failed to answer this question.' We have before us the opinions of Reland and Calmet, who assume this locality to have been in the mountainous region of Armenia, among the head waters of the Euphrates, Tigris, and Araxes. . . . Consequently, Armenia is pointed out as the site of Paradise. This has been the generally-received opinion of most commentators; but latterly we have observed men to differ from this, and endeavour to point out distinctly that the Garden of Eden was not in Armenia, or any of the countries across the dark blue sea, but in America—the United States,—yes, in the Territory of Kansas. Max Greene, the author of 'The Kansas Region,' speaking of a large, beautiful, and unrivalled park in the great mountain valley of Kansas, remarks that 'In this natural park the head streams of the Arkansas interlock with those of the Rio Grande and South Fork of the Platte or Nebraska, and affluents of the Colorada of the West,—a water star whose rays glide south to the Gulf of Mexico, north to the Missouri, east for two thousand miles to the Mississipi, and westward to the mighty Pacific. It is the only valley in the world which, with its four rivers, and in other respects, answers to the sacred geography of the lands of Eden." This is a new

view of this matter, as well as strange; but Mr. Greene is not alone in his views in regard to Kansas being the Eden of the Bible. Rev. Lyman Coleman, in his Historical Geography of the Bible, says the learned have brought to the investigation of this matter the aid of most recent discoveries of Eastern missionaries and travellers; and, after the widest range of inquiry, have only returned with some elaborate theory of fanciful conjecture. The geographical position of Eden, as defined by Moses, is involved in great obscurity; yet it was evidently designed to describe the location of the country by landmarks that were familiarly known at the time. . . . The Bible plainly says that the rivers of Paradise arose from one source; and, flowing out of the Garden, divided into four great rivers, running in different directions. Nowhere but in the South Park of Kansas is such a thing known on earth. If this is the case, and we have no reason to doubt it, may it not in a short time create as great a revolution in our feelings in regard to Eden as Prof. Baldwin's Armageddon is creating in regard to prophecy? We shall see."—*Virginia Telescope.*

POETRY.

THE SAINT'S TRIALS.

In the dark scenes of life, when the grip of disease
Hath bound up the limbs of the active and strong,
When the wife of his bosom, the child on his knees
Are testy and tiresome and everything's wrong,—
When the hour of retiring brings with it the dread
Of darkness and weariness, anguish and pain,
And the dawn of the morn sees him lifted from bed
To encounter new woes and meet old ones again,—

'Tis sweet for the Saint, under trials like this,
When even life's joys are changed into woes,
To find that his God and his Father doth bless
And opens the hearts both of friends and of foes.
His life is sustained—yea, his children are gay;
His creditors even go pleased from his door;
And his spirit, immured in its prison of clay,
Hath conquered a trial unconquered before.

London. G. C. Ferguson.

MONEY LIST, JUNE 30—AUGUST 3, 1859.

	£	s.	d.
C. Widerborg	30	3	5½
T. Crawley	0	17	3
John K. Grist (per T. Crawley)	0	5	0
W. G. Noble (per W. Budge)	13	19	11
R. Aldridge (per do.)	3	10	0
J. Clarke (per do.)	2	2	3
S. Carter (per do.)	0	11	6
E. L. Sloan (per C. F. Jones)	4	0	0
C. C. Shaw (per do.)	3	7	2
W. Halls (per do.)	1	17	4
W. T. Cromar (per do.)	1	14	8
W. Harder (per G. Teasdale)	3	5	0
M. H. Forscutt (per do.)	1	0	4
J. H. Kelson (per do.)	1	3	5
J. Hunter (per J. McComie)	26	5	0
J. McComie	5	19	9
A. N, McFarlane (per do.)	1	4	11½
E. L. T. Harrison (per J. D. Ross)	32	10	0½
Edward Oliver	5	0	0
W. H. Perkes (per E. Oliver)	4	15	10
Thomas Liez (per do.)	2	8	0
D. John (per J. Cook)	6	10	0
Carried forward	£152	10	10½

	£	s.	d.
Brought forward	£152	10	10½
C. R. Jones (per J. Cook)	3	2	8
A. Nelson (per do.)	3	10	0
E. Hanham (per W. Moss)	17	5	0
G. Reed (per do.)	9	14	0
C. Astle (per do.)	1	18	8½
J. Evans (per C. W. Penrose)	10	18	11
Lewis Bowen (per do.)	5	4	0½
J. Redington (per do.)	7	13	9½
E. Scott (per W. Bayliss)	21	7	7
W. Jefferies (per do.)	7	16	1¾
J. Stanford (per T. Wallace)	3	7	5
J. Stanford [Durham] (per do.)	2	14	0½
H. W. Barnett (per do.)	1	1	10
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J. Davies (per do.)	4	7	11½
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J. Griffiths (per do.)	0	10	9½
H. Evans (per do.)	0	3	6
E. Burgoyne (per do.)	0	13	6
Thomas Rees (per do)	1	7	0½
	£260	10	5¾

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 34, Vol. XXI. Saturday, August 20, 1859. Price One Penny.

TEMPTATION.

BY ELDER WILLIAM JEFFERIES.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—JAMES.

Infinitely numerous and varied are the temptations to which the children of men are subject, from youth, till summoned to lay down worn-out mortality. Temptations are strictly essential in order to constitute this probation what its name literally signifies—a state of trial. This is self-evident.

If we give probation its full meaning, and take the broadest and most comprehensive view of a state of trial, we shall find it embracing all the eternities that can possibly be conceived of in the past and future; for what are all the eternities that immortal man can *now* possibly grasp, or that even all the Gods of eternity can *now* possibly conceive of, or *ever will* be able to conceive of, in their future advancement, when combined, but one vast, grand, and glorious state of trial for innumerable intelligencies? In our first, second, and third estates, we have our agency, and are continually proving ourselves more or less valiant for truth and right, and are either loyal or disloyal in some degree to our heavenly Father; and when we have vanquished death, hell, and the grave, and are exalted to thrones in the mansions of God, we shall continue to prove ourselves according to our capabilities, intelligence, nobility, powers of progression, and ability to perform the work of celestial rulers throughout the innumerable cycles of a glorious eternity. But this point we will leave and confine ourselves to our mortal probationary sphere.

In this progressive state, school, or probation, man finds himself the subject of two powers—good and evil; the one inducing to everything beneficially instructive, exalting, ennobling, truthful, glorious, and Godlike; and the other inducing to everything unbeneficially instructive, degenerating, ignoble, untruthful, inglorious, and Satanic. To one or the other of these powers may every thought, word, and action of man be traced, from his birth into this mundane sphere, till his time's sands have run their course, and he emerges into his third estate—that sphere where mortality forms no clog to the progressing spirit's journey back to its Father and God.

Lucifer sits upon a throne based upon rebellion against legitimate authority, and sends forth his emissaries to every nation, tongue, and people, striving to enlist the inhabitants of the earth in his service. They have a variety of inducements to offer in order to accomplish the desired object; but none answer their purpose so well as the glittering ore—gold. It glitters to tempt, tempts to deceive, deceives to destroy, and frequently destroys eternally. Millions worship at its shrine,

and are taught by the Luciferian ministry —"Ye shall have no other gods before me;" and, generally, they desire no other, but strictly observe the injunction and continue faithful devotees to the yellow deity. Such is the mania for this hell-begotten idol, which characterizes this immaculate generation, that, in many instances, the principles of honesty, equity, philanthropy, and respect for God and his laws are entirely repudiated; hence oceans of tears—rivers of blood; the cries of widows, orphans, and oppressed ascend to heaven for redress or deliverance in some way from the varied sufferings they continually undergo; tyrants, hell-inspired, assisted by pseudo priests—hell's most important auxiliaries—continue their inhuman brutality and their slow, cold-blooded, wholesale murder, while devils fiercely and exultingly chuckle at their success; for thus far their diabolical work is accomplished.

The Great Eternal's throne and power are eternally existent, based upon co-eternal principles; and he also sends forth his agents and representatives, who have numerous inducements to offer the human race to elicit obedience and secure their co-operation. Among others may be found earth's wealth; but this is not the only inducement. The power to produce and to continue producing wealth—the power and privilege of creating and rolling organized worlds into existence, peopling, governing, and leading them through all the various degrees of progressive perfection, redeeming, sanctifying, immortalizing, glorifying, presiding over, and enjoying them eternally, are guaranteed and certain, if the simple conditions are faithfully observed. An eternal existence in a celestial heaven, with the never-ending enjoyment of all the inconceivable blessings and privileges pertaining thereto, form the boon and grand inducement held out to mankind by our kind and loving Parent in heaven. These are the powers, inducements, and blessings, and men have their agency to yield to either—to heed the voice of God through his servants, resist the power of evil, and gain "the crown of life;" or, for the sake of the gaudy, ephemeral tinsel of earth, become slaves to his sable majesty, and barter blessings rich as heaven, knowledge high as the throne of God, power great as Eloheim's, and life and celestial enjoyments as endless as eternity. Who, possessing a sane mind, would sell such inestimable blessings and powers at so cheap a rate? Yet, if we judge all insane who do so, we shall find much lunacy on this sin-cursed, but otherwise fair earth of ours.

Numerous scriptural instances may be adduced as evidence of the truthfulness of the foregoing; but two will suffice. Jesus, the great Messiah and introducer of the humble, obedient, and true God-serving of Adam's race to the resplendent realms and powers of celestialization, was subject, when on earth, to the greatest of temptations. The Arch-Adversary, understanding measurably the magnitude and importance of the mission he had to perform, strove by the most powerful inducements at his disposal to deter him from his purpose and frustrate the designs of the Omnipotent. Showing him all the kingdoms of this world and the glory of them, said he, "All these things will I give thee, if thou wilt fall down and worship me." But the Son of God was proof against such an inducement. He "endured the temptation" and subsequent ones too, and was thereby entitled to and received "the crown of life."

Judas, the mercenary compeer of the illustrious Saviour of the world, could not brook the comparatively small temptation of thirty pieces of silver (probably shekels, value £3 8s. 5½d. present English money); but, for that paltry sum, sold the best friend he had or could ever reasonably expect to have on earth or in heaven, in time or eternity. Mark the contrast! Observe the relative value of the inducements, the resistance and non-resistance, and the results in both cases. The former was powerfully tempted, nobly resisted that temptation, relying on his Father for succour, and was exalted to eternally-increasing bliss ineffable and indescribable, and to powers and dominion at the right hand of God. The latter's inducement was comparatively insignificant, to which he ignobly yielded, and became a son of perdition, doomed to eternal exclusion from all those enjoyments, privileges, and powers his victim was heir to. Here are examples we should suppose sufficiently potent to induce resistance to every evil influence, and to deter from yielding to the same; for who will say that the reward of the Son of God is not desirable? and who would crave the reward of the hanged and damned Judas?

Moreover, the kingdom and government of Lucifer, being founded on rebellion against legitimate authority, must of necessity come to naught, and the man enlisted in his service will ere long find himself shorn of the benefits of his lucrative but dirty business, and his master deprived of his usurped sceptre and become powerless; while, on the other hand, the man who enlists in the service of the God of heaven, and continues faithful therein, will find that his Master will *not* be dethroned, but will eternally increase in power; and his own blessings, instead of being taken from him, will continue, to the joy of the possessor, and increase in number and magnitude for ever and ever.

Here, then, in point of duration, is another inducement to serve the God of Israel, that cannot possibly be offered by his Satanic Majesty. The wise will choose the "better part" and faithfully serve Him who is securely and eternally enthroned in power and majesty in the empyrean heaven. We find ourselves, then, the subjects of two powers—good and evil,—that we are constantly under the influence of one or the other,—that, although the latter may bestow some kind of gratification for a time, it will be short-lived, and our yielding to it will be self-injurious in time and end in our eternal detriment; but the former will produce true joy in life, create a hope that will reach beyond the limits of time and endure for ever, bestowing upon all its recipients and faithful subjects ever-increasing powers and blessings.

Oh, children of earth—fellow-pilgrims in probation, shall we, like Jesus and many of our ancient sires—like Joseph, Hyrum, Willard, Jedediah, and many others in this dispensation, strive to overcome every temptation to evil and gain the "crown of life"—the inconceivable and innumerable blessings of the eternal worlds, and thus increase our heavenly Father's glory? Or, for the sake of momentary gratification, shall we barter all the blessings we otherwise might be heirs to and enjoy —for ever exclude ourselves from the society, blessings, glories, and powers of the celestial mansions of our heavenly Father?

Let every one give these all-important questions the attention and consideration they demand, and, relying upon the arm of Omnipotence, determine to vanquish every seductive, damning influence they come in contact with in this probation; and, with heads erect, and spirits buoyant, victoriously march on in the strait and certain road to exaltations and eternal lives, marked out by the great Prophet of the nineteenth century.

We may have sore temptations here—
Useful too, in this probation,
To polish, brighten, and prepare
Erring souls for full salvation.

ORDINANCES.

BY ELDER CHARLES W. PENROSE.

Mankind are continually running into extremes. They will attach either too much importance to a subject or none at all. Particularly has this been the case in relation to the ordinances of the Gospel.

While some have placed their trust in ordinances, and have attributed to them mysterious virtues and fabulous powers, looking to them as the *source* instead of the *channel* of saving blessings, others have entirely rejected them, denied their necessity, and often ridiculed them, counting them foolish and powerless. The wise man will jump neither to the one extreme nor to the other, but, seeking for Divine assistance, will endeavour to understand the designs of the Almighty in the institution of ordinances, and, by humble compliance with all his requirements, will obtain the blessings of each.

It is not my intention, in this short article, to introduce all the ordinances necessary for mankind to receive: indeed, that would be impossible, seeing that many of them can only be revealed and administered in holy places specially set apart for the purpose, while others are yet among the "hidden things" and still numbered among the "secrets of God." But I will venture to offer a few remarks upon some of the simple things of the kingdom, trusting that they will not be devoid of interest and benefit.

That some ordinances are necessary for the salvation of mankind is evident, for God has instituted them and commanded them to be administered; and it would be charging Him who is all-wise with folly and trifling to say that they are not needed. But while we believe in their necessity and expect to receive the blessings which are promised upon obedience to them, we must not forget the conditions which accompany them.

Ordinances alone have no saving virtue —no power to bless; but when properly administered and faithfully obeyed, every condition being observed, blessings of priceless worth *flow through them* from their Great Author.

The ordinance of baptism, if shorn of its conditions, would be nothing but a bath, and its effects would be no more than "the washing away of the filth of the flesh;" but, when administered by one having authority from God to those who believe truly in Jesus Christ and repent humbly of their sins, it is the medium of communication from God to man of a boon so great that pen could not write its magnitude. "The remission of sins!" Who can comprehend the heaven-born joy that swells the heart of him who obtains that blessing—who can feel that freedom of the soul which seems to lift him from his earthly nature and rolls from his shoulders the burden of his transgressions? None but those who have righteously obeyed the ordinance—none but those who have received its privileges.

The ordinance of the laying on of hands, divested of its preparatory conditions, is of itself a mere form, valueless and without effect. But the Saint of God cleansed from his impurities, through faith, repentance, and baptism, by the laying on of the hands of God's Priesthood, receives the Comforter—the Spirit of truth—the light of eternity. The scales fall from his eyes, his mental blindness departs, and thankfulness overflows his soul as bright views of celestial things are presented to his eager gaze. *He* can testify that "it is profitable to keep the ordinances of God."

The ordinance of administration to the sick, without faith accompanying it, possesses no healing virtue; but the thousands of living witnesses who, through faith, the anointing with holy oil, and the laying on of hands, have been delivered from the agonies of pain and the grasp of the Destroyer, would, if all their voices could be heard, present such a mass of evidence to the astonished world, that surely sceptics would close their mouths, and those who declare that "It is all done away" would for ever after hold their peace.

The ordinance of the sacrament, when received thoughtlessly and unworthily, conveys no blessing. It is but eating and drinking; but when partaken of by the Saints who have prepared their hearts by self-examination, by determinations of improvement, and by forgiveness of personal injuries, then "the peace of God that passeth all understanding" rests upon them and the cords of their unity are drawn tighter around them. The bread then appears before them as a representation of his body, and the wine or water as a likeness of his blood, who said concerning the sacrament, "Do this in remembrance of me." They are thus led to think with gratitude upon the work he performed for their redemption, and to look with joy for his coming laden with rewards for the faithful; and these reflections are incentives to righteousness.

So with the rest of the ordinances of God's house. They may appear simple; to the world they may be foolishness; improperly administered or received, they may be worse than useless; but when attended to according to the instructions of the Almighty, eternal blessings and privileges, that cannot otherwise be obtained, are the results which are certain to follow. Through rejecting the ordinances of God, numbers will shut against themselves the door of the celestial kingdom; and, through perverting and changing them, many will entail upon themselves and upon those who follow them the just vengeance of an offended Deity.

Obedience to the ordinances of God is required of every soul that can understand them, and the voice of God in these last times to all the world is, "Turn, O ye children of men from the traditions of your fathers, repent of all your wickedness, and obey the ordinances of mine house; then will I smile upon you and bless you, and fill your souls with light and happiness." "Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."

The Lord shall come speedily, clothed in the mantle of his wrath, shooting forth the barbed arrows of his displeasure, shaking the universe with his indignation. Upon the wicked shall his vengeance fall; the pride of the rebellious shall turn into trembling, and the might of the boaster shall fail before his majesty. Who shall be able to abide the glory of his brow and stand in his presence unconsumed? They alone who have hearkened to his voice, who have kept his commandments, and have been washed, and purified, and prepared through his sacred ordinances.

THE GOSPEL.

BY ELDER HENRY W. BARNETT.

"What must I do to be saved?"

This was the inquiry of the Philippian jailer. The Apostle replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi.)

The professors of modern Christianity cling most tenaciously to this single clause of the chapter, vainly supposing it favours the doctrine of salvation by faith alone in Christ. They sum up entirely the conditions of salvation in these few words—"*Only* believe, and you are saved." This kind of teaching widely differs from the teachings of Christ and his Apostles. Jesus said to his disciples, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned." This is the teaching of Christ, and this is the Gospel. Who, therefore, has authorized any man to take away from the perfect law (the Gospel) the principle of baptism, thereby rendering the law and Gospel imperfect? Surely not the Lord. And even had he done so, he would have done it by means of revelation; and this all Christendom frankly denounce.

The Apostles, in their reply to the jailer, do not infer that he could obtain forgiveness and salvation by faith alone in Christ, as some would have us believe. But after he had been instructed to believe, which is the first principle of religion, "they spake unto him the word of the Lord, and to all that were in his house." And mark what followed—"And he took them the same hour of the night and washed their stripes, and was baptised, he and all his, straightway." An inquiry similar to the jailer's was made by the people on the day of Pentecost. (Acts ii.) "Men and brethren, what shall we do?" Peter answered, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

But, says one, "I was baptised when an infant; and now I consider faith alone in Christ quite sufficient." How were you baptised, when an infant? Were you baptised by immersion? "Certainly not. I was sprinkled, which implies the same." But sprinkling is not baptism.

It is the general opinion of Greek scholars that baptise signifies to immerse—to plunge beneath—to bury. Sprinkling possesses neither of these significations, and therefore sprinkling cannot be baptism. And this truth the Scriptures clearly establish. (John iii. 23.) "John also was baptising in Ænon, near to Salim, because there was *much* water there."

Now, if baptism was sprinkling, and sprinkling was the proper and legitimate mode of administration, there would have been no necessity for *much water;* for a little in a basin would have answered the purpose. But the fact that he required *much* water shows evidently that he wanted sufficient to immerse the believers.

Baptism is for the remission of sins. Infants have not committed sins, and therefore it is useless to baptise them. The pædobaptists generally do not believe infants are without sin; and to support this proposition, they refer to the words of the Psalmist David, "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)

I will here ask, *What is sin?* The Apostle Paul tells us that "sin is the transgression of the law." What law have infants transgressed? None. Then they are purely without sin. Some will contend

that because infants were circumcised at eight days' old, according to the law of Moses, for the same reason infants now should be baptised by the Christian Church, the former being a type of the latter. This is a weak mode of reasoning, because circumcision was expressly for *male* children; and therefore, to be consistent with this argument, they should now sprinkle male children only. Others will infer that there were infants in the jailer's house that were baptised, as it reads that "all his house" were "straightway" baptised. It seems there were no children in his house; and if there were, they were not baptised; for we are told that all in the house were taught the word of the Lord, and they went out and were baptised. Consequently, all in the house were capable of believing, hearing, and being baptised. Infants could not do this. Infants have no faith, for "faith cometh by hearing," &c. Infants are perfectly incapable of performing any of the requirements of the Gospel. There is not the most distant intimation of infant sprinkling in the Bible. We are informed that Jesus blessed little children and said, "Of such is the kingdom of God." Baby sprinkling is therefore clearly demonstrated unscriptural and purely an absolute invention of man. Baptism was administered to such as could repent, believe, hear, and obey. For instance—"But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised, both *men* and *women*." After they had been baptised by Philip, the Apostles from Jerusalem came and laid their hands upon them, conferring the gift of the Holy Ghost. (Acts viii. 12—14, 15.) "Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." Now, where this Gospel is preached, there will the holy influences, powers, and blessings be enjoyed by the people. As a tree is known by its fruits, so also is the Gospel known by its qualifications, which were copiously enjoyed by the Saints in apostolic days.

Jesus, in commissioning his disciples to go into all the world and preach the Gospel, promised, in confirmation of the truth, certain signs and evidences to follow believers. (Mark xvi.) He said—"In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We will notice a few instances of these blessings following believers. The Apostle Paul, on one occasion, cast out an evil spirit. (Acts xvi. 18.) "But Paul, being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her; and he came out the same hour." On another occasion, we read (Acts xxviii. 3—5,) that "Paul had gathered a bundle of sticks, and laid them on the fire, and there came a *viper* out of the heat and fastened on his hand, and he shook off the beast into the fire, and felt no harm." He also administered to the sick. (Acts xxviii. 8.) "And it came to pass that the father of Publius lay sick of a fever and a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him." See also James v. 14, 15. When we talk about prophets, apostles, angels' visits, dreams, visions, revelations, gifts, and blessings, we are told that they have been done away—that all is locked up in the past.

The Gospel is like its Author—unchangeable and eternal. It is called "the everlasting Gospel," which John the Revelator saw an angel would bring to be preached to all nations and peoples in the last days. (Revelation xiv. 6.) The Apostle Paul pronounces a solemn denunciation upon any presuming to pervert the Gospel of Jesus Christ or preach a Gospel contrary to what he and his fellow Apostles had preached. (Gal. i. 6, 8, 9.) "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another's gospel, which is not another. But there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preached any other Gospel unto you than that which we have preached unto you, let him be *accursed*." As if to impress all with its importance and the fearful consequences of perverting God's word, he repeats it. He goes on and states how he came in possession of this Gospel—"But I certify

you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The Gospel of Christ has been sadly perverted by the professors of Christianity, and their perversions are palmed upon the world for the genuine religion and Gospel of the Son of God. These are they who will ultimately come under this great condemnation. The everlasting Gospel is again, by the ministration of an angel, restored to the earth, and preached among the nations of Christendom by the Elders of the Church of Jesus Christ of Latter-day Saints. And when it has been faithfully proclaimed to all the world for a witness, then shall the end come—the destruction of the wicked.

HISTORY OF JOSEPH SMITH.

(*Continued from page 524.*)

[July, 1843.]

Sidney Rigdon, who was of a delicate constitution, received a slight shock of apoplectic fits, which excited great laughter and much ridicule in the guard and mob Militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community.

Next day Hyrum Smith and Amasa Lyman were dragged from their families and brought prisoners into the camp, they alleging no other reason for taking Hyrum Smith than that he was brother to Joe Smith the Prophet, and one of his Counsellors as President of the Church.

The prisoners spent this day as comfortably as could be expected under the existing circumstances. Night came on, and under the dark shadows of the night, General Wilson, subaltern of General Lucas, took me on one side and said, "We do not wish to hurt you nor kill you, neither shall you be, by God; but we have one thing against you, and that is, you are too friendly to Joe Smith, and we believe him to be a God-d——d rascal! and, Wight, you know all about his character." I said, "I do, sir."

"Will you swear all you know concerning him?" said Wilson. "I will, sir," was the answer I gave. "Give us the outlines," said Wilson. I then told said Wilson I believed said Joseph Smith to be the most philanthropic man he ever saw, and possessed of the most pure and republican principles—a friend to mankind—a maker of peace; "and, sir, had it not been that I had given heed to his counsel, I would have given you hell before this time, with all your mob forces."

He then observed, "Wight, I fear your life is in danger, for there is no end to the prejudice against Joe Smith." "Kill and be d——d, sir," was my answer. He answered and said, "There is to be a Court-martial held this night; and will you attend, sir." "I will not, unless compelled by force," was my reply.

He returned about eleven o'clock that night, and took me aside and said, "I regret to tell you your die is cast; your doom is fixed; you are sentenced to be shot to-morrow morning on the public square in Far West, at eight o'clock." I answered, "Shoot, and be damned."

"We were in hopes," said he, "you would come out against Joe Smith; but as you have not, you will have to share the same fate with him." I answered, "You may thank Joe Smith that you are not in hell this night; for, had it not been for him, I would have put you there." Somewhere about this time General Doniphan came up, and said to me, "Colonel, the decision is a damned hard one, and I have washed my hands against such cool and deliberate murder." He further told me that General Graham and several others (names not recollected,) were with him in the decision and opposed it with all their power; that he should move his soldiers away by daylight in the morning, that they should not witness a heartless murder. "Colonel, I wish you well."

I then returned to my fellow-prisoners, to spend another night on the cold, damp earth, and the canopy of heaven to cover us. The night again proved a damp one.

At the removal of General Doniphan's part of the army, the camp was thrown into the utmost confusion and consternation. General Lucas, fearing the consequence of such hasty and inconsiderate measures, revoked the decree of shooting the prisoners, and determined to take them to Jackson County. Consequently, he delivered the prisoners over to General Wilson, ordering him to see them safe to Independence, Jackson County.

About the hour the prisoners were to have been shot on the public square in Far West, they were exhibited in a waggon in the town, all of them having families there

but myself; and it would have broken the heart of any person possessing an ordinary share of humanity to have seen the separation. The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the waggon, and thus take leave of him.

When passing his own house, he was taken out of the waggon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard; and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying, "Father, is the mob going to kill you?" The guard said to him, "You damned little brat, go back; you will see your father no more."

The prisoners then set out for Jackson County, accompanied by Generals Lucas and Wilson, and about three hundred troops for a guard. We remained in Jackson County three or four days and nights, during most of which time the prisoners were treated in a gentlemanly manner and boarded at a hotel, for which they had afterwards, when confined in Liberty Gaol, to pay the most extravagant price, or have their property, if any they had, attached for the same.

At this time General Clark had arrived at Richmond, and, by orders from the Governor, took on himself the command of the whole of the Militia, notwithstanding General Atchison's commission was the oldest; but he was supposed to be too friendly to the "Mormons," and therefore dismounted; and General Clark sanctioned the measures of General Lucas, however cruel, and said he should have done the same, had he been there himself.

Accordingly, he remanded the prisoners from Jackson County, and they were taken and escorted by a strong guard to Richmond; threatened several times on the way with violence and death. They were met five miles before they reached Richmond by about one hundred armed men; and when they arrived in town, they were thrust into an old cabin under a strong guard. I was informed by one of the guards that, two nights previous to their arrival, General Clark held a Court-martial, and the prisoners were again sentenced to be shot; but he, being a little doubtful of his authority, sent immediately to Fort Leavenworth for the military law and a decision from the United States' officers, where he was duly informed that any such proceedings would be a cool-blooded and heartless murder. On the arrival of the prisoners at Richmond, Joseph Smith and myself sent for General Clark, to be informed by him what crimes were alleged against us. He came in and said he would see us again in a few minutes. Shortly he returned and said he would inform us of the crimes alleged against us by the State of Missouri.

"Gentlemen, you are charged with treason, murder, arson, burglary, larceny, theft, and stealing, and various other charges too tedious to mention at this time;" and he immediately left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the Penitentiary of the State, who brought with him three common trace chains, noozed together by putting the small end through the ring, and commenced chaining us up, one by one, and fastening with padlocks about two feet apart.

In this unhallowed situation the prisoners remained fifteen days, and in this situation General Clark delivered us to the professed civil authorities of the State, without any legal process being served on us at all during the whole time we were kept in chains, with nothing but *ex parte* evidence, and that either by the vilest apostates or by the mob who had committed murder in the State of Missouri. Notwithstanding all this *ex parte* evidence, Judge King did inform our lawyer, ten days previous to the termination of the trial, who he should commit and who he should not; and I heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was no law for the "Mormons," and they need not expect any. Said he, "If the Governor's exterminating order had been directed to me, I would have seen it fulfilled to the very letter ere this time."

After a tedious trial of fifteen days, with no other witnesses but *ex parte* ones, the witnesses for the prisoners were either kicked out of doors or put on trial for themselves. The prisoners were now committed to Liberty Gaol, under the care and direction of Samuel Tillery, jailer. Here we were received with a shout of indignation and scorn by the prejudiced populace.

Prisoners were here thrust into gaol without a regular mittimus, the jailer having to send for one some days after. The mercies of the jailer were intolerable, feeding us with a scanty allowance on the dregs of coffee and tea from his own table, and fetching the provisions in a basket, on which the chickens had roosted the night before, without being cleaned. Five days he fed the prisoners on human flesh, and from extreme hunger I was compelled to eat it. In this situation we were kept until about the month of April, when we were remanded to Daviess County for trial before the grand jury. We were kept under the most loathsome and despotic guard they could produce in that county of lawless

mobs. After six or eight days, the grand jury (most of whom, by-the-bye, were so drunk that they had to be carried out and into their rooms as though they were lifeless,) formed a fictitious indictment, which was sanctioned by Judge Birch, who was the States' Attorney under Judge King at our *ex parte* trial, and who at that time stated that the "Mormons" ought to be hung without judge or jury. He, the said Judge, made out a mittimus, without day or date, ordering the Sheriff to take us to Columbia. The Sheriff selected four men to guard five of us.

We then took a circuitous route, crossing prairies sixteen miles without houses; and after travelling three days, the Sheriff and I were together by ourselves five miles from any of the rest of the company for sixteen miles at a stretch. The Sheriff here observed to me that he wished to God he was at home, and your friends and you also. The Sheriff then showed me the mittimus, and he found it had neither day nor date to it, and said the inhabitants of Daviess County would be surprised that the prisoners had not left them sooner; and, said he, "By God, I shall not go much further."

We were then near Yellow Creek, and there were no houses nearer one way than sixteen miles, and eleven another way, except right on the creek. Here a part of the guard took a spree, while the balance helped us to mount our horses, which we purchased of them, and for which they were paid. Here we took a change of venue, and went to Quincy without difficulty, where we found our families, who had been driven out of the State under the exterminating order of Governor Boggs. I never knew of Joseph Smith's holding any office, civil or military, or using any undue influence in religious matters during the whole routine of which I have been speaking.

LYMAN WIGHT.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 20, 1859.

VALUE OF MEN AS MEANS.—For the accomplishment of purposes, means are necessary. Anything can be accomplished with means; nothing can be done without them. "Ha!" the majority would exclaim; "give us means—give us *money*, and we will do anything." But few can realize the value of other means, and money appears to the majority to be all in all and the great power that moves the world. They can see but little other means for the accomplishment of purposes. To them the most valuable part of society consists in its money; and, indeed, to them it seems to be that which gives to society its value. The superficial imagine that wealth gives glory, vitality, power, greatness, and success to nations. Such, in reality, is not the fact. The power of money is only an illusion. It has but little intrinsic value, and it becomes of value merely because of the illusion under which all are labouring concerning it, and because society has set up money as its god.

We have no desire to moralize upon the worthlessness of money and the idolatry of Mammon worship. We are rather considering it in its character as means than viewing it from a moral point. Now, considered as means, money is, intrinsically, nearly valueless. Its value is derived from the fact that society sets upon it a value and takes it as a representative of wealth and power. It further derives its value from commerce; to carry on which, upon a large scale, money is doubtless indispensable in the present state of society; and perhaps a currency of some kind is necessary to the development of all society. Still there is but little intrinsic value in money; for even bits of paper are made to represent millions of pounds sterling. The chief value of money lies in the fact that it is made to buy men and their life-means, their labour, their inherent resources, their energies, their talents, and

enterprise;—the chief value of money—this almost intrinsically valueless thing, is in the fact that it is made to purchase that which of all means is the most valuable, and that the intrinsic wealth is always in the market, to be bartered for the unintrinsic wealth;—the chief value of money is in the fact that, though in itself it is valueless and powerless, it is made to purchase the real wealth, the life-power, and the true means. But though this is the case, when we wish to reach the philosophy of means and find wherein real power and resources consist, we must pass beyond the artificial and go to the intrinsic. We must go to men-means, and men-power, and men-wealth. It is in them, and their inherent resources, and their labours, and their energies, and their talents, and their enterprise that real power, means, and wealth consist. There are no means that will compare to what we have termed men-means.

"Give us *money* as means to accomplish purposes," the majority would exclaim. But we say, Give us *men* as means for the accomplishment of purposes. We are not taking a low trade-view of our subject, but considering the value of means for the accomplishment of purposes. The relative value of men-means above money-means for bringing about results we consider preponderates immeasurably in favour of the former. Say that the purpose to be accomplished is that which is given to the Saints to accomplish—namely, the building up of the kingdom of God and the operations and consummation of the great Latter-day Work: let that be the purpose to be accomplished—let that be the work to be done, and money as means, with all the influence, &c., resulting therefrom falls infinitely below men as means, destitute of money-wealth, but possessing energies, powers, talents, enterprise, and perseverance, with faith in the work of God and the will and readiness to be used as means to the accomplishment of his purposes and for the operations and consummation of his great Latter-day Work. Moreover, given this class of men as the chosen means, and all other means and resources will grow therefrom—wealth, cities, machinery, and all the resources belonging to national existence and prosperity.

We are aware that the kingdom cannot be built up without the money-means and material resources. The building of cities, the founding of settlements, the pursuits of agriculture, the establishing and extensive operations of manufactures, (so essential to the internal prosperity and social development of a community,) with internal and external commerce, are all connected with wealth and material resources. Moreover, that the kingdom should possess cities, settlements, machinery, &c., and be flourishing in its agricultural, manufacturing, and commercial interests, is very important; and indeed cannot well be over-rated in value in the building up of the kingdom and establishing the people of God in national existence and greatness. But all this will grow out of the men-means. If they are faithful to their God and the great work committed to their charge—if they are true to their destiny and seek first the kingdom of God, all other means and wealth and grandeur will be added among natural results. Money-means is also necessary for the emigration of the Saints, the chartering of ships, &c. This we do not lose sight of, nor do we ever desire to see the Saints indifferent or stupid over such matters. We are also conscious that financial prosperity is very desirable for the welfare of the Church, and we hope to see the day when she will have in her exchequer abundance of wealth. We are also aware how important in Church government it is to have in the Elders good financiers. In the government of nations, the possession of a good financial minister is deemed very important, and the financial prosperity of a nation is considered worthy of a general thanksgiving; but a financial depression is deemed a national calamity. So also with the Church: to have good financiers in the Elders is very important,

and financial prosperity very desirable. But after acknowledging this, the facts remain as before, and the value of men-means still far transcends that of material wealth; for do not men make the good financiers—men produce the material wealth, and men create financial prosperity? Moreover, this Church does not stand so much upon financial prosperity as other communities and nations do, nor does she owe her success and greatness to her gold. But she rather owes the wonderful growth and success of the Latter-day Work to the power and operations of God and to her men as means, almost independently of money-means. Nearly all her missionary and priestly operations have been comparatively without money-means, and the resources of the community of Saints have been devoted to their emigrations, settlements, and social development rather than exhausted in what may be termed her religious operations and growth. Moreover, it will be found, when the Latter-day Work is completed, that however much shall have been done by wealth, a thousand times more will have been accomplished by men-means. This will not only be true of the community of Saints in their special religious character, but also in their social and national growth. The very social and national prosperity and wealth of the kingdom, which we believe will ultimately be very great, will be found to grow *out* of the Church, rather than be brought *into* it; and the immense resources and influence which the kingdom will possess will be created by its men-means. Indeed, the Lord, in his operations in the last days, will strikingly show how much more he values men as means to the accomplishing of his purposes than he does money, and indeed how much more highly he values the *right* men as means, without riches, than he does the men of wealth accompanied with all their gold.

We do not bring up the relative value of men-means above all other means for the bare purpose of instituting comparisons, but to impress upon the Saints, and especially the Presiding Elders, the immense value of men as means for accomplishing the work given them to do. To realize this is not a trifling matter. It is of vast importance to the success of the cause and the performance of the work to be done that the Saints and Elders should duly appreciate the value and amount of means at their command for the accomplishment of those purposes which the Lord has committed to their charge. When the Presiding Elders thoroughly appreciate the amount of men-means at their command and the transcendent value of such means, they will realize that the Church is rich in the most valuable of all means; and when, having thoroughly realized this, they properly use their means for the accomplishment of the work given to be done, the success of the cause will be much greater and immensely more will be done; and when the Saints generally are brought to realize as much also, and to feel more what they *can* do, then the progress of the kingdom will be very rapid. We are not confining our view to the amount of material wealth that they can create for the kingdom, though that doubtless will ultimately be very great. Were this our highest view, it would be at best but a low one. We are taking the broad view of the work generally in all its branches. There are missionary operations, the ingathering of the elect, the preaching of the Gospel, the bringing of salvation to the thousands of honest-hearted who shall be saved, the gathering of the Saints, and their social and national development in Zion, as well as the general development of the work of God throughout the earth. To accomplish this, the Church relies, under God, most upon her men-means. Nor must the sisters imagine themselves excluded from the means which are so highly valued for the accomplishment of God's purposes. Women are always understood to be included with men in all the general affairs of mankind. The sisters will please consider themselves throughout as included in common with the brethren in what we have termed men-

means. The value of the sisters as means for the accomplishing of God's purposes and the rolling on of the great work in which they in common with the brethren are engaged is scarcely less than the value of the men; and we are certain that if the immense value of our brethren and sisters as means was thoroughly understood and generally appreciated, and the *quantity* of the means realized and properly used by the presiding men in these lands, much—very much more would be done for the success and rapidity of the work of God.

TESTIMONIES OF OLIVER COWDERY AND MARTIN HARRIS.

The following testimonies in relation to "Mormonism" and the Book of Mormon, which are well worth preserving for future reference, will doubtless be perused with considerable interest by all our readers.

(From the *Deseret News*.)

"At a special Conference at Council Bluffs, Iowa, held on the 21st of October, in the year 1848, brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said Conference. Brother Reuben Miller, now Bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers:—

'Friends and brethren,—My name is Cowdery—Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called; but, to fulfil the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages,) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes and handled with my hands the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is *true*. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the everlasting Gospel to preach to every nation, kindred, tongue, and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us or restored the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood was then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood or authority we then conferred upon many, and is just as good and valid as though God had done it in person. I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ.'

In the early part of November following, as brother Miller relates, brother Hyde called a High Council in the Tabernacle to consider the case of brother Cowdery. Having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body brother Cowdery said—

'Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to

be one in your midst. I seek no station; I only wish to be identified with you. I am out of the Church. I am not a member of the Church; but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing as I do that its decisions are right and should be obeyed.'

Brother George W. Harris, President of the Council, moved that brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said—

'If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a member, through the door, covers the whole ground. I acknowledge this authority.'

Brother Hyde moved that brother Oliver Cowdery be received into the Church by baptism and that all old things be dropped and forgotten. Seconded and carried unanimously. We are informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at four o'clock a.m., March 3, 1849. Elder Young says, 'His last moments were spent in bearing testimony of the truth of the Gospel, revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administration.'"

(From a manuscript found in the *Millennial Star* Office, written by Elder D. B. Dille.)

"ADDITIONAL TESTIMONY OF MARTIN HARRIS (ONE OF THE THREE WITNESSES) TO THE COMING FORTH OF THE BOOK OF MORMON.

Sept. 15, 1853.

Be it known to all whom this may concern that I, David B. Dille, of Ogden city, Weber County, Salt Lake, *en route* to Great Britain, having business with one Martin Harris, formerly of the Church of Latter-day Saints, and residing at Kirtland, Lake County, Ohio, did personally wait upon him at his residence, and found him sick in bed; and was informed by the said Martin Harris that he had not been able to take any nourishment for the space of three days. This, together with his advanced age, had completely prostrated him. After making my business known to Mr. Harris, and some little conversation with him, the said Martin Harris started up in bed, and, after particularly inquiring concerning the prosperity of the Church, made the following declaration: —'I feel that a spirit has come across me—the old spirit of Mormonism; and I begin to feel as I used to feel; and I will not say I won't go to the Valley.' Then addressing himself to his wife, he said—'I don't know but that, if you will get me some breakfast, I will get up and eat it.'

I then addressed Mr. Harris relative to his once high and exalted station in the Church, and his then fallen and afflicted condition. I afterwards put the following questions to Mr. Harris, to which he severally replied with the greatest cheerfulness: —'What do you think of the Book of Mormon? Is it a divine record?'

Mr. Harris replied and said—'I was the right-hand man of Joseph Smith, and I know that he was a Prophet of God. I know the Book of Mormon is true.' Then smiting his fist on the table, he said—'*And you know that I know that it is true.* I know that the plates have been translated by the gift and power of God, for his voice declared it unto us; therefore I know of a surety that the work is true. For,' continued Mr. Harris, 'did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph, when we went to bury them in the woods, that the enemy might not obtain them? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate. Then describing their dimensions, he pointed with one of the fingers of his left hand to the back of his right hand and said, 'I should think they were so long, or about eight inches, and about so thick, or about four inches; and each of the plates was thicker than the thickest tin.'

I then asked Mr. Harris if he ever lost 3,000 dollars by the publishing of the Book of Mormon? Mr. Harris said—'I never lost one cent. Mr. Smith,' he said, 'paid me all that I advanced, and more too.' As much as to say, he received a portion of the profits accruing from the sale of the book.

Mr. Harris further said—'I took a transcript of the characters of the plates to Dr. Anthon, of New York. When I arrived at the house of Professor Anthon, I found him in his office and alone, and presented the transcript to him, and asked him to read it. He said, if I would bring the plates, he would assist in the translation. I told him I could not, for they were sealed. Professor Anthon then gave me a certificate certifying that the characters were Arabic, Chaldaic, and Egyptian. I then left Dr. Anthon, and was near the door, when he said, 'How did the young man know the plates were there?' I said an angel had shown them to him. Professor Anthon then said, 'Let me see the certificate!'"

—upon which, I took it from my waistcoat pocket and unsuspectingly gave it to him. He then tore it up in anger, saying there was no such thing as angels now—it was all a hoax. I then went to Dr. Mitchell with the transcript, and he confirmed what Professor Anthon had said.'

Mr. Harris is about 58 years' old, and is on a valuable farm of 90 acres, beautifully situated at Kirtland, Lake County, Ohio."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 514.)

(From the *San Francisco Weekly Herald.*)

The past few years have been rich in the discoveries of the remains of ancient grandeur. How sad the comment upon humble pride are the ruins fast coming to light, that tell us of mighty nations far surpassing us in the splendour of their monuments and the magnitude of their works, that have flourished, disappeared, and left not a record of their existence, save these dumb witnesses of their greatness! The learned have for years been exploring the seats of ancient empires in the East, and wonderful have been the revelations that have rewarded their search. America is as rich, and as yet an almost untried field for the researches of the antiquarian. Monuments everywhere exist, which show that this continent was once peopled by a race of rare attainments, far advanced in the arts, and numerous as the sands of the ocean. Who were they?—what has become of them?—are questions that none can answer.

(From Julius Froebel's "Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States," published in London, 1859.)

"The place, indeed, [Carrizal, North Mexico,] is full of ruins, and lies on a raised platform consisting of hard red clay, with pebbles and fragments of sandstone, evidently changed by the influence of heat, red porphyry, black scariaceous lava, yellow and green scoriæ, much resembling pumice, and numerous pebbles of chalcedony. . . . The town of Chihuahua derived its ancient wealth and splendour from the rich mines of Santa Eulalia, and the decline of the town has followed that of the mines. . . . The whole design of the town, with its pleasant streets and many noble edifices, marks the past periods of its splendour; and even in its present decay it is far more beautiful, as a whole, than any town of similar pretension in the United States. The reader may form some idea of the vast quantities of silver ore formerly smelted here, when I mention that hundreds of houses and the walls of all the gardens and fields in the environs are built of the scoria, in which, according to trustworthy analysis, enough silver remains to make fresh smelting, under better and more scientific management, a profitable undertaking. Forty-three millions of marks of silver have been the produce of these mines in 130 years. . . . On the Gila, figures and characters ["hieroglyphics"] are cut on rocks which cannot be climbed without difficulty; also on precipitous sides of rocks which could not be reached without mechanical contrivance. It is scarcely to be imagined that men would take the trouble to get at such places, and there to carry out a difficult and laborious work, unless they had some important end in view; and the more so, since rocks and masses of stone abound close by, where the operation might have been effected easily, had it been undertaken merely for amusement. I saw at the summit of a lofty and steep mountain near the Gila, below the region of the lava terraces to which I have above referred, ["A broad terrace of doleritic lava, with perpendicular sections towards the valley,"] the rocks covered with these characters. Old footpaths, in places trodden into the rock, occur in great numbers along the side of the mountains, all tending to the summit. In my opinion, these footpaths could only have been formed during many centuries of constant use; and it is impossible not to draw the conclusion that some important object was connected with them and with the characters carved on those rocks. . . . One of the carvings by the Gila is particularly interesting, as occuring on a rock on the precipitous side of lava terraces, the present position of which, half covered by another mass, hiding part of the carving, proves that the changed position of the rocks, through some natural phenomenon, is of later date than the figures. Other engravings, also taken from the lava walls along the Gila, have more the character of an inscription, or of the communication of connected thoughts, than any other that I saw. A desert covered with pebbles and fragments of granite, porphyry, syenite, greenstone, jasper, &c., &c., extends above the lava terraces, on each side of the Gila."

(To be continued.)

PASSING EVENTS.

General.—The town of Erzeroum, in Turkey, has been entirely destroyed by a fresh earthquake, which has demolished even the ramparts. The town of Klosterle, in Germany, has been destroyed by fire, which broke out on July 23. A series of fights have taken place between the Austrian, Prussian, and German soldiers forming the garrison at Frankfort. A similar fight took place at Mayence, between the Prussian portion of the garrison on one side, and the Austrian and Bavarian soldiers on the other.

American.—There has lately been a terrible tornado in Illinois: as far as heard from, it began in Calhoun County, carrying everything, men, houses, barns, fences, trees, and cattle with it, from Manchester to a distance of twelve miles, directly north-east. To give an idea of the force of the storm, a stone weighing three pounds was lifted up and carried sixty feet, passing through a window four feet from the floor: the floor and partition of a room, twenty by thirty feet, was carried away, with some heavy timber; and all cannot be found within two miles from the place: a windmill was carried over four hundred yards, with pipes, pumps, &c., the small end foremost: there is not a space of ten feet square within the route of the storm that has not rails, boards, &c., stuck in the ground, so that no one can easily pull them out: whole partitions of houses are gone and cannot be found. A man riding in a field was blown from his horse, the saddle torn off and carried about two miles from the place. In Jacksonville, houses, barn, furniture, were torn into shreds; the fences scattered for miles, and numbers of human beings and animals killed, waggons blown to pieces, spokes knocked out of the wheels, and even the tires bent: a horse was found in the neighbourhood dead, with a rail run through him *lengthwise*, so that both ends were visible: every tenement within six or eight miles was swept away. In other neighbourhoods similar disasters were experienced, houses and other buildings being swept away, and hundreds of animals killed. Apart from the destruction of cattle, crops, trees, and orchards, thousands of dollars' worth of property was broken up and scattered in all directions. Peru is still agitated by attempts at revolution and rumours of *pronunciamentos* on all sides. Utah news report "prospects of an abundant harvest," and that "Elder Orson Hyde had counselled the people to commence storing grain for a coming famine."

MEMORABILIA.

English Dioceses.—There are 28 dioceses or bishoprics in England, which are as follow:—Canterbury, York, London, Durham, Winchester, Lincoln, Bangor, Carlisle, Rochester, Bath and Wells, Gloucester and Bristol, Exeter, Ripon, Salisbury, Peterborough, St. David's, Worcester, Chichester, Lichfield, Ely, Oxford, St. Asaph, Chester, Hereford, Manchester, Norwich, Sodor and Man, Llandaff. The Bishops of London, Durham, and Winchester rank next to the Archbishops of Canterbury and York: the rest according to priority of consecration. Those of Sodor and Man and Llandaff are not peers of the realm by virtue of their episcopal office.

Lynch Law.—This originated in one of the Southern States of America, where a body of farmers, being unable to bring some depredators legally to justice, assembled together and chose one out of their number, named Lynch, as judge, and from the rest selected a jury; and this self-constituted court proceeded to try certain cases and enforce various punishments. Since then, settlements in the Mississippi valley having rapidly increased and the law courts being found too few and unbearably tardy in their movements, the settlers have frequently assembled together, appointed a temporary judge Lynch and jury from among themselves, and summarily convicted and punished (and sometimes hanged) those brought before them.

Stewardship of the Chiltern Hundreds.—The Chiltern Hills are a range of chalk hills dividing the counties of Hertford and Bedford, running from Tring, in Hertfordshire, through the middle of Buckinghamshire, to Henley in Oxfordshire. These hills were formerly covered with beech trees and became the haunts of robbers, from whose depredations it was the duty of a crown officer, called the Steward of the Chiltern Hundreds, (which were Burnham, Desborough and Stoke,) to protect the inhabitants. The actual duties of the stewardship have long since ceased, but the office is still nominally retained, the gift of appointment being in the hands of the Chancellor of the Exchequer, for the acceptance of any member of the House of Commons, who may desire to vacate his seat; which vacation can only be done legally by his taking some office under the Crown.

VARIETIES.

THE MIND has a certain vegetative power, which cannot be wholly idle. If it is not cultivated, it will shoot up weeds or flowers of a wild growth.

GARDENING MEMORANDA.—For manures the following substances will be found of great service:—Night soil, which is a powerful manure, should be laid in alternate layers, with double its bulk of soil, mixing a little quicklime with each layer to remove its offensiveness: by being turned either in winter or in dry weather, it soon becomes pulverised, and may then be spread on the ground, or mixed with the composts for choice flowers; and if some be sown in the drills with onions, its effects will be very conspicuous. Fowl dung is also powerful, but should be used in a fresh state, mixed with soil, and spread thinly. Rabbits' dung is similar. Soot is another powerful manure, whose effects become almost immediately visible, if kept dry and sown with the crops of onions or turnips, besides being disliked by insects. Fresh dung, as that of horses, should always be mixed with a considerable quantity of soil: using the pure dung without this would in many cases produce disease; therefore always add a considerable portion of turfy soil to the dung-heap, and let it be well incorporated together before spreading on the ground. Manure water will be found most beneficial, if judiciously applied: the effects of this will be surprising, if administered to florists' flowers, or to any kind of plants whose range of roots can be ascertained, and where assistance or robust growth is desirable. Dead animals, offal, &c., should have a portion of quicklime added to them, and be covered with a thick layer of soil, until decomposed and fit for spreading. Bones and horn are both powerful and lasting substances, when crushed: they decompose and part with their animal matter so slowly, that they are exceedingly valuable in the formation of rich borders or composts required as permanencies. The former may be used in the soil for a vine with wonderful effect. Fish, which in some counties may be obtained in abundance, are excellent as manure in any state, but are best when dug in, in a fresh state, or covered with soil and spread after a time. Vegetables, as refuse turnips, cabbage, and other green crops which can be readily dug in, should not be allowed to decompose first, but be dug in, in a green state: they then commence a gradual decomposition, becoming immediate food for the succeeding crop.

POETRY.

TIME.

A Sonnet.

Time, fleet-footed, untiring, speeds its way
With matchless regularity; and, say
What mortals or immortals will, its flight
They cannot stop nor alter, day nor night.
'Tis impossible! But is it improved?
Does man—do Saints, by inspiration moved,
Deem hours—aye, and moments too, of value
Great? And their toils, for keys of power, view
With exquisite delight? Small streams run not
In vain, and moments should not fly for naught.
Ah, no. They course and bless our native earth;
Plenty abounds, and man's not scourged with dearth;
But time, that should enrich th' immortal mind,
Neglected, leaves a barren waste behind.

Norwich. WILLIAM JEFFERIES.

ADDRESSES.—D. Bonelli, 3, Furlong Place, Burslem.
Joseph Stanford, 22, Barclay Street, Monkwearmouth, Sunderland.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 35, Vol. XXI. Saturday, August 27, 1859. Price One Penny.

WAS JOSEPH SMITH A PROPHET?

That Joseph Smith was a great man, his most virulent enemies confess; that he was the greatest man of his age, many thousands who do not profess "Mormonism" are ready to avow; and that he stands unparalleled in any age as a minister and Prophet of God, the Saints unitedly testify.

Therefore, when we query, "Was he a Prophet?" it is for the purpose of more readily introducing indubitable proofs of his claim to the prophetic character. In an age in which the spirit of prophecy is abundantly poured out upon the Priesthood of heaven, he stands, *par excellence*, THE *Prophet*—the man duly authorized and qualified to open the greatest of all dispensations, even "the dispensation of the fulness of times." Of his character as a leader and legislator we cannot here treat. They are different subjects, and a volume would fail to do justice to his unrivalled abilities. But at his prophetic capacity we can briefly glance, premising that time and space will merely allow a very few plain and pointed predictions to be produced, gleaned from a multitude. Yet these, delivered at a time when their fulfilment was almost beyond the bounds of credibility, duly recorded before their fulfilment, and already chronicled on the page of history as having surely taken place, will be sufficient to stamp him all we have questioned in the heading of this article.

At the very commencement of his career, he laid claim to that high character which his after-life so nobly sustained. When scarcely eighteen, he announced the visit of an angel, who informed him that "his name should be had for good and evil among all nations, kindreds, and tongues." (See Pearl of Great Price, page 41.) Here was a plain prediction, which the island-continent of Australia, the burning plains of India, the gorgeous soil of Africa, the myriad isles of the ocean, the enlightened lands of Europe, and the vast wings of the American continent amply testify has already been literally fulfilled. To talk of the aspirations of genius prompting the young unlettered boy to make such a statement is simply absurd. No one but a person informed of Him who holds the balance of life and death in his hands could have foretold that existence would have been granted Joseph in this probation for any space of time to carry out the designs vaguely rising before the opening mind of genius. The possession of brilliant talents will inspire their possessor to become famous; but it is rarely that, even after struggles passed through and triumphs obtained, the children of genius will venture to imagine, much less assert, that their names shall be heralded through a world and become a household word in every kindred and in every clime; yet here we have a mere youth, unlearned in the ways of the world—unknown save to his immediate neighbours and ac-

quaintances, proclaiming his future position in simple words; and when we find that a quarter-of-a-century suffices to fulfil the scarcely credible assertion, we say—Surely this man did see an angel and was indeed a Prophet of God.

The history of the earlier years of his mission is studded with revelations, some of which have a painful significancy, inasmuch as they record a great nation's disgrace in no dubious terms. One or two of these we will notice.

In a revelation given in March, 1831, the following language is used:—"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." (Doc. and Cov., page 218, sec. 5.) The words "assembled together" show that a body of people is spoken of who should reside "upon the mountains" and there "flourish" and "rejoice." Yet, when this revelation was given, the Church had been organized but a short time, and its members, few in number, were scattered over a large tract of country, with the influence of powerful enemies beginning to bear against them to wipe out of existence the infant Church. The wildest dreams of the most enthusiastic visionary would never have imagined the position here pointed out for that weak, insignificant, and scattered people,—a position which they at present occupy. The trials, persecutions, and scourgings they would be forced to endure from wicked and unjust men were clearly marked out before the inspired mind of the Prophet and duly recorded; but here was a balm for the threatened woe—a solace to cheer them in the hour of trial,—namely, that though they might be driven, God would still protect them and surely guide the faithful to the "place appointed," where they would "flourish upon the hills and rejoice upon the mountains." Let the thousands of Zion, "the pure in heart," now enjoying the blessings of heaven amid the lofty heights of the "lasting hills," bear testimony to the truth of this prophecy.

The seeming impossibility of its fulfilment, when delivered, the means by which it was wrought out, so utterly at variance with the characteristics of the nineteenth century, in even the most bigoted lands of western civilization, by which a free people were driven before the gory monster of persecution, compelled to flee the homes of their kind and seek an asylum in the only place where they could be secure, and their present condition in that mountain home, still riding triumphant amid every gale, and literally "flourishing upon the hills," are strange and deeply convincing confirmations that the remarkable words were indeed uttered by the spirit of prophecy and with a full understanding of their import. In 1842 the Prophet repeated the same prediction and plainly told the Saints that they would be compelled to take refuge amid the Rocky Mountains.

In a revelation given in September, 1831, the following words are found:—"Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven." (Doc. and Cov., page 158, sec. 8.) At this time the principle of the gathering was unknown. The Gospel was not carried beyond the bounds of the United States; and to say that believers should come unto the location of that Church, then but in embryo, from every nation under heaven, was a stretch for the faith of the firmest believer in the Prophet's divine mission to receive. The founder of an ordinary faith might say that converts would be made in every nation, trusting to circumstances for fulfilling or explaining it away. But to say that the faith then introduced should so powerfully act upon its recipients as, despite the known selfishness of mankind, to make them brave the dangers and perils of long and arduous journeys, from the rising to the setting of the sun, break asunder the dearest and strongest ties that bind them to home and fatherland, and go forth, like Abraham of old, strangers in a strange land, leaning on the Lord for assistance, stamps its author as one advanced far above the shallow twitterings of human wisdom—one who understood not alone human nature, but also the economy of heaven and the influence of that economy upon humanity. This prophecy is being so plainly fulfilled that comment is unnecessary. The thousands of pilgrims fleeing like doves from the coming storm, across the channels of the mighty deep, are living evidences of its truth, and afford undeniable testimony of the "Great Martyr's" prophetic character. One fact will speak louder than a hundred arguments. In one short

season, over four thousand emigrants passed through the port of Liverpool alone, in fulfilment of this prophecy,—natives of FIFTEEN DIFFERENT COUNTRIES. (See *Millennial Star*, Vol. XVIII., page 377.) In a revelation given in August, 1831, the Saints were plainly told that if certain injunctions were neglected, they should be "scourged from city to city and from synagogue to synagogue," (Doc. and Cov., page 152, sec. 8,) which was contrary to the letter and spirit of that nation's Constitution, and for which the history of a free people offered no precedent. The fearful verification of this prophecy in the subsequent history of the Church is proof positive that its author was indeed a Prophet informed by the inspiration of Heaven. Those of our readers who wish to investigate this prophecy and kindred ones more fully are referred to the pamphlet on the "New Jerusalem," by O. Pratt. Our next extract shall be taken from the writings of an avowed unbeliever in Joseph's mission. On June 3rd, 1834, he said that "the Lord had told him that there would be a scourge come upon the camp, in consequence of the fractious and unruly spirits that appeared among them, and they should die like sheep with the rot; still, if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but, as the Lord lived, *the camp would suffer* for giving way to their unruly conduct." ("*The Mormons*, Illustrated," page 76.) At this time, Joseph, with a small company, was journeying to Clay County, keeping aloof from all society as much as possible, camping on the prairie by night and journeying by day. A spirit of murmuring had seized upon a few unruly individuals; and though the revelation was plain enough, it was not sufficient to humble the stubborn, who, like Korah of old, laboured to bring swift destruction upon themselves. Though the Prophet strove to save them, his efforts were unavailing, until the anger of the Lord burst forth upon them, and there, on the open prairie, the cholera broke out in the camp on the 24th; which raging, unchecked by the power of God, left thirteen of the small company to find their graves under the waving grass of the Plains, (page 79,) while the rest were enfeebled and debilitated: thus awfully verifying the word of the Lord spoken by his Prophet.

But time would fail to relate a tithe of his prophecies already fulfilled or fulfilling. We can only say that they who wish to know the history of the future, to take a glance at the rapidly-evolving events of the nineteenth century, to learn of the overwhelming destruction decreed upon the wicked nations of the earth, and the future glories of that Zion which the great Prophet commenced to build up, should carefully study the history of his life, the revelations contained in the Book of Doctrine and Covenants, the Book of Mormon, and the various records he was inspired to bring forth, together with the writings of those Elders who have treated most plainly on the Divine authority of his mission.

This article cannot be better closed than by recording his last prophecy as it opened with nearly his first. In that trying hour, when going to answer an iniquitous charge, under the safe-conduct of a State Governor, and with reiterated assurances that he should be unharmed, if he appeared to confront his accusers and repudiate their unjust accusation, the spirit that inspired his mind from the commencement of his noble career burned bright and unwavering. While looking forward to his approaching end and the far-off future, he said—"*I shall die innocent, and it shall yet be said of me, He was murdered in cold blood.*" Here, on the verge of a grave yawning to no eye so clearly as to his, while the pulses of the heart beat strong, and hope seemingly might have burned high for a long and a noble future, this great man fully sustained his sacred character, and died, as he had lived, a firm and unswerving defender of right, a philanthropist of the holiest kind, a patriot of the highest order, and, to the last moments of his earthly career, a *Prophet of God.*

S.

USEFUL HINT.—If a person swallows poison, or falls into convulsions from overloading the stomach, an instantaneous remedy is a teaspoonful of salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up; and, lest there be any remnant of poison, let the white of an egg or a teacupful of strong coffee be swallowed as soon as the stomach is quiet.

OBEDIENCE.

BY ELDER JOSHUA WILLIAMS.

"Order," says the poet, "is heaven's first law." And this is a great truth; for, without order, heaven would cease to be heavenly. Order is a divine principle; and where it is carried out in the true sense, whether universally or in the more limited sphere of domestic government, it is capable of performing miracles.

But before true order can be established, the principle of practical *obedience* must be understood and carried out. In fact, without it, there cannot be order. They are kindred terms, and cannot be divided. Wherever the principle of true obedience is understood and practised, in whatever sphere you please, whether in a public body or in the domestic circle, true order is sure to exist, and with it the attendant blessings of peace and happiness.

We have only to look at the history of the past, and we shall find ample proof of the power of obedience. It was under its influence that the Pilgrim Fathers were enabled to overcome difficulties which, had they not attended to the counsel of those men whom they had chosen as their leaders, and carried them out in the true spirit thereof, would certainly have been insurmountable. In various places, history is full of instances where many, acting under the counsel of their leaders, have accomplished great and mighty purposes.

Let us turn our attention to sacred history; and here we have abundance of testimony in favour of this great principle. We can read of an Abraham, who, through his obedience to the commands of Jehovah, obtained great blessings and the promise of far greater. We can read of a Noah and his family, who, through their obedience to the commands of God, were the only persons permitted to escape, when the judgments of the Almighty were poured forth upon the ungodly world. We can read of a Lot and his family, who, for their obedience, were so blessed, that the Almighty sent a heavenly messenger to warn them of impending dangers. And not only have we abundance of testimony in favour of obedience, but we have very forcible examples of the punishment of the disobedient. Although Moses is acknowledged to have been as great a Prophet as any who have lived on the face of the earth, and in all his actions showed a spirit of honesty and uprightness worthy of his high position, still, for one act of non-obedience, he forfeited his claim upon the promised blessings of the Almighty, and was not permitted to enter into the land of promise. Lot's wife, because she did not attend to the instructions received, met with a severe and singular punishment. The antediluvians, because they did not attend to the voice of their Prophet, paid the penalty of their disobedience. And if we follow the history of the children of Israel through the different circumstances of life in which they were placed, we shall find that whenever they attended to the voice of the servants of God, his blessings rested upon them. But when we find them disregarding the voice of their Prophets, and not attending to their counsels, the Spirit of God was withdrawn, and their enemies were permitted to overcome them. In fact, the whole Bible abounds with lessons showing the rewards of obedience and the severe punishments which were inflicted upon the disobedient. Yet it is a notorious fact that, in the face of all this evidence in favour of that glorious principle, but few of the people of the world feel inclined to act upon it. The consequence is inevitable: they will have to pay the penalty of the disobedient.

But how is it with us who have taken upon ourselves the name of Saints of the Most High, and so far acknowledged ourselves obedient to his will? Did our obedience end when we came up out of the water? or have we endeavoured to carry it out in our daily course through life? It is quite a common thing for the Saints, when expressing their desires and intentions for the future, whether in private or in public fellowship meetings, to express their desires to remain humble and obedient to those placed over them in the Priesthood. In fact, it has become so common, that a testimony would appear unfinished, if closed without expressing such a desire, although some of the Saints who are loudest in their professions are

the first to murmur and exhibit a feeling of disobedience, when any call is made upon them; and instead of taking it up in the proper spirit, they will commence disputing with themselves, or with any one else who may be disposed to listen to them, upon the "justice" of the matter. "I really do not think," says one, "that this measure is right. I do not think that God requires us to do all these things. The brethren must be wrong. Besides, I was once talking to Elder So-and-so, and he said that such and such things were not expected of us; and I do not feel like doing it." It is in this manner that some of these *very* obedient Saints *manifest* their obedience to the Priesthood! They seldom comply with the calls made upon them; and when they do, it is done unwillingly.

Again: A great many of the Saints have got an idea that obedience consists in performing some great deed, or in making some mighty sacrifice,—such, for example, as Abraham was called upon to make. They expect that some day they will be tried in like manner, and will tell you that they are willing to make any sacrifice—yea, even of their lives, to show their obedience to the servants of God; while, at the same time, they are actually manifesting a spirit of disobedience in not attending to the instructions of the Priesthood presiding immediately over them.

For instance, we will suppose that the members of the Branch to which they belong are in the habit of meeting twice on the Sabbath for worship. The Saints are requested to attend at a certain hour—say half-past ten. The time arrives; the President is there; but *where are the Saints?* There are perhaps upwards of sixty members in the Branch, and yet not more than half-a-dozen have arrived! Where are the rest? Do they not intend to come? Oh, yes; but wait awhile until the first hymn is sung and prayer is over; and as soon as the Deacon opens the door, upwards of twenty come in. They do not appear to create the least surprise at coming in late, for it is quite a common thing. No one wonders at it; and the Saints themselves, judging from the free and easy manner in which they go to their seats, do not appear to think that there is anything particularly wrong in it; and no doubt, if it should be a fellowship meeting, those very Saints will stand up and express a desire to "*still* keep humble and *obedient* to those placed over them in the Priesthood," while at the same time they have just shown their usual *dis*obedience to their President in not attending their meeting at the time appointed.

"But," say some, "these are only trifles, and are not so important as other matters that might be mentioned." So thought Saul, when he was sent to destroy the Amalekites. But what said Samuel? Finding that he had not carried out the full instructions given, said he, "Behold, to obey is better than sacrifice; and to hearken, than the fat of rams."

Then let us, who have taken upon ourselves the high position of Saints, endeavour to carry out to their full extent the instructions which are given us from time to time, not only in the letter, but in the true spirit thereof. And let us not, in our endeavours to perform some great feat, overreach ourselves and neglect the performance of these comparatively little works which lie more immediately in our path; but let us remember that it is the discharge of *little* duties like these which make up the *great* work of obedience.

HOPE.

BY ELDER DANIEL BONELLI.

Among the many God-like attributes, qualities, and powers of the human mind, which become brightened and promoted by the spirit of the great Latter-day Work, *hope* stands prominent, and is in fact one of the great principles which lead man to that activity whereby he lays the foundation for future happiness. It is one of the heavenly powers permitted to accompany man through the scenes of mortality, bear him onward on the tide of time and events to the great end and

purpose of his life, brighten the fragments of earthly joys which may be allotted to him by revealing the greater ones that await him hereafter, and alleviate the troubles of this life by pointing to the glory for which they mature and prepare him.

That hope is adequate to fulfil such a mission is demonstrated by the influence it daily exercises over us; for the most joyful moments of a happy life need its co-operation to render happiness complete; and without it, our earthly career would be indeed a dreary tragedy. It is the holy influence of a fervid and reasonable hope that enables the Saints of God to follow the dictations of the Holy Spirit, at variance with the course of the world,—the hope that, after a short time of ardent and zealous combat against the prevailing erroneous ideas of men, the present order of things will change, men rise to the dignity of their original worth, the imaginary partitions between man and man fall, the great and lofty ideas of true philanthropy pervade the millions, truth reign, and this cold, uncharitable world be transformed into a glorious paradise.

In worldly affairs, sometimes, hope itself supplies even more pleasure than the realized object of that hope. But as hope is a property of man's eternal spirit, and gives to the transitory things of time that value which they have for us, we can thereby learn that we have within ourselves capabilities of greater joy and happiness than we can at present obtain.

The quality and degree of the hope we enjoy depend greatly and perhaps entirely upon the amount of intelligence we possess and the purity of life we evince. If our affairs are superintended and guided by the Spirit of God, our hopes are bright and glorious, defined and certain.

The believers in the various creeds of modern Christendom lay claim to a great portion of hope as well as faith, but mistake it in its purport; for they lack the Spirit to teach them what to hope for, and are destitute of intelligence concerning their future destiny: their hopes are consequently vague, indistinct, and feeble. It is in them as the common property of the soul; but as far as its workings and applications are concerned—at least, as regards eternal life, they comprehend no more than the longing for happiness, without the ability to define its capacity. They imagine a heaven entirely void of everything that fellowships this life; they cannot connect eternity and time; they expect eternal life, bliss, and felicity, but understand no principle upon which they must be based, and demolish, heedless of substantial realities, the foundation of their peace, placing their true happiness here and the expected bliss hereafter entirely beyond their reach and control, and depending alone upon the "mercy and grace" of Jesus.

Such hope is fallacious—not worth the relinquishment of any present pleasure—not worth possessing. Its realization would have very little value, for there is nothing in it for which there exists any want in man's organization. Rational deliberation explains this and blights the last vestige of the influence of hope; hence the inconsistencies of religionists, and the disparity and even contradiction between their religion and their lives.

An accurate scrutiny of the ideas of some among God's people occasionally reminds us of the fact that something more has yet to be done before all the vain and unreasonable hopes of sectarianism are eradicated from the minds of all the Saints. Some few cherish ideas and hopes, which the intelligence that dwells in the more enlightened and which will subsequently be given unto them also, that they may make it a part of their faith, will obliterate. May they, then, be honest enough to permit themselves to understand the propounded principles, and so make good to themselves the loss of the time of dreams!

Those who eagerly and readily receive every doctrine of the Church as a sacred truth essential to their salvation know and understand what they can consistently hope; and that knowledge raises them to a high degree of salvation and teaches them to appreciate the blessings which they at present enjoy, but which elude the grasp of those who console themselves with vain hopes. They have no interests separate from those which the Holy Spirit approbates, and labour with undivided and continually increasing power to realize the fair visions of their spirits. Theirs is the unlimited liberty of sublime imagination and glorious hope, by which they compensate themselves for every trial and disappointment of the present,

and which prompts them to engage all the powers which the great God grants them in the work of realization of those hopes which in them have been presentiments of what they would accomplish. They feel within their eternal Father's attributes—the germs of omnipotence; they learn his laws and comprehend his wisdom; and feeling that, they walk in the track of the Gods—they work for eternity and prepare for celestial life.

The genuinely generous, noble, and truly great of God's people,—in fact, all who will at the end of time be identified with the Church of God, hope for no blessing for which they are not ready to embark; and to them it appears that God has been merciful enough in permitting his people to secure the blessings and exaltations prepared for them in the midst of eternity; and feeling honoured in being privileged to magnify so grand a calling as God has permitted them to possess, they are prepared to continue their exertions through every scene of time until the perfect day.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 541.)

[July, 1843.]

Sidney Rigdon sworn. Says—I arrived in Far West, Caldwell County, Missouri, on the 4th of April, 1838, and enjoyed peace and quietness, in common with the rest of the citizens, until the August following, when great excitement was created by the office-seekers. Attempts were made to prevent the citizens of Daviess from voting. Soon after the election, which took place in the early part of August, the citizens of Caldwell were threatened with violence from those of Daviess County and other counties adjacent to Caldwell.

This, the August of 1838, I may date as the time of the beginning of all the troubles of our people in Caldwell County and in all the counties in the State where our people were living. We had lived in peace from the April previous until this time; but from this time till we were all out of the State, it was but one scene of violence following another in quick succession.

There were at this time settlements in Clay, Ray, Carroll, Caldwell, and Daviess Counties, as well as some families living in other counties. A simultaneous movement was made in all the counties where settlements were made in every part of the State, which soon became violent; and threatenings were heard from every quarter. Public meetings were held, and the most inflammatory speeches made, and resolutions passed, which denounced all the citizens of these counties in the most bitter and rancorous manner. These resolutions were published in the papers, and the most extensive circulation given to them that the presses of the country were capable of giving.

The first regular mob that assembled was in Daviess County, and their efforts were directed against the settlements made in that county, declaring their determination to drive out of the county all the citizens who were of our religion, and that indiscriminately, without regard to anything else but their religion.

The only evidence necessary to dispossess any individual or family, or all the evidence required, would be that they were "Mormons," as we were called, or rather that they were of the "Mormon" religion. This was considered of itself crime enough to cause any individual or family to be driven from their homes, and their property made common plunder. Resolutions to this effect were made at public meetings held for the purpose, and made public through the papers of the State, in the face of all law and all authority.

I will now give a history of the settlement in Carroll County. In the preceding April, as myself and family were on our way to Far West, we put up at a house in Carroll County, on a stream called Turkey Creek, to tarry for the night. Soon after we stopped, a youngerly man came riding up, who also stopped and stayed through the night. Hearing my name mentioned, he introduced himself to me as Henry Root; said he lived in that county at a little town called De Witt, on the Missouri river, and had been at Far West to get some of those who were coming into that place to form a settlement at De Witt. Speaking highly of the advantages of the situation, and soliciting my interference in his behalf to obtain a number of families to commence at that place, as he was a large proprietor in the town plat, he offered a liberal share in all the profits which might arise from the sale of property there to those who would

aid him in getting the place settled. In the morning we proceeded on our journey.

Some few weeks after my arrival, the said Henry Root, in company with a man by the name of David Thomas, came to Far West on the same business; and after much solicitation on their part, it was agreed that a settlement should be made in that place; and in the July following the first families removed there, and the settlement soon increased, until in the October following it consisted of some seventy families. By this time a regular mob had collected, strongly armed, and had obtained possession of a cannon, and stationed themselves a mile or two from the town. The citizens, being nearly all new comers, had to live in their tents and waggons, and were exerting themselves to the uttermost to get houses for the approaching winter. The mob commenced committing their depredations on the citizens, by not suffering them to procure the materials for building, keeping them shut up in the town, not allowing them to go out to get provisions, driving off their cattle, and preventing the owners from going in search of them. In this way the citizens were driven to the greatest extremities, actually suffering for food and every comfort of life; in consequence of which, there was much sickness, and many died. Females gave birth to children, without a house to shelter them; and in consequence of the exposure, many suffered great afflictions, and many died.

Hearing of their great sufferings, a number of the men of Far West determined on going to see what was doing there. Accordingly we started, eluded the vigilance of the mob, and, notwithstanding they had sentinels placed on all the principal roads, to prevent relief from being sent to the citizens, safely arrived in De Witt, and found the people as above stated.

During the time we were there, every effort that could be was made to get the authorities of the country to interfere and scatter the mob. The Judge of the Circuit Court was petitioned, but without success; and after that, the Governor of the State, who returned for answer that the citizens of De Witt had got into a difficulty with the surrounding country, and they might get out of it, for he would have nothing to do with it; or this was the answer the messenger brought, when he returned.

The messenger was a Mr. Caldwell, who owned a ferry on Grand River, about three miles from De Witt, and was an old settler in the place.

The citizens were completely besieged by the mob: no man was at liberty to go out, nor any to come in. The extremities to which the people were driven were very great, suffering with much sickness, without shelter, and deprived of all aid, either medical or any other kind, and being without food or the privilege of getting it, and betrayed by every man who made the least pretension to friendship; a notable instance of which I will here give as a sample of many others of a similar kind.

There was neither bread nor flour to be had in the place. A steamboat landed there, and application was made to get flour; but the captain said there was none on board.

A man then offered his services to get flour for the place, knowing, he said, where there was a quantity. Money was given to him for that purpose. He got on the boat and went off, and that was the last we heard of the man or the money. This was a man who had been frequently in De Witt during the siege, and professed great friendship.

In this time of extremity, a man who had a short time before moved into De Witt, bringing with him a fine yoke of cattle, started out to hunt his cattle, in order to butcher them, to keep the citizens from actual starvation; but before he got far from the town, he was fired upon by the mob, and narrowly escaped with his life, and had to return; or, at least, such was his report when he returned.

Being now completely inclosed on every side, we could plainly see many men on the opposite side of the river, and it was supposed that they were there to prevent the citizens from crossing; and, indeed, a small craft crossed from them, with three men in it, who said that that was the object for which they had assembled.

At this critical moment, with death staring us in the face, in its worst form, cut off from all communication with the surrounding country, and all our provisions exhausted, we were sustained as the children of Israel in the desert, only by different animals,—they by quails, and we by cattle and hogs, which came walking into the camp; for such it truly was, as the people were living in tents and waggons, not being privileged with building houses.

What was to be done in this extremity? Why, recourse was had to the only means of subsistence left, and that was to butcher the cattle and hogs which came into the place, without asking who was the owner, or without knowing; and what to me is remarkable is, that a sufficient number of animals came into the camp to sustain life during the time in which the citizens were besieged by the mob. This, indeed, was but coarse living; but such as it was, it sustained life.

From this circumstance the cry went out that the citizens of De Witt were thieves

and plunderers, and were stealing cattle and hogs. During this time, the mob of Carroll County said that all they wanted was that the citizens of De Witt should leave Carroll County and go to Caldwell and Daviess Counties.

The citizens, finding that they must leave De Witt or eventually starve, finally agreed to leave; and accordingly preparations were made, and De Witt was vacated.

The first evening after we left, we put up for the night in a grove of timber. Soon after our arrival in the grove, a female who a short time before had given birth to a child, in consequence of exposure, died.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 27, 1859.

THE RESOURCES OF THE CHURCH.—We set great value upon our faithful brethren and sisters as means for the accomplishing of God's purposes. Though they are principally of the working classes, they are of more value as means for the establishing of the mighty kingdom of the last days and the producing of the great results connected with its rise and destiny than they would be, were they not of the working classes. Indeed, we set upon the working classes, as means for the accomplishment of any purpose, a much higher value than upon any other class, and especially prefer them for the building up of the great Latter-day Kingdom and the working out of its destiny. Of course, it should be stipulated that they must be, to use a transatlantic expression, of the right "stripe" of the working classes,—for instance, of such a "stripe" as our own faithful brethren and sisters of this Mission, who are full of faith and devotion to the cause, and who but live to seek first the interests of God's kingdom and to work out its purposes and destiny.

We have ever considered this Church rich, and its resources immense,—rich in the most valuable of means, and abounding with the most wonder-working resources. She has not been rich in money-wealth, excepting that which her working members have produced and exhausted in their necessaries of life and their emigrations, settlements-founding, &c.; but she has been rich in her tens of thousands of hardy-working Saints, rich in her labourers in the Priesthood, and rich also in the bone and sinew of national greatness and strength. But especially has she been rich in her Priesthood, whose numbers are thousands, and composed generally of the working classes, which are, especially among the Anglo-Saxon races, superior to all other classes. Moreover, this Priesthood not only possess the general virtues of their class, but are even by our bitterest enemies considered to be characterized by industry, energy, indomitable perseverance and courage, faith so transcendent that our enemies term it fanaticism, and heroism so astounding that an admission is sometimes forced from them that the Saints are "a nation of heroes," whose men are only to be equalled by their heroic women. These same virtues are partaken of by the whole community of Saints as well as characterizing their Priesthood. Then the Saints are self-sacrificing, full of devotion to the cause, wonderful in enterprise, sometimes undertaking movements which even astound the people of England and America, the great representatives of enterprise and invincibility. Then to this might be added the fact that the Priesthood, in common with the members, not only do the work, but also find the materials; and thus is the kingdom of God built up and the work accomplished. It is in possessing tens of thousands of Saints of such a "stripe,"

with their naked personal accompaniments, and not their gold, that constitutes the riches of the Church; and in these she is wonderfully rich. Indeed, we are persuaded that the resources of this Church and the powers of the Saints to bring about results have never been fully realized. Nor even have the Saints fully realized the resources of the Church, nor their own powers, nor what they can bring about. Indeed, they are only beginning to realize how immense are her resources, what a quantity of mind-force as well as physical sinew she possesses, how much her well-directed energies will amount to, and how great the results that they can create, when moved by faith, directed by knowledge, and supported by the miracle-working power of *will* to accomplish, under Divine aid and blessing, the parts given them to perform.

The Church, we strongly maintain, possesses immense resources in her tens of thousands of working Saints of the "stripe" named, and so also does this great Mission as a branch of the Church. Aye, and this Mission *is* a *great* Mission, powerful and immense in resources, and miracle-working in its capabilities to bring about results; and when it has not appeared thus, it has been because we have been ignorant of our resources, poor in practical faith, and unacquainted with our powers, and because we have not put forth our energies and used our resources. It is true the Church has not much gold to heap together in strong iron chests; and, providing that gold would rust, the Church has too much to accomplish to let either her gold or her Saints rust for lack of using. It is true also that she has not many, and perhaps not any, who can rank as men of capital like the great capitalists of England, nor many with more than the working man's means earned from day to day; —she has but few men of property and less of souls created in the image of money-bags, or made in the likeness of money-chests. Thank God for this; and we thank him also that he has given all so much to do in building up his kingdom and passed the Saints through such scenes as to effectually prevent them from getting very rich. Thank God for this, we repeat; for if the Saints had grown rich, there is but little question that the Church would have grown too poor to be acceptable to her Lord, the Saints very poor Saints and very fit for the burning; and that community which has been so rich to produce results, so strong to lift mighty burdens, so forceful to move, as it were, mountains, and so strong in their union and brotherhood, would have become too poor to do anything for God, too rotten in their bonds to keep together, and too worthless to be of much use to each other. But as it is, the Church is truly and immensely rich; and it could be very pertinently said of the Saints—Blessed are the poor, for unto them is given to build up the kingdom of God and to accomplish purposes so vast, and to perform works so wonderful, and to roll on movements so numerous and rapid, that all the force of mere gold could not produce, nor all the wealthy men of the earth undertake. Even those portions of the work which they could undertake, such as building up cities and temples, founding settlements, emigration, &c., they would give to the working men to perform, and grow richer out of the undertakings. It would be the working classes, then, who would in reality produce the resources and do the work. Now, the Church has all the essential resources, for she has all working men, numbering tens of thousands,—*all* in fact working, whether originally of the working classes or not,—all producing the means, or performing the labour, or directing the labourers. Is not the Church, then, rich? and are not her resources immense? And is it not also the case with this Mission?

This Mission is indeed rich, and her resources are immense. This great fact we are beginning to realize. Have we not composing it, leaving out children and those who count for nothing, over ten thousand "Mormon" bees? Are we not of that class and

race that have made England wealthy and powerful and filled the land with cities and wonderful works, and of that class and race that have built up nations in the New World and covered the vast West with settlements and cities and innumerable signs of wonderful enterprise? Then are we not, above all this, Saints? and are not even our worst enemies compelled to acknowledge that we are superior to our English and American countrymen in enterprise and power to astonish the world by our doings and undertakings,—so much so that it has been known for a bitter American "own correspondent" of the *Times* to grow admiring and rhapsodical in his admiration, proclaiming the Saints a nation of heroes? And have not many others been forced to say as much? This Mission, then, has over ten thousand Saints upon whom we can count, leaving out those who count for nothing. Then the *kind* of Saints now in the Mission! Why, though we have been accustomed for years to dwell with loving admiration over the Saints generally, we are uncommonly proud of our brethren and sisters now in these lands. This Mission is a great Mission and a powerful Mission, and full of resources, and rich in the choicest of wealth, and capable of undertaking anything, equal to any movement, and powerful to bring forth numerous and wonderful results. This will become more apparent every year, providing the Saints do not become poor Saints, whining and complaining because they have to do and to move on purposes and to *work* out the interests and destiny of the kingdom. That such will be their fallen condition, there is no likelihood. Thank God, his people are honoured and blessed by him with the privilege to do and to move and to work out his designs and purposes. Show faithful Saints how they can work for the interests of God's kingdom, or where they can best serve those interests, and they are willing, ready,—aye, even joyful to have the privilege to do it. And when, for instance, it is to accomplish a work so important and evidently conducive to the interest of the whole Church as the home manufacturing movement, that Saint must indeed be a poor Saint, and little alive to the best interests of the whole community, who would not cheerfully enter into the work. But such is not the "stripe" of many in these lands. The Saints composing this Mission, we again say, we are proud of, and believe that the Mission every year will appear greater, and more powerful, and more wonder-working, and richer in the choicest of resources. Yours be the work, Saints, to make this appear, until all the Church shall acknowledge this Mission great indeed and wonderful in its doings, and our Prophet bless and approbate us all, and the Lord pronounce the plaudit, Well done, good and faithful ones!

THE VISITOR.

ANOTHER VISIT TO THE BRITISH SAINTS.

According to promise, British Saints, I have come again to visit you.

Suppose, by fancy, we multiply the *personale* of your visitor, and imagine that he has just entered the home of each and now grasps every British Saint affectionately by the hand. Yes, I can imagine myself linked hand in hand with every one of you, giving to and receiving from each that peculiar grip of Saints which, though not characterized by anything like Masonic peculiarities, but, by various and spontaneous expressions of hand-language, makes known as unmistakeably as though revealed by chosen signs that one grasps a brother or a sister by the hand. What a situation to imagine oneself in!—linked in a brotherly grip with every true-hearted British Saint in the Mission. From my heart the warm current flashes love-language through those mystical, though natural communicators—the hands; and from the hearts of thousands of true British Saints run into mine currents of

the same language as those communicators are agitated by affectionate shakes. What a situation, I say! Were it possible to grasp at the same moment and shake the hand of every true-hearted Saint in Britain, it would be a moment of heaven that would be worth a lifetime to live for. Aye, 'tis heaven-foretasting, and fills the soul with emotions, even to imagine myself in such a situation with you, my brethren and sisters.

"Welcome, brother!—welcome!" I hear, in fancy, every true-hearted British Saint exclaim in that language of unrestrained affection so peculiar to our people, and which to my ear makes the most delightful music. Peace be with you for ever, is my fervent salutation to the British Saints.

We will imagine ourselves seated and prepared for an evening's chat upon an important subject, and one also in which we are all interested. Of course, you are waiting now for me to state the subject of our interview.

Well, British Saints, the subject of our conference together is to be the internal growth of Zion, and our particular considerations are to be made upon the establishing of home manufactures in the territory of the Saints.

"Good! The subject is important. I like it. Yes, we certainly are interested in the matter!"

Such are the abrupt remarks of an experienced brother of one of the manufacturing districts. He does not seem disposed, however, to take up the subject at this point, but rather to interject his remarks in the style of a "hear, hear!" at the same time drawing his chair closer up and falling into an attitude of deeper attention.

"The internal growth of Zion is a matter which not only the Saints in Utah are interested in, but one in which all Saints are deeply interested; and if our brethren and sisters in their mountain home (aye, and is it not *our* mountain home?) are interested in the subject of home manufactures, or any movement whatever, *we*, British Saints, are also interested in the matter. But let us also take a broader view of the subject. The subject of Zion's internal growth is not only an interesting view for our minds to dwell upon, but that internal growth itself is necessary to the upbuilding and destiny of the kingdom; and the bringing about that internal growth will rapidly build up the kingdom and travel with long strides towards its destiny. This being the case, then, British Saints, the internal growth of Zion is not only an interesting subject for our minds to dwell upon and our imaginations to play with as something very desirable, while fondly dreaming of the matter as a reality that *is to be;* but that internal growth is a matter that we all should practically take hold of, and, by creative efforts, make it *more* than a reality that is to be. As fast as possible, we all should endeavour to unfold the internal growth of Zion. Have not all Saints in their inspired moments dreamt of Zion's prosperity, greatness, and nationality? And what Saint has not often fervently prayed for these results to be realized? Well, then, the case stands thus: The Saints, under God, have to make such prosperity, greatness, and nationality facts; and as British Saints most certainly do *not* stand as the noughts among Saints, but *do* count as something among the figures of the kingdom, why, it follows that they have to contribute their share to make up the sum of that prosperity, to contribute their share of efforts to bring about that greatness, and to add their number and variety of parts to constitute that nationality, with all its branches of social development. Neither is it just to us, brethren and sisters, to pass over this point without observing that the deep love of British Saints for the cause, coupled with their proud honour and enterprising minds, claims no small portion as their share of doings to make up the sum of Zion's prosperity—as their share of efforts to contribute to the greatness of the kingdom—as their share of parts to constitute the nationality of the Saints, including every branch of social growth, and indeed all the internal growths which that nationality involves.

Have I stated the case correctly, brethren and sisters?"

"Yes," replies one of the thoughtful brethren. "Yes, I see the case clearly and agree with the view taken."

"What is your view of the matter, Elder D.?"

Now, I am personally acquainted with Elder D., and know his views and peculiarities. He abominates politics, but delights in sociology, or social science. He holds that the internal and social growths and prosperity of the people contribute more to the greatness and stability

of the nations than all their politics, governments, or armies. He will be sure to set a high value on the internal growth of Zion and home manufactures.

"What is your view of the matter, Elder D.," I observe, addressing him; at which our experienced manufacturing brother already noticed draws himself up by way of preparation, feeling that his say on home manufactures in Zion is at hand.

"Well, brother Visitor," replies Elder D., "You know how highly I rate internal growths and good social systems and social prosperity. I feel deeply interested, therefore, in the internal growth and social prosperity of Zion; but I am more deeply interested in the matter, because the internal growth and prosperity of Zion is a *heart*-question. But, besides this general importance attached to such a subject as the social growths and internal prosperity of the territory of Saints, and besides the fact that such is a heart-question with all true British Saints, allow me to briefly state several particular views that I take upon the subject.

1st. Though God's work among the nations will be greatly manifested through missionary operations and those various means and forms belonging to our Church, I believe that, under the government of God and his Priesthood, nine-tenths of the destiny of the great Latter-day Work will be reached through the internal development of the community of Saints and the social growth of the kingdom. Of course, involved in these will also be found domestic relations and growths. We are not, then, interested in this matter simply as one of the parts among many to make up the destiny of the work; for it contains so many parts of that destiny.

2nd. I believe that the work of God has reached that stage where a greater internal growth of the territory of Saints becomes absolutely necessary.

3rd. I believe that the Saints have reached that stage of their destiny where the people of Zion must become self-dependent—where they must go beyond mere settling, building of houses and cities, and agricultural pursuits, and enter into those higher stages of social and national development, and especially in home manufacturing operations and internal commerce with each other.

4th. I believe that the destiny of that great future Latter-day Kingdom to which all Saints look forward with such fervour has reached that stage where it can go no further without the internal and social growth of Zion, particularly meaning home manufactures, with internal commerce growing out of her agricultural and home manufacturing operations. Moreover, I believe that the agricultural interests of Zion must be greatly multiplied, and that the operations of the Saints in Utah in that primary branch of social growth must in future extend marvellously hand in hand with home manufacturing operations, and that a corresponding development of internal commerce will naturally attend them.

5th. I believe that without these internal growths and operations in Zion, the Saints cannot even reach that national maturity to which they aspire, and that the *Church* cannot put on the garments of the *Kingdom*. Moreover, I also believe that the internal growth and prosperity of Zion in these matters will greatly affect the work among the nations.

6th. I believe, then, that if the Saints—British Saints and all Saints on earth or in heaven—desire to see the kingdom of God reach its high destiny and Israel become a mighty nation, they must enter into the movements before us with earnestness and vigorous efforts."

"Such are also my views, Elder D.," I observe; and seeing that our manufacturing brother is about to catch up his favourite "home manufactures," I hasten to interrupt with—"But, by-the-bye, brethren and sisters, we must not crowd too much the *Millennial Star*; and though we can spend another hour together, suppose we cut our report here. Only a minute, brother C. (the home manufacturing advocate): your turn has come. Just wait while I write—

"(*To be continued in our next*)."

New Discovery.—A curious apparatus is described in the *Philosophical Magazine* of this month, illustrating a new mode of producing motion by heat. The development of this new scientific fact is the result of experiments recently made by a Mr. Gore, who some time ago discovered a mode of producing motion by means of electricity.

COMMUNICATION FROM THE UNITED STATES' ATTORNEY-GENERAL TO THE UTAH JUDGES.

Attorney-General's Office,
May 17, 1859.

Gentlemen,—The President has received your joint letter on the subject of the military force with which the Court for the Second District of Utah was attended during the term recently held at Provo City. He has carefully considered it, as well as all other advices relating to the same affair, and he has directed me to give you his answer.

The condition of things in Utah made it extremely desirable that the Judges appointed for that Territory should confine themselves strictly within their own official sphere. The Government had a District-Attorney, who was charged with the duties of a public accuser, and a Marshal, who was responsible for the arrest and safe-keeping of criminals. For the Judges there was nothing left except to hear patiently the causes brought before them, and to determine them impartially according to the evidence adduced on both sides. It did not seem either right or necessary to *instruct* you that these were to be the limits of your interference with the public affairs of the Territory; for the Executive never dictates to the Judicial department. The President is responsible only for the appointment of proper men. You were selected from a very large number of other persons who were willing to be employed on the same service, and the choice was grounded solely on your high character for learning, sound judgment, and integrity. It was natural, therefore, that the President should look upon the proceedings at Provo with a sincere desire to find you in all things blameless.

It seems that on the 6th of March last, Judge Cradlebaugh announced to the commanding officer of the military forces that on the 8th day of the same month he would begin a term of the District Court at Provo, and required a military guard for certain prisoners, to the number of six or eight, who were then in custody, and would be triable at Provo. The requisition mentions it as a probable fact that "a large band of organized thieves" would be arrested; but the troops were asked for without reference to them. Promptly responding to this call, the Commanding-General sent up a company of Infantry, who encamped at the Court House, and soon afterwards ten more companies made their appearance in sight, and remained there during the whole term of the Court. In the meantime, the Governor of the Territory, hearing of this military demonstration upon a town previously supposed to be altogether peaceful, appeared on the ground, made inquiries, and, seeing no necessity for the troops, but believing, on the contrary, that their presence was calculated to do harm, he requested them to be removed. The request was wholly disregarded.

The Governor is the supreme Executive of the Territory. He is responsible for the public peace. From the general law of the land, the nature of his office, and the instructions he received from the State Department, it ought to have been understood that he alone had power to issue a requisition for the movement of troops from one part of the Territory to another,—that he alone could put the military forces of the Union and the people of the Territory into relations of general hostility with one another. The instructions given to the Commanding-General by the War Department are to the same effect. In that paper a "*requisition*" is not spoken of as a thing which anybody except the Governor can make. It is true that in one clause the General is told that if the Governor, the Judges, or the Marshal shall find it necessary to *summon directly* a part of the troops to aid either in the performance of his duty, he (the General) is to see the *summons* promptly obeyed. This was manifestly intended to furnish the means of repelling an opposition which might be too strong for the civil posse, and too sudden to admit of a formal requisition by the Governor upon the military commander. An officer finds himself resisted in the discharge of his duty, and he calls to his aid first the citizens, and, if they are not sufficient, the soldiers. This would be directly summoning a part of the troops. A *direct summons* and a *requisition* are not convertible terms. The former signifies a mere verbal call upon either civilians or military men for force enough to put down a present opposition to a certain officer in the performance of a particular duty; and the call is to be always made by the officer who is himself opposed upon those persons who are with their own hands to furnish the aid. A requisition, on the other hand, is a solemn demand in writing made by the supreme civil magistrate upon the Commander-in-Chief of the military forces for the whole or part of the army to be used in a specified service. In a Territory like Utah, the person who exercises this last-mentioned power can make war and peace when he pleases, and holds in his hand the issues of life and death for thousands.

Surely it was not intended to clothe each one of the Judges, as well as the Marshal and all his deputies, with this tremendous authority. Especially does this construction seem erroneous when we reflect that these different officers might make requisitions conflicting with one another, and all of them crossing the path of the Governor.

Besides, the matter upon which Judge Cradlebaugh's requisition bases itself was one with which the Judge had no sort of official connection. It was the duty of the Marshal to see that the prisoners were safely kept and forthcoming at the proper time. For aught that appears, the Marshal wanted no troops to aid him, and had no desire to see himself displaced by a regiment of soldiers. He made no complaint of weakness, and uttered no call for assistance. Under such circumstances, it was a mistake of the Judge to interfere with the business at all.

But, assuming the legal right of the Judge to put the Marshal's business into the hands of the army without the Marshal's concurrence, and granting also that this might be done by means of a requisition, was there in this case any occasion for the exercise of such power? When we consider how essentially peaceable is the whole spirit of our judicial system, and how exclusively it aims to operate by moral force, or at most by the arm of civil power, it can hardly be denied that the employment of military troops about the courts should be avoided as long as possible. *Inter arma silent leges*, says the maxim; and the converse of it ought to be equally true, that *inter leges silent arma.* The President has not found, either on the face of the requisition or in any other paper received by him, a statement of specific facts strong enough to make the presence of the troops seem necessary. Such necessity ought to have been perfectly plain before the measure was resorted to.

It is very probable that the Mormon inhabitants of Utah have been guilty of crimes for which they deserve the severest punishment. It is not intended by the Government to let any one escape against whom the proper proofs can be produced. With that view, the District-Attorney has been instructed to use all possible diligence in bringing criminals of every class and of all degrees to justice. We have the fullest confidence in the vigilance, fidelity, and ability of that officer. If you shall be of opinion that his duty is not performed with sufficient energy, your statement to that effect will receive the prompt attention of the President.

It is very likely that public opinion in the Territory is frequently opposed to the conviction of parties who deserve punishment. It may be that extensive conspiracies are formed there to defeat justice. These are subjects upon which we, at this distance, can affirm or deny nothing. But, supposing your opinion upon them to be correct, every inhabitant of Utah must still be proceeded against in a regular, legal, and constitutional way. At all events, the usual and established modes of dealing with public offenders must be exhausted before we adopt any others.

On the whole, the President is very decidedly of opinion—

1. That the Governor of the Territory alone has power to issue a requisition upon the Commanding-General for the whole or part of the army:

2. That there was no apparent occasion for the presence of the troops at Provo:

3. That if a rescue of the prisoners in custody had been attempted, it was the duty of the Marshal, and not of the Judge, to summon the force which might be necessary to prevent it:

4. That the troops ought not to have been sent to Provo without the concurrence of the Governor, nor kept there against his remonstrance:

5. That the disregard of these principles and rules of action has been in many ways extremely unfortunate.

I am, very respectfully, yours, &c.,

J. S. BLACK.

Hon. J. CRADLEBAUGH, Hon. C. E. SINCLAIR, } Associate Judges, Supreme Court, Utah.

PASSING EVENTS.

GENERAL.—The Emperor Napoleon has granted an amnesty to all Frenchmen suffering punishment or under surveillance for crimes of a political character. A French agricultural journal says that, taking the whole country together, the harvest of 1859 will be below an ordinary one, and all the surplus of the two preceding years will not be too much to make up the deficiency. Disturbances have again taken place in Candia, and some *gendarmes* strangled and put to death. It appears from the *Vienna Gazette* that the Austrian Government does not intend to allow the Italian people to nullify the compact of Villafranca made at their expense; but, by fair means or foul, is resolved to force upon Tuscany and Modena their ex-sovereigns.

VARIETIES.

According to the rules of war, the stopping of a cannon ball is punished with immediate death!

A Petrified Snake.—"A gentleman informs us that a party of miners at work near Stanhope's Ferry discovered the fossil remains of a large rattlesnake. He was found imbedded in the centre of a large boulder, which had been broken. The form of the snake was perfect, even down to the rattles, of which there were nine. The most curious circumstance about this stony reptile is, that a part of its form is composed of quartz, while the boulder in which he was found so snugly fastened is granite. About nine inches were taken from the boulder, and is now in the possession of Mr. Stanhope, where it can be seen by the scientific and curious. How the serpent came to be entombed in such a sarcophægus, or at what remote period of time he crept o'er the earth a thing of life, are questions interesting and unanswerable."—*Trinity Times.*

POETRY.

TRUTH AND FALSEHOOD.

As Truth was out walking one beautiful day,
He called on a friend in a neighbourly way;
And being invited with kindliest smile,
He seated himself and then chatted awhile.
The news was talked over, the weather discussed,
And the wet rain invoked to lay the dry dust.
Says Truth, "I've with *politics* little to do,
But the state of the crops engrosses my mind;
The season is backward, and wheat is back, too;
Yet it troubles me most this moment to find
That while the *wheat* droops in so sickly a state,
The *weeds* will grow up at a very quick rate."
Then just at the point of his touching the wrong,
A rival of Truth's came stepping along:
He seemed in great haste; but as he was dry,
He called at our friend's to ask for a drink;
When, seeing Truth there, he appeared rather shy.
"How do, Mr. Truth? Quite a stranger, I think?"
"Why, yes, Mr. Falsehood, it must be confessed,
I'm not often welcome where *you* are a guest."
"Not welcome?" quoth Falsehood, in tones of surprise;
"It's wonderful how such mistakes can arise!
Why, really, my friends all speak highly of you,
And I'm sure they'd be glad of your company too."
"Perhaps," replied Truth, "there *may* be a mistake:
Let us hope that there is, for charity's sake.
But as to your friends, though their number is great,
I hope I may just be permitted to state
That none of them know me, except by repute;
And while they profess for me veneration,
Whenever they see me, they call me a brute,
And such beautiful names as 'ugly old elf.'
I, therefore, for them have no estimation,
Any more than—excuse me—I have for yourself."
"Ah, now," replied Falsehood, "I think I can tell
How 'tis between us this coolness arises.
That you always disliked me, I know full well;
But you should not indulge in such surmises.
That candour and bluntness, in you such propriety,
Is not often seen in genteel society.
Hence, my friends, whilst respecting your honoured name,
I have never supposed that *you* are the same.
But for this mistake I'll make ample amends;
So now, my dear sir, let's shake hands and be friends."
"Detestable compound of lies and deceit,
Do you think I'd shake hands with a snivelling cheat?"
And Truth drew himself up, majestic in ire,
His voice giving thunder, his eye flashing fire:—
"You can't deceive me, for I know you too well;
You live by confounding the terms good and evil:
While preaching of heaven you savour of hell,
And fain would disown your old father the Devil:
You've stolen my garb to hide deformity;
Assuming my name, all my credit you'd take,
And, railing at virtue, laud enormity,
And this, you would tell me, is all a mistake!
But I'll tear off the mask you so long have worn:
Your insolence will not much longer be borne.
Begone, vile impostor!—get out of my sight,
And return to thy kin in regions of night!"
They parted, Truth calmly pursuing his way,
And they've never been friends to this very day.

James Bond.

Addresses.—Jabez Woodard, *chez* M. Bunot, Rue du Lac, 34 B, Geneva.
Charles C. Shaw, 25, Norton Street, Grantham, Lincolnshire.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 36, Vol. XXI. Saturday, September 3, 1859. Price One Penny.

IS BRIGHAM YOUNG A PROPHET?

Having treated on the prophetic character of Joseph in a former article, it is but a continuation of the subject to glance at the motive power manifested in his successor. Doubtless the question, "Is Brigham Young a Prophet?" may seem strange to the Saints who are in the habit of bearing that testimony to the affirmative which they are conscious of possessing. But as there are many who doubt it, and still more who disbelieve it, in the world, and as we should be able at all times to give a reason for our faith, we will proceed to show some of the grounds we have for believing him to be not only a prophet, but a Prophet of God in the truest and fullest sense of the word.

The eye that can scan the horizon of the future, and from the marks which slowly unfold themselves can describe somewhat of the great beyond, may well give its possessor a claim to be ranked among the wisest of earth's mighty ones. But the mind that can pass beyond the limits of the present, traverse the boundless expanse that rises in silent majesty before it, and, bearing away its treasured secrets, unfold the glorious panorama to our wondering gaze, to study and profit by, as well as to comfort and forewarn us, ought to command our attention as one of Heaven's choicest favoured ones.

If consummate wisdom displayed under circumstances the most trying and peculiar,—if ability to lead, guide, and govern a great and growing people, commanding unanimity of thought and action unparalleled in the history of the world,—if a clear and unclouded foresight, enabling its possessor to pilot that people through mazes of intricacy, duplicity, and fiendish scheming, be deemed sufficient to stamp a man truly great and noble, then Brigham Young stands without a parallel among living men. But though all these displayed in the superiority of his course mark him as the subject of inspiration, we can still adduce evidence of a more positive nature to prove him a Prophet of God. There have been few men who have occupied the position he holds who have given more direct utterance to the prophetic spirit that accompanies his calling than he has done. More direct evidence could be adduced to prove Brigham a Prophet, and Heber has oftener given utterance to the voice of prophecy in direct terms. Nay, he often calls Heber his Prophet, and the fact of the latter magnifying his prophetic calling as greatly as he does, while his testimony is ever plainly uttered of his noble leader's position as "Prophet, Seer, and Revelator," is of itself sufficient to convince any candid and honest mind that Brigham is of a verity what our heading queries.

But we will introduce one or two plain predictions, the fulfilment of which having taken place will sufficiently prove what we desire.

In the spring of 1852, President Young

told the Saints in Deseret to build forts, in which they could defend themselves and property from attacking enemies, stating plainly that war was gathering thick over the world and would needs begin at the house of the Lord.

Shut up within the bulwarks of the mountains, and far from the bloodthirsty mobocrats who had driven them so often, they seemed so secure from enemies of every kind that many were unwilling to believe the word of the Lord unto them. But when, a few short months after, the shrill war-whoop of the savage red man echoed through the valleys and kanyons of their mountain homes, and the Saints were falling under the deadly rifles of their Indian foes, they realized that God had a Prophet upon the earth, whose warning voice should not be despised nor treated lightly. Having realized for themselves the truth of the prediction in part, they waited with confidence its entire fulfilment and turned their expectant gaze towards the East. The printing press, steam, and mail-carriers soon furnished them with the looked-for information that five of the most powerful nations on the earth were engaged in a deadly struggle. While but a short time before, at a congregation of the subjects of these same powers in the "World's Fair," *pæans* of peace were loudly chaunted by a popular poet, and echoed throughout the land in the following language:—

"Glory to the God of heaven!
Peace on earth; towards men goodwill!
Now shall honours due be given
To the best of human skill.
Always will we deal with others
As we would they dealt with us,
And rejoice as men and brothers
To befriend each other thus."

The fires of war lit when that struggle commenced have burned with fierceness since, and the Prophet's words have thus far been fulfilled to the very letter, despite the negations of the world's united wisdom.

On the 31st of July, 1853, speaking on the same subject and the troubles incurred through disobedience to the counsel given, when again urging the propriety of building forts, he used the following plain and emphatic language:—

"Brother Brigham, do you really think we shall ever need them?" "YES, I DO. All the difficulties there are in the community this year is not a drop in comparison to the heavy shower that will come." (*Journal of Discourses*, Vol. I., page 170.)

The words were plain and could not be misunderstood; yet how they could be fulfilled surpassed human wisdom to understand. They, as a people, were daily becoming more powerful; their enemies among the Indians were daily becoming less so. Eleven hundred miles of undulating prairie, untenanted save by the savage buffalo and various animals of the plains, with a few red hunters, stretched its wavy bosom between them and the confines of civilization, where discord and rapine fraternized for unhallowed purposes. Hidden away in their new-made homes, there was not the remotest prospect of any mightier foes arising than those they had conquered. The people believed, yet could not understand. But four years later, when the sound of armed hosts marching to invade them burst upon their ears, they recollected the words of the Prophet then pronounced and subsequently repeated, and testified to their literal verification.

For six years had plenty blessed the homes of Israel. Their lands gave forth an abundant increase, and the smiles of Heaven cheered their arduous labours.

But plenty often makes us forget our poverty and look with thankless gaze on the kind hand that has blessed us, while the favours we enjoy are lightly thought of. So it was with many of the Saints. Instead of using the blessings they enjoyed as wise stewards for their Lord and Master, and storing them up for trying times, as commanded, they commenced to trade them off to the very men who desired their destruction. This unwise conduct called forth the reprehension of the Lord, and his servant gave utterance to the voice of inspiration in the following words:—

"I tell you, in the name of the Lord God, I know the gate of plenty will be shut down, and your wheat and corn will be blasted, if this people do not appreciate their blessings and improve upon them." (*Millennial Star*, Vol. XV., page 131.)

Many believed, but placed it far in the future, while some doubted, till the myriad swarms of grasshoppers swept like a fierce cloud over the land; the earth radiant with life and variegated vegetation before it; behind it, the dry red

clod mocked the labourer's cares; while the chastened people owned the correcting hand of a wise parent in the trying famine that ensued. These predictions and their subsequent fulfilment, though few, are significant, and prove the prophetic spirit of the man who now leads the destinies of Israel; and as a faithful watchman gazing over the illimitable expanse of the future, he warns of approaching danger, and points out a refuge to the confiding and obedient. His sermons and speeches contain many plain and pointed prophecies, partly fulfilled and fulfilling, which prove him acquainted with the position, movements, and destiny of the nations, and forcibly recall the language of Amos—"Surely the Lord God doeth nothing, but he revealeth his secrets to his servants the prophets." The superhuman wisdom displayed in the movements of the Saints, falsifying all the calculations of the world, and producing results the very opposite of those anticipated, may be placed to the account of anything that shallow-brained hierarchs and their followers may please; but to every one possessing the spirit of truth, they are evidences of the plainest character that God leads his people by the voice of prophecy. While the scathing judgments threatened upon the nations, and so plainly approaching, cause the hearts of the honest to thrill with gratitude that the Almighty has deigned to inspire a man who can safely guide the honest in heart where they can find shelter, "while the overflowing scourge passes over."

S.

HAPPINESS.

BY ELDER JOHN LINDSAY.

There is a feeling or desire in the organization of man that prompts him to lively action through life, even "from the cradle to the grave," or from the time he begins to understand anything about his own existence and the existence of things around him. He seems to have an intense desire in all his pursuits through life to obtain a certain object, and that object is happiness. He manifests this desire in all his prominent actions; and this fact is well demonstrated in the history of almost every son and daughter of Adam. Although it is more intense in some than in others, still all manifest it to a greater or less degree. Look at the busy world around us, rich and poor, merchant and mechanic, king and mendicant, all—all are labouring hard, both physically and mentally, to obtain this great object.

This feeling is not confined to man only: the lower orders of creation manifest also to a certain degree the same instinctive desire. They also have their sense of happiness or comfort, and they often show great sagacity and use much physical exertion to secure the same; and if man will do anything that will add to or assist them to accomplish this object, what will they not do to serve him? If you prove by actions of kindness to certain species of the animal creation that you wish to befriend and treat them well, and succeed in impressing this upon them, they will endure all kinds of fatigue, face every kind of danger, and will even lay down life to save you,—thus showing gratitude for anything done that adds to their happiness or comfort.

Now, we think that no one, after having reflected upon the matter, will dispute that this desire has been implanted in man by an allwise and munificent Creator, and that, too, for a great and glorious purpose. The question may be asked, then, Has the great Father of our spirits made provision for the same? We answer in the affirmative. There is not a desire implanted in man but can be amply satisfied, if he will only take a legitimate course. We do not pretend, however, to say that all his heaven-born desires will be satisfied at once; for as one righteous desire is satisfied another is created; and so on he will go from one degree to another, ever following in the track of his great Leader.

Although, however, it is common to all

men to have this desire, they do not all take the same course to gratify it, but rather the opposite of this. Every one chooses his own course, and almost every one's course is opposed to that of his neighbour's. The miser, for instance, seeks it in gold and silver, and what he considers to be the precious things of the earth. These he hoards up and stores away in some secure place; and when all the world around him are in silent repose, he winds his way with stealthy steps to glut himself over his ill-gotten wealth. But here he is disappointed in his anticipations. He does not realize the happiness he expected. There is still a great vacancy in his insatiable soul. In fact, instead of adding to his happiness, it tends in many cases to produce the opposite effect. Hence despair takes hold of him. After all his toils and labours, and perhaps *crime* too, he still finds himself without the object for which he started. He begins to think that happiness is beyond his reach, and the stern realites of life are looking into his greedy eyes. Again: The desperate speculator, whose fortunes are wrecked, and who has not the moral courage to battle through, finds that life to him has become a blank, or a load too heavy to carry. The monster idea then enters his brain to put an end to the existence that God has given him, thinking thereby to put an end to all his trials and sorrows. But here again he is disappointed; for he will wake up in the spirit-world and find to his horror and dismay that he has increased them tenfold, and will be called upon to render unto his Creator an awful account for the deeds done in the body.

This is the course that thousands and tens of thousands of our fellow-creatures are taking. If they do not, miser-like, place their happiness on gold and silver, they do it upon something else that is equally worthless in its nature. Every one builds up an idol in his own mind, thinking that if he can only obtain possession of that, his happiness will be complete. But even if successful in obtaining it, he finds out, after all, that he has only been deceiving himself, and this drives him to madness. Hence the many suicides that occur among all classes of society; and we are bold to assert that society never will arrive at a happier state so long as men will persist in a course of this kind. We admit, however, that the "good things of this life" will undoubtedly tend greatly to our comfort and happiness. It must be very evident to every reflecting mind that this was the very end that the Lord had in view in creating them, and that they are conducive to this object; but they of themselves will never fill up the vacancy which men feel. We therefore do not condemn men for trying to obtain possession of the things of this world. What we object to is the great error which they have fallen into in allowing their whole time and attention to be taken up with them, and neglecting to nourish, strengthen, and cultivate the nobler qualities of their nature, by the cultivation of which they would rise in the scale of intelligence and become noble and dignified beings, having wisdom within them to know how to rule and govern all their feelings and desires, and power and wisdom to guide and direct them in that channel that would bring joy and satisfaction to them at all times.

Before man can well accomplish this object, however, it is indispensably necessary that he should comply with the conditions of the Gospel; and through a strict obedience to those conditions, he will receive the promise of the Father—namely, the gift of the Holy Ghost,—which gift will enlighten his mind, quicken his understanding, and enable him to see and comprehend the great plan of redemption that the Lord has provided for his children. He will also begin to realize the true relationship that he bears to his Father in heaven, which will create a renewed desire in him to be more faithful and diligent in trying to bring forth and develop the noble attributes of his nature; and not only so, but he will begin to contemplate the fallen condition of the human family; and if called upon, he will become a powerful instrument in the hand of God in doing good upon the earth, in helping to bring to pass the great "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" and if he will continue in this God-like course, he will attain that position which the Lord had in view in sending him upon the earth—namely, to become a sacred and exalted being, having overcome all evil and secured thrones, principalities, and powers in the eternal worlds.

PRAYER.

"But when ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking." "*Ye ask and receive not*, BECAUSE YE ASK AMISS."—JESUS.

Perhaps on no principle of our holy religion are we less united than in the manner of presenting our petitions to our heavenly Father. How often do we hear Elders, when called upon to pray in our public assemblies, constantly making use of the personal pronoun *I*, when they are or ought to be the mouthpiece for the whole. Again: How many, when called to officiate, will use the exact words they have probably used for the last ten or fifteen years; so that all who have been accustomed to hear them know almost to a word what they will say and when they will have done! Is it not high time to do away with this stereotyped and parrot-like system, and that all should endeavour to pray with the spirit and the understanding also, that we may approach our heavenly Father in a way and manner that will be acceptable to him, in order that we may receive those blessings for which we pray? Jesus, on one occasion, told his disciples that they received not, because they asked amiss. How highly important it is, then, my brethren, that we should know how to ask aright.

Again: How often is it the case, when a number of the Priesthood are called upon to lay on hands in the ordinance for the healing of the sick, and one is called upon to be mouth, that the sick person will at the same time hear two or three muttering their prayers after their own fashion! Here is a division of faith at once; whereas he that is chosen as mouth should have the concentrated faith of the whole, and the lips of the rest should be silent until the general "Amen" is given at the close, so that this oneness of faith and voice may draw down those blessings which the sick stand in need of.

And again: We are not one in our mode of calling upon the Lord to bless the emblems of the body and blood of our Lord and Master. Sometimes we can hardly tell whether the officiating Elder or Priest is blessing his daily food, or not! Another will ask God the eternal Father to bless the emblems to the souls of all who may partake of them, that they may have his Spirit to be with them to the end; but omit altogether the very person whose sufferings and death they are met to remember! "Do this in remembrance of me," was the injunction of the Saviour.

Now, there is no need for any doubt on this important ordinance, if we only make ourselves acquainted with the commandments and covenants given by Christ to his Church. For the information of those Elders who have not possessed themselves of a copy of the Doctrine and Covenants and the Book of Mormon, I beg to submit the following quotations for their consideration:—

"And the Elder or Priest shall administer it [the sacrament]; and after this manner shall he administer it: He shall kneel with the Church and call upon the Father in solemn prayer, saying—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen. The manner of administering the wine. He shall take the cup also, and say—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (*Doc. and Cov.*, p. 73.)

Without infringing further upon your valuable space, I hope my brethren who cannot buy can borrow the above-named works; and I would also refer them to the *Book of Mormon*, page 551.

If these broken remarks should be of use in bringing us more to a spirit of unity in these things, to God shall be ascribed the glory, through Jesus Christ.

H. H. C.

HISTORY OF JOSEPH SMITH.

(*Continued from page 557.*)

[July, 1843.]

A grave was dug in the grove, and the next morning the body was deposited in it without a coffin, and the company proceeded on their journey, part of them going to Daviess County, and part into Caldwell. This was in the month of October, 1838.

In a short time after their arrival in Daviess and Caldwell Counties, messengers arrived, informing the new citizens of Caldwell and Daviess that the mob was marching to Daviess County, with their cannon with them, threatening death to the citizens, or else that they should all leave Daviess County. This caused other efforts to be made to get the authorities to interfere. I wrote two memorials, one to the Governor and one to Austin A. King, Circuit Judge, imploring their assistance and intervention to protect the citizens of Daviess against the threatened violence of the mob.

These memorials were accompanied with affidavits, which could leave no doubt on the mind of the Governor or Judge that the citizens before mentioned were in imminent danger.

At this time things began to assume an alarming aspect both to the citizens of Daviess and Caldwell Counties. Mobs were forming all around the country, declaring that they would drive the people out of the State.

This made our appeals to the authorities more deeply solicitous as the danger increased, and very soon after this the mobs commenced their depredations, which was a general system of plunder, tearing down fences, exposing all within the field to destruction, and driving off every animal they could find.

Some time previous to this, in consequence of the threatenings which were made by mobs, or those who were being formed into mobs, and the abuses committed by them on the persons and property of the citizens, an association was formed, called the Danite Band.

This, as far as I was acquainted with it, (not being myself one of the number, neither was Joseph Smith, senior,) was for mutual protection against the bands that were forming and threatened to be formed for the professed object of committing violence on the property and persons of the citizens of Daviess and Caldwell Counties. They had certain signs and words by which they could know one another, either by day or night. They were bound to keep those signs and words secret, so that no other person or persons than themselves could know them. When any of these persons were assailed by any lawless band, he would make it known to others, who would flee to his relief at the risk of life.

In this way they sought to defend each others' lives and property; but they were strictly enjoined not to touch any person, only those who were engaged in acts of violence against the persons or property of one of their own number, or one of those whose life and property they had bound themselves to defend.

This organization was in existence when the mobs commenced their most violent attempts upon the citizens of the beforementioned counties; and from this association arose all the horror afterwards expressed by the mob at some secret clan known as Danites.

The efforts made to get the authorities to interfere at this time was attended with some success. The Militia were ordered out under the command of Major-General Atchison, of Clay County, Brigadier-Generals Doniphan, of Clay, and Parks, of Ray County, who marched their troops to Daviess County, where they found a large mob; and General Atchison said, in my presence, he took the following singular method to disperse them:

He organized them with his troops as part of the Militia called out to suppress and arrest the mob. After having thus organized them, he discharged them and all the rest of the troops, as having no further need for their services, and all returned home.

This, however, only seemed to give the mob more courage to increase their exertions with redoubled vigour. They boasted, after that, that the authorities would not punish them, and they would do as they pleased.

In a very short time their efforts were renewed with a determination not to cease until they had driven the citizens of Caldwell and such of the citizens of Daviess as they had marked out as victims from the State.

A man, by the name of Cornelius Gillum, who resided in Clay County, and formerly Sheriff of said county, organized a band, who painted themselves like Indians, and had a place of rendezvous at Hunter's Mills, on a stream called Grindstone. I think it was in Clinton County, the county west of Caldwell, and between it and the west line of the State.

From this place they would sally out and

commit their depredations. Efforts were again made to get the authorities to put a stop to these renewed outrages, and again General Doniphan and General Parks were called out with such portions of their respective brigades as they might deem necessary to suppress the mob, or rather mobs, for by this time there were a number of them.

General Doniphan came to Far West; and, while there, recommended to the authorities of Caldwell to have the Mititia of said county called out as a necessary measure of defence, assuring us that Gillum had a large mob on the Grindstone, and his object was to make a descent upon Far West, burn the town, and kill or disperse the inhabitants; and that it was very necessary that an effective force should be ready to oppose him, or he would accomplish his object.

The Militia were accordingly called out. He also said that there had better be a strong force sent to Daviess County to guard the citizens there. He recommended that, to avoid any difficulties which might arise, they had better go in very small parties without arms, so that no legal advantage could be taken of them. I will here give a short account of the courts and internal affairs of Missouri, for the information of those who are not acquainted with the same.

Missouri has three courts of law peculiar to that State—the Supreme Court, the Circuit Court, and the County Court; the two former about the same as in many other States of the Union. The County Court is composed of three Judges, elected by the people of the respective counties. This court is in some respects like the Court of Probate in Illinois, or the Surrogate's Court of New York; but the powers of this court are more extensive than the courts of Illinois or New York.

The Judges (or any one of them of the County Court of Missouri) have the power of issuing Habeas Corpus in all cases where arrests are made within the county where they preside. They have also all the power of Justices of the Peace in civil as well as criminal cases. For instance, a warrant may be obtained from one of these Judges by affidavit, and a person arrested under such warrant.

From another of these Judges, a Habeas Corpus may issue, and the person arrested be ordered before him, and the character of the arrest be inquired into; and if, in the opinion of the Judge, the person ought not to be holden by virtue of said process, he has power to discharge him. They are considered conservators of the peace, and act as such.

In the internal regulations of the affairs of Missouri, the counties in some respects are nearly as independent of each other as the several States of the Union. No considerable number of men armed can pass out of one county into or through another county, without first obtaining the permission of the Judges of the County Court, or some one of them; otherwise they are liable to be arrested by the order of said Judges; and if in their judgment they ought not thus to pass, they are ordered back from whence they came; and, in case of refusal, are subject to be arrested or even shot down in case of resistance.

The Judges of the County Court (or any one of them) have the power to call out the Militia of said county, upon affidavit being made to them for that purpose by any of the citizens of said county, showing it just, in the judgment of such Judge or Judges, why said Militia should be called out to defend any portion of the citizens of said county.

The following is the course of procedure: Affidavit is made before one or any number of the Judges, setting forth that the citizens of said county (or any particular portion of them) are either invaded or threatened with invasion by some unlawful assembly, whereby their liberties, lives, or property may be unlawfully taken.

When such affidavit is made to any one of the Judges, or all of them, it is the duty of him or them before whom such affidavit is made to issue an order to the Sheriff of the county, to make requisition upon the commanding officer of the Militia of said county to have immediately put under military order such a portion of the Militia under his command as may be necessary for the defence of the citizens of said county.

In this way the Militia of any county may be called out at any time deemed necessary by the County Judges, independently of any other civil authority of the State.

In case that the Militia of the county is insufficient to quell the rioters and secure the citizens against the invaders, then recourse can be had to the Judge of the Circuit Court, who has the same power over the Militia of his judicial district as the County Judges have over the Militia of the county. And in case of insufficiency in the Militia of the judicial district of the Circuit Judge, recourse can be had to the Governor of the State, and all the Militia of the State called out; and if this should fail, then the Governor can call on the President of the United States.

I have given this *expose* of the internal regulations of the affairs of Missouri, in order that the Court may clearly understand

what I have before said on this subject, and what I may hereafter say on it.

It was in view of this order of things that General Doniphan, who is a lawyer of some celebrity in Missouri, gave the recommendation he did at Far West, when passing into Daviess County with his troops, for the defence of the citizens of said county.

It was in consequence of this that he said that those of Caldwell County who went into Daviess County should go in small parties and unarmed; in which condition they were not subject to any arrest from any authority whatever.

In obedience to these recommendations, the Militia of Caldwell County was called out, affidavit having been made to one of the Judges of the county, setting forth the danger which it was believed the citizens were in from a large marauding party, assembled under the command of one Cornelius Gillum, on a stream called Grindstone.

When affidavit was made to this effect, the Judge issued his order to the Sheriff of the county, and the Sheriff to the commanding officer, who was Colonel George M. Hinkle; and thus were the Militia of the county of Caldwell put under military orders.

General Doniphan, however, instead of going into Daviess County, soon after he left Far West returned to Clay County with all his troops, giving as his reason the mutinous character of his troops, whom he believed would join the mob, instead of acting against them, and that he had not power to restrain them.

In a day or two afterwards, General Parks, of Ray County, also came to Far West, and said that he had sent on a number of troops to Daviess County to act in concert with General Doniphan. He also made the same complaint concerning his troops that Doniphan had, doubting greatly whether they would render any service to those in Daviess, who were threatened with violence by the mobs assembling; but, on hearing that Doniphan, instead of going to Daviess County, had returned to Clay, followed his example and ordered his troops back to Ray County; and thus were the citizens of Caldwell County and those of Daviess County, who were marked out as victims by the mob, left to defend themselves the best way they could.

What I have here stated in relation to Generals Doniphan and Parks were conversations had between myself and them, about which I cannot be mistaken, unless my memory has betrayed me.

The Militia of the county of Caldwell were now all under requisition, armed and equipped according to law. The mob, after all the authorities of the State had been recalled, except the force of Caldwell County, commenced the work of destruction in earnest, showing a determination to accomplish their object.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 3, 1859.

A PRESENT WORK—CONCENTRATION OF EFFORTS.—The Church has many interests, and many parts are comprehended in the work to be accomplished. Those interests will be gradually unfolded in due progression, answering to the purposes which the Lord is about to bring to pass; and the parts will be given to the Saints to perform, according to his wisdom and contingent circumstances. Those interests are not only many at the present period of the work, but they are multiplying and are constantly varying consistently with the Divine will, answering to surrounding circumstances and to meet present wants.

The parts of the work for present and direct operation are not always the same, nor are the Saints required to operate always on the same point. There will be a changing of the parts under active operation, and variation in the interests of the cause. Indeed, each day will bring its own work, answering not only to the general standing interests, but also to the wants of the day and the peculiar interests of the present time. The reasons for this variation and modification of interests, and this alternate changing, or bringing up of new parts for operations, are easily understood. Circumstances change, and all the

world are moving and altering their relative positions. They are passing through changing scenes, showing varying phases of human growth, re-producing old acts; and making up new passing events peculiar to this momentous and mysterious age. This is not only true of the Saints, but also of all mankind; for all mankind seem to be now on the move, and old nations that have remained unchanged for thousands of years are now passing through a series of changes and becoming subjects of revolutions. Now, the Lord shapes and unfolds and varies and prepares his work to answer to all this universal moving, so that as events come round his growing kingdom may be ready to embrace them; until the great consummation is brought about.

Then, again, when any part of the work is completed, if done well, it has not to be done over again, but merely preserved and kept in good order. Other parts are then brought before the workers, and their energies, faith, and skill directed to those prominent points. The work of yesterday is performed, the labour of to-day is here, and the greater parts of to-morrow are fast approaching. Thus the purposes of God move on; and as he unfolds them his people are required to receive them, and, measuring themselves thereby, fit their operations to the work given to be performed.

Now, as soon as the Lord, in the course of his unfolding purposes, has brought up the work of each present day, it is the duty of the presiding men to enter into the matter with masterly judgment and determined forcefulness, to the accomplishment of that given to be performed. In order to effect this, they must direct the faith and energies of the Saints to the parts uppermost, and point them out as the work of the present day, upon which they are required to specially operate, until some other parts are brought uppermost. To thus take hold of some particular work as it comes round, and, making it the work of the present day, concentrate the efforts of the Saints specially to that point, is not only the duty of the Presiding Elders, but it is also the wisest course which they can pursue. For if there is no particular work for the operations of a present time, and the imaginations and desires of the Saints are allowed to run over the ground of a thousand years to find a work to perform, it is evident that their minds will be distracted and little will be accomplished, because their energies would be paralyzed by uncertainty.

Acting upon these views, we have from the first endeavoured to find for the Saints a work for each day, and to create in them a present interest for a present work. Such movements as wisdom seemed to suggest as necessary for the wants of the time and best for the general interests of the cause we have aimed to point out, measuring our general operations and varying the subjects of our Editorials to meet those present wants. Moreover, the whole Priesthood of the Mission have invariably been directed to the same work, and the combined efforts of the Saints in Europe concentrated upon present movements. In our Editorials and general action we have also *dwelt* upon those movements, for we were persuaded that much cannot be effected by passing touches, nor anything of weight moved without a concentration of efforts. The presiding men of the Mission have ably seconded these endeavours and entered into every movement pointed out with much forcefulness, while the efforts and co-operation of officers and members generally are unequalled in the history of the Mission. Under the favour of Heaven, to this concentrated power upon a chosen work laid down for the action of the present time much of the past success is due.

DEPARTURE.—The ship *Emerald Isle*, Captain Cornish, cleared on the 18th of August and sailed on the 20th for New York, having on board fifty Saints from the Swiss and Italian Mission, and four from England, under the Presidency of Elder Henry Hug.

THE VISITOR.

ANOTHER VISIT TO THE BRITISH SAINTS.

(Concluded from page 601.)

In visiting all the British Saints at one time, some difficulties have presented themselves. Of course, I could have confined my visit to some brother's house, and made a report, and solicited its publication for others to read; but I desired to visit *all* the British Saints, because all were concerned *directly* in the object of the visit. Of course, this could not be done *personally*, and therefore I summoned to my aid the magician Literature, to transport me to your presence, through the *Star*. But even magicians cannot do impossibilities; and in this case the magician invoked has been apparently conquered by time and the limited space in the *Star*, where it was arranged that my visit should be made to all the British Saints. To overcome this, one of the difficulties in our way, he desires us all to be oblivious to time and space, and imagine our meeting continued, and Elder C. about to take up the subject of home manufactures.

"There, brother C., I have made the matter all straight for you. Now, then, we will have your favourite home manufactures."

"Well, brother Visitor!—well, British Saints!" Here there is a moment's pause, and then Elder C. starts directly into his subject with—

"Now, I do not profess to have studied society and its growths and conditions philosophically; but I believe that most thinking Englishmen in the manufacturing and commercial towns and cities have considerable practical knowledge upon such subjects as internal development and home manufactures. As you know, I reside in a manufacturing district, and have, especially since I entered the Church, been a thinking man. Upon the strength of my practical every-day experience, then, I fully agree with Elder D. upon the importance of Zion's internal development. I take as Gospel his statement that 'the Saints have reached that stage of their destiny where the people of of Zion must become self-dependent.' It seems to me quite clear that this Church must not be dependent on any but God and its own vitality and seeds of growth. The building up of the kingdom, and the welfare of Zion, and the destiny of the Saints must not be dependent upon the Devil and our enemies, nor even upon our outside well-wishers. The Church must not depend for its life or its means of living and flourishing upon his Satanic Majesty, or any of his army; nor must the Saints trust the purposes of their Master and the growth and destiny of the Latter-day Kingdom into the hands of any people, no matter whether bitter avowed enemies or kind friends—friends kind enough to trade with us and sell us their merchandize at the trifling consideration of our gold and large profits. Now, I have no objection to commerce and manufactures, but quite the reverse, and believe, with Elder D., that Zion, to grow and advance even as much as another step towards its hoped-for future, must now increase and flourish in those great fields of social existence and activity—namely, commerce and manufactures. It is not commerce and manufactures and merchandize, then, that I object to. My objection is against our being dependent upon either the Devil and our avowed enemies on the one hand, or our friendly merchants and speculators on the other hand. Utah wants commerce, manufactures, and general merchandize; but it is internal commerce and home manufactures and a general self-dependence that is so desirable. God has given the building up of his kingdom and the destiny of his great work into the hands of the Saints. They must not commit it or any part of it into the hands of any other people, whether they be our enemies, headed by his Satanic Majesty, or our friends, headed by merchants and speculators and accompanied by Utah military expeditions. Do any of us, British Saints, feel satisfied to trust the life and wellbeing of God's cause into such hands? I do not think that you do, and I *know* that I do not. Would you trust the life of the Church and the life of the Saints, as a community, into such hands? Have not the Devil and his agents, and tens of thousands of both men and women from the very infancy of

the Church thirsted for that life—aye, literally thirsted for the blood of the Saints? Have they not many times sought to destroy the life of the Church, to break up the community of Saints, and even to shed their blood? And how much have our friends, with the merchants, speculators, editors, priests, governments, and armies done to prevent such a solution of "Mormonism?" It is not necessary that I should inform the British Saints how much these have done for us, and the *kind* of doings that we owe to them. You are sufficiently acquainted with these matters. And what has the past experience of this Church, brethren and sisters, taught us? It has taught me that we cannot trust the interests of the kingdom into the hands of any but the Saints themselves, under God, and that the only trustworthy co-operators with us in the work are our invisible brotherhood, whose all, like ours, is bound up in the destiny of this work, and who in other spheres move step by step with us. Even if the Master was willing for his Saints to throw their sacred trust to others, the experiment is dangerous; and if they do not take all the interests of the work into their own hands and undertake all the parts of the upbuilding of the kingdom themselves, those interests are not safe in the hands of others; and if we leave our enemies or even trading friends to do any of the parts of the work, the Saints will get buffetted for it. If they go to the Gentiles or to the Devil's kingdom for aids and nurses and physicians to build up Zion and keep the community of Saints alive, Zion certainly never could become mighty and long-lifed. Now, as I take it, we do not want aids, nor nurses, nor physicians from the Gentiles, whether they be priests, or editors, or merchants, or manufacturers, or their operatives, or speculators, or teamsters, or armies. The Church has plenty of aids and operatives, and men capable of conducting manufacturing operations, and enterprising minds to make commerce flourish in the mountain home of the Saints, without going outside of herself; and the Church has enough vitality in it to live, grow, and flourish, without asking the Gentiles for physicians of any kind, whether priestly, editorial, administrative, commercial, military, or mobocratic,—especially when we consider the amount and kind of physic they do give us. Now, as I take it, then, the Saints must more than ever turn their attention to internal growth, and no longer let any of the great interests of the Church and the wellbeing of Zion be entrusted to the hands of others, nor leave any part of the kingdom for the alien to build up. Whether it be our spiritual growth and Church operations, or our social and domestic growths and arrangements, or our agricultural, commercial, manufacturing, or operative interests, the Saints must take all into their own hands, build up every part of the kingdom themselves, and be the only repositories of the interests of the cause. The Church, in fact, must become self-dependent; and her members must be her farmers and manufacturers and commercial men and operatives."

"Yes, Elder C.," I observe, "your doctrine of self-dependence is very solid; and, as you have intimated, it is not only the proper foundation for the Church to stand upon, but, as experience has shown us in very strong language, it is the only *safe* foundation. Moreover, it can easily be understood how much it must tend to the growth of Zion and the general interests of the community to produce our raw material, manufacture that which we consume, and be generally a self-dependent people. Indeed, I believe, with you, brethren, that the time has come when Zion *must* be self-dependent. Realizing this fact, and knowing how much home manufacturing operations will tend to render her self-dependent, the efforts which President Calkin called upon us to make for the interests of home manufactures in Zion seemed to me like a special call from Heaven. I believe that I am not generally unwilling to serve the interests of the kingdom, but this movement seems to be a special providence, and the act of rolling it on more a privilege than a duty. Perhaps I am enthusiastic; but I certainly could shout, Glory to God! at the anticipation of the establishment and successful operation of home manufactures in Zion; and believe me, Saints, I honestly thank Him for letting me contribute my mite to it."

"That is just as I feel, Elder E.," remarks the manufacturing brother. "I never felt so well over anything in my life."

"Nor I," joins in Elder F.

"Nor I," quickly adds Priest B.

Just here I can fancy hearing the voices

of thousands of British Saints making a perfect rush to have *their* say. I cannot, of course, name them all, nor can I separate their exclamations; but from the tongue of each I seem to hear—

"Nor I!" "Nor I!" "Nor I!"

"Capital!" ejaculates Elder D., rubbing his hands with satisfaction. "But how could we feel otherwise in a matter that touches so deeply the interests of the kingdom?"

Here darts in a warm-hearted faithful sister, who is quite a "Mormon" spur, with—

"I'll not own those for brethren and sisters who *do* 'feel otherwise.' They don't deserve to be called British Saints. *I* won't acknowledge them as such."

And sister looks full of indignation at the very thought of there being any one bearing the name of British Saint who *could* "feel otherwise."

"So we shall do our part, British Saints. We will claim our share in bringing out the internal growth of Zion, and for the success of her home manufactures."

"We will!" "We will!"

Are not such the heart out-burstings of all true British Saints? And do not the voices of the sisters join in the chorus with as much enthusiasm as the brethren? I am satisfied upon the point. True British Saints will always do their part and claim their share.

God bless you, British Saints! Thus I take my leave.

CORRESPONDENCE.

ENGLAND.—SOUTH PASTORATE.

Bristol, August 8, 1859.

President Calkin.

Dear Brother,—As I am about leaving the South Pastorate, I embrace the present opportunity of informing you of the condition of the same. The Saints generally are labouring diligently and faithfully to roll on the work by generously responding to all calls that have been made, by attendance to meetings and other duties devolving upon them.

The Travelling Elders have been warning the people by tracting and open-air preaching, as well as attending to the interests of the Saints entrusted to their care.

The Presidents of Conferences, without an exception, have been united with me in carrying out the instructions we have received from the Presidency, and are good faithful men. I feel to part from them with considerable regret, having laboured with them without a single misunderstanding. All has moved along in peace and love, labouring with perfect harmony and good feeling.

During the last twelve months the book debt of the Pastorate has decreased considerably. The June quarter of 1858 showed a debt of £231 2s. 10¾d. on the Pastorate; but in the June quarter of 1859 the debt is £65 2s. 10¾d., which I feel sanguine will be cleared off before the end of the present quarter.

I have travelled amongst the Saints in this Pastorate with considerable satisfaction; and being acquainted with their condition, I feel satisfied that, with but few exceptions, they have done their best, according to the circumstances under which they have laboured; and I feel that they will continue to improve as they manifest an interest in the advancement of the kingdom of God by their *faith and works*.

Baptisms have not been very numerous. The Gospel has been preached extensively for some years, and has met with considerable opposition, and the Saints have been very wickedly misrepresented, which has caused a great deal of prejudice to exist in the minds of the people; so that the few who are baptised are generally very good people, and far superior to those who have been in the Church a number of years, but who require continually labouring with to influence them to live their religion.

We held a Pastoral Conference on the 7th instant, which was well attended. We were blessed with the presence of President J. D. Ross, from whom we

have received many wise counsels and instructions.

The brethren of the south desire to join me in kind regards to the Presidency and all in the Office. I have the honour to remain yours very faithfully in the everlasting covenant,

GEORGE TEASDALE.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 546.)

(From J. Carver's Journal of Travels in North America, published in London in 1778.)

"One day, having landed on the shore of the Mississippi, some miles below Lake Pepin, whilst my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far before I came to a fine, level, open plain, on which I perceived, at a little distance, a partial elevation that had the appearance of an entrenchment. On a nearer inspection, I had greater reason to suppose that it had really been intended for this many centuries ago. Notwithstanding it was now covered with grass, I could plainly discern that it had once been a breastwork of about four feet in height, extending the best part of a mile, and sufficiently capacious to cover five thousand men. Its form was somewhat circular, and its flanks reached to the river. Though much defaced by time, every angle was distinguishable, and appeared as regular and fashioned with as much military skill as if planned by Vauban himself. . . . From the depth of the bed of earth by which it was covered, I was able to draw certain conclusions of its great antiquity."

(From Mangi's MS. "*Diary*" of a Visit to the Ruins on the Gila in the year 1694; extracted in Schoolcraft's "*History, Condition, and Prospects of the Indian Tribes.*")

"There was one edifice, with the principal room in the middle of four stories, and the adjoining rooms on its four sides of three stories, with the walls two yards in thickness, of strong mortar and clay, so smooth and shining within that they appear like burnished tables, and so polished that they shone like the earthenware of Puebla. At the distance of an arquebuss shot, twelve other houses are to be seen, also half fallen, having thick walls, and all the ceilings burnt, except in the lower room of one house, which is of round timbers, smooth and not thick, which appeared to be of cedar or savin, and over them sticks of very equal size, and a cake of mortar and hard clay, making a roof or ceiling of great ingenuity. In the environs are to be seen many other ruins and heaps of broken earth, which circumscribe it two leagues, with much broken earthenware of plates and pots of fine clay, painted of many colours, and which resemble the jars of Guadalajara, in Spain. It may be inferred that the population or city of this body politic was very large; and that it was of one government is shown by a main canal which comes from the river by the plain, running around for the distance of three leagues, and inclosing the inhabitants in its area, being in breadth ten veras, [about 27 feet,] and about four in depth; through which, perhaps, was directed one-half the volume of the river, in such a manner that it might serve for a defensive moat, as well as to supply the wards with water, and irrigate the plantations in the adjacencies."

(From "Father Pedro Font's [MS.] Journal from Orcasitas, in Sonora, to Monteroy, California, in 1775, '76, '77;" extracted in Schoolcraft's "*History, Condition, and Prospects of the Indian Tribes.*")

"The Commandant determined that we should rest to-day, and thus we had an opportunity to examine the large building called Montezuma's House [with 'its ruins'], situated at the distance of one league from the river Gila, and three leagues E.S.E. of the Laguna. . . . The ruins of the houses which composed this town extend more than a league towards the east and other cardinal points; and all this land is partially covered with pieces of pots, jars, plates, etc., some common, and others painted of different colours—white, blue, red, etc.; which is a sign that this has been a large town inhabited by a distinct people from the Pimos of the river, who do not know how to manufacture such earthenware. We made an exact survey of this edifice and of its situation, which we measured in the meantime with a lance; and this measure I afterwards reduced to geometrical feet, which gave a little more or less than the following result. The house forms an oblong square, facing exactly to the four cardinal points—east, west, north, and south; and round about it there are ruins indicating a fence or wall, which surrounded the house and other

buildings, particularly in the corners, where it appears there has been some edifice like an interior castle or watch-tower; for in the angle which faces towards the south-west there stands a ruin, with its divisions and an upper story. The exterior wall extends from north to south 420 feet, and from east to west 260 feet. The interior of the house consists of fine halls; the three middle ones being of one size, and the two extreme ones longer. The three middle ones are 26 feet in length from north to south, and ten feet in breadth from east to west. The two extreme ones measure twelve feet from north to south, and 38 feet from east to west."

(From an American publication.)

"The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions to Peru and La Plata, in South America,—in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, prove that the ruins were in existence before the Christian era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of one hundred animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers and fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found in a high state of preservation, clothed with clothes and skins of various texture, inlaid with feathers. Like discoveries have been made at Carrolton, near Milwaukee, in the State of Wisconsin: ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some 500 acres, which includes the ruin of a building (no doubt ancient tower,) with walls 150 feet high, and 80 feet wide at the base; attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico that magnificent and beautiful ruins present themselves in great abundance. . . . The most extensive ruins are to be found at Uxmal and Palenque, in the south-east of Mexico. At Uxmal are immense pyramids, coated with stone, and quadrangle stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; and on the facades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast, the head is covered in something like a helmet, about the neck is a garment of the skin of an alligator, and over each body is a figure of death's head and bones. At Palenque are immense ruins—a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 feet broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with fourteen large buildings and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been 60 miles in circumference, and contained a population of three millions of souls. Centuries must have elapsed and dynasties succeeded each other before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such temples and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noon-day of glory, enjoying all the fruits and luxuries of an advanced civilization. . . . In this country is exhibited the largest pyramid in the world—that of Cholula, near Puebla. It covers 40 acres, and is about 200 feet high. On its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference, and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture is different from anything hitherto described in the world. As in Egypt,

hieroglyphics on stone denote remarkable events, which no man has yet been able to decipher. Architecture, sculpture, painting, and all the arts that adorn civilized life have flourished in this country at a period far remote. There is evidence sufficient to prove that those cities were in ruins at least 16 or 18 hundred years ago. In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with mahogany and cedar trees of enormous size. The cocentric circle of some of these trees—the well known cycles for a year—have been counted, which showed that they were more than 1,800 years old; and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion, the seat of an ancient mighty empire!"

(To be continued.)

PASSING EVENTS.

General.—The accounts from Lisbon of the olives are very bad, and a very short crop is expected: the vine disease is worse than ever, and the loss in money to the farmers and to the country generally will be very great. From Oporto, letters, in which every credence can be placed, describe the state of the vineyards as most disastrous. A general massacre of Christians is reported to have taken place in two towns of a district in Borneo. A letter from Vienna states that a complete re-organization of the Austrian army, particularly of the Artillery, is about to take place. The Viceroy of Egypt is considerably increasing his army. The work of serf liberation in Russia is still going on, and it is expected that serfdom in the whole of the Czar's dominions will ere long have ceased to exist. From eight to ten thousand of the late East India Company's European troops have signified their desire to avail themselves of the opportunity of taking their discharge: Government has already chartered two vessels for the conveyance of 1,200 of them.

VARIETIES.

Hint to Out-door Preachers.—"Any person may preach out of doors with as much ease as in a chapel, if he will only stand in such a way as to have the people between him and some high building."—*Wesley.*

How to keep Flies from an Apartment.—Flies will not pass through the meshes of a net, even though those meshes are more than an inch in diameter. Therefore suspend a net made of light-coloured thread to the outside of the window; and although every mesh is large enough to admit not only one fly, but several flies, with expanded wings, to pass through at the same moment; yet, from some inexplicable dread of venturing across the mesh-work, these insects will be effectually excluded. The cost of a thread net is very trifling, and the trouble attending its use is small. It may be firmly secured on the outside of the window as soon as the flies begin to be troublesome, and allowed to remain till the cold weather; or, what is better for those who admit the comfort of frequent window-cleanings, it may be stretched to a slight outer frame of wood, and in that manner easily fixed to the window or removed from it. A substitute might even be found for a net by fixing small nails round the window-frame at the distance of about an inch from each other, and stretching threads across, both vertically and horizontally. It is necessary to state that, in order for this plan of excluding flies to succeed, it is essential that the light enter the room *on one side only;* for if there be an opposite or side-window the flies pass through the net without scruple. It is said that it is not even necessary to have a net, or threads arranged vertically and horizontally so as to resemble one, but that if threads be stretched in a horizontal direction only across the openings of windows, at the distance of about an inch from each other, even this will be sufficient to keep out the flies.

Catholic Confirmation at Sutton.—"On Sunday morning last, a confirmation took place, by the Catholic bishop, of upwards of 100 children and adults. The newly-confirmed, each holding a lighted candle, surrounded the altar, which was itself illuminated with upwards of seventy lights. He enlarged on the advantages of the scapular and the rosary of the Virgin. He asked those who had obtained scapulars to exhibit them, which they did,—all the newly-confirmed appearing to have them. He then proceeded to explain the meaning of their three colours—viz., blue for purity, red signifying the blood of Jesus, and brown being the Virgin Mary's chosen colour. He told them to put them over

their necks, after he had repeated some Latin words. They accordingly put them on, the females having previously removed their bonnets. He stated that these scapulars would preserve them from committing sin. If a person, for instance, wanted to fight, he would feel that he could not do it until he took it off. They would also preserve from other dangers. In a town that was on fire, it had been found that the houses of those who wore the scapular were not burned. The reverend father strongly urged the repetition of the rosary of the blessed Virgin as frequently in the day as possible, but at least every morning and evening. He mentioned a case of a man who, when imprisoned for some offence, daily repeated his prayers to the Virgin, and vowed to reform, if she would rescue him from his present danger. As soon as he had made the vow, he found himself safe outside the prison. He said that in France there was a girl named Lucy: one day she was devoutly saying her rosary before a stone image of the Virgin. The infant Jesus came down into her arms,—not a stone image, but LIVING. She took him with joy to her home, where he remained with her for three days and nights, during which time she ate nothing; but at the end of that time she fell asleep. When she awoke, he was gone, and the stone image was restored to the arms of Mary. In conclusion, he exhibited the crucifix to the children, and said he was sure none of them would be so wicked as to throw stones at it, or even throw dust in its eyes; and to sin even little sins would be doing so."—*From St. Helens Intelligencer.*

POETRY.

PRESENT PROSPECTS.

Oh, a feeling of dread o'er the people is creeping;
The cloud-covered future is threat'ning and dark;
Old Death's sable legions prepare for the reaping,
And rich is the harvest now ripe for their work.
For the souls of the blood-loving, long since departed,
On a mission from Hades have gleefully started,
To enflame the ambition of rulers black-hearted,
And fan up the embers of rapine and war.

With the sweet bait of "Liberty," monarchs are angling;
The poor human gudgeons the *hook* ne'er behold:
While they struggle and bleed for the bait that is dangling,
A strong net is round them their rights to enfold.
Gaunt Treachery lurks in the highest of stations,
And weakness is seen in the strongest of nations,
Their statesmen will break the most sacred relations,
To gain popularity, places, or gold.

"No confidence" law-makers have in each other:
No wonder the people repose none in them!
Their brilliant orations, all froth, wind, and bother,
Are made but to flatter, deride, or condemn;
While a black sea of crime o'er the nation is surging,
And Want to foul vices the millions is urging,
And the ship of the State on a whirlpool is merging,
With naught but their *speeches* its torrents to stem.

The young plants are growing in hot-beds of evil,
Inhaling an air of blasphemy and sin,
And blossoming fast for the use of the Devil;
For the sap that he loves is engendered within.
Ah, loathsome indeed is the fruit they are bearing;
Their young lips are bitter with cursing and swearing;
For thieving and lying, and fighting and tearing,
From all generations the prize they will win.

Yet parsons will tell how the Gospel is spreading,
And how Christianity blesses mankind,
While fast the broad road to perdition they're treading,
And leaving famed Sodom a long way behind.
Then, Saints, lift your voices, and ne'er think of tiring;
Behold, here's a world that with sin is expiring;
While angels and Gods, your devotion admiring,
Shall help you the truth-loving remnant to find.

Oh, Zion, thou nation to virtue devoted,
Thy far-scattered children are longing to come;
O'er thy fancied destruction the wicked have gloated,
But still thou dost flourish, our beautiful home!
Fair Freedom has fled to thy rock-begirt dwelling;
The fate of the kingdoms their present is telling:
Arise in thy splendour, earth's night-cloud dispelling,
And drive into chaos its blackness and gloom.

CHARLES W. PENROSE.

ADDRESSES.—Frederick W. Blake, 1, Great Charles Street, Birmingham.
Edward Phillips, at William Biddle's, Long Street, Walsall, Staffordshire.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JERVIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 37, Vol. XXI. Saturday, September 10, 1859. Price One Penny.

THE SECOND ADVENT.

BY ELDER CHARLES W. PENROSE.

Professed Christians of all denominations believe in the second coming of Christ: but while all agree that he will appear "the second time without sin unto salvation," they disagree about the manner, the place, and the time of his appearance.

The popular opinion is that he will come in a spiritual manner and reign in the hearts of his people; that his presence will be universally and simultaneously felt when all the world has been converted through the preaching of the word.

Now, against this doctrine there have been many objectors. Some have declared that he would come "travelling as a man" and commence again to preach to the world; others have even contended that he would appear "in the form of a woman." Various places have been fixed upon as the spot where he would appear; the very "day and hour" of his coming have been proclaimed to the world; and the periods were as various as the localities.

The Latter-day Saints have their peculiar views upon this important subject, founded, however, not upon mere speculation, popular opinion, or mystical interpretations of ancient prophecy, but upon God's word revealed in these latter times, corroborated by the plain and pointed declarations of "holy men of God who spake by the Holy Ghost." It is the design of this article to briefly explain some of these views for the benefit of the general reader.

Before the Lord made his first appearance among men on earth, notwithstanding that the ancient seers had predicted his appearance, he sent a Prophet to prepare the people for his coming. Therefore it is reasonable to suppose (though the old Prophets and Apostles have spoken many things concerning his second advent,) that he should send some one to prepare the world for that event; and the necessity of this is obvious when we consider the uncertainty and differences of opinion that prevail upon the subject.

Now, although the ancient Jews had the writings of the Prophets and the presence of John the Baptist, yet but a few, comparatively speaking, would believe that Jesus of Nazareth was the Messiah. His forerunner was put to death, and he himself was crucified; and though the people of this generation have the Old and New Testaments, and though the Lord has sent a messenger to prepare the world for his second advent, the same ignorance exists and the same spirit now prevails which caused the death of John the Baptist and Jesus the Christ.

Joseph Smith, like John the Baptist, came to a sectarian generation to "prepare the way" before the Messiah. Like him, he preached "the baptism of re-

pentance for the remission of sins," and, like him, he was persecuted, imprisoned, and slain. But those who have received his testimony and obeyed the principles of righteousness which he proclaimed have received from God a light which enables them to "discern the signs of the times" and to see the day quickly advancing when the Lord shall come. The false alarms which startle the world at intervals have no terrors for them, for they have "a more sure word of prophecy."

Through the preaching of the Gospel of Christ, as revealed through Joseph Smith,—namely, faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, &c., many among all nations will be led to forsake the traditions of their fathers and become numbered with the people of God. These will gather to one place to prepare themselves for the appearance of the Saviour, by learning through his inspired servants the things which are pleasing to him and purifying themselves from all things which he hates. They will build unto him a holy Temple. Of necessity some form of government must be set up among them, as they will exist in a national as well as an ecclesiastical capacity. This government will be a theocracy, or, in other words, the kingdom of God. The laws, ordinances, regulations, &c., will be under the direction of God's Priesthood, and the people will progress in arts, sciences, and everything that will produce happiness, promote union, and establish them in strength, righteousness, and everlasting peace.

On the other hand, through the rejection of this Gospel, which "shall be preached to all the world as a witness" of the coming of Christ, the world will increase in confusion, doubt, and horrible strife. As the upright in heart, the meek of the earth, withdraw from their midst, so will the Spirit of God also be withdrawn from them. The darkness upon their minds in relation to eternal things will become blacker; nations will engage in frightful and bloody warfare, the crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the passions of human nature will be put to the vilest uses, the very elements around will seem to be affected by the national and social convulsions that will agitate the world, and storms, earthquakes, and appalling disasters by sea and land will cause terror and dismay among the people; new diseases will silently eat their ghastly way through the ranks of the wicked; the earth, soaked with gore and defiled with the filthiness of her inhabitants, will begin to withhold her fruits in their season; the waves of the sea will heave themselves beyond their bounds, and all things will be in commotion; and in the midst of all these calamities, the master-minds among nations will be taken away, and fear will take hold of the hearts of all men.

The Jews, still in unbelief that Jesus was the Christ, will separate themselves from among the Gentiles and gather to their fatherland. Events will be so controlled by the God of Israel, that they shall possess the land again and build the Temple in its former place: they will increase and multiply in numbers and in riches, and practise the rites of the Mosaic law, looking for the coming of Messiah to reign over them as king. The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the "holy land" to "take a prey and a spoil."

We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three general divisions:—

First, the Saints of God gathered to one place on the western continent, called Zion, busily preparing for his appearance in their midst as their Redeemer, who had shed his blood for their salvation, now coming to reign over them and to reward them for their labours in establishing his government:

Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies:

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the Gospel, are unprepared for the Lord's advent and are almost ripe for destruction.

Among the first-mentioned of these three classes of men the Lord will make his appearance first; and that appearance will be unknown to the rest of mankind. He will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will

receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his kingdom.

His next appearance will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conqueror so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and "the blindness in part which has happened unto Israel" be removed. "A fountain for sin and uncleanness shall be opened to the house of David and the inhabitants of Jerusalem," and "a nation will be born" unto God "in a day." They will be baptised for the remission of their sins, and will receive the gift of the Holy Ghost, and the government of God as established in Zion will be set up among them, no more to be thrown down for ever.

The great and crowning advent of the Lord will be subsequent to these two appearances; but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of his coming to take vengeance on the ungodly and to reign as King of the whole earth.

He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and "those who are alive and remain" are "caught up" with them to meet him. The ungodly rush to hide themselves from his presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and "left neither root nor branch." He sweeps the earth "as with the besom of destruction." He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for He whose right it is to reign has come, and "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

"The people of the Saints of the Most High" will dwell on the earth, which shall bring forth her strength as in the days of her youth; they will build cities and plant gardens; those who have been faithful over a few things will be made rulers over many things; Eden will bloom, and the fruits and flowers of Paradise display their loveliness as at the first; Jesus shall reign "in Mount Zion and in Jerusalem and before his ancients gloriously," and all created things shall "praise the Lord."

In answer to questions put by his Apostles, Jesus spoke of certain events which were to be taken as signs of his advent. These things are *now taking place:* therefore we are living in the day of his coming.

The "Gospel of the kingdom," restored to earth by revelation, is being preached as a special "witness" of his appearing; his people are gathering together; already the foundations of his kingdom are being laid in the mountains; Zion is being built up; a Temple is being reared for his reception; the spirit of gathering is brooding over the Jews, and wealthy and influential men among them are exerting themselves for the re-establishment of Jerusalem; barren parts of that land are beginning to blossom, and streams there long since dried up begin again to flow. The spirit of contention increases in every department of society, and the nations feel impelled by an invisible influence to prepare themselves for war. Horrible inventions are continually being brought out for the purpose of destroying the lives of men. Incapacity among law-makers and rulers is seen to a most humiliating degree. We hear of earthquakes, tornadoes, storms, and all kinds of appalling disasters; and though

the earth still brings forth an abundance of her fruits, thousands pine for the want of natural nourishment. Crime increases at a fearful rate; the religion of the great mass of mankind is nothing but a mockery and a sham; the cords that hold together society are snapping and loosening, and all feel that "there's something at hand!"

These are some of the tokens of his coming. "*Behold the Bridegroom cometh.* GO YE OUT TO MEET HIM!" The "wise virgins" are awaking; their lamps are trimmed; they walk not in the dark, but, with "a light to their feet and a lamp to their path," they are hastening to the place appointed; for it is written, "The Redeemer shall come to Zion."

The time is close at hand. The events we have been considering will follow each other in rapid succession. God will cut his work short in righteousness. The day and hour are not revealed; but "when the Lord hath built up Zion, then will he appear in his glory."

O ye children of men, put away your sins—repent of your evil doings. The Spirit of the Lord has whispered in your hearts, and you have *felt* your iniquities, when alone in the silent night you have been sleepless. Heed not the gibe and the sneer of the corrupt and evil-minded, but come forth and be buried with Christ in baptism; receive the rich gift of the Spirit of God, and help, with the Saints, to prepare the kingdom for the Son of Man, that when he shall come you may be looking for his appearance, and that the "day of the Lord" may not come upon you unawares, "like a thief in the night."

GOVERNMENT VERSUS AUTHORITY.

BY ELDER JAMES L. CHALMERS.

Man's disposition to govern and control his fellow-man and also the lower creations of God that are around him is in itself righteous. The development of it, however, has but too often shown his incapacity to exercise rule in such a way as to be creditable to himself and beneficial to those around him. How often is it the case that, in the hurry to gain pre-eminence, the exercise of authority is mistaken and applied as government; the consequence of which is that an unjust control, which becomes both tyrannical and oppressive, is substituted for that which would otherwise be a blessing.

In the government of nations, laws are enacted which, if they affect the general community at all, are seldom of any benefit. In fact, there are several classes of the community (and those, too, which form the bone and sinew of society,) that are entirely out of the reach of the Legislature. It cannot be that there is a deficiency of officials, for the nations swarm with them of all kinds, both civil, military, and ecclesiastical. Yet, with all this power of administration, there are millions of human beings whose intelligence is allowed to accumulate and muddle together, till by its own inherent power it develops itself in such a way that nothing but the strong arm of law and police force is anything like able to keep it from becoming a pestiferous curse, instead of being a blessing.

There is not a stronger proof that a government is defective than is to be found in the fact that crime and pauperism are on the increase. Crime and pauperism, as they exist in the nation of Great Britain, have their mainspring in the misgoverned and neglected intelligence of the millions of its subjects.

Nor is this incapacity manifested in the government of nations only; for if we jump from the grand councils of the state to the family circle, the same incapacity is visibly manifested. It is too often the case that it is the first and only consideration with parents, in relation to their children, how they can best be turned to advantage for the present time; and often, without the least consideration of their capabilities or adaptation to any particular pursuit in life, they are driven to occupations in which their intelligence is not at all likely to shine: consequently, a dislike towards and a desire to disobey

the wishes of the parents is begotten in the children at an early age, which is generally put into execution as soon as they become masters of themselves. The strongest proof that family government is miserably defective is found in the fact that families disorganize of themselves. They remain together and are only known as a little community so long as their incapacity and helplessness compel them; but, through the misgovernment of the parents, they are allowed to grow with dividing interests; and so soon as the several members of the family can manage for themselves, they separate; and the idea that there are the interests of a little kingdom to be seen after is about the last thing thought of. Exercise of parental authority may serve to compel children to go to school, but it takes government to so manage a family that as they grow in years their interests will remain one.

The above are a few of the more evident evils resulting from that kind of government carried out by man. Let us now view, as far as we can, the government of God and the principles upon which it is carried out.

The Gospel of Jesus Christ is termed in the Scriptures the "Gospel of the kingdom." Its first principle of action is repentance. John, the forerunner of Christ, came crying "Repent, for the kingdom of heaven is at hand." This proclamation of John's was not designed to act upon the minds of the people so as to create fear in their hearts, but simply to prepare themselves by repenting of their sins, that they might be able to act in union with the King who was about to make his appearance. Thus we see that the purpose of God in the setting up of his kingdom was to plant in the hearts of the people the principles of that government he designed to carry out; and that it was his purpose to wait for the development of those principles is abundantly evidenced by the practice and sayings of Christ and his Apostles. When asked, on one occasion, if he designed to set up a kingdom, he answered, "My kingdom is not of this world," implying that they had no need to fear him as a seditious person, for the principles upon which he designed to set up his kingdom were not like those upon which the kingdoms of this world are established. There is not much of the world's history that will inform us upon the government of God, only that its non-exercise of coercive authority and physical force, which constitute the power and durability of worldly governments, is abundantly attested, which is quite sufficient for the present article. Revelation informs us that in worlds where the government of God is fully developed, the millions of beings that surround him worship and adore him. Worship and adoration, such as are paid to the Almighty, can only spring from the development of principles in the worshippers such as dwell in the bosom of God himself. The universal control which the Almighty has over his redeemed sons and daughters does not arise from the fact that by his superior knowledge he has gained power over them and could thereby destroy them, if they did not render him homage. No: it is in the individual development of the grand principles of his government by all his subjects that the authority of God has its leverage.

If man would, in the exercise of authority, study to imitate the Almighty in this particular, pre-eminence might be slowly made visible; but its foundation would be sure and firm as the throne of God.

Government is the capability to arrange so as to increase and use to advantage whatsoever is under our control. Its design in the Priesthood of God is to develop and to increase in that which is Godlike. Authority gives the right to dictate; and whether that authority springs from a legal or an illegal source, it carries no more with it than that. The simple fact that authority is legally conferred on any one will never add any particular virtue to his government, for authority and government are two separate and distinct things; and if his government be a mal-administration, the simple fact of his having received it from a legal source will never sanctify it, as many have supposed; for, under cover of legal authority, some of the blackest deeds recorded in history have been done. It has been a failing in some of the greatest men the world has seen, that when their own ambitious desires have prompted certain acts, which no principle of virtue would sustain or sanctify, they have endeavoured to draw sanctity for their deeds from the fact that they were God's anointed. Kings and priests have played this game; but their history has plainly shown that the exercise of authority,

whether legal or illegal, has no virtue in it for acts committed beyond the bounds of their legitimate government, the end and design of which are the benefit and exaltation of not one man only, but the whole community. A wisely-exercised government may beget an increase of authority, but the mere exercise of authority will never beget government, but is more likely to prove the opposite.

HISTORY OF JOSEPH SMITH.

(*Continued from page 572.*)

[July, 1843.]

Far West, where I resided, which was the shire town of Caldwell County, was placed under the charge of a Captain by the name of John Killian, who made my house his head-quarters. Other portions of the troops were distributed in different places in the county, wherever danger was apprehended. In consequence of Captain Killian making my house his head-quarters, I was put in possession of all that was going on, as all intelligence in relation to the operations of the mob was communicated to him. Intelligence was received daily of depredations being committed not only against the property of the citizens, but their persons; many of whom, when attending to their business, would be surprised and taken by marauding parties, tied up, and whipped in a most desperate manner.

Such outrages were common during the progress of these extraordinary scenes, and all kinds of depredations were committed. Men driving their teams to and from mills where they got grinding done would be surprised and taken, their persons abused, and their teams, waggons, and loading all taken as booty by the plunderers. Fields were thrown open, and all within exposed to the destruction of such animals as chose to enter. Cattle, horses, hogs, and sheep were driven off, and a general system of plunder and destruction of all kinds of property carried on, to the great annoyance of the citizens of Caldwell and that portion of the citizens of Daviess marked as victims by the mob.

One afternoon a messenger arrived at Far West calling for help, saying that a banditti had crossed the south line of Caldwell and were engaged in threatening the citizens with death, if they did not leave their homes and go out of the State within a very short time,—the time not precisely recollected; but I think it was the next day by ten o'clock; but of this I am not certain. He said they were setting fire to the prairies, in view of burning houses and desolating farms; that they had set fire to a waggon loaded with goods, and they were all consumed; that they had also set fire to a house, and, when he left, it was burning down.

Such was the situation of affairs at Far West at that time, that Captain Killian could not spare any of his forces, as an attack was hourly expected at Far West.

The messenger went off, and I heard no more about it till some time the night following, when I was awakened from sleep by the voice of some man apparently giving command to a military body. Being somewhat unwell, I did not get up. Some time after I got up in the morning, the Sheriff of the county stopped at the door, and said that David W. Patten had had a battle with the mob last night at Crooked River, and that several were killed and a number wounded; that Patten was among the number of the wounded, and his wound supposed to be mortal. After I had taken breakfast, another gentleman called, giving me the same account, and asked me if I would not take my horse and ride out with him and see what was done. I agreed to do so, and we started, and, after going three or four miles, met a company coming into Far West. We turned and went back with them.

This mob proved to be that headed by the Reverend Samuel Bogard, a Methodist preacher; and the battle was called the Bogard battle. After this battle, there was a short season of quiet; the mobs disappeared, and the Militia returned to Far West, though they were not discharged, but remained under orders until it should be known how the matter would turn.

In the space of a few days, it was said that a large body of armed men were entering the south part of Caldwell County. The County Court ordered the military to go and inquire what was their object in thus coming into the county without permission.

The military started as commanded, and little or no information was received at Far West about their movements until late the next afternoon, when a large army was descried making their way towards Far

West. Far West being an elevated situation, the army was discovered while a number of miles from the place.

Their object was entirely unknown to the citizens as far as I had any knowledge on the subject; and every man I heard speak of their object expressed as great ignorance as myself. They reached a small stream on the south side of the town, which was studded with timber on its banks, and for perhaps from half-a-mile to a mile on the south side of the stream, an hour before sundown.

There the main body halted; and soon after, a detachment under the command of Brigadier-General Doniphan, marched towards the town in line of battle. This body was preceded probably three-fourths of a mile in advance of them by a man carrying a white flag, who approached within a few rods of the eastern boundary of the town and demanded three persons, who were in the town, to be sent to their camp; after which, the whole town, he said, would be massacred. When the persons who were inquired for were informed, they refused to go, determined to share the common fate of the citizens. One of those persons did not belong to the Church of Latter-day Saints. His name is Adam Lightner, a merchant in that city.

The white flag returned to the camp. To the force of General Doniphan was the small force of Caldwell Militia, under Colonel Hinkle, opposed, who also marched in line of battle to the southern line of the town. The whole force of Colonel Hinkle did not exceed three hundred men; that of Doniphan perhaps three times that number. I was no way connected with the Militia, being over age; neither was Joseph Smith, senior.

I went into the line formed by Colonel Hinkle, though unarmed, and stood among the rest to await the result, and had a full view of both forces, and stood there. The armies were within rifle shot of each other.

About the setting of the sun, Doniphan ordered his army to return to the camp at the creek. They wheeled and marched off. After they had retired, it was consulted what was best to do. By what authority the army was there, no one could tell, as far as I knew. It was agreed to build, through the night, a sort of fortification, and, if we must fight, sell our lives as dear as we could. Accordingly, all hands went to work; rails, house-logs, and waggons, were all put in requisition, and the south line of the town as well secured as could be done by the men and means, and the short time allowed, expecting an attack in the morning.

The morning at length came, and that day passed away, and still nothing done but plundering the cornfields, shooting cattle and hogs, stealing horses, and robbing houses, and carrying off potatoes, turnips, and all such things as the army of General Lucas could get, for such in the event they proved to be; the main body being commanded by Samuel D. Lucas, a deacon in the Presbyterian Church. The next day came, and then it was ascertained that they were there by order of the Governor.

A demand was made for Joseph Smith, senior, Lyman Wight, George W. Robinson, Parley P. Pratt, and myself, to go into their camp. With this demand we instantly complied, and accordingly started.

When we came in sight of their camp, the whole army was on parade, marching towards the town. We approached and met them, and were informed by Lucas that we were prisoners of war. A scene followed that would defy any mortal to describe: a howling was set up that would put anything I ever heard before or since at defiance. I thought at the time it had no parallel, except it might be in the perdition of ungodly men. They had a cannon.

I could distinctly hear the guns as the locks were sprung, which appeared, from the sound, to be in every part of the army. General Doniphan came riding up where we were, and swore by his Maker that he would hew the first man down that cocked a gun. One or two other officers on horseback also rode up, ordering those who had cocked their guns to uncock them, or they would be hewed down with their swords. We were conducted into their camp and made to lie on the ground through the night.

This was late in October. We were kept here for two days and two nights. It commenced raining and snowing until we were completely drenched; and being compelled to lie on the ground, which had become very wet, the water was running round us and under us. What consultation the officers and others had in relation to the disposition which was to be made of us, I am entirely indebted to the report made to me by General Doniphan, as none of us were put on any trial.

General Doniphan gave an account, of which the following is the substance, as far as my memory serves me: That they held a Court-martial and sentenced us to be shot at eight o'clock the next morning, after the Court-martial was holden, in the public square, in the presence of our families: that this Court-martial was composed of seventeen preachers and some of the principal officers of the army. Samuel D. Lucas presided. Doniphan arose and said that neither himself nor his brigade should have any hand in the shooting; that it was nothing short of cold-blooded murder; and

left the Court-martial and ordered his brigade to prepare and march off the ground.

This was probably the reason why they did not carry the decision of the Court-martial into effect. It was finally agreed that we should be carried into Jackson County. Accordingly, on the third day after our arrest, the army was all paraded; we were put into waggons and taken into the town, our families having heard that we were to be brought to town that morning to be shot. When we arrived, a scene ensued such as might be expected under the circumstances.

I was permitted to go alone with my family into the house. There I found my family so completely plundered of all kinds of food, that they had nothing to eat but parched corn, which they ground with a handmill, and thus were they sustaining life.

I soon pacified my family and allayed their feelings by assuring them that the ruffians dared not kill me. I gave them strong assurances that they dared not do it, and that I would return to them again. After this interview, I took my leave of them and returned to the waggon, got in, and we were all started off for Jackson County.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 10, 1859.

WHAT THE SAINTS HAVE DONE.—It must be truly gratifying to the Saints as a community to realize what they *have* done. This gratification may be shared by the Saints in every land, and those in this Mission merit the gratification scarcely less than those in the land of Zion. What the Saints *have* done! Why, in the very infancy of the community, they accomplished what powerful and rich communities could not have accomplished. In its special religious character and in its missionary operations, this Church has outdone churches numerous in members and extensive in an influential and learned ministry, clothed in venerable garments woven by long-departed ancestors and bowed down to by the children generally with as much awe and reverence as the heathen bow down to their gods. Yet, we say, this Church in its very infancy in its missionary operations far outdid in efforts and undertakings long-established and powerful communities. Yes, it is a fact that not only has the *success* of the "Mormon" missionary labours been great, as none doubt, though many regret, but the efforts made, with the operations and the extensiveness of those operations and the energies and force which they exhausted, have been *equal to that success.* This Mission, in its history of twenty-two years and in its present existence, is a monument of wonder of the "Mormon" missionary operations, and speaks volumes of what the Saints *have* done in this department of God's work.

Neither is this the end of their doings, nor have they merely outdone religious communities. In their social growths and doings, and in their emigrations, settlings, and general eventful history, they have been as wonderful as in their more special religious and missionary character. This Church, as a social community, in its stripling youthfulness, has overcome, lived through, and grown under difficulties and doings that would have crushed the social life out of gigantic and matured communities. Look at the Saints in their day of solemn adversity—in their day of mourning for their martyred Prophets. See them also mourning for hundreds of relatives and friends sent by their enemies to untimely graves. Mark them, worn out, sick, and weary with physical suffering personally, and weary and fainting as a community, from the suffering and toils of many scenes during the twice seven years of the Church's infancy and tender youth. Mark a little further on, and we find

them worn down and under circumstances painful to dwell upon, even were they not too numerous to name, driven by their enemies into the wilderness to find a home where the foot of white man had scarcely made a track, nor anything human dwelt to welcome them, except the wild children of the forest. Yet they lived through and bore the burden of the day; and in a few years we find them a thousand miles from civilization, with their marvellous journey in the wilderness accomplished, established in their mountain home, possessing settlements and cities, and grown into a prosperous Territory. This exodus and their rapid growth to Territorial nationality has formed subject for even our enemies generally to dwell upon with wonder and forced admiration, and our friendly unbelievers to accord respect and goodwill. But though much has been said and written of those wonderful doings and events, it yet remains for some future historian to do full justice to those doings and events, or some powerful pen to describe that part of the Saints' history, and some philosophic mind to weigh their force and meaning and sum up their results.

Again: Look at them in times of famine and general destitution, surviving what could not have been borne up against, even by wealthy England, without the starvation of thousands and almost a total disorganization of her society. Yet the Saints were a thousand miles from civilization, far away in the wilderness, where no helpers but God and angels could hear their cries of distress, and where they were cut off from external supplies. Yet they lived! That part of our history also yet remains for some powerful pen to deal with. It was a wonderful event, and shows strikingly the doings of the Saints, and the *kind* of doings, and their reliance on God, and their self-sacrifice for the public good. Let but famine, as foretold by Prophets, come upon the nations, and it will be bitterly appreciated what the Saints have done in battling with famine under such remarkable circumstances, without loss of life, without social and religious disorganization, and with comparatively very little suffering and actual want. Then let our minds run through the recent difficulties connected with the Utah Expedition, passing through that wonderful exodus from the principal cities of the Territory, not forgetting the pulling up of stakes in San Francisco and elsewhere, to concentrate the Saints in the mountains, and at every step down to the present period we find fresh and striking marks of what the Saints have done. In their poverty, they have accomplished more than others could have done with all their wealth, and perhaps more than they themselves could have done, were they wealthy, instead of being God's noble poor.

In taking a running view of a few things that the Saints have done, the wonderful emigration operations of this Mission to Zion should not be forgotten. The English nation has seen her people lack employment and in great distress from depression of trade and other causes. To doubt that the Government would gladly have grappled with the difficulty, were they able, would be too great a libel on both the humanity and good sense of English statesmen; for, after all, it would not be policy to let an English people become wolfish with hunger, or to send them to the slaughterhouse in times of difficulties. Indeed, the Government have not only desired to do something to meet such difficulties, but have at times very warmly advocated and seconded emigration policy. Now, an emigration policy, next to thorough and radical social regeneration, is the very best that could be devised, and under any circumstances is not unworthy to be the handmaid of the most radical reform. Yet the English Governments, coupled with the Brights and social reformers of the nation, who have seen in emigration the door of emancipation for down-trodden and distressed peoples, have not been able to grapple with the emigration policy in that masterly and successful manner which has been shown in the emigration operations of this Church.

In those operations, under the chief directorship of Brigham, and carried out by his agents on behalf of the Church, the Saints have outdone a powerful Government backed by a host of reformers belonging to a nation of boundless wealth and professed philanthropy. Such facts may surely give cause to the Saints to be proud of what they have done.

But, Saints, shall we stop here? Shall we rest contented over what we have done? Or rather, shall we not rise up in our strength, relying on the strength given from God, and in his name set forward to see what the Saints *can* do? To cheer us in all the works of our Divine Master in the future, we have all the works that we have done teaching us what the Saints can do when they trust in the Lord and willingly go forth to perform his services and to undertake that which he deals out to them. And, above all this, we all have the consolation to know that we can rely on the arm and providence of our Master, and know that he has supported us and made us equal to all our days. Moreover, Saints, do we not all know from experience that not only has the Lord never failed us when we trusted in him, nor ever required of us that which we have found ourselves, after faithfully trying, not able to perform, but that he has blessed us in our doings and rewarded us for our trust in him?

In closing, we may ask, What have the Saints before them now to do? We reply, More now than ever; and the work to be done will increase just in proportion as the kingdom grows, through the work done. One of the principal works before the Saints for doing is the establishment and successful operation of home manufactures in Zion. The importance of the movement is difficult to overvalue, and among her temporal affairs scarcely anything will tend more to the development of the kingdom and her power and notoriety upon the earth. Those who have read the *Journal of Discourses* must have often been struck with the earnest desire and efforts, especially of Brigham and Heber, to urge upon the community the necessity and importance of establishing and carrying out successful home manufacturing operations in Zion. From the first this object has been urged and the people encouraged and called upon to perform this important duty. Doubtless, now the Saints can again turn their attention to internal development, urged on by much experience of various kinds, this movement will become a thorough and successful one, and ere long contribute to the wonderful things that the Saints have done. God prosper home manufacturing operations in Zion! But, European Saints, shall it be said that you gave merely prayers and good wishes to this great and most desirable undertaking? Or rather, shall it not be said that you also contributed to make the successful issue of home manufacturing operations in Zion another evidence of what the Saints have done, and another sign of what they can do?

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

In my visit to the British Saints, I came with professions of love towards them. To their interests I also professed to be particularly alive, and over their honour to be very sensitive. Of course, it will be remembered how my cynical friend received me with an ironical "So, so! You are the visitor that loves the British Saints! Peculiarly alive to their interest and honour," &c.

But I did not feel at all punished by his hit, and no black choler stormed within my breast, threatening a hurricane to overwhelm the assailant. The fact is, he was a favourite of mine, and one can manage to take a blow from a friend and

favourite. It will be remembered with what a gracious smile I took his hit, and that my manner plainly said, "Hit away, old friend; I'm case proof." And, no doubt, everybody imagined with what an air of unconcern I hung up my hat on the extra hat-peg, took a chair, felt at home, and then, throwing my right leg across its helpmate, fell into that easy at-home attitude which seemed to saucily challenge my host to make himself also at home—at home in his own house! Cool, that, of course! But then it served him right for hitting me. And this was my only revenge on my cynical friend for receiving ironically my professions of love for the British Saints and zeal for their interests. But, as I intimated at the time, he is a sterling man, and would be sure to do his duty. Indeed, I may here parenthetically observe that, in the matter concerning which I visited him, he has more than done his duty—that is to say, he has done more than he was asked to do. This conduct is not only characteristic of the man, but is also eminently characteristic of the true "Mormon" spirit; for that often rises above mere *duty* and manifests a noble *love* for the cause and its prosperity.

It is not the cynical turn of my friend and his "little ways" that make him a favourite of mine, but because he shows the characteristic described and possesses many other virtues, that I am partial to him, in spite of his peculiarities,—which, indeed, serve as sauce to his excellent character. The sauce is a little mustardy, it is true; but it is mixed with his many solid virtues, and the whole is very relishable.

Moreover, perhaps others received my visit, accompanied by professions of love, &c., at first rather ironically. Well, I must admit that professions are oftentimes cause for one to be on his guard, especially when, having introduced the "care for your interest" as a feeler, the kind friend deals you out such expressions as "duty," &c. I was not at the time unconscious that, in visiting the British Saints, professing love and zeal for their interests, I was laying myself open a little and provoking such remarks as came ironically from my friend; yet my professions were genuine; and in visiting the Saints, to encourage them to nobly put forth their efforts to lift a burden, and thus also give force to a great movement, I was in reality best serving their personal and temporal interests in addition to their eternal good. There are *solid* reasons for believing that the British Saints viewed the matter in the same light, for I am exceedingly gratified in knowing that the movement for the interest of home manufactures in Zion has gone off among the British Saints generally in the spirit of love, many of them doing like our sterling brother—namely, more than they were asked.

During my visit to the British Saints, closed in the last Number, I scarcely touched upon the point of their personal interests, but dwelt almost wholly upon the interests of the kingdom and of the Saints in a general sense. Indeed, I would not so lower my character as a British Saint, or so insult British Saints as to make personal interest the charm of an appeal. No. Duty and love are the magic words that best move the hearts of British Saints. But seeing that they have so nobly performed their duty and manifested their love, I invite them to accompany me in my purposed visit, the report of which will extend over several weeks; and perhaps we shall see that the establishment of home manufactures in Zion is greatly to the interests of British Saints. As for him who four weeks ago received my visit with "Umph! You love us British Saints so much that you could take us in and do for us," &c., I don't at all care for his company. But all you who are truly British Saints, come along with me to visit our manufacturing brother with whom we have already made acquaintance, and on our road we will call for Elder D.; for perhaps we shall want some of his sociological views.

Let us imagine that we have started on our road to visit brother Capacity; and as we go along I will give a few particulars about him.

Now, it must be known that brother Capacity is not only employed in a large manufacturing establishment, but he is also his employer's right-hand man. Mr. Prosperous places great confidence in brother C., who has been in his service as boy and man over thirty years. Indeed, Mr. P. has been heard to say that to brother Capacity's directing ability, experience, and energy, coupled with his great integrity and faithfulness, much of his own prosperity is due; and as far as the practical operations are concerned,

Mr. P. affirms that brother C. has done more to make his factory that flourishing and extensive concern which it is than even he (Mr. P.) has done himself.

Brother Capacity has been in the Church now about twelve years, and would have been in Zion with his interesting family several years ago, had it not been for various ties and obstacles that helped to bind and keep him in this land. One of the obstacles was the interruption of emigration just as he had made up his mind to gather to Zion in spite of ties and consideration of interest. The chief ties that bound him previously to this determination were those that held him to his employer and the establishment that he had so long conducted. From a factory boy, the master had made him in due time his right-hand man, for he had early noticed his directing talents and pushing energy, which *will* make things succeed, and which often elevates the operatives either to the position of managing men or masters. These talents of brother Capacity's, coupled with his integrity and faithfulness, induced Mr. Prosperous, when he gave up the practical management of his establishment, (for he had begun with the small things in life, and brother C. was one of the first boys in his employ,)—when, I say, Mr. P. gave up the management of his factory and took his rank among the larger manufacturers, he made brother Capacity his right-hand man, and now, from his long service and usefulness, treats him as a friend rather than as a servant. Of course, brother C. was attached to his friend-employer and also to that flourishing establishment which he had seen grow under his own and master's direction, from the infant concern that it at first was, to the extensive concern that it now is. These, then, were some of the ties that bound him to this land. Besides, there were other considerations and influences that held him. When he used to tell his friend-employer that he must leave him to go to Zion with the Saints, the master, who is by no means unfriendly to the Saints, would say—

"Remain with me a year or two longer, John, until your energetic and industrious people go into home manufacturing operations in good earnestness and open a field for extensive internal commerce. Then will be the time for you to go; then you will be marketable; then you will find a field for your energies, talents, and enterprise, and be of some advantage to yourself and to your community."

Of course, brother C. would not receive as gospel all that his friendly employer urged, and on such occasions would give him to understand that duty and God's commandments stood with him before interest; and brother Capacity was preparing to emigrate, when the Utah Expedition suddenly closed the door of emigration and prevented him. He intends, however, to go next year; and, as we have seen in my visit to the British Saints, he considers the call for the interests of home manufactures in Zion like a special providence; and he feels that the day of opportunities for himself and the British Saints generally has now come. So his employer also thinks; for, as Mr. P. observes, as soon as a field for commerce becomes open, and home manufacturing operations begin to be extensive and flourishing, the Saints from England, Wales, and Scotland will become of immense value to Utah, and their value will increase in proportion as home manufactures and commerce flourish amongst our people. He no longer urges brother Capacity to remain in his employ, but bids him go, hoping that he will be as successful in manufacturing operations in Utah for the good of himself and community as he has been during the last twenty years that he has been manager of his manufactory.

Now, there are many of our brethren in the British Isles who, like brother Capacity, stand as the right-hand men of their employers, or, at least, many who are among the responsible and principal men. Of course, Mr. Prosperous is right in saying that their day comes when commerce and home manufactures flourish in Utah, and so will the day of opportunities of the British Saints generally. Cannot the miners, colliers, iron workers, weavers and spinners, and manufacturing brethren and sisters generally of England, Wales, and Scotland understand this. By far the majority of British Saints have been the whole of their lives connected with some of the numerous branches of manufacturing operations, or with commerce and trade. Can they not all understand, then, that their day of opportunities comes in with Zion's internal growth and prosperity in the matters in question? Can they not strongly feel how much they

have been labouring for their own interests in the efforts just made by them? Is it not evident that the reward is sure and near at hand?

But we have now arrived at Elder D.'s. We will call in for him, and take this opportunity to suspend our report until next week.

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 579.)

(From J. R. Bartlett's "*Personal Narrative of Explorations and Incidents in Texas, New Mexico, California, Sonora, and Chihuahua,*" published in 1854.

"Towards evening, when the sun began to lose its force, I took my sketch-book and went to the base of the bluff [river Gila] where I had noticed, as we passed, a number of inscribed rocks. I found hundreds of these boulders covered with rude figures of men, animals, and other objects of grotesque forms, all pecked in with a sharp instrument. Many of them, however, were so much defaced by long exposure to the weather and by subsequent markings, that it was impossible to make them out. Among these rocks I found several which contained sculptures on the lower side, in such a position that it would be impossible to cut them where they then lay. Some of them weighed many tons, and would have required immense labour to place them there, and that too without an apparent object. The natural inference was that they had fallen down from the summit of the mountain after the sculptures were made on them. A few only seemed recent; the others bore the marks of great antiquity. . . . In order to examine some sculptured rocks of which I had heard, I left camp at five o'clock, p.m., accompanied by Doctor Webb, in advance of the train. After crossing a plain for about five miles, we reached the object of our search, which consisted of a pile of large boulders, heaped up some forty or fifty feet above the plain, and standing entirely alone. Such of these rocks as present smooth sides are covered with sculptures, rudely pecked in, of animals and men, as well as of various figures, apparently without meaning. There are hundreds of them so ornamented, showing that the place has long been the resort of the Indians for this purpose; for there seems to be nothing else to attract them here. Many of the inscriptions, like those before described, bear the stamp of great age, others having been made over them repeatedly, rendering it impossible to trace out either the early or the later markings. I selected thirteen, of which I made copies. By this time the shades of night were falling about us; and the train having already passed, it was necessary to hasten on to overtake it. I regretted that I could not spend the day in this interesting locality, in order to copy more of the sculptures, as well as to make a closer examination of the many recesses among the rocks. I do not attempt any explanation of these rude figures, but must leave the reader to exercise his own ingenuity in finding out their meaning, if any. . . . We continued our course due east up the river, towards some singular piles of rocks with fantastic tops, appearing like works of art. For some time we all imagined these rocks to be the ruined buildings of which we were in search—the 'houses of Montezuma,' as our Indian friends called them. . . . On our way we saw many traces of ancient irrigating canals, which were the first evidences that the country had been settled and cultivated. But on reaching the plateau, we found remains of buildings,—all, however, in shapeless heaps. Not an erect wall could be seen. A little mound, conical or oblong, designated the character of the building. In many places I traced long lines of fallen walls, and in others depressions, from which the soil had been removed to make the adobe. On the plain, in every direction, we found an immense quantity of broken pottery, metate stones for grinding corn, and an occasional stone axe or hoe. The ground was strewn with broken pottery for miles. It was generally painted in a variety of geometric figures. The predominant colours were red, black, and white. The quality of the ware was very fine, more so than that made by the Pimos. I noticed, too, that much of it was painted on the inside, while at the present time all the pottery of the Indians and Mexicans is painted on the outside. . . . A ride of a mile brought us to the table-land, when we made for a large mound or heap which arose from the plain. In crossing the bottom, we passed many irrigating canals; and along the base of the plateau was one from 20 to 25 feet wide, and from four to five feet deep,

formed by cutting down the bank—a very easy mode of construction, and which produced a canal much more substantial than if carried accoss the bottom. It must have extended many miles. The whole of this broad valley appeared to have been cultivated, though now overgrown with mezquit shrubbery. On reaching the great pile, I found it to be the remains of an adobe edifice from 200 to 225 feet in length, by from 60 to 80 feet wide, its sides facing the cardinal points. Portions of the wall were visible only in two places; one near the summit at the south end, where, from the height of the pile, it must have originally been three or four stories high; and the other at the northern extremity on the western side. These remains just projected above the mass of rubbish and crumbled walls. The rest formed rounded heaps of various heights and dimensions, worn into deep gullies by the rain; the whole presenting a striking resemblance to the mounds which mark the site of ancient Babylon. The higher walls seen in the sketch probably belonged to an inner portion of the building. Near this is a conical hill, formed, doubtless, by the crumbling away of the higher portion or tower. Near the wall, which projects from the lower portion at the northern end, are some large masses of this wall which have fallen. The adobe is still very hard—so much so, that I could not break it with the heel of my boot. Several broken metates, or corn-grinders lie about the pile. I picked up a stone pestle and some small sea-shells. Along the eastern side are the remains of a long wall, extending beyond the building, now but a rounded heap, which seemed to have formed an inclosure. On the western side is an excavation about four feet deep, and extending from sixty to eighty feet from the main heap, and along its entire length; from which I suppose the mud and gravel to have been taken to make the adobe. To the north-east, at a distance of two or three hundred feet, are the ruins of a circular inclosure. This was not large enough for a corral; nor could it have been a well, as it is too near the margin of the plateau where the canal ran, which would always furnish a supply of water. At the south, 200 yards distant, are the remains of a small building, with a portion of the wall still standing. From the summit of the principal heap, which is elevated from 20 to 25 feet above the plain, there may be seen in all directions similar heaps; and about a mile to the east, I noticed a long range of them running north and south, which the Indians said were of a similar character to that on which we stood. In every direction, the plain was strewn with broken pottery, of which I gathered up some specimens to show the quality as well as the style of ornamentation. I also found several of the green stones, resembling amethysts, which the Indians, after heavy rains, come here in search of. They are highly prized by them. . . . Mr. Leroux informed me that on the banks of the San Francisco are similar heaps to these, and other ruins, the walls still standing. . . . There is no doubt that this valley, as well as that of the Verde and Gila Rivers were once filled with a dense population, far enough advanced in civilization to build houses of several stories in height, surrounded with regular outworks, and to irrigate their lands by canals extending miles in length; but they seem to have left no trace or tradition by which we can tell who they were or what was their fate. I made frequent inquiries of the Pimos and Coco-Maricopas as to the builders of these and the ruins on the Gila, but could obtain no other than the ever-ready *Quien sabe*. These, as well as the ruins above the Pimo villages, are known among the Indians as the "houses of Montezuma," an idea doubtless derived from the Mexicans rather than from any tradition of their own. We asked our Indian guide who Montezuma was. He answered, 'Nobody knows who the devil he was. All we know is that he built these houses.' . . . Another mile brought us to the building of which we are in search, rising above a forest of mezquit. For two or three miles before reaching it, I had noticed quantities of broken pottery, as well as the traces of ancient acequias, or irrigating canals, along the bottom land, portions of which we occasionally crossed on our left. . . . The 'Casas Grandes,' or Great Houses, consist of three buildings, all included within a space of 150 yards. The principal and larger one is in the best state of preservation, its four exterior walls and most of the inner ones remaining. A considerable portion of the upper part of the walls has crumbled away and fallen inwards, as appears from the great quantity of rubbish and disintegrated adobe which fills the first story of the building. Three stories now stand, and can plainly be made out by the ends of the beams remaining in the walls, or by the cavities which they occupied; but I think there must have been another story above, in order to account for the crumbling walls and rubbish within. The central portion or tower rising from the foundation is some eight or ten feet higher than the outer walls, and may have been several feet, probably one story, higher when the building was complete. The walls at the base are between four and five feet in thickness: their precise dimensions could not be ascertained, so much having

crumbled away. . . . From the charred ends of the beams which remain in the walls, it is evident that the building was destroyed by fire. . . . The southern front has fallen in in several places, and is much injured by large fissures, yearly becoming larger, so that the whole of it must fall ere long. The other three fronts are quite perfect. The walls at the base, and particularly at the corners, have crumbled away to the extent of twelve or fifteen inches, and are only held together by their great thickness. The moisture here causes disintegration to take place more rapidly than in any other part of the building; and in a few years, when the walls have become more undermined, the whole structure must fall and become a mere rounded heap, like many other shapeless mounds which are seen on the plain. A couple of day's labour spent in restoring the walls at the base with mud and gravel would render this interesting monument as durable as brick, and enable it to last for centuries. How long it has been in this ruined state is not known. We only know that, when visited by the missionaries a century ago, it was in the same condition as at present. . . . On the south-west of the principal building is a second one in a state of ruin, with hardly enough of the walls remaining to trace its original form.

(To be continued.)

PASSING EVENTS.

General.—An earthquake has taken place at Sorcia, in Italy: 200 persons were killed, and a great number injured. Cholera is said to be spreading all along the shores of the Pacific. The high price of corn in Naples has given rise to great excitement and agitation among the people, and the Government has ordered 100,000,000 ducats' worth to be purchased abroad. Fresh arrests were made at Naples on the 30th ult. Popular riots have occurred at Falmouth, in Jamaica, which resulted in the calling out of the troops: some persons were shot dead; others were seriously wounded.

American.—An extensive silver mine has been discovered and opened in California. A new gold digging has also been found at Fraser River. The Mexican cabinet has been dissolved by Miramon, General Wood defeated, and General Maguire reinstated. A meeting of the "Secret Association" has been held at White Sulphur Springs, Va.; the propositions discussed being "The conquest of Mexico and the establishment of negro slavery there, the dissolution of the Union, &c.

VARIETIES.

The Coquette.—A coquette is a rose from which every lover plucks a leaf. The thorns are reserved for her husband.

Nationality.—"Parentage, not the place of birth, decides the nationality. A person born in England of Irish parents is Irish. A man born of English parents in Scotland, or Ireland, or anywhere else, is an Englishman. As a matter of course, families may lose, in process of time, their peculiar nationality, by sojourning in foreign lands and intermarrying with the denizens thereof; so that a family, originally English, may become American, or French, or Spanish."—*Reynolds's Miscellany.*

"Opposition is seldom injurious; yea, it commonly befriends a cause, and does this in four ways. First, as it calls forth sympathy; for there is generally a disposition in men to take part with those who seem to be assailed and opposed. The depreciations and the misrepresentations also that have been circulated by journalists have drawn forth attestations and commendations which would otherwise have been unknown. Secondly, by producing vigilance and circumspection in our means and modes of proceeding, lest we should inadvertently do anything exceptionable, and cause our good to be evil spoken of. Thirdly, by affording proof that something considerable has been done; for this opposition principally arises from SUCCESS. While you are doing nothing, or doing very little, the enemy sleeps. It is your exertion that rouses him; it is your energy that awakes him: it is when there is a great and an effectual door opened, that there are, as the Apostle Paul says, many adversaries. Lastly, it inflames zeal and increases diligence; and thus, as it is a proof *of* good, so it is a pledge *for* good. "Let not your heart be troubled, neither let it be afraid." You have not had too much opposition, generally speaking, in this country; you have only enough to enliven you, and awaken you, and improve you,—enough to show that you have not hitherto laboured in vain, and to apprise you that, as you have done much, your enemies fear you will yet do more."—*Jay.*

WHY PEOPLE STAND UP IN HANDEL'S "HALLELUJAH CHORUS."—When this piece was first performed, the audience were exceedingly struck and affected by the music in general; but when the chorus reached the passage, "For the Lord God Omnipotent reigneth," they were so transported that they all, with the King, who was present, started up and remained standing till the chorus was concluded. Hence it became the practice in England for the audience to stand while that part of the music is performing.

WORMS.—Recent investigations have confirmed former conjectures that the use of swine's flesh is productive of worms in the human body. Dr. Weinland has lately published an Essay on Worms in the human system, showing among other things the connection betweeen measles in the hog and the tapeworm, by proving the measles in that animal to be the tapeworm itself; so that when measled pork is taken into the human stomach, (as often is the case,) that detestable worm is often hatched and developed; from which dire effects follow.

POETRY.

NIL DESPERANDUM.

(Selected.)

Courage! oh, fainting heart, be brave!
Drown not God's blessed sunshine in thy tears;
Swiftly thy life is flowing, wave on wave,
Into the cold, dark bosom of the grave;
Swiftly and surely nears
The earthly end of all thy hopes and fears.

Courage! God knows what is the best
For us in this blind life of anxious care;
Do what thou canst for good, and leave the rest
To Him whose name is ever to be blest.
Courage! Oh, why despair?
Trust, and believe, and pray. Action is prayer!

Up, ere the dew of youth be gone;
Work, ere the frost of death thy pulses chill;
Let the brave sword of truth be boldly drawn,
And in the name of right walk firmly on;
So shall life's very ill
Bow to the triumph of thy conquering will.

Over the cross shineth the crown!
Better than thou for truth have fought and died;
Bravely bear up, though earthly hope go down;
Stand to thy faith, though the world scoff and frown.
Angels are on thy side,
And heaven about thee, let what will betide.

MONEY LIST, AUGUST 4—31, 1859.

	£	s.	d.
James P. Meik	11	0	0
Mark Barnes	1	1	6
John Hunter (per G. Teasdale)	15	8	7
John McComie (per do.)	10	11	4½
A. N. McFarlane (per do.)	1	3	6
E. L. Sloan (per C. F. Jones)	6	14	7
William Halls (per do.)	4	16	10
Charles C. Shaw (per do.)	35	13	11
W. T. Cromar (per do.)	16	10	3
W. Jefferies (per W. Bayliss)	11	7	6
E. Scott (per do.)	19	12	2½
J. Stanford (per T. Wallace)	4	9	0
J. Stanford [Durham] (per do.)	4	3	2
Henry W. Barnett (per do.)	0	14	5
E. L. T. Harrison (per J. D. Ross)	33	16	6¼
David John (per J. Cook)	6	10	0
C. R. Jones (per do.)	3	0	0
A. Nelson (per do.)	4	0	0
J. Evans (per C. W. Penrose)	6	18	7
Lewis Bowen (per do.)	5	2	5
J. Redington (per do.)	1	17	0
M. H. Forscutt (per T. Harding)	2	13	3
Carried forward	£207	4	7¼

	£	s.	d.
Brought forward	£207	4	7¼
W. Harder (per T. Harding)	6	6	8
J. H. Kelson (per do.)	0	15	4
W. G. Noble (per W. Budge)	40	16	2
R. Aldridge (per do.)	17	2	4
J. Clarke (per do.)	2	2	0
S. Carter (per do.)	2	17	8
E. Oliver	7	0	0
W. H. Perkes (per E. Oliver)	2	16	5½
Thomas Liez (per do.)	2	5	0
E. Hanham (per W. Moss)	17	18	10¾
G. Reed (per do.)	15	3	0½
Charles Astle (per do.)	1	12	5
E. Price (per B. Evans)	2	10	7
H. Evans (per do.)	0	3	0
E. D. Miles (per do.)	1	17	6½
Thomas Rees (per do)	12	11	0
J. Griffiths (per do.)	0	8	8
J. Davies (per do.)	2	7	0½
E. Burgoyne (per do.)	4	14	1
J. Colledge (per do.)	7	7	3½
J. Woodard	2	19	0
	£358	18	9½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 38, Vol. XXI. Saturday, September 17, 1859. Price One Penny.

DIVINELY-DELEGATED AUTHORITY.

BY ELDER JOHN REED.

Notwithstanding all that is in the Bible and all that has been written by this Church on the subject of Priesthood, there still appears to be a great misunderstanding in the world as to what Priesthood is, or whether it is really anything at all. Indeed, there are comparatively few that care to think about it; or, if it is thought of by them, it is at most in a very off-handed manner.

An objection to this subject is an idea in some minds that Priesthood is merely a sort of ladder by which ambitious men have climbed to power under the sacred names of God and religion; and those who are termed the thinking portion of mankind have, and perhaps reasonably so, a perfect horror of anything in the form or character of Priests, believing that they have been the sole cause of the great amount of bloodshed and misery that have befallen the world in almost every age. But it does not follow, because evils have arisen through institutions *called* Priesthood, that there is no truth in Priesthood as a principle, and that as a true and really Divine order it never did exist; but, on the other hand, the origin of the mischievous systems referred to may be traced to the fact of there having been once a true order, which man—ever ready to take or usurp authority over his fellow-beings for his own aggrandizement—perverted, and (instead of letting God govern and manage his own affairs,) took upon himself not only to govern himself, but also to exercise the same authority over his fellows; which assumption of power, without a Divine calling, God has never acknowledged. Hence have arisen *perverted* forms of government, religious and political, or priestly and kingly, and, following in their wake, the serfdom of the people, with the innumerable evils that have been practised and which now exist in the nations.

That kings were anciently set up without Divine permission is evident from the language of Hosea—"They have set up kings, but not by me; they have made princes, and I knew it not." (Chap. viii. verse 4.) That, on the other hand, there was authority given to men anciently for the purpose of appointing rulers over the people, is also clearly seen in the lives and acts of Samuel and other Prophets.

We therefore state that Priesthood is the authority to act in the name of and for the Almighty. In other words, it is the *power* of God delegated to man to speak and act in His name. How far this is consistent with God's doings we shall see by reference to the Bible concerning his past dealings with the children of men; for we can only arrive at any conclusion by analogous reasoning and facts as related in the history of the past.

We learn from Gen. xiv. 18—20, that

Melchisedec had power invested in him to bless Abraham; and he is called the Priest of the Most High God; and Paul, speaking of this same person, (Heb. v. 6,) says there was an order of Priesthood named after him, of which order Christ was also a Priest. And that God really attached importance to these men is evident from his approval of their acts.

Moses also established, by command of God, another order of Priests—Aaronic or Levitical—to administer to and be in direct communion with the mass of the people. That this order also was separate and apart from the people is seen in the history of the Jewish Prophets.

There is one remarkable instance on record in which a nation of the Jews were saved from destruction; and a word of counsel then given shows that God honoured the men he chose as his servants. It appears that the king and people, with their little ones, had assembled together and implored the assistance of the Lord to preserve them from their enemies. After receiving encouragement from Jehaziel, king Jehoshaphat exclaimed—"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. xx. 20.) In the history of the Jewish Prophets these words are everywhere confirmed; for never were a people so prospered as when they did this, and never were a people so cursed as when they rebelled against this authority; and justly so, for God told them, as early as the days of Moses, that he intended to make them a nation of kings and priests, that they should become the head and not the tail of the nations, and should be a royal Priesthood.

This delegated power also existed under the Christian dispensation. Christ and the Apostles attached importance to it as the Prophets before them had done. Christ speaks of it as something conferred —not taken by men themselves as they might *feel* inclined. Said he, addressing the Apostles, "Ye have not chosen me, but I have chosen you," &c. In Matt. x. 1, we are informed of the power given to these Apostles; and in Matt. xxviii. 19 and 20, we find that a commission was given them to "Go and teach all nations," &c. From these and many similar passages it appears the Divine calling was the same, and the only difference in administration between these Apostles and the old Prophets was, that the leading Prophets exercised an authority to anoint and set up kings, which the Apostles did not. And this is easily accounted for from the fact that Christ's people did not then exist as a separate nation, and so never pretended to exercise any control over the civil authorities. When Christ left them, having fulfilled his then present mission upon earth, he gave them additional power to *preach* and *teach* the word, and the keys of power of the kingdom of heaven, which was a further confirmation of Divine appointment, saying, "Whatsoever ye bind on earth shall be bound in heaven," &c. We are also informed by Paul that when Christ ascended up on high, he gave gifts unto men; some, Apostles; some, Prophets, &c. (Eph. iv.) These offices or callings, he says, were for the work of the ministry, the perfecting of the Saints, and the bringing of the people of God to a unity of the faith, &c.

We are also informed that this Priesthood was to have an *eternal* existence, and not merely to last during the time of the Apostles; neither was it to die out with any man's life upon the earth. Paul informs us that it was an eternal order, being "without beginning of days or end of years," and that Christ was a Priest after this order *for ever*. If, then, as already seen, Christ conferred this order upon others, it is only reasonable to believe that they also would *ever remain Priests*. The Prophet Malachi tells us that Priests are *again* to offer an acceptable offering unto the Lord. And John saw a company, a part of whose theme and song of rejoicing was that Christ had made them kings and priests unto God. (Rev. v. 10.) He also heard a promise made that they should be "priests of God and of Christ." (Rev. xx. 6.) It appears, then, from these quotations, that there are not only to be *Priests*, but that they will also be *kings*, and both offices will be in *one*, the same as Melchisedec held them. He was king of Salem and Priest of the Most High. This will indeed be the case when God's government shall be fully set up. Prior to that time, however, kings will probably be called to act under those who hold the keys of Priesthood, the same as it was among the Lord's people anciently. However, the fact is here clearly stated that the Priesthood, with which is incorporated the kingly authority, is an eternal order, and is to exist when sancti-

fied millions shall have been redeemed and shall stand in the congregations of the heavenly hosts.

We have seen that there was a power delegated to man from God, and that men holding this power were called Priests after certain orders; that they not only existed with the Jews, but were continued under the Christian dispensation; and that Christ himself was a Priest for ever after the *highest* and *holiest order*. Also that in the Priesthood is embodied the governing power of the Almighty upon earth, and which is also to exist in heaven; and among those redeemed will be found *kings* and *Priests* of the *Most High*. Then shall we realize that *He is King of kings and Lord of lords*.

ADMINISTRATIONS OF THE PRIESTHOOD.

God's house is a house of order. There is no confusion in any of his works. All things in the universe which are under the direct control of the Almighty indicate the perfect regularity of his plans and the invariable order of their execution. If this be the case in relation to the physical objects of creation, why should not the same order and regularity prevail in those things that pertain to the salvation of mankind?

In performing a chemical experiment, if all the necessary substances are properly prepared and combined, the required results are certain to be produced; and should there be a failure, the fault is in no instance to be ascribed to any irregularity in the operations of the laws of science, but to the improper performance of the experiment. Why should there not be the same certainty in the science of religion? We make bold to say that there is, and that God is not the author of the confusion that prevails upon theological matters, but that the cause of all the uncertainty in these things is ignorance of God's laws or negligence in attending to them.

If men and women desire to obtain the blessings of God, they must be just as particular in attending to his required conditions as they would be in working a mathematical problem or a philosophical experiment. Many of the blessings of God are given to man through certain ordinances which he has instituted. Now, in attending to any of these ordinances, all the directions given by the Lord must be strictly complied with: then his promises are certain to be verified; and if the wished-for blessing is not obtained, then it is certain that the fault lies in the improper manner of its reception or administration.

While the Saints of God should give diligent heed to the preparation and conditions necessary in attending to his ordinances, it is also requisite for the Priesthood to properly understand and administer them. By a careful perusal of the Book of Doctrine and Covenants, they may become acquainted with many things which will assist them in their administrations.

Every one who has reflected upon this subject must be struck with the freedom which prevails in the ceremonies of the Church of Christ, when compared with the stiff, unbending forms in the churches of men. "Where the Spirit of God is, there is liberty;" but to this liberty there are certain limits, and these will never be passed over while the dictates of the Spirit are heeded.

On some ceremonies the Lord has given expressed *formulæ*. With these the Priesthood should be well acquainted. No arguments need be used to prove that they are better than any which man can invent; and the fact that God has revealed them is enough to prove the necessity for their use.

Upon the ordinance of baptism the following instructions are given:—

"Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptise, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, Having been commissioned of Jesus Christ, I baptise you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water." (See Doc. and Cov., p. 73.

These instructions are identical with

those given to the Nephites, when the Lord visited them after his resurrection. (See Book of Mormon, page 457.) From these we learn that both the baptiser and the candidate for baptism shall go into the water; *the words to be used are given;* and immersion is plainly taught.

Concerning the blessing of the bread in the sacrament, the Lord says:—

"The Elder or Priest shall administer it, and after this manner shall he administer it: He shall kneel with the Church and call upon the Father in solemn prayer, saying—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep the commandments which he has given them, that they may always have his Spirit to be with them. Amen."

Also the blessing of the wine:—

"He shall take the cup also, and say—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (Doc. & Cov., page 73.)

By comparison with the Book of Mormon, page 551, it will be seen that the same form, *word for word*, was given to the ancients. Therefore, in administering these ordinances, instead of praying for many things and using a multiplicity of words, the Lord's plan should be attended to, and the forms given should be as closely as possible observed. Nor should the words be gabbled over like a school-boy's lesson; but, as the Lord has directed, the Elder or Priest should "*kneel* with Church and call upon the Father in *solemn* prayer."

When no expressed form is given by written revelation, the proper manner of attending to the administration of ordinances can be learned by a strict attention to the example and instructions of the authorities of the Church and the whisperings of the Spirit of truth.

A few remarks here upon administering to the sick will perhaps not be out of place. This is an ordinance that the Priesthood are called upon to attend to very frequently, and sometimes unnecessarily. All the faithful Saints can claim the privileges of this ordinance, and they should always do so when circumstances render it necessary. But a scratch on the finger, or other ailments as simple, and almost unnoticeable, do *not* warrant a call upon the Elders for their ministrations.

All the ordinances of God are sacred, and should be attended to with due solemnity. Trifling with them is displeasing to God and annoying to his servants.

Oil that has been consecrated, or made "holy," should be kept for *holy purposes*—not used for every purpose that oil can be put to, but preserved clean and pure for anointing.

Sometimes our brethren seem afraid lest the oil should *grease* the persons to whom they administer: it would seem so, by their apparent anxiety to drop the smallest quantity possible upon the sick person's head. They should remember that the sick are to be "*anointed*," and they need not fear that the oil will hurt them. When they lay on hands and seal the anointing, rebuking the disease and commanding it to depart, their *faith, prayers*, and *thoughts* should be one—not divided or estranged, but concentrated entirely upon the object of their ministration.

Everything should be done *in the name of Jesus Christ;* for all the blessings of Heaven vouchsafed to the inhabitants of this fallen planet come through him. He stands between us and the Father. All business transacted pertaining to salvation is done for him, and his name is a key-word of power. When it is used in faith by his ambassadors, evil spirits tremble and flee away, disease departs, the angel of health approaches, and the springs of life flow joyously. The revelations of the Eternal Father, remission of sins, the gifts of the Spirit, life, light, resurrection, exaltations, thrones, crowns, principalities, eternal lives, all come through Jesus Christ: therefore all the ordinances of the Church should be administered in his name.

We would earnestly call the attention of parents in the Church to the following words contained in Doc. and Cov., page 73.

"Every member of the Church of Christ having children is to bring them unto the Elders before the Church, who are to lay

their hands upon them in the name of Jesus Christ, and bless them in his name."

Also to page 160:—

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized; and their children shall be baptised for the remission of their sins, *when eight years old*, and receive the laying on of hands; and they shall also teach their children to pray and to walk uprightly before the Lord."

Every father and mother in the Church should avail themselves of the privileges offered to their children to be blessed and named by the agents of Christ, and to have their names recorded among those of God's people; and all who neglect to prepare their offspring for further ordinances by the time they arrive at the years of understanding incur upon themselves a fearful responsibility.

Solemnity in receiving or administering any of the ordinances of God is an indispensable condition. By solemnity we do not mean an unnatural elongation of the countenance, a drawling speech, or a doleful intonation of voice, but a becoming gravity, an absence of levity, and an avoidance of unseemly mirth. The Lord delights in a glad heart and a cheerful countenance; but he declares that "much laughter" when waiting before him "is *sin*."

As the "law is made for transgressors," so the foregoing instructions are intended for those who have not diligently attended to the requirements of Gospel ordinances. We know that the administrations of the Priesthood in the Church of the last days are eminently successful, and that hundreds of thousands have, through them, received blessings that will affect their future condition worlds without end. But we also feel persuaded that many would profit by a more careful adherence to the plans and revelations of God, when administering in his name.

In baptisms, confirmations, administrations to the sick, blessings, consecrations, and all other ordinances, let the administrator remember that he is acting for and in behalf of the Lord; and let those who receive the administration remember that they are in the presence of God (in the person of his representative): then, by attending to those conditions which belong to the ordinance on hand, the blessings of Heaven and the presence of the Spirit will be experienced, and the promised results are as sure to flow as is a full stream upon the opening of the floodgates.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 588.)

[July, 1843.]

Before we reached the Missouri river, a man came riding along the line apparently in great haste. I did not know his business. When we got to the river, Lucas came to me and told me that he wanted us to hurry, as Jacob Stollings had arrived from Far West with a message from General John C. Clark, ordering him to return with us to Far West, as he was there with a large army. He said he would not comply with the demand, but did not know but Clark might send an army to take us by force. We were hurried over the river as fast as possible, with as many of Lucas's army as could be sent over at one time, and sent hastily on; and, thus we were taken to Independence, the shire town of Jackson County, and put into an old house, and a strong guard placed over us.

In a day or two they relaxed their severity. We were taken to the best tavern in town, and there boarded and treated with kindness. We were permitted to go and come at our pleasure without any guard. After some days, Colonel Sterling G. Price arrived from Clark's army with a demand to have us taken to Richmond, Ray County. It was difficult to get a guard to go with us. Indeed, we solicited them to send one with us, and finally got a few men to go, and we started. After we had crossed the Missouri, on our way to Richmond, we met a number of very rough-looking fellows, and as rough-acting as they were looking. They

threatened our lives. We solicited our guard to send to Richmond for a stronger force to guard us there, as we considered our lives in danger. Sterling G. Price met us with a strong force, and conducted us to Richmond, where we were put in close confinement.

One thing I will here mention, which I forgot. While we were at Independence, I was introduced to Burrell Hicks, a lawyer of some note in the country. In speaking on the subject of our arrest and being torn from our familes, he said he presumed it was another Jackson County scrape. He said the Mormons had been driven from that county, and that without any offence on their part. He said he knew all about it: they were driven off because the people feared their political influence. And what was said against the Mormons was only to justify the mob in the eyes of the world for the course they had taken. He said this was another scrape of the same kind.

This Burrell Hicks, by his own confession, was one of the principal leaders in the Jackson County mob.

After this digression, I will resume. The same day that we arrived at Richmond, Price came into the place where we were, with a number of armed men, who immediately on entering the room cocked their guns; another followed with chains in his hands, and we were ordered to be chained altogether. A strong guard was placed in and around the house, and thus we were secured. The next day General Clark came in, and we were introduced to him. The awkward manner in which he entered and his apparent embarrassment were such as to force a smile from me.

He was then asked for what he had thus cast us into prison? To this question he could not or did not give a direct answer. He said he would let us know in a few days; and after a few more awkward and uncouth movements, he withdrew. After he went out, I asked some of the guard what was the matter with General Clark, that made him appear so ridiculous? They said he was near-sighted. I replied that I was mistaken if he were not as near-witted as he was near-sighted.

We were now left with our guards, without knowing for what we had been arrested, as no civil process had issued against us. For what followed until General Clark came in again to tell us that we were to be delivered into the hands of the civil authorities, I am entirely indebted to what I heard the guards say. I heard them say that General Clark had promised them, before leaving Coles County, that they should have the privilege of shooting Joseph Smith, senior, and myself; and that General Clark was engaged in searching the military law to find authority for so doing, but found it difficult, as we were not military men and did not belong to the Militia; but he had sent to Fort Leavenworth for the military code of law, and he expected, after he got the laws, to find law to justify him in shooting us.

I must here again digress to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons, who had applied to him for it, to go to my house and take such goods as they claimed. The goods claimed were goods sold by the Sheriff of Caldwell County on an execution, which I had purchased at the sale.

The man against whom the execution was issued availed himself of that time of trouble to go and take the goods wherever he could find them.

I asked Clark if he had given any such authority. He said that an application had been made to him for such an order; but he said, "Your lady wrote me a letter requesting me not to do it, telling me that the goods had been purchased at the Sheriff's sale; and I would not grant the order."

I did not, at the time, suppose that Clark in this had barefacedly lied; but the sequel proved he had; for, sometime afterwards, behold there comes a man to Richmond with the order, and showed it to me, signed by Clark. The man said he had been at our house and taken all the goods he could find. So much for a lawyer, a Methodist, and a very pious man at that time in religion, and a Major-General of Missouri.

During the time that Clark was examining the military law, there was something took place which may be proper to relate in this place. I heard a plan laying among a number of those who belonged to Clark's army, and some of them officers of high rank, to go to Far West and commit violence on the persons of Joseph Smith, senior's wife and my wife and daughter.

This gave me some uneasiness. I got an opportunity to send my family word of their design and to make such arrangements as they could to guard against their vile purpose. The time at last arrived, and the party started for Far West. I waited with painful anxiety for their return. After a number of days, they returned. I listened to all they said, to find out, if possible, what they had done. One night—I think the very night after their return—I heard them relating to some of those who had not been with them the events of their adventure. Inquiry was made about their success in the particular object of their visit to Far West. The substance of what they said in answer was "that they had passed and

repassed both houses, and saw the females; but there were so many men about the town, that they dare not venture, for fear of being detected; and their numbers were not sufficient to accomplish anything, if they made the attempt; and they came off without trying."

No civil process of any kind had been issued against us. We were then held in duress, without knowing what for or what charges were to be preferred against us. At last, after long suspense, General Clark came into the prison, presenting himself about as awkwardly as at first, and informed us that would be put into the hands of the civil authorities. He said he did not know precisely what crimes would be charged against us, but they would be within the range of treason, murder, burglary, arson, larceny, theft, and stealing. Here, again, another smile was forced, and I could not refrain, at the expense of this would-be great man, in whom, he said, "the faith of Missouri was pledged." After long and awful suspense, the notable Austin A. King, Judge of the Circuit Court, took the seat, and we were ordered before him for trial; Thomas Birch, Esq., Prosecuting Attorney. All things being arranged, the trial opened. No papers were read to us, no charges of any kind preferred, nor did we know against what we had to plead. Our crimes had yet to be found out.

At the commencement we requested that we might be tried separately; but this was refused, and we were all put on our trial together. Witnesses appeared, and the swearing commenced. It was so plainly manifested by the Judge that he wanted the witnesses to prove us guilty of treason, that no person could avoid seeing it. The same feelings were also visible in the State's Attorney. Judge King made an observation something to this effect, as he was giving directions to the scribe who was employed to write down the testimony, that he wanted all the testimony directed to certain points. Being taken sick at an early stage of the trial, I had not the opportunity of hearing but a small part of the testimony when it was delivered before the Court.

During the progress of the trial, after the adjournment of the Court in the evening, our lawyers would come into the prison, and there the matters would be talked over.

The propriety of our sending for witnesses was also discussed. Our attorneys said that they would recommend us not to introduce any evidence at that trial. Doniphan said it would avail us nothing, for the Judge would put us into prison, if a cohort of angels were to come and swear we were innocent. And beside that, he said that if we were to give to the Court the names of our witnesses, there was a band there ready to go, and they would go and drive them out of the country, or arrest them and have them cast into prison, to prevent them from from swearing, or else kill them. It was finally concluded to let the matter be so for the present.

During the progress of the trial, and while I was lying sick in prison, I had an opportunity of hearing a great deal said by those of them who would come in. The subject was the all-absorbing one. I heard them say that we must be put to death—that the character of the State required it: the State must justify herself in the course she had taken, and nothing but punishing us with death could save the credit of the State; and it must therefore be done.

I heard a party of them, one night, telling about some female whose person they had violated; and this language was used by one of them—"The damned bitch, how she yelled!" Who this person was, I did not know; but before I got out of prison I heard that a widow, whose husband had died some few months before, with consumption, had been brutally violated by a gang of them, and died in their hands, leaving three little children, in whose presence the scene of brutality took place.

After I got out of prison and had arrived in Quincy, Illinois, I met a strange man in the street who was inquiring and inquired of me respecting a circumstance of this kind, saying he had heard of it, and was on his way going to Missouri to get the children if he could find them. He said the woman thus murdered was his sister, or his wife's sister, I am not positive which. The man was in great agitation. What success he had, I know not.

The trial at last ended, and Lyman Wight, Joseph Smith, senior, Hyrum Smith, Caleb Baldwin, Alexander McRae, and myself were sent to gaol in the village of Liberty, Clay County, Missouri.

We were kept there from three to four months; after which time we were brought out on Habeas Corpus before one of the County Judges. During the hearing under the Habeas Corpus, I had, for the first time, an opportunity of hearing the evidence, as it was all written and read before the Court.

It appeared from the evidence that they attempted to prove us guilty of treason in consequence of the Militia of Caldwell County being under arms at the time that General Lucas' army came to Far West. This calling out of the Militia was what they founded the charge of treason upon, an account of which I have given above. The charge of murder was founded on the fact that a man of their number, they said, had been killed in the Bogard battle.

The other charges were founded on things which took place in Daviess. As I was not in Daviess County at that time, I cannot testify anything about them.

A few words about this written testimony:

I do not now recollect one single point about which testimony was given, with which I was acquainted, but was misrepresented, nor one solitary witness whose testimony was there written, that did not swear falsely; and in many instances I cannot see how it could avoid being intentional on the part of those who testified, for all of them did swear things that I am satisfied they knew to be false at the time, and it would be hard to persuade me to the contrary.

There were things there said so utterly without foundation in truth—so much so, that the persons swearing must at the time of swearing have known it. The best construction I can ever put upon it is that they swore things to be true which they did not know to be so; and this, to me, is wilful perjury.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 17, 1859.

PRESERVE EVERY INTEREST.—Although we believe that it is the wisest policy to choose some given part or parts of the work on which to form the basis of present operations, and to concentrate efforts specially upon such objects, we also believe that *every* interest of the Church should be preserved. It by no means follows, because certain parts are chosen to form the work of to-day, that every other interest is to be neglected and every other part beaten to pieces. To do thus would be madness and most injurious to the general interests of the cause. The Church has many interests; and though it is wise to choose some particular work for the labour of each present day, and to concentrate efforts upon that work, those many interests must not be sacrificed to the one, but all must be preserved. The interest that God brings uppermost should be made the prominent one, because he himself, in the unfolding of his work, has made it so, and circumstances bear it up; and the parts which come directly to hand should be taken hold of to form the work of the present and to be the principal points on which efforts ought to concentrate. This is wise, for it gives unity of purpose and a defined work for every present time. But this does not undo the work of yesterday, nor kill the many reposing interests of to-day, nor stand in the way of the developments of to-morrow. It merely makes the work on hand the basis of active present operations, without being prejudicial of aught besides belonging to the Church. Indeed, the work of the past becomes embodied in the present, and the object of to-day should be not only to perform its own special part, but to preserve all committed to its charge and to prepare for that of the coming time. But to bury all in that which is uppermost would not only cover over much that belongs to the cause, but would make it appear one-sided and the presiding men one-idea'd.

When the work of yesterday has been performed, its value remains; and though it is not required to be done over again, it is certainly not to be done away. Though it is not the work of the present, it gives support and power to the present, and must be continued in operation as a work done, yet forming machinery to operate with the work that is being done, or to stand as pillars to help to bear it up. We have a decided objection to that policy which beats to pieces parts already performed, undoes that already done, and destroys or stands in the way of any legitimate interest of the Church.

Again: There are great general standing interests and parts that belong to every day. Such are Church government, the preaching of the Gospel, and the gathering of Israel. These are not particular works, but the work of all time; and though at certain periods circumstances may bring one of these into greater prominence than the others, and make it more come-at-able, yet in themselves they remain fixed, like suns radiating the latter-day glory. It is circumstances that change, and not these; and in those changes we should be careful not to darken those suns, but help to roll the clouds away, that they may shine with greater splendour when they shall arise alternately in the ascendancy. Besides this, each day's labour consists of more than one part. It comprises several parts combined in one work for present time; and though one part should be the most prominent, those who neglect the other parts for one only do not perform the whole work of to-day. A one-sided policy is not according to the "Mormon" genius, nor a one-idea'd man according to the comprehensiveness of the Latter-day Work.

But let it be clearly understood that the Church government, the preaching of the Gospel, and the gathering of Israel are as it were the great trinity of the Latter-day Work, which must not even be allowed to sleep or to be put aside; for though they should not always be brought out so remarkably as at certain favourable periods, they will exist together until the consummation. Should the door of emigration be closed, and there still remain any to be gathered, they should be preparing for its re-opening. Wherever there are honest inquirers to be informed, or the ungodly to be warned, there should the Gospel be preached or the warning proclaimed; and wherever there is a Church to be governed, there should be Church government.

The right policy is to accept the prominent interest of the time and to concentrate the mass of efforts on the principal work of to-day, but to retain every good thing done, continue all approved movements in operation, and preserve every legitimate interest of the Church.

"Two Hours with Brigham Young."—We extract in this Number from the *New York Tribune* an interesting communication from Mr. Horace Greely, entitled "Two Hours with Brigham Young." It appears that Mr. G. has given from memory his "Two Hours with Brigham Young." But although the wording of the conversation might not be exactly as spoken, on the whole, we have no hesitation in endorsing it by republication. The conversation has, of course, a more particular application to the Saints at home. It is not unlikely that Mr. Greely's "Two Hours with Brigham Young" will go the round of the papers. The London *Daily Telegraph* published it on the 6th instant, and on the 7th gave to its readers an editorial upon the subject. The editor introduces the "other side" by moralizing on "the last play of Bulwer Lytton's 'Not so Bad as he Seems, or Two Sides to a Character,'" and makes the application to Brigham and the Saints. He gives his readers to understand, however, that he has "no very great partiality for that great patriarch of the Mormon Church, Brigham Young, nor for the very free-and-easy sect to which he belongs." We do not for a moment believe that this editor has. Indeed, we presume that, feeling a few pangs of conscience for his past slanders and sins, he has merely eased it somewhat by his acknowledgment that a man might *not* be so bad as he seems, and that there *may be* two sides to the character of a people. Perhaps, also, he wishes his readers to give *him* the benefit of the moral, and to believe that *he* also has a better side himself.

Arrival of the "Antarctic" at New York.—We extract the following announcement from the *New York Sun* of Aug. 22:—

"The ship *Antarctic*, Capt. Sloufeer, arrived at this port yesterday from Liverpool, having on board 30 Mormons and a choice selection of live stock as follows:—1 bull, 1 heifer, 30 sheep, 3 rams, 15 boxes ferrets, pheasants, and rabbits, 6 dogs, 1 pony, all of superior breed, and intended for breeding in the States."

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 593.)

As I entered the house of Elder D., his wife, who admitted me, gave me an appropriate welcome and, as usual with the Saints, a hearty shake of the hand. Elder D. (or, to give his name in full, Elder Discerner) was at his writing-desk, with the Conference books before him; and, from the papers and account books that were also on the table, it could at once be seen that he had been putting things straight. In fact, brother D. is the President of the Conference in which our visit is made, and he is a man who *will* have clear and intelligible accounts, and knows the value of systematic operations.

Not a word from him as I enter, nor even a notice, though he evidently was conscious of my presence; but then that presence was not strange, which accounts for its not disturbing him. Seeing how matters stood, I took a chair and said nothing; to which, of course, he made no reply!

In about five minutes it became evident that he had reached his full stop. He wipes his pen, carefully lays his blotting-paper over the newly-written page, closes his books, sets his desk generally "to rights," and throws himself back in his chair with a sigh of relief as of one that has had enough and is satisfied.

My friend then condescended to notice me, and, turning his chair, addressed me with a

"Well, Ned!"

Now, silence, as every one knows, is inducive of reverie; and during the silence I had fallen into a dreamy mood. It can easily be imagined, then, how this abrupt "Well, Ned!" startled my dignity and made me bring my right leg, which had been lovingly embracing its brother leg, suddenly to the ground. As soon, however, as I realized from whom it came, the gathering frown fled away, and was supplaced by a smile at the expense of my startled dignity, for I was familiar with *his* "Well, Ned!" Besides, it amounted to a shake of the hand, an affectionate welcome, and the inquiry of

"What's your business?"

I soon informed him of the object of my call—namely, to visit brother Capacity, to have a chat on the subject of home manufactures, &c. Of course, as we all know, such a subject and such a visit were to our sociological brother like a trumpet-call to a soldier or inspiration to a poet.

In almost no time, Elder D. had freshened himself with a wash, tidied his hair, adjusted his dress, and kissed his wife and baby; for he has a very affectionate nature, although, like most of his caste, not known as the amiable person, or the "lady's man." Marching towards the door, without troubling to ask if I was ready, he said—

"Good afternoon, Mary! Shan't be back to tea! Have it at brother Capacity's! Home by half-past ten! Come, Ned!"

The men were pouring home from their work through every street; builders, carpenters, painters, and workmen of many trades were leaving their shops and places of employ, while the large manufactories, which are so numerous in this great and renowned town of ——, literally flooded the streets with their human tide of the operative class—this vital current of Great Britain's gigantic growths at home and in her colonies—this bone and sinew of her strength—this life-force of her wondrous industry—this source of nearly all her wealth and prosperity.

Such a sight was more than sufficient to plunge brother Discerner's mind into a sea of thought. He had said but little to me since we left his house, and we have seen how little he said before we left. He was now altogether silent and seemed to notice nothing around. Yet he was like one who more than saw. He *felt* that mighty pressure of industry, and was weighing its results in the balance of his mind. That tide of labour refreshed him, and as he hung on my arm he pulled me through the very current of the crowd. No one, to see us pushing through, would have imagined that we were afraid of the touch of fustian jackets; and though the "cat-after-mouse" fashion that I had to

submit to was not very comfortable, Elder D. seemed quite in his element, and the plunges that we had to make through this tide of manufacturing activity was evidently agreeable to the state of his own working thoughts. And thus we passed along, or rather plunged along, for about a half-a-mile, he performing the character of the silent man, and I playing the next principal part.

The crowd of working bees were passed, and we were in a somewhat aristocratic square, which was not, however, unconnected with that operative life that we had waded through; for around us stood the stately mansions of masters and those who had grown rich and influential by trade and manufacturing industry. All in a moment my friend pulled me up short. We halted, and the jerk had brought us nearly face to face.

"Those men, Ned, are the source of England's greatness! The operative classes of this country fill with life her great social heart, which swells her arteries in all her towns and runs through her channels of commerce into many lands. Those bones that we have been knocking against have formed the layers of her foundations of strength. The sinews of her operatives are the sinews of her industry, and their daily activity is the very life of commerce."

"I know it, Harry," I said; for we both familiarly addressed each other when alone, and Henry was Elder D.'s christian name.

"'Twas those fustian-jacketed workers that built these stately mansions around. 'Twas those manufacturing operatives that created the wealth of their princely owners. Yes, they not only built palaces, adorned with the works of art and trade, and lined with comforts and luxuries that an eastern monarch might envy, but they also created lords and princes and kings to dwell in them: they made for England a new aristocracy—the aristocracy and monarchs of trade."

"Yes, Harry, your case is clear. The monuments of these wonder-workers are all around us; the towns groan with their produce, and everywhere spring up the fruits of their industry."

"'Twas the operative classes of the United Kingdom directed and employed by her enterprising leaders of trade and commerce that made for England a London, a Manchester, a Liverpool, a Birmingham, a Leeds, a Bradford, a Sheffield, a Bristol, and her towns of trade and commerce generally. 'Twas these classes, headed by these rulers of trade and these lords of commerce, that also created the manufacturing and commercial towns of Scotland, and made her live and move in the field of industry and enterprise side by side with England. These subjects of trade and commerce in Wales, in the north of England, and in various parts of the kingdom have brought forth from the bowels of the earth the native resources of Great Britain, and not only supplied her with abundance of coal and iron in this day of railroads, machinery, steam-ships, and steam generally, (this age when coal and iron are really more valuable than gold, for without coal and iron the wonders of this age —railroads, machinery and steam would not have been,)—these workers have not only supplied Great Britain and her colonies with coal and iron, but foreign countries have also been dependent on her for these supplies. And what have these British manufacturing operatives and mechanics done in the United States, Canada, Australia, and elsewhere? Indeed, have not the manufacturing and commercial lords and tradesmen generally, with their armies of British operatives, made conquests greater far than the military conquests of France and her Napoleons, and made the force of British industry and enterprise felt throughout the world?"

"All this I devoutly believe," I observed with a mocked gravity, provoked by his earnestness.

It must not be supposed that we had been standing during this conversation. When he halted me short in the square, it was only for a moment, and then he as suddenly marched me on again. At this moment came another halt and another jerk on as he continued with—

"Now I would ask, what would England be without her manufactures, commerce, and trade generally, and without her immense armies of British workmen? Nothing—comparatively nothing! What would she be without a field for her enterprise in these branches of civilization and social activity? What would she have been, merely as an agricultural nation, compelled to buy nearly all her merchandize, instead of producing it for herself and supplying as she has done nearly all the world? What would she

have been without a field for her enterprise and industry, and without a market for her operative and manufacturing labour?"

"Just as you say, Harry, comparatively nothing. Indeed, she would hardly have been able to support her population, and too poor to buy much merchandize from foreign countries."

"Isn't *our* case, then, clear before us in relation to internal commerce, home manufactures, and the various branches of trade and mechanical operations necessary to the growth and destiny of Zion?"

"I am satisfied of its clearness, I observed; for nearly all that you have said concerning England is applicable to the growth of Zion."

"Of course it is," he replied. "The great secular conquest of the Saints will be in the field of industry and enterprise. In such a field England has grown mighty; and so will it be with Zion. Indeed, in in her growth, Utah will much resemble England; but I can't touch more upon that. Let me ask, however, Do not the Saints want a more extensive field opened in Utah for their enterprise and energy? Does not the community need the produce and results of that kind of enterprise and industry of which we have been speaking? And above even this, do they not want that kind of industry and enterprise employed? What a blessing it will be to the whole Church, and how rapidly and great will Zion grow, when all her manufacturing children, mechanics, miners, iron workers, and operatives in every branch of this kind of industry can put forth all their energies, bring to bear all their experience, and extend all their enterprise for the building up of the kingdom, with its cities and foretold greatness? And do not all such branches of industry particularly fit the British Saints? Do not the tens of thousands of Saints from England, Scotland, and Wales belonging to the class of workers in question especially want a field for their enterprise and a market or employment for their labour? Will not every movement in such directions bear strongly towards their interests? Will not such enhance the value of the faithful Saints from these countries immensely, by giving to them the opportunity of bringing to bear their energies, exerting their enterprising minds, and showing what they can and will do for the building up of Zion? And will they not, in years to come, be able to point with proud satisfaction to their works and say, 'The Lord has privileged us to do so much for the building up of his kingdom? Glory be to his name!' And will not the children also in future generations point with pride to the monuments of their fathers' works and the evidences all around them of their parents' enterprise and wonderful industry, just as the people of this country can to the great towns, cities, railroads, machinery, and wonders of Great Britain?"

"Yes, Harry. I can here say, 'All this I devoutly believe,' in a spirit as serious as your own; for though I cannot always, in the general views, be as solid as yourself, when the application comes to Zion and her prosperity, I am not less earnest or less enthusiastic than yourself. But we are close to brother Capacity's, and I must again make a suspension, for our visit is

(To be continued in our next)."

"TWO HOURS WITH BRIGHAM YOUNG."

(From the "New York Daily Tribune.")

Salt Lake City, Utah, July 13, 1859.

My friend Dr. Bernhisel, M.C., took me this afternoon, by appointment, to meet Brigham Young, President of the Mormon Church, who had expressed a willingness to receive me at 2 p.m. We were very cordially welcomed at the door by the President, who led us into the second-story parlour of the largest of his houses (he has three), where I was introduced to Heber C. Kimball, Gen. Wells, Gen. Ferguson, Albert Carrington, Elias Smith, and several other leading men in the Church, with two full-grown sons of the President. After some unimportant conversation on general topics, I stated that I had come in quest of fuller knowledge respecting the doctrines and polity of the Mormon Church, and would like to ask some questions bearing directly

on these, if there were no objection. President Young avowed his willingness to respond to all pertinent inquiries. The conversation proceeded substantially as follows:—

H. G.—Am I to regard Mormonism (so-called) as a new religion, or as simply a new development of Christianity?

B. Y.—We hold that there can be no true Christian Church without a Priesthood directly commissioned by and in immediate communication with the Son of God and Saviour of mankind. Such a Church is that of the Latter-day Saints, called by their enemies "Mormons." We know no other that even pretends to have present and direct revelations of God's will.

H. G.—Then I am to understand that you regard all other churches professing to be Christian as the Church of Rome regards all churches not in communion with itself—as schismatic, heretical, and out of the way of salvation.

B. Y.—Yes, substantially.

H. G.—Apart from this, in what respect do your doctrines differ essentially from those of our Orthodox Protestant Churches—the Baptist or Methodist, for example?

B. Y.—We hold the doctrines of Christianity as revealed in the Old and New Testaments—also in the Book of Mormon, which teaches the same cardinal truths, and those only.

H. G.—Do you believe in the doctrine of the Trinity?

B. Y.—We do, but not exactly as it is held by other churches. We believe in the Father, the Son, and the Holy Ghost, as equal, but not identical—not as one person [being]. We believe in all the Bible teaches on this subject.

H. G.—Do you believe in a personal Devil—a distinct, conscious, spiritual being, whose nature and acts are essentially malignant and evil?

B. Y.—We do.

H. G.—Do you hold the doctrine of eternal punishment?

B. Y.—We do,—though, perhaps, not exactly as other churches do. We believe it as the Bible teaches it.

H. G.—I understand that you regard baptism by immersion as essential.

B. Y.—We do.

H. G.—Do you practise infant baptism?

B. Y.—No.

H. G.—Do you make removal to these valleys obligatory on your converts?

B. Y.—They would consider themselves greatly aggrieved if they were not invited hither. We hold to such a gathering together of God's people as the Bible foretells, and that this is the place and now is the time appointed for its consummation.

H. G.—The predictions to which you refer have usually, I think, been understood to indicate Jerusalem (or Judea) as the place of such gathering.

B. Y.—Yes, for the Jews,—not for others.

H. G.—What is the position of your Church with respect to slavery?

B. Y.—We consider it of Divine institution, and not to be abolished until the curse pronounced on Ham shall have been removed from his descendants.

H. G.—Are any slaves now held in this Territory?

B. Y.—There are.

H. G.—Do your Territorial laws uphold slavery?

B. Y.—Those laws are printed; you can read for yourself. If slaves are brought here by those who owned them in the States, we do not favour their escape from the service of those owners.

H. G.—Am I to infer that Utah, if admitted as a member of the Federal Union, will be a slave State?

B. Y.—No: she will be a free State. Slavery here would prove useless and unprofitable. I regard it generally as a curse to the masters. I myself hire many labourers and pay them fair wages: I could not afford to own them. I can do better than subject myself to an obligation to feed and clothe their families—to provide and care for them in sickness and health. Utah is not adapted to slave labour.

H. G.—Let me now be enlightened with regard more especially to your Church polity. I understand that you require each member to pay over one-tenth of all he produces or earns to the Church.

B. Y.—That is a requirement of our faith. There is no compulsion as to the payment. Each member acts in the premises according to his pleasure, under the dictates of his own conscience.

H. G.—What is done with the proceeds of this Tithing?

B. Y.—Part of it is devoted to building Temples and other places of worship; part to helping the poor and needy converts on their way to this country; and the largest portion to the support of the poor among the Saints.

H. G.—Is none of it paid to Bishops and other dignitaries of the Church?

B. Y.—Not one penny. No Bishop, no Elder, no Deacon, or other Church officer, receives any compensation for his official services. A Bishop is often required to put his hand in his own pocket and provide therefrom for the poor of his charge; but he never receives anything for his services.

H. G.—How do your ministers live?

B. Y.—By the labour of their own hands, like the first Apostles. Every Bishop, every

Elder may be daily seen at work in the field or the shop, like his neighbours. Every minister of the Church has his proper calling, by which he earns the bread of his family. He who cannot or will not do the Church's work for nothing is not wanted in her service. Even our lawyers (pointing to Gen. Ferguson and another present, who are the regular lawyers of the Church,) are paid nothing for their services. I am the only person in the Church who has not a regular calling apart from the Church's service; and I never received one farthing from her treasury. If I obtain anything from the Tithing-house, I am charged with and pay for it, just as any one else would. The clerks in the Tithing-store are paid like other clerks; but no one is ever paid for any service pertaining to the ministry. We think a man who cannot make his living aside from the ministry of Christ unsuited to that office. I am called rich, and consider myself worth $250,000; but no dollar of it was ever paid me by the Church, or for any service as a minister of the everlasting Gospel. I lost nearly all I had when we were broken up in Missouri and driven from that State. I was nearly stripped again when Joseph Smith was murdered and we were driven from Illinois; but nothing was ever made up to me by the Church, nor by any one. I believe I know how to acquire property and how to take care of it.

H. G.—Can you give me any rational explanation of the aversion and hatred with which your people are generally regarded by those among whom they have lived and with whom they have been brought directly in contact?

B. Y.—No other explanation than is afforded by the crucifixion of Christ and the kindred treatment of God's ministers, Prophets, and Saints in all ages.

H. G.—I know that a new sect is always decried and traduced—that it is hardly ever deemed respectable to belong to one; that the Baptists, Quakers, Methodists, Universalists, &c., have each in their turn been regarded, in the infancy of their sect, as the offscouring of the earth: yet I cannot remember that either of them were ever generally represented and regarded by the older sects of their early days as thieves, robbers, murderers.

B. Y.—If you will consult the contemporary Jewish accounts of the life and acts of Jesus Christ, you will find that he and his disciples were accused of every abominable deed and purpose, robbery and murder included. Such a work is still extant, and may be found by those who seek it.

H. G.—What do you say of the so-called Danites, or Destroying Angels, belonging to your Church?

B. Y.—What do *you* say? I know of no such band—no such persons or organization. I hear of them only in the slanders of our enemies.

H. G.—With regard, then, to the grave question on which your doctrines and practices are avowedly at war with those of the Christian world—that of a plurality of wives—is the system of your Church acceptable to the majority of its women?

B. Y.—They could not be more averse to it than I was when it was first revealed to us as the Divine will. I think they generally accept it, as I do, as the will of God.

H. G.—How general is polygamy among you?

B. Y.—I could not say. Some of those present (heads of the Church) have each but one wife; others have more. Each determines what is his individual duty.

H. G.—What is the largest number of wives belonging to any one man?

B. Y.—I have fifteen. I know no one who has more. But some of those sealed to me are old ladies, whom I regard rather as mothers than wives; but whom I have taken home to cherish and support.

H. G.—Does not the Apostle Paul say that a Bishop should be "the husband of one wife?"

B. Y.—So we hold. We do not regard any but a married man as fitted for the office of Bishop. But the Apostle does not forbid a Bishop having more wives than one.

H. G.—Does not Christ say that he who puts away his wife, or marries one whom another has put away, commits adultery?

B. Y.—Yes; and I hold that no man should ever put away a wife, except for adultery,—not always even for that. Such is *my* individual view of the matter. I do not say that wives have never been put away in our Church, but that I do not approve of the practice.

H. G.—How do you regard what is commonly termed the Christian Sabbath?

B. Y.—As a Divinely-appointed day of rest. We enjoin all to rest from secular labour on that day. We would have no man enslaved to the Sabbath, but we enjoin all to respect and enjoy it.

Such is, as nearly as I can recollect, the substance of nearly two hours' conversation, wherein much was said incidentally that would not be worth reporting, even if I could remember and reproduce it, and wherein others bore a part; but as President Young is the first minister of the Mormon Church, and bore the principal part in the conversation, I have reported his answers alone to my questions and observations. The others appeared uniformly to defer to his views and to acquiesce fully in his responses and explanations. He spoke

readily,—not always with grammatical accuracy, but with no appearance of hesitation or reserve, and with no apparent desire to conceal anything; nor did he repel any of my questions as impertinent. He was very plainly dressed in thin summer clothing, and with no air of sanctimony or fanaticism. In appearance he is a portly, frank, good-natured, rather thick-set man of fifty-five, seeming to enjoy life and to be in no particular hurry to get to heaven. His associates are plain men, evidently born and reared to a life of labour, and looking as little like crafty hypocrites or swindlers as any body of men I ever met. The absence of cant or snuffle from their manner was marked and general. Yet I think I may fairly say that their Mormonism has not impoverished them. They were generally poor men when they embraced it, and are now in very comfortable circumstances, as men averaging three or four wives apiece certainly need to be.

PASSING EVENTS.

General.—A virulent disease has broken out among the horned cattle in Russia. The agitation in Germany is increasing in favour of a firm, strong, and central Government, and for the convocation of a National Assembly in lieu of the present Diet; and Prussia is called upon to take the initiative in the measure. A letter from Tuscany, in the *Times*, says the youths from Venetia were flocking across the Po by hundreds, from Mantua, Verona, Venice, &c. They are to be formed into battalions at Modena and Ferrara. It is added that a general migration from Venetia will be the consequence of the prolongation of the present Austrian system in that province. The Assembly at Bologna, Roman States, has, to the indescribable joy of the inhabitants, adopted and issued the following resolution:—"We, the representatives of the people of the Romagna, calling on the Deity to witness the righteousness of our intentions, declare that the people of the Romagna, strong in their right, will no longer submit to the temporal government of the Pope." Disturbances have taken place at Candia, caused by the collection of certain taxes from the Greek inhabitants: five of the tax-gatherers have been killed, and two battalions of soldiers have been despatched to arrest the leaders of the outbreak. Another earthquake has been experienced at Erzeroum.

American.—Mexico is in great agitation and disorder, and the issue of the new paper money is stopped. The Kansas border ruffians are again in arms, and a renewal of the late disturbances is anticipated. The General Government is said to be about to adopt measures for the suppression of the Cuban slave trade.

MEMORABILIA.

"On Tick."—"Tick" is a corruption from "ticket," which was formerly used to denote a tradesman's bill of goods. Hence goods had on credit, to be entered on the bill or ticket, were commonly said to be had "on ticket."

How to Test a Bank Note.—Slightly damp it with the tongue; then, holding it up to the light, if the water-mark appears more distinct on the damped part, the note is genuine; but if the note is spurious, the apparent water-mark will disappear.

How to Measure the Breadth of an Object.—When the distance of the base is found, take the apparent angle formed by a pair of compasses directed to the object, which lay down on paper, and produce the sides till the base is reached, when the width will be that of the object upon the scale by which the distance has been found. Thus one position only is required.

National Measures.—The *mile* measure is, in England and the United States, 1,760 yards; in Scotland, 1,984; in Ireland, 2,038; in France, 3,025; in the Netherlands, 1,093; in Spain, 2,472; in Germany, 10,120; in Sweden, 11,700. The *yard* measure is, in England, 36 inches; in France, 39.13; in Spain, 33.04; in Prussia, 36.57; in Austria, 37.35; in Russia, 39.51; in Geneva, 57.60.

"Humble Pie."—As English forests were formerly well stocked with deer, venison pies were common on the tables of the wealthy, and the *umbles*, or entrails, and other inferior and refuse parts of the deer were given to the neighbouring poor, who made them into umble pies. Hence, as *eating "umble pie,"* was thus indicative of poverty and dependence, the term came afterwards into use as significative of humiliations of any kind.

VARIETIES.

A WITTY man, who lived in constant fear of the bailiffs, having absconded, one of his acquaintances was asked what was the reason of his absence. To which he replied, "Why, sir, I *apprehend* he was *apprehensive* of being *apprehended*."

THE HERBARIUM.—The best way to dry all sorts of leaves and specimens for the herbarium is to gather them on a dry day and lay them down between thick blotting-paper, with a weight on them; look at them from time to time, and remove them a little.

A TEACHER wishing to explain to a little girl the manner in which a lobster casts its shell when it has outgrown it, said, "What do you do when you have outgrown your clothes? You throw them aside, don't you?"—"Oh, no!" replied the little one, "we let out the tucks!"

DULNESS OF DISTINGUISHED AUTHORS.—Descartes, the famous mathematician and philosopher, La Fontaine, celebrated for his witty fables, and Buffon, the naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was very dull in society; Corneille, the greatest dramatist of France, was absent, embarrassed, and completely lost in society; Butler, the author of "Hudibras," was dull and stupid as a companion. Addison was shy and absent in society; Dante was taciturn and satirical. Gray and Alfieri seldom talked or smiled. Rosseau was remarkably trite in conversation. Milton was unsocial, and even irritable, when much pressed by the talk of others.

GARDENING MEMORANDA.—As the blooms in geraniums decay, remove them, not merely that they may be neat and tidy, but also to prevent any seed-pods from swelling; for nothing can be a greater check to a choice plant than its going to seed. Observe the same rule also with all flowering plants. When the bloom of the geranium has gone by, cut the branches back as far as you like: they will break out again, and form nice bushy plants. Mignionette keeps longer in perfection when picked over frequently; for if the seeds are allowed to swell, the plant is soon out of bloom. Pansy seed-pods hang down until matured; then they turn upright, when they may be gathered, however green they may be. Roses may be planted out any month in the year from pots: you have only to turn out the ball whole and press the earth to it before you water it in. As a rule, in planting, never put a tree deeper than the collar of the root—that is, the place where the root starts from. Dung rotted to mould, one part; peat, one part; and loam from rotted turf, one part—form a compost that will grow almost anything.

POETRY.

AN ACROSTIC.

Joyful news to earth has come
Of things both precious and sublime
Such as mankind could never know,
Except revealed by power Divine:
Pure principles of light and love
Have come from Him who reigns above.
Sent forth man's errors to remove,
May all who read these lines be wise
In this their hour of heavenly grace;
Then will they bless the name which now
Has somewhere in these lines a place.

Sheffield. W. CLEGG.

ADDRESS.—C. C. Tester, at Mr. C. Barrell's, St. James Street, Taunton, Somerset.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
TO BE SOLD AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 39, Vol. XXI. Saturday, September 24, 1859. Price One Penny.

RELIGION.

A religion is a system of faith and worship; therefore a religion may be true or false according as the principles we have faith in are true or false, and the object of our adoration a legitimate or an illegitimate object. As all men believe in principles or doctrines of some kind, and revere something superior to themselves, so all men have a religion of some kind. The atheist, who denies the existence of a Supreme Being, reverences the mighty forces of the universe and frames for himself principles in which he believes. The wild and uncouth denizen of the forest and jungle, who sees something incomprehensible in the workings of Nature's simplest laws, prostrates himself before the golden orb of day which cheers and vivifies the earth he treads on, and the fire which warms and comforts him, yet whose power he dreads. Both are alike religious. Yet, on the one hand, the man of towering mind who spurns the light of revelation, and, on the other, the ignorant and barbarous savage who worships a stick or a stone, are alike the possessors of a false religion that is unsuited to man's progressively developing qualities and unfitted to prepare him for the society of that exalted Intelligence who has called him into existence. There exists in man an innate feeling which impels him to search for something before which his mind can bow. Hence it is that man is essentially a religious being. This truism has been repeated again and again. Still it presents itself with increasing force after every investigation of the qualities and disposition of man. As we increase in knowledge concerning the source from whence true principles emanate, that religious impulse assumes a higher position and aids us in appreciating to an extent the infinite and majestic characteristics of that source.

If we forget man's *progressive* qualities, social, moral, scientifical, and religious, but particularly the latter, our religion becomes stagnant and is directly opposed to the very essence of man's nature. Hence, the religions of unnumbered forms that prevail in the world are unfitted for the times we live in and are opposed to the spirit of the age.

The prevailing religions on the earth, confined to a few set principles, (to step beyond which would be considered awfully heterodox,) are by that very fact proved to be false religions, because true religion must be faith in all truth and the worship of that Being from whom truth proceeds. Now, as many important truths are hidden from the world, many are being revealed, and many must yet be revealed, to fulfil the sayings of the Prophets; therefore every system which forbids belief in those truths, by binding men down to a set form of principles and a limited number of articles of belief, must be a false religion.

These stagnant forms of belief have made religion the follower and often the

drag of science; but with true religion it is not so; for, as says the common adage, "Science is the handmaid of religion." Embracing all truth, it must necessarily occupy the proud position of mistress of the sciences. It is the noblest of all—that by which man is saved and exalted, and which, in fact, embodies all sciences. That religion has been degraded from this exalted position, let the dark page of the mighty past declare. Let it show the struggles of a Galileo, a Copernicus, and a Newton to enlighten a world groping amid the tartarean gloom of false religion, and show too in bold relief their bitterest foes and most bigoted enemies in the religious leaders of the people, the professed possessors and disseminators of light and truth. O Religion! what crimes of ignorance and cruelty have not been perpetrated under thy majestic and sacred name!

True religion will teach a man whence he comes, why he is here, and whither he is going. It will teach him how he was organized, and how the earth which sustains him was formed. It will furnish him with information concerning those laws which govern it in its course and control the infinity of universes in the heights and depths of space; and while teaching him these things, all sciences will be opened to his expanding mind, and his *status* among the glowing intelligencies of eternity will be proportionately elevated.

We cannot, however, even have abstract faith in the principles of truth unless we first learn something concerning them. This knowledge can only be obtained in two ways, by which all knowledge comes to the human mind,—namely, observation and communication. But though observation may make us acquainted in a degree with the creations which surround us, it can never make us acquainted with the Creator. Hence the necessity of our having communication with himself or with some one else who *knows* something about him.

All communications which impart information of which we were previously ignorant are revelations; therefore an essential part of true religion is revelation, as without it we could not know anything of the Being who claims our worship. And not only this, but all other truths with which observation could not make us acquainted must be revealed to us; therefore, as we can, by observation, *know* nothing of that Being's designs regarding us, of the secret springs which move the great forces of the universe, of the mighty future for which we should be prepared, nor of the economy of Heaven in which we and all other creatures are involved, it is absolutely necessary that revelation should impart the information to us as we are prepared to receive it, that we might know what to have faith in and how to comport ourselves in connection with that faith, so as to wisely work out our destiny and fill up the measure of our creation.

All knowledge comes progressively, truth succeeding truth, each beautifully joined to the other. Revelation, therefore, unfolds the grand chain, link following link.

First in order comes faith in that Being who gave us existence and claims our reverence and adoration; next, repentance for the laws transgressed and requirements unfulfilled; then washing in the cleansing laver of baptism; and thus prepared, we are fitted to receive the unction which cometh from the Fountain of knowledge, by which "things past are brought to our remembrance, things to come are made known unto us, and we are led and guided into all truth."

Thus is the very essence of true religion obtained. Its operations are many, and its effects diversified. James has said, "Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is one of the operations of that Spirit which we obtain by rendering obedience to the order of revelation. But the promised blessing does not stop here in its operations on mankind. To "lead and guide into all truth" seems to be the crowning effect on man's intelligence.

"ALL TRUTH!" Fly to the realms of chaos, ye grovelling pigmies who would bind man down by iron creeds, nor permit his heaven-born intelligence to expand and soar,—who would chain him in bounds, beyond which to travel were a crime,—who would say this truth is religious, and that is secular. Ye shame the very cause ye profess to grace. That Holy Spirit of which you talk, but whose power you have not tasted, has for its mission the leading and guiding of man into "*all truth!*" Awake, O man, to a

knowledge of yourself! Revelation has solved the problem of your existence, and henceforth it is for you to drink at the celestial fount of truth ever welling up pure and clear from the secret springs of the Eternal. Compared with this, the lore of a thousand generations is as nothing. Ages have run and eras been completed; still their researches in the treasure-chambers of truth are limited and confined, and their results often vague and doubtful; but here is a key that unlocks the most secret doors and gives ingress to the inmost recesses. This is the "pearl beyond price," before which Golconda's choicest diamonds pale and wax dim. It brings us true religion—soul-saving, life-giving religion; for it leads us to a knowledge of all true principles in which to believe, and thereby guides us into that presence from whence we came, fitted to associate with the hierarchs of eternity.

But this precious gift must be wooed, to be retained. Purity must characterize its dwellingplace, else will it fly to more delightful habitations and leave us grovelling in ignorance, where it found us. No wonder, then, that James declared, "Pure religion is to keep unspotted from the world." Sunk in corruption, following after the devices of its own imagination, the world in its present condition is not prepared to receive or to retain the Spirit of revelation—the guide to celestial exaltation—that true religion which happifies and saves mankind, and develops the latent intelligence within them.

Yet, if they who desire to do right before God will turn unto the Lord and seek from his servants the revelations of his will, the mantle of ignorance will be rent from their minds, and basking in the rays of the Sun of Righteousness, the glorious future that awaits the faithful shall be revealed unto them, and the prospect of beauty and bliss which gladdens the hearts of the children of God will declare in emblazoned characters that the road to true happiness, eternal joy, and celestial exaltation lies in the possession of and unreserved obedience to *true religion*.

S.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 608.)

The interval between our leaving Elder D.'s and our arrival at brother C.'s was a little over twenty minutes. Almost as soon as we started from the house of the former, we took the first flowing of the tide of labour as the workmen began to pour from their shops and places of employ, and, wading through it, we passed the very height of the flood and reached the square where dwelt the lords of trade and commerce. Thence our path lay through an opulent part of the town, in which only a few stragglers of the working classes were seen. The short street that we had just left terminated in Prosperous Road, and nearly opposite the end of that street stood brother Capacity's cottage, and a little above it was Prosperous Factory.

I have been thus particular, knowing that the reader likes to follow the author and dislikes to see him overstepping the bounds of nature or breaking the laws of consistency. Had Elder Discerner and myself been hours walking and talking, since we met the tide of workmen beginning to flow, until we crossed into Prosperous Road and saw brother Capacity and brother Merryheart leave the factory, the taste of the refined reader would be offended.

The sight of brother Merryheart tempts me to give a few outlines of his portrait and a few touches of his character.

He is five feet ten in height, strongly built, with a good constitution given by nature and preserved by temperate habits, and is decidedly none the worse, either in health or looks, for being happy. His face is as round as a little cherub's, though considerably bigger, and a reader of countenances would reckon him up in a moment as a good husband and father, and as one that nobody disliked. He is

shrewd and ingenious, and stands so high in his master's estimation for excellent principle, as well as general usefulness, that his wife Betty (sister Merryheart) boasts of Mr. Prosperous' having told her many times that he could trust her man with "untold gold." But the *trait* which gives colour to this substantial but juicy character may be seen in the merry, droll, playfully-mischievous little devil peeping out of his clear blue eyes.

Brother Capacity and brother Merryheart have almost reached us, the latter looking as "spreeish" as possible. Something or somebody has evidently caught his laughing eye and provoked the playful little devil in it, which makes me suspect that somebody's gravity will be shocked. I am standing inside the little front garden of the cottage with sister Capacity, who came out as soon as we entered. And what of Elder Discerner? He is also in the garden, sitting on a stool that young Sam has been testing his jumping abilities over, and is looking down Prosperous Road in a thoughtful mood. Well, the sight was worth looking at, for there was a half-a-mile's stream of operatives from Prosperous Factory, who were now, however, fast getting out of sight; for all, excepting brothers Capacity and Merryheart, had passed by the cottage before we reached it.

Brothers Capacity and Merryheart now entered the garden gate. The former came up to me and took my hand, saying—

"Glad to see you, Elder E., at Prosperous Cottage," at the same time looking knowingly aside towards where Elder Discerner was sitting wrapt in thought, and close by him stood brother Merryheart, wrapt not in thought, but mischief.

"Thank you, brother Capacity," I said, following his eyes with a look as knowing as his own.

"Beautiful weather, Elder Discerner," observed brother Merryheart teasingly; for he knew how much Elder D. abominated "small talk."

"Yes," replied Elder D. abstractedly.

"I think we shall have rain," added brother M. more provokingly; and there could be no doubt that there would be rain at some future time; but just then the clear blue heavens seemed as indisposed to rain as Merryheart's clear blue eyes.

"Yes," returned the other, in the tone of one bored, but without being woke up from his reverie.

"How are sister D. and the baby?" urged Merryheart insinuatingly; for, after ten years of married life, the long-expected baby had come.

Now, this was too much for Elder D., and it woke him up from his vision of thought. I can easily imagine that he had seen rising in the future the Londons, Liverpools, Manchesters, Birminghams, &c., of Zion, built upon an improved scale, with just social systems, and agriculture, and manufactures, and commerce spreading triumphantly over the land of the Saints. And this dream was thus rudely interrupted. Starting from his seat, Elder D. almost savagely seized Merryheart by the arm, and as nearly shouted to him—

"Do you see that? Do you see that stream of operative life, Merryheart?"

This was uttered in the tone of an enthusiast who could not even see wife and baby when the good of a whole community was before him. Indeed, he felt for the moment indignant at Merryheart's breaking his dream of Zion's growth with a personal matter, and that dream had been called up by those bees of industry. But to his half enthusiastic, half indignant question, "Do you see that?" &c., Merryheart replied with a common-place

"Yes."

"Do you see those men?" insisted Elder D., with an impatient gesture; for that commonplace "Yes" told him that the other did *not* "see those men" as *he* did. But Elder D.'s earnestness had sobered Merryheart from mischief, and he replied—

"Yes, sir. They are the men from Prosperous Factory, and are just out of sight."

"I know it; but they are not out of *my* sight. They are manufacturing operatives. You saw that half-mile's living stream of industry?"

"Of course, Elder D. I see them every day. This is a manufacturing town, as you know; and there are tens of thousands of manufacturing operatives, mechanics, and workmen of many trades here."

"Well, then," continued Elder D. energetically, but with a more satisfied air, suppose that all those tens of thousands of men were transplanted to some new uninhabited country thousands of miles beyond civilization!"

"Ah!" interrupted Merryheart, in a

more serious mood; "I begin to see those men now!"

"Supposing, I say, those tens of thousands of men—manufacturing operatives and workmen of many trades—were thus transplanted, what would be their first wants? How would they grow as a social community? Of what nature would be their more advanced wants? and how would they grow to be a nation worthy of entering the foremost rank among civilized nations? Answer those questions satisfactorily, Merryheart, and then you will more clearly see those men as I saw them."

"Well, I suppose, in the first place, they would organize themselves into a social community as soon as possible, or, at least, as soon as convenient; for, without laws and regulations of organized society, they would be worse than barbarians."

"Say they are Saints," interposed Elder D., and that they are organized religiously at the time of their being transplanted to this new country, and that, like as in Utah, they did organize themselves socially and civilly as soon as possible."

"Yes; that makes my way clearer," observed the other; "for if, like the Saints, they were already organized into a community, we should have to deal most with their social progress and wants and their growth to nationality, until they reached the foremost rank of civilization."

"That will meet the case, brother Merryheart; and we will suppose that their social institutions and national polity gradually unfolded at the same time."

"Then, Elder D., we must begin with the settling of the new country and the first wants of the settlers."

"Yes. Go on."

"If the land to be settled was woody, they would have to become like the backwoodsmen of America and cut down the wood; or if like the Saints in the Valley, they must go into the kanyons and get the wood for their use in building, firing, &c.; they must run up tents or temporary houses, such as log-houses, and as soon as possible break up the land, putting in seed, irrigating the soil, and going through all the necessary process of cultivation, and then pray for the season of harvest to come."

"Very good; and we will suppose them to have enough food to support them till that harvest."

"Then they must build more substantial houses, and the next year plant more extensively the fields which they have opened and industriously cultivate them; and if they were the Saints, measuring them by their past, in a few years they will have built cities, founded settlements, extensively subdued and cultivated the soil, and become a little nation."

"You are right, brother Merryheart. But where are your various branches of manufacturers, mechanics, miners, colliers, iron-workers, builders, and workers of many trades? Those operatives from Prosperous Factory brought before my mind such a class of men, and in my vision I saw Zion rising, and all the tens of thousands of the Saints in Utah and in Europe, and more not yet in the Church, who belong to these classes of workers, labouring vigorously in their *own* branches of industry for the building up of Zion. Now tell us something of her growth in these matters."

"Well, some of these trades, such as builders, carpenters, smiths, shoemakers, tailors, and the like, would come into operation from the commencement; but at first there would be very little machinery at work, unless freighted there, and very little manufacturing operations; and even those trades mentioned would be deficient in such as iron, nails for building, cloth, &c."

"You have been describing the history of Utah, brother M."

"O yes," he replied. "I don't pretend to have done more."

"And even if they felt ever so much disposed to establish extensively home manufactures and internal commerce, settling and the first phases of society, with agricultural pursuits as the basis, must be first gone through. Indeed, Zion would have to grow just as she has done."

"Yes," said Merryheart, the wicked vein appearing again; "we should have to feed the hens and the pigs before we fed the engines and the machines!"

Brother Capacity and myself had drawn up close to the speakers sometime before, and here brother C. joins in the conversation with—

"But you have now, brethren, reached the stage of Zion's growth where home manufactures and commerce naturally come in. You have settled the country, broken up the land, cut down wood, slept in waggons and tents, built log-houses,

and then erected more substantial and civilized-looking houses of adobies; and thus you have progressed in your view of Zion's growth until she has cities, settlements, extensive farms, cattle, and all the belongings of agricultural life. But now you come to the building of manufactories, for you have passed the log-hut building days; and though wood and wood-cutters will still be needed, coal and iron will also be wanted, and miners, colliers, and iron-workers of various branches will be in demand. Then weavers, and spinners, and indeed all the operative branches engaged in the manufacturing of cloth and wearing apparel generally, both of men and women, will be among some of the first and most imperative wants of the Saints at this stage; and thus must manufacturing operations extend until the Saints have become engaged in all the branches of industry; and they will now have to feed machines as well as the 'hens and pigs.'"

"You are right, brother Capacity, remarked Elder Discerner. "Those branches of industry belong to the very next stages of Zion's growth; and, as I said on a former occasion, 'the people of Zion must become self-dependent,' and 'go beyond mere settling,' &c., and 'enter into those higher stages of social and national development,' 'especially home manufacturing operations and internal commerce.'"

"And then," resumed brother C., "Utah absolutely wants these branches of industry now, and the Saints badly want clothing. They must become self-dependent and manufacture for themselves, for they cannot depend upon their enemies; and if it was not dangerous to bring a lot of speculators into the territory of the Saints, it is still necesary that we should become a manufacturing people, and it is much better to commerce with ourselves than with the Gentiles. Besides, the Saints are a thousand miles from civilization; and, at best, to have the things they need brought across those Plains, with the cost of carriage and the profits of the merchants heaped upon them, is ruinous and like an incubus upon the growth of Zion."

"Aye, and it must not be forgotten," insisted Elder D., "that those tens of thousands of Saints belonging to those branches of industry want a field for their enterprise and a market for their labour. Of course, in the infancy of Utah, they have not possessed their own particular field of enterprise nor a market for their labour as a manufacturing people; for at first they had to turn settlers, farmers, &c.; but now they want that field and that market. I tell you, brethren, were it in the power of the Saints in Europe to send to Utah thirty thousand pounds' worth of machinery, and to order a dozen large manufacturing establishments and iron works, it would be to their own interests, and they would be doing it for their own good. That the Lord has now privileged the European Saints to do some little towards these great ends, I am very thankful."

Sister Capacity here called us to tea.

"So am I thankful," said Merryheart; and then, as though he had grown all at once desperate at the thought of being grave for such a length of time, (perhaps the grave mood was broken by the commonplace call for tea,) he continued—"I am so thankful, Elder D., that I'll go home and astonish the natives—that's my wife and the *six* children!"—evidently slurring upon Elder D.'s *first*. Then putting his hands on the garden rails, he jumped over and ran away.

Elder D. pretended not to hear him, while young Sam laughed and pulled the ears of the dog Rover, shouting—"Look, Rove! Brother Discerner wants to seem angry, but can't." Then Elder D., taking little Annie from her mother's arms, kissed and played with her, to keep his gravity. We all then proceeded to tea.

(*To be continued in our next.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 604.)

[July, 1843.]

This trial lasted for a long time, the result of which was that I was ordered to be discharged from prison, and the rest remanded back. But I was told by those who professed to be my friends that it

would not do for me to go out of gaol at that time, as the mob were watching and would most certainly take my life; and when I got out, that I must leave the State, for the mob, availing themselves of the exterminating order of Governor Boggs, would, if I were found in the State, surely take my life; that I had no way to escape them but to flee with all speed from the State. It was some ten days after this before I dared leave the gaol. At last, the evening came in which I was to leave the gaol. Every preparation was made that could be made for my escape. There was a carriage ready to take me in and carry me off with all speed. A pilot was ready—one who was acquainted with the country—to pilot me through the country, so that I might not go on any of the public roads. My wife came to the gaol to accompany me, of whose society I had been deprived for four months. Just at dark, the Sheriff and jailer came to the gaol with our supper. I sat down and ate. There were a number watching. After I had supped, I whispered to the jailer to blow out all the candles but one, and step away from the door with that one. All this was done. The Sheriff then took me by the arm, and an apparent scuffle ensued,—so much so, that those who were watching did not know who it was the Sheriff was scuffling with. The Sheriff kept pushing me towards the door, which was quickly opened, and we both reached the street. He took me by the hand and bade me farewell, telling me to make my escape, which I did with all possible speed. The night was dark. After I had gone probably one hundred rods, I heard some person coming after me. I drew a pistol and cocked it, determined not to be taken alive. When the person approaching me spoke, I knew his voice, and he speedily came to me. In a few moments I heard a horse coming. I again sprung my pistol cock. Again a voice saluted my ears that I was acquainted with. The man came speedily up and said he had come to pilot me through the country. I now recollected I had left my wife in gaol. I mentioned it to them, and one of them returned, and the other and myself pursued our journey as swiftly as we could. After I had gone about three miles, my wife overtook me in a carriage, into which I got and rode all night. It was an open carriage, and in the month of February, 1839. We got to the house of an acquaintance just as day appeared. There I put up until the next morning, when I started again and reached a place called Tenny's Grove; and, to my great surprise, I here found my family, and was again united with them, after an absence of four months, under the most painful circumstances. From thence I made my way to Illinois, where I now am. My wife, after I left her, went directly to Far West and got the family under way, and all unexpectedly met at Tenning's Grove.

SIDNEY RIGDON.

Messrs. Walker, Patrick, Southwick, and Backman (the counsel on my behalf,) then respectively addressed the Court, and they exhorted the "Mormons" to stand for their rights—stand or fall, sink or swim, live or die. Mr. Mason was counsellor for Reynolds.

After which, the following order was made:—

"This day came the said Joseph Smith, senior, in proper person; and the said Joseph H. Reynolds having made return of said writ of Habeas Corpus, and produced the body of said Smith, in pursuance to the mandate of said writ, and after hearing the evidence in support of said petition, it is ordered and considered by the Court that the said Joseph Smith, senior, be discharged from the said arrest and imprisonment complained of in said petition, and that the said Smith be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of said case, and that he go hence without delay.

{Seal.} "In testimony whereof, I have hereunto set my hand and affixed the seal of said Court, at the city of Nauvoo, this second day of July, 1843.

JAMES SLOAN, Clerk."

A public meeting in relation to the late arrest of General Joseph Smith.

Nauvoo, Illinois, July 1st, 1843. At a meeting of the citizens of Nauvoo, held this day in the Assembly Hall, it was

"Resolved unanimously—That Messrs. Sanger and Dixon, of the town of Dixon, and the citizens of Dixon, Pawpaw Grove, and Lee County generally, in this State, receive the warmest thanks of this meeting for the firm patriotism, bold and decided stand taken against lawless outrage and the spirit of mobocracy, as manifested in the arrest or capture of General Joseph Smith, while on a visit to his friends in that district of country, by Harmon T. Wilson and Joseph H. Reynolds pretending to act under authority of a writ obtained from the Governor of this State, given in consequence of a pretended requisition made on him from the Executive of Missouri, for the arrest and delivery of said Joseph Smith unto the authorities of Missouri. In maintaining the

legal rights of persons thus arrested, and seeing the laws of Illinois maintained, and the full benefit of them enjoyed by every citizen of said State, they have shown themselves republicans, patriots, and worthy citizens of this State, and have entitled themselves not only to the thanks of this meeting, but to that of all lovers of law and good order. With such citizens as these, Illinois will long enjoy the benefits of good order and the blessings of a free people.

"Resolved unanimously—That the foregoing resolution be published in the newspapers.

SIDNEY RIGDON, Moderator.

WILLARD RICHARDS, Clerk."

A strong wind from the north-west, with thunder and rain in the afternoon.

In consequence of Reynolds and Wilson leaving abruptly last night for Carthage, I sent Colonel Markham to learn what they were doing.

A tremendous shower at Chester, Pennsylvania. Over twenty lives were lost; fifty bridges destroyed, besides many houses and stores. Damage, $250,000.

Elders H. C. Kimball and O. Pratt started on their mission to the East, for the purpose of attending Conferences at Cincinnatti and Pittsburgh, where they will wait until the rest of the Twelve arrive.

Sunday, 2nd. A large congregation met at the Grove, near the Temple, and heard an interesting address from Elder Orson Hyde. After he closed, Messrs. Walker, Southwick, Patrick, and Wasson spoke on the stand, stating that I had subjected myself to the law in every particular, and had treated my persecutors and kidnappers with courtesy and kindness. They also spoke on the unlawful conduct of my enemies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 24, 1859.

OPERATIONS OF THE MISSION.—The general operations of the Mission may be classified into three departments. The one which in the order of its development has now become first in the scale is internal government and the general advancement of the Saints in the spirit, duties, and excellency of our holy religion; the second is the gathering of Israel to the land of promise; and the third, the ingathering of the sheep to the fold of Christ.

Out of these principal departments grow many others of a minor nature, and some of them only of a circumstantial character, designed and put into operation to accomplish a certain necessary purpose. These principal, relative, and circumstantial departments growing out of the Mission embrace much and take in many branches, many divisions and subdivisions, many parts, and many kinds of operations. All this the administration has to grapple with; and God in his providence and wisdom brings about such arrangements, both as regards men and means, as shall best answer his purposes; and he leads his servants into such directions most suitable to the requirements of the work at that particular season.

The prominence of these principal departments, with their branches, subdivisions, parts, and operations, are changeable in the working out of the purposes of God and the development and progress of the Mission. Sometimes circumstances and the actual requirements of the work render it necessary to give more attention to one department than to another. Moreover, by his invisible agency and Spirit, God overrules accordingly; and thus circumstances, the requirements of the Mission, and the overruling Divine power bring about different kinds of administrations and a

variety of operations suitable to his purposes and the seasons and condition of his work.

Not only do external circumstances in their bearings upon the work force, as it were, a change of operations at different periods, and the passing internal requirements of the Church render that change expedient; but there is also fundamental wisdom in those changes. When the development of the Church leads in a certain direction, it becomes necessary that the Priesthood and Saints follow in that track; and when a given part of the work rises into prominence, a concentration of action must be brought to bear on that point. As for instance, at the time of gathering, the principal point of concentrative efforts is the gathering; when it is a day of God's power with the honest—when circumstances are favourable for the preaching of the Gospel, and the Spirit is leading the Elders to hunt out Israel, and also moving upon the hearts of the sheep to acknowledge the voice of the shepherds of Jacob's fold, then that is the particular direction for the Priesthood to take in their administrations and the efforts for the Saints to support; and when internal government and Church business require the principal attention, then that department comes into prominence and is the point upon which to concentrate more than ordinary efforts.

There are too few, however, of the Saints and even the Priesthood who understand the development of the Latter-day Work and intelligently and discerningly follow in the paths marked out in the mysterious providences of God. They pass through the seasons, feel the changes, and enter into the different operations, but do not often so clearly perceive the wisdom, consistency, and even necessity which they embody. Hence the Elders will often enter too deeply into the spirit of a given movement, and, almost altogether losing their hold on other branches, become nearly drowned in consequence, or they will fly so far in a particular direction as to be nearly out of sight of everything else. The Saints will follow in a path marked out by their leaders with that vigour and alacrity so characteristic of them, and will put forth such prodigious efforts as to be truly astonishing. This, of course, is most praiseworthy, and shows their faith in their religion and their devotion to the cause. Nevertheless, they too often overlook the necessity and wisdom which originates and carries into effect the various movements in which they engage. They follow the Lord in his mysterious paths, but do not always understand why he is travelling in them. They see changes and various developments; but the circumstances and wisdom that bring them about are sometimes hid from them or unappreciated from a lack of reflection. But, whether understood or not, it is a fact that there will be changes, varying operations, and alternate prominence in the departments of the work, to agree with the circumstances; wisdom, and requirements of the times. It is according to these conditions of development, expediency, and wisdom that our past and future administration must be measured.

During the past history of this Mission, up to those events which terminated in the temporary suspension of the gathering, all the principal departments of the Mission have more or less been operating together; though, of course, in their due seasons, sometimes one has been more prominent, and sometimes another. But in the providence of God and from the force of circumstances, the door of emigration was closed, operations with the world were nearly suspended, the requirements of the Mission, as well as external necessity, threw the administration back almost entirely upon internal government, and financial operations and the obtaining of a thorough system of conducting Church business became the principal points for concentrative efforts. Thus the Mission moves on with progressive operations suited to the time.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Sept. 7, 1859.

President A. Calkin.

Dear Brother,—I felt to drop you some few lines this morning, in order to keep you informed of our doings in this Mission since my last communication to you. I have sought to apply my time in the most useful manner, part of it for the labours in the Office, and the rest in visiting several Conferences. Thus I visited the Conference of Bornholm from the 9th to the 11th of July; Tuen, the 23rd and 24th of July; Fredericia, the 7th and 8th of August; Aarhuus, the 13th and 14th August; the 15th and 16th in the city of Rauders; the 19th to 21st in Skeva; and the 27th and 28th, attended Conference meeting in Copenhagen. In all the places I found a good spirit prevailing—a spirit to do right and to improve, and I had good days with the Saints, for which I am thankful to the Lord.

Since I reported last, 226 have been baptised, and 115 cut off, in the Mission; but I can testify that the faithful Saints are growing stronger and stronger, and feeling more and more the reality of the work and the necessity of living up to their religion.

The prospects are in general cheering, and I hope that our numbers will be reasonably increased before the close of the year.

I intend this forenoon to start for Norway, to attend a Conference meeting in Christiania on the 11th and 12th instant, and shall return as soon as I can, in order to be in time for the Conferences in Aalborg and Vensyszel on the last Sundays in this month.

Of home news I will mention that the king of Sweden and Norway, Oscar the First, died on the eighth of July, which you no doubt have seen reported in the newspapers, and his eldest son was immediately proclaimed as his successor under the name of Charles the Fifteenth. The deceased king was in general beloved by the people. What the son will be I do not know at present. As yet, nobody knows what course he intends to pursue; but the opinion is that he is not of so peaceable a mind as his father was.

The cholera and dysentery are raging round about us in Mälmo and Calmar, Sweden, in several towns in Jutland, Denmark, in Hamburg and Gluckstad. Copenhagen has as yet gone free.

Brother Wilhelmsen's health has been poorly for some days; but I hope he will soon recover.

During my late travellings in Jutland, I had a little attack from cholereene, as we name it; but was immediately restored.

With kind greetings from all of us to yourself and Counsellors, together with the brethren in the Office, I am yours truly in the Gospel covenant,

C. WIDERBORG.

SIGNS OF THE TIMES.

We give the following condensed extracts from the public press in relation to the Irish Revival movement, which has of late attracted so much attention:—

(From the *Liverpool Daily Mercury.*)

There can be few readers of newspapers unaware of the fact that the towns and villages in the north of Ireland have for several weeks past been the scene of religious excitement extraordinary in its degree and in some respects peculiar in its manifestations.

The revival, which has extended over the larger portion of the counties of Down, Antrim, Derry, Tyrone, and Fermanah, but is most active in the towns of Belfast, Tyrone, and Londonderry, took its rise among the laity, and was at first marked by the increased earnestness and frequency of meetings for prayer. In the hands of the preachers, its character, as we shall presently show, has undergone an important change. It began among the Presbyterians, but has more or less affected all the Protestant sects, ministers of the Established Church having taken part in the public devotional services by which it has been expressed and

stimulated. It has its monster assemblies. We read of one of these consisting of 10,000 persons, meeting in the open air, at the Botanic Gardens, Belfast, under the Moderator of the General Assembly; and again of a meeting for religious exercises, which was presided over by the Bishop of Down and Connor, and attended by 160 ministers of the Gospel. In the towns the churches and meeting-houses are crowded, not only on Sundays, but also on week-days, when the poor and the rich are present together. In the rural districts monster prayer-meetings are held.

But that which has more than anything else fixed attention on this religious excitement is, doubtless, the physical manifestations by which it has been in many places accompanied.

Mr. Drummond, of Stirling, describing the proceedings at a prayer-meeting held on a hill near Portrush, says—

"The people were sitting close together, thick as bees, to the number of about 4,000, with their Bibles in their hands, and the meeting was addressed by Established Church ministers, Presbyterian ministers, and myself, and several converts, including an old soldier, seventy-three years of age, who had been converted only a fortnight before. But if ever a man gave evidence of conversion, that was the man. For solemnity and point I never heard a prayer like that of this untutored old soldier, who told me afterwards that he had never been happy in his life till within these two weeks. A convict from Ballymoney also gave an account of his conversion to the meeting, and numbers were smitten and carried to the outside till they recovered."

Of another service it is recorded that

"The hundreds who had to remain outside the church were addressed by both ministers and laymen in very earnest language. In the church and amongst those in the street, the number brought under conviction was extraordinary, and the cries of those penitents could be heard at a considerable distance. Those who became completely exhausted—and there were several—were carried home by friends who were present. Parties of men could be seen passing in almost every street, conveying their fellow-men, in a state of utter physical prostration, to their residences. Individuals who were not so much weakened were taken a short distance from the church, and on the footpath in the adjacent streets prayer was engaged in with and for them, and many of them returned to their houses rejoicing."

The Rev. Hugh Hunter, of Bellaghy, in a letter to a fellow-minister, writes—

"Our meetings sometimes present a scene of great confusion—so people think that know nothing about the movement. You can easily imagine what a noise it makes, when fifty or a hundred men, women, and children begin to cry out in the most heart-rending accents for mercy. The physical phenomena are very startling. They lose all bodily strength, fall down, and require much kind attention. Some of them waste away to a shadow; some of them are speechless for as long as twelve hours; some of them are fearfully wrought in their bodies—not convulsively, however. I have seen some of them that would have dashed out their own brains,—my own servant, for instance. Some have been under conviction for many times—say six or seven; and I have heard of one case I can rely on of conviction sixteen times. *I find, as a general rule, that those who never read the Bible or had any religious instruction suffer most dreadfully. Those who have read the Word of God generally don't suffer so much.* I know those who have been under conviction when I meet them. I would not know them after they have found peace. I can assure you, on my word, the countenance of every convicted sinner undergoes a change, and so marked as not to be mistaken."

How are these manifestations brought about? and of what character is the sentiment which produces them? This is a question which has been weighed with painful anxiety by good men who desire to see their fellow-men raised to an acknowledgment of the spiritual realities revealed in the Gospel, but cannot discover any legitimate connection between those bodily exercises and the enlightening and elevating operation of divine truth.

The Rev. Edward A. Stopford, Archdeacon of Meath, has studied the revival on the spot, and in a pamphlet of ninety-two pages has laid his experience before the public. He says—

"By personal observation, I have satisfied myself of the identity of the cases now occurring in Belfast with those which I had formerly attended. The movements of the hands, arms, head, &c., in these cases, the expressions of countenance, the sounds of the voice, cries, screams, moans, coughs, &c., have each a peculiar character, unlike anything else. Once duly noticed, these can never be mistaken. To ascertain whether these indescribable, yet unmistakeable signs of the disease which I suspected did really exist, was one purpose of my visit. I was accompanied by a friend who had never heard the sound, but who is capable of observing and dealing with these things. I told him, on our journey to Belfast, that if I were right in the opinion I had formed on the accounts I had read, he would hear sounds such as he never heard before from the

human voice, and such as in after life he could never fail to recognize again. In the scenes of wild excitement which we visited together, and in quieter hours, he has told me that my anticipation was true—that such a sound he never heard before, and never hereafter can fail to recognize. My first acquaintance with the peculiar character of that cry was singular. Nearly thirty years ago, in Mr. Irving's chapel, in London, I heard Miss ——— speak in an unknown tongue. That produced on me one of the most permanent impressions I have received in life. I never for a moment believed in it as inspired; yet I felt it as a sound such as I had never heard before. Long years passed away, and that sound still dwelt upon my memory as something unearthly and unaccountable. Many years after, in the first serious case of this kind that I had to attend, a physician told me at the outset to mark the peculiar character of the cry. That moment it flashed upon my memory. It was with some slight modification, but in its character essentially the same, the unmistakeable cry of Irving's prophetess—a sound that, while I live, I never again can mistake or misinterpret. That cry I have now recognized in its most unmistakeable form in Belfast. I have also recognized every other symptom and phenomenon as what I have formerly witnessed, and I have seen or heard of none beside. All the cases I saw in Belfast were clearly and unmistakeably hysterical; and as far as it is possible to judge from description, so was every case which has been described to me."

These manifestations have not, then, an origin necessarily religious; for they have been produced under circumstances in which a religious element was excluded. The day of Pentecost was marked by the best and highest exercise of the intellectual faculties; but we read of no manifestations as reliable to hysteria there. Christ healed all manner of sickness and all manner of disease, but his preaching did not cause bodily disorder.

In cases where hysterical affections and religious feeling appear together, it is very natural hastily to assume that all the expressions are proofs of the feeling of the soul. At Belfast, Archdeacon Stopford heard the cries, moans, and other inarticulate sounds, as well as the expressive action of the hands, eyes, &c., ascribed to the direct action of the Deity. In that town he saw an ignorant young man, who appeared to be employed to take charge of "cases" in a celebrated house of worship. His interpretation of "repelling Satan," "inviting Christ," &c., seemed to give universal satisfaction to the bystanders.

The published accounts of the revival dwell as a proof of spiritual operation in this illness upon the heavenly light and joy which are said to shine upon the countenances of those who have "found peace." On this point Archdeacon Stopford says—

"The recollection of what I have seen makes it impossible for me to accept the 'spiritual' solution now offered of this phenomenon. I have in former times seen a countenance, not plain, and yet hardly pretty, transformed, after a paroxysm of distress, into a perfection of personal, moral, and intellectual beauty, such as I have never otherwise witnessed—such as I had never before conceived—such as I can now but imperfectly realize in memory. Time after time I have gazed for a moment in entranced admiration upon that resplendent vision of all that is beautiful in woman, heightened as it was by a brilliancy of intellectual light and a flow of words of inexpressible beauty. But the stern call of duty interfered, (for that case was entrusted to me by a friend,) and I soon found that my control was as necessary then as in the paroxysm of distress. How movingly she would entreat me to let her brilliant thoughts and words have flow, as being the source of the most exquisite happiness she had ever experienced. An absolute injunction of silence and quiet never failed to bring it to a close. Many a time have I thus destroyed a vision on which I could have gazed for ever, and which I never expected to see again in like perfection. The highest perfection of that beauty was the expression of heavenly peace and joy; yet in that case this had nothing to do with religion. It is not for me to attempt to explain it; but it evidently proceeded from natural causes, and cannot be regarded as a proof of spiritual illumination. Such fleeting beauty as this is commonly followed, and perhaps for a long time, by a haggard countenance, a muddy skin, and purple or brown hands and wrists, of which I noticed many instances in Belfast. I cannot recommend hysteria as a cosmetic."

Of the kindred phenomena, the excitation of ideas and words, and the unconscious perception of beauty and of grace, the Archdeacon witnessed something in Belfast, and the following instance is taken from his notes written at the time:—

"July —th, 1859, eight o'clock p.m. Methodist class meeting for young converts at ——. About 150 present in the schoolroom. All were invited to declare what the Lord had done for their souls. Many did so,—some with feeling, and some in what seemed like repeating a mere form. One case was touchingly interesting. A young girl, evidently still in the state of excitement which follows the actual prostration, rose up and spoke at much greater length than the others. Her whole demeanour in

that trying ordeal was the perfection of modesty, humility, and gracefulness; the tones of her voice were deep and rich and beautiful; the tremulous calmness of her voice and manner revealed the excitement of her mind, and, I trust, the fervour of her soul; the grace and flow and beauty of her words and thoughts were touchingly genuine. She spoke of prostration of body and peace of mind, but not of joy. She could not have spoken of joy with truth, for her face wore the expression of sorrow. The character of the whole was profoundly mournful and sad. I never listened to anything more truly affecting. It seemed impossible to doubt this young girl's sincerity; and may her peace be lasting and true! Yet, thoroughly impressed with a sense of the sincerity of every feeling she expressed, I could not but know that the grace and beauty and fulness of the expression, of which she herself seemed perfectly unconscious, and of which she would in all probability be utterly incapable at any other time, must be attributed to a state of excitement which is in itself of the nature of disease. Deeply grieved and sad I felt when a gross specimen of self-glorification was then set before that young creature as a pattern of what she might hope to attain to."

The matter becomes more serious when it appears that hysteria is intentionally adopted in this revival as a means of promoting religion—that means are used to propagate it, sometimes in ignorance, but sometimes with dishonest premeditation. Such is Archdeacon Stopford's solemn assertion. Let the following statement be duly weighed:—

"It is notorious that hundreds of mill girls in Belfast have prayed and are praying to be 'struck.' This was acknowledged to me by an Elder or office-bearer in a place of worship famous for such conversions. It was also told to me by many of the mill girls themselves. I need hardly say that such a prayer answers itself. I say that they learn in places of worship to offer such prayers. I was myself present in a Presbyterian meeting-house at a prayer, offered with the most frenzied excitement and gesticulations, that God would there and then descend and strike all the unconverted to the earth. That prayer was accompanied throughout by a storm of cries, and groans, and exclamations, and 'Amens,' all having the true hysteric sound. This was the most frightful scene I have witnessed in life. At the moment of the awful command to the Almighty to come down and strike, it was perfectly terrific. No such scene would be permitted in any bedlam upon earth. Presence at such a prayer could be redeemed from guilt only by the purpose of warning. I have many terrible recollections of life, but this prayer is the most frightful of them all. I have been used to be calm in the presence of hysteria. I was calm then; but the physical effect upon myself was as if I had been drinking plain brandy. Is this the worship of the Church of Scotland? And just before me, and among the singers, throughout this fearful scene, sat a very type of all that is impressionable in woman. I could have wept, and could hardly restrain myself from doing so, as I marked her slight figure, the hollow cheeks, the muddy colour under a clear skin, the intelligent face, the unnatural calm of the brilliant eyes under the dark lashes of singular length, and the fearful energy with which she sang."

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 595.)

. . . North-east of the main building is a third one, smaller than either of the others, but in such an utter state of decay that its original form cannot be determined. It is small, and may have been no more than a watch-tower. In every direction, as far as the eye can reach, are seen heaps of ruined edifices, with no portions of their walls standing. To the north-west, about 200 yards distant, is a circular embankment from 80 to 100 yards in circumference, which is open in the centre, and is probably the remains of an inclosure for cattle. For miles around these, in all directions, the plain is strewn with broken pottery and metates, or corn-grinders. The pottery is red, white, lead-colour, and black. The figures are usually geometrical and formed with taste, and in character are similar to the ornaments found on the pottery from the ruins on the Salinas and much farther north. Much of this pottery is painted on the inside—a peculiarity which does not belong to the modern pottery. In its texture, too, it is far superior. . . . The origin of these buildings is shrouded in mystery. They were found much as they now appear by the *earliest* explorers of the country, who were told by

the Indians that they had been built 500 years before. One thing is evident—that at some former period the valley of the Gila, from this ruin to the western extremity of the rich bottom lands now occupied by the Pimos and Coco-Maricopas, as well as the broad valley of the Salinas for upwards of forty miles, was densely populated. The ruined buildings, the irrigating canals, and the vast quantities of pottery of a superior quality show that, while they were an agricultural people, they were much in advance of the present semi-civilized tribes of the Gila. But this civilization extended far beyond the district named. From information given me by Leroux, it appears that ruins of the same sort exist on the San Francisco or Verde River; and Captain Johnston and Major Emory both saw similar evidences of wide-spread population far above the district in question. . . . The ruins of Casas Grandes, or Great Houses, face the cardinal points and consist of fallen and erect walls, the latter varying in height from five to thirty feet, and often projecting above the heaps of others which have fallen and crumbled away. If the height were estimated from their foundations, it would be much greater, particularly of those in the central parts of the building, where the fallen walls and rubbish form a mound twenty feet above the ground. If, therefore, the highest walls now standing have their foundation on the lowest level, they have a height of from forty to fifty feet; and as *these ruins have stood exposed to the elements for more than three centuries*, they must originally have been much higher. Indeed, the thickness of the walls, some of which are five feet at their base, would indicate that they must have been much higher than they now appear. . . . . The outer walls of the Casas Grandes are only to be traced by long lines of rounded heaps parallel to or at right angles with the walls now standing, while here and there a corner of the original wall may be seen, or where it was intersected by a transverse wall which tended to support the other and bind them together. These corners often retain their erect positions long after the other portions have fallen. So with the higher and more massive walls of the interior, which are five feet in thickness at their base: the sides or longer walls have fallen, while the corners, with a few feet on either side, still tower far above the other parts, resembling at a distance the isolated columns of a ruined temple. In so ruinous a state are these buildings that it is extremely difficult to trace their original form. . . . Garcia Conde also mentions a second class of ruins which are very numerous along the margin of the Casas Grandes and Janos rivers for a length of twenty leagues and a breadth of ten. At a short distance, he says, they uniformly have the appearance of small hills or mounds; and in all that have been excavated there have been found jars (cantaros), pitchers, ollas, etc., of pottery, painted with white, blue, and scarlet colours, corn-grinders (metates), and stone axes, but no instrument of iron. . . . Many beautiful articles of pottery have from time to time been found here, the texture of which is much superior to that made at the present day by the Mexicans. This pottery has chiefly a white or a red ground, ornamented with a variety of angular figures; those on the white ground being black, red, or brown; and on the darker material, black. I made inquiry for any relics that had been found, and was successful in obtaining a few. One of these was a small black jar; another, a vessel in the form of a tortoise, of reddish pottery; and the third, a beautifully sculptured stone pipe. Such relics are eagerly sought for by the people of Chihuahua and other large towns, and when perfect command a high price. . . . The whole valley and plain for miles about these ruins are strewed with fragments of pottery. I collected a number of specimens exhibiting various patterns, in order to show the taste of the makers in ornamental design, as well as for the purpose of comparing them with the pottery found at the Gila and the Salinas. . . . On the summit of the highest mountain south-west of the ruins, and about ten miles distant, there was pointed out to me an ancient fortress of stone, from which the whole country for a vast extent can be viewed. It is attributed to the same people who erected the Casas Grandes, and was doubtless intended as a look-out. . . . I shall not enter into any particlars as to the great number and variety of mines in the State of Chihuahua, as the subject is too extensive to be treated of in a work like the present. I have, however, collected much information respecting it, which may hereafter be given to the public. At present I will merely say that the mineral wealth of Chihuahua is not surpassed, if equalled, in variety and extent by *any State in the world.* Silver is the most abundant; but there is also gold, copper, lead, iron, and tin. . . . An idea may be formed of the extent to which mining operations were formerly carried on here from the immense heaps of *scoria* and dross which lie about the city, and particularly near the bed of the creek as it is approached from the north. So imperfectly has the silver been extracted from this ore, that a regular business is now carried on in working the scoria over again, which is said to pay."

(To be continued.)

PASSING EVENTS.

GENERAL.—The *Moniteur* announces the death of the Emperor of Morocco and the proclamation of his successor. Advices from Tangiers state that serious disturbances had taken place in part of the territory of Mecca: Sidi Mahommed had been proclaimed Emperor at Fez, Mequinez, Latobin, and Arabas, and was about to be proclaimed at Tangiers. The *Post's* Paris correspondent says fortifications of different French towns are the order of the day. Lille and Bourges are under the hands of the engineer, and Valenciennes soon also will be. Indications of a more warlike spirit are afloat. The treaty with China is at an end, and war has re-commenced: the loss of officers and men in this attack is very much greater than that of the whole British fleet in the engagement with the sea defences of Sebastopol.

AMERICAN.—A new revolution has occurred in Venezuela, and General Castro, who recently overthrew Monagas, has himself been deposed for abetting the same iniquities which he at first undertook to crush. The recent political revolutions in the southern and western elections foreshadow a similar movement in Pennsylvania and other northern states.

MEMORABILIA.

BLANKETS.—Blankets are so called from the name of their first manufacturer, Thomas Blanket, of Bristol (in 1340).

CINQUE PORTS.—The cinque (five) ports, which owe their origin to William the Conqueror, were Hastings, Dover, Romney, Hythe, and Sandwich.

"HOBBY."—The word hobby originally meant a riding-horse which was a favourite with its owner. Hence the expression as now applied to favourite pursuits.

HARDEST SUBSTANCE.—The hardest known substance is the diamond, which can only be cut and shaped by its own material, and polished by its own dust.

"EXCELSIOR."—This Latin word, literally signifying *higher*, is the national motto of the United States of America, denoting the aspiring character of that rising nation.

"PIPING HOT."—This expression originated from the former custom of the village baker blowing his horn, or *pipe*, when his bread was drawn from the oven, and which was therefore *hot* and ready for his customers.

FLEET MARRIAGES.—What were formerly termed "Fleet marriages," were those clandestine unions solemnized by regularly ordained clergymen confined chiefly for debt within the precincts and rules of the Fleet Prison, London.

GIANT'S CAUSEWAY.—This remarkable mass of ruins is situated on the coast of Antrim, in the north of Ireland, and consists of an immense number (many hundreds of thousands) of basaltic columns, or colonnades, each formed of several joints, or stones fitting closely into each other, each stone having one surface convex and the other concave, so that the projection of the one fits the concavity of the other. The lengths of these jointed stones vary from about 18 inches to two feet. The breadth of the causeway considerably varies, but is in general from 20 to 30 feet. The greater portion of the whole mass extends nearly 600 feet into the sea, and the highest columns are nearly 300 feet above the water.

JURY EXEMPTIONS.—The persons legally exempt from serving on English juries are as follow:—Peers, judges of the superior courts, clergymen, Roman Catholic priests, Dissenting ministers, whose places of worship are duly registered, and who follow no secular occupation except that of schoolmaster; sergeants, barristers, and advocates, actually practising; attorneys, solicitors, and proctors, actually practising and taking out their certificates; officers of all courts of law or equity, or of ecclesiastical or Admiralty jurisdiction, actually exercising their duties; coroners, gaolers, and keepers of houses of correction; physicians, surgeons, and apothecaries, duly practising; officers of the royal army or navy on full pay; licensed pilots, or masters of vessels in the buoy or light service, duly licensed; servants of the royal household, officers of customs and excise, sheriffs' officers, high constables, and parish clerks.

VARIETIES.

A PRINTER'S TOAST.—*Woman*—the fairest work of creation. The edition being extensive, let no man be without a copy.

GARDENING MEMORANDA.—Cuttings in pots strike more freely when put in close to the edge of the pot. There is no time of the year that a cutting which is in a proper stage of growth will not strike. Pinks thrive better if planted in their flowering beds in September: they never do thrive so well, if disturbed in spring. Dahlias which have not been mulched, and whose crowns are near the surface, should have a layer of sawdust spread over them, to keep them dry and preserve them from sudden frost. Pansies, where seed is not wanted and the bloom has become small, may be cut down: very few of the cuttings would grow and strike, because they are pretty well exhausted and hollow: these, like all other cuttings, should be shortened to a joint which is always close under every leaf. Strong lime water, and a good soaking of it, will kill or drive up to the surface of the ground anything alive: you have then only to catch and kill. Glazed fancy flower-pots are not suitable for plants, being unfavourable to the growth of fibres. They will, however, do very well as receptacles for other pots. For adorning the walls of summer-houses, cottages, &c., the honeysuckle excels, and should, both for its beauty and fragrance, by all means have a place in every garden, however humble. The honeysuckle is a twining plant, and has a tendency to climb in a spiral direction from right to left, which requires to be accommodated. The hop is sometimes grown in gardens, and allowed to climb on tall poles. In point of massiveness of green surface, the honeysuckle is surpassed by the jasmine—a tall running shrub, growing up in numerous branches, which, being well covered with small narrow leaves, is very suitable for leading up to verandahs or concealing pieces of wall: it does not adhere, and requires nailing; and when carefully treated, its massive green and elegantly-drooping small branches have a pleasing effect. The best of all evergreen climbers is ivy: it is always glossy and lively, grows anywhere, in shade or sunshine, and is very quick in its growth.

POETRY.

I AM IMMORTAL.

Wake, O harp of God within me!
Wake, oh wake in mighty song!
Open, heart; thy currents loosen;
Roll thy joys in strength along.

Opes to me Heaven's high dominion;
Gods I see in glorious light,
Each one saying, "Son, be humble,
And thou'lt share our sceptred might."

Every power within me burning
Rushes to a second birth,—
Joys to see a road celestial
Leading from the sphere of earth.

Triumph thrills through all my nature;
Bursting outward, comes the cry,
Hallelujah! I'm immortal—
One of those that ne'er can die.

I shall see great space's scenery
In its paths of boundless height,—
Live to see roll out increasing
New creations of delight.

"Be thou humble," saith the Spirit;
"Free thy heart of self and pride:
Thou shalt find thy place of power
In the eternal future wide.

See the throng of great immortals
Sweeping on through endless space!
Each one's world of light and glory
First within his heart had place."

I am coming, Holy Father;
Pressing through life's scenes I cry,
Hallelujah! I'm immortal—
One of those that ne'er can die.

London. E. L. T. HARRISON.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 40, Vol. XXI. Saturday, October 1, 1859. Price One Penny.

GOOD OUT OF EVIL—FALL AND REDEMPTION OF MAN.

BY ELDER G. C. FERGUSON.

There exist in the world two distinct kinds of evil: the one is called moral evil, and the other natural evil. Moral evil is open rebellion against or reckless disregard of any revealed law of God. It comprehends idolatry, priestcraft, blasphemy, sabbath-breaking, disobedience to parents, murder, adultery, theft, perjury, covetousness, and "all manner of secret works of darkness." Natural evil is the destruction or interruption of that beautiful organic harmony or fitness of things which characterizes all God's works of creation. It includes death, disease, pain, hunger and thirst, nakedness, shame, grief, remorse, despair, &c.

Thus evil, in its universal sense, is the cause of every pang we feel and every misery we endure.

Moral evil was introduced into the world by the Devil when he tempted Eve to eat the forbidden fruit, Adam also partaking thereof; and natural evil immediately followed as an inevitable consequence, which they were fully forewarned of by the Almighty. Many persons have blamed our first parents for giving way to the temptations of the serpent, and some have also blamed the Almighty for suffering them to be tempted; but these breakers of the third and fifth commandments have but little reason for their fault-finding, as the following quotation from the Book of Mormon will show:—

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy." (2nd Book of Nephi, i. 8.)

It appears from the above extract that we have little reason to lament the fall, notwithstanding all the miseries it has entailed upon us, since to it we owe our mortal existence; and to our mortal existence and the plan of redemption we owe the hope and prospect of a glorious resurrection, or reunion of body and spirit for ever. Had we not possessed the mortal body, we could never have received the immortal, since there would have been no resurrection, and we must have remained as unembodied spirits, or in our first estate, for ever. Our first parents were immortal; and before they could clothe the spirits of their children with flesh they had themselves to descend to mortality. Eve did this because she was beguiled by the serpent; but Adam

did it willingly. The Apostle Paul, in his 1st Epistle to Timothy, 2nd chapter, says:—"And Adam was not deceived; but the woman, being deceived, was in the transgression. Notwithstanding, she shall be saved in child-bearing," &c. Now, had there been no fall, woman would have had no such salvation, for no children would have been born. Adam, therefore, transgressed knowingly, and followed the course which his wife had been beguiled into, both for her sake and also for the purpose of clothing the spirits of their children with bodies; but Satan's purpose, in the fall of man, was of a very different character. He had already drawn away a third part of the hosts of heaven, and the spirits who were to receive tabernacles of flesh, through the loins of Adam, constituted the other two-thirds. Now, as Adam had transgressed a celestial law, he thereby subjected himself and all these spirits to the will of the Devil. Their mortal bodies would have died and remained in the grave for ever, while their spirits would have passed behind the vail to be the bondslaves of Satan to all eternity; and thus Satan had, to all appearance, engulphed that mighty host which hurled him from the courts of glory. But this was all foreseen, and a Saviour provided before the foundation of the world. That Saviour was Jesus Christ, the Son of God. He came in the meridian of time, and took upon himself our fallen nature; and in this nature did he go up into the wilderness of Judea to meet the tempter and grapple with him for the redemption of the world. After a sharp and subtle contest, the mighty Lucifer, who had made war in heaven and boasted of imaginary triumphs over Michael the Archangel, was foiled and beaten by Christ, in the power of God's Spirit. Jesus, after this, began to organize his Church and preach the Gospel among the Jews, who evinced their non-capability of appreciating such blessings by causing him to be put to death. Now Death, before this, had carried off many whole generations, and none had said why or what doest thou? Not an individual had been able to come back from that "undiscovered country from whose bourne no traveller" had yet returned. But, in this case, Death's victim became Death's conqueror. Jesus not only returned himself and retook his body, but he opened up a way for the redemption of every child of Adam from the power of Death, thus changing death into a mere temporary separation, and fulfilling his own words when he said, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (John xii., 31, 32.) Thus Lucifer's notable scheme of cutting off from redemption the whole human race at one fell swoop was utterly defeated, and not only defeated, but made the means of their everlasting glory and exaltation. But although defeated upon the question as a whole, he is not yet fully defeated in the details. Jesus and Adam acted for the world, but each man must also act for himself. Who, then, will murmur at the evils which embitter this life? Have not the worst of them been endured by the Redeemer and our first parents for our sakes? Who will speak against or think lightly of that plan of salvation which has been wrought out for us?

CHARITY.

BY ELDER GEORGE TEASDALE.

Of all the Godlike attributes that man can be in possession of, CHARITY is pre-eminent. Paul declared to the Corinthian Saints that though he spake with the tongues of men and of angels, had the gift of prophecy and understanding of all mysteries, had great knowledge, and faith even to remove mountains, bestowed all his goods to feed the poor, and gave his body to be burned, yet, if he had not *charity*, he would have been as sounding brass, or a tinkling cymbal, and would be profited nothing. Surely it is highly necessary that we should comprehend and cultivate this very essential attribute, for it is the highest of all Christian graces.

Theological students often seek more ardently to obtain a knowledge of prin-

ciple than a practical cultivation of the necessary attributes for salvation in the kingdom of God, making religion more a mental science than a practical one. But true religion would be of little service to us if it merely existed in the brain. Charity, being universal love and springing from the heart, renders us far more valuable and capable of accomplishing a far greater amount of good than any other attribute. In fact, as "Mormonism" embraces *all truth*, so charity embraces all goodness and is appertinent to "Mormonism."

When we contemplate upon mankind and the various sects and systems of the day, and consider their traditions, errors, and follies, by the light that is imparted through obedience to the everlasting Gospel, we are naturally prompted to inform others of the "glad tidings." But where we meet one that will give an attentive hearing to our testimony, we find numbers that will mock, deride, and scoff. Now, if we were not in possession of that charity which "beareth all things," we should cease to testify and should faint under the continual opposition.

We should bear in mind that individuals possess an identity peculiar to themselves, and that we are influenced more or less by the peculiar circumstances or positions under which we are born, reared, and educated; and that it requires time, patience, and ability to produce any revolution in opinions or circumstances; for we are all naturally influenced by our traditions and education. As "charity suffereth long and is kind," it would teach us to bear with each other's infirmities or peculiarities; for, although we may embrace the fulness of the everlasting Gospel, we shall maintain our identity, and it will require time and a steady adherence to the principles of the Gospel and the precepts taught by the Priesthood to improve and progress towards the similitude of the Son of God.

The Gospel places us in possession of the highest order of laws and morality, but will only alter our dispositions as we endeavour to bring ourselves into subjection to the laws of God, enabling us to subdue our passions and follies, and bringing forth every latent feeling of truth, virtue, and righteousness innate within us,—some making far greater progress than others. Now, presuming that we were strong in body, and active in mind, and advanced very rapidly in the science of theology, having faith, wisdom, and knowledge, but were devoid of charity, we should condemn all others who did not make similar progress, and might be led to cast strong reflections upon them for their want of faith, diligence, and energy; whereas charity would prompt us to be thankful for the light we have received, and incite us to generously impart the same to others and endeavour to strengthen and build up those who were weak.

Again: Should we be inspired with the faith to be healed, or faith to heal, and should meet with individuals who were not like favoured, we should regard them as weak in the faith, or as having been guilty of some misdemeanor that had grieved the Spirit and deprived them of the promised blessings. But charity would teach us that there are a variety of gifts imparted by the same Spirit; for although they might lack this peculiar gift, they might be prominent in others: it would lead us to nourish them with "all tenderness with mild herbs and mild food," and to bless them instead of censoriously judging them.

How uncharitable it is to sit in judgment harshly upon men in authority, concluding that men "sent of God" must be entirely free from infirmities. Upon this hypothesis have men frequently been deceived, regarding more the conduct of men than the principles they taught; and frequently has it been our experience, when we have successfully argued the truth of the principles of our religion, that our opponents have endeavoured to traduce the character of Joseph Smith. Charity would remind us that man is but an imperfect being, that Prophets are men of like passions as ourselves, and that position or calling does not alter the identity of any individual. It would thus prompt us to place the best construction upon the conduct of those who devote their lives for the benefit of the human family, and incite us to aid rather than frustrate their designs.

"Charity rejoices not in iniquity," and would therefore protest against speaking evil or endeavouring to disparage the character of any by viewing their actions or sentiments in a false light, striving to undermine their influence, to produce doubt instead of confidence in the minds of others, and destroy affection. Such we believe is from beneath.

Before charity base prejudice hides its turbulent head, for charity "rejoiceth in the truth" and calmly reviews the testimonials of all, proving all things, and holding fast that which is good, culling excellence from every source,—yea, even finding "good in evil."

Charity, being the brightest of all the Christian graces, fills us with sentiments of the most lofty kind and the purest affection towards the Father and the Son. We are led to view them as being Love in the most refined and universal sense, and all dark and revolving views respecting them, as taught by uninspired men, vanish and flee before the light of truth. The vail is taken away and we can contemplate them as beings in whom dwell every attribute that is loveable; and a deep feeling of affection rises within us, prompting the most intense desire to please, and causing us to shun anything that is mean or unmanly.

Charity gazes upon the human family and views them as children of the "Father of spirits," considering that he "hath made of one blood all nations of men for to dwell on the earth, and hath determined the times before appointed and the bounds of their habitation," and reminds us that he is "no respecter of persons;" but that every one "that feareth him and worketh righteousness" will be accepted in every nation: also that in him dwelleth all wisdom, and that all nations, tribes, and people, are placed in their various positions to answer a wise end, which the future will unfold, and causes us to exclaim with the poet, that "Whatever is, is right."

Charity teaches us to be kind—to win by love those whom we wish to obey the everlasting Gospel, or who having obeyed it we wish to remain firm and faithful. Harshness can never be productive of any real benefit, to gain any one's obedience by force is but an ill-paid task; but to gain by love is Godlike.

Uncharitable feelings can see no good in anything but its own peculiar system, considers everything absolute, and condemns everything that is not within its own peculiar province; but charity has not any such absonant feelings. It is the source whence springs all our true humility, our affections, and our zeal. Prompted by this glorious attribute, the affections innate within us will beam forth, and we shall rapidly increase in true faith, zeal, and wisdom.

Charity is the "bond of perfectness" and the safe path of true greatness; but uncharitableness is the sure way to apostacy. Apostacy in many has been the result of a want of charity, censoriously judging the course pursued by some one in whom they have had great confidence; and through the same have given up the hope of eternal life, forgetting that the righteousness or unrighteousness of others would neither save or condemn, and that it was better "to bear than forbear."

HISTORY OF JOSEPH SMITH.

(*Continued from page 620.*)

[July 1843.]

Messrs. Patrick, Walker, Southwick, and Harmon Wasson made the following affidavit:—

"Shepherd G. Patrick, Harmon Wasson, Edward Southwick, and Cyrus Walker, being duly sworn, depose and say that they were in company with Joseph H. Reynolds and Harmon T. Wilson, the former acting as agent of the State of Missouri, and having in custody Joseph Smith, who was styled, in the warrant by which he had been arrested, Joseph Smith, junior; and who had been delivered into the custody of said Reynolds by said Wilson, who had first, as an officer of the State of Illinois, arrested him, the said Smith, upon a warrant issued by his Excellency Thomas Ford, to apprehend him as a fugitive from the justice of the State of Missouri, when it was alleged he was charged with treason against the said State of Missouri; that the arrest and transfer of the custody of said Smith took place in Lee County, Illinois; and that while said Joseph H. Reynolds was at Dixon, in said county, a writ of Habeas Corpus was served on him, in behalf of said Smith, commanding him to bring said Smith before the nearest Judge or judicial tribunal in the fifth judicial district of the State of Illinois, authorized to hear and determine upon writs of Habeas Corpus; that said

Harmon T. Wilson acted as a guard and and assistant under said Joseph H. Reynolds on their journey from Dixon, till they arrived at the city of Nauvoo; that said Smith was allowed by said Reynolds to ride his horse and in a buggy on said journey, while the said Reynolds rode in the coach, upon the assurance and pledge of James Campbell, Esq., the Sheriff of Lee County, Illinois, who had said Reynolds and Wilson in custody for want of bail in a civil action, and upon whom they had served Habeas Corpus, returnable before Judge Young at Quincy, Illinois.

"Your affiants, as well as others in company, at the same time gave assurance and pledges to said Reynolds that his prisoner, the said Smith, should not escape from him; and the said Reynolds was satisfied, as he avowed, with the pledges aforesaid, and expressed himself to be so at the time, and fully consented that the said Smith might travel on said journey in the manner he did.

"That the friends of said Smith met him in great numbers as he approached the city of Nauvoo, by which place the Sheriff, as these affiants believe, voluntarily decided to go at the request of said Smith, and upon representations made to him that it was the best route to Quincy.

"That no violence was offered to said Reynolds or Wilson; and that, to the best of these affiants' knowledge and belief, no threats or intimidation were made use of to influence and control their conduct, either during the journey to or after their arrival at Nauvoo. Said Reynolds and Wilson dined with said Smith at his own house, and were hospitably entertained; and after dinner, say in two hours after the arrival of the party in said city, a writ of Habeas Corpus was issued by the Municipal Court of the said city of Nauvoo in favour of said Smith, which was served upon said Reynolds.

"The said Reynolds made return of the writ, together with the body of said Smith, and alleged the causes of his capture and detention, at the same time denying the jurisdiction of the Court, and alleging that he had been served with the prior writ of Habeas Corpus before mentioned. Said Reynolds remained in Nauvoo, and a part of the time in the Municipal Court-room, and some time after the examination of the writ of Habeas Corpus issued by the Municipal Court had commenced, and, as your affiants believe, during the whole sitting of the Court on Friday afternoon, the 30th of June, and then departed for Carthage, after a patient examination of the fact and matter of law set forth in complainant's petition, which said examination lasted from Friday afternoon till the next day, Saturday, at night. The said Smith was discharged as for defects in the warrant under which he had been arrested, and was imprisoned as upon the merits of the case by the said Municipal Court; and these affiants further say that said Reynolds and Wilson were, before they arrived at the city of Nauvoo, and while they were there, assured by the said Smith and many of the company who had travelled together from Dixon, (these affiants among the number,) that they should be protected from violence; and that the said Smith did publicly declare in Nauvoo, to the people there assembled, that his honour was pledged that said Reynolds should be protected from violence, and requested every one to preserve his pledge inviolate.

"These affiants state further that no violence or threats, to their knowledge or belief, were made use of towards the said Reynolds or the said Wilson, either before or after their arrival at Nauvoo; but the numbers who met and accompanied the said Smith and his escort on the journey, conducted themselves in an orderly and peaceable manner, and manifested only their attachment to said Smith, and joy to find him safe in the custody of the laws of the State of Illinois; all of which facts are true, to the best of the knowledge and recollection of these affiants.

SHEPHERD G. PATRICK,
CYRUS WALKER,
E. SOUTHWICK,
HARMON WASSON."

Sworn to, &c.

Colonel Markham, Mr. Sanger, and myself also made affidavits on the same subject.

Judge Adams came from Carthage and stated that Wilson and Reynolds were inciting the people to mobocracy, and sending a petition to Governor Ford for a *posse* to retake me.

A petition to the Governor, praying him not to issue any more writs, was immediately made out, and signed by about 150 citizens of Nauvoo; and also

A remonstrance against the Carthage proceedings was got up. Signed and forwarded the same to Carthage by Messrs. Southwick and Patrick.

I directed the Clerk to make a transcript of the proceedings before the Municipal Court, to forward to the Governor, and to which he attached the following certificate:—

"I, James Sloan, Clerk of the Municipal Court of the City of Nauvoo, Illinois, do hereby certify that the foregoing hereunto

attached papers and documents—to wit, the the foregoing petition of Joseph Smith, senior, and warrant from the Governor of the State of Illinois, and commission issued by Thomas Reynolds, Governor of the State of Missouri, to Joseph H. Reynolds, and the writ of Habeas Corpus, and the return of the said Joseph H. Reynolds thereto, and endorsed thereon, are true copies of the papers and originals filed in this Court, in the *ex parte* case of Joseph Smith, senior, upon the petition of said Smith, for a discharge from arrest on Habeas Corpus; and that the foregoing is a true copy of the true, full, and perfect record of the proceedings had in said case.

{ L. S. } In witness whereof, I have hereunto set my hand, and affixed the seal of said Court, at the city of Nauvoo, Illinois, this third day of July, A.D., 1843.

JAMES SLOAN,
Clerk of the Municipal Court of the City of Nauvoo, Illinois."

He also made a transcript of the ordinances relating to Habeas Corpus, and attached the following certificate:—

"I, James Sloan, City Recorder of the City of Nauvoo, Illinois, and Clerk of the City Council of said city, do hereby certify that the foregoing hereunto attached are true copies of the ordinances of said city, regulating the proceedings on writs of Habeas Corpus, the one passed the 8th day of August A.D., 1842, and the other passed November 14, 1842, both of which said ordinances are unrepealed and now in force in said city

{ L. S. } In witness whereof, I have hereunto set my hand and affixed the corporate seal of said city of Nauvoo at said city, this 3rd day of July A.D., 1843.

JAMES SLOAN,
City Recorder and Clerk of the City Council of the city of Nauvoo, Illinois."

Which documents were delivered to my lawyers, with instructions to see Governor Ford immediately.

I had an interview with several Pottawatamie chiefs, who came to see me during my absence.

From W. Woodruff's journal:—

"The Indian chiefs remained at Nauvoo until the Prophet returned and had his trial. During their stay they had a talk with Hyrum Smith in the basement of the Nauvoo House. W. Woodruff and some others were present. They were not free to talk, and did not wish to communicate their feelings until they could see the great Prophet.

At length, on the 2nd day of July, 1843, President Joseph Smith and several of the Twelve met those chiefs in the Court-room, with about thirty of the Elders. The following is a synopsis of the conversation which took place as given by the interpreter:—

The Indian orator arose and asked the Prophet if the men who were present were all his friends. Answer—"Yes."

He then said—"We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indian left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses have become poor travelling, and we are hungry. We will now wait and hear your words."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected and shed tears. He arose and said unto them, "I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshipped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and would not hear his words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses, like white men. We will give you something to eat and to take home with you."

When the Prophet's words were interpreted to the chiefs, they all said it was good. The chief asked, "How many moons it would be before the Great Spirit would bless them?" He told them, Not a great many.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented."

About six, p.m., the *Maid of Iowa* returned to her landing at the Nauvoo House. The company who had been on the expedition on board of her formed in a procession and walked up to my office, where they formed a hollow square, and sent in a deputation to me. As soon as I had bid them welcome, I opened the window of my office and requested that no man would leave the ground until I had spoken to them. My brother Hyrum and I went into the hollow square and directed them not to allow their ranks to be broken. I then shook hands with each man, blessing them and welcoming them home.

I then took off my hat and related to them how I was brought home to the midst of my friends, and how I regained my liberty. I feel, by the Spirit of the Lord, that if I had fallen into your hands that you would either have brought me safe home, or that we should all have died in a heap together.

At this time, a well dressed man, a stranger, who had a cloak around him, broke through the south line of the ranks, when the orderly sergeant took the stranger by the nape of the neck and kicked him outside the ranks, telling him not to come in again. As soon as quiet was resumed, I continued my address to the company.

About dusk I dismissed the company, blessing them in the name of the Lord.

My brother Hyrum then blessed them also, commending them for their diligence and attention to the instructions given by him before their departure.

The following is the report of their doings, as reported by Daniel M. Burbanks:—

"Sunday, June 25th. The brethren were collecting through the night on the *Maid of Iowa*, and commenced making preparations for the trip, all hands uniting in loading the boat with firewood.

26th. About half-past eight, a.m., President Hyrum Smith, in company with Judge Adams, came on board and instructed us to watch for the steamboats that may run up the Illinois river; and if any persons were running brother Joseph down the river, under any pretext whatever, as the *Amaranth* had carried the news to Missouri that Joseph Smith was going to be tried at Ottowa, and it had been reported that a company of men were armed in St. Louis and had chartered a steamboat to run up to Ottowa, there to seize Joseph and kidnap him to Missouri; and if we saw such a boat, we were to rescue Joseph, at all hazards, and bring him to Nauvoo.

President Hyrum then blessed the company in the name of the Lord, and the *Little Maid* started at a quarter-past nine, a.m., down the Mississippi river, with the following persons on board—namely, Dan Jones, Captain of boat; Daniel M. Burbanks, first Pilot; Dimon B. Huntington, Mate; Jonathan Dunham, Captain of Company; George W. Langley, Lieutenant; John Taylor, Chaplain; John M. Bernhisel, Surgeon; John S. Higbee, Isaac Higbee, Lucius N. Scovil, Enoch M. King, Lewis Dunbar Wilson, Whitford G. Wilson, Bushrod W. Wilson, John Bair, Ben Rolfe, Sylvester B. Stoddard, James Aikin, Elijah Averett, Levi W. Hancock, William Meeks, Calvin Reed, Robert C. Moore, Levi Stewart, Urban V. Stewart, Allen Stout, Welcome Chapman, William S. Yocum, Thomas Briley, Henry J. Young, James Worthington, George W. Thatcher, H. M. Alexander, Elbridge Tufts, Benjamin L. Clapp, Joseph C. Kingsbury, A. Young, John Fido, John Murdoch, John Lytle, Thomas Carrico, E. J. Sabin, Daniel Avory, H. B. M. Jolley, J. F. Lane, J. H. Holmes, H. P. Palmer, Benjamin Jones, Robert C. Egbert, Tarlton Lewis, R. A. Allred, J. Foutz, H. Permain, John Binby, George W. Rosecran, and about twenty-five others whose names are not reported.

At nine, p.m., she turned the point of the bend and started up the Illinois river. She did not stop until opposite Diamond Isle, about four o'clock on Tuesday morning, 27th, where they learned that the *Chicago Belle* had passed up the Illinois river the day previous with a large company of men, having a swivel gun on the forecastle, as they said, with the intention of taking Joseph Smith, at all hazards, and conveying him to Missouri.

The *Maid* next hailed at the Erie landing, five miles above Beardstown, where they were told that the *Belle* was twelve hours ahead, and the company on board had left word that if the *Maid of Iowa* followed, they would send the 'Mormon' boat and crew, with Jo Smith, to hell. The people advised the company on the *Maid* to return. Stayed there half-an-hour to take in wood, and then continued our journey.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 1, 1859.

PRESERVE THE DIVINITY OF THE WORK.—The great faith of the Saints is proverbial, and the claims of our religion to a prophetic mission a fact well known. True, the majority disbelieve in the genuineness of that mission; still, wherever the sound thereof has gone, and the name of Joseph been heard, this Church is known to claim as its basis a prophetic character and a divine commission. Moreover, to tens of thousands that character is a reality, and Joseph's mission known to be not self-assumed. It is not, however, with the wide-spread rumour of the claims of this work to a prophetic character and a divine commission that we design to dwell upon, nor upon the strong faith of the Saints in the divinity of the work in which they have been by the grace of God inlaid. Our object is to bring prominently out in the remembrance of the Saints the important fact that such *is* its character, and the necessity of preserving the divinity of the work.

The *essential* character of our religion, then, being prophetic and divine, that essentiality must be preserved. To destroy or lose it by any means would nullify the mission of Joseph and throw the Saints into the ranks of apostate religionists. They would then be as poor and blind and earthly as others; the world would again be clothed in a thick mantle of spiritual darkness, and no morning-breaking would be seen spreading towards a glorious day. In such a case, perhaps, before the "good time coming" could reach mankind, poor humanity would be overwhelmed, and the great heart of the world be filled at once with corruption and despair.

We are aware that the kingdom of God, in the understanding of the Saints, is not, as with religionists generally, a mere phantom—a kingdom which they insanely imagine is to be built up in the heart of each believer. To the Saints that kingdom has assumed the appearance of a reality, and it has to become a fact upon the earth—a kingdom indeed, and not an illusion. This we do not overlook in our desire to preserve the divine character of the work. The divine and the real, however, are not antagonistic, but may hold affectionate fellowship together. Moreover, we also realize that the kingdom of God has to appear to the Latter-day Saints more than a prospective reality—a future fact. It has to become in their experience a present reality—a fact in their own lives. The kingdom of which sectarian religionists talk as of something in the heart is an absurdity—a ghost of an unreality; but in the views of the Saints the kingdom *is a kingdom,* both in the vision thereof and in the realization. To the Prophets and those of old it was a vision of the world's "good time coming" and the prophecy of the kingdom to come; but to the Saints of the last days—the days in which the ancient Saints foresaw the work would be done—is given to make that kingdom a fact, and to them is committed the responsibility of fulfilling the prophecy. Unto us, then, is given to *do* the work which the Master has marked out to be done. And inasmuch as the work to be done takes in practical life, and means and instruments, and emigration, settlements, cities, organizations, government, tithing, &c., such means and instruments have to be used, and such work performed, and such duties discharged. This we do not forget, and have continually moved the Saints to fulfil the prophecy, do the work to be done, and make the visions of inspira-

tion realities. But the fulfilment, the reality, and the actual performance of the work, when given in their proper character and rendered in their integrity, are as divine as the design, the prophecy, or the vision.

But at the same time that we take in both sides of the view and remember that the work has to be done, the prophecy fulfilled, and the vision made a reality, we do not forget how easy it is to lose the divine part and give to the work an improper character. It is not difficult to understand how, while people are imagining that they are fulfilling the prophecy, they may be violating it in fact,—how, in doing the work, they may spoil it and frustrate the design,—how, in making the vision a reality, they may give it a wrong form and lose its divine character. Thus can it be with the Saints. It is a matter of superlative importance, then, that they should preserve the divine character of the work—first, for the sake of the work itself; and secondly, lest they and all mankind lose the benefit of the great mission which God in his mercy has sent to regenerate the world. Now, though we do not believe that the Latter-day Work will ever lose its divine character, we are keenly sensible of the fact that individuals may lose *their* part of its divinity, and men holding the Priesthood possess as little of its spirit and act as seldom upon its principles as the greatest hireling or the veriest worldling.

Unless the Saints keep the divine character of the work continually in view—unless they remember what is its object, who is its author, to whose services they belong, and for whom they are working,—unless they partake of the spirit of the Priesthood, be moved by its motives, act upon its principles, and labour with an eye single to the glory of God, they will lose that divine character. Herein is danger—lest the Master be forgotten—lest, in doing the work, we lose its virtues and forget its object,—lest in forming the body, we kill the spirit,—lest, having crossed the bridge to a better state of things, we forget that bridge and for why it was crossed, and reproduce the old state of things again,—lest, in building up the kingdom we make it a mere kingdom of this world,—lest, in short, our spirit, motive, action, and works become like those of the mere worlding or the hireling priest.

In closing, it may be observed that one of the great objects which we always keep in view as belonging to the policy of our administration, is, to give to the Saints the two halves of the whole—to clothe the spirit with its proper body, and to keep the body from losing its spirit,—to remember the prophecy, and then fulfil it,—to see the vision and make it a reality,—to know what work is to be done, and then to do it in the spirit in which it is given,—to not only concentrate the efforts of the Priesthood on a given work for the day, but to keep them from being one-sided,—to not only pull down the airy castles of the Saints, and get them to build up real ones, but to keep all, especially the members of the Priesthood, from being mere hirelings and worldlings, and to preserve the divine character of the work.

UTAH NEWS.—We received by the last mail Numbers 20, 21, and 22 of the *Deseret News*. Society in Utah seems to have settled down to its former calm and peaceable state, and the leading men of the Church are again delivering discourses in the Tabernacle. Among other items, we read of an unusual arrival of merchandize, which, from its "coming in so thick and fast," has "almost ceased to attract attention." The train alone of Mr. Randall, freighter for Livingston and Co., consisted of 50 waggons and about 150 yoke of oxen; and there are many other trains on the road from Missouri River. It will not be uninteresting to the Saints to know that William H. Hooper has been unanimously nominated as Utah Delegate to Congress.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 618.)

Let us suppose that the interval of tea has passed, and that we have spent an agreeable three-quarters-of-an-hour in the pleasures of eating and drinking at the table of a hearty English household. Of course, all my readers can understand that part of our visit without my describing it, and they can readily imagine that we then leave sister to all the mysteries of the empty cups and saucers, and take a ramble through the comparatively large and productive garden at the back of the house. Ten minutes are spent rambling through the walks, inspecting all to be seen, and about the same time in the delights of swinging. Let it not be imagined that Elder Discerner never was a child and never bended to childhood's delights and ways. Indeed, he is very childlike, and I think always will be; and this *trait* of his character is not incompatible with greatness, but is a peculiarity of large natures.

Elder D. swung me and I swung him, while brother C. looked on, until Merryheart entered the garden, when we all retired to the bower close at hand, with the mutual intention of having a chat. Merryheart had returned for that purpose, which I presume will account for his perpetrating no deed of mischief, or for his not indulging in some frolic.

We are seated in the bower, and the refreshing breaths of autumnal airs fan our cheeks and seem sweet, for they are laden with the odours of the dying summer. After a moment's silence, as though all were expecting the beginning, our host opened the conversation by saying—

"Your last remarks before tea, Elder Discerner, agree with my view of Zion's social growth. There are two sides to this social necessity of home manufactures and internal commerce. The first is the wants of the community as consumers, wearers, and users; and the second is the wants of the community as producers, makers, and commercers. Utah wants the produce from the raw material to the manufactured things of every description—everything that is useful, good, or delightful, such as a pure healthy society would sanction. Then, on the other side, the Saints who belong to the various branches of manufacturing industry want the privilege of producing everything useful, delightful, and good, congenial with a pure state of society: in other words, they want a field for their righteous enterprise and a market for their labour in producing all good and useful things. Of course, these producers and these branches of industry belonging to this side of the community's wants supply the other, the first wants of the community, or the wants of the consumers, wearers, and users; and thus the general good is reached, while the particular good of the producers and makers is worked out; for they receive the reward of their labours for the good done to society, as well as the personal enjoyment in their character also of consumers, wearers, and users, besides partaking of the general good resulting in a growing, flourishing, and wealthy community."

"You are right, brother Capacity," replied Elder Discerner: there *are* those two great social wants, and I never lose sight of them in contemplating Zion's social growth. Although what you have termed the first side of society's wants must certainly take the most primitive place, I rank the second side of society's wants much higher than the first. As consumers, wearers, and tearers, mankind rise only a little above the brute creation; but as producers, designers, and creators, they seem, indeed, the offspring of the Gods—of the Creative Ones, who roll their endless curtain of creation over immensity, and bespangle it with glittering worlds. In this higher character, men build cities, construct machinery, lay down railroads, and weave an electric net-work throughout the earth for the transmission of thought: as it were, they harness the steam as means of conveyance, and send their heralds mounted on the lightning, and manufacture the useful and magnificent robes of glorious civilization. In this higher

character, supposing society also possessed divine religious and social systems, mankind would indeed be hardly lower than the angels, and not unworthy to claim descent from those who built worlds and systems, manufactured the wonderful works of creation, constructed the mechanism of the universe, and brought the spiritual and physical forces of existence to be their servants. You are right, brother Capacity: there *are* those two great sides of society's wants. The first or most primitive belongs to mankind as consumers, wearers, and tearers, and the second or superior side belongs to them as producers, designers, and makers."

"We may lay it down, then," resumed brother Capacity, "that Zion's growth involves those two great sides of social wants; and that it is true also of the society of Saints, that they will manifest on the one hand their wants as consumers, &c., and on the other their wants as producers, &c."

"Yes, such is the case," replied Elder D.: "the first side of wants—the wants of society as consumers, wearers, &c., are soon manifested and felt; but the wants of society as producers, makers, &c., will sooner or later be also manifested and felt. Where there is a people to consume, wear, and use, all that they consume, wear, and use will want supplying; but, on the other hand, there will be in that community labourers, designers, and creators belonging to the various branches of mechanical and manufacturing industry; and they will want a field for their enterprise, energies, and talents, and a market for their labour, produce, and skill. The latter side of wants are superior, and they will supply the other, while the lower wants will give the opportunites and work for the higher ones also to be satisfied. Thus both will be supplied, for each will feed the other. This shows God and nature's beautifully adaptive economy."

"Brethren," I observed at this point, "allow me to take a part with you just here. You know how strongly I insisted upon the excellence of this last movement given to the Saints by our President to send machinery to Utah, as well as for the general interest of home manufactures in Zion, and how strongly I insisted that it was greatly to the personal interests of the British Saints. It would not be out of place here to pass-ingly notice that, through the wise arrangements and economy of President Calkin, this Mission was enabled last year to contribute thousands of pounds sterling for the same object; and in all this I consider that the Saints have been labouring not only for the good of Zion, but also for their own personal good and best interests."

"Yes, Elder E.," replied our host, "we will with pleasure allow you to take your part in the conversation."

"You know, friend Visitor, that I more than half believe in your point," added brother D.

"And I," also added Merryheart, "became such a strong believer in the fact of this call being to the interests of the Saints and Zion, that my faith gave my pockets more than an electric shock; for no electric shock could have made me and sister Betty double our week's wages to help home manufactures over the stile towards Utah."

"Well, then, brethren," I said, addressing brothers Discerner and Capacity, "your conversation has brought out the fact that there are two sides of wants to Zion's growth: the first is the wants of the Saints as consumers, wearers, and users; and the second is their wants as producers, makers, and enterprisers of various kinds. These social necessities or wants in effect establish my point, that it is to the interest of the Saints everywhere to contribute to the successful establishment of home manufactures in the territory of the Saints, and to give to it the beneficial and wealth-producing operations of machinery. The Saints who are gathered at present more particularly represent the community's wants as consumers, wearers, and users; but the time will come when all the ungathered faithful who shall go up to Zion will also be numbered among her consumers, wearers, and users; and therefore all are actually or prospectively interested in those wants being supplied. But on the other side of her wants the point is yet stronger, for all whose destiny and good are bound up in the destiny and good of Zion, whether gathered or ungathered, born or unborn, belong to her class of producers, makers, and enterprisers in her many branches of industry. And if the Saints in Europe become the producers for Zion's good before they are gathered, and by their efforts contribute

to make Utah flourishing in manufactures and commerce and rich in machinery, they are like the farmer sowing abundantly in the season thereof, that he may reap abundantly at harvest."

"Yes, Edward," observed Elder D. (for he generally addressed me as Edward in company, and as Ned when alone with him); "all the Saints, whether at home or abroad, born or unborn, and indeed all whose destiny is or shall be connected with Zion, belong to her producers, &c., and share in common in all that concerns what Capacity has termed her second or superior side of wants. All that tends to supply the wants of the community of Saints as labourers, producers, mechanics, manufacturers, &c.,—all that tends to the employment of labour—all that enhances the value of industry, talent, and skill, especially of engineers, mechanics, and manufacturers,—all that opens a field for our energies and enterprise and a high market for labour, and, in short, all that tends to the growth, prosperity, wealth, greatness, and ultimate destiny of Zion, belong almost equally to the Saints, whether gathered or ungathered, born or unborn, or whether of the agricultural class or any other class of her working enterprising children."

"And," said brother Capacity, resuming his part in the conversation, "the Saints in their character as producers, &c., are much more important to Zion's growth than in their character as consumers, &c.; and the wants of their higher character tend much more to her prosperity than the wants of their lower character. Their wants as consumers, wearers, and users grow out of physical and social necessities, while their wants as Zion's children of enterprise and workers in all her branches of industry not only supply the first and lower wants, but become powerful means to build up the kingdom and make Zion foremost in the ranks of civilization."

"Here again, brethren," I interposed, "you have brought out my point, that the Saints in Europe have been working for their own personal good, as well as the general good of our community, in the efforts that the Lord through his servant called upon them to make. You have shown up the fact that the Saints in their character of consumers, &c., are not so powerful to the good of Zion as in their character of producers, &c. Indeed, it might be farther stated that consuming, wearing, and using exhaust, while creating, labour, and enterprise enrich, build up, and cause to flourish. Of course, then, the *supplying* of the first wants is comparatively unimportant, compared with the supplying of the higher wants of labour, industry, and enterprise. It is very desirable that the people of Utah should have plenty of clothing and things for present use and consumption; and were there only this consideration, the Saints in Europe would feel strongly and nobly contribute to the supplying of those wants. How much more important, then, is it that Utah should be supplied with manfacturing means, machinery for agricultural and general purposes, with commerce and all the belongings of a high civilization, and that a field should be open for present and all future enterprise, and a market for present and all future labour. If the Saints in these lands, then, by their efforts, contribute to supply both those classes of Zion's wants, though they were not to share in the first results at present, they would share in the future results and supplies as consumers, &c., while, as producers and children of industry and enterprise, they would in reality be making investments which, when they reach Zion, will bring them, as a consequence, interest for their invested capital, which will be continually compounding."

Just at this point our host interrupted the conversation by observing—

"Suppose, brethren, we enter the house and finish the evening by the fireside."

"Aye, so do!" added Merryheart. "It's quite night, and it's getting chilly. But you grave chaps have managed to keep me warm and interested! Ah, well," he added, by way of accounting philosophically for his own gravity, "miracles will never cease."

We all then repaired to the house, which gave me an opportunity to cut the report of my visit, which is

(To be concluded in our next.)

As a late professor was one day walking near Aberdeen, he met a well-known "natural." "Pray," said the professor, "how long can a man live without brains?"—"I dinna ken," said Jemmy, scratching his head: "but how old are ye yersel.'?"

SIGNS OF THE TIMES.

(Concluded from page 625.)

Archdeacon Stopford transcribes from his notes the record of a visit to a place of worship famous for its "cases." The preacher, before giving out his text, announced that arrangements had been made for the removal of those who might be "struck." Soon, while the preacher was urging, with the peculiar pointing of the hand employed by men of his class, "Your case is as bad as hell can make it," a girl cried and fell, the preacher remarked, "God is doing his work in that individual." The Archdeacon thus describes what he afterwards saw:—

"When the sermon closed, I obtained admission to the room to which this girl had been carried, pursuant to the arrangements announced by the preacher. The room was small, and very narrow, and stifling; no air, no water was there. A more pitiable sight I never saw. This girl was about fifteen years of age, or perhaps a year or two older; her frame was weak and thin, her small hands stained and ground with hard work, her skin delicate and transparent, her hair and eyelashes long and dark, her neck marked with scrofula, with a highly intellectual face seldom seen in her class of life, except in weakly girls, and now made painfully interesting by the unearthly expression of cataleptic hysteria. Every movement of the head and hands, every expression of the countenance, every moan was markedly hysterical. She had previously been struggling and screaming: she was now quiet, her lips sometimes moving, but inaudibly. She had spoken of the Devil catching souls to throw them into hell, crying, "Away! You shan't have mine"—just the last impression made upon her failing mind. I learned that this was the third attack that this poor girl had had in a short time, each being more severe than the former; so readily does the habit grow. Just opposite, and touching her, sat a girl who had gone through the same kind of conversion two days before, and was now crying hysterically, but quietly. She was well dressed for a mill girl, having showy bracelets, and several rings on her fingers, notwithstanding her so recent conversion."

The girl who sat crying before the patient was requested to entertain the company with the narration of her visions. How she did brighten up at becoming number one! She told a rambling story of how she saw two girls running away from two men dressed, and herself running away from a man half-dressed, and how he caught her four times, &c.; and how she was resolved not to believe it, but saw it all. Here some one suggested, "As in a dream;" but she indignantly rejected the solution. I could find no religious point in her vision.

Almost every girl now "struck" in Belfast has "visions," and would be greatly disappointed if she had not. She would think it only half done, and would probably pray to be "struck" again.

The Archdeacon visited one girl in Belfast who had been "struck" for the third time. He found her in a state of ecstacy—at first in prayer, with a remarkable power of utterance; then giving thanks for spiritual operations in herself; then praying for a vision; then seeing a vision and describing it aloud. Three days after, he visited her again and heard from her an account of her state of mind before and after she was struck. The Saviour had appeared to her and touched her, and she turned and followed him. From that moment she had peace and happiness. The Archdeacon put a number of questions to her to ascertain whether she had felt the burden of sin. She acknowledged that she had felt nothing of the kind. He then inquired about her future attendance at public worship. She replied that "when she got proper clothes she would go, but not till then."

"I left her," writes the Archdeacon, "with a sad feeling that her heart was unchanged; yet I have met no case made so much of by ministers and ladies."

These visions are preached up as direct revelations from God, and one consequence of them is the practice of exorcism. Archdeacon Stopford gives a report of a sermon in which the preacher, a Presbyterian minister, described how he had cast a dumb devil out of a child.

(From the *Manchester Weekly Times.*)

The cases of conversion rapidly increased from week to week, many of the parties being "struck" in the streets, sometimes when sitting in the public-houses. They were of all religions—Calvinists, Arians, Roman Catholics included. Prayer meetings were held during the night, and far into the early morning. Ministers and Elders had to go from one meeting to another, till their strength was utterly exhausted. Coming in to see the strange sight from surrounding villages, many returned home, "having

caught a spark of the celestial fire," to be fanned into a flame in their own localities.

One of the remarkable features of the revival is "the power and effectiveness of the agents engaged in it." The converts—educated and uneducated—are strengthened to the work of preaching and exhortation to a degree which has astonished strangers from England and Scotland. Boys of 15, young men engaged in the ordinary handicraft callings, elderly farmers, "speak at the meetings with a fluency and a suitableness altogether astonishing." (This we quote from Mr. Moore's statement.) But it is not only of the addresses of these lay agents, says this gentleman, but of their prayers, that this fluency is characteristic.

"The supplications of some are condensed and pithy and pointed—very matter of fact. To those of others, principally females, belong a fluency, a sweet reverential familiarity, a poetry, a suitableness, a sublimity altogether inconceivable by parties who have not heard them."

Another remarkable thing, which the newspaper accounts have frequently touched upon, is the physical manifestation produced by the religious excitement. There are great varieties in these manifestations. Some are simply "serious", engrossed in deep thought. Describing the Ballymena cases, Mr. Moore says:—

"A great number of convicts in this town and neighbourhood, and now I believe in all directions in the north where the revival prevails, are 'smitten down' as suddenly, and they fall as nerveless and paralysed and powerless as if killed instantly by a gun-shot. They fall with a deep groan—some with a wild cry of horror—the greater number with the intensely earnest plea, 'Lord Jesus, have mercy on my soul!' The whole frame trembles like an aspen leaf; an intolerable weight is felt upon the chest; a choking sensation is experienced; and relief from this is found only in the loud, urgent prayer for deliverance. Usually the bodily distress and mental anguish continue till some degree of confidence in Christ s found. Then the look, the tone, the gestures instantly change. The aspect of anguish and despair is exchanged for that of gratitude, and triumph, and adoration. The language, and looks, and the terrible struggles, and loud, desperate deprecations tell convincingly, as the parties themselves afterwards declare, that they are in deadly conflict with the old serpent. The perspiration rolls off the anguished victims; their very hair is moistened. Some pass through this exhausting conflict several times; others but once. There is no appetite for food: many will eat nothing for a number of days. They do not sleep, though they may lie with their eyes shut. When partially recovered, they cannot use the requisite quantity of food; and hence, I presume, the continued weakness, and incapacity, and consequent indisposition to work on the part of some, complained of by parents and employers."

The latest intelligence from the north of Ireland is that the revival embraces nearly the whole of Ulster, including Belfast, Donaghadee, Antrim, Londonderry, Coleraine, Killinchy, Leitrim, Newtonlimavady, and many other towns and districts. "Revivals" on board steamboats, cases of persons "struck" at railway stations, in the street—even in "tap-room parlours," are recorded. Mr. Finney (of America), Mr. Brownlow North, and other "revivalists" have been over the scene of this mingled physical and spiritual excitement, and have endeavoured to transfer, more particularly to Scotland, the exhibition of the same phenomena. But it is too early yet to speak of any result having been achieved.

PASSING EVENTS.

General.—The *Fox*, Captain M'Clintock, that went in search of the missing Franklin party, arrived off the Isle of Wight on the 22nd ult., with important documents relative to the missing ships, stating that they were abandoned by their crews off Point Victory, King William's Sound, on the 22nd April, and that Sir John Franklin died on the 11th June, 1847. A supplement to the *Invalide Russe* has just been published, and states, according to a verbal report of Lieutenant-Colonel Grabbe, that a victorious assault had been made on Gunib, and five cannons taken by the Russians: Schamyl was taken prisoner, and his sons and family were captured or killed: the Russian loss did not exceed 100 men. The rebellion in Morocco, consequent on the death of the Emperor, is quelled; but the disturbances at Centa between the Spaniards and Moors continue. News have been received from the frontier of Morocco: the native tribes had renewed their attacks on French outworks, and had pillaged and set fire to some French houses. A conspiracy

to assassinate the Sultan has been discovered, and 200 persons have been arrested at Constantinople; among them the Pasha of Albania, who was apparently the chief.

AMERICAN.—The *New York Herald*, in referring to the progress of the telegraph system, observes that there will soon be direct communication with Utah and California: the lines are already being extended to various points in that direction, and 400 miles are now in working order: the importance of this, in a financial and commercial point of view, is considered great: the Western Union Telegraph Company will effect this desideratum by arrangements with the other western lines. Extraordinary mineral discoveries have recently occurred in Newfoundland, including large amounts of silver, by a Cornish miner.

MEMORABILIA.

"O YES!"—This prologue to a public proclamation is a mispronounciation of the original French "*O yez!*" or Hear ye!

WORSTED.—Worsted is so called from its having been originally manufactured by the Flemings, during the reign of Henry the Second, at Worsted, in Norfolk.

IONIAN ISLES.—These republican islands, which lie westward of Greece, are seven in number. They are Corfu, Paxo, Santa Maura, Ithaca (or Thiaca), Cephalonia, Zante, and (south of the Morea,) Cerigo.

ORIGIN OF GLASS.—The discovery of glass is attributed by Pliny to some Phœnicians who, when driven ashore near the mouth of the river Belus, lighted a fire with kali—a plant which grew there in abundance, and observed that the sand, when it mingled with the hot ashes of this plant, melted into a vitreous or glassy substance. In that neighbourhood glass manufacture afterwards sprang up.

THE "SEVEN WONDERS OF THE WORLD."—The noted structures which were anciently accounted as "the seven wonders of the world" were—1. The *Temple of Diana*, at Ephesus. 2. The *Mausoleum*, or Tomb of Mausoleus. 3. The *Colossus*, at Rhodes. 4. The *Statue of Jupiter*, in the Temple at Olympia. 5. The *City Walls and Hanging Gardens of Babylon*. 6. The *Pyramids of Egypt*. 7. The *Pharos* or *Watchtower of Alexandria*.

GROTTO OF ANTIPAROS.—This celebrated cavern is situated in the island of Antiparos, in the Grecian Archipelago. The entrance is through a large arch on the side of a rock, which leads to a low and narrow alley, the sides and roof of which are covered with beautiful crystals, which glitter in the torch-light like various kinds of precious stones. At the end of this passage is a steep precipice, at the bottom of which is a level space extending for a short distance to another precipice. At the bottom of this second precipice is an extremely beautiful grotto, about 120 feet in height and seven feet in width. Beyond this is another precipice, which leads to the chief grotto, which is upwards of 300 feet in length, about the same in breadth, and nearly 200 feet in height. The floor, walls, and roof are all covered with an incrustation of dazzling whiteness. A number of columns, some of which are 25 feet long, hang like glittering icicles from the roof; others rise from the floor, looking like petrified tree-stems, and when seen by torch-light appear like dazzling gems.

VARIETIES.

A CHINAMAN has made the discovery that a donkey cannot hee-haw when a weight is tied to its tail.

WHAT is that which, supposing its greatest breadth to be four inches, length nine inches, and depth three inches, contains a solid foot?—A shoe.

A POPULAR writer says that a fine coat covers a multitude of sins. It is still truer that such coats cover a multitude of sinners.

THE Bombay Geographical Society announce in their proceedings that they have received a specimen of the walking leaf from Java, with eggs and young; and, what seems more curious still, a walking flower, described as "a creature with a white body, pink spots, and crimson border."

SPIRITUAL "JERKING."—The *Illinois Baptist* says—"The 'jerks' have revived in that State among the Methodists. Our informant was present at several of their meetings in Avoca, and describes the scene as very exciting. From fifty to a hundred were jerking at the same time. Their hands, shoulders, feet, and heads would be violently thrown into the most grotesque and apparently painful shapes. The women's bonnets would fly off, their hair become dishevelled, and in some instances snap like a whip. In some instances it attacked unbelievers in it, and unconverted men who tried to resist it, by folding their arms and wrapping them tightly around their bodies; but, in spite of themselves, their shoulders, first one and then the other, would be jerked back, till they lost all control of themselves."

NOVEL GEOGRAPHICAL TUTOR.—Mr. Porter, of Cumberland, has recently converted a level and verdant plain on his estate into a map of the world of great and singular interest. The spot is about 360 yards in length from east to west, and 180 in breadth from north to south. It is enclosed by a wall of dwarf dimensions. Thirty-six marks are made on it (east and westwards), and eighteen on the north and south, fixing the degrees of longitude and latitude at ten degrees, or 600 miles asunder. Four pieces of oak timber are laid down, 30 feet long and eight inches square, with poles at the distance of three inches, or five miles from one another, thus making 36 inches a degree, and comprising in ten of them a distance of 600 miles. The scales afford an opportunity by cross leg lines of determining particular towns and cities in the same manner as we operate with scale and compasses on paper. The continents and islands are made in turf, the sea is gravel, and the boundary is a border of box. At particular places on this novel ocean of gravel, posts are set up indicating trade winds, currents, &c.

GARDENING MEMORANDA.—In planting horseradish, any part of the root will do: it need not be the crown. The dung to use for mushroom beds should be droppings, and the spawn should be put in *even with the surface*, not buried at all, except by the soil, and one inch thickness is enough of that. When spawned, it should be as warm as new milk: it would not signify if there were two or three feet thickness of dung. The mistletoe is a parasite growing on various trees: it is often seen upon the apple—sometimes on the oak, and appears to grow out of the wood: there is no doubt that birds deposit the seed, but there is no difficulty in grafting (as it may be called) this singular plant upon the willow, poplar, oak, or the apple. By lifting up the bark in any place, so that the berry and seeds can be squeezed under, and thus prevented from being washed away, they will germinate and flourish for years: this is mostly done on the underside of a branch, it being there less liable to be disturbed. The berry is glutinous; and if it be merely squeezed on the rough bark, it will remain and grow, if it escapes the notice of a bird; but the chances are greatly against it.

POETRY.

ZION'S WARFARE.

Not in the arms of earthly strife
Do Zion's sons confide;
Not in the wreck of human life
Do Zion's children pride.

Oh, not by such unsightly means
Shall Zion gain her right:
On God's Almighty arm she leans,
Nor fears the hosts of night.

At his command the tempest rolls,
And vivid lightnings play;
His word could stay ten thousand souls,
Or sweep a host away.

Say, Gentiles, can your puny powers
Resist that Mighty One?
His glittering sword is surely ours:
Naught else we trust upon.

Dublin. RICHARD SMYTH.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 41, Vol. XXI. Saturday, October 8, 1859. Price One Penny.

A PLEA FOR REFINEMENT. WHAT IS GODLINESS?

BY ELDER E. L. T. HARRISON.

What is godliness? The education of our whole being, the waking up of our powers, perceptions, and ideas to their fullest use, and the bringing every power we possess to its greatest realization of life and pleasure.

It may not seem at first sight that the strict laws of the Gospel have *pleasure* as their final object; but the restrictions imposed by the Gospel are only upon the practice of principles that bring pain and sorrow. They are only directed against unnatural and really uncongenial pursuits. It is because such practices are really unsatisfactory to us, however pleasant they may appear, that they are forbidden by our heavenly Parent.

In fact, we may say that the real end and object of religion is to guide mankind to their most enduring gratification.

If any of the true roads to the happiness, life, and pleasure of our being can be found out without revelation from the heavens, they are none the less points and principles of godliness on that account. It is really true that, by the continual cultivation of the powers of the mind, mankind have from time to time hit upon some of these true roads to real satisfaction and delight. Such, for example, is the power of expressing ideas in harmonious language, instead of disjointed, rough, and roundabout language; or the acquisition of such an amount of words, that a far higher and wider range of pleasurable and interesting ideas can be expressed, and the minutest shades of principles and opinions explained. By the power of this refinement and extension of language, the intelligent mind daily drinks in pleasures unknown to the thousands who are destitute thereof.

Another law of nature that the world have observed tends to the cultivation of refinement of behaviour and speech, instead of awkward gestures and repulsive and coarse phrases; while another still more pleasurable is involved in the cultivation of a love for the beautiful or the graceful in form, combined with an appreciation of the beauties of expression and feeling in poetry, or the sublime and exquisite in music. These and many other such pursuits, taken apart from cant and show, or mere fashion, and held subservient to true principles, embrace wide fields of pleasure and lead to varied and mighty masses of emotions and gratifications,—joys to those who never heard the Gospel, and tenfold greater pleasures to those that have.

It is true that by the term "godliness" we generally understand those principles that relate to the purifying of our motives or to the refinement of the disposition in grace and amiability and the love of truth. It is true that the ancient

Apostles seldom, if ever, applied it to matters beyond these things, or to some of the mysteries belonging to the scheme by which man can be pardoned and sanctified. The reason of godliness, as thus taught, being limited to guiding the moral faculties into their true path, was first, because those were times when the Saints were so hunted, driven, and harassed, that they had only time to attend to the most important part of the Gospel scheme; and as the correction of motives and desires, with the consecration of them to truth, is and ever will be over and above in value the development of the intelligence, the refinement of the taste, or the cultivation of the beautiful or exquisite in the conceptions of the mind, therefore that was taught first which played the highest part in the scheme of exaltation. And wisely so too; for, get that over which is always the hardest to teach and learn, (if, indeed, ever learned at all,) and the rest can be taught at any convenient time.

For this reason the Lord, in opening up in our time a scheme of salvation, intended to bring out every faculty of man's nature and train every capability of the soul to its greatest use and joy, beginning at the foundation of all true excellence—namely, the excellence of character, and cries, "Repent, repent;" "say nothing but repentance to this generation." Does not the Lord value those perfections of the mind obtained by study and cultivation, and which have been the source of such great pleasure to thousands? Certainly. But in *his* scheme for those very perfections, to cause them to exist without alloy or pain from any cause whatever, and to make them stable and enduring, *he* clears the heart of deceit, impurity, lust, covetousness, pride, jealousy, or selfishness *first;* and having made a clear ground, he proposes to build upon that kind of a foundation personal and outward graces, or refinement of the conceptions of the mind in skill and taste.

Intelligence makes a sorry figure without integrity. Gracefulness, or correctness of behaviour or language, is a miserable affair when associated with a hollow disposition or a mean spirit; and often have they been thus allied. A mind capable of appreciating the sublime or the beautiful is a poor affair, if it cannot appreciate the value of honesty and truth as well. All this is true—very true. But if man *does* reach daily after integrity—if he *does* abhor the deceitful, the jealous, or the mean,—if he can appreciate the simple and honest spirit, then godliness, having laid its foundation, calls for the perfection of the intellect, the refinement of language, the correction of the demeanour, and the development of a taste for the precious, the beautiful, and the enriching. It calls for these to be engrafted and welded in with the rising fabric of man's perfection. They belong to the work of godliness, because everything does belong to it that brings an increase of pleasure to our being; and these developments certainly do so.

Everything that gives life or joy to us must be an action of our spirits in a true direction, and consequently a principle of truth, although it is true that every principle of truth is not equally important in its effects.

The *manner* of a child's eating may not be so important as the requirement that it *should* eat; but whether it should eat with its fingers or adopt a clean, decorous mode of eating may be rather essential too. So he that despises attention to mere language, behaviour, or the adornments of the mind, because it is not so important as morality, or heart-work, is as foolish as he that despises attention to cleanliness or propriety in eating because it is not so important as the eating is itself.

Our nature is like a musical instrument filled with keys, one or two only of which ever gets struck. We strike one or two, and, finding they give notes pleasant to the ear, drum away on these all through life and leave untouched very many keys, each of which holds sounds of joy and life. They are not *all* bass notes, of course: some are very high, and sound, unless played in concert with other notes, rather hard upon the ear; but if played in unison, as intended by the maker, each gives tone and beauty to the rest. So hosts of men live upon the earth who either work solely and entirely at righteousness, or, on the other hand, study *only* the perfection of the thinking and reasoning powers; or they send the full force of their minds in pursuit only of that which is artistic, poetic, or imaginative; and playing thus on only one string or two at the most, there is a continual harshness and discord somewhere. Yet each one twangs away on his single string, and declares that it

contains all the music there is in existence!

It is true that those who give their minds to artistic delights, or the pursuit of all that is mentally or outwardly lovely, do refine and bring that part of their nature to great perfection. And it is true that great pleasures are drank in from such pursuits, whether the moral faculties are awakened or not. But such persons are mistaken in thinking that they fully enjoy life. So with those that have made the great moral principles of the Gospel their study. Although they have interwoven life, health, and pleasure into their nature, through the correction of their motives and principles, yet, if they should stop there, and not awaken the rest of their souls as well, they will die with a great and joyous part of their nature slumbering within them.

That which is true in regard to matters of art and taste is also true with regard to the pursuit of knowledge. There are a large class who think nothing of importance unless it tends directly to the increase of information, and who pity the poor ignoramus who has not travelled where they have been. "Knowledge is power," say they. Or, if they are in the Church, they will quote the words of the Prophet Joseph, that "we are to be saved by knowledge:"—damned by it too, they might add; but this fact they do not so specially dwell upon. Now, they are mistaken. Knowledge, or the perfection of the thinking powers, is but one department of perfection; and in importance it is not even equal to the regeneration of spirit and motive enjoined by the Gospel. But notwithstanding this, the Saint who does not travel this road is, in respect to many pleasures and one great department of perfection, behind thousands who never heard the Gospel preached, nor ever gave one thought about eternal life.

This is one truth amongst others which this article is intended to manifest. Perfection *is* perfection, no matter what else may be imperfect; consequently, the perfection of one part of man's nature *is* perfection and *is* glorious, no matter how ignorant the possessor of it may be of other truths more glorious still.

The Saint who, through adverse circumstances, may have been kept from the development of his intellectual faculties or his taste, but who feels the virtue and the glory of the laws of righteousness, with the peace and satisfaction they bring, may look with pity upon men who move in higher circles of knowledge and refinement, and think that they know nothing and feel nothing of importance; but this is untrue. They certainly do not understand the grand truths relating to life, death, and immortality; they do not realize the omnipotent truth that righteousness is the basis of *celestial* exaltation; but they feel many joys, delights, and emotions from the pursuits which the providence of God has thrown in their way, and from the training of mind, feeling, and idea which they have been fortunate enough to have received. They *can* appreciate some truths which the Almighty himself delights in, as witnessed in *his* works of skill and beauty—truths which many who are truly and completely their masters in the solid and eternal principles of the Gospel know as yet nothing about.

The man that has never been subject to the laws of the Gospel cannot understand the joyous feeling which results from cultivating a truthful and just spirit in all the transactions of life; nor can he feel the softening and refining influence which the cultivation of charity brings to the bosom. It is all cant and affectation to him. He does not believe that anybody feels the pleasures that are talked about. The reason is, he has not been born into them: in other words, he has not travelled experimentally in these laws of truth.

The Gospel truths, although revealed by the Almighty, are all offered and pressed upon man for the same reasons that any other truth should be. Man is called upon to attend to them, because he will, in doing so, be doing what is really natural or congenial to the inmost qualities of his spirit to do (whether he knows it or not): but this is never found out til they are practised. So with that part of godliness which lies in the cultivation of the intellect or an acquaintance with the productions of genius and art. They are all mere conceits and vanity to those who have not travelled in them; but to those who have they are joyous, captivating, and enchanting, and as naturally fit and necessary for man as moral laws are to guide his principles and practice.

The world have progressed in these departments of truth. Many of them, as truly as we know that righteousness is the great ground of superiority, do know

that they have pleasures delicate and refined from reading the works of intellectual and imaginative men, from viewing the exquisite productions of master-minds in statuary, painting, poetry, and music, and from displays of wit and fancy, of which the educated mind alone can see the point and intensity. This part of their nature is awake. To them the Gospel truths look mean and scanty, because they do not, they think, treat prominently enough on facts so pleasurable and so true to them. They have yet to find that there are other branches of delight untrodden and unfelt—hopes and emotions glowing with life and progress, which they know nothing about. But just as true as this is to them, to others who have not yet trod the paths of refinement there still exists a great and true department of real life untasted and unknown.

Associated with these refinements of the mind, the person, or the behaviour, there is often manifested much that is despicable, vain, and empty in those who have made the most progress in them, simply because they have struck but the one string. They have neglected the moral part of their nature, which ought to have been refined and attended to at the same time as (if not before) their language, their persons, or their intellects. But the hypocrisy, vanity, or emptiness of those who have studied and excelled in these outward departments proves nothing more against their refinement than the cant and hypocrisy often mixed up with the higher laws of the Gospel by professed believers proves against those principles. Both departments of true progress have been abused and disfigured by the ridiculous and inconsistent conduct of their real as well as professed friends. Both, therefore, have to labour against the prejudice of those who have not tried them on that account; for, both in and out of the Church, there are many who will mix up and confound principles with those who profess them.

Strip these two great departments of Godlike progress—namely, *heart* refinement and *mind* refinement, from the errors, vanities, and follies more or less found in their company, and they form the two halves of that complete science which all must sooner or later master, if they are determined to see the day when they shall "fill the measure of their creation" and be "filled with truth."

THE GATHERING.

BY ELDER WILLIAM BAYLISS.

Why do the Saints gather to America? Why can they not be saved in their own land?

These are questions often asked by those who do not understand the Gospel of our Lord Jesus Christ. Neither can they have read or studied the Scriptures much. If they have, they have been void of the Spirit of God to guide them. It is evident that if the present generation of Christians (so called) were in possession of the same Spirit, and consequently the same knowledge as the ancient Saints possessed, this question would never be asked; for it would, like all other principles of the Gospel, be perfectly understood. We can scarcely turn over a page in the Old or New Testament without our eyes meeting some important passage concerning this doctrine.

Thus it plainly proves that, although the present Christian world may have read and studied much, they understand but very little. Hence we see the absolute necessity of every person's having the Holy Ghost to assist him in all his studies, that by its Divine influence he may form correct ideas of the doctrines of life and salvation.

Let us now give a few reasons why we believe in and practise the doctrine of the gathering, which is, perhaps, of all others, the most important. But some may say—How shall we prove that the gathering of the Saints is by the command of God? Scriptural evidence can be brought to prove that God ever intended his people to leave the lands of their nativity and gather to some place or places which his Prophets should point out.

Arguments are brought forth to prove

the fallacy of such a doctrine being taught to the children of men. These arguments are chiefly based upon the idea that God, being omnipresent and omnipotent, can save his people as well in one place as in another. So he could, if it suited and agreed with his purposes. But we discover that God has an object in view, and that is the salvation of his covenant people, temporally and spiritually. This could not be effected while they remained in a scattered condition, any more than he could have saved the children of Israel while they remained in Egypt.

It is very clear from what the ancient Prophets and Apostles have said, as well as from the words of the Saviour, that the Almighty fully intended at some period to establish his kingdom on the earth. They have informed us in the most positive manner that in the last days the mountain of the Lord's house should be established in the tops of the mountains and be exalted above the hills, and that people of all nations should flow unto it; and that the Lord would set his hand again the second time to recover the remnant of his people from the four corners of the earth and the islands of the sea; also that in bringing about such a mighty gathering, he would display his power in such a manner that all mankind would be astonished, insomuch that all he had done in delivering Israel from Egyptian bondage and in driving out the inhabitants of the land of Canaan, although accompanied by such mighty power, would sink into forgetfulness when compared with the gathering of the last days.

Several Prophets have also written on the same subject in the Book of Mormon, and declared that in the last days the Lord will proceed to gather together his Saints from the distant portions of the earth, and bring them to the land of their inheritance, and there establish them for evermore; that *there* should be Zion, even the pure in heart, and there the New Jerusalem should be built up; and that when the kingdom should be finally established in their midst and the heavens should again reveal his Son Jesus Christ, the second advent of the Messiah should take place; for, said the Prophet, the Redeemer shall come to Zion and from thence to Jerusalem.

Admitting these sayings to be true, the question is again asked by some—How shall we know when his work will commence, or whom the Lord will choose to bring it about? We answer—As the Lord is an unchangeable being, we may expect that he will employ the same kind of means that he has done formerly—that he will call forth a Prophet and send him forth clothed with authority to the nations of the earth, calling upon them to repent and obey the Gospel, and then gather together to the place or places appointed.

This he has done; for in the year 1820 the Lord called upon Joseph Smith in America and informed him that the set time had come to build up Zion, and that he was about to set up his kingdom on the earth for the last time, never more to be thrown down; also that he (Joseph) was the individual he had chosen as the instrument for laying the foundation thereof, and that America was the land where his kingdom should be established.

We thus find the following revelation given in the Book of Doctrine and Covenant, sec. 10, par. 2. Speaking to the Presidency of the Church, he says—"Ye are called to bring to pass the gathering of my elect; for mine elect hear my voice and harden not their hearts. Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land" (America). See context.

Again: In sec. 98, par. 5, he calls upon the Saints and informs them that it is his will that all who call upon his name and worship according to his everlasting Gospel should gather together and stand in holy places, for that he was about to reveal himself to all flesh.

And again: In sec. 108, he calls upon the Saints in the most solemn manner to sanctify themselves and gather in from the four corners of the earth unto the land of Zion.

From the foregoing citations, gathered from the Old and New Testaments, Book of Mormon, and Doctrine and Covenants, we can see that the doctrine of the gathering is a scriptural one, backed up by ancient and modern Prophets, and consequently becomes part of the salvation of the Saints.

We also learn the important fact that now is the time for the work to commence, that America is the place for the Saints to gather unto, and that Joseph Smith was the person whom the Lord has chosen to commence the same, or to lay the foundation of the kingdom; so

that all doubts and uncertainty are now removed from the minds of true believers, and a firm foundation is being laid for all mankind to build upon. "If any man will do his will," says the Saviour, "he shall know of the doctrine whether it be of God, or whether I speak of myself." The same privilege is held out by Joseph Smith and the Apostles of the Church of Jesus Christ of Latter-day Saints. And we now call upon all mankind to put away their follies, forsake the traditions of their forefathers, and at once receive and obey the Gospel as revealed by Joseph Smith, and gather to the land of Zion, and thus secure their salvation; for the wrath of the Almighty is kindled against the nations of the earth who have shed the blood of Prophets and Saints; and he has decreed that a consumption shall overtake them.

We also see the necessity for all the Saints to improve their day of opportunities and exert themselve to the utmost to bring to bear every faculty of their minds to carry out this most desirable object; for the Lord has declared that it is his will that *all* should gather, except those who are commanded to tarry. Therefore all who neglect to do so will come under condemnation.

The Prophets and Apostles of this dispensation and the Elders sent by them have been crying long and loud, from the time Joseph Smith received his mission until now, for the Saints to gather to the land of Zion. They have laid plans and devised means for their deliverance; and if those means are promptly carried out, they will work out the deliverance of every faithful Saint, and they will be able to gather to the land of Zion and assist with their means to build up the kingdom of God on the earth; which kingdom he has declared shall never be thrown down nor given to another people, but the Saints shall possess it for ever and ever.

HISTORY OF JOSEPH SMITH.

(*Continued from page 635.*)

[July, 1843.]

Wednesday, 28th. At an hour before daybreak, passed Pekin, and the *Chicago Belle* aground in an island chute. When she saw us coming, she backed her starboard wheel and blocked up the passage.

When the pilot of the *Maid* came near, he stopped his engine and hailed them with his speaking trumpet, requesting a passage. They inquired, 'What boat is that?' and were told, *The Maid of Iowa.* They replied, 'You cannot pass, and we will see you all d——d and in hell first.' The pilot saw a little opening in the willows of about twelve feet wide on her left, and signalled for the engineer to put on all steam, and drove her through this narrow channel and a small tow head about fifteen rods, tearing the willows down on each side with the guards and wheelhouse, the captain crying out all the time, 'Stop her!—stop her! For God's sake, stop her! You will smash the boat in pieces!'

When the boat had headed round the *Belle*, and was once more in deep water, the pilot stopped the engine and asked the captain, 'What is the matter?' The captain was afraid, and said, 'My God, will you smash the boat to pieces?' and was answered, 'All is safe, and we will go ahead,' leaving the *Belle* still aground in the channel.

Then went to Peoria, about ten miles; found Jesse P. Harmon and Alanson Ripley, who had come from the horsemen with an express instructing the company to proceed to the mouth of Fox River. We took them on board and proceeded on our way.

Thursday, 29th. Arrived at Peru at ten, a.m. There met William F. Lane with an express from C. C. Rich, purporting that the company who had Joseph in charge had started from Fox River for Shokoquon, destined to run him through the Iowa Territory by that route, and then into Missouri, as they had learned their way by the Illinois river was blocked up by the *Maid of Iowa*, and for the boat and company to return to Quincy, and there await further orders. We immediately turned round, and on arriving at the mouth of Spoon River, landed Ripley and Harmon, with instructions to pursue their journey by land to Nauvoo.

About one, p.m., again overhauled the *Chicago Belle* at the Grand Pass while they were wooding. They hailed us to inquire 'If old Jo was on board,' and were answered, 'It is none of your business,' when another man on the hurricane deck of the *Belle* shouted, 'Hurrah, hurrah for old Jo Smith!'

We continued our journey, and again arrived at the Mississippi at nine, p.m. In rounding to, broke the tiller rope and came to an anchor; repaired the same, and then continued up the Mississippi.

Arrived at the island below Quincy about eight, p.m., on Friday, 30th, when John Taylor, Jonathan Dunham, Dan Jones, George W. Langley, and Daniel M. Burbanks took the yawl and went up to Quincy to learn the news and see if there was any excitement. They found all peace, then returned to the boat, got up steam, and went up to Quincy, landing about midnight.

Saturday, July 1st. About eight, a.m., left Quincy, after steaming about eight miles. Sidney Roberts and another messenger came in a skiff with a letter from Hyrum, saying that Joseph had arrived in Nauvoo, and was going to be tried before the Municipal Court, and for us to hurry home as quick as possible.

On reaching Keokuk, the engineer, Benjamin Orum (who was not a member of the Church) got dead drunk, when the first pilot turned engineer, and the second pilot took the wheel and run the boat over the rapids to Nauvoo.'

Colonel Markham returned from Carthage in the evening, and reported that on his arriving at Carthage, he found that Reynolds and Wilson had filed their affidavits, that he (Markham) had with armed force taken me out of their hands at the head of Elleston Grove, and that they had also got up a petition, which was signed by the inhabitants of Carthage, and sent it to Governor Ford by the hands of Reynolds and Wilson, requesting him to raise a *posse comitatus*, and they would come to Nauvoo and take me. They were to start by the mail early this morning; and Markham requested Jacob Backenstos to go with the mail to Governor Ford and request him to suspend all proceedings until documents would be got to show the true state of the case.

On going to the stage proprietor, he engaged and paid for a passage for one man. On their finding who was going, Reynolds and Wilson objected to his going; and that objection was accepted by the stage proprietor, although he had received the passage money. He then hired a horse from Mr. Hamilton for him to ride."

Monday, 3rd. I directed the Twelve Apostles to call a Special Conference to choose Elders to go into the different counties of Illinois to preach the Gospel and disabuse the public mind with regard to my arrest.

Elders B. Young, O. Hyde, P. P. Pratt, John Taylor, George A. Smith, Wilford Woodruff, and Willard Richards met at the Grove with the Elders, and it was decided that the following Elders go on a special mission to the following counties in the State of Illinois:—

Elijah Reed and Jesse Hitchcock, Adams and Pike.
Salmon Warner and Jeremiah Curtis, Calhoun and Jersey.
Erastus H. Derby, Orson Hyde, and G. J. Adams, Lee.
Charles C. Rich and Harvey Green, La Salle and De Calb.
Levi Richards, Luther A. Jones, and E. Robinson, Joe Davies.
John Murdock, Vermillion.
Daniel Avery, Schnyder.
Zebedee Coltrin, McDonough.
Truman Gillet, Benjamin Brown, and Jesse W. Crosby, Cook.
Graham Coltrin, Fulton.
John L. Butler, Hamilton.
David Lewis, Wayne.
James Twist, Bureau.
G. P. Dykes and Samuel Brown, St. Clair.
Pardon Webb, Will.
E. M. Webb, Grundy.
Simeon Dunn, Warren.
H. S. Eldredge, Mason.
Thomas Dobson, Tazwell.
Cyrus Canfield, Menard.
Jared Carter, Morgan.
Samuel James and J. C. Wright, Scott.
Luman H. Calkins, White.
J. M. King, Mercer.
Daniel Allen, Rock Island.
U. C. Nickerson, Henry.
Alfred Brown, Putnam.
Priddy Meeks, McCoupin.
Abel Butterfield and J. H. Vanatta, Winnebage.
William Nelson, Iroquois.
Samuel Russell, Boone.
Levi Stewart, Franklin.
William Meeks, Green.
W. B. Brink and George Chamberlin, Sangamon.
Jacob Wiley, Edwards.
William S. Covet, Stark.
M. F. Bartlett and Melvin Wilbur, Bond.
John Outhouse, Alexander.
Cheney G. Van Buren, Brown.
James Carroll, Carroll.
David Jones, Fayette.
John Lowry, Munroe.
Urban V. Stewart, Williamson.
James McFate, Montgomery.
L. O. Littlefield, Clinton.
Elisha H. Groves, Madison.
Theodore Curtis, Cass.
Samuel Keele, Jefferson.
James Hale, Washington.

George W. Thatcher and John A. Forgeus, Hancock.
Jacob H. Butterfield, Henderson.
George Middah, Clay.
James M. Munroe, Crawford.
Ezra Chase, Coles.
Jesse Chase, Edgar.
Amos Lewell, Clark.
John Miller, Whitesides.
William Martin, Christian.
Reuben Parkhurst, De Witt.
John Keele, Perry.
George W. Langley, Johnson.
James M. Henderson, Gallatin.
James W. Cummings, Randolph.
John Workman, Shelby.
Elijah Fordham, Knox.
George W. Pitkin and John Wakefield, Peoria.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 8, 1859.

THE WORK TO BE DONE.—We have never believed that the work of God among the nations had nearly reached its completion. It is true that God will cut his work short in righteousness and rapidly bring to pass his purposes. His elect must be ingathered to the fold and Israel gathered home to Zion and Jerusalem in this dispensation. Neither must there be a tarrying or slumbering among the Saints, nor a neglect of God's fatherly invitation as well as command embodied in the prophetic language of John the Revelator—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This we have realized, and are strongly impressed with the assurance that when the work of the last days is completed, it will be not only marvellous in its immensity, but also marvellous for its rapidity.

God will indeed cut his Latter-day Work short in righteousness. But it by no reasoning follows that he will cut his work off abruptly and close it before it has scarcely begun. If the work of God among the nations was nearly completed and all the elect gathered out, though it would certainly be marvellous for its speedy termination, it would not answer to our idea of its marvellous extensiveness. Indeed, we should rather marvel that a work of such professed magnitude was destined to amount to so little—marvel that the work which has been the theme of all God's holy Prophets since the world began had reached no grander consummation—marvel that the vision which was so glorious and broad had lost so much in its fulfilment. It would in such a case answer to the old fable concerning the mountain in labour bringing forth a mouse. But the work of the last days has a broader meaning to our minds; and though we believe that it will be cut short in righteousness and be marvellous for its rapidity, we also believe that it will be marvellous in its magnitude, thorough in its operations, and really complete at its termination. Instead of its being now nearly completed among the nations, it is scarcely commenced; instead of the greater part of its operations and missions and influences and bearings over the world having been manifested, comparatively but little thereof has appeared; and instead of all being nearly accomplished, not a hundredth part of that all is accomplished. As yet there have been little more than a few preparatory operations of the Priesthood among the nations—a few of the developments of infancy, that shall scarcely be remembered in the presence of the greater developments which our manhood will bring forth.

Some of the brethren, not realizing the amount of work to be done, finished it in their own minds years ago. They have seemed almost as impatient as our enemies for the end of "Mormonism" to come, though of course they have given a different meaning to that end, and expected it to be as good as they desired it to be near. Perhaps many have already thought that "the Lord delayeth his coming." The fact is, society and religious communities, like men and women, have their infancy, youth, manhood, and and ages of ripe maturity and sage experience. Let us in our infancy possess twelve pence, and to our infant minds the sum is magnified into a mine of wealth: give us but a garden plot, and to our childish imaginations it is exaggerated into a little wor ld. Then in youth we are impatient and want to gallop through life, and think the years so long, and could cry because manhood seems so long coming. But when we reach that manhood, we realize a wonderful difference. The infant's mine of wealth will not even suffice for the wants of a few hours: the garden-plot becomes a little spot of ground that we can measure with a few strides, and which can no longer command attention, much less emotion, other than that which perhaps the remembrance of youth brings up. Ambitious minds in manhood grasp the acres and the cities and the nations; and there have been and there are those who would find even a world too little for their grasp. Life in our middle age no longer seems too long. It is short enough, without galloping through it; and those who have marked out great purposes to accomplish find life at its longest not too much for the performance of their work. So it is with the Church, and so it has been in the growth of the world. So it was with the Prophets and Saints of old; and there is plenty of proof, in the record of their expectations and visions of the work which God would perform, that they anticipated the consummation thereof and the day of rest and reward of the Saints thousands of years ago, and that at first even those in the Apostolic age expected the end near and the work of Christ almost completed. Doubtless the Latter-day Saints are not exempt from this common experience, but answer to the same general laws. The Latter-day Work has its infancy; and the Saints have their infancy as a community, as well as having a natural infancy. In the infancy of the Church, doubtless we thought and talked and acted as children spiritually, and perhaps oftentimes compressed the whole work and doings of the millennium into a few years; and, almost before the stupendous Latter-day Work had begun, longed for it to be closed and the Lord to make his appearance. But as the infancy of the Church passes away and the spiritual manhood and sage experience come over the Saints, we begin to realize that the garden-plot of our spiritual infancy is not the great world which God's Latter-day Work is destined to embrace,—that his work upon the earth and among the nations is only just begun, rather than almost finished, —that, accomplish it however fast we may, and travel however rapidly the kingdom may towards its marvellous destiny, the time for fulfilment is at the longest short enough; and it will be found that the Lord will have cut his work short in righteousness. Let us hope that it will not reach this short cutting off before the Saints have completed their part of the work, and that the harvest will not come and pass before we have planted and fostered and individually reaped our crops.

It was the privilege of the ancient Saints to see the vision of the great Latter-day Work, rather than to take part in its fulfilment in their day; and such being the case, coupled with the fact that their paths were not among beds of roses, it seems providential that they saw the glory and finishing of the work and the day of rest and reward in glowing vision, and not so much the hard working out and the immensity of work to be accomplished before the end will come and the dominion be given to the Saints. But with us, the Latter-day Saints, to whom is given the accomplishing of the Latter-day Work and the making of the visions of the ancients realities, it becomes very necessary that we should realize the greatness of the work to be performed, how much thereof is done, and how much yet remains to be done. The Church and this Mission also are passing into some of the first stages of manhood, and we begin to realize that the work of God among the nations as well as in Zion is not near being finished, and that though there has been very much accomplished in so short a time as to be without parallel, there is yet immensely more to be done, both among the nations and with Zion in her growth to nationality and her course towards dominant power upon the earth. We are persuaded that but few have realized God's great

design in relation to foreign missions, and how thorough and wonderful his operations will be, both specially and generally, among the nations, especially those of Europe, before the work is finished. But few have realized how much yet remains to be done in the British Isles, in Scandinavia, in Germany, and indeed wherever the races kindred with those in these countries are found. It is becoming evident, however, to the Saints generally that the work of God in Europe is only just beginning, and that the work to be done is immense. This is greatly to our advantage, and presages success and durability; for as we grow to fully realize the work given to be done, we shall spread ourselves out to do it; and instead of imagining the Mission broken up, we shall seek to establish its foundations firmer and make its superstructure more massive and valuable.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Concluded from page 640.)

We entered the house, where we found Jane, the eldest daughter, busily engaged in domestic affairs. She informed us that her mother had gone into the town, and that she intended to call in for sister Discerner.

"I am glad of that," observed our host; "for now you need not be so particular, Elder D., in being home by half-past ten."

"No," I added; "we need not now be so particular to time. Elder D. and sister can re-arrange, and I shall be relieved of the necessity, as an author, to take home my principal character in time to keep his word.

Sister Jane led us into the sitting-room which she had so comfortably prepared, and then retired. We were soon cosily seated on each side of the newly-lighted fire, Elder D. and myself on one side, and brothers Capacity and Merryheart opposite.

"Now, brethren," said our host, "let us continue our subject."

In my associations with Elder D., my bosom friend, I have observed a remarkable psychological peculiarity. When some interruption has broken our conversation, I have known him to return to the thread of the subject hours and even days afterwards, just as though no interruption had taken place. This peculiarity will be seen in his now taking up the thread of our interrupted conversation and addressing me with a direct

"Yes, Edward, to open a field for the enterprise, energies, and talents of the Saints and to find employment for their labour is to the direct interest of the whole community. Every effort which organized society makes towards such ends, with all means, movements, and operations having such results, is like investing so much capital for the public good; and not only is the good of that society generally thereby reached, but the individual good is also reached. Directing and enterprising minds find in a broad open field of industry opportunities to distinguish themselves and become leaders in social and national enterprise and prosperity, while the labour and skill of mechanics and workers generally find work and its reward."

I then gave the following summary:—

"The opening of this field for our enterprise in Utah, the finding a market for all the energies, talents, experience, and labour of the Saints, and the establishment and prosperity of every branch of industry and activity belonging to the agricultural, manufacturing, and commercial interests, we might view thus: On the first side of the good, we see the consumers, wearers, and users supplied, and of course the whole community partaking of that side of the good; and on the other side, we see the labour employed and rewarded, a field opened for enterprise and industry, opportunities given to talent, a high road made for perseverance, and places of social responsibility erected for presiding ability. The results of all this leading to the growth and destiny of Zion are more than we can estimate, and the good of every indi-

vidual who shall share in that destiny will be reached in a thousand ways. Though the Saints abroad and the unconverted as well as the unborn of Israel are not at present numbered among Utah's consumers, yet on the side of good to which the employment of labour and the operations and results of industry belong *all* Saints will share, both collectively and individually, while out of these operations and results Zion will grow powerful, wealthy, and generally prosperous. It is thus, brethren, that the case stands; and in this view we may consider the European Saints making efforts towards these ends in the movement that they have been making for the benefit of home manufactures and internal growths of Zion. And seeing that in making these efforts they have been helping on the good of her consumers, &c., on the one hand, and of her producers, &c., on the other, I am right in saying that they have been investing so much capital, which will be ever compounding."

"That will do, brother Visitor. We will receive your summary statement of our case," remarked brother Capacity.

"Much more, however, observed Elder D., could be said on the superior wants of labour and the necessities and conditions of social organization; but we cannot go into it further now."

Brother Capacity at this point reflectively added—

"I have reflected much upon the subject of industry in relation to the growth of Zion, and felt the wants of labour and the necessity for the Saints being active in every branch of industry connected with the building up of the kingdom. I have expected and longed to see the day when manufactories shall rise up in all the settlements of the Saints, and the hum of manufacturing industry spread throughout their land. In my anticipations I have also seen those settlements of the Saints destined to spring up all over the land of Zion, linked and intersected with iron roads, over which powerful engines shall dash, puffing along with their burdens of raw material for the purposes of industry, or bearing the produce of that industry, or harnessed to carriages crowded with Zion's children, and visitors who shall come to see her glory and witness the wonderful works of her industrious enterprising sons. Nor did I leave out of my view the electric messengers, nor see the kingdom in a hundred years hence without shipping or without any of the good belongings of civilization. Now, when I reflected upon such subjects, I invariably came to this conclusion: Before Zion can possess all these belongings of a high civilization, and in order that she may reach her destiny, the Saints must become, in their own land, not only a prosperous agricultural people, but also active in the many branches of manufacturing industry, and enterprising especially in the field of internal commerce. If I asked myself the questions, Who is it that build cities and those establishments of industry where clothing and a thousand other things which society use are made? —who is it that create and produce all those things for consumption and use?—who is it that construct railroads and weave the electric nerve-work for the transmission of thought?—who is it that build shipping to sail in every sea?—who is it that produce nearly all the belongings of a glorious civilization? the answer to all these questions is, Those who create and produce all this must be a creative, manufacturing, and commercial people. Such being the case, then, I could not but conclude that, in order for the kingdom to be built up and Zion to reach her glory and destiny, the Saints must become wonder-workers in manufacturing industry, and vigorous in commercial and general enterprise."

"You are right, Capacity," observed Elder D. "Those wonderful creations of industry to which you have referred, and those things of usefulness, with nearly all the belongings of a high civilization, grow out of a manufacturing and commercial people."

"I dare say," resumed brother Capacity, "my mind was led to such reflections from my position as manager of Prosperous Factory; for, having hundreds of men to direct and employ, I soon felt the wants of labour. Indeed, I felt these wants even before I felt the wants of the consumers, wearers, and users; but the events of the last few years have also strongly shown how necessary it is that the Saints should supply themselves and Zion become self-dependent."

"I am becoming a firm believer," said Merryheart, "that the Lord has been giving the Saints some very useful, though very severe lessons. Let me see! Ever since they have been hid up in the moun-

tains, Brigham and Heber have been urging them to build storehouses and fill them with grain, and not squander it, nor sell it to the Gentile speculators. Then they have been urging them to manufacture for themselves, and their sermons are full of such practical matters. Well the lessons have been applied and illustrated! Let me see! Famine, a Utah expedition, and an exodus! Capital teachers! Hope we can do without any more of them, though! The burnt child don't like fire."

"I wish," replied Elder D., "that the Saints could more rapidly understand their lessons: Brigham is very great in social philosophy, and his policy is very broad. The faster the Saints can understand him and his philosophy, the faster will the kingdom grow."

After a moment's pause, he continued—

"Let home manufacturing operations be thoroughly established in Utah—let our enterprising empire-founding American brethren be vigorously backed by the tens of thousands of European, and especially British Saints, all working in their own branches of industry where they can do the most for the kingdom, and in ten years from that time the Saints will not only be the wonder of the world, but their doings will be wonderful even to themselves."

A few minutes before this, we heard sisters Capacity and Discerner enter; and from certain savoury indications, we became aware that supper was ready. We then entered the kitchen, and very agreeably spent an hour; after which, Elder D. and wife, accompanied by myself, returned to his home, where it was arranged that I was to sleep.

RELIGIOUS LIBERTY IN SWEDEN.

(*From the Liverpool Daily Post.*)

The Rev. George Scott, of this town, has given, through the *Daily News*, a translation of the new projects of law prepared by the Government of Sweden, to be laid before the approaching meeting of the Diet, granting a measure, though not a full one, of religious liberty. The proposed laws, by greater completeness and more careful examination, are looked upon as a great improvement on the proposal made to the last Diet. All the old laws affecting religious liberty are to be repealed, so that everything affecting the subject of religion will be found in one place. The following is the substance of the numerous sections of the two projects of law:—If the adherents of Christian confessions of another than the Evangelical Lutheran faith wish to form themselves into a church, they shall make application to the King, stating their confession of faith and church order. Should the King assent, the community shall possess the right of free religious exercise within the limits prescribed by law and morality, but only within the recognized premises of such community. An obligation rests on the administrator of the religious community to keep carefully the lists prescribed by the King, and to present at the Governor's Office a register of church members, and of marriages celebrated in the church, and of births and deaths. Fines varying from 20 to 300 rix-dollars may be imposed for non-compliance, or imprisonment. The churches are to be open to the public authorities. No orders of monks or nuns are permitted, nor yet the erection of any cloister. The churches of other confessions are not permitted to obtain possession of landed property in Sweden; but the religious communities authorized may be allowed, with the royal sanction, to acquire the possession of the land necessary for their church or burying-ground. Schools are not allowed to be opened by the adherents of other confessions for others than of their own confession. The banns of marriage, although both parties belong to another confession of faith, shall be published in the Swedish parish church, where the bride resides. The marriage ceremony, where both parties belong to a sanctioned religious community, may be performed according to the usage of this community; but if one party only belongs to such community, the marriage shall be performed by a Swedish clergyman. Children born of married parents who both belong to another permitted religious community may be educated in the creed held by such parents. If only one of the parents is a member of such community, then the child, if the father belongs to the Swedish Church, shall be trained up in the Evangelical Lutheran doctrine. If the mother is a Lutheran, and a

written agreement respecting the training of children has been entered into before marriage, and exhibited to the Governor of the city or province, this must be observed; if no such agreement has been executed, the father may have the child educated according to the creed he professes. Illegitimate children receiving support from public funds shall be educated in the Lutheran doctrine, although the parents may belong to other permitted confessions. The prescribed fees for special church services cannot be claimed from the adherents of other authorized communities, unless the service has been requested by them. With the limitations and exceptions prescribed by the constitution or by this statute, no distinction shall be made in the rights and duties of Swedish citizens because of divergencies in Christian faith. Several sections are devoted to regulations as to converts from the Evangelical Lutheran doctrine, who are not to be received into other communities without formal notice having been given; and they must be above eighteen years of age. The adherents of other confessions may not participate in the treatment or decision of questions affecting the church or public education. If a person who gives notice of leaving the Swedish Church holds any public office, he shall be dismissed from the same, unless the office be of such a character that he might be appointed to it without respect to creed, and the King, or the authority appointing to such office, considers it reasonable to continue him in the same. No change is made in the laws concerning the adherents of the Mosaic faith. The fines are to be divided between the accuser and the poor. The proposed statute to alter existing laws affecting those "who embrace or spread erroneous doctrines" proposes that any one who publicly promulgates, or, to the seducing of others, otherwise spreads doctrines contrary to the Lutheran Evangelical faith, shall be punished by fine varying from 50 to 300 rix-dollars, or by imprisonment from two months to a year; but no restriction is made hereby with respect to the liberty in religious exercises and instruction granted to the adherents of other confessions than the Lutheran. If any one not a Swedish citizen has been punished under this statute, he shall not be allowed, at the expiration of the punishment, to continue in the kingdom. A translation of the Norwegian law of 1845 is also given, and in its main features it is similar to the proposed law for Sweden. Dissenters are exempted from payments to the Established Church and its officers; but tithes and the contributions or taxes attached to the property in their possession must be paid. Dissenters, however, have to pay rates for the poor, schools, or other public institutions, and to observe the enactments concerning the Sabbath and the festivals of the Established Church.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 626.)

(From Chambers's "*Papers for the People,*" Number on *Ruined Cities of Central America,*"* published in 1850.)

"There is more of melancholy in the interest attached to an inquiry into the vestiges of the past throughout America than in that connected with similar researches throughout the civilized portions of the Old World. In the latter we start from a highly-developed state of civilization to seek for the slender source whence the mighty stream has sprung; and when we have found this, we turn round with a feeling of delight and wonder to mark the blessings which it has spread as it extended. Even in cases—as, for instance, that of Etruria, which we have treated in a former number—where a great nation and a mighty civilization have ceased to occupy a place in the world, we have nevertheless the assurance that this civilization laid the germ of another which succeeded it; and that, though absorbed and superseded, it has not been fruitless or utterly lost. In America the case is different. The civilization which now flourishes in many portions of that extensive continent is in no manner connected with their past history or their ancient inhabitants. It has, on the contrary, proved the most inveterate foe of both, with contemptuous superiority leaving the first utterly unheeded, while with relentless cupidity it has persecuted the latter almost to extermination; and it is not until within a comparatively very recent period that the intruders on the soil of the New World have stopped to consider whether the history of the despised and persecuted red man might

* "Central America," throughout this extract, is used, as the author says, "as a political, not as a geographical designation."

not be worthy of some attention. That this is the case is now generally admitted; and the conclusions towards which almost all the inquiries into the early history and past civilization of the red race of America seem to tend are indeed of the utmost interest, as they lead to a strong presumption that the nations and tribes inhabiting these regions at the period of the arrival of the Spaniards were not people emerging from a state of barbarism and slowly working their way up in the social scale, but that, on the contrary, they were descendants of a more civilized race sinking gradually from the high position they had once maintained, while some of them, having outsped the others in their downward career, had already sunk into the condition of savages. These opinions have indeed but slowly gained ground, and are not as yet by any means generally entertained. So accustomed have historians hitherto been to see a movement from barbarism upwards, that when the European foot first stumbled over the vestiges of an ancient and extinct civilization in the wilds of America, speculative intellects at once set to work to find out what could have been the race that preceded the red men in the occupation of these countries, and which had probably been exterminated by them. When the Spaniards, in 1517, after twenty-five years' occupation of the West India islands—their first discoveries in the New World—landed upon the coasts of Central America, they were struck with amazement at the contrast between the state of the countries which now opened to their view and those with which they had previously become acquainted in these regions. Instead of naked and timid savages gathered together in tribes independent of and often hostile to each other, struggling for subsistence among the difficulties of uncultivated nature, and unacquainted with the simplest arts of civilized life, they here beheld populous nations living under the dominion of powerful monarchs, subject to the rule of systematic governments and established laws, skilled in arts and manufactures, enjoying all the benefits of organized society, and dwelling in cities which seemed to the dazzled eyes of the newcomers to rival in magnificence those of the Old World. The city of Mexico, situated in an extensive plain, and built partly on the banks of a large lake, and partly on several small islands on its bosom, was, at the time of the Spanish invasion, approached by artificial roads, thirty feet in width, and extending from two to three miles in length. The temples dedicated to the religious worship of the people, the palaces of the monarch, and the dwellings of persons of distinction were, according to the description of the invaders, of gigantic dimensions and magnificent structure, while the habitations of the lower orders were of the humblest character, being merely huts resembling those of the Indians of the rudest tribes. The building assigned to Cortez and his companions, when they visited as friends the monarch whose downfall they were plotting, was a house built by the father of Montezuma, spacious enough to accommodate all the Spaniards and their Indian allies. It consisted, according to the description of the former, of apartments ranged round extensive courtyards, the whole being enclosed by a stone wall with towers, which served for defence as well as ornament. The most striking architectural features in the city of Mexico were the temples; and foremost among these was the great Teocalli—that is, House of God, situated in the principal square, and one of the first destroyed by the Spaniards when they became masters of the city. This temple, which was dedicated to Tezcatlopica, the god first in rank after Teoth, the Supreme Being, and to Meritli, the god of war, consisted of a truncated pyramid formed by five terraces, ascended by broad flights of steps. The sides of the pyramid faced the four cardinal points; its base was 318 feet long, and its perpendicular height 121 feet. It was stated by the Mexicans themselves to have been built on the model of great pyramids of a similar nature, which were spread over the face of the country, and which the traditions of the people ascribed to the Toltecs, the nation from which they had received their civilization. On the truncated top of the pyramid were placed the sacrificial stone and the statues of the gods, among which those of the sun and moon were of colossal dimensions, and covered with plates of gold. Around the main building was a wall of hewn stone, ornamented with knots of serpents in bas-relief. Within the precincts of the wall, or immediately adjoining it, were the dwellings of the priests. Edifices of a similar character were represented as existing throughout Mexico and the adjoining countries; and the capital itself was said to contain no less than eight temples almost equal in size to that just described, besides two thousand of inferior dimensions.

(To be continued.)

ANTEDILUVIAN AXES.—"Captain Ashe asserts that iron axes were used in the Ohio country, in America, LONG BEFORE THE FLOOD."—*Ashe's "America."*

PASSING EVENTS.

General.—French commercial affairs are extremely dull, merchants and manufacturers living solely from hand to mouth, owing to the uncertain aspect of political affairs: letters from Havre, Bordeaux, and Marseilles mention a considerable falling off in exports: the silk markets are inactive, and wheat has advanced both in Paris and the provincial markets. The Imperial French Guards are to be increased from 40,000 to 60,000 men. The *Daily Post* of September 26th has the following:—"The Paris correspondent of the *Times* says that Cherbourg is about to be armed completely on a war footing, rifled cannon being provided for all its batteries; and asks who is France afraid of? Not England; and therefore many believe that there is one man in France that is bent upon, sooner or later, bringing about a contest which will be fraught with calamity for all engaged." Advices from Morocco announce that a body of French troops had been concentrated at Nemours: the enemy retreated after having attacked the towns of Lala, Maghrina, and Newdrowna, and set fire to the French mines at Mazig.

American—American papers report considerable political excitement in the States. The new treaty with Mexico commands considerable attention in political circles: for the privileges conceded to the United States they have to pay Mexico four millions of dollars, one-half of which is appropriated to the settlement of claims, and the other will be paid to President Juarez as soon as the treaty is ratified by the Senate: there has been no actual signing of the treaty, owing to one or two points being still held open for the final decision of the Government. The aspect of affairs in Mexico had not materially changed: General Degollado was concentrating the Liberal forces at Morelia and San Luis Potosi, to move upon the city of Mexico. In New York a decided mania for committing suicide prevails. A great fire had occurred at Halifax, destroying a great number of stores and other buildings, the total loss of which will probably reach a million of dollars. Religious riots are again reported. A special despatch to the *Republican* says that a party of 42 dragoons had surprised a band of 150 Indians, who were concerned in the late massacre of emigrants on the California road, and killed 20. On July 24, on Raft River, Oregon, a party of emigrants were attacked by a band of Shoshones, and six men and one woman of the emigrants killed, and six men and one woman wounded; the Indians then robbed the waggons of $1,700 in money, and drove off a large quantity of their stock.

VARIETIES.

True Religion is made up of science and theology: the one being its natural half, and the other its revealed half.

Punctuation.—The following example of mal-punctuation strongly illustrates the necessity of putting stops in their proper places:—"Cæsar entering on his head, his helmet on his feet, armed sandals on his brow, there was a cloud in his right hand, his faithful sword in his eye, an angry glare saying nothing, he sat down."

Gardening Memoranda.—Mignonette is better sown in pots or boxes, that it may bloom where it is sown; but as it will be too thick, if left as it comes up, do not let the plants be nearer than three inches apart: pull all the rest up. Take especial care not to grow plants in saucers that hold water; or, if it must be done, throw out the water that drains through; for if there be ever so little, it keeps air out of the soil and rots the fine fibres of the root. The plants will at first sicken, then drop their leaves, and lastly die, if the evil be not attended to and removed. It is not of so much consequence in the case of bulbs as other plants. The everlasting flower blooms in July, and continues in flower until the winter frost cuts the plant down: the flowers, for winter nosegays, should be gathered when in the highest perfection; not all at once, but as each bloom arrives at the desired state. They should at once be suspended by their stalks. The flower is dry and perfect; but as the stems want drying a few days, they dry straight when thus treated.

A Balloon to Cross the Atlantic.—A certain Mr. J. Steiner, of New York, has propounded this bold experiment, in a letter addressed to the principal journals of the United States. He is of German extraction, and resides at Harrisburg, U.S. The following is his scheme:—"The balloon I would propose to use across the Atlantic would be 100 feet in diameter, and would contain 523,599 cubic feet of hydrogen gas. This would give the balloon an ascending power of 32,725 pounds. The car or boat used would

have to be cedar, because lightest, and would be 36 feet on the keel, 13 feet beam, 6 feet hull, with a schooner rigging. The balloon would be constructed of common twilled muslin, coated with balloon varnish, &c. The way I would guide the balloon would be with a drag line, by having a float on the water, and the line to connect with the balloon on a reel. By this, one could bring the balloon to the water without discharging gas, by hauling in line, which would add weight to the balloon and bring her to the water, or by paying out line, and the balloon would ascend. In this way one could remain at any given point, or tell which way he was going in the clouds, or go from one current to another, without discharging gas or ballast. To overcome expansion in this large balloon, I would have a smaller one inside of it—one that would contain 10,000 feet, filled with common air, with a tube to connect in the boat. This balloon would be suspended in the centre of the larger one, so that when the gas commenced to expand, the small one would contract and force out air and give room for gas, when the gas again contracted the air balloon would be filled again, so as to keep the gas balloon full. In this way a balloon could be kept afloat for months, and would travel round the world in an easterly direction in less than three or four weeks time. I am satisfied in my own mind with such an apparatus I could cross the Atlantic in seventy-five hours, and the whole cost would not be more than £4,500. The balloon, net, and valve would weigh about 2,000lbs.; and the boat and rigging three tons and a half: this will leave about eight tons ascending power for provisions, passengers, and ballast. It would require three good ocean navigators, and one astronomer, beside myself. I would suggest New York as the starting-point, and am certain would strike within 200 miles of any given point in Europe. I would suggest May as the time for making the experiment, and would make the attempt in 1859, if I could get the Government or others to assist me."

MARRIED—In Great Salt Lake City, June 27, 1859, by Elder John Taylor, Mr. Charles Sharp and Miss Ann Mallin.

POETRY.

"WHAT IS THERE WORTH LIVING FOR?"

(Selected.)

Ask the arm that never shrinks
In the battle strife,
When the voice of virtue calls,
Wherefore it hath life?
Ask the foot that firmly still
Duty's path will tread,
Though the flinty rocks and thorns
Where it steps are red.
List the answer bold and strong—
Live to battle with the wrong.

Ask the heart that driveth back
Anguish of its own,
And upon its quivering chords
Waketh pity's tone;
Ask the spirit that can yield
All its wealth of light—
That can fling its brightest star
Through another's night.
List the answer calm and sweet—
Live to guide the erring feet.

Ask the lip that breatheth not
Murmur or complaint,
Though its quivering will betray
That a heart is faint,
Why it poureth words of hope
Into sorrow's ear—
Why its clinging kiss doth dry
Many a burning tear.
List the answer sweet and low—
Live to sooth another's woe.

Live! Yes, there are lofty paths
For the daring tread;
There are fevered wounds to soothe,
Where the shaft hath fled;
There are drooping plants to nurse
In the field of life;
There are trees, whose stubborn limbs
Need the pruner's knife.
List, oh list, thine answer's given—
Live to earn a home in heaven.

G. S. L. City. S. E. CARMICHAEL.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 42, Vol. XXI. Saturday, October 15, 1859. Price One Penny.

ZION.

BY ELDER CHARLES W. PENROSE.

Among the great events which mark the course of the nineteenth century, the centralization of the Latter-day Saints takes a conspicuous place.

These "strange people" astonish even this generation of wonders. Wherever "Mormonism" gains a foothold, the people who receive its principles seem inspired by an unconquerable desire to leave their native home and travel to the gathering-place of the Saints.

The flower of youth, just budding into the fulness of life, the middle-aged and the hoary-headed, the skilful mechanic, the humble labourer, the delicate and gently nurtured, the hardy and strong, the rich, the poor, the grave, the gay, all kinds, from all sects, parties, and countries, upon receiving this much-opposed religion, are "baptised by one spirit into one body;" and as soon as circumstances can be so controlled, they are seen taking up the line of march for the "Mormons'" home. Wonderful, is it not? But when we call to mind the evil reports which Dame Rumour—one of the falsest of matrons, but who is admitted into the best society—has spread abroad concerning "Salt Lake,"—when we consider the length and great vicissitudes of the journey across seas, plains, and mountains, and the inconveniences that must exist in a newly-settled country,—when we think of the evident intention of "Uncle Sam" to twist the neck of the young State just about to be born,—when we reflect upon the pangs of tearing asunder the strong ligaments that tenderly unite the hearts of loving relatives to brave these dangers and uncertainties, then wonder increases and astonishment reaches its climax.

Ask these pilgrims (who, by-the-bye, seem exceedingly cheerful under the circumstances,)—ask them where they are going, and what for. "We are going to Zion," is the reply, "to learn the ways of God and to walk in his paths."

"Zion!" says a melancholy-looking individual in a white cravat, standing near. "Zion, you poor deluded creatures, is a *spiritual* city established in the hearts of the converted."

"Zion!" adds an important, fussy kind of man, who is considered an oracle upon Scripture geography. "You are going in the wrong direction. Mount Zion is at Jerusalem in the East, and you are going to America in the West."

"To learn the ways of God!" exclaims a third person. "Can you not learn them from the Bible and from the ministers who have studied that sacred book all their lives? And can you not serve the Lord in your own country as well as in another?"

As the Zion-bound Saints are on their way to the "valleys of the mountains," let us take up the subject and answer these three objectors.

Firstly, then, Zion is a literal city to be built up before the coming of Christ. Secondly, its location is on the western continent, "in the tops of the mountains." Thirdly, "the ways of God" can be learned there from *living Prophets*, whose knowledge, obtained by revelation, is far superior to and more to be relied upon than the learned opinions of all the "Right Reverend Fathers in God" throughout the world; and the people of God can in that place "walk in his paths" a great deal better and much more strictly than when mixed up with a sneering and ungodly generation.

Proofs of the truth of these remarks will be drawn from the Bible—an authority which neither of our three friends will attempt to dispute. The Psalmist says—

"Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." (Psalm xii. 13.) Now, the simple reading of this passage should be enough, without any argument, to convince any sane mind that a literal city is spoken of. But see 60th chapter of Isaiah. There we read of a place to which people shall come from all nations, and their silver and gold and all kinds of precious things are to be brought with them to beautify it. Although it has been despised and hated, and its people afflicted,—though violence, wasting, and destruction have been its lot for a season, yet the time is to come when its strength and majesty shall strike fear into the hearts of its enemies. The glory of God is to rest upon it, and he will come to it; for it is to be "the place of his feet," and all nations and kingdoms are to acknowledge its supremacy or perish. This place the Lord calls Zion, and he says that all people shall call it by the same name. (See 14th verse.) "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down to the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

Some food for mirth might be produced from the idea of these things taking place in a heart, no matter how great its dimensions or how thoroughly it might be converted. But we pass on to consider the location of the city.

It is perfectly true that there is a place at Jerusalem which is spoken of in the Scriptures as Zion, and that it was called by that name by the inhabitants of Palestine; but that is not the place spoken of by the Prophets as the gathering-place for the Saints in the last days. "Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great king." (Psalm xlviii. 1, 2.) Turn we now to the map of Palestine. The "holy land" itself is in the *southern* portion of Asia; Jerusalem is in the *southern* part of Palestine; and Mount Zion is a hill at the *south* of Jerusalem, the city of David. But he says that Zion shall be on the sides of the *north;* therefore, the Zion at Jerusalem is not the gathering-place where the city of the great King shall be built, and about which David, Isaiah, and many other of the Prophets have written. Moreover, hear what Micah says upon this matter. After speaking of the iniquities practised by the Priests and rulers of Israel, he says—"Therefore shall Zion for your sakes be plowed as a field, and the mountain of the house shall be as the high places of the forest." (Chap. iii. v. 12.) Now, this prediction has been literally fulfilled, the hill of Zion having been pierced by the ploughshare for the purpose of cultivation, as spoken of by several eastern travellers. But Micah not only speaks of the fate of that hill, but tells us, in the next verse, where the Zion of the *last days* is to be:—"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the tops of the mountains, and exalted above the hills; and people shall flow unto it, and many nations shall come and say, Come ye, and let us go up to the mountain of the house of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Chap. iv. 1, 2.) Furthermore Isaiah, in chap. xxxiii., v. 15 to 17, tells us that the people of God shall "dwell on high," that "the place of their defence shall be the munitions of rocks," that their "bread shall be given them, their water shall be sure, and their eyes shall see the king in his beauty;" and he says it shall be "in a land that is very far off." In chap. xviii., he also speaks of people being gathered to a place called Zion in a land "shadowing with wings, which is beyond the rivers

of Ethiopia," where "in the mountains" God shall "set up an ensign" to the nations.

Now, let us look at the place to which the Latter-day Saints are gathering. We cast our eyes towards the map of America, and the first thing that strikes us is the peculiar outline of the continent. We glance over the terrestrial globe, and see no land like it. From Jerusalem it is beyond the rivers of Ethiopia, *very far off*, and stretches out between the two great oceans in the shape of wings—North and South America, the two wings being joined by the Isthmus of Darien. "On the side of the north" wing of this great continent, "in the tops of the mountains," and "exalted far above" such little "hills" as Mount Zion at Jerusalem, a people gathered from all nations are building the "city of the great king,"—even a house to the mighty God of Jacob. In the midst of oppression, calumny, and the most unhallowed persecution, by their indomitable energy and indefatigable exertions, the waste places are beginning to blossom, and the mountains ring with the sounds of industry, accompanied by the song of rejoicing. This is one of the "stakes of Zion." Here live the Prophets of God who hold the keys of the kingdom; here are the living oracles who declare the will of the Lord; and here are the Saints flocking to learn and practise it.

The prophecy of Micah is a complete answer to the question, "Can we not learn the ways of the Lord from the Bible and the ministers who have long studied it?" For if we could learn all things necessary from it and them, there would be no need for the people in the last days to go to "the house of the Lord in the tops of the mountains" to learn it. It also answers the question, "Can we not serve the Lord in our own country as well as in that?" For we cannot serve the Lord effectually, unless we understand his will; and that is to be made known in its fulness only in "Zion."

There are many motives which prompt the movement of the Latter-day Saints Zionward. Judgments awful and widespread are about to overwhelm the nations who have forgotten God, and Zion is a place of safety. Says David, "God is known in her palaces for a refuge." Says Joel, "There shall be deliverance in mount Zion." When famine comes, and the crops of the earth fail, when God shall curse the waters, that they become "like the blood of a dead man," (See Rev. xvi. 4—7,) then the inhabitants of Zion shall be free from these calamities; for, as Isaiah says, "Bread shall be given them, and their water shall be sure;" and when the King shall come in his beauty, they shall see his face, and "the Lord shall reign over them in mount Zion from henceforth, even for ever."

By going to Zion, the Saints also escape the sneers and insults which they are so frequently compelled to bear from people who profess to be Christians. They also, many of them, by their emigration, burst off the yoke of bondage, and become free men and women, and gain an opportunity to obtain their needful portion of the necessaries of life, of which they enjoyed but a scanty meed in their native land; and in Zion, their strength will go to build up the kingdom of God, instead of being spent in patching up the fast decaying governments of men, which will perish from the earth.

But the great and most powerful reason which causes the Saints to depart is the fact that God has commanded them to go, *and they know it*. And therefore none of the threatened perils of the journey, the menaces of the malicious, or the evil reports of the slanderer have any effect to stay them for a single moment. They are sick of the cant, hypocrisy, filthiness, whoredoms, oppression, and al the multifarious abominations of the masses of mankind, and they gladly leave them to breathe a purer atmosphere and "raise up a holy seed unto the Lord."

Zion is now a "small one" among the kingdoms of the world, but God wil make her a "strong nation." She is now oppressed and trodden down; but the time is near when the fierce and bloodthirsty armies of the Gentiles will say, "Let us not go up unto Zion to battle, for the inhabitants thereof are terrible." "Zion shall lengthen her cords and strengthen her stakes; she shall break forth on the right hand and on the left, and make her desolate cities to be inhabited." The places of her former habitation "shall be redeemed with judgment," and those who have been driven therefrom shall "return and come to Zion; they shall obtain joy and gladness, and sorrow and sighing shall flee away. The hypocrite and evildoer shall be purged from her midst, when "judgment is laid to the

line and righteousness to the plummet;" and "God shall create upon every dwelling-place of mount Zion and upon all her assemblies a cloud and smoke by day, and the shining of a flaming fire by night." The kings of the earth shall hear of the glory of Zion and "come to the brightness of her rising;" they shall see it "and marvel; fear shall take hold upon them, and they will hasten away." She shall be "polished after the similitude of a palace," and be prepared for her king, even "as a bride is adorned for her husband."

We will close with the word of the Lord through Zephaniah (Ch. ii. v. 1—3,) — "Gather yourselves together; yea, gather together, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

THE VISITOR.

A CONVERSATION ABOUT LAUGHTER.

"Ha! ha! ha! He! he! he! Ho! ho! ho!" laughed a boisterous, but not harmonious chorus of voices, on a Sunday afternoon not long since; at the noise of which I stopped and looked at the causes of these loud cachinnations. So did a lean man with a red nose, a white necktie, and a gilt-edged Bible. So did three young women in all the glory of mushroom hats and dropsical skirts; two old women with a decided air of piety and snuff-taking; four charity boys in blue breeches and bobtail coats, with brass badges; one big policeman, and a small dog.

The party attracting so much attention were coming out of the "Latter-day Saints' meeting-room" in C———, and their mirth was excited by some funny story related by one of the number.

"Profanity!" ejaculated the red-nosed man, as he exhibited "free, gratis, for nothing," the whites of his eyes. "How vulgar!" exclaimed the young ladies in crinoline. "Latter-day Saints indeed!" said the snuffy old ladies. "Ya! Ha! Mormonites!" bawled the charity boys, as they kicked up their gray-hosed legs. The policeman tossed up his head, the dog barked, and all "moved on."

As I was acquainted with one of the sisters in this laughing party, and as I saw the greater portion of them taking the same direction as she, I came to the conclusion that they were going home with her to take tea.

In a short time I followed; and as I drew near the house, my ears were saluted with similar demonstrations of merriment to those which had before attracted my attention. I was welcomed by those who knew me, and introduced to the rest.

"You seem very merry here," I remarked.

"Yes, brother," said our hostess; "'laugh and grow fat,' you know,—that's the old saying."

At this the greater part manifested a decided intention to "grow" as "fat" as Daniel Lambert, judging from their laughter.

"Well," said I, "if laughing will make you fat, you will soon be in a fit condition to be shown round the country, 'at the low charge of one penny!'"

"But don't you believe in laughing?" inquired a merry-looking sister.

"Certainly," I replied, "sometimes, and in moderation.

"That's it!" exclaimed a sedate-looking brother who had been sitting quiet in the corner. That's it! They laugh enough in one hour to last any reasonable person for a month. They never know when to leave off."

"Ah," said our hostess, "there's Mr. Sobersides again. You never get *him* to enjoy himself. There he sits, like an owl in an ivy-bush, grim, grave, and grumpy."

"I can enjoy myself without making such a noise about it," said he.

"Well, for my part," remarked the merry-looking sister aforesaid, "I like a good hearty laugh. You enjoy it yourself, and make others enjoy it too; but

when you smother it up and keep it all to yourself, you look selfish and choke it to death."

"And *I* think," replied he, "that your loud ha-ha-ha-ing makes you appear silly, and sounds very vulgar, especially in the open street."

"Oh, you are going to preach to us about that again, are you? I suppose we shall never hear the last of it. Because we didn't creep home to-day from meeting with faces like death's head on a tombstone, brother Visitor, Mr. Sobersides here must needs lecture us nearly all the way."

"*I* don't believe in hanging down *my* head like a bulrush," said one.

"*I* thought 'Mormons' ought *always* to be cheerful," added another.

"What do *we* care about a parcel of sectarians! I'm sure I don't care a rush about what they think of *me*," added a third.

I began to see that the quiet man, who had been likened by our facetious sister to "an owl in an ivy-bush," was going to be clamoured down; so I thought *I* would interpose and express *my* opinion.

"Five to one, ladies, is not fair," I began; "and you know it is acknowledged that one woman's tongue is a match for two men's. At that rate, you see, you are ten to one. Now, suppose you settle the matter by arbitration, and allow me to be umpire."

Our hostess, the "grumpy" brother, the merry-looking sister, and all the rest agreed to this at once.

"Now," said I, "in the first place, *laughing is good*. It exercises the body, and consequently circulates the blood; it elevates the spirits, and therefore sharpens the mind; and as these results are good, the cause is also good. Again, if laughing was not a good thing, the faculty and inclination for it would not be implanted by the allwise Creator in the constitution of mankind. And further, the Lord says that he delights in 'a glad heart and a cheerful countenance.' In the next place, laughing is as good on one day as on another; and there is no law of God which says, 'Thou shalt not laugh on a Sunday.'"

During these remarks the sisters were "all a-noddin," like the image of a Chinese mandarin in a grocer's shop-window, and darting triumphant glances at brother "Sobersides," as they pleased to call him; and now they broke out with—

"What do you think of it *now*, brother?"

"Stop," said I; "I have not done yet. Hear me out. Although laughing in itself is good and beneficial to man, it can be improperly exercised, and then evil results follow, thus giving a chance for the opposite party to say that it is itself an evil. Laughing is naturally caused by anything that is humorous; and the greater the humour or fun of what is said or done, the greater is the inclination to laugh at it. Solomon says, 'There is a time to laugh,' which is equivalent to saying that there is a time *not* to laugh. Anything that is done at an improper time produces evil. Some people get so much in the habit of laughing that they will become convulsed with laughter at anything that pleases them, whether it be funny or serious. That is untimely, and is an abuse of the power which God has given them. Laughing is untimely, for instance, when we are worshipping God. Something ludicrous may accidentally occur at such a time, which would naturally excite our laughing propensities; but it would be our duty to control these propensities and conquer our inclinations. Some people are so funny, in their way, that they must need try to create laughter at every opportunity. Such conduct is exceedingly foolish and very improper; and all sensible people ought to refrain from laughing at their nonsense. Again: Laughing is wrong when it is likely to bring reproach upon the holy religion which we have embraced; at such a time, for instance, as this afternoon, when the eyes of the people in the street were turned towards you, through your merriment, just as you had left the sacrament table! (Ah, I heard you!) And though we don't 'care a rush' for the world's opinion, *when we are doing right*, yet we ought not to do anything to make them form a *bad* opinion of us."

It was the sedate brother's turn to nod now; which he did with evident satisfaction. I continued—

"Laughing, whether 'in season or out of season,' is not beneficial, if indulged in to a great extent. It weakens the body and causes a reaction of feeling, thus destroying the effects which laughter, when properly used, naturally produces. After people have laughed too much, they feel sad, dispirited, and weak. I am sure you sisters

must know this by experience. (Another nodding demonstration.) And in addition to this, the Lord says that 'much laughter is *sin*.' It relaxes the nerves and gives an opportunity to evil spirits to operate upon the system. By indulging in it, people sometimes lose all control of themselves, and are compelled to continue laughing when there is no perceptible cause for it, thus injuring their bodies and slackening the cords of self-government. *Loud* laughter is also very unseemly. Noise is not a necessary accompaniment to a hearty laugh. It can be enjoyed with a far greater relish without it. The loud guffaw bears a a very close relationship to the neighing of the horse or the braying of an ass. I think that some of our brethren and sisters make a great mistake. When they were in what they call 'the sectarian world,' they had the 'spirit of bondage' and were *too* strait-laced; but when the Gospel of 'light and liberty' set them free, they ran to the other extreme; and, to see them, you would imagine there was nothing serious at all in 'Mormonism.' Now, the Lord says to his people, 'Cease from all your light speeches and your much laughter.' And again—'Cease from your lightmindedness.' And further he says—'Let the solemnities of eternity rest upon you.'"

All had become serious enough now, and I concluded with—

"My decision, then, upon the matter, is this: Laughter is good; but, like every other good thing, it can be abused. When exercised at the right time, in the right place, and in the right way, it is beneficial to both body and mind; but when abused, it is to both a positive evil. And my advice to all is—Be temperate in all things, use the good sense that God has given you, and be guided by the Holy Spirit, and you will know when to be grave and when to be gay. As I have an appointment to preach to night, I must now bid you good-bye. Are you all satisfied?"

"Perfectly," was the unanimous reply; and as I shook them each by the hand, I felt that I had offended none, but that all would be in some measure benefited by the conversation.

As I went on my way, I passed the red-nose, white necktie, and gilt-edged Bible, the owner of which was declaiming in grievous nasal tones upon the "profanity of the Mormons" to seven small boys, four girls, one old lady, and a lamp-post.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 652.)

[July 1843.]

About noon, General C. C. Rich, with twenty-five men, returned, formed a square in front of my house, and sang a new song. I went out, shook hands with each individual, and blessed them in the name of the Lord. The following is a report of their expedition:—

"The detachment left the main body of the camp and started from McQueen's Mills about one, a.m., on Monday, the 26th of June, under the command of General Rich, as follows:—C. C. Rich, Hosea Stout, John Pack, Truman R. Barlow, James W. Cummings, Daniel Carnes, Jesse P. Harmon, Alanson Ripley, Stephen Abbott, Charles W. Hubbard, A. L. Fullmer, Joel E. Terry, Alfred Brown, Dr. Josiah Ells, William Edwards, Thomas Woolsey, O. M. Duel, Dr. Samuel Bennett, — Babcock, Isaiah Whitesides, Jesse B. Nichols, Stephen Wilkinson, Samuel Gulley, and four or five others, on horses, with one baggage waggon drawn by two horses, with instructions to proceed to Peoria, there cross the Illinois river, and then proceed up the east side of the river on the main stage road leading from Springfield to Ottowa. We travelled till about three o'clock in the morning, when we halted for about an hour and put out a guard. At daybreak we again took up the line of march, and travelled through the day, mostly without a road, and the following night till near daybreak of the 27th, and again made a halt for an hour and passed through Ellesville before sunrise. When going through that village, the people were opening their shops, and many persons came in their shirts to the windows.

Dr. Ells and J. W. Cummings were behind the company about six rods, when one man came running, full of anxiety, and

inquired, 'Where in the world are you all going to?' Dr. Ells, who carried a very sanctified face, drawled out, 'We're a-hunting a wheelbarrow's nest;' after which, we again resumed the march, about noon halted on the Kic-a-poo creek, and sent Hosea Stout and A. L. Fullmer to Peoria to see Lawyer Charles C. Ballance and obtain what information they could from him; and about two, p.m., crossed the Illinois river at Peoria, where we obtained supplies for our further journey. Here we left Jesse P. Harmon and Alanson Ripley with instructions to hail the steamer *Maid of Iowa*, and procure what information they had of the whereabouts of brother Joseph Smith.

The company, after crossing the river, proceeded nearly due east, till they intersected the stage road running from Springfield to Ottowa, at a small town named Washington, ten miles east of Peoria. There we stopped for about an hour and fed our horses. At dusk we again resumed the march on the stage road towards Ottowa, and travelled about ten miles to Black Partridge Point, and camped for the night.

At daybreak of the 28th, we were on the march, travelled about 35 miles to the little town of Magnolia, and halted for noon, where we fed ourselves and animals at the public house of Captain William Haws (the captain of a company in which Hosea Stout served in the Black Hawk war). We again resumed the march, and about dark camped about two miles below Ottowa, near the Illinois river, having travelled over 200 miles in two days and eighteen hours with the same horses, which had become very tired.

General Rich left the company about an hour before sunset, and about dusk crossed the Illinois river into Ottowa, and put up at brother Sangers. There he learned positively that Joseph had come as far as Pawpaw Grove, where he was informed that Judge Caton was absent, and had returned to Dixon and obtained another writ of Habeas Corpus, and had started in the direction of Quincy, Adams County; and also that Lucien P. Sanger had taken his stage-coach to convey brother Joseph to Quincy. When he had obtained this information, he left orders for the *Maid of Iowa* to return with all speed to Quincy.

Early on the morning of the 29th, General Rich returned to his company and gave them the information, when the company started on their return for Nauvoo, came as far as Captain Haws', and stayed all night. He gave us the use of the barn to sleep in. In conversing with the citizens of Magnolia, they approbated our course, manifested a warm feeling, and offered to help us with their Artillery company, if we needed their assistance.

On the 30th we made a direct course for the Narrows, four miles above Peoria, where we recrossed the Illinois river, and camped near the town.

1st July. We travelled forty miles and camped on a small creek near a farmhouse, where the entire company had an abundance of milk for the night.

July 2nd. Early in the morning, Jesse B. Nichols went into the village of Gallsburg, waked up a blacksmith, and employed him to set a couple of horse-shoes. The blacksmith objected, saying it was Sunday morning, and, being a professor of religion, he would not do it unless for double price, which Nichols consented to give him. He went to the shop; and whilst setting the shoes, the company passed through, exciting considerable curiosity among the villagers. Two of the brethren remained to accompany Nichols. As he was about paying the blacksmith for the work, a Presbyterian minister came up and said to him, 'You ought to charge a dollar a shoe. These are Mormons; and you, who are a church member, have been shoeing this Mormon's horse on Sunday; and you ought to be brought before the church for doing it.' Upon which, the blacksmith demanded two dollars for his work instead of one as agreed before. Nichols handed him one dollar, the priest telling the blacksmith he ought not to take it—that Joe Smith was an impostor, and ought to be hung. The son of Vulcan, however, took the dollar, but demanded more; upon which Nichols kicked the priest on his seat of honour, mounted his horse, and left, amid the loud cheers of a number of spectators.

We continued our journey to La Harpe, where we learned the full particulars of brother Joseph's safe arrival and trial before the Municipal Court, when we made merry, composed a song, and danced, and proceeded to Nauvoo.

During the entire journey the heat was extremely oppressive; and as the necessity of the case was very urgent, we had not time to sleep. It may be safely said to be one of the most rapid, fatiguing marches that is on record, having travelled with the same horses about 500 miles in seven days."

Another copy of the remonstrance of the Governor against his sending an armed force was made out and taken to the porch of the Temple, where it was signed in the course of the day by about 900 persons.

Tuesday, 4th. About one, a.m., Messrs. Walker, Patrick, Southwick, Markham,

and Lucien Woodworth started for Springfield, carrying with them the affidavits, petition, and the doings of the Municipal Court.

At a very early hour people began to assemble at the Grove, and at eleven o'clock near 13,000 persons had congregated, and were addressed in a very able and appropriate manner by Elder O. Hyde, who has recently been appointed on a mission to St. Petersburg, Russia.

A constant accession of numbers swelled the congregation to 15,000 as near as could be estimated.

At two, p.m., they were again addressed by Elder P. P. Pratt on Redemption, in a masterly discourse, when I made some remarks, of which the following was reported by Elder W. Woodruff:—

"If the people will give ear a moment, I will address them with a few words in my own defence in relation to my arrest. In the first place, I will state to those that can hear me that I never spent more than six months in Missouri, except while in prison. While I was there, I was at work for the support of my family. I never was a prisoner of war during my stay, for I had nothing to do with war. I never took a pistol, gun, or sword; and the most that has been said on this subject by the Missourians is false. I have been willing to go before any Governor, Judge, or tribunal where justice would be done, and have the subject investigated. I could not have committed treason in that State while I resided there, for treason against Missouri consists in levying war against the State or adhering to her enemies. Missouri was at peace, and had no enemy that I could adhere to, had I been disposed; and I did not make war, as I had no command or authority, either civil or military, but only in spiritual matters as a minister of the Gospel.

This people was driven from that State by force of arms, under the exterminating order of Governor Boggs. I have never committed treason. The people know very well I have been a peaceable citizen; but there has been a great hue-and-cry about Governor Boggs being shot. No crime can be done but it is laid to me. There I was again dragged to the United States' Court and acquitted on the merits of the case, and now it comes again. But as often as God sees fit for me to suffer, I am ready; but I am as innocent of the crimes alleged against me as the angels in heaven. I am not an enemy to mankind: I am a friend to mankind. I am not an enemy to Missouri, nor to any Governors or people.

As to the military station I hold, the cause of my holding it is as follows:—When we came here, the State required us to bear arms and do military duty according to law; and as the Church had just been driven from the State of Missouri, and robbed of all their property and arms, they were poor and destitute of arms. They were liable to be fined for not doing duty, when they had not arms to do it with. They came to me for advice, and I advised them to organize themselves into independent companies and demand arms of the State. This they did. Again: There were many Elders having license to preach, which by law exonerated them from military duty; but the officers would not release them on this ground. I then told the Saints that though I was clear from military duty by law, in consequence of lameness in one of my legs, yet I would set them the example and would do duty myself. They then said they were willing to do duty, if they could be formed into an independent company, and I could be at their head. This is the origin of the Nauvoo Legion and of my holding the office of Lieutenant-General.

All the power that I desire or have sought to obtain has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoy the society of my friends and that religious liberty which is the right of every American citizen, of worshipping according to the dictates of his conscience and the revelations of God.

With regard to elections, some say all the Latter-day Saints vote together and vote as I say. But I never tell any man how to vote, or who to vote for. But I will show you how we have been situated by bringing a comparison. Should there be a Methodist society here and two candidates running for office, one says, 'If you will vote for me and put me in Governor, I will exterminate the Methodists, take away their charters, &c.' The other candidate says, 'If I am Governor, I will give all an equal privilege.' Which would the Methodists vote for? Of course they would vote *en masse* for the candidate that would give them their rights.

Thus it has been with us. Joseph Duncan said, if the people would elect him, he would exterminate the Mormons and take away their charters. As to Mr. Ford, he made no such threats, but manifested a spirit in his speeches to give every man his rights; hence the Church universally voted for Mr. Ford, and he was elected Governor. But he has issued writs against me the first time the Missourians made a demand for me, and this is the second one he has issued

for me, which has caused me much trouble and expense.

President Smith also rehearsed the account of his being taken by Reynolds and Wilson, and the unlawful treatment he received at their hands.

The multitude gave good attention, and much prejudice seemed to be removed."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 15, 1859.

WHAT CAN BE DONE.—To understand what can be done brings us at once near to its accomplishment. At the very moment that we distinctly and truthfully realize that an object can be reached, and see the general lines of the path leading to it, we bound close to that object. Knowledge might perhaps be obtained by accidental demonstration, or reached by the ordinary course of developments, or foreshadowed in the comprehension of the mind. In either of the former cases, that which *can* be done is not known until it *is* done—until the object is actually reached. In the latter case, the ideal appears in the vision of the mind or in the consciousness of faith pointing to its future embodiment. But in either case, in the brief instant when knowledge is actually found, or the ideal of knowledge appears to the mind, there is more space traversed and power brought than in a thousand years of uncertainty and ignorance. To know is to be able to do. It has, in many cases, taken a thousand years to make a fact. But being once made, (it being understood what can be done,) in ten years ten much larger facts of the same kind can be produced. It took nearly six thousand years to bring us to railroads and telegraphs. But the very navvy looks upon them now as quite commonplace matters, at which he scarcely ever wonders. If he is sometimes, in his reflective mood, struck with the facts, it is rather by their results than by themselves. As facts, they are quite ordinary affairs to him. He is helping to make them every day, and his eating and drinking is to him not more common. Six thousand years almost to reach railroads and telegraphs! Why, he could tell you that six worlds as large as this could be lined with the iron network and nerved with the electric wire in less than half the time!

There are two great impediments in the path of every result and all development. When these are cleared away, if we only pursue the path thus opened, the object is reached with comparative ease, and the most magnificent results produced by very simple means.

The first impediment alluded to is unbelief and ignorance in ourselves. To believe and realize that a thing can be done, as before implied, is to bound at once close to its accomplishment. This is the principle running through salvation and development from the beginning to the end. It is a truth that takes in not only spiritual things, but also the commonest affairs of life. Assurance is the beginning of our salvation and development. Because of unbelief and blindness of mind, the realization of knowledge may come before the realization of faith. We may find "what can be done" by accidental demonstration, or reach it before we either see it or comprehend it in faith. But it will amount to the same in principle in every case. Indeed, our faith is really always *our beginning*. In the former cases, faith stands

upon facts; in the latter, it stands upon the *ideal* of facts. Both are realities—both the assurance of the same facts, although one is an assurance which all do not receive —a reality which is only real to the spiritual mind. *Our* starting-point is not until after assurance is reached; *our* actual doing is not until after we believe in that which can be done. All that come before belong to the developments of nature and the course of events upon which we are borne. It is not until we have this assurance that we commence our positive and intelligent doing. But when the impediments of ignorance and unbelief are cleared away, then we come near to that which can be done by us. Of course, the general *means* to accomplish any result must naturally be comprehended in a clear assurance that the result can be accomplished. To say that we see that an end can be gained, but that the way to it is not seen, is to admit that the impediment of ignorance is *not* removed.

The second great impediment in the way of development and results is unbelief and ignorance in others. In those cases where no one but the individual is concerned, there are of course only that person's unbelief and ignorance to be removed. When he understands "what can be done" and the way to reach the object, he has merely to travel a short distance to reach it,—in other words, simply to work upon the knowledge, and the thing is speedily done. But the fact is, nearly every matter has a general bearing; and general development, movements, and human progress belong to the thousands and to the millions. Prophets, reformers, inventors, and all leading spirits have found themselves brought to a stand on this very fact. Others were concerned, and the unbelief and ignorance of those others had to be cleared away; and *they* also had to understand "what can be done" and to see the general means for its accomplishment. To do any work, as far as the work itself is concerned, is not so very difficult. We have all seen how comparatively easy the greatest undertakings have been overcome when they have been believed in and practically entered into. It is a thousand times more difficult to get those concerned to see what can be done and to enter into it—aye, or even to induce them to remove *their* obstacles out of the way and *allow* it to be done. Railroads, telegraphs, and machinery are justly the glory of the nineteenth century; and, to so express it, in their massive and universal miraculousness, they altogether surpass the scientific discoveries and inventions of every other age. Yet not many years ago, George Stephenson, a working man, had to battle with all England to persuade them to believe a little of what could be done in the construction of railroads, and to *coax* people to get out of the way and allow it to be done. Lords, commons, and landholders, as well as business, scientific, and practical men stood in the way by thousands. There were but few at first who would believe his testimony, while arrayed against him were the nobility, power, talent, and wealth of the land; and those who have since become the greatest shareholders and gainers in railroads were the most inveterate opposers of his mission. But now, were the parliamentary speeches and committee reports containing the objections of some of the most scientific and practical men of the land upon the railroad question laid before the boys of the present day, they would likely make kites of them from sheer contempt. Thus the comprehension of boys and the daily labour of navvies will illustrate how comparatively easy is the accomplishment of wonderful results, and how simple are the means to effect them, when unbelief and ignorance are removed—when that which can be done is practically believed and allowed to be done. Nearly the whole of every difficulty, no matter how stupendous in appearance, consists of the two impediments in question—namely, on the one hand, our own unbelief and ignorance; and on the other, the unbelief and ignorance of others. These cleared away, the accomplishment of the most wonderful events becomes an every-day matter, which even the commonest

talent and the roughest labourers engage in. They become like building houses and eating our meals—necessary matters, and things numbered among the wants of the age. People will wonder how the world could move and society get along, destitute of the means possessed by their age. It would be as hard now for them to realize that society could manage without railroads and telegraphs as it was in the first place for the people to realize that they were practicable or even possible things. To produce them would appear infinitely easier to society now than to comprehend how they could possibly be done without. Indeed, even the difficulty of clearing away the two impediments named, and establishing faith in "what can be done," and doing it, is not so great as it would be to *keep people from doing it*, when doubt and ignorance are cleared away, and that which can be done appears to them as facts. The latter is to the active soul nearly impossible. It is the very nature of the aspiring, grasping, active mind of man *to do* when he realizes what *can be done* by him.

We have brought this subject before the minds of our readers for a purpose. We have endeavoured to open their minds to what can be done in general matters, and have backed the view by fundamental principles and every-day illustrations. We have not been dealing with an abstract subject, and one which to understand will not profit the Saints in the performance of their daily duties. It will bear out practical religion, and is very suitable to the Mission in its present advancing condition. If the Saints can here be made to fully realize the burden of our subject—if they can be shown what can be done in general matters, and the force and principles thereof be strongly impressed upon their understandings, they will then realize much more of what they can do themselves in building up the kingdom of God and accomplishing the gathering. The same principles exemplified in what can be done in railroads, telegraphs, &c., will also apply to what can be done in the great Latter-day Work; and if the world can accomplish such wonders in these things, when they only understand what they can do, what wonders will not the Saints perform when *they* but realize what *Saints* can do. This is a matter of immense importance to them. To succeed in impressing that faith and knowledge strongly upon their minds would amply repay a year's labour with all the Priesthood in the Mission. Indeed, all their efforts in the right direction go to show what Saints can do in the name of the Lord, and should therefore be their labour of every year. There are thousands now in England who could have been gathered, and thousands more who could have been brought into the Church, had the Saints and Priesthood only understood what they could do; and simply because that was not the case, this desirable work was not accomplished. There were faith, devotion, energy, talent, Priesthood, and means enough to do much more than has been done, had it been generally realized what could be done in the Mission.

We will inform the Saints concerning what *can* be done in the next seven years. That it *will* be done, however, is a conditional matter. As many as are now in this Mission can be gathered home to Zion, and the Mission be reproduced, equal in numbers, better in quality, and more efficiently officered,—a new edition of Saints got up after an improved style, and valuably bound.

The design of this Editorial is to present to the Saints a strong impression of what can be done.

We believe that the establishment of the Tithing principle in the Mission, and at length the almost thorough systematizing of the financial and general business of the Church, coupled with the many results, including the lifting of the mountain book debt, will by the end of the year give to the Saints and Priesthood broader views of

"what can be done;" and if all will now faithfully, energetically, and wisely labour for the gathering and reproduction of the Mission, they will soon realize how much more can be done. To gather twenty or thirty thousand Saints and make an equal number out of a nation like England, where there are hundreds of thousands of Israel, will some day be viewed like the wonders of railroads and telegraphs —as matters no longer to be wondered at by the Priesthood and Saints—as events which naturally grow out of their wise administration and practical duties.

CAPE OF GOOD HOPE MISSION.—We have received from the Cape, from Elders Paul and Provis, letters, dated Mowbray, August 20th, and also a report of the Mowbray Quarterly Conference. The Saints of that Mission are making preparations to gather to Zion in the coming season. Elder Stock, of the Port Elizabeth Conference, writing to the Elders at Mowbray concerning emigration, states that he is himself making preparations, and expects that from 30 to 40 from that Conference will be ready by January next to start for Zion. It is expected that about 70 Saints will emigrate the coming season for the Valley.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, September 29, 1859.

Dear President A. Calkin,—Since my last of the 7th instant, I have visited Norway, and enjoyed myself very much among the Saints there. We had a good time at our Conference meeting in Christiania on the 11th and 12th. Cheering reports were given of the Travelling Elders, and the Spirit of the Lord gave us many useful and necessary instructions suited to the circumstances. My feelings were indeed moved when I knelt and prayed among those, many of whom embraced the Gospel about the same time that I did; and we felt thankful for the mercy of the Lord, who has preserved us in the faith. I had really a good time in visiting those places where I had the honour to labour in the ministry at first.

I had a rough retour passage from Norway; and, delayed through headwind, I missed the steamer that should have carried me to Alborg Conference from Copenhagen; wherefore I had to take a longer and more tedious way through Jutland. But I arrived in right time in Alborg on the 24th, considerably fatigued, but cheerful in the spirit.

The Lord blessed us abundantly. Between five and six hundred Saints were gathered, young and old; the power of the Priesthood rested upon the servants of the Lord; the people felt well, and feasted on spiritual things. They felt it "good to be a Saint."

Brother Wilhelmsen was with me in Jutland. Brother Thomassen attended the Conference in Lolland on the 25th.

In every place the work is moving onward with steadiness, and we all feel to praise the Lord.

I was charged to give the love and respect from the Saints in every place I have visited to you and all associated with you; and in doing so, I join with full heart in the same, and feel happy to be yours, as ever, in the Gospel Covenant,

C WIDERBORG.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
October 4th, 1859.

Dear President Calkin,—During the quarter just closed, I have visited the following Conferences *via* London, Derby, Nottingham, Bedford, Bradford, and Sheffield, besides those of this Pastorate;

and I am very glad to be able to state that they are in a very good condition. The circumstances of all are of course more or less different; but the Priesthood seek to understand the condition of the Saints committed to their care, and labour accordingly.

The good feeling of the Saints and their desire to build up the kingdom of God substantially have just been manifested in the offering, which will be a death-blow to our old acquaintance, the book debt. As far as I have travelled, the Saints as a general thing have taken hold of this matter with spirit, and, according to their means, have been very liberal; for which may God reward them an hundredfold.

The Elders have been preaching plain and simple things at all favourable opportunities; and the consequence is the attendance at our meetings of a goodly number of strangers; and as this is one of the most favourable seasons for strangers to visit our meetings, I trust that the above course will as far as possible be strictly attended to by the brethren.

The emigration of the Saints is also a subject which the Priesthood have before them, and now I anticipate renewed exertions being made by the Saints for their deliverance.

I never enjoyed my visits among the Conferences more than now, and have not formerly found a more healthy spirit in general.

Praying that God may continue to manifest his power in your ministry,

I am faithfully yours in the Gospel,

W. Budge.

SHEFFIELD PASTORATE.

Leeds, Sept. 30, 1859.

President Asa Calkin.

Dear Brother,—I take particular pleasure in forwarding you my usual quarterly letter, in order that you may have a more complete account of the past movements and present condition of the Sheffield Pastorate.

I am pleased to say that the arrangements introduced into the Mission for transacting Church business answers admirably well in this Pastorate, especially since the brethren have become fully acquainted with the same. In consequence of this, the business is now done in nearly the same time that we were formerly thinking about it. This of course gives us a great deal of time to dispose of in some more profitable way. This time has been used in visiting the Saints from house to house on Sabbath days, and in giving them instructions more fully upon their varied duties, in taking the tracts from door to door, and in preaching out of doors to attentive and in many instances large audiences.

Our meeting-rooms have not been occupied in vain, but we have sought to use them as profitably as possible, in holding Council meetings weekly, where the brethren have been instructed in their duties, and where business has been transacted; and on other evenings, "where convenient," we have held our schools for the Priesthood, which have been very interesting and instructive. At our public meetings we have endeavoured to observe your instructions, and have studied to preach the Gospel as its sacredness demands. By so doing, we have not only fed the Saints, but have made strangers acquainted with our belief and practice.

Our meetings have been well attended by Saints and strangers. The latter have appeared much interested in the instructions given, and some few have been united with us by baptism; but not so many as we could have wished. But the prospects are good for the future, and we hope the coming season may be as productive of increase of members as past winters have been.

I am pleased to say that the feeling of the people throughout the Pastorate (with very few exceptions,) is very good. Having received an increased understanding of the reality of the Latter-day Work, they take increased pleasure in meeting its requirements.

We have been under the necessity of excommunicating some few; but their absence has produced a very agreeable change, as they have long been a nuisance and a hindrance to the wellbeing of the Branches to which they belonged.

As it regards our finances for the past quarter, I have to say that I believe the Saints, generally speaking, have paid an honest Tithing; and I perceive that they take more pleasure in doing so as they perceive that the Church is benefited by it.

The amount collected for emigration

has been very good, considering the extra call that has been made on the Saints during the last few weeks; but I feel confident that the Saints will give their united attention to that important fund in future.

The call for means to pay off the book debt of the Mission has been cheerfully received by the faithful, and a large amount has been paid for that purpose, thus not only enabling us to pay off our own book debt, which amounted at the beginning of last year to near £600, but has also enabled us to place at your disposal over £80. We shall be able to send you a little more next month. As it regards the brethren labouring more immediately with me, I can speak of them in high terms. Brother Sloan has laboured hard and unceasingly, and has wrought a great improvement in the Sheffield Conference, and has the love of the Saints. During the short time that brother Halles has been in the Bradford Conference, he has done well; and I am certain that, by God's help, he will succeed in doing more good. Brother Shaw is labouring very energetically in the Lincolnshire Conference, has already succeeded in doing much good, and I believe will be the means, with the help of the Holy Spirit, of doing an extraordinary work in that place. Brother Cromar is labouring very faithfully in Hull Conference; and if his counsels are received, I am satisfied a good work will be done there.

The Travelling Elders have contributed liberally of their services to the good of the work in this part, and the local Priesthood have been diligent in discharging their duties. The Saints have heartily co-operated with them, enabling us to do so much good; and my constant and sincere prayer is that God may abundantly bless them for their faithfulness and liberality in supporting the work which he has commenced among them.

During this month we held the Sheffield and Bradford Conferences, which were well attended. Brother Budge favoured us with his company at both places, and we were highly interested and blessed through his wise counsels and instructions.

With faithful and unceasing prayers for the happiness of yourself, Counsellors, and brethren in the Office, and the prosperity of the work committed to your care,

I remain, as ever,

Yours faithfully,

C. F. JONES.

PASSING EVENTS.

GENERAL.—In France melancholy uniformity prevails: the favourable reaction so long expected is still adjourned, and still the reason for it has passed for this year: in consequence of the almost total cessation of the importation of foreign produce, the stores in the sea-ports are nearly empty: manufacturers have reduced their exports to the lowest figure: the building trade is very prosperous in Paris: the silk provincial markets are excessively dull: the vintage has commenced in some districts, and the crop is everywhere said to be a bad one: wine is rising, and wheat has experienced a remarkable rise at Marseilles. The *Univers* says that the situation between the Holy See and Napoleon appears to have become once more unfavourable: Marshal Niel, on entering Toulouse at the head of a fraction of the army of Italy, was hooted: the clerical party is also powerful in the south. News from Rome states that the garrison of Ancona had been reinforced. The journals of Algiers from the frontiers of Morocco report the internal situation of the country as not much altered: the rebel tribes were advancing on Fez: the disturbances between the Moors and Spaniards in Northern Africa raged as violently as ever. Late advices from Algiers state that the departure of troops for Oran continues: the Moorish troops on the frontiers are expecting reinforcements of black cavalry: there is some agitation among the tribes, especially at Riaret; but the assemblage of troops prevents any suspected outbreak. The *Pera* brings intelligence of an attack on Mazagan by the Arabs, and of the flight of the European residents, after the defensive resources of the town had been exhausted in a fight.

BRITISH WINE.—British wine would be as good as foreign, if we were content to use the juice only; but most people put enough sugar and water to destroy the flavour of the fruit and render the produce ridiculous.

MEMORABILIA.

Beefeaters.—"Beefeaters" is a corruption of *Buffetiers*, or wearers of buff jerkins.

Depth of the Atlantic.—From the top of Chimborazo to the bottom of the Atlantic, at the deepest place yet reached by the plummet in the Northern Atlantic, the distance in a vertical line is nine miles.

Aurora Borealis.—The *aurora borealis*, or northern lights, are so called from their being peculiar to the more northern latitudes. They have four different appearances—1st, a horizontal light, similar to break of day; 2nd, fine, slender, luminous beams of dense light; 3rd, flashes pointing upward, or in the same direction with the beams, which they always succeed; 4th, arches nearly in the form of a rainbow.

The Grecian Archons.—The 13 *Perpetual* Archons were Medo, Acastus, Archippus, Thersippus, Phorbas, Megacles, Diognetus, Pherecles, Ariphro, Thespicus, Agamestor, Æschylus, and Alcmæo. These were succeeded by the 7 *Decennial* Archons, Charops, Æsimedes, Clidicus, Hippomenes, Leocrates, Apsander, and Eryxias. These were followed by the 9 *Annual* Archons, the first of whom was Creo, who was called, by way of eminence, Archon, and from the year took, its name; the second, Basileus, regulated the priesthood; the third, Polemarch, was military officer; and the remaining six, under the general title of Thesmothetæ, exercised the judicial functions.

Duodecimals.—By duodecimal multiplication, &c., artificers easily cast off their work. The measurements are reckoned in feet, inches, and parts; the foot being divided into 12 inches, the inches into 12 parts called seconds, the seconds into 12 parts called thirds, and the thirds into 12 parts called fourths. The rule for working is as follows:—Place the smaller line of dimensions as multiplier under the larger as multiplicand, feet under feet, inches under inches, &c. In multiplying, begin at the right-hand or lowest term of the multiplicand, multiplying it by the left-hand or highest term (feet) of the multiplier, and carrying by 12 to the end of the line. Then multiply the upper line, or multiplicand, commencing as before at the right-hand or lowest term, by the highest term but one (inches) of the lower line as multiplier, placing the product, however, one degree to the right of the preceeding product line, and carrying 12 to the end of the line. Proceed in the same way with the next lower term of the multiplier, placing its first product to the right of the former, and so on. Lastly, add the different products together. To find *superficial* contents, multiply the length by the breadth. To find *solid* contents, multiply the length, breadth, and thickness (height or depth) together.

VARIETIES.

A Greenhorn, seeing for the first time a pair of snuffers, asked, "What's them for?" "To snuff the candle." "To snuff the candle?" The candle just then needed attention; and with his thumb and finger he pinched off the snuff, and carefully poked it into the snuffers, saying, "Well, now, them *is* handy!"

A Fashionable Doctor lately informed his friends, in a large company, that he had been passing eight days in the country. "Yes," said one of the party; "it has been announced in one of the journals." "Ah!" said the doctor, stretching his neck: "pray, in what terms?" "In what terms? Why, as well as I can remember, it is nearly in the following:—'There were last week seventy-seven interments less than the week before.'"

Gardening Memoranda.—Roses do not like light sandy soil, and it is therefore necessary to put a good spadeful of loam, as well as dung, in and round the spot in which they are planted. The roses which have rough bark do not strike so readily, and are therefore generally layered; that is, the branches are bent down and pegged just under ground, with the ends turned up. To facilitate the striking, a small slit is made at a joint at the part to be pegged down. Moss-roses are propagated in this manner; but any dwarf rose will succeed, if layered: these layers, as they are called, are not disturbed till the next autumn, when they are cut off from the old plants, and are strong enough to plant out anywhere. The propagation of cuttings is a very simple process. Shoots that are only two or three inches long from the older branches may be cut off close to the base, or gently pulled off and stuck in, without any other operation than taking off two or three of the lower leaves. Longer cuttings must be cut up to a joint—that is, the base of a leaf; for every leaf has a bud at the base of it, and that is called a joint. The cuttings ought to have two or three joints in the soil: but many only put the cuttings in a shady border, and cover them with a hand-glass: they then very readily strike root.

POETRY.

LINES.

The standard of the Lord of Hosts is lifted up on high;
To defend it, many gallant hearts would even dare to die:
From east to west, from north to south, the Gospel trumpets sound,
And many, many heaven-born souls with highest hopes rebound.

We know apostacy's dark clouds have hovered o'er our ranks;
We've marked the flood of evil bursting o'er its banks;
But the light of truth is in our hearts, its summons on our ear;
Our God himself is near to bless, and wherefore should we fear?

The star may sometimes quiver, and almost seem to die,
But brighter far than ever, 'twill lighten earth and sky.
A glorious day is drawing near, in spite of every foe,
When Zion's king in glory comes to lay th' oppressor low.

'Tis not by might nor power we seek our cause to win,
But by the Spirit of our God, the light of love within.
Before us hostile legions stand; we mark their gathering powers:
The conflict may be fierce and long, but victory must be ours.

St. Helens. BARBARA PARR.

ADDRESS.—John H. Kelson, 2, Norley Cottages, Norley Place, Plymouth, Devon.

MONEY LIST, SEPTEMBER 1—30, 1859.

	£	s.	d.
Mark Barnes	2	0	0
East India Mission (per W. H. C. Smith)	0	19	4½
E. L. T. Harrison (per J. D. Ross)	263	7	1¼
E. L. Sloan (per C. F. Jones)	4	13	3
William Halls (per do.)	5	11	11½
Charles C. Shaw (per do.)	3	3	11
W. T. Cromar (per do.)	17	9	0
E. Scott (per W. Bayliss)	50	12	7½
W. Jefferies (per do.)	5	7	3¼
J. Stanford (per T. Wallace)	6	5	11
J. Stanford [Durham] (per do.)	12	13	8
H. W. Barnett (per do.)	1	5	3
W. G. Noble (per W. Budge)	45	0	5
R. Aldridge (per do.)	83	4	3½
J. Clarke (per do.)	49	11	6
S. Carter (per do.)	28	17	1
E. Oliver	18	0	8
W. H. Perkes (per E. Oliver)	3	18	8
Thomas Liez (per do.)	6	8	3½
W. Harder (per T. Harding)	37	19	5½
M. H. Forscutt (per do.)	3	1	0
J. H. Kelson (per do.)	12	6	10½
E. Hanham (per W. Moss)	6	6	4¾
G. Reed (per do.)	50	17	2
Carried forward	£719	1	1¾

	£	s.	d.
Brought forward	£719	1	1¾
Charles Astle (per do.)	22	15	10½
John Hunter (per G. Teasdale)	79	13	2½
John McComie (per do.)	44	13	7
A. N. McFarlane (per do.)	8	15	0
Thomas Crawley	3	9	7½
John K. Grist (per T. Crawley)	0	5	10
J. Evans (per C. W. Penrose)	40	5	0½
Lewis Bowen (per do.)	36	10	0
J. Redington (per do.)	19	14	1½
E. D. Miles (per B. Evans)	1	14	10
E. Richards (per do.)	0	6	0
E. Price (per do.)	5	1	0
H. Evans (per do.)	8	9	5½
J. Davies (per do.)	138	13	4
J. Colledge (per do.)	87	13	3
Thomas Rees (per do)	111	7	4
J. Griffiths (per do.)	24	12	4
E. Burgoyne (per do.)	2	10	2½
Mark Barnes	3	3	0
David John (per J. Cook)	6	6	0
C. R. Jones (per do.)	33	3	5
A. Nelson (per do.)	46	5	0
	£1444	8	7¼

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.*"—PETER.

No. 43, Vol. XXI. Saturday, October 22, 1859. Price One Penny.

PERFECTION.

BY ELDER JOSEPH SILVER.

There are many religious people on the earth in these times who profess to understand the principle of perfection; but when we come to examine their ideas on the subject and look into their actions, we have reason to believe that their knowledge in regard to that principle is very limited.

Perfection, in its extended sense, is that which is beyond improvement; but we do not wish any one to infer from this that we believe it possible for any person in this probationary state (to say nothing of the next state,) to advance so far. Such a thing is utterly impossible. Still, perfection in a degree can be attained to here, there being different degrees of perfection as there are different degrees of glory. Says Paul the Apostle to the Gentiles—"One star differeth from another star in glory;" yet each star is perfect in its sphere, answering the end for which it was created. So also it may be with man upon this terrestrial sphere, providing he plays his part well,—we mean that part assigned to him by his Maker; for, indeed, every man has a something appointed him to do; and if he faithfully and wisely performs that something, thus acting out his part in the drama of life, he is fulfilling the measure of his creation and is tending upwards to relative perfection.

Take for example the following illustration:—Mechanism in all its ramifications can be considered perfect; as, for instance, the watch or timepiece. It must be perfect, otherwise it could not perform its movements aright. So it is with the huge engine of 1,000 horse power: if its internal functions do not perform their parts well, it cannot be said to be perfect; but if well, then the term perfect can be applied. Thus it can be said that some men have perfected themselves in the construction of many kinds of machinery. As this is the case in temporal matters, so it is also in regard to spiritual.

Now, in order to become perfect, man, in the first place, must endeavour to find out precisely the part he is expected to perform; and in doing this, it will not do for him to act independently of God or his ministers; for if he does, he will never succeed, and consequently never attain to any degree of perfection. God is the fountain from which is derived all intelligence. Man, therefore, is required to draw from that fountain.

There are two principal streams emanating from that fountain; one is the Holy Spirit, and the other is the holy Priesthood, both acting in concert. From these two principal streams emanate others—streams of pure intelligence, wisdom, and counsel; so that if man does not realize the part he is required to act

in order to gain perfection, it must be because he has not sought after it, there being ample means within his reach of ascertaining God's will concerning him. God, it would seem, had at one time great confidence in his servant Job; for, in addressing his Satanic Majesty on one occasion, he said, "Hast thou considered my servant Job, that there is none like him in the earth, a PERFECT and an upright man, one that feareth God and escheweth evil?" From the foregoing we learn that Job was "perfect" in a certain sense. Being a servant and Saint of God, he felt it his duty to submit himself to God's control and government by obeying his laws and requirements. He kept himself, while in favour with his Creator, aloof from the wickedness that surrounded him. In his doings and sayings it was manifest that he was actuated by the purest of motives; therefore, while he maintained his dignity as a servant of God, it could with propriety be said of him that he was in a degree "perfect." But he did not attain to that position without the study and practice of the elementary principles of the Gospel, any more than a person can become perfect in any science without first learning the rudiments or elementary principles of the same.

Paul exhorted the Hebrew Church to go on unto perfection; but he did not do so without knowing that they had commenced with the first principles of the Gospel. Those whom he addressed had believed in the Divine mission of the Great Apostle (Jesus), and had sworn to obey his laws coming through his ministers of salvation. They had entered the school of inspired Apostles and Prophets, and were bidding fair to learn correctly the principles by which they could become perfect; and Paul, being their minister, did all in his power to urge them to go forward, knowing that if they had acquired a perfect knowledge of the first principles, they might by diligence and perseverance get to know and perfectly understand more advanced and greater principles, and thereby attain to a greater degree of perfection. And whoever wishes to become in any way perfect pertaining to heaven and heavenly things must, like them, believe in and practise the pure principles of the Gospel of Christ, beginning at the commencement and gradually but surely advancing from one degree of perfection to another, continually adding knowledge to knowledge.

Jesus once said to his disciples, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." Now, if perfection in a degree is not to be attained here on this earth, Jesus made a great mistake. But no: his doctrine in this respect, as in every other, was correct and pure. The Apostles, having been instructed by the Great High Priest (Jesus) in the various parts they were required to perform, and having the aid of the Holy Ghost, had every facility for becoming perfect in their various callings and spheres. They were called to the Apostleship, and could maintain the dignity of that holy office by holding it sacred. By virtue of the Apostolic Priesthood, they had the right to preach, baptise, lay on hands for the gift of the Holy Ghost, ordain others to the Priesthood, organize churches, preside over Churches, establish believers in the faith, &c. In all these things the Apostles could be perfect—perfect in discharging all the duties of the Apostleship. If, then, it is the privilege of Apostles to become perfect, why not Elders, Priests, Teachers, Deacons, and members labour to become perfect in their callings and spheres? This is the prerogative of all the officers and members of the Church of Christ. If it is not, why are we placed here on this earth? We have been placed here by a wise and beneficent Creator for a wise and glorious purpose; and that purpose is that we may work out our different degrees of perfection, unless it be as some suppose, that we are mere creatures of chance. But no; such is not the case. For instance, was it chance that placed the eye in its proper position in the body to guide the motion of the hands and feet, &c.? Certainly not. We must be—we are, in the economy of our Father, placed here to prepare for a much greater and more exalted state of being, where there will be found a much wider sphere of perfection.

Brigham Young, the Prophet of God in these days, says—"When we use the term perfection, it applies to man in his present condition as well as to heavenly beings. We are now or may be as perfect in our sphere as God and angels are in theirs. But the greatest intelligence in existence can continually ascend to greater heights of perfection." (See *Journal of Discourses*, Vol. I., page 93.)

REIGN OF RIGHTEOUSNESS.

BY ELDER DANIEL BONELLI.

There are certain ideas, hopes, and expectations connected with the religion of the Saints, which appear to be the peculiar property alone of the votaries of truth and recipients of constant revelation; and no other people have ever, even when blessed with kindred notions, looked forward to the days of their realization with much fervency, while they were ever fondly cherished by the Saints of all ages.

What little information we possess concerning the Saints of ancient times suffices to instruct us that they had a vivid hope of the approach of a time when the iron rule of the usurper's oppressive hands should be broken and a reign of righteousness established in the midst of a people bowing with undivided, devotional submission to the dictations of the God of truth. How explicit the the revelations were which they had concerning such distant events, we cannot accurately define; but they must have been plainer than is usually supposed, otherwise they would not have had such power to determine the mundane career of their possessors as their history evidences, nor to produce such admiration as their writings and prophecies exhibit. But however ardently they may have longed for the realization of the fond scheme of their hearts, it was reserved to be witnessed by a generation far beyond those times—yea, beyond the many ages of darkness and apostacy which had yet to be allotted to the world, to amplify the demonstration of the impotency of human schemes, systems, and governments in producing the happiness of humanity. Those ages, visible to the views of ancient Prophets as future times that must intervene ere the glories of Jehovah's final work should be revealed, have now floated past on the sea of time; and we stand at the verge of the great millennial era as the generation that shall be privileged not only to see the great things that must supersede the brightest and most wonderful demonstrations of Jehovah's power on behalf of his people in departed years, but to enter into the work of God, to be co-operators with the omnipotent Leader of the world's destinies, and to aid in accomplishing his final purposes in the earth's redemption. We are permitted to share the sentiments of the Prophets and Saints in by-gone Gospel dispensations, and of the angels in exalted spheres of glory; and beyond this our spirits need be no more beclouded, nor our energies fade for fear of wearying procrastination of the all-important work; for the very principles that will rear the sublime and mighty structure of the reign of righteousness are now proclaimed in the world, exemplified in the order and organization of the Church of Zion and by the irrevocable decree of the Almighty destined to prevail in the nations' midst. The Church that is destined to link the end of time to eternity—to grow and progress in stupendous magnificence, is now upon the earth, emitting rays of celestial intelligence, thereby dispelling the traditions of apostate ages, even as the "king of day" dissipates the mists of a summer morning.

In the doctrines, practices, and organization of that Church shines the opening morning of a brighter era. Her principles draw the children of God with a loving hand from the intricacies of the chaotic labyrinth of dreams and conjectures, lead them into the stern but substantial realities of a saved and infinite existence, and inspire them with noble aspirations to endless greatness, by opening the paths whereupon the same may be righteously and permanently secured. They are amply compensated for the dreariness of a sombre past by having a career unfolded to their view wherein they can develop and bring to bear every magnanimous impulse of the soul by engaging in the boundless work of God.

An attempt to depict in detail all the striking evidences of unrighteous government, violation of right, and digression from the laws of righteousness, would be essaying an impossibility. All the miseries of thousand mourning nations and all the dark deeds perpetrated through the space of perhaps sixty centuries must be conjured up and conglomerated to compile the mournful tale. The sins of this

generation corrode the foundation of society, and the condition of the world loudly declares that the interpretation of a perfect system is wanted—that a mighty hand must rear a universal and infallible stand for those to gather around who will submit to righteous rule. Mankind must be taught, by the voice of Jehovah's servants, the example of his people, and the judgments of the latter days, to love and venerate the religion of Jesus Christ, to feel its sublime sentiments, its philanthropy, and its all-enduring love, and to practise its heavenly virtues; and the purest and holiest, the most intelligent and maganimous—those in accomplishments and every degree of true greatness nearest to the great prototype of perfection, must rule in his dominions. The superior must govern the inferior, as in heaven, where righteousness supremely reigns; and men must learn to control the powers and faculties that compose their being by the knowledge of the will of God and the understanding and profound veneration of "right," expel every turbulent feeling, and bow in cheerful submission to the principles and requirements of God's government. Then will the evils and woes of the world disappear; sin and sorrow, injustice and wickedness will be as unnatural and strange as righteousness at present appears in the world; and the great aim of the labours of God's servants will be attained, and nothing will ruffle the sacred peace and tranquility of the redeemed in the sanctified dominions of the God of righteousness.

TRUTH.

BY ELDER DAVID JOHN.

"Truth is mighty and will prevail." Its design is to promote salvation. A man possessed of all the riches of the world must be in a miserable situation, if destitute of truth. Salvation cannot be procured but in connection with it; hence miserable will be the condition of all without it, for salvation brings happiness, either in this life or in the life to come.

A king enthroned in Gentile majesty, pomp, and splendour, having all the bounties of life at his command, is but weak, poor, and miserable, if he governs not himself and subjects by truth and justice; but a poor man as to the riches of this world is strong and happy, if in possession of truth.

"Truth indeed came once into the world with her Divine Master, and was a perfect shape most glorious to look on; but when he ascended, and his Apostles after him were laid asleep, then straight arose a wicked race of deceivers, and they took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds." From that time the sad friends of truth have endeavoured to gather it together, but could not find it, until its chief Superintendent from the mansions of glory authorized an holy angel to restore it to the earth. Thus the great fountain of truth was again opened, and its key was given to the Prophet Joseph, which is now in reserve with his successor, and its power is felt among all the nations of the earth. Truth after truth is revealed, and will be continued to be made known; and at the second coming of Christ, he will bring together every "joint and member, and shall mould them into an immortal feature of loveliness and perfection." Then the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

"The truth is mighty;" but its power cannot be felt, unless in connection with agents. It is calculated to save; but it cannot save a single soul, except in connection with the living Priesthood. "Truth is light, and light is life," wherever it can be found; but that life cannot be sealed to be life eternal, unless in connection with God's authority upon the earth. Jesus said unto Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The same order must of necessity be unchangeable, and be brought down to the last generation.

By truth in connection with Priest-

hood, men have power to rebuke diseases and unclean spirits, to control the elements, and to open or shut up the heavens as brass. Truth enabled Jesus, Joseph, and all the martyrs of God to seal their testimony with their blood. The pains of death were overweighed to a certain extent by the force of truth that they possessed. Zeal connected with knowledge gave them, when brought to the test, power to overcome. Truth has prevailed with increasing influence since the restoration of the fulness of the Gospel, and yet it has the same force: its quantity is not diminished, nor its quality deteriorated or changed.

All should seriously set upon the search of truth, having their minds fixed with pure love towards it. He that loves it will take great pains to get it; but he that loves it not will not exert himself much to possess it; nor will he be troubled in the least if he should miss it. The majority of the religious world, so called, profess to be lovers of truth; but among those who persuade themselves so, very few can be found that love it for its own sake.

Whatsoever God has revealed is certainly true: it comes from the fountain of truth and knowledge, and no doubt can be entertained of the authority that reveals it; yet we are to embrace it, not only because we believe that it comes from a Divine source, but because it brings with it light, self-evidence, and the force of demonstration. If any one falls in love with any revealed principle before he discovers any proof or evidence to support it, it is owing to his inclination that way. Such a man is not led by principle.

It is a man's right to reflect upon truth, but not to change truth for error. If faith and reason are not to be exercised, then in matters of religion there will be no room for reason at all, but the son must inherit the opinions of his parent and walk the same low and degraded path, which leads the mind farther and farther into darkness; and at the end of his career he will be farther from the fountain of truth than when he commenced his journey. Many of the most important truths are kept unpractised by many through the force of prejudice, conceit, selfishness, habit, and worldly interest; and the united forces of the nations, political and religious, sustain error dressed in white robes, and put to death the anointed of the Lord.

Tens of thousands now living have embraced different creeds and opinions, without the exercise of their own mental powers; and this will account, to a great extent, for the present state of society. Such superstition has poisoned the nations and confounded and divided mankind. Men have held the notion that to consult reason in religious things is a sin against God. Have we known any truth to be in opposition to reason? No; neither can it be. When a higher principle is revealed, it is not necessary to put aside reason; but by the exercise of that faculty, when touched with the light of the Divine Spirit, its beauties can be discovered far more plainly. But such is the state of millions of mortals, that they are led astray by error and intoxicated by imaginary theories, till they entirely mistake their own duties to God and to mankind. Paul says of such—"Professing themselves to be wise, they became fools;" and again—"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." But truth connected with Divine authority is calculated to restore the earth and its varied inhabitants so as to answer the design of the Creator.

A man cannot be made holy but in connection with truth. When Jesus prayed for his disciples, he said, "Sanctify them through thy truth: thy word is truth;" and continued he—"And for their sakes I sanctify myself, that they also might be sanctified through the truth."

A man must be interested in the truth before he can perceive its value; and he must feel its value and put it in practice before he can realize its virtue; and when he increases in virtue he will increase in holiness, and the most corrupt systems cannot corrupt his mind. He will gain power over every evil habit, and thus he will become powerful to redeem mankind from their degraded condition and break asunder the bonds of error that keep men drinking from the polluted fountains of superstition. Hence the promulgation of truth should characterize the actions of all men, especially the Saints of the Most High.

THE *pen*, in the hand that knows how to use it, is the most powerful weapon known.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 669.)

[July, 1843.]

Three steamers arrived in the afternoon; one from St. Louis, one from Quincy, and one from Burlington, bringing from 800 to 1,000 ladies and gentlemen. On the arrival of each boat, the people were escorted by the Nauvoo Band to convenient seats provided for them, and were welcomed by the firing of cannon, which brought to our minds the last words of the patriot Jefferson—"Let this day be celebrated by the firing of cannon," &c. The visitors and Saints appeared to be highly gratified.

A collection was taken in the morning to assist Elder Hyde to build his house; and in the afternoon, Elder Hyde, on his own responsibility, proposed a collection to assist me in bearing the expenses of my persecution.

The meeting closed about seven, p.m. The day was pleasant, sky clear, and nothing tended to disturb the peace.

I extract from the *Quincy Whig*:—

"I left Quincy on the glorious Fourth, on board the splendid steamer *Annawan*, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat and the hearty welcome received from the citizens of Nauvoo on our arrival there induced me to return to each and all of them my own and the thanks of every passenger on board the *Annawan*, as I am sure all alike feel grateful for the pleasure there experienced. We left Quincy at half-past eight, and reached Nauvoo at about two o'clock, p.m., where we received an invitation from the Prophet to attend the delivering of an oration, which was accepted; and two companies of the Legion were sent to escort us to the Grove (on the hill near the Temple), where the oration was to be delivered. When we reached the brow of the hill, we received a salute from the Artillery there stationed, and proceeded on to the Grove, where we were welcomed in a cordial and happy manner by the Prophet and his peope.

"The large concourse of people assembled to celebrate the day which gave birth to American independence, convinced me that the Mormons have been most grossly slandered, and that they respect, cherish, and love the free institutions of our country, and appreciate the sacrifices and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains, and her natural advantages, a populous, wealthy, and manufacturing city.

"The services of the day were opened by a chaste and appropriate prayer by an Elder whose name I do not know, which was followed by rich strains of vocal and instrumental music. Then followed the oration, which was an elegant, eloquent, and pathetic one, as much so as I ever heard on a similar occasion.

"We started home about six o'clock, all evidently much pleased with Nauvoo and gratified by the kind reception of her citizens.

A CITIZEN OF QUINCY."

Wednesday, 5th. I called in the Office and heard the testimony of my brother Hyrum before the Municipal Court read.

Judge Adams and Esquire Southwick returned from Warsaw; found but little excitement there. Esquire Southwick wrote a piece for the Warsaw paper in my defence and the justice of the decision of the Municipal Court.

The remainder of the day I was at home.

Thursday, 6th. I remained at home all day.

Governor Ford wrote the following letter:—

"Executive Department,
Springfield, July 6, 1843.

"Joseph H. Reynolds, Esq.—Sir,—I have received your petition for a detachment of Illinois Militia to assist you in retaking Joseph Smith, junior, representing him to have escaped from your custody after having been arrested on a warrant granted for his apprehension. I have also received a remonstrance and some affidavits adverse to the prayer of your petition. I have also to inform you that I had heard, before your arrival in this city, of the escape of Smith, and rumours that he had been rescued by a military force. Deeming these remarks of sufficient importance to justify me in so

doing, I did, on the 4th day of this present month, despatch a trusty and competent person as my agent to collect information of the various matters contained in your petition; and you will, I hope, at once see the propriety of all action being suspended on my part until I can receive the most authentic and unquestionable information as to the movements complained of.

"I am, most respectfully, your obedient servant,

THOMAS FORD."

And endorsed on the back of it:—

"Mr. Backenstos.—The annexed letter to Joseph H. Reynolds is all the answer which I can at present make to either of the parties touching his application for a detachment of Militia to assist him in retaking Joseph Smith, said to be a fugitive from justice.

"I have the honour to be, very respectfully, your obedient servant,

THOMAS FORD."

Friday, 7th. Mr. Braman, a messenger from the Governor, arrived in Nauvoo, requesting a copy of all the testimony that was given before the Municipal Court and other affidavits concerning the expulsion of the "Mormons" from Missouri.

I therefore employed James Sloan, Samuel Gulley, George Walker, and Joseph M. Cole, in addition to my other clerks, who sat up all night to copy the testimony.

In addition to the above, I made the the following affidavit:—

"State of Illinois, }
Hancock County, } ss.

"Personally appeared before me, Ebenezer Robinson, a Notary Public within and for said county, Joseph Smith, senior; who, being duly sworn, says that in the year 1838 he removed with his family to the State of Missouri; that he purchased land and became a resident of Caldwell County; that he was an Elder and Teacher of the Church of Latter-day Saints; that the religious society of which he was an Elder numbered several thousand people, who were remarkably industrious in their habits, quiet in their manners, and conscious observers of the laws; that they had been for some years prior to his removal thither purchasing and improving lands, and were possessed of a vast amount of property, probably to the value of 3,500,000 of real and personal estate; that prejudices had for a long time existed in the minds of the rough and uncultivated people by whom his people were surrounded, on account of their peculiar religious views and their different habits of life; that in the summer of 1838 the prejudice of the people against the deponent and his associates became great; that while in the peaceful pursuit of their labours upon their own farms, without any violence or aggression on their part, they were frequently attacked by armed mobs, their houses burned, their cattle stolen, their goods burned and wasted, many inoffensive people murdered, whole families driven out and dispersed over the country at inclement seasons, and every barbarity which the ingenuity and malice of a mob could devise inflicted upon them.

"These scenes of violence raged unchecked by the civil authorities, and many officers of the State of Missouri were open leaders of the mob and shared in its crimes. The armed Militia of the State were arrayed, without authority of law, for the purpose of driving the deponent and his inoffensive people out of the State, or of exterminating them if they should remain within it. (For proof of this fact, see the order of Governor Boggs, dated October 27, 1838, sent herewith.) That this deponent and his people received notices, warnings, and orders from the civil and military officers of Missouri, as well as from mobs who co-operated with them, to leave the State, and were threatened with death if they refused; that this deponent with others was taken prisoner by an armed mob, and oppressed, imprisoned, and carried from place to place, without authority of law. That his whole people, comprising at least 15,000 people, were driven out like wild beasts; that hundreds were murdered by shooting, stabbing, beating, and by having their brains beaten out with clubs. Great numbers were starved to death; many died from fatigue and hardship in the fields; women were ravished, children murdered, and every cruelty inflicted. This deponent with his comrades were imprisoned about six months and until nearly all his people were driven out of the State; that they were then, by order of the officers of the State, set at liberty and ordered to flee from the State; that, after they were released, they were pursued by armed men, who endeavoured to shoot them; that they thus were pursued out of the State, and were in peril of their lives as long as they remained within its limits.

"And this deponent says that he never committed any crime against the laws of Missouri; that he never commanded or controlled any military or other force; that he never left the State voluntarily, but hoped to be permitted to enjoy his rights, property, and liberty, like other peaceable citizens; but that he was driven out by

force directed by the officers and approved by the Legislature of Missouri; and that the lands and homes which his people had purchased and improved are now in many cases occupied and enjoyed by the very men who composed the mobs who dispossessed them; and he believes that the desire of plunder was one of the inducements which led to the great wrongs which his people have suffered.

"And he further says that the recent requisition made upon the Governor of Illinois, upon which a warrant for his arrest has been issued, has its origin in the proceedings before recited, in which this deponent, instead of being a 'fugitive' from the justice of Missouri, was driven at the point of the bayonet beyond its borders; and that since such expulsion he has not been within the limits of Missouri.

"Wherefore, he prays that, upon examination of the premises, the Governor of Illinois will cause the writ issued by him to be revoked, and this deponent released from further proceedings in the premises.

JOSEPH SMITH.

{ L. S. } "Sworn to and subscribed before me, this 7th day of July, A.D., 1843. Given under my hand and notarial seal, the day and year last written.

E. ROBINSON,

Notary Public, Hancock County, Illinois."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 22, 1859.

NOT POOR BUT RICH.—Those who are termed the poor of society are not in reality the poor, but the rich. They are rich to do, and to accomplish, and to bring about results. All that is done they chiefly do, and the aggregate of their doings makes nations wealthy and powerful. But the world is full of delusions and impostures socially as well as religiously, which, aided by an unjust social system, makes the very sources and mines of wealth, the working classes, *appear* the poor and the gatherers of the wealth from those mines appear the rich. But this is only an appearance—an illusion, and not a reality. It is true that the one does gather and hoard the wealth, but it is the workers that produce it. One of the greatest causes of this social delusion is in the fact that the people themselves do not know that they are the rich, and that they can do anything, and that it is they that do nearly everything and produce nearly everything; and the other great reason is because of the non-possession of a people's social system, with none to organize and direct their labour and find them work but their self-constituted masters. We do not, however, see how this can be remedied, in Gentile society at least, until the Divine Master take the matter in hand to organize the people, give them a people's social system, direct their labours, employ their energies, and find them work. But neither this subject nor the great social question is the point now in hand; and we only touch upon them to bring out the fact that those who are termed the poor are not in reality the poor, but the rich.

There are abundant evidences that thus God looks upon the matter, and that in accordance with such a view he measures his purposes, performs his operations, chooses his means, selects his instruments, and appoints his overseers. He has always chosen the *people*, and he has done so again for the accomplishment of the greatest work which he has ever yet performed among the children of men. He has also ever chosen the fishermen and the carpenters and the ploughmen and the shepherds to be the pillars of the kingdom of heaven and the principal ministers of the Most High; and thus he has also acted in this, the climax of dispensations.

What does this Divine choosing show? Does it not show that the Wisest One insists upon the fact that the workers are the rich, and that his working Saints are capable of performing everything, if they only have faith in his undertakings and in his directions, and willingly perform the work which he gives to them. Look at the facts. They stand thus in the case of the Latter-day Saints: The Saints are nearly all of the working classes, with only that which they earn from day to day, and that which Providence blesses them with, because of their righteousness, in the gifts of good health oftentimes above their neighbours, or more than ordinary employment, &c., as the case may be; for we verily believe that Providence does bless the faithful and does make them, in spite of all their doings, richer than their neighbours, and richer and much fuller of the life that is eternal than their non-doing, poor-spirited, whining brethren. Now, unto such a class of Saints—namely, *labourers*, and not capitalists, he has given the most stupendous work that can be undertaken, and has given to them to create results that shall overwhelm the world and fill it with his glory and power and wonderful doings. Does not this show that God insists upon the fact that his working Saints are rich enough to perform the greatest of works, capable of undertaking the most stupendous movements, and equal to the bearing of all the burdens that he shall call upon them to bear towards the success and interests of his kingdom. To imagine, then, that we are poor is, in the first place, derogatory to ourselves; and in the second place, derogatory to God and a scandal on the wisdom of his ways, doings, and choosings. To think that we are not equal to the work given is a libel upon our own powers and a questioning of the efficiency of the Divine Mover. To imagine ourselves incapable hinders the vast amount which, with faith and nobility of soul, we could perform, and also stands in the way of the accomplishment of God's purposes.

What will be the chief difference between the great future and the comparatively little present?—for, great as our past has been, it is nothing to be compared to the greater future. Wherein will consist the great power that will move and astonish the world? What will be the cause of the Saints' mountain-lifting? From whence will the great results come which shall roll forth from this Church over the nations until they shall tremble under their force and the immensity of their weight? What will be the chief cause of the increasing rapidity of the work until its moral velocity shall seem even to exceed that of this age of railroads and the speed of the lightning current on the electric wires? Will it be because of an immense increase of numbers? Will it be because the nations, headed by their kings and rulers and priests, will join in the new covenant between Christ and his Saints, or because the millions of the nations will enter the Church with a rush? No: such will not be the case. It is true the Church will have great increase in numbers, and it is also true that God's work among the nations is only just beginning. Not in this, however, will consist the cause of those wonderful events and developments to which we have referred, but chiefly in the following:—

The Saints will realize more their resources, feel more their capabilities, and know more what they can do. They will undertake more, do more, and move more, individually and collectively. The cause of their mountain-lifting may be explained according to the logic of the fair sex, who are very great in truisms,—namely, the cause of their mountain-lifting will be because they will figuratively lift mountains; and because they will be continually lifting mountains, therefore they will become celebrated as mountain-lifters. The great results which shall roll forth from this Church over the nations, until they shall tremble under the force and immensity of of their weight, will be created by the labours of the Saints themselves; and, under

God's blessing, *they* will be the sources from whence those results will flow, and *they* will be the rollers who will roll the results which they have created over the world. The cause of the increasing rapidity of the work, until it shall reach and even exceed the velocity of this age of railroads and the speed of the lightning on the electric wires, will be because of the rapidity with which the Saints will undertake movements, and because of the rapidity with which they will roll them along.

Now, we know that we have been laying down for the consideration of our readers so many truisms. But what of that? How often are sage men looking after a bit of truth, or hunting for the key of some great problem that may be found by a child in a truism. After all the great pretensions of men as logicians, the feminine system of logic would put us to the rightabout, and enable us to reach many truths that we are looking for all our lifetime to come. For instance, how many of the Saints had for years been looking for these wonderful events of God's Latter-day Work to come clothed in mystery and a "night of clouds!" How few realized the simple truth—namely, that those events had to be created by the Saints! How few realized that the number and greatness of the undertakings of the kingdom would be found in the simple fact that the Saints laid hold of numerous and great undertakings! How few realized that the work of the last days would grow in importance, gather force, and travel towards completeness just in proportion as the Saints enlarge it by their labours, give force to it by their energies, and travel towards its completeness by their operations! It must be understood that God will not move faster than his people, and that he will build up his kingdom, not independently of his Saints, but *through* his Saints.

And this great work of his the Lord has given to his working Saints to perform. Is not this a strong proof that the working classes are not in reality the poor, but the rich, and that they are capable of doing the greatest of works when to their working character is added the character of Saints? But will not the Saints grow poor and and worn out by their doings and continual liftings? Verily no; but thereby they will grow rich and powerful and great, both as individuals and as a community. Moreover, they will realize that they *are* the rich, feel their power, and know what they can do; and God is going to give them the kingdom and the greatness of the kingdom under the whole heavens as their reward. They will then possess all the work which they have done, and a great deal more which the Lord will have done for them.

CORRESPONDENCE.

ENGLAND.—NORWICH PASTORATE.

Bedford, October 7, 1859.

President Calkin.

Dear Brother,—As the third quarter of the year is now closed, I will give you a brief account of things as they exist in this Pastorate.

The Presidents of Conferences and Travelling Elders are good, faithful men, working with all their might to build up the kingdom of God; and so are the majority of the Priesthood in the various Branches.

The Saints have responded to the late call made upon them for the old book debt, and have thus cleared off all the indebtedness of this Pastorate, with a small balance left to help some other, if any require assistance.

We have done considerable preaching out of doors this summer, but have not baptised any from that means as yet, although many appear very favourable; but in most cases the people are bound

by their landlords and employers, who intimidate them by threats of various kinds, which prevent many from obeying the Gospel.

We have established Preachers' classes throughout the Pastorate, and many of the brethren appear interested in them; and I believe they will be productive of a great amount of good.

We now intend to bring the Gospel before the minds of the people in the towns and villages where we have meeting-rooms in the best manner we can, and to make our preaching meetings as effective as possible.

We have been blessed with a visit from Presidents Ross and Budge, which cheered our hearts greatly in this Pastorate.

The Saints generally are feeling well, and manifest a desire to progress in the work of God.

With kindest regards of myself and brethren labouring with me, I am yours truly,

WILLIAM BAYLISS.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[*From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism, by Elder* HENRY WHITTALL.]

PASSAGES FROM ANCIENT AUTHORS, ILLUSTRATING THE LITERAL MEANING OF "BAPTIZO" AS UNDERSTOOD IN THEIR DAY.

POLYBIUS.

The following translated passages from the historical work of POLYBIUS, who flourished about 150 years B.C., will illustrate the sense in which the original term which is rendered "baptized" was used in his day.

In allusion to the victory of the Carthaginians over the Roman fleet near Drepana, Sicily, Polybius says—

"If any were hard pressed by the enemy, they withdrew safely back, on account of their fast sailing, into the open sea; and then turning round and falling on those of their pursuers who were in advance, they gave them frequent blows and *baptized* many of their vessels." (*Lib.* i., c. 51.)

In reference to the disadvantages under which the Roman soldiers laboured during their contest with Hannibal's forces on the banks of the Trebia, he says—

"At first there was eagerness and zeal among the soldiers; but when the passage of the river Trebia came on, which had risen above its usual current, on account of the rain which had fallen, the foot with difficulty crossed over, being *baptized* up to the chest." (*Lib.* iii., c. 72.)

Concerning the failure of a party of horsemen in Upper Asia, when sent to intercept the enemy near a river, he says—

"When they approached Xenœtas and his company, owing to their ignorance of the places, no need of enemies to defeat them; themselves *baptized* by themselves, and sinking in the swamps, they became of no use whatever, and many of them even lost their lives." (*Lib.* v., c. 47.)

Referring to the injury sustained by the Roman vessels lying at Syracuse, owing to certain mechanical contrivances of Archimedes, he says—

"Owing to these contrivances, some of the vessels fell slantwise; some were even upset; but the greater number, their prow being thrown down from a height, were *baptized* and became full of sea and confusion." (*Lib.* viii., c. 8.)

In alluding to a naval fight between Attalus and Philip, he says concerning the former—

"Observing one of his own five-oared vessels wounded and *baptized* by a vessel of the enemy, he hastened to its assistance with two four-oars." (*Lib.* xvi., c. 6.)

STRABO.

The following translated passages from a geographical treatise by STRABO, who flourished during the reigns of the two Cæsars, Augustus and Tiberius, (during whose reigns also Jesus Christ lived,) will illustrate the sense in which the term rendered "baptized" was used in his day.

Speaking of an instrument used in catching sword-fish, Strabo says—

"And if it fall into the sea, it is not lost; for it is compacted of oak and pine wood; so that even if the oak is *baptized* by its weight, the remaining part floats and is easily recovered."

Speaking of certain lakes near Agregentum, he says—

"These have the taste of salt water, but a different nature; for even persons who cannot swim are not liable to be *baptized* in them, but float like logs on the surface."

Speaking of a cavity through which the river Pyramus flows, he says—

"Into this cavity, if any one from the ground above let a dart down, the force of the water makes so much resistance, that it is with difficulty *baptized*."

Speaking of a salt pit in Tatta, he says—

"This pit is a natural one; and so easily does the water form a crust round everything *baptized* into it, that if persons let down a circlet of rushes, they will draw up wreaths of salt."

Speaking of Alexander's passage along the shore of Cilicia, he says—

"Although Alexander had chanced on a tempestuous season, he trusted in the main to his fortune, and set out before the tide had abated; so that the whole day's march was in the midst of water, the men being *baptized* up to their loins."

Speaking of the asphaltus obtained from the lake Sirbonis, he says—

"After this, it will float on the surface, owing to the nature of the water, which, as we said, is such as to render swimming unnecessary, and such, that one who walks upon it is not *baptized*."

DIO CASSIUS.

The following translated passages from a history of Rome, by DIO CASSIUS, who flourished during the reign of the Roman Emperor Severus, will show the sense in which the term rendered "baptized" was used in his day.

Alluding to the effects of a severe storm in the neighbourhood of Rome, Dio says—

"The vessels which were in the Tiber, and which were lying at anchor near to the city and to the river's mouths, were *baptized*."

Alluding to certain political party movements, he says—

"These differ little or nothing from seamen tossed about in a tempest, but are carried up and down,—one moment in this direction, and another in that; and if they suffer even the least collision, they are entirely *baptized*.

Alluding to Curio's soldiers, when escaping from Juba's pursuit, he says—

"Not a few of these fugitives perished, some being knocked down in their attempts to get on board the vessels, and others, even when in the boats, being *baptized* by their weight."

Alluding to an expected naval engagement, he gives as the words of Antony to his seamen—

"If any should come near you, how could he avoid being *baptized* by the very multitude of your oars?"

Alluding to certain events which transpired during the forementioned engagement, he says—

"The combatants in this engagement attempted to lay hold of the vessels which approached them with grappling-irons: but if they failed in this, owing to the shock which their own vessels received, they were *baptized*. . . Some of the combatants would dive under the oars of the vessels, and knock them from the rowers' hands, while others from the decks would *baptize* them with stones and engines. . . Some, leaping into the sea, were suffocated; others were *baptized* by the blows they received by the opposite party."

Alluding to the besieged citizens of Byzantium, who endeavoured to escape by sea, he says—

"Some of these, from the extreme violence of the wind, were *baptized*."

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 658.)

On nearer inquiry, however, into the state of that civilization which was at first so highly lauded by the Spaniards as hardly inferior to that of Europe, it was ascertained that neither the Mexicans nor the nations bordering upon their empire, and who in a great measure participated in their civilization, were acquainted with the use of iron, without which, it has been observed, no nation can advance far in the arts of civilized life; that they had not any tame animals trained to assist man in his labours; that they were unacquainted with the art of writing, and even with the use of hieroglyphics, having no other means of conveying to succeeding ages an account of the past than by the imperfect and tedious process of picture-painting, which, however, they had carried to a considerable degree of perfection; that communication between the different provinces of the empire was rendered almost impossible by the absence of roads and the density of the forests which in a great measure covered the face of the country; that commercial intercourse had attained no higher degree of development than was consistent with a system of barter, the only approach to a standard of value being the establishment of the beans of the cocoa as an instrument of commercial interchange, chocolate being a beverage in universal use throughout the country; and that the religion of the Mexicans, though formed into a regular system, bore the character of a gloomy and atrocious superstition, their divinities (worshipped under the form of stone idols of hideous aspect) being represented as sanguinary and revengeful beings delighting in the sufferings of the human victims sacrificed on their altars, and having their temples decorated with the effigies of serpents, tigers, crocodiles, and other ferocious animals. These facts, together with the still more significant circumstance that they were surrounded by tribes who, in proportion to their distance from this centre of civilization, approached nearer and nearer to a state of savage brutality, seemed sufficient to establish the opinion that the Mexican nation was still in its infancy, and separated by only a few centuries from the condition in which its ruder neighbours were still merged. The traditions of the Mexicans, as they were understood, did not indeed assign to their empire any great antiquity; Montezuma, the monarch who ruled over them at the period of the arrival of Cortez, being, according to their own accounts, only the ninth ruler since their establishment in those territories. But it will be remembered that they assigned their civilization to an anterior race. This was, however, considered a fond conceit common to every people of recent date. Whatever may in reality have been the state of civilization in the newly-discovered world, its want of vigour was soon proved by its utter subjugation to that of the old. Fifty years after the first landing of the Spaniards on the coast of Yucatan, their authority was established over almost the whole of the vast territory of Central America; and a few years later, the number of the original inhabitants of these countries was so much reduced, that the accounts of their former populousness seemed fabulous. Their monarchs and various rulers were deposed and put to death, their religion was proscribed and persecuted, their temples and palaces were destroyed. their cities razed to the ground, their idols broken into fragments, or, when this could not be effected, buried in the earth, and the dwindled remains of their population reduced to a miserable state of servitude. Even now, when republican institutions have been established throughout the countries which once acknowledged the sway of Spain, and when the inhabitants of all colours and all races are recognized as equal before the law, the poor Indian, in whom every trace of the spirit of a free man has been obliterated, bends meekly before the superior race, kisses the hand which inflicts the punishment of the lash, and repeats the words which have become proverbial among the Spanish Americans—'The Indians do not hear, except through their backs.' . . . Beyond the boundaries of the Mexican and Peruvian empires, and the countries immediately adjoining them, the inhabitants of the American continent were divided into small tribes independent of each other, destitute of industry and arts, forming no regularly-organized societies, and living altogether in a state so rude as to come under the denomination of savages. The physical features of the various tribes distributed over that vast continent were, however, so uniform, that it at once became evident that, although in different stages of civilization, they all belonged to the same race, and were merely subject to such modifications as would necessarily arise from the differences in the

natural features of the districts which they inhabited and the state of the society to which they belonged. Thus in the more northerly regions of the North American continent, where the English made their first settlements, the Indians were in a much ruder state than in Central America, but possessed a more warlike spirit and greater physical vigour; and the struggle between them and the invaders of their country was consequently of longer duration and of a somewhat different character. Here the red man never submitted, and the European settlers could not boast of having conquered the land until they had utterly expelled or exterminated the tribes to whom it belonged by right of prior occupation. As to the country itself, with the exception of the territories occupied by the Mexicans and Peruvians, and to a certain degree those immediately adjoining them, it was untouched by the hand of industry, and presented throughout one great uncultivated wilderness, save where a small patch of Indian corn proved the neighbourhood of a native encampment. It was covered with immense forests, which, particularly in the southern and naturally most fertile regions, were rendered almost impervious by the rank luxuriance of vegetation. The vast plains were overflowed by the constant inundations of the rivers, and were converted into unwholesome and impenetrable marshes. In a word, nature presented throughout a picture of wild desolation, though abounding in all the features most favourable to the development of civilization and prosperity. . . . So little credence was generally attached to any high state of civilization having existed in these regions previous to the Spanish conquest, that when the ancient remains of which we are about to treat were first brought to light by the industry of adventurous travellers, all minds set to work to discover who could have been the authors of these remarkable works, few being inclined to ascribe them to the ancestors of the despised race which had been so easily subjugated by small bands of Spanish adventurers. So little, indeed, was the existence of these monuments known, that the able, philosophic, and conscientious Scottish historian, Dr. Robertson, in his 'History of America,' published 1777, affirmed, on the authority of persons long resident in those countries, that there was not throughout Spanish America 'a single monument or vestige of any building more ancient than the Conquest;' and his general estimation of the state of the inhabitants of those countries at that period led him to the conclusion that the progenitors of the American race must have been in a very barbarous state when they left the cradle of mankind to populate these unknown regions. In one of his reports to Charles V., Cortez describes his manner of proceeding in Mexico as follows:—'I formed the design of demolishing on all sides all the houses in proportion as we became masters of the streets, so that we should not advance a foot without having destroyed and cleared out whatever was behind us.' These words characterize the policy of the Spaniards throughout the whole of New Spain—a policy followed up during two centuries, and resulting in the almost total obliteration from the face of the country of every trace of the state of things which preceded their arrival. The few ruins that were left to tell the tale of desolation, and the gigantic pyramidal structures which the untiring industry of the conquered race had reared, and which even the insatiable hatred of their conquerors was unable to destroy, remained utterly unheeded, failing to awaken the interest of the natives of Spanish descent, and lying beyond the reach of European curiosity, through the jealous policy of Spain, which placed innumerable impediments in the way of explorers. However, at the commencement of the present century, the illustrious Humboldt, braving all difficulties in pursuance of those scientific objects to which he devoted his life, visited New Spain; and through his reports Europe learned, for the first time, from an authority which admitted of no doubt, the existence of ruins fully confirming the statements of the early Spanish writers relative to the cities and temples of Mexico. Since then, tourists innumerable, scientific and unscientific, have visited and explored the ruins of Mexico. But the territory which stretches from Mexico to the Isthmus of Darien, including the peninsula of Yucatan, remained for a long time comparatively unknown. Yet within the impenetrable forests of those very partially-cultivated States are concealed the most remarkable remains of ancient cities, many of whose buildings and sculptures are in a state of such extraordinary preservation as to render it difficult to believe that they have been abandoned for centuries. In the year 1750, some Spaniards travelling in the interior of Mexico are said to have penetrated into the province of Chiapas, and to have discovered there, either by chance or through means of information received from the Indians, the remains of a city consisting of ancient stone buildings, and extending, according to their account, over an area of from eighteen to twenty-four miles. So utterly unknown had the city been until then, that no tradition of the country gives any clue even to its name. Among the few Indians who were acquainted with the existence of the ruins, they were known as Las

Casas de Piedras—that is, the Stone Houses; and the travellers who have since explored them have bestowed upon them the appellation of Palenque, from the name of the little village in the vicinity of which they are situated. The news of this discovery, though it reached the ears of the Spanish authorities, failed to awaken their interest.

(To be continued.)

PASSING EVENTS.

General.—The decree has been signed for the fortification of the French port of Grandille and some small islands opposite Jersey. An immense floating battery is building at Bordeaux, which is to have bulwarks three feet in thickness. The different powers of Europe have despatched vessels of war to be present on the spot during the period of the Spanish expedition to Morocco. England has a squadron at Gibraltar, and cruisers on the coast; and France has sent a squadron to Algesiras. Russia, Naples, Austria, Prussia, Portugal, and Denmark have each one or two ships. Madrid letters state that the Spanish Consul at Tangiers had received orders to quit his post on the 15th instant, and on the 18th Spanish troops would enter the Moorish territory, unless the pending dispute was previously arranged.

American.—An extraordinary appearance of northern lights in California is reported in the *Herald*, which says—"The colour of the northern sky was that of a fiery crimson: it seemed as if a hundred thousand buildings were burning at one moment: the sight was awfully sublime: the appearance now is positively awful: the red glare is over houses, streets, and fields; and the most dreadful of conflagrations could not cast a deeper hue ahead." Accounts from Venezuela state that the Foreign Consuls at Cuidad Bolivar had issued an appeal to the Governors of the French, English, and Danish West India islands to interpose in the intestine troubles of the country, as nothing but foreign intervention will save the inhabitants from entire destruction. In this appeal, the Consuls say that the contest now going on is not one of ordinary revolution having for its object a political end; but, on the contrary, the motto now is violence, death, and pillage. The acts of atrocity committed by these vandals are, they say, so numerous that it would be difficult to enumerate them. In the provinces of the interior whole communities have disappeared, and the country is rapidly depopulating. A despatch from Puerto Cabello, dated Sept. 6, says—"The troops from this city, together with the marines, landed at Maento 400 strong, and assailed Laguayra from the east, while the fleet, composed of nine sailing vessels and one steamer mounting thirty guns, bombarded the port in every direction: 2,600 men from Caracas made a simultaneous attack at various points to the west of the port. At Maracay, 150 men of our troops, commanded by Menendez, captured that city after a severe struggle. The city of Baul, defended by two hundred men, under the brave F. L. Vasques, was attacked on the 20th ult. by the revolutionists, 600 strong, under C. Perez and Felix Puerto, who were repulsed with a loss of 150 men and on the 28th a new attack met with a similar fate."

VARIETIES.

"Why, Tom, my dear boy, how old you look!"—"Dare say, Bob; for the fact is, I never was so old in my life."

A medical student under examination being asked the different effects of heat and cold, replied, "Heat expands, and cold contracts."—"Quite right. Can you give me an example?"—"Yes, sir. In summer, which is hot, the days are longer; but in winter, which is cold, the days are shorter."

Steam Gas.—A new mode of generating illuminating gas by steam has been lately discovered. This new process is carried on without the use of coal, but with the use of some resinous substance. The mode is so economical that a machine of three-horse-power would be able to light a large town, and at a cost considerably less than ordinary gas.

Tricks with Flowers.—There is a very curious trick that can be played with flowers. In one quarter of a minute, a dahlia that is all purple can be changed, so that every petal shall be tipped white; and a scarlet one changed, so that every petal shall be tipped yellow. This is done by simply burning some brimstone, and holding the flower a few seconds in the fumes. The change is instantaneous. Other flowers are subject to change by the fumes of brimstone, which discharges the colour wherever it reaches. The experiment is easily tried by lighting a few lucifer matches.

EXTRACT FROM CLEMENT.—The following passage (translated) occurs in one of the Epistles of St. Clement, one of the most eminent fathers of the Christian Church in the early part of the first century:—"*Behold, the Lord shall take to himself a nation from the midst of nations, as a man taketh the first fruits of his field; and from that nation or people shall proceed things that are most sacred.*"—(1. Epistle of Clement, sec. 29.)

USEFUL INFORMATION.—The washerwomen of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as a washing powder instead of soda, in the proportion of a large handful of borax powder to about ten gallons of boiling water. They save in soap nearly one-half. All the large washing establishments adopt the same mode. For laces, cambric, &c., an extra quantity of the powder is used; and for articles required to be made very stiff a strong solution is necessary. Borax, being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water; and therefore it should be kept on every toilet table. To the taste it is rather sweet, is used for cleansing the hair, is an excellent dentifrice, and in hot countries is used with tartaric acid and bicarbonate of soda as a cooling beverage.

GARDENING MEMORANDA.—Potatoes intended for seed should be kept where they can be occasionally turned, to prevent their growing. The best criterion for gathering late fruit is the ease with which they leave the tree. When strawberries are swelling, put clean straw between the rows to prevent them from lying on the ground, or the grit splashing up with the rain. In pruning gooseberries, those intended to produce large fruit should have their young wood cut out very thin, and be shortened back about half its length; but others intended to produce heavy crops should have the young wood left its whole length, only thinning out the middle of the tree and removing any branches that cross close to each other. In pruning currants, the best plan is, after the head of the bush is formed, by allowing several main branches to rise at regular distances of six or eight inches from each other, to prune the laterals or side branches produced every year back to one or two eyes: the spurs, if they become very thick, should be thinned out, and the leaders shortened about half their length, first observing the direction of the bud you intend to cut to, which should point outwards: this is of consequence, as it will keep the heart of the bushes open: those of a pendulous habit must be cut to a bud on the upper side of the branch; and indeed, in every kind of pruning, the direction of the terminal eye is of great importance. Currants can scarcely be pruned too close. The branches of black currants may be thinned out, but not shortened.

POETRY.

THE BABY.

(Selected.)

Another little wave
Upon the sea of life;
Another soul to save,
Amid its toil and strife.

Two more little feet
To walk the dusty road—
To choose, where two paths meet,
The narrow or the broad.

Two more little hands,
To work for good or ill;
Two more little eyes,
Another little will.

Another heart to love,
Receiving love again;
And so the baby came,
A thing of joy and pain.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 44, Vol. XXI. Saturday, October 29, 1859. Price One Penny.

THE MILLENNIUM.

How incongruous it seems to place universal peace in juxtaposition with the din of battle and the clang of arms! How deeply suggestive to gaze piercingly through the dense rolling smoke of war's smouldering fires upon the quiescence of nature, and see happy peace, smiling plenty, and righteous judgment blessing the sons and daughters of the God of peace! Involuntarily the soul exclaims, Surely, surely, man was created for some nobler purpose than that of pursuing a phantom of glory through "blood, fire, and smoke!" Surely this earth was formed for a higher destiny than that of being a broad battle-field for maddened foes—a vast arena of contention for conflicting mortals!

The millennium, (derived from two Latin words—*mille*, a thousand, and *annum*, a year,) or a thousand years of peace, during which Christ will reign over the earth, is believed in by nearly all who profess to believe in the Bible. Some maintain that such reign will be purely spiritual, or in the hearts of the people, while others hold that it will be a literal reality, and that in the language of Isaiah, he will "reign in Mount Zion and in Jerusalem and before his ancients gloriously." (Isaiah xxiv. 23.) The first opposition of any importance to this latter view which the ecclesiastical historian records occurred in the third century—that season so prolific of errors, when Origen violently opposed the doctrine of the personal reign of Christ, because it was inimical to some of his favourite sentiments. (See Mosheim, vol. 1, p. 284.) This "father" of the art of spiritualizing found many adherents in his own and succeeding ages to this peculiar opinion of his.

We merely cite this to show how soon after the ascension of the Saviour men began to dispute a doctrine plainly revealed, and endeavoured to quench a hope deeply cherished in the hearts of all who were endued with the Spirit of inspiration. But it is not our design to follow the mutations of opinion, nor chronicle the wild wanderings of imagination. We will therefore proceed to delineate the opening scenes, commencement, and characteristics of the grand millennium, the reign of peace, as depicted in the revelations of heaven.

The rapid development of science has led many to believe that new inventions for wholesale slaughter and destruction, with improvements on arms already in use to make life terribly cheap, would produce universal peace as the best policy, fear acting as a successful barrier to the surging passions of a nation or power. This view of the matter displays but a very limited knowledge of the human character; for when did fear curb the ambition of the sanguinary conqueror, or stem the torrent of passions which a lust for power and conquest evokes? Besides, all nations will not have the

advantage of each invention at the same time; and that spirit which produces aggressive war will take advantage of a real or supposed superiority, and, provoking the evil passions of an antagonist, seek to force it into subservience and compel it to own the sway of a more successful rival, while the conquered may, perchance, by the aid of some fresh discovery, retaliate successfully upon the conqueror. Examined upon its proper basis, the picture presents no features of an approach to universal peace, but rather appears bloodier and more desolating the closer it is investigated. Improvements in the science and art of war may conduce to bring about peace, but it certainly will be by other means than those dreamed of in the world.

Some there are who have fondled themselves into the belief that a congress of crowned heads or delegates from the various powers might settle all matters of dispute by arbitration, and thus avert the horrors of war. But this is too utopian ever to receive a practical realization. The wiles of diplomacy are too sinuous and tortuous for honesty to tread in; and where duplicity is the motive power, no permanent good can ever be produced, while the very essence of Gentile institutions is "opposition," without which they could not exist, and which would sooner or later involve the antagonistic parties in irreconcilable disputes, to be ended only after the earth had been deluged with blood and fattened with the bodies of the slain,—the secret motives and unavowed purposes of crowned tyrants acting as a lever on the nations, forcing them to "cry havoc and let slip the dogs of war;" for unregenerated human nature will be unregenerated human nature still. Still another party, with plans equally as praiseworthy and pure, propose to convert the world to their religious views and opinions, and blandly invite the liberal and peace-loving to aid them in their efforts thus to produce universal peace. Without doing more than merely noticing the impossibility of effecting this by any means at their command, and stating that of the one thousand millions who inhabit the earth, three-fourths are either ignorant of or abjure the name of Jesus, while the questionable converts of these pseudo philanthropists number some score per annum, leaving at that rate over thirty-seven millions of years to accomplish it in, what guarantee have we for universal peace when that immense period has rolled by, while, among the few millions who profess Christianity, disputes, contentions, jarrings, and all the petty kinds of warfare which characterize sectaries are the rule, and not the exception? And even among converted (?) nations, "his most Christian Majesty" does not hesitate to declare war and array his troops against "his most Catholic Majesty;" nor does evangelical Britain, with her highest dignitary for the head of her Christian church, stand as an exception in this matter among the free, enlightened, and religion-spreading nations of Christendom!

Truly the prospects for universal peace, when the world has been converted to principles and practices which produce such results, after waiting *a few millions of years*, are not very flattering!

A few other ephemeral schemes have been started by some hothouse-brained individuals; but, like delicate exotics exposed to a strange and unhealthy atmosphere, they have perished with their authors. These specious plans remain as specimens of the sublimity to which human folly can rise, wherein humanity becomes changed without the assistance of God, and millions of years are looked upon as the veriest trifle.

Truly does the good Book say, "The wisdom of man is foolishness with God," and his "ways are not as man's ways." That He hath decreed a millennium of peace upon the earth, the Scriptures abundantly testify; and the plans of man for bringing it about, which we have cited, are warranty sufficient that they believe in it. How far they are removed from the truth the sequel will show.

The "signs of the times" are indicative of an approaching struggle of no common character,—not a mere effort of one nation or power to plant the flag of victory on the castellated keep of some ancient rival, but a gathering of the world's marshalled hosts in deadly array. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." (Joel iii. 14.) Scene after scene of the mighty panorama unfolds itself, while bloodier and more ghastly it appears, till the grand crowning event almost thrills the soul with anguish, as the stricken and devoted ones fling their wild wail to the elements, "Babylon

the great is fallen, is fallen." Yes, the power and pomp of the mighty must fall, the empress of confusion lick the dust, and the strength of the great ones be destroyed, before universal peace blesses the children of men and smiles its happy greetings to a creation long in agonies of discord.

To the eye of the discerning believer the future is not dim nor cloudy. Pencils of light glint the prominent landmarks of prophecy, and the present aspect of affairs clearly indicates the truthfulness of that spirit which has delineated the present and the future, while the strongest basis of hope is thus provided for faith in the due fulfilment of all the revelations given concerning the destruction of the wicked and the glorious triumph of the righteous.

The hour of blackness which precedes the opening dawn is rapidly approaching, while the owls and bats of politics and statecraft buzz their wings and rejoice at the gloom which now surrounds them, and the multitudes who mourn and suffer dread the unknown future so alarmingly heralded. War now exists, and war will continue to exist and increase, nation after nation being drawn into it until the rebellion of South Carolina ushers in the last act of the awful drama, and the seried ranks of the "powers that be" destroy each other before the Lord; for thus saith the Almighty—"I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed war upon the face of the earth; and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (Doc. and Cov., sec. 20, par. 9.)

What fearful destruction—what dread sublimity is prefigured in the foregoing words! Vast armies, furnished with the horrid appliances of war, rushing on to destruction,—hosts encountering hosts,—mighty fleets wakening the echoes in old ocean's caves, and hurling to the waters myriads of victims,—

> "Ruin, rapine, blood, and fire,
> 'Mid the wild din rising higher;
> Where king Death triumphant wages
> Battle, while the war-storm rages
> 'Gainst the growing powers of ages,
> Till they yield."

Then, amid the thunders of war, the shouts of the combatants, the groans of the dying, the wail of the suffering, and the shrieks of the mangled and bleeding, heaven's artillery bellows forth, earth shakes to her centre, and a sound like the bursting of ten thousand thunders strikes the maddened hearts of the raging hosts with awe; "For the Lord shall go forth and fight against those nations as when he fought in the day of battle." (Zech. xiv. 3.) Plague, fire, and pestilence will complete the awful scene; and the great ones who are left, humbled in the dust, shall look on from afar, weeping and wailing; while a voice from the heavens will speak comfort to the troubled hearts of the Saints, saying, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." (Rev. xviii. 20.)

Then, for a season, chaos seems to reign again; but soon from the confused mass disorder is repelled. Power exists and is felt. The Saints of the Most High, preserved from destruction in their beautiful Zion, as God's recognized authority, reduce the crude mass to shape and order. Israel, returned, kneels down and receive their blessings, being crowned with glory in Zion under the hands of Ephraim. Then will the inhabitants of the earth who are left see how the Lord uses for his purposes the works which man in his vain imagination considered as only produced for his own advantage. Spanning the earth like a girdle, the electric wire will dart intelligence from land to land, and thus "The law shall go forth from Zion, and the word of the Lord from Jerusalem." (Isa. ii. 3.) Then "The king who reigns in Salem's towers shall all the world command." Then science, still further developed, shall, under the balmy breath of peace, fructify the living soil; and the great and expansive capacity of intellect, glowing under the power of celestial fire, will be moulded and fashioned after the mind of the Great Master, who, reigning "King of kings and Lord of lords," "shall judge among the nations and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up the sword against nation, neither shall they learn war any more." (Isa. ii. 4; Micah iv. 3.)

What a blissful change for the honest,

and meek! What a glorious scene on which the gaze of mortals and immortals may dwell! Old mother Earth, relieved from the oppression under which she so long had groaned, joyously sends forth her choicest gifts to cheer her happy children; sterile deserts spring forth into life and loveliness; barren wastes bloom under the kind care of willing and rejoicing cultivation; and the fury of the brute creation having departed with the knowledge of God covering the earth, joy and gladness will be the portion of all, and love grace the rule of King Messiah, till even "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." (Isa. xi. 6—8.) Yes, man and beast will alike taste the fruits of that glorious reign, the coming of which is nigh, even at our doors.

But such a reign of glory and peace is not without its purposes. Mankind have foolishly supposed that, after wresting the earth from the power of Satan, Christ would reign over it for a thousand years, and then destroy it like a worthless thing. Such an idea argues but a limited conception of the wisdom of God, and ignores the economy of Heaven in exalting this planet to a celestial sphere. Consult the promises made to the ancient worthies of an *everlasting* inheritance upon it, and hear the testimony of John, that he "saw a new heaven and a new earth," and "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them." (Rev. xxi. 13.) New to all intents and purposes will our earth become when, cleansed from all pollution, having its long-borne curse removed, and being renewed and embellished, it shines forth with the splendour of a celestial orb; for "There shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. (Rev. xxii. 5.) No longer ranking as a secondary in the order of creation, but garnished with the splendour of the first, it becomes a fit habitation for the sanctified and redeemed, a place for the thrones of exalted intelligencies, and a mother of worlds yet in the womb of eternity. For this state the millennium is but a preparatory work. To bring about this glorified position, the Prophets and Apostles of God, headed by their Saviour and Redeemer, return once more to the earth of their inheritance; and guiding, directing, and moving to action, they will unceasingly persevere till the work of redemption is completed and the voice of salvation speaks blessings to the human family. Those who are now working behind the vail will then step forth, clothed with immortality, each one great in his name and position and God-like in his characteristics. Noah, Abraham, Moses, Elijah, Peter, and Joseph will aid the Ancient of Days and the Prince Redeemer in the glorious work; and the earth, studded with noble cities, whose lofty temples find ministers day and night within their walls, will tremble with joy as the mighty work rolls on. O for a place amid such holy scenes, when "Saviours shall come up on Mount Zion," (Obad. xxi.,) and the great work of redemption makes the millennium a sabbatic era!

Here is something worth living for, struggling for, and, if need be, dying for, to have a "part in the first resurrection; for on such the second death hath no power." (Rev. xx. 6.)

S.

SEDITION.

BY ELDER FREDERICK W. BLAKE.

Sedition has wrought the downfall of kings and kingdoms, the overthrow of nearly all the past great dynasties, the loss of much treasure and *life*, of freedom, and the extinction of nations; and its general tendency to becloud and hinder progressive movements has been clearly revealed to the world. David has said,

"The kings of the earth take counsel together against the Lord and against his anointed." The governments that God has recognized upon the earth—those of early as well as of recent time, and the agents appointed by him for the high positions necessary to be occupied for the people's good, have constantly been the subjects of the seditious counsellings of kings and legislators. How often have they expressed admiration for men who claimed Divine guidance and for institutions of heavenly establishment! Yet the blood of these men they would willingly spill, and these institutions they would with gloating ambition destroy. Shameless acts have sometimes instilled fear. When engaged in a wrong cause, the actors have often lacked the nerve to carry out the dark object meditated. The undecided and timorous state of such has often haply killed their measures and led to the discovery of base plots. The trap has often destroyed its maker; but if it gains the prize sought for by the employment of successful cunning, it has not been retained without difficulty, and has often brought sorrow. The sale of Joseph to the mercenary Ishmaelites gave no honour or joy to his jealous brothers. The enemy of Christ lived not long to enjoy the bribe for his betrayal. Cæsar's death-blow gave but short-lived glory to his conspirators. Nero's fierce hate and deadly decrees against the Christians gave him a fiendly fame. And men who sin against light and fight against the holders of truth can expect no worthier fate, either here or in the future. A man is known by the company he keeps. A church-goer becoming a frequent visitor at a drinking-house would soon be designated intemperate; while a drunkard often entering a temperance-hall would give his friends reason to hope for his reformation. A Saint constantly seeking the company and conversation of the wicked—those who scorn and speak evil of dignities, and whose influence and feelings are against the Lord's anointed ones, will be justly regarded with suspicion; while an apostate entering the meetings and joining the Saints in their devotional exercises, and showing sorrow for past folly, may give us encouragement to bless and save him. "A tree is known by its fruits." Men may hide up for a time the mischief-working influence; but it soon drives the root of freedom (humility) away and works out the ruin of its possessor, unless speedily checked. To entertain evil and allow its suggestions to prey upon the mind, to the exclusion of the sense of duty, is a losing matter. We should always learn to keep our treasures and every heaven-born principle to secure our birthright by-and-by.

But many actions are performed without consideration of the result, and thus many egregious errors arise. One false step leads to more, until the confidence of men in power is despised, and the Spirit of God vacates his station. Thus God's ambassador leaves when the man declares war against sacred principles. Bereft of these needy helps to progress and salvation, his reckless contorted movements, his vain expectations, and his bubbled hopes are all like the little boy's air-castles—hollow ravings of the mind. If truth was ever loved, if the Gospel's perfections were ever admired, if the effects wrought out by the observance of the Priesthood's counsels impressed conviction of their Godly establishment, then all worldly charms would be to his soul as dross, and the best constituted system unsatisfactory.

But there are a class that can merely be regarded as garnished sepulchres. In time they grow dim. The glory of many such has departed, and the truth may triumph over them in spite of their fears or proud vauntings. The absence of such will never be regretted; their loss will never dim the lustre of God's holy courts, or his people's bright condition. The day will come when the "pure in heart" alone can stand, and when the stubble will be consumed.

Righteous submission and a sense of justice could be learned by adding the following rule to our practice—"Do unto others as you would have others do unto you." The application of this wise saying from the wisest of men would extinguish all seditious feelings and cause them to be regarded as hindrances to life eternal. The great motive power to all our acts should be the inward assurance that God rules, that God rewards, and that God punishes.

A THIMBLEFUL of powder, properly applied, will split a rock four feet square.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 684.)

[July 1843.]

Also Caleb Baldwin and Alanson Ripley joined me in the following:—

"State of Illinois, } ss.
Hancock County, }

"Personally came before Ebenezer Robinson, a Notary Public in and for said county, Caleb Baldwin; who, being sworn, says that after the arrest of himself and others as mentioned in the foregoing affidavit, he went to Judge Austin A. King, and asked Judge King to grant him a fair trial at law, saying that with the result of such a trial he would be satisfied. But Judge King answered that 'there was no law for the Mormons;' that 'they must be exterminated;' that the prisoners, this deponent Smith and others, must die; but that some people, as women and children, would have the privilege of leaving the State; but there was no hope for them.

"He told Judge King that his family, composed of helpless females, had been plundered and driven out into the prairie; and asked Judge King what he should do. To which Judge King answered, that if he would renounce his religion and forsake Smith, he would be released and protected. That the same offer was made to the other prisoners; all of whom, however, refused to do so, and were in reply told that they would be put to death.

"Alanson Ripley, being in like manner sworn, says that the same offer was made to him by Mr. Birch, the prosecuting Attorney, that if he would forsake the Mormons, he should be released and restored to his home, and suffered to remain; to which he returned an answer similar to that of Mr. Baldwin.

"Joseph Smith, being in like manner sworn, says that he and Mr. Baldwin were chained together at the time of the conversation above recited by Mr. Baldwin; which conversation he heard, and which is correctly stated above; but that no such offer was made to him, it being understood as certain that he was to be shot.

JOSEPH SMITH,
CALEB BALDWIN,
ALANSON RIPLEY.

{ L. S. } "Sworn to and subscribed before me, this 7th day of July, A.D. 1843. Given under my hand and notarial seal, the day and year last written.

E. ROBINSON,
Notary Public, Hancock County, Illinois."

Afterwards Caleb Baldwin, Lyman Wight, P. P. Pratt, Hyrum Smith, James Sloan, Alexander McRae, and Dimick B. Huntington joined in making the following affidavit:—

"State of Illinois, } ss.
Hancock County, }

"Personally appeared before Ebenezer Robinson, a Notary Public within and for said county, the undersigned citizens of said county; who, being first severally duly sworn according to law upon said oath, depose and say that the said affiants were citizens and residents of Caldwell County and the adjoining counties in the State of Missouri during the years A.D. 1837, 1838, and a part of A.D. 1839. That said affiants were personally conversant with and sufferers in the scenes and troubles usually denominated the Mormon war in Missouri. That Governor Boggs, the acting executive officer of said State, together with Major-General Atchison and Brigadier-General Doniphan, and also the authorities of the counties within which the Mormons resided, repeatedly by direct and public orders and threats commanded every Mormon in the State, Joseph Smith their leader included, to leave the State on peril of being exterminated. That the arrest of said Smith in the month of November, A.D. 1838, was made without authority, colour, or pretended sanction of law; said arrest having been made by a mob, by which said Smith, among others, was condemned to be shot; but which said sentence was finally revoked. Said mob, resolving itself into a pretended court of justice without the pretended sanction of law, then and there made out the charges and procured the pretended conviction for the same which are mentioned in the indictment against the said Smith; by virtue of which he, said Smith, on the requisition of the Executive of Missouri, has been recently arrested by the order of his Excellency, Thomas Ford, Governor of the State of Illinois.

"Said affiants further state that they were imprisoned with the said Joseph Smith, when they and the said Smith were delivered into the hands of a guard to be conducted out of the State of Missouri, and by said guard, by the order and direction of the authorities of said counties where said Mormons were arrested and confined, and by order of the Governor of the State of Missouri, were set at large, with directions to leave the State without delay. That said Joseph Smith and said affiants were

compelled to leave the State for the reasons above mentioned, and would not and did not leave said State for any other cause or reason than that they were ordered and driven from the State of Missouri by the Governor and citizens thereof. And further say not

CALEB BALDWIN,
LYMAN WIGHT,
P. P. PRATT,
HYRUM SMITH,
JAMES SLOAN,
ALEXANDER MCRAE,
DIMICK B. HUNTINGTON.

"Sworn to before me, and subscribed in my presence, this 7th day of July, A.D. 1843. In testimony whereof, I hereunto set my hand and affix my notarial seal at my office in Nauvoo, this 7th day of July, A.D. 1843.

L. S.

E. ROBINSON,
Notary Public, Hancock County, Illinois."

About four, p.m., Elders Brigham Young, W. Woodruff, George A. Smith, and Eli P. Maginn started on the steamer *Rapids* on their eastern mission.

Saturday, 8th. Municipal Court sat, and approved of the copies of the evidence heard on the Habeas Corpus, and revised it for the press. In the afternoon, Shadrach Roundy started with the affidavits of Hyrum Smith, P. P. Pratt, B. Young, L. Wight, and G. W. Pitkin, to carry to the Governor.

Bishop Miller arrived from the Pinery with 157,000 feet of lumber and 70,000 shingles for the Temple.

Elders Young, Woodruff, and Smith arrived at Saint Louis, and re-shipped on board the *Lancet* for Cincinnati.

Sunday, 9th. Meeting at the Grove in the morning. I addressed the Saints. The following is a brief synopsis, as reported by Dr. Willard Richards:—

"Joseph remarked that all was well between him and the heavens; that he had no enmity against any one; and as the prayer of Jesus, or his pattern, so prayed Joseph—'Father, forgive me my trespasses as I forgive those who trespass against me,' for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.

"Sectarian priests cry out concerning me, and ask, 'Why is it this babbler gains so many followers, and retains them?' I answer, It is because I possess the principle of love. All I can offer the world is a good heart and a good hand.

"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves.

"It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race. Love of liberty was diffused into my soul by my grandfathers while they dandled me on their knees; and shall I want friends? No.

"The inquiry is frequently made of me, 'Wherein do you differ from others in your religious views?' In reality and essence we do not differ so far in our religious views, but that we could all drink into one principle of love. One of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may.

"We believe in the Great Eloheim who sits enthroned in yonder heavens. So do the Presbyterians. If a skilful mechanic, in taking a welding heat, uses borax, alum, &c., and succeeds in welding together iron or steel more perfectly than any other mechanic, is he not deserving of praise? And if by the principles of truth I succeed in uniting all denominations in the bonds of love, shall I not have attained a good object?

"If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way. Do you believe in Jesus Christ and the Gospel of salvation which he revealed? So do I. Christians should cease wrangling and contention with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in and Christ takes possession of his kingdom.

"'Do you believe in the baptism of infants?' asks the Presbyterian. No. 'Why?' Because it is nowhere written in the Bible. Circumcision is not baptism, neither was baptism instituted in the place of circumcision. Baptism is for remission of sins. Children have no sins. Jesus blessed them and said, 'Do what you have seen me do.' Children are all made alive in Christ, and those of riper years through faith and repentance.

"So far we are agreed with other Christian denominations. They all preach faith and repentance. The Gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language—namely, to bury or immerse.

"We ask the sects, Do you believe this? They answer, No. I believe in being converted. I believe in this tenaciously. So did the Apostle Peter and the disciples of Jesus. But I further believe in the gift of the Holy Ghost by the laying on of hands. Evidence by Peter's preaching on the day of Pentecost, Acts ii. 38. Might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.

"I am free to-day. Messengers have returned with offers of peace from the Governor. The Saviour says, 'Except a man be born again of water and of the Spirit, he can in no wise enter into the kingdom of heaven.' 'Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed,' according to Galatians, 1 ch. 8 v."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 29, 1859.

THE WARNING VOICE.—Immediately after the proclamation of the Gospel, a revelation was to be made, calling upon the believers to come out of Babylon; and a prophetic voice of warning was to be heard foretelling the sorrows and judgments near; and an ominous voice from heaven was to send forth the warning invitation—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Our readers generally must be well acquainted with those prophetic utterings of John the Revelator to which we have referred in the above. They are also well acquainted with the fact that the work and the revelation of the last days embodied in the mission of the Prophet Joseph Smith professedly fulfil these and many other prophetic events and indications. In fulfilment of those to which we have referred, the proclamation of the Gospel has already been carried by the Elders to many nations, people, and tongues. With this proclamation, or directly after, the call has come to every believer to depart out of spiritual Babylon; and accompanying these has been the warning voice declaring the troubles at hand, with the almost total state of anarchy and demoralization that would take place among the nations.

For many years the Elders have proclaimed this to England; and from time to time the Divine call has been sounded in the ears of the Saints, the warning voice has given its utterance, and they have been urged to flee from Babylon and her corruptions, and escape the plagues. The fact has been insisted upon that society was becoming more corrupt, miserable, and sunken, and that times were coming when convulsions of various kinds would throw the nations into such a state as to nearly drown society in the unhallowed flood. It has been declared that Gentile society was becoming a putrid mass and nearing that state of dissolution and death which shall precede the establishment of a proper state of things throughout the earth.

The Saints in Europe generally have believed in these coming events, and tens of thousands have obeyed the call and practically heeded the warning voice. But there have also been thousands who have not obeyed the call, or practically heeded the warning. It is far from the promptings of the Spirit that we should thunder con-

demnation upon the Saints who stand firm in these lands; for we believe that the Lord has at no time delighted in them so much as at the present. In relation to gathering, many of those ungathered stand justified; and there are but few now in the Church who are under positive condemnation concerning this matter; for in the days of our ignorance and spiritual infancy the Lord winks at our follies and looks upon us with an excusing eye. Nevertheless, however excusable we might be, and however kind and longsuffering the Father is with his children, facts stand the same. Let us now look at those naked facts, and review for a moment the history of the ungathered of the Mission, speaking of them not individually, but collectively.

The reasons why there are thousands of the Saints who have not obeyed the call, or practically heeded the warning voice so far as to actually gather out of Babylon, are doubtless to a great extent attributable to a lack of opportunities to gather, in consequence of disadvantageous circumstances, the requirements and labours of the Mission, and other justifiable reasons. To these it may be added that with many it is partly attributable to that disposition in them to put things off to the future; partly through events not being realized until they are more than at the door; partly through carelessness and mismanagement; a great deal because they have not realized their power to gather, nor believed that the Lord would open the way if they made the start in preparation to emigrate; chiefly, perhaps, because they did not commence to make preparations, lay by their means, and continue to do so until the end was reached; and much because they did not enter into the matter with purpose and a determination to succeed. Are not the reasons assigned as the cause of many being ungathered applicable to them in past years? We do believe, however, that nearly all now understand things rightly, and are walking in the right path towards their emigration.

We will also notice another class who have been numbered amongst us, many of whom have gone out of the Church, and but few of whom we hope are now in it unaroused.

There were some who, from their staying for years ungathered, grew sleepy upon the matter, looking forward to be emigrated some day, but giving no signs of its being done within fifty years; others deferring their emigration and their efforts of preparation so long that they felt that the Lord delayed his coming; and that even if they did obey the warning voice, there was time enough yet.

During this history of the Mission, concerning the warning and the gathering to Zion, the Elders were urging the matter upon the Saints, and the Perpetual Emigrating Fund Company were making gigantic efforts to gather them, even to the exhausting of its resources, and for the time necessitating a suspension in its operations. Inspired by the prophetic whisperings of the future, the Elders warned the Saints with uncommon earnestness, and foretold the closing of the door of emigration. That Spirit had for several years prior to the closing of that door rested powerfully upon the Priesthood, and Brigham and Heber told the startling news that thousands in their flight from Babylon would gladly escape to Zion with their packs upon their backs.

From all this warning and exertion, the Saints might have known something of what was at hand. But what was the result? The door of emigration was closed, and at a moment when not expected. Indeed, we do not think that even the Elders who were making the efforts and thundering out the warning saw so near a fulfilment. When the door closed, then thousands of the Saints would have gladly gone at any price, through any exertions and by any way, even though they had to travel with their packs on their backs. But for a season the day of their salvation from Babylon was passed, and the door of emigration was closed.

In reviewing and reflecting upon our past history and experience, we gather present benefit and many lessons. We see wherein we erred, and what we could and ought to have done. In the reflection of the past, the future is foreshadowed full of lessons, teaching us what we, the Saints, must do in that future. Moreover, in bringing up the past and reviewing our spiritual infancy, we are profitably struck with the more advanced views of maturer years, and we better understand what will be required of the Saints in their spiritual manhood, and realize that the Lord will require of us according to our day and experience. Besides, we see how true are his words, and how he will fulfil the prophetic indications. While the ungathered Saints are reflecting upon the past, does not the warning voice seem to boom louder and louder in their ears, and the days of trouble foretold become clearer to their mind's eye? Experience tells them how that foretold has been fulfilled, and how more is fulfilling, while the closing of the door of emigration may be considered as a startling lesson and the warning applied.

Again: Not only is the past a lesson, but nearly all that is true of the past is also true of the future. The past will be repeated only in a more advanced form, and the experience of the Saints will be the same again, with the exception that by the reflection of the past they will in the future be able to walk in the light, and those who desire righteousness will have a lamp for their feet in their onward journey. The proclamation of the Gospel reaches into the future, and accompanying that proclamation is the warning voice crying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Let that warning voice seem to speak louder and louder to the Saints every day; and according to the length of time that they have been in the Church, and in proportion to their means and opportunities, let all of the ungathered take the warning to themselves. Let the past itself also be to the Saints a warning, and let them prepare for the future; for like as a part has been fulfilled, so will be fulfilled the whole. The closing of the door of emigration several years ago should be taken as the warning applied in our experience and as the forerunner of a greater closing, telling us to beware of an unprepared future—to beware lest it should find us neglectful of the day of opportunities now given by the re-opening of that door—to beware lest another closing should cut off *our* day of opportunities, and *our* day of salvation be passed. *Others* will have *their* days of opportunities and salvation; but that does not say that those who let their days of opportunities and salvation pass unaccepted will find them again, especially when they have had sufficient warning and experience.

The voice of warning should now be sounded loudly again unto the Saints, and they should prepare as fast as possible. But let not the hearts of any be troubled; for if they will perform their part, the Lord will give them sufficient time to use, though none to waste; and he will open their way before them. Neither let any think that their doings in other matters will stand in their way or hinder the purposes of the Lord. They are just as near Zion as they are also very near that day when none but the pure in heart and those who *will* to work righteousness can go up unto the hiding-place of the Saints. The doings of the faithful will show that they are a tried people, and their righteousness will prove that they are not unworthy to go up to Zion to hide in the chambers of the Lord.

COLUMBUS AND THE EGG.—Columbus mentioning with great humility his discovery of America, some of the company spoke in very depreciating terms of the expedition. "There was no more difficulty," replied Columbus, "than there is in setting this egg on its end." They tried the experiment, and all failed. Columbus, battering one of the ends, set the egg upright. The company sneered at the contrivance. "Thus," observed Columbus, "a thing appears very easy after it is done."

THE VISITOR.

VISIT OF A TRAVELLING ELDER—CONVERSATION WITH A RETROGRADING BROTHER.

Perusing the minutes of a Branch Council belonging to my district, I observed reports given by the Teachers concerning several omissions of which one of the brethren had recently been guilty in regard to the duties of his office in the Church; and I determined to visit him on my next journey in that neighbourhood. One Saturday evening I found a favourable opportunity to see him at his residence, and availed myself thereof. I turned the rambling conversation to the purpose of my visit by saying—

"Brother N., I have been informed that you have not of late manifested the life and energy in the discharge of your duties that you formerly evinced, and that you appear rather to retrograde than to progress. I must confess I was very sorry to hear this report, and I have come to personally ascertain the real state of your feelings and designs, with the reasons thereof, and hope you will be candid with me as with a friend who desires to benefit you."

Brother N. replied—"I am sorry to say that I cannot in truth contradict the reports that have reached you concerning me, for I have felt of late rather indifferent about these matters, and do not at present feel as if I could again take such an active part in the work as I have been accustomed to do."

"And what reason have you for that?" I interrogated.

"Oh," he continued, "I cannot exactly tell. There are matters one cannot always feel comfortable about, although we may not be able exactly to describe them."

"Perhaps," said I, "you can find sufficient language to describe the outlines of that which interferes with your peace and comfort."

"Well, perhaps I might," he replied; "but I can hardly see why I should make all my feelings known, seeing that it more particularly concerns my own self."

"Is that it?" I asked. "I think I can explain to you the reason why you should. Your brethren, to whom the watchcare of the Saints is entrusted, take an interest in your welfare and your position. Guided by love for you, they want to rescue you from every pernicious influence which may prey upon your mind; and in order to be able to benefit you with suitable instruction, they must understand your disposition as well as the circumstances of your case; and they can only ascertain them by inquiring of yourself. If you know that they are the servants of God, as you have so frequently testified, you will be glad of their inquiries in order that you may be benefited by their counsels. Besides, as you have engaged yourself in the cause of God and have by solemn vows placed your services at the disposal of the Church, whose affairs the brethren are called to superintend, and as your conduct influences those affairs, the state of your standing belongs to their department. Can you now see why it is not your business alone?"

"Well," said brother N., "I think you are about right on that point; and perhaps you will hear what I have to offer as the cause of my present feelings?"

"With all my heart," I ejaculated. "Go on, brother N."

"I have nothing to object to any principle of the Church," he continued, "and have always considered myself as good a Saint and officer in the Church as the majority of those whom I know, and have aided in the building up of the Church by my means and labours as well as by my faith. But when one is willing, there is sometimes too much imposed upon him; and thus has it lately been with me. Now, they wanted me, besides the regular visiting of the Saints, to preach in the open air in a place where I am likely to meet with numbers of my fellow-workmen, who will be ready to ridicule me all the week for it; and I think those demands hardly fair, as there are others who might go there, if necessary."

"This is one thing," I interjected; "and what is the other?"

"They find so many faults with my visiting," he rejoined, "while I always strive to do my best also in that particular. I visit the Saints as often as circumstances will permit, and talk to them about their duties as often as convenient; and I do think they ought to be satisfied. But if they are not, I would sooner sit down and rest myself a little until other men rule who will appreciate merit."

After a silence of a few minutes, during which I drew my chair a little nearer to brother N.'s, I took a more earnest attitude, and said—

"Brother, I am surprised at you; but I will instruct you upon these points, if you are inclined to listen to me."

"O yes," he said; "I shall be happy if your teaching can dispel the gloom which envelops my mind at this time; for I assure you that I do not feel so happy as I used to feel; and I should above all things like to regain that intense joy in the work I have so long laboured to sustain which I felt in former days."

"Well, then," I continued, "my reply to the first point is easily given, and is so self-suggestive that I hope you will understand it. As regards the preaching of the Gospel to the world, and its being onerous, besides incurring ridicule or derision, I do think it is a great honour to be appointed to represent the great principles of the Gospel before the world, to proclaim the Redeemer's message to a fallen generation, and to offer them those blessings which yield so much joy to the heart and shed such a peaceful influence over the life, making man aware of its final purpose. Brother, what honour could be greater? Do you know of a more exalted calling? Verily, I think that no man should shrink from the burden of such appointment while he continues to feel an interest in the salvation of the human race. Gross darkness indeed must cloud the spirit to occasion him to repudiate such honour in order to escape a little work, which is the very thing that glorifies a Saint's career, and to evade a little derision. As for your fellow-workmen, I think, for my own part, that I should either have to act the hypocrite in their company as regards my religion, or otherwise be honest; and in the latter and certainly more honourable case, I should want to extend as much information as possible to them; for which purpose such an appointment would appear to be a most favourable opportunity. And if you think that another ought to be sent there, you may perhaps be right, and probably wrong; for how do you know whether there is not some purpose in your being sent, unknown to you, which could not be effected by the mission of another, and the realization of which would be the means of blessing yourself?"

Brother N. sat silent for awhile; and after the pause, he said, meditatingly—

"True, brother B.; I did not see it in that light before. But you are quite right."

"Yes," I replied, "I know I am. And now I come to the second point—the visiting. You say you go 'as often as circumstances will permit,' and admonish when 'convenient.' There are individuals who will render almost anything convenient, while with others the term defines but very little. The Saints *must* be seen and taught as often as their conditions and wants and the precepts of the Church require; and when a man goes to visit the Saints, he goes as a servant of the Lord; and as such the Saints must be taught to revere his calling sufficiently as to *make* it 'convenient' to receive his teachings. If he goes in the light, intelligence, and power of the Holy Ghost, with humble mind and proper manners, there will be but very few places where he cannot find it 'convenient' to teach the Saints; and he will also find favour among the Gentiles among whom some of them may live. If the President finds fault with you, it is your duty to measure your labours and their value by *his* judgment rather than by your own. Do you not think this is right also?"

Brother N. looked rather abashed, and replied—

"Yes, it is. I see it all now, and wonder how I could have entertained such dark views, when I have so often aided others to banish similar thoughts from their minds."

I remained silent; and after a short pause, he continued—

"Brother B., do you think I can be forgiven for thus disregarding the brethren's valuable teachings and spurning their solicitude? and shall I be able to regain their confidence? I feel determined to live again in renewed devotion to the great work of God, and to labour more assiduously and liberally for the

extension of his kingdom than I have done at any further period of my life."

"Yes," I answered. "Go and state your determinations to your President and the brethren of the Council. Tell them that your energies are brightening again, and that your faith and works in connection with theirs shall henceforth be devoted more and more to the service of God's kingdom. They will gladly sustain and bless you. But now I must leave you. May God strengthen your fresh devotions and crown your labours with his blessings!"

I then bade him "good bye," and was soon pursuing the road to my lodging for the night.

CORRESPONDENCE.

NOTTINGHAM PASTORATE.

Nottingham, October 8, 1859.

President Calkin.

Dear Brother,—It is with pleasure that I again address a few lines to you to inform you of the condition of affairs in this Pastorate.

The Saints generally are in a healthy state, and feel determined to do right, and are desirous of showing by their works that they will help to build up the kingdom of our God. They have unitedly responded to the call made upon them this quarter for the book debt owing to the Office; and I am happy to say that we have accomplished our task, with a little over to assist our friends who may need it, which our Quarterly Report sent to you on September 30th will show.

The Derby Conference was held on the 14th of August. The brethren represented their Branches in good working condition. Some of them are on the increase in numbers as well as faith and works. President Budge was with us, and the Saints were much blessed by his instructions.

On the 21st we held a Pastoral Conference in Nottingham. Elder Budge and the Travelling Ministry from the other Conferences were present, and also many of the Saints from the country. The brethren felt well in stating the condition of their fields of labour. Elder Budge testified his satisfaction at the representations given. The counsel given by him was received by the Saints with gladness, for their works have proved it. He preached a plain, but powerful discourse to us in the evening. Many strangers attended with an apparent interest and satisfaction.

The Leicester Conference came off on the 4th of September. The brethren and sisters felt well in coming together, for they brought the good Spirit with them, and were ready to receive the instructions we had to impart. We laid before them a few business matters, which they have taken hold of with the right feeling; for they have not been behind in manifesting it by their works. In the evening we had a good congregation of Saints and friends. Elder David John addressed us with plain "Mormonism," and I am sure the sap was with it, for all seemingly felt well and wished to hear more about the great work of the latter days.

The brethren labouring with me in this Pastorate, as a general thing, are faithful and true to their post. They have a desire to labour for the salvation of the people by laying before them the principles of the Gospel, and also to bless the Saints and encourage them to faithfulness.

I also feel well myself in the good work with this people; for I have proved them to be Saints indeed, who have increasing desires to do as they are told, with the knowledge that they are blest in so doing. I feel to bless them more and more for their diligence and perseverance in helping to roll on the kingdom of our God on the earth.

My prayer is that God will continue to prosper his Saints in all they take in hand for the welfare of Zion's cause.

Your brother in the Gospel of Jesus Christ,

JOHN COOE.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 691.)

Thirty years afterwards, however, the king of Spain sent out an exploring commission under the direction of Captain Del Rio, and subsequently another under Captain Du Paix; but, by adverse circumstances, the reports of both these gentlemen were withheld from publication for many years; and it is thus only within the last twenty-five years that any authentic accounts of these interesting remains of a bygone civilization have become known to the world in general. Since the publication of the report of the two above-named gentlemen, the ruins have been visited and carefully explored by several enterprising travellers. The last among these, as far as we are aware, was Mr. Stephens, the well-known American writer and traveller, who published in 1839 and in 1842 the result of his researches, illustrated with numerous engravings. In the course of his journey through the several provinces of Honduras, Guatemala, Chiapas, Tabasco, and the peninsula of Yucatan, Mr. Stephens met with no less that forty-four ruined cities, the greater number situated within short distances of each other in Yucatan, but buried in the depths of forests, without any visible means of communication, and in many cases unknown to the populations within a few hundred yards of whose doors they are. . . . On the first survey of these wonderful cities of palaces, buried in the bosom of the vast forests of an uncultivated region, the imagination, struck by the presence of so much grandeur and magnificence, and the total absence of all the petty details connected with the daily necessities and the daily cares of human life, conjures up to itself a race of beings exempt from these necessities and these cares, which has dwelt here in happiness and splendour. But sober reason soon re-asserts its sway, and bids us believe that where we find the traces of human habitations, there also, though hidden, we shall find the presence of those conditions without which human nature cannot exist. Thus, though the sites of these cities, particularly in Yucatan, seem selected with an entire disregard of that which is generally considered the first of conditions for the foundation of a city—namely, a natural supply of water, we find, upon nearer investigation, that this seeming indifference with regard to the absence of one of the first necessaries of life must have been owing to the consciousness possessed by these builders of their capability of supplying by art the deficiencies of nature. The wonderful perseverance and industry of this race seems to have recoiled before no difficulties. The same hands that raised the immense artificial mounds to bear aloft their stately palaces and their temples were ready to provide artificial means to supply large populations with water. The ponds and wells which have been found buried in the depths of the forests surrounding the ruined cities, and which were, until very lately, believed by the inhabitants to be natural depressions of the soil, and in most cases looked more like bogs or marshes than like artificial tanks or cisterns, have now been ascertained beyond a doubt to be lined with masonry; and they form a very interesting portion of the ancient works of the aborigines. Several of these ponds, (or aguadas, as they are called by the natives of Spanish descent,) situated on the property of a gentleman more observant than the generality of his countrymen, were entirely dried up by the heats of summer in 1835. The proprietor, placing confidence in the current traditions that they were artificial contrivances and the work of the Antiguos, or ancients, as the Indians denominate the authors of the many ancient works with which their country abounds, availed himself of the opportunity to make a careful examination of the ponds, and was satisfied that on this point tradition was correct. In 1836 the pond was cleared of mud, and an artificial bottom disclosed, consisting of large flat stones, placed in several layers, the interstices being carefully filled with a reddish-brown clay. In the middle of the basin, sunk from the level of this paved foundation, were four wells, eight yards deep, and five feet in diameter, and lined with stone, but at the time of which we speak filled with mud. Besides these, there were around the margin of the pond upwards of 400 pits, into which the water had filtered, and which, together with the wells, were intended to furnish a supply of water during the dry season of the year, when the upper basin, which depended upon the floods of the rainy season, should be empty. On another estate within a short distance of the one we have just mentioned, another aguada of a still more extraordinary character has been cleansed and restored to its original uses.

(To be continued.)

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1859.

CONFERENCE.	AGENT.	AMOUNT.		
Belfast	Thomas Crawley	£72	2	9
Glasgow	Isaac Fox	62	15	4½
London	E. L. T. Harrison	61	3	5½
Dublin	John K. Grist	54	16	3½
Herefordshire	Lewis Bowen	37	10	5½
Cheltenham	James Evans	35	8	3¾
Newcastle-on-Tyne	Joseph Stanford	34	9	11
Dundee	A. N. McFarlane	30	18	8½
Carlisle	H. W. Barnett	27	8	11½
Late Herefordshire	John Preece	24	17	9
Edinburgh	John McComie	23	13	9
Shropshire	Samuel Carter	19	4	10
Land's-End	John H. Kelson	15	7	0
Reading	George Reed	14	7	10¾
Channel Islands	Mark Barnes	13	17	1
Durham	J. Stanford	4	7	1¾
Pembrokeshire	E. Burgoyne	0	13	7
Flintshire	Edwin Price	0	3	1½
Denbighshire	Hugh Evans	0	1	7
Carried forward		£533	2	11¾

BRANCH.	AGENT.	AMOUNT.		
Brought forward		£533	2	11¾
Derry	Hugh Sheppard	6	15	7
MISSION.				
Australian	Thomas Ford	307	8	11½
Swiss and Italian	Jabez Woodard	302	6	5½
Sandwich Islands	P. B. Lewis	78	12	5½
Cape of Good Hope	Richard Provis	51	12	1½
Bombay		21	3	3½
Malta		5	7	2
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£1,309	13	4½

PASSING EVENTS.

GENERAL.—Leprosy has become very prevalent at Cape Coast. Advices from Naples state that the Neopolitan *corps d'armee* on the frontiers is continually increasing, and will amount to 30,000 men: there is great activity in all the arsenals, and the whole army has been placed on a war footing. In Parma justice continues to be energetically carried out, and some new arrests have taken place. Agitation prevails in Bosnia and some other Turkish provinces. The King of Sweden is about to propose the abolition of the severe punishments inflicted upon those who leave the Established Church. Despatches from Morocco state that the Emperor, having put to flight his adversary, made a triumphal entry into Mequinez, and has granted freedom of trade to the inhabitants. Central India is still unsettled: the frontier districts of Nepaul are still occupied by the Nana and his followers: the Waghers are still in insurrection, and a force is to be sent against them.

VARIETIES.

A MAN recently *walked* two days *running* and was *weak* a *fortnight* afterwards!

THERE is a young man in York so bright that his mother can only look at him through smoked glass, for fear of hurting her eyes!

A CONVENIENT DAY OF PAYMENT.—Mr. Fox, on one of his occasions for borrowing money, met with a good-natured Jew, who told him he might take his own time for payment. "Then," said Charles, "we'll make it the *day of judgment;* or, as that will be rather a *busy day*, suppose we say the *day after*."

TO PRESERVE FRUIT FOR WINTER USE.—Put the fruit in bottles, and fill them up with cold spring water; tie down with bladder tightly; put them in a kettle or copper of cold water up to the *neck* of the bottles, with hay to steady them; let them simmer for a quarter of an hour, but *not boil;* let them cool in the water; wipe the bottles, and put away in a dry place. On no account open them till their contents are wanted for eating.

ANTI-BAD-LUCK SOCIETY.—A society has lately been formed in Bordeaux to put down the superstitions of evil omens. As everybody knows, it is accounted bad luck to begin anything on a Friday, or to sit down at table with thirteen, or to balance a chair on one leg, or to spill salt between yourself and friend. The new society propose to have regular dinners on Friday, to have thirteen guests, to turn chairs on one leg, and spill salt around before commencing. In the whole year, during which bad luck has been thus defied, no single fatality has occurred to any member.

GARDENING MEMORANDA.—Bulbs of any kind intended for flowering in the windows during the early spring months should be potted in October: the soil should be dry, and the bulbs placed just deep enough in the pots to admit of their tops being covered. Some plants will flourish and bloom in almost any situation; of which class bulbs stand first: they will do almost anywhere, out of doors or in doors, in the light or in the dark, and will produce flowers; but light is essential to the development of colour. No fibrous-rooted plant will bear such bad accommodation and yield any flower at all. Three early tulips are enough for a pot; hyacinths and polyanthus narcissus should be only one in a pot: these should be covered about an inch with mould, and the frost will not hurt them. When they are first potted they may be put in a cupboard, or a cellar perfectly dark, until they begin to grow; but the earth must not be allowed to get dry: they may then be put in the window; and the only difference between inside and out will be in the bloom coming earlier in one case than in the other. If pots six inches across be used, hyacinths may be planted three in a pot: crocuses are better in four-inch pots, six in a pot; jonquils the same: narcissus, three of the largest; small narcissus, five or six; early tulips, four to six: ranunculuses and anemones may be potted three to six in a pot; the six-inch pot being best. Bulbs once up and growing may be watered frequently and liberally; but anemones and ranunculuses must only be watered when the surface is dry, and then it must be done liberally. All should be kept close to the window, for the sake of light; and the window may be open at any time. Hyacinths look very pretty arranged in a bed—red, white, and blue. A bed of three or five rows will be best, each row to begin with a different colour to the next;—the centre row to begin red; the two next to the centre to begin white, blue, and red; and the two outside ones to begin blue, red, and white. Both crocuses and hyacinths should, in the open ground, be covered three inches. The same should be done with tulips, narcissus, jonquils, and lilies. Hollyhocks may be cut down, that the bottoms may break out, and each shoot taken off to make a plant; or, if the number of spikes of bloom be required, let them break out, and they will throw up bloom-stems the next year. If increase is wanted, let the shoots be taken off and put round the edges of pots, and kept in a cold frame—that is, a common garden-frame and light, where they will strike without any heat from dung or otherwise.

POETRY.

GLAD TIDINGS.

In darkness we had wandered long
Among a vile ungodly throng:
We sought the truth, but sought in vain;
No saving knowledge could we gain.

But God, who is a God of love,
Broke the long silence from above,
Again to slumbering mortals spoke,
And man from death to life awoke.

"Obey my laws," the Saviour said;
"A ransom for your souls I paid:
Repent, and from your follies turn,
And my all-saving statutes learn.

I, by my Spirit, will impart
To you an understanding heart,
If you my mandates will obey,
Which I send forth in this your day.

When I in majesty descend,
My chosen people to defend,
If faithfully the cross you've borne,
My kingdom you shall then adorn."

Paddington. ELLEN HARPER.

ADDRESS.—George Teasdale, 47, Brunswick Street, Edinburgh.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY B. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 45, Vol. XXI. Saturday, November 5, 1859. Price One Penny.

DECEIVERS AND DECEIVED.

BY ELDER WILLIAM JEFFERIES.

It is frequently asserted by individuals who have only taken a one-sided and prejudiced view of the great Latter-day Work and people, that they are composed of two classes—the deceivers and the deceived. Taking this as a correct premiss, they proceed with their reasoning, and quickly arrive at what they vainly and erroneously suppose to be quite incontrovertible conclusions; hence, in many instances, their undignified, uncharitable, and base denunciations of the former, and their varied expressions of pious pity and unbounded sympathy for the latter—the poor, ignorant, and unfortunate dupes.

Seeing that this unfounded and unjust assertion—the offspring of the father of lies—has been heralded to the world by fearful, smooth-faced, oily-tongued priests, and by favour-courting, party-serving editors, who have perverted and prostituted the press, obtains to such an extent among this professedly logical and intelligent generation, we will test its correctness and incontrovertibility, and endeavour to prove to honest, truth-loving men that this Church is something more than a mere compound of deception and gullibility.

If we can show that the Latter-day Saints are not deceivers of *others*, it will follow that, if there are any deceivers or deceived, they have deceived *themselves*, and are therefore their *own* dupes. If there are any of the latter class, they belong to it through having expected Gospel blessings and a testimony by revelation from heaven, without strictly observing the conditions instituted by the Great Eternal; for we take the position, and boldly and fearlessly assert that no individual who *has* strictly complied with the Gospel requirements, as newly revealed in this dispensation, has been or possibly can be deceived.

The great Prophet Joseph Smith—an individual whom the Lord was pleased to raise up in these last days for the benefit, in time and throughout eternity, of a fallen, sinful, and awfully-degraded world, was and is called the most lying, absurd, fanatical, daring, and dangerous impostor and deceiver that was ever clothed with humanity. But was he the impostor and deceiver thus represented? We will answer that question. But we will first ask and answer the question—Was Joseph Smith deceived?

Early in the spring of 1820, through religious excitement and an intense desire to know the path to eternal life and happiness, the youthful Joseph was induced to retire to the woods, and there, aside from the abodes of men, where reigned naught but discord and painful uncer-

tainty in relation to the object of the noble youth's research, to ask his Heavenly Father for the information he required. He did so; and he declares that two personages, "whose brightness and glory defy all description," manifested themselves unto him; and one of them, pointing to the other, said, "This is my beloved Son: hear him." The personage to whom Joseph was requested to give audience gave him the desired information, and much more respecting God's purposes in this generation. On the evening of the 21st and the morning of the 22nd of September, 1823, an angel of God—namely, Nephi, visited him thrice and revealed unto him many things relative to the coming forth of the Book of Mormon, the restoration of the Gospel, and the work to be performed in this generation; and ere the 22nd had passed away, he appeared unto him twice more, repeated the same revelations and instructions, and gave him some additional commands. One of those commands was for the Lord's chosen one (Joseph) to meet him (the angel) at the place where were deposited the plates from which was translated the "Book of Mormon" on that date for four subsequent years; which he did. On the 22nd of September, 1827, the plates were taken from their sacred depository, and, together with the means of translation, were delivered into his hands by the heavenly messenger. On the 15th of May, 1829, another glorious messenger from the Highest (John the Baptist) visited Joseph and Oliver Cowdery, laid his hands upon their heads, conferred upon them the Aaronic Priesthood, and promised them the Melchisedec Priesthood; which they afterwards received.

Oliver Cowdery writes concerning the event as follows:—"'Twas the voice of an angel from glory; 'twas a message from the Most High; and as we heard, we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty. Where was room for doubt? Nowhere. Uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled for ever." (For proof and further information concerning these important events, see "Pearl of Great Price.")

Thus we find that Joseph was visited by the Father and the Son, by the angel Nephi nine times, and by John the Baptist; and, by referring to the history and revelations of the great Prophet of the last days, we may learn that, at sundry times, from the year 1820 till his cruel martyrdom in 1844, he held personal communion with holy angels, Jesus Christ, and the Great Eternal.

But the objector may ask—"Were not these things optical illusions?" No. The fact of the senses of hearing and feeling receiving evidence at the same time precludes the possibility of optical illusions.

Was Joseph deceived? If so, there is the same reason to believe that the Apostles were deceived when they saw Jesus ascend into heaven from Mount Olivet; there is the same reason to believe that Peter, James, and John were deceived when they saw the transfiguration of Christ, with Moses and Elias talking with him, and heard the voice of God from the heavens saying, "This is my beloved Son, in whom I am well pleased: hear ye him;" and there is the same reason to believe that all the holy Apostles and Prophets who have declared that they have seen angels, heard the voice of God, and seen his face, were deceived; and if these were deceived, what becomes of boasting modern Christianity? If these evidences of ancient and modern servants of God are not reliable, what evidences do men require? What are they capacitated to receive? or what *better* evidences can the God of heaven give them? But professing Christians accept as satisfactory the evidences concerning the transfiguration and ascension of Christ. Then why not accept the evidences of Joseph and his co-labourers? Peter, James, and John have not given us one word of testimony concerning the transfiguration of Christ; but Matthew, Mark, and Luke—three men who were not present—heard of it and recorded the circumstance, which has come down to our day; and moderns *believe* it. Joseph Smith lived in this age, bore verbal testimony for 24 years of the ministrations of holy angels and the manifestations of the goodness and power of God in this dispensation, and also wrote his testimony, which we can read; and thousands and tens of thousands of living witnesses *now* bear testimony of the same. But modern Christians will not believe it.

Was Joseph a deceiver? He saw, he heard, he received, and was authorized and empowered to administer as the ambassador and representative of God on

earth. This he declared, and he declared the truth, which the witnesses of the Book of Mormon were the first to test. Did he deceive *them?* While performing the work of translation, he learned that three witnesses besides himself were to bear testimony to the truth of the Book of Mormon; and in June, 1829, he received a revelation from God promising Oliver Cowdery, David Whitmer, and Martin Harris that, if they would exercise faith, they should have a view of the plates from which the translation was made. This prediction was afterwards fulfilled, and these three witnesses have sent forth their written testimony to all the inhabitants of the earth, declaring that an angel of God descended from heaven, presented the plates before their eyes, and turned over the leaves of the translated portion; and at the same time the voice of God bore testimony from the heavens to the truthfulness of the work and the correctness of the translation by the Prophet Joseph. Here is the united testimony of these witnesses (see Book of Mormon) that they were not deceived, and additional and conclusive evidence that Joseph was not deceived.

Had the Prophet Joseph been deceived, or had he been a deceiver, he *may* have had the audacity to make the promise, and these men *may* have honestly anticipated its fulfilment; but if they had waited to all eternity, they never would have realized it. Joseph may have shouted, and, if possible, made Fayette, Seneca, the State of New York, and the whole continent of America reverberate the echo of ten thousand thunders; but the God of heaven would have been as deaf to his cries as was Baal to his Prophets in olden times. He would not have sent a holy angel to show them the plates, nor would he have uttered his voice from the courts above, bearing testimony to the lie of an impostor; and consequently, these men would have been grossly deceived.

We have shown that Joseph Smith could not have been deceived, and that he did not deceive the witnesses; and we fearlessly assert that no man who has taught doctrines consistent with the revelations of God in this dispensation has been a deceiver, and that no person who has strictly complied with the Gospel requirements, or that will do so hereafter, has been or can possibly be deceived any more than were the witnesses.

A certain knowledge by revelation from God dispels every doubt, fear, or idea of deception from the mind of every humble, honest, penitent, and obedient inquirer after the way to eternal life and happiness, like as the king of day dispels the dews of the morning. Upon this scriptural, rock-like, God-like, and eternal foundation is the great Latter-day Kingdom built; and our prejudiced and bigoted traducers will yet have to learn that the superstructure is not composed of the sorriest deceivers and the silliest gudgeons to be found among mortals, but generally of beings possessing common sense and reasoning powers, and which they use, despite the dictum of any self-righteous bigot or dictatorial editor, to understand the will of God relative to this generation, and then faithfully make it known to their fellow-mortals. Such a superstructure built upon such a sure foundation will rapidly grow and increase, embracing everything that is good and uprooting everything that is deceptive and un-Godlike, and will gloriously rise to universal dominion, peace, and celestialization; and every man who thinks otherwise will find himself wofully deceived, and in a much less enviable position than the poor "Mormons" upon whom he now looks so contemptuously.

"How I Hate the Rain."—Thus exclaimed a little girl in our hearing, the other day, as the big drops pattered on the window-pane, and she looked out almost sobbing at her inability to enjoy a promenade. It was a foolish thought of the child; but many a grown-up person is just as foolish in their wishes. They would rejoice to exclude every cloud from their social horizon. They think they would be blest if they could be ensured continuous good fortune—no griefs, no melancholy, no vicissitudes of condition. Ah! what a great mistake. They would die of *ennui* in a month! Why, the monotony of satisfaction would be unendurable. Our little afflictions are actually a relief. They enable us to enjoy again that pleasure which, if uninterrupted, would sicken us to satiety. Care and sorrow, trouble and pain are the clouds and the rain that give variety to our social existence and fructify our social nature. The world was not made for incessant light or darkness, nor man for incessant joy or woe. Change is at once our annoyance and our benefactor.—*Reynolds's Miscellany.*

GOD'S COMMANDMENTS.

BY ELDER CHARLES F. JONES.

"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—DEUT. vi., 7, 8.

The parental care of heaven's Supreme towards his spiritual offspring is clearly seen in the writings of the past. For in every dispensation of God's providence to man may be seen that care and tender regard; but especially in those times when he has either chosen to appear to earth's favoured ones personally, or to reveal himself through other intelligencies.

But in every instance of his appearing to his elect, we learn that it has not been with a mere intention of exhibiting himself; but the special object has been to reveal some truth, to make known some intention, or to give some special commandment.

In proof of this, we have ample evidence in the life of Abraham on Mamre's plains, of Moses in the wilderness of Sinai, of Jacob in Peniel, and in other instances that might be cited. But although God has condescended to reveal to some, and has given his commandments audibly to them, he has nevertheless used in all ages worthy men to represent him and to make known his will.

But this condescension on the part of Deity has not been that men, through knowing him, might talk of him as a being in common; neither was his intention in revealing his truths merely that men might carelessly converse about them; but that, through knowing him, they might reverence him, and, because of understanding his requirements, might do them, and thereby receive his favour and blessings.

In all God's ministrations, personally or otherwise, we perceive that he has endeavoured by word and deed to make a lasting impression on the heart of man; and where such has been made, there his blessings have been especially bestowed.

That a mere knowledge of principle has not been sufficient to procure man salvation, but the strict compliance with the same, is certain from the reading of the revelations which God has allowed to be penned by the hand of inspiration for our information and instruction.

That Israel's salvation and growth to nationality depended upon their strict keeping of the law of the Lord, is evident from the following language in Deut. iv.: "Keep, therefore, and do them, [the statutes,] for this is your wisdom and your understanding in the sight of the nations. Thou shalt keep, therefore, his statutes and his commandments which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth." This advice of the Prophet Moses not only applied to Israel under his immediate guidance, but equally applied to their children in future years, and was a duty well understood and taught by every Prophet and righteous man in succeeding ages.

In the meridian of time we have special proof of the necessity of keeping God's commandments given in the teaching of the Son of the Most High; for he says that it is "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again—"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock." (Matt. vii.) "But if thou wilt enter into life, keep the commandments." (Matt. xix.) Again, in speaking of the commandments of God, he says, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." We therefore perceive that man's well-being depends entirely upon his doing the will of God.

From the heading of our subject we learn that God has not only made it the duty of men to keep his commandments strictly, but has also made it their duty to diligently teach them to their children, whilst forming the family circle, morning and evening, and wherever and whenever opportunity presents.

We here perceive that He who careth

for all his creatures, and who daily studieth to promote the wellbeing and happiness of his numerous and extended family, has also made it man's duty to care for and labour to establish his family in righteousness.

Thus we see that man is made a responsible being, but at the same time holding a responsibility that should certainly please him; for if our Heavenly Father taketh such great pains to care for and secure our comfort, we certainly should take great pleasure in caring for each other. And as the observance of correct principles will make man Godlike, surely such observer will take particular pleasure in teaching them to his family, that they may have an opportunity of becoming like him.

That the sons of God in past ages understood their relationship to each other, and were bound together by strong family ties, is clearly seen in the writings of ancient worthies. And that the elder sought to understand his duty towards the younger, and that the father asked blessings for his children, will be found equally true. We have a sample of this in the conduct of Abraham, who carefully instructed his son Isaac in his duties to God, and who took great pains to make him worthy, that through him his own name and deeds might be honourably handed down time's endless path. Isaac was also particular to abide by the instructions of Deity, and taught his children to do likewise. We find Jacob especially favoured of the Lord, becoming the father of a numerous progeny; and he doubtless taught them the worship of the true God and the keeping of his commandments as the means of obtaining his favour and blessings. Not only did Jacob study to promote the wellbeing of his family whilst with them, but he carefully sought to know their future; and by strictly complying with God's word, he was privileged, through the revelations of God, to know that future, and was empowered to pronounce it upon each of them. Such was the anxious and unceasing care of our great progenitors towards their families. Having obtained honourable positions and great promises themselves, they desired to see them perpetuated by their children.

The principles of the grown man are often engendered to a greater or less degree in children, whether good or evil; for a child will generally follow the example and tuition of its parents. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." It may be that some doubt the correctness of this, because the children have not so proven. But that by no means proves the impossibility of so training a child, but probably the imperfection of their system of training. The commandments of God relating to family government may have been taught, but not practised by the teacher; and in consequence of this, they have failed to produce the desired effect. Moral training must be a training in deed and feeling. Mere ethics only tend to inform the intellect.

It is true that a child, after receiving correct impressions, may for a short time become apparently forgetful of duty; but there is great reason to believe, because of the good advice given and example set, that, like the prodigal son, he will return to the good old path.

It is therefore very necessary that he who knows the commandments of God should carefully teach them to his household. This can be done in a variety of ways, at various times, and in various places. Although it is necessary and the duty of man at times to gather his family around the domestic hearth, to explain to them the words of the Lord, he, nevertheless, can daily and hourly, in all his conversations and actions, remind them of those things. It is not always the greater number of words that produce the most good, but some simple word spoken in season, followed by some noble example.

Those, therefore, who have been priviledged to become acquainted with the commands of God, and who desire to profit by the same, will do well to observe the following language of the poet—

> "May we, who know the joyful sound,
> Still practise what we know;
> Not hearers of the word alone,
> But doers of it too."

Not only is it the duty of those who have become enlightened by the Holy Ghost to keep the commandments already given, but they should receive with equal cheerfulness all that he may choose to give. Then shall the children of God have not only present joy, but increased happiness throughout the remnant of their days.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 700.)

[July, 1843.]

This morning, Esquire Patrick and Colonel Markham returned from Springfield. Markham stated that on the 4th they drove to Beardstown, hired fresh horses, and got to Springfield, 124 miles, about seven on the morning of the 5th, in advance of the Carthage mail, carrying Reynolds and Wilson about two hours, and ready to see the Governor with the documents. The affidavits were in the possession of Cyrus Walker, who refused to give them up, on account of a political squib in the *State Register*, charging Walker with making capital stock out of my arrest to favour his election to Congress. Markham then demanded them as my agent, telling him that, if he would not give them up, he would take them from him. Walker then turned and said, "I will do my duty, if it takes my head," and then went with him and delivered the papers to the Governor. When they received the decision of the Governor, they started on their return home. When they returned to Rushville, they learned that General Moses Wilson had been staying there two or three weeks, with ten or twelve men, waiting for an opportunity of transporting me to Jackson County, and had only left there the morning previous, when they learned the decision of Governor Ford.

In the evening, Shadrach Roundy started for Springfield, to carry further affidavits and see Governor Ford.

Monday, 10th. I rode out with Emma to the farm.

The following piece of poetry was composed by Miss Eliza R. Snow, on the occasion of my late arrest:—

Like bloodhounds fiercely prowling,
With pistols ready drawn—
With oaths like tempests howling,
Those kidnappers came on.

He bared his breast before them;
But, as they hurried near,
A fearfulness came o'er them—
It was the coward's fear.

Well might their dark souls wither,
When he their courage dared!
Their pity fled, O whither,
When he his bosom bared?

"Death has to me no terrors,"
He said; "I hate a life
So subject to the horrors
Of your ungodly strife.

What means your savage conduct?
Have you a lawful writ?
To any LEGAL process
I cheerfully submit."

"Here," said these lawless ruffians,
"Is our authority,"
And drew their pistols nearer
In rude ferocity.

With more than savage wildness,
Like hungry beasts of prey,
They bore, in all his mildness,
The man of God away.

With brutish haste they tore him
From her he loves so well;
And far away they bore him,
With scarce the word "farewell!"

Their hearts are seats where blindness
O'er foul corruption reigns;
The milk of human kindness
Flows not within their veins.

Their conduct was unworthy
The meanest race of men;
'T would better fit the tiger
Emerging from its den.

Missouri! O Missouri!
You thus prolong your shame,
By sending such as Reynolds
Abroad to bear your name.

Could Jackson County furnish
No tamer shrub than he?
Must legal office burnish
Such wild barbarity?

Go, search the rudest forests;
The panther and the bear
As well would grace your suffrage—
As well deserve a share.

Then might the heartless Wilson,
Thy shame, O Illinois!
Become confed'rate with them,
And teach them to destroy.

So much ferocious nature
Should join the brutish clan,
And not disgrace the features
That claim to be a man.

But hear it, O Missouri!
Once more "the Prophet's free!"
Your ill-directed fury
Brings forth a "jubilee."

Tuesday, 11th. I rode out with my family in the carriage.

Wednesday, 12th. I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:—

"Verily thus saith the Lord unto my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I the Lord justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines; behold and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for, behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing and the conditions thereof, as was instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts not made unto this end have an end when men are dead.

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or will I receive at your hands that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my father ordained unto you before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resnrrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me shall be shaken and destroyed.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead and when they are out of the world; therefore they are not bound by any law when they are out of the world: therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory: for these angels did not abide my law; therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

"And again, verily I say unto you, If a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word. When they are out of the world it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass: they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

"And again, verily I say unto you, If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this Priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, do-

minions, all heights and depths; then shall it be written in the Lamb's book of life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be full of force when they are out of the world; and they shall pass by the angels and the Gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads; which glory shall be a fulness and a continuation of the seeds for ever and ever.

"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue. Then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

"Verily, verily, I say unto you, Except ye abide my law, ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate and wide the way that leadeth to the death; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 5, 1859.

THE PRESENT DAY OF GATHERING.—In a former Editorial, entitled "The Warning Voice," a general view of the gathering of the Saints from spiritual Babylon was taken, and the past, with the experience brought by it, chiefly dwelt upon. We come now to the matter touching the present and its duties. As we glance at the darkening clouds growing thicker every year, more strongly do we feel the necessity of urging upon the ungathered to make the present day of gathering *their* day, and thus, by obeying the warning voice, escape the troubles at hand. The following remarks are more particularly addressed to those who have been in the Church from seven to twenty-one years. At the same time the remarks may be received by all in their general sense.

Those who have been in the Church from seven to twenty-one years had the door of emigration open before them from four to eighteen years. Seeing that the British Mission is in the twenty-third year of its age, it is not unlikely that there are Saints in these lands who have been in the Church as long as twenty-one years. This is a very serious fact, and should be so full of suggestions and warning to them, that from henceforth their souls ought not to find rest until they have obeyed the warning voice and fled out of Babylon. During all this time they were under solemn obligations to gather and engage in the building up of Zion and in the accomplishing of the Lord's purposes upon the land of America. To them surely the Father of the Saints was longsuffering and patient in his call—"Come out of her, my people," and the warning voice to them was indeed long and loud. Has not, then, the fact of their long connection with the Church in their ungathered state become serious? Is it not full of suggestions and warning? Ought their souls to rest until they have embraced the opportunities of this their gathering day? The Spirit of the Lord will not always strive with man, nor his longsuffering endure for ever, if that Spirit's

strivings are slighted, and that longsuffering trifled with. Those who have been connected with the Church in an ungathered state from seven to twenty-one years should be deeply impressed with these facts and considerations; and the strength of the impression on their minds should be just in proportion to the length of their connection with the Church and their opportunities to gather to the appointed place.

We will not insist that, during the gathering day which closed at the time of the Utah Expedition, the ungathered possessed the means to emigrate, as well as having the door of emigration open before them: were such the case, they would indeed be culpable, and doubtless those thus guilty before Heaven may now be found cast away; or, if still in the Church, unless repentant, they must be dry as stubble and fit for the burning. Neither will we insist that the door of emigration opportunities of those yet ungathered had come previous to the period named, else that day had been passed when the door of emigration closed. Their spiritual infancy, their lack of knowledge, their not understanding how to manage and work out this temporal salvation, nor knowing what can be done, are so many pleas in their favour, in consideration of which we may speak as though their proper day of emigration opportunities had not then come. Besides this may be added the fact that many bore the burden of the work in these lands, and may be considered, with the travelling ministry, to have been in their places doing the work of their Master. Again: Besides this, the Lord did not want them to gather to Zion until they had obtained an experience in the Church and passed a state of probation—a day of trial in these lands. The wisdom of this is easy to be understood, for the Lord wants a tried people, and the day will come when *none* but the pure in heart will go up to Zion. Perhaps, therefore, it might be said, concerning the majority of those now in this Mission ungathered, that *their* day of gathering had not come and was not closed when the door of emigration closed. Had *their* day of gathering come and passed, woe, woe had been to them!

But the case is now changed. The day of gathering of those who were in the Church before the closing of the door of emigration has now come. Indeed, this is the case with all the Saints in the British Isles, excepting those whom the Lord may hereafter detain for the work of the ministry. But the gathering-day of those who have been in the Church from seven to twenty-one years has come, without exception to any one of them. They are now no longer in their spiritual infancy; they no longer lack knowledge. They should realize their strength and resources, and understand how to manage and work out their temporal salvation. Then they have passed their day of probation in these lands, and have been summered and wintered in the Church. If they have been faithful, or if some have not been altogether what they should be, but are repentant and desirous to do better, and if they are now full of faith, having it in their hearts to gather to build up Zion, their gathering-day has come. It is not the Lord's will that this class of Saints should remain in these lands any longer than is necessary to prepare the means for emigration. He would have those who are Saints and willing to gather and build up his kingdom to depart out of Babylon and wend their way Zionward as soon as possible. As for any other class, *their* gathering-day has *not* come, nor is it desirable that *they* should ever go to Zion.

The Saints can no longer delay their flight from Babylon as of old. Those now in the Church in Britain have no business in these lands after they can get away by vigorous and well-directed efforts, economy, and good management. Last time the door of emigration closed, their day of emigration opportunities had not passed. Even if the day of gathering did come to those who could realize it, many did not know it; and, in their inexperience and spiritual infancy, they thought themselves

unequal to the task before them: and even with those who were neglectful and culpable in this matter the Lord was longsuffering, and he winked at their ignorance and pitied their weakness and shortcomings. But this will be the case no longer.. If they let the door of emigration close upon them again, their proper day of gathering will be past, and they not saved with the Saints in the chambers of the Lord, but left in Babylon, while his fierce indignation will be sweeping over the nations. Even if the Lord should in mercy redeem them with judgments and scourging, and, after the buffetings of Satan, take them to Zion to die, looking forward with hope to a resurrection among the Saints, it is more than those who neglect their day of salvation have a right to rely upon, and as much as they will obtain.

Many who neglected their day of gathering previous to the interruption of the emigration by the Utah Expedition are now out of the Church. Should the Lord visit them again with an offer of spiritual and temporal salvation, it will be because of his tender mercy and longsuffering, and because of their former ignorance and weakness. But still their proper day of opportunities is past, and they will have lost much—very much thereby.

Let those who still stand, then, take warning; and let those whose day of gathering is not past embrace their opportunities, and remember that *now* is their appointed time—that *now* is their day of salvation.

News from Utah.—We have before us the three first numbers of "*The Mountaineer*," a paper just established in Great Salt Lake City, devoted to literature, politics, &c. It is edited by our old friends Blair, Ferguson, and Stout; and judging from the talent and ability of these gentlemen, and the course marked out for themselves in the first issue, we think it cannot fail to accomplish much good in correcting error, sustaining truth, exposing falsehood and wickedness, and giving to the world a true and correct history of Utah and Utah affairs as they pass along. They have our hearty congratulations and best wishes for their entire success in their worthy enterprise.

Files of the *Deseret News* to the 14th of September are also received. A few of the most interesting items of news to our readers from that quarter will be found in this Number of the *Star*.

We have also received letters from President Young and others, of as late date as September 1st. The news generally is cheering. The army is becoming gradually less. The camp followers, loafers, and blacklegs are beginning to realize that Zion is not the place for them, and are leaving as fast as they can get the means; and thefts, robberies, and murders, and the other abominations introduced by this "army of civilization" are diminishing in proportion. The health of the Saints generally is good. The honest and faithful are rejoicing in the truth and gaining strength and wisdom from the dealings of our Heavenly Father towards them, while the fearful, the unbelieving, and the hypocrite are fleeing from them and seeking homes among more congenial spirits; and altogether the Church and Kingdom of God in the mountains is blessed and prospered exceedingly. The handcart and all other companies of emigrating Saints had already arrived, with two exceptions, and those were expected in a few days. They had been greatly prospered in their journeyings, and arrived in good health and spirits.

It is stated that a number of Elders are to be sent out on missions this fall—some to this country, some to the Continent, and some to South Africa. This argues favourably for the peace of Zion, and we shall be glad to greet our brethren on these shores.

NEWS FROM UTAH.

(From the *Deseret News.*)

ARRIVAL OF THE HANDCART COMPANY.—On Friday evening, Mr. J. Harvey arrived from Bridger with the intelligence that Capt. Rowley, with the handcart company, would arrive near the city, Saturday evening, but would not come in till Monday morning. About 2 p.m., on Sunday, a messenger arrived from Elder Benson, who went out to their camp in the morning, announcing that the company were so anxious to come in that Capt. Rowley had resolved to accede to their wishes, and they would arrive at five o'clock. Immediately every house and vehicle in the city was seemingly in motion, conveying those who were anxious to witness the egress of the company from the kanyon in that direction. Within a few minutes of the designated time, the company arrived, escorted by two or three bands of music and a vast concourse of citizens of all grades and professions, and passing through the streets lined with anxious spectators, went to Union Square, accompanied by the thousands that joined the escort as they passed along. It was certainly a stirring scene, and such a one as has not been witnessed for some time past by this community, calling forth many expressions from the beholders, mostly of joy, but some of detestation that human beings would endure so much, leave their houses in foreign lands, traverse the seas, and cross the desert plains with handcarts, all for their religion. The liberality of the Saints was abundantly manifested on the occasion by the amount and variety of the provisions that were provided through the Bishops of the several Wards for the wayworn emigrants composing the company, who were thus made welcome to these once, and will be again, ere long, peaceful vales; for surely "Mormonism," so called, is not dead, as some have supposed; and truth, seemingly crushed to earth, will rise again, although it has not in these days been overcome.

CAPT. BROWN'S COMPANY.—Owing to the absence of the secretary of the company which arrived on the evening of the 29th ult., in charge of Capt. James Brown, 3rd, of Ogden, at the time our reporter visited their encampment on Union Square the next day, no definite report of the company was obtained till after we went to press. From the report, since received, it appears that the company left Florence, June 13, consisting of 353 persons, with 59 waggons, 114 yoke of oxen, 11 horses, 36 cows, and 41 head of loose cattle. By the way a few scattering families were picked up; and on their arrival here, the company consisted of 387 persons, 66 waggons, and 415 head of cattle. There were two deaths and five births in the company while crossing the Plains. Some 25 head of cattle died or were lost; only one waggon was upset, and no serious accident occurred. On arriving in the city, Capt. Brown did not leave his company till they were all provided with homes or places of residence, which was truly commendable.

SMALL COMPANIES.—Several small companies of emigrant Saints have arrived in this city since the first of August, that we could not report for want of the necessary information to enable us to do so understandingly. Capt. P. H. Buzzard's clerk has recently reported that his company consisted of 16 waggons; left Florence, N. T., the 7th of June, and arrived the 24th of August.

ARRIVED FROM THE PLAINS.—The Church train, so called, arrived on Thursday last—one day sooner than expected at the date of our last issue. Capt. H. D. Haight and Bishop Kesler, who had charge of the train, brought it through safely, and it arrived in good condition, no accident worthy of note occurring during the trip, though they lost about sixty head of cattle, principally or wholly from disease, out of four hundred and forty-eight, with which they left Florence. There were not many families with this train, as the waggons were freighted with merchandize, machinery, &c., for Presidents B. Young, H. C. Kimball, and D. H. Wells, the Public Works, Professor Carrington, H. Moon, and others; some eight of them being loaded with paper, type, ink, and other materials for the *Deseret News* Office, all of which was received in good condition.

VALUABLE MACHINERY. — Ex-Governor Young has imported this season, with other machinery that arrived in the Church train, three sugar-mills, two nail machines, and a button machine, which are much needed in

this Territory. Several other sugar-mills have been imported by individuals in this and other counties; but, judging from the amount of sorghum we have seen growing, there are not mills enough in the Territory to work up what has been raised this season.

The nail machines have been needed for years; and by the time the thousands of tons of iron that has been brought into the Territory, on Government and freight waggons, is manufactured into nails and other useful articles, we hope and trust that iron will be produced in the Great Basin, and that, too, in quantities commensurable to the demand there is and will be for vessels and other things made of that indispensable metal.

Another Train. — Captain Feramorz Little's mule train of some 14 waggons, loaded with merchandize, arrived on Friday last, having made the trip from Florence in 40 days. He left for the States on the 9th of May, and made the trip to the Missouri river and back with the same teams, returning with them in good condition.

Another Settlement.—We have been informed that a new settlement has been commenced on Canal Creek, in San Pete County, called "Little Denmark," eight miles from Ephraim, six from Mount Pleasant, and six from Moroni. The facilities for farming are said to be good, surpassed by few, if any, in the Territory; and if peace prevails in these mountains, a thriving village will soon, no doubt, spring into existence there.

The Corn Crop.—So far as we have seen and heard, the crop of Indian corn is better this year than ever before in these mountains. The season has been much better adapted to the growing of corn than of wheat, and the comparative large quantity that has been raised will aid materially in supplying the deficiency occasioned by the partial failure of the wheat crop in most parts of the Territory.

The people of Carson Valley have rebelled against Utah and the General Government; have formed a Territorial Constitution—a new thing under the sun—assuming the name of Nevada; and Judge Crane, the acting grand duke who has been elected to the lobby of the next Congress, has issued his first bull, declaring that no Federal court shall be held in that county by the United States Judges for Utah.

Will an army be sent there to awe them into submission?

(From the *Mountaineer*.)

Arrival.—Arrived in this city, by the last eastern mail, Lord Grosvenor, son of the Marquis of Westminster, *en route* for California, thence to China. His Lordship is in the enjoyment of excellent health, and seems much pleased with the mountain scenery; and, from the free and unrestrained chat with "Mormon" dignitaries, we opine he is satisfied that all "our own correspondent" reports are not strictly reliable. We wish his Lordship a pleasant and agreeable trip to the "Ophir" of America and to the "Celestials," and thence to fatherland, where the reminiscences of his mountain trip and interviews will form, no doubt, agreeable topics of conversation.

Coal.—In our last we spoke of a newly-discovered coal-bed on the Weber river; since which time we have had the pleasure to know that a load of coal from this identical bed has been brought to the city by Mr. William H. Kimball; a fine specimen of which now lies on our table, open for the inspection of all who may see fit to call and examine for themselves. Mr. Kimball informs us that the coal mine is within forty miles of the city, and that coal can be delivered in the city at rates much less than are now paid for wood; or the coal can be furnished at the bed, at rates that will warrant persons in drawing their coal for fuel from the Weber, in preference to hauling wood from the kanyon. These propositions are based on the fact that one ton of coal is worth four loads of maple wood. The quality of the coal taken from this bed has been tested by the most experienced blacksmiths of the city, and by them pronounced as above stated. For further particulars call on Spriggs and Kimball.

Crops in Utah County.—We learn from Mr. Preston Thomas, of Lehi, that the present crops of grain at that place are equal to any crop that has been previously raised in the county. The potatoe crop is said also to be good, and the hay crop to be excellent.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[*From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism, by Elder* HENRY WHITTALL.]

EXTRACTS FROM ANCIENT AND MODERN AUTHORS IN REFERENCE TO THE LITERAL MEANING OF "BAPTIZO" AS USED IN THE NEW TESTAMENT, &C.

(Continued from page 688.)

The following testimonies are the concessions of various learned authors, consisting of professional linguists, noted ministers, and others, of different *pædobaptist* churches, relative to the literal, primary signification of the verb "*baptizo*," rendered "baptize" in the English version of the New Testament.

PASON.

"*Baptizo*—Immergo, abluo, baptizo."

SCHREVELIUS.

"*Baptizo*—Mergo, lavo."

PARKHURST.

"*Baptizo*, from *bapto*—To dip, to immerse, to plunge in water."

AINSWORTH AND BEATSON.

"*Baptizo*—To dip all over, to wash, to baptize. Lat. *Immergo*."

DONNEGAN.

"*Baptizo*—To immerse repeatedly in a liquid, to submerge, to soak throughly."

LIDDELL AND SCOTT.

"*Baptizo*—To dip repeatedly; of ships, to *sink* them."

WRIGHT.

"*Baptizo*—I dip, immerse, plunge, saturate, baptize, humble, overwhelm."

JONES.

"*Baptizo*—I plunge, plunge in water, dip, baptize, (John iv. 2,) plunge in sleep, bury, overwhelm."

EWING.

"*Baptizo* — In its primary and radical sense, *I cover with water*. It is used to denote, 1st, *I plunge*, or sink completely under water."

SCAPULA.

"To baptize—To dip, or immerse, as we immerse anything for the purpose of dyeing or cleansing in water."

ALSTEDIUS.

"To baptize signifies only to immerse; not to wash, except by consequence."

BISHOP BOSSUET.

"To baptize signifies to plunge, as is granted by all the world."

DR. BEARD.

"'To baptize,' or 'to be baptized,' from its root-meaning of *to immerse*, came to signify, figuratively, to be altogether in either good or evil."

VENEMA.

"The word baptize is nowhere used in the Scripture for sprinkling."

CALVIN.

"The word baptize signifies to immerse, and the rite of immersion was observed by the ancient Church."

H. ALTINGIUS.

"The word baptism properly signifies immersion; improperly, by a metonomy of the end, washing."

ZANCHIUS.

"The proper signification of baptize is to immerse, plunge under, to overwhelm in water."

LEIGH.

"The native and proper signification of it [baptize] is to dip into water, or to plunge under water."

WITSIUS.

"It cannot be denied that the native signification of the words *baptein* and *baptizein* is to plunge, to dip."

DR. CAMPBELL.

"The word *baptizein*, baptize, both in sacred writers and classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion."

"The primitive signification of *baptisma* is immersion; of *baptizein*, to immerse, plunge, or overwhelm. . . . The verb *baptizein* sometimes, and *baptein*, which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words—to dip, to wash, to plunge."

MARTIN LUTHER.

"The term baptism is a Greek word: it may be rendered by dipping, as when we dip anything in water that it may be entirely covered with water."

"I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think it necessary, but it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt, it was instituted by Christ."

SALMASIUS.

"Baptism is immersion, and was administered in ancient times according to the force and meaning of the word."

VITRINGA.

"The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his Apostles."

BEZA.

"Christ commanded us to be baptized; by which word it is certain immersion is signified."

ROBINSON.

"The native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping; and therefore, from their first embracing of Christianity to this day, they have always baptized and do yet baptize by immersion."

J. ALTINGIUS.

"Washings the Apostle calls 'divers baptisms,'—that is, various immersions. For baptism is immersion, when the whole body is immerged: but the term baptism is never used concerning aspersion."

CALMET.

"Generally people [alluding to the Jews,] dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism."

SELDEN.

"In England, of late years, I ever thought the parson baptized his own fingers rather than the child."

BUCK AND HENDERSON.

"They [pædobaptists, or infant sprinklers] believe that the word *bapto* signifies to dip or to plunge." *

* To this, however, is added the astounding assertion—"But that the term *baptizo*, which is only a derivative of *bapto*, is ever used in the New Testament to express plunging, cannot be proved." (!!) See Dr. Henderson's edition of Buck's *Theological Dictionary*.

(To be continued.)

PASSING EVENTS.

GENERAL.—A fearful gale has lately visited the British shores, causing many calamities on the various coasts, a great amount of shipping being destroyed and many lives lost. The ship *Royal Charter*, from Australia, was wrecked near Bangor, on the Welsh coast, on the 26th ult., when a rich cargo was lost, and about 455 passengers perished. Advices have been received from Constantinople to the 9th instant: four chiefs of the late conspiracy against the Sultan have been condemned to death: these condemnations had provoked a fermentation amongst the populace, and direct threats of revenge had mysteriously reached the palace of the Sultan: the executions have been delayed. The Montenegrins have begun again to commit great atrocities against the Turks. A conspiracy has been discovered at Aleppo, and arrests have taken place there. Accounts from various parts of Spain continue to speak of the great preparations for a war with Morocco: troops are collecting in every part for conveyance to Africa. It is stated that the French soldiers who were made prisoners on the 31st August have all been burnt alive by the Moroccoians. Letters received from the squadron in China state that the crews of the various ships are suffering severely from ophthalmia; the *Chesapeake* is said to have 200 on her sick list from this cause alone; and one of the vessels is named as having the whole of her crew suffering from the same cause.

MEMORABILIA.

Highest Building in Europe.—The highest European edifice is St. Peter's Cathedral, at Rome, the height of which is 155 yards. It was the work of twelve different architects, and was 145 years in building.

Area of the United Kingdom.—The following figures give the area of the United Kingdom:—England, 32,590,429 acres; Wales, 4,734,486 acres; Scotland, (including 316,160 lake,) 16,648,960 acres; Ireland, (including 455,399 lake,) 20,399,608 acres; Lesser British Islands, 2,974,519 acres. Total, 77,348,002 acres.

Expansion.—Heat expands bodies, and cold contracts them; but water when frozen takes up more room than before. This is caused by the arrangement of its crystals, which do not form a compact body, but have small interstices between them, thus increasing its bulk. So great is its force when frozen, that huge rocks have been splintered by the simple freezing of the water gathered in their crevices.

Use of the Nose by Animals.—It might be supposed, from the fact of animals applying the nose to everything new to them, &c., that they do so for the sole purpose of smelling the object. But such is not the case. Animals use the nasal organ for the purpose of *feeling* as well as smelling, the nose being to them what the hands and finger-ends are to us, it being the only organ by which they can touch or feel anything with much susceptibility.

Fingal's Cave.—This most celebrated cave is situated in the small island of Staffa, west of Scotland. It is 42 feet in width at the mouth, extends 227 feet in depth, and gradually diminishes from nearly 100 feet to about 50 feet in height, supported throughout on both sides by perpendicular basaltic pillars of extraordinary regularity. The entrance is surmounted by a noble arch, from which to the farthest extremity of the cave the beautiful roof extends in one unbroken surface. The sea flows into it, so that it has to be entered by a boat.

Origin of the National Debt.—The National Debt consists of sums borrowed by Government to make up deficiencies of revenue. Charles II. borrowed money on the national credit in 1660. At the abdication of James II. in 1688, the amount of the debt was £660,000. The Revolution and the consequent banishment of the house of Stuart involved England in a long and costly war with Louis XIV. of France, who espoused the cause of King Charles. It was therefore determined to borrow money upon interest, and to repay it when the the resources of the country were in a more flourishing condition. But the exigencies of the public service went on increasing, and loan after loan was contracted. Other wars were engaged in, and again the national expenditure became greater than its income, ministry after ministry adding to the debt, until we find it at the present day, notwithstanding that large portions of it have been paid off from time to time, existing to the enormous extent of eight hundred millions of pounds! The term *fund* applied originally to the taxes or funds set apart as security for repayment of the principal sums advanced and the interest upon them; but when money was no longer borrowed to be repaid at any given time, it began to mean the principal sum itself. In the year 1751, Government began to unite the various loans into one fund, called the Consolidated Fund, and sums due in this are termed "*consols.*" These come under the general denomination of "*Stocks.*"

VARIETIES.

The muscles of the human jaw exert a force of one hundred and thirty-two pounds.

Silk-worms lay from 1,000 to 2,000 eggs; the wasp deposits 3,000; the ant from 4,000 to 5,000.

"Don Quixote" is commonly pronounced "Don Quixot;" but the proper pronunciation is "Don Quickshote."

Forgetfulness.—A rogue asked charity, on pretence of being dumb. A lady having asked him, with equal simplicity and humanity, how long he had been dumb, he was thrown off his guard, and answered—"Five years, ma'am."

Gardening Memoranda.—Pot-plant culture will be found best for small gardens. A flower-plot so planted may be decorated with hundreds of plants in full bloom, without loss of time or space. Sink the pots in the ground, and when the bloom of any plant is over, you have only to lift out the pot and slip another in its place. Thus, if necessary, the

whole face of a garden could be changed or re-furnished in a very short time, and the fresh plants would appear as if they had occupied the same place all their lives. When the roots of a growing plant have become too large for the pot they are in, remove them into a larger one. Whatever has been growing in a pot will always remove without damage into another pot or into the open ground, if the ball of earth be turned out with it. Bulbs in glasses and pots, whether tulips, hyacinths, or others, require plenty of water. The glasses must be filled up as fast as the hyacinths absorb it, and the pots in which bulbs are growing must never be allowed to get dry. Use rain or river water, and change it altogether about every three weeks. If the hyacinths in glasses have absorbed any of the water, fill up so as to touch the bottom of the root; but do not put enough to wet the bulb, as it is very apt to rot if kept wet on the skin. Next to a box edging, which is very neat, white orobus is preferable, though it is herbaceous. This may be planted out in October, three inches apart, to form an edging, and from February or March to the end of May it is in bloom, and as a spring flower it has no equal in white: it is in good foliage all the winter. When there is any other edging, the orobus should be in patches on the borders, for it is covered with flowers as white as snow for more than two months at least. Arabis, a dwarf and hardy evergreen, makes also one of the best edgings next to box. If planted six inches apart, they will meet before blooming time in early spring. Frost may be kept out of pits by a free and judicious use of matting: thatched hurdles are very convenient for the purpose, because easily lifted off and on, and creating no litter. If a lighted rushlight be put into a small pit on a sharp night, and with a mat or two, all will be kept safe. In a greenhouse, or a small conservatory without a fire, a large stone bottle painted black and filled at night with boiling water will be found to radiate sufficient heat to keep the temperature from sinking to freezing point.

DIED—On Tuesday, 23rd ult., at Lake City, Utah County, Thomas, son of Thomas and Margaret Kirkwood, late of Bridge Weir, Renfrewshire, Scotland, in the 23rd year of his age.

POETRY.

WIN THE BATTLE, WEAR THE CROWN.

Though clouds of tribulation fall
And render dark life's hopeful day,
And friends unheeding friendship's call,
Like misty shadows, melt away.
Rise up; be truly valiant then,
Unmoved by tribulation's frown:
Act not as slaves. Like valiant men,
Oh win the battle, wear the crown.

Though foes within exert their power
To drive the hallowed spirit hence,
To rob you of salvation's dower,
Oh rush to arms in self-defence.
Despite their dark enticing spells,
Chain each ungodly feeling down:
As angels' notes our triumph swells,
Oh win the battle, wear the crown.

Should foes of Gospel truth conspire
To drag you from the cause of God,
Oh fan within the sacred fire;
Still tread the path your Master trod.
If persecution's shafts are hurled—
If sophistry, hell's tutored clown,
Calls forth the wisdom of the world,
Oh win the battle, wear the crown.

The snares of sophistry shall fail,
And persecution rage in vain:
The foes of truth shall not prevail,
And inward foes shall all be slain.
The darksome day shall soon be o'er,
And smiles replace affliction's frown,
If we press on, despair no more,
But win the battle, wear the crown.

Dublin. RICHARD SMYTH.

ADDRESS.—J. Woodard, *chez* Graunaner, 103, Rue du Cendrier, Geneva, Switzerland.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 46, Vol. XXI. Saturday, November 12, 1859. Price One Penny.

LITERAL FULFILMENT OF PROPHECY.

BY ELDER CHARLES W. PENROSE.

The Apostle Paul exhorted the Saints of his day to "despise not prophesyings." That advice is profitable for the people of the present generation. Great national calamities might have been averted from the ancient kingdom of Israel, if the predictions of the Prophets had not been despised; and the people of the various kingdoms now existing might save themselves from the many disasters which will soon overwhelm them, if they truly believed in what the Prophets have declared.

It is an astonishing fact that the very people who are so earnest and energetic in sending the Bible to heathen nations are really infidel with regard to many of the prophecies contained therein. It is true that they *profess* to believe "all that the prophets have spoken;" but when the great events predicted concerning the present generation are read to them, it is clearly evident that they do not actually believe in their accomplishment.

Many otherwise intelligent people may be met with who will shut up the whole of the Old Testament, saying, "All that is fulfilled, and we only need now to be guided by the New Testament." And nearly all religious people to whom you may quote the sayings of the Prophets concerning the last days will close your mouth by telling you that "they are all to be fulfilled *spiritually*."

Now, what is meant by this "spiritual fulfilment" is very difficult to discover. The people who use the term do not seem to have a very clear idea of it themselves; therefore, they cannot make its meaning plain to others; and there seems to be no rule to guide the believers of spiritual fulfilment in their renderings of prophetic statements; for different individuals, when explaining the same prophecy, come to the most opposite conclusions; and the bewildered listener to these different interpretations is puzzled to decide which he shall adopt, out of the multifarious "renderings" there are to pick and choose from.

The effect of the learned endeavours of our ingenious commentators is to lead away the mind from the dominions of fact and reality to the foggy regions of bewildering shadows, until its energies are wasted upon airy nothings, and the clouds of doubt enshroud it in gloom and unbelief. How thoroughly do they make "the word of God of none effect, through their traditions."

All the predictions of God's Prophets are real, and relate to actual facts. What they have said will certainly come to pass, for they "spake by the Holy Ghost." and "it is impossible for God to lie." If they have declared that a certain circumstance shall transpire, and that event does

not take place as they predicted it, then the prophecy falls to the ground. "Spiritual fulfilment" would be no fulfilment at all. The accomplishment must be according to the terms of the prediction, or there is no real fulfilment. The doctrine of "spiritual fulfilment" is therefore untrue. It is an invention of the moderns—the offspring of uninspired reflections generated in the minds of mortal men left to their own vain imaginations.

It is nowhere taught in either the Old or the New Testament, and the Bible is called "the only guide" by professors of religion; and they further inform us that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed," &c. Now, as the doctrine of "spiritual fulfilment" is not read therein, and cannot be proved thereby, it is, according to their own arguments, "*not to be believed.*"

It is evident that the primitive Christians believed, as do the Latter-day Saints, in the *literal* fulfilment of prophecy; for they often referred to circumstances which transpired as being brought about by the Lord for the purpose of fulfilling "that which was spoken of by the prophets."

The Apostle Peter also informs us that "No prophecy of the Scripture is of any private interpretation," and he prefaces this statement with the words, "Knowing this first." In reading the words of the Prophets, we have this as a first principle to guide us—namely, that their words are not to be privately construed—not to receive any secret interpretation, but to be understood as they are written.

But, in perusing the writings of the Prophets, we meet at every page with figures of speech. Are we, then, to believe that all these will receive a *literal* fulfilment? Certainly not. Yet the prediction, as a whole, in which these figurative phrases occur, will be literally fulfilled; that is to say, all the facts predicted, all the events foreshadowed, and all the circumstances described will literally come to pass, although figurative terms may be used in the prophecy.

The language of the Hebrews was eminently metaphorical, and the figures used by the Prophets were plain enough to their contemporaries; and so they would be to the people now, if the latter were conversant with the language and customs of the ancient Jews and the incidents that occurred while the Prophets were writing. It is ignorance of these things that, in a great degree, makes the ancient prophecies so mysterious to the generality of those who read them. But if they were to throw away the mystical doctrine of "spiritual fulfilment," and read the sacred writings, believing in the actual accomplishment of everything predicted therein, a vast amount of fancied mystery would disappear; they would obtain a clearer insight into the purposes of God, and the Bible would then be an *un*sealed book.

It must be borne in mind that there is a wide difference between figurative language and words containing a hidden spiritual signification. Ideas of both are often confounded, and they are taken for the same thing; but there is no absolute connection between the two. In common conversation we use figurative expressions as being often the most forcible manner of conveying our meaning, without the least intention of conveying any "spiritual" ideas (the word "spiritual" being used here in the sense in which the religious world use it).

So with the Prophets. Writing in a language abounding in metaphor, and to a people who were extremely fond of allegory, they predicted actual events which were literally to come to pass, in terms best calculated to strike forcibly the minds of those people.

If we examine those prophecies which have beyond dispute received their accomplishment, we shall find that every circumstance connected with them has been literally fulfilled. Is it not reasonable, then, to conclude that what remains to be fulfilled will come to pass in the same way?

If the prophecies concerning the last days *could* be fulfilled "spiritually," who would know of their accomplishment? No one! There would be no certainty about it. If we read the works of those who strive to show the spiritual fulfilment of certain predictions, we only get bewildered, and are at a loss to know which writer to believe; for what one will assert to be a fulfilment, another will declare to be no fulfilment at all, but that the prophecy has come to pass in a totally different manner. But by receiving a literal fulfilment, all persons who watch the progress of events

and believe in the prophecies can plainly perceive their accomplishment, and thereby be led to glorify God, who is thus true to his word.

To understand the Scripture prophecies, it is necessary to observe that events are often spoken of in the same chapter, the fulfilment of which will be separated by a long lapse of time,—some portions of them having been accomplished by the first coming of Christ, and other portions having reference to the last days.

The Prophets wrote under the influence of an infinite Spirit, which is not bound by the narrow limits of earthly time. "One day with the Lord is as a thousand years, and a thousand years as one day." Hence the necessity of being ourselves guided by the Spirit of the Lord, that by its aid we may be able to step over the barriers of time, and, scanning the future and the past, comprehend the designs of God concerning all generations and ages.

"The Spirit searcheth all things, yea, the deep things of God;" and all who will humble themselves before God will receive that precious gift, by obeying the Gospel which he has revealed from heaven through the Prophet Joseph Smith. The teachings of that illustrious Prophet have shed glowing beams of light upon the writings of the ancients. His words are as keys to unlock the long-closed doors of foreknowledge; and in the work which he has commenced we may behold the literal fulfilment of numerous scriptural predictions.

Whether we refer to the present or the past, history will bear abundant testimony to the literal fulfilment of prophecy; but when we call for a witness to the truth of the doctrine of "spiritual fulfilment," nothing comes forth but shadows, and naught is heard but echo, save the whimsical vagaries of disputing theorists.

Think on the departed glory of ancient Babylon, the ruined palaces of mighty Nineveh, the desolation of wealthy Tyre—that "city of merchants," the sombre gloom of learned Egypt, and the crumbling fragments of iron Rome; gaze on the dispersed sons of Judah, and the God-forsaken land of their forefathers; look at the gathering of the people of the Saints from the kingdoms of men, to build up the kingdom of God, and prepare the way for the coming of the Redeemer; and then, reader, if you can, disbelieve in the literal fulfilment of prophecy!

"FROM OUR IMMIGRATION."

From the "Deseret News."

G. S. L. City, September 12, 1859.

To the Editor of the *Deseret News*.

Dear Sir,—According to the request of President Young, we left this city on Saturday, August 27, to meet the immigration, find out their position, and give them such counsel and aid as their circumstances might require.

On the morning of the 28th, as we were about starting from Lewis station, Captain Brown's company rolled up, consisting of 66 waggons and 387 persons. All the camp were in good health and spirits, with the exception of three or four, who were slightly afflicted with eating fruit, which is in great abundance on the road. Having administered to them, as they needed no other assistance, we pursued our route.

We met the Church train, under the direction of Captain H. D. Haight and Bishop Kesler, at Hennefer's Station on the Weber. As they had already been supplied, and were met with teams at that point, we bade them God speed.

On the evening of the 30th, we camped with the handcart company, under the direction of Captain Rowley, at Yellow Creek, consisting of 57 handcarts, numbering 235 souls.

The company were generally healthy, and some of the young people were very joyous and jubilant. There were among them many beautiful singers, who entertained us in the evening, around their camp-fires, with some of the late popular airs, and among the rest several amusing handcart songs, the chorus of which was—

"Some must push, and some must pull,
As we go rolling up the hill;
Thus merrily on the way we go,
Until we reach the Valley, O!"

And as they started next morning, they, in their prompt energetic action and uniform movements manifested a vivacity and life which comported very much with the spirit of their song. We had a very pleasant meeting with them, and gave them such counsel as their circumstances seemed to require. They had been met by five four-mule teams and with provisions on Ham's Fork. With the aid of the mule teams and a horse team that went with us, and two yoke of cattle which we furnished, they were enabled to carry the aged and weary, and proceed comfortably. A brother Shanks, from Liverpool, who was very sick at our arrival, died next morning, and was buried at Yellow Creek.

Captain Rowley informed us that he had had considerable trouble in consequence of persons straying off from the camp during their travel, and whom he had frequently had to send after; and that one aged lady, after diligent search having been made for her, near Green River, he had been unable to find.

Here we met Peter Jensen and another brother who had been sent out to meet Stevenson's company, who, after going as far east as Green River, returned, in consequence of one of their horses failing. They reported that they had obtained information from the mail that Stevenson's company were living on half rations and were scarcely able to move for want of cattle. We took Peter Jensen back with us.

On the morning of the 2nd September we met six waggons belonging to the handcart company that had been left behind at the Devil's Gate to recruit. These ox-teams were not able to keep up with the handcarts.

We met Captain R. F. Neslen's company at their first encampment on Black's Fork, 15 miles west of Green River, Saturday evening, the 3rd September. Next morning, as the rear of Captain Neslen's company were rolling out, the forepart of Captain Edward Stevenson's company came in view. We found the statement in relation to their lack of provisions and being crippled in regard to cattle to be false. The captains of these trains informed us that their camps had been well supplied with provisions until that time, and that, although they had lost a number of cattle, their losses were not so severe as most other trains, and that they were making very good time. We found the companies in good health and spirits, and their oxen in tolerable condition.

Our supply train, now consisting of 26 yoke of cattle and four waggons, under the direction of Captain George V. Thompson, of Cottonwood, in this county, was camped about two miles west of Ham's Fork. We returned with the companies to that place, divided the cattle between them, and let them have 14 cwt. of flour, which the captains assured us was all they required to bring them comfortably to the Valley. These companies, consisting of over one hundred waggons, were about equally divided. We partook of their hospitalities; held meetings with both companies. After camping on Monday night with Captain Neslen's company, about 18 miles east of Bridger, we left the camps on Tuesday morning in good condition, to return to the city.

In passing Fort Bridger, we observed that a great many improvements had been made, and it presented a neat, orderly aspect. We were also informed that the rule prohibiting the sale and use of spirituous liquors is being enforced, which will no doubt tend to preserve a better understanding between the military and civilians,—an object which all good men should strive to promote.

On our journey out, we met a Lieutenant with a small detachment from Bridger, on a return from the neighbourhood of Green River, where he informed us he had been sent in pursuit of deserters, and that on his return he found the dead bodies of two young women who had been left behind by the handcart company and had been partly eaten by wolves, and buried their remains; and he also informed us that they had left people at random to perish on the road. This horrible statement led us to inquire of all parties that had passed Green River, to ferret out, if possible, the truth or falsehood of this allegation. We obtained about the following from Captains Stevenson and Neslen and their companies and others:—

There were the remains of two persons; one an aged woman, the other a young person, which some stated was a woman—others, a man. Since the Lieutenant had buried them, they had been dug up by

wolves, and Captain Stevenson had deputed four men to again bury them deeply in the ground, so that they could not be reached. One of the party brought a piece of the old lady's hair, which was grey: that and fragments of the attire showed it to be the old lady's that Captain Rowley stated he was unable to find, and who had met this horrible fate. Who the young lady or gentleman was, we could not learn satisfactorily.

That two persons have perished is evident from the concurrence of all the reports. The Lieutenant stated that they were two young women. This could not be, for the colour of the hair showed one of them to be aged; and this is unquestionably the old lady to whom Captain Rowley refers. Another rumour stated that a young woman was dissatisfied and started back to Green River, because they had not provisions, and perished on the way back. This is, to say the least, improbable; for we think there is scarcely a wretch to be found who is so lost to the common feelings of humanity, as, on learning that a fellow being was suffering, would not help them; and if she died without giving this information, who could tell it afterwards? Captain Rowley must know who left his company; and it is due to the public and to the friends of those who came with the handcarts that it be made known.

A young sister met an old sweetheart at Devil's Gate and married him. Two families, we are informed, stayed behind at Green River to work, and calculate to come on in about a month. Further than this we can learn nothing. In relation to the statement that they suffered for lack of provisions, this could not be true, for they had flour at Green River, at which place they killed a beef; and fifteen or twenty miles from there they met mule trains with supplies.

Captain Neslen and Stevenson's companies expect to arrive here on Wednesday or Thursday next.

We met, among the companies, persons from different parts of the United States, England, Ireland, Scotland, Wales, France, Germany, Switzerland, Norway, Sweden, Denmark, Greenland, Iceland, and Africa.

Respectfully, &c.,

JOHN TAYLOR,

F. D. RICHARDS.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 716.)

[July, 1843.]

"Verily, verily, I say unto you, If a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

"The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

"I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

"Abraham received promises concerning his seed and of the fruit of his loins, (from whose loins ye are—viz., my servant Joseph,) which were to continue so long as they were in the world; and as touching Abraham and his seed out of the world, they should continue: both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my

Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

"God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham therefore under condemnation? Verily, I say unto you, *Nay;* for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

"Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

"David also received many wives and concubines, and also Solomon, and Moses my servant, and also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

"David's wives and concubines were given unto him of me, by the hand of Nathan my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore he hath fallen from his exaltation and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

"I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you, according to my word. And as ye have asked concerning adultery, verily, verily, I say unto you, If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

"And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

"And again, verily I say, Whomsoever you bless I will bless; and whomsoever you curse I will curse, saith the Lord; for I the Lord am thy God.

"And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth by my word and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee, even unto the end of the world and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins. I have seen your sacrifices, in obedience to that which I have told you. Go, therefore; and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

"Verily, I say unto you, A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me: and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice: and I give unto my servant Joseph that he shall be made ruler over many things, for he hath been faithful over

a few things; and from henceforth I will strengthen him.

"And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law: but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundredfold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, Let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I the Lord thy God will bless her, and multiply, and make her heart to rejoice.

"And again, I say, Let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham thy father, even unto his exaltation and glory.

"Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of Him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

"And again, as pertaining to the law of the Priesthood, If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else: and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him: therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

"And again, verily, verily I say unto you, If any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen."

Hyrum took the revelation and read it to Emma.

I directed Clayton to make out deeds of certain lots of land to Emma and the children.

I extract from the *Neighbour*:—

"Joseph Smith is at Nauvoo in peace, quietly pursuing his own business; where we hope he will long remain free from the power of his inhuman persecutors.

"The testimony already given needs no comment. It shows but too plainly the inhumanity, recklessness, barbarism, and lawlessness of the State of Missouri; and we could wish, for the sake of humanity, for the sake of suffering innocence, and for the sake of our honoured institutions, that our nation's escutcheon had never been stained by the inhuman acts and bloody deeds of Missouri, and that the non-efficiency of the nation to execute law had not been so fully developed. But it is too true, we have witnessed most of the things mentioned by Mr. Smith, and we have also witnessed the carelessness and apathy of Congress on this subject, or their inefficiency to remedy the evil; the which, had it been fully investigated, and the perpetrators of those damning crimes brought to condign punishment, it would have exposed a blacker history than ever was written of any pagan, not to say Christian nation, and would have exposed half of that State to the charge of

treason, murder, robbery, arson, burglary, and extermination.

"As it is, the blood of the innocent yet cries for vengeance; and if it overtakes them not here, and God spares my breath, if no one else does it, their deeds shall be handed down to posterity, that unborn generations may execrate these anti-republico cannibals, and tell that in the State of Missouri lived a horde of savages, protected and shielded by American republican legislative authority, who, in the face of open day, dragged the innocent to prison, because of their religion,—who murdered the oppressed that they had in their power, and fed the victims with their flesh; that they glutted their diabolical lust on defenceless innocence, and violated female chastity in a manner too horrid to relate; that in their mock tribunals they refused all testimony in favour of the accused, and thrust their witnesses into prison; that, after robbing them of their property, they drove 15,000 persons from the State; that they cried to the authorities of that State for redress, and from them to Congress; but the echo from both was—'We can render you no assistance.'"

Elders Young, Woodruff, and Smith arrived in Louisville, and visited Mr. Porter, the Kentucky baby, 7 feet 7 inches high, and weighing 250lbs.

Sheriff Reynolds, having published a garbled statement of my arrest in "*The Old School Democrat*," was replied to by Esq. Southwick in the same paper.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 12, 1859.

OUR EMIGRATION.—We have the pleasure of presenting our readers, in this Number, with a very interesting letter from Elders John Taylor and F. D. Richards to the *Deseret News* on their return from visiting the several camps of the Saints.

We are much rejoiced at the prosperity which has attended the emigration this year and good time of the year in which they have reached the Valley. The Saints in these lands will be pleased to learn that they have arrived in good health and spirits, and in advance of the cold weather. They have been exceedingly blessed and prospered through their long and wearisome journey. The few accidents that have occurred have been mostly the result of a disregard of counsel. It is a universally-admitted fact that a disregard of the counsels of the Priesthood brings its punishment. This fact is attested by the experience of the Saints universally. Sooner or later do they reap the reward of disobedience. The Priesthood is given for the instruction, direction, and guidance of the children of men, and particularly of the Saints of the Most High. The Bible and Book of Mormon both abound in instances where the penalty has been inflicted upon men, individually and collectively, for disobedience to the counsels of the Priesthood; and particularly have the judgments of heaven been visited upon those who believe or profess to believe in the divine authority of that Priesthood, and yet disregard those counsels: but, perhaps, in this age, at no time and in no place are the results of such disobedience or disregard of counsel more disastrous in their consequences, or more speedily realized, than on the long and wearisome journey to the mountains of Ephraim. The Saints are surrounded with dangers and perils on every hand for thousands of miles, with which they are unacquainted, and which, in their ignorance and inexperience are unperceived by them, and indeed almost altogether disbelieved in and totally disregarded, but which require the most constant and vigilant watchfulness on the part of the Elders who lead them to guard against and ward off. How little do they imagine the responsibility there is resting upon the Elders who are charged with the duty of conducting them across the treacherous deep and desert Plains, or how much toil of body and mind, how much care they are called upon to

endure above the ordinary fatigues of the journey, or how a disregard of counsel adds to their already heavy burdens; or, on the other hand, how a strict and faithful adherence to counsel would lighten the burden and cheer the heart of their faithful leaders. We are sorry to learn, by the letter above referred to, that some of the Elders who have conducted the Saints across the Plains this season have experienced considerable trouble from that cause, and that some of the Saints have paid the penalty of their disobedience with their lives. Nor is this the only instance of the kind which has occurred on the Plains. In years past there have been several instances where individuals, in spite of counsel and entreaty, have stubbornly persisted in wandering from the camp, and, although they have been diligently sought for, have never been heard of after. They have perished miserably of starvation, or been torn to pieces and devoured by wolves, or murdered by the Indians.

When will the Saints learn wisdom? When will they learn that safety consists not in a disregard to the counsels of the holy Priesthood, either while travelling across the Plains, or while pursuing the ordinary duties of a quiet life at home, or under any other circumstances? The Priesthood is given to instruct and direct the Saints, and it is dishonouring to that Priesthood to disregard and turn a deaf ear to the counsels and instructions given through it. We hope the Saints will reflect seriously on these things, and make it a part of their every-day religion to give diligent heed to the counsels of the Priesthood whom the Lord has placed to guide them. Our anxiety for the welfare of the Saints, both temporal and spiritual, has drawn these remarks from us. The time for the emigration of 1860 is just at hand, and we expect that hundreds—aye, thousands of the good Saints will wend their way to Zion this season, and are anxious that they should learn wisdom from the past, and profit by the experience of others.

Deseret Agricultural and Manufacturing Society.—We insert in this Number an "Address to the Citizens of Utah" "in behalf of the Board of Directors" of the "Deseret Agricultural and Manufacturing Society." Not only does the subject of the address concern the Saints at "home," but it also concerns all Saints who ever intend to go "home." We, therefore, have no doubt that it will be read with much interest. The address will also show that, though distant from "home," the Spirit working in the minds of those who most care for Zion's interest has also worked with us. This is gratifying, and should be another sign that the same Lord and the same Spirit are with the Saints in every land. Doubtless, the efforts which the faithful in this Mission have just made to clear off the debt due to the Church, thereby enabling the President to command the Church means for the growth and self-dependence of Zion, will afford them much present and future satisfaction. Will it not be ever gratifying to the faithful, if they have contributed to the growth and self-dependence of Zion? We are certain that it will; and that in the late movement the Saints in this Mission have been labouring, as it were, hand-in-hand with their brethren and sisters at "home," is a consideration to encourage us all. We have felt strongly the importance of Zion's self-dependence; and those who have attentively read the series of eight "Visitors," written expressly upon the subject, will see how nearly they accord with the views and spirit of the following Editorial remarks from the *Deseret News*, as well as with the "Address:"—

"The Fourth Annual Exhibition.—We would respectfully call the attention of our readers to the address of the D. A. and M. Society, by C. H. Oliphant, in behalf of the Board of Directors, published in another column. The exhibition will be held on the 3rd and 4th of October. For list of premiums see No. 52, Vol. VIII, and No. 4 of the current Volume. We trust that the next exhibition will eclipse the preceding ones, though they

have all been creditable to the Board and to the people generally who contributed largely to make them interesting and beneficial to the agricultural, mechanical, and manufacturing interests of Utah.

The development of the resources of this mountainous country is of more importance, by far, to the people, than the introduction of foreign manufactures, especially beyond the actual want and necessity of the people, till they can produce for themselves; and it is expected that every friend to the cause will lend a helping hand to make the coming exhibition what it should be; and we trust that each prize will be closely contested."

NOTICE TO BOOK AGENTS.—We beg to call the attention of our Book Agents to the fact that the present Volumes of the *Star* and *Journal* are nearly completed. It is therefore very desirable that this Office should receive, as soon as possible, the intended orders from our Agents for the *Star* and *Journal* for the coming year; and we hope that in this matter Pastors, Presidents of Conferences, Book Agents, and Saints generally will take a prompt and lively interest. We also beg to say to the readers of the *Journal* that we shall probably be able to supply some newly-delivered discourses for the next Volume, inasmuch as we have again commenced receiving them from Great Salt Lake City; and we anticipate for them a rich and continued treat.

COMING EVENTS FORESHADOWED.

Many of the capital events connected with this age have been clearly marked by the prophetic finger of Joseph, the founder of this Church. In his revelations and prophecies there will be found embodied much of the world's future history and strongly-marked indications of coming events concerning the nations generally, but especially of the United States. Our readers—at least, those of the Saints—are doubtless familiar with the "Revelation and Prophecy by the Prophet, Seer, and Revelator, Joseph Smith," given December 25th, 1832, to be found in the "Pearl of Great Price," page 35. Short as that "revelation and prophecy" is, there is much in it concerning what was then the future of all nations, especially meaning and naming the United States. Indeed, for so short a prophetic fragment, it is remarkable how much it contains. The division of the Southern States against the Northern States, and the wars which would spread over the whole earth, and the judgments to be poured out upon all nations, with other items, are clearly foretold and indicated. Much of that revelation has since come to pass; and what, twenty-seven years ago, would to the unbeliever have seemed at best the dreams of a madman, have since become facts of history. Thus it has been, and thus it will be, until all is fulfilled.

It is not the design of the present to notice the many important items contained in this revelation in question; but a recent occurrence seems naturally to call forth a notice of one passage. Speaking, it would seem, of the period immediately connected with the division and civil war of the Southern and Northern States, the Prophet Joseph says—

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war."

Let our readers consider this passage of the revelation side by side with the following American news, dated New York, October 17th:—

"A fearful insurrection broke out to-day at Harper's Ferry. The negroes seized the United States Arsenal, and were sending cartloads of muskets into Maryland and elsewhere. An express train was stopped last night, one employer shot dead, and the conductor threatened and forced to hold back until to-day. The Utah troops at Virginia were ordered out; also the Government troops from several points. The object of the authorities is unknown. The details are very meagre. All the telegraphic wires leading from Harper's Ferry are cut. Later despatches state that all the railway trains are stopped. The insurrectionists number from 500 to 700. Great excitement prevailed at Washington. Several companies of marines leave there this morning for the seat of conflict."

In this negro insurrection can be seen an evident sign of the times and the travelling of events towards the fulfilment of prophecy. Of course, no person of common sense would for a moment have anticipated a successful issue for the insurgents. Indeed, we do not anticipate the probability—scarcely the possibility of negro insurgents contending successfully with American troops or the American people. Nor, in fact, do we imagine that the negro race can at all cope with the irresistible force of character belonging to the Anglo-Saxon race. Still we can readily understand the rising of the "slaves" "against their masters," should a day of trouble and adversity overtake those "masters," and the South become divided against the North; and when the hand of brother and countryman is being bathed in the blood of brother and countryman, what could be expected but a massacre of those "masters" and their families, and a day of horrors in the slave States?

Now, we do not for one moment imagine that this negro insurrection or any past negro insurrection is that rising of slaves against their masters "which shall come to pass after many days," as foretold in this revelation given through Joseph in 1832. We do, however, take it as a strong sign of the times, and one which foreshadows the near approach of this fearful event with those other even more fearful events with which it will be connected. "Coming events cast their shadows before," and most great, terrible, or remarkable things or occurrences have their types. Surely such is the case in the present instance. We look upon this negro insurrection as a type and foreshadowing of something to come; and in the meantime it may be considered as more than probable that this insurrection will greatly aggravate the cankering difficulties between the Northern and Southern States of the Union.

NEWS FROM UTAH.

ADDRESS TO THE CITIZENS OF UTAH.

(From the "Deseret News.")

Fellow Citizens,—It is with pleasure and satisfaction that we address to you this our Fourth Annual Appeal in behalf of the Society we have the honour to represent.

Perhaps no other similar institution ever passed through the variety of trying events and vicissitudes that have fallen to our lot since our creation by legislative enactment; but, through all, the society has steadily advanced in influence and usefulness.

We are now on the eve of our fourth annual festival or fair. As we take a retrospect, our hearts swell with gratitude to Him who doeth all things well for the peaceful and smiling prospect before us. In our view of the past, our first attempt presents itself. Did we succeed? Yes, most nobly! and our first fair was a triumph. The angel of peace overshadowed us, and all that participated were benefited. Our second exhibition now comes up before us; but how unlike the first! The circumstances that now surround us, how changed! The angel of peace no longer broods over us. Dark clouds are seen gathering in the east; still we persevere, and success crowns our effort—the people are benefited, and our object is gained. As another year is ushered in from the exhaustless storehouse of the future, the gloom first seen in the east thickens; strange and dark things are whispered; armed legions are seen looming up in the distance; they threaten to drive the angel of peace from the mountains; a vast host are seen wending their way southward; tens of thousands of men, women, and children are fleeing for safety: but hark!—the voices of messengers are heard! Mercy is proffered, forgiveness is granted for crimes never committed, and the people turn their faces towards their deserted homes. Peace smiles once more, and again the din of industry resounds throughout our peaceful vales, and the merry whistle of the ploughboy and lowing of the peaceful herd is fitting melody for the occasion.

Our third annual fair takes place, and stranger and citizen unite in pronouncing it worthy of a free and enlightened people.

We are happy to be able to say that we fondly anticipate the coming exhibition will be an event of greater interest than ever before witnessed by the inhabitants of these mountains; and we call upon every citizen to aid us in our endeavours to promote the arts of peace and to secure to ourselves the blessings of prosperity and commercial independence.

There is no other portion of the Republic that pays the tax imposed upon this people, or even a tithe of it. Goods are brought a great distance at vast expense: the speculative merchant, not content with a reasonable profit, must needs make a princely fortune in a year or two. Who is benefited? Perhaps half-a-dozen persons, and a community impoverished to do it. Is the traffic carried on upon terms of equity? We say, It is not. For, whether it is an individual, state, or nation that follows the practice of paying without receiving in return a fair equivalent, it will most certainly bring them to poverty and want.

Then let us, as a people, reduce our desires to our actual necessities, promote manufacturing interests, encourage the skilful artizan, spread intelligence among the husbandmen and the tillers of the soil of every grade. The above are some of the objects of the society. Very many are becoming careless and indifferent in respect to home manufactures. This is a palpable error, and one into which many have fallen. But be not deceived—goods are now plentiful; but that they will always be so is quite uncertain. Let your sheep be better cared for than ever; take pains with everything intrusted to you, that it may not diminish, but rather that increase and progression accompany all that you do.

The fair will be held in this city on the third and fourth of October next; and we fondly anticipate that every citizen who has our young Territory at heart will aid us in rendering the coming fair one of unusual interest. The terms of the society are liberal—$2 only for initiation, which pays for the first year; and $1 yearly afterwards, which entitles the members to all of the privileges of the society, and is used in promoting the objects for which the society was created.

Think well, act well, and all will be well.

CHARLES. H. OLIPHANT,

In behalf of the Board of Directors.

CORRESPONDENCE.

WALES.

Udgorn Seion Office,
Swansea, October 29, 1859.

President Calkin:

Dear Brother,—The time has again arrived for me to furnish you with another report of the condition of affairs in this Mission,—a task which I take great pleasure in performing at this time.

Since I sent you my last, we have, through the faithful exertions of the Saints and the blessing of God thereupon, been enabled to rid this Mission of a very heavy and grievous burthen, which has weighed it down for years; and I can assure you that we are not a little glad of it. Many had supposed that this great burthen, which was the debt we owed to the Liverpool Office, was too great to be ever thrown off by us without the assistance of others, and that it had become like the "National Debt" of England—too much of a sum to be ever paid. But such a supposition has proved erroneous; or, however, if it has not proved so as yet, I am determined that it shall prove so before 1859 be reckoned among the years of the past.

That debt at the commencement of the past quarter amounted to £396 18s. 2d., and there is only 18s. 3½d. of it remaining now; and had we in this Office known the exact value of goods sent to those Conferences that are still in debt during the said quarter, we would have sent that 18s. 3½d. beyond the vail also. Some of those Conferences received some extra books, which we were not aware of, and which was the cause of the blunder. I am fully determined to have their names off the "black book" before the end of the present quarter. It may be well for me to state that those Conferences that are still in debt contributed equally as liberal as the rest, for each of them assisted the others in paying their debt.

I have, during the last three months, visited the following Conferences—Llanelly, Pembrokeshire, Western Glamorgan, Cardiff, Monmouthshire, and Eastern Glamorgan, and almost every Branch within them. The feelings of the Saints in all those are generally good, and they are labouring with quiet dilligence to upbuild this kingdom and accomplish the purposes of Jehovah.

A good deal has been done in the way of preaching the first principles, and we are listened to with very good attention

by strangers, who seem to feel anxious to learn the principles of life and salvation. We are baptizing continually in one part or another, and the prospects are still good for additional increase.

I feel well, and am determined to give an attentive ear to every call that may be made by you; and the brethren that are in connection with me feel the same.

My constant prayer is that God may bless you and your Counsellors with wisdom, knowledge, and power from on high, so that you may be able to fill your responsible positions honourably and impart the principles of salvation unto all of us that are under your watchcare.

I am, as ever,
Your humble brother in Christ,
BENJAMIN EVANS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 706.)

When the mud, which covered the bottom to a depth of several feet, was cleared away, the upper basin was found to contain upwards of 40 wells, differing in character and construction, and from 20 to 25 feet in depth. These ingenious contrivances of the aborigines to supply the natural deficiences of the land have proved an immense boon to their degenerate descendants and their Spanish masters; for in a country almost destitute of water-courses, as Yucatan, these aguadas were of very great importance, even while their precise character was still unknown. Besides these artificial reservoirs, which, as has been said, are scattered all over the face of the country, there are in Yucatan other wells of a most extraordinary character, of which the present inhabitants avail themselves, and which, from various indications, it is evident have also been known and resorted to by the ancient populations. One of these, in the neighbourhood of the village of Bolanchen, is most remarkable, and at the same time comprises the leading features of all. The descent to this well, or these wells—for there are seven distinct basins containing water—is through the mouth of a rocky cavern, and continues through the bowels of the earth down to a perpendicular depth of 450 feet, but by a pathway in the rock 1,400 feet in length, and at times so precipitous as to necessitate the use of ladders varying from 20 to 80 feet in length. Of these ladders, which are of a most primitive description, being made of rough rounds of wood bound together with osiers, there are no less than seven to be descended and ascended by the Indians, who from these mysterious sources carry up on their backs during four months of each year the full supply of water necessary for the consumption of the population of the village, amounting to 7,000 souls. In other parts of the country, the Indians, in their descent and ascent from wells of a similar nature, have to pass through passages in the rock so low as to oblige them to crawl on hands and feet; on which occasion the bands passed round their foreheads, and to which the gourds containing the water are attached, are lengthened so as to allow the latter to hang below their hips, in order that they may not protrude beyond the height of the body in this crouching attitude. The unmurmuring cheerfulness with which this patient race pursue their daily task, apparently as unconscious of its laboriousness as of its dangers, affords a little insight into the qualities which render possible the construction of such works of labour as those with which the country is covered; and it further leads to the conclusion — which indeed the history of Mexico corroborates— that the monuments of the ancient civilization of America, like those of the Old World, have been the work of slaves, toiling like machines, under the direction of masters who allowed them no share in the intellectual light which gave to themselves the power and taught them the means of executing such stupendous undertakings. In addition to the ingenious cisterns above described, there are among the ruins but one kind of structures which may be supposed to have served for useful purposes. There are subterraneous chambers scattered over the whole area enclosed within the walls of the cities, and about five yards or a little more in diameter, with dome-like ceilings, and lined throughout with cement. Access to them is gained by circular holes in the ground, so small, that a man can with difficulty introduce his body. As many as have been explored have been found quite empty, with the exception of

one, in which was found a small earthenware vessel. At first it was suggested that these chambers might have been water-cisterns; but nearer examination proved them not to be fit for that purpose; and subsequently a more probable opinion has been adopted—namely, that they have served as depositories for the maize, or Indian corn, which was in universal use among the natives of both the American continents at the period of their discovery by the Europeans. Beyond these, the ruins afford no traces of the life and habits of their former occupants. There is, however, one mysterious feature connected with these buildings, and observed even in those most distant from each other, which is of the utmost importance, not only as further proving the similarity of thought and feeling, because of sign and symbol existing between their respective populations, but still more as affording a connecting link between these populations and some of the tribes which to this day inhabit the North American continent. We allude to the print of a red hand, which has been found on the walls of the edifices in almost all the cities explored. The sign of the hand, we are told, is not painted, but seems literally printed upon the stones by the pressure of the living hand while moist with the paint, as every minute line and seam of the palm is visible. It is a remarkable fact that this same sign constantly recurs on the skins of animals purchased from the Indian hunters on the Rocky Mountains; and it is, indeed, said to be in common use among the tribes in the north. According to Mr. Schoolcraft, a gentleman who has devoted much attento the habits and customs of the Indians, and quoted by Mr. Stephens, the figure of the human hand is used by the North American Indians to denote supplication to the Great Spirit; and it stands in their system of picture-writing as the symbol of strength, power, or mastery thus derived. By analogies such as the above must the history of the deserted cities and their inhabitants be traced, for their walls and sculptures are the only records of them extant. Among those that we have mentioned, the name of Copan indeed holds a place in the history of the Spanish conquest, a city of this name being mentioned as having revolted against the Spaniards in 1530, and as having bravely resisted the attacks of the Spanish soldiers sent to bring it back to subjection. But the general belief is that these ruins are of a date much anterior to this period; and there are points in the Spanish narrative of the reduction of Copan which could not be applied to a city surrounded by such strong walls as the one whose ruins we have surveyed. Of the ruins now designated by the appellation of Palenque, not even the name is known, as has been seen, and no tradition hovers round the spot to tell of its past glory: the tale is left to its sculptured walls, and even these will not long survive to tell it. Of Uxmal the same may be said. The name of these ruins is derived from that of the estate on which they stand. In the oldest deed belonging to the family who owns this property, and which goes back 140 years, they are referred to as Las Casas di Piedras, the common appellation for the ruined structures throughout the country. Of the past existence of Kabah not a record or a tradition is extant.

(To be continued.)

PASSING EVENTS.

General.—According to advices received from Sicily, the insurrection had not ceased: the brothers Mantrichi are at the head of the movement: reinforcements of troops are being despatched by the Neapolitan Government to quell the insurrection: numerous arrests have taken place at Palermo, Cattano, and Messina. The *Independance* of Turin says that 405,000 inhabitants of the Venetian territory have emigrated since January last. Spanish troops are on their way from Madrid to Morocco; and England is now preparing for an expedition to China. The coolie ship *Shah Jehan*, on the 27th June, while on a voyage from India to the Mauritius, caught fire, and on the 30th was entirely destroyed: 365 lives were lost.

American.—On the 17th ult., an insurrection broke out at Harper's Ferry: a number of negroes and whites took possession of the arms and ammunition of the Federal Armoury or Arsenal, stopped the railway trains, cut the telegraphic wires, shot one master, menaced a conductor, captured and held certain citizens as hostages, and sent loads of arms into Maryland and other places for the purpose, it is said, of rousing to action the negroes there and in Virginia and Delaware, and thus initiate a servile war. The authorities, however, sent an ample supply of troops and shut up the insurgents in a fortified post: the Armoury was recaptured by the U. S. marines, and the town by the Militia forces. A few lives were lost on both sides.

MEMORABILIA.

Oldest Church in England.—The oldest church in England is that of St. Martin's, at Canterbury.

The "City in the Sea."—Venice, the celebrated "city in the sea," is built on 72 islands in the middle of a salt lagoon, near the head of the Adriatic Sea, or Gulf of Venice.

Monsoons.—Monsoons are periodical winds which blow half the year from one quarter, and the other half in an opposite direction. When they shift, variable winds and violent storms prevail for a time, which are dangerous to mariners.

Highest Volcano.—The highest volcano in the world is Cotopaxi, situated in the Andes, being upwards of 19,000 feet high. Its flames rise 30,000 feet above the brink of the crater, and its bellowings are heard at the distance of several hundred miles.

Roman Tribunes.—The Tribunes of the people, which were elected at Rome, were at first two in number; afterwards, five; at last, ten. Their persons were held sacred, and their veto could suspend or annul the decrees of the Senate. Their authority was confined to the limits of a mile from the city of Rome.

The Sahara.—The Sahara, or Great Desert, is a vast sandy plain in the central part of northern Africa, and extends from east to west nearly 3,000 miles, and from north to south upwards of 1,000 miles. The surface, which for hundreds of miles consists of hard flat sandstone, is covered with moving sand and gravel, interspersed with a number of sand-hills and here and there a verdant spot called an "*oasis*."

Niagara Falls.—The river Niagara, in Upper Canada, connecting Lake Erie with Lake Ontario, is nearly 40 miles in length, and about 1,650 feet in width, precipitating itself in its course over a semicircular rocky precipice 160 feet in perpendicular height. At the Grand Falls the river is three-quarters of a mile broad. An island, called Goat Island, divides the cataract into two principal portions—namely, the American Fall on the east, and the Horse-shoe Fall on the west or Canada side. The latter is 14 feet less in height than the former, but surpasses it in grandeur.

VARIETIES.

A Parson's Dread.—In a storm at sea, the chaplain asked one of the crew if he thought there was any danger. "Yes," replied the sailor: "if it blows as hard as it does now, we shall all be in heaven before twelve o'clock to-night." The chaplain, terrified at the expression, cried out, "*The Lord forbid!*"

Gardening Memoranda.—Gooseberry and currant slips will strike readily in November: choose the strongest, straightest, and best ripened ones, and reduce them to about a foot in length, removing a portion of their unripened points and picking out all the eyes, except three or four terminal ones, which will prevent the young bushes from throwing up suckers. Neither pruning nor planting should be done in frosty weather: dull, mild weather is best. In pruning apple trees, &c., prune where boughs grow across or bear down on each other, and keep the centre open: use a sharp saw, and pare round with a keen pruning-knife, afterwards applying a little tar or other mixture to the wounded parts of the tree. In gathering the fruit, great care is requisite, for the sake of the succeeding crop, as the new bearing-spurs of the tree are very tender and are liable to be knocked off, in which case it will take two years to repair the damage and loss. To prevent pear blossoms from falling off without producing fruit, thin the clusters to five or six flowers each, with a pair of long-pointed scissors, such as are used in thinning grapes, giving the preference to those which have the stoutest stalks. Pear trees, to be fruitful, must not be severely pruned: they should, therefore, merely have their young branches thinned out in July. Spur-pruning is best for out-door grapes,—that is, leaving only one or two eyes of the last year's wood on the main branches, and a few short rods, four or five eyes each, in places where it may be expedient to replace an old shoot, or to cut one down at some future time, so that the vine may be kept furnished with young, healthy, fruit-bearing branches: the young wood at the end of the main stems should not be left too long, or the lower part of the vine will become weakened, the regularity being destroyed by the upper eyes breaking strongly, and the lower ones feebly: it is best to have a regular distribution of young wood throughout the whole tree, without crowding; and the best plan for training it is to carry the main stem horizontally near the ground, into which it may be allowed to dip and root, if the distance it has to go be considerable; and from it may then be taken up, at regular distances, perpendicular main branches.

POETRY.

TIME.

(Selected.)

Proud conqueror! he smiled to hear
The scoffer's laugh, the proud one's sneer:
The boaster's lip wore health's bright hue:
He passed—how white and still it grew;
He buried in oblivion's wave,
Dreams, throbbing hearts had died to save:
Proud rulers troubled at his glance,
And thrones were shivered by his lance:
Still on—still on, relentless one!
O Time! when will thy work be done?

He stood in pride's luxurious hall,
Laid his strong hand upon its wall;
The costly marble sank to dust,
The bars of gold were dark with rust;
The owlet screams amid the gloom,
The earthworm crept o'er grandeur's tomb,
And only shadows went and came
Where he had traced his tyrant name:
Still on—still on, relentless one!
Oh say when will thy work be done?

He lingered 'mid the festive throng,
Where smile-wreathed lips drank deep and long
Of pleasure's cup, and touched the flowers
Soft hands had twined for joy's bright showers:
They faded, and the brow they pressed
'Neath death's cold pall were laid to rest:
Still on—still on, relentless one!
Say—say when will thy work be done?

He saw two friends—the true, the good,
Who closely in life's lists had stood
Together; 'mid its wild alarms,
Each sheltered by the other's arms:
Could aught such wooing hearts estrange?
Could aught such clinging friendship change?
E'en Time's fiat must speak in vain:
Hush!—hush! They parted—met again—
'Twas bitter. Yes, I knew it well;
Time frowned, and friendship's altar fell.

Proud conqueror! away, away!
Let not thy hastening footstep stay:
Go, tear the shining threads of mirth,—
Go, blight the fairest flowers of earth,—
Snatch life's bright gems to deck thy brow,—
Form thy proud wreath, and wear it now;
Age wears it in thy glory's morn,
Ere once thy greatness hath been shorn:
Go, triumph till thy reign is o'er,
And time and change shall be no more.

G. S. L. City, September, 1859. S. E. CARMICHAEL.

MONEY LIST, SEPTEMBER 30—OCTOBER 31, 1859.

	£	s.	d.
Mark Barnes	£1	4	0
Australian Mission (per J. Stewart)	2	0	0
Willet Harder (per Thomas Harding)	3	11	0
M. H. Forscutt (per do.)	1	8	0½
J. H. Kelson (per do.)	10	0	2
Isaac Fox (per G. Teasdale)	38	2	3
John McComie (per do.)	9	9	7½
A. N. McFarlane (per do.)	4	10	1
E. L. Sloan (per C. F. Jones)	5	9	1
W. Halls (per do.)	5	4	2½
C. C. Shaw (per do.)	1	15	10
W. T. Cromar (per do.)	1	17	6
James Evans (per C. W. Penrose)	12	6	0½
Lewis Bowen (per do.)	12	18	11
J. Redington (per do.)	1	15	7
J. Stanford [Durham] (per T. Wallace	3	14	2½
J. Stanford (per do.)	10	19	11
H. W. Barnett (per do.)	5	0	0
W. G. Noble (per W. Budge)	12	2	1½
R. Aldridge (per do.)	2	11	8
John Clarke (per do.)	1	19	9
Samuel Carter (per do.)	20	4	5
Carried forward	£168	4	5

	£	s.	d.
Brought forward	£168	4	5
David John (per J. Cook)	7	10	0
C. R. Jones (per do.)	3	13	0
Aaron Nelson (per do.)	3	0	0
William Jefferies (per W. Bayliss)	4	6	3
Edwin Scott (per do.)	3	2	8½
E. Hanham (per W. Moss)	5	12	3
George Reed (per do.)	16	18	6
Charles Astle (per do.)	1	9	8½
E. L. T. Harrison (per J. D. Ross)	74	6	3
E. D. Miles (per B. Evans)	1	18	9
John Griffiths (per do.)	0	7	3
Edwin Price (per do.)	0	3	7½
Hugh Evans (per do.)	0	3	6
E. Burgoyne (per do.)	1	3	4
John Davies (per do.)	1	1	8
J. Colledge (per do.)	2	5	7
Thomas Rees (per do)	1	4	0
Edward Oliver	5	0	0
Thomas Liez (per E. Oliver)	2	0	0
W. H. Perkes (per do.)	3	10	10
	£307	2	0½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 47, Vol. XXI. Saturday, November 19, 1859. Price One Penny.

OBEDIENCE TO LAW AND ORDER NECESSARY.

BY ELDER JOHN REED.

The Gospel, as the Apostle Paul says, is "the power of God unto salvation to every one that believeth." It is good news, or "glad tidings of great joy;" for therein "is the righteousness of God revealed from faith to faith." From this it is evident that the Gospel is intended by God to effect the salvation of man.

Now, we all know that, to accomplish anything, there must be some systematic arrangement—some kind of organization—a union of parts. It is so in all societies of men: they set forth something to be realized, to obtain which they make up some kind of organization; and to enable that to work efficiently, they get out a code of laws or rules to be observed by its members. If a mechanic is at work, having some piece of mechanism to put together, he must work to certain given rules connected with his trade, or else he will be sure to make a bungle of it.

Taking a higher view of the subject, let us apply this reasoning to nature. We see the seasons come and go, which are produced by a certain given course of the earth acting in unison with the sun and other celestial bodies; and man, to sustain himself, is compelled to work to this order of the seasons. The farmer sows his seed in time to secure the mild and fertile rains, which, aided by the warmth and heat of the sun, cause that which appears dead to spring into life, and grow, and eventually arrive at maturity. Thus man, by working according to the laws and order of nature, is repaid for his labour, is enabled to sustain himself, and obtains a present salvation.

We see by the foregoing that, for anything to be accomplished, it must be worked out with order; and that which applies to man in this will certainly apply to God; for we cannot suppose that God, whom we believe to be perfect, and whose wisdom is manifest in all his works, would work without *order*, and do things at haphazard or by chance, or let them come and go without exercising any control over them. And if he has an order or system in his outward works, as appears evident, certainly it is only reasonable to believe that he would also have order in the Gospel, seeing that it is for the spiritual salvation of man.

That all require salvation will not be questioned; and that there should be some means provided for this end is also reasonable. The question, then, is, What are the means provided for the salvation of the human family? It is answered, "The Gospel." Then what are the terms of the Gospel? Upon what conditions is it offered to man? We are told—"'Believe on the Lord Jesus Christ, and thou shalt be saved;' for the Lord of life and glory

died for all: Christ is the hope, the anchor, and the end of our faith; for in him all was finished." Now, it is true that Christ died for all, and that, without the work he performed, all our works would have been in vain. But to infer that man, as the *creature*, is *only* to *believe* in the *Creator*, is, to say the least of it, very shallow reasoning and poor doctrine indeed; for it is evident that *belief only* in any of the things previously referred to would not bring about the results desired. How many harvests would the farmer reap, if he *only believed* in the rain and the life-giving powers of the sun? Very few, we think. Mere faith or belief, as an abstract principle, was never taught by the Apostles. It is, however, the kind of faith that is taught now by the Christian world. But to have a vital faith, such as the ancients had, and to realize the power of God as they did, it is plain, by reading the Scriptures in connection with the brief quotations given on this subject by the religious teachers of the day, that *their* conclusions are entirely without any foundation. Take as an instance their oft-repeated and favourite passage, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 21.) We find, on reading the verses immediately following, that the people to whom these words were addressed went forth and obeyed the Gospel ordinances in the same hour.

It therefore seems necessary for man to *act* upon that which he is taught, if he desires to obtain eternal life; for in the Gospel "is revealed the righteousness of God from faith to faith;" and the Apostle Paul, in writing to the Hebrews, says, "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection." (Ch. vi.) He then mentions repentance, faith, baptisms, &c., as being the foundation principles of the Gospel.

It is evident from this that the Gospel has an *order* in it, consisting of the principles of faith in God, repentance for past sins, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost,—which Holy Spirit is to reveal the righteousness of God, or righteous principles of a higher character. This is the testimony of the Apostle Paul; but we need not rest here. Christ himself taught the same; and in his last commission to the Apostles he distinctly told them to "Go into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved," &c. (Mark xvi.) After this, on the day of Pentecost, in the first Christian sermon after our Lord's death, Peter very plainly told the people to "*repent* and be *baptized* for the remission of sins" (Acts ii.); and he promised them, for so doing, the "gift of the Holy Ghost." And further, this command and promise was unto *all*, not merely limited to that people, but "unto all whomsoever the Lord our God should call;" so it is plain, from the foregoing, that the terms or conditions were to be *obeyed*, as well as *believed* in; for said Jesus upon one occasion, "It is in vain ye call me Lord, Lord, and do not the things that I command you." It is supposed by some that these terms were only for the people *then* living, and do not apply to the world *now*. But Peter said (as just quoted,) that it was "unto *all* whomsoever the Lord our God should call."

The terms or conditions of salvation are *obedience* to the laws and order of God as contained in the Gospel plan; which system God has sent to the earth again, prior to "the restitution of all things" as spoken of by the Prophets,—in fact, to prepare us for it. By its beginning with plain and simple truths, the lowest human being can be made to understand them; and these gradually rise higher and become more extensive in their effects and operations upon the human mind as we advance, or allow ourselves to *work* them out.

Thus, then, we have seen that the salvation of man as revealed in the Gospel is conditional, as much so as any of the operations of the outward works of God; that these conditions or terms are as necessary to be obeyed to obtain eternal life as it is necessary for man to follow the seasons to keep up an existence upon the earth; that God's ways must be ways of order, to be at all consistent with his being, as seen in all his works; and that God has made revealed religion so plain that the most illiterate can soon see it; and yet it will teach the most learned the principles of life, enabling all eventually to attain perfection who will accept these laws of the Gospel; and that we shall be condemned by the Lord, if we do not apply these principles to ourselves. Vain indeed will it be, in that great day of the Lord's power, to say we *believed*, and yet have not done the things commanded.

PURE LOVE.

BY EMILY G. TEASDALE.

Cold indeed would be our pilgrimage on earth, were it not warmed with the genial rays of affection. Love is the noblest attribute of the Deity and the highest principle of heaven: not the love generally acknowledged at the present day; for, like most holy things, it has been perverted, and the word misapplied. Pure love is holy and self-denying, ever ready to throw its mantle over trifling offences. It renders age or sex immaterial where individuals are in possession of noble attributes. The heart would as gladly leap forth to welcome them in our own sex as in the opposite. What higher conception can we form of happiness than the association of kindred spirits progressing in eternal truth?

Pure love is refined and heaven-born. Every spirit that takes a tabernacle possesses more or less of this attribute, or it could not be pronounced pure: and the nobler the spirit, the more love will it possess, and the less power will a cold, calculating world have to destroy its heavenly origin.

God our eternal Father should possess our affection in the highest degree; and this can be shown and carried out by a strict obedience to his commandments. Pure love feels no yoke or burden.

Who could look emotionless upon the works of creation, from nature's beauteous carpet, resplendent with flowers of every hue, to the gorgeous setting of the sun, bathed as it were in a sea of gold, surrounded by the delicate and varied tints that blend and present to the eye a picture of glory and magnificence surpassing all description! We sit and watch the daylight give place to the queen of night rising in all her modest beauty, and the stars peep out one after the other from the clear blue sky, diffusing a calm and holy light over the earth, till the heart has become too full to speak, and life has seemed the sweetest of all gifts, whilst the earth and sky have appeared smiling with intense joy. These rapt moments have appeared like glimmerings of our "primeval childhood," and as foretastes of celestial glory; for the heart will involuntarily commune with heaven, thanking God for the knowledge he has given to us of himself, and looking forward to the time when we shall be permitted to bow before the Father of our spirits, and pour out our deep devotion there. Oh! who could contemplate the Author of so much delicate beauty and grand magnificence, without feeling inspired with deep and holy love, and associating him with everything that is noble and refined, far beyond our ideal of perfection? The spirit may be clouded and cast down at times: it perchance may seldom meet with those who can understand or appreciate its hidden depths of pure love; but the knowledge that, by living our religion and diligently adhering to the counsels and instructions of the servants of God, we may regain our Father's presence and eternally realize our fondest dream of the refined and beautiful, will nerve the soul to action. Who could associate aught else with celestial glory?

There is nothing worth living for apart from our religion. Life may appear bright to the youthful eye; but, as we journey on, its trials increase. Yet the knowledge of doing right and being a blessing to others imparts a sure and lasting joy, for it is the holy influence of the Spirit of God; and this tranquilizes the mind, which might otherwise languish and decay. We should for this end desire life; for, in seeking to establish the kingdom of God, we work for ourselves all the time, because we expect to be sharers in its glory. What though the present moment may call upon us for some trifling sacrifice at the shrine of truth! Each sacrifice will but be another gem in the celestial crown, which, if once gained, will be eternally possessed.

Nothing can smooth the rugged path of life like a loving spirit. It drives back to its native element the influence of the Evil One. It is life's morning and evening star. It curbs the petulance of childhood, and soothes the sorrows of old age. A domineering spirit may rule the serf, but it is never a welcome guest, or calculated to accomplish a great amount of good. It is a heavy yoke to bear, and is

galling to a noble spirit, and will eventually be expelled from the kingdom of our God.

Love prompted the Son of God to leave his Father's presence, that he might redeem us from the fall. No arrogance was found in him, for it is antagonistic to love, and he was "meek and lowly in heart." But this meekness was supported by a Godlike dignity. A meek, humble mind is not a servile one. The former is divine, while the latter is contemptible.

Heaven, without love, would sink to the vain pomp of earth, with her fancied enjoyments and her jewelled throng; but the happiness that wealth confers is of short duration. Priceless is the influence of a loving heart, when called to combat with the stern realities of life.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

PART I.

Onward and upward God's creations roll,
  And progress speaks throughout the universe
To every creature that enthrones a soul,
  And endless spheres the theme divine converse.
Creations join and swell progression's song,
  And states ascend and countless glories rise;
The higher spheres celestials roll along,
  And lift the circle of the empyrean skies.

The proper condition of the universe is the condition of progress, and the proper course of intelligent, eternal beings is an endless travelling onward and upward. These foundation truths established, the following evident and nearest relative truth stands directly in the path of inductive reasoning. If the proper condition of the universe is one of progress, and the proper course of man and God an endless travelling onward and upward, then there is, in the absolute sense, no abiding and eternal state of being. To deny the truth of eternal progress, and to limit the upward and onward course of God and those intelligencies who follow in his endless path, is derogatory to the universe, almost blasphemy against the Eternal, and unworthy of an ever-living active soul, whose very instincts would force an eternal moving on.

If there is no fixed and absolutely eternal state of being, every state must be one of transition—a state leading into a higher one. Such, doubtless, is the fact. But, because the proper condition of the universe is one of eternal progress, and the proper course of God and man an endless upward and onward course, it does not follow that there is no right and proper state of things. Doubtless the object of Divine government is to adjust and harmonize all things, and to give each its proper and fitting place. But although the universe were adjusted and harmonized, and all things brought into eternal relations and eternal relative positions, that adjusted and harmonized universe would continue to move onward and upward in its progressive path. To make the matter plain, let us take the following illustrations:—

Absolute and essential truths and rights stand for ever, and even relative and administrative truths and rights stand for ever. But when the intelligencies, whether mortals or immortals, reach any given truth or right, though truth and right remain, *they* are not to remain fixed for ever on that truth and right, without progressing farther, and increasing their knowledge, and reaching after higher truths and rights. Right and truth will ever remain, and the proper laws of every state will be applicable to those who may be moving in the given sphere. But we are not to remain fixed at any point of progression's steps, nor be for ever moving under the same laws, nor limited to the same amount of knowledge, or power, or glory, or dominion, &c. We must leave the first truths and go on to a higher perfection, and be eternally increasing our knowledge, power, dominion, exaltation, and glory. Still truth and right remain the same. Two and two make four, and thus it will always be; but then that is not the only truth in the science of figures. Extending it through all its branches into the highest regions of mathematics and astronomy, the science may be considered infinite in its scope and application. The man of science, therefore, can travel up its other steps or truths, and be constantly

using some of its infinite applications. But advancement and increase of knowledge destroy no truths, nor do they contradict any. Two and two will be four to a Newton as well as to a plough-boy who has gone no farther in the knowledge of figures. There is no change in truth; but Newton has travelled farther up the ladder of exhaustless truths than the plough-boy. It is the states of progress and the degrees of knowledge of the two individuals which show the distance between them. The states or relative positions of truths remain as when Newton first learned that two and two make four, and when he knew no more than the plough-boy; but the state and position of Newton did not remain the same. To so express it, though his ladder was fixed, he did not remain fixed on its first steps, but travelled upward many steps. It is not, then, that truth does not abide, but it is we that ought not to stand still on any truth without going farther. The ladder of truth is limitless, and progression's stages are endless; and intelligent beings can be eternally travelling from one degree of knowledge to another, and from one degree of perfection to another. This is consistent with all the laws of the universe.

Again, in relation to states of things: There are proper states of things and proper places, positions, relations, actions, and uses for things; and fitness, adjustment, harmony, and Divine government can be given to a world. Indeed, the whole universe will be adjusted and harmonized to the last practicable degree, and all things and beings brought under thorough Divine government, and made to answer the object of their creation, and each be given its own position and be taken into its own glory. This is, of course, the object of the Creator. No enlightened theologian could doubt that the Creator designed to put all things and beings in the best place practicable, to produce as much general and individual good as possible, and by his government to adjust and harmonize the whole universe. But when this proper state of things is reached—when the Creator and all his creatures, whether mortals or immortals, angels or spirits, stand as fitted stones in the divine building,—when the whole universe is harmonized and righteously governed, will the universe be fixed, and its progressive course be cut off? Decidedly not. Nor will such be the case with any of the intelligencies that dwell therein, nor with any things belonging thereto, nor with any states of things, nor with any of the glories or spheres.

When we are travelling in a right direction, of course we are constantly passing through right states of things. And there is no law of revealed religion, or of that spiritual and moral government to which God designs to bring all things, nor is there any law of the universe that fixes a progressive being to a state of things, because that state of things is a proper one. There will be, above any given state of things, an infinite series of superior states; and by travelling up that infinite series, no right state is made wrong, but rather all beings and things are kept right by going onward; for the law of progress or motion is the deepest and broadest disposition of the universe. Were we to remain fixed in any given state, even though that state was a proper one, it would, by our standing still become to us an improper one. Indeed, did not states and glories and spheres and earths and heavens rise higher and higher, their right would become wrong, and that which was proper would by the standing still cease to be proper. The matter is simple, and the reason obvious; for we are by nature progressive, and the universe is by nature progressive, and there is no end to progression; and eternal motion, not eternal rest, is the necessary result of eternal life. Though the universe were adjusted, and all things and beings brought into harmony, there would even then be no standing still, but an eternal moving onward. Indeed, the proper condition of the universe being one of progress, even after all was put right and harmonized, were any world to stand still, that harmony would be destroyed, and that adjustment disarranged. Of course this must be the result, were one member of the family of worlds to stop while all the rest were going on; and there could be no universal adjustment and harmony again until the dead member was made to live and move again, or cast out from the family system of worlds. And even though the whole universe could be brought to a fixed state, no matter how perfect and advanced that state might be, it could only be said to be enslaved, seeing

that its proper condition is one of progress, and its dispositions eternally progress-impelling. Even, then, when proper states are brought about, progressive intelligencies do not stand still, while state rises above state, and all states and all things and all beings continue onward and upward eternally.

Again, concerning relations, positions, dignities, powers, rulers, and ruled: Supposing the great work of redemption was complete, and every saved son and daughter of Adam stood in their proper places in the kingdom of God, and all were linked in the holy eternal brotherhood of Christ,—indeed, supposing this were the case with the whole family of the redeemed creations of our God, could they not all rise higher and higher, and progress eternally? And would this disarrange aught, or make anything wrong, or throw out the universal harmony? No; for everything and every being would be continuing right by going onward, and thus be sustaining that universal harmony.

Again, when Christ has conquered, and completed the great work given him to do by the Father up to that point where he shall deliver it up to the Father, that God may be all in all,—when all things that offend shall have been cast out, and the last enemies—death, hell, and the Devil, destroyed, will not the Father and his Christ take the redeemed creations still onward, onward,—upward, upward?

Supposing that the Saints had entered into their celestial glory and state where God and Christ dwell, and supposing that there are also other glories and states as numerous as the stars of infinite space, and differing like them in degrees of glory, could they not for ever be travelling up the endless path? Such will be the case, and such is the experience and course of the universe. Celestial states and spheres will rise higher and higher, and advance in life and glory and power and dominion, and innumerable states and spheres will follow in the eternal path. No matter how low and imperfect any of the subjects of redemption might be on entering their first degree of saved condition, even though they be the redeemed souls from hell, they will advance from one degree of goodness to a higher degree of goodness, and from happiness to greater happiness, and from glory to brighter glory, and from perfect states and spheres to states and spheres more perfect still.

When righteousness and truth and salvation and peace and justice and mercy and glory and deity shall be seen throughout all creation—when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" shall be heard saying, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever,"—and when the Saints of the Most High shall inherit with their Lord, and partake with him of the dominion, honour, glory, and power,—even then the universe will still progress, and God and his Christ and his Saints and all the redeemed of creation will advance higher and higher for evermore.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 732.)

[July, 1843.]

Thursday, 13th. I was in conversation with Emma most of the day, and approved of the revised laws of the Legion.

The Legion authorized the issuing of Legion scrip to the amount of $500.

Shadrach Roundy returned from Springfield, and reported that the Governor was gone to Rock River; and he, therefore, left the affidavits in the care of Judge Adams (having started with an old decrepit animal, and rode him all the way there and back again). He also reported that Gen. Moses Wilson, of Missouri, had started from Jacksonville for Washington City.

Elders E. T. Benson, Q. S. Sparkes, and Noah Rogers preached at Cabbotville, Mass. While Elder Rogers was preaching, some person threw stones through the windows, and one hit Elder Benson on the thigh. The mob threw stones at them when they left the room,

which flew like hail, but did not injure the brethren.

Friday, 14th. Spent the day at home. I was visited by a number of gentlemen and ladies, who arrived from Quincy on a steamboat. They manifested kind feelings.

Elder Jonathan Dunham started on an excursion to the western country.

Saturday, 15th. Spent the day at home. Weather very hot.

A shower this morning wet the ground one inch.

At six, p.m., went with my family and about one hundred others on a pleasure excursion on the *Maid of Iowa*, from the Nauvoo House landing to the north part of the city, and returned at dusk.

A theatrical performance in the evening by Mr. Chapman.

Sunday, 16th. Preached in the morning and evening at the stand in the Grove, near and west of the Temple, concerning a man's foes being those of his own household.

"The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city intermingling with the Saints, &c. Said I would not prophesy any more, and proposed Hyrum to hold the office of Prophet to the Church, as it was his birthright.

"I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God: and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But, on account of the unbelief of the people, I cannot reveal the fulness of these things at present."

Elders B. Young and W. Woodruff preached at the house of Father Hewitt in Cincinnati. Afterwards went into Kentucky to attend an appointment at the Licking Branch. Elders Woodruff and George A. Smith afflicted with the influenza, politically called "the Tyler gripe."

Monday, 17th. Mostly at home with my brother Hyrum, conversing on the Priesthood. Called at the Office once, and in the evening visited the performance of Mr. Chapman in the Court-room.

Elders Young and Woodruff preached at Collins Pemberton's, near Licking River, and blessed eight children.

Tuesday, 18th. I was making hay on my farm.

Elder Willard Richards wrote the following to President Brigham Young:—

"By this time I suppose you would like to hear a word from the City of the Prophets. I forgot to hand you your introduction to General Bennett; therefore I enclose it in this. Don't forget to remember me to the General and his delightful family most warmly, together with Mrs. Richards (read, seal, and deliver, if it suits you). As you passed our office on the 7th, I discharged my last charge of powder and ball over your heads: had no occasion to reload since; all is peace.

"Saturday, 8th. Municipal Court in session, to compare minutes of the Habeas Corpus trial, and make ready for the press.

"Sunday, 9th. Backenstos and Esquire Patrick returned from Springfield, when Reynolds, Mason, &c., started from Carthage for Springfield in the stage. They crowded Backenstos out, so he borrowed a team; and when they arrived at Springfield, Backenstos had been there six hours, seen the friends and Governor, &c. The Governor had sent Mr. Breman, a special agent, to Nauvoo, to learn the facts, as reports said 'the Mormons had rescued Jo,' &c. Reynolds petitioned for a posse to retake Jo. Governor would not grant it, but waits the return of his agent. Reynolds started for Missouri. At St. Louis, 10th inst., he published a garbled account in the '*Old School Democrat.*' Esquire Southwick was in St. Louis, and refreshed Reynolds' memory by a reply on the 12th inst., same paper. Governor manifested every feeling of friendship; wanted affidavits similar to those on trial, and would quash the writ. Joseph gave a sweet conciliatory discourse at the stand, expressive of good feeling to all men. This eve Shadrach Roundy started for Springfield with affidavits.

"Monday, 10th. Preparing minutes of trial for publication.

"Tuesday, 11th. Platted my ground for a house.

"Wednesday, 12th. *Warsaw Message* published an Extra to circulate correct information concerning the 'Mormons;' and they have given it correct. G. J. Adams and Hollister returned from Springfield. Popular opinion is going in our favour. General Wilson, of Missouri, was visiting his brother, near Jacksonville, when news of the Governor's inaction to Reynolds arrived, and he started immediately for Washington City (report says). Also that General Clark, or some famous military chief from Missouri, has been taking a survey of Nauvoo City. Do you believe it? *Bah.* It is more generally believed that Ford will quash the writ, issue no more, and Missouri will make no further attempts, only by mobs.

Distance is but few between this and Upper Missouri. Is it? *Bah!*

"13th. Roundy returned from Springfield this p.m., in less than four days. Governor gone to Rock River visiting: ten days or two weeks absence: left the affidavits with General Adams.

"14th-15th. Sun hour high p.m., President and family, and private secretary and family, and about 100 more went on board the steamboat *Maid of Iowa*, at Nauvoo House, and went up to north part of city and back. At dusk, evening, a theatre in the Store chamber; Mr. Chapman and suite, actors. Rain this morning; wet the ground one inch.

"Sunday, 16th. Joseph preached all day; a.m., 27th chap. Matthew, &c. Did not hear him. Man's foes, they are of his own house; the spirit that crucified Christ; same spirit in Nauvoo; referred particularly to—I won't say who; was it brother Marks? Did not say. Brother Cole? Did not hear the sermon: why ask me? Nothing new; same as when you left. The spirit was against Christ because of his innocence; so in the present case. Said he would not prophesy any more; Hyrum should be the Prophet; (did not tell them he was going to be a Priest now, nor a king by-and-by;) told the Elders not to prophesy when they went out preaching.

"17th. Theatre again. 18th. And again this eve. I am writing for your eye.

"18th. Evening, Bishop Miller arrived with 157,000 feet lumber, sawed shingles, &c., about 170,000 feet in all. He says it was all sawed in two weeks, and brought down in two more; says he has bought all the claims on those mills for $12,000, payable in lumber at the mills in three years; one-third already paid for. Two saws did this job. Chance for as many mills as they may have a mind to build, and every saw can run 5,000 feet per day, year round. Two saws now running; can deliver 157,000 every fortnight. All that is wanting is hands. I understand the *Maid of Iowa* starts for Black River, Thursday. Bishop feels well. No investigation of Nauvoo House books yet. Clayton tells me to-day the committee do not want a clerk, and Joseph says little about it.

Showers all around us; little rain here. Joseph is on the prairie haying to-day. Wind blown from *all quarters* for four days past. More calm after a shower. Good hay weather. Vegetation is drying with drought—*dying*, brother Orson, if you want to criticise.

Proceedings of Court to the end of Hyrum's affidavit were published in the last *Neighbour* and *Times and Seasons*, to be continued in the next, and all in pamphlet when finished. Shall mail papers for you and the brethren to New York, where I will direct this. I have said nothing about brothers Kimball, and Pratt, and Woodruff, and Smith, and Page, &c., &c.; but you will understand this a kind of family letter, I suppose. Brother Woodruff's paper arrived, but no line, no letter from St. Louis. I have seen most of the widows since you left. Sisters Young is well; was afflicted on Saturday with cholera morbus; called the Elders, and right up again. Sisters Kimball is well. Sisters Woodruff is well, and I believes all the sisters be's well; sisters Pratt, and Smith, and all.

"19th. I send by this mail six papers to brother Woodruff, same direction. Just met Hyrum in the street; said to him, I am writing to the brethren: has our new Prophet anything to say to them? 'Give my respects to them.' Elders Taylor and Hyde's best compliments, with success. Great many loves to you all; mine particularly to all the brethren.

Yours for ever,

WILLARD."

(To be continued.)

POSITION IN SLEEPING—DANGER OF EATING FULL MEALS LATE AT NIGHT.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food resting on the great vein of the body near the back bone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it arouses us and sends on the stagnating blood, and we wake in fright, or trembling, or perspiration, or feeling of exhaustion, according to the degree of stagnation and length and strength of the effort made to escape the danger. But when we are not able to escape the danger—when we do fall over the precipice—when the tumbling building crushes us, what then? *That is death!* That is the death of those of whom it is said, when found lifeless in their bed in the morning, that "they were as well as they ever were the day before;" and often it is added, "and ate heartier than common."—*Hall.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 19, 1859.

BLESSED IN DOING.—Let us lay before the Saints several views illustrative of the great fact that they are "blessed in doing." It is scarcely necessary to say that the doing to which we refer is the doing of the will of God—the proper work of the Saints, and the only doing that they should undertake. The subject chosen could be taken into the very highest regions of ethics and religion; and it could be shown that all mankind would be supremely blessed, were they to do the whole will of God and obey every law of nature. Were they to do this, they would reach perfection,—not, however, intending the term perfection to imply the end of progress. To this perfect doing the will of God the Saints will ultimately come. We do not, however, purpose to take our subject, "Blessed in Doing," to the perfection of the Saints, but would view it rather in its broader practical character and in its bearings upon the Saints in their *present* every-day duties.

The first view that we come to is the will of God itself. What is that will? Confining ourselves to the broad, practical views of the subject, we may briefly state it thus:—The will of God in this dispensation is to establish his kingdom upon the earth, never more to be thrown down; to have the Gospel proclaimed to all the world for a witness, that the end may come; and to build up Zion and crown her with glory. It is his will that the Saints should be the builders up of that kingdom in his name, and his co-workers in this great work. It is his will that they should be his instruments in preaching the Gospel to the whole world for a witness, and establishing Zion, that he may appear in his glory. It is his will that those whom he calls should receive the building up of this kingdom, the preaching of the Gospel, and the establishing of Zion as their *work* TO BE DONE; and having *done* the work, it is his will that the Saints should possess the kingdom, with its glory, power, and majesty, and receive the results of their labours and righteousness.

The next view that we come to is the Saints doing that will, accomplishing those designs, and performing their *work to be done.* In this doing, in this accomplishing, in this performing, are not the Saints blessed? Are they not blessed directly and indirectly, presently and eternally? We take the affirmative of these questions, and say, They *are* blessed in this doing. Let us go to the begining of their experience.

At the very beginning of their experience touching this new dispensation of the Gospel and the Latter-day Work, they are blessed by the will of God being done, blessed in the preaching of the Gospel, blessed in the accomplishment of his purposes, and blessed by the performance of his great work. But thus far they give nothing. The blessings come to them without their doings. The blessings of the Gospel and the powers of eternal life are brought to them through the doings of others—through the holy Priesthood, or by those who are already numbered among the believers, and according to the will and purposes of God. Are not the Saints, then, from the very beginning of their experience touching the work of the Divine Master, blessed by the doing of his will, blessed in the proclamation of the Gospel, blessed by the accomplishment of his purposes, and blessed by his work being done? Cannot all the Saints answer in the affirmative? Can they not all answer that they have been blessed in this? There can be no question that the Gospel is a blessing,

and its proclamation a sound of glad tidings to the sheep of Israel's fold. The Saints make no hesitation in testifying that they have found in that which the world terms "Mormonism" the pearl of great price; and they are strong in their assurance that the blessings, and the glory, and the power, and the exaltation, and the knowledge, and experience in the eternal life that it opens up to the faithful passes all human understanding. The point, then, is in the experience of the Saints established that the Gospel and the work of God are a blessing? And how have the Gospel and the opportunities, and powers, and Priesthood thereof, and the destiny of the Saints been brought to them? Have not all the blessings and things pertaining to the kingdom of heaven and the eternal life and glories to come reached them upon the principle of *doing?* and has not the whole scheme of salvation and endless exaltation been wrought out by the works of righteousness of the Father and the Son, with the Priesthood and Saints of every age as their co-workers and instruments. From the beginning of their experience, all the Saints have been blessed upon the principle of *doing*. Thus it will ever be found in their experience, and ultimately even all mankind will be blessed in the doings of the Saints and Priesthood, with God and Christ at their head in the doing.

Before entering into the Church and becoming parts and members of the body of Christ, and co-workers with him and his Father, in conjunction with all Saints, they were blessed by the doings and works of others; but having entered into the Church and become numbered among the members and co-workers, they must also be blessed by their own doings or works. Then will be opened the two great channels of blessings, and power, and salvation, and endless exaltation. Those two great channels will be their self-doings and the doings of others; and all their future opportunities, blessings, and destiny will be built upon the works and righteousness of all the Saints and Priesthood from the beginning of the world, and crowned by the works and righteousness of the Father and Son, whose works and righteousness also formed the foundation of all.

If the Saints have been so blessed by the doings of others, will they not be more abundantly blessed by their *own* doings being added to the doings of every *useful* member of Christ's body? Verily, yes. Will they not be blessed by self-works of righteousness? Will they not be more abundantly blessed by their own doings of the will of God? Will they not reap the fruit of their own labours? Most assuredly they will. They were blessed by the works of righteousness of others, and by others doing the will of the Father salvation was brought to them, and from the tree of life planted by the labours of the faithful they have feasted. If, then, the effects of the doings of others have been so full of blessings to them, and the works of righteousness of the faithful before them so fraught with the opportunities of the Gospel and the favour of Heaven, how great will be the blessings, opportunities, and Divine favour resulting directly from their self-doings and works of righteousness?

In receiving the blessings resulting from the doings of others, and in gathering the fruit of the works of others, there was no self-merit. They, in receiving the blessing of the doings of the faithful and in partaking of the favour of the Lord, wrought out no claims for future blessings and Divine favours. They had performed no labours in the vineyard, and not a stone in the rising fabric of the kingdom had they placed. They cannot go to their Lord for the reward of labour done in his vineyard, nor claim an inheritance in the kingdom, in the building of which no stone of theirs can be found. If they desire the eternal reward, they must become workers in their Lord's vineyard; if they would partake of future blessings, they must still be blessed in doing; if they hope to inherit the kingdom, they must put their stones in

the building and let their handiwork appear in its adorning. They, in receiving the Gospel and entering into the Church, were blessed in the will and work of God being done; but then the blessing came by the doing of others; and still they have to be blessed in that will and work being done. But now the basis and claims of all future blessings must rest on their own doings.

Let none deceive themselves. There is no other principle than that of works upon which the Saints can build their hopes of the favour of God and an inheritance in the kingdom—no other source than that of doing from which they can receive from the hand of Heaven the blessings of time and eternity. First, the blessings come from the doings of Christ and his brethren, under the direction of the Father; and when the believers and receivers are numbered among the brethren, then blessings must also come from their self-doings. They become members of Christ through the righteousness of others and their own faith; and then they must be *established* by their own works of righteousness, and an inheritance in the eternal kingdom must be secured by their faithfulness unto the end of their course of trial.

How, then, shall those stand who perform no labour to show as merits of reward—no self-doings of the Divine will as the source of present and eternal blessings—no work of righteousness upon which to build their hopes of the future and of an inheritance in the kingdom to come? If any are unprofitable among the Saints, let them understand that they will lose all blessings received from the righteous doings of others; and having no self-doings, they will also be cut off from future Divine favour and blessings. But they who are profitable will be blessed not only in their self-doings and righteousness, but also in the doings and righteousness of all Saints from the beginning. When the kingdom is *built up by the works of the Saints*, under the direction of the Divine Master, such will inherit it; and by their doings and their faithfulness they will be established for ever.

THE VISITOR.

A TRAVELLING ELDER'S VISIT.

I was contemplating, the other day, upon the many sublime appearances, arrangements, and varied productions of nature, while walking some few miles in the country, when my thoughts were terminated by beholding the house in which a brother resided, whom I was then about to visit. This family consisted of brother and sister R; Thomas, aged 14, who went out to work; Jane, aged 11; Matthew, 6; Joseph, 4; and Lucy, nearly 3. On my approach, I was greeted by sister R. with—

"How are you, brother F.? I am very glad to see you. You are almost a stranger; for it is nearly three weeks since we saw you. We've been expecting you these four or five days."

"I am well, sister, I thank you. How is brother R.? and how are all the little ones?"

"They are quite well, thank you. Sit down and rest yourself, and I will bring you a little refreshment. Brother R. will be in soon."

Sister R. then presented me with a piece of cake for a "snap," as she termed it, when Joseph roared out, "Give me a piece;" which was seconded by Jane.

"No, I shall not," replied the mother. "You had some just now. You know I saved this for your father, and a piece for brother F.

A continual chime of "*I* want some" came from Matthew, Joseph, and Lucy; and Jane would spur them on, whispering, "You cry, Matthew; and mother will be sure to give you some!"

After a roaring match for nearly ten minutes, the mother enters from her busy occupation of preparing supper, and *begs* and *prays* them to "leave off;" which being in vain, she reaches down the rod, giving each a few stripes. But I was sorry to see that, instead of quieting the scene, it made the crying so prevalent, that each tried which could make the loudest noise.

At this juncture Thomas enters; and after greeting me with "How do you do, brother F.?" spoken in his loudest tones, to exceed the crying, he inquired of the children, "What is the matter?" when they inform him of the existence of the cake; and he goes straightway to his mother and "wants some." But she, having before been irritated, in a momentary excitement refuses him. He, however, does not cease his "Let's have some, mother," till she enters the room and cuts a piece for him, giving each of the children a piece to make them "hold their tongues;" for, apparently being used to it, they had good faith in *crying* to obtain the object in view.

After I had sat for a quarter-of-an-hour, brother R. entered, and a number of questions soon passed relative to the welfare of the Saints, the *best news*, &c., &c. We then prepared for supper. The mother meanwhile narrates the affray concerning the cake, and the father, of course, reprimands them severely. But I was led to suppose that no impression was made upon their minds; for in less than five minutes a concert of the same voices began, in the same tone as before, about who should be first served; only at this time it was increased by the vociferations of Sister R., threatening to "turn them out of the room," to "keep them in-doors all the next day," or to "put them to bed;" for she was "ashamed of such conduct, especially before brother F." Still it was to no effect; and as we finished our supper under a torturing misery to the ear, brother R. rose and angrily told his wife to "get them all to bed out of the way."

We then walked round the garden for a quarter-of-an-hour, and saw the result of industry in the bountiful produce of vegetables, &c., so necessary and beneficial to the labouring man; which confirmed my opinion that brother R. was no idler. When we came in, all was quiet. Brother R. sat on one side of the fireplace, Sister R. on the other, and the Visitor in front. The two parents ejaculated—

"What a comfort to be in peace!"

I could have heartily responded "True;" but rather mildly asked—

"Do you not wish you could always have quietness like this in your household?"

"Yes," said both; and the father added—

"These are our only moments of peace, after the youngsters are in bed. We then generally pass the evening in reading our *Star* or *Journal*, and sometimes almost have a little meeting to ourselves in discoursing upon the things of God's kingdom, and rejoice to see the rapid strides which his work is now making, the power that is manifested through his servants, and the order that exists and appears to have become the first law of this Mission; and I can assure you that we reap great benefits from this, even in our little Branch. Our prayer continually is that we may be kept humble and faithful in our positions, and that strength may be given to us to perform all our duties and the requirements of the servants of the Lord. We then retire to rest, with that peace which the world can neither give nor take away."

I felt very glad to find such a good feeling in their bosoms, and for the good spirit of humility manifested in their demeanor—a characteristic so greatly needed by the progressive Saint.

"I am proud," I remarked, "that you can behold and enjoy the order of the Priesthood and the workings of God's kingdom. I therefore feel a degree of confidence that you will realize the truth of a few words of counsel which I am constrained to offer." After a moment's pause, I observed—

"I see in you what I have witnessed in many families, but more especially among the Gentiles,—viz., the want of a ruling power or governing capacity in reference to your children. You must perceive the vast difference between your family and brother T.'s. There the oldest to the youngest obey their parents in every particular. When brother or sister T. ever express a wish for a thing to be done, it is at once done. But here disobedience has been the prominent feature. I do not exaggerate in saying that I have painfully witnessed more confusion in one hour than I should

have seen at brother T.'s in a whole week. The fault is not in your hearts; for I perceived that your feelings were pained on beholding the unruly conduct of your children. I therefore conclude that it results from a lack of firmness in controlling them. You will not, I am sure, take offence at my citing the following 'Golden Rules' for your guidance and use in your household:—

'1. Threaten seldom, and be careful how you threaten. Never *lie*.

2. Never scold your children incorrectly, nor tell them to do a thing (no, not the merest trifle,) unless you intend them to do it; and be certain that it is done.

3. Never give them anything for their crying. Such impressions are often ruinous, and become almost a second nature to them.

4. Never allow your children to be wasteful. Gather up the fragments.

5. Never suffer them to cry at mere trifles. Some acquire this habit very young, and will cry, fret, whine, or snivel continually.

6. Govern the appetites of your children. Let their meals be regular, and their diet plain, always keeping in view their age and circumstances.

7. Do you punish them sometimes for wilful disobedience—do you chastise corporally? Do it carefully, but do it well. Be calm, yet decisive. Keep down passion. Ask God to bless it.

8. Do you ever see a spark of the 'old man' rising? Put it out, no matter in what shape, time, or place it may appear.'"

To these rules for family government, I added—

"Perfect control of your temper, with a firm, resolute, but mild course of proceeding, will control them when young, and will create such a degree of confidence that your word and position will be respected —aye, *revered*, when old. Order is as necessary in your parental position as for an officer in the kingdom of the Most High. Let the dignity and honour of your position be strictly maintained, and then your children will be your glory. 'Train up a child in the way he should go;' and remember that if your children are grounded in the true knowledge of heaven's laws, they will stand nobly among the rising generation who are to bring to pass 'the restitution of all things.' But they *must* learn to observe the *true order*, which is being taught in Zion, and which we are now being taught by the present administrators in these lands."

"Well, Elder F., I am greatly pleased by your visit to us, and feel blessed by your hints. I perceive our weakness, and will try to strengthen myself in that very important point; and I am certain that sister R. will be one with me to carry out your counsels."

Seeing that my time was expired, I arose, and received such a shake of the hand and hearty "good bye" from both as demonstrated that they received my words, not with offence, but as beneficial stripes, as all *true* "Saints" will receive the words of their brethren.

I then departed; and on my way to the good brother's who had kindly provided my bed for the night, I heartily prayed for the good Spirit to rest with them and with all God's adopted children, that we may speedily understand the order of heaven, and carry it into effect upon the earth, thereby being fit and prepared to receive the presence of our Lord and Master when he shall appear with all "his ancients gloriously."

CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

Southampton, Nov. 2, 1859.

President Asa Calkin.

Dear Brother,—I take pleasure in reporting to you the condition of the Southampton Pastorate.

The Presidents of Conferences and Travelling Elders labour arduously and faithfully to build up the kingdom of God, and are one with me continually. The Branch Presidents and local Priesthood are united; hence things move on well. It affords me much satisfaction to state that the Saints also rejoice in labouring for the interests of the kingdom.

The donation was responded to by all the Saints with a feeling of liberality, which has enabled us to clear off the book debt of this Pastorate.

We have not recently added many to

our numbers by baptism, but our meetings generally are well attended by strangers; and as the brethren are indefatigable in wisely sowing the seed, we look forward to reap ere long.

We have been favoured with visits by President Ross, whose good counsel and instruction have made a lasting impression on the minds of the faithful.

I also feel well in the work of the Lord, and have great joy in my labours among the Saints in this Pastorate, and feel to bless them for their continued faithfulness, and fervently pray for the blessings of the Lord to rest upon them for their obedience to all counsel given.

Ever praying the prosperity of Heaven to attend you and your Counsellors,

I remain your brother in Christ,

WILLIAM MOSS.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[*From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism, by Elder* HENRY WHITTALL.]

(Extracts continued from page 722.)

DR. ROBINSON.

"Baptize is a dyer's word, and signifies to dip, so as to colour."

THOMAS SCOTT.

"*Baptizo* is derived from *bapto*—To dip, or immerse."

CALMET.

"*Baptismos*, from *baptizo*—To wash, to dip, or immerge."

KNIGHT (*Penny Cyclopædia*).

"The words 'baptism' and 'to baptize' are Greek terms, which imply, in their ordinary acceptation, washing or dipping."

BLACK (*Encyclopædia Britannica*).

"The word [baptism] is derived from the Greek *baptizo*, a frequentative form of *bapto*—to dip or wash."

SCHAFF.

"*Baptizo*—the frequentative of *bapto*, but synonymous with it, except that the latter, besides the sense 'to immerse,' has the derivative one 'to colour,'—denotes, in the classics, not by any means every mode of *applicatio aquæ* . . . but always an entire or partial *immersio*."

DR. NEWMAN.—PROF. PORSON.

"Not long before the death of Professor Porson, I went, in company with a much respected friend to see that celebrated Greek scholar at the London Institution. I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took down a Greek Testament, and read perhaps twenty verses in one of the Gospels, in which the word *bapto* occurred. I said, 'Sir, you know there is a controversy among Christians respecting the meaning of that word.' He smiled and replied, 'The Baptists have the advantage of us!' He cited immediately the well-known passage in Pindar, and one or two of those in the Gospels mentioned in this letter. I inquired whether, in his opinion, *baptizo* must be considered equal to *bapto*, which, he said, was to tinge as dyers. He replied to this effect—that if there be a difference, he should take the former to be the strongest. He fully assured me that it signified a *total immersion*. This conversation took place August 27, 1807."

EXTRACTS FROM VARIOUS AUTHORS CONCERNING THE PRE-EXISTENCE OF BAPTISM AS A RELIGIOUS ORDINANCE IN THE JEWISH CHURCH.

BISHOP BEVERIDGE.

"Baptism was a rite in common use amongst the Jews before our Saviour's time, by which they were wont to admit proselytes into their religion, baptizing them in the name of the Father, or of God."

DR. HALLEY.

"Baptism existed amongst the Jews, and it was used by them to initiate the disciples they obtained from heathenism before Christ or John the Baptist came."

DR. ADAM CLARKE.

"*Baptism*—A rite among the ancient Jews, by which proselytes were received into the full enjoyment of the Jewish privileges."

"By the baptism of water a man was admitted when he became a proselyte to the Jewish religion."

ALBERT BARNES.

"Baptism was practised by the Jews in receiving a Gentile as a proselyte."

MILTON.

[It was] "the ancient Hebrew custom that all proselytes should be baptized."

MATTHEW HENRY.

"It was usual with the Jews to baptize those whom they admitted proselytes to their religion."

TOWGOOD.

"The ceremony of baptizing . . . was confessedly a ceremony perfectly well known and familiar amongst them [the Jews]."

"This Christian ceremony [baptism] undoubtedly had its origin and was borrowed from the Jewish law."

DR. MANT.

"Proselytes, thus purified and admitted into the Jewish Church by baptism, were said to be regenerated, or born again."

"To the proselyte from heathenism to the Jewish faith, baptism had been a death to his natural incapacities, and a new birth to the civil privileges of a Jew."

"The Jewish proselyte had been baptized with water."

THOMAS SCOTT.

"It became customary in the Jewish Church to baptize those who were proselyted to their religion from the Gentiles, both male and female, as well as to circumcise the male."

RABBI MAIMONIDES.

"Israel was admitted into the covenant by three things—namely, by circumcision, baptism, and sacrifice."

"In all ages, when a heathen was willing to enter into the covenant of Israel, and gather himself under the wings of the majesty of God, and take upon himself the yoke of the law, he must be first circumcised; and secondly, baptized; and thirdly, bring a sacrifice: or, if the party were a woman, then she must be first baptized; and secondly, bring a sacrifice."

KNIGHT (*Penny Cyclopædia*).

"Some early Jewish writers, whose testimony on such a subject is worthy of some regard, speak of it [baptism] as a custom of their nation from very ancient times."

BLACK (*Encyclopædia Britannica.*)

"Baptism has been supposed by many learned authors to have had its origin in the Jewish Church; in which, they maintain, it was the practice, long before Christ's time, to baptize proselytes or converts to their faith, as part of the ceremony of admission."

"Grotius is of opinion that the rite of baptism derives its origin from the time of the deluge; immediately after which, he thinks, it was instituted in memory of the world having been purged by water."

DR. LIGHTFOOT.

"All the Jews assert, as it were with one mouth, that all the nation of Israel were brought into the covenant, among other things, by baptism."

CALMET.

"When they [the Jews] received a proselyte to their religion, they both circumcised and baptized him, affirming that this baptism was a kind of regeneration, whereby he was made a new man."

DR. ALFORD.

"When men were admitted as [Jewish] proselytes, three rites were performed—circumcision, baptism, and oblation; when women, two—baptism and oblation. The baptism was administered in the day time, by immersion of the whole person."

BEAUSOBRE AND LENFANT.

"Baptism was an ancient ceremony performed by the Jews at the admission of their proselytes."

"There were three ceremonies performed at their admission: the first was circumcision; the second was baptizing, which was done by dipping the whole body of the proselyte in water. . . . It is manifest from the Gospel that it was usual among the Jews to admit men to the profession of a doctrine by baptism; for the Pharisees do not find fault with John's baptism, but only blame him for baptizing when he was neither the Messiah, nor Elias, nor that Prophet. When, therefore, this forerunner of the Messiah baptized such persons as he disposed and prepared to receive him, he did no more than practise a thing that was common among the Jews."

(To be continued.)

PASSING EVENTS.

General.—The difficulty between Spain and Barbary continues, and the disturbances in the latter country are still going on. The *Gazette* contains an official notification from the Spanish Government of the ports of Tangier, Tetuan, and Larache, on the coast of Morocco, effected by the Commander-in-Chief of the Spanish naval forces on the coast of Africa, on the 28th October. The *Herald* says that a mutiny has broken out among the Spanish troops collected at Algesiras, and that the French forces collected on the Morocco frontier are being decimated by cholera: the deaths are recorded as exceeding fifty per day.

VARIETIES.

Employment of Time.—A young gentleman, fond of playing the violin, was one morning practising, when his uncle came in, and the following dialogue took place:—*Uncle:* "I fear, Charles, you *lose* a great deal of *time* with this fiddling." *Nephew:* "No, sir; I endeavour to *keep time.*" *Uncle:* "You mean rather to *kill time.*" *Nephew:* "No; I only *beat time.*"

Gardening Memoranda.—Cuttings of the root of the white poplar, steeped in hot water well fermented with yeast, will produce mushrooms in a few days. Chips of the same tree, if buried in a decayed hot-bed, will also produce them. Mushrooms will grow in the dark as well as in the light, in a dark cupboard or a cellar as well as in a field. A shelf two feet wide in a cellar, with as much horse-droppings in proper condition as can be heaped upon it in a sloping bank, will bring them perfect. Instead of seed, the spawn is planted, which is the roots; and they spread like some plants till they fill the soil they are in. Lumps of this spawn are to be put nine inches apart, all over it, just beneath the surface. About an inch of loam, or ordinary garden mould, not too dry nor too wet, should be put all over it, and the whole covered up warm with dry short straw. Sometimes they come very quickly, but generally in six or eight weeks, and continue to come for a long time.

POETRY.

NATURE.

Creation rouses in the mind
  Thoughts on nature's majesty;
Things of art we ever find
  Stand aside with modesty.

Vast stores of principles divine
  Are seen in all created things;
But man's creations dimly shine;
  The shroud of death around them clings.

Perpetual motion of all worlds,
  And never-ending acts of power,
Are scenes of nature, which reveal
  For man to mount a lofty tower.

The age of progress has begun;
  Though error long has held her sway,
The rays from Zion, like a sun,
  Will chase the schemes of men away.

And sciences of sterling worth
  Will be revealed, and every plan
To perfect them for use on earth
  Will God promote to perfect man.

Birmingham. F. W. Blake.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 48, Vol. XXI. Saturday, November 26, 1859. Price One Penny.

MUTABILITY OF EARTHLY THINGS.

BY ELDER DANIEL BONELLI.

All earthly things are mutable and transient. Upon this creation is cast the doom of endless change, and all her works bear the marks of commutation. Whether we contemplate the workings of nature or the course of events that constitute the history of humanity, we discover the same tokens of unremitting change, and still in both some ever-remaining elements of endurance—some forms and principles which appear indissolubly connected with all entity. If we allow the mind to roam over the wide field of human experience, we find in every age, from the remotest to the most modern, things which evidence the truth of the heading of this article, and upon which the mind is prone to rest with profound meditation.

A glorious Eden once bloomed upon this globe in all the effulgence of ideal beauty, redolent with the fragrance of exquisitely fair and superb flowers, yielding its delicious productions for the sustenance of the life of man and the promotion of his joys, and forming a glorious paradise for his communication with the Creator.

That felicitous state of things was destined to pass away, and to be substituted by scenes wherein the pollutions of sin with the keenest sense of human sorrow sadly commingled. Then vanished the unison of the great race of man; and divided and dispersed throughout the world, they were borne onward on the current of thousand commutations to that great variation of destiny which will eventually reveal all the principles that will hold good in every condition of existence.

Nations have risen in different ages of the world, such as Egypt, Babylon, Persia, Macedonia, Greece, Carthage, Rome, and others, and have aspired to and approximated towards, if not fully attained, their climax of national greatness in art, science, wealth, and political predominance; but their splendour has faded—their greatness passed away; and where they once exulted and boastingly revelled in the most gorgeous cities of the earth, there roam now the solitary wanderers over the dark masses of ruins which alone remain to testify that the tales recorded by history concerning their former greatness are true, and that the mightiest of human works, though permitted to remain through many changing scenes, have not fortitude enough to defy the destructive power of time.

There is something grand, sublimely sad, and thought-inspiring in the contemplation of such relics that peer through the gloom of departed centuries, from

the remotest ages of antiquity into our times. They speak with venerably silent eloquence the mournful tale of earthly frailties, and tell this generation that they too must depart, like those whose memories are linked together by the sight of things that have survived them all. Those nations, the ruins of whose works we yet admire, held, in the days of their power, kingdoms and nations subjugated; but their power, their organizations, laws, and influences have departed, and belong to the things that have been, but are no more.

There are nations in our day who aspire to almost universal influence and rule, whose growth has apparently reached that stage of evolution, which, if it was attained by nations before, incurred a host of mighty events, guided by Jehovah's omnipotent hand, that stayed their progress, which before appeared irrestrainable. In the organizations of these nations, political and social, as well as religious, are the corroding and dissolving influences which will ultimately cause their downfall, to be observed by all whose eyes are not dazzled by the hollow glare of a vaunted magnitude. The days are approaching when the wrecks of those nations will also number with the evidences of earthly instability, and rank among the reminiscences of bygone days.

But, surely, the purposes of man's life cannot consist in erecting and producing what the revolutions of a few years will expunge, though many consecutive generations have employed much of their time in demolishing what their predecessors diligently constructed. There must yet be the building of a kingdom entrusted to human enterprise, though under the direction of the great Omnipotent Being,—a kingdom that will supersede in greatness, wealth, felicity, and power of endurance every human system,—that will, instead of dissolving, consolidate, through the addition of the works of every succeeding generation; in whose blessings, in fact, all generations will participate and exult, in whose purposes all the designs of God concerning man will be realized, and whose consolidation and eternal endurance will be the crowning work of the Creator of the earth. That kingdom is now rising on the earth—the realm of glory and of righteousness—a work that answers the boldest picture of ideal greatness, whose purposes are mighty for the strongest of high aspiring spirits, whose scenes of progressive change will never abrogate the works performed in the beginning of its construction, if done with a view to accomplish God's designs, compatible with his plan, and wherein all that is good and great for which a noble soul is yearning will have its place, to harmonize with every portion and ingredient of the grand design.

In this kingdom will be the reward for humanity's toils, the consummation of the earth's destiny, the indemnity for every loss in the experimental scenes, the end of human errors and miseries, and the theatre for the endless enterprise, the boundless progress, and the eternal salvation of the redeemed.

ADAM'S FALL.

BY ELDER GEORGE C. FERGUSON.

"Adam fell, that men might be."—NEPHI.

It is objected that the above passage contradicts the Mosaic account in the book of Genesis, inasmuch as it makes it appear that our first parents could not keep God's commandment—"Be fruitful and multiply," without breaking his other commandment—"But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Now, either it was possible for our first parents to have children in their own likeness before the fall, or it was impossible. If it was impossible, then the statement in the book of Nephi is correct; but if it was possible, then they were in transgression for not having them, as they had either refused or neglected to obey the command to multiply. But to say that our first parents could be in transgression before the fall is to say that they could sin without falling, which amounts to an ab-

surdity. Therefore we must either accept the statement in the book of Nephi as truth, or regard the whole story of the fall as a fiction.

But the objector argues that if Nephi's view of the case be true, then God himself is the author of evil, he having placed Adam on the horns of a dilemma; for to eat of the tree of knowledge was sin, and not to multiply was a standing act of rebellion; so that he had no escape from being a sinner, whichever course he took.

This difficulty may be explained, in one way, by looking at Adam's position after the transgression of his wife. She had been beguiled into sin by the adversary, and was no longer a fit companion or helpmeet for her husband. Under these circumstances, Adam had the choice of two things: he could either eat of the fruit and become like his wife, or he might stand coldly and helplessly by, while his partner was torn from his society. He had been once before "alone," and his heavenly Father said it was "not good." But now to be left, with a consciousness of the utter loss of her who was the gift of God to him, bone of his bone, and flesh of his flesh, would change the delights of paradise into gall and bitterness. Hence it was better for him to do as she had done; for in that case there would be a redemption for both. Eve without posterity could have had no Saviour. There would have been no "seed of the woman" to "bruise the serpent's head"—no champion to "open the prison doors" and burst the bars of death. Therefore "Adam fell, that men might be." From this it is plain that the sin of Eve compelled Adam to do that which was forbidden, in order to fulfil that which was commanded. Nevertheless, if his eating the fruit was a sin, it was a sin which could be atoned for; whereas, had he not eaten after his wife had eaten, he would have involved himself in the guilt of setting aside God's command to "multiply;" and this would have amounted to a crime which would have defied atonement—a crime which would have condemned millions of millions of great and Godlike spirits destined to be born of Adam's loins, who had kept their first estate, to the same doom as Lucifer and his rebel hosts,—in short, a crime which would have entirely defeated the end for which this world was made, and plunged everything into utter and inconceivable ruin. Therefore "Adam fell, that men might be; and men are, that they might have joy."

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(*Continued from page* 746.)

PART II.

To reach celestial and eternal spheres,
  The worlds progressive pass probative states;
Each in the dress of mortal life appears,
  And for the higher deathless life awaits.
Here Time gives limits, and the monarch, Change,
  Makes all things bow and own his fleeting sway;
But changeless states the Endless will arrange,
  Where Saints inherit, and thrice blessed are they.

In Part I. a view of progressive states was taken, and in this view we saw that the disposition and condition of progress were not detrimental to positive truth and right. Moreover, it was seen that eternal progressiveness was not hindering to the great adjustment which will ultimately be brought about through Divine administration, nor destructive of that universal harmony which will exist when God and his Christ shall reign, and when this world shall be also numbered among that glorious and innumerable throng of worlds that have already been redeemed, adjusted, and harmonized. All this, we saw, could be brought about, and the universe still be in a condition of eternal progress, and all the redeemed creations moved onward and upward for evermore.

In our classification of states, we have recognized "Progressive States, Transitory States, and Eternal States." This seems according to a just classification. Let us now extend the views of our subject, and in a consideration of transitory states take another step towards that adjusted and harmonized condition which belongs to eternal states of glory.

There are transitory states of progres-

sive beings and things, and eternal states of beings and things. Now, all the belongings of these two classes of states correspond with the nature and character of the states to which they pertain. The following are characteristic of transitory states:—

To transitory states belong transitory beings. These are mortal and changeable in many senses. They come and they go. To-day they are, and to-morrow they are not. Generations of them succeed generations, and the lives and the races and the names and the characters and the blessings and the powers and likeness and destinies of the fathers are perpetuated in the children. Were it not for these successions of generations and this perpetuation by means of offspring, these beings of transitory states would soon pass away, leaving none to tell the tale or care that they had been. Then transitory states are states of probation, and into this mortal probation souls are sent on trial. Concerning them the Creator has some great object, which will be found fulfilled when the eternal states are worked out. One of the greatest parts of the object of transitory lives is that they may be prepared for eternal lives; one of the chief parts of the object of probationary works of mortals is that they may be fitted to perform the abiding works of immortals; and transitory states and the merits and the labours and the trials and the laws and the goods and the rights are, that eternal states may be brought in with the reward of those merits, the fruits of those labours, the blessings of those trials, the effects of those laws, the crowning of those goods, and the establishment of those rights upon a broad, eternal, just basis. Then there are transitory things which are fleeting and perishable. In these states transitory relations are formed which at the best are not too secure or satisfactory, and which are nearly totally broken by death, and often are lost in distance, or forgotten in the obscurity of time. In these states transitory societies spring up, which war and compete and devour and break into pieces, thus appearing more like chaos than society. With these may be ranked nations, empires, kingdoms, republics, institutions, and systems in general of a transitory nature. These are all built as upon sand, and they pass away, leaving scarcely their relics or marks on the page of history. After these may be named transitory honours, that are but as the tinsel of vanity,—titles that are but as empty sound,—possessions, to which the holders can lay no Divinely-sanctioned rights, nor can often show more than very questionable human rights, and riches that are but as dross at best, and which often purchase a bitter poverty for the soul in the world to come. To these, again, may be added transitory powers, in which there is no essential power, and which only become powers in an improper and wicked society. When that society has passed away, and an eternal society becomes established, and eternal powers used, then those transitory powers will be useless and of non-effect. Those who have not, through righteousness and the revelations and endowments of God, obtained the powers of eternal worlds and endless lives, will find themselves, when transitory states are passed away, powerless indeed.

With the powers that belong to transitory states and things may be included positions and authorities pertaining to those states. They are of the same nature. Brought about by birth or chance or favouritism or human choice, they are not abiding in their nature, nor do they partake of the spirit of eternal things. Oftentimes are they the results of aggression, war, desolation, and stupendous robbery, by nations acting the parts of banditti and plunderers, only doing it with that magnificence and pomp which has made the gory field of human slaughter, carpeted with its indescribable horrors, a field of dreadful glory, where this world's heroes win their laurels and their crowns. The possessions and dominions won in those gory fields and taken as spoil from the vanquished and slaughtered peoples give the positions and create the authorities of this transitory world. And if we extend the view to the internal affairs of nations, we see ten thousand miniatures of the field of strife, aggression, slaughter, and spoil. There the same spirit obtains. There authorities and positions are created very like as they are at first created over vanquished peoples or infant societies—namely, by might, by aggression, by usurpation, by spoiling, by overbearing, by stratagem, and by conquest. There positions and authorities are built upon foundations no better than those upon which warrior-

chiefs, by the aid of their splendid banditti and heroic ruffians, build their own thrones and establish the ranks of their nobles. In society generally, and in the whole history of the human race, may be seen the same drama of positions and authorities, played in the same spirit and with similar action and similar manners, and by corresponding characters. Whether that drama be played by armies or despots or congresses or parliaments or councils or diplomatists or representatives, whether of municipalities or of societies in their national capacities, or, even if we descend in the scale to masters and men, the employers and the employed, there is throughout a similar rendering of the drama of positions and authorities. When, therefore, all those arrangements and actions and means and instruments which created the authorities of this transitory world are vanished away, where will those authorities be found, or their vestiges left? And when the foundations upon which these positions and thrones and ranks are built are crumbled away for ever, where will those positions and thrones and ranks be found?

Last of all, human and probationary governments may be named as belonging to transitory states. Now, mere human governments are not, strictly speaking, proper or legitimate, as they are most assuredly not eternal. In this strict sense of speaking, no form of government and no administrative bodies are legitimate, except that government be theocratic and those administrative bodies Divinely-appointed and anointed by a living and inspired Priesthood. No matter how perfect the form of human government may be, whether patriarchal, monarchal, imperial, despotic, or republican, they are, strictly speaking, not legitimate; and no matter how good administrative bodies might be, if they are not called of God and sustained by Divine sanction, speaking in the perfect sense and according to eternal states, they have no legislative rights or authorities to rule mankind. When governments are wholesome and good, doubtless the Supreme Legislator approves of them, because they agree with his purposes and his laws and his truths and his attributes; and when good men administer the affairs of nations and societies, he approbates and blesses their administrations. He also permits, for his own wise ends, bad governments to stand during their day of trial; and wicked rulers have also their day; and in very much the wicked share equally with the righteous in the providences, blessings, laws, and long-sufferings of God; for he has a fixed economy and general arrangements which cannot be thrown out by individual man. It is true the majority believe that miracles are caused by some suspension in that economy and some change in his general arrangements. But we do not thus view the matter, nor consider it to be necessary to the display of his miraculous power or his direct intervention for his economy to be suspended or his laws broken.

The Lord, then, may be said to approbate and bless good governments and rulers, and to permit bad institutions, and to allow the wicked to have their day and partake of the opportunities and blessings of his established economy and general arrangements. But still even the best human governments are not eternal, and will not be found perpetuated when the adjustment of the world takes place and abiding states of things come in; and the time will arrive when bad governments and institutions will no longer be permitted, but will be consumed with all that is fit and prepared for the great burning at the day of the consummation of all things. Moreover, although good men and honourable, who have taken part in the legislation and administrations of nations, are under the approbation of Heaven, and will be rewarded according to their righteousness, they not having Divine authority delegated to them, nor the callings, appointments, and endowments of the priestly and kingly offices conferred upon them, when the eternal states of governments and things are established, their legislative and administrative functions will have fled away, and the appointments and authorities which they held from their fellow-man will not be acknowledged then. The wicked also shall then no longer reign, and their thrones and honours and glories will have crumbled as into dust, or have vanished like the misty things and appearances of night before the opening reign of day. Then shall the remembrance of the wicked pass away like intangible shadows, or be driven from the memory of the blissful living like phantoms of midnight, while wicked kings and rulers themselves, with all the nations that

forget God, will depart into hell until the "foul deeds done in" their "days of flesh are burned and purged away."

In that day, when transitory states shall be passed and transitory things will be no more, blessed will be the righteous and honourable of men, and thrice blessed will the Saints and holy ones be who have lived for eternity, and secured to themselves an inheritance in the eternal states to come, and obtained, through the election and sealings of God, the powers and authorities and glory and dominions and positions that shall never pass away.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 748.)

[July, 1843.]

A shower of rain in the p.m. The son of James Emmett, aged 8 years, killed by lightning while standing in his father's doorway in Bain Street.

To show the spirit of the times, although I do not vouch for the accuracy of all the statements, I copy from the *Illinois State Register*:—

"The public is already aware that a demand was lately made upon the Governor of this State for the arrest of Joseph Smith, and that a writ was accordingly issued against him. We propose now to state some of the facts, furnishing strong ground of suspicion that the demand which was made on the Governor here was a manœuvre of the Whig party.

1. A letter was shown to a gentleman of this city, by the agent of Missouri, from the notorious John C. Bennett to a gentleman in one of the western counties of that State, urging the importance of getting up an indictment immediately against Smith, for the five or six year old treason of which he was accused several years ago.

2. This charge had been made once before, and afterwards abandoned by Missouri. It is the same charge on which Smith was arrested and carried before Judge Douglass and discharged two years ago. After that decision, the indictment against Smith was dismissed, and the charge wholly abandoned.

3. But in the letter alluded to, Bennett says to his Missouri agent, Go to the Judge, and never leave him until he appoints a special term of the court; never suffer the court to adjourn until an indictment is found against Smith for treason. When an indictment shall have been found, get a copy, and go immediately to the Governor, and never leave him until you get a demand on the Governor of Illinois for Smith's arrest; and then despatch some active and vigilant person to Illinois for a warrant, and let him never leave the Governor until he gets it; and then never let him come back to Missouri without Smith.

4. A special term of the Circuit Court of Daviess County, Missouri, was accordingly called on the 5th day of June last. An indictment was found against Smith for treason five years' old. A demand was made and a writ issued, as anticipated, by the 17th of the same month.

5. Bennett, it is well known, has for a year past been a mere tool in the hands of the Whig junto at Springfield. He has been under their absolute subjection and control, and has been a regular correspondent of the *Sangamo Journal*, the principal organ of the Whig party. He has been a great pet of both the *Journal* and the junto; and that paper has regularly announced his removals from place to place, until latterly; and within the last year, has published more of his writings than of any other person, except the editor.

6. Cyrus Walker, a short time after his nomination as the Whig candidate for Congress in the 6th district, made a pilgrimage to Nauvoo, for the purpose of currying favour with the Mormons, and getting their support. But in this he was disappointed, as it appeared that many of the Mormons were disposed to support the Democratic candidate. Cyrus went home disappointed and dejected; and it was generally believed that, failing to get the Mormon vote, he would be beaten by his Democratic opponent.

7. Let it be also borne in mind that the treason of which Smith was accused was five or six years' old; that it had been abandoned as a charge by Missouri; that the Circuit Court of that State sat three times a year; that Smith was permanently settled at Nauvoo, no person dreaming that he would leave there for years to come; that they might have waited in Missouri for a regular term of the court, if the design was simply to revive a charge of treason against Smith, with a perfect assurance that he would always be found at home, and be as subject to arrest at one time as another. But this delay did not suit the conspirators,

as it would put off an attempt to arrest Smith until after the August election.

Let it be borne in mind also that the agent of Missouri, after he had obtained the custody of Smith at Dixon, refused to employ a Democratic lawyer, and insisted upon having a Whig lawyer of inferior abilities, simply upon the ground, as he stated, that the Democrats were against him.

Let it also be borne in mind that Cyrus Walker, the Whig candidate for Congress, miraculously *happened* to be within six miles of Dixon when Smith was arrested, ready and convenient to be employed by Smith to get him delivered from custody; and that he was actually employed, and actually did get Smith enlarged from custody; and withal,

Let it be remembered that John C. Bennett is the pliant tool and pander of the junto at Springfield; and that he was the instigator of an unnecessary special term in Missouri, on the 5th day of June last, for the purpose of getting Smith indicted.

We say, let all these facts be borne in mind, and they produce a strong suspicion, if not conviction, that the whole affair is a Whig conspiracy to compel a Democratic Governor to issue a writ against Smith, pending the Congressional elections, so as to incense the Mormons, create a necessity for Walker's and perhaps Browning's professional services in favour of Smith, to get him delivered out of the net of their own weaving, and thereby get the everlasting gratitude of the Mormons and their support for the Whig cause."

Thursday, 20th. I furnished Bishop Miller with $290 for the expedition to the Pinery.

Friday, 21st. Rode to the farm with my daughter Julia.

The *Maid of Iowa* sailed for the Pinery in Wisconsin, with Bishop Miller, Lyman Wight, and a large company, with their families.

Lieut.-Col. John Scott was elected Col. 1st Reg., 2nd Cohort, to fill the vacancy of Col. Titus Billings, resigned.

Saturday, 22nd. I rode out in my buggy in the evening.

Sister Mary Ann Holmes was brought to my house sick. She has been confined to her bed for upwards of two years.

Elders Young, Woodruff, and Smith left Cincinnatti at eleven a.m., on board the *Adelaide*, for Pittsburg. While on board, Elder Kimball dreamed that he was at work in a pottery, where there was a large amount of clay drawn together: he examined it, and found it to be yellow, rotten stuff, of no account; and he thought it was easier to go to the clay bank and get new clay, which would make better vessels; but, after awhile, he concluded to work up this clay into vessels, which, when made, proved to be rotten; which is a representation of the people of Cincinnatti.

Sunday, 23rd. Meeting at the stand. I preached. I insert a brief synopsis of the discourse, reported by Dr. Richards:—

"I commence my remarks by reading this text—Luke xvi. 16:—'The law and the Prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it.'

I do not know that I shall be able to preach much; but, with the faith of the Saints, may say something instructive. It has gone abroad that I proclaimed myself no longer a Prophet. I said it last Sabbath ironically: I supposed you would all understand. It was not that I would renounce the idea of being a Prophet, but that I had no disposition to proclaim myself such. But I do say that I bear the testimony of Jesus, which is the spirit of prophecy.

There is no greater love than this, that a man lay down his life for his friends. I discover hundreds and thousands of my brethren ready to sacrifice their lives for me.

The burdens which roll upon me are very great. My persecutors allow me no rest, and I find that in the midst of business and care the spirit is willing, but the flesh is weak. Although I was called of my heavenly Father to lay the foundation of this great work and kingdom in this dispensation, and testify of his revealed will to scattered Israel, I am subject to like passions as other men, like the Prophets of olden times.

Notwithstanding my weakness, I am under the necessity of bearing the infirmities of others, who, when they get into difficulty, hang on to me tenaciously to get them out, and wish me to cover their faults. On the other hand, the same characters, when they discover a weakness in brother Joseph, endeavour to blast his reputation, and publish it to all the world, and thereby aid my enemies in destroying the Saints. Although the law is given through me to the Church, I cannot be borne with a moment by such men. They are ready to destroy me for the least foible, and publish my imaginary failings from Dan to Beersheba, though they are too ignorant of the things of God, which have been revealed to me, to judge of my actions, motives, or conduct, in any correct manner whatever.

The only principle upon which they judge me is by comparing my acts with the foolish traditions of their fathers and nonsensical teachings of hireling priests, whose object

and aim was to keep the people in ignorance for the sake of filthy lucre; or, as the Prophet says, to feed themselves, not the flock. Men often come to me with their troubles, and seek my will, crying, Oh, brother Joseph, help me! help me! But when I am in trouble, few of them sympathize with me, or extend to me relief. I believe in a principle of reciprocity, if we do live in a devilish and wicked world, where men busy themselves in watching for iniquity, and lay snares for those who reprove in the gate.

I see no faults in the Church; and therefore let me be resurrected with the Saints, whether I ascend to heaven, or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors, and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good? I don't care what a man's character is; if he's my friend—a true friend, I will be a friend to him, and preach the Gospel of salvation to him, and give him good counsel, helping him out of his difficulties.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 26, 1859.

THE TEN VIRGINS—THE WORLD'S MIDNIGHT.—Experience shows us a great danger which the Saints in common with others are liable to fall into. It is that of putting off present duties, and their days of preparation and trial, and their aptness to sleep, until a night of calamities surprises them, or to slumber their period of preparation away. No matter how clearly the future might be foretold, or how earnest the warning against unpreparedness, many, very many will sleep until that clearly-told future comes upon them like a thief in the night. Though they will be thrice blessed who are ready to receive God's preparatory purposes, and ready to receive the Bridegroom when he shall come, yet those purposes will and do suddenly surprise thousands asleep on the watch-tower; and ultimately, before the lamps of the foolish virgins will be lit, and they in readiness, the Bridegroom will be received by the wise virgins, and they will enter with him into his chambers; and then will the door be shut. Afterwards, the unprepared will come and knock at the door; but the Lord will refuse to let them in, and declare that he knows them not. What a calamity will it be for the unprepared to be shut out, to endure all the horrors of midnight, and to have the disownment of the Lord ringing in their ears—"I know you not!"

Now, we believe that the parable of Jesus concerning the ten virgins has a special application to the last days. The period for the fulfilment of the parable is connected with the coming of the Bridegroom, or Christ,—not meaning his first advent, but that consummating advent, "when the Son of Man shall come in his glory, and all the holy angels with him, and when he shall sit upon the throne of his glory," and when "before him shall be gathered all nations." "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish," &c.

Moreover, not only has the parable a general application to the kingdom of heaven to come in the last days, but it has also a particular reference and application to the gathering of the Saints. They are to gather together to meet the Bridegroom. This they believe, and have believed for years. Every one who

emigrates and goes to the Valley of the Mountains should go for no personal or worldly object, but wholly according to the true object of the gathering together—namely, that the Saints may build up the kingdom of God, and prepare for the coming of their Lord. And the Bridegroom will come first spiritually and invisibly, and ultimately literally and visibly to his people. In other words, Jesus and his angels and the spiritual Priesthood will gather with the Saints to the place appointed, and they will enter into the chambers of the Lord, and the door will be shut. There he will dwell with and reign over his people; and not only will he, with his angels and ministering spirits, dwell invisibly with his people, but, perhaps, to the faithful and most prepared they may reveal themselves personally and visibly. Having appeared through his judgments and overturnings, taking vengeance upon the wicked nations and the wicked generally, and having accomplished so much of his purposes as reach to this point, he will then come forth with his Saints out of his chambers, or the Lord's hiding-place, where he has hid his people while his ministers of judgment and power have executed vengeance upon the wicked. Then will the Lord, with his Saints, appear in glory to the remnant of the nations, through the medium of the Spirit and the Priesthood, and the growth of that millennial kingdom which shall be universal; and after the midnight of the world is past, the kingdom of heaven will spread abroad, and a morning of a new day open for all the world. Thus will the coming of the millennial day of righteousness and the reign of Christ continue until his last great personal and visible appearing with his Saints in the clouds and glory of heaven, when all that cannot abide his presence will be consumed.

The parable of the ten virgins applies to the dispensation when all these events and purposes have to take place. That dispensation was opened by Joseph Smith; and the Latter-day Saints are the virgins who are to go out to meet their Lord, and to enter into his chambers until the midnight of the world is past; and afterwards, they will reign with him throughout the millennial day. The Saints, or the virgins, believe that this is the midnight of the world; and they have heard the cry, "Behold, the bridegroom cometh: go ye out to meet him." The parable seems more confined in its application to the gathering of the Saints out of Babylon to the hiding-place prepared for them until the midnight hour is past, and the Lord has scourged the nations, when he will bring them from the chambers of the mountains, to show forth his glory and to build up the New Jerusalem.

This parable of the ten virgins has been applicable to the Saints from the beginning of this dispensation, when the Prophet Joseph first proclaimed—"Behold, the Bridegroom cometh," and from the period when the voice from heaven, through the Prophet, called upon them to come out of Babylon and gather together to prepare for the coming of their Lord. But never was the parable so applicable to them as now; never was it so near the climax of its fulfilment. The Saints have gathered together out of Babylon by tens of thousands, and they have actually entered into the chambers of the Lord—the Rocky Mountains—the place prepared for them, according to the foreknowledge and purposes of God. The midnight of the world has reached nearly its last moments, and a thick cloud of judgment and horrors is spreading over the earth; and soon it will be said—In Zion and in Zion only are peace and safety. That the time is not far distant when the door of gathering will be shut to the ungathered Saints among the nations, until the midnight is past, the Lord has testified by a sign—namely, the closing of that door for a season. Before the great closing of the door of gathering, and the shutting up of the Saints in the mountains, while the midnight of the world and its horrors are passing over-

the nations in general, and the United States in particular, perhaps there may be other signs given to the ungathered, and warnings brought home to them, by preparatory convulsions in the United States, telling the ungathered not to delay. Again, perhaps, we may be nearer some great closing of the door of emigration than many imagine, or than can be at present exactly determined. The closing of the door of emigration by the Utah difficulties was a sign and foreshadowing of a greater and longer closing. There is only just time given to the ungathered to profit by that sign, and to prepare themselves to go out of Babylon, with well-trimmed, burning lamps, to meet the Bridegroom, (whose coming is in this dispensation,) and to be hid in his chambers while the midnight of the world is passing.

But, according to the parable, five of the virgins will be wise, and five will be foolish. Now, those who are called Saints should bear this in mind and apply it to themselves, for its application is to them, and not to the world. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish." Should not those who are called Saints—those who profess to be the "virgins," reflect deeply upon this prophetic indication of Jesus, the greatest of all Prophets? And is it not of the utmost importance that each should endeavour to be among the "*wise*" "virgins?" Although it will turn out to be the fact that the kingdom of heaven in the last days will agree with the parable, and those in the Church be like ten virgins, five of whom will be foolish, each of the virgins *ought* to be wise, and each of those who bear the name of Saints should make it the great object of life to be like one of the wise virgins.

The foolish virgins will be characterized by one or both of the following peculiarities: They will be those who are disposed to slumber *after* they are in the Church—*after* the cry which *has* reached them—"Behold, the Bridegroom cometh: go ye out to meet him." Of course, this class will include those who neglect present duties, and who linger in Babylon after the way is open, or who do not vigorously and faithfully prepare to go out of Babylon to meet their Lord. The other class will be those who have not their lamps well trimmed, and who do not keep them burning constantly, or who have never had them lighted, or who have let them go out again after they were lit. Should any of these happen to go out to meet the Bridegroom, they are liable to stumble by the way; for *they* will carry no burning lamp to lighten their way. And though they should reach Zion by the well-trimmed, burning lamps of others, they will find times and places which will require the light of their own lamps. Should those lamps never have been lit, or if their lamps, which once, perhaps, burned brightly, should have gone out again, they will be like the foolish virgins, who had to beg of the wise virgins, saying, "Give us of *your* oil, for our lamps have gone out." But they will be answered, "Not so," &c; for it *cannot* be "*so*." All those who have not lamps well-trimmed and lighted cannot be numbered among the wise virgins, and are not of those who will be accounted worthy to receive the Bridegroom.

The Saints should bear in mind the parable of the virgins, and the many considerations connected therewith; and while they are required not to linger or slumber in Babylon, they must remember that their lamps should be constantly well-trimmed and burning. Should they go out to meet the Bridegroom with lamps unlighted and without oil, or should they let their lamps ever go out, the hour to *them*, whether in Babylon or Zion, in hell or heaven, will be as midnight, and *their surroundings* will be darkness.

ARRIVALS.—We have great pleasure in announcing the arrival of Elders John Van Cott, Milo Andrus, N. V. Jones, Jacob Gates, E. H. Blackburn, and O. N. Liljenquist. These brethren left Salt Lake Valley on the 20th of September, and arrived here, after a somewhat tempestuous voyage, on the 13th instant, in fine spirits and good health, except the inconvenience and unpleasantness usually experienced from the motion of the vessel. We were much rejoiced to meet our brethren, and have had a pleasant and profitable time with them. It has been a time of refreshing to us, and we are certain the Saints will rejoice to learn that they are among us. Elders Van Cott and Liljenquist have appointments to labour in the Scandinavian Mission, whither they will immediately proceed, and over which Elder Van Cott is appointed to preside.

The other brethren are appointed to labour and travel in the various Conferences throughout the British Mission, to preach the Gospel and counsel, instruct, and bless the Saints; and we are sure their visits will be hailed with joy, and attended with much good. The hearts of the Saints will be open to receive and minister to their comforts, and their minds prepared to receive and appreciate their instructions; and we invoke the blessing of the Lord upon these our beloved brethren and the Saints, that all may be benefited, and the cause of God advanced in these lands through their labours.

THE VISITOR.

A CONVERSATION ON NOVEL READING.

When passing through the streets of W—— one evening, I remembered that I purposed to visit brother G. as soon as convenient; and having no particular engagement for the next hour, and supposing him to have returned from work, I determined to go to his house at once.

When I entered, I found sister G. in the first room, which had recently been converted into a ginger beer and sweetmeat shop; but as she was engaged in making a "bargain," and I understood the glance she cast at me, I passed into the back room, through the window of which I could see brother G. engaged at some work apparently almost finished in the yard. I sat down at the table, upon which I observed a mass of periodicals heaped up in grotesque confusion. Desirous of knowing what formed the chief literature of the house, I examined the stock before me, and discovered that it principally consisted of *Reynolds's Miscellany*, *Parlour Journal*, and some copies of illustrious *Punch*. But I could not find one *Millennial Star* or *Journal of Discourses*. After a few minutes, brother G. entered; and after the customary greetings and a few general remarks, I said—

"I wondered why you were not at the Council meeting last Tuesday night. I was in some degree disappointed not to see you there, as I especially desired your presence."

"Did you, indeed?" he said. "Well, I must come another time. I intended to be there, but sat down to read that night, and totally forgot all about the Council meeting until it was more than an hour too late."

After this I remained silent for a little while, and then asked—

"Have you read the *Star* of last week?"

"No," he replied, "I have not, except the poetry on the back of it."

"Do you not make a practice of reading the *Stars*?"

"O yes; I read a portion of most of them, but I dare say not exactly all."

I sat again a minute or two in meditative silence; and then, looking askance at the heap of papers on the table, and afterwards at him, asked—

"Do you often read these periodicals?"

"Yes, I generally read them, when I

can find time for it," he answered; for I can glean much useful instruction from them, and they are entertaining as well. There is no harm in that, I suppose. Do you not read some of them?"

"Yes," I replied; "I do sometimes, but very little. I am not so bigoted as to think that they would contaminate me; but I do think it much better first to read the publications of the Church, and to attend to the instruction given therein; and if, after this is done, any time is left for the reading of other things, then I believe that the time may with some advantage be employed in their perusal, to give a little variation and recreation to the mind. I believe that there are many instructive things in such papers, as you have remarked; but, to use a comparison, what would you think of a man who, desirous of obtaining a few grains of corn, would search a great number of sacks filled with chaff, in order to find them, because it was likely that there were some among the chaff, if at the same time and place there was a sack filled with grain equally accessible to him? The answer is obvious. And can you not see that your reading is exactly such an action? You read a great number of periodicals wherein there may be some items of really valuable intelligence, but so intermingled with folly and the productions of excited and erratic imaginations wandering from life's realities into their own dabbled creations, that it scarcely repays the trouble of extracting them, while there are works within your reach—yea, in your own house, written by men whose lives are devoted to the promulgation of Gospel truths, whose spirits fervently desire the spread of noble sentiments, and who expect an appreciation of their labours, at least among those who have espoused the cause of God. You find your attention captivated by the writings of uninspired men, who write fictitious tales to chase life's precious hours into the past, and exclude from your notice the words of the Priesthood of the living God, who disperse gems of truth to teach humanity how to use every moment of this fleeting existence for the accomplishment of eternal purposes. And then you ask if there is any harm in it! It leads you to forget some of the most important of the sacred duties connected with your position in God's kingdom on the earth; and you are not aware of any fault! If persisted in to the extent you now practice it, it will alienate you from the plain and sacred truths of the Gospel, and lead you to elude its requirements and to question the superiority of its truth."

During these observations, brother G. became very serious; and when I had finished, he expressed his appreciation of my remarks, and a resolution to acquaint himself with the contents of the *Star* more diligently than hitherto; and after a little further conversation on other topics, I went away with the satisfaction of knowing that I had occasioned meditations which would prove productive of greater diligence and faithfulness.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[*From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism, by* Elder Henry Whittall.]

(Continued from page 755.)

EXTRACTS FROM ANCIENT AND MODERN AUTHORS DECLARING THAT IMMERSION WAS THE ORIGINAL FORM OF BAPTISM OBSERVED IN THE EARLY CHRISTIAN CHURCH.

The following are the testimonies of some of the Fathers, historians, commentators, and other ecclesiastical writers and dignitaries, to the fact that a total immersion of the body in water was the recognized, regular form of baptism adopted in the primitive Christian Church:—

BARNABAS.

"Consider how he has joined the cross and the water together; for this he saith—"Blessed are they who put their trust in the cross, descend into the water. . . . The signification of which is this, that we go down into the water full of sins and pollutions; but come up again, bringing forth fruit."

JUSTIN MARTYR.

"If such there be as believe that the things taught and spoken by us are true, obey them, and profess that they are able to live so (as these things require), these persons are instructed, fasting, to pray and beseech from God a pardon of all their former sins,—we fasting and praying with them. After that, they are led by us to where there is water, and are born again in that kind of new birth by which we ourselves were born again. For upon the name of God the Father and Lord of all, and of Jesus Christ our Saviour, and of the Holy Spirit, the immersion in water is performed; because the Christ hath also said, 'Except a man be born again, he cannot enter into the kingdom of heaven.' . . . But in order that we might not remain children of this ignorance and corrupt necessity of nature, but by choice and knowledge obtain in the water the forgiveness of the sins we have committed, the name of the Father and Lord of all is pronounced on him who has to be born again and has repented of his sins; those who lead to the laver (place of baptism) the individual to be immersed pronouncing this the name of God only."

TERTULLIAN.

"When we are about to come to the water, in the same place, but at a somewhat earlier time, we do in the Church testify, under the hand of a chief minister, that we renounce the Devil and his pomp and angels. Then we are thrice dipped."

"Because the person in great simplicity . . . is let down in the water, and, with a few words said, is dipped. . . . There is no difference whether one is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between those whom John dipped in Jordan and those whom Peter dipped in the Tiber. . . . We are immersed in the water."

BISHOP OF LINCOLN *from* TERTULLIAN.

"The candidate [for baptism] having been prepared for its due reception by frequent prayers, fasts, and vigils, professed, in the presence of the congregation and under the hand of the President, that he renounced the Devil, his pomp, and angels. He was then plunged into the water three times, in allusion to the three persons of the Holy Trinity."

GREGORY (*the Great*).

"Let the priest baptize with a trino (triple) immersion, but with only one invocation of the Holy Trinity, saying, 'I baptize thee in the name of the Father, (then let him dip the person once,) and of the Son, (then let him dip the person a second time,) and of the Holy Ghost,' (and then let him dip the third time.)"

BISHOP BURNET.

"They [the primitive Christians] led them into the water, and with no other garments but what might cover nature, they at first laid them down in the water, as a man is laid in a grave; and then they said those words —'I baptize (or wash) thee in the name of the Father, Son, and Holy Ghost:' then they raised them up again, and clean garments were put on them; from whence came the phrases of being baptized into Christ's death, of being buried with him by baptism into death, of our being risen with Christ, and of our putting on the Lord Jesus Christ, of putting off the old man, and putting on the new."

DR. MOSHEIM.

"The sacrament of baptism was administered in this [first] century without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

"The persons [in the second century] that were to be baptized . . . were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the expressed command of our blessed Lord."

BINGHAM.

"Baptisteries were anciently very capacious, because, as Dr. Cave truly observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time. And then the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise. . . . The baptistery, properly speaking, was the whole house or building in which the font stood, and where all the ceremonies of baptism were performed; but the font was only the fountain or pool of water wherein persons were immersed or baptized."

BISHOP STILLINGFLEET.

"At first, baptism was administered publicly, as occasion served, by rivers. Afterwards, the baptistery was built at the entrance of the Church, or very near it, which had a large bason in it that held the persons to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused, fonts were set up at the entrance of churches."

WADDINGTON.

"The sacraments of the primitive Church were two—those of baptism and the Lord's supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."

VOSSIUS.

"That the Apostles immersed whom they baptized, there is no doubt. . . . And that the ancient Church followed their example is very clearly evinced by innumerable testimonies of the Fathers."

BISHOP BEVERIDGE.

"It was [in former times] enjoined that all persons to be baptized should be plunged three times into the water."

HERMAS.

"The Apostles and teachers preached to them that before were dead, and gave them this seal; for they went down with them into the water, and came up again."

JOWETT.

"Baptism in the apostolic age . . . was performed by immersion."

BISHOP PEARCE.

"The person baptized went down into the water, and was as it were buried under it."

DR. SAMUEL CLARKE.

"In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water."

DR. CHALMERS.

"We doubt not the prevalent style of administration in the Apostles' days was by actually submerging the whole body under water."

RIDDLE.

"There is no doubt that the usual mode of administering baptism in the early Church was by immersion, or plunging the whole body of the person under water."

BISHOP BOSSUET.

"We are able to make it appear, by the acts of Councils and by the ancient rituals, that for thirteen hundred years baptism was thus [by immersion] administered throughout the whole Church as far as possible."

STACKHOUSE.

"Several authors have shown and proved that this immersion continued (as much as possible) to be used for thirteen hundred years after Christ."

BURKITT.

"Immersion was the acknowledged mode till the days of Knox and Cranmer, 300 years ago."

KNIGHT (*Penny Cyclopædia*).

"The manner in which it [baptism] was performed appears to have been at first by complete immersion."

"It is most probable that the early Christians baptized for a long time after the primitive manner which was practised by St. John (Matt. iii. 6, 16)."

"It was the practice of the English Church from the beginning to immerse the whole body."

RICHARD BAXTER.

"We grant that baptism, then, (in the primitive times,) was by washing the whole body. Though we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it."

VENEMA.

"It is without controversy that baptism in the primitive Church was administered by immersion into water, and not by sprinkling."

BISHOP TAYLOR.

"The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Saviour."

SCHAFF.

"As to the outward mode of administering this [baptismal] ordinance, immersion, and not sprinkling, was unquestionably the original, normal form. . . . Not till the end of the 13th century did sprinkling become the rule, and immersion the exception."

FARRAR.

"Immersion — "The usual method in which baptism was administered in the early Church."

"Immersion was undoubtedly a common mode of administering baptism, and was not discontinued when infant baptism prevailed. . . . Sprinkling gradually took the place of immersion, without any formal renunciation of the latter."

LORD KING.

"As for the quantity of water employed [anciently] in baptism — that is, whether they sprinkled or dipped, to me it seems evident that their usual custom was to immerse or dip the whole body."

ARCHBISHOP SECKER.

"Burying, as it were, the person baptized in the water, and raising him out again, without question was anciently the more usual method."

(To be continued.)

PASSING EVENTS.

GENERAL.—The London *Times* of the 15th instant says—"From information derived from a vast number of independent sources, we entertain no doubt that a feeling of hostility more bitter than has existed in France since the peace of 1815 is at this moment entertained towards this country: the French press, so guarded on all other subjects, is on this outspoken. According to a late telegram, the French mercantile steamers have been all engaged by Spain to carry troops and material to Morocco: several English steamers have also been chartered for the same purpose: the expedition from France to China will be less formidable than was at first supposed, and the troops are to be conveyed in man-of-war steamers.

AMERICAN.—The New Brunswick papers state that an earthquake was felt at the Eastward on the 26th ult., the houses shaking to and fro with the vibration. Two hundred hostile Indians have been captured on the head waters of Feather River, and placed in the Mendocino Reservation. A new religious movement has commenced at Fond du Lac, called the Broad Church, as it is without any creed. A number of clergymen of Philadelphia, including representatives from all the different religious bodies, lately united in an address to "Christians of all denominations," in which they proposed a day to be set apart "as a day of special prayer, that all Christians may be so joined together in amity of spirit and in the bond of peace, that they may be an holy temple acceptable to God."

MEMORABILIA.

SHILLINGS were first coined in the reign of Henry the Seventh.

KINGS OF ROME.—The "seven kings" of Rome (whose history is traditional,) were as follow:—Romulus, Numa Pompilius, Tullius, Tullus Hostilius, Ancus Martius, Tarquinius, Servius Tullius, and Tarquinius Superbus.

HEAT CONDUCTORS.—Metals are the best conductors of heat, liquids next, and gases next. Amongst solids, gold, silver, and copper are the best; glass, bricks, and many stony substances are bad; but fur, hair, charcoal, and porous or spongy substances the worst.

GREAT SALT LAKE.—This lake is the saltest body of water known. No fish can live in it, nor can a person sink in it. Any quantity of its water taken will yield nearly one-fourth its bulk of salt. The water appears of a light green hue for ten or twenty rods; but beyond that distance it appears of a dark blue colour.

UNITED STATES OF AMERICA.—The 34 States which comprise the American Union are—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, Kentucky, Ohio, Michigan, Indiana, Illinois, Missouri, Iowa, Wisconsin, California, Oregon, Kansas, Minnesota. The first six States are designated New England.

GEOGRAPHICAL ZONES.—There are five divisions of the earth called zones—namely, one torrid, two temperate, and two frigid. The *torrid* zone is central, lying between the tropic north and south of the equator, where the temperature is highest, or very hot. The *frigid* zones are situated between the north and south poles and the north and south polar circles, extending about 23° 28′ from each pole. The *temperate* zones lie between the tropics and the polar circles, north and south, the temperature being mediate, or lower than the torrid and higher than the frigid zones.

HOW TO FIND THE AREAS OF PLANE GEOMETRICAL FIGURES.—For a *Square*—Multiply the side by itself: the product will be the area. For a *Rectangular Parallelogram*—Multiply the length by the breadth: the product will be the area. For a *Rhombus or Rhomboid*—Multiply the base by the perpendicular height: the product will be the area. For a *Triangle*—Multiply the base by the perpendicular height: half the product will be the area. For a *Trapezium*—Divide it into two triangles: the sum of their areas will be the whole area. For a *Polygon*—Divide it into triangles: the sum of their areas will be the whole area. For a *Trapezoid*—Multiply the sum of the parallel sides by the perpendicular distance: half the product will be the area.

VARIETIES.

A Just Observation.—A foppish parson going to read prayers at a village in the west of England, found some difficulty in putting on the surplice. "Confound the surplice!" said he to the clerk; "I think the devil is in it." The clerk waited a moment till the parson had got it on, and then answered—"I think as how he be, sir."

Praying for Rain.—A clergyman, being requested by some of his parishioners to pray for rain, said he would do anything to oblige them; but *it would be of no service* so long as the *wind continued in the same quarter.* However, having obeyed the wish of his people, he was told by the beadle as he went out, that a heavy shower was coming on. "I *hope not,*" said he; "for I have *not brought my umbrella.*"

A Ghost.—A foolish fellow went to the parish priest, and told him, with a very long face, that he had seen a ghost. "When and where?" said the priest. "Last night," replied the timid man, "I was passing by the church, and up against the wall of it I did behold the spectre." "In what shape did it appear?" asked the priest. "It appeared to be the shape of a great ass," was the reply. "Go home, and hold your tongue about it," said the priest: "you are a very timid man, and have been frightened by your own shadow."

Shall and Will.—A Scotch gentleman having a conversation with Mr. Horne Tooke, observed that he, in common with his countrymen, was apt frequently to confound *shall* and *will*, and that he wished to have from so great a grammarian some rule respecting the use of those verbs. "I can give you," said Mr. Tooke, "an extremely simple rule. When *you* sit down to write, go on as your pen leads you; then revise what you have written, and wherever you find *will* substitute *shall;* and wherever you find *shall* substitute *will.*"

POETRY.

THE OLD BOOK DEBT.

Old Book Debt trembles in his mouldy shoes,
And totters o'er an everlasting grave:
Our withered foe's afflicted with the "*blues*;"
Despair has seized upon the hoary knave.

Yet still, with wrinkled brow and body bent,
He dims the lustre of our glorious *Star;*
He points his finger to the Continent,
And glances, grinning, towards lands afar.

"Ha! ha!" he chuckles; "I have power still!
These Foreign Missions feel my heavy chains:
They cannot break them, if they have the will;
And I will triumph while my life remains."

Oh, brethren, shall we let this monster live,
To mock us all and weigh our spirits down,—
When, if one strong united blow we give,
No more his hated carcase will be shown?

But some are helping him to keep his stand!
Has common sense a place within their brains?
They break their contracts, leave their *Stars* on hand,
And put new life into his shrivelled veins.

By faith, I see his death is very near;
No mourners at his funeral will whine:
His tombstone this brief epitaph *should* bear—
"Killed by the British Saints in '59."

Remember, Saints, if full success you'd have,
(Lest your old foe to rise again should dare,)
While your donations send him to his grave,
Pre-payments are the clods to keep him there!

C. W. Penrose.

Address.—Thomas Wallace, 8, High Ponteland Terrace, Newcastle-on-Tyne.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 49, Vol. XXI. Saturday, December 3, 1859. Price One Penny.

REVIVALISM.

BY ELDER CHARLES W. PENROSE.

The "Christian world" is at the present time in a state of great agitation; in fact, it has gone into convulsions. Now, common-sense people would say that this cannot be a healthy state; but common sense is a thing not often applied to religious matters. Indeed, many very eminent divines have declared that some religious subjects are not only not to be decided by reason and common sense, but are actually opposed thereto, and therefore are not to be too closely examined. But, notwithstanding all their eloquence, there are some people who are so obstinate that they *will* exercise their common sense upon *all* matters that come before their notice; and they have come to the conclusion that neither an individual nor a society can be in a healthy condition when in a state of convulsion.

But as this is a very serious subject, it will be necessary to investigate it in a serious spirit.

What is called a great "revival," or "awakening," has agitated and still agitates the minds of all "Christian" sects and denominations. It commenced in America, and caused an immense excitement: it has now come to the British Isles, and promises to cause as great an excitement here as in America. Its present great stronghold is the north of Ireland.

Upon reading the accounts given of this great agitation, we are forcibly reminded of the camp meetings of the Primitive Methodists, or "Ranters." Great crowds assemble, and under the influence of powerful preaching, containing awful descriptions of a blazing hell, or flaming gulph yawning to receive the souls of sinners, the terror-stricken people are seized by some supernatural "power," which, after causing them to shriek aloud for mercy, and violently distorting their countenances and their persons generally, flings them to the ground powerless and senseless. In this state of prostration, many of them see visions; and upon awakening from their trance, or stupor, they commence to praise the Lord, and declare that their souls are converted, for they have "found peace," &c.

Now, there are varieties of opinions upon this matter, as there are about every religious subject; but the prevalent opinion, as expressed by both clergy and laity, is, that it is the special work of God, and that the results are glorious.

They cannot ascribe these exciting effects to natural causes. They are convinced that some spiritual influence is at work; and as the "stricken" ones talk vehemently about Christ, and go into ecstatic raptures concerning the "blood of the Lamb," they feel quite assured that the Holy Ghost is at work bringing

sinners unto God; and as those who are thus "converted" have, in many instances, at least for the present, turned from the practice of vices in which they before revelled, and now attend the chapel instead of the pot-house, those who have come to this conclusion are confirmed in their belief.

The Apostle John has given the following advice upon such matters—"Beloved, believe not every spirit, but try the spirits whether they are of God." He has also given a test by which the various spirits are to be tried. He says, "Every spirit that confesseth that Jesus Christ has come in the flesh is of God; and every spirit that confesseth not that Jesus Christ has come in the flesh is not of God." (1 John iv. 1—3.)

"Well," exclaims a Revivalist, "then the spirit we have is of God, for *we* confess that Jesus Christ has come in the flesh, and we believe in him." Yes, and so do the Catholic and Protestant, the Calvinist and Methodist, the "Quaker" and "Ranter," and other contending parties animated by exactly opposite influences. The Spirit of God fights not against itself, neither does it lead men in contrary ways. It binds together and promotes order, and causes neither division nor confusion. Moreover, by searching the Scriptures, we discover that even devils have confessed that Christ has come in the flesh. "And unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God." (Mark iii. 11.) "And there was in their synagogue a man with an unclean spirit, and he cried out, saying, Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God." (Mark i. 23, 24; also Matt. viii. 29.) "And devils also came out of many, crying out and saying, Thou art Christ, the Son of God." (Luke iv. 41.)

Now, the most enthusiastic Revivalist will admit, upon this evidence, that the mere confession in words that Jesus Christ is the Son of God is no proof that the spirit which confesses it is of God. We must seek for a higher test than such a profession as that, for Jesus himself said—"Many will come unto me in that day and say, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." What is this higher test? and how are we to understand the words of the Apostle John? We will allow him to speak for himself—"My little children, let us not love in word, neither in tongue, but in deed and in truth." (1 John iii. 18.) "For many deceivers are entered into the world, who confess not that Jesus is come in the flesh." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." (2 John i. 7, 9.)

From these texts we learn what the Apostle meant by "confessing" Jesus Christ—viz., receiving all his doctrines and precepts, and practising them, thus confessing him "in deed and in truth." The greatest evidence that any person can give of faith in the divinity of Jesus Christ is a practical adherence to all his doctrines and commandments; and any spirit that contradicts the words of Christ, or denies the truth or necessity of *any* of his doctrines, is not of God, though it may confess in words that Jesus is the Christ.

The Lord Jesus, when upon earth, laid it down as an unchangeable rule, that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) And, that his words might not be misunderstood, he gave in his own life a practical illustration of them. He was himself "born of water and of the Spirit," and has left an example for his people, "that they should follow in his steps." (See Matt. iii. 13—17.) He also gave instructions to his Apostles how to preach and administer the Gospel, so that all who believed in him and repented of their sins might be baptized in water "for the remission of sins," and receive the gift of the Holy Ghost through the laying-on of the hands of his servants. But the subjects of this modern "Revival" declare that they are saved, and that their sins are washed away "in the blood of the Lamb," without attending to those ordinances which Christ has commanded. The spirit which prostrates them and produces the excitement that supervenes impresses them with the idea that the "water" is entirely unnecessary; and this belief is also fostered and encouraged by the "Revival" preachers.

The various spirits which are among men, leading their minds away from the express conditions of salvation, have succeeded marvellously in impressing the minds of those who teach the people with the conviction that "faith alone" in Christ, without attending to his ordinances, is a sure passport into his presence. Blinded to the vital importance of what they call the *non-essentials*, their cry is—"Christ alone!—nothing but Christ!" little thinking that they are really dishonouring him by slighting what he has expressly commanded; and thus "the blind leading the blind," contenting themselves with lip-glory and "spiritual emotion," are falling into the "ditch" which Satan has dug to entrap them.

The Apostles of Christ, acting under the instructions of the Saviour, commanded all those who professed faith in him through their preaching to repent of their sins, and to be baptized for the remission of them: they then laid hands on the converts, who thereby received the Holy Ghost.

As the spirits which are now working among the Revivalists persuade them that these things are unnecessary, thus contradicting the Lord Jesus, they "abide not in the doctrine of Christ," and are therefore not of God, and do not lead to him.

The Apostle Paul says, "God is not the author of confusion, but of peace, as in all churches of the Saints." (1 Cor. xiv. 33.) Therefore the influence which causes the extraordinary scenes of confusion, uproar, and excitement witnessed at these "Revivals" is not of Divine origin.

The Spirit of the Lord is called the "Comforter," and it brings to the soul joy, light, and peace. There is nothing unnatural in its operations. It does not distort or convulse the human frame, nor does it conduce to disease, or deprive the body of any of its powers. On the contrary, it promotes health, and revivifies and strengthens the tabernacle. In the "Revival," the influence at work brings upon some indescribable agony: the countenances of men and women are twisted about in unnatural shapes; and in several instances they are deprived of sight, hearing, and speech. Therefore the spirit of the "Revival" is not the Spirit of God.

The case of Saul of Tarsus is often referred to by Revivalists as scriptural evidence in favour of these "striking" conversions. But when Saul was "struck," it was by a light from heaven—that is, a material light that was visible to those that were with him. It was not a spiritual operation, converting his soul and cleansing him from sin, but a punishment for his persecutions of God's Saints, and an effectual barrier to the accomplishment of his designs against them. His blindness was not caused by the Holy Spirit, for he had not then received it, but by a purely physical cause, which naturally deprived him of his sight. To obtain the remission of his sins, he had to "arise and be baptized;" and to obtain the Holy Ghost, he had to submit to the laying-on of hands; and it was by the operations of that Spirit that his *blindness departed* from him. (See Acts ix. 17, 18; Acts xxii. 9—16.) So that this oft-quoted case of immediate conversion is proof positive against their view of the subject.

The following quotations are from the *Revival Record*, a weekly periodical, and the special organ of the Revivalists:—

In speaking of a monster meeting at Armagh, Ireland, a writer says—

"Many were 'struck down' and taken out of the crowds. In one circle there were twenty-five. I examined several cases very closely, prayed, and conversed with them. There was great variety in the symptoms: some were perfectly still; others were convulsed with agony such as I had never seen."

In a meeting at Paisley, Scotland,

"The Rev. Mr. Macgregor, from Bridge-of-Weir, in an address of considerable length, detailed to the Presbytery the extraordinary state of matters which the Revival movement has created in that village and neighbourhood. Prayer-meetings are being held regularly every evening, which are crowded with an earnest and anxious auditory, and numerous cases of immediate conversion had taken place, many of them accompanied with scenes of excitement such as he (Mr. M.) never before witnessed. The rev. gentleman gave the details of a large number of cases where the parties had been struck. Among them was that of a young man who, while in a house which he (Mr. M.) was visiting, suddenly fell on his knees and pleaded for mercy to God, and continued for three hours and a half afterwards to make confession of his sins and call upon God to pity him. Among the young women affected, two were for a time deaf and dumb; and while in this state, their countenances indicated, from their expres-

sion, the most joyous happiness. Many of them had been dreaming dreams and seeing visions. One young woman in particular had had a most remarkable dream, which she had detailed to him the previous day (Tuesday) at the breakfast hour. There might be some difference of opinion as to the weight to be attached to dreams; but, for his own part, he (Mr. M.) saw no reason why they should not be accepted as evidence of God's work. It was the case that, wherever the Revivals had arisen, they had dreams and visions, and they were to be regarded as the outpouring of the Holy Spirit. Mr. Macgregor concluded his statement, which was listened to with earnest attention, by expressing his firm conviction of the valid and truthful nature of the manifestations which he had described."

A correspondent of the *Dundee Post*, writing to that paper, says—

"I think I hinted to you before that the Revival movement in Port Glasgow had assumed a new phase. If the design of God in striking down sinners under the power of conviction is to arrest the attention of the multitude, it would appear as if, as with Pharaoh of old, he is now giving yet greater signs. These cases of physical prostration are sufficiently solemnizing, one would suppose; but phenomena still more marvellous are now appearing. On Tuesday evening, along with the Provost of Port Glasgow and a number of other persons, I was present with a young woman at the hour which she had many hours before specified as the time when she would recover from her trance, and during which she was blind, deaf, and dumb. I have not time to describe the many circumstances which proved that there was no deception; but it may be enough to say that not one of the respectable and well-known persons who were present had the slightest doubt that matters were really such as they appeared to be. The persons thus affected describe themselves as being 'away with Jesus;' but they are not usually very communicative about what they have seen, and probably their visions are not such as could well be described. Their appearance, however, is quite enough to convince every spectator that they are beholding some glorious vision. The face of one young woman, when she 'went away,' was so radiant with heavenly beauty, that those who observed her were struck with awe, and one woman actually fainted away. When the vision, trance, or whatever it may be called, began, the eyes of the young woman were intently fixed on some object which appeared to excite within her adoring wonders; her very features appeared to undergo a change, and as it were a flood of light from above seemed to be poured down upon her. So intent was her gaze upon this glorious object, that for half-an-hour not an eye nor an eyelid moved. As I have said, these persons are not usually very communicative; but from what some of them have said, and from what is observed in the demeanour of others, it is assumed that they have visions in which heaven, and hell, and eternal verities are realized in a vivid manner. I would not take it upon me to say that every case of reported trance is genuine, for it is quite possible that the Devil may stir up his emissaries to simulate the work of the Holy Spirit, for the purpose of bringing up a reproach upon this movement. But though deception should be proved in some instance, that will not disprove the reality of other cases which it is impossible thus to explain away. A case which I happened to see on Tuesday was enough, I think, to caution any one against rash conclusions and actions in regard to the mysterious circumstances of the movement. Passing the door of the police-office in Port Glasgow, in company with the town-missionary, we heard fearful shrieks from a Roman Catholic woman who had been cleaning there, and who just a few moments before had scoffingly remarked to a painter, who was working beside her, that Willie M—— had very soon come out of his trance and given his aunt a sound thrashing. When we saw her a little after that, she was in the most fearful state of excitement and soul-agony, calling out that she was the greatest sinner on earth, tossing about her limbs, and shrieking in the most unearthly way, till she fell exhausted into a state of stupor. The other day another woman was similarly visited. Some of the converts, who pass through successive periods of mental excitement, become very weak in body, and some of the good people of Port Glasgow supply them with dietic comforts which their own means do not enable them to procure. This woman, alluding to this, said scoffingly to a neighbour—'Wait a bit till you see me take the Revival, and Mrs. G—— coming in with her basket to me, too.' She did 'take the Revival,' as she called it, and was in the most bitter and fearful agony of mind for some time. She has now found peace. I might tell you much more about Port Glasgow; but time fails. The work is extending day by day, and these more remarkable cases, numerous as they are, are but few in comparison with the numbers to whom the kingdom of God comes without observation."

In an account given of the "Revival" at Belfast, the *Banner of Ulster* says—

"The subjects of these visitations remain up to this moment almost in the same state as on the first day; the symptoms being a species of dreaming consciousness, not only of what is passing around, but of the spiritual feelings and condition of the sufferer; the power of pointing out passages of Scripture, while the sense of sight is as completely in abeyance as in sound sleep; and the astonishing gift of accurately foretelling when the periods of semi-trance will recur and end."

After reading the foregoing and the accounts which have been published in the *Star*, (see Nos. 39 and 40,) it is astonishing to think that otherwise intelligent men should ascribe this "prostrating" influence to any other power than that of Satan. When our Lord was upon earth, and such cases as those described above came before his notice, he *rebuked* the spirits which operated upon them. But now ministers of all denominations, who profess to be servants of Christ, are giving all the encouragement possible for these spirits to take possession of the people, and actually use all their eloquence to persuade their deluded hearers to pray that they may be "struck." As Archdeacon Stopford remarks upon this subject—"Such a prayer answers itself." The people put themselves into a condition for these spirits to take possession of them, and earnestly desire to be thus possessed. No wonder, then, that such scenes of uproar and tumult are witnessed; no wonder that people are struck blind, deaf and dumb, and that they shriek and shout and groan aloud; for hosts of evil spirits are constantly on the watch for an opportunity to enter the human tabernacle, and they now seem to be holding a jubilee: they will be very models of piety; they will quote Scripture as fluently as did their great chief, when tempting the Son of God; and they will show "visions" and "appearances" as clearly as their leader showed our Lord "all the kingdoms of the world in a moment of time." (Luke iv. 5.)

But some one may inquire, What object can Satan have in thus acting upon the minds and bodies of the people? and if this *is* the power of Satan, why do the people under his influence turn from their vices, read their Bibles, and worship God?

One great object which Satan has in view is to lead the minds of the people from the great work which God is accomplishing on the earth. And it matters not to him how much the people may worship God according to the systems of men, so long as he can keep them from fully complying with the conditions of the Gospel of Christ.

Another reason why Satan is working in this way is to gradually lead the people to believe in spiritual manifestations, signs, wonders, and miracles; that, when the time comes for the working of "great miracles to deceive them which dwell on the earth," the people may be brought into such a state of mind, that they will run after these things and be led away by them, even to fighting against the kingdom of God. (See Rev. xvi. 13, 14, and xiii. 13, 14.)

In this religious generation, while wrangling professors were making a great sound of piety, and a prodigious show of meek-faced sanctity, the Lord looked down upon the earth "to see if there were any that did understand and seek God;" and he saw that all had "gone aside;" that they had "become filthy;" that "none were doing good, no not one." Therefore the Lord said—"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore, behold I will proceed to do among them a marvellous work, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. xxix. 13, 14.)

That "marvellous work" is now moving through the world! Prophets and Apostles, inspired by the Holy Ghost, are publishing the pure Gospel of Christ and administering the ordinances thereof. Those who have embraced this Gospel "confess" the Lord, not merely with the mouth, but by their obedience to his commandments; and they are no longer led by the "precepts of men," but by the revelations of God, through his living Prophets; to the truth of which the Holy Ghost testifies in their hearts. The sick have been healed, the blind have been made to see, the deaf to hear, the dumb to speak; devils have been cast out, and the power of God has been displayed in various ways to confirm the faith of his people and to strengthen them in the midst of their trials."

But the "wise and the prudent" have fought against the work of God; they have declared that miracles and visions and the gifts and manifestations of the Spirit were "all done away;" they have brought persecution upon the Saints, and caused the blood of the Prophets to flow; and therefore their "wisdom" is "perishing," their "understanding" is "hid," and their "darkness" upon religious matters has become dense and profound.

And now these very men are beginning to run after signs, and manifestations, and visions, when wrought by the power of the Devil, whereas they rejected them *upon principle* when brought about by the power of God, in connection with a doctrine pure and holy, and which they could not disprove by reason or revelation backed up with all their learning, eloquence, and worldly wisdom.

How the Prince of Darkness must chuckle and triumph to see the "great" men of the earth—men of intellect and erudition—bishops and parsons, lords and notables, preachers and people, attributing the antics of the Devil to the power of the Holy Spirit, and to see thousands of people of all ages, sects, and conditions, anxious to be "stricken" to the earth and deprived of their natural senses!

But the Saint of God can see in these things the fulfilment of the words of God, through his Prophets and Apostles—"I also will choose their delusions, and will bring their fears upon them, because, when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." (Isaiah lxvi. 4.) "And for this cause shall God send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

The work of the Lord in these latter days commenced in America; but the people of that nation rejected it, and closed their ears against the words of the Lord. They drove the Saints from their midst, and refused to receive that Holy Spirit which gives to mortals the power of discerning between good and evil spirits, between light and darkness, truth and error; and because of this, the "strong delusions" of the last days commenced in that country. Spirit-rapping, table-turning, electro biology, revivalism, &c., are but the shadows of coming events—preparatory operations of those spiritual influences which will wield such tremendous and awful power over the minds of men and women among all nations, as the Gospel of Christ is rejected by them. And the present "religious" excitement, with its trances, swoonings, prostrations, and shoutings, is but the muttering of the elements before the fierce hurricane that is now hastening to sweep over and convulse the world.

Let those who are looking for great moral and virtuous results from the present "Revival" wait awhile and see the *re-action!* And let the Saints of God, who have embraced the "doctrines of Christ," see to it that they "abide" therein. They will manifest their wisdom by keeping away from the exhibitions of the power of the Devil, whether such developments take the name of religion or of science; and if they will yield to the guidance of God's holy Priesthood, they will be kept from all delusive powers; and while the world are being gathered by the spirits of devils against the battle of the great day of God Almighty, they will be prepared to stand on Mount Zion with the hosts of the sanctified, who shall reign with Christ when Satan and those whom he has deceived are bound, no more to come forth until the "thousand years" are fulfilled.

HISTORY OF JOSEPH SMITH.

(*Continued from page 764.*)

[July, 1843.]

Friendship is one of the grand fundamental principles of 'Mormonism' to revolutionize and civilize the world, and cause wars and contentions to cease, and men to become friends and brothers. Even the wolf and the lamb shall dwell together; the leopard shall lie down with the kid, the calf, the young lion, and the fatling; and a little child shall lead them: the bear and the cow shall lie down together, and the

sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den; and they shall not hurt or destroy in all my holy mountain, saith the Lord of hosts.

It is a time-honoured adage that love begets love. Let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters, and we shall receive it, after many days, increased to a hundredfold. Friendship is like brother Turley in his blacksmith shop, welding iron to iron: it unites the human family with its happy influence.

I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. We should cultivate a meek, quiet, and peaceable spirit.

Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, &c., any truth? Yes. They all have a little truth, mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out pure 'Mormons.'

Last Monday morning, certain brethren came to me and said they could hardly consent to receive Hyrum as a Prophet, and for me to resign. But I told them, 'I only said it to try your faith; and it is strange, brethren, that you have been in the Church so long, and not yet understand the Melchisedec Priesthood.'

I will resume the subject at some future time.

It is contrary to Governor Ford's oath of office to send a man to Missouri, where he is proscribed in his religious opinions; for he is sworn to support the Constitution of the United States and of this State; and these constitutions guarantee religious as well as civil liberty to all religious societies whatever."

Monday, 24th. This morning I had a long conversation with Mr. Hoge, the Democratic candidate for Congress. I showed him the corruption and folly of the Governor's sending an armed force to take me, &c., and told him this made the 38th vexatious lawsuit against me for my religion.

Exhibition of Divine, the Fire King, in the Court-room.

Settled with William and Wilson Law. They were $167 in my debt, for which William Law gave his note.

Tuesday, 25th. During this day I signed Nauvoo Legion scrip, a copy of one of which I insert:—

"Nauvoo Legion, July 25, 1843.

No. 406. This certificate will be received by the Nauvoo Legion as one dollar, in payment of debts due the Legion, and redeemable by the Paymaster-General on demand, with any moneys in the treasury.

WILSON LAW, Major-General.
JOSEPH SMITH, Lieutenant-General.
JOHN S. FULLMER, Paymaster-General.

Being sick, I lay on my bed in the middle of the room: visited by Dr. Richards.

Elder Noah Rogers administered to sister Webster at Farmington, Connecticut, who had been unable to walk for several years past.

Wednesday, 26th. She arose from her bed this morning and walked.

I copy from the *Boston Bee*:—

"Sir,—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the Charter; and it may be proper hereafter to go into the merits of that document, for I hold the the maxim good that the 'Union is interested in the Union;' but at the present time I have another subject on the *tapis*, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry, 'hush!' as to 'Mormonism' and the 'disgrace' which the State of Missouri inherits from her barbarous treatment and unlawful extermination of the 'Mormon' people.

"The great day has already been ushered in, and the voice of the Mormon is not only heard setting forth his thoughts and preaching the Gospel of the Son of God in power and demonstration incontrovertable from revelation, in every city and hamlet in our wide-spread American Free States; but other realms and kingdoms hear the same tidings: even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Germany, and the Holy Land, where God himself once spoke, have heard a Mormon; and all this in the short space of twelve or fourteen years: yea, and measures have been taken that Russia may hear the 'watchman cry.'

"Now, sir, 'what has been done can be done.' I shall not be surprised if the Mormons undertake to cope with the world. Virtue and truth are twin sisters of such winning charms, that honest men of every nation, kindred, and tongue will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest

men? Nothing. The meaning of 'Mormon,' the Prophet Joe says, is 'More good;' and no matter where it is, the Mormons will have it; and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the 'old promise' of 'Ask, and ye shall receive.'

"But do not think that I, even I, have been Mormonized by what I write; for I say *Nay;* though I am willing to admit—and all men of sense will do the same—the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven—what everybody wants. The Mormons believe rather too much for me. 'I *can't come it.*'

"Another word on Missouri. When her Constitution was framed, they commenced the preamble as follows:—'We, the people of Missouri, &c., by our representatives in Convention assembled at St. Louis on Saturday, the 12th day of June, 1820, do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c.' *Independent Republic!* Well, some of their subsequent acts prove the truth of it; and as the broad folds of the Constitution often conceal more than meets the eye, notwithstanding it is the *ægis* of the people to keep law-makers and law-breakers within and without bounds, let me quote from the 13th article of the aforesaid Constitution, the 3rd paragraph:—'That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of Government for redress of grievances; *and that their right to bear arms in defence of themselves and the State* CANNOT BE QUESTIONED. This overwise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Governor Boggs as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly we may ask, What is right and what is law contrary to the Constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than $200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the State in 1838. *O Cladius! O Crumena! Viator.*"

Shower of rain at noon.

Thursday, 27th. I drove through the city with Father Morley in my carriage.

The *Adelaide* having run aground on the sand-bar, as Elder Woodruff graphically describes their voyage, "It was like punching suckers out of a trout brook," on account of the lowness of the water. Elders B. Young, W. Woodruff, and George A. Smith were set ashore and took coach for Pittsburg, where they arrived at six o'clock; went to the Temperance Hall, and unobserved heard Elder Page preaching against the sects. Here they met with Elders H. C. Kimball and O. Pratt.

Friday, 28th. I was at home, sick, and was visited by Father Morley.

At noon, James Sloan, the Recorder, brought the desk containing city and Church books and papers to the Mayor's Office, as he was about to go on a mission to Ireland.

The Twelve met at Richard Savary's. Elder Young inquired concerning the proceedings of the Twelve in Cincinnati: found that Elders Kimball, Pratt, and Page had held a Conference, organized the Church, and then left for Pittsburg.

Elder Page stayed a few days and disunited what had been done, and reorganized the Church; but the Church was left in no better situation. Elder Young reproved brother Page for undoing alone what three of the Quorum had done together. He also alluded to my instructions to be gentle and mild in their teachings, and not to fight the sects any more at present, but to win the affections of the people.

In the evening they met at Jeremiah Cooper's house. Elders Young, Kimball, and Smith addressed the Saints, numbering 75.

Saturday, 29th. I rode up to the Temple and sent copy of Certificate of Trustee, and Granger's Power of Attorney, to Reuben McBride, Kirtland. Walked up to near the Lodge-room, met my brother Hyrum, and had a conversation about H. G. Sherwood. There was a political meeting at the Temple, when Mr. Joseph P. Hoge, candidate for Congress, addressed the citizens for three hours, and was replied to in short by Mr. Walker.

Council of the Twelve Apostles met in the evening at brother Savary's to teach the Elders. Elder Young said—

"A man should in the first place preside over himself, his passions, his person, and bring himself into subjection to the law of God; then preside over his children and his wife in righteousness: then he will be capable of presiding over a Branch of the Church. But many Elders are contending about presiding over churches, when they

are not capable of presiding over themselves, or the least child they have.

The first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is at the head of the Church of Jesus Christ on earth.

'Who called Joseph Smith to be a Prophet? Did the people, or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only, and the angel who committed the Gospel to him, and not to any man on earth. The Twelve are accountable to the Prophet, and not to the Church, for the course they pursue; and we have learned to go and do as the Prophet tells us."

Conference met in Utica. Elder John P. Greene in the chair. Four Branches were represented, containing 7 Elders, 5 Priests, 6 Teachers, 2 Deacons, and 159 members: 1 Elder, 2 Priests, 1 Teacher, and 1 Deacon were ordained.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 3, 1859.

IS THERE TIME? HOW LONG WILL THE DAY LAST?—"The Warning Voice," "The Present Day of Gathering," and other topics bearing upon the emigrations of the Saints have formed the subjects of recent Editorials. We hope all have become fully alive to these matters, for they are of such importance that they can no longer be trifled with, and the times of trouble seem so near that immediate preparation becomes an absolute duty, and the work before the ungathered is so imperative that it must be done at once. Presuming that the generality of the Saints are fully awake to the importance and urgency of the matter, that none may be troubled in spirit, but only active and preparing, let us now inquire, Is there time for the work before the ungathered, that they may prepare to flee from Babylon to Zion? Moreover, as some may desire to know how long we expect the present day of gathering will last to those to whom it is now given, we will lay before them the following views and impressions:—

When the door of emigration was opened again to this Mission last season, another day of opportunities was given to the Saints in these lands to gather to Zion, thus also escaping the coming judgments upon Babylon. Those to whom we have referred in former Editorials have been led to understand that the present gathering day must be made *their* day of gathering; and that if they let it pass by unprofitably, it will be too much for them to expect another. To *them* the matter is very important, and the question, "Is there time?" ought to be one of the deepest interest.

It may be observed, first, that the Lord *has* given to the Saints in this Mission another opportunity—another gathering day. This fact alone is sufficient proof that there is time for all whose duty it is now to depart out of these lands for the home of the Saints—that there is time for them to prepare, do their present work, and reach Zion before the door of emigration is again closed, and their hope of rest with the faithful cut off, at least for this life. There will be time and opportunities given them to prepare; and without neglecting present duties or rushing out by flight in the spirit of fear and confusion, they will be enabled to effect their emigration, escape the calamities at hand, and reach Zion in safety. That this great blessing may be realized, they must perform present duties, diligently and energetically work out the object desired, run without weariness, and remain constantly faithful and in the path

of duty. This being the case, the Lord will do all the rest; and they preparing to meet his purposes and willing to follow in the paths that Providence opens, that Providence will not fail to open such paths, nor fail to bless them with means to accomplish the will and design of their Master for his glory and their present and eternal good. It is an old proverb, but it is and will ever remain a pointed and important one, which embodies the truth that the Lord helps those who are willing to help themselves. This those for whose benefit we are writing may find to their blessing, even as many have done before them. But it should be understood that though there is time, if thus profitably used, for the work to be done, there is none to waste. The day will be long enough for the work to be done, but no more. The present time of opportunity to the ungathered is given for them to work; but there is no time given to them to slumber or to waste away. If their day pass, and their work be *not* done, they are responsible. Our earnest warning to the ungathered is that there is only time for *work*. Let not that work, therefore, be undone.

We do not say that the gathering day of the Saints now in the British Mission will be closed next season. When the door of gathering re-opened last season for emigration to Utah, according to the view taken above, the Lord gave sufficient time for the accomplishment of the work to be done, as he will also open the way before the faithful and diligent, that they may do their part. Both of these expectations we entertain; and even should the Lord in his Providence detain any for his wise ends, or for the work of the ministry, or should insurmountable circumstances arise to hinder the faithful and diligent, *such* would stand justified in his sight, and not be under condemnation; nor would *their* day of opportunities be past. But this, we apprehend, will not be the case with many of the ungathered Saints now in the British Isles.

As intimated in former Editorials, the Saints more particularly referred to, and concerning whom the urgency is most imperative, are those who have been in the Church from seven to twenty-one years. Of course, those who have come into the Church more recently are also concerned, in the *general* sense; and all who can go are required to go. But of *those* so distinctly pointed out—namely, those who have been in the Church from seven to twenty-one years, we make no exceptions—no, not one. It is not to be expected, however, that all in question will be able to emigrate next season. Therefore we do not believe that their day of gathering will be closed next season; for although the present period of emigration opportunities may be expected to be comparatively short, still that period has only just begun. Other and larger emigrations may be expected after that of the next season, when more will have had the chance of preparing and the privilege of gathering home. Still there is not a moment for any to lose; and those who let any opportunities slip may not find them again; and those who put off preparation for a moment are in danger of being at last unprepared. Let all, therefore, be wise.

From the importance of the matter, some may, perhaps, desire to know *definitely* how long we think the present day of gathering will last before some interruption will close the door of emigration again? Now, in answering this, it must be understood that we are speaking of the Saints in the British Isles, rather than of our brethren and sisters on the Continent, and that we are not including those not yet in the Church; and that though all who are in the Church are under obligations to gather as soon as their way opens, yet the exclusive part of our remarks is intended for those who have been in the Church a number of years. Well, then, it is our deep impression that if any of the British Saints who have been in the Church from seven to twenty-one years are ungathered at five years after the season just opening, not one out of ten of them will ever see Zion in this life—not one out of ten of this class.

will ever find another day of gathering opportunities for *them*. They will have had the door of emigration opened for them for from four to eighteen years previous to its closing at the period of the Utah difficulties. During that long day of opportunities and probation in the Church, they did not gather to the land of Zion. Concerning this, we believe that the ungathered faithful stand either justified or *excused* in the sight of God. But after this justifying and excusing come other facts—namely, that, according to the indications of his Spirit, he would have them now gather home as soon as possible; and in order that they may do this, he has given them another day of gathering; and that it is his will and good pleasure, before the close of that day, to deliver *all* whom he purposes to deliver at this time. And those whom he purposes to deliver are the faithful, the diligent, the preparers, the workers, the tried, and those whose privilege it is to see Zion in this life, and who have faith to hold on to that privilege until it is realized. This must be understood to apply particularly and forcibly to those who have been in the Church from seven to twenty-one years, and generally to all in the European Mission whose duty and privilege it may be to gather to Zion during the coming emigration seasons.

None of these remarks must be taken as *predictions* of the length of time before some hindrances from national convulsions, &c., may rise up, cutting off the present opportunity of emigration to Utah. The object is merely to give our *impression* of the extreme length of the gathering day now opened for the preparation and escape of all those Saints whose duty and privilege it may be to gather out of Babylon and go to Zion at this time. Perhaps difficulties and convulsions on the American Continent and wars and convulsions in Europe may hinder the gathering of the Saints even before the expiration of the period indicated. Be that as it may, we are persuaded that many years cannot pass before great convulsions, wars, and other calamities overtake the nations, and especially overwhelm the United States. But while we desire that all concerned should realize something of what is before them, and have some idea of the probable length of the present gathering day given to them to prepare and work out their deliverance, we would have none frightened or discouraged. Let all the faithful feel assured that the Lord *will* give time to the diligent, the working, and the trusting; and that all the days of opportunities he may give to his Saints will be *long enough* for his purposes and the work designed to be done.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(*Continued from page 762.*)

PART III.

Without beginning and without an end,
Coeval with eternal Deity,
Is universal life. The Gods but lend
Creative forms and stamp all entity.
Then, in their wondrous legislative scheme,
They lead their living and created hosts:
While systems chaunt creation's endless theme,
Each world its Maker's legislation boasts.

Before entering further into this series of Essays on "Progressive States, Transitory States, and Eternal States," let us touch upon the philosophy of the states growing out of the Divine economies of creation and government.

Transitory states have the nearest relative connection with progressive states; and through them is manifested the progressive disposition or tendency of the universe before being manifested in eternal states. This disposition or tendency directly causes transition. Indeed, according to primitive ideas and speaking of existence in its simplest sense, the idea involved in progress and transition is one. But then Divine legislation must be taken into consideration, and we must carry

existence on far beyond elementary being, or its unformed, chaotic condition, or its most primitive states. The Creative Ones have been engaged throughout the beginningless eternity in their grand work of creation, organizing elementary existence, forming and shaping the unformed masses, and driving out Chaos and taking possession of his dominions. They have rolled upon the stage of creation world after world and system after system, and the universe has been under the legislation of those Creative Ones for countless millions of years. Under their economy of government, it has been travelling upward and onward, according to eternal, inherent dispositions and tendencies, through those states and stages which are marked in the Divine arrangement by the wisdom and experience of Deity.

In dealing with the philosophy of existence and states and their classification, we must take the foregone considerations into account; and while we fix the understanding that inherent dispositions, innate instincts, and eternal tendencies are continued throughout endless existence, from the lowest condition of beings up to the highest condition of beings in the universe, we must stamp our philosophy of existence and states with the great fact that the universe has been travelling upwards and onwards, during countless millions of years, under the legislation of Deity. And when we view the universe, not in the simple sense of primitive existence, but as the handiworks of the Creative Ones, showing wonderful organization and a grandly extensive, complete economy,—when we reach that stage of the philosophy of existence where Divine knowledge, experience, wisdom, legislation, design, and adaptiveness come in, then we come to views where primary truths branch out and extend into higher meanings. It must not, however, be imagined for a moment that the creative operations of Deity kill the inherent, uncreated dispositions of eternal existence, or that those operations stop the eternal, irresistible tendencies of progressive being, or that the Divine legislation of the universe violates primitive truths or abrogates essential and radical laws of being. The reverse of this is the fact. The creative and legislative schemes of Deity have for their object and aim the eternal unfolding and preserving of the inherent, uncreated, eternal dispositions and tendencies of universal existence. The Divine operations and legislation are not in violation of essential and eternal conditions and laws, but in accordance therewith; and while it is a truth that the aim and object of the Creative and Legislative Ones are to unfold universal existence eternally, and to take their creations and systems from state to state onward and upward for ever, their economies and administrations are equally conservative, and not destructive of the primitive dispositions and tendencies of being. Those dispositions and tendencies are progressive; and hence it may be said that the course of Deity and of the universe is essentially the same.

It may be laid down, then, in the philosophy of existence and states, that the essential, inherent dispositions and tendencies of existence are preserved in the Divine economies of creation and legislation, and that fundamental and eternal truths, laws, conditions, and meanings are continued, and not done away by Deity. It may be farther stated that upon those essential, inherent dispositions and tendencies the grand, comprehensive economy of creation is based, and that according to those eternal truths, laws, conditions, and meanings the government of the created universe is sustained, continued, and carried onward and upward.

But when we come to a consideration of the universe—a consideration of existence under the creative and legislative action of Deity, then we find primitive truths reproduced with higher meanings—that is to say, with meanings given by the creative action and legislative impress and wisdom of Deity. We then come to Divine design, classification, and adaptiveness; and out of these grow degrees of progress, states of being, classifications of states, and finally the great adjustment and harmony. But until we get to existence under Divine legislation, there is no such classification as progressive states, transitory states, and eternal states. All that can be said before this of universal existence is that it is in an eternal condition of moving. The higher meanings and classifications of things and states grow out of Divine action and legislation. The universe essentially lives, moves, and has a being; and the object and aim of Deity are to cause it to live, move, and carry on its being in the right direction.

Thus come the higher meanings, and thus also come the classifications of states.

It is not, then, until we view existence in its creative forms and under the legislation of Deity, that we arrive at the higher meanings. When we reach this point of view, Divine knowledge, experience, and wisdom appear; and based thereon stand the creative operations and universal legislation of the Creative and Legislative Ones of eternity. These operations constitute the grand economies of the universe. In those economies are involved design and object, aim and scope, methods and laws, agents and administrations, and the travelling of Divine works towards their consummation, and the ultimate consummation of those works in their due order. States and a classification of states are also brought in, with orders, and glories, and positions, and authorities, and powers, and relations that are transitory, and relations that are eternal,—that is to say, states of things and beings that are designed to be temporary, and which are travelling towards the great adjustment brought about in their times of restitution and consummation, and states that are designed to abide for ever, and which have reached their great adjustment and passed their times of restitution and consummation.

Of course, in the classification of states designed for progressive existence and progressive beings, there will first stand states involving the progressive idea in its most primitive legislative form—that is to say, involving the idea of existence simply living, moving and acting, but with the higher meaning given by Divine legislation, implying beings and things living, moving, and acting in the right direction according to the wisdom and leadings of the Deity. This would constitute progressive states, and be the nearest legislative meaning to the primitive idea of existence. This would involve the idea of things and beings living, moving, and acting under Divine legislation, which would lead them to live, move, and act in the right direction—namely, upward and onward for ever.

Next in the classification stand *transitory* states. These states are designed by the Eternal Legislative Ones for progressive beings and progressive things. They are the next nearest related to primitive ideas and primitive existence. Of necessity they involve the idea implied in the the term "progressive;" but they also involve another meaning, belonging to the root-idea,—namely, the meaning implied in the legislative term "transitory." These different meanings of the same root-idea of moving is given by Divine legislation and classification of states. Transitory states, then, are of necessity progressive; but they are by the Supreme Ruler only intended in their *arrangements* to travel towards the object of his great design, and, when they reach the times of their grand consummation and adjustment, to resolve themselves into eternal or abiding states. Transitory states are of course progressive; but the *arrangements* of those states are designed to be only temporary; and the relations, positions, authorities, honours and dominions thereof change, pass away, and give place to the great adjustment of relations, positions, authorities, honours, dominions, and glories, which shall be brought in with the eternal states.

Last of all stand in the classification *eternal* states. These are states of progressive beings and things, which, having fulfilled some grand object of God, have reached their times of restitution and consummation; and then, after being adjusted and harmonized by God and his Christ at the head of their eternal orders of Priesthood and Saints, they have been pronounced abiding and eternal in their *arrangements*, involving relations, positions, authorities, honours, glories, and dominions. This is what constitutes eternal or abiding states.

It must not, however, be for a moment imagined that eternal states are not progressive, but stand-still, or that, because abiding states of things and beings are to be brought about, those states will be fixed, in the sense of unprogressiveness. It must be understood that it is the *arrangements* and the *relations* and the *positions* and the *authorities* and the *honours* and the *powers* and the *glories* and the *dominions* that are abiding and eternal, and not states standing still and unprogressive. All states, from the lowest to the highest, must involve the progressive idea, seeing that they belong to progressive existence, which always was and always must from necessity be progressive. The same fundamental idea expressive of the moving-on condition of the universe becomes reproduced in higher meanings in every advancing state; but

that idea is never done away, and the same great truth concerning the moving-on tendency of existence holds good throughout. Those states which stand in the classification under the name of "progressive states" show the moving-on or progressive tendency. Those which stand under the name of "transitory states" show that tendency according to the primitive idea, and also involve the moving-on idea in a legislative sense; that is to say, in their *arrangements* they are but temporary, and their relations, positions, authorities, &c., are passing, changing, and not abiding; and those arrangements will pass away when "that which is perfect" and eternal "is come." Last of all, those which are classified as eternal states, though adjusted and harmonized and abiding and eternal in relations, orders, positions, authorities, powers, honours, glories, and dominions, are nevertheless as progressive in their tendencies as primitive existence or the lowest states. Indeed, they are more intensely progressive in the higher and sublimer degrees and meaning.

(*To be continued.*)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(*Continued from page 733.*)

These remains lie upon the common lands of the village of Nohcacab, and their very presence was unknown until the opening of a road to Bolanchen disclosed them in the bosom of the wood. The ruins of Chichen, being situated on both sides of the great road which leads to Valladolid, one of the principal modern cities of Yucatan, and full in sight of all passers-by, are, in consequence, more generally known to the people of the country, and the name of this city is recorded in history as that of the first place in the interior when the Spaniards halted. Whether the town was then inhabited, and in the full blaze of that splendour which the magnificent remains indicate, or whether it were already then deserted, is, however, unsettled; for the Spanish chronicler merely mentions the locality as a favourable and strong position for defence against the Indians, on account of the great buildings that were there. . . . Without attempting to go as far back as the first settlement of the red race on the continent of America, and to enter the regions of pure speculation, we may, however, trace its civilization back at least a thousand years before the Conquest. The Mexicans, it will be remembered, admitted that in their pyramidal structures they had imitated the earlier works of the Toltecs. This race is the earliest of which any knowledge can be derived from the traditions and picture-writings of the Mexicans. According to these, this people, constituting a powerful nation, arrived from a country somewhere to the north-east of Mexico, whence they emigrated, for some unknown cause, at the commencement of the sixth century of our era; and after about 104 years' wandering through the intervening countries, made an irruption upon the great table-land and valley of Mexico, territories bearing, in the language of the country, the name of Anahuac. Having established an empire under a monarchical form of government, they ruled the country during four centuries, built large cities, and spread civilization around them. After the expiration of this period, they were smitten by pestilence and famine; their numbers dwindled; some portions of the population migrated southwards towards Yucatan and Guatemala; and in Anahuac they were superseded in power by other tribes coming from the same direction as they, and of whom the Aztecs or Mexicans of the time of the Spanish Conquest were the last. Each of these tribes, in its turn, seems to have adopted as much of the civilization of the Toltecs as was extant on its arrival; and as the remains in Mexico, though evidently of different dates, do not present characteristics of any distinct civilization, it is probable that the archetype, of which the remains throughout the whole of the southern part of North America are but slight modifications, has been that of the Toltecs, or of the people from whom they had borrowed it; that it is their architecture, their astronomical division of time, their mythology, and their religious observances and customs, which prevailed throughout these regions. It cannot, however, be maintained with any certainty, notwithstanding the records of the Toltec migration from the north-west, that the territories situated in

that direction were the first seat of population and civilization on the American continent. There is, on the contrary, reason to believe that the population and civilization of Yucatan, Guatemala, and Chiapas had been anterior to those of Mexico; and that thence they have been diffused through the north, whence the populations have again returned southwards by one of those refluxes which are common in the early history of nations. That civilization has at one period extended far to the north-east of Mexico into the territories which at the period of the discovery of America by Columbus were inhabited by rude and savage tribes, modern research has sufficiently established. From the Gulf of Mexico to the southern shores of the great lakes in the United States, earthworks and fortifications have been traced entirely distinct from the works of the Indians, giving evidence of a state of civilization greatly surpassing theirs, yet proving much affinity between the two, and at the same time exhibiting features that show them to be links of the great chain which extends southward also. In the States bordering on the Gulf of Mexico, the Teocalli-shaped structures, of large dimensions, continue to form the leading feature. Further northward, however, in the region watered by the Ohio and its tributaries, though the ancient earthworks are still of considerable magnitude, and in numerous instances of the pyramidal form, terraced, and with a graded ascent to the top, yet a divergence from the system pursued in Mexico is visible in the greater prevalence of the conical-formed mound, as also in the existence of numerous enclosures formed by embankments of earth and stone. By their number, the regularity of their form, and the vastness of their dimensions, these embankments give an imposing idea of the number and capabilities of the people who raised them. In the State of Ohio alone, the number of tumuli raised by the hand of man is estimated at no less than 10,000, and the enclosures are rated at from between 1,000 to 1,500. Some of these are, of course, of minor dimensions, while others are of extraordinary magnitude. Enclosures of 100 or 200 acres are said not to be unfrequent, and works are occasionally found enclosing as many as 400 acres. On the Missouri, indeed, there is an enclosure embracing an area of 600 acres, while embankments varying in height from five to thirty feet, and enclosing areas of from one to fifty acres, are of common occurrence. However, the amount of labour expended on the works cannot always, we are told, be calculated according to the extent of the area enclosed; for a fortified hill in Highland County, Ohio, has one mile and five-eights of heavy embankments, which enclose an area of no more than forty acres. On the little Miami River, in Warren County, in the same State, are similar works, presenting upwards of four miles of embankment, enclosing little more than a hundred acres; and a group at the mouth of the Scioto present an aggregate of about twenty miles of embankment, while the extent of the space enclosed hardly amounts to two hundred acres. The mounds are likewise of various dimensions, some being only a few yards in diameter, and a few feet in height; while others—as, for instance, one at the mouth of Grave Creek, Virginia; another at Miamisburg, Ohio; and the truncated pyramid at Cahokia, Illinois—have respectively a perpendicular altitude of 70, 68, and 90 feet, and measure in circumference at the base respectively 1,000, 852, and 2,000 feet. The area on the truncated summit of the latter measures several acres, and that of Miamisburg is calculated to contain 311,353 cubic feet. At Selzerstown, Mississippi, there is another great mound, said to cover six acres of ground. With regard to these gigantic structures, an American writer observes—'We have seen mounds which would require the labour of a thousand men employed on our canals, with all their mechanical aids and the improved implements of their labour, for months. We have more than once hesitated, in view of these prodigious mounds, whether it were not really a natural hill. But they are uniformly so placed in reference to the adjacent country, and their conformation is so unique and similar, that no eye hesitates long in referring them to the class of artificial erections.'

(To be continued.)

PASSING EVENTS.

General.—An earthquake has been felt at Newquay, in Cornwall, shaking the houses to an alarming extent, and setting in great commotion the vessels aground near the pier. Advices from Constantinople state that tremendous tempests have prevailed of late, and many shipwrecks have taken place in the Euxine Sea, especially on the coast of Rumelia. A despatch from Varna states that for seven days there had been awful gales experienced there. A despatch from Bont Gas Gulf says that seventeen vessels had been wrecked there. During the last few weeks the number of shipwrecks and other

accidents at sea, and losses by fire and other disasters on land, in all directions, have been unprecedented. The King of Sardinia has issued a decree for immediately applying for a sum of 4,000,000 francs in fortifying Cremona, Pavia, Lonato, and another place. The Spanish army under orders for Africa is estimated at 40,000 men, with 80 pieces of rifled cannon. The fact is now officially announced in Paris, that in the space of twenty days during which the campaign in Morocco lasted, one-fifth of the expeditionary corps perished from disease.

AMERICAN.—There has been a battle between Mexican bandits and the Texans at Rio Grande, in which the latter were defeated; but armed volunteers have left the southern cities to aid the Texans in another fight. A fire in New Orleans, on the 4th, destroyed sixty dwelling-houses, involving a loss of $250,000: there had been an immense fire on the preceding day. There had also been a destructive fire in St. Louis. Disasters both on land and water have been of late very prevalent in the West.

VARIETIES.

CALL upon a man of business, in hours of business, only on business; transact your business, and go about your business, in order to give him time to attend to his business!

IN the parlour of a public-house in Fleet-street, London, there is written over the chimney-piece the following hint:—"Gentlemen *learning to spell* are desired to use *yesterday's* paper."

A NEGRO Baptist of the South said to his Methodist master:—"You've read de Bible, I suppose?" "Yes." "Well, you've read in it of one John de Baptist, haven't you?" "Yes." "Well, you never saw nofin' about John de Mefodist, did you?" "No." "Well den, you see, dere's Baptist in de Bible, but dere aint no Mefodist, and so de Bible's on my side, massa."

GOOD CUSTOMERS.—A considerable coal-owner in the north was instructing his daughter, a little girl, about eight years of age, in the principles of religion, and explaining to her the rewards and punishments of a future state. He told her, among other things, that the wicked would be sent to a large pit, where they would be burned in eternal fire by evil spirits. She was very attentive, and, after a pause, said, "Papa, what a good thing it would be if you could get them to *take their coals of* YOU!"

POETRY.

A PRAYER FOR ISRAEL.

Remember, Lord, thy chosen seed;
They've keenly felt the stroke
Of vile oppression's iron grasp,
And every Gentile yoke.

Sustain their name, make bare thine arm,
Their rightful claims maintain,
And bring their long since scattered band
Into their lands again.

Thy servants, Lord, preserve from harm,
As through the earth they roam,
With joyful news of heavenly birth,
To gather Israel home.

O guide their feet through paths that lead
To Israel's chosen race,
And let their remnants now behold
The plan of saving grace.

Dispel their night, send forth the dawn—
The Gospel's cheering ray,
To light their feet through paths that lead
To realms of endless day.

O hasten on the glorious time
When Israel shall sing,
"Zion's redeemed! Hail, Prince of peace!
Jesus is sovereign King!"

Coventry. R. ALLDRIDGE.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.
PRINTED BY B. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 50, Vol. XXI. Saturday, December 10, 1859. Price One Penny.

ELECTION.

BY ELDER JOSEPH SILVER.

Election is a principle of deep moment, and, like all other principles pertaining to the Church of Christ, should be studied and properly understood by her officers and members.

The want of a proper understanding of this subject has led mankind into many delusive and damning errors. It is not true that certain human beings have been chosen by God to the redemption of Jesus Christ, or eternally cast off—doomed to be for ever damned, irrespectively of all circumstances. For the Deity to have adopted such a course concerning man would have been to have proved himself unjust and entirely incapable of righteous government. For man, therefore, to ascribe such a plan as having originated with the Great Ruler of the skies, is, to say the best of it, the height of absurdity. We do not find that unconditional election to eternal life was ever taught by the Apostles. However, rid of all deductions, we admit that it is one aspect of a great truth revealed in Scripture, in order to assist honest and upright individuals to find and keep the way of life; but not for cunning men to argue about and turn into a mere dogma, or use as a weapon of ecclesiastical warfare. If the views entertained by the Antinomians and many others of the Calvinistic school, in relation to the aforementioned subject, be correct, where is the need of establishing and keeping up, at an enormous expense, Bible Societies, Home and Foreign Missionary Societies, and many others of a kindred character? Or, indeed, where is the necessity of spending so much time and laborious labour in proclaiming to the world the revelations of God at all? It would be far better to spend the money, time, and labour in instructing the children of poor, but honest parents in the useful arts and sciences, or in the cultivation of extensive tracts of land at present lying waste in various countries. Were the latter done, it would produce the means of life, and save hundreds and perhaps thousands from starvation; and, after all, certain persons, according to the "election of grace," (as some would have us believe,) would be eternally saved, and the rest irretrievably lost.

Some might argue that it is necessary that man should be informed of the purposes of his Maker concerning his salvation or damnation. But what would it benefit a person to be told that his Creator had from before the foundation of the world decreed in his heart that he should be eternally saved? Would it not have a tendency to make such a one careless and indifferent about the performance of his religious duties? We are apt to

think that it would take a Prophet, and more than a Prophet, at times, to arouse him from his apathy.

Again: Would it in any way profit a man, (supposing he believed it,) were it said to him—"You have been predestined to everlasting damnation?" We answer, No. It would do him no good whatever, but rather injure him, make him wretched and miserable, unman him for his secular labours, and ultimately drive him mad. Of course, he would never think of studying the Gospel, or Divine plan of redemption; but would, in all probability, like the sons of perdition, blaspheme against God and Christ.

If the human family ought to be instructed in the principles of salvation and condemnation, (which, undoubtedly, they should be,) let them be taught by the servants of God—men who have Divine authority—men whom God hath made choice of and elected for the purpose. It is in this way we understand the principle of election, as manifested by God in the person of his Son, also the Prophets, Priests, kings, Apostles, and others whom he (God) at different periods has called, chosen, and elected to fill various positions and perform particular works. On these distinguished persons he has conferred special blessings.

The Deity possesses foreknowledge. "Known unto God are all his works from the beginning of the world." (Acts xv. 18.) Because of this attribute dwelling in the mind of the Father, he made choice of him who, as to the flesh, is called "the Son of Man," to be the Creator, Governor, Saviour, and Judge of the world. By referring to the *Pearl of Great Price*, page 25, it will be found that there was another competitor for the office of Saviour in the person of him who is styled in Scripture the "Old Serpent," but who was once the "Son of the Morning." And the Lord said, who shall I send? And one answered like unto the Son of Man, Here am I; send me. And another answered, Here am I; send me. And the Lord said, I will send the first."

Here, then, we find the presiding Head preferring one to the other; and it is very evident, from the sentence following the one above quoted, that he made a wise choice,—the inherent faculty of foreknowledge which he possessed enabling him to do so. "And the second was angry, and kept not his first estate; and at that day many followed after him."

Abraham, the Patriarch and friend of God, was chosen and elected to be the Father of the faithful, God knowing that he would command his children and his household after him. (See Gen. xviii. 19.)

Conditionally, God foreordained or predestined that his peculiar people Israel should arrive safe in the promised land of Canaan; but, in consequence of their transgressions and sins, they forfeited their right to that blessing. So it will be with many who now profess to be the elect of God, should they not make use of the agency which he has so kindly given them, and obey his laws and commandments. Such, certainly, will forfeit their right to eternal happiness.

Cyrus, who is called in Scripture "the Lord's anointed," (perhaps because he was designed and qualified for the work appointed him,) was a very remarkable man, and performed all the pleasure of the Lord upon Babylon. It would not, however, be right to argue, because he did this by the counsel of God, (He having called him for this special work,) that he would obtain everlasting life in his presence. No. He would be expected to practise the revelations of God pertaining to the redemption of fallen man before he could arrive to that position.

It being very difficult to separate ordination to the Priesthood from the doctrine of election, it being part of the same subject, we give here an extract from the Book of Mormon:—

"And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place, being left to choose good or evil; therefore they having chosen good, and exercising great faith, are called with an holy calling." (Alma ix. 6.)

Others, it is said, would reject the Spirit of God, on account of the hardness of their hearts, &c. We therefore conclude that a man may either receive or reject the commandments of God. If he does the former, he is likely to become one of God's chosen or elect ones. Whereas, if he perseveres in doing the latter, in the day of rewards and punishments he must hear the sentence pronounced by the elected Judge—"Depart

from me: I never knew you." In that day every man shall be judged according to his works.

It has been and is still held by some that Christ does not desire the salvation of all, and that he died for only a certain few. But Paul the Apostle, in addressing Timothy, says in reference to Christ—"Who will have ALL men to be saved and come to the knowledge of the truth." "Who gave himself a ransom for ALL." (See 1 Timothy ii. 4, 6.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(*Continued from page* 786.)

PART IV.

O Man! thou offspring of the Deity,
And also thou, our native, mother Earth!
Though now of time, yet in eternity,
Ye both received the first, the spirit birth.
Time is a bridge from one eternal side
Made up of mortal and probative states,
That we may cross to where the Gods reside,
And enter through their everlasting gates.

In Part III. we took a general view of the philosophy of states growing out of the Divine economies of creation and legislation. In this Essay we shall take a more particular view of the philosophy of transitory states, and endeavour to establish an understanding of their meaning, arrangements, and object.

As creatures of transitory states, it is of deep importance that all should obtain an understanding of their meaning, the nature and design of their arrangements, and the object that will be worked out when the end of transitory states is reached. Unless all have this understanding, they are liable to continual blunders in their lives; and the actions, meaning, arrangements, and object of those lives may be far from answering to the actions, meaning, arrangements, and object of transitory states. Of course, they may answer to the improper side; for the good and the evil and the right and the wrong pertain to mortal spheres. Indeed, even hell is in some sense one side of a class of states of the highest order—namely, the celestial order. Heaven is the bright and proper side of celestial states, in which move the Gods; and hell is the black and improper side, in which move the devils. Thus it is with transitory states; and therefore, unless an understanding is obtained of the meaning and object of transitory states, we are liable not to answer in our lives to the proper side, but to be found moving on the improper side. Transitory states are the bridges over which the family of worlds pass to reach their eternal states. We are not now speaking according to primitive ideas of existence—that is to say, of existence in its chaotic, unformed, and uncreated condition, but of eternal existence organized, formed, and subdued to the design of the Maker; or, in other words, of worlds in their created condition. Nor must the term "created" be understood by our readers according to the popular absurdity, implying a creation of worlds and beings out of nothing; for there is no such creation. The term created must be understood to imply the organizing, forming, and subduing eternal existence to the will and design of the Creator, as shown forth in the innumerable hosts of worlds and systems of the created universe.

According to the above sense and definition, transitory states may be considered to stand in the grand creative economy as creation's bridges. These bridges the Creative Ones form and arrange to reach some great creative end and to accomplish some vast creative purpose. That purpose and that end will be seen in the following views.

Those bridges of creation are built by the Creative Ones, that their created worlds and systems may pass over to that empyreal side of the creative economy where they enter into their eternalization. Moreover, they not only reach their eternal states, organizations, forms, and identities which constitute eternal beings and things, but on this side they also reach the spheres in which Deity moves. There God and his Christ, and the Holy Ghost, and the Holy Priesthood, and the

Church of the First Born enter into the eternal glories and the eternal organizations of creation.

Let us extend our views into illustrations of this matter. We will suppose that there are two sides to the eternal. Indeed, this is really the fact; and there is nothing strange or paradoxical in this, seeing that there are two halves to every whole, and two principal relative sides to everything. Say on one side stands eternal existence according to the primitive sense—that is, in its uncreated condition before it has been organized, formed, subdued, and arranged by the Creative Ones into their grand economy of worlds, systems, and universe. On the other side stands eternal existence organized and brought into the grand economy of creation, with that form and likeness pleasing to the Maker. Moreover, we will imagine it not only thus organized and fitted into the created universe, but that those worlds or systems have passed beyond transitory states, and reached that eternal side of creation where eternal states and eternal beings and eternal organizations stand. The Father shall be about to create another world. It shall be Earth; and upon this earth, in due time, the Father shall bring forth all the generations of mankind. Jesus shall stand as the first-born of the Father's creation, and be one with him in creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things was made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." Now we will further suppose that all things were created first spiritually by the "Father of the spirits of all flesh." On the first eternal side the spiritual creation shall stand unembodied; on the last eternal side the spiritual creation shall stand embodied, immortalized, and eternal in constitution, identity, and glory. Of course, it will be seen that on the last eternal side creation stands a perfect whole, with the two halves (spirit and body) in one immortalized eternal being. God the Father has reached that side, and in him all is comprehended, whether of states, or natures, or constitutions. He is the first and the last, and all the intermediates. Man is nothing that God is not, for humanity is swallowed up in Deity; and Christ was not equal in nature with the Father until his Divine nature embraced the human. Christ now, even as did the Father from the beginning, represents the spiritual, the mortal, and the immortal, with the eternal as the beginning and the end.

Having laid down these suppositions, let it be farther supposed that the Great Eternal God and Father designed to take all the redeemed of his creations over to that eternal side where he himself stands. It shall be understood that his design is to take the redeemed over to the side of immortalization, and the Church of the First Born into celestialization. When Adam's world reach that side, there will be found no death, nor dissolutions of natures and constitutions, nor that economy of change and metempsychosis seen in this physical and transitory world.

There the constitutions, forms, identities, and general arrangements of the eternal side of the grand economy of creation will not pass away, nor be subject to change, but will be like the Changeless Ones. There the body as well as the spirit will be eternal, and the union of the body and spirit will also be eternal. There society and states are eternal, and there the spheres of Deity unite, and their links extend far back into the eternities past, and the endless chain binds together worlds and systems created unnumbered millions of ages before this world began. To this side, then, the Father designs to take the redeemed of mankind; and Christ, our Elder Brother, (and, under the Father, our Creator, Saviour, and God,) leads the way.

Now, there is a long road to travel, and a great gulf to pass from that eternal side where existence stands uncreated—a chaos of eternal elements and unorganized life, over to that grand side where existence is found in the highest forms and states, showing the image and glory of Deity. We will suppose that this long road of creation and progressive being is passed in states of spiritual nature with the Father of the spirits of all flesh, and that then comes the great gulf. Over this gulf the Creator constructs a great bridge. This bridge is composed of transitory creations and transitory states; and these states, with their belongings, are, in the creative and legislative sense, essentially mortal and probationary. Over this bridge designed of transitory

states this new creation in the beginning was, by the fiat of the Creator, predestined to pass; and Adam was sent by the Father to bring forth this probationary world of mankind. But this transitory part of the economy of creation is not designed to endure for ever, nor its states of mortality and probation to continue beyond those limits which the Creator and Divine Legislator has given to the dominion and arrangements of time. There is much, however, belonging to this transitory and probationary world that is eternal in essential nature, laws, and truths; but the arrangements, organizations, relations, positions, dominions, &c., of this transitory creation and state are not eternal. Transitory states, with their mortal constitution, probationary discipline, and temporary arrangements, are designed by God for a purpose; and when that design is answered and that purpose reached, transitory states will pass away, temporary arrangements give place to eternal arrangements, mortality put on immortality, and the disciplines, testings, and works of this probationary life will ultimately bring in the rewards, the positions, the relations, the powers, the dominions, and glories belonging to the eternal life and spheres of the Deity. The physical economy of this world is subject to the law of change. The present constitution of things only remains for a time, and then dissolution comes, and old identities enter into other constitutions, and life and death, organization and disorganization alternately succeed. In this, man in his physical constitution is no exception. Although, like all things, he is in his essence eternal, in his physical constitution he is subject to change and death. Although an eternal being, he is now a creature of time; for in this transitory world time holds dominion over all things and beings, and cuts down the world, even as the mower cuts down his field. Destined to reach eternal lives (if he fulfils the highest object of his creation,) and become clothed with the immortality and glory of celestials, yet is the eternal spirit of man passing through mortality, and must die; for death has passed upon all. Then his body returns to the ground from whence it came, and the spirit to the Father of spirits—the "God that gave it." Ultimately, the whole physical constitution of this world and these mortal, probationary, transitory states will altogether pass away, when the end thereof is reached and the purpose of the Father accomplished.

This bridge of transitory states, then, the Eternal Father has constituted for Adam's world to pass over to the eternal, immortal, and glorified side, where all the generations and societies of mankind enter into their due spheres, and the Church of the First Born into the celestial sphere, where dwell the Father and his Christ. The world to which mankind belong has now been, according to the general calculation, six thousand years crossing this bridge of transitory, mortal, and probationary states. This it has done under the presidency and direction of the first Adam; and Christ, the second Adam, will ultimately take it into its eternal states, and will fulfil his prophetic declaration to John the Revelator—"Behold I make all things new."

Mankind, throughout all their generations, have come into this world to cross this bridge of transitory, mortal, and probationary states, that Adam's world may enter into its adjusted, immortal, and eternal states. This is the great and whole object of our creation, and every soul of Adam should live to fulfil that object; for all are sent into the world expressly to pass this bridge which the Father has built, that the great end of all creation may be reached, and the purposes and design of the whole of his economy of legislation be consummated.

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 781.)

[July, 1843.]

Sunday, 30th. I was very sick, my lungs oppressed, and over-heated, through preaching last Sunday; and called for my brother Hyrum, William Law, and Willard Richards to lay on hands and pray for me.

Elder John Taylor preached in the morning. After preaching, President Marks called a Special Conference to appoint Recorders for baptisms for the dead. Elder Sloan having started on his mission to Ireland, Willard Richards was appointed General Church Recorder; and Joseph M. Cole, George Walker, Jonathan H. Hale, and J. A. W. Andrews, Recorders for the baptism for the dead. In the afternoon the clerks met to organize and prepare for their duties.

Brothers Woodruff and George A. Smith preached in the morning, John E. Page and O. Pratt in the afternoon, H. C. Kimball and B. Young in the evening, in the Temperance Hall in Pittsburg.

A Conference was held in Briton, Michigan, when Mephibosheth Sirine was chosen President, and nine branches were represented, comprising 5 Elders, 6 Priests, 7 Teachers, 1 Deacon, and 225 members.

Monday, 31st. My health improving, I went to the prairie, sold 100 acres of land, and called at my farm.

Wrote to General Adams.

I copy from Elder Woodruff's journal:—

"Our Quorum assembled and walked over Pittsburg. We first visited Mr. Curling's glass works, and saw them at work through each branch. We saw them make pressed, stamped, and plain tumblers, large jars, &c. We next went on the bluff above the city, and had a view of the new basin that is to contain the water to be forced into it from the Alleghany river to water the city. From this place we had a fair view of the city below. It truly sends forth its columns of smoke and blackness that arise from the coal fires which propel the the numerous engines that are the mainspring of all the foundries, manufactories, and works of the great city of Pittsburg.

We then descended the hill and visited the city water-works or reservoir. The building is 150 feet long, 110 feet wide, and contains two engines of 200 horse power each, to drive a force pump to force the water from the Alleghany river into the basin on the bluff, to supply the wants of the citizens. The whole cost of this building, reservoir, and basin was $200,000. The building is after the Roman order. The whole architecture, design, making, and finishing the building was executed by Elder Charles Beck, a member of the Church of Jesus Christ of Latter-day Saints. We visited every branch of Miltonberger's iron works; saw the iron for the keel of an iron steam-ship of war, 140 feet long, which is intended to navigate Lake Erie."

Tuesday, August 1st. I was very sick at home in the morning. At four, p.m., I rode up to the Temple and complained to the clerks that Mr. Hamilton had got a tax title from the Sheriff on one of my city lots. Mr. Bagby, the Collector, came up in the midst of our conversation, and when asked about it, denied all knowledge of it. I told him that I had always been ready to pay all my taxes when I was called upon; and I did not think it gentlemanly treatment to sell any of my lots for taxes; and I told him that he was continually abusing the citizens here. Bagby called me a liar, and picked up a stone to throw at me, which so enraged me that I followed him a few steps, and struck him two or three times. Esquire D. H. Wells stepped between us and succeeded in separating us. I told the Esquire to assess the fine for the assault, and I was willing to pay it. He not doing it, I rode down to Alderman Whitney, stated the circumstances; and he imposed a fine, which I paid, and then returned to the political meeting. Bagby stayed awhile, muttering threats against me. I went home, commenced to work a little, but soon was very sick.

Received a private communication from Mr. Braman, stating the writ was returned to the Governor and killed.

Hyrum and Hoge called at the Office, when Hoge acknowledged the power of the Mormon Habeas Corpus.

Esquire Walker gave a stump speech at the stand until dusk, and was immediately replied to by Esquire Hoge for over two hours, having lit candles for the purpose to hear them politically castigate each other.

The Twelve visited Alleghany City. Elders Young, Page, and Kimball preached in the evening.

The Temple is progressing steadily. The walls of that noble edifice continue to rise, and its completion is looked forward to with great interest and anxiety by many.

All kinds of improvements are going on rapidly in Nauvoo and vicinity. Houses are going up in every direction in the city, and farms are being enclosed without. "The wilderness" will soon "blossom as the rose."

Elder Luman A. Shirtleff writes that he has travelled in the New England States, and recently baptized twenty persons.

Wednesday, 2nd. I was a little easier to-day, and rode out to Jacob Baum's to borrow money. In the evening, conversing with Dr. J. M. Bernhisel.

A subscription has been got up to build a house for Elder Willard Richards, to which I subscribed a city lot. The brethren subscribed $25 cash, 10 cords stone, 39 bushels lime, 105 days works, $59 in work, 15,900 bricks, glass, lumber, and other materials, together with a quantity of produce. I hope the day is not far distant when my clerk will have a comfortable house for his family.

Thursday, 3rd. Elder Beck, of Pittsburg, having paid $48 for the passage of six of the Twelve Apostles to Baltimore, they started this morning, and rode all day and night over the Alleghany mountains in the stage.

I continued unwell. I received $800 in specie, and a $200 note from Benjamin Meginness for 100 acres of land.

Friday, 4th. My health improving, I rode out to the farm. In the evening, went with Emma to visit Elder Cahoon, where I met my brother Hyrum and his wife.

Saturday, 5th. Elders B. Young, H. C. Kimball, O. Pratt, John E. Page, Wilford Woodruff, and George A. Smith arrived in Philadelphia at four, a.m., having travelled 430 miles in 48 hours by stage, railroad, and steamboat. A very severe storm of wind and rain raged in Philadelphia in the evening, doing immense damage.

Sunday, 6th. Meeting at the stand. Elder P. P. Pratt preached on testimony.

When he closed, I told the people I would preach my sermon next Sunday, as I was not able to-day; but I would now speak on another subject—viz., the election.

"I am above the kingdoms of the world, for I have no laws. I am not come to tell you to vote this way, that way, or the other. In relation to national matters, I want it to go abroad unto the whole world that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked him for one. I am a third party, and stand independent and alone. I desire to see all parties protected in their rights. As for Mr. Walker, he is a Whig candidate, a high-minded man. He has not hung on to my coat tail to gain his election, as some have said. I am going to give a testimony, but not for electioneering purposes. Before Mr. Walker came to Nauvoo, rumour came up that he might become a candidate. Said I—He is an old friend, and I'll vote for him. When he came to my house, I voluntarily told him I should vote for him. When I made him acquainted with the ordinances of Nauvoo in relation to writs of Habeas Corpus, he acted in accordance therewith on my testimony. The rascals (Reynolds and Wilson) took Walker's and Montgomery's security when I was arrested. Walker made Reynolds come to me and beg my pardon for the abuse he gave me; and through his means and influence the pistols were taken from the rascals. He withdrew all claim to your vote and influence, if it would be detrimental to your interests as a people.

"Brother Hyrum tells me this morning that he has had a testimony to the effect it would be better for the people to vote for Hoge; and I never knew Hyrum say he ever had a revelation and it failed. Let God speak, and all men hold their peace. I never authorized brother Law to tell my private feelings, and I utterly forbid these political demagogues from using my name henceforth and for ever. It is my settled feeling that if Governor Ford erred in granting a writ against me, it is an error of the head, and not of the heart; and I authorize all men to say I am a personal friend of Governor Ford.

"The cap to Parley's sermon is this—Every word that proceedeth from the mouth of Jehovah has such an influence over the human mind—the logical mind—that it is convincing, without other testimony. Faith cometh by hearing. If ten thousand men testify to a truth you *know*, would it add to your faith? No. Or will ten thousand testimonies destroy your knowledge of a fact? No. I don't want any one to tell I am a Prophet, or attempt to prove my word.

"I prophesy, in the name of God Almighty, they shall bear off the palm."

Hyrum Smith explained at some length concerning the election.

Emma started for St. Louis to transact some business for me, it not being prudent for me to go to Missouri.

"The Quorum of the Twelve Apostles in Philadelphia held a meeting in the Canaanite Church. About 300 Saints were present. Meeting was opened by Elder J. M. Grant, and President Brigham Young ad-

dressed the congregation at considerable length. He said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him, such as governing the Church, as a member of the Church inquiring concerning the office of a Presiding Elder, what the Prophet or the Twelve ought to do, &c., he will not get an answer. If he does, it will not be from God. He also remarked that if any in the Church had the fulness of the Melchisedec Priesthood, he did not know it. For any person to have the fulness of that Priesthood, he must be a king and a priest. A person may have a portion of that Priesthood, the same as governors or judges of England have power from the King to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

"In the evening, Elder O. Pratt preached, and was followed by Elder George A. Smith." (W. Woodruff's Journal.)

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 10, 1859.

EMIGRATION.—In former Numbers we have endeavoured to bring before the Saints the necessity of availing themselves as speedily as possible of the "present day of opportunities" to gather with the Saints in Zion. Those who were familiar with the revelations, who gave heed to the teachings and prophesyings of the Elders and inspirations of the Spirit, who drank into the spirit of the work, who advanced with the times, who watched the progress of events among the nations of the earth as well as in the Church and cause of Christ, were looking for, and were in some measure prepared for the events that have been transpiring during the last three years. To such the closing of emigration in 1857 and the crusade against Zion brought no disappointment—created no surprise, unless perchance it might have been in point of time. They saw in them the fulfilment of prophecy, the hasting on of events that herald the approach of the great final struggle. The same spirit leads them to see in the future, but close at hand, other and greater convulsions of nations, trials and hardships for the Saints, and impediments and difficulties in the way of and interruptions to the emigrations and gathering of the Saints, and particularly from these lands to Zion. The present calm will last but a short time; the present "day of opportunities" for the gathering of the Saints to Zion to the chambers of the Lord will be short, and should be diligently improved by every one that desires to avoid the judgments that are pending over and about to be visited upon the inhabitants of the earth.

The remembrance of the intense desire felt by the Saints to get out of this land and flee to Zion during the time that the way was hedged up and the emigration closed, and the readiness with which they would have made any sacrifice, endured any hardship, suffered any privation, and performed any amount of labour, and still felt that the privilege to emigrate and gather with the Saints had been cheaply purchased, even at that price, should stimulate them to use every exertion within their power to avail themselves of the present peaceable opportunity. We call upon the Saints to arouse themselves to the importance of this subject, and not settle down into a dreamy security, looking forward to a lengthened period of opportunities, lest the "accepted time" pass, and they awaken to find themselves again shut out and compelled to "partake" of the "plagues" of Babylon. Now, although we are thus urgent upon

the Saints in this matter, yet we wish them not to forget that, to secure the full blessing of the Lord upon their efforts, they must not neglect any other duty or requirement, and remember that the Lord has declared that it is his business to provide for his people when they are faithful and render strict obedience to every known law of God and to the counsels and requirements of those whom he has appointed and ordained to lead them. Let not the Saints, in their anxiety to lay by means for their emigration, forget to pay their honest Tithing and to respond to the legitimate calls of the Church. Through obedience come the blessings.

We desire to remind the Saints that the season for emigration is again approaching. It is time that those Saints who are intending to emigrate this coming season were sending up their names and deposit-moneys for the same. We desire to get the emigration off early in the spring. We expect a pretty large emigration, and it is necessary that all intending emigrants report themselves as early as possible, that we may be able to provide the necessary waggons, carts, teams, and other outfit on the frontiers, so that none need be detained on that account. The experience of past years proves the necessity of an early start across the Plains. The Saints will, therefore, please send up their names and deposits at once.

For the encouragement of the Saints, we will remark that from advices from President Young and others in the Valley, we learn that the demand for labour and service of all kinds, both male and female, far exceeds the supply. All who desire it may feel sure of immediate and constant employment at fair wages, comfortable situations, and good homes in our peaceful gathering retreats. No one who has the means should hesitate a moment through fear of want of employment. Those who have not the means to go directly through, but can raise enough to take them into the States, and are not in situations to add to their means, so that in a year or two they can accumulate sufficient to pay their way through to the Valley, are advised to go to the States, and as far west on the way as their means will take them. President Young, in writing upon this subject, says—

"Advise with brother George Q. Cannon; and, as fast as consistent with circumstances, let the Saints emigrate to the States, and seek such temporary locations and employment as brother George may be able to counsel, each reaching in this direction as far as may be convenient from time to time, working their way to our home in the mountains."

And on the 17th of September he writes again—

"As heretofore advised, it is still deemed wisdom for the Saints in Europe, and particularly those in the British Isles, to be making their way to the States as speedily as consistent; for, when this side of the Atlantic, they will be able to find employment, and work towards Utah as their way opens."

It is not wisdom, however, for any who are in good situations and steadily adding to and laying by means, with the prospect of soon securing enough to pay their way through to the Valley, to abandon those situations for the purpose of emigrating to the States. The necessary expenses and loss of time in procuring situations in the States will, as a general thing, more than counterbalance the advance in wages, and retard rather than facilitate their emigration to the Valley. We should be glad if the great bulk of the Saints in these lands could go out; but wisdom should govern them in this as in all other things.

In another column will be found an extract from the Report of the Annual Agricultural and Manufacturing Fair in Utah, which we think will prove very interesting to our readers. The Report shows a decided advance over any former one, notwithstanding the many untoward circumstances which have surrounded the Saints.

We have advices from Utah to October 6th, which represent Utah affairs in a flourishing condition, and the prospects for the future peace good. The news is indeed cheering. Particulars next week.

HUSBANDS AND WIVES.

Happy homes, smiling faces, joyous greetings, kind husbands, loving wives, merry children, houses clean and tidy, pleasant re-unions, mild forbearance, soft endearments, and "all that life to life can bind us," grouped together! What a pleasant picture, bright, sunny, and cheerful! Heaven in embryo! Who does not long for it? Who would not have it? Who could not cherish it?

Now for its opposite:—Homes miserable, faces cloudy, tyrant husbands, "nagging" wives, squalling, filthy, disobedient children, houses dirty and slatternly, grumblings, contentions, fault-findings, angry words, blows! Hell in embryo! Who would not shun it? Who would not flee from it?

I am no misanthrope; yet many things meet my eye which jar on the harmony of nature, and these I cannot love. Many things are forced upon my mind, antagonistic to the natural feelings, and these disturb my equanimity.

In sketching a few characters, therefore, under the caption I have chosen, no mythical, supposititious beings will be introduced, but living realities, by the study of which many may profit. Neither will I wander into the boudoirs of the titled and wealthy, nor ransack the "studies" of masculine aristocrats and monied magnates, for subjects; but among the truly powerful of Adam's race, the peasant's wife, the mechanic's bosom partner, the tradesman's helpmeet, the strong-limbed sons of toil, the broad-chested, brawny-armed, hard-handed creators of wealth, the toiling, working, and struggling denizens of the earth, will I find all that I require.

As Gentiles, in speaking or writing, give the precedence to the ladies, I will so far imitate them as to reverse my heading, and commence with the "wives."

Wife No. 1 seemed before marriage to be the very model of a woman. Well formed and finely developed in person, her rounded bust would have been a model for a sculptor. Her cheeks shone with a pure tint like a dew-washed rose, and her shiny curling locks of ebon hue fell in graceful ringlets over her temples and neck. When you met her in public, she was tastefully, if not elaborately dressed, for her station. But few knew that her well-got-up dresses and snowy white embroideries and laces were the products of a doting, anxious, hard-working mother's labour, who longed to see Arabella settled in life. Sweet and fascinating in her manner, she had little difficulty in procuring a partner in a steady, industrious joiner. Scarce had the honeymoon waned ere a "change came o'er the spirit of the dream;" and, robbed of her peacock's feathers, she appeared a most unmitigated slattern. Her dresses became shabby, dirty, and tattered, for want of care; her husband's linens changed to a dingy yellow, while their "get-up" was most abominable. Her once lovely ringlets, unoiled and almost unkempt, were twined up to her temples, and curled up like the back of a water-spaniel; while—horror of horrors—becoming a mother, she seemed, as she sat with the babe on her knee, both unwashed and scarcely half-dressed, the very impersonation of the genius of filth, with ragged clothes, blackened and soiled, lying on one side, clots of dirt all round, and chairs, stools, dishes, and wearing apparel scattered in glorious confusion. It seemed as if the aim of her life had been to obtain a husband; and having succeeded in doing so, she ignored the important truth, that to retain the love of a husband is as necessary for happiness as to obtain one. Now surrounded by a growing-up family, waste and slatternliness are her prominent characteristics; her children are ill-mannered, dirty, and disobedient; her husband, sunk to her level, has become careless of appearance, and, tired of his wife's continued railings against Providence and hard times, seeks in other society a compensation for the pleasures denied him in his uncomfortable home.

Wife No. 2 is the very opposite of this. Neat and tidy, she prides herself on the comfortable appearance of her family, and looks with a glow of honest pride at the order and cleanliness displayed in her household concerns. But, "poor creature," she "has her troubles." "Baby is so very cross;" children "will not do what she wants them;" and even "George often speaks very sharp," though she "does everything in her power to

make all comfortable." True, she "is a little quick-tempered;" "but, then, nobody is perfect;" and she "does feel so put about when everything does not go to her mind:" still she "cannot understand it." No. And yet that "quick temper" is the source of many of her troubles. While she feels, with regard to herself, that "nobody is perfect," she cannot extend the principle to others, but expects perfection in them, and does not cultivate patience to extend forbearance towards their failings. Her children, formed in the same fiery mould, feel injustice in many of her sudden bursts of passion over trifles, and a spirit of antagonism takes possession of them. The husband, often exasperated, speaks sharply to a wife good in all things but this, while the babe at her breast partakes of her nature; and thus many unhappy hours are caused through a lack of self-government and mild forbearance.

Wife No. 3 is a peculiar character. She is a great stickler for "woman's rights;" looks upon man as a useful appendage to a household, formed to support woman and to minister to her fancies,—a sort of necessary evil. Her husband never can please her. If he tries to act like a man, he is a tyrant; but she "won't be controlled by him—that she won't!" If he yields to her every whim, she quarrels with his manner of doing it, and seems to require some opposing stimulant to keep her in order. Still, if any one else tries to depreciate him, she bristles up like a "fretted porcupine," and maintains his superiority over every other. She likes no poaching on her preserves. Her children are unruly; but then "they only take after their mother, the dears!" and she "never will be controlled." As self-esteem is a prominent characteristic in her organization, she must always stand at the head, at least in her own estimation, of any little "gathering," "party," or "social affair," and assumes quite a patronizing manner to all around her. Sometimes she appears a perfect specimen of the termagant; and then woe to the unfortunate mortal who calls her wife! When fretted or annoyed, she lashes herself into a passion, rages, storms, raves, and acts like one for whom a strait-waistcoat would be a proper appliance. Her whole life is miserable, and miserable too are all connected with her; and when death eases her body of its turbulent spirit, few lament her end.

Wife No. 4 is a poor, ailing, half-heartbroken, mournful-looking creature, apparently an unintermitting sufferer, who never enjoys a moment's peace or happiness. All the troubles that afflict poor mortals seem congregated together to make her life miserable. She never enjoys a moment's good health, yet somehow has a wonderfully good appetite in partaking of anything that pleases her. If she has not troubles at hand, she can easily manufacture them, or borrow from the future. No one ever had to pass through so many trying scenes, suffer so many harrowing afflictions, or sustain so many heart-breaking sorrows as she. Providence has dealt very hardly with her, and every gossip or ear-witness she can obtain is a ready-made well into which she can pour her griefs. Her husband gets accustomed to her complainings, and ceases to worry himself in trying to remove them: therefore he is "cold and careless," and "seems to wish she were dead." "But he won't be long troubled with her." Then visions of the suffering future crawl across her mind, and she finds communion in the stealthy tears that come dropping at her bidding. Sometimes she is of the "nagging" character; and then everybody is doing wrong, saying wrong, thinking wrong, and looking wrong. Let us leave her and turn to a more pleasant class in

Wife No. 5. How shall we sketch her, to do her justice? Neat, without being showy; modest, and yet no prude; mild, without being dull; obedient, yet not servile; affectionate, without being demonstrative; and firm, yet not stubborn. A wise mother, a loving partner, and a thrifty housewife, "She looketh well to the ways of her household, and eateth not the bread of idleness." Her children hear her voice as it falls in firm, but gentle tones, and seem eager to show their obedience. Her husband returns home, after his daily toil, and she welcomes him with a smile. His chair is placed in its accustomed corner; the fire is blazing brightly in the grate; the house is clean as the hands of its mistress; his children are playing and laughing around, with merry eyes and rosy cheeks; comfort is blended with every colour of the picture, and thoughts of this scene had often occupied his mind through the long,

weary day. Now finding his visions of evening happiness realized, he turns round, glances at the smiling face of its cheerful authoress; and, placing his arm gently across her rounded shoulders, his lips meet hers as he fondly whispers—"Bless thee, my wife!" Trace her through all the variations of life, and there is a consistency in her conduct and character which elicits admiration and respect, while it proves that she truly understands and appreciates her position and duties. Never niggard, she practices economy; and not only contrives to "make both ends meet," but manages to add to her little store. She is capable of self-action under emergencies, yet seeks for counsel from the lips of her husband, and readily carries out his suggestions and wishes. Her field of labour is her home. As a queen she presides over her household; and, in the language of a wise man, "Her price is far above rubies."

Many other specimens might be noticed, such as the "chatterer," who is eternally talking, her tongue sounding like the din of a waterfall; the "gossip," who minds everybody's business but her own, &c., &c. But enough has been advanced to show some of the many reasons for the existence of blighted anticipations and unhappy homes, on the one hand, with delightful realizations and loveable companionship on the other.

But every picture has its blendings of colouring, and the subject has only been considered from one point of view. Let us change our position, and see how it appears with the masculine, worked in by sketching the characters of a few husbands.

S.

(To be continued.)

UTAH NEWS.

DESERET AGRICULTURAL AND MANUFACTURING EXHIBITION.

On the 3rd of October last, the Deseret Agricultural and Manufacturing Exhibition took place, when both the varieties and quantity of fruit presented far exceeded those of any previous exhibitions. A good show was also made in the Produce and Vegetable department. Relative to the Mechanical, Industrial, and other departments, we extract the following from the *Deseret News* of October 5th:—

Among the machinery, there was a wrought iron stove, made from waggon-tire, hammered to proper thickness and jointed with great accuracy, the workmanship of Mr. Thomas Griffiths, the manufacturer of the miniature model steam-engine exhibited at the first State Exhibition, and which has never since been excelled. This stove, we were informed by Mr. Griffiths, has been in use in his house some nine months, and works to a charm. It is so constructed, that, aided by ingeniously arranged dampers, the fire is wholly brought into contact with the upper plate, where the cooking and boiling is done. In baking, the heat may be distributed above, below, or to entirely escape the oven at pleasure. It is said, also, to be very economical in the the consumption of wood. It is different in some respects from any stove we have seen; and the improvements are claimed by the skilful maker.

The specimens of boots, shoes, and leather were extensive and excellent.

The number and quality of home-manufactured articles displayed were unmistakeable indications of the steady improvement going on among us.

Nails, cutlery, and hardware in general, were materially better than any previously exhibited.

The cloths—linseys, flannels, jeans, kerseys, linen, carpets, shawls, blankets, coverlets, rugs, thread, hats, caps, muffs, combs, &c., would not suffer in comparison with those manufactured elsewhere.

The cabinet ware that was presented would do credit to any part of the world.

Among the paintings, engravings, printing, and penmanship, we noticed a beautiful sign and some superb specimens of graining; a chirographic epitome of the history of the Prophet Joseph, elegantly bordered and ornamented with tasteful flourishes by Mr. D. Graves, which, together with the splendid historic chart, designed, prepared, and printed in this office, and mounted by our excellent bookbinder, Mr. J. B. Kelly, constitutes a very complete record of the most important events that have transpired in the life of the Prophet, in connection with the rise and progress of the Church of Jesus

Christ of Latter-day Saints. These were appropriately classed with the books and records from the Historian's Office, which occupied a prominent corner of the hall, and were objects of interest to all.

A font of type of the Deseret Alphabet, cast and finished by J. H. Rumell, of this city; also leads and other printers' material, were evidences of what faith and indomitable perseverance can do.

The display of horses, cattle, hogs, sheep, poultry, &c., though embracing some very fair specimens, was not so large as expected.

The Ladies' Department presented a display of ornamental needlework, table-covers, wax flowers, worked shawls, handkerchiefs, cushions, artificials, embroidery, crotchet work, knitting, braiding, patch-work quilts, hose, slippers, &c., &c., that were altogether lovely, and speak in high terms of the skill and industry of the ladies of Utah.

The precious relics of the past, calling to mind the enviousness of the wicked and the devotion of the good, re-memorizing the scenes in Carthage Jail, the suffering of the Saints, and their exile to the Rocky mountains, were altogether too much for the tender-hearted. They were truly in contrast with the general hilarity of the occasion.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[*From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism, by* Elder Henry Whittall.]

(Continued from page 770.)

EXTRACTS FROM ANCIENT AND MODERN AUTHORS DECLARING IMMERSION AS THE ORIGINAL FORM OF BAPTISM OBSERVED IN THE EARLY CHRISTIAN CHURCH, AND ILLUSTRATED BY NEW TESTAMENT PHRASES AND COMPARISONS CONTAINING ALLUSIONS TO THE CEREMONY.

Dr. Lightfoot.

"That the baptism of John was by plunging the body, (after the same manner as the washing unclean persons and the baptism of proselytes [among the Jews] was,) seems to appear from those things which are related of him—namely, that he baptized in Jordan; that he baptized in Enon, because there was much water there; and that Christ, being baptized, came up out of the water: to which that seems parallel, Acts viii. 38, Philip and the eunuch went down into the water, &c."

Dr. Neander.

"The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians.'

"Baptism was originally administered by immersion; and many of the comparisons of St. Paul allude to this form of its administration."

"The immersion is a symbol of death—of being buried with Christ; the coming forth from the water is a symbol of a resurrection with Christ; and both taken together represent the death of the old man, and a resurrection to a new life."

Dr. Hurd.

"As to the form of baptizing, it seems to have been by dipping the whole body, except in cases of sickness, when the life of the person might have been in danger. If the person baptized by sprinkling happened to recover, he was generally re-baptized by immersion; and no person could be admitted to holy orders who had not been baptized in this latter form."

"Threefold immersion was a very ancient practice in the Christian Church, and used in honour of the Holy Trinity; though some later writers say it was done to represent the death, burial, and resurrection of Christ, together with his three days' continuance in the grave."

"As baptism was originally by immersion, so we find that in succeeding ages sprinkling was used; but this was when superstition began to creep into the Church."

Ambrose.

"Thou wast asked, Dost thou believe in God the Father Almighty? And thou repliedst, 'I believe,' and wast dipped, that is, buried. A second demand was made, Dost thou believe in Jesus Christ our Lord, and in his cross? Thou answeredst again, 'I believe,'

and wast dipped; therefore thou wast buried with Christ. A third time the question was repeated, 'Dost thou believe in the Holy Ghost?' And thy answer was, 'I believe.' Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of thy former life."

FOULKES.

"Aspersion was [in the second century] allowed in the clinical baptism of a sick person, or where water was scarce; otherwise, immersion was the usual practice."

"Baptisteries, or stone fonts of a large size, began [in the fourth century] to be used; but they did not stand inside the church. The recipients went down naked into the water; which action, as well as the putting off the garments to do so, had a mystical import."

CONYBEARE AND HOWSON.

"The primitive baptism was by immersion."

"This passage [Rom. vi. 4,] cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

"It is needless to add that baptism was (unless in exceptional cases,) administered by immersion; the convert being plunged beneath the surface of the water, to represent his death to the life of sin; and then raised from this momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though, perhaps, necessary in our northern climates,) has rendered obscure to popular apprehension some very important passages of Scripture."

SCHAFF.

"As to the outward mode of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words *baptizo, baptisma, baptismos*, used to designate the rite. Then, again, by the analogy of the baptism of John, which was performed *in* the Jordan. . . . Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. x. 2); with the flood (1 Peter iii. 21); with a bath (Eph. v. 26; Titus iii. 5); with a burial and resurrection (Romans vi. 4; Col. ii. 12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the oriental and also the Græco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

"The ordinary use of *baptizein, baptisma, baptismos*, in connection with the passages respecting baptism adduced in the text, [Matt. iii. 6, 16; Mark i. 9; 1 Cor. x. 2; 1 Pet. iii. 21; Eph. v. 26; Tit. iii. 5; Rom. vi. 4; Col. ii. 12;] the clear testimonies of antiquity, and the present prevailing usage of the oriental churches, puts it beyond all doubt that entire or partial immersion was the general rule in Christian antiquity; from which certainly nothing but urgent outward circumstances caused a deviation."

PICTETUS.

"Immersion into and emersion out of the water, practised by the ancients, signify the death of the old and the resurrection of the new man."

BUDDEUS.

"Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ; and at the same time it informs us that the remains of sin, which are called the 'old man,' should be mortified."

ARCHBISHOP TILLOTSON.

"Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life; and to these customs the Apostle alludes, Rom. vi. 2—6."

DR. BOYS.

"The dipping in holy baptism has three parts—the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul (Rom. vi. 3,) —'Know ye not that all we which have been baptized into Jesus Christ have been baptized into his death, and that our old man is crucified with him?' The continuance in the water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. (Rom. vi. 4.) The coming out of the water figured our spiritual resurrection and vivification to newness of life by the power of Christ's resurrection. (Rom. vi. 4, and Col. ii. 12.)"

ROBERT NEWTON.

"Baptism was usually performed by immersion, or dipping the whole body under water, to represent the death and burial and resurrection of Christ together, and therewith to signify the person's own dying unto sin, the destruction of its power, and his resurrection to a new life. St. Paul plainly refers to this custom, Rom. vi. 4."

BISHOP DAVENANT.

"In baptism, the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it."

DR. HAMMOND.

"It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ: the putting the person into the water denotes and proclaims the death and burial of Christ."

BISHOP NICHOLSON.

"The ancient manner in baptism—the putting the person baptized under the water, and taking him out again, did well set forth these two acts: the first, his dying; the second, his rising again. Into the grave with Christ we went not, for our bodies were not and could not be buried with his; but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him."

DR. GOODWIN.

"The eminent thing signified and represented in baptism is not simply the blood of Christ, as it washeth us from sin; but there is a farther representation therein of Christ's death, burial, and resurrection, in the baptized's being first buried under water, and then rising out of it; and this is not in a bare conformity unto Christ, but in a representation of a communion with Christ, in both his death and resurrection. Therefore it is said, 'We are buried with him in baptism;' and 'Wherein you are risen with him.'"

CHRYSOSTOM.

"To be baptized and to sink down, and then to rise again, is a symbol of the going down into the grave and of the coming up from it; and therefore Paul calls baptism a burial."

"It carries out the divine symbols of burial, mortification, resurrection, and life. For, by the immersion of our heads in the water, the old man disappears and is buried as it were in a sepulchre, whence he ascends a new man."

"He [John] does not say, He [Jesus] shall give you the Holy Ghost, but 'He shall baptize you in the Holy Ghost,' showing in metaphor the abundance of the grace."

BEDE.

"We are baptized by the Lord in the Holy Ghost."

BEAUSOBRE AND LENFANT.

"'With water—with the Holy Ghost—with fire.' Gr. *In* the water—*in* the Holy Ghost, &c. These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of Pentecost."

BISHOP PATRICK.

"They [the primitive Christians] put off their old clothes and stripped themselves of their garments; then they were immersed all over and buried in the water, which notably signified the putting off the body of the sins of the flesh, as the Apostle speaks, and their enduring into a state of death or mortification after the similitude of Christ, according to the same Apostle's language elsewhere—'We are baptized into his death;' 'we are buried with him in baptism.'"

RICHARD BAXTER.

"In our baptism we are dipped under the water, as signifying our covenant profession that as he was buried for sin we are dead and buried to sin. They (your lusts) are dead and buried with him; for so your baptism signifieth, in which you are put under the water, to signify and profess that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, (Col. ii. 11—13,) that the putting of the body under water did signify our burial with Christ and the death and putting off our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament. So also our rising out of the water signifieth our rising and being quickened together with him. They were in baptism buried with Christ, and put off the body of sin, and were quickened with him; and this doth all suppose their own present profession to put off the body of sin, and their consent to be baptized on these terms."

(To be continued.)

PASSING EVENTS.

GENERAL.—An earthquake occurred in the island of Malta on the 14th ult., accompanied with heavy gales and a tremendously rough sea. At the Cape of Good Hope there has been a very long and very severe drought, and a large number of cattle

have perished in consequence. Heavy gales have also visited the Cape, entirely wrecking some vessels, and seriously injuring others, besides doing considerable damage on land: at the time of the despatch of this intelligence the storm was still raging with unabated fury.

AMERICAN.—One of the severest shocks of earthquake that have been experienced in California during the last five years occurred in San Francisco on the 5th of October. The oscillations were from east to west, accompanied with a deep rumbling noise. Men, women, and children rushed into the streets, and the courts and public buildings were instantly emptied. Numbers became sick from the shaking motions to and fro, which in some cases produced vomiting. A despatch from New York on the 11th ult. states that a severe shock of earthquake has also been experienced in Chili, laying half the town of Copiapo in ruins, and attended with the loss of many lives. A small party of "Free Lovers" have emigrated from San Francisco to San Salvador, in Central America, where they have purchased 50,000 acres of good arable land, at the rate of a shilling per acre, and where they expect to be able to carry out their doctrinal system without the interference of Government.

VARIETIES.

EXTENSIVENESS OF THE ENGLISH LANGUAGE.—The number of words now used in the English language amount to about fifty thousand.

NOTA BENE.—"What a company of execrable wretches have they been (one cannot justly give them a milder title,) who have, almost in every age since St. Cyprian, taken upon themselves to govern the church."—*John Wesley.*

A TEXT.—A reverend divine, who was not very noted for his partiality to the fair sex, in preaching before a fashionable congregation at the west end of London, took for his text the 12th chapter of Revelation, and *part* of the 1st verse:—"And there appeared a great wonder in heaven—A WOMAN!"

POETRY.

GATHER HOME.

The standard is lifted on yon distant mountain;
Come, let us haste to it, and worship the Lord,
And taste of the joys which from heaven's pure fountain
Are there on the faithful abundantly poured.

Now confidence flies from the king and the peasant;
Its strong ties are broken; distrust takes its place;
A home midst the mountains of Ephraim so pleasant,
It finds in the hearts of Jacob's blest race.

The nations are quaking, and thrones now are tott'ring;
Their base is decaying; ere long they will fall;
And monarchs in fear their sceptres are swaying;
These words, "*Mene, tekel,*" appear on the wall.

The war-cloud is gath'ring, how fearful the omen!
It tells of events that are now near at hand—
Of judgments and woes, which, as Prophets have spoken,
Will fall on the nations and spread through the land.

Come, then, let us haste from these latter-day judgments;
To Zion for safety, let us flee away:
There God will protect those that keep his commandments;
Oh, then, let us gather: why longer delay?

Watford. JAMES TAYLOR.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 51, Vol. XXI. Saturday, December 17, 1859. Price One Penny.

PHILANTHROPY.

BY ELDER D. BONELLI.

True philanthropy is one of the brightest and most glorious attributes of the human spirit—a descendant of the charity that pervades the heavens and unites the throngs of immortals with happifying ties in one great union of felicitous fraternity. In the fulness of its original sublimity it seldom wanders on this earth. If found at all, it has been derived by its possessors from its home in worlds of bliss and glory, by the power of their faith in a heavenly religion.

The intelligence which such religion imparts concerning man's origin and destiny is necessary to cause the spark of this noble virtue which glows within the youthful and uncorrupted mind to increase, to the consuming of every feeling of sordid selfishness, to call into life and activity the soul's hidden virtues, and to make of man an image of the Deity.

The more the corruption of sin obscures the light of the Spirit of God in man and buries the knowledge of life's great purposes beneath the interests for passing scenes, the fainter speaks the voice of the monitor within, and the less can he feel his duty to his fellows. The numerous deviations of the human family from the paths of righteousness, the frequent violations of the holiest laws of their existence, and the many vices which divest them of their original dignity are calculated to decrease the love which should encompass the whole of humanity. The warm current of genial affection which man's better nature inclines him to direct towards his fellows is either abused by the wily and corrupted, or scornfully repulsed by the unfeeling and debased; and the keen and bitter disappointment this produces leads him to doubt the sincerity of others, to withhold the manifestations of his genuine feelings, and to make of the prudence and intelligence his experiences have given him a hard incrustation, through which his genuine and most profound sentiments are but seldom allowed to shine. Thus external and trifling things become the governors of conversation and the springs of a thousand actions, even of the better among men, wherein the heart has no part. But few individuals can know their real friends under this state of things. The world see and deplore this.

Many are the works alleged by modern Christendom as marks of philanthropy—many of the charitable institutions boasted of as flourishing within her dominions, when the servants of God declare that the virtues and evidences of Christianity have deserted its pretending followers. But where are the works that fully demonstrate the purity of their founders' philanthropic designs apart from all selfishness? If any can be found, in what

proportion stands their number to the number of institutions that are huge monuments of schemes of boundless avarice? Are not most of the recipients of the so-called "charities" victims of unhallowed machinations of oppression, who, if man let his brother man enjoy his rights, would be perfectly independent of the "benefits" thus bestowed upon them, as in mockery of their dependence, by those who wish thereby to secure praise for generosity? Again: The feelings of men in power and influence are regarded by the multitude, and hundreds hasten to add to their happiness and oblige them in every way (because some benefit for one's self might perhaps accrue from it); but the thousand hearts of earth's less favoured ones, that heave in mighty sorrows, but have no claims upon aid and sympathy, save those which the hope of the existence of philanthropy in their fellow-mortals supplies, remain uncheered, and are but too often denied the commiseration of their equals. Spurious philanthropy lifts up her head in the small and great places of the earth, soliciting the garlands belonging to the true; and feigned affection is found in superabundance among rich and poor. There are unquestionably many in the world who mourn over this state of things and perform noble works in their sphere; but they are few in number, and are unable to change the general aspect of things. These will be reached by the saving intelligence of the Gospel, and their latent virtues called into requisition to glorify the cause of truth.

If we turn from scenes so drear and barren, and cast a glance at the history of the Church of God in the Gospel dispensation of the latter days, we shall find glorious and unsurpassable exemplifications of true philanthropy in the career of the servants and Saints of God. The Prophet Joseph and his first coadjutors in the promulgation of the Gospel's happy tidings, abandoned attention to their own individual interests as soon as the voice of God called them to labour for the salvation of humanity. Once their spirits had embraced the great purposes of God in the world's redemption, they shrank from no sacrifice, but continued to toil for the happiness of the world, until the ingratitude and wickedness of the same took away not only all that gave comfort to this earthly life, but even life itself, from some of these great philanthropists. Many of the Elders of the Church, in order to render obedience to Jehovah's plans and conduce to the amelioration of the world's condition, left all those things that are dear to the human spirit on this earth—the blessings of conjugal and domestic happiness, and the comforts of assiduously-acquired possessions,—have braved the dangers and troubles of journeys over land and sea, faced the opposition of truth's bitter foes, and passed through scenes at the contemplation of which the reflective mind revolts too much to permit description. Many called to the ministry in these lands, who have not yet been able to show their sincere devotion to the cause of human redemption so conspicuously, disdain the comforts which their labours might gain in other vocations, and readily submit to hardships and occasional disregard, &c., that they may aid in extending true, enduring happiness. The Saints in Zion, notwithstanding many of them have fathers and mothers, wives and children, brothers and sisters, bridegrooms and brides, whose bodies moulder beneath the silent soil of Illinois and Missouri, killed by the fury of brutal mobs, continue to sustain the nation that robbed them of their sacred rights, that the few honest who live among them may yet be gathered out to share Zion's blessings ere the term of grace expire and the reward of that nation's works be measured out.

But no pen can fully describe the promptings of this heavenly virtue among the people of God, as the innumerable scenes of regenerated life in all its pleasing associations must join to sing its praise in the glory of its own universal triumph. Let us therefore indulge the hope that the demonstrations of the presence of true philanthrophy among the Saints of God will ever multiply, and her glory be abundantly reflected in their career.

THE USE OF TROUBLE.—Many of the brightest virtues are like stars—there must be night, or they cannot shine. Without suffering, there can be no fortitude, no patience, no compassion, no sympathy. To enjoy life, you must be a little miserable occasionally. Trouble, like cayenne, is not very agreeable in itself, but gives great zest to other things.

HUSBANDS AND WIVES.

(Concluded from page 300.)

How few there are who properly understand and appreciate the duties and position of a husband? And how very few, even of those who do understand and appreciate them, have the moral courage, self-command, and wisdom to magnify that noble and holy position.

Men exist, of all shades of temperament, who theoretically are seemingly perfect in their character of husbands, yet practically are incapable of sustaining their theories on the marital relationship;—men whose eloquence can command the admiration and move the passions of multitudes;—men whose genius can sway the powers and affect the destinies of empires;—men whose talents can garnish their mental creations with eternal beauties, yet who cannot govern and control with wisdom the few immortal spirits committed to their guardianship for a season,—who permit their noble powers to lie hid when mingling in the family circle, or give way to the grosser portions of their organizations, degrading the noble and divine within them, and entailing their frailties, like a hereditary curse, upon their posterity, to add to and increase; thus accelerating the retrogression of the human family from the good and the Godlike. But, as stated before, it is not among those recognized by the world as mighty and powerful that our subjects will be found: they will be drawn from every-day experience in the haunts of poverty and toil.

Husband No. 1 is a good-natured, easy sort of character, who takes the world as it comes, and laughs at the kicks and cuffs of fortune. If it rains, he laughs at the ludicrous appearance of bedizened dandies daintily stepping on tip-toe through the sludgy streets, with patent boots and superfine inexpressibles daubed and splashed with mud. If it blows a hurricane, he laughs at the extra inflation of some expansive crinoline as it bobs from side to side, to the evident discomfort of its fair owner; and almost bursts himself at the sight of a tile from a neighbouring roof-top smashing some well decorated jeweller's window and endangering the life of a casual passer-by. If one of his children knocks another child down, or plays a practical joke of no very agreeable character on a neighbour, he laughs at the spirit displayed, and wonders why everybody else doesn't laugh as well. He takes matters easy; and if his wife chides him for inattention to anything, he laughs at her, and "doesn't see any need for her to bother herself about trifles." Ambition forms no part of his composition, and he never aspires to be any better than he is at present. If he gets something to eat, drink, and wear, nations might be turned topsy-turvy, for any interest *he* takes in the matter. Philanthropy is too big a word to trouble himself about; and for salvation, oh! he "hopes to be saved." If he professes to be a Saint, he "hopes to be gathered, in the due time of the Lord, and receive," &c., &c. But as for stern struggling to obtain the desired blessings, why "he is doing the best he can," according to *his* standard of what he can do; and, with a smiling, self-satisfied air, he works busily away at doing—nothing.

He has no governing powers, and, consequently, cannot exercise authority where it is required: therefore his children soon learn to laugh at him; and his wife, being a woman of energy, has to take the helm of household affairs in her own hand, to keep them from actual starvation. He soon feels this, but good-naturedly (?) submits himself to it, and yields himself up to the guidance of a more active and practical will. Yet, when he gets warmed up, he will talk and sing of being crowned in the celestial kingdom, and reigning, governing, and controlling in eternity. How the metamorphosis is to be produced that will change him from a willingly henpecked husband and a useless standstill stumblingblock in the way of progression, to be an associate of Gods filled with power and having dominion in the eternal worlds, he never troubles himself to think.

Husband No. 2 is quite the reverse of this. Sullen and morose, he looks round him with the eye of an ascetic, and seems to exist upon grumblings and fault-findings. Such a character is represented in the following anecdote:—

A man, returning home late one night, thus soliloquized—"If my wife is in bed

when I get home, I'll blow her up. What business has she to go to bed, and I out? If she is *not* in bed, I'll blow her up. What business has she sitting up to this hour, burning fire, and light, and coals so dear? If she has my supper ready, I'll blow her up. What business has she to be cooking at such an hour?—as if I couldn't get my supper where I was! If she has *not* my supper ready, I'll blow her up. How dare she have me coming in at this hour fatigned, and nothing ready for me to eat? I'll blow her up anyhow!"

When he comes home at the close of the day, his children hear the unwelcome footsteps. Then farewell to gambols and play! Cowering up in a corner, they tremble at the dreaded voice—"What are you doing there?" "Put those children to bed, wife: children ought to be in bed by sunset." A little whimpering cannot be entirely quashed. Then down comes the rod, and woe to the luckless offender! His meal is placed on the table. "Umph! victuals aint properly cooked: always the way; never get anything the same as another person. The very food, too, of all others, that don't agree with me." Only the day before, he said he should like some of the same, to try how it would agree with him. His appetite appeased, he seems somewhat mollified, when his wife ventures to inform him that "Willie wants a pair of shoes." As he says nothing, she continues with—"Nelly's wearing frock is completely done, —mended and patched till it will not bear any more." He turns sharply round and gruffly demands—"Where do you think the money will come from? You are always wanting something; shoes and frocks to-day, trousers and bonnets to-morrow; never a week but there is something wanting." This is so near the truth that his wife cannot say much, only—"The wear and tear of a family need constant attending to; and you know your wages will afford it;" when up he starts, with every real or supposed grievance rolling gratingly off his tongue. Flesh-and-blood cannot endure it all in silence. His wife replies in a kindred spirit, volley after volley of hoarded wrongs ringing across the apartment, till a shower of tears drowns her utterance, and he relapses into sullen silence. No evening prayer sanctifies that abode on such a night, but feelings of spite, engendering hatred, rankle in each breast; and he, who swor to love honour, and protect his bosom-partner, repels her brimming wealth of love, embitters her existence, murders her confidence in his manhood's nobility, and turns a home that might be happy into an abode of misery and sorrow. His children grow up and break through all restraint; while, unaccustomed to and untaught in the art of self-government, they abuse their new-found freedom, till sad experience shows them the happy mean between slavish dread and unbridled liberty; when, if the seeds of noble natures are implanted in them, they learn to mourn the sullen tyranny of an unwise and cruel father.

Husband No. 3 is a crotchetty character, always starting some scheme to get rich in a hurry, or accomplish some desired purpose, but lacking energy to give it a proper trial. He will unfold his plans, and get them apparently ripe for execution, when he suddenly discovers some "insurmountable obstacle" in the way, which he never dreamed of before. A new scheme has then to be invented, plans concocted, and a line of operations carefully marked out. All he desires, he flatters himself, is within grasping distance, when lo! another "insurmountable obstacle" presents itself; and so on to the end of the chapter. He is ever anxious to obtain advice, but never condescends to act on it, unless it coincides with his own ideas; and then he desires to father his misfortunes upon the adviser. His complaint is a very common one, though it does not always show itself with the same symptoms, and in plain English is known as "sheer laziness." The fact is, he is too lazy to work, and wishes to hide it by building any amount of "castles in the air,"—a very agreeable occupation, but not a very profitable one. As may be expected, his "building" propensity prevents him from attending to such trifling concerns as the immediate wants of wife and children; consequently, they are scarcely ever in possession of the necessaries of life. His whole life seems a thriftless blank, and the good allotted him to do is ever in the distance.

Husband No. 4 is popularly known as "good company," a "choice fellow," who is ever dancing attendance on anybody else but those who have a right to his company and watchcare. He seems proud of his character as a "good fellow," and does not hesitate to rob his own family of their comforts to sustain it. His poor

wife pinches, struggles, and works to preserve a decent appearance, while he attends parties, pays visits, stops out late, and "wonders what the old woman is about." If he returns home from one of his "pleasant evenings," and finds his wife a little out of sorts, he hangs the fiddle at the door and strikes jarring chorus to her the rest of the night. He works hard in starts, and considers he has "a right to do what he likes with his earnings." Hasn't she "enough to eat? and what does she grumble at?" True, she has enough to eat, and sometimes she has to work hard enough for it; but still she "does think" he "might give her a little more of his company than he does." She "wouldn't grumble when business or duty calls him away." "Aye, that's just like you women, always grumbling over something. I'll warrant, if I were to stop in the house, you'd grumble at me for 'burning my shins by the fire.' But I won't try to please you any longer." And he keeps his word, while the heart of his wife—a heart as true as ever beat in a woman's breast—bleeds at the unkind and unjust remarks of the "good fellow," and her silent tears shed in secret corrode the mainspring of her existence. O man! man! remember the holy, self-undertaken, God-imposed duties which lay a fearful responsibility upon your shoulders, and pause ere you crush a true, warm, and loving heart, although its owner may be a little wayward and petulant betimes. Think of the many little vexatious trifles of hourly occurrence in a family to try weak woman's temper, and bring with you into your home (*your kingdom*) that same spirit of cheerfulness that among your companions has won you the title of "good fellow."

A great many more characters might be sketched that surround us in every-day life; but considerable space has been occupied already. I will therefore conclude with

Husband No. 5. Wise, brave, and noble, he seems the very idealization of a man. His broad, expansive forehead marks the seat of intellect, while his well cut and firmly set lips denote determination and fixidity of purpose. Intelligence beams from his expressive eye, and his whole character and bearing are of uniform consistency. Warm in his attachments, he loves deeply and endurably. His active mind is ever grasping after information, to be used for the good of those connected with him and the advancement of his kind. His wife anxiously listens for the music of his footsteps, and feels amply repaid with a smile for her care and loving consideration. His younger children climb up on his knees, as he wipes the last drops of toil-drawn sweat from his brow, and his fatherly kiss bids them rejoice at his presence. With a firm, yet kindly hand, he reins in the truant fancies and boisterous dispositions of the older ones, while with wise words that drop like pearls from his lips he points to recreative innocence. His wife delights in obeying his requests, for his wishes are ever rational and just. Grave, yet not stern, he can nevertheless unbend himself, romp with the children, joke with his friends, and kindle a genial flame of healthful and innocent mirth. But when he sees the bounds of decorum and wisdom being overstepped, his calm authority is instantly recognized, and order maintains its sway. He sees in his home the centre of his happiness and future greatness, and labours assiduously to increase the causes which produce these blessings; and while realizing that he is only striving to reach a more perfect sphere, he endeavours to be as perfect in this as the imperfections surrounding him will permit. He realizes his own weaknesses; and while striving to overcome them, he extends the mantle of charity over the failings of others, and aids them in obtaining the mastery over themselves. His wife loves him, his children reverence him, his friends respect and esteem him, and God continually blesses him. Ruling wisely and well over the little committed to his charge, he is preparing himself for a higher position, greater authority, and more extended dominion in worlds yet to come.

Dear reader—brother or sister,—If, in sketching these characters, I have touched any of your own peculiarities, do not wince over it, but look them steadily in the face and improve where you find it needful. I have been compelled to look into my own heart and examine my own character, while doing so; and I can truly say that I lay down my pen wiser than when I took it up. This one lesson seems clear—that to bear and forbear, sustain and assist are the duties of all who desire to be happy in the eternal relationships of husbands and wives.

S.

THE VISITOR.

A TRAVELLING ELDER'S VISIT—REMARKS ON FRIVOLOUS CONVERSATION.

One evening, after having walked several hours through the streets of a town in the south-east of England, I determined to visit a family of Saints, at whose house some of the young brethren and sisters residing in the same portion of the town frequently congregated. I had in previous visits observed among those who were often to be seen there, as well as among the inmates of the house, a style and tenor of conversation not congenial to the spirit of the Gospel, and felt myself obliged to exert my influence to effect an alteration in this particular. This purpose had been the reason for one or two visits before; but I had hitherto not succeeded in its accomplishment; for it seemed difficult to become master of the spirit that was there, as generally, when I introduced some point of principle into conversation, or, indeed, anything worth talking about, some one or other immediately interrupted and dispelled the influence I wished to exercise, by the introduction of "something funny." But this time I intended to show my disapprobation and urge reform.

When entering the house, I found a more numerous party assembled than I had expected; and as they all knew me, I was merrily welcomed; after which, I seated myself at the table and partook of the offered refreshment.

While thus engaged, I noticed that the conversation was more than usually gay and frivolous, and that the remarks of some, intended to be particularly ludicrous, contained some traces of pertness and petulance. I shall not undertake to give specimens of the remarks made, as the interest they could awaken would certainly never justify such a waste of ink and paper.

After listening for some time, and several attempts to turn the conversation having failed as usual, I found it expedient to proceed differently; and finding the present a most favourable opportunity, I solicited general attention, and after receiving the promise of all to listen attentively, began:—

"I hope you will not regard the remarks I am about to make as prompted by a desire to curb your pleasure; for I assure you that I aim at its promotion, which you will readily discover, if you give them due consideration. I shall feel exceedingly gratified if I can point out to you a mode of conversation and enjoyment that would yield more lasting and substantial benefits than those accruing from your apparently usual kind. I wish to remind you of the fact that there is a great difference between the merriment of nonsense and the joy produced by the spirit of the Gospel. The former is shallow and worthless, enervating and transitory, contrary to the influence of our holy religion; and, after a momentary and unnatural excitement, abandons the mind to discontent and compunction: but the latter is profound and precious, calm and ennobling, edifying and comforting; and the lustre of its influence suffuses the sterner hours of our lives with a heavenly serenity. Our conversation exhibits the qualities of our minds; and the persons who find empty talk sufficient "enjoyment," and prefer it to sensible and mutually instructive conversation, certainly give no proof of innate greatness, and need not wonder if thinking minds avoid their company. You are members of the Church of the Redeemer, and possess knowledge superior to the masses of your fellow-men—keys to the treasures of the highest intelligence which heaven and earth afford; and yet I never hear you mention any of those principles that ought to be the chief foundation of a Saint's joy, and whose possession distinguishes us from the Gentiles. How is this? Have you lost the characteristics of the people of God and your interest in the principles that guide them? I must believe that they do not occupy so prominent a place in your minds as they should, or they would control your conversations, would never fail in supplying lasting interest, and, if you entered into their spirit, lived in their life, and permitted them to brighten your ideas, would appear new and glorious to you every day. Remember that the Enemy of

human progress rejoices when he sees the spirit of the world succeed in ejecting or obscuring the spirit of the Gospel from or in the hearts of any of God's people, or in diminishing their elevation. You can safely escape the plans he forms for your overthrow only by seeking the intelligence and light of your religion in fulness, and regulating your whole lives thereby. If you will do this, you will have an endless succession of genuine pleasures far surpassing those which you now engage in, the emptiness of which you will soon discover and despise as you become aware of their dangers, which I cannot succeed in describing now."

Here I paused, and to my satisfaction observed that my words had made as good an impression as I could possibly expect or desire; and several testified to the truth of my remarks, by alleging that they had really often felt remorse after their hours of "enjoyment," but never any real benefit; that the force of custom had at every opportunity resumed its right of control, leading them into the follies they committed; and that they felt desirous of reforming and securing the benefits of a calmer and more rational manner of conversation.

I then suggested several things as topics of conversation, which would be at once instructive and amusing; and a conversation ensued, lasting a considerable time; at the close of which all expressed themselves highly gratified by the evening's entertainment; and when I went away, I felt that my labours would not be lost, but produce continuous blessings among my hearers.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 796.)

[August, 1843.]

Monday, 7th. Election of U. S. Representative and State and county officers, the Democratic ticket prevailing in Nauvoo by an overwhelming majority.

Tuesday, 8th. The Twelve in Philadelphia went out on a pleasure excursion on the Delaware river, with about 150 of the Saints. They went down to Gloucester Point, and spent the day in various innocent amusements.

Wednesday, 9th. I rode out to my farm with a gentleman.

Thursday, 10th. Rode through the city with my brother Hyrum.

Friday, 11th. "OBITUARY. (*From the Times and Seasons.*) It is with regret that we announce the death of our respected brother, General James Adams, of Springfield. He joined the Church some time ago in the above place, and had come to Nauvoo for the purpose of arranging matters preparatory to his removal to this place. He was attacked by the cholera morbus, and died on Friday night, the 11th instant. He has left an amiable family and a large circle of acquaintances, by whom he was greatly respected, to mourn his loss. Peace to his ashes!"

Saturday, 12th. Emma returned from St. Louis. I was sick at home. Robert D. Foster having on Monday last been elected School Commissioner, and George W. Thatcher, Clerk of County Commissioner's Court, they went to Carthage to give bonds and take oath of office. When before the Court, Harmon T. Wilson, John Wilson, Franklin J. Morrill, one Prentice, and twelve or fifteen others came in armed with hickory clubs, knives, dirks, and pistols, and told the Court they must not approve their bonds or swear them into office: if they did, blood would be spilt; and pledged their word, honour, and reputation, to keep them out of office and put down the Mormons. The bonds, however, were accepted, and the mob gave notice of a meeting of the Anti-Mormons of Hancock County for Saturday next, to consider about the Mormons retaining their offices.

Elder Willard Richards was sworn into office as Recorder of the city of Nauvoo.

Sunday, 13th. I went to the stand on Sunday morning, August 13, 1843, and

preached on the death of Judge Higbee, a synopsis of which was reported by my clerk, Dr. Willard Richards.

"Brethren and sisters, you will find these words in 2 Peter iii. 10, 11:—'But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?'

"I am not like other men. My mind is continually occupied with the business of the day, and I have to depend entirely upon the living God for everything I say on such occasions as these.

"The great thing for us to know is to comprehend what God did institute before the foundation of the world. Who knows it? It is the constitutional disposition of mankind to set up stakes and set bounds to the works and ways of the Almighty.

"We are called this morning to mourn the death of a just and good man—a great and mighty man. It is a solemn idea that man has no hope of seeing a friend after he has lost him. But I will give you a more painful thought. It is simple; for I never design to communicate any ideas but what are simple; for to this end I am sent. Suppose you have an idea of a resurrection, &c., &c., and yet know nothing at all of the Gospel, nor comprehend one principle of the order of heaven, but find yourselves disappointed—yes, at last find yourselves disappointed in every hope or anticipation, when the decision goes forth from the lips of the Almighty. Would not this be a greater disappointment—a more painful thought than annihilation?

"Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, there is not a soul in this congregation but would go to their homes and shut their mouths in everlasting silence on religion till they had learned something.

"Why be so certain that you comprehend the things of God, when all things with you are so uncertain. You are welcome to all the knowledge and intelligence I can impart to you. I do not grudge the world all the religion they have got: they are welcome to all the knowledge they possess.

"The sound saluted my ears—'We are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.' (Hebrews xii. 22, 23, 24.) What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge?

"Where has Judge Higbee gone?

"Who is there that would not give all his goods to feed the poor, and pour out his gold and silver to the four winds, to go where Judge Higbee has gone?

"That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days.

"The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

"Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

"To the mourners I would say—Do as the husband and the father would instruct you, and you shall be reunited.

"The speaker continued to teach the doctrine of election and the sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children, according to the declarations of the Prophets. He then spoke of Judge Higbee in the world of spirits, and the blessings which he would obtain, and of the kind spirit and disposition of Judge Higbee while living; none of which was reported."

(To be continued.)

A Botanical Magnet.—A little plant is found upon the prairies of Texas, called the "compass flower," which under all circumstances of climate, changes of weather, rain, frost, or sunshine, invariably turns its leaves and flower towards the north, thus affording an unerring guide to the traveller who, unaided by the needle, seeks to explore those vast plains alone.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 17, 1859.

THE FARCE NEARLY PLAYED OUT.—Some three or four years since, the citizens of Utah were quietly and peaceably pursuing their daily avocations, building houses, planting orchards, beautifying and adorning their homes, and making the wilderness to blossom like the rose, and enjoying the blessing of Heaven on their labours. Peaceful and law-abiding in all their relations with the General Government, as well as in their social and domestic relations, and sober and industrious in their habits, they were fast gathering around themselves a competency of the necessaries and comforts, and many of the luxuries of life, and rapidly advancing in wealth and independence. Hid up in the valleys of the mountains, whither they had been driven from the United States, after having been robbed and plundered of nearly all they possessed, they had, by their industry, reclaimed those valleys from desert and howling wildernesses, and converted them into fruitful fields. Shut out from the world by hundreds of miles of deserts and mountains, they were pursuing the even tenor of their way, rejoicing in the smiles of a kind and beneficent Providence, worshipping God and keeping his commandments unmolested, and seemingly beyond the reach of their former foes. The vices and follies of the world were scarcely known among them. Sobriety, honesty, and industry were the general and prevailing characteristics; indolence, drunkenness, theft, or other immoralities, were the rare exceptions. Suddenly, and without just cause, the beauty of this scene was destroyed by the cry of "treason," "robbery," and "murder." Faint, and in the distance at first, it rolled and swelled till it overspread the nation and was echoed and re-echoed throughout the length and breadth of the land; and wicked and malicious scoundrels, in revenge for their inability to practise their abominations with impunity among the Saints, joined in the outcry, till at length the Government felt called upon to take the matter in hand and remedy the evil by removing the then officers of the Territory and appointing others in their stead.

The Territorial officers, from the Governor down, were removed, and their places, with one or two honourable exceptions, were filled with the avowed and most bitter enemies to the citizens. These foreign and unfriendly officers entered our peaceful vales in the spring of 1858, backed by an army of several thousand men, for the ostensible purpose of enforcing obedience to the laws and effecting a moral reformation among the inhabitants. In the wake of the army followed thousands of camp-followers, drunkards, gamblers, thieves, robbers, and murderers,—the scum and off-scouring of the world. For eighteen months have these officers been administering the laws in Utah. The courts have been in almost constant session, backed by this glorious army. The courts of "justice" have been surrounded by hundreds of shining muskets and bristling bayonets, and all the energies of the Judges, lawyers, Marshals, and perjured witnesses have been put in requisition to hunt up and ferret out some one of the awful crimes and abominations which were so bountifully charged upon the "Mormons," but without success. In no one instance have they succeeded in their efforts, notwithstanding the resources and facilities at their command, and for the best of reasons—because they did not exist.

They have prosecuted their researches with a zeal worthy of a better cause; but in every instance they have signally failed.

Their attempts to destroy the Prophet and people of God have thus far failed. Passing over the many flagrant and glaring violations of all law, order, precedent, and justice which these learned and honourable Judges have committed, in their great zeal to "sustain the *majesty* of the law," and which are so abundantly manifested in the reports of their proceedings as contained in the public journals, we come to the great "moral reformation" which has been effected in, we will not say the citizens, but Territory, cities, and towns of Utah.

In place of the former peace, quiet, industry, and sobriety, are idleness, drinking, gambling, cursing and swearing, and fighting. Theft, robbery, and murder, by day and by night, in the streets and in the houses, are the order of the day; and little or no effort is made by those zealous Judges to bring the offenders to justice. The wicked slay the wicked, almost with impunity. The attention, zeal, and energy of of those valiant defenders of the "majesty of the law" are so taken up and absorbed in their efforts to hunt up "Mormon" offenders and "Mormon" abominations, that those committed daily in their sight pass almost unobservedly by.

But it will not last. A change will come. The farce is nearly played out. The Saints will again be delivered from these unwelcome presences—these unhallowed influences. Already a brighter day begins to dawn upon Deseret. The Lord is still mindful of his people, and will work their deliverance. Several of those officials sent out by Government to Utah, and who have been conspicuous in the persecutions and annoyances of the Saints during the past eighteen months, including two of the Judges, have already become weary of the contest and left the Valley. Many of the army hangers-on have also departed for more congenial climes; and, on the whole, the prospects for the future in Utah are cheering.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(*Concluded from page* 793.)

PART V.

Eternal Wisdom doeth all things well,
And out of evil brings forth lasting good:
Though Earth appears now like the bride of hell,
She shall bring forth celestial brotherhood.
These states of trial have a grand design
To prove the lasting and Divine of things,
That Earth may with eternal worlds combine,
And Christ and Saints be crowned her Priests and Kings.

Let us here make a summary of the views and understanding of the preceding Parts. It has been seen that existence is essentially and eternally progressive, and that the progressive disposition or tendency of the universe is inherent, uncreated, and indestructible. This is true of existence in its most primitive, unorganized, and unsubdued condition, or, in other words, in its uncreated state; and it is true of existence organized and subdued to the will and design of Deity, and brought into the grand universal system of worlds inhabited by sentient life and peopled with immortal souls. According to the most primitive idea, this disposition or tendency of existence may be considered one of activity and motion; but, according to the higher signification given to the idea by the economies of creation and Divine legislation, it may be affirmed that the proper condition of the universe is one of progress. In treating of the philosophy of states, it was seen that all the higher meanings and views of existence were given by the creative and legislative impress of Deity. Out of the grand economies of the Creative and Legislative Ones grow states and a classification of states, with their beings, orders, relations, positions, authorities, laws, glories, dominions, and, indeed, all belonging to states. In the classification we con-

sidered stood Progressive States, Transitory States, and Eternal States. The last and highest class of states belong to worlds, systems, and universes, when adjusted, harmonized, and brought into eternal relations. The Gods in their wisdom and experience discern and comprehend what is most desirable in the relations and conditions of things and beings, and of states and the adjustment of states; and to the consummation of what is best they bring their created worlds, with all the inhabitants thereof. When they have brought about the best relations, worked out for their creations proper states, and reached the adjustment and harmony of states, then they make them, in the legislative sense, abiding and eternal. Thus will it be with our world; and to this adjusted, harmonized, and eternal state our God designs to bring Earth, redeemed with its inhabitants. But we have seen that before this adjusted and eternal state of immortals is reached, the transitory, probationary states of mortals must come. This class of states was illustrated in Part IV. as bridges in the creative and legislative economies of Deity, which the Eternal Ones construct for their created worlds to pass from the first eternal side to the last eternal side, where immortal, eternal, glorified beings stand, and where are blended the double natures of man—the spiritual and physical, or, according to a higher sense, the Divine and the human. These transitory states, designed to reach the great ends of Deity, are temporary, educational, and preparatory; and they are states of trials, disciplines, and tests. To this summary we may add a few passing remarks connected with views of Earth's eternal states.

During the economies of transitory creations and probationary, transitory states prepared for the trial of intelligent, responsible beings, the arrangements, appearance, and conduct of worlds do not correspond with those of worlds which have entered into eternal estates. Indeed, taking Earth and Man as an example, the arrangements, appearances, relations, and intercourse which characterize the society of probationary, transitory worlds are directly the reverse of those which characterize the society of adjusted eternal worlds. Yet, there is a Divine object and wise end as the *ultimatum* of all this. The enlightened theologian, whose soul is inspired with sublime faith in him who doeth all things well, will see Divine meaning everywhere, and ultimate good in everything, a glorious consummation of the whole, and a righteous adjustment as the *finale* of the probationary course. He will, by the inspiration of this sublime faith, see God moving with the courses of nations, marking their destiny, and weighing them in the balance of justice. Indeed, from the beginning, when Adam gave the origin and course to this probationary world, down to the end, when Jesus shall consummate his work and take a redeemed world into eternal states, the man of faith may discern Deity directing the world towards the great adjustment, and shaping its ends to fit eternal states. Still, the facts of the present and the past remain; and though the end of all be good, and the consummation of this world's probation glorious, still, there has been and is on Earth almost the reverse state of things to that which will obtain when God's will shall be done on Earth among men, as it is in the heavens among eternal beings.

Taking, then, Earth and mankind as our example of worlds passing through their probationary, transitory states, we have seen that the arrangements, relations, intercourses, and actions of society and nations, during their period and states of trial, differ almost reversely from that which obtains in the eternal societies of redeemed, adjusted worlds. Of course, also, a different class of beings rule, other motives inspire them, a higher conduct characterize the heads and leaders of the people, and Diviner principles prevail in the societies of eternal states than what are found in probationary, transitory states. On Earth among men have been seen the eternal kings, princes, priests, and chosen of God, in the character of shepherds, ploughmen, fishermen, and sons of labour generally, while the real beggars and puppets, or the tyrants and wicked of mankind, have reigned and held sway. Here there have prevailed wars, hatred, murder, robbery, and horrid strife and villany in ten thousand forms. Here death and devils, changes and unpleasant relations have taken up their abode. Here truth has had to succumb to error, virtue has been crushed beneath the ponderous heels of gigantic vice, and society poisoned by its pestilential breath; and here the wicked have reigned, and the people mourned.

But in eternal states, where God and

Christ and his Saints will by-and-by dwell together, and where the redeemed of Earth of every glory will live to everlasting good, and according to the will and pleasure of the Father, there will be found the very reverse of that noticed as characteristic of this probationary, transitory world. Nevertheless, it should ever be borne in mind that all things work together for good in the economies of God, and that probationary, transitory states are designed *expressly* that adjusted, glorified, eternal states of redeemed beings may be worked out.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
G. S. L. City, October 6, 1859.

Elder A. Calkin.

Dear Brother,—But little of much moment has transpired since writing to you on the 17th and 20th ult.

The latest and most reliable rumours state that President Buchanan and his Cabinet have resolved to remove from Utah all grievances and annoyances to her population, and that the troops are to be removed to the Colorado, and so on south, beginning with one or more regiments this fall and winter. No orders to that effect have as yet been made public; but there are several indications that such may be the case. Should these rumours prove correct, the Government will have stopped one great leak in the public treasury which has been and is flowing to the support of profligacy and oppression.

Our Annual Fair began in this city on the 3rd instant; and, notwithstanding various untoward circumstances, was quite creditable to the skill, taste, and industry of many who have at heart the true interests of our temporal prosperity. It was kept open during three days, and on each day the Social Hall was crowded with spectators. There was a marked advance over last year in cloth and many other manufactured articles, including a pig of lead from Beaver County, but no pigs of iron as yet—an article so much needed.

Secretary Hartnett left for his home in St. Louis a few days after brother Hooper and company started; and some think that he does not intend to return. Judge Sinclair has also started for the States, by the way of California; and Judge Cradlebaugh merely opened court in Carson Valley, adjourned to the 10th inst., and went into California. It is considered doubtful whether either of them again visit Utah.

Prospects continue to be flattering that the number who delight in iniquity will be much smaller in the Territory this winter than during the two winters past.

May the blessings of Israel's God attend you and all who love the truth!

Your brother in the Gospel,

BRIGHAM YOUNG.

UTAH NEWS.

(From the *Mountaineer.*)

COTTON.—We have had several specimens of cotton, raised in this city, laid on our table during the past few days. We recommend our citizens to raise their own cotton for home consumption, as we feel satisfied, from the specimens we have seen, that each family can do it.

(From the *Deseret News.*)

MORE COTTON.—Specimens of cotton, grown in various localities in the city, are almost daily laid upon our table. The quality of all that we have seen is very good. Gen. Rich in the 17th Ward, E. W. East in the 14th Ward, and many others have made experiments in growing small quantities of that useful article this season, which have resulted favourably, proving conclusively that it can be produced here without much difficulty.

ANOTHER SUGAR MILL.—Last week we saw the mill of Mr. W. Woodruff in full operation. It is worked by one horse. The

cylinders are smaller than those of Mr. Young's mill, but seem to express the juice exceedingly well. Of course it is not expected to press out as much juice in a given time; but it is marvellous what a pile of canes are eaten up by this little machine in a single hour.

May all their expressings be full of sweetness!

DEPARTURE.—Judge Sinclair leaves today for California, and from thence he intends to return to the Old Dominion, by the Isthmus.

THE MULE SALE.—It is reported and generally believed that, after selling some sixty or eighty of the Government mules at Camp Floyd, on the 20th inst., as per advertisement, counter orders were received from the War Department, whereupon the sale terminated immediately; and that, instead of selling any more Government animals, they wish to purchase nearly as many as they have sold. If such be the case, there may be some truth in the rumour that one of the regiments at Camp Floyd will soon be under marching orders for the Colorado, either to take a hand in the Mohave war, or to be ready for some other service in the spring.

(From the *Mountaineer*.)

CAMP FLOYD.—Mr. R——, recently from Camp Floyd, says he visited the place for the purpose of purchasing mules at the late sale; and that only a part of the mules advertised were offered. The reason, Mr. R—— said, was, that an order from the War Department had been received, countermanding their sale. Rumour says that a regiment of the troops is ordered to move towards the Mexican frontiers, and that the Quartermaster will have to purchase mules for that purpose. This cannot be easily done in Utah, except the mules recently condemned and sold by the Government are re-purchased. Mules or horses once condemned are not exactly suitable for re-sale.

REFLECTIONS ON SOCIETY IN UTAH.

Messrs. Editors,—In the year 1847, the pioneers entered this now beautiful valley. Sterility presented itself to their view. The compensation was, they were a thousand miles from those who determined their expulsion from *civilized* society to the confines of Mexico, and whose barbarous shout could almost be heard, that "the Mormons would starve to death, and thus it would end."

A few years sufficed to make this wilderness reverberate with the clang of industry, and the soil to yield its treasures. We could walk our streets at night, recreate, mingle in the joyous dance, visit our theatre; in short, we could see no drunkenness, nor hear of midnight assassinations. Seductions, whoring, rapes, and their long list of concomitants were not known.

A few brief years, and merchants wended their way to Utah, after the road was made, and the practicability of obtaining a livelihood was demonstrated, and Uncle Sam had, in the magnanimity of his soul, taken us voluntarily into his embrace by the treaty of Guadaloupe Hidalgo, and made us partake of his enlarged benevolence. With the merchant came evils, and two men fell victims to outraged conjugal rights. The example thus set is now followed and endorsed. The seducer must die. Two deaths by violence occurred in a period of ten years. Happy Utah! Shall we ever see those days again?

In the year 1857 it was determined that Utah's prolific vales should be the theatre of civilized action. Uncle Sam determined that in this country troops should be quartered, and that gamblers, blacklegs, and folks in general should come, and the old settlers of the vales should yield up peace, quietness, and order to revelry; and that debauchery, murder, rapine, &c., should stalk at night and at day. Liquor shops were opened, and the damning poison spread around, till murders, coldblooded, in the brief space of two years, numbered ten. Gambling became fashionable, and our laws disregarded. Gamblers were jurors, U. S. deputies, &c. Fire-arms became necessary to buckle on, till nearly every boy carries one, and the drawing of them are as easy as the falling of a log. And how many good citizens will yet bite the dust before our city fathers will protect us, this deponent cannot say. Rowdies colleagued with rowdies, till robberies of stock and houses, and shootings are of frequent occurrence.

The home courts of Utah are suppressed, their officers silenced, their proceedings vetoed, and the foul Mountain Meadow massacre is allowed to go unpunished, while thousands have repeatedly asked for a thorough investigation of the whole matter. The purse of private citizens has been placed at the disposal of the officers. The influence of the most influential has been offered, and the appointment of a deputy solicited who possessed the nerve and ability to fetch the murderers as charged. But "No, sir; I will act the dog in the manger, —neither go myself nor allow any one else."

If deputies must be appointed, it must be those who are deeply interested to smother and not expose crimes.

The court for the First Judicial District must be held two hundred miles from the proper place. The howl must still be that murders are as thick as sunflowers in the district. One man convicted of forgery, and two men naturalized, and the Judge returns to Camp Floyd as a committing magistrate. No murderer is arrested, and no effort made to magnify the supremacy of the law for which Uncle Sam pays millions, and no one must be allowed to do it; for from afar men came to try, punish, hang, and use up the lawless; and you, citizens, stand, gaze, wonder at our activity. You, officers, stand on one side, and give us uncontrolled sway, and see us vindicate the majesty of the law. We have been and are lost in wonder, love, and praise of the result.

UTAH.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 787.)

The ordinary dimensions of the mounds are, however, considerably inferior to those here mentioned, and generally range from six to thirty feet in perpendicular height, by forty to a hundred in diameter at the base. In accordance with their different characters, these earth and stone-works have by scientific inquirers been classed under several heads—namely, enclosures for defence, sacred and miscellaneous enclosures, mounds of sacrifice, temple mounds, sepulchral mounds, &c., which at once indicate the various purposes for which they are supposed to have served, partly from their resemblance to those of Mexico, the purposes of which are known, and partly from their unmistakeable characteristics. The works, the features of which prove beyond a doubt that they must have been constructed for defence, usually occupy strong natural positions, which give evidence of having been selected with profound skill and great care. They are all contiguous to water, generally on the steep banks of a stream, by which one side of the enclosed area is defended, and the vicinity of higher lands from which they might be commanded has everywhere been avoided. While the approaches in general are made as difficult as possible, access to the fortified position is, on one or two points, allowed to be comparatively easy; and for the protection of these points, the skill of the builders has been taxed to the utmost. A watch-tower or alarm-post, in the guise of a mound, is generally found close to them; and they are defended by two or sometimes more overlapping or concentric walls. In addition to the skill evinced in the choice of position, we must further remark the industry that has reared the works, and the strong conviction of their necessity which must have been entertained, as the stones which, together with earth, form the component parts of the walls, are often foreign to the locality, and must have been brought from a considerable distance. In a large proportion of the works, the square and the circle, separate or in combination, very frequently occur; and it has been ascertained by careful admeasurement that in almost every case where they do occur, and even in those cases where the embankments and circumvallations are as much as a mile and upwards in extent, the circles are perfect circles, and the rectangular works perfect squares,—circumstances which prove that the builders must have proceeded on scientific principles. It has also been proved that wherever the locality has been deficient in a natural supply of water, or the position of the works has rendered access to this difficult, the deficiency has been rectified by the establishment of artificial reservoirs within the fortifications. Those enclosures which, from their peculiarities and position, are deemed not to have been intended for defence, and are consequently supposed to have constituted that sacred line which, among all primitive people, has marked the boundary of the space consecrated to their religious worship, are frequently of very considerable extent. This circumstance has induced the belief that they have not only enclosed that which has strictly been considered the temple, but that they have embraced likewise some sacred grove, as was the case among the ancient Britons and other nations of the Old World; or, what is more probable, the dwellings of the priesthood, as was the case in Mexico and Peru. The correctness of applying a sacred character to these enclosures is proved by the numerous earthen altars which have been found in the enclosed areas, as also by the frequent recurrence of pyramidal structures within their precincts, which fully correspond to those of Mexico and Central America, except that they are

not constructed with stone, and that, instead of being ascended by broad flights of steps, their summits are reached by graded avenues or spiral pathways. Upon the summits there are, indeed, no vestiges of buildings or mural remains; but as the builders had probably either declined from, or not attained to the same degree of civilization as the constructors of the southern cities, their edifices may have been of wood, and consequently more perishable. In the Southern United States, from Florida to Texas, the remains, as has been stated, approach nearest to those of Mexico and Central America; the mounds are pyramidal in form, and their relative positions seem to imply a regular system; broad terraces of various heights, elevated causeways, and long avenues are of frequent occurrence; but enclosures, and particularly those of a military character, are rare. In these States, however, much remains to be learned relative to the aboriginal remains, which are only now being scientifically and systematically examined. With reference to all these works, the same remark will hold good—that, though tribes of half-savage Indians in different parts of the country have erected fortifications in many respects evincing a certain degree of affinity to the ancient works alluded to, they are invariably greatly inferior to these; and though the Indians are sometimes found occupying the sites of the various non-military structures, and apparently putting them to uses in a great measure similar to those for which they are supposed to have been originally intended, yet, independently of all other indications, the tribes in these cases always confess that they are availing themselves of the works of predecessors of a much anterior date—predecessors to whom, in their traditions, they always assign great superiority over themselves. The strongest and most indisputable evidence in favour of the antiquity of these works of man is, however, afforded by the monuments which nature has raised on their ruins. In numerous cases where the forest trees which now cover the great majority of these mounds and embankments have been examined, annual rings, denoting a growth of from 600 to 800 years, have been counted on their trunks. But even these 800 years do not bring us near to the date of the erection of the works; for it has been observed by those who have given attention to these matters, that a homogeneity of character is peculiar to the first growth of trees on lands once cleared and then abandoned to nature, whereas the sites of the ancient works which we have been describing present the same appearance as the circumjacent forests, being covered with the same beautiful variety of trees. In a discourse on the aborigines of the Ohio, the late President Harrison, of the United States, after having stated that, upon the first clearing of the forest, certain trees of strong and rapid growth spring up in such profusion as entirely to smother the others of more weakly nature which attempt to grow in their shade, expresses himself as follows:—'This state of things will not, however, always continue. The preference of the soil for its first growth ceases with its maturity: it admits of no succession on the principle of legitimacy. The long undisputed masters of the forest may be thinned by the lightning, the tempests, or by diseases peculiar to themselves; and whenever this is the case, one of the oft-rejected of another family will find between its decaying roots shelter and appropriate food, and, springing into vigorous growth, will soon push its green foliage to the skies, through the decayed and withering limbs of its blasted and dying adversary; the soil itself yielding it a more liberal support than any scion from the former occupants. It will easily be conceived what a length of time it will require for a denuded tract of land, by a process so slow, again to clothe itself with the amazing variety of foliage which is the characteristic of the forests of these regions. Of what immense age, then, must be those works, so often recurred to, covered, as has been supposed by those who have the best opportunity of examining them, *with the second growth after the ancient forest state had been regained!*' In the north and north-western part of the territory over which these ancient remains spread, in Wisconsin, and also in a certain measure in Michigan, Iowa, and Missouri, the earthworks assume a character so different from any we have as yet surveyed, as almost to induce the belief that they must be the productions of a distinct race. Yet the transition is not abrupt; for instances of the peculiar mounds which we are about to describe occur, though isolated, in Ohio also.

(To be continued.)

PASSING EVENTS.

General.—The number of earthquake shocks experienced at Copiapo on the 5th of October amounted to 117. Advices received from Constantinople state that storms of unparalleled violence prevail in the Black Sea: all the vessels out at sea have been driven

on shore, and about 80 vessels have been lost: the coast is strewed with wrecks as well as hundreds of corpses. Advices from the seat of war state that a sharp engagement took place on the 25th instant between the Spanish troops and the enemy: the losses of the Moors were heavy: on the Spanish side the casualties were 80 dead, and 400 wounded. Accounts from Hungary state that the national demonstrations against the Austrian Government were increasing: all ranks and classes take part in them.

MARRIED—In G. S. L. City, on the 22nd Sept., 1859, by President Brigham Young, John A. Hunt, of Grant'sville, and Miss Elizabeth Tilt, late of East Brooklyn, New York.

POETRY.

VANITY OF HUMAN OPPOSITION TO GOD'S WORK.*

Say, can ye stay the work that God's begun?
Say, can ye stay the course of yonder sun?
Say, can ye stay the hosts of heaven above?
Or cause the foaming waves to cease to move?
Frail man may lift his puny arm, and try;
But all is vain while Israel's God is nigh!
Brave champions, on! Let faith your souls inspire,
Though bigots rage and fan the martyr's fire,
And blood-stain'd stakes appear within our view.
Press on! press on! the enemy subdue!
Go, tell the nations Zion's standard's reared,
Where heaven's King shall ever be revered—
Where truth and justice ever may be found—
Where men with slavish fetters are not bound.

Fear not, but on! take courage, and be bold:
Go, gather home the sheep of Israel's fold;
Go, search the rocks, the dens, and caves of earth;
Go, till ye've found the sheaves of endless worth.
Heed not the howling cries of learned men,
The slanderous epithets and proud disdain
Of hireling priests, craftsmen of Babel's shore;
For soon their craft will fall, and rise no more.
Go, speak the truth, though you the world despise,
And men with Reverend names indignant rise:
The press, the pulpit, and the fiends of hell
Have vainly strove the work of God to quell.
We'll win the day, nor will we quit the field
Till truth shall triumph, and foul error yield!

W. BURTON.

* The above lines are from an old manuscript found in the Office.

MONEY LIST, NOVEMBER 1—DECEMBER 5, 1859.

	£	s.	d.
Isaac Fox (per G. Teasdale)	£23	13	0
John McComie (per do.)	12	6	0
A. N. McFarlane (per do.)	1	13	4
E. L. T. Harrison (per J. D. Ross)	37	13	7½
W. G. Noble (per W. Budge)	24	9	1½
R. Aldridge (per do.)	3	0	6
John Clarke (per do.)	2	17	11
Samuel Carter (per do.)	0	7	0
E. L. Sloan (per C. F. Jones)	4	2	2
W. Halls (per do.)	4	4	11
C. C. Shaw (per do.)	1	19	8
W. T. Cromar (per do.)	1	7	7½
David John (per J. Cook)	5	14	0
Aaron Nelson (per do.)	3	0	0
C. R. Jones (per do.)	2	0	0
Edwin Scott (per W. Bayliss)	4	12	9
William Jefferies (per do.)	3	6	7
James Evans (per C. W. Penrose)	5	19	7½
Lewis Bowen (per do.)	13	0	8½
J. Redington (per do.)	1	12	1
J. Stanford [Durham] (per T. Wallace)	3	6	10
J. Stanford (per do.)	8	9	0
H. W. Barnett (per do.)	1	13	10
Carried forward	£170	10	3½

	£	s.	d.
Brought forward	£170	10	3½
Willet Harder (per T. Harding)	3	0	6
M. H. Forscutt (per do.)	1	15	9
J. H. Kelson (per do.)	5	12	2½
E. Hanham (per W. Moss)	4	1	4
George Reed (per do.)	2	1	2
Charles Astle (per do.)	0	19	7
Cape of Good Hope Mission	40	0	0
Thomas Crawley	2	0	0
John K. Grist (per T. Crawley)	0	7	4
Edward Oliver	6	0	0
W. H. Perkes (per E. Oliver)	2	13	2
Thomas Liez (per do.)	2	5	0
John Griffiths (per B. Evans)	0	14	2
E. Burgoyne (per do.)	1	9	9½
Edwin Price (per do.)	0	3	7
Hugh Evans (per do.)	0	3	6
J. Colledge (per do.)	2	3	2½
John Davies (per do.)	1	0	0
E. D. Miles (per do.)	1	12	1½
Thomas Rees (per do)	1	3	0
Mark Barnes	1	0	0
	£250	15	8½

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 52, Vol. XXI. Saturday, December 24, 1859. Price One Penny.

THE BIBLE AND UNINSPIRED TEACHERS.

BY ELDER G. C. FERGUSON.

The history of man furnishes incontestable proof that an idea more or less developed of the existence of Deity has a place in every human breast; and it being granted that there is a God, it seems to follow, as of very necessity, that he must be represented on the earth by a Priesthood. Hence the most debasing idolatry has its grades of ecclesiastics, and the most enlightened "Christianity" has its "Right Reverend Fathers in God," and its more modest (but still "Reverend") "ministers of the Gospel."

Dr. Whately, in his "Logic," introduces "a string of conditional syllogisms," "abridged into a sorites," which is supposed to prove that this Christian hierarchy is necessary. The argument runs as follows:—

"If the Scriptures are the word of God, it is important that they should be well explained; if it is important that they should be well explained, they deserve to be diligently studied; if they deserve to be diligently studied, an order of men should be set aside for that purpose: but the Scriptures are the word of God; therefore, an order of men should be set aside for the purpose, &c."

Now, every one will admit that as "the Scriptures are the word of God, it is important that they should be well explained;" and also that they should be "diligently studied." But we had better think a little before we admit that the Scriptures will be well explained by an order of men being set aside to study them. The ancient Scribes and Pharisees, for instance, were profound students of the Scriptures; and yet they were as benighted and impervious to the light of truth as the veriest heathens. The men who sat in the great Councils of the Christian Church were deeply studied in the Scriptures, and yet their elaborate decisions are only an elaborate proof that "the letter killeth."

A celebrated French Professor (E. Quinet) thus comments upon these Councils:—

"What, then, shall I say of those assemblies which summon to their bar both heaven and earth? There the majority and the minority were disputing, in God, the very substance of the future. They decreed not particular laws, but the ideas and dogmas upon which the new world was about to be formed. Terrible contests took place: they pursued one another even into the depths of the deserts. Never did the human mind show a more wonderful audacity than at the moment when it was in the greatest humility. Eternity, God, the past, the future of the world, life, death, the creation, how immense soever were the subjects in deliberation, were all finally settled by these

simple words—'Does that please you all?' It does."

These instances ought to make us pause before we assent to the idea of studying the law of God by proxy. Peter, addressing the Saints in his day, says—"Ye also, as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." We infer from these passages that, in the days of Peter, all who were experienced or worthy among the Saints were ordained to the ministry; and thus the Priesthood were not "an order of men set aside" or apart from the people, but the bulk of the people themselves. This peculiar feature of the Church of Christ—a feature which of itself separates that Church from all others—seems to have been entirely overlooked by professional interpreters of the Bible, or, at least, by the majority of them; for Martin Luther perceived it, but jumped to the conclusion that every Christian is a Priest, which is also erroneous; for all the Priesthood were ordained by laying on of hands. Hence Paul instructs Timothy to "lay hands suddenly on no man."

It is undoubtedly true that they who make the study of the Scriptures their profession will get to be more mighty, so far as the letter of the law is concerned, than those who only study them occasionally as they have opportunity. But the object of studying the Scriptures at all is not that men may get a knowledge of their literal contents only, but that they may know God, the Author; for "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) This knowledge, so important to mankind, is not obtainable by merely studying the revelations of God to others, but by so living that we may get revelation for ourselves; for "No man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." (Luke x. 22.) We have an example of this in the life of Peter. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi. 16, 17.) Jesus then proceeds to tell Peter that upon this rock—namely, the rock of revelation, he will build his Church, and that "the gates of hell shall not prevail against it."

Here, then, is strong and indisputable evidence that revelation must be both universal and continuous; and we might as well contend that the sunlight of yesterday will enable us to see to-day as argue that the revelations of the first century will meet the requirements of all succeeding generations. How strangely inconsistent, then, that those who profess such reverence for this rock of revelation should heap to themselves teachers who are bound on oath to maintain that it is no longer needed — who first demonstrate that the rock is the only sure foundation, and then straightway build upon the sand! Believing that the things of God are known only by the Spirit of God, they nevertheless set aside an order of uninspired men to expound them! Surely, when the "blind lead the blind, they shall both fall into the ditch."

SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*From the "Deseret News," October* 12, 1859.)

JOHN V. LONG, *Reporter.*

Convened in the Tabernacle, Thursday, October 6, at 10 a.m.; President Brigham Young presiding.

ON THE STAND:—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells;

Of the Twelve Apostles—Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards;

Seventies—Joseph Young, Zera Pulsipher,

Albert P. Rockwood, Horace S. Eldredge, and Levi W. Hancock;

High Priests—John Young, Edwin D. Woolley, Samuel W. Richards, John M. Bernhisel, William W. Phelps, Samuel L. Sprague, and Thomas B. Marsh;

Presiding Bishop—Edward Hunter;

Presidency of the Stake—Daniel Spencer and David Fullmer;

Patriarchs—John Young;

Reporters—George D. Watt and John V. Long.

Choir sang, "Great is the Lord."

Prayer by President John Young.

Singing by the choir.

President B. Young said that, as this was the monthly fast day, the services would be conducted as on all regular fast days; that the privilege would be granted to the Saints to speak those things that were in their hearts, and to confess their faults one to another. He spoke of the inclinations of the human family to mingle with and participate in the surrounding influences in which they dwell; that it is the peculiar privilege of the Latter-day Saints to associate together, free from surrounding influences; said that through the fall we are prone to evil, but when our spirits came into our bodies they were free from evil—they were pure and holy, and prepared to receive instructions from the source of all good; that, notwithstanding the power of the Evil One, the spirit of man will reign predominant privately, if it cannot publicly; that the time will come when people will not be tempted as they are now, for the intelligence diffused among them will be sufficient for them to live without temptation. Advised the Latter-day Saints to let their light shine—to let the spirit within them come off conqueror; also, when tempted and buffeted, to keep their mouths closed, instead of diffusing abroad that which the Evil One puts into their hearts; if they had anything good in their minds, he counselled them to speak of it, but to keep the bad feelings to themselves; that it was their privilege to diffuse light and knowledge to the nations of the earth. He then allowed the congregation to occupy the time.

Ten persons bore testimony to the truth of the Gospel revealed through Joseph Smith; after which Elder McAllister sang, "Do what is right;" and when nine others had spoken, he sang, "The moral conflict." Seven more spoke; and at two o'clock, the meeting was dismissed till five, p.m.

President B. Young told the people that whatever they did should be done by the dictates of the Holy Ghost; remarked that the religion of Jesus comprehends all sciences, every species of mechanicism, and that it will drink up the whole earth with its philosophy and intelligence.

Benediction by Elder Erastus Snow.

---

5 o'clock, p.m.

Singing. Prayer by President John Young.

Elder Orson Hyde addressed the congregation on the pre-existence of man, giving it as his opinion that we each signed a document before we came here, by which we promised to be faithful to our God and to our covenants while we dwell in this mortality.

President B. Young bore testimony to the truth of the great work of God, and recommended principles of honesty, truthfulness, and obedience to the laws of God in this life, and thereby secure an eternal identity, with eternal lives in the next estate.

Singing by the choir.

Benediction by Elder Ezra T. Benson.

Friday, October 7; 10, a.m.

Choir sang, "Behold a king shall reign in righteousness."

Prayer by Bishop L. D. Young.

Choir sang, "How beauteous are their feet."

President Brigham Young spoke from the text—"Except ye are one, ye are not mine." Said that all the heavenly host were one in mind, and that they agreed with their Dictator; that there could be no feeling, no suggestion, no sentiment entertained different from those entertained by the man or being that dictates them; the principle of oneness will save the people, but no people can be one except upon the principles of eternal life; the world is full of discord, strife, vanity, and it must so remain, unless righteousness brings about this oneness; all thrones, kingdoms, principalities, and powers that are not concentrated in this oneness must and will crumble to pieces. He also pointed out the duties of the people towards their Bishops; showed how a man would increase in wisdom and knowledge, if he was prayed for, and the faith of his Ward was centred upon him; spoke of the follies of the people in their intercourse with each other; reasoned at some length on the duties of husbands and wives; admonished the people to live above the law; said the people were improving, but he wished them to so live that they could discern the things of God from the things of man in a moment; the Lord will save all Israel, and likewise the children of Esau. He remarked that it is one of the most glorious doctrines of the religion of Jesus that the Lord is going to save all except the sons of perdition.

Elder Theodore Turley bore testimony to the truth of the Gospel of Jesus Christ; referred to the words of Daniel relative to

the stone being cut out of the mountain without hands, and spoke of the influences by which he had been surrounded; told his experience in California, while preaching the Gospel there.

President Heber C. Kimball spoke in high commendation of brother Turley; then took up the text—"I am the true vine, and my Father is the husbandman." Said if the people would be of one heart and one mind, neither the Devil nor any other power would have anything to do with them; it always made him feel sorrowful when he saw men set a bad example; advised the Saints to cleanse their hands and their hearts from all iniquity; made some remarks on the subject of prayer; bore testimony to the truth of the Gospel of Christ revealed through Joseph Smith; alluded to the importance of obeying counsel in all things; recommended economy and care in the preservation of the grain that is raised in this Territory; blessed the people in the name of the Lord.

Choir sang, "The Lord will comfort Zion."

Benediction by Elder Lorenzo Snow.

---

2 o'clock, p.m.

Choir sang, "Come, sound his praise abroad."

Prayer by Elder Erastus Snow.

Choir sang, "Truth reflects upon our senses."

President Daniel H. Wells took for a text, "Let us manfully man the ship Zion." Called upon the people to shake off every species of wickedness, and to henceforth live by the truth,—to put away contention and strife, and obey every principle of righteousness. Reminded those who had been assisted by the Perpetual Emigration Fund that it was their duty to pay back what had been expended in bringing them here, in order that the means might be again used to gather the poor; made some important observations on home manufactures and home produce; alluded to many difficulties that brethren labour under who are engaged in home manufactures; exhorted the Saints to be diligent in the performance of their duties, to be humble, to be prayerful, and to continue to improve in every good word and work, that the greater blessings of the kingdom of our God may be poured out upon them; spoke of the Lord calling and sending Moses to lead Israel from the land of Egypt, and the power that was then displayed; and said that similar and greater power would now be made manifest, if we would live our religion.

Elder John Taylor referred to the miracles wrought and the power that was manifested in the days of Elijah; and in speaking of the false prophets who called upon their idol gods to send fire to devour their sacrifice, remarked that the spirit of wickedness always was and is very noisy, while the spirit of truth, of light, and virtue is modest, pure, and holy; that when the Saints meet in Conference, the Spirit of God is with them in peace, quietness, and power; argued that union produces strength and power, and that the many lights coming together produces a general illumination; that we were strong then, because we were associated with the leading authorities of the Church and kingdom of God; spoke of the confusion and anarchy that exist in the world—of the exertions in the nations of Europe in regard to one power coping with another for the sake of territory and dominion—of the animosity and bad feeling that are exhibited in the United States and in South America; enlarged on the principles of Government in general, and the power evinced in governing and controlling the people of the Church of Jesus Christ of Latter-day Saints; also alluded to the reduced power and influence of the Catholic Church at the present day in the European nations, and the tyranny that is there usurped and exercised; and said that the reason why it is so is because they are without God in the world. Made remarks on the various sources to which men apply for light and knowledge; and, among the rest, named Joseph Smith making application to the Lord for knowledge, and his receiving a revelation to establish the kingdom of God. Argued that the order of God could only be established by that power which controls the universe, for that is the great source of religion, morality, science, and intelligence; alluded to the power of steam, electricity, and compared them to the power by which Philip was carried away into the wilderness; prayed that the time might soon come when the will of God shall be done on the earth as it is in heaven.

Choir sang, "The standard of Zion."

Benediction by President B. Young.

Saturday, October 8th; 10, a.m.

Meeting called to order by President Daniel Spencer.

Choir sang, "Come ye that love the Lord."

Prayer by E. T. Benson.

President Joseph Young treated on the weakness of man, the greatness of his folly, and his backwardness to seek after eternal things. Read the text—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) Exhorted the Elders of Israel to perfect themselves as much as possible in the glorious attributes of the Deity; spoke encouragingly to the Saints who have just arrived in the Valley.

President Brigham Young said that he would like to see the man that knew God; he did not wish to throw any reflections upon the conduct of this people, for he had always believed that the people in the days of Enoch, who walked with God, did not make greater progress in the first twenty-nine years of their history than this people have. He was satisfied that we were advancing in knowledge; spoke of the restoration of the Gospel by Joseph the Prophet—of the building up of Zion,—also of the Spirit of the Lord bringing light and intelligence to the Saints, and how that it opens the vision of their minds so that they see Zion as it will be, and it is the most beautiful sight they ever saw; but then they go into error when they expect to see that Zion here which they have seen in vision; said the Lord was in the house by his Spirit and by his influence; but if he were here in person, he would consume us. He explained why there is no work nor device in the grave—viz., because the spirit is not there, but it is in the spirit world, and a thousand times more busy than it was when here. Spoke of God being the Father of our spirits; that he has been a man like one of us, but that he is now an exalted being; counselled the Saints to live according to what they know, that they may increase in all things; then, by-and-by, they will be satisfied; for, said he, "All is yours, and you are Christ's, and Christ is God's." Told the congregation that they were going to present the authorities of the Church, and he wished the people to vote by holding up the right hand; and if they could not vote conscientiously, they might have the privilege of getting up and assigning their reasons.

He then presented the authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball his first, and Daniel H. Wells his second Counsellors;

Orson Hyde, President of the Quorum of the Twelve Apostles; and Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum;

John Smith, Presiding Patriarch;

John Young, President of the High Priests Quorum;

Joseph Young, Senior President of the Seventies; and Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Horace S. Eldredge, and Levi W. Hancock, his Counsellors;

(President D. H. Wells presented the remainder.)

John Nebeker, President of the Elders' Quorum;

Daniel Spencer, President of this Stake of Zion.

In regard to the High Council, President Wells said — The brethren of the High Council are residing in different localities, and many of them have served a long time; and it is proposed that we dissolve this High Council, and, at a proper time, organize anew. If this meets the minds of the Conference, you will manifest it by raising the right hand. (Carried.)

Edward Hunter, Presiding Bishop.

Lewis Wight, President of the Priests Quorum;

McGee Harris, President of the Teachers' Quorum;

Alexander Herron, President of the Deacons' Quorum;

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints;

Daniel H. Wells, Superintendent of Public Works;

Truman O. Angel, Architect for the Church;

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his assistants and agents for said fund;

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff his assistant.

(Who were all sustained by the Conference.)

President B. Young made some remarks on the subject of the High Council, and quoted the following text:—"Better is a wise child than an old and foolish king that will no more be admonished." It was said in old times, "Old men for counsel, and young men for war;" but his doctrine was, Young men for counsel, and young men for war. Some of the High Council lived at Cottonwood, some in Utah; they had served a long time, and had done the best they could; but he would like to see men never too old to learn. Counselled and commanded the Elders to let whisky and brandy alone, and while they were able to walk and ride about, not to say they wanted or needed liquor; argued that every time men take liquor or stimulants into their systems they shorten their lives; advised men not to work so hard that they had to get half drunk in order to keep it up; said he had instructed Bishops and High Councils to cut men off from the Church who will get drunk; he had no fellowship with nor for drunkards, whoremongers, thieves, liars, nor swearers.

Choir sang, "I'll praise my Maker while I've breath."

Dismissed by Elder Charles C. Rich.

2 o'clock, p.m.

Singing by the choir. Prayer by William W. Phelps. Singing.

Elder Lorenzo Snow spoke of the strength of the kingdom of God being in proportion to its members living righteous and being able to withstand evil; the necessity of having the Spirit of the Lord, that we may be able to instruct the people and give good counsel; there was too much of a feeling among the High Priests and Seventies to depend upon the Bishops for the good government of the Wards, whereas every man should do all the good he can, seeking first the kingdom of God and his righteousness, that all things might be added thereto. Prayed that peace and prosperity might be upon Zion and her inhabitants.

Elder Albert Carrington felt thankful for the quiet, peaceful spirit that we had enjoyed in this Conference; it was important that we neglect not the assembling of ourselves together; he was naturally more prone to reflection than to speaking; yet he was happy in aiding, so far as he could, to promote the interests of the kingdom of God; he was desirous of always abiding in the counsel of his brethren; spoke of clearness of discernment in regard to right and wrong that every Saint ought to possess; rejoiced that the Gospel is without money and without price, for, could it have been bought, the Devil would have purchased the whole of it, and have made the minds of men subject to that kind of vassalage in which the muscular powers of the labouring classes of the Old World are held by the gold and the silver of the great and mighty; spoke of the necessity of having faith in one another, —also against lying, stealing, and all evil practices; argued that there is no principle of physiology that teaches that it is natural and healthful to introduce into the system spirituous liquors, and that firing it up with strong drink cannot be done without suffering an equivalent decline and loss afterwards.

Elder Charles C. Rich addressed the audience on the necessity of being saved today, and pointed out the way to be saved from the numerous evils that are in the world; reasoned on the necessity of every Saint understanding his duty, and performing the same without murmuring, in order that universal oneness and happiness may be brought about; and exhorted the Saints to ask themselves how much of this salvation they enjoyed.

Choir sang, "Lord, dismiss us with thy blessing."

Benediction by Elder Amasa Lyman.

Sunday, October 9th; 10 a.m.

Singing. Prayer by Elder Lorenzo Snow.

Singing by the choir.

President Brigham Young quoted the text—"What is man, that thou art mindful of him?" Said if the human family knew and understood each other, there would be a very different state of things from what we now see; alluded to the doctrines of election, reprobation, free grace, and free will,—all which, he said, were scriptural doctrines; named some of the leading and fundamental doctrines of the religious world; said that all the sects and parties of Christendom have truth, and that it is the business of the Elders of Israel to gather up all the truth there is in the world and bring it up to Zion. Spoke of the impossibility of mortals comprehending eternity; that the atmosphere is full of life; that it is boundless in its extent; and, instead of striving to comprehend eternity, they should begin to inquire, What am I here for? What was the object and intention of bringing us here? Reasoned on the varied and different qualifications and capacities of the human mind; to say that mankind can learn so much, and no more, is the height of folly; believed that there never was a child born into the world with less capacity than Jesus Christ, for in that he descended below all things. When the spirit of man has overcome the evils that are in the world, it will have power to bring its particles and parts together in the resurrection of the just; and those who come forth in the first resurrection will be more blessed than any others; but blessed will they be who come forth in the second resurrection, for they will have a kingdom and a glory that will be far superior to anything that the sectarian world can conceive of. Said that Joseph Smith was fore-ordained to hold the keys of the kingdom; and whatever the world may say about it, no man will be permitted to enter the celestial kingdom, except by the certificate of Joseph Smith, junior; and by-and-by he will be here, dictating plans for the redemption of those that now persecute us; that God has created all nations of one blood, whether black or white, copper-colored or spotted; that the curse will remain upon the descendants of Cain until all the other families of the earth have received the ordinances of the house of God; blessed all that had a desire to do right, in the name of Jesus Christ; and all the congregation said Amen.

Choir sang a hymn.

Benediction by Bishop E. D. Woolley.

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2 o'clock, p.m.

Choir sang, "May we who love the joyful sound."

Prayer by Bishop Leonard W. Hardy.

Choir sang, "Ye children of our God."

The sacrament was administered by

Bishops Hunter, Hardy, Smoot, and Young, which was the first time it has been administered to the congregation since the reopening of the Tabernacle.

Elder Erastus Snow spoke of the peculiar views of some in relation to the move south; but he contended that if it had not been for that, we should not now have enjoyed the privileges we possess of meeting in Conference in peace; alluded to the temptations and snares that have been thrown around the people here; he considered that those were highly blest who could learn by other people's experience; he rejoiced in the spirit that prevailed in the Conference, and that the chastisements during the Conference had not been with anger, but they had fallen like dew upon the newly mown grass; spoke of the duties of husbands and wives, and how plainly the errors of their lives had been shown to them.

Bishop E. D. Woolley said he was pleased to see the return of the emblems of the broken body and shed blood of Jesus Christ; he had enjoyed his home better since he returned from the southern country than ever he did before; felt satisfied that every move and all that transpired would be for the advancement of the kingdom of God, and was happy in the midst of the Saints of the Most High.

President Heber C. Kimball said that God will end this work where he commenced it, and that is in Jackson County, Missouri; for that there is where he planted the garden of Eden, and all the evil powers combined cannot prevent it. Bore testimony to this being the work of God, and remarked that the Lord will bear all those off victorious who cleave to it.

It was then moved, seconded, and carried, that the Conference be adjourned to the sixth day of April next, at ten, a.m.

Choir sang, "O ye mountains high."

President Brigham Young pronounced the following benediction:—

Brethren and sisters, I pray my Father in heaven to bless you with his Holy Spirit—with grace to help you in every time of need, under every circumstance, and to let his angels watch over you, to preserve you in your covenants and vows which you have made with one another and with your God. I also pray you, in Christ's stead, to hearken to the commandments of the Lord—to seek until you obtain the Spirit of revelation. Hearken to it, obey it, follow its precepts, walk in all the commandments and requirements of Heaven, that you may secure unto yourselves eternal lives. I offer up this prayer to the great I AM in your behalf; for you have yourselves to preserve—to subject to his will; and those that cease not to do his will, he will preserve them, and save them, and bring them up at the last day. And my petitions are to Him in your behalf, that that you will do as nigh right as you know how. Deal justly with yourselves, with one another, with your God, and preserve yourselves inviolate before him; and I bless you, in the name of Jesus Christ. Even so. Amen. You are dismissed.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 812.)

[August, 1843.]

Remarks by President Joseph Smith, on Sunday afternoon, August 13, 1843, reported by Dr. Willard Richards:—

"President Joseph Smith complained of the citizens of Nauvoo. He reproved some young men for crowding on to the ladies' seats on the meeting ground, and laughing and mocking during meeting; and, as Mayor, he instructed the Marshal to keep that portion of the grove clear of young men. 'The city is enlarging very fast. We have many professedly learned men in this city, and the height of their knowledge is not to know enough to keep in their place.'

"He then complained of the treatment he had received from Walter Bagby, the county assessor and collector, who has exercised more despotic power over the inhabitants of the city than any despot of the Eastern country over his serfs. I met him, and he gave me some abusive language, taking up a stone to throw at me: I seized him by the throat to choke him off. He then spoke of Esquire D. H. Wells interfering when he had no business, and of the abuses he received at the election on the hill. They got a constable by the name of King. I don't know what need there was of a constable. Old Father Perry said, 'Why, you can't vote in this precinct.'

"King took me by the collar and told me to go away. All our wrongs have arisen under the power and authority of Democracy; and I have sworn that this arm shall fall from my shoulder, and this tongue cleave to the roof of my mouth, before I will vote for them, unless they make me

satisfaction, and I feel it sensibly. I was abused and neglected at the ground, and there was not a man in the crowd to say, 'This is brother Joseph, or this is the Mayor.' He then spoke of the grog shops, and the disturbance of the crowd in the street by Mœsser's grocery. I have been ferreting out grog shops, groceries, and beer barrels. I have warned the rum and beer dealers to be scarce after this time, and the peace officers to watch the grog shops and give me seasonable notice of any disorder. If they are conducted as they have been, I will rip them up.'

"He then sat down, but resumed—'I had forgotten one thing. We have had certain traders in this city, who have been writing falsehoods to Missouri; and there is a certain man in this city who has made a covenant to betray and give me up to the Missourians, and that, too, before Governor Carlin commenced his persecutions. That man is no other than Sidney Rigdon. This testimony I have from gentlemen from abroad, whose names I do not wish to give.

"I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true; and let the Saints proclaim it abroad, that he may no longer be acknowledged as my Counsellor: and all who feel to sanction my proceedings and views will manifest it by uplifted hands.'

There was a unanimous vote that Sidney Rigdon be disfellowshipped, and his license demanded."

The Twelve Apostles held meetings in various parts of Philadelphia.

Monday, 14th. Rode out at nine, a.m. At home at one, p.m. In the evening, attended the funeral of Lydia Walker, who died at my house yesterday.

I copy from the *State Register* as follows:—

"We have seen and heard a statement that Governor Ford had delayed making a decision upon the demand of Missouri for the Militia to arrest Joseph Smith, until after the election, so as by intimidation to compel the Mormons to vote the Democratic ticket.

"The authors of this desperate and reckless slander take counsel from their own corrupt hearts, and judge others by a knowledge of what they would do in like case. No doubt but that they would do this, and more too, if necessary, to secure the success of their party; and hence their readiness to believe evil of others.

"If, however, they had been in the least degree inclined to judge correctly, they would have gone, as we have done, to the Records of the Secretary's Office, where they would have ascertained that all these suspicions were groundless, and that the Governor had actually decided not to call out the Militia eleven days before the election."

The following letters we copy from the Records in the Office of the Secretary of State:—

"Executive Department, Springfield, Illinois, July 26, 1843.

To his Excellency, Thomas Reynolds, Governor of Missouri:—

Sir,—The demand of Joseph H. Reynolds, Esq., the agent appointed by you to receive Joseph Smith, junior, for a detachment of Militia to assist in retaking said Smith, has been duly considered by me; and I now, at the earliest moment, after coming to a conclusion of the subject, proceed to lay before you the result of my deliberations.

The request for a military force is declined. The reasons which have influenced me in coming to this determination will be furnished to you at large, as soon as I can obtain leisure to do so.

I have the honour to be, very respectfully,
Your obedient servant,
THOMAS FORD."

"Executive Department, Springfield, Illinois, August 14, 1843.

To his Excellency, Thomas Reynolds, Governor of the State of Missouri:—

Sir,—On the 26th day of July last, I had the honour to inform you by letter that, after full consideration, I had come to the conclusion to decline ordering out a detachment of the Militia to assist in retaking Joseph Smith, junior, who was said to have escaped from the custody of the Missouri agent; and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found, at a special term of the Daviess Circuit Court, Missouri, held on the 5th day of June last, against Smith for treason. Upon this indictment, the Governor of Missouri issued a requisition to the Governor of this State, demanding the arrest and delivery of Smith. A writ was thereupon duly issued by me for the apprehension and delivery of Smith as demanded. This writ was put into the hands of an officer of this State to be executed. The officer to whom it was directed immediately arrested Smith, and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me as having been fully executed.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 24, 1859.

THE SAINTS JUSTIFIED BY WORKS.—We take up our subject—"Justified by Works," rather in a practical spirit than with an intention to deal with abstract theology. Much less do we feel disposed to tread in the mazes made by sectarian controversy. Works stand as a principal item in the religion of the Saints; and for this reason it is desirable that they should see the light in which they are justified by works.

Redemption is wrought out for man, and cometh not of our works; and *primitive* justification proceedeth from the Father through the righteousness and offering of his Only Begotten. The Gospel, the covenant of the Priesthood, and the powers of eternal life are also not of man, nor by man; and they reach back even to before the foundation of the world. In agreement with the purposes and will of the Father, the Gospel and covenant of Christ are revealed, and the opportunities of a wondrous salvation opened to all. These gifts and opportunities have come to the members of the Church through the holy Priesthood, whom the Godhead have thought it not derogatory to themselves to choose to be their co-labourers in the work divine. This redemption and these opportunities, Priesthood, and powers are to the Church of gift and calling, grace and election. And the gifts and callings of God are not of repentance, the offer of salvation is not of our righteousness, and grace and election are not of the works of this life, but reach back before this life began. To all who have partaken thereof, redemption and the Gospel are gifts from above; and without money and without price they have been received.

This is the first half of the matter, and we have sketched a view thereof that the other half might be understood. In the first half, the Saints stood in Christ justified by faith; but now comes the other half, wherein they must stand justified by works, as fitting, useful members of the body of their Lord.

Thus far, up to the period of their entering into the Church and taking upon them the name of Saints, all is gift and all free blessing. All the justification of redemption, all the opportunities of the Gospel, and the hope and destiny of Saints, and the eternal life and exaltation opened before them are "without money and without price," and not of their probationary works. Hitherto, their part has been their faith and repentance and their receiving the gift and opportunities of the Gospel. As far as their part is concerned, up to this point, they were justified through Christ by faith *manifested.* But now has come their probation as Saints; now has come the day of trial, in which will appear who are of God. From the time they enter into the Church and make covenant with the Father to do his will and work, they must be justified by their doings and faithfulness—by the works and righteousness of Saints.

The *receiving* of the divine gift and the entering into the covenant can scarcely be considered as their proper self-doings; nor will such be accounted among the works of righteousness of Saints required of them after they have taken upon them the name of Christ and entered into covenant with God to do his will and build up his kingdom. The Gospel has been brought to them. Through the righteousness and doings of others they have been blessed. Aye, not only were all

the opportunities and blessings *given* to them, independent of their doings, but they were yearned after, searched out, persuaded, laboured with, and given a *present* and *conditional* salvation. Now they have to show themselves worthy of all this. Now, by their doing the will of the Father, and, with their Elder Brother, accomplishing the great work given them, they must endorse the covenant by the works of righteousness of Saints, or the Father will not endorse his part of the covenant by giving them the reward of the faithful and establishing them in his kingdom for ever.

Up to the time of their entering the Church of Christ and making covenant with the Father, we have seen that the gift of redemption and the opportunities of the Gospel have rested upon the doings and righteousness of others, and upon the will, grace, and election of God; but that from henceforth the opportunities and Divine favour must rest upon the self-doings of each initiated believer. As soon as they receive the Gospel, which will carry them on, not only with a present salvation, but also unto eternal life,—as soon as they have entered into the covenant of Christ and put on Christ by baptism, then their doings as Saints must commence, and their works of righteousness begin. They have now to be tried, tested, and proved by their doings, their works, and their faithfulness. Thus must they make their calling and election sure, show themselves not unworthy the favour of God, and become acceptable in his sight and meet for the Father's kingdom. Unless this be the case, they will at last find themselves cast out and esteemed as unprofitable servants and refuse of the work.

Abraham, the father of the faithful, was justified by works; and he was acceptable in the sight of God because thereof. And the Lord sustained Abraham in the Priesthood for his doings of righteousness; and because of the integrity of his servant, he ratified the call which he had made. At first, Abraham was justified by faith in Him from whom his fathers had departed; and he sought and received the things of eternity. Doubtless, from the first, he stood upon Divine favour and election. But after his faith—in fact, after becoming a Saint, he was, *as a Saint* and a covenanted servant of God, also justified by his works of righteousness. He made his calling and election sure, by doing the will of Him who gave the call and made the election, and by abiding the test and proving his integrity. Then were the favour and election concerning him endorsed by the Chooser and Elector; and then were the callings and covenants and blessings and heirship and Priesthood confirmed by the oath of the Highest. Then the Lord made an *everlasting* covenant with his servant Abraham, and said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven," &c.; "and in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed my voice*," "and hast not withheld thy son, thine only son."

Here, then, is an example for the Saints of every nation and every age. Abraham is a pattern for all. Indeed, this is the character in which the Patriarch should be viewed by the Church. He is the great pattern Saint, and the Lord himself esteems his servant Abraham as the father of the faithful.

Now, the Saints are the children of faithful Abraham; and, being his children, they must do the works of their blest and justified father. Then they, like their father, will stand justified in the sight of Him who has called them into the covenant of Christ; and their election will be eternally made secure, and Divine grace not spent on them in vain. The faithful must pass through a similar ordeal to that in which their great father was tried; and they will find the same laws also applicable to them, and the same experience theirs. And not only will their experience in

Divine testings and works of righteousness agree with that of their father Abraham, but their experience will agree with his also in covenants and blessings.

Do our brethren and sisters realize all this, and understand that the experience of Abraham has also to be their experience, and that they have not only to be justified by faith, but that they have also to be justified by their works of righteousness, and tested by their doing the will of God. If we are Abraham's seed, then we shall do the works of Abraham our father, and by our faithfulness prove that we are the children of the Patriarch of the faithful. This is according to the testimony of Jesus upon the matter; and it is eminently according to the spirit of "Mormonism." Do all of us understand our religion so? It is very necessary that we all should thus understand it thoroughly, lest, having travelled for a time in the path that Abraham trod, some of us find it too rugged, and turn back, fearful, and not noble enough to endure to the end. But if we do the works of righteous Abraham, then shall we prove that we are indeed Abraham's seed; and, like him, we shall stand justified in the sight of the greater Father, and acceptable to Him who has called us.

UNFAITHFULNESS AND REBELLION.

BY ELDER DAVID JOHN.

Unfaithfulness in its nature is rebellious; it is opposed to righteousness. Whatever comes in contact with righteousness, the rights of man, God, or any other being, whether saved or unsaved, may be regarded as antagonistic to right; and the source from whence it comes does not in the least alter the case. History has not furnished us with its beginning, nor can the natural understanding comprehend its end. As the sand on the sea-shore, its converts are innumerable, but differ greatly in their degrees, power, and standing, and can be found in all circles of organizations, whether social, political, or ecclesiastical.

"Rebellion against legitimate authority was the parent curse—the fountain of all evil." As a people, we profess to be guided by the Holy Spirit, in connection with the living Priesthood; and there is sufficient evidence gained by our experience to demonstrate the fact that it is the right course. While man refuses to tread the royal path, but rebels against legitimate authority, he partakes of the forbidden fruit, and brings the principles of death upon his organized system. Indeed, it is the word of God that "where no counsel is, the people fall; but in the multitude of counsellors there is safety." Where no counsel is given, "the people fall;" and when counsel is given, but not put in practice, "the people" must "fall," and it will be a greater one. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light."

Many profess to seek counsel; and if the counsel given is according to their pre-conceived notions and desires, they readily obey it; but if it comes in contact with their own feelings, they as readily rebel against it. Such are unfaithful to the Priesthood, and will not be governed by it.

Again: The unfaithful will often perform a certain thing, and, after it is done, inquire of the Priesthood, "Was it right?" and "Will you sanction it?" thus working on a rebellious principle; because, if the action done could not be sanctioned, they would feel quite indifferent, having more confidence in their own judgment; otherwise they would have asked before it was accomplished.

The unfaithful further cherish the idea that it matters not how evil and polluted their public and private character may be, if the Priesthood believe that they are pure and holy. Though a portion of it might have been conferred upon themselves, yet they do not listen to its dictates, magnify its powers, nor trouble themselves if they sin against it, if those over them are deceived and kept in the dark respecting their real standing. Such are in an awful state, and in open re-

bellion against the will of God, and even break that *law* which was originally implanted within them by their Maker. They may have confidence in their own qualifications to deceive the Priesthood, and thus deceive themselves. How degraded their position!—how great their darkness!—how evil their desires! Can a man deceive God? The unfaithful may deceive the unfaithful; but those who are faithful to their calling cannot so easily be deceived.

O thou unfaithful servant, when thou believest that thou art qualified to deceive the Priesthood, remember that thou art in the dark, and art deceiving thyself, and art greatly influenced by the spirit of apostacy. The pure Priesthood over thee have power given them of God to discern thy spirit, to read the composition of thy heart in the index of thine eye, and to understand the pollution, wickedness, and hypocrisy within thy bosom. Trust in them, and thou shalt live and be wise; but "he that trusteth in his own heart is a fool."

Many are the (would-be) reasons or causes for being unfaithful. What is the attraction? and whence came it? What caused the mind to foolishly abandon the path of rectitude? How much attraction is there in the past to draw the mind from duty? How comparatively small the attraction to draw the affections from principle! How polluted its nature, and how injurious its effects! But, again, what is the power? and where is the throne of the attractive principle? Can all this be attributed to the kingdom of darkness and its agents? Nay: the throne on which it sits and the place from whence it sprang is the heart of the unfaithful servant; and its nature is rebellious, and leads to apostacy. He is a free agent, and there is no power that can strip him of his agency. Might cannot do it, and right dares not interfere with it. There is nothing that can condemn him but his own unfaithfulness. When his mind is poisoned, he hath within him the source of all evil; and, unless removed, it will increase, because it gathers strength from the impure elements from all directions. Thus, when the mind is poisoned by pride, the heart rises up in rebellion and strife against the ordained authority; but, through the unbridled force of pride and conceit, the mind grows independent, and does not give the glory to Him to whom it is due.

Mark the footsteps of the apostates in the past; read their history in sacred records from the beginning of time; endeavour to understand the secrecy of the cause, and the first moving power that actuated them in that direction. Shall we find that it was their good works, or their love to the Priesthood? Nay, but their unfaithfulness in disobeying counsel. It is the case with them, when they go wrong, that they see everything else going wrong. It has the same effect upon the mind that green glasses have on the eye of the observer: every object to him seems green. So "they have not been treated as they deserved," and their Presidents are "going wrong, and need reforming." The Prophet Joseph said—"It is an eternal principle that" the "man who rises up and condemns others, finding fault with the Church, saying that they are out of the way, while he himself is righteous," "is in the high road to apostacy."

The spirit of interfering with another man's business has a great tendency to bring unfaithfulness to the heart, or, in other words, to increase it, because it is in its nature rebellious. "Let him not rebel or rail against the holy Priesthood," but "shun such conduct as he would shun hell; for, unless he does, it will lead him to commit crimes of the deepest dye."

When a man troubles his brain about having a thorough understanding of certain doctrines that cannot under the present circumstances be understood, and has a great desire to obtain certain blessings that cannot, according to the economy of God, be obtained for a thousand years yet to come, it has a great tendency to weaken the faith and decrease the blessings that he has already realized. Indeed, we know it to be a fact, and have heard the unfaithful denying the powers and blessings that they once enjoyed. "If we disbelieve everything because we cannot certainly know all things, we shall do muchwhat as wisely as he who would not use his legs, but sits down and perish, because he had no wings to fly." Our business is not to know all things, but those which concern our conduct. If this can be fully realized, we need not be troubled about things that do not concern us.

These are a few of the causes that actuate the mind to unfaithfulness among the many too numerous to point out in this article. Awful are the results of

taking this course. What are the consequences? Let the history of Lucifer, the son of the morning, answer. Let the sacred records of ancient and modern dates answer. What were the results among ancient Israel for rejecting the counsels of Moses? Let the voice of God answer:—"And the Lord said unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." (Num. xvi.) The tens of thousands that were destroyed in the wilderness show the results. The destruction of the antediluvians and of Sodom and Gomorrah, and the fate of Korah, Dathan, and Abiram are eternal monuments of the consequences of rejecting the counsels of the Priesthood. The kingdom was taken from Saul for rejecting the counsels of Samuel. The Bible furnishes hundreds of like facts. The Book of Mormon also proves that the like cause produced the same effects in the western hemisphere. And, indeed, this is not all; for the history of the Church, since its organization in 1830, illustrates the same awful consequences. Let those of the negligent and unfaithful who have one spark of light within them *reform*, and the good Spirit will assist them to put in practice the counsels of the Priesthood to-day. Let us also remember the words of the Prophet Joseph:—"In all your trials, troubles, and afflictions, bonds, imprisonments, and death, see to it that you do not betray Heaven, that you do not betray Jesus Christ, that you do not betray the brethren, that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be revealed unto man in this world, or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost and proving a traitor to thy brethren."

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[*From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism, by* Elder Henry Whittall.]

(Extracts continued from page 803.)

Clement.

"Every one is to be baptized in a stream of water, and the name of the blessed Trinity is to be pronounced over him."

Strabo.

"It is known that believers were at first baptized in streams and fonts; for our Lord Jesus Christ himself, in order to sanctify this washing, was baptized of John in Jordan, even as we read—'John baptized at Enon, near Salem, for there was much water there.'"

Bede.

"This mode of baptism, called by the ancients immersion or submersion, was long practised, even up to the present time, particularly by the eastern and southern nations, who understand the Greek words *baptisma*, baptism, and *baptizo*, baptized, as invariably signifying an immersion or submersion in water."

Dr. Doddridge.

"John was also at that time baptizing at Ænon; and he particularly chose that place, because there was a great quantity of water there, which made it very convenient for his purpose. . . . Nothing, surely, can be more evident than that *(polla hudata)* 'many waters' signifies a large quantity of water, it being sometimes used for the Euphrates. Jer. li. 13 (Septuagint). To which, I suppose, there may be an allusion, Rev. xvii. 1. Compare Ezek. xliii. 2, and Rev. i. 15; xiv. 2; xix. 6; where 'the voice of many waters' does plainly signify the roaring of a high sea."

"It would be very unnatural to suppose that they went down into the water merely that Philip might take up a little water in his hand to pour on the eunuch."

"'Buried with him in baptism.' It seems the part of candour to confess that here is an allusion to the manner of baptizing by immersion, as most usual in those early times."

DR. WHITBY.

"'Because there was much water there,' in which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water (Acts viii. 38), and an ascent out of it (ver. 39), and a burial in it (Rom. vi. 3, 4; Col. ii. 12)."

"Therefore we are buried with him by baptism, plunging us under the water into a conformity to his death, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life."

"It being so expressly declared here [Rom. vi. 4] and Col. ii. 12, that we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church; and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or in present danger of death."

SAURIN.

"Paul says, 'We are buried with him by baptism into death;' that is, the ceremony of wholly immersing us in water, when we were baptized, signifies that we died to sin; and that of raising us again from our immersion signified that we would no more return to our disorderly practices in which we lived before our conversion to Christianity."

GROTIUS.

"'Buried with him by baptism.' Not only the word baptism, but the very form of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. (See Col. ii. 12.) There was in baptism, as administered in former times, an image both of a burial and of a resurrection."

GREGORY NANZIANZEN.

"We are buried with Christ by baptism, that we may also rise again with him; we descend with him, that we may also be lifted up with him; we ascend with him, that we may also be glorified with him."

BISHOP HALL.

"Ye are in baptism buried together with Christ, in respect to the mortification of your sins, represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God, who hath raised him from the dead."

GEORGE WHITFIELD.

"It is certain that in the words of our text [Rom. vi. 3, 4,] there is an allusion to the manner of baptism, which was by immersion; which is what our own Church allows."

DR. WELLS.

"St. Paul here alludes to immersion, or dipping the whole body under water in baptism."

ALBERT BARNES.

"'Therefore we are buried,' &c. It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion."

JOHN WESLEY.

"'Buried with him'—Alluding to the ancient manner of baptizing by immersion."

DR. ADAM CLARKE.

"'We are buried with him by baptism into death.' It is probable that the Apostle here alludes to the mode of administering baptism by immersion; the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive. He was therefore supposed to throw off his old gentile state as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh clothes."

"'Buried with him in baptism.' Alluding to the immersions practised in the case of adults, wherein the person appeared to be buried under the water as Christ was buried in the heart of the earth. His rising again the third day and their emergency from the water was an emblem of the resurrection of the body, and in them of a total change of life."

"As they [persons baptized for the dead] received baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water."

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 819.)

The works to which we allude are described as structures of earth, frequently of gigantic dimensions as to length and breadth, bearing the forms of beasts, birds, reptiles, and even of men, and 'constituting huge *basso-relievos* upon the face of the country.' From their relative position and proximity, there is reason to believe that each has formed part of a general design or system, particularly as they are interspersed with other mounds of circular, quadrangular, and oblong shape, of considerable dimensions, and short lines of embankment,—which latter, however, never form enclosures. The animal-shaped mounds are situated upon the undulating prairies and level plains; and thus, though they are of inconsiderable height, (varying from one to four feet, and in rare instances only reaching an elevation of six feet,) they are distinctly visible, and the imagination is not taxed to trace in them the resemblances of bears, alligators, foxes, pigs, men or monkeys, and birds. Like the embankments of the Ohio valley, they principally occur in the vicinity of the large water-courses, and are always placed above the reach of the annual inundations. . . . Some of these mounds have been excavated, and found to contain human remains; and it has also been ascertained that some of the Indian tribes at present inhabiting the localities deposit their dead in them, though they possess no traditions relative to them, nor has any existing tribe ever been known to construct similar tumuli. . . . Among these peculiar works in Wisconsin, occurs one which again presents the missing link in the chain which extends from the Gulf of Mexico to the confines of Canada: this is an enclosure upon the west bank of the Rock River, consisting of a wall of partially-burnt clay 5 feet high, by 25 feet base, enclosing an area of about 20 acres, over which are scattered a number of truncated pyramids, 40 or 50 feet square upon the top, and between 15 and 20 in height, two of which are connected with each other by an elevated way similar to those which occur in Mississippi and Louisiana. In a paragraph in one of the reports of the United States Exploring Expedition, mention is made of the existence of mounds in the Oregon Territory also; but, as yet, it has not been ascertained whether these present any affinities to, and may be embraced in, the system of which we have been treating. That they are of frequent occurrence upon the river Gila in California, and also upon the tributaries of the Colorado of the west, has also but recently been ascertained. On the banks of the river Gila, indeed, it has been asserted that ruins of an ancient city have been met with covering more than a square league, and the buildings of which were analogous to those of the south of Mexico. This led to the supposition that in these territories the Toltecs had made one of their halts on their way to the valley of Anahuac, and that their original country was in consequence located somewhere in the 'Far West.' But a more accurate knowledge of the localities has led to the abandonment of this opinion, and it is now considered more probable that whatever degree of ancient civilization had reached the countries along the North American shores of the Pacific has spread thence from Mexico. It is not only the earthen structures and stone edifices throughout America which attest the antiquity of the civilization of that continent—the identity of descent in all its inhabitants, up to the time of its discovery by the Spaniards, and the decline of the greater number of its nations from a cultivated to a savage state; the remains of the manufactures and arts of the people, obtained by excavation, their pictorial arts, their system of hieroglyphics, their modes of interment, their national games and dances, their treatment of their prisoners, their language, and their religion combine to establish the same conclusion. But however interesting these may be in themselves and in what they demonstrate, our limits preclude our entering upon them. With regard to what may be more strictly termed the living testimonies, which may serve to shed some faint light upon the strange extinction of civilization throughout regions so vast, they are but slight, yet not devoid of significance. Among several of the Indian tribes of the United States there exist traditions of their having originally migrated from the west, and of their ancestors having, during their passage eastward, come into hostile collision with and ultimately defeated people living in fortified towns. . . . In every case, the Indians dwelling in the localities of the various mounds and earthworks attribute these to a people at an early date exterminated by their forefathers, and never assume them to be the works of the latter. As we have said, the light thus shed upon the history of the past is faint, yet significant,

in as far as it seems to reveal the same traces of a downward course in the path of civilization which appear everywhere in connection with the history of the aborigines of America—a race, the wild suckers of which, having grown up in rank luxuriance, had, at the period of the arrival of the Europeans, well-nigh annihilated the original cultivated and fruit-bearing parent stem."

(To be continued.)

PASSING EVENTS.

GENERAL.—African news state that the Cameroons were in a very unsettled state, in consequence of an anticipated rise of the slave population: great sacrifice of life feared. Another attempt had been made to fire Lagos. The King of Accra had been taken prisoner, and confined in the fort. The Spanish expeditionary force has been reinforced by 10,000 men: it is stated that in all the combats which have as yet taken place the Moors have lost 5,000 men. Cholera is said to prevail fearfully at Tetuan.

AMERICAN.—A New Jersey paper states that a terrible hailstorm lately swept over Mount Holly, and that hundreds of the hailstones which fell weighed half-a-pound each: The damage done was very great. The *Herald* reports that a dreadful panic prevailed in Virginia and South Carolina, and troops were marching and counter-marching in all directions: a movement is on foot for "the abolition of slavery at the South by force;" the Southern States are to be "forced to manumit their slaves, or submit to a servile insurrection;" and should they resist this, they are to be "held in subjection by the federal forces of the Northern States, or driven to abandon the Southern States to the negroes and the white abolitionists:" sixty-eight Northern members of Congress support the movement. A battle had occurred at Indanango, in which 400 men were killed, and half the town burnt.

POETRY.

LIVE YOUR RELIGION IN LOVE.

When you see the wayward weeping,
Bound by sorrow's heavy chain,
Be a brother; go, release him,
And his heart shall be your gain.

Should the poor in winter falter,
Gently censure; don't disdain:
'Tis a failing; you can make them
Blossom in the spring again.

Be it yours the strong to strengthen,
And the weak to kindly lead
To the power of God's salvation;
Then you'll share their bliss indeed.

A bright future lies before you;
Still advancing, you may rise
To the climax of perfection,
And with Enoch walk the skies.

London. S. P.

ADDRESSES.—Charles Turner, 1, Pole Park Road, Dundee.
Mark H. Forscutt, 5, Ebenezer Terrace, Widcombe, Bath.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 53, Vol. XXI. Saturday, December 31, 1859. Price One Penny.

COMPANY.

BY ELDER CHARLES W. PENROSE.

All persons are affected in a greater or less degree by their associations; for all persons possess some influence, and that influence produces an effect, whether it be used for good or evil, slightly or powerfully, unwittingly or intentionally. How important it is, then, that those who desire to be righteous should mingle as little as possible with the wicked and ungodly.

Man possesses power to adapt himself to the varied dispositions which he may meet with through life; and it is this power which enables him to associate pleasurably with others whose habits may differ from his own. And it is to him a great blessing; for, without it, (as the feelings and customs of men are so diversified,) there would be little companionship in the world, and much more strife than at present; and, Heaven knows, we have enough of that now.

But the necessity for wisdom in the use of this power is here apparent; for, by mingling with others, irrespective of their good or evil qualities, we may be insensibly drawn into unrighteousness and trouble.

How often do we find that well-disposed men and women, through companionship with evildoers, are, imperceptibly to themselves, drawn into participation in their vices. On the other hand, by frequent intercourse with the upright and honourable, men of corrupt habits have been drawn to love and appreciate the beauties of virtue.

The force of example is mighty. It almost changes the very nature of some, turning the timid man into a hero—the sober man into a drunkard, and turning out of their usual course the secret springs of men's actions. It is obviously one of our duties to avoid close intimacy with this depraved generation. Many who are now wallowing in the slough of apostacy would have still been in the highway of eternal life, if they had not mixed themselves with the Gentiles.

"Our fathers have inherited lies and vanity, and things wherein there is no profit," and the heritage has been handed down to their children. The light of the Gospel has exposed to us many of these errors, and we have begun to forsake them, and to walk in the ways of God. But the great masses of mankind still cleave to the ways and traditions of their fathers. Born and educated in them, they appear to be part of their nature, and nothing less than the power of the Holy Ghost is sufficient to aid men in weaning themselves from these things; and, without constant watchfulness, the best of us are apt to fall back into the the habits and customs of the world. If

we desire to thoroughly rid ourselves of the disposition to do so, and to become completely impregnated with the spirit of this world-regenerating work, we need to be particular in our associations.

In our present position in life, we cannot avoid mingling, to a certain extent, with the people among whom our lot is cast; and the influence which surrounds them will, in a degree, rest upon us. But we are not compelled to copy their example, or to suffer their influence to control us; nor need we mingle with them in *feeling* and *spirit*, notwithstanding we may be compelled by circumstances to associate with them.

There must ever be a division between true Saints and the world. They are like two opposite races; and as the Saints are led more and more by the Spirit of Jesus Christ, the distinction will become more marked, and the opposition more decided; and the more those who are called Saints imbibe the spirit of the world and fall into their views and customs, the less of the Spirit of Jesus Christ will be with them. The two influences will not dwell together: they are sworn enemies; and as one obtains the supremacy, the other will take its departure.

Man is a social being. It is not good for him to be alone. It is natural for him to seek society; but, like all natural impulses, it is necessary for his happiness that it be regulated. Evil company will lead to evil results, but the company of the good is a strong help towards righteousness. If we, as Saints, desire society, let us seek it among the people of God. We are then, at any rate, out of the path of temptation, and are in a comparatively pure atmosphere. But in the company of the world danger lies around; and though no actual evil may be committed, the influence that predominates induces not to holiness.

When our brethren and sisters who have frequent opportunities of enjoying the company of the Saints choose rather the society of those who have no love for the truth, our confidence in their integrity is mightily shaken, for we remember the old adage—"Birds of a feather will flock together." Far better would it be for the Saint who lives far away from the congregations of the righteous to live separate and alone, though surrounded by thousands, than to join the multitude and be drawn with them into the maelstrom of unrighteousness. It is perfectly natural, particularly for the young, to wish for amusement; and the amusements of the Gentiles are, many of them, in their nature innocent, and are calculated, if properly conducted, to give real pleasure. But in all recreations there needs a controlling power to prevent excess, to promote union, and to preserve order; for without order and unity there can be no real enjoyment. When pleasure is pursued beyond legitimate bounds, sin lies in the path, and misery is the consequence. This governing power is not present in Gentile recreations, nor do they acknowledge any such influence: hence the excesses, disorder, and confusion so frequently to be witnessed among them; and therefore, though there may be no wrong in the nature of their amusements, the company is not good, and should be avoided.

For instance, dancing is a healthy, exhilirating, and attractive recreation; but the balls, "hops," and dancing parties of the Gentiles are unfit for people who have any respect for themselves, their religion, or their God.

Social gatherings and general relaxations should be a national subject. Healthy and innocent amusements for the people would promote good feeling and virtue, knit together the threads of society, and save thousands from spiritual and physical destruction. "In "Mormon" society "at home" may be found recreations suited to the bodies and spirits of both sexes, set on foot at seasonable times, conducted in a proper manner, and regulated in such a way that all the benefits are received, without any of the evils which are the general accompaniments of worldly amusements. And even here, in our "Mormon" parties, what a world-wide difference there is between them and the merrymakings of the world! Amusement and instruction go hand-in-hand; and in the height of our glee the Lord is not forgotten, nor his commandments violated.

It is necessary for the health and growth of plants that they should not only be cultivated in good soil, but also be in a pure atmosphere; and it is equally essential for the proper development and training of the rising generation, not only to be under the care of good parents, but to be also surrounded with good exam-

ples as incentives to righteousness. There is true philosophy in adopting the same plan in reference to *self-culture*. If we wish speedily to advance in purity of soul and holiness of sentiment, (without which, righteousness is impossible,) there is wisdom in placing ourselves in good society—that is, in the company of good men and women; for what is often called good society is nothing more than the company of the wealthy, the titled, or the fashionable.

The place to find the best society on earth is Zion. There may be found some of the best men and women living, and there the best will continue to assemble till all are gathered to one spot. Zion is the place for the purest, tenderest, and happiest associations; and therefore that is the place for the Saints and their children. Here they breathe a tainted moral atmosphere; they are surrounded by encouragements to vice; their children have evil examples continually before their eyes; the streets are thronged with miniature specimens of concentrated wickedness; and to escape contamination is almost impossible.

It will be a glorious day for Mother Earth when she enjoys the society of all the excellent and honourable who have dwelt with her for a brief period in different ages. They will form a goodly company. May all who read this be found worthy to associate with them and to receive all the blessings and pleasures of an immortal assembly.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 828.)

[August, 1843.]

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the Municipal Court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject contained in a report of M. Brayman, Esq., a special agent appointed by myself to investigate and collect facts in relation to the whole matter.

The undisputed facts of the case are, that Smith was arrested near Dixon, in Lee County. He was immediately delivered over to Mr. Reynolds. Smith immediately brought an action against Mr. Reynolds for false imprisonment, and held him to bail in the sum of $400. Mr. Reynolds being in a strange country and unable to give bail, was taken into custody by the Sheriff of Lee County and held as a prisoner, whilst Reynolds held Smith as his prisoner.

The parties finally concluded to get out writs of Habeas Corpus, and try the legality of the imprisonment in each case. The writs were accordingly issued, returnable before the nearest judicial tribunal in the circuit in which Quincy is situated; and thereupon all parties proceeded in the direction of Quincy, Smith being in the custody of Reynolds, and Reynolds himself in the custody of the Sheriff of Lee County.

On the road, during their progress, they were met by parties of the citizens of Nauvoo, some or most of whom are said to have been members of the Nauvoo Legion, though there is no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array, nor was there any actual force used, though Mr. Reynolds testifies that he felt under constraint, and that Smith, soon after meeting the first parties of Mormons, enlarged himself from his custody.

Mr. Reynolds also testifies (and there can be no doubt of the fact) that he was taken to Nauvoo against his will.

But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the Sheriff of Lee County, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the Sheriff has not been obtained, though there is an evidence on the other side to show that the Sheriff of Lee County voluntarily carried Mr. Reynolds to the city of Nauvoo, without any coercion on the part of any one.

After arriving at Nauvoo, a writ of Habeas Corpus was issued by the Municipal Court of that city, and Mr. Reynolds was compelled by the authority of the Court to produce Mr. Smith before that tribunal. After hearing the case, the Court discharged Smith from arrest.

There is much other evidence submitted; but the foregoing is the material part of it to be considered on the present occasion.

Now, sir, I might safely rest my refusal

to order a detachment of Militia to assist in retaking Smith upon the ground that the laws of this State have been fully exercised in the matter. A writ has been issued for his apprehension. Smith was apprehended and was duly delivered by the officer of this State to the agent of the State of Missouri appointed to receive him. No process, officer, or authority of this State *has been resisted* or interfered with. I have fully executed the duty which the laws impose on me, and have not been resisted either in the writ issued for the arrest of Smith or in the person of the officer appointed to apprehend him. If there has been any resistance to any one, it has been to the officer of Missouri, after Smith came to his custody; and everything had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of Militia, arises out of the Militia Laws of this State, the forty-third section of which is as follows:—

'Whenever it may be necessary to call into actual service any part of the Militia of this State, on a requisition by the Executive of the United States, on an actual or threatened invasion of this State, or any of the neighbouring States or Territories of the United States, the Commander-in-Chief shall forthwith demand from each division a detachment in proportion to the strength thereof, except as hereinafter excepted, which order shall be delivered by a special messenger to the several Commandants of Divisions, specifying the number demanded from each Division, the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the United States, to endorse the same on such order: Provided that whenever the safety of any of the frontier settlements in this State shall, in the opinion of the Governor, require it, he may exempt the Militia in such settlements from being called into service, and make such further provision for the defence as the necessity of the case may require; which exemption shall be expressed in his orders to Commandants of the Divisions, who, together with the Commandants of Brigades, Regiments, Battalions, and Companies, shall govern themselves accordingly. And provided, also, that such Militia men may be required to serve as spies on their own frontiers; and that, on actual invasion *or any extreme emergency*, the Commander-in-Chief, Commandants of Divisions, Brigades, Battalions, and Companies, may call on the whole or any part of the Militia under their respective commands, as the nature of the case may require; who shall continue in service, if necessary, until the Militia can be regularly called out.'

The Governor has no other authority, in calling out the Militia, than that which is contained in this section; by which it appears that there must be either a requisition from the President, an actual or threatened invasion, or some extreme emergency, to warrant the Governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the President; there has been no actual or threatened invasion of the State; nor is this such an extreme emergency as is contemplated by the law.

If we allow that force was exhibited and threatened to compel your agent to carry his prisoner before the Municipal Court of Nauvoo, that the Court there took cognizance of the cause without jurisdiction and against the consent of your agent, it would amount at most to a riot; and to a resistance of authority in a single case, and that, too, under colour of law and legal process. To constitute an extreme emergency, so as to justify a call for the Militia, there ought, in my opinion, to be something more than a mere illegal act—something more than a design to resist the law in a single instance. The design ought to be general, as in treason, rebellion, or insurrection; in which cases an universality of design is essential to constitute the offence.

If a person resist a constable or sheriff, or other officer charged with the execution of process, with an intention to resist the law in that particular instance, such an act is a misdemeanour at most, is indictable as such, and may be met by the *posse comitatus*. But something more than a mere misdemeanour must have been contemplated by the law. It would seem to me that it could never have been intended that the Governor should call out the Militia in every case, where a constable or sheriff may be resisted; and even in a case of a riotous resistance it would not be an extreme emergency without some military array, some warlike show, or some threatened resistance to the Government itself.

In this case, there has been no warlike array in the proceedings of Smith and his friends, no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process; and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the Sheriff, by virtue of that process, until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet was he taken by lawful process, by an

authorized officer who acted, so far as I have any evidence, freely and voluntarily, in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the Militia according to the provisions of law in this State.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the Militia. To my mind they are entirely satisfactory, and I hope they will meet with the approval of your Excellency and the citizens of Missouri.

I have the honour to be
Your Excellency's most obedient servant,
THOMAS FORD."

Tuesday, 15th. Went in the evening to see Mr. La Forest exhibit feats of strength.

Wednesday, 16th. At ten, a.m., attended the funeral of General James Adams, who was buried with masonic honours.

I sent Sidney Rigdon's affidavit to Governor Ford.

Thursday, 17th. I held Mayor's Court through the day, and tried several suits.

Elders P. P. Pratt and O. Hyde started from Nauvoo for Boston, *via* Chicago.

Elder J. M. Grant wrote me a letter reporting the Church in Philadelphia to be in a prosperous condition.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 31, 1859.

THE CLOSE OF THE YEAR.—In his bountiful goodness, the Lord has brought us and our readers up to this period of time. Each knows best the particular way that Providence has led his or her footsteps, and how Divine care and blessing have been manifested to suit each individual case. The eye of the Lord is over his people continually, watching their course, and waiting for their good works and evidences of devotion to his cause, that he might shower down blessings upon them. On the other hand, his eye is watching over them to detect the evil that surrounds them, and to see that their strength is ever equal to their day. His right hand is ever ready to deliver his Saints. He sends his angels to administer to his elect and to bear up his chosen ones, lest they fall, while he gives his Spirit to speak comforting words to the troubled, to whisper hints of the good time coming to the hopeful, and to infuse into the strong in faith greater strength to perform the greater works of the future. Surely this is the experience of our readers, and surely every year brings them fresh evidences of the care of the Father towards them, and proofs that all things work together for good to those who love and serve the Lord.

And even now we have to take note of a matter that to us comes as a Divine favour and blessing. We have, with you, dear Saints, the privilege of being still among the living to witness and record the closing of another year. Is not this a great privilege and blessing? Have not the faithful servants and the accepted Saints cause for thanksgiving to the God of Abraham, Isaac, and Jacob, that they are spared from the stroke of death, their mortal lives prolonged, and their probation on earth continued. The wicked and ungodly may take and esteem the gift and continuation of life as a matter of course, with scarcely a thought rising to Him who is the Author and Sustainer of life. They will constantly receive the blessings and favours of Heaven without emotions of thankfulness, and year after year be the subjects of the long-suffering and tender mercy of God, without gratitude or service. Such, however, is not the case with the Saints; and all who have read and marked

the words and teachings of our President, the Prophet and chief Saint now on earth, must be acquainted with his mind upon these matters, and must have often been forcibly struck with the childlike, yet sublime thankfulness with which he takes life and all the blessings of life as gifts of God. Those in whom dwell the Holy Spirit will thus view the matter, and the prolonging of their lives as Saints in a state of justification before God to the closing period of another year will be esteemed as a providence and cause for thanksgiving. All in whom dwells the spirit of Israel, all who realize the purposes of Israel's God and feel the things of eternity pressing towards them, and all who understand aright the genius and principles of our holy religion can fervently exclaim, We who have been born unto the new life of Saints have cause for thanksgiving to the Father of Saints that this life is not ended, nor our works of love and labours of salvation upon earth over.

We have not worked ourselves up into what the light-minded or irreverent might describe as the pious mood, nor are we aiming at sentimental or sanctimonious expressions. We can acknowledge the possession of the "Mormon" peculiarities and thorough "Mormon" distaste for cant, whining, longfacedness, pious drawl, and mock holiness, and all such of every variety. Still Saints can feel the highest reverence towards their God, and a thorough "Mormon" can feel the deepest thankfulness for all his gifts and blessings of life. It is in this spirit that we give vent to the deep sentiments of the soul as they come spontaneously through the influence of the Spirit that testifies of Divine goodness. It is in fervent reverence to Him who is the Author of life, with deep devotion to Him who has called us to the life of Saints, and with some understanding of the object of life, that we offer thanksgiving to Him who has sent this generation of Saints to earth to work out a glorious probation, build up his glorious kingdom, and consummate his stupendous Latter-day Work. The Saints who are now reading this are still spared to engage in this work, and are still honoured in being co-workers with God. Surely this is a blessing; and were the lives of the Saints on earth prolonged to a thousand years' engagement in the service of their Divine Master, every year would bring fresh cause for thankfulness that their lives were prolonged, and they continued as the children and co-labourers of God.

We cannot close without saying to all the faithful in these lands—In the name of the Lord your God, we pronounce the "Well done, good and faithful" ones! The Lord whom ye have served has seen your works and accepted your labours of love. Now shall come the reward. He to whom you have consecrated yourselves is waiting at the door to bless you. May the peace and love and everlasting blessings of the Father, Son, and Holy Ghost be with you all! Amen.

PASSING EVENTS.

GENERAL.—A slight earthquake was experienced in the island of St. Lucia, on the 17th ult. A telegram from Copenhagen states that the Royal Palace at Fredericksborg was, on the 17th inst., completely destroyed by fire. The French trade having been interrupted by the inhabitants of a village in the upper part of the river Senegal, a flotilla of six small steamers was sent off to attack it: the French had about 40 killed and about 70 wounded: the enemy had 150 killed, and a very considerable number wounded: the village, which had previously served as a place of refuge for 4,000 inhabitants, was completely destroyed. The Vienna correspondent of the *Times* says that the danger of a conflict between the Imperial authorities and the Hungarian Protestants daily increases, and that in Hungary political and religious agitation go hand in hand.

MEMORABILIA.

CAMBRIDGE UNIVERSITY.—The University of Cambridge consists of twelve colleges and three halls.

YORKSHIRE DISTRICTS.—The county of York is divided into three districts, called Cleveland, Holderness, and Craven.

GREENLAND.—Greenland was discovered in the year 982 by the Icelanders, who called it Green land, from seeing the shore lined with green moss.

BEHRING'S STRAITS.—Captain Cook, who explored these straits, gave them this name, after Behring, an eminent navigator, who first discovered them.

BOTANY BAY.—This bay was discovered by Captain Cook in 1770, and received its name from the great variety of herbs which abounded on the shore.

THE "SEVEN HILLS" OF ROME.—The "seven hills" on which Rome was built were named Quirinalis, Viminalis, Esquilinus, Cœlius, Palatinus (in the centre), Aventinus, and Capitolinus Mons.

IT was through Ferro, the most westerly of the Canary Islands, that the first meridian was formerly drawn. Hence the Old and New Worlds were called the *Eastern* and *Western* Continents.

FRIENDLY ISLANDS.—These islands were named the "Friendly Islands" by Captain Cook, from the apparent friendship subsisting among the natives, and their friendly behaviour manifested towards strangers.

BALEARIC ISLES.—The Balearic Isles are Majorca and Minorca, which were anciently called Baleares; the western, which is the larger one, being called Balearis Major; and the eastern, which is the smaller one, Balearis Minor.

NAVIGATORS' ISLANDS.—These islands were so called because their villages are all situated on the sides of creeks by the sea, and have no pathways from one to another; so that the native inhabitants perform nearly all their journeys to and fro, and from one village to another, in canoes.

CAPE OF GOOD HOPE.—The Cape was discovered in 1493 by Vasco de Gama, a Portuguese, who named it (what in English is called) "Good Hope," on account of the good hope he entertained of finding beyond it what he sought—a passage to India; which hope was afterwards realized by his doubling the Cape and arriving at Calicut.

AREA OF THE GLOBE.—The whole area of the globe is about 198,000,000 of miles, being made up as follows:—Asia contains 15,862,000 square miles; Africa, 11,000,000; Europe, 3,762,534: total area of the Eastern Continent, nearly 31,000,000 square miles. North America contains 9,000,000 miles; and South America, nearly 8,000,000: total area of the Western Continent, about 17,000,000 square miles. Oceanica (the islands, of the ocean,) contains altogether about 8,000,000 miles. Total land area of the globe being thus about 56,000,000 square miles. The Pacific Ocean contains 50,000,000 square miles; the Southern Ocean, 30,000,000; the Atlantic Ocean, 25,000,000; the Indian Ocean, 17,000,000; the Northern Ocean, 5,600,000; and the various inland seas, 14,400,000: total superficial extent of water on the globe being 142,000,000 miles.

VARIETIES.

"To be a man in a true sense, is, in the first place and above all things, to have a wife."—*Michelet.*

ACCORDING to English law, parents have full control over their children until the latter have attained the age of 21 years.

NATIONALITY.—"A person takes nationality, rank, and condition from his or her father, if legitimately born. Thus a person born of a Polish father and Russian mother is a Pole."—*Reynolds's Miscellany.*

DIPHTHERIA.—Diphtheria is no respecter of person, age, condition, rank, or temperament. It is a disease produced by a specific poison taken into the system, acting through the blood, and *seen* at the throat. The following are the usual forms and courses of the disease in its severest type:—The patient is *suddenly* (and generally in the morning) seized with violent vomiting of a thin, yellowish-white matter, of a very offensive character; then purging of a fluid of similar appearance. These dejections last an hour or so, and are followed by great prostration and stupor. The patient lies for a period varying from six to sixteen hours in a heavy sleep, from which he is with difficulty aroused, and then only to sleep again. The skin is hot; pulse, 100; the tongue is of a bright red; drink is

taken with avidity, if offered, but only to be immediately returned. And now the important question is put, "Is the throat sore?" The answer is *always* the same—"*Not in the least.*" The experienced physician *expects* this reply. Carefully examining the throat, he *sees* the disease. Hanging from the velum to the tongue is a transparent film of a tenacious fluid, which is burst by expiration, sending its particles over the mouth and the instrument used to depress the tongue. The next moment a similar curtain is formed. After the stupor has passed off, delirium takes its place; fever runs high; the breathing is quickened; the voice is changed to a thick, yet shrill tone; there is a short dry cough; the neck is puffy and blushed; the tongue is coated with a white fur; and all those parts hitherto so brilliantly red are thickly spotted with a whitish substance, which conglomerates and forms one thick plastic deposit, which in time may cover the whole palate to the teeth, so that the appearance on opening the mouth is as though it were lined with plaster of Paris. The violent delirium then subsides; the powers of life fail rapidly; horrible sensations of choking and suffocation come on; the sufferer tears at his neck with his nails, and tries to tear open his mouth; yet full power of swallowing still continues, and he greedily gulps anything given him in the shape of drink: muttering delirium then comes on; and in a long tetanic convulsion death closes the scene.

POETRY.

LINES ON THE DEATH OF A SISTER.*

'Tis sunset on the mighty deep;
A stiffening breeze sweeps o'er the billows;
Crested waves arise and fall, white as
Drifted snow;—a lonely vessel's bound for
Fair Columbia's soil: her freight is precious souls.

Mark how she rides! almost
"A thing of life;" and on her decks are living
Crowds: the hoary head, the infant's prattling
Tongue, the pride and flush of life, are there;
And deep solemnity pervades each heart,
For one hath passed away to other climes:
An arrow from Death's quiver laid her low.

Hark to the solemn vesper's sound!
It comes upon the listening ear; now falls
In fitful strains; and as it deepens with
The deepening blast, its purport speaks of
Death!

Anon 'tis o'er, and from an Elder of
The Church of Christ the voice of prayer
Ascends to Him who made the sea, that he would
Deign to hear and bless the solemn trying scene
To all around. Each heart responds, and in
A full amen the sanction gives.

The twilight deepens: as from
East to west the gathering clouds roll on,
A chill creeps o'er the mind; the passing scene
A volume for a life to read; and scarcely faith
Can pierce the cloud, or realize the day
When from the heavens a voice profound
Shall wake the sleepers in the deep, deep sea.

But 'twill be so; for,
Certain as the spirit's tenement is cast
Beneath the wave, and with a sullen splash
Descends from mortal sight, so sure 'twill
Be restored, and by the Priesthood's power
Its destiny fulfil, to be an "heir of God,"
Through Gospel and celestial law.

Then dry your tears:
Our sister is not dead; she only sleeps,
And 'bides the angel's trump, when every sea
Its dead shall yield, and Death in victory
Merged be.

Then suns shall cease to shine,
The glistening waves to roll, and clouds to darken
Earth's expanse: the "measure of creation" filled
By all existence then shall be, and God
Be glorified by all, through all, in all, and
Blissful immortality the glorious boon
Shall be of those who, like our sister, in the faith
Of Jesus lived and died, and meekly bore
The scorn and scoffs of an apostate world,
And walked as pilgrims who in ancient day
A better city sought, and bartered life
In sure and certain hope to gain the promise
Of a resurrection far more glorious than
The sons of men now seek, who fool away their
Time and die forgot.

Rest, sister, in thine ocean grave!
The winds and waves thy requiem sing, and God
Himself, *thy Father*, marks the spot, without
The crumbling stone or sculptured urn of
Man's device.

HENRY W. NAISBITT.

* From an old manuscript found in the Office.

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LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.